

The *Far Above All* Translation of the Bible

2026 Edition

Volume 3

The Old Testament Part 3

Based on the Masoretic Text

(Westminster Leningrad Codex)

as provided by The J. Alan Groves Center

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Introduction

Please refer to Volume 1 for the 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 3: Joshua, Judges, Ruth, 1 Samuel, 2 Samuel

VERSE AV numbering	HEBREW/ARAMAIC	ENGLISH	NOTES
Josh 1:1	וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ בֶּן־נֹון מִשְׁרָת מֹשֶׁה לֵּאמֹר:	And it came to pass, after the death of Moses the servant of the LORD, that the LORD spoke to Joshua the son of Nun, Moses' servant, and he said,	
Josh 1:2	מֹשֶׁה עַבְדִּי מָתָּה וְעַתָּה קוּם עָבֵר אֶת־הַיַּרְדֵּן הַזֶּה אִתָּהּ וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָהֶם לְבְנֵי יִשְׂרָאֵל:	“Moses my servant is dead. So now, arise, cross this Jordan, you and the whole of this people, <i>to go</i> into the land which I am giving to them – to the sons of Israel.	
Josh 1:3	כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְכֶם בּוֹ לָכֶם נָתַתִּיו כַּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה:	Every place that the sole of your foot is going to step on, I have given to you, as I said to Moses.	
Josh 1:4	מִהַמִּדְבָּר וְהַלְבָּנוֹן הַזֶּה וְעַד־הַנָּהָר הַגָּדוֹל נְהַר־פָּרָת כָּל אֶרֶץ הַחִתִּים וְעַד־הַיָּם הַגָּדוֹל מִבּוֹא הַשָּׁמֶשׁ יִהְיֶה גְּבוּלְכֶם:	From the desert and this Lebanon as far as the great river – the River Euphrates – all the land of the Hittites, and as far as the Great Sea <i>in the west</i> , shall be your <u>territory</u> .	west ← <i>entering of the sun</i> . territory ← <i>border</i> .

Josh 1:5	לֹא־יִתְיַצֵּב אִישׁ לִפְנֵיךָ כָּל יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֹהֶיךָ עַמָּךְ לֹא אֲרַפֶּךָ וְלֹא אֶעְזֹבְךָ:	No man will <i>be able to</i> stand <u>confronting</u> you for all the days of your life. As I was with Moses, <i>so</i> I shall be with you: I will not desert you, and I will not forsake you.	Heb 13:5. confronting ← <i>before</i>.
Josh 1:6	חֲזַק וְאַמֵּץ כִּי אֲתָה תִּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבוֹתָם לָתֵת לָהֶם:	Be strong and take courage, for you will enable this people to inherit the land <i>about</i> which I swore to their fathers that <i>I</i> would give <i>it</i> to them.	
Josh 1:7	רַק חֲזַק וְאַמֵּץ מְאֹד לִשְׁמֹר לַעֲשׂוֹת כְּכָל־הַתּוֹרָה אֲשֶׁר צִוָּךְ מֹשֶׁה עַבְדִּי אֶל־תִּסּוּר מִמֶּנּוּ יְמִין וּשְׂמָאוֹל לְמַעַן תִּשְׁכָּל בְּכָל אֲשֶׁר תֵּלֵךְ:	Just be strong and take great courage to ensure to do all the law which Moses my servant commanded you. Do not deviate from it <i>to</i> the right or <i>to</i> the left, so that you <u>act wisely</u> in every <i>place</i> you go.	act wisely: AV differs somewhat (<i>prosper</i>). Also in the next verse.
Josh 1:8	לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהִגִּיתָ בּוֹ יוֹמָם וְלַיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכְּתוּב בּוֹ כִּי־אֲנִי תַצְלִיחַ אֶת־דְּרָכְךָ וְאֲנִי תִשְׁכָּל:	This <u>book of the law</u> shall not recede from your mouth, and <u>you will meditate on it day and night</u>, so that you ensure to act according to everything written in it, for then you will cause your way to prosper, and then you will act wisely.	book of the law ... you will meditate on it day and night: compare Ps 1:2.
Josh 1:9	הֲלוֹא צִוִּיתִיךָ חֲזַק וְאַמֵּץ אֶל־תַּעֲרָץ וְאֶל־תַּחַת כִּי עַמָּךְ יְהוָה אֱלֹהֶיךָ בְּכָל אֲשֶׁר תֵּלֵךְ: פ	Have I not commanded you? Be strong and take courage. Do not be terrified and do not be afraid, for the LORD your God <i>is</i> with you in every <i>place</i> you go.”	

Josh 1:10	וַיֹּצֵא יְהוֹשֻׁעַ אֶת־שָׂטְרֵי הָעָם לֵאמֹר:	Then Joshua commanded the officers of the people and said,	
Josh 1:11	עָבְרוּ בְּקֶרֶב הַמַּחֲנֶה וַיֹּצִיאוּ אֶת־הָעָם לֵאמֹר הִכִּינוּ לָכֶם צִידָה כִּי בְּעוֹד שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן הַזֶּה לְבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם לְרֶשֶׁתָּהּ: ס	“Pass through the middle of the camp, and command the people, and say, ‘Prepare provisions for yourselves, for in three days’ <i>time</i> you will be crossing this Jordan to go <i>and</i> take possession of the land which the LORD your God is giving you, to take possession of it.’ ”	
Josh 1:12	וּלְרֵאשֹׁנֵי וּלְגִדֵּי וּלְחֻצֵּי שִׁבְט הַמְּנַשֶּׁה אָמַר יְהוֹשֻׁעַ לֵאמֹר:	And Joshua spoke to the Reubenites and the Gadites, and <u>half of the</u> <u>tribe of Manasseh</u> , and he said,	half of the tribe of Manasseh: rather than <i>the</i> <i>half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended.
Josh 1:13	זְכוֹר אֶת־הַדָּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עַבְד־יְהוָה לֵאמֹר יְהוָה אֱלֹהֵיכֶם מְנִיחַ לָכֶם וְנָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת:	“Remember the word which Moses the servant of the LORD commanded you, when he said, ‘The LORD your God is giving you rest, and he has given you this land.’	
Josh 1:14	נְשִׁיכֶם טַפְּכֶם וּמִקְנֵיכֶם יֵשְׁבוּ בָאָרֶץ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֶבֶר הַיַּרְדֵּן וְאַתֶּם תַּעֲבְרוּ חֻמָּשִׁים לִפְנֵי אֲחֵיכֶם כָּל גִּבּוֹרֵי הַחֵיל וְעֲזַרְתֶּם אוֹתָם:	Your women, your little ones and your cattle will remain in the land which Moses gave you on this side of the Jordan, but you will cross over armed before your brothers – all warriors <u>in the army</u> – and you will help them,	in the army ← <i>of the army</i> . Wider use of the construct state.

Josh 1:15	עַד אֲשֶׁר־יָנִיחַ יְהוָה לְאַחֵיכֶם כְּכֶם וַיִּרְשׁוּ גַם־הֵמָּה אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נָתַן לָהֶם וּשְׁבַתָם לָאָרֶץ יִרְשְׁתֶּם וַיִּרְשְׁתֶּם אוֹתָהּ אֲשֶׁר נָתַן לָכֶם מִנְּשֵׁה עֶבֶד יְהוָה בְּעֶבֶר הַיַּרְדֵּן מִזְרַח הַשֶּׁמֶשׁ:	until the LORD gives rest to your brothers, as <i>to</i> you, and they too take possession of the land which the LORD your God is giving them, and you return to the land of your possession, and you <u>take</u> possession of it, which Moses the servant of the LORD gave you on this side of the Jordan <i>in the east</i>.”	take possession: AV differs somewhat, to modern ears at least (<i>enjoy</i>). east ← <i>rising of the sun</i>.
Josh 1:16	וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ לֵאמֹר כָּל אֲשֶׁר־צִוִּיתָנוּ נַעֲשֶׂה וְאֶל־כָּל־אֲשֶׁר תִּשְׁלַחֵנוּ נֵלֶךְ:	And they answered Joshua and said, “Everything you have commanded us, we will do, and everywhere you send us, we will go.	
Josh 1:17	כְּכֹל אֲשֶׁר־שָׁמְעֵנוּ אֶל־מֹשֶׁה בֶּן נֹשָׁמָה אֵלֶיךָ רַק יְהִיָּה יְהוָה אֱלֹהֶיךָ עִמָּךְ כַּאֲשֶׁר הָיָה עִם־מֹשֶׁה:	<i>Just</i> as we <u>obeyed</u> Moses <i>in</i> everything, so we will <u>obey</u> you, but let the LORD your God be with you, as he was with Moses.	obeyed ... obey ← <i>heard / hearkened to ... hear / hearken to</i>.
Josh 1:18	כָּל־אִישׁ אֲשֶׁר־יִמְרָה אֶת־פִּיךָ וְלֹא־יִשְׁמַע אֶת־דְּבָרֶיךָ לְכֹל אֲשֶׁר־תִּצְוֶנוּ יוֹמָת רַק חֲזַק וְאַמֵּץ: פ	<u>Any</u> man who rebels against your pronouncement and does not hear your words in <u>anything</u> you command us will be put to death, but be strong and take courage.”	Any ← <i>Every</i>. pronouncement ← <i>mouth</i>. anything ← <i>everything</i>.

Josh 2:1	וַיִּשְׁלַח יְהוֹשֻׁעַ בְּנֵי-נֹון מִן-הַשָּׂטִים שְׁנַיִם-אֲנָשִׁים מְרַגְלִים חָרַשׁ לֵאמֹר לָכוּ רְאוּ אֶת-הָאָרֶץ וְאֶת-יְרִיחוֹ וְלִכּוּ וַיָּבֹאוּ בֵּית-אִשָּׁה זֹנָה וּשְׁמָהּ רַחַב וַיִּשְׁכְּבוּ-שָׁמָּה:	And Joshua the son of Nun sent out two spies secretly from Shittim, and he said, “Go and look at the land, and Jericho.” And they departed and came to the house of a prostitute woman whose name was Rahab, and they lodged there.	Shittim ← <i>the Shittim</i>. lodged ← <i>lay</i>. Compare 2 Ki 9:16.
Josh 2:2	וַיֹּאמֶר לְמֶלֶךְ יְרִיחוֹ לֵאמֹר הִנֵּה אֲנָשִׁים בָּאוּ הַנָּה הַלַּיְלָה מִבְּנֵי יִשְׂרָאֵל לַחְפֹּר אֶת-הָאָרֶץ:	And it was reported to the king of Jericho, and they said, “Look, <i>some</i> men from the sons of Israel came here tonight, to investigate the land.”	
Josh 2:3	וַיִּשְׁלַח מֶלֶךְ יְרִיחוֹ אֶל-רַחַב לֵאמֹר הוֹצִיֵאִי הָאֲנָשִׁים הַבָּאִים אֵלַי אֲשֶׁר-בָּאוּ לְבֵיתְךָ כִּי לַחְפֹּר אֶת-כָּל-הָאָרֶץ בָּאוּ:	And the king of Jericho sent <i>men</i> to Rahab, who said, “Bring out the men who came to you – who came to your house – because they came to investigate all the land.”	
Josh 2:4	וַתִּקַּח הָאִשָּׁה אֶת-שְׁנֵי הָאֲנָשִׁים וַתְּצַפְנֵן וַתֹּאמֶר כֵּן בָּאוּ אֵלַי הָאֲנָשִׁים וְלֹא יָדַעְתִּי מֵאֵין הֵמָּה:	But the woman had taken the two men and hidden them, and she said this: “The men came to me, but I did not know where they were from.	them ← <i>him</i>, i.e. <i>each of them</i>. this ← <i>thus</i>.
Josh 2:5	וַיְהִי הַשָּׁעַר לִסְגֹּר בַּחֲשָׁךְ וְהָאֲנָשִׁים יָצְאוּ לֹא יָדַעְתִּי אָנָּה הָלָכוּ הָאֲנָשִׁים רֹדְפוּ מֵהֶרָ אַחֲרֵיהֶם כִּי תִשְׁיְגוּם:	When the gate was about to close in the dark, the men went out. I do not know where the men went. Pursue them quickly, because you will catch up with them.”	

Josh 2:6	וְהִיא הֶעֱלָתָם הַגָּגָה וַתִּטְמְנֵם בַּפִּשְׁתִּי הָעֵץ הָעֵרְכוֹת לָהּ עַל־הַגָּג:	Then she brought them up onto the roof and hid them with <u>flax stalks</u> which <i>had</i> <i>been</i> laid out by her on the roof.	flax stalks: or <i>cotton</i> [AnLx].
Josh 2:7	וְהָאֲנָשִׁים רָדְפוּ אַחֲרֵיהֶם דֶּרֶךְ הַיַּרְדֵּן עַל הַמַּעְבְּרוֹת וְהַשָּׁעַר סָגְרוּ אַחֲרָי בְּאִשֶּׁר יֵצְאוּ הַרְדָּפִים אַחֲרֵיהֶם:	So the men pursued them <i>on</i> the road to the Jordan, at the <u>fords</u> , and <u>the gate</u> <u>was closed</u> after the pursuers had gone out after them.	the gate was closed ← <i>they</i> <i>closed the gate</i> . Avoidance of the passive. To translate actively in English would tentatively look as if the pursuers closed the gate personally, until the rest of the sentence was read.
Josh 2:8	וְהִמָּה טָרַם יִשְׁכָּבוֹן וְהִיא עָלָתָה עֲלֵיהֶם עַל־הַגָּג:	Then before they lay down, she came up to them on the roof,	
Josh 2:9	וְתָאמַר אֶל־הָאֲנָשִׁים יִדְעֵתִי כִּי־נָתַן יְהוָה לָכֶם אֶת־הָאָרֶץ וְכִי־נִפְלָה אִימַתְכֶם עָלֵינוּ וְכִי נִמְגּוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם:	and she said to the men, “I know that the LORD has given you the land, and that <u>dread of you</u> has fallen on us, and that all the inhabitants of the land <u>have become disheartened</u> before you.	dread of you ← <i>your</i> <i>dread</i> , an objective genitive. have become disheartened ← <i>have melted</i> .
Josh 2:10	כִּי שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מִי יַם־סוּף מִפְּנֵיכֶם בְּצִאתְכֶם מִמִּצְרַיִם וְאֲשֶׁר עָשִׂיתֶם לְשָׁנִי מֶלְכֵי הָאֲמֹרִי אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן לְסִיחֹן וּלְעוֹג אֲשֶׁר הִחְרַמְתֶּם אוֹתָם:	For we have heard <u>how</u> the LORD dried up the water of the Red Sea in front of you when you came out of Egypt, and what you did to the two kings of the <u>Amorites</u> who <i>were</i> across the Jordan – to Sihon and to Og – whom you obliterated.	how ← <i>that</i> . Amorites: see Gen 10:16.

Josh 2:11	וְנִשְׁמַע וַיִּמָּס לִבָּנוּ וְלֹא־קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהִים בְּשָׁמַיִם מִמֶּעַל וְעַל־הָאָרֶץ מִתַּחַת:	When we heard <i>it</i>, our hearts <u>fainted</u> and no man's spirit held up in him any more because of you, for the LORD your God <i>is</i> God in heaven above and on the earth beneath.	fainted ← <i>melted</i>. See Deut 1:28.
Josh 2:12	וְעַתָּה הִשְׁבְּעוּ־נָא לִי בִיהוָה כִּי־עָשִׂיתִי עִמָּכֶם חֶסֶד וְעָשִׂיתֶם גַּם־אַתֶּם עִם־בֵּית אָבִי חֶסֶד וְנִתַּתֶּם לִי אוֹת אֱמֶת:	So now, please swear to me by the LORD, since I have <u>acted kindly</u> to you, that you <u>in turn</u> will <u>act kindly</u> to the house of my father, and <i>that</i> you will give me a sign of truth,	acted kindly ... act kindly ← <i>done kindness ... do kindness</i>. you in turn ← <i>you also</i>.
Josh 2:13	וְהַחִייתֶם אֶת־אָבִי וְאֶת־אִמִּי וְאֶת־אָחִי וְאֶת־אֲחֹתִי** אֲחִיוֹתַי וְאֵת כָּל־אֲשֶׁר לָהֶם וְהַצַּלְתֶּם אֶת־נַפְשֹׁתֵינוּ מִמָּוֶת:	and <i>that</i> you will let my father and my mother live, and my brothers and my {K: sister} [Q: sisters], and all that they <i>have</i>, and <i>that</i> you will save <u>us</u> from death.”	us ← <i>our souls</i>.
Josh 2:14	וַיֹּאמְרוּ לָהּ הָאֲנָשִׁים נַפְשֵׁנוּ תַּחְתִּיכֶם לָמוּת אִם לֹא תִגִּידוּ אֶת־דְּבָרֵנוּ זֶה וְהָיָה בְּתַת־יְהוָה לָנוּ אֶת־הָאָרֶץ וְעָשִׂינוּ עִמָּךְ חֶסֶד וְאֱמֶת:	And the men said to her, “May our <u>life</u> <i>take</i> the place of yours to die, providing you do not <u>betray</u> this affair of ours, and it will come to pass, when the LORD gives us the land, that we will <u>act kindly and truly</u> to you.”	life ← <i>soul</i>. betray ← <i>tell</i>. act kindly and truly ← <i>do kindness and truth</i>.
Josh 2:15	וַתּוֹרֶדֶם בַּחֲבֵל בְּעֵד הַחֲלוֹץ כִּי בֵּיתָהּ בְּקִיר הַחוּמָה וּבְחוּמָה הִיא יוֹשֶׁבֶת:	Then she let them down by a rope through the window, for her house <i>was built</i> into the wall of circumvallation, as she lived in the circumvallation.	

Josh 2:16	וַתֹּאמֶר לָהֶם הַהֲרָה לָכֹ פֶּן־יִפְגְּעוּ בְכֶם הָרֹדְפִים וְנִחַבְתֶּם שָׁמָּה שְׁלֹשָׁת יָמִים עַד שׁוּב הָרֹדְפִים וְאַחֲרַי תֵּלְכוּ לְדֶרֶכְכֶם:	And she said to them, “Go to the mountain, so that those pursuing you do not come across you, and hide there for three days until the pursuers return, and afterwards you <i>can</i> go your way.”	
Josh 2:17	וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים נָקִים אֲנַחְנוּ מִשְׁבַּעְתְּךָ הַזֶּה אֲשֶׁר הִשְׁבַּעְתָּנוּ:	Then the men said to her, “We <u>are in the clear</u> with this oath of yours which you had us swear.	in the clear ← <i>innocent</i> .
Josh 2:18	הִנֵּה אֲנַחְנוּ בָּאִים בְּאֶרֶץ אֶת־תְּקוּתָתְךָ חוּטֵי הַשָּׁנִי הַזֶּה תִּקְשְׁרֵי בַחֲלוֹן אֲשֶׁר הוֹרְדִתָּנוּ בּוֹ וְאֶת־אָבִיךָ וְאֶת־אִמְךָ וְאֶת־אֲחִיךָ וְאֵת כָּל־בֵּית אָבִיךָ תֹאסֶפֶי אֵלֶיךָ הַבַּיִתָּה:	Look, we are coming into the land. Bind this line of scarlet thread to the window by which you let us down and gather your father and your mother and your brothers, and the whole household of your father <u>with you</u> into the house.	with you ← <i>to you</i> .
Josh 2:19	וְהָיָה כָּל־אֲשֶׁר־יֵצֵא מִדֹּלְתֵי בֵיתְךָ הַחוּצָה דָּמּוּ בְּרֹאשׁוֹ וְאֲנַחְנוּ נָקִים וְכָל־אֲשֶׁר יִהְיֶה אִתְּךָ בְּבֵית דָּמּוּ בְּרֹאשׁוֹ אִם־יָד תִּהְיֶה־בּוֹ:	And it will be <i>the case that</i> <u>anyone</u> who comes out of the doors of your house to the outside <u>will have his</u> <u>blood on his head</u> , but we <u>will be</u> in the clear, but the blood of <u>anyone</u> who is with you indoors <u>will be</u> on our head if <u>we lay a hand</u> <u>on him</u> .	anyone (2x) ← <i>everyone</i> . will have his blood on his head: i.e. <i>will be</i> <i>responsible for his death</i> . we lay a hand on him ← <i>a</i> <i>hand will be on him</i> .
Josh 2:20	וְאִם־תִּגִּיד אֶת־דְּבָרֵנוּ זֶה וְהָיִינוּ נָקִים מִשְׁבַּעְתְּךָ אֲשֶׁר הִשְׁבַּעְתָּנוּ:	But if you inform about this matter of ours, we will be clear from your oath which you had us swear.”	

Josh 2:21	וַתֹּאמֶר בְּדַבְרֵיכֶם כִּן־הוּא וַתְּשַׁלְּחֵם וַיֵּלְכוּ וַתִּקְשֶׁר אֶת־תְּקוֹת הַשָּׁנִי בַּחֲלוֹן:	And she said, “As your words <i>are</i> , so <i>shall</i> it <i>be</i> .” And she sent them off, and they departed, and she bound the scarlet line to the window.	
Josh 2:22	וַיֵּלְכוּ וַיָּבֹאוּ הָהָרָה וַיֵּשְׁבוּ שָׁם שְׁלֹשַׁת יָמִים עַד־שָׁבוּ הָרֹדְפִים וַיִּבְקְשׁוּ הָרֹדְפִים בְּכָל־הַדֶּרֶךְ וְלֹא מָצְאוּ:	So they departed and came to the mountain, and they remained there for three days, until the pursuers had returned. And the pursuers searched on all the route, but they did not find <i>them</i> .	
Josh 2:23	וַיָּשׁוּבוּ שְׁנֵי הָאֲנָשִׁים וַיַּרְדּוּ מִהָהָר וַיַּעֲבְרוּ וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ בֶּן־נֹון וַיְסַפְּרוּ־לּוֹ אֵת כָּל־הַמַּצָּאוֹת אוֹתָם:	Then the two men returned and came down from the mountain, and they crossed over, and they came to Joshua the son of Nun, and they recounted to him all the <i>things</i> that had befallen them.	befallen ← <i>found</i> .
Josh 2:24	וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כִּי־נָתַן יְהוָה בְּיָדֵנוּ אֶת־כָּל־הָאָרֶץ וְגַם־נִמְגְּנוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵינוּ: ס	And they said to Joshua, “Because <i>for his part</i> the LORD has given us the whole land in our hand, so for <i>their part</i> all the inhabitants melted away at our presence.”	for their part ← <i>also</i> , but with wider scope.
Josh 3:1	וַיִּשָּׂם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּסְעוּ מִהַשְּׁטִים וַיָּבֹאוּ עַד־הַיַּרְדֵּן הוּא וְכָל־בְּנֵי יִשְׂרָאֵל וַיִּלְּנוּ שָׁם טָרָם וַיַּעֲבְרוּ:	Then Joshua got up early in the morning, and they moved from Shittim, and they came to the Jordan – he and all the sons of Israel – and they lodged there before they crossed over.	Shittim ← <i>the Shittim</i> .
Josh 3:2	וַיְהִי מִקְצֵה שְׁלֹשַׁת יָמִים וַיַּעֲבְרוּ הַשָּׂטָרִים בְּקֶרֶב הַמַּחֲנֶה:	And it came to pass, <i>after</i> three days, that the officers passed through the camp.	after ← <i>at the end of</i> .

Josh 3:3	וַיִּצְוּ אֶת־הָעָם לֵאמֹר כִּרְאוֹתְכֶם אֶת אֲרוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהִכְהַנִּים הַלוֹיִם נְשָׂאִים אֹתוֹ וְאַתֶּם תִּסְעוּ מִמְקוֹמְכֶם וְהִלַּכְתֶּם אַחֲרָיו:	And they commanded the people and said, “When you see the ark of the covenant of the LORD your God, and the Levite priests bearing it, you will move from your place and follow it.	
Josh 3:4	אָדָּה רְחוֹק יִהְיֶה בֵּינֵיכֶם וּבֵינוּ *וּבֵינֵינוּ כְּאַלְפִים* אַמָּה בַּמֶּדֶה אֶל־תִּקְרְבוּ אֵלָיו לִמְעַן אֲשֶׁר־תֵּדְעוּ אֶת־הַדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ כִּי לֹא עָבַרְתֶּם בַּדֶּרֶךְ מִתְמוֹל נְשִׁאוֹם: ס	But there will be a <u>distance</u> of about two thousand cubits between you and it. Do not approach it. <i>Do this</i> so that you know the route you are taking, for you have not crossed by <i>this</i> route <u>in times past</u>.”	and ← <i>and between</i>. The <i>ketiv</i> and <i>qere</i> are different declined forms of the same word, with the same meaning. distance ← <i>remoteness by measurement</i>. cubit: about 18 inches or 45 cm. in times past ← <i>from yesterday (and) the day before yesterday</i>.
Josh 3:5	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הַתְּקַדְּשׁוּ כִּי מָחָר יַעֲשֶׂה יְהוָה בְּקִרְבְּכֶם נִפְלְאוֹת:	And Joshua said to the people, “Sanctify yourselves, for tomorrow the LORD will perform wonders in your midst.”	
Josh 3:6	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הַכֹּהֲנִים לֵאמֹר שְׂאוּ אֶת־אֲרוֹן הַבְּרִית וְעָבְרוּ לִפְנֵי הָעָם וַיֵּשְׂאוּ אֶת־אֲרוֹן הַבְּרִית וַיֵּלְכוּ לִפְנֵי הָעָם: ס	Then Joshua spoke to the priests and said, “Bear the ark of the covenant, and cross over ahead of the people.” So they bore the ark of the covenant and went ahead of the people.	
Josh 3:7	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם הַזֶּה אֶחָל גָּדְלֶךָ בְּעֵינֵי כָל־יִשְׂרָאֵל אֲשֶׁר יִדְעוּן כִּי בְּאִשְׁרִי הָיִיתִי עִם־מֹשֶׁה אֲהִיָּה עִמָּךְ:	Then the LORD said to Joshua, “This day I shall begin making you great in the eyes of the whole of Israel, so that they know that as I was with Moses, <i>so</i> I will be with you.	

Josh 3:8	וְאַתָּה תְצַוֶּה אֶת־הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן־הַבְּרִית לֵאמֹר כַּבֹּאֲכֶם עַד־קֶצֶה מִי הַיַּרְדֵּן בִּירְדֵּן תַּעֲמִדוּ: פ	And you will command the priests who bear the ark of the covenant, and say, ‘When you arrive at the edge of the water of the Jordan, stand in the Jordan.’ ”	
Josh 3:9	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל גִּשּׁוּ הַנָּה וּשְׁמָעוּ אֶת־דִּבְרֵי יְהוָה אֱלֹהֵיכֶם:	And Joshua said to the sons of Israel, “Come near, <u>this way</u> , and hear the words of the LORD your God.”	this way ← <i>to here</i> .
Josh 3:10	וַיֹּאמֶר יְהוֹשֻׁעַ בְּזֹאת תִּדְעוּן כִּי אֵל חַי בְּקִרְבְּכֶם וְהוֹרֵשׁ יוֹרֵשׁ מִפְּנֵיכֶם אֶת־הַכְּנַעֲנִי וְאֶת־הַחִתִּי וְאֶת־הַחִוִּי וְאֶת־הַפְּרִזִּי וְאֶת־הַגִּרְגָּשִׁי וְהָאֹמֹרִי וְהַיְבוֹסִי:	And Joshua said, “ <u>This is</u> <u>how</u> you will know that the living GOD <i>is</i> in your midst, and <i>that he will</i> <u>definitely dispossess</u> the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the <u>Amorite</u> and the Jebusite <u>at your</u> <u>advance</u> .	This <i>is</i> how ← <i>By this</i> . he will definitely dispossess: infinitive absolute. Amorite: see Gen 10:16. at your advance ← <i>from</i> <i>before you</i> .
Josh 3:11	הִנֵּה אֲרוֹן הַבְּרִית אָדוֹן כָּל־הָאָרֶץ עֹבֵר לִפְנֵיכֶם בִּירְדֵּן:	Behold the ark of the covenant. The Lord of the whole earth is crossing before you in the Jordan.	AV differs in syntactical arrangement, ignoring the absolute state of <i>the</i> <i>covenant</i> .
Josh 3:12	וְעַתָּה קַחוּ לָכֶם שְׁנֵי עָשָׂר אִישׁ מִשִּׁבְטֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד לְשִׁבְטוֹ:	And now, take for yourselves twelve men from the tribes of Israel – <u>one man for each tribe</u> .	one man for <i>each</i> tribe ← <i>one man, one man for the</i> <i>tribe</i> .

Josh 3:13	וְהָיָה כְּנֹחַ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן יְהוָה אֲדֹנָן כָּל־הָאָרֶץ בְּמֵי הַיַּרְדֵּן מִי הִירְדּוֹן יִכְרְתֹן הַמַּיִם הַיַּרְדִּים מִלְמַעְלָה וַיַּעֲמֻד נָדָּ אֶחָד:	And it will come to pass, when the soles of the feet of the priests who bear the ark of the LORD – the Lord of the whole earth – come to rest in the water of the Jordan, <i>that</i> the water of the Jordan will be cut off – the water coming down from <u>upstream</u> – and it will stand still <i>as</i> one <u>mass</u> .”	upstream ← <i>above</i> . mass ← <i>mound</i> .
Josh 3:14	וַיְהִי בְּנִסְעַת הָעָם מֵאֶהְלֵיהֶם לַעֲבֹר אֶת־הַיַּרְדֵּן וְהַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן הַבְּרִית לִפְנֵי הָעָם:	And it came to pass, when the people moved from their tents to cross the Jordan, with the priests bearing the ark of the covenant ahead of the people,	
Josh 3:15	וּכְבֹּא נֹשְׂאֵי הָאָרוֹן עַד־הַיַּרְדֵּן וּרְגְלֵי הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן נִטְבְּלוּ בַקֶּצֶה הַמַּיִם וְהַיַּרְדֵּן מָלֵא עַל־כָּל־גְּדֻתָּיו כָּל יְמֵי קִצִּיר:	and when the bearers of the ark came to the Jordan, and the feet of the priests bearing the ark were dipped in the edge of the water, while the Jordan <u>was full up to</u> all its banks – <i>as it was</i> all the days of the harvest-time –	was full up to: AV differs (<i>overfloweth</i>).
Josh 3:16	וַיַּעֲמֻד הַמַּיִם הַיַּרְדִּים מִלְמַעְלָה קָמוּ נִדְאֹחַד הָרֶחֶק מְאֹד *בְּאֵדָם מֵאֲדָם הָעִיר אֲשֶׁר** מֵצֵד צֶרְתָּן וְהַיַּרְדִּים עַל יַם הָעֲרֵבָה יִסַּח־הֶמָּלַח תָּמּוּ נִכְרְתוּ וְהָעָם עָבְרוּ נֶגֶד יְרִיחוֹ:	that the water which came down from upstream stood still. It rose <i>as</i> one mass, very far away {K: in} [Q: from] the city of Adam, which <i>is</i> beside <u>Zarethan</u> , and <i>the water</i> that descended into the <u>Arid</u> Sea – <u>the Dead Sea</u> – failed and was cut off. And the people crossed over opposite Jericho.	Zarethan: according to AV's normal transcription, but AV= <i>Zaretan</i> here and <i>Zartanah</i> in 1 Ki 4:12 and <i>Zarthan</i> in 1 Ki 7:46. the Arid Sea ← <i>the Arid-</i> <i>Tract Sea</i> , i.e. <i>the Dead</i> <i>Sea</i> . the Dead Sea ← <i>the Salt</i> <i>Sea</i> . AV differs, reading the <i>qeré</i> .

Josh 3:17	וַיַּעֲמְדוּ הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן בְּרִית־יְהוָה בַּחֲרֻבָּה בְּתוֹךְ הַיַּרְדֵּן הַכֹּן וְכָל־יִשְׂרָאֵל עָבְרִים בַּחֲרֻבָּה עַד אֲשֶׁר־תָּמּוּ כָּל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן:	Then the priests who were bearing the ark of the covenant of the LORD stood still on the dry land in the middle of the Jordan, firmly, and all Israel crossed on dry land, until the whole of the people had completed crossing the Jordan.	
Josh 4:1	וַיְהִי כִּאֲשֶׁר־תָּמּוּ כָּל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן פ וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר:	And it came to pass, when all the people had finished crossing the Jordan, that the LORD spoke to Joshua and said,	
Josh 4:2	קָחוּ לָכֶם מִן־הָעַם שְׁנַיִם עָשָׂר אָנָשִׁים אִישׁ־אֶחָד אִישׁ־אֶחָד מִשִּׁבְט:	“Take for yourselves twelve men from the people, <u>one man from each</u> <u>tribe</u> ,	one man from <i>each</i> tribe ← <i>one man, one man from a</i> <i>tribe</i> .
Josh 4:3	וַעֲזְנוּ אוֹתָם לֵאמֹר שְׂאוּ־לָכֶם מִזֶּה מִתּוֹךְ הַיַּרְדֵּן מִמַּצֵּב רַגְלֵי הַכֹּהֲנִים הָכִין שְׁתֵּים־עָשָׂר אֲבָנִים וְהַעֲבַרְתֶּם אוֹתָם עִמָּכֶם וְהִנַּחְתֶּם אוֹתָם בַּמָּלֹךְ אֲשֶׁר־תָּלִינוּ בּוֹ הַלַּיְלָה: ס	and command them, and say, ‘Take for yourselves from here – from the middle of the Jordan, from the standing place of the priests’ feet – twelve stones to <u>set up</u> . So take them across with you, and set them down in the <u>lodging</u> <u>place</u> where you <u>lodge</u> tonight.’ ”	to set up: Hebrew הָכִין. AV differs (<i>firm</i>). lodging place ... lodge: probably just <i>camping</i> here, but usually lodging in an inn.
Josh 4:4	וַיִּקְרָא יְהוֹשֻׁעַ אֶל־שְׁנַיִם הָעָשָׂר אִישׁ אֲשֶׁר הָכִין מִבְּנֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד מִשִּׁבְט:	Then Joshua called for the twelve men whom he had appointed from the sons of Israel, <u>one man from each</u> <u>tribe</u> ,	one man from <i>each</i> tribe: see v.2.

Josh 4:5	וַיֹּאמֶר לָהֶם יְהוֹשֻׁעַ עֲבְרוּ לִפְנֵי אָרוֹן יְהוָה אֱלֹהֵיכֶם אֶל-תּוֹךְ הַיַּרְדֵּן וְהָרִימוּ לָכֶם אִישׁ אֶבֶן אֶחָת עַל-שִׁכְמוֹ לְמִסְפַּר שִׁבְטֵי בְנֵי-יִשְׂרָאֵל:	and Joshua said to them, “Cross in the presence of the ark of the LORD your God to the middle of the Jordan, and let each <i>man</i> lift up one stone on his shoulder, according to the number of the tribes of the sons of Israel,	
Josh 4:6	לְמַעַן תִּהְיֶה זֹאת אוֹת בְּקִרְבְּכֶם כִּי-יִשְׁאַלּוּ בְּנֵיכֶם מָחָר לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה לָכֶם:	so that this will be a sign in your <u>community</u>, for your sons will ask <i>about it</i> in the <u>future</u> and say, ‘What is <i>the significance</i> of these stones to you?’	community ← <i>midst</i>. in the future ← <i>tomorrow</i>.
Josh 4:7	וַאֲמַרְתֶּם לָהֶם אֲשֶׁר נִכְרְתוּ מִיַּמי הַיַּרְדֵּן מִפְּנֵי אָרוֹן בְּרִית-יְהוָה בְּעָבְרוֹ בַּיַּרְדֵּן נִכְרְתוּ מִי הַיַּרְדֵּן וְהֵיוּ הָאֲבָנִים הָאֵלֶּה לְזִכָּרוֹן לִבְנֵי יִשְׂרָאֵל עַד-עוֹלָם:	And you will say to them that the water of the Jordan was cut off ahead of the ark of the covenant of the LORD. When it crossed the Jordan, the water of the Jordan was cut off, and these stones are a memorial to the sons of Israel, age-abidingly.”	
Josh 4:8	וַיַּעֲשׂוּ-בְנֵי-יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוֹשֻׁעַ וַיִּשְׂאוּ שְׁתֵּי-עֶשְׂרֵה אֲבָנִים מִתּוֹךְ הַיַּרְדֵּן כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל-יְהוֹשֻׁעַ לְמִסְפַּר שִׁבְטֵי בְנֵי-יִשְׂרָאֵל וַיַּעֲבְרוּם עִמָּם אֶל-הַמָּלֹךְ וַיִּנָּחֻם שָׁם:	And the sons of Israel did so, as Joshua had commanded, and they took twelve stones from the middle of the Jordan, as the LORD had said to Joshua, corresponding to the number of the tribes of the sons of Israel, and they took them across with them to the <u>lodging place</u>, and they set them down there.	lodging place: see Josh 4:3.

Josh 4:9	וּשְׁתִּים עֶשְׂרֵה אֲבָנִים הָקִים יְהוֹשֻׁעַ בְּתוֹךְ הַיַּרְדֵּן תַּחַת מַצֵּל רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן הַבְּרִית וַיְהִיו שָׁם עַד הַיּוֹם הַזֶּה:	And Joshua set up twelve stones in the middle of the Jordan, at the standing place of the feet of the priests who bore the ark of the covenant, and they have been there up to this day.	at ← <i>below</i>, but also of a <i>place where</i>.
Josh 4:10	וְהַכֹּהֲנִים נֹשְׂאֵי הָאֲרוֹן עָמְדִים בְּתוֹךְ הַיַּרְדֵּן עַד תָּם כָּל־הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה אֶת־יְהוֹשֻׁעַ לְדַבֵּר אֶל־הָעָם כָּכָל אֲשֶׁר־צִוָּה מֹשֶׁה אֶת־יְהוֹשֻׁעַ וַיַּמְהָרוּ הָעָם וַיַּעֲבְרוּ:	And the priests who bore the ark stood in the middle of the Jordan until the whole event was finished which the LORD had commanded Joshua to say to the people, according to everything that Moses had commanded Joshua. And the people hastened and crossed over.	event ← <i>word, matter</i>.
Josh 4:11	וַיְהִי בְּאֲשֶׁר־תָּם כָּל־הָעָם לַעֲבֹר וַיַּעֲבֹר אֲרוֹן־יְהוָה וְהַכֹּהֲנִים לִפְנֵי הָעָם:	And it came to pass, when all the people had finished crossing, that the ark of the LORD and the priests crossed over in the presence of the people.	
Josh 4:12	וַיַּעֲבְרוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד וְחֻצֵי שֵׁשֶׁט הַמְּנַשֶּׁה חֲמִשִּׁים לִפְנֵי בְנֵי יִשְׂרָאֵל כְּאֲשֶׁר דִּבֶּר אֱלֹהֵם מֹשֶׁה:	And the sons of Reuben and the sons of Gad and half of the tribe of Manasseh crossed over armed in the presence of the sons of Israel, as Moses had said to them.	half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i>. Josh 22:7 shows when this sense is intended.
Josh 4:13	כְּאַרְבָּעִים אֶלֶף חִלּוּצֵי הַצָּבָא עָבְרוּ לִפְנֵי יְהוָה לְמַלְחָמָה אֶל עֲרֵבּוֹת יִרְיָחוֹ: ס	About forty thousand armed <i>men</i> in the army crossed over before the LORD, to war, to the arid tracts of Jericho.	

Josh 4:14	בַּיּוֹם הַהוּא גָדַל יְהוָה אֶת־יְהוֹשֻׁעַ בְּעֵינֵי כָּל־יִשְׂרָאֵל וַיִּרְאוּ אֹתוֹ כַּאֲשֶׁר יִרְאוּ אֶת־מֹשֶׁה כָּל־יְמֵי חַיָּיו: פ	On that day the LORD magnified Joshua in the eyes of the whole of Israel, and they feared him as they feared Moses, all the days of his life.	
Josh 4:15	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר:	And the LORD spoke to Joshua, and he said,	
Josh 4:16	צִוָּה אֶת־הַכֹּהֲנִים נְשֵׂאֵי אֲרוֹן הָעֵדוּת וַיַּעֲלוּ מִן־הַיַּרְדֵּן:	“Command the priests, who bear the ark of the testimony, that they are to come up out of the Jordan.”	
Josh 4:17	וַיֹּצֵא יְהוֹשֻׁעַ אֶת־הַכֹּהֲנִים לֵאמֹר עָלוּ מִן־הַיַּרְדֵּן:	So Joshua commanded the priests, and he said, “Come up out of the Jordan.”	
Josh 4:18	וַיְהִי *בַּעֲלוֹת *כַּעֲלוֹת הַכֹּהֲנִים נְשֵׂאֵי אֲרוֹן בְּרִית־יְהוָה מִתּוֹךְ הַיַּרְדֵּן נִתְקוּ בַּפּוֹת רַגְלֵי הַכֹּהֲנִים אֶל הַחֲרֵבָה וַיֵּשְׁבוּ מִי־הַיַּרְדֵּן לְמִקְוֵם וַיֵּלְכוּ כְּתִמּוֹל־שִׁלְשׁוֹם עַל־כָּל־גְּדוֹתָיו:	And it came to pass, {K: when} [Q: as] the priests who bore the ark of the covenant of the LORD came up out of the Jordan, and the soles of the priests' feet retired onto dry land, that the water of the Jordan returned to its place, and it ran as in times past on all its banks.	came up: the word is combined with <i>when</i> (<i>ketiv</i>) / as (<i>qeré</i>). retired ← <i>were plucked up</i> . in times past ← <i>as</i> <i>yesterday (and) the day</i> <i>before yesterday</i> .
Josh 4:19	וְהָעָם עָלוּ מִן־הַיַּרְדֵּן בַּעֲשׂוֹר לַחֹדֶשׁ הָרִאשׁוֹן וַיַּחֲנוּ בְּגִלְגָּל בְּקֶצֶה מִזְרַח יְרִיחוֹ:	And the people came up out of the Jordan on the tenth <i>day</i> of the first month, and they encamped in Gilgal, at the eastern end of Jericho.	Gilgal ← <i>the Gilgal</i> .
Josh 4:20	וְאֵת שְׁתֵּים עָשָׂרָה הָאֲבָנִים הָאֵלֶּה אֲשֶׁר לָקְחוּ מִן־הַיַּרְדֵּן הַקִּים יְהוֹשֻׁעַ בְּגִלְגָּל:	And Joshua set up in Gilgal those twelve stones which they had taken from the Jordan.	Gilgal ← <i>the Gilgal</i> .

Josh 4:21	וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אֲשֶׁר יִשְׁאַלֻּן בְּנֵיכֶם מָחָר אֶת־אֲבוֹתָם לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה:	And he spoke to the sons of Israel, and he said, “When your sons ask their fathers <u>in the future</u>, and they say, ‘What <i>do</i> those stones <i>signify</i>?’ –	in the future ← <i>tomorrow</i>.
Josh 4:22	וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לֵאמֹר בִּיבֹשָׁה עָבַר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן הַזֶּה:	you will inform your sons and say, ‘Israel crossed this Jordan on dry land,	
Josh 4:23	אֲשֶׁר־הוֹבִישׁ יְהוָה אֱלֹהֵיכֶם אֶת־מֵי הַיַּרְדֵּן מִפְּנֵיכֶם עַד־עָבְרְכֶם כַּאֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לִים־סוּף אֲשֶׁר־הוֹבִישׁ מִפְּנֵינוּ עַד־עָבְרֵנוּ:	because the LORD your God dried up the water of the Jordan in front of you until you had crossed, as the LORD your God did to the Red Sea, which he dried up before us until we had crossed,	
Josh 4:24	לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ אֶת־יַד יְהוָה כִּי חֲזָקָה הִיא לְמַעַן יֵרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים: ס	so that all the <i>various</i> peoples of the world would know the power of the LORD, that it <i>was</i> strong, so that you might fear the LORD your God <i>always</i>.’ ”	power ← <i>hand</i>. always ← <i>all the days</i>.

Josh 5:1	וַיְהִי כִשְׁמַע כָּל־מַלְכֵי הָאֲמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן יָמָּה וְכָל־מַלְכֵי הַכְּנַעֲנִי אֲשֶׁר עַל־הַיָּם אֶת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מֵי הַיַּרְדֵּן מִפְּנֵי בְנֵי־יִשְׂרָאֵל עַד־*עֲבָרְנוּ עֲבָרָם וַיִּמָּס לִבָּם** וְלֹא־הָיָה בָם עוֹד רוּחַ מִפְּנֵי בְנֵי־יִשְׂרָאֵל: ס	And it came to pass, when all the kings of the Amorites who <i>were</i> on the western side of the Jordan, and all the kings of the Canaanites who <i>were</i> beside the sea, heard that the LORD had dried up the water of the Jordan in the presence of the sons of Israel until {K: we} [Q: they] had crossed, that their <u>hearts</u> melted away, and they no longer had any <u>inward mettle</u> in them in the face of the sons of Israel.	Amorites: see Gen 10:16. hearts ← <i>heart</i>. inward mettle ← <i>spirit</i>.
Josh 5:2	בָּעֵת הַהִיא אָמַר יְהוָה אֶל־יְהוֹשֻׁעַ עֲשֵׂה לָךְ חֲרֻבוֹת צָרִים וְשׁוּב מִלִּי אֶת־בְּנֵי־יִשְׂרָאֵל שְׁנִית:	At that time the LORD said to Joshua, “Make yourselves <u>knives of rock</u>, and <u>circumcise</u> again the sons of Israel – a second <i>round</i>.”	knives ← <i>swords</i>. of rock ← <i>of rocks</i>. AV differs somewhat (<i>sharp</i>). circumcise: i.e. <i>have a programme of circumcision</i> on the new uncircumcised generation.
Josh 5:3	וַיַּעַשׂ־לּוֹ יְהוֹשֻׁעַ חֲרֻבוֹת צָרִים וַיִּמַּל אֶת־בְּנֵי יִשְׂרָאֵל אֶל־גִּבְעַת הָעֵרְלוֹת:	So Joshua made himself <u>knives of rock</u>, and he circumcised the sons of Israel at the Hill of Foreskins.	knives ← <i>swords</i>. of rock ← <i>of rocks</i>. AV differs somewhat (<i>sharp</i>).
Josh 5:4	זֶה הַדָּבָר אֲשֶׁר־מַל יְהוֹשֻׁעַ כָּל־הָעָם הַיֵּצֵא מִמִּצְרַיִם הַזְּכָרִים כֹּל אֲנָשֵׁי הַמִּלְחָמָה מֵתוּ בַּמִּדְבָּר בְּדֶרֶךְ בְּצֵאתָם מִמִּצְרַיִם:	And this <i>is</i> the <u>circumstance</u> of Joshua circumcising: all the people who came out of Egypt, the males, all the <u>men</u> of war, had died in the desert on the way when they had come out of Egypt,	circumstance ← <i>word, matter</i>. the men: i.e. <i>the previous generation</i>.

Josh 5:5	כִּי־מִלִּים הָיוּ כָּל־הָעָם הַיִּצְאָאִים וְכָל־הָעָם הַיִּלָּדִים בַּמִּדְבָּר בַּדֶּרֶךְ בַּצֵּאתָם מִמִּצְרַיִם לֹא־מָלוּ:	because all the people who came out had been circumcised, but they had not circumcised any of the people born in the desert on the way when they had come out of Egypt.	
Josh 5:6	כִּי אַרְבָּעִים שָׁנָה הָלְכוּ בְּנֵי־יִשְׂרָאֵל בַּמִּדְבָּר עַד־תָּם כָּל־הַגּוֹי אֲנָשֵׁי הַמִּלְחָמָה הַיִּצְאָאִים מִמִּצְרַיִם אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל יְהוָה אֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם לְבַלְתִּי הִרְאוֹתָם אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבֹּתָם לָתֵת לָנוּ אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ:	For the sons of Israel went for forty years in the desert until all the people – the men of war who came out of Egypt, who did not <u>obey</u> the voice of the LORD – were finished off, <i>those</i> to whom the LORD swore that he would not show them the land <i>about</i> which the LORD had sworn to their fathers that <i>he</i> would give <i>it</i> to us, a land <u>flowing</u> <u>with</u> milk and honey.	obey ← <i>hear</i>. flowing with ← <i>flowing of</i>. Wider use of the construct state.
Josh 5:7	וְאֶת־בְּנֵיהֶם הֵקִים תַּחְתָּם אֹתָם מִלִּי יְהוֹשֻׁעַ כִּי־עֲרִלִּים הָיוּ כִּי לֹא־מָלוּ אוֹתָם בַּדֶּרֶךְ:	And he raised up their sons in their place, and <i>it was</i> they <i>whom</i> Joshua circumcised, because they were <u>uncircumcised</u>, because they did not circumcise them on the way.	uncircumcised ← <i>with</i> <i>foreskin</i>.
Josh 5:8	וַיְהִי כִּאֲשֶׁר־תָּמוּ כָּל־הַגּוֹי לְהַמּוֹל וַיָּשֻׁבוּ תַּחְתָּם בַּמַּחֲנֶה עַד חִיּוֹתָם: פ	And it came to pass, when all the people had finished being circumcised, that they remained <u>in their</u> <u>place</u> in the camp until they had recovered.	in their place ← <i>under</i> <i>them</i>.
Josh 5:9	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם גִּלְגָּל אֶת־חֶרְפַּת מִצְרַיִם מֵעַלֶיכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִלְגָּל עַד הַיּוֹם הַזֶּה:	And the LORD said to Joshua, “Today I rolled the reproach of Egypt <u>away</u> <u>from</u> you.” And he called that place Gilgal, <i>as it is</i> <i>called</i> up to this day.	away from ← <i>from (being)</i> <i>on</i>.

Josh 5:10	וַיַּחֲנוּ בְנֵי־יִשְׂרָאֵל בְּגִלְגָּל וַיַּעֲשׂוּ אֶת־הַפֶּסַח בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֵב בְּעֵרְבוֹת יְרִיחוֹ:	And the sons of Israel encamped in <u>Gilgal</u> , and they held the Passover on the fourteenth day of the month in the evening, in the arid tracts of Jericho.	Gilgal ← <i>the Gilgal</i> .
Josh 5:11	וַיֹּאכְלוּ מֵעֵבֹר הָאָרֶץ מִמַּחֲרַת הַפֶּסַח מִצּוֹת וּקְלֹי בֹטְעָם הַיּוֹם הַזֶּה:	And they ate, from the past produce of the land, on the day after the Passover, unleavened bread and roasted <i>corn</i> , on this very day.	
Josh 5:12	וַיִּשְׁבֹּת הַמָּן מִמַּחֲרַת בְּאַכְלָם מֵעֵבֹר הָאָרֶץ וְלֹא־הָיָה עוֹד לִבְנֵי יִשְׂרָאֵל מִן וַיֹּאכְלוּ מִתְּבוּאֹת אֶרֶץ כְּנָעַן בְּשָׁנָה הַהִיא: ס	And the manna ceased on the day after when they ate from the past produce of the land, and the sons of Israel had no more manna, and they ate from the produce of the land of Canaan in that year.	
Josh 5:13	וַיְהִי בַּהֲיֹת יְהוֹשֻׁעַ בִּירִיחוֹ וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה־אִישׁ עֹמֵד לִנְגְדוֹ וְחֶרֶבוֹ שְׁלּוּפָה בְּיָדוֹ וַיֵּלֶךְ יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לֹא הֲלָנוּ אַתָּה אִם־לְצָרֵינוּ:	And when Joshua was in Jericho, he lifted up his eyes and looked, and <u>what</u> <i>he saw was</i> a man standing opposite him, with his sword unsheathed in his hand. And Joshua went up to him and said to him, “Are you for us or for our adversaries?”	what <i>he</i> saw was ← <i>behold</i> .
Josh 5:14	וַיֹּאמֶר לֹא כִי אֲנִי שָׂר־צָבָא־יְהוָה עִתָּה בְּאִתִּי וַיִּפֹּל יְהוֹשֻׁעַ אֶל־פָּנָיו אֶרְצָה וַיִּשְׁתָּחוּ וַיֹּאמֶר לֹא מָה אֲדֹנִי מִדְּבַר אֶל־עַבְדִּי:	And he said, “Not <i>the</i> <i>latter</i> , because I have come now <i>as</i> the commander of the army of the LORD.” Then Joshua fell with his face to the ground and worshipped, and he said to him, “What does my <u>L</u> ord say to his servant?”	Lord: we take the “man” to be the angel of the LORD, since Joshua worships him and is not rebuked for doing so. So we capitalize as “Lord”, not “lord”.

Josh 5:15	וַיֹּאמֶר שָׂר־צָבָא יְהוָה אֶל־יְהוֹשֻׁעַ שַׁל־נַעֲלֶךָ מֵעַל רַגְלֶךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו קֹדֶשׁ הוּא וַיַּעַשׂ יְהוֹשֻׁעַ כֵּן:	And the commander of the army of the LORD said to Joshua, “Take your <u>shoe</u> off your <u>foot</u> , for the place which you are standing on <i>is</i> holy.” And Joshua did so.	shoe ... foot: both words are singular, but they may well stand for the plural.
Josh 6:1	וַיִּרְיֹחוּ סָגְרָת וּמִסְגָּרָת מִפְּנֵי בְנֵי יִשְׂרָאֵל אֵין יוֹצֵא וְאֵין בָּא: ס	Now Jericho <i>was</i> shut and closed up because of the sons of Israel. No-one came out and no-one went in.	
Josh 6:2	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ רֵא הִנֵּנִי בְיָדְךָ אֶת־יְרִיחוֹ וְאֶת־מֶלְכָּהּ גִּבּוֹרֵי הַחֵיל:	And the LORD said to Joshua, “Look, I have delivered Jericho, and its king, into your hand, <u>valiant warriors</u> <i>though</i> <i>they be</i> .	valiant warriors <i>though</i> <i>they be</i> : AV differs somewhat (<i>and the mighty</i> <i>men of valour</i>).
Josh 6:3	וּסְבַתֶּם אֶת־הָעִיר כָּל אֲנָשֵׁי הַמִּלְחָמָה הַקִּיף אֶת־הָעִיר פַּעַם אַחַת כֹּה תַעֲשֶׂה שִׁשָּׁת יָמִים:	And you will <u>circle round</u> the city – all the men of war. Go around the city once, <i>and</i> so you will do for six days.	circle round: rather than <i>encircle, surround</i> . In v.11, the ark does this.
Josh 6:4	וּשְׁבַעַה כְּהֹנִים יִשְׂאוּ שִׁבְעָה שׁוֹפְרוֹת הַיּוֹבְלִים לִפְנֵי הָאָרוֹן וּבַיּוֹם הַשְּׁבִיעִי תִסָּבּוּ אֶת־הָעִיר שִׁבְעַ פְּעָמִים וְהַכְּהֹנִים יִתְקְעוּ בַשּׁוֹפְרוֹת:	And seven priests will bear seven far-sounding ramshorns before the ark, and on the seventh day you will circle round the city seven times, and the priests will blow the ramshorns.	

Josh 6:5	וְהָיָה בְּמִשְׁדָּךְ בְּקֶרֶן הַיּוֹבֵל *בְּשִׁמְעֶכֶם כְּשִׁמְעֶכֶם אֶת־קוֹל** הַשּׁוֹפָר יִרְעוּ כָּל־הָעָם תְּרוּעָה גְדוֹלָה וְנִפְלָה חֲזֹמֶת הָעִיר תַּחֲתֶיהָ וְעָלוּ הָעָם אִישׁ נֶגְדּוֹ:	And it will come to pass, when <i>you draw out a far-</i> <i>reaching sound on the</i> <i>horn</i> , {K: when} [Q: as] you hear the sound of the ramshorn, <i>that</i> all the people will utter a great shout, and the wall of the city will <i>collapse</i> , and the people will go up, each <i>man</i> forwards.”	draw out a far-reaching sound on the horn ← <i>draw</i> <i>out on the horn of the far</i> <i>reaching sound.</i> collapse ← <i>fall under</i> <i>itself.</i>
Josh 6:6	וַיִּקְרָא יְהוֹשֻׁעַ בְּנֵי־נֹון אֶל־הַכֹּהֲנִים וַיֹּאמֶר אֲלֵהֶם שָׂאוּ אֶת־אֲרוֹן הַבְּרִית וְשִׁבְעָה כֹהֲנִים יִשָּׂאוּ שִׁבְעָה שׁוֹפָרוֹת יוֹבְלִים לִפְנֵי אֲרוֹן יְהוָה:	Then Joshua the son of Nun called for the priests, and he said to them, “Take up the ark of the covenant, and let seven priests take up seven far-sounding ramshorns before the ark of the LORD.”	
Josh 6:7	*וַיֹּאמְרוּ *וַיֹּאמֶר אֶל־הָעָם עֲבְרוּ וְסָבּוּ אֶת־הָעִיר וְהַחֲלוֹץ יַעֲבֹר לִפְנֵי אֲרוֹן יְהוָה:	And {K: they} [Q: he] said to the people, “Cross over and encircle the city, and let <i>every</i> armed man cross over before the ark of the LORD.”	AV differs, reading the <i>qeré</i> .
Josh 6:8	וַיְהִי כִּאֲמַר יְהוֹשֻׁעַ אֶל־הָעָם וְשִׁבְעָה הַכֹּהֲנִים נֹשְׂאִים שִׁבְעָה שׁוֹפָרוֹת הַיּוֹבְלִים לִפְנֵי יְהוָה עֲבְרוּ וְתִקְעוּ בַּשּׁוֹפָרוֹת וְאֲרוֹן בְּרִית יְהוָה הֵלֵךְ אַחֲרֵיהֶם:	And it came to pass, as Joshua spoke to the people, that the seven priests bearing the seven far- sounding ramshorns, before the LORD, crossed over and sounded the ramshorns, and the ark of the covenant of the LORD followed them.	

Josh 6:9	וְהַחֲלוּץ הַלֵּךְ לִפְנֵי הַכֹּהֲנִים *תִּקְעוּ תִּקְעֵי הַשּׁוֹפָרוֹת ** וְהַמֵּאַסָּף הַלֵּךְ אַחֲרֵי הָאֲרוֹן הַלֵּוֹד וְתִקְוַע בַּשּׁוֹפָרוֹת:	And he who <i>was</i> armed went before the priests {K: <i>who</i> sounded} [Q: who sounded] the ramshorns. And the rearguard followed the ark, and <u>they</u> <u>went sounding</u> the ramshorns.	they went sounding: with the infinitive absolute of <i>to</i> <i>go</i> .
Josh 6:10	וְאֶת־הָעָם צִוָּה יְהוֹשֻׁעַ לֵאמֹר לֹא תִרְיעוּ וְלֹא־תִשְׁמָעוּ אֶת־קוֹלְכֶם וְלֹא־יֵצֵא מִפִּיכֶם דְּבַר עַד יוֹם אֲמַרִי אֲלֵיכֶם הֲרִיעוּ וְהֲרִיעֵתֶם:	Then Joshua commanded the people, and he said, “Do not shout, and do not let your voices be heard, and let nothing be uttered from your mouth until the day when I say to you, ‘Shout’, then you will shout.”	
Josh 6:11	וַיִּסֶּב אֲרוֹן־יְהוָה אֶת־הָעִיר הֶקֶף פַּעַם אַחַת וַיָּבֹאוּ הַמַּחֲנֶה וַיֵּלִינוּ בַּמַּחֲנֶה: פ	So the ark of the LORD circled round the city <u>by</u> <u>going round</u> once, and they came <i>back to</i> the <u>camp</u> , and they lodged at the <u>camp</u> .	by going round: gerundial use of the infinitive absolute. camp ... camp: otiose, but see Gen 12:5.
Josh 6:12	וַיִּשָּׁם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּשְׂאוּ הַכֹּהֲנִים אֶת־אֲרוֹן יְהוָה:	Then Joshua rose early in the morning, and the priests took up the ark of the LORD,	
Josh 6:13	וּשְׁבַעַה הַכֹּהֲנִים נֹשְׂאִים שִׁבְעָה שּׁוֹפָרוֹת הַיְּבֹלִים לִפְנֵי אֲרוֹן יְהוָה הֹלְכִים הַלֵּוֹד וְתִקְעוּ בַּשּׁוֹפָרוֹת וְהַחֲלוּץ הַלֵּךְ לִפְנֵיהֶם וְהַמֵּאַסָּף הַלֵּךְ אַחֲרֵי אֲרוֹן יְהוָה *הוֹלֵךְ הַלֵּוֹד וְתִקְוַע ** בַּשּׁוֹפָרוֹת:	while seven priests were bearing seven far-sounding ramshorns before the ark of the LORD, <u>walking</u> <u>continually</u> and sounding the ramshorns, and whoever <i>was</i> armed went before them, and the rearguard followed the ark of the LORD, and they sounded the ramshorns <u>as</u> <u>they went</u> .	they went: the <i>ketiv</i> is a singular participle, suggesting literally <i>as it</i> <i>was going</i> , whereas the <i>qeré</i> is an infinitive absolute. walking continually: with an infinitive absolute.

Josh 6:14	וַיִּסְבּוּ אֶת־הָעִיר בַּיּוֹם הַשֵּׁנִי פַעַם אַחַת וַיָּשׁוּבוּ הַמַּחֲנֶה כֹּה עָשׂוּ שֵׁשֶׁת יָמִים:	And they circled round the city on the second day once, then they returned <i>to</i> the camp. So they did for six days.	
Josh 6:15	וַיְהִי בַּיּוֹם הַשְּׁבִיעִי וַיִּשְׁכְּמוּ בַּעֲלוֹת הַשָּׁחַר וַיִּסְבּוּ אֶת־הָעִיר בַּמִּשְׁפָּט הַזֶּה שֶׁבַע פְּעָמִים רַק בַּיּוֹם הַהוּא סָבְבוּ אֶת־הָעִיר שֶׁבַע פְּעָמִים:	And it came to pass on the seventh day that they rose early at the break of dawn and circled round the city seven times, as was this custom, except that on that day <i>it was</i> seven times <i>that</i> they circled round the city.	
Josh 6:16	וַיְהִי בַּפֶּעַם הַשְּׁבִיעִית תָּקְעוּ הַכֹּהֲנִים בַּשּׁוֹפְרוֹת וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הֲרִיעוּ כִּי־נָתַן יְהוָה לָכֶם אֶת־הָעִיר:	And it came to pass the seventh time, <i>that</i> the priests sounded the ramshorns, and Joshua said to the people, “Shout! For the LORD has given you the city.	
Josh 6:17	וְהָיְתָה הָעִיר חֵרֶם הִיא וְכָל־אֲשֶׁר־בָּהּ לִיהוָה רַק רַחֵב הַזּוֹנָה תִּחְיֶה הִיא וְכָל־אֲשֶׁר אִתָּהּ בַּבַּיִת כִּי הִחְבֵּאתָהּ אֶת־הַמַּלְאָכִים אֲשֶׁר שָׁלַחְנוּ:	And the city shall become a cursed <i>place</i> to the LORD, it and everyone in it, except <i>that</i> Rahab the prostitute shall live – she and all those with her at home – because she hid the two scouts whom we sent.	
Josh 6:18	וְרַק־אַתֶּם שְׁמְרוּ מִן־הַחֵרֶם פֶּן־תִּחְרִמוּ וּלְקַחְתֶּם מִן־הַחֵרֶם וּשְׂמַתֶּם אֶת־מַחֲנֵה יִשְׂרָאֵל לְחֵרֶם וְעִכְרְתֶּם אוֹתוֹ:	And indeed, you must be on your guard with the cursed <i>place</i> , so that you do not become a cursed <i>person</i> , and you take anything from the cursed <i>place</i> , and you make the camp of Israel become a cursed <i>site</i> , and you cause it sorrow.	

Josh 6:19	וְכָל בְּכֶסֶף וְזָהָב וְכָלִי נִחְשֶׁת וּבִרְזָל קֹדֶשׁ הוּא לַיהוָה אוֹצֵר יְהוָה יָבוֹא:	And all silver and gold and articles of copper and iron <i>are</i> holy to the LORD. They will go into the LORD's treasury.”	
Josh 6:20	וַיִּרְעוּ הָעָם וַיִּתְקְעוּ בַּשֹּׁפָרוֹת וַיְהִי כְשָׁמַעַ הָעָם אֶת־קוֹל הַשּׁוֹפָר וַיִּרְעוּ הָעָם תְּרוּעָה גְּדוֹלָה וַתִּפֹּל הַחוֹמָה תַּחְתִּיהָ וַיַּעַל הָעָם הָעִירָה אִישׁ נֶגְדּוֹ וַיִּלְכְּדוּ אֶת־הָעִיר:	Then the people shouted, and the <u>ramshorns were</u> <u>sounded</u>, and it came to pass <i>that</i> when the people heard the sound of the ramshorn, the people shouted with a great shout, and the wall <u>collapsed</u>, and the people went up into the city, each <i>man</i> forwards, and they captured the city.	the ramshorns were sounded ← <i>they sounded</i> <i>the ramshorns</i>. Avoidance of the passive by an impersonal <i>qal</i> for <i>niphal</i>. We wish to avoid the suggestion that it was <i>the</i> <i>people</i> who sounded the ramshorn; it was <i>the</i> <i>priests</i>, as described in Josh 6:4. collapsed: see v.5.
Josh 6:21	וַיַּחְרִימוּ אֶת־כָּל־אֲשֶׁר בָּעִיר מֵאִישׁ וְעַד־אִשָּׁה מִנֶּגֶר וְעַד־זֶקֶן וְעַד שׁוֹר וְשֶׁה וְחִמּוֹר לְפִי־חֶרֶב:	And they obliterated everything in the city, <u>both</u> man <u>and</u> woman, <u>both</u> child <u>and</u> old <i>man</i>, including oxen and sheep and donkeys, with the edge of the sword.	both ... and (2x) ← <i>from ...</i> <i>to</i>.
Josh 6:22	וּלְשָׁנִים הָאֲנָשִׁים הַמְרַגְלִים אֶת־הָאָרֶץ אָמַר יְהוֹשֻׁעַ בָּאוּ בֵּית־הָאִשָּׁה הַזֹּאת וְהוֹצִיאוּ מִשָּׁם אֶת־הָאִשָּׁה וְאֶת־כָּל־אֲשֶׁר־לָּהּ כָּאֲשֶׁר נִשְׁבַּעְתָּם לָּהּ:	But Joshua had said to the two men who spied on the land, “Go <i>to</i> the house of the prostitute woman and bring the woman out from there with all those <i>belonging</i> to her, as you swore to her.”	

Josh 6:23	וַיָּבֹאוּ הַנְּעָרִים הַמְּרַגְלִים וַיֹּצִיאוּ אֶת-רָחָב וְאֶת-אָבִיהָ וְאֶת-אִמָּהּ וְאֶת-אָחֶיהָ וְאֶת-כָּל-אֲשֶׁר-לָהּ וְאֶת כָּל-מִשְׁפַּחְתֶּיהָ הוֹצִיאוּ וַיַּנִּיחוּם מִחוּץ לַמַּחֲנֶה יִשְׂרָאֵל׃	So the young men who did the spying went in and brought Rahab out, and her father and her mother, and her brothers, and all that <i>belonged</i> to her. And they brought out all her family members and set them down outside the camp of Israel.	
Josh 6:24	וְהָעִיר שָׂרְפוּ בָאֵשׁ וְכָל-אֲשֶׁר-בָּהּ רָק הַכֶּסֶף וְהַזָּהָב וְכָל־ הַנְּחֹשֶׁת וְהַבְּרָזִל נָתַן אֹצֵר בֵּית-יְהוָה׃	Then they burnt the city with fire, and everything that <i>was</i> in it, except <i>that</i> they put the silver and gold and the articles of copper and iron <i>in</i> the treasury of the house of the LORD.	
Josh 6:25	וְאֶת-רָחַב הַזֹּנָה וְאֶת-בֵּית אָבִיהָ וְאֶת-כָּל-אֲשֶׁר-לָהּ הֵחִיָּה יְהוֹשֻׁעַ וַתָּשָׁב בְּקֶרֶב יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה כִּי הֵחָבִיאה אֶת-הַמְּלָאכִים אֲשֶׁר-שָׁלַח יְהוֹשֻׁעַ לִרְגֹל אֶת-יְרִיחוֹ׃ פ	And Joshua let Rahab the prostitute live, and the household of her father, and everyone that <i>belonged</i> to her, and she has been living in the midst of Israel to this day, because she hid the scouts whom Joshua sent out to spy out Jericho.	
Josh 6:26	וַיִּשְׁבַּע יְהוֹשֻׁעַ בָּעֵת הַהִיא לֵאמֹר אֲרוּר הָאִישׁ לִפְנֵי יְהוָה אֲשֶׁר יָקוּם וּבָנָה אֶת-הָעִיר הַזֹּאת אֶת-יְרִיחוֹ בְּבָכְרוֹ יִסְדְּנָה וּבְצַעֲרֹו יֵצִיב דָּלְתֶיהָ׃	And Joshua adjured <i>them</i> at that time, and he said, “Cursed before the LORD <i>is</i> the man who arises and builds this city – Jericho. He will lay the foundations at <i>the cost</i> of his firstborn, and he will install gates at <i>the cost</i> of his younger son.”	

Josh 6:27	וַיְהִי יְהוָה אֶת־יְהוֹשֻׁעַ וַיְהִי שְׁמֹעוֹ בְּכָל־הָאָרֶץ:	And the LORD was with Joshua, and his fame was <i>spread</i> all over the land.	
Josh 7:1	וַיַּמְעִלוּ בְנֵי־יִשְׂרָאֵל מֵעַל בַּחָרִם וַיִּקַּח עֲכָן בֶּן־כַּרְמִי בֶן־זֶרַח בֶּן־זָרַח לְמַטֵּה יְהוּדָה מִן־הַחֵרֶם וַיַּחֲרֹאֲף יְהוָה בְּבָנֵי יִשְׂרָאֵל:	But the sons of Israel acted treacherously in the cursed <i>place</i> , and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took <i>goods</i> from the cursed <i>place</i> , and the anger of the LORD was kindled against the sons of Israel.	1 Chr 2:7.
Josh 7:2	וַיִּשְׁלַח יְהוֹשֻׁעַ אַנְשִׁים מִירֵיחוֹ הָעִי אֲשֶׁר עַם־בֵּית אֶזְנָן מִקֶּדֶם לְבֵית־אֵל וַיֹּאמֶר אֲלֵיהֶם לֵאמֹר עֲלֹו וּרְגְלוּ אֶת־הָאָרֶץ וַיַּעֲלֹו הָאֲנָשִׁים וַיִּרְגְלוּ אֶת־הָעִי:	Then Joshua sent men from Jericho <i>to Ai</i> which is <i>conglomerate</i> with Beth- Aven to the east of Beth- El, and he spoke to them and said, “Go up and spy out the land.” So the men went up and spied out Ai.	Ai ← <i>the Ai</i> , also in other verses.
Josh 7:3	וַיָּשֻׁבוּ אֶל־יְהוֹשֻׁעַ וַיֹּאמְרוּ אֵלָיו אֶל־יַעֲלֹ כָל־הָעָם בְּאַלְפִים אִישׁ אוֹ כַּשְׁלֹשֶׁת אַלְפִים אִישׁ יַעֲלֹו וַיָּכּוּ אֶת־הָעִי אֶל־תִּיגַע־שָׁמָּה אֶת־כָּל־הָעָם כִּי מְעַט הֵמָּה:	Then they returned to Joshua and said to him, “Do not have all the people go up. Have <u>about</u> two thousand or <u>about</u> three thousand men go up and strike Ai. Do not weary all the people there, for they <i>are</i> few.”	about (2x): the preposition may have no approximating force and be simply idiomatic with numerals. Compare Josh 7:5, Luke 9:28.
Josh 7:4	וַיַּעֲלֹו מִן־הָעָם שָׁמָּה כַּשְׁלֹשֶׁת אַלְפִים אִישׁ וַיִּנָּסוּ לִפְנֵי אֲנָשֵׁי הָעִי:	So about three thousand men from the people went up, <u>but</u> they fled from the men of Ai.	but: adversative use of the <i>vav</i> .

Josh 7:5	וַיִּכּוּ מֵהֶם אֲנָשֵׁי הָעִי כְּשִׁלְשִׁים וּשְׁשָׁה אִישׁ וַיִּרְדְּפוּם לִפְנֵי הַשַּׁעַר עַד־הַשְּׂבָרִים וַיָּכּוּם בַּמִּוֶּרֶד וַיִּמָּס לְבַב־הָעָם וַיְהִי לַמַּיִם:	And the men of Ai struck down <u>about</u> thirty-six men, and they pursued them <u>from</u> the front of the gate as far as <u>Shebarim</u>, and they struck them on the way down, and the heart of the people melted away and became water.	about: the preposition may have no approximating force and be simply idiomatic with numerals. Compare Josh 7:3, Luke 9:28. Shebarim ← <i>the Shebarim</i>.
Josh 7:6	וַיִּקְרַע יְהוֹשֻׁעַ שָׂמְלֹתָיו וַיִּפֹּל עַל־פָּנָיו אֶרְצָה לִפְנֵי אֲרוֹן יְהוָה עַד־הָעֶרֶב הוּא וְזִקְנֵי יִשְׂרָאֵל וַיַּעֲלוּ עָפָר עַל־רֹאשָׁם:	Then Joshua tore his clothes and fell <u>face down</u> to the ground before the ark of the LORD until the evening – he and the elders of Israel – and they cast up dust onto their heads.	face down ← <i>on his face</i>.
Josh 7:7	וַיֹּאמֶר יְהוֹשֻׁעַ אֵלֶּה אֲדֹנֵי יְהוָה לָמָּה הִעֲבַרְתָּ הָעָבִיר אֶת־הָעָם הַזֶּה אֶת־הַיַּרְדֵּן לְתֹת אֶתְנוּ בְּיַד הָאֲמֹרִי לְהִאֲבִידֵנוּ וְלוֹ הוּאֲלָנוּ וְנָשָׁב בְּעֶבֶר הַיַּרְדֵּן:	And Joshua said, “Alas, my Lord the LORD, why did you <u>so specially have</u> this people <u>cross over</u> the Jordan to deliver us into the hand of the <u>Amorite</u> to destroy us? So if only we had been contented to live on the other side of the Jordan.	so specially have ... cross over: infinitive construct in form, but used as if an infinitive absolute. Amorite: see Gen 10:16.
Josh 7:8	כִּי אֲדֹנֵי מַה אָמַר אַחֲרֵי אֲשֶׁר הִפָּךְ יִשְׂרָאֵל עֶרְף לִפְנֵי אִיבָיו:	Please, <u>LORD*</u>, what shall I say, <u>now that</u> Israel has <u>retreated</u> at the presence of its enemies?	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנֵי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32. now that ← <i>after that</i>. retreated ← <i>turned its neck</i>.

Josh 7:9	וַיִּשְׁמְעוּ הַכְּנַעֲנִי וְכָל יֹשְׁבֵי הָאָרֶץ וַיִּנְסְבוּ עָלֵינוּ וְהִכְרִיתוּ אֶת־שְׁמֵנוּ מִן־הָאָרֶץ וּמִה־תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל: ס	And the Canaanites and all the inhabitants of the land have heard, and they will surround us and cut off our name from the earth. Then what will you do about your great name?"	
Josh 7:10	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ קָם לְךָ לָמָּה זֶה אַתָּה נָפַל עַל־פָּנֶיךָ:	At <u>this</u> the LORD said to Joshua, "Get yourself up. Why <i>is it</i> that you have fallen <u>face down</u>?"	At this: wider use of the <i>vav</i>. face down ← <i>on your face</i>.
Josh 7:11	חָטָא יִשְׂרָאֵל וְגַם עָבְרוּ אֶת־בְּרִיתִי אֲשֶׁר צִוִּיתִי אוֹתָם וְגַם לָקְחוּ מִן־הַחֶרֶם וְגַם גָּנְבוּ וְגַם בָּחֲשׂוּ וְגַם שָׂמוּ בְכֵלֵיהֶם:	Israel has sinned, and they have also transgressed my covenant which I commanded them, and they have also taken <i>goods</i> from the cursed <i>place</i>, and they have also stolen, and they have also lied, and they have put <i>them</i> in their <u>boxes</u>.	boxes ← <i>vessels</i>.
Josh 7:12	וְלֹא יָכֻלוּ בְנֵי יִשְׂרָאֵל לָקוּם לִפְנֵי אִיְבֵיהֶם עֶרְףָּ יִפְּנוּ לִפְנֵי אִיְבֵיהֶם כִּי הָיוּ לְחֶרֶם לֹא אוֹסִיף לִהְיוֹת עִמָּכֶם אִם־לֹא תִשְׁמִידוּ הַחֶרֶם מִקִּרְבְּכֶם:	So the sons of Israel will not be able to stand in the presence of their enemies, <i>and</i> they <u>will retreat</u> in the presence of their enemies, because they have been made an <i>object of cursing</i>. I will not be with you any more if you do not eradicate the <u>cursed object</u> from your midst.	will retreat ← <i>will turn the neck</i>. cursed <i>object</i>: perhaps referring to the perpetrator, so <i>cursed (person)</i>.
Josh 7:13	קָם קִדָּשׁ אֶת־הָעָם וַאֲמַרְתָּ הַתְּקַדְּשׁוּ לְמָחָר כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל חֶרֶם בְּקִרְבְּךָ יִשְׂרָאֵל לֹא תֻּכַּל לָקוּם לִפְנֵי אִיְבֶיךָ עַד־הִסְרִיכֶם הַחֶרֶם מִקִּרְבְּכֶם:	Arise, sanctify the people and say, 'Sanctify yourselves for tomorrow, for <u>this is what</u> the LORD God of Israel says: «<i>There is a cursed object</i> in your midst, O Israel. You will not be able to stand against your enemies until you have removed the <u>cursed object</u> from your midst.	this <i>is what</i> ← <i>thus</i>.

Josh 7:14	וְנִקְרַבְתֶּם בַּבֹּקֶר לְשִׁבְטֵיכֶם וְהָיָה הַשִּׁבֵּט אֲשֶׁר יִלְכְּדֵנוּ יְהוָה יִקְרַב לְמִשְׁפַּחֹת וְהַמִּשְׁפָּחָה אֲשֶׁר יִלְכְּדָנָה יְהוָה תִּקְרַב לְבָתִּים וְהַבֵּית אֲשֶׁר יִלְכְּדֵנוּ יְהוָה יִקְרַב לְגִבּוֹרִים:	Now you will approach in the morning by your tribes, and it will be <i>the case that</i> the tribe which the LORD <u>convicts</u> will approach by families, and the family which the LORD <u>convicts</u> will approach by households, and the household which the LORD <u>convicts</u> will approach by men.	convicts (3x) ← captures, takes.
Josh 7:15	וְהָיָה הַנִּלְכָּד בַּחֶרֶם יִשְׂרָף בָּאֵשׁ אֹתוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ כִּי עָבַל אֶת־בְּרִית יְהוָה וְכִי־עָשָׂה נְבִלָה בְּיִשְׂרָאֵל:	And it will be <i>the case that</i> he who <i>is</i> convicted of the cursed <i>object</i> will be burned with fire – he and everything he <i>has</i> – because he has transgressed the LORD's covenant, and because he has committed a foolish act in Israel.» ’ ”	
Josh 7:16	וַיָּשָׁם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּקְרַב אֶת־יִשְׂרָאֵל לְשִׁבְטָיו וַיִּלְכְּד שִׁבֵּט יְהוּדָה:	So Joshua arose early in the morning, and he gathered Israel together by their tribes, and the tribe of Judah was convicted.	
Josh 7:17	וַיִּקְרַב אֶת־מִשְׁפַּחַת יְהוּדָה וַיִּלְכְּד אֶת מִשְׁפַּחַת הַזִּרְחִי וַיִּקְרַב אֶת־מִשְׁפַּחַת הַזִּרְחִי לְגִבּוֹרִים וַיִּלְכְּד זַבְדִּי:	So he had the <u>family</u> of Judah approach, and he convicted the family of Zarhi. Then he had the family of Zarhi approach by men, and Zabdi was convicted.	family: the consonantal text could read <i>families</i>.
Josh 7:18	וַיִּקְרַב אֶת־בֵּיתוֹ לְגִבּוֹרִים וַיִּלְכְּד עָכָן בֶּן־כַּרְמִי בֶּן־זַבְדִּי בֶן־זֶרַח לְמַטֵּה יְהוּדָה:	Then he had his household approach by men, and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was convicted.	

Josh 7:19	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-עָכָן בְּנִי שִׁים-נָא כְבוֹד לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְתִן-לוֹ תוֹדָה וְהִגַּד-נָא לִי מָה עָשִׂיתָ אֶל-תְּכַחַד מִמֶּנִּי:	Then Joshua said to Achan, “My son, do accord honour to the LORD God of Israel and make confession to him and tell me, please, what you have done. Do not conceal <i>anything</i> from me.”	
Josh 7:20	וַיַּעַן עָכָן אֶת-יְהוֹשֻׁעַ וַיֹּאמֶר אִמְנָה אֲנֹכִי חָטָאתִי לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְכִזָּאת וְכִזָּאת עָשִׂיתִי:	Then Achan answered Joshua and said, “Indeed I have sinned against the LORD God of Israel, and I did such and such.	
Josh 7:21	*וָאֵרָאָה *וָאֵרָאָה בְּשָׁלָל אֲדָרַת שְׁנַעַר אַחַת טוֹבָה וּמֵאֲתִים שְׁקָלִים כֶּסֶף וְלִשְׁוֹן זָהָב אַחַד חֲמִשִּׁים שְׁקָלִים מִשְׁקָלָו וְאַחַד מִדָּם וְאַקָּחָם וְהִנֵּם טְמוּנִים בְּאֶרֶץ בְּתוֹךְ הָאֵהָלִי וְהַכֶּסֶף תַּחְתִּיהָ:	When I <u>saw</u> among the spoil a <u>fine mantle</u> from Shinar, and two hundred shekels <u>of</u> silver, and a <u>bar</u> of gold whose weight <u>was</u> fifty shekels, I coveted them, and I took them, and <u>now they are</u> hidden in the ground inside my tent, with the silver under it.”	I saw: the <i>qeré</i> is an apocopated form of the <i>ketiv</i>, with no change in meaning. a fine mantle ... a bar ← <i>one fine mantle ... one tongue.</i> now they <i>are</i> ← <i>behold</i> <i>them.</i> ground ← <i>land.</i>
Josh 7:22	וַיִּשְׁלַח יְהוֹשֻׁעַ מַלְאָכִים וַיִּרְצוּ הָאֵהָלָה וְהִנֵּה טְמוּנָה בָּאֵהָלוֹ וְהַכֶּסֶף תַּחְתִּיהָ:	Then Joshua sent out messengers, and they ran to the tent, and <u>there it was</u> hidden in his tent, <u>with</u> the silver under it.	there it <i>was</i> ← <i>behold.</i> with ← <i>and.</i>
Josh 7:23	וַיִּקְחוּם מִתּוֹךְ הָאֵהָל וַיָּבִאוּם אֶל-יְהוֹשֻׁעַ וְאֵל כָּל-בְּנֵי יִשְׂרָאֵל וַיִּצְקוּם לִפְנֵי יְהוָה:	Then they took the <i>goods</i> from the interior of the tent, and they brought them to Joshua and to all the sons of Israel, and they laid them out before the LORD.	

Josh 7:24	וַיִּקַּח יְהוֹשֻׁעַ אֶת־עֲכָן בֶּן־זֶרַח וְאֶת־הַכֶּסֶף וְאֶת־הָאֲדָרֶת וְאֶת־לְשׁוֹן הַזָּהָב וְאֶת־בָּנָיו וְאֶת־בְּנֹתָיו וְאֶת־שׁוֹרֹ וְאֶת־חֲמֹלֹו וְאֶת־צֹאֲנֹ וְאֶת־אֹהֶלֹ וְאֶת־כָּל־אֲשֶׁר־לֹ וְכָל־יִשְׂרָאֵל עִמּוֹ וַיַּעֲלוּ אֹתָם עִמָּק עֲכֹר:	And Joshua took Achan the <i>great</i> grandson of Zerah, and the silver, and the mantle, and the <u>bar</u> of gold, and his sons, and his daughters, and his ox and his donkey and his sheep and his tent and everything he <i>had</i>, while all Israel was <i>present</i> with him, and they brought them up <i>to</i> the Valley of Achor.	bar ← <i>tongue</i>.
Josh 7:25	וַיֹּאמֶר יְהוֹשֻׁעַ מָה עֲבַרְתֶּנוּ יַעֲכֹרֶךָ יְהוָה בַּיּוֹם הַזֶּה וַיִּרְגְּמוּ אֹתוֹ כָּל־יִשְׂרָאֵל אֶבֶן וַיִּשְׂרְפוּ אֹתָם בָּאֵשׁ וַיִּסְקְלוּ אֹתָם בָּאֲבָנִים:	And Joshua said, “Why have you caused us trouble? The LORD will cause you trouble this day.” Then all Israel <u>stoned</u> him, and they burned them with fire, and they <u>stoned</u> them.	stoned ... stoned ← “<i>bouldered</i>” him (with) stone ... <i>pelted</i> them with stones.
Josh 7:26	וַיָּקִימוּ עָלָיו גִּלְגָּבִים גְּדוֹל עַד הַיּוֹם הַזֶּה וַיֵּשֶׁב יְהוָה מִחֲרוֹן אַפּוֹ עַל־כֵּן קָרָא שֵׁם הַמָּקוֹם הַהוּא עִמָּק עֲכֹר עַד הַיּוֹם הַזֶּה: פ	And they raised a great heap of stones over him, <i>which is there</i> up to this day, and the LORD relented from the fury of his anger. For this reason he called that place the Valley of Achor, <i>as it is</i> up to this day.	
Josh 8:1	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אַל־תִּירָא וְאַל־תִּתַּחַת קַח עִמָּךְ אֶת כָּל־עַם הַמִּלְחָמָה וְקוּם עֲלֵה הָעִי רֵאֵה נָתַתִּי בְיָדְךָ אֶת־מֶלֶךְ הָעִי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֶרְצוֹ:	Then the LORD said to Joshua, “Do not fear and do not be afraid. Take all the military people with you, and arise and go up <i>to</i> Ai. Look, I have delivered the king of Ai into your hand, with his people and his city and his land.	

Josh 8:2	וַעֲשִׂיתָ לָעִי וּלְמַלְכָּהּ כַּאֲשֶׁר עָשִׂיתָ לִירִיחוֹ וּלְמַלְכָּהּ רַק־שָׁלָלָהּ וּבְהִמָּתָהּ תִּבְזֹזוּ לָכֶם שֵׁים־לָךְ אֲרֵב לָעִיר מֵאַחֲרֶיהָ:	So do to Ai and its king as you did to Jericho and its king, but you may take as booty its spoils and its cattle for yourselves. <u>Ambush</u> the city behind it.”	Ambush ← <i>Place yourself (as) an ambusher of.</i>
Josh 8:3	וַיָּקָם יְהוֹשֻׁעַ וְכָל־עַם הַמִּלְחָמָה לַעֲלוֹת הָעִי וַיִּבְחַר יְהוֹשֻׁעַ שְׁלֹשִׁים אֶלֶף אִישׁ גִּבּוֹרֵי הַחֵיל וַיִּשְׁלַחם לַיְלָה:	So Joshua arose with all the military people to go up to Ai, and Joshua selected thirty thousand men, valiant warriors, and he sent them out <i>by</i> night.	to go up: the verb is often used of <i>attacking</i> .
Josh 8:4	וַיֹּצֵא אֹתָם לֵאמֹר רְאוּ אֹתָם אֲרֵבִים לָעִיר מֵאַחֲרֵי הָעִיר אַל־תִּרְחִיקוּ מִן־הָעִיר מְאֹד וְהִיִּיתֶם בְּלִבָּם נֹכְדִים:	And he commanded them, and he said, “Look, you are ambushing the city behind the city. Do not go very far from the city, but all of you be prepared.	
Josh 8:5	וְאֲנִי וְכָל־הָעָם אֲשֶׁר אִתִּי נִקְרָב אֶל־הָעִיר וְהָיָה כִּי־יֵצְאוּ לִקְרָאתֵנוּ כַּאֲשֶׁר בָּרָאשָׁנָה וְנִסָּנוּ לִפְנֵיהֶם:	And I and all the people who <i>are</i> with me will approach the city, and it will be <i>the case</i> that they will come out against us as the first time, and we will flee before them.	
Josh 8:6	וַיֵּצְאוּ אַחֲרֵינוּ עַד הַתִּיקֵנוּ אוֹתָם מִן־הָעִיר כִּי יֹאמְרוּ נָסִים לִפְנֵינוּ כַּאֲשֶׁר בָּרָאשָׁנָה וְנִסָּנוּ לִפְנֵיהֶם:	And they will come after us until we have drawn them away from the city, for they will say, ‘They are fleeing before us as the first time’, and we will flee before them.	

Josh 8:7	וְאַתֶּם תִּקְמוּ מֵהָאוֹרֵב וְהוֹרִשְׁתֶּם אֶת־הָעִיר וַנִּתְּנָה יְהוָה אֱלֹהֵיכֶם בְּיָדְכֶם:	Then you will arise from the ambush and <u>take</u> <u>possession</u> of the city, and the LORD your God will deliver it into your hand.	take possession of: with connotations of <i>inheriting</i> .
Josh 8:8	וְהָיָה כְּתַפְּשֶׁכֶם אֶת־הָעִיר תַּצִּיתוּ אֶת־הָעִיר בָּאֵשׁ כְּדָבָר יְהוָה תַּעֲשׂוּ רְאוּ צִוִּיתִי אֶתְכֶם:	And it will be <i>the case that</i> when you capture the city, you will set the city on fire. You will act according to the word of the LORD. Look, I have commanded you.”	
Josh 8:9	וַיִּשְׁלַחֵם יְהוֹשֻׁעַ וַיֵּלְכוּ אֶל־הַמַּאֲרֵב וַיֵּשְׁבוּ בֵּין בֵּית־אֵל וּבֵין הָעֵי מִיָּם לָעֵי וַיֵּלֶן יְהוֹשֻׁעַ בַּלֵּילָה הַהוּא בְּתוֹךְ הָעָם:	So Joshua sent them off, and they went to the ambush, and they remained between Beth-El and Ai to the west of Ai, while Joshua lodged that night among the people.	
Josh 8:10	וַיִּשָּׁכֶם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּפְקֹד אֶת־הָעָם וַיַּעַל הוּא וְזִקְנֵי יִשְׂרָאֵל לִפְנֵי הָעָם הָעֵי:	Then Joshua got up early in the morning, and he <u>reviewed</u> the people, then he and the elders of Israel went up before the people to Ai.	reviewed: or <i>counted</i> , as AV (<i>numbered</i>). So AV differs.
Josh 8:11	וְכָל־הָעָם הַמִּלְחָמָה אֲשֶׁר אָתּוּ עָלוּ וַיִּגְשׁוּ וַיָּבֹאוּ נֶגֶד הָעִיר וַיַּחֲנוּ מִצָּפוֹן לָעֵי וְהָיָ *בֵּינוּ בֵּינֵינוּ וּבֵין־הָעֵי:**	And all the military people who <i>were</i> with him went up and approached <i>it</i> , and they came opposite the city, and they encamped to the north of Ai. Now <i>there</i> was a valley between <u>them</u> and Ai.	them: the <i>ketiv</i> and <i>qere</i> are different declined forms of the same word, with the same meaning. The suffix is singular in both cases, referring to <i>the military</i> <i>people</i> , a collective noun.
Josh 8:12	וַיִּקַּח כַּחֲמִשָּׁת אֲלָפִים אִישׁ וַיִּשֶׂם אוֹתָם אֵרֵב בֵּין בֵּית־אֵל וּבֵין הָעֵי מִיָּם לָעִיר:	And he took about five thousand men and stationed them <i>as</i> an ambush between Beth-El and Ai to the west of the city.	

Josh 8:13	וַיִּשְׁיֹמוּ הָעָם אֶת-כָּל-הַמַּחֲנֶה אֲשֶׁר מִצָּפוֹן לָעִיר וְאֶת-עֶקְבוֹ מִיָּם לָעִיר וַיֵּלֶךְ יְהוֹשֻׁעַ בַּלַּיְלָה הַהוּא בְּתוֹךְ הָעֵמֶק:	And they stationed the people – the whole camp which <i>was</i> to the north of the city – and their <u>trap</u> to the west of the city, while Joshua went into the valley that night.	trap ← <i>heel</i>; <i>rearguard</i> (of an army); <i>supplanter</i> etc. The root can mean <i>fraud</i>, <i>deceit</i>.
Josh 8:14	וַיְהִי בִּרְאוֹת מִלֶּךְ-הָעִי וַיִּמְהָרוּ וַיִּשְׁכְּיֵמוּ וַיֵּצְאוּ אֲנָשֵׁי-הָעִיר לִקְרַאת-יִשְׂרָאֵל לְמַלְחָמָה הוּא וְכָל-עַמּוֹ לְמוֹעֵד לִפְנֵי הָעֵרְבָה וְהוּא לֹא יָדַע כִּי-אֵרֶב לוֹ מֵאַחֲרֵי הָעִיר:	And it came to pass, when the king of Ai saw <i>it</i>, that the men of the city quickly <u>got up</u> and went out to confront Israel in war – he and all his people at the appointed time, before the arid tract – but he did not know that <i>there was</i> an ambush for him behind the city.	got up ← <i>got up early</i>.
Josh 8:15	וַיִּנָּגְעוּ יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל לִפְנֵיהֶם וַיִּנָּסוּ דֶּרֶךְ הַמִּדְבָּר:	Then Joshua and all Israel acted as if beaten by them, and they fled in the <u>direction</u> of the desert.	acted as if beaten: pointed as <i>niphal</i> for feigning, but it could be re-pointed as <i>hithpael</i>, which is נ direction ← <i>way</i>.
Josh 8:16	וַיִּזְעְקוּ כָּל-הָעָם אֲשֶׁר בְּעִיר **בְּעִי לְרֹדְף* אַחֲרֵיהֶם וַיִּרְדְּפוּ אַחֲרֵי יְהוֹשֻׁעַ וַיִּנָּתְקוּ מִן-הָעִיר:	Then all the people who <i>were</i> {K: in the city} [Q: in Ai] were called upon to pursue them. So they pursued Joshua, and they were drawn out of the city.	↳ more common for feigning, וַיִּנָּגְעוּ. See [AnLx] §12.3 for assimilation of the <i>tav</i> before <i>kaph</i> and <i>nun</i>. See Deut 33:29 for a similar issue.
Josh 8:17	וְלֹא-נָשָׂאֵר אִישׁ בְּעִי וּבֵית אֵל אֲשֶׁר לֹא-יֵצְאוּ אַחֲרֵי יִשְׂרָאֵל וַיַּעֲזְבוּ אֶת-הָעִיר פְּתוּחָה וַיִּרְדְּפוּ אַחֲרֵי יִשְׂרָאֵל: פ	And not a man remained in Ai or Beth-El who did not come out after Israel, and they left the city open, and they pursued Israel.	

Josh 8:18	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ נִטֵּה בְּכִידּוֹן אֲשֶׁר־בִּידֶךָ אֶל־הָעִי כִּי בִידֶךָ אֶתְנַנֶּה וַיֵּט יְהוֹשֻׁעַ בְּכִידּוֹן אֲשֶׁר־בִּידּוֹ אֶל־הָעִיר:	And the LORD said to Joshua, "Point the spear in your hand towards Ai, for I will deliver it into your hand." So Joshua pointed the spear in his hand towards the city.	
Josh 8:19	וְהָאוֹרֵב קָם מִהָרָה מִמְּקוֹמוֹ וַיֵּרוּצוּ בַּנְּטוֹת יָדוֹ וַיָּבֹאוּ הָעִיר וַיִּלְכְּדוּהָ וַיִּמְהָרוּ וַיִּצְתּוּ אֶת־הָעִיר בָּאֵשׁ:	Then the ambush arose quickly from its place, and they <i>started to</i> run as he pointed his hand, and they came <i>to</i> the city and captured it, and they quickly set the city on fire.	
Josh 8:20	וַיִּפְּנוּ אַנְשֵׁי הָעִי אֲחֵרֵיהֶם וַיֵּרְאוּ וְהִנֵּה עֹלָה עֹשֵׁן הָעִיר הַשָּׁמַיִמָה וְלֹא־הָיָה בָּהֶם יָדַיִם לָנוֹס הִנֵּה וְהִנֵּה וְהָעָם הָנֹס הַמִּדְבָּר נֶהְפֶּךָ אֶל־הָרוֹדֶף:	And the men of Ai turned round and looked, and <u>what they saw was</u> the smoke of the city rising into the sky, and they did not have the <u>ability</u> to flee <u>one way or another</u> , and the people who were fleeing <i>to</i> the desert turned on the pursuer.	round ← <i>behind them</i> . what <i>they</i> saw was ← <i>behold</i> . ability ← <i>hands</i> . one way or another ← <i>to here and to here</i> .
Josh 8:21	וַיַּהֲשִׁיעַ וְכָל־יִשְׂרָאֵל רָאוּ כִּי־לָכַד הָאֵרֶב אֶת־הָעִיר וְכִי עֹלָה עֹשֵׁן הָעִיר וַיָּשֻׁבוּ וַיִּכּוּ אֶת־אַנְשֵׁי הָעִי:	And Joshua and all Israel saw that the ambush had captured the city, and that the smoke of the city was rising, and they turned round and attacked the men of the city.	
Josh 8:22	וְאַלֶּה יֵצְאוּ מִן־הָעִיר לִקְרֹאתָם וַיְהִי לְיִשְׂרָאֵל בַּתְּוֹךְ אֶלֶּה מִזֶּה וְאַלֶּה מִזֶּה וַיִּכּוּ אוֹתָם עַד־בִּלְתִּי הִשְׁאִיר־לָו שָׂרִיד וּפְלִיט:	Then the others came out of the city towards them, and Israel had them <u>in a pincer</u> , with some on one side and some on the other side, and they struck them down until they had not left a remnant or escapee.	in a pincer ← <i>in the middle</i> .

Josh 8:23	וְאֶת־מֶלֶךְ הָעִי תָּפְשׁוּ חֵי וַיִּקְרְבוּ אֹתוֹ אֶל־יְהוֹשֻׁעַ:	But they took the king of Ai alive and brought him to Joshua.	
Josh 8:24	וַיְהִי כַּכֹּלֹת יִשְׂרָאֵל לְהַרְגֹּת אֶת־כָּל־יֹשְׁבֵי הָעִי בַּשָּׂדֶה בַּמִּדְבָּר אֲשֶׁר רָדְפוּם בּוֹ וַיִּפְּלוּ כָּלָם לְפִי־חֶרֶב עַד־תָּמָם וַיָּשְׁבוּ כָל־יִשְׂרָאֵל הָעִי וַיַּכּוּ אֹתָהּ לְפִי־חֶרֶב:	And it came to pass, when Israel had finished killing all the inhabitants of Ai in the open land in the desert in which they had chased them, and they had all fallen by the edge of the sword until they had been destroyed, that all Israel returned <i>to</i> Ai, and they struck it with the edge of the sword.	
Josh 8:25	וַיְהִי כָּל־הַנְּפִלִים בַּיּוֹם הַהוּא מֵאִישׁ וְעַד־אִשָּׁה שְׁנַיִם עָשָׂר אָלֶף כָּל אָנָשִׁי הָעִי:	And all those that fell on that day, both men and women, <i>were</i> twelve thousand – the whole population of Ai.	population ← <i>men, people</i> .
Josh 8:26	וַיְהוֹשֻׁעַ לֹא־הָשִׁיב יָדוֹ אֲשֶׁר נָטָה בַּכִּידּוֹן עַד אֲשֶׁר הָחִרִים אֶת כָּל־יֹשְׁבֵי הָעִי:	And Joshua did not retract his hand <i>with</i> which he pointed the spear until he had obliterated all the inhabitants of Ai,	
Josh 8:27	רַק הַבְּהֵמָה וּשְׁלַל הָעִיר הָיָא בְּזִזּוֹ לָהֶם יִשְׂרָאֵל כַּדְּבַר יְהוָה אֲשֶׁר צִוָּה אֶת־יְהוֹשֻׁעַ:	except that Israel took the spoils of the cattle and the booty of that city, according to the word of the LORD <i>with</i> which he had commanded Joshua.	
Josh 8:28	וַיִּשְׂרֹף יְהוֹשֻׁעַ אֶת־הָעִי וַיְשִׁימָהּ תַל־עוֹלָם שְׁמָמָה עַד הַיּוֹם הַזֶּה:	Then Joshua burned Ai and made it an age-abiding mound – a desolation up to this day.	

Josh 8:29	וְאֶת־מֶלֶךְ הָעִי תִלָּה עַל־הָעֵץ עַד־עֵת הָעֶרֶב וַיִּכְבּוּא הַשֶּׁמֶשׁ צֹוּהַ יְהוֹשֻׁעַ וַיִּרְידוּ אֶת־נִבְלָתוֹ מִן־הָעֵץ וַיִּשְׁלִיכוּ אוֹתָהּ אֶל־פֶּתַח שַׁעַר הָעִיר וַיִּקְימוּ עָלָיו גֵּל־אֲבָנִים גָּדוֹל עַד הַיּוֹם הַזֶּה: פ	And he hanged the king of Ai on a tree until evening time, and as the sun set, Joshua gave commandment, and they took his corpse down from the tree, and they cast it into the entrance of the gate of the city, and they raised up on it a great heap of stones, <i>which is there</i> up to this day.	tree: or <i>wood</i>. Perhaps <i>gallows</i>. and they took: or <i>that they take</i>, as purposive use of the <i>vav</i>. Similarly in the clauses following.
Josh 8:30	אֲזַ יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהַר עֵיבָל:	Then Joshua built an altar to the LORD God of Israel at Mount Ebal,	
Josh 8:31	כַּאֲשֶׁר צִוָּה מֹשֶׁה עֲבַד־יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל בְּכָתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה מִזְבֵּחַ אֲבָנִים שְׁלֵמוֹת אֲשֶׁר לֹא־הִנִּיף עָלֵיהֶן בְּרֹזֶל וַיַּעֲלוּ עָלָיו עֹלוֹת לַיהוָה וַיִּזְבְּחוּ שְׁלָמִים:	as Moses the servant of the LORD had commanded the sons of Israel, as <i>it is</i> written in the book of the law of Moses – an altar of pure stones, which no-one has used iron on – and they offered burnt offerings to the LORD on it, and they sacrificed peace-offerings.	used ← <i>wielded</i>.
Josh 8:32	וַיִּכְתֹּב־שָׁם עַל־הָאֲבָנִים אֶת מִשְׁנֵה תּוֹרַת מֹשֶׁה אֲשֶׁר כָּתַב לִפְנֵי בְנֵי יִשְׂרָאֵל:	And he wrote there on the stones a copy of the law of Moses, which he wrote in the presence of the sons of Israel.	

Josh 8:33	וְכָל־יִשְׂרָאֵל וְזִקְנָיו וְשֹׁטְרִים וְשֹׁפְטָיו עֹמְדִים מִזֶּה וּמִזֶּה לְאַרְזֹן נֶגֶד הַכְּהֹנִים הַלְוִיִּם נֹשְׂאֵי אֲרֹן בְּרִית־יְהוָה כִּגְר כְּאַזְרָח חֲצִיֹּן אֶל־מֹול הַר־גֵּרָזִים וְהַחֲצִיֹּן אֶל־מֹול הַר־עֵיבֵל כְּאַשֶּׁר צִוָּה מֹשֶׁה עַבְד־יְהוָה לְבָרֵךְ אֶת־הָעָם יִשְׂרָאֵל בְּרֹאשֹׁנָה:	And all Israel and its elders and officers and its judges stood <u>on either side</u> of the ark, opposite the Levite priests who bear the ark of the covenant of the LORD – the foreigner as well as the native citizen, half of them facing Mount Gerizim and half of them facing Mount Ebal, as Moses the servant of the LORD had commanded at the start, so as to bless the people of Israel.	on either side ← <i>from this</i> and <i>from this</i>.
Josh 8:34	וְאַחֲרֵי־כֵן קָרָא אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַבְּרָכָה וְהַקְּלָלָה כְּכָל־הַכְּתוּב בְּסֵפֶר הַתּוֹרָה:	And after that he read all the words of the law, the blessing and the curse, according to everything that <i>was</i> written in the book of the law.	
Josh 8:35	לֹא־הָיָה דְבָר מִכָּל אֲשֶׁר־צִוָּה מֹשֶׁה אֲשֶׁר לֹא־קָרָא יְהוֹשֻׁעַ נֶגֶד כָּל־קֹהֵל יִשְׂרָאֵל וְהַנָּשִׁים וְהַטָּף וְהַגֵּר הַלֹּךְ בְּקִרְבָּם: פ	There was no word in everything which Moses commanded which Joshua did not read in the presence of the whole convocation of Israel, including the women and the children and the foreigner who walked in their midst.	
Josh 9:1	וַיְהִי כְשֶׁמַּע כָּל־הַמְּלָכִים אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן בָּהָר וּבְשִׁפְלָה וּבְכָל־חֹוף הַיָּם הַגָּדוֹל אֶל־מֹול הַלְּבָנוֹן הַחֲתִי וְהָאֱמֹרִי הַכְּנַעֲנִי הַפְּרִזִּי הַחִי וְהִיבוּסִי:	And it came to pass <i>that</i> when all the kings who <i>were</i> across the Jordan heard <i>it</i>, in the mountain <i>ranges</i> and the low lying land, and along all the coast of <u>the Great Sea</u> opposite Lebanon – the Hittite and the <u>Amorite</u>, the Canaanite, the Perizzite, the Hivite and the Jebusite –	the Great Sea: i.e. <i>the</i> <i>Mediterranean Sea</i>. Amorite: see Gen 10:16.

Josh 9:2	וַיִּתְקַבְּצוּ יַחְדָּו לְהִלָּחֵם עַם־יְהוֹשֻׁעַ וְעַם־יִשְׂרָאֵל כֹּה אֶחָד: פ	that they joined up together to wage war on Joshua and on Israel <u>unanimously</u> .	unanimously ← <i>one</i> <i>mouth</i> .
Josh 9:3	וַיֵּשְׁבִי גִבְעֹן שְׁמֵעוֹ אֵת אֲשֶׁר עָשָׂה יְהוֹשֻׁעַ לִירִיחוֹ וְלַעִי:	And the inhabitants of Gibeon heard what Joshua had done to Jericho and Ai,	Gibeon ← <i>Gib'on</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21.
Josh 9:4	וַיַּעֲשׂוּ גַם־הֵמָּה בְּעֶרְמָה וַיֵּלְכוּ וַיַּצְטִירוּ וַיִּקְחוּ שָׁקִים בָּלִים לַחֲמֹרֵיהֶם וְנֹאדוֹת לַיִן בָּלִים וּמִבְקָעִים וּמִצָּרִים:	and they for <u>their part</u> acted craftily, and they set out and <u>pretended to be</u> <u>travellers</u> , and they took worn-out sacks for the donkeys, and worn-out skin bottles for the wine, which <i>were</i> torn and <u>mended</u> ,	for their part ← <i>they too</i> , but the sense can be wider than this. pretended to be travellers: <i>hithpael</i> for feigning. Compare Gen 42:7. mended ← <i>bound up</i> .
Josh 9:5	וַנַּעֲלוֹת בָּלוֹת וּמִטְלָאוֹת בְּרַגְלֵיהֶם וּשְׁלֵמוֹת בָּלוֹת עֲלֵיהֶם וְכָל־לֶחֶם צֵידָם יָבֵשׁ הָיָה נִקְדָּים:	and <i>they wore shoes that</i> <i>were</i> worn out and patched up on their feet, and they <i>had</i> worn-out clothes on them, and all the bread of their provisions was stale and <u>speckled with mould</u> .	speckled ← <i>specks</i> .
Josh 9:6	וַיֵּלְכוּ אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה הַגִּלְגָּל וַיֹּאמְרוּ אֵלָיו וְאֶל־אִישׁ יִשְׂרָאֵל מֵאַרְצַרְחוֹקָה בָּאנוּ וְעַתָּה כְּרַתוּ־לָנוּ בְּרִית:	And they came to Joshua at the camp <i>in Gilgal</i> , and they said to him and to the <u>men</u> of Israel, “We have come from a distant land, so <u>make</u> a covenant with us now.”	Gilgal ← <i>the Gilgal</i> . men ← <i>man</i> . Collective usage. Also in Josh 9:7. make ← <i>cut</i> (plural).
Josh 9:7	*וַיֹּאמְרוּ *וַיֹּאמֶר אִישׁ־יִשְׂרָאֵל אֶל־הַחִיטִּי אוֹלִי בְּקִרְבִּי אַתָּה יוֹשֵׁב וְאִיד *אֲכַרְתָּ־לִּי *בְּרִית:	And the men of Israel <u>said</u> to the Hivite, “It could be that you dwell in my midst. So how <i>can I</i> <u>make</u> a covenant with you?”	said: the <i>ketiv</i> is plural, whereas the <i>qeré</i> is singular. I make ← <i>I cut</i> . The <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.

Josh 9:8	וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ עַבְדֶּיךָ אֲנַחְנוּ וַיֹּאמֶר אֱלֹהִים יְהוֹשֻׁעַ מִי אַתָּם וּמֵאֵין תָּבֹאוּ:	And they said to Joshua, “We <i>are</i> your servants”, and Joshua said to them, “Who are you and where do you come from?”	
Josh 9:9	וַיֹּאמְרוּ אֵלָיו מֵאֶרֶץ רְחוֹקָה מְאֹד בָּאוּ עַבְדֶּיךָ לְשֵׁם יְהוָה אֱלֹהֶיךָ כִּי־שָׁמַעְנוּ שָׁמְעוּ וְאֵת כָּל־אֲשֶׁר עָשָׂה בְּמִצְרַיִם:	And they said to him, “Your servants have come from a very distant land, because of the name of the LORD your God, for we have heard of his fame and everything that he did in Egypt,	
Josh 9:10	וְאֵת כָּל־אֲשֶׁר עָשָׂה לְשְׁנֵי מַלְכֵי הָאֲמֹרִי אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן לְסִיחֹן מֶלֶךְ חֶשְׁבֹּן וּלְעֹג מֶלֶךְ־הַבָּשָׁן אֲשֶׁר בְּעַשְׁתָּרוֹת:	and everything he did to the two kings of the <u>Amorites</u> who <i>were</i> across the Jordan, to Sihon king of Heshbon and Og king of <u>Bashan</u> , who <i>was</i> in Ashtaroath.	Amorites: see Gen 10:16. Bashan ← <i>the Bashan</i> .
Josh 9:11	וַיֹּאמְרוּ אֵלֵינוּ זְקִינֵינוּ וְכָל־יִשְׁבֵּי אֶרְצֵנוּ לֵאמֹר קָחוּ בְיָדְכֶם צִידָה לַדֶּרֶךְ וּלְכוּ לִקְרֹאתָם וְאָמַרְתֶּם אֲלֵיהֶם עַבְדֵיכֶם אֲנַחְנוּ וְעַתָּה כְּרַתוּ־לָנוּ בְרִית:	And our elders and all the inhabitants of our land spoke to us and said, ‘Take provisions in your hand for the journey, and go and meet them, and say to them, «We <i>are</i> your servants, so now <u>make</u> a covenant with us.»’	make ← <i>cut</i> .
Josh 9:12	זֶה לַחֲמֵנוּ חֹם הַצֵּי־דָנוּ אֶתוֹ מִבְּתֵינוּ בְּיוֹם צֵאתָנוּ לָלֶכֶת אֲלֵיכֶם וְעַתָּה הִנֵּה יָבֵשׁ וְהָיָה נִקְדִּים:	This <i>is</i> our bread. We stocked up with it hot from our houses <u>when</u> we departed to go to you, but now look, it is dry, and it has become <u>speckled</u> with <i>mould</i> .	when ← <i>on the day</i> . speckled ← <i>specks</i> .

Josh 9:13	וְאַלֶּה נִאֲדוֹת הַיַּיִן אֲשֶׁר מָלֵאנוּ חֲדָשִׁים וְהִנֵּה הִתְבַּקְּעוּ וְאַלֶּה שְׁלֵמוֹתֵינוּ וְנַעֲלִינוּ בָּלוּ מְרֹב הַדֶּרֶךְ מְאֹד:	And these <i>are our</i> wine bottles which we filled <i>when they were</i> new, but look, they have become torn, and these clothes and shoes of ours are worn out from the great length of the journey.”	
Josh 9:14	וַיִּקְחוּ הָאֲנָשִׁים מִצִּידָם וְאֶת־פִּי יְהוָה לֹא שָׁאָלוּ:	And the men took <i>some</i> of their provisions, <i>but</i> they did not ask for the LORD's pronouncement.	but: adversative use of the vav. pronouncement ← <i>mouth</i> .
Josh 9:15	וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ שָׁלוֹם וַיַּכְרֹת לָהֶם בְּרִית לְחִיּוֹתָם וַיִּשָּׁבְעוּ לָהֶם נְשִׂאֵי הָעֵדָה:	And Joshua made peace with them, and he <i>made</i> a covenant with them to let them live, and the chiefs of the congregation swore <i>it</i> to them.	made ← <i>cut</i> .
Josh 9:16	וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים אַחֲרַי אֲשֶׁר־כָּרְתוּ לָהֶם בְּרִית וַיִּשְׁמְעוּ כִּי־קִרְבִּים הֵם אֵלָיו וּבְקִרְבּוֹ הֵם יֹשְׁבִים:	Then it transpired <i>after</i> three days, after they had <i>made</i> a covenant with them, that <i>they</i> heard that they <i>were</i> their neighbours, and <i>that</i> they lived in <i>their</i> midst.	after ← <i>at the end of</i> . made ← <i>cut</i> . they ... their ← <i>he ... his</i> .
Josh 9:17	וַיָּסַעו בְּנֵי־יִשְׂרָאֵל וַיָּבֹאוּ אֶל־עִרְיָהֶם בַּיּוֹם הַשְּׁלִישִׁי וְעִרְיָהֶם גִּבְעוֹן וְהַכְּפִירָה וּבְאֵרוֹת וּקְרִית יַעְרִים:	Then the sons of Israel travelled and came to their cities on the third day. Now their cities <i>were</i> Gibeon, and Chephirah and Beeroth and Kiriath- Jearim.	Gibeon: see Josh 9:3. Chephirah ← <i>the</i> Chephirah. Kiriath-Jearim: AV= Kirjath-jearim, but sometimes with an “i” in Kiriathaim.
Josh 9:18	וְלֹא הִכּוּם בְּנֵי יִשְׂרָאֵל כִּי־נִשְׁבְּעוּ לָהֶם נְשִׂאֵי הָעֵדָה בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל וַיִּלְנוּ כָּל־הָעֵדָה עַל־הַנְּשִׂאִים:	So the sons of Israel did not attack them, because the chiefs of the congregation had sworn to them by the LORD God of Israel. And the whole congregation complained about the chiefs.	

Josh 9:19	וַיֹּאמְרוּ כָּל־הַנְּשִׂאִים אֶל־כָּל־הָעֵדָה אֲנַחְנוּ נִשְׁבַּעְנוּ לָהֶם בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל וְעַתָּה לֹא נוּכַל לִגְעֹת בָּהֶם:	And all the chiefs said to the whole congregation, “We have sworn to them by the LORD God of Israel, so now we cannot touch them.	
Josh 9:20	זֹאת נַעֲשֶׂה לָהֶם וְהָחִיָּה אוֹתָם וְלֹא־יִהְיֶה עָלֵינוּ קֶצֶף עַל־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְנוּ לָהֶם:	This <i>is what</i> we will do with them, as <i>we let them</i> <i>live</i> , so that there will not be anger on us on account of the oath which we swore to them ...”	we let them live: infinitive absolute in the role of a finite verb. The ellipsis is clarified in the next verse.
Josh 9:21	וַיֹּאמְרוּ אֲלֵיהֶם הַנְּשִׂאִים יֶחֱיוּ וְיִהְיוּ חֹטְבֵי עֵצִים וְשֹׂאֲבֵי־מַיִם לְכָל־הָעֵדָה כְּאֲשֶׁר דִּבְּרוּ לָהֶם הַנְּשִׂאִים:	And the chiefs said to them, “They shall live ...” And <i>they became</i> hewers of wood and drawers of water for the whole congregation, as the chiefs told them.	They shall live ... they became: AV differs somewhat (<i>Let them live... let them be</i>), within the direct speech, but the pointing of וְיִהְיוּ militates against a jussive.
Josh 9:22	וַיִּקְרָא לָהֶם יְהוֹשֻׁעַ וַיְדַבֵּר אֲלֵיהֶם לֵאמֹר לָמָּה רָמִיתֶם אֹתָנוּ לֵאמֹר רְחוּקִים אֲנַחְנוּ מִכֶּם מְאֹד וְאַתֶּם בְּקִרְבָּנוּ יֹשְׁבִים:	So Joshua called them and spoke to them, and he said, “Why did you deceive us, saying, ‘We <i>are</i> very distant from you’, whilst you live in our midst?	
Josh 9:23	וְעַתָּה אַרְוָרִים אַתֶּם וְלֹא־יִכָּרֵת מִכֶּם עֶבֶד וְחֹטְבֵי עֵצִים וְשֹׂאֲבֵי־מַיִם לְבֵית אֱלֹהֵי:	So now, you <i>are</i> cursed, and none of you shall be <i>discharged from being</i> a servant or hewers of wood or drawers of water for the house of my God.”	discharged ← <i>cut off</i> .

Josh 9:24	וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ וַיֹּאמְרוּ כִּי הִגֵּד הִגַּד לְעַבְדֶּיךָ אֵת אֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ אֶת־מֹשֶׁה עַבְדּוֹ לָתֵת לָכֶם אֶת־כָּל־הָאָרֶץ וּלְהַשְׁמִיד אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וּנְיָא מָאד לְנַפְשֵׁינֹּךְ מִפְּנֵיכֶם וַנַּעֲשֶׂה אֶת־הַדָּבָר הַזֶּה:	Then they answered Joshua and said, “<i>It is</i> because <i>it was definitely</i> told to your servants what the LORD your God commanded Moses his servant, that <i>he</i> would give you all the land and destroy all the inhabitants of the land before you, and we were very afraid of you for our <i>lives</i>, so we did this thing.	it was definitely told: infinitive absolute. lives ← <i>souls</i>.
Josh 9:25	וְעַתָּה הִנֵּנוּ בִידְךָ בְּטוֹב וְכִישׁוֹר בְּעֵינֶיךָ לַעֲשׂוֹת לָנוּ עֲשֵׂה:	So now, <i>here we are</i> in your <i>hands</i>. Do what <i>is</i> right and proper in your sight to do to us.”	here we <i>are</i> ← <i>behold us</i>. hands ← <i>hand</i>.
Josh 9:26	וַיַּעַשׂ לָהֶם כֵּן וַיַּצֵּל אוֹתָם מִיַּד בְּנֵי־יִשְׂרָאֵל וְלֹא הָרְגוּם:	So he did so to them, and he <i>spared</i> them from the hand of the sons of Israel, and they did not kill them.	spared ← <i>delivered, rescued</i>.
Josh 9:27	וַיִּתֵּן יְהוֹשֻׁעַ בַּיּוֹם הַהוּא חֹטְבֵי עֵצִים וְשֹׂאבֵי מַיִם לַעֲדָה וּלְמִזְבֵּחַ יְהוָה עַד־הַיּוֹם הַזֶּה אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר: פ	And Joshua appointed them hewers of wood and drawers of water on that day, to the congregation and for the altar of the LORD, <i>as it is</i> up to this day, at the place which he would <i>yet</i> choose.	

Josh 10:1	וַיְהִי כַשְׁמֹעַ אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלַם כִּי־לָכַד יְהוֹשֻעַ אֶת־הָעִי וַיַּחְרִימָהּ כַּאֲשֶׁר עָשָׂה לִירִיחוֹ וּלְמַלְכָּהּ בֶּן־עָשָׂה לָעִי וּלְמַלְכָּהּ וְכִי הִשְׁלִימוּ יִשְׁבִּי גִבְעוֹן אֶת־יִשְׂרָאֵל וַיְהִי בְּקִרְבָּם:	And it came to pass when Adoni-Zedek king of Jerusalem heard that Joshua had captured Ai and had obliterated it – <i>that</i> as he did to Jericho and its king, so he did to Ai and its king – and that the inhabitants of Gibeon had made peace with Israel, and they were in their midst,	Adoni-Zedek: [CB]= <i>Adoni-zedec</i>, but other editions of the AV have <i>Adoni-zedek</i>. Also in Josh 10:3. Jerusalem ← <i>Jerushalaim</i>, or in modern pronunciation, <i>Yerushalaim</i>. Gibeon: see Josh 9:3.
Josh 10:2	וַיִּירָאוּ מְאֹד כִּי עִיר גְּדוֹלָה גִבְעוֹן כַּאֲחַת עָרֵי הַמַּמְלָכָה וְכִי הִיא גְּדוֹלָה מִן־הָעִי וְכָל־אֲנָשֶׁיהָ גִּבּוֹרִים:	that they were very afraid, for Gibeon was a great city, as one of the royal cities, and it was larger than Ai, and all its men <i>were</i> warriors.	Gibeon: see Josh 9:3.
Josh 10:3	וַיִּשְׁלַח אֲדֹנִי־צֶדֶק מַלְאָכָה יְרוּשָׁלַם אֶל־הוֹהָם מֶלֶךְ־חֶבְרוֹן וְאֶל־פִּרְאָם מֶלֶךְ־יֶרִמּוֹת וְאֶל־יָפִיעַ מֶלֶךְ־לָכִישׁ וְאֶל־דְּבִיר מֶלֶךְ־עֲגִלּוֹן לֵאמֹר:	So Adoni-Zedek king of Jerusalem sent <i>messengers</i> to Hoham king of Hebron, and to Piram king of Jarmuth, and to Japhia king of Lachish, and to Debir king of Eglon and said,	
Josh 10:4	עָלוּ־אֵלַי וְעִזְרָנִי וְנָגַח אֶת־גִּבְעוֹן כִּי־הִשְׁלִימָהּ אֶת־יְהוֹשֻעַ וְאֶת־בְּנֵי יִשְׂרָאֵל:	“Come up to me and help me, and we will attack Gibeon, because it has made peace with Joshua and the sons of Israel.”	Gibeon: see Josh 9:3.

Josh 10:5	וַיֹּאסֹפוּ וַיַּעֲלוּ חֲמִשָּׁה מְלָכֵי הָאֲמֹרִי מֶלֶךְ יְרוּשָׁלַם מֶלֶךְ-חֶבְרוֹן מֶלֶךְ-יֶרֶמוֹת מֶלֶךְ-לָכִישׁ מֶלֶךְ-עֲגֹלֹן הֵם וְכָל-מַחֲנֵיהֶם וַיַּחֲנוּ עַל-גִּבְעוֹן וַיִּלָּחֲמוּ עָלֶיהָ:	So five kings of the <u>Amorites</u> , the king of Jerusalem, the king of Hebron, the king of Lachish, and the king of Eglon gathered together and <u>went up</u> – they and all their <u>companies</u> – and they encamped against <u>Gibeon</u> and waged war on it.	Amorites: see Gen 10:16. went up: the word often implies <i>going to war</i> . companies ← <i>camps</i> . Gibeon: see Josh 9:3.
Josh 10:6	וַיִּשְׁלְחוּ אֲנָשִׁי גִבְעוֹן אֶל-יְהוֹשֻׁעַ אֶל-הַמַּחֲנֶה הַגִּלְגָּל לֵאמֹר אֵל-תָּרָף יָדֶיךָ מֵעֲבָדֶיךָ עָלֶה אֵלֵינוּ מְהֵרָה וְהוֹשִׁיעָה לָנוּ וְעֲזָרְנוּ כִּי נִקְבְּצוּ אֵלֵינוּ כָּל-מְלָכֵי הָאֲמֹרִי יֹשְׁבֵי הָהָר:	Then the men of <u>Gibeon</u> sent <i>messengers</i> to Joshua, to the camp <u>in Gilgal</u> , and they said, “Do not let your <u>support</u> for your servants fail. Come up to us quickly and save us and help us, because all the kings of the <u>Amorites</u> – the inhabitants of the mountain <i>range</i> – are gathered up against us.”	Gibeon: see Josh 9:3. in Gilgal ← <i>to the Gilgal</i> . support ← <i>hand</i> . Amorites: see Gen 10:16.
Josh 10:7	וַיַּעַל יְהוֹשֻׁעַ מִן-הַגִּלְגָּל הוּא וְכָל-עַם הַמִּלְחָמָה עִמּוֹ וְכָל גִּבּוֹרֵי הַחַיִל: פ	So Joshua went up from <u>Gilgal</u> – he and all the military people with him – and all the valiant warriors.	Gilgal ← <i>the Gilgal</i> .
Josh 10:8	וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ אֶל-תִּירָא מֵהֶם כִּי בִיָּדִי נֹתְתִים לֹא-יַעֲמֵד אִישׁ מֵהֶם בְּפָנֶיךָ:	And the LORD said to Joshua, “Do not be afraid of them, for I have delivered them into your hand. Not a man of them will stand before you.”	
Josh 10:9	וַיָּבֹא אֵלֵיהֶם יְהוֹשֻׁעַ פְּתָאִם כָּל-הַלַּיְלָה עָלָה מִן-הַגִּלְגָּל:	And Joshua <u>immediately</u> went to them; he went up from <u>Gilgal</u> all night.	immediately ← <i>suddenly</i> . Gilgal ← <i>the Gilgal</i> .

Josh 10:10	וַיַּהַרְם יְהוָה לִפְנֵי יִשְׂרָאֵל וַיַּכֵּם מִכֶּה-גְדֹלָה בְּגִבְעֹן וַיִּרְדְּפֵם דֶּרֶךְ מַעְלֵה בֵּית-חֹרֹן וַיַּכֵּם עַד-עֶזְקָה וְעַד-מַקֶּדָּה:	And the LORD routed them before Israel, and he struck them with a great blow in Gibeon, and he pursued them <i>on</i> the ascent road to Beth-Horon, and he struck them down as far as Azekah and as far as Makkedah.	Gibeon: see Josh 9:3. ascent road to ← <i>ascent road of</i> .
Josh 10:11	וַיְהִי בַּנֶּסֶם מִפְּנֵי יִשְׂרָאֵל הֵם בְּמוֹרֵד בֵּית-חֹרֹן וַיְהִי הַשִּׁלִּיךְ עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת מִן-הַשָּׁמַיִם עַד-עֶזְקָה וַיָּמָתוּ רַבִּים אֲשֶׁר-מָתוּ בְּאֲבֵי הַבֶּרֶד מֵאִשֶּׁר הָרְגוּ בְּנֵי יִשְׂרָאֵל בַּחֶרֶב: ס	And it came to pass, as they fled from Israel, <i>while</i> they <i>were</i> on the descent of Beth-Horon, that the LORD cast great stones at them from heaven, as far as Azekah, and they died. <i>There were</i> more that died by the hailstones than <i>they</i> <i>whom</i> the sons of Israel killed with the sword.	
Josh 10:12	אָז יְדַבֵּר יְהוֹשֻׁעַ לַיהוָה בַּיּוֹם תַּת יְהוָה אֶת-הָאֱמֹרִי לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר לְעֵינַי יִשְׂרָאֵל שָׁמַשׁ בְּגִבְעֹן דָּוָם וַיֵּרָח בְּעֶמֶק אֵיִלֹן:	Then Joshua spoke to the LORD on the day when the LORD delivered up the Amorite before the sons of Israel, and he said in the sight of Israel, “Sun in Gibeon, stand still, And moon <i>too</i> , At the Valley of Aijalon.	Amorite: see Gen 10:16. Gibeon: see Josh 9:3. Aijalon: AV= <i>Ajalon</i> here and Josh 19:42; elsewhere <i>Aijalon</i> .
Josh 10:13	וַיִּדְם הַשָּׁמֶשׁ וַיֵּרָח עֹמֵד עַד-יָקָם גּוֹי אֹיְבָיו הֲלֹא-הִיא כְּתוּבָה עַל-סֵפֶר הַיָּשָׁר וַיַּעֲמֵד הַשָּׁמֶשׁ בַּחֲצֵי הַשָּׁמַיִם וְלֹא-אָץ לָבוֹא כִּיּוֹם תָּמִים:	And the sun stood still, And the moon stood <i>in place</i> , Until a people had taken vengeance on their enemy.” Is it not written in the Book of the Upright? “And the sun stood <i>in place</i> Half way across the sky And did not hasten to set For a complete day.”	the Upright ← <i>the Jasher</i> . AV differs (<i>Jasher</i>), taking the word as a name. Compare 2 Sam 1:18. For: or <i>About</i> .

Josh 10:14	וְלֹא הָיָה כִּיּוֹם הַהוּא לִפְנֵינוּ וְאַחֲרָיו לְשִׁמְעַ יְהוָה בְּקוֹל אִישׁ כִּי יְהוָה נִלְחַם לְיִשְׂרָאֵל: פ	And there was nothing like that day, before it or after it, in that the LORD <u>obeyed</u> man, for the LORD fought for Israel.	obeyed ← <i>heard the voice</i> <i>of</i> .
Josh 10:15	וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ אֶל־הַמַּחֲנֶה הַגִּלְגָּל: ה	Then Joshua returned, as <i>did</i> all Israel with him, to the camp in Gilgal.	Gilgal ← <i>the Gilgal</i> .
Josh 10:16	וַיָּסּוּ חֲמִשַּׁת הַמְּלָכִים הָאֵלֶּה וַיִּחְבְּאוּ בַּמְּעָרָה בַּמַּקֶּדָּה: ו	And those five kings fled, and they hid in a cave at Makkedah.	
Josh 10:17	וַיִּגַּד לַיהוֹשֻׁעַ לֵאמֹר נִמְצְאוּ חֲמִשַּׁת הַמְּלָכִים נִחְבְּאִים בַּמְּעָרָה בַּמַּקֶּדָּה: ז	But it was reported to Joshua <u>as follows</u> : “The five kings have been found hiding in a cave at Makkedah.”	as follows ← <i>to say</i> , or more loosely, <i>saying</i> .
Josh 10:18	וַיֹּאמֶר יְהוֹשֻׁעַ גָּלוּ אֲבָנִים גְּדוֹלוֹת אֶל־פִּי הַמְּעָרָה וְהִפְקִידוּ עָלֶיהָ אֲנָשִׁים לְשִׁמְרָם: ח	Then Joshua said, “Roll large stones across the <u>entrance</u> to the cave and appoint men over it to guard <u>them</u> .”	entrance ← <i>mouth</i> . them: grammatically agreeing with <i>the kings</i> , not <i>the stones</i> .
Josh 10:19	וְאַתֶּם אַל־תַּעֲמְדוּ רֹדְפוּ אֲחֵרֵי אִיְבֵיכֶם וְזַנְבָתֶם אוֹתָם אַל־תִּתְּנוּם לָבוֹא אֶל־עֲרֵיָהֶם כִּי נָתַנָּם יְהוָה אֱלֹהֵיכֶם בְּיָדְכֶם: ט	But don't you stay. Pursue your enemies and attack them at the rear. Do not let them go to their cities, for the LORD your God has delivered them into your hand.”	
Josh 10:20	וַיְהִי כְּכַלּוֹת יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל לְהַכּוֹתָם מִכָּה גְּדוֹלָה־מְאֹד עַד־תָּמָם וְהַשְׂרִידִים שָׂרְדוּ מֵהֶם וַיָּבֹאוּ אֶל־עֲרֵי הַמְּבֻצָּר: י	And it came to pass, when Joshua and the sons of Israel had finished striking them down <i>with</i> a very great blow, until they had been finished off, that the remnant escaped from them and went to the <u>fortified cities</u> .	fortified cities ← <i>cities of</i> <i>fortification</i> , a Hebraic genitive.

Josh 10:21	וַיָּשׁוּבוּ כָּל־הָעָם אֶל־הַמַּחֲנֶה אֶל־יְהוֹשֻׁעַ מִקֵּדָה בְּשָׁלוֹם לֹא־חָרָץ לְבָנֵי יִשְׂרָאֵל לְאִישׁ אֶת־לִשְׁנָו:	Then all the people returned to the camp – to Joshua – Makkedah <i>being</i> <u>secure</u>, and no-one criticized <u>any</u> of the sons of Israel.	secure ← <i>in peace / in</i> <i>security.</i> criticized ← <i>sharpened his</i> <i>tongue.</i> Perhaps the sense is <i>snapped at.</i> any ← <i>a man.</i>
Josh 10:22	וַיֹּאמֶר יְהוֹשֻׁעַ פְּתֹחוּ אֶת־פִּי הַמְּעָרָה וְהוֹצִיאוּ אֵלַי אֶת־חֲמֹשֶׁת הַמְּלָכִים הָאֵלֶּה מִן־הַמְּעָרָה:	Then Joshua said, “Open the entrance to the cave and bring out to me those five kings from the cave.”	
Josh 10:23	וַיַּעֲשׂוּ כֵן וַיֹּצִיאוּ אֵלָיו אֶת־חֲמֹשֶׁת הַמְּלָכִים הָאֵלֶּה מִן־הַמְּעָרָה אֶת מֶלֶךְ יְרוּשָׁלַם אֶת־מֶלֶךְ חֶבְרוֹן אֶת־מֶלֶךְ יֶרְמוֹת אֶת־מֶלֶךְ לָכִישׁ אֶת־מֶלֶךְ עֲגִלּוֹן:	And they did so, and they brought those five kings to him from the cave – the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, <i>and</i> the king of Eglon.	brought ← <i>brought out.</i>
Josh 10:24	וַיְהִי כִּהְיוֹצִיָאם אֶת־הַמְּלָכִים הָאֵלֶּה אֶל־יְהוֹשֻׁעַ וַיִּקְרָא יְהוֹשֻׁעַ אֶל־כָּל־אִישׁ יִשְׂרָאֵל וַיֹּאמֶר אֶל־קִצְיָי אֲנָשֵׁי הַמִּלְחָמָה הִהְלָכוּ אֹתוֹ קָרְבוּ שִׁימוּ אֶת־רַגְלֵיכֶם עַל־צוּאְרֵי הַמְּלָכִים הָאֵלֶּה וַיִּקְרְבוּ וַיִּשְׁימוּ אֶת־רַגְלֵיהֶם עַל־צוּאְרֵיהֶם:	And it came to pass, when they had brought these kings out to Joshua, that Joshua called for every man of Israel and said to the leaders of the men of war who had gone with him, “Approach, place your feet on the necks of these kings.” So they approached and placed their feet on their necks.	

Josh 10:25	וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ אֲל־תִּירְאוּ וְאֲל־תִּחַתּוּ חֲזִקוּ וְאַמְצּוּ כִּי כֹכָה יַעֲשֶׂה יְהוָה לְכָל־אֹיְבֵיכֶם אֲשֶׁר אַתֶּם נֹלְחָמִים אוֹתָם:	Then Joshua said to them, “Do not fear and do not be afraid. Be strong and take courage, for so the LORD will do to all your enemies with whom you are waging war.”	
Josh 10:26	וַיִּכּוּ יְהוֹשֻׁעַ אַחֲרֵי־כֵן וַיָּמִיתֵם וַיִּתְּלֵם עַל חֲמִשָּׁה עֲצִים וַיְהִיו תְּלוּיִם עַל־הָעֲצִים עַד־הָעֶרֶב:	And after that Joshua struck them and killed them, and he hung them on five trees, and they were hanging on the trees until the evening.	trees (2x): see Josh 8:29.
Josh 10:27	וַיְהִי לַעֲת בּוֹא הַשָּׁמֶשׁ צִוָּה יְהוֹשֻׁעַ וַיְרִידוּם מֵעַל הָעֲצִים וַיִּשְׁלֹכֵם אֶל־הַמְּעָרָה אֲשֶׁר נִחְבְּאוּ־שָׁם וַיִּשְׁמוּ אַבְנִים גְּדוֹלוֹת עַל־פִּי הַמְּעָרָה עַד־עַצְם הַיּוֹם הַזֶּה: פ	And it came to pass, at the time of sunset, <i>that</i> Joshua gave command, and they took them down from the trees, and they cast them into the cave where they had hidden, and they placed large stones at the cave entrance, <i>which are</i> <i>there</i> to this very day.	
Josh 10:28	וְאֶת־מַקְדָּה לָכֵד יְהוֹשֻׁעַ בַּיּוֹם הַהוּא וַיַּכָּה לְפִי־חֶרֶב וְאֶת־מֶלֶכָּהּ הַחֶרֶם אוֹתָם וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ לֹא הִשְׁאִיר שָׂרִיד וַיַּעַשׂ לְמַלְךְ מַקְדָּה כַּאֲשֶׁר עָשָׂה לְמַלְךְ יְרִיחוֹ:	And Joshua captured Makkedah that day, and he struck it with the edge of the sword, including its king. He obliterated them, <i>along</i> with every person in it. He did not leave a remnant remaining, and he did to the king of Makkedah as he had done to the king of Jericho.	person ← <i>soul</i>. Perhaps including animals, <i>living</i> <i>thing</i>. See Josh 10:40 <i>every</i> <i>breathing (creature)</i>.

Josh 10:29	וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מִמַּקְדָּה לְבִנָּה וַיִּלָּחֶם עִם־לְבִנָּה:	Then Joshua and all Israel with him crossed from Makkedah to Libnah, and he fought against Libnah.	against ← <i>with</i> . See Gen 14:8.
Josh 10:30	וַיִּתֵּן יְהוָה גַּם־אוֹתָהּ בְּיַד יִשְׂרָאֵל וְאֶת־מֶלֶכָּהּ וַיַּכָּהּ לְפִי־חֶרֶב וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ לֹא־הִשְׁאִיר בָּהּ שָׂרִיד וַיַּעַשׂ לְמֶלֶכָּהּ כְּאֲשֶׁר עָשָׂה לְמֶלֶךְ יְרִיחוֹ: ס	And the LORD delivered that too into Israel's hand, and its king, and he <u>struck</u> it with the edge of the sword, <i>along</i> with every <u>person</u> in it. He did not leave a remnant remaining in it, and he did to its king as he did to the king of Jericho.	he struck: referring to Israel collectively, or Joshua representing the troops he led. Also below and in subsequent verses. person ← <i>soul</i> . See Josh 10:28.
Josh 10:31	וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מִלְּבָנָה לְכִישָׁה וַיַּחֲזֵן עָלֶיהָ וַיִּלָּחֶם בָּהּ:	Then Joshua and all of Israel with him crossed from Libnah to Lachish, and he encamped against it, and he fought against it.	
Josh 10:32	וַיִּתֵּן יְהוָה אֶת־לְכִישׁ בְּיַד יִשְׂרָאֵל וַיִּלְכְּדָהּ בַּיּוֹם הַשֵּׁנִי וַיַּכָּהּ לְפִי־חֶרֶב וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ כָּכָל אֲשֶׁר־עָשָׂה לְלְבָנָה: פ	And the LORD delivered Lachish into the hand of Israel, and he captured it on the second day, and he struck it with the edge of the sword, <i>along</i> with every <u>person</u> in it, <i>just</i> as everything he did to Libnah.	person ← <i>soul</i> . See Josh 10:28.
Josh 10:33	אָז עָלָה הָרֶם מֶלֶךְ גִּזְרִי לְעֹזֵר אֶת־לְכִישׁ וַיַּכֵּהוּ יְהוֹשֻׁעַ וְאֶת־עַמּוֹ עַד־בִּלְתִּי הִשְׁאִיר־לוֹ שָׂרִיד:	Then Horam king of Gezer went up to help Lachish, but Joshua struck him and his people, not leaving him a remnant remaining.	

Josh 10:34	וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מִלָּכִישׁ עַגְלֹנָה וַיַּחֲנוּ עָלֶיהָ וַיִּלָּחֲמוּ עָלֶיהָ:	Then Joshua and all Israel with him crossed from Lachish to Eglon, and they encamped against it, and they fought against it.	
Josh 10:35	וַיִּלְכְּדוּהָ בַּיּוֹם הַהוּא וַיַּכּוּהָ לְפִי־חֶרֶב וְאֵת כָּל־הַנָּפֶשׁ אֲשֶׁר־בָּהּ בַּיּוֹם הַהוּא הִחָרִים כָּכָל אֲשֶׁר־עָשָׂה לְלָכִישׁ: פ	And they captured it on that day, and they struck it with the edge of the sword, <i>along</i> with every <u>person</u> in it. On that day he obliterated <i>it</i> , <i>just</i> as everything he did to Lachish.	person ← <i>soul</i> . See Josh 10:28.
Josh 10:36	וַיַּעַל יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מֵעַגְלֹנָה חֶבְרוֹנָה וַיִּלָּחֲמוּ עָלֶיהָ:	Then Joshua and all Israel with him went up from Eglon to Hebron, and they fought against it,	
Josh 10:37	וַיִּלְכְּדוּהָ וַיַּכּוּהָ לְפִי־חֶרֶב וְאֶת־מֶלְכָּהּ וְאֶת־כָּל־עָרֶיהָ וְאֶת־כָּל־הַנָּפֶשׁ אֲשֶׁר־בָּהּ לֹא־הִשְׁאִיר שְׂרִיד כָּכָל אֲשֶׁר־עָשָׂה לְעַגְלֹן וַיִּחָרֶם אוֹתָהּ וְאֶת־כָּל־הַנָּפֶשׁ אֲשֶׁר־בָּהּ: ס	and they captured it, and they struck it with the edge of the sword, and its king, and all its <u>cities</u> , and every <u>person</u> in it. He did not leave a remnant remaining, <i>just</i> as everything he did to Eglon. And he obliterated it <i>along</i> with every <u>person</u> who <i>was</i> in it.	cities: i.e. <i>satellite towns</i> . person (2x) ← <i>soul</i> . See Josh 10:28.
Josh 10:38	וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ דְּבִירָה וַיִּלָּחֶם עָלֶיהָ:	Then Joshua and the whole of Israel with him returned to Debir, and he fought against it.	

Josh 10:39	וַיִּלְכְּדָהּ וְאֶת־מַלְכָּהּ וְאֶת־כָּל־עָרֶיהָ וַיַּכּוּם לְפִי־חֶרֶב וַיַּחְרִימוּ אֶת־כָּל־נַפְשׁ אֲשֶׁר־בָּהּ לֹא הָשְׁאִיר שָׂרִיד כַּאֲשֶׁר עָשָׂה לְחִבְרוֹן בֶּן־עָשָׂה לְדִבְרָה וּלְמַלְכָּהּ וּכְאֲשֶׁר עָשָׂה לְלִבְנָה וּלְמַלְכָּהּ:	And he captured it and its king, and all its <u>cities</u>, and they struck them with the edge of the sword, and they obliterated every <u>person</u> in it. He did not leave a remnant remaining. <i>Just</i> as he did to Hebron, so he did to Debir and its king, and as he did to Libnah and its king.	cities: i.e. <i>satellite towns</i>. person ← <i>soul</i>. See Josh 10:28.
Josh 10:40	וַיַּכֶּה יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ הָהָרִי וְהַנָּגֶב וְהַשְּׁפֵלָה וְהָאֲשְׁדּוֹת וְאֵת כָּל־מְלִיכֵיהֶם לֹא הָשְׁאִיר שָׂרִיד וְאֵת כָּל־הַנֶּשְׁמָה הַחַיִּים כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	And Joshua struck the whole land – the mountain <i>range</i> and the south and the low lying land and the ravines – and all their kings. He did not leave a remnant remaining, and he obliterated every breathing <i>creature</i>, as the LORD God of Israel had commanded.	
Josh 10:41	וַיַּכּוּם יְהוֹשֻׁעַ מִקַּדֶּשׁ בְּרִנָּה וְעַד־עֹזָה וְאֵת כָּל־אֶרֶץ גֹּשֶׁן וְעַד־גִּבְעֹן:	And Joshua struck them from Kadesh-Barnea to Gaza, and all the land of Goshen to <u>Gibeon</u>.	Gibeon: see Josh 9:3.
Josh 10:42	וְאֵת כָּל־הַמְּלָכִים הָאֵלֶּה וְאֶת־אֶרְצָם לִכְדׁ יְהוֹשֻׁעַ פַּעַם אַחַת כִּי יְהוָה אֱלֹהֵי יִשְׂרָאֵל נָלַחַם לְיִשְׂרָאֵל:	And Joshua captured all these kings and their land <i>in</i> one go, because the LORD God of Israel fought for Israel.	
Josh 10:43	וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ אֶל־הַמַּחֲנֶה הַגִּלְגָּלִי: פ	Then Joshua and all Israel with him returned to the camp in <u>Gilgal</u>.	Gilgal ← <i>the Gilgal</i>.

Josh 11:1	וַיְהִי כִשְׁמַע יָבִין מֶלֶךְ-חֲצֹר וַיִּשְׁלַח אֶל-יֹבָב מֶלֶךְ מָדֹן וְאֶל-מֶלֶךְ שִׁמְרֹן וְאֶל-מֶלֶךְ אַחֲשָׁף:	And it came to pass, when Jabin king of Hazor heard <i>of this</i> , that he sent <i>messengers</i> to Jobab king of Madon, and to the king of Shimron and to the king of Achshaph,	
Josh 11:2	וְאֶל-הַמְּלָכִים אֲשֶׁר מִצְפֹּן בְּהָר וּבְעֶרְבָה נֶגֶב כְּנָרוֹת וּבִשְׁפֵלָה וּבְנִפְּוֹת דֹּר מִיָּם:	and to the kings to the north, in the mountain <i>range</i> , and to <i>those</i> in the arid tract to the south of <u>Kinnereth</u> and in the low lying land, and in the <u>heights</u> of Dor to the west,	Kinnereth ← <i>Kinaroth</i> with AV= <i>Chinneroth</i> here (a plural form which we singularize and regularize). Mainly <i>Kinnereth</i> elsewhere. See Num 34:11. heights: AV differs somewhat (<i>borders</i>).
Josh 11:3	הַכְּנַעֲנִי מִמֶּזְרַח וּמִיָּם וְהָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי וְהַיְבוּסִי בְּהָר וְהַחִוִּי תַּחַת חֶרְמוֹן בְּאֶרֶץ הַמִּצְפָּה:	and to the Canaanite to the east and to the west, and the <u>Amorite</u> and the Hittite and the Perizzite and the Jebusite in the mountain <i>range</i> , and the Hivite under Hermon in the land of <u>Mizpah</u> .	Amorite: see Gen 10:16. Mizpah: AV differs (<i>Mizpeh</i>). Both forms occur in the Hebrew, which we follow, but the AV does not always follow it.
Josh 11:4	וַיֵּצְאוּ הֵם וְכָל-מַחֲנֵיהֶם עִמָּם עֶסְרָב כְּחוֹל אֲשֶׁר עַל-שְׂפַת-הַיָּם לָרֶב וְסוּס וָרֶכֶב רַב-מְאֹד:	And they came out, as <i>did</i> all their <u>companies</u> with them – a numerous people <i>which is</i> like the sand on the sea-shore in multitude – with horses and chariots <i>in very great number</i> .	companies ← <i>camps</i> .
Josh 11:5	וַיַּעֲדוּ כָל הַמְּלָכִים הָאֵלֶּה וַיָּבֹאוּ וַיַּחֲנּוּ יַחְדָּו אֶל-מֵי מְרוֹם לְהִלָּחֵם עִם-יִשְׂרָאֵל: פ	And all these kings met, and they departed and encamped together at the waters of Merom, to fight <u>against</u> Israel.	against ← <i>with</i> . See Gen 14:8.

Josh 11:6	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אֲל־תִּירָא מִפְּנֵיהֶם כִּי־מָחָר כָּעֵת הַזֹּאת אֲנֹכִי נֹתֵן אֶת־כָּלֶם חֲלָלִים לִפְנֵי יִשְׂרָאֵל אֶת־סוּסֵיהֶם תַּעֲקֹר וְאֶת־מִרְכָּבֵיהֶם תִּשְׂרֹף בָּאֵשׁ:	And the LORD said to Joshua, "Do not be afraid of them, for tomorrow at about <i>this</i> time I will be making all of them fallen <i>men</i> before Israel. You will hamstring their horses, and you will burn their chariots with fire."	
Josh 11:7	וַיָּבֹא יְהוֹשֻׁעַ וְכָל־עַם הַמִּלְחָמָה עִמּוֹ עָלֵיהֶם עַל־מֵי מְרוֹם פְּתָאִם וַיַּפְּלוּ בָהֶם:	Then Joshua and all the military people with him came against them suddenly at the waters of Merom, and they attacked them.	
Josh 11:8	וַיִּתְּנֵם יְהוָה בְּיַד־יִשְׂרָאֵל וַיַּכּוּם וַיִּרְדְּפוּם עַד־צִידוֹן רַבָּה וְעַד מִשְׁרְפֹּת מַיִם וְעַד־בִּקְעַת מִצְפָּה מִזְרָחָה וַיִּכּוּם עַד־בְּלֹתִי הַשְּׂאִיר־לָהֶם שְׂרִיד:	And the LORD delivered them into Israel's hand, and they struck them, and they pursued them as far as Great Sidon and Misrephoth-Maim, and as far as the Valley of Mizpeh in the east. And they struck them without leaving them a remnant remaining.	Sidon: see Gen 10:15.
Josh 11:9	וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ כַּאֲשֶׁר אָמַר־לוֹ יְהוָה אֶת־סוּסֵיהֶם עֲקָר וְאֶת־מִרְכָּבֵיהֶם שָׂרָף בָּאֵשׁ: ס	And Joshua did to them as the LORD had told him. He hamstrung their horses, and he burned their chariots with fire.	

Josh 11:10	וַיָּשָׁב יְהוֹשֻׁעַ בָּעֵת הַהִיא וַיִּלְכֹּד אֶת־חֲצֹר וְאֶת־מֶלֶכָהּ הִכָּה בַּחֶרֶב בִּי־חֲצֹר לְפָנִים הִיא רֹאשׁ כָּל־הַמְּמַלְכוֹת הָאֵלֶּה:	Then at that time Joshua turned back and captured Hazor. And he struck its king with the sword, for Hazor in the past <i>was</i> the head of all these kingdoms.	
Josh 11:11	וַיַּכּוּ אֶת־כָּל־הַנָּפֶשׁ אֲשֶׁר־בָּהּ לְפִי־חֶרֶב הַחַיִּים לֹא נֹתָר כָּל־נֶשְׁמָה וְאֶת־חֲצֹר שָׂרַף בָּאֵשׁ:	And they struck every <u>person</u> that <i>was</i> in it with the edge of the sword. <u>He obliterated it</u> . No breathing <i>creature</i> remained, and he burned Hazor with fire.	person ← <i>soul</i>. <i>He obliterated</i>: infinitive construct in the role of a finite verb or participle (<i>obliterating</i>).
Josh 11:12	וְאֶת־כָּל־עָרֵי הַמְּלָכִים־הָאֵלֶּה וְאֶת־כָּל־מַלְכֵיהֶם לָכַד יְהוֹשֻׁעַ וַיַּכֵּם לְפִי־חֶרֶב הַחַרְיִים אוֹתָם בָּאֵשׁ צִוָּה מֹשֶׁה עֲבַד יְהוָה:	And Joshua captured all the cities of those kings, and all their kings, and he struck them with the edge of the sword. He obliterated them as Moses the servant of the LORD had commanded.	
Josh 11:13	רַק כָּל־הָעָרִים הָעֹמְדוֹת עַל־תְּלָם לֹא שָׂרַפָם יִשְׂרָאֵל זֹלָתִי אֶת־חֲצֹר לְבָדָה שָׂרַף יְהוֹשֻׁעַ:	But Israel did not burn <u>any</u> of the cities which stood on their <u>mound</u> , except for Hazor alone, <i>which</i> Joshua burned.	any ← <i>all</i>. mound: AV differs (<i>strength</i>).
Josh 11:14	וְכָל־שָׁלַל הָעָרִים הָאֵלֶּה וְהַבְּהֵמָה בָּזְזוּ לָהֶם בְּנֵי יִשְׂרָאֵל רַק אֶת־כָּל־הָאָדָם הָבוּ לְפִי־חֶרֶב עַד־הַשְּׂמָדִם אוֹתָם לֹא הִשְׁאִירוּ כָּל־נֶשְׁמָה:	And the sons of Israel took as spoil for themselves all the booty of these cities, and the cattle, but they struck every <u>person</u> with the edge of the sword until they had destroyed them. They did not leave <u>any</u> breathing <i>creature</i> remaining.	person ← <i>man</i>. Hebrew <i>Adam</i>. any ← <i>every</i>.

Josh 11:15	כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה עֲבָדוֹ בְּיִצְחָק מֹשֶׁה אֶת־יְהוֹשֻׁעַ וְכֵן עָשָׂה יְהוֹשֻׁעַ לֹא־הִסִּיר דְּבַר מִכָּל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה:	As the LORD had commanded Moses his servant, so Moses had commanded Joshua, and so Joshua did. He did not <u>omit</u> anything of all that the LORD commanded Moses.	omit ← <i>remove</i> .
Josh 11:16	וַיִּקַּח יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ הַזֹּאת הַהָרִי וְאֶת־כָּל־הַנָּגֶב וְאֶת כָּל־אֶרֶץ הַגִּישׁוֹן וְאֶת־הַשְּׁפֵלָה וְאֶת־הָעֲרֵבָה וְאֶת־הָרִי יִשְׂרָאֵל וְשְׁפֵלָתָהּ:	And Joshua took all this land – the mountain <i>range</i> and all the south and all the land of Goshen, and the low lying land and the arid tract and the mountain <i>range</i> of Israel and its low lying land,	Goshen ← <i>the Goshen</i> .
Josh 11:17	מִן־הָהָר הַחֲלָק הָעוֹלָה שְׁעִיר וְעַד־בַּעַל גָּד בְּבִקְעַת הַלְּבָנוֹן תַּחַת הַר־חֶרְמוֹן וְאֵת כָּל־מְלִיכֵיהֶם לָכַד וַיַּכֵּם וַיִּמִּיתֵם:	from Mount Halak which goes up to Seir, as far as Baal-Gad in the Valley of Lebanon under Mount Hermon – and he captured all their kings, and he struck them and killed them.	Mount Halak ← <i>the smooth mountain</i> .
Josh 11:18	יָמִים רַבִּים עָשָׂה יְהוֹשֻׁעַ אֶת־כָּל־הַמְּלָכִים הָאֵלֶּה מִלְחָמָה:	Joshua waged war with all these kings for many days.	
Josh 11:19	לֹא־הָיְתָה עִיר אֲשֶׁר הַשְּׁלִימָהּ אֶל־בְּנֵי יִשְׂרָאֵל בְּלִתֵּי הַחַיִּי יֹשְׁבֵי גִבְעוֹן אֶת־הַכָּל לָקְחוּ בַּמִּלְחָמָה:	There was no city which made peace with the sons of Israel except the Hivites – the inhabitants of Gibeon. They took everything in the war.	Gibeon: see Josh 9:3.

Josh 11:20	כִּי מֵאֵת יְהוָה הִיָּתָה לְחֹזֶק אֶת־לִבָּם לְקִרְאָת הַמִּלְחָמָה אֶת־יִשְׂרָאֵל לְמַעַן הַחֲרִימָם לְבִלְתִּי הִיֹּות־לָהֶם תַּחֲנָה כִּי לְמַעַן הַשְׁמִידֵם בְּאִשֶּׁר צֻוָּה יְהוָה אֶת־מֹשֶׁה: ס	For it was from the LORD that their hearts should be hardened to engage in battle with Israel, so as to obliterate them, so that they should not be shown any mercy, for <i>it was</i> so as to destroy them, as the LORD had commanded Moses.	that their hearts should be hardened ← <i>to harden their heart.</i> be shown ← <i>have.</i>
Josh 11:21	וַיָּבֹא יְהוֹשֻׁעַ בַּעַת הַהִיא וַיַּכֶּרֶת אֶת־הָעֲנָקִים מִן־הָהָר מִן־חֶבְרוֹן מִן־דִּבְרִן מִן־עֵזְבָּ וּמִכָּל הָהָר יְהוּדָה וּמִכָּל הָר יִשְׂרָאֵל עַם־עָרֵיהֶם הַחֲרִימָם יְהוֹשֻׁעַ:	And Joshua came at that time and cut the <u>Anakites</u> off from the mountain range, from Hebron, from Debir, from Anab and from every mountain of Judah, and from every mountain of Israel. Joshua obliterated them with their cities.	Anakites: AV= <i>Anakims.</i>
Josh 11:22	לֹא־נֹתַר עֲנָקִים בְּאֶרֶץ בְּנֵי יִשְׂרָאֵל רַק בְּעֵזָה בְּגַת וּבְאַשְׁדּוֹד נִשְׁאָרוּ:	No <u>Anakites</u> remained in the land of the sons of Israel, except that they remained in Gaza, in Gath and in Ashdod.	Anakites: AV= <i>Anakims.</i>
Josh 11:23	וַיִּקַּח יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ כֹּכָל אֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה וַיִּתְּנָהּ יְהוֹשֻׁעַ לְנַחֲלָה לְיִשְׂרָאֵל כַּמִּחְלָקָתָם לְשִׁבְטֵיהֶם וְהָאָרֶץ שָׁקֵטָה מִמִּלְחָמָה: פ	And Joshua took all the land according to everything the LORD had said to Moses. And Joshua gave it as an inheritance to Israel according to their divisions by their tribes. Then the land rested from war.	

Josh 12:1	וְאַלֶּהָ מַלְכֵי הָאָרֶץ אֲשֶׁר הָכּוּ בְנֵי־יִשְׂרָאֵל וַיִּרְשׁוּ אֶת־אֲרָצָם בְּעֵבֶר הַיַּרְדֵּן מִזְרַחַה הַשָּׁמֶשׁ מִנַּחַל אֲרָנוֹן עַד־הַר חֶרְמוֹן וְכָל־הָעֲרֵבָה מִזְרַחָה:	Now these <i>are</i> the kings of the land whom the sons of Israel struck and whose land they took possession of across the Jordan on the east, from the Arnon Brook up to Mount Hermon and all the arid tract in the east:	east ← <i>sunrise</i>.
Josh 12:2	סִיחֹן מֶלֶךְ הָאֱמֹרִי הַיּוֹשֵׁב בְּחֶשְׁבּוֹן מִשָּׁל מֵעֶרֹוֶת אֲשֶׁר עַל־שְׂפַת־נַחַל אֲרָנוֹן וְתוֹךְ הַנַּחַל וְחֲצֵי הַגִּלְעָד וְעַד יַבֶּק הַנַּחַל גָּבֹול בְּנֵי עַמּוֹן:	Sihon king of the Amorites who lived in Heshbon, <i>who</i> ruled from Aroer, which <i>is</i> on the bank of the Arnon Brook, and <i>from</i> the brook, and <i>from</i> half of Gilead to the Jabbok Brook, the border of the sons of Ammon,	Amorites: see Gen 10:16. from ← <i>the middle of</i>. Perhaps standing for (<i>from</i>) <i>the middle (section) or</i> (<i>line</i>) <i>of</i>. Compare Josh 13:9, Josh 13:16. Gilead: see Gen 31:21.
Josh 12:3	וְהָעֲרֵבָה עַד־לִים כְּנָרוֹת מִזְרַחָה וְעַד יַם הָעֲרֵבָה יַם־הַמֶּלַח מִזְרַחָה דָּרֹךְ בֵּית הַיִּשְׁמֹות וּמִתִּימָן תַּחַת אֲשִׁדּוֹת הַפִּסְגָּה:	and the arid tract up to the Sea of Kinnereth to the east, and as far as the Arid Sea – the Dead Sea – to the east, the road to Beth- Jeshimoth, and to the south below Ashdoth-Pisgah,	Kinnereth ← <i>Kinroth</i> with AV= <i>Chinneroth</i> here. See Num 34:11, Josh 11:2. the Arid Sea ← <i>the Arid-</i> <i>Tract Sea</i>, i.e. <i>the Dead</i> <i>Sea</i>. the Dead Sea ← <i>the Salt</i> <i>Sea</i>.
Josh 12:4	וּגְבֹול עֹוג מֶלֶךְ הַבָּשָׁן מִיֵּתֶר הָרֶפָאִים הַיּוֹשֵׁב בְּעִשְׂתָּרוֹת וּבְאֶדְרֵעִי:	and the territory of Og king of Bashan, <i>who was</i> of the remnant of the Rephaim, who lived in Ashtaroth and in Edrei,	Bashan ← <i>the Bashan</i>. Rephaim: see [CB] App. 25. AV differs (<i>giants</i>).
Josh 12:5	וּמִשָּׁל בְּהַר חֶרְמוֹן וּבְסֻלְכָהּ וּבְכָל־הַבָּשָׁן עַד־גְּבֹול הַגִּשּׁוּרִי וְהַמַּעֲכָתִי וְחֲצֵי הַגִּלְעָד גְּבֹול סִיחֹן מֶלֶךְ־חֶשְׁבּוֹן:	and <i>who</i> ruled at Mount Hermon and in Salcah and in all Bashan up to the border with the Geshurites and the Maachathites, and half of Gilead, <i>to</i> the border of Sihon king of Heshbon.	Bashan ← <i>the Bashan</i>. Gilead: see Gen 31:21.

Josh 12:6	מֹשֶׁה עֶבְד־יְהוָה וּבְנֵי יִשְׂרָאֵל הָכּוּם וַיִּתְּנָה מֹשֶׁה עֶבְד־יְהוָה יְרֵשָׁה לְרֵאוּבֵנִי וּלְגָדִי וּלְחֻצֵי נֶשֶׁבֶט הַמְּנַשֶּׁה: ס	Moses the servant of the LORD and the sons of Israel struck them, and Moses the servant of the LORD gave it <i>as</i> a possession to the Reubenites and the Gadites and <u>half of the tribe of Manasseh</u>.	half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i>. Josh 22:7 shows when this sense is intended.
Josh 12:7	וְאַלֶּה מַלְכֵי הָאָרֶץ אֲשֶׁר הָכָה יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל בְּעֶבֶר הַיַּרְדֵּן יָמָּה מִבְּעַל גָּד בְּבַקְעַת הַלְבָנוֹן וְעַד־הָהָר הַחֹלָק הָעֹלָה שְׁעִירָה וַיִּתְּנָה יְהוֹשֻׁעַ לְשִׁבְטֵי יִשְׂרָאֵל יְרֵשָׁה כַּמְחֻלָּקָתָם:	And these <i>are</i> the kings of the land, whom Joshua and the sons of Israel struck across the Jordan to the west, from Baal-Gad in the Valley of Lebanon to Mount Halak, which goes up to Seir, <i>land</i> which Joshua gave to the tribes of Israel <i>as</i> a possession, according to their divisions,	Mount Halak: see Josh 11:17.
Josh 12:8	בְּהָר וּבְשִׁפְלָה וּבְעֶרְבָה וּבְאַשְׁדּוֹת וּבַמִּדְבָּר וּבִנְגֹב הַחֲתִי הָאֱמֹרִי וְהַכְנַעֲנִי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי: פ	in the mountain <i>range</i> and in the low lying land, and in the arid tracts and in the ravines, and in the desert, and in the south – <i>the land of</i> the Hittite, the <u>Amorite</u>, the Canaanite, the Perizzite, the Hivite and the Jebusite:	Amorite: see Gen 10:16.
Josh 12:9	מֶלֶךְ יִרְיָחוֹ אֶחָד מֶלֶךְ הָעֵי אֲשֶׁר־מֵצַד בֵּית־אֵל אֶחָד:	the king of Jericho, one, the king of Ai which <i>is</i> alongside Beth-El, one,	
Josh 12:10	מֶלֶךְ יְרוּשָׁלַם אֶחָד מֶלֶךְ חֶבְרוֹן אֶחָד:	the king of Jerusalem, one, the king of Hebron, one,	
Josh 12:11	מֶלֶךְ יֶרְמוּת אֶחָד מֶלֶךְ לָכִישׁ אֶחָד:	the king of Jarmuth, one, the king of Lachish, one,	
Josh 12:12	מֶלֶךְ עֶגְלוֹן אֶחָד מֶלֶךְ גִּזְרִי אֶחָד:	the king of Eglon, one, the king of Gezer, one,	

Josh 12:13	מֶלֶךְ דְּבִיר אֶחָד מֶלֶךְ גֶּדֶר אֶחָד:	the king of Debir, one, the king of Geder, one,	
Josh 12:14	מֶלֶךְ חֶרְמָה אֶחָד מֶלֶךְ עָרָד אֶחָד:	the king of Hormah, one, the king of Arad, one,	
Josh 12:15	מֶלֶךְ לִבְנָה אֶחָד מֶלֶךְ עַדְלָם אֶחָד:	the king of Libnah, one, the king of Adullam, one,	
Josh 12:16	מֶלֶךְ מַקְדָּה אֶחָד מֶלֶךְ בֵּית־אֵל אֶחָד:	the king of Makkedah, one, the king of Beth-El, one,	
Josh 12:17	מֶלֶךְ תַּפּוּחַ אֶחָד מֶלֶךְ חֶפֶר אֶחָד:	the king of Tappuah, one, the king of Hepher, one,	
Josh 12:18	מֶלֶךְ אַפֶּק אֶחָד מֶלֶךְ לָשָׁרוֹן אֶחָד:	the king of Aphek, one, the king of Lasharon, one,	
Josh 12:19	מֶלֶךְ מָדוֹן אֶחָד מֶלֶךְ חָצוֹר אֶחָד:	the king of Madon, one, the king of Hazor, one,	
Josh 12:20	מֶלֶךְ שִׁמְרוֹן מְרָאוֹן אֶחָד מֶלֶךְ אַחְשָׁף אֶחָד:	the king of Shimron- Meron, one, the king of Achshaph, one,	
Josh 12:21	מֶלֶךְ תַּעֲנָךְ אֶחָד מֶלֶךְ מִגְדוֹ אֶחָד:	the king of Taanach, one, the king of Megiddo, one,	Taanach: although the first syllable is closed, we regard the second <i>a</i> as standing for the <i>ayin</i> . But see Gen 31:21.
Josh 12:22	מֶלֶךְ קֶדֶשׁ אֶחָד מֶלֶךְ יִקְנְעָם לְכַרְמֶל אֶחָד:	the king of Kedesh, one, the king of Jokneam of Carmel, one,	Carmel ← <i>the Carmel</i> .
Josh 12:23	מֶלֶךְ דּוֹר לְגַבְתֵּי דּוֹר אֶחָד מֶלֶךְ-גּוֹיִם לְגִלְגָל אֶחָד:	the king of Dor of the heights of Dor, one, the king of the nations of Gilgal, one,	heights: AV differs (<i>coast</i>). Compare Josh 11:2.
Josh 12:24	מֶלֶךְ תִּרְצָה אֶחָד כָּל-מְלָכִים שְׁלֹשִׁים וְאַחָד: פ	the king of Tirzah, one. All the kings <i>came to</i> thirty- one.	

Josh 13:1	ויהושע זקן בא בימים וַיֹּאמֶר יְהוָה אֵלָיו אַתָּה זָקֵנְתָּהּ בָּאתָ בִּימִים וְהָאָרֶץ נִשְׁאַרָה הַרְבֵּה־מָאֵד לְרִשְׁתָּהּ:	Now Joshua was old and advanced in years, and the LORD said to him, "You have become old <i>and</i> advanced in years, but very much of the land remains to be taken possession of.	years (2x) ← days. to be taken possession of ← to take possession of it.
Josh 13:2	זֹאת הָאָרֶץ הַנִּשְׁאַרָה כָּל־גִּלְיוֹת הַפְּלִשְׁתִּים וְכָל־הַגִּשּׁוּרִי:	This is the land which remains: all the regions of the Philistines, and all Geshuri,	Geshuri ← the Geshuri.
Josh 13:3	מִן־הַשִּׁיחֹר אֲשֶׁר עַל־פְּנֵי מִצְרַיִם וְעַד גְּבוּל עֶקְרוֹן צָפוֹנָה לִכְנַעֲנִי תַחֲשֹׁב חֲמִשָּׁה סַרְנֵי פְּלִשְׁתִּים הָעִזְתִּי וְהָאֲשְׁדּוּדִי הָאֲשֶׁקְלוֹנִי הַגִּתִּי וְהָעֶקְרוֹנִי וְהָעִוִּים:	from Shihor which is before Egypt up to the border of Ekron to the north, which is reckoned to the Canaanites, five barons of the Philistines: the Gazathites and the Ashdodites, the Ashkelonites, the Gittites and the Ekronites; also the Avites.	Shihor ← the Shihor. AV= Sihor. Ashdodites: AV= Ashdothites. Ashkelonites ← Eshkelonites, but for the city MT is always Ashkelon. AV= Eshkalonites, but for the city it is mixed with Ashkelon / Askelon. also the Avites ← and the Avites, plural. The ־
Josh 13:4	מִתֵּימָן כָּל־אֶרֶץ הַכְּנַעֲנִי וּמִעֶרְבָה אֲשֶׁר לְצִידֹנִים עַד־אֶפְקָה עַד גְּבוּל הָאֲמֹרִי:	From the south: all the land of the Canaanites and Mearah of the Sidonians to Aphek, to the border of the Amorites,	↳ other five are in the singular. This justifies considering the Avites separately. Sidonians: see Gen 10:15. Amorites: see Gen 10:16.
Josh 13:5	וְהָאָרֶץ הַגְּבִלִי וְכָל־הַלְּבָנוֹן מִזְרַח הַשֶּׁמֶשׁ מִבְּעַל גֵּד תַּחַת הַר־חֶרְמוֹן עַד לְבוֹא חֶמֶת:	and the land of the Giblites, and all Lebanon to the east, from Baal-Gad under Mount Hermon to the approach of Hamath.	east ← sunrise.

Josh 13:6	כָּל-יֹשְׁבֵי הָהָר מִן-הַלְּבָנוֹן עַד-מִשְׁרֹפֶת מַיִם כָּל-צִידָנִים אֲנֹכִי אוֹרִישׁם מִפְּנֵי בְנֵי יִשְׂרָאֵל רַק הַפֶּלֶה לְיִשְׂרָאֵל בְּנַחֲלָה כַּאֲשֶׁר צִוִּיתִיךָ:	As for all the inhabitants of the mountain <i>range</i> , from Lebanon to Misrephoth- Maim – all the <u>Sidonians</u> – I will dispossess them before the sons of Israel. You just assign it to Israel as an inheritance, as I have commanded you.	Sidonians: see Gen 10:15.
Josh 13:7	וְעַתָּה חָלַק אֶת-הָאָרֶץ הַזֹּאת בְּנַחֲלָה לְתִשְׁעַת הַשְּׁבָטִים וְחֻצֵי הַשֶּׁבֶט הַמְּנָשֶׁה:	And now, divide this land to be an inheritance for the nine tribes and <u>half of the</u> <u>tribe of Manasseh</u> .	half of the tribe of Manasseh: rather than <i>the</i> <i>half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended.
Josh 13:8	עִמּוֹ הָרֵאוּבֵנִי וְהַגָּדִי לָקָחוּ נַחֲלָתָם אֲשֶׁר נָתַן לָהֶם מֹשֶׁה בְּעֶבֶר הַיַּרְדֵּן מִזֶּרְחָה כַּאֲשֶׁר נָתַן לָהֶם מֹשֶׁה עֶבֶד יְהוָה:	With them the Reubenites and the Gadites received their inheritance which Moses gave them across the Jordan on the east, as Moses the servant of the LORD gave them,	
Josh 13:9	מֵעֲרוֹעֵר אֲשֶׁר עַל-שְׂפַת-נַחַל אַרְנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ-הַנֶּחֱל וְכָל-הַמִּישׁוֹר מִדִּבְעָא עַד-דִּיבּוֹן:	from Aroer which <i>is</i> on the bank of the Arnon Brook and the city which <i>is</i> at the <u>middle section of the</u> <u>brook</u> , and all the plain of Medeba to Dibon,	the middle <i>section</i> of the brook: compare Josh 12:2, Josh 13:16.
Josh 13:10	וְכָל עָרֵי סִיחוֹן מֶלֶךְ הָאֲמֹרִי אֲשֶׁר מֶלֶךְ בְּחֶשְׁבּוֹן עַד-גְּבוּל בְּנֵי עַמּוֹן:	and all the cities of Sihon king of the <u>Amorites</u> , who reigned in Heshbon <i>and</i> as far as the border of the sons of Ammon,	Amorites: see Gen 10:16.

Josh 13:11	וְהַגְלַעַד וּגְבוּל הַגִּשּׁוּרִי וְהַמַּעֲכָתִי וְכָל הָר חֶרְמוֹן וְכָל-הַבָּשָׁן עַד-סִלְכָּה:	and Gilead and the territory of the Geshurites and the Maachathites and all of Mount Hermon and all Bashan as far as Salcah,	Gilead: see Gen 31:21. territory ← <i>border</i> . Bashan ← <i>the Bashan</i> , also in the rest of the chapter, and often elsewhere.
Josh 13:12	כָּל-מַמְלָכוֹת עֹג בְּבָשָׁן אֲשֶׁר-מָלַךְ בְּעַשְׂתָּרוֹת וּבְאֶדְרֵי הוּא נִשְׁאַר מִיָּתֶר הָרִפְּאִים וַיִּכֶם מֹשֶׁה וַיְרַשֵּׁם:	and all the kingdom of Og in Bashan who reigned in Ashtaroth and in Edrei. <i>It is he who</i> was left from the remainder of the Rephaim, whom Moses struck and dispossessed.”	Rephaim: see [CB] App. 25. AV differs (<i>giants</i>).
Josh 13:13	וְלֹא הוֹרִישׁוּ בְנֵי יִשְׂרָאֵל אֶת-הַגִּשּׁוּרִי וְאֶת-הַמַּעֲכָתִי וַיֵּשֶׁב גִּשּׁוּר וּמַעֲכָת בְּקֶרֶב יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה:	But the sons of Israel did not dispossess the Geshurite and the Maachathite, and Geshur and Maachath dwell in the midst of Israel up to this day.	Maachathite ... Maachath: AV= Maachathites ... Maachathites.
Josh 13:14	רַק לְשֵׁבֶט הַלֵּוִי לֹא נָתַן נַחֲלָה אֲשִׁי יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר-לֹו: ס	But he did not give an inheritance to the tribe of Levi. The fire-offerings of the LORD God of Israel <i>are their inheritance</i> , as he has said to them.	their inheritance ← <i>its inheritance</i> .
Josh 13:15	וַיֵּתֶן מֹשֶׁה לְמִטָּה בְּנֵי-רְאוּבֵן לְמִשְׁפַּחֲתָם:	And Moses gave the tribe of the sons of Reuben <i>their inheritance</i> according to their families.	
Josh 13:16	וַיְהִי לָהֶם הַגְּבוּל מֵעֲרוֹעֵר אֲשֶׁר עַל-שְׂפַת-נַחַל אַרְנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ-הַנַּחַל וְכָל-הַמִּישׁוֹר עַל-מִדְבָּא:	And they had the territory from Aroer, which <i>is</i> on the bank of the Arnon Brook, and the city which is at the <u>middle section of the brook</u> , and all the plain as far as Medeba,	territory ← <i>border</i> . the middle <i>section</i> of the brook: compare Josh 12:2, Josh 13:9.
Josh 13:17	חֶשְׁבּוֹן וְכָל-עָרֶיהָ אֲשֶׁר בְּמִישׁוֹר דִּיבּוֹן וּבָמוֹת בָּעַל וּבֵית בָּעַל מְעֹון:	<i>namely</i> Heshbon and all its cities which <i>are</i> on the plain, Dibon and Bamoth- Baal and Beth-Baal-Meon,	

Josh 13:18	וַיִּהְיֶה וַיִּקְדַּמְתָּ וּמִפְעֵת:	and Jahzah and Kedemoth and Mephaath,	Jahzah: AV= <i>Jahaza</i> here, not recognizing the closed syllable. Elsewhere MT AV often have <i>Jahaz</i> , e.g. 1 Chr 6:78. See Gen 31:21.
Josh 13:19	וּקְרִיתַיִם וּשְׁבָמָה וְצָרַת הַשָּׁחַר בְּהַר הָעֵמֶק:	and Kiriathaim and Sibmah and Zereth-Shahar in the mountain <i>range</i> of the valley,	Kiriathaim: AV= <i>Kirjathaim</i> here. Zereth-Shahar ← <i>the Zereth-Shahar</i> or <i>Zereth-Hashshahar</i> . AV= <i>Zareth-shahar</i> .
Josh 13:20	וּבֵית פְּעוֹר וְאַשְׁדּוֹת הַפְּסָגָה וּבֵית הַיִּשְׁמוֹת:	and Beth-Peor and AshdOTH-Pisgah and Beth-Jeshimoth,	
Josh 13:21	וְכָל עָרֵי הַמִּישֹׁר וְכָל-מַמְלָכוֹת סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר מָלַךְ בְּחֶשְׁבּוֹן אֲשֶׁר הָכָה מֹשֶׁה אֹתָם וְאֶת-נָשִׂיאָיו מִדִּין אֶת-אֹוִי וְאֶת-רָקֶם וְאֶת-צֹר וְאֶת-חֹור וְאֶת-רַבֵּעַ נְסִיכֵי סִיחֹן יֹשְׁבֵי הָאָרֶץ:	and all the cities of the plain, and all the kingdom of Sihon king of the Amorites who reigned in Heshbon, whom Moses struck, with the chiefs of Midian – Evi and Rekem, and Zur and Hur and Reba, princes of Sihon – inhabiting the land.	Amorites: see Gen 10:16.
Josh 13:22	וְאֶת-בָּלָעַם בֶּן-בְּעוֹר הַקּוֹסֵם הָרָגוּ בְּנֵי-יִשְׂרָאֵל בְּחָרֵב אֶל-חֲלִילֵיהֶם:	And the sons of Israel killed by the sword Balaam the son of Beor, the diviner, among those who were defeated by them.	killed: in a Hebrew “OVS” (object-verb-subject) sentence. Balaam: see Num 22:5.
Josh 13:23	וַיְהִי גְבוּל בְּנֵי רְאוּבֵן הַיַּרְדֵּן וּגְבוּל זֹאת נַחֲלַת בְּנֵי-רְאוּבֵן לְמִשְׁפַּחָתָם הָעָרִים וְחֻצְרֵיהֶן: פ	And the border of the sons of Reuben was the Jordan – as <i>a natural</i> border. This was the inheritance of the sons of Reuben according to their families – their cities with their villages.	as <i>a natural</i> border ← <i>and a border</i> . Apparently pleonastic; it is also used in Num 34:6, Josh 15:12, Josh 15:47. In all cases, water is part of the border.
Josh 13:24	וַיִּתֵּן מֹשֶׁה לְמִטְהַגָּד לְבְנֵי-גָד לְמִשְׁפַּחָתָם:	And Moses gave <i>an inheritance</i> to the tribe of Gad – to the sons of Gad – according to their families.	

Josh 13:25	וַיְהִי לָהֶם הַגְּבוּל יַעֲזֹר וְכָל-עָרֵי הַגִּלְעָד וְחָצִי אֶרֶץ בְּנֵי עַמּוֹן עַד-עֲרוֹעֵר אֲשֶׁר עַל-פְּנֵי רַבָּה:	And their territory was <i>at</i> Jazer and all the cities of Gilead, and half of the land of the sons of Ammon as far as Aroer which <i>is</i> before Rabbah,	territory ← <i>border</i> . Jazer: see Num 21:32. AV here = Jazer, but in Num 21:32, Jaazer. Gilead: see Gen 31:21.
Josh 13:26	וּמִחֶשְׁבֹּן עַד-רָמַת הַמַּצְפָּה וּבֶטְנִים וּמִמְּחָנִים עַד-גְּבוּל לְדִבְרִי:	and from Heshbon to Ramath-Mizpeh and Betonim, and from Mahanaim up to the border of Debir,	
Josh 13:27	וּבְעֵמֶק בֵּית הָרִם וּבֵית נִמְרָה וְסִכּוֹת וְצָפֹן יֵתֶר מִמְּלָכּוֹת סִיחוֹן מֶלֶךְ חֶשְׁבֹּן הַיַּרְדֵּן וְגַבֹּל עַד-קֶצֶה יָם-כִּנְרֶת עַבְרַת הַיַּרְדֵּן מִזְרָחָה:	and in the valley, Beth-Haram and Beth-Nimrah, and Succoth and Zaphon – the remainder of the kingdom of Sihon king of Heshbon – <i>with</i> the Jordan as a <i>natural</i> border up to the end of the Sea of Kinnereth across the Jordan, to the east.	Beth-Haram: AV= Beth-aram. Kinnereth: see Num 34:11.
Josh 13:28	זֹאת נַחֲלַת בְּנֵי-גָד לְמִשְׁפַּחַתָּם הָעָרִים וְחִצְרֵיהֶם:	This <i>was</i> the inheritance of the sons of Gad according to their families – the cities and the villages.	
Josh 13:29	וַיִּתֵּן מֹשֶׁה לַחֲצֵי שֵׁבֶט מְנַשֶּׁה וַיְהִי לַחֲצֵי מַטֵּה בְּנֵי-מְנַשֶּׁה לְמִשְׁפַּחוֹתָם:	And Moses gave <i>inheritance</i> to <u>half of the tribe of Manasseh</u> , and to <u>the half-tribe of the sons of Manasseh</u> it belonged, according to their families.	half of the tribe of Manasseh ... the half-tribe of the sons of Manasseh: different words for <i>tribe</i> in the Hebrew. belonged ← <i>became</i> .
Josh 13:30	וַיְהִי גְבוּלָם מִמְּחָנִים כָּל-הַבָּשָׁן כָּל-מִמְּלָכּוֹת עוֹג מֶלֶךְ-הַבָּשָׁן וְכָל-חֲנוֹת יֶאֱרֹךְ אֲשֶׁר בַּבָּשָׁן שְׁשִׁים עִיר:	And their border was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the villages of Jair which <i>were</i> in Bashan: sixty cities.	cities: it appears that villages could be given city status. In the 2011 census, St Davids, a city in Wales, had a population of 1841 [Wikipedia]. There is a separate word for <i>town</i> : קִרְיָה.

Josh 13:31	וְחֶצִי הַגִּלְעָד וְעִשְׂתָּרוֹת וְאֶדְרֵי עָרֵי מַמְלַכּוֹת עֹג בְּבָשָׁן לְבְנֵי מַכִּיר בְּנֵי־מְנַשֶּׁה לְחֶצִי בְנֵי־מַכִּיר לְמִשְׁפְּחוֹתָם:	And half of Gilead and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan <i>were given</i> to the sons of Machir the son of Manasseh – to one half of the sons of Machir by their families.	Gilead: see Gen 31:21.
Josh 13:32	אֵלֶּה אֲשֶׁר־נָחַל מֹשֶׁה בְּעֶרְבוֹת מוֹאָב מֵעֵבֶר לִירֵדֹן יְרִיחוֹ מִזְרָחָה: ס	These <i>are</i> what Moses gave as an inheritance in the arid tracts of Moab across the Jordan, east of Jericho.	
Josh 13:33	וְלִשְׁבֹּט הַלְוִי לֹא־נָתַן מֹשֶׁה נַחֲלָה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתָם כַּאֲשֶׁר דִּבֶּר לָהֶם:	But to the tribe of Levi Moses did not give <i>any</i> inheritance. The LORD God of Israel <i>is</i> their inheritance, as he said to them.	
Josh 14:1	וְאֵלֶּה אֲשֶׁר־נָחֲלוּ בְנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן אֲשֶׁר נָחֲלוּ אוֹתָם אֶלְעָזָר הַכֹּהֵן וִיהוֹשֻׁעַ בְּנֵי־נֹון וְרֹאשֵׁי אֲבוֹת הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל:	And these <i>are the places</i> which the sons of Israel inherited in the land of Canaan, <i>which</i> Eleazar the priest and Joshua the son of Nun distributed as an inheritance, with the paternal heads of the tribes of the sons of Israel.	which: we take אוֹתָם as a (typically Hebraic) redundant object pronoun in apposition to the relative pronoun. AV differs (<i>to them</i>). Eleazar: see Ex 6:23.
Josh 14:2	בְּגֹרֶל נַחֲלָתָם כַּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה לְתַשְׁעַת הַמִּטּוֹת וְחֶצִי הַמָּטָה:	Their inheritance <i>was</i> by lot, as the LORD had commanded through the <i>intermediacy</i> of Moses, <i>it being</i> for the nine and a half tribes.	intermediacy ← <i>hand</i> .
Josh 14:3	כִּי־נָתַן מֹשֶׁה נַחֲלָת שְׁנֵי הַמִּטּוֹת וְחֶצִי הַמָּטָה מֵעֵבֶר לִירֵדֹן וְלִלְוִיִּם לֹא־נָתַן נַחֲלָה בְּתוֹכָם:	For Moses gave the inheritance of the two and a half tribes <i>across the Jordan</i> , but he did not give the Levites any inheritance among them.	across the Jordan: on the east, the perspective being from the west, where Joshua was.

Josh 14:4	כִּי־הָיוּ בְנֵי־יוֹסֵף שְׁנֵי מִטּוֹת מְנַשֶּׁה וְאֶפְרַיִם וְלֹא־נָתַנוּ חֵלֶק לַלְוִיִּם בָּאָרֶץ כִּי אִם־עָרִים לְשֹׁכֶת וּמִגְרָשֵׁיהֶם לְמִקְנֵיהֶם וּלְקִנְיָנָם:	For Joseph's sons became two tribes – Manasseh and Ephraim. But they did not give a portion to the Levites in the land, except cities to inhabit and pasture lands <i>belonging to them</i>, for their cattle and for their property.	<i>belonging to them ← of them</i>, referring to the Levites (masculine), not the cities (feminine).
Josh 14:5	כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֶּן עֲשׂוֹ בְנֵי יִשְׂרָאֵל וַיַּחֲלֶקוּ אֶת־הָאָרֶץ: פ	As the LORD commanded Moses, so the sons of Israel did, and they divided up the land.	
Josh 14:6	וַיָּגֶשׁוּ בְנֵי־יְהוּדָה אֶל־יְהוֹשֻׁעַ בְּגִלְגָּל וַיֹּאמֶר אֵלָיו כָּלָב בֶּן־יִפְנֶה הַקְּנִיזִי אֹתָהּ יָדַעַת אֶת־הַדָּבָר אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה אִישׁ־הָאֱלֹהִים עַל אֲדֹתַי וְעַל אֲדֹתֶיךָ בְּקָדֵשׁ בָּרְנֶע:	Then the sons of Judah approached Joshua in Gilgal, and Caleb the son of Jephunneh the <u>Kenizzite</u> said to him, “You know the word which the LORD spoke to Moses the man of God concerning me and concerning you in Kadesh-Barnea.	Gilgal ← <i>the Gilgal</i>. Kenizzite: see Num 32:12.
Josh 14:7	בֶּן־אַרְבָּעִים שָׁנָה אָנֹכִי בְּשִׁלַּח מֹשֶׁה עֶבְד־יְהוָה אֹתִי מִקָּדֵשׁ בָּרְנֶע לְרַגֵּל אֶת־הָאָרֶץ וְאָשַׁב אֹתוֹ דֹּבֵר כַּאֲשֶׁר עִם־לִבִּי:	I was forty years old when Moses the servant of the LORD sent me from Kadesh-Barnea to spy out the land, and I reported back to him, in accordance with my heart.	
Josh 14:8	וְאֲחֵי אֲשֶׁר עָלּוּ עִמִּי הַמְּסִיוּ אֶת־לֵב הָעָם וְאָנֹכִי מֵלֹאֲתִי אַחֲרֵי יְהוָה אֱלֹהֵי:	But my brothers who went up with me caused the heart of the people <u>to melt</u> away, but I <u>followed</u> the LORD my God <u>fully</u>.	caused ... to melt away: with an Aramaic termination. followed ... fully ← <i>filled after</i>.

Josh 14:9	וַיִּשְׁבַּע מֹשֶׁה בַּיּוֹם הַהוּא לֵאמֹר אִם-לֹא הָאָרֶץ אֲשֶׁר דָּרַכָּה רַגְלִי בָּהּ לִךְ תִּהְיֶה לְנַחֲלָה וּלְבִנְיָד עַד-עוֹלָם כִּי מְלֵאֶת אַחֲרֵי יְהוָה אֱלֹהֵי:	And Moses swore on that day and said, 'The land which your foot has trodden on <u>will certainly be</u> yours as an inheritance, and your sons', age-abidingly, for you have <u>fully followed</u> the LORD my God.'	will certainly be ← <i>if it will not be</i>, standing for <i>if it is not ... may God do this to me</i>. Asseveration using an abbreviation of the oath formula of 2 Sam 19:13. fully followed ← <i>filled after</i>.
Josh 14:10	וַעֲתָה הִנֵּה הִחַיָּה יְהוָה אוֹתִי כַּאֲשֶׁר דִּבֶּר זֶה אַרְבָּעִים וְחָמֵשׁ שָׁנָה מֵאָז דִּבֶּר יְהוָה אֶת-הַדָּבָר הַזֶּה אֶל-מֹשֶׁה אֲשֶׁר-הָלַךְ יִשְׂרָאֵל בַּמִּדְבָּר וַעֲתָה הִנֵּה אֲנִכִּי הַיּוֹם בֶּן-חָמֵשׁ וּשְׁמוֹנִים שָׁנָה:	And now, look, the LORD has kept me alive, as he said forty-five years ago, since when the LORD spoke this word to Moses, when Israel was walking in the desert, and now, look, I <i>am</i> eighty-five years old today.	
Josh 14:11	עוֹדְנִי הַיּוֹם חֹזֶק כַּאֲשֶׁר בַּיּוֹם שָׁלַח אוֹתִי מֹשֶׁה כִּכְחִי אָז וּכְכַחִּי עַתָּה לְמִלְחָמָה וּלְצִאֵת וּלְבוֹא:	Today I <i>am</i> still <i>as</i> strong as on the day when Moses sent me. As my strength <i>was</i> then, so my strength <i>is</i> now, in battle and in <u>ordinary affairs</u>.	in ordinary affairs ← <i>to go out and to come in</i>.

Josh 14:12	וְעַתָּה תִּנְהַלֵּי אֶת־הָהָר הַזֶּה אֲשֶׁר־דִּבֶּר יְהוָה בַּיּוֹם הַהוּא כִּי אֶת־הַשְּׂמֵעָתָּ בַּיּוֹם הַהוּא כִּי־עֲנַקְתִּים שָׁם וְעָרִים גְּדֹלוֹת בְּצֻרוֹת אוּלֵי יְהוָה אוֹתִי וְהוֹרֵשְׁתִּים כְּאֲשֶׁר דִּבֶּר יְהוָה:	So now, give me this mountain, <i>of</i> which the LORD spoke on that day, for you heard on that day that the <u>Anakites</u> <i>were</i> there, with great fortified cities, <i>but that</i> if the LORD <i>was to be</i> with me, I would dispossess them, as the LORD had said.”	Anakites: AV= <i>Anakims</i>.
Josh 14:13	וַיְבָרְכֵהוּ יְהוֹשֻׁעַ וַיֵּתֵן אֶת־חֶבְרוֹן לְכָלֵב בֶּן־יִפְנֶה לְנַחֲלָה:	Then Joshua blessed him, and he gave Hebron to Caleb the son of Jephunneh as an inheritance,	
Josh 14:14	עַל־כֵּן הִי־תֶחֱבְרוֹן לְכָלֵב בֶּן־יִפְנֶה הַקְּנִזִּי לְנַחֲלָה עַד הַיּוֹם הַזֶּה יַעַן אֲשֶׁר מָלֵא אַחֲרָי יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	which <i>is</i> why Hebron <u>came</u> to belong to Caleb the son of Jephunneh the <u>Kenizzite</u> as an inheritance, up to this day – because he <u>fully</u> followed the LORD God of Israel.	came ← <i>became</i>. Kenizzite: see Num 32:12. fully followed ← <i>filled after</i>.
Josh 14:15	וְשֵׁם חֶבְרוֹן לְפָנִים קְרִית אַרְבַּע הָאָדָם הַגָּדוֹל בְּעֲנָקִים הוּא וְהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה: פ	And the name of Hebron <i>was</i> previously <u>Kiriath-Arba</u>, <i>after</i> <i>Arba</i>, who <i>was</i> the great man of the <u>Anakites</u>. And the land rested from war.	Kiriath-Arba: see Gen 23:2. Anakites: AV= <i>Anakims</i>.
Josh 15:1	וַיְהִי הַגּוֹזֵל לְמִטָּה בְּנֵי יְהוּדָה לְמִשְׁפְּחֹתָם אֶל־גְּבוּל אֲדוֹם מִדְּבַר־צֹן נֹגֶבָה מִקְצֵה תִּימָן:	And the lot of the tribe of the sons of Judah, according to their families, was to the border of Edom – the Desert of Zin to the south, at the southern end.	
Josh 15:2	וַיְהִי לָהֶם גְּבוּל נֹגֶב מִקְצֵה יַם הַמֶּלַח מִן־הַלְשָׁן הַפָּנִי נֹגֶבָה:	And their border to the south was from the end of the <u>Dead Sea</u>, from the <u>inlet</u> which faces south.	Dead Sea ← <i>Salt Sea</i>. inlet ← <i>tongue</i>. Perhaps <i>promontory</i>.

Josh 15:3	וַיֵּצֵא אֶל-מִנְגֵּב לַמַּעֲלָה עַקְרָבִים וְעָבַר צִנָּה וְעָלָה מִנְּגֵב לְקָדֵשׁ בְּרִנֵּעַ וְעָבַר חֲצֵרוֹן וְעָלָה אֲדָרָה וְנָסַב הַקִּרְקָא:	And it went out from the south to <u>the ascent of Akrabbim</u> , and it crossed over towards Zin, and it went up from the south to Kadesh-Barnea, and it crossed Hezron and went up to <u>Addar</u> , and it went round to <u>Karkaa</u> .	the ascent of Akrabbim: AV differs, transliterating the whole (<i>Maaleh-acrabbim</i>). Compare Num 34:4, Judg 1:36. The meaning is <i>ascent of scorpions</i> . Addar: AV= <i>Adar</i> , ignoring the <i>dagesh forte</i> in the <i>daleth</i> . Karkaa ← <i>the Karkaa</i> .
Josh 15:4	וְעָבַר עֲצֻמוֹנָה וַיֵּצֵא נָחַל מִצְרַיִם *וְהָיָה *וְהָיָה תְּצַאֲוֹת הַגְּבֹול יָמָה זֶה-יְהִיָּה לָכֶם גְּבֹול נֶגֶב:	And it crossed to Azmon and went out <i>to</i> the <u>Brook of Egypt</u> , and {K: the border at the sea was its <u>extreme end</u> } [Q: the <u>extreme end</u> of the border was at the sea]. This will be your southern border.	Brook of Egypt: see Num 34:5. extreme end ← <i>extremities</i> .
Josh 15:5	וּגְבֹול קִדְמָה יָם הַמֶּלַח עַד-קֶצֶה הַיַּרְדֵּן וּגְבֹול לְפָאֵת צְפוֹנָה מִלְשׁוֹן הַיָּם מִקְצֵה הַיַּרְדֵּן:	And the border to the east <i>was</i> the Dead Sea, up to the end of the Jordan, and the border in the northern corner <i>is</i> from the sea <u>inlet</u> at the end of the Jordan.	inlet ← <i>tongue</i> . See Josh 15:2.
Josh 15:6	וְעָלָה הַגְּבֹול בֵּית חֲגִלָּה וְעָבַר מִצְפֹּן לְבֵית הָעֲרָבָה וְעָלָה הַגְּבֹול אֶבְנֵי בֶהֱן בֶּן-רְאוּבֵן:	And the border went up <i>to</i> <u>Beth-Hoglah</u> , and it crossed over in the north to <u>Beth-Arabah</u> , and the border went up <i>to</i> the stone of Bohan the son of Reuben.	Beth-Hoglah: AV= <i>Beth-hogla</i> , ignoring the final <i>hé</i> . Beth-Arabah ← <i>the Beth-Arabah</i> .
Josh 15:7	וְעָלָה הַגְּבֹול דְּבִרָה מִעֵמֶק עָכוֹר וְצְפוֹנָה פִּנָּה אֶל-הַגִּלְגָּל אֲשֶׁר-נֹכַח לַמַּעֲלָה אֲדָמִים אֲשֶׁר מִנְּגֵב לְנַחַל וְעָבַר הַגְּבֹול אֶל-מִי-עֵין שֶׁשֶׁם וְהָיָה תְּצַאֲתוֹ אֶל-עֵין רֹגֵל:	And the border went up to Debir from the Valley of Achor, and northwards, turning towards <u>Gilgal</u> , which <i>is</i> opposite the ascent of Adummim, which <i>is</i> to the south of the brook, and the border crossed to the water of En-Shemesh, and its extremities were at En-Rogel.	Gilgal ← <i>the Gilgal</i> .

Josh 15:8	וְעֵלָה הַגְּבוּל גַּי בֶּן־הֲנֹם אֶל־כֶּתֶף הַיְבוּסִי מִזֶּגֶב הִיא יְרוּשָׁלַם וְעֵלָה הַגְּבוּל אֶל־רֹאשׁ הָהָר אֲשֶׁר עַל־פְּנֵי גַי־הֲנֹם יָמָה אֲשֶׁר בִּקְצָה עִמְק־רֶפְאִים צָפְנָה:	And the border went up the Valley of the Son of Hinnom, to the slope of the Jebusite to the south, that <i>is</i> Jerusalem. And the border went up to the summit of the mountain which faces the Valley of Hinnom on the west, which <i>is</i> at the northern end of the Valley of the Rephaim.	the Valley of the Son of Hinnom: from which via Greek, <i>Gehenna</i>. slope ← <i>shoulder</i>. Rephaim: see [CB] App. 25. AV differs (<i>giants</i>).
Josh 15:9	וְתֹאֵר הַגְּבוּל מִרֹאשׁ הָהָר אֶל־מַעֵין מִי נִפְתּוֹחַ וַיֵּצֵא אֶל־עֲרֵי הַר־עֶפְרָוֹן וְתֹאֵר הַגְּבוּל בְּעֵלָה הִיא קִרְיַת יְעָרִים:	And the border was drawn from the summit of the mountain to the source of the water of Nephtoah, and it went out to the cities of Mount Ephron, and the border was drawn <i>to</i> Baalah, that <i>is</i> Kiriath-Jearim.	Baalah: <i>Kiriath-Baal</i> of Josh 15:60. MT's ultimate stress shows it is not locative (<i>to Baal</i>). Kiriath-Jearim: see Josh 9:17.
Josh 15:10	וְנֹסֵב הַגְּבוּל מִבְּעֵלָה יָמָה אֶל־הָר שְׁעִיר וְעָבַר אֶל־כֶּתֶף הַר־יְעָרִים מִצָּפוֹנָה הִיא כְּסָלוֹן וַיֵּרֶד בֵּית־שֶׁמֶשׁ וְעָבַר תִּמְנָה:	Then the border went round from Baalah westwards to Mount Seir, and it crossed to the <i>side</i> of Mount Jearim on the north, that <i>is</i> Chesalon, and it went down <i>to</i> Beth-Shemesh, and it crossed over <i>to</i> Timnah.	side ← <i>shoulder</i>.
Josh 15:11	וַיֵּצֵא הַגְּבוּל אֶל־כֶּתֶף עֶקְרוֹן צָפוֹנָה וְתֹאֵר הַגְּבוּל שְׁכֵרוֹנָה וְעָבַר הַר־הַבְּעֵלָה וַיֵּצֵא יַבְנֵאֵל וְהָיוּ תְּצָאוֹת הַגְּבוּל יָמָה:	And the border went out to the side of Ekron towards the north, then the border was drawn to Shicron, and it crossed over <i>to</i> Mount Baalah, and it went out <i>to</i> Jabneel, and the extremities of the border were at the sea.	
Josh 15:12	וּגְבוּל יָם הַיָּמָה הַגָּדוֹל וּגְבוּל זֶה גְּבוּל בְּנֵי־יְהוּדָה סָבִיב לְמִשְׁפַּחְתָּם:	And the border to the west <i>went</i> to the Great Sea – as a <i>natural</i> border. This <i>is</i> the border of the sons of Judah round about, according to their families.	as a <i>natural</i> border: see Josh 13:23.

Josh 15:13	וּלְכָלֵב בֶּן־יִפְנֶה נָתַן חֶלֶק בְּתוֹךְ בְּנֵי־יְהוּדָה אֶל־פִּי יְהוָה לֵיהוֹשֻׁעַ אֶת־קִרְיַת אַרְבַּע אָבִי הָעֵנָק הִיא חֶבְרוֹן:	And to Caleb the son of Jephunneh he gave a share in the midst of the sons of Judah according to the pronouncement of the LORD to Joshua: Kiriath-Arba (<i>Arba being the father of Anak</i>), that is Hebron.	Judg 1:20. pronouncement ← <i>mouth</i> . Kiriath-Arba: AV differs (<i>city of Arba</i>), but not in Josh 14:15. See Gen 23:2.
Josh 15:14	וַיֹּרֶשׁ מִשָּׁם כָּלֵב אֶת־שְׁלוֹשָׁה בְנֵי הָעֵנָק אֶת־שֵׁשִׁי וְאֶת־אֲחִימָן וְאֶת־תַּלְמֵי יְלִידֵי הָעֵנָק:	And Caleb dispossessed the three sons of Anak of that place: Sheshai and Ahiman and Talmai – the offspring of Anak.	Judg 1:20. of that place ← <i>of there</i> .
Josh 15:15	וַיַּעַל מִשָּׁם אֶל־יִשְׁבִּי דְּבִיר וְשֵׁם־דְּבִיר לְפָנַיִם קִרְיַת־סֶפֶר:	Then he went up from there to the inhabitants of Debir. Now the name of Debir was previously Kiriath-Sepher.	Judg 1:11. Kiriath-Sepher: AV= <i>Kirjath-sepher</i> , but sometimes with an “i” in <i>Kiriathaim</i> .
Josh 15:16	וַיֹּאמֶר כָּלֵב אֲשֶׁר־יִכָּה אֶת־קִרְיַת־סֶפֶר וּלְכָדָהּ וְנָתַתִּי לוֹ אֶת־עַכְסָה בְּתִי לְאִשָּׁה:	And Caleb said, “Whoever attacks Kiriath-Sepher and captures it, to him I will give Achsah my daughter as a wife.”	Judg 1:12. Kiriath-Sepher: see Josh 15:15.
Josh 15:17	וַיִּלְכְּדָהּ עֹתְנִיָּאל בֶּן־קִנּוּזָן אָחִי כָלֵב וַיִּתֵּן־לוֹ אֶת־עַכְסָה בְתוּ לְאִשָּׁה:	Then Othniel the son of Kenaz, Caleb's brother, captured it, and he gave him Achsah his daughter as a wife.	Judg 1:13, 1 Chr 4:13.
Josh 15:18	וַיְהִי בְּבֹאָהּ וַתְּסִיתֶהוּ לְשֹׂאֵל מֵאֶת־אָבִיהָ שָׂדֶה וַתַּצְנַח מֵעַל הַחֲמֹר וַיֹּאמֶר־לָהּ כָּלֵב מַה־לָּךְ:	And it came to pass when she came to him that she persuaded him to ask for a field from her father. So she dismounted from her donkey, and Caleb said to her, “What is the matter?”	Judg 1:14. she persuaded him to ask: see Judg 1:14. What is the matter? ← <i>What to you?</i>

Josh 15:19	וַתֹּאמֶר תְּנֶה-לִּי בְרָכָה כִּי אָרַץ הַנֶּגֶב נָתַתָּנִי וְנָתַתָּה לִּי גְלֵת מַיִם וַיִּתֵּן-לָהּ אֶת גְּלֵת עֲלִיּוֹת וְאֶת גְּלֵת תַּחְתִּיּוֹת: פ	And she said, "Give me a blessing, for you have given me the land of the south, so give me springs of water." Then he gave her the upper springs and the lower springs.	Judg 1:15.
Josh 15:20	זֹאת נַחֲלַת מִטָּה בְּנֵי-יְהוּדָה לְמִשְׁפְּחֹתָם:	This <i>was</i> the inheritance of the tribe of the sons of Judah, according to their families.	
Josh 15:21	וַיְהִיו הָעָרִים מִקְצֵה לְמִטָּה בְּנֵי-יְהוּדָה אֶל-גְּבוּל אֲדוֹם בְּנִגְבָּה קִבְצֵאל וְעֵדֶר וַיָּגוֹר:	And the cities from the boundary of the tribe of the sons of Judah to the border of Edom in the south were: Kabzeel and Eder and Jagur,	
Josh 15:22	וְקִינָה וְדִימוֹנָה וְעִדְעָדָה:	and Kinah and Dimonah and Adadah,	
Josh 15:23	וְקֶדֶשׁ וְחֶצְרוֹר וַיִּתְּנוּ:	and Kedesh and Hazor and Ithnan,	Perhaps the "cities" of verses 23 - 25 form <i>Hazor</i> .
Josh 15:24	זִיף וְטֶלֶם וּבְעֻלוֹת:	Ziph and Telem and Bealoth,	
Josh 15:25	וְחֶצְרוֹר חֲדַתָּה וְקֶרְיֹת חֶצְרוֹן הִיא חֶצְרוֹר:	and Hazor-Hadattah and <u>Kerioth</u> <i>and</i> <u>Hezron</u> which <i>is</i> Hazor,	Hazor-Hadattah: AV differs, regarding this as two towns, but <i>Hazor</i> has already been mentioned (Josh 15:23). Kerioth <i>and</i> Hezron: perhaps one town, <i>Kerioth-Hezron</i> .
Josh 15:26	אַמָּם וּשְׁמַע וּמוֹלָדָה:	Amam and Shema and Moladah,	
Josh 15:27	וְחֶצְרַר גָּדָה וְחֶשְׁמוֹן וּבֵית פֶּלֶט:	and Hazar-Gaddah and Heshmon and <u>Beth-Pelet</u> ,	Beth-Pelet: AV= <i>Beth-palet</i> , the pausal form. Compare Neh 11:26. See Gen 4:2.
Josh 15:28	וְחֶצְרַר שׁוּעַל וּבְאֵר שֶׁבַע וּבִזְיוֹתִיָּה:	and Hazar-Shual and Beersheba and Bizjothjah,	
Josh 15:29	בַּעֲלָה וְעִיִּם וְעֶזֶם:	Baalah and Iim and <u>Ezem</u> ,	Ezem: AV= <i>Azem</i> , the pausal form. See Gen 4:2.
Josh 15:30	וְאֶלְתּוֹלָד וְכֶסֶּיל וְחֶרְמָה:	and Eltolad and Chesil and Hormah,	

Josh 15:31	וְצִקְלָג וּמַדְמָנָה וְסַנְסָנָה:	and Ziklag and Madmannah and Sansannah,	Ziklag ← <i>Zikelag</i> here, the first syllable being open; see 1 Chr 4:30.
Josh 15:32	וּלְבָאוֹת וְשִׁלְחִים וְעֵין וְרִמּוֹן כָּל־עָרִים עֶשְׂרִים וְתִשְׁעַ וַחֲצִרְיָהּ: ס	and Lebaoth and Shilhim and Ain and Rimmon – all the cities <i>came to</i> twenty-nine <i>in number</i> , with their villages.	
Josh 15:33	בְּשִׁפְלָה אֶשְׁתָּאוֹל וְצֹרָה וְאַשְׁנָה:	In the lowland: Eshtaol and Zorah and Ashnah,	Zorah ← <i>Zor'ah</i> , the first syllable being closed. AV= <i>Zoreah</i> . See Gen 31:21.
Josh 15:34	וְזִנְוָה וְעֵין גַּנִּים תַּפּוּחַ וְהָעִנָּם:	and Zanoah and En-Gannim, Tappuah and Enam,	Enam ← <i>the Enam</i> .
Josh 15:35	יֶרְמוּת וְעַדְלָם שׁוֹכָה וְעִזְקָה:	Jarmuth and Adullam, Sochoh and Azekah,	Sochoh: AV= <i>Socoh</i> here. See 1 Sam 17:1.
Josh 15:36	וְשַׁעֲרַיִם וְעִדְיָתַיִם וְהַגְדֵּרָה וְגִדְרֹתַיִם עָרִים אַרְבַּע־עָשָׂרָה וַחֲצִרְיָהּ:	and Shaaraim and Adithaim and Gederah and Gederothaim – fourteen cities with their villages;	Shaaraim: AV= <i>Sharaim</i> . Gederah ← <i>the Gederah</i> .
Josh 15:37	צֶנָּן וַחֲדָשָׁה וּמִגְדַּל־גָּד:	Zenan and Hadashah and Migdal-Gad,	
Josh 15:38	וּדְלָעַן וְהַמִּצְפָּה וִיקְתָּאֵל:	and Dilan and Mizpeh and Joktheel,	Dilan ← <i>Dil'an</i> . AV= <i>Dilean</i> , not recognizing that the first syllable is closed. See Gen 31:21. Mizpeh ← <i>the Mizpeh</i> . Joktheel: ambiguously ֿ
Josh 15:39	לָכִישׁ וּבִצְקָת וְעִגְלוֹן:	Lachish and Bozkath and Eglon,	ל spelled in Hebrew (closed syllable but no <i>metheg</i>). We retain the AV / traditional English name. See Gen 31:21.
Josh 15:40	וּכְבוֹן וְלַחְמָס וְכִתְלִישׁ:	and Cabbon and Lahmas and Kithlish,	Lahmas: AV= <i>Lahmam</i> , as in some manuscripts.
Josh 15:41	וְגִדְרֹת בֵּית־דָּגוֹן וְנַעֲמָה וּמַקְדָּה עָרִים שִׁש־עָשָׂרָה וַחֲצִרְיָהּ: ס	and Gederoth, Beth-Dagon and Naamah and Makkedah – sixteen cities with their villages;	
Josh 15:42	לִבְנָה וְעֶתֶר וְעָשָׂן:	Libnah and Ether and Ashan,	

Josh 15:43	וַיִּפְתַּח וְאַשְׁנָה וְנָצִיב:	and Jephthah and Ashnah and Nezib,	Jephthah ← <i>Jiphtah</i> , as AV, but elsewhere the AV uses <i>Jephthah</i> for this name, to which we conform here. See Judg 11:1, but we allow <i>Jiphtah-El</i> .
Josh 15:44	וְקַעֲלָה וְאַחְזִיב וּמֵרָאשָׁה עָרִים תְּשֶׁעַ וַחֲצִרֵיהֶן:	and Keilah and Achzib and Mareshah – nine cities with their villages;	
Josh 15:45	עֶקְרוֹן וּבְנֹתֶיהָ וַחֲצִרֶיהָ:	Ekron with its satellites and its villages;	satellites ← <i>daughters</i> . Similarly in other verses.
Josh 15:46	מֵעֶקְרוֹן וַיֵּמָּה כָּל אֲשֶׁר-עַל-יַד אֲשְׁדּוֹד וַחֲצִרֵיהֶן:	from Ekron westwards: all that were next to Ashdod with their villages,	westwards: AV differs (<i>to the sea</i>), from which the direction is derived, because the sea is the Mediterranean. So the sense is not affected.
Josh 15:47	אֲשְׁדּוֹד בְּנוֹתֶיהָ וַחֲצִרֶיהָ עֲזָה בְּנוֹתֶיהָ וַחֲצִרֶיהָ עַד-נַחַל מִצְרַיִם וְהַיָּם הַגָּבּוֹל *הַגָּדוֹל וְהַגָּבּוֹל*: ס	Ashdod, its satellites, and its villages, Gaza, its satellites and its villages, as far as the Brook of Egypt and {K: the sea – the border} [Q: the Great Sea] – as a natural border;	Brook of Egypt: see Num 34:5. as a natural border: see Josh 13:23.
Josh 15:48	וּבִהָר שָׁמִיר וַיַּתִּיר וְשׁוֹכָה:	and in the mountain area: Shamir and Jattir and Sochoh,	Sochoh: AV= <i>Socoh</i> here. See 1 Sam 17:1.
Josh 15:49	וּדְנָה וְקִרְיַת-סֶנָּה הִיא דְּבִיר:	and Dannah and Kiriath-Sannah, which is Debir,	Kiriath-Sannah: AV= <i>Kirjath-sannah</i> , but sometimes with an “i” in <i>Kiriathaim</i> .
Josh 15:50	וְעַנָּב וְאַשְׁתֵּמֹה וְעָנִים:	and Anab and Eshtemoh and Anim,	
Josh 15:51	וְגֹשֶׁן וְחֹלֹן וְגִלָּה עָרִים אַחַת-עֶשְׂרֵה וַחֲצִרֵיהֶן:	and Goshen and Holon and Giloh – eleven cities with their villages;	
Josh 15:52	אַרְבַּ וְרוּמָה וְאַשְׁעֹן:	Arab and Rumah and Eshan,	Rumah: AV= <i>Dumah</i> . Eshan ← <i>Esh'an</i> . AV= <i>Eshean</i> , not recognizing that the first syllable is closed. See Gen 31:21.

Josh 15:53	*וינים**וינום ובית־תפוח ואֶפְהָקָה:	{K: Janim} [Q: Janum] and Beth-Tappuah and Aphekah,	
Josh 15:54	וחֲמַטָּה וְקִרְיַת־אֲרָבָע הִיא חֶבְרוֹן וְצִיּוֹר עָרִים תִּשְׁעַ וְחֻצְרֵיהֶן: ס	and Humtah and Kiriath- Arba, which <i>is</i> Hebron, and Zior – nine cities with their villages;	Kiriath-Arba: see Gen 23:2.
Josh 15:55	מָעוֹן בְּרַמֶּל וְזִיף וְיוֹטָה:	Maon, Carmel and Ziph and Juttah,	
Josh 15:56	וְיִזְרְעֵאל וְיֻקְדֵּעַם וְזָנוּחַ:	and Jezreel and Jokdeam and Zanoah,	Jezreel ← <i>Jizreel</i> , but we retain the conventional spelling.
Josh 15:57	הַקֵּין גִּבְעָה וְתִמְנָה עָרִים עֶשֶׂר וְחֻצְרֵיהֶן:	Cain, Gibeah and Timnah – ten cities with their villages;	Cain ← <i>the Cain</i> . Gibeah ← <i>Gib'ah</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21.
Josh 15:58	חַלְחֹל בֵּית־צֹר וְגִדּוֹר:	Halhul, Beth-Zur and Gedor,	
Josh 15:59	וּמַעֲרַת וּבֵית־עֲנֹת וְאֶלְתֶּקֶן עָרִים שֵׁשׁ וְחֻצְרֵיהֶן:	and Maarath and Beth- Anoth and Eltekon – six cities with their villages;	
Josh 15:60	קִרְיַת־בַּעַל הִיא קִרְיַת־ יֶעָרִים וְהַרְבֵּה עָרִים שִׁתִּים וְחֻצְרֵיהֶן: ס	Kiriath-Baal which <i>is</i> Kiriath-Jearim and Rabbah – two cities with their villages;	Kiriath-Baal ... Kiriath- Jearim: AV= <i>Kirjath- baal</i> ... <i>Kirjath-jearim</i> , but sometimes with an “i” in <i>Kiriathaim</i> . Rabbah ← <i>the Rabbah</i> .
Josh 15:61	בְּמִדְבַּר בֵּית הָעֲרָבָה מִדִּין וּסְחָכָה:	in the desert: Beth-Arabah, Middin and Sechachah,	Beth-Arabah ← <i>the Beth- Arabah</i> . Sechachah: AV= <i>Secacah</i> , but we follow ך
Josh 15:62	וְהַנִּבְשָׁן וְעִיר־הַמֶּלַח וְעֵין גִּדִּי עָרִים שֵׁשׁ וְחֻצְרֵיהֶן:	and Nibshan and the City of Salt and En-Gedi – six cities with their villages.	ל, AV's usual transliteration of a soft <i>kaph</i> as <i>ch</i> , as in <i>Achan</i> (Josh 7:1). Nibshan ← <i>the Nibshan</i> .

Josh 15:63	וְאֶת־הַיְבוּסִי יוֹשְׁבֵי יְרוּשָׁלַם לֹא־יֹכֵלוּ יָכֻלוּ בְנֵי־יְהוּדָה** לְהוֹרִישָׁם וַיָּשֶׁב הַיְבוּסִי אֶת־בְּנֵי יְהוּדָה בְּיְרוּשָׁלַם עַד הַיּוֹם הַזֶּה: פ	But <i>as for</i> the Jebusites – the inhabitants of Jerusalem – the sons of Judah {K: <u>are not able</u> } [Q: were not able] to dispossess them, and the Jebusites have been dwelling with the sons of Judah in Jerusalem up to this day.	are not able (<i>ketiv</i>): or <i>will not be able</i> , but the present tense is justifiable; compare Deut 14:24, Deut 22:3. Judg 1:21.
Josh 16:1	וַיֵּצֵא הַגּוֹרֵל לְבִנְיָמִן יוֹסֵף מִיַּרְדֵּן יְרִיחוֹ לַמַּיִם יְרִיחוֹ מִזְרַחָה הַמִּדְבָּר עָלֶיהָ מִיַּרְיָחוֹ בְּהַר בֵּית־אֵל:	And the lot of Joseph's sons came out <i>as</i> from the Jordan <i>at</i> Jericho to the water of Jericho to the east – the desert <i>which</i> rises from Jericho at Mount Beth-El.	
Josh 16:2	וַיֵּצֵא מִבֵּית־אֵל לּוֹזָה וַעֲבַר אֶל־גְּבוּל הָאֲרָכִי עֶטְרוֹת:	And it came out <i>as</i> from Beth-El to Luz, and it crossed over to the border of <u>Archī</u> , to Ataroth.	Archi ← <i>the Archi</i> .
Josh 16:3	וַיֵּרֶד יִמָּה אֶל־גְּבוּל הַיִּפְלֵטִי עַד גְּבוּל בֵּית־חֹרֶן תַּחְתָּיו וְעַד־גֶּזֶר וְהָיוּ *תְּצֵאתוּ תְּצֵאתִיו יָמָה:**	And it went down to the west, to the border of <u>Japhleti</u> as far as the border of Lower Beth-Horon, and as far as Gezer, and its <u>limits</u> were at the sea.	limits: the <i>ketiv</i> reads <i>limit</i> , but it is perhaps an admissible <i>scriptio defectiva</i> spelling of <i>limits</i> . Japhleti ← <i>the Japhleti</i> .
Josh 16:4	וַיִּנְחֻלוּ בְנֵי־יוֹסֵף מְנַשֶּׁה וְאֶפְרַיִם:	And the sons of Joseph, <i>of</i> Manasseh and Ephraim, inherited <i>it</i> .	
Josh 16:5	וַיְהִי גְבוּל בְנֵי־אֶפְרַיִם לְמִשְׁפַּחְתָּם וַיְהִי גְבוּל נַחֲלָתָם מִזְרַחָה עֶטְרוֹת אֲדָר עַד־בֵּית חֹרֶן עַלְיוֹן:	And the border of the sons of Ephraim according to their families was <i>assigned</i> , and the border of their inheritance was to the east, <i>in</i> <u>Ataroth-Addar</u> as far as Upper Beth-Horon.	Ataroth-Addar ← <i>Atroth- Addar</i> . See Num 32:34.

Josh 16:6	וַיֵּצֵא הַגְּבוּל הַיָּמָה הַמְּכַמֶּתֶת מִצְפּוֹן וְנָסָב הַגְּבוּל מִזְרָחָה תְּאֵנָת שָׁלָה וְעָבַר אוֹתוֹ מִמִּזְרָח יְנוּחָה:	And the border went out westwards <i>to Michmethath</i> in the north, and the border went round to the east <i>to</i> Taanath-Shiloh, and it passed it on the east, <i>proceeding to Janohah</i> .	Michmethath: AV= <i>Michmethah</i> .
Josh 16:7	וַיֵּרֶד מִיְנוּחָה עֲטָרוֹת וְנַעֲרָתָהּ וּפָגַעַל בִּירְיָחוֹ וַיֵּצֵא הַיַּרְדֵּן:	And it went down from Janohah <i>to</i> Ataroth and to Naarath, and it reached Jericho, and it went out <i>to</i> the Jordan.	
Josh 16:8	מִתְּפֹאֵחַ יֵלֶךְ הַגְּבוּל יָמָה נַחַל קָנָה וְהִינוּ תְּצִאֲתָיו הַיָּמָה זֹאת נַחֲלַת מִטָּה בְּנֵי־אֶפְרַיִם לְמִשְׁפָּחָתָם:	The border goes from Tappuah westwards <i>to</i> the Kanah Brook, and its limits are at the sea. This <i>was</i> the inheritance of the tribe of the sons of Ephraim according to their families.	
Josh 16:9	וְהָעָרִים הַמְּבִדָּלוֹת לְבְנֵי אֶפְרַיִם בְּתוֹךְ נַחֲלַת בְּנֵי־מְנַשֶּׁה כָּל־הָעָרִים וְחִצְרֵיהֶן:	And the separate cities of the sons of Ephraim <i>were</i> among the inheritance of the sons of Manasseh – all the cities with their villages.	
Josh 16:10	וְלֹא הוֹרִישׁוּ אֶת־הַכְּנַעֲנִי הַיּוֹשֵׁב בְּגֶזֶר וַיֵּשֶׁב הַכְּנַעֲנִי בְּקֶרֶב אֶפְרַיִם עַד־הַיּוֹם הַזֶּה וַיְהִי לְמַס־עֶבֶד: פ	But they did not dispossess the Canaanite who was living in Gezer, and the Canaanite lived in the midst of Ephraim, <i>as it is</i> up to this day, and they were under tribute service.	Judg 1:29.
Josh 17:1	וַיְהִי הַגּוֹרֵל לְמִטָּה מִנְּשֵׁה כִּי־הוּא בְּכֹר יוֹסֵף לְמַכִּיר בְּכֹר מִנְּשֵׁה אָבִי הַגִּלְעָד כִּי הוּא הָיָה אִישׁ מִלְחָמָה וַיְהִי־לוֹ הַגִּלְעָד וְהַבָּשָׁן:	And there was the lot for the tribe of Manasseh, because he <i>was</i> Joseph's firstborn, <i>the lot</i> for Machir Manasseh's firstborn, the father of <i>Gilead</i> , for he was a man of war, and he had <i>Gilead</i> and <i>Bashan</i> .	Gilead (2x): see Gen 31:21. Bashan ← <i>the Bashan</i> .

Josh 17:2	וְיְהִי לְבְנֵי מְנַשֶּׁה הַנּוֹתָרִים לְמִשְׁפַּחְתָּם לְבְנֵי אַבִּיעֶזֶר וּלְבְנֵי חֵלֶק וּלְבְנֵי אֲשֵׁרִיאל וּלְבְנֵי שֶׁכֶם וּלְבְנֵי חֶפֶר וּלְבְנֵי שְׁמִידָה אֵלֶּה בְנֵי מְנַשֶּׁה בְּנוֹתָיו הַזָּכָרִים לְמִשְׁפַּחְתָּם:	And the sons of Manasseh who remained had <i>a lot</i> according to their families: for the sons of Abiezer and for the sons of Helek, and for the sons of Asriel, and for the sons of Shechem, and for the sons of Hephher, and for the sons of Shemida. These <i>were</i> the sons of Manasseh the son of Joseph – the males – according to their families.	
Josh 17:3	וּלְצִלְפַּחַד בֶּן־חֶפֶר בֶּן־גִּלְעָד בֶּן־מַכִּיר בֶּן־מְנַשֶּׁה לֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וְאֵלֶּה שְׁמוֹת בָּנוֹתָיו מַחֲלָה וְנוֹחַ וְחֹגְלָה מִלְכָּה וְתִרְצָה:	But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, did not have <i>any</i> sons, but <i>only</i> daughters, and these <i>are</i> the names of his daughters: Mahlah and Noah, Hoglah, Milcah and Tirzah.	Zelophehad: see Num 26:33. Gilead: see Gen 31:21.
Josh 17:4	וַתָּקֻרְבְּנָה לִפְנֵי אֱלֶעָזָר הַכֹּהֵן וּלְפָנָי יְהוֹשֻׁעַ בְּנֵי־נֹון וּלְפָנָי הַנְּשִׂאִים לֵאמֹר יְהוָה צִוָּה אֶת־מֹשֶׁה לְתֶת־לָנוּ נַחֲלָה בְּתוֹךְ אֶחָיו וַיִּתֵּן לָהֶם אֶל־פִּי יְהוָה נַחֲלָה בְּתוֹךְ אֶחָי אֲבִיהֶן:	And they came into the presence of Eleazar the priest and of Joshua the son of Nun, and of the leaders, and they said, “The LORD commanded Moses to give us an inheritance among our brothers.” And he gave them an inheritance according to the pronouncement of the LORD, among their father's brothers.	Eleazar: see Ex 6:23. pronouncement ← <i>mouth</i>.
Josh 17:5	וַיִּפְּלוּ חֲבִלֵי־מְנַשֶּׁה עֶשְׂרָה לְבַד מֵאֶרֶץ הַגִּלְעָד וְהַבָּשָׁן אֲשֶׁר מֵעֵבֶר לַיַּרְדֵּן:	And the portions of Manasseh fell, ten of <i>them in number</i>, apart from the land of Gilead and Bashan which <i>are</i> across the Jordan.	Gilead: see Gen 31:21. Bashan ← <i>the Bashan</i>.

Josh 17:6	כִּי בָנוֹת מְנַשֶּׁה נָחֳלוּ נַחֲלָה בְּתוֹךְ בָּנָיו וְאָרֶץ הַגִּלְעָד הִיְתָה לְבָנֵי־מְנַשֶּׁה הַנּוֹתָרִים:	For the daughters of Manasseh received an inheritance among his sons, and the land of Gilead was for the remaining sons of Manasseh.	Gilead: see Gen 31:21.
Josh 17:7	וַיְהִי גְבוּל־מְנַשֶּׁה מֵאֲשֵׁר הַמְּכַמֶּתֶת אֲשֵׁר עַל־פְּנֵי שֶׁכֶם וְהַלֶּךְ הַגְּבוּל אֶל־הַיַּמִּין אֶל־יֹשְׁבֵי עֵין תַּפּוּחַ:	And the border of Manasseh was from Asher to Michmethath, which is in front of Shechem, and the border went to the right, to the inhabitants of En-Tappuah.	Michmethath: AV= Michmethah.
Josh 17:8	לְמְנַשֶּׁה הִיְתָה אֶרֶץ תַּפּוּחַ וְתַפּוּחַ אֶל־גְּבוּל מְנַשֶּׁה לְבָנֵי אֶפְרַיִם:	Manasseh had the land of Tappuah, but Tappuah itself up to Manasseh's border was for the sons of Ephraim.	
Josh 17:9	וַיֵּרֶד הַגְּבוּל לְנַחַל קָנָה נִגְבָּה לְנַחַל עָרִים הָאֵלֶּה לְאֶפְרַיִם בְּתוֹךְ עָרֵי מְנַשֶּׁה וּגְבוּל מְנַשֶּׁה מִצָּפוֹן לְנַחַל וַיְהִי תְּצֹאֲתוֹ הַיָּמָה:	And the border went down to the Kanah Brook southwards – towards the brook. These cities were for Ephraim in the midst of the cities of Manasseh, and Manasseh's border was to the north of the brook, and its limits were at the sea.	were ← was (so discordant). In Josh 18:12 etc. there are <i>ketiv</i> / <i>qere</i> variations of this expression.
Josh 17:10	נִגְבָּה לְאֶפְרַיִם וּצְפּוֹנָה לְמְנַשֶּׁה וַיְהִי הַיָּם גְּבוּלוֹ וּבְאֲשֵׁר יַפְגְּעוֹן מִצָּפוֹן וּבִישָׁכָר מִמְּזָרַח:	To the south it was Ephraim's and to the north it was Manasseh's. And the sea was its border, and they met with the territory of Asher in the north, and with that of Issachar in the east.	

Josh 17:11	וַיְהִי לַמְנַשֶּׁה בִּישָׁשכר וּבְאַשֶּׁר בֵּית־שָׁאן וּבְנוֹתֶיהָ וּבִלְעָם וּבְנוֹתֶיהָ וְאֶת־יֹשְׁבֵי דֹר וּבְנוֹתֶיהָ וְיֹשְׁבֵי עֵין־דֹּר וּבְנוֹתֶיהָ וְיֹשְׁבֵי תַעֲנָךְ וּבְנוֹתֶיהָ וְיֹשְׁבֵי מְגִידוֹ וּבְנוֹתֶיהָ שְׁלֹשַׁת הַנָּפֶת:	And Manasseh had in Issachar's <i>territory</i> and in Asher's <i>territory</i> : Beth-Shean and its <i>satellites</i> , and Ibleam and its <i>satellites</i> , and the inhabitants of Dor and its <i>satellites</i> , and the inhabitants of En-Dor and its <i>satellites</i> , and the inhabitants of Taanach and its <i>satellites</i> , and the inhabitants of Megiddo and its <i>satellites</i> – the three highlands.	Judg 1:27. satellites (6x) ← <i>daughters</i> . Taanach ← <i>Ta'nach</i> , but we retain the AV / traditional English name.
Josh 17:12	וְלֹא יָכְלוּ בְנֵי מְנַשֶּׁה לְהוֹרִישׁ אֶת־הָעָרִים הָאֵלֶּה וַיֹּאמְרוּ הַכְּנַעֲנִי לִשְׁבֹּת בְּאֶרֶץ הַזֹּאת:	But the sons of Manasse could not dispossess these cities, and the Canaanites <i>resolved</i> to dwell in this land.	Judg 1:27. resolved: or <i>were willing</i> , or, as in Gen 18:27, <i>undertook</i> .
Josh 17:13	וַיְהִי כִי חֲזָקוּ בְנֵי יִשְׂרָאֵל וַיִּתְּנוּ אֶת־הַכְּנַעֲנִי לָמָס וְהוֹרִישׁ לֹא הוֹרִישׁוּ: ס	And it came about that, when the sons of Israel became strong, they put the Canaanites under tribute, but they did not dispossess <i>them</i> at all.	Judg 1:28. dispossess <i>them</i> at all: infinitive absolute.
Josh 17:14	וַיְדַבֵּר בְּנֵי יוֹסֵף אֶת־יְהוֹשֻׁעַ לֵאמֹר מִדּוּעַ נָתַתָּה לִי נַחֲלָה גּוֹרֵל אֶחָד וְחֶבֶל אֶחָד וְאֲנִי עַם־רַב עַד אֲשֶׁר־עַד־כֹּה בָרַכְנִי יְהוָה:	Then the sons of Joseph spoke with Joshua and said, “Why have you given me <i>as</i> an inheritance one lot and one portion, whilst I <i>am</i> a numerous people inasmuch as so far the LORD has blessed me?”	
Josh 17:15	וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ אִם־עַם־רַב אַתָּה עָלָה לָךְ הַיַּעְרָה וּבִירַאתָ לָךְ שָׁם בְּאֶרֶץ הַפְּרִזִּי וְהַרְפָּאִים כִּי־אֵץ לָךְ הַר־אֶפְרַיִם:	And Joshua said to them, “If you <i>are</i> a numerous people, get <i>moving up</i> into the woodland and reclaim <i>land</i> for yourself there, in the land of the Perizzite and the Rephaim, for Mount Ephraim is <i>too</i> confined for you.”	get moving up ← <i>go up for yourself</i> . Idiomatic. Rephaim: see [CB] App. 25. AV differs (<i>giants</i>).

Josh 17:16	וַיֹּאמְרוּ בְנֵי יוֹסֵף לֹא־יִמָּצֵא לָנוּ הָהָר וְרֶכֶב בָּרָזָל בְּכָל־הַכְּנָעָנִי הַיֹּשֵׁב בְּאֶרֶץ־הָעֵמֶק לְאִשֶּׁר בְּבֵית־שָׁאן וּבְנוֹתָיָהּ וְלְאִשֶּׁר בְּעֵמֶק יִזְרְעֵאל:	Then the sons of Joseph said, “The mountain is not <u>sufficient</u> for us, but all the Canaanites who live in the valley area <i>have</i> iron chariots, <i>both</i> they of Beth-Shean and its satellites, and they of the Valley of Jezreel.”	sufficient: or <i>at hand</i> . Jezreel: see Josh 15:56.
Josh 17:17	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בֵּית יוֹסֵף לְאֶפְרַיִם וּלְמַנַּשֶּׁה לֵאמֹר עַם־רַב אַתָּה וְכַח גָּדוֹל לָךְ לֹא־יְהִיָּה לָךְ גֹּרֶל אֶחָד:	Then Joshua spoke to the house of Joseph – to Ephraim and to Manasseh – and he said, “You <i>are</i> a numerous people, and you <i>have</i> great strength. You will not have <i>just</i> one lot.	
Josh 17:18	כִּי הֵר יִהְיֶה־לָּךְ כִּי־יַעַר הוּא וּבִרְאֲתוֹ וְהָיָה לָךְ תִּצְאָתְךָ כִּי־תוֹרִישׁ אֶת־הַכְּנָעָנִי כִּי רֶכֶב בָּרָזָל לוֹ כִּי חֲזָק הוּא: פ	For you will have a mountain, for it <i>is</i> woodland, and you will reclaim it, and its <u>limits</u> <u>will belong</u> to you, for you will dispossess the Canaanite, although they <i>have</i> iron chariots <i>and</i> although they <i>are</i> strong.”	limits will belong ← <i>limits will be; become</i> . Discordant in number. Compare Josh 17:9.
Josh 18:1	וַיִּקְהָלוּ כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל שִׁלֹּה וַיִּשְׁכְּנוּ שָׁם אֶת־אֹהֶל מוֹעֵד וְהָאָרֶץ נִכְבָּשָׁה לִפְנֵיהֶם:	Then the whole congregation of the sons of Israel was convened <i>at</i> Shiloh, and they set up the <u>tent of contact</u> there. And the land was subdued before them.	the tent of contact: see Ex 27:21.
Josh 18:2	וַיּוֹתְרוּ בְּבְנֵי יִשְׂרָאֵל אֲשֶׁר לֹא־חֻלְקוּ אֶת־נַחֲלָתָם שִׁבְעָה שִׁבְטִים:	Now there remained among the sons of Israel those who <u>had not been</u> <u>apportioned</u> their inheritance – seven tribes.	had not been apportioned ← <i>whom they had not apportioned</i> . Avoidance of the passive.

Josh 18:3	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל עַד־אָנָּה אַתֶּם מִתְרַפִּים לְבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵי אַבֹּתֵיכֶם:	And Joshua said to the sons of Israel, “How long will you be slack in going to take possession of the land which the LORD God of your fathers has given you?	in going: gerundial use of the infinitive.
Josh 18:4	הָבּוּ לָכֶם שְׁלֹשָׁה אָנָּשִׁים לְשֹׁבֵט וְאֶשְׁלַחֵם וַיֵּקְמוּ וַיֵּתְּרוּ לָכֶם בָּאָרֶץ וַיִּכְתְּבוּ אוֹתָהּ לְפִי נַחֲלָתָם וַיָּבֹאוּ אֵלַי:	Appoint yourselves three men per tribe, and I will send them, and they will get up and walk around the land, and document it according to their inheritance, and then they will come to me.	document ← write.
Josh 18:5	וַהֲתַחֲלֹקוּ אֹתָהּ לְשִׁבְעָה חֲלָקִים יְהוּדָה יַעֲמֹד עַל־גְּבוּלוֹ מִן־צָרְחָה וּבֵית יוֹסֵף יַעֲמֹדוּ עַל־גְּבוּלָם מִצָּפוֹן:	And they will divide it into seven portions. Judah will remain in his territory in the south, and the house of Joseph will remain in their territory to the north.	territory (2x) ← border.
Josh 18:6	וְאַתֶּם תִּכְתְּבוּ אֶת־הָאָרֶץ שִׁבְעָה חֲלָקִים וְהִבֵּאתֶם אֵלַי הֵנָּה וַיֵּרִיתִי לָכֶם גּוֹרָל כִּי לִפְנֵי יְהוָה אֱלֹהֵינוּ:	And you will document the land as seven portions, and you will report to me here, and I will cast lots for you here before the LORD our God.	document ← write. report ← bring (word).
Josh 18:7	כִּי אֵין־חֶלֶק לַלְוִיִּם בְּקִרְבָּכֶם כִּי־כֹהֲנֵת יְהוָה נַחֲלָתוֹ וְגָד וְרֹאוּבֵן וַחֲצִי שִׁבְט הַמְּנַשֶּׁה לָקְחוּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן מִזְרָחָה אֲשֶׁר נָתַן לָהֶם מֹשֶׁה עֶבֶד יְהוָה:	For the Levites do not have a portion in your midst, for the LORD's priesthood is their inheritance, and Gad and Reuben and half of the tribe of Manasseh received their inheritance across the Jordan on the east, which Moses the servant of the LORD gave them.”	their inheritance ← his inheritance. half of the tribe of Manasseh: rather than the half-tribe of Manasseh. Josh 22:7 shows when this sense is intended.

Josh 18:8	וַיִּקְמוּ הָאֲנָשִׁים וַיֵּלְכוּ וַיֵּצְאוּ יְהוֹשֻׁעַ אֶת־הַלְלָכִים לְכַתֵּב אֶת־הָאָרֶץ לֵאמֹר לָכוּ וְהִתְהַלְכוּ בָּאָרֶץ וְכִתְבוּ אוֹתָהּ וְשׁוּבוּ אֵלַי וְפָה אֲשָׁלִיךְ לָכֶם גּוֹרֵל לִפְנֵי יְהוָה בְּשִׁלֹּה:	Then the men got up and departed, and Joshua commanded those who went to <u>document</u> the land, and he said, “Go and walk around the land and <u>document</u> it, then return to me, and I will cast lots for you here in the presence of the LORD in Shiloh.”	document (2x) ← <i>write</i> .
Josh 18:9	וַיֵּלְכוּ הָאֲנָשִׁים וַיַּעֲבְרוּ בָּאָרֶץ וַיִּכְתְּבוּהָ לְעָרִים לְשִׁבְעָה חִלָּקִים עַל־סֵפֶר וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה שִׁלֹּה:	So the men departed and crossed the land and <u>documented</u> it by cities in seven portions in a book. Then they came <i>back</i> to Joshua at the camp <i>at</i> Shiloh,	documented ← <i>wrote</i> .
Josh 18:10	וַיִּשְׁלַךְ לָהֶם יְהוֹשֻׁעַ גּוֹרֵל בְּשִׁלֹּה לִפְנֵי יְהוָה וַיַּחֲלֶק־שָׁם יְהוֹשֻׁעַ אֶת־הָאָרֶץ לְבְנֵי יִשְׂרָאֵל כַּמִּחְלָקָתָם: פ	and Joshua cast lots for them in Shiloh, in the presence of the LORD, and Joshua apportioned the land there to the sons of Israel according to their divisions.	
Josh 18:11	וַיַּעַל גּוֹרֵל מִטֵּה בְּנֵי־בְנִימֵן לְמִשְׁפַּחָתָם וַיֵּצֵא גְבוּל גּוֹרָלָם בֵּין בְּנֵי יְהוּדָה וּבֵין בְּנֵי יוֹסֵף:	And the lot of the tribe of the sons of Benjamin came up according to their families, and the <u>territory</u> of their lot came out <i>as</i> between the sons of Judah and the sons of Joseph.	territory ← <i>border</i> .
Josh 18:12	וַיְהִי לָהֶם הַגְּבוּל לַפָּאֵת צְפוֹנָה מִן־הַיַּרְדֵּן וְעַלָּה הַגְּבוּל אֶל־צִפְתָּךְ יְרִיחוֹ מִצְפּוֹן וְעַלָּה בְּהָר יִמָּה וְהָיָה *וְהָיוּ תְּצֵאֲתָיו* מִדְּבָרָה בֵּית אַוֵּן:	And their border in the northern quarter was from the Jordan, and the border went up to the side of Jericho in the north, then it went up <i>to</i> the mountain <i>range</i> westwards, and {Q: its limits were} [K: it was <i>the case that</i> its limits <i>were</i>] at the Desert of Beth-Aven.	

Josh 18:13	וְעָבַר מִשָּׁם הַגְּבוּל לִזְזָה אֶל-כֶּתֶף לִזְזָה נִגְבָּה הִיא בֵּית-אֵל וִירֵד הַגְּבוּל עֲטֻרוֹת אֲדָר עַל-הָהָר אֲשֶׁר מִנְּגֵב לְבֵית-חֶרֶן תַּחְתּוֹן:	The border then crossed over from there to Luz, to the slope of Luz, going south, that is to Beth-El, then the border went down to Ataroth-Addar at the mountain which is south of Lower Beth-Horon.	slope ← shoulder. Ataroth-Addar ← <i>Atroth-Addar</i>. AV= <i>Ataroth-adar</i>. See Josh 15:3, Num 32:34.
Josh 18:14	וְתָאֵר הַגְּבוּל וְנָסַב לְפָאֵת-יָם נִגְבָּה מִן-הָהָר אֲשֶׁר עַל-פְּנֵי בֵית-חֶרֶן נִגְבָּה *וְהָיָה *וְהָיוּ חֲצָאֵתוֹ אֶל-קִרְיַת-בַּעַל הִיא קִרְיַת יְעָרִים עִיר בְּנֵי יְהוּדָה זֹאת פָּאֵת-יָם:	And the border was drawn, and it went round the western quarter southwards from the mountain which is before Beth-Horon, southwards, and {Q: its limits were} [K: it was <i>the case that</i> its limits were] at Kiriath-Baal, that is Kiriath-Jearim, a city of the sons of Judah. This is the western quarter.	Kiriath-Baal ... Kiriath-Jearim: see Josh 15:60.
Josh 18:15	וּפָאֵת-נִגְבָּה מִקְצֵה קִרְיַת יְעָרִים וַיֵּצֵא הַגְּבוּל יָמָה וַיֵּצֵא אֶל-מַעְיָן מִי נַפְתּוֹחַ:	And the southern quarter was from the end of Kiriath-Jearim, and the border went out westwards, and it went out to the water-source of Nephtoah.	Kiriath-Jearim: see Josh 9:17.
Josh 18:16	וַיֵּרֶד הַגְּבוּל אֶל-קִצֵּה הָהָר אֲשֶׁר עַל-פְּנֵי גִי בֶן-הֶנֶם אֲשֶׁר בְּעֵמֶק רִפְאִים צְפוֹנָה וִירֵד גִּי הֶנֶם אֶל-כֶּתֶף הַיְבוּסִי נִגְבָּה וִירֵד עַיִן רֹגֵל:	And the border went down to the end of the mountain range which is by the Valley of the Son of Hinnom, which is in the Valley of the Rephaim to the north. And it went down the Valley of Hinnom to the side of Jebusi on the south, and it went down to En-Rogel.	Valley of the Son of Hinnom: see Josh 15:8. Rephaim: see [CB] App. 25. AV differs (<i>giants</i>). side ← shoulder.
Josh 18:17	וְתָאֵר מִצְפּוֹן וַיֵּצֵא עַיִן שֶׁמֶשׁ וַיֵּצֵא אֶל-גִּלְלוֹת אֲשֶׁר-נֹכַח מַעְלָה אֲדָמִים וִירֵד אֶבֶן בֹּהַן בֶּן-רְאוּבֵן:	And it was drawn from the north, and it went out to En-Shemesh, and it went out to Geliloth, which is opposite the ascent to Adummim, then it went down to the stone of Bohan the son of Reuben.	

Josh 18:18	וְעָבַר אֶל-כֶּתֶף מִוְלֵה-הָעֲרָבָה צְפוֹנָה וַיֵּרֶד הָעֲרֻבָּתָה:	And it crossed over to the side opposite <u>Arabah</u> to the north, and <i>then</i> descended to <u>Arabah</u> itself.	Arabah (2x) ← <i>the Arabah</i> , or <i>the arid tract</i> .
Josh 18:19	וְעָבַר הַגְּבוּל אֶל-כֶּתֶף בֵּית-חֲגֹלָה צְפוֹנָה *וְהָיָה וְהָיוּ *תְּצֹאֹתָיו** תְּצֹאֹת הַגְּבוּל** אֶל-לְשׁוֹן יַם-הַמֶּלַח צְפוֹנָה אֶל-קֶצֶה הַיַּרְדֵּן נִגְבָּה זֶה גְּבוּל נִגְבִּי:	And the border crossed the side of Beth-Hoglah northwards, and {Q: the limits of the border were} [K: it was <i>the case that</i> its limits – the border – <i>were</i>] at the inlet of the Dead Sea to the north <i>and</i> at the southern end of the Jordan. This <i>is</i> the southern border.	side ← <i>shoulder</i> . inlet: see Josh 15:2. Dead Sea ← <i>Salt Sea</i> .
Josh 18:20	וְהַיַּרְדֵּן יִגְבֵּל-אֹתוֹ לְפָאֶת-קְדָמָה זֹאת נַחֲלַת בְּנֵי בִנְיָמִן לְגְבוּלֵתֶיהָ סָבִיב לְמִשְׁפְּחֹתָם:	And the Jordan formed its border in the eastern quarter. This <i>was</i> the inheritance of the sons of Benjamin according to their enclosing borders, according to their families.	enclosing ← <i>round about</i> .
Josh 18:21	וְהָיוּ הָעָרִים לְמִטֵּה בְנֵי בִנְיָמִן לְמִשְׁפְּחוֹתֵיהֶם יְרִיחוֹ וּבֵית-חֲגֹלָה וְעֶמֶק קֶצִיץ:	And the cities <i>which</i> <i>belonged</i> to the tribe of the sons of Benjamin according to their families were: Jericho and Beth- Hoglah and the Valley of Keziz,	
Josh 18:22	וּבֵית הָעֲרָבָה וְצִמְרַיִם וּבֵית-אֵל:	and Beth- <u>Arabah</u> and Zemaraim and Beth-El,	Beth-Arabah ← <i>the Beth- Arabah</i> .
Josh 18:23	וְהָעָוִים וְהַפְּרָה וְעֹפְרָה:	and <u>Avim</u> and <u>Parah</u> and Ophrah,	Avim ... Parah ← <i>the Avim ... the Parah</i> .
Josh 18:24	וּכְפָר *הַעֲמֹנִי הָעֲמֹנָה וְהָעֲפְנִי וְגִבְעָה** עָרִים שְׁתֵּים-עָשָׂר וְחִצְרֵיהֶן:	and {K: Chephar- Haammoni} [Q: Chephar- Haammonah] and <u>Ophni</u> and <u>Geba</u> – twelve cities with their villages;	Ophni ← <i>the Ophni</i> . Geba: AV differs, having the pausal form <i>Gaba</i> here and in Ezra 2:26, but elsewhere, for this consonantal word, <i>Geba</i> or <i>Gibeah</i> . Geba is distinct from <i>Gibeah</i> in [LHG]. See Josh 15:57.

Josh 18:25	גִּבְעֹון וְרָמָה וּבְאֵרוֹת:	Gibeon and Ramah and Beeroth,	Gibeon: see Josh 9:3. Ramah ← <i>the Ramah</i> .
Josh 18:26	וְהַמִּצְפָּה וְהַכְּפִירָה וְהַמֹּצָה:	and Mizpeh and Chephirah and Mozah,	Mizpeh ... Chephirah ... Mozah ← <i>the Mizpeh ... the Chephirah ... the Mozah</i> .
Josh 18:27	וּרְקֵם וִירְפָּאֵל וְתַרְאֵלָה:	and Rekem and Irpeel and Taralah,	
Josh 18:28	וַיֵּלֶע הָאֵלֶף וְהַיְבוּסִי הִיא יְרוּשָׁלַם גְּבֵעַת קִרְיַת עָרִים אַרְבַּע־עָשָׂרָה וְחֻצְרִיהֶן זֹאת נַחֲלַת בְּנֵי־בִנְיָמִן לְמִשְׁפַּחָתָם: פ	and Zela, Eleph and Jebusi – that is Jerusalem – Gibeath, Kiriath – fourteen cities with their villages. This was the inheritance of the sons of Benjamin according to their families.	Zela: AV= <i>Zelah</i> . Eleph ... Jebusi ← <i>the Eleph ... the Jebusi</i> . Gibeath ← <i>Gib'ath</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21. Kiriath: AV= <i>Kirjath</i> , but ↲
Josh 19:1	וַיֵּצֵא הַגּוֹרֵל הַשֵּׁנִי לְשִׁמְעוֹן לְמִטָּה בְּנֵי־שִׁמְעוֹן לְמִשְׁפַּחֹתָם וַיְהִי נַחֲלָתָם בְּתוֹךְ נַחֲלַת בְּנֵי־יְהוּדָה:	And the second lot came out for Simeon – for the tribe of the sons of Simeon according to their families – and their inheritance was within the inheritance of the sons of Judah.	↳ sometimes with an “i” in <i>Kiriathaim</i> .
Josh 19:2	וַיְהִי לָהֶם בְּנַחֲלָתָם בְּאֶרֶץ־שֶׁבַע וְשֶׁבַע וּמוֹלָדָה:	And they had as their inheritance Beersheba and Sheba and Moladah,	as their inheritance ← <i>in their inheritance</i> . Beersheba and Sheba: AV differs (<i>Bear-sheba or Sheba</i>), which allows for a total of 13 in Josh 19:6. Perhaps these or other cities were a conurbation counted as one.
Josh 19:3	וְחֻצַּר שׁוּעַל וּבָלָה וְעֶזֶם:	and Hazar-Shual and Balah and Ezem,	Ezem: AV= <i>Azem</i> . See Josh 15:29.
Josh 19:4	וְאֶלְתוֹלָד וּבֶתּוּל וְחֶרְמָה:	and Eltolad and Bethul and Hormah,	
Josh 19:5	וְצִקְלָג וּבֵית־הַמֶּרְכָּבוֹת וְחֻצַּר סוּסָה:	and Ziklag and Beth-Marcaboth and Hazar-Susah,	

Josh 19:6	וּבֵית לְבָאוֹת וְשָׁרוּחַן עָרִים שְׁלֹש־עֶשְׂרֵה וַחֲצָרֵיהֶן:	and Beth-Lebaoth and Sharuhen – thirteen cities with their villages;	
Josh 19:7	עֵין רִמּוֹן וְעֶתֶר וְעָשָׁן עָרִים אַרְבַּע וַחֲצָרֵיהֶן:	and Ain, Rimmon, and Ether and Ashan – four cities with their villages;	Rimmon: AV= Remmon.
Josh 19:8	וְכָל-הַחֲצָרִים אֲשֶׁר סְבִיבוֹת הָעָרִים הָאֵלֶּה עַד-בְּעֵלְת בָּאָר רָאֵמֶת נִגַּב זֹאת נַחֲלַת מְטֵה בְּנֵי-שִׁמְעוֹן לְמִשְׁפַּחְתָּם:	and all the villages that <i>are</i> around these cities, up to Baalath-Beer and Ramath of the south. This <i>was</i> the inheritance of the tribe of the sons of Simeon according to their families.	
Josh 19:9	מַחְבֵּל בְּנֵי יְהוּדָה נַחֲלַת בְּנֵי שִׁמְעוֹן כִּי-הָיָה חֶלֶק בְּנֵי-יְהוּדָה רַב מֶהֶם וַיִּנְחָלוּ בְּנֵי-שִׁמְעוֹן בְּתוֹךְ נַחֲלָתָם: פ	The inheritance of the sons of Simeon <i>came</i> from the portion of the sons of Judah, for the portion of the sons of Judah was too great for them, and the sons of Simeon received an inheritance within their inheritance.	
Josh 19:10	וַיַּעַל הַגּוֹרָל הַשְּׁלִישִׁי לְבְנֵי זְבוּלֹן לְמִשְׁפַּחְתָּם וַיְהִי גְבוּל נַחֲלָתָם עַד-שָׂרִיד:	Then the third lot came up, for the sons of Zebulun, according to their families, and the border of their inheritance was up to Sarid.	
Josh 19:11	וַעֲלָה גְבוּלָם לַיְמָה וּמַרְעֵלָה וּפָגַע בְּדַבְשֶׁת וּפָגַע אֶל-הַנָּחַל אֲשֶׁר עַל-פְּנֵי יוֹקְנֵאִם:	And their border went up to the west, and <i>to</i> Maralah, and it reached Dabbesheth, and it reached the brook which <i>is</i> before Jokneam.	Dabbesheth: AV= Dabbasheth, the pausal form.
Josh 19:12	וַיָּשָׁב מִשָּׂרִיד קְדָמָה מִזְרַח הַשֶּׁמֶשׁ עַל-גְּבוּל כְּסֵלֶת תָּבָר וַיֵּצֵא אֶל-הַדְּבָרָת וַעֲלָה יָפְיָה:	And it came back from Sarid eastwards, <i>towards</i> the sunrise, to the border of Chisloth-Tabor, and it went out to Daberath, and it went up <i>to</i> Japhia.	Daberath ← the Daberath.

Josh 19:13	וּמִשָּׁם עָבַר קְדָמָה מִזִּרְחָה גִּתָּה חֶפְר עֵתָה קָצִין וַיֵּצֵא רִמּוֹן הַמֶּתְאוֹר הַנֶּהָה:	And from there it crossed eastwards, towards the sunrise, <i>to</i> Gittah-Hepher and Ittah-Kazin, and it went out <i>to</i> Rimmon- Methoar, and <i>to</i> Neah.	Rimmon-Methoar: AV= <i>Remmon-methoar</i> . Neah ← <i>the Neah</i> .
Josh 19:14	וַיָּסֶב אֹתוֹ הַגְּבוּל מִצָּפוֹן חֲנָתָן וְהָיוּ תְּצֻאֹתָיו גִּי יַפְתָּח־אֵל:	And the border went round it to the north <i>at</i> Hannathon and its limits were at the Valley of Jiphtah-El,	Jiphtah-El: AV= <i>Jiphtah- el</i> , not recognizing the <i>dagesh lene</i> .
Josh 19:15	וּקָטָת וְנַהֲלָל וְשִׁמְרוֹן וַיְדָאֵלָה וּבֵית לָחֶם עָרִים שְׁתֵּים-עָשָׂרָה וְחֻצְרֵיהֶן:	and Kattath and Nahalal and Shimron, and Idalah, and Bethlehem – twelve cities with their villages.	Nahalal: AV= <i>Nahallal</i> , but in Josh 21:35 AV= <i>Nahalal</i> . Bethlehem: see Gen 35:19.
Josh 19:16	זֹאת נַחֲלַת בְּנֵי-זְבוּלֹן לְמִשְׁפְּחוֹתֵם הָעָרִים הָאֵלֶּה וְחֻצְרֵיהֶן: פ	This <i>was</i> the inheritance of the sons of Zebulun according to their families – these cities with their villages.	
Josh 19:17	לִישָׁשָׁכָר יָצָא הַגּוֹרֵל הָרְבִיעִי לְבְנֵי יִשָּׁשָׁכָר לְמִשְׁפְּחוֹתֵם:	The fourth lot came out for Issachar – for the sons of Issachar according to their families.	
Josh 19:18	וַיְהִי גְבוּלָם יִזְרְעֵאלָה וְהַכְּסוּלֹת וְשׁוּנֶם:	And their border was towards Jezreel and Chesuloth and Shunem,	Jezreel: see Josh 15:56. Chesuloth ← <i>the Chesuloth</i> (with one el). AV= <i>Chesulloth</i> .
Josh 19:19	וְחַפְרַיִם וְשִׁיאֵן וְאַנְחָרַת:	and Hapharaim and Shion and Anaharath,	Shion ← <i>Shi'on</i> . AV ([CB] edition)= <i>Shihon</i> .
Josh 19:20	וְהַרְבִּית וְקִשְׁיוֹן וְאַבֶּז:	and Rabbith and Kishion and Ebez,	Rabbith ← <i>the Rabbith</i> . Ebez: AV= <i>Abez</i> , the pausal form. See Gen 4:2.
Josh 19:21	וְרֵמֶת וְעֵין-גַּנִּים וְעֵין חֲדָה וּבֵית פַּצֶּז:	and Remeth and En- Gannim and En-Haddah and Beth-Pazzez.	

Josh 19:22	וּפָגַעַ הַגְּבוּל בְּתַבּוֹר וּשְׁחָצוּמָה* וּשְׁחָצִימָה וּבֵית שֶׁמֶשׁ** וְהָיוּ תְּצִאוֹת גְּבוּלָם הַיַּרְדֵּן עָרִים שֵׁשׁ-עֶשְׂרֵה וּחְצִרֵיהֶן:	And the border reached Tabor and {K: Shahazumah} [Q: Shahazimah] and Beth-Shemesh, and the limits of their border were <i>at</i> the Jordan – sixteen cities with their villages.	
Josh 19:23	זֹאת נַחֲלַת מְטֵה בְּנֵי־יִשָּׁשָׁכָר לְמִשְׁפְּחֹתָם הָעָרִים וּחְצִרֵיהֶן: פ	This <i>was</i> the inheritance of the tribe of the sons of Issachar according to their families – the cities with their villages.	
Josh 19:24	וַיֵּצֵא הַגּוֹרֵל הַחֲמִישִׁי לְמֵטֵה בְּנֵי־אָשֶׁר לְמִשְׁפְּחֹתָם:	Then the fifth lot came out, for the tribe of the sons of Asher, according to their families.	
Josh 19:25	וַיְהִי גְבוּלָם חֶלְקַת וְחָלִי וּבֶטֶן וְאַחֲשָׁפ:	And their border was <i>at</i> Helkath and Hali and Beten and Achshaph,	
Josh 19:26	וְאַלְמֶלֶךְ וְעַמְמֶד וּמִשָּׁאֵל וּפָגַע בְּכַרְמֶל הַיָּמָה וּבְשִׁיחֹר לִבְנַת:	and Alammelech and Amad and <u>Mishal</u>, and it reached Carmel to the west, and to Shihor-Libnath.	Mishal ← <i>Mish'al</i>. AV= <i>Misheal</i>, not recognizing that the first syllable is closed. See Gen 31:21.
Josh 19:27	וַיָּשָׁב מִזְרַח הַשֶּׁמֶשׁ בֵּית דָּגֹן וּפָגַע בְּזִבְלוֹן וּבְגִי יַפְתָּח-אֵל צִפְּוֹנָה בֵּית הָעֶמֶק וְנִעַל וַיֵּצֵא אֶל-כַּבּוֹל מִשְׁמָאל:	And it came back eastwards <i>to</i> Beth-Dagon, and it reached <i>the territory of</i> Zebulun and the Valley of Jiphtah-El to the north of Beth-Emek and Neiel, and it went out to Cabul on the left <i>hand side</i>,	eastwards ← <i>the rising of the sun</i>. Jiphtah-El: see Josh 19:14.
Josh 19:28	וְעִבְרוֹן וְרֶחֶב וְחַמּוֹן וְקָנָה עַד צִידוֹן רַבָּה:	and Ebron and Rehob and Hammon and Kanah, as far as Great Sidon.	Ebron: AV= <i>Hebron</i>. Not the same Hebrew spelling as <i>Hebron</i> of Josh 20:7. Sidon: see Gen 10:15. Here, AV= <i>Zidon</i>.

Josh 19:29	וּשְׁבַּת הַגְּבוּלָה הָרָמָה וְעַד־עִיר מְבֻצָּר־צֹר וּשְׁבַת הַגְּבוּלָה חֹסָה *וַיְהִי וְהָיוּ תְּצִאֲתָיו הַיָּמָה ** מִתְּחֵל אַחְזִיבָה:	And the border returned <i>to</i> <u>Ramah</u> and to the fortified city of Tyre, then the border returned <i>to</i> Hosah. And its limits to the west were from the region of Achzib.	were: we take the <i>ketiv</i> as a <i>vav conversive</i> form. Ramah ← <i>the Ramah</i> . Tyre ← <i>Zor</i> , but we retain the AV / traditional English name.
Josh 19:30	וְעֻמָּה וְאַפֶּק וְרֶחֶב עָרִים עָשָׂרִים וּשְׁתֵּים וַחֲצִרְיָהוּ:	And <u>Umah</u> and Aphek and Rehob – twenty-two cities with their villages.	Umah ← 'Umah. AV= <i>Ummah</i> .
Josh 19:31	זֹאת נַחֲלַת מֵטָה בְּנֵי־אָשֶׁר לְמִשְׁפַּחֲתָם הָעָרִים הָאֵלֶּה וַחֲצִרְיָהוּ: פ	This <i>was</i> the inheritance of the tribe of the sons of Asher according to their families – these cities with their villages.	
Josh 19:32	לְבִנֵי נַפְתָּלִי יָצָא הַגּוֹרֵל הַשְּׁשִׁי לְבִנֵי נַפְתָּלִי לְמִשְׁפַּחֲתָם:	The sixth lot came out for the sons of Naphtali – for the sons of Naphtali according to their families.	
Josh 19:33	וַיְהִי גְבוּלָם מִחֶלֶף מֵאֵלּוֹן בְּצַעַנְנִים וְאַדָּמִי הַנֶּקֶב וַיְבִנְאֵל עַד־לָקוּם וַיְהִי תְּצִאֲתָיו הַיַּרְדֵּן:	And their border <i>was</i> from Heleph <i>and</i> from <u>Elon</u> at Zaanannim and Adami, <u>Nekeb</u> and Jabneel, up to <u>Lakkum</u> . And its limits were at the Jordan.	Elon: AV= <i>Allon</i> . Nekeb ← <i>the Nekeb</i> . Lakkum: AV= <i>Lakum</i> . were ← <i>was</i> . See Josh 17:9.
Josh 19:34	וּשְׁבַת הַגְּבוּלָה יָמָה אֲזִנּוֹת תְּבֹר וַיֵּצֵא מִשָּׁם חֻקָּקָה וּפָגַע בְּזַבְלוֹן מִזָּגָב וּבְאֶשֶׁר פָּגַע מִמֶּם וּבִיהוּדָה הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ:	And the border returned westwards <i>to</i> Aznoth-Tabor, and it went out from there to <u>Hukok</u> , and it adjoined <i>the territory of</i> Zebulun in the south, and it adjoined <i>the territory of</i> Asher in the west, and <i>of</i> Judah <i>at</i> the Jordan towards the east.	Hukok: AV= <i>Hukkok</i> here, but <i>Hukok</i> in 1 Chr 6:75. east ← <i>rising of the sun</i> .
Josh 19:35	וְעָרֵי מְבֻצָּר הַצְּדִידִים צֹר וַחֲמַת רֶקֶת וְכִנְרֶת:	And <i>it took in</i> the fortified cities of <u>Ziddim</u> , Zer and <u>Hammath</u> , Rakkath and <u>Kinnereth</u> ,	Ziddim ← <i>the Ziddim</i> . Hammath: distinguished from <i>Hamath</i> in [LWG]. Kinnereth: see Num 34:11.

Josh 19:36	וְאָדָמָה וְהַרְמָה וְחָצוֹר:	and Adamah and <u>Ramah</u> and Hazor,	Ramah ← <i>the Ramah</i> .
Josh 19:37	וְקִדְשׁ וְאֶדְרֵי וְעֵין חָצוֹר:	and Kedesh and Edrei and En-Hazor,	
Josh 19:38	וִירְאֹן וּמִגְדַּל־אֵל חֲרֹם וּבֵית־עֲנַת וּבֵית שֶׁמֶשׁ עָרִים תְּשַׁע־עֶשְׂרֵה וְחֲצִירֵיהֶן:	and Iron and Migdal-El, Horem and Beth-Anath and Beth-Shemesh – nineteen cities with their villages.	
Josh 19:39	זֹאת נַחֲלַת מִטָּה בְּנֵי־נַפְתָּלִי לְמִשְׁפְּחֹתָם הָעָרִים וְחֲצִירֵיהֶן: פ	This <i>was</i> the inheritance of the tribe of the sons of Naphtali according to their families – the cities with their villages.	
Josh 19:40	לְמִטָּה בְּנֵי־דָן לְמִשְׁפְּחֹתָם יֵצֵא הַגּוֹרֵל הַשְּׁבִיעִי:	The seventh lot came out for the tribe of the sons of Dan according to their families,	
Josh 19:41	וַיְהִי גְבוּל נַחֲלָתָם צָרְעָה וְאַשְׁתָּאוֹל וְעִיר שֶׁמֶשׁ:	and the <u>territory</u> of their inheritance was <u>Zorah</u> and Eshtaol and Ir-Shemesh,	territory ← <i>border</i> . Zorah: as AV, correctly identifying the initial closed syllable and <i>qamets hatuf</i> . We could bring out the force of the pharyngeal, the <i>ayin</i> , with <i>Zor'ah</i> . See Gen 31:21.
Josh 19:42	וְשַׁעֲלָבִין וְאֵילֹן וִיתְלָה:	and Shaalabbin and <u>Aijalon</u> and <u>Jithlah</u> ,	Aijalon: AV= <i>Ajalon</i> here and Josh 10:12; elsewhere <i>Aijalon</i> . Jithlah: AV= <i>Jethlah</i> .
Josh 19:43	וְאֵילֹן וְתִמְנָתָה וְעֶקְרוֹן:	and Elon and <u>Timnah</u> and Ekron,	Timnah: AV= <i>Thimnathah</i> , a lenited form (<i>th</i> for <i>t</i>), and it is apparently a locative form, but often used non-locatively. See Gen 38:12.
Josh 19:44	וְאֶלְתֵּקָה וְגִבְתֹּן וּבַעֲלָת:	and Eltekeh and Gibbethon and Baalath,	
Josh 19:45	וַיְהִי וּבְנֵי־בֶרֶק וְגַת־רִמּוֹן:	and Jehud and Bene-Berak and Gath-Rimmon,	

Josh 19:46	וּמֵי הַיַּרְקֹן וְהַרְקֹן עַם-הַגְּבֹול מִן הַיָּפוֹ:	and Me-Jarkon and Rakkon with the border opposite Japho.	Me-Jarkon ← <i>the Me- Jarkon</i> . Rakkon ← <i>the Rakkon</i> .
Josh 19:47	וַיֵּצֵא גְבוּל-בְּנֵי-דָן מֵהֶם וַיֵּעָלוּ בְנֵי-דָן וַיִּלָּחֲמוּ עַם-לֶשֶׁם וַיִּלְכְּדוּ אוֹתָהּ וַיַּכּוּ אוֹתָהּ לְפִי-חֶרֶב וַיֵּרְשׁוּ אוֹתָהּ וַיֵּשְׁבוּ בָּהּ וַיִּקְרְאוּ לָלֶשֶׁם דָּן כְּשֵׁם דָּן אָבִיהֶם:	And the border of the sons of Dan went out <u>from</u> <u>them</u> , and the sons of Dan went up and <u>fought against</u> Leshem and captured it, and they struck it with the edge of the sword, and they took possession of it and dwelt in it, and they called it Leshem Dan, after the name of Dan their father.	from them: unclear, <i>from these places?</i> AV differs <i>(too little) for them</i> . Perhaps the sense is that some territory was temporarily lost. fought against ← <i>fought with</i> . See Gen 14:8.
Josh 19:48	זֹאת נַחֲלַת מִטֵּה בְנֵי-דָן לְמִשְׁפַּחַתָּם הָעָרִים הָאֵלֶּה וְחִצְרֵיהֶן: פ	This <i>was</i> the inheritance of the tribe of the sons of Dan according to their families – these cities with their villages.	
Josh 19:49	וַיִּכְלּוּ לְנַחֵל-אֶת-הָאָרֶץ לְגְבוּלֶיהָ וַיִּתְּנוּ בְּנֵי-יִשְׂרָאֵל נַחֲלָה לְיִהוֹשֻׁעַ בֶּן-נּוּן בְּתוֹכָם:	And they finished inheriting the land according to its borders, and the sons of Israel gave an inheritance to Joshua the son of Nun in their midst.	
Josh 19:50	עַל-פִּי יְהוָה נָתַנוּ לוֹ אֶת-הָעִיר אֲשֶׁר שָׁאַל אֶת-תִּמְנַת-סֶרַח בַּת- אֶפְרַיִם וַיִּבְנֶה אֶת-הָעִיר וַיֵּשֶׁב בָּהּ:	They gave him the city which he had asked for, according to the <u>pronouncement</u> of the LORD: Timnath-Serah on Mount Ephraim, and he built the city and dwelt in it.	pronouncement ← <i>mouth</i> .
Josh 19:51	אֵלֶּה הַנַּחֲלֹת אֲשֶׁר נָחֲלוּ אֶלְעָזָר הַכֹּהֵן וַיְהוֹשֻׁעַ בֶּן-נּוּן וְרָאשֵׁי הָאָבוֹת לְמִטּוֹת בְּנֵי-יִשְׂרָאֵל בְּגֹרָל בְּשֵׁלָה לִפְנֵי יְהוָה פָּתַח אֶהָל מוֹעֵד וַיִּכְלּוּ מִחֲלֹק אֶת-הָאָרֶץ: פ	These <i>were</i> the inheritances which Eleazar the priest and Joshua the son of Nun, and the chief <i>men</i> of the <u>fathers</u> <u>caused</u> <u>the tribes</u> of the sons of Israel to inherit by lot in Shiloh before the LORD <i>at</i> the entrance to the tent of contact, and they finished dividing the land.	Eleazar: see Ex 6:23. fathers caused the tribes ... to inherit: AV differs <i>(fathers of the tribes etc.)</i> , also possible. Supporting our translation, נָחַל in <i>qal</i> and <i>piel</i> can have prepositional linkage with ל [AnLx]. Josh 21:1 has different Hebrew linkage of these same words.

Josh 20:1	וַיִּדְבֹּר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר:	Then the LORD spoke to Joshua and said,	
Josh 20:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר תָּנוּ לָכֶם אֶת־עָרֵי הַמִּקְלָט אֲשֶׁר־דִּבַּרְתִּי אֵלֵיכֶם בְּיַד־מֹשֶׁה:	“Speak to the sons of Israel and say, ‘Appoint for yourselves the cities of refuge, <i>about</i> which I have told you through the <u>intermediacy</u> of Moses,	intermediacy ← <i>hand</i> .
Josh 20:3	לָנוֹס שָׁמָּה רוֹצֵחַ מִכַּה־נֶּפֶשׁ בְּשִׁגְגָה בְּבִלִי־דַעַת וְהָיוּ לָכֶם לְמִקְלָט מִגְּאֹל הַדָּם:	so that a manslayer <i>can</i> flee there – one who strikes a <u>person</u> by accident, <u>unintentionally</u> – and they will be a refuge for you from the avenger of blood.	person ← <i>soul</i> . unintentionally ← <i>not to know</i> .
Josh 20:4	וְנָס אֶל־אַחַת מִהָעָרִים הָאֵלֶּה וְעָמַד פֶּתַח שַׁעַר הָעִיר וְדִבֶּר בְּאָזְנוֹ זִקְנֵי־הָעִיר הַהִיא אֶת־דִּבְרָיו וְאָסְפוּ אֹתוֹ הָעִירָה אֵלֵיהֶם וַנִּתְּנוּ־לּוֹ מָקוֹם וַיֵּשֶׁב עִמָּם:	And he will flee to one of these cities, and he will stand <i>at</i> the entrance of the gate of the city and relate his case in the audience of the elders of that city, and they will absorb him <u>in the</u> <u>city</u> with them, and they will give him a place, and he will dwell with them.	in the city ← <i>to the city</i> .
Josh 20:5	וְכִי יִרְדֹּף גֹּאֵל הַדָּם אֲחֵרָיו וְלֹא־יִסְגְּרוּ אֶת־הָרֹצֵחַ בְּיָדוֹ כִּי בְבִלִי־דַעַת הִכָּה אֶת־רֵעֵהוּ וְלֹא־שָׂנָא הוּא לוֹ מִתְּמוֹל שְׁלֹשׁוֹם:	And if the avenger of blood pursues him, they will not deliver the manslayer into his hand, because he struck his neighbour <u>unintentionally</u> . not having hated him <u>in the</u> <u>past</u> .	unintentionally: see Josh 20:3. in the past ← <i>from yesterday (and) the day before yesterday</i> .

Josh 20:6	וַיֵּשֶׁב בְּעִיר הַהִיא עד-עֲמֹדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפַּט עַד-מוֹת הַכֹּהֵן הַגָּדוֹל אֲשֶׁר יְהִיָּה בַיָּמִים הָהֵם אַז יָשׁוּב הָרוּצָח וּבָא אֶל-עִירוֹ וְאֶל-בֵּיתוֹ אֶל-הָעִיר אֲשֶׁר-נָס מִשָּׁם:	And he shall dwell in that city until he stands before the congregation in judgment, until the death of the high priest who is <i>in office</i> in those days. Then the manslayer will return and go to his city and to his house – to the city from which he fled.’ ”	
Josh 20:7	וַיִּקְדְּשׁוּ אֶת-קֹדֶשׁ בִּגְלִיל בְּהַר נַפְתָּלִי וְאֶת-שֶׁכֶם בְּהַר אֶפְרַיִם וְאֶת-קִרְיַת אַרְבַּע הִיא חֶבְרוֹן בְּהַר יְהוּדָה:	So they <u>sanctified</u> Kedesh in <u>Galilee</u> at Mount Naphtali, and Shechem at Mount Ephraim, and Kiriath-Arba – that is Hebron – at the mountain of Judah.	sanctified: AV differs (<i>appointed</i>), losing the religious import. Galilee ← <i>Galil</i>. Kiriath-Arba: see Gen 23:2.
Josh 20:8	וּמַעֲבַר לִירְדֵן יְרִיחוֹ מִזְרְחָה נֹתָנוּ אֶת-בֶּצֶר בַּמִּדְבָּר בְּמִישֹׁר מַמְטָה רְאוּבֵן וְאֶת-רָאֵמֶת בִּגְלָעַד מַמְטָה-גָּד וְאֶת-גִּלּוֹן* גִּלּוֹן* בְּבָשָׁן מַמְטָה מְנַשֶּׁה:	And across the Jordan east of Jericho they appointed Bezer in the desert, in the plains of the tribe of Reuben, and Ramoth in Gilead, of the tribe of Gad, and {Q: Golan} [K: Galon] in <u>Bashan</u> of the tribe of Manasseh.	Gilead: see Gen 31:21. Bashan ← <i>the Bashan</i>.
Josh 20:9	אֵלֶּה הָיוּ עָרֵי הַמּוֹעֵדָה לְכָל בְּנֵי יִשְׂרָאֵל וְלִגֵּר הַגֵּר בְּתוֹכָם לְנוֹס שָׁמָּה כָּל-מִכָּה-נֶפֶשׁ בְּשִׁגְגָה וְלֹא יָמוּת בְּיַד גֹּאֲלֵי הַדָּם עד-עֲמֹדוֹ לִפְנֵי הָעֵדָה: פ	These were the cities appointed for all the sons of Israel and for the foreigner temporarily resident in their midst, <i>for them</i> to flee there – <u>anyone</u> striking a <u>person</u> accidentally – so that he does not die at the hand of the avenger of blood, up to when he stands before the congregation.	anyone ← <i>everyone</i>. person ← <i>soul</i>.

Josh 21:1	וַיָּגֶשׁוּ רָאשֵׁי אֲבוֹת הַלְוִיִּם אֶל-אֶלְעָזָר הַכֹּהֵן וְאֶל-יְהוֹשֻׁעַ בֶּן-נּוּן וְאֶל-רָאשֵׁי אֲבוֹת הַמִּטּוֹת לְבִנֵי יִשְׂרָאֵל:	Then the paternal heads of the Levites approached Eleazar the priest and Joshua the son of Nun, and the paternal heads of the tribes of the sons of Israel.	Eleazar: see Ex 6:23.
Josh 21:2	וַיְדַבְּרוּ אֲלֵיהֶם בְּשִׁלֹּה בְּאֶרֶץ כְּנָעַן לֵאמֹר יְהוָה צִוָּה בְּיַד-מֹשֶׁה לְתַת־לָנוּ עָרִים לָשֶׁבֶת וּמִגְרָשֵׁיהֶן לְבִהֶמֶתֵנוּ:	And they spoke to them in Shiloh in the land of Canaan, and they said, “The LORD gave commandment through the intermediacy of Moses to give us cities to inhabit with their pasture lands for our cattle.”	intermediacy ← <i>hand</i> .
Josh 21:3	וַיִּתְּנוּ בְנֵי-יִשְׂרָאֵל לְלוֹוִיִּם מִנַּחֲלָתָם אֶל-פִּי יְהוָה אֶת-הָעָרִים הָאֵלֶּה וְאֶת-מִגְרָשֵׁיהֶן:	So the sons of Israel gave the Levites <i>their due</i> from their <i>own</i> inheritance, according to the <i>instruction</i> of the LORD – these cities with their pasture lands.	instruction ← <i>mouth</i> .
Josh 21:4	וַיֵּצֵא הַגּוּרָל לְמִשְׁפַּחַת הַקֹּהֲתִי וַיְהִי לְבִנֵי אֶהֱרֹן הַכֹּהֵן מִן-הַלְוִיִּם מִמִּטֵּה יְהוּדָה וּמִמִּטֵּה הַשִּׁמְעוֹנִי וּמִמִּטֵּה בִנְיָמִן בַּגּוּרָל עָרִים שְׁלֹשׁ עֶשְׂרֵה: ס	And the lot came out for the families of the Kohathites, and the sons of Aaron the priest – <i>members</i> of the Levites – had from the tribe of Judah and from the tribe of the Simeonites and from the tribe of Benjamin, by lot, thirteen cities.	Kohathites: see Gen 46:11.
Josh 21:5	וּלְבִנֵי קֹהַת הַנּוֹתָרִים מִמִּשְׁפַּחַת מִטֵּה-אֶפְרַיִם וּמִמִּטֵּה-דָן וּמִחֲצִי מִטֵּה מְנַשֶּׁה בַּגּוּרָל עָרִים עֶשְׂרֵה: ס	And to the sons of Kohath who remained <i>were given</i> – from the families of the tribe of Ephraim and from the tribe of Dan and from the half-tribe of Manasseh – ten cities by lot.	1 Chr 6:61. Kohath: see Gen 46:11.

Josh 21:6	וּלְבְנֵי גֵרְשׁוֹן מִמִּשְׁפַּחֹת מִטֵּה־יִשָּׁשְׁכָר וּמִמִּטֵּה־אָשֶׁר וּמִמִּטֵּה נַפְתָּלִי וּמִחֲצִי מִטֵּה מְנַשֶּׁה בַּבֶּשֶׁן בְּגֹרָל עָרִים שְׁלֹשׁ עֶשְׂרֵה: ס	And to the sons of Gershon <i>were given</i> – from the families of the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali, and from the half-tribe of Manasseh in <u>Bashan</u> – thirteen cities by lot.	1 Chr 6:62. Bashan ← <i>the Bashan</i>, also in the rest of the chapter, and often elsewhere.
Josh 21:7	לְבְנֵי מֶרָרִי לְמִשְׁפַּחָתָם מִמִּטֵּה רְאוּבֵן וּמִמִּטֵּה־גָד וּמִמִּטֵּה זְבוּלֹן עָרִים שְׁתֵּים עֶשְׂרֵה:	To the sons of Merari, according to their families <i>were given</i> – from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun – twelve cities.	1 Chr 6:63.
Josh 21:8	וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לְלוֹוִים אֶת־הָעָרִים הָאֵלֶּה וְאֶת־מִגְרָשֵׁיהֶן כַּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה בְּגֹרָל: פ	So the sons of Israel gave the Levites these cities with their pasture lands, as the LORD had commanded through the <u>intermediacy</u> of Moses, by lot.	1 Chr 6:64. intermediacy ← <i>hand</i>.
Josh 21:9	וַיִּתְּנוּ מִמִּטֵּה בְנֵי יְהוּדָה וּמִמִּטֵּה בְנֵי שִׁמְעוֹן אֶת הָעָרִים הָאֵלֶּה אֲשֶׁר־יִקְרָא אֹתָהֶן בְּשֵׁם:	And from the tribe of the sons of Judah and from the tribe of the sons of Simeon, they gave these cities which he <u>specified</u> by name.	1 Chr 6:65. specified ← <i>called</i>.
Josh 21:10	וַיְהִי לְבְנֵי אַהֲרֹן מִמִּשְׁפַּחֹת הַקֹּהֲתִי מִבְּנֵי לֵוִי כִּי לָהֶם הָיָה הַגֹּרָל רִיאֲשֹׁנָה:	And the sons of Aaron, of the families of the <u>Kohathites</u>, of the sons of Levi, had <i>what follows</i>, because they had the first lot,	1 Chr 6:54. Kohathites: see Gen 46:11.

Josh 21:11	וַיִּתְּנוּ לָהֶם אֶת־קִרְיַת אַרְבַּע אָבִי הָעֲנוֹק הִיא חֶבְרוֹן בְּהַר יְהוּדָה וְאֶת־מִגְרָשָׁהּ סְבִיבֹתֶיהָ:	and they were given Kiriath-Arba (<i>Arba</i> being the father of Anak), that is Hebron, in the mountain range of Judah, and its pasture lands around it,	1 Chr 6:55. they were given ← <i>they</i> <i>gave them</i> . Avoidance of the passive. Kiriath-Arba: see Gen 23:2. Anak: MT= <i>Anok</i> here, elsewhere <i>Anak</i> , as some manuscripts here.
Josh 21:12	וְאֶת־שָׂדֵה הָעִיר וְאֶת־חֲצֵרֶיהָ נָתַן לְכָלֵב בֶּן־יִפְנֶה בְּאֲחֻזָּתוֹ: ס	but the fields of the city and its courtyards were given to Caleb the son of Jephunneh as his possession.	1 Chr 6:56. fields ← <i>field; countryside</i> . were given ← <i>they gave</i> <i>them</i> . Avoidance of the passive.
Josh 21:13	וּלְבִנֵי אֶהֱרֹן הַכֹּהֵן נָתַן אֶת־עִיר מְקַלָּט הָרָצַח אֶת־חֶבְרוֹן וְאֶת־מִגְרָשָׁהּ וְאֶת־לִבְנָה וְאֶת־מִגְרָשָׁהּ:	So they gave the sons of Aaron the priest as a city of refuge for the manslayer Hebron and its pasture lands, and Libnah and its pasture lands,	1 Chr 6:57.
Josh 21:14	וְאֶת־יַתִּיר וְאֶת־מִגְרָשָׁהּ וְאֶת־אֶשְׁתֵּמוֹא וְאֶת־מִגְרָשָׁהּ:	and Jattir and its pasture lands, and Eshtemoa and its pasture lands,	1 Chr 6:57.
Josh 21:15	וְאֶת־חֹלֹן וְאֶת־מִגְרָשָׁהּ וְאֶת־דִּבְרִי וְאֶת־מִגְרָשָׁהּ:	and Holon and its pasture lands, and Debir and its pasture lands,	1 Chr 6:58.
Josh 21:16	וְאֶת־עֵין וְאֶת־מִגְרָשָׁהּ וְאֶת־יִטָּה וְאֶת־מִגְרָשָׁהּ אֶת־בֵּית שֶׁמֶשׁ וְאֶת־מִגְרָשָׁהּ עָרִים תֵּשַׁע מֵאֹת שָׁנִי הַשְּׁבִטִים הָאֵלֶּה: פ	and Ain and its pasture lands, and Juttah and its pasture lands, and Beth- Shemesh and its pasture lands – nine cities from these two tribes.	1 Chr 6:59.

Josh 21:17	וּמִמֶּטֶה בְּנִימֵן אֶת־גִּבְעֹן וְאֶת־מִגְרָשָׁהּ אֶת־גִּבְעָה וְאֶת־מִגְרָשָׁהּ:	And from the tribe of Benjamin: <u>Gibeon</u> and its pasture lands, Geba and its pasture lands,	1 Chr 6:60. Gibeon: see Josh 9:3.
Josh 21:18	אֶת־עֲנָתוֹת וְאֶת־מִגְרָשָׁהּ וְאֶת־עֲלְמוֹן וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבַּע:	Anathoth and its pasture lands and Almon and its pasture lands – four cities.	1 Chr 6:60.
Josh 21:19	כָּל־עָרֵי בְנֵי־אַהֲרֹן הַכֹּהֲנִים שְׁלֹש־עֶשְׂרֵה עָרִים וּמִגְרָשֵׁיהֶן: ס	All the cities of the sons of Aaron, the priests, <i>came to</i> thirteen cities with their pasture lands.	1 Chr 6:60.
Josh 21:20	וּלְמִשְׁפַּחֹת בְּנֵי־קָהָת הַלְוִיִּם הַנּוֹתָרִים מִבְּנֵי קָהָת וַיְהִי עָרֵי גֹרָלָם מִמֶּטֶה אֶפְרַיִם:	And the families of the sons of <u>Kohath</u> – the remaining Levites of <u>Kohath</u> 's sons – had cities by their lot from the tribe of Ephraim.	1 Chr 6:66. Kohath (2x): see Gen 46:11.
Josh 21:21	וַיִּתְּנוּ לָהֶם אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־שֶׁכֶם וְאֶת־מִגְרָשָׁהּ בְּהַר אֶפְרַיִם וְאֶת־גֶּזֶר וְאֶת־מִגְרָשָׁהּ:	And they gave them <i>as a</i> city of refuge for the manslayer Shechem and its pasture lands at Mount Ephraim, and Gezer and its pasture lands,	1 Chr 6:67, 1 Chr 7:28.
Josh 21:22	וְאֶת־קִבְצִים וְאֶת־מִגְרָשָׁהּ וְאֶת־בֵּית חֹרֹן וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבַּע: ס	and Kibzaim and its pasture lands, and Beth-Horon and its pasture lands – four cities.	1 Chr 6:68.
Josh 21:23	וּמִמֶּטֶה־דָן אֶת־אֶלְתֵּקָא וְאֶת־מִגְרָשָׁהּ אֶת־גִּבְתֹּן וְאֶת־מִגְרָשָׁהּ:	And from the tribe of Dan: <u>Eltekeh</u> and its pasture lands, Gibbethon and its pasture lands,	Eltekeh ← <i>Elteké</i> here, <i>Eltekeh</i> in Josh 19:44.

Josh 21:24	אֶת־אֵילֹן וְאֶת־מִגְרָשָׁהּ אֶת־גַּת־רִמּוֹן וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבַּע: ס	Aijalon and its pasture lands, <i>and</i> Gath-Rimmon and its pasture lands – four cities.	1 Chr 6:69.
Josh 21:25	וּמִמַּחֲצִית מַטֵּה מְנַשֶּׁה אֶת־תַּעֲנָן וְאֶת־מִגְרָשָׁהּ וְאֶת־גַּת־רִמּוֹן וְאֶת־מִגְרָשָׁהּ עָרִים שְׁתֵּים:	And from the half-tribe of Manasseh: <u>Taanach</u> and its pasture lands, and Gath- Rimmon and its pasture lands – two cities.	1 Chr 6:70. Taanach: AV= <i>Tanach</i> here, but elsewhere <i>Taanach</i> . See Josh 12:21, Josh 17:11.
Josh 21:26	כָּל־עָרִים עֶשֶׂר וּמִגְרָשֵׁיהֶן לְמִשְׁפְּחוֹת בְּנֵי־קָהָת הַנּוֹתָרִים: ס	All <i>these</i> cities amount to ten, with their pasture lands, <i>given</i> to the families of the sons of <u>Kohath</u> who remained.	1 Chr 6:70. Kohath: see Gen 46:11.
Josh 21:27	וּלְבְנֵי גֵרְשׁוֹן מִמִּשְׁפַּחַת הַלְוִיִּם מִחֲצִי מַטֵּה מְנַשֶּׁה אֶת־עִיר מְקַלָּט הָרָצַח אֶת־גָּלוֹן**גֹּלָן בְּבָשָׁן וְאֶת־מִגְרָשָׁהּ וְאֶת־בְּעֻשְׁתֶּרָה וְאֶת־מִגְרָשָׁהּ עָרִים שְׁתֵּים: ס	And to the sons of Gershon from the families of the Levites, <i>they gave</i> from the half-tribe of Manasseh, <i>as</i> a city of refuge for the manslayer, {Q: Golan} [K: Galon] in Bashan and its pasture lands, and Beeshterah and its pasture lands – two cities –	1 Chr 6:71.
Josh 21:28	וּמִמַּטֵּה יִשָּׁשכָר אֶת־קִשְׁיוֹן וְאֶת־מִגְרָשָׁהּ אֶת־דָּבָרֶת וְאֶת־מִגְרָשָׁהּ:	and from the tribe of Issachar: <u>Kishion</u> and its pasture lands, <u>Daberath</u> and its pasture lands,	1 Chr 6:72. Kishion: AV= <i>Kishon</i> . The brook, <i>Kishon</i> , has a different Hebrew spelling. Daberath: AV= <i>Dabareh</i> .
Josh 21:29	אֶת־יֶרְמוּת וְאֶת־מִגְרָשָׁהּ אֶת־עֵין גַּנִּים וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבַּע: ס	Jarmuth and its pasture lands, En-Gannim and its pasture lands – four cities.	1 Chr 6:73.

Josh 21:30	וּמִמֶּטֶה אָשֶׁר אֶת־מִשָּׁאֵל וְאֶת־מִגְרָשָׁהּ אֶת־עַבְדּוֹן וְאֶת־מִגְרָשָׁהּ:	And from the tribe of Asher: Mishal and its pasture lands, Abdon and its pasture lands,	1 Chr 6:74.
Josh 21:31	אֶת־חֶלְקָתָהּ וְאֶת־מִגְרָשָׁהּ וְאֶת־רְחֹב וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבַּע: ס	Helkath and its pasture lands, and Rehob and its pasture lands – four cities.	1 Chr 6:75.
Josh 21:32	וּמִמֶּטֶה נַפְתָּלִי אֶת־עִיר מְקַלַּט הָרֹצֵחַ אֶת־קֶדֶשׁ בַּגְּלִיל וְאֶת־מִגְרָשָׁהּ וְאֶת־חֲמַת דָּאֵר וְאֶת־מִגְרָשָׁהּ וְאֶת־קָרְתָּן וְאֶת־מִגְרָשָׁהּ עָרִים שָׁלֹשׁ:	And from the tribe of Naphtali, <i>as</i> a city of refuge for the manslayer: Kedesh in Galilee and its pasture lands, and Hammoth-Dor and its pasture lands, and Kartan and its pasture lands – three cities.	1 Chr 6:76. Galilee ← Galil.
Josh 21:33	כָּל־עֲרֵי הַגֵּרְשֹׁנִי לְמִשְׁפַּחְתָּם שְׁלֹש־עֶשְׂרֵה עִיר וּמִגְרָשֵׁיהֶן: ס	All the cities of the Gershonites according to their families <i>amount to</i> thirteen cities with their pasture lands.	
Josh 21:34	וּלְמִשְׁפָּחוֹת בְּנֵי־מֶרָרִי הַלְוִיִּם הַנּוֹתָרִים מֵאֵת מֶטֶה זְבוּלֹן אֶת־יֹקֵנָם וְאֶת־מִגְרָשָׁהּ אֶת־קָרְתָּהּ וְאֶת־מִגְרָשָׁהּ:	And to the families of the sons of Merari – the remaining Levites – <i>they</i> <i>gave</i> from the tribe of Zebulun Jokneam and its pasture lands, Kartah and its pasture lands,	1 Chr 6:77.
Josh 21:35	אֶת־דִּמְנָה וְאֶת־מִגְרָשָׁהּ אֶת־נַהֲלָל וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבַּע:	Dimnah and its pasture lands, Nahalal and its pasture lands – four cities.	

Josh 21:36	וּמִמֶּטֶה רְאוּבֵן אֶת־בֶּצֶר וְאֶת־מִגְרָשָׁהּ וְאֶת־יָהֲצָח וְאֶת־מִגְרָשָׁהּ:	And from the tribe of Reuben: Bezer and its pasture lands, and Jahzah and its pasture lands,	Josh 21:36 and Josh 21:37 are absent in [WLC], but, [BHS-CA], present in many manuscripts. 1 Chr 6:78. Jahzah: AV= <i>Jahazah</i> here. See Josh 13:8.
Josh 21:37	אֶת־קְדֵמוֹת וְאֶת־מִגְרָשָׁהּ וְאֶת־מִיפְעֹת וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבַּע: ס	Kedemoth and its pasture lands, and Mephaath and its pasture lands – four cities.	Josh 21:36 and Josh 21:37 are absent in [WLC], but, [BHS-CA], present in many manuscripts. 1 Chr 6:79.
Josh 21:38	וּמִמֶּטֶה־גָּד אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־רָמֹת בְּגִלְעָד וְאֶת־מִגְרָשָׁהּ וְאֶת־מַחֲנֵי וְאֶת־מִגְרָשָׁהּ:	And from the tribe of Gad, as a city of refuge for the manslayer: Ramoth in Gilead and its pasture lands, and Mahanaim and its pasture lands,	1 Chr 6:80. Gilead: see Gen 31:21.
Josh 21:39	אֶת־חֶשְׁבּוֹן וְאֶת־מִגְרָשָׁהּ אֶת־יַעְזֵר וְאֶת־מִגְרָשָׁהּ כָּל־עָרִים אַרְבַּע:	Heshbon and its pasture lands, Jazer and its pasture lands – all the cities amount to four.	1 Chr 6:81. Jazer: see Num 21:32. AV here = <i>Jazer</i> , but in Num 21:32, <i>Jaazer</i> .
Josh 21:40	כָּל־הָעָרִים לְבִנֵּי מֵרָרִי לְמִשְׁפַּחָתָם הַנּוֹתָרִים מִמִּשְׁפַּחֹת הַלְוִיִּם וַיְהִי גֹרְלָם עָרִים שְׁתֵּים עָשָׂר:	All the cities of the sons of Merari according to their families – those who remained from the families of the Levites – had as their lot twelve cities.	
Josh 21:41	כָּל עָרֵי הַלְוִיִּם בְּתוֹךְ בְּחֻזַּת בְּנֵי־יִשְׂרָאֵל עָרִים אַרְבַּע־עֶשֶׂר וּשְׁמֹנֶה וּמִגְרָשֵׁיהֶן:	All the cities of the Levites among the possessions of the sons of Israel amounted to forty-eight cities with their pasture lands.	possessions ← <i>possession</i> .

Josh 21:42	תְּהִינָה הָעָרִים הָאֵלֶּה עִיר עִיר וּמִגְרָשָׁיהָ סְבִיבָתֶיהָ כֵּן לְכָל־הָעָרִים הָאֵלֶּה: ס	These cities were city <i>by</i> city with their pasture lands around each – so <i>it</i> <i>was</i> for all these cities.	
Josh 21:43	וַיֵּתֶן יְהוָה לְיִשְׂרָאֵל אֶת־כָּל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לָתֶת ל־אֲבוֹתָם וַיֵּרְשׁוּהָ וַיֵּשְׁבוּ בָּהּ:	And the LORD gave Israel all the land <i>about</i> which he had sworn that <i>he</i> would give <i>it</i> to their fathers, and they took possession of it, and they dwelt in it.	
Josh 21:44	וַיֵּנַח יְהוָה לָהֶם מְסָבִיב כָּכָל אֲשֶׁר־נִשְׁבַּע ל־אֲבוֹתָם וְלֹא־עָמַד אִישׁ בְּפָנֵיהֶם מִכָּל־אֹיְבֵיהֶם אֶת כָּל־אֹיְבֵיהֶם נָתַן יְהוָה בְּיָדָם:	And the LORD gave them rest round about, according to everything he had sworn to their fathers, and no man <i>could</i> stand before them from <i>any</i> of their enemies; the LORD delivered all their enemies into their hand.	any ← <i>all</i> .
Josh 21:45	לֹא־נָפַל דְּבַר מִכָּל הַדְּבָר הַטּוֹב אֲשֶׁר־דִּבֶּר יְהוָה אֶל־בֵּית יִשְׂרָאֵל הַכֹּל בָּא: פ	And <u>not</u> a <u>word</u> <u>failed</u> of all the good <u>words</u> which the LORD had spoken to the house of Israel – it all came <i>about</i> .	not a word failed (etc.): compare Josh 23:14 and 1 Ki 8:56. failed ← <i>fell</i> . words ← <i>word</i> .
Josh 22:1	אֲזַ יִקְרָא יְהוֹשֻׁעַ לְרֵאשֵׁיבֵינִי וּלְגִדֵי וְלַחֲצִי מִטֵּה מְנַשֶּׁה:	Then Joshua called for the Reubenites and the Gadites and <u>half of the tribe of</u> <u>Manasseh</u> ,	half of the tribe of Manasseh: rather than <i>the</i> <i>half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended.
Josh 22:2	וַיֹּאמֶר אֲלֵיהֶם אַתֶּם שְׁמַרְתֶּם אֶת כָּל־אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד יְהוָה וַתִּשְׁמָעוּ בְּקוֹלִי לְכָל אֲשֶׁר־צִוִּיתִי אֶתְכֶם:	and he said to them, “You have kept everything Moses the servant of the LORD commanded you, and you have <u>obeyed me</u> in everything I have commanded you.	obeyed me ← <i>heard my</i> <i>voice</i> .

Josh 22:3	לֹא־עֲזַבְתֶּם אֶת־אֲחֵיכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם הַזֶּה וּשְׁמַרְתֶּם אֶת־מִשְׁמֶרֶת מִצְוֹת יְהוָה אֱלֹהֵיכֶם:	You did not forsake your brothers during these many days up to this day, and you have kept the charge of the <u>body of commandments</u> of the LORD your God.	body of commandments ← <i>commandment</i>. Collective usage.
Josh 22:4	וְעַתָּה הִנֵּיחַ יְהוָה אֱלֹהֵיכֶם לֵאחֵיכֶם כַּאֲשֶׁר דִּבֶּר לָהֶם וְעַתָּה פָּנוּ וּלְכוּ לָכֶם לְאֶהֱלֵיכֶם אֶל־אֶרֶץ אַחֲזַתְכֶם אֲשֶׁר נָתַן לָכֶם מֹשֶׁה עֶבֶד יְהוָה בְּעֶבֶר הַיַּרְדֵּן:	And now the LORD your God has given your brothers rest, as he told them, and now, turn and <u>get going</u> to your tents <i>and</i> to the land of your possession which Moses the servant of the LORD has given you across the Jordan.	get going ← <i>go for yourselves</i>. Idiomatic.
Josh 22:5	רַק שְׁמְרוּ מְאֹד לַעֲשׂוֹת אֶת־הַמִּצְוָה וְאֶת־הַתּוֹרָה אֲשֶׁר צִוָּה אֲתֶכֶם מֹשֶׁה עֶבֶד־יְהוָה לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְלַכֵּת בְּכָל־דְּרָכָיו וּלְשָׁמֵר מִצְוֹתָיו וּלְדַבְּקָה־בּוֹ וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם:	But be <i>very</i> much on your guard to carry out the <u>body of commandments</u> and the law which Moses the servant of the LORD commanded you – to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cling to him, and to serve him with all your heart and with all your soul.”	body of commandments ← <i>commandment</i>. Collective usage.
Josh 22:6	וַיְבָרֶכֶם יְהוֹשֻׁעַ וַיִּשְׁלַחֵם וַיֵּלְכוּ אֶל־אֶהֱלֵיהֶם: ס	And Joshua blessed them and dismissed them, and they went to their tents.	

Josh 22:7	וְלַחֲצִי שֶׁבֶט הַמְּנַשֶּׁה נָתַן מֹשֶׁה בְּבִשְׁן וְלַחֲצִי נָתַן יְהוֹשֻׁעַ עִם־אֶחָיָהֶם מֵעֵבֶר *בְּעֵבֶר הַיַּרְדֵּן* יָמָה וְגַם כִּי שִׁלְחָם יְהוֹשֻׁעַ אֶל־אֶהֱלֵיהֶם וַיְבָרֶכֶם:	Now Moses had given <i>an inheritance</i> to half of the tribe of Manasseh in Bashan, and Joshua gave the <i>other</i> half of it <i>an inheritance</i> with their brothers, <u>across</u> the Jordan to the west. And also when Joshua sent them off to their tents, he blessed them.	across: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. Bashan ← <i>the Bashan</i>.
Josh 22:8	וַיֹּאמֶר אֲלֵיהֶם לֹאמֹר בְּנִכְסִים רַבִּים שׁוּבוּ אֶל־אֶהֱלֵיכֶם וּבַמִּקְנֶה רַב־מְאֹד בְּכֶסֶף וּבְזָהָב וּבְנִחְשָׁת וּבְבָרָזָל וּבְשִׁלְמוֹת הַרְבֵּה מְאֹד חֲלֻקוּ שְׁלָל־אֵיבֵיכֶם עִם־אֶחָיִכֶם: פ	And he spoke to them and said, “Return to your tents with great riches and very much cattle, with silver and gold and copper and iron and very many clothes. Divide the spoil of your enemies with your brothers.”	
Josh 22:9	וַיָּשֻׁבוּ וַיֵּלְכוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וַחֲצִי שֶׁבֶט הַמְּנַשֶּׁה מֵאֵת בְּנֵי יִשְׂרָאֵל מִשְׁלָה אֲשֶׁר בְּאֶרֶץ־כְּנָעַן לְלָכָת אֶל־אֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ אַחֲזָתָם אֲשֶׁר נֶאֱחָזְזוּ־בָּהּ עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:	So the sons of Reuben and the sons of Gad and <u>half of the tribe of Manasseh</u> returned and departed from the sons of Israel, from Shiloh which <i>is</i> in the land of Canaan, to go to the land of Gilead, to the land of their possession which they became possessors of, according to the <u>pronouncement</u> of the LORD through the <u>intermediacy</u> of Moses.	half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i>. Josh 22:7 shows when this sense is intended. Also in the rest of this chapter. Gilead: see Gen 31:21. Often, as here, <i>the Gilead</i>. pronouncement ← <i>mouth</i>. intermediacy ← <i>hand</i>.

Josh 22:10	וַיָּבֹאוּ אֶל-גְּלִילֹת הַיַּרְדֵּן אֲשֶׁר בְּאֶרֶץ כְּנָעַן וַיִּבְנוּ בְּנֵי-רְאוּבֵן וּבְנֵי-גָד וְחִצִּי שִׁבְטֵי הַמְּנַשֶּׁה שָׁם מִזְבֵּחַ עַל-הַיַּרְדֵּן מִזְבֵּחַ גָּדוֹל לְמַרְאֵה:	And they came to the regions of the Jordan which <i>are</i> in the land of Canaan. And the sons of Reuben and the sons of Gad, and half of the tribe of Manasseh built an altar there – at the Jordan – an altar of grand appearance.	
Josh 22:11	וַיִּשְׁמְעוּ בְנֵי-יִשְׂרָאֵל לֵאמֹר הִנֵּה בָנוּ בְּנֵי-רְאוּבֵן וּבְנֵי-גָד וְחִצִּי שִׁבְטֵי הַמְּנַשֶּׁה אֶת-הַמִּזְבֵּחַ אֶל-מֹולֹ אֶרֶץ כְּנָעַן אֶל-גְּלִילֹת הַיַּרְדֵּן אֶל-עֵבֶר בְּנֵי יִשְׂרָאֵל:	And the sons of Israel heard <i>it</i> and said, “Look, the sons of Reuben and the sons of Gad, and half of the tribe of Manasseh have built <u>an altar</u> opposite the land of Canaan in the regions of the Jordan, opposite the sons of Israel.”	an altar ← <i>the altar</i>.
Josh 22:12	וַיִּשְׁמְעוּ בְנֵי יִשְׂרָאֵל וַיִּקְהָלוּ כָּל-עֵדָת בְּנֵי-יִשְׂרָאֵל שִׁלֹּה לָעֵלֹת עֲלֵיהֶם לְצָבָא: פ	And when the sons of Israel heard <i>it</i>, the whole congregation of the sons of Israel assembled <i>at</i> Shiloh to go up against them in battle.	
Josh 22:13	וַיִּשְׁלְחוּ בְנֵי-יִשְׂרָאֵל אֶל-בְּנֵי-רְאוּבֵן וְאֶל-בְּנֵי-גָד וְאֶל-חִצִּי שִׁבְטֵי-מְנַשֶּׁה אֶל-אֶרֶץ הַגִּלְעָד אֶת-פִּינְחָס בֶּן-אֱלֶעָזָר הַכֹּהֵן:	And the sons of Israel sent Phinehas the son of Eleazar the priest to the sons of Reuben and to the sons of Gad and to half of the tribe of Manasseh, to the land of Gilead,	Phinehas: see Ex 6:25. Eleazar: see Ex 6:23. Gilead: see Gen 31:21.

Josh 22:14	וְעֹשְׂרֵה נְשָׂאִים עִמּוֹ נָשִׂיא אֶחָד נְשִׂיא אֶחָד לְבֵית אָב לְכָל מִטּוֹת יִשְׂרָאֵל וְאִישׁ רֹאשׁ בֵּית־אֲבוֹתָם הֵמָּה לְאַלְפֵי יִשְׂרָאֵל:	and ten leading people with him – one leading person individually per paternal house – for <u>each</u> of the tribes of Israel, and each <i>was</i> a head of their paternal house, which the thousands of Israel <i>have</i> .	each (<i>first occurrence in verse</i>) ← <i>every</i> .
Josh 22:15	וַיָּבֹאוּ אֶל־בְּנֵי־רְאוּבֵן וְאֶל־בְּנֵי־גָד וְאֶל־חֲצִי שִׁבְט־מְנַשֶּׁה אֶל־אֶרֶץ הַגִּלְעָד וַיְדַבְּרוּ אִתָּם לֵאמֹר:	And they came to the sons of Reuben and to the sons of Gad and to half of the tribe of Manasseh, to the land of <u>Gilead</u> , and they spoke with them and said,	Gilead: see Gen 31:21. Often, as here, <i>the Gilead</i> .
Josh 22:16	כֹּה אָמְרוּ כָּל עַדָּת יְהוָה מִה־הַמַּעַל הַזֶּה אֲשֶׁר מַעַלְתֶּם בְּאֱלֹהֵי יִשְׂרָאֵל לָשׁוּב הַיּוֹם מֵאַחֲרֵי יְהוָה בְּבִנּוֹתְכֶם לָכֶם מִזְבֵּחַ לְמֶרְדֶּכֶם הַיּוֹם בִּיהוָה:	“This <i>is what</i> the whole congregation of the LORD says: ‘What <i>is</i> this treacherous thing that you have treacherously done against the God of Israel, in turning away today from following the LORD, in <u>building</u> yourselves an altar – in <u>rebell</u> ing today against the LORD?’	This <i>is what</i> ← <i>Thus</i> . in building ... in rebelling: gerundial use of the infinitive.
Josh 22:17	הַמַּעַט־לָנוּ אֶת־עֲוֹן פְּעֹזֹר אֲשֶׁר לֹא־הִטְהַרְנוּ מִמֶּנּוּ עַד הַיּוֹם הַזֶּה וַיְהִי הַנֶּגֶף בְּעַדָּת יְהוָה:	Is the iniquity of Peor a small <i>matter</i> to us, from which we have not cleansed ourselves up to this day, when there was a plague in the congregation of the LORD?	
Josh 22:18	וְאַתֶּם תִּשְׁבּוּ הַיּוֹם מֵאַחֲרֵי יְהוָה וְהָיָה אִתְּכֶם תְּמִרְדּוֹ הַיּוֹם בִּיהוָה וּמָחָר אֶל־כָּל־עַדָּת יִשְׂרָאֵל יִקְצֹף:	But you have turned away today from following the LORD, and it has come about <i>that</i> you are rebell ^g ing against the LORD today, and tomorrow he will become angry with the whole congregation of Israel.	

Josh 22:19	וְאֵךְ אִם־טִמְאָה אֶרֶץ אֲחֻזַּתְכֶם עָבְרוּ לָכֶם אֶל־אֶרֶץ אֲחֻזַּת יְהוָה אֲשֶׁר שָׁכֵן־שָׁם מִשְׁכַּן יְהוָה וְהֶאֱחָזוּ בְּתוֹכָנוּ וּבִיהוּה אֶל־תִּמְרְדוּ וְאַתָּנוּ אֶל־תִּמְרְדוּ בְּבִנְתְּכֶם לָכֶם מִזְבֵּחַ מִבֵּלְעָדִי מִזְבֵּחַ יְהוָה אֱלֹהֵינוּ:	And even if the land of your possession is unclean, do <u>cross over</u> to the land of the LORD's possession where the LORD's tabernacle dwells, and come into a possession in our midst, and do not rebel against the LORD, and do not rebel against us, by <u>building</u> yourselves an altar other than the altar to the LORD our God.	do cross over ← <i>cross over for yourselves.</i> by building ← <i>by your building.</i> Gerundial use of the infinitive.
Josh 22:20	הֲלוֹא עָכָן בֶּן־זֶרַח מָעַל מַעַל בְּחָרָם וְעַל־כָּל־עֵדַת יִשְׂרָאֵל הָיָה קֶצֶף וְהוּא אִישׁ אֶחָד לֹא גֹעַ בְּעֹנוּ: פ	Did not Achan the <u>son</u> of Zerah deal treacherously with an accursed thing, <u>so</u> <u>that</u> there was anger on the whole congregation of Israel? And he did not die in his iniquity <u>on his</u> <u>own</u>. ”	son: here standing for great-grandson; see Josh 7:18. so that: consecutive (result) use of the vav. on his own ← <i>one man.</i>
Josh 22:21	וַיַּעֲנוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד וְחֻצֵי שִׁבְט הַמְּנַשֶּׁה וַיִּדְבְּרוּ אֶת־רָאשֵׁי אֲלָפֵי יִשְׂרָאֵל:	Then the sons of Reuben and the sons of Gad and half of the tribe of Manasseh answered and said to the heads of thousands of Israel,	
Josh 22:22	אֵל אֱלֹהִים יְהוָה אֵל אֱלֹהִים יְהוָה הוּא יָדַע וְיִשְׂרָאֵל הוּא יָדַע אִם־בְּמֶרֶד וְאִם־בְּמַעַל בִּיהוָה אֶל־תּוֹשִׁיעֵנוּ הַיּוֹם הַזֶּה:	“The LORD GOD of gods – the LORD GOD of gods – he knows, and he will know Israel, whether <i>they</i> <i>are</i> in rebellion or whether <i>they are</i> in treachery against the LORD (do not save us <i>on</i> this day)	

Josh 22:23	לְבָנוֹת לָנוּ מִזְבֵּחַ לְשׁוּב מֵאַחֲרֵי יְהוָה וְאִם־לְהַעֲלוֹת עָלָיו עֹלָה וּמִנְחָה וְאִם־לַעֲשׂוֹת עָלָיו זִבְחִי שְׁלָמִים יְהוָה הוּא יִבְקֹשׁ:	in building ourselves an altar, in turning away from following the LORD. And whether <i>it was</i> to offer on it a burnt offering and a meal-offering, or whether <i>it was</i> to sacrifice peace-offerings on it, the LORD will inquire,	in building ... in turning: gerundial use of the infinitive.
Josh 22:24	וְאִם־לֹא מִדְּאָגָהּ מִדְּבָר עָשִׂינוּ אֶת־זֹאת לְאַמֵּר מֵאֲחֵר יֹאמְרוּ בְּנֵיכֶם לְבָנֵינוּ לְאַמֵּר מַה־לָּכֶם וְלִיהוָה אֱלֹהֵי יִשְׂרָאֵל:	or whether <i>it is</i> not out of concern, for a reason, that we made this thing and said, 'In the future your sons will speak to our sons and say, «What is the connection between you and the LORD God of Israel?	reason ← word, but also reason ([AnLx] V). In the future ← Tomorrow.
Josh 22:25	וּגְבוּל גִּתְּנִי־יְהוָה בֵּינֵנוּ וּבֵינֵיכֶם בְּנֵי־רְאוּבֵן וּבְנֵי־גָד אֶת־הַיַּרְדֵּן אֵין־לָכֶם חֶלֶק בִּיהוָה וְהַשְׁבִּיתוּ בְּנֵיכֶם אֶת־בָּנֵינוּ לְבַלְתִּי יֵרָא אֶת־יְהוָה:	For the LORD has put a border between us and you, <i>you</i> sons of Reuben and <i>you</i> sons of Gad – the Jordan. You have no part in the LORD.» ' So your sons will stop our sons from fearing the LORD.	from fearing: gerundial use of the infinitive.
Josh 22:26	וְנֹאמַר נַעֲשֶׂה־נָּא לָנוּ לְבָנוֹת אֶת־הַמִּזְבֵּחַ לֹא לְעֹלָה וְלֹא לְזֹבַח:	So we said, 'Let us now undertake to build an altar, but not for a burnt offering and not for sacrifice.	an altar ← the altar.

Josh 22:27	כִּי עֵד הוּא בֵּינֵינוּ וּבֵינֵיכֶם וּבֵין דְּרוֹתֵינוּ אַחֲרֵינוּ לְעֶבֶד אֶת־עֲבֹדַת יְהוָה לִפְנֵינוּ בְּעֹלוֹתֵינוּ וּבִזְבָּחֵינוּ וּבִשְׁלָמֵינוּ וְלֹא־יֵאמְרוּ בְּנֵיכֶם מָחָר לְבָנֵינוּ אִין־לָכֶם חֶלֶק בִּיהוָה:	For it <i>is</i> a testimony between us and you and our generations after us to carry out the LORD's service before him with our burnt offerings and with our sacrifices and with our peace-offerings, so <u>that</u> your sons will not say <u>in the future</u> to our sons, «You <i>have</i> no part in the LORD.» ’	so that: consecutive (result) use of the vav. in the future ← <i>tomorrow</i>.
Josh 22:28	וַנֹּאמֶר וְהָיָה כִּי־יֵאמְרוּ אֵלֵינוּ וְאֶל־דֹּרֹתֵינוּ מָחָר וְאָמְרוּ רָאוּ אֶת־תִּבְנִית מִזְבֵּחַ יְהוָה אֲשֶׁר־עָשׂוּ אֲבוֹתֵינוּ לֹא לְעֹלָה וְלֹא לְזֶבֶח כִּי־עֵד הוּא בֵּינֵינוּ וּבֵינֵיכֶם:	So we said, ‘It will be <i>the</i> <i>case</i> that when they speak to us and to our generations <u>in the future</u>, that we will say, «See the edifice – an altar to the LORD – which our fathers made, not for a burnt offering and not for sacrifice, but it <i>is</i> a testimony between us and you.» ’	in the future ← <i>tomorrow</i>.
Josh 22:29	חָלִילָה לָּנוּ מִמָּנוּ לְמַרְד בִּיהוָה וּלְשׁוֹב הַיּוֹם מֵאַחֲרֵי יְהוָה לְבָנוֹת מִזְבֵּחַ לְעֹלָה לְמִנְחָה וּלְזֶבֶח מִלֶּבֶד מִזְבֵּחַ יְהוָה אֱלֹהֵינוּ אֲשֶׁר לִפְנֵי מִשְׁכָּנֹו: פ	<i>May it be far from us</i> to rebel against the LORD, and to turn away today from following the LORD <u>in building</u> an altar for a burnt offering <u>or</u> for a sacrifice other than the altar to the LORD our God which <i>is</i> before his tabernacle.”	<i>May it be far from us</i> ← <i>Profanity for us from us</i>. in building: gerundial use of the infinitive. or: disjunctive use of the vav.
Josh 22:30	וַיִּשְׂמַע פִּינְחָס הַכֹּהֵן וּנְשֵׂאֵי הָעֵדָה וְרֹאשֵׁי אֲלֹפֵי יִשְׂרָאֵל אֲשֶׁר אִתּוֹ אֶת־הַדְּבָרִים אֲשֶׁר דִּבְּרוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וּבְנֵי מְנַשֶּׁה וַיִּיטֹב בְּעֵינֵיהֶם:	Then Phinehas the priest and the leaders of the congregation and the heads of thousands of Israel who <i>were</i> with him heard the words which the sons of Reuben and the sons of Gad and the sons of Manasseh said, and <u>they</u> <u>were happy with it</u>.	Phinehas: see Ex 6:25. they were happy <i>with it</i> ← <i>it was good in their eyes</i>.

Josh 22:31	וַיֹּאמֶר פִּינְחָס בֶּן־אֱלֶעָזָר הַכֹּהֵן אֶל־בְּנֵי־רְאוּבֵן וְאֶל־בְּנֵי־גָד וְאֶל־בְּנֵי מְנַשֶּׁה הַיּוֹם יָדַעְנוּ כִּי־בָתְּוֹכֵנוּ יְהוָה אֲשֶׁר לֹא־מָעַלְתֶּם בִּיהוָה הַמַּעַל הַזֶּה אֲזַי הִצַּלְתֶּם אֶת־בְּנֵי יִשְׂרָאֵל מִיַּד יְהוָה:	Then Phinehas the son of Eleazar the priest said to the sons of Reuben and to the sons of Gad and to the sons of Manasseh, “Today we know that the LORD <i>is</i> in our midst, <i>and</i> that you have not committed such a treacherous act against the LORD. You have now delivered the sons of Israel from the hand of the LORD.”	Phinehas: see Ex 6:25. Eleazar: see Ex 6:23. committed such a treacherous act ← “treachered” this treachery.
Josh 22:32	וַיָּשָׁב פִּינְחָס בֶּן־אֱלֶעָזָר הַכֹּהֵן וְהַנְּשִׂאִים מֵאֵת בְּנֵי־רְאוּבֵן וּמֵאֵת בְּנֵי־גָד מֵאֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ כְּנָעַן אֶל־בְּנֵי יִשְׂרָאֵל וַיֵּשְׁבוּ אֹתָם דְּבָר:	Then Phinehas the son of Eleazar the priest, and the leaders, came back from the sons of Reuben and from the sons of Gad, from the land of Gilead to the land of Canaan, to the sons of Israel, and they reported back to them.	Phinehas: see Ex 6:25. Eleazar: see Ex 6:23. Gilead: see Gen 31:21.
Josh 22:33	וַיִּיטֹב הַדָּבָר בְּעֵינֵי בְנֵי יִשְׂרָאֵל וַיְבָרְכוּ אֱלֹהִים בְּנֵי יִשְׂרָאֵל וְלֹא אָמְרוּ לְעֹלֹת עֲלֵיהֶם לְצָבָא לְשַׁחֵת אֶת־הָאָרֶץ אֲשֶׁר בְּנֵי־רְאוּבֵן וּבְנֵי־גָד יֹשְׁבִים בָּהּ:	And the sons of Israel were happy with the matter, and the sons of Israel blessed God, and they did not speak of going up against them in battle to ruin the land which the sons of Reuben and the sons of Gad were living in.	were happy with ← <i>it was good in their eyes.</i> the sons of Israel blessed God: in a Hebrew “VOS” (verb-object-subject) sentence.
Josh 22:34	וַיִּקְרְאוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד לַמִּזְבֵּחַ כִּי עֵד הוּא בֵּינֵינוּ כִּי יְהוָה הָאֱלֹהִים: פ	And the sons of Reuben and the sons of Gad called the altar <i>Testimony</i>, for <i>it was</i> a testimony between us, that the LORD <i>is</i> God.	<i>Testimony</i>: AV differs, transliterating (<i>Ed</i>).

Josh 23:1	וַיְהִי מִיָּמִים רַבִּים אַחֲרֵי אֲשֶׁר־הִנִּיחַ יְהוָה לְיִשְׂרָאֵל מִכָּל־אִיְבֵיהֶם מִסָּבִיב וַיְהוֹשֻׁעַ זָקֵן בָּא בַּיָּמִים:	And it was <i>the case</i> after many days, after the LORD had given Israel rest from all their enemies round about, that Joshua had become old <i>and</i> advanced in years,	years ← days.
Josh 23:2	וַיִּקְרָא יְהוֹשֻׁעַ לְכָל־יִשְׂרָאֵל לְזִקְנָיו וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיֹּאמֶר אֲלֵהֶם אֲנִי זָקֵן בָּאתִי בַיָּמִים:	and Joshua called all Israel – its elders and its heads and its judges and its officers – and he said to them, “I have become old; I am advanced in years,	years ← days.
Josh 23:3	וְאַתֶּם רְאִיתֶם אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְכָל־הַגּוֹיִם הָאֵלֶּה מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנֹּלְחָם לָכֶם:	and you have seen everything that the LORD your God has done to all these nations before you, for <i>it is</i> the LORD your God who fights for you.	
Josh 23:4	רְאוּ הַפִּלְתִּי לָכֶם אֶת־הַגּוֹיִם הַנֹּשְׂאָרִים הָאֵלֶּה בְּנַחֲלָה לְשִׁבְטֵיכֶם מִן־הַיַּרְדֵּן וּכְל־הַגּוֹיִם אֲשֶׁר הִכֹּתִי וְהַיָּם הַגָּדוֹל מִבּוֹא הַשָּׁמֶשׁ:	See <i>how</i> I have assigned these remaining nations to you as an inheritance to your tribes, from the Jordan, with all the nations which I cut off, <u>with the</u> <u>Great Sea in the west</u> .	with (<i>second occurrence in</i> <i>verse</i>) ← <i>and</i> . the Great Sea: i.e. <i>the</i> <i>Mediterranean</i> . west ← <i>setting of the sun</i> .
Josh 23:5	וַיְהוֹה אֱלֹהֵיכֶם הוּא יְהַדְּפֶם מִפְּנֵיכֶם וְהוֹרִישׁ אֶתֶם מִלְּפָנֵיכֶם וִירְשָׁתֶם אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם לָכֶם:	And <i>it is</i> the LORD your God who drives them back at your presence and <i>who</i> dispossesses them in front of you, <u>so that</u> you inherit their land as the LORD your God has said to you.	so that: consecutive (result) or purposive use of the <i>vav</i> .

Josh 23:6	וְחִזַּקְתֶּם מְאֹד לְשֹׁמֵר וְלַעֲשׂוֹת אֶת כָּל־הַכְּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה לְבִלְתִּי סוּר־מִמֶּנּוּ יְמִין וּשְׂמֹאל:	So be of very good courage to keep and do everything that <i>is</i> written in the book of the law of Moses, <i>so</i> not to depart from it <i>to</i> the right or <i>to</i> the left,	
Josh 23:7	לְבִלְתִּי־בּוֹא בַּגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם וּבְשֵׁם אֱלֹהֵיהֶם לֹא־תִזְכְּרוּ וְלֹא תִשְׁבִּיעוּ וְלֹא תַעֲבֹדוּם וְלֹא תִשְׁתַּחֲוּוּ לָהֶם:	<i>and</i> not to go among these nations – these that remain with you – and you shall not mention the name of their gods, and you shall not adjure <i>by them</i> , and you shall not serve them, and you shall not worship them.	
Josh 23:8	כִּי אִם־בִּיהוָה אֱלֹהֵיכֶם תִּדְבְּקוּ כַּאֲשֶׁר עָשִׂיתֶם עַד הַיּוֹם הַזֶּה:	But rather, cling to the LORD your God, as you have done <i>so far</i> .	so far ← <i>up to this day</i> .
Josh 23:9	וַיִּרַשׁ יְהוָה מִפְּנֵיכֶם גּוֹיִם גְּדֹלִים וְעֲצוּמִים וְאַתֶּם לֹא־עָמַד אִישׁ בְּפָנֵיכֶם עַד הַיּוֹם הַזֶּה:	For the LORD has dispossessed great and powerful nations before you, and <i>as for</i> you, no man has <i>withstood</i> you up to this day.	withstood ← <i>stood at before you</i> .
Josh 23:10	אִישׁ־אֶחָד מִכֶּם יִרְדֹּף־אֹלֶף כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם:	One man from you will pursue a thousand, for <i>it is</i> the LORD your God who is fighting for you, as he has said to you.	
Josh 23:11	וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֵׁיכֶם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם:	So be very much on your guard for your <i>lives</i> to love the LORD your God.	<i>lives</i> ← <i>souls</i> .

Josh 23:12	כִּי אִם־שׁוּב תָּשׁוּבוּ וּדְבַקְתֶּם בִּיתְרֵי הַגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם וְהִתְחַתַּנְתֶּם בָּהֶם וּבָאתֶם בָּהֶם וְהֵם בְּכֶם:	For if you <u>turn back at all</u> and cling to the remnant of these nations – these that remain with you – and intermarry with them, and you go into them, and they into you,	you turn back at all: infinitive absolute.
Josh 23:13	יָדוּעַ תִּדְעוּ כִּי לֹא יוֹסִיף יְהוָה אֱלֹהֵיכֶם לְהוֹרִישׁ אֶת־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֵיכֶם וְהָיוּ לְכֶם לַפֶּחַ וּלְמוֹקֵשׁ וּלְשִׁטָּה בְּצַדִּיכֶם וּלְצַנְגִּים בְּעֵינֵיכֶם עַד־אֲבַדְכֶם מֵעַל הָאֲדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לְכֶם יְהוָה אֱלֹהֵיכֶם:	<i>then know for certain</i> that the LORD your God will not continue to dispossess these nations before you, and <i>that</i> they will be a trap and a snare and a scourge to you in your sides, and as thorns in your eyes, until you perish from this good land which the LORD your God has given you.	know for certain: infinitive absolute.
Josh 23:14	וְהִנֵּה אֲנִכִּי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כָּל־הָאָרֶץ וַיִּדְעֻתֶם בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם כִּי לֹא־נָפַל דְּבַר אֶחָד מִכָּל הַדְּבָרִים הַטּוֹבִים אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם עֲלֵיכֶם הַכֹּל בָּאוּ לְכֶם לֹא־נָפַל מִמֶּנּוּ דְּבַר אֶחָד:	And look, I am going <u>the</u> <u>way of the whole of the</u> <u>earth</u> today, but you have known with all your heart and with all your soul that <u>not one word has failed</u> from all the good words which the LORD your God has spoken concerning you – everything has come about for you; not one word of it has failed,	going the way of the whole of the earth: i.e. <i>dying</i>. · not one word has failed (etc.): compare Josh 21:45 and 1 Ki 8:56.

Josh 23:15	וְהָיָה כַּאֲשֶׁר-בָּא עֲלֵיכֶם כָּל-הַדְּבָר הַטּוֹב אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם אֵלֵיכֶם כִּן יָבִיא יְהוָה עֲלֵיכֶם אֶת כָּל-הַדְּבָר הַזֶּה עַד-הַשְׁמִידוֹ אוֹתְכֶם מֵעַל הָאָדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵיכֶם:	and it will come to pass, <i>that just</i> as every good word that the LORD your God spoke to you has come about with you, so shall the LORD bring upon you every bad word until he has destroyed you <u>in</u> <u>this good land</u> which the LORD your God has given you,	in this good land ← <i>from</i> <i>this good ground.</i>
Josh 23:16	בְּעִבְרֹכֶם אֶת-בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר צִוָּה אֶתְכֶם וְהִלַּכְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם וְחָרָה אֶף-יְהוָה בָּכֶם וְאַבְדֶּתֶם מְהֵרָה מֵעַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָכֶם: פ	in your transgression of the covenant of the LORD your God, which he commanded you, <u>if</u> you depart and serve other gods and bow down to them, <u>so that</u> the LORD's anger is kindled against you, and you quickly perish from the good land which he has given you.”	if: conditional use of the vav. so that: consecutive (result) use of the vav.
Josh 24:1	וַיֹּאסֶף יְהוֹשֻׁעַ אֶת-כָּל-שִׁבְטֵי יִשְׂרָאֵל שָׁכְמָה וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשִׁטְרָיו וַיִּתְּצוּם לִפְנֵי הָאֱלֹהִים:	Then Joshua gathered all the tribes of Israel <u>in</u> <u>Shechem</u> , and he called for the elders of Israel and for its heads and for its judges and for its officers, and they <u>stood</u> before God.	in Shechem ← <i>to Shechem.</i> stood ← <i>set themselves.</i>

Josh 24:2	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בַּעֲבַר הַנָּהָר יֹשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תָּרַח אָבִי אַבְרָהָם וְאָבִי נָחוֹר וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים:	And Joshua said to all the people, “<u>This is what</u> the LORD God of Israel says: ‘Your fathers dwelt across the river in time past – Terah the father of Abraham and the father of Nahor – and they served other gods,	This is what ← Thus. the river: i.e. <i>the Euphrates</i> [CB]. in time past ← <i>from an age</i>. Nahor: AV= <i>Nachor</i>, distinguishing him from נ
Josh 24:3	וָאֶקַח אֶת-אֲבִיכֶם אֶת-אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאוֹלָךְ אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן *וָאֵרַב וְאָרְבָּה אֶת-זֶרְעוֹ** וְאֶתְּנִלּוּ אֶת-יִצְחָק:	but I took your father Abraham from the far side of the river, and I led him through all the land of Canaan, and I multiplied his seed, and I gave him Isaac.	ל Terah's father here, but no distinction in Gen 11:24, Gen 11:27. MT= נָחוֹר everywhere. I multiplied: the <i>ketiv</i> is an apocopated form of the <i>qeré</i>, with no difference in meaning.
Josh 24:4	וְאֶתֵּן לְיִצְחָק אֶת-יַעֲקֹב וְאֶת-עֵשָׂו וְאֶתֵּן לְעֵשָׂו אֶת-הָר שֵׁעִיר לְרֶשֶׁת אוֹתוֹ וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם:	And to Isaac I gave Jacob and Esau, and to Esau I gave Mount Seir to possess, while Jacob and his sons went down to Egypt.	
Josh 24:5	וָאֶשְׁלַח אֶת-מֹשֶׁה וְאֶת-אַהֲרֹן וְאֶנְגַּף אֶת-מִצְרָיִם כְּאִשֶּׁר עָשִׂיתִי בְּקִרְבּוֹ וְאַחֲרַי הוֹצֵאתִי אֶתְכֶם:	And I sent Moses and Aaron, and I plagued Egypt with what I did in their midst, and afterwards I brought you out.	with ← (<i>according</i>) as.
Josh 24:6	וְאוֹצִיא אֶת-אֲבוֹתֵיכֶם מִמִּצְרָיִם וַתָּבֹאוּ הַיָּמָה וַיִּרְדְּפוּ מִצְרָיִם אַחֲרַי אֲבוֹתֵיכֶם בְּרֶכֶב וּבַפָּרָשִׁים יַם-סוּף:	And I brought your fathers out of Egypt, and you came to the sea, whereupon Egypt pursued your fathers with chariots and horsemen at the Red Sea.	whereupon: wider use of the <i>vav</i>.

Josh 24:7	וַיִּצְעֲקוּ אֶל־יְהוָה וַיִּשֶׁם מֶאֱפֶל בֵּינֵיכֶם וּבִין הַמִּצְרִים וַיָּבֵא עָלֵיו אֶת־הַיָּם וַיִּכְסֶּהוּ וַתִּרְאֶינָה עֵינֵיכֶם אֶת אֲשֶׁר־עָשִׂיתִי בַּמִּצְרִים וַתֵּשְׁבוּ בַּמִּדְבָּר יָמִים רַבִּים:	And they cried out to the LORD, and he put darkness between you and the Egyptians, and he brought the sea over them, and it covered them, and your eyes saw what I did in Egypt, and you dwelt in the desert for many days.	
Josh 24:8	*וַאֲבָא *וַאֲבִיא אֶתְכֶם אֶל־אֶרֶץ הָאֱמֹרִי הַיּוֹשֵׁב בְּעֵבֶר הַיַּרְדֵּן וַיִּלְחֲמוּ אִתְּכֶם וְאַתֶּן אוֹתָם בְּיַדְכֶם וַתִּירְשׁוּ אֶת־אֶרֶץ וְאֲשֶׁמִּידם מִפְּנֵיכֶם:	And I brought you to the land of the Amorite who dwelt across the Jordan, and they fought you, and I delivered them into your hand, and you took possession of their land, and I destroyed them before you.	I brought: the <i>ketiv</i> is a <i>scriptio defectiva</i> spelling of the <i>qeré</i>, and it also has a paragogic <i>hé</i>. Amorite: see Gen 10:16.
Josh 24:9	וַיָּקָם בָּלָק בֶּן־צִפּוֹר מֶלֶךְ מוֹאָב וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁלַח וַיִּקְרָא לְבָלָעַם בֶּן־בְּעוֹר לְקַלֵּל אֶתְכֶם:	Then Balak the son of Zippor, the king of Moab, rose up and fought against Israel, and he sent <i>men</i> and called for Balaam the son of Beor to curse you.	Balaam: see Num 22:5.
Josh 24:10	וְלֹא אָבִיתִי לְשַׁמַּע לְבָלָעַם וַיְבָרֶךְ בָּרוּךְ אֶתְכֶם וְאַעֲלֶה אֶתְכֶם מִיָּדוֹ:	But I was not willing to hear Balaam, and he thoroughly blessed you, and I delivered you out of his hand.	Balaam: see Num 22:5. he thoroughly blessed: with an infinitive absolute, with mixed stem-formations (<i>qal</i> and <i>piel</i>).

Josh 24:11	וַתַּעֲבְרוּ אֶת־הַיַּרְדֵּן וַתָּבֹאוּ אֶל־יְרִיחוֹ וַיִּלָּחֲמוּ בָכֶם בְּעַל־יְרִיחוֹ הָאֲמֹרִי וְהַפְּרִזִּי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַגִּרְגָּשִׁי וְהַחִי וְהַיְבוּסִי וְאַתֶּן אוֹתָם בְּיָדְכֶם:	Then you crossed the Jordan and went to Jericho, and the lords of Jericho fought against you – the <u>Amorites</u> and the <u>Perizzites</u> and the <u>Canaanites</u> and the <u>Hittites</u> and the <u>Girgashites</u> and the <u>Hivites</u> and the <u>Jebusites</u> – and I delivered them into your hand.	Amorites: see Gen 10:16.
Josh 24:12	וְאִשְׁלַח לְפָנֶיכֶם אֶת־הַצִּרְעָה וְהִגֵּרְשׁ אוֹתָם מִפְּנֵיכֶם שְׁנֵי מַלְכֵי הָאֲמֹרִי לֹא בַּחֶרֶבֶד וְלֹא בַּקֶּשֶׁת:	And I sent out wasps before you, and they drove them out before you – two kings of the <u>Amorites</u> – not by your sword and not by your bow.	Amorites: see Gen 10:16.
Josh 24:13	וְאַתֶּן לָכֶם אֶרֶץ אֲשֶׁר לֹא־יִגְעַת בָּהּ וְעָרִים אֲשֶׁר לֹא־בִנִיתֶם וַתֵּשְׁבוּ בָהֶם כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא־נִטְעַתֶם אֹתָם אֲכָלִים:	And I gave you land which you did not toil on, and cities which you did not build, and you dwell in them, <i>and</i> you are eating <i>from</i> vineyards and olive trees which you did not plant.'	
Josh 24:14	וְעַתָּה יְרָאוּ אֶת־יְהוָה וְעַבְדוּ אוֹתוֹ בְּתָמִים וּבְאֵמֶת וְהִסִּירוּ אֶת־אֱלֹהִים אֲשֶׁר עָבְדוּ אֲבוֹתֵיכֶם בְּעֶבֶר הַנָּהָר וּבְמִצְרַיִם וְעַבְדוּ אֶת־יְהוָה:	So now, fear the LORD and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the river, and in Egypt, and serve the LORD.	

Josh 24:15	וְאִם רָע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן אִם אֶת־אֱלֹהִים אֲשֶׁר־עֲבַדוּ אֲבוֹתֵיכֶם אֲשֶׁר *בַּעֲבַר *מִמֶּעֶבֶר הַנָּהָר וְאִם אֶת־אֱלֹהֵי הָאֲמֹרִי אֲשֶׁר אַתֶּם יֹשְׁבִים בָּאָרֶץ וְאֲנֹכִי וּבֵיתִי נַעֲבֹד אֶת־יְהוָה: פ	And if <i>it is</i> bad in your sight to serve the LORD, choose for yourselves today whom you will serve, whether the gods which your fathers served, which <i>were</i> on the other side of the river, or the gods of the Amorites in whose land you are dwelling, but <i>as for</i> me and my household, we will serve the LORD.”	on the other side of: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. the river: i.e. <i>the Euphrates</i>, as in Josh 24:2. Amorites: see Gen 10:16.
Josh 24:16	וַיַּעַן הָעָם וַיֹּאמֶר חֲלִילָה לָנוּ מֵעֹזֵב אֶת־יְהוָה לַעֲבֹד אֱלֹהִים אֲחֵרִים:	And the people answered and said, “Far <i>be it</i> from us to forsake the LORD, to serve other gods.	
Josh 24:17	כִּי יְהוָה אֱלֹהֵינוּ הוּא הַמַּעֲלֶה אֶתָּנוּ וְאֶת־אֲבוֹתֵינוּ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים וְאֲשֶׁר עָשָׂה לְעֵינֵינוּ אֶת־הָאֲתוֹת הַגְּדוֹלוֹת הָאֵלֶּה וַיִּשְׁמְרֵנוּ בְּכָל־הַדֶּרֶךְ אֲשֶׁר הָלַכְנוּ בָּהּ וּבְכָל־הָעַמִּים אֲשֶׁר עֲבַרְנוּ בְּקִרְבָּם:	For the LORD <i>is</i> our God, who brought us and our fathers up out of the land of Egypt, from a house of slavery, and who performed in our sight these great signs, and <i>who</i> guarded us along all the way we went, and among all the <i>various</i> peoples through whose midst we crossed.	slavery ← <i>slaves</i>, or <i>servants</i>.
Josh 24:18	וַיִּגְרֹשׁ יְהוָה אֶת־כָּל־הָעַמִּים וְאֶת־הָאֲמֹרִי יֹשֵׁב הָאָרֶץ מִפְּנֵינוּ גַם־אֲנַחְנוּ נַעֲבֹד אֶת־יְהוָה כִּי־הוּא אֱלֹהֵינוּ: ס	And the LORD drove out all the nations before us, <i>including</i> the Amorites inhabiting the land, <i>so</i> we <i>in turn</i> will serve the LORD, for he <i>is</i> our God.”	including ← <i>and</i>. Amorites: see Gen 10:16. in turn ← <i>also</i>, but with wider scope.

Josh 24:19	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם לֹא תוּכְלוּ לַעֲבֹד אֶת־יְהוָה כִּי־אֱלֹהִים קְדָשִׁים הוּא אֶל־קִנּוּא הוּא לֹא־יִשָּׂא לְפִשְׁעֵכֶם וּלְחַטֹּאוֹתֵיכֶם:	Then Joshua said to the people, “You are not able to serve the LORD, for he <i>is</i> a <u>holy God</u> , <i>and</i> he <i>is</i> a jealous GOD; he will not endure your <u>transgressions</u> or your sins.	holy God: a rare case of an adjective agreeing with <i>Elohim</i> (God) and taking a plural ending. See note on Gen 1:1. The appositional expressions following are all singular. transgressions ← <i>transgression</i> . or: disjunctive use of the <i>vav</i> .
Josh 24:20	כִּי תַעֲזֹבוּ אֶת־יְהוָה וַעֲבַדְתֶּם אֱלֹהֵי נָכַר וְשָׁב וְהִרַע לָכֶם וּכְלָה אֶתְכֶם אֲחֵרֵי אֲשֶׁר־הֵיטִיב לָכֶם:	If you forsake the LORD and serve <u>strange gods</u> , he will turn and do you harm and make an end of you, after doing you good.”	strange gods ← <i>gods of strangeness</i> , a Hebraic genitive.
Josh 24:21	וַיֹּאמֶר הָעָם אֶל־יְהוֹשֻׁעַ לֹא כִי אֶת־יְהוָה נַעֲבֹד:	Then the people said to Joshua, “Not <i>that</i> , for we will serve the LORD.”	
Josh 24:22	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם עֵדִים אַתֶּם בָּכֶם כִּי־אַתֶּם בְּחַרְתֶּם לָכֶם אֶת־יְהוָה לַעֲבֹד אוֹתוֹ וַיֹּאמְרוּ עֵדִים:	Then Joshua said to the people, “You <i>are</i> witnesses to yourselves, for you have <u>chosen</u> the LORD, to serve him.” And they said, “ <i>We are</i> witnesses.”	chosen ← <i>chosen for yourselves</i> .
Josh 24:23	וַעֲתָה הִסִּירוּ אֶת־אֱלֹהֵי הַנֹּכַר אֲשֶׁר בְּקִרְבְּכֶם וְהִטּוּ אֶת־לִבְבְּכֶם אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	Joshua said, “And now, put away the <u>strange gods</u> which <i>are</i> in your midst, and extend your heart to the LORD God of Israel.”	strange gods ← <i>gods of strangeness</i> , a Hebraic genitive.
Josh 24:24	וַיֹּאמְרוּ הָעָם אֶל־יְהוֹשֻׁעַ אֶת־יְהוָה אֱלֹהֵינוּ נַעֲבֹד וּבְקוֹלוֹ נִשְׁמָע:	And the people said to Joshua, “We will serve the LORD our God, and we will <u>obey him</u> .”	obey him ← <i>hear his voice</i> .

Josh 24:25	וַיַּכְרֹת יְהוֹשֻׁעַ בְּרִית לָעָם בַּיּוֹם הַהוּא וַיִּשֶׁם לּוֹ חֹק וּמִשְׁפָּט בְּשֹׁכְמָם:	Then Joshua made a covenant with the people on that day, and he set up for them a statute and a judicial system in Shechem.	
Josh 24:26	וַיִּכְתֹּב יְהוֹשֻׁעַ אֶת־הַדְּבָרִים הָאֵלֶּה בְּסֶפֶר תּוֹרַת אֱלֹהִים וַיִּקַּח אֶבֶן גְּדוֹלָה וַיִּקְיֶמָהָ שָׁם תַּחַת הָאֵלֶּה אֲשֶׁר בְּמִקְדָּשׁ יְהוָה: ס	And Joshua wrote these words in the book of the law of God, and he took a large stone, and he set it up there under the oak tree at the sanctuary of the LORD.	
Josh 24:27	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם הִנֵּה הָאֶבֶן הַזֹּאת תִּהְיֶה־בָּנוּ לְעֵדוּהָ כִּי־הִיא שֹׁמֶמָה אֵת כָּל־אֲמָרֵי יְהוָה אֲשֶׁר דִּבֶּר עִמָּנוּ וְהִיתָה בָכֶם לְעֵדוּהָ פֶן־תִּכְחַשּׁוּן בְּאֵלֵהֶיכֶם:	Then Joshua said to all the people, “Look, this stone will be a witness to us, for it has heard all the words of the LORD which he spoke with us, and it will be a witness to you, lest you deny your God.”	
Josh 24:28	וַיִּשְׁלַח יְהוֹשֻׁעַ אֶת־הָעָם אִישׁ לְנַחֲלָתוֹ: פ	Then Joshua sent the people <i>away</i> – each <i>one</i> to his inheritance.	Judg 2:6.
Josh 24:29	וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יְהוֹשֻׁעַ בֶּן־נֹון עֶבֶד יְהוָה בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים:	And it came to pass after these things that Joshua the son of Nun, the servant of the LORD, died, aged one hundred and ten years.	Judg 2:8.
Josh 24:30	וַיִּקְבְּרוּ אֹתוֹ בְּגִבּוֹל נַחֲלָתוֹ בְּתִמְנַת־סֶרַח אֲשֶׁר בְּהַר־אֶפְרַיִם מִצָּפוֹן לַהֲרֵ־גֶעֶשׁ:	And they buried him in the territory of his inheritance at Timnath-Serah, which <i>is</i> at Mount Ephraim, to the north of Mount Gaash.	Judg 2:9. territory ← <i>border</i> .

Josh 24:31	וַיַּעֲבֹד יִשְׂרָאֵל אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזִּקְנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ וְאֲשֶׁר יָדְעוּ אֵת כָּל־מַעֲשֵׂה יְהוָה אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:	And Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua and who knew all the work of the LORD which he had done for Israel.	Judg 2:7. outlived ← <i>prolonged days after</i>.
Josh 24:32	וְאֶת־עַצְמוֹת יוֹסֵף אֲשֶׁר־הֵעִלוּ בְנֵי־יִשְׂרָאֵל מִמִּצְרַיִם קָבְרוּ בְשָׂכֶם בְּחִלְקַת הַשָּׂדֶה אֲשֶׁר קָנָה יַעֲקֹב מֵאֵת בְּנֵי־חָמוֹר אֲבִי־שָׂכֶם בְּמֵאָה קִשְׁיָטָה וַיְהִי לְבְנֵי־יוֹסֵף לְנַחֲלָה:	And they buried Joseph's bones, which the sons of Israel had brought up from Egypt, in Shechem, in the parcel of land which Jacob had bought from the sons of Hamor the father of Shechem for a hundred <i>kesitahs</i>, and they became an inheritance of the sons of Joseph.	land ← <i>field</i>. kesitahs: see Gen 33:19.
Josh 24:33	וְאַלְעָזָר בֶּן־אַהֲרֹן מָת וַיִּקְבְּרוּ אוֹתוֹ בְּגִבְעַת פִּינְחָס בֶּן־זֶלֶזָה אֲשֶׁר נָתַן־לּוֹ בְּהַר אֶפְרַיִם:	Then Eleazar the son of Aaron died, and they buried him at the hill of Phinehas his son which had been given to him at Mount Ephraim.	Eleazar: see Ex 6:23. Phinehas: see Ex 6:25.
Judg 1:1	וַיְהִי אַחֲרֵי מוֹת יְהוֹשֻׁעַ וַיִּשְׁאַלּוּ בְנֵי יִשְׂרָאֵל בַּיהוָה לֵאמֹר מִי יַעֲלֶה־לָּנוּ אֶל־הַכְּנַעֲנִי בְּתַחֲלָה לְהִלָּחֵם בּוֹ:	And it came to pass after the death of Joshua that the sons of Israel inquired of the LORD and said, "Who will go up for us against the Canaanite first, to fight against them?"	inquired of the LORD ← <i>asked at the LORD</i>. the Canaanite: i.e. <i>the Canaanites</i>. Collective usage.
Judg 1:2	וַיֹּאמֶר יְהוָה יְהוּדָה יַעֲלֶה הִנֵּה נָתַתִּי אֶת־הָאָרֶץ בְּיָדוֹ:	And the LORD said, "Judah will go up. Behold, I have delivered the land into his hand."	

Judg 1:3	וַיֹּאמֶר יְהוּדָה לְשִׁמְעוֹן אֶחָיו עֲלֵה אִתִּי בְּגֹרְלִי וְנִלְחַמָּהּ בַּכְּנַעֲנִי וְהִלְכָתִי גַם־אֲנִי אִתְּךָ בְּגֹרְלֶךָ וַיֵּלֶךְ אִתּוֹ שִׁמְעוֹן:	Then Judah said to Simeon his brother, “Go up with me into my lot, and we will fight against the Canaanite, and I in turn will go with you into your lot.” And Simeon went with him.	Judah ... Simeon: i.e. <i>the tribe of Judah ... the tribe of Simeon</i>. Collective usage. in turn ← <i>also</i>, but the sense can be wider.
Judg 1:4	וַיַּעַל יְהוּדָה וַיִּתֶּן יְהוָה אֶת־הַכְּנַעֲנִי וְהַפְּרִזִּי בְּיָדָם וַיַּכּוּם בְּבֶזֶק עֶשְׂרֵת אֲלָפִים אִישׁ:	So Judah went up, and the LORD delivered the Canaanite and the Perizzite into their hand, and they struck them down in Bezek – ten thousand men.	
Judg 1:5	וַיִּמְצְאוּ אֶת־אֲדֹנִי בֶזֶק בְּבֶזֶק וַיִּלְחֲמוּ בּוֹ וַיַּכּוּ אֶת־הַכְּנַעֲנִי וְאֶת־הַפְּרִזִּי:	And they found Adoni-Bezek in Bezek, and they fought against him, and they struck the Canaanites and the Perizzites down.	
Judg 1:6	וַיָּנֶס אֲדֹנִי בֶזֶק וַיִּרְדְּפוּ אֲחֵרָיו וַיֹּאחֲזוּ אֹתוֹ וַיִּקְצְצוּ אֶת־בָּהֶגְוֹת יָדָיו וְרַגְלָיו:	And Adoni-Bezek fled, but they pursued him and captured him, and they cut off his thumbs and big toes.	
Judg 1:7	וַיֹּאמֶר אֲדֹנִי־בֶזֶק שִׁבְעִים מַלְכִּים בָּהֶגְוֹת יָדֵיהֶם וְרַגְלֵיהֶם מִקְצָצִים הָיוּ מִלְּקָטִים תַּחַת שֻׁלְחָנִי כַּאֲשֶׁר עָשִׂיתִי כֵן שְׁלֹם־לִי אֱלֹהִים וַיָּבִיאוּהוּ יְרוּשָׁלַם וַיָּמָת שָׁם: פ	And Adoni-Bezek said, “Seventy kings have had their thumbs and their big toes cut off, and they have picked up <i>the pieces</i> under my table. As I did, so God has requited me.” And they brought him to Jerusalem, and he died there.	
Judg 1:8	וַיִּלְחֲמוּ בְנֵי־יְהוּדָה בִּירוּשָׁלַם וַיִּלְכְּדוּ אוֹתָהּ וַיַּכּוּהָ לְפִי־חֶרֶב וְאֶת־הָעִיר שָׁלְחוּ בָאֵשׁ:	Then the sons of Judah fought in Jerusalem and captured it, and they struck it with the edge of the sword, and they set the city on fire.	

Judg 1:9	וְאַחֲרַיִם יָרְדוּ בְנֵי יְהוּדָה לְהִלָּחֵם בַּכְּנַעֲנִי יוֹשֵׁב הַהָר וְהַנֶּגֶב וְהַשְּׂפֵלָה:	And afterwards the sons of Judah came down to fight the Canaanite, <i>who</i> inhabited the mountain range, and the south, and the lowland.	
Judg 1:10	וַיֵּלֶךְ יְהוּדָה אֶל־הַכְּנַעֲנִי הַיּוֹשֵׁב בְּחֶבְרֹון וַיִּשְׁחָדּוּן לִפְנֵים קִרְיַת אַרְבַּע וַיִּכּוּ אֶת־שֵׁשַׁי וְאֶת־אֲחִימָן וְאֶת־תַּלְמִי:	And Judah went against the Canaanite who was living in Hebron (now the name of Hebron was previously Kiriath-Arba) and they struck down Sheshai and Ahiman and Talmai.	Judah ... they ← <i>Judah ... he</i> , i.e. <i>the tribe of Judah</i> . Collective usage. Kiriath-Arba: see Gen 23:2.
Judg 1:11	וַיֵּלֶךְ מִשָּׁם אֶל־יוֹשְׁבֵי דִּבְרִי וַיִּשְׁחָדּוּן לִפְנֵים קִרְיַת־סֶפֶר:	Then he went from there to the inhabitants of Debir. Now the name of Debir was previously Kiriath-Sepher.	Josh 15:15. Kiriath-Sepher: see Josh 15:15.
Judg 1:12	וַיֹּאמֶר כָּלָב אֲשֶׁר־יָכָה אֶת־קִרְיַת־סֶפֶר וּלְכָדָה וְנָתַתִּי לוֹ אֶת־עַכְסָה בְּתִי לְאִשָּׁה:	And Caleb said, “Whoever attacks Kiriath-Sepher and captures it, to him I will give Achsah my daughter as a wife.”	Josh 15:16. Kiriath-Sepher: see Josh 15:15.
Judg 1:13	וַיִּלְכְּדָה עֲתַנְיָאֵל בֶּן־קִנָּז אֲחִי כָלָב הַקָּטָן מִמֶּנּוּ וַיִּתֵּן־לוֹ אֶת־עַכְסָה בְּתוֹ לְאִשָּׁה:	Then Othniel the son of Kenaz, Caleb's younger brother, captured it, and he gave him Achsah his daughter as a wife.	Josh 15:17, 1 Chr 4:13. younger brother ← <i>brother younger than he</i> .
Judg 1:14	וַיְהִי בְּבֹאָהּ וּתְסִיתָהּ לְשֹׂאֵל מֵאֶת־אָבִיהָ הַשָּׂדֶה וּתִצָּנַח מֵעַל הַחֲמֹר וַיֹּאמֶר־לָהּ כָּלָב מַה־לָּךְ:	And it came to pass, when she came to him, that she persuaded him to ask for a field from her father. So she dismounted from her donkey, and Caleb said to her, “What <i>is</i> the matter?”	Josh 15:18. she persuaded him to ask: in view of the next verse, this may seem to be the wrong way round, and LXX reads <i>he persuaded her</i> , but read it as <i>she persuaded him (that she should) ask</i> . What is the matter? ← <i>What to you</i> .

Judg 1:15	וַתֹּאמֶר לוֹ הַבֶּה-לִּי בְרָכָה כִּי אֶרֶץ הַנֶּגֶב נָתַתָּנִי וְנָתַתָּה לִי גִלְתִּי מִים וַיִּתֵּן-לָהּ כָּלֵב אֶת גִּלְתִּי עֲלִית וְאֶת גִּלְתִּי תַּחְתִּית: פ	And she said to him, "Give me a blessing, for you have given me the land of the south, so give me springs of water." Then Caleb gave her the upper springs and the lower springs.	Josh 15:19.
Judg 1:16	וּבְנֵי קֵינִי חִתָּן מֹשֶׁה עָלוּ מֵעִיר הַתְּמָרִים אֶת-בְּנֵי יְהוּדָה מִדְּבַר יְהוּדָה אֲשֶׁר בְּנֶגֶב עָרַד וַיֵּלֶךְ וַיֵּשֶׁב אֶת-הָעָם:	And the sons of the Kenite, Moses' father-in-law, went up from the <u>City of Palm Trees</u> with the sons of Judah <i>to</i> the Judaeen Desert which <i>is</i> in the south of Arad, and they departed and dwelt with the people.	City of Palm Trees: i.e. <i>Jericho</i>. See Deut 34:3, 2 Chr 28:15.
Judg 1:17	וַיֵּלֶךְ יְהוּדָה אֶת-שִׁמְעוֹן אָחִיו וַיִּכּוּ אֶת-הַכְּנַעֲנִי יוֹשֵׁב צָפַת וַיַּחְרִימוּ אוֹתָהּ וַיִּקְרָא אֶת-שֵׁם-הָעִיר חֶרְמָה:	Then Judah went with Simeon his brother, and they struck the Canaanite who dwelt <i>in</i> Zephath, which they obliterated, and they called the city Hormah.	
Judg 1:18	וַיִּלְכְּדוּ יְהוּדָה אֶת-עֲזָה וְאֶת-גְּבוּלָהּ וְאֶת-אַשְׁקְלוֹן וְאֶת-גְּבוּלָהּ וְאֶת-עֶקְרוֹן וְאֶת-גְּבוּלָהּ:	And Judah captured Gaza and its <u>territory</u>, and <u>Ashkelon</u> and its <u>territory</u> and Ekron and its <u>territory</u>.	territory (3x) ← <i>border</i>. Ashkelon: AV= <i>Askelon</i>.
Judg 1:19	וַיְהִי יְהוָה אֶת-יְהוּדָה וַיִּרֶשׂ אֶת-הָהָר כִּי לֹא לְהוֹרִישׁ אֶת-יֹשְׁבָיו הָעָמֶק כִּי-יָרָכָב בָּרוֹז לָהֶם:	And the LORD was with Judah, and he gained possession of the mountain, but <i>he could</i> not dispossess the inhabitants of the valley, because they <i>had</i> iron chariots.	

Judg 1:20	וַיִּתְּנוּ לְכָלֵב אֶת־חֶבְרוֹן כַּאֲשֶׁר דִּבֶּר מֹשֶׁה וַיִּזְרֹשׁ מִשָּׁם אֶת־שְׁלֹשָׁה בְנֵי הָעֲנָק:	And they gave Caleb Hebron, as Moses had said, and they dispossessed the three sons of Anak <u>of that</u> <u>place</u> .	Josh 15:13, Josh 15:14. of that place ← <i>of there</i> .
Judg 1:21	וְאֶת־הַיְבוּסִי יֹשֵׁב יְרוּשָׁלַם לֹא הִזְרִישׁוּ בְנֵי בְנִימִן וַיֵּשֶׁב הַיְבוּסִי אֶת־בְּנֵי בְנִימִן בִּירוּשָׁלַם עַד הַיּוֹם הַזֶּה: ס	But the sons of Benjamin did not dispossess the Jebusite – the inhabitant of Jerusalem – and the Jebusite has been dwelling with the sons of Benjamin in Jerusalem up to this day.	Josh 15:63.
Judg 1:22	וַיַּעֲלוּ בֵּית־יוֹסֵף גַּם־הֵם בֵּית־אֵל וַיְהִי־הוּא עִמָּם:	And the house of Joseph also went up <i>against</i> Beth- El, and the LORD <i>was</i> with them.	
Judg 1:23	וַיִּתִּירוּ בֵּית־יוֹסֵף בְּבֵית־אֵל וְשֵׁם־הָעִיר לִפְנִים לֹז:	And the house of Joseph spied out Beth-El. Now the name of the city <i>was</i> previously Luz.	
Judg 1:24	וַיֵּרְאוּ הַשֹּׁמְרִים אִישׁ יוֹצֵא מִן־הָעִיר וַיֹּאמְרוּ לֹא הָרָאנוּ נָא אֶת־מִבּוֹא הָעִיר וְעָשִׂינוּ עִמָּךְ חֶסֶד:	And the observers saw a man coming out of the city, and they said to him, “Please show us the entrance to the city, and we will deal with you graciously.”	
Judg 1:25	וַיֵּרְאֵם אֶת־מִבּוֹא הָעִיר וַיַּכּוּ אֶת־הָעִיר לְפִי־חֶרֶב וְאֶת־הָאִישׁ וְאֶת־כָּל־מִשְׁפַּחְתּוֹ שָׁלְחוּ:	And he showed them the entrance to the city, <u>whereupon</u> they struck the city with the edge of the sword, but they let the man and all his family go.	whereupon: wider use of the <i>vav</i> .
Judg 1:26	וַיֵּלֶךְ הָאִישׁ אֶרֶץ הַחִתִּים וַיְבַן עִיר וַיִּקְרָא שְׁמָהּ לֹז הוּא שְׁמָהּ עַד הַיּוֹם הַזֶּה: פ	Then the man went <i>to</i> the land of the Hittites, and he built a city, and he called it Luz – that <i>is</i> its name up to this day.	

Judg 1:27	וְלֹא־הוֹרִישׁ מְנַשֶּׁה אֶת־בֵּית־שָׁאֵן וְאֶת־בְּנוֹתֶיהָ וְאֶת־תַּעֲנָן וְאֶת־בְּנֵיתֶיהָ וְאֶת־יֹשְׁבֵי יִשְׁבֵּי דֹר** וְאֶת־בְּנוֹתֶיהָ וְאֶת־יֹשְׁבֵי יְבֻלָּעַם וְאֶת־בְּנֵיתֶיהָ וְאֶת־יֹשְׁבֵי מְגִדּוֹ וְאֶת־בְּנוֹתֶיהָ וַיֹּאמֶר הַכְּנַעֲנִי לְשֹׁכֵת בְּאֶרֶץ הַזֹּאת:	And Manasseh did not dispossess Beth-Shean and its <u>satellites</u>, or Taanach and its <u>satellites</u>, or the inhabitants of Dor and its <u>satellites</u>, or the inhabitants of Ibleam and its <u>satellites</u>, or the inhabitants of Megiddo and its <u>satellites</u>. And the Canaanites resolved to dwell in this land.	inhabitants: the <i>ketiv</i> reads <i>inhabitant</i> (collective usage). Josh 17:11, Josh 17:12, 1 Chr 7:29. satellites (5x) ← <i>daughters</i>. Taanach: see Josh 17:11. resolved: see Josh 17:12.
Judg 1:28	וַיְהִי כִּי־חָזַק יִשְׂרָאֵל וַיִּשֶׂם אֶת־הַכְּנַעֲנִי לַמָּס וְהוֹרִישׁ לֹא הוֹרִישׁוּ: ס	And it came about that, when Israel became strong, they put the Canaanite under tribute, but they <u>did not dispossess them at all</u>.	Josh 17:13. did not dispossess <i>them</i> at all: or <i>did not completely dispossess them</i>, as AV's sense. So AV differs. Infinitive absolute.
Judg 1:29	וְאַפְרַיִם לֹא הוֹרִישׁ אֶת־הַכְּנַעֲנִי הַיּוֹשֵׁב בְּגֶזֶר וַיֵּשֶׁב הַכְּנַעֲנִי בְּקֶרְבוֹ בְּגֶזֶר: פ	And Ephraim did not dispossess the Canaanite who was living in Gezer, and the Canaanite dwelt in their midst in Gezer.	Josh 16:10.
Judg 1:30	זְבוּלֹן לֹא הוֹרִישׁ אֶת־יֹשְׁבֵי קִטְרוֹן וְאֶת־יֹשְׁבֵי נְהַלָּל וַיֵּשֶׁב הַכְּנַעֲנִי בְּקֶרְבוֹ וַיְהִי לָמָּס: ס	Zebulun did not dispossess the inhabitants of Kitron or the inhabitants of Nahalal, and the Canaanite dwelt in their midst, and they <u>came</u> under tribute.	Nahalal ← <i>Nahalol</i>, as AV here, a pausal form, but <i>Nahalal</i> in Josh 19:15, Josh 21:35. The same consonantal spelling throughout. So AV differs. came ← <i>became</i>.

Judg 1:31	אֲשֶׁר לֹא הוֹרִישׁ אֶת־יֹשְׁבֵי עֲכֹ וְאֶת־יֹשְׁבֵי צִידֹן וְאֶת־אֲחֻלָּב וְאֶת־אֲכֻזִּיב וְאֶת־חֻלְבָּה וְאֶת־אֲפִיק וְאֶת־רְחֹב:	Asher did not dispossess the inhabitants of <u>Akko</u> or the inhabitants of <u>Sidon</u> , or of Ahlab or of Achzib or of Helbah, or of Aphik or of Rehob.	Akko: AV= <i>Accho</i> , now also known as <i>Acre</i> or <i>Acco</i> . Sidon: see Gen 10:15. Here, AV= <i>Zidon</i> .
Judg 1:32	וַיֵּשְׁבּוּ הָאֲשֵׁרִי בְקֶרֶב הַכְּנַעֲנִי יֹשְׁבֵי הָאָרֶץ כִּי לֹא הוֹרִישׁוּ: ס	And the Asherites dwelt among the Canaanites – inhabitants of the land – because they did not dispossess them.	
Judg 1:33	נַפְתָּלִי לֹא־הוֹרִישׁ אֶת־יֹשְׁבֵי בֵית־שֵׁמֶשׁ וְאֶת־יֹשְׁבֵי בֵית־עֲנָת וַיֵּשְׁבוּ בְקֶרֶב הַכְּנַעֲנִי יֹשְׁבֵי הָאָרֶץ וַיֵּשְׁבוּ בֵּית־שֵׁמֶשׁ וּבֵית עֲנָת הָיוּ לָהֶם לְמָס: ס	Naphtali did not dispossess the inhabitants of Beth-Shemesh or the inhabitants of Beth-Anath, and they dwelt among the Canaanites – inhabitants of the land – but the inhabitants of Beth-Shemesh and Beth-Anath <u>came</u> under tribute to them.	came ← <i>became</i> .
Judg 1:34	וַיִּלְחֲצוּ הָאֲמֹרִי אֶת־בְּנֵי־דָן הַהֵרָה כִּי־לֹא נָתְנוּ לָרֶדֶת לְעַמָּק:	And the <u>Amorites</u> squeezed the sons of Dan into the mountain <i>range</i> , for they did not let them come down into the valley.	Amorites: see Gen 10:16.
Judg 1:35	וַיֹּאֲלֵ הָאֲמֹרִי לְשֶׁבֶת בְּהַר־חֶרֶס בְּאֵילֹן וּבְשֵׁעֲלָבִים וּתְכַבֵּד יָד בֵּית־יוֹסֵף וַיְהִיו לְמָס:	And the <u>Amorites</u> resolved to dwell on Mount Heres, in Aijalon and in Shaalbim, but the <u>power</u> of the house of Joseph was greater, and they <u>came</u> under tribute.	Amorites: see Gen 10:16. power ← <i>hand</i> . came ← <i>became</i> .
Judg 1:36	וּגְבוּל הָאֲמֹרִי מִמַּעַלָּה עֲקֶרֶבִים מֵהַסֵּלַע וּמִמַּעַלָּה: פ	And the border of the <u>Amorites</u> was from the ascent of Akrabbim, from the rock and above.	Amorites: see Gen 10:16.

Judg 2:1	וַיַּעַל מֵלֶאדֹי־יְהוָה מִן־הַגִּלְגָּל אֶל־הַבְּכִים פ וַיֹּאמֶר אֲעֹלָה אִתְּכֶם מִמִּצְרַיִם וְאָבִיא אִתְּכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְתִּיכֶם וְאָמַר לֹא־אֶפְר בְּרִיתִי אִתְּכֶם לְעוֹלָם:	Then the angel of the LORD went up from Gilgal to Bochim and said, “I am bringing you up from Egypt, and I have brought you to the land <i>about</i> which I swore to your fathers, for I said, ‘I shall <u>never</u> break my covenant with you.	the angel of the LORD: AV differs (<i>an angel of the LORD</i>) but the phrase is made grammatically definite by the proper noun for the LORD. Gilgal ← <i>the Gilgal</i>. and said: repeating the ׀ never ← <i>not ... to the age</i>.
Judg 2:2	וְאַתֶּם לֹא־תַכְרֹתוּ בְּרִית לְיוֹשְׁבֵי הָאָרֶץ הַזֹּאת מִזְבְּחוֹתֵיהֶם תִּתְּצוּן וְלֹא־שִׁמַּעְתֶּם בְּקוֹלִי מִה־זֹּאת עָשִׂיתֶם:	And you shall not make a covenant with the inhabitants of this land. You will demolish their altars.’ But you have not obeyed me. What <i>is</i> this you have done?	ל words of Gen 46:4, Ex 3:17 etc. for effect. AV differs, with the direct speech in the past tense (<i>I made you go up etc.</i>), losing the effect. obeyed me ← <i>heard my voice</i>.
Judg 2:3	וְגַם אָמַרְתִּי לֹא־אֶגְרֹשׁ אוֹתָם מִפְּנֵיכֶם וְהָיוּ לָכֶם לְצִדִּים וְאֱלֹהֵיהֶם יִהְיוּ לָכֶם לְמוֹקֵשׁ:	So I also said, ‘I shall not drive them out before you, and they will be <u>snares</u> to you, and their gods will be a trap to you.’ ”	snares: see [BDB] (root צדד, p.841). <i>Snares</i> is supported by a cognate Assyrian root, but [BDB] probably reads the context as Num 33:55, as does AV (<i>as thorns</i>) in your sides. ׀
Judg 2:4	וַיְהִי כַּדְּבַר מֵלֶאדֹי יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיִּשְׁאוּ הָעָם אֶת־קוֹלָם וַיִּבְכּוּ:	And it came about, as the angel of the LORD spoke these words to all the sons of Israel, that the people lifted up their voice and wept.	ל So AV differs. [YLT]’s and [AnLx]’s <i>adversaries</i> read as if a <i>resh</i> for a <i>daleth</i>.
Judg 2:5	וַיִּקְרְאוּ שֵׁם־הַמָּקוֹם הַהוּא בְּכִים וַיַּזְבְּחוּ־שָׁם לַיהוָה: פ	And they called that place Bochim, and they made a sacrifice there to the LORD.	
Judg 2:6	וַיִּשְׁלַח יְהוֹשֻׁעַ אֶת־הָעָם וַיֵּלְכוּ בְנֵי־יִשְׂרָאֵל אִישׁ לְנַחֲלָתוֹ לְרִשְׁתָּ אֶת־הָאָרֶץ:	Then Joshua dismissed the people, and the sons of Israel each went to their inheritance to take possession of the land.	Josh 24:28.

Judg 2:7	וַיַּעֲבֹדוּ הָעָם אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזִּקְנִים אֲשֶׁר הָאֲרִיכוֹ יָמִים אַחֲרֵי יְהוֹשֻׁעַ אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה הַגָּדוֹל אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:	And the people served the LORD all the days of Joshua, and all the days of the elders who <u>outlived</u> Joshua, who had seen all the great work of the LORD which he had done for Israel.	Josh 24:31. outlived ← <i>prolonged days</i> <i>after</i> .
Judg 2:8	וַיָּמָת יְהוֹשֻׁעַ בֶּן־נוּן עֶבֶד יְהוָה בֶּן־מֵאָה וְעֶשֶׂר שָׁנִים:	Then Joshua the son of Nun, the servant of the LORD, died, aged one hundred and ten years.	Josh 24:29.
Judg 2:9	וַיִּקְבְּרוּ אוֹתוֹ בְּגִבּוֹל נַחֲלָתוֹ בְּתִמְנַת־חֶרֶס בְּהַר אֶפְרַיִם מִצָּפוֹן לְהַר־גַּעַשׁ:	And they buried him in the <u>territory</u> of his inheritance, in Timnath-Heres at Mount Ephraim to the north of Mount Gaash.	Josh 24:30. territory ← <i>border</i> .
Judg 2:10	וְגַם כָּל־הַדּוֹר הַהוּא נֶאֱסָפוּ אֶל־אֲבוֹתָיו וַיָּקֶם דּוֹר אַחֵר אַחֲרֵיהֶם אֲשֶׁר לֹא־יָדְעוּ אֶת־יְהוָה וְגַם אֶת־הַמַּעֲשֵׂה אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל: ס	And also all that generation were gathered to <u>their fathers</u> , and another generation arose after them, who had not known the LORD, nor the work that he had done for Israel either.	their fathers ← <i>its fathers</i> , referring to <i>generation</i> .
Judg 2:11	וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הָרַע בְּעֵינֵי יְהוָה וַיַּעֲבֹדוּ אֶת־הַבְּעָלִים:	And the sons of Israel did wrong in the sight of the LORD, and they served the Baalim.	

Judg 2:12	וַיַּעַזְבוּ אֶת־יְהוָה אֱלֹהֵי אֲבוֹתָם הַמוֹצִיא אוֹתָם מֵאֶרֶץ מִצְרַיִם וַיִּלְכוּ אֲחֵרֵי אֱלֹהִים אֲחֵרִים מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סָבִיבוֹתֵיהֶם וַיִּשְׁתַּחֲווּ לָהֶם וַיִּכְעֲסוּ אֶת־יְהוָה:	And they forsook the LORD God of their fathers who brought them out of the land of Egypt, and they followed other gods, from the gods of the <i>various</i> peoples which <i>were</i> around them, and they bowed down to them, and they provoked the LORD to anger.	
Judg 2:13	וַיַּעַזְבוּ אֶת־יְהוָה וַיַּעֲבְדוּ לְבַעַל וְלַעֲשֹׁתָרוֹת:	And they forsook the LORD, and they served Baal and <i>images of Astarte</i> .	<i>images of Astarte</i> ← <i>Ashtaroth</i> , i.e. <i>Venuses</i> .
Judg 2:14	וַיַּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּתֵּן בְּיַד־שׂוֹסִים וַיִּשְׁסוּ אוֹתָם וַיִּמְכְּרֵם בְּיַד אוֹיְבֵיהֶם מִסָּבִיב וְלֹא־יָכְלוּ עוֹד לַעֲמֹד לִפְנֵי אוֹיְבֵיהֶם:	And the LORD's anger was kindled against Israel, and he delivered them into the hand of plunderers, and they plundered them, and he sold them into the hand of their enemies round about, and they could no longer stand against their enemies.	
Judg 2:15	בְּכָל אֲשֶׁר יֵצְאוּ יַד־יְהוָה הִתְהַבֵּם לְרָעָה כַּאֲשֶׁר דִּבֶּר יְהוָה וְכַאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם וַיַּצַּר לָהֶם מְאֹד:	Everywhere they <i>went</i> , the hand of the LORD was against them, to <i>their</i> detriment, as the LORD had said, and as the LORD had sworn to them, and they were greatly straitened.	went ← <i>went out into</i> .
Judg 2:16	וַיָּקָם יְהוָה שֹׁפְטִים וַיִּשְׁעִיעוּם מִיַּד שׂוֹסֵיהֶם:	But the LORD raised up judges, who saved them from those who were plundering them.	
Judg 2:17	וְגַם אֶל־שֹׁפְטֵיהֶם לֹא שָׁמְעוּ כִּי זָנוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לָהֶם סָרוּ מִהָרָ מִן־הַדֶּרֶךְ אֲשֶׁר הָלְכוּ אֲבוֹתָם לִשְׁמֹעַ מִצְוֹת־יְהוָה לֹא־עָשׂוּ כֵן:	But they did not <i>obey</i> their judges either, for they played the harlot with other gods, and they bowed down to them, <i>and</i> they quickly departed from the way their fathers had gone, <i>in that those obeyed</i> the LORD's commandments, <i>but these</i> did not do so.	obey ← <i>hear</i> . — in that those obeyed ← <i>to</i> <i>hear</i> . — these ← <i>they</i> .

Judg 2:18	וְכִי־הָקִים יְהוָה לָהֶם שֹׁפְטִים וְהָיָה יְהוָה עִם־הַשֹּׁפֵט וְהוֹשִׁיעֵם מִיַּד אֹיְבֵיהֶם כָּל יְמֵי הַשּׁוֹפֵט כִּי־יִנָּחֵם יְהוָה מִנֶּאֱקָתָם מִפְּנֵי לַחֲצִיָּהֶם וּדְחָקֵיהֶם:	And when the LORD raised up judges to them, the LORD was with the judge, and he saved them from the hands of their enemies all the days of the judge, because the LORD had pity, because of their lamentation on account of those who oppressed them and those who tyrannized them.	
Judg 2:19	וְהָיָה בְּמוֹת הַשּׁוֹפֵט יָשְׁבוּ וְהִשְׁחִיתוּ מֵאֲבוֹתָם לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעַבְדָּם וּלְהִשְׁתַּחֲוֹת לָהֶם לֹא הִפִּילוּ מִמַּעַלְלֵיהֶם וּמִדֶּרֶכָם הַקָּשָׁה:	And it would come to pass at the death of the judge, <i>that</i> they would revert and corruptly deviate <u>from the way of their fathers</u>, in following other gods, in serving them and in bowing down to them. They did not desist from their deeds or their stubborn way,	from <i>the way of</i> their fathers: AV differs (<i>more than their fathers</i>), also possible, but in Judg 2:17 and Judg 2:22, the fathers are shown in a good light. in following ... in serving ... in bowing down: gerundial use of the infinitive. stubborn ← <i>hard, unyielding</i>, ↗
Judg 2:20	וַיַּחֲרֹאֲף יְהוָה בְּיִשְׂרָאֵל וַיֹּאמֶר יְעֹנָן אֲשֶׁר עָבְרוּ הַגִּוִּי הַזֶּה אֶת־בְּרִיתִי אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתָם וְלֹא שָׁמְעוּ לְקוֹלִי:	so the LORD's anger was kindled against Israel, and he said, "Since this people has transgressed my covenant which I commanded their fathers, and they have not obeyed me,	↳ <i>grievous</i>. With <i>neck</i> the words mean <i>stiff-necked</i>, i.e. <i>stubborn</i>. obeyed me ← <i>heard my voice</i>.
Judg 2:21	גַּם־אֲנִי לֹא אוֹסִיף לְהוֹרִישׁ אִישׁ מִפְּנֵיהֶם מִן־הַגִּוִּים אֲשֶׁר־עָזַב יְהוֹשֻׁעַ וַיָּמָת:	I <u>in turn</u> will not continue to dispossess anyone before them, from the nations which Joshua left <u>when</u> he died,	in turn ← <i>also</i>, but with wider scope. when: wider use of the <i>vav</i>.
Judg 2:22	לְמַעַן נִסּוֹת בָּם אֶת־יִשְׂרָאֵל הַשֹּׁמְרִים הֵם אֶת־דֶּרֶךְ יְהוָה לָלֶכֶת בָּם כַּאֲשֶׁר שָׁמְרוּ אֲבוֹתָם אִם־לֹא:	in order to test Israel through them, <i>as to</i> whether they are keeping the way of the LORD, <u>by walking</u> in these ways as their fathers kept <i>them</i>, or not."	by walking: gerundial use of the infinitive.

Judg 2:23	וַיַּנַּח יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה לְבִלְתִּי הוֹרִישָׁם מִיָּד וְלֹא נָתַן בְּיַד־יְהוֹשֻׁעַ: פ	For the LORD had left those nations alone, not quickly dispossessing them. And he had not delivered them into Joshua's hand.	For: causal use of the <i>vav</i> .
Judg 3:1	וְאֵלֶּה הַגּוֹיִם אֲשֶׁר הֵנִיחַ יְהוָה לְנִסּוֹת בָּם אֶת־יִשְׂרָאֵל אֶת כָּל־אֲשֶׁר לֹא־יָדְעוּ אֶת כָּל־מִלְחָמוֹת כְּנָעַן:	And these <i>are</i> the nations which the LORD left alone, in order to test Israel through them – all those who did not know all the wars of Canaan –	
Judg 3:2	רַק לְמַעַן דַּעַת דְּרוֹת בְּנֵי־יִשְׂרָאֵל לְלַמֵּד מִלְחָמָה רַק אֲשֶׁר־לִפְנֵים לֹא יָדְעוּ:	but in order for the generations of the sons of Israel to know – to teach them war – just <i>those</i> who had not known <i>them</i> previously, <i>they are</i> :	them: i.e. <i>the adversaries</i> <i>in past wars</i> .
Judg 3:3	חֲמִשָּׁת סֶרֶנִּי פְּלִשְׁתִּים וְכָל־הַכְּנַעֲנִי וְהַצִּידוֹנִי וְהַחִוִּי יֹשֵׁב הַר הַלְבָּנוֹן מִהַר בָּעַל חֶרְמוֹן עַד לְבֹא חֲמַת:	five barons of the Philistines, and all the Canaanites and the <u>Sidonians</u> and the Hivites who lived <i>at</i> the mountain <i>range</i> of Lebanon, from Mount Baal-Hermon to the approach to Hamath.	Sidonians: see Gen 10:15. AV= <i>Sidonians</i> , but often <i>Zidonians</i> in this book.
Judg 3:4	וַיִּהְיוּ לְנִסּוֹת בָּם אֶת־יִשְׂרָאֵל לָדַעַת הִישְׁמָעוּ אֶת־מִצְוֹת יְהוָה אֲשֶׁר־צִוָּה אֶת־אַבְרָם בְּיַד־מֹשֶׁה:	Now they were to test Israel, by <i>means of</i> them, so as to know whether they would <u>obey</u> the LORD's commandments which he commanded their fathers through the <u>intermediacy</u> of Moses.	obey ← <i>hear</i> . intermediacy ← <i>hand</i> .
Judg 3:5	וּבְנֵי יִשְׂרָאֵל יָשְׁבוּ בְּקֶרֶב הַכְּנַעֲנִי הַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי:	And the sons of Israel dwelt in the midst of the Canaanites, the Hittites and the <u>Amorites</u> and the Perizzites and the Hivites and the Jebusites.	Amorites: see Gen 10:16.

Judg 3:6	וַיִּקְחוּ אֶת־בָּנוֹתֵיהֶם לָהֶם לְנָשִׁים וְאֶת־בָּנוֹתֵיהֶם נָתְנוּ לְבָנֵיהֶם וַיַּעֲבְדוּ אֶת־אֱלֹהֵיהֶם: פ	And they took their daughters for themselves as wives, and they gave their daughters to their sons, and they served their gods.	
Judg 3:7	וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הָרַע בְּעֵינֵי יְהוָה וַיִּשְׁכְּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיַּעֲבְדוּ אֶת־הַבַּעֲלִים וְאֶת־הָאֲשֵׁרוֹת:	And the sons of Israel did wrong in the eyes of the LORD, and they forgot the LORD their God, and they served the Baalim and the phallic parks.	
Judg 3:8	וַיַּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּמְכְּרֵם בְּיַד כּוּשָׁן־רִישַׁתַּיִם מֶלֶךְ אֲרָם וַיַּעֲבְדוּ בְנֵי־יִשְׂרָאֵל אֶת־כּוּשָׁן רִישַׁתַּיִם שְׁמֹנֶה שָׁנִים:	And the LORD's anger was kindled against Israel, and he sold them into the hand of Chushan-Rishathaim king of Aramaea of Mesopotamia, and the sons of Israel served Chushan-Rishathaim for <u>eight years</u> .	eight years: part of the missing 93 years where Israel is <i>lo-ammi</i> (<i>not my people</i>), explaining the apparent discrepancy between 1 Ki 6:1 (480 years) and Acts 13:17-21 + 2 Sam 5:4 (573 years) for the same period. The missing 93 years are accounted ↴
Judg 3:9	וַיִּזְעֻקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה וַיִּקֶּם יְהוָה מוֹשִׁיעַ לְבָנֵי יִשְׂרָאֵל וַיּוֹשִׁיעֵם אֶת עֲתַנְיָאֵל בֶּן־קִנְזִי אֲחֵי כָלֵב הַקָּטָן מִמֶּנּוּ:	And the sons of Israel cried out to the LORD, and the LORD raised up a saviour to the sons of Israel, who delivered them: Othniel the son of Kenaz, Caleb's younger brother.	לָ for in Judg 3:8, Judg 3:14, Judg 4:3, Judg 6:1 and Judg 13:1 (8+18+20+7+40=93).

Judg 3:10	וַתָּהִי עָלָיו רוּחַ־יְהוָה וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל וַיֵּצֵא לַמִּלְחָמָה וַיִּתֵּן יְהוָה בְּיָדוֹ אֶת־כּוֹשֵׁן רִשְׁעָתַיִם מֶלֶךְ אֲרָם וַתֵּעַז יָדוֹ עַל כּוֹשֵׁן רִשְׁעָתַיִם:	And the spirit of the LORD came on him, and he judged Israel, and he went out to battle, and the LORD delivered Chushan- Rishathaim king of Aramaea into his hand, and his hand prevailed against Chushan-Rishathaim.	came ← <i>became</i>.
Judg 3:11	וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה וַיָּמָת עֹתְנִיָּאל בֶּן־קִנָּז:	Then the land was quiet for forty years, then Othniel the son of Kenaz died.	
Judg 3:12	וַיִּסְפּוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה וַיַּחֲזֶק יְהוָה אֶת־עֲגִלּוֹן מֶלֶךְ־מוֹאָב עַל־יִשְׂרָאֵל עַל כִּי־עָשׂוּ אֶת־הָרַע בְּעֵינֵי יְהוָה:	The sons of Israel then did wrong in the sight of the LORD again, and the LORD strengthened Eglon king of Moab against Israel, because they had done wrong in the sight of the LORD.	
Judg 3:13	וַיֹּאסֹף אֵלָיו אֶת־בְּנֵי עַמּוֹן וְעַמְלֶק וַיִּלְךְ וַיִּךְ אֶת־יִשְׂרָאֵל וַיִּירָשׁוּ אֶת־עִיר הַתְּמָרִים:	And he recruited the sons of Ammon and Amalek, and they set off and struck Israel, and they took possession of the City of Palm Trees.	recruited ← <i>gathered to himself</i>. City of Palm Trees: i.e. <i>Jericho</i>. See Deut 34:3, 2 Chr 28:15.
Judg 3:14	וַיַּעֲבֹדוּ בְנֵי־יִשְׂרָאֵל אֶת־עֲגִלּוֹן מֶלֶךְ־מוֹאָב שְׁמוֹנֶה עָשָׂר שָׁנָה: ס	Then the sons of Israel served Eglon king of Moab for eighteen years.	eighteen years: part of the 93 years where Israel is <i>lo- ammi</i>. See Judg 3:8.

Judg 3:15	וַיִּזְעֻקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה וַיִּקַּם יְהוָה לָהֶם מוֹשִׁיעַ אֶת־אֶהוּד בֶּן־גֵּרָא בֶן־הַיְמִינִי אִישׁ אֲטָר יַד־יְמִינוֹ וַיִּשְׁלְחוּ בְנֵי־יִשְׂרָאֵל בִּידוֹ מִנְחָה לְעֶגְלוֹן מֶלֶךְ מוֹאָב:	And the sons of Israel cried out to the LORD, and the LORD raised up a saviour to them, Ehud the son of Gera, the Benjaminite, a <u>left-handed</u> <u>man</u>, and the sons of Israel sent a gift through his agency to Eglon king of Moab.	Benjaminite: AV differs somewhat (<i>Benjamite</i>), throughout the Bible. a left-handed man ← <i>a man bound of his right hand. Left-handed given by</i> [AnLx], [BDB], [ST]. agency ← <i>hand</i>.
Judg 3:16	וַיַּעַשׂ לֹו אֶהוּד חֶרֶב וְלָהּ שְׁנֵי פִיּוֹת גָּמַד אַרְבָּה וַיַּחְגֵּר אוֹתָהּ מִתַּחַת לְמַדְיוֹ עַל יֶרֶךְ יְמִינוֹ:	And Ehud made himself a sword with two edges, a <u>short-cubit</u> in length, and he girded it under his garments at his right thigh.	short-cubit: as [BDB]. A cubit is about 18 inches or 45 cm; a short cubit may be half that.
Judg 3:17	וַיִּקְרַב אֶת־הַמִּנְחָה לְעֶגְלוֹן מֶלֶךְ מוֹאָב וְעֶגְלוֹן אִישׁ בָּרִיא מְאֹד:	And he offered the gift to Eglon king of Moab. Now Eglon <i>was</i> a very fat man.	
Judg 3:18	וַיְהִי כַּאֲשֶׁר כָּלָה לְהַקְרִיב אֶת־הַמִּנְחָה וַיִּשְׁלַח אֶת־הָעָם נְשָׂאֵי הַמִּנְחָה:	And it came to pass, when he had finished offering the gift, that he sent the people who bore the gift out.	
Judg 3:19	וְהוּא שָׁב מִן־הַפְּסִילִים אֲשֶׁר אֶת־הַגִּלְגָּל וַיֹּאמֶר דְּבַר־סֵתֶר לִי אֱלֹיךָ הַמֶּלֶךְ וַיֹּאמֶר הֵם וַיֵּצְאוּ מֵעָלָיו כָּל־הָעַמָּדִים עָלָיו:	And he returned from the quarry which <i>was</i> in Gilgal, and he said, “I have a secret message for you, O king.” And he said, “Shush.” And all <i>the</i> people standing around him went out away from him.	quarry: or <i>carved images</i>. Perhaps a <i>carved image</i> <i>park</i>. Gilgal ← <i>the Gilgal</i>.

Judg 3:20	וַיָּהֹוד בָּא אֵלָיו וְהוּא יֹשֵׁב בְּעֻלִּית הַמִּקְרָה אֲשֶׁר-לוֹ לְבָדּוֹ וַיֹּאמֶר אֵהוּד דְּבַר-אֱלֹהִים לִי אֵלֶיךָ וַיָּקָם מֵעַל הַכִּסֵּא:	Then Ehud went to him. Now he was sitting in an upper cool room which was for himself only, and Ehud said, "I have a message from God to you." And he got up from his seat.	upper cool room ← <i>upper room of coolness</i>. message ← <i>word</i>.
Judg 3:21	וַיִּשְׁלַח אֵהוּד אֶת-יָד שְׁמָאלוֹ וַיִּקַּח אֶת-הַחֶרֶב מֵעַל יָרֵךְ יְמִינוֹ וַיִּתְקַעָהּ בְּבִטְנוֹ:	Then Ehud shot out his left hand and took <i>his</i> sword from his right thigh and thrust it into his belly.	
Judg 3:22	וַיָּבֹא גַם-הַנֶּצֶב אַחֲרֵי הַלֵּהב וַיִּסְגֹּר הַחִלְבִּי בְּעַד הַלֵּהב כִּי לֹא שָׁלַף הַחֶרֶב מִבִּטְנוֹ וַיֵּצֵא הַפְּרִשְׁדָּנָה:	And even the handle went in after the blade, and the fat closed in around the blade, because he did not draw the sword out of his belly, and it came out at <i>his rectum</i>.	at <i>his</i> rectum: AV differs, or it is euphemistic (<i>dirt</i>).
Judg 3:23	וַיֵּצֵא אֵהוּד הַמַּסְדְּרוֹנָה וַיִּסְגֹּר דִּלְתוֹת הָעֻלִּיָּה בְּעֶדּוֹ וַנִּעְלָ:	Then Ehud went out through the porch, and he closed the doors to the upper room behind him and locked <i>them</i>.	
Judg 3:24	וְהוּא יָצָא וַעֲבָדָיו פָּאוּ וַיִּרְאוּ וְהִנֵּה דִלְתוֹת הָעֻלִּיָּה נִעְלוֹת וַיֹּאמְרוּ אִךְ מִסִּיד הוּא אֶת-רַגְלָיו בַּחֲדָר הַמִּקְרָה:	And when he had gone out, his servants came and looked, and <i>they found</i> the doors of the upper room locked, and they said, "Surely he is covering his feet in the upper cool room."	they found ← <i>behold</i>. upper cool room: AV differs slightly, <i>summer chamber</i>, losing the root meaning <i>cool</i>.

Judg 3:25	וַיַּחֲלוּ עַד-בֹּשׁ וְהָנָה אֵינָנו פֶּתַח דְּלֶתוֹת הָעֲלִיָּה וַיִּקְחוּ אֶת-הַמִּפְתָּח וַיִּפְתְּחוּ וְהָנָה אֲדֹנֵיהֶם נָפְלָו אֶרְצָה מָת:	And they waited until <i>they</i> were ashamed, and <u>contrary to expectation</u>, he didn't open the doors to the upper room, so they took the key and opened <i>it</i>, and <u>what <i>they</i> saw was that</u> their master had fallen to the ground dead.	contrary to expectation ← behold. what <i>they</i> saw was that ← behold.
Judg 3:26	וַיֵּהוּד נִמְלֹט עַד הַתְּמַהֲמָהּ וְהוּא עָבַר אֶת-הַפְּסִילִים וַיִּמְלֹט הַשְּׁעִירָתָה:	And Ehud escaped while they delayed, and he crossed over the quarry and escaped to Seirah.	quarry: or <i>carved images</i>. Seirah: AV= <i>Seirath</i>, taking part of the locative ending as belonging to the name.
Judg 3:27	וַיְהִי בְּבֹאוֹ וַיִּתְּקַע בְּשׁוֹפָר בְּהַר אֶפְרַיִם וַיֵּרְדּוּ עִמּוֹ בְּנֵי-יִשְׂרָאֵל מִן-הָהָר וְהוּא לִפְנֵיהֶם:	And it came to pass, when he arrived, that he sounded the ramshorn at Mount Ephraim, and the sons of Israel came down with him from the mountain, and he <i>was</i> in front of them.	
Judg 3:28	וַיֹּאמֶר אֲלֵהֶם רַדְּפוּ אֲחֵרַי כִּי-נָתַן יְהוָה אֶת-אֹיְבֵיכֶם אֶת-מֹאָב בְּיָדְכֶם וַיֵּרְדּוּ אַחֲרָיו וַיִּלְכְּדוּ אֶת-מַעְבְּרוֹת הַיַּרְדֵּן לְמֹאָב וְלֹא-נָתַנוּ אִישׁ לַעֲבֹר:	And he said to them, “Pursue <u>following me</u>, because the LORD has delivered your enemies – Moab – into your hand.” So they went down <u>following him</u>, and they captured the fords of the Jordan <i>for crossing</i> to Moab, and they did not allow <i>any</i> man to cross.	following me ... following him ← <i>after me ... after him</i>.
Judg 3:29	וַיִּכּוּ אֶת-מֹאָב בַּעֲת הַהִיא כַּעֲשָׂרַת אֲלָפִים אִישׁ כָּל-שָׁמֶן וְכָל-אִישׁ חֵיל וְלֹא נִמְלֹט אִישׁ:	And they struck Moab at that time – about ten thousand men – all <u>brawny</u> and all valiant men, and not a man escaped.	brawny: AV differs, to modern ears at least (<i>lusty</i>).
Judg 3:30	וַתִּכְנַע מֹאָב בַּיּוֹם הַהוּא תַּחַת יַד יִשְׂרָאֵל וַתִּשְׁקֹט הָאָרֶץ שְׁמוֹנִים שָׁנָה: ס	So Moab was <u>humiliated</u> on that day by the <u>power</u> of Israel, and the land was quiet for eighty years.	humiliated: or <i>subdued</i>. power ← <i>hand</i>.

Judg 3:31	וְאַחֲרָיו הָיָה שִׁמְגָר בֶּן-עֲנָת וַיִּךְ אֶת-פְּלִשְׁתִּים שֵׁשׁ-מֵאוֹת אִישׁ בַּמִּלְחָמָה הַבֶּקֶר וַיִּשַׁע גַּם-הוּא אֶת-יִשְׂרָאֵל: ס	And after him was Shamgar the son of Anath, and he struck the Philistines – six hundred men – with an ox-goad. And he too saved Israel.	
Judg 4:1	וַיִּסְפּוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה וְאַהֲדָם מָת: ס	Then the sons of Israel did what <i>was</i> wrong in the eyes of the LORD again, but Ehud was dead.	
Judg 4:2	וַיִּמְכְּרֵם יְהוָה בְּיַד יַבִּין מֶלֶךְ-כְּנָעַן אֲשֶׁר מֶלֶךְ בַּחצֹר וְשֶׁר-צָבָאוּ סִיסְרָא וְהוּא יוֹשֵׁב בְּחַרְשֶׁת הַגּוֹיִם: ס	And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor, the commander of whose army <i>was</i> Sisera, who lived in Harosheth of the Gentiles.	
Judg 4:3	וַיַּעֲקֹב בְנֵי-יִשְׂרָאֵל אֶל-יְהוָה כִּי תִשַׁע מֵאוֹת רֶכֶב-בָּרָזָל לוֹ וְהוּא לֶחָץ אֶת-בְּנֵי יִשְׂרָאֵל בְּחִזְקָה עֲשָׂרִים שָׁנָה: ס	And the sons of Israel cried out to the LORD, for he <i>had</i> nine hundred iron chariots, and he oppressed the sons of Israel severely for <u>twenty</u> years.	twenty years: part of the 93 years where Israel is <i>lo- ammi</i>. See Judg 3:8.
Judg 4:4	וּדְבוֹרָה אִשָּׁה נְבִיאָה אִשָּׁת לַפִּידוֹת הִיא שֹׁפְטָה אֶת-יִשְׂרָאֵל בְּעֵת הַהִיא: ס	Now Deborah was a prophetess, the wife of Lappidoth, <i>and</i> she was judging Israel at that time,	a prophetess ← <i>a prophetess lady</i>. Lappidoth: AV= <i>Lapidoth</i>.
Judg 4:5	וְהִיא יוֹשֶׁבֶת תַּחַת-תְּמָר דְּבוֹרָה בֵּין הָרְמָה וּבֵין בֵּית-אֵל בְּהַר אֶפְרַיִם וַיַּעֲלוּ אֵלֶיהָ בְנֵי יִשְׂרָאֵל לְמִשְׁפָּט: ס	and she was sitting under the palm tree of Deborah – between <u>Ramah</u> and Beth- El at Mount Ephraim – and the sons of Israel went up to her for justice.	Ramah ← <i>the Ramah</i>.

Judg 4:6	וַתִּשְׁלַח וַתִּקְרָא לְבָרָק בֶּן-אֲבִינֵעַם מִקְדָּשׁ נַפְתָּלִי וַתֹּאמֶר אֵלָיו הֲלֹא צֹוָה יְהוָה אֱלֹהֵי-יִשְׂרָאֵל לֵאמֹר וּמִשְׁכַּת בְּהַר תַּבּוֹר וּלְקַחְתָּ עִמָּךְ עֲשֶׂרֶת אֲלָפִים אִישׁ מִבְּנֵי נַפְתָּלִי וּמִבְּנֵי זְבֻלֹן:	And she sent for and called for Barak the son of Abinoam in <u>Kedesh-</u> <u>Naphtali</u>, and she said to him, “Did not the LORD God of Israel command <i>you and say</i>, ‘Go and seize Mount Tabor, and take with you ten thousand men from the sons of Naphtali and from the sons of Zebulun.	in Kedesh-Naphtali ← <i>from Kedesh-Naphtali</i>. AV differs as to where the question ends.
Judg 4:7	וּמִשְׁכַּתִּי אֵלָיִךְ אֶל-נַחַל קִישׁוֹן אֶת-סִיסְרָא שָׂר-צָבָא יָבִין וְאֶת-רֶכְבּוֹ וְאֶת-הַמּוֹנֶה וְנִתְּתִיהוּ בְיָדְךָ:	And I will draw Sisera, the commander of Jabin's army, to you at the <u>Kishon</u> <u>Brook</u>, with his chariot <i>fleet</i> and his multitude, and I will deliver him into your hands’?”	at the Kishon Brook ← <i>to the Kishon Brook</i>.
Judg 4:8	וַיֹּאמֶר אֵלֶיהָ בָּרָק אִם-תֵּלַכְי עִמִּי וְהִלַּכְתִּי וְאִם-לֹא תֵלַכְי עִמִּי לֹא אֵלַי:	Then Barak said to her, “If you go with me, I <u>will go</u>, but if you don't go with me, I <u>won't go</u>.”	I will go ... I won't go: interesting “tenses” – <i>vav</i> consecutive of perfect (tone not shifted in pause, [Ges-HG] §49m) ... plain imperfect.
Judg 4:9	וַתֹּאמֶר הֲלֹךְ אֵלֶיךָ עִמָּךְ אֲפֹס כִּי לֹא תִהְיֶה תַּפְאֲרֶתְךָ עַל-הַדָּרֶךְ אֲשֶׁר אֶתָּה הוֹלֵךְ כִּי בִיד-אִשָּׁה יִמָּכַר יְהוָה אֶת-סִיסְרָא וְתָקַם דְּבוֹרָה וַתֵּלֶךְ עִם-בָּרָק קִדְשָׁה:	Then she said, “I <u>will</u> <u>willingly go</u> with you, but you <u>will not have the</u> <u>honour</u> of the <u>expedition</u> which you are going on, for the LORD will sell Sisera into the hand of a woman.” Then Deborah arose and went with Barak to Kedesh.	I will willingly go: infinitive absolute. you will not have the honour ← <i>there will not be your honour</i>. expedition ← <i>road</i>.

Judg 4:10	וַיִּזְעַק בָּרַק אֶת־זְבוּלוֹן וְאֶת־נַפְתָּלִי קָדְשָׁה וַיַּעַל בְּרַגְלָיו עִשְׂרֵת אֲלָפִי אִישׁ וַתַּעַל עִמּוֹ דִּבּוּרָה:	Then Barak called Zebulun and Naphtali together in Kedes ^h , and ten thousand men went up in his foot st eps, and Deborah went up with him.	in Kedes ^h ← <i>to Kadesh</i> . in his foot st eps ← <i>at his feet</i> .
Judg 4:11	וְחֶבֶר הַקֵּינִי נִפְרָד מִלֵּין מִבְנֵי חֶבֶב חֹתֵן מֹשֶׁה וַיֵּט אָהָלוֹ עַד־אֵלוֹן בַּצְעִנִים *בְּצַעֲנָנִים* אֲשֶׁר אֶת־קֶדֶשׁ:	And Heber the Kenite, <i>who had</i> parted from the Kenites, <i>one</i> of the sons of Hobab, Moses' father-in-law, pitched his tent at the oak at {Q: Zaanannim} [K: Zaanaim] which <i>is</i> next to Kedes ^h .	Zaanannim (<i>qeré</i>) ... Zaanaim (<i>ketiv</i>): in Josh 19:33 Zaanannim. next to ← <i>with</i> .
Judg 4:12	וַיִּגְדוּ לְסִיסְרָא כִּי עָלָה בָּרַק בֶּן־אֲבִינוֹם הַר־תָּבוֹר: ס	And it was reported to Sisera that Barak the son of Abinoam had gone up to Mount Tabor.	it was reported ← <i>they reported</i> . Avoidance of the passive.
Judg 4:13	וַיִּזְעַק סִיסְרָא אֶת־כָּל־רֶכֶבוֹ תָשַׁע מֵאוֹת רֶכֶב בְּרִזָּל וְאֶת־כָּל־הָעָם אֲשֶׁר אִתּוֹ מִחֶרֶשֶׁת הַגּוֹיִם אֶל־נַחַל קִישׁוֹן:	So Sisera called up the whole of his chariot <i>fleet</i> – nine hundred iron chariots – and all the people who <i>were</i> with him, from Harosheth of the Gentiles to the Kishon Brook.	
Judg 4:14	וַתֹּאמֶר דִּבְרָה אֶל־בָּרַק כּוֹס כִּי זֶה הַיּוֹם אֲשֶׁר נָתַן יְהוָה אֶת־סִיסְרָא בְּיָדְךָ הֲלֹא יְהוָה יֵצֵא לְפָנֶיךָ וַיֵּרֶד בָּרַק מִהַר תָּבוֹר וַעֲשֶׂרֶת אֲלָפִים אִישׁ אַחֲרָיו:	Then Deborah said to Barak, “Arise, for this <i>is</i> the day <i>on</i> which the LORD has delivered Sisera into your hand. Will not the LORD go out before you?” So Barak went down from Mount Tabor with ten thousand men <i>following</i> him.	following ← <i>after</i> .

Judg 4:15	וַיִּהְיוּ יְהוָה אֶת־סִיסְרָא וְאֶת־כָּל־הָרֶכֶב וְאֶת־כָּל־הַמַּחֲנֶה לְפִי־חֶרֶב לִפְנֵי בָרַק וַיֵּרֶד סִיסְרָא מֵעַל הַמָּרְכָבָה וַיֵּנֶס בְּרַגְלָיו:	And the LORD routed Sisera and all <i>his</i> chariot <i>fleet</i> and the whole of <i>his</i> camp, by the edge of the sword before Barak, but Sisera descended from <i>his</i> chariot and fled on foot.	
Judg 4:16	וּבָרַק רָדָף אַחֲרֵי הָרֶכֶב וְאַחֲרֵי הַמַּחֲנֶה עַד חֲרֹשֶׁת הַגּוֹיִם וַיִּפֹּל כָּל־מַחֲנֶה סִיסְרָא לְפִי־חֶרֶב לֹא נִשְׁאַר עַד־אֶחָד:	And Barak pursued the chariot <i>fleet</i> and the camp as far as Harosheth of the Gentiles, and the whole of Sisera's camp fell at the edge of the sword – not <u>even</u> one remained.	even ← <i>up to</i> .
Judg 4:17	וּסִיסְרָא נָס בְּרַגְלָיו אֶל־אֶהֱל יַעֲלָ אִשְׁתִּי חֶבֶר הַקֵּינִי כִי שָׁלוֹם בֵּין יָבִין מֶלֶךְ־חֲצוֹר וּבֵין בֵּית חֶבֶר הַקֵּינִי:	And Sisera fled on foot to the tent of Jael the wife of Heber the Kenite, for <i>there</i> <i>was</i> peace between Jabin king of Hazor and the house of Heber the Kenite.	
Judg 4:18	וַתֵּצֵא יַעֲלָ לִקְרֹאת סִיסְרָא וַתֹּאמֶר אֵלָיו סוּרָה אֲדֹנִי סוּרָה אֵלַי אֶל־תִּירָא וַיֵּסֶר אֵלָיָהּ הָאֵהֱלָה וַתִּכְסֶהוּ בִּשְׂמִיכָה:	And Jael went out to meet Sisera, and she said to him, “Turn in, my lord, turn in to me. Do not be afraid.” So he turned in to her, into <i>her</i> tent, and she covered him with a <u>blanket</u> .	a blanket ← <i>the blanket</i> . An unexpected definite article. See Gen 22:9.
Judg 4:19	וַיֹּאמֶר אֵלָיָהּ הִשְׁקִינִי־נָא מִעֵט־מַיִם כִּי צָמָאֲתִי וַתִּפְתָּח אֶת־נְאוֹד הַחֹלֶב וַתִּשְׁקֶהוּ וַתִּכְסֶהוּ:	And he said, “Please give me a little water to drink, for I am thirsty.” And she opened a <u>flask</u> of milk and let him drink, and she covered him.	a flask ← <i>the flask</i> , made grammatically definite by the <i>nomen rectum</i> following. An unexpected definite article. See Gen 22:9.

Judg 4:20	וַיֹּאמֶר אֵלֶיהָ עֲמֵד פֶּתַח הָאֹהֶל וְהָיָה אִם-אִישׁ יָבוֹא וּשְׁאַלְךָ וְאָמַר הִישָׁפָה אִישׁ וְאָמַרְתָּ אֵין:	And he said to her, “Stand <u>at</u> the entrance to the tent, and <u>make sure</u> if a man comes and asks you, and says, ‘Is there a man here?’”, that you will say, ‘No.’”	make sure ← <i>it shall be</i>.
Judg 4:21	וַתִּקַּח יַעֲלֹ אֶשְׁתִּי-חֶבֶר אֶת־יֵתֵד הָאֹהֶל וַתִּשֶׂם אֶת־הַמַּקְבֵּת בִּידָהּ וַתָּבוֹא אֵלָיו בִּלְאֵט וַתִּתְקַע אֶת־הַיֵּתֵד בְּרִקְתּוֹ וַתִּצְנַח בְּאָרֶץ וְהוּא־נָרַדָּם וַיָּעַף וַיָּמָת:	Then Jael Heber's wife took a <u>tent peg</u>, and she took a <u>mallet</u> in her hand, and she went to him <u>stealthily</u>, and she drove the peg into his temple, and it penetrated the ground, while he was slumbering and was weary. And he died.	a tent peg ... a mallet ← <i>the tent peg ... the mallet</i>. Unexpected definite articles. See Gen 22:9. stealthily: or <i>softly</i>.
Judg 4:22	וְהָיָה בְּרִקְרִי רִדְף אֶת־סִיסְרָא וַתֵּצֵא יַעֲלֹ לִקְרֹאתוֹ וַתֹּאמֶר לוֹ לָךְ וְאַרְאֶךָ אֶת־הָאִישׁ אֲשֶׁר־אַתָּה מְבַקֵּשׁ וַיָּבֹא אֵלֶיהָ וְהָיָה סִיסְרָא נָפֵל מִתּוֹ וְהַיֵּתֵד בְּרִקְתּוֹ:	And <u>what happened</u> was <u>that</u> when Barak was pursuing Sisera, Jael came out to meet him, and she said to him, “Come and I will show you the man you are looking for.” So he went to her and <u>there was</u> Sisera fallen down dead, with the peg in his temple.	what <i>happened</i> was that ← <i>behold</i>. there was ← <i>behold</i>.
Judg 4:23	וַיִּכְנַע אֱלֹהִים בַּיּוֹם הַהוּא אֶת יָבִין מֶלֶךְ־כְּנָעַן לִפְנֵי בְנֵי יִשְׂרָאֵל:	So God humiliated Jabin king of Canaan on that day before the sons of Israel.	
Judg 4:24	וַתֵּלֶךְ יַד בְּנֵי־יִשְׂרָאֵל הַלּוֹךְ וְקָשָׁה עַל יָבִין מֶלֶךְ־כְּנָעַן עַד אֲשֶׁר הִכְרִיתוּ אֶת יָבִין מֶלֶךְ־כְּנָעַן: פ	And the <u>force</u> of the sons of Israel <u>was ongoing and severe</u> against Jabin king of Canaan, until they had destroyed Jabin king of Canaan.	force ← <i>hand</i>. was ongoing and severe ← <i>went going and (being) hard</i>, with infinitive absolute. AV differs somewhat (<i>prospered and prevailed</i>).

Judg 5:1	וַתִּשֶׁר דְּבוֹרָה וּבָרַק בֶּן-אֲבִינוֹם בַּיּוֹם הַהוּא לֵאמֹר:	And Deborah and Barak the son of Abinoam sang on that day, and they said,	
Judg 5:2	בַּפֶּלַע פְּרַעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עִם בָּרַךְ יְהוָה:	“For the effecting of deliverance in Israel, When the people were willing, Bless the LORD.	For the effecting: gerundial use of the infinitive. AV differs (<i>for the avenging</i>), from the Chaldee meaning.
Judg 5:3	שִׁמְעוּ מְלָכִים הֶאֱזִינוּ רִזְנִים אֲנֹכִי לַיהוָה אֲנֹכִי אֲשִׁירָה אֲזַמֵּר לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:	Hear, <i>O</i> kings; Give ear, <i>O</i> princes. I myself shall sing to the LORD; I shall sing psalms to the LORD God of Israel.	
Judg 5:4	יְהוָה בָּצָאתָ מִשְׁעִיר בָּצַעְדָּךְ מִשְׁדֵּה אֱדוֹם אֶרֶץ רָעָשָׁה גַם-שָׁמַיִם נָטְפוּ גַם-עָבִים נָטְפוּ מִיָּם:	LORD, when you went out from Seir, When you marched from the open country of Edom, The earth trembled, <i>And not only</i> did the heavens drip, <i>But</i> the thick clouds <u>also</u> precipitated water.	drip ... precipitated ← <i>drip ... dripped</i> . So-called otiose usage, but perhaps elegant in Hebrew. Compare Gen 12:5. not only ... <i>But</i> ... also ← <i>also ... Also</i> .
Judg 5:5	הָרִים נָזְלוּ מִפְּנֵי יְהוָה זֶה סִינַי מִפְּנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	Mountains flowed on account of the LORD – Sinai here <i>did</i> On account of the LORD God of Israel.	
Judg 5:6	בִּימֵי שִׁמְגָר בֶּן-עֲנַת בִּימֵי יֵעֶל חָדְלוּ אֶרְחוֹת וְהַלְכֵי נְתִיבוֹת יִלְכוּ אֶרְחוֹת עֶקְלָקְלוֹת:	In the days of Shamgar The son of Anath, In the days of Jael, <u>They avoided the</u> highways, And those <i>that</i> went on travels Went <i>by</i> twisting ways.	They avoided the highways: or <i>The highways</i> <i>were avoided</i> . AV differs somewhat (<i>the highways</i> <i>were unoccupied</i>). travels ← <i>beaten paths</i> .
Judg 5:7	חָדְלוּ פְּרוֹזוֹן בְּיִשְׂרָאֵל חָדְלוּ עַד שִׁקְמָתִי דְּבוֹרָה שִׁקְמָתִי אִם בְּיִשְׂרָאֵל:	<u>Leadership</u> ceased in Israel – It ceased – Until I, Deborah, arose, When I arose <i>as</i> a mother in Israel.	Leadership: or, as the sense of the AV (but less fitting in the context), <i>Village life</i> . Collective usage, taking a plural verb. So AV differs.

Judg 5:8	יִבְחַר אֱלֹהִים חֲדָשִׁים אִז לַחַם שְׁעָרִים מָגֵן אִם־יֵרָאֶה וְרֶמַח בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל:	It chose new gods, Then <i>there was</i> war at the gates. Was a shield seen – Or a spear – Among the forty thousand in Israel?	Or: disjunctive use of the vav.
Judg 5:9	לְבִי לְחֹקְקֵי יִשְׂרָאֵל הַמְתַּנְדְּבִים בָּעָם בָּרְכוּ יְהוָה:	My heart <i>turned</i> to the legislators of Israel, Those who were willing among the people. Bless the LORD.	
Judg 5:10	רֹכְבֵי אֲתָנֹת צָחָרוֹת יֹשְׁבֵי עַל־מִדִּין וְהַלְכֵי עַל־דֶּרֶךְ שִׁיחוּ:	Riders on white she- asses, <i>You who sit in</i> judgment, And <i>you who</i> walk on the road, Speak!	in judgment: as AV, we derive the word from דִּין (<i>judgment</i>). [AnLx], [BDB], [Ges-HCL] all derive as an Aramaic plural of מִד, translating <i>carpet</i> (for sitting on).
Judg 5:11	מִקּוֹל מַחְצְצִים בֵּין מִשְׁאָבִים שָׁם יִתְנוּ צִדְקוֹת יְהוָה צִדְקַת פְּרוֹזְנוֹ בְּיִשְׂרָאֵל אִז יֵרְדוּ לְשָׁעָרִים עִם־יְהוָה:	At the sound of archers, Between water troughs, There they celebrate The righteous deeds of the LORD – The righteous deeds Of his leadership in Israel. That <i>is</i> when the people of the LORD Went down to the gates.	leadership: AV differs (<i>villages</i>).
Judg 5:12	עוֹרֵי עוֹרֵי דְבוּרָה עוֹרֵי עוֹרֵי דְבַר־שִׁיר קוֹם בָּרַק וְשִׁבְהָ שְׁבִיךְ בֶּן־אַבִּינוֹעַם:	Awake, awake, Deborah! Awake, awake; utter a song. Arise, Barak! And <u>make your</u> <u>captivity captive</u> , O son of Abinoam.	make your captivity captive: i.e. <i>throw off your</i> <i>servitude</i> . The expression is used in Ps 68:18 and Eph 4:8.
Judg 5:13	אִז יָרַד שְׂרִיד לְאֲדִירִים עִם יְהוָה יֵרַד־לִי בְּגִבּוֹרִים:	At that time <u>he gave</u> <u>dominion</u> Over the nobility of the people <i>To</i> a survivor. The LORD gave me dominion Over warriors.	he gave dominion: an apocopated <i>piel</i> future from יָרַד rather than the <i>qal</i> imperative of יָרַד.

Judg 5:14	מִנִּי אֶפְרַיִם שָׂרֵשׁ בַּעֲמֹלֶק אַחֲרֶיךָ בְּנִימִן בַּעֲמַמִּיךָ מִנִּי מַכִּיר יִרְדּוֹ מִחֻקִּים וּמִזְבוֹלֵן מִשְׁכִּים בְּשֶׁבֶט סֵפֶר:	From Ephraim <i>came</i> their root Against Amalek. And after you <i>came</i> Benjamin, Among your <u>people</u>. From Machir, legislators came down, And from Zebulun, They <i>that</i> hold out the <u>rod</u> of the <i>recording</i> scribe.	people ← <i>peoples</i>. rod: for counting, according to [CB]. AV differs (<i>pen</i>). The most common meanings are tribe and rod / sceptre.
Judg 5:15	וְשָׂרֵי בִישָׁשְׁכָר עִם־דִּבְרָה וְיִשָּׁשְׁכָר כֵּן בָּרַק בַּעֲמֶק שֶׁלַח בְּרַגְלָיו בַּפְּלָגוֹת רְאוּבֵן גְּדֹלִים חֻקֵּי־לֵב:	But my princes among Issachar <i>were</i> with Deborah. And <i>as was</i> Issachar, so <i>was</i> Barak. He was sent to the valley on foot. Among the divisions of Reuben, Great <i>were</i> the <u>impressions on the</u> <u>heart</u>.	impressions on the heart: (objective genitive), or <i>imaginings of the heart</i> (subjective genitive).
Judg 5:16	לָמָּה יִשְׁבֶּתָּ בֵּין הַמִּשְׁפָּתִים לִשְׁמַע שְׂרָקוֹת עֲדָרִים לַפְּלָגוֹת רְאוּבֵן גְּדֹלִים חֻקֵּי־לֵב:	Why did you dwell between the sheepfolds, So as to hear the bleating of the flocks? Among the divisions of Reuben, Great <i>were</i> the <u>searchings of the</u> <u>heart</u>.	the searchings of the heart: a similar sounding, but different, word to that of Judg 5:15, in a subjective genitive construction.
Judg 5:17	גִּלְעָד בַּעֲבַר הַיַּרְדֵּן שָׁכַן וְדָן לָמָּה יָגוּר אֲנִיּוֹת אַשֵּׁר יָשַׁב לְחוּף יָמִים וְעַל מִפְּרָצָיו יִשְׁכּוֹן:	<u>Gilead</u> dwelt across the Jordan, And why did Dan inhabit ships? Asher stayed on the coast of the seas And dwelt in its creeks.	Gilead: see Gen 31:21.
Judg 5:18	זְבֻלוֹן עִם חֶרֶף נִפְשׁוֹ לָמוֹת וְנַפְתָּלִי עַל מְרוֹמָי שָׂדֶה:	Zebulun <i>is</i> a people <u>Who</u> despised mortal <u>danger</u>. <u>Naphtali</u> likewise In the heights of the open countryside.	<i>Who</i> despised mortal danger ← <i>Despised its soul</i> <i>for dying</i>. Naphtali likewise ← <i>and</i> <i>Naphtali</i>.

Judg 5:19	בָּאוּ מְלָכִים נִלְחָמוּ אֹז נִלְחָמוּ מְלָכֵי כְנָעַן בְּתַעֲנָךְ עַל־מֵי מִגְדּוֹ בַּצֵּעַ בָּסָף לֹא לָקָחוּ:	Kings came <i>and</i> fought, Then the kings of Canaan fought In <u>Taanach</u> by the water of Megiddo. They did not take <i>any</i> spoils of silver.	Taanach: see Judg 1:27.
Judg 5:20	מִן־שָׁמַיִם נִלְחָמוּ הַכּוֹכָבִים מִמְּסֻלוֹתֵם נִלְחָמוּ עַם־סִיסְרָא:	They fought from heaven; The stars fought <u>Against</u> Sisera from their courses.	fought ... Against ← <i>fought ... With</i> . See Gen 14:8.
Judg 5:21	נָחַל קִישׁוֹן גָּרַף־ם נָחַל קְדּוּמִים נָחַל קִישׁוֹן תִּדְרֹכֵי נַפְשִׁי עֹז:	The Kishon Brook swept them away – The brook of the ancients, The Kishon Brook. <u>My own self was to</u> <u>tread there in</u> <u>strength</u> .	My <i>own</i> self was to tread ← <i>Tread, my soul</i> . in strength: or, objective, <i>on strength (of the enemy)</i> , as the sense of AV. So AV differs.
Judg 5:22	אֲזִי הִלְמוּ עֲקֵב־יְסוֹס מִדְּהָרוֹת דְּהָרוֹת אַבִּירָיו:	Then the <u>tracks of</u> <u>cavalry</u> were <u>imprinted</u> at the prancing – The prancing of his mighty <i>ones</i> .	tracks of cavalry ... imprinted: AV differs (<i>horsehoofs broken</i>).
Judg 5:23	אָרוּר מִרוֹז אֱמֶל מְלֹאךְ יְהוָה אָרוּר אֶרְזֹר יִשְׁבִּיָּה כִּי לֹא־בָאוּ לְעֹזֶרֶת יְהוָה לְעֹזֶרֶת יְהוָה בְּגִבּוֹרִים:	‘Curse Meroz’, Said the angel of the LORD; ‘ <u>Curse</u> its inhabitants vehemently, For they did not come <u>To the LORD's help</u> – <u>To the LORD's help</u> Against the warriors.’	Curse ... vehemently: infinitive absolute. To the LORD's help (2x): i.e. to join in the battle, in which the LORD was helping. Subjective genitive.
Judg 5:24	תְּבָרַךְ מְנַשִּׁים יַעֲלֵ אִשָּׁת חֵבֶר הַקִּינִי מְנַשִּׁים בְּאֵהָל תְּבָרַךְ:	May Jael be the most blessed of women – The wife of Heber the Kenite – May she be the most blessed Of women in the tent.	
Judg 5:25	מִים שָׁאַל חֶלֶב נָתַנָּה בְּסִפְלֵ אֲדִירִים הִקְרִיבָה חֲמָאָה:	He asked for water; She gave <i>him</i> milk. In a bowl for the nobility, She offered buttermilk.	

Judg 5:26	יָדָהּ לִיָּתֵד תְּשַׁלְּחָנָה וַיְמִינָהּ לְהִלְמוֹת עַמִּלִּים וְהִלְמָה סִיסְרָא מַחֲקָה רֹאשׁוֹ וּמַחֲצָה וַחֲלָפָה רָקְתּוֹ:	Her hand reached for the peg And her right <i>hand</i> for the workmen's hammer, And she hammered Sisera. She crushed his head And dashed and pierced his temple.	
Judg 5:27	בֵּין רַגְלֶיהָ כָּרַע נָפֹל שָׁכַב בֵּין רַגְלֶיהָ כָּרַע נָפֹל בְּאֶשֶׁר כָּרַע שָׁם נָפֹל שָׁדוּד:	He sank down <i>and</i> fell <i>And</i> lay between her feet. He sank down <i>and</i> fell between her feet. Where he sank down, There he fell, <u>Slain</u>.	Slain ← <i>Plundered</i>, <i>Spoiled</i>, but also <i>Destroyed</i>, <i>Dead</i>.
Judg 5:28	בַּעַד הַחֲלוֹן נִשְׁקָפָה וַתִּיבֹב אִם סִיסְרָא בָּעַד הָאֶשְׁנָב מִדּוּעַ בִּשְׁשׁ רָכְבוֹ לָבוֹא מִדּוּעַ אַחֲרוֹ פַּעֲמֵי מִרְכָּבוֹתָיו:	Sisera's mother peered through the window And cried aloud through the lattice-work, 'Why is his chariot delayed <u>in coming</u>? Why is the clattering noise of his chariots late?'	in coming: gerundial use of the infinitive.
Judg 5:29	חֲכָמוֹת שְׂרוּתֶיהָ תַּעֲנִינָה אֶף-הִיא תִשָּׁיב אֲמַרְיָהּ לָהּ:	Her princesses <i>in their</i> wisdom answered; She even responded <i>in</i> <u>her own words</u>,	<i>in her own words</i>: AV differs somewhat (<i>to</i> <i>herself</i>).
Judg 5:30	הֲלֹא יִמְצְאוּ יַחֲלִקוּ שְׁלָל רַחֲם רַחֲמָתִים לְרֹאשׁ גִּבּוֹר שְׁלָל צַבָּעִים לְסִיסְרָא שְׁלָל צַבָּעִים רִקְמָה צַבַּע רַקְמָתִים לְצוּאֵרֵי שְׁלָל:	'Have they not found, <i>And</i> are they <i>not</i> dividing, the spoil? A <u>maiden</u> or two per headcount of a man, Spoil of dyed garments for Sisera, Spoil of dyed garments <i>with</i> embroidery, Dyed double-sided embroidery For the necks of the spoil-takers.'	maiden: or <i>womb</i>, from which [BDB] derives <i>womb-man</i>, <i>woman</i>, as a slave.

Judg 5:31	כֹּן יִאבְדּוּ כָּל-אֹיְבָיִךְ יְהוָה וְאַהֲבָיו כָּצֵאת הַשֶּׁמֶשׁ בְּגִבְרָתוֹ וַתִּשְׁקֹט הָאָרֶץ אַרְבַּעַיִם שָׁנָה: פ	May all your enemies perish that way, O LORD, But <i>let</i> those who love him <i>Be</i> like the rising of the sun In its strength.” And the land was quiet for forty years.	
Judg 6:1	וַיַּעֲשׂוּ בְנֵי-יִשְׂרָאֵל הָרַע בְּעֵינֵי יְהוָה וַיִּתְּנֵם יְהוָה בְּיַד-מִדְיָן שִׁבְעַ שָׁנִים:	Then the sons of Israel did wrong in the sight of the LORD, and the LORD delivered them into the hand of <u>Midian</u> for <u>seven</u> <u>years</u>.	Midian: i.e. <i>the Midianites</i>. Collective usage. seven years: part of the 93 years where Israel is <i>lo-</i> <i>ammi</i>. See Judg 3:8.
Judg 6:2	וַתֵּצֵז יַד-מִדְיָן עַל-יִשְׂרָאֵל מִפְּנֵי מִדְיָן עָשׂוּ לָהֶם בְּנֵי יִשְׂרָאֵל אֶת-הַמְּנַהֲרוֹת אֲשֶׁר בְּהָרִים וְאֶת-הַמְּעָרוֹת וְאֶת-הַמְּצָדוֹת:	And Midian's grip on Israel tightened. Because of Midian, the sons of Israel made themselves tunnels in the mountains, and caves, and fortresses.	
Judg 6:3	וְהָיָה אִם-זָרַע יִשְׂרָאֵל וְעָלָה מִדְיָן וְעַמְלֶק וּבְנֵי-קֶדֶם וְעָלוּ עֲלָיו:	And it came to pass, when Israel had sown <i>seed</i>, that Midian came up, as <i>did</i> Amalek and the <u>easterners</u>, and they came up against <u>them</u>.	easterners ← <i>sons of the</i> <i>east</i>. them ← <i>him</i>, i.e. <i>Israel</i>. Collective usage.
Judg 6:4	וַיַּחֲנּוּ עֲלֵיהֶם וַיִּשְׁחִיתוּ אֶת-יְבוֹל הָאָרֶץ עַד-בּוֹאֵךְ עֲזָה וְלֹא-יִשְׁאִירוּ מַחִיָּה בְּיִשְׂרָאֵל וְשֶׁה וְשׁוֹר וַחֲמֹר:	And they encamped against them, and they destroyed the produce of the land as far as when you come <i>to</i> Gaza. And they did <u>not</u> leave <i>any</i> means of livelihood in Israel, <u>neither</u> sheep, <u>nor</u> oxen, <u>nor</u> donkeys.	not ... neither ... nor ... nor: negatory use of the <i>vav</i>, from one negation in the Hebrew. Compare Deut 33:6.

Judg 6:5	כִּי הֵם וּמִקְנֵיהֶם יַעֲלוּ וְאֶהְיֶיהֶם *יִבְאוּ **וַיָּבֹאוּ כַּדִּי-אַרְבֶּה לָרֹב וְלֵהֶם וּלְגַמְלֵיהֶם אֵין מִסְפָּר וַיָּבֹאוּ בָאָרֶץ לְשַׁחֲתָהּ:	For they and their cattle would come up, with their tents. {K: They would come} [Q: And they came] like locusts in multitude, they and their camels <i>being</i> innumerable, and they came to the land to destroy it.	
Judg 6:6	וַיֵּדֶל יִשְׂרָאֵל מְאֹד מִפְּנֵי מִדְיָן וַיִּזְעֻקוּ בְנֵי-יִשְׂרָאֵל אֶל-יְהוָה: פ	And Israel was brought very low on account of Midian, and the sons of Israel cried out to the LORD.	
Judg 6:7	וַיְהִי כִּי-יִזְעֻקוּ בְנֵי-יִשְׂרָאֵל אֶל-יְהוָה עַל אֲדֹת מִדְיָן:	And it came to pass, when the sons of Israel cried out to the LORD because of Midian,	
Judg 6:8	וַיִּשְׁלַח יְהוָה אִישׁ נָבִיא אֶל-בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר לָהֶם כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי הָעֵלִיתִי אֶתְכֶם מִמִּצְרַיִם וְאֶצִּיא אֶתְכֶם מִבֵּית עַבְדִּים:	that the LORD sent a prophet to the sons of Israel, and he said to them, “ <i>This is what</i> the LORD God of Israel says: ‘I brought you up out of Egypt, and I brought you out of a house of <u>slavery</u> .’	a prophet ← <i>a prophet</i> <i>man</i> . This is what ← <i>Thus</i> . slavery ← <i>slaves, or</i> <i>servants</i> .
Judg 6:9	וְאֶצֵּל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד כָּל-לֹחֲצֵיכֶם וְאֶגְרַשׁ אוֹתָם מִפְּנֵיכֶם וְאֶתְּנָה לָכֶם אֶת-אֲרָצָם:	And I delivered you from Egypt's <u>grip</u> and from the <u>grip</u> of all who were oppressing you, and I drove them out before you, and I gave you their land.	grip (2x) ← <i>hand</i> .
Judg 6:10	וְאָמַרְה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם לֹא תִירָאוּ אֶת-אֱלֹהֵי הָאֻמִּי אֲשֶׁר אַתֶּם יוֹשְׁבִים בָּאֲרָצָם וְלֹא שְׁמַעְתֶּם בְּקוֹלִי: פ	And I said to you, « <i>I am</i> the LORD your God. Do not fear the gods of the <u>Amorites</u> in whose land you are living», but you did not <u>obey me</u> .’ ”	Amorites: see Gen 10:16. obey me ← <i>hear my voice</i> .

Judg 6:11	וַיָּבֹא מַלְאָךְ יְהוָה וַיֵּשֶׁב תַּחַת הָאֵלֶּה אֲשֶׁר בְּעֶפְרָה אֲשֶׁר לְיוֹאֵשׁ אֲבִי הַעֲזָרִי וַיְגַדְעוּן בָּנוֹ חֶבֶט חֲטִים בַּגֶּת לְהַנִּים מִפְּנֵי מִדְיָן:	Then the angel of the LORD came and sat under the terebinth tree which was in Ophrah, which belonged to Joash the Abi-Ezrite, while Gideon his son was threshing wheat in the wine press, to hide <i>it</i> from the Midianites.	the angel of the LORD: see Judg 2:1. Gideon: see Num 1:11. Midianites ← <i>Midian</i> . Collective usage.
Judg 6:12	וַיֵּרָא אֵלָיו מַלְאָךְ יְהוָה וַיֹּאמֶר אֵלָיו יְהוָה עִמָּךְ גִּבּוֹר הַחֵיל:	And the angel of the LORD appeared to him and said to him, “The LORD <i>is</i> with you, <i>you</i> valiant warrior.”	
Judg 6:13	וַיֹּאמֶר אֵלָיו גְּדַעוֹן בִּי אֲדֹנָי וַיֵּשׁ יְהוָה עִמָּנוּ וְלָמָּה מִצָּאֲתָנוּ כָּל־זֹאת וְאֵימָה כָּל־נִפְלְאוֹתָיו אֲשֶׁר סִפְּרוּ־לָנוּ אֲבוֹתֵינוּ לֵאמֹר הֲלֹא מִמִּצְרַיִם הֶעֱלָנוּ יְהוָה וְעַתָּה נִטְשָׁנוּ יְהוָה וַיִּתְּנֵנוּ בְּכַף־מִדְיָן:	And Gideon said to him, “O my Lord, please, if the LORD is present with us, then why has all this befallen us? And where <i>are</i> all his wonders which our fathers told us about, when they said, ‘Did the LORD not bring us up out of Egypt?’ And now the LORD has forsaken us and delivered us into the hand of Midian.”	Gideon: see Num 1:11. befallen ← <i>fount</i> .
Judg 6:14	וַיִּפֹּן אֵלָיו יְהוָה וַיֹּאמֶר לֵךְ בְּכַחַךְ זֶה וְהוֹשַׁעְתָּ אֶת־יִשְׂרָאֵל מִכַּף מִדְיָן הֲלֹא שְׁלַחְתִּידָךְ:	And the LORD turned to him and said, “Go in this strength of yours, and save Israel from Midian's grip. Have I not sent you?”	grip ← <i>palm</i> .
Judg 6:15	וַיֹּאמֶר אֵלָיו בִּי אֲדֹנָי בְּמָה אוֹשִׁיעַ אֶת־יִשְׂרָאֵל הֲנִי אֶלְפִי הַדָּל בְּמִנְשֵׁה וְאֲנֹכִי הַצָּעִיר בְּבֵית אָבִי:	Then he said to him, “Please, LORD*, by what <i>means</i> shall I save Israel? Look, my family <i>is</i> the most reduced in the tribe of Manasseh, and I <i>am</i> the youngest in my father's house.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.

Judg 6:16	וַיֹּאמֶר אֱלֹהִים יְהוָה כִּי אֶהְיֶה עִמָּךְ וְהָכִיתִי אֶת־מִדְיָן כְּאִישׁ אֶחָד:	And the LORD said to him, “When I am with you, you will <i>be able to</i> strike Midian as one man.”	
Judg 6:17	וַיֹּאמֶר אֱלֹהִים אֶסְנֶה מִצָּאתִי חֵן בְּעֵינֶיךָ וְעָשִׂיתָ לִּי אוֹת שְׂאֵתָה מִדְּבַר עַמִּי:	And he said to him, “If now I have found grace in your sight, do perform a sign for me, <i>to show</i> that <i>it</i> <i>is</i> you talking to me.	
Judg 6:18	אֲלֵנָּה תִמָּשׁ מִזֶּה עַד־בָּאִי אֵלַיךָ וְהִצָּאתִי אֶת־מִנְחָתִי וְהִנַּחְתִּי לְפָנֶיךָ וַיֹּאמֶר אָנֹכִי אֲשֹׁב עַד שׁוֹבֶךָ:	Please do not depart from here until I come to you and bring out my meal- offering, and I deposit <i>it</i> before you.” And he said, “I will stay until you return.”	
Judg 6:19	וַיִּדְעֹן בָּא וַיַּעַשׂ גְּדִי־עִזִּים וַאֲפִית־קֶמַח מִצּוֹת הַבֶּשֶׂל שֵׁם בֶּסֶל וְהִמָּרַק שֵׁם בִּפְרוֹר וַיּוֹצֵא אֵלָיו אֶל־תַּחַת הָאֵלֶּה וַיִּגֹּשׁ: ס	Then Gideon departed and prepared a kid of the goats and an ephah of flour's <i>worth</i> of unleavened loaves. He put the meat in a basket, and he put the broth in a pot, and he brought <i>it</i> out to him under the terebinth tree, and he offered <i>it</i> .	Gideon: see Num 1:11. ephah: about 6 imperial gallons or 27 litres. a pot ← <i>the pot</i> . An unexpected definite article. See Gen 22:9.
Judg 6:20	וַיֹּאמֶר אֱלֹהִים מִלֵּאךְ הָאֱלֹהִים קַח אֶת־הַבֶּשֶׂל וְאֶת־הַמִּצּוֹת וְהִנַּח אֶל־הַסֵּלַע הַלֵּז וְאֶת־הִמָּרַק שִׁפּוֹךְ וַיַּעַשׂ כֵּן:	Then the angel of God said to him, “Take the meat and the unleavened loaves, and deposit <i>them</i> on this rock, and <i>pour out</i> the broth.” And he did so.	pour out: or <i>spill</i> . Pouring into something is a different word (יָצַק).

Judg 6:21	וַיִּשְׁלַח מֶלֶאךָּ יְהוָה אֶת־קֶצֶה הַמִּשְׁעָנָה אֲשֶׁר בְּיָדוֹ וַיַּגֵּעַ בַּבָּשָׂר וּבַמִּצּוֹת וַתֵּעַל הָאֵשׁ מִן־הַצּוֹר וַתֹּאכַל אֶת־הַבָּשָׂר וְאֶת־הַמִּצּוֹת וּמֶלֶאךָּ יְהוָה הָלַךְ מֵעֵינָיו:	And the angel of the LORD held out the end of the staff which <i>was</i> in his hand, and he touched the meat and the unleavened loaves, and fire went up from the rock and consumed the meat and the unleavened loaves. Then the angel of the LORD departed out of his sight.	
Judg 6:22	וַיֵּרָא גִדְעֹן כִּי־מֶלֶאךָּ יְהוָה הוּא ס וַיֹּאמֶר גִּדְעֹן אָהָה אֲדֹנָי יְהוָה כִּי־עַל־כֵּן רָאִיתִי מֶלֶאךָּ יְהוָה פָּנִים אֶל־פָּנִים:	And Gideon saw that it <i>was</i> the angel of the LORD, and Gideon said, “Alas, my Lord the LORD, because I have seen <i>the</i> angel of the LORD face to face.”	Gideon (2x): see Num 1:11. the angel of the LORD (2x): see Judg 2:1.
Judg 6:23	וַיֹּאמֶר לוֹ יְהוָה שָׁלוֹם לֵךְ אֶל־תִּירָא לֹא תָמוּת:	And the LORD said to him, “Peace <i>be</i> to you, do not be afraid, you shall not die.”	
Judg 6:24	וַיִּבֶן שָׁם גִּדְעֹן מִזְבֵּחַ לַיהוָה וַיִּקְרָא־לוֹ יְהוָה שָׁלוֹם עַד הַיּוֹם הַזֶּה עוֹדָנוּ בַּעֲפָרַת אָבִי הָעֶזְרִי: פ	Then Gideon built an altar to the LORD there, and he called it <i>Jehovah-Shalom</i>, as it is up to this day, still <i>there</i> in Ophrah of the Abi-Ezrites.	Gideon: see Num 1:11. <i>Jehovah-Shalom</i> ← <i>Yhvh-Shalom</i>, or <i>the Lord of peace</i>. We retain the established name.
Judg 6:25	וַיְהִי בַלַּיְלָה הַהוּא וַיֹּאמֶר לוֹ יְהוָה קח אֶת־פֶּרֶה־הַשּׁוֹר אֲשֶׁר לְאָבִיךָ וּפֶרֶה שְׁנֵי שָׁבַע שָׁנִים וְהַרְסֵתָ אֶת־מִזְבַּח הַבַּעַל אֲשֶׁר לְאָבִיךָ וְאֶת־הָאֲשֵׁרָה אֲשֶׁר־עָלָיו תִּכְרֹת:	And it came to pass that night that the LORD said to him, “Take your father's bull of the oxen, and the second bull <i>which is</i> seven years <i>old</i>, and demolish the altar of Baal which your father <i>has</i>, and cut down the phallic park which <i>goes</i> with it.	

Judg 6:26	וּבִנִיתָ מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ עַל רֹאשׁ הַמִּעוֹז הַזֶּה בַּמַּעֲרֹכָה וּלְקַחְתָּ אֶת־הַפָּר הַשְּׁנִי וְהַעֲלִיתָ עֹלָה בַּעֲצֵי הָאֲשֶׁרָה אֲשֶׁר תִּכְרֹת:	And build an altar to the LORD your God on the top of this fortress at the pile of material, and take the second bull and make a burnt offering with the wood of the phallic park which you cut down.”	at the pile of material: [MJ] gives arrangement, order, especially a pile of wood on the altar in the Temple. The context suggests expiating the idolatrous material, so perhaps the pile is of rubble.
Judg 6:27	וַיִּקַּח גִּדְעֹן עֲשָׂרָה אֲנָשִׁים מֵעַבְדָּיו וַיַּעַשׂ כַּאֲשֶׁר דִּבֶּר אֱלֹוֹי יְהוָה וַיְהִי כַּאֲשֶׁר יֵרָא אֶת־בֵּית אָבִיו וְאֶת־אֲנָשֵׁי הָעִיר מַעֲשׂוֹת יוֹמָם וַיַּעַשׂ לַיְלָה:	Then Gideon took ten men from his servants, and he did what the LORD had said to him, and it so happened that as he was afraid of the house of his father and the men of the city – of doing it by day – that he did it by night.	Gideon: see Num 1:11. of doing: gerundial use of the infinitive.
Judg 6:28	וַיִּשְׁכְּמוּ אֲנָשֵׁי הָעִיר בִּבְקָר וְהִנֵּה נִתְּלַן מִזְבֵּחַ הַבָּעַל וְהָאֲשֶׁרָה אֲשֶׁר־עָלָיו כִּרְתָּהּ וְאֵת הַפָּר הַשְּׁנִי הַעֲלָה עַל־הַמִּזְבֵּחַ הַבְּנוּי:	Then when the men of the city got up early in the morning, what they saw was that the altar of Baal had been demolished, and the phallic park which went with it had been cut down, and the second bull had been offered as a burnt offering on the altar which had been built.	what they saw was ← behold.
Judg 6:29	וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ מִי עָשָׂה הַדָּבָר הַזֶּה וַיִּדְרְשׁוּ וַיִּבְקְשׁוּ וַיֹּאמְרוּ גִּדְעֹן בֶּן־יוֹאָשׁ עָשָׂה הַדָּבָר הַזֶּה:	And they said to each other, “Who has done this thing?” And they looked into it and inquired, and they said, “Gideon the son of Joash has done this thing.”	Gideon: see Num 1:11.

Judg 6:30	וַיֹּאמְרוּ אַנְשֵׁי הָעִיר אֶל-יֹאָשׁ הוֹצֵא אֶת-בְּנֶךָ וַיָּמָת כִּי נָתַן אֶת-מִזְבֵּחַ הַבַּעַל וְכִי כָרַת הָאִשְׁרָה אֲשֶׁר-עָלָיו:	And the men of the city said to Joash, “Bring your son out, and he will die, because he has demolished the altar of Baal and because he has cut down the phallic park which <i>went</i> with it.”	
Judg 6:31	וַיֹּאמֶר יוֹאָשׁ לְכָל אֲשֶׁר-עִמָּדוֹ עָלָיו הָאֱתָם תִּרְיִבּוֹן לַבַּעַל אִם-אֱתָם תּוֹשִׁיעוֹן אוֹתוֹ אֲשֶׁר יִרְיֵב לוֹ יוֹמָת עַד-הַבֶּקֶר אִם-אֱלֹהִים הוּא יִרְבֵּ לֹא כִי נָתַן אֶת-מִזְבְּחוֹ:	But Joash said to everyone who was standing against him, “Will you defend Baal? Or will you save him? Let <i>him</i> who would defend him be put to death <i>while it is morning</i> . If he is a god, let him defend himself, because <i>someone</i> has demolished his altar.”	while <i>it is morning</i> ← <i>until / up to the morning</i> .
Judg 6:32	וַיִּקְרָא-לוֹ בְּיוֹם-הַהוּא יִרְבָּעֵל לֵאמֹר יִרְבֵּ בֹ הַבַּעַל כִּי נָתַן אֶת-מִזְבְּחוֹ: פ	And <u>he called him</u> Jerubbaal on that day, and he said, “Let Baal defend himself, because <i>that man</i> has demolished his altar.”	he called him: i.e. <i>Joash</i> <i>called Gideon</i> . See Judg 7:1.
Judg 6:33	וְכָל-מִדְיָן וְעַמְלָק וּבְנֵי-קֶדְשׁ נֶאֱסָפוּ יַחְדָּו וַיַּעֲבְרוּ וַיַּחֲנוּ בְּעֵמֶק יִזְרְעֵאל:	Then all the Midianites and Amalekites and the <u>easterners</u> gathered together, and they went across and encamped in the Valley of <u>Jezreel</u> .	easterners ← <i>sons of the</i> <i>east</i> . Jezreel: see Josh 15:56.
Judg 6:34	וְרוּחַ יְהוָה לָבָשָׁה אֶת-גִּדְעוֹן וַיִּתְקַע בַּשּׁוֹפָר וַיִּזְעַק אֲבִיעֶזֶר אַחֲרָיו:	And the spirit of the LORD clothed <u>Gideon</u> , and he sounded the ramshorn, and Abiezer was called <i>to</i> <i>assembly</i> after him.	Gideon: see Num 1:11.

Judg 6:35	וּמְלָאכִים שָׁלַח בְּכָל־מְנָשֶׁה וַיִּזְעַק גַּם־הוּא אַחֲרָיו וּמְלָאכִים שָׁלַח בְּאַשֶׁר וּבְזְבֻלוֹן וּבְנַפְתָּלִי וַיַּעֲלוּ לִקְרֹאתָם:	And he sent messengers throughout all <i>the territory</i> of Manasseh, and <i>they</i> too were called <i>to assembly</i>, following him. And he sent messengers to Asher and Zebulun and Naphtali, and they went up to meet them.	they ← <i>he</i>, i.e. <i>the tribe</i>.
Judg 6:36	וַיֹּאמֶר גִּדְעוֹן אֶל־הָאֱלֹהִים אִם־יִשְׁقֶה מוֹשִׁיעַ בְּיָדִי אֶת־יִשְׂרָאֵל בְּאִשֶׁר דִּבַּרְתָּ:	Then Gideon said to God, “If you are about to save Israel through my <i>intermediacy</i>, as you have said,	Gideon: see Num 1:11. intermediacy ← <i>hand</i>.
Judg 6:37	הִנֵּה אֲנֹכִי מַצִּיג אֶת־גִּזְתִּי הַצֶּמֶר בַּגֶּרֶן אִם טֹל יִהְיֶה עַל־הַגִּזָּה לְבִדָּה וְעַל־כָּל־הָאָרֶץ חֹרֵב וַיֵּדַעְתִּי כִי־תוֹשִׁיעַ בְּיָדִי אֶת־יִשְׂרָאֵל בְּאִשֶׁר דִּבַּרְתָּ:	here I <i>am</i> ready to put the fleece of wool on the threshing floor, <i>to see</i> whether there will be dew on the fleece only and dryness on all the ground, so that I know that <i>it is</i> through my <i>intermediacy</i> that you will save Israel, as you have said.”	here I <i>am</i> ready to put ← <i>behold me putting</i>. so that: purposive use of the <i>vav</i>. intermediacy ← <i>hand</i>.
Judg 6:38	וַיְהִי־כֵן וַיִּשְׁפֹּם מִמַּחֲרֹת וַיִּזֹּר אֶת־הַגִּזָּה וַיִּמָּץ טֹל מִן־הַגִּזָּה מָלֵא הַסֶּפֶל מִיָּם:	And it was so, and he rose early on the next day, and he wrung the fleece out and extracted dew from the fleece – a full bowl of water.	
Judg 6:39	וַיֹּאמֶר גִּדְעוֹן אֶל־הָאֱלֹהִים אַל־יִחַר אַפִּי בִּי וְאֶדְבַּרְהָ אֶךָ הַפֶּעַם אֲנֹסָה נֶאֱרַק־הַפֶּעַם בַּגִּזָּה יִהְיֶנָּה חֹרֵב אֶל־הַגִּזָּה לְבִדָּה וְעַל־כָּל־הָאָרֶץ יִהְיֶה־טֹל:	Then Gideon said to God, “Do not let your anger be kindled against me, and I will speak just once. Please let me do the test just once with the fleece. Let the fleece only be dry, and let there be dew on all the <i>ground</i>.”	Gideon: see Num 1:11. ground ← <i>land</i>.

Judg 6:40	וַיַּעַשׂ אֱלֹהִים בֵּן בַּלִּילָה הָהוּא וַיְהִי־חֹרֵב אֶל־הַגָּזָה לְבִדָּה וְעַל־כָּל־הָאָרֶץ הָיָה טָל: פ	And God did so on that night, and there was dryness for the fleece only, and on all the <u>ground</u> there was dew.	ground ← <i>land</i>.
Judg 7:1	וַיֵּשְׁבִים יִרְבָּעֵל הוּא גִּדְעוֹן וְכָל־הָעָם אֲשֶׁר אָתּוֹ וַיַּחֲנוּ עַל־עֵין חָרֹד וּמַחֲנֶה מִדְּיָן הָיָה־לּוֹ מִצְפֹּן מִגְבַּעַת הַמֹּרֶה בְּעֶמֶק: ב	Then Jerubbaal – that <i>is</i> <u>Gideon</u> – and all the people who <i>were</i> with him arose early and encamped at the source of Harod, while Midian had his camp to the north, by the hill of Moreh, in the valley.	Gideon: see Num 1:11.
Judg 7:2	וַיֹּאמֶר יְהוָה אֶל־גִּדְעוֹן רַב הָעָם אֲשֶׁר אִתָּךְ מִתַּתִּי אֶת־מִדְיָן בְּיָדָם פֶּן־יִתְפָּאֵר עָלַי יִשְׂרָאֵל לֵאמֹר יָדִי הוֹשִׁיעָה לִּי: ג	And the LORD said to <u>Gideon</u>, “The people who <i>are</i> with you <i>are</i> too many for me to deliver Midian into their hands, in case Israel vaunt themselves against me, and they say, ‘My <i>own</i> <u>ability</u> saved me.’”	Gideon: see Num 1:11. ability ← <i>hand</i>.
Judg 7:3	וַעֲתָה קְרֹא נָא בְּאָזְנִי הָעָם לֵאמֹר מִי־יִרָא וַחֲרֹד יֵשֶׁב וַיִּצְפֹּר מִהָר הַגִּלְעָד וַיָּשֻׁב מִן־הָעָם עֶשְׂרִים וּשְׁנָיִם אָלֶף וַעֲשָׂרַת אֲלָפִים נִשְׁאָרוּ: ס	So now, please proclaim in the <u>audience</u> of the people and say, ‘Whoever is fearful or trembling should return and go back quickly from Mount <u>Gilead</u>.’” And twenty-two thousand of the people returned, but ten thousand remained.	audience ← <i>ears</i>. Gilead: see Gen 31:21.

Judg 7:4	וַיֹּאמֶר יְהוָה אֶל-גִּדְעֹן עוֹד הָעָם רַב הַזֶּה אוֹתָם אֶל-הַמַּיִם וְאַצְרִפְנֵה לָךְ שֵׁם וְהָיָה אֲשֶׁר אֶמַּר אֵלַיךָ זֶה יֵלֶךְ אִתָּךְ הוּא יֵלֶךְ אִתָּךְ וְכָל אֲשֶׁר-אֶמַּר אֵלַיךָ זֶה לֹא-יֵלֶךְ עִמָּךְ הוּא לֹא יֵלֶךְ:	And the LORD said to Gideon, "The people <i>are</i> still <i>too</i> many. Bring them down to the water, and I will <u>filter them out</u> for you there. And it will be <i>the case that of</i> whomever I say to you, 'This <i>man</i> will go with you', he will go with you, and everyone <i>of</i> whom I say to you, 'This <i>man</i> will not go with you', he will not go."	Gideon: see Num 1:11. filter them out ← <i>refine it</i>, i.e. <i>the people</i>, collectively.
Judg 7:5	וַיּוֹרֵד אֶת-הָעָם אֶל-הַמַּיִם ס וַיֹּאמֶר יְהוָה אֶל-גִּדְעֹן כָּל אֲשֶׁר-יִלֹּק בְּלִשְׁוֹנוֹ מִן-הַמַּיִם כַּאֲשֶׁר יִלֹּק הַכֶּלֶב תִּצְיֵג אוֹתוֹ לִבְדָּ וְכָל אֲשֶׁר-יִכְרַע עַל-בִּרְכֵּיו לִשְׁתּוֹת:	So he led the people down to the water, and the LORD said to Gideon, "Everyone who laps the water with his tongue as a dog laps, set him <u>aside</u>, and <i>also</i> everyone who kneels down to drink."	Gideon: see Num 1:11. aside ← <i>alone</i>.
Judg 7:6	וַיְהִי מִסְפַּר הַמְּלַקְקִים בַּיָּדָם אֶל-פִּיָּהֶם שְׁלֹשׁ מֵאוֹת אִישׁ וְכָל יֵתֶר הָעָם כָּרְעוּ עַל-בִּרְכֵיהֶם לִשְׁתּוֹת מַיִם: ס	And the number of those who lapped with their hands to their mouth was three hundred men, and all the rest of the people knelt down to drink the water.	
Judg 7:7	וַיֹּאמֶר יְהוָה אֶל-גִּדְעֹן בְּשֹׁלֶשׁ מֵאוֹת הָאִישׁ הַמְּלַקְקִים אוֹשִׁיעַ אֶתְכֶם וְנָתַתִּי אֶת-מִדְיָן בְּיָדְךָ וְכָל-הָעָם יִלְכוּ אִישׁ לְמָקוֹמוֹ:	Then the LORD said to Gideon, "I will save you by the three hundred men who lapped, and I will deliver Midian into your hand. So let all the people go to their <i>own</i> place."	Gideon: see Num 1:11.

Judg 7:8	וַיִּקְחוּ אֶת־צִדָּה הָעָם בְּיָדָם וְאֵת שׁוֹפְרֵיהֶם וְאֵת כָּל־אִישׁ יִשְׂרָאֵל שָׁלַח אִישׁ לְאֹהֲלָיו וּבְשָׁלֹשׁ־מֵאוֹת הָאִישׁ הַחֲזִיק וּמַחֲנֶה מְדִיָּן הָיָה לּוֹ מִתַּחַת בְּעֶמְקָ: פ	So the people took provisions in their hand, with their ramshorns, and he sent every man of Israel away to <u>his</u> tent, but he kept hold of the three hundred men. Now Midian had his camp below in the valley.	his tent ← <i>his tents</i>, the plural attracted by <i>every</i>.
Judg 7:9	וַיְהִי בַלַּיְלָה הַהוּא וַיֹּאמֶר אֱלֹהֵי יְהוָה קוּם רַד בַּמַּחֲנֶה כִּי נָתַתִּיו בְּיָדְךָ:	And it came to pass that night that the LORD said to him, “Get up <i>and</i> go down to the camp, for I have delivered it into your hand.	
Judg 7:10	וְאִם־יִרָא אַתָּה לָרֶדֶת רַד אַתָּה וּפְרָה נַעֲרֶךָ אֶל־הַמַּחֲנֶה:	But if you are afraid to go down, you and Purah your servant-boy go down to the camp,	Purah: AV= <i>Phurah</i>, the lenited form (<i>ph</i> for <i>p</i>).
Judg 7:11	וּשְׁמַעְתָּ מִה־יִּדְבָּרוּ וְאַחֲרַיִם תִּחְזַקְנָה יָדֶיךָ וַיֵּרֶדְתָּ בַּמַּחֲנֶה וַיֵּרֶד הוּא וּפְרָה נַעֲרֹ אֶל־קֶצֶה הַחֲמִשִּׁים אֲשֶׁר בַּמַּחֲנֶה:	and you will hear what they are saying, and afterwards your hands will be strengthened, and you will go down to the camp.” So he and Purah his servant-boy went down to the edge of the armed <i>men</i> who <i>were</i> in the camp.	Purah: see Judg 7:10.
Judg 7:12	וּמְדִיָּן וְעַמְלֵק וְכָל־בְּנֵי־קֶדֶם נִפְלִים בְּעֶמְק כְּאַרְבֶּה לְרֹב וּלְגַמְלֵיהֶם אֵין מִסָּפֵר בְּחוֹל שְׁעַל־שִׁפְת הַיָּם לְרֹב:	And Midian and Amalek and all the easterners were lying in the valley, like locusts in multitude, and their camels <i>were</i> countless, like the sand which <i>is</i> on the sea-shore in abundance.	

Judg 7:13	וַיָּבֹא גִדְעֹון וְהִנֵּה אִישׁ מִסֵּפֶר לְרֵעֵהוּ חִלּוֹם וַיֹּאמֶר הִנֵּה חִלּוֹם חִלְמָתִי וְהִנֵּה *צֶלוֹל צָלִיל לֶחֶם שְׁעָרִים** מִתְהַפֵּךְ בְּמַחֲנֵה מִדְיָן וַיָּבֹא עַד־הָאֹהֶל וַיִּכֶּהוּ וַיִּפֹּל וַיִּהְיֶפְכֶּהוּ לְמַעַלָּה וַנִּפֹּל הָאֹהֶל:	Then Gideon came, and what he heard was a man telling his colleague a dream, and he said, “Look, I have had a dream, and what I saw was a loaf of barley bread tumbling into Midian's camp, and it came up to the tent and struck it, and it fell down, and it turned it upside down, so the tent fell down.”	loaf: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. Gideon: see Num 1:11. what he heard was ← behold. Look ← Behold. what I saw was ← behold.
Judg 7:14	וַיַּעַן רֵעֵהוּ וַיֹּאמֶר אֵין זֹאת בִּלְתִּי אִם־חֶרֶב גִּדְעֹון בֶּן־יוֹאֵשׁ אִישׁ יִשְׂרָאֵל נָתַן הָאֱלֹהִים בְּיָדוֹ אֶת־מִדְיָן וְאֶת־כָּל־הַמַּחֲנֵה: פ	And his colleague answered and said, “This is nothing other than the sword of Gideon the son of Joash, a man of Israel. God has delivered Midian and all his camp into his hand.”	Gideon: see Num 1:11.
Judg 7:15	וַיְהִי כַשְׁמַע גִּדְעֹון אֶת־מִסְפָּר הַחִלּוֹם וְאֶת־שִׁבְרוֹ וַיִּשְׁתָּחוּ וַיָּשָׁב אֶל־מַחֲנֵה יִשְׂרָאֵל וַיֹּאמֶר קוּמוּ כִּי־נָתַן יְהוָה בְּיָדְכֶם אֶת־מַחֲנֵה מִדְיָן:	And it came to pass, when Gideon heard the account of the dream, and its interpretation, that he worshipped and went back to Israel's camp and said, “Arise, for the LORD has delivered Midian's camp into your hand.”	Gideon: see Num 1:11.
Judg 7:16	וַיַּחֲצֵן אֶת־שְׁלֹשׁ־מֵאוֹת הָאִישׁ שְׁלֹשָׁה רָאשִׁים וַיִּתֵּן שׁוֹפְרוֹת בְּיַד־כָּלֶם וּבָכִים רָקִים וּלְפָדִים בְּתוֹךְ הַבָּדִים:	Then he divided the three hundred men into three contingents, and he put ramshorns in each one's hand, and empty jars, with lamps inside the jars,	contingents ← heads, but also companies [AnLx]. each ← every.

Judg 7:17	וַיֹּאמֶר אֲלֵיהֶם מִמְּנִי תֵּרְאוּ וְכֵן תַּעֲשׂוּ וְהָיָה אֲנֹכִי בָּא בְקֶצֶה הַמַּחֲנֶה וְהָיָה כְּאֲשֶׁר־אֶעֱשֶׂה בֵּן תַּעֲשׂוּן:	and he said to them, “Look at <u>me</u> and act accordingly, and <u>when</u> I come to the edge of the camp, <u>whatever</u> I do, so you do.	at me ← <i>from me</i>. Idiomatic. when ← <i>behold</i>. whatever ← <i>it shall be (the case that) whatever</i>.
Judg 7:18	וַתִּקְעָתִי בְּשׁוֹפָר אֲנֹכִי וְכָל־אֲשֶׁר אִתִּי וַתִּקְעֹתֶם בְּשׁוֹפְרוֹת גַּם־אַתֶּם סְבִיבוֹת כָּל־הַמַּחֲנֶה וַאֲמַרְתֶּם לַיהוָה וּלְגִדְעוֹן: פ	When I sound the ramshorn – I and everyone who <i>is</i> with me – then you also sound the ramshorns yourselves, all around the camp, and say, ‘For the LORD and for Gideon.’ ”	Gideon: see Num 1:11.
Judg 7:19	וַיָּבֹא גִדְעוֹן וּמֵאָה־אִישׁ אֲשֶׁר־אִתּוֹ בְּקֶצֶה הַמַּחֲנֶה רָאשׁ הָאֲשֻׁמְרֹת הַתִּיכוֹנָה אֹד הֶקֶם הֶקִּימוּ אֶת־הַשְּׁמָרִים וַיִּתְּקֻהוּ בְּשׁוֹפְרוֹת וְנִפְּוֹץ הַכִּדִּים אֲשֶׁר בַּיָּדָם:	Then Gideon and the one hundred men who <i>were</i> with him came to the edge of the camp <i>at</i> the start of the middle night-watch – they had only <u>just put</u> the watchmen <u>on duty</u> – and they sounded the ramshorns and <u>broke</u> the jars which <i>were</i> in their hands.	Gideon: see Num 1:11. just put ... on duty: infinitive absolute. broke: infinitive absolute in the role of a finite verb.
Judg 7:20	וַיִּתְּקֻהוּ שְׁלֹשֶׁת הָרָאשִׁים בְּשׁוֹפְרוֹת וַיִּשְׁבְּרוּ הַכִּדִּים וַיַּחֲזִיקוּ בַיָּד־שְׂמֹאל לֵל בַּלְפָּדִים וּבַיָּד־יְמִינָם הַשׁוֹפְרוֹת לְתִקְוָה וַיִּקְרְאוּ תָּרַב לַיהוָה וּלְגִדְעוֹן:	So the three contingents sounded the ramshorns and broke the jars, and they held the lamps in their left hand and the ramshorns to sound in their right hand, and they shouted, “A sword for the LORD and for Gideon.”	Gideon: see Num 1:11.

Judg 7:21	וַיַּעֲמְדוּ אִישׁ תַּחְתָּיו סָבִיב לַמַּחֲנֶה וַיִּרָץ כָּל־הַמַּחֲנֶה וַיִּרְעוּ וַיָּנִסוּ *וַיָּנוּסוּ:	And each <i>man</i> stood <u>on the spot</u> round about the camp, but all the camp <i>itself</i> ran shouting out and {Q: fled} [K: they put <i>each other</i> to flight].	on the spot ← <i>under him</i> .
Judg 7:22	וַיִּתְקְעוּ שְׁלֹשׁ־מֵאוֹת הַשּׁוֹפְרוֹת וַיִּשֶׁם יְהוָה אֶת חֶרֶב אִישׁ בְּרֵעֵהוּ וּבְכָל־הַמַּחֲנֶה וַיָּנֶס הַמַּחֲנֶה עַד־בֵּית הַשָּׁטָה צִרְרָתָה עַד שְׂפַת־אֲבֵל מְחוּלָה עַל־טַבַּת:	And the three hundred men sounded <i>their</i> ramshorns, and the LORD set every man's sword against his colleague, and <i>this</i> <u>throughout</u> the camp, and the camp fled to Beth-Shittah of Zererah, to the border of Abel-Meholah, as far as Tabbath.	throughout ← <i>in all</i> . Zererah: AV= Zererath. We take the form as locative.
Judg 7:23	וַיִּצְעַק אִישׁ־יִשְׂרָאֵל מִנַּפְתָּלִי וּמִן־אָשֶׁר וּמִן־כָּל־מְנַשֶּׁה וַיִּרְדְּפוּ אֲחֵרֵי מִדְיָן:	Then the men of Israel and Naphtali and Asher and all of Manasseh were <u>drawn together</u> , and they pursued Midian.	drawn together ← <i>called together</i> .
Judg 7:24	וּמַלְאָכִים שָׁלַח גִּדְעוֹן בְּכָל־הָר אֶפְרַיִם לֵאמֹר רְדּוּ לְקִרְאֵת מִדְיָן וּלְכַדּוּ לָהֶם אֶת־הַמַּיִם עַד בֵּית בָּרָה וְאֶת־הַיַּרְדֵּן וַיִּצְעֲקוּ כָּל־אִישׁ אֶפְרַיִם וַיִּלְכְּדוּ אֶת־הַמַּיִם עַד בֵּית בָּרָה וְאֶת־הַיַּרְדֵּן:	Then Gideon sent messengers <u>throughout</u> Mount Ephraim, who said, "Go down against Midian, and capture their water-rich area as far as Beth-Barah and the Jordan." Then every man of Ephraim was <u>drawn together</u> , and they captured the water-rich area as far as Beth-Barah and the Jordan.	Gideon: see Num 1:11. throughout ← <i>in all</i> . drawn together ← <i>called together</i> .

Judg 7:25	וַיִּלְכְּדוּ שְׁנֵי־שָׂרֵי מִדְיָן אֶת־עֹרֵב וְאֶת־זִיב וַיַּהַרְגוּ אֶת־עֹרֵב בְּצֹר־עֹרֵב וְאֶת־זִיב הָרְגוּ בִּיָּקֵב־זִיב וַיִּרְדְּפוּ אֶל־מִדְיָן וְרֹאשׁ־עֹרֵב וּזִיב הֵבִיאוּ אֶל־גִּדְעֹן מֵעֵבֶר לַיַּרְדֵּן:	And they captured two of Midian's commanders, Oreb and Zeeb, and they killed Oreb on the rock of Oreb, and they killed Zeeb in the wine vat of Zeeb, and they pursued Midian, and they brought the head of Oreb and of Zeeb to Gideon across the Jordan.	Gideon: see Num 1:11.
Judg 8:1	וַיֹּאמְרוּ אֵלָיו אִישׁ אֶפְרַיִם מִה־הִדְבַּר הַזֶּה עָשִׂיתָ לָּנוּ לְבָלָלָתִי קִרְאוֹת לָנוּ כִּי הִלַכְתָּ לְהִלָּחֵם בְּמִדְיָן וַיְרִיבוּ אִתּוֹ בְּחִזָּקָה:	And the men of Ephraim said to him, “What <i>is</i> this thing you have done to us <u>in not calling</u> us, because you went to fight against Midian.” And they argued with him vehemently.	in not calling: gerundial use of the infinitive.
Judg 8:2	וַיֹּאמֶר אֲלֵיהֶם מִה־עָשִׂיתִי עִתָּה כָכֶם הֲלוֹא טוֹב עָלְלוֹת אֶפְרַיִם מִבְּצִיר אֲבִיעֶזֶר:	And he said to them, “What have I done now <u>compared to</u> you? <i>Are</i> not the gleanings of Ephraim better than the <i>whole</i> wine crop of Abiezer?”	compared to ← <i>like, as</i>. Abiezer: standing for the half-tribe of Manasseh. See Josh 7:3, Judg 6:11. Gideon is appeasing the Ephraimites.
Judg 8:3	בְּיָדְכֶם נָתַן אֱלֹהִים אֶת־שָׂרֵי מִדְיָן אֶת־עֹרֵב וְאֶת־זִיב וּמִה־יָכַלְתִּי עֲשׂוֹת כָכֶם אִזּוֹ רָפַתָּה רוּחַם מֵעָלָיו בַּדְּבָרוֹ הַדְּבָר הַזֶּה:	God delivered Midian's commanders into your hands – Oreb and Zeeb – and what was I able to do <u>compared to</u> you?” Then <u>their temper against him subsided</u>, when he said <u>these words</u>.	compared to ← <i>like, as</i>. their temper against him subsided ← <i>their spirit desisted from against him</i>. these words ← <i>this word</i>. Collective usage.
Judg 8:4	וַיָּבֹא גִדְעֹן הַיַּרְדֵּנָה עֹבֵר הוּא וּשְׁלֹש־מֵאוֹת הָאִישׁ אֲשֶׁר אִתּוֹ עֵיפִים וְרֹדְפִים:	Then Gideon came to the Jordan. He and the three hundred men who <i>were</i> with him crossed over, weary <u>but</u> pursuing.	Gideon: see Num 1:11. but: adversative use of the <i>vav</i>.

Judg 8:5	וַיֹּאמֶר לְאַנְשֵׁי סְכוֹת תְּנוּ־נָא כִּכְרוֹת לֶחֶם לָעָם אֲשֶׁר בְּרַגְלִי כִּי־עֵיפִים הֵם וְאֲנֹכִי רֹדֵף אַחֲרֵי זִבְחָ וְזַלְמוֹנָה מֶלְכֵי מִדְיָן:	And he said to the men of Succoth, "Please give loaves of bread to the people who <i>are following</i> in my footsteps, for they <i>are</i> weary, and I am pursuing Zebah and Zalmunna, kings of Midian."	
Judg 8:6	וַיֹּאמֶר שָׂרֵי סְכוֹת הֶכֶף זִבְחָ וְזַלְמוֹנָה עִתָּהּ בְּיָדְךָ כִּי־נָתַתָּ לַצָּבָאָה לֶחֶם:	But the commanders of Succoth said, " <i>Are</i> the palms of the hands of Zebah and Zalmunna now in your hands, so that we should give your army bread?"	
Judg 8:7	וַיֹּאמֶר גִּדְעֹן לָכֵן בָּתַת יְהוָה אֶת־זִבְחָ וְאֶת־זַלְמוֹנָה בְּיָדִי וְדִשְׁתִּי אֶת־בָּשָׂרְכֶם אֶת־קוֹצֵי הַמִּדְבָּר וְאֶת־הַבְּרִיָּאִים:	Then Gideon said, "That <i>presumption</i> is why, when the LORD delivers Zebah and Zalmunna into my hand, I will <u>thrash</u> your flesh with the desert thorn bushes and with the <u>briars</u> ."	Gideon: see Num 1:11. thrash ← <i>thresh</i> . briars: [AnLx]= <i>threshing sledges</i> .
Judg 8:8	וַיַּעַל מִשָּׁם פְּנוּאֵל וַיְדַבֵּר אֲלֵיהֶם כְּזֹאת וַיַּעֲנוּ אוֹתוֹ אַנְשֵׁי פְנוּאֵל כַּאֲשֶׁר עָנוּ אַנְשֵׁי סְכוֹת:	Then he went up from there <i>to</i> Penuel and spoke similarly to them, and the men of Penuel answered him <i>in the same way</i> as the men of Succoth answered.	
Judg 8:9	וַיֹּאמֶר גַּם־לְאַנְשֵׁי פְּנוּאֵל לֵאמֹר בָּשׁוּבִי בְּשָׁלוֹם אֶתָּן אֶת־הַמִּגְדָּל הַזֶּה: פ	And he also spoke to the men of Penuel and said, "When I return in peace, I will demolish this tower."	
Judg 8:10	וְזִבְחָ וְזַלְמוֹנָה בְּקָרְקֹר וּמַחֲנֵיהֶם עִמָּם כַּחֲמִשָּׁת עָשָׂר אֲלָף כָּל הַנּוֹתָרִים מִכָּל מַחֲנֶה בְּנֵי־קֶדֶם וְהַנִּפְּלִים מֵאָה וְעֶשְׂרִים אֲלָף אִישׁ שֶׁלַף חֶרֶב:	Now Zebah and Zalmunna <i>were</i> in Karkor, and their camps <i>were</i> with them – about fifteen thousand <i>men</i> – all those who remained from the whole camp of the easterners. And those who fell <i>were</i> one hundred and twenty thousand men <i>who</i> drew the sword.	

Judg 8:11	וַיַּעַל גִּדְעֹון דֶּרֶךְ הַשְּׁכוּנִי בְּאַהֲלִים מִקֶּדֶם לְנֹבַח וַיַּגִּבְהָה וַיִּזֶּן אֶת־הַמַּחֲנֶה וְהַמַּחֲנֶה הָיָה בֶטֶח׃	And Gideon went up the road to the tent-dwellers to the east of Nobah and Jogbehah, and he attacked the camp, <u>although</u> the camp <i>was</i> secure.	Gideon: see Num 1:11. Jogbehah ← <i>Jogboah</i> , but we retain the AV / traditional English name. although: concessive use of the <i>vav</i> .
Judg 8:12	וַיִּנּוּסוּ זִבְחַ וְצַלְמֻנָּע וַיִּרְדֹּף אַחֲרֵיהֶם וַיִּלְכֹּד אֶת־שְׁנֵי מַלְכֵי מִדְיָן אֶת־זִבְחַ וְאֶת־צַלְמֻנָּע וְכָל־הַמַּחֲנֶה הִחָרִיד׃	And Zebah and Zalmunna fled, and he pursued them, and he captured the two kings of Midian, Zebah and Zalmunna, and he <u>routed</u> the whole camp.	routed ← <i>made fear</i> , but also, with [BDB], <i>routed</i> .
Judg 8:13	וַיָּשָׁב גִּדְעֹון בְּנוֹיֹאֵשׁ מִן־הַמִּלְחָמָה מִלְּמַעְלָה הַחֲרֹס׃	Then Gideon the son of Joash returned from the battle before sunrise.	Gideon: see Num 1:11.
Judg 8:14	וַיִּלְכֹּד־נָעַר מֵאַנְשֵׁי סִכּוֹת וַיִּשְׁאַלְהוּ וַיִּכְתֹּב אֵלָיו אֶת־שְׂרֵי סִכּוֹת וְאֶת־זִקְנֵיהֶ שְׁבָעִים וְשִׁבְעָה אִישׁ׃	And he took a boy-servant of the men of Succoth, and he questioned him, and <i>the</i> <i>boy</i> described the chief men of Succoth to him, and its elders – seventy- seven men.	<i>the boy</i> ← <i>he</i> . On the liberal use of the third person pronouns (<i>he, him,</i> <i>his</i>), see the note to Gen 41:13.
Judg 8:15	וַיָּבֹא אֶל־אַנְשֵׁי סִכּוֹת וַיֹּאמֶר הִנֵּה זִבְחַ וְצַלְמֻנָּע אֲשֶׁר חִרְפֹּתֶם אוֹתִי לֵאמֹר הֶכֶף זִבְחַ וְצַלְמֻנָּע עִתָּהּ בְּיָדִי כִּי נָתַן לְאַנְשֵׁיךָ הַיָּעִפִּים לֶחֶם׃	Then Gideon went to the men of Succoth, and he said, “Here <u>are</u> Zebah and Zalmunna, <i>about</i> whom you reproached me and said, ‘Are the palms of the hands of Zebah and Zalmunna now in your hands, so that we should give your weary men bread?’ ”	Gideon ← <i>he</i> . On the liberal use of the third person pronouns (<i>he, him,</i> <i>his</i>), see the note to Gen 41:13. On Gideon, see Num 1:11. Here <i>are</i> ← <i>Behold</i> .
Judg 8:16	וַיִּקַּח אֶת־זִקְנֵי הָעִיר וְאֶת־קוֹצֵי הַמִּדְבָּר וְאֶת־הַבְּרֻקָּנִים וַיֹּדַע בָּהֶם אֶת אַנְשֵׁי סִכּוֹת׃	And he took the elders of the city, and the desert thorn bushes, and the <u>briars</u> , <u>with which</u> he gave the men of Succoth a lesson.	briars: see Judg 8:7. with which ← <i>and with</i> <i>them</i> .

Judg 8:17	וְאֶת־מִגְדַּל פְּנוּאֵל נָחַץ וַיַּהַרְג אֶת־אֲנָשֵׁי הָעִיר:	And he demolished the tower of Penuel, and he killed the men of the city.	
Judg 8:18	וַיֹּאמֶר אֶל־זִבְחַ וְאֶל־צִלְמֻנֶּעַ אִיפֹה הָאֲנָשִׁים אֲשֶׁר הִרְגָתֶם בְּתַבּוֹר וַיֹּאמְרוּ כַּמּוֹד כְּמוֹהֶם אֶחָד כְּתָאֵר בְּנֵי הַמֶּלֶךְ:	And he said to Zebah and Zalmunna, "What kind of men <i>were</i> they that you killed at Tabor?" And they answered, "As you <i>are</i> , so <i>were</i> they. <i>Each</i> one had the appearance of the king's sons."	
Judg 8:19	וַיֹּאמֶר אֲתִי בְנֵי־אִמִּי הֵם חַי־יְהוָה לֹו הִחִיתֶם אוֹתָם לֹא הִרְגָתִי אֲתֶכֶם:	Then he said, "They <i>were</i> my brothers – my mother's sons. <i>As</i> the LORD lives, if you had let them live, I would not kill you."	
Judg 8:20	וַיֹּאמֶר לִיְתֵר בְּכוֹרוֹ קוּם הֲרֹג אוֹתָם וְלֹא־שִׁלָּף הַנָּעַר חֶרְבּוֹ כִּי יִרָא כִּי עוֹדָנּוּ נָעַר:	And he said to Jether his firstborn, "Arise <i>and</i> kill them." But the lad did not draw his sword, for he was afraid, for he <i>was</i> still <i>only</i> a lad.	
Judg 8:21	וַיֹּאמֶר זִבְחַ וְצִלְמֻנֶּעַ קוּם אִתָּהּ וּפְגַע־בָּנוּ כִּי כָאִישׁ גְּבוּרָתוֹ וַיָּקָם גִּדְעוֹן וַיַּהַרְג אֶת־זִבְחַ וְאֶת־צִלְמֻנֶּעַ וַיִּקַּח אֶת־הַשְּׁהֲרָנִים אֲשֶׁר בְּצִוְאָרֵי גְמֻלֵיהֶם:	Then Zebah and Zalmunna said, "You arise and fall on us. For as a man <i>is</i> , <i>so is</i> his valour." Then Gideon arose and killed Zebah and Zalmunna, and he took the crescent ornaments which <i>were</i> on the camels' necks.	Gideon: see Num 1:11.
Judg 8:22	וַיֹּאמְרוּ אִישׁ־יִשְׂרָאֵל אֶל־גִּדְעוֹן מְשַׁל־בָּנוּ גַּם־אִתָּהּ גַּם־בְּנֶךָ גַּם בֶּן־בְּנֶךָ כִּי הוֹשַׁעְתָּנוּ מִיַּד מִדְיָן:	And the men of Israel said to Gideon, "You rule over us – <i>in turn</i> you and your son and your grandson – for you have saved us from the hand of Midian."	Gideon: see Num 1:11. in turn ← <i>also ... also ... also</i> , but the semantic scope is wider.

Judg 8:23	וַיֹּאמֶר אֲלֵהֶם גִּדְעֹון לֹא־אֶמְשָׁל אֲנִי בָכֶם וְלֹא־יִמְשָׁל בְּנִי בָכֶם יְהוָה יִמְשָׁל בָּכֶם:	But Gideon said to them, “I shall not rule over you, neither shall my son rule over you. The LORD will rule over you.”	Gideon: see Num 1:11.
Judg 8:24	וַיֹּאמֶר אֲלֵהֶם גִּדְעֹון אֲשַׁאלָה מִכֶּם שְׂאֵלָה וּתְנוּ־לִי אִישׁ נָזֶם שְׁלָלוֹ כִּי־נִזְמִי זֶהָב לָהֶם כִּי יִשְׁמַעְאֵלִים הֵם:	And Gideon said to them, “Let me ask you a request. Give me every man's earring <i>which he has as his spoil</i> .” For they <i>had</i> golden earrings, for the <i>Midianites</i> <i>were</i> Ishmaelites.	Gideon: see Num 1:11. earring ... earrings: perhaps, <i>noserings</i> . See Gen 24:47. the Midianites ← <i>they</i> . Ishmaelites: see Gen 37:25.
Judg 8:25	וַיֹּאמְרוּ נָתוֹן נָתַן וַיִּפְרְשׁוּ אֶת־הַשְּׂמֹלָה וַיִּשְׁלִיכוּ שָׂמָה אִישׁ נָזֶם שְׁלָלוֹ:	And they said, “We will certainly give <i>them</i> .” And they spread out a garment, and each <i>man</i> cast there his earring <i>which he had as his spoil</i> .	We will certainly give: infinitive absolute. a garment ← <i>the garment</i> . An unexpected definite article. See Gen 22:9.
Judg 8:26	וַיְהִי מִשְׁקַל נִזְמֵי הַזָּהָב אֲשֶׁר שָׂאֵל אֵלָּהּ וּשְׁבַע־מֵאוֹת זָהָב לְבַד מִן־הַשְּׁהָרִים וְהַנְּטָפוֹת וּבִגְדֵי הָאֲרָגְמָן שֶׁלֹּ מַלְכֵי מִדְיָן וּלְבַד מִן־הָעֲנָקוֹת אֲשֶׁר בְּצוּאֵרֵי גְמְלֵיהֶם:	And the weight of the golden earrings which he requested was one thousand seven hundred <i>shekels of gold</i> , apart from the crescent ornaments and the pendants and the purple clothes which <i>were</i> on the kings of Midian, and apart from the necklaces which <i>were</i> on the camels' necks.	
Judg 8:27	וַיַּעַשׂ אוֹתוֹ גִּדְעֹון לְאַפֹּד וַיִּצַּג אוֹתוֹ בְּעִירֹו בְּעַפְרָה וַיִּזְנוּ כָּל־יִשְׂרָאֵל אַחֲרָיו שֵׁם וַיְהִי לְגִדְעֹון וּלְבֵיתוֹ לְמוֹקֵשׁ:	And Gideon made these <i>things</i> into an ephod, and he put it in his city, in Ophrah, and the whole of Israel went whoring after it there, and it became a snare to Gideon and his household.	Gideon (2x): see Num 1:11. these <i>things</i> ← <i>it</i> .

Judg 8:28	וַיִּכְנַע מִדְיָן לִפְנֵי בְנֵי יִשְׂרָאֵל וְלֹא יִסְפוּ לְשֹׂאת רֹאשׁם וּתְשֻׁקַּת הָאָרֶץ אַרְבַּעִים שָׁנָה בִּימֵי גִדְעוֹן: פ	So Midian was subdued before the sons of Israel, and they did not <u>assert</u> <u>themselves</u> any more, and the land was quiet for forty years in the days of <u>Gideon</u> .	assert themselves ← <i>raise their head</i> . Gideon: see Num 1:11.
Judg 8:29	וַיֵּלֶךְ יְרֻבְבָּאֵל בֶּן-יֹאשָׁא וַיָּשָׁב בְּבֵיתוֹ:	Then <u>Jerubbaal</u> the son of Joash departed, and he dwelt in his house.	Jerubbaal: i.e. <i>Gideon</i> . See Judg 6:32, Judg 7:1.
Judg 8:30	וּלְגִדְעוֹן הָיוּ שִׁבְעִים בָּנִים יֵצְאֵי יָרְכוּ כִּי-נָשִׁים רַבּוֹת הָיוּ לוֹ:	And <u>Gideon</u> had seventy sons – those who came from his thighs – for he had many wives.	Gideon: see Num 1:11.
Judg 8:31	וּפִלְגֶשֶׁתוֹ אֲשֶׁר בְּשֶׁכֶם יָלְדָה-לוֹ גַּם-הִיא בֵן וַיִּשֶׂם אֶת-שְׁמוֹ אַבִּימֶלֶךְ:	And his concubine who <i>was</i> in Shechem also bore him a son, and he gave him the name Abimelech.	
Judg 8:32	וַיָּמָת גִּדְעוֹן בֶּן-יֹאשָׁא בְּשִׁיבָה טוֹבָה וַיִּקָּבֵר בְּקִבְרֵי יֹאשָׁא אָבִיו בְּעַפְרָה אֲבִי הָעֹזְרִי: פ	And <u>Gideon</u> the son of Joash died at a good old age, and he was buried in the grave of <u>Joash</u> his father, the <u>Abi-Ezrite</u> , in Ophrah.	Gideon: see Num 1:11. old age ← <i>grey hair</i> . Joash ... Abi-Ezrite: AV differs, linking <i>Abi-Ezrite</i> to <i>Ophrah</i> , but the singular noun and Judg 6:11 support linking with <i>Joash</i> .
Judg 8:33	וַיְהִי כִּאֲשֶׁר מָת גִּדְעוֹן וַיָּשׁוּבוּ בְנֵי יִשְׂרָאֵל וַיַּזְנוּ אַחֲרֵי הַבָּעִלִּים וַיַּשְׁמֹ לָהֶם בַּעַל בְּרִית לְאֱלֹהִים:	And it came to pass, when <u>Gideon</u> died, that the sons of Israel went whoring after the Baalim again, and they made Baal-Berith their god.	Gideon: see Num 1:11.
Judg 8:34	וְלֹא זָכְרוּ בְנֵי יִשְׂרָאֵל אֶת-יְהוָה אֱלֹהֵיהֶם הַמַּצִּיל אוֹתָם מִיַּד כָּל-אֹיְבֵיהֶם מִסָּבִיב:	And the sons of Israel did not remember the LORD their God, who saved them from the hand of all their enemies round about.	

Judg 8:35	וְלֹא־עָשׂוּ חֶסֶד עִם־בֵּית יִרְבֵּעַל גִּדְעוֹן כְּכָל־הַטּוֹבָה אֲשֶׁר עָשָׂה עִם־יִשְׂרָאֵל: פ	Nor did they deal kindly with the house of Jerubbaal – Gideon – for all the good which he did with Israel.	Gideon: see Num 1:11.
Judg 9:1	וַיֵּלֶךְ אַבִּימֶלֶךְ בֶּן־יִרְבֵּעַל שָׁכְמָה אֶל־אָחִי אָמֹ וַיְדַבֵּר אֲלֵיהֶם וְאֶל־כָּל־מִשְׁפַּחַת בֵּית־אָבִי אָמֹ לֵאמֹר:	Then Abimelech the son of Jerubbaal went to Shechem, to his mother's brothers, and he spoke to them and to the whole family of his mother's father's house, and he said,	
Judg 9:2	דַּבְּרוּ־נָא בְּאָזְנֵי כָּל־בְּעָלֵי שְׁכֶם מִה־טוֹב לָכֶם הַמָּשָׁל בָּכֶם שִׁבְעִים אִישׁ כָּל בְּנֵי יִרְבֵּעַל אִם־מָשָׁל בָּכֶם אִישׁ אֶחָד וּזְכַרְתֶּם כִּי־עַצְמְכֶם וּבְשָׁרְכֶם אֲנִי:	“Please speak in the audience of all the lords of Shechem, <i>and say</i> , ‘What <i>is</i> better for you: seventy men to rule over you – all of Jerubbaal's sons – or for one man to rule over you? And remember that I <i>am</i> your <u>bone</u> and your <u>flesh</u> .’”	audience ← <i>ears</i> . your bone and your flesh: in the English idiom, <i>your flesh and blood</i> .
Judg 9:3	וַיְדַבְּרוּ אַחֵי־אָמֹ עָלָיו בְּאָזְנֵי כָּל־בְּעָלֵי שְׁכֶם אֶת כָּל־הַדְּבָרִים הָאֵלֶּה וַיֵּט לִבָּם אַחֲרֵי אַבִּימֶלֶךְ כִּי אָמְרוּ אַחִינוּ הוּא:	So his mother's brothers spoke concerning him all these words in the audience of all the lords of Shechem, and their heart inclined towards Abimelech, for they said, “He <i>is</i> our brother.”	audience ← <i>ears</i> .
Judg 9:4	וַיִּתְּנוּ־לּוֹ שִׁבְעִים כֶּסֶף מִבֵּית בַּעַל בְּרִית וַיִּשְׁכֹּר בָּהֶם אַבִּימֶלֶךְ אָנָשִׁים רִיקִים וּפְחָזִים וַיֵּלְכוּ אַחֲרָיו:	And they gave him seventy <i>pieces of</i> silver from the house of Baal-Berith, with which Abimelech hired <i>some</i> idle and reckless men, and they followed him.	

Judg 9:5	וַיָּבֹא בֵּית־אָבִיו עֹפְרָתָה וַיַּהַרְגֵם אֶת־אָחָיו בְּנֵי־יִרְבֵּעַל שִׁבְעִים אִישׁ עַל־אֲבֹן אַחַת וַיּוֹתֵר יֹתָם בֶּן־יִרְבֵּעַל הַקָּטָן כִּי נֶחְבֵּא: ס	And he went <i>to</i> his father's house, to Ophrah, and he killed his <u>brothers</u> – the sons of Jerubbaal, seventy men – on one stone, but Jotham, Jerubbaal's youngest son, was left remaining, because he <u>hid himself</u>.	brothers: standing for <i>half-brothers</i>, having Gideon as their father. hid himself: or <i>was hidden</i>, but <i>niphal</i> can be reflexive, and [AnLx] gives <i>conceal oneself</i>.
Judg 9:6	וַיֵּאסְפוּ כָּל־בְּעָלֵי שָׁכֶם וְכָל־בֵּית מִלּוֹא וַיָּלְכוּ וַיַּמְלִיכוּ אֶת־אֲבִימֶלֶךְ לְמֶלֶךְ עַם־אֱלֹון מִצֵּב אֲשֶׁר בְּשָׁכֶם:	And all the lords of Shechem, and the whole house of Millo gathered together, and they departed and made Abimelech king <u>by the oak</u> which <i>had been set up</i> in Shechem.	by ← <i>with</i>. oak ... set up: AV differs somewhat (<i>plain of the pillar</i>). Compare Judg 9:37.
Judg 9:7	וַיִּגִּדּוּ לְיֹתָם וּלְלֹךְ וַיַּעֲמֵד בְּרֹאשׁ הַר־גֶּרִיזִים וַיִּשָּׂא קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם שִׁמְעוּ אֵלַי בְּעָלֵי שָׁכֶם וַיִּשְׁמַע אֲלֵיכֶם אֱלֹהִים:	And <u>it was reported to</u> Jotham, and he departed and stood on the summit of Mount Gerizim, and he raised his voice and called out and said to them, “Listen to me, you lords of Shechem, <u>so that</u> God may listen to you.	it was reported ← <i>they reported</i>. Avoidance of the passive. Those reporting would not be the people in the previous verse, which is what would be suggested by the active in English (<i>And they reported ...</i>). so that: purposive use of the <i>vav</i>.
Judg 9:8	הָלוֹךְ הָלְכוּ הָעֵצִים לְמַשַּׁח עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לְזֵית *מְלוּכָה מֶלֶכָה עָלֵינוּ:**	The trees <u>went purposefully</u> to anoint a king over them, and they said to the olive tree, ‘Reign over us.’	Reign: the <i>ketiv</i> and <i>qeré</i> are similar forms of the same verb, with the same meaning. went purposefully: infinitive absolute. Alternatively, the infinitive absolute is a formula for introducing the parable: <i>Once upon a time the trees went ...</i>
Judg 9:9	וַיֹּאמֶר לָהֶם הַזֵּית הַחֲדִלְתִּי אֶת־דִּשְׁנִי אֲשֶׁר־בִּי יִכְבְּדוּ אֱלֹהִים וְאֲנִשִּׁים וְהִלַּכְתִּי לְנוֹעַ עַל־הָעֵצִים:	But the olive tree said to them, ‘Should I give up my fatness, by which through me they honour God and men, and <i>should I</i> go to <u>hold sway</u> over the trees?’	hold sway: perhaps by coincidence, both the Hebrew and our English use a word meaning <i>swing about</i> and, [Ges-HCL], <i>rule over</i>.

Judg 9:10	וַיֹּאמְרוּ הָעֵצִים לְתֵאֵנָה לְכִי־אַתְּ מִלְכִּי עָלֵינוּ:	Then the trees said to the fig tree, 'You come <i>and</i> reign over us.'	
Judg 9:11	וַתֹּאמֶר לָהֶם הַתֵּאֵנָה הֲחַדְלִלְתִּי אֶת־מִתְקִי וְאֶת־תְּנוּבֹתֵי הַטּוֹבָה וְהִלְכֹתִי לָנוּעַ עַל־הָעֵצִים:	But the fig tree said to them, 'Should I give up my sweetness and my good produce, and should I go to <u>hold sway</u> over the trees?'	hold sway: see Judg 9:9.
Judg 9:12	וַיֹּאמְרוּ הָעֵצִים לְגִפֹּן לְכִי־אַתְּ *מְלוּכִי **מִלְכִּי עָלֵינוּ:	Then the trees said to the vine, 'You come <i>and</i> reign over us.'	reign: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.
Judg 9:13	וַתֹּאמֶר לָהֶם הַגִּפֹּן הֲחַדְלִלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׁמֵּחַ אֱלֹהִים וְאֲנָשִׁים וְהִלְכֹתִי לָנוּעַ עַל־הָעֵצִים:	But the vine said to them, 'Should I give up my new wine which cheers up God and men, and should I go to <u>hold sway</u> over the trees?'	hold sway: see Judg 9:9.
Judg 9:14	וַיֹּאמְרוּ כָל־הָעֵצִים אֶל־הָאֵטָד לֵךְ אַתָּה מִלְךְ־עָלֵינוּ:	Then all the trees said to the blackthorn, 'You come <i>and</i> reign over us.'	
Judg 9:15	וַיֹּאמֶר הָאֵטָד אֶל־הָעֵצִים אֲם בָּאֵמַת אַתֶּם מְשֻׁחִים אֹתִי לְמַלְךְ עֲלֵיכֶם בָּאוּ חֲסוּ בְּצִלִּי וְאִם־אֵין תֵּצֵא אֵשׁ מִן־הָאֵטָד וְתֹאכַל אֶת־אַרְזֵי הַלְּבָנוֹן:	And the blackthorn said to the trees, 'If you truly anoint me as king over you, come <i>and</i> put your trust in my shadow; and if <i>you do</i> not, let fire come out of the blackthorn and devour the cedars of Lebanon.'	

Judg 9:16	וְעַתָּה אִם־בְּאֵמֶת וּבְתָמִים עָשִׂיתֶם וּתְמָלִיכוּ אֶת־אַבִּימֶלֶךְ וְאִם־טוֹבָה עָשִׂיתֶם עִם־יִרְבָּעֵל וְעִם־בֵּיתוֹ וְאִם־כְּגִמּוֹל יָדָיו עָשִׂיתֶם לֹא:	So now, if you acted truthfully and with integrity when you made Abimelech king, and if you acted correctly with Jerubbaal and with his house, and if you dealt with him according to his just deserts,	his just deserts ← <i>the recompense of his hands.</i>
Judg 9:17	אֲשֶׁר־נָלַחַם אָבִי עֲלֵיכֶם וַיִּשְׁלַךְ אֶת־נַפְשׁוֹ מִנֶּגֶד וַיַּצֵּל אֶתְכֶם מִיַּד מִדְיָן:	in that my father fought for you, and he put his life in jeopardy and saved you from Midian's grip	life ← <i>soul.</i> in jeopardy ← <i>at the front.</i> grip ← <i>hand.</i>
Judg 9:18	וְאַתֶּם קָמְתֶם עַל־בֵּית אָבִי הַיּוֹם וּתְהַרְגוּ אֶת־בָּנָיו שִׁבְעִים אִישׁ עַל־אַבְן אַחַת וּתְמָלִיכוּ אֶת־אַבִּימֶלֶךְ בֶּן־אִמָּתוֹ עַל־בְּעֻלִי שָׁכֵם כִּי אֲחִיכֶם הוּא:	(and you have risen up against the house of my father today, and you have killed his sons – seventy men – on one stone, and you have made Abimelech, his maid's son, king over the lords of Shechem, because he is your brother),	
Judg 9:19	וְאִם־בְּאֵמֶת וּבְתָמִים עָשִׂיתֶם עִם־יִרְבָּעֵל וְעִם־בֵּיתוֹ הַיּוֹם הַזֶּה שִׂמְחוּ בְּאַבִּימֶלֶךְ וַיִּשְׂמַח גַּם־הוּא בָכֶם:	so if you have dealt truthfully and with integrity with Jerubbaal and with his house this day, rejoice in Abimelech and let him also rejoice in you.	
Judg 9:20	וְאִם־אֵין תֵּצֵא אֵשׁ מֵאַבִּימֶלֶךְ וּתֹאכַל אֶת־בְּעֻלִי שָׁכֵם וְאֶת־בֵּית מִלּוֹא וְתֵצֵא אֵשׁ מִבְּעֻלִי שָׁכֵם וּמִבֵּית מִלּוֹא וּתֹאכַל אֶת־אַבִּימֶלֶךְ:	But if not, let fire come out from Abimelech and consume the lords of Shechem and the house of Millo, and let fire come from the lords of Shechem and the house of Millo and consume Abimelech.”	

Judg 9:21	וַיֵּנָס יוֹתָם וַיִּבָּרֶחַ וַיֵּלֶךְ בְּאֶרֶה וַיֵּשֶׁב שָׁם מִפְּנֵי אַבִּימֶלֶךְ אָחִיו: פ	Then Jotham fled and bolted, and he went to Beer, and he lived there because of Abimelech his brother.	
Judg 9:22	וַיֵּשֶׁר אַבִּימֶלֶךְ עַל־יִשְׂרָאֵל שְׁלֹשׁ שָׁנִים:	And Abimelech was prince over Israel for three years.	
Judg 9:23	וַיִּשְׁלַח אֱלֹהִים רוּחַ רָעָה בֵּין אַבִּימֶלֶךְ וּבֵין בְּעִלֵּי שָׁכֶם וַיִּבְגְּדוּ בַּעֲלֵי־שָׁכֶם בְּאַבִּימֶלֶךְ:	Then God sent an untoward spirit between Abimelech and the lords of Shechem, and the lords of Shechem acted treacherously against Abimelech,	
Judg 9:24	לְבֹא חֲמֵס שִׁבְעִים בְּנֵי־יִרְבָּעַל וּדְמָם לָשׂוּם עַל־אַבִּימֶלֶךְ אָחִיהֶם אֲשֶׁר הָרַג אוֹתָם וְעַל בְּעִלֵּי שָׁכֶם אֲשֶׁר־חָזְקוּ אֶת־יָדָיו לַהֲרֹג אֶת־אָחִיו:	so that the violence against the seventy sons of Jerubbaal should come <i>to a head</i> , and to lay their blood on Abimelech their brother, because he killed them, and on the lords of Shechem, because they <u>abetted him in killing</u> his brothers.	abetted him ← <i>strengthened his hands.</i> in killing: gerundial use of the infinitive.
Judg 9:25	וַיַּשְׁמִימוּ לוֹ בְּעִלֵּי שָׁכֶם מְאָרְבִּים עַל רִאשֵׁי הַהָרִים וַיִּגְזְלוּ אֶת כָּל־אֲשֶׁר־יַעֲבֹר עֲלֵיהֶם בַּדֶּרֶךְ וַיֹּגֵד לְאַבִּימֶלֶךְ: פ	And the lords of Shechem set up men in ambush against him on the summits of the mountains, and they robbed everyone who came across them on the road, and it was reported to Abimelech.	
Judg 9:26	וַיָּבֹא גַעַל בֶּן־עֶבֶד וְאָחִיו וַיַּעֲבְרוּ בִּשְׁכֶם וַיִּבְטְחוּ־בּוֹ בְּעִלֵּי שָׁכֶם:	Then Gaal the son of Ebed and his brothers came and crossed over to Shechem, and the lords of Shechem put their trust in him.	

Judg 9:27	וַיֵּצְאוּ הַשָּׂדֶה וַיִּבְצְרוּ אֶת־כַּרְמֵיהֶם וַיִּדְרְכוּ וַיַּעֲשׂוּ הַלֵּלִים וַיָּבֹאוּ בֵּית אֱלֹהֵיהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיִּקְלְלוּ אֶת־אֲבִימֶלֶךְ׃	And they went out into the fields and harvested their vineyards and trod <i>the grapes</i>, and they held thanksgiving celebrations, and they went <i>to</i> the house of their god, and they ate and drank, and they cursed Abimelech.	fields ← <i>field</i>, but also <i>countryside, fields</i>.
Judg 9:28	וַיֹּאמֶר גַּעַל בֶּן־עֶבֶד מִי־אֲבִימֶלֶךְ וּמִי־שָׁכֶם כִּי נַעֲבֹדְנוּ הֲלֹא בֶּן־יִרְבֵּעַל וְזִבְל פְּקִידוֹ עֲבָדוּ אֶת־אֲנָשֵׁי חָמור אָבִי שָׁכֶם וּמָדוּעַ נַעֲבֹדְנוּ אֲנַחְנוּ׃	And Gaal the son of Ebed said, “Who <i>is</i> Abimelech and who <i>is</i> Shechem that we should serve him? <i>Is he</i> not the son of Jerubbaal? And <i>is not</i> Zebul his officer? Serve the men of Hamor the father of Shechem. So why should we serve <i>this one</i>?”	this one ← <i>him</i>.
Judg 9:29	וּמִי יִתֶּן אֶת־הָעָם הַזֶּה בְּיָדִי וְאֶסְרָה אֶת־אֲבִימֶלֶךְ וַיֹּאמֶר לְאֲבִימֶלֶךְ רַבָּה צָבָאָךְ וְצֵאָה׃	And <i>if only</i> this people was in my power! Then I would remove Abimelech.” And <i>he said</i> to Abimelech, “Increase your army and come out!”	if only ← <i>who will give?</i> And he said to Abimelech: perhaps said ironically as if calling from a distance, knowing that he will not actually be heard.
Judg 9:30	וַיִּשְׁמַע זִבְל שְׂרָה־הָעִיר אֶת־דְּבָרֵי גַעַל בֶּן־עֶבֶד וַיַּחַר אָפּוֹ׃	And when Zebul the chief officer of the city heard the words of Gaal the son of Ebed, his anger was kindled.	
Judg 9:31	וַיִּשְׁלַח מַלְאָכִים אֶל־אֲבִימֶלֶךְ בְּתָרְמָה לֵאמֹר הִנֵּה גַעַל בֶּן־עֶבֶד וְאֶחָיו בָּאִים שָׁכְמָה וְהֵנָּם צָרִים אֶת־הָעִיר עָלֶיךָ׃	And he sent messengers to Abimelech <i>clandestinely</i> and said, “<i>Look</i>, Gaal the son of Ebed and his brothers are coming to Shechem, and <i>what they are doing is</i> stirring up the city against you.	clandestinely: rather than <i>craftily</i>, because the craft is against Gaal. Look ← <i>Behold</i>. what they are doing <i>is</i> ← <i>behold them</i>.

Judg 9:32	וְעַתָּה קוּם לַיְלָה אִתָּה וְהָעָם אֲשֶׁר־אִתָּךְ וְאַרְבֵּי בְּשָׂדֵה:	So now, arise <i>by</i> night, you and the people who <i>are</i> with you, and set an ambush in the countryside.	
Judg 9:33	וְהִיָּה בִּבְקֹר כְּזֹרַח הַשֶּׁמֶשׁ תִּשְׁכְּבוּ וּפָשְׁטוּ עַל־הָעִיר וְהִנֵּה־הִוא וְהָעָם אֲשֶׁר־אִתּוֹ יֵצְאוּ אֵלֶיךָ וְעָשִׂיתָ לוֹ כַּאֲשֶׁר תִּמְצָא יָדְךָ: ס	So <u>what you should do is</u> , in the morning, when the sun rises, get up early and invade the city, and <u>when</u> <u>he</u> and the people with <u>him</u> come out against you, do to him <u>whatever is fitting</u> .”	So what you should do is ← <i>And it will be</i> . Idiomatic. when ← <i>behold</i> . he ... him: i.e. <i>Gaal</i> . whatever is fitting ← <i>as</i> <i>your hand finds</i> .
Judg 9:34	וַיָּקָם אֲבִימֶלֶךְ וְכָל־הָעָם אֲשֶׁר־עִמּוֹ לַיְלָה וַיֹּאֲרֹבוּ עַל־שְׁכֵם אַרְבַּעַה רָאשִׁים:	So Abimelech and all the people who <i>were</i> with him arose <i>at</i> night and lay in ambush against Shechem, in four <u>contingents</u> .	contingents ← <i>heads</i> , but also <i>companies</i> [AnLx].
Judg 9:35	וַיֵּצֵא גָעַל בֶּן־עֶבֶד וַיַּעֲמֵד פֶּתַח שַׁעַר הָעִיר וַיָּקָם אֲבִימֶלֶךְ וְהָעָם אֲשֶׁר־אִתּוֹ מִן־הַמְּאָרֵב:	Then when Gaal the son of Ebed came out and stood <i>at</i> the entrance of the gate of the city, Abimelech and the people with him arose from the ambush.	
Judg 9:36	וַיֵּרֶא־גָעַל אֶת־הָעָם וַיֹּאמֶר אֶל־זִבְלִי הִנֵּה־עָם יֹרֵד מִרְאשֵׁי הַהָרִים וַיֹּאמֶר אֵלָיו זִבְלִי אַתָּה צֶלֶל הַהָרִים אַתָּה רֹאֶה כַּאֲנָשִׁים: ס	And when Gaal saw the people, he said to Zebul, “Look, a people is coming down from the summits of the mountains.” But Zebul said to him, “You are <u>mistaking</u> the shadow of the mountain for men.”	mistaking ← <i>seeing</i> .
Judg 9:37	וַיֹּסֶף עוֹד גָּעַל לֵדְבַר וַיֹּאמֶר הִנֵּה־עָם יֹרֵדִים מֵעַם טֶבּוֹר הָאָרֶץ וְרֹאש־אֶחָד בָּא מִדֶּרֶךְ אֵלּוֹן מְעוֹנָנִים:	Then Gaal spoke yet again and said, “Look, a people is coming down from the height of the land, and one <u>contingent</u> is coming by the way of the <u>oak</u> of Meonenim.”	contingent ← <i>head</i> , but also <i>company</i> [AnLx]. oak: AV differs somewhat (<i>plain</i>). Compare Judg 9:6.

Judg 9:38	וַיֹּאמֶר אֵלָיו זְבֻל אֵיךְ אֶפּוֹא פִּיךָ אֲשֶׁר תֹּאמַר מִי אֲבִימֶלֶךְ כִּי נַעֲבֹדְנוּ הֲלֹא זֶה הָעָם אֲשֶׁר מֵאֲסָתָה בּוֹ צֶאֱנָא עֲתָה וְהִלָּחֵם בּוֹ: ס	Then Zebul said to him, “Where is your mouth now, with which you might say, ‘Who is Abimelech, that we should serve him?’? Is this not the people whom you rejected? Come on out now and fight them!”	Where ... Who: two questions asked, one in nested direct speech, whence the unusual conjunction of question marks.
Judg 9:39	וַיֵּצֵא גָעַל לִפְנֵי בַעֲלִי שָׁכֶם וַיִּלָּחֶם בְּאַבִּימֶלֶךְ:	Then Gaal came out in the presence of the lords of Shechem, and he fought against Abimelech.	
Judg 9:40	וַיִּרְדֹּפֶהוּ אֲבִימֶלֶךְ וַיִּנָּס מִפָּנָיו וַיִּפְּלוּ חֲלָלִים רַבִּים עַד־פֶּתַח הַשַּׁעַר:	And Abimelech pursued him, and he fled before him, and many fell wounded up to the entrance of the gate.	wounded: or <i>slain</i> .
Judg 9:41	וַיֵּשֶׁב אֲבִימֶלֶךְ בְּאַרְוִמָּה וַיִּגְרֹשׁ זְבֻל אֶת־גָּעַל וְאֶת־אֲחָיו מִשָּׁבֶת בְּשָׁכֶם:	And Abimelech lived in Arumah, and Zebul drove out Gaal and his brothers, <i>stopping them from living</i> in Shechem.	from living: gerundial use of the infinitive.
Judg 9:42	וַיְהִי מִמָּחָרָת וַיֵּצֵא הָעָם הַשָּׂדֶה וַיִּגְדּוּ לְאַבִּימֶלֶךְ:	And it came to pass on the next day when the people went out <i>into</i> the <u>fields</u> that <u>it was reported to</u> Abimelech.	fields ← <i>field</i> , but also wider usage, <i>countryside</i> , <i>fields</i> . it was reported to ← <i>they</i> <i>told</i> . Avoidance of the passive, but the passive is useful in English to indicate a change of subject (the people ... those who reported).
Judg 9:43	וַיִּקַּח אֶת־הָעָם וַיַּחְצֵם לְשָׁלֹשָׁה רֶאשִׁים וַיֵּאָרֵב בְּשָׂדֶה וַיֵּרָא וְהִנֵּה הָעָם יֹצֵא מִן־הָעִיר וַיִּקָּם עֲלֵיהֶם וַיִּבֶם:	And he took <i>his</i> people and divided them into three <u>contingents</u> , and he lay in ambush in the <u>fields</u> , and he looked, and <u>what he</u> <u>saw</u> <i>was</i> the people coming out of the city. And he rose up against them and struck them.	contingents ← <i>heads</i> , but also <i>companies</i> [AnLx]. fields ← <i>field</i> , but also wider usage, <i>countryside</i> , <i>fields</i> . what <i>he</i> saw <i>was</i> ← <i>behold</i> .

Judg 9:44	וַאֲבִימֶלֶךְ וְהָרָאשִׁים אֲשֶׁר עִמּוֹ פָּשְׁטוּ וַיַּעֲמִדוּ פֶּתַח שַׁעַר הָעִיר וּשְׁנֵי הָרָאשִׁים פָּשְׁטוּ עַל-כָּל-אֲשֶׁר בַּשָּׂדֶה וַיִּכּוּם:	And Abimelech and the contingents which <i>were</i> with him made an onslaught, and they took up position <i>at</i> the entrance of the gate of the city, and two contingents made an onslaught against everyone in the fields and struck them down.	contingents: AV differs somewhat (<i>company</i>), singular. The AV also supplies <i>other</i> with the two “companies” mentioned.
Judg 9:45	וַאֲבִימֶלֶךְ נִלָּחַם בָּעִיר כָּל הַיּוֹם הַהוּא וַיִּלְכֹּד אֶת-הָעִיר וְאֶת-הָעָם אֲשֶׁר-בָּהּ הָרַג וַיִּתֵּן אֶת-הָעִיר וַיִּזְרְעֶהָ מֶלַח: פ	And Abimelech fought in the city all that day, and he took the city, and he killed the people who <i>were</i> in it, and he demolished the city and sowed it <i>with</i> salt.	
Judg 9:46	וַיִּשְׁמְעוּ כָל-בְּעֻלֵּי מִגְדַּל-שֶׁכֶם וַיָּבֹאוּ אֶל-צִרְיָח בֵּית אֵל בְּרִית:	Then when all the lords of the tower of Shechem heard <i>it</i>, they went to the watchtower of the house of El-Berith.	El-Berith: AV differs (<i>the god Berith</i>), which is also possible.
Judg 9:47	וַיִּגַּד לְאֲבִימֶלֶךְ כִּי הִתְקַבְּצוּ כָל-בְּעֻלֵּי מִגְדַּל-שֶׁכֶם:	And it was reported to Abimelech that all the lords of the tower of Shechem had gathered together.	
Judg 9:48	וַיַּעַל אֲבִימֶלֶךְ הַר-צֶלְמוֹן הוּא וְכָל-הָעָם אֲשֶׁר-אִתּוֹ וַיִּקַּח אֲבִימֶלֶךְ אֶת-הַקֶּרְדָּמוֹת בְּיָדוֹ וַיִּכְרֹת שׁוֹכֶת עֵצִים וַיִּשְׁאַהּ וַיֹּשֶׁם עַל-שִׁכְמוֹ וַיֹּאמֶר אֶל-הָעָם אֲשֶׁר-עִמּוֹ מָה רָאִיתֶם עֲשִׂיתִי מִהֲרוּ עֲשׂוּ כְמוֹנִי:	Then Abimelech went up to Mount Zalmon – he and all the people who <i>were</i> with him – and Abimelech took axes in his hand and cut off a bough from <i>one of</i> the trees, and he lifted it up and put <i>it</i> on his shoulder, and he said to the people who <i>were</i> with him, “What you have seen me do, hurry up <i>and</i> do the same <i>as me</i>.”	as me: or, if the reader prefers, <i>as I</i>.

Judg 9:49	וַיַּכְּרֹתוּ גַם כָּל־הָעָם אִישׁ שׁוֹכָה וַיִּלְכוּ אַחֲרֵי אַבִּימֶלֶךְ וַיִּשְׂמוּ עַל־הַצֹּרִיחַ וַיַּצִּיתוּ עָלֵיהֶם אֶת־הַצֹּרִיחַ בָּאֵשׁ וַיָּמָתוּ גַם כָּל־אֲנָשֵׁי מְגִדָּל־שָׁכֶם בְּאֵלֶּף אִישׁ וְאִשָּׁה: פ	So all the people also each cut off a <u>bough</u>, and they followed Abimelech, and they put <i>them</i> against the watchtower, and with them they set fire to the watchtower, and all the men of the tower of Shechem also died – about a thousand men and women.	a bough: MT pointing reads <i>his bough</i>, but the consonantal text does not support that, the basic form of the word being שׁוֹכָה, <i>sochah</i>; compare the previous verse.
Judg 9:50	וַיֵּלֶךְ אַבִּימֶלֶךְ אֶל־תִּבְעַן וַיִּחַן בְּתִבְעַן וַיִּלְכְּדָהּ:	Then Abimelech went to <u>Thebez</u>, and he encamped at <u>Thebez</u>, and he captured it.	Thebez (2x) ← <i>Tebez</i>, but we retain the AV / traditional English name.
Judg 9:51	וּמְגִדָּל־עִזָּה הָיָה בְּתוֹךְ־הָעִיר וַיָּנֻסוּ שָׁמָּה כָּל־הָאֲנָשִׁים וְהַנָּשִׁים וְכָל־בְּעָלֵי הָעִיר וַיִּסְגְּרוּ בַּעֲדָם וַיַּעֲלוּ עַל־גֹּגֶג הַמְּגִדָּל:	Now there was a strong tower inside the city, and all the men and women and all the lords of the city fled there, and they closed <i>it</i> behind them, and they went up onto the roof of the tower.	
Judg 9:52	וַיָּבֹא אַבִּימֶלֶךְ עַד־הַמְּגִדָּל וַיִּלָּחֶם בּוֹ וַיִּגָּשׁ עַד־פֶּתַח הַמְּגִדָּל לְשַׂרְפוֹ בָּאֵשׁ:	And Abimelech went to the tower, and he attacked it, and he approached the entrance of the tower to <u>set it on fire</u>.	set it on fire ← <i>burn it with fire</i>.
Judg 9:53	וַתִּשְׁלֵךְ אִשָּׁה אֶת־ פֶּלֶא רֶכֶב עַל־רֹאשׁ אַבִּימֶלֶךְ וַתִּרְץ אֶת־גִּלְגָּלָתוֹ:	And a certain woman threw an upper millstone on Abimelech's head, and it crushed his skull.	

Judg 9:54	וַיִּקְרָא מְהֵרָה אֶל-הַנָּעַר נָשָׂא כִלְיוֹ וַיֹּאמֶר לוֹ שְׁלֵף חֶרֶבְךָ וּמֹתֵתֵנִי פֶּן-יֹאמְרוּ לִי אִשָּׁה הִרְגָתָהוּ וַיִּדְקְרֶהוּ נָעָרוֹ וַיָּמָת:	And he quickly called the <i>servant</i> -lad carrying his equipment, and he said to him, “Draw your sword and kill me, so that they do not say about me, ‘A woman killed him.’” So his servant thrust him through, and he died.	
Judg 9:55	וַיֵּרְאוּ אִישׁ-יִשְׂרָאֵל כִּי מֵת אַבִּימֶלֶךְ וַיֵּלְכוּ אִישׁ לְמָקוֹמוֹ:	And when the men of Israel saw that Abimelech was dead, each <i>man</i> went to his place.	
Judg 9:56	וַיֵּשֶׁב אֱלֹהִים אֶת רָעַת אַבִּימֶלֶךְ אֲשֶׁר עָשָׂה לְאָבָיו לְהַרְגָּ אֶת-שִׁבְעֵים אָחָיו:	So God requited Abimelech's wickedness which he committed against his father, in <u>kill</u> ing his seventy brothers.	in killing: gerundial use of the infinitive.
Judg 9:57	וְאֵת כָּל-רָעַת אַנְשֵׁי שָׁכֶם הֵשִׁיב אֱלֹהִים בְּרֹאשָׁם וַתָּבֹא אֲלֵיהֶם קָלֶלֶת יוֹתָם בֶּן-יִרְבֵּעֵל: פ	And God requited all the wickedness of the men of Shechem on their head, and the curse of Jotham the son of Jerubbaal came upon them.	
Judg 10:1	וַיָּקָם אַחֲרַי אַבִּימֶלֶךְ לְהוֹשִׁיעַ אֶת-יִשְׂרָאֵל תּוֹלַע בֶּן-פּוּאָה בֶּן-דּוֹדוֹ אִישׁ יֹשֵׁב שָׁמִיר וְהוּא יֹשֵׁב בְּשָׁמִיר בְּהַר אֶפְרַיִם:	Then after Abimelech <u>was</u> <i>gone</i> , Tola, the son of Puah, the son of Dodo, arose to save Israel – a man of Issachar – and he lived in Shamir at Mount Ephraim.	after Abimelech <i>was gone</i> : without the ellipsis supplied, the English sounds as though Abimelech had arisen to save Israel.
Judg 10:2	וַיִּשְׁפֹּט אֶת-יִשְׂרָאֵל עֶשְׂרִים וּשְׁלֹשׁ שָׁנָה וַיָּמָת וַיִּקָּבֶר בְּשָׁמִיר: פ	And he judged Israel for twenty-three years, then he died and was buried in Shamir.	

Judg 10:3	וַיָּקָם אַחֲרָיו יֶאֱיִר הַגִּלְעָדִי וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל עֶשְׂרִים וּשְׁתַּיִם שָׁנָה:	And after him Jair the Gileadite arose, and he judged Israel for twenty- two years.	Gileadite: see Gen 31:21.
Judg 10:4	וַיְהִי־לֹו שְׁלֹשִׁים בָּנִים רֹכָבִים עַל־שְׁלֹשִׁים עִירִים וּשְׁלֹשִׁים עִירִים לָהֶם לָהֶם יִקְרָאוּ חֲזַת יֶאֱיִר עַד הַיּוֹם הַזֶּה אֲשֶׁר בָּאָרֶץ הַגִּלְעָד:	And he had thirty sons who rode on thirty ass- colts, and they <i>had</i> thirty cities, and they call them the Villages of Jair up to this day, which <i>are</i> in the land of Gilead.	Gilead: see Gen 31:21.
Judg 10:5	וַיָּמָת יֶאֱיִר וַיִּקָּבֵר בְּקָמוֹן: פ	Then Jair died, and he was buried in Camon.	
Judg 10:6	וַיִּסָּפוּ בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה וַיַּעֲבֹדוּ אֶת־הַבְּעָלִים וְאֶת־הָעִשְׁתָּרוֹת וְאֶת־אֱלֹהֵי אָרָם וְאֶת־אֱלֹהֵי צִידוֹן וְאֵת אֱלֹהֵי מוֹאָב וְאֵת אֱלֹהֵי בְּנֵי־עַמּוֹן וְאֵת אֱלֹהֵי פְּלִשְׁתִּים וַיַּעֲזֹבוּ אֶת־יְהוָה וְלֹא עָבְדוּהוּ:	Then the sons of Israel again did what <i>was</i> wrong in the eyes of the LORD, and they served the Baalim, and <i>images of</i> Astarte, and the gods of Aramaea, and the gods of Sidon, and the gods of Moab, and the gods of the sons of Ammon, and the gods of the Philistines. But they forsook the LORD, and they did not serve him.	<i>images of Astarte</i> ← <i>Ashtaroth</i> , i.e. <i>Venuses</i> . Sidon: see Gen 10:15. Here, AV= <i>Zidon</i> .
Judg 10:7	וַיַּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּמְכְּרֵם בְּיַד־פְּלִשְׁתִּים וּבְיַד בְּנֵי עַמּוֹן:	And the anger of the LORD was kindled against Israel, and he sold them into the hand of the Philistines and into the hand of the sons of Ammon.	

Judg 10:8	וַיִּרְעָצוּ וַיִּרְצְצוּ אֶת־בְּנֵי יִשְׂרָאֵל בַּשָּׁנָה הַהִיא שְׁמֹנֶה עָשָׂרָה שָׁנָה אֶת־כָּל־בְּנֵי יִשְׂרָאֵל אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן בְּאֶרֶץ הָאֱמֹרִי אֲשֶׁר בְּגִלְעָד:	And they crushed and oppressed the sons of Israel in that year – for <u>eighteen years</u> all the sons of Israel who <i>were</i> on the other side of the Jordan in the land of the <u>Amorites</u> who <i>were</i> in <u>Gilead</u>.	eighteen years: not part of the missing 93 years where Israel is <i>lo-ammi</i> (Judg 3:8), perhaps because only a small part of Israel is involved. Amorites: see Gen 10:16. Gilead: see Gen 31:21.
Judg 10:9	וַיַּעֲבְרוּ בְנֵי־עַמּוֹן אֶת־הַיַּרְדֵּן לְהִלָּחֵם גַּם־בְּיְהוּדָה וּבְבִנְיָמִין וּבְבֵית אֶפְרַיִם וַתֵּצֵר לְיִשְׂרָאֵל מָאֵד:	Then the sons of Ammon crossed the Jordan to fight against both Judah and Benjamin, as well as the house of Ephraim, and Israel was in a serious strait.	
Judg 10:10	וַיִּזְעֻקוּ בְנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר חָטֵאוּנוּ לָךְ וְכִי עֲזַבְנוּ אֶת־אֱלֹהֵינוּ וְנַעֲבָד אֶת־הַבְּעָלִים: פ	And the sons of Israel cried out to the LORD and said, “We have sinned against you, because we have both forsaken our God and we have served the Baalim.”	
Judg 10:11	וַיֹּאמֶר יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל הֲלֹא מִמִּצְרַיִם וּמִן־הָאֱמֹרִי וּמִן־בְּנֵי עַמּוֹן וּמִן־פְּלִשְׁתִּים:	Then the LORD said to the sons of Israel, “<i>Is it not</i> from Egypt and from the <u>Amorites</u> and from the sons of Ammon and from the Philistines <i>that I saved you?</i>”	Amorites: see Gen 10:16.
Judg 10:12	וַצִּידוֹנִים וְעַמְלָק וּמַעֲזַן לָחֲצוּ אֶתְכֶם וַתִּצְעַקוּ אֵלַי וְאוֹשִׁיעָה אֶתְכֶם מִיָּד:	And when the <u>Sidonians</u> and Amalek and Maon oppressed you, you cried out to me, and I saved you from their hand.	Sidonians: see Gen 10:15. Here, AV= <i>Zidonians</i>.
Judg 10:13	וְאַתֶּם עֲזַבְתֶּם אוֹתִי וַתַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים לְכֵן לֹא־אוֹסִיף לְהוֹשִׁיעַ אֶתְכֶם:	But you forsook me, and you served other gods. That <i>is</i> why I shall not save you again.	

Judg 10:14	לְכוּ וְזַעֲקוּ אֱלֹהֵימָם אֲשֶׁר בָּחַרְתֶּם בְּסָמָיִת יִשְׁעוּ לָכֶם בְּעֵת צָרְתְּכֶם:	Go and cry out to the gods that you have chosen. Let them save you in the time of your distress.”	
Judg 10:15	וַיֹּאמְרוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה חָטָאנוּ עֲשֵׂה־אַתָּה לָנוּ כְּכֹל־הַטּוֹב בְּעֵינֶיךָ אֵד הַצִּילָנוּ נָא הַיּוֹם הַזֶּה:	Then the sons of Israel said to the LORD, “We have sinned. Deal with us in whatever way is right in your sight, but please deliver us this day.”	in whatever ← <i>according to every</i> .
Judg 10:16	וַיִּסְרוּ אֶת־אֱלֹהֵי הַנֹּכַח מִקִּרְבָּם וַיַּעֲבֹדוּ אֶת־יְהוָה וַתִּקְצֹר נַפְשׁוֹ בַּעַמַּל יִשְׂרָאֵל: פ	Then they removed the foreign gods from their midst, and they served the LORD, and he became impatient over Israel's suffering.	foreign gods ← <i>gods of foreignness</i> , a Hebraic genitive. he became impatient ← <i>his soul became short</i> .
Judg 10:17	וַיִּצְעֲקוּ בְנֵי עַמּוֹן וַיִּחָנּוּ בְּגִלְעָד וַיֵּאֲסֹפוּ בְנֵי יִשְׂרָאֵל וַיִּחָנּוּ בַּמִּצְפָּה:	Then the sons of Ammon were mobilized, and they encamped at Gilead. And the sons of Israel gathered and encamped in Mizpah.	mobilized ← <i>called together</i> . Gilead: see Gen 31:21. Mizpah: AV differs (Mizpeh). See Josh 11:3.
Judg 10:18	וַיֹּאמְרוּ הָעָם שָׂרֵי גִלְעָד אִישׁ אֶל־רֵעֵהוּ מִי הָאִישׁ אֲשֶׁר יִחַל לְהִלָּחֵם בְּבְנֵי עַמּוֹן יִהְיֶה לְרֹאשׁ לְכָל יֹשְׁבֵי גִלְעָד: פ	And the people – the officers of Gilead – said to each other, “Who is the man who will start fighting the sons of Ammon? He will be the head of all the inhabitants of Gilead.”	Gilead (2x): see Gen 31:21.
Judg 11:1	וַיִּפְתַּח הַגִּלְעָדִי הִיא גִּבּוֹר חֵיל וְהוּא בֶן־אִשָּׁה זוֹנָה וַיּוֹלֵד גִּלְעָד אֶת־יִפְתָּח:	Now Jephthah the Gileadite was a valiant warrior, and he was the son of a harlot woman, and it was Gilead who begot Jephthah.	Jephthah ← <i>Jiphtah</i> , but we retain the AV / traditional English name. Gileadite ... Gilead: see Gen 31:21.

Judg 11:2	וַתֵּלֶד אִשְׁת־גִּלְעָד לוֹ בָּנִים וַיִּגְדְּלוּ בְנֵי-הָאִשָּׁה וַיַּגְרִשׁוּ אֶת-יִפְתָּח וַיֹּאמְרוּ לוֹ לֹא-תִנְחַל בְּבֵית-אָבִינוּ כִּי בֶן-אִשָּׁה אַחֲרָת אַתָּה:	And Gilead's wife bore him sons, and <i>his</i> wife's sons grew up and drove Jephthah out, and they said to him, "You will not inherit <i>anything</i> in our father's house, for you <i>are</i> the son of another woman."	Gilead: see Gen 31:21. Jephthah: see Judg 11:1.
Judg 11:3	וַיִּבְרַח יִפְתָּח מִפְּנֵי אָחָיו וַיֵּשֶׁב בְּאֶרֶץ טוֹב וַיִּתְּלַקְטוּ אֶל-יִפְתָּח אָנָּשִׁים רִיקִים וַיֵּצְאוּ עִמּוֹ: פ	At this Jephthah fled from his brothers, and he dwelt in the land of Tob, and some idle men gathered around Jephthah and went out with him.	At this: wider use of the <i>vav</i> . Jephthah (2x): see Judg 11:1.
Judg 11:4	וַיְהִי מִיָּמִים וַיִּלְחֲמוּ בְנֵי-עַמּוֹן עִם-יִשְׂרָאֵל:	And it came to pass after <i>a</i> <i>number of</i> days that the sons of Ammon fought against Israel.	fought against ← <i>fought</i> <i>with</i> . See Gen 14:8.
Judg 11:5	וַיְהִי כַּאֲשֶׁר-נִלְחֲמוּ בְנֵי-עַמּוֹן עִם-יִשְׂרָאֵל וַיֵּלְכוּ זָקְנֵי גִלְעָד לִקְחַת אֶת-יִפְתָּח מֵאֶרֶץ טוֹב:	And it <i>so</i> happened as the sons of Ammon were fighting against Israel, that the elders of Gilead went to fetch Jephthah from the land of Tob.	fighting against ← <i>fighting</i> <i>with</i> . See Gen 14:8. Gilead: see Gen 31:21. Jephthah: see Judg 11:1.
Judg 11:6	וַיֹּאמְרוּ לְיִפְתָּח לָכֵה וְהָיִיתָ לָּנוּ לְקָצִין וְנִלְחַמָּה בְּבָנֵי עַמּוֹן:	And they said to Jephthah, "Come and be our leader, and let us fight against the sons of Ammon."	Jephthah: see Judg 11:1.
Judg 11:7	וַיֹּאמֶר יִפְתָּח לְזָקְנֵי גִלְעָד הֲלֹא אַתֶּם שָׂנְאַתֶּם אוֹתִי וּתְגַרְשׁוּנִי מִבֵּית אָבִי וּמָדוּעַ בָּאתֶם אֵלַי עַתָּה כַּאֲשֶׁר צָר לָכֶם:	Then Jephthah said to the elders of Gilead, "Have you not hated me and driven me out of my father's house? So why have you come to me now that you are in a strait?"	Jephthah: see Judg 11:1. Gilead: see Gen 31:21.

Judg 11:8	וַיֹּאמְרוּ זִקְנֵי גִלְעָד אֶל־יִפְתָּח לָכֵן עָתָה שָׁבֵנוּ אֵלֶיךָ וְהִלָּכְתָּ עִמָּנוּ וְנִלְחַמְתָּ בְּבָנֵי עַמּוֹן וְהָיִיתָ לָּנוּ לְרֹאשׁ לְכָל יֹשְׁבֵי גִלְעָד:	And the elders of Gilead said to Jephthah, “This <i>is</i> why we have now turned to you: for you to come with us and fight against the sons of Ammon, and you will be our head over all the inhabitants of Gilead.”	Gilead (2x): see Gen 31:21. Jephthah: see Judg 11:1.
Judg 11:9	וַיֹּאמֶר יִפְתָּח אֶל־זִקְנֵי גִלְעָד אִם־מְשִׁיבִים אַתֶּם אוֹתִי לְהִלָּחֵם בְּבָנֵי עַמּוֹן וְנָתַן יְהוָה אוֹתָם לִפְנֵי אַנְכִי אֶהְיֶה לָכֶם לְרֹאשׁ:	Then Jephthah said to the elders of Gilead, “If you are bringing me back to fight against the sons of Ammon, when the LORD has delivered them before me, <i>then</i> I will be your head.”	Jephthah: see Judg 11:1. Gilead: see Gen 31:21.
Judg 11:10	וַיֹּאמְרוּ זִקְנֵי־גִלְעָד אֶל־יִפְתָּח יְהוָה יְהִי שִׁמְעַל בֵּינוֹתֵינוּ אִם־לֹא כַּדְבָּרְךָ כִּן נַעֲשֶׂה:	Then the elders of Gilead said to Jephthah, “May the LORD <u>hold us to account</u> if we do not act according to your <u>words</u>.”	Gilead: see Gen 31:21. Jephthah: see Judg 11:1. hold us to account ← <i>hear between us</i>. words ← <i>word</i>.
Judg 11:11	וַיֵּלֶךְ יִפְתָּח עִם־זִקְנֵי גִלְעָד וַיָּשִׁימוּ הָעָם אוֹתוֹ עָלֵיהֶם לְרֹאשׁ וּלְקָצִין וַיְדַבֵּר יִפְתָּח אֶת־כָּל־דִּבְרָיו לִפְנֵי יְהוָה בַּמִּצֶּפֶה: פ	Then Jephthah went with the elders of Gilead, and the people appointed him to be head over them and a leader, and Jephthah spoke all his words before the LORD in Mizpah.	Jephthah (2x): see Judg 11:1. Gilead: see Gen 31:21. Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3.
Judg 11:12	וַיִּשְׁלַח יִפְתָּח מַלְאָכִים אֶל־מֶלֶךְ בְּנֵי־עַמּוֹן לֵאמֹר מֶה־לִּי וְלָךְ כִּי־בָאתָ אֵלַי לְהִלָּחֵם בְּאַרְצִי:	Then Jephthah sent messengers to the king of the sons of Ammon and said, “What <i>is the issue</i> between me and you that you should come to me to fight in my land?”	Jephthah: see Judg 11:1.

Judg 11:13	וַיֹּאמֶר מֶלֶךְ בְּנֵי-עַמּוֹן אֶל-מְלָאכֵי יִפְתָּח כִּי-לָקַח יִשְׂרָאֵל אֶת-אֶרְצוֹ בְּעִלּוֹתָיו מִמִּצְרַיִם מֵאֲרָנוֹן וְעַד-הַיַּבֵּק וְעַד-הַיַּרְדֵּן וְעַתָּה הַשִּׁיבָה אֹתָהּ בְּשָׁלוֹם:	And the king of the sons of Ammon said to Jephthah's messengers, "Because Israel took <u>my land</u> when it came up from Egypt, from the Arnon to the Jabbok and up to the Jordan. So now, give <u>it</u> back in peace."	my land: this could be re-pointed to <i>my lands</i> ; see below. Jephthah: see Judg 11:1. it ← <i>them</i> , referring to <i>land</i> , which could be re-pointed to <i>lands</i> .
Judg 11:14	וַיִּזְסַף עוֹד יִפְתָּח וַיִּשְׁלַח מְלָאכִים אֶל-מֶלֶךְ בְּנֵי עַמּוֹן:	Then Jephthah sent messengers again to the king of the sons of Ammon,	Jephthah: see Judg 11:1.
Judg 11:15	וַיֹּאמֶר לוֹ כֹּה אָמַר יִפְתָּח לֹא-לָקַח יִשְׂרָאֵל אֶת-אֶרֶץ מוֹאָב וְאֶת-אֶרֶץ בְּנֵי עַמּוֹן:	and he said to him, "This <i>is what</i> Jephthah says: 'Israel did not take the land of Moab or the land of the sons of Ammon,	This <i>is what</i> ← <i>Thus</i> . Jephthah: see Judg 11:1.
Judg 11:16	כִּי בְּעִלּוֹתָם מִמִּצְרַיִם וַיֵּלֶךְ יִשְׂרָאֵל בַּמִּדְבָּר עַד-יַם-סוּף וַיָּבֹא קַדְשָׁה:	for when it came up from Egypt, Israel went into the desert, to the Red Sea, and it came to Kadesh.	
Judg 11:17	וַיִּשְׁלַח יִשְׂרָאֵל מְלָאכִים אֶל-מֶלֶךְ אֱדוֹם לֵאמֹר אָעֲבֹרָה-נָא בְּאֶרְצְךָ וְלֹא שָׁמַע מֶלֶךְ אֱדוֹם וְגַם אֶל-מֶלֶךְ מוֹאָב שָׁלַח וְלֹא אָבָה וַיָּשָׁב יִשְׂרָאֵל בְּקַדְשָׁה:	Then Israel sent messengers to the king of Edom and said, «Please let me cross your land.» But the king of Edom did not <u>consent</u> . And it also sent <i>messengers</i> to the king of Moab, but he was not willing, and Israel stayed in Kadesh.	consent ← <i>hear</i> .

Judg 11:18	וַיֵּלֶךְ בַּמִּדְבָּר וַיָּסֶב אֶת־אֶרֶץ אֲדוֹם וְאֶת־אֶרֶץ מוֹאָב וַיָּבֹא מִמִּזְרַח־שֶׁמֶשׁ לְאֶרֶץ מוֹאָב וַיַּחֲנוּ בְעֵבֶר אֲרֹנוֹן וְלֹא־בָאוּ בְּגִבּוֹל מוֹאָב כִּי אֲרֹנוֹן גְּבוּל מוֹאָב:	And it went into the desert, and it went round the land of Edom and the land of Moab, and it came to the land of Moab from the sunrise <i>direction</i>, and they encamped across the Arnon, but they did not enter the <u>territory</u> of Moab, for the Arnon <i>is</i> the border of Moab.	territory ← <i>border</i>.
Judg 11:19	וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל־סִיחֹון מֶלֶךְ־הָאֱמֹרִי מֶלֶךְ חֶשְׁבּוֹן וַיֹּאמֶר לוֹ יִשְׂרָאֵל נַעֲבְרָה־נָא בְּאֶרְצְךָ עַד־מְקוֹמִי:	Then Israel sent messengers to Sihon king of the <u>Amorites</u> – the king of Heshbon – and Israel said to him, «Please let us cross through your land to <u>our place</u>.»	Amorites: see Gen 10:16. our place ← <i>my place</i>.
Judg 11:20	וְלֹא־הֶאֱמִין סִיחֹון אֶת־יִשְׂרָאֵל עָבַר בְּגִבּוֹלוֹ וַיֶּאֱסֹף סִיחֹון אֶת־כָּל־עַמּוֹ וַיַּחֲנוּ בִּיהֻצָּה וַיִּלָּחֶם עִם־יִשְׂרָאֵל:	But Sihon did not trust Israel to cross its <u>territory</u>, and Sihon gathered all his people, and they encamped at <u>Jahaz</u>, and he did battle with Israel.	territory ← <i>border</i>. at Jahaz ← <i>to Jahaz</i>, or (<i>at</i>) <i>Jahzah</i>. See Josh 13:18.
Judg 11:21	וַיִּתֵּן יְהוָה אֱלֹהֵי־יִשְׂרָאֵל אֶת־סִיחֹון וְאֶת־כָּל־עַמּוֹ בְּיַד יִשְׂרָאֵל וַיָּכּוּם וַיִּירֶשׁ יִשְׂרָאֵל אֶת כָּל־אֶרֶץ הָאֱמֹרִי יוֹשֵׁב הָאֶרֶץ הַהִיא:	And the LORD God of Israel delivered Sihon and all his people into Israel's hand, and they struck them, and Israel took possession of all the land of the <u>Amorites</u> <i>who</i> lived in that land.	Amorites: see Gen 10:16.
Judg 11:22	וַיִּירְשׁוּ אֶת כָּל־גְּבוּל הָאֱמֹרִי מֵאֲרֹנוֹן וְעַד־הַיַּבֵּק וּמִן־הַמִּדְבָּר וְעַד־הַיַּרְדֵּן:	So they took possession of all the <u>territory</u> of the <u>Amorites</u>, from the Arnon to the Jabbok, and from the desert to the Jordan.	territory ← <i>border</i>. Amorites: see Gen 10:16.

Judg 11:23	וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוֹרִישׁ אֶת־הָאֱמֹרִי מִפְּנֵי עַמּוֹ יִשְׂרָאֵל וְאֶתָּה תִּירָשְׁנוּ:	So now <i>that</i> the LORD God of Israel has dispossessed the <u>Amorites</u> before his people Israel, will you then take possession of it?	Amorites: see Gen 10:16.
Judg 11:24	הֲלֹא אַתָּה אֲשֶׁר יוֹרִישְׁךָ בְּמוֹשׁ אֱלֹהֶיךָ אוֹתוֹ תִּירֶשׁ וְאֵת כָּל־אֲשֶׁר הוֹרִישׁ יְהוָה אֱלֹהֵינוּ מִפְּנֵינוּ אוֹתוֹ נִירֶשׁ:	<i>Is it not so, that</i> whatever Chemosh your god dispossesses for you, you take possession of? And <i>that</i> everything that the LORD our God dispossesses before us, we take possession of?	Chemosh your god: the Amorites would attribute any battle success to their god Chemosh. Jephthah uses that to make his argument.
Judg 11:25	וְעַתָּה הֲטוֹב טוֹב אֵתָּה מִבָּלַק בֶּן־צִפּוֹר מֶלֶךְ מוֹאָב הָרוֹב רַב עִם־יִשְׂרָאֵל אִם־נִלְחַם נִלְחַם בָּם:	So now, <u>are you really any better</u> than Balak the son of Zippor, the king of Moab? <u>Did he strive</u> vehemently with Israel, or <u>did he fight</u> fiercely against them?	are you really any better ... Did he strive vehemently ... did he fight fiercely: all infinitive absolute (taking the forms in the first case as verbal, not adjectival). AV differs in the first clause (<i>did he ever strive against Israel</i>).
Judg 11:26	בְּשֵׁבֶת יִשְׂרָאֵל בְּחֶשְׁבוֹן וּבְבִנְיֹתָיָהּ וּבְעֶרְעוֹר וּבְבִנְיֹתָיָהּ וּבְכָל־הָעָרִים אֲשֶׁר עַל־יְדֵי אַרְנוֹן שְׁלֹשׁ מֵאוֹת שָׁנָה וּמִדּוֹעַ לֹא־הִצַּלְתֶּם בָּעֵת הַהִיא:	When Israel dwelt in Heshbon and its satellites, and in <u>Ar'or</u> and its satellites, and in all the cities alongside the Arnon, for three hundred years, why did you not deliver <i>these places</i> , at that time?	Ar'or ← <i>Ar'or</i> (here).
Judg 11:27	וְאֲנִכִּי לֹא־חָטָאתִי לָךְ וְאַתָּה עֹשֶׂה אֵתִי רָעָה לְהִלָּחֵם בִּי יִשְׁפֹּט יְהוָה הַשֹּׁפֵט הַיּוֹם בֵּין בְּנֵי יִשְׂרָאֵל וּבֵין בְּנֵי עַמּוֹן:	And I have not committed <i>any</i> offence against you, but you are doing wrong with me <u>in fighting</u> me. May the LORD, the judge, judge today between the sons of Israel and the sons of Ammon.’”	in fighting: gerundial use of the infinitive.
Judg 11:28	וְלֹא שָׁמַע מֶלֶךְ בְּנֵי עַמּוֹן אֶל־דְּבָרֵי יִפְתָּח אֲשֶׁר שָׁלַח אֵלָיו: פ	But the king of the sons of Ammon did not <u>favourably receive</u> the words of Jephthah which he had sent to him.	favourably receive ← <i>hear, hearken to</i> . Jephthah: see Judg 11:1.

Judg 11:29	וַתְּהִי עַל־יִפְתָּח רוּחַ יְהוָה וַיַּעֲבֹר אֶת־הַגִּלְעָד וְאֶת־מְנַשֶּׁה וַיַּעֲבֹר אֶת־מִצְפֵּה גִלְעָד וּמִמִּצְפֵּה גִלְעָד עָבַר בְּנֵי עַמּוֹן:	Then the spirit of the LORD came on Jephthah, and he crossed Gilead and Manasseh, and he crossed Mizpeh of Gilead, and from Mizpeh of Gilead he crossed over to the sons of Ammon.	came ← <i>became</i> . Jephthah: see Judg 11:1. Gilead (3x): see Gen 31:21.
Judg 11:30	וַיֵּדֶר יִפְתָּח נֶדֶר לַיהוָה וַיֹּאמֶר אֶם־נָתַתּוֹן תִּתֶּן אֶת־בְּנֵי עַמּוֹן בְּיָדִי:	Then Jephthah made a vow to the LORD, and he said, “If you will make a point of delivering the sons of Ammon into my hand,	Jephthah: see Judg 11:1. make a point of delivering: infinitive absolute.
Judg 11:31	וְהִיא הִיזְעָא אֲשֶׁר יֵצֵא מִדְלֹתַי בֵּיתִי לִקְרָאתִי בְּשׁוּבִי בְּשָׁלוֹם מִבְּנֵי עַמּוֹן וְהִיא לַיהוָה וְהֶעֱלִיתָהּ עֹלָה: פ	then it will be <i>the case that</i> <u>whatever</u> comes out of the doors of my house to meet me when I return in peace from the sons of Ammon will be the LORD's, or I will offer it <i>as</i> a burnt offering.”	whatever: masculine, applicable to animals or people. For a person, if that was Jephthah's intention, the vow would certainly involve redeeming that person. See Ex 34:20, Num 18:15. or: disjunctive use of the vav. We ר
Judg 11:32	וַיַּעֲבֹר יִפְתָּח אֶל־בְּנֵי עַמּוֹן לְהִלָּחֵם בָּם וַיִּתְּנֵם יְהוָה בְּיָדוֹ:	Then Jephthah crossed over to the sons of Ammon to fight against them, and the LORD delivered them into his hand.	ל have noted many examples of such use, e.g. Gen 17:12. Jephthah: see Judg 11:1.
Judg 11:33	וַיִּכֹּם מֵעֲרוֹעֵר וְעַד־בּוֹאֵד מִנִּית עֲשָׂרִים עִיר וְעַד אָבֶל כְּרָמִים מַכָּה גְדוֹלָה מְאֹד וַיִּכְנְעוּ בְּנֵי עַמּוֹן מִפְּנֵי בְנֵי יִשְׂרָאֵל: פ	And he struck them from Aroer to where one approaches Minnith – twenty cities – and as far as Abel-Keramim, with a very great blow, and the sons of Ammon were <u>humiliated</u> before the sons of Israel.	Abel-Keramim: AV differs, translating, <i>the plain of the</i> <i>vineyards</i> . humiliated: or <i>subdued</i> .

Judg 11:34	וַיָּבֹא יִפְתָּח הַמְצָפָה אֶל-בֵּיתוֹ וְהִנֵּה בָתּוּ יֵצֵאת לִקְרֹאתוֹ בְּתַפִּים וּבְמַחֲלוֹת וְרָקָה הִיא יְחִידָה אֵין-לָּהּ מִמֶּנּוּ בֶן אוֹ-בֵת:	Then Jephthah went to Mizpah, to his house, and what should happen but his daughter came out to meet him, with timbrels and dancing, and moreover, she was an only <i>child</i> – besides her he <i>had</i> neither son nor daughter.	Jephthah: see Judg 11:1. Mizpah ← <i>the Mizpah</i>. AV differs (<i>Mizpeh</i>). See Josh 11:3. what should happen but ← <i>behold</i>.
Judg 11:35	וַיְהִי כִּרְאוֹתָיו אוֹתָהּ וַיִּקְרַע אֶת-בְּגָדָיו וַיֹּאמֶר אֵהָה בְּתִי הַכֹּרֶעַ הַכֹּרַעְתָּנִי וְאֵת הַיִּיתִי בְּעִכְרִי וְאַנְכִי פָּצִיתִי-פִי אֶל-יְהוָה וְלֹא אוּכַל לְשׁוּב:	And it came to pass when he saw her that he tore his clothes, and he said, “Alas, my daughter, <u>you have brought me very low</u>, and you have <u>joined</u> those who cause me sorrow, for I have opened my mouth to the LORD, and I cannot reverse <i>it</i>.”	you have brought me very low: infinitive absolute. joined ← <i>become at</i>.
Judg 11:36	וַתֹּאמֶר אֵלָיו אָבִי פָּצִיתָה אֶת-פִּיךָ אֶל-יְהוָה עֲשֵׂה לִּי כַּאֲשֶׁר יֵצֵא מִפִּיךָ אֲחֵרִי אֲשֶׁר עָשָׂה לָךְ יְהוָה נִקְמוֹת מֵאִי־בִיד מִבְּנֵי עַמּוֹן:	Then she said to him, “My father, have you opened your mouth to the LORD? Do to me according to what was uttered from your mouth, since the LORD has taken vengeance for you on your enemies, on the sons of Ammon.”	
Judg 11:37	וַתֹּאמֶר אֶל-אָבִיהָ יַעֲשֵׂה לִּי הַדָּבָר הַזֶּה הָרִפָּה מִמֶּנִּי שְׁנַיִם חֳדָשִׁים וְאֶלְכָה וִירְדֹתִי עַל-הַהָרִים וְאֶבְכֶּה עַל-בְּתוּלִי אֲנֹכִי *וּרְעִיתִי וְרַעוּתִי:**	And she said to her father, “Let this thing be done for me – leave me alone for two months, and I will go <i>up</i> and down on the mountains and bewail my virginity, I and my {Q: companions} [K: companionship].”	The sense of the <i>ketiv</i> is <i>the companions collectively</i>, so it is equivalent to the <i>qere</i>.

Judg 11:38	וַיֹּאמֶר לְכִי וַיִּשְׁלַח אוֹתָהּ שְׁנֵי חֳדָשִׁים וּתְלָךְ הִיא וְרֵעוּתֶיהָ וּתְבַדֵּךְ עַל-בְּתוּלֶיהָ עַל-הָהָרִים:	And he said, “Go.” And he sent her off for two months. So she went – she and her companions – and she bewailed her virginity on the mountains.	
Judg 11:39	וַיְהִי מִקֵּץ שְׁנַיִם חֳדָשִׁים וּתָשָׁב אֶל-אָבִיהָ וַיַּעַשׂ לָהּ אֶת-נִדְרוֹ אֲשֶׁר נָדָר וְהִיא לֹא-יָדְעָה אִישׁ וּתְהִי-חֹק בְּיִשְׂרָאֵל:	Then it came to pass after two months that she returned to her father, and he performed with her his <u>vow</u> which he had made, and she did not know a man, and it became a statute in Israel.	he performed with her his vow: there is no hint of a burnt offering here as many contend. On the contrary, Jephthah's daughter became dedicated to the LORD and remained a virgin. See Judg 11:31.
Judg 11:40	מִיָּמִים יְמִימָה תִּלְכְּנָה בָּנוֹת יִשְׂרָאֵל לַחַיִּים לְבֵת-יִפְתָּח הַגִּלְעָדִי אַרְבַּעַת יָמִים בַּשָּׁנָה: ס	On these days, as they recur, the daughters of Israel go to <u>commemorate</u> the daughter of Jephthah the <u>Gileadite</u> , for four days per year.	commemorate: the word is also used in Judg 5:11 (celebrate) and nowhere else. Jephthah: see Judg 11:1. Gileadite: see Gen 31:21.
Judg 12:1	וַיִּצְעֲקוּ אִישׁ אֶפְרַיִם וַיַּעֲבֹר צָפוֹנָה וַיֹּאמְרוּ לְיִפְתָּח מַדּוּעַ עָבַרְתָּ לְהִלָּחֵם בַּבְּנֵי-עַמּוֹן וְלָנוּ לֹא קָרָאתָ לָלֶכֶת עִמָּךְ בֵּיתְךָ נִשְׂרָף עָלֶיךָ בָּאֵשׁ:	Then the <u>men</u> of Ephraim were called together, and they crossed over to the north, and they said to Jephthah, “Why did you cross over to fight the sons of Ammon, <u>without calling us</u> to go with you? We will burn your house with fire on you.”	men ← <i>man</i> . Jephthah: see Judg 11:1. without calling us ← <i>but you did not call us</i> .
Judg 12:2	וַיֹּאמֶר יִפְתָּח אֲלֵיהֶם אִישׁ רִיב הָיִיתִי אֲנִי וְעַמִּי וּבְנֵי-עַמּוֹן מְאֹד וְאָזַעְק אֶתְכֶם וְלֹא-הוֹשַׁעְתֶּם אוֹתִי מִיָּדָם:	Then Jephthah said to them, “I was a man in contention – I and my people – with the sons of Ammon, to a great extent, and I called out to you, but you did not deliver me out of their hand.	Jephthah: see Judg 11:1.

Judg 12:3	וַאֲרָאָה כִּי־אֵינְךָ מוֹשִׁיעַ וְאִשְׁמָה נַפְשִׁי בַכֶּפֶל וְאֶעֱבְרָה אֶל־בְּנֵי עַמּוֹן וַיִּתְּנִם יְהוָה בְּיָדִי וְלָמָּה עֲלִיתָם אֵלַי הַיּוֹם הַזֶּה לְהִלָּחֵם בִּי:	And when I saw that you were not delivering <i>me</i>, I <u>risked by life</u>, and I went across to the sons of Ammon, and the LORD delivered them into my hand. So why have you come up this day to fight against me?"	I risked by life ← <i>I put my soul in my palm.</i>
Judg 12:4	וַיִּקְבֹּץ יִפְתָּח אֶת־כָּל־אֲנָשֵׁי גִלְעָד וַיִּלָּחֶם אֶת־אֶפְרַיִם וַיִּכּוּ אֲנָשֵׁי גִלְעָד אֶת־אֶפְרַיִם כִּי אָמְרוּ פְּלִיטֵי אֶפְרַיִם אֲתָם גִּלְעָד בְּתוֹךְ אֶפְרַיִם בְּתוֹךְ מְנַשֶּׁה:	Then Jephthah gathered all the men of Gilead and fought against Ephraim, and the men of Gilead struck Ephraim down, for the <u>latter</u> had said, "You are fugitives of Ephraim, Gilead within Ephraim and within Manasseh."	Jephthah: see Judg 11:1. Gilead (3x): see Gen 31:21. fought against ← <i>fought with</i>. See Gen 14:8. the latter ← <i>they</i>.
Judg 12:5	וַיִּלְכֹּד גִּלְעָד אֶת־מַעְבְּרוֹת הַיַּרְדֵּן לְאֶפְרַיִם וְהָיָה כִּי יֹאמְרוּ פְּלִיטֵי אֶפְרַיִם אֶעֱבְרָה וַיֹּאמְרוּ לוֹ אֲנָשֵׁי־גִלְעָד הֲאֶפְרַתִּי אַתָּה וַיֹּאמֶר לֹא:	And Gilead captured Ephraim's fords of the Jordan, and it came to pass that <i>when</i> the fugitives of Ephraim said, "Let me cross", the men of Gilead said, "Are you an Ephraimite?" If he said, "No",	Gilead (2x): see Gen 31:21. If: conditional use of the vav.
Judg 12:6	וַיֹּאמְרוּ לוֹ אֶמְרָנָא שִׁבְלֶת וַיֹּאמֶר סִבְלֶת וְלֹא יָכִין לְדַבֵּר כֵּן וַיֹּאחֲזוּ אוֹתוֹ וַיִּשְׁחָטוּהוּ אֶל־מַעְבְּרוֹת הַיַּרְדֵּן וַיִּפֹּל בַּעַת הַהִיא מֵאֶפְרַיִם אַרְבַּעִים וּשְׁנַיִם אָלֶף:	then they said to him, "Kindly say, 'Shibboleth' ", and if he said, "Sibboleth", and he did not articulate to pronounce <i>it</i> correctly, then they took him and killed him at the fords of the Jordan. And at that time <u>forty-two thousand</u> men of Ephraim fell.	if: conditional use of the vav. articulate ← <i>fashion, form</i>. forty-two thousand: [CB] translates as two thousand and forty, but it is in a standard format for forty-two thousand. See Judg 7:3, 1 Chr 7:2.

Judg 12:7	וַיִּשְׁפֹּט יִפְתָּח אֶת־יִשְׂרָאֵל שֵׁשׁ שָׁנִים וַיָּמָת יִפְתָּח הַגִּלְעָדִי וַיִּקָּבֶר בְּעָרֵי גִלְעָד: פ	And Jephthah judged Israel for six years, then Jephthah the Gileadite died, and he was buried in the cities of Gilead.	Jephthah (2x): see Judg 11:1. Gileadite ... Gilead: see Gen 31:21. the cities: perhaps in a conurbation.
Judg 12:8	וַיִּשְׁפֹּט אַחֲרָיו אֶת־יִשְׂרָאֵל אֶבְצָן מִבֵּית לָחֶם:	Then after him, Ibzan of Bethlehem judged Israel.	Bethlehem: see Gen 35:19. judged: in a Hebrew “VOS” (verb-object- subject) sentence. Similarly Judg 12:11, Judg 12:13.
Judg 12:9	וַיְהִי־לוֹ שְׁלֹשִׁים בָּנִים וּשְׁלֹשִׁים בָּנוֹת שָׁלַח הַחוּצָה וּשְׁלֹשִׁים בָּנוֹת הָבִיא לְבָנָיו מִן־הַחוּץ וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל שִׁבְעַ שָׁנִים:	And he had thirty sons and thirty daughters <i>whom</i> he sent out. And he brought thirty daughters from outside for his sons, and he judged Israel for seven years.	
Judg 12:10	וַיָּמָת אֶבְצָן וַיִּקָּבֶר בְּבֵית לָחֶם: פ	Then Ibzan died, and he was buried in Bethlehem.	Bethlehem: see Gen 35:19.
Judg 12:11	וַיִּשְׁפֹּט אַחֲרָיו אֶת־יִשְׂרָאֵל אֵילֹון הַזְּבוּלֹנִי וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל עֶשֶׂר שָׁנִים:	And after him Elon the Zebulonite judged Israel, and he judged Israel for ten years.	
Judg 12:12	וַיָּמָת אֵילֹון הַזְּבוּלֹנִי וַיִּקָּבֶר בְּאֵילֹון בְּאֶרֶץ זְבוּלֹן: פ	Then Elon the Zebulonite died, and he was buried in Aijalon in the land of Zebulun.	
Judg 12:13	וַיִּשְׁפֹּט אַחֲרָיו אֶת־יִשְׂרָאֵל עַבְדֹּון בֶּן־הַלֵּל הַפִּרְעָתוֹנִי:	Then after him Abdon the son of Hillel the Pirathonite judged Israel.	

Judg 12:14	וַיְהִי־לּוֹ אַרְבַּעִים בָּנִים וּשְׁלֹשִׁים בְּנֵי בָנִים רֹכָבִים עַל־שִׁבְעִים עִירִם וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל שְׁמֹנֶה שָׁנִים:	And he had forty sons and thirty grandsons <i>who</i> rode on seventy ass-colts, and he judged Israel for eight years.	
Judg 12:15	וַיָּמָת עַבְדּוֹן בֶּן־הִלֵּל הַפִּרְעָתוֹנִי וַיִּקְבֹּר בְּפִרְעָתוֹן בְּאֶרֶץ אֶפְרַיִם בְּהַר הָעַמְלֵקִי: פ	Then Abdon the son of Hillel the Pirathonite died, and he was buried in Pirathon in the land of Ephraim at the mount of the Amalekite.	
Judg 13:1	וַיִּסְפּוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה וַיִּתְּנֵם יְהוָה בְּיַד־פְּלִשְׁתִּים אַרְבַּעִים שָׁנָה: פ	Then the sons of Israel again did what <i>was</i> wrong in the eyes of the LORD, and the LORD delivered them into the hand of the Philistines for <u>forty years</u> .	forty years: part of the 93 years where Israel is <i>lo-</i> <i>ammi</i> . See Judg 3:8.
Judg 13:2	וַיְהִי אִישׁ אֶחָד מִצֹּרָה מִמִּשְׁפַּחַת הַדָּנִי וּשְׁמוֹ מָנוּחַ וְאִשְׁתּוֹ עֲקָרָה וְלֹא יָלְדָה:	And there was a certain man of Zorah, of the Danite family, and his name <i>was</i> Manoah, and his wife <i>was</i> barren, and she had not given birth.	
Judg 13:3	וַיֵּרָא מַלְאֲכֵי־יְהוָה אֶל־הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ הֲגַה־נָּא אֶת־עֲקָרָה וְלֹא יִלְדָּת וְהָרִית וְיִלְדָּת בֶּן:	And the angel of the LORD appeared to the woman and said to her, “Look now, you <i>are</i> barren, and you have not given birth, but you will conceive and bear a son.	
Judg 13:4	וַעֲתָה הִשְׁמְרִי נָא וְאַל־תִּשְׁתִּי יַיִן וְשִׁכָּר וְאַל־תֹּאכְלִי כֹל־טָמֵא:	So now, please be on your guard, and do not drink wine <u>or</u> strong drink, and do not eat <u>anything</u> unclean.	or: disjunctive use of the <i>vav</i> . anything ← <i>everything</i> .

Judg 13:5	כִּי הֵנָּךְ הָרָה וְיִלְדָּתְךָ בֶּן וּמִזְרָהּ לֹא-יֵעָלֶה עַל-רֹאשׁוֹ כִּי-נָזִיר אֱלֹהִים יִהְיֶה הַנָּעַר מִן-הַבֶּטֶן וְהוּא יַחֲלֶה לְהוֹשִׁיעַ אֶת-יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים:	For you are about to conceive, and you will bear a son, and no razor will pass over his head, for the boy will be a Nazarite of God from the womb, and he will begin to save Israel from the hand of the Philistines.”	you are about to conceive ← <i>behold you pregnant</i>. Perhaps better pointed as a participle (הָרָה), as a participle commonly follows הָנָה, denoting the near future. Nazarite: i.e. <i>separated</i>. Not connected נ
Judg 13:6	וַתָּבֹא הָאִשָּׁה וַתֹּאמֶר לְאִישָׁהּ לֵאמֹר אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמְרֹאֵהוּ כְּמֹרֵאֵה מַלְאָךְ הָאֱלֹהִים נֹרָא מְאֹד וְלֹא שָׁאֵלְתִּיהוּ אֵי-מִזֶּה הוּא וְאֶת-שְׁמוֹ לֹא-הֶגִיד לִי:	Then the woman went and spoke to her husband, and she said, “A man of God has come to me, and his appearance <i>was</i> as the appearance of an angel of God – most awesome – and I did not ask him where he <i>was</i> from, and he did not tell me his name.	ל with Nazareth, where the z stands for a <i>tsadé</i>, whereas in <i>Nazarite</i> it stands for a <i>zayin</i>.
Judg 13:7	וַיֹּאמֶר לִי הֵנָּךְ הָרָה וְיִלְדָּתְךָ בֶּן וְעֵתָה אַל-תִּשְׁתֵּי יַיִן וְשֹׁכָר וְאַל-תֹּאכְלִי כָל-טֶמְאָה כִּי-נָזִיר אֱלֹהִים יִהְיֶה הַנָּעַר מִן-הַבֶּטֶן עַד-יוֹם מוֹתוֹ: פ	And he said to me, ‘You are about to conceive, and you will bear a son. So now, do not drink wine or strong drink, and do not eat anything unclean, for the boy will be a Nazarite of God from the womb to the day of his death.’ ”	You are about to conceive ← <i>Behold you pregnant</i>. See Judg 13:5. anything ← <i>everything</i>.
Judg 13:8	וַיַּעֲתָר מְנוּחַ אֶל-יְהוָה וַיֹּאמֶר בֵּי אָדוֹנָי אִישׁ הָאֱלֹהִים אֲשֶׁר שְׁלַחְתָּ יְבוֹא-נָא עִוָּד אֵלֵינוּ וְיֹרְנוּ מִה-נַּעֲשֶׂה לַנָּעַר הַיּוֹלֵד:	Then Manoah entreated the LORD and said, “O LORD*, please – the man of God whom you sent – may he please come to us again and teach us what we are to do with the boy who is to be born.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדוֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.

Judg 13:9	וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מָנוּחַ וַיָּבֹא מֶלֶאכֹּד הָאֱלֹהִים עוֹד אֶל-הָאִשָּׁה וְהִיא יוֹשֶׁבֶת בַּשָּׂדֶה וּמָנוּחַ אִישָׁהּ אֵין עִמָּה:	And God <u>heeded</u> Manoah, and the angel of God came again to the woman while she was sitting down in a field, when Manoah her husband <i>was</i> not with her.	heeded Manoah ← <i>heard</i> <i>Manoah's voice</i>.
Judg 13:10	וַתַּמְהַר הָאִשָּׁה וַתֵּרָץ וַתִּגַּד לְאִישָׁהּ וַתֹּאמֶר אֵלָיו הֲנִה נֹרָאָה אֵלַי הָאִישׁ אֲשֶׁר-בָּא בַיּוֹם אֵלַי:	And the woman hastened and ran and told her husband, and she said to him, “Look, the man who came to me <u>the other day</u> has appeared to me <i>again</i>.”	the other day ← <i>on the</i> <i>day</i>.
Judg 13:11	וַיָּקָם וַיֵּלֶךְ מָנוּחַ אַחֲרֵי אִשְׁתּוֹ וַיָּבֹא אֶל-הָאִישׁ וַיֹּאמֶר לוֹ הֲאֵתָה הָאִישׁ אֲשֶׁר-דִּבַּרְתָּ אֶל-הָאִשָּׁה וַיֹּאמֶר אָנִי:	So Manoah got up and followed his wife, and he came to the man, and he said to him, “<i>Are</i> you the man who spoke to the woman?” And he said, “<i>Yes I am</i>.”	
Judg 13:12	וַיֹּאמֶר מָנוּחַ עֲתָה יָבֹא דְּבָרֶיךָ מֵה' יִהְיֶה מִשְׁפַּט-הַנֶּעַר וּמַעֲשָׂהוּ:	Then Manoah said, “May your words now come <i>to</i> <i>pass</i>. <u>What is the boy's</u> <u>duty to be, and his</u> <u>function?</u>”	What is the boy's duty to be, and his function?: AV differs somewhat (<i>How</i> <i>shall we order the child,</i> <i>and how shall we do unto</i> <i>him?</i>).
Judg 13:13	וַיֹּאמֶר מֶלֶאכֹּד יְהוָה אֶל-מָנוּחַ מְכֹל אֲשֶׁר-אֲמַרְתִּי אֶל-הָאִשָּׁה תִּשְׁמָר:	And the angel of the LORD said to Manoah, “Let her be on her guard about everything I have said <u>to</u> <u>her</u>.”	to her ← <i>to the woman</i>.
Judg 13:14	מְכֹל אֲשֶׁר-יֵצֵא מִגֶּפֶן הַיֵּין לֹא תֹאכַל וַיֵּין וְשִׁכָר אֶל-תֵּשֶׁת וְכָל-טִמְאָה אֶל-תֹּאכַל כֹּל אֲשֶׁר-צִוִּיתִיָּה תִּשְׁמָר:	She shall not consume anything that comes from the <u>grape vine</u>, nor drink any wine or strong drink, nor eat <u>anything</u> unclean. Let her keep everything I have commanded her.”	anything (2x) ← <i>everything</i>. grape vine ← <i>wine vine</i>.

Judg 13:15	וַיֹּאמֶר מָנוּחַ אֶל־מְלָאֲכָיִ יְהוָה נַעֲצָרֶה־נָּא אוֹתָךְ וְנַעֲשֶׂה לְפָנֶיךָ גְּדִי עֲזִים:	Then Manoah said to the angel of the LORD, “Please let us detain you, and we will prepare a kid of the goats <u>for</u> you.”	for ← <i>before</i> , with the idea of <i>serving it to (him)</i> .
Judg 13:16	וַיֹּאמֶר מְלָאֲכָיִ יְהוָה אֶל־מָנוּחַ אִם־תַּעֲצָרְנִי לֹא־אֲכַל בְּלַחֲמֶךָ וְאִם־תַּעֲשֶׂה עֲלָה לַיהוָה תַּעֲלֶנָּה בִּי לֹא־יָדַע מָנוּחַ כִּי־מְלָאֲכָיִ יְהוָה הוּא:	But the angel of the LORD said to Manoah, “If you detain me, I shall not eat your <u>food</u> , but if you would offer a burnt offering, you shall offer it to the LORD.” For Manoah did not know that he <i>was</i> the angel of the LORD.	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. the angel of the LORD (<i>second occurrence in verse</i>): see Judg 2:1.
Judg 13:17	וַיֹּאמֶר מָנוּחַ אֶל־מְלָאֲכָיִ יְהוָה מִי שְׁמֶךָ כִּי־יָבֹא דְּבָרֶיךָ *דְּבָרֶיךָ * וְכַבֵּדְנוּךָ:	Then Manoah said to the angel of the LORD, “What <i>is</i> your name, so that when your <u>words</u> come to pass, we <i>can</i> honour you.”	words: the <i>qeré</i> is <i>word</i> , standing for the whole speech.
Judg 13:18	וַיֹּאמֶר לוֹ מְלָאֲכָיִ יְהוָה לָמָּה זֶה תִּשְׁאַל לְשְׁמִי וְהוּא־פֶלְאִי: ס	Then the angel of the LORD said to him, “Why do you ask me my name, when it <i>is</i> <u>Wonderful</u> ?”	Wonderful: AV differs (<i>secret</i>). See Isa 9:6.
Judg 13:19	וַיִּקַּח מָנוּחַ אֶת־גְּדִי הָעֲזִים וְאֶת־הַמִּנְחָה וַיַּעַל עַל־הַצֹּר לַיהוָה וּמִפְּלֹא לַעֲשׂוֹת וּמָנוּחַ וְאִשְׁתּוֹ רֹאִים:	Then Manoah took a kid of the goats and a meal-offering, and he offered <i>them</i> on the rock to the LORD, and a <u>wondrous thing was done</u> while Manoah and his wife were watching.	a wondrous <i>thing</i> was done ← <i>acting wondrously to do</i> .
Judg 13:20	וַיְהִי בַעֲלוֹת הַלֶּהָב מֵעַל הַמִּזְבֵּחַ הַשָּׁמַיְמָה וַיַּעַל מִלְאֲכָיִ־יְהוָה בְּלֶהָב הַמִּזְבֵּחַ וּמָנוּחַ וְאִשְׁתּוֹ רָאִים וַיִּפְּלוּ עַל־פְּנֵיהֶם אֶרֶצָה:	And it came to pass, as the flame went up from the altar towards heaven, that the angel of the LORD went up in the flame of the altar, while Manoah and his wife were watching, and they fell <u>face down</u> to the ground.	face down ← <i>on their faces</i> .

Judg 13:21	וְלֹא־יֵסֵף עוֹד מִלֵּאֲדָה יְהוָה לְהִרְאֶה אֶל־מָנוּחַ וְאֶל־אִשְׁתּוֹ אֲזִידַע מָנוּחַ כִּי־מִלֵּאֲדָה יְהוָה הוּא:	And the angel of the LORD did not appear again to Manoah or to his wife, so Manoah knew that he was the angel of the LORD.	or: disjunctive use of the vav. the angel of the LORD (second occurrence in verse): see Judg 2:1.
Judg 13:22	וַיֹּאמֶר מָנוּחַ אֶל־אִשְׁתּוֹ מֹת נָמוּת כִּי אֱלֹהִים רָאִינוּ:	And Manoah said to his wife, “We will <u>certainly</u> die, for we have seen God.”	certainly die: infinitive absolute.
Judg 13:23	וַתֹּאמֶר לוֹ אִשְׁתּוֹ לוֹ חֲפֹץ יְהוָה לְהַמִּיתֵנוּ לֹא־לִקַּח מִידָנוּ עֹלָה וּמִנְחָה וְלֹא הִרְאָנוּ אֶת־כָּל־אֱלֹהִים וְכֵלֶּתָ לֹא הַשְׁמִיעֵנוּ בְּזֹאת:	But his wife said to him, “If it had pleased the LORD to kill us, he would not have accepted a burnt offering or a meal-offering from our hand, and he would not have shown us all these <i>things</i> , and at <i>this</i> time he would not have informed us of such <i>things</i> .”	
Judg 13:24	וַתֵּלֶד הָאִשָּׁה בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שִׁמְשׁוֹן וַיִּגְדַּל הַנַּעַר וַיְבָרְכֵהוּ יְהוָה:	And the woman bore a son, and she called him <u>Samson</u> , and the boy grew up, and the LORD blessed him.	Samson ← <i>Shimshon</i> .
Judg 13:25	וַתַּחֲלֵ רוּחַ יְהוָה לְפַעֲמוֹ בְּמַחֲנֵה־דָן בֵּין צֹרְעָה וּבֵין אֶשְׁתָּאוֹל פ	And the spirit of the LORD began to motivate him in the camp of Dan, between Zorah and Eshtaol.	
Judg 14:1	וַיֵּרֶד שִׁמְשׁוֹן תְּמַנְתָּה וַיֵּרָא אִשָּׁה בְּתַמְנָתָה מִבָּנוֹת פְּלִשְׁתִּים:	Then Samson went down to <u>Timnah</u> , and he saw a woman in <u>Timnah</u> , <i>one</i> of the daughters of the Philistines.	Timnah (2x): AV= <i>Timnath</i> . See Gen 38:12.
Judg 14:2	וַיַּעַל וַיֹּגֵד לְאָבִיו וּלְאִמּוֹ וַיֹּאמֶר אִשָּׁה רָאִיתִי בְּתַמְנָתָה מִבָּנוֹת פְּלִשְׁתִּים וְעַתָּה קַחוּ־אוֹתָהּ לִי לְאִשָּׁה:	And he went up and told his father and his mother, and he said, “I have seen a woman in <u>Timnah</u> , <i>one</i> of the daughters of the Philistines, so now, get her for me <u>to be my wife</u> .”	Timnah: AV= <i>Timnath</i> . See Gen 38:12. <i>to be my wife</i> ← <i>for a wife</i> .

Judg 14:3	וַיֹּאמֶר לוֹ אָבִיו וְאִמּוֹ הֲאִין בְּבָנוֹת אַחִיד וּבְכָל-עַמִּי אִשָּׁה כִּי-אַתָּה הוֹלֵךְ לִקְחַת אִשָּׁה מִפְּלִשְׁתִּים הָעֲרָלִים וַיֹּאמֶר שְׁמִשׁוֹן אֶל-אָבִיו אוֹתָהּ קַח-לִי כִּי-הִיא יִשְׂרָה בְּעֵינַי:	But his father and his mother said to him, “<i>Is there</i> not a woman among the daughters of your brothers and all my people, that you should go and take a wife from the uncircumcised Philistines?” But Samson said to his father, “Get her for me, for she is right in my eyes.”	
Judg 14:4	וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ כִּי מִיְהוָה הִיא כִּי-תֵאֵנָה הוּא-מִבְּקֶשׁ מִפְּלִשְׁתִּים וּבָעֵת הַהִיא פְּלִשְׁתִּים מְשָׁלִים בְּיִשְׂרָאֵל: פ	Now his father and his mother did not know that <u>this</u> was from the LORD, for he was seeking an occasion against the Philistines, <u>for</u> at that time the Philistines were ruling over Israel.	this ← <i>it / she</i>. for: causal use of the <i>vav</i>.
Judg 14:5	וַיֵּרֶד שְׁמִשׁוֹן וְאָבִיו וְאִמּוֹ תַּמְנָתָהּ וַיָּבֹאוּ עַד-כְּרָמֵי תַּמְנָתָהּ וְהִנֵּה כְּפִיר אֲרִיזוֹת שֹׁאֵג לִקְרָאתוֹ:	Then Samson and his father and his mother went down to <u>Timnah</u>, and they came to the vineyards of <u>Timnah</u>, and <u>what he came across</u> was a lion cub roaring at him.	Timnah (2x): AV= <i>Timnath</i>. See Gen 38:12. what he came across <i>was</i> ← <i>behold</i>.
Judg 14:6	וַתִּצְלַח עָלָיו רוּחַ יְהוָה וַיִּשְׁסְעֵהוּ כְּשֹׁסַע הַגְּדִי וּמֵאֻמָּה אֵין בִּידּוֹ וְלֹא הִגִּיד לְאָבִיו וּלְאִמּוֹ אֵת אֲשֶׁר עָשָׂה:	But the spirit of the LORD descended on him, and he tore it apart <u>as one</u> tears a kid of the goats apart, yet <i>there</i> was nothing in his hand, but he did not tell his father or mother what he had done.	as <i>one</i> tears ← <i>as the</i> tearing of.
Judg 14:7	וַיֵּרֶד וַיְדַבֵּר לָאִשָּׁה וַתִּישַׁר בְּעֵינָי שְׁמִשׁוֹן:	Then he went down and spoke to the woman, and she was right in Samson's eyes.	

Judg 14:8	וַיָּשָׁב מִיָּמִים לְקַחְתָּהּ וַיִּסֶּר לְרֹאוֹת אֶת מַפְלַת הָאֲרִיָּה וְהִנֵּה עֲדַת דְּבוּרִים בְּגוֹיֵת הָאֲרִיָּה וּדְבָשׁ:	Then after <i>a number of</i> days he returned to take her, and he turned aside to see the carcase of the lion, and <u>what he saw was</u> a colony of bees and honey in the carcase of the lion.	what <i>he</i> saw was ← behold.
Judg 14:9	וַיֵּרְדֵּהוּ אֶל-כַּפְּזוֹ וַיֵּלֶךְ הַלּוֹךְ וְאָכַל וַיֵּלֶךְ אֶל-אָבִיו וְאֶל-אִמּוֹ וַיִּתֵּן לָהֶם וַיֹּאכְלוּ וְלֹא-הִגִּיד לָהֶם כִּי מִגּוֹיֵת הָאֲרִיָּה רָדָה הַדְּבָשׁ:	And he took <i>some of</i> it in his palms, and he went eating as he was walking, and he went to his father and mother, and he gave them <i>some</i>, and they ate <i>it</i>, but he did not tell them that he had taken the honey from the carcase of the lion.	eating as he was walking: infinitives absolute for contemporaneous actions.
Judg 14:10	וַיֵּרֶד אָבִיהוּ אֶל-הָאִשָּׁה וַיַּעַשׂ שָׁם שִׁמְשׁוֹן מִשְׁתֶּה כִּי בָן יַעֲשׂוּ הַבַּחֲוָרִים:	Then his father went down to the woman, and Samson held a feast there, for so the young men would do.	
Judg 14:11	וַיְהִי כִּרְאוֹתָם אוֹתוֹ וַיִּקְחוּ שְׁלֹשִׁים מְרָעִים וַיְהִיו אִתּוֹ:	And it came to pass, when <u>they</u> saw him, that <u>they</u> took thirty friends, <u>who</u> accompanied him.	they (2x): apparently, in view of the subsequent verses, the Philistines. who accompanied him ← and they were with him.
Judg 14:12	וַיֹּאמֶר לָהֶם שִׁמְשׁוֹן אֲחֻדָּה-נָא לָכֶם חִידָה אִם-הִגַּדְתִּי תִּגִּידוּ אוֹתָהּ לִי שְׁבַעַת יְמֵי הַמִּשְׁתֶּה וּמִצָּאתָם וְנָתַתִּי לָכֶם שְׁלֹשִׁים סָדִינִים וּשְׁלֹשִׁים חִלְפַת בְּגָדִים:	Then Samson said to them, “Let me pose you a riddle. If you <i>can plainly tell</i> me the <i>solution</i> in the seven days of the feast, and <i>solve it</i>, then I will give you thirty linen undergarments and thirty <i>suits</i> of clothing.	plainly tell: infinitive absolute. the <i>solution</i> ← <i>it</i>. solve ← <i>find</i>. suits ← <i>changes</i>.

Judg 14:13	וְאִם-לֹא תוּכַלְוּ לְהַגִּיד לִי וְנָתַתֶּם אֹתָם לִי שְׁלֵשִׁים סְדִינִים וּשְׁלֵשִׁים חֲלִיפוֹת בְּגָדִים וַיֹּאמְרוּ לוֹ חֲדָה חִידָתְךָ וְנִשְׁמָעָנָה:	But if you cannot tell me, then you <i>must</i> give me thirty linen undergarments and thirty <u>suits</u> of clothing.” And they said to him, “Pose your riddle, and we will listen to it.”	suits ← <i>changes</i>.
Judg 14:14	וַיֹּאמֶר לָהֶם מֵהָאֵכֶל יֵצֵא מֵאֲכָל וּמֵעַז יֵצֵא מִתּוֹק וְלֹא יָכֻלוּ לְהַגִּיד הַחִידָה שְׁלֹשֶׁת יָמִים:	And he said to them, “Food came out of that which eats, And out of that <i>which</i> <i>is</i> strong Came out sweetness.” And they could not <u>solve</u> the riddle for three days.	solve ← <i>tell</i>.
Judg 14:15	וַיְהִי בַּיּוֹם הַשְּׁבִיעִי וַיֹּאמְרוּ לְאִשְׁת־שַׁמְשׁוֹן פְּתִי אֶת-אִישְׁךָ וַיְגִד-לָנוּ אֶת-הַחִידָה פֶּן-נִשְׂרָף אוֹתְךָ וְאֶת-בֵּית אָבִיךָ בָּאֵשׁ הַלִּירֵשָׁנוּ קְרֹאתָם לָנוּ הַלֵּא:	Then it came to pass on the <u>seventh</u> day that they said to Samson's wife, “Entice your husband to tell us <i>the</i> <i>solution</i> to the riddle, or else we will burn you and your father's house with fire. Did <u>you</u> <u>invite</u> us so as to dispossess us or not?”	seventh: as in all Hebrew manuscripts; translations with <i>fourth</i> take it from the LXX and some Syriac manuscripts [BHS-CA]. These are days leading up to the seven day feast (Judg 14:17). you invite ← <i>you (plural)</i> <i>call</i>. Presumably the reference is to Samson and ↴
Judg 14:16	וַתִּבֶּךְ אִשְׁת־שַׁמְשׁוֹן עָלָיו וַתֹּאמֶר רַק-שָׁנֵאתָנִי וְלֹא אֶהְבֶּתָנִי הַחִידָה חִדַּתְךָ לִבְנֵי עַמִּי וְלִי לֹא הִגַּדְתָּה וַיֹּאמֶר לָהּ הִנֵּה לֹא־בִי וְלֹא־בִי לֹא הִגַּדְתִּי וְלֹךְ אֲגִיד:	Then Samson's wife wept at him, and she said, “You just hate me, and you do not love me. You posed the riddle to the sons of my people, but you have not told me <i>its solution</i>.” Then he said to her, “Look, I have not told my father or my mother, <u>so</u> am I <i>supposed</i> to tell you?”	↳ his wife inviting the Philistines to the wedding feast. so: consecutive use of the <i>vav</i>.

Judg 14:17	וַתִּבֶּךְ עָלָיו שִׁבְעַת הַיָּמִים אֲשֶׁר־הָיָה לָהֶם הַמִּשְׁתָּה וַיְהִי בַּיּוֹם הַשְּׁבִיעִי וַיֹּגְד־לָהּ כִּי הִצִּיקְתָּהּ וַתִּגַּד הַחֵידָה לְבָנֶי עָמָה:	Then she wept at him in the <u>week</u> <i>in</i> which they held the feast, and it came to pass on the seventh day that he told her, because she distressed him. Then she told the sons of her people.	week ← <i>seven days</i>.
Judg 14:18	וַיֹּאמְרוּ לוֹ אַנְשֵׁי הָעִיר בַּיּוֹם הַשְּׁבִיעִי בְּטָרֶם יָבֹא הַחֶרֶסָה מִה־מְתוֹק מִדְּבַשׁ וּמָה עַז מֵאֲרִי וַיֹּאמֶר לָהֶם לוֹלֵא חֲרַשְׁתֶּם בַּעֲגָלְתִּי לֹא מִצַּאתֶם חֵידָתִי:	Then on the seventh day the men of the city said to him before the sun set, “What <i>is</i> sweeter than honey, And what <i>is</i> stronger than a lion?” Then he said to them, “If you had not <u>ploughed my</u> <u>heifer</u>, you would not have <u>solved</u> my riddle.”	ploughed my heifer: i.e. <i>nagged at my lady-love</i>. solved ← <i>found</i>.
Judg 14:19	וַתַּצְלַח עָלָיו רוּחַ יְהוָה וַיֵּרֶד אֲשָׁקְלוֹן וַיִּךְ מֵהֶם שְׁלֹשִׁים אִישׁ וַיִּקַּח אֶת־חֲלִיצוֹתָם וַיִּתֵּן הַחֲלִיפוֹת לְמַגִּידֵי הַחֵידָה וַיַּחֲר אָפוֹ וַיַּעַל בֵּית אָבִיהוּ: פ	Then the spirit of the LORD descended on him, and he went down <i>to</i> Ashkelon and struck down <u>thirty of</u> <u>its men</u>, and he took their spoil, and he gave the <u>suits</u> of clothing to those who had solved the riddle, and his anger was kindled, and he went up <i>to</i> his father's house.	thirty of its men ← <i>thirty</i> <i>men of them</i>. suits ← <i>changes</i>.
Judg 14:20	וַתְּהִי אִשְׁתׁ שְׁמֶשׁוֹן לְמַרְעֵהוּ אֲשֶׁר רָעָה לוֹ:	And a friend of his, who had befriended him, had Samson's wife.	
Judg 15:1	וַיְהִי מִיָּמִים בִּימֵי קִצְר־חֹטִים וַיִּפְקֹד שְׁמֶשׁוֹן אֶת־אִשְׁתּוֹ בְּגִדֵּי עִזִּים וַיֹּאמֶר אָבָא אֶל־אִשְׁתִּי הַחֲדָרָה וְלֹא־נָתַנוּ אָבִיהָ לָבוֹא:	Then it came to pass after <i>many</i> days, in the days of the wheat harvest, that Samson visited his wife with a kid of the goats, and he said, “I will go to my wife, into the room.” But her father would not let him go in.	

Judg 15:2	וַיֹּאמֶר אָבִיהָ אָמֵר אֲמַרְתִּי כִּי־שָׂנְאָה שְׂנֵאתָהּ וְאַתָּנָהּ לְמַרְעָךְ הֲלֹא אַחֲתָהּ הַקְטַנָּה טוֹבָה מִמֶּנָּה תִּהְיֶינָה לָךְ תַּחֲתֶיהָ:	And her father said, “I have <u>solemnly declared</u> that you <u>definitely hated</u> her, and I gave her to your friend. <i>Is</i> not her younger sister prettier than she? Please have <i>her</i> instead of her.”	solemnly declared ... definitely hated: both infinitive absolute.
Judg 15:3	וַיֹּאמֶר לָהֶם שְׁמִשּׁוֹן נִקִּיתִי הַפַּעַם מִפְּלִשְׁתִּים כִּי־עָשָׂה אֲנִי עִמָּם רָעָה:	Then Samson said <u>concerning</u> them, “<i>This</i> time I am more innocent than the Philistines, although I am doing them harm.”	concerning: a more common meaning of the word is <i>to</i>, but [AnLx] also gives <i>concerning</i>. Samson seems to be speaking to himself.
Judg 15:4	וַיֵּלֶךְ שְׁמִשּׁוֹן וַיִּלְכֹּד שְׁלֹש־מֵאוֹת שׁוּעָלִים וַיִּקַּח לִפְדִּים וַיִּפֹּן זָנָב אֶל־זָנָב וַיִּשֶׂם לִפִּיד אֶחָד בֵּין־שְׁנֵי הַזָּנָבוֹת בִּתְוֹךְ:	Then Samson went and took three hundred foxes, and he took torches, and he <u>orientated</u> <i>them</i> tail to tail, and he put one torch between the two tails in between <i>them</i>.	orientated ← <i>turned</i>.
Judg 15:5	וַיִּבְעַר־אֵשׁ בַּלְפָּיִדִים וַיִּשְׁלַח בְּקִמּוֹת פְּלִשְׁתִּים וַיִּבְעַר מִגִּדִּישׁ וְעֵד־קֹמָה וְעֵד־כָּרֶם זֵית:	And he set the torches on fire and released <i>them</i> in the Philistines' cornfields, and he burnt both a stack of corn and standing corn, and also an <u>olive grove</u>.	olive grove ← <i>olive vineyard</i>, but with wider usage; [AnLx]= <i>olive yard</i>. AV differs (<i>vineyards and olives</i>).
Judg 15:6	וַיֹּאמְרוּ פְּלִשְׁתִּים מִי עָשָׂה זֹאת וַיֹּאמְרוּ שְׁמִשּׁוֹן חֹתֵן הַתִּמְנִי כִּי לָקַח אֶת־אִשְׁתּוֹ וַיִּתְּנָהּ לְמַרְעָהּ וַיַּעַלּוּ פְּלִשְׁתִּים וַיִּשְׂרְפוּ אוֹתָהּ וְאֶת־אָבִיהָ בָּאֵשׁ:	And the Philistines said, “Who did this?” And they said, “Samson the son-in-law of the Timnite, for <u>he</u> took <u>his wife</u> and <u>gave her</u> to <u>his friend</u>.” Then the Philistines went up and burnt her and her father with fire.	he took his wife and gave her to his friend: i.e. <i>Samson's father-in-law took Samson's wife and gave her to Samson's friend</i>.

Judg 15:7	וַיֹּאמֶר לָהֶם שְׁמֹשׁוֹן אֶם־תַּעֲשׂוּן כְּזֹאת בִּי אֶם־נִקְמָתִי בָכֶם וְאַחֵר אֶחָדָל:	And Samson said to them, “ <u>As</u> you have done this, I will surely avenge myself on you, and <i>only</i> afterwards will I cease.”	As ← <i>If</i> , but used idiomatically, as in the English “If that’s your game”, where no condition is implied.
Judg 15:8	וַיִּךְ אוֹתָם שׁוֹק עַל־יָרֵךְ מִכָּה גְדוֹלָה וַיֵּרֶד וַיָּשָׁב בְּסַעֲף סֶלַע עֵיטָם: ס	And he struck them down <i>in</i> the leg <i>and in</i> the thigh with a great assault, and he went down and <u>sat</u> in a <u>cleft</u> in the rock of Etam.	sat: or <i>dwelt</i> . cleft: AV differs (<i>top</i>).
Judg 15:9	וַיַּעֲלוּ פְּלִשְׁתִּים וַיַּחֲנוּ בִּיהוּדָה וַיִּנְטְשׁוּ בִלְחִי:	And the Philistines came up and encamped in <u>Judah</u> and spread out in Lehi.	Judah: i.e. <i>the territory of the tribe of Judah</i> .
Judg 15:10	וַיֹּאמְרוּ אֲנִישׁ יְהוּדָה לָמָּה עָלִיתֶם עָלֵינוּ וַיֹּאמְרוּ לְאַסּוֹר אֶת־שְׁמֹשׁוֹן עָלֵינוּ לַעֲשׂוֹת לוֹ כַּאֲשֶׁר עָשָׂה לָנוּ:	And the men of Judah said, “Why have you come up against us?” And they said, “We have come up to bind Samson up, to do to him what he has done to us.”	
Judg 15:11	וַיֵּרְדּוּ שְׁלֹשָׁת אַלְפִים אֲנִישׁ מִיהוּדָה אֶל־סַעֲף סֶלַע עֵיטָם וַיֹּאמְרוּ לְשְׁמֹשׁוֹן הֲלֹא יָדַעְתָּ כִּי־מִשְׁלִים בָּנוּ פְּלִשְׁתִּים וּמִה־זֹּאת עָשִׂיתָ לָנוּ וַיֹּאמֶר לָהֶם כַּאֲשֶׁר עָשׂוּ לִי כֵן עָשִׂיתִי לָהֶם:	Then three thousand men from Judah went down to the <u>cleft</u> <u>in</u> the rock of Etam, and they said to Samson, “Do you not know that the Philistines rule over us? What <i>is</i> this <i>that</i> you have done to us?” And he said to them, “As they have done to me, so I have done to them.”	cleft in ← <i>cleft of</i> . Wider use of the construct state.
Judg 15:12	וַיֹּאמְרוּ לוֹ לְאַסּוֹרָךְ יֵרְדְּנוּ לְתַתְּךָ בְּיַד־פְּלִשְׁתִּים וַיֹּאמֶר לָהֶם שְׁמֹשׁוֹן הֲשָׁבְעוּ לִי פֶּן־תַּפְגְּעוּ בִּי אַתֶּם:	And they said to him, “We have come down to bind you up <i>and</i> to deliver you into the hands of the Philistines.” Then Samson said to them, “Swear to me that you will not attack me yourselves.”	

Judg 15:13	וַיֹּאמְרוּ לוֹ לֹא אִמָּר לָא כִּי־אֶסֶר נֶאֱסַרְךָ וְנִתְּנוּךָ בְּיָדָם וְהָמַתְּ לָא נִמְיִתְךָ וַיֹּאסְרוּהוּ בִשְׁנֵי עֲבָתִים חֲדָשִׁים וַיַּעֲלוּהוּ מִן־הַסֶּלַע:	But they spoke to him and said, “No, rather we will <u>certainly bind you up</u> and deliver you into their hand, but we will <u>certainly not kill you</u>.” And they bound him with two new ropes, and they brought him up out of the rock.	certainly bind you up: infinitive absolute. certainly ... kill you: infinitive absolute.
Judg 15:14	הוּא־בָּא עַד־לְחִי וּפְלִשְׁתִּים הִרְיעוּ לְקִרְאָתוֹ וַתַּצִּלַּח עָלָיו רוּחַ יְהוָה וַתִּהְיֶינָה הָעֲבָתִים אֲשֶׁר עַל־זְרוּעוֹתָיו כַּפְּשָׁתִים אֲשֶׁר בָּעֲרוּ בָאֵשׁ וַיִּמָּסוּ אֲסוּרָיו מֵעַל יָדָיו:	He came to Lehi, and the Philistines sounded an alarm to confront him, but the spirit of the LORD descended on him, and the ropes which <i>were</i> around his arms became like flax burning in a fire, and his bonds melted from around his hands.	
Judg 15:15	וַיִּמָּצֵא לְחִי־חֲמוֹר טְרִיָּה וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיִּדְבֶּהָ אֶלָּף אִישׁ:	Then he found a fresh donkey's jawbone, and he stretched out his hand and took hold of it, and he struck down one thousand men with it.	
Judg 15:16	וַיֹּאמֶר שְׁמֵשׁוֹן בְּלָחִי הַחֲמוֹר חֲמוֹר חֲמֻרָתִים בְּלָחִי הַחֲמוֹר הַכִּיתִי אֶלָּף אִישׁ:	Then Samson said, “With an ass's jawbone – A <u>heap, a pair of</u> <u>heaps</u> – With an ass's jawbone I struck down a thousand men.”	A heap, a pair of heaps: there is a play on words, as the same word means <i>ass</i> or <i>heap</i>. Translating more loosely: <i>Heaping them up</i>.
Judg 15:17	וַיְהִי כִּכְלָתוֹ לְדָבָר וַיִּשְׁלַךְ הַלָּחִי מִיָּדוֹ וַיִּקְרָא לַמָּקוֹם הַהוּא רַמַּת לָחִי:	And then, when he had finished speaking, <u>he threw the jawbone away</u>, and he called that place <u>Ramath-Lehi</u>.	he threw the jawbone away ← <i>cast from his hand</i>. Ramath-Lehi: i.e. <i>Height of the jawbone</i>.

Judg 15:18	וַיִּצְמָא מְאֹד וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר אֶתָּה נָתַתָּ בְיַד־עַבְדְּךָ אֶת־הַתְּשׁוּעָה הַגְּדֹלָה הַזֹּאת וְעַתָּה אָמוּת בַּצָּמָא וְנִפְלֵיתִי בְיַד הָעֲרָלִים:	And he was very thirsty, and he called on the LORD and said, “You have now put this great salvation in the hand of your servant, but now I will die of thirst, and I will fall into the hands of the uncircumcised.”	The verse does not contain an interrogative particle, but it could be read as a question (<i>will I die etc.</i>).
Judg 15:19	וַיִּבְקַע אֱלֹהִים אֶת־הַמַּכְתָּשׁ אֲשֶׁר־בַּלְחִי וַיֵּצְאוּ מִמֶּנּוּ מַיִם וַיֵּשֶׁת׃ וַתָּשֶׁב רוּחוֹ וַיְחִי עַל־כֵּן קָרָא שְׁמָהּ עֵין הַקּוֹרָא אֲשֶׁר בַּלְחִי עַד הַיּוֹם הַזֶּה:	Then God split open the hollow which <i>is</i> in Lehi, and water came out, and he drank, and his spirit returned, and he revived, and for that reason he called it En-Hakkore, which <i>is</i> in Lehi, up to this day.	Lehi (<i>first occurrence in verse</i>): AV differs, translating, <i>the jaw</i>.
Judg 15:20	וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל בִּימֵי פְּלִשְׁתִּים עֶשְׂרִים שָׁנָה: פ	And he judged Israel in the days of the Philistines for twenty years.	
Judg 16:1	וַיֵּלֶךְ שָׁמְשׁוֹן עֲזֹתָהּ וַיֵּרָא־שָׁם אִשָּׁה זֹזָנָה וַיְבֹא אֵלֶיהָ:	Then Samson went to Gaza, and he saw a <u>harlot</u> there, and he went in to her.	harlot ← <i>harlot woman</i>.
Judg 16:2	לְעֲזָתִים לֵאמֹר בָּא שָׁמְשׁוֹן הֵנָּה וַיִּסְבּוּ וַיִּאָּרְבוּ־לוֹ כָּל־הַלַּיְלָה בְּשַׁעַר הָעִיר וַיִּתְחַרְשׁוּ כָּל־הַלַּיְלָה לֵאמֹר עַד־אֹר הַבֹּקֶר וְהָרַגְנָהוּ:	<i>It was reported</i> to the Gazans as follows: “Samson has come here.” Then they surrounded and ambushed him all night at the city gate, and they <u>kept quiet</u> all night and said, “<u>At morning light</u> we will kill him.”	as follows ← <i>to say</i>, or more loosely, <i>saying</i>. kept quiet: or <i>plotted</i>.

Judg 16:3	וַיִּשְׁכַּב שָׁמֶשׁוֹן עַד־חֲצִי הַלַּיְלָה וַיָּקָם בַּחֲצִי הַלַּיְלָה וַיֹּאחֲזוּ בַדְּלֹתוֹת שַׁעַר־הָעִיר וּבִשְׁתֵּי הַמְּזוּזוֹת וַיִּסָּעֵם עַם־הַבְּרִיחַ וַיֵּשֶׁם עַל־כֶּתֶפָיו וַיַּעֲלֵם אֶל־דָּאֵשׁ הָהָר אֲשֶׁר עַל־פְּנֵי חֶבְרוֹן: פ	And Samson lay down until midnight, then he arose at midnight, and he seized the doors of the gate of the city and the two gateposts, and he wrenched them out with the bolt, and he put <i>them</i> on his shoulders, and he brought them up to the top of the mountain which <i>is</i> adjacent to Hebron.	
Judg 16:4	וַיְהִי אַחֲרֵי־כֵן וַיֵּאָהֵב אִשָּׁה בְּנַחַל שֹׁרֵק וּשְׁמָהּ דִּלְיָלָה:	And it came to pass after that, that he fell in love with a woman at the Brook of Sorek, and her name <i>was</i> Delilah.	
Judg 16:5	וַיַּעֲלוּ אֲלֶיהָ סַרְנֵי פְּלִשְׁתִּים וַיֹּאמְרוּ לָהּ פַּתִּי אוֹתוֹ וְרֹאִי בָמָה כַּחַז גְּדוֹל וּבָמָה נוֹכַח לֹא וְאַסְרֵנָהוּ לְעֲנֹתוֹ וְאַנְחֵנוּ נֹתֵן־לָךְ אִישׁ אֶלֶף וּמֵאָה בַּסֶּף:	Then the barons of the Philistines went up and said to her, “Entice him and see what his great strength <i>is</i> due to, and by what <i>means</i> we can prevail over him, so that we <i>can</i> bind him to subdue him, and we will each give you one thousand one hundred <i>pieces of silver.</i>”	
Judg 16:6	וַתֹּאמֶר דִּלְיָלָה אֶל־שָׁמֶשׁוֹן הַגִּידָה־נָא לִּי בָמָה כַּחַז גְּדוֹל וּבָמָה תֵּאָסֵר לְעֲנֹתִי:	So Delilah said to Samson, “Do tell me what your great strength <i>is</i> due to, and by what <i>means</i> you <i>can</i> be bound to subdue you.”	
Judg 16:7	וַיֹּאמֶר אֲלֶיהָ שָׁמֶשׁוֹן אִם־יֹאסְרֵנִי בְּשִׁבְעָה יִתְּרִים לַחִים אֲשֶׁר לֹא־חָרְבוּ וְחִלִּיתִי וְהִיִּיתִי כְּאֶחָד הָאָדָם:	And Samson said to her, “If they bind me with seven fresh cords which have not dried up, then I will become weak, and I will become like <i>any other</i> <i>man.</i>”	any <i>other</i> man ← <i>one of</i> <i>man / mankind.</i>

Judg 16:8	וַיַּעֲלוּ־לָהּ סֶרְנֵי פִלִּשְׁתִּים שִׁבְעָה יְתָרִים לַחִים אֲשֶׁר לֹא־חָרְבוּ וַתֹּאסְרֵהוּ בָהֶם:	Then the barons of the Philistines brought up to her seven fresh cords which had not dried, and she bound him with them.	
Judg 16:9	וְהָאֲרִב יָשֵׁב לָהּ בַּחֲדָר וַתֹּאמֶר אֵלָיו פִּלִּשְׁתִּים עָלֶיךָ שִׁמְשֹׁן וַיִּנָּתֶק אֶת־הַיְתָרִים כַּאֲשֶׁר יִנָּתֶק פְּתִיל־הַנֶּעֱרָת בְּהִרְיָחוֹ אֵשׁ וְלֹא נֹדַע כִּחוֹ:	And an ambush was <u>present</u> in <i>collusion</i> with her in the room, and she said to him, “The Philistines <i>are</i> upon you, Samson!” But he broke the cords as one breaks a thread of hemp when one makes it <u>touch</u> fire, and <i>the</i> <i>cause</i> of his strength was not known.	present ← <i>sitting</i> . touch ← <i>smell</i> , but also, with [AnLx], <i>touch</i> .
Judg 16:10	וַתֹּאמֶר דִּלִּילָה אֶל־שִׁמְשֹׁן הִנֵּה הִתְלַתְּ בִּי וַתְּדַבֵּר אֵלַי כְּזָבִים עַתָּה הִגִּידָה־נָא לִּי בַמָּה תֹּאסֵר:	Then Delilah said to Samson, “Look, you have mocked me, and you have told me lies. Now do tell me how you <i>can</i> be bound.”	
Judg 16:11	וַיֹּאמֶר אֵלֶיהָ אִם־אֶסְדֹּר יֶאֱסְרוּנִי בַעֲבֹתִים חֲדָשִׁים אֲשֶׁר לֹא־נַעֲשָׂה בָּהֶם מְלָאכָה וַחֲלִיתִי וְהִיִּיתִי כְּאַחַד הָאָדָם:	Then he said to her, “If <u>indeed they bind</u> me with new ropes with which no work has been done, then I will become weak and become like <u>any other</u> <u>man</u> .”	indeed they bind: infinitive absolute. any <i>other</i> man: see Judg 16:7.
Judg 16:12	וַתִּקַּח דִּלִּילָה עֲבֹתִים חֲדָשִׁים וַתֹּאסְרֵהוּ בָהֶם וַתֹּאמֶר אֵלָיו פִּלִּשְׁתִּים עָלֶיךָ שִׁמְשֹׁן וְהָאֲרִב יָשֵׁב בַּחֲדָר וַיִּנָּתֶק מֵעַל זְרַעְתּוֹ כַּחוֹט:	So Delilah took new ropes and bound him with them, and she said to him, “The Philistines <i>are</i> upon you, Samson!” And the ambush was <u>present</u> in the room, but he broke them from around his arms like a <u>thread</u> .	present ← <i>sitting</i> . a thread ← <i>the thread</i> . An unexpected definite article. See Gen 22:9.

Judg 16:13	וַתֹּאמֶר דִּלִּילָה אֶל־שֹׁמְשׁוֹן עַד־הֵנָּה הִתְלַתְּ בִּי וַתִּדְּבַר אֵלַי בְּזָבִים הַגִּידָה לִּי בִמָּה תֹּאסֵר וַיֹּאמֶר אֵלֶיהָ אֶם־תֹּארְגִי אֶת־שֵׁבַע מַחְלָפוֹת רֹאשִׁי עִם־הַמַּסְכֶּת:	Then Delilah said to Samson, “Up to now you have mocked me and told me lies. Tell me how you <i>can</i> be bound.” And he said to her, “If you weave the seven braids of my head with a <u>web</u>.”	a web ← <i>the web</i>. An unexpected definite article. See Gen 22:9.
Judg 16:14	וַתִּתְקַע בִּיתָד וַתֹּאמֶר אֵלָיו פְּלִשְׁתִּים עָלֶיךָ שֹׁמְשׁוֹן וַיִּקַּץ מִשְׁנָתוֹ וַיִּסַּע אֶת־הַיִּתָּד הָאָרָג וְאֶת־הַמַּסְכֶּת:	<i>She did so</i>, and she fastened <i>it</i> with a peg. And she said to him, “The Philistines <i>are</i> upon you, Samson!” Then he awoke from his sleep and pulled out the peg for the woven work and the web.	
Judg 16:15	וַתֹּאמֶר אֵלָיו אֵיךְ תֹּאמַר אֶהְבֵּתִיךָ וּלְבָבְךָ אֵין אֵתִי זֶה שְׁלָשׁ פְּעָמִים הִתְלַתְּ בִּי וְלֹא־הִגַּדְתָּ לִּי בִמָּה כַּחֲךָ גָּדוֹל:	Then she said to him, “How <i>can</i> you say, ‘I love you’, when your heart <i>is</i> not with me? That <i>is</i> three times you have mocked me and not told me what your great strength <i>is</i> due to.”	
Judg 16:16	וַיְהִי כִי־הִצִּיקָה לּוֹ בַּדְּבָרֶיהָ כָּל־הַיָּמִים וַתֹּאלֲצֵהוּ וַתִּקְצֹר נַפְשׁוֹ לָמוֹת:	And it came to pass that she distressed him with her words every day, and she urged him, <u>so that he was inwardly</u> <u>grieved to death</u>.	so that he was inwardly grieved ← <i>and his soul was cut short</i>. Purposive use of the vav. to death ← <i>to die</i>.

Judg 16:17	וַיֹּגֵד־לָהּ אֶת־כָּל־לְבוֹ וַיֹּאמֶר לָהּ מוֹרָה לֹא־עָלָה עַל־רֹאשִׁי כִּי־נָזִיר אֱלֹהִים אָנִי מִבֶּטֶן אִמִּי אִם־גָּלַחְתִּי וְסָר מִמֶּנִּי כֹחִי וְחַלְתִּי וְהָיִיתִי כְּכָל־הָאָדָם:	And he told her all his heart, and he said to her, “No razor has gone over my head, for I <i>have been</i> a Nazarite of God from my mother's womb. If I am shaved, then my strength will depart from me, and I will become weak, and I will become like <i>any other</i> man.”	any ← <i>every</i>.
Judg 16:18	וַתֵּרָא דְלִילָה כִּי־הִגִּיד לָהּ אֶת־כָּל־לְבוֹ וַתִּשְׁלַח וַתִּקְרָא לְסַרְנֵי פְּלִשְׁתִּים לֵאמֹר עָלוּ הַפֶּעַם כִּי־הִגִּיד *לָהּ *לִי אֶת־כָּל־לְבוֹ וְעָלוּ אֵלֶיהָ סַרְנֵי פְּלִשְׁתִּים וַיַּעֲלוּ הַכֶּסֶף בְּיָדָם:	And Delilah saw that he had told her all his heart, and she sent <i>word</i> and called for the barons of the Philistines, and she said, {K: “Come up <i>this</i> time.”} [Q: “Come up <i>this</i> time, for he has told me all his heart.”] And the barons of the Philistines came up to her, and they brought up the silver in their <i>hands</i>.	hands ← <i>hand</i>.
Judg 16:19	וַתִּשְׁנֶהוּ עַל־בְּרָכֶיהָ וַתִּקְרָא לָאִישׁ וַתִּגְּלַח אֶת־שִׁבַּע מַחְלָפוֹת רֹאשׁוֹ וַתַּחֲלֵל לְעֻצּוֹתָיו וַיִּסָּר כָּחוֹ מֵעָלָיו:	And she made him sleep on her knees, and she called for the man, and she had him shave the seven braids of his head, then she began to oppress him, and his strength departed from him.	
Judg 16:20	וַתֹּאמֶר פְּלִשְׁתִּים עָלֶיךָ שָׁמְשׁוֹן וַיִּקֶּץ מִשְׁנָתוֹ וַיֹּאמֶר אֵצֶא כָּפֹעַם בְּפֶעַם וְאֵנָּעַר וְהוּא לֹא יָדַע כִּי יְהוָה סָר מֵעָלָיו:	And she said, “The Philistines <i>are</i> upon you, Samson!” And he awoke from his sleep, and he said, “I will go out as at other times and rouse myself.” But he did not know that the LORD had departed from him.	

Judg 16:21	וַיֹּאחֲזוּהוּ פְּלִשְׁתִּים וַיִּנְקְרוּ אֶת־עֵינָיו וַיּוֹרִידוּ אוֹתוֹ עַזְתָּה וַיֹּאסְרוּהוּ בְּנַחֲשָׁתִים וַיְהִי טוֹחַן בְּבֵית *הָאֲסִירִים הָאֲסוּרִים:**	Then the Philistines seized him, and they gouged out his eyes, and they brought him down to Gaza, and they bound him in fetters, and he became a <u>millstone worker</u> in the <u>prison</u>.	prison: the <i>ketiv</i> is <i>house of prisoners</i>; the <i>qeré</i> is <i>house of imprisoned (ones)</i>. millstone worker ← grinder.
Judg 16:22	וַיֵּחַל שְׁעַר־רֹאשׁוֹ לְצֹמַח כָּאֲשֶׁר גָּלַח: פ	And the hair of his head began to grow after he had been shaven.	
Judg 16:23	וּסְרְנֵי פְּלִשְׁתִּים נֶאֱסָפוּ לְזַבַּח זֶבַח־גָּדוֹל לְדָגוֹן אֱלֹהֵיהֶם וּלְשִׂמְחָה וַיֹּאמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת שִׁמְשׁוֹן אוֹיְבֵינוּ:	Then the barons of the Philistines gathered to offer a great sacrifice to Dagon their god, and for rejoicing, and they said, “Our god has delivered Samson our enemy into our <u>hands</u>.”	offer ← <i>sacrifice</i>. hands ← <i>hand</i>.
Judg 16:24	וַיֵּרְאוּ אוֹתוֹ הָעָם וַיְהַלְלוּ אֶת־אֱלֹהֵיהֶם כִּי אָמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת־אוֹיְבֵנוּ וְאֵת מַחֲרִיב אֶרְצֵנוּ וְאֲשֶׁר הֵרְבָּה אֶת־חַלְלֵינוּ:	And the people saw him, and they praised their god, for they said, “Our god has delivered our enemy into our <u>hands</u> – The one who made our land desolate And who increased <i>the number</i> of our casualties.”	hands ← <i>hand</i>.
Judg 16:25	וַיְהִי *כִּי *טוֹב **כְּטוֹב לִבָּם וַיֹּאמְרוּ קְרָאוּ לְשִׁמְשׁוֹן וַיִּשְׁחַק־לָנוּ וַיִּקְרָאוּ לְשִׁמְשׁוֹן מִבֵּית הָאֲסִירִים **הָאֲסוּרִים* וַיִּצְחַק לִפְנֵיהֶם וַיַּעֲמִידוּ אוֹתוֹ בֵּין הָעַמּוּדִים:	And it came to pass, {K: because} [Q: when] their heart was cheerful, that they said, “Call for Samson, and he will be <u>sport</u> for us.” So they called for Samson from <u>prison</u>, and he <u>was sport</u> before them, and they placed him between the columns.	prison: see Judg 16:21. be sport ... was sport: different but similar sounding verbs.

Judg 16:26	וַיֹּאמֶר שָׁמְשׁוֹן אֶל־הַנָּעַר הַמַּחֲזִיק בְּיָדוֹ הַנִּיחָה אוֹתִי *וְהִימְשֵׁנִי וְהִמְשָׁנִי אֶת־הָעַמֻּדִים** אֲשֶׁר הִבִּית נָכוֹן עֲלֵיהֶם וְאִשְׁעֵן עֲלֵיהֶם:	And Samson said to the boy who held <i>him</i> by the hand, “Let me <u>feel</u> the columns by which the building is held up, so that I <i>can</i> lean on them.”	feel: the <i>ketiv</i> is from a verb cognate to that of the <i>qeré</i>.
Judg 16:27	וְהַבַּיִת מָלֵא הָאֲנָשִׁים וְהַנָּשִׁים וְשָׁמָּה כָּל סִרְנֵי פְּלִשְׁתִּים וְעַל־הַגֹּג כַּשְׁלֶשֶׁת אֲלָפִים אִישׁ וְאִשָּׁה הָרְאִים בְּשִׁחוֹק שָׁמְשׁוֹן:	And the building was full of men and women, and all the barons of the Philistines <i>were</i> there, and <i>there were</i> about three thousand men and women on the roof, watching the sport <u>with</u> Samson.	sport with ← <i>sport of</i>.
Judg 16:28	וַיִּקְרָא שָׁמְשׁוֹן אֶל־יְהוָה וַיֹּאמֶר אֲדֹנָי יְהוִה זְכַרְנִי נָא וְחַזְקֵנִי נָא אֲךָ הַפֶּעַם הַזֶּה הָאֱלֹהִים וְאֲנַקְמָה נִקֶּם־אֶחָת מִשְׁתֵּי עֵינַי מִפְּלִשְׁתִּים:	And Samson called out to the LORD, and he said, “My Lord the LORD, do remember me and strengthen me just this once, O God, so that I will be avenged <i>with</i> one act of vengeance on the Philistines for my two eyes.”	
Judg 16:29	וַיִּלְפַּת שָׁמְשׁוֹן אֶת־שְׁנֵי עַמֻּדֵי הַתְּוֹךְ אֲשֶׁר הִבִּית נָכוֹן עֲלֵיהֶם וַיִּסְמֹךְ עֲלֵיהֶם אֶחָד בְּיָמִינוֹ וְאֶחָד בְּשִׁמְאָלוֹ:	And Samson <u>took hold</u> <u>round</u> the two central columns to which the building fixed, and <u>he exerted force</u> against them, one by his right <i>hand</i>, and one by his left <i>hand</i>.	took hold round: with his hands widely opened, we suggest. he exerted force against them ← <i>rested heavily on</i>. Or, with AV's sense, <i>by which it was held up</i>. So AV differs. The ַ

Judg 16:30	וַיֹּאמֶר שְׁמֵשׁוֹן תָּמוּת נַפְשִׁי עִם־פְּלִשְׁתִּים וַיֵּט בְּכַח וַיִּפֹּל הַבַּיִת עַל־הַסָּרְנִים וְעַל־כָּל־הָעָם אֲשֶׁר־בּוֹ וַיְהִיו הַמָּתִים אֲשֶׁר הָמִית בָּמוֹתָו רַבִּים מֵאֲשֶׁר הָמִית בַּחַיִּיו:	And Samson said, “I myself will die with the Philistines.” And he stretched out in strength, and the building fell on the barons and on all the people in it, and those who died – whom he killed in his death – were more than <i>those</i> whom he killed in his life.	לָ root meanings are <i>leaning</i> and <i>supporting</i>. I myself ← <i>My soul</i>.
Judg 16:31	וַיֵּרְדּוּ אָחָיו וְכָל־בֵּית אָבִיהוּ וַיִּשְׂאוּ אֹתוֹ וַיַּעֲלוּ וַיִּקְבְּרוּ אוֹתוֹ בֵּין צֹרְעָה וּבֵין אֶשְׁתָּאֹל בְּקֶבֶר מְנוּחַ אָבִיו וְהוּא שָׁפַט אֶת־יִשְׂרָאֵל עֶשְׂרִים שָׁנָה: פ	Then his brothers and the whole household of his father went down and took him and brought <i>him</i> up, and they buried him between Zorah and Eshtaol in the grave of Manoah his father. And he had judged Israel for twenty years.	
Judg 17:1	וַיְהִי־אִישׁ מִהַר־אֶפְרַיִם וּשְׁמוֹ מִיכָהוּ:	Now there was a man from Mount Ephraim, and his name <i>was</i> Micah.	Micah ← <i>Micayehu</i>, the AV / traditional English name being the short form here. In Judg 17:5 the short form is used in the Hebrew.
Judg 17:2	וַיֹּאמֶר לְאִמּוֹ אֵלֶּף וּמֵאָה הַכֶּסֶף אֲשֶׁר לָקַח־לְךָ וְאֵתִי *וְאֵת אֵלִית וְגַם* אָמַרְתְּ בְּאָזְנִי הִנֵּה־הַכֶּסֶף אֵתִי אָנִי לָקַחְתִּיו וְתֹאמַר אִמּוֹ בְּרוּךְ בְּנִי לַיהוָה:	And he said to his mother, “<i>Regarding</i> the one thousand one hundred <i>pieces of</i> silver which were taken from you, when <i>you</i> <i>then</i> cursed and also spoke in my ears: <i>here is</i> the silver; <i>I have it</i> with me – I took it.” And his mother said, “Blessed <i>are you</i>, my son, by the LORD.”	you: the <i>ketiv</i> is an Aramaic form of the <i>qere</i>. here <i>is</i> ← <i>behold</i>.

Judg 17:3	וַיִּשָּׁב אֶת־אֶלֶף־וּמָאָה הַכֶּסֶף לְאִמּוֹ וּתְאֹמַר אִמּוֹ הַקֹּדֶשׁ הַקִּדְשָׁתִי אֶת־הַכֶּסֶף לַיהוָה מִיָּדִי לְבָנִי לַעֲשׂוֹת פֶּסֶל וּמִסֵּכָה וְעַתָּה אֲשִׁיבֶנּוּ לָךְ:	And he gave the one thousand one hundred <i>pieces of</i> silver back to his mother, and his mother said, “I <u>had</u> <u>specifically</u> <u>dedicated</u> the silver to the LORD from my <i>own</i> <u>resources</u> for my son, to make an engraved image and a cast image. But now I will give it back to you.”	I had specifically dedicated: infinitive absolute. More literally, <i>to sanctify I had sanctified</i>. resources ← <i>hand</i>.
Judg 17:4	וַיִּשָּׁב אֶת־הַכֶּסֶף לְאִמּוֹ וַתִּקַּח אִמּוֹ מֵאֲתִים כֶּסֶף וַתִּתְּנֶהוּ לְצֹרֶף וַיַּעֲשֶׂהוּ פֶּסֶל וּמִסֵּכָה וַיְהִי בְּבֵית מִיכָהוּ:	But he returned the silver to his mother. And his mother took two hundred <i>pieces of</i> silver, and she gave them to the <u>silversmith</u>, and he made them into an engraved image and a cast image, and they were in Micah's house.	silversmith ← <i>refiner</i>, but also a worker in precious metals generally.
Judg 17:5	וְהָאִישׁ מִיכָה לוֹ בַּיִת אֱלֹהִים וַיַּעַשׂ אֶפֹד וּתְרָפִים וַיִּמְלֵא אֶת־יָד אֶחָד מִבָּנָיו וַיְהִי־לוֹ לְכֹהֵן:	And the man Micah <i>had</i> a house of gods, and he made an ephod and <u>amulets</u>, and he <u>appointed</u> one of his sons to be his priest.	amulets: see Gen 31:19. appointed ← <i>filled the hand of</i>.
Judg 17:6	בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל אִישׁ הֵיטֵר בְּעֵינָיו יַעֲשֶׂה: פ	In those days <i>there was</i> no king in Israel – <u>each</u> <u>man</u> <u>did</u> what <i>was</i> right in <u>his</u> <u>own</u> eyes.	each <i>man</i> did what was right in his <i>own</i> eyes: a very negative statement. Compare Deut 12:18, Judg 21:25, Prov 16:2, Prov 26:12 and an extreme case in Judg 19:24.
Judg 17:7	וַיְהִי־נֶעַר מִבֵּית לָחֶם יְהוּדָה מִמִּשְׁפַּחַת יְהוּדָה וְהוּא לֵוִי וְהוּא גַּר־שָׁם:	And there was a lad from <u>Bethlehem-Judah</u> of the <u>family of</u> <u>Judah</u>, and he <i>was</i> a Levite, and he was staying there.	Bethlehem-Judah: see Gen 35:19. of the family of Judah: perhaps referring the <i>Bethlehem</i> rather than <i>the lad</i>, as one could not be both →

Judg 17:8	וַיֵּלֶךְ הָאִישׁ מִהָעִיר מִבֵּית לָחֶם יְהוּדָה לָגוֹר בְּאֶשֶׁר יִמְצָא וַיָּבֹא הָרֶאֱפָרִים עַד־בֵּית מִיכָה לַעֲשׂוֹת דְּרָכּוֹ:	And the man went from the city – from <u>Bethlehem-Judah</u> – to stay wherever he <i>could</i> find a <i>livelihood</i> , and he came <i>to</i> Mount Ephraim, to Micah's house, in <u>making</u> his way.	↳ a Levite and of the tribe of Judah, paternally at least. Bethlehem-Judah: see Gen 35:19. in making: gerundial use of the infinitive.
Judg 17:9	וַיֹּאמֶר־לוֹ מִיכָה מֵאֵין תָּבֹוא וַיֹּאמֶר אֵלָיו לֵנִי אַנְכִי מִבֵּית לָחֶם יְהוּדָה וְאַנְכִי הֵלֶךְ לָגוֹר בְּאֶשֶׁר אֶמְצָא:	And Micah asked him, “Where have you come from?” And he said to him, “I <i>am</i> a Levite from <u>Bethlehem-Judah</u> , and I am moving <i>around</i> to stay wherever I find a <i>livelihood</i> .”	Bethlehem-Judah: see Gen 35:19.
Judg 17:10	וַיֹּאמֶר לוֹ מִיכָה שְׁבָה עִמָּדִי וְהִי־הָלֵךְ לְאָב וּלְכֹהֶן וְאַנְכִי אֶתֶּן־לָךְ עֲשֶׂרֶת כֶּסֶף לַיָּמִים וְעֶרֶךְ בְּגָדִים וּמַחֲיִיתָךְ וַיֵּלֶךְ הַלֵּוִי:	Then Micah said to him, “Stay with me and be a <u>father</u> and a priest to me, and I will give you ten <i>pieces of silver per year</i> and a suit of clothes and your food.” And the Levite went <i>in</i> .	father: in a religious sense. The roles are the opposite in an everyday sense in the next verse. per year ← <i>for the days</i> .
Judg 17:11	וַיֻּאָּל הַלֵּוִי לְשִׁבֶת אֶת־הָאִישׁ וַיְהִי הַנֶּעֱר לֹו כְּאַחַד מִבָּנָיו:	And the Levite was willing to stay with the man, and the lad became to him like one of his sons.	
Judg 17:12	וַיִּמְלֵא מִיכָה אֶת־יָד הַלֵּוִי וַיְהִי־לוֹ הַנֶּעֱר לְכֹהֵן וַיְהִי בְּבֵית מִיכָה:	And Micah <u>appointed</u> the Levite, and the lad became his priest, and he was in Micah's house.	appointed ← <i>filled the hand of</i> .
Judg 17:13	וַיֹּאמֶר מִיכָה עַתָּה יָדַעְתִּי כִּי־יִיטֵיב יְהוָה לִי כִּי הִיָּה־לִּי הַלֵּוִי לְכֹהֵן:	And Micah said, “Now I know that the LORD will be favourable to me, because I have the Levite as a priest.”	

Judg 18:1	בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל וּבַיָּמִים הָהֵם נִשְׁבֵּט הַדָּנִי מִבְּקֶשְׁלוֹ נַחֲלָה לְשִׁבְתָּ כִּי לֹא־נָפְלָה לוֹ עַד־הַיּוֹם הַהוּא בְּתוֹךְ־שִׁבְטֵי יִשְׂרָאֵל בְּנַחֲלָה: ס	In those days <i>there</i> was no king in Israel, and in those days the Danite tribe was looking for an inheritance to dwell <i>in</i>, because up to that <u>time</u> <u>no inheritance</u> had fallen to it among the tribes of Israel.	time ← day. no inheritance ← <i>no (thing) in inheritance.</i>
Judg 18:2	וַיִּשְׁלְחוּ בְנֵי־דָן מִמִּשְׁפַּחְתָּם חֲמֵשָׁה אָנָשִׁים מִקְצוֹתָם אָנָשִׁים בְּנֵי־חִיל מִצָּרְעָה וּמֵאֶשְׁתָּאֵל לְרָגֵל אֶת־הָאָרֶץ וּלְחַקְקָהּ וַיֹּאמְרוּ אֵלֶיָּהֶם לָבוּ חֲקְרוּ אֶת־הָאָרֶץ וַיָּבֹאוּ הָרֶאָפְרַיִם עַד־בֵּית מִיכָה וַיְלִינוּ שָׁם:	And the sons of Dan sent five men from their family – from their borders, valiant men – from Zorah and Eshtaol to spy out the land and to search it out, and they said to them, “Go <i>and</i> search out the land.” And they came <i>to</i> Mount Ephraim, to Micah's house, and they lodged there.	
Judg 18:3	הָמָּה עִם־בֵּית מִיכָה וְהָמָּה הִכִּירוּ אֶת־קוֹל הַנָּעַר הַלֵּוִי וַיִּסּוּרוּ שָׁם וַיֹּאמְרוּ לוֹ מִי־בִיָּאָךְ הֵלֶם וּמָה־אַתָּה עֹשֶׂה בָּזָה וּמָה־לָּךְ פֹּה:	They <i>were</i> with Micah's household, and they recognized the voice of the Levite lad, and they went aside there and said to him, “Who brought you here, and what are you doing in this <i>place</i>, and what <i>is</i> your <i>business</i> here?”	
Judg 18:4	וַיֹּאמֶר אֵלֶיָּהֶם כָּזָה וְכָזָה עָשָׂה לִי מִיכָה וַיִּשְׁכְּרֵנִי וַאֲהִי־לוֹ לִכְהֵן:	And he said to them, “Micah <u>offered me this and that</u> and hired me, and I became his priest.”	offered me this and that ← <i>did for me like this and like this.</i>

Judg 18:5	וַיֹּאמְרוּ לוֹ שְׂאֵל-נָא בַּאלֹהִים וְנִדְעָה הַתְּצַלִּיחַ דְּרַכְּנוּ אֲשֶׁר אֲנַחְנוּ הֹלְכִים עָלֶיהָ:	Then they said to him, “Kindly ask God so that we may know whether our way on which we are going will be prosperous.”	
Judg 18:6	וַיֹּאמֶר לָהֶם הַכֹּהֵן לֵכּוּ לְשָׁלוֹם נִכַח יְהוָה דְּרַכְּכֶם אֲשֶׁר תֵּלְכוּ-בָהּ: פ	And the priest said to them, “Go in peace. Your way on which you are going <i>is</i> before the LORD.”	
Judg 18:7	וַיֵּלְכוּ חֲמִשָּׁתַּת הָאֲנָשִׁים וַיָּבֹאוּ לִישָׁה וַיִּרְאוּ אֶת-הָעָם אֲשֶׁר-בְּקִרְבָּהּ יוֹשְׁבֵת-לְבֶטֶחַ כַּמְּשָׁפֹט צַדִּיקִים שֹׁקֵט וּבֵטַח וְאִין-מַכְלִים דָּבָר בָּאָרֶץ יִירָשׁ עֹצָר וְרַחֲקִים הֵמָּה מִצַּדִּיקִים וּדְבָר אִין-לָהֶם עִם-אָדָם:	And the five men departed, and they came to Laish, and they saw the people inside it, dwelling in security, in the manner of the <u>Sidonians</u> , being quiet and secure, with no-one who possessed authority accusing <i>anyone</i> of any shame in the land. Now they <i>were</i> far from the <u>Sidonians</u> , and they <i>had</i> no business with <i>any</i> man.	Sidonians (2x): see Gen 10:15. Here, AV= <i>Zidonians</i> .
Judg 18:8	וַיָּבֹאוּ אֶל-אַחֵיהֶם צֹרָה וְאֶשְׁתָּאֵל וַיֹּאמְרוּ לָהֶם אַחֵיהֶם מָה אַתֶּם:	Then they <u>went</u> back to their brothers <i>in</i> Zorah and Eshtaol, and their brothers said to them, “What <i>news</i> <i>have</i> you?”	went ← <i>came</i> .
Judg 18:9	וַיֹּאמְרוּ קוּמָה וְנִעְלָה עָלֵיהֶם כִּי רָאִינוּ אֶת-הָאָרֶץ וְהִנֵּה טוֹבָה מְאֹד וְאַתֶּם מְחֹשִׁים אֶל-תַּעֲצָלוֹ לָלֶכֶת לְבֹא לְרֶשֶׁת אֶת-הָאָרֶץ:	And they said, “Arise, and let us go up against them, for we have seen the land, and <u>we have seen</u> that <i>it is</i> very good. But you are silent. Do not be slack <u>in</u> <u>going</u> to enter in <i>and</i> to take possession of the land.	we have seen that ← <i>behold</i> . in going: gerundial use of the infinitive.

Judg 18:10	כְּבֹאֲכֶם תָּבֹאוּ אֶל־עַם בְּטֹחַ וְהָאָרֶץ רַחֲבַת יָדַיִם כִּי־נָתַנָּה אֱלֹהִים בְּיַדְכֶם מָקוֹם אֲשֶׁר אֵין־שָׁם מַחְסוֹר כָּל־דָּבָר אֲשֶׁר בָּאָרֶץ:	As you arrive, you will come to a <i>self</i>-confident people. And the land <i>is</i> very <i>wide</i>, for God has delivered it into your <i>hands</i> – a place where <i>there is</i> no lack of <i>anything</i> in the land.”	very wide ← <i>wide of hands</i>. hands ← <i>hand</i>. anything ← <i>everything</i>.
Judg 18:11	וַיֵּסְעוּ מֵשֶׁם מִמִּשְׁפַּחַת הַדָּנִי מִצָּרָה וּמֵאֶשְׁתָּאֹל שְׁש־מֵאוֹת אִישׁ חֲגוּר כָּלִי מִלְחָמָה:	Then six hundred men of the Danite family, girded <i>with</i> weapons of war, moved from there – from Zorah and Eshtaol –	
Judg 18:12	וַיַּעֲלוּ וַיַּחֲנוּ בְקִרְיַת יַעֲרִים בִּיהוּדָה עַל־פֶּן קָרְאוּ לַמָּקוֹם הַהוּא מַחֲנֵה־דָן עַד הַיּוֹם הַזֶּה הַזֶּה אַחֲרֵי קִרְיַת יַעֲרִים:	and they went up and encamped at Kiriath-Jearim in Judah, which <i>is</i> why they call that place Mahaneh-Dan up to this day. <i>Its location is</i> behind Kiriath-Jearim.	Kiriath-Jearim (2x): see Josh 9:17. Mahaneh-Dan: i.e. <i>Camp of Dan</i>. <i>Its location is</i> ← <i>Behold</i>.
Judg 18:13	וַיַּעֲבְרוּ מִשָּׁם הַר־אֶפְרַיִם וַיָּבֹאוּ עַד־בֵּית מִיכָה:	And they crossed from there <i>to</i> Mount Ephraim, and they went up to Micah's house.	
Judg 18:14	וַיַּעֲנוּ חֲמִשָּׁת הָאֲנָשִׁים הַהֲלָכִים לְרֹגֶל אֶת־הָאָרֶץ לִישׁ וַיֹּאמְרוּ אֶל־אַחֵיהֶם הִידְעֻתֶם כִּי יֵשׁ בַּבָּתִּים הָאֵלֶּה אִפּוֹד וּתְרָפִים וּפֶסֶל וּמַסֵּכָה וְעַתָּה דַּעוּ מַה־תַּעֲשׂוּ:	Then the five men who had gone to spy out the land of Laish spoke and said to their brothers, “Did you know that there is an ephod and <i>amulets</i> in these houses, and an engraved image and a cast image? So now, <i>decide</i> what you are going to do.”	spoke ← <i>answered</i>, but no question asked. Compare Gen 18:27, Gen 31:36. amulets: see Gen 31:19. decide ← <i>know</i>.

Judg 18:15	וַיִּסּוּרוּ שָׁמָּה וַיָּבֹאוּ אֶל־בֵּית־הַנָּעַר הַלֵּוִי בֵּית מִיכָה וַיִּשְׁאַל־לוֹ לְשׁוֹם:	Then they turned aside to there, and they went to the house of the Levite lad – to Micah's house – and they asked him <u>h</u>ow <u>h</u>e <u>w</u>as.	how <i>he</i> was ← <i>about peace</i>.
Judg 18:16	וְשֵׁשׁ־מֵאוֹת אִישׁ חַגּוּרִים כָּלִי מִלְחָמָם נִצְבִים פֶּתַח הַשַּׁעַר אֲשֶׁר מִבְּנֵי־דָן:	And the six hundred men, girded <i>with</i> their weapons of war, who <i>were</i> from the sons of Dan, stood <i>at</i> the entrance of the gate.	
Judg 18:17	וַיַּעֲלוּ חֲמִשָּׁת הָאֲנָשִׁים הַהֲלָכִים לָרֶגֶל אֶת־הָאֶרֶץ בָּאוּ שָׁמָּה לְקַחוּ אֶת־הַפֶּסֶל וְאֶת־הָאֵפוֹד וְאֶת־הַתָּרָפִים וְאֶת־הַמִּסְכָּה וְהַכֹּהֵן נֹצֵב פֶּתַח הַשַּׁעַר וְשֵׁשׁ־מֵאוֹת הָאִישׁ הַחֲגוּר כָּלִי הַמִּלְחָמָה:	And the five men who had gone to spy out the land went up <i>and</i> went in there. They took the engraved image and the ephod and the <u>amulets</u> and the cast image, while the priest stood <i>at</i> the entrance of the gate, with the six hundred men girded <i>with</i> weapons of war.	amulets: see Gen 31:19.
Judg 18:18	וְאֵלֶּה בָּאוּ בֵּית מִיכָה וַיִּקְחוּ אֶת־פֶּסֶל הָאֵפוֹד וְאֶת־הַתָּרָפִים וְאֶת־הַמִּסְכָּה וַיֹּאמֶר אֲלֵיהֶם הַכֹּהֵן מָה אַתֶּם עֹשִׂים:	So these men went <i>to</i> Micah's house, and they took the engraved image, the ephod and the <u>amulets</u> and the cast image. And the priest said to them, “What are you doing?”	the engraved image, the ephod: MT punctuation suggests <i>the engraved image of the ephod</i>, but that is hardly consistent with the rest of the narrative. amulets: see Gen 31:19.

Judg 18:19	וַיֹּאמְרוּ לוֹ הַחֲרֹשׁ שִׁים־יָדְךָ עַל־פִּיךָ וְלֵךְ עִמָּנוּ וְהָיָה־לָּנוּ לְאָב וְלִכְהֵן הַטּוֹב הָיִיתָ כֹּהֵן לְבֵית אִישׁ אֶחָד אֹ הָיִיתָ כֹּהֵן לְשֹׁבֵט וְלַמִּשְׁפָּחָה בְּיִשְׂרָאֵל:	And they said to him, “Be silent, and put your hand to your mouth, and come with us, and be a father and a priest to us. <i>Is it</i> better for you to be a priest to the house of one man or for you to be a priest to a tribe and family in Israel?”	
Judg 18:20	וַיִּיטֵב לֵב הַכֹּהֵן וַיִּקַּח אֶת־הָאֶפֹּד וְאֶת־הַתָּרָפִים וְאֶת־הַפָּסֵל וַיָּבֵא בִקְרֵב הָעָם:	Then the priest's heart was glad, and he took the ephod and the <u>amulets</u> and the engraved image, and <u>he</u> <u>went among</u> the people.	amulets: see Gen 31:19. he went among ← <i>he</i> <i>entered into the midst of</i> .
Judg 18:21	וַיִּפְּנוּ וַיֵּלְכוּ וַיִּשִׁימוּ אֶת־הַטֹּף וְאֶת־הַמִּקְנֵה וְאֶת־הַכְּבוֹדָה לִפְנֵיהֶם:	Then they turned around and departed, and they put the little ones and the cattle and the <u>precious things</u> before them.	precious things: AV differs (<i>carriage, i.e. goods</i>).
Judg 18:22	הֲמָה הִרְחִיקוּ מִבֵּית מִיכָה וְהָאֲנָשִׁים אֲשֶׁר בְּבָתִּים אֲשֶׁר עִם־בֵּית מִיכָה נִזְעָקוּ וַיִּדְּבִיקוּ אֶת־בְּנֵי־דָן:	When they had moved away from Micah's house, the men who <i>were</i> in the houses which <i>were</i> <i>associated</i> with Micah's house <u>mobilized</u> <u>themselves</u> and caught up with the sons of Dan.	mobilized themselves ← <i>were called out, or called</i> <i>themselves out</i> . Micah goes with the men (next verse).
Judg 18:23	וַיִּקְרְאוּ אֶל־בְּנֵי־דָן וַיִּסְבּוּ פָנֵיהֶם וַיֹּאמְרוּ לְמִיכָה מַה־לָּךְ כִּי נִזְעַקְתָּ:	And they called out to the sons of Dan, who <u>turned</u> <u>round</u> and said to Micah, “What <i>is the matter</i> with you that you should <u>mobilize yourself like</u> <u>this</u> ?”	turned round ← <i>turned</i> <i>their faces</i> . mobilize yourself: see Judg 18:22.
Judg 18:24	וַיֹּאמֶר אֶת־אֱלֹהֵי אֲשֶׁר־עָשִׂיתִי לְקַחְתָּם וְאֶת־הַכֹּהֵן וְתִלְכוּ וּמַה־לִּי עוֹד וּמַה־זֶּה תֹּאמְרוּ אֵלַי מַה־לָּךְ:	And he said, “You have taken my gods which I made, and the priest, and you have departed. So what <u>remains</u> for me, and what <i>is this that</i> you say to me, ‘What <i>is the matter</i> with you?’?”	remains ← (<i>is</i>) <i>still</i> . what ... What: two questions asked, nested. Compare Judg 9:38.

Judg 18:25	וַיֹּאמְרוּ אֵלָיו בְּנֵי־דָן אַל־תִּשְׁמַע קוֹלְךָ עִמָּנוּ כִּן־יִפְגְּעוּ בָּכֶם אַנְשִׁים מִרִי נָפֶשׁ וְאַסְפָּתָה נַפְשֶׁךָ וְנַפְשׁ בֵּיתְךָ:	And the sons of Dan said to him, “Do not let your voice be heard with us in case <i>any</i> embittered men attack you and <i>you</i> gather yourself and the people of your household with the dead.”	embittered ← <i>bitter of soul</i> . you gather yourself and the people of your household ← <i>you gather your soul and the soul of your household</i> .
Judg 18:26	וַיֵּלְכוּ בְנֵי־דָן לְדֹרֶכָם וַיֵּרָא מִיכָה כִּי־חֲזָקִים הָמָּה מִמָּנוּ וַיִּפֹּן וַיָּשָׁב אֶל־בֵּיתוֹ:	Then the sons of Dan went their way and Micah saw that they <i>were</i> stronger than he, so he turned round and went back to his house.	
Judg 18:27	וַהֲמָה לָקְחוּ אֶת אֲשֶׁר־עָשָׂה מִיכָה וְאֶת־הַכֹּהֵן אֲשֶׁר הָיָה־לּוֹ וַיָּבֹאוּ עַל־לִישׁ עַל־עַם שָׁקֵט וּבִטָּח וַיְכוּ אוֹתָם לְפִי־חֶרֶב וְאֶת־הָעִיר שָׂרְפוּ בָאֵשׁ:	So they took what Micah <i>had had made</i> , and the priest whom he had, and they came to Laish, to a quiet and <i>self</i> -confident people, and they struck them down with the edge of the sword, and they burnt the city with fire.	had had made ← <i>had made</i> . Causative use; compare Ex 32:4, Ex 32:35. Num 19:3.
Judg 18:28	וְאֵין מַצִּיל כִּי רְחוֹקָה־הָיָא מַצִּידוֹן וְדָבָר אֵין־לָהֶם עַם־אָדָם וְהָיָא בְּעַמְקָא אֲשֶׁר לְבֵית־רְחוֹב וַיִּבְנוּ אֶת־הָעִיר וַיֵּשְׁבוּ בָּהּ:	And <i>there was</i> no deliverer, because it was far from Sidon, and they had no dealings with <i>any</i> man, and it <i>was</i> in the valley which <i>belongs</i> to Beth-Rehob. Then they built up the city and dwelt in it.	Sidon: see Gen 10:15.
Judg 18:29	וַיִּקְרְאוּ שֵׁם־הָעִיר דָּן בְּשֵׁם דָּן אֲבִיהֶם אֲשֶׁר יּוֹלֵד לְיִשְׂרָאֵל וְאוֹלָם לִישׁ שֵׁם־הָעִיר לְרֹאשְׁנָה:	And they called the city Dan <i>after</i> their father Dan who was born to Israel, but the name of the city at first <i>was</i> Laish.	after ← <i>in the name of</i> .

Judg 18:30	וַיִּקְמוּ לָהֶם בְּנֵי־דָן אֶת־הַפֶּסֶל וַיְהֻנְתָּן בֶּן־גֶּרְשֹׁם בֶּן־מְנַשֶּׁה הוּא וּבָנָיו הָיוּ כַהֲנִים לַשֵּׁבֶט הַדָּנִי עַד־יוֹם גְּלוֹת הָאָרֶץ:	And the sons of Dan set up the engraved image for themselves, whilst <u>Jonathan</u>, the son of Gershom, the son of Manasseh – he and his sons – became priests to the Danite tribe up to the day when the land became captive.	Jonathan ← <i>Jehonathan</i>, but elsewhere it is often just <i>Jonathan</i>.
Judg 18:31	וַיִּשְׁמְרוּ לָהֶם אֶת־פֶּסֶל מִיָּכָה אֲשֶׁר עָשָׂה כָּל־יְמֵי הָיוֹת בֵּית־הָאֱלֹהִים בְּשִׁילוֹ: פ	And they set up for themselves Micah's engraved image which <u>he</u> <u>had</u> <u>had</u> <u>made</u> <u>for</u> all the <u>time</u> when the house of God was in Shiloh.	he had had made ← <i>he made</i>. Causative sense, and pluperfect tense, inferred. time ← <i>days</i>.
Judg 19:1	וַיְהִי בַיָּמִים הָהֵם וּמָלַךְ אֵין בְּיִשְׂרָאֵל וַיְהִי אִישׁ לְוִי גָר בִּירְכַתִּי הַר־אֶפְרַיִם וַיִּקַּח־לוֹ אִשָּׁה פִלְגֶשֶׁת מִבֵּית לָחֶם יְהוּדָה:	And it came to pass in those days, when <i>there was</i> no king in Israel, that there was a Levite man staying on the far side of Mount Ephraim, and he took for himself a concubine woman from <u>Bethlehem-Judah</u>.	Bethlehem-Judah: see Gen 35:19.
Judg 19:2	וַתִּזְנֶה עָלָיו פִּלְגֶשֶׁתוֹ וַתֵּלֶךְ מֵאֵתוֹ אֶל־בֵּית אָבִיהָ אֶל־בֵּית לָחֶם יְהוּדָה וַתְּהִי־שָׁם יָמִים אַרְבַּעַת חֳדָשִׁים:	And his concubine played the harlot on him, and she went from him to her father's house, to <u>Bethlehem-Judah</u>, and she was there for <u>a year and four months</u>.	Bethlehem-Judah: see Gen 35:19. a year <i>and</i> four months ← <i>days, four months</i>. Compare Judg 17:10 where we take <i>days</i> to mean a year, and 1 Sam 27:7, which reads <i>days and four months</i>. Alternatively, the sense here ↴
Judg 19:3	וַיָּקָם אִשָּׁה וַיֵּלֶךְ אַחֲרֶיהָ לְדַבֵּר עַל־לִבָּהּ לְהַשִּׁיבוּ *לְהַשִּׁיבָה* וַנַּעֲרוּ עִמּוֹ וַצֻּמְד חֲמֹרִים וַתְּבִיאֵהוּ בֵּית אָבִיהָ וַיֵּרְאֶהוּ אָבִי הַנַּעֲרָה וַיִּשְׂמַח לִקְרֹאתוֹ:	Then her husband-as-it-were arose and went after her to <u>speak kindly to her</u>, {Q: to bring her back} [K: to bring him back], and his <i>servant-lad</i> was with him, with a pair of donkeys. And she brought him <i>into</i> her father's house, and when the young lady's father saw him, he was pleased at meeting him.	ל is a period of four months, as AV. So AV differs. The <i>ketiv</i> could be an older usage where the masculine pronoun does duty for both genders. to speak kindly to her ← <i>to speak on her heart</i>.

Judg 19:4	וַיַּחֲזֹק־בּוֹ חֹתָנוֹ אָבִי הַנְּעִרָה וַיֵּשֶׁב אִתּוֹ שְׁלֹשֶׁת יָמִים וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיֵּלִינוּ שָׁם:	And his father-in-law <i>as it were</i> – the father of the young lady – prevailed upon him, and he stayed with him for three days, and they ate and drank, and they lodged there.	
Judg 19:5	וַיְהִי בַיּוֹם הָרְבִיעִי וַיִּשְׁכְּמוּ בַבֹּקֶר וַיָּקָם לָלֶכֶת וַיֹּאמֶר אָבִי הַנְּעִרָה אֶל־חֹתָנוֹ סַעֲד לִבְךָ פַת־לֶחֶם וְאַחֵר תֵּלְכוּ:	And it came to pass on the fourth day that they got up early, and he arose to go, but the father of the young lady said to his son-in-law, “Refresh your heart <i>with</i> a bit of <u>food</u>, and afterwards you <i>can</i> go.”	food ← <i>bread</i>, standing for <i>food</i> in general. See 1 Sam 28:22-24.
Judg 19:6	וַיֵּשְׁבוּ וַיֹּאכְלוּ שְׁנֵיהֶם יַחְדָּו וַיִּשְׁתּוּ וַיֹּאמֶר אָבִי הַנְּעִרָה אֶל־הָאִישׁ הוֹאֵל־נָא וְלִין וְיֵטֵב לִבְּךָ:	So they stayed and ate – both of them together – and they drank, and the father of the young lady said to the man, “Please be willing to lodge and let your heart be cheerful.”	
Judg 19:7	וַיָּקָם הָאִישׁ לָלֶכֶת וַיַּפְעֲר־בּוֹ חֹתָנוֹ וַיֵּשֶׁב וַיֵּלִן שָׁם:	But the man got up to go, but his father-in-law put pressure on him, and he lodged there again.	
Judg 19:8	וַיִּשְׁפֹּם בַּבֹּקֶר בַּיּוֹם הַחֲמִישִׁי לָלֶכֶת וַיֹּאמֶר אָבִי הַנְּעִרָה סַעֲד־נָא לִבְבְּךָ וְהִתְמַהֲמְהוּ עַד־נְטוֹת הַיּוֹם וַיֹּאכְלוּ שְׁנֵיהֶם:	And he arose early to go on the fifth day, but the father of the young lady said, “Do refresh your heart. And they tarried until <u>the day turned noon</u>.” And the two of them ate.	the day turned noon ← <i>the declining of the day</i>.

Judg 19:9	וַיָּקָם הָאִישׁ לָלֶכֶת הוּא וּפִלְגָשׁוֹ וְנִעְרוֹ וַיֹּאמֶר לוֹ חֲתָנוֹ אָבִי הַנְּעֵרָה הִנֵּה נָא רָפָה הַיּוֹם לַעֲרֹב לִינוּ-נָא הִנֵּה חֲנוּת הַיּוֹם לִין פֹּה וַיֵּיטֵב לְבַבָּךְ וְהִשְׁפִּמְתָּם מָחָר לְדַרְכְּכֶם וְהִלַּכְתָּ לְאַהֲלֶךָ:	Then the man got up to go – he and his concubine and his <i>servant</i>-lad – but his father-in-law, the father of the young lady, said to him, “<u>Look</u>, the day is declining so as to draw towards evening. Please lodge; see <i>how</i> the day is drawing in. Lodge here, and let your heart be cheerful, and get up early tomorrow for your journey, and go to your tent.”	Look ← <i>Look, please.</i>
Judg 19:10	וְלֹא-אַבָּה הָאִישׁ לָלוֹן וַיָּקָם וַיֵּלֶךְ וַיָּבֹא עַד-נֹכַח יְבוּס הִיא יְרוּשָׁלַם וְעִמּוֹ צֶמֶד חֲמוּרִים חֲבוּשִׁים וּפִלְגָשׁוֹ עִמּוֹ:	But the man was not willing to lodge, and he got up and departed and came to opposite Jebus – that <i>is</i> Jerusalem – and with him <i>were</i> the pair of donkeys, saddled, and his concubine <i>was also</i> with him.	
Judg 19:11	הֵם עִם-יְבוּס וְהַיּוֹם רַד מְאֹד וַיֹּאמֶר הַנְּעָר אֶל-אֲדָנָיו לֵכֶה-נָּא וְנִסּוּרָה אֶל-עִיר-הַיְבוּסִי הַזֹּאת וְנָלִין בָּהּ:	They <i>were</i> <u>near</u> Jebus when the day was very much in decline, and the <i>servant</i>-lad said to his master, “Please go and let us turn aside to this city of the Jebusites and lodge in it.”	near ← <i>with.</i>
Judg 19:12	וַיֹּאמֶר אֵלָיו אֲדָנָיו לֹא נִסּוּר אֶל-עִיר נָכְרִי אֲשֶׁר לֹא-מִבְנֵי יִשְׂרָאֵל הִנֵּה וְעַבְרָנוּ עַד-גִּבְעָה:	But his master said to him, “We will not turn aside to a foreigner's city where <i>there</i> aren't any sons of Israel, but we will cross to <u>Gibeah</u>.”	Gibeah: see Josh 15:57.
Judg 19:13	וַיֹּאמֶר לְנִעְרוֹ לֵךְ וְנִקְרְבָה בְּאַחַד הַמְּקוֹמוֹת וְלִנּוּ בְּגִבְעָה אוֹ בְּרָמָה:	And he said to his <i>servant</i>-lad, “Come, and we will approach one of the places, and we will lodge in <u>Gibeah</u> or in Ramah.”	Gibeah: see Josh 15:57.

Judg 19:14	וַיַּעֲבְרוּ וַיֵּלְכוּ וַתָּבֹא לָהֶם הַשֶּׁמֶשׁ אַצֵּל הַגִּבְעָה אֲשֶׁר לְבְנִימִן:	Then they crossed over, and they proceeded, and the sun set on them beside Gibeah, which <i>is</i> Benjamin's.	Gibeah: see Josh 15:57. Here, <i>the Gibeah</i> .
Judg 19:15	וַיִּסְרוּ שָׁם לָבוֹא לָלוֹן בַּגִּבְעָה וַיָּבֹא וַיָּשֶׁב בְּרֶחֶב הָעִיר וְאִין אִישׁ מֵאֶסְף־אוֹתָם הַבֵּיתָה לָלוֹן:	And they turned aside there to go and lodge in Gibeah. When he arrived <i>there</i> , he sat in a city street, for no-one would receive them indoors to lodge.	Gibeah: see Josh 15:57.
Judg 19:16	וְהִנֵּה אִישׁ זָקֵן בָּא מִן־מַעֲשֵׂהוּ מִן־הַשָּׂדֶה בְּעֶרֶב וְהָאִישׁ מֵהָר אֶפְרַיִם וְהוּא־אָגַר בַּגִּבְעָה וְאֲנָשֵׁי הַמָּקוֹם בְּנֵי יְמִינִי:	Now <i>there was</i> an old man coming from his work – from the field – in the evening, and the man <i>was</i> from Mount Ephraim, and he was staying in Gibeah, but the men of the place <i>were</i> Benjaminites.	there <i>was</i> : behold. Gibeah: see Josh 15:57.
Judg 19:17	וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת־הָאִישׁ הָאֶרֶח בְּרֶחֶב הָעִיר וַיֹּאמֶר הָאִישׁ הַזֶּה אֵינִי תֹלֵךְ וּמֵאֵן תָּבוֹא:	And he raised his eyes, and he saw the traveller in a city street, and the old man said, “Where are you going, and where do you come from?”	traveller ← <i>travelling man</i> .
Judg 19:18	וַיֹּאמֶר אֵלָיו עֲבָרִים אֲנַחְנוּ מִבֵּית־לָחֶם יְהוּדָה עַד־יְרֵכָתִי הַר־אֶפְרַיִם מִשָּׁם אֲנִכִּי וְאֵלֶּךְ עַד־בֵּית לָחֶם יְהוּדָה וְאֶת־בֵּית יְהוָה אֲנִי הֹלֵךְ וְאִין אִישׁ מֵאֶסְף־אוֹתִי הַבֵּיתָה:	And he said to him, “We are crossing from Bethlehem-Judah to the far side of Mount Ephraim. I <i>am</i> from there. And I went to Bethlehem-Judah, and I am going to the house of the LORD, but no-one will receive me in <i>their</i> house.	Bethlehem-Judah (2x): see Gen 35:19.

Judg 19:19	וְגַם־תֶּבֶן וְגַם־מִסְפּוֹא יֵשׁ לַחֲמוֹרֵינוּ וְגַם לֶחֶם וַיֵּין יֵשׁ־לִי וְלֹא־מָתָךְ וְלֹנָעַר עַם־עַבְדֶּיךָ אֵין מַחְסוֹר כָּל־דָּבָר:	Yet we have <u>not only</u> straw <i>and</i> <u>also</u> fodder for our donkeys, <u>but</u> I <u>also</u> have bread and wine, including for your maidservant and the <i>servant-lad</i>, <i>whom you</i> <i>can reckon</i> with <u>your</u> <u>servants</u>. <i>There is</i> no lack of <u>anything</u>.”	not only ... <i>and</i> also ... but ... also ← <i>and also</i> ... <i>also</i> ... <i>and also</i>. your servants: Micah politely calls his concubine and his servant “servants” of the old man. anything ← <i>everything</i>.
Judg 19:20	וַיֹּאמֶר הָאִישׁ הַזֶּקֶן שָׁלוֹם לָךְ רַק כָּל־מַחְסוֹרְךָ עָלַי רַק בָּרְחוּב אֶל־תֵּלֶן:	And the old man said, “Peace to you. Only <i>let</i> all your needs <i>be my</i> <u>responsibility</u>, <u>and</u> do not lodge in the street.”	my responsibility ← <i>on</i> <i>me</i>. and ← <i>only</i>.
Judg 19:21	וַיְבִיאוּהוּ לְבֵיתוֹ וַיִּבּוֹל לַחֲמוֹרִים וַיִּרְחְצוּ רַגְלֵיהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ:	And he brought him into his house, and he <u>fed</u> the donkeys, and they washed their feet, and they ate and drank.	fed: other editions have <i>keré=</i> וַיִּבּוֹל, <i>qeré=</i> from בלל, where the <i>ketiv</i> has rare long vowel in the <i>vav consecutive</i> form of essentially the same word.
Judg 19:22	הִמָּה מִיִּטְיָבִים אֶת־לִבָּם וַהֲנֶה אַנְשֵׁי הָעִיר אַנְשֵׁי בְנֵי־בְלִיעַל נָסְבוּ אֶת־הַבַּיִת מִתְדַּפְּקִים עַל־הַדֶּלֶת וַיֹּאמְרוּ אֶל־הָאִישׁ בְּעַל הַבַּיִת הַזֶּקֶן לֵאמֹר הוֹצֵא אֶת־הָאִישׁ אֲשֶׁר־בָּא אֶל־בֵּיתְךָ וְנִדְעֶנּוּ:	<i>While</i> they were making their <u>hearts</u> merry, <u>what</u> <i>happened</i> <u>was</u> some men of the city – <u>good-for-</u> <u>nothing men</u> – surrounded the house, <i>and</i> they knocked on the door and spoke to the old man who <i>was</i> master of the house, and they said, “Bring out the man who went into your house <u>so that</u> we may know him.”	hearts ← <i>heart</i>. what <i>happened</i> was ← <i>behold</i>. good-for-nothing men ← <i>sons of without use</i>. so that: purposive use of the <i>vav</i>.
Judg 19:23	וַיֵּצֵא אֵלֵיהֶם הָאִישׁ בְּעַל הַבַּיִת וַיֹּאמֶר אֲלֵהֶם אֶל־אַחֵי אֶל־תִּרְעוּ נָא אֲחֵרֵי אֲשֶׁר־בָּא הָאִישׁ הַזֶּה אֶל־בֵּיתִי אֶל־תַּעֲשׂוּ אֶת־הַנְּבִלָה הַזֹּאת:	And the man who <i>was</i> master of the house came out and said to them, “No, my brothers, please do not act wickedly, because this man has come into my house. Do not do this disgraceful thing.	

Judg 19:24	הִנֵּה בְּתִי הַבְּתוּלָה וּפִילְגֶּשֶׁהּ אוֹצִיָּא-הֲנָא אוֹתָם וְעַנּוּ אוֹתָם וַעֲשׂוּ לָהֶם הַטּוֹב בְּעֵינֵיהֶם וְלֹאִישׁ הַזֶּה לֹא תַעֲשׂוּ דְּבַר הַנִּבְלָה הַזֹּאת:	Here <i>is</i> my virgin daughter, and this <i>man's</i> concubine. Let me bring them out. Then rape them and do to them what <i>is</i> right in your eyes, but do not do this <i>immoral thing</i> to this man.”	Here <i>is</i> ← <i>Behold</i>. this <i>man's</i> ← <i>his</i>. <i>immoral thing</i> ← <i>thing of</i> <i>immorality</i>, a Hebraic genitive.
Judg 19:25	וְלֹא-אָבוּ הָאֲנָשִׁים לִשְׁמַע לוֹ וַיִּחַזַּק הָאִישׁ בְּפִילְגֶּשׁוֹ וַיֵּצֵא אֵלֵיהֶם הַחוּץ וַיֵּדְעוּ אוֹתָהּ וַיַּתְּעִלּוּ-בָּהּ כָּל-הַלַּיְלָה עַד-הַבֹּקֶר וַיִּשְׁלַחוּהָ בַּעֲלוֹת **כַּעֲלוֹת* הַשָּׁחַר:	But the men were not willing to listen to him, and the man took hold of his concubine and brought <i>her</i> outside to them, and they knew her, and they abused her all night until morning, and they let her go {K: when dawn came} [Q: as dawn was coming].	
Judg 19:26	וַתָּבֹא הָאִשָּׁה לַפְּנוֹת הַבֹּקֶר וַתִּפֹּל פְּתַח בֵּית-הָאִישׁ אֲשֶׁר-אֲדוֹנֶיהָ שָׁם עַד-הָאֹר:	And the woman came at daybreak and fell down <i>at</i> the door of the house of the man where her master <i>was</i>, until <i>daylight</i>.	
Judg 19:27	וַיָּקָם אֲדֹנֶיהָ בַּבֹּקֶר וַיִּפְתַּח דְּלֹתוֹת הַבַּיִת וַיֵּצֵא לֵלְכַת לְדַרְכּוֹ וְהִנֵּה הָאִשָּׁה פִּילְגֶּשׁוֹ נִפְּלָה פְּתַח הַבַּיִת וַיָּדֶיָּה עַל-הַסֶּף:	And her master rose in the morning and opened the doors of the house and went out to go his way, and <i>what he saw was</i> the woman who <i>was</i> his concubine fallen down <i>at</i> the entrance to the house with her hands on the threshold.	what <i>he</i> saw <i>was</i> ← <i>behold</i>.
Judg 19:28	וַיֹּאמֶר אֵלֶיהָ קוּמִי וְנִלְכֶּה וְאִין עִנָּה וַיִּקְחָהּ עַל-הַחֲמֹר וַיָּקָם הָאִישׁ וַיֵּלֶךְ לְמִקְמוֹ:	And he said to her, “Get up and let's go.” But no-one answered. Then he took her on <i>his</i> donkey. Then the man got up and went <i>back home</i>.	back home ← <i>to his place</i>.

Judg 19:29	וַיָּבֹא אֶל-בֵּיתוֹ וַיִּקַּח אֶת-הַמָּאֲכָלֶת וַיַּחֲזֹק בְּפִלְגָּשׁוֹ וַיִּנְתְּחָהּ לְעֶצְמֶיהָ לְשָׁנִים עָשָׂר נִתְחָס וַיִּשְׁלַחָהּ בְּכָל גְּבוּל יִשְׂרָאֵל:	And when he came to his house, he took a <u>knife</u>, and he took hold of his concubine, and he cut her in pieces by her bones – into twelve pieces – and he <u>dispersed</u> her into every <u>territory</u> of Israel.	a knife ← <i>the knife</i>. An unexpected definite article. See Gen 22:9. dispersed ← <i>sent</i>. territory ← <i>border</i>.
Judg 19:30	וְהָיָה כָּל-הָרֹאֶה וְאָמַר לֹא-נִהְיָתָה וְלֹא-נִרְאָתָה כְּזֹאת לְמֵיּוֹם עֲלֹת בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַד הַיּוֹם הַזֶּה שִׁימוּ-לָכֶם עָלֶיהָ עֲצוֹ וְדַבְּרוּ: פ	And it came to pass that everyone who saw <i>it</i> said, “Nothing like this has happened or has been seen from the day the sons of Israel came up out of the land of Egypt, up to this day. Consider it, deliberate, and speak <i>out</i>.”	
Judg 20:1	וַיֵּצְאוּ כָּל-בְּנֵי יִשְׂרָאֵל וַתִּקְהַל הָעֵדָה כָּאִישׁ אֶחָד לְמַדָּן וְעַד-בְּאֵר שָׁבַע וְאֶרֶץ הַגִּלְעָד אֶל-יְהוָה הַמַּצְפָּה:	Then all the sons of Israel went out, and the congregation assembled in <u>unanimity</u> from Dan to Beersheba and the land of <u>Gilead</u>, to the LORD in <u>Mizpah</u>.	in unanimity ← <i>as one man</i>. Gilead: see Gen 31:21. Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3.
Judg 20:2	וַיִּתִּיצְבוּ פְּנֹת כָּל-הָעָם כָּל שְׁבִטֵי יִשְׂרָאֵל בִּקְהָל עִם הָאֱלֹהִים אַרְבַּע מֵאוֹת אָלֶף אִישׁ רֶגֶלִי שֶׁלֶף חֶרֶב: פ	And the <u>key men</u> of all the people – <i>of</i> all the tribes of Israel – stood up in the convocation of the people of God, four hundred thousand infantrymen <i>who</i> drew the sword.	key men ← <i>corners</i>.
Judg 20:3	וַיִּשְׁמְעוּ בְּנֵי בִנְיָמִן כִּי-עָלוּ בְּנֵי-יִשְׂרָאֵל הַמַּצְפָּה וַיֹּאמְרוּ בְּנֵי יִשְׂרָאֵל דַּבְּרוּ אֵיכָה נִהְיָתָה הָרָעָה הַזֹּאת:	Now the sons of Benjamin heard that the sons of Israel had gone up to <u>Mizpah</u>. And the sons of Israel said, “<u>Explain</u> how this wickedness came about.”	Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3. Explain ← <i>Speak</i>.

Judg 20:4	וַיַּעַן הָאִישׁ הַלְוִי אִישׁ הָאִשָּׁה הַנֶּרְצָחָה וַיֹּאמֶר הַגְּבֵעָתָה אֲשֶׁר לְבִנְיָמִן בְּאֵתִי אָנִי וּפִילֹגֶשִׁי לָלוֹן:	And the <u>Levite</u> , the husband of the murdered woman, answered and said, “I and my concubine arrived in <u>Gibeah</u> , which <i>belongs</i> to Benjamin, to lodge <i>there</i> .	the Levite ← <i>the Levite</i> <i>man</i> , the subject of the previous chapter. Gibeah: see Josh 15:57.
Judg 20:5	וַיִּקְמוּ עָלַי בְּעָלֵי הַגְּבֵעָה וַיִּסְבּוּ עָלַי אֶת־הַבַּיִת לַיְלָה אוֹתִי דָּמּוּ לְהָרֹג וְאֶת־פִּילֹגֶשִׁי עָנּוּ וַתָּמָת:	And the <u>inhabitants</u> of <u>Gibeah</u> rose up against me and surrounded the house on me <i>by</i> night. They intended to kill me, and they raped my concubine, and she died.	inhabitants ← <i>masters</i> , <i>owners</i> . Gibeah: see Josh 15:57.
Judg 20:6	וָאֲחִזּוּ בְּפִילֹגֶשִׁי וְאַנְתָּחָה וָאֲשַׁלְּחָהּ בְּכָל־שְׂדֵה נַחֲלַת יִשְׂרָאֵל כִּי עָשׂוּ זָמָה וַנִּבְלֶה בְּיִשְׂרָאֵל:	So I took hold of my concubine, and I cut her in pieces, and I <u>dispersed</u> her into all the country of the inheritance of Israel, for they committed depravity and immorality in Israel.	dispersed ← <i>sent</i> .
Judg 20:7	הִנֵּה כָלְכֶם בְּנֵי יִשְׂרָאֵל הָבוּ לָכֶם דְּבַר וְעֵצָה הַלֵּם:	Behold, you <i>are</i> all sons of Israel. Give your <u>verdict</u> and counsel here.”	verdict ← <i>word</i> .
Judg 20:8	וַיָּקֻם כָּל־הָעָם כָּאִישׁ אֶחָד לֵאמֹר לֹא נֵלֵךְ אִישׁ לְאַהֲלָיו וְלֹא נָסֹוּ אִישׁ לְבֵיתוֹ:	And all the people arose <u>unanimously</u> and said, “Not one <i>of us</i> will go to his tent, and not one <i>of us</i> will turn in to his house.	unanimously ← <i>as one</i> <i>man</i> .
Judg 20:9	וַעֲתָה זֶה הַדְּבָר אֲשֶׁר נַעֲשֶׂה לַגְּבֵעָה עָלֶיהָ בְּגֹזְרִל:	For now this <i>is</i> the thing which we will do to <u>Gibeah</u> , against it, by lot:	Gibeah: see Josh 15:57.

Judg 20:10	וּלְקַחְנוּ עֶשְׂרֵה אַנְשִׁים לְמֵאָה לְכָל שְׁבִטִי יִשְׂרָאֵל וּמֵאָה לְאַלְף וְאַלְף לְרִבְבָּה לְקַחַת צָדָה לָעַם לַעֲשׂוֹת לְבוֹאֵם לְגִבְעָה בְּנִימָן כְּכָל־הַנִּבְלָה אֲשֶׁר עָשָׂה בְּיִשְׂרָאֵל:	we will take ten men per hundred from all the tribes of Israel, and one hundred per thousand, and one thousand per ten thousand, to take provisions for the people, <i>for them</i> to do to Gēbā of Benjamin when they arrive <i>there</i> what they <i>deserve</i> for all the immorality which they did in Israel.”	from ← <i>for; according to.</i> Gēbā: AV differs (<i>Gibeah</i>). See Josh 15:57, Josh 18:24. But it is the same place as <i>Gibeah</i> in Judg 19:12 and elsewhere in this narrative.
Judg 20:11	וַיֹּאסֹף כָּל־אִישׁ יִשְׂרָאֵל אֶל־הָעִיר בְּאִישׁ אֶחָד חִבְרִים: פ	So every man of Israel gathered against the city, <u>unanimously</u>, in <u>league</u>.	unanimously ← <i>as one man.</i> in league ← (<i>as</i>) <i>associates.</i>
Judg 20:12	וַיִּשְׁלְחוּ שְׁבִטֵי יִשְׂרָאֵל אֲנָשִׁים בְּכָל־שְׁבִטִי בְּנִימָן לֵאמֹר מָה הָרָעָה הַזֹּאת אֲשֶׁר נִהְיִיתָה בָּכֶם:	And the tribes of Israel sent men throughout all the tribes of Benjamin, and they said, “What <i>is</i> this evil act which has taken place among you?”	tribes of Benjamin: presumably sub-groups or clans of the tribe of Benjamin. The men of Gibeah / Geba were Benjaminites (Judg 19:16).
Judg 20:13	וְעַתָּה תִּנּוּ אֶת־הָאֲנָשִׁים בְּנֵי־בִלְעֵל אֲשֶׁר בְּגִבְעָה וּנְמִיתֵם וּנְבַעְרָה רָעָה מִיִּשְׂרָאֵל וְלֹא אָבוּ בְּנֵי בְנִימָן לִשְׁמָע** בְּקוֹל אֲחֵיהֶם בְּנֵי־יִשְׂרָאֵל:	So now, hand over the good-for-nothing men who <i>are</i> in Gibeah so that we can put them to death and eradicate evil from Israel.” But {K: <i>the sons of</i>} [Q: <i>the sons of</i>] Benjamin were not willing to <u>comply with</u> their brothers, the sons of Israel.	Gibeah: see Josh 15:57. so that: purposive use of the <i>vav</i>. eradicate ← <i>burn away.</i> comply with ← <i>hear the voice of.</i>
Judg 20:14	וַיֹּאסֹפוּ בְנֵי־בְנִימָן מִן־הָעָרִים הַגְּבֻעָתָה לָצֵאת לְמִלְחָמָה עִם־בְּנֵי יִשְׂרָאֵל:	Then the sons of Benjamin gathered together in Gibeah from the cities so as to go out to war <u>against</u> the sons of Israel.	Gibeah: see Josh 15:57. against ← <i>with</i>. See Gen 14:8.

Judg 20:15	וַיִּתְּפְקְדוּ בְנֵי בְנִימָן בַּיּוֹם הַהוּא מִהָעָרִים עֶשְׂרִים וּשְׁשָׁה אֶלֶף אִישׁ שֶׁלֶף חָרֵב לְבַד מִיִּשְׁבֵּי הַגִּבְעָה הַתְּפֻקָּדוֹ שִׁבְעַ מֵאוֹת אִישׁ בַּחֹר:	And the sons of Benjamin were counted on that day, from the cities, <i>as</i> twenty-six thousand men <i>who</i> drew the sword, apart from the inhabitants of Gibeah <i>who</i> were counted: seven hundred choice men.	Gibeah: see Josh 15:57.
Judg 20:16	מִכָּל הָעָם הַזֶּה שִׁבְעַ מֵאוֹת אִישׁ בַּחֹר אֶטֶר יָד־יְמִינוֹ כַּל־זֶה קָלַעַ בְּאַבֵּן אֶל־הַשְּׁעָרָה וְלֹא יַחֲטֵא: פ	From all this people <i>there</i> were seven hundred choice men <i>who were</i> left-handed. Each of these <i>could</i> sling a stone at a hair and not miss.	miss: pointed as <i>hiphil</i>, though the consonantal text suggests <i>qal</i>, which would make the word identical to <i>sin</i>. left-handed ← <i>bound (in)</i> his right hand. Each ← <i>Every</i>.
Judg 20:17	וְאִישׁ יִשְׂרָאֵל הַתְּפֻקָּדוֹ לְבַד מִבְּנִימָן אַרְבַּעַ מֵאוֹת אֶלֶף אִישׁ שֶׁלֶף חָרֵב כַּל־זֶה אִישׁ מִלְחָמָה:	And each <i>man</i> of Israel was counted, apart from Benjamin: four hundred thousand men <i>who</i> drew the sword. All these <i>were</i> men of war.	
Judg 20:18	וַיָּקֻמוּ וַיַּעֲלוּ בֵּית־אֵל וַיִּשְׁאַלוּ בֵּאלֹהִים וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל מִי יַעֲלֶה־לָּנוּ בַּתְּחִלָּה לְמִלְחָמָה עִם־בְּנֵי בְנִימָן וַיֹּאמֶר יְהוָה יְהוּדָה בַּתְּחִלָּה:	And they arose and went up to Beth-El, and they inquired of God, and the sons of Israel said, “Which of us should go up first into battle against the sons of Benjamin?” And the LORD said, “Judah will go up first.”	Beth-El: or <i>house of God</i>, as AV, but we take it as the place name. We have <i>house of God</i> in Gen 28:17, Gen 28:22, Judg 18:31, from <i>Beth-Elohim</i>. So AV differs.
Judg 20:19	וַיָּקֻמוּ בְנֵי־יִשְׂרָאֵל בִּבְקָר וַיַּחֲנוּ עַל־הַגִּבְעָה: פ	Then the sons of Israel arose in the morning and encamped against Gibeah.	Gibeah: see Josh 15:57.

Judg 20:20	וַיֵּצֵא אִישׁ יִשְׂרָאֵל לְמַלְחָמָה עִם־בְּנֵימִן וַיַּעֲרְכוּ אֹתָם אִישׁ־יִשְׂרָאֵל מִלְחָמָה אֶל־הַגִּבְעָה:	And the <u>m</u> en of Israel went out to battle <u>a</u> gainst Benjamin, and the <u>m</u> en of Israel drew <i>themselves</i> up <i>for</i> battle <u>a</u> gainst them in Gibeah.	men (2x) ← <i>man</i> . Collective usage. The second occurrence takes a plural verb. against (2x) ← <i>with</i> . See Gen 14:8. Gibeah: see Josh 15:57.
Judg 20:21	וַיֵּצְאוּ בְנֵי־בְנִימִן מִן־הַגִּבְעָה וַיִּשְׁחִיתוּ בְּיִשְׂרָאֵל בַּיּוֹם הַהוּא שָׁנִים וְעֶשְׂרִים אָלֶף אִישׁ אֶרְצָה:	And the sons of Benjamin went out from Gibeah and dispatched twenty-two thousand men of Israel to the ground on that day.	Gibeah: see Josh 15:57.
Judg 20:22	וַיִּתְחַזַּק הָעָם אִישׁ יִשְׂרָאֵל וַיִּסָּפּוּ לַעֲרֹךְ מִלְחָמָה בַּמָּקוֹם אֲשֶׁר־עָרְכוּ שָׁם בַּיּוֹם הָרִאשׁוֹן:	But the people – the men of Israel – encouraged themselves and drew up for battle again in the place where they had drawn up on the first day.	
Judg 20:23	וַיַּעֲלוּ בְנֵי־יִשְׂרָאֵל וַיִּבְכוּ לִפְנֵי־יְהוָה עַד־הָעֶרֶב וַיִּשְׁאָלוּ בַיהוָה לֵאמֹר הֲאֻסִּיף לָגֶשֶׁת לְמַלְחָמָה עִם־בְּנֵי בְנִימִן אֲחִי וַיֹּאמֶר יְהוָה עָלָיו אֲלֵיו: פ	And the sons of Israel went up and wept before the LORD until evening, and they inquired of the LORD and said, “Should I again engage in battle the sons of Benjamin my brother?” And the LORD said, “Go up against him.”	
Judg 20:24	וַיִּקְרְבוּ בְנֵי־יִשְׂרָאֵל אֶל־בְּנֵי בְנִימִן בַּיּוֹם הַשֵּׁנִי:	And the sons of Israel engaged the sons of Benjamin on the second day.	

Judg 20:25	וַיֵּצֵא בְנִימִן לְקִרְאָתָם מִן־הַגִּבְעָה בַּיּוֹם הַשֵּׁנִי וַיִּשְׁחִיתוּ בְּבָנֵי יִשְׂרָאֵל עוֹד שְׁמַנֹּת עֶשֶׂר אֶלֶף אִישׁ אֶרֶצָה כָּל־אֶלֶה שְׁלָפֵי חֶרֶב:	And Benjamin came out from Gibeah to confront them on the second day, and they dispatched another eighteen thousand men among the sons of Israel to the ground, all these drawing the sword.	Gibeah: see Josh 15:57.
Judg 20:26	וַיַּעֲלוּ כָּל־בְּנֵי יִשְׂרָאֵל וְכָל־הָעָם וַיָּבֹאוּ בֵּית־אֵל וַיִּבְכוּ וַיֵּשְׁבוּ שָׁם לִפְנֵי יְהוָה וַיִּצְוּמוּ בַּיּוֹם־הַהוּא עַד־הָעֶרֶב וַיַּעֲלוּ עֹלוֹת וּשְׁלָמִים לִפְנֵי יְהוָה:	Then all the sons of Israel went up with all the people, and they came to Beth-El, and they wept, and they sat there before the LORD, and they fasted on that day until evening, and they offered burnt offerings and peace-offerings before the LORD.	Beth-El: see Judg 20:18.
Judg 20:27	וַיִּשְׁאַלּוּ בְנֵי־יִשְׂרָאֵל בַּיהוָה וַשֵּׁם אֲרוֹן בְּרִית הָאֱלֹהִים בַּיָּמִים הָהֵם:	Then the sons of Israel inquired of the LORD, for the ark of the covenant of God was there in those days,	for: causal use of the <i>vav</i>.
Judg 20:28	וּפִינָחַס בֶּן־אֶלְעָזָר בֶּן־אֶהֱרֹן עָמָד לִפְנָיו בַּיָּמִים הָהֵם לֵאמֹר הֲאוֹסֶף עוֹד לִצָּאת לְמַלְחָמָה עִם־בְּנֵי־בְנִימִן אֲחִי אִם־אֶחָדֶל וַיֹּאמֶר יְהוָה עָלָיו כִּי מָחָר אֶתְנֶנּוּ בְיָדְךָ:	and Phinehas, the son of Eleazar, the son of Aaron, was standing before it in those days, and he said, “Should I yet again go out to battle against the sons of Benjamin my brother, or should I cease?” And the LORD said, “Go up, for tomorrow I will deliver him into your hand.”	Phinehas: see Ex 6:25. Eleazar: see Ex 6:23. against ← <i>with</i>. See Gen 14:8.
Judg 20:29	וַיִּשֶׁם יִשְׂרָאֵל אֲרָבִים אֶל־הַגִּבְעָה סָבִיב: פ	Then Israel placed men in an ambush around Gibeah.	Gibeah: see Josh 15:57.

Judg 20:30	וַיַּעֲלוּ בְנֵי־יִשְׂרָאֵל אֶל־בְּנֵי בְנִימִן בַּיּוֹם הַשְּׁלִישִׁי וַיַּעֲרְכוּ אֶל־הַגִּבְעָה כַּפֵּעַם בַּפֵּעַם:	And the sons of Israel went up against the sons of Benjamin on the third day, and they drew up against Gibeah <u>as on previous</u> <u>occasions</u>.	Gibeah: see Josh 15:57. as on previous occasions ← <i>as time on time</i>.
Judg 20:31	וַיֵּצְאוּ בְנֵי־בְנִימִן לִקְרַאת הָעָם הַנִּתְקָו מִן־הָעִיר וַיַּחֲלוּ לְהַכּוֹת מֵהָעָם חֲלָלִים כַּפֵּעַם בַּפֵּעַם בַּמִּסְלֹת אֲשֶׁר אַחַת עָלָה בֵּית־אֵל וְאַחַת גִּבְעָתָה בַּשָּׂדֶה כִּשְׁלֹשִׁים אִישׁ בְּיִשְׂרָאֵל:	And the sons of Benjamin came out to confront the people, <i>and</i> they were drawn away from the city, and they began to strike down <i>some</i> of the people dead <u>as on previous</u> <u>occasions</u>, on the highways, one <i>of</i> which goes <i>up</i> to Beth-El, and one to Gibeah in the field – about thirty men of Israel.	as on previous occasions: see Judg 20:30. Gibeah: see Josh 15:57.
Judg 20:32	וַיֹּאמְרוּ בְנֵי בְנִימִן נִגָּפִים הֵם לִפְנֵינוּ כְּבָרָאשְׁנָה וּבְנֵי יִשְׂרָאֵל אָמְרוּ נָנוּסָה וְנִתְקַנְהוּ מִן־הָעִיר אֶל־הַמִּסְלֹת:	Then the sons of Benjamin said, “They <i>are</i> defeated at our advance as at first.” But the sons of Israel said, “Let us flee and draw <u>them</u> away from the city to the highways.”	them ← <i>him</i>. Collective usage.
Judg 20:33	וְכָל אִישׁ יִשְׂרָאֵל קָמוּ מִמְּקוֹמוֹ וַיַּעֲרְכוּ בְּבַעַל תָּמָר וְאַרְבַּי יִשְׂרָאֵל מִגִּיחַ מִמְּקוֹמוֹ מִמַּעֲרֵה־גִבְעָה:	And every man of Israel arose from his place, and they drew up in Baal- Tamar, and Israel's ambush burst out of its place – out of the scrubland of Gēba.	Geba: AV differs (<i>Gibeah</i>). See Josh 18:24, Judg 20:10.

Judg 20:34	וַיָּבֹאוּ מֵנֶגֶד לַגִּבְעָה עֲשָׂרַת אֲלָפִים אִישׁ בַּחֹר מִכָּל־יִשְׂרָאֵל וְהַמִּלְחָמָה כְּבֹדָה וְהֵם לֹא יָדְעוּ כִּי־נִגְעַת עָלֵיהֶם הָרָעָה: פ	And ten thousand choice men from all Israel came opposite Gibeah, and the battle was heavy, but they did not know that a calamity was about to hit them.	Gibeah: see Josh 15:57. a calamity ← <i>the calamity</i>. The definite article here is not entirely unexpected.
Judg 20:35	וַיִּגַּף יְהוָה אֶת־בְּנֵי־מִן לִפְנֵי יִשְׂרָאֵל וַיִּשְׁחִיתוּ בְּנֵי יִשְׂרָאֵל בְּבִנְיָמִן בַּיּוֹם הַהוּא עֶשְׂרִים וַחֲמִשָּׁה אַלְף וּמֵאָה אִישׁ כָּל־אֶלֶּה שֶׁלֹּף חֶרֶב:	And the LORD struck Benjamin before Israel, and the sons of Israel dispatched twenty-five thousand one hundred men of Benjamin on that day – all these drew the sword.	of Benjamin ← <i>in Benjamin</i>.
Judg 20:36	וַיֵּרְאוּ בְנֵי־בִנְיָמִן כִּי נִגְפוּ וַיִּתְּנוּ אִישׁ־יִשְׂרָאֵל מָקוֹם לְבִנְיָמִן כִּי בִטְחוּ אֶל־הָאֲרֵב אֲשֶׁר שָׂמוּ אֶל־הַגִּבְעָה:	And the sons of Benjamin saw that they had been defeated, and <i>that</i> the men of Israel had <i>only</i> given way to Benjamin because they relied on the ambush which they had placed in Gibeah.	Gibeah: see Josh 15:57.
Judg 20:37	וְהָאֲרֵב הֵחִישׁוּ וַיַּפְשִׁטוּ אֶל־הַגִּבְעָה וַיִּמְשְׁךְ הָאֲרֵב וַיִּךְ אֶת־כָּל־הָעִיר לִפְי־חֶרֶב:	And the ambush hastened and invaded Gibeah, and the ambush drew up and struck all the city with the edge of the sword.	Gibeah: see Josh 15:57.
Judg 20:38	וְהַמּוֹעֵד הָיָה לְאִישׁ יִשְׂרָאֵל עִם־הָאֲרֵב הָרֵב לְהַעֲלוֹתָם מִשְׁאֵת הָעֵשֶׂן מִן־הָעִיר:	Now there was an agreed signal between the men of Israel and the ambush: <u>they would make smoke rise</u> profusely from the city.	they would make smoke rise profusely ← <i>make much their raising the lifting of the smoke</i>.

Judg 20:39	וַיִּהְיֶה אִישׁ־יִשְׂרָאֵל בַּמִּלְחָמָה וּבְנִימָן הָחֹלֶ' לְהַכּוֹת חֲלָלִים בְּאִישׁ־יִשְׂרָאֵל כְּשִׁלְשִׁים אִישׁ כִּי אָמְרוּ אִךְ נִגְזַף נִגְזַף הוּא לְפָנֵינוּ בַּמִּלְחָמָה הָרִאשׁוֹנָה:	When the men of Israel retreated in the battle, Benjamin began to strike <i>some</i> dead among the men of Israel, about thirty men, for they said, “Surely <u>he</u> <u>has been defeated</u> before us, as in the first battle.”	Surely he has been defeated: infinitive absolute, strengthened by a particle.
Judg 20:40	וְהַמַּשָּׂאת הַחֲלָה לַעֲלֹת מִן־הָעִיר עָמוּד עָשָׁן וַיִּפֹּן בְּנִימָן אַחֲרָיו וְהִנֵּה עָלָה כָּל־יְהִי־הָעִיר הַשָּׁמַיְמָה:	But when the rising <i>signal</i> began to rise from the city – a column of smoke – Benjamin turned round, and <u>what they saw was that</u> the whole city was going up into the sky.	what <i>they</i> saw <i>was that</i> ← <i>behold</i> .
Judg 20:41	וְאִישׁ יִשְׂרָאֵל הָפֹךְ וַיִּבְהֵל אִישׁ בְּנִימָן כִּי רָאָה בִּי־נִגְעָה עָלָיו הָרָעָה:	Then the <u>men</u> of Israel turned round, and the <u>men</u> of Benjamin <u>were</u> terrified, because <u>they</u> saw that a calamity had struck <u>them</u> .	men ... men ... were ... they ... them ← <i>man</i> ... <i>man</i> ... <i>was</i> ... <i>he</i> ... <i>him</i> .
Judg 20:42	וַיִּפְּנוּ לְפָנֵי אִישׁ יִשְׂרָאֵל אֶל־דֶּרֶךְ הַמִּדְבָּר וְהַמִּלְחָמָה הִדְבִּיקָתָהּ וְאִשָּׁר מֵהָעָרִים מִשְׁחִיתִים אוֹתוֹ בְּתוֹכָו:	And they turned in front of the men of Israel to the road to the desert, but the battle caught up with <u>them</u> , and <i>Israel</i> dispatched whoever <i>was</i> from the cities in their midst.	them ← <i>him</i> . ----- <i>Israel</i> ← <i>they</i> . On the liberal use of the third person pronouns (<i>he, him,</i> <i>his</i>), see the note to Gen 41:13.
Judg 20:43	כָּתְרוּ אֶת־בְּנִימָן הִרְדִּיפָהוּ מְנוּחָה הִדְרִיכָהוּ עַד נֹכַח הַגְּבֵעָה מִמִּזְרַח־שֶׁמֶשׁ:	They surrounded Benjamin, they pursued <u>them</u> , they trod <u>them</u> down <i>with ease all the way</i> to just outside Gibeah on the east.	them (2x): him. ----- ease ← <i>rest, quiet</i> . ----- Gibeah: see Josh 15:57.
Judg 20:44	וַיִּפְּלוּ מִבְּנִימָן שְׁמֹנֶה־עָשָׂר אֶלֶף אִישׁ אֶת־כָּל־אֵלָה אַנְשֵׁי־חֵיל:	And eighteen thousand men of Benjamin fell – all of these <i>being</i> valiant men.	

Judg 20:45	וַיִּפְּנוּ וַיֵּנָסוּ הַמִּדְבָּרָה אֶל־סֵלַע הָרִמּוֹן וַיַּעֲלֶהוּ בְּמִסְלֹת חֲמִשָּׁת אֲלָפִים אִישׁ וַיִּדְּבִיקוּ אַחֲרָיו עַד־גִּדְעָם וַיָּכוּ מִמֶּנּוּ אֲלָפִים אִישׁ׃	Then they turned and fled to the desert, to the rock of Rimmon, and <i>Israel</i> gleaned five thousand of their men on the highways, and they pursued <u>them</u> to Gidom, and they struck down two thousand of their men.	them ← <i>him</i> . Gidom: as AV, correctly identifying the initial closed syllable. We could bring out the force of the pharyngeal, the <i>ayin</i> , with Gid'om. See Gen 31:21.
Judg 20:46	וַיְהִי כָּל־הַנְּפֹלִים מִבְּנֵימֶן עֶשְׂרִים וְחֲמִשָּׁה אָלֶף אִישׁ שֶׁלֶף חֶרֶב בַּיּוֹם הַהוּא אֶת־כָּל־אֵלֶּה אֲנָשֵׁי־חֵיל׃	And all the fallen of Benjamin amounted to twenty-five thousand men <i>who</i> drew the sword on that day – all of these <i>being</i> valiant men.	amounted to ← <i>were</i> .
Judg 20:47	וַיִּפְּנוּ וַיֵּנָסוּ הַמִּדְבָּרָה אֶל־סֵלַע הָרִמּוֹן שֵׁשׁ מֵאוֹת אִישׁ וַיֵּשְׁבוּ בְּסֵלַע רִמּוֹן אַרְבַּעַה חֳדָשִׁים׃	And they turned and fled to the desert, to the rock of Rimmon – six hundred men – and they stayed at the rock of Rimmon for four months.	
Judg 20:48	וְאִישׁ יִשְׂרָאֵל שָׁבוּ אֶל־בְּנֵי בְנִימֵן וַיַּכּוּם לְפִי־חֶרֶב מֵעִיר מָתָם עַד־בֵּהֶמָּה עַד כָּל־הַנִּמְצָא גַם כָּל־הָעָרִים הַנִּמְצָאוֹת שָׁלְחוּ בָאֵשׁ׃ פ	So the men of Israel turned on the sons of Benjamin and struck them with the edge of the sword from the <u>entire</u> city, including the cattle and everything found <i>there</i> . And they also set all the cities <i>they</i> found on fire.	entire: as [BDB]. AV differs (<i>men of</i>). [AnLx] gives <i>soundness</i> for the word, which occurs in Ps 38:3 (<i>nothing unscathed</i>), Isa 1:6 (<i>health</i>).
Judg 21:1	וְאִישׁ יִשְׂרָאֵל נִשְׁבַּע בְּמִצְפָּה לֵאמֹר אִישׁ מִמֶּנּוּ לֹא־יִתֵּן בָּתּוֹ לְבָנִימֶן לְאִשָּׁה׃	And the men of Israel swore in Mizpah and said, “None of our men will give his daughter to Benjamin as a wife.”	Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3.

Judg 21:2	וַיָּבֹא הָעָם בֵּית-אֵל וַיָּשְׁבוּ שָׁם עַד-הָעֶרֶב לִפְנֵי הָאֱלֹהִים וַיִּשְׁאוּ קוֹלָם וַיִּבְכּוּ בְּכִי גָדוֹל:	And the people came <i>to</i> Beth-El and stayed there until the evening, before God, and they lifted up their <u>voices</u> and wept with great weeping.	Beth-El: see Judg 20:18. voices ← <i>voice</i> .
Judg 21:3	וַיֹּאמְרוּ לָמָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הֵיטָה זֹאת בְּיִשְׂרָאֵל לְהַפְקִיד הַיּוֹם מִיִּשְׂרָאֵל שִׁבְט אֶחָד:	And they said, “Why, O LORD God of Israel, did this happen in Israel, for one tribe of Israel to be <u>visited</u> today?”	visited: with connotations of <i>punishment</i> in this context. AV differs (<i>lacking</i>), which is also possible.
Judg 21:4	וַיְהִי מִמָּחָרָת וַיִּשְׁכְּמוּ הָעָם וַיְבַנּוּ-שָׁם מִזְבֵּחַ וַיַּעֲלוּ עֹלוֹת וּשְׁלָמִים: פ	And it came to pass on the next day that the people got up early and built an altar there and offered burnt offerings and peace-offerings.	
Judg 21:5	וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל מִי אֲשֶׁר לֹא-עָלָה בַקָּהָל מִכָּל-שִׁבְטֵי יִשְׂרָאֵל אֶל-יְהוָה כִּי הִשְׁבוּעָה הַגְּדוֹלָה הֵיטָה לְאִשָּׁר לֹא-עָלָה אֶל-יְהוָה הַמִּצְפָּה לֵאמֹר מוֹת יוֹמָת:	And the sons of Israel said, “Who <i>is there</i> in the convocation of all the tribes of Israel who has not come up to the LORD?” For a great oath had taken place against whoever did not come up to the LORD in Mizpah, namely, that <u>he should certainly be put to death</u> .	Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3. he should certainly be put to death: infinitive absolute.
Judg 21:6	וַיִּנָּחֲמוּ בְנֵי יִשְׂרָאֵל אֶל-בְּנֵימֵן אָחִיו וַיֹּאמְרוּ נִגְדַע הַיּוֹם שִׁבְט אֶחָד מִיִּשְׂרָאֵל:	And the sons of Israel felt compassion for Benjamin their brother, and they said, “Today, one tribe of Israel was cut off.	
Judg 21:7	מִה-נַּעֲשֶׂה לָהֶם לְנוֹתָרִים לְנָשִׁים וְאֲנַחְנוּ נִשְׁבַּעְנוּ בַיהוָה לְבָלְתִּי תִּתֵּן-לָהֶם מִבְּנוֹתֵינוּ לְנָשִׁים:	What shall we do for wives for them that remain? <u>For</u> we have sworn by the LORD not to give them <i>any</i> of our daughters as wives.”	For: causal use of the <i>vav</i> .

Judg 21:8	וַיֹּאמְרוּ מִי אֶחָד מִשְׁבְּטֵי יִשְׂרָאֵל אֲשֶׁר לֹא-עָלָה אֶל-יְהוָה הַמִּצְפָּה וְהִנֵּה לֹא בֶאֱנוֹשׁ אֶל-הַמַּחֲנֶה מִיָּבֶשׁ גִּלְעָד אֶל-הַקָּהָל:	And they said, “What single <i>person</i> is <i>there</i> in the tribes of Israel who did not come up to the LORD in Mizpah?” And they ascertained that no-one had come up to the camp from Jabesh-Gilead to the convocation.	Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3. they ascertained that ← <i>behold</i>. no-one ← <i>no man</i>. Jabesh-Gilead: see Gen 31:21.
Judg 21:9	וַיִּתְּפֹקֶד הָעָם וְהִנֵּה אֵין-שָׁם אִישׁ מִיוֹשְׁבֵי יָבֶשׁ גִּלְעָד:	For the people had been counted, and it was seen that <i>there was</i> no man there of the inhabitants of Jabesh-Gilead.	For: causal use of the vav. it was seen that ← <i>behold</i>. Jabesh-Gilead: see Gen 31:21.
Judg 21:10	וַיִּשְׁלַחוּ-שָׁם הָעֵדָה שְׁנַיִם-עָשָׂר אֲלָף אִישׁ מִבְּנֵי הָחֵיל וַיִּצְווּ אוֹתָם לֵאמֹר לָכוּ וְהַכִּיתֶם אֶת-יוֹשְׁבֵי יָבֶשׁ גִּלְעָד לְפִי-חָרֶב וְהַנָּשִׁים וְהַטָּף:	Then the congregation sent twelve thousand of the valiant men there, and they commanded them and said, “Go and strike down the inhabitants of Jabesh-Gilead with the edge of the sword, including the women and little ones.	Jabesh-Gilead: see Gen 31:21.
Judg 21:11	וְזֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּ כָל-זָכָר וְכָל-אִשָּׁה יָדַעַת מִשְׁכַּב-זָכָר תַּחֲרִימוּ:	And this <i>is what you will</i> do: you will destroy every male and every woman who has known intercourse with a male.”	what you will do ← <i>the thing which you will do</i>. intercourse ← <i>lying</i>.
Judg 21:12	וַיִּמְצְאוּ מִיוֹשְׁבֵי יָבֶשׁ גִּלְעָד אַרְבַּע מֵאוֹת נַעֲרָה בְּתוּלָה אֲשֶׁר לֹא-יָדְעָה אִישׁ לְמִשְׁכַּב זָכָר וַיְבִיאוּ אוֹתָם אֶל-הַמַּחֲנֶה שִׁלֹּה אֲשֶׁר בְּאֶרֶץ כְּנָעַן: ס	And of the inhabitants of Jabesh-Gilead they found four hundred virgin girls who had not known a man by intercourse with a male, and they brought them to the camp at Shiloh which <i>is</i> in the land of Canaan.	Jabesh-Gilead: see Gen 31:21. intercourse ← <i>lying</i>.

Judg 21:13	וַיִּשְׁלְחוּ כָל־הָעֵדָה וַיְדַבְּרוּ אֶל־בְּנֵי בִנְיָמִן אֲשֶׁר בְּסֹלֶע רִמּוֹן וַיִּקְרְאוּ לָהֶם שָׁלוֹם:	And the whole congregation sent <i>word</i> and spoke to the sons of Benjamin, who <i>were</i> at the rock of Rimmon, and they proclaimed peace to them.	
Judg 21:14	וַיָּשָׁב בִּנְיָמִן בְּעֵת הַהִיא וַיִּתְּנוּ לָהֶם הַנָּשִׁים אֲשֶׁר חָיו מִנְּשֵׁי יַבֶּשׁ גִּלְעָד וְלֹא־מָצְאוּ לָהֶם כֵּן:	And Benjamin returned at that time, and they gave them the women whom they had let live from the women of Jabesh-Gilead, but <u>that was not sufficient</u> for <u>them</u> .	Jabesh-Gilead: see Gen 31:21. that was not sufficient for them ← <i>they were not</i> <i>sufficient for them like that.</i>
Judg 21:15	וְהָעָם נָחַם לְבִנְיָמִן כִּי־עָשָׂה יְהוָה פָּרֹץ בְּשִׁבְטֵי יִשְׂרָאֵל:	And the people had compassion on Benjamin, for the LORD had caused a rupture in the tribes of Israel.	
Judg 21:16	וַיֹּאמְרוּ זִקְנֵי הָעֵדָה מַה־נַּעֲשֶׂה לְנוֹתָרִים לְנָשִׁים כִּי־נִשְׁמְדָה מִבְּנִימִן אִשָּׁה:	And the elders of the congregation said, “What shall we do for wives for those who remain? For the women have been obliterated from Benjamin.”	
Judg 21:17	וַיֹּאמְרוּ יִרְשֶׁת פְּלִיטָה לְבִנְיָמִן וְלֹא־יִמָּחָה שִׁבְט מִיִּשְׂרָאֵל:	And they said, “Benjamin <i>must have</i> an inheritance for the escaped remnant <u>so</u> <u>that</u> a tribe is not wiped out from Israel.	so that: purposive use of the vav.
Judg 21:18	וְאַנְחֵנוּ לֹא נוֹכֵל לָתֶת־לָהֶם נָשִׁים מִבְּנוֹתֵינוּ כִּי־נִשְׁבָּעוּ בְּנֵי־יִשְׂרָאֵל לֵאמֹר אֲרוּר נִתֵּן אִשָּׁה לְבִנְיָמִן: ס	But we cannot give them wives from our daughters, because the sons of Israel have sworn and said, ‘Cursed <i>is</i> he <i>who</i> gives a wife to Benjamin.’”	
Judg 21:19	וַיֹּאמְרוּ הִנֵּה חַג־יְהוָה בְּשָׁלוֹ מִיָּמִים יְמִימָה אֲשֶׁר מִצְפּוֹנָה לְבֵית־אֵל מִזְרַחָה הַשָּׁמֶשׁ לְמִסְלָה הָעֹלָה מִבֵּית־אֵל שְׁכֶמָה וּמִנֶּגֶב לְלִבְנוֹנָה:	And they said, “Look, <i>there is</i> a festival to the LORD <u>on these days when</u> <u>they occur</u> , in Shiloh, which <i>is</i> north of Beth-El to the east of the highway which goes up from Beth- El to Shechem, and to the south of Lebonah.”	on these days when they occur ← <i>from days to days.</i> AV differs in wording (yearly).

Judg 21:20	וַיֹּצֵא *וַיִּצְּאוּ אֶת־בְּנֵי בִנְיָמִן לֵאמֹר לָכֹו וְאַרְבָּתֶם בַּכְּרָמִים:	And {Q: they} [K: he] commanded the sons of Benjamin and said, “Go and set an ambush in the vineyards.	
Judg 21:21	וּרְאִיתֶם וְהִנֵּה אִם־יֵצְאוּ בָנוֹת־שִׁילוֹ לְחֹול בַּמַּחְלוֹת וַיֵּצְאתֶם מִן־הַכְּרָמִים וַחֲטַפְתֶּם לָכֶם אִישׁ אִשְׁתּוֹ מִבָּנוֹת שִׁילוֹ וְהִלַּכְתֶּם אֶרֶץ בִּנְיָמִן:	And watch, and <u>this is the plan</u> : when the daughters of Shiloh come out to dance in the dances, then you come out of the vineyards and seize each <i>one</i> a wife for yourselves from the daughters of Shiloh, and go <i>to</i> the land of Benjamin.	this is the plan ← <i>behold</i> .
Judg 21:22	וְהָיָה כִּי־יָבֹאוּ אֲבוֹתָם אֹו אַחֵיהֶם *לְרוֹב לָרִיב יֵאָלְּנוּ וְאָמְרֵנוּ * אֲלֵיהֶם חָנוּנוּ אוֹתָם כִּי לֹא לִקְחוּנוּ אִישׁ אִשְׁתּוֹ בַּמַּלְחָמָה כִּי לֹא אַתֶּם נָתַתֶּם לָהֶם כֶּעֶת תִּשְׁמָו: ס	And it will come to pass <i>that</i> if their fathers or their brothers come to <u>contest this</u> with us, we will say to them, ‘Be gracious to us with them, because we did not take <i>for</i> each <i>man</i> his wife in battle, <i>and</i> because you are <i>by no means</i> giving <i>them</i> to them now, <i>whereby</i> you <u>would incur guilt</u> .’ ”	contest: the <i>ketiv</i> and <i>qere</i> are from similar words (ריב) (ריב) with the same meaning. you would incur guilt: because of the oath of Judg 21:1.
Judg 21:23	וַיַּעֲשׂוּ־כֵן בְּנֵי בִנְיָמִן וַיִּשְׂאוּ נָשִׁים לְמִסְפָּרָם מִן־הַמַּחְלוֹת אֲשֶׁר גָּזְלוּ וַיָּלְכוּ וַיָּשׁוּבוּ אֶל־נַחֲלָתָם וַיִּבְנוּ אֶת־הָעָרִים וַיֵּשְׁבוּ בָהֶם:	And the sons of Benjamin did so, and they took wives according to their number from the dancers whom they snatched away, and they departed and returned to their inheritance, and they <u>built cities</u> and lived in them.	built: or <i>rebuilt</i> . cities ← <i>the cities</i> . An unexpected definite article. See Gen 22:9.
Judg 21:24	וַיִּתְּהָלוּ מִשָּׁם בְּנֵי־יִשְׂרָאֵל בָּעֵת הַהִיא אִישׁ לְשִׁבְטוֹ וּלְמִשְׁפַּחְתּוֹ וַיֵּצְאוּ מִשָּׁם אִישׁ לְנַחֲלָתוֹ:	And the sons of Israel <u>walked away</u> from there at that time – each <i>man</i> to his tribe and his family – and each <i>man</i> went out from there to his inheritance.	walked away ← <i>walked around</i> .

Judg 21:25	בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל אִישׁ הֵיטֵר בְּעֵינָיו יַעֲשֶׂה:	In those days <i>there</i> was no king in Israel; each <i>man</i> did what <i>was</i> right in his <i>own</i> eyes.	
Ruth 1:1	וַיְהִי בִּימֵי שָׁפָט הַשְּׁפָטִים וַיְהִי רָעָב בָּאָרֶץ וַיֵּלֶךְ אִישׁ מִבֵּית לֶחֶם יְהוּדָה לְגוֹר בְּשֹׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו:	And it came to pass in the days when the judges were judging that <u>there was a famine</u> in the land, and a man went from <u>Bethlehem-Judah</u> to live in the plains of Moab – he and his wife and his two sons.	there was a famine ← <i>a famine came</i> . Bethlehem-Judah: see Gen 35:19.
Ruth 1:2	וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נַעֲמִי וְשֵׁם שְׁנֵי־בָנָיו מַחְלֹון וְכִלְיוֹן אֶפְרַתִּים מִבֵּית לֶחֶם יְהוּדָה וַיָּבֹאוּ שְׂדֵי־מוֹאָב וַיְהִיו־שָׁם:	Now the name of the man <i>was</i> Elimelech, and the name of his wife <i>was</i> Naomi, and the names of his two sons <i>were</i> Mahlon and Chilion, Ephrathites of <u>Bethlehem-Judah</u> . And they came <i>to</i> the plains of Moab and <u>stayed</u> there.	Bethlehem-Judah: see Gen 35:19. stayed ← <i>were</i> .
Ruth 1:3	וַיָּמָת אֱלִימֶלֶךְ אִישׁ נַעֲמִי וַתֵּשָׂאֵר הִיא וּשְׁנֵי בָנֶיהָ:	Then Elimelech the husband of Naomi died, and she was left <u>with</u> her two sons.	with ← <i>and</i> .
Ruth 1:4	וַיֵּשְׂאוּ לָהֶם נָשִׁים מִמּוֹאָבִית שֵׁם הָאֶחָת עֲרָפָה וְשֵׁם הַשֵּׁנִית רוּת וַיָּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים:	And they <u>took</u> Moabite wives. The name of one <i>was</i> Orpah, and the name of the <u>other</u> <i>was</i> <u>Ruth</u> , and they dwelt there for about ten years.	took ← <i>took for themselves</i> . other ← <i>second</i> . Ruth: Ruth was Mahlon's wife (Ruth 4:10).
Ruth 1:5	וַיָּמָוּתוּ גַם־שְׁנֵיהֶם מַחְלֹון וְכִלְיוֹן וַתֵּשָׂאֵר הָאִשָּׁה מְשֵׁנִי יְלָדֶיהָ וּמְאִישָׁהּ:	Then <u>both</u> Mahlon and Chilion died too, and the woman was left <i>bereaved</i> of her two children and her husband.	both ← <i>both of them</i> .

Ruth 1:6	וַתָּקָם הִיא וּבָלְתֶיהָ וַתָּשָׁב מִשְׂדֵי מוֹאָב כִּי שָׁמְעָה בַשָּׂדֶה מוֹאָב כִּי־פָקַד יְהוָה אֶת־עַמּוֹ לִתֵּת לָהֶם לֶחֶם:	So she got up, she and her daughters-in-law, and she returned from the plains of Moab, for she had heard in the plain of Moab that the LORD had visited his people by giving them bread.	by giving: gerundial use of the infinitive.
Ruth 1:7	וַתֵּצֵא מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־שָׁמָּה וּשְׁתֵּי כַלְתֶיהָ עִמָּה וַתֵּלְכֶנָּה בַּדֶּרֶךְ לָשׁוּב אֶל־אֶרֶץ יְהוּדָה:	And she departed from the place where she had been, together with her two daughters-in-law, and they went on the way to return to the land of Judah.	with: and ... with her.
Ruth 1:8	וַתֹּאמֶר נָעֲמִי לְשֵׁתִי כַלְתֶיהָ לָכֶנָּה שׁוּבָנָה אִשָּׁה לְבֵית אִמָּה יַעֲשֶׂה *יַעֲשׂ יְהוָה* עִמָּכֶם חֶסֶד כַּאֲשֶׁר עָשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי:	Then Naomi said to her two daughters-in-law, “Go and return, each to your mother's house. May the LORD act kindly with you, as you have done with the dead and with me.	May ... act: the <i>qeré</i> is an apocopated form of the <i>ketiv</i> , perhaps emphasizing the jussive force. your ← her. Hebrew <i>each</i> takes the third person pronoun.
Ruth 1:9	יֵתֵן יְהוָה לָכֶם וּמַצָּאֵן מְנוּחָה אִשָּׁה בֵּית אִישָׁה וַתִּשָּׁק לָהֶן וַתִּשָּׂאנָה קוֹלָן וַתִּבְכֶּינָה:	May the LORD grant that you find rest, each in your husband's house.” And she kissed them, and they raised their voice and wept.	your ← her. See Ruth 1:8.
Ruth 1:10	וַתֹּאמְרֶנָּה לָּהּ כִּי־אֵתָּךְ נָשׁוּב לְעַמֶּךָ:	But they said to her, “ <i>It is with you that</i> we will return – to your people.”	<i>It is</i> with you <i>that</i> : this brings out the mildly adversative force of כִּי, <i>ki</i> . Alternatively, <i>ki</i> is simply ↴
Ruth 1:11	וַתֹּאמֶר נָעֲמִי שׁוּבָנָה בְּנֹתִי לָמָּה תֵּלְכֶנָּה עִמִּי הָעוֹד־לִי בָנִים בְּמִעִי וְהִיוּ לָכֶם לְאֻנָּשִׁים:	But Naomi said, “Go back, my daughters. Why should you go with me? Do I have any more sons in my womb, to be your husbands?	↳ a marker of direct speech, like our inverted commas, with no translational import.

Ruth 1:12	שׁוּבָנָה בְּנֹתַי לָכֵן כִּי זָקַנְתִּי מִהָיֹוֹת לְאִישׁ כִּי אָמַרְתִּי יִשְׁלִי תִקְוָה גַם הָיִיתִי הַלַּיְלָה לְאִישׁ וְגַם יִלְדֹתִי בָנִים:	Go back, my daughters, go, for I am too old for a husband to have me, for I have said, ‘Is there hope for me, even if a husband had me tonight, and even if I gave birth to sons,	
Ruth 1:13	הֲלֹהֵן תִּשְׁבְּרָנָה עַד אֲשֶׁר יִגְדְּלוּ הַלֵּהן תִּעֲגְנָה לְבִלְתִּי הָיוֹת לְאִישׁ אֶל בְּנֹתַי כִּי־מִרְלִי מְאֹד מִכֶּם כִּי־יֵצֵאָה בִּי יְד־יְהוָה:	would you wait <u>for them</u> until they grew up? Would you refrain from belonging to <i>another</i> husband <u>for</u> <i>them</i> ?’ No, my daughters. For <i>it is</i> much more bitter for me than you, because the hand of the LORD has gone out against me.”	for them (2x): discordant in gender (but that is common in Hebrew), or alternatively it is Aramaic for <i>therefore</i> – see [Ges- HG] §103f note 4. Aramaic also in the <i>ketiv</i> of Ruth 3:3, Ruth 3:4, Ruth 4:5.
Ruth 1:14	וַתִּשָּׁנָה קוֹלָן וַתִּבְכֶּינָה עוֹד וַתִּשָּׁק עֲרַפָּה לְחֻמּוֹתָהּ וְרוֹת דָּבָקָה בָּהּ:	And they raised their voice and wept again, and Orpah kissed her mother-in-law, <u>but</u> Ruth clung to her.	but: adversative use of the <i>vav</i> .
Ruth 1:15	וַתֹּאמֶר הִנֵּה שָׁבָה יְבִמְתִּךָ אֶל־עַמָּהּ וְאֶל־אֱלֹהֶיהָ שׁוּבִי אַחֲרַי יְבִמְתִּךָ:	Then she said, “Look, your sister-in-law has returned to her people, and to her gods. Go back after your sister-in-law.”	sister-in-law ← <i>co-sister-</i> <i>in-law</i> , i.e. <i>husband's</i> <i>brother's wife</i> , but modern English usage permits <i>sister-in-law</i> .
Ruth 1:16	וַתֹּאמֶר רוּת אֶל־תִּפְגַּעִי־בִי לְעִזְבֶּךָ לְשׁוּב מֵאַחֲרֶיךָ כִּי אֶל־אֲשֶׁר תִּלְכִּי אֵלַיךָ וּבְאֲשֶׁר תִּלְיִנִי אֵלֶיךָ עַמִּי עַמִּי וְאֱלֹהֶיךָ אֱלֹהֵי:	But Ruth said, “Do not press me into leaving you – into giving up following you – for wherever you go, I will go, and wherever you lodge, I will lodge. Your people <i>are</i> my people, and your God <i>is</i> my God.	
Ruth 1:17	בְּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקְבֹּר כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יִסְיֵף בִּי הַמָּוֶת יַפְרִיד בֵּינִי וּבֵינֶךָ:	Where you die, I will die, and that <i>is</i> where I will be buried. <u>May the LORD so</u> <u>do to me</u> and more still <i>otherwise</i> , for <i>only</i> death will separate you from me.”	May the LORD so do to me: asseveration using the oath formula of 2 Sam 19:13, here only containing the apodosis of the condition.

Ruth 1:18	וַתֵּרָא כִּי־מִתְאַמְצֶת הִיא לָלֶכֶת אִתָּהּ וַתַּחֲדֹל לְדַבֵּר אֵלֶיהָ:	And she saw that she had resolved to go with her, and she stopped speaking to her.	
Ruth 1:19	וַתֵּלַכְנָה שְׁתֵּיהֶם עַד־בִּצְלָהֶם בֵּית לָחֶם וַיְהִי כַּבֹּאֲנָה בֵּית לָחֶם וַתֵּהָם כָּל־הָעִיר עֲלֵיהֶן וַתֹּאמְרָנָה הַזֹּאת נָעֲמִי:	And the two of them journeyed until they had come <i>to</i> Bethlehem, and it came to pass when they came <i>to</i> Bethlehem that the whole city went into commotion over them, and they said, “Is this Naomi?”	Bethlehem (2x): see Gen 35:19.
Ruth 1:20	וַתֹּאמֶר אֲלֵיהֶן אֶל־תִּקְרְאֵנִי לִי נָעֲמִי קָרָאן לִי מָרָא כִּי־הָמָר שָׂדִי לִי מָאֵד:	But she said to them, “Do not call me Naomi. Call me Mara, for the ALMIGHTY has dealt with me very bitterly.	
Ruth 1:21	אֲנִי מָלְאָה הֵלְכָתִי וַיָּרִיקֶם הַשֵּׁיבִי יְהוָה לָמָּה תִּקְרְאֵנִי לִי נָעֲמִי וַיְהִי עֲנָה בִּי וְשָׂדִי הָרַע לִי:	I went <i>away</i> full, but the LORD has brought me back empty. Why should you call me Naomi when the LORD has testified against me, and the ALMIGHTY has brought harm on me.”	has testified against me: the <i>gal</i> pointing (rather than <i>piel</i>), and the preposition <i>בְּ</i> militate against translating <i>has</i> <i>afflicted me</i> .
Ruth 1:22	וַתָּשָׁב נָעֲמִי וְרוּת הַמּוֹאֲבִיָּה כֹלְתָהּ עִמָּהּ הַשָּׂבָה מְשֻׁדִּי מוֹאָב וַיָּהָמָה בָּאוּ בֵּית לָחֶם בְּתַחֲלַת קַצִּיר שְׁעָרִים:	Then Naomi returned, Ruth the Moabitess her daughter-in-law <i>being</i> with her, having returned from the plains of Moab, and they arrived <i>in</i> Bethlehem at the start of the barley harvest.	Bethlehem: see Gen 35:19.
Ruth 2:1	וּלְנַעֲמִי *מִידַע *מּוֹדַע לְאִישָׁהּ אִישׁ גִּבּוֹר חָיִל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ וּשְׁמוֹ בּוֹעָז:	Now Naomi <i>had</i> a <u>kinsman through</u> her husband, a man mighty in wealth, of Elimelech's family, and his name <i>was</i> Boaz.	kinsman: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. through ← <i>of</i> .

Ruth 2:2	וַתֹּאמֶר רוּת הַמּוֹאֲבִית אֶל-נָעֲמִי אֹלְכָה-נָּא הַשָּׂדֶה וְאִלְקָטָה בְּשִׁבְלִים אַחֲרֵי אִשֶּׁר אֲמָצֵא-חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בְתִי:	And Ruth the Moabite said to Naomi, "Let me go <i>into</i> the field and glean ears of corn after <i>him</i> in whoever's eyes I find grace." And she said to her, "Go, my daughter."	
Ruth 2:3	וַתֵּלֶךְ וַתָּבֹא וַתִּלְקֹט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים וַיְקַר מְקוֹרָהּ חֶלְקֶת הַשָּׂדֶה לְבָעֻז אִשֶּׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ:	So she departed and came <i>there</i> and gleaned in the field after the reapers. And her venture happened to be <i>in</i> a part of <u>the field</u> <i>belonging</i> to Boaz, of the family of Elimelech.	the field: this can be a large swathe of countryside. Alternatively <i>a field</i> ; see Ruth 3:14 and Gen 22:9 for how a definite article in Hebrew may require an indefinite article in English.
Ruth 2:4	וְהָיָה-בָּעֻז בֵּא מִבֵּית לֶחֶם וַיֹּאמֶר לְקוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ יְהוָה:	And <u>what should happen</u> but Boaz came from Bethlehem and said to the reapers, "The LORD <i>be</i> with you." And they said to him, "The LORD bless you."	And what should happen but ← <i>Behold</i> . Bethlehem: see Gen 35:19.
Ruth 2:5	וַיֹּאמֶר בָּעֻז לְנַעֲרוֹ הַנָּעֵב עַל-הַקֹּצְרִים לָמִי הַנָּעֲרָה הַזֹּאת:	Then Boaz said to his servant who was in charge of the reapers, "To whom does this young woman <i>belong</i> ?"	
Ruth 2:6	וַיַּעַן הַנָּעֵר הַנָּעֵב עַל-הַקֹּצְרִים וַיֹּאמֶר נָעֲרָה מוֹאֲבִיתָהּ הִיא הַשֹּׁבָה עִם-נָעֲמִי מִשָּׂדֶה מוֹאֵב:	And the servant in charge of the reapers replied and said, "She <i>is</i> a Moabite, who came back with Naomi from the plain of Moab.	
Ruth 2:7	וַתֹּאמֶר אִלְקָטָה-נָּא וְאֶסְפֹּתִי בְּעִמְרֵים אַחֲרֵי הַקֹּצְרִים וַתָּבֹא וַתַּעֲמֹד מֵאֹז הַבֹּקֶר וְעַד-עֹתָהּ זֶה שְׁבִתָּהּ הַבֵּית מְעֻט:	And she said, 'Let me glean and gather among the sheaves after the reapers', and she came and has continued <i>doing it</i> from the morning until now. <u>That leaves little rest</u> for her at home."	That <i>leaves</i> little rest ← <i>Whereby her sitting (at)</i> <i>home (is) little</i> . AV differs somewhat (<i>that she tarried</i> <i>a little</i>).

Ruth 2:8	וַיֹּאמֶר בְּעֵז אֶל־רוֹתֹם הָלוֹא שָׁמַעְתָּ בְּתִי אֶל־תֵּלְכִי לְלַקֵּט בַּשָּׂדֶה אַחֵר וְגַם לֹא תַעֲבוּרִי מִזֶּה וְכֹה תִדְבָּקִין עִם־נַעֲרֹתַי:	Then Boaz said to Ruth, “Did you not hear, my daughter? Do not go to glean in <i>any</i> other field, and do not move across from here, and in this way <u>you will stay attached</u> to my maidservants.	you will stay attached: in an Aramaic form.
Ruth 2:9	עֵינֶיךָ בַּשָּׂדֶה אֲשֶׁר־יִקְצְרוּן וְהִלַּכְתָּ אַחֲרֵיהֶן הָלוֹא צִוִּיתִי אֶת־הַנָּעָרִים לְבִלְתִּי נִגְעֶךָ וְצָמְתָּ וְהִלַּכְתָּ אֶל־הַכֵּלִים וְשָׁתִיתָ מֵאֲשֶׁר יִשְׁאֲבוּן הַנָּעָרִים:	Your eyes <i>will be</i> on the field that they are reaping, and you will follow the <i>maidservants</i>. Have I not ordered my menservants not to touch you? If you are thirsty, go to the pots and drink from what the servants draw.”	the <i>maidservants</i> ← <i>them</i>, in a feminine form. If: conditional use of the <i>vav</i>.
Ruth 2:10	וַתִּפֹּל עַל־פָּנֶיהָ וַתִּשְׁתַּחוּ אֶרֶצָה וַתֹּאמֶר אֵלָיו מִדּוּעַ מָצָאתִי חֵן בְּעֵינֶיךָ לְהַכִּירָנִי וְאַנְכִי נָכְרִיָּה:	Then she fell <u>face down</u> and bowed to the ground and said to him, “Why have I found grace in your eyes, in that <i>you</i> have been concerned about me, when I <i>am</i> a foreigner?”	face down ← <i>on her face</i>.
Ruth 2:11	וַיַּעַן בְּעֵז וַיֹּאמֶר לָהּ הִגֵּד הִגֵּד לִי כָּל אֲשֶׁר־עָשִׂיתָ אֶת־חַמּוֹתֶיךָ אַחֲרֵי מוֹת אִישֶׁךָ וַתַּעֲזְבִי אָבִיךָ וְאִמֶּךָ וְאֶרֶץ מּוֹלֶדְתֶּךָ וַתֵּלְכִי אֶל־עַם אֲשֶׁר לֹא־יָדַעְתָּ תַּמּוּל שְׁלֹשׁ:	Then Boaz answered and said to her, “<u>It has been told me in full</u> – everything you have done with your mother-in-law after the death of your husband, and <i>how</i> you left your father and mother and the land of your birth and went to a people which you did not know in <i>times</i> past.	It has been told me in full: a rare <i>hophal</i> infinitive absolute. in times past ← <i>yesterday</i> (and) <i>the day before</i> <i>yesterday</i>.

Ruth 2:12	יִשְׁלַם יְהוָה פְּעֻלָּךְ וְתָהִי מִשְׁכָּרְתְּךָ שְׁלָמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת לַחֲסוֹת תַּחַת-כְּנָפָיו:	May the LORD reward your work, and may your recompense from the LORD God of Israel be in full, under whose wings you have come to trust.”	
Ruth 2:13	וַתֹּאמֶר אִמְצֵא-חֵן בְּעֵינֶיךָ אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל-לֵב שִׁפְחָתְךָ וְאַנְכִי לֹא אֶהְיֶה כָאֶחָת שִׁפְחָתֶיךָ:	And she said, “Let me find grace in your eyes, my lord, for you have shown compassion on me, and because you have spoken <u>kindly</u> to your maidservant, while I am not like any of your maidservants.”	kindly ← <i>to or at the heart</i> .
Ruth 2:14	וַיֹּאמֶר לָהּ בְּעוֹ לֶעֱת הָאֵכֶל גְּשִׁי הֶלֶם וְאָכַלְתָּ מִן-הַלֶּחֶם וּטְבַלְתָּ פָתְךָ בַּחֲמֶץ וַתֵּשֶׁב מֵצֵד הַקּוֹצִים וַיִּצְבֹּט-לָהּ קָלִי וַתֹּאכַל וַתִּשְׁבַּע וַתֵּתֶר:	Then Boaz said to her at the time of the meal, “Come here, and you <i>can</i> eat some bread and dip your piece in the vinegar.” So she sat beside the reapers, and he handed her roasted corn, and she ate and was satisfied and had <i>some</i> left over.	Our direct speech covers less of the verse than the AV. The MT punctuation supports our stance (<i>geresh</i> , a weak disjunctive, on <i>Boaz</i>). So AV differs.
Ruth 2:15	וַתָּקָם לִלְקֹט וַיֵּצֵא בְּעוֹ אֶת-נַעֲרָיו לֵאמֹר גַּם בֵּין הָעִמָּרִים תִּלְקֹט וְלֹא תְכַלִּימוּהָ:	Then she got up to go gleaning, and Boaz instructed his servants and said, “Let her glean between the sheaves too, and do not treat her ignominiously.	
Ruth 2:16	וְגַם שֶׁלֹּתֶינָהּ לָהּ מִן-הָעִצִּיבִתִּים וַעֲזַבְתֶּם וְלִקְטָהּ וְלֹא תִגְעְרוּ-בָּהּ:	And <u>deliberately spill</u> <i>some</i> from the <u>sheaves</u> for her too, and leave <i>it</i> so she <i>can</i> glean <i>it</i> , and do not rebuke her.”	deliberately spill: infinitive absolute. sheaves: not the same word as in Ruth 2:15. Perhaps <i>handfuls</i> .
Ruth 2:17	וַתִּלְקֹט בַּשָּׂדֶה עַד-הָעֶרֶב וַתַּחבֹּט אֶת אֲשֶׁר-לִקְטָהּ וַיְהִי כִּאיֶפָה שְׁעָרִים:	So she gleaned in the field until the evening, and she threshed what she had gleaned, and it <u>amounted</u> <u>to</u> about an <u>ephah</u> of barley.	amounted to ← <i>was</i> . ephah: about 6 imperial gallons or 27 litres.

Ruth 2:18	וַתֵּשֶׂא וַתָּבֹא הָעִיר וַתֵּרָא חֲמוּתָהּ אֹתָהּ אֲשֶׁר-לָקְטָהּ וַתּוֹצֵא וַתִּתֶּן-לָהּ אֶת אֲשֶׁר-הִותָּרָה מִשְׁבָּעָה:	And she took <i>it</i> and came to the city, and her mother- in-law saw what she had gleaned, and she emptied <i>it</i> out, and she gave her what she had left over after <i>taking</i> what was enough for her.	emptied <i>it</i> out ← <i>brought</i> (<i>it</i>) out.
Ruth 2:19	וַתֹּאמֶר לָהּ חֲמוּתָהּ אֵיפֹה לָקַטְתָּ הַיּוֹם וְאַנָּה עָשִׂיתָ יְהִי מִבִּרְךְ בָּרוּךְ וַתִּגַּד לַחֲמוּתָהּ אֶת אֲשֶׁר-עָשְׂתָה עִמּוֹ וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בְּעֹז:	And her mother-in-law said to her, “Where did you glean today, and where did you <i>work</i> ? May he who is showing concern for you be blessed.” And she told her mother-in-law with whom she had <i>worked</i> , and she said, “The name of the man with whom I worked today <i>is</i> Boaz.”	work ... worked ← <i>do</i> / <i>make</i> ... <i>done</i> / <i>made</i> .
Ruth 2:20	וַתֹּאמֶר נַעֲמִי לְכַלְתָּהּ בָּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא-עָזַב חֲסִדּוֹ אֶת-הַחַיִּים וְאֶת-הַמֵּתִים וַתֹּאמֶר לָהּ נַעֲמִי קְרוֹב לָנוּ הָאִישׁ מִגְאֻלָּנוּ הוּא:	Then Naomi said to her daughter-in-law, “May he <i>be</i> blessed by the LORD, who has not abandoned his kindness to the living and the dead.” And Naomi said to her, “The man <i>is</i> a near relative of ours. He <i>is one</i> of our <i>kinsman</i> redeemers.”	
Ruth 2:21	וַתֹּאמֶר רוּת הַמוֹאֲבִיָּה גַּם כִּי-אָמַר אֵלַי עַם-הַנְּעָרִים אֲשֶׁר-לִי תִדְבָּקִין עַד אֲסֹכְלוֹ אֶת כָּל-הַקָּצִיר אֲשֶׁר-לִי:	And Ruth the Moabitess said, “He also said to me, ‘You <i>must</i> stay attached to my servants until they have finished the whole of my harvest.’ ”	
Ruth 2:22	וַתֹּאמֶר נַעֲמִי אֶל-רוּת כָּלִתָּה טוֹב בְּתִי בִּי תִצְאִי עִם-נַעֲרוֹתָיו וְלֹא יִפְגְּעוּ-בְּךָ בַּשָּׂדֶה אֲחֵר:	Then Naomi said to Ruth her daughter-in-law, “ <i>It is</i> a good <i>thing</i> , my daughter, that you go out with his maidservants, so that no- one will molest you in another field.”	

Ruth 2:23	וַתִּדְבֹק בַּנַּעֲרוֹת בְּעֹלֹ לִלְקֹט עַד-כְּלוֹת קִצִּיר-הַשְּׁעָרִים וּקְצִיר הַחֲטָיִם וַתָּשָׁב אֶת-חֲמוּתָהּ:	So she stayed attached to Boaz's maidservants to glean until the end of the barley harvest, and <i>the end</i> of the wheat harvest, and she stayed with her mother-in law.	
Ruth 3:1	וַתֹּאמֶר לָהּ נָעֲמִי חֲמוּתָהּ בְּתִי הֲלֹא אֲבַקֶּשׁ-לָךְ מָנוּחַ אֲשֶׁר יִיטֵב-לָךְ:	Then Naomi her mother-in-law said to her, “My daughter, will I not seek rest for you, so that it will go well for you?”	
Ruth 3:2	וַעֲתָה הֲלֹא בְעֹלֹ מִדַּעַתָּנוּ אֲשֶׁר הִיִּת אֶת-נַעֲרוֹתָיו הִנֵּה-הוּא זֶרֶה אֶת-גֶּרְןַּן הַשְּׁעָרִים הַלַּיְלָה:	Well now, <i>is</i> not Boaz, with whose maidservants you were, our relation? Look, he will be winnowing the barley in the threshing floor tonight.	in ← <i>with, by</i> , or perhaps an accusative marker, with the object, <i>threshing floor</i> , standing for what is threshed.
Ruth 3:3	וּרְחֹצֶת וְסָכַת וְשִׁמַּת שְׁמַלְתָּךְ *שְׁמַלְתֶּיךָ* עָלֶיךָ *וִירַדְתִּי *וִירַדְתָּ הַגֶּרְןַּן אֶל-תּוֹדְעִי לְאִישׁ עַד כִּלְתּוֹ לֶאֱכֹל וּלְשִׁתּוֹת:	Now wash and anoint <i>yourself</i> and put your <u>dress</u> on and go down to the threshing floor. Do not make yourself known to the man until he has finished eating and drinking.	dress: the <i>qeré</i> has a plural or dual (שְׁמַלְתֶּיךָ) form whereas the <i>ketiv</i> is singular, perhaps indicating a two-piece or one-piece garment respectively. go down: the <i>ketiv</i> is an Aramaic form. Compare Ruth 1:13.
Ruth 3:4	וְיִהְיֶה בְּשָׁכְבוֹ וְיִדְעַתָּ אֶת-הַמָּקוֹם אֲשֶׁר יִשְׁכַּב-שָׁם וּבָאת וְגִלִּית מִרגְלָתוֹ *וּשְׁכַבְתִּי וְשָׁכַבְתָּ וְהוּא יַגִּיד לָךְ * אֵת אֲשֶׁר תַּעֲשִׂין:	And it will come to pass when he lies down that you <i>must</i> <u>note</u> the place where he lies, then go in and uncover his feet-end and <u>lie down</u> , and he will tell you what you <i>must</i> do.”	lie down: the <i>ketiv</i> is an Aramaic form. Compare Ruth 1:13. note ← <i>know</i> . you <i>must</i> do: in an Aramaic form.
Ruth 3:5	וַתֹּאמֶר אֵלֶיהָ כֹּל אֲשֶׁר-תֹּאמַרְי *אֲלִי אֶעֱשֶׂה:	And she said to her, “I will do everything you say {K: - } [Q: to me].”	

Ruth 3:6	וַתֵּרֶד הַגֶּרֶן וַתַּעַשׂ כְּכֹל אֲשֶׁר-צִוְתָהּ חֲמוּתָהּ:	And she went down <i>to</i> the threshing floor, and she acted according to everything her mother-in- law had instructed her.	
Ruth 3:7	וַיֹּאכַל בָּעֵז וַיִּשְׂתְּ וַיִּיטֵב לְבֹו וַיָּבֹא לִשְׁכַב בְּקֶצֶה הָעֵרְמָה וַתֵּבֵא בַלֵּט וַתִּגַּל מִרגְלֶתָיו וַתִּשְׁכַּב:	So Boaz ate and drank, and his heart was merry, and he went to lie down at the end of the heap. Then she came secretly and uncovered his feet-end and lay down.	
Ruth 3:8	וַיְהִי בַחֲצִי הַלַּיְלָה וַיִּחְרַד הָאִישׁ וַיִּלָּפֶת וְהִנֵּה אִשָּׁה שֹׁכֶבֶת מִרגְלֶתָיו:	And it came to pass at midnight that the man had a shock and turned round, and <u>what <i>he</i> saw was that</u> a woman was lying <i>at</i> his feet-end.	what <i>he</i> saw was that ← <i>behold</i> .
Ruth 3:9	וַיֹּאמֶר מִי-אַתְּ וַתֹּאמֶר אֲנֹכִי רוֹת אֲמָתְךָ וּפְרִשְׁתָּ כְנָפְךָ עַל-אֲמָתְךָ כִּי גֹאֵל אַתָּה:	And he said, “Who <i>are</i> you?” And she said, “I <i>am</i> Ruth your maidservant, so spread your wings over your maidservant, for you <i>are</i> a kinsman redeemer.”	
Ruth 3:10	וַיֹּאמֶר בְּרוּכָה אַתְּ לַיהוָה בְּתִי הֵיטֵבְתָּ חֶסֶדְךָ הָאֲחֵרוֹן מִזֶּה-רֵאשׁוֹן לְבַלְתִּי-לָכֶת אַחֲרֵי הַבְּחוּרִים אֲסֻדָּל וְאִם-עָשִׂיר:	Then he said, “ <i>May you be</i> blessed by the LORD, my daughter. You have shown <i>even</i> more kindness of late than <i>in</i> the beginning, <i>in</i> <i>not going</i> after the young lads, whether poor or rich.	in not going: gerundial use of the infinitive.
Ruth 3:11	וַעֲתָה בְתִי אֶל-תִּירְאִי כֹל אֲשֶׁר-תֹּאמְרִי אֶעֱשֶׂה-לָּךְ כִּי יוֹדַעַת כָּל-שַׁעַר עַמִּי כִּי אִשָּׁה חַיִּל אַתְּ:	So now, my daughter, do not be afraid. Everything you say, I will do for you, because every <u>gate</u> of my people knows that you <i>are</i> a virtuous woman.	gate: i.e. the place where people congregate.
Ruth 3:12	וַעֲתָה כִּי אָמַנְסָ כִּי *אִם גֹּאֵל אֲנִי וְגַם יֵשׁ גֹּאֵל קָרֹב מִמֶּנִּי:	And now although <i>it is</i> true that {K: indeed} [Q: -] I <i>am</i> a kinsman redeemer, yet there is a kinsman redeemer nearer <u>than me</u> .	than me: or, if the reader prefers, <i>than I</i> .

Ruth 3:13	לִינִי הַלַּיְלָה וְהִיא בִּבְקָר אִם-יִגְאָלְךָ טוֹב יִגְאָל וְאִם-לֹא יִחְפֹּץ לְגַאֲלֶךָ וְגִאֲלִיתִיךָ אֲנִכִּי חַי־יְהוָה שְׁכָבִי עַד-הַבֹּקֶר:	Lodge tonight, and it will follow in the morning, if he will redeem you, <i>all</i> right, let him redeem. But if he does not wish to redeem you, then I will redeem you, <i>as</i> the LORD lives. Lie down until the morning.”	follow ← <i>come to pass, be.</i>
Ruth 3:14	וַתִּשְׁכַּב *מִרְגְּלֹתוֹ מִרְגְּלוֹתֶיהָ עַד-הַבֹּקֶר** וַתֵּקָם *בִּטְרוֹם *בִּטְרָם יֶכִּיר אִישׁ אֶת-רַעְהוּ וַיֹּאמֶר אֶל-יֹדֵעַ כִּי-בָאָה הָאִשָּׁה הַגֵּרָוָה:	So she lay down <i>at</i> his <u>feet-end</u> until the morning, then she got up <u>before</u> anyone would recognize his neighbour, and he said, “Let it not be known that a <u>woman</u> came <i>into</i> the threshing floor.”	feet-end: the <i>ketiv</i> is, strictly speaking, <i>foot-end</i>. before: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i>. a woman ← <i>the woman</i>. An unexpected definite article. See Gen 22:9 and Ruth 2:3.
Ruth 3:15	וַיֹּאמֶר הָבִי הַמִּטְפָּחַת אֲשֶׁר-עָלֶיךָ וְאַחֲזִיבֶהָ וְתֹאחֹז בָּהּ וַיִּמַּד שֵׁשׁ-שְׁעָרִים וַיִּשֶׁת עָלֶיהָ וַיָּבֹא הָעִיר:	And he said, “<u>Take</u> the gown which <i>is</i> on you and hold it <i>out</i>.” So she held it <i>out</i>, and he measured out six <i>measures</i> of barley, and he put <i>it in it</i>, then <u>he went</u> to the city.	Take ← <i>Give / Set</i>. in it: i.e. <i>in the gown</i>. AV differs (<i>on her</i>). he went: AV differs (<i>she went</i>), not supported by the Hebrew.
Ruth 3:16	וַתָּבוֹא אֶל-חֲמוּתָהּ וַתֹּאמֶר מִי-אַתָּ בְּתִי וַתַּגְדֵּלָהּ אֵת כָּל-אֲשֶׁר עָשָׂה-לָּהּ הָאִישׁ:	And she went to her mother-in-law, and she said, “Who <i>are</i> you, my daughter?” So she told her everything the man had done for her.	We take the question literally; compare Ruth 3:9. Alternatively, there is an underlying elaboration, <i>Who are you (in terms of marital prospects)?</i>
Ruth 3:17	וַתֹּאמֶר שֵׁשׁ-הַשְּׁעָרִים הָאֵלֶּה נָתַן לִי כִּי אָמַר אֵלַי אֶל-תָּבוֹאִי רִיקָם** אֶל-חֲמוּתֶךָ:	And she said, “He gave me these six <i>measures</i> of barley, for he said {K: - } [Q: to me], ‘Do not go to your mother-in-law empty-handed.’”	

Ruth 3:18	וַתֹּאמֶר שְׁבִי בְתִי עַד אֲשֶׁר תֵּדְעִין אִיךָ יִפֹּל דָּבָר כִּי לֹא יִשְׁקֹט הָאִישׁ כִּי-אִם-כֹּלָה הַדָּבָר הַיּוֹם:	Then she said, “Stay, my daughter, until you know how the matter turns out, for the man will not rest unless he concludes the matter today.”	
Ruth 4:1	וַבֵּעֵז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וְהָיָה הַגָּאֵל עִבֵּר אֲשֶׁר דִּבֶּר-בָּעֵז וַיֹּאמֶר סוּרָה שְׁבֵה-פָּה פִלְנִי אַלְמָנִי וַיֵּסֶר וַיֵּשֶׁב:	Then Boaz went up <i>to</i> the gate and sat there, and <u>what should happen</u> but the <i>kinsman</i> redeemer of whom Boaz had spoken passed by. And <i>Boaz</i> said, “Turn aside and sit down here, <u>my good sir</u> .” And he turned aside and sat down.	and what should happen but ← <i>behold</i> . my good sir: an expression is used which avoids naming the person. Perhaps the expression itself is not in the literal direct speech, but rather replaces the actual ר
Ruth 4:2	וַיִּקַּח עֶשְׂרֵה אַנְשִׁים מִזְקְנֵי הָעִיר וַיֹּאמֶר שְׁבוּ-פָּה וַיֵּשְׁבוּ:	And he took ten men from the elders of the city and said, “Sit down here.” And they sat down.	ל, direct speech which did name the man. Compare Ezra 4:11.
Ruth 4:3	וַיֹּאמֶר לַגָּאֵל חֲלָקֶת הַשָּׂדֶה אֲשֶׁר לְאַחֵינוּ לְאַלְמֵלֶךְ מַכְרָה נַעֲמִי הַשְּׁבֵה מִשְׁדֶּה מוֹאֵב:	And he said to the <i>kinsman</i> redeemer, “Naomi, who has come back from the plain of Moab, is selling the parcel of land which <i>belonged</i> to our brother, Elimelech.	
Ruth 4:4	וְאֲנִי אֲמַרְתִּי אֲגִלָּה אֲזַנְךָ לְאִמֹר קְנֶה נֶגְדְךָ הַיֹּשְׁבִים וְנִגְדְךָ זִקְנִי עִמִּי אִם-תִּגְאָל גָּאֵל וְאִם-לֹא יִגְאָל הִגִּידָה לִּי *וְאָדַע וְאָדַעַה כִּי אֵין זֹלָתְךָ** לְגִאֹל וְאֲנִכִּי אַחֲרֶיךָ וַיֹּאמֶר אֲנִכִּי אֲגִאֵל:	And I <i>hereby</i> declare, I <u>notify you as follows</u> : <i>you can</i> buy <i>it</i> in the presence of the inhabitants and in the presence of the elders of my people. If you will redeem <i>it</i> , redeem <i>it</i> . But if <u>you</u> will not redeem <i>it</i> , tell me, so that I <u>know</u> , for <i>there is</i> no-one except you <i>first in line</i> to redeem <i>it</i> , and I <i>am</i> after you.” And he said, “I will redeem <i>it</i> .”	I know: the <i>qeré</i> is nominally cohortative, but it acts simply as a mood for a purposive subordinate clause here. I notify you as follows ← <i>I will uncover your ear to say</i> . But if you ← <i>But if he</i> . Change of grammatical person; compare Lev 1:3, Num 15:9.

Ruth 4:5	וַיֹּאמֶר בֹּעַז בַּיּוֹם קִנּוֹתָךְ הַשָּׂדֶה מִיַּד נָעֲמִי וּמֵאֵת רוּת הַמוֹאֲבִיָּה אֲשֶׁת־הַמֵּת *קִנִּיתִי קִנְיָתָהּ לְהִקִּים** שֵׁם־הַמֵּת עַל־נַחֲלָתָהּ:	Then Boaz said, "On the day you purchase the field from Naomi, and from Ruth the Moabitess, the wife of the dead, you <i>also</i> buy to raise up the name of the deceased in his inheritance."	you ... buy: the <i>ketiv</i> is an Aramaic form. Compare Ruth 1:13. from Naomi ... from Ruth ← <i>from the hand of Naomi ... from with Ruth.</i> AV differs in word association (<i>thou must buy it also of Ruth the Moabitess</i>).
Ruth 4:6	וַיֹּאמֶר הַגָּאֵל לֹא אוּכַל לְגָאוֹל--**לְגֹאֲלִי* פֶּן־אֲשַׁחִית אֶת־נַחֲלָתִי גָאֹל־לִי אֶתָּה אֶת־גֹּאֲלִי בִּי לֹא־אוּכַל לְגָאֹל:	At this the <i>kinsman</i> redeemer said, "I cannot take <i>this</i> redemption on myself lest I spoil my <i>own</i> inheritance. You redeem my inheritance, for I cannot redeem <i>it</i> ."	take ... redemption: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.
Ruth 4:7	וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל־הַגָּאוּלָּה וְעַל־הַתְּמוּרָה לְקָיָם כָּל־דָּבָר שֶׁלֹּף אִישׁ נַעֲלוֹ וְנָתַן לְרֵעֵהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל:	Now this <i>was the custom</i> in early times in Israel concerning redemption and concerning exchange, so as to establish every transaction: a man would take off <i>his</i> shoe and give <i>it</i> to his <i>contracting</i> counterpart, and this <i>was</i> a testimony in Israel.	take off his shoe: see Deut 25:9. <i>contracting</i> counterpart ← <i>friend; neighbour.</i>
Ruth 4:8	וַיֹּאמֶר הַגָּאֵל לְבֹעַז קִנְה־לְךָ וַיִּשְׁלַף נַעֲלוֹ:	And the <i>kinsman</i> redeemer said to Boaz, "You buy <i>it</i> ." And he took off his shoe.	buy ← <i>buy for yourself.</i> he took off his shoe: by analogy with Deut 25:9-10, Boaz took the kinsman ↴
Ruth 4:9	וַיֹּאמֶר בֹּעַז לַזְּקֵנִים וְכָל־הָעָם עֲדִים אַתֶּם הַיּוֹם בִּי קִנְיָתִי אֶת־כָּל־אֲשֶׁר לְאֵלִימֶלֶךְ וְאֶת כָּל־אֲשֶׁר לְכִלְיוֹן וּמִחִלּוֹן מִיַּד נָעֲמִי:	And Boaz said to the elders and all the people, "You <i>are</i> witnesses today that I have purchased everything that <i>was</i> Elimelech's and everything that <i>was</i> Chilion's, and Mahlon's, from Naomi.	ל redeemer's shoe off. But here, apparently, the kinsman redeemer takes his shoe off, because he gives it to Boaz. from Naomi ← <i>from the hand of Naomi.</i>

Ruth 4:10	וְגַם אֶת־רוּת הַמֹּאבִּיָּה אִשְׁתִּי מַחֲלוֹן קִנִּיתִי לִי לְאִשָּׁה לְהִקִּים שֵׁם־הַמֵּת עַל־נַחֲלָתוֹ וְלֹא־יִכָּרֵת שֵׁם־הַמֵּת מֵעַם אֲחִיו וּמִשְׁעֵר מִקוֹמוֹ עֲדִים אַתֶּם הַיּוֹם:	And I have also purchased Ruth the Moabitess, the wife of Mahlon, <i>to be</i> my wife, to raise up the name of the deceased on his inheritance, so that the name of the deceased is not cut off from <i>being</i> with his brothers, or from the gate of his place. You <i>are</i> witnesses today.”	
Ruth 4:11	וַיֹּאמְרוּ כָּל־הָעָם אֲשֶׁר־בְּשַׁעֲרֵי הַזְּקֵנִים עֲדִים יִתְּנוּ יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ כְּרָחֵל וּכְלֵאָה אֲשֶׁר בָּנוּ שְׂתֵיהֶם אֶת־בֵּית יִשְׂרָאֵל וַעֲשֵׂה־חֵיל בְּאַפְרָתָה וּקְרָא־שֵׁם בְּבֵית לָחֶם:	And all the people who <i>were</i> at the gate and the elders said, “<i>We are</i> witnesses. May the LORD grant the woman who has come to your household <i>to be</i> like Rachel and Leah, the two who built up the house of Israel. And you act virtuously in <u>Ephrathah</u>, and <u>proclaim fame</u> in <u>Bethlehem</u>.”	Ephrathah: AV= <i>Ephratah</i>, but elsewhere mostly <i>Ephrath</i>, <i>Ephrathite</i>. proclaim fame: AV differs (<i>be famous</i>), possible, but we take it as <i>the LORD's fame</i>, as in Ruth 4:14. Bethlehem: see Gen 35:19.
Ruth 4:12	וַיְהִי בֵיתְךָ כְּבֵית פֶּרֶץ אֲשֶׁר־יָלְדָה תָמָר לַיהוּדָה מִן־הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָה לָךְ מִן־הַנְּעָרָה הַזֹּאת:	And may your house be like the house of <u>Perez</u> whom Tamar bore to Judah, from the seed which the LORD will give you, <i>the house being built</i> from this young woman.”	Perez: see Gen 38:29.
Ruth 4:13	וַיִּקַּח בֹּעַז אֶת־רוּת וַתְּהִי־לוֹ לְאִשָּׁה וַיָּבֵא אֵלֶיהָ וַיִּתֵּן יְהוָה לָהּ הַרְיוֹן וַתֵּלֶד בֶּן:	Then Boaz took Ruth, and she became his wife, and he went in to her, and the LORD gave her conception, and she bore a son.	

Ruth 4:14	וַתֹּאמְרֵהָ הַנָּשִׁים אֶל-נַעֲמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֹּאֲלֵה הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל:	And the women said to Naomi, “Blessed <i>be</i> the LORD, who has not deprived you of a <i>kinsman</i> redeemer today, so that <i>his</i> fame may be proclaimed in Israel.	his fame: we take this as <i>the LORD's fame</i> . AV differs (<i>his</i> not capitalized).
Ruth 4:15	וְהָיָה לָךְ לְמַשִּׁיב נָפֶשׁ וּלְכֹלֵל אֶת-שִׁיבְתְּךָ בִּי כְלַתְךָ אֲשֶׁר-אַהֲבָתְךָ יִלְדָתוֹ אֲשֶׁר-הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָנִים:	And he will be a restorer of your <i>well-being</i> , and <i>one</i> who sustains <i>you</i> in your old age, for your daughter-in-law, who loves you, who <i>is</i> better for you than seven sons, has borne him.”	<i>well-being</i> ← <i>soul</i> .
Ruth 4:16	וַתִּקַּח נַעֲמִי אֶת-הַיֶּלֶד וַתִּשְׁתְּהוּ בְּחִיקָהּ וַתְּהִי-לוֹ לְאִמָּנָה:	And Naomi took the child and placed him in her bosom, and she became a nurse to him.	
Ruth 4:17	וַתִּקְרָאנָה לוֹ הַשְּׂכֵנֹת שֵׁם לְאִמָּר יֶלֶד-בֶּן לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי-יִשָּׁי אֲבִי דָּוִד: פ	And the neighbouring <i>women</i> proclaimed his fame and said, “A <i>son</i> has been born to Naomi.” And they called him Obed. He <i>was</i> the father of Jesse, the father of David .	Acts 13:22. son: standing for <i>nephew-in-law</i> , via her brother-in-law Boaz, but by the system of raising up seed to the deceased, Obed counts as Elimelech's son, so also Naomi's son. Jesse ← <i>Jishai</i> , but we retain the AV / traditional English name.
Ruth 4:18	וְאַלֶּה תּוֹלְדוֹת פֶּרֶץ פֶּרֶץ הוֹלִיד אֶת-חֲצִרְוֹן:	This <i>is</i> the genealogy of Perez: Perez begot Hezron,	Gen 46:12, 1 Chr 2:5. Perez (2x): see Gen 38:29.
Ruth 4:19	וְחֲצִרְוֹן הוֹלִיד אֶת-רָם וְרָם הוֹלִיד אֶת-עַמִּינָדָב:	and Hezron begot Ram, and Ram begot Amminadab,	1 Chr 2:9, 1 Chr 2:10.
Ruth 4:20	וְעַמִּינָדָב הוֹלִיד אֶת-נַחֲשֹׁן וְנַחֲשֹׁן הוֹלִיד אֶת-שַׁלְמָה:	and Amminadab begot Nahshon, and Nahshon begot <u>Salmon</u> ,	1 Chr 2:10, 1 Chr 2:11. Salmon ← <i>Salmah</i> here, but we, as AV, align it with the next verse.

Ruth 4:21	וְשִׁלְמוֹן הוֹלִיד אֶת־בֹּעַז וּבֹעַז הוֹלִיד אֶת־עֹבֵד:	and Salmon begot Boaz, and Boaz begot Obed,	1 Chr 2:11, 1 Chr 2:12.
Ruth 4:22	וְעֹבֵד הוֹלִיד אֶת־יֵשָׁי וַיֵּשִׁי הוֹלִיד אֶת־דָּוִד:	and Obed begot <u>Jesse</u> , and <u>Jesse</u> begot David.	1 Sam 16:11, 1 Sam 16:12, 1 Sam 16:13, 1 Chr 2:12, 1 Chr 2:15. Jesse (2x): see Ruth 4:17.
1 Sam 1:1	וַיְהִי אִישׁ אֶחָד מִן־הָרִמְתִּים צֹפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בֶּן־יֶרֶחַם בֶּן־אֵלִיהוּ בֶּן־זִפְחִי בֶּן־צוּף אֶפְרַתִּי:	Now there was a certain man from <u>Ramathaim-</u> <u>Zophim</u> , from Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite,	Ramathaim-Zophim ← <i>the</i> <i>Ramathaim-Zophim</i> .
1 Sam 1:2	וְלֹא שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּנִינָה וַיְהִי לַפְּנִינָה יִלְדִים וּלְחַנָּה אֵין יִלְדִים:	and he <i>had</i> two wives. The name of <u>the first</u> was Hannah and the name of the second <i>was</i> Peninnah. And Peninnah had children, but Hannah <i>did</i> not <i>have any</i> children.	of the first ← <i>of one</i> .
1 Sam 1:3	וַעֲלֶה הָאִישׁ הַהוּא מִעִירוֹ מִיָּמִים יְמִימָה לְהַשְׁתַּחֲוֹת וּלְזָבַח לַיהוָה צְבָאוֹת בְּשִׁלָּה וְשֵׁם שְׁנֵי בְנֵי־עָלִי חִפְנִי וּפְנִיחָס כַּהֲנִים לַיהוָה:	And <u>this man</u> went up from his city <u>every year</u> to worship and to sacrifice to the LORD of hosts in Shiloh, where Eli's two sons, Hophni and <u>Phinehas</u> , the priests to the LORD, <i>were</i> .	this man ← <i>that man</i> . <u>every year</u> ← <i>from days to</i> <i>days</i> . Elucidated as <i>yearly</i> in 1 Sam 1:7. Phinehas: see Ex 6:25.
1 Sam 1:4	וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וַנָּתֵן לַפְּנִינָה אִשְׁתּוֹ וּלְכָל־בְּנֶיהָ וּבָנוֹתֶיהָ מִנּוֹת:	And the day came when Elkanah made <i>his</i> sacrifice, and he gave <u>portions</u> to Peninnah his wife and to each of her sons and her daughters.	portions: i.e. of the sacrificed animal.
1 Sam 1:5	וּלְחַנָּה יָתַן מִנָּה אַחַת אָפִים כִּי אֶת־חַנָּה אָהָב וַיְהִי סָגַר רַחְמָהּ:	And to Hannah he gave a <u>double portion</u> , because he loved Hannah, but the LORD had closed her womb.	double portion ← <i>one</i> <i>portion two faces</i> .

1 Sam 1:6	וּכְעִסְתָּהּ צָרָתָהּ גַּם־כָּעַס בְּעָבוּר הִרְעֵמָה בִּי־סָגַר יְהוָה בְּעַד רַחֲמָהּ:	And her rival provoked her dreadfully, so as to torment her, for the LORD had closed her womb.	provoked her dreadfully ← provoked her also a provocation. torment ← cause to thunder.
1 Sam 1:7	וּכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבֵית יְהוָה כִּן תִּכְעֹסֶנָּה וּתִבְכֶּה וְלֹא תֹאכַל:	And just as he did this from year to year, every time she went up to the house of the LORD, so she for her part provoked her, and she wept and would not eat.	
1 Sam 1:8	וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁה חֲנָה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יָרַע לְבַבְךָ הֲלוֹא אֲנֹכִי טוֹב לָךְ מֵעֶשְׂרָה בָּנִים:	And Elkanah her husband said to her, “Hannah, why are you crying, and why will you not eat, and why does your heart grieve? Am I not better to you than ten sons?”	
1 Sam 1:9	וַתִּקַּם חֲנָה אַחֲרֵי אֲכָלָהּ בִּשְׁלָה וְאַחֲרֵי שָׁתָה וַעֲלֵי הַכֶּהֶן יֹשֵׁב עַל־הַפֶּסֶא עַל־מִזְבֹּחַ הַיֵּכַל יְהוָה:	Then Hannah got up after they had eaten in Shiloh and after they had drunk. Now Eli the priest was sitting on the seat at the gatepost of the temple of the LORD.	they had drunk: infinitive absolute in the role of a finite verb.
1 Sam 1:10	וְהִיא מְרֵת נֶפֶשׁ וּתְתַפַּלֵּל עַל־יְהוָה וּבְכָה תְּבָכָה:	But she was very bitter, and she prayed to the LORD and wept profusely.	very bitter ← bitter of soul. wept profusely: infinitive absolute.
1 Sam 1:11	וַתִּדְּר נָדָר וַתֹּאמֶר יְהוָה צָבָאוֹת אֲס־רָאָה תִּרְאָה בָּעֵינַי אֲמַתְךָ וּזְכַרְתָּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וְנָתַתָּה לְאֲמַתְךָ זֶרַע אֲנָשִׁים וְנָתַתִּיו לַיהוָה כָּל־יְמֵי חַיָּו וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ:	And she made a vow and said, “O LORD of hosts, if only you would make a point of attending to the affliction of your maidservant and would remember me and not forget your maidservant and give your maidservant progeny, then I would give him to the LORD all the days of his life, and no razor would pass over his head.”	made ← vowed. would make a point of attending ← to see would see. Infinitive absolute. progeny ← seed of men.

1 Sam 1:12	וְהָיָה כִּי הִרְבָּתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה וְעָלִי שֹׁמֵר אֶת־פִּיהָ:	And it came to pass that she was praying intensively before the LORD when Eli observed her mouth.	
1 Sam 1:13	וְחִנָּה הִיא מְדַבֶּרֶת עַל־לִבָּהּ רַק שְׁפָתֶיהָ נִעֲוֹת וְקוֹלָהּ לֹא יִשְׁמָע וַיַּחְשְׁבֶהָ עָלֶי לְשֹׁכְרָה:	Now Hannah was speaking in her heart – only her lips were moving and her voice was not heard – and Eli thought she <i>was</i> drunk.	
1 Sam 1:14	וַיֹּאמֶר אֵלֶיהָ עָלִי עַד־מָתִי תִשְׁתַּכְּרִין הֲסִירִי אֶת־יַיִןךָ מֵעָלֶיךָ:	And Eli said to her, “ <u>How</u> <u>much</u> <u>longer</u> will you <u>keep</u> <u>getting drunk</u> ? <u>Put your</u> <u>wine well away from you.</u> ”	How much longer ← <i>Until</i> <i>when</i> . keep getting drunk ← <i>act</i> <i>like one drunken</i> . Put your wine <i>well</i> away from you: more idiomatically, <i>Keep off</i> <i>your wine</i> .
1 Sam 1:15	וַתַּעַן חֲנָה וַתֹּאמֶר לֹא אֲדֹנִי אִשָּׁה קִשְׁת־רוּחַ אֲנִכִּי וַיֵּין וְשֹׁכֵר לֹא שָׁתִיתִי וְאֶשְׁפֹּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה:	But Hannah answered and said, “ <i>It's not that</i> , my lord. I <u>am</u> a <u>hard-pressed</u> woman, and I have not drunk any wine or strong drink, but I have poured out my <u>heart</u> before the LORD.	hard-pressed ← <i>hard of</i> <i>spirit</i> . heart ← <i>soul</i> .
1 Sam 1:16	אַל־תִּתֵּן אֶת־אִמְתְּךָ לִפְנֵי בַת־בְּלִיעַל כִּי־מְרֹב שִׁיחִי וְכַעֲסִי דִבַּרְתִּי עַד־הַנֶּה:	Do not take your handmaid for a <u>good-for-nothing girl</u> , for <i>it is</i> with a lot of grievance and frustration <i>on my part that</i> I have spoken so far.”	good-for-nothing girl ← <i>daughter of Belial</i> ← <i>daughter of without use</i> .
1 Sam 1:17	וַיַּעַן עָלֶי וַיֹּאמֶר לָכִי לְשָׁלוֹם וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלָתְךָ אֲשֶׁר שָׁאַלְתָּ מֵעַמּוֹ:	Then Eli answered and said, “Go in peace, and may the God of Israel grant your request which you have asked him for.”	

1 Sam 1:18	וַתֹּאמֶר תִּמְצָא שְׂפָחַתִּי חַן בְּעֵינֶיךָ וּתְלַךְ הָאִשָּׁה לְדֶרֶכָּהּ וּתֹאכַל וּפְנֶיהָ לֹא־הָיוּ לָהּ עוֹד:	And she said, “May your maidservant find grace in your eyes.” And the woman went her way and ate, and her <u>expression</u> was no longer <i>dejected</i> .	expression ← <i>face</i> .
1 Sam 1:19	וַיִּשְׁכְּמוּ בַבֹּקֶר וַיִּשְׁתַּחֲוּ לִפְנֵי יְהוָה וַיָּשְׁבוּ וַיָּבֹאוּ אֶל־בֵּיתָם הִרְמָתָה וַיַּדַּע אֶלְקָנָה אֶת־חֲנָה אִשְׁתּוֹ וַיִּזְכְּרָהּ יְהוָה:	And they got up early in the morning and worshipped before the LORD, then they returned and went to their home in <u>Ramah</u> , and Elkanah knew Hannah his wife, and the LORD remembered her.	in Ramah ← <i>to the Ramah</i> . Pregnant use of the locative of motion towards.
1 Sam 1:20	וַיְהִי לְתַקְפּוֹת הַיָּמִים וַתֵּהָר חָנָה וּתְלַד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיְּהוָה שְׁאַלְתִּיו:	And it came to pass in the <u>course of time</u> that Hannah conceived and bore a son, and she called him <u>Samuel</u> , “Because”, <i>she said</i> , “I asked for him from the LORD.”	course of time ← <i>periods of days</i> . Samuel ← <i>Shemuel</i> , but we retain the AV / traditional English name.
1 Sam 1:21	וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ לִזְבֹּחַ לַיהוָה אֶת־זֶבַח הַיָּמִים וְאֶת־נִדְרוֹ:	And the man, Elkanah, and all of his household, went up to <u>offer</u> the <u>yearly</u> sacrifice and <i>that of</i> his vow to the LORD.	offer ← <i>sacrifice</i> . yearly ← <i>of days</i> . See 1 Sam 1:3.
1 Sam 1:22	וְחָנָה לֹא עָלְתָה כִּי־אָמְרָה לְאִישָׁהּ עַד יִגְמַל הַנֶּעַר וְהִבֵּאתִיו וְנִרְאָה אֶת־פָּנַי יְהוָה וַיֵּשֶׁב שָׁם עַד־עוֹלָם:	But Hannah did not go up, for she said to her husband, “ <i>Not</i> until the young boy is weaned, and <i>then</i> I will bring him, and he will appear in the presence of the LORD, and he will stay there <u>indefinitely</u> .”	indefinitely ← <i>for the age</i> .

1 Sam 1:23	וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה עֲשֵׂי הַטּוֹב בְּעֵינַיִךְ שְׂבִי עַד־גְּמֻלָּךְ אֲתוֹ אַךְ יָקָם יְהוָה אֶת־דְּבָרֹו וְתָשֵׁב הָאִשָּׁה וְתִינֶק אֶת־בְּנָהּ עַד־גְּמֻלָּהּ אֲתוֹ:	And Elkanah her husband said to her, “Do what <i>is</i> right in your sight. Stay until you have weaned him, only may the LORD establish his word.” So the woman stayed and suckled her son until she had weaned him.	
1 Sam 1:24	וַתֵּלֶהּ עֹמָה כְּאִשֶּׁר גְּמֻלָּתוֹ בְּפָרִים שְׁלֹשָׁה וְאִיפָה אַחַת קֶלֶחַ וְנֶבֶל יָיִן וַתְּבִאֵהוּ בֵּית־יְהוָה שִׁלֹּו וְהֵנֶעַר נָעַר:	Then when she had weaned him, she took him up with her, with three bulls and one ephah of flour and a bottle of wine, and she brought him to the house of the LORD in Shiloh, when <i>he was</i> just a boy.	ephah: about 6 imperial gallons or 27 litres. he <i>was</i> just a boy ← <i>the boy (was) a boy.</i>
1 Sam 1:25	וַיִּשְׁחָטוּ אֶת־הַפָּר וַיָּבִיאוּ אֶת־הַנָּעַר אֶל־עֲלִי:	And they slaughtered the bull, and they brought the boy to Eli.	
1 Sam 1:26	וַתֹּאמֶר בִּי אֲדֹנָי חֲיִי נִפְשֶׁךָ אֲדֹנָי אֲנִי הָאִשָּׁה הַנֹּצֵצֶת עִמָּכָה בָּזָה לְהַתְּפִלָּל אֶל־יְהוָה:	And she said, “Please, my lord, <i>as you yourself</i> live, my lord, I <i>am</i> the woman who was standing with you here, <i>praying</i> to the LORD.	you yourself ← <i>your soul.</i> praying ← <i>to pray</i>, but not necessarily purposive.
1 Sam 1:27	אֶל־הַנָּעַר הַזֶּה הִתְּפַלֵּלְתִּי וַיִּתֵּן יְהוָה לִי אֶת־שְׂאֵלָתִי אֲשֶׁר שְׂאֵלְתִי מֵעַמּוֹ:	I prayed for this boy, and the LORD granted my request which I asked for from him.	

1 Sam 1:28	וְגַם אֲנֹכִי הִשְׁאַלְתִּהוּ לִיהוָה כָּל־הַיָּמִים אֲשֶׁר הָיָה הוּא שְׂאוֹל לִיהוָה וַיִּשְׁתַּחוּ נָשָׁם לִיהוָה: פ	And I have also <u>made him</u> <u>over</u> to the LORD for <u>all his</u> <u>days</u> . He <u>was a request</u> <u>made</u> to the LORD.” And he worshipped the LORD there.	all his days ← <i>all his days</i> (<i>in</i>) <i>which he is</i> . AV differs (<i>as long as he liveth</i>), with LXX, the Vulgate and some Hebrew manuscripts [BHS-CA]. A <i>hé / heth</i> issue. made him over ← <i>caused</i> <i>to request him</i> , implying fulfilment of the vow. [BDB]= <i>made him over</i> . a request made ← <i>requested</i> .
1 Sam 2:1	וַתִּתְּפֹלֵל חֲנָה וַתֹּאמֶר עָלָץ לִבִּי בִיהוָה רָמָה קִרְנִי בִיהוָה רָחַב פִּי עַל־אֹיְבֵי כִי שָׂמַחְתִּי בִישׁוּעֶתְךָ:	And Hannah prayed and said, “My heart exults in the LORD, My horn <u>has been</u> <u>raised</u> by the LORD, My <u>mouth has become</u> <u>broad</u> over my enemies, For I have rejoiced in your salvation.	has been raised: <i>qal</i> for passive of <i>hiphil</i> . Compare Isa 49:11. My mouth has become broad: i.e. <i>I have become</i> <i>triumphant</i> .
1 Sam 2:2	אֵין־קָדוֹשׁ כִּיהוָה כִּי אֵין בְּלִתִּיָּךְ וְאֵין צוּר כִּאלֹהֵינוּ:	<i>There is</i> no-one holy like the LORD, For <i>there is</i> no-one besides you, Nor <i>is there any</i> rock like our God.	
1 Sam 2:3	אַל־תִּרְבּוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֵתֶק מִפִּיכֶם כִּי אֵל יַעֲוֹת יְהוָה *וּלֹא וְלֹא נִתְכַּנְּנוּ עַלְלוֹת: **	Do not speak profusely <i>in lofty words</i> , Nor let insolence issue from your mouth, For the LORD <i>is</i> a GOD of knowledge, And {Q: by him deeds are weighed} [K: deeds are not weighed].	On the <i>ketiv</i> , see Ex 21:8. lofty ← <i>high, high</i> .
1 Sam 2:4	קִשְׁת׃ גִּבּוֹרִים חֲתָמִים וְנִכְשָׁלִים אָזְרוּ חֵיִל:	The bows of heroes are <u>shattered</u> , But those <i>who once</i> stumbled Have girded themselves <i>with</i> strength.	bows ← <i>bow</i> . shattered: in agreement with <i>heroes</i> , by attraction. Compare [Ges-HG] §146a.

1 Sam 2:5	שְׂבִעִים בִּלְחֶם נִשְׁכְּרוּ וְרַעֲבִים חָדְלוּ עַד־עֲקָרָה יִלְדָּה שִׁבְעָה וּרְבַת בָּנִים אִמָּלְלָה:	The <i>once</i> satiated have hired themselves out for bread, But the hungry are no more <i>so</i> . Even the barren has borne seven, Whereas she who <i>had</i> many sons is languishing.	
1 Sam 2:6	יְהוָה מָמִית וּמַחֲיָה מוֹרִיד שְׂאוֹל וַיַּעַל:	The LORD kills and makes alive; He brings down <i>to</i> the grave and raises up.	
1 Sam 2:7	יְהוָה מוֹרִישׁ וּמַעֲשִׂיר מַשְׁפִּיל אֶף־מְרוֹמָם:	The LORD disinherits and enriches; He abases as well as exalts.	
1 Sam 2:8	מְקִים מֵעָפָר דָּל מֵאֲשַׁפַּת יָרִים אֲבִיוֹן לְהוֹשִׁיב עַם־נְדִיבִים וְכִסָּא כְבוֹד יִנְחֹלֶם בִּי לִיהוָה מִצָּקִי אֶרֶץ וַיֵּשֶׁת עֲלֵיהֶם תִּבְלִ:	He raises up the poor from the dust And elevates the needy from the dung heap, To house <i>them</i> with princes And to endow them with a throne of honour. For the pillars of the earth <i>are</i> the LORD's, And on them he has set the world.	
1 Sam 2:9	רַגְלֵי *חֲסִידוֹ **חֲסִידָיו יִשְׁמָר וְרָשָׁעִים בַּחֲשָׁךְ יָדְמוּ כִּי־לֹא בִכָּח יִגְבֵּר־אִישׁ:	He will keep the feet of {K: the <i>man</i> } [Q: those] of his grace, But the wicked will be destroyed in darkness, For man will not prevail by force.	
1 Sam 2:10	יְהוָה יַחַתּוּ *מְרִיבוֹ מְרִיבָיו *עָלוּ **עָלָיו** בְּשָׁמַיִם יִרְעַם יְהוָה יִדֵּן אֶפְסִי־אֶרֶץ וַיִּתֵּן־עֹז לְמַלְכּוֹ וַיִּרַם קֶרֶן מִשִּׁיחוֹ: פ	As for the LORD, his {Q: adversaries} [K: adversary] <u>will be</u> <u>broken</u> ; He will thunder against <u>them</u> in heaven. The LORD will judge the ends of the earth And give strength to his king And raise the horn of his <u>messiah</u> ."	them ← <i>him</i> . The <i>ketiv</i> is in <i>scriptio defectiva</i> . See the plural verb below. will be broken: plural verb. messiah ← <i>anointed</i> .

1 Sam 2:11	וַיֵּלֶךְ אֶלְקָנָה הַרְמָתָה עַל־בֵּיתוֹ וְהַנֶּעֱר הָיָה מְשָׁרֵת אֶת־יְהוָה אֶת־פָּנָיו עָלֵי הַכֹּהֵן:	Then Elkanah went to Ramah, to his house. And the boy was serving the LORD before Eli the priest.	Ramah ← <i>the Ramah</i> .
1 Sam 2:12	וּבְנֵי עָלֵי בְנֵי בְלִיעֵל לֹא יָדְעוּ אֶת־יְהוָה:	But Eli's sons were good- for-nothing – they did not know the LORD.	good-for-nothing ← <i>sons of without use</i> .
1 Sam 2:13	וּמִשְׁפַּט הַכֹּהֲנִים אֶת־הָעָם כָּל־אִישׁ זִבְחָה זִבַּח וּבָא גֶעֶר הַכֹּהֵן כְּבָשָׁל הַבָּשָׂר וְהַמִּזְלֵג שֶׁל־שְׁנַיִם בְּיָדוֹ:	And <i>it was</i> the custom of the priests with the people that <i>when any man offered</i> a sacrifice, the priest's <i>servant</i> -boy would come while the meat was cooking, <i>with</i> a three- pronged fork in his hand.	any ← <i>every</i> . offered ← <i>sacrificed</i> .
1 Sam 2:14	וְהָכָה בַּפִּיֹּר אֹו בַדּוּד אֹו בַקִּלְחַת אֹו בַפָּרוֹר כָּל אֲשֶׁר יַעֲלֶה הַמִּזְלֵג יִקַּח הַכֹּהֵן בּוֹ כָכָה יַעֲשׂוּ לְכָל־יִשְׂרָאֵל הַבָּאִים שָׁם בְּשִׁלָּה:	And he would plunge <i>it</i> into the pan or the cauldron or the kettle or the pot. Everything that the fork brought up, the priest would take for himself. So they did with all Israel which went there, to Shiloh.	plunge ← <i>strike</i> .
1 Sam 2:15	גַּם בְּטָרֶם יִקְטְרוּן אֶת־הַחֵלֶב וּבָא גֶּעֶר הַכֹּהֵן וְאָמַר לְאִישׁ הַזִּבְיָה תִּנְּה בָשָׂר לְעֹלֹת לִכְהֵן וְלֹא־יִקַּח מִמֶּךָּ בָּשָׂר מִבָּשָׂל כִּי אִם־חַי:	Also, before they burned the fat, the priest's <i>servant</i> -boy would come and say to the man who was making a sacrifice, “Give the meat to the priest to roast. And he will not accept cooked meat from you, but rather, <i>raw</i> .”	priest's: [CB] differs (<i>priests</i>). raw ← <i>alive</i> , but also <i>raw</i> .

1 Sam 2:16	וַיֹּאמֶר אֵלָיו הָאִישׁ קֹטֵר יִקְטִירוֹן בַּיּוֹם הַחֲלָב וְקָח-לָךְ בְּאֲשֶׁר תִּאֲוֶה נִפְשֶׁךָ וְאָמַר לוֹ* לֹא בִּי עָתָה תִתֵּן** וְאִם-לֹא לִקְחָתִי בְּחִזָּקָה:	And <i>if</i> the man said to him, “Be <u>sure</u> <u>they</u> <u>burn</u> the fat straightaway, then take for yourself whatever your <u>heart</u> desires”, then he would say {K: to him, “No,} [Q: “No,] for you <i>must</i> give it now, and if <i>you do</i> not, I will take it by force.”	Be sure they burn: infinitive absolute. heart ← <i>soul</i>.
1 Sam 2:17	וַתְּהִי חַטָּאת הַנְּעָרִים גְּדוֹלָה מְאֹד אֶת-פְּנֵי יְהוָה כִּי נֶאֱצַו הָאֲנָשִׁים אֶת מִנְחַת יְהוָה:	And the young men's sin was very great before the LORD, for the men despised the LORD's offering.	
1 Sam 2:18	וַשְׁמוּאֵל מְשָׁרַת אֶת-פְּנֵי יְהוָה נֶעַר חָגוּר אֶפֹּד בֶּד:	But Samuel served before the LORD – a boy girded <i>with</i> an ephod of fine linen.	
1 Sam 2:19	וּמַעִיל קָטַן תַּעֲשֶׂה-לוֹ אֲמוֹ וְהַעֲלֵתָה לוֹ מִיָּמִים יְמִימָה בַּעֲלוֹתָהּ אֶת-אִשָּׁה לְזִבַּח אֶת-זִבַּח הַיָּמִים:	And his mother would make him a little coat and bring it up to him <u>each</u> <u>year</u> when she came up with her husband to <u>offer</u> the <u>yearly</u> sacrifice.	each year ← <i>from days to</i> <i>days</i>. offer ← <i>sacrifice</i>. yearly ← <i>of days</i>.
1 Sam 2:20	וּבִרְךָ עָלַי אֶת-אֶלְקָנָה וְאֶת-אִשְׁתּוֹ וְאָמַר יֵשֶׁם יְהוָה לְךָ זֶרַע מִן-הָאִשָּׁה הַזֹּאת תַּחַת הַשְּׂאֵלָה אֲשֶׁר שָׁאֵל לַיהוָה וְהָלְכוּ לְמִקְמוֹ:	And Eli blessed Elkanah and his wife, and he said, “May the LORD appoint you seed from this woman in return for the <i>granted</i> request – <i>the boy who has</i> <i>been made over</i> to the LORD.” Then they went <i>home</i>.	has been made over ← <i>he</i> <i>has asked</i>, but here as passive of <i>hiphil</i>; see [BDB]. home ← <i>to his place</i>.

1 Sam 2:21	כִּי־פָקַד יְהוָה אֶת־חַנָּה וַתֵּהָר וַתֵּלֶד שְׁלֹשֶׁה־בָּנִים וּשְׁתֵּי בָנוֹת וַיִּגְדַּל הַנַּעַר שְׁמוּאֵל עִם־יְהוָה: ס	Then the LORD visited Hannah, and she conceived and bore three sons and two daughters. And the boy, Samuel, grew up <i>in fellowship</i> with the LORD.	
1 Sam 2:22	וְעֵלִי זָקֵן מְאֹד וְשָׁמַע אֵת כָּל־אֲשֶׁר יַעֲשׂוּן בָּנָיו לְכָל־יִשְׂרָאֵל וְאֵת אֲשֶׁר־יִשְׁכְּבוּן אֶת־הַנָּשִׁים הַצְּבָאוֹת פֶּתַח אֹהֶל מוֹעֵד:	Now Eli was very old, and he heard everything that his sons did to the whole of Israel, and that they lay with the women who served <i>at</i> the entrance to the tent of contact.	the tent of contact: see Ex 27:21.
1 Sam 2:23	וַיֹּאמֶר לָהֶם לָמָּה תַּעֲשׂוּן כַּדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי שֹׁמֵעַ אֶת־דְּבָרֵיכֶם רָעִים מֵאֵת כָּל־הָעָם אֱלֹהִי:	And he said to them, “Why are you doing <u>such things</u> ? For I hear about your bad <u>behaviour</u> from all of this people.	such things ← <i>as these things</i> . behaviour ← <i>things</i> .
1 Sam 2:24	אֵל בְּנֵי כִי לוֹא־טוֹבָה הַשְׁמָעָה אֲשֶׁר אֲנֹכִי שׁוֹמֵעַ מֵעֲבָרִים עִם־יְהוָה:	No, my sons, for <i>it is</i> not a good report that I hear <i>about you</i> , making the LORD's people transgress.	
1 Sam 2:25	אִם־יַחֲטִיא אִישׁ לְאִישׁ וּפָלְלוּ אֱלֹהִים וְאִם לַיהוָה יַחֲטִיא־אִישׁ מִי יִתְפַּלֵּל־לוֹ וְלֹא יִשְׁמְעוּ לְקוֹל אָבִיהֶם כִּי־חָפֵץ יְהוָה לַהֲמִיתָם:	If a man sins against another, then <u>God</u> will judge him, but if a man sins against the LORD, who will pray for him?” But they would not <u>heed</u> their father, <u>and consequently</u> the LORD wished to put them to death.	God: AV differs (<i>the judge</i>). The verb is singular, militating for <i>God</i> rather than <i>judges</i> . Contrast Ex 21:6, Ex 22:8, Ex 22:9, Ex 22:28. heed ← <i>hear the voice of</i> . <i>and consequently</i> ← <i>when, ↲</i>
1 Sam 2:26	וַהֲנַעַר שְׁמוּאֵל הִלָּךְ וַיִּגְדַּל וַיִּטּוֹב גַּם עִם־יְהוָה וְגַם עִם־אֲנָשִׁים: ס	And the boy, Samuel, kept growing and was approved of by both the LORD and men.	↳ <i>because</i> , but explicative and developmental rather than the causative <i>because</i> .

1 Sam 2:27	וַיָּבֹא אִישׁ־אֱלֹהִים אֶל־עֲלִי וַיֹּאמֶר אֵלָיו כֹּה אָמַר יְהוָה הַנִּגְלָה נִגְלִיתִי אֶל־בֵּית אָבִיךָ בְּהִיוֹתָם בְּמִצָּרִים לְבֵית פָּרְעֹה:	And a man of God came to Eli and said to him, “<u>This is what</u> the LORD says: ‘<u>Was I not clearly revealed</u> to the house of your father when they were in Egypt in Pharaoh's house?’	This <i>is what</i> ← <i>Thus</i>. Was I not clearly revealed: infinitive absolute.
1 Sam 2:28	וּבָחַר אֹתוֹ מִכָּל־שִׁבְטֵי יִשְׂרָאֵל לִי לְכֹהֵן לַעֲלֹת עַל־מִזְבְּחִי לְהַקְטִיר קֹטֶרֶת לְשֹׂאת אִפֹּד לִפְנֵי וְאֶתְנַה לְבֵית אָבִיךָ אֶת־כָּל־אֲשֵׁי בְנֵי יִשְׂרָאֵל:	And did <i>I not choose</i> him from all the tribes of Israel <i>to be</i> a priest to me? – to offer on my altar, to burn incense, to wear the ephod before me, and did I <i>not allocate</i> all the fire-offerings of the sons of Israel to your father's house?	choose: infinitive absolute in the role of a finite verb. allocate ← <i>give</i>.
1 Sam 2:29	לָמָּה תִּבְעֲטוּ בְּזִבְחִי וּבִמְנַחְתִּי אֲשֶׁר צִוִּיתִי מִעוֹן וּתְכַבֵּד אֶת־בְּנֵיךָ מִמֶּנִּי לְהַבְרִיאֲכֶם מִרְאשִׁית כָּל־מְנַחַת יִשְׂרָאֵל לְעַמִּי:	Why are you recalcitrant about my sacrifice and my meal-offering which I commanded <i>in my</i> dwelling place, and <i>why</i> have you honoured your sons more than me by <u>making yourselves fat</u> with the beginning of all the offerings of my people Israel?	by making yourselves fat: gerundial use of the infinitive. offerings ← <i>meal-offering</i>, but sometimes wider usage.
1 Sam 2:30	לָכֵן נֹאֲם־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲמֹר אֲמַרְתִּי בֵּיתְךָ וּבֵית אָבִיךָ יִתְהַלְכוּ לִפְנֵי עַד־עוֹלָם וְעַתָּה נֹאֲם־יְהוָה חָלִילָה לִי כִי־מְכַבְּדִי אֶכְבֵּד וּבִזִּי יִקְלוּ:	Therefore the LORD God of Israel says, ‘I <u>have explicitly said</u> to your house and to the house of your father <i>that</i> they should walk before me age-abidingly. And now, says the LORD, far <i>be it</i> from me, for I will honour those who honour me, and those who despise me will be held in contempt.	I have explicitly said: infinitive absolute.

1 Sam 2:31	הִנֵּה יָמִים בָּאִים וְגִדַּעְתִּי אֶת־זֶרְעֶךָ וְאֶת־זֶרַע בֵּית אָבִיךָ מֵהָיֹת זָקֵן בְּבֵיתְךָ:	Behold, the days are coming when I will cut off your <u>arm</u> and the <u>arm</u> of the house of your father, so that there will not be an old <i>man</i> in your house.	arm (2x): with different pointing, <i>seed</i> .
1 Sam 2:32	וְהִבֵּטָה צָר מְעֹן בְּכָל אֲשֶׁר־יֵיטִיב אֶת־יִשְׂרָאֵל וְלֹא־יִהְיֶה זָקֵן בְּבֵיתְךָ כָּל־הַיָּמִים:	And you will see <u>distress</u> in <u>my dwelling place</u> , in everything <u>regarding</u> which it has been treating Israel well, and there will not be an old <i>man</i> in your house at <u>any time</u> .	distress in: or <i>an adversary of</i> . at any time ← <i>all the days</i> .
1 Sam 2:33	וְאִישׁ לֹא־אֲכַרִּית לָךְ מֵעַם מִזְבְּחִי לְכָלוֹת אֶת־עֵינֶיךָ וְלֹא־דָיֵב אֶת־נַפְשֶׁךָ וְכָל־מְרִבִּית בֵּיתְךָ יָמוּתוּ אַנְשִׁים:	But I will not cut anyone of yours off from my altar when <i>I</i> waste your eyes away and wear your <u>heart</u> down, and at every increase in your house, men will die.	heart ← <i>soul</i> .
1 Sam 2:34	וְזֶה־לָּךְ הָאוֹת אֲשֶׁר יֶבֱא אֶל־שְׁנֵי בָנֶיךָ אֶל־חֹפְנִי וּפִינְחָס בְּיוֹם אֶחָד יָמוּתוּ שְׁנֵיהֶם:	And this <i>will be</i> the sign to you, which will come on your two sons, on Hophni and Phinehas. On one day the two of them will die.	Phinehas: see Ex 6:25.
1 Sam 2:35	וְהִקִּימְתִּי לִי כֹהֵן נָאֻמן כַּאֲשֶׁר בְּלִבִּי וּבִנְפְשִׁי יַעֲשֶׂה וּבִנְיָתִי לוֹ בֵּית נָאֻמן וְהִתְהַלֵּךְ לִפְנֵי־מְשִׁיחִי כָּל־הַיָּמִים:	And I will raise up a faithful priest to myself, who will act according to what <i>is</i> in my heart and in my soul, and I will build a faithful house for him, and he will walk before my anointed at <u>all times</u> .	anointed: or <i>messiah</i> . at all times ← <i>all the days</i> .
1 Sam 2:36	וְהָיָה כָּל־הַנוֹתָר בְּבֵיתְךָ יָבוֹא לְהִשְׁתַּחֲוֹת לוֹ לְאַגֹּרֹת כֶּסֶף וְכִפְר־לֶחֶם וְאָמַר סִפְחָנִי נָא אֶל־אַחַת הַכֹּהֲנֹת לֶאֱכֹל פֶּת־לֶחֶם: ס	And it will come to pass <i>that</i> everyone who remains in your house will come to bow down before him for an <u>agorah</u> of silver and a loaf of bread, and he will say, «Admit me, please, to one of the priestly offices, so that <i>I</i> may eat a piece of bread.» ’ ”	agorah: a small coin.

1 Sam 3:1	וְהַנֶּעֱר שְׁמוּאֵל מִשֶּׁרֶת אֶת־יְהוָה לִפְנֵי עָלִי וּדְבַר־יְהוָה הָיָה יָקָר בִּימֵי הָהֵם אֵין חֲזֹן נִפְרָץ: ס	And Samuel the boy served the LORD before Eli, and the word of the LORD was precious in those days, <u>and visions</u> <u>were infrequent</u> .	visions <i>were</i> infrequent ← <i>there was no vision</i> <i>bursting forth / common</i> .
1 Sam 3:2	וַיְהִי בַיּוֹם הַהוּא וְעָלִי שָׁכַב בַּמָּקוֹם *וְעֵינָיו וְעֵינָיו הִחֲלוּ כְהוֹת ** לֹא יוּכַל לִרְאוֹת:	And it came to pass at <u>that</u> <u>time</u> , when Eli was lying down in his place, and {Q: his eyes} [K: his eye] had begun <i>to become</i> dim, and he could not see,	The <i>ketiv</i> could be regarded as a <i>scriptio</i> <i>defectiva</i> spelling of the <i>qeré</i> . The verb is plural. at that time ← <i>on that day</i> .
1 Sam 3:3	וְנֵר אֱלֹהִים טָרַם יְכַבֶּה וּשְׁמוּאֵל שָׁכַב בְּהֵיכַל יְהוָה אֲשֶׁר־שָׁם אָרוֹן אֱלֹהִים: פ	and before the lamp of God went out, while Samuel was lying down in the temple of the LORD where the ark of God <i>was</i> ,	AV differs, associating the clauses differently.
1 Sam 3:4	וַיִּקְרָא יְהוָה אֶל־שְׁמוּאֵל וַיֹּאמֶר הִנְנִי:	that the LORD called out to Samuel. And he said, “ <u>Here I am</u> ”,	Here I <i>am</i> ← <i>Behold me</i> .
1 Sam 3:5	וַיָּרֶץ אֶל־עָלִי וַיֹּאמֶר הִנְנִי כִי־קָרָאתָ לִי וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שָׁכַב וַיֵּלֶךְ וַיִּשְׁכַּב: ס	and he ran to Eli and said, “ <u>Here I am</u> , for you have called me.” But he said, “I didn't call <i>you</i> . Lie down again.” So he went <i>back</i> and lay down.	Here I <i>am</i> ← <i>Behold me</i> .
1 Sam 3:6	וַיִּסֹּף יְהוָה קְרָא עוֹד שְׁמוּאֵל וַיִּקָּם שְׁמוּאֵל וַיֵּלֶךְ אֶל־עָלִי וַיֹּאמֶר הִנְנִי כִי קָרָאתָ לִי וַיֹּאמֶר לֹא־קָרָאתִי בְנִי שׁוּב שָׁכַב:	Then the LORD called <i>him</i> again: “Samuel.” And Samuel got up and went to Eli and said, “ <u>Here I am</u> , for you have called me.” But he said, “I did not call <i>you</i> , my son. Lie down again.”	again ← <i>yet again</i> . The words reinforce each other, but they do not add <i>a time</i> . The third time is in 1 Sam 3:8. Here I <i>am</i> ← <i>Behold me</i> .
1 Sam 3:7	וּשְׁמוּאֵל טָרַם יָדַע אֶת־יְהוָה וְטָרַם יִגְלָה אֵלָיו דְּבַר־יְהוָה:	Now Samuel did not yet know the LORD, and <i>it was</i> before the word of the LORD had been revealed to him.	

1 Sam 3:8	וַיִּסֶף יְהוָה קְרֹא-שְׁמוּאֵל בְּשִׁלְשִׁית וַיָּקָם וַיֵּלֶךְ אֶל-עֲלִי וַיֹּאמֶר הִנְנִי כִּי קָרָאתָ לִי וַיִּבֶן עֲלִי כִּי יְהוָה קָרָא לְנַעַר:	And the LORD called Samuel again – a third time. And he got up and went to Eli and said, “ <u>Here I am</u> , for you have called me.” And Eli understood that the LORD had been calling the boy.	Here I am ← <i>Behold me</i> .
1 Sam 3:9	וַיֹּאמֶר עֲלִי לְשְׁמוּאֵל לֵךְ שָׁכֵב וְהָיָה אִם-יִקְרָא אֵלַיָּךְ וְאָמַרְתָּ דְּבַר יְהוָה כִּי שָׁמַעַתָּ עֲבָדְךָ וַיֵּלֶךְ שְׁמוּאֵל וַיִּשְׁכַּב בְּמִקְוָמוֹ:	And Eli said to Samuel, “Go <i>and</i> lie down, and it will be <i>the case that</i> if he calls you, you will say, ‘Speak, LORD, for your servant is listening.’” So Samuel went <i>back</i> and lay down in his place.	
1 Sam 3:10	וַיָּבֹא יְהוָה וַיִּתְּיָצֵב וַיִּקְרָא כָּפֶעַם-כָּפֶעַם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַעַתָּ עֲבָדְךָ: פ	And the LORD came and stood <i>there</i> and called <i>as the previous times</i> , “Samuel, Samuel.” And Samuel said, “Speak, for your servant is listening.”	as the previous times ← <i>as time on time</i> .
1 Sam 3:11	וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל הִנֵּה אֲנִי עֹשֶׂה דְּבַר בְּיִשְׂרָאֵל אֲשֶׁר כָּל-שֹׁמְעוֹ תִּצְלִינָה שְׁתֵּי אָזְנוֹ:	And the LORD said to Samuel, “ <u>I am about to</u> do something in Israel <i>at</i> which the two ears of everyone who hears it will tingle.	I am about to ← <i>Behold me</i> .
1 Sam 3:12	בַּיּוֹם הַהוּא אֶקִּים אֶל-עֲלִי אֶת כָּל-אֲשֶׁר דִּבַּרְתִּי אֶל-בֵּיתוֹ הַחֵל וְכִלָּה:	On that day I will fulfil everything <u>against</u> Eli which I have spoken <u>against</u> his house. <u>I will make a start and I will bring it to its conclusion</u> .	against (2x): taking אֶל ≡ עַל, which is common. AV differs in the second case (<i>concerning</i>). I will make a start and I will bring <i>it</i> to <i>its</i> conclusion: infinitives absolute ַ

1 Sam 3:13	וְהִגַּדְתִּי לוֹ כִּי־שֹׁפֵט אָנֹכִי אֶת־בֵּיתוֹ עַד־עוֹלָם בְּעֵינִי אֲשֶׁר־יָדַע כִּי־מְקַלְלִים לָהֶם בָּנָיו וְלֹא כָהָה בָּם:	For I have told him that I am about to judge his house age-abidingly for the iniquity which he has known <i>about</i> , for {P: his sons are cursing God} [M: his sons are bringing a curse on themselves], but he has not admonished them.	לָ in the role of finite verbs. An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= מקללים אלהים בניו. AV differs.
1 Sam 3:14	וְלֹכֵן נִשְׁבַּעְתִּי לְבֵית עֲלִי אֲסִיתִּכְפֹּר עֲוֹן בֵּית־עֲלִי בְזֹבַח וּבִמְנַחָה עַד־עוֹלָם:	Therefore I have sworn to the house of Eli that the iniquity of the house of Eli will certainly not be expiated by sacrifice or offering age-abidingly.”	will certainly not be expiated ← <i>if it is expiated</i> , standing for <i>if it is ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. offering: see 1 Sam 2:29.
1 Sam 3:15	וַיִּשְׁכַּב שְׁמוּאֵל עַד־הַבֹּקֶר וַיִּפְתַּח אֶת־דִּלְתוֹת בַּיִת־יְהוָה וַשְׁמוּאֵל יֵרָא מֵהַגִּיד אֶת־הַמְּרָאָה אֶל־עֲלִי:	And Samuel lay down until the morning, when he opened the doors of the house of the LORD, but Samuel was afraid to tell the vision to Eli.	
1 Sam 3:16	וַיִּקְרָא עֲלִי אֶת־שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל בְּנִי וַיֹּאמֶר הִנְנִי:	And Eli called Samuel and said, “Samuel, my son”, and he said, “ <u>Here I am</u> .”	Here I <i>am</i> ← <i>Behold me</i> .
1 Sam 3:17	וַיֹּאמֶר מָה הַדָּבָר אֲשֶׁר דִּבַּר אֵלֶיךָ אֶל־נָא תַּכְחַד מִמֶּנִּי כֹה יַעֲשֶׂה־לְךָ אֱלֹהִים וְכֹה יִחְסִיף אֶם־תַּכְחַד מִמֶּנִּי דָּבָר מִכָּל־הַדָּבָר אֲשֶׁר־דִּבַּר אֵלֶיךָ:	And he said, “What <i>is</i> the thing which he has said to you? Please do not conceal <i>it</i> from me. May God do such-and-such to you and add such-and-such if you conceal from me anything of the whole thing which he said to you.”	This verse and 2 Sam 3:35 contain the oath formula for strong denial in full (often abbreviated to simply <i>if I do ...</i> with no apodosis). The “do such-and-such” may refer to cutting in pieces, Gen 15:10.

1 Sam 3:18	וַיַּגֵּד־לּוֹ שְׁמוּאֵל אֶת־כָּל־הַדְּבָרִים וְלֹא כָחַד מִמֶּנּוּ וַיֹּאמֶר יְהוָה הוּא הַטּוֹב בְּעֵינָיו יַעֲשֶׂה: פ	So Samuel told him all the words, and he did not conceal <i>anything</i> from him. And he said, “It <i>is</i> the LORD. May he do what <i>is</i> right in his sight.”	
1 Sam 3:19	וַיִּגְדַּל שְׁמוּאֵל וַיְהוֹה הָיָה עִמּוֹ וְלֹא־הָפִיל מִכָּל־דְּבָרָיו אָרְצָה: פ	And Samuel grew up, and the LORD was with him, and he did not let any of his words fall on the ground.	he ... his: (in view of the next verse) <i>the LORD did not let any of Samuel's words fall on the ground.</i> any ← <i>of every</i> .
1 Sam 3:20	וַיֵּדַע כָּל־יִשְׂרָאֵל מִדָּן וְעַד־בְּאֵר שֶׁבַע בִּי נְאֻמָּן שְׁמוּאֵל לְנָבִיא לַיהוָה:	And all Israel from Dan to Beersheba knew that Samuel had been confirmed as a prophet of the LORD.	
1 Sam 3:21	וַיֹּסֶף יְהוָה לְהִרְאֶה בְּשִׁלָּה בִּי־נִגְלָה יְהוָה אֶל־שְׁמוּאֵל בְּשִׁלּוֹ בְּדָבָר יְהוָה: פ	Then the LORD appeared again in Shiloh, for the LORD was revealed to Samuel in Shiloh with the word of the LORD.	
1 Sam 4:1	וַיְהִי דְבַר־שְׁמוּאֵל לְכָל־יִשְׂרָאֵל וַיֵּצֵא יִשְׂרָאֵל לְקִרְיַת פְּלִשְׁתִּים לְמַלְחָמָה וַיַּחֲנוּ עַל־הָאֲבֹן הָעֶזֶר וּפְלִשְׁתִּים חָנוּ בְּאַפֶּק:	And Samuel's word came to all of Israel, and Israel went out to war against the Philistines, and they encamped at Eben-Ezer, whereas the Philistines encamped in Aphek.	came ← <i>became</i> .
1 Sam 4:2	וַיַּעֲרֹכוּ פְּלִשְׁתִּים לְקִרְיַת יִשְׂרָאֵל וַתִּשָּׁט הַמְּלָחָמָה וַיִּנָּגַף יִשְׂרָאֵל לִפְנֵי פְּלִשְׁתִּים וַיָּכּוּ בַּמַּעֲרָכָה בַּשָּׂדֶה כְּאַרְבַּעַת אֲלָפִים אִישׁ:	And the Philistines lined themselves up against Israel, and the war spread, and Israel was defeated when confronting the Philistines, who struck down about four thousand men in battle-array in the field.	spread: perhaps <i>broke out</i> , but the usual meaning of the verb is <i>to leave, abandon</i> .

1 Sam 4:3	וַיָּבֹא הָעָם אֶל־הַמַּחֲנֶה וַיֹּאמְרוּ זִקְנֵי יִשְׂרָאֵל לָמָּה נִגַּפְנוּ יְהוָה הַיּוֹם לִפְנֵי פְלִשְׁתִּים נִקְחָה אֵלֵינוּ מִשְׁלָה אֶת־אָרוֹן בְּרִית יְהוָה וַיָּבֹא בְּקִרְבָּנוּ וַיִּשְׁעֵנוּ מִכַּף אֹיְבֵינוּ:	And the people went to the camp, and the elders of Israel asked, “Why has the LORD defeated us today <i>when</i> confronting the Philistines? Let us <u>fetch</u> the ark of the covenant of the LORD from Shiloh, so that it comes <u>right in among us</u> and saves us from the hand of our enemies.”	fetch ← <i>take to us</i>. right in among us ← <i>into our midst</i>.
1 Sam 4:4	וַיִּשְׁלַח הָעָם שְׁלָה וַיֵּשְׂאוּ מִשָּׁם אֶת אָרוֹן בְּרִית־יְהוָה צְבָאוֹת יֹשֵׁב הַכְּרֻבִים וְשְׁמֵי שְׁנֵי בְנֵי־עֲלִי עִם־אָרוֹן בְּרִית הָאֱלֹהִים חֲפָנִי וּפִינְחָס:	So the people sent <i>men to</i> Shiloh, and they brought from there the ark of the covenant of the LORD of hosts – <i>with him</i> dwelling <i>between</i> the cherubim – and Eli's two sons <i>were</i> there with the ark of the covenant of God, Hophni and Phinehas.	Phinehas: see Ex 6:25.
1 Sam 4:5	וַיְהִי כְּבֹא אָרוֹן בְּרִית־יְהוָה אֶל־הַמַּחֲנֶה וַיִּרְעוּ כָּל־יִשְׂרָאֵל תְּרוּעָה גְדוֹלָה וְתָהָם הָאָרֶץ:	And it came to pass when the ark of the covenant of the LORD came to the camp that all Israel <u>raised a loud shout</u>, and the land <u>was in commotion</u>.	raised ← <i>shouted</i>. was in commotion: <i>niphal</i> of הוֹסֵם, not <i>qal</i> of הָמָס, the former lacking in [AnLx] p.750.
1 Sam 4:6	וַיִּשְׁמְעוּ פְּלִשְׁתִּים אֶת־קוֹל הַתְּרוּעָה וַיֹּאמְרוּ מָה קוֹל הַתְּרוּעָה הַגְּדוֹלָה הַזֹּאת בְּמַחֲנֶה הָעִבְרִים וַיֵּדְעוּ כִּי אָרוֹן יְהוָה בָּא אֶל־הַמַּחֲנֶה:	And the Philistines heard the sound of the shouting, and they said, “What <i>is</i> this sound of loud shouting in the camp of the Hebrews?” And they became aware that the ark of the LORD had come into the camp.	

1 Sam 4:7	וַיֵּרְאוּ הַפְּלִשְׁתִּים כִּי אָמְרוּ בָּא אֱלֹהִים אֶל־הַמַּחֲנֶה וַיֹּאמְרוּ אֹי לָנוּ כִּי לֹא הִיְתָה כִּזְאֹת אֶתְמוּל שְׁלָשִׁים:	And the Philistines were afraid, for they said, “God has come into the camp.” And they said, “Woe to us, because it wasn't like this <u>in the past</u> .”	in the past ← <i>yesterday</i> (and) <i>the day before</i> <i>yesterday</i> .
1 Sam 4:8	אֹי לָנוּ מִי יצִילֵנוּ מִיָּד הָאֱלֹהִים הָאֲדִירִים הָאֵלֶּה אֵלֶּה הֵם הָאֱלֹהִים הַמְּכִים אֶת־מִצְרַיִם בְּכָל־מָכָה בַּמִּדְבָּר:	Woe to us. Who <i>can</i> deliver us from the hand of these great gods? They <i>are</i> the gods which struck Egypt with every <i>kind of</i> blow in the desert.	
1 Sam 4:9	הִתְחַזְקוּ וְהִיוּ לְאֲנָשִׁים פְּלִשְׁתִּים כֹּן תַּעֲבֹדוּ לְעַבְדִּים כַּאֲשֶׁר עָבְדוּ לָכֶם וְהִייתֶם לְאֲנָשִׁים וְנָלַחְמָתֶם:	Strengthen yourselves and become men, <i>you</i> Philistines, so as not to become servants to the Hebrews, in the way they have been servants to you, and become men, and fight.”	
1 Sam 4:10	וַיִּלָּחֲמוּ פְּלִשְׁתִּים וַיִּנְגַּף יִשְׂרָאֵל וַיָּנֻסוּ אִישׁ לְאֹהֲלָיו וַתְּהִי הַמָּכָה גְּדוֹלָה מְאֹד וַיִּפֹּל מִיִּשְׂרָאֵל שְׁלָשִׁים אָלֶף רַגְלִי:	And the Philistines fought, and Israel was defeated, and each fled to <u>his tent</u> , and the blow was very <u>heavy</u> , and thirty thousand of Israel's infantry fell.	his tent ← <i>his tents</i> , the plural attracted by <i>each</i> . heavy ← <i>great</i> .
1 Sam 4:11	וַאֲרוֹן אֱלֹהִים נִלְקַח וּשְׁנֵי בְנֵי־עֲלִי מָתוּ חֲפָזִי וּפִינְחָס:	And the ark of God was taken, and Eli's two sons died – Hophni and <u>Phinehas</u> .	Phinehas: see Ex 6:25.

1 Sam 4:12	וַיֵּרָץ אִישׁ־בְּנִימִן מִהַמַּעֲרָכָה וַיָּבֹא שָׁלָה בַּיּוֹם הַהוּא וּמַדִּי קָרְעִים וְאַדְמָה עַל־רֹאשׁוֹ:	Then a Benjaminite ran from the battle-line and came <i>to</i> Shiloh on that day, with his clothing torn and earth on his head.	
1 Sam 4:13	וַיָּבֹא וְהִנֵּה עָלֵי יֹשֵׁב עַל־הַכִּסֵּא יֵיד * דָּרָךְ מְצַפָּה כִּי־הִיָּה לְבוֹ חֵד עַל אָרוֹן הָאֱלֹהִים וְהָאִישׁ בָּא לְהַגִּיד בָּעִיר וַתִּזְעַק כָּל־הָעִיר:	And when he arrived, he saw Eli sitting on a seat {Q: <i>at the side of</i> } [K: <i>and</i> he struck] the road keeping a look out, for his heart was trembling about the ark of God, and when the man came to give a report in the city, all the city shouted out.	Many manuscripts support the <i>qeré</i> . he saw ← <i>behold</i> .
1 Sam 4:14	וַיִּשְׁמַע עָלֵי אֶת־קוֹל הַצִּעָקָה וַיֹּאמֶר מַה קוֹל הַהֶמּוֹן הַזֶּה וְהָאִישׁ מָה־ר וַיָּבֹא וַיַּגֵּד לְעָלִי:	And Eli heard the sound of the shouting, and he said, “What <i>is</i> this sound of commotion?” And the man quickly came and told Eli.	quickly came ← <i>hastened and came</i> .
1 Sam 4:15	וְעָלִי בֶן־תְּשַׁעִּים וּשְׁמֹנֶה שָׁנָה וְעֵינָיו קָמָה וְלֹא יָכוֹל לִרְאוֹת:	Now Eli <i>was</i> ninety-eight years old, and his eyes were <u>unable to focus</u> , and he could not see.	unable to focus ← <i>fixed</i> .
1 Sam 4:16	וַיֹּאמֶר הָאִישׁ אֶל־עָלִי אֲנֹכִי הֵבֵא מִן־הַמַּעֲרָכָה וְאֲנִי מִן־הַמַּעֲרָכָה נִסִּיתִי הַיּוֹם וַיֹּאמֶר מֶה־הָיָה הַדָּבָר בְּנִי:	And the man said to Eli, “I <i>am</i> the one who has come from the battle-line, and I fled from the battle-line today.” And he said, “What was the <u>outcome</u> , my son?”	outcome ← <i>thing, word</i> .
1 Sam 4:17	וַיַּעַן הַמְּבַשֵּׁר וַיֹּאמֶר נָס יִשְׂרָאֵל לִפְנֵי פְּלִשְׁתִּים וְגַם מַגֵּפָה גְדוֹלָה הָיְתָה בָּעָם וְגַם־שְׁנֵי בָנָיָךְ מָתוּ חִפְנִי וּפִינֶחָס וְאָרוֹן הָאֱלֹהִים נִלְקָחָה: פ	And the messenger replied and said, “Israel has fled before the Philistines, and there was also a great massacre among the people, and also your two sons died, Hophni and Phinehas, and the ark of God was captured.”	Phinehas: see Ex 6:25.

1 Sam 4:18	וַיְהִי כִּהְזָכִירוּ אֶת־אֲרוֹן הָאֱלֹהִים וַיִּפֹּל מֵעַל־הַכֶּסֶּא אַחֲרָתָיִת בְּעֵד יַד הַשָּׁעַר וַתִּשָּׁבֶר מִפְּרָקָתוֹ וַיָּמָת כִּי־זָקֵן הָאִישׁ וְכָבֵד וְהוּא שָׁפֹט אֶת־יִשְׂרָאֵל אַרְבַּעַיִם שָׁנָה:	And it came to pass, when he mentioned the ark of God, that he fell from his seat backwards through the side of the gate, and his neck was broken, and he died, for the man <i>was</i> old and heavy. And he had judged Israel for forty years.	
1 Sam 4:19	וְכָלְתָּ אִשְׁת־פִּינֶחָס הָרָה לָלֶת וַתִּשְׁמַע אֶת־הַשְּׁמָעָה אֶל־הַלֵּקֶחַ אֲרוֹן הָאֱלֹהִים וּמָת חַמִּיהָ וְאִישָׁהּ וַתִּכְרַע וַתֵּלֶד כִּי־נִפְּהָכּוּ עָלֶיהָ צָרִיהָ:	And his daughter-in-law, Phinehas's wife, was pregnant <i>and was on the point of giving birth</i> when she heard the report of the ark of God being captured, and that her father-in-law and her husband were dead. Then she sank down and gave birth, for her labour pains had <i>come on</i> over her.	Phinehas: see Ex 6:25. giving birth ... of the ark of God being captured: gerundial use of the infinitive. come on ← <i>taken a turn</i> .
1 Sam 4:20	וְכַעַת מוֹתָהּ וַתִּדְּבַרְנָהּ הַנְּצֻבוֹת עָלֶיהָ אֶל־תִּירָאִי כִּי בֶן יִלְדָּתָּ וְלֹא עָנְתָהּ וְלֹא־שָׁתָה לִבָּהּ:	And <u>at the time</u> of her death, the <i>women</i> standing around her said <i>to her</i> , “Do not be afraid, for you have given birth to a son.” But she did not answer, and she did not lay <i>it to heart</i> .	at the time ← <i>at about the time</i> , but probably without force, or even denoting intensity. Compare Gen 24:28, Josh 7:3, Luke 9:28. <i>to heart</i> ← <i>(to) her heart</i> .
1 Sam 4:21	וַתִּקְרָא לְנֶעַר אִי־כְבוֹד לֵאמֹר גָּלָה כְּבוֹד מִיִּשְׂרָאֵל אֶל־הַלֵּקֶחַ אֲרוֹן הָאֱלֹהִים וְאֶל־חַמִּיהָ וְאִישָׁהּ:	And she called the boy I- Chabod, for she said, “The glory <i>has been removed</i> from Israel with the ark of God being captured”, and because of her father-in- law and her husband.	I-Chabod: i.e. <i>Where is the glory?</i> <i>has been removed</i> ← <i>has been deported, has gone into exile</i> . AV differs in the extent of direct speech.
1 Sam 4:22	וַתֹּאמֶר גָּלָה כְּבוֹד מִיִּשְׂרָאֵל כִּי נִלְקַח אֲרוֹן הָאֱלֹהִים: פ	And she said, “The glory <i>has been removed</i> from Israel, for the ark of God has been captured.”	<i>has been removed</i> ← <i>has been deported, has gone into exile</i> .

1 Sam 5:1	וּפְלִשְׁתִּים לָקְחוּ אֶת אֲרוֹן הָאֱלֹהִים וַיְבִאֵהוּ מֵאֶבֶן הָעֶזֶר אֲשֶׁדּוֹדָה:	So the Philistines captured the ark of God, and they brought it from <u>Eben-Ezer</u> to Ashdod.	Eben-Ezer ← <i>Eben- Haezer, the Eben-Ezer, the stone of help.</i>
1 Sam 5:2	וַיִּקְחוּ פְּלִשְׁתִּים אֶת־אֲרוֹן הָאֱלֹהִים וַיָּבִיאוּ אֹתוֹ בֵּית דָּגוֹן וַיִּצְיִגּוּ אֹתוֹ אֶצֶל דָּגוֹן:	And the Philistines took the ark of God and brought it to the house of Dagon, and they set it up next to Dagon.	
1 Sam 5:3	וַיִּשְׁכְּמוּ אֲשֶׁדּוֹדִים מִמַּחֲרָת וְהִנֵּה דָגוֹן נָפַל לִפְנֵי אֶרְצָה לִפְנֵי אֲרוֹן יְהוָה וַיִּקְחוּ אֶת־דָּגוֹן וַיִּשְׁבוּ אֹתוֹ לְמָקוֹמוֹ:	But when the Ashdodites got up early next day, <u>what</u> <i>they saw was that</i> Dagon had fallen <u>face down</u> to the ground before the ark of the LORD. And they took Dagon and restored him to his position.	what <i>they</i> saw was that ← <i>behold.</i> face down ← <i>to his face.</i>
1 Sam 5:4	וַיִּשְׁכְּמוּ בִבְקָר־מַמַּחֲרָת וְהִנֵּה דָגוֹן נָפַל לִפְנֵי אֶרְצָה לִפְנֵי אֲרוֹן יְהוָה וְרֹאשׁ דָּגוֹן וּשְׁתֵּי כַפּוֹת יָדָיו כָּרְתוֹת אֶל־הַמִּפְתָּן רַק דָּגוֹן נִשְׁאַר עָלָיו:	Then they got up early on the next day and <u>saw that</u> Dagon had fallen <u>face</u> <u>down</u> to the ground before the ark of the LORD, and Dagon's head and the two palms of his hands had been cut off at the threshold – only <i>the trunk</i> of Dagon was left to him.	saw that ← <i>behold.</i> face down ← <i>to his face.</i>
1 Sam 5:5	עַל־כֵּן לֹא־יִדְרְכוּ כְּהֵנִי דָּגוֹן וְכָל־הַבָּאִים בֵּית־דָּגוֹן עַל־מִפְתָּן דָּגוֹן בְּאֲשֶׁדּוֹד עַד הַיּוֹם הַזֶּה: ס	For this <i>reason</i> the priests of Dagon and all those who come <i>to</i> the house of Dagon have not been treading on the threshold of Dagon in Ashdod up to this day.	
1 Sam 5:6	וַתִּכְבֵּד יַד־יְהוָה אֶל־הָאֲשֶׁדּוֹדִים וַיִּשְׁמֵם וַיַּךְ אֹתָם *בַּעֲפָלִים בְּטַחָרִים אֶת־אֲשֶׁדּוֹד** וְאֶת־גְּבוּלֶיהָ:	And the hand of the LORD became very heavy on the Ashdodites, and he devastated them, and he struck them – <i>the people of</i> Ashdod and its <u>outskirts</u> – with {K: haemorrhoids} [Q: tumours].	On the <i>ketiv</i> / <i>qeré</i> , see Deut 28:27. outskirts ← <i>borders.</i>

1 Sam 5:7	וַיִּרְאוּ אֲנָשֵׁי־אַשְׁדּוֹד כִּי־כֵן וַאֲמָרוּ לֹא־יֵשֵׁב אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל עִמָּנוּ כִּי־קָשְׁתָּהּ יָדוֹ עָלֵינוּ וְעַל דָּגוֹן אֱלֹהֵינוּ:	And when the men of Ashdod saw that <i>it was</i> like that, they said, “The ark of the God of Israel will not stay with us, for his hand has been harsh on us and on Dagon our god.”	
1 Sam 5:8	וַיִּשְׁלְחוּ וַיֹּאסְפוּ אֶת־כָּל־סֵרְנֵי פְלִשְׁתִּים אֲלֵיהֶם וַיֹּאמְרוּ מִה־נַּעֲשֶׂה לְאֲרוֹן אֱלֹהֵי יִשְׂרָאֵל וַיֹּאמְרוּ גַת יֹסֵב אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל וַיֹּסֵבוּ אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל: ס	So they sent <i>word</i> , and they had all the barons of the Philistines <u>gather with</u> them, and they asked, “What shall we do <u>with the ark</u> of the God of Israel?” And they said, “The ark of the God of Israel shall be <u>transferred to Gath</u> .” And they transferred the ark of the God of Israel.	gather with ← <i>gather to</i> . with the ark ← <i>to the ark</i> . be transferred ← <i>transfer</i> (intransitive). <i>Qal</i> for passive of <i>hiphil</i> . Compare Isa 10:34.
1 Sam 5:9	וַיְהִי אַחֲרֵי הֵסֵבוּ אֹתוֹ וַתְּהִי יַד־יְהוָה בְּעִיר מְהוֹמָה גְּדוֹלָה מְאֹד וַיִּךְ אֶת־אֲנָשֵׁי הָעִיר מִקָּטָן וְעַד־גָּדוֹל וַיִּשְׁתְּרוּ לָהֶם עֲפָלִים **טַחֲרִים:	Then it came to pass, after they had transferred it, that the hand of the LORD <u>came</u> on the city <i>with</i> very great turmoil, and he struck the men of the city, both great and small, and {K: haemorrhoids} [Q: tumours] broke out <u>on them</u> .	On the <i>ketiv</i> / <i>qeré</i> , see Deut 28:27. came ← <i>became</i> . on them ← <i>to them</i> .
1 Sam 5:10	וַיִּשְׁלְחוּ אֶת־אֲרוֹן הָאֱלֹהִים עֶקְרוֹן וַיְהִי כְּבֹוא אֲרוֹן הָאֱלֹהִים עֶקְרוֹן וַיִּזְעְקוּ הָעֶקְרוֹנִים לֵאמֹר הִסְבוּ אֵלַי אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל לְהַמִּיתַנִּי וְאֶת־עַמִּי:	Then they sent the ark of God <i>to</i> Ekron, and it came to pass when the ark of God arrived <i>at</i> Ekron that the Ekronites shouted out and said, “They have transferred the ark of the God of Israel to me to kill me and my people.”	

1 Sam 5:11	וַיִּשְׁלְחוּ וַיֹּאסְפוּ אֶת־כָּל־סֶרְנֵי פְלִשְׁתִּים וַיֹּאמְרוּ שְׁלָחוּ אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל וְיָשָׁב לְמָקוֹמוֹ וְלֹא־יָמִית אֶתִּי וְאֶת־עַמִּי כִּי־הָיְתָה מְהוֹמַת־מָוֶת בְּכָל־הָעִיר כַּבְדָּה מְאֹד יַד הָאֱלֹהִים שָׁם:	And they sent <i>word</i>, and they had all the barons of the Philistines gather, and they said, “Send the ark of the God of Israel <i>away</i>, and have it return to its place, so that it does not kill me and my people”, for there was a deadly turmoil in the whole of the city – the hand of God was very heavy there.	
1 Sam 5:12	וְהָאֲנָשִׁים אֲשֶׁר לֹא־מָתוּ הָיוּ *בַּעֲפָלִים בַּטְּחָרִים וַתַּעַל שׁוֹעֶת** הָעִיר הַשָּׁמַיִם:	And the men who did not die were struck with {K: haemorrhoids} [Q: tumours], and the outcry of the city went up <i>to</i> heaven.	On the <i>ketiv</i> / <i>qeré</i>, see Deut 28:27.
1 Sam 6:1	וַיְהִי אֲרוֹן־יְהוָה בְּשָׂדֶה פְּלִשְׁתִּים שְׁבַע־חֳדָשִׁים:	And the ark of the LORD was in the Philistines' country for seven months.	
1 Sam 6:2	וַיִּקְרְאוּ פְלִשְׁתִּים לַפְּהָגִים וְלַקְּסָמִים לֵאמֹר מָה־נַּעֲשֶׂה לְאֲרוֹן יְהוָה הַזֶּה לְעָנּוּ בָּמָה נִשְׁלַחְנוּ לְמָקוֹמוֹ:	Then the Philistines called for the priests and the diviners, and they said, “What should we do <u>with</u> the <u>ark</u> of the LORD? Tell us in what <i>way</i> we should send it to its place.”	with the ark ← <i>to the ark</i>.
1 Sam 6:3	וַיֹּאמְרוּ אִם־מִשְׁלָחִים אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל אֶל־תְּשַׁלְּחוּ אֹתוֹ רִיקָם כִּי־יָשָׁב תִּשְׁיָבוּ לוֹ אֲשֶׁם אֲזַ תִּרְפָּאוּ וְנוֹדַע לָכֶם לָמָּה לֹא־תָסוּר יָדוֹ מִכֶּם:	And they said, “If <i>you</i> send the ark of the God of Israel <i>back</i>, do not send it back <u>empty</u>, but <u>certainly return</u> a guilt-offering <u>to him</u>, then you will be healed, and it will be made known to you why his hand would not depart from you.”	empty: or <i>in vain</i>. — certainly return: infinitive absolute. — to him: or <i>for it</i>, but only <i>to him</i> fits well in 1 Sam 6:8.

1 Sam 6:4	וַיֹּאמְרוּ מֶה הָאֵשֶׁם אֲשֶׁר נָשִׁיב לוֹ וַיֹּאמְרוּ מִסֵּפֶר סִרְיֵי פִלְשְׁתִּים חֲמִשָּׁה *עֲפֹלִי **טַחְרֵי זָהָב וְחִמְשָׁה עֶבְרֵי זָהָב כִּי־מִגָּפָה אַחַת לְכֻלָּם וּלְסִרְיָנֵיהֶם:	And they said, “What is the guilt-offering which we should render to <u>him</u>?” And they said, “<i>As</i> the number of barons of the Philistines <i>is</i>: five golden {K: haemorrhoids} [Q: tumours] and five golden mice, for <i>there is</i> one plague on <u>them all</u>, including your barons.	On the <i>ketiv</i> / <i>qeré</i>, see Deut 28:27. to him: see 1 Sam 6:3. them all: AV differs (<i>all of you</i>), perhaps reading לְכֻלָּם.
1 Sam 6:5	וַעֲשִׂיתֶם צִלְמֵי *עֲפֹלִים טַחְרֵיכֶם וְצִלְמֵי ** עֶבְרֵיכֶם הַמְשַׁחִיתִם אֶת־הָאָרֶץ וְנָתַתֶּם לֵאלֹהֵי יִשְׂרָאֵל כָּבוֹד אוֹלֵי יִקַּל אֶת־יְדוֹ מֵעֲלֵיכֶם וּמֵעַל אֱלֹהֵיכֶם וּמֵעַל אֲרָצְכֶם:	And you shall make images of your {K: haemorrhoids} [Q: tumours] and images of your mice which infested the land, and you shall give honour to the God of Israel <i>so that</i> maybe he will <u>relax his grip on you</u> and on your god and on your land.	On the <i>ketiv</i> / <i>qeré</i>, see Deut 28:27. relax ← <i>lighten</i>. his grip on you ← <i>his hand from on you</i>. god: perhaps <i>gods</i>, but the god of the Philistines was Dagon (Judg 16:23, 1 Sam 5:2).
1 Sam 6:6	וְלֹמָה תִּכְבְּדוּ אֶת־לִבְבְּכֶם כַּאֲשֶׁר כָּבְדוּ מִצְרַיִם וּפִרְעֹה אֶת־לִבָּם הֲלוֹא כַּאֲשֶׁר הִתְעַלְל בָּהֶם וַיִּשְׁלַחוּם וַיֵּלְכוּ:	Why should you harden your heart in the way Egypt and Pharaoh hardened their heart? When he dealt forcefully with them, did they not let them go, and they departed?	
1 Sam 6:7	וַעֲתָה קָחוּ וַעֲשׂוּ עֲגֹלָה חֲדָשָׁה אֶחָת וּשְׁתֵּי פָרוֹת עֹלוֹת אֲשֶׁר לֹא־עֲלָה עֲלֵיהֶם עֹל וְאָסַרְתֶּם אֶת־הַפָּרוֹת בְּעֲגֹלָה וְהִשִּׁיבְתֶּם בְּנֵיהֶם מֵאַחֲרֵיהֶם הַבֵּיתָה:	So now, make one new wagon, and take two dairy cows on which no yoke <u>has been put</u>, and you will attach the cows to the wagon and have their calves remain at home, <u>leaving them behind</u>.	has been put ← <i>has gone up</i>. <i>Qal</i> for passive of <i>hiphil</i>. leaving them behind ← <i>behind them</i>.

1 Sam 6:8	וּלְקַחְתֶּם אֶת־אֲרוֹן יְהוָה וּנְתַתֶּם אֹתוֹ אֶל־הָעֲגֹלָה וְאֵת כָּלֵי הַזָּהָב אֲשֶׁר הִשְׁבַּתְתֶּם לוֹ אֲשֶׁם תְּשִׁימוּ בְּאֶרְצוֹ מִצָּדוֹ וְשִׁלַּחְתֶּם אֹתוֹ וְהִלָּךְ:	And you will take the ark of the LORD, and you will put it on the wagon, and you will put the golden items, which you are giving to him in return <i>as</i> a guilt-offering, in a box alongside it, and you will send it, and it will <u>be</u> <u>dispatched</u>.	be dispatched ← <i>go</i>. <i>Qal</i> for passive of <i>hiphil</i>.
1 Sam 6:9	וּרְאִיתֶם אִם־דָּרָךְ גְּבוּלוֹ יַעֲלֶה בֵּית שְׁמֶשׁ הוּא עָשָׂה לָנוּ אֶת־הָרָעָה הַגְּדוֹלָה הַזֹּאת וְאִם־לֹא וְיִדְעֶנּוּ כִּי לֹא יָדוּ נִגְעָה בָּנוּ מִקֶּרֶה הוּא הִיָּה לָנוּ:	And you will see whether it goes up <i>by</i> the way of his border <i>to</i> Beth-Shemesh, <i>because then it was him</i> <i>who</i> did this great evil to us, but if not, then we will know that <i>it was</i> not his hand <i>which</i> struck us, <i>and</i> <i>that</i> it was a coincidence <i>that happened</i> to us.”	him: or, if the reader prefers, <i>he</i>.
1 Sam 6:10	וַיַּעֲשׂוּ הָאֲנָשִׁים כֵּן וַיִּקְחוּ שְׁתֵּי פָרוֹת עֲלֹת וַיֹּאסְרוּם בַּעֲגֻלָּה וְאֶת־בְּנֵיהֶם כָּלוּ בִּבְיֹת:	And the men did <u>this</u>, and they took two dairy cows, and they attached them to the wagon, and they confined their calves at home.	this ← <i>thus</i>.
1 Sam 6:11	וַיִּשְׂמוּ אֶת־אֲרוֹן יְהוָה אֶל־הָעֲגֹלָה וְאֵת הָאֲרָצִי וְאֵת עֲכָבְרֵי הַזָּהָב וְאֵת צִלְמֵי טַחֲרִיהֶם:	And they put the ark of the LORD and the box and the golden mice and the images of their tumours on the wagon.	
1 Sam 6:12	וַיִּשְׁרְנָה הַפָּרוֹת בְּדָרֶךְ עַל־דָּרֶךְ בֵּית שְׁמֶשׁ בְּמַסְלָה אַחַת הָלְכוּ הֵלֶךְ וְגָעוּ וְלֹא־סָרוּ יָמִין וּשְׂמָאוֹל וְסָרְנֵי פְלִשְׁתִּים הֵלְכִים אַחֲרֵיהֶם עַד־גְּבוּל בֵּית שְׁמֶשׁ:	And the cows went straight down the road, on the road <i>to</i> Beth-Shemesh, and they went on the one highway, <u>lowing as they went</u>, and they did not turn <i>to</i> the right or left, while the barons of the Philistines followed them up to the border of Beth-Shemesh.	lowing <i>as</i> they went: infinitive absolute of each verb.

1 Sam 6:13	וּבֵית שֶׁמֶשׁ קֹצְרִים קִצִּיר־חֲטִים בְּעֶמֶק וַיִּשְׂאוּ אֶת־עֵינֵיהֶם וַיֵּרְאוּ אֶת־הָאָרוֹן וַיִּשְׂמְחוּ לִרְאוֹת:	And <i>at</i> Beth-Shemesh they were reaping the wheat harvest in the valley, and they lifted up their eyes and saw the ark, and they rejoiced at seeing <i>it</i>.	
1 Sam 6:14	וְהַעֲגָלָה בָּאָה אֶל־שֹׁדָה יְהוֹשֻׁעַ בֵּית־הַשְּׁמֶשִׁי וּתְעֹמֵד שֵׁם וְשֵׁם אָבִן גְּדוּלָה וַיִּבְקְעוּ אֶת־עֲצֵי הַעֲגָלָה וְאֶת־הַפְּרוֹת הָעֵלּוּ עָלָה לַיהוָה: ס	And the wagon came to the field of Joshua the Beth- Shemeshite, and it <u>stopped</u> there, where <i>there is</i> a large stone, and they chopped up the wood of the wagon and offered the cows <i>as</i> a burnt offering to the LORD.	stopped ← <i>stood</i>.
1 Sam 6:15	וְהַלְוִיִּם הוֹרִידוּ אֶת־אָרוֹן יְהוָה וְאֶת־הָאֲרָגָז אֲשֶׁר־אִתּוֹ אֲשֶׁר־בּוֹ כָּל־זָהָב וַיִּשְׂמוּ אֶל־הָאָבֶן הַגְּדוֹלָה וְאֲנָשֵׁי בֵּית־שֶׁמֶשׁ הָעֵלּוּ עֹלוֹת וַיִּזְבְּחוּ זִבְחִים בַּיּוֹם הַהוּא לַיהוָה:	Then the Levites brought the ark of the LORD down, and the box which <i>was</i> with it, in which <i>were</i> the golden items, and they put <i>them</i> on the large stone. And the men of Beth- Shemesh offered burnt offerings and <u>offered</u> sacrifices to the LORD on that day.	offered (<i>second occurrence in verse</i>) ← <i>sacrificed</i>.
1 Sam 6:16	וַחֲמִשָּׁה סַרְנֵי־פְלִשְׁתִּים רָאוּ וַיָּשָׁבוּ עֶקְרוֹן בַּיּוֹם הַהוּא: ס	And the five barons of the Philistines saw <i>it</i> and went back <i>to</i> Ekron on that day.	
1 Sam 6:17	וְאֵלֶּה טַחְרֵי הַזָּהָב אֲשֶׁר הָשִׁיבוּ פְּלִשְׁתִּים אֲשֶׁם לַיהוָה לְאַשְׁדּוֹד אֶחָד לְעָזָה אֶחָד לְאַשְׁקֶלֶן אֶחָד לְגַת אֶחָד לְעֶקְרוֹן אֶחָד: ס	And these <i>are</i> the golden tumours which the Philistines returned <i>as</i> a guilt-offering to the LORD: for Ashdod, one; for Gaza, one; for Ashkelon, one; for Gath, one; for Ekron, one.	

1 Sam 6:18	וְעִבְרֵי הַזֶּהָב מִסְפָּר כָּל-עָרֵי פְּלִשְׁתִּים לְחֻמֶּשֶׁת הַסָּרָנִים מֵעִיר מִבְצָר וְעַד כְּפַר הַפְּרָזִי וְעַד אֲבֵל הַגְּדֹלָה אֲשֶׁר הִנִּיחוּ עָלֶיהָ אֵת אֲרוֹן יְהוָה עַד הַיּוֹם הַזֶּה בְּשָׂדֵה יְהוֹשֻׁעַ בֵּית-הַשְּׁמֶשֶׁת:	And the golden mice <i>were</i> in number <i>according to</i> all the cities of the Philistines <i>belonging to</i> the five barons, from fortified city to unwallled village, <u>including</u> the great <u>meadow</u> above which they placed the ark of the LORD, <i>a place as it is</i> up to this day, in the field of Joshua the Beth-Shemeshite.	including ← <i>and to</i>. meadow: AV differs (<i>Abel</i>). AV and many translations introduce the word <i>stone</i> here (compare 1 Sam 6:14, 1 Sam 6:15), the textual basis for which is mainly a few Hebrew manuscripts [BHS-CA] and the LXX.
1 Sam 6:19	וַיִּדָּב בְּאֲנָשֵׁי בֵּית-שֶׁמֶשׁ כִּי רָאוּ בְּאֲרוֹן יְהוָה וַיִּדָּב בָּעָם שִׁבְעִים אִישׁ חֲמִשִּׁים אֶלֶף אִישׁ וַיִּתְאַבְּלוּ הָעָם כִּי-הָכָה יְהוָה בָּעָם מַכָּה גְּדוֹלָה	Then he struck down the men of Beth-Shemesh, because they looked in the ark of the LORD, and among the people he struck down seventy men, <i>and</i> fifty thousand men. And the people mourned, for the LORD had inflicted a severe blow on the people.	
1 Sam 6:20	וַיֹּאמְרוּ אֲנָשֵׁי בֵּית-שֶׁמֶשׁ מִי יוֹכֵל לַעֲמֹד לִפְנֵי יְהוָה הָאֱלֹהִים הַקְּדוֹשׁ הַזֶּה וְאֵל-מִי יַעֲלֶה מֵעַלֵּינוּ: ס	And the men of Beth-Shemesh said, “Who can stand before this holy LORD God, and to whom will <u>it go up</u> away from us?”	it go up: AV differs (<i>he go up</i>), but it is the ark that goes up (see next verse).
1 Sam 6:21	וַיִּשְׁלְחוּ מַלְאָכִים אֶל-יֹזְבֵב קִרְיַת-יֶעָרִים לֵאמֹר הֵשְׁבוּ פְּלִשְׁתִּים אֶת-אֲרוֹן יְהוָה רְדּוּ הֵעֲלוּ אֹתוֹ אֵלֵיכֶם:	And they sent messengers to the inhabitants of <u>Kiriath-Jearim</u> and said, “The Philistines have returned the ark of the LORD. Come down and bring it up to <i>where</i> you <i>are</i>.”	Kiriath-Jearim: see Josh 9:17.

1 Sam 7:1	וַיָּבֹאוּ אֲנָשִׁי קִרְיַת יְעָרִים וַיַּעֲלוּ אֶת־אָרוֹן יְהוָה וַיָּבֹאוּ אֹתוֹ אֶל־בֵּית אֲבִינָדָב בְּגִבְעָה וְאֶת־אֶלְעָזָר בְּנוֹ קִדְּשׁוּ לְשֹׁמֵר אֶת־אָרוֹן יְהוָה: פ	So the men of Kiriath-Jearim came and brought the ark of the LORD up, and they brought it to the house of Abinadab <u>on the hill</u>, and they sanctified Eleazar his son <i>for him</i> to keep the ark of the LORD.	Kiriath-Jearim: see Josh 9:17. on the hill: or <i>in Gibeah</i>. See 1 Sam 10:5, 1 Sam 10:10. Eleazar: see Ex 6:23.
1 Sam 7:2	וַיְהִי מִיּוֹם שֶׁבַת הָאָרוֹן בְּקִרְיַת יְעָרִים וַיִּרְבוּ הַיָּמִים וַיְהִיו עֶשְׂרִים שָׁנָה וַיִּנְהוּ כָּל־בֵּית יִשְׂרָאֵל אַחֲרֵי יְהוָה: ס	And it came to pass, since the day when the ark remained in Kiriath-Jearim, that <u>much time</u> passed, and twenty years <u>went by</u>, and the whole house of Israel <u>lamented</u> before the LORD.	Kiriath-Jearim: see Josh 9:17. much time passed ← <i>the days became many</i>. went by ← <i>were, became</i>. lamented before ← <i>lamented after</i>. The next verse elucidates.
1 Sam 7:3	וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־בֵּית יִשְׂרָאֵל לֵאמֹר אִם־כָּל־לִבְבְּכֶם אֲתֶם שָׁבִים אֶל־יְהוָה הִסִּירוּ אֶת־אֱלֹהֵי הַנֹּכַח מִתּוֹכְכֶם וְהָעִשְׂתָּרוֹת וְהִכִּינוּ לִבְבְּכֶם אֶל־יְהוָה וְעִבְדָּהוּ לְבָדּוֹ וַיֹּצֵל אֶתְכֶם מִיַּד פְּלִשְׁתִּים:	Then Samuel spoke to the whole house of Israel and said, “If you are returning to the LORD with all your heart, remove the foreign gods from your vicinity, including the <i>images of Astarte</i>, and prepare your heart for the LORD, and serve him alone, and may he deliver you from the hand of the Philistines.”	<i>images of Astarte</i> ← Ashtaroth, i.e. <i>Venuses</i>.
1 Sam 7:4	וַיִּסְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַבָּעַלִּים וְאֶת־הָעִשְׂתָּרֹת וַיַּעֲבֹדוּ אֶת־יְהוָה לְבָדּוֹ: פ	So the sons of Israel removed the <i>images of</i> Baal and the <i>images of Astarte</i>, and they served the LORD only.	<i>images of Astarte</i> ← Ashtaroth, i.e. <i>Venuses</i>.

1 Sam 7:5	וַיֹּאמֶר שְׁמוּאֵל קְבְּצוּ אֶת־כָּל־יִשְׂרָאֵל הַמְצַפְתָּה וְאֶתְפַּלֵּל בְּעַדְכֶם אֶל־יְהוָה:	Then Samuel said, “Assemble all of Israel in <u>Mizpah</u> , and I will pray to the LORD for you.”	in Mizpah ← <i>to Mizpah</i> . Pregnant use of locative of motion towards. AV differs (<i>to Mizpah</i>). See Josh 11:3.
1 Sam 7:6	וַיִּקְבְּצוּ הַמְצַפְתָּה וַיִּשְׁאֲבוּ־מִים וַיִּשְׁפְּכוּ לִפְנֵי יְהוָה וַיִּצְוּמוּ בַּיּוֹם הַהוּא וַיֹּאמְרוּ שָׁם חָטְאנוּ לַיהוָה וַיִּשְׁפֹּט שְׁמוּאֵל אֶת־בְּנֵי יִשְׂרָאֵל בַּמְצַפָּה:	So they assembled in <u>Mizpah</u> , and they drew water and poured <i>it</i> before the LORD, and they fasted on that day, and they said there, “We have sinned against the LORD.” And Samuel judged the sons of Israel in <u>Mizpah</u> .	in Mizpah ... Mizpah ← <i>to Mizpah ... Mizpah</i> . Pregnant use of locative of motion towards. AV differs (<i>to Mizpah ... in Mizpah</i>). See Josh 11:3.
1 Sam 7:7	וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי־הִתְקַבְּצוּ בְנֵי־יִשְׂרָאֵל הַמְצַפְתָּה וַיַּעֲלוּ סַרְגֵּי־פְלִשְׁתִּים אֶל־יִשְׂרָאֵל וַיִּשְׁמְעוּ בְנֵי יִשְׂרָאֵל וַיִּרְאוּ מִפְּנֵי פְּלִשְׁתִּים:	And the Philistines heard that the sons of Israel had assembled in <u>Mizpah</u> , and the barons of the Philistines went up against Israel, and when the sons of Israel heard <i>it</i> , they were afraid of the Philistines.	in Mizpah ← <i>to Mizpah</i> . Pregnant use of locative of motion towards. AV differs (<i>to Mizpah</i>). See Josh 11:3. against: or <i>to</i> .
1 Sam 7:8	וַיֹּאמְרוּ בְנֵי־יִשְׂרָאֵל אֶל־שְׁמוּאֵל אַל־תַּחֲרֹשׁ מִמֶּנּוּ מִזְעַק אֶל־יְהוָה אֱלֹהֵינוּ וַיִּשְׁעֵנוּ מִיַּד פְּלִשְׁתִּים:	And the sons of Israel said to Samuel, “Do not refrain in silence from crying out to the LORD our God on behalf of us, so that he saves us from the hand of the Philistines.”	from crying out: gerundial use of the infinitive. so that: purposive use of the vav.
1 Sam 7:9	וַיִּקַּח שְׁמוּאֵל טֹלָה חִלָּב אֶחָד *וַיַּעֲלֶה *וַיַּעֲלֶהוּ עֹלָה כָּלִיל לַיהוָה וַיִּזְעַק שְׁמוּאֵל אֶל־יְהוָה בְּעַד יִשְׂרָאֵל וַיַּעֲנֵהוּ יְהוָה:	Then Samuel took a suckling lamb {K: and offered <i>it</i> } [Q: and offered <i>it</i>] as a complete burnt offering to the LORD, and Samuel cried out to the LORD on behalf of Israel, and the LORD answered him.	a suckling lamb ← <i>one lamb of milk</i> .

1 Sam 7:10	וַיְהִי שְׂמוּאֵל מַעֲלָה הָעוֹלָה וּפְלִשְׁתִּים נִגְשׁוּ לְמַלְחָמָה בְּיִשְׂרָאֵל וַיִּרְעַם יְהוָה בְּקוֹל־גָּדוֹל בַּיּוֹם הַהוּא עַל־פְּלִשְׁתִּים וַיַּהֲרֹם וַיִּנְגְּפוּ לִפְנֵי יִשְׂרָאֵל:	And Samuel was performing the burnt offering when the Philistines approached to wage war on Israel, but the LORD made it thunder on the Philistines with a loud sound on that day, and he routed them, and they were struck down before Israel.	performing ← offering.
1 Sam 7:11	וַיֵּצְאוּ אַנְשֵׁי יִשְׂרָאֵל מִן־הַמִּצְפָּה וַיִּרְדְּפוּ אֶת־פְּלִשְׁתִּים וַיָּכּוּם עַד־מִתַּחַת לְבֵית כָּר:	And the men of Israel went out from Mizpah and pursued the Philistines, and they struck them down as far as below Beth-Car.	Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3.
1 Sam 7:12	וַיִּקַּח שְׂמוּאֵל אֶבֶן אֶחָת וַיִּשֶׂם בֵּין־הַמִּצְפָּה וּבֵין הַשָּׁן וַיִּקְרָא אֶת־שְׁמָהּ אֶבֶן הָעֶזֶר וַיֹּאמֶר עַד־הֵנָּה עֲזָרְנוּ יְהוָה:	Then Samuel took a stone, and he put it between Mizpah and Shen, and he called it Eben-Ezer, and he said, “Up to this point the LORD has helped us.”	a stone ← one stone. Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3. Shen ← the Shen. Eben-Ezer ← Eben-Haezer; see 1 Sam 5:1.
1 Sam 7:13	וַיִּכְנְעוּ הַפְּלִשְׁתִּים וְלֹא־יָסְפוּ עוֹד לָבוֹא בַּגְּבוּל יִשְׂרָאֵל וְתָהִי יַד־יְהוָה בְּפִלִּשְׁתִּים כָּל יְמֵי שְׂמוּאֵל:	So the Philistines were defeated, and they did not come into Israel's territory again, and the hand of the LORD was against the Philistines for all Samuel's days.	territory ← border.
1 Sam 7:14	וַתֵּשְׁבֶנָּה הָעָרִים אֲשֶׁר לָקְחוּ־פְלִשְׁתִּים מֵאֵת יִשְׂרָאֵל לְיִשְׂרָאֵל מִעֶקְרוֹן וְעַד־גֹּת וְאֶת־גְּבוּלֵן הָצִיל יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים וַיְהִי שָׁלוֹם בֵּין יִשְׂרָאֵל וּבֵין הָאֱמֹרִי:	And the cities which the Philistines had captured from Israel returned to Israel, from Ekron to Gath, and Israel rescued their borders from the hand of the Philistines, and there was peace between Israel and the Amorite.	Amorite: see Gen 10:16.

1 Sam 7:15	וַיִּשְׁפֹּט שְׁמוּאֵל אֶת־יִשְׂרָאֵל כָּל יְמֵי חַיָּיו:	And Samuel judged Israel all the days of his life.	
1 Sam 7:16	וְהָלַךְ מִדֵּי שָׁנָה בְּשָׁנָה וּסָבַב בֵּית־אֵל וְהַגְּלָל וְהַמִּצְפָּה וְשָׁפֹט אֶת־יִשְׂרָאֵל אֵת כָּל־הַמְּקוֹמוֹת הָאֵלֶּה:	And each year he went round Beth-El and Gilgal and Mizpah, and he judged Israel <i>in</i> all these places.	Beth-El ... Gilgal ← <i>the Beth-El ... the Gilgal</i> . Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3.
1 Sam 7:17	וַתֵּשֶׁבֶתוּ הָרָמָתָה כִּי־שָׁם בֵּיתוֹ וְשָׁם שָׁפֹט אֶת־יִשְׂרָאֵל וַיִּבֶן־שָׁם מִזְבֵּחַ לַיהוָה: פ	And his <u>final stop</u> was to Ramah, for <i>that is</i> where his house <i>was</i> , and he judged Israel there, and he built an altar to the LORD there.	final stop ← <i>return</i> . Ramah ← <i>the Ramah</i> .
1 Sam 8:1	וַיְהִי כַּאֲשֶׁר זָקֵן שְׁמוּאֵל וַיִּשֶׂם אֶת־בָּנָיו שְׁפָטִים לְיִשְׂרָאֵל:	And it came to pass, when Samuel was old, that he appointed his sons as Israel's judges.	
1 Sam 8:2	וַיְהִי שֵׁם־בְּנוֹ הַבְּכוֹר יֹאֵל וְשֵׁם מִשְׁנֵהוּ אַבִּיָּה שְׁפָטִים בְּבֶאֱרָשֶׁבַע:	And the name of his elder son was Joel, and the name of his second one was Abijah, and they were judges in Beersheba.	Abijah: AV has <i>Abiah</i> for this name here and in 1 Chr 2:24, 1 Chr 6:28, 1 Chr 7:8 and <i>Abia</i> in 1 Chr 3:10 and <i>Abijah</i> elsewhere, perhaps to distinguish different people. We ↱
1 Sam 8:3	וְלֹא־הָלְכוּ בָנָיו *בְּדַרְכּוֹ בְּדַרְכָּיו וַיִּטּוּ אַחֲרָי* הַבָּצַע וַיִּקְחוּ־שֹׁחַד וַיִּטּוּ מִשְׁפָּט: פ	But his sons did not walk in his {K: way} [Q: ways], and they turned aside after unjust gain, and they accepted bribes, and they perverted <i>the course of</i> justice.	↱ have one English spelling for the one Hebrew spelling. 1 Kings has <i>Abijam</i> for the king of Judah. bribes ← <i>a bribe</i> , but also collective usage, <i>bribery</i> .
1 Sam 8:4	וַיִּתְקַבְּצוּ כָּל זִקְנֵי יִשְׂרָאֵל וַיָּבֹאוּ אֶל־שְׁמוּאֵל הָרָמָתָה:	And all the elders of Israel gathered and came to Samuel <i>in</i> Ramah.	in Ramah ← <i>to Ramah</i> .

1 Sam 8:5	וַיֹּאמְרוּ אֵלָיו הִנֵּה אַתָּה זָקֵנָת וּבְנֶיךָ לֹא הִלְכוּ בְּדַרְכֶּיךָ עֲתָה שִׁימָה-לָנוּ מֶלֶךְ לְשִׁפְטָנוּ כְּכָל-הַגּוֹיִם:	And they said to him, “Look, you are old, <u>but</u> your sons don't walk in your ways. Now <i>then</i> , appoint us a king to judge us like all the Gentiles.”	but: adversative use of the <i>vav</i> .
1 Sam 8:6	וַיֵּרַע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל כַּאֲשֶׁר אָמְרוּ תְּנֵה-לָנוּ מֶלֶךְ לְשִׁפְטָנוּ וַיִּתְפַּלֵּל שְׁמוּאֵל אֶל-יְהוָה: פ	But the matter was wrong in Samuel's sight, when they said, “Give us a king to judge us.” And Samuel prayed to the LORD.	
1 Sam 8:7	וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל שִׁמַּע בְּקוֹל הָעָם לְכָל אֲשֶׁר-יֹאמְרוּ אֵלֶיךָ כִּי לֹא אֶתָּךְ מֵאֲסוּ כִּי-אֲתִי מֵאֲסוּ מִמֶּלֶךְ עָלֵיהֶם:	And the LORD said to Samuel, “ <u>H</u> eed the people – everything they say to you – for they have not rejected you, but they have rejected me reigning over them,	Heed ← <i>Hear the voice of</i> .
1 Sam 8:8	כְּכָל-הַמַּעֲשִׂים אֲשֶׁר-עָשׂוּ מִיּוֹם הָעֲלִיתִי אֹתָם מִמִּצְרַיִם וְעַד-הַיּוֹם הַזֶּה וַיַּעֲזְבוּנִי וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים בְּנוֹ הֵמָּה עֹשִׂים גַּם-לִּי:	like all their deeds which they have perpetrated from the day when I brought them up out of Egypt up to this day, and they have abandoned me and served other gods, <i>and</i> so they are doing to you too.	
1 Sam 8:9	וְעַתָּה שִׁמַּע בְּקוֹלָם אֲדָּ כִּי-הָעֵד תִּעֲדִי בָהֶם וְהַגַּדְתְּ לָהֶם מִשְׁפָּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עָלֵיהֶם: ס	So now, <u>h</u> eed them, but nevertheless <u>t</u> estify <u>s</u> olemnly against them, and tell them <i>about</i> the <u>a</u> dministration of the king who will reign over them.”	heed ← <i>hear the voice of</i> . — testify solemnly: infinitive absolute. — administration: or <i>justice</i> , or <i>customs, practices</i> .
1 Sam 8:10	וַיֹּאמֶר שְׁמוּאֵל אֶת כָּל-דְּבָרֵי יְהוָה אֶל-הָעָם הַשְּׂאֵלִים מֵאִתּוֹ מֶלֶךְ: ס	And Samuel spoke all the words of the LORD to the people who were asking him for a king.	

1 Sam 8:11	וַיֹּאמֶר זֶה יִהְיֶה מִשְׁפָּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עָלֵיכֶם אֶת־בְּנֵיכֶם יִקַּח וְשָׂם לֹא בַמֶּרְכָבָתוֹ וּבַפָּרָשָׁיו וְרָצוּ לִפְנֵי מֶרְכָבָתוֹ:	And he said, "This will be the <u>administration</u> of the king who will reign over you: he will take your sons and appoint <i>them</i> in his <i>interest</i> in his chariot <i>fleet</i> and his cavalry, and <i>some</i> <i>of them</i> will run before his chariot <i>fleet</i> .	administration: or <i>justice</i> , or <i>customs, practices</i> .
1 Sam 8:12	וְלָשׁוֹם לֹא שָׂרֵי אֲלָפִים וְשָׂרֵי חֲמִשָּׁים וְלַחֲרָשׁ חֲרִישׁוֹ וְלִקְצֹר קְצִירֹו וְלַעֲשׂוֹת כְּלֵי־מִלְחָמָתוֹ וְכָלִי רֶכֶבָּו:	And he will appoint himself commanders of a thousand and commanders of fifty, and <i>men</i> to plough <u>his fields</u> and to reap his harvest and to make his armaments and his chariot equipment.	plough his fields ← <i>plough</i> <i>his ploughing</i> . [ST] infers the sense of <i>fields</i> (<i>labourer ses champs</i>).
1 Sam 8:13	וְאֶת־בָּנוֹתֵיכֶם יִקַּח לְרִקְחוֹת וּלְטַבָּחוֹת וּלְאִפּוֹת:	And he will take your daughters to <i>be</i> perfumers and cooks and bakers.	
1 Sam 8:14	וְאֶת־שְׂדוֹתֵיכֶם וְאֶת־כַּרְמֵיכֶם וְזֵיתֵיכֶם הַטּוֹבִים יִקַּח וְנָתַן לְעַבְדָּיו:	And he will take your best fields and vineyards and olive <i>groves</i> , and he will give <i>them</i> to his servants.	
1 Sam 8:15	וּזְרַעֲיֶכֶם וְכַרְמֵיכֶם יַעֲשֶׂר וְנָתַן לְסָרִיסָיו וּלְעַבְדָּיו:	And he will tithe your seed and your vineyards and give <i>them</i> to his <u>courtiers</u> and his servants.	courtiers ← <i>eunuchs</i> , but perhaps not all castrated.
1 Sam 8:16	וְאֶת־עַבְדֵיכֶם וְאֶת־שִׁפְחוֹתֵיכֶם וְאֶת־בַּחֲוִירֵיכֶם הַטּוֹבִים וְאֶת־חֲמוֹרֵיכֶם יִקַּח וַעֲשֶׂה לְמַלְאכָתוֹ:	And he will take your menservants and your maidservants and your best young men, and your donkeys, and he will engage <i>them</i> in his work.	
1 Sam 8:17	צֹאנְכֶם יַעֲשֶׂר וְאַתֶּם תִּהְיוּ־לּוֹ לְעַבָּדִים:	He will tithe your sheep, and you will become his servants.	

1 Sam 8:18	וְזַעֲקֶתֶם בַּיּוֹם הַהוּא מִלִּפְנֵי מֶלֶכְכֶּם אֲשֶׁר בַּחֲרַתֶּם לָכֶם וְלֹא־יַעֲנֶה יְהוָה אֶתְכֶם בַּיּוֹם הַהוּא:	And you will cry out on that day because of your king whom you chose for yourselves, but the LORD will not answer you on that day.”	
1 Sam 8:19	וַיִּמָּאֲנוּ הָעָם לִשְׁמָע בְּקוֹל שְׁמוּאֵל וַיֹּאמְרוּ לֹא כִּי אִם־מֶלֶךְ יִהְיֶה עָלֵינוּ:	But the people refused to heed Samuel, and they said, “No, on the contrary, we will have a king over us.	heed ← <i>hear the voice of.</i>
1 Sam 8:20	וְהִיָּינוּ גַם־אֲנָחְנוּ כְּכָל־הַגּוֹיִם וּשְׁפֹטֵנוּ מֶלֶכְנוּ וַיֵּצֵא לִפְנֵינוּ וְנִלְחָם אֶת־מֶלֶחֶמֶתָנוּ:	And we too will be like all the Gentiles, and our king will judge us, and he will go out before us and fight our wars.”	
1 Sam 8:21	וַיִּשְׁמַע שְׁמוּאֵל אֵת כָּל־דִּבְרֵי הָעָם וַיְדַבֵּר בְּאָזְנוֹ יְהוָה: פ	And Samuel heard all the words of the people, and he spoke them in the audience of the LORD.	audience ← <i>ears.</i>
1 Sam 8:22	וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל שִׁמַּע בְּקוֹלִים וְהִמְלַכְתָּ לָהֶם מֶלֶךְ וַיֹּאמֶר שְׁמוּאֵל אֶל־אֲנָשֵׁי יִשְׂרָאֵל לָכוּ אִישׁ לְעִירוֹ: פ	And the LORD said to Samuel, “Heed them and appoint them a king.” Then Samuel said to the men of Israel, “Depart, each of you, to your city.”	Heed them ← <i>Hear their voice.</i> your city ← <i>his city.</i>
1 Sam 9:1	וַיְהִי־אִישׁ *מִבֶּן־יִמִּין מִבְּנֵימִין וְשֵׁמוֹ קִישׁ* בֶּן־אֲבִיאל בֶּן־צֶרֶר בֶּן־בְּכוֹרֶת בֶּן־אֶפְיָח בֶּן־אִישׁ יְמִינִי גִבּוֹר חָיִל:	Now there was a Benjaminite whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjaminite, who was a valiant warrior.	Benjaminite (<i>first occurrence in verse</i>): the <i>ketiv</i> spells this as two words; the <i>qeré</i> as one.

1 Sam 9:2	וְלֹו־הָיָה בֶן וְשְׁמוֹ שָׁאוּל בְּחֹר וְטוֹב וְאִין אִישׁ מִבְנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ מִשְׁכָּמוֹ וּמִעֲלֵה גְבֵה מִכָּל־הָעָם:	And he had a son, whose name <i>was</i> Saul, a <i>fine</i> young man, and <i>there was</i> no man among the sons of Israel <i>who was better than him</i>. <i>He was taller than any</i> of the people from his shoulders upwards.	Saul ← <i>Shaul</i>, or better <i>Sha'ul</i>, but we retain the AV / traditional name. fine young man ← <i>choice youth and good</i>. than him: or, if the reader prefers, <i>than he</i>. any ← <i>all</i>.
1 Sam 9:3	וַתֹּאבְדֵנָה הָאֲתָנוֹת לְקִישׁ אֲבִי שָׁאוּל וַיֹּאמֶר קִישׁ אֶל־שָׁאוּל בְּנוֹ קַח־נָא אֶתְּךָ אֶת־אֲחֶךָ מִהַנְּעָרִים וְקוּם לֵךְ בִּקֵּשׁ אֶת־הָאֲתָנוֹת:	And the <i>donkeys</i> of Kish, Saul's father, got lost, and Kish said to Saul his son, "Take one of the <i>servant-lads</i> with you, and get up <i>and go and look</i> for the <i>donkeys</i>."	donkeys (2x) ← <i>she-asses</i>, and likewise throughout this episode. Take ← <i>Take, please</i>, but without emphatic entreaty.
1 Sam 9:4	וַיַּעֲבֹר בְּהַר־אֶפְרַיִם וַיַּעֲבֹר בְּאֶרֶץ־שְׁלִישָׁה וְלֹא מָצְאוּ וַיַּעֲבְרוּ בְּאֶרֶץ־שֶׁעֲלִים וְאִין וַיַּעֲבֹר בְּאֶרֶץ־יְמִינִי וְלֹא מָצְאוּ:	And he crossed over at Mount Ephraim, and he crossed into the land of <i>Shalishah</i>, but they did not find <i>them</i>, and they crossed into the land of <i>Shaalim</i>, but <i>they were</i> not <i>there</i>. Then he crossed into the land of the Benjaminites, but they did not find <i>them</i>.	Shalishah: AV= <i>Shalisha</i>. Shaalim ← <i>Sha'alim</i>. AV= <i>Shalim</i>.
1 Sam 9:5	הִמָּה בָּאוּ בְּאֶרֶץ צוּף וְשָׁאוּל אָמַר לְנַעֲרוֹ אֲשֶׁר־עִמּוֹ לָכֵה וְנִשׁוּבָה פְּנֵי־יְחִידֵל אָבִי מִן־הָאֲתָנוֹת וְדָאָג לָנוּ:	And they came into the land of Zuph, and Saul said to his <i>servant-lad</i> who was with him, "Come, let us return in case my father stops <i>worrying</i> about the donkeys and worries about us."	

1 Sam 9:6	וַיֹּאמֶר לוֹ הִנֵּהנָא אִישׁ־אֱלֹהִים בָּעִיר הַזֹּאת וְהָאִישׁ נִכְבָּד כָּל אֲשֶׁר־יְדַבֵּר בּוֹא יְבוֹא עִתָּה נֵלְכָה שָׁם אוֹלִי יַגִּיד לָנוּ אֶת־דַּרְכָּנוּ אֲשֶׁר־הֵלַכְנוּ עָלֶיהָ:	And he said to him, “Look now, there is a man of God in this city, and the man <i>is</i> honoured. Everything he says <u>absolutely comes to pass</u>. Now let's go there; maybe he <i>can</i> tell us the <u>way</u> which we should go.”	absolutely comes to pass: infinitive absolute. the way ← <i>our way</i>.
1 Sam 9:7	וַיֹּאמֶר שָׂאוּל לְנַעֲרוֹ וְהִנֵּה נֵלֵךְ וּמִה־נָּבִיא לְאִישׁ כִּי הֵלַחֵם אֲזַל מִכֻּלֵּינוּ וּתְשׁוּרָה אֵין־לְהָבִיא לְאִישׁ הָאֱלֹהִים מָה אֶתְנוּ:	Then Saul said to his <i>servant-lad</i>, “Well look, we will go, but what shall we bring for the man, for <u>we have run out of bread</u>, and <i>there is</i> no gift to bring to the man of God. What do we <i>have</i>?”	we have run out of bread ← <i>bread has ceased from our vessels</i>.
1 Sam 9:8	וַיֹּסֶף הַנַּעַר לַעֲנוֹת אֶת־שָׂאוּל וַיֹּאמֶר הִנֵּה נִמְצָא בִידִי רֶבַע שֶׁקֶל כֶּסֶף וְנִתַּתִּי לְאִישׁ הָאֱלֹהִים וְהַגִּיד לָנוּ אֶת־דַּרְכָּנוּ:	And the <i>servant-lad</i> answered Saul again, and he said, “Look, <u>here is</u> a quarter shekel of silver in my hand. So I will give <i>it</i> to the man of God, and he will tell us our way.”	here is ← <i>there is found</i>.
1 Sam 9:9	לְפָנַי בְּיִשְׂרָאֵל כֹּה־אָמַר הָאִישׁ בְּלִכְתּוֹ לְדַרוֹשׁ אֱלֹהִים לָכֵן וְנֵלְכָה עַד־הָרֹאֶה כִּי לְנָבִיא הַיּוֹם יִקְרָא לְפָנַי הָרֹאֶה:	Previously in Israel, <u>this is what</u> a man said when he went to inquire of God: “Come, let us go to the seer”, for <i>he who is called</i> a prophet today was previously called a seer.	this is what ← <i>thus</i>. The verse may be giving the origin of the Hebrew for a <i>prophet</i>. Verse 7 has the word for <i>we will bring</i>, נָבִיא, which is the word for a <i>prophet</i>. Alternatively, it is a play on words.

1 Sam 9:10	וַיֹּאמֶר שָׁאוּל לְנַעֲרוֹ טוֹב דְּבַרְךָ לָכֵה גִּלְכָּה וַיֵּלְכוּ אֶל־הָעִיר אֲשֶׁר־שָׁם אִישׁ הָאֱלֹהִים:	And Saul said to his <i>servant</i> -lad, “Your proposal <i>is</i> fine. Come <i>on</i> , let’s go.” So they went to the city where the man of God <i>was</i> .	proposal ← <i>word</i> .
1 Sam 9:11	הִמָּה עֲלִים בְּמַעְלָה הָעִיר וְהִמָּה מְצָאוֹ נַעֲרוֹת יִצְאוֹת לְשָׂאב מִים וַיֹּאמְרוּ לָהֶן הֲיֵשׁ בְּזֶה הָרָאָה:	As they <u>went</u> on the way up to the city, they found some <i>girls</i> on their way out to draw water, and they said to them, “Is the seer here?”	went ← <i>went up</i> .
1 Sam 9:12	וַתַּעֲנִינָה אוֹתָם וַתֹּאמְרָנָה יֵשׁ הִנֵּה לִפְנֵיךָ מֹהָר עַתָּה כִּי הַיּוֹם בָּא לָעִיר כִּי זֶבַח הַיּוֹם לַעֲם בַּבֹּמֶה:	And they answered them and said, “He is – <u>here</u> ahead of you. Go quickly now, because he came to the city today, for <i>there is</i> a sacrifice today for the people, on the raised site.	here ← <i>behold</i> .
1 Sam 9:13	כְּבֹאֲכֶם הָעִיר כֵּן תִּמְצְאוּן אֹתוֹ בְּטָרִם יַעֲלֶה הַבִּמְתָּה לֶאֱכֹל כִּי לֹא־יֵאכֹל הָעָם עַד־בֹּאוֹ כִּי־הוּא יִבְרַךְ הַזֶּבֶח אַחֲרֵי־כֵן יֵאכְלוּ הַקָּרָאִים וְעַתָּה עֲלוּ כִי־אֵתוּ כְּהַיּוֹם תִּמְצְאוּן אֹתוֹ:	<u>As soon as</u> you go <i>into</i> the city, you will find him before he goes up to the raised site to eat, for the people will not eat until he comes, because he will bless the sacrifice. After that, those invited will eat, so go up now, for <u>at this</u> <u>time of day</u> you will find him.”	As soon as ← <i>As (you go) ... so (you will find)</i> . at this time of ← <i>the same as</i> .
1 Sam 9:14	וַיַּעֲלוּ הָעִיר הִמָּה בָּאִים בְּתוֹךְ הָעִיר וְהִנֵּה שְׁמוּאֵל יֹצֵא לְקִרְאתָם לְעֹלוֹת הַבֹּמֶה: ס	So they went up <i>to</i> the city, <i>and</i> as they went into the city, it <u>so happened</u> that Samuel was coming out towards them to go up <i>to</i> the raised site.	it so <i>happened</i> that ← <i>and behold</i> .

1 Sam 9:15	וַיְהִי גַלְהָא אֶת־אַזְנוֹ שְׁמוּאֵל יוֹם אֶחָד לִפְנֵי בּוֹא־שָׁאוּל לֵאמֹר:	Now the LORD had informed Samuel privately one day before Saul came, and he had said,	informed Samuel privately ← <i>uncovered Samuel's ear</i> .
1 Sam 9:16	כַּעַת מָחָר אֶשְׁלַח אֵלַיִךְ אִישׁ מֵאֶרֶץ בִּנְיָמִן וּמִשְׁחָתוֹ לְנָגִיד עַל־עַמִּי יִשְׂרָאֵל וְהוֹשִׁיעַ אֶת־עַמִּי מִיַּד פְּלִשְׁתִּים כִּי רָאִיתִי אֶת־עַמִּי כִּי בָאָה צִעֲקָתוֹ אֵלַי:	“At about <i>this</i> time tomorrow, I will send a man from the land of Benjamin to you, and you will anoint him as leader over my people Israel, and he will deliver my people from the hands of the Philistines, for I have seen my people, for <i>their</i> cry has come to me.”	their cry ← <i>its cry</i> .
1 Sam 9:17	וַשְׁמוּאֵל רָאָה אֶת־שָׁאוּל וַיְהִי עֲנָהוּ הִנֵּה הָאִישׁ אֲשֶׁר אָמַרְתִּי אֵלַיִךְ זֶה יַעֲצֹר בְּעַמִּי:	So Samuel saw Saul, and the LORD affirmed to him, “ <i>Here is</i> the man <i>concerning</i> whom I said to you, ‘This man will <i>rule</i> my people.’”	affirmed ← <i>answered</i> , but the usage is wider, e.g. when no question asked. Here <i>is</i> ← <i>Behold</i> . rule ← <i>restrain</i> , but also <i>rule, have authority</i> .
1 Sam 9:18	וַיֵּגֶשׁ שָׁאוּל אֶת־שְׁמוּאֵל בְּתוֹךְ הַשְּׁעָר וַיֹּאמֶר הַגִּיד־נָא לִי אֵיזָה בֵּית הָרֶאָה:	Then Saul drew near to Samuel inside the <i>gated</i> area and said, “Please tell me, where <i>is</i> the seer's house?”	gated area ← <i>gate</i> .
1 Sam 9:19	וַיַּעַן שְׁמוּאֵל אֶת־שָׁאוּל וַיֹּאמֶר אָנֹכִי הָרֶאָה עָלֶיךָ לִפְנֵי הַבָּמָה וְאֶכְלֶתֶם עִמִּי הַיּוֹם וּשְׁלַחְתִּיךָ בִּבְקָר וְכָל אֲשֶׁר בְּלִבְבְּךָ אֶגִּיד לְךָ:	Then Samuel answered Saul and said, “I <i>am</i> the seer. <i>Come up</i> before me <i>to</i> the raised site, and <i>you</i> will eat with me today, and I will send <i>you on your way</i> in the morning, and I will tell you everything that <i>is</i> on <i>your</i> heart.	Come up ... you ... you ... your: singular ... plural ... singular ... singular. Saul is with his servant-lad (v. 22).

1 Sam 9:20	וּלְאַתְנֹות הָאֲבֹדֹת לְךָ הַיּוֹם שְׁלֹשֶׁת הַיָּמִים אֶל־תִּשָּׂם אֶת־לִבְךָ לָהֶם כִּי נִמְצְאוּ וְלָמִי כָּל־חֲמֻדַּת יִשְׂרָאֵל הֲלוֹא לְךָ וּלְכָל בֵּית אָבִיךָ: ס	And <i>as</i> for <i>your</i> donkeys which you lost three days ago, do not <u>concern</u> <u>yourself with them</u>, for they have been found. And for whom <i>is</i> all the desire of Israel? <i>Is it</i> not for you and for the whole house of your father?"	concern yourself with them ← <i>lay your heart to them</i>.
1 Sam 9:21	וַיַּעַן שָׁאוּל וַיֹּאמֶר הֲלוֹא בְּנ־יְמִינִי אֲנֹכִי מִקְטָנִי שְׁבִטִי יִשְׂרָאֵל וּמִשְׁפַּחְתִּי הַצָּעִירָה מִכָּל־מִשְׁפָּחוֹת שְׁבִטִי בְּנִימָן וְלָמָּה דִּבַּרְתָּ אֵלַי כַּדָּבָר הַזֶּה: ס	And Saul answered and said, "<i>Am</i> I not a Benjaminite, from the smallest of the tribes of Israel, and <i>is not</i> my family the lowliest of all the families of the tribe of Benjamin? So why have you spoken to me <u>in this</u> <u>way</u>?"	in this way ← <i>as this word</i>.
1 Sam 9:22	וַיִּקַּח שָׁמוּאֵל אֶת־שָׁאוּל וְאֶת־נָעֲרוֹ וַיְבִיֵּאֵם לְשִׁכְתָּה וַיִּתֵּן לָהֶם מָקוֹם בְּרֹאשׁ הַקְּרוּאִים וְהָמָּה כִּשְׁלֹשִׁים אִישׁ:	Then Samuel took Saul and his <i>servant</i>-lad, and he brought them to the reception room, and he gave them a place at the head of those invited, of whom <i>there were</i> about <u>thirty</u>.	thirty ← <i>thirty men</i>.
1 Sam 9:23	וַיֹּאמֶר שָׁמוּאֵל לַטָּבָח תִּנֵּה אֶת־הַמִּנְחָה אֲשֶׁר נָתַתִּי לְךָ אֲשֶׁר אָמַרְתִּי אֵלַיךְ שִׁים אֹתָהּ עִמָּךְ:	And Samuel said to the cook, "<u>Serve</u> the portion which I gave to you, <i>about</i> which I said to you, '<u>Keep</u> <u>it aside</u>.'"	Serve ← <i>Give; put</i>. Keep it aside ← <i>Put it with</i> <i>you</i>.

1 Sam 9:24	וַיֵּרֶם הַטָּבַח אֶת־הַשּׁוֹק וַהֲעֲלֶיהָ וַיִּשֶׂם לִפְנֵי שָׁאוּל וַיֹּאמֶר הִנֵּה הַנֶּשֶׂאֶר שִׁים־לִפְנֵיךָ אֲכַל כִּי לְמוֹעֵד שָׁמֹר־לְךָ לֵאמֹר הֵעָם קִרְאתִי וַיֹּאכַל שָׁאוּל עִם־שָׁמוּאֵל בַּיּוֹם הַהוּא:	So the cook brought up the leg and what <i>was</i> on it and placed <i>it</i> before Saul. And <i>Samuel</i> said, “<i>Here is</i> what <i>was</i> reserved. Put <i>it</i> in front of you <i>and</i> eat, for it <i>was</i> kept for you for <i>this</i> occasion when <i>I</i> said, ‘I have invited the people.’ ” So Saul ate with Samuel on that day.	<i>Samuel</i>: on the liberal use of the third person pronouns (he, him, his), see the note to Gen 41:13. Here the pronoun <i>he</i> is implicit in the verb, and neither <i>the cook</i> nor <i>Saul</i> is the antecedent. Here <i>is</i> ← <i>Behold</i>. occasion ← <i>set time, season</i>.
1 Sam 9:25	וַיֵּרְדּוּ מִהַבִּמָּה הָעִיר וַיְדַבֵּר עִם־שָׁאוּל עַל־הַגֹּג:	Then they went down from the raised site <i>to</i> the city, and he spoke with Saul on the roof-top.	
1 Sam 9:26	וַיִּשְׁכְּמוּ וַיְהִי כַּעֲלֹת הַשֶּׁחַר וַיִּקְרָא שָׁמוּאֵל אֶל־שָׁאוּל *הַגֹּג הַגָּגָה לֵאמֹר קוּמָה ** וְאֶשְׁלַחְךָ וַיִּקָּם שָׁאוּל וַיֵּצְאוּ שְׁנֵיהֶם הוּא וּשְׁמוּאֵל הַחוּצָה:	And they got up early, and as <i>it was</i> <u>dawning</u>, Samuel called to Saul {K: <i>on</i>} [Q: <i>on</i>] the roof-top and said, “Get up, and I will <u>see you</u> off.” So Saul got up and the two of them went out, he and Samuel, into the open.	it was <u>dawning</u> ← <i>dawn was arising</i>. on (<i>qeré</i>) ← <i>onto</i>. see you off ← <i>send you</i>.
1 Sam 9:27	הֲמָה יוֹרְדִים בְּקֶצֶה הָעִיר וּשְׁמוּאֵל אָמַר אֶל־שָׁאוּל אָמַר לְנֶעַר וַיַּעֲבֵר לִפְנֵינוּ וַיַּעֲבֵר וְאַתָּה עֹמֵד כִּיּוֹם וְאֶשְׁמִיעֶךָ אֶת־דְּבַר אֱלֹהִים: פ	<i>And as</i> they were going at the edge of the city, Samuel said to Saul, “Tell the <i>servant</i>-lad to move on ahead of us” – and he moved on – “but you stand still <u>now</u>, and I will proclaim the word of God to you.”	now ← <i>about the day</i>, but also <i>now</i>.

1 Sam 10:1	וַיִּקַּח שָׁמוּאֵל אֶת־פֶּדֶךְ הַשֶּׁמֶן וַיִּצֹק עַל־רֹאשׁוֹ וַיִּשְׁקָהוּ וַיֹּאמֶר הֲלוֹא כִּי־מִשְׁחָךְ יְהוָה עַל־נַחֲלָתוֹ לְנָגִיד:	And Samuel took <u>the</u> flask of oil and poured <i>it</i> on his head, and he kissed him, and he said, “<i>Is it not the case</i> that the LORD has anointed you as leader over his inheritance?”	the flask: [CB] wrongly rejects the definite article. The word is made definite by the <i>nomen rectum</i> of the construct state. But the definiteness is surprising. Compare Gen 22:9.
1 Sam 10:2	בְּלִכְתְּךָ הַיּוֹם מֵעַמִּדִּי וּמִצֵּאתַי שְׁנֵי אַנְשִׁים עַם־קִבְרַת רָחֵל בְּגִבּוֹל בְּנִימֵן בְּצִלְצַח וְאָמְרוּ אֵלֶיךָ נִמְצְאוּ הָאֲתָנוֹת אֲשֶׁר הִלַּכְתָּ לְבַקֵּשׁ וְהָיָה נָטָשׁ אָבִיךָ אֶת־דְּבָרֵי הָאֲתָנוֹת וְדָאָג לָכֶם לֵאמֹר מָה אֶעֱשֶׂה לְבָנִי:	When you depart from me today, you will find two men at Rachel's tomb, at the border of Benjamin's <i>territory</i> at Zelzah, and they will say to you, ‘The donkeys which you went to look for have been found, and look, your father dropped the matter of the donkeys and became concerned for you, and he said, «What <i>can</i> I do for my son?»’	
1 Sam 10:3	וְחָלַפְתָּ מִשָּׁם וְהָלָאָה וּבֹאֲתָ עַד־אֵלֶּון תַּבּוֹר וּמִצְאוּךָ שָׁם שְׁלֹשָׁה אַנְשִׁים עֹלִים אֶל־הָאֱלֹהִים בֵּית־אֵל אֶחָד נִשְׂא שְׁלֹשָׁה גְּדִיִּים וְאֶחָד נִשְׂא שְׁלֹשֶׁת כִּפּוּרוֹת לֶחֶם וְאֶחָד נִשְׂא גַב־יַיִן:	And you will pass on from there <i>and go</i> further on, and when you arrive at the oak tree of Tabor, there three men will meet you, going up to God <i>in</i> Beth-El, one <u>leading</u> three goat-kids, and one carrying three loaves of bread, and one carrying a skin-bottle of wine.	leading: the same word as <i>carrying</i> elsewhere in the sentence. [AnLx] III has <i>to lead</i>.
1 Sam 10:4	וּשְׁאֲלוּ לְךָ לְשָׁלוֹם וְנָתַנוּ לְךָ שְׁתֵּי־לֶחֶם וְלָקַחְתָּ מֵיָדָם:	And they will ask you <u>how you are</u>, and they will give you two <i>loaves of</i> bread, and you will take <i>them</i> from <u>them</u>.	how you are ← <i>about (your) peace</i>. from them ← <i>from their hand</i>.

1 Sam 10:5	אֲחֵר כֵּן תָּבוֹא גְּבַעַת הָאֱלֹהִים אֲשֶׁר-שָׁם נִצְבִּי פְּלִשְׁתִּים וַיְהִי כְּבָאֲךָ שָׁם הָעִיר וּפָגַעְתָּ חֶבֶל נְבִיאִים יֵרָדִים מִהַבִּמָּה וּלְפָנֵיהֶם גִּבָּל וְתָף וְחָלִיל וְכִנּוֹר וְהָמָה מִתְנַבְּאִים:	After that you will come <i>to</i> the hill of God where <i>there</i> are garrisons of Philistines, and it will come to pass when you arrive there <i>at</i> the city that you will meet a company of prophets coming down from the raised site, and in front of them <i>will be</i> a lute and a drum and a pipe and a harp, and they will prophesy.	
1 Sam 10:6	וְצִלְחָה עָלֶיךָ רוּחַ יְהוָה וְהִתְנַבִּיתָ עִמָּם וְנִהְפַכְתָּ לְאִישׁ אֲחֵר:	And the spirit of the LORD will come over you, and you will prophesy with them, and you will be turned into another man.	
1 Sam 10:7	וְהָיָה כִּי *תְּבֹאנָה תְּבֹאנָה הָאֵתוֹת ** הָאֱלֹהִים לָךְ עֲשֵׂה לָךְ אֲשֶׁר תִּמְצָא יָדְךָ כִּי הָאֱלֹהִים עִמָּךְ:	And it will come to pass, when these signs <u>come</u> on you, <i>that</i> you will do whatever <u>presents itself</u> to you, for God <i>is</i> with you.	come: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word. presents itself to you ← <i>your hand finds</i> .
1 Sam 10:8	וִירַדְתָּ לִפְנֵי הַגִּלְגָּל וְהִנֵּה אֲנֹכִי יֹרֵד אֵלֶיךָ לְהַעֲלוֹת עֹלוֹת לְזִבְחַת זִבְחֵי שְׁלָמִים שְׁבַעַת יָמִים תֹּחַל עַד-בּוֹאִי אֵלֶיךָ וְהוֹדַעְתִּי לָךְ אֵת אֲשֶׁר תַּעֲשֶׂה:	And you will go down before me <i>to Gilgal</i> , and look, I am coming down to you to make burnt offerings <i>and</i> to <u>offer</u> peace-sacrifices. You will wait for seven days for me to come to you, and I will make known to you what you will do.”	Gilgal ← <i>the Gilgal</i> . offer ← <i>sacrifice</i> .
1 Sam 10:9	וְהָיָה כִּהִפְנִיתוֹ שִׁכְמוֹ לָלֶכֶת מֵעַם שְׁמוּאֵל וַיִּהְפֹּךְ-לוֹ אֱלֹהִים לֵב אֲחֵר וַיָּבֹאוּ כָּל-הָאֵתוֹת הָאֱלֹהִים בַּיּוֹם הַהוּא: ס	And it came to pass when he turned his <u>back</u> to depart from Samuel that God <u>replaced his heart</u> by a different <i>one</i> , and all <u>these</u> signs came about on that day.	back ← <i>shoulder</i> . replaced his heart by a different <i>one</i> ← <i>changed</i> <i>for him another heart</i> . these signs ← <i>those signs</i> .

1 Sam 10:10	וַיָּבֹאוּ שָׁם הַגִּבְעָה וְהָיָה חֶבְל־נִבְאִים לְקִרְאָתוֹ וַתַּצֵּלַח עָלָיו רוּחַ אֱלֹהִים וַיִּתְנַבֵּא בְּתוֹכָם:	And when they came there – to <u>the hill</u> – <u>it so</u> <u>happened</u> that a group of prophets <u>came</u> towards him, and the spirit of God descended on him, and he prophesied <u>among</u> them.	the hill: or <i>Gibeah</i> , as in Josh 15:57. We take it as the hill of 1 Sam 10:5. it so <i>happened</i> that ← <i>and</i> <i>behold</i> . among them ← <i>in their</i> <i>midst</i> .
1 Sam 10:11	וַיְהִי כִלְיוּדָעוֹ מֵאַתְמוֹל שְׁלֹשִׁים וַיִּרְאֻ וְהָיָה עַם־נִבְאִים נִבָּא וַיֹּאמֶר הָעָם אִישׁ אֶל־רֵעֵהוּ מִה־זֶּה הִיָּה לְבֶן־קִישׁ הֲגַם שָׁאוּל בְּנִבְיָאִים:	And it came to pass that everyone who had known him <u>for some time</u> looked and <u>saw</u> that he prophesied with the prophets, and the people said to one another, “What <i>is</i> this <i>that</i> has happened to the son of Kish? <i>Is</i> Saul also among the prophets?”	for some time ← <i>from</i> <i>yesterday (and) the day</i> <i>before yesterday</i> . saw that ← <i>behold</i> .
1 Sam 10:12	וַיַּעַן אִישׁ מִשָּׁם וַיֹּאמֶר וּמִי אֲבִיהֶם עַל־כֵּן הָיְתָה לְמִשְׁלַל הֲגַם שָׁאוּל בְּנִבְיָאִים:	And a man from there answered and said, “ <u>And</u> <u>who is</u> their father?” Because of that it became a saying: “ <i>Is</i> Saul also among the prophets?”	And who <i>is</i> their father?: perhaps with stress on <i>their</i> , making the point that ancestry isn't relevant in the office of a prophet.
1 Sam 10:13	וַיְכַל מִהַתְנַבּוֹת וַיָּבֹא הַבָּמָה:	Then he finished prophesying, and he went <i>to</i> the raised site.	
1 Sam 10:14	וַיֹּאמֶר דָּוִד שָׁאוּל אֵלָיו וְאֶל־נַעְרֹו אֲנִי הִלַכְתֶּם וַיֹּאמֶר לְבִקֵּשׁ אֶת־הָאֲתָנֹות וּנְרָאָה כִּי־אֵין וְנָבֹוא אֶל־שְׁמוּאֵל:	Then Saul's uncle said to him and to his <i>servant</i> -lad, “Where did you go?” And he said, “To look for the donkeys. And when we saw that they <i>weren't</i> <i>around</i> , we went to Samuel.”	
1 Sam 10:15	וַיֹּאמֶר דָּוִד שָׁאוּל הַגִּידָה־נָא לִי מִה־אָמַר לָכֶם שְׁמוּאֵל:	And Saul's uncle said, “Please tell me, what did Samuel say to you?”	

1 Sam 10:16	וַיֹּאמֶר שָׁאוּל אֶל־דָּוִד׃ הֲגַד הַגִּיד לָנוּ כִּי נִמְצְאוּ הָאֲתָנוֹת וְאֶת־דָּבָר הַמְּלוּכָה לֹא־הֲגִיד לָנוּ אֲשֶׁר אָמַר שְׁמוּאֵל׃ פ	And Saul said to his uncle, “He <u>emphatically told</u> us that the donkeys had been found.” But he did not tell him about the matter of the kingdom which Samuel had spoken <i>about</i> .	emphatically told: infinitive absolute.
1 Sam 10:17	וַיִּצְעַק שְׁמוּאֵל אֶת־הָעָם אֶל־יְהוָה הַמִּצְפָּה׃	Meanwhile Samuel called the people together to the LORD in <u>Mizpah</u> .	Mizpah ← <i>the Mizpah</i> . AV differs (<i>Mizpeh</i>). See Josh 11:3.
1 Sam 10:18	וַיֹּאמֶר ׀ אֶל־בְּנֵי יִשְׂרָאֵל פ כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי הָעֲלִיתִי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם וְאֶצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד כָּל־הַמְּמַלְכוֹת הַלְּחָצִים אֶתְכֶם׃	And he said to the sons of Israel, “The LORD God of Israel says <u>this</u> : ‘I brought Israel up from Egypt, and I delivered you from the <u>grip</u> of Egypt and the <u>grip</u> of all the kingdoms which were oppressing you.	this ← <i>thus</i> . grip (2x) ← <i>hand</i> .
1 Sam 10:19	וְאַתֶּם הַיּוֹם מַאֲסֶתֶם אֶת־אֱלֹהֵיכֶם אֲשֶׁר־הוּא מוֹשִׁיעַ לָכֶם מִכָּל־רָעוֹתֵיכֶם וְצָרְתִּיכֶם׃ וְתֹאמְרוּ לֹא כִּי־מֶלֶךְ תָּשִׁים עָלֵינוּ וְעַתָּה הִתִּיצְבוּ לִפְנֵי יְהוָה לְשִׁבְטֵיכֶם וּלְאֻלְפֵיכֶם׃	But you today have rejected your God, who saves you from all your troubles and adversities, and you have said to him, «So appoint a king over us.» And now stand before the LORD according to your tribes and according to <u>your thousands</u> .’ ”	your thousands: or <i>subdivisions of your tribes</i> .
1 Sam 10:20	וַיִּקְרַב שְׁמוּאֵל אֶת כָּל־שִׁבְטֵי יִשְׂרָאֵל וּלְבִד שִׁבְט בִּנְיָמִן׃	And Samuel had all the tribes of Israel approach, and the tribe of Benjamin was <u>selected</u> .	selected ← <i>taken</i> .

1 Sam 10:21	וַיִּקְרָב אֶת־שֵׁבֶט בְּנִימִן לְמִשְׁפַּחָתוֹ* לְמִשְׁפַּחַת־זִיּוֹ וְתִלְכָּד* מִשְׁפַּחַת הַמַּטְרִי וַיִּלְכְּדוּ שָׂאוֹל בֶּן־קִישׁ וַיִּבְקְשׁוּהוּ וְלֹא נִמְצָא:	Then he had the tribe of Benjamin approach according to its {Q: families} [K: family], and the family of Matri was <u>selected</u> , and Saul the son of Kish was <u>selected</u> . And they looked for him, <u>but</u> he was not found.	selected (2x) ← taken. but: adversative use of the vav.
1 Sam 10:22	וַיִּשְׁאַלּוּ־עוֹד בַּיהוָה הַבָּא עוֹד הֲלֵם אִישׁ ס וַיֹּאמֶר יְהוָה הִנֵּה־הוּא נִחְבָּא אֶל־הַכְּלִים:	Then they inquired of the LORD again, “Has the man come here yet?” And the LORD said, “Look, he has hidden among the equipment.”	
1 Sam 10:23	וַיִּרְצוּ וַיִּקְחֵהוּ מִשָּׁם וַיִּתְּיֹצֵב בְּתוֹךְ הָעָם וַיִּגְבֹּה מִכָּל־הָעָם מִשְׁכָּמוֹ וּמֵעֲלָה:	So they ran and took him from there, and he stood <u>among</u> the people, and he was taller than <u>any</u> of the people from his shoulders upwards.	among ← in the midst of. any ← all.
1 Sam 10:24	וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־הָעָם הֲרֵאִיתֶם אֲשֶׁר בָּחַרְבּוּ יְהוָה כִּי אֵין כָּמֹהוּ בְּכָל־הָעָם וַיִּרְעוּ כָל־הָעָם וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ: פ	And Samuel said to all the people, “Do you see <u>whom</u> the LORD has <u>chosen</u> ? For <u>there is</u> no-one like him among all the people.” And all the people shouted and said, “ <u>May the king live</u> .”	whom the LORD has chosen: perhaps ironic, or standing for <i>whom the LORD has let you choose</i> . May the king live: AV differs (<i>God save the king</i>).
1 Sam 10:25	וַיְדַבֵּר שְׁמוּאֵל אֶל־הָעָם אֵת מִשְׁפַּט הַמְּלָכָה וַיִּכְתֹּב בַּסֵּפֶר וַיִּנַּח לִפְנֵי יְהוָה וַיִּשְׁלַח שְׁמוּאֵל אֶת־כָּל־הָעָם אִישׁ לְבֵיתוֹ:	And Samuel told the people the <u>decision</u> on the kingship, and he wrote <i>it</i> in a book and deposited <i>it</i> before the LORD. Then Samuel sent all the people <i>away</i> – each <i>one</i> to his home.	decision ← judgment.

1 Sam 10:26	וְגַם-שָׁאוּל הָלַךְ לְבֵיתוֹ גִּבְעָתָה וַיֵּלְכוּ עִמּוֹ הַחִיל אֲשֶׁר-נִגַּע אֱלֹהִים בְּלִבָּם:	And Saul went home to Gibeah, and with him went the army whose heart God had motivated <i>so to do</i> .	Gibeah: see Josh 15:57. Perhaps here <i>the hill</i> of 1 Sam 10:5. The place is probably in any case named after the hill there.
1 Sam 10:27	וּבְנֵי בְלִיעֵל אָמְרוּ מִה-יִשְׁעֵנוּ זֶה וַיְבֹאֵהוּ וְלֹא-הֵבִיאוּ לוֹ מִנְחָה וַיְהִי כַמַּחְרִישׁ: פ	But the riff-raff said, “How can this man save us?” And they despised him and did not bring him <i>any</i> offering. But he remained <i>silent</i> .	riff-raff ← <i>sons of Belial</i> ← <i>sons of without use</i> . silent ← <i>as (one) silent</i> .
1 Sam 11:1	וַיַּעַל נָחָשׁ הָעַמּוֹנִי וַיַּחֵן עַל-יָבֶשׁ גִּלְעָד וַיֹּאמְרוּ כָּל-אֲנָשֵׁי יָבֶשׁ אֶל-נָחָשׁ בְּרַת-לָנוּ בְרִית וְנַעֲבֹדָךְ:	Then Nahash the Ammonite went up and encamped against Jabesh-Gilead. And all the men of Jabesh said to Nahash, “Make a covenant with us, and we will serve you.”	Jabesh-Gilead: see Gen 31:21.
1 Sam 11:2	וַיֹּאמֶר אֲלֵיהֶם נָחָשׁ הָעַמּוֹנִי בְּזֹאת אֶכְרֹת לָכֶם בְּנִקּוֹר לָכֶם כָּל-עֵין יָמִין וְשְׂמִתִּיהָ חֶרֶף עַל-כָּל-יִשְׂרָאֵל:	And Nahash the Ammonite said to them, “On this <i>condition</i> I will make a <i>covenant</i> with you: that I gouge out every right eye of yours and make it a reproach on all Israel.”	
1 Sam 11:3	וַיֹּאמְרוּ אֵלָיו זִקְנֵי יָבֶשׁ הָרָף לָנוּ שְׁבַעַת יָמִים וְנִשְׁלַחַה מַּלְאָכִים בְּכָל גְּבוּל יִשְׂרָאֵל וְאִם-אֵין מוֹשִׁיעַ אֶתָּנוּ וַיַּצֵּאנוּ אֵלֵינוּ:	And the elders of Jabesh said to him, “Give us seven days, and we will send envoys to every <i>territory</i> of Israel, and if we <i>don't have anyone</i> to save us, we will come out to you.”	Give ← <i>Desist, Leave alone</i> . territory ← <i>border</i> .
1 Sam 11:4	וַיָּבֹאוּ הַמַּלְאָכִים גִּבְעָת שָׁאוּל וַיְדַבְּרוּ הַדְּבָרִים בְּאָזְנֵי הָעָם וַיִּשְׁאוּ כָּל-הָעָם אֶת-קוֹלָם וַיִּבְכוּ:	And the envoys came to Gibeah of Saul, and they spoke the words in the <i>audience</i> of the people. And all the people raised their voice and wept.	Gibeah: see Josh 15:57. audience ← <i>ears</i> .

1 Sam 11:5	וְהִנֵּה שָׂאוֹל בָּא אַחֲרַי הַבֶּקֶר מִן־הַשָּׂדֶה וַיֹּאמֶר שָׂאוֹל מַה־לָּעָם כִּי יִבְכוּ וַיִּסְפְּרוּ־לּוֹ אֶת־דְּבָרֵי אֲנָשֵׁי יִבְיֶשׁ:	And it <u>so happened</u> that Saul came following the cattle from the field, and Saul said, “What <i>is</i> the <i>matter</i> with the people <i>making them weep</i> ?” And they told him the words of the men of Jabesh.	it so <i>happened</i> that ← <i>behold</i> . making them weep ← <i>that</i> they weep.
1 Sam 11:6	וַתֵּצֵלַח רוּחַ־אֱלֹהִים עַל־שָׂאוֹל *בְּשִׁמְעוֹ כְּשִׁמְעוֹ אֶת־הַדְּבָרִים ** הָאֱלֹהָ וַיַּחַר אַפּוֹ מְאֹד:	Then the spirit of God came on Saul {K: when} [Q: as] he heard these words, and his anger was <i>very</i> much kindled.	
1 Sam 11:7	וַיִּקַּח צֶמֶד בָּקָר וַיִּנְתְּחֵהוּ וַיִּשְׁלַח בְּכָל־גְּבוּל יִשְׂרָאֵל בְּיַד הַמְּלָאכִים לֵאמֹר אֲשֶׁר אֵינָנו יֵצֵא אַחֲרֵי שָׂאוֹל וְאַחֲרֵי שְׂמוּאֵל כֹּה יַעֲשֶׂה לְבָקְרוֹ וַיִּפֹּל פַּחַד־יְהוָה עַל־הָעָם וַיֵּצְאוּ כָאִישׁ אֶחָד:	And he took a yoke of oxen and divided them <i>in</i> <i>pieces</i> and sent <i>them</i> to every territory of Israel by the hand of envoys and said, “ <i>As for anyone</i> who does not come out behind Saul and behind Samuel, so shall it be done to his oxen.” And the fear of the LORD fell on the people, and they came out <i>in</i> <i>unison</i> .	territory ← <i>border</i> . in unison ← <i>as one man</i> .
1 Sam 11:8	וַיִּפְקְדֵם בְּבֶזֶק וַיְהִי בְנֵי־יִשְׂרָאֵל שְׁלֹשׁ מֵאוֹת אָלֶף וְאִישׁ יְהוּדָה שְׁלֹשִׁים אָלֶף:	And he counted them in Bezek, and the sons of Israel were three hundred thousand <i>in number</i> , and the men of Judah <i>came to</i> thirty thousand.	
1 Sam 11:9	וַיֹּאמְרוּ לַמְּלָאכִים הַבָּאִים כֹּה תֹאמְרוּן לְאִישׁ יִבְיֶשׁ גִּלְעָד מָחָר תְּהִי־לָכֶם תְּשׁוּעָה בַּחַם **כִּי־הֵם הִשְׁמָשׁוּ * וַיָּבֹאוּ הַמְּלָאכִים וַיִּגִּידוּ לְאֲנָשֵׁי יִבְיֶשׁ וַיִּשְׂמְחוּ:	And they said to the envoys who came, “ <u>This is</u> <u>what</u> you will say to the men of Jabesh-Gilead: ‘Tomorrow {K: in} [Q: at the time of] the heat of the sun, you will have salvation.’ ” So the envoys went <i>back</i> and reported <i>it</i> to the men of Jabesh, and they rejoiced <i>at it</i> .	This <i>is what</i> ← <i>Thus</i> . Jabesh-Gilead: see Gen 31:21.

1 Sam 11:10	וַיֹּאמְרוּ אַנְשֵׁי יָבִישׁ מָחָר נֵצֵא אֵלֵיכֶם וַעֲשִׂיתֶם לָנוּ כְּכָל־הַטּוֹב בְּעֵינֵיכֶם: ס	And the men of Jabesh said, “Tomorrow we will go out to you, and you will do to us whatever <i>is</i> right in your sight.”	
1 Sam 11:11	וַיְהִי מִמָּחָרֹת וַיֵּשֶׁם שָׁאוּל אֶת־הָעָם שְׁלֹשָׁה רָאשִׁים וַיָּבֹאוּ בְּתוֹךְ־הַמַּחֲנֶה בְּאַשְׁמֹרֶת הַבֹּקֶר וַיִּכּוּ אֶת־עֲמֹן עַד־חֹם הַיּוֹם וַיְהִי הַנִּשְׁאָרִים וַיִּפְּצוּ וְלֹא נִשְׁאַרוּ־בָם שְׁנַיִם יָחַד:	And it came to pass on the next day that Saul arranged the people in three contingents, and they went into the camp during the morning-watch, and they struck the Ammonites down until the heat of the day. And it came to pass that those remaining were scattered, and no two among them remained together.	contingents ← <i>heads</i> . the Ammonites ← <i>Ammon</i> .
1 Sam 11:12	וַיֹּאמֶר הָעָם אֶל־שְׁמוּאֵל מִי הָאִמָּר שָׁאוּל יִמְלֹךְ עָלֵינוּ תָּנוּ הָאֲנָשִׁים וְנָמִיתָם:	And the people said to Samuel, “Who <i>is it</i> that said, ‘Shall Saul reign over us?’ Give <i>us</i> the men <i>so</i> we <i>can</i> put them to death.”	so: purposive use of the <i>vav</i> .
1 Sam 11:13	וַיֹּאמֶר שָׁאוּל לֹא־יוּמָת אִישׁ בַּיּוֹם הַזֶּה כִּי הַיּוֹם עָשָׂה־יְהוָה תְּשׁוּעָה בְּיִשְׂרָאֵל: ס	Then Saul said, “No-one shall be put to death on this day, for today the LORD accomplished salvation in Israel.”	
1 Sam 11:14	וַיֹּאמֶר שְׁמוּאֵל אֶל־הָעָם לָכוּ וְנִלְכֶה הַגִּלְגָּל וְנַחֲדֵשׁ שָׁם הַמְּלוּכָה:	And Samuel said to the people, “Come, let us go <i>to</i> Gilgal and renew the kingship there.”	Gilgal ← <i>the Gilgal</i> .

1 Sam 11:15	וַיֵּלְכוּ כָּל־הָעָם הַגִּלְגָּל וַיַּמְלִכוּ שָׁם אֶת־שָׁאוּל לִפְנֵי יְהוָה בַּגִּלְגָּל וַיִּזְבְּחוּ־שָׁם זִבְחִים שְׁלָמִים לִפְנֵי יְהוָה וַיִּשְׂמַח שָׁם שָׁאוּל וְכָל־אֲנָשֵׁי יִשְׂרָאֵל עַד־מָאד׃ פ	So all the people went <i>to</i> Gilgal, and they made Saul king there before the LORD at Gilgal, and they offered peace-sacrifices there before the LORD, and Saul and all the men of Israel rejoiced greatly.	Gilgal (2x) ← <i>the Gilgal</i>. offered ← <i>sacrificed</i>.
1 Sam 12:1	וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־יִשְׂרָאֵל הִנֵּה שָׁמַעְתִּי בְקוֹלְכֶם לְכָל אֲשֶׁר־אָמַרְתֶּם לִּי וְאִמְלִיךְ עָלֵיכֶם מֶלֶךְ׃	And Samuel said to the whole of Israel, “Look, I have given heed to your voice – everything you have said to me – and I have appointed a king over you.	
1 Sam 12:2	וְעַתָּה הִנֵּה הַמֶּלֶךְ מִתְהַלֵּךְ לִפְנֵיכֶם וְאֲנִי זָקֵנָתִי וְשִׁבְתִּי וּבְנֵי הַנֶּם אִתְּכֶם וְאֲנִי הִתְהַלַּכְתִּי לִפְנֵיכֶם מִנְעָרִי עַד־הַיּוֹם הַזֶּה׃	So now, look, the king walks before you, but I have grown old and become grey-haired, but <i>here are</i> my sons with you, and I have walked before you from my youth up to this day.	<i>here are</i> ← <i>behold</i>.
1 Sam 12:3	הֲנִי עֲנוּ בִּי נֹגֵד יְהוָה וְנֹגֵד מְשִׁיחוֹ אֶת־שׂוֹר מִי לָקַחְתִּי וַחֲמֹר מִי לָקַחְתִּי וְאֶת־מִי עָשָׂקְתִּי אֶת־מִי רָצוֹתִי וּמִיד־מִי לָקַחְתִּי כֹפֶר וְאַעְלִים עֵינִי בּוֹ וְאַשִּׁיב לָכֶם׃	<i>Here I am</i> – testify against me in the presence of the LORD and in the presence of his anointed. Whose ox have I taken? Or whose <i>donkey</i> have I taken? Or whom have I oppressed? Whom have I maltreated? Or from whose hand have I received a bribe to <i>turn a blind eye with it</i>? – and I will restore <i>it</i> to you.”	Here I <i>am</i> ← <i>Behold me</i>. donkey: here it is a male (contrast 1 Sam 9:3). to turn a blind eye with it ← <i>and I have hidden my eye with it</i>.
1 Sam 12:4	וַיֹּאמְרוּ לֹא עָשָׂקְתָנוּ וְלֹא רָצוֹתָנוּ וְלֹא־לָקַחְתָּ מִי־אִישׁ מֵאוֹמָה׃	And they said, “You have not oppressed us, and you have not maltreated us, and you have not taken anything from anyone's hand.”	

1 Sam 12:5	וַיֹּאמֶר אֲלֵיהֶם עַד יְהוָה בְּכֶם וְעַד מְשִׁיחוֹ הַיּוֹם הַזֶּה כִּי לֹא מָצָאתֶם בְּיָדִי מְאוּמָה וַיֹּאמְרוּ עַד: פ	And he said to them, “The LORD <i>is</i> a witness to you, and his anointed <i>is</i> a witness <i>on</i> this day that you have not found anything in my hand.” And <i>each</i> said, “ <i>He is</i> a witness.”	witness to: or <i>witness against</i> .
1 Sam 12:6	וַיֹּאמֶר שְׁמוּאֵל אֶל־הָעָם יְהוָה אֲשֶׁר עָשָׂה אֶת־מִשְׁהָ וְאֶת־אַהֲרֹן וְאֲשֶׁר הָעֵלָה אֶת־אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם:	Then Samuel said to the people, “ <i>It is</i> the LORD who <i>made</i> Moses and Aaron, and who brought your fathers up out of the land of Egypt.	made: AV differs (<i>advanced</i>).
1 Sam 12:7	וְעַתָּה הִתְיַצְבוּ וְאִשְׁפָּטָה אֹתְכֶם לִפְנֵי יְהוָה אֵת כָּל־עֲדוּקוֹת יְהוָה אֲשֶׁר־עָשָׂה אֹתְכֶם וְאֶת־אֲבוֹתֵיכֶם:	And now, stand <i>there</i> and let me <i>join issue</i> with you before the LORD about all the righteous acts of the LORD which he did with you and with your fathers,	join issue ← <i>contend (in law)</i> .
1 Sam 12:8	כַּאֲשֶׁר־בָּא יַעֲקֹב מִמִּצְרַיִם וַיִּזְעֲקוּ אֲבוֹתֵיכֶם אֶל־יְהוָה וַיִּשְׁלַח יְהוָה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וַיּוֹצִיאוּ אֶת־אֲבוֹתֵיכֶם מִמִּצְרַיִם וַיֵּשְׁבוּ בַּמָּקוֹם הַזֶּה:	when Jacob went <i>to</i> Egypt, and your fathers cried out to the LORD, and the LORD sent Moses and Aaron, and they brought your fathers out of Egypt and settled them in this place.	
1 Sam 12:9	וַיִּשְׁכַּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכְּרוּ אֹתָם בְּיַד סִיסְרָא שַׂר־צָבָא חֲצֹר וּבֵיד־פְּלִשְׁתִּים וּבֵיד מֶלֶךְ מוֹאָב וַיִּלָּחֲמוּ בָּם:	But they forgot the LORD their God, so he sold them into the hand of Sisera, the commander of the army of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.	

1 Sam 12:10	וַיִּזְעֻקוּ אֶל־יְהוָה *וַיֹּאמְרוּ וַיֹּאמְרוּ חָטְאוּנוּ כִּי** עֲזַבְנוּ אֶת־יְהוָה וְנַעֲבָד אֶת־הַבְּעֻלִּים וְאֶת־הָעֲשָׁתָרוֹת וְעַתָּה הַצִּילֵנוּ מִיַּד אֹיְבֵינוּ וְנַעֲבֹדְךָ:	Then they cried out to the LORD, and {K: <i>each</i> said} [Q: they said], ‘We have sinned, for we have left the LORD and served the <i>images</i> of Baal and <i>images</i> of Astarte, but save us now from the hand of our enemies, and we will serve you.’	The <i>ketiv</i> has the same construction as 1 Sam 12:5. <i>images</i> of Astarte ← Ashtaroth, i.e. <i>Venuses</i>.
1 Sam 12:11	וַיִּשְׁלַח יְהוָה אֶת־יִרְבָּעֵל וְאֶת־בִּדָן וְאֶת־יִפְתָּח וְאֶת־שִׁמְשׁוֹאֵל וַיִּצֹּל אֶתְכֶם מִיַּד אֹיְבֵיכֶם מִסָּבִיב וַתֵּשְׁבוּ בְּטָח:	And the LORD sent Jerubbaal and Bedan and Jephthah, and Samuel, and he delivered you from your enemies round about, and you lived <i>in</i> security.	Jerubbaal: i.e. <i>Gideon</i>. See Judg 7:1. Bedan: it is hard to not suspect a scribal error for <i>Barak</i>. <i>Bedan</i>, בִּדָן, is similar to בָּרַךְ, which could ⇩ Jephthah: see Judg 11:1.
1 Sam 12:12	וַתֵּרְאוּ כִּי־נִחַשׁ מֶלֶךְ בְּנֵי־עַמּוֹן בָּא עָלֵיכֶם וַתֹּאמְרוּ לִי לֹא כִּי־מֶלֶךְ יִמְלֹךְ עָלֵינוּ וַיהוָה אֱלֹהֵיכֶם מַלְכְּכֶם:	And when you saw that Nahash king of the sons of Ammon had come against you, you said to me, ‘No, for a king will reign over us’, although the LORD your God <i>is</i> your king.	בָּרַךְ, be misscribed from בָּרַק, <i>Barak</i>, as the pronunciation is similar; note the softened <i>qoph</i> in Matt 27:46 (σαβαχθαυί from Aramaic שָׁבַק). although: concessive use of the <i>vav</i>.
1 Sam 12:13	וְעַתָּה הִנֵּה הַמֶּלֶךְ אֲשֶׁר בְּחַרְתֶּם אֲשֶׁר שְׁאַלְתֶּם וְהִנֵּה נָתַן יְהוָה עָלֵיכֶם מֶלֶךְ:	And now <u>here is</u> the king whom you chose, whom you asked for, and <u>you see</u> <u>that</u> the LORD has <u>assigned</u> a king over you.	here <i>is</i> ← <i>behold</i>. you see that ← <i>behold</i>. assigned ← <i>given</i>; <i>appointed</i>, but in this case on sufferance.
1 Sam 12:14	אִם־תִּירָאוּ אֶת־יְהוָה וְעַבַּדְתֶּם אֹתוֹ וְשָׁמַעְתֶּם בְּקֹלוֹ וְלֹא תִמְרוּ אֶת־פִּי יְהוָה וְהִיתֶם גַּם־אַתֶּם וְגַם־הַמֶּלֶךְ אֲשֶׁר מֶלֶךְ עָלֵיכֶם אַחֵר יְהוָה אֱלֹהֵיכֶם:	If you fear the LORD and serve him and heed his voice and do not resist the LORD's <i>instructions</i>, then both you and the king who reigns over you will be <i>in the wake of</i> the LORD your God.	instructions ← <i>mouth</i>. in the wake of ← <i>after</i>.

1 Sam 12:15	וְאִם־לֹא תִשְׁמָעוּ בְּקוֹל יְהוָה וּמִרִיתֶם אֶת־פִּי יְהוָה וְהִיתָה יַד־יְהוָה בָּכֶם וּבְאֲבֹתֵיכֶם:	But if you don't heed the voice of the LORD, and you rebel against the <u>instructions</u> of the LORD, then the hand of the LORD will be against you <u>and</u> against your fathers.	instructions ← <i>mouth</i> . and: perhaps, allowing for a change in tense, <i>as (it was against your fathers)</i> .
1 Sam 12:16	גַּם־עַתָּה הִתִּיצְבוּ וּרְאוּ אֶת־הַדָּבָר הַגָּדוֹל הַזֶּה אֲשֶׁר יַהוָה עֹשֶׂה לְעֵינֵיכֶם:	Now too, stand and see this great <u>proceeding</u> which the LORD <u>is about to</u> <u>do</u> before your eyes.	proceeding ← <i>thing</i> . is about to do ← <i>doing</i> , but also admitting the immediate future.
1 Sam 12:17	הֲלוֹא קָצִיר־חֲטִיטִים הַיּוֹם אֶקְרָא אֶל־יְהוָה וְיִתֵּן קָלוֹת וּמָטָר וְדַעוּ וּרְאוּ כִּי־רַעַתְכֶם רַבָּה אֲשֶׁר עָשִׂיתֶם בְּעֵינֵי יְהוָה לְשָׂאוֹל לָכֶם מֶלֶךְ: ס	<i>Is it</i> not the wheat-harvest today? I will call out to the LORD, and he will <u>produce</u> <u>rolls of thunder</u> and rain, so be aware and see that your wickedness which you have committed <i>is</i> great in the eyes of the LORD <u>in asking</u> for a king for yourselves.”	produce ← <i>give, emit</i> . <u>rolls of thunder</u> ← <i>voices, sounds</i> . in asking: gerundial use of the infinitive.
1 Sam 12:18	וַיִּקְרָא שְׁמוּאֵל אֶל־יְהוָה וַיִּתֵּן יְהוָה קָלוֹת וּמָטָר בַּיּוֹם הַהוּא וַיִּירָא כָּל־הָעָם מְאֹד אֶת־יְהוָה וְאֶת־שְׁמוּאֵל:	Then Samuel called out to the LORD, and the LORD produced <u>rolls of thunder</u> and rain on that day, and all the people feared the LORD and Samuel greatly.	produced: see 1 Sam 12:17. <u>rolls of thunder</u> : see 1 Sam 12:17.
1 Sam 12:19	וַיֹּאמְרוּ כָּל־הָעָם אֶל־שְׁמוּאֵל הֲתַפְּלֵל בְּעַד־עַבְדֶּיךָ אֶל־יְהוָה אֱלֹהֶיךָ וְאֶל־נַמּוֹת כִּי־יִסָּפְנוּ עַל־כָּל־חַטֹּאתֵינוּ רָעָה לְשָׂאֵל לָנוּ מֶלֶךְ: ס	And all the people said to Samuel, “Pray to the LORD your God on behalf of your servants that we don't die, for we have added to all our sins a wicked <i>thing</i> <u>in</u> <u>asking</u> for a king for us.”	in asking: gerundial use of the infinitive.

1 Sam 12:20	וַיֹּאמֶר שְׁמוּאֵל אֶל־הָעָם אֲל־תִּירְאוּ אֹתָם עֲשִׂיתֶם אֵת כָּל־הָרָעָה הַזֹּאת אֲדָּאֵל־תִּסּוּרוּ מֵאַחֲרַי יְהוָה וְעַבַּדְתֶּם אֶת־יְהוָה בְּכָל־לִבְבְּכֶם:	And Samuel said to the people, “Do not fear – you have all done this wrong, but do not depart <u>from</u> following the LORD, and serve the LORD with all your heart.	from following ← <i>from behind</i> .
1 Sam 12:21	וְלֹא תִסּוּרוּ כִּי אַחֲרַי הִתְּהוּ אֲשֶׁר לֹא־יוֹעִילוּ וְלֹא יִצִּילוּ כִּי־תִהְיוּ הֶמָּה:	And you shall not depart, for <i>that would be to</i> follow <u>vain</u> things which will not be of benefit and will not save <i>you</i> , for they <i>are</i> <u>vain</u> things.	vain (2x): the same word as <i>desolate</i> in Gen 1:2.
1 Sam 12:22	כִּי לֹא־יִטֹּשׁ יְהוָה אֶת־עַמּוֹ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוֹאִיל יְהוָה לַעֲשׂוֹת אִתְּכֶם לֹו לְעַם:	For the LORD will not abandon his people, for the sake of his great name, for the LORD is willing to make you his people.	
1 Sam 12:23	גַּם אֲנֹכִי חָלִילָה לִּי מִחֲטָא לִיהוָה מִחֲדָל לְהַתְפַּלֵּל בַּעֲדֵכֶם וְהוֹרִיתִי אִתְּכֶם בְּדֶרֶךְ הַטּוֹבָה וְהַיִּשְׁרָה:	Also <i>as for</i> me, far <i>be it</i> from me that <i>I</i> should sin against the LORD <u>by</u> stopping praying on your behalf. And I will teach you <u>the</u> right and upright <u>way</u> .	by stopping: gerundial use of the infinitive. the ... way ← <i>in the way</i> .
1 Sam 12:24	אֲדָּאֵל־יִרְאוּ אֶת־יְהוָה וְעַבַּדְתֶּם אֹתוֹ בְּאֵמֶת בְּכָל־לִבְבְּכֶם כִּי רָאוּ אֵת אֲשֶׁר־הִגְדֵּל עִמָּכֶם:	But fear the LORD and serve him in truth with all your heart, for <u>see how</u> he has done great <i>things</i> with you.	see how ← <i>see that which</i> .
1 Sam 12:25	וְאִם־הָרַע תַּרְעוּ גַּם־אֹתָם גַּם־מֶלֶכְכֶם תִּסָּפוּ: פ	But if you for your part <u>decidedly act wickedly</u> , both you and your king will perish.”	decidedly act wickedly: infinitive absolute.

1 Sam 13:1	בֶּן־שָׁנָה שָׁאוּל בְּמַלְכוֹ וַיִּשָּׂא שָׁנִים מֶלֶךְ עַל־יִשְׂרָאֵל:	Saul <i>was</i> <u>one year old</u> when <u>he started to reign</u> , and he reigned over Israel for two years.	<i>was</i> one year old: we take this as his age as <i>another</i> <i>man</i> (see 1 Sam 10:6 and 10:9). This is a foreshadowing (being only temporary) of “being born again” (John 3:3 - 3:5). The LXX omits the verse, but the Vulgate translates correctly. AV differs (<i>reigned one year</i>). when he <i>started to reign</i> : the same construction as in 2 Sam 5:4.
1 Sam 13:2	וַיִּבְחַר־לּוֹ שָׁאוּל שְׁלֹשֶׁת אַלְפִים מִיִּשְׂרָאֵל וַיְהִיו עִם־שָׁאוּל אַלְפִים בְּמִכְמָשׁ וּבֶהָר בֵּית־אֵל וְאַלְף הָיוּ עִם־יוֹנָתָן בְּגִבְעַת בְּנִימִין וַיִּתֵּר הָעָם שְׁלַח אִישׁ לְאַהֲלָיו:	And Saul chose for himself three thousand <i>men</i> from Israel, and there were two thousand <i>men</i> with Saul in <u>Michmas</u> and at the mountain of Beth-El, and one thousand were with Jonathan in <u>Gibeah</u> of Benjamin, and he sent each of the rest of the people to <u>his tent</u> .	Michmas: AV= <i>Michmash</i> . Spelled with a <i>samech</i> in Neh 7:31. Gibeah: see Josh 15:57. his tent ← <i>his tents</i> , the plural attracted by <i>each</i> .
1 Sam 13:3	וַיִּדֹּךְ יוֹנָתָן אֶת נֹצֵיב פְּלִשְׁתִּים אֲשֶׁר בְּגִבְעָה וַיִּשְׁמְעוּ פְּלִשְׁתִּים וְשָׁאוּל תָּקַע בַּשּׁוֹפָר בְּכָל־הָאָרֶץ לֵאמֹר יִשְׁמְעוּ הָעֲבָרִים:	And Jonathan attacked the Philistines' garrison which <i>was</i> in Geba, and the Philistines heard <i>about it</i> , and Saul blew the ramshorn throughout all the land, and he said, “Let the Hebrews hear.”	
1 Sam 13:4	וְכָל־יִשְׂרָאֵל שָׁמְעוּ לֵאמֹר הִכָּה שָׁאוּל אֶת־נֹצֵיב פְּלִשְׁתִּים וְגַם־נִבְאָשׁ יִשְׂרָאֵל בְּפְלִשְׁתִּים וַיַּעֲקֻדוּ הָעָם אַחֲרֵי שָׁאוּל הַגִּלְגָּל:	And all Israel heard it said, “Saul has defeated the Philistines' garrison, and also Israel has become odious among the Philistines.” And the people were called together behind Saul <i>in</i> <u>Gilgal</u> .	Gilgal ← <i>the Gilgal</i> .

1 Sam 13:5	וּפְלִשְׁתִּים נֶאֱסְפוּ לְהִלָּחֵם עִם־יִשְׂרָאֵל שְׁלֹשִׁים אָלֶף רָכֶב וְשֵׁשֶׁת אֲלָפִים פָּרָשִׁים וְעַם כָּחוֹל אֲשֶׁר עַל־שְׂפַת־הַיָּם לָרֹב וַיַּעֲלוּ וַיַּחֲנּוּ בְּמִכְמָשׁ קִדְמַת בֵּית אֲוֹן:	And the Philistines gathered to fight against Israel – thirty thousand chariots and six thousand horsemen, and people like the sand on the sea-shore in profusion – and they came up and encamped at <u>Michmas</u>, to the east of Beth-Aven.	against ← <i>with</i>. See Gen 14:8. Michmas: see 1 Sam 13:2.
1 Sam 13:6	וְאִישׁ יִשְׂרָאֵל רָאוּ כִּי צָר־לָוּ כִּי נִגַּשׁ הָעָם וַיִּתְּחַבְּאוּ הָעָם בְּמַעְרוֹת וּבְחֻוּחִים וּבְסֻלְעִים וּבְצֻרֹת וּבְבִרְוֹת:	And the men of Israel saw that they were in a strait, for the people were distressed, and the people hid in caves and in thorn bushes and in rocks and in watchtowers and in pits.	
1 Sam 13:7	וַעֲבָרִים עָבְרוּ אֶת־הַיַּרְדֵּן אֶרֶץ גָּד וְגִלְעָד וְשָׂאוֹל עֹדְנוֹ בְּגִלְגָּל וְכָל־הָעָם חָרְדּוּ אַחֲרָיו:	And the Hebrews crossed the Jordan, <i>to</i> the land of Gad and <u>Gilead</u>, whereas Saul <i>was</i> still in Gilgal, and all the people were trembling behind him.	Gilead: see Gen 31:21.
1 Sam 13:8	*וַיֵּיחַל* וַיֹּזְחַל שִׁבְעַת יָמִים לְמוֹעֵד אֲשֶׁר שָׂמוּאֵל וְלֹא־בָא שָׂמוּאֵל הַגִּלְגָּל וַיִּפֹּץ הָעָם מֵעֵלָיו:	And he waited seven days, for the time which Samuel <i>had said</i>, but Samuel did not come <i>to</i> <u>Gilgal</u>, and the people dispersed <i>away</i> from him.	waited: the <i>ketiv</i> (<i>piel</i> stem-formation) is a variant of the <i>qeré</i> (<i>hiphil</i> stem-formation). There is no difference in meaning. Gilgal ← <i>the Gilgal</i>.
1 Sam 13:9	וַיֹּאמֶר שָׂאוֹל הַגִּשּׁוּ אֵלַי הָעֹלָה וְהַשְּׁלָמִים וַיַּעַל הָעֹלָה:	Then Saul said, “Bring me a burnt offering and a peace-offering.” And he performed a burnt offering.	

1 Sam 13:10	וַיְהִי כְּכֹלְתּוֹ לְהַעֲלוֹת הָעֹלָה וְהָנָה שְׁמוּאֵל בָּא וַיֵּצֵא שָׁאוּל לִקְרֹאתוֹ לְבָרְכוֹ:	And it came to pass when he had finished offering the burnt offering that he saw Samuel coming, and Saul went out to meet him to bless him.	he saw ← <i>behold</i> .
1 Sam 13:11	וַיֹּאמֶר שְׁמוּאֵל מָה עָשִׂיתָ וַיֹּאמֶר שָׁאוּל כִּי־רָאִיתִי כִי־נִפְץ הָעָם מֵעָלַי וְאַתָּה לֹא־בָאתָ לְמוֹעֵד הַיָּמִים וּפְלִשְׁתִּים נֹאסְפִים מִכְּמָשׁ:	And Samuel said, “What have you done?” And Saul said, “When I saw that the people had dispersed <i>away</i> from me, and that you had not come after the appointed <i>number of days</i> , and that the Philistines <i>were assembled in</i> Michmas,	Michmas: see 1 Sam 13:2.
1 Sam 13:12	וַאֲמַר עֲתָה יֵרְדוּ פְּלִשְׁתִּים אֵלַי הַגִּלְגָּל וּפָנִי יִהְיֶה לֹא חֲלִיתִי וְאַתָּאֶפֶק וְאַעֲלֶה הָעֹלָה: ס	I then said, ‘Now the Philistines will descend on me <i>in Gilgal</i> , and I have not <i>entreated</i> the LORD.’ Then I constrained myself and offered a burnt offering.”	Gilgal ← <i>the Gilgal</i> . entreated ← <i>appealed the</i> <i>face of</i> .
1 Sam 13:13	וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל נִסְכַּלְתָּ לֹא שָׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ אֲשֶׁר צִוְּךָ כִּי עֲתָה הֵכִין יְהוָה אֶת־מַמְלַכְתְּךָ אֶל־יִשְׂרָאֵל עַד־עוֹלָם:	At this Samuel said to Saul, “You have acted foolishly. You have not kept the <i>commandments</i> of the LORD your God which he commanded you, for the LORD would have now <i>appointed</i> your kingdom over Israel age-abidingly.	commandments ← <i>commandment</i> , standing for <i>body of</i> <i>commandments</i> . appointed ← <i>prepared</i> , <i>directed</i> .
1 Sam 13:14	וְעֲתָה מִמְּלַכְתְּךָ לֹא־תִקּוֹם בְּקִשׁ יְהוָה לֹא אִישׁ כְּלָבָבוֹ וַיִּצְוֵהוּ יְהוָה לְנָגִיד עַל־עַמּוֹ כִּי לֹא שָׁמַרְתָּ אֶת אֲשֶׁר־צִוְּךָ יְהוָה: פ	But now your kingdom will not stand. The LORD has sought a man for himself according to his heart , and the LORD will command him <i>as</i> leader of his people, for you have not kept what the LORD commanded you.”	Acts 13:22.

1 Sam 13:15	וַיָּקָם שְׁמוּאֵל וַיַּעַל מִן־הַגִּלְגָּל גִּבְעַת בְּנִימִן וַיִּפְקֹד שָׂאוּל אֶת־הָעָם הַנִּמְצְאִים עִמּוֹ כִּשְׁשׁ מֵאוֹת אִישׁ׃	Then Samuel arose and went up from Gilgal to Gibeah of Benjamin. And Saul counted the people who <i>were present</i> with him – about six hundred men.	Gilgal ← <i>the Gilgal</i> . Gibeah: see Josh 15:57. present ← <i>found</i> .
1 Sam 13:16	וּשְׂאוּל וַיּוֹנְתָן בְּנוֹ וְהָעָם הַנִּמְצָא עִמָּם יֹשְׁבִים בְּגִבְעַת בְּנִימִן וּפְלִשְׁתִּים חָנוּ בְּמִכְמָשׁ׃	Then while Saul and Jonathan his son and the people who <i>were present</i> with them were living in Geba of Benjamin, the Philistines encamped at Michmas.	present ← <i>found</i> . Geba: AV differs (<i>Gibeah</i>). See Josh 18:24, Judg 20:10. Michmas: see 1 Sam 13:2.
1 Sam 13:17	וַיֵּצֵא הַמִּשְׁחִית מִמַּחֲנֶה פְּלִשְׁתִּים שְׁלֹשָׁה רִאשִׁים הָרֹאשׁ אֶחָד יָפְנָה אֶל־דֶּרֶךְ עֹפְרָה אֶל־אֶרֶץ שׁוּעַל׃	And the fighting force came out from the Philistines' camp in three contingents. One contingent turned into the road to Ophrah, to the land of Shual,	fighting force ← <i>corrupter; destroyer</i> . contingents ... contingent ← <i>heads ... head</i> .
1 Sam 13:18	וְהָרֹאשׁ אֶחָד יָפְנָה דֶּרֶךְ בֵּית חֲרוֹן וְהָרֹאשׁ אֶחָד יָפְנָה דֶּרֶךְ הַגְּבוּל הַנִּשְׁקָף עַל־גִּי הַצְּבָעִים הַמִּדְבָּרָה׃	and one contingent turned into the road to Beth- Horon, and one contingent turned into the road to the border which overlooks the Valley of Zeboim, going towards the desert.	
1 Sam 13:19	וַחֲרָשׁ לֹא יִמָּצֵא בְּכָל אֶרֶץ יִשְׂרָאֵל כִּי־אָמַר אֲמָרוּ פְּלִשְׁתִּים פֶּן־** יַעֲשׂוּ הָעִבְרִים חָרָב אוֹ חֲנִית׃	Now there was no blacksmith to be found in all the land of Israel, for the Philistines had said, “Prevent them, in case the Hebrews make swords or spears.”	had said: the <i>ketiv</i> is singular, perhaps indicating <i>each said</i> . swords or spears ← <i>a sword or a spear</i> .
1 Sam 13:20	וַיֵּרְדּוּ כָּל־יִשְׂרָאֵל הַפְּלִשְׁתִּים לְלַטֹּשׁ אִישׁ אֶת־מַחְרָשְׁתּוֹ וְאֶת־אֲתוֹ וְאֶת־קֶרְדֻּמוֹ וְאֶת־ מַחְרָשְׁתּוֹ׃	So all Israel went down to the Philistines for each to sharpen his ploughshare and his coulter and his axe and his mattock.	

1 Sam 13:21	וְהִיָּתָה הַפְּצִירָה פִּים לְמַחֲרֹשֶׁת וְלֵאֲתִים וְלִשְׁלֹשׁ קִלְשׁוֹן וְלִהְקַדְדָּמִים וְלִהְצִיב הַדְּרָבּוֹ:	And there was a file for the mattocks and coulters and for the three-pronged pitchfork and the axes, and to sharpen the goad.	And there was a file ← And the edge-rubbing (device) was edges, or When bluntness was the edges. sharpen ← set up, prepare. But the context requires sharpen, or perhaps shape.
1 Sam 13:22	וְהָיָה בַּיּוֹם מְלַחְמָת וְלֹא נִמְצָא חֶרֶב וְחִנִּית בְּיַד כָּל־הָעָם אֲשֶׁר אֶת־שָׁאוּל וְאֶת־יוֹנָתָן וְתִמְצָא לְשָׁאוּל וְלִיוֹנָתָן בָּנָו:	And it came to pass on the day of war that no sword or spear was to be found in the hand of any of the people who were with Saul and Jonathan, but with Saul and Jonathan his son themselves each item was to be found.	any of ← all. but: adversative use of the vav.
1 Sam 13:23	וַיֵּצֵא מִצֵּב פְּלִשְׁתִּים אֶל־מַעְבַּר מִכְמָשׁ: ס	And the Philistines' garrison went out to the pass of Michmas.	Michmas: see 1 Sam 13:2.
1 Sam 14:1	וַיְהִי הַיּוֹם וַיֹּאמֶר יוֹנָתָן בֶּן־שָׁאוּל אֶל־הַנֶּעֱר נָשָׂא כִלְיוֹ לָכֶּה וְנַעֲבְרָה אֶל־מִצֵּב פְּלִשְׁתִּים אֲשֶׁר מַעְבַּר הַלָּז וְלֹא־בִּי לֹא הִגִּיד:	Then it came to pass on a certain day that Jonathan the son of Saul said to his servant-lad carrying his arms, "Come, let us cross to the Philistines' garrison which is beyond this place." And he did not tell his father.	
1 Sam 14:2	וּשְׁאֹל יוֹשֵׁב בְּקֶצֶה הַגְּבֵעָה תַּחַת הָרְמוֹן אֲשֶׁר בְּמִגְרוֹן וְהָעָם אֲשֶׁר עִמּוֹ כְּשֵׁשׁ מֵאוֹת אִישׁ:	And Saul remained at the edge of Gibeah under the pomegranate tree which is in Migron, and the people who were with him were about six hundred in number.	Gibeah ← the Gibeah. See Josh 15:57. six hundred ← six hundred men.
1 Sam 14:3	וְאַחִיָּה בֶן־אֲחִטּוֹב אָחִי אִיכָבּוֹד בֶּן־פִּינְחָס בֶּן־עֲלִי כֹהֵן יְהוָה בְּשָׁלוֹ נִשְׂא אֶפֹֻּד וְהָעָם לֹא יָדָע כִּי הָלַךְ יוֹנָתָן:	And Ahiah the son of Ahitub, the brother of I- Chabod the son of Phinehas, the son of Eli, the priest of the LORD in Shiloh, wearing the ephod, remained there, and the people did not know that Jonathan had gone.	Phinehas: see Ex 6:25.

1 Sam 14:4	וּבֵין הַמַּעְבְּרוֹת אֲשֶׁר בִּקֵּשׁ יוֹנָתָן לַעְבֹּר עַל-מִצֵּב פְּלִשְׁתִּים שׁוֹן-הַסֵּלַע מֵהָעֵבֶר מִזֶּה וְשׁוֹן-הַסֵּלַע מֵהָעֵבֶר מִזֶּה וְשֵׁם הָאֶחָד בּוּצֵץ וְשֵׁם הָאֶחָד סֶנֶה:	Now among the passes which Jonathan undertook to cross to the Philistines' garrison was one with a precipice on each side of the pass, and the name of one side was Bozez, and the name of the other side was Sennēh.	among ← <i>between</i>. undertook ← tried ← <i>sought</i>. precipice ← <i>tooth of rock</i>. on each side ← <i>from this side and from this side</i>. Sennēh: AV= <i>Senēh</i>.
1 Sam 14:5	הַשֵּׁן הָאֶחָד מִצִּוֶּק מִצָּפוֹן מֹל מִכְמָשׁ וְהָאֶחָד מִנָּגֵב מֹל גִּבְעָה: ס	And one precipice was a sheer edge to the north, facing Michmas, and the other was to the south, facing Geba.	Michmas: see 1 Sam 13:2. Geba: AV differs (<i>Gibeah</i>). See Josh 18:24, Judg 20:10.
1 Sam 14:6	וַיֹּאמֶר יְהוֹנָתָן אֶל-הַנֶּגֶר נִשָּׂא כָלֹי לָכָה וְנַעֲבְרָה אֶל-מִצֵּב הָעֲרִלִים הָאֵלֶּה אוֹלִי יַעֲשֶׂה יְהוָה לָנוּ כִּי אֵין לִיהוָה מַעְצוֹר לְהוֹשִׁיעַ בָּרַב אוֹ בְּמַעַט:	And Jonathan said to the <i>servant</i>-lad who was carrying his arms, “Come, and let us cross to the garrison of these uncircumcised <i>men</i>. Perhaps the LORD will act for us, for the LORD is not <i>under any constraint</i> to save by <i>means of</i> many or few.”	
1 Sam 14:7	וַיֹּאמֶר לוֹ נִשָּׂא כָלֹי עֲשֵׂה כָל-אֲשֶׁר בְּלִבְבְּךָ נָטָה לָךְ הִנְנִי עִמָּךְ כְּלִבְבְּךָ: ס	And his arms-bearer said to him, “Do everything that is in your heart. Be resolute – here I am with you according to your <i>intention</i>.”	Be resolute ← <i>Incline your (heart)</i>. here I am ← <i>behold me</i>. intention ← <i>heart</i>.
1 Sam 14:8	וַיֹּאמֶר יְהוֹנָתָן הִנֵּה אֲנַחְנוּ עֹבְרִים אֶל-הָאֲנָשִׁים וְנִגְלִינוּ אֲלֵיהֶם:	And Jonathan said, “Look, we will cross over to the men and reveal ourselves to them.	

1 Sam 14:9	אִם־כֹּה יֹאמְרוּ אֵלֵינוּ דָּמוּ עַד־הִגִּיעֵנוּ אֵלֵיכֶם וְעַמַּדְנוּ תַּחְתֵּינוּ וְלֹא נַעֲלֶה אֲלֵיהֶם:	If they say <u>this</u> to us: ‘Wait until we have <u>come</u> to you’, then we will stay <u>on</u> <u>the spot</u> , and we will not go up to them.	this ← <i>thus</i> . Wait ← <i>Stop</i> . Also <i>Be</i> <i>silent</i> . come ← <i>arrived</i> . on the spot ← <i>on our spot</i> ← <i>under us</i> .
1 Sam 14:10	וְאִם־כֹּה יֹאמְרוּ עָלָיו עָלֵינוּ וְעָלֵינוּ כִּי־נִתָּנָם יְהוָה בְּיַדְנוּ וְזֶה־לָּנוּ הָאוֹת:	But if they say <u>this</u> : ‘Come up to us’, then we will go up, for <i>then</i> the LORD will have delivered them into our hand, and this <i>will be</i> a sign to us.”	this ← <i>thus</i> .
1 Sam 14:11	וַיִּגְלוּ שְׁנֵיהֶם אֶל־מִצֵּב פְּלִשְׁתִּים וַיֹּאמְרוּ פְּלִשְׁתִּים הִנֵּה עֹבְרִים יֹצְאִים מִן־הַחֲרוֹת אֲשֶׁר הִתְחַבְּאוּ־שָׁם:	And the two of them revealed themselves to the Philistines' garrison, and the Philistines said, “Look, the Hebrews are coming out of their holes where they hid themselves.”	
1 Sam 14:12	וַיַּעֲנוּ אַנְשֵׁי הַמִּצֵּבָה אֶת־יוֹנָתָן וְאֶת־נֹשֵׂא כֶּלָיו וַיֹּאמְרוּ עָלָיו אֵלֵינוּ וְנוֹדִיעָה אֶתְכֶם דָּבָר פ וַיֹּאמֶר יוֹנָתָן אֶל־נֹשֵׂא כֶּלָיו עֲלֶה אַחֲרַי כִּי־נִתָּנָם יְהוָה בְּיַד יִשְׂרָאֵל:	And the men of the garrison answered Jonathan and his arms- bearer, and they said, “Come up to us, and we will make a thing known to you.” And Jonathan said to his arms-bearer, “Go up behind me, for the LORD has delivered them into Israel's hand.”	
1 Sam 14:13	וַיַּעַל יוֹנָתָן עַל־יָדָיו וְעַל־רַגְלָיו וְנֹשֵׂא כֶּלָיו אַחֲרָיו וַיִּפְּלוּ לִפְנֵי יוֹנָתָן וְנֹשֵׂא כֶּלָיו מִמּוֹתָת אַחֲרָיו:	So Jonathan went up on his hands and feet with his arms-bearer behind him. And they fell before Jonathan, and his arms- bearer killed <i>them</i> <u>after</u> him.	after: or <i>behind</i> .

1 Sam 14:14	וַתְּהִי הַמִּכָּה הָרִאשׁוֹנָה אֲשֶׁר הִכָּה יוֹנָתָן וְנֹשֵׂא כִלְיוֹ בְּעֶשְׂרִים אִישׁ כַּבְּחָצִי מֵעֵנָה צֶמֶד שָׂדֶה:	And the first attack which Jonathan and his arms- bearer made was <i>on</i> about twenty men <i>in the narrow space of</i> about half a furrow <i>which</i> a yoke of oxen would plough in a field.	
1 Sam 14:15	וַתְּהִי חֲרָדָה בַּמַּחֲנֶה בַּשָּׂדֶה וּבְכָל־הָעָם הַמִּצֵּב וְהַמִּשְׁחִית חֲרָדוֹ גַּם־הַמָּה וַתִּרְגַּז הָאָרֶץ וַתְּהִי לַחֲרָדַת אֱלֹהִים:	And there was trembling in the camp, in the field, and among all the people. The garrison and the fighting force also trembled, and the land shook, and it was a tremendous trembling.	tremendous trembling ← <i>trembling of God</i> , an idiom using <i>Elohim</i> , God, for an extreme quality. See Gen 23:6. But perhaps here <i>trembling (caused by) God</i> .
1 Sam 14:16	וַיִּרְאוּ הַצָּפִים לְשָׂאוֹל בַּגִּבְעָת בְּנִימֹן וְהִנֵּה הַהֶמּוֹן נִמּוֹג וַיֵּלֶךְ וְהָלַם: פ	And Saul's watchmen in <i>Gibeah</i> of Benjamin looked and <i>saw</i> a crowd melt away <i>this way and that way</i> .	Gibeah: see Josh 15:57. saw ← <i>behold</i> . this way and that way ← <i>and they went, and to here</i> . AV differs (<i>beating down one another</i>).
1 Sam 14:17	וַיֹּאמֶר שָׂאוֹל לָעָם אֲשֶׁר אִתּוֹ פְּקֹדוּ־נָא וּרְאוּ מִי הָלַךְ מֵעִמָּנוּ וַיִּפְקְדוּ וְהִנֵּה אֵין יוֹנָתָן וְנֹשֵׂא כִלְיוֹ:	Then Saul said to the people who <i>were</i> with him, “Count now, and see who has gone away from us.” So they counted, and <i>it turned out that</i> Jonathan and his arms-bearer <i>were absent</i> .	it turned out that ← <i>behold</i> . absent ← <i>not (there)</i> .
1 Sam 14:18	וַיֹּאמֶר שָׂאוֹל לְאַחִיָּה הַגִּישָׁה אֲרוֹן הָאֱלֹהִים כִּי־הָיָה אֲרוֹן הָאֱלֹהִים בַּיּוֹם הַהוּא וּבְנֵי יִשְׂרָאֵל:	And Saul said to Ahiah, “Bring the ark of God <i>here</i> ”, for <i>at that time</i> the ark of God was <i>with</i> the sons of Israel.	here ← <i>near</i> . at that time ← <i>on that day</i> . with ← <i>and</i> .

1 Sam 14:19	וַיְהִי עַד דְּבַר שָׁאוּל אֶל־הַכֹּהֵן וְהַהֲמוֹן אֲשֶׁר בְּמַחֲנֵה פְּלִשְׁתִּים וַיִּלֶּךְ הַלֹּוֹךְ וּרַב פַּ וַיֹּאמֶר שָׁאוּל אֶל־הַכֹּהֵן אֶסָּף יָדָי:	And it came to pass, <u>while</u> Saul was speaking to the priest, that the noise in the Philistines' camp became louder and louder, and Saul said to the priest, " <u>Stay</u> <u>your hand</u> ."	while ← <i>up to (when)</i> . Stay your hand: or <i>Withdraw your hand</i> , i.e., [CB], from the ephod.
1 Sam 14:20	וַיֵּצֵק שָׁאוּל וְכָל־הָעָם אֲשֶׁר אִתּוֹ וַיָּבֹאוּ עַד־הַמִּלְחָמָה וְהָיָה הִיתָה חָרָב אִישׁ בְּרֵעֵהוּ מִהוֹמָה גְּדוֹלָה מְאֹד:	And Saul and all the people with him assembled and went to the battle, and it <u>ensued</u> <u>that</u> each <i>man's</i> sword was against his neighbour, <i>and there was</i> very great confusion.	it ensued that ← <i>behold</i> .
1 Sam 14:21	וְהַעֲבָרִים הָיוּ לְפְלִשְׁתִּים כְּאֶתְמוֹל שְׁלֹשׁוֹם אֲשֶׁר עָלוּ עִמָּם בְּמַחֲנֵה סָבִיב וְגַם־הֵמָּה לְהִיּוֹת עִם־יִשְׂרָאֵל אֲשֶׁר עִם־שָׁאוּל וַיּוֹנְתָן:	And <u>moreover</u> the Hebrews <i>who</i> had been <i>in</i> <i>favour</i> with the Philistines <u>for some time</u> , who had gone up with them in the camp, in the surroundings, <u>re-joined</u> Israel, which <i>was</i> with Saul and Jonathan.	moreover: this comes from גַּם in 14:21b. for some time ← <i>as (of)</i> <i>yesterday (and) the day</i> <i>before yesterday</i> . re-joined ← <i>(assembled) to</i> <i>be with</i> .
1 Sam 14:22	וְכָל־אִישׁ יִשְׂרָאֵל הַמְתַּחֲבָאִים בְּהַר־אֶפְרַיִם שָׁמְעוּ כִּי־נָסוּ פְּלִשְׁתִּים וַיִּדְבְּקוּ גַם־הֵמָּה אַחֲרֵיהֶם בְּמִלְחָמָה:	And when every man of Israel who had been hiding in Mount Ephraim heard that the Philistines had fled, they too joined <u>in</u> <u>pursuing</u> them in the battle.	in pursuing ← <i>after</i> .
1 Sam 14:23	וַיִּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל וְהַמִּלְחָמָה עָבְרָה אֶת־בֵּית אָוֶן:	And the LORD saved Israel on that day, and the battle moved across to Beth- Aven.	

1 Sam 14:24	וַאִישׁ־יִשְׂרָאֵל נָגַשׁ בַּיּוֹם הַהוּא וַיֹּאֲלֶשׂאֹל אֶת־הָעָם לֵאמֹר אֲרוּר הָאִישׁ אֲשֶׁר־יֹאכַל לֶחֶם עַד־הָעֶרֶב וְנִקְמָתִי מֵאֵיבִי וְלֹא טָעַם כָּל־הָעָם לֶחֶם: ס	But the men of Israel were distressed on that day, and Saul adjured the people and said, “Cursed <i>be</i> the man who eats <u>bread</u> before <i>this</i> evening, so that I may be avenged of my enemies.” So none of the people tasted <u>any bread</u>.	bread (2x): standing for <i>food</i> in general, including honey (see 1 Sam 14:27 - 28). any ← <i>all</i>.
1 Sam 14:25	וְכָל־הָאָרֶץ בָּאוּ בִיעֵר וַיְהִי דְבַשׁ עַל־פְּנֵי הַשָּׂדֶה:	And the whole country went to a wood, and there was honey <u>throughout</u> the <u>terrain</u>.	throughout ← <i>on the surface of</i>. terrain ← <i>field</i>, but also <i>countryside</i>.
1 Sam 14:26	וַיָּבֹא הָעָם אֶל־הָעֵר וַהֲנֶה הִלֹךְ דְּבַשׁ וַאִין־מִשִּׁיג יָדוֹ אֶל־פִּיו כִּי־יָרָא הָעָם אֶת־הַשְּׂבָעָה:	And when the people came to the wood, they saw that <u>there was</u> a <u>supply</u> of honey, but no-one brought his hand to his mouth, for the people feared the oath.	there <i>was</i> ← <i>behold</i>. supply ← <i>flow</i>.
1 Sam 14:27	וַיּוֹנְתָן לֹא־שָׁמַע בְּהַשְׁבִּיעַ אָבִיו אֶת־הָעָם וַיִּשְׁלַח אֶת־קֶצֶה הַמִּטָּה אֲשֶׁר בְּיָדוֹ וַיִּטְבֵּל אוֹתָהּ בִּיעֵרַת הַדְּבַשׁ וַיִּשָּׁב יָדוֹ אֶל־פִּיו *וּתְרָאנָה וּתְאָרְנָה עֵינָיו:**	But Jonathan had not heard his father adjuring the people, and he poked with the end of the stick which <i>was</i> in his hand and dipped it in the honeycomb, and he put his hand to his mouth, and his eyes {K: saw <i>a vision</i>} [Q: were enlightened].	The <i>qeré</i> may be an attempt to align the word with the word used in 1 Sam 14:29. AV differs, reading the <i>qeré</i>. put ← <i>returned</i>.
1 Sam 14:28	וַיַּעַן אִישׁ מִהָעָם וַיֹּאמֶר הַשְּׂבָעַתְּ הַשְּׂבִיעַ אָבִיךָ אֶת־הָעָם לֵאמֹר אֲרוּר הָאִישׁ אֲשֶׁר־יֹאכַל לֶחֶם הַיּוֹם וַיַּעַף הָעָם:	And a man from the people <u>reacted</u> and said, “Your father <u>solemnly adjured</u> the people and said, ‘Cursed <i>be</i> the man who eats bread today.’” And the people became faint.	reacted ← <i>answered</i>, but no question asked. See Gen 18:27. solemnly adjured: infinitive absolute.

1 Sam 14:29	וַיֹּאמֶר יוֹנָתָן עֲבַר אָבִי אֶת־הָאָרֶץ רְאוּ־נָא כִּי־אָרוּ עֵינַי כִּי טַעַמְתִּי מֶעֶט דְּבַשׁ הַזֶּה:	And Jonathan said, “My father has caused the land sorrow. Look now, for my eyes have been enlightened, because I tasted a little of this honey.	
1 Sam 14:30	אֵף כִּי לֹא אָכַל אָכַל הַיּוֹם הָעַם מִשָּׁלַל אֹיְבָיו אֲשֶׁר מֵצָא כִּי עָתָה לֹא־רִבַּתָּה מִכָּה בַּפְּלִשְׁתִּים:	How much <i>better it would have been</i> if only the people had <u>eaten</u> today from the spoil of <u>their</u> enemies which <u>they</u> found! For would there not now have been a greater defeat of the Philistines?”	eaten: infinitive absolute, contributing to the sense of our ellipsis supplied. their ... they ← <i>its ... it</i> .
1 Sam 14:31	וַיָּכּוּ בַיּוֹם הַהוּא בַּפְּלִשְׁתִּים מִמִּכְמָשׁ אֵילָנָה וַיֵּעַף הָעָם מְאֹד:	And they struck the Philistines down on that day from <u>Michmas</u> to Aijalon, but the people were very faint.	Michmas: see 1 Sam 13:2.
1 Sam 14:32	*וַיַּעַשׂ *וַיַּעַט הָעָם אֶל־*שָׁלַל *הַשָּׁלָל וַיִּקְחוּ צֹאן וּבָקָר וּבָנִי בָקָר וַיִּשְׁחָטוּ־אֶרְצָה וַיֹּאכַל הָעָם עַל־הַדָּם:	And the people {K: acquired} [Q: covered <i>themselves</i> in] {K: spoil} [Q: the spoil], and they took sheep and oxen and calves, and they slaughtered <i>them</i> <u>on</u> the ground, and the people ate <i>them</i> with the blood.	covered <i>themselves</i> (<i>qeré</i>): from עָשָׂה, fitting with spoil being clothing, which was very expensive in antiquity. Alternatively, read <i>swooped</i> , from עוֹט. on ← <i>onto</i> . Pregnant usage of the preposition.
1 Sam 14:33	וַיִּגִּדּוּ לְשָׂאוֹל לֵאמֹר הִנֵּה הָעָם חָטְאִים לִיהוָה לֹא־אָכַל עַל־הַדָּם וַיֹּאמֶר בְּגִדְתֶּם גְּלוּ־אֵלַי הַיּוֹם אֲבֹן גְּדוֹלָה:	And they reported <i>it</i> to Saul, and they said, “Look, the people are sinning against the LORD <u>by eating</u> with the blood.” And he said, “You have dealt treacherously. Roll a large stone up to me this day.”	by eating: gerundial use of the infinitive.

1 Sam 14:34	וַיֹּאמֶר שָׁאוּל פָּצוּ בָעַם וְאִמְרַתֶּם לָהֶם הִגִּישׁוּ אֵלַי אִישׁ שׁוֹרׇוֹ וְאִישׁ שִׁיָּהוּ וּשְׁחַטְתֶּם בָּזֶה וְאָכַלְתֶּם וְלֹא־תַחַטְּאוּ לַיהוָה לֶאֱכֹל אֶל־הַדָּם וַיִּגִּשׁוּ כָל־הָעָם אִישׁ שׁוֹרׇוֹ בַּיּוֹם הַלַּיְלָה וַיִּשְׁחַטּוּ־שָׁם:	And Saul said, “Disperse among the people and say to them, ‘Let each <i>man</i> bring to me his ox, or let each <i>man</i> bring his sheep, and slaughter <i>them</i> here and eat <i>them</i>, and do not sin against the LORD by eating with the blood.’” So all the people brought <u>their</u> ox in <u>their</u> hand <u>that</u> night, and they slaughtered <i>them</i> there.	bring ← <i>bring near</i>. or: disjunctive use of the vav. Only the ox mentioned in the words following. by eating: gerundial use of the infinitive. their ... their ← <i>its ... its</i>. that night ← <i>the night / tonight</i>.
1 Sam 14:35	וַיִּבֶן שָׁאוּל מִזְבֵּחַ לַיהוָה אֹתוֹ הָחֵל לְבָנוֹת מִזְבֵּחַ לַיהוָה: פ	And Saul built an altar to the LORD. He began <u>with this one</u> in building altars to the LORD.	this <i>one</i> ← <i>it</i>. in building: gerundial use of the infinitive. altars ← <i>an altar</i>.
1 Sam 14:36	וַיֹּאמֶר שָׁאוּל נֵרְדָה אַחֲרַי פְּלִשְׁתִּים לַיְלָה וְנִבְזֶה בָהֶם עַד־אֹר הַבֹּקֶר וְלֹא־נִשְׁאַר בָּהֶם אִישׁ וַיֹּאמְרוּ כָל־הַטּוֹב בְּעֵינֶיךָ עֲשֵׂה ס וַיֹּאמֶר הַכֹּהֵן נִקְרְבָה הָלֶם אֶל־הָאֱלֹהִים:	And Saul said, “Let us go down after the Philistines <i>at</i> night and plunder them until the light of the morning, and let us not leave a man among them remaining.” And they said, “Do whatever <i>is</i> right in your sight.” And the priest said, “Let us draw near here to God.”	
1 Sam 14:37	וַיִּשְׁאַל שָׁאוּל בָּאֱלֹהִים הָאֵרֶד אַחֲרַי פְּלִשְׁתִּים הֲתִתֶּנִּם בְּיַד יִשְׂרָאֵל וְלֹא עָנָהוּ בַיּוֹם הַהוּא:	And Saul inquired of God, “Shall I go down after the Philistines? Will you deliver them into the hand of Israel?” But he did not answer him on that day.	
1 Sam 14:38	וַיֹּאמֶר שָׁאוּל גִּשׁוּ הָלֶם כָּל פְּנֹת הָעָם וְדַעוּ וּרְאוּ בַּמָּה הִיְתָה הַחֲטָאת הַזֹּאת הַיּוֹם:	Then Saul said, “Come over here, all <i>you</i> <u>princes</u> of the people, and know and see <u>what this sin</u> today consisted of.	princes ← <i>corners</i>, but also <i>princes</i>. what this sin ... consisted of ← <i>in what this sin was</i>.

1 Sam 14:39	כִּי חִי־יְהוָה הַמּוֹשִׁיעַ אֶת־יִשְׂרָאֵל כִּי אִם־יִשְׁנֶה בְּיוֹנָתָן בְּנֵי כִּי מוֹת יָמוּת וְאִין עֲנָהוּ מִכָּל־הָעָם:	For <i>as</i> the LORD, the saviour of Israel, lives, even if it <u>is</u> Jonathan my son <u>who committed it</u> , he will surely die.” But <i>there</i> was no-one among all the people <i>who answered him</i> .	it is Jonathan ... <i>who</i> <i>committed it</i> ← <i>it is in</i> <i>Jonathan</i> .
1 Sam 14:40	וַיֹּאמֶר אֶל־כָּל־יִשְׂרָאֵל אַתֶּם תִּהְיוּ לְעֵבֶר אֶחָד וְאֲנִי וַיּוֹנָתָן בְּנֵי נָהִיָּה לְעֵבֶר אֶחָד וַיֹּאמְרוּ הָעָם אֶל־שָׁאוּל הַטּוֹב בְּעֵינֶיךָ עֲשֵׂה: ס	And he said to the whole of Israel, “You be on <u>one</u> <u>side</u> , and Jonathan and I will be on <u>the other side</u> .” And the people said to Saul, “Do what <i>is</i> right in your sight.”	one side ... the other side ← <i>one side ... one side</i> .
1 Sam 14:41	וַיֹּאמֶר שָׁאוּל אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל הֲבָה תָּמִים וּלְכָד יוֹנָתָן וּשְׁאוּל וְהָעָם יֵצְאוּ:	Then Saul said to the LORD God of Israel, “Give the <i>verdict of the Thummim</i> .” And Jonathan and Saul were <u>indicted</u> , whereas the people were <u>exonerated</u> .	Thummim: here pointed as <i>perfect (ones)</i> . Consonantly also <i>Thummim</i> , as in Ex 28:30, with the same meaning. See [CB]. indicted ... exonerated ← <i>taken ... went out</i> .
1 Sam 14:42	וַיֹּאמֶר שָׁאוּל הַפִּילוּ בֵּינִי וּבֵין יוֹנָתָן בְּנִי וּלְכָד יוֹנָתָן:	Then Saul said, “Draw <i>the</i> <i>lot</i> between me and Jonathan my son.” And Jonathan was <u>indicted</u> .	indicted ← <i>taken</i> .
1 Sam 14:43	וַיֹּאמֶר שָׁאוּל אֶל־יוֹנָתָן הֲגִידָה לִּי מָה עָשִׂיתָ וַיַּגִּד־לּוֹ יוֹנָתָן וַיֹּאמֶר טַעַם טַעַמְתִּי בִקְצֵה הַמָּטָה אֲשֶׁר־בְּיָדִי מָעַט דָּבַשׁ הִנְנִי אֲמוּת:	Then Saul said to Jonathan, “Tell me what you have done.” And Jonathan told him and said, “I <u>did indeed taste</u> a little honey with the end of my staff which <i>is</i> in my hand, <i>and in consequence</i> I will die.”	I did indeed taste: infinitive absolute. in consequence ← <i>behold</i> <i>me</i> .
1 Sam 14:44	וַיֹּאמֶר שָׁאוּל כֹּה־יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסֶף כִּי־מוֹת תָּמוּת יוֹנָתָן:	And Saul said, “May God do <u>this</u> and add <u>more</u> <i>otherwise</i> , for you will surely die, Jonathan.”	This is the oath formula as in 2 Sam 19:13. this ... more ← <i>thus ... thus</i> .

1 Sam 14:45	וַיֹּאמֶר הָעָם אֶל-שָׁאוּל הַיּוֹנָתָן יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל חָלִילָה חַי־יְהוָה אִם-יָפֹל מִשְׁעֶרֶת רֹאשׁוֹ אֶרְצָה בִּי-עַם-אֱלֹהִים עָשָׂה הַיּוֹם הַזֶּה וַיִּפְדּוּ הָעָם אֶת-יּוֹנָתָן וְלֹא-מָת: ס	And the people said to Saul, “<i>Must</i> Jonathan die, who achieved this great salvation in Israel? Far <i>be it</i> – as the LORD lives – <u>no hair from his head shall fall</u> to the ground, for he acted with God <i>on</i> this day. So the people <u>delivered</u> Jonathan, and he did not die.”	no hair from his head shall fall ← <i>if from the hair of his head shall fall</i>, standing for <i>if (it) falls ... may God do this to me</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. delivered ← <i>redeemed</i>.
1 Sam 14:46	וַיַּעַל שָׁאוּל מֵאַחֲרָי פְּלִשְׁתִּים וּפְלִשְׁתִּים הֹלְכֵי לְמָקוֹמָם:	Then Saul <u>withdrew</u> after the encounter with the Philistines, and the Philistines went to their own place.	withdrew ← <i>went up</i>. See [BDB] № 2e for examples of <i>withdraw, retreat</i>.
1 Sam 14:47	וַשָּׁאוּל לָכַד הַמְּלוּכָה עַל-יִשְׂרָאֵל וַיִּלָּחֶם סָבִיב בְּכָל-אִיָּבָיו בְּמוֹאָב וּבְבָנֵי-עַמּוֹן וּבְאֶדוֹם וּבְמַלְכֵי צוּבָה וּבְפְּלִשְׁתִּים וּבְכָל אֲשֶׁר-יָפְנָה יִרְשִׁיעַ:	And Saul took the kingship over Israel, and he fought against all his enemies round about, against Moab, and against the sons of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines. And everywhere he turned, he caused harm.	
1 Sam 14:48	וַיַּעַשׂ חַיִּל וַיִּדָּ אֶת-עַמְּלֶק וַיַּצֵּל אֶת-יִשְׂרָאֵל מִיַּד שִׁסְהוּ: ס	And he acted valiantly, and he struck Amalek down, and he delivered Israel from the hand of <u>those who</u> plundered it.	those who ← <i>him who</i>.
1 Sam 14:49	וַיְהִיו בְּנֵי שָׁאוּל יּוֹנָתָן וַיִּשׁוּי וּמַלְכֵי-שׁוּעַ וְשֵׁם שְׁתֵּי בָנָתָיו שֵׁם הַבְּכִירָה מֶרַב וְשֵׁם הַקָּטָנָה מִיכָל:	And Saul's sons were Jonathan and Jishvi and Malchi-Shua, and <i>as for</i> the names of his two daughters, the name of the elder <i>was</i> Merab and the name of the younger <i>was</i> Michal.	1 Chr 8:33, 1 Chr 9:39. Jishvi: AV= Ishui. Malchi-Shua: AV= <i>Melchi-shua</i> here, but elsewhere <i>Malchi-Shua</i>.

1 Sam 14:50	וְשֵׁם אִשְׁתּוֹ שָׁאוּל אֲחִינוֹעַם בַּת־אֲחִימָעַץ וְשֵׁם שָׂר־צָבָאוּ אֲבִינֶר בֶּן־נֶר דֹּד שָׁאוּל:	And the name of Saul's wife <i>was</i> Ahinoam the daughter of Ahimaaz, and the name of the commander of his army <i>was</i> <u>Abner</u> the son of Ner, Saul's uncle.	Abner ← <i>Abiner</i> , here, but elsewhere <i>Abner</i> .
1 Sam 14:51	וְקִישׁ אֲבִי־שָׁאוּל וְנֶר אֲבִי־אֲבִנֶר בֶּן־אֲבִיאל: ס	And Kish <i>was</i> Saul's father, and Ner the father of Abner <i>was</i> the son of Abiel.	
1 Sam 14:52	וַתְּהִי הַמִּלְחָמָה חֲזָקָה עַל־פְּלִשְׁתִּים כָּל יְמֵי שָׁאוּל וְרָאָה שָׁאוּל כָּל־אִישׁ גִּבּוֹר וְכָל־בֶּן־חַיִל וַיֹּאסְפוּהוּ אֵלָיו: ס	And the war against the Philistines <u>was</u> <u>fierce</u> , for all Saul's days, and when Saul saw <u>any</u> heroic man or <u>any</u> <u>valiant</u> <u>man</u> , he <u>recruited</u> <u>him</u> .	fierce ← <i>strong</i> . any (2x) ← <i>every</i> . valiant man ← <i>son of</i> <i>valiance</i> . recruited him ← <i>gathered</i> <i>him to himself</i> .
1 Sam 15:1	וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל אֲתִי שְׁלַח יְהוָה לְמִשְׁחָךְ לְמָלֶכְךָ עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְעַתָּה שִׁמְעֵ לְקוֹל דְּבָרִי יְהוָה: ס	And Samuel said to Saul, “The LORD has sent me to anoint you as king over his people, over Israel, so now, listen to the voice of the words of the LORD.	
1 Sam 15:2	כֹּה אָמַר יְהוָה צְבָאוֹת פָּקַדְתִּי אֶת אֲשֶׁר־עָשָׂה עַמְּלֶךָ לְיִשְׂרָאֵל אֲשֶׁר־שָׁם לוֹ בְּדֶרֶךְ בַּעֲלֹתוֹ מִמִּצְרָיִם:	The LORD of hosts says <u>this</u> : ‘I have examined what Amalek did to Israel, <u>how</u> he <u>took a position</u> on the way when <i>Israel</i> came up out of Egypt.	this ← <i>thus</i> . how ← <i>that</i> . took a position ← <i>set</i> <i>himself</i> .

1 Sam 15:3	עֲתָהּ לֵךְ וְהַכִּיתָהּ אֶת־עַמְלֵק וְהִחְרַמְתָּם אֶת־כָּל־אֲשֶׁר־לּוֹ וְלֹא תַחֲמֹל עָלָיו וְהִמַּתָּהּ מֵאִישׁ עַד־אִשָּׁה מִעֵלֶל וְעַד־יוֹנֵק מִשׁוֹר וְעַד־שֶׁה מִגָּמֶל וְעַד־חֲמוֹר: ס	Now go and strike Amalek down, and obliterate everything of his, and do not show mercy to him, and put to death both men and women, both child and baby, both ox and sheep, both camel and donkey.’ ”	The Hebrew idiom translated <i>both ... and</i> is literally <i>from ... to</i>, as if covering everything in a range, but there often is no range – just two discrete entities. Compare Gen 6:7.
1 Sam 15:4	וַיִּשְׁמַע שָׁאוּל אֶת־הָעָם וַיִּפְקְדֵם בְּטֵלַיִם מֵאַתִּים אֶלֶף רְגֵלִי וַעֲשֹׂרֶת אֲלָפִים אֶת־אִישׁ יְהוּדָה:	And Saul summoned the people and counted them in Telaim – two hundred thousand infantrymen and ten thousand men of Judah.	
1 Sam 15:5	וַיָּבֹא שָׁאוּל עַד־עִיר עַמְלֵק וַיִּרְבּ בְּנָחַל:	And Saul came to the city of Amalek, and he <u>contended with him</u> in the <u>ravine</u>.	contended: AV differs (<i>laid wait</i>), apparently reading וַיִּצָּרֵב for וַיִּרְבּ. ravine ← <i>stream</i>, or <i>wadi</i>.
1 Sam 15:6	וַיֹּאמֶר שָׁאוּל אֶל־הַקִּינִי לִכְּוֹ סְרוּ רָדוּ מִתּוֹךְ עַמְלָקִי פֶן־אֶסְפְּךָ עִמּוֹ וְאַתָּה עָשִׂיתָה חֶסֶד עִם־כָּל־בְּנֵי יִשְׂרָאֵל בְּעֹלוֹתָם מִמִּצְרַיִם וַיִּסֹּר קִינִי מִתּוֹךְ עַמְלָק:	And Saul said to the Kenites, “Go, depart, go down away from the Amalekites, so that I don't destroy you with them, <u>for</u> you acted kindly towards all the sons of Israel when they came up out of Egypt.” And the Kenites departed <u>and went away from</u> Amalek.	for: causal use of the <i>vav</i>. from ← <i>from inside</i> / <i>among</i>.
1 Sam 15:7	וַיִּד שָׁאוּל אֶת־עַמְלָק מִחֲוִילָה בּוֹאֵךְ שׁוֹר אֲשֶׁר עַל־פְּנֵי מִצְרַיִם:	And Saul attacked the Amalekites from Havilah <i>to</i> where you come <i>to</i> Shur which <i>is</i> opposite Egypt.	

1 Sam 15:8	וַיִּתְפֹּשׁ אֶת־אַגָּג מִלֶּדְ-עַמְלֶק חַי וְאֶת־כָּל־הָעָם הַחֲרִים לְפִי־חֶרֶב:	And he captured Agag king of the Amalekites alive, but he obliterated all the people by the edge of the sword.	
1 Sam 15:9	וַיַּחַמֵּל שָׂאוּל וְהָעָם עַל־אַגָּג וְעַל־מִיטָב הַצֹּאן וְהַבָּקָר וְהַמִּשְׁנִים וְעַל־הַכֶּרִים וְעַל־כָּל־הַטּוֹב וְלֹא אָבּוּ הַחֲרִימָם וְכָל־הַמְּלָאכָה נִמְבָּזָה וְנִמָּס אֹתָהּ הַחֲרִימוּ: פ	But Saul and the people spared Agag and the best of the sheep, and the cattle, and the <u>second best of</u> <i>them</i> , and the fatted lambs, and all the goods, <u>for</u> they were not willing to obliterate them. But they obliterated all the despised artisanry, and it was <i>all</i> melted down <i>and</i> they obliterated it.	the second best: AV differs (<i>fatlings</i>), reading וְהַמִּשְׁנִים for וְהַמִּשְׁנִים. for: causal use of the vav.
1 Sam 15:10	וַיְהִי דְבַר־יְהוָה אֶל־שְׁמוּאֵל לֵאמֹר:	Then the word of the LORD <u>came</u> to Samuel and said,	came ← <i>became</i> .
1 Sam 15:11	נִחַמְתִּי בִּיהַמְלֹכְתִּי אֶת־שָׂאוּל לְמֹלֶךְ בִּי־שָׁב מֵאַחֲרַי וְאֶת־דְּבָרִי לֹא הִקִּים וַיַּחֲר לְשְׁמוּאֵל וַיִּזְעַק אֶל־יְהוָה כָּל־הַלַּיְלָה:	“I regret making Saul king, for he has turned away <u>from following me</u> , and he has not fulfilled my words.” And it infuriated Samuel, and he cried out to the LORD all night.	from following me ← <i>from</i> <i>behind me</i> .
1 Sam 15:12	וַיִּשְׁכֶם שְׁמוּאֵל לְקִרְאָת שָׂאוּל בַּבֹּקֶר וַיֵּגֶד לְשְׁמוּאֵל לֵאמֹר בְּאֶשְׂאוּל הַכְּרַמְלָה וְהִנֵּה מַצִּיב לִי יָד וַיִּסֵּב וַיַּעֲבֹר וַיֵּרֶד הַגִּלְגָּל:	And Samuel rose early to meet Saul in the morning, and <i>the matter</i> was reported to Samuel <u>with</u> <u>the words</u> , “Saul came to <u>Carmel</u> , and behold, he set up a <u>landmark</u> for himself, and he went round <i>the</i> <i>perimeter</i> , and he passed across, and he went down to <u>Gilgal</u> .”	with the words ← <i>saying</i> . landmark ← <i>hand</i> , but also <i>memorial; place</i> . Carmel ... Gilgal ← <i>the</i> <i>Carmel ... the Gilgal</i> .

1 Sam 15:13	וַיָּבֹא שְׁמוּאֵל אֶל-שָׁאוּל וַיֹּאמֶר לוֹ שָׁאוּל בְּרוּךְ אַתָּה לַיהוָה הִקִּמְתִּי אֶת-דְּבַר יְהוָה:	Then Samuel went to Saul, and Saul said to him, “Be blessed by the LORD. I have fulfilled the word of the LORD.”	
1 Sam 15:14	וַיֹּאמֶר שְׁמוּאֵל וּמָה קוֹל-הַצֹּאן הַזֶּה בְּאָזְנִי וְקוֹל הַבָּקָר אֲשֶׁר אָנֹכִי שֹׁמֵעַ:	But Samuel said, “Now what <i>is</i> this sound of sheep in my ears, and the sound of oxen which I hear?”	
1 Sam 15:15	וַיֹּאמֶר שָׁאוּל מֵעַמְלָקִי הֵבִיאוּם אֲשֶׁר חָמַל הָעָם עַל-מִיטֵב הַצֹּאן וְהַבָּקָר לְמַעַן זִבְחַ לַיהוָה אֱלֹהֵיךָ וְאֶת-הַיֹּתֵר הִחְרַמְנוּ: ס	And Saul said, “They have brought them from the Amalekites, because the people spared the best of the sheep and the oxen in order to sacrifice to the LORD your God, but we have obliterated the remainder.”	
1 Sam 15:16	וַיֹּאמֶר שְׁמוּאֵל אֶל-שָׁאוּל הֲרָף וְאֶגִּידָה לְךָ אֵת אֲשֶׁר דִּבֶּר יְהוָה אֵלַי הַלַּיְלָה *וַיֹּאמְרוּ וַיֹּאמֶר לוֹ דַּבֵּר: ס**	And Samuel said to Saul, “Stop, and I will tell you what the LORD said to me last night.” And {Q: he said} [K: they said] to him, “Speak.”	
1 Sam 15:17	וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אַם-קָטָן אַתָּה בְּעֵינַיִךָ רֹאשׁ שְׁבִטֵי יִשְׂרָאֵל אַתָּה וַיִּמְשַׁח יְהוָה לְמַלְכְּךָ עַל-יִשְׂרָאֵל:	Then Samuel said, “ <i>Is it not so, that</i> when you <i>were</i> <u>unimportant</u> in your <i>own</i> sight, you <i>became</i> the head of the tribes of Israel, and that the LORD anointed you <i>as</i> king over Israel?”	unimportant ← <i>small</i> .
1 Sam 15:18	וַיִּשְׁלַח יְהוָה בְּדֶרֶךְ וַיֹּאמֶר לְךָ וְהִחְרַמְתָּה אֶת-הַחֹטְאִים אֶת-עַמְלָק וְנִלְחַמְתָּ בּוֹ עַד כְּלוֹתָם אַתָּם:	And the LORD sent you on an <u>expedition</u> and said, ‘Go and obliterate the sinners – <u>the Amalekites</u> – and fight <u>them</u> until <u>you</u> <u>have finished</u> them off.’	expedition ← <i>road</i> . the Amalekites ... them ← <i>Amalek</i> ... <i>him</i> . you have finished ← <i>their</i> (= <i>your men's</i>) <i>finishing of</i> <i>them</i> .

1 Sam 15:19	וְלָמָּה לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה וַתַּעֲטֹ אֶל־הַשָּׁלָל וַתַּעַשׂ הָרַע בְּעֵינֵי יְהוָה: ס	So why did you not <u>obey</u> the LORD, for you swooped on the spoil, and you did wrong in the sight of the LORD?"	obey ← <i>hear the voice of</i>. for: causal use of the vav.
1 Sam 15:20	וַיֹּאמֶר שָׁאוּל אֶל־שִׁמְוֹאֵל אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה וְאֵלֶּךְ בְּדֶרֶךְ אֲשֶׁר־שִׁלַּחְנִי יְהוָה וּאֲבִיא אֶת־אַגַּג מֶלֶךְ עַמְלֶק וְאֶת־עַמְלֶק הַחֲרַמְתִּי:	And Saul said to Samuel, "<i>I maintain</i> that I have <u>obeyed</u> the LORD, and I went on the way which the LORD sent me, and I led Agag king of the <u>Amalekites captive</u>, and I obliterated the <u>Amalekites</u>."	obeyed ← <i>heard the voice of</i>. the Amalekites (2x) ← <i>Amalek</i>.
1 Sam 15:21	וַיִּקַּח הָעָם מִהַשָּׁלָל צֹאן וּבָקָר רֵאשִׁית הַחֵרֶם לְזִבְחַ לַיהוָה אֱלֹהֵיךְ בְּגִלְגָּל:	But the people took sheep and oxen from the spoil – the firstlings of the condemned <i>animals</i> to sacrifice to the LORD your God in <u>Gilgal</u>."	Gilgal ← <i>the Gilgal</i>.
1 Sam 15:22	וַיֹּאמֶר שִׁמְוֵאל הַחֹפֶן לַיהוָה בְּעֹלוֹת וּזְבָחִים כְּשָׁמַע בְּקוֹל יְהוָה הִנֵּה שָׁמַע מִזִּבְחַ תוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים:	Then Samuel said, "The LORD's pleasure in the offering of sacrifices <i>Is as that of</i> <u>obeying</u> the LORD's voice. Look, to obey is better than a sacrifice, And heeding him is better than the fat of rams.	Mark 12:33 (allusion). obeying: gerundial use of the infinitive.
1 Sam 15:23	כִּי חֲטֹאת־קָסָם מְרִי וְאוֹן וּתְרָפִים הַפָּצָר יַעֲן מֵאֲסַת אֶת־דְּבַר יְהוָה וַיִּמָּאֲסֶךְ מִמֶּלֶךְ: ס	For rebellion <i>is as</i> the sin of divination, And <u>stubbornness is as</u> the wickedness of amulets. Since you have rejected the word of the LORD, He has rejected you <u>as king</u>."	stubbornness: infinitive absolute in the role of a noun or gerund. amulets: see Gen 31:19. as ← <i>from</i>.

1 Sam 15:24	וַיֹּאמֶר שָׁאוּל אֶל-שְׁמוּאֵל חָטֵאתִי כִּי-עֲבַרְתִּי אֶת-פִּי יְהוָה וְאֶת-דְּבָרֶיךָ כִּי יִרְאתִי אֶת-הָעָם וְאֶשְׁמַע בְּקוֹלִם:	Then Saul said to Samuel, “I have sinned, for I have transgressed the utterance of the LORD and your words, for I feared the people and I obeyed them.	I obeyed them ← <i>I listened to their voice.</i>
1 Sam 15:25	וְעַתָּה שָׂא נָא אֶת-חַטָּאתִי וְשׁוּב עִמָּי וְאֶשְׁתַּחֲוֶה לַיהוָה:	So now, please forgive my sin, and turn back with me, and I will worship the LORD.”	
1 Sam 15:26	וַיֹּאמֶר שְׁמוּאֵל אֶל-שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי מָאַסְתָּהּ אֶת-דְּבַר יְהוָה וַיִּמָּאֶסְךָ יְהוָה מֵהִיּוֹת מֶלֶךְ עַל-יִשְׂרָאֵל: ס	But Samuel said to Saul, “I will not turn back with you, for you rejected the word of the LORD, and the LORD has rejected you from being king over Israel.”	
1 Sam 15:27	וַיִּסַּב שְׁמוּאֵל לָלֶכֶת וַיִּחַזַּק בִּכְנָף-מְעִילוֹ וַיִּקְרַע:	Then when Samuel turned to depart, he grasped the hem of his coat, and it tore.	he grasped ... his coat: i.e. <i>Saul grasped ... Samuel's coat.</i>
1 Sam 15:28	וַיֹּאמֶר אֵלָיו שְׁמוּאֵל קִרַּע יְהוָה אֶת-מַמְלַכְוֹת יִשְׂרָאֵל מֵעַלֶיךָ הַיּוֹם וְנָתַנָּה לְרַעְיֶךָ הַטּוֹב מִמֶּךָ:	Then Samuel said to him, “The LORD has torn the kingdom of Israel away from you today, and he has given it to a compatriot of yours who is better than you.	compatriot ← <i>neighbour.</i>
1 Sam 15:29	וְגַם גִּזַּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחַם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:	And moreover the perpetual one of Israel will not lie and will not relent, for he is not a man to relent.”	

1 Sam 15:30	וַיֹּאמֶר חֲטֹאתִי עִתָּה כַּבְּדֵנִי נָא נֶגֶד זִקְנֵי-עַמִּי וְנֶגֶד יִשְׂרָאֵל וְשׁוּב עִמָּי וְהִשְׁתַּחֲוִיתִי לַיהוָה אֱלֹהֶיךָ:	Then he said, "I have sinned. Now honour me, please, before the elders of my people and before Israel, and turn back with me, and I will worship the LORD your God."	
1 Sam 15:31	וַיָּשָׁב שְׁמוּאֵל אַחֲרֵי שָׁאוּל וַיִּשְׁתַּחוּ שָׁאוּל לַיהוָה: ס	Then Samuel turned back to Saul, and Saul worshipped the LORD.	to ← <i>after</i> .
1 Sam 15:32	וַיֹּאמֶר שְׁמוּאֵל הֲגִישׁוּ אֵלַי אֶת-אַגַּג מֶלֶךְ עַמְלֶק וַיֵּלֶךְ אֵלָיו אַגַּג מִעֲדַנֹּת וַיֹּאמֶר אַגַּג אֲבֹן סָר מִרְּהֻמוֹת: ס	And Samuel said, "Bring me Agag king of the Amalekites." Then Agag came to him winsomely, and Agag said, "Surely the bitterness of death has gone."	the Amalekites ← <i>Amalek</i> . gone ← <i>departed</i> .
1 Sam 15:33	וַיֹּאמֶר שְׁמוּאֵל כְּאֲשֶׁר שִׁכְלָה נָשִׁים חֲרָבָךְ בֶּן-תִּשְׁכַּל מִנָּשִׁים אִמָּךְ וַיִּשְׁסֹף שְׁמוּאֵל אֶת-אַגַּג לִפְנֵי יְהוָה בְּגִלְגָּל: ס	But Samuel said, "As your sword has bereaved women, So your mother will be bereaved among women." And Samuel hacked Agag in pieces before the LORD in Gilgal.	has bereaved: in a Hebrew "VOS" (verb-object- subject) sentence. among women ← <i>from</i> <i>women</i> . Gilgal ← <i>the Gilgal</i> .
1 Sam 15:34	וַיֵּלֶךְ שְׁמוּאֵל הֲרַמְתָּה וּשְׁאוּל עָלָה אֶל-בֵּיתוֹ גִּבְעַת שָׁאוּל:	Then Samuel went to Ramah, and Saul went up to his house in Gibeah of Saul.	Ramah ← <i>the Ramah</i> . Gibeah: see Josh 15:57.
1 Sam 15:35	וְלֹא-יָסַף שְׁמוּאֵל לִרְאוֹת אֶת-שָׁאוּל עַד-יוֹם מוֹתוֹ כִּי-הִתְאַבֵּל שְׁמוּאֵל אֶל-שָׁאוּל וַיהוָה נָחַם כִּי-הִמְלִיךְ אֶת-שָׁאוּל עַל-יִשְׂרָאֵל: פ	And Samuel did not see Saul any more up to the day of his death, for Samuel mourned for Saul, and the LORD regretted having made Saul king over Israel.	

1 Sam 16:1	וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל עַד־מָתַי אֶתָּה מְתַאֲבָל אֶל־שָׂאוֹל וְאֲנִי מְאַסְתִּיו מִמֶּלֶךְ עַל־יִשְׂרָאֵל מֵלֵא קִרְנֶךָ שֶׁמֶן וְלֶךְ אֲשַׁלְּחֶךָ אֶל־יִשְׁי בֵּית־הַלְּחָמִי כִּי־רָאִיתִי בְּבָנָיו לִי מֶלֶךְ:	And the LORD said to Samuel, “How long will you mourn for Saul, whereas I have rejected him from reigning over Israel? Fill your horn <i>with</i> oil and go. I will send you to <u>Jesse</u> the <u>Bethlehemite</u> , for I have provided myself with a king from among his sons.”	Jesse ← <i>Jishai</i> , but we retain the AV / traditional English name. Bethlehemite: see Gen 35:19.
1 Sam 16:2	וַיֹּאמֶר שְׁמוּאֵל אֵיךְ אֵלֶיךָ וְשָׁמַע שָׂאוֹל וְהִרְגָנִי ס וַיֹּאמֶר יְהוָה עֲגִלַת בָּקָר תִּקַּח בְּיָדְךָ וְאָמַרְתָּ לְזִבְחָ לַיהוָה בָּאתִי:	Then Samuel said, “How <i>can</i> I go? If Saul hears <i>of</i> it, he will kill me.” And the LORD said, “Take a <u>calf</u> <u>with</u> you and say, ‘I have come to sacrifice to the LORD.’”	calf ← <i>calf of the oxen</i> . with you ← <i>in your hand</i> .
1 Sam 16:3	וּקְרֵאתָ לְיִשְׁי בְּזִבְחָ וְאַנְכִי אוֹדִיעֶךָ אֶת אֲשֶׁר־תַּעֲשֶׂה וּמִשְׁחַת לִי אֶת אֲשֶׁר־אֶמַּר אֵלֶיךָ:	And invite Jesse to the sacrifice, and I will make known to you what you <i>must</i> do, and anoint for me him whom I tell you.”	
1 Sam 16:4	וַיַּעַשׂ שְׁמוּאֵל אֶת אֲשֶׁר דִּבֶּר יְהוָה וַיָּבֹא בֵּית לָחֶם וַיַּחֲרְדּוּ זִקְנֵי הָעִיר לִקְרֹאתוֹ וַיֹּאמֶר שָׁלֹם בּוֹאֵךְ:	And Samuel did what the LORD had told <i>him</i> , and he went to <u>Bethlehem</u> . And the elders of the city trembled at meeting him, and <u>they said</u> , “ <i>Is it in</i> peace <i>that</i> you have come?”	Bethlehem: see Gen 35:19. they said ← <i>he, or one said</i> .
1 Sam 16:5	וַיֹּאמֶר שָׁלוֹם לְזִבְחָ לַיהוָה בָּאתִי הִתְקַדְּשׁוּ וּבֵאתֶם אִתִּי בְּזִבְחָ וַיְקַדֵּשׁ אֶת־יִשְׁי וְאֶת־בָּנָיו וַיִּקְרָא לָהֶם לְזִבְחָ:	And he said, “ <i>It is in</i> peace, to sacrifice to the LORD, <i>that</i> I have come. Sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons, and he invited them to the sacrifice.	

1 Sam 16:6	וַיְהִי בְּבוֹאֲם וַיֵּרָא אֶת־אֱלִיאָב וַיֹּאמֶר אֶדְ נָגַד יְהוָה מְשִׁיחוֹ:	And it came to pass, when they came, that he saw Eliab, and he said, “Surely his anointed <i>is</i> before the LORD.”	1 Chr 2:13.
1 Sam 16:7	וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל אַל־תִּבְטֵ אֶל־מְרֹאֶהוּ וְאֶל־גְּבוֹהַּ קוֹמָתוֹ כִּי מֵאַסְתִּיהוּ כִּי לֹא אֲשֶׁר יֵרָאֵה הָאָדָם כִּי הָאָדָם יֵרָאֵה לַעֲיֵנִים וַיְהוָה יֵרָאֵה לִּלְבָב:	But the LORD said to Samuel, “Do not consider his appearance and the height of his stature, for I have rejected him, for <i>it is</i> not <i>a matter of</i> how man sees <i>it</i> , for man sees with his eyes, but the LORD looks at the heart. ”	Rev 2:23.
1 Sam 16:8	וַיִּקְרָא יִשִׁי אֶל־אֲבִינָדָב וַיַּעֲבֵרְהוּ לִפְנֵי שְׁמוּאֵל וַיֹּאמֶר גַּם־בָּזָה לֹא־בָחַר יְהוָה:	Then Jesse called for Abinadab, and they brought him for review before Samuel, but he said, “The LORD has not chosen this <i>one</i> either.”	1 Chr 2:13. brought him for review ← <i>made him pass.</i>
1 Sam 16:9	וַיַּעֲבֵר יִשִׁי שֵׁמָה וַיֹּאמֶר גַּם־בָּזָה לֹא־בָחַר יְהוָה:	And Jesse brought Shammah for review, but he said, “The LORD has not chosen this <i>one</i> either.”	1 Chr 2:13. brought ... for review ← <i>made pass.</i>
1 Sam 16:10	וַיַּעֲבֵר יִשִׁי שִׁבְעַת בָּנָיו לִפְנֵי שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל אֶל־יִשִׁי לֹא־בָחַר יְהוָה בָּאֵלֶּה:	So Jesse brought his seven sons before Samuel for review, and Samuel said to Jesse, “The LORD has not chosen these.”	brought ... for review ← <i>made pass.</i>
1 Sam 16:11	וַיֹּאמֶר שְׁמוּאֵל אֶל־יִשִׁי הֲתָמוּ הַנְּעָרִים וַיֹּאמֶר עוֹד שָׂאֵר הַקָּטָן וְהִנֵּה רָעָה בָּצֵאֵן וַיֹּאמֶר שְׁמוּאֵל אֶל־יִשִׁי שְׁלַחָה וְקָחְנוּ כִּי לֹא־נִסָּב עַד־בֹּאוֹ פֹּה:	And Samuel said to Jesse, “Do <i>these</i> lads complete <i>the number?</i> ” And he said, “The <i>youngest</i> still remains, and there <i>he is</i> tending the sheep.” Then Samuel said to Jesse, “Send <i>for him</i> and get him, for we will not <i>wend our</i> <i>way</i> until he comes here.”	1 Chr 2:15, Ruth 4:22. youngest ← <i>smallest.</i> there <i>he is</i> ← <i>behold.</i> wend <i>our way</i> : AV differs (<i>sit down</i>), apparently reading נִסָּב as נִשָּׁב.

1 Sam 16:12	וַיִּשְׁלַח וַיְבִיאֵהוּ וְהוּא אֲדָמוֹנִי עֵם־יָפָה עֵינָיִם וְטוֹב רֹאִי פ וַיֹּאמֶר יְהוָה קוּם מִשְׁחָהוּ כִּי־זֶה הוא:	So he sent <i>for him</i> and brought him. Now he was <u>red-haired</u> with handsome eyes and of fine appearance, and the LORD said, “Get up, anoint him, for this <i>is him</i> .”	1 Chr 2:15, Ruth 4:22. red-haired: compare Gen 25:25. him: or, if the reader prefers, <i>he</i> .
1 Sam 16:13	וַיִּקַּח שְׁמוּאֵל אֶת־קֶרֶן הַשֶּׁמֶן וַיִּמָּשַׁח אֹתוֹ בְּקֶרֶב אָחָיו וַתֵּצֵל רוּחַ־יְהוָה אֶל־דָּוִד מֵהַיּוֹם הַהוּא וּמַעַלָּה וַיָּקָם שְׁמוּאֵל וַיֵּלֶךְ הַרְמָתָה: ס	So Samuel took the horn of oil and anointed him <u>in full view</u> of his brothers, and the spirit of the LORD came on David from that day on. Then Samuel arose and went to <u>Ramah</u> .	1 Chr 2:15, Ruth 4:22. in full view of ← <i>in the midst of</i> . Ramah ← <i>the Ramah</i> .
1 Sam 16:14	וְרוּחַ יְהוָה סָרָה מֵעַם שָׁאוּל וּבָעִתָּתוֹ רוּחַ־רָעָה מֵאֵת יְהוָה:	And the spirit of the LORD departed from Saul, and an evil spirit from the LORD <u>alarmed</u> him.	alarmed: or <i>came upon suddenly</i> , but elsewhere the word and its derivatives have to do with <i>terror</i> , <i>alarm</i> .
1 Sam 16:15	וַיֹּאמְרוּ עֲבָדֵי־שָׁאוּל אֵלָיו הֲנֵה־נָא רוּחַ־אֱלֹהִים רָעָה מִבַּעֲתָד:	And Saul's servants said to him, “It <u>is apparent that</u> an evil spirit of God is alarming you.	It <i>is</i> apparent that ← <i>Behold, please</i> .
1 Sam 16:16	יֹאמְרֵ־נָא אֲדֹנָי עֲבָדֶיךָ לִפְנֶיךָ יִבְקְשׁוּ אִישׁ יָדַע מִנֶּגֶן בִּפְגֹּז וְהָיָה בְּהִיּוֹת עָלֶיךָ רוּחַ־אֱלֹהִים רָעָה וְנָגַן בְּיָדוֹ וְטוֹב לָךְ: פ	Please let our lord tell your servants before you to seek a man <i>who is skilled in</i> playing the harp, and it will come to pass when there is an evil spirit of God on you that he will play music <i>plucking</i> with his hand, and <i>you will feel better</i> .”	skilled ← <i>knowing</i> . you will feel better ← <i>good to you</i> .
1 Sam 16:17	וַיֹּאמֶר שָׁאוּל אֶל־עֲבָדָיו רְאוּ־נָא לִי אִישׁ מִיָּטִיב לִנְגֹן וְהִבִּיאֹתָם אֵלָי:	Then Saul said to his servants, “Provide me, then, with a man who is good at playing music, and bring <i>him</i> to me.”	

1 Sam 16:18	וַיַּעַן אֶחָד מֵהַנְּעָרִים וַיֹּאמֶר הִנֵּה רָאִיתִי בֶן לְיִשִּׁי בֵּית הַלְחָמִי יָדַע נָגַן וְגִבּוֹר חֵיל וְאִישׁ מִלְחָמָה וְנָבוֹן דָּבָר וְאִישׁ תָּאֵר וַיהוָה עִמּוֹ:	And one of the <i>servant</i> -lads answered and said, “Look, I have seen a son of Jesse the <i>Bethlehemite</i> <i>who is</i> skilled <i>in</i> playing music and <i>who is</i> a valiant warrior and a man of war, and <i>with common sense</i> and <i>who is</i> a man of handsome appearance, and the LORD <i>is</i> with him.”	Bethlehemite: see Gen 35:19. is skilled ← <i>knows</i> . with common sense ← <i>intelligent of a word / matter</i> .
1 Sam 16:19	וַיִּשְׁלַח שָׂאוּל מַלְאָכִים אֶל-יִשְׁי וַיֹּאמֶר שְׁלַחַה אֵלַי אֶת-דָּוִד בְּנֶךְ אֲשֶׁר בַּצֹּאֵן:	So Saul sent messengers to Jesse, who said, “Send me David your son <i>who is</i> with the sheep.”	
1 Sam 16:20	וַיִּקַּח יִשִּׁי חֲמֹר לֶחֶם וְנָאֵד זֵין וְגַדֵּי עֲזִים אֶחָד וַיִּשְׁלַח בְּיַד-דָּוִד בֶּן אֶל-שָׂאוּל:	Then Jesse took a donkey, <i>and</i> bread and a skin-bottle of wine, and one kid of the goats, and he sent <i>them</i> <i>under the charge</i> of David his son to Saul.	under the charge ← <i>by the hand</i> .
1 Sam 16:21	וַיָּבֹא דָוִד אֶל-שָׂאוּל וַיַּעֲמֵד לִפְנָיו וַיֶּאֱהָבֵהוּ מְאֹד וַיְהִי-לוֹ נָשָׂא כָּלִים:	And David came to Saul and stood before him, and <i>Saul liked David</i> a lot, and he became his arms-bearer.	<i>Saul liked David</i> ← <i>he liked him</i> . On the liberal use of the third person pronouns (he, him, his), see the note to Gen 41:13.
1 Sam 16:22	וַיִּשְׁלַח שָׂאוּל אֶל-יִשִּׁי לֵאמֹר יַעֲמַד-נָא דָוִד לִפְנָי כִּי-מָצָא חֵן בְּעֵינָי:	And Saul sent <i>a messenger</i> to Jesse to say, “Please let David stand before me, for he has <i>pleased me</i> .”	pleased me ← <i>found grace in my eyes</i> .
1 Sam 16:23	וְהָיָה בַּהֲיוֹת רוּחַ-אֱלֹהִים אֶל-שָׂאוּל וַלְקַח דָּוִד אֶת-הַכִּנּוֹר וַנְּגֵן בִּידּוֹ וְרוּחַ לְשָׂאוּל וְטוֹב לוֹ וְסָרָה מֵעָלָיו רוּחַ הָרָעָה: פ	And it came to pass, when the <i>spirit from God</i> was on Saul, that David took the harp and played it <i>plucking it</i> with his hand, and Saul had relief and <i>felt better</i> , and the evil spirit departed from him.	spirit from God ← <i>spirit of God</i> . “From” is given in 1 Sam 16:14. Wider use of the construct state. <i>felt better</i> ← <i>(it was) good to him</i> .

1 Sam 17:1	וַיֹּאסְפוּ פְּלִשְׁתִּים אֶת־מַחֲנֵיהֶם לְמַלְחָמָה וַיֹּאסְפוּ שָׂכָה אֲשֶׁר לִיהוּדָה וַיַּחֲנוּ בֵּין־שׁוֹכָה וּבֵין־עֶזְקָה בְּאֶפֶס דָּמִים:	Then the Philistines mobilized their battalions for war, and they were assembled <i>in</i> Sochoh which <i>is</i> in Judah, and they encamped between Sochoh and Azekah in Ephes- Dammim.	mobilized ← <i>gathered</i>. battalions ← <i>camps</i>. Sochoh (2x): AV= <i>Shochoh</i>. Sometimes AV= <i>Socoh</i>, once <i>Shocho</i> (2 Chr 28:18). MT does not always have the final <i>hé</i>, reflected in AV, but we harmonize the English.
1 Sam 17:2	וְשָׂאוֹל וְאִישׁ־יִשְׂרָאֵל נֶאֱסָפוּ וַיַּחֲנוּ בְּעֵמֶק הָאֵלָה וַיַּעֲרְכוּ מַלְחָמָה לְקִרְאָת פְּלִשְׁתִּים:	And Saul and the men of Israel assembled and encamped in the Valley of Elah, and they drew up <i>for</i> war against the Philistines.	
1 Sam 17:3	וּפְלִשְׁתִּים עֹמְדִים אֶל־הָהָר מִזֶּה וְיִשְׂרָאֵל עֹמְדִים אֶל־הָהָר מִזֶּה וְהָיָא בֵּינֵיהֶם:	Now the Philistines were stationed on one side of the mountain, and Israel was stationed on the other side of the mountain, and <i>there</i> was a valley between them.	stationed (2x) ← <i>standing</i>. on one side ... on the other side ← <i>from this ... from this</i>.
1 Sam 17:4	וַיֵּצֵא אִישׁ־הַבָּנִים מִמַּחֲנוֹת פְּלִשְׁתִּים גִּלְיָת שִׁמּוֹ מִגַּת גִּבְיָהּ שֵׁשׁ אַמּוֹת וְזֶרֶת:	And a duellist went out from the Philistines' camps, whose name <i>was</i> Goliath, from Gath, and his height <i>was</i> six cubits and a span.	cubit: about 18 inches or 45 cm. span: see Ex 28:16.
1 Sam 17:5	וְכֹבֵעַ נְחֹשֶׁת עַל־רֹאשׁוֹ וְשָׂרְיוֹן קְשָׁקְשִׁים הוּא לְבוּשׁ וּמִשְׁקַל הַשָּׂרְיוֹן חֲמִשָּׁת־אַלְפִים שְׁקָלִים נְחֹשֶׁת:	And <i>there was</i> a copper helmet on his head, and he wore scaled armour, and the weight of <i>his</i> armour <i>was</i> five thousand shekels of copper.	wore ← (<i>was</i>) <i>clothed in</i>.
1 Sam 17:6	וּמִצָּחַת נְחֹשֶׁת עַל־רַגְלָיו וְכִידּוֹן נְחֹשֶׁת בֵּין כְּתָפָיו:	And <i>he had</i> copper leg- armour on his legs, and a copper javelin between his shoulders.	javelin: AV differs (<i>target</i>), in the old sense of a <i>shield</i>. between his shoulders: probably on his back; perhaps across his shoulders.

1 Sam 17:7	*וּחֵץ* וְעֵץ חֲנִיתוֹ כַּמְּנוֹר אֲרָגִים וְלַהֲבַת חֲנִיתוֹ שֵׁשׁ־מֵאוֹת שָׁקָלִים בְּרֹזֶל וְנָשָׂא הַצֶּנֶה הַלֵּךְ לִפְנָיו:	And his spear <i>was</i> {K: an arrow} [Q: <i>of wood</i>] like a <u>weaver's beam</u> , and the head of his spear <i>weighed</i> six hundred iron shekels, and <i>his</i> shield-bearer went in front of him.	weaver's beam ← <i>beam of weavers</i> .
1 Sam 17:8	וַיַּעֲמֵד וַיִּקְרָא אֶל־מַעֲרֻכַת יִשְׂרָאֵל וַיֹּאמֶר לָהֶם לָמָּה תִצָּאוּ לַעֲרֹךְ מִלְחָמָה הַלּוֹא אֲנֹכִי הַפְּלִשְׁתִּי וְאַתֶּם עֲבָדִים לְשָׂאוֹל בְּרוּ־לָכֶם אִישׁ וַיֵּרֶד אֵלַי:	And he stood and called to the regiments of Israel, and he said to them, “Why have you come out to draw up <i>for war</i> ? <i>Am</i> I not a Philistine, and you Saul's servants? Choose a man for yourselves, and let him come down <u>against</u> me.	against: or <i>to</i> .
1 Sam 17:9	אִם־יֹכֵל לְהִלָּחֵם אִתִּי וְהִכָּנִי וְהָיִינוּ לָכֶם לְעֲבָדִים וְאִם־אֲנִי אֹכֵל־לוֹ וְהִכִּיתִיו וְהָיִיתֶם לָנוּ לְעֲבָדִים וְעַבַּדְתֶּם אֹתָנוּ:	If he is able to fight with me, and he strikes me down, then we will be your servants, but if I prevail over him and strike him down, then you will be our servants, and you will serve us.”	
1 Sam 17:10	וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי חֲרַפְתִּי אֶת־מַעֲרֻכֹת יִשְׂרָאֵל הַיּוֹם הַזֶּה תָּנוּ־לִי אִישׁ וְנִלְחָמָה יַחַד:	And the Philistine said, “I defy the regiments of Israel this day. Give me a man and let us fight together!”	
1 Sam 17:11	וַיִּשְׁמַע שָׂאוֹל וְכָל־יִשְׂרָאֵל אֶת־דִּבְרֵי הַפְּלִשְׁתִּי הָאֵלֶּה וַיִּחַתּוּ וַיִּרְאוּ מָאֹד: פ	And Saul and the whole of Israel heard these words of the Philistine, and they were very fearful and afraid.	

1 Sam 17:12	וְדָוִד בֶּן־אִישׁ אֶפְרַתִּי הַזֶּה מִבֵּית לָחֶם יְהוּדָה וּשְׁמוֹ יֵשׁי וְלוֹ שְׁמֹנֶה בָּנִים וְהָאִישׁ בִּימֵי שָׁאוּל זָקֵן בָּא בֶּאֱנָשִׁים:	Now David <i>was</i> the son of this Ephrathite man from Bethlehem Judah whose name <i>was</i> Jesse, who <i>had</i> eight sons, and the man was becoming old in the days of Saul, going <i>about</i> <i>his affairs</i> among men.	Ephrathite ... Bethlehem: see Gen 35:19, both for the equivalent names and the transliteration.
1 Sam 17:13	וַיֵּלְכוּ שְׁלֹשֶׁת בְּנֵי־יֵשׁי הַגְּדֹלִים הָלְכוּ אַחֲרֵי־שָׁאוּל לַמִּלְחָמָה וּשְׁמָם שְׁלֹשֶׁת בָּנָיו אֲשֶׁר הָלְכוּ בַּמִּלְחָמָה אֱלִיאָב הַבְּכֹר וּמִשְׁנֶהוּ אַבִּינָדָב וְהַשְּׁלִישִׁי שִׁמָּה:	And the eldest three sons of Jesse <u>had gone to follow</u> Saul to battle, and the names of his three sons who went to battle <i>were</i> Eliab the firstborn, and his second-born Abinadab, and the third <i>one</i> , Shammah.	had gone to follow ← <i>went ... went behind.</i>
1 Sam 17:14	וְדָוִד הוּא הַקָּטָן וּשְׁלֹשָׁה הַגְּדֹלִים הָלְכוּ אַחֲרָיו שָׁאוּל: ס	And David <i>was</i> the youngest, and the three eldest went behind Saul.	
1 Sam 17:15	וְדָוִד הָלַךְ וְשָׁב מֵעַל שָׁאוּל לְרֹעוֹת אֶת־צֹאן אָבִיו בֵּית־לָחֶם:	Now David had departed and was returning from Saul to tend his father's sheep <i>at Bethlehem</i> .	Bethlehem: see Gen 35:19.
1 Sam 17:16	וַיִּגַּשׁ הַפְּלִשְׁתִּי הַשָּׁכֵם וְהָעֶרֶב וַיִּתְּיֹצֵב אַרְבָּעִים יּוֹם: פ	And the Philistine approached <u>early in the</u> <u>morning</u> and <u>in the</u> <u>evening</u> , and he took a stand for forty days.	early in the morning ... in the evening: infinitive absolute in the role of an adverb in both cases.
1 Sam 17:17	וַיֹּאמֶר יֵשׁי לְדָוִד בְּנוֹ קַח־נָא לְאַחִידָאֵיפָת הַקְּלִיאָה זֶהָ וְעֲשֵׂרָה לָחֶם זֶהָ וְהָרַץ הַמַּחֲנֶה לְאַחִידָא:	Meanwhile Jesse said to David his son, “Please take this <u>ephah</u> of roasted corn and these ten loaves to your brothers, and bring <i>them</i> quickly to the encampment for your brothers.	Meanwhile: wider use of the <i>vav</i> . ephah: about 6 imperial gallons or 27 litres.

1 Sam 17:18	וְאֵת עֶשְׂרֵת חֲרָצִי הַחֲלָב הָאֵלֶּה תָּבִיא לְשֵׁר־הָאֱלֹף וְאֶת־אֲחִידָךְ תִּפְקֹד לְשָׁלוֹם וְאֶת־עֲרֵבְתָם תִּקַּח:	And bring these ten slices of <u>cheese</u> to the commander of a thousand, and bid your brothers <u>good fortune</u>, and take their <u>pledge</u>.”	cheese ← <i>milk</i>. good fortune ← <i>peace</i>, but also <i>welfare, prosperity</i>. pledge: of faithfulness? [BDB]= <i>token (of welfare)</i>. See also [CB].
1 Sam 17:19	וּשְׂאוּל וְהָמָּה וְכָל־אִישׁ יִשְׂרָאֵל בְּעֶמְקֵי הָאֵלֶּה נִלְחָמִים עִם־פְּלִשְׁתִּים:	And Saul and they and every man of Israel <i>were</i> in the Valley of Elah, fighting <i>against</i> the Philistines.	against ← <i>with</i>. See Gen 14:8.
1 Sam 17:20	וַיִּשָּׂם דָּוִד בַּבֹּקֶר וַיֵּטֶשׁ אֶת־הַצֹּאן עַל־שֹׁמֵר וַיֵּשָׂא וַיֵּלֶךְ בְּאֶשְׁרֵי צֹהוֹ יָשִׁי וַיָּבֹא הַמַּעְגָּלָה וְהַחֲיִל הַיֵּצֵא אֶל־הַמַּעְרָכָה וְהָרְעוּ בַּמִּלְחָמָה:	And David rose early in the morning and left the sheep to a guardian, and he <u>loaded up</u> and departed as Jesse had commanded him, and he arrived at the entrenchment, and the army was going out to the <i>opposing</i> regiment, and they sounded <i>a call</i> to battle.	loaded up ← <i>lifted, carried</i>.
1 Sam 17:21	וַתַּעֲרֹךְ יִשְׂרָאֵל וּפְלִשְׁתִּים מַעְרָכָה לִקְרֹאת מַעְרָכָה:	And Israel drew up <i>its lines</i>, as <i>did</i> the Philistines – regiment against regiment.	
1 Sam 17:22	וַיֵּטֶשׁ דָּוִד אֶת־הַכֶּלִּים מֵעָלָיו עַל־יַד שׁוֹמְרֵ הַכֶּלִּים וַיָּרָץ הַמַּעְרָכָה וַיָּבֹא וַיִּשְׁאַל לְאָחִיו לְשָׁלוֹם:	And David left <i>his</i> equipment behind him in the hands of his equipment-guardian, and he ran <i>to</i> the regiment, and when he arrived, he asked his brothers <u>how they were faring</u>.	how <i>they were</i> faring ← <i>about peace</i>.

1 Sam 17:23	וְהוּא מְדַבֵּר עִמָּם וְהִנֵּה אִישׁ הַבְּנִים עוֹלֶה גִּלְיָת הַפְּלִשְׁתִּי שְׁמוֹ מִגֶּת *מִמַּעְרוֹת מִמַּעְרְכוֹת פְּלִשְׁתִּים** וַיְדַבֵּר בְּדַבְרֵי הָאֵל וַיִּשְׁמַע דָּוִד:	And just as he was speaking with them, the duellist came up, whose name was Goliath the Philistine from Gath, {K: from the caves} [Q: from the regiments] of the Philistines, and he spoke <u>similar words to the previous ones</u> , and David heard <u>them</u> .	just ← <i>behold</i> , in the next clause. similar words <i>to the previous ones</i> ← <i>as these words</i> .
1 Sam 17:24	וְכָל אִישׁ יִשְׂרָאֵל בִּרְאוֹתָם אֶת-הָאִישׁ וַיִּנָּסוּ מִפָּנָיו וַיִּירָאוּ מְאֹד:	And when they saw the man, all the men of Israel fled <u>from him</u> and were very afraid.	from him ← <i>from his presence</i> .
1 Sam 17:25	וַיֹּאמֶר אִישׁ יִשְׂרָאֵל הֲרֵאִיתֶם הָאִישׁ הָעֹלֶה הַזֶּה כִּי לְחַרֵּף אֶת-יִשְׂרָאֵל עֹלֶה וְהָיָה הָאִישׁ אֲשֶׁר-יִכְנוּ יַעֲשֶׂנּוּ הַמֶּלֶךְ עֲשֶׂר גְּדוֹל וְאֶת-בֵּיתוֹ יִתֵּן-לוֹ וְאֵת בֵּית אָבִיו יַעֲשֶׂה חֶפְשִׁי בְּיִשְׂרָאֵל:	Now the men of Israel had said, “Have you seen this man who has come up, for he comes up to defy Israel, and <u>the king would make</u> the man who <i>could</i> strike him down rich with great wealth, and he would give him his daughter, and he would make his father's house free in Israel.”	the king would make ← <i>it will be that the king (would) make</i> .
1 Sam 17:26	וַיֹּאמֶר דָּוִד אֶל-הָאֲנָשִׁים הָעֹמְדִים עִמּוֹ לֵאמֹר מַה-יַּעֲשֶׂה לְאִישׁ אֲשֶׁר יִכֶּה אֶת-הַפְּלִשְׁתִּי הַזֶּה וְהִסִּיר חֲרָפָה מֵעַל יִשְׂרָאֵל כִּי מִי הַפְּלִשְׁתִּי הָעֹלֶה הַזֶּה כִּי חִרָף מִמַּעְרְכוֹת אֱלֹהִים חַיִּים:	And David spoke to the men who were standing with him and said, “What will be done for the man who strikes this Philistine down and removes the reproach from Israel, for who <i>is</i> this uncircumcised Philistine, for he has defied the regiments of the living God?”	

1 Sam 17:27	וַיֹּאמֶר לוֹ הָעָם כְּדָבָר הַזֶּה לֵאמֹר כֹּה יַעֲשֶׂה לְאִישׁ אֲשֶׁר יִכְנֹו:	And the people spoke to him <u>as described above</u> and said, “So shall it be done for the man who strikes him down.”	as described above ← <i>as this word</i> .
1 Sam 17:28	וַיִּשְׁמַע אֱלִיאָב אָחִיו הַגָּדוֹל בְּדָבָרוֹ אֶל־הָאֲנָשִׁים וַיַּחֲרֶאֱף אֱלִיאָב בְּדוֹד וַיֹּאמֶר לְמַה־זֶּה יֵרֶדְתָּ וְעַל־מִי נָטַשְׁתָּ מַעֲט הַצֹּאן הַהֵנָּה בַּמִּדְבָּר אָנִי יָדַעְתִּי אֶת־זִדְנֶךָ וְאֵת רָע לִבְבְּךָ כִּי לְמַעַן רֵאוֹת הַמִּלְחָמָה יֵרֶדְתָּ:	And Eliab his <u>eldest</u> brother heard when he spoke to the men, and Eliab's anger was kindled against David, and he said, “Why <i>is</i> it <i>that</i> you have come down, and to whom have you left those few sheep in the desert? I know your insolence and the wickedness of your heart, for you came down to watch the battle.”	eldest ← <i>biggest / greatest</i> .
1 Sam 17:29	וַיֹּאמֶר דָּוִד מָה עָשִׂיתִי עִתָּה הֲלוֹא דָּבָר הוּא:	Then David said, “What have I done now? <u>Isn't there business to attend to?</u> ”	<i>Isn't there business to attend to:</i> AV differs (<i>Is there not a cause</i>), which is also possible.
1 Sam 17:30	וַיֹּסֵב מֵאֲצִלוֹ אֶל־מֹוֹל אַחֵר וַיֹּאמֶר כְּדָבָר הַזֶּה וַיִּשְׁבְּהוּ הָעָם דָּבָר כְּדָבָר הָרִאשׁוֹן:	And he turned away from him towards <i>someone</i> else, and he spoke in the same way, and the people <u>answered him in a similar way to the first time</u> .	answered him ← <i>returned him word</i> . in a similar way to the first time ← <i>as the first word</i> .
1 Sam 17:31	וַיִּשְׁמְעוּ הַדְּבָרִים אֲשֶׁר דָּבָר דָּוִד וַיִּגְדּוּ לְפָנֵי־שָׂאוֹל וַיִּקְחָהוּ:	And when the words which David spoke were heard, they reported <i>them</i> in Saul's presence, and he fetched him.	
1 Sam 17:32	וַיֹּאמֶר דָּוִד אֶל־שָׂאוֹל אֶל־יִפֹּל לִב־אָדָם עָלָיו עַבְדְּךָ יֵלֶךְ וְנִלְחַם עַם־הַפְּלִשְׁתִּי הַזֶּה:	And David said to Saul, “Do not let anyone's heart sink because of him. Your servant will go and fight <u>against</u> this Philistine.”	against ← <i>with</i> . See Gen 14:8.

1 Sam 17:33	וַיֹּאמֶר שָׂאוּל אֶל־דָּוִד לֹא תוּכַל לִלְחֹם אֶל־הַפְּלִשְׁתִּי הַזֶּה לְהִלָּחֵם עִמּוֹ כִּי־נָעַר אַתָּה וְהוּא אִישׁ מִלְחָמָה מִנְעָרָיו: ס	Then Saul said to David, “You cannot go to this Philistine to fight against him, for you <i>are</i> a lad, whereas he <i>has been</i> a warrior from his youth.”	against ← <i>with</i> . See Gen 14:8.
1 Sam 17:34	וַיֹּאמֶר דָּוִד אֶל־שָׂאוּל רָעָה הִיָּה עֲבָדְךָ לְאָבִיו בַּצֹּאֵן וּבֶאֱרֵי וְאֶת־הַדּוֹב וְנִשְׂאָ שֶׁה מִהָעֶדֶר:	Then David said to Saul, “Your servant was a shepherd among the sheep for his father, and a <u>lion</u> came, and a <u>bear</u> , and it took a sheep from the flock.	a lion ... a bear ← <i>the</i> <i>lion</i> ... <i>the bear</i> . An unexpected definite article. See Gen 22:9.
1 Sam 17:35	וַיֵּצֵאתִי אַחֲרָיו וְהִכֵּיתִי וְהִצַּלְתִּי מִפִּי וַיִּקַּם עָלַי וְהִחֲזִיקְתִּי בִזְקָנִי וְהִכֵּיתִי וְהָמִיתִי:	And I went out after it and struck it down and delivered <i>the sheep</i> from its mouth, and it rose up against me, but I seized its <u>beard</u> and struck it down and killed it.	beard: or <i>mane</i> , usage being wider, [BDB]= <i>lower</i> <i>jaw</i> , and in the Talmud it includes pubic hair [MJ]. Not the specific word for <i>mane</i> (רַעְמָה).
1 Sam 17:36	גַּם אֶת־הָאֲרִי גַם־הַדּוֹב הִכָּה עֲבָדְךָ וְהִיָּה הַפְּלִשְׁתִּי הָעָרֵל הַזֶּה כְּאַחַד מֵהֶם כִּי חִרָף מִעֲרֹכֶת אֱלֹהִים חַיִּים: ס	Your servant struck down both the lion and the bear, and this uncircumcised Philistine will be like one of them, for he has defied the regiments of the living God.”	
1 Sam 17:37	וַיֹּאמֶר דָּוִד יְהוָה אֲשֶׁר הִצִּילָנִי מִיַּד הָאֲרִי וּמִיַּד הַדָּב הוּא יִצִּילָנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה ס וַיֹּאמֶר שָׂאוּל אֶל־דָּוִד לֵךְ וְיְהוָה יְהִי עִמָּךְ:	And David said, “The LORD who delivered me from the <u>grip</u> of the lion and from the <u>grip</u> of the bear will deliver me from the <u>grip</u> of this Philistine.” And Saul said to David, “Go, and the LORD will be with you.”	grip (3x) ← <i>hand</i> .

1 Sam 17:38	וַיַּלְבֵּשׁ שָׂאוֹל אֶת־דָּוִד מִדְּיוֹ וַנָּתֵן קִוְּבַע נְחֹשֶׁת עַל־רֹאשׁוֹ וַיַּלְבֵּשׁ אֹתוֹ שָׂרִיוֹן:	Then Saul clothed David <i>with</i> his <i>livery</i> , and he put a copper helmet on his head, and he put <i>armour</i> on him.	livery ... armour: AV differs somewhat (<i>armour ... coat of mail</i>).
1 Sam 17:39	וַיַּחְזֵר דָּוִד אֶת־חַרְבּוֹ מַעַל לְמַדְיוֹ וַיֵּאָל לִלְכֹת כִּי לֹא־נָסָה וַיֹּאמֶר דָּוִד אֶל־שָׂאוֹל לֹא אוֹכַל לִלְכֹת בְּאַלֶּהָ כִּי לֹא נָסִיתִי וַיִּסְרֵם דָּוִד מֵעָלָיו:	And David girded his sword on his <i>livery</i> and set about walking, for he had not practised <i>with it</i> , and David said to Saul, "I can't walk in these <i>things</i> , for I have not practised <i>with them</i> ." So David took them <i>off</i> .	practised <i>with it</i> ... practised <i>with them</i> : or <i>tried (it out) ... tried (them out)</i> . off ← <i>from on him</i> .
1 Sam 17:40	וַיִּקַּח מִקְלּוֹ בְּיָדוֹ וַיִּבְחַר־לּוֹ חֲמִשָּׁה חֲלָקֵי־אֲבָנִים מִן־הַנָּחַל וַיֵּשֶׁם אֹתָם בְּכָלֵי הָרַעִים אֲשֶׁר־לּוֹ וּבִילְקוֹט וּקְלָעוֹ בְּיָדוֹ וַיִּגַּשׁ אֶל־הַפְּלִשְׁתִּי:	And he took his staff in his hand, and he chose five <i>smooth stones</i> from the brook and put them in the shepherd's <i>bag</i> which he <i>had</i> , and in <i>his</i> satchel. And his sling <i>was</i> in his hand, and he approached the Philistine.	smooth stones ← <i>smooth (ones) of stones</i> , with the construct state of the adjective. See [Ges HG] §132c. bag ← <i>vessel; equipment</i> .
1 Sam 17:41	וַיֵּלֶךְ הַפְּלִשְׁתִּי הַלֵּךְ וַקְרַב אֶל־דָּוִד וְהָאִישׁ נֹשֵׂא הַצָּנָה לִפְנָיו:	Then the Philistine came, getting closer <i>and closer</i> to David, and the man who bore the shield <i>went</i> before him.	
1 Sam 17:42	וַיִּבֹט הַפְּלִשְׁתִּי וַיִּרְאֵהָ אֶת־דָּוִד וַיִּבְזֶהוּ כִּי־הָיָה נָעֵר וְאֲדָמְנִי עִם־יָפָה מְרָאָה:	And the Philistine looked and saw David, and he despised him, because he was a lad, and <i>red-haired</i> , and with an elegant appearance.	red-haired: compare Gen 25:25.

1 Sam 17:43	וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הֲכֵלָב אָנֹכִי כִּי־אַתָּה בֶּאֱ־אֱלֹהֵי בְּמַקְלוֹת וַיִּקְלֵל הַפְּלִשְׁתִּי אֶת־דָּוִד בְּאֱלֹהָיו:	And the Philistine said to David, “ <i>Am</i> I a dog, in that you come to me with sticks?” And the Philistine cursed David by his gods.	
1 Sam 17:44	וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד לָכֵּה אֵלַי וְאַתָּנָה אֶת־בִּשְׂרֹךְ לְעוֹף הַשָּׁמַיִם וּלְבֵהֶמַת הַשָּׂדֶה: ס	And the Philistine said to David, “Come to me, and I will give your flesh to the birds of the sky and to the <u>wild</u> animals.”	wild ← <i>of the countryside / field</i> .
1 Sam 17:45	וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי אַתָּה בֶּאֱ־ אֱלֹהֵי בַחֲרֵב וּבַחֲנִית וּבְכִידּוֹן וְאַנֹכִי בֶּאֱ־אֱלֹהֵי בְּשֵׁם יְהוָה צְבָאוֹת אֱלֹהֵי מַעֲרְכוֹת יִשְׂרָאֵל אֲשֶׁר חָרַפְתָּ:	And David said to the Philistine, “You come to me with <i>your</i> sword and <i>your</i> spear and with <i>your</i> javelin, <u>but</u> I come to you in the name of the LORD of hosts, the God of the ranks of Israel, whom you have defied.	but: adversative use of the <i>vav</i> .
1 Sam 17:46	הַיּוֹם הַזֶּה יִסְגְּרֶךְ יְהוָה בְּיָדַי וְהִכִּיתֶךָ וְהִסְרֹתִי אֶת־רֹאשְׁךָ מֵעַלְיֶךָ וְנָתַתִּי פָגֶר מַחֲנֶה פְּלִשְׁתִּים הַיּוֹם הַזֶּה לְעוֹף הַשָּׁמַיִם וּלְחַיִּית הָאָרֶץ וַיִּדְעוּ כָּל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל:	This day the LORD will deliver you up into my hand, and I will strike you down, and I will remove your head from you, and I will give the <u>corpses</u> of the Philistines' camp this day to the birds of the sky and to the <u>wild</u> animals of the <u>land</u> , and all the <u>land</u> will know that Israel has a God.	corpses ← <i>corpse</i> . Collective usage. Many Philistines are killed in 1 Sam 17:52. land (2x): or <i>earth</i> .

1 Sam 17:47	וַיֵּדְעוּ כָּל־הַקָּהָל הַזֶּה כִּי־לֹא בַחֶרֶב וּבַחֲנִית יְהוֹשִׁיעַ יְהוָה בִּי לַיהוָה הַמִּלְחָמָה וְנָתַן אֶתְכֶם בְּיָדָנוּ:	And this whole convocation will know that <i>it is</i> not by sword or by spear <i>that</i> the LORD saves, for the battle <i>is</i> the LORD's, and he will deliver you into our hands."	
1 Sam 17:48	וְהָיָה כִּי־קָם הַפִּלִשְׁתִּי וַיֵּלֶךְ וַיִּקְרַב לַקְרָאת דָּוִד וַיִּמְהַר דָּוִד וַיָּרַץ הַמַּעֲרָכָה לַקְרָאת הַפִּלִשְׁתִּי:	And it came to pass that the Philistine arose and walked and <u>approached</u> David, and David hastened and ran <i>to</i> the ranks towards the Philistine.	approached ← <i>approached</i> <i>towards</i> .
1 Sam 17:49	וַיִּשְׁלַח דָּוִד אֶת־יָדוֹ אֶל־הַפָּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיִּקְלַע וַיִּדָּ אֶת־הַפִּלִשְׁתִּי אֶל־מַצְחוֹ וַתִּטְבַּע הָאֶבֶן בְּמַצְחוֹ וַיִּפֹּל עַל־פָּנָיו אֶרְצָה:	And David put his hand in his <u>bag</u> and took a stone from there, and he slung <i>it</i> , and he struck the Philistine on his forehead, and the stone penetrated into his forehead, and he fell to the ground <u>face down</u> .	bag ← <i>vessel; equipment</i> . face down ← <i>on his face</i> .
1 Sam 17:50	וַיַּחֲזֵק דָּוִד מִן־הַפִּלִשְׁתִּי בַּקֶּלַע וּבָאֶבֶן וַיִּדָּ אֶת־הַפִּלִשְׁתִּי וַיָּמִיתָהוּ וַחֲרַב אֵין בְּיַד־דָּוִד:	So David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and killed him, while <i>there was</i> no sword in David's hand.	
1 Sam 17:51	וַיָּרַץ דָּוִד וַיַּעֲמֵד אֶל־הַפִּלִשְׁתִּי וַיִּקַּח אֶת־חֶרְבוֹ וַיִּשְׁלַףָּהּ מִתַּעֲרָה וַיָּמִתָּהוּ וַיִּכְרַת־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאוּ הַפִּלִשְׁתִּים כִּי־מָת גִּבּוֹרָם וַיִּנָּסוּ:	Then David ran and stood over the Philistine, and he took his sword and drew it out of its sheath and killed him, and he cut his head off with it. And the Philistines saw that their hero was dead, and they fled.	

1 Sam 17:52	וַיִּקְמוּ אֲנָשֵׁי יִשְׂרָאֵל וַיהוּדָה וַיָּרֶעוּ וַיִּרְדְּפוּ אֶת־הַפְּלִשְׁתִּים עַד־בּוֹאֲךָ גֵּיא וְעַד שַׁעֲרֵי עֶקְרוֹן וַיַּפְּלוּ חֲלָלִים פְּלִשְׁתִּים בְּדֶרֶךְ שַׁעֲרִים וְעַד־גֹּת וְעַד־עֶקְרוֹן:	Then the men of Israel and Judah rose up and shouted and pursued the Philistines to <i>where</i> you come to the valley, and to the gates of Ekron. And the Philistines' casualties fell along the way to Shaaraim and to Gath and to Ekron.	
1 Sam 17:53	וַיָּשְׁבוּ בְנֵי יִשְׂרָאֵל מִדֹּלֶק אַחֲרֵי פְלִשְׁתִּים וַיִּשָּׁסוּ אֶת־מַחֲנֵיהֶם:	Then the sons of Israel returned from <u>ardently pursuing</u> the Philistines, and they pillaged their camps.	ardently pursuing ← <i>burning after.</i>
1 Sam 17:54	וַיִּקַּח דָּוִד אֶת־רֹאשׁ הַפְּלִשְׁתִּי וַיְבִאֵהוּ יְרוּשָׁלַם וְאֶת־כְּלָיו שָׂם בְּאֹהֶלוֹ: ס	And David took the Philistine's head, and he brought it <i>to</i> Jerusalem, and he put his equipment in his tent.	
1 Sam 17:55	וְכִרְאוֹת שָׂאוֹל אֶת־דָּוִד יָצָא לִקְרֹאת הַפְּלִשְׁתִּי אָמַר אֶל־אַבְנֵר שֶׁר הַצָּבָא בֶן־מִיזָה הֲנֶעַר אַבְנֵר וַיֹּאמֶר אַבְנֵר חִי־נַפְשֶׁךָ הַמֶּלֶךְ אִם־יָדַעְתִּי:	And when Saul saw David coming out against the Philistine, he said to Abner the commander of the army, “Whose son <i>is</i> this young man, Abner?” And Abner said, “ <i>I swear</i> by your <u>own life</u> , O king, I <u>do not know</u> .”	life ← <i>soul</i> . I do not know ← <i>if I know</i> , standing for <i>if I know, may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. In colloquial English: <i>I'll be damned if I know</i> .
1 Sam 17:56	וַיֹּאמֶר הַמֶּלֶךְ שְׂאֵל אֹתָהּ בֶן־מִיזָה הָעָלָם: ס	And the king said, “You ask <u>whose</u> son the lad <i>is</i> .”	whose ← <i>of this whom</i> , taking the demonstrative adjective with the interrogative pronoun.
1 Sam 17:57	וּכְשׁוֹב דָּוִד מִמְּהֻכּוֹת אֶת־הַפְּלִשְׁתִּי וַיִּקַּח אֹתוֹ אַבְנֵר וַיְבִאֵהוּ לִפְנֵי שָׂאוֹל וְרֹאשׁ הַפְּלִשְׁתִּי בְּיָדוֹ:	Then when David returned from striking the Philistine, Abner took him and brought him before Saul, with the Philistine's head in his hand.	

1 Sam 17:58	וַיֹּאמֶר אֵלָיו שָׁאוּל בֶּן־מִי אַתָּה הַנָּעַר וַיֹּאמֶר דָּוִד בֶּן־עֲבֹדָךְ יָשִׁי בֵּית הַלְחָמִי:	And Saul said to him, “Whose son <i>are</i> you, young man?” And David said, “The son of your servant Jesse the Bethlehemite.”	Bethlehemite: see Gen 35:19.
1 Sam 18:1	וַיְהִי כְּכֹלְתּוֹ לְדַבֵּר אֶל־שָׁאוּל וְנִפְשׁ יְהוֹנָתָן נִקְשְׁרָה בְּנַפְשׁ דָּוִד וַיֵּאָהֲבוּ **וַיֵּאָהֲבֵהוּ* יְהוֹנָתָן כְּנַפְשׁוֹ:	And it came to pass when he had finished speaking to Saul that Jonathan's deepest feelings were bound to David's deepest feelings, and Jonathan loved him as his <i>own</i> self.	loved him: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. deepest feelings (2x) ← <i>soul</i> . self ← <i>soul</i> .
1 Sam 18:2	וַיִּקַּחְהוּ שָׁאוּל בַּיּוֹם הַהוּא וְלֹא נָתַנוּ לָשׁוּב בֵּית אָבִיו:	And Saul took <i>him</i> on that day, and he did not let him return <i>to</i> his father's house.	him: <i>David</i> , presumably.
1 Sam 18:3	וַיִּכְרֹת יְהוֹנָתָן וְדָוִד בְּרִית בְּאַהֲבָתוֹ אֹתוֹ כְּנַפְשׁוֹ:	Then Jonathan and David made a covenant, because he loved him as his <i>own</i> self.	self ← <i>soul</i> .
1 Sam 18:4	וַיִּתְּפֹשֶׁט יְהוֹנָתָן אֶת־הַמָּעִיל אֲשֶׁר עָלָיו וַיִּתְּנֶהוּ לְדָוִד וּמִדָּיו וְעַד־חֲרָבּוֹ וְעַד־קִשְׁתּוֹ וְעַד־חֲגָרוֹ:	And Jonathan took off <i>his</i> <i>coat</i> which <i>was</i> on him, and he gave it to David, and his livery, and <i>even</i> his sword and <i>even</i> his bow and <i>even</i> his girdle.	even (3x) ← <i>up to</i> .
1 Sam 18:5	וַיֵּצֵא דָוִד בְּכָל אֶשֶׁר יִשְׁלַחְנוּ שָׁאוּל יִשְׁכִּיל וַיִּשְׁמָהוּ שָׁאוּל עַל אַנְשֵׁי הַמִּלְחָמָה וַיִּיטֹב בְּעֵינָיו כָּל־הָעָם וְגַם בְּעֵינָיו עֲבָדֵי שָׁאוּל: פ	And David went out to <i>everywhere</i> that Saul sent him, <i>and</i> he acted prudently. And Saul appointed him over the warriors, and he <i>was</i> popular <i>with</i> all the people, and <i>also with</i> Saul's servants.	was popular with ... also with ← <i>was good in the</i> <i>eyes of ... also in the eyes</i> <i>of</i> .

1 Sam 18:6	וַיְהִי בְּבֹאֲם בְּשׁוּב דָּוִד מִהַכּוֹת אֶת־הַפְּלִשְׁתִּי וַתָּצֹאנָה הַנָּשִׁים מִכָּל־עָרֵי יִשְׂרָאֵל לְשׁוֹר *לְשִׁיר* וְהִמָּחֳלוֹת לְקִרְאָת שָׁאוּל הַמֶּלֶךְ בַּתָּפִים בְּשִׂמְחָה וּבְשִׁלְשִׁים:	And it came to pass, as they were coming in when David was returning from striking the <u>Philistine</u> , that the women came out from all the cities of Israel to sing, and <i>with</i> dancing, converging on Saul the king, with drums and rejoicing and <u>triangles</u> .	to sing: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word. Philistine: perhaps standing for <i>Philistines</i> , gentilic nouns often using the singular for the plural, and see the next verse. triangles: or <i>three stringed harps</i> .
1 Sam 18:7	וַתַּעֲנִינָה הַנָּשִׁים הַמְּשַׁחֲקוֹת וַתֹּאמְרֵן הִכָּה שָׁאוּל *בְּאַלְפּוֹ בְּאַלְפָיו וְדָוִד * בְּרַב־בָּתָּיו:	And the women who played sang in turns and said, “Saul has struck down his {Q: thousands} [K: thousand], But David his tens of thousands.”	The <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qere</i> . See 1 Sam 21:11.
1 Sam 18:8	וַיַּחַר לְשָׁאוּל מְאֹד וַיִּרַע בְּעֵינָיו הַדָּבָר הַזֶּה וַיֹּאמֶר נָתַנּוּ לְדָוִד רַבְבוֹת וְלִי נָתַנּוּ הָאֲלָפִים וְעוֹד לוֹ אֵד הַמְּלוּכָה:	And Saul became very angry, and this matter <u>displeased him</u> , and he said, “They have credited David with tens of thousands, <u>whereas</u> they have <i>only</i> credited me with thousands. And <i>what</i> more <i>will</i> he <i>have</i> but the kingdom?”	displeased him ← <i>was bad in his eyes</i> . whereas: wider use of the <i>vav</i> .
1 Sam 18:9	וַיְהִי שָׁאוּל *עוֹן *עוֹנִין אֶת־דָּוִד מֵהַיּוֹם הַהוּא וְהָלָאָה: ס	And Saul {Q: viewed David <i>with envy</i> } [K: <i>viewed</i> David <i>malevolently</i>] from that day on.	We have taken the <i>ketiv</i> as from root עוה, giving עוֹן, literally (<i>was</i>) <i>with David iniquity</i> . The <i>qere</i> is from the denominative verb עין. malevolently: or <i>iniquitously</i> .
1 Sam 18:10	וַיְהִי מִמָּחָרָת וַתֵּצֵלַח רוּחַ אֱלֹהִים רָעָה אֶל־שָׁאוּל וַיִּתְּנָבֵא בְּתוֹךְ־הַבַּיִת וְדָוִד מִנְּגִן בַּיּוֹם בַּיּוֹם וְהַחֲנִית בְּיַד־שָׁאוּל:	And it came to pass on the next day that an evil spirit from God came on Saul, and he prophesied inside the house, while David was playing music <i>plucking</i> with his hand, <u>as on other days</u> , and <i>there was</i> a <u>spear</u> in Saul's hand.	as on other days ← <i>as day on day</i> . a spear ← <i>the spear</i> . An unexpected definite article. See Gen 22:9.

1 Sam 18:11	וַיִּטֵּל שָׁאוּל אֶת־הַחֶנֶּת וַיֹּאמֶר אָבָה בְּדוֹד וּבִקֵּיר וַיִּסָּב דָּוִד מִפָּנָיו פַּעַמַּיִם:	And Saul threw the spear and said, “I will strike David down against the wall.” But David <u>dodged</u> <u>him</u> twice.	dodged him ← <i>turned from</i> <i>his presence</i> .
1 Sam 18:12	וַיֵּרָא שָׁאוּל מִלִּפְנֵי דָוִד כִּי־הָיָה יְהוָה עִמּוֹ וּמֵעַם שָׁאוּל סָר:	And Saul feared David, for the LORD was with him, <u>but</u> from Saul he had departed.	but: adversative use of the vav.
1 Sam 18:13	וַיִּסְרֶהוּ שָׁאוּל מֵעִמּוֹ וַיִּשְׁמְהוּ לוֹ שֶׁר־אַלְף וַיֵּצֵא וַיָּבֹא לִפְנֵי הָעָם: פ	Then Saul removed him <u>from his presence</u> , and he appointed him as his commander of a thousand, and he went out and came before the people.	from his presence ← <i>from</i> <i>with him</i> .
1 Sam 18:14	וַיְהִי דָוִד לְכָל־דָּרְכוֹ מִשְׁכִּיל וַיְהִי עִמּוֹ:	And David was prudent in all his <u>ways</u> , and the LORD <i>was</i> with him.	ways: the consonantal text reads <i>way</i> , but perhaps this can be considered a <i>scriptio defectiva</i> spelling of <i>ways</i> . Compare Ex 27:11, Josh 16:3.
1 Sam 18:15	וַיֵּרָא שָׁאוּל אֲשֶׁר־הוּא מִשְׁכִּיל מְאֹד וַיִּגֵּר מִפָּנָיו:	And Saul saw that he was very prudent, and he was afraid of him.	
1 Sam 18:16	וְכָל־יִשְׂרָאֵל וַיְהוֹדָה אֲהָב אֶת־דָּוִד כִּי־הוּא יוֹצֵא וּבֹא לִפְנֵיהֶם: פ	And all Israel and Judah loved David, for <u>he went</u> <u>out and came in</u> in their presence.	he went out and came in: i.e. <i>went about his day-to-</i> <i>day affairs</i> .
1 Sam 18:17	וַיֹּאמֶר שָׁאוּל אֶל־דָּוִד הִנֵּה בְתִי הַגְּדוֹלָה מֵרַב אֶתָּה אֶתָּן־לָךְ לְאִשָּׁה אֲדָּה־יְהִי־לִי לְבִן־חַיִּל וְהַלָּחֵם מִלְחָמוֹת יְהוָה וּשְׁאוּל אָמַר אֶל־תְּהִי יָדִי בְּוֹ וְתִהְיֶה יָד־פְּלִשְׁתִּים: ס	And Saul said to David, “ <u>Here is</u> my <u>elder</u> daughter Merab. I will give her to you as a wife, but be a <u>warrior</u> to me and fight the LORD's wars.” And Saul said <i>to himself</i> , “Don't let my hand be on him, <u>but</u> let the hand of the Philistines be on him.”	Here <i>is</i> ← <i>Behold</i> . elder: or <i>eldest</i> , but only two daughters are mentioned. warrior ← <i>son of valour</i> . but (<i>second occurrence in</i> <i>verse</i>): adversative use of the vav.

1 Sam 18:18	וַיֹּאמֶר דָּוִד אֶל-שָׁאוֹל מִי אֲנִכִּי וּמִי חַיִּי מִשְׁפַּחַת אָבִי בְּיִשְׂרָאֵל בִּי-אֶהְיֶה חֹתֵן לְמָלֶךְ:	Then David said to Saul, “Who <i>am</i> I, and what <i>is</i> my life, <i>or</i> my father's family in Israel, that I should be the king's son- in-law?”	
1 Sam 18:19	וַיְהִי בַּעֲתַת תָּת אֶת-מֶרֶב בַּת-שָׁאוֹל לְדָוִד וְהִיא נְתָנָה לְעֹדְרִיָּאֵל הַמְּחֹלָתִי לְאִשָּׁה:	But it came to pass, at the time when Merab Saul's daughter <u>was to be given</u> to David, that she was given to Adriel the Meholathite as a wife.	was to be given ← <i>to give</i> .
1 Sam 18:20	וּתְאֵהָב מִיכָל בַּת-שָׁאוֹל אֶת-דָּוִד וַיִּגְדּוּ לְשָׁאוֹל וַיֵּשֶׁר הַדְּבָר בְּעֵינָיו:	But Michal, Saul's daughter, loved David, and they told Saul, and <u>he</u> <u>approved of the matter</u> .	he approved of the matter ← <i>it was right in his eyes</i> .
1 Sam 18:21	וַיֹּאמֶר שָׁאוֹל אֶתְנָנָה לוֹ וְתִהְיֶה-לוֹ לְמוֹקֵשׁ וְתִהְיֶה-בּוֹ יַד-פְּלִשְׁתִּים וַיֹּאמֶר שָׁאוֹל אֶל-דָּוִד בְּשָׂתִים תִּתְּחַתֵּן בִּי הַיּוֹם:	And Saul said, “I will give her to him, and she will be a snare to him, and the hand of the Philistines will be on him.” And Saul said to David, “Make <i>it so that</i> I am a father-in-law through both <i>daughters</i> today.”	David is asked to marry the second daughter, so that Saul is a father-in-law through both.
1 Sam 18:22	וַיִּצֹו שָׁאוֹל אֶת-עֲבָדָיו דַּבְּרוּ אֶל-דָּוִד בְּלֵט לֵאמֹר הֲנֶה חָפֵץ בָּךְ הַמָּלֶךְ וְכָל-עֲבָדָיו אֶהְיֶה וְעַתָּה הִתְחַתֵּן בְּמָלֶךְ:	And Saul commanded <u>his</u> <u>servants</u> and said, “Speak to David secretly and say, ‘It <i>is</i> <u>apparent</u> <u>that</u> the king is pleased with you. And all his servants like you, so now, marry into the king's family.’ ”	his servants: the consonantal text reads <i>his</i> <i>servant</i> , but it is followed by a plural verb. Compare 1 Sam 18:4. It <i>is</i> apparent that ← <i>Behold</i> .
1 Sam 18:23	וַיַּדְבְּרוּ עֲבָדֵי שָׁאוֹל בְּאָזְנֵי דָוִד אֶת-הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר דָּוִד הֲנִקְלָה בְּעֵינֶיכֶם הִתְחַתֵּן בְּמָלֶךְ וְאֲנִכִּי אִישׁ-רֶשׁ וְנִקְלָה:	So Saul's servants spoke these words <u>to David</u> <u>privately</u> , to which David said, “Is it a light <i>matter</i> in your sight to marry into the king's family, <u>seeing</u> I <i>am</i> a poor and insignificant man?”	to David privately ← <i>in</i> <i>David's ears</i> . seeing: wider use of the <i>vav</i> .

1 Sam 18:24	וַיֹּגְדוּ עֲבָדֵי שָׁאוֹל לוֹ לֵאמֹר כַּדְּבָרִים הָאֵלֶּה דִּבֶּר דָּוִד: פ	And Saul's servants reported <i>back</i> to him and said, "David said <u>such</u> and <u>such</u> ."	such and such ← <i>according to these things /</i> <i>words.</i>
1 Sam 18:25	וַיֹּאמֶר שָׁאוֹל כֹּה-תֹאמְרוּ לְדָוִד אִין-חֶפֶץ לַמֶּלֶךְ בְּמַהֲרָה כִּי בְמֵאָה עֲרֻלוֹת פְּלִשְׁתִּים לְהִנָּקֶם בְּאֵיבֵי הַמֶּלֶךְ וְשָׁאוֹל חָשַׁב לְהַפִּיל אֶת-דָּוִד בְּיַד-פְּלִשְׁתִּים:	Then Saul said, " <u>This</u> is what you will say to David: 'The king <i>has</i> no wish for a dowry, but <i>rather</i> for one hundred foreskins of the Philistines, so as to be avenged on the king's enemies.' " But Saul <u>intended</u> to cause David to fall at the hand of the Philistines.	This ← <i>Thus</i> . intended ← <i>thought</i> .
1 Sam 18:26	וַיֹּגְדוּ עֲבָדָיו לְדָוִד אֶת-הַדְּבָרִים הָאֵלֶּה וַיֵּשֶׁר הַדָּבָר בְּעֵינֵי דָוִד לְהִתְחַתֵּן בַּמֶּלֶךְ וְלֹא מָלְאוּ הַיָּמִים:	And his servants told David these things, and David <u>approved of the</u> <u>matter</u> , to marry into the king's family. And <u>before</u> the days <u>were completed</u> ,	David approved of the matter ← <i>the matter was</i> <i>right in David's eyes</i> . before ... were completed ← <i>while ... were not</i> <i>completed</i> .
1 Sam 18:27	וַיָּקָם דָּוִד וַיֵּלֶךְ הוּא וּאֲנָשָׁיו וַיִּךְ בַּפְּלִשְׁתִּים מֵאתַים אִישׁ וַיָּבֹא דָוִד אֶת-עֲרֻלֹתֵיהֶם וַיִּמְלֵאוּם לַמֶּלֶךְ לְהִתְחַתֵּן בַּמֶּלֶךְ וַיִּתֵּן-לוֹ שָׁאוֹל אֶת-מִיכָל בִּתּוֹ לְאִשָּׁה: ס	David arose and set off, he and his men, and he struck two hundred men of the Philistines down, and David brought their foreskins, and they <u>presented</u> them to the king for <i>him</i> to marry into the king's family. Then Saul gave him Michal his daughter <i>to be his</i> wife.	presented ← <i>fulfilled</i> , or <i>consecrated</i> .
1 Sam 18:28	וַיֵּרָא שָׁאוֹל וַיֵּדַע כִּי יְהוָה עִם-דָּוִד וּמִיכָל בִּת-שָׁאוֹל אָהָבְתָהּ:	And Saul saw and knew that the LORD <i>was</i> with David, and <i>that</i> Michal, Saul's daughter, loved him.	
1 Sam 18:29	וַיֵּאסֹף שָׁאוֹל לֵרְאֹא מִפְּנֵי דָּוִד עוֹד וַיְהִי שָׁאוֹל אֵיב אֶת-דָּוִד כָּל-הַיָּמִים: ס	And Saul became even more afraid of David, and Saul became <i>more</i> hostile to David <u>day by day</u> .	day by day ← <i>all the days</i> .

1 Sam 18:30	וַיֵּצְאוּ שָׂרֵי פְּלִשְׁתִּים וַיְהִי מְדֵי צֵאתָם שָׂכָל דָּוִד מְכֹל עֲבָדֵי שָׁאוֹל וַיִּיקָר שְׁמוֹ מְאֹד: ס	Then the commanders of the Philistines came out, and it came to pass <i>that</i> whenever they came out, David was more prudent than <u>any</u> of Saul's servants, and <u>he</u> was greatly esteemed.	any ← <i>all</i> . he ← <i>his name</i> .
1 Sam 19:1	וַיְדַבֵּר שָׁאוֹל אֶל־יוֹנָתָן בְּנוֹ וְאֶל־כָּל־עֲבָדָיו לְהַמִּית אֶת־דָּוִד וַיְהוֹנָתָן בֶּן־שָׁאוֹל חָפֵץ בְּדָוִד מְאֹד:	And Saul spoke to Jonathan his son and to all the servants <i>about how</i> to kill David, ¶ but Jonathan Saul's son liked David <i>very</i> much.	¶ Verse division: the AV has part of this verse in 1 Sam 19:2.
1 Sam 19:2	וַיַּגֵּד יְהוֹנָתָן לְדָוִד לֵאמֹר מִבְקֵשׁ שָׁאוֹל אָבִי לְהַמִּיתָךְ וְעַתָּה הִשְׁמֵר־נָא בְּבֹקֶר וַיִּשְׁבֶּת בַּסֶּתֶר וַנַּחֲבֵאתָ:	And Jonathan spoke to David and said, “Saul my father is looking for <i>a way</i> to kill you, so now, please, beware in the morning, and live in a secret <i>place</i> and hide.	Verse division: the AV has part of 1 Sam 19:1 in this verse.
1 Sam 19:3	וְאֲנִי אֵצֵא וְעַמְדָּתִי לִיד־אָבִי בַשָּׂדֶה אֲשֶׁר אַתָּה שָׁם וְאֲנִי אֲדַבֵּר בְּךָ אֶל־אָבִי וְרָאִיתִי מָה וְהִגַּדְתִּי לָךְ: ס	<u>Meanwhile</u> I will go out and stand at my father's side in the field where you <i>are</i> , and I will speak about you to my father, and I will see what <i>happens</i> , and I will tell you.”	Meanwhile: wider use of the <i>vav</i> .
1 Sam 19:4	וַיְדַבֵּר יְהוֹנָתָן בְּדָוִד טוֹב אֶל־שָׁאוֹל אָבִיו וַיֹּאמֶר אַלְיוֹ אֶל־יַחֲטֵא הַמֶּלֶךְ בְּעַבְדּוֹ בְּדָוִד כִּי לֹא חָטָא לָךְ וְכִי מַעֲשָׂיו טוֹב־לָךְ מְאֹד:	And Jonathan spoke well of David to Saul his father, and he said to him, “Let the king not sin against his servant David, for he has not sinned against you, and because his deeds <i>have</i> <i>been</i> very good for you,	

1 Sam 19:5	וַיִּשֶׁם אֶת־נַפְשׁוֹ בַּכֶּפֶז וַיִּדֹךְ אֶת־הַפְּלִשְׁתִּי וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְדוֹלָה לְכָל־יִשְׂרָאֵל רְאִיתָ וַתִּשְׁמַח וּלְמָה תַּחֲטָא בְּדָם נָקִי לְהַמִּית אֶת־דָּוִד חֲנָם:	and he put his <u>life</u> in his hand and struck the Philistines, and the LORD performed a great <i>act of</i> salvation for all Israel. You saw <i>it</i> and rejoiced, so why should you sin against innocent blood <u>in killing</u> David gratuitously?"	life ← <i>soul</i> . David risked his life. in killing: gerundial use of the infinitive.
1 Sam 19:6	וַיִּשְׁמַע שָׁאוּל בְּקוֹל יְהוֹנָתָן וַיִּשְׁבַּע שָׁאוּל חַי־יְהוָה אִם־יוּמָת:	And Saul <u>heeded</u> Jonathan, and Saul swore, " <u>As the</u> LORD lives, <u>he will</u> <u>certainly not be put to</u> <u>death.</u> "	heeded ← <i>heard the voice</i> <i>of</i> . he will certainly not be put to death: standing for <i>if he</i> <i>is ... may God do this to</i> <i>me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Sam 19:7	וַיִּקְרָא יְהוֹנָתָן לְדָוִד וַיַּגִּד־לּוֹ יְהוֹנָתָן אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַיָּבֹא יְהוֹנָתָן אֶת־דָּוִד אֶל־שָׁאוּל וַיְהִי לִפְנֵי כָּאֵתְמוֹל שְׁלֹשׁ: ס	Then Jonathan called for David, and Jonathan told him all these things, and Jonathan brought David to Saul, and he would be in his presence as <u>previously</u> .	previously ← <i>as yesterday</i> <i>(and) the day before</i> <i>yesterday</i> .
1 Sam 19:8	וַתֹּסֶף הַמִּלְחָמָה לַיהוָה וַיֵּצֵא דָוִד וַיִּלָּחֶם בַּפְּלִשְׁתִּים וַיַּךְ בָּהֶם מַכָּה גְדוֹלָה וַיִּנָּסוּ מִפְּנָיו:	And there was war again, and David went out and fought the Philistines, and he <u>dealt</u> them a severe blow, and they fled from his presence.	dealt ← <i>struck</i> .
1 Sam 19:9	וַתְּהִי רוּחַ יְהוָה רָעָה אֶל־שָׁאוּל וְהוּא בְּבֵיתוֹ יּוֹשֵׁב וַחֲנִיתוֹ בְּיָדוֹ וְדָוִד מִנְגֵּן בְּיָד:	Then an evil spirit from the LORD <u>came</u> on Saul, when he was sitting at home with his spear in his hand, and David was playing music, <i>plucking with his hand</i> ,	came ← <i>became</i> .

1 Sam 19:10	וַיִּבְקֹשׁ שָׁאוּל לְהַכּוֹת בַּחֲנִית בְּדוֹד וּבִקְרִי וַיִּפְטֹר מִפְּנֵי שָׁאוּל וַיָּדֹ אֶת־הַחֲנִית בִּקְרִי וַדּוֹד נָס וַיִּמָּלֵט בַּלַּיְלָה הַהוּא: פ	and Saul <u>tried</u> to strike David against the wall with the spear, but he <u>evaded</u> Saul, who struck the spear into the wall. And David fled and escaped that night.	tried ← <i>sought</i> . evaded ← <i>burst out / let escape + from the face of</i> . Not the same word as <i>dodged</i> in 1 Sam 18:11.
1 Sam 19:11	וַיִּשְׁלַח שָׁאוּל מַלְאָכִים אֶל־בֵּית דָּוִד לְשָׂמְרוֹ וּלְהַמִּיתוֹ בַּבֹּקֶר וַתֵּגֵד לְדָוִד מִיכָל אִשְׁתּוֹ לֵאמֹר אִם־אֵינְךָ מִמָּלֵט אֶת־נַפְשְׁךָ הַלַּיְלָה מִן־מָוֶת אֵתָהּ מוֹמֶת:	Then Saul sent <u>agents</u> to David's house, to watch him and to kill him in the morning, but Michal his wife told David and said, “If you do not save <u>yourself</u> tonight, you will be put to death tomorrow.”	agents: or <i>messengers</i> . yourself ← <i>your soul</i> .
1 Sam 19:12	וַתֹּרֵד מִיכָל אֶת־דָּוִד בְּעֵד הַחֲלוֹן וַיֵּלֶךְ וַיִּבָּרַח וַיִּמָּלֵט:	And Michal lowered David through a <u>window</u> , and he departed and fled and escaped.	a window ← <i>the window</i> .
1 Sam 19:13	וַתִּקַּח מִיכָל אֶת־הַתְּרָפִים וַתִּשֶׂם אֶל־הַמָּטָה וְאֵת כְּבִיר הָעֵזִים שָׂמָה מִרְאֲשֵׁתוֹ וַתִּכְסּ בַּבִּגְד: ס	And Michal took the <u>amulets</u> and put <i>them</i> on the bed, and she put the goat's <i>hair</i> pillow at his head-end and covered <i>it</i> with a garment.	amulets: see Gen 31:19. In Gen 31:34, they are small, in the saddle, but here they may include something approaching a life-size statue.
1 Sam 19:14	וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לִקְחַת אֶת־דָּוִד וַתֹּאמֶר חֵלָה הוּא: פ	Now Saul had sent <u>agents</u> to seize David, and she said, “He is ill.”	agents: or <i>messengers</i> .
1 Sam 19:15	וַיִּשְׁלַח שָׁאוּל אֶת־הַמַּלְאָכִים לִרְאוֹת אֶת־דָּוִד לֵאמֹר הֲעִלּוּ אֹתוֹ בַּמָּטָה אֵלַי לְהַמִּיתוֹ:	Then Saul sent <u>agents</u> to watch David, and he said, “Bring him up to me in the bed, so that <i>I can</i> kill him.”	agents: or <i>messengers</i> .

1 Sam 19:16	וַיָּבֹאוּ הַמְּלָאכִים וַהֲגָה הַתְּרָפִים אֶל-הַמָּטָה וּכְבִּיר הָעֵינִים מִרְאֲשֵׁתָיו:	When the agents came, <u>what they saw was</u> the amulets on the bed and the goat's hair pillow at his head-end.	what <i>they</i> saw was ← <i>behold</i> . amulets: see Gen 31:19 and 1 Sam 19:13.
1 Sam 19:17	וַיֹּאמֶר שָׂאוּל אֶל-מִיכָל לָמָּה כָּכָה רַמִּיתָנִי וַתְּשַׁלְּחִי אֶת-אִיבִי וַיִּמָּלֵט וַתֹּאמֶר מִיכָל אֶל-שָׂאוּל הוּא-אָמַר אֵלַי שִׁלַּחֲנִי לָמָּה אַמְיִתָּךְ:	Then Saul said to Michal, “Why have you deceived me like this and let my enemy go, so he has escaped?” And Michal said to Saul, “He said to me, ‘Let me go. Why should I kill you?’”	
1 Sam 19:18	וַדָּוִד בָּרַח וַיִּמָּלֵט וַיָּבֹא אֶל-שְׁמוּאֵל הַרְמָתָה וַיַּגֵּד-לּוֹ אֵת כָּל-אֲשֶׁר עָשָׂה-לּוֹ שָׂאוּל וַיֵּלֶךְ הוּא וּשְׁמוּאֵל וַיֵּשְׁבוּ בְנוֹת **בְּנִיּוֹת:	So David fled and escaped, and he went to Samuel in Ramah, and he told him everything that Saul had done to him. Then he and Samuel departed and stayed in {Q: Naioth} [K: Novith].	The <i>ketiv</i> has a <i>vav</i> + <i>yod</i> where the <i>qeré</i> has <i>yod</i> + <i>vav</i> . Interchange of these (similar) letters is a common reason for a <i>qeré</i> reading.
1 Sam 19:19	וַיַּגֵּד לְשָׂאוּל לֵאמֹר הִנֵּה דָּוִד *בְּנוֹת **בְּנִיּוֹת בְּרָמָה:	And it was reported to Saul as follows: “Look, David is in {Q: Naioth} [K: Novith] in Ramah.”	On the <i>ketiv</i> and <i>qeré</i> , see 1 Sam 19:18. as follows ← <i>to say</i> , or more loosely, <i>saying</i> .
1 Sam 19:20	וַיִּשְׁלַח שָׂאוּל מְלָאכִים לִקְחַת אֶת-דָּוִד וַיֵּרָא אֶת-לֵהֲקֵת הַנְּבִיאִים נִבְּאִים וּשְׁמוּאֵל עֹמֵד נֹצֵב עֲלֵיהֶם וְתָהִי עַל-מְלָאכֵי שָׂאוּל רֹוַח אֱלֹהִים וַיִּתְּנִבְּאוּ גַם-הֵמָּה:	Then Saul sent agents to seize David, and <u>they saw</u> the company of prophets prophesying, with Samuel standing <i>by</i> , having been appointed over them, and the spirit of God <u>came</u> on Saul's agents, and they also prophesied.	they saw ← <i>he / it saw</i> . came ← <i>became</i> .

1 Sam 19:21	וַיַּגִּדוּ לְשָׁאוֹל וַיִּשְׁלַח מַלְאָכִים אֲחֵרִים וַיִּתְּנָבְאוּ גַם־הֵמָּה וַיִּסָּף שָׁאוֹל וַיִּשְׁלַח מַלְאָכִים שְׁלֵשִׁים וַיִּתְּנָבְאוּ גַם־הֵמָּה:	And they reported <i>this</i> to Saul, and he sent other agents, but they also prophesied. So Saul sent agents again – a third <i>group</i> – but they also prophesied.	
1 Sam 19:22	וַיֵּלֶךְ גַּם־הוּא הָרָמָתָה וַיָּבֹא עַד־בּוֹר הַגָּדוֹל אֲשֶׁר בְּשֶׁכוֹ וַיִּשְׁאַל וַיֹּאמֶר אֵיפָה שְׁמוּאֵל וְדָוִד וַיֹּאמֶר הִנֵּה בְּנוֹת *בְּרָמָה:	Then he also went to Ramah, and he came to the big cistern which <i>is</i> in Sechu, and he inquired and <u>asked</u>, “Where <i>are</i> Samuel and David?” And <i>the</i> person said, “He <i>is</i> in {Q: Naioth} [K: Novith] in Ramah.”	On the <i>ketiv</i> and <i>qeré</i>, see 1 Sam 19:18. asked ← <i>said</i>. He <i>is</i> ← <i>Behold</i>. In a modern idiom one could translate <i>For your information, he is</i>
1 Sam 19:23	וַיֵּלֶךְ שָׁם אֶל־*נוֹת נִיּוֹת בְּרָמָה וְתַהִי* עָלָיו גַּם־הוּא רוּחַ אֱלֹהִים וַיֵּלֶךְ הַלּוֹךְ וַיִּתְּנָבֵא עַד־בָּאוּ *בְּנוֹת בְּרָמָה:**	So he went there, to {Q: Naioth} [K: Novith] in Ramah, and the spirit of God came on him too, and he prophesied <u>as he went</u>, until he came to {Q: Naioth} [K: Novith] in Ramah.	On the <i>ketiv</i> and <i>qeré</i>, see 1 Sam 19:18. as he went: with an infinitive absolute.
1 Sam 19:24	וַיִּפְשֹׁט גַּם־הוּא בְּגָדָיו וַיִּתְּנָבֵא גַם־הוּא לַפְּנֵי שְׁמוּאֵל וַיִּפֹּל עֶרֶם כָּל־הַיּוֹם הַהוּא וְכָל־הַלַּיְלָה עַל־כֵּן יֹאמְרוּ הַגִּם שָׁאוֹל בְּנָבִיאִם: פ	And he too took his clothes off, and he too prophesied before Samuel, and he lay naked all that day and all night. This <i>is</i> why they say, “<i>Is</i> Saul also among the prophets?”	

1 Sam 20:1	וַיִּבְרַח דָּוִד *מִנּוֹת מִנּוֹת בְּרָמָה וַיָּבֹא** וַיֹּאמֶר לִפְנֵי יְהוֹנָתָן מָה עָשִׂיתִי מִה־עוֹנִי וּמִה־חַטָּאתִי לִפְנֵי אָבִיךָ כִּי מִבְקֵשׁ אֶת־נַפְשִׁי:	Then David fled from {Q: Naioth} [K: Novith] in Ramah, and he came and said in Jonathan's presence, "What have I done and what <i>is</i> my iniquity and what <i>is</i> my sin before your father that he should seek my <u>life</u>?"	On the <i>ketiv</i> and <i>qeré</i>, see 1 Sam 19:18. life ← <i>soul</i>.
1 Sam 20:2	וַיֹּאמֶר לוֹ חַלִּילָה לֹא תָמוּתְהָ הִנֵּה *לוֹ*עֹשֶׂה לֹא-**יַעֲשֶׂה אָבִי** דָּבָר גָּדוֹל אוֹ דָּבָר קָטָן וְלֹא יִגְלֶה אֶת־אָזְנִי וּמִדּוֹעַ יִסְתִּיר אָבִי מִמֶּנִּי אֶת־הַדָּבָר הַזֶּה אֵין זֹאת:	And he said to him, "Far <i>be it</i> – you will not die. Look, my father {Q: will not do anything} [K: did for himself a thing] great or small <u>without informing me</u>, and why should my father hide this matter from me? <u>It is not the case.</u>"	On the <i>ketiv</i>, see Ex 21:8. without informing me ← <i>and will not uncover my ear</i>. It ← <i>This</i>.
1 Sam 20:3	וַיִּשָּׁבַע עוֹד דָּוִד וַיֹּאמֶר יְדַע יָדַע אָבִיךָ כִּי־מֵצָאתִי חַן בְּעֵינֶיךָ וַיֹּאמֶר אֶל־יָדַע זֹאת יְהוֹנָתָן פֶּן־יֵעָצֵב וְאוֹלָם חַי־יְהוָה וְחַי נַפְשְׁךָ כִּי כָפֹשׁעַ בֵּינִי וּבֵין הַמּוֹת:	And David swore again and said, "Your father <u>certainly knows</u> that you <u>like me</u>, and he has said <i>to himself</i>, 'Don't let Jonathan know this, in case he is grieved', but <i>as</i> the LORD lives and <i>as you yourself</i> live, <i>there is</i> just a step between me and death."	certainly knows: infinitive absolute. you like me ← <i>I have found grace in your eyes</i>. you yourself ← <i>your soul</i>.
1 Sam 20:4	וַיֹּאמֶר יְהוֹנָתָן אֶל־דָּוִד מִה־תֹּאמַר נַפְשְׁךָ וְאֵעֲשֶׂה־לְךָ: פ	And Jonathan said to David, "Whatever <u>your inclination dictates</u>, I will do for you."	your inclination dictates ← <i>your soul says</i>.

1 Sam 20:5	וַיֹּאמֶר דָּוִד אֶל־יְהוֹנָתָן הֲנֶהֱחִדַּשׁ מָחָר וְאַנֹכִי יֹשֵׁב־אִשָּׁב עִם־הַמֶּלֶךְ לֶאֱכֹל וּשְׁלַחְתָּנִי וְנִסְתַּרְתִּי בַשָּׂדֶה עַד הָעֶרֶב הַשְּׁלִישִׁית:	And David said to Jonathan, “Look, <i>it is</i> the new moon tomorrow, and I <u>really ought to be sitting</u> with the king to dine, but let me go, and I will hide in the country until the third evening.	I really ought to be sitting: infinitive absolute.
1 Sam 20:6	אִם־פָּקַד יִפְקְדֵנִי אָבִיךָ וְאָמַרְתָּ נִשְׁאֹל נִשְׁאֹל מִמֶּנִּי דָוִד לָרוּן בֵּית־לָחֶם עִירוֹ כִּי זֶבַח הַיָּמִים שָׁם לְכָל־הַמִּשְׁפָּחָה:	If your father <u>misses me at all</u> , say, ‘David <u>made a point of asking me for leave to dash off to</u> Bethlehem his city, because <i>there is</i> an annual sacrifice there for all the family.’	misses me at all ... made a point of asking me for leave: both infinitive absolute. dash off ← <i>run</i> . Bethlehem: see Gen 35:19.
1 Sam 20:7	אִם־כֹּה יֹאמַר טוֹב שָׁלוֹם לְעַבְדְּךָ וְאִם־חָרָה יִחָרָה לוֹ דַּע כִּי־כָלְתָהּ הָרָעָה מֵעַמּוֹ:	If he <u>replies with this</u> , ‘ <i>That’s all right</i> ’, then your servant <i>will have</i> peace, but if <u>it infuriates him at all</u> , know that <u>he intends evil</u> .	replies with this ← <i>says thus</i> . it infuriates him at all: infinitive absolute. he intends evil ← <i>evil has been determined (← concluded) from with him</i> .
1 Sam 20:8	וְעָשִׂיתָ חֶסֶד עַל־עַבְדְּךָ כִּי בְּבִרְיִת יְהוָה הֵבֵאתָ אֶת־עַבְדְּךָ עִמָּךְ וְאִם־יִשְׁכַּח עוֹן הַמִּיתָנִי אֲתָהּ וְעַד־אָבִיךָ לְמַה־זֶּה תִּבְיָאֲנִי: פ	And act graciously towards your servant, for you have brought your servant into a covenant of the LORD with you, and if there is <i>any</i> iniquity in me, kill me yourself, for why then should you bring me to your father?”	
1 Sam 20:9	וַיֹּאמֶר יְהוֹנָתָן חֲלִילָה לָךְ כִּי אִם־יָדַע אָדָם כִּי־כָלְתָהּ הָרָעָה מֵעַם אָבִי לָבוֹא עָלֶיךָ וְלֹא אֲתָהּ אֲגִיד לָךְ: ס	Then Jonathan said, “Far <i>be it</i> from you, for if <u>I were at all aware</u> that my father <u>intended evil</u> to come on you, would I not tell you <i>about it</i> ?”	I were at all aware: infinitive absolute. intended evil: see 1 Sam 20:7.

1 Sam 20:10	וַיֹּאמֶר דָּוִד אֶל־יְהוֹנָתָן מִי יַגִּיד לִי אִם מֵה־יַעֲנֶךָ אָבִיךָ קָשָׁה: ס	Then David said to Jonathan, “Who will tell me <u>about it</u> if <u>your father</u> <u>answers you harshly</u> ?”	your father answers you harshly ← <i>what your father answers you (is) harsh.</i>
1 Sam 20:11	וַיֹּאמֶר יְהוֹנָתָן אֶל־דָּוִד לֵךְ וּנְצֵא הַשָּׂדֶה וַיֵּצְאוּ שְׁנֵיהֶם הַשָּׂדֶה: ס	And Jonathan said to David, “Come, let's go out <i>into</i> the field.” So the two of them went out <i>into</i> the field.	
1 Sam 20:12	וַיֹּאמֶר יְהוֹנָתָן אֶל־דָּוִד יְהוָה אֱלֹהֵי יִשְׂרָאֵל בִּי־אֲחַקֵּר אֶת־אָבִי כָעַתָּה מִחֹר הַשְּׁלִשִׁית וְהִנֵּה־טוֹב אֶל־דָּוִד וְלֹא־אֶזְכֹּר אֶשְׁלַח אֵלֶיךָ וְגַלִּיתִי אֶת־אָזְנוֹךָ:	And Jonathan said to David, “By <u>the LORD</u> God of Israel, when I investigate my father at <i>this</i> time tomorrow <i>and up</i> to the third <i>evening</i> , <u>if he is</u> well-disposed to David, <u>and I do not</u> then send a <i>report</i> to you and <u>inform</u> you,	By the: normally a vocative <i>O</i> , but Jonathan is speaking to David, not the LORD. if ... and I do not ← <i>behold</i> . See Lev 13:5. The conditional clauses are an example of the oath formula, as in 2 Sam 19:13. The formula continues in the next verse. inform you ← <i>uncover your ear</i> .
1 Sam 20:13	כֹּה־יַעֲשֶׂה יְהוָה לִיהוֹנָתָן וְכֵה יֹסִיף בִּי־יִיטֵב אֶל־אָבִי אֶת־הַרְעָה עָלֶיךָ וְגַלִּיתִי אֶת־אָזְנוֹךָ וְשַׁלַּחְתִּיךָ וְהִלַּכְתָּ לְשָׁלוֹם וַיְהִי יְהוָה עִמָּךְ כַּאֲשֶׁר הָיָה עִם־אָבִי:	may <u>the LORD</u> <u>so do</u> to Jonathan and more. <i>But</i> if my father <u>decides to do</u> harm to you, then I will <u>inform</u> you and let you go, and you <i>can</i> go in peace, and the LORD be with you, as he was with my father.	may the LORD so do: the remainder of the oath formula started in the previous verse. The <i>so do</i> stands for, e.g., <i>cut to pieces</i> . my father decides ← <i>it is good to my father</i> . inform you ← <i>uncover your ear</i> .
1 Sam 20:14	וְלֹא אֶם־עוֹדֶנִּי חִי וְלֹא־תַעֲשֶׂה עִמָּדִי חֶסֶד יְהוָה וְלֹא אָמוּת:	And <i>let it not be</i> while I am still alive that you do not <u>show me</u> the LORD's kindness, <u>in which case</u> I would die.	show me ← <i>do with me</i> . in which case ← <i>and not</i> .

1 Sam 20:15	וְלֹא־תִכְרֹת אֶת־חַסְדְּךָ מֵעַם בֵּיתִי עַד־עוֹלָם וְלֹא בְּהִכְרֹת יְהוָה אֶת־אִיבֵי דָּוִד אִישׁ מֵעַל פְּנֵי הָאָדָמָה:	And do not <u>ever</u> cut your kindness off from my house, nor when the LORD cuts David's enemies off, each <i>one</i> from the face of the earth."	ever ← <i>up to the age</i> .
1 Sam 20:16	וַיִּכְרֹת יְהוֹנָתָן עִם־בֵּית דָּוִד וּבִקֵּשׁ יְהוָה מִיָּד אִיבֵי דָּוִד:	So Jonathan made a <i>covenant</i> with the house of David, <i>and he said</i> , "May the LORD require any <i>penalty</i> from the hand of David's enemies."	May the LORD require: i.e. if the covenant is broken.
1 Sam 20:17	וַיֹּסֶף יְהוֹנָתָן לְהַשְׁבִּיעַ אֶת־דָּוִד בְּאַהֲבָתוֹ אֹתוֹ כִּי־אַהֲבֵת נַפְשׁוֹ אָהָבוֹ: ס	Then Jonathan adjured David again in his love for him, for <u>he loved him with his deepest feelings</u> .	he loved him <i>with</i> his deepest feelings ← <i>(with) love of his soul he loved him</i> , a subjective genitive.
1 Sam 20:18	וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקְדָתָ כִּי יִפָּקֵד מוֹשְׁבֶךָ:	And Jonathan said to him, "Tomorrow <i>is</i> the new moon. You will be missed, because your seat will be <u>unoccupied</u> ."	unoccupied ← <i>missed</i> .
1 Sam 20:19	וְשְׁלֹשֶׁת יָמִים מָאֵד וּבָאתְ אֶל־הַמָּקוֹם אֲשֶׁר־נִסְתַּרְתָּ שָׁם בַּיּוֹם הַמַּעֲשֶׂה וַיֵּשְׁבֶתָ אֶצֶל הָאֶבֶן הָאֵזֶל:	And when you have spent three days <i>over there</i> , come down <u>quickly</u> and come to the place where you hid <u>on the previous occasion</u> of <u>intrigue</u> , and remain at the stone of <u>Ezel</u> ,	quickly ← <i>very</i> . on the previous occasion ← <i>on the day</i> . intrigue ← <i>deed</i> . Ezel ← <i>the Ezel</i> .
1 Sam 20:20	וְאֲנִי שְׁלֹשֶׁת הַחֲצִים צָדָה אוֹרֵה לְשַׁלַּח־לִי לְמִטְרָה:	and I will shoot three arrows to the side <i>of it</i> , as if I were practising shooting at a target.	as if I were practising shooting ← <i>to shoot for myself</i> .

1 Sam 20:21	וְהִנֵּה אֶשְׁלַח אֶת־הַנֶּעַר לְךָ מֵצֵא אֶת־הַחֲצִים אִם־אָמַר אָמַר לַנֶּעַר הִנֵּה הַחֲצִים מִמָּוֶן וְהִנֵּה קָחְנוּ וּבָאָה כִּי־שָׁלוֹם לְךָ וְאִין דְּבַר חַי־יְהוָה:	And look, I will send a lad, <i>and say</i> , ‘Go <i>and</i> find the arrows.’ If I <u>specifically</u> <u>say</u> to the lad, ‘Look, the arrows <u>are short of</u> you; take <u>them</u> ’, then come, for you <i>have</i> peace, and <i>there</i> <i>is</i> no issue, <i>as</i> the LORD lives.	specifically say: infinitive absolute. short of you ← <i>from you to</i> <i>here</i> . them ← <i>him / it</i> .
1 Sam 20:22	וְאִם־כֹּה אָמַר לְעֹלָם הִנֵּה הַחֲצִים מִמָּוֶן וְהִלָּאָה לְךָ כִּי שָׁלַחְךָ יְהוָה:	But if I say <u>this</u> to the youth: ‘Look, the arrows <i>are beyond</i> you’, <i>then</i> go, for the LORD will have sent you <i>away</i> .	this ← <i>thus</i> . beyond you ← <i>from you</i> <i>and beyond</i> .
1 Sam 20:23	וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֲנִי וְאַתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינֶךָ עַד־עוֹלָם: ס	And <i>as for</i> the matter which we have spoken <i>about</i> , you and I, look, the LORD <i>is</i> between you and me age-abidingly.”	
1 Sam 20:24	וַיִּסְתֵּר דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיָּשֶׁב הַמֶּלֶךְ עַל־**אֶל־הַלֶּחֶם* לֶאֱכֹל:	So David hid in the field, and the new moon came, and the king sat <u>at</u> the <u>meal</u> to dine.	at: the <i>ketiv</i> and <i>qere</i> are similar prepositions, strictly <i>at</i> and <i>to</i> , which are often used interchangeably. meal ← <i>bread</i> .
1 Sam 20:25	וַיָּשֶׁב הַמֶּלֶךְ עַל־מוֹשְׁבֹו כִּפְעָם בִּפְעָם אֶל־מוֹשֵׁב הַקִּיר וַיָּקָם יְהוֹנָתָן וַיָּשֶׁב אֲבִנֶר מֵצֵד שָׁאוּל וַיִּפְקֹד מְקוֹם דָּוִד:	And the king sat in his seat <u>as on previous occasions</u> , on a seat at a wall, and Jonathan arose, and Abner sat at Saul's side, and David's place was <u>unoccupied</u> .	as on previous occasions ← <i>as time on time</i> . unoccupied ← <i>missing</i> .
1 Sam 20:26	וְלֹא־דִבֶּר שָׁאוּל מְאוֹמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרָה הוּא בִלְתִּי טָהוֹר הוּא כִּי־לֹא טָהוֹר: ס	But Saul did not say anything <i>untoward</i> on that day, for he said, “It <i>is some</i> <i>incident</i> – he <i>is</i> unclean – <i>it</i> <i>is</i> that <i>he is</i> not clean.”	

1 Sam 20:27	וַיְהִי מִמָּחֳרַת הַחֹדֶשׁ הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד ס וַיֹּאמֶר שָׁאוּל אֶל־יְהוֹנָתָן בְּנוֹ מְדוּעַ לֹא־בָא בֶן־יִשָּׁי גַם־תָּמוּל גַּם־הַיּוֹם אֶל־הַלֶּחֶם:	And it came to pass on the next day of the month – the second – that David's place was unoccupied, and Saul said to Jonathan his son, “Why did the son of Jesse not come either yesterday or today to the <u>meal</u> ?”	meal ← <i>bread</i> .
1 Sam 20:28	וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל נִשְׁאֵל נִשְׁאֵל דָּוִד מֵעַמְדִי עַד־בֵּית לָחֶם:	Then Jonathan replied to Saul, “David <u>made a point</u> <u>of asking me for leave to</u> <u>go to Bethlehem</u> .	made a point of asking: infinitive absolute. Bethlehem: see Gen 35:19.
1 Sam 20:29	וַיֹּאמֶר שְׁלַחֲנִי נָא כִּי זָבַחַ מִשְׁפָּחָה לָנוּ בְּעִיר וְהוּא צֹוֶה־לִּי אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אֲמַלְטָה נָא וְאֶרְאֶה אֶת־אָחִי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ: ס	And he said, ‘Please let me go, for we <i>have</i> a family sacrifice in the city, and <i>the</i> <i>one</i> who commanded me <i>to attend</i> is my brother. So now, if I have found grace in your eyes, let me <u>slip</u> <u>away</u> , please, and I will see my brothers.’ That <i>is</i> why he has not come to the king's table.”	slip away ← <i>escape</i> .
1 Sam 20:30	וַיַּחַר־אַף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־נַעֲוֹת הַמְרִדּוֹת הֲלוֹא יָדַעְתִּי כִּי־בָחַר אֶתָּה לְבֶן־יִשָּׁי לְבִשְׁתֶּךָ וּלְבִשֵּׁת עֲרוֹתַי אֲמָרָה:	And Saul's anger was kindled against Jonathan, and he said to him, “You son of a <u>perverse and</u> <u>rebellious woman</u> , am I not aware that you have chosen the son of Jesse to your shame and to the shame of your mother's nakedness?”	perverse and rebellious woman ← <i>perverse</i> (<i>woman</i>) of rebellion.
1 Sam 20:31	כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־יִשָּׁי חַי עַל־הָאֲדָמָה לֹא תִכּוֹן אֶתָּה וּמַלְכוּתְךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי בֶן־מוֹת הוּא: ס	For <u>as long as</u> the son of Jesse is alive on the ground, <i>neither</i> you nor your kingdom will be established. So now, send <i>men</i> and <u>bring</u> him to me, for he <u>is destined for</u> <u>death</u> .”	as long as ← <i>all the days</i> <i>that</i> . bring ← <i>seize</i> . destined for death ← <i>a son</i> <i>of death</i> .

1 Sam 20:32	וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוֹל אָבִיו וַיֹּאמֶר אֵלָיו לָמָּה יוֹמֶת מֶה עָשָׂה:	Then Jonathan answered Saul his father and said to him, “Why should he be put to death? What has he done?”	
1 Sam 20:33	וַיִּטֵּל שָׁאוֹל אֶת־הַחֲנִית עָלָיו לְהַכּוֹתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלָה הִיא מֵעַם אָבִיו לְהַמִּית אֶת־דָּוִד: ס	Then Saul threw <i>his</i> spear at him <i>so as</i> to strike him. So Jonathan knew that <u>it</u> <i>had been determined on</i> <u>the part of</u> his father to kill David.	it <i>had been</i> determined ← it (was) a determined (thing). on the part of ← <i>from with</i> .
1 Sam 20:34	וַיָּקָם יְהוֹנָתָן מֵעַם הַשְּׁלָחַן בַּחֲרִי־אָף וְלֹא־אָכַל בַּיּוֹם־הַהוּא הַשְּׁנִי לֶחֶם כִּי נִעְצַב אֶל־דָּוִד כִּי הִכְלִמוֹ אָבִיו: ס	And Jonathan got up from the table in furious anger, and he did not eat any <u>food</u> on the second day of the month, for he grieved for David, for his father had put him to shame.	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Sam 20:35	וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד וַנֶּגֶר קָטָן עִמּוֹ:	And it came to pass in the morning that Jonathan went out <i>into</i> the field, <u>to</u> <u>the place agreed with</u> David, and a little lad <i>was</i> with him.	to the <i>place</i> agreed: or <i>at</i> <i>the (time) agreed</i> . with David ← <i>of David</i> .
1 Sam 20:36	וַיֹּאמֶר לְנַעֲרוֹ רֵץ מֵצֵא נָא אֶת־הַחֲצִים אֲשֶׁר אָנֹכִי מוֹרֶה הַנֶּגֶר רֵץ וְהוּא־יִרֶה הַחֲצִי לְהַעֲבֹרוֹ:	And he said to his <i>servant</i> -lad, “Run <i>and</i> find <u>me</u> the arrows which I shoot.” So the lad ran, and he shot an arrow <u>beyond</u> <u>him</u> .	me ← <i>please</i> , a particle which tones down commands. beyond him ← <i>to go</i> <i>across him</i> .
1 Sam 20:37	וַיָּבֹא הַנֶּגֶר עַד־מְקוֹם הַחֲצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרָי הַנֶּגֶר וַיֹּאמֶר הֲלוֹא הַחֲצִי מִמֶּנִּי וְהִלָּאָה:	And the lad came to the place of the arrow which Jonathan had shot, and Jonathan <u>called to</u> the lad and said, “Isn’t the arrow further on from you?”	called to ← <i>called after</i> .

1 Sam 20:38	וַיִּקְרָא יְהוֹנָתָן אַחֲרָי הַנָּעַר מִהֶרָה חוּשָׁה אֶל־תַּעֲמֹד וַיִּלְקֹט נֶעַר יְהוֹנָתָן אֶת־*הַחֲצִי הַחֲצִים וַיָּבֹא** אֶל־אֲדֹנָיו:	And Jonathan <u>called</u> to the lad, “Quick, hurry, don't stand <i>around</i> .” So Jonathan's <i>servant</i> -lad picked up {K: the arrow} [Q: the arrows] and came <i>back</i> to his master.	called to ← <i>called after</i> .
1 Sam 20:39	וְהַנָּעַר לֹא־יָדַע מְאוּמָּה אֲדָּ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר:	And the lad wasn't aware of anything, but Jonathan and David knew the <u>purpose</u> .	purpose ← <i>word, thing</i> .
1 Sam 20:40	וַיֵּתֶן יְהוֹנָתָן אֶת־כְּלָיו אֶל־הַנָּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הָבִיָּא הָעִיר:	Then Jonathan gave his equipment to his <i>servant</i> -lad and said to him, “Go <i>and take it</i> to the city.”	
1 Sam 20:41	הַנָּעַר בָּא וְדָוִד קָם מֵאֲצֶל הַגִּבּוֹ וַיִּפֹּל לְאַפּוֹ אֶרֶצָה וַיִּשְׁתַּחוּ שְׁלֹשׁ פְּעָמִים וַיִּשְׁקּוּ אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ עַד־דָּוֹד הַגָּדִיל:	The lad departed, and David came up from the southern side, and he fell <u>face down</u> to the ground, and he bowed three times, and they kissed each other, and they wept with one another, <i>with David doing</i> <i>it profusely</i> .	face down ← <i>to his face</i> . with David <i>doing it</i> profusely ← <i>up to David</i> <i>magnifying</i> .
1 Sam 20:42a	וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה בֵּינִי וּבֵינְךָ וּבֵין זֶרְעִי וּבֵין זֶרְעֶךָ עַד־עוֹלָם: פ	Then Jonathan said to David, “Go in peace, inasmuch as we have both sworn in the name of the LORD, saying, ‘The LORD will be between me and you and between my seed and your seed age- abidingly.’ ”	
1 Sam 20:42b	וַיָּקָם וַיֵּלֶךְ וַיְהוֹנָתָן בָּא הָעִיר:	And he got up and departed, and Jonathan went <i>to</i> the city.	The AV incorporates this verse in 1 Sam 20:42.

1 Sam 21:1	וַיָּבֹא דָוִד לְנֹב אֶל־אֲחִימֶלֶךְ הַכֹּהֵן וַיַּחַד אֲחִימֶלֶךְ לִקְרַאת דָּוִד וַיֹּאמֶר לוֹ מִדּוֹעַ אַתָּה לְבָדָד וְאִישׁ אֵין אִתָּךְ:	And David arrived <i>in</i> Nob, and he went to Ahimelech the priest. And Ahimelech was afraid at meeting David, and he said to him, “Why <i>are</i> you on your own, and <i>why</i> is no-one with you?”	Nob ← <i>Nobeh</i>, unless the ending of the word is taken as a locative case ending.
1 Sam 21:2	וַיֹּאמֶר דָּוִד לְאֲחִימֶלֶךְ הַכֹּהֵן הַמֶּלֶךְ צֹנִי דָבָר וַיֹּאמֶר אֵלַי אִישׁ אֶל־יָדַע מְאוּמָה אֶת־הַדָּבָר אֲשֶׁר־אַנְכִּי שְׁלַחְךָ וְאֲשֶׁר צִוִּיתָךְ וְאֶת־הַנְּעָרִים יוֹדְעֵתִי אֶל־מְקוֹם פְּלָנִי אֱלֻמוֹנִי:	And David said to Ahimelech the priest, “The king has charged me <i>with</i> a matter, and he said to me, ‘No-one <i>must</i> know anything about the <u>mission</u> which I am sending you on, and what I have charged you with. And I have appointed servants to go to such and such a place.’	mission ← <i>matter</i>.
1 Sam 21:3	וְעַתָּה מַה־יֵּשׁ תַּחַת־יָדְךָ חֲמִשָּׁה־לֶחֶם תָּנָה בְּיָדִי אוֹ הַנִּמָּצֵא:	And now, what is <u>at your</u> disposal? <u>Hand me</u> five loaves or whatever <i>is</i> available.”	at your disposal ← <i>under</i> your hand. Hand me ← <i>Give in my</i> hand. available ← <i>found</i>.
1 Sam 21:4	וַיַּעַן הַכֹּהֵן אֶת־דָּוִד וַיֹּאמֶר אֵין־לָחֶם חֵל אֶל־תַּחַת יָדִי כִּי־אִם־לֶחֶם קֹדֶשׁ יֵשׁ אִם־נִשְׁמְרוּ הַנְּעָרִים אִךְ מֵאִשָּׁה: פ	And the priest answered David and said, “<i>There is</i> no <u>ordinary</u> bread <u>at my</u> disposal. There is only holy bread, <i>which you can</i> have if <i>your servant-lads</i> really have kept themselves from <u>women</u>.”	ordinary ← <i>secular</i>. at my disposal ← <i>to under</i> my hand. women ← <i>a woman</i>.

1 Sam 21:5	וַיַּעַן דָּוִד אֶת־הַכֹּהֵן וַיֹּאמֶר לוֹ כִּי אִם־אִשָּׁה עֲצָרָה־לָּנוּ בְּתִמּוֹל שְׁלֹשׁ בָּצָאתִי וַיְהִי כְּלִי־הַנֶּעְרִים קָדֹשׁ וְהוּא דֶּרֶךְ חָל וְאֵף כִּי הַיּוֹם יִקְדָּשׁ בִּבְלִי:	Then David answered the priest and said to him, "Indeed <u>women have</u> been withheld from us <u>for</u> <u>several days</u> since I went out, and the lads' equipment is <u>holy</u>, although it <u>was</u> a secular journey, so how much more will it be sanctified today by the <u>vessel</u> containing it?"	women have ← <i>a woman has.</i> for several days ← <i>as yesterday (and) the day before yesterday.</i> holy ← <i>holiness.</i> vessel: here, <i>the stomach (kept clean).</i> AV differs, arguing ַ
1 Sam 21:6	וַיִּתֵּן־לוֹ הַכֹּהֵן קָדֹשׁ כִּי לֹא־הָיָה שָׁם לֶחֶם כִּי־אִם־לֶחֶם הַפָּנִים הַמּוֹסְרִים מִלִּפְנֵי יְהוָה לִשְׂוֹם לֶחֶם חָם בַּיּוֹם הַלִּקְחוֹ:	Then the priest gave him the <u>holy bread</u>, for there was no bread there other than the showbread, which <u>was</u> removed from the LORD's presence, <u>so it was necessary</u> to put hot bread out on the day it was taken away.	ַ that the bread is secular. We argue that the eaters are sanctified.
1 Sam 21:7	וְשֵׁם אִישׁ מִעַבְדֵי שָׁאוּל בַּיּוֹם הַהוּא נִעְצָר לִפְנֵי יְהוָה וּשְׁמוֹ דֹּעַג הָאֲדָמִי אֲבִיר הָרָעִים אֲשֶׁר לְשָׁאוּל:	Now <i>there was</i> there on that day a man from Saul's servants, retained in the LORD's presence, and his name <i>was</i> Doeg the Edomite, the foreman of Saul's shepherds.	
1 Sam 21:8	וַיֹּאמֶר דָּוִד לְאַחִימֶלֶךְ וְאֵין יֶשֶׁפֶה תַּחַת־יָדִי חֶגֶר אוֹ־חֶרֶב כִּי גַם־חֶרְבִי וְגַם־כְּלִי לֹא־לִקְחָתִי בְיָדִי כִּי־הָיָה דְּבַר־הַמָּלָךְ נְחוּץ: ס	And David said to Ahimelech, "And is there no spear or sword <u>at your disposal</u> here? For I took neither my sword nor my equipment in my hand, for it was an urgent matter of the king's."	at your disposal ← <i>under your hand.</i>

1 Sam 21:9	וַיֹּאמֶר הַכֹּהֵן חֶרֶב גְּלִית הַפְּלִשְׁתִּי אֲשֶׁר-הִכֵּיתָ בְּעֵמֶק הָאֵלָה הַנֶּה-הִיא לוֹטָה בִּשְׂמָלָה אַחֲרֵי הָאֶפֹד אֲס־אֹתָהּ תִּקַּח-לָךְ קֶחַ כִּי אֵין אַחֲרֵת זֹלָתָהּ בְּזֶה וַיֹּאמֶר דָּוִד אֵין כִּמֹּדָה תִּנְנָה לִי:	Then the priest said, “Here <i>is</i> the sword of Goliath the Philistine whom you struck down in the Valley of Elah, wrapped in a garment behind the ephod. If you <u>want to take</u> it for yourself, <u>take it</u>, for <i>there is</i> nothing other than that here.” And David said, “<i>There is</i> nothing like it. Give it to me.”	Here <i>is</i> ← <i>Behold</i>. <u>want to take</u> ← <i>will take</i>.
1 Sam 21:10	וַיָּקָם דָּוִד וַיִּבְרַח בַּיּוֹם-הַהוּא מִפְּנֵי שָׁאוּל וַיָּבֹא אֶל-אֲכִישׁ מֶלֶךְ גֹּת:	So David arose and fled from Saul on that day. Then he went to Achish king of Gath.	
1 Sam 21:11	וַיֹּאמְרוּ עֲבָדֵי אֲכִישׁ אֵלָיו הֲלוֹא-יָזָה דָּוִד מֶלֶךְ הָאָרֶץ הֲלוֹא לָזָה יַעֲנֶנּוּ בְּמַחֲלוֹת לֵאמֹר הִבֵּה שָׁאוּל* בְּאֵלָפוֹ בְּאֵלָפָיו וְדָוִד** בְּרַבְּבָתוֹ** בְּרַבְּבָתָיו*:	And Achish's servants said to him, “Isn't this David, the king of the land? <i>Wasn't it</i> to him <i>that</i> they sang in turns with dancing and said, ‘Saul struck his {Q: thousands} [K: thousand], But David his {Q: tens of thousands} [K: ten thousand].’ ”	On the <i>ketiv</i> and <i>qeré</i>, see 1 Sam 18:7.
1 Sam 21:12	וַיִּשֶׂם דָּוִד אֶת-הַדְּבָרִים הָאֵלֶּה בְּלִבּוֹ וַיֵּרָא מְאֹד מִפְּנֵי אֲכִישׁ מֶלֶךְ-גֹּת:	And David laid these things to <u>heart</u>, and he was very afraid of Achish king of Gath.	to heart ← <i>in his heart</i>.

1 Sam 21:13	וַיִּשְׁנֶה אֶת־טַעְמוֹ בְּעֵינֵיהֶם וַיִּתְּהַלֵּל בִּידָם וַיִּתּוּ *וַיִּתִּי* עַל־דִּלְתוֹת הַשַּׁעַר וַיּוֹרֵד רִירוֹ אֶל־זִקְנוֹ:	And he changed his character in their sight, and he <i>pretended to be mad</i> under their charge, and he scratched on the doors of the gate, and he let his spittle run down onto his beard.	he scratched: the <i>ketiv</i> (וַיִּתּוּ) is the regular apocopated form (<i>piel</i> of תָּהָה). character ← <i>flavour</i>. <i>pretended to be mad</i>: as pointed, <i>hithpolel</i> for feigning. under their charge ← <i>in their hand</i>.
1 Sam 21:14	וַיֹּאמֶר אַחִישׁ אֶל־עֲבָדָיו הִנֵּה תִּרְאוּ אִישׁ מִשְׁתַּגֵּעַ לָמָּה תָּבִיאוּ אֹתוֹ אֵלַי:	And Achish said to his servants, “Look, you <i>can</i> see <i>that</i> the man is mad. Why are you bringing him to me?”	
1 Sam 21:15	חָסֵר מְשֻׁגָּעִים אֲנִי כִּי־הִבַּאתֶם אֶת־זֶה לְהִשְׁתַּגֵּעַ עָלַי הֲזֶה יָבוֹא אֶל־בֵּיתִי: ס	Do I lack madmen, so that you should bring this <i>one</i> to behave madly with me? Shall this <i>man</i> come into my house?”	
1 Sam 22:1	וַיֵּלֶךְ דָּוִד מִשָּׁם וַיִּמָּלֵט אֶל־מְעֵרַת עֲדֻלָּם וַיִּשְׁמְעוּ אָחָיו וְכָל־בֵּית אָבִיו וַיֵּרְדּוּ אֵלָיו שָׁמָּה:	So David departed from there and escaped to the cave of Adullam, and his brothers and all his father's household heard <i>it</i>, and they went down to him there.	
1 Sam 22:2	וַיִּתְקַבְּצוּ אֵלָיו כָּל־אִישׁ מִצֹּק וְכָל־אִישׁ אֲשֶׁר־לּוֹ נֶשֶׂא וְכָל־אִישׁ מֵרֶגֶץ וַיְהִי עֲלֵיהֶם לְשָׂר וַיְהִי עִמּוֹ כְּאַרְבַּע מֵאוֹת אִישׁ:	And everyone <i>who was</i> distressed, and everyone who <i>had a debt</i>, and everyone <i>who was embittered</i> gathered <i>around</i> him, and he became a prince over them, and they were with him – about four hundred men.	debt ← <i>creditor</i> [AnLx], [BDB], [Ges-HCL], [ST], justifiable as if a <i>lamed-hé</i> form. But the formation, apart from the stress, is for a segolate noun, as in גָּמָא. embittered ← <i>bitter of soul</i>. around ← <i>to</i>.

1 Sam 22:3	וַיֵּלֶךְ דָּוִד מִשָּׁם מִצְפָּה מוֹאָב וַיֹּאמֶר אֶל-מֶלֶךְ מוֹאָב יֵצֵא-נָא אָבִי וְאִמִּי אִתְּכֶם עַד אֲשֶׁר אֵדַע מַה-יַּעֲשֶׂה-לִּי אֱלֹהִים:	And David went from there <i>to</i> Mizpeh in Moab, and he said to the king of Moab, “Please let my father and my mother come out <i>to be</i> with you, until I know what God is going to do <i>with me</i> .”	in Moab ← <i>of Moab</i> . with me ← <i>to / for me</i> .
1 Sam 22:4	וַיִּנְהֹם אֶת-פָּנָיו מֶלֶךְ מוֹאָב וַיֵּשְׁבוּ עִמּוֹ כָּל-יְמֵי הַיּוֹת-דָּוִד בְּמִצְדָּה: ס	And he led them into the presence of the king of Moab, and they dwelt with him all the days while David was in the citadel.	
1 Sam 22:5	וַיֹּאמֶר גָּד הַנָּבִיא אֶל-דָּוִד לֹא תֵשֵׁב בְּמִצְדָּה לֵךְ וּבֵאתָ-לָךְ אֶרֶץ יְהוּדָה וַיֵּלֶךְ דָּוִד וַיָּבֹא יַעַר חֶרֶת: ס	Then the prophet Gad said to David, “You shall not dwell in the citadel. Go and betake yourself <i>to</i> the land of Judah.” So David departed, and he came <i>to</i> the forest of <u>Hereth</u> .	Hereth: AV= <i>Hareth</i> , the pausal form.
1 Sam 22:6	וַיִּשְׁמַע שָׁאוּל כִּי נֹדַע דָּוִד וְאֲנָשִׁים אֲשֶׁר אִתּוֹ וְשָׁאוּל יוֹשֵׁב בְּגִבְעָה תַּחַת-הָאֶשֶׁל בְּרָמָה וַחֲנִיתוֹ בְּיָדוֹ וְכָל-עַבְדָּיו נֹצְבִים עָלָיו:	And Saul heard <i>about it</i> , because David had been informed on, including the men who <i>were</i> with him, while Saul was sitting in <u>Gibeah</u> under the tamarisk tree in Ramah. And his spear <i>was</i> in his hand, and all his servants were standing <i>around</i> him.	Gibeah: see Josh 15:57. around ← <i>at</i> .
1 Sam 22:7	וַיֹּאמֶר שָׁאוּל לְעַבְדָּיו הַנֹּצְבִים עָלָיו שְׁמְעוּ-נָא בְּנֵי יְמִינִי גַם-לְכַלְכֶּם יִתֵּן בֶּן-יִשִׁי שְׂדוֹת וּכְרָמִים לְכַלְכֶּם יִשְׂרֵי שָׂרֵי אַלְפִים וְשָׂרֵי מֵאוֹת:	And Saul said to his servants who were standing <i>around</i> him, “Now listen, <i>you</i> Benjaminites. Will the son of Jesse <i>really</i> give all of you the fields and vineyards? Will he make you all commanders of a thousand and commanders of a hundred?”	around ← <i>at</i> . really ← <i>also</i> , but with wider usage.

1 Sam 22:8	כִּי קִשְׁרָתָם כָּלְכֶם עָלַי וְאִין־גִּלָּה אֶת־אָזְנִי בְּכֶרֶת־בְּנֵי עַם־בְּנֵי־יִשְׂרָאֵל וְאִין־חִלָּה מִכֶּם עָלַי וְגִלָּה אֶת־אָזְנִי כִי הֵקִים בְּנֵי אֶת־עַבְדֵּי עָלַי לְאָרֶב כִּיּוֹם הַזֶּה: ס	For you have all conspired against me, and no-one <u>informed me</u> about my son <u>allying himself</u> with the son of Jesse, and none of you is grieving for me or has been <u>informing me</u> that my son has incited my <u>servant</u> against me, setting an ambush <u>on this day</u>.”	informed me ... informing me ← <i>uncovered my ear ... uncovering my ear</i>. allying himself ← <i>cutting (= making a covenant)</i>. Gerundial use of the infinitive. servant: perhaps standing for <i>body of servants</i>. on this day ← <i>as this day</i>.
1 Sam 22:9	וַיַּעַן דּוֹעַג הָאֱדוֹמִי וְהוּא נָצַב עַל־עַבְדֵּי־שָׁאוּל וַיֹּאמֶר רְאִיתִי אֶת־בֶּן־יִשְׂרָאֵל בָּא נֹבָה אֶל־אַחִימֶלֶךְ בֶּן־אַחִטוֹב:	And Doeg the Edomite, who had been appointed over Saul's servants, answered and said, “I have seen the son of Jesse going to Nob, to Ahimelech the son of Ahitub.	
1 Sam 22:10	וַיִּשְׁאַל־לוֹ בַּיהוָה וַיְצִידָהּ נָתַן לוֹ וְאֵת חֶרֶב גִּלְיָת הַפְּלִשְׁתִּי נָתַן לוֹ:	And <i>Ahimelech</i> inquired of him from the LORD, and he gave him provisions, and he gave him the sword of Goliath the Philistine.”	
1 Sam 22:11	וַיִּשְׁלַח הַמֶּלֶךְ לְקַרְאֹת אֶת־אַחִימֶלֶךְ בֶּן־אַחִיטוֹב הַכֹּהֵן וְאֵת כָּל־בְּיַת אָבִיו הַכֹּהֲנִים אֲשֶׁר בְּנוֹב וַיָּבֹאוּ כָּל־ם אֶל־הַמֶּלֶךְ: ס	Then the king sent <i>an envoy</i> to call for Ahimelech the son of Ahitub, the priest, and all his father's household – the priests who <i>were</i> in Nob – and they all came to the king.	
1 Sam 22:12	וַיֹּאמֶר שָׁאוּל שְׁמַע־נָא בֶּן־אַחִיטוֹב וַיֹּאמֶר הִנְנִי אֲדֹנִי:	And Saul said, “Now listen, son of Ahitub.” And he said, “<u>Here I am</u>, my lord.”	Here I <i>am</i> ← <i>Behold me</i>.

1 Sam 22:13	וַיֹּאמֶר *אֵלּוּ**אֵלָיו שְׂאוּל לָמָּה קִשְׁרָתָם עָלַי אֶתָּה וּבֶן-יִשַׁי בְּתִתְּךָ לֹא לָחֵם וְחָרֵב וּשְׂאוּל לֹא בָאֵלֶּהִים לָקוּם אֵלָי לְאַרְבַּ כַּיּוֹם הַזֶּה: ס	And Saul said to him, “Why have you conspired against me, you and the son of Jesse, by you giving him bread and a sword, and in inquiring for him of God, for him to rise up against me, ambushing me on this day?”	to him: the <i>ketiv</i> is an irregular spelling of the <i>qeré</i>. by you giving ... in inquiring: gerundial use of the infinitive (construct ... absolute). on this day ← as this day.
1 Sam 22:14	וַיַּעַן אַחִימֶלֶךְ אֶת-הַמֶּלֶךְ וַיֹּאמֶר וּמִי בְּכָל-עַבְדֶּיךָ כְּדוֹד נְאֻמָּן וַחֲתָן הַמֶּלֶךְ וְסָר אֶל-מִשְׁמַעְתְּךָ וְנִכְבַּד בְּבֵיתְךָ:	And Ahimelech answered the king and said, “Rather, who among all your servants is faithful like David, who is the king's son-in-law, who goes at your bidding and is honoured in your house?”	Rather: wider use of the <i>vav</i>.
1 Sam 22:15	הַיּוֹם הַחֲלָתִי לְשֹׂאֹל-**לְשֹׂאֵל-לִי* בָּאֵלֶּהִים חֲלִילָה לִּי אֶל-יֵשׁׁם הַמֶּלֶךְ בְּעַבְדּוֹ דָּבָר בְּכָל-בַּיִת אָבִי כִּי לֹא-יָדַע עַבְדְּךָ בְּכָל-זֹאת דָּבָר קָטָן אוֹ גָּדוֹל:	Is it today that I began to inquire of God for him? Far be it from me. May the king not lay anything to the charge of his servant or of anyone of my father's house, for your servant is not aware of any of this, in a big or small way.”	to inquire: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word. anyone ← everyone. any ← all. big or small ← small or big.
1 Sam 22:16	וַיֹּאמֶר הַמֶּלֶךְ מוֹת תָּמוּת אַחִימֶלֶךְ אֶתָּה וְכָל-בַּיִת אָבִיךָ:	Then the king said, “You shall surely die, Ahimelech, you and all the house of your father.”	

1 Sam 22:17	וַיֹּאמֶר הַמֶּלֶךְ לְרָצִים הַנִּצָּבִים עָלָיו סִבּוּ וְהַמִּיתוּ כִּהְיֶינָהּ יְהוָה כִּי גַם־יָדָם עַם־דָּוִד וְכִי יִדְעוּ כִּי־בִרְחָה הוּא וְלֹא גָלוּ אֶת־אֲזָנוֹ **אֲזִנִּי וְלֹא־אָבֹו עֲבָדֵי הַמֶּלֶךְ לְשַׁלַּח אֶת־יָדָם לִפְגֹּעַ בְּכַהֲנֵי יְהוָה: ס	Then the king said to the runners who were standing <u>around</u> him, “Turn <i>on them</i> and kill the LORD's priests, for their hand <i>is</i> also with David, and because they knew that he had fled, but they did not <u>inform</u> {Q: me} [K: him].” But the king's servants were not willing to <u>stretch out</u> their hand to attack the LORD's priests.	The <i>ketiv</i> would have to be interpreted as <i>inform the king</i>, which has the same sense as the <i>qeré</i>. around ← <i>at</i>. inform ← <i>uncover the ear</i>. stretch out ← <i>send</i>.
1 Sam 22:18	וַיֹּאמֶר הַמֶּלֶךְ *לְדוּיג לְדוֹאֵג סִבּ אֶתָּה וּפִגְעַ * בְּכַהֲנִים וַיִּסֹּב *דּוּיג דּוֹאֵג הָאֲדָמִי ** וַיִּפְגַּע־הוּא בְּכַהֲנִים וַיָּמָת בַּיּוֹם הַהוּא שְׁמָנִים וַחֲמִשָּׁה אִישׁ נִשְׂא אֶפֹּוד בָּד:	Then the king said to {Q: Doeg} [K: Dojeg], “You turn <i>on them</i> and attack the priests.” Then {Q: Doeg} [K: Dojeg] the Edomite turned <i>on them</i>, and he attacked the priests, and on that day he killed eighty-five men bearing an ephod of fine linen.	
1 Sam 22:19	וְאֵת זָב עִיר־הַכֹּהֲנִים הַכָּה לְפִי־חֶרֶב מֵאִישׁ וְעַד־אִשָּׁה מְעוֹלָל וְעַד־יוֹנֵק וְשׁוֹר וַחֲמֹר וְשָׂה לְפִי־חֶרֶב:	And he struck Nob, the city of the priests, with the edge of the sword, <u>both men and women, both children and babies</u>, and oxen and donkeys and sheep, with the edge of the sword.	both men and women, both children and babies ← <i>from man to woman, from child to baby</i>.
1 Sam 22:20	וַיִּמְלֹט בֶּן־אָחִיז לְאֶחֱיָמֶלֶךְ בֶּן־אֲחִיטוֹב וַשְּׁמוֹ אֲבִיָּתָר וַיִּבְרַח אַחֲרֵי דָוִד:	But one of the sons of Ahimelech the son of Ahitub escaped, whose name <i>was</i> Abiathar, and he fled <u>to join David</u>.	Abiathar ← <i>Ebiathar</i>, but we retain the AV / traditional English name. to join David ← <i>after David</i>.
1 Sam 22:21	וַיַּגֵּד אֲבִיָּתָר לְדָוִד כִּי הָרַג שָׂאוּל אֶת כַּהֲנֵי יְהוָה:	And Abiathar told David that Saul had killed the LORD's priests.	Abiathar: see 1 Sam 22:20.

1 Sam 22:22	וַיֹּאמֶר דָּוִד לְאַבִּיָּתָר יִדְעֵתִי בַיּוֹם הַזֶּה כִּי־שָׁם *דּוּיַג *דּוֹאֵג הָאֲדָמִי כִי־הִגֵּד יָגִיד לְשָׂאוֹל אֲנֹכִי סִבְתִּי בְּכָל־נַפְשׁ בֵּית אָבִי:	Then David said to Abiathar, “I knew on that day when {Q: Doeg} [K: Dojeg] the Edomite <i>was</i> there that he <i>would</i> certainly <i>tell</i> Saul. I have been <i>involved</i> in all the <i>loss of life</i> in your father's house.	Abiathar: see 1 Sam 22:20. would certainly tell: infinitive absolute. been involved ← <i>gone round</i>. Parallel etymology (Hebrew סָבַב, involve ← Latin <i>volvo</i>). life ← <i>soul</i>.
1 Sam 22:23	שָׁבָה אִתִּי אֶל־תֵּימָא כִּי אֲשֶׁר־יִבְקֹשׁ אֶת־נַפְשִׁי יִבְקֹשׁ אֶת־נַפְשְׁךָ כִּי־מִשְׁמֶרֶת אָתָּה עַמָּדִי:	Stay with me, do not fear, for <i>he</i> who seeks my <i>life</i> seeks your <i>life</i>, so that you <i>are</i> a <i>guard</i> with me.”	life (2x) ← <i>soul</i>. guard ← <i>guarding</i>. The office rather than the individual.
1 Sam 23:1	וַיַּגִּדוּ לְדָוִד לֵאמֹר הִנֵּה פְּלִשְׁתִּים גִּלְחָמִים בִּקְעִילָה וְהָמָּה שָׁסִים אֶת־הַגִּרְנוֹת:	And they reported to David and said, “Look, the Philistines are fighting in Keilah, and they are plundering the <i>threshing floors</i>.”	threshing floors: perhaps <i>market areas</i> here.
1 Sam 23:2	וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר הֲאֵלֶךְ וְהִכִּיתִי בַּפְּלִשְׁתִּים הָאֵלֶּה ס וַיֹּאמֶר יְהוָה אֶל־דָּוִד לֵךְ וְהִכִּיתָ בַּפְּלִשְׁתִּים וְהוֹשַׁעְתָּ אֶת־קְעִילָה:	Then David inquired of the LORD and said, “Should I go and strike these Philistines?” And the LORD said to David, “Go and strike the Philistines and save Keilah.”	of ← <i>at</i>.
1 Sam 23:3	וַיֹּאמְרוּ אַנְשֵׁי דָוִד אֵלָיו הִנֵּה אֲנַחְנוּ פֹּה בִּיהוּדָה יֵרָאִים וְאֵף כִּי־נִלְכְּדָה קְעִלָה אֶל־מַעְרְכוֹת פְּלִשְׁתִּים: ס	Then David's men said to him, “Look, we here in Judah are afraid, and how much more so if we go <i>to</i> Keilah, to the ranks of the Philistines.”	

1 Sam 23:4	וַיִּוְסֹף עוֹד דָּוִד לְשֹׂאֵל בִּיהוָה ס וַיַּעֲנֵהוּ יְהוָה וַיֹּאמֶר קוּם יֵרֵד קַעִילָה כִּי־אֲנִי נֹתֵן אֶת־פְּלִשְׁתִּים בְּיָדְךָ:	So David inquired again of the LORD, and the LORD answered him and said, “Arise, go down <i>to</i> Keilah, for I am delivering the Philistines into your hand.”	again ← <i>yet again</i> ← <i>added yet (to inquire)</i> . of ← <i>at</i> .
1 Sam 23:5	וַיֵּלֶךְ דָּוִד *וְאֲנָשָׁיו וַאֲנָשָׁיו קַעִילָה וַיִּלָּחֶם** בְּפִלִּשְׁתִּים וַיַּנְהֵג אֶת־מִקְנֵיהֶם וַיָּד בָּהֶם מַכָּה גְדוֹלָה וַיִּשַׁע דָּוִד אֶת יְשָׁבֵי קַעִילָה: ס	Then David and <u>his men</u> went <i>to</i> Keilah and fought the Philistines, and he carried their cattle away, and he struck a great blow on them. So David saved the inhabitants of Keilah.	his men: the <i>ketiv</i> appears to be a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .
1 Sam 23:6	וַיְהִי בִּבְרֹחַ אַבִּיָּתָר בֶּן־אֲחִיעֶזֶר אֶל־דָּוִד קַעִילָה אֲפֹד יָרַד בְּיָדוֹ:	Now it had come to pass when <u>Abiathar</u> the son of Ahimelech fled to David <i>in</i> Keilah, <i>that</i> he came down <i>with</i> the ephod in his hand.	Abiathar: see 1 Sam 22:20.
1 Sam 23:7	וַיִּגַּד לְשָׂאוֹל כִּי־בָא דָּוִד קַעִילָה וַיֹּאמֶר שָׂאוֹל נָכַר אֱתוֹ אֱלֹהִים בְּיָדִי כִּי נִסְגַּר לָבוֹא בָעִיר דִּלְתִּים וּבָרִיחַ:	And it was reported to Saul that David had arrived <i>in</i> Keilah, and Saul said, “God has <u>consigned</u> him to my hand, for he has shut himself in <i>by entering</i> a town with <u>gates</u> and a bolt.”	consigned ← <i>estranged</i> . by entering: gerundial use of the infinitive. gates ← <i>doors</i> .
1 Sam 23:8	וַיִּשְׁמַע שָׂאוֹל אֶת־כָּל־הָעַם לְמַלְחָמָה לָרֶדֶת קַעִילָה לְצוּר אֶל־דָּוִד וְאֶל־אֲנָשָׁיו:	And Saul <u>called</u> all the people <u>up</u> to war, to go down <i>to</i> Keilah, to besiege David and his men.	called ... up ← <i>summoned</i> .
1 Sam 23:9	וַיַּדַּע דָּוִד כִּי עָלָיו שָׂאוֹל מַחֲרִישׁ הָרָעָה וַיֹּאמֶר אֶל־אַבִּיָּתָר הַכֹּהֵן הַגִּישָׁה הָאֲפֹד: ס	Now David knew that Saul was devising evil against him, and he said to <u>Abiathar</u> the priest, “Bring the ephod <u>here</u> .”	Abiathar: see 1 Sam 22:20. here ← <i>near</i> .

1 Sam 23:10	וַיֹּאמֶר דָּוִד יְהוָה אֱלֹהֵי יִשְׂרָאֵל שָׁמַע שָׁמַע עֲבָדְךָ כִּי־מִבְקֵשׁ שָׁאוּל לָבוֹא אֶל־קַעִילָה לְשַׁחַת לְעִיר בְּעִבּוּרִי:	And David said, “O LORD God of Israel, your servant has <u>reliably heard</u> that Saul is <u>attempting</u> to come to Keilah to destroy the city on account of me.	has reliably heard: infinitive absolute. attempting ← <i>seeking</i> .
1 Sam 23:11	הֲיִסְגְּרֵנִי בַעֲלֵי קַעִילָה בְּיָדוֹ הִירָד שָׁאוּל כְּאֲשֶׁר שָׁמַע עֲבָדְךָ יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִגִּדְנָא לְעֲבָדְךָ ס וַיֹּאמֶר יְהוָה יֵרֵד:	Will the <u>inhabitants</u> of Keilah deliver me up into his hand? Will Saul come down as your servant has heard? O LORD God of Israel, do tell your servant.” And the LORD said, “He will come down.”	inhabitants: or <i>lords</i> , <i>rulers</i> .
1 Sam 23:12	וַיֹּאמֶר דָּוִד הֲיִסְגְּרוּ בַעֲלֵי קַעִילָה אֹתִי וְאֶת־אֲנָשֵׁי בֵּית־שָׁאוּל וַיֹּאמֶר יְהוָה יִסְגְּרוּ: ס	Then David said, “Will the <u>inhabitants</u> of Keilah deliver me and my men up into Saul's hand.” And the LORD said, “They will deliver <i>you</i> up.”	inhabitants: or <i>lords</i> , <i>rulers</i> .
1 Sam 23:13	וַיָּקָם דָּוִד וְאֲנָשָׁיו כָּשֵׁשׁ־מֵאוֹת אִישׁ וַיֵּצְאוּ מִקַּעִילָה וַיִּתְּהַלְכוּ בְּאֲשֶׁר יִתְּהַלְכוּ וּלְשָׁאוּל הִגִּד כִּי־נִמְלָט דָּוִד מִקַּעִילָה וַיַּחְדֵּל לָצֵאת:	So David arose, as <i>did</i> his men – about six hundred men – and they went out of Keilah and wandered around wherever they <i>could</i> wander around. And it was reported to Saul that David had escaped from Keilah. So he stopped going out.	
1 Sam 23:14	וַיֵּשֶׁב דָּוִד בַּמִּדְבָּר בַּמִּצְדֹּת וַיֵּשֶׁב בְּהָר בַּמִּדְבַּר־זִיף וַיִּבְקֹשֶׁהוּ שָׁאוּל כָּל־הַיָּמִים וְלֹא־נָתַנוּ אֱלֹהִים בְּיָדוֹ:	Meanwhile David stayed in the desert, in strongholds, and he stayed in the mountain in the Desert of Ziph, while Saul sought him all the <u>time</u> , but God did not deliver him into his hand.	time ← <i>days</i> .
1 Sam 23:15	וַיֵּרָא דָּוִד כִּי־יֵצֵא שָׁאוּל לְבַקֵּשׁ אֶת־נַפְשׁוֹ וְדָוִד בַּמִּדְבַּר־זִיף בַּחֲרָשָׁה: ס	And David saw that Saul had come out to seek his <u>life</u> , while David <i>was</i> in the Desert of Ziph in a wood.	life ← <i>soul</i> .

1 Sam 23:16	וַיִּקֶם יְהוֹנָתָן בֶּן־שָׁאוּל וַיֵּלֶךְ אֶל־דָּוִד חֲרָשָׁה וַיַּחֲזֶק אֶת־יָדוֹ בְּאֱלֹהִים:	And Jonathan, Saul's son, arose and went to David, to the wood, and he encouraged him in God.	encouraged him ← <i>strengthened his hand.</i>
1 Sam 23:17	וַיֹּאמֶר אֵלָיו אֶל־תִּירָא כִּי לֹא תִמָּצֵאךָ יַד שָׁאוּל אָבִי וְאַתָּה תִּמְלֹךְ עַל־יִשְׂרָאֵל וְאֲנֹכִי אֶהְיֶה־לָּךְ לְמִשְׁנָה וְגַם־שָׁאוּל אָבִי יֵדַע כֵּן:	And he said to him, “Do not be afraid, for the hand of Saul my father will not find you, and you will reign over Israel, and I will be second to you. And Saul my father knows <u>this</u> .”	this ← <i>so</i> .
1 Sam 23:18	וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית לִפְנֵי יְהוָה וַיֵּשֶׁב דָּוִד בְּחֲרָשָׁה וַיְהוֹנָתָן הָלַךְ לְבֵיתוֹ: ס	And the two of them made a covenant before the LORD, and David stayed in the wood, but Jonathan went to his home.	
1 Sam 23:19	וַיַּעֲלוּ זָפִים אֶל־שָׁאוּל הַגִּבְעָתָה לֵאמֹר הֲלוֹא דָּוִד מְסֻתָּר עִמָּנוּ בַּמְּצֻדוֹת בְּחֲרָשָׁה בְּגִבְעַת הַחֲכִילָה אֲשֶׁר מִימִין הַיְּשִׁימוֹן:	Then <i>some</i> Ziphites came up to Saul, to Gibeah, and they said, “Isn't David hiding with us in the fortresses in the wood, in the hill of Hachilah, which <i>is</i> to the <u>south</u> of Jeshimon?”	Gibeah: see Josh 15:57. Hachilah ← <i>the Hachilah</i> . south: or <i>right</i> .
1 Sam 23:20	וַעֲתָה לְכָל־אֹת נַפְשְׁךָ הַמֶּלֶךְ לָרֶדֶת רֵד וְלָנוּ הַסִּגִּירוֹ בְּיַד הַמֶּלֶךְ:	So now, in accordance with all <u>your heart's desire</u> , O king, to come down, do come down, and <i>it will be</i> up to us to deliver him into the king's hand.”	your heart's desire ← <i>the desire of your soul</i> .
1 Sam 23:21	וַיֹּאמֶר שָׁאוּל בְּרוּכִים אַתֶּם לַיהוָה כִּי חָמַלְתֶּם עָלַי:	At <u>this</u> Saul said, “Blessed <i>are</i> you to the LORD, for you have had compassion on me.	At this: wider use of the <i>vav</i> .

1 Sam 23:22	לְכוּ־נָא הִכִּינוּ עוֹד וּדְעוּ וּרְאוּ אֶת־מְקוֹמוֹ אֲשֶׁר תִּהְיֶה רִגְלוֹ מִי רְאָהוּ שֵׁם בִּי אָמַר אֵלַי עָרוֹם יַעֲרֵם הוּא:	Go now <i>and</i> keep preparing, and <u>find out and</u> <u>observe</u> his whereabouts <i>and</i> where <u>he treks</u> , <i>and</i> who has seen him there, for I <u>have been told</u> <i>that</i> <u>he</u> <u>acts very craftily</u> .	find out and observe ← <i>know and see</i> . he treks ← <i>his foot will be</i> . I have been told ← <i>(one)</i> <i>has said to me</i> . he acts very craftily: infinitive absolute.
1 Sam 23:23	וּרְאוּ וּדְעוּ מְכָל הַמְּחַבְּאִים אֲשֶׁר יִתְחַבֵּא שָׁם וּשְׁבַתְתֶּם אֵלַי אֶל־נֶכֶזֶן וְהִלַכְתִּי אֹתְכֶם וְהִיָּה אִם־יִשְׁנֹו בְּאֶרֶץ וְחִפְּשֵׁתִי אֹתוֹ בְּכָל אֲלֵפֵי יְהוּדָה:	So observe and find out about all the hiding places where he hides, and come back to me <u>with</u> <u>confirmation</u> , and I will go with you, and it will come to pass, if he is in the land, that I will seek him among all the thousands of Judah.”	with confirmation ← <i>to</i> <i>fixed / confirmed</i> .
1 Sam 23:24	וַיָּקוּמוּ וַיֵּלְכוּ זִיפָה לִפְנֵי שָׁאוֹל וְדָוִד וְאֲנָשָׁיו בְּמִדְבַּר מְעֹן בְּעֶרְבָה אֶל יָמִין הַיְּשִׁימוֹן:	So they arose and went to Ziph in front of Saul, <u>whereas</u> David and his men <i>were</i> in the Desert of Maon, in the arid tract to the <u>south</u> of Jeshimon.	whereas: wider use of the <i>vav</i> . south: or <i>right</i> .
1 Sam 23:25	וַיֵּלֶךְ שָׁאוֹל וְאֲנָשָׁיו לִבְקֹשׁ וַיִּגְדּוּ לְדָוִד וַיֵּרֶד הַסֵּלַע וַיֵּשֶׁב בְּמִדְבַּר מְעֹן וַיִּשְׁמַע שָׁאוֹל וַיִּרְדֹּף אַחֲרֵי־דָוִד מִדְבַּר מְעֹן:	And Saul and his men went to search for <i>him</i> , and <u>it was reported</u> to David, who <i>then</i> went down to the rock and stayed in the Desert of Maon. And Saul heard <i>of it</i> , and he pursued David <i>in</i> the Desert of Maon.	it was reported ← <i>they</i> <i>reported</i> . Avoidance of the passive.
1 Sam 23:26	וַיֵּלֶךְ שָׁאוֹל מֵצַד הָהָר מִזֶּה וְדָוִד וְאֲנָשָׁיו מֵצַד הָהָר מִזֶּה וַיְהִי דָוִד נִחְפָּז לָלֶכֶת מִפְּנֵי שָׁאוֹל וּשְׁאוֹל וְאֲנָשָׁיו עֹטְרִים אֶל־דָּוִד וְאֶל־אֲנָשָׁיו לְתַפְּשֵׁם:	And Saul went to <u>one side</u> of the mountain, <u>whereas</u> David and his men <i>were</i> on <u>the other side</u> of the mountain. Then David became alarmed, <i>intending</i> to move away from Saul, while Saul and his men were surrounding David and his men, in order to capture them.	one side ... the other side ← <i>from this ... from this</i> , as in 1 Sam 17:3. whereas: wider use of the <i>vav</i> .

1 Sam 23:27	וּמַלְאָךְ בָּא אֶל-שָׁאוּל לֵאמֹר מִהֲרָה וּלְכָה כִּי-פָשְׁטוּ פְּלִשְׁתִּים עַל-הָאָרֶץ:	Then a messenger came to Saul and said, "Hurry and go, for the Philistines have invaded the land."	
1 Sam 23:28	וַיָּשָׁב שָׁאוּל מִרְדֵּף אֲחֵרֵי דָוִד וַיֵּלֶךְ לִקְרֹאת פְּלִשְׁתִּים עַל-כֵּן קִרְאוּ למָקוֹם הַהוּא סֵלַע הַמַּחְלָקוֹת:	So Saul returned from pursuing David, and he went to confront the Philistines, which <i>is</i> why they call that place <u>Sela-</u> <u>Hammahlekoth</u> .	Sela-Hammahlekoth: i.e. <i>Rock of smoothness or</i> <i>divisions</i> .
1 Sam 23:29	וַיַּעַל דָּוִד מִשָּׁם וַיָּשָׁב בְּמַצְדּוֹת עֵין גִּדִּי:	Then David went up from there and stayed in the strongholds of En-Gedi.	
1 Sam 24:1	וַיְהִי כַּאֲשֶׁר שָׁב שָׁאוּל מֵאַחֲרֵי פְּלִשְׁתִּים וַיִּגְדּוּ לוֹ לֵאמֹר הִנֵּה דָוִד בְּמִדְבַּר עֵין גִּדִּי: ס	And it came to pass, when Saul returned <u>from</u> <u>pursuing</u> the Philistines, that they reported to him and said, "Look, David <i>is</i> in the Desert of En-Gedi."	from pursuing ← <i>from</i> <i>after</i> .
1 Sam 24:2	וַיִּקַּח שָׁאוּל שְׁלֹשֶׁת אַלְפִים אִישׁ בְּחֹר מִכָּל-יִשְׂרָאֵל וַיֵּלֶךְ לְבַקֵּשׁ אֶת-דָּוִד וְאֶנְשָׁיו עַל-פְּנֵי צוּרֵי הַיַּעְלִים:	Then Saul took three thousand men, chosen from the whole of Israel, and he went to seek David and his men <u>in the area of</u> the rocks of the mountain goats.	in the area of ← <i>on the</i> <i>surface of</i> .
1 Sam 24:3	וַיָּבֹאוּ אֶל-גִּדְרוֹת הַצֹּאן עַל-הַדֶּרֶךְ וְשָׁם מְעָרָה וַיָּבֹא שָׁאוּל לְהִסְדֹּךְ אֶת-רַגְלָיו וְדוֹד וְאֶנְשָׁיו בִּירְכְּתֵי הַמְּעָרָה יֹשְׁבִים:	And they came to the sheepfolds on the way, and <i>there was</i> a cave there, and Saul went in to cover his feet. Now David and his men <u>were stationed</u> at the sides of the cave.	were stationed ← <i>(were)</i> <i>sitting / staying</i> .

1 Sam 24:4	וַיֹּאמְרוּ אַנְשֵׁי דָוִד אֵלָיו הֲזֶה הַיּוֹם אֲשֶׁר-אָמַר יְהוָה אֵלַיִךְ הֲזֶה אֲנֹכִי נָתַן אֶת-אִיבֶיךָ* אֵיבֶיךָ בְּיָדְךָ וְעָשִׂיתָ לוֹ כַּאֲשֶׁר יִטֵּב בְּעֵינֶיךָ וַיִּקָּם דָּוִד וַיַּכְרֹת אֶת-כְּנָף-הַמָּעִיל אֲשֶׁר-לְשָׁאוּל בַּלַּט:	And David's men said to him, "Behold the day <i>about</i> which the LORD told you, <i>when he said</i>, 'Behold, I am giving you {Q: your enemy} [K: your enemies] in your hand, and you <i>can</i> do to him as is good in your sight.' " Then David arose and cut the hem of Saul's coat in secret.	
1 Sam 24:5	וַיְהִי אַחֲרֵי-כֵן וַיֵּד לִב-דָּוִד אֲתָוָה עַל אֲשֶׁר כָּרַת אֶת-כְּנָף אֲשֶׁר לְשָׁאוּל: ס	And it came to pass after that, that David's heart <u>pained</u> him, because he had cut the hem of Saul's <i>coat</i>.	pained ← <i>hit</i>.
1 Sam 24:6	וַיֹּאמֶר לְאַנְשָׁיו חֲלִילָה לִי מִיהוָה אִם-אֶעֱשֶׂה אֶת-הַדְּבָר הַזֶּה לְאַדְנִי לְמַשִּׁיחַ יְהוָה לְשַׁלַּח יָדִי בּוֹ כִּי-מְשִׁיחַ יְהוָה הוּא:	And he said to his men, "Far <i>be it</i> from me with the LORD that I should do this thing to my lord, to the LORD's anointed, to <u>lay my hand on</u> him, for he <i>is</i> the LORD's anointed."	lay my hand on ← <i>send my hand on / against</i>.
1 Sam 24:7	וַיִּשְׁעֶה דָּוִד אֶת-אַנְשָׁיו בַּדְּבָרִים וְלֹא נָתַנּוּ לָקוֹם אֶל-שָׁאוּל וְשָׁאוּל קָם מִהַמְּעָרָה וַיֵּלֶךְ בַּדֶּרֶךְ: ס	And David <u>restrained</u> his men with <i>these</i> words, and he did not allow them to rise up against Saul. And Saul arose from the cave and went on <i>his</i> way.	restrained: the usual meaning of this word is <i>divided</i>. [AnLx]= <i>rebuked</i>; others, <i>kept off</i>.
1 Sam 24:8	וַיִּקָּם דָּוִד אַחֲרֵי-כֵן וַיֵּצֵא מִן-הַמְּעָרָה* וַיִּקְרָא** אַחֲרֵי-שָׁאוּל לֵאמֹר אֲדֹנִי הִמָּלֵךְ וַיִּבֹט שָׁאוּל אַחֲרָיו וַיִּקַּד דָּוִד אֶפְסַי אֶרְצָה וַיִּשְׁתַּחֲוֶה: ס	Then David arose after that, and he came <u>out of the cave</u>, and he called after Saul and said, "My lord the king." Then Saul looked behind him and David bowed face <i>down</i> to the ground and prostrated himself.	of the cave: the <i>ketiv</i> and <i>qeré</i> involve the same preposition in its separable and inseparable forms.

1 Sam 24:9	וַיֹּאמֶר דָּוִד לְשָׂאוֹל לָמָּה תִּשְׁמַע אֶת־דְּבָרֵי אָדָם לֵאמֹר הִנֵּה דָּוִד מְבַקֵּשׁ רַעְתָּךְ׃	And David said to Saul, “Why do you listen to the words of a man who says, ‘Look, David is trying to harm you’?”	
1 Sam 24:10	הִנֵּה הַיּוֹם הַזֶּה רָאִו עֵינֶיךָ אֶת אֲשֶׁר־נָתַנְךָ יְהוָה הַיּוֹם בְּיָדִי בַּמַּעֲרָה וְאָמַר לְהַרְגֶךָ וְתַחֵס עָלַיְךָ וְאָמַר לֹא־אֶשְׁלַח יָדִי בְּאֹדְנִי כִּי־מָשִׁיחַ יְהוָה הוּא׃	Look, this day your eyes have seen that the LORD handed you over to me this day in the cave, and <i>one</i> would have said to kill you, but <i>my eye</i> spared you, and I said, ‘I will not lay my hand on my lord, for he <i>is</i> the LORD’s anointed.’	handed you over to me ← <i>gave you into my hand.</i> lay my hand on ← <i>send my hand on / against.</i>
1 Sam 24:11	וְאָבִי רֹאֶה גַם רָאָה אֶת־כְּנָף מְעִילְךָ בְּיָדִי כִּי בְּכַרְתִּי אֶת־כְּנָף מְעִילְךָ וְלֹא הִרְגָתִיךָ דַּע וּרְאָה כִּי אֵין בְּיָדִי רָעָה וּפָשַׁע וְלֹא־חָטָאתִי לָךְ וְאַתָּה צָדָה אֶת־נַפְשִׁי לְקַחְתָּהּ׃	And, my father, just look, and see the hem of your coat in my hand, for when I cut the hem of your coat, I did not kill you. Know and see that <i>there is</i> no evil or transgression in my hand, and <i>that</i> I have not sinned against you, yet you hunt me down to take my life.	father: standing for <i>father- in-law.</i> just look, and see ← <i>see, also see.</i> yet: adversative / concessive use of the vav. hunt me down to take my life ← <i>lie in wait for my soul to take it.</i>
1 Sam 24:12	יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶךָ וְנִקְמָנִי יְהוָה מִמֶּךָ וְיָדִי לֹא תִהְיֶה־בָּךְ׃	May the LORD judge between me and you, and may the LORD avenge me on you, but my hand will not be on you.	
1 Sam 24:13	כַּאֲשֶׁר יֹאמַר מִשְׁל׃ הַקְדָּמְנִי מִרְשָׁעִים יֵצֵא רָשָׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃	As the proverb of the ancients says, ‘Wickedness proceeds from the wicked’, but my hand will not be on you.	ancients ← <i>ancient.</i>
1 Sam 24:14	אַחֲרֵי מִי יֵצֵא מִלֶּךָ יִשְׂרָאֵל אַחֲרֵי מִי אַתָּה רֹדֵף אַחֲרַי בְּלֵב מֵת אַחֲרֵי פֶרַעַשׁ אֶחָד׃	After whom has the king of Israel gone out? Whom are you pursuing? A dead dog? A single flea?	

1 Sam 24:15	וְהָיָה יְהוָה לִדְיֹן וְשֹׁפֵט בֵּינִי וּבֵינְךָ וִירָא וְיָרֵב אֶת־רִיבִי וַיִּשְׁפֹּטֵנִי מִיָּדְךָ: פ	And may the LORD be a judge, and may he judge between me and you, and may he see and contend my case and <u>acquit me</u> <u>from your charge</u> .”	acquit me from your charge ← <i>judge me from your</i> <i>hand</i> .
1 Sam 24:16	וַיְהִי כְּכַלּוֹת דָּוִד לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־שָׁאוּל וַיֹּאמֶר שָׁאוּל הַקֶּלֶךְ זֶה בְּנִי דָוִד וַיִּשָּׂא שָׁאוּל קֶלֶו וַיִּבְדֹּ:	And it came to pass, when David had finished speaking these words to Saul, that Saul said, “ <i>Is</i> this your voice, my <u>son</u> David?” And Saul raised his voice and wept.	son: standing for <i>son-in-</i> <i>law</i> .
1 Sam 24:17	וַיֹּאמֶר אֶל־דָּוִד צְדִיק אַתָּה מִמֶּנִּי כִי אַתָּה גָּמַלְתָּנִי הַטּוֹבָה וְאֲנִי גָּמַלְתִּיךָ הָרָעָה:	And he said to David, “You <i>are</i> more righteous than I <i>am</i> , for you have repaid me good, whereas I repaid you evil.	
1 Sam 24:18	*וְאַתָּה הַגִּדְתָּ הַיּוֹם אֶת אֲשֶׁר־עָשִׂיתָ אֵתִי טוֹבָה אֲתָּ אֲשֶׁר סָגַרְנִי יְהוָה בְּיָדְךָ וְלֹא הִרְגָתָנִי:	And you have shown me today that you have done good to me – that when the LORD delivered me up into your hand, you did not kill me.	you: the <i>ktiv</i> , nominally a feminine form, is perhaps influenced by Aramaic, or it has to be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .
1 Sam 24:19	וְכִי־יִמָּצֵא אִישׁ אֶת־אֹיְבֹ וְשִׁלְחוֹ בְּדֶרֶךְ טוֹבָה וַיְהוָה יִשְׁלַמְךָ טוֹבָה תַּחַת הַיּוֹם הַזֶּה אֲשֶׁר עָשִׂיתָ לִּי:	For if a man finds his enemy, will he <u>let him</u> <u>cheerily go on his way</u> ? So may the LORD repay you <i>with</i> goodness, because of what you did with me <i>on</i> this day.	let him cheerily go on <i>his</i> way ← <i>let him go on a</i> <i>good way</i> .
1 Sam 24:20	וְעַתָּה הִנֵּה יָדַעְתִּי כִּי מָלְךְ תִּמְלֹךְ וְקָמָה בְּיָדְךָ מַמְלַכַת יִשְׂרָאֵל:	And now, look, I know that you <u>will certainly reign</u> and that the kingdom of Israel <u>will be established</u> <u>under your authority</u> .	will certainly reign: infinitive absolute. will be established under your authority ← <i>will rise</i> <i>in your hand</i> .

1 Sam 24:21	וְעַתָּה הִשְׁבַּעָה לִּי בַיהוָה אִם-תִּכְרִית אֶת-זִרְעִי אַחֲרַי וְאִם-תִּשְׁמִיד אֶת-שְׁמִי מִבֵּית אָבִי:	So now, swear to me by the LORD <u>that you will not</u> cut my seed off after me, and <u>that you will not</u> obliterate my name from the house of my father.”	that you will not (2x): strong denial using an abbreviation of the oath formula of 2 Sam 3:35. obliterate ← <i>destroy</i> .
1 Sam 24:22	וַיִּשָּׁבַע דָּוִד לְשָׁאוּל וַיֵּלֶךְ שָׁאוּל אֶל-בֵּיתוֹ וְדָוִד וְאֲנָשָׁיו עָלוּ עַל-הַמְּצוּדָה: פ	Then David swore to Saul, and Saul went to his house, and David and his men went up to the stronghold.	
1 Sam 25:1	וַיָּמָת שְׁמוּאֵל וַיִּקְבְּצוּ כָל-יִשְׂרָאֵל וַיִּסְפְּדוּ-לוֹ וַיִּקְבְּרוּהוּ בְּבֵיתוֹ בְּרָמָה וַיָּקָם דָּוִד וַיֵּרֶד אֶל-מִדְבַּר פָּאֲרָן: ס	When Samuel died, the whole of Israel gathered and mourned for him, and they buried him in his house in Ramah. And David arose and went down to the Desert of Paran.	
1 Sam 25:2	וְאִישׁ בְּמַעֲוֹן וּמַעֲשֵׂהוּ בְּכֶרֶמֶל וְהָאִישׁ גָּדוֹל מְאֹד וְלוֹ צֹאן שְׁלֹשֶׁת-אַלְפִים וְאַלְף עֲגִים וַיְהִי בִגְזוֹ אֶת-צֹאֲנוֹ בְּכֶרֶמֶל:	Now a man in Maon, whose business was at <u>Carmel</u> , a man who was very <u>wealthy</u> , who <i>had</i> three thousand sheep and one thousand goats, was <i>busy with the shearing</i> of his sheep at <u>Carmel</u> .	Carmel (2x) ← <i>the Carmel</i> . wealthy ← <i>great</i> . with the shearing: gerundial use of the infinitive.
1 Sam 25:3	וְשֵׁם הָאִישׁ נָבָל וְשֵׁם אִשְׁתּוֹ אַבְגַּיִל וְהָאִשָּׁה טוֹבַת-שֵׁכֶל וְיִפְתַּת תָּאֵר וְהָאִישׁ קָשָׁה וְרַע מַעֲלָלִים וְהוּא *כִּלְבוֹ כִּלְבִּי:**	And the man's name was Nabal, and the name of his wife was Abigail, and the woman was <u>very</u> <u>intelligent</u> and attractive in appearance, but the man was harsh and evil in his actions, and he was a <u>Calebite</u> .	Calebite: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. very intelligent ← <i>good of</i> <i>intelligence</i> .
1 Sam 25:4	וַיִּשְׁמַע דָּוִד בַּמִּדְבָּר כִּי-גִזָּז נָבָל אֶת-צֹאֲנוֹ:	Now David heard in the desert that Nabal was shearing his sheep,	

1 Sam 25:5	וַיִּשְׁלַח דָּוִד עֲשָׂרָה נְעָרִים וַיֹּאמֶר דָּוִד לַנְּעָרִים עָלוּ כְרַמְלָה וּבְאַתֶּם אֶל-נָבָל וּשְׁאַלְתֶּם-לוֹ בְּשֵׁמי לְשָׁלוֹם:	and David sent ten <i>servant</i> -lads, and David said to the <i>servant</i> -lads, “Go up to Carmel and go to Nabal, and ask him <u>how</u> <u>he is</u> in my name.	how he is ← <i>about peace</i> .
1 Sam 25:6	וַאֲמַרְתֶּם כֹּה לְחִי וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכָל אֲשֶׁר-לְךָ שָׁלוֹם:	And say <u>this</u> to the <i>man</i> who lives <i>well</i> : ‘Peace to you and peace to your household, and peace to all of yours.	this ← <i>thus</i> .
1 Sam 25:7	וְעַתָּה שָׁמַעְתִּי כִּי גִזְזִים לָךְ עָתָה הָרָעִים אֲשֶׁר-לָךְ הָיוּ עִמָּנוּ לֹא הִכְלַמְנוּם וְלֹא-נִפְקַד לָהֶם מְאוּמָה כָּל-יְמֵי הַיּוֹתֶם בְּכַרְמֶל:	Well now, I have heard that you <i>have</i> shearers, and now <i>as for</i> your shepherds <i>who</i> were with us, we have not put them to shame, and they didn't lack anything all the <u>time</u> they were at <u>Carmel</u> .	Well: wider use of the <i>vav</i> . time ← <i>days</i> . Carmel ← <i>the Carmel</i> .
1 Sam 25:8	שְׁאַל אֶת-נְעָרֶיךָ וַיֹּגִידוּ לָךְ וַיִּמְצְאוּ הַנְּעָרִים חֵן בְּעֵינֶיךָ כִּי-עַל-יוֹם טוֹב בָּנוּ תִּנְהַנָּא אֵת אֲשֶׁר תִּמְצָא יָדְךָ לַעֲבֹדֶיךָ וּלְבִנְךָ לְדָוִד:	Ask your <i>servant</i> -lads, and they will tell you, and may the <i>servant</i> -lads find favour in your sight, for <u>we</u> <u>have come on a good day</u> . Please give <u>what you can</u> afford to your servants and to your son David.’ ”	we have come on a good day: we take בָּנוּ, strictly <i>at / among us</i> , as a <i>scriptio</i> <i>defectiva</i> spelling for בָּאֵנוּ, <i>we have come</i> . A “good day”, also in modern times, means a festive day. what you can afford ← <i>what your hand will find</i> .
1 Sam 25:9	וַיָּבֹאוּ נְעָרֵי דָוִד וַיְדַבְּרוּ אֶל-נָבָל כְּכָל-הַדְּבָרִים הָאֵלֶּה בְּשֵׁם דָּוִד וַיִּנּוּחוּ:	So David's <i>servant</i> -lads went <i>there</i> , and they spoke to Nabal in line with all these words in David's name, then they paused.	
1 Sam 25:10	וַיַּעַן נָבָל אֶת-עֲבָדֵי דָוִד וַיֹּאמֶר מִי דָוִד וּמִי בֶּן-יִשִּׁי הַיּוֹם רַבּוֹ עֲבָדִים הַמֵּתִפְרָצִים אִישׁ מִפָּנָי אֲדֹנָיו:	Then Nabal answered David's servants and said, “Who <i>is</i> David, and who <i>is</i> the son of Jesse? Nowadays there are many servants <u>who break away</u> from <u>their master</u> .	who break away ← <i>who</i> <i>each break away</i> . their master ← <i>his master</i> .

1 Sam 25:11	וְלִקְחָתִי אֶת־לֶחְמִי וְאֶת־מִיָּמִי וְאֶת־טִבְחָתִי אֲשֶׁר טִבַּחְתִּי לַגִּזְזִי וְנָתַתִּי לְאֲנָשִׁים אֲשֶׁר לֹא יָדַעְתִּי אִי מִזֶּה הֵמָּה:	So should I take my bread and my water, and my <u>meat</u> which I have slaughtered for my shearers, and give <i>it</i> to men <u>when</u> I don't know where they <i>are</i> from?"	meat ← <i>slaughter</i>. when ← (<i>for</i>) <i>whom</i>.
1 Sam 25:12	וַיִּהְיוּ נֹעְרֵי־דָוִד לְדֶרֶכָם וַיָּשֻׁבוּ וַיֹּבֵאוּ וַיַּגִּדּוּ לוֹ כָּל־הַדְּבָרִים הָאֵלֶּה:	Then David's <i>servant</i>-lads turned back to their way and returned, and when they had arrived, they told him <u>about</u> all these things.	about ← <i>according to</i>.
1 Sam 25:13	וַיֹּאמֶר דָּוִד לְאֲנָשָׁיו חָגְרוּ אִישׁ אֶת־חֶרְבּוֹ וַיַּחְגְּרוּ אִישׁ אֶת־חֶרְבּוֹ וַיַּחְזֵר גַּם־דָּוִד אֶת־חֶרְבּוֹ וַיַּעֲלוּ אַחֲרָי דָּוִד כְּאַרְבַּע מֵאוֹת אִישׁ וּמֵאֲתָיִם יֹשְׁבוֹ עַל־הַכֵּלִים:	At <u>this</u> David said to his men, "Let each <i>man</i> gird on his sword." And each <i>man</i> girded on his sword, and David also girded on his sword, and about four hundred men went up behind David, and two hundred remained <u>with</u> the equipment.	At this: wider use of the <i>vav</i>. with ← <i>at</i>.
1 Sam 25:14	וְלִאֲבִיגַיִל אִשְׁת׃ נָבָל הַגִּיד נֹעֲרֵי־אֶחָד מִהַנְּעָרִים לֵאמֹר הִנֵּה שָׁלַח דָּוִד מְלָאכִים מִהַמִּדְבָּר לְבָרֶךְ אֶת־אֲדֹנָיו וַיַּעַט בָּהֶם:	But <u>one of the</u> <i>servant</i>-lads told Abigail, Nabal's wife, and he said, "Look, David sent messengers from the desert to bless our lord, but he reacted aggressively to them.	one of the <i>servant</i>-lads ← <i>one lad of the lads</i>.
1 Sam 25:15	וְהָאֲנָשִׁים טָבִים לָנוּ מְאֹד וְלֹא הָכַלְמָנוּ וְלֹא־פָקַדְנוּ מֵאוֹמָה כָּל־יְמֵי הַתְּהַלֵּכְנוּ אִתָּם בְּהִיּוֹתָנוּ בַּשָּׂדֶה:	But the men <i>were</i> very good to us, and we were not treated contemptuously, and we did not miss anything all the time we associated with them, when we were in the <u>countryside</u>.	countryside ← <i>field</i>.

1 Sam 25:16	חֹמֶה הָיוּ עָלֵינוּ גַּם-לַיְלָה גַּם-יוֹמָם כָּל-יְמֵי הַיּוֹתָנּוּ עִמָּם לְעֵים הַצֹּאן:	They were a wall to us, both night and day, all the <u>time</u> when we were with them tending the sheep.	time ← <i>days</i> .
1 Sam 25:17	וְעַתָּה דַּעִי וּרְאִי מִה־תַּעֲשִׂי כִּי-כָלָתָה הָרָעָה אֶל-אֲדֹנָינוּ וְעַל כָּל-בֵּיתוֹ וְהוּא בֶן-בְּלִיעַל מִדְבַּר אֱלִיוֹ:	So now, <u>decide</u> and see what you will do, for evil has been resolved against our lord and on all his house, and he <i>is</i> too <u>useless</u> to speak to.”	decide ← <i>know</i> . useless ← <i>son of without use</i> .
1 Sam 25:18	וַתַּמְהֵר *אֲבוּגִיל אֲבִיגַיִל וַתִּקַּח מָאתַיִם** לֶחֶם וּשְׁנַיִם נְבִלִי־יִין וְחֲמֵשׁ צֹאן *עֲשׂוֹת עֲשׂוֹיֹת וְחֲמֵשׁ סָאִים** קָלִי וּמֵאָה צִמְקִים וּמָאתַיִם דְּבָלִים וַתִּשֶׂם עַל-הַחֲמֹרִים:	Then {Q: Abigail} [K: Abugail] acted quickly, and she took two hundred loaves and two wineskins of wine, and five <u>prepared</u> sheep, and five <u>seahs</u> of parched grain, and one hundred <i>measures</i> of raisins, and two hundred <i>cakes of</i> pressed figs, and she put <i>them</i> on the donkeys.	prepared: the <i>ketiv</i> could be regarded as a variant spelling of the <i>qeré</i> . seah: about 2 imperial gallons or 9 litres.
1 Sam 25:19	וַתֹּאמֶר לְנַעֲרֶיהָ עֲבְרוּ לִפְנֵי הַנָּנִי אַחֲרֵיכֶם בָּאָה וּלְאִישָׁהּ נָבַל לֹא הִגִּידָה:	And she said to her <i>servant-lads</i> , “Go across in front of me, <u>and you will see me</u> coming behind you.” But she did not tell Nabal her husband.	you will see me ← <i>behold me</i> .
1 Sam 25:20	וְהִיא הָיָא רֹכֶבֶת עַל-הַחֲמֹר וּיְרֹדָת בְּסִטָּר הָהָר וְהִנֵּה דָוִד וְאֲנָשָׁיו יֹרְדִים לְקִרְאָתָהּ וַתִּפְגַּשׁ אֹתָם:	And it came to pass <i>as</i> she was riding on a donkey that she came down to the hiding place <i>in</i> the hill, and <u>along came</u> David and his men, coming down towards her, and she met them.	along came ← <i>behold</i> .

1 Sam 25:21	וַדָּוִד אָמַר אֲךָ לִשְׁקָר שָׁמַרְתִּי אֶת-כָּל-אִישׁ לָזָה בַּמִּדְבָּר וְלֹא-נִפְקַד מִכָּל-אִישׁ-לוֹ מְאוּמָּה וַיֵּשֶׁב-לִי רָעָה תַּחַת טוֹבָה:	And David said, “Surely <i>it</i> was in vain <i>that</i> I kept everything of this <i>man</i>’s in the desert – and nothing of his went missing – but he requited me <i>with</i> evil for good.	
1 Sam 25:22	כֹּה-יַעֲשֶׂה אֱלֹהִים לְאִיבֵי דָּוִד וְכֹה יִסִּיף אִם-אֲשָׁאִיר מִכָּל-אִישׁ-לוֹ עַד-הַבֹּקֶר מִשְׁתִּין בִּקִּיר:	May God do <u>such</u> to David’s <u>enemies</u> and add <u>more</u> if I leave <i>anyone</i>, of all who <i>belong</i> to him, <i>who</i> urinates against a wall, <i>alive</i> until morning.”	such ... more ← <i>thus ... thus</i>. to David’s enemies: one would expect <i>to me</i> or, as in LXX, <i>to David</i>, but the Hebrew text is undisputed in [BHS]. This is strong denial as in the oath formula of 2 Sam 3:35.
1 Sam 25:23	וַתֵּרָא אַבִּיגַיִל אֶת-דָּוִד וַתִּמְהַר וַתִּרְדַּם מֵעַל הַחֲמֹר וַתִּפֹּל לְאַפֵּי דָוִד עַל-פָּנֶיהָ וַתִּשְׁתָּחוּ אָרָץ:	Then when Abigail saw David, she quickly dismounted from the donkey and fell <u>face down</u> <u>before</u> David and bowed <i>to</i> the ground.	face down before ← <i>to the face(1) of ... on her face(2)</i>.
1 Sam 25:24	וַתִּפֹּל עַל-רַגְלָיו וַתֹּאמֶר בִּי-אֲנִי אֲדֹנָי הָעוֹן וַתְּדַבֵּר-נָא אִמְתֶּךָ בְּאָזְנוֹיָךְ וּשְׁמַע אֶת דְּבָרֵי אִמְתֶּךָ:	And she fell at his feet and said, “My lord, <i>let</i> the iniquity <i>be</i> on me, and let your handmaid speak <i>a word</i> in your <u>ear</u>, and listen to the words of your handmaid.	ear ← <i>ears</i>.
1 Sam 25:25	אֶל-נָא יִשְׁיִם אֲדֹנָי אֶת-לְבֹא אֶל-אִישׁ הַבְּלִיעַל הַזֶּה עַל-נָבַל כִּי כְשָׁמוּ כֵן-הוּא נָבַל שְׁמוֹ וְנָבְלָה עִמּוֹ וְאֲנִי אִמְתֶּךָ לֹא רָאִיתִי אֶת-נַעֲרִי אֲדֹנָי אֲשֶׁר שְׁלַחְתָּ:	May my lord not pay <u>attention</u> to this useless man, to Nabal, for as his name <i>is</i>, so <i>is</i> he. Nabal <i>is</i> his name, and folly <u>accompanies</u> him, and I <i>am</i> your handmaid <i>who</i> did not see my lord’s <i>servant</i>-lads whom you sent.	pay attention ← <i>put on his heart</i>. accompanies ← <i>(is) with</i>.

1 Sam 25:26	וְעַתָּה אֲדֹנִי חַי־יְהוָה וְחַי־נַפְשְׁךָ אֲשֶׁר מָנַעְךָ יְהוָה מִבּוֹא בְדָמִים וְהוֹשַׁע יָדְךָ לָךְ וְעַתָּה יִהְיוּ כְנָבָל אִיבֶיךָ וְהַמְבַקְשִׁים אֶל־אֲדֹנִי רָעָה:	So now, my lord, <i>as</i> the LORD lives, and <i>as</i> your being lives, since the LORD has prevented you from <u>embarking on bloodshed</u>, and <i>from your own ability</i> giving you victory, so now may your enemies and those who are seeking my lord's harm be as Nabal.	being ← <i>soul</i>. embarking on ← <i>entering into</i>. your own ability giving you victory ← <i>your hand saving you</i>. But perhaps the sense is <i>and save your hand (from doing wrong)</i>. See ↻
1 Sam 25:27	וְעַתָּה הַבְּרָכָה הַזֹּאת אֲשֶׁר־הֵבִיא שְׂפָחַתְךָ לְאֲדֹנִי וְנִתְּנָה לְנֹעָרִים הַמֵּתְהַלְכִים בְּרַגְלִי אֲדֹנִי:	And now, may this gift, which your handmaid has brought for my lord, be given to the <i>servant</i>-lads who are following at my lord's feet.	↳ also 1 Sam 25:31 and 1 Sam 25:33. gift ← <i>blessing</i>.
1 Sam 25:28	שׁוּא נָא לִפְשֵׁעַ אִמְתָּךְ כִּי עָשָׂה־יַעֲשֶׂה יְהוָה לְאֲדֹנִי בֵּית נַאֲמָן כִּי־מִלְחָמוֹת יְהוָה אֲדֹנִי נִלְחָם וְרָעָה לֹא־תִמָּצֵא בְּךָ מִיָּמֶיךָ:	Please forgive your handmaid's transgression, for the LORD <u>will certainly make</u> my lord a <u>secure</u> house, for my lord is fighting the LORD's wars, and evil has not been found in you <u>in all your days</u>.	will certainly make: infinitive absolute. secure: or <i>faithful</i>. in <i>all</i> your days ← <i>from / since all your days</i>.
1 Sam 25:29	וַיָּקָם אָדָם לְרֹדְפֶךָ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהִיתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בְּצִרְרוֹר הַחַיִּים אֵת יְהוָה אֱלֹהֶיךָ וְאֵת נֶפֶשׁ אִיבֶיךָ יִקְלַעְנָה בְּתוֹךְ כֶּף הַקֶּלַע:	But a man has arisen to pursue you and to seek your life, but my lord's life is wrapped up in the bundle of life with the LORD your God, but <i>as for</i> the life of your enemies, he will sling it out <i>as from</i> the cradle of a sling.	life (3x) ← <i>soul</i>. from ← <i>inside</i>.
1 Sam 25:30	וְהָיָה כִּי־יַעֲשֶׂה יְהוָה לְאֲדֹנִי כְּכֹל אֲשֶׁר־דִּבֶּר אֶת־הַטּוֹבָה עָלֶיךָ וְצִוְּךָ לְנָגִיד עַל־יִשְׂרָאֵל:	And it will come to pass that the LORD will do for my lord <u>all</u> the good he has spoken about concerning you, and he will <u>appoint</u> you as leader over Israel.	all ← <i>according to all</i>. appoint ← <i>command</i>, but also <i>appoint</i>.

1 Sam 25:31	וְלֹא תִהְיֶה זֹאת לְךָ לְפוֹקָה וְלִמְכָּשׁוֹל לִב לְאֲדֹנִי וְלִשְׂפָדֶדֶם חַנּוּם וְלַהּוֹשִׁיעַ אֲדֹנִי לוֹ וְהֵיטֵב יְהוָה לְאֲדֹנִי וְזָכְרָתָּ אֶת־אֲמָתְךָ: ס	And don't let this be an unsettling matter to you, or a disconcerting affair to my lord, whether it is about shedding blood for no reason, or my lord giving himself victory, and may the LORD do good to my lord, and may you remember your handmaid.”	unsettling matter to you, or a disconcerting affair ← <i>unsteadiness to you and stumbling of the heart.</i> giving himself victory: see 1 Sam 25:26.
1 Sam 25:32	וַיֹּאמֶר דָּוִד לְאַבִּיגַיִל בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר שְׁלַחְךָ הַיּוֹם הַזֶּה לְקִרְאָתִי:	Then David said to Abigail, “Blessed be the LORD God of Israel who has sent you to me today.	Abigail ← <i>Abigail</i> here. to me ← <i>towards me.</i>
1 Sam 25:33	וּבְרוּךְ טַעַמְךָ וּבְרוּכָה אַתָּה אֲשֶׁר כָּלַתְנִי הַיּוֹם הַזֶּה מִבּוֹא בְדָמִים וְהִשַּׁע יָדִי לִי:	And blessed is your conduct and blessed are you, in that you have stopped me on this day from embarking on bloodshed, and from my own ability giving me victory.	conduct ← <i>taste, flavour,</i> and in 1 Sam 21:13, <i>character.</i> embarking on ... my own ability giving me victory: see 1 Sam 25:26.
1 Sam 25:34	וְאוֹלָם חַי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר מָנְעָנִי מִהָרַע אֵתְךָ כִּי לוֹלִי מִהָרָתָּ *וּתְבִאֲתִי וּתְבִאֲתָה לְקִרְאָתִי כִּי** אִם־נֹתֵר לְנֶבֶל עַד־אֹזֶר הַבֶּקֶר מִשְׁתִּין בְּקִיר:	But as the LORD God of Israel lives, who has prevented me from harming you, for unless you had hastened in coming to me, Nabal would certainly not have had anyone who urinates against a wall left to him by morning light.”	in coming: both <i>ketiv</i> and <i>qeré</i> are anomalous forms, having affirmatives from both the nominal past and future tenses. Nabal would certainly not ← <i>if Nabal</i> , standing for <i>if Nabal ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Sam 25:35	וַיִּקַּח דָּוִד מִיָּדָהּ אֶת אֲשֶׁר־הָבִיָּאהּ לוֹ וְלָהּ אָמַר עֲלִי לְשָׁלוֹם לְבֵיתְךָ רְאִי שְׂמַעְתִּי בְקוֹלְךָ וְאִשָּׂא פָנַי:	And David took what she had brought him from her hand, and he said to her, “Go up to your house in peace. Look, I have heeded you, and I have granted your request.”	heeded you ← <i>heard your voice.</i> granted your request ← <i>uplifted your face.</i>

1 Sam 25:36	וַתָּבֹא אֲבִיגַיִל אֶל-נָבָל וְהָיָה-לוֹ מִשְׁתֶּה בְּבֵיתוֹ כַּמִּשְׁתֶּה הַמֶּלֶךְ וְלֵב נָבָל טוֹב עָלָיו וְהוּא שָׁכָר עַד-מָאֹד וְלֹא-הִגִּידָהּ לוֹ דָּבָר קָטָן וְגָדוֹל עַד-אֹר הַבֹּקֶר:	Then Abigail went to Nabal, and <u>she saw that</u> he was <i>holding</i> a banquet in his house like the king's banquet, and Nabal's heart was <u>merry</u> , and he was very drunk, and she didn't tell him anything great or small until morning light.	she saw that ← <i>behold</i> . merry ← <i>good on him</i> .
1 Sam 25:37	וַיְהִי בַּבֹּקֶר בַּעֲצָת הַיֵּין מִנְבֵּל וַתֵּגַד-לוֹ אִשְׁתּוֹ אֶת-הַדְּבָרִים הָאֵלֶּה וַיָּמָת לִבּוֹ בְּקִרְבּוֹ וְהוּא הָיָה לְאֶבֶן:	Then it came to pass in the morning, when the <i>effects</i> of the wine had <u>gone</u> from Nabal, that when his wife told him these things, his heart died within him, and he became <i>like</i> stone.	gone ← <i>gone out</i> .
1 Sam 25:38	וַיְהִי כַעֲשָׂרַת הַיָּמִים וַיָּנֹף יְהוָה אֶת-נָבָל וַיָּמָת:	And it came to pass after <u>ten</u> days that the LORD struck Nabal, and he died.	ten ← <i>about ten</i> , but the preposition is probably redundant with numerals. See Josh 7:3, Josh 7:5, Luke 9:28.
1 Sam 25:39	וַיִּשְׁמַע דָּוִד כִּי מָת נָבָל וַיֹּאמֶר בָּרוּךְ יְהוָה אֲשֶׁר רָב אֶת-רִיב חֲרַפְתִּי מִיַּד נָבָל וְאֶת-עַבְדּוֹ חָשָׁךְ מִרְעָה וְאֵת רַעַת נָבָל הִשִּׁיב יְהוָה בְּרֹאשׁוֹ וַיִּשְׁלַח דָּוִד וַיְדַבֵּר בְּאֲבִיגַיִל לְקַחְתָּהּ לוֹ לְאִשָּׁה:	And David heard that Nabal had died, and he said, “Blessed <i>be</i> the LORD, who has <u>vindicated me who was held in</u> contempt from Nabal's <u>stand</u> , and <i>who</i> has saved his servant from harm, and the LORD has turned Nabal's harm back on his head.” Then David sent <u>men to tell</u> Abigail that <i>he</i> would take her <i>to be</i> his wife.	vindicated <i>me who was</i> held in contempt ← <i>contended the contention of my contempt</i> , with an objective genitive (he contemned me). stand ← <i>hand</i> . to tell ← <i>and he told</i> .
1 Sam 25:40	וַיָּבֹאוּ עֲבָדֵי דָוִד אֶל-אֲבִיגַיִל הַכַּרְמֶלָה וַיְדַבְּרוּ אֵלֶיהָ לֵאמֹר דָּוִד שְׁלַחְנוּ אֵלֶיךָ לְקַחְתָּךְ לוֹ לְאִשָּׁה:	And David's servants came to Abigail at <u>Carmel</u> , and they spoke to her and said, “David has sent us to you to take you <i>to be</i> his wife.”	at Carmel ← <i>to the Carmel</i> .

1 Sam 25:41	וַתָּקָם וַתִּשְׁתַּחוּ אֲפָיִם אֶרְצָה וַתֹּאמֶר הִנֵּה אִמְתִּי לְשִׁפְחָה לְרַחֵץ רַגְלֵי עַבְדֵי אֲדֹנָי:	Then she arose and bowed with her face to the ground, and she said, “Here I am as your handmaid, as a servant-girl to wash the feet of my lord's servants.”	Here I am ← <i>Behold</i> .
1 Sam 25:42	וַתַּמְהֵר וַתָּקָם אֲבִיגַיִל וַתֵּרָכֵב עַל־הַחֲמֹר וְחָמֶשׁ נַעֲרֹתֶיהָ הַהֹלְכוֹת לְרַגְלָהּ וַתִּלְוֶהָ אַחֲרָי מִלְאֲכֵי דָוִד וַתְּהִי־לוֹ לְאִשָּׁה:	Then Abigail made haste and arose and rode on a donkey, with her five servant-girls walking in her tracks, and she followed David's messengers, and she became his wife.	a donkey ← <i>the donkey</i> . An unexpected definite article. See Gen 22:9. in her tracks ← <i>at her foot</i> . Compare Gen 30:30.
1 Sam 25:43	וְאֶת־אֲחִינוֹעַם לָקַח דָּוִד מִיִּזְרְעָאֵל וַתְּהִינָן גַּם־שְׁתֵּיהֶן לוֹ לְנָשִׁים: ס	And David took Ahinoam from Jezreel, and both of them became his wives.	Jezreel: see Josh 15:56. both ← <i>also both</i> .
1 Sam 25:44	וּשְׂאוֹל נָתַן אֶת־מִיכָל בִּתּוֹ אִשָּׁת דָּוִד לְפָלְטִי בֶּן־לִישׁ אֲשֶׁר מִגָּלִים:	And Saul gave Michal his daughter, David's wife, to Palti the son of Laish who was from Gallim.	Palti: AV= <i>Phalti</i> , the lenited form (<i>ph</i> for <i>p</i>).
1 Sam 26:1	וַיָּבֹאוּ הַזִּפְתִּים אֶל־שְׂאוֹל הַגִּבְעָתָה לֵאמֹר הֲלוֹא דָּוִד מְסֻתָּתָר בְּגִבְעַת הַחֲכִילָה עַל פְּנֵי הַיַּשִּׁימוֹן:	Then the Ziphites came to Saul in Gibeah and said, “Isn't David hiding in the hill of Hachilah opposite Jeshimon?”	Gibeah: see Josh 15:57. in Gibeah ← <i>to the Gibeah</i> .
1 Sam 26:2	וַיָּקָם שְׂאוֹל וַיֵּרֵד אֶל־מִדְבַּר־זִיף וְאִתּוֹ שְׁלֹשַׁת־אַלְפִים אִישׁ בַּחוּרֵי יִשְׂרָאֵל לְבַקֵּשׁ אֶת־דָּוִד בְּמִדְבַּר־זִיף:	And Saul arose and went down to the Desert of Ziph, and with him were three thousand men – young men of Israel – to seek David in the Desert of Ziph.	

1 Sam 26:3	וַיֵּחַן שָׁאוֹל בְּגִבְעַת הַחֲכִילָה אֲשֶׁר עַל־פְּנֵי הַיְשִׁימֹן עַל־הַדֶּרֶךְ וְדָוִד יָשָׁב בַּמִּדְבָּר וַיֵּרָא כִּי בֹא שָׁאוֹל אַחֲרָיו הַמִּדְבָּרָה:	And Saul encamped at the hill of Hachilah, which <i>is</i> opposite Jeshimon on the way <i>there</i>. Now David was living in the desert, and he saw that Saul had come after him <u>in the desert</u>.	Jeshimon ← <i>the Jeshimon</i>. in the desert (<i>second occurrence in verse</i>) ← <i>to the desert</i>.
1 Sam 26:4	וַיִּשְׁלַח דָּוִד מְרַגְלִים וַיֵּדַע כִּי־בָא שָׁאוֹל אֶל־נָכוֹן:	So David sent spies, and he <u>found out</u> that Saul had indeed come.	found out ← <i>knew</i>.
1 Sam 26:5	וַיָּקָם דָּוִד וַיָּבֹא אֶל־הַמָּקוֹם אֲשֶׁר חָנָה־שָׁם שָׁאוֹל וַיֵּרָא דָּוִד אֶת־הַמָּקוֹם אֲשֶׁר שָׁכַב־שָׁם שָׁאוֹל וְאַבְנֵר בֶּן־נֵר שֶׁר־צָבָאוּ וְשָׁאוֹל שָׁכַב בַּמַּעֲגָל וְהָעָם חָגִים *סְבִיבָתוֹ סְבִיבָתָיו:**	Then David arose and went to the place where Saul had encamped, and David saw the place where Saul was <u>stationed</u>, with Abner the son of Ner, the commander of his army, with Saul located in a circular barricade of wagons, <u>with the people</u> encamped around him.	around him: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>. stationed ← <i>lying, lodging</i>. with Abner ... with Saul ... with the people ← <i>and Abner ... and Saul ... and the people</i>.
1 Sam 26:6	וַיַּעַן דָּוִד וַיֹּאמֶר אֶל־אַחִימֶלֶךְ הַחִתִּי וְאֶל־אַבִּישַׁי בֶּן־צְרוּיָה אֲחִי יוֹאָב לֵאמֹר מִי־יֵרֵד אִתִּי אֶל־שָׁאוֹל אֶל־הַמַּחֲנֶה וַיֹּאמֶר אַבִּישַׁי אֲנִי יֵרֵד עִמָּךְ:	And David <u>reacted</u> and spoke to Ahimelech the Hittite and to Abishai the son of Zeruiah, the brother of Joab, and he said, “Who will go down with me, to Saul, to the camp?” And Abishai said, “I will go down with you.”	reacted ← <i>answered</i>, but no question asked.

1 Sam 26:7	וַיֵּבֶא דָּוִד וְאַבִּישָׁי אֶל־הָעֵם לַלַּיְלָה וְהֵנָּה שָׂאוֹל שֹׁכֵב יָשֵׁן בַּמַּעְגָּל וַחֲנִיתוֹ מְעוּקָה־בְּאַרְץ מֵרָאשְׁתּוֹ **מֵרָאשְׁתּוֹ* וְאַבְנֵי וְהָעֵם שֹׁכְבִים סְבִיבָתוֹ **סְבִיבָתוֹ: ס*	So David and Abishai went to the people <i>by</i> night, and <u>they saw</u> Saul lying asleep in the circular barricade of wagons, with his spear stuck in the ground <i>at</i> his head-end and Abner and the people lying around <u>him</u>.	head-end ... around him: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>. they saw ← <i>behold</i>.
1 Sam 26:8	וַיֹּאמֶר אֲבִישָׁי אֶל־דָּוִד סָגֵר אֱלֹהִים הַיּוֹם אֶת־אֹיְבֶךָ בְּיָדְךָ וְעַתָּה אֶכְנֶנּוּ נָא בַּחֲנִית וּבְאַרְץ פָּעַם אַחַת וְלֹא אֲשָׁנָה לוֹ:	Then Abishai said to David, “God has delivered your enemy into your hand today, so now I will strike him, if I may, with a spear <u>to the ground</u>, <i>in</i> one go, and I will not <i>need</i> to do it to him a second time.”	to the ground ← <i>and the ground</i>.
1 Sam 26:9	וַיֹּאמֶר דָּוִד אֶל־אֲבִישָׁי אֶל־תִּשְׁחִיתֵהוּ כִּי מִי שָׁלַח יָדוֹ בַּמָּשִׁיחַ יְהוָה וְנִקָּה: פ	But David said to Abishai, “Do not dispatch him, for who <i>can</i> lay his hand on the LORD's anointed and be held guiltless?”	lay ← <i>send</i>.
1 Sam 26:10	וַיֹּאמֶר דָּוִד חַי־יְהוָה כִּי אִם־יְהוָה יִגְפֹּנֵנוּ אוֹיְנוֹ יָבוֹא וּמָת אוֹ בַּמִּלְחָמָה יֵרֵד וְנִסְפָּה:	And David said, “<i>As</i> the LORD lives, let rather the LORD strike him, or let his day come when he dies, or let him go down to battle and perish.	
1 Sam 26:11	חֲלִילָה לִי מִיְהוָה מִשְׁלַח יָדִי בַּמָּשִׁיחַ יְהוָה וְעַתָּה קַח־נָא אֶת־הַחֲנִית אֲשֶׁר מֵרָאשְׁתּוֹ **מֵרָאשְׁתּוֹ* וְאֶת־צַפְחַת הַמַּיִם וְנִלְכָּה לָנוּ:	Far <i>be it</i> from me <u>with</u> the LORD that I should lay my hand on the LORD's anointed, so now, take, would you, the spear which <i>is</i> at his <u>head-end</u>, and the water-flask, and let us go our way.”	head-end: see 1 Sam 26:7. with ← <i>from</i>. lay ← <i>send</i>.

1 Sam 26:12	וַיִּקַּח דָּוִד אֶת־הַחֶנֶּיזִית וְאֶת־צִפְּפַחַת הַמַּיִם מִרֹאשֵׁית שָׁאוּל וַיִּלְכוּ לָהֶם וְאִין רָאָה וְאִין יָוָדַע וְאִין מִקִּיץ בִּי כָלֵם יְשָׁנִים בִּי תִרְדַּמַּת יְהוָה נָפְלָה עָלֵיהֶם:	So David took the spear and the water-flask from Saul's head-end, and they went their way, and no-one saw, and no-one knew, and no-one woke up, for they were all asleep, for a deep sleep from the LORD had fallen on them.	from the LORD ← <i>of the LORD</i>, perhaps standing for <i>an extremely deep (sleep)</i>; see Gen 23:6, but the Hebrew here is <i>Yhvh</i>, not <i>Elohim</i>.
1 Sam 26:13	וַיַּעֲבֹר דָּוִד הָעֵבֶר וַיַּעֲמֵד עַל־רֹאשׁ־הָהָר מֵרְחוֹק רַב הַמָּקוֹם בֵּינֵיהֶם:	Then David crossed to the opposite side and stood on the peak of the mountain at a distance, the distance between them <i>being</i> large.	distance ← <i>place, space</i>.
1 Sam 26:14	וַיִּקְרָא דָּוִד אֶל־הָעָם וְאֶל־אַבְנֵר בֶּן־נֵר לֵאמֹר הֲלוֹא תַעֲנֶה אַבְנֵר וַיַּעַן אַבְנֵר וַיֹּאמֶר מִי אַתָּה קֹרֵאת אֶל־הַמֶּלֶךְ: פ	And David called out to the people and to Abner the son of Ner and said, “Do you not answer, Abner?” And Abner answered and said, “Who are you <i>who have</i> called out to the king?”	
1 Sam 26:15	וַיֹּאמֶר דָּוִד אֶל־אַבְנֵר הֲלוֹא־אִישׁ אַתָּה וּמִי כַּמּוֹד בְּיִשְׂרָאֵל וְלָמָּה לֹא שְׁמַרְתָּ אֶל־אֲדֹנָיִךְ הַמֶּלֶךְ כִּי־בָא אֶחָד הָעָם לְהַשְׁחִית אֶת־הַמֶּלֶךְ אֲדֹנָיִךְ:	And David said to Abner, “Are you not a man? And who <i>is</i> like you in Israel? So why have you not kept guard over your lord the king? For one of the people came to dispatch your lord the king.	

1 Sam 26:16	לֹא־טוֹב הַדָּבָר הַזֶּה אֲשֶׁר עָשִׂיתָ חַיִּיהוָה כִּי בְנֵי־מָוֶת אַתָּם אֲשֶׁר לֹא־שִׁמְרָתֶם עַל־אֲדֹנֵיכֶם עַל־מִשְׁיַח יְהוָה וְעַתָּה רְאֵה אֵי־חֲנִית הַמֶּלֶךְ וְאֶת־צַפַּחַת הַמַּיִם אֲשֶׁר מֵרָאשְׁתּוֹ מֵרָאשְׁתּוֹ: **	This thing that you have done <i>is</i> not right – <i>as</i> the LORD lives – for <u>you</u> <u>deserve death</u>, in that you did not keep guard over your lord, over the LORD's anointed. So now, <u>look for</u> the king's spear and water-flask which <i>were at his head-end</i>.”	his head-end: see 1 Sam 26:7. you deserve death ← <i>you (are) sons of death.</i> look for ← <i>see where.</i>
1 Sam 26:17	וַיִּכֶּר שָׁאוּל אֶת־קוֹל דָּוִד וַיֹּאמֶר הַקּוֹלֶךָ זֶה בְּנִי דָּוִד וַיֹּאמֶר דָּוִד קוֹלִי אֲדֹנִי הַמֶּלֶךְ:	And Saul recognized David's voice, and he said, “<i>Is this your voice, my son David?</i>” And David said, “<i>It is my voice, my lord the king.</i>”	
1 Sam 26:18	וַיֹּאמֶר לָמָּה זֶה אֲדֹנִי רָדַף אַחֲרַי עֲבָדוֹ כִּי מָה עָשִׂיתִי וּמִה־בְּיָדִי רָעָה:	Then he said, “<i>Why is it that my lord pursues his servant, because what have I done, and what wrong is to my charge?</i>”	to my charge ← <i>in my hand.</i>
1 Sam 26:19	וְעַתָּה יִשְׁמַע־נָא אֲדֹנִי הַמֶּלֶךְ אֶת דְּבָרֵי עֲבָדוֹ אִם־יְהוָה הִקְסִיתָךְ בִּי יֵרַח מְנַחָה וְאִם בְּנֵי הָאָדָם אָרוּרִים הֵם לִפְנֵי יְהוָה כִּי־גִרְשׁוּנִי הַיּוֹם מִהִסְתַּפַּח בְּנַחֲלַת יְהוָה לֵאמֹר לֵךְ עֲבַד אֱלֹהִים אַחֲרֵיהֶם:	So now, let my lord the king hear the words of his servant. If the LORD has stirred you up against me, let him smell an offering. But if <i>the incitement is from</i> the sons of <u>men</u>, they <i>are</i> accursed before the LORD, for they drove me out today from joining the LORD's inheritance, and they said, ‘<i>Go and serve other gods.</i>’	men ← <i>Adam.</i>

1 Sam 26:20	וְעַתָּה אֲלֵ-יִפֹּל דָּמִי אֶרְצָה מִנֶּגֶד פְּנֵי יְהוָה כִּי-יֵצֵא מֶלֶךְ יִשְׂרָאֵל לִבְקֹשׁ אֶת-פֶּרְעֵשׁ אֶחָד בְּאֶשֶׁר יִרְדֹּף הַקָּרָא בְּהָרִים:	So now, don't let my blood fall to the ground in the presence of the LORD, for the king of Israel came out to seek a single flea, like one chasing a partridge in the mountains."	
1 Sam 26:21	וַיֹּאמֶר שָׂאוּל חֲטָאתִי שׁוּב בְּנִי-דָוִד כִּי לֹא-אָרַע לָךְ עוֹד תַּחַת אֲשֶׁר יָקַרְה נַפְשִׁי בְּעֵינֶיךָ הַיּוֹם הַזֶּה הִנֵּה הַסִּבֵּלְתִי וְאִשְׁגָּה הַרְבֵּה מְאֹד:	Then Saul said, "I have sinned. Return, my son David, for I will not harm you any more, because my <u>life</u> was valued in your sight this day. Look, I have acted foolishly, and I have erred very greatly."	life ← <i>soul</i>.
1 Sam 26:22	וַיַּעַן דָּוִד וַיֹּאמֶר הִנֵּה הַחֲנִית *חֲנִית הַמֶּלֶךְ* וַיַּעֲבֵר אֶחָד מֵהַנְּעָרִים וַיִּקְחָהּ:	Then David answered and said, "<u>Here is</u> {K: the spear, O king} [Q: the king's spear]. Now let one of the lads come across and fetch it.	Here <i>is</i> ← <i>Behold</i>.
1 Sam 26:23	וַיְהִי וַיֵּשֶׁב לְאִישׁ אֶת-צִדְקָתוֹ וְאֶת-אֱמָנָתוֹ אֲשֶׁר נָתַןָּךְ יְהוָה הַיּוֹם בְּיָד וְלֹא אָבִיתִי לְשַׁלַּח יָדִי בְּמִשִּׁיחַ יְהוָה:	And the LORD will render to each his righteousness and his faithfulness, in that the LORD delivered you into <i>my</i> hand today, but I was not willing to <u>lay</u> my hand on the LORD's anointed.	lay ← <i>send</i>.
1 Sam 26:24	וְהִנֵּה כְּאֲשֶׁר גָּדַלְהָ נַפְשִׁי הַיּוֹם הַזֶּה בְּעֵינֵי כֵּן תִּגְדֹּל נַפְשִׁי בְּעֵינֵי יְהוָה וַיַּצֵּלְנִי מִכָּל-צָרָה: פ	And look, <i>just</i> as your <u>life</u> was <u>valued</u> in my sight this day, so may my <u>life</u> be <u>valued</u> in the LORD's sight, and may he deliver me from all adversity."	life (2x): <i>soul</i>. valued (2x) ← <i>great</i>.

1 Sam 26:25	וַיֹּאמֶר שָׁאוּל אֶל-דָּוִד בָּרוּךְ אַתָּה בְּנִי דָּוִד גַּם עָשָׂה תַעֲשֶׂה וְגַם יָכֹל תִּוְכַל וַיֵּלֶךְ דָּוִד לְדַרְכּוֹ וּשְׁאוּל שָׁב לַמְּקוֹמוֹ: פ	Then Saul said to David, “Blessed are you, my son David. You will both <u>accomplish much</u> and <u>prevail strongly</u> .” Then David went his way, and Saul returned to his place.	accomplish much ... prevail strongly: both infinitive absolute.
1 Sam 27:1	וַיֹּאמֶר דָּוִד אֶל-לָבוֹ עֲתָה אֶסְפָּה יוֹם-אֶחָד בְּיַד-שָׁאוּל אֵין-לִי טוֹב כִּי הַמָּלֵט אִמָּלֵט אֶל-אֶרֶץ פְּלִשְׁתִּים וְנוֹאֵשׁ מִמֶּנִּי שָׁאוּל לִבְקָשְׁנִי עוֹד בְּכָל-גְּבוּל יִשְׂרָאֵל וְנִמְלֹטְתִי מִיָּדוֹ:	And David said in his heart, “One of these days I will be eliminated by Saul. <i>There is</i> nothing better for me than to <u>cleanly escape</u> to the land of the Philistines, then Saul will desist from searching for me any more in every <u>territory</u> of Israel, and I will escape from his <u>clutches</u> .”	One of these days ← <i>Soon one day</i> . by ← <i>by the hand of</i> . to cleanly escape: infinitive absolute. territory ← <i>border</i> . clutches ← <i>hand</i> .
1 Sam 27:2	וַיָּקָם דָּוִד וַיַּעֲבֹר הוּא וְשֵׁשׁ-מֵאוֹת אִישׁ אֲשֶׁר עִמּוֹ אֶל-אֲכִישׁ בֶּן-מַעֲוֹד מֶלֶךְ גֹּת:	So David arose, and he crossed over, as <i>did</i> the six hundred men who <i>were</i> with him, to Achish the son of Maach, the king of Gath.	
1 Sam 27:3	וַיֵּשֶׁב דָּוִד עִם-אֲכִישׁ בְּגֹת הוּא וְאֲנָשָׁיו אִישׁ וּבֵיתוֹ דָּוִד וּשְׁתֵּי נָשָׁיו אֲחִינֹעַם הַיִּזְרְעֵלִית וְאַבִּיגַיִל אֲשֶׁת-נָבָל הַכַּרְמֵלִית:	And David resided with Achish in Gath, he and his men, each with his household, David and his two wives, Ahinoam the <u>Jezreelitess</u> and Abigail the <i>former</i> wife of Nabal, the Carmelitess.	Jezreelitess: see Josh 15:56.
1 Sam 27:4	וַיִּגֵּד לְשָׁאוּל כִּי-בָרַח דָּוִד גֹּת וְלֹא-יִוֹסֵף יֹסֵף עוֹד לִבְקָשׁוֹ: ס**	And it was reported to Saul that David had fled <i>to</i> Gath, and he <u>did not</u> search for him <u>any more</u> .	did not ... any more ← <i>add ... any more</i> . The <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.

1 Sam 27:5	וַיֹּאמֶר דָּוִד אֶל-אַכִישׁ אִם-נָא מְצֵאתִי חַן בְּעֵינֶיךָ יִתְּנֵנִי לִי מְקוֹם בְּאַחַת עָרֵי הַשָּׂדֶה וְאֲשָׁבָה שָׁם וְלִמָּה יֵשֵׁב עַבְדְּךָ בְּעִיר הַמֶּמְלָכָה עַמָּךְ:	And David said to Achish, “Would you, if I have found grace in your eyes, <u>let me be given</u> a place in one of the country towns, and I will stay there, for why should your servant stay in the royal city with you?”	let me be given ← <i>let them give me</i>. Avoidance of the passive.
1 Sam 27:6	וַיִּתֵּן-לוֹ אַכִישׁ בַּיּוֹם הַהוּא אֶת-צִקְלָג לָכֵן הִיְתָה צִקְלָג לְמַלְכֵי יְהוּדָה עַד הַיּוֹם הַזֶּה: פ	And Achish gave him Ziklag on that day, which <i>is</i> why Ziklag <u>belongs</u> to the kings of Judah <i>as it is</i> up to this day.	belongs ← <i>became</i>.
1 Sam 27:7	וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר-יָשָׁב דָּוִד בַּשָּׂדֶה כָּלשְׁתַּיִם יָמִים וְאַרְבַּעַה חֳדָשִׁים:	And the number of days that David stayed in the country of the Philistines was for a <u>year and four</u> <u>months</u>.	a year and four months ← <i>days and four months</i>. Perhaps just <i>four months</i>, but that does not explain the copula, <i>and</i>, and the term <i>days</i> is taken as a <i>year</i> in 1 Sam 1:3, 1 Sam 1:21, 1 Sam 2:19.
1 Sam 27:8	וַיַּעַל דָּוִד וְאֲנָשָׁיו וַיַּפְשְׁטוּ אֶל-הַגִּשּׁוּרִי וְהַגְרִזִי *וְהָאֱמֹלִיקִי* וְהָעַמְלִיקִי כִּי הִנֵּה יֹשְׁבוֹת הָאָרֶץ אֲשֶׁר מֵעוֹלָם בּוֹאֶת שׁוּרָה וְעַד-אֶרֶץ מִצְרָיִם:	Then David and his men went up and invaded the Geshurites and the {Q: Gizrites} [K: Girzites], and the Amalekites, for they from ancient times <i>had</i> <i>been</i> the inhabitants of the land <i>as</i> you go to Shur as far as the land of Egypt.	Gizrites (<i>qeré</i>): AV= Gezrites.
1 Sam 27:9	וַהֲכָה דָּוִד אֶת-הָאָרֶץ וְלֹא יָחִיָּה אִישׁ וְאִשָּׁה וְלָקַח צֹאן וּבָקָר וְחִמְרִים וּגְמָלִים וּבָגָדִים וַיָּשָׁב וַיָּבֹא אֶל-אַכִישׁ:	And David attacked the land, and he did not leave a man or a woman alive, and he took sheep and oxen and donkeys and camels and clothes, then he returned and went to Achish.	

1 Sam 27:10	וַיֹּאמֶר אַחִישׁ אֶל־פְּשֻׁטָתָם הַיּוֹם וַיֹּאמֶר דָּוִד עַל־גִּב יְהוּדָה וְעַל־גִּב הַיֶּרְחָמָאִלִּי וְאֶל־גִּב הַקִּינִי:	And Achish said, “<i>Whom</i> did you raid today?” And David said, “The south of Judah and the south of the Jerahmeelites, and the south of the Kenites.”	Jerahmeelites ← <i>Jarhemeelites</i> here, in an anomalous form, in [WLC], but <i>Jerahmeelites</i> in other manuscripts [BHS-CA] and in 1 Sam 30:29.
1 Sam 27:11	וְאִישׁ וְאִשָּׁה לֹא־יָחִיָּה דָּוִד לְהָבִיא גֹת לְאֹמֶר פְּנִי־יָגִדוּ עָלֵינוּ לְאֹמֶר כֹּה־עָשָׂה דָּוִד וְכֹה מִשְׁפָּטוֹ כָּל־הַיָּמִים אֲשֶׁר יָשָׁב בְּשֹׂדֵד פְּלִשְׁתִּים:	And David did not leave a man or a woman alive to bring a report to Gath, and he said, “<i>It is</i> in order that they do not report on us and say, ‘<i>This is what</i> David did, and <i>this has been</i> his custom all the days that he has been living in the countryside of the Philistines.’ ”	This <i>is what</i> ← <i>Thus</i>. this <i>has been</i> ← <i>thus</i>.
1 Sam 27:12	וַיֹּאמֶן אַחִישׁ בְּדָוִד לֵאמֹר הִבָּאֵשׁ הַבָּאִישׁ בְּעַמּוֹ בִּישְׂרָאֵל וְהָיָה לִי לְעֶבֶד עוֹלָם: פ	And Achish believed David, and he said, “He has acted <u>utterly odiously</u> with his <i>own</i> people – with Israel – and he will become my servant perpetually.”	utterly odiously: infinitive absolute.
1 Sam 28:1	וְהָיָה בַּיָּמִים הָהֵם וַיִּקְבְּצוּ פְּלִשְׁתִּים אֶת־מַחֲנֵיהֶם לְצָבָא לְהִלָּחֵם בִּישְׂרָאֵל וַיֹּאמֶר אַחִישׁ אֶל־דָּוִד יֵדַע תִּדַּע כִּי אִתִּי תֵצֵא בַּמַּחֲנֶה אַתָּה וְאֲנָשֶׁיךָ:	And it came to pass in those days that the Philistines assembled their <u>battalions</u> for battle, to fight against Israel, and Achish said to David, “<u>You will be well aware</u> that you will be going out with me in the <u>battalion</u>, you and your men.”	battalions ... battalion ← <i>encampments ... encampment</i>. You will be well aware: infinitive absolute.
1 Sam 28:2	וַיֹּאמֶר דָּוִד אֶל־אַחִישׁ לֵכֵן אַתָּה תִדַּע אֵת אֲשֶׁר־יַעֲשֶׂה עִבְדְּךָ וַיֹּאמֶר אַחִישׁ אֶל־דָּוִד לֵכֵן שֹׁמֵר לְרֹאשִׁי אֲשִׁימְךָ כָּל־הַיָּמִים: פ	And David said to Achish, “Yes, for you are aware of what your servant will do.” And Achish said to David, “That <i>is</i> why I will make you <u>my bodyguard</u> permanently.”	my bodyguard ← <i>guardian of my head</i>. permanently ← <i>all the days</i>.

1 Sam 28:3	וְשִׁמוּאֵל מָתַ וַיִּסְפְּדוּ-לוֹ כָּל-יִשְׂרָאֵל וַיִּקְבְּרֵהוּ בְרָמָה וּבְעִירוֹ וּשְׂאוּל הֵסִיר הָאֲבֹת וְאֶת-הַיִּדְּעָנִים מֵהָאָרֶץ:	Now Samuel was dead, and the whole of Israel mourned for him, and they buried him in Ramah – so in his <i>own</i> city. Now Saul had removed the <u>necromancers</u> and the wizards from the land.	necromancers: or <i>mediums</i>.
1 Sam 28:4	וַיִּקְבְּצוּ פְּלִשְׁתִּים וַיָּבֹאוּ וַיַּחֲנוּ בְּשׁוֹנֵם וַיִּקְבֹּץ שְׂאוּל אֶת-כָּל-יִשְׂרָאֵל וַיַּחֲנוּ בְּגִלְבֹּעַ:	And the Philistines assembled and came and encamped at Shunem, while Saul assembled the whole of Israel, and they encamped at Gilboa.	
1 Sam 28:5	וַיֵּרָא שְׂאוּל אֶת-מַחֲנֵה פְּלִשְׁתִּים וַיִּירָא וַיִּחְרַד לְבוֹ מְאֹד:	And Saul saw the Philistines' camp, and he became afraid and his heart trembled a lot.	trembled a lot: or <i>became very fearful</i>, but the word is used of mountains trembling in Ex 19:18. Modern Hebrew does not admit the meaning <i>to tremble</i>.
1 Sam 28:6	וַיִּשְׂאֵל שְׂאוּל בַּיהוָה וְלֹא עֲנָהוּ יְהוָה גַּם בַּחֲלֻמוֹת גַּם בְּאוּרִים גַּם בְּנְבִיאִים:	So Saul inquired of the LORD, but the LORD did not answer him, either in dreams, or by the <u>Urim</u>, or by the prophets.	of ← <i>at</i>. Urim ← <i>lights</i>. See Ex 28:30.
1 Sam 28:7	וַיֹּאמֶר שְׂאוּל לְעַבְדָּיו בִּקְשׁוּ-לִי אִשָּׁת בְּעַלְת־אֹב וְאֶלְכָה אֵלֶיהָ וְאֶדְרָשָׁהּ-בָּהּ וַיֹּאמְרוּ עַבְדָּיו אֵלָיו הִנֵּה אִשָּׁת בְּעַלְת־אֹב בְּעֵין דֹּר:	And Saul said to his servants, “<u>Find</u> me a woman necromancer, and I will go to her, and I will inquire of her.” Then his servants said to him, “<u>There is</u> a woman necromancer in En-Dor.”	Find ← <i>Seek</i>. of ← <i>at</i>. There is ← <i>Behold</i>.

1 Sam 28:8	וַיִּתְחַפֵּשׂ שָׁאוּל וַיִּלְבַּשׁ בְּגָדִים אֲחֵרִים וַיֵּלֶךְ הוּא וּשְׁנֵי אַנְשֵׁים עִמּוֹ וַיָּבֹאוּ אֶל-הָאִשָּׁה לַיְלָה וַיֹּאמֶר קְסוּמִי-[*]קְסֵמִינָא לִי* בְּאֹב וְהָעֲלֵי לִי אֶת אֲשֶׁר-אָמַר אֵלַיךְ:	So Saul disguised himself, and he put other clothes on, and he set off – he and two men with him – and they came to the woman by night. And he said, “Divine for me by necromancy, please, and bring up for me him whom I say to you.”	Divine: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.
1 Sam 28:9	וַתֹּאמֶר הָאִשָּׁה אֵלָיו הִנֵּה אַתָּה יֹדֵעַת אֵת אֲשֶׁר-עָשָׂה שָׁאוּל אֲשֶׁר הִכְרִית אֶת-הָאֲבֹת וְאֶת-הַיִּדְּעָנִי מִן-הָאָרֶץ וְלָמָּה אַתָּה מִתְנַקֵּשׁ בְּנַפְשִׁי לַהֲמִיתֵנִי:	And the woman said to him, “Look, you know what Saul did when he cut the necromancers and the wizards off from the land, so why are you laying a snare to my <u>life</u>, to <u>have me killed</u>?”	life ← <i>soul</i>. to have me killed ← <i>to have me die</i>.
1 Sam 28:10	וַיִּשָּׁבַע לָהּ שָׁאוּל בַּיהוָה לֵאמֹר חַי־יְהוָה אֲסִי-יִקְרָךְ עוֹן בְּדָבָר הַזֶּה:	Then Saul swore to her by the LORD and said, “As the LORD lives, <u>no incrimination</u> will be <u>made against you</u> in this matter.”	no incrimination ← <i>if an iniquity</i>, standing for <i>if an incrimination ... may God do this to me</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. be made against you ← <i>happen to you</i>.
1 Sam 28:11	וַתֹּאמֶר הָאִשָּׁה אֶת-מִי אֶעֱלֶה-לָּךְ וַיֹּאמֶר אֶת-שְׁמוּאֵל הָעֲלִי-לִי:	And the woman said, “Whom shall I bring up for you?” And he said, “Bring Samuel up for me.”	
1 Sam 28:12	וַתֵּרָא הָאִשָּׁה אֶת-שְׁמוּאֵל וַתִּזְעַק בְּקוֹל גָּדוֹל וַתֹּאמֶר הָאִשָּׁה אֶל-שָׁאוּל לֵאמֹר לָמָּה רַמִּיתָנִי וְאַתָּה שָׁאוּל:	Then when the woman saw Samuel, she shouted in a loud voice, and the woman spoke to Saul and said, “Why have you deceived me, <u>for</u> you <i>are</i> Saul.”	for: causal use of the <i>vav</i>.

1 Sam 28:13	וַיֹּאמֶר לָהּ הַמֶּלֶךְ אַל-תִּירָאֵי כִּי מָה רָאִית וַתֹּאמֶר הָאִשָּׁה אַל-שָׂאוּל אֱלֹהִים רָאִיתִי עָלִים מִן-הָאָרֶץ:	And the king said to her, “Don't be afraid, but what did you see?” And the woman said to Saul, “I saw gods <u>ascending</u> from the earth.”	ascending: plural, supporting, but not mandating, the plural <i>gods</i> .
1 Sam 28:14	וַיֹּאמֶר לָהּ מַה-תֵּאָרוּ וַתֹּאמֶר אִישׁ זָקֵן עָלָה וְהוּא עָטָה מְעִיל וַיֵּדַע שָׂאוּל כִּי-שְׂמוּאֵל הוּא וַיִּקֹּד אַפָּיִם אֲרָצָה וַיִּשְׁתַּחוּ: ס	And he said to her, “What <u>was its</u> form?” And she said, “An old man came up, and he was enveloped <i>in</i> a robe.” And Saul knew that it <i>was</i> Samuel, and he bowed face <i>down</i> to the ground and prostrated himself.	its: or <i>his</i> . Probably referring to the apparition in general. A reference to the <i>gods</i> of 1 Sam 28:13 would normally require a plural pronoun, just as <i>ascending</i> in that verse is plural.
1 Sam 28:15	וַיֹּאמֶר שְׂמוּאֵל אַל-שָׂאוּל לָמָּה הִרְגִּזְתָּנִי לְהַעֲלוֹת אֹתִי וַיֹּאמֶר שָׂאוּל צָר-לִי מְאֹד וּפְלִשְׁתִּים נִלְחָמִים בִּי וְאֱלֹהִים סָר מֵעָלַי וְלֹא-עֲנֵנִי עוֹד גַּם בְּיַד-הַנְּבִיאִם גַּם-בְּחִלְמוֹת וְאֶקְרָאָה לְךָ לְהוֹדִיעָנִי מָה אֶעֱשֶׂה: ס	Then Samuel said to Saul, “Why have you stirred me up to make me come up?” And Saul said, “I am <i>very</i> much in a strait, for the Philistines are fighting me, and God has departed from me, and he no longer answers me, either by the <u>intermediacy</u> of the prophets or in dreams, so I called you <i>up</i> to inform me <i>about</i> what I should do.”	intermediacy ← <i>hand</i> .
1 Sam 28:16	וַיֹּאמֶר שְׂמוּאֵל וְלָמָּה תִּשְׁאַלֵנִי וַיְהוֶה סָר מֵעָלַיךָ וַיְהִי עָרֶךָ:	Then Samuel said, “But why should you ask me, when the LORD has departed <u>from</u> you, and he has become your enemy?”	from ← <i>from on</i> .
1 Sam 28:17	וַיַּעַשׂ יְהוָה לֹא כַּאֲשֶׁר דִּבֶּר בְּיַדִּי וַיִּקְרַע יְהוָה אֶת-הַמַּמְלָכָה מִיָּדְךָ וַיִּתְּנָהּ לְרֵעֶךָ לְדָוִד:	And the LORD did for his <i>part</i> as he had said <u>through my intermediacy</u> , and the LORD tore the kingdom from your hand and gave it to your compatriot David.	through my intermediacy ← <i>by my hand</i> .

1 Sam 28:18	כְּאַשֶׁר לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה וְלֹא־עָשִׂיתָ חֲרוֹן־אַפּוֹ בְּעַמְלֶק עַל־כֵּן הִדְבֵּר ה' הַזֶּה עָשָׂה־לְךָ יְהוָה הַיּוֹם הַזֶּה:	As you did not <u>obey</u> the voice of the LORD, and you did not execute the fury of his anger on Amalek, the LORD has done this thing to you this day.	obey ← <i>hear the voice of.</i>
1 Sam 28:19	וַיִּתֵּן יְהוָה גַּם אֶת־יִשְׂרָאֵל עִמָּךְ בְּיַד־פְּלִשְׁתִּים וּמָחָר אֵתָּה וּבְנֶיךָ עִמִּי גַם אֶת־מַחֲנֶה יִשְׂרָאֵל יִתֵּן יְהוָה בְּיַד־פְּלִשְׁתִּים:	And the LORD has also delivered Israel with you into the hand of the Philistines, and tomorrow you and your sons <i>will be</i> with me, and the LORD will also deliver Israel's camp into the hand of the Philistines.”	
1 Sam 28:20	וַיִּמָּהַר שָׂאוּל וַיִּפֹּל מִלֹּא־קוֹמָתוֹ אֶרְצָה וַיֵּרָא מְאֹד מִדְּבָרִי שְׁמוּאֵל גַּם־כִּחַ לֹא־הָיָה בּוֹ כִּי לֹא אָכַל לֶחֶם כָּל־הַיּוֹם וְכָל־הַלַּיְלָה:	Then Saul quickly fell down <i>at full length</i> to the ground, and he was very afraid at Samuel's words. Moreover there was no strength in him, for he had not eaten <u>bread</u> all day and all night.	length ← <i>height, stature.</i> bread: standing for <i>food</i> in general. See 1 Sam 28:22, 1 Sam 28:24 for what a <i>piece of bread</i> stands for.
1 Sam 28:21	וַתָּבוֹא הָאִשָּׁה אֶל־שָׂאוּל וַתֵּרָא בִּי־נִבְהָל מְאֹד וַתֹּאמֶר אֵלָיו הִנֵּה שָׁמְעָה שִׁפְחָתְךָ בְּקוֹלְךָ וְאָשִׁים נַפְשִׁי בְּכַפִּי וְאֲשַׁמַּע אֶת־דְּבָרֶיךָ אֲשֶׁר דִּבַּרְתָּ אֵלָי:	And the woman came <i>up</i> to Saul, and she saw that he was very alarmed, and she said to him, “Look, your maidservant has <u>obeyed you</u> , and I <u>put my life in my hand</u> , and I heeded your words which you spoke to me.	obeyed you ← <i>heard your voice.</i> put my life in my hand ← <i>put my soul in my palm</i> , i.e. <i>risked my life.</i>

1 Sam 28:22	וְעַתָּה שְׁמַע־נָא גַם־אֶתָּה בְּקוֹל שִׁפְחָתְךָ וְאַשְׁמָה לִפְנֵיךָ פַּת־לֶחֶם וְאֹכֹל וַיְהִי בֶדֶךָ כֹּחַ בִּי תֵלֵךְ בַּדֶּרֶךְ:	So now, please will you <u>comply with</u> your maidservant, and I will place before you a <u>piece of bread</u> , and eat so you have strength when you go on <i>your way</i> .”	comply with ← <i>hear the voice of</i> . piece of bread: standing for a <i>portion of food</i> – or a <i>good meal</i> : see 1 Sam 28:24.
1 Sam 28:23	וַיִּמָּאֵן וַיֹּאמֶר לֹא אֲכַל וַיִּפְרָצוּ־בּוֹ עֲבָדָיו וְגַם־הָאִשָּׁה וַיִּשְׁמַע לְקֹלָם וַיָּקָם מֵהָאָרֶץ וַיֵּשֶׁב אֶל־הַמֶּטָּה:	But he refused and said, “I will not eat”, but his servants and also the woman urged him, and he <u>complied with</u> them and got up from the ground and sat on the couch.	complied with ← <i>heard the voice of</i> .
1 Sam 28:24	וְלֹאִשָּׁה עֶגְל־מִרְבֵּךְ בַּבַּיִת וְתִמְהָר וְתִזְבָּחַהּ וְתִקַּח־קֶמַח וְתִלֵּשׁ וְתִפְּהוּ מִצּוֹת:	Now the woman <i>had</i> a <u>fatted calf</u> at the house, and she went quickly and sacrificed it, and she took flour and kneaded <i>it</i> and baked it <i>into</i> unleavened bread.	fatted calf ← <i>calf of the stall</i> .
1 Sam 28:25	וְתָגַשׁ לִפְנֵי־שָׁאוּל וּלְפָנָיו עֲבָדָיו וַיֹּאכְלוּ וַיִּקְמוּ וַיֵּלְכוּ בַלַּיְלָה הַהוּא: פ	And she served <i>it</i> to Saul and his servants, and they ate, and they arose <u>then</u> departed on that night.	to ← <i>before</i> . then: wider use of the vav.
1 Sam 29:1	וַיִּקְבְּצוּ פְּלִשְׁתִּים אֶת־כָּל־מַחֲנֵיהֶם אֶפְקָה וְיִשְׂרָאֵל חֲנִים בְּעֵין אֲשֶׁר בִּיזְרְעֵאל:	And the Philistines assembled all their <u>battalions</u> in <u>Aphek</u> while Israel was encamping at the fount which <i>is</i> in <u>Jezreel</u> .	battalions ← <i>camps</i> . in Aphek ← <i>to Aphek</i> . Jezreel: see Josh 15:56.
1 Sam 29:2	וּסְרְנֵי פְּלִשְׁתִּים עֲבָרִים לְמֵאוֹת וּלְאַלְפִים וְדָוִד וְאֲנָשָׁיו עֲבָרִים בְּאַחֲרָנָה עִם־אֲכִישׁ:	And the barons of the Philistines crossed over in hundreds and in thousands, and David and his men crossed over at the rear with Achish.	

1 Sam 29:3	וַיֹּאמְרוּ שָׂרֵי פְּלִשְׁתִּים מָה הָעִבְרִים הָאֵלֶּה וַיֹּאמֶר אַחִישׁ אֶל־שָׂרֵי פְּלִשְׁתִּים הַלֹּא־זֶה דָּוִד עֶבֶד שָׂאוֹל מֶלֶךְ־יִשְׂרָאֵל אֲשֶׁר הָיָה אֵתְלִי זֶה יָמִים אוֹזְנָה שָׁנִים וְלֹא־מָצָאתִי בּוֹ מְאוּמָה מִיּוֹם נִפְּלוּ עַד־הַיּוֹם הַזֶּה: פ	And the commanders of the Philistines said, “What are these Hebrews <i>doing here?</i>” And Achish said to the commanders of the Philistines, “<i>Is this not David, the servant of Saul king of Israel, who has been with me all these days or all these years, in whom I have not found anything amiss from the day when he arrived up to this day.</i>”	arrived ← <i>fell, alighted.</i>
1 Sam 29:4	וַיִּקְצְפוּ עָלָיו שָׂרֵי פְּלִשְׁתִּים וַיֹּאמְרוּ לוֹ שָׂרֵי פְּלִשְׁתִּים הַשֵּׁב אֶת־הָאִישׁ וַיֵּשֶׁב אֶל־מְקוֹמוֹ אֲשֶׁר הִפְקִדְתּוּ שָׁם וְלֹא־יָרַד עִמָּנוּ בַּמִּלְחָמָה וְלֹא־יִהְיֶה־לָּנוּ לְשָׁטָן בַּמִּלְחָמָה וּבַמָּוֶה יִתְרַצֶּה זֶה אֶל־אֲדֹנָיו הַלֹּא בְּרָאשֵׁי הָאֲנָשִׁים הָאֵלֶּם:	But the commanders of the Philistines were angry with him, and the commanders of the Philistines said to him, “Send the man back so he returns to his place where you appointed him <i>to be</i>, so he does not go down to battle with us and will not be an adversary of ours in the battle. And on what <i>grounds</i> should this <i>man</i> ingratiate himself to his master? <i>Is he not one of the heads</i> of those men?”	one of the heads ← <i>at the heads.</i>
1 Sam 29:5	הַלֹּא־זֶה דָּוִד אֲשֶׁר יַעֲנוּ־לוֹ בַּמַּחֲלוֹת לֵאמֹר הִכָּה שָׂאוֹל בְּאַלְפָיו וְדָוִד * בַּרְבַּבְתּוֹ בְּרַבְּבָתָיו: ס**	<i>Is this not David, whom they eulogized with dances, saying, ‘Saul struck down his thousands, But David his {Q: tens of thousands} [K: ten thousand].’</i>”	ten thousand: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>.

1 Sam 29:6	וַיִּקְרָא אַכִּישׁ אֶל־דָּוִד וַיֹּאמֶר אֵלָיו חַי־יְהוָה כִּי־יָשָׁר אַתָּה וטוֹב בְּעֵינַי צִאתְךָ וּבִאֲךָ אִתִּי בַּמַּחֲנֶה כִּי לֹא־מָצָאתִי בְּךָ רָעָה מִיּוֹם בִּאֲךָ אֵלָי עַד־הַיּוֹם הַזֶּה וּבְעֵינַי הַסְּרַנִּים לֹא־טוֹב אַתָּה:	Then Achish called for David, and he said to him, “As the LORD lives, you are surely upright, and <i>it</i> was good in my sight that you should <u>associate</u> with me in the <u>battalion</u>, for I have found no <u>fault</u> in you from the day you came to me up to this day, but you are <u>unwelcome</u> in the sight of the barons.	associate ← <i>go out and come in</i>. battalion ← <i>camp</i>. fault ← <i>evil</i>. unwelcome ← <i>not good</i>.
1 Sam 29:7	וְעַתָּה שׁוּב וּלֵךְ בְּשָׁלוֹם וְלֹא־תַעֲשֶׂה רָע בְּעֵינַי סַרְנֵי פְּלִשְׁתִּים: ס	So now, return and go in peace, and do not do <i>what</i> is wrong in the sight of the barons of the Philistines.”	
1 Sam 29:8	וַיֹּאמֶר דָּוִד אֶל־אַכִּישׁ כִּי מָה עָשִׂיתִי וּמַה־מָּצָאתָ בְּעַבְדְּךָ מִיּוֹם אֲשֶׁר הָיִיתִי לִפְנֶיךָ עַד הַיּוֹם הַזֶּה כִּי לֹא אָבֹא וְנִלְחַמְתִּי בְּאֵיבֵי אֲדֹנִי הַמֶּלֶךְ:	Then David said to Achish, “Well what have I done and what have you found in your servant from the day that I was <i>first</i> in your presence up to this day, that I should not go and fight against the enemies of my lord the king?”	Well ← <i>Because</i>, but it is probably no more than a filler word.
1 Sam 29:9	וַיַּעַן אַכִּישׁ וַיֹּאמֶר אֶל־דָּוִד יָדַעְתִּי כִּי טוֹב אַתָּה בְּעֵינַי כַּמְּלֹאךְ אֱלֹהִים אַךְ שָׂרִי פְּלִשְׁתִּים אָמְרוּ לֹא־יַעֲלֶה עִמָּנוּ בַּמִּלְחָמָה:	And Achish answered and said to David, “I know that you <i>are</i> good – in my sight like an angel of God. But the commanders of the Philistines have said, ‘He shall not go up with us into the battle.’”	
1 Sam 29:10	וְעַתָּה הַשְׁכֵּם בַּבֹּקֶר וְעַבְדֵי אֲדֹנֶיךָ אֲשֶׁר־בָּאוּ אִתְּךָ וְהַשְׁכַּמְתֶּם בַּבֹּקֶר וְאֹזֶר לָכֶם וּלְכוּ:	So now, get up early in the morning <u>with</u> your lord's servants who came with you, and when you have got up early in the morning, and you <i>have</i> light, depart.”	with ← <i>and</i>.

1 Sam 29:11	וַיִּשָּׁכֶם דָּוִד הוּא וְאֲנָשָׁיו לָלֶכֶת בַּבֹּקֶר לָשׁוּב אֶל-אֶרֶץ פְּלִשְׁתִּים וּפְלִשְׁתִּים עָלוּ יִזְרְעֵאל: ס	So David got up early – he and his men – to depart in the morning, so as to return to the land of the Philistines, and the Philistines went up to Jezreel.	the land: i.e. <i>Ziklag</i> . See 1 Sam 27:6, 1 Sam 30:1, 1 Chr 12:20. Jezreel: see Josh 15:56.
1 Sam 30:1	וַיְהִי בְּבֹא דָוִד וְאֲנָשָׁיו עַקְלָג בַּיּוֹם הַשְּׁלִישִׁי וַעֲמֻלְקֵי פִשְׁטוֹ אֶל-נֶגֶב וְאֶל-עַקְלָג וַיִּכּוּ אֶת-עַקְלָג וַיִּשְׂרְפוּ אֹתָהּ בָּאֵשׁ:	Then it came to pass, as David and his men were going to Ziklag on the third day, that the Amalekites invaded the south and Ziklag, and they attacked Ziklag and burned it with fire.	invaded the south and Ziklag ← <i>spread out to the south and to Ziklag</i> .
1 Sam 30:2	וַיִּשְׁבּוּ אֶת-הַנָּשִׁים אֲשֶׁר-בָּהּ מִקָּטָן וְעַד-גָּדוֹל לֹא הָמִיתוּ אִישׁ וַיִּנְהָגוּ וַיֵּלְכוּ לְדַרְכָּם:	And they took the women who were in it captive, both small and great. They did not kill anyone, but they drove them along as they went their way.	both small and great ← <i>from small and to great</i> . See Gen 6:7.
1 Sam 30:3	וַיָּבֹא דָוִד וְאֲנָשָׁיו אֶל-הָעִיר וְהָנָה שְׂרוּפָה בָּאֵשׁ וּנְשֵׁיהֶם וּבְנֵיהֶם וּבְנֹתֵיהֶם נִשְׁבּוּ:	And David and his men came to the city, and what they saw was that it had been burned with fire, and their women and their sons and their daughters had been taken captive.	what they saw was that ← <i>behold</i> .
1 Sam 30:4	וַיִּשָּׂא דָוִד וְהָעָם אֲשֶׁר-אִתּוֹ אֶת-קוֹלָם וַיִּבְכוּ עַד אֲשֶׁר אִין-בָּהֶם כֹּחַ לִבְכּוֹת:	And David and the people who were with him raised their voices and wept until they didn't have any strength to weep.	voices ← <i>voice</i> (one per person).
1 Sam 30:5	וְנִשְׁתֵּי נְשֵׁי-דָוִד נִשְׁבּוּ אֲחִינוֹעַם הַיִּזְרְעֵלִית וְאַבִּיגַיִל אֵשֶׁת נָבָל הַכַּרְמֶלִי:	Now David's two wives had been taken captive, Ahinoam the Jezreelitess and Abigail who had been the wife of Nabal the Carmelite,	Jezreelitess: see Josh 15:56.

1 Sam 30:6	וַיִּתְּצֶר לְדָוִד מְאֹד כִּי־אָמְרוּ הָעָם לְסַקְלֹו כִּי־מָרָה נָפֶשׁ כָּל־הָעָם אִישׁ עַל־*בְּנוֹ** בְּנֵי וְעַל־בָּנָתָיו וַיִּתְּחַזֵּק דָּוִד בַּיהוָה אֱלֹהָיו: ס	and David was very distressed, for the people <u>intended</u> to stone him, for all the people <u>were inwardly bitter</u> – each <i>man</i> about his {K: son} [Q: sons] and about his daughters – but David gathered strength through the LORD his God.	intended ← <i>said</i>. Compare Ex 2:14. were inwardly bitter ← <i>the soul (was) bitter</i>.
1 Sam 30:7	וַיֹּאמֶר דָּוִד אֶל־אַבִּי־תָר הַכֹּהֵן בֶּן־אֲחִימֶלֶךְ הַגִּישָׁה־נָּא לִי הָאֶפֶד וַיָּגֶשׁ אַבִּי־תָר אֶת־הָאֶפֶד אֶל־דָּוִד:	And David said to <u>Abiathar</u> the priest, the son of Ahimelech, “Please bring the ephod <u>up</u> to me”, and <u>Abiathar</u> brought the ephod <u>up</u> to David.	Abiathar (2x): see 1 Sam 22:20. up (2x) ← <i>near</i>.
1 Sam 30:8	וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר אֶרְדֹּף אַחֲרֵי הַגְּדֹד־הַזֶּה הַאֲשֻׁנִּי וַיֹּאמֶר לוֹ רָדֹף כִּי־הִשְׁגַּתְּ תִּשָּׁג וְהִצַּל תִּצִּיל:	And David inquired of the LORD and said, “Should I pursue this troop? Will I catch up <u>with them</u>?” And he said to him, “Pursue, for you <u>will certainly catch up with them</u> and <u>certainly bring deliverance</u>.”	of ← <i>at</i>. with them ... <i>with them</i> ← <i>with it ... (with it)</i>, i.e. <i>with the troop</i>. you will certainly catch up ... certainly bring deliverance: both infinitive absolute.
1 Sam 30:9	וַיֵּלֶךְ דָּוִד הוּא וְשֵׁשׁ־מֵאוֹת אִישׁ אֲשֶׁר אִתּוֹ וַיָּבֹאוּ עַד־נַחֲל הַבְּשׂוֹר וְהַנּוֹתָרִים עָמְדוּ:	So David and the six hundred men who <i>were</i> with him set out and came to the Besor stream, whereas the rest stayed behind.	
1 Sam 30:10	וַיִּרְדֹּף דָּוִד הוּא וְאַרְבַּע־מֵאוֹת אִישׁ וַיַּעֲמְדוּ מֵאֲתַיִם אִישׁ אֲשֶׁר פָּגְרוּ מֵעֵבֶר אֶת־נַחֲל הַבְּשׂוֹר:	And David was in pursuit, he and four hundred men, whereas two hundred men who had become too exhausted to cross the Besor stream stayed behind.	

1 Sam 30:11	וַיִּמְצְאוּ אִישׁ־מִצְרִי בַּשָּׂדֶה וַיִּקְחוּ אֹתוֹ אֶל־דָּוִד וַיִּתְּנוּ־לּוֹ לֶחֶם וַיֹּאכַל וַיִּשְׁקֶהוּ מִיָּם:	And they found an Egyptian man in the field, and they took him to David, and they gave him <u>bread</u> , and he ate, and they gave him water to drink.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Sam 30:12	וַיִּתְּנוּ־לּוֹ פֶּלֶח דְּבִלָּה וּשְׁנֵי צֻמִּקִּים וַיֹּאכַל וַתָּשָׁב רוּחוֹ אֵלָיו כִּי לֹא־אָכַל לֶחֶם וְלֹא־שָׁתָה מַיִם שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: ס	And they gave him a slice of a <i>cake</i> of dried figs and two raisin <i>cakes</i> , and he ate, and his spirit returned to him, for he had not eaten bread and he had not drunk water for three days and three nights.	
1 Sam 30:13	וַיֹּאמֶר לוֹ דָּוִד לְמִי־אַתָּה וְאֵי מָזָה אַתָּה וַיֹּאמֶר נַעַר מִצְרִי אֲנִי עֶבֶד לְאִישׁ עַמְלֹקִי וַיַּעֲזֹבֵנִי אֲדֹנָי כִּי חָלִיתִי הַיּוֹם שְׁלֹשָׁה:	And David said to him, "To whom do you <i>belong</i> ? And where <i>are</i> you from?" And he said, "I <i>am</i> an Egyptian youth, the servant of an Amalekite man, but my master left me, because I became sick three days ago.	
1 Sam 30:14	אֲנַחְנוּ פָּשַׁטְנוּ נֶגֶב הַכְּרֵתִי וְעַל־אֲשֶׁר לִיהוּדָה וְעַל־נֶגֶב כָּלָב וְאֶת־צִקְלָג שָׂרַפְנוּ בָּאֵשׁ:	We raided the south of the Cherethites' <i>territory</i> , and Judah's <i>territory</i> , and the south of Caleb's <i>territory</i> , and we burned Ziklag with fire."	
1 Sam 30:15	וַיֹּאמֶר אֵלָיו דָּוִד הֲתוֹרֵדֶנִי אֶל־הַגָּדוֹד הַזֶּה וַיֹּאמֶר הִשָּׁבְעָה לִּי בָּאלֹהִים אֲסַתְּמִיתֵנִי וְאֲסַתְּסַגְרֵנִי בְיַד־אֲדֹנָי וְאוֹרֵדְךָ אֶל־הַגָּדוֹד הַזֶּה:	And David said to him, "Will you lead me down to this troop?" And he said, "Swear to me by God that you <u>definitely will not kill</u> <u>me</u> , and that you <u>definitely</u> <u>will not deliver me up</u> into the hand of my master, and I will lead you down to this troop."	definitely will not kill me ... definitely will not deliver me up: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.

1 Sam 30:16	וַיְרִידֵהוּ וְהָיָה נְטָשִׁים עַל-פְּנֵי כָל-הָאָרֶץ אֹכְלִים וְשׂוֹתִים וְחֹגְגִים בְּכָל הַשָּׁלָל הַגָּדוֹל אֲשֶׁר לָקְחוּ מֵאֶרֶץ פְּלִשְׁתִּים וּמֵאֶרֶץ יְהוּדָה:	So he led him down, and <u>he saw that there were</u> <i>people scattered</i> over the whole <u>expanse</u> of the land, eating and drinking and celebrating all the great spoil which they had taken from the land of the Philistines and from the land of Judah.	he saw that there <i>were</i> ← <i>behold</i>. scattered ← <i>left</i>. expanse ← <i>face</i>.
1 Sam 30:17	וַיִּכּוּ דָוִד מִהַנֶּשֶׁף וְעַד-הָעֶרֶב לְמַחֲרָתָם וְלֹא-נִמְלֹט מֵהֶם אִישׁ כִּי אִם-אַרְבַּע מֵאוֹת אִישׁ-נָעַר אֲשֶׁר-רָכְבוּ עַל-הַגְּמֵלִים וַיִּנָּסוּ:	And David attacked them from dawn to evening the day after, and no-one escaped from them except four hundred young men who rode on camels and fled.	
1 Sam 30:18	וַיֹּצֵל דָּוִד אֶת כָּל-אֲשֶׁר לָקְחוּ עִמָּלֶק וְאֶת-שְׁתֵּי נָשָׁיו הָצִיל דָּוִד:	So David <u>recovered</u> everything that the Amalekites had taken, and David <u>recovered</u> his two wives.	recovered (2x) ← <i>delivered</i>.
1 Sam 30:19	וְלֹא נֶעְדַר-לָהֶם מִזֶּה-הַקָּטָן וְעַד-הַגָּדוֹל וְעַד-בָּנִים וּבָנוֹת וּמִשָּׁלָל וְעַד כָּל-אֲשֶׁר לָקְחוּ לָהֶם הַכָּל הַשֵּׁיב דָּוִד:	And no-one whether small or great was missing from them, neither sons nor daughters, nor <i>any</i> spoil, nor <u>anything</u> which they had <u>taken away</u>. David <u>recovered</u> everything.	anything ← <i>everything</i>. taken away ← <i>taken for themselves</i>. recovered: here it is the usual word for <i>to recover</i>. Compare 1 Sam 30:18.
1 Sam 30:20	וַיִּקַּח דָּוִד אֶת-כָּל-הָעֹצֵן וְהַבָּקָר נִהְגּוּ לִפְנֵי הַמִּקְנֶה הַהוּא וַיֹּאמְרוּ זֶה שָׁלַל דָּוִד:	And David took all the sheep and oxen. They drove <i>them</i> in front of the <u>other</u> livestock, and they said, “This <i>is</i> David's spoil.”	the other ← <i>that</i>.

1 Sam 30:21	וַיָּבֹא דָוִד אֶל-מַאֲתַיִם הָאֲנָשִׁים אֲשֶׁר-פָּגְרוּ מִלֶּכֶת אַחֲרֵי דָוִד וַיִּשְׁיְבֵם בְּנַחַל הַבְּשׂוֹר וַיֵּצְאוּ לִקְרַאת דָּוִד וּלְקִרְאֵת הָעָם אֲשֶׁר-אֵתּוּ וַיִּגֶּשׁ דָּוִד אֶת-הָעָם וַיִּשְׁאַל לָהֶם לְשָׁלוֹם: ס	Then David went to the two hundred men who had become too exhausted to follow David, whom they had <u>stationed</u> at the Besor stream. And they went out to meet David and to meet the people with him, and David approached the people and asked them <u>how they were</u>.	stationed ← <i>let dwell</i>. . how <i>they were</i> ← <i>about peace</i>.
1 Sam 30:22	וַיַּעַן כָּל-אִישׁ-רָע וּבְלִיעַל מִהָאֲנָשִׁים אֲשֶׁר הָלְכוּ עִם-דָּוִד וַיֹּאמְרוּ יַעַן אֲשֶׁר לֹא-הָלְכוּ עִמָּי לֹא-נָתַן לָהֶם מִהַשָּׁלָל אֲשֶׁר הִצַּלְנוּ בִּי-אִם-אִישׁ אֶת-אִשְׁתּוֹ וְאֶת-בָּנָיו וַיִּנְהֲגוּ וַיֵּלְכוּ: ס	And every evil or good- for-nothing man from the men who went with David answered and said, “Since they did not go with me, we will not give them <i>any</i> of the spoil which we have recovered, except for each <i>man's</i> wife and his sons, for them to take away and depart.”	or: disjunctive use of the <i>vav</i>.
1 Sam 30:23	וַיֹּאמֶר דָּוִד לֹא-תַעֲשׂוּ כֵן אֲחֵי אֵת אֲשֶׁר-נָתַן יְהוָה לָנוּ וַיִּשְׁמֹר אֶתָּנוּ וַיִּתֵּן אֶת-הַגָּדוּד הַבָּא עָלֵינוּ בְּיָדָנוּ:	But David said, “You shall not do <u>this</u>, my brothers, with what the LORD has given us, <u>for</u> he protected us, and he delivered the troop which came against us into our <u>h</u><u>a</u><u>n</u><u>d</u><u>s</u>.	this ← <i>thus</i>. . for: causal use of the <i>vav</i>. . hands ← <i>hand</i>.
1 Sam 30:24	וּמִי יִשְׁמַע לָכֶם לִדְבָר הַזֶּה כִּי בַחֲלָק הֵיכַד בַּמִּלְחָמָה וּבַחֲלָק הַיֹּשֵׁב עַל-הַפָּלִים יַחְדָּו יַחֲלִקוּ: ס	And who will heed you in this matter? For the share of him who went down to battle <i>will be</i> as the share of him who stayed with the equipment. They will share <i>it</i> out together.”	

1 Sam 30:25	וַיְהִי מֵהַיּוֹם הַהוּא וַיַּעַל וַיִּשְׁמָהּ לְחֹק וַיִּלְמַשְׁפֹּט לְיִשְׂרָאֵל עַד הַיּוֹם הַזֶּה: פ	And it came to pass from that day on that he made it a statute and a regulation for Israel, <i>as it is</i> up to this day.	
1 Sam 30:26	וַיָּבֹא דָוִד אֶל-עֶקְלָג וַיִּשְׁלַח מֵהַשָּׁלָל לְזִקְנֵי יְהוּדָה לְרֵעֵהוּ לֵאמֹר הִנֵּה לָכֶם בְּרָכָה מִשָּׁלָל אֹיְבֵי יְהוָה:	Then David came to Ziklag, and he sent <i>some</i> of the spoil to the elders of Judah, to his neighbour, and he said, “ <i>Here is</i> a gift for you from the spoil of the LORD's enemies.”	Here <i>is</i> ← <i>Behold</i> . gift ← <i>blessing</i> .
1 Sam 30:27	לְאִשָּׁר בְּבֵית-אֵל וּלְאִשָּׁר בְּרַמּוֹת-נָגֹב וּלְאִשָּׁר בִּיתָר:	<i>He sent it</i> to those in Beth- El, and to those in Ramoth of the south, and to those in Jattir,	
1 Sam 30:28	וּלְאִשָּׁר בְּעֶרְעֹר וּלְאִשָּׁר בְּשִׁפְמוֹת וּלְאִשָּׁר בְּאַשְׁתֵּמוֹא: ס	and to those in Aroer, and to those in Siphmoth, and to those in Eshtemoa,	
1 Sam 30:29	וּלְאִשָּׁר בְּרָחַל וּלְאִשָּׁר בְּעָרֵי הֶירַחְמָאִלִּי וּלְאִשָּׁר בְּעָרֵי הַקִּינִי:	and to those in Rachal, and to those in the cities of the Jerahmeelites, and to those in the cities of the Kenites,	Jerahmeelites ... Kenites ← <i>Jerahmeelite ... Kenite</i> .
1 Sam 30:30	וּלְאִשָּׁר בְּחֶרְמָה וּלְאִשָּׁר בְּבוֹר-עֲשָׁן וּלְאִשָּׁר בְּעַתָּד:	and to those in Hormah, and to those in Bor-Ashan, and to those in Athach,	Bor-Ashan: AV= <i>Chor- ashan</i> , as in many manuscripts [BHS-CA], and which is a more internally consistent name (<i>furnace</i> , rather than <i>cistern, of smoke</i>).
1 Sam 30:31	וּלְאִשָּׁר בְּחֶבְרוֹן וּלְכָל-הַמְּקוֹמוֹת אֲשֶׁר-הִתְהַלָּךְ-שָׁם דָּוִד הוּא וְאֲנָשָׁיו: פ	and to those in Hebron, and to all the places which David frequented – he and his men.	

1 Sam 31:1	וּפְלִשְׁתִּים נִלְחָמִים בְּיִשְׂרָאֵל וַיָּנָסוּ אֲנָשֵׁי יִשְׂרָאֵל מִפְּנֵי פְלִשְׁתִּים וַיִּפְּלוּ חֲלָלִים בְּהַר הַגִּלְבּוֹעַ:	Then the Philistines fought against Israel, and the men of Israel fled <u>from</u> the Philistines, and they fell as casualties on Mount Gilboa.	1 Chr 10:1. from ← <i>from before</i> . casualties ← <i>pierced</i> , covering <i>wounded</i> and <i>killed</i> .
1 Sam 31:2	וַיִּדְבְּקוּ פְלִשְׁתִּים אֶת־שָׁאוּל וְאֶת־בָּנָיו וַיַּכּוּ פְּלִשְׁתִּים אֶת־יְהוֹנָתָן וְאֶת־אֲבִינָדָב וְאֶת־מַלְכִּי־שׁוּעַ בְּנֵי שָׁאוּל:	And the Philistines <u>hotly</u> <u>pursued</u> Saul and his sons, and the Philistines struck down Jonathan and Abinadab and Malchi- Shua, Saul's sons.	1 Chr 10:2. hotly pursued ← <i>made</i> <i>cleave to</i> , but also <i>followed</i> <i>closely</i> .
1 Sam 31:3	וַתִּכְבַּד הַמִּלְחָמָה אֶל־שָׁאוּל וַיִּמָּצְאָהוּ הַמּוֹרִים אֲנָשִׁים בִּקְשֵׁת וַיַּחַל מְאֹד מִהַמּוֹרִים:	And the war went heavily against Saul, and the archers – men of the bow – hit him, and he <u>was</u> severely <u>wounded</u> by the archers.	was ... wounded: we parse as <i>qal future converse</i> of חִיל, literally <i>writhed</i> . <i>Hiphil</i> of חָלַל would ִ 1 Chr 10:3.
1 Sam 31:4	וַיֹּאמֶר שָׁאוּל לְנִשְׂאָ כִלְיוֹ שְׁלֹף חֶרֶבְךָ וְדַקְרָנִי בָּהּ פֶּן־יָבוֹאוּ הָעֲרָלִים הָאֵלֶּה וְדַקְרָנִי וְהִתְעַלְלוּ־בִּי וְלֹא אָבָה נִשְׂא כִלְיוֹ כִּי יֵרָא מְאֹד וַיִּקַּח שָׁאוּל אֶת־הַחֶרֶב וַיִּפֹּל עָלֶיהָ:	And Saul said to his arms- bearer, “Draw your sword and thrust me through with it, so that these uncircumcised <i>men</i> do not come and thrust me through or ill-treat me.” But his arms-bearer was not willing <i>to do so</i> , because he was very afraid. So Saul took <i>his</i> sword and fell on it.	ֵ be transitive, but the sense of <i>wounding</i> from חָלַל may be an influence. Or re-point as <i>pual</i> of חָלַל (compare Ezek 32:26); here it would be וַיַּחַל. 1 Chr 10:4.
1 Sam 31:5	וַיֵּרָא נִשְׂא־כִלְיוֹ כִּי מֵת שָׁאוּל וַיִּפֹּל גַּם־הוּא עַל־חֶרְבּוֹ וַיָּמָת עִמּוֹ:	Then when his arms-bearer saw that Saul had died, he too fell on his sword and died with him.	1 Chr 10:5.

1 Sam 31:6	וַיָּמָת שָׁאוּל וְשְׁלֹשֶׁת בָּנָיו וְנִשָּׂא כָּלָיו גַּם כָּל־אֲנָשָׁיו בַּיּוֹם הַהוּא יַחְדָּו:	So Saul and his three sons died, as <i>did</i> his arms- bearer, and all his men together on that day.	1 Chr 10:6.
1 Sam 31:7	וַיֵּרְאוּ אַנְשֵׁי־יִשְׂרָאֵל אֲשֶׁר־בְּעֵבֶר הָעֵמֶק וְאֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן כִּי־נָסוּ אַנְשֵׁי יִשְׂרָאֵל וְכִי־מָתוּ שָׁאוּל וּבָנָיו וַיַּעֲזְבוּ אֶת־הָעָרִים וַיָּנֻסוּ וַיָּבֹאוּ פְּלִשְׁתִּים וַיֵּשְׁבוּ בָהֶן: ס	And when the men of Israel who <i>were</i> on the other side of the valley and on the other side of the Jordan saw that the men of Israel had fled, and that Saul and his sons had died, they left the cities and fled, and the Philistines came and lived in them.	1 Chr 10:7.
1 Sam 31:8	וַיְהִי מִמָּחָרָת וַיָּבֹאוּ פְּלִשְׁתִּים לַפֶּשֶׁט אֶת־הַחֲלָלִים וַיִּמָּצְאוּ אֶת־שָׁאוּל וְאֶת־שְׁלֹשֶׁת בָּנָיו נֹפְלִים בְּהָר הַגִּלְבָּעַ:	And it came to pass, on the next day when the Philistines came to strip the <u>fallen</u> , that they found Saul and his three sons <i>lying fallen</i> at Mount Gilboa.	1 Chr 10:8. fallen (<i>first occurrence in verse</i>) ← <i>pierced</i> , covering wounded and killed. fallen (<i>second occurrence in verse</i>) ← <i>falling</i> , but 𐤁
1 Sam 31:9	וַיַּכְרֹתוּ אֶת־רֹאשׁוֹ וַיַּפְשִׁיטוּ אֶת־כְּלָיו וַיִּשְׁלְחוּ בָאָרֶץ פְּלִשְׁתִּים סָבִיב לְבִשְׂרֵי בֵית עַצְבֵיהֶם וְאֶת־הָעָם:	And they cut his head off and stripped his weaponry, and they sent <i>messengers</i> into the land of the Philistines round about to bring the good news to the house of their idols and to the people.	𐤋 occasionally <i>fallen</i> . See [AnLx]. 1 Chr 10:9.
1 Sam 31:10	וַיִּשְׁלְמוּ אֶת־כְּלָיו בֵּית עַשְׁתָּרוֹת וְאֶת־גּוֹיְתוֹ תָּקְעוּ בְּחוֹמַת בֵּית שָׁן:	And they put his weaponry in the house of <i>images of</i> Astarte, and they fastened his corpse to the wall of Beth-Shan.	1 Chr 10:10. <i>images of Astarte</i> ← Ashtaroth, i.e. <i>Venuses</i> .
1 Sam 31:11	וַיִּשְׁמְעוּ אֱלִי וִישָׁבִי יִבְיָש גִּלְעָד אֶת אֲשֶׁר־עָשָׂה פְּלִשְׁתִּים לְשָׁאוּל:	And when the inhabitants of Jabesh-Gilead heard of it – of what the Philistines had done to Saul –	1 Chr 10:11. Jabesh-Gilead: see Gen 31:21.

1 Sam 31:12	וַיָּקוּמוּ כָּל־אִישׁ חֵיל־ וַיֵּלְכוּ כָּל־הַלֵּילָהּ וַיִּקְחוּ אֶת־גּוֹיֹת שָׁאוּל וְאֵת גּוֹיֹת בָּנָיו מִחוּמַת בֵּית שֵׁן וַיָּבֹאוּ יָבֶשֶׁה וַיִּשְׂרְפוּ אֹתָם שָׁם:	every valiant man arose and went all night and took <i>down</i> Saul's corpse and his sons' corpses from the wall of Beth-Shan, and they went to Jabesh and burnt them there.	1 Chr 10:12.
1 Sam 31:13	וַיִּקְחוּ אֶת־עַצְמֹתֵיהֶם וַיִּקְבְּרוּ תַּחַת־הָאֶשֶׁל בִּיבֶשֶׁה וַיֹּצְמוּ שִׁבְעַת יָמִים: פ	And they took their bones and buried <i>them</i> under the tamarisk tree in Jabesh. And they fasted for seven days.	1 Chr 10:12.
2 Sam 1:1	וַיְהִי אַחֲרֵי מוֹת שָׁאוּל וְדָוִד שָׁב מִהַכּוֹת אֶת־הָעַמְלָק וַיֵּשֶׁב דָּוִד בְּצִקְלָג יָמִים שְׁנַיִם:	And it came to pass after Saul's death that David returned from attacking the <u>Amalekites</u> , and David stayed in Ziklag for two days.	the Amalekites ← <i>the</i> <i>Amalek</i> .
2 Sam 1:2	וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי וְהָיָה אִישׁ בָּא מִן־הַמַּחֲנֶה מֵעַם שָׁאוּל וּבְגָדָיו קָרְעִים וְאֲדָמָה עַל־רֹאשׁוֹ וַיְהִי בְּבֹאוֹ אֶל־דָּוִד וַיִּפֹּל אֶרְצָה וַיִּשְׁתַּחוּ:	And it came to pass on the third day that <u>there was</u> a man who had come <u>from</u> <u>Saul's camp</u> , whose clothes <i>were</i> torn, and <i>there was</i> soil on his head, <u>and when</u> he came to David, he fell to the ground and prostrated himself.	there <i>was</i> ← <i>behold</i> . from Saul's camp ← <i>from</i> <i>the camp from with Saul</i> . and when ← <i>and it came to</i> <i>pass when</i> .
2 Sam 1:3	וַיֹּאמֶר לוֹ דָּוִד אֵי מָזָה תָּבוֹא וַיֹּאמֶר אֵלָיו מִמַּחֲנֶה יִשְׂרָאֵל נִמְלָטָתִי:	And David said to him, “Where <u>have you come</u> from?” And he said to him, “I have escaped from Israel's camp.”	have you come: future (tense) / imperfective (aspect) / emanative (perspective) [LMcF]. Compare Gen 2:6.

2 Sam 1:4	וַיֹּאמֶר אֵלָיו דָּוִד מַה־הָיָה הַדָּבָר הַגָּד־נָא לִי וַיֹּאמֶר אֲשֶׁר־נָס הָעָם מִן־הַמִּלְחָמָה וְגַם־הַרְבֵּה נָפַל מִן־הָעָם וַיָּמָתוּ וְגַם שָׁאוּל וַיהוֹנָתָן בְּנוֹ מָתוּ:	Then David <u>asked</u> him, “ <u>What happened?</u> Do please tell me.” And he said that the people had fled from the battle and <i>that</i> many of the people had fallen and died, and <i>that</i> Saul and Jonathan his son had also died.	asked ← <i>said to</i> . What happened? ← <i>What was the thing?</i>
2 Sam 1:5	וַיֹּאמֶר דָּוִד אֶל־הַנֶּעֱר הַמַּגִּיד לוֹ אֵיךְ יָדַעְתָּ כִּי־מָת שָׁאוּל וַיהוֹנָתָן בְּנוֹ:	Then David <u>asked</u> the lad who had told him, “How did you <i>come to</i> know that Saul and Jonathan his son died?”	asked ← <i>said to</i> .
2 Sam 1:6	וַיֹּאמֶר הַנֶּעֱר הַמַּגִּיד לוֹ נִקְרָא נִקְרִיתִי בְּהָר הַגִּלְבֹּעַ וְהִנֵּה שָׁאוּל נֹשֵׁעַן עַל־חֲנִיתוֹ וְהִנֵּה הָרֶכֶב וּבַעֲלֵי הַפָּרָשִׁים הַדֹּבֲקָהוּ:	And the lad who was informing him said, “ <u>Completely by chance</u> I was on Mount Gilboa <u>when I saw</u> Saul leaning on his spear, <u>while</u> the chariot <i>fleet</i> and the horsemen were hotly pursuing him.	Completely by chance I was: infinitive absolute. when I saw ← <i>and behold</i> . while ← <i>and behold</i> .
2 Sam 1:7	וַיִּפֹּן אַחֲרָיו וַיִּרְאֵנִי וַיִּקְרָא אֵלָי וַאֲמַר הִנְנִי:	And he turned <u>round</u> and saw me, and he called for me, and I said, ‘ <u>Here I am</u> .’	round ← <i>behind him</i> . Here I am ← <i>Behold me</i> . The lad was lying, thinking David would be pleased that he had killed Saul. See 2 Sam 4:10.
2 Sam 1:8	וַיֹּאמֶר לִי מִי־אַתָּה וַיֹּאמֶר *וַאֲמַר אֵלָיו* עַמְלָקִי אֲנִכִּי:	Then he said to me, ‘Who <i>are</i> you?’ And {Q: I said} [K: he said] to him, ‘I <i>am</i> an Amalekite.’	On the <i>ketiv</i> and <i>qeré</i> , compare Neh 7:3. Perhaps the third person singular form became a fixed expression for wider usage.
2 Sam 1:9	וַיֹּאמֶר אֵלָי עֲמַד־נָא עָלַי וּמָתַתֵּנִי כִּי אַחֲזָנִי הַשָּׁבָן כִּי־כָל־עוֹד נַפְשִׁי בִּי:	Then he said to me, ‘ <u>Come up to me</u> please and kill me, for a seizure has taken hold of me, although my <i>life is</i> still in me.’	Come up to me ← <i>Stand at me</i> . life ← <i>soul</i> .

2 Sam 1:10	וַאֲעֲמַד עָלָיו וַאֲמַתְתֵּהוּ כִּי יָדַעְתִּי כִּי לֹא יִחְיֶה אַחֲרַי נָפְלוּ וְאַקָּח הַנֶּזֶר אֲשֶׁר עַל-רֹאשׁוֹ וְאֶצְעָדָה אֲשֶׁר עַל-זְרְעוֹ וַאֲבִיָּאם אֶל-אֲדֹנִי הַנָּה:	So I <u>went up to him</u> and killed him, for I knew that he would not live after his <u>incident</u> , and I took the crown which <i>was</i> on his head and the bangle which <i>was</i> on his arm, and I have brought them to my lord here.”	I went up to him ← <i>I stood at him.</i> incident ← <i>fall</i> . Parallel etymology (Latin <i>cado / incido</i>).
2 Sam 1:11	וַיַּחֲזֹק דָּוִד *בִּבְגָדוֹ בִּבְגָדָיו וַיִּקְרַעֵם וְגַם ** כָּל-הָאֲנָשִׁים אֲשֶׁר אִתּוֹ:	Then David took hold of his {Q: clothes} [K: cloak] and tore them, <u>as <i>did</i></u> all the men who <i>were</i> with him.	as <i>did</i> ← <i>and also</i> .
2 Sam 1:12	וַיִּסְפְּדוּ וַיִּבְכוּ וַיֹּצְמוּ עַד-הָעֶרֶב עַל-שְׂאוֹל וְעַל-יְהוֹנָתָן בְּנוֹ וְעַל-עַם יְהוָה וְעַל-בֵּית יִשְׂרָאֵל כִּי נָפְלוּ בַּחֶרֶב: ס	And they mourned and wept and fasted until the evening, for Saul and Jonathan his son, and for the LORD's people, and for the house of Israel, for they had fallen by the sword.	
2 Sam 1:13	וַיֹּאמֶר דָּוִד אֶל-הַנֶּעֱר הַמַּגִּיד לוֹ אֵי מִזֶּה אַתָּה וַיֹּאמֶר בֶּן-אִישׁ גֵּר עַמְלָקִי אָנֹכִי:	Then David <u>asked</u> the lad who was informing him, “Where <i>are</i> you from?” And he said, “I <i>am</i> the son of a <u>foreigner</u> , an Amalekite.”	asked ← <i>said to</i> . foreigner ← <i>sojourner man</i> .
2 Sam 1:14	וַיֹּאמֶר אֵלָיו דָּוִד אֵיךְ לֹא יֵרָאֵת לְשַׁלַּח יָדְךָ לְשַׁחַת אֶת-מָשִׁיחַ יְהוָה:	And David said to him, “How <i>come</i> you did not fear to stretch out your hand to dispatch the LORD's anointed?”	
2 Sam 1:15	וַיִּקְרָא דָּוִד לְאַחַד מִהַנְּעָרִים וַיֹּאמֶר גֵּשׁ פָּגַע-בּוֹ וַיָּכֹהוּ וַיָּמָת:	And David called one of the lads and said, “ <u>Come up</u> and strike him.” And he struck him, and he died.	Come up ← <i>Approach</i> .
2 Sam 1:16	וַיֹּאמֶר אֵלָיו דָּוִד *דְּמִיד דְּמִיד עַל-רֹאשְׁךָ כִּי ** פִּיךָ עֲנָה בְּךָ לְאָמֹר אָנֹכִי מָתַתִּי אֶת-מָשִׁיחַ יְהוָה: ס	Then David said to him, “May your {Q: blood} [K: <u>bloody deeds</u>] <i>be</i> on your head, for your mouth testified against you, when you said, ‘I have killed the LORD's anointed.’ ”	bloody deeds (<i>ketiv</i>) ← <i>bloods</i> .

2 Sam 1:17	וַיִּקְנֶן דָּוִד אֶת־הַקִּינָה הַזֹּאת עַל־שָׁאוּל וְעַל־יְהוֹנָתָן בְּנוֹ:	And David lamented with this lamentation over Saul and over Jonathan his son,	
2 Sam 1:18	וַיֹּאמֶר לְלִמְד בְּנֵי־יְהוּדָה קִשְׁת הִנֵּה כְּתוּבָה עַל־סֵפֶר הַיָּשָׁר:	and he gave the order to teach the sons of Judah archery – look, <i>it is</i> written in the Book of the Upright –	gave the order ← <i>said</i> . archery ← <i>bow</i> . the Upright ← <i>the Jashar</i> . AV differs (<i>Jasher</i>). Compare Josh 10:13.
2 Sam 1:19	הַצִּבִּי יִשְׂרָאֵל עַל־בְּמוֹתַיִךְ חָלַל אִיֶּךְ נָפְלוּ גִבּוֹרִים:	“The gazelle – Israel – <i>lies</i> slain on your heights. How the mighty have fallen!	
2 Sam 1:20	אַל־תִּגִּידוּ בְּגַת אַל־תִּבְשְׂרוּ בְּחוּצַת אַשְׁקְלוֹן פֶּן־תִּשְׂמַחַנָּה בָּנוֹת פְּלִשְׁתִּים פֶּן־תִּעְלֶזְנָה בָּנוֹת הָעֵרְלִים:	Do not report it <i>in</i> Gath, Do not proclaim it <i>in</i> the open places of Ashkelon, Lest the daughters of the Philistines should rejoice, Lest the daughters of the uncircumcised should exult.	
2 Sam 1:21	הָרִי בְּגִלְבָּעַ אֶל־טַל וְאֶל־מָטָר עֲלֵיכֶם וּשְׁדֵי תְּרוּמַת כִּי שֵׁם נִגְעַל מִגֵּן גִּבּוֹרִים מִגֵּן שָׁאוּל בְּלִי מָשִׁיחַ בַּשָּׂמֶן:	<i>May there be</i> no dew <i>on</i> the mountains of Gilboa, And <i>may there be</i> no rain on you, <i>Nor on</i> the fields for heave-offerings, For there the shield of heroes was abandoned – The shield of Saul <u>without the one</u> <u>anointed with oil</u> .	without the one anointed with oil: or <i>without the</i> <i>anointing of oil</i> , referring to the shield. AV differs (<i>not anointed with oil</i>) referring to Saul.
2 Sam 1:22	מִדָּם חֲלָלִים מִחֶלֶב גִּבּוֹרִים קָשֶׁת יְהוֹנָתָן לֹא נָשׁוּג אַחֹר וַחֲרֹב שָׁאוּל לֹא תָשׁוּב רִיקָם:	From the blood of the slain, From the fat of the heroes, Jonathan's bow did not <u>shrink</u> , And Saul's sword <u>did</u> <u>not return</u> empty.	shrink ← <i>slide, retreat</i> . did not return: future (tense) / imperfective (aspect) / emanative (perspective) [LMcF]. Compare Gen 2:6.

2 Sam 1:23	שָׂאוֹל וַיהוֹנָתָן הֵנָּא הָבִים וְהִנֵּעִימָם בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדּוּ מִנְּשָׁרִים קָלוּ מֵאַרְיֹת גִּבְרֹוּ:	Saul and Jonathan <i>were</i> loved and <i>were</i> delightful in their lives, And they did not part in their death. They were swifter than eagles; They were stronger than lions.	
2 Sam 1:24	בָּנוֹת יִשְׂרָאֵל אֶל־שָׂאוֹל בִּכְיִנָּה הַמְּלִבְשָׁכֶם שָׁנִי עִם־עֲדָנִים הַמַּעֲלָה עָדִי זָהָב עַל לְבוּשְׁכֶן:	O daughters of Israel, weep for Saul, Who clothed you <i>in</i> scarlet with delights, Who set ornaments of gold on your clothing.	
2 Sam 1:25	אֵיךְ נָפְלוּ גִבְרִים בְּתוֹךְ הַמִּלְחָמָה יְהוֹנָתָן עַל־בְּמוֹתָיִךְ חָלָל:	How the heroes have fallen in the midst of the battle! Jonathan <i>was</i> slain on your heights.	
2 Sam 1:26	צָר־לִי עָלֶיךָ אָחִי יְהוֹנָתָן נִעַמְתָּ לִּי מְאֹד נִפְלְאַתָּה אֶהְבֶּתְךָ לִּי מֵאֵהֶבֶת נָשִׁים:	I am distressed about you, my brother Jonathan. You were very <i>much</i> a <i>source of</i> pleasure to me. Your love for me was more wondrous Than the love of women.	
2 Sam 1:27	אֵיךְ נָפְלוּ גִבְרֹוֹרִים וַיֵּאבְדּוּ כָּלֵי מִלְחָמָה: פ	How the heroes have fallen And the weapons of war have perished!"	
2 Sam 2:1	וַיְהִי אַחֲרֵי־כֵן וַיִּשְׁאַל ^o דָּוִד בַּיהוָה לֵאמֹר הֲאֵעֲלֶה בְּאַחַת עָרֵי יְהוּדָה וַיֹּאמֶר יְהוָה אֵלָיו עֲלֶה וַיֹּאמֶר דָּוִד אָנָּה אֵעֲלֶה וַיֹּאמֶר חֶבְרֹנָה:	Then it came to pass after that, that David inquired of the LORD and <u>asked</u> , "Should I go up into one of the cities of Judah?" And the LORD said to him, "Go up." Then David said, "Where should I go up to?" And he said, "To Hebron."	of ← <i>at</i> . asked ← <i>said</i> .

2 Sam 2:2	וַיַּעַל שָׁם דָּוִד וְגַם שְׁתֵּי נָשָׁיו אַחִינוֹעַם הַיִּזְרְעֵלִית וְאַבִּיגַיִל אֵשֶׁת נָבָל הַכַּרְמֶלִית:	So David went up there, as <i>did</i> his two wives Ahinoam the Jezreelitess and Abigail <i>who had been</i> the wife of Nabal the Carmelite.	as <i>did</i> ← and also. Jezreelitess: see Josh 15:56.
2 Sam 2:3	וַאֲנָשָׁיו אֲשֶׁר-עִמּוֹ הָעֵלָה דָּוִד אִישׁ וּבֵיתוֹ וַיֵּשְׁבוּ בְּעָרֵי חֶבְרוֹן:	And David brought up his men who <i>were</i> with him, each <i>one</i> and his household, and they lived in the cities of Hebron.	
2 Sam 2:4	וַיָּבֹאוּ אַנְשֵׁי יְהוּדָה וַיִּמְשְׁחוּ-שָׁם אֶת-דָּוִד לְמֶלֶךְ עַל-בֵּית יְהוּדָה וַיִּגְדּוּ לְדָוִד לֵאמֹר אַנְשֵׁי יַבֶּשֶׁת גִּלְעָד אֲשֶׁר קָבְרוּ אֶת-שָׂאוּל: ס	And the men of Judah came, and they anointed David as king over the house of Judah. And they gave a report to David, and they said, “ <i>It is</i> the men of <u>Jabesh-Gilead</u> who buried Saul.”	Jabesh-Gilead: see Gen 31:21.
2 Sam 2:5	וַיִּשְׁלַח דָּוִד מַלְאָכִים אֶל-אַנְשֵׁי יַבֶּשֶׁת גִּלְעָד וַיֹּאמֶר אֲלֵיהֶם בָּרְכִים אֶתֶם לַיהוָה אֲשֶׁר עָשִׂיתֶם הַחֶסֶד הַזֶּה עִם-אֲדֹנֵיכֶם עִם-שָׂאוּל וַתִּקְבְּרוּ אֹתוֹ:	Then David sent messengers to the men of <u>Jabesh-Gilead</u> , and he said to them, “Blessed <i>are</i> you to the LORD, because you did this kind act with your lord, with Saul, when you buried him.	Jabesh-Gilead: see Gen 31:21.
2 Sam 2:6	וְעַתָּה יַעֲשֵׂי-יְהוָה עִמָּכֶם חֶסֶד וָאֱמֶת וְגַם אֲנֹכִי אֶעֱשֶׂה אִתְּכֶם הַטּוֹבָה הַזֹּאת אֲשֶׁר עָשִׂיתֶם הַדָּבָר הַזֶּה:	So now, may the LORD act kindly and <i>in</i> truth with you, and I too will <u>recompense you</u> this good <i>deed</i> , because you did this thing.	recompense you ← <i>do with you</i> .

2 Sam 2:7	וְעַתָּה תְּחַזְקֶנָּה יְדֵיכֶם וְהָיוּ לְבָנֵי-חִיל כִּי-מָת אֲדֹנֵיכֶם שָׁאוּל וְגַם-אֶתִּי מָשַׁחוּ בֵּית-יְהוּדָה לְמֶלֶךְ עָלֵיהֶם: פ	And now, may your hands be strengthened, and may you become <u>valiant men</u> , for your lord, Saul, is dead, and moreover the house of Judah has anointed me as king over them.”	valiant men ← <i>sons of valour</i> .
2 Sam 2:8	וְאַבְנֵר בֶּן-נֵר שֶׁר-צָבָא אֲשֶׁר לְשָׁאוּל לָקַח אֶת-אִישׁ בִּשְׁת בֶּן-שָׁאוּל וַיַּעֲבֶרְהוּ מִחֲנָיִם:	But Abner the son of Ner, the <u>commander</u> of Saul's army, took Ish-Bosheth, Saul's son, and he brought him across <i>to</i> Mahanaim.	the commander ← <i>a commander</i> , but Abner is in a class of his own. The Hebrew article is often omitted in similar constructions.
2 Sam 2:9	וַיַּמְלִכֵהוּ אֶל-הַגִּלְעָד וְאֶל-הָאֲשׁוּרִי וְאֶל-יִזְרְעֵאל וְעַל-אֶפְרַיִם וְעַל-בִּנְיָמִן וְעַל-יִשְׂרָאֵל כָּלָה: פ	And they made him king of <u>Gilead</u> , and of the Ashurites and of <u>Jezreel</u> , and of Ephraim and of Benjamin and of all of Israel.	Gilead: see Gen 31:21. Jezreel: see Josh 15:56.
2 Sam 2:10	בֶּן-אַרְבָּעִים שָׁנָה אִישׁ-בִּשְׁת בֶּן-שָׁאוּל בְּמָלְכוֹ עַל-יִשְׂרָאֵל וּשְׁתַּיִם שָׁנִים מָלַךְ אָדָּם בֵּית יְהוּדָה הָיוּ אַחֲרָי דָּוִד:	Ish-Bosheth, Saul's son, <i>was</i> forty years old when he reigned over Israel, and he reigned for two years, but the house of Judah <u>was behind</u> David.	was behind: i.e. <i>backed, supported</i> .
2 Sam 2:11	וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר הָיָה דָּוִד מֶלֶךְ בְּחֶבְרוֹן עַל-בֵּית יְהוּדָה שִׁבְעַ שָׁנִים וְשִׁשָּׁה חֳדָשִׁים: ס	And the number of days that David was king over the house of Judah in Hebron was seven years and six months.	
2 Sam 2:12	וַיֵּצֵא אַבְנֵר בֶּן-נֵר וְעַבְדֵי אִישׁ-בִּשְׁת בֶּן-שָׁאוּל מִמִּחֲנָיִם גִּבְעֹנוֹהָ:	And Abner the son of Ner went out, as <i>did</i> the servants of Ish-Bosheth, Saul's son, from Mahanaim to <u>Gibeon</u> .	Gibeon: see Josh 9:3.

2 Sam 2:13	וַיֵּצֵא בֶן־צְרוּיָה וְעַבְדֵי דָּוִד יֵצְאוּ וַיִּפְגְּשׁוּם עַל־בְּרֶכֶת גִּבְעוֹן יַחְדוֹ וַיֵּשְׁבוּ אֵלָה עַל־הַבְּרֶכֶה מִזֶּה וְאֵלָה עַל־הַבְּרֶכֶה מִזֶּה:	And Joab the son of Zeruiah and David's servants went out, and they met them at the pool of Gibeon <i>so that they were</i> <i>all</i> together, and they sat with <i>one group</i> on one side of the pool <i>and one group</i> on the other side of the pool.	Gibeon: see Josh 9:3. with one <i>group</i> ... and one <i>group</i> ← <i>these ... and</i> <i>these</i> .
2 Sam 2:14	וַיֹּאמֶר אֲבִנֵּר אֶל־יוֹאָב יִקְוּמוּ נָא הַנְּעָרִים וַיִּשְׁחָקוּ לִפְנֵינוּ וַיֹּאמֶר יוֹאָב יִקְמוּ:	And Abner said to Joab, “Let the lads get up and <i>make sport</i> for us.” And Joab said, “Let them get up.”	make sport: or <i>play</i> . But it is like twelve duels to the death. for ← <i>before</i> .
2 Sam 2:15	וַיִּקְמוּ וַיַּעֲבְרוּ בְּמִסְפָּר שְׁנַיִם עָשָׂר לְבִנְיָמִן וּלְאִישׁ בִּשְׁתַּת בֶּן־שָׂאוֹל וּשְׁנַיִם עָשָׂר מֵעַבְדֵי דָּוִד:	So the twelve in number of Benjamin and Ish-Bosheth, Saul's son, arose and crossed over, as <i>did</i> twelve of David's servants.	
2 Sam 2:16	וַיַּחֲזִקוּ אִישׁ בְּרֹאשׁ רֵעֵהוּ וַיַּחֲרִבוּ בְצַד רֵעֵהוּ וַיִּפְּלוּ יַחְדוֹ וַיִּקְרָא לְמָקוֹם הַהוּא חֶלְקֶת הַצָּרִים אֲשֶׁר בְּגִבְעוֹן:	And each took hold of his neighbour's head and <i>thrust</i> his sword into his neighbour's side, and they fell down together, and that place <i>is called</i> Helkath- Hazzurim, which <i>is</i> in Gibeon.	is called ← <i>one calls</i> . Avoidance of the passive. Helkath-Hazzurim: i.e. <i>plot</i> <i>of land of the sword-edges</i> . Gibeon: see Josh 9:3.
2 Sam 2:17	וַתְּהִי הַמִּלְחָמָה קָשָׁה עַד־מָאֵד בַּיּוֹם הַהוּא וַיִּגָּף אֲבִנֵּר וְאֲנָשֵׁי יִשְׂרָאֵל לִפְנֵי עַבְדֵי דָּוִד:	And the war was very severe on that day, and Abner was defeated, as <i>were</i> the men of Israel, <i>by</i> David's servants.	by ← <i>before</i> .
2 Sam 2:18	וַיְהִיו־שָׁם שְׁלֹשָׁה בְנֵי צְרוּיָה יוֹאָב וְאַבִּישָׁי וְעִשָּׂהאֵל וְעִשָּׂהאֵל קָל בְּרָגְלָיו כְּאַחַד הָעֲבִים אֲשֶׁר בַּשָּׂדֶה:	And the three sons of Zeruiah were there, Joab and Abishai and Asahel. Now Asahel was <i>swift-</i> <i>footed</i> like one of the gazelles in the field.	1 Chr 2:16. swift-footed ← <i>light in his</i> <i>feet</i> .

2 Sam 2:19	וַיִּרְדֹּף עֲשָׂהאֵל אַחֲרֵי אַבְנֵר וְלֹא־נָטָה לְדָכַת עַל־הַיָּמִין וְעַל־הַשְּׂמֹאל מֵאַחֲרֵי אַבְנֵר:	And Asahel pursued Abner, and he did not turn aside to go to the right or to the left in <i>going</i> after Abner.	
2 Sam 2:20	וַיִּפֹּן אַבְנֵר אַחֲרָיו וַיֹּאמֶר הֲאֵתָה זֶה עֲשָׂהאֵל וַיֹּאמֶר אָנֹכִי:	Then Abner turned <u>round</u> , and he said, “ <u>Is that</u> you, Asahel?” And he said, “I <u>am</u> .”	round ← <i>behind him</i> . that ← <i>this</i> .
2 Sam 2:21	וַיֹּאמֶר לוֹ אַבְנֵר נָטָה לְךָ עַל־יְמִינְךָ אוֹ עַל־שְׂמְאֶלְךָ וְאַחֲזֵה לְךָ אֶחָד מֵהַנְּעָרִים וְקַח־לְךָ אֶת־חֶלְצָתוֹ וְלֹא־אָבָה עֲשָׂהאֵל לִסּוּר מֵאַחֲרָיו:	And Abner said to him, “Turn aside to your right or to your left, and <u>take hold</u> of one of the lads and <u>take</u> his spoil.” But Asahel was not willing to deviate from <i>going</i> after him.	take hold ... take ← <i>take</i> <i>hold for yourself ... take for</i> <i>yourself</i> .
2 Sam 2:22	וַיִּסֹּף עוֹד אַבְנֵר לֵאמֹר אֶל־עֲשָׂהאֵל סוּר לְךָ מֵאַחֲרָי לָמָּה אֲכַבֶּהָ אַרְצָה וְאֵיךְ אֶשָּׂא פָנַי אֶל־יוֹאָב אֶחָיִךְ:	And Abner <u>went on</u> to <u>say</u> to Asahel, “ <u>Give up</u> <i>coming</i> after me. Why should I strike you to the ground, and how would I <u>face</u> Joab your brother?”	went on to say ← <i>added to</i> <i>say further</i> . Give up ← <i>Depart from for</i> <i>yourself</i> . I face ← <i>I lift my face to</i> .
2 Sam 2:23	וַיִּמָּאֵן לִסּוּר וַיַּכֵּהוּ אַבְנֵר בְּאַחֲרֵי הַחֲנִית אֶל־הַחֲמֶשׁ וַתֵּצֵא הַחֲנִית מֵאַחֲרָיו וַיִּפֹּל־שָׁם וַיָּמָת *תַּחְתּוֹ תַּחְתּוֹ וַיְהִי כִּלְהִבָּא ** אֶל־הַמָּקוֹם אֲשֶׁר־נָפַל שָׁם עֲשָׂהאֵל וַיָּמָת וַיַּעֲמְדוּ:	But he refused to <u>give up</u> , and Abner struck him with a <u>backward-pointing spear</u> in the <u>abdomen</u> , and the spear came out behind him, and he fell there and died on the <u>spot</u> . And it came to pass that everyone who came to the place where Asahel fell and died stood still.	on the spot ← <i>under him</i> . The <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning. give up ← <i>depart</i> . a backward-pointing spear in the abdomen ← <i>the aft-</i> <i>spear in the abdomen</i> . AV differs somewhat (<i>the</i> <i>hinder end of the spear ...</i> <i>under the fifth rib</i>).

2 Sam 2:24	וַיִּרְדְּפוּ יוֹאָב וְאַבִּי־שִׁי אַחֲרֵי אֲבִנֵּר וְהַשֶּׁמֶשׁ בָּאָה וְהָמָּה בָּאוּ עַד-גִּבְעַת אֲמָה אֲשֶׁר עַל-פְּנֵי-גִיחַ דֶּרֶךְ מִדְּבָר גִּבְעוֹן:	And Joab and Abishai pursued Abner, and the sun was setting when they came to the hill of Ammah which <u>faces</u> Giah <u>on</u> the way to the Desert of Gibeon.	which faces ← <i>at the face</i> <i>of</i> . Gibeon: see Josh 9:3.
2 Sam 2:25	וַיִּתְקַבְּצוּ בְנֵי-בִנְיָמִן אַחֲרֵי אֲבִנֵּר וַיְהִיו לְאַגְדָּה אַחַת וַיַּעֲמֻהָ עַל רֹאשׁ-גִּבְעָה אַחַת:	And the <u>Benjaminites</u> assembled themselves behind Abner and became one battalion, and they stood on the top of a <u>certain</u> hill.	Benjaminites ← <i>sons of</i> <i>Benjamin</i> . a certain ← <i>one</i> .
2 Sam 2:26	וַיִּקְרָא אֲבִנֵּר אֶל-יֹאָב וַיֹּאמֶר הֲלִנְצַח תֹּאכַל חֶרֶב הִלּוּא יִדְעָתָה כִּי-מָרָה תִּהְיֶה בְּאַחֲרוֹנָה וְעַד-מָתִי לֹא-תֵאמַר לָעַם לָשׁוּב מֵאַחֲרֵי אֲחִיהֶם:	And Abner called to Joab and said, “Will the sword devour forever? Do you not know that it will be bitter <u>in the end</u> ? So how much longer will you not tell the people to <u>stop</u> <i>going</i> after their brothers?”	in the end ← <i>at the last</i> . stop ← <i>return from</i> .
2 Sam 2:27	וַיֹּאמֶר יוֹאָב חַי הָאֱלֹהִים כִּי לֹא דִבַּרְתָּ כִּי אֲזַ מִהַבְּקָר נַעֲלָה הָעָם אִישׁ מֵאַחֲרֵי אָחִיו:	And Joab said, “As God lives, <u>if</u> you had not spoken, then the people would have been led up from this morning <i>onwards</i> , each <i>one</i> <u>pursuing</u> his brother.”	if ← <i>because if</i> . pursuing ← <i>after</i> .
2 Sam 2:28	וַיִּתְקַע יוֹאָב בְּשׁוֹפָר וַיַּעֲמֻהָ כָּל-הָעָם וְלֹא-יִרְדְּפוּ עוֹד אַחֲרֵי יִשְׂרָאֵל וְלֹא-יִסְפוּ עוֹד לְהִלָּחֵם:	Then Joab sounded the ramshorn, and all the people stood <i>still</i> , and they didn't pursue Israel any longer, and they didn't <u>continue fighting</u> any longer.	continue fighting ← <i>add to</i> <i>fight</i> .

2 Sam 2:29	וַאֲבִנֵּר וְאֶנְשָׁיו הָלְכוּ בַּעֲרֵבָה כָּל הַלַּיְלָה הָהוּא וַיַּעֲבְרוּ אֶת־הַיַּרְדֵּן וַיֵּלְכוּ כָּל־הַבְּתָרוֹן וַיָּבֹאוּ מַחֲנֵי:	Then Abner and his men walked through the arid tract all that night, and they crossed the Jordan, and they walked through all of Bithron, and they arrived in Mahanaim.	Bithron ← <i>the Bithron</i>.
2 Sam 2:30	וַיֹּאבֵב שָׁב מֵאַחֲרֵי אֲבִנֵּר וַיִּקְבֹּץ אֶת־כָּל־הָעָם וַיִּפְקְדוּ מַעֲבְדֵי דָוִד תְּשֻׁעָה־עָשָׂר אִישׁ וַעֲשָׂה־אֵל:	And Joab returned from going after Abner, and he assembled all the people. Now nineteen men of David's servants were missing, as <i>was</i> Asahel.	returned from: or <i>stopped</i>, as we have in 2 Sam 2:16.
2 Sam 2:31	וַעֲבָדֵי דָוִד הָכּוּ מִבְּנֵימִן וּבְאֲנָשֵׁי אֲבִנֵּר שְׁלֹש־מֵאוֹת וְשֵׁשִׁים אִישׁ מֵתוּ:	But David's servants had struck the Benjaminites and Abner's men, <i>and</i> three hundred and sixty men had died.	
2 Sam 2:32	וַיִּשְׂאוּ אֶת־עֲשָׂהאֵל וַיִּקְבְּרוּהוּ בְקֶבֶר אָבִיו אֲשֶׁר בֵּית לָחֶם וַיֵּלְכוּ כָּל־הַלַּיְלָה יוֹאָב וְאֶנְשָׁיו וַיָּאֵר לָהֶם בַּחֲבֵרוֹן:	And they carried Asahel away and buried him in his father's sepulchre, which <i>is</i> in Bethlehem. And Joab and his men walked all night, then dawn broke on them in Hebron.	Bethlehem: see Gen 35:19. dawn broke ← <i>it became</i> <i>bright</i>.
2 Sam 3:1	וַתְּהִי הַמִּלְחָמָה אָרְפָּה בֵּין בֵּית שָׁאוּל וּבֵין בֵּית דָּוִד וְדוֹד הַלֵּךְ וְחֹזֵק וּבֵית שָׁאוּל הַלָּכִים וְדָלִים: ס	And the war between the house of Saul and the house of David was long, but David became stronger and stronger, whereas Saul's house became weaker and weaker.	

2 Sam 3:2	*וילדו *ויולדו לדוד בנים בחברון ויהי בכורו אמנון לאחינעם היזרעאלת:	And <i>various</i> sons were born to David in Hebron, and his eldest was Amnon, by Ahinoam the Jezreelitess.	were born: we take the <i>ketiv</i> as <i>pual</i>, as in 2 Sam 3:5, so having the same meaning as the <i>qeré</i> (which is <i>niphal</i>). 1 Chr 3:1. Jezreelitess: see Josh 15:56.
2 Sam 3:3	ומשנהו כלֹאב *לאביגל לאביגל אשת נבל * הכרמלי והשלשי אבשלום בן־מעכה בת־תלמי מלך גשור:	And his second eldest <i>was</i> Chilab, by {Q: Abigail} [K: Abigel] the <i>former</i> wife of Nabal the Carmelite. And the third <i>was</i> Absalom the son of Maachah the daughter of Talmai king of Geshur.	1 Chr 3:1, 1 Chr 3:2. Chilab: AV= <i>Chileab</i>. We take the first syllable as closed. See Gen 31:21. Absalom ← <i>Abshalom</i>, but we retain the AV / traditional English name. Maachah: AV= <i>Maacah</i> here. See Gen 22:24.
2 Sam 3:4	והרביעי אדניה בן־חגית והחמישי שפטיה בן־אביטל:	And the fourth <i>was</i> Adonijah the son of Haggith, and the fifth <i>was</i> Shephatiah the son of Abital.	1 Chr 3:2, 1 Chr 3:3.
2 Sam 3:5	והששי יתרעם לעגלה אשת דוד אלה ילדו לדוד בחברון: פ	And the sixth <i>was</i> Ithream, by Eglah David's wife. These were born to David in Hebron.	1 Chr 3:3.
2 Sam 3:6	ויהי בהיות המלחמה בין בית שאול ובין בית דוד ואבנר היה מתחזק בבית שאול:	Then it came to pass, while the war was <u>going on</u> between the house of Saul and the house of David, that Abner <u>was becoming</u> <u>stronger</u> in the house of Saul.	going on ← <i>being</i> ← <i>to be</i>. was becoming stronger: or <i>was strengthening himself</i>.
2 Sam 3:7	ולשאול פלגש ושמה רצפה בת־איה ויאמר אל־אבנר מדוע באתה אל־פלגש אבי:	Now Saul <i>had had</i> a concubine, and her name <i>was</i> Rizpah the daughter of Aiah. And <i>Ish-Bosheth</i> said to Abner, “Why have you gone in to my father's concubine?”	

2 Sam 3:8	וַיַּחַר לְאַבְנֵר מְאֹד עַל־דְּבָרֵי אִישׁ־בֹּשֶׁת וַיֹּאמֶר הֲרֹאשׁ כָּלֵב אֲנֹכִי אֲשֶׁר לַיהוּדָה הַיּוֹם אֶעֱשֶׂה־חֶסֶד עִם־בֵּית שָׂאוּל אֲבִיךָ אֶל־אֶחָיו וְאֶל־מִרְעָהוּ וְלֹא הַמְצִיתָ בְּיַד־דָּוִד וַתִּפְקֹד עָלַי עֲוֹן הָאִשָּׁה הַיּוֹם:	And Abner became very angry about Ish-Bosheth's words, and he said, “<i>Am I a dog's head</i>, who <i>is</i> for Judah? Today I will show kindness to the house of Saul your father, towards his brothers and towards his friends, and I won't deliver you up into the hand of David, <i>although</i> you have charged me with an iniquity <i>against</i> the woman today.	friends ← <i>friend</i>. Perhaps a collective word. although: concessive use of the <i>vav</i>. against ← <i>of</i>. Wider use of the construct state.
2 Sam 3:9	כֹּה־יַעֲשֶׂה אֱלֹהִים לְאַבְנֵר וְכֹה יִסִּיף לוֹ כִּי כַּאֲשֶׁר נִשְׁבַּע יְהוָה לְדָוִד כִּי־כֵן אֶעֱשֶׂה־לּוֹ:	May God so do to Abner <i>if I am guilty</i>, and may he so add to him, for as the LORD has sworn to David, so I will do for him,	May God so do: strong denial using an abbreviation of the oath formula of 2 Sam 3:35, here only containing the apodosis of the condition.
2 Sam 3:10	לְהַעֲבִיר הַמַּמְלָכָה מִבֵּית שָׂאוּל וּלְהָקִים אֶת־כִּסֵּא דָוִד עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה מִדָּן וְעַד־בְּאֵר שֶׁבַע:	in transferring the kingdom from the house of Saul and in setting up the throne of David over Israel and over Judah, from Dan's territory up to Beersheba.”	in transferring ... in setting up: gerundial uses of the infinitive.
2 Sam 3:11	וְלֹא־יָכַל עוֹד לְהַשִּׁיב אֶת־אַבְנֵר דָּבָר מִיִּרְאָתוֹ אִתּוֹ: ס	And he could not answer Abner a word any more, for fear of him.	fear ← <i>his fear</i>, a subjective genitive, with the objective pronoun following.
2 Sam 3:12	וַיִּשְׁלַח אַבְנֵר מַלְאָכִים אֶל־דָּוִד *תַּחְתּוֹ תַּחְתּוֹ לֵאמֹר ** לְמִי־אַרְץ לֵאמֹר כָּרְתָה בְּרִיתָךְ אִתִּי וְהִנֵּה יָדִי עִמָּךְ לְהִסָּב אֵלַיךְ אֶת־כָּל־יִשְׂרָאֵל:	And Abner sent messengers to David on his behalf to say, “Whose <i>is</i> the land?” and to say, “Make your covenant with me, and you will see that my hand <i>is</i> with you, to round up the whole of Israel to you.”	on his behalf: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning. you will see that ← <i>behold</i>.

2 Sam 3:13	וַיֹּאמֶר טוֹב אֲנִי אֲכַרֶּת אִתְּךָ בְּרִית אֶךָ דָּבָר אֶחָד אֲנֹכִי שְׂאֵל מֵאַתְּךָ לְאֹמֶר לֹא-תִרְאֶה אֶת-פָּנַי כִּי אִם-לִפְנֵי הִבִּיאֲךָ אֶת מִיכָל בִּת-שָׂאוֹל בְּבֹאֲךָ לִרְאוֹת אֶת-פָּנַי: ס	And <i>David</i> said, “Good, I will make a covenant with you, but I will ask one thing of you, <u>namely</u> , ‘You shall not see my face unless <i>and</i> until you bring Michal, Saul’s daughter, when you come to see my face.’”	namely ← <i>to say</i> .
2 Sam 3:14	וַיִּשְׁלַח דָּוִד מַלְאָכִים אֶל-אִישׁ-בִּשְׁת בֶּן-שָׂאוֹל לֵאמֹר תִּנֶּה אֶת-אִשְׁתִּי אֶת-מִיכָל אֲשֶׁר אֲרֻשְׁתִּי לִי בַמָּאָה עָרְלוֹת פְּלִשְׁתִּים:	So David sent messengers to Ish-Bosheth, Saul’s son, to say, “Give <i>me</i> my wife Michal whom I betrothed to myself for one hundred foreskins of the Philistines.”	
2 Sam 3:15	וַיִּשְׁלַח אִישׁ בִּשְׁת וַיִּקְחָהּ מֵעַם אִישׁ מֵעַם פְּלִטְיָאֵל בֶּן-לוֹשׁ לִישׁ: **	And Ish-Bosheth sent <i>men</i> , and he <u>had</u> her taken from <i>her</i> husband Paltiel the son of {Q: Laish} [K: Lavish].	had her taken: <i>qal</i> for passive of <i>hiphil</i> , though <i>hiphil</i> of this verb not attested. Paltiel: AV= <i>Phaltiel</i> . See 1 Sam 25:44.
2 Sam 3:16	וַיֵּלֶךְ אִתָּהּ אִשָּׁה הָלוֹךְ וּבָכָה אַחֲרֶיהָ עַד-בְּחָרִים וַיֹּאמֶר אֵלָיו אַבְנֵר לֵךְ שׁוּב וַיֵּשֶׁב:	And her husband went with her, weeping <i>as</i> he went, following her to Bahurim. But Abner said to him, “Depart; go back.” So he went back.	
2 Sam 3:17	וּדְבַר-אַבְנֵר הָיָה עַם-זִקְנֵי יִשְׂרָאֵל לֵאמֹר גַּם-תְּמוֹל גַּם-שְׁלָשׁ הָיִיתָם מְבַקְשִׁים אֶת-דָּוִד לְמֶלֶךְ עָלֵיכֶם:	And Abner’s <u>position</u> was <i>under consideration</i> with the elders of Israel as <i>he</i> had said, “ <u>In times past</u> you were requesting David as king over you.	position ← <i>thing, word</i> . In times past ← <i>Both yesterday and the day before yesterday</i> .

2 Sam 3:18	וַעֲתָה עֲשׂוּ כִי יְהוָה אָמַר אֶל־דָּוִד לֵאמֹר בֵּיד דָּוִד עַבְדִּי הוֹשִׁיעַ אֶת־עַמִּי יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים וּמִיַּד כָּל־אֹיְבֵיהֶם:	So now, act, for the LORD has spoken to David and said, ‘By the hand of my servant David <u>I will save</u> my people Israel from the hand of the Philistines and from the hand of all their enemies.’ ”	<i>I will save ← to save.</i>
2 Sam 3:19	וַיְדַבֵּר גַּם־אַבְנֵר בְּאָזְנִי בְּנִימִן וַיֵּלֶךְ גַּם־אַבְנֵר לְדַבֵּר בְּאָזְנֵי דָוִד בְּחִבְרוֹן אֵת כָּל־אֲשֶׁר־טוֹב בְּעֵינֵי יִשְׂרָאֵל וּבְעֵינֵי כָל־בֵּית בְּנִימִן:	And Abner also <u>spoke privately to the tribe of</u> Benjamin, and Abner also went to <u>speak privately to</u> David in Hebron everything that <i>was right</i> in the sight of Israel and in the sight of the whole house of Benjamin.	spoke privately to ... speak privately to ← <i>spoke in the ears of ... speak in the ears of.</i> right ← <i>good.</i>
2 Sam 3:20	וַיָּבֹא אַבְנֵר אֶל־דָּוִד חִבְרוֹן וְאִתּוֹ עֹשָׂרִים אֲנָשִׁים וַיַּעַשׂ דָּוִד לְאַבְנֵר וּלְאֲנָשָׁיו אֲשֶׁר־אִתּוֹ מִשְׁתָּה:	So Abner came to David <i>in</i> Hebron, and twenty men <i>were</i> with him, and David <u>held</u> a feast for Abner and for the men who <i>were</i> with him.	held ← <i>made.</i>
2 Sam 3:21	וַיֹּאמֶר אַבְנֵר אֶל־דָּוִד אֶקְוֶמָה וְאֵלֶכָה וְאֶקְבְּצָה אֶל־אֲדָנִי הַמֶּלֶךְ אֶת־כָּל־יִשְׂרָאֵל וַיְכַרְתּוּ אִתּוֹ בְּרִית וּמָלַכְתָּ בְּכָל אֲשֶׁר־תִּאֲוָה נַפְשְׁךָ וַיִּשְׁלַח דָּוִד אֶת־אַבְנֵר וַיֵּלֶךְ בְּשָׁלוֹם:	And Abner said to David, “Let me get up and go and gather the whole of Israel to my lord the king, and they will make a covenant with you, and you will reign over everyone your <u>heart</u> desires.” And David let Abner go, and he went in peace.	heart ← <i>soul.</i>

2 Sam 3:22	וְהִנֵּה עֲבָדֵי דָוִד וַיּוֹאֲבָבָא מִהַגָּדוֹד וּשְׁלָל רַב עִמָּם הֵבִיאוּ וַאֲבִנֵּר אֵינָנוּ עִם־דָּוִד בְּחֶבְרוֹן כִּי שָׁלְחוּ וַיֵּלֶךְ בְּשָׁלוֹם:	Then <u>along</u> came the servants of David and Joab from the troop, and they brought much spoil with them, and Abner <i>was</i> not with David in Hebron, for he had let him go, and he had gone in peace.	along came ← <i>behold ... he came.</i>
2 Sam 3:23	וַיּוֹאֲב וְכָל־הָעָבָא אֲשֶׁר־אֵתוֹ בָּאוּ וַיִּגְדּוּ לַיּוֹאֲב לֵאמֹר בֶּן־אֲבִנֵּר בֶּן־נֵר אֶל־הַמֶּלֶךְ וַיִּשְׁלַחְהוּ וַיֵּלֶךְ בְּשָׁלוֹם:	Then when Joab and the whole army which <i>was</i> with him had arrived, they spoke to Joab and said, “Abner the son of Ner came to the king, and he let him go, and he went in peace.”	
2 Sam 3:24	וַיֵּבֵא יוֹאֲב אֶל־הַמֶּלֶךְ וַיֹּאמֶר מָה עָשִׂיתָ הִנֵּה־בָּא אֲבִנֵּר אֵלַיךְ לְמַה־זֶּה שְׁלַחְתּוֹ וַיֵּלֶךְ הַלּוֹךְ:	Then Joab went to the king and said, “What have you done? Look, Abner came to you. Why <i>is it</i> that you have let him go, and <u>he has simply gone</u> ?”	he has simply gone: infinitive absolute.
2 Sam 3:25	יָדַעְתָּ אֶת־אֲבִנֵּר בֶּן־נֵר כִּי לִפְתָּתְךָ בָּא וּלְדַעַת אֶת־מוֹצְאָךְ וְאֶת־מְבוֹאֶךָ *מִבֹּאֶיךָ וּלְדַעַת אֵת כָּל־אֲשֶׁר אַתָּה עֹשֶׂה:	You know Abner the son of Ner – that he came to deceive you and to <i>get to</i> know <u>your comings and goings</u> and to <i>get to</i> know everything you are doing.”	comings: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. your comings and goings ← <i>your going out and your coming in.</i>
2 Sam 3:26	וַיֵּצֵא יוֹאֲב מִעִם דָּוִד וַיִּשְׁלַח מַלְאָכִים אַחֲרָיו אֲבִנֵּר וַיֵּשְׁבוּ אֹתוֹ מִבּוֹר הַסֵּרָה וְדָוִד לֹא יָדָע:	And Joab <u>left David's company</u> , and he sent messengers after Abner, and they brought him back from the cistern of Sirah, <u>without David knowing</u> .	left David's <i>company</i> ← <i>went out from with David.</i> Sirah ← <i>the Sirah.</i> without David knowing ← <i>and David did not know.</i>

2 Sam 3:27	וַיָּשָׁב אֲבִנֵּר חֶבְרֹן וַיִּטְהוּ יוֹאָב אֶל-תְּדֹךְ הַשֶּׁעַר לְדַבֵּר אִתּוֹ בְּשֵׁלִי וַיָּכֹהוּ שָׁם הַחֹמֶשׁ וַיָּמָת בְּדָם עֲשֵׂה-אֵל אָחִיו:	So Abner returned <i>to</i> Hebron, and Joab took him aside inside the gate to speak to him quietly, and he struck him there in the abdomen, and he died for the blood of Asahel <i>Joab's</i> brother.	Joab's brother ← <i>his</i> brother.
2 Sam 3:28	וַיִּשְׁמַע דָּוִד מֵאַחֲרֵי כֵן וַיֹּאמֶר נָקִי אָנֹכִי וּמִמְלַכְתִּי מֵעַם יְהוָה עַד-עוֹלָם מִדְּמֵי אֲבִנֵּר בֶּן-נֵר:	And afterwards, David heard <i>about it</i>, and he said, "I and my kingdom <i>are</i> age-abidingly innocent before the LORD of the blood of Abner the son of Ner.	blood ← <i>bloods</i>.
2 Sam 3:29	יִחַלּוּ עַל-רֹאשׁ יוֹאָב וְאָל כָּל-בֵּית אָבִיו וְאֶל-יִפְרַת מִבֵּית יוֹאָב זָב וּמִצָּרַע וּמִחֲזִיק בַּפֶּלֶךְ וְנֹפֵל בַּחֶרֶב וְחֹסֵר-לֶחֶם:	May <i>it fall</i> on Joab's head and on all his father's house, and may there not fail <i>to be</i> one with a <i>pathological</i> discharge, or a leper, or one holding a staff, or falling by the sword, or lacking bread <i>in the house</i> of Joab."	it fall ← <i>they fall</i>, from <i>bloods</i> in the previous verse. in the house ← <i>from the</i> house.
2 Sam 3:30	וַיּוֹאֲב וְאַבִּישַׁי אָחִיו הֲרָגוּ לְאַבְנֵר עַל אֲשֶׁר הָמִית אֶת-עֲשָׂהאֵל אָחֵיהֶם בְּגִבְעוֹן בַּמִּלְחָמָה: פ	So Joab and Abishai his brother killed Abner, because he had killed Asahel their brother in Gibeon in the war.	Gibeon: see Josh 9:3.
2 Sam 3:31	וַיֹּאמֶר דָּוִד אֶל-יוֹאָב וְאֶל-כָּל-הָעָם אֲשֶׁר-אִתּוֹ קִרְעוּ בְּגִדֵיכֶם וְחַגְרוּ שָׁקִים וְסַפְדוּ לִפְנֵי אֲבִנֵּר וְהַמָּלָךְ דָּוִד הָלַךְ אַחֲרֵי הַמָּטָה:	And David said to Joab and to all the people who <i>were</i> with him, "Tear your clothes and gird on sackcloth, and mourn <i>for</i> Abner." And King David walked behind the <i>funeral</i> bier.	for ← <i>before</i>.

2 Sam 3:32	וַיִּקְבְּרוּ אֶת־אֲבִנֵּר בְּחֶבְרוֹן וַיִּשָּׂא הַמֶּלֶךְ אֶת־קוֹלוֹ וַיִּבֶּדֶל אֶל־קִבְרֵ אֲבִנֵּר וַיִּבְכּוּ כָּל־הָעָם: פ	And they buried Abner in Hebron, and the king raised his voice and wept at Abner's grave, and all the people wept.	
2 Sam 3:33	וַיִּקְנַן הַמֶּלֶךְ אֶל־אֲבִנֵּר וַיֹּאמֶר הַכֹּמֹת נָבַל יָמוּת אֲבִנֵּר:	So the king lamented over Abner, and he said, “Did Abner die as a <u>fool</u> dies?”	a fool: or <i>Nabal</i> , 1 Sam 25:3, 1 Sam 25:25.
2 Sam 3:34	יָדָךְ לֹא־אִסְרוּת וְרַגְלֶיךָ לֹא־לִנְחָשְׁתִּים הִגָּשׁוּ כַּנְפּוֹל לִפְנֵי בְנֵי־עוֹלָה נִפְלֹת וַיִּסְפּוּ כָּל־הָעָם לִבְכּוֹת עָלָיו:	Your hands <i>were</i> not bound, And your feet were not <u>fettered</u> . You fell as <i>one</i> falls before the <u>iniquitous</u> .” And all the people wept for him again.	fettered ← <i>made to approach fetters</i> . iniquitous ← <i>sons of iniquity</i> .
2 Sam 3:35	וַיָּבֹא כָּל־הָעָם לְהַבְרוֹת אֶת־דָּוִד לֶחֶם בַּעֲדוֹ הַיּוֹם וַיִּשָּׁבַע דָּוִד לֵאמֹר כִּי יַעֲשֶׂה־לִּי אֱלֹהִים וְכִי יִסְיֵף בִּי אִם־לִפְנֵי בּוֹא־הַשֶּׁשֶׁשׁ אֶטְעַם־לֶחֶם אוֹ כָּל־מְאוֹמָה:	And all the people came to give David bread while <i>it</i> <i>was</i> still day, but David swore and said, “May God so do to me and <u>more</u> <u>besides</u> if I taste bread or <u>anything</u> else before the sun sets.”	give ← <i>feed</i> . more besides ← <i>thus add</i> . This verse and 1 Sam 3:17 contain the oath formula for strong denial in full (often abbreviated to simply <i>if I do ...</i> with no apodosis). The “so do” may refer to cutting in pieces, Gen 15:10. anything ← <i>everything</i> .
2 Sam 3:36	וְכָל־הָעָם הִכִּירוּ וַיֵּיטֵב בְּעֵינֵיהֶם כָּכֹל אֲשֶׁר עָשָׂה הַמֶּלֶךְ בְּעֵינֵי כָּל־הָעָם טוֹב:	And all the people showed respect, and it was <u>right</u> in their eyes. Everything that the king did <i>was right</i> in the eyes of all the people.	right ... right ← <i>good ... good</i> .
2 Sam 3:37	וַיֵּדְעוּ כָּל־הָעָם וְכָל־יִשְׂרָאֵל בַּיּוֹם הַהוּא כִּי לֹא הָיְתָה מִהַמֶּלֶךְ לְהָמִית אֶת־אֲבִנֵּר בֶּן־נֵר: פ	And all the people and all Israel knew on that day that it was not <i>an initiative</i> from the king to kill Abner the son of Ner.	

2 Sam 3:38	וַיֹּאמֶר הַמֶּלֶךְ אֶל־עֲבָדָיו הֲלוֹא תִדְעוּ כִּי־שָׂר וְגָדוֹל נָפַל הַיּוֹם הַזֶּה בְּיִשְׂרָאֵל:	And the king said to his servants, “Do you not know that a commander and a great <i>man</i> has fallen <i>on</i> this day in Israel?	
2 Sam 3:39	וְאֲנִכִּי הַיּוֹם רָךְ וּמָשׁוּחַ מֶלֶךְ וְהָאֲנָשִׁים הָאֵלֶּה בְּנֵי צְרוּיָה קָשִׁים מִמֶּנִּי יִשְׁלַם יְהוָה לַעֲשֵׂה הָרָעָה כִּרְעִתּוֹ: פ	And I <i>am</i> faint today, although anointed king, and these men – the sons of Zeruiah – <i>are</i> too harsh for me. May the LORD requite him <i>who</i> commits wickedness according to his wickedness.”	although: concessive use of the vav. too harsh for me: or <i>harsher than me / I.</i>
2 Sam 4:1	וַיִּשְׁמַע בֶּן־שָׁאוּל כִּי מָת אַבְנֵר בַּחֲבֵרוֹן וַיִּרְפוּ יָדָיו וְכָל־יִשְׂרָאֵל נִבְהָלוּ:	When Saul's son heard that Abner had died in Hebron, his hands sank, and all Israel was agitated.	Saul's son: i.e. <i>Ish-Bosheth</i> .
2 Sam 4:2	וּשְׁנֵי אָנָשִׁים שָׂרֵי־גְדוּדִים הָיוּ בֶּן־שָׁאוּל שֵׁם הָאֶחָד בַּעֲנָה וְשֵׁם הַשֵּׁנִי רַכָּב בְּנֵי רִמּוֹן הַבְּאֶרְתִּי מִבְּנֵי בִנְיָמִן כִּי גַם־בְּאֶרֶת תַּחֲשָׁב עַל־בְּנִימָן:	Now Saul's son had two men who were commanders of troops. The name of one <i>was</i> Baanah and the name of the other <i>was</i> Rechab – the sons of Rimmon the Beerothite, of the sons of Benjamin, for Beeroth was also reckoned to Benjamin.	the other ← <i>the second</i> .
2 Sam 4:3	וַיִּבְרְחוּ הַבְּאֶרְתִּים גִּתַּיְמָה וַיְהִיו־שָׁם גְּרִים עַד הַיּוֹם הַזֶּה: ס	And the Beerothites fled to Gittaim and dwelt there, <i>as</i> <i>they are</i> up to this day.	
2 Sam 4:4	וַלִּיהוֹנָתָן בֶּן־שָׁאוּל בֶּן נָכָה רַגְלִים בֶּן־חֲמִשָּׁה שָׁנִים הָיָה בְּבֹא שְׁמַעְתָּ שָׁאוּל וַיְהוֹנָתָן מִיִּזְרְעֵאל וַתִּשָּׂאֵהוּ אִמּוֹתָו וַתָּס וַיְהִי בַּחֲפוּזָה לָנוּס וַיִּפֹּל וַיִּפְסַח וּשְׁמוֹ מְפִיבֹשֶׁת:	And Jonathan, Saul's son, <i>had</i> a son <i>who was lame</i> in his legs. He was five years old when the report of Saul and Jonathan came from Jezreel, and his foster mother took him away and fled, and it came to pass in her haste to flee that he fell and became lame. And his name <i>was</i> Mephibosheth.	lame in ← <i>lame of</i> . Jezreel: see Josh 15:56.

2 Sam 4:5	וַיָּלְכוּ בְנֵי־רִמְמוֹן הַבְּאֵרְתִּי רֶכָב וּבַעֲנָה וַיָּבֹאוּ כָחֶם הַיּוֹם אֶל־בֵּית אִישׁ בַּשָּׁת וְהוּא שָׁכַב אֶת מִשְׁכַּב הַצֹּהֲרַיִם:	And the sons of Rimmon the Beerothite – Rechab and Baanah – departed, and they arrived as the day was becoming hot, at the house of Ish-Bosheth, and he was lying <u>on a bed</u> at midday.	on a bed ← <i>with a bed.</i>
2 Sam 4:6	וַהֲנֵה בָּאוּ עַד־תּוֹךְ הַבַּיִת לִקְחֵי חֲטִים וַיַּכּוּ אֶל־הַחֹמֶשׁ וּרְכָב וּבַעֲנָה אָחִיו נִמְלָטוּ:	And they went into the house <i>as if they were</i> customers for wheat, and they struck him in the abdomen, and Rechab and Baanah his brother escaped.	customers for ← <i>takers of.</i>
2 Sam 4:7	וַיָּבֹאוּ הַבַּיִת וְהוּא־שָׁכַב עַל־מִטָּתוֹ בַּחֲדָר מִשְׁכָּבוֹ וַיַּכּוּהוּ וַיִּמָּתֶהוּ וַיִּסְרוּ אֶת־רֹאשׁוֹ וַיִּקְחוּ אֶת־רֹאשׁוֹ וַיֵּלְכוּ דֶּרֶךְ הָעֲרֶבָה כָּל־הַלַּיְלָה:	For they went <i>into</i> the house <u>while</u> he was lying on his bed in his bedroom, and they struck him and killed him, and they removed his head, and they took his head and departed <u>through</u> the arid tract all night.	while ← <i>and.</i> Temporal use of the vav. through: or (<i>by</i>) <i>the road</i> <i>of.</i>
2 Sam 4:8	וַיָּבֹאוּ אֶת־רֹאשׁ אִישׁ־בִּשְׁת אֶל־דָּוִד חֶבְרוֹן וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ הִנֵּה־רֹאשׁ אִישׁ־בִּשְׁת בֶּן־שָׂאוֹל אֵיבֶךְ אֲשֶׁר בִּקֵּשׁ אֶת־נַפְשִׁי וַיִּתֵּן יְהוָה לְאֹדְנִי הַמֶּלֶךְ נִקְמוֹת הַיּוֹם הַזֶּה מִשָּׂאוֹל וּמִזֶּרְעוֹ: ס	And they brought Ish- Bosheth's head to David <i>in</i> Hebron, and they said to the king, “<u>Here is</u> the head of Ish-Bosheth, the <u>son</u> of Saul your enemy who sought your <u>life</u>, and the LORD avenged my lord the king <i>on</i> this day on Saul and his seed.”	Here <i>is</i> ← <i>Behold.</i> son: standing for <i>grandson.</i> life ← <i>soul.</i>

2 Sam 4:9	וַיַּעַן דָּוִד אֶת־רֶכָב וְאֶת־בָּעֲנָה אָחִיו בְּנֵי רִמּוֹן הַבְּאֶרְתִּי וַיֹּאמֶר לָהֶם חַי־יְהוָה אֲשֶׁר־פָּדָה אֶת־נַפְשִׁי מִכָּל־צָרָה:	But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and he said to them, “As the LORD lives, who redeemed my <u>life</u> from all adversity,	life ← <i>soul</i>.
2 Sam 4:10	כִּי הַמַּגִּיד לִי לֵאמֹר הִנֵּה־מָת שָׁאוּל וְהוּא־הָיָה כַּמְבֹּשֵׁר בְּעֵינָיו וְאַחֲזָה בּוֹ וְאַהֲרָגְהוּ בַּצֶּקֶלָג אֲשֶׁר לְתַת־לוֹ בַּשָּׂרָה:	when the one reporting to me said, ‘Look, Saul is dead’ – when he was bringing good news in his eyes – I seized him and killed him in Ziklag, <u>which</u> <u>was me giving him good</u> <u>news</u>.	which <i>was</i> me giving him good news: either ironic, i.e. <i>bad news</i>, or translate <i>who came for me to give</i> <i>him good news</i>, i.e. <i>a</i> <i>reward</i>.
2 Sam 4:11	אִם כִּי־אֲנָשִׁים רָשָׁעִים הָרְגוּ אֶת־אִישׁ־צֶדִיק בְּבֵיתוֹ עַל־מִשְׁכְּבוֹ וְעַתָּה הֲלוֹא אֲבַקֵּשׁ אֶת־דָּמּוֹ מִיְּדֵכֶם וּבְעֵרְתִּי אֶתְכֶם מִן־הָאָרֶץ:	How much more <i>is it like</i> <i>that</i> when wicked men have killed a righteous man in his house on his bed? So now, should I not require his blood from <u>yourselfes</u> and <u>eradicate</u> you from the land?”	yourselfes ← <i>your hand</i>. eradicate ← <i>consume</i>.
2 Sam 4:12	וַיִּצַּו דָּוִד אֶת־הַנְּעָרִים וַיַּהַרְגוּם וַיִּקְצְצוּ אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם וַיִּתְּלוּ עַל־הַבְּרֶכָה בְּחֶבְרוֹן וְאֵת רֹאשׁ אִישׁ־בִּשְׁתַּל לָקְחוּ וַיִּקְבְּרוּ בְּקֶבֶר־אֲבִנָּר בְּחֶבְרוֹן: פ	Then David commanded his <i>servant</i>-lads, and they killed them, and they cut off their hands and feet, and they hanged <i>them</i> over the pool in Hebron, and they took Ish-Bosheth's head and buried <i>it</i> in Abner's sepulchre in Hebron.	

2 Sam 5:1	וַיָּבֹאוּ כָּל-שִׁבְטֵי יִשְׂרָאֵל אֶל-דָּוִד חֶבְרוֹנָה וַיֹּאמְרוּ לְאֹמֶר הֲנֵנוּ עִצְמוֹךָ וּבָשָׂרְךָ אֲנַחְנוּ:	And all of the tribes of Israel came to David, in Hebron, and they spoke and said, “Here we <u>are</u>; we are your bone and your flesh.	1 Chr 11:1. in Hebron ← <i>to Hebron</i>. Here we are ← <i>Behold us</i>. your bone and your flesh: the English idiom is <i>your flesh and blood</i>.
2 Sam 5:2	גַּם-אֶתְמוֹל גַּם-שְׁלֹשׁ בְּהֵיוֹת שָׂאוּל מֶלֶךְ עָלֵינוּ אֹתָהּ *הֵייתָ **הֵייתָ מוֹצִיא *הַמּוֹצִיא * וְהַמְּבִיא *וְהַמְּבִיא * אֶת-יִשְׂרָאֵל וַיֹּאמֶר יְהוָה לֵךְ אִתָּה תִרְעָה אֶת-עַמִּי אֶת-יִשְׂרָאֵל וְאַתָּה תִּהְיֶה לְנָגִיד עַל-יִשְׂרָאֵל:	Throughout the past when Saul was king over us, it was you {K: <i>who brought</i>} [Q: <i>who brought</i>] Israel out and led <i>it</i> in. And the LORD said to you, ‘You will shepherd my people Israel, and you will be a leader over Israel.’ ”	it was you: the <i>ketiv</i> could be regarded as a variant spelling of the <i>qeré</i>. led <i>it</i> in: the <i>ketiv</i>, omitting an <i>aleph</i>, could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>. Compare 2 Ki 13:6 (הַחֲטִי (הַחֲטִי). 1 Chr 11:2. Throughout the past ← <i>Both from yesterday and from the day before yesterday</i>.
2 Sam 5:3	וַיָּבֹאוּ כָּל-זִקְנֵי יִשְׂרָאֵל אֶל-הַמֶּלֶךְ חֶבְרוֹנָה וַיַּכֵּרְתוּ לָהֶם הַמֶּלֶךְ דָּוִד בְּרִית בְּחֶבְרוֹן לִפְנֵי יְהוָה וַיִּמְשְׁחוּ אֶת-דָּוִד לְמֶלֶךְ עַל-יִשְׂרָאֵל: פ	And all the elders of Israel came to the king in Hebron, and King David made a covenant with them in Hebron before the LORD, and they anointed David as king over Israel.	1 Chr 11:3. in Hebron ← <i>to Hebron</i>. with them ← <i>for them</i>.
2 Sam 5:4	בֶּן-שְׁלֹשִׁים שָׁנָה דָּוִד בְּמֶלְכוֹ אַרְבָּעִים שָׁנָה מֶלֶךְ:	David was thirty years old when he <i>started to</i> reign, and he reigned for forty years.	1 Ki 2:11, 1 Chr 29:26, 1 Chr 29:27.
2 Sam 5:5	בְּחֶבְרוֹן מָלַךְ עַל-יְהוּדָה שִׁבְעַת שָׁנִים וְשֵׁשׁ חֳדָשִׁים וּבִירוּשָׁלַם מָלַךְ שְׁלֹשִׁים וּשְׁלֹשׁ שָׁנָה עַל כָּל-יִשְׂרָאֵל וְיְהוּדָה:	In Hebron he reigned over Judah for seven years and six months, and in Jerusalem he reigned for thirty-three years over all Israel and Judah.	1 Ki 2:11, 1 Chr 29:27.

2 Sam 5:6	וַיֵּלֶךְ הַמֶּלֶךְ וְאֲנָשָׁיו יְרוּשָׁלַם אֶל-הַיְּבֻסִים יֹשְׁבֵי הָאָרֶץ וַיֹּאמְרוּ לְדָוִד לֹא מֵלֵךְ לֹא-תָבוֹא הִנֵּה כִּי אִם-הֶסִירְךָ הָעֹרִים וְהַפְסָחִים לֹא מֵלֵךְ לֹא-יָבוֹא דָּוִד הַנֶּה:	Then the king and his men went <i>to</i> Jerusalem, to the Jebusites, who were inhabiting the land, and they spoke to David and said, “You shall not come here unless you <i>can</i> remove the blind and the lame”, and they said, “David shall not come here.”	1 Chr 11:4, 1 Chr 11:5.
2 Sam 5:7	וַיִּלְכֹּד דָּוִד אֶת מְצֻדַת צִיּוֹן הִיא עִיר דָּוִד:	But David captured the stronghold of Zion, which <i>is</i> the City of David.	1 Chr 11:5.
2 Sam 5:8	וַיֹּאמֶר דָּוִד בַּיּוֹם הַהוּא כָּל-מִכָּה יְבֻסִי וַיַּגֵּעַ בַּצִּנּוֹר וְאֶת-הַפְסָחִים וְאֶת-הָעֹרִים *שֵׁנָאוּ שֵׁנָאֵי נַפֶּשׁ דָּוִד עַל-כֵּן** יֹאמְרוּ עוֹר וּפְסָח לֹא יָבוֹא אֶל-הַבַּיִת:	And on that day, David said, “Whoever strikes a Jebusite and gets to the waterfall and <i>strikes</i> the lame and the blind – {K: <i>who</i> hate David's existence} [Q: whom David's being hates] – ...” For this reason they say, “The blind and the lame shall not enter the house.”	existence (<i>ketiv</i>) ← <i>soul</i> . being (<i>qeré</i>) ← <i>soul</i> . AV differs, reading the <i>qeré</i> . 1 Chr 11:6. Whoever ← <i>Everyone</i> (<i>who</i>). The sense seems to be that the Jebusites considered themselves ↴
2 Sam 5:9	וַיֵּשֶׁב דָּוִד בַּמְצֻדָּה וַיִּקְרָא-לָהּ עִיר דָּוִד וַיְבִן דָּוִד סָבִיב מִן-הַמִּלּוֹא וּבֵיתָה:	And David resided in the citadel, and he called it the City of David. And David built around <i>it</i> , from the <u>Millo</u> inwards.	↳ inaccessible, so that even the lame and blind were part of the taunt. 1 Chr 11:7, 1 Chr 11:8. Millo: root meaning <i>infilling</i> . See [CB] and [Wikipedia].
2 Sam 5:10	וַיֵּלֶךְ דָּוִד הַלְּזֹךְ וַיִּגְדֹּל וַיְהִינָה אֱלֹהֵי צְבָאוֹת עִמּוֹ: פ	And David continued to become greater, and the LORD God of hosts <i>was</i> with him.	1 Chr 11:9. continued to become greater: infinitive absolute of <i>to go</i> and <i>to be great</i> .

2 Sam 5:11	וַיִּשְׁלַח חִירָם מֶלֶךְ-צֹר מִלְּאָכִים אֶל-דָּוִד וַעֲצֵי אַרְזִים וְחֶרֶשִׁי עֵץ וְחֶרֶשִׁי אֲבֹן קִיר וַיְבַנּוּ-בֵּית לְדָוִד:	And Hiram king of Tyre sent envoys to David, and cedar wood and carpenters and <u>stonemasons</u> , and they built a house for David.	1 Chr 14:1. stonemasons ← <i>artificers of stone of wall</i> .
2 Sam 5:12	וַיַּדַּע דָּוִד כִּי־הִכִּינוֹ יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל וְכִי נָשָׂא מִמֶּלְכָתּוֹ בְּעֶבֶר עַמּוֹ יִשְׂרָאֵל: ס	And David knew that the LORD had established him as king over Israel, and that he had exalted his kingdom for the sake of his people Israel.	1 Chr 14:2.
2 Sam 5:13	וַיִּקַּח דָּוִד עוֹד פְּלִגְשִׁים וְנָשִׁים מִירוּשָׁלַם אַחֲרֵי בָּאוֹ מִחֶבְרוֹן וַיִּוָּלְדוּ עוֹד לְדָוִד בָּנִים וּבָנוֹת:	Then David took <i>some</i> more concubines and wives from Jerusalem, after he had arrived <i>there</i> from Hebron, and more sons and daughters were born to David.	1 Chr 14:3.
2 Sam 5:14	וְאֵלֶּה שְׁמוֹת הַיִּלָּדִים לוֹ בִּירוּשָׁלַם שְׁמוֹעַ וְשׁוֹבָב וְנָתָן וְשְׁלֹמֹה:	And these <i>are</i> the names of those born to him in Jerusalem: Shammua and Shobab and Nathan and <u>Solomon</u> ,	1 Chr 3:5, 1 Chr 14:4. Solomon ← <i>Shelomoh</i> , but we retain the AV / traditional English name. The Modern Hebrew pronunciation is <i>Shlomo(h)</i> .
2 Sam 5:15	וַיִּבְחַר וְאֵלִישׁוּעַ וְנָפֶג וַיִּפְיַע:	and Ibhar and Elishua and Nepheg and Japhia,	1 Chr 3:6, 1 Chr 3:7, 1 Chr 14:5, 1 Chr 14:6.
2 Sam 5:16	וְאֵלִישָׁמַע וְאֵלִיאָדָע וְאֵלִיפֶלֶט: פ	and Elishama and Eliada and <u>Eliphelet</u> .	1 Chr 3:8, 1 Chr 14:7. Eliphelet: AV= <i>Eliphalet</i> , the pausal form, here and 1 Chr 14:7, but elsewhere <i>Eliphelet</i> . See Gen 4:2.
2 Sam 5:17	וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי־מָשְׁחוּ אֶת־דָּוִד לְמֶלֶךְ עַל־יִשְׂרָאֵל וַיַּעֲלוּ כָל־פְּלִשְׁתִּים לְבַקֵּשׁ אֶת־דָּוִד וַיִּשְׁמַע דָּוִד וַיֵּרַד אֶל־הַמְּצוּדָה:	And when the Philistines heard that they had anointed David as king over Israel, all the Philistines came up to <u>seek</u> David, but David heard <i>about it</i> , and he went down into the citadel.	1 Chr 14:8. to seek: here in a hostile sense, as in 1 Sam 26:2.

2 Sam 5:18	וּפְלִשְׁתִּים בָּאוּ וַיִּנְטְשׁוּ בְּעֶמֶק רֶפְחַיִם:	And the Philistines came and spread themselves out in the Valley of the <u>Rephaim</u> .	1 Chr 14:9. Rephaim: see [CB] App. 25.
2 Sam 5:19	וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר הֲאֶעֱלֶה אֶל־פְּלִשְׁתִּים הַתִּתָּנִים בְּיָדִי וַיֹּאמֶר יְהוָה אֶל־דָּוִד עֲלֶה כִּי־נָתַן אֲתָן אֶת־הַפְּלִשְׁתִּים בְּיָדְךָ:	And David asked the LORD and said, “Should I go up against the Philistines? Will you deliver them into my hand?” And the LORD said to David, “Go up, for I will certainly deliver the Philistines into your hand.”	1 Chr 14:10. I will certainly deliver: infinitive absolute.
2 Sam 5:20	וַיָּבֹא דָוִד בְּבַעַל־פְּרָצִים וַיִּכֶם שָׁם דָּוִד וַיֹּאמֶר פָּרַץ יְהוָה אֶת־אֹיְבֵי לִפְנֵי כִפְרָץ מַיִם עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם הַהוּא בַּעַל פְּרָצִים:	So David went to Baal- Perazim, and David <u>struck</u> them there, and he said, “The LORD has dispersed my enemies before me, like an outpouring of water”, which <i>is</i> why he called that place Baal- Perazim.	1 Chr 14:11. struck: in a Hebrew “VOS” (verb-object-subject) sentence.
2 Sam 5:21	וַיַּעֲזֹבוּ־שָׁם אֶת־עֲצֵבֵיהֶם וַיִּשְׂאוּם דָּוִד וְאֲנָשָׁיו: פ	And they abandoned their idols there, and David and his men removed them.	1 Chr 14:12.
2 Sam 5:22	וַיִּסְפוּ עוֹד פְּלִשְׁתִּים לַעֲלוֹת וַיִּנְטְשׁוּ בְּעֶמֶק רֶפְחַיִם:	But the Philistines <u>came up</u> <u>yet again</u> , and they spread themselves out in the Valley of the <u>Rephaim</u> .	1 Chr 14:13. came up yet again ← <i>added yet to come up</i> . Rephaim: see [CB] App. 25.
2 Sam 5:23	וַיִּשְׁאַל דָּוִד בַּיהוָה וַיֹּאמֶר לֹא תַעֲלֶה הָסֵב אֶל־אַחֲרֵיהֶם וּבֹאֲתָ לָהֶם מִמּוֹל בְּכַאֲסִים:	And David inquired of the LORD. And he said, “You shall not go up. Surround <i>them</i> at their rear and <u>advance on</u> them from opposite the balsam trees.	1 Chr 14:14. advance on ← <i>come to</i> .

2 Sam 5:24	וְיִהְיֶה *בְּשִׁמְעֶךָ כְּשִׁמְעֶךָ אֶת-קוֹל** צִעֲדָה בְּרֹאשֵׁי הַבְּכָאִים אֲזַי תֵּחָרֵץ כִּי אֲזַי יֵצֵא יְהוָה לִפְנֶיךָ לְהַכּוֹת בְּמַחֲנֶה פְּלִשְׁתִּים:	And it will come to pass, {K: when} [Q: as] you hear the sound of marching in the crowns of the balsam trees, <i>that</i> you will then act decisively, for then the LORD will go out before you to strike the Philistines' <u>camp</u> ."	1 Chr 14:15. camp: or <i>battalion</i> .
2 Sam 5:25	וַיַּעַשׂ דָּוִד כִּן כְּאֲשֶׁר צִוָּהוּ יְהוָה וַיַּךְ אֶת-פְּלִשְׁתִּים מִגִּבֵּעַ עַד-בְּאֵר גִּזְרִי: פ	And David did <u>this</u> as the LORD had commanded him, and he struck the Philistines from Geba to <u>the approach to Gezer</u> .	1 Chr 14:16. this ← <i>thus</i> . the approach to ← <i>at your going</i> . Gezer: AV= <i>Gazer</i> , the pausal form.
2 Sam 6:1	וַיִּסַּף עוֹד דָּוִד אֶת-כָּל-בְּחֹר בְּיִשְׂרָאֵל שְׁלֹשִׁים אֶלֶף:	And David again gathered every young man in Israel – thirty thousand <i>of them</i> .	1 Chr 13:5. gathered: we, with [AnLx], take the verb as in <i>scriptio defectiva</i> spelling from root אסף. Otherwise, the meaning is <i>added</i> or <i>did again</i> .
2 Sam 6:2	וַיָּקָם וַיֵּלֶךְ דָּוִד וְכָל-הָעָם אֲשֶׁר אִתּוֹ מִבְּעַלֵּי יְהוּדָה לְהַעֲלֹת מִשָּׁם אֶת אֲרוֹן הָאֱלֹהִים אֲשֶׁר-נִקְרָא שֵׁם שָׁם יְהוָה צְבָאוֹת יֹשֵׁב הַכְּרֻבִּים עָלָיו:	And David arose and proceeded, <u>with</u> all the people who <i>were</i> with him from Baale-Judah, to bring the ark of God up from there, where a name – the name of the LORD of hosts <i>who</i> resides <i>between</i> cherubim on it – is called on.	1 Chr 13:6. with (<i>first occurrence in verse</i>) ← <i>and</i> .

2 Sam 6:3	וַיִּרְכְּבוּ אֶת־אֲרוֹן הָאֱלֹהִים אֶל־עֲגֹלָה חֲדָשָׁה וַיִּשְׁאָהוּ מִבֵּית אֲבִינָדָב אֲשֶׁר בַּגְּבֵעָה וַעֲזָא וְאַחִיו בְּנֵי אֲבִינָדָב נִהְגִים אֶת־הָעֲגֹלָה חֲדָשָׁה:	And they <u>loaded</u> the ark of God onto a new wagon, and they removed it from Abinadab's house, which was in Gibeah. Now Uz ^z a and Ahio, Abinadab's sons, were driving the new wagon,	1 Chr 13:7. loaded ← <i>mounted</i> . Gibeah: see Josh 15:57. Uzza: AV= <i>Uzzah</i> . Sometimes MT= <i>Uzzah</i> , and sometimes AV= <i>Uzza</i> . Sometimes AV mismatches; sometimes it is in correspondence. We standardize on <i>Uzza</i> .
2 Sam 6:4	וַיִּשְׁאָהוּ מִבֵּית אֲבִינָדָב אֲשֶׁר בַּגְּבֵעָה עִם אֲרוֹן הָאֱלֹהִים וְאַחִיו הֹלֵךְ לִפְנֵי הָאֲרוֹן:	and they removed <u>it</u> from Abinadab's house which was in Gibeah, <i>travelling</i> with the ark of God, with Ahio walking in front of the ark.	it: agreeing with <i>ark</i> , not <i>wagon</i> . Gibeah: see Josh 15:57.
2 Sam 6:5	וְדָוִד וְכָל־בֵּית יִשְׂרָאֵל מְשַׁחֲקִים לִפְנֵי יְהוָה בְּכָל עֲצֵי בְרוֹשִׁים וּבְכִנּוֹרוֹת וּבִנְבָלִים וּבַתָּפִים וּבַמִּנְעֻנָּעִים וּבַצִּלְצָלִים:	Now David and the whole house of Israel were playing <i>music</i> before the LORD on all <i>kinds of</i> <i>instruments</i> of cypress wood, and on harps and on lutes and with drums and with <u>sistrums</u> and with cymbals,	1 Chr 13:8. sistrum: a hand-held shaken instrument.
2 Sam 6:6	וַיָּבֹאוּ עַד־גֶּרֶן נָכוֹן וַיִּשְׁלַח עֲזָא אֶל־אֲרוֹן הָאֱלֹהִים וַיֹּאחֲזוּ בּוֹ כִּי שִׁמְטוּ הַבָּקָר:	when they came to Nachon's threshing floor, and Uz ^z a stretched out <i>his</i> <i>hand</i> to the ark of God, and he held on to it, because the oxen were destabilizing <i>it</i> .	1 Chr 13:9. Uzza: see 2 Sam 6:3.
2 Sam 6:7	וַיַּחַר־אַף יְהוָה בַּעֲזָה וַיַּכְהוּ שָׁם הָאֱלֹהִים עַל־הַשָּׁל וַיָּמָת שָׁם עִם אֲרוֹן הָאֱלֹהִים:	<u>At this</u> the LORD's anger was kindled against Uz ^z a, and God struck him down there for <i>his nonchalance</i> , and he died there with the ark of God.	1 Chr 13:10. At this: wider use of the <i>vav</i> . Uzza: see 2 Sam 6:3, but here and occasionally MT= <i>Uzzah</i> . nonchalance: or <i>fault</i> , <i>error</i> [AnLx], [BDB], or <i>hastiness</i> [BDB].

2 Sam 6:8	וַיַּחַר לְדָוִד עַל־אֲשֶׁר פָּרַץ יְהוָה פָּרַץ בַּעֲזָה וַיִּקְרָא לַמָּקוֹם הַהוּא פָּרַץ עֲזָה עַד הַיּוֹם הַזֶּה:	And it <u>grieved</u> David that the LORD <u>had burst out</u> against Uzza, and he called that place Perez-Uzza, <i>as it</i> <i>is up to this day.</i>	1 Chr 13:11. grieved: or <i>infuriated</i> . had burst out ← <i>had burst</i> <i>a burst</i> . Uzza ... Uzza: see 2 Sam 6:3, but here MT= <i>Uzzah</i> .
2 Sam 6:9	וַיֵּרָא דָּוִד אֶת־יְהוָה בַּיּוֹם הַהוּא וַיֹּאמֶר אֵיךְ יָבוֹא אֵלַי אֲרוֹן יְהוָה:	And David feared the LORD on that day, and he said, “How will the ark of the LORD come to me?”	1 Chr 13:12.
2 Sam 6:10	וְלֹא־אָבָה דָּוִד לְהָסִיר אֵלָיו אֶת־אֲרוֹן יְהוָה עַל־עֵיר דָּוִד וַיֵּטֶהוּ דָּוִד בֵּית עֲבֹד־אֶדוֹם הַגִּיטִי:	And David was not willing to have the ark of the LORD brought to him at the City of David, and David had it diverted <i>to</i> the house of Obed-Edom the Gittite.	1 Chr 13:13.
2 Sam 6:11	וַיֵּשֶׁב אֲרוֹן יְהוָה בֵּית עֲבֹד אֶדֶם הַגִּיטִי שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה אֶת־עֲבֹד אֶדֶם וְאֶת־כָּל־בֵּיתוֹ:	So the ark of the LORD remained <i>in</i> the house of Obed-Edom the Gittite for three months, and the LORD blessed Obed-Edom and all his household.	1 Chr 13:14.
2 Sam 6:12	וַיִּגַּד לַמֶּלֶךְ דָּוִד לֵאמֹר בָּרַךְ יְהוָה אֶת־בֵּית עֲבֹד אֶדֶם וְאֶת־כָּל־אֲשֶׁר־לּוֹ בַּעֲבוּר אֲרוֹן הָאֱלֹהִים וַיֵּלֶךְ דָּוִד וַיַּעַל אֶת־אֲרוֹן הָאֱלֹהִים מִבֵּית עֲבֹד אֶדֶם עִיר דָּוִד בְּשִׂמְחָה:	And it was reported to King David <u>with the</u> <u>words</u> , “The LORD has blessed the household of Obed-Edom, and everything he <i>has</i> , on account of the ark of God.” So David went and brought the ark of God up from the house of Obed- Edom <i>to</i> the City of David with joy.	1 Chr 15:25. with the words ← <i>saying</i> .
2 Sam 6:13	וַיְהִי כִּי צָעְדוּ נְשָׂאֵי אֲרוֹן־יְהוָה שְׁשֶׁה צָעָדִים וַיִּזְבַּח שׁוֹר וּמִרְיָא:	And it came to pass, when the bearers of the ark of the LORD <u>had taken</u> six steps, that he sacrificed <u>an ox</u> and a fatted calf.	1 Chr 15:26. had taken ← <i>had stepped</i> . an ox: or <i>oxen</i> .

2 Sam 6:14	וְדָוִד מְכַרְכֵּר בְּכָל־עֹז לִפְנֵי יְהוָה וְדָוִד חָגָר אֶפֶוד בָּד:	And David leapt with all <i>his</i> might before the LORD, and David <i>was</i> girded with an ephod of fine linen.	1 Chr 15:27.
2 Sam 6:15	וְדָוִד וְכָל־בֵּית יִשְׂרָאֵל מַעֲלִים אֶת־אֲרוֹן יְהוָה בַּתְּרוּעָה וּבִקּוֹל שׁוֹפָר:	So David and the whole house of Israel brought the ark of the LORD up with shouting and with the sound of the ramshorn.	1 Chr 15:28.
2 Sam 6:16	וְהִיא אֲרוֹן יְהוָה בָּא עִיר דָּוִד וּמִיכָל בַּת־שָׁאוּל נִשְׁקָפָה בְּעַד הַחֲלוֹן וַתֵּרָא אֶת־הַמֶּלֶךְ דָּוִד מִפְּנֵי וּמִכְרַכָּר לִפְנֵי יְהוָה וַתִּבֹּז לוֹ בִּלְבָבָהּ:	And as the ark of the LORD was arriving <i>in</i> the City of David, Michal, Saul's daughter, was peering out of the window, and she saw King David leaping and bounding before the LORD, and she despised him in her heart.	1 Chr 15:29.
2 Sam 6:17	וַיָּבֹאוּ אֶת־אֲרוֹן יְהוָה וַיִּצְגּוּ אֹתוֹ בַּמִּקְוָמוֹ בַּתּוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לּוֹ דָּוִד וַיַּעַל דָּוִד עֹלוֹת לִפְנֵי יְהוָה וּשְׁלָמִים:	And they brought the ark of the LORD, and they put it in its place inside the tent which David had pitched for it, and David <i>offered</i> burnt offerings and peace- offerings before the LORD.	1 Chr 16:1. offered ← <i>raised</i> , a verb cognate with <i>burnt</i> <i>offering</i> .
2 Sam 6:18	וַיְכַל דָּוִד מִהַעֲלוֹת הָעוֹלָה וְהַשְּׁלָמִים וַיְבָרֵךְ אֶת־הָעָם בְּשֵׁם יְהוָה צְבָאוֹת:	And when David had finished offering the <i>burnt</i> offering and the peace- offerings, he blessed the people in the name of the LORD of hosts.	1 Chr 16:2. burnt offering: as MT.
2 Sam 6:19	וַיַּחֲלֶק לְכָל־הָעָם לְכָל־הַמִּזְוָן יִשְׂרָאֵל לִמְאִישׁ וְעֵד־אִשָּׁה לֵאִישׁ חֶלֶת לֶחֶם אֶחָת וְאֶשְׁפֵּר אֶחָד וְאִשְׁיִשָּׁה אֶחָת וַיֵּלֶךְ כָּל־הָעָם אִישׁ לְבֵיתוֹ:	And he distributed to all the people and the whole multitude of Israel, to both men and women – to each <i>one</i> – a loaf of bread and <i>a</i> <i>portion of roast beef</i> and <i>raisin cake</i> . Then <i>all the</i> <i>people went home</i> .	1 Chr 16:3. <i>a portion of roast beef</i> : the meaning is not certain. We take the etymology as אֵשׁ + פֶּרֶךְ, <i>fire + young bull</i> . raisin cake: AV differs (<i>flagon of wine</i>). all the people went home ← <i>all the people went each</i> <i>to his home</i> .

2 Sam 6:20	וַיָּשֶׁב דָּוִד לְבֵרֶךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכָל בַּת־שָׁאוּל לִקְרֹאת דָּוִד וַתֹּאמֶר מִה־נִּכְבַּד הַיּוֹם מִלֶּךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אִמָּהוֹת עַבְדָּיו כִּהְגָּלוֹת נִגְלוֹת אֶת־דָּוִד הָרָקִים:	Then when David returned to bless his household, Michal, Saul's daughter, came out to meet David, and she said, "How dignified the king of Israel was today, who exposed himself today in the sight of the maidservants of his menservants, like an <i>empty-headed person</i> deliberately exposing himself."	1 Chr 16:43. dignified ← <i>honoured</i>. Irony. an empty-headed person ← <i>one of the empty (ones)</i>. deliberately exposing himself: infinitive absolute.
2 Sam 6:21	וַיֹּאמֶר דָּוִד אֶל־מִיכָל לִפְנֵי יְהוָה אֲשֶׁר בָּחַרְבִּי מֵאֲבִיךָ וּמְכַל־בֵּיתוֹ לְצִוֹת אֹתִי נָגִיד עַל־עַם יְהוָה עַל־יִשְׂרָאֵל וְשַׁחֲקֵתִי לִפְנֵי יְהוָה:	And David said to Michal, "I did it before the LORD, who chose me rather than your father and rather than all his house in appointing me a leader over the people of the LORD – over Israel – and I will play before the LORD.	in appointing ← <i>in commanding</i>. Gerundial use of the infinitive.
2 Sam 6:22	וְנִקְלָתִי עוֹד מִזֹּאת וְהִיטִי שָׁפֵל בְּעֵינֵי וְעַם־הָאִמָּהוֹת אֲשֶׁר אָמַרְתָּ עִמָּם אֲכַבְדָּהּ:	And I will be more contemptible than this, and I will be lowly in my <i>own</i> eyes, but with the maidservants with whom you spoke I shall be honoured."	
2 Sam 6:23	וּלְמִיכָל בַּת־שָׁאוּל לֹא־הָיָה לָּהּ יֶלֶד עַד יוֹם מוֹתָהּ: פ	And Michal, Saul's daughter, did not have a child up to the day of her death.	
2 Sam 7:1	וַיְהִי כִּי־יָשָׁב הַמֶּלֶךְ בְּבֵיתוֹ וַיְהוֶה הַנִּיחֹ־לּוֹ מִסָּבִיב מִכָּל־אֵיבָיו:	And it came to pass when the king was sitting in his house, and the LORD had given him rest on <i>all sides</i> from all his enemies,	1 Chr 17:1. on <i>all sides</i> ← <i>from around</i>.
2 Sam 7:2	וַיֹּאמֶר הַמֶּלֶךְ אֶל־נָתָן הַנָּבִיא רְאֵה נָא אֲנִי יוֹשֵׁב בְּבֵית אֲרָזִים וְאֲרוֹן הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הִרְיָעָה:	that the king said to Nathan the prophet, "See now, I am sitting in a house of cedars, but the ark of God is residing <i>behind</i> a <i>sheet</i>."	1 Chr 17:1. behind ← <i>inside</i>. a sheet ← <i>the curtain</i>, but we take the reference as to tent fabric.

2 Sam 7:3	וַיֹּאמֶר נָתַן אֶל־הַמֶּלֶךְ כָּל אֲשֶׁר בְּלִבְבְּךָ לַדָּ עֲשֵׂה כִּי יְהוָה עִמָּךְ: ס	And Nathan said to the king, “ <u>Whatever</u> <u>is</u> in your heart, go <i>and</i> do, for the LORD <i>is</i> with you.”	1 Chr 17:2. Whatever ← <i>Everything</i> .
2 Sam 7:4	וַיְהִי בַּלַּיְלָה הַהוּא וַיְהִי דְּבַר־יְהוָה אֶל־נָתַן לֵאמֹר:	And it came to pass on that night that the word of the LORD <u>came</u> to Nathan and said,	1 Chr 17:3. came ← <i>became</i> .
2 Sam 7:5	לֵךְ וְאָמַרְתָּ אֶל־עַבְדִּי אֶל־דָּוִד כֹּה אָמַר יְהוָה הֲאֵתָה תִּבְנֶה־לִּי בַּיִת לְשִׁבְתִּי:	“Go and say to my servant David, ‘ <u>This <i>is what</i></u> the LORD says: «Will you build me a house for me to dwell <i>in</i> ?	1 Chr 17:4. This <i>is what</i> ← <i>Thus</i> .
2 Sam 7:6	כִּי לֹא יִשְׁבַּתִּי בְּבֵית לְמִיּוֹם הָעֹלָתִי אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה וְאֶהְיֶה מִתְהַלֵּךְ בְּאֹהֶל וּבִמְשֻׁכָּן:	For I have not dwelt in a house from the day when I brought the sons of Israel up out of Egypt, up to this day, and I have been going about in a tent and in a tabernacle.	1 Chr 17:5.
2 Sam 7:7	בְּכָל אֲשֶׁר־הִתְהַלַּכְתִּי בְּכָל־בְּנֵי יִשְׂרָאֵל הַדָּבָר דִּבַּרְתִּי אֶת־אֶחָד שְׂבָטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לְרֻעוֹת אֶת־עַמִּי אֶת־יִשְׂרָאֵל לֵאמֹר לָמָּה לֹא־בִנִיתֶם לִי בַיִת אֲרָזִים:	Everywhere where I have gone about among all the sons of Israel, have I spoken a word with the one of the tribes of Israel which I commanded to shepherd my people Israel, saying, ‘Why have you not built me a house of cedar?’» ’	1 Chr 17:6.

2 Sam 7:8	וְעַתָּה כֹּה־תֹאמַר לְעַבְדִּי לְדָוִד כֹּה אָמַר יְהוָה צְבָאוֹת אֲנִי לְקַחְתִּיךָ מִזֶּה־הַנֶּזֶח מֵאַחֵר הַצֹּאן לִהְיוֹת נֹגֵיד עַל־עַמִּי עַל־יִשְׂרָאֵל:	So now, <u>this is what</u> you will say to my servant, to David: ‘<u>This is what</u> the LORD of hosts says: «I took you out of the pasture, from <i>looking</i> after the sheep, to be a leader over my people, over Israel.	1 Chr 17:7. This is what (2x) ← Thus.
2 Sam 7:9	וְאֵהִיָּה עִמָּךְ בְּכָל אֲשֶׁר הֵלַכְתָּ וְאַכְרַתָּה אֶת־כָּל־אֹיְבֶיךָ מִפְּנֶיךָ וַעֲשֵׂתִי לְךָ שֵׁם גָּדוֹל כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בָּאָרֶץ:	And I was with you everywhere you went, and I cut off all your enemies <u>at your advance</u>, and I <u>made your name great</u>, like the name of the great <i>men</i> who <u>are on the earth</u>.	1 Chr 17:8. at your advance ← <i>from before you</i>. made your name great ← <i>made for you a great name</i>. on the earth: or in the land.
2 Sam 7:10	וְשִׁמַּתִּי מָקוֹם לְעַמִּי לְיִשְׂרָאֵל וְנִטְעַתִּיו וְשָׁכַן תַּחְתָּיו וְלֹא יִרְגֹז עוֹד וְלֹא־יִסִּיפוּ בְנֵי־עוֹלָה לְעַנּוֹתוֹ כַּאֲשֶׁר בְּרִאשׁוֹנָה:	And I will appoint a place for my people – for Israel – and I will plant them <i>there</i>, and they will dwell <u>right there</u>, and they will no longer shudder, and the <u>unrighteous</u> will no longer afflict them as at first.	1 Chr 17:9. right there ← <i>under it</i>, but also <i>its place</i>. unrighteous ← <i>sons of iniquity</i>.
2 Sam 7:11	וּלְמֶן־הַיּוֹם אֲשֶׁר צִוִּיתִי שְׁפָטִים עַל־עַמִּי יִשְׂרָאֵל וְהִנֵּחְתִּי לְךָ מִכָּל־אֹיְבֶיךָ וְהִגִּיד לְךָ יְהוָה כִּי־בֵית יַעֲשֶׂה־לְךָ יְהוָה:	And ever since the day when I appointed judges over my people Israel, I have given you rest from all your enemies. And the LORD has told you that the LORD will make a <u>house</u> for you.	1 Chr 17:10. a house: i.e. <i>a line of succession</i> [CB].
2 Sam 7:12	כִּי יִמְלְאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת־אֲבֹתֶיךָ וְהִקִּימְתִּי אֶת־זִרְעֶךָ אַחֲרֶיךָ אֲשֶׁר יֵצֵא מִמֶּעֶיךָ וְהִכִּינְתִּי אֶת־מַמְלַכְתּוֹ:	When your days are fulfilled, and you lie with your fathers, I will raise up your seed after you, who will come from your loins, and I will establish his kingdom.	Acts 2:30. Compare also this and the following two verses with John 12:34. 1 Chr 17:11. loins ← <i>bowels</i>.

2 Sam 7:13	הוא יבנה־בית לשמי וכננתי את־כסא ממלכתו עד־עולם:	He will build a house for my name, and I will establish the throne of his kingdom age-abidingly.	1 Chr 17:12.
2 Sam 7:14	אני אהיה־לו לאב והוא יהיה־לי לבן אשר בהעותו והכחתי בשבט אנשים ובנגעי בני אדם:	I will be a father to him, and he will be a son to me. When he acts iniquitously, I will chasten him with the rod of men and with the beatings of the sons of Adam.	2 Cor 6:18, Heb 1:5. 1 Chr 17:13.
2 Sam 7:15	וחסדי לא־יסור ממנו כאשר הסרתי מעם שאול אשר הסרתי מלפני:	But my kindness will not depart from him, as when I withdrew <i>it</i> from Saul, whom I removed <u>from</u> <u>you</u> .	1 Chr 17:13. from you ← <i>from before</i> <i>you</i> .
2 Sam 7:16	ונאמן ביתך וממלכתך עד־עולם לפניך כסאך יהיה נכון עד־עולם:	And your house and your kingdom <i>will be</i> immutable age-abidingly before you. Your throne will be confirmed age- abidingly.» ’	1 Chr 17:14.
2 Sam 7:17	ככל הדברים האלה וככל החזיון הזה כן דבר נתן אל־דוד: ס	According to all these words, and according to all of this vision, so Nathan spoke to David.	1 Chr 17:15.
2 Sam 7:18	ויבא המלך דוד וישב לפני יהוה ויאמר מי אנכי אדני יהוה ומי ביתי כי הביאתני עד־הלים:	Then King David came and sat before the LORD and said, “Who <i>am</i> I, my Lord the LORD, and who <i>constitutes my house</i> , that you should have brought me here?	1 Chr 17:16. my house: see 2 Sam 7:11.
2 Sam 7:19	ותקטן עוד זאת בעיניך אדני יהוה ותדבר גם אל־בית־עבדך למרחוק וזאת תורת האדם אדני יהוה:	And was this just a small matter in your sight, my Lord the LORD? And moreover you spoke to the house of your servant <u>from</u> afar, and <i>is</i> this <u>man's</u> <u>right</u> , my Lord the LORD?	1 Chr 17:17. just ← <i>yet, still</i> . from afar: or, [AnLx], <i>long</i> <i>ago</i> . AV differs (<i>for a great</i> <i>while to come</i>). man's right ← <i>the law of</i> <i>man</i> .

2 Sam 7:20	ומה-יוֹסִיף דָּוִד עוֹד לְדַבֵּר אֵלַיָּךְ וְאַתָּה יִדְעָתָּ אֶת-עַבְדְּךָ אֲדֹנָי יְהוָה:	And what <u>more</u> <i>can</i> David <u>say</u> to you? For you know your servant, my Lord the LORD.	1 Chr 17:18. more ... say ← <i>add ... to</i> <i>say</i> .
2 Sam 7:21	בְּעִבּוֹר דְּבָרְךָ וּכְלַבְּךָ עָשִׂיתָ אֶת כָּל-הַגְּדוּלָּה הַזֹּאת לְהוֹדִיעַ אֶת-עַבְדְּךָ:	<i>It was</i> for the sake of your word and according to your heart <i>that</i> you performed all this great thing, <u>in</u> <u>making</u> <i>it</i> known to your servant,	1 Chr 17:19. in making: gerundial use of the infinitive.
2 Sam 7:22	עַל-כֵּן גָּדַלְתָּ אֲדֹנָי יְהוָה כִּי-אֵין כָּמוֹךָ וְאֵין אֱלֹהִים זולָתְךָ בְּכָל אֲשֶׁר-שָׁמַעְנוּ בְּאָזְנֵינוּ:	which <i>is</i> why you are great, my Lord the LORD, for <i>there is</i> none like you, and <i>there is</i> no God except for you in <u>anything</u> which we have heard with our ears.	1 Chr 17:20. anything ← <i>everything</i> .
2 Sam 7:23	וּמִי כְעַמְּךָ כִּישְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הִלְכוּ-אֱלֹהִים לִפְדּוֹת-לּוֹ לָעַם וּלְשׁוֹם לוֹ שֵׁם וּלְעֲשׂוֹת לָכֶם הַגְּדוּלָּה וּנְרָאוֹת לְאַרְצְךָ מִפְּנֵי עַמְּךָ אֲשֶׁר פָּדִיתָ לָּךְ מִמִּצְרַיִם גּוֹיִם וְאֱלֹהֵיוֹ:	And who <i>is</i> like your people, like Israel, one nation on the earth, which God <u>proceeded</u> to redeem to himself as a people, and to establish a name for himself, and to perform <u>for</u> <u>you</u> a great <i>deed</i> and awesome <i>things</i> , for <u>your</u> <u>land</u> , on account of <u>your</u> <u>people</u> whom you redeemed to yourself from Egypt – the nations and <u>their</u> <u>gods</u> ?	1 Chr 17:21. your people ... your land ... your people: “your” is singular. God proceeded ← <i>God</i> <i>went</i> . A rare case of a plural verb with <i>Elohim</i> (God) as subject. See note on Gen 1:1. It is followed by “to himself”, singular. for you: plural. their gods ← <i>its gods</i> .
2 Sam 7:24	וּתְכַוֵּן לָּךְ אֶת-עַמְּךָ יִשְׂרָאֵל לָּךְ לָעַם עַד-עוֹלָם וְאַתָּה יְהוָה הֵייתָ לָהֶם לֵאלֹהִים: ס	And you have established your people for yourself, Israel as your people age- abidingly. And you, O LORD, have become their God.	1 Chr 17:22.

2 Sam 7:25	וְעַתָּה יְהוָה אֱלֹהִים הַדְּבַר אֲשֶׁר דִּבַּרְתָּ עַל־עַבְדְּךָ וְעַל־בֵּיתוֹ הַקֶּם עַד־עוֹלָם וַעֲשֵׂה כַּאֲשֶׁר דִּבַּרְתָּ:	So now, O LORD God, establish the word which you spoke concerning your servant and concerning his household age-abidingly, and act as you have spoken.	1 Chr 17:23.
2 Sam 7:26	וַיִּגְדַּל שְׁמֶךָ עַד־עוֹלָם לֵאמֹר יְהוָה צְבָאוֹת אֱלֹהִים עַל־יִשְׂרָאֵל וּבֵית עַבְדְּךָ דָּוִד יִהְיֶה נִכּוֹן לְפָנֶיךָ:	And may your name be magnified age-abidingly, by <i>people</i> saying, ‘O LORD of hosts, God over Israel’, and may the house of your servant David be established before you.	1 Chr 17:24. by <i>people</i> saying: gerundial use of the infinitive.
2 Sam 7:27	כִּי־אַתָּה יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל גָּלִיתָהּ אֶת־אֶזְנוֹ עַבְדְּךָ לֵאמֹר בֵּית אֲבִנָּה־לִּי עַל־כֵּן מָצָא עַבְדְּךָ אֶת־לְבוֹ לְהִתְפַּלֵּל אֵלַיִךְ אֶת־הַתְּפִלָּה הַזֹּאת:	For you, O LORD of hosts, God of Israel, have informed your servant, saying, ‘I will build you a house’, which <i>is</i> why your servant has found <i>it</i> in his heart to pray this prayer to you.	1 Chr 17:25. informed ← <i>uncovered the ear of</i> . house: i.e. a line of succession.
2 Sam 7:28	וְעַתָּה אֲדֹנָי יְהוָה אֶתָּה־הוּא הָאֱלֹהִים וּדְבָרֶיךָ יִהְיוּ אֱמֶת וְתִדְבַּר אֶל־עַבְדְּךָ אֶת־הַטּוֹבָה הַזֹּאת:	So now, my Lord the LORD, you <i>are</i> God and your words will <i>come true</i> , and you have spoken this good <i>thing</i> to your servant.	1 Chr 17:26. come true ← <i>become truth</i> .
2 Sam 7:29	וְעַתָּה הוּאֹל וּבִרְךָ אֶת־בֵּית עַבְדְּךָ לְהֵיוֹת לְעוֹלָם לְפָנֶיךָ כִּי־אַתָּה אֲדֹנָי יְהוָה דִּבַּרְתָּ וּמִבְּרַכְתְּךָ יִבְרַךְ בֵּית־עַבְדְּךָ לְעוֹלָם: פ	So now, <i>be willing to bless</i> the house of your servant, for <i>it</i> to be before you age- abidingly, because you, my Lord the LORD, have spoken, and from your blessing the house of your servant will be blessed age-abidingly.”	1 Chr 17:27. be willing to bless ← <i>be willing and bless</i> .

2 Sam 8:1	וַיְהִי אַחֲרֵי־כֵן וַיִּדּוֹד אֶת־פְּלִשְׁתִּים וַיִּכְנְעֵם וַיִּקַּח דָּוִד אֶת־מֶתֶג הָאָמָה מִיַּד פְּלִשְׁתִּים:	And it came to pass after that, that David attacked the Philistines and subdued them, and David took the metropolis from the Philistines' control.	1 Chr 18:1. the metropolis ← <i>bridle of the fore-arm</i> , i.e. <i>Gath</i> [CB]. Compare 1 Chr 18:1. AV differs (<i>Methegammah</i>), taking the words as a proper noun. control ← <i>hand</i> .
2 Sam 8:2	וַיִּדּוֹד אֶת־מוֹאָב וַיִּמְדֹּד בַּחֲבֹל הַשֶּׁבַע אוֹתָם אֶרְצָה וַיִּמְדֹּד שְׁנֵי־חֲבָלִים לְהַמִּית וּמֵלֵא הַחֲבֹל לְהַחִיֹּת וַתְּהִי מוֹאָב לְדָוִד לְעִבְדִּים נִשְׁאִי מִנַּחָה:	And he attacked Moab, and he allotted them in a line, making them lie down on the ground, and he allotted two groups, <i>one</i> to be put to death and <i>one</i> numerous group to be preserved alive. So Moab became David's servants and tribute-bearers.	1 Chr 18:2. allotted (2x) ← <i>measured</i> . on the ground ← <i>to the ground</i> . groups ... group ← <i>line ... lines</i> , or <i>cord ... cords</i> . numerous ← <i>fulness of</i> .
2 Sam 8:3	וַיִּדּוֹד דָּוִד אֶת־הַדְּדַעְזֹר בֶּן־רְחָב מֶלֶךְ צוּבָה בְּלִכְתּוֹ לְהָשִׁיב יָדוֹ בְּנֶהֱרָ-**פָּרַת:	And David attacked Hadadezer, the son of Rehob, the king of Zobah, when he went to regain control of {K: the river} [Q: the River Euphrates].	1 Chr 18:3. to regain control of ← <i>to cause his hand to return at</i> .
2 Sam 8:4	וַיִּלְכֹּד דָּוִד מִמֶּנּוּ אֶלֶף וּשְׁבַע־מֵאוֹת פָּרָשִׁים וְעֶשְׂרִים אֶלֶף אִישׁ רַגְלִי וַיַּעֲקֹר דָּוִד אֶת־כָּל־הָרֶכֶב וַיֹּזְתֵּר מִמֶּנּוּ מֵאָה רֶכֶב:	And David captured from him one thousand seven hundred horsemen and twenty thousand infantrymen. And David hamstrung all the <i>horses of the chariot fleet</i> , but he allowed one hundred of its chariots to remain.	1 Chr 18:4. AV differs in word association (as does LXX). We follow MT punctuation. On the differences in 1 Chr 18:4, [CB] suggests mistaking double-dotted <i>zayin</i> , ז (7000), for final <i>nun</i> , ן (700), but if the text is ך
2 Sam 8:5	וַתְּבֹא אֲרָם דִּמְשֶׁק לְעֹזֵר לְהַדְּדַעְזֹר מֶלֶךְ צוּבָה וַיִּדּוֹד בְּאֲרָם עֶשְׂרִים־וּשְׁנַיִם אֶלֶף אִישׁ:	Then Aramaea of Damascus came to help Hadadezer king of Zobah, but David struck down twenty-two thousand men in Aramaea.	ל, accurate, solutions offered involve: ten men per chariot, different events, different phases of the battle, and men who could fight on foot or horseback. A similar issue with 2 Sam 10:18 and 1 Chr 19:18. 1 Chr 18:5.

2 Sam 8:6	וַיִּשֶׂם דָּוִד נְצִיבִים בְּאַרָם דְּמָשֶׁק וְתָהִי אָרָם לְדָוִד לְעֲבָדִים נוֹשְׂאֵי מִנְחָה וַיֵּשֶׁעַ יְהוָה אֶת־דָּוִד בְּכָל אֲשֶׁר הָלַךְ׃	And David stationed garrisons in Aramaea of Damascus, and Aramaea became David's servants and tribute-bearers. And the LORD <u>sustained</u> David everywhere he went.	1 Chr 18:6. sustained ← <i>saved</i> .
2 Sam 8:7	וַיִּקַּח דָּוִד אֶת שְׁלֹטֵי הַזָּהָב אֲשֶׁר הָיוּ אֶל עֲבָדֵי הַדְּדַעְזֹר וַיְבִיאֵם יְרוּשָׁלַם׃	And David took the golden shields which Hadadezer's servants had, and he brought them <i>to</i> Jerusalem.	1 Chr 18:7.
2 Sam 8:8	וּמִבֶּטַח וּמִבֶּרְתִּי עָרֵי הַדְּדַעְזֹר לָקַח הַמֶּלֶךְ דָּוִד נְחֹשֶׁת הַרְבֵּה מְאֹד׃ ס	And King David took a very great <i>quantity of</i> copper from Betah and from Berothai, Hadadezer's cities.	1 Chr 18:8.
2 Sam 8:9	וַיִּשְׁמָע תֹּעִי מֶלֶךְ חֲמַת כִּי הִבֵּה דָּוִד אֶת כָּל־חֵיל הַדְּדַעְזֹר׃	And when Toi king of Hamath heard that David had defeated the whole of Hadadezer's army,	1 Chr 18:9.
2 Sam 8:10	וַיִּשְׁלַח תֹּעִי אֶת־יֹרָם־בְּנוֹ אֶל־הַמֶּלֶךְ־דָּוִד לִשְׁאֹל־לּוֹ לְשָׁלוֹם וּלְבָרְכּוֹ עַל־אֲשֶׁר נִלְחַם בְּהַדְּדַעְזֹר וַיִּכְּהוּ כִּי־אִישׁ מִלַּחְמוֹת תֹּעִי הָיָה הַדְּדַעְזֹר וּבִידּוֹ הָיוּ כָּל־יָכֶסֶף וְכָל־זָהָב וְכָל־ נְחֹשֶׁת׃	Toi sent Joram his son to King David to ask him for peace and to bless him, because he had fought against Hadadezer and defeated him, for Hadadezer had been a man at <u>war with</u> Toi. And in <u>his</u> <u>hand</u> were items of silver and items of gold and items of copper.	1 Chr 18:10. at war with ← <i>of wars of</i> . his hand: i.e. <i>Joram's hand</i> .

2 Sam 8:11	גַּם־אַתֶּם הִקְדִּישׁ הַמֶּלֶךְ דָּוִד לַיהוָה עִם־הַכֶּסֶף וְהַזָּהָב אֲשֶׁר הִקְדִּישׁ מִכָּל־הַגּוֹיִם אֲשֶׁר כָּבַשׁ:	Them too King David consecrated to the LORD with the silver and the gold which he had consecrated from all the nations which he had conquered,	1 Chr 18:11.
2 Sam 8:12	מֵאַרָם וּמִמּוֹאָב וּמִבְנֵי עַמּוֹן וּמִפְּלִשְׁתִּים וּמִעַמְלֵק וּמִשָּׁלָל הַדָּדֶעֶזֶר בֶּן־רְחוֹב מֶלֶךְ צוֹבָה:	from Aramaea, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek, and from the booty of Hadadezer the son of Rehob, the king of Zobah.	1 Chr 18:11.
2 Sam 8:13	וַיַּעַשׂ דָּוִד שֵׁם בְּשָׁבוֹ מִהַכּוֹתוֹ אֶת־אַרָם בְּגִיא־מַלַּח שְׁמוֹנֶה עָשָׂר אַלְפֵי:	And David gained a reputation when he returned from defeating Aramaea in the Valley of Salt – eighteen thousand <i>men</i> .	1 Chr 18:12. gained ← <i>made</i> .
2 Sam 8:14	וַיֵּשֶׁם בְּאַדֹּם נִצְבִּים בְּכָל־אַדֹּם שֵׁם נִצְבִּים וַיְהִי כָל־אַדֹּם עֲבָדִים לְדָוִד וַיֹּשַׁע יְהוָה אֶת־דָּוִד בְּכָל אֲשֶׁר הָלַךְ:	And he stationed garrisons in Edom – in the whole of Edom he stationed garrisons – and all of Edom became David's servants. And the LORD sustained David everywhere he went.	1 Chr 18:13. sustained ← <i>saved</i> .
2 Sam 8:15	וַיִּמְלֹךְ דָּוִד עַל־כָּל־יִשְׂרָאֵל וַיְהִי דָוִד עֹשֶׂה מִשְׁפָּט וְצִדְקָה לְכָל־עַמּוֹ:	So David reigned over all of Israel, and David would execute judgment and justice to all his people.	1 Chr 18:14.
2 Sam 8:16	וַיֹּאב בֶּן־צְרוּיָה עַל־הָעֶבֶא וַיְהוֹשָׁפָט בֶּן־אַחִילוֹד מְזָכִיר:	And Joab the son of Zeruiah <i>was</i> in charge of the army, and Jehoshaphat the son of Ahilud <i>was state</i> secretary.	1 Chr 18:15.

2 Sam 8:17	וַצִּדּוֹק בֶּן־אֲחִיטוֹב וְאַחִימֶלֶךְ בֶּן־אַבִּיחָן כֹּהֲנִים וְשָׂרִיָּה סוֹפֵר:	And Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests, and Seraiah was the scribe.	1 Chr 18:16. Abiathar: see 1 Sam 22:20. the scribe ← <i>a scribe</i> , but the article is often omitted in Hebrew; compare Num 1:1.
2 Sam 8:18	וּבְנֵיהוּ בֶן־יְהוֹיָדָע וְהַכֶּרֶתִי וְהַפֶּלְתִּי וּבְנֵי דָּוִד כֹּהֲנִים הָיוּ: פ	And Benaiah the son of Jehoiada and the Cherethites and the Pelethites and the sons of David were priests.	1 Chr 18:17. Benaiah ← <i>Benaiahu</i> , a fuller form of the name sometimes used. and the Cherethites and the Pelethites ... priests: many others interpolate the whole כ
2 Sam 9:1	וַיֹּאמֶר דָּוִד הֲכִי יֵשׁ־עוֹד אֲשֶׁר נֹתַר לְבֵית שָׁאוּל וְאֶעֱשֶׂה עִמּוֹ חֶסֶד בְּעָבוּר יְהוֹנָתָן:	And David said, “Is there still <i>anyone</i> who remains of the house of Saul, so I <i>can show kindness</i> to him on account of Jonathan?”	↳ verse from 1 Chr 18:17, but we translate the text as it stands. show kindness to ← <i>do kindness with</i> .
2 Sam 9:2	וּלְבֵית שָׁאוּל עֶבֶד וְשִׁמּוֹ צִיבָא וַיִּקְרָאוּ־לּוֹ אֶל־דָּוִד וַיֹּאמֶר הַמֶּלֶךְ אֵלָיו הֲאֵתָה צִיבָא וַיֹּאמֶר עֶבְדְּךָ:	Now <i>there was</i> a servant of the house of Saul, and his name <i>was</i> Ziba, and they summoned him to David. And the king <i>asked him</i> , “Are you Ziba?” And he said, “Your servant.”	asked him ← <i>said to him</i> .
2 Sam 9:3	וַיֹּאמֶר הַמֶּלֶךְ הֲאֵפֶס עוֹד אִישׁ לְבֵית שָׁאוּל וְאֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים וַיֹּאמֶר צִיבָא אֶל־הַמֶּלֶךְ עוֹד בֵּן לְיְהוֹנָתָן נָכָה רַגְלָיו:	And the king said, “Is <i>there</i> no longer a man of the house of Saul, <i>so that</i> I may <i>show the kindness</i> of God <i>to him</i> ?” And Ziba said to the king, “ <i>There is</i> still Jonathan's son, <i>who is</i> lame in the feet.”	so that: purposive use of the vav. show ... kindness ... to ← <i>do ... kindness ... with</i> .

2 Sam 9:4	וַיֹּאמֶר-לוֹ הַמֶּלֶךְ אִיפֹה הוא וַיֹּאמֶר צִיבָא אֶל-הַמֶּלֶךְ הִנֵּה-הוא בֵּית מָכִיר בֶּן-עַמִּיאֵל בְּלוֹ דֶּבַר:	And the king said to him, “Where <i>is</i> he?” And Ziba said to the king, “Well <u>now</u> , he <i>is in</i> the house of Machir the son of Ammiel in Lo-Debar.”	Well now ← <i>Behold</i> .
2 Sam 9:5	וַיִּשְׁלַח הַמֶּלֶךְ דָּוִד וַיִּקְחֵהוּ מִבֵּית מָכִיר בֶּן-עַמִּיאֵל מִלּוֹ דֶּבַר:	And King David sent <i>for</i> <i>him</i> , and he took him from the house of Machir the son of Ammiel, from Lo- Debar.	
2 Sam 9:6	וַיָּבֹא מִפִּיבֹשֶׁת בֶּן-יְהוֹנָתָן בֶּן-שָׁאוּל אֶל-דָּוִד וַיִּפֹּל עַל-פָּנָיו וַיִּשְׁתָּחוּ וַיֹּאמֶר דָּוִד מִפִּיבֹשֶׁת וַיֹּאמֶר הִנֵּה עַבְדְּךָ:	So Mephibosheth the son of Jonathan the son of Saul came to David, and he fell <u>face down</u> and prostrated himself. And David said, “Mephibosheth.” And he said, “ <u>Here is</u> your servant.”	face down ← <i>on his face</i> . Here <i>is</i> ← <i>Behold</i> .
2 Sam 9:7	וַיֹּאמֶר לוֹ דָּוִד אֶל-תִּירָא כִּי עָשָׂה אֲעֲשֶׂה עִמָּךְ חֶסֶד בְּעֶבֶר יְהוֹנָתָן אֲבִיךָ וְהִשְׁבַּתִּי לְךָ אֶת-כָּל-שְׂדֵה שָׁאוּל אֲבִיךָ וְאַתָּה תֹאכַל לֶחֶם עַל-שֻׁלְחַנִּי תָמִיד:	And David said to him, “Don't be afraid, for I <u>will</u> <u>certainly show you</u> <u>kindness</u> , on account of Jonathan your father. And I will restore to you all of the field of Saul your <u>father</u> , and you will always eat <u>bread</u> at my table.”	I will certainly show you kindness ← <i>I will certainly</i> <i>do kindness with you</i> . Infinitive absolute. father: the word can stand for <i>grandfather</i> , as here, and <i>forefather</i> . bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
2 Sam 9:8	וַיִּשְׁתָּחוּ וַיֹּאמֶר מֶה עַבְדְּךָ כִּי פָנִיתִי אֶל-הַכֶּלֶב הַמֵּת אֲשֶׁר כְּמוֹנִי:	And <i>Mephibosheth</i> prostrated himself and said, “What <i>is</i> your servant, that you should turn to a dead dog such as me?”	

2 Sam 9:9	וַיִּקְרָא הַמֶּלֶךְ אֶל-צִיבָא נָעַר שָׂאוּל וַיֹּאמֶר אֵלָיו כָּל אֲשֶׁר הָיָה לְשָׂאוּל וּלְכָל-בֵּיתוֹ נָתַתִּי לְבֶן-אֲדֹנָיִךְ:	And the king called for Ziba, Saul's <i>servant</i> -lad, and he said to him, “Everything which was Saul's or of <i>any</i> of his house, I have given to your master's son.	any ← <i>all</i> .
2 Sam 9:10	וְעַבַּדְתָּ לוֹ אֶת-הָאֲדָמָה אֲתָהּ וּבָנֶיךָ וְעַבְדֶּיךָ וְהֵבֵאתָ וְהָיָה לְבֶן-אֲדֹנָיִךְ לֶחֶם וְאָכְלוּ וּמִפִּיבִשֶׁת בֶּן-אֲדֹנָיִךְ יֹאכֵל תָּמִיד לֶחֶם עַל-שֻׁלְחָנִי וּלְצִיבָא חֲמֵשֶׁה עָשָׂר בָּנִים וְעֶשְׂרִים עַבְדִּים:	And you will till the ground for him, you and your sons and your servants, and you will bring <i>the produce</i> in. So your master's son will have <i>bread</i> , and he will eat it, and Mephibosheth your master's son will always eat <i>bread</i> at my table.” Now Ziba <i>had</i> fifteen sons and twenty servants.	bread (2x): standing for all kinds of food. See 1 Sam 28:22-24.
2 Sam 9:11	וַיֹּאמֶר צִיבָא אֶל-הַמֶּלֶךְ כָּל אֲשֶׁר יִצְוֶה אֲדֹנִי הַמֶּלֶךְ אֶת-עַבְדּוֹ כֵּן יַעֲשֶׂה עַבְדְּךָ וּמִפִּיבִשֶׁת אֵכֹל עַל-שֻׁלְחָנִי כְּאַחַד מִבְּנֵי הַמֶּלֶךְ:	And Ziba said to the king, “Everything that my lord the king commands his servant, your servant will do.” <i>Then David added</i> , “So Mephibosheth will eat at my table like one of the king's sons.”	
2 Sam 9:12	וּלְמִפִּיבִשֶׁת בֶּן-קָטָן וּשְׁמוֹ מִיכָא וְכָל מוֹשְׁב בֵּית-צִיבָא עַבְדִּים לְמִפִּיבִשֶׁת:	And Mephibosheth <i>had</i> a small son whose name <i>was</i> Mīcāh. And the whole <i>household</i> of Ziba <i>were</i> servants to Mephibosheth.	Micah: AV= <i>Micha</i> here, but not in 1 Chr 9:15 for this spelling. household ← <i>seat</i> / <i>residence of the house</i> .
2 Sam 9:13	וּמִפִּיבִשֶׁת יָשָׁב בִּירוּשָׁלַם כִּי עַל-שֻׁלְחָן הַמֶּלֶךְ תָּמִיד הוּא אֵכֹל וְהוּא פֶסֶח שְׁתֵּי רַגְלָיו: פ	And Mephibosheth lived in Jerusalem, because he always ate at the king's table. And he <i>was</i> lame <i>in</i> both his feet.	

2 Sam 10:1	וַיְהִי אַחֲרֵי־כֵן וַיָּמָת מֶלֶךְ בְּנֵי עַמּוֹן וַיִּמְלֹךְ חֲנָנִי בְנוֹ תַּחְתָּיו:	And it came to pass after this, that the king of the sons of Ammon died, and Hanun his son reigned in his place.	1 Chr 19:1.
2 Sam 10:2	וַיֹּאמֶר דָּוִד אֶעֱשֶׂה־חֶסֶד עִם־חֲנָנִי בֶן־נָחָשׁ כַּאֲשֶׁר עָשָׂה אָבִיו עִמָּדִי חֶסֶד וַיִּשְׁלַח דָּוִד לְנַחֲמֹ בְיַד־עֲבָדָיו אֶל־אֲבִיו וַיָּבֹאוּ עֲבָדֵי דָוִד אֶרֶץ בְּנֵי עַמּוֹן:	And David said, "I will <u>show kindness</u> to Hanun the son of Nahash in the way his father <u>showed me</u> <u>kindness</u> ." And David sent <u>word</u> to comfort him through his servants about his father. And David's servants arrived <i>in</i> the land of the sons of Ammon.	1 Chr 19:2. show kindness to ... showed me kindness ← <i>do</i> <i>kindness with ... did</i> <i>kindness with me</i> . through ← <i>by the hand of</i> .
2 Sam 10:3	וַיֹּאמְרוּ שְׂרֵי בְנֵי־עַמּוֹן אֶל־חֲנָנִי אֲדֹנֵיהֶם הַמְכַבֵּד דָּוִד אֶת־אֲבִיךָ בְּעֵינֶיךָ כִּי־שָׁלַח לָךְ מְנַחֲמִים הֲלוֹא בַעֲבוּר חֶקֶר אֶת־הָעִיר וּלְרַגְלָהּ וּלְהַפְכָּהּ שָׁלַח דָּוִד אֶת־עֲבָדָיו אֵלֶיךָ:	But the officials of the sons of Ammon said to Hanun their lord, "Does David honour your father, in your <u>opinion</u> ? For he has sent consolors to you. <i>Is it</i> not to investigate the city and to spy on it, and to overthrow it, <i>that</i> David has sent his servants to you?"	1 Chr 19:3. opinion ← <i>eyes</i> .
2 Sam 10:4	וַיִּקַּח חֲנָנִי אֶת־עֲבָדֵי דָּוִד וַיַּגְלַח אֶת־חֲצִי זָקָנָם וַיַּכְרֹת אֶת־מְדוּיָהֶם בַּחֲצִי עַד שִׁתּוֹתֵיהֶם וַיִּשְׁלַחם:	And Hanun seized David's servants, and he shaved off half of their beards, and he cut their garments <i>down</i> <u>the middle</u> as far as their buttocks, and he sent them <i>away</i> .	1 Chr 19:4. down the middle ← <i>in half</i> .
2 Sam 10:5	וַיִּגְדּוּ לְדָוִד וַיִּשְׁלַח לְקִרְאָתָם כִּי־הָיוּ הָאֲנָשִׁים נִכְלָמִים מְאֹד וַיֹּאמֶר הַמֶּלֶךְ שִׁבּוּ בִּירְחוֹ עַד־יֵצְמַח זָקָנְכֶם וּשְׁבַתְּם:	Then when David <u>was</u> <u>told</u> , he sent <i>servants</i> to meet them, for the men had been very much put to shame. And the king said, "Stay in Jericho until your <u>beards grow</u> , and <i>then</i> return."	1 Chr 19:5. David was told ← <i>they told</i> <i>David</i> . Avoidance of the passive. beards grow ← <i>beard</i> <i>grows</i> .

2 Sam 10:6	וַיֵּרְאוּ בְנֵי עַמּוֹן כִּי נִבְאָשׁוּ בְדָוִד וַיִּשְׁלְחוּ בְנֵי־עַמּוֹן וַיִּשְׁכְּרוּ אֶת־אֲרַם בֵּית־רְחוֹב וְאֶת־אֲרַם צוֹבָא עֲשָׂרִים אֶלֶף רַגְלֵי וְאֶת־מֶלֶךְ מַעַכָּה אֶלֶף אִישׁ וְאִישׁ טוֹב שְׁנַיִם־עָשָׂר אֶלֶף אִישׁ:	Then when the sons of Ammon saw that they had become odious to David, the sons of Ammon contacted and hired the Aramaeans of Beth-Rehob, and the Aramaeans of Zoba – twenty thousand infantry – and one thousand men from King <u>Maachah</u>, and twelve thousand men <i>from</i> Ish-Tob.	1 Chr 19:6, 1 Chr 19:7. contacted ← <i>sent</i>. Maachah: AV= <i>Maacah</i> here. See Gen 22:24.
2 Sam 10:7	וַיִּשְׁמַע דָּוִד וַיִּשְׁלַח אֶת־יֹאבָב וְאֶת כָּל־הָעָבָא הַגִּבֹּרִים:	And when David heard <i>of it</i>, he sent Joab and the whole army <i>of</i> warriors.	1 Chr 19:8.
2 Sam 10:8	וַיֵּצְאוּ בְנֵי עַמּוֹן וַיַּעֲרְכוּ מִלְחָמָה פֶּתַח הַשַּׁעַר וְאֲרַם צוֹבָא וְרְחוֹב וְאִישׁ־טוֹב וּמַעַכָּה לְבָדָם בְּשָׂדֵה:	And the sons of Ammon came out and drew up <i>in</i> battle <i>order at</i> the gate entrance, and the Aramaeans of Zoba and Rehob, and Ish-Tob and <u>Maachah</u> <i>were</i> in the field by themselves.	1 Chr 19:9. Maachah: AV= <i>Maacah</i> here. See Gen 22:24.
2 Sam 10:9	וַיַּרְא יֹאבָב כִּי־הָיְתָה אֵלָיו פָּנֵי הַמִּלְחָמָה מִפְּנִים וּמֵאֲחֹר וַיִּבְחַר מִכָּל בְּחוּרֵי *בִּישְׂרָאֵל יִשְׂרָאֵל וַיַּעֲרֶךְ** לְקִרְאֵת אֲרַם:	And when Joab saw that there was a battlefront against him, ahead <i>of him</i> and behind, he made a selection from all the young men {K: in Israel} [Q: of Israel], and he drew <i>them</i> up <i>to confront</i> the Aramaeans.	1 Chr 19:10. to confront ← <i>towards</i>, or <i>to meet</i>.
2 Sam 10:10	וְאֵת יֶתֶר הָעָם נָתַן בְּיַד אֲבִשָׁי אָחִיו וַיַּעֲרֶךְ לְקִרְאֵת בְּנֵי עַמּוֹן:	And he placed the remainder of the people in the hand of <u>Abishai</u> his brother, who drew up <i>to confront</i> the sons of Ammon.	1 Chr 19:11. Abishai ← <i>Abshai</i> here, and throughout 1 Chr. to confront ← <i>towards</i>, or <i>to meet</i>.

2 Sam 10:11	וַיֹּאמֶר אִם־תַּחֲזֹק אֲרָם מִמֶּנִּי וְהִיָּתָה לִי לִישׁוּעָה וְאִם־בָּנֵי עֲמֹן יַחֲזִקוּ מִמֶּנִּי וְהִלַּכְתִּי לְהוֹשִׁיעַ לָדִי:	And he said, "If the Aramaeans are too strong for me, then you will <u>come</u> to <u>my</u> <u>rescue</u> , and if the sons of Ammon are too strong for you, then I will go to rescue you.	1 Chr 19:12. come to my rescue ← <i>be to me for salvation</i> .
2 Sam 10:12	חֲזָק וְנִתְחַזַּק בְּעַד־עַמָּנוּ וּבְעַד עָרֵי אֱלֹהֵינוּ וַיְהִי יַעֲשֶׂה הַטּוֹב בְּעֵינָיו:	Be strong and let us be strengthened for our people and for the cities of our God, and may the LORD do what <i>is</i> <u>right</u> in his sight."	1 Chr 19:13. right ← <i>good</i> .
2 Sam 10:13	וַיָּגֶשׁ יוֹאָב וְהָעָם אֲשֶׁר עִמּוֹ לְמִלְחָמָה בָּאֲרָם וַיִּנָּסוּ מִפָּנָיו:	Then Joab and the people who <i>were</i> with him <u>advanced</u> to the battle against the Aramaeans, who fled <u>from</u> <u>his</u> <u>presence</u> .	1 Chr 19:14. advanced ← <i>approached</i> . from his presence ← <i>from before him</i> .
2 Sam 10:14	וּבְנֵי עֲמֹן רָאוּ כִּי־נָס אֲרָם וַיִּנָּסוּ מִפָּנֵי אֲבִישַׁי וַיָּבֹאוּ הָעִיר וַיָּשֶׁב יוֹאָב מֵעַל בְּנֵי עֲמֹן וַיָּבֹא יְרוּשָׁלַם:	Then when the sons of Ammon saw that the Aramaeans had fled, they fled <u>from</u> Abishai, and they went <i>to</i> the city, and Joab returned from the sons of Ammon, and he went <i>to</i> Jerusalem.	1 Chr 19:15. from ← <i>from before</i> .
2 Sam 10:15	וַיֵּרָא אֲרָם כִּי נִגַּף לִפְנֵי יִשְׂרָאֵל וַיֵּאסְפוּ יַחֲדָה:	But when the Aramaeans saw that they had been defeated <u>by</u> <u>Israel</u> , they gathered themselves together.	1 Chr 19:16. by Israel ← <i>before Israel</i> .
2 Sam 10:16	וַיִּשְׁלַח הַדָּדָעֶזֶר וַיֵּצֵא אֶת־אֲרָם אֲשֶׁר מֵעֵבֶר הַנָּהָר וַיָּבֹאוּ חֵילָם וּשְׁבָכָד שֹׂרֵץ־בָּא הַדָּדָעֶזֶר לִפְנֵיהֶם:	And Hadadezer sent <i>messengers</i> , and they brought out the Aramaeans who <i>were</i> on the far side of the river. So <u>their</u> <u>forces</u> came, with Shobach the commander of <u>Hadadezer's</u> army at their head.	1 Chr 19:16. Hadadezer: AV= <i>Hadarezer</i> , as AV has everywhere except 2 Sam 8:3 - 2 Sam 8:12. their forces: AV differs (<i>to Helam</i>), but the spelling is rather different from that of <i>Helam</i> in 2 Sam 10:17.

2 Sam 10:17	וַיִּגַּד לְדָוִד ס וַיֵּאסֹף אֶת־כָּל־יִשְׂרָאֵל וַיַּעֲבֹר אֶת־הַיַּרְדֵּן וַיָּבֹא חֲלָאֲמָה וַיַּעֲרֹכוּ אֹרֶם לְקִרְאֵת דָּוִד וַיִּלָּחֲמוּ עִמּוֹ:	And it was reported to David, and he gathered the whole of Israel, and he crossed the Jordan and went to Helam. And the Aramaeans drew up <i>their forces</i> to confront David, and they fought against him.	1 Chr 19:17. to confront: or towards or to meet. fought against him ← fought with him. See Gen 14:8.
2 Sam 10:18	וַיִּנָּס אֹרֶם מִפְּנֵי יִשְׂרָאֵל וַיַּהַרֵּג דָּוִד מֵאֹרֶם שִׁבְעַת מֵאוֹת רָכֶב וְאַרְבַּעַיִם אַלְף פָּרָשִׁים וְאֵת שׁוֹבַךְ שַׂר־צְבָאוֹ הֵכָה וַיָּמָת שָׁם:	And the Aramaeans fled from Israel, and of the Aramaeans David killed seven hundred chariot crew, and forty thousand horsemen, and he struck Shobach the commander of his army, and he died there.	1 Chr 19:18. from ← from before. On the differences in 1 Chr 19:18, see the note to 2 Sam 8:4, where there is a similar issue.
2 Sam 10:19	וַיֵּרְאוּ כָּל־הַמְּלָכִים עִבְדֵי הַדָּדָעֶזֶר כִּי נִגְפוּ לִפְנֵי יִשְׂרָאֵל וַיִּשְׁלְמוּ אֶת־יִשְׂרָאֵל וַיַּעֲבָדוּם וַיֵּרְאוּ אֹרֶם לְהוֹשִׁיעַ עוֹד אֶת־בְּנֵי עַמּוֹן: פ	And when all the kings – servants of Hadadezer – saw that they had been defeated by Israel, they made peace with Israel and served them, and the Aramaeans were afraid of coming to the rescue of the sons of Ammon any more.	1 Chr 19:19. by Israel ← before Israel.
2 Sam 11:1	וַיְהִי לְחֹשֶׁבֶת הַשָּׁנָה לַעֲתָ צָאֵת הַמְּלָאכִים וַיִּשְׁלַח דָּוִד אֶת־יֹאבָב וְאֶת־עֲבָדָיו עִמּוֹ וְאֶת־כָּל־יִשְׂרָאֵל וַיִּשְׁחָתוּ אֶת־בְּנֵי עַמּוֹן וַיֵּצְרוּ עַל־רַבָּה וְדָוִד יָשָׁב בִּירוּשָׁלַם: ס	And it came to pass in the new year, at the time when the messengers go out, that David sent out Joab and his servants with him and all Israel, and they ravaged the sons of Ammon, and they besieged Rabbah. But David remained in Jerusalem.	messengers: AV differs (<i>kings</i>). The word has a supralinear marking suggesting that the <i>aleph</i> should be omitted, giving <i>kings</i>, which is the reading of very many manuscripts [BHS-CA], LXX, and 1 Chr 20:1. 1 Chr 20:1. in the new year ← at the turn of the year.

2 Sam 11:2	וַיְהִי לַעֲתָת הָעָרֶב וַיָּקָם דָּוִד מֵעַל מִשְׁכְּבוֹ וַיֵּתֶרֶלָּךְ עַל-גֹּג בֵּית-הַמֶּלֶךְ וַיֵּרָא אִשָּׁה רַחֲצַת מַעַל הַגֹּג וְהָאִשָּׁה טוֹבַת מְרֹאֶה מְאֹד:	And it came to pass <u>one evening</u> that David arose from his bed and walked around on the roof of the king's house, and <u>from the roof</u> he saw a woman bathing, and the woman was very good-looking.	one evening ← <i>at the time of the evening</i> . from the roof ← <i>from on the roof</i> .
2 Sam 11:3	וַיִּשְׁלַח דָּוִד וַיִּדְרֹשׁ לָאִשָּׁה וַיֹּאמֶר הֲלוֹא-זֹאת בֶּת-שֶׁבַע בֶּת-אֱלִיעֶם אִשְׁתּוֹ אוּרִיָּה הַחִתִּי:	And David sent <i>a servant</i> and inquired about the woman. And <i>the servant</i> said, “Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?”	Bathsheba: AV= <i>Bathsheba</i> , hyphenated in Hebrew, but commonly written as one word in English.
2 Sam 11:4	וַיִּשְׁלַח דָּוִד מַלְאָכִים וַיִּקְחָהּ וַתָּבוֹא אֵלָיו וַיִּשְׁכַּב עִמָּהּ וְהִיא מִתְקַדֶּשֶׁת מִטְּמֵאָתָהּ וַתָּשָׁב אֶל-בֵּיתָהּ:	And David sent messengers, and he took her, and she came to him, and he lay with her. Then she <u>purified</u> herself from her uncleanness and returned to her house.	purified ← <i>sanctified</i> .
2 Sam 11:5	וַתַּהַר הָאִשָּׁה וַתִּשְׁלַח וַתִּגַּד לְדָוִד וַתֹּאמֶר הִנֵּה אֲנִכִּי:	And the woman conceived, and she sent <i>word</i> , and she told David and said, “I am pregnant.”	
2 Sam 11:6	וַיִּשְׁלַח דָּוִד אֶל-יוֹאָב שָׁלַח אֵלַי אֶת-אוּרִיָּה הַחִתִּי וַיִּשְׁלַח יוֹאָב אֶת-אוּרִיָּה אֶל-דָּוִד:	Then David sent <i>word</i> to Joab <i>and said</i> , “Send Uriah the Hittite to me.” So Joab sent Uriah to David.	
2 Sam 11:7	וַיָּבֹא אוּרִיָּה אֵלָיו וַיִּשְׁאַל דָּוִד לְשָׁלוֹם יוֹאָב וְלְשָׁלוֹם הָעָם וְלְשָׁלוֹם הַמִּלְחָמָה:	And Uriah came to him, and David asked about Joab's <u>welfare</u> and the <u>welfare</u> of the people, and the <u>course</u> of the war.	welfare ...welfare ... course ← <i>peace</i> (3x).

2 Sam 11:8	וַיֹּאמֶר דָּוִד לְאֻרִּיָּה רֵד לְבֵיתְךָ וּרְחֹץ רַגְלֶיךָ וַיֵּצֵא אֹרִיָּה מִבֵּית הַמֶּלֶךְ וַתֵּצֵא אַחֲרָיו מִשָּׂאת הַמֶּלֶךְ׃	And David said to Uriah, “Go down to your house and wash your feet.” So Uriah went out of the king's house, and a meal from the king went out after him.	
2 Sam 11:9	וַיִּשְׁכַּב אֹרִיָּה פֶתַח בֵּית הַמֶּלֶךְ אֶת כָּל-עֲבָדָיו אֲדָנָיו וְלֹא יָרַד אֶל-בֵּיתוֹ׃	But Uriah lay <i>at</i> the entrance to the king's house with all his master's servants, and he did not go down to his house.	
2 Sam 11:10	וַיִּגְדּוּ לְדָוִד לֵאמֹר לֹא-יָרַד אֹרִיָּה אֶל-בֵּיתוֹ וַיֹּאמֶר דָּוִד אֶל-אֹרִיָּה הֲלֹא מְדַרְךָ אֵתָּה בָּא מִדָּוֶעַ לֹא-יָרַדְתָּ אֶל-בֵּיתְךָ׃	And they reported <i>it</i> to David <u>as follows</u>: “Uriah has not gone down to his house.” Then David said to Uriah, “Have you not come from a journey? Why have you not gone down to your house?”	as follows ← <i>to say</i>, or more loosely, <i>saying</i>.
2 Sam 11:11	וַיֹּאמֶר אֹרִיָּה אֶל-דָּוִד הָאָרוֹן וְיִשְׂרָאֵל וְיִהוּדָה יֹשְׁבִים בְּסֻכּוֹת וְאֲדָנִי יֹאָב וְעֲבָדָי אֲדָנִי עַל-פְּנֵי הַשָּׂדֶה חֹנִים וְאֲנִי אָבוֹא אֶל-בֵּיתִי לֵאכֹל וּלְשִׁתּוֹת וּלְשָׁכַב עִם-אִשְׁתִּי חֵדָּל וְחִי נַפְשְׁךָ אִם-אֶעֱשֶׂה אֶת-הַדָּבָר הַזֶּה׃	And Uriah said to David, “The ark and Israel and Judah remain in booths, and my master Joab and my master's servants are encamped in the open field, so should I go to my house and eat and drink and lie with my wife? <i>Not</i> <i>on</i> your life or on the life of your <u>being</u> will I do this thing.”	open field ← <i>surface of the</i> <i>field</i>. being ← <i>soul</i>.

2 Sam 11:12	וַיֹּאמֶר דָּוִד אֶל-אֲוִיָּה שֵׁב בְּזֶה גַם-הַיּוֹם וּמָחָר אֲשַׁלְּחֶךָ וַיֵּשֶׁב אֲוִיָּה בִּירוּשָׁלַם בַּיּוֹם הַהוּא וּמִמָּחָרָת:	And David said to Uriah, “Stay here to-day as well, and tomorrow I will send you off.” So Uriah stayed in Jerusalem on that day and on the next day.	
2 Sam 11:13	וַיִּקְרָא-לוֹ דָּוִד וַיֹּאכַל לִפְנָיו וַיִּשְׂתֵּי וַיִּשְׁכְּרֵהוּ וַיֵּצֵא בָעֶרֶב לְשֹׁכֵב בְּמִשְׁכְּבוֹ עִם-עֲבָדָי אֲדָנָיו וְאֶל-בֵּיתוֹ לֹא יָרַד:	Then David called him, and he ate in his presence, and he drank, and he made him drunk, but he went out in the evening to lie on his couch with his master's servants, and he did not go down to his house.	
2 Sam 11:14	וַיְהִי בַּבֹּקֶר וַיִּכְתֹּב דָּוִד סֵפֶר אֶל-יֹאבָב וַיִּשְׁלַח בְּיַד אֲוִיָּה:	And it came to pass in the morning that David wrote a letter to Joab, and he sent it by the hand of Uriah.	
2 Sam 11:15	וַיִּכְתֹּב בַּסֵּפֶר לֵאמֹר הָבּוּ אֶת-אֲוִיָּה אֶל-מוֹל' פְּנֵי הַמִּלְחָמָה הַחֲזָקָה וְשַׁבְתֶּם מֵאַחֲרָיו וְנָבְּהָ וּמָת: ס	And he wrote in the letter as follows: “Place Uriah in the front line of the fiercest battle, and withdraw behind him so that he is struck and dies.”	as follows ← <i>to say</i> , or more loosely, <i>saying</i> . in the front line ← <i>opposite the face</i> . fiercest ← <i>strongest</i> . behind him ← <i>from behind him</i> .
2 Sam 11:16	וַיְהִי בִשְׁמוֹר יֹאבָב אֶל-הָעִיר וַיִּתֵּן אֶת-אֲוִיָּה אֶל-הַמָּקוֹם אֲשֶׁר יָדַע כִּי אֲנָשֵׁי-חַיִּל שָׁם:	And it came to pass, when Joab was keeping <i>watch</i> over the city, that he put Uriah in the place where he knew that the <i>most valiant warriors</i> were.	valiant warriors ← <i>men of valour</i> .
2 Sam 11:17	וַיֵּצְאוּ אֲנָשֵׁי הָעִיר וַיִּלָּחֲמוּ אֶת-יֹאבָב וַיִּפֹּל מִן-הָעָם מַעֲבָדֵי דָוִד וַיָּמָת גַּם אֲוִיָּה הַחֲתִי:	And the men of the city came out and fought Joab, and <i>some</i> of the <i>company</i> of David's servants fell, and Uriah the Hittite also died.	company ← <i>people</i> .

2 Sam 11:18	וַיִּשְׁלַח יוֹאָב וַיַּגֵּד לְדָוִד אֶת־כָּל־דִּבְרֵי הַמִּלְחָמָה׃	And Joab sent <i>word</i> and reported all the events of the war to David.	
2 Sam 11:19	וַיֹּצֵא אֶת־הַמַּלְאָךְ לֵאמֹר כְּכֹלֹתְךָ אֵת כָּל־דִּבְרֵי הַמִּלְחָמָה לְדַבֵּר אֶל־הַמֶּלֶךְ׃	And he commanded the messenger <i>as follows</i> : “When you have finished telling the king all the events of the war,	as follows ← <i>to say</i> , or more loosely, <i>saying</i> .
2 Sam 11:20	וְהָיָה אִם־תֵּעָלָה חֲמַת הַמֶּלֶךְ וְאָמַר לְךָ מִדּוֹעַ נִגַּשְׁתָּם אֶל־הָעִיר לְהִלָּחֵם הֲלוֹא יִדְעוּתָם אֵת אֲשֶׁר־יִירוּ מֵעַל הַחוֹמָה׃	and if it should come to pass that the king's anger is aroused, and he says to you, ‘Why did you approach the city to fight? Did you not know that they would shoot <i>from</i> the wall?’	from ← <i>from on</i> .
2 Sam 11:21	מִי־הִכָּה אֶת־אַבִּימֶלֶךְ בֶּן־יִרְבֵּשֶׁת הֲלוֹא־אִשָּׁה הַשְׁלִיכָה עָלָיו פֶּלֶח רֶכֶב מֵעַל הַחוֹמָה וַיָּמָת בְּתִבְּץ לָמָּה נִגַּשְׁתָּם אֶל־הַחוֹמָה וְאָמַרְתָּ גַם עַבְדְּךָ אֹרִיָּה הַחִתִּי מָת׃	Who struck Abimelech the son of Jerubbesheth? Didn't a woman drop an upper millstone on him <i>from</i> the wall, and <i>did he not</i> die in <i>Thebez</i> ? Why did you approach the wall?’ – then you will say, ‘Your servant Uriah the Hittite is also dead.’ ”	from ← <i>from on</i> . Thebez: see Judg 9:50.
2 Sam 11:22	וַיֵּלֶךְ הַמַּלְאָךְ וַיָּבֹא וַיַּגֵּד לְדָוִד אֵת כָּל־אֲשֶׁר שָׁלְחוּ יוֹאָב׃	And the messenger departed and arrived and told David everything that Joab had sent him <i>for</i> .	
2 Sam 11:23	וַיֹּאמֶר הַמַּלְאָךְ אֶל־דָּוִד כִּי־גִבְרוּ עָלֵינוּ הָאֲנָשִׁים וַיֵּצְאוּ אֵלֵינוּ הַשָּׂדֶה וַנִּהְיֶה עֲלֵיהֶם עַד־פֶּתַח הַשַּׁעַר׃	And the messenger <i>said to David</i> , “The men prevailed over us and came out against us <i>in</i> the field when we were up against them at the gate entrance.	said to David ← <i>said to David that</i> .

2 Sam 11:24	*וִירָאוּ **וִירָו הַמִּזְרָאִים **הַמִּזְרָאִים אֶל-עֲבָדָךְ מֵעַל הַחוֹמָה וַיָּמֻתוּ מֵעֲבָדֵי הַמֶּלֶךְ וְגַם עֲבָדָךְ אוּרִיָּה הַחִתִּי מֵת: ס	And the archers shot at your servant from the wall, and <i>some</i> of the king's servants died, and your servant Uriah the Hittite is also dead.”	the archers shot: the <i>ketiv</i> could be regarded as a variant spelling of the <i>qere</i> in both <i>the archers</i> and <i>shot</i>. Unexpected <i>alephs</i> also in 2 Sam 12:1 (רָאשׁ), 2 Sam 12:17 (בָּרָא) and perhaps 2 Sam 11:27 (וַיִּאֲסָפָה). from ← <i>from on</i>.
2 Sam 11:25	וַיֹּאמֶר דָּוִד אֶל-הַמַּלְאָךְ כֹּה-תֹאמַר אֶל-יוֹאָב אֶל-יָרֵעַ בְּעֵינֶיךָ אֶת-הַדָּבָר הַזֶּה כִּי-כֹזָה וְכֹזָה תֹאכַל הַחָרֶב הַחֲזֹק מִלַּחֲמָתְךָ אֶל-הָעִיר וְהָרָסָהּ וְחִזְקָהּ:	Then David said to the messenger, “<u>This is what</u> you will say to Joab: ‘Don't let this matter be hurtful in your eyes, for the sword consumes this way and that way. Intensify your battle against the city and demolish it.’ And bid him strength.”	This <i>is what</i> ← <i>Thus</i>.
2 Sam 11:26	וַתִּשְׁמַע אִשְׁתּוֹ אוּרִיָּה כִּי-מָת אוּרִיָּה אִישָׁהּ וַתִּסְפָּד עַל-בָּעֻלָּהּ:	And Uriah's wife heard that Uriah her husband had died, and she lamented for her husband.	
2 Sam 11:27	וַיַּעֲבֵר הָאֵבֶל וַיִּשְׁלַח דָּוִד וַיִּאֲסָפָה אֶל-בֵּיתוֹ וַתְּהִי-לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ בֶּן וַיֵּרַע הַדָּבָר אֲשֶׁר-עָשָׂה דָּוִד בְּעֵינֵי יְהוָה: פ	And when the <i>period of</i> mourning had passed, David sent <i>for her</i>, and he <u>added</u> her to his household, and she became his wife, and she bore him a son. But the thing that David had done was evil in the LORD's sight.	added: although we translate as if from יָסַף, the verb אָסַף also admits the sense of <i>to receive to oneself</i>, whence <i>add</i>. See also 2 Sam 12:8.
2 Sam 12:1	וַיִּשְׁלַח יְהוָה אֶת-נָתָן אֶל-דָּוִד וַיָּבֹא אֵלָיו וַיֹּאמֶר לוֹ שְׁנֵי אָנָשִׁים הָיוּ בָּעִיר אַחַת אֶחָד עָשִׂיר וְאֶחָד רִאשׁ:	Then the LORD sent Nathan to David, and he came to him, and he said to him, “There were two men in a <u>certain</u> city, one rich and one poor.	a certain ← <i>one</i>.

2 Sam 12:2	לְעֵשִׂיר הָיָה צֹאן וּבָקָר הִרְבֵּה מְאֹד:	The rich <i>man</i> had very many sheep and cattle,	
2 Sam 12:3	וְלָרֶשׁ אֵין־כֹּל כִּי אִם־כֶּבֶשֶׂה אַחַת קִטְנָה אֲשֶׁר קָנָה וַיְחַיֶּהָ וַתִּגְדַּל עִמּוֹ וְעַם־בָּנָיו יֹחֲדוּ מִמֶּתּוֹ תֹאכֵל וּמִכֶּסֶּוֹ תִשָּׁתֶה וּבְחִיקוֹ תִשְׁכָּב וַתְּהִי־לּוֹ כִּבְתָּ:	but the poor <i>man</i> didn't <i>have anything</i> except one small lamb which he had bought and <i>reared</i> , and it grew up together with him and with his sons. It ate from his <i>plate</i> and drank from his cup, and it lay in his bosom, and it became like a daughter to him.	anything ← <i>everything</i> . reared ← <i>kept it alive</i> . plate ← <i>morsel</i> .
2 Sam 12:4	וַיָּבֹא הַלֵּךְ לְאִישׁ הָעֹשִׂיר וַיַּחְמֹל לִקְחַת מִצֹּאֲנוֹ וּמִבָּקָרָו לַעֲשׂוֹת לְאַרְחַת הַבָּא־לוֹ וַיִּקַּח אֶת־כֶּבֶשֶׂת הָאִישׁ הָרֹאשׁ וַיַּעֲשֶׂה לְאִישׁ הַבָּא אֵלָיו:	And a traveller came to the rich man, but he spared <i>taking anything</i> from his <i>own</i> flock and herd, <i>and</i> <i>preparing it</i> for the guest who had come to him, and he took the poor man's lamb and prepared it for the man who had come to him."	taking ... <i>and</i> preparing: gerundial use of the infinitives.
2 Sam 12:5	וַיַּחֲרֹאֲף דָּוִד בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל־נָתָן חַי־יְהוָה כִּי בָן־מָוֶת הָאִישׁ הָעֹשֶׂה זֹאת:	And David's anger was greatly kindled against the man, and he said to Nathan, " <i>As the LORD</i> <i>lives</i> , the man who did this <i>is deserving of death</i> ."	deserving of death ← <i>a son</i> <i>of death</i> .
2 Sam 12:6	וְאֶת־הַכֶּבֶשֶׂה יִשְׁלַם אַרְבַּעַתַּיִם עֹקֵב אֲשֶׁר עָשָׂה אֶת־הַדָּבָר הַזֶּה וְעַל אֲשֶׁר לֹא־חָמַל:	And he will repay the lamb fourfold, since he did this thing and because he did not show pity."	

2 Sam 12:7	וַיֹּאמֶר נָתַן אֶל־דָּוִד אֶתְּהָהּ הָאִישׁ כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי מִשְׁחָתִיךָ לְמַלְךָ עַל־יִשְׂרָאֵל וְאֲנֹכִי הַצִּלְתִּיךָ מִיַּד שָׂאוּל:	Then Nathan said to David, “You <i>are</i> the man. This <i>is what</i> the LORD God of Israel says: ‘I anointed you king over Israel, and I delivered you from Saul's hand.	This <i>is what</i> ← <i>Thus</i>.
2 Sam 12:8	וְאַתָּנָה לְךָ אֶת־בֵּית אֲדֹנֶיךָ וְאֶת־נָשֵׁי אֲדֹנֶיךָ בְּחִיקְךָ וְאַתָּנָה לְךָ אֶת־בֵּית יִשְׂרָאֵל וַיהוּדָה וְאִם־מָעַט וְאִסְפָּה לְךָ כֶּהֱנָה וְכֶהֱנָה:	And I <i>gave</i> your lord's house and your lord's wives into your bosom, and I gave you the house of Israel and Judah. And if <i>you had little of anything</i>, I <i>increased it</i> for you <i>left, right and centre</i>.	<i>gave</i> ← <i>gave you</i>. <i>increased</i> ← <i>gathered</i>, but see 2 Sam 11:7 (<i>added</i>). left, right and centre ← <i>as here and as there</i>.
2 Sam 12:9	מָדוּעַ בָּזִיתָ אֶת־דְּבַר יְהוָה לַעֲשׂוֹת הָרַע בְּעִינֵי *בְּעִינֵי אֶת* אוּרִיָּה הַחִתִּי הַכִּיתָ בַּחֶרֶב וְאֶת־אִשְׁתּוֹ לָקַחְתָּ לְךָ לְאִשָּׁה וְאֵתוֹ הִרְגָתָ בַּחֶרֶב בְּנֵי עַמּוֹן:	Why have you despised the word of the LORD <i>in doing</i> evil in {K: his} [Q: my] sight? You have struck Uriah the Hittite down with the sword, and you have taken his wife <i>to be</i> your wife. And you killed him by the sword of the sons of Ammon.	in doing: gerundial use of the infinitive.
2 Sam 12:10	וְעַתָּה לֹא־תִסּוּר חֶרֶב מִבֵּיתְךָ עַד־עוֹלָם עֲקָב כִּי בָזַתְנִי וַתִּקַּח אֶת־אִשְׁתִּי אוּרִיָּה הַחִתִּי לְהִיּוֹת לְךָ לְאִשָּׁה: ס	So now, the sword will not depart from your house age-abidingly, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.’	

2 Sam 12:11	כֹּה אָמַר יְהוָה הִנְנִי מְקִים עָלֶיךָ רָעָה מִבֵּיתְךָ וּלְקַחְתִּי אֶת־נִשְׁיֶיךָ לְעֵינֶיךָ וְנָתַתִּי לְרַעֲיָה וְשָׁכַב עִם־נִשְׁיֶיךָ לְעֵינֵי הַשֶּׁמֶשׁ הַזֹּאת:	This <i>is what</i> the LORD says: 'I <u>am about to stir up</u> evil against you from your <i>own</i> house, and I will take your wives before your eyes, and I will give them to your <u>neighbour</u> , and he will lie with your wives in the sight of this sun.	This <i>is what</i> ← <i>Thus</i> . I am about to ← <i>Behold</i> <i>me</i> . stir up ← <i>set up</i> . neighbour ← <i>neighbours</i> , but followed by a singular verb.
2 Sam 12:12	כִּי אַתָּה עָשִׂיתָ בִּסְתֵר וְאֲנִי אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה נֶגֶד כָּל־יִשְׂרָאֵל וְנֶגֶד הַשֶּׁמֶשׁ: ס	For you acted in secret, but I will do this thing in the presence of all Israel and in the presence of the sun.' ”	
2 Sam 12:13	וַיֹּאמֶר דָּוִד אֶל־נָתָן חֲטָאתִי לַיהוָה ס וַיֹּאמֶר נָתָן אֶל־דָּוִד גַּם־יְהוָה הָעֶבֶר חֲטָאתְךָ לֹא תָמוּת:	Then David said to Nathan, “I have sinned against the LORD.” And Nathan said to David, “ <u>However</u> , the LORD has transferred your sin; you will not die <i>for it</i> ,	However ← <i>Also</i> , but the word can be adversative; compare Eccl 6:7.
2 Sam 12:14	אֲפֹס כִּי־נֶאֱמַר נֶאֱצַתְךָ אֶת־אֵיבֵי יְהוָה בַּדָּבָר הַזֶּה גַּם הֵבִין הַיְלֹד לְךָ מוֹת יָמוּת:	except that because you have {P: <u>thoroughly</u> <u>mocked</u> the LORD} [M: <u>given</u> the LORD's enemies <u>an easy occasion to mock</u> <i>him</i>] in this matter, <u>the son</u> born to you <u>will certainly</u> <u>die</u> .”	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= נֶאֱצַת אֶת־יְהוָה. AV differs. thoroughly mocked (<i>primitive text</i>) / given ... an easy occasion to mock (<i>Masoretic Text</i>) ... will certainly die: infinitives absolute. the son ← <i>also the son</i> , here ַ
2 Sam 12:15	וַיֵּלֶךְ נָתָן אֶל־בֵּיתוֹ וַיִּגַּף יְהוָה אֶת־הַיֶּלֶד אֲשֶׁר יָלְדָה אִשְׁת־אוּרִיָּה לְדָוִד וַיֵּאָנֶשׁ:	Then Nathan went to his house, and the LORD struck the child whom Uriah's wife had borne to David, and he became ill.	וְ a correlative to <i>because</i> .

2 Sam 12:16	וַיִּבְקֹשׁ דָּוִד אֶת־הָאֱלֹהִים בְּעַד הַנֶּעַר וַיֵּצֵא דָּוִד צֹם וּבָא וּלָן וַשְׁכֵּב אַרְצָה:	And David pleaded with God about the boy, and David <u>fasted</u>, then he <u>went indoors</u> and spent the night <u>lying on the ground</u>.	fasted ← <i>fasted a fast</i>. went indoors ← <i>came / went in</i>. lying on the ground ← <i>and he lay onto the ground</i>. Pregnant use of the ָ
2 Sam 12:17	וַיָּקֻמוּ זִקְנֵי בֵיתוֹ עָלָיו לְהַקִּימוֹ מִן־הָאָרֶץ וְלֹא אָבָה וְלֹא־בָרָא אֹתָם לֶחֶם:	And the elders of his house got up <i>and went</i> to him to lift him up from the ground, but he was not willing, and he did not <u>eat bread</u> with them.	ל, locative of motion towards. eat: with בָּרָא standing for בָּרָה. Otherwise, it means <i>create</i>. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
2 Sam 12:18	וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיָּמָת הַיֶּלֶד וַיֵּרְאוּ עֲבָדֵי דָּוִד לְהַגִּיד לוֹ כִּי־מָת הַיֶּלֶד כִּי אָמְרוּ הִנֵּה בַּהֲיוֹת הַיֶּלֶד חַי דְּבָרְנוּ אֵלָיו וְלֹא־שָׁמַע בְּקוֹלָנוּ וְאִיד נֹאמַר אֵלָיו מָת הַיֶּלֶד וַעֲשֵׂה רָעָה:	Then it came to pass on the seventh day that the child died, but David's servants were afraid to tell him that the child had died, because they said, “Look, when the child was alive, we spoke to him, but he did not <u>heed</u> us, so how <i>can</i> we say to him, ‘The child has died’? He would then do <i>something</i> wrong.”	heed us ← <i>hear our voice</i>.
2 Sam 12:19	וַיֵּרָא דָּוִד כִּי עֲבָדָיו מְתַלַּחֲשִׁים וַיְבִן דָּוִד כִּי מָת הַיֶּלֶד וַיֹּאמֶר דָּוִד אֶל־עֲבָדָיו הֲמָת הַיֶּלֶד וַיֹּאמְרוּ מָת:	But David saw that his servants were whispering to each other, and David <u>realized</u> that the child had died, and David <u>asked</u> his servants, “Has the child died?” And they said, “He has died.”	realized ← <i>understood</i>. asked ← <i>said to</i>.
2 Sam 12:20	וַיִּקֶּם דָּוִד מִהָאָרֶץ וַיִּרְחֹץ וַיִּסֹּךְ וַיַּחֲלֵף שִׁמְלָתוֹ *שִׁמְלָתוֹ* וַיָּבֹא בֵית־יְהוָה וַיִּשְׁתַּחֲוֶה וַיָּבֹא אֶל־בֵּיתוֹ וַיִּשְׁאַל וַיֵּשִׁימוּ לוֹ לֶחֶם וַיֹּאכַל:	Then David arose from the ground and washed and anointed <i>himself</i>, and he changed his {K: robe} [Q: clothes], and he went <i>to</i> the house of the LORD and worshipped. Then he went to his house and <u>asked for bread</u>, and <u>they served it</u> to him, and he ate.	asked for bread, and they served it ← <i>asked, and they served bread</i>.

2 Sam 12:21	וַיֹּאמְרוּ עֲבָדָיו אֵלָיו מִה־הִדְבַּר הַזֶּה אֲשֶׁר עָשִׂיתָה בַּעֲבוּר הַיֶּלֶד חַי צָמָתָ וּתְבַדְּ וּכְאֲשֶׁר מֵת הַיֶּלֶד קָמָתָ וּתֹאכַל לֶחֶם:	And his servants said to him, “What <i>is</i> this thing that you have done? While the child <i>was</i> alive, you fasted and wept, but when the child died, you got up and ate <u>bread</u> .”	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
2 Sam 12:22	וַיֹּאמֶר בְּעוֹד הַיֶּלֶד חַי צָמָתִי וְאֶבְכֶּה כִּי אִמְרָתִי מִי יוֹדֵעַ *יַחֲנֵנִי *וְיַחֲנֵנִי יְהוָה וְחַי הַיֶּלֶד:	And he said, “When the child was still alive, I fasted and wept, for I said, ‘Who knows whether the LORD <u>will have compassion on me</u> , and the child <i>will</i> live?’”	will have compassion on me: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.
2 Sam 12:23	וַעֲתָה מֵת לִמָּה זֶה אֲנִי עָם הָאוֹכֵל לְהַשִּׁיבוּ עוֹד אֲנִי הֵלֶךְ אֵלָיו וְהוּא לֹא-יָשׁוּב אֵלָי:	But now <i>that</i> he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me.”	
2 Sam 12:24	וַיִּנְחֵם דָּוִד אֶת בַּת-שֶׁבַע אִשְׁתּוֹ וַיָּבֵא אֵלֶיהָ וַיִּשְׁכַּב עִמָּה וַתֵּלֶד בֶּן וַיִּקְרָא *וַתִּקְרָא * אֶת-שְׁמוֹ שְׁלֹמֹה וַיְהוָה אַהֲבֵהוּ:	And David comforted Bathsheba his wife, and he went to her and lay with her, and she bore a son, {K: and he called} [Q: and she called] him <u>Solomon</u> . And the LORD loved him.	Solomon ← <i>Shelomoh</i> , but we retain the AV / traditional English name, as in 2 Sam 5:14. The Modern Hebrew pronunciation is <i>Shlomo(h)</i> .
2 Sam 12:25	וַיִּשְׁלַח בֵּיד נָתָן הַנָּבִיא וַיִּקְרָא אֶת-שְׁמוֹ יְדִידִיָּה בַּעֲבוּר יְהוָה: פ	And <i>David</i> sent <i>word</i> through the <u>intermediacy</u> of Nathan the prophet, and <u>he called him</u> Jedidiah, because of the LORD.	through the intermediacy of ← <i>by the hand of</i> . he called him: i.e. <i>the LORD called David's son</i> .
2 Sam 12:26	וַיִּלָּחֶם יוֹאָב בְּרַבַּת בְּנֵי עַמּוֹן וַיִּלְכְּד אֶת-עִיר הַמְּלוּכָה:	And Joab fought in Rabbah of the sons of Ammon, and he captured the <u>royal city</u> .	1 Chr 20:1. the royal city ← <i>the city of the kingship</i> .

2 Sam 12:27	וַיִּשְׁלַח יוֹאָב מְלָאכִים אֶל־דָּוִד וַיֹּאמֶר נִלְחַמְתִּי בְּרִבְבָּה גַם־לִכְדָּתִי אֶת־עִיר הַמַּיִם:	And Joab sent messengers to David, and he said, "I have fought in Rabbah, and moreover I have captured the City of Water.	the City of Water: [CB] interprets as <i>the lower waters or town</i> .
2 Sam 12:28	וְעַתָּה אֲסֹף אֶת־יֹתֵר הָעָם וַחֲנֵה עַל־הָעִיר וְלִכְדָּהּ פֶּן־אֶלְכָּד אֲנִי אֶת־הָעִיר וְנִקְרָא שְׁמִי עָלֶיהָ:	So now, gather the rest of the people and encamp against the city and capture it, so that <i>it is</i> not <i>me who</i> captures the city and <i>it</i> becomes called after my name."	me <i>who</i> captures: or, if the reader prefers, <i>I (who)</i> capture. it becomes called after my name ← <i>my name is called on it</i> . A similar ↴
2 Sam 12:29	וַיֹּאסֹף דָּוִד אֶת־כָּל־הָעָם וַיֵּלֶךְ רַבְתָּה וַיִּלָּחֶם בָּהּ וַיִּלְכְּדָהּ:	And David gathered all the people, and he went to Rabbah, and he fought against it, and he captured it.	↳ construction is used in the Greek of James 2:7.
2 Sam 12:30	וַיִּקַּח אֶת־עֲטֹרַת־מַלְכָּם מֵעַל רֹאשׁוֹ וּמִשְׁקָלָהּ כֶּכֶר זָהָב וְאַבְנֵי יָקָרָה וַתְּהִי עַל־רֹאשׁ דָּוִד וַשְּׁלַל הָעִיר הוֹצִיא הַרְבֵּה מְאֹד:	And he took their king's crown from his head, and its weight <i>was</i> a <i>talent</i> of gold with a precious gemstone, and it was <i>placed</i> on David's head. He also brought out a great deal of the city's spoil,	1 Chr 20:2. talent: see Ex 25:39.
2 Sam 12:31	וְאֶת־הָעָם אֲשֶׁר־בָּהּ הוֹצִיא וַיַּשֵּׂם בְּמַגֶּרֶה וּבַחֲרָצֵי הַבְּרָזָל וּבְמַגְזֵי הַבְּרָזָל וַהֲעִבִיר אוֹתָם *בַּמֶּלֶךְ בְּמַלְכָּם וְכֵן יַעֲשֶׂה לְכָל־* עַרְי בְּנֵי־עַמּוֹן וַיָּשֶׁב דָּוִד וְכָל־הָעָם יְרוּשָׁלַם: פ	and he brought out the people who <i>were</i> in it, and he assigned <i>them to work</i> with the saw, and with iron threshing boards and with iron axes, and he moved them to {Q: a brickworks} [K: Malcan]. And he did likewise to all the cities of the sons of Ammon. Then David and all the people returned <i>to</i> Jerusalem.	1 Chr 20:3.

2 Sam 13:1	וַיְהִי אַחֲרֵי־כֵן וְלִאֲבִשָׁלוֹם בֶּן־דָּוִד אָחוֹת יָפָה וְשֵׁמָּה תָמָר וַיֵּאָהֲבָה אִמְנוֹן בֶּן־דָּוִד:	And it came to pass after that, that Absalom, David's son, <i>had</i> a beautiful sister, whose name <i>was</i> Tamar, and Amnon, David's son, loved her.	1 Chr 3:9.
2 Sam 13:2	וַיֵּצֵר לְאִמְנוֹן לְהִתְחַלּוֹת בְּעִבּוֹר תָּמָר אָחוֹתוֹ כִּי בְּתוּלָה הִיא וַיִּפְּלֵא בְּעֵינֵי אִמְנוֹן לַעֲשׂוֹת לָהּ מֵאוֹמָה:	And Amnon was stressed <i>to the point of</i> making himself ill on account of Tamar his sister, for she <i>was</i> a virgin, <i>but it seemed</i> difficult in Amnon's sight to do anything <i>with her</i> .	but it seemed difficult: perhaps translate <i>and it would have been wonderful</i> , but against this is that <i>מֵאוֹמָה</i> would be strained in the sense of <i>something</i> . with her ← <i>to / for her</i> .
2 Sam 13:3	וְלִאִמְנוֹן רֵעַ וְשֵׁמוֹ יוֹנָדָב בֶּן־שִׁמְעָה אָחִי דָּוִד וַיִּוְנָדֵב אִישׁ חָכָם מְאֹד:	But Amnon <i>had</i> a friend whose name <i>was</i> Jonadab the son of Shimah, David's brother, and Jonadab <i>was</i> a very clever man.	Shimah ← <i>Shim'ah</i> . AV= <i>Shimeah</i> , not recognizing that the first syllable is closed. See Gen 31:21. clever ← <i>wise</i> , usually in a positive sense, but not so here; <i>crafty</i> .
2 Sam 13:4	וַיֹּאמֶר לוֹ מְדוּעַ אַתָּה כָּכָה דָּל בֶּן־הַמֶּלֶךְ בִּבְקָר בִּבְקָר הֲלוֹא תִּגִּיד לִי וַיֹּאמֶר לוֹ אִמְנוֹן אֶת־תָּמָר אָחוֹת אֲבִשָׁלוֹם אָחִי אֲנִי אֹהֵב:	And he said to him, “Why <i>are</i> you so dejected, O son of the king, <i>every morning</i> ? Will you not tell me?” And Amnon said to him, “I love Tamar, my brother Absalom's sister.”	every morning ← <i>in the morning, in the morning</i> .
2 Sam 13:5	וַיֹּאמֶר לוֹ יְהוֹנָדָב שְׁכַב עַל־מִשְׁכְּבְּךָ וְהִתְחַל וּבֹא אֲבִיךָ לְרֹאוֹתְךָ וְאָמַרְתָּ אֵלָיו תָּבֹא נָא תָמָר אָחוֹתִי וְתִבְרַנִּי לֶחֶם וְעֲשֵׂתָה לְעֵינַי אֶת־הַבִּרְיָה לְמַעַן אֲשַׂר אֶרְאֶה וְאֶכְלֵתִי מִיָּדָה:	Then Jehonadab said to him, “Lie on your bed and pretend to be ill, and when your father comes to see you, say to him, ‘ <i>Could</i> Tamar my sister come and give me bread to eat and prepare the food in my sight, so that I may see <i>it</i> and eat from her hand.’ ”	Jehonadab: a fuller form of <i>Jonadab</i> . pretend to be ill: <i>hithpael</i> for feigning. <i>Could</i> ← <i>Please may</i> .

2 Sam 13:6	וַיִּשְׁכַּב אֲמֹנֹן וַיִּתְחַל וַיָּבֹא הַמֶּלֶךְ לִרְאוֹתוֹ וַיֹּאמֶר אֲמֹנֹן אֶל-הַמֶּלֶךְ תְּבוֹא-נָא תָמָר אָחֹתִי וּתְלַבֵּב לְעֵינַי שְׁתֵּי לֶבְבוֹת וְאַבְרָה מִיָּדָה:	So Amnon lay down and pretended to be ill, and the king came to see him, and Amnon said to the king, “<i>Could</i> Tamar my sister come in and make two pancakes before my eyes, and I will eat from her hand.”	pretended to be ill: <i>hithpael</i> for feigning. <i>Could</i> ← <i>Please may</i>.
2 Sam 13:7	וַיִּשְׁלַח דָּוִד אֶל-תָּמָר הַבִּיתָה לֵאמֹר לְכִי נָא בֵּית אֲמֹנֹן אָחִיךָ וַעֲשֵׂי-לוֹ הַבְּרִיָּה:	So David sent <i>servants</i> to Tamar's home who said, “Please go to the home of Amnon your brother and make him a meal.”	a meal ← <i>food</i>.
2 Sam 13:8	וּתְלַךְ תָּמָר בֵּית אֲמֹנֹן אָחִיהָ וְהוּא שָׁכַב וּתְקַח אֶת-הַבֶּצֶק *וּתְלוֹשׁ וּתִלֵּשׁ וּתְלַבֵּב לְעֵינָיו** וּתְבַשֵּׁל אֶת-הַלֶּבְבוֹת:	So Tamar went to the home of Amnon her brother, and he was laid up, and she took the dough and kneaded it, and she made pancakes in his presence and cooked the pancakes.	kneaded: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. laid up ← <i>lying</i>. cooked: there is a separate ַ
2 Sam 13:9	וּתְקַח אֶת-הַמִּשְׁרֵת וּתַצֵּק לִפְנָיו וַיִּמָּאן לֶאֱכֹל וַיֹּאמֶר אֲמֹנֹן הוֹצֵאוּ כָל-אִישׁ מֵעָלַי וַיֵּצְאוּ כָל-אִישׁ מֵעָלָיו:	And she took the frying pan, and she poured <i>them</i> out in his presence, but he refused to eat, and Amnon said, “Send every man away from me.” So every man went out away from him.	ַ Hebrew word for <i>baked</i> (אָפָה).
2 Sam 13:10	וַיֹּאמֶר אֲמֹנֹן אֶל-תָּמָר הַבִּי־אֵי הַבְּרִיָּה הַחֹדֶר וְאַבְרָה מִיָּדְךָ וּתְקַח תָּמָר אֶת-הַלֶּבְבוֹת אֲשֶׁר עָשָׂתָה וּתְבֹא לְאֲמֹנֹן אָחִיהָ הַחֲדָרָה:	Then Amnon said to Tamar, “Bring the food into the room, and I will eat from your hand.” So Tamar took the pancakes which she had made and brought them to Amnon her brother in the room.	in the room ← <i>into the room</i>.
2 Sam 13:11	וּתִגַּשׁ אֵלָיו לֶאֱכֹל וַיַּחֲזִק-בָּהּ וַיֹּאמֶר לָהּ בּוֹאִי שִׁכְבִּי עִמִּי אָחֹתִי:	But when she served <i>them</i> for him to eat, he took hold of her and said to her, “Come and lie with me, my sister.”	But: adversative use of the <i>vav</i>.

2 Sam 13:12	וַתֹּאמֶר לוֹ אֶל־אָחִי אֶל־תַּעֲנֵנִי כִּי לֹא־יֵעָשֶׂה כֵּן בְּיִשְׂרָאֵל אֶל־תַּעֲשֵׂה אֶת־הַנִּבְלָה הַזֹּאת:	But she said to him, “No, my brother, do not violate me, for such <i>a thing</i> is not done in Israel. Do not do this dishonourable thing.	
2 Sam 13:13	וַאֲנִי אָנֹכִי אוֹלִיךָ אֶת־חֲרָפְתִּי וְאַתָּה תִּהְיֶה כְּאַחַד הַנִּבָּלִים בְּיִשְׂרָאֵל וְעַתָּה דַּבֵּר־נָא אֶל־הַמֶּלֶךְ כִּי לֹא יִמָּנְעֵנִי מִמֶּךָ:	For where <i>would</i> I <u>rid</u> <i>myself of</i> my shame? And you would be like one of the dishonoured in Israel. So now, please, speak to the king, for he will not hold me back from you.”	rid <i>myself of</i> ← <i>make</i> <i>depart</i> .
2 Sam 13:14	וְלֹא אָבָה לִשְׁמַע בְּקוֹלָהּ וַיַּחֲזֹק מִמֶּנָּה וַיַּעֲנֶהָ וַיִּשְׁכַּב אִתָּהּ:	But he would not <u>heed</u> <i>her</i> , and he was stronger <u>than</u> <i>her</i> , and he violated her and lay with her.	heed her ← <i>hear her voice</i> . than her: or, if the reader prefers, <i>than she</i> .
2 Sam 13:15	וַיִּשְׁנֶאֱהָ אִמְנוֹן שִׁנְאָה גְּדוֹלָה מְאֹד כִּי גְדוֹלָה הַשִּׁנְאָה אֲשֶׁר שִׁנְאָה מֵאהֶבָה אֲשֶׁר אֶהֱבָה וַיֹּאמֶר־לָהּ אִמְנוֹן קוּמִי לָכִי:	Then Amnon hated her with a very great hatred, for his hatred <i>with</i> which he hated her <i>was</i> greater than the love <i>with</i> which he had loved her, and Amnon said to her, “Get up <i>and</i> go.”	
2 Sam 13:16	וַתֹּאמֶר לוֹ אֶל־אוֹדֹתַי הָרַעָה הַגְּדוֹלָה הַזֹּאת מֵאַחֶרֶת אֲשֶׁר־עָשִׂיתָ עִמִּי לְשַׁלְּחָנִי וְלֹא אָבָה לִשְׁמַע לָהּ:	And she said to him, “ <i>There is no reason to do</i> this wicked thing, <i>in</i> sending me <i>away</i> , <i>which is</i> greater than the other <i>thing</i> which you did <i>to me</i> .” But he would not listen to her.	in sending: gerundial use of the infinitive. to me ← <i>with me</i> .
2 Sam 13:17	וַיִּקְרָא אֶת־נַעֲרֹ מִשְׁרָתּוֹ וַיֹּאמֶר שְׁלַח־נָא אֶת־זֹאת מֵעָלֵי הַחוּצָה וְנָעַל הַדֶּלֶת אַחֲרֶיהָ:	And he called for his <i>servant-lad</i> , who served him, and he said, “ <u>Send</u> this <i>woman</i> away from me, outside, and bolt the door after her.”	Send ← <i>Send please</i> , but the particle of entreaty / exhortation is weak, and it is rather one of enjoiner here. The attitude to Tamar is harsh.

2 Sam 13:18	וְעָלְיָהּ כְּתָנֶת פָּסִים כִּי כֵן תִּלְבָּשׁן בְּנוֹת־הַמֶּלֶךְ הַבְּתוּלֹת מְעִילִים וַיֵּצֵא אוֹתָהּ מִשְׁרְתּוֹ הַחוּץ וַנַּעַל הַדֹּלֶת אַחֲרֶיהָ:	Now <u>she was wearing</u> a long striped tunic, for <u>that was</u> the kind of robe <u>which</u> the king's virgin daughters wore. And his servant took her outside and bolted the door after her.	she was wearing ← <i>on her (was)</i> .
2 Sam 13:19	וַתִּקַּח תָּמָר אֶפֶר עַל־רֹאשָׁהּ וַכְּתַנֶּת הַפָּסִים אֲשֶׁר עָלְיָהּ קָרְעָה וַתִּשֶׂם יָדָהּ עַל־רֹאשָׁהּ וַתֵּלֶךְ הַלּוֹךְ וְזַעֲקָה:	And Tamar took ash <u>and put it</u> on her head, and she tore the long striped tunic <u>which she was wearing</u> , and she put her hand on her head, and she <u>went around wailing</u> .	she was wearing ← <i>on her (was)</i> . went <i>around</i> wailing: augmented with an infinitive absolute, emphasizing the simultaneity of <i>going</i> and <i>wailing</i> .
2 Sam 13:20	וַיֹּאמֶר אֵלֶיהָ אֲבִשָׁלוֹם אָחִיָּהּ הֲאִמְנֹון אָחִידָּ הִיָּה עִמָּךְ וְעַתָּה אָחוּתִי הַחֲרִישִׁי אָחִידָּ הוּא אֶל־תִּשְׁתִּי אֶת־לִבִּי לְדַבֵּר הִזָּה וַתֵּשֶׁב תָּמָר וְשִׁמְמָהּ בֵּית אֲבִשָׁלוֹם אָחִיָּהּ:	And Absalom her brother asked her, “Has <u>Aminon</u> your brother been with you? Well now, my sister, keep quiet <u>about it</u> ; he <u>is</u> your brother. <u>Do not take this matter to heart</u> .” But Tamar remained <u>devastated</u> in the house of Absalom her brother.	asked ← <i>said to</i> . <u>Aminon</u> : a variation of <i>Amnon</i> . Do not take this matter to heart ← <i>Do not put your heart to this matter</i> . devastated ← <i>and was devastated or solitary</i> .
2 Sam 13:21	וְהַמֶּלֶךְ דָּוִד שָׁמַע אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַיַּחַר לוֹ מְאֹד:	And King David heard all these things, and it greatly infuriated him.	
2 Sam 13:22	וְלֹא־דָבַר אֲבִשָׁלוֹם עִם־אֲמֹנֹון לְמַרְעָה וְעַד־טוֹב כִּי־שָׁנָא אֲבִשָׁלוֹם אֶת־אֲמֹנֹון עַל־דְּבַר אֲשֶׁר עָנָה אֵת תָּמָר אָחִתּוֹ: פ	And Absalom did not speak with Amnon <u>on bad or good terms</u> , because Absalom hated Amnon, because of the fact that he had violated Tamar his sister.	on bad or good <i>terms</i> ← <i>from bad and up to good</i> .

2 Sam 13:23	וַיְהִי לְשָׁנַת־יָמִים וַיְהִי גִזְזִים לְאַבְשָׁלוֹם בְּבַעַל חָצוֹר אֲשֶׁר עַם־אֶפְרַיִם וַיִּקְרָא אֲבִשָׁלוֹם לְכָל־בְּנֵי הַמֶּלֶךְ:	Then it came to pass after <u>two full years</u> , when they were shearing for Absalom in Baal-Hazor, <u>which is</u> Ephraim's, that Absalom invited all the king's sons <i>round</i> .	two full years ← <i>two years</i> <i>of days</i> . which is Ephraim's ← <i>which (is) with Ephraim</i> .
2 Sam 13:24	וַיָּבֹא אֲבִשָׁלוֹם אֶל־הַמֶּלֶךְ וַיֹּאמֶר הִנֵּה־נָא גִזְזִים לְעִבְדְּךָ יֶלְדְּ־נָא הַמֶּלֶךְ וְעִבְדָּיו עַם־עִבְדְּךָ:	And Absalom went to the king and said, “Look now, they are shearing for your servant. Please let the king and his servants come <i>along</i> with your servant.”	
2 Sam 13:25	וַיֹּאמֶר הַמֶּלֶךְ אֶל־אַבְשָׁלוֹם אַל־בְּנֵי אֶל־נָא גִלְךָ כָּלְנוּ וְלֹא נִכְבַּד עָלֶיךָ וַיִּפְרָצְבוּ וְלֹא־אָבָה לָלֶכֶת וַיְבָרְכֵהוּ:	But the king said to Absalom, “ <u>No</u> , my son, let's not all go, so that we are not burdensome to you.” Then <i>Absalom</i> pressed him. <u>However</u> , <i>the</i> king was not willing to go, <u>but</u> he blessed him.	No ← <i>No, please</i> . However: adversative use of the <i>vav</i> . but (<i>second occurrence in</i> <i>verse</i>): adversative use of the <i>vav</i> , countervailing the preceding adversative clause.
2 Sam 13:26	וַיֹּאמֶר אֲבִשָׁלוֹם וְלֹא יֶלְדְּ־נָא אֶתְּנוּ אִמָּנוֹן אָחִי וַיֹּאמֶר לוֹ הַמֶּלֶךְ לְמָה יֵלֶךְ עִמָּךְ:	And Absalom said, “Not <i>you</i> then. <i>But</i> do let Amnon my brother go with us.” But the king said to him, “Why should he go with you?”	
2 Sam 13:27	וַיִּפְרָצְבוּ אֲבִשָׁלוֹם וַיִּשְׁלַח אֶתְּוֹ אֶת־אִמָּנוֹן וְאֵת כָּל־בְּנֵי הַמֶּלֶךְ: ס	But Absalom pressed him, and he let Amnon go with him, and all the king's sons.	

2 Sam 13:28	וַיִּצַו אֲבִשְׁלֹם אֶת־נְעָרָיו לֵאמֹר רְאוּ נָא כְּטוֹב לְבִּיאָמְנוֹן בַּיּוֹם וְאָמַרְתִּי אֵלֵיכֶם הִכּוּ אֶת־אֲמָנוֹן וְהִמַּתֶּם אֹתוֹ אֶל־תִּירָאוֹ הֲלוֹא כִּי אָנֹכִי צִוִּיתִי אֶתְכֶם חֲזָקוּ וְהִיוּ לְבַנְי־חַיִּל:	And Absalom commanded his <i>servant</i>-lads and said, “Now watch for when Amnon <i>is</i> light-hearted with wine, and when I say to you, ‘Strike Amnon’, you will kill him. Do not be afraid; have I not commanded you? Be strong and be <u>bold</u>.”	bold ← <i>sons of valour</i>.
2 Sam 13:29	וַיַּעֲשׂוּ נְעָרֵי אֲבִשְׁלֹם לְאֲמָנוֹן כַּאֲשֶׁר צִוָּה אֲבִשְׁלֹם וַיִּקְמוּ כָּל־בְּנֵי הַמֶּלֶךְ וַיִּרְכְּבוּ אִישׁ עַל־פָּרָדוֹ וַיִּנָּסוּ:	And Absalom's <i>servant</i>-lads did to Amnon as Absalom had commanded. Then all the king's sons arose, and each rode on his mule, and they fled.	
2 Sam 13:30	וַיְהִי הַמָּה בַּדֶּרֶךְ וְהַשְׁמָעָה בָּאָה אֶל־דָּוִד לֵאמֹר הִכָּה אֲבִשְׁלֹם אֶת־כָּל־בְּנֵי הַמֶּלֶךְ וְלֹא־נֹתַר מֵהֶם אֶחָד: ס	And it came to pass, while they <i>were</i> on the road, that the rumour came to David <u>as follows</u>: “Absalom has struck down all the king's sons, and not one of them remains.”	as follows ← <i>to say</i>.
2 Sam 13:31	וַיָּקָם הַמֶּלֶךְ וַיִּקְרַע אֶת־בְּגָדָיו וַיִּשְׁכַּב אַרְצָה וְכָל־עַבְדָּיו נִצְבִים קִרְעֵי בְּגָדִים: ס	And the king arose and tore his clothes and lay <u>on the ground</u>, and all his servants stood with torn clothes.	on the ground ← <i>onto the ground</i>.

2 Sam 13:32	וַיַּעַן יוֹנָדָב בֶּן־שֹׁמֶעַה אֲחִי־דָוִד וַיֹּאמֶר אֶל־יֹאמֶר אֲדֹנָי אֵת כָּל־הַנְּעָרִים בְּנֵי־הַמֶּלֶךְ הָמִיתוּ כִּי־אִמְנוֹן לְבָדוּ מֵת כִּי־עָלְפִי אֶבְשָׁלוֹם הִיָּתָה שׁוֹמֵה מִיּוֹם עָנָתוּ אֵת תַּמָּר אַחֲתוֹ:	But Jonadab, the son of Shimah David's brother, reacted and said, "Don't let my lord say <i>that</i> they have killed all the lads <i>who are</i> the king's sons, for only Amnon is dead, for this was plotted by Absalom from the day when Amnon violated Tamar his sister.	Shimah: see 2 Sam 13:3. reacted ← <i>answered</i>, but no question asked. plotted ← <i>set by the mouth</i>.
2 Sam 13:33	וַעֲתָה אֶל־יִשָּׁם אֲדֹנָי הַמֶּלֶךְ אֶל־לִבּוֹ דָּבַר לֵאמֹר כָּל־בְּנֵי הַמֶּלֶךְ מָתוּ כִּי־אִם־אִמְנוֹן לְבָדוּ מֵת: פ	So now, don't let my lord the king take anything to heart, saying, 'All the king's sons have died', for only Amnon is dead."	to heart ← <i>to his heart</i>.
2 Sam 13:34	וַיִּבָּרַח אֶבְשָׁלוֹם וַיֵּשָׂא הַנָּעַר הַצֹּפֶה אֶת־*עֵינָיו עֵינָיו וַיֵּרָא וְהִנֵּה** עַם־רָב הֹלְכִים מִדֶּרֶךְ אַחֲרָיו מֵצַד הָהָר:	And Absalom fled, and the young lad who kept watch lifted up his {Q: eyes} [K: eye] and saw that <i>there was</i> a large number of people following him <i>on the road at the side</i> of the mountain.	there was ← <i>and behold</i>. on the road at the side ← <i>from the road from the side</i>.
2 Sam 13:35	וַיֹּאמֶר יוֹנָדָב אֶל־הַמֶּלֶךְ הִנֵּה בְנֵי־הַמֶּלֶךְ בָּאוּ כַּדְּבַר עֲבָדְךָ כֵּן הָיָה:	And Jonadab said to the king, "Look, the king's sons have come. It is according to your servant's word."	It is according to your servant's word ← <i>As (is) the word of your servant, so it has become</i>.
2 Sam 13:36	וַיְהִי כִּכְלֹתוֹ לְדַבֵּר וְהִנֵּה בְנֵי־הַמֶּלֶךְ בָּאוּ וַיִּשָּׂאוּ קוֹלָם וַיִּבְכּוּ וְגַם־הַמֶּלֶךְ וְכָל־עֲבָדָיו בָּכּוּ בְּכִי גָדוֹל מְאֹד:	And it came to pass, when he had finished speaking, that <i>indeed</i> the king's sons came, and they raised their voices and wept, and the king and all his servants also wept <i>very profusely</i>.	indeed ← <i>behold</i>. very profusely ← <i>with very great weeping</i>.

2 Sam 13:37	וַאֲבִשְׁלֹם בָּרַח וַיֵּלֶךְ אֶל־תַּלְמִי בֶן־עַמִּיחֹור עַמִּיהֻד מֶלֶךְ גִּשּׁוּר** וַיִּתְאַבֵּל עַל־בְּנוֹ כָּל־הַיָּמִים:	And Absalom fled and went to Talmi the son of {Q: Ammihud} [K: Ammihur] king of Geshur. And <i>David</i> mourned for his son every day.	
2 Sam 13:38	וַאֲבִשְׁלֹם בָּרַח וַיֵּלֶךְ גִּשּׁוּר וַיְהִי־שָׁם שָׁלֹשׁ שָׁנִים:	So Absalom fled and went to Geshur, and he was there for three years.	
2 Sam 13:39	וַתִּכַּל דָּוִד הַמֶּלֶךְ לֵצֵאת אֶל־אֲבִשְׁלֹם כִּי־נָחַם עַל־אֲמֹנֹן כִּי־מֵת: ס	And David the king's <i>whole being</i> resolved to go out to Absalom, because he had been consoled about Amnon, for he was dead.	<i>whole being</i> ← <i>soul</i> (by implication), because the verb is feminine. Compare Ps 16:2. resolved ← <i>consumed; determined; wasted</i> (one's strength). We suggest in a hostile sense; see the next chapter.
2 Sam 14:1	וַיֵּדַע יוֹאָב בֶּן־צֵרוּיָה כִּי־לֵב הַמֶּלֶךְ עַל־אֲבִשְׁלֹם:	And Joab the son of Zeruiah became aware that the king's heart <i>was against</i> Absalom.	against: AV differs (toward), reading אֶל for עַל, which is possible, but Joab's plot is to persuade David to have Absalom brought back to Jerusalem and to be reconciled to him.
2 Sam 14:2	וַיִּשְׁלַח יוֹאָב תְּקוֹעָה וַיִּקַּח מִשָּׁם אִשָּׁה חֲכָמָה וַיֹּאמֶר אֵלֶיהָ הִתְאַבְּלִי־נָא וּלְבִשִׁי־נָא בְּגָדֵי־אֲבֵל וְאַל־תְּסֹכְלִי נְשָׁמוֹ וְהָיִיתְּ כְּאִשָּׁה זֹה יָמִים רַבִּים מִתְאַבְּלֶת עַל־מָת:	And Joab sent <i>messengers</i> to Tekoa, and he brought a wise woman from there, and he said to her, “<u>P</u>retend to mourn, would you, and dress <i>in</i> mourning clothes, and do not anoint <i>yourself with</i> oil, so that you are like a woman <i>who</i> has been mourning for one deceased for many days now.	Tekoa ← <i>Tekoah</i> here, but we take the <i>hé</i> as a locative ending. Elsewhere <i>Tekoa</i>. Pretend to mourn: <i>hithpael</i> for feigning. See Gen 42:7. so that: purposive use of the <i>vav</i>.

2 Sam 14:3	וּבָאתְ אֶל־הַמֶּלֶךְ וּדְבַרְתְּ אֵלָיו כַּדְּבַר הַזֶּה וַיֵּשֶׁם יֹאבֵב אֶת־הַדְּבָרִים בְּפִיהָ:	And go to the king and speak to him <u>with these words</u> ...” And Joab put the words in her mouth.	with these words ← <i>according to this word.</i>
2 Sam 14:4	וַתֹּאמֶר הָאִשָּׁה הַתְּקַעִית אֶל־הַמֶּלֶךְ וַתִּפֹּל עַל־אַפֶּיהָ אֶרְצָה וַתִּשְׁתַּחוּ וַתֹּאמֶר הוֹשָׁעָה הַמֶּלֶךְ: ס	And the Tekoan woman spoke to the king, and she fell <u>face down</u> to the ground, and she prostrated herself, and she said, “O king, <u>help</u> .”	face down ← <i>on her face.</i> help ← <i>save.</i>
2 Sam 14:5	וַיֹּאמֶר־לָהּ הַמֶּלֶךְ מַה־לָּךְ וַתֹּאמֶר אֲבִל אִשָּׁה־אַלְמָנָה אֲנִי וַיָּמָת אִישִׁי:	And the king said to her, “ <u>What is the matter?</u> ” And she said, “I <u>am truly</u> a <u>widow</u> and my husband has died.	What <i>is</i> the matter? ← <i>What to you?</i> truly: perhaps a play on words – consonantally both <i>truly</i> and <i>mourning</i> . widow ← <i>widow woman.</i>
2 Sam 14:6	וּלְשִׁפְחָתְךָ שְׁנֵי בָנִים וַיִּנָּצְוּ שְׁנֵיהֶם בַּשָּׂדֶה וַאֲיֵן מַצִּיל בֵּינֵיהֶם וַיָּכּוּ הָאֶחָד אֶת־הָאֶחָד וַיָּמָת אֹתוֹ:	And your maidservant <i>had</i> two sons, and the two of them argued in the field, and <i>there was</i> no-one to <u>separate</u> them, and one struck the other and killed him.	separate ← <i>deliver between.</i>

2 Sam 14:7	וְהִנֵּה קָמָה כָּל־הַמְּשֻׁפָּחָה עַל־שִׁפְחָתְךָ וַיֹּאמְרוּ תָנִי אֶת־מַכָּה אָחִיו וּנְמִיתָהוּ בְנַפְשׁ אָחִיו אֲשֶׁר הָרַג וְנִשְׁמִידָה גַם אֶת־הַיּוֹרֵשׁ וְכָבוֹ אֶת־גִּחְלָתִי אֲשֶׁר נִשְׁאַרָה לְבִלְתִּי שׁוּם־**שֵׁים־לְאִישִׁי* נָשָׂם וְשִׁאֲרִית עַל־פָּנַי הָאֲדָמָה: פ	And look <i>what happened</i>: the whole family rose up against your maidservant and said, ‘Give <i>us</i> the one who struck his brother down, so we <i>can</i> put him to death for the <i>life</i> of his brother whom he killed, and we will <i>also</i> destroy the heir.’ And <i>so</i> they would extinguish the burning coal which remains to me, so not establishing a name or a remnant to my husband on the face of the earth.”	establishing: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. life ← <i>soul</i>. also: perhaps translate <i>in so</i> <i>doing</i>. the burning coal which remains to me ← <i>my</i> <i>burning coal which</i> <i>remains</i>.
2 Sam 14:8	וַיֹּאמֶר הַמֶּלֶךְ אֶל־הָאִשָּׁה לְכִי לְבֵיתְךָ וְאֲנִי אֲצַוֶּהָ עָלֶיךָ:	Then the king said to the woman, “Go to your house, and I will issue commands concerning you.”	
2 Sam 14:9	וְתֹאמַר הָאִשָּׁה הַתְּקוּעִית אֶל־הַמֶּלֶךְ עָלַי אֲדֹנָי הַמֶּלֶךְ הָעוֹן וְעַל־בֵּית אָבִי וְהַמֶּלֶךְ וְכִסְאוֹ נָקִי: ס	Then the Tekoan woman said to the king, “O my lord the king, <i>let</i> the iniquity <i>be</i> on me and my father's house, and <i>let</i> the king and his throne <i>be</i> guiltless.”	
2 Sam 14:10	וַיֹּאמֶר הַמֶּלֶךְ הַמְּדַבֵּר אֵלָיו וְהִבֵּאתוּ אֵלַי וְלֹא־יִסִּיף עוֹד לָגַעַת בְּךָ:	And the king said, “If <i>anyone</i> speaks to you, then <i>have him brought</i> to me, and he shall no longer <i>unsettle</i> you.”	have him brought ← <i>ring</i> <i>him</i>, but as the verb is already <i>hiphil</i>, it must do duty for a causative sense. unsettle ← <i>touch, meddle,</i> <i>strike</i>.

2 Sam 14:11	וַתֹּאמֶר יִזְכֹּר־נָא הַמֶּלֶךְ אֶת־יְהוָה אֱלֹהֶיךָ מִהֶרְבִּית *מִהֶרְבֵּת* גַּאֲלֵה הַדָּם לְשַׁחַת וְלֹא יִשְׁמִידוּ אֶת־בְּנִי וַיֹּאמֶר חִי־יְהוָה אִם־יִפֹּל מִשְׁעֶרֶת בְּנֵי אֶרֶץ:	And she said, “Do let the king remember the LORD your God by not giving free rein to the avenger of blood to destroy, so that they do not destroy my son.” And he said, “As the LORD lives, <u>not a hair</u> of your son will fall to the ground.”	by not giving free rein ← <i>from increasing</i>. Gerundial use of the infinitive. The <i>ketiv</i> and <i>qerē</i> are similar words with the same meaning. not a hair ← <i>if a hair</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
2 Sam 14:12	וַתֹּאמֶר הָאִשָּׁה תִּדְבַר־נָא שְׁפַחְתֶּךָ אֶל־אֲדֹנִי הַמֶּלֶךְ דָּבַר וַיֹּאמֶר דְּבָרִי: ס	And the woman said, “Do let your maidservant speak a word to my lord the king.” And he said, “Speak.”	
2 Sam 14:13	וַתֹּאמֶר הָאִשָּׁה וְלָמָּה חָשַׁבְתָּה כְּזָאת עַל־עַם אֱלֹהִים וּמִדְּבַר הַמֶּלֶךְ הַדְּבַר הַזֶּה כְּאִשָּׁם לְבַלְתִּי הַשִּׁיב הַמֶּלֶךְ אֶת־נַדְחוֹ:	And the woman said, “Now why did you <u>scheme</u> like this against the people of God, and with the king <u>not speaking on</u> this matter he is guilty, in that the king has not brought his banished <i>son</i> back.	scheme ← <i>think</i>, but also in a negative sense. not speaking ← <i>from speaking</i>. See [AnLx] under כן, VII (c) and VIII for use as a negative. guilty ← <i>as guilty</i>.
2 Sam 14:14	כִּי־מוֹת נָמוֹת וְכַמִּים הַנִּגָּרִים אֶרֶץ אֲשֶׁר לֹא יִאֲסֹפוּ וְלֹא־יִשָּׂא אֱלֹהִים נֶפֶשׁ וְחָשַׁב מַחֲשָׁבוֹת לְבַלְתִּי יָדַח מִמֶּנּוּ נָדַח:	For <u>we will certainly die</u>, and <i>we are</i> like water being poured onto the ground, which <i>cannot</i> be gathered up, and God <u>is not partial</u>, but he <u>designs</u> ways by which he <i>who is</i> banished is not banished from him.	we will certainly die: infinitive absolute. is not partial ← <i>does not take up a soul</i>. designs ways ← <i>thinks thoughts</i>.
2 Sam 14:15	וְעַתָּה אֲשֶׁר־בָּאתִי לְדַבֵּר אֶל־הַמֶּלֶךְ אֲדֹנִי אֶת־הַדְּבַר הַזֶּה כִּי יֵרָאֵנִי הָעָם וַתֹּאמֶר שְׁפַחְתֶּךָ אֲדַבְּרָה־נָא אֶל־הַמֶּלֶךְ אוֹלִי יַעֲשֶׂה הַמֶּלֶךְ אֶת־דְּבַר אָמְתּוֹ:	But now that I have come to speak <u>these words</u> to my lord the king – for the people frighten me – your maidservant said <i>to herself</i>, ‘Let me then speak to the king; perhaps the king will act <u>on the case</u> of his maidservant.	these words ← <i>this word</i>. case ← <i>word</i>.

2 Sam 14:16	כִּי יִשְׁמַע הַמֶּלֶךְ לְהַצִּיל אֶת־אִמָּתוֹ מִכַּף הָאִישׁ לְהַשְׁמִיד אֹתִי וְאֶת־בְּנִי יַחַד מִנַּחֲלַת אֱלֹהִים:	For the king will hear <i>me</i> , so delivering his maidservant from the hand of the man <i>intent on</i> eliminating me and my son together from an inheritance <u>from</u> <u>God</u> .’	from God ← <i>of God</i> . Wider use of the construct state.
2 Sam 14:17	וַתֹּאמֶר שִׁפְחַתְךָ יִהְיֶה־נָּא דְּבַר־אֲדֹנִי הַמֶּלֶךְ לְמִנוּחָה כִּי כְּמַלְאֲךָ הָאֱלֹהִים בֹּן אֲדֹנִי הַמֶּלֶךְ לְשֹׁמֵעַ הַטּוֹב וְהָרַע וַיהוָה אֱלֹהֶיךָ יְהִי עִמָּךְ: פ	Then your maidservant said, ‘Let the <u>words</u> of my lord the king <u>be settled</u> , for my lord the king <i>is</i> like an angel of God in <u>assessing</u> good and evil.’ And may the LORD your God be with you.”	words ← <i>word</i> . be settled ← <i>become rest</i> . assessing ← <i>to hear</i> . Gerundial use of the infinitive.
2 Sam 14:18	וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר אֶל־הָאִשָּׁה אַל־נָא תִּכְחַדִּי מִמֶּנִּי דְּבַר אֲשֶׁר אֲנִי שֹׂאֵל אֹתְךָ וַתֹּאמֶר הָאִשָּׁה יְדַבֵּר־נָא אֲדֹנִי הַמֶּלֶךְ:	Then the king answered and said to the woman, “Please do not conceal anything from me which I am asking you <i>about</i> .” And the woman said, “Let my lord the king speak.”	
2 Sam 14:19	וַיֹּאמֶר הַמֶּלֶךְ הֲיֵד יוֹאָב אֹתְךָ בְּכָל־זֹאת וַתַּעַן הָאִשָּׁה וַתֹּאמֶר חַי־נַפְשְׁךָ אֲדֹנִי הַמֶּלֶךְ אִם־אֵשׁ לְהִמָּן וּלְהַשְׁמִיל מִכָּל אֲשֶׁר־דִּבֶּר אֲדֹנִי הַמֶּלֶךְ כִּי־עֲבַדְתָּ יוֹאָב הוּא צִוָּנִי וְהוּא שָׁם בִּפְּי שִׁפְחַתְךָ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה:	And the king said, “ <i>Is</i> Joab's hand with you in all this?” And the woman answered and said, “ <i>By</i> your <u>own</u> <u>life</u> , my lord the king, no-one <u>can</u> possibly <u>deviate</u> to the right or to the left from <u>anything</u> that my lord the king has said, for your servant Joab did command me, and he put all these words in the mouth of your maidservant.	your <u>own</u> <u>life</u> ← <i>the life of</i> <i>your soul</i> . <i>can</i> possibly deviate: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. anything ← <i>everything</i> .

2 Sam 14:20	לְבַעֲבוֹר סִבֵּב אֶת־פָּנַי הַדָּבָר עָשָׂה עֲבָדְךָ יוֹאָב אֶת־הַדָּבָר הַזֶּה וְאֲדֹנִי חָכֵם כְּחִכְמַת מְלָאךְ הָאֱלֹהִים לִדְעַת אֶת־כָּל־אֲשֶׁר בָּאָרֶץ: ס	Your servant Joab did this thing so as to <u>raise the issue</u> in a roundabout way, and my lord <i>is</i> wise as <i>if</i> with the wisdom of an angel of God in <u>knowing</u> everything on earth.”	to raise the issue in a roundabout way ← <i>to encircle the face of the thing.</i> in knowing: gerundial use of the infinitive.
2 Sam 14:21	וַיֹּאמֶר הַמֶּלֶךְ אֶל־יוֹאָב הִנֵּה־נָא עָשִׂיתִי אֶת־הַדָּבָר הַזֶּה וְלֹךְ הֵשֵׁב אֶת־הַנָּעַר אֶת־אַבְשָׁלוֹם:	Then the king said to Joab, “<u>Here you are</u>, I have <u>settled this matter</u>, so go and bring the lad, Absalom, back.”	Here <i>you are</i> ← <i>Behold please.</i> settled this matter ← <i>done this thing.</i>
2 Sam 14:22	וַיִּפֹּל יוֹאָב אֶל־פָּנָיו אֶרֶצָה וַיִּשְׁתַּחוּ וַיְבָרֶךְ אֶת־הַמֶּלֶךְ וַיֹּאמֶר יוֹאָב הַיּוֹם יָדַע עֲבָדְךָ כִּי־מִצָּאתִי חַן בְּעֵינֶיךָ אֲדֹנִי הַמֶּלֶךְ אֲשֶׁר־עָשָׂה הַמֶּלֶךְ אֶת־דָּבָר *עֲבָדוֹ עֲבָדְךָ: **	At <u>this</u> Joab fell <u>face down</u> to the ground and prostrated himself, and he blessed the king, and Joab said, “Today your servant knows that I have found favour in your sight, O my lord the king, in that the king has <u>acted on the concern of</u> {K: his} [Q: your] servant.”	At this: wider use of the <i>vav</i>. face down ← <i>on his face.</i> acted on the concern of ← <i>done the matter of.</i>
2 Sam 14:23	וַיָּקָם יוֹאָב וַיֵּלֶךְ גִּשּׁוּרָה וַיָּבֵא אֶת־אַבְשָׁלוֹם יְרוּשָׁלַם: פ	Then Joab arose and went to Geshur and brought Absalom <i>to</i> Jerusalem.	
2 Sam 14:24	וַיֹּאמֶר הַמֶּלֶךְ יֹסֵב אֶל־בֵּיתוֹ וּפָנַי לֹא יֵרָאֶה וַיֹּסֵב אַבְשָׁלוֹם אֶל־בֵּיתוֹ וּפָנַי הַמֶּלֶךְ לֹא רָאָה: ס	And the king said, “Let him <u>wend his way</u> to his house, but don't let him see my face.” So Absalom <u>wended his way</u> to his house, but he did not see the king's face.	wend <i>his way</i> ... wended <i>his way</i> ← <i>turn round ... turned round.</i>

2 Sam 14:25	וּכְאַבְשָׁלוֹם לֹא־הָיָה אִישׁ־יָפֶה בְּכָל־יִשְׂרָאֵל לְהִלֵּל מְאֹד מִכָּף רַגְלוֹ וְעַד קְדֻקְדּוֹ לֹא־הָיָה בּוֹ מוֹם:	Now in all Israel there wasn't a man <u>so highly</u> <u>celebrated for his good</u> <u>looks</u> as Absalom – there was no blemish on him from the sole of his foot to the crown of his head,	so highly celebrated for his good looks ← <i>fair to</i> <i>praise much</i>.
2 Sam 14:26	וּבִגְלַחוֹ אֶת־רֹאשׁוֹ וְהָיָה מִקֵּץ יָמִים לַיָּמִים אֲשֶׁר יִגְלַח כִּי־כָבֵד עָלָיו וְגִלְחוֹ וְשָׁקַל אֶת־שָׁעָר רֹאשׁוֹ מֵאֲתַיִם שָׁקָלִים בְּאַבֵּן הַמֶּלֶךְ:	and when he shaved his head – and it was at the end of each year that he would shave <i>it</i>, for it was heavy on him, so he shaved it – he weighed the hair of his head: two hundred shekels according to the king's <u>weight</u>.	the end of each year ← <i>from the end of days to</i> <i>days</i>. The plural “days” sometimes stands for a year. See 1 Sam 1:21 and [AnLx]. weight ← <i>stone</i>.
2 Sam 14:27	וַיֻּלְּדוּ לְאַבְשָׁלוֹם שְׁלוֹשָׁה בָנִים וּבַת אַחַת וּשְׁמָהּ תָמָר הִיא הָיְתָה אִשָּׁה יְפֹת מֵרָאָה: פ	And three sons were born to Absalom, and one daughter whose name <i>was</i> Tamar. She was a woman of beautiful appearance.	
2 Sam 14:28	וַיָּשָׁב אֲבִשָׁלוֹם בִּירוּשָׁלַם שְׁנַתִּים יָמִים וּפָנִי הַמֶּלֶךְ לֹא רָאָה:	And Absalom resided in Jerusalem for <u>two full</u> years, and he did not see the king's face.	for two full years ← <i>two</i> <i>years (in) days</i>.
2 Sam 14:29	וַיִּשְׁלַח אֲבִשָׁלוֹם אֶל־יֹאָב לְשַׁלַּח אֹתוֹ אֶל־הַמֶּלֶךְ וְלֹא אָבָה לָבוֹא אֵלָיו וַיִּשְׁלַח עוֹד שֵׁנִית וְלֹא אָבָה לָבוֹא:	And Absalom <u>contacted</u> Joab in order that <i>he might</i> <u>send Joab</u> to the king, but he was not willing to come to him. So he <u>contacted</u> him again – a second time – but he was not willing to come.	<i>he might send Joab</i> ← <i>he</i> <i>might send him</i>, i.e. <i>Absalom might send Joab</i> (with a message), as is seen from 2 Sam 14:32. contacted (2x) ← <i>sent to</i>.

2 Sam 14:30	וַיֹּאמֶר אֶל-עֲבָדָיו רְאוּ חִלְקֶת יוֹאָב אֶל-יָדִי וְלֹא-שֵׁם שְׁעָרִים לָכֵן וְהוֹצֵתִיהָ *וְהָצִיתוּהָ* בָּאֵשׁ וַיֵּצְאוּ עֲבָדֵי אֲבִשָׁלוֹם אֶת-הַחֲלָקָה בָּאֵשׁ: פ	So he said to his servants, “Look, <i>there is</i> an estate of Joab's next to <i>mine</i>, where he <i>has</i> barley. Go and <i>set it</i> <i>on fire</i>.” So Absalom's servants set the estate on fire.	set it on fire: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. mine ← <i>me</i>.
2 Sam 14:31	וַיָּקָם יוֹאָב וַיָּבֹא אֶל-אֲבִשָׁלוֹם הַבֵּיתָה וַיֹּאמֶר אֵלָיו לָמָּה הָצִיתָ עֲבָדָי אֶת-הַחֲלָקָה אֲשֶׁר-לִי בָאֵשׁ:	At <i>this</i> Joab arose and went to Absalom at <i>his</i> <i>house</i>, and he said to him, “Why have your servants set my estate on fire?”	At this: wider use of the <i>vav</i>. at <i>his</i> house ← <i>to (his)</i> <i>house</i>.
2 Sam 14:32	וַיֹּאמֶר אֲבִשָׁלוֹם אֶל-יוֹאָב הִנֵּה שָׁלַחְתִּי אֵלָיְךָ לֵאמֹר בֹּא הִנֵּה וְאִשְׁלַחְהָ אֵתְךָ אֶל-הַמֶּלֶךְ לֵאמֹר לָמָּה בָּאתִי מְגִשׁוּר טוֹב לִי עַד אֲנִי-שֵׁם וְעֵתָהּ אֶרְאֶה פָנַי הַמֶּלֶךְ וְאִם-יֵשׁ-בִּי עוֹן וְהָמַתְנִי:	And Absalom said to Joab, “Look, I <i>contacted</i> you and said, ‘Come here and let me send you to the king <i>with the words</i>, «Why have I come from Geshur? <i>It would have been</i> better for me <i>to still be</i> there.» ’ So now, let me see the king's face, and if there is any iniquity in me, let him put me to death.”	contacted ← <i>sent to</i>. with the words ← <i>saying</i>.
2 Sam 14:33	וַיָּבֹא יוֹאָב אֶל-הַמֶּלֶךְ וַיִּגְדֵּלֹ וַיִּקְרָא אֶל-אֲבִשָׁלוֹם וַיָּבֹא אֶל-הַמֶּלֶךְ וַיִּשְׁתַּחוּ לוֹ עַל-אִפּוֹ אֶרְצָה לִפְנֵי הַמֶּלֶךְ וַיִּשָּׁק הַמֶּלֶךְ לְאֲבִשָׁלוֹם: פ	Then Joab went to the king and told him <i>this</i>. Then <i>the</i> <i>king</i> called for Absalom, and he came to the king, and he prostrated himself to him <i>face down</i> to the ground before the king. And the king kissed Absalom.	face down ← <i>on his face</i>.

2 Sam 15:1	וַיְהִי מֵאַחֲרֵי כֵן וַיַּעַשׂ לוֹ אַבְשָׁלוֹם מִרְכָּבָה וְסִסִּים וְחֻמָּשִׁים אִישׁ רָצִים לִפְנָיו:	And it came to pass after that, that Absalom <u>acquired</u> chariots and horses and fifty men <i>who</i> ran before him.	acquired ← <i>made for</i> <i>himself</i> .
2 Sam 15:2	וְהַשְׁפִּים אַבְשָׁלוֹם וַעֲמָד עַל־דָּד דָּרָךְ הַשָּׁעַר וַיְהִי כָּל־הָאִישׁ אֲשֶׁר־יְהִיהֶלּוּ־רִיב לָבוֹא אֶל־הַמֶּלֶךְ לְמִשְׁפָּט וַיִּקְרָא אַבְשָׁלוֹם אֵלָיו וַיֹּאמֶר אִי־מִזֶּה עִיר אַתָּה וַיֹּאמֶר מֵאֶחָד שִׁבְט־יִשְׂרָאֵל עַבְדְּךָ:	And Absalom rose early and stood at the side of <u>the</u> <u>road</u> at the gate. And whenever any man who had a dispute was about to go to the king for a verdict, Absalom would call to him and <u>ask</u> , “From which city <i>are</i> you?” And he would reply, “Your servant <i>is</i> from one of the tribes of Israel.”	the road at ← <i>the road of</i> . Wider use of the construct state. ask ... reply ← <i>say ... say</i> .
2 Sam 15:3	וַיֹּאמֶר אֵלָיו אַבְשָׁלוֹם רְאֵה דְבָרְךָ טוֹבִים וְנִכְחִים וְשִׁמְעַ אִין־לְךָ מֵאֵת הַמֶּלֶךְ:	And Absalom would say to him, “Look, <u>your</u> <u>contentions</u> <i>are</i> right and proper, but you <i>do</i> not <i>have</i> anyone from the king to hear <i>you</i> .”	your contentions <i>are</i> right and proper ← <i>your words</i> (<i>are</i>) <i>good and right</i> .
2 Sam 15:4	וַיֹּאמֶר אַבְשָׁלוֹם מִי־יִשְׁמְנִי שֹׁפֵט בָּאָרֶץ וְעָלִי יָבוֹא כָּל־אִישׁ אֲשֶׁר־יְהִיהֶלּוּ־רִיב וּמִשְׁפָּט וְהִצַּדִּיקְתִּיו:	And Absalom would say, “If <u>only</u> <u>I</u> <u>were</u> <u>appointed</u> a judge in the land! Then everyone who has a dispute or a lawsuit would come to me, and I would <u>do him</u> justice.”	If only I were appointed ← <i>Who will appoint me?</i> Idiomatic; compare Ex 16:3, Num 11:29, Deut 5:29 etc. or: disjunctive use of the vav. do him justice ← <i>justify</i> <i>him</i> .
2 Sam 15:5	וְהָיָה בְּקֶרֶב־אִישׁ לְהִשְׁתַּחֲוֹת לוֹ וְשָׁלַח אֶת־יָדוֹ וְהִחְזִיק לוֹ וְנָשַׁק לוֹ:	And it would come to pass, when a man approached to prostrate himself to him, that he would <u>stretch out</u> his hand and take hold of him and kiss him.	stretch out ← <i>send</i> .

2 Sam 15:6	וַיַּעַשׂ אֲבִשָׁלוֹם כַּדָּבָר הַזֶּה לְכָל־יִשְׂרָאֵל אֲשֶׁר־יָבֹאוּ לַמִּשְׁפָּט אֶל־הַמֶּלֶךְ וַיִּגְנֹב אֲבִשָׁלוֹם אֶת־לֵב אֲנָשֵׁי יִשְׂרָאֵל: פ	And Absalom acted in <u>this way</u> towards all of Israel that came to the king for judgment, and Absalom stole the heart of the men of Israel.	in this way ← <i>according to this word</i> .
2 Sam 15:7	וַיְהִי מִקֵּץ אַרְבָּעִים שָׁנָה וַיֹּאמֶר אֲבִשָׁלוֹם אֶל־הַמֶּלֶךְ אֵלֶכָה נָא וְאֶשְׁלֵם אֶת־נִדְרֵי אֲשֶׁר־נִדַּרְתִּי לַיהוָה בְּחֶבְרוֹן:	And it came to pass <u>after</u> forty years that Absalom said to the king, “Please let me go to pay my vow in Hebron which I <u>made</u> to the LORD.	after ← <i>at the end of</i> . made ← <i>vowed</i> .
2 Sam 15:8	כִּי־נִדַּר נִדַּר עֲבָדְךָ בְּשִׁבְתִּי בְּגֶשׁוּר בְּאַרָם לֵאמֹר אִם־יָשִׁיב יְיָ שִׁיבִנִי יְהוָה** יְרוּשָׁלַם וְעַבַּדְתִּי אֶת־יְהוָה:	For your servant <u>made</u> a vow when I lived in Geshur in Aramaea and said, ‘If the LORD <u>decidedly brings me back</u> to Jerusalem, then I will serve the LORD.’ ”	decidedly brings me back: the <i>ketiv</i> would have to be regarded as a variant form of the <i>qeré</i> . The construction is with an irregular infinitive absolute (בְּשִׁיבָה expected), under ַ made ← <i>vowed</i> .
2 Sam 15:9	וַיֹּאמֶר־לּוֹ הַמֶּלֶךְ לֵךְ בְּשָׁלוֹם וַיָּקָם וַיֵּלֶךְ חֶבְרוֹנָה: פ	And the king said to him, “Go in peace.” So he arose and went to Hebron.	יָשִׁיב influence of the root <i>hiphil</i> = <i>to settle</i> .
2 Sam 15:10	וַיִּשְׁלַח אֲבִשָׁלוֹם מְרַגְלִים בְּכָל־שִׁבְטֵי יִשְׂרָאֵל לֵאמֹר כַּשְׁמַעְכֶּם אֶת־קוֹל הַשֹּׁפָר וְאָמַרְתֶּם מֶלֶךְ אֲבִשָׁלוֹם בְּחֶבְרוֹן:	Then Absalom sent spies among all the tribes of Israel and said, “When you hear the sound of the ramshorn, you will say, ‘Absalom reigns in Hebron.’ ”	

2 Sam 15:11	וְאֶת־אַבְשָׁלוֹם הָלְכוּ מֵאֲתָיִם אִישׁ מִירוּשָׁלַם קִרְאִים וְהַלְכִים לְתָמָם וְלֹא יָדְעוּ כָל־דָּבָר:	And with Absalom went two hundred men from Jerusalem, <i>who were</i> called <i>up</i> , but <i>who</i> went in their naivety, and <i>who</i> didn't know <i>anything</i> .	anything ← <i>every thing</i> .
2 Sam 15:12	וַיִּשְׁלַח אֲבִשָׁלוֹם אֶת־אַחִיתָפֶל הַגִּילֹנִי יוֹעֵץ דָּוִד מִעִירוֹ מִגִּלָּה בְּזָבְחוֹ אֶת־הַזְּבָחִים וַיְהִי הַקָּשָׁר אַמֵּץ וְהָעָם הוֹלֵךְ וְרַב אֶת־אַבְשָׁלוֹם:	And Absalom sent Ahithophel the Gilonite, an adviser to David, from his city – from Giloh – while he <i>offered</i> sacrifices. And the conspiracy was powerful, and the people <i>who were</i> with Absalom became more and more numerous.	offered ← <i>sacrificed</i> .
2 Sam 15:13	וַיָּבֹא הַמַּגִּיד אֶל־דָּוִד לֵאמֹר הִיּה לְבִי־אִישׁ יִשְׂרָאֵל אַחֲרֵי אֲבִשָׁלוֹם:	Then an <i>informant</i> came to David and said, “The heart of the men of Israel is behind Absalom.”	an informant ← <i>the informant</i> . An unexpected definite article. See Gen 22:9.
2 Sam 15:14	וַיֹּאמֶר דָּוִד לְכָל־עַבְדָּיו אֲשֶׁר־אִתּוֹ בִּירוּשָׁלַם קוּמוּ וְנִבְרָחָה כִּי לֹא־תִהְיֶה־לָּנוּ פְּלִיטָה מִפְּנֵי אֲבִשָׁלוֹם מִהֲרוּ לָלֶכֶת פָּנִימָהּ וְהִשָּׁגְנוּ וְהִדִּיחַ עָלֵינוּ אֶת־הַרְעָה וְהָכָה הָעִיר לְפִי־חֶרֶב:	At <i>this</i> David said to all his servants who <i>were</i> with him in Jerusalem, “Get up and let us flee, for we won't <i>be left with a</i> <i>survivor in confronting</i> Absalom. <i>Get going</i> quickly or he will quickly catch up with us and <i>bring</i> <i>disaster</i> on us and strike the city with the blade of the sword.”	At this: wider use of the vav. be left with a survivor ← <i>have an escaped remnant</i> . in confronting ← <i>from</i> <i>facing</i> . Get going quickly ← <i>Be</i> <i>quick to go</i> . bring disaster ← <i>thrust</i> <i>evil</i> .
2 Sam 15:15	וַיֹּאמְרוּ עַבְדֵי־הַמֶּלֶךְ אֶל־הַמֶּלֶךְ כְּכֹל אֲשֶׁר־יִבְחַר אֲדֹנָי הַמֶּלֶךְ הִנֵּה עַבְדֶּיךָ:	And the king's servants said to the king, “ <i>Whatever</i> my lord the king chooses <i>to do, here we are</i> as your servants.”	Whatever ← <i>According to</i> <i>everything</i> . here we are ← <i>behold</i> .
2 Sam 15:16	וַיֵּצֵא הַמֶּלֶךְ וְכָל־בֵּיתוֹ בְּרַגְלָיו וַיַּעֲזֹב הַמֶּלֶךְ אֶת עֶשֶׂר נָשִׁים פְּלִגְשִׁים לְשֹׁמֵר הַבַּיִת:	And the king departed, and all his household <i>went</i> in his <i>footsteps</i> , and the king left the ten concubine ladies to keep the house.	footsteps ← <i>feet</i> .

2 Sam 15:17	וַיֵּצֵא הַמֶּלֶךְ וְכָל־הָעָם בְּרִגְלָיו וַיַּעֲמֵדוּ בֵּית הַמֶּרְחָק:	So the king departed <u>with</u> all the people in his <u>footsteps</u> , and they stopped <u>at a remote house</u> .	with ← <i>and</i> . footsteps ← <i>feet</i> . a remote house: [CB] regards the words as a proper name, <i>Beth-</i> <i>hammerhak</i> .
2 Sam 15:18	וְכָל־עֲבָדָיו עֲבָרִים עַל־יָדוֹ וְכָל־הַפְּרִתִּים וְכָל־הַפִּלְתִּים וְכָל־הַגִּתִּיתִים שֵׁשׁ־מֵאוֹת אִישׁ אֲשֶׁר־בָּאוּ בְּרִגְלוֹ מִגָּת עֲבָרִים עַל־פְּנֵי הַמֶּלֶךְ:	And all his servants crossed over next to him, as <i>did</i> all the Cherethites, and all the Pelethites, and all the Gittites. Six hundred men who had <u>followed in his footsteps</u> from Gath crossed over alongside the king.	followed in his footsteps ← <i>came at his feet</i> .
2 Sam 15:19	וַיֹּאמֶר הַמֶּלֶךְ אֶל־אִתָּי הַגִּתִּי לָמָּה תֵּלֵךְ גַּם־אַתָּה אֲתָנּוּ שׁוּב וְשֵׁב עִם־הַמֶּלֶךְ כִּי־נָכְרִי אַתָּה וְגַם־גֵּלָה אַתָּה לְמִקּוֹמְךָ:	And the king said to Ittai the Gittite, “Why are you too going with us? Go back and stay with the king, for you <i>are</i> a foreigner and an exile from your place.	and an exile ← <i>and also an</i> <i>exile</i> . from your place ← <i>of your</i> <i>place</i> .
2 Sam 15:20	תָּמוּז בּוֹאֵךְ וְהִיּוֹם אֲנוּעַד *אֲנִיעֶךָ עִמָּנּוּ* לָלֶכֶת וְאֲנִי הוֹלֵךְ עַל אֲשֶׁר־אֲנִי הוֹלֵךְ שׁוּב וְהִשָּׁב אֶת־אֲחִיךָ עִמָּךְ חֶסֶד וְאֱמֶת:	You arrived yesterday, so should I cause you to wander <u>around</u> today <u>in</u> <u>going</u> with us? For I am going wherever I may go. Go back and take your brothers back. <i>May</i> kindness and truth <i>be</i> with you.”	should I cause you to wander <i>around</i> : the <i>ketiv</i> has to be regarded as a variant form (<i>qal</i> , but with a <i>hiphil</i> sense) of the <i>qeré</i> . in going: gerundial use of the infinitive.
2 Sam 15:21	וַיַּעַן אֶת־הַמֶּלֶךְ וַיֹּאמֶר חַי־יְהוָה וְחַי אֲדֹנִי הַמֶּלֶךְ כִּי אִם־בְּמָקוֹם אֲשֶׁר יְהִי־שָׁם אֲדֹנִי הַמֶּלֶךְ אִם־לְמָוֶת אִם־לְחַיִּים כִּי־שָׁם יְהִי עֲבָדְךָ:	But Ittai answered the king and said, “ <i>As</i> the LORD lives and by the life of my lord the king, <u>wherever</u> my lord the king may be – whether in death or in life – there your servant will <u>certainly</u> be.”	wherever ← <i>in a place</i> <i>that</i> . certainly: expressed by כִּי ... כִּי.

2 Sam 15:22	וַיֹּאמֶר דָּוִד אֶל־אַתָּי לֵךְ וְעָבֹר וַיַּעֲבֹר אֶתִּי הַגִּתִּי וְכָל־אֲנָשָׁיו וְכָל־הַטָּף אֲשֶׁר אִתּוֹ:	But David said to Ittai, “Go and cross <i>back</i> over.” So Ittai the Gittite crossed <i>back</i> over, with all his men and all the children who <i>were</i> with him.	
2 Sam 15:23	וְכָל־הָאָרֶץ בֹּזְכִים קוֹל גָּדוֹל וְכָל־הָעָם עֹבְרִים וְהַמֶּלֶךְ עָבַר בְּנַחֲל קִדְרֹן וְכָל־הָעָם עֹבְרִים עַל־פְּנֵי־דֶרֶךְ אֶת־הַמִּדְבָּר:	And the whole land wept <i>with</i> a loud voice, and all the people crossed over, and the king crossed over at the Kidron Brook, and all the people crossed over along the road <i>through</i> the desert.	
2 Sam 15:24	וְהִנֵּה גַם־צָדוֹק וְכָל־הַלֵּוִיִּם אִתּוֹ נֹשְׂאִים אֶת־אֲרוֹן בְּרִית הָאֱלֹהִים וַיַּעֲקֹדוּ אֶת־אֲרוֹן הָאֱלֹהִים וַיַּעַל אַבְיָתָר עֲדֹתָם כָּל־הָעָם לַעֲבֹר מִן־הָעִיר:	And <u>there were</u> also Zadok and all the Levites with him, carrying the ark of the covenant of God, and they put the ark of God down, and Abiathar offered <i>burnt</i> <i>offerings</i> , until all the people from the city had finished crossing over.	there <i>were</i> ← <i>behold</i> . Abiathar: see 1 Sam 22:20.
2 Sam 15:25	וַיֹּאמֶר הַמֶּלֶךְ לְצָדוֹק הָשֵׁב אֶת־אֲרוֹן הָאֱלֹהִים הָעִיר אִם־אֶמְצָא חַן בְּעֵינֵי יְהוָה וְהִשְׁבֵּנִי וְהִרְאֵנִי אִתּוֹ וְאֶת־נוֹהוֹ:	And the king said to Zadok, “Take the ark of God back <i>to</i> the city. If I find grace in the LORD's eyes, he will bring me back and show me it and his dwelling place.	
2 Sam 15:26	וְאִם כֹּה יֹאמֶר לֹא חָפְצָתִי בְּךָ הַנָּנִי יַעֲשֶׂה־לִּי כְּאֲשֶׁר טוֹב בְּעֵינָיו: ס	But if he says <u>this</u> : ‘I do not take pleasure in you’, then <u>here I am</u> ; let him do to me <u>whatever is right</u> in his sight.”	this ← <i>thus</i> . here I <i>am</i> ← <i>behold me</i> . whatever ← <i>as what</i> . right ← <i>good</i> .

2 Sam 15:27	וַיֹּאמֶר הַמֶּלֶךְ אֶל־צִדּוֹק הַכֹּהֵן הַרּוֹאֶה אֶתָּה שְׁבֵה הָעִיר בְּשָׁלוֹם וְאַחִימֵעַץ בֶּן־דָּוִד וַיהוֹנָתָן בֶּן־אֲבִיתָר שְׁנֵי בָנָיִךְ אִתְּכֶם:	And the king said to Zadok the priest, “<i>Are you a seer?</i> Go back <i>to the city</i> in peace with Ahimaaz your son and Jonathan Abiathar’s son – your two sons with you.	with Ahimaaz ← <i>and Ahimaaz</i>. Abiathar: see 1 Sam 22:20. your two sons with you: <i>you</i> and <i>your</i> are plural.
2 Sam 15:28	רְאוּ אֲנִי מִתְמַהֲמָה בְּעִבְרוֹת *בְּעִרְבוֹת* הַמִּדְבָּר עַד בּוֹא דְבַר מִעֲמָכֶם לְהִגִּיד לִי:	Look, I will wait {K: at the crossings in} [Q: in the arid tracts of] the desert until word comes from you to inform me.”	at the crossings in: (<i>in the ketiv</i>) wider use of the construct state.
2 Sam 15:29	וַיָּשֶׁב צִדּוֹק וְאַבִּיתָר אֶת־אֲרוֹן הָאֱלֹהִים יְרוּשָׁלַם וַיֵּשְׁבוּ שָׁם:	So Zadok and Abiathar brought the ark of God back <i>to Jerusalem</i>, and they stayed there.	Abiathar: see 1 Sam 22:20.
2 Sam 15:30	וַדָּוַד עָלָה בְּמַעֲלָה הַיְיִתִּים עָלָה וּבֹכָה וְרֹאשׁ לֹו חָפוּי וְהוּא הַלֵּךְ יַחַף וְכָל־הָעָם אֲשֶׁר־אִתּוֹ חָפוּ אִישׁ רֹאשׁוֹ וְעָלוּ עָלָה וּבָכָה:	And David went up by the ascent of the Olives, weeping as he went up, with his head covered, and he went barefoot. And <i>of</i> all the people who <i>were</i> with him, each <i>one</i> covered his head, and <i>they</i> went up weeping as <i>they</i> did so.	they went up weeping as <i>they did so</i> ← <i>they went up going up and weeping</i>. Infinitive absolute of both verbs.
2 Sam 15:31	וַדָּוִד הִגִּיד לְאַמֵּר אֲחִיתָפֶל בֶּקְשָׁרִים עַם־אַבְשָׁלוֹם וַיֹּאמֶר דָּוִד סָכַל־נָא אֶת־עֲצַת אֲחִיתָפֶל יְהוָה:	Then David received a report which said, “Ahithophel is among the conspirators with Absalom.” And David said, “O LORD, please frustrate Ahithophel’s plan.”	David received a report ← <i>David reported</i>, or, fitting the context, (<i>as for</i>) <i>David</i>, (<i>one</i>) <i>reported</i>, from which our translation. frustrate ← <i>make foolish</i>. plan ← <i>counsel</i>.

2 Sam 15:32	וַיְהִי דָּוִד בָּא עַד־הָרֹאשׁ אֲשֶׁר־יִשְׁתַּחֲוֶה שָׁם לֵאלֹהִים וְהָנָה לְקִרְאָתוֹ חוּשֵׁי הָאָרֶץ קָרוּעַ כַּתְנָתוֹ וְאֶדְמָה עַל־רֹאשׁוֹ׃	Then when David was going to the summit where he worshipped God, <u>it so happened that</u> Hushai the Archite <i>came</i> towards him with his tunic torn and soil on his head.	it so <i>happened</i> that ← <i>behold</i> .
2 Sam 15:33	וַיֹּאמֶר לוֹ דָּוִד אִם עֲבַרְתָּ אִתִּי וְהִיָּת עָלַי לְמָשָׂא׃	And David said to him, “If you come over with me, you will be a burden to me.	
2 Sam 15:34	וְאִם־הָעִיר תָּשׁוּב וְאָמַרְתָּ לְאַבְשָׁלוֹם עֲבֹדֶךָ אֲנִי הַמֶּלֶךְ אֶהְיֶה עֲבֹד אָבִיךָ וְאֲנִי מָאֵז וְעַתָּה וְאֲנִי עֲבֹדֶךָ וְהִפְרַתָּה לִי אֶת עֲצַת אַחִיתֹפֶל׃	But if you go back <i>to the</i> city and say to Absalom, ‘O king, I will be your servant; <i>I was</i> your father's servant, and <i>as I was then</i> , so now I <i>am</i> your servant’, then you will frustrate Ahithophel's <u>plan</u> for me.	then ← <i>from then</i> . plan ← <i>counsel</i> .
2 Sam 15:35	וְהָלוֹא עִמָּךְ שָׁם צָדוֹק וְאַבְיָתָר הַכֹּהֲנִים וְהִזְה כָּל־הַדָּבָר אֲשֶׁר תִּשְׁמַע מִבֵּית הַמֶּלֶךְ תִּגִּיד לְצָדוֹק וּלְאַבְיָתָר הַכֹּהֲנִים׃	For <i>will</i> not Zadok and Abiathar the priests <i>be</i> there with you? And it will come to pass <i>that</i> you will tell Zadok and Abiathar the priests everything you hear from the king's house.	Abiathar (2x): see 1 Sam 22:20.
2 Sam 15:36	הִנֵּה־שָׁם עִמָּם שְׁנֵי בָנָיִם אַחִימֶעַץ לְצָדוֹק וְיִהוֹנָתָן לְאַבְיָתָר וְשִׁלַּחְתֶּם בְּיָדָם אֵלַי כָּל־דָּבָר אֲשֶׁר תִּשְׁמָעוּ׃	<u>Moreover</u> their two sons <i>are</i> there with them – Ahimaaz Zadok's and Jonathan Abiathar's – and you will send <i>word</i> to me through their <u>intermediacy</u> of everything you hear.”	Moreover ← <i>Behold</i> . Abiathar: see 1 Sam 22:20. intermediacy ← <i>hand</i> .

2 Sam 15:37	וַיָּבֹא חוּשַׁי רֵעֵה דָּוִד הָעִיר וְאַבְשָׁלֹם יָבֹא יְרוּשָׁלַם:	So Hushai David's friend went <i>to</i> the city, and Absalom arrived <i>in</i> Jerusalem.	
2 Sam 16:1	וַדָּוִד עָבַר מֵעַט מִהָרָאשׁ וְהָנָה צִיבָא נָעַר מִפִּי־בִשֶׁת לְקִרְאָתוֹ וְצֶמֶד חֲמֹרִים חֲבָשִׁים וְעֲלֵיהֶם מִאֲתִים לֶחֶם וּמֵאָה צֻמוּקִים וּמֵאָה קִיץ וְנֶבֶל יַיִן:	Then when David had moved on a little from the summit, <u>he</u> <u>saw</u> Ziba, Mephibosheth's <i>servant-lad coming</i> towards him, and a pair of donkeys <i>pack</i> -saddled with two hundred loaves of bread on them and one hundred <i>cakes of</i> raisins and one hundred summer <i>fruits</i> and a skin-bottle of wine.	he saw ← <i>behold</i> .
2 Sam 16:2	וַיֹּאמֶר הַמֶּלֶךְ אֶל־צִיבָא מִה־אֵלֶּה לָּךְ וַיֹּאמֶר צִיבָא הַחֲמוּרִים לְבֵית־הַמֶּלֶךְ לֶרֶכֶב וּלְהֹלֶחֶם *וְהַלֶּחֶם* וְהַקִּיץ לְאֹכֹל הַנָּעָרִים וְהַיַּיִן לְשִׁתּוֹת הַיָּעָף בַּמִּדְבָּר:	And the king said to Ziba, “What <i>are</i> these <i>things</i> of yours?” And Ziba said, “The donkeys <i>are</i> for the king's household to ride <i>on</i> , {Q: and the bread} [K: and for the bread], and the summer fruits <i>are</i> for the lads to eat, and the wine <i>is</i> <i>for anyone</i> weary in the desert to drink.”	The <i>ketiv</i> reading we have given is irregular (no contraction of preposition and the article). Alternatively the <i>ketiv</i> could be read as <i>and to</i> <i>fight (from)</i> .
2 Sam 16:3	וַיֹּאמֶר הַמֶּלֶךְ וְאַיֵּה בֶן־אֲדֹנָיִךְ וַיֹּאמֶר צִיבָא אֶל־הַמֶּלֶךְ הִנֵּה יוֹשֵׁב בִּירוּשָׁלַם כִּי אָמַר הַיּוֹם יָשִׁיבוּ לִי בֵּית יִשְׂרָאֵל אֶת מַמְלַכּוֹת אָבִי:	Then the king said, “And where <i>is</i> your <u>master's</u> <u>son</u> ?” And Ziba <u>said</u> to the king, “Well <u>now</u> , he is staying in Jerusalem, for he said, ‘Today the house of Israel will restore my father's kingdom to me.’ ”	your master's son: i.e. <i>Saul's grandson,</i> <i>Jonathan's son,</i> <i>Mephibosheth.</i> Ziba said: we agree with [CB] that this was slander against Mephibosheth. Mephibosheth presents his ר Well now ← <i>Behold</i> .

2 Sam 16:4	וַיֹּאמֶר הַמֶּלֶךְ לְצִבָּא הִנֵּה לְךָ כָּל אֲשֶׁר לְמִפְּי־בִשֶׁת וַיֹּאמֶר צִיבָא הַשְׁתַּחֲוִיתִי אֶמְצֵא־חַן בְּעֵינֶיךָ אֲדֹנָי הַמֶּלֶךְ:	And the king said to Ziba, “Look, everything which <i>was</i> Mephibosheth's <i>is</i> yours.” And Ziba said, “I <u>am humbled in that</u> I find grace in your sight, my lord the king.”	↳ side of the story, which is much more credible, in 2 Sam 19:24 - 2 Sam 19:29. am humbled ← <i>prostrate myself</i>.
2 Sam 16:5	וַבָּא הַמֶּלֶךְ דָּוִד עַד־בְּחוּרִים וְהִנֵּה מְשֶׁם אִישׁ יוֹצֵא מִמִּשְׁפַּחַת בֵּית־שָׁאוּל וּשְׁמוֹ שִׁמְעִי בֶן־גֵּרָא יֹצֵא יְצֹא וּמִקְלָל:	Then when King David was approaching Bahurim, <u>he saw</u> a man of the family of the house of Saul coming out from there, whose name <i>was</i> Shimei the son of Gera, <u>cursing incessantly as he came out</u>.	he saw ← <i>behold</i>. Shimei ← <i>Shim'i</i>, the first syllable being closed, but we retain the AV / traditional English name. Compare Ex 6:17. See Gen 31:21. cursing incessantly as he came out ← <i>coming out coming out and cursing</i>. Infinitive absolute.
2 Sam 16:6	וַיִּסְקַל בְּאֲבָנִים אֶת־דָּוִד וְאֶת־כָּל־עַבְדֵי הַמֶּלֶךְ דָּוִד וְכָל־הָעָם וְכָל־הַגִּבּוֹרִים מִיְמִינוֹ וּמִשְׁמָאלוֹ:	And he <u>threw stones</u> at David and all King David's servants, and <i>at</i> all the people, and <i>at</i> all the warriors, <u>to the right and to the left</u>.	threw stones ← <i>pelted with stones</i>. to the right and to the left: more loosely, <i>left, right and centre</i>.
2 Sam 16:7	וְכֵן־אָמַר שִׁמְעִי בְּקִלְלוֹ צֵא צֵא אִישׁ הַדָּמִים וְאִישׁ הַבְּלִיעַל:	And <u>this is what</u> Shimei said in his cursing: “Come out, come out, <i>you</i> man of blood and useless man.	this is what ← <i>thus</i>. Shimei: see 2 Sam 16:5.
2 Sam 16:8	הַשִּׁיב עָלֶיךָ יְהוָה כֹּל דָּמֵי בֵית־שָׁאוּל אֲשֶׁר מָלַכְתָּ *תַּחַתּוֹ *תַּחַתּוֹ וַיִּתֵּן יְהוָה אֶת־הַמְּלוּכָה בְּיַד אַבְשָׁלוֹם בֶּנְיָדָן וְהִנֵּךְ בְּרַעְתָּךְ כִּי אִישׁ דָּמִים אַתָּה:	The LORD has requited you all the blood of the house of Saul <u>in whose place</u> you have reigned, but the LORD has put the kingdom in the house of Absalom your son, and <u>here you are</u> in your plight, because you <i>are</i> a man of blood.”	in whose place: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning, as in 2 Sam 2:23. here you are ← <i>behold you</i>.

2 Sam 16:9	וַיֹּאמֶר אֲבִישַׁי בֶּן-צֵרוּיָה אֶל-הַמֶּלֶךְ לָמָּה יִקְלָל הַכֶּלֶב הַזֶּה אֶת-אֲדֹנֵי הַמֶּלֶךְ אֲעִבְרָה-נָּא וְאָסִירָה אֶת-רֹאשׁוֹ: ס	At <u>this</u> Abishai the son of Zeruiah said to the king, “Why should this dead dog curse my lord the king? Please let me go over and remove his head.”	At this: wider use of the vav.
2 Sam 16:10	וַיֹּאמֶר הַמֶּלֶךְ מִה-לִּי וְלָכֶם בְּנֵי צֵרוּיָה *כִּי כֹה יִקְלָל *וְכִי **כִּי* יְהוָה אָמַר לוֹ קָלַל אֶת-דָּוִד וְמִי יֹאמַר מִדּוֹעַ עָשִׂיתָ כֵּן: ס	But the king said, “What <i>does it matter</i> to me and to you, <i>you</i> sons of Zeruiah, {K: if he curses and if} [Q: let him so curse, for] the LORD has said to him, ‘Curse David’? So who <i>can</i> say, ‘Why <u>have you</u> done <u>this</u> ?’?”	Why have you: a formula for criticism. See 2 Sam 3:7 - 2 Sam 3:8. this ← <i>so</i> .
2 Sam 16:11	וַיֹּאמֶר דָּוִד אֶל-אֲבִישַׁי וְאֶל-כָּל-עֲבָדָיו הִנֵּה בְנִי אֲשֶׁר-יֵצֵא מִמֶּעִי מִבֶּקֶשׁ אֶת-נַפְשִׁי וְאַף כִּי-עָתָה בֶּן-הַיְמִינִי הִנָּחוּ לוֹ וְיִקְלָל כִּי אָמַר-לוֹ יְהוָה:	And David said to Abishai and to all his servants, “Look, my son who came out of my <u>inward parts</u> is seeking my <u>life</u> . So now, how much more <i>may this</i> Benjaminite? Leave him to curse, for <i>so</i> the LORD has said to him.	inward parts ← <i>bowels</i> . life ← <i>soul</i> .
2 Sam 16:12	אוֹלִי יִרְאֶה יְהוָה *בְּעוֹנִי בְּעֵינִי וְהָשִׁיב יְהוָה לִי** טוֹבָה תַּחַת קִלְלָתוֹ הַיּוֹם הַזֶּה:	It may be that the LORD will look {P: with his eye,} [K: at my iniquity,] [Q: in my eye,] and <i>that</i> the LORD will render me good for <i>that man's</i> cursing this day.”	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= בעינו. AV differs, reading the <i>ketiv</i> , but from עָנִי, ‘ <i>oni</i> , affliction, which is possible, but the full <i>holem</i> is exceptional. <i>that man's</i> ← <i>his</i> .
2 Sam 16:13	וַיֵּלֶךְ דָּוִד וְאֲנָשָׁיו בַּדֶּרֶךְ ס וְשִׁמְעִי הַלֵּךְ בְּצִלְעַ הָהָר לְעִמָּתוֹ הַלּוֹךְ וְיִקְלָל וְיִסְקֵל בְּאֲבָנִים לְעִמָּתוֹ וְעָפָר בְּעָפָר: פ	And David and his men went on <i>their</i> way, while Shimei went on the mountain flank opposite him, cursing <u>as he went</u> and <u>throwing stones</u> at him, and <u>throwing soil</u> .	Shimei: see 2 Sam 16:5. as he went: infinitive absolute. throwing stones: see 2 Sam 16:6. soil ← <i>dust</i> , but also <i>earth</i> .

2 Sam 16:14	וַיָּבֹא הַמֶּלֶךְ וְכָל־הָעָם אֲשֶׁר־אִתּוֹ עֵיִפִּים וַיִּנָּפֶשׁ שָׁם:	And the king and all the people who <i>were</i> with him arrived tired, and <u>he</u> <u>refreshed himself</u> there.	he refreshed himself: or, with collective use of “the people”, <i>they refreshed</i> <i>themselves</i> .
2 Sam 16:15	וַאֲבִשָׁלוֹם וְכָל־הָעָם אִישׁ יִשְׂרָאֵל בָּאוּ יְרוּשָׁלַם וַאֲחִיתֹפֶל אִתּוֹ:	And Absalom and all the people – men of Israel – arrived <i>in</i> Jerusalem, and Ahithophel <i>was</i> with him.	
2 Sam 16:16	וַיְהִי כִּאֲשֶׁר־בָּא חוּשִׁי הָאֲרָכִי רֵעֵה דָּוִד אֶל־אֲבִשָׁלוֹם וַיֹּאמֶר חוּשִׁי אֶל־אֲבִשָׁלוֹם יְחִי הַמֶּלֶךְ יְחִי הַמֶּלֶךְ:	And it came to pass when Hushai the Archite, David's friend, went to Absalom, that Hushai said to Absalom, “May the king live, may the king live.”	
2 Sam 16:17	וַיֹּאמֶר אֲבִשָׁלוֹם אֶל־חוּשִׁי זֶה חֲסִדְךָ אֶת־רַעְךָ לָמָּה לֹא־הִלַכְתָּ אֶת־רַעְךָ:	And Absalom said to Hushai, “ <u>That is</u> your <u>gracious courtesy</u> with your friend. Why have you not gone with your friend?”	That ← <i>This</i> . gracious courtesy ← <i>graciousness</i> .
2 Sam 16:18	וַיֹּאמֶר חוּשִׁי אֶל־אֲבִשָׁלוֹם לֹא כִּי אֲשֶׁר בָּחַר יְהוָה וְהָעָם הַזֶּה וְכָל־אִישׁ יִשְׂרָאֵל לֹא **לֹו אֶהְיֶה וְאִתּוֹ* אֲשָׁב:	And Hushai said to Absalom, “No, for <i>my</i> <i>loyalty is</i> to whomever the LORD chooses, and this people, and every man of Israel. {Q: I will be for him,} [K: I will not be <i>so</i> ,] and I will stay with him.	On the <i>ketiv</i> , see Ex 21:8.
2 Sam 16:19	וְהַשְׁנִית לְמִי אֲנִי אֶעֱבֹד הֲלוֹא לִפְנֵי בְנִי כִּאֲשֶׁר עֲבַדְתִּי לִפְנֵי אָבִידְ כֵּן אֶהְיֶה לִפְנֵיךָ פ	And secondly, whom should I serve? <i>Should it</i> <i>not be</i> in the presence of his son? As I have served in the presence of your father, so I will be in your presence.”	
2 Sam 16:20	וַיֹּאמֶר אֲבִשָׁלוֹם אֶל־אֲחִיתֹפֶל הֲבֹו לָכֶם עֲצָה מִה־נַּעֲשֶׂה:	Then Absalom said to Ahithophel, “Give your advice <i>as to</i> what we should do.”	

2 Sam 16:21	וַיֹּאמֶר אַחִיתֹּפֶל אֶל־אַבְשָׁלוֹם בּוֹא אֶל־פִּלְגֶשֶׁי אָבִיךָ אֲשֶׁר הֵנִיחַ לְשֹׁמֹר הַבַּיִת וְשָׁמַע כָּל־יִשְׂרָאֵל כִּי־נִבְּאֲשָׁתָה אֶת־אָבִיךָ וְחִזְקוּ יָדֵי כָל־אִישׁ אִתְּךָ:	And Ahithophel said to Absalom, "Go in to your father's concubines whom he has left to keep the house, and all Israel will hear that you have become abhorrent to your father, and the hands of all those who <i>are</i> with you will be strengthened."	
2 Sam 16:22	וַיִּטּוּ לְאַבְשָׁלוֹם הָאֹהֶל עַל־הַגֶּג וַיָּבֹא אַבְשָׁלוֹם אֶל־פִּלְגֶשֶׁי אָבִיו לְעֵינֵי כָל־יִשְׂרָאֵל:	Then they pitched a tent for Absalom on the roof, and Absalom went in to his father's concubines in the sight of the whole of Israel.	
2 Sam 16:23	וַעֲצַת אַחִיתֹּפֶל אֲשֶׁר יַעַן בַּיָּמִים הָהֵם כַּאֲשֶׁר יִשְׁאַל־**אִישׁ בַּדְּבָר הָאֱלֹהִים בֶּן כָּל־עֲצַת אַחִיתֹּפֶל גַּם־לְדָוִד גַּם לְאַבְשָׁלוֹם: ס	And Ahithophel's advice which he <i>gave</i> in those days <i>was</i> as when {K: <i>a man</i>} [Q: <i>a man</i>] asks for the word of God. So <i>was</i> all Ahithophel's advice, both to David and to Absalom.	<i>gave</i> ← <i>advised</i>.
2 Sam 17:1	וַיֹּאמֶר אַחִיתֹּפֶל אֶל־אַבְשָׁלוֹם אַבְחֶרָה נָא שְׁנַיִם־עָשָׂר אֶלֶף אִישׁ וְאֶקְוֶמָה וְאַרְדָּפָה אַחֲרֵי־דָוִד הַלַּיְלָה:	And Ahithophel said to Absalom, "Let me select twelve thousand men, and I will arise and pursue David tonight.	
2 Sam 17:2	וְאֵבֹא עָלָיו וְהוּא יָגֵעַ וְרַפָּה יָדָיו וְהִחַרְדָּתִי אֹתוֹ וְנָס כָּל־הָעָם אֲשֶׁר־אִתּוֹ וְהִבִּיתִי אֶת־הַמֶּלֶךְ לְבָדּוֹ:	And I will come upon him when he <i>is</i> tired and weak in the hands, and I will frighten him, and all the people who <i>are</i> with him will flee. But I will strike the king only.	

2 Sam 17:3	וְאֲשִׁיבָה כָּל־הָעָם אֵלַי כְּשׁוּב הַכֹּל הָאִישׁ אֲשֶׁר אַתָּה מְבַקֵּשׁ כָּל־הָעָם יְהִי שָׁלוֹם:	And I will cause all the people to return to you. The man whose <i>life</i> you seek <i>is key</i> to everyone returning. All the people will be <i>at peace</i> .”	<i>is key</i> to ← (<i>is</i>) according to.
2 Sam 17:4	וַיִּשָּׁר הַדָּבָר בְּעֵינָי אֲבִשָׁלֹם וּבְעֵינָי כָּל־זִקְנֵי יִשְׂרָאֵל: ס	And the <u>proposal</u> was sound in Absalom's eyes and the eyes of all the elders of Israel.	proposal ← <i>word</i> . was sound ← <i>was upright</i> .
2 Sam 17:5	וַיֹּאמֶר אֲבִשָׁלֹם קְרָא נָא גַם לְחוּשֵׁי הָאַרְכִּי וְנִשְׁמָעָה מִה־בְּפִיו גַּם־הוּא:	Then Absalom said, “Please also call Hushai the Archite, and let us hear <u>what he has to say</u> as well.”	what he <i>has</i> to say ← <i>what</i> (<i>is</i>) in his mouth.
2 Sam 17:6	וַיָּבֹא חוּשֵׁי אֶל־אֲבִשָׁלֹם וַיֹּאמֶר אֲבִשָׁלֹם אֵלָיו לֵאמֹר כַּדָּבָר הַזֶּה דִּבַּר אַחִיתֹּפֶל הַנַּעֲשָׂה אֶת־דִּבְרוֹ אִם־אֵין אֹתָהּ דִּבֵּר: ס	And when Hushai came to Absalom, Absalom spoke to him and said, “Ahithophel <u>put this</u> <u>proposal forward</u> . Should we carry out his <u>proposal</u> ? If not, you speak <i>up</i> .”	put this proposal forward ← <i>spoke this word</i> . proposal (<i>second</i> <i>occurrence in verse</i>) ← <i>word</i> .
2 Sam 17:7	וַיֹּאמֶר חוּשֵׁי אֶל־אֲבִשָׁלֹם לֹא־טוֹבָה הָעֵצָה אֲשֶׁר־יַעַן אַחִיתֹּפֶל בַּפֶּעַם הַזֹּאת:	At <u>this</u> , Hushai said to Absalom, “The advice which Ahithophel <u>gave</u> <i>is</i> not good on this occasion.”	At this: wider use of the <i>vav</i> . gave ← <i>advised</i> .
2 Sam 17:8	וַיֹּאמֶר חוּשֵׁי אֹתָהּ יָדַעְתָּ אֶת־אַבִּיךָ וְאֶת־אֲנָשָׁיו כִּי גִבּוֹרִים הֵמָּה וּמָרִי נָפֶשׁ הֵמָּה כְּדָב שָׂכּוֹל בַּשָּׂדֶה וְאַבִּיךָ אִישׁ מִלְחָמָה וְלֹא יִלֵּין אֶת־הָעָם:	And Hushai said, “You know your father and his men – <u>how</u> valiant they <i>are</i> , and <i>how</i> embittered they <i>are</i> in <u>spirit</u> , like a bear bereaved of young in the <u>wild</u> , and your father <i>is</i> a man of war, and he will not pass the night with the people.	how ← <i>that</i> . spirit ← <i>soul</i> . wild ← <i>field</i> .

2 Sam 17:9	הִנֵּה עַתָּה הוּא־נִחְבֵּא בְּאַחַת הַפְּחָתִים אוֹ בְּאַחַד הַמְּקוֹמֹת וְהִיא כְּנֹפֶל בָּהֶם בַּתְּחִלָּה וְשָׁמַע הַשֹּׁמֵעַ וְאָמַר הִיְתָה מַגֵּפָה בָּעָם אֲשֶׁר אַחֲרֵי אֲבִשָׁלִים:	Look, he <i>is</i> now hidden in one of the pits or in one of the <i>hiding</i> places, and it would come to pass, when <i>some</i> of those among <i>them</i> fell at the start, that <i>one</i> <i>hearing it</i> would say, 'There was a massacre among the people who were following Absalom.'	them: i.e. <i>Absalom's men, the conspirators</i>. one hearing ← <i>a hearer hearing</i>.
2 Sam 17:10	וְהוא גַם־בֶּן־חַיִּל אֲשֶׁר לְבוֹ כָּלֵב הָאֲרִיָּה הִמָּס יָמָס כִּי־יִדְעַע כָּל־יִשְׂרָאֵל כִּי־גִבּוֹר אֲבִיָּהּ וּבְנֵי־חַיִּל אֲשֶׁר אִתּוֹ:	And even he <i>who is</i> a <i>soldier</i>, whose heart <i>is</i> like the heart of a lion, <i>would</i> <i>utterly melt</i>, for all Israel knows that your father <i>is</i> valiant, as <i>are</i> the soldiers who <i>are</i> with him.	soldier ← <i>son of force</i>. would utterly melt: infinitive absolute (in a secondary form).
2 Sam 17:11	כִּי יַעֲצָתִי הֶאֱסָף יֵאָסֶף עָלֶיךָ כָּל־יִשְׂרָאֵל מִדָּן וְעַד־בְּאֵר שֶׁבַע כְּחוֹל אֲשֶׁר־עַל־הַיָּם לָרֹב וּפָנִיךָ הִלָּכִים בִּקְרֹב:	So I advise <i>that</i> all Israel be <i>solidly gathered</i> around you, from Dan to Beersheba, like the sand which <i>is</i> by the sea in abundance, and <i>that</i> you go to battle in person.	be solidly gathered: infinitive absolute. around you ← <i>to you</i>. you go to battle in person ← <i>your face goes to battle</i>.
2 Sam 17:12	וּבֵאֵנוּ אֵלָיו *בַּאֲחַת בְּאַחַד הַמְּקוֹמֹת ** אֲשֶׁר נִמְצָא שָׁם וְנִחַנּוּ עָלָיו כְּאֲשֶׁר יִפֹּל הַטֵּל עַל־הָאָדָמָה וְלֹא־נֹתֵר בּוֹ וּבְכָל־הָאָנָשִׁים אֲשֶׁר־אִתּוֹ גַּם־אַחַד:	And we will come upon him in <i>one</i> of the places where he <i>is</i> found, and we will descend on him as the dew falls on the ground, and not <i>even</i> one of all the men who <i>are</i> with him will remain.	one: the <i>ketiv</i> is feminine; the <i>qeré</i>, masculine. even ← <i>also</i>, but the scope is wider.

2 Sam 17:13	וְאִם־אֶל־עִיר יֵאָסֶף וְהִשָּׂאוּ כָל־יִשְׂרָאֵל אֶל־הָעִיר הַהִיא חֲבָלִים וְסָחֲבֻהָ אֹתוֹ עַד־הַנָּחַל עַד אֲשֶׁר־לֹא־נִמְצָא שָׁם גַּם־צָרוּר: פ	And if he is <u>concentrated</u> in a city, then all Israel will bring ropes against that city, and we will <u>drag</u> it to the brook until not <u>so</u> <u>much</u> as a grain <i>is</i> found there.”	concentrated ← <i>gathered</i>. drag it: discordant in gender with <i>city</i>, but it can hardly be translated <i>drag</i> <i>him</i>. so much as ← <i>also</i>, but the scope is wider.
2 Sam 17:14	וַיֹּאמֶר אֲבִשָּׁלוֹם וְכָל־אִישׁ יִשְׂרָאֵל טוֹבָה עֲצַת חוּשִׁי הָאֲרָכִי מֵעֲצַת אַחִיתֹפֶל וַיהוָה צֹוֶה לְהַפֵּר אֶת־עֲצַת אַחִיתֹפֶל הַטּוֹבָה לְבַעֲבוֹר הַבָּיָא יְהוָה אֶל־אֲבִשָּׁלוֹם אֶת־הָרָעָה: ס	At <u>this</u> Absalom and every man of Israel said, “The advice of Hushai the Archite <i>is</i> better than the advice of Ahithophel.” So the LORD <u>ordained</u> to frustrate the good advice of Ahithophel in order that the LORD should bring <u>demise</u> on Absalom.	At this: wider use of the <i>vav</i>. ordained ← <i>commanded</i>. demise ← <i>the evil</i>.
2 Sam 17:15	וַיֹּאמֶר חוּשִׁי אֶל־צָדוֹק וְאֶל־אֲבִיתָר הַכֹּהֲנִים כִּזְאֹת וְכִזְאֹת יַעַץ אַחִיתֹפֶל אֶת־אֲבִשָּׁלוֹם וְאֵת זִקְנֵי יִשְׂרָאֵל וְכִזְאֹת וְכִזְאֹת יַעֲצָתִי אָנִי:	And Hushai said to Zadok and to <u>Abiathar</u> the priests, “Ahithophel advised Absalom and the elders of Israel such and such, and I myself advised such and such.	Abiathar: see 1 Sam 22:20.
2 Sam 17:16	וַעֲתָה שְׁלַחוּ מְהֵרָה וְהִגִּידוּ לְדָוִד לֵאמֹר אֶל־תָּלֵן הַלַּיְלָה בְּעֶרְבוֹת הַמִּדְבָּר וְגַם עָבוֹר תַּעֲבֹר פֶּן יִבְלַע לַמָּלָךְ וְלִכְל־הָעָם אֲשֶׁר אִתּוֹ:	So now, send <i>word</i> quickly for them to tell David and say, ‘Do not spend the night tonight in the arid tracts of the desert, but <u>rather</u> <u>cross right over</u> so that the king and all the people who <i>are</i> with him are not swallowed up.’ ”	rather ← <i>also</i>, but the scope is wider. cross right over: infinitive absolute.

2 Sam 17:17	וַיְהוֹנָתָן וְאַחִימֶלֶךְ עֲמָדִים בְּעֵין־רֹגֵל וְהַלְכָה הַשִּׁפְחָה וְהִגִּידָה לָהֶם וְהֵם יָלְכוּ וְהִגִּידוּ לַמֶּלֶךְ דָּוִד כִּי לֹא יוֹכְלוּ לְהֵרָאוֹת לְבוֹא הָעִירָה׃	Now Jonathan and Ahimaaz were <u>stationed</u> in En-Rogel, and a <u>servant-girl</u> came and told them, and they proceeded to tell King David, because the <u>others</u> could not be seen going to the city.	stationed ← <i>standing</i>. a <i>servant-girl</i> ← <i>the servant-girl</i>. An unexpected definite article. See Gen 22:9. the others ← <i>they</i>, presumably <i>the priests</i>.
2 Sam 17:18	וַיֵּרָא אֹתָם זֶעֶר וַיֵּגֶד לְאַבְשָׁלֹם וַיֵּלְכוּ שְׁנֵיהֶם מְהֵרָה וַיָּבֹאוּ אֶל־בֵּית־אִישׁ בְּבַחֲוִים וְלוֹ בְּאֵר בַּחֲצֵרוֹ וַיֵּרְדּוּ שָׁם׃	But a lad saw them, and he told Absalom, so the two of them went <i>on</i> quickly and came to the house of a man in Bahurim, who had a well in his courtyard, and they went down <u>into it</u>.	into it ← <i>there</i>.
2 Sam 17:19	וַתִּקַּח הָאִשָּׁה וַתִּפְרֹשׂ אֶת־הַמָּסָךְ עַל־פָּנֶי הַבָּאֵר וַתִּשְׁטַח עָלָיו הָרְפוֹת וְלֹא נֹדַע דָּבָר׃	And the woman took and spread a <u>cover</u> over the top of the well, and she strewed crushed grain over it, and nothing was made known.	a cover ← <i>the cover</i>. An unexpected definite article. See Gen 22:9.
2 Sam 17:20	וַיָּבֹאוּ עֲבָדֵי אַבְשָׁלֹם אֶל־הָאִשָּׁה הַבֵּיתָהּ וַיֹּאמְרוּ אֵיךְ אַחִימֶלֶךְ וַיְהוֹנָתָן וַתֹּאמֶר לָהֶם הָאִשָּׁה עָבְרוּ מִיָּבֵל הַמַּיִם וַיִּבְקְשׁוּ וְלֹא מָצְאוּ וַיָּשֻׁבוּ יְרוּשָׁלַם׃ ס	And when Absalom's servants came to the woman <u>at the house</u>, they said, “Where <i>are</i> Ahimaaz and Jonathan?” And the woman said to them, “They have crossed the <u>brook</u>.” Then they searched, but they did not find <i>anyone</i>, and they returned <i>to</i> Jerusalem.	at the house ← <i>to the house</i>. brook ← <i>brook of water</i>.

2 Sam 17:21	וַיְהִי אַחֲרֵי לִכְתָּם וַיַּעֲלוּ מִהַבְּאֵר וַיֵּלְכוּ וַיִּגְדּוּ לַמֶּלֶךְ דָּוִד וַיֹּאמְרוּ אֶל-דָּוִד קוּמוּ וְעָבְרוּ מְהֵרָה אֶת־הַמַּיִם כִּי־כִכָּה יַעַץ עָלֵיכֶם אֲחִיתֹפֶל:	And it came to pass, after they were gone, that they came up out of the well, and they departed and reported to King David, and they said to David, “Get up and cross the water quickly, for Ahithophel gave advice against <u>you</u> in such <i>and such</i> a way.”	against you: <i>you</i> plural.
2 Sam 17:22	וַיָּקָם דָּוִד וְכָל־הָעָם אֲשֶׁר אִתּוֹ וַיַּעֲבְרוּ אֶת־הַיַּרְדֵּן עַד־אֹר הַבֹּקֶר עַד־אֶחָד לֹא נִעְדָּר אֲשֶׁר לֹא־עָבַר אֶת־הַיַּרְדֵּן:	So David got up, as <i>did</i> all the people with him, and they crossed the Jordan. By morning light not as <u>much</u> as one <u>had failed to cross</u> the Jordan.	as much as ← <i>up to</i>. had failed to cross ← <i>was lacking who had not crossed</i>.
2 Sam 17:23	וְאַחֲתֹפֶל רָאָה כִּי לֹא נַעֲשְׂתָה עֲצָתוֹ וַיַּחֲבֹשׁ אֶת־הַחֲמֹר וַיָּקָם וַיֵּלֶךְ אֶל־בֵּיתוֹ אֶל־עִירוֹ וַיִּצֹו אֶל־בֵּיתוֹ וַיַּחֲנֹק וַיָּמָת וַיִּקְבֹּר בְּקֶבֶר אָבִיו: ס	Then when Ahithophel saw that his advice had not been carried out, he saddled <i>his</i> donkey and arose and went to his house – to his city – and gave instructions to his household, and he strangled himself and died, and he was buried in his father's grave.	
2 Sam 17:24	וְדָוִד בָּא מַחֲנֵימָה וְאַבְשָׁלֹם עָבַר אֶת־הַיַּרְדֵּן הוּא וְכָל־אִישׁ יִשְׂרָאֵל עִמּוֹ:	Then David went to Mahanaim, and Absalom crossed the Jordan – he and every man of Israel with him.	

2 Sam 17:25	וְאֶת־עַמְשָׂא שֵׁם אַבְשָׁלֹם תַּחַת יוֹאָב עַל־הַצָּבָא וְעַמְשָׂא בֶן־אִישׁ וְשֵׁמוֹ יִתְרָא הַיִּשְׂרָאֵלִי אֲשֶׁר־בָּא אֶל־אֲבִיגַיִל בַּת־נַחֲשׁ אָחוֹת צְרוּיָה אֵם יוֹאָב:	And Absalom appointed Amasa <u>in charge of</u> the army as Joab's <u>counterpart</u> . Now Amasa <i>was</i> the son of a man whose name <i>was</i> Ithra, the Israelite who went in to Abigail the daughter of Nahash, the sister of Zeruiah, the mother of Joab.	1 Chr 2:17. in charge of ← <i>over</i> . as Joab's counterpart ← <i>in Joab's position</i> . Joab is still in charge of an army – see next chapter.
2 Sam 17:26	וַיַּחַן יִשְׂרָאֵל וְאַבְשָׁלֹם אֶרֶץ הַגִּלְעָד: ס	And Israel and Absalom encamped <i>in</i> the land of Gilead.	Gilead: see Gen 31:21.
2 Sam 17:27	וַיְהִי כִּבְּוֹא דָּוִד מִחֲנִימָה וְשׁוּבִי בֶן־נַחֲשׁ מִרְבַּת בְּנֵי־עַמּוֹן וּמָכִיר בֶּן־עַמִּיאל מִלֹּא דֶּבָר וּבָרְזַלִי הַגִּלְעָדִי מִרְגְּלִים:	And it came to pass when David arrived <u>in</u> Mahanaïm that Shobi the son of Nahash from Rabbah of the sons of Ammon, and Machir the son of Ammiel from Lo- Debar, and Barzillai the Gileadite from Rogelim,	in Mahanaïm ← <i>to Mahanaïm</i> . Gileadite: see Gen 31:21.
2 Sam 17:28	מִשָּׁכָב וְסִפּוֹת וְכֹלֵי יוֹצֵר וְחֻטִּים וְשִׁעָרִים וְקֹמַח וְקֹלֵי וּפּוֹל וְעֵדְשִׁים וְקֹלִי:	<i>all brought</i> bedding and trays and <u>crocker</u> y and wheat and barley and flour and roasted <i>corn</i> and beans and lentils and roasted <i>lentils</i> ,	brought: the Hebrew word occurs in the next verse. crocker>y ← <i>vessels of a potter</i> .
2 Sam 17:29	וּדְבַשׁ וְחֶמְאָה וְצֹאן וְשִׁפּוֹת בָּקָר הִגִּישׁוּ לְדָוִד וּלְעָם אֲשֶׁר־אִתּוֹ לֵאכּוֹל כִּי אָמְרוּ הָעָם רָעַב וְעֵיף וְצָמָא בַּמִּדְבָּר:	and honey and <u>butter</u> milk, and sheep, and cows' cheese, to David and the people who <i>were</i> with him, for sustenance, for they had said, "The people <i>are</i> hungry and weary and thirsty in the desert."	buttermilk: or <i>butter</i> . for sustenance ← <i>to eat</i> .
2 Sam 18:1	וַיִּפְקֹד דָּוִד אֶת־הָעָם אֲשֶׁר אִתּוֹ וַיִּשֶׂם עֲלֵיהֶם שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת:	And David took stock of the people who <i>were</i> with him, and he appointed <u>commanders of a thousand</u> and <u>commanders of a</u> <u>hundred</u> over them.	commanders of a thousand and commanders of a hundred: equivalent to <i>generals and brigadiers</i> .

2 Sam 18:2	וַיִּשְׁלַח דָּוִד אֶת־הָעָם הַשְּׁלִישִׁית בְּיַד־יֹאב וְהַשְּׁלִישִׁית בְּיַד אֲבִישַׁי בֶּן־צְרוּיָה אָחִי יֹאב וְהַשְּׁלִשִׁת בְּיַד אִתָּי הִגֵּתִי ס וַיֹּאמֶר הַמֶּלֶךְ אֶל־הָעָם יֵצֵא אֲצֵא גַם־אֲנִי עִמָּכֶם:	And David sent <i>out</i> one third of the people <u>under</u> Joab's charge, and one third <u>under</u> the charge of Abishai the son of Zeruiah, Joab's brother, and one third <u>under</u> the charge of Ittai the Gittite. And the king said to the people, "I too <u>will certainly go out</u> with you."	under Joab's charge ← <i>in Joab's hand</i>. will certainly go out: infinitive absolute.
2 Sam 18:3	וַיֹּאמֶר הָעָם לֹא תֵצֵא כִּי אִם־נָס נָנוּס לֹא־יִשְׁימוּ אֵלֵינוּ לֵב וְאִם־יָמָתוּ חֲצִינוּ לֹא־יִשְׁימוּ אֵלֵינוּ לֵב כִּי־עַתָּה כָּמֹנוּ עֲשֶׂרָה אֲלָפִים וְעַתָּה טוֹב בִּי־תְהִי־לָנוּ מֵעַיִר לְעִזִּיר **לְעִזּוֹר: ס*	But the people said, "You will not go out, for if <u>we have to flee</u>, they will not pay attention to us, and if half of us die, they will not pay attention to us, but you <i>are</i> now like ten thousand of us, and you <i>are better</i> placed now if you are <i>available</i> to us <u>to help</u> from the city."	to help: the <i>ketiv</i> (<i>hiphil</i> stem-formation, contracted) is a variant of the <i>qeré</i> (<i>qal</i> stem-formation), with the same meaning. we have to flee: infinitive absolute. better placed ← <i>good</i>.
2 Sam 18:4	וַיֹּאמֶר אֲלֵיהֶם הַמֶּלֶךְ אֲשֶׁר־יֵיטֵב בְּעֵינֵיכֶם אָעֲשֶׂה וַיַּעֲמֵד הַמֶּלֶךְ אֶל־יַד הַשָּׁעַר וְכָל־הָעָם יֵצְאוּ לְמֵאוֹת וּלְאַלְפִים:	And the king said to them, "I will do whatever is right in your eyes." And the king stood next to the gate, while all the people went out in hundreds and in thousands.	
2 Sam 18:5	וַיִּצֹו הַמֶּלֶךְ אֶת־יֹאב וְאֶת־אֲבִישַׁי וְאֶת־אִתָּי לֵאמֹר לְאַט־לִי לְנַעַר לְאַבְשָׁלוֹם וְכָל־הָעָם שָׁמְעוּ בְּצֹאת הַמֶּלֶךְ אֶת־כָּל־הַשָּׂרִים עַל־דָּבָר אַבְשָׁלוֹם:	And the king ordered Joab and Abishai and Ittai and said, "<i>Deal</i> gently with the young man Absalom for me." And all the people heard when the king gave orders to all the commanders <u>about</u> Absalom.	about ← <i>on the matter of</i>.

2 Sam 18:6	וַיֵּצֵא הָעָם הַשָּׂדֶה לְקִרְאֹת יִשְׂרָאֵל וְתָהִי הַמִּלְחָמָה בֵּיעָר אֶפְרַיִם:	And the people went out <i>into</i> the country to confront Israel, and the battle took place in the forest of Ephraim.	took place ← <i>was</i> .
2 Sam 18:7	וַיִּגְפוּ שָׁם עִם יִשְׂרָאֵל לִפְנֵי עַבְדֵי דָוִד וְתָהִי־שָׁם הַמַּגָּפָה גְּדוֹלָה בַּיּוֹם הַהוּא עֲשָׂרִים אֶלֶף:	And the people of Israel were defeated there by David's servants, and there was a great massacre on that day – twenty thousand <i>dead</i> .	by ← <i>before</i> .
2 Sam 18:8	וְתָהִי־שָׁם הַמִּלְחָמָה נִפְצִית *נִפְצָת* עַל־פְּנֵי כָל־הָאָרֶץ וִירֵב הַיָּעַר לֶאֱכֹל בָּעֹם מֵאֲשֶׁר אָכְלָה הַחֶרֶב בַּיּוֹם הַהוּא:	And the battle there <u>was</u> <u>spread out</u> over the face of all the land, and the forest <u>consumed the people in</u> <u>greater numbers</u> than the sword consumed on that day.	was spread out: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word. consumed the people in greater numbers ← <i>increased to consume</i> <i>among the people</i> .
2 Sam 18:9	וַיִּקְרָא אֲבִשְׁלֹום לִפְנֵי עַבְדֵי דָוִד וְאֲבִשְׁלֹום רָכַב עַל־הַפֶּרֶד וַיָּבֹא הַפֶּרֶד תַּחַת שׁוֹבֵךְ הָאֵלֶּה הַגְּדוֹלָה וַיַּחֲזֹק רֹאשׁוֹ בָּאֵלֶּה וַיִּתֵּן בֵּין הַשָּׁמַיִם וּבֵין הָאָרֶץ וַהֲפֹרֵד אֲשֶׁר־תַּחֲתָיו עָבַר:	And Absalom <u>happened to</u> <u>be confronted</u> by David's servants, and Absalom was riding on a <u>mule</u> , and the mule went under a thicket of large terebinth trees, and his head became <u>stuck</u> in a terebinth tree, and he was lodged between the sky and the ground, while the mule which <i>was</i> under him passed on.	happened to be confronted by ← <i>happened to meet</i> <i>before</i> . a mule ← <i>the mule</i> . An unexpected definite article. See Gen 22:9. stuck ← <i>firm</i> .
2 Sam 18:10	וַיֵּרָא אִישׁ אֶחָד וַיָּגֵד לְיוֹאָב וַיֹּאמֶר הִנֵּה רָאִיתִי אֶת־אֲבִשְׁלֹום תָּלוּי בָּאֵלֶּה:	And a <u>certain man</u> saw <i>him</i> , and he told Joab, and he said, “Look, I have seen Absalom hanging in a <u>terebinth tree</u> .”	a certain man ← <i>one man</i> . a terebinth tree ← <i>the</i> <i>terebinth tree</i> . An unexpected definite article. See Gen 22:9.

2 Sam 18:11	וַיֹּאמֶר יוֹאָב לְאִישׁ הַמַּגִּיד לוֹ וְהִנֵּה רָאִיתָ וּמָדוּנֶה לְאַהֲבִיתוֹ שָׁם אֶרְצָה וְעָלִי לָתֵת לָךְ עֶשְׂרֵה כֶּסֶף וַחֲגָרָה אַחַת:	And Joab said to the man who told him, “Well, if you saw <i>him</i>, then why did you not strike him down <u>on the spot</u> to the ground? And I <i>would have been</i> obliged to give you ten <i>pieces of silver</i> and a <i>girdle</i>.”	if: the root word הֵן, <i>hen</i>, means <i>behold</i> or <i>if</i>. on the spot ← <i>there</i>. a girdle ← <i>one girdle</i>.
2 Sam 18:12	וַיֹּאמֶר הָאִישׁ אֶל-יוֹאָב וְלֹא *וְלֹא אֲנֹכִי* שָׁקַל עַל-כַּפִּי אֶלָּף כֶּסֶף לְאַשְׁלַח יָדִי אֶל-בֶּן-הַמֶּלֶךְ כִּי בְּאָזְנוֹנוּ צִוָּה הַמֶּלֶךְ אֶתְּךָ וְאֶת-אַבְיָשָׁי וְאֶת-אִתָּי לֵאמֹר שְׁמְרוּ-מִי בִנְעָר בְּאַבְשָׁלוֹם:	Then the man said to Joab, “Even if I were to feel the <u>weight of one thousand pieces of silver</u> in my hand, I would not stretch out my hand against the king's son, because the king gave commandment, <u>with us hearing</u>, to you and Abishai and Ittai, when he said, ‘Be on your guard – let <u>no-one harm</u> the lad Absalom.’	if I were to: the <i>ketiv</i> has to be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>. feel the weight of ← <i>weigh</i>. with us hearing ← <i>in our ears</i>. no-one: the word מִי, <i>mi</i>, <i>who</i>, can express a negative [ST].
2 Sam 18:13	אִזְעָשִׁיתִי *בְּנַפְשׁוֹ בְּנַפְשִׁי שֶׁקֶר* וְכָל-דָּבָר לֹא-יִכָּתֵד מִן-הַמֶּלֶךְ וְאַתָּה תִּתַּיֵּב מִגֵּד:	Otherwise, I would have committed a dishonesty against {K: <u>his very self</u>} [Q: <u>myself</u>], and nothing <i>can</i> be concealed from the king, and you would have taken a stand against <i>me</i>.”	his <i>very self</i> (<i>ketiv</i>) ... myself (<i>qeré</i>) ← <i>his soul</i> ... <i>my soul</i>.
2 Sam 18:14	וַיֹּאמֶר יוֹאָב לֹא-כֵן אֲחִילָה לְפָנֶיךָ וַיִּקַּח שְׁלֹשָׁה שְׁבָטִים בְּכַפוֹ וַיִּתְּקֵם בְּלֵב אַבְשָׁלוֹם עוֹדְדֵנוּ חַי בְּלֵב הָאֵלֶּה:	Then Joab said, “I <i>can't</i> wait <i>around with</i> you like this”, and he took three spears in his hand, and he drove them into Absalom's heart while he <i>was</i> still alive in the heart of the terebinth tree.	with ← <i>in the presence of</i>.
2 Sam 18:15	וַיִּסְבּוּ עֶשְׂרֵה נְעָרִים נִשְׂאֵי כָלִי יוֹאָב וַיַּכּוּ אֶת-אַבְשָׁלוֹם וַיָּמִיתוּהוּ:	And the ten youths who bore Joab's equipment <u>surrounded Absalom and struck him</u> and killed him.	surrounded Absalom and struck him ← <i>surrounded ... and struck Absalom</i>.

2 Sam 18:16	וַיִּתְקַע יוֹאָב בַּשּׁוֹפָר וַיִּשְׁבּוּ הָעָם מִרְדֹּף אַחֲרֵי יִשְׂרָאֵל בִּיַּחֲשָׁד יוֹאָב אֶת־הָעָם:	Then Joab sounded the ramshorn, and the people stopped pursuing Israel, for Joab spared the people.	spared the people: i.e. <i>spared Israel</i> , or alternatively, <i>held back (his own) people</i> .
2 Sam 18:17	וַיִּקְחוּ אֶת־אֲבִשָׁלוֹם וַיִּשְׁלִיכוּ אֹתוֹ בַּיַּעַר אֶל־הַפְּחַת הַגָּדוֹל וַיַּעֲבּוּ עָלָיו גְּלִי־אֲבָנִים גָּדוֹל מְאֹד וְכָל־יִשְׂרָאֵל נִסּוּ אִישׁ *לֹאֲהֵלוּ לֹאֲהֵלָיו: ס**	And they took Absalom and threw him in a large pit in the forest, and they erected a very large pile of stones over him, and all Israel fled, each to {K: his tent} [Q: his tents].	his tents (<i>qeré</i>): the plural attracted by <i>each</i> . a large pit ← <i>the large pit</i> . An unexpected definite article. See Gen 22:9.
2 Sam 18:18	וְאֲבִשָׁלֹם לָקַח וַיַּצֵּב־לּוֹ בַּחַיּוֹ **בְּחַיֵּיו* אֶת־מַצֵּבֶת אֲשֶׁר בְּעֶמְק־הַמֶּלֶךְ בִּי אָמַר אֵין־לִי בֶן בְּעֶבֶר הַזִּכִּיר שְׁמִי וַיִּקְרָא לַמַּצֵּבֶת עַל־שְׁמוֹ וַיִּקְרָא לָהּ יָד אֲבִשָׁלֹם עַד הַיּוֹם הַזֶּה: ס	For in his life Absalom had taken and erected for himself the pillar which is in the King's Valley, for he said, “I do not have a son to remember my name.” And he called the pillar after his name, and it is called the Memorial of Absalom up to this day.	in his life: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> . to remember ← <i>for the sake of to remember</i> . Memorial: compare Isa 56:5.
2 Sam 18:19	וְאַחִימַעַץ בֶּן־צְדוֹק אָמַר אֲרוּצָה נָא וְאֲבִשְׁרָה אֶת־הַמֶּלֶךְ בִּי־שִׁפְטוֹ יְהוָה מִיַּד אֹיְבָיו:	Then Ahimaaz the son of Zadok said, “Let me run and bring the good news to the king, for the LORD has done him justice by delivering him from the hand of his enemy.”	

2 Sam 18:20	וַיֹּאמֶר לוֹ יוֹאָב לֹא אִישׁ בְּשָׂרָה אֶתָּה הַיּוֹם הַזֶּה וּבְשָׂרָתְךָ בְּיוֹם אֲחֵר וְהַיּוֹם הַזֶּה לֹא תְבַשֵּׂר כִּי-עַל-עַל-כֵּן בֶּן-הַמֶּלֶךְ מֵת:	But Joab said to him, “You will not <u>be a bringer</u> of good news today, but you will bring the good news another day. So today you will not bring good news, <u>because the king's son is dead.</u> ”	because: the <i>ketiv</i> is an abbreviated formation of the <i>qeré</i> . <i>be a bringer</i> ← <i>a man</i> , but the sense of <i>bringing</i> is present in the word for <i>good news</i> .
2 Sam 18:21	וַיֹּאמֶר יוֹאָב לְכוּשִׁי לֵךְ הֲגַד לַמֶּלֶךְ אֲשֶׁר רָאִיתָה וַיִּשְׁתַּחוּ כוּשִׁי לְיוֹאָב וַיֵּרָץ:	Then Joab said to Cushi, “Go <i>and</i> tell the king what you have seen.” And Cushi prostrated himself to Joab and ran.	Cushi (<i>first occurrence in verse</i>): often, as here, <i>the Cushi</i> , suggesting that the name is a demonym, <i>the Ethiopian</i> .
2 Sam 18:22	וַיִּסֶּף עוֹד אַחִימַעַז בֶּן-צְדוֹק וַיֹּאמֶר אֶל-יוֹאָב וַיְהִי מָה אֲרָצָה-נָא גַם-אֲנִי אַחֲרֵי הַכוּשִׁי וַיֹּאמֶר יוֹאָב לָמָּה-זֹּאת אַתָּה רָץ בְּנִי וּלְכָה אִין-בְּשׁוּרָה מִצָּאת:	Then Ahimaaz the son of Zadok <i>spoke</i> again to Joab and said, “However it may be, do let me run as well after Cushi.” And Joab said, “Why should you run, my son, when you <i>will have</i> no good news <u>coming in?</u> ”	coming in ← <i>finding</i> , but also <i>coming in</i> .
2 Sam 18:23	וַיְהִי-מָה אַרְוֹץ וַיֹּאמֶר לוֹ רוּץ וַיֵּרָץ אַחִימַעַז דֶּרֶךְ הַכְּפָר וַיַּעֲבֹר אֶת-הַכוּשִׁי:	<i>He replied</i> , “However it may be, I <u>will certainly run</u> .” And he said to him, “Run.” Then Ahimaaz ran <i>by</i> the route of the adjacent tract, and he overtook Cushi.	I will certainly run: infinitive absolute.
2 Sam 18:24	וַדָּוִד יוֹשֵׁב בֵּין-שְׁנֵי הַשְּׁעָרִים וַיֵּלֶךְ הַצֶּלֶפָּה אֶל-גֵּג הַשֹּׁעַר אֶל-הַחֹמָה וַיִּשָּׂא אֶת-עֵינָיו וַיֵּרָא וְהִנֵּה-אִישׁ רָץ לְבַדּוֹ:	Now David was sitting between the two gates when the look-out went onto the gate roof above the wall, and he lifted up his eyes and looked, and <u>what he saw was</u> a man running on his own.	what <i>he saw was</i> ← <i>behold</i> .

2 Sam 18:25	וַיִּקְרָא הַצֶּפֶה וַיֵּגֵד לַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ אִם־לִבְדּוֹ בְּשׂוֹרָה בְּפִיו וַיֵּלֶךְ הַלּוֹךְ וַקְרַב:	And the look-out called out and told the king. And the king said, "If <i>he is</i> on his own, <i>there will be</i> good news in his mouth." And <i>he came nearer and nearer</i>.	he came nearer and nearer ← <i>he went going and approaching</i>. Infinitive absolute.
2 Sam 18:26	וַיֵּרָא הַצֶּפֶה אִישׁ־אַחֵר רָץ וַיִּקְרָא הַצֶּפֶה אֶל־הַשָּׂעֵר וַיֹּאמֶר הַגֵּה־אִישׁ רָץ לִבְדּוֹ וַיֹּאמֶר הַמֶּלֶךְ גַּם־זֶה מִבָּשָׂר:	Then the look-out saw another man running, and the look-out called to the gatekeeper and said, "There <i>is</i> another man running on his own." And the king said, "He <i>too</i> is bringing good news."	There <i>is</i> ← <i>Behold</i>. He too ← <i>This one too</i>.
2 Sam 18:27	וַיֹּאמֶר הַצֶּפֶה אֲנִי רָאִה אֶת־מְרוֹצֵת הָרֵאשִׁוֹן בְּמַרְצֵת אַחִימַעַץ בֶּן־צָדוֹק וַיֹּאמֶר הַמֶּלֶךְ אִישׁ־טוֹב זֶה וְאֶל־בְּשׂוֹרָה טוֹבָה יָבוֹא:	Then the look-out said, "I <i>make out</i> the gait of the first <i>one to be the gait of</i> Ahimaaz the son of Zadok." And the king said, "He <i>is</i> a good man, and he will come with good news."	make out ← <i>see, observe</i>. the gait of Ahimaaz ← <i>as the gait of Ahimaaz</i>. He <i>is</i> ← <i>This (is)</i>.
2 Sam 18:28	וַיִּקְרָא אַחִימַעַץ וַיֹּאמֶר אֶל־הַמֶּלֶךְ שָׁלוֹם וַיִּשְׁתָּחוּ לַמֶּלֶךְ לְאַפָּיו אַרְצָה ס וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֶיךָ אֲשֶׁר סָגַר אֶת־הָאֲנָשִׁים אֲשֶׁר־נָשְׂאוּ אֶת־יָדָם בְּאֹדְנֵי הַמֶּלֶךְ:	And Ahimaaz called out and said to the king, "Peace", and he prostrated himself to the king with his face to the ground. And he said, "Blessed <i>be</i> the LORD your God, who has delivered up the men who lifted up their hand against my lord the king."	

2 Sam 18:29	וַיֹּאמֶר הַמֶּלֶךְ שָׁלוֹם לְנֹעַר לְאַבְשָׁלוֹם וַיֹּאמֶר אַחִימֶעַץ רָאִיתִי הֶהְמוֹן הַגָּדוֹל לְשָׁלַח אֶת־עַבְדְּ הַמֶּלֶךְ יוֹאָב וְאֶת־עַבְדֵּי וְלֹא יָדַעְתִּי מָה:	At <u>this</u> the king asked, “ <u>Is</u> the lad Absalom <u>all</u> right?” And Ahimaaz said, “ <i>When</i> Joab <i>was</i> on the point of sending the king's servant and your servant, I saw a great commotion, but I did not know what <i>it was</i> .”	At this: wider use of the vav. asked ← said. Is ... all right ← (Has) ... peace.
2 Sam 18:30	וַיֹּאמֶר הַמֶּלֶךְ סָב הַתִּיַצֵּב כֹּה וַיִּסֵּב וַיַּעֲמֵד:	Then the king said, “ <u>Stand</u> <u>aside</u> here.” So he <u>stood</u> <u>aside</u> .	Stand aside ... stood aside ← Turn and station yourself ... turned and stood.
2 Sam 18:31	וַהֲנָה הַכּוּשִׁי בָּא וַיֹּאמֶר הַכּוּשִׁי יְתִבְשֹׁר אֲדֹנָי הַמֶּלֶךְ כִּי־שָׁפַטָּךְ יְהוָה הַיּוֹם מִיַּד כָּל־הַקָּמִים עָלֶיךָ: ס	And it <u>was</u> then that Cushi came, and Cushi said, “Let my lord the king receive good tidings, for the LORD has done you justice today <i>delivering you</i> from the hand of all those who rose up against you.”	it was then that ← behold.
2 Sam 18:32	וַיֹּאמֶר הַמֶּלֶךְ אֶל־הַכּוּשִׁי הַשָּׁלוֹם לְנֹעַר לְאַבְשָׁלוֹם וַיֹּאמֶר הַכּוּשִׁי יְהִי כְנַעַר אֲבִי אֲדֹנָי הַמֶּלֶךְ וְכָל אֲשֶׁר־קָמוּ עָלֶיךָ לְרָעָה: ס	Then the king said to Cushi, “ <u>How</u> <u>is</u> the lad Absalom?” And Cushi said, “May the enemies of my lord the king and all those who rise up against you to <i>do</i> harm, be as the lad <i>is</i> .”	How is ← What (is) the peace of.
2 Sam 18:33	וַיִּרְגַּז הַמֶּלֶךְ וַיַּעַל עַל־עֲלִית הַשַּׁעַר וַיִּבֶךְ וְכֹה אָמַר בְּלָכְתּוּ בְנֵי אַבְשָׁלוֹם בְּנֵי בְנֵי אַבְשָׁלוֹם מִי־יָתֵן מוֹתִי אֲנִי תַחְתִּיךָ אַבְשָׁלוֹם בְּנֵי בְנֵי:	And the king was upset, and he went up into the attic room of the gate and wept. And <u>this is what</u> he said as he walked <i>around</i> : “My son Absalom, my son, my son Absalom! <u>If only</u> I had died instead of you! Absalom my son, my son.”	this is what ← thus. If only ← Who will give?

2 Sam 19:1	וַיִּגַּד לְיוֹאָב הַנֶּה הַמֶּלֶךְ בֹּכֶה וַיִּתְאַבֵּל עַל־אַבְשָׁלוֹם:	And it was reported to Joab <i>as follows</i> : “Look, the king is weeping and mourning for Absalom.”	
2 Sam 19:2	וַתְּהִי הַתְּשׁוּעָה בַּיּוֹם הַהוּא לְאַבְלָל לְכָל־הָעָם כִּי־שָׁמַע הָעָם בַּיּוֹם הַהוּא לְאִמֶּר נִפְעָב הַמֶּלֶךְ עַל־בְּנוֹ:	So the <u>victory</u> on that day became mourning to all the people, for the people heard <u>what was said</u> on that day: “The king is grieved about his son.”	victory ← <i>salvation</i> . what was said ← <i>to say</i> .
2 Sam 19:3	וַיִּתְגַּנֵּב הָעָם בַּיּוֹם הַהוּא לְבוֹא הָעִיר כְּאִשֶּׁר יִתְגַּנֵּב הָעָם הַנִּכְלָמִים בְּנוֹסִים בַּמִּלְחָמָה:	And on that day the people were stealthy <u>in coming</u> to the city, as a people who <i>are</i> put to shame are stealthy when they flee in battle.	in coming: gerundial use of the infinitive.
2 Sam 19:4	וְהַמֶּלֶךְ לָאֵט אֶת־פָּנָיו וַיִּזְעַק הַמֶּלֶךְ קוֹל גָּדוֹל בְּנִי אַבְשָׁלוֹם אַבְשָׁלוֹם בְּנִי בְנִי: ס	And the king covered his face, and the king would cry out <i>in</i> a loud voice, “My son Absalom, Absalom, my son, my son!”	
2 Sam 19:5	וַיָּבֹא יוֹאָב אֶל־הַמֶּלֶךְ הַבַּיִת וַיֹּאמֶר הַבִּשְׁתָּ הַיּוֹם אֶת־פָּנַי כָּל־עַבְדֶּיךָ הַמְּמַלְטִים אֶת־נַפְשְׁךָ הַיּוֹם וְאֵת נַפְשׁ בְּנֶיךָ וּבְנֹתֶיךָ וְנַפְשׁ נְשֵׁיךָ וְנַפְשׁ פְּלִגְשֵׁיךָ:	Then Joab came to the king at home and said, “You have put shame on the faces of all your servants today, who saved your <u>life</u> today, and the <u>lives</u> of your sons and your daughters, and the <u>lives</u> of your wives and the <u>lives</u> of your concubines,	life ... lives ... lives ... lives ← <i>soul ... soul ... soul ... soul</i> . <i>soul</i> .

2 Sam 19:6	לְאַהֲבָה אֶת־שֹׁנְאֶיךָ וְלִשְׂנֹא אֶת־אֹהֲבֶיךָ כִּי הִגַּדְתָּ הַיּוֹם כִּי אֵין לְךָ שָׂרִים וְעַבְדִּים כִּי יִדְעָתִי הַיּוֹם כִּי *לֹא לֹו אֲבִשְׁלוֹם חֵי וְכָלְנוּ** הַיּוֹם מֵתִים כִּי־אֲזַיְשׁ בְּעֵינֶיךָ:	through <u>love</u> for those who hate you, and by <u>hating</u> those who love you, for you declared today that <i>your</i> commanders and servants <i>mean</i> nothing to you. For I <u>learnt</u> today that if Absalom had lived, and we had all died today, then <i>that would have been all</i> right in your sight.	if: the <i>ketiv</i>, strictly <i>not</i>, has to be regarded as a variant spelling of the <i>qeré</i>. through love ... by hating: gerundial use of the infinitive. The former infinitive can be regarded as a noun. learnt ← <i>knew, came to</i> <i>know</i>.
2 Sam 19:7	וְעַתָּה קוּם צֵא וּדְבֹר עַל־לֵב עַבְדֶּיךָ כִּי בִיהוָה נִשְׁבַּעְתִּי כִי־אֵינְךָ יוֹצֵא אִם־יֵלִין אִישׁ אִתְּךָ הַלַּיְלָה וְרָעָה לְךָ זֹאת מִכָּל־הָרָעָה אֲשֶׁר־בָּאָה עָלֶיךָ מִנְעֲרֶיךָ עַד־עַתָּה: ס	So now, arise <i>and</i> go out, and speak <u>encouragingly</u> to your servants, for I swear by the LORD that <i>if</i> you do not go out, <u>not a single</u> <u>man</u> will pass the night <i>in</i> <i>association</i> with you tonight. And that <i>would be</i> worse for you than all the evil which has come on you from your youth up to now.”	encouragingly ← <i>to the</i> <i>heart of</i>. not a single man ← <i>if a</i> <i>man</i>, standing for <i>if a</i> <i>man ... may God do this to</i> <i>me</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
2 Sam 19:8	וַיָּקָם הַמֶּלֶךְ וַיֵּשֶׁב בַּשַּׁעַר וְכָל־הָעָם הִגִּידוּ לְאֹמֶר הִנֵּה הַמֶּלֶךְ יוֹשֵׁב בַּשַּׁעַר וַיָּבֹא כָל־הָעָם לִפְנֵי הַמֶּלֶךְ וְיִשְׂרָאֵל נָס אִישׁ לְאֹהֲלָיו: ס	So the king arose and sat at the gate, and they reported <i>it</i> to all the people and said, “Look, the king is sitting at the gate.” And all the people came before the king, but Israel had fled – each <i>man</i> to <u>his tent</u>.	his tent ← <i>his tents</i>, the plural attracted by <i>each</i>.
2 Sam 19:9	וַיְהִי כָל־הָעָם נִדּוֹן בְּכָל־שִׁבְטֵי יִשְׂרָאֵל לֵאמֹר הַמֶּלֶךְ הִצִּילָנוּ מִכַּף אֹיְבֵינוּ וְהוּא מִלְטָנוּ מִכַּף פְּלִשְׁתִּים וְעַתָּה בָּרַח מִן־הָאָרֶץ מֵעַל אֲבִשְׁלוֹם:	And all the people were at strife among all the tribes of Israel, saying, “The king saved us from the hand of our enemies, and he delivered us from the hand of the Philistines, but now he has fled from the land away from Absalom.	

2 Sam 19:10	וַאֲבִשְׁלוֹם אֲשֶׁר מָשַׁחְנוּ עָלֵינוּ מֵת בַּמִּלְחָמָה וְעַתָּה לָמָּה אַתֶּם מַחְרְשִׁים לְהָשִׁיב אֶת־הַמֶּלֶךְ: ס	But Absalom whom we anointed over us has died in battle, so now, why are you silent about bringing the king back?"	about bringing ... back: gerundial use of the infinitive. The people are reluctant to have David back, but they are persuaded to do so in 2 Sam 19:14.
2 Sam 19:11	וְהַמֶּלֶךְ דָּוִד שָׁלַח אֶל־צִדּוֹק וְאֶל־אַבְיָתָר הַכֹּהֲנִים לֵאמֹר דַּבְּרוּ אֶל־זִקְנֵי יְהוּדָה לֵאמֹר לָמָּה תִּהְיוּ אַחֲרָנִים לְהָשִׁיב אֶת־הַמֶּלֶךְ אֶל־בֵּיתוֹ וּדְבַר כָּל־יִשְׂרָאֵל בָּא אֶל־הַמֶּלֶךְ אֶל־בֵּיתוֹ:	Then King David sent word to Zadok and Abiathar the priests as follows: "Ask the elders of Judah <u>this</u>, 'Why are you the last to bring the king back to <u>his</u> house, whereas the talk of all Israel has come to the king – to <u>his</u> house?"	Abiathar: see 1 Sam 22:20. as follows ... this ← <i>to say</i> ... <i>to say</i>. his house ... his house: the first occurrence of <i>house</i> must be David's house in Jerusalem. The second occurrence seems to refer to David's house in exile.
2 Sam 19:12	אֲחִי אַתֶּם עַצְמִי וּבָשָׁרִי אַתֶּם וְלָמָּה תִּהְיוּ אַחֲרָנִים לְהָשִׁיב אֶת־הַמֶּלֶךְ:	You <i>are</i> my brothers – you <i>are my bone and my flesh</i>, so why are you the last to bring the king back?"	my bone and my flesh: see 2 Sam 5:1.
2 Sam 19:13	וְלַעֲמָשָׂא תִּמְרוּ הֲלוֹא עַצְמִי וּבָשָׁרִי אַתָּה כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יִוָּסִיף אִם־לֹא שֶׁר־צָבָא תִּהְיֶה לִּפְנֵי כָל־הַיָּמִים תַּחַת יוֹאָב:	And to Amasa you will say, '<i>Aren't you my bone and my flesh?</i> May God <u>do</u> <u>this</u> to me and <u>add more</u> if you are not the commander of the army before me all the <u>time</u> instead of Joab.' "	my bone and my flesh: see 2 Sam 5:1. do this ... add more ← <i>do</i> <i>thus ... add thus</i>. This verse contains the "oath formula" for asseveration in full (often abbreviated to simply <i>if I</i> <i>do not ...</i> with no apodosis). See also the oath formula for strong denial, as in 1 Sam 3:17. time ← <i>days</i>.

2 Sam 19:14	וַיִּטּ אֶת־לִבּוֹ כָּל־אִישׁ־יְהוּדָה כְּאִישׁ אֶחָד וַיִּשְׁלְחוּ אֶל־הַמֶּלֶךְ שׁוֹב אִתָּה וְכָל־עַבְדֶּיךָ:	And he turned the heart of every man of Judah <u>unanimously</u> , and they sent <u>word</u> to the king, "Come back, you and all your servants."	unanimously ← <i>as one man</i> .
2 Sam 19:15	וַיָּשָׁב הַמֶּלֶךְ וַיָּבֹא עַד־הַיַּרְדֵּן וַיהוּדָה בָּא הַגִּלְגָּל לְלַכֵּת לְקִרְאֵת הַמֶּלֶךְ לְהָעֲבִיר אֶת־הַמֶּלֶךְ אֶת־הַיַּרְדֵּן:	So the king came back, and when he had come as far as the Jordan, Judah went to Gilgal, to go to meet the king, to conduct the king over the Jordan.	Gilgal ← <i>the Gilgal</i> .
2 Sam 19:16	וַיִּמָּהֵר שִׁמְעִי בֶן־גֵּרָא בֶּן־הַיְמִינִי אֲשֶׁר מִבְּחוּרִים וַיֵּרֶד עִם־אִישׁ יְהוּדָה לְקִרְאֵת הַמֶּלֶךְ דָּוִד:	And Shimeï the son of Gera, a Benjaminite, who was from Bahurim, quickly went down with the men of Judah to meet King David.	Shimei: see 2 Sam 16:5.
2 Sam 19:17	וְאַלְף אִישׁ עִמּוֹ מִבְּנֵימֶן וְצִיָּבָא נֶעַר בֵּית שָׁאוּל וְחֲמִשָּׁת עָשָׂר בָּנָיו וְעֶשְׂרִים עַבְדָּיו אִתּוֹ וַצִּלְחוּ הַיַּרְדֵּן לִפְנֵי הַמֶּלֶךְ:	And a thousand Benjaminite men <i>were</i> with him, as <i>was</i> Ziba, the <i>servant-lad</i> of Saul's household, and his fifteen sons and his twenty servants with him, and they proceeded across the Jordan before the king.	
2 Sam 19:18	וַעֲבָרָה הָעֲבָרָה לְעָבִיר אֶת־בֵּית הַמֶּלֶךְ וְלַעֲשׂוֹת הַטּוֹב *בְּעִינָיו *בְּעִינָיו וְשִׁמְעִי בֶן־גֵּרָא נָפַל לִפְנֵי הַמֶּלֶךְ בְּעָבְרוֹ בַּיַּרְדֵּן:	And a <u>ferry</u> crossed over to take the king's household across, and to do what <i>was</i> right in his <u>sight</u> . And Shimeï the son of Gera fell down before the king when he crossed the Jordan.	sight ← <i>eye (ktiv) / eyes (qeré)</i> . a ferry ← <i>the ferry</i> . An unexpected definite article. See Gen 22:9. Shimei: see 2 Sam 16:5.

2 Sam 19:19	וַיֹּאמֶר אֶל־הַמֶּלֶךְ אֶל־יַחֲשָׁב־לִי אֲדֹנָיִךְ עֹן וְאֶל־תִּזְכֹּר אֶת אֲשֶׁר הָיְנָה עֲבָדְךָ בַּיּוֹם אֲשֶׁר־יָצָא אֲדֹנִי־הַמֶּלֶךְ מִירוּשָׁלַם לָשׁוּם הַמֶּלֶךְ אֶל־לְבָבוֹ:	And he said to the king, “My lord, do not impute iniquity to me, and do not recollect how your servant acted iniquitously on the day when my lord the king departed from Jerusalem, with the king taking <i>it</i> to <u>heart</u>.”	departed: the Hebrew is marked with supralinear dots. This is the verse intended by what [CB] App. 31 incorrectly lists as 2 Sam 19:28. heart ← <i>his heart</i>.
2 Sam 19:20	כִּי יָדַע עֲבָדְךָ כִּי אָנִי חַטָּאתִי וְהִנֵּה־בָאתִי הַיּוֹם רִאשׁוֹן לְכָל־בֵּית יְוֹסֵף לָרֶדֶת לִקְרַאת אֲדֹנִי הַמֶּלֶךְ: ס	For your servant knows that I have sinned, but look, I <u>have been the first</u> to come of the whole house of Joseph, <u>in coming</u> <u>down</u> to meet my lord the king.”	I have been the first to come ← <i>I have come first</i>. in coming down: gerundial use of the infinitive.
2 Sam 19:21	וַיַּעַן אֲבִישַׁי בֶּן־צְרוּיָה וַיֹּאמֶר הֲתַחַת זֹאת לֹא יוֹמֶת שְׁמַעִי כִּי קָלַל אֶת־מָשִׁיחַ יְהוָה: ס	But Abishai the son of Zeruiah answered and said, “Will <u>Shimej</u> not be put to death for this, for he cursed the LORD's anointed?”	Shimei: see 2 Sam 16:5.
2 Sam 19:22	וַיֹּאמֶר דָּוִד מִה־לִּי וּלְכֶם בְּנֵי צְרוּיָה כִּי־תִהְיוּ־לִי הַיּוֹם לְשָׁטָן הַיּוֹם יוֹמֶת אִישׁ בִּישְׂרָאֵל כִּי הֲלוֹא יָדַעְתִּי כִּי הַיּוֹם אֲנִי־מֶלֶךְ עַל־יִשְׂרָאֵל:	<u>However</u>, David said, “What <i>concern is it</i> to me or to you, <i>you</i> sons of Zeruiah, that you should be an <u>adversary</u> of mine today? Will <i>any</i> man in Israel be put to death today? For am I not aware that today I <i>am</i> king over Israel?”	However: adversative use of the vav. an adversary: the same word as <i>Satan</i>.
2 Sam 19:23	וַיֹּאמֶר הַמֶּלֶךְ אֶל־שְׁמַעִי לֹא תָמוּת וַיִּשָּׁבַע לוֹ הַמֶּלֶךְ: ס	Then the king said to <u>Shimej</u>, “You will not die.” And the king swore <i>it</i> to him.	Shimei: see 2 Sam 16:5.

2 Sam 19:24	וּמִפְּבוֹשֶׁת בֶּן־שָׁאוּל יָרַד לִקְרֹאת הַמֶּלֶךְ וְלֹא־עָשָׂה רַגְלָיו וְלֹא־עָשָׂה שְׂפָמוֹ וְאֶת־בְּגָדָיו לֹא כָּבַס לְמַן־הַיּוֹם לָכֶת הַמֶּלֶךְ עַד־הַיּוֹם אֲשֶׁר־בָּא בְּשָׁלוֹם:	Then Mephibosheth, Saul's son, went down to meet the king, not having <u>attended</u> to his feet, and not having <u>attended</u> to his beard, and not having washed his clothes from the day the king departed until the day when he came <i>back</i> in peace.	attended to (2x) ← <i>done</i>.
2 Sam 19:25	וַיְהִי כִּי־בָא יְרוּשָׁלַם לִקְרֹאת הַמֶּלֶךְ וַיֹּאמֶר לּוֹ הַמֶּלֶךְ לָמָּה לֹא־הִלַּכְתָּ עִמִּי מִפִּיבֹשֶׁת:	And it came to pass, when he went <i>to</i> Jerusalem to meet the king, that the king said to him, “Why did you not go with me, Mephibosheth?”	
2 Sam 19:26	וַיֹּאמֶר אֲדֹנִי הַמֶּלֶךְ עַבְדִּי רַמְּנִי כִּי־אָמַר עַבְדְּךָ אֲחַבְּשֶׁה־לִּי הַחֲמֹר וְאֶרְכָּב עָלָיָהּ וְאֵלֶךְ אֶת־הַמֶּלֶךְ כִּי פֶסֶח עַבְדְּךָ:	And he answered, “My lord the king, my servant dealt treacherously with me. So your servant said, ‘I will saddle the donkey for myself, and I will ride on it, and I will go with the king’, for your servant <i>is</i> lame.	Compare this account with 2 Sam 16:3. It is clear that Ziba left Mephibosheth helpless. Perhaps the first occurrence in the verse of <i>your servant</i> here is an ironic way of referring to Ziba.
2 Sam 19:27	וַיֵּרָגֵל בְּעַבְדְּךָ אֶל־אֲדֹנִי הַמֶּלֶךְ וְאֲדֹנִי הַמֶּלֶךְ כְּמִלֵּאד הָאֱלֹהִים וַעֲשֵׂה הַטּוֹב בְּעֵינֶיךָ:	And he went around slandering your servant to my lord the king. But my lord the king <i>is</i> like an angel of God, so do what <i>is</i> <u>right</u> in your sight.	right ← <i>good</i>.

2 Sam 19:28	כִּי לֹא הָיָה בְּלִבֵּית אָבִי כִּי אִם־אֲנָשֵׁי־מָוֶת לִאֲדֹנִי הַמֶּלֶךְ וְתַשֵּׁת אֶת־עַבְדְּךָ בְּאֹכְלֵי שֻׁלְחָנְךָ וּמִה־יֵשׁ־לִי עוֹד צְדָקָה וְלִזְעַק עוֹד אֶל־הַמֶּלֶךְ: פ	For all my father's household was nothing but <u>men deserving death</u> before my lord the king, but you placed your servant among the <u>diners</u> at your table, so what more do I have <i>by way of</i> justification or <u>in crying out</u> any more to the king?"	men deserving death ← <i>men of death</i>. diners at ← <i>eaters of</i>. in crying out: gerundial use of the infinitive.
2 Sam 19:29	וַיֹּאמֶר לוֹ הַמֶּלֶךְ לָמָּה תִּדְבֹּר עוֹד דְּבָרֶיךָ אֲמַרְתִּי אֶתָּה וְצִיבָא תַּחֲלֹקוּ אֶת־הַשָּׂדֶה:	Then the king said to him, "Why are you still talking <i>about</i> your affairs? I have said, 'You and Ziba share the <u>estate</u>.'"	[CB] App. 31 lists this verse as having supralinear dots, but [WLC] does not have them, and the reference should be 2 Sam 19:19. Ziba: we consider Ziba to be the liar. See 2 Sam 16:3. estate ← <i>field</i>.
2 Sam 19:30	וַיֹּאמֶר מְפִיבֹשֶׁת אֶל־הַמֶּלֶךְ גַּם אֶת־הַכֹּל יִקַּח אַחֲרֵי אֲשֶׁר־בָּא אֲדֹנִי הַמֶּלֶךְ בְּשָׁלוֹם אֶל־בֵּיתוֹ: ס	Then Mephibosheth said to the king, "Let him even take it all, <u>now that</u> my lord the king has come to his house in peace."	now that ← <i>after that</i>.
2 Sam 19:31	וּבָרְזַלִּי הַגִּלְעָדִי יָרַד מִרְגֵּלִים וַיַּעֲבֹר אֶת־הַמֶּלֶךְ הַיַּרְדֵּן לְשַׁלְּחוֹ אֶת־*בִּירְדֹן הַיַּרְדֵּן: **	Now Barzillai the <u>Gileadite</u> was one who had gone down from Rogelim and crossed the Jordan with the king, so as to <u>escort</u> him {Q: across} [K: in] the Jordan.	Gileadite: see Gen 31:21. escort ← <i>send</i>.
2 Sam 19:32	וּבָרְזַלִּי זָקֵן מְאֹד בֶּן־שְׁמָנִים שָׁנָה וְהוּא־כֹלְכָל אֶת־הַמֶּלֶךְ בְּשִׁיבָתוֹ בַּמְּחֻנִּים כִּי־אִישׁ גָּדוֹל הוּא מְאֹד:	And Barzillai was very old – eighty years old – and he had sustained the king <u>during his stay</u> in Mahanaim, for he was a very great man.	during his stay: the consonantal text reads <i>in his</i> (i.e. Barzillai's) <i>old age</i> (בְּשִׁיבָתוֹ). The MT word in the sense of <i>stay</i>, taken from root יָשַׁב, as by [AnLx] and [BDB], occurs nowhere else. There is a homonym from root שׁוּב, <i>return</i>.

2 Sam 19:33	וַיֹּאמֶר הַמֶּלֶךְ אֶל-בָּרְזַלַּי אֶתָּה עֲבֹר אִתִּי וְכִלְכַּלְתִּי אִתְּךָ עִמָּדִי בִּירוּשָׁלַם:	And the king had said to Barzillai, “You cross over with me, and I will sustain you with me in Jerusalem.”	
2 Sam 19:34	וַיֹּאמֶר בָּרְזַלַּי אֶל-הַמֶּלֶךְ כַּמָּה יָמִי שָׁנִי חַיִּי כִּי-אֵעָלֶה אֶת-הַמֶּלֶךְ יְרוּשָׁלַם:	But Barzillai said to the king, “How many <i>are</i> the days of the years of my life? For am I to go up with the king <i>to</i> Jerusalem?”	
2 Sam 19:35	בֶּן-שְׁמֹנִים שָׁנָה אָנֹכִי הַיּוֹם הַיּוֹדֵעַ בֵּין טוֹב לָרָע אִם-יִטְעַם עֲבָדְךָ אֶת-אֲשֶׁר אֲכָלִי וְאֶת-אֲשֶׁר אֶשְׁתֶּה אִם-אֶשְׁמַע עוֹד בְּקוֹל שָׂרִים וְשִׁירֹת וְלִמָּה יְהִיָּה עֲבָדְךָ עוֹד לְמַשָּׂא אֶל-אֲדֹנִי הַמֶּלֶךְ:	I <i>am</i> eighty years old today. <u>Can I distinguish</u> between <i>what is</i> good and bad? Or <i>can</i> your servant taste what I eat and what I drink? Or <i>can</i> I still hear the sound of <i>men</i> singing and <i>women</i> singing? So why should your servant be any further burden to my lord the king?	<i>Can I distinguish ← Do I know.</i>
2 Sam 19:36	כַּמָּעֹט יַעֲבֹר עֲבָדְךָ אֶת-הַיַּרְדֵּן אֶת-הַמֶּלֶךְ וְלָמָּה יִגְמַלְנִי הַמֶּלֶךְ הַגְּמוּלָה הַזֹּאת:	Let your servant cross over the Jordan with the king for a short <i>distance</i> , but why should the king recompense me with this recompense?	
2 Sam 19:37	יִשְׁב־נָא עֲבָדְךָ וְאָמַת בְּעִירִי עִם קֶבֶר אָבִי וְאִמִּי וְהִנֵּה עֲבָדְךָ כַּמָּהֶם יַעֲבֹר עִם-אֲדֹנִי הַמֶּלֶךְ וַעֲשֵׂה-לּוֹ אֵת אֲשֶׁר-טוֹב בְּעֵינֶיךָ: ס	Do let your servant return so that I die in my city with the grave of my father and my mother. And look, <i>here is</i> your servant <u>Chimham</u> . Let him cross over with my lord the king, and do for him what <i>is</i> right in your sight.”	Chimham: in AV's transliteration, the <i>ch</i> can represent a <i>k</i> sound before an <i>e</i> or an <i>i</i> . So this is not a mistaken lenition. We retain the AV / traditional English name.

2 Sam 19:38	וַיֹּאמֶר הַמֶּלֶךְ אֶתִּי יַעֲבֹר כִּמְהֵם וְאֲנִי אֶעֱשֶׂה-לּוֹ אֶת־הַטּוֹב בְּעֵינֶיךָ וְכָל אֲשֶׁר־תִּבְחַר עָלַי אֶעֱשֶׂה-לָּךְ:	Then the king said, “Chimham will cross over with me, and I will do what <i>is</i> right in your sight for him, and I will do for you <u>whatever</u> you <u>request</u> of me.”	whatever ← <i>everything</i> . request ← <i>choose</i> ; [BDB] also gives <i>lay upon</i> .
2 Sam 19:39	וַיַּעֲבֹר כָּל־הָעָם אֶת־הַיַּרְדֵּן וְהַמֶּלֶךְ עָבַר וַיִּשָּׁק הַמֶּלֶךְ לְבָרְזַלַּי וַיְבָרְכֵהוּ וַיֵּשֶׁב לְמִקְמוֹ: ס	So all the people crossed the Jordan, and the king crossed over, and the king kissed Barzillai and blessed him. Then <i>Barzillai</i> returned to his place.	
2 Sam 19:40	וַיַּעֲבֹר הַמֶּלֶךְ הַגִּלְגָּל וְכִמְהֵן עָבַר עִמּוֹ וְכָל־עַם יְהוּדָה *וַיַּעֲבֵרוּ הַעֲבִירוּ אֶת־הַמֶּלֶךְ ** וְגַם חֲצִי עַם יִשְׂרָאֵל:	And the king crossed over to <u>Gilgal</u> , and Chimham crossed over with him, and all the people of {Q: Judah conducted the king across} [K: Judah, and they crossed over with the king], as <i>did</i> half the people of Israel also.	The <i>ketiv</i> is quite plausible, but the <i>qeré</i> agrees better with 2 Sam 19:41. Gilgal ← <i>the Gilgal</i> .
2 Sam 19:41	וְהִנֵּה כָּל־אִישׁ יִשְׂרָאֵל בָּאִים אֶל־הַמֶּלֶךְ וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ מַדּוּעַ גָּנְבוּךָ אֶחָינוּ אִישׁ יְהוּדָה וַיַּעֲבֵרוּ אֶת־הַמֶּלֶךְ וְאֶת־בֵּיתוֹ אֶת־הַיַּרְדֵּן וְכָל־אֲנָשֵׁי דָוִד עִמּוֹ: ס	And it <u>so happened</u> that all the men of Israel came to the king, and they said to the king, “Why have our brothers – the men of Judah – stolen you and conducted the king and his household over the Jordan, and all David's men with him?”	it so <i>happened</i> that ← <i>behold</i> .
2 Sam 19:42	וַיַּעַן כָּל־אִישׁ יְהוּדָה עַל־אִישׁ יִשְׂרָאֵל כִּי־קָרֹב הַמֶּלֶךְ אֵלָי וְלָמָּה זֶה חָרָה לָּךְ עַל־הַדָּבָר הַזֶּה הָאָכֹל אֲכָלְנוּ מִן־הַמֶּלֶךְ אִם־נִשְׂאֵת נִשְׂאָ לָנוּ: ס	And every man of Judah would answer the Israelite and say, “The king <i>is</i> closely related to me, so <u>why</u> should <u>this matter</u> anger you? Have we in <u>any</u> <u>way</u> eaten at the king's <i>expense</i> , or <u>has</u> he <u>favoured us in any way</u> ?”	why should this matter anger you ← <i>why does this kindle to you about this matter</i> . Have we in any way eaten ... has he favoured us in any way: both infinitive absolute.

2 Sam 19:43	וַיַּעַן אִישׁ־יִשְׂרָאֵל אֶת־אִישׁ יְהוּדָה וַיֹּאמֶר עָשָׂר־יָדוֹת לִי בִמְלָךְ וְגַם־בְּדוֹד אָנִי מִמֶּךָ וּמִדוֹעַ הִקְלַתִּנִּי וְלֹא־הָיָה דְּבָרִי רֹאשׁוֹן לִי לְהָשִׁיב אֶת־מַלְכִּי וַיִּקֶּשׁ דְּבַר־אִישׁ יְהוּדָה מִדְּבַר אִישׁ יִשְׂרָאֵל: ס	And the Israelite would answer the man of Judah and say, “I <i>constitute</i> ten of the king's limbs, and so I <i>am</i> more <i>associated</i> with David than you <i>are</i>, so why did you despise me? And wasn't it my first concern to bring my king back?” So the <u>words</u> of the man of Judah were harder than the <u>words</u> of the Israelite.	words (2x) ← <i>word</i>.
2 Sam 20:1	וַשֵּׁם נִקְרָא אִישׁ בְּלִיעֵל וּשְׁמוֹ שֶׁבַע בֶּן־בְּכָרִי אִישׁ יְמִינִי וַיִּתְקַע בַּשֹּׁפָר וַיֹּאמֶר אֵין־לָנוּ חֵלֶק בְּדָוִד וְלֹא נַחֲלֶה־לָּנוּ בְּבֶן־יִשְׂי אִישׁ לְאֹהֲלָיו יִשְׂרָאֵל:	And there happened to be a good-for-nothing man there, whose name <i>was</i> Sheba the son of Bichri, a Benjaminite, and he blew the ramshorn, and he said, “We <i>have</i> no part in David, And we <i>have</i> no inheritance in the son of Jesse. Each <i>man</i> to <u>his</u> <u>tent</u>, O Israel!”	his tent ← <i>his tents</i>, the plural attracted by <i>each</i>.
2 Sam 20:2	וַיֵּלֶךְ כָּל־אִישׁ יִשְׂרָאֵל מֵאַחֲרֵי דָוִד אַחֲרֵי שֶׁבַע בֶּן־בְּכָרִי וְאִישׁ יְהוּדָה דָּבְקוּ בַּמֶּלֶךְ מִן־הַיַּרְדֵּן וְעַד־יְרוּשָׁלַם:	And every Israelite went up after Sheba the son of Bichri, <i>turning away from</i> David. But each <i>man</i> of Judah clung to <u>his</u> <u>king</u>, from the Jordan to Jerusalem.	from David ← <i>from after David</i>. his king ← <i>their king</i>.

2 Sam 20:3	וַיָּבֹא דָוִד אֶל-בֵּיתוֹ יְרוּשָׁלַם וַיִּקַּח הַמֶּלֶךְ אֶת עֶשְׂר־נָשִׁים פְּלִגְשִׁים אֲשֶׁר הֵנִיחַ לְשֹׁמֵר הַבַּיִת וַיִּתְּנֵם בֵּית-מִשְׁמָרָתָם וַיְכַלְכְּלֵם וְאֵלֵיהֶם לֹא-בָא וַתִּהְיֶינָה צָרָרוֹת עַד-יוֹם מִתְּנָן אֶל־מָנוֹת חַיּוֹת: ס	And David arrived at his house <i>in</i> Jerusalem, and the king took the ten concubine women whom he had left to keep the house, and he put them <i>in</i> a guarded house and sustained them, but he did not go in to them, and they <i>were</i> confined until the day of their death, <i>in</i> <u>lifelong widowhood</u>.	lifelong widowhood ← widowhood of life.
2 Sam 20:4	וַיֹּאמֶר הַמֶּלֶךְ אֶל-עַמְשָׂא הַזֶּעֶק-לִי אֶת-אִישׁ-יְהוּדָה שְׁלֹשֶׁת יָמִים וְאַתָּה פֹּה עֹמֵד:	And the king said to Amasa, "Call up the men of Judah for me, <i>within</i> three days, then you <u>present yourself</u> here."	present yourself ← <i>stand</i>.
2 Sam 20:5	וַיֵּלֶךְ עַמְשָׂא לְהַזְעִיק אֶת-יְהוּדָה *וַיִּיחַר וַיִּזְחַר מִן-הַמוֹעֵד ** אֲשֶׁר יָעֵדוּ: ס	So Amasa went to call Judah up, but he <u>took longer</u> than the <u>time</u> that David had appointed him.	took longer: the <i>ketiv</i> (<i>qal</i> stem-formation) is a variant of the <i>qeré</i> (<i>hiphil</i> stem-formation). time ← <i>fixed time</i>.
2 Sam 20:6	וַיֹּאמֶר דָּוִד אֶל-אַבִּישַׁי עַתָּה יָרַע לָנוּ שִׁבְעַ בְּנֵי-בְכָרִי מִן-אַבְשָׁלוֹם אַתָּה קַח אֶת-עַבְדֶּי אֲדַנֶּיךָ וּרְדֵף אַחֲרָיו פֶּן-מִצָּא לוֹ עָרִים בְּצָרוֹת וְהִצִּיל עֵינָנו:	Then David said to Abishai, "Now Sheba the son of Bichri will do us more harm than Absalom. You take your lord's servants and pursue him so that he does not find fortified cities for himself and <u>elude us</u>."	elude us ← <i>deliver / take away our eye</i>.
2 Sam 20:7	וַיֵּצְאוּ אַחֲרָיו אַנְשֵׁי יוֹאָב וְהַכֶּרֶתִי וְהַפֶּלֶתִי וְכָל-הַגִּבּוֹרִים וַיֵּצְאוּ מִירוּשָׁלַם לְרֹדֵף אַחֲרֵי שִׁבְעַ בֶּן-בְּכָרִי:	So Joab's men and the Cherethites and the Pelethites and all the valiant warriors went out after him, and they departed from Jerusalem to pursue Sheba the son of Bichri.	

2 Sam 20:8	הֵם עַם־הָאֶבֶן הַגָּדוֹלָה אֲשֶׁר בְּגִבְעֹון וַעֲמָשָׂא בָּא לִפְנֵיהֶם וַיֹּאבֶב חַגּוּר מְדוּ לְבָשׁוּ* וְעָלוּ וַעֲלִיו חַגּוּר חֶרֶב** מִצְמַדֶּת עַל־מִתְנִיו בְּתַעְרָה וְהוּא יֵצֵא וַתִּפֹּל: ס	They <i>were</i> at the great stone which <i>is</i> in Gibeon, and Amasa went in front of them. And Joab <i>was</i> girded up; his clothing <i>was</i> his livery, and on <u>him</u> <i>was</i> a girdle for a sword, fastened at his waist in its sheath. But as he <u>went forwards</u>, <i>the sword</i> fell out.	on him: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>. Gibeon: see Josh 9:3. went forwards ← <i>went out</i>.
2 Sam 20:9	וַיֹּאמֶר יוֹאָב לַעֲמָשָׂא הֲשָׁלוֹם אַתָּה אָחִי וַתִּחַז יְד־יְמִין יוֹאָב בְּזִקְנוֹ עַמָּשָׂא לְנִשְׁק־לּוֹ:	And Joab said to Amasa, “<u>How are you</u>, my brother?” And Joab's right hand took hold of Amasa's beard, so as to kiss him.	How <i>are</i> you ← (<i>Are</i>) you peace? brother: standing for <i>cousin</i>. Joab and Amasa are grandsons of the parents of Zeruiah and Abigail.
2 Sam 20:10	וַעֲמָשָׂא לֹא־נִשְׁמַר בַּחֶרֶב אֲשֶׁר בְּיַד־יוֹאָב וַיַּכְהוּ בָּהּ אֶל־הַחֹמֶשׁ וַיִּשְׁפֹּךְ מֵעֵיו אֶרְצָה וְלֹא־שָׁנָה לוֹ וַיָּמָת ס וַיֹּאבֶב וְאַבִּישָׁי אָחִיו רָדְף אַחֲרָי שְׁבַע בֶּן־בִּכְרִי:	But Amasa did not advert to the sword which <i>was</i> in Joab's <u>hand</u>, and he struck him with it in the abdomen, and he spilt his innards onto the ground. And <i>Joab</i> did not repeat <i>the strike</i> on him, and he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.	in Joab's hand: i.e. <i>in his left hand</i>, the sword being caught when falling out, we presume.
2 Sam 20:11	וְאִישׁ עֹמֵד עָלָיו מִנְעָרִי יוֹאָב וַיֹּאמֶר מִי אֲשֶׁר חָפֵץ בְּיוֹאָב וּמִי אֲשֶׁר־לָדוֹד אַחֲרָי יוֹאָב:	And one of Joab's <i>servant</i>-lads was standing <u>in his vicinity</u>, and he said, “Whoever is content with Joab and whoever <i>is</i> for David, <u>follow</u> Joab!”	in his vicinity ← <i>at him</i>. follow ← <i>after</i>.

2 Sam 20:12	וְעַמְשָׁא מִתְּגַלְל בַּדָּם בְּתוֹךְ הַמַּסְלָה וַיֵּרָא הָאִישׁ כִּי־עָמַד כָּל־הָעָם וַיִּסַּב אֶת־עַמְשָׁא מִן־הַמַּסְלָה הַשָּׂדֶה וַיִּשְׁלַךְ עָלָיו בִּגְד כַּאֲשֶׁר רָאָה כָל־הָבָא עָלָיו וְעָמַד:	Then while Amasa was rolling in blood in the middle of the road, the man saw that all the people were stopping, so he moved Amasa from the road to the field, and he threw a garment over him when he saw that everyone coming to him was stopping.	were stopping ... was stopping ← stood ... stood. moved ← turned; perhaps rolled.
2 Sam 20:13	כַּאֲשֶׁר הִגָּה מִן־הַמַּסְלָה עָבַר כָּל־אִישׁ אַחֲרֵי יֹאָב לְרֹדֵף אַחֲרֵי שִׁבְעָה בֶּן־בִּכְרִי:	When he had removed him from the road, every man passed by, following Joab, to pursue Sheba the son of Bichri.	following ← after.
2 Sam 20:14	וַיַּעֲבֵר בְּכָל־שִׁבְטֵי יִשְׂרָאֵל אֲבֵלָה וּבֵית מַעֲכָה וְכָל־הַבֵּרִיתִּים וַיִּקְלְהוּ*וַיִּקְהָלוּ* וַיָּבֹאוּ אַף־אַחֲרָיו:	And he passed through all the tribes of Israel, to Abel and Beth-Maachah, and all the Berites. And {Q: they were assembled,} [K: they despised him,] and they went after him all the more keenly.	The <i>ketiv</i> may be a transposition of letters of the word which the <i>qeré</i> reads. Otherwise, it has to be taken as יִקְלְהוּ, <i>hiphil</i> of קָלַל, as in our translation. Berites: [CB] equates to Berechites (from Bichri).
2 Sam 20:15	וַיָּבֹאוּ וַיִּצְרוּ עָלָיו בְּאַבְלָה בֵּית הַמַּעֲכָה וַיִּשְׁפְּכוּ סִלְלָה אֶל־הָעִיר וַתַּעֲמַד בַּחֹל וְכָל־הָעָם אֲשֶׁר אֶת־יֹאָב מִשְׁחִיתִם לְהַפִּיל הַחוּמָה:	And when they arrived and besieged Sheba in Abel in Beth-Maachah, they raised up a rampart against the city, and it stood against the fortification, and all the people who were with Joab worked on breaking up the wall to bring it down.	Sheba ← him. worked on breaking up the wall to bring it down ← (were) demolishing to bring down the wall.
2 Sam 20:16	וַתִּקְרָא אִשָּׁה חַכְמָה מִן־הָעִיר שְׁמֹעַז שְׁמֹעַז אָמְרוּ־נָא אֶל־יֹאָב קִרְב עַד־הֵנָּה וְאֶדְבַּרְהָ אֵלַיךְ:	Then a wise woman called out from the city, “Listen, listen. Please say to Joab, ‘Come up here, and I will speak to you.’”	Come up ← Approach.

2 Sam 20:17	וַיִּקְרַב אֵלֶיהָ וַתֹּאמֶר הָאִשָּׁה הֲאֵתָה יוֹאָב וַיֹּאמֶר אָנִי וַתֹּאמֶר לוֹ שְׁמַע דְּבָרֵי אִמָּתְךָ וַיֹּאמֶר שְׁמַע אֲנִכִּי:	And he came up to her, and the woman asked, “Are you Joab?” And he said, “I am.” Then she said to him, “Listen to the words of your maidservant.” And he said, “I am listening.”	asked ← <i>said</i> .
2 Sam 20:18	וַתֹּאמֶר לֵאמֹר דִּבֶּר יִדְּבְרוּ בְּרָאשֹׁנָה לֵאמֹר שֶׁאֵל יִשְׁאֲלוּ בְּאַבֵּל וְכֵן הִתְמוּ:	And she spoke and said, “They <u>used to have a saying in the past</u> , and they said, ‘ <u>They will set store on asking in Abel</u> ’, and that <i>is</i> how they concluded the matter.”	They used to have a saying ... They will set store on asking: both infinitive absolute. in the past ← <i>at the beginning</i> .
2 Sam 20:19	אֲנִכִּי שְׁלָמִי אֲמוּנִי יִשְׂרָאֵל אֵתָה מְבַקֵּשׁ לְהָמִית עִיר וְאָם בִּישְׂרָאֵל לִמָּה תִּבְלַע נַחֲלַת יְהוָה: פ	I am one of those of Israel who are peaceable and faithful. You are attempting to massacre a city – and a metropolis – in Israel. Why should you swallow up the LORD's inheritance?”	attempting ← <i>seeking</i> . massacre ← <i>kill</i> .
2 Sam 20:20	וַיַּעַן יוֹאָב וַיֹּאמֶר חֲלִילָה חֲלִילָה לִּי אִם־אֲבָלַע וְאִם־אֲשַׁחִית:	And Joab answered and said, “Far, far <i>be it</i> from me <u>that</u> I should swallow it up or <u>that</u> I should destroy it.”	that (2x) ← <i>if</i> .
2 Sam 20:21	לֹא־כֵן הַדָּבָר כִּי אִישׁ מִהַר אֶפְרַיִם שָׁבַע בֶּן־בִּכְרִי שְׁמוֹ נִשָּׂא יֵדוֹ בַּמֶּלֶךְ בְּדָוִד תִּגְוֶ־אֲתוֹ לְבַדּוֹ וְאֵלֶכָה מֵעַל הָעִיר וַתֹּאמֶר הָאִשָּׁה אֶל־יוֹאָב הִנֵּה רֹאשׁוֹ מִשְׁלָךְ אֵלֶיךָ בְּעַד הַחוֹמָה:	The matter <i>is</i> not like that, but a man from Mount Ephraim – Sheba the son of Bichri <i>is</i> his name – <u>has set himself</u> against the king – against David. Hand just him over, and I will depart from the city.” And the woman said to Joab, “Behold, his head <i>is to be thrown</i> over the wall to you.”	has set himself ← <i>raised his hand</i> . <i>is to be</i> thrown: gerundival use of the participle.

2 Sam 20:22	וַתָּבֹא הָאִשָּׁה אֶל-כָּל-הָעָם בְּחִכְמָתָהּ וַיַּכְרֹתוּ אֶת-רֹאשׁ שֶׁבַע בֶּן-בְּכָרִי וַיִּשְׁלְכוּ אֶל-יוֹאָב וַיִּתְקַע בְּשׁוֹפָר וַיִּפְצְצוּ מֵעַל-הָעִיר אִישׁ לְאֹהֲלֵיו וַיּוֹאֲב שָׁב יְרוּשָׁלַם אֶל-הַמֶּלֶךְ: ס	Then the woman went to all the people in her wisdom, and they cut off the head of Sheba the son of Bichri and threw <i>it</i> to Joab. And he sounded the ramshorn, and they dispersed from the city – each to <u>his tent</u> – and Joab returned <i>to</i> Jerusalem, to the king.	his tent ← <i>his tents</i>, the plural attracted by <i>each</i>.
2 Sam 20:23	וַיּוֹאֲב אֶל כָּל-הָעָבָא יִשְׂרָאֵל וּבְנֵיָה בֶן-יְהוִיָּדָע עַל-הַכֹּרִי **הַכְרֵתִי וְעַל-הַפִּלְתִּי:	And Joab <i>was</i> in charge of the whole army <i>of</i> Israel, and Benaiah the son of Jehoiada <i>was</i> in charge of the {Q: Cherethites} [K: Cherites] and of the Pelethites.	
2 Sam 20:24	וַאֲדָרָם עַל-הַמָּס וַיְהוֹשָׁפָט בֶּן-אַחִילוּד הַמְזָכִיר:	And Adoram <i>was</i> in charge of the taxes, and Jehoshaphat the son of Ahilud <i>was</i> the secretary <i>of</i> state.	
2 Sam 20:25	*וְשִׂיא **וְשׂוּא סֹפֵר וְצָדוֹק וְאַבְיָתָר כֹּהֲנִים:	And {Q: Sheva} [K: Sheia] <i>was</i> the scribe, and Zadok and <u>Abiathar</u> <i>were</i> the priests.	Abiathar: see 1 Sam 22:20.
2 Sam 20:26	וְגַם עִירָא הַיִּזְרְיִי הִיָּה כֹהֵן לְדָוִד: ס	And also Ira the Jairite <i>was</i> a priest of David's.	
2 Sam 21:1	וַיְהִי רָעָב בִּימֵי דָוִד שָׁלֹשׁ שָׁנִים שָׁנָה אַחֲרֵי שָׁנָה וַיִּבְקֶשׁ דָּוִד אֶת-פְּנֵי יְהוָה ס וַיֹּאמֶר יְהוָה אֶל-שָׂאוּל וְאֶל-בֵּית הַדָּמִים עַל-אֲשֶׁר-הָמִית אֶת-הַגִּבְעֹנִים:	Then there was a famine in David's days for three years, year after year, and David <u>appealed to</u> the LORD. And the LORD said, "<i>It is</i> on account of Saul and on account of the house of blood, because he killed the <u>Gibeonites</u>."	appealed to ← <i>sought the face of</i>. Gibeonites: see Josh 9:3.

2 Sam 21:2	וַיִּקְרָא הַמֶּלֶךְ לַגִּבְעֹנִים וַיֹּאמֶר אֲלֵיהֶם וְהַגְבַּעֲנִים לֹא מִבְּנֵי יִשְׂרָאֵל הֵמָּה כִּי אִם-מִיֵּתֵר הָאֲמֹרִי וּבְנֵי יִשְׂרָאֵל נִשְׁבְּעוּ לָהֶם וַיִּבְקֹשׁ שְׂאוֹל לְהַפְתָּם בְּקִנְיָתוֹ לְבְנֵי-יִשְׂרָאֵל וַיהוּדָה:	So the king called the Gibeonites and spoke to them. Now the Gibeonites were not the sons of Israel, but the remainder of the Amorites, and the sons of Israel had sworn <i>peace</i> to them, but Saul had tried to strike them down in his zeal for the sons of Israel and Judah.	Gibeonites (2x): see Josh 9:3. not the sons ... the remainder ← <i>not of the sons ... of the remainder.</i> Amorites: see Gen 10:16. tried ← <i>sought.</i>
2 Sam 21:3	וַיֹּאמֶר דָּוִד אֶל-הַגִּבְעֹנִים מָה אֲעֲשֶׂה לָכֶם וּבְמָה אֲכַפֵּר וּבְרַכּוּ אֶת-נַחֲלַת יְהוָה:	And David asked the Gibeonites, “What should I do for you, and by what means can I make atonement so that you bless the LORD's inheritance?”	asked ← <i>said to.</i> Gibeonites: see Josh 9:3. so that you bless ← <i>and bless.</i> See [Ges-HG] §110i.
2 Sam 21:4	וַיֹּאמְרוּ לוֹ הַגִּבְעֹנִים אֵין-לִי *לֹנוּ כֶסֶף וְזָהָב עִם-שְׂאוֹל וְעִם-בֵּיתוֹ וְאֵין-לָנוּ אִישׁ לְהָמִית בְּיִשְׂרָאֵל וַיֹּאמֶר מָה-אַתֶּם אֲמֹרִים אֲעֲשֶׂה לָכֶם:	Then the Gibeonites said to him, “{K: I} [Q: We] do not have a demand for silver or gold with Saul or with his house, nor do we have a demand to kill any man in Israel.” And he said, “Whatever you say, I will do for you.”	Gibeonites: see Josh 9:3. have a demand to kill: the construction is the same as (have a demand for) silver or gold, so it has to stand. But it is followed by seven exceptions. Exceptions are known elsewhere in scripture, e.g. 2 Ki 11:1-2, 1 Cor 1:14-16.
2 Sam 21:5	וַיֹּאמְרוּ אֶל-הַמֶּלֶךְ הָאִישׁ אֲשֶׁר כָּלָנוּ וְאֲשֶׁר דָּמָה-לָנוּ נִשְׁמָדְנוּ מִהַתִּיצֵב בְּכָל-גִּבְלֵי יִשְׂרָאֵל:	And they said to the king, “The man who was exterminating us and who schemed against us, that we should be destroyed, so as not to have a place in any of the territory of Israel –	to have a place ← <i>to set ourselves.</i> any ← <i>all.</i> territory ← <i>border.</i>

2 Sam 21:6	*יִנְתֵּן-יָתֵן-לָנוּ שְׁבַעַה אֲנָשִׁים מִבְּנֵי וְהוֹקְעָנוּם לִיהוָה בְּגִבְעַת שָׁאוּל בְּחִיר יְהוָה ס וַיֹּאמֶר הַמֶּלֶךְ אֲנִי אֶתֵּן:	let seven men from his sons be given to us, and we will impale them to the LORD in Gibeah of Saul, the LORD's chosen one.” And the king said, “I will give you <i>them</i>.”	let ... be given: the <i>ketiv</i> is <i>niphal</i> and the <i>qeré</i> is <i>pual</i> with the same meaning. impale: or <i>hang</i>, but it is not the usual word for <i>hang</i>. Gibeah: see Josh 15:57.
2 Sam 21:7	וַיַּחְמַל הַמֶּלֶךְ עַל-מְפִיבֹשֶׁת בֶּן-יְהוֹנָתָן בֶּן-שָׁאוּל עַל-שְׁבַעַת יְהוָה אֲשֶׁר בֵּינָתָם בֵּין דָּוִד וּבֵין יְהוֹנָתָן בֶּן-שָׁאוּל:	But the king spared Mephibosheth the son of Jonathan the son of Saul, on account of the LORD's oath which <i>was</i> between them – between David and Jonathan the son of Saul.	
2 Sam 21:8	וַיִּקַּח הַמֶּלֶךְ אֶת-שְׁנֵי בָנֵי רָצְפָה בַת-אִיָּה אֲשֶׁר יָלְדָה לְשָׁאוּל אֶת-אַרְמוֹנִי וְאֶת-מְפִבֹשֶׁת וְאֶת-חֲמִשָּׁת בָּנֵי מִיכָל בַּת-שָׁאוּל אֲשֶׁר יָלְדָה לְעֹדְרִיאֵל בֶּן-בְּרוּזִי הַמַּחֲלָתִי:	So the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of <i>the sister of</i> <i>Michal</i>, Saul's daughter, whom she bore to Adriel the son of Barzillai the Meholathite.	<i>the sister of Michal</i>: Michal had no children (2 Sam 6:23), and her sister Merab was given to Adriel (1 Sam 18:19). The Targum supports the notion of Michal fostering Merab's children. Another apparent ellipsis of a sibling relation is in 2 Sam 21:19.
2 Sam 21:9	וַיִּתְּנָם בְּיַד הַגִּבְעָנִים וַיִּקְעֵם בָּהֶרֶל לִפְנֵי יְהוָה וַיָּפְלוּ *שִׁבְעָתָם שְׁבַעָתָם יָחַד *וְהֵם ** וְהָמָּה הִמָּתּוּ בִּימֵי ** קָצִיר בְּרֵאשִׁיטָם *תַּחֲלַת בְּתַחֲלַת קָצִיר ** שְׁעָרִים:	And he handed them over to the Gibeonites, and they impaled them on the mountain before the LORD, and {Q: the seven of them} [K: sevenfold they] fell together, and they were put to death in the days of the harvest, at <i>its</i> start, {K: <i>at</i>} [Q: <i>at</i>] the beginning of the barley harvest.	they: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. handed them over to ← <i>gave them in the hand of</i>. Gibeonites: see Josh 9:3. impaled: see 2 Sam 21:6.

2 Sam 21:10	וַתִּקַּח רִצְפָּה בִּתְאִיָּה אֶת־הַשָּׂק וַתִּטְהוּ לָהּ אֶל־הַצֹּר מִתְחִלַת קְצִיר עַד נִתְּד־מִים עָלֵיהֶם מִן־הַשָּׁמַיִם וְלֹא־נָתְנָהּ עֹף הַשָּׁמַיִם לָנוּחַ עָלֵיהֶם יוֹמָם וְאֶת־חַיֵּית הַשָּׂדֶה לַיְלָה:	And Rizpah the daughter of Aiah took <i>some</i> sackcloth and spread it out for herself at the <u>rock</u> at the beginning of the harvest, until water from the sky flowed over them, and she did not let the birds of the sky rest on them by day, or the <u>wild</u> animals <i>by</i> night.	rock: or <i>refuge</i>. wild animals ← <i>animal of the field</i>.
2 Sam 21:11	וַיִּגֹּד לְדוֹד אֶת אֲשֶׁר־עָשְׂתָה רִצְפָּה בִּתְאִיָּה פֶלֶגֶשׁ שְׂאוּל:	And it was reported to David – what Rizpah the daughter of Aiah, Saul's concubine did.	
2 Sam 21:12	וַיֵּלֶךְ דָּוִד וַיִּקָּח אֶת־עַצְמוֹת שְׂאוּל וְאֶת־עַצְמוֹת יְהוֹנָתָן בְּנוֹ מֵאֵת בַּעֲלֵי יִבְיָש גִּלְעָד אֲשֶׁר גָּנְבוּ אֹתָם מִרְחֹב בֵּית־שָׁן אֲשֶׁר *תְּלוּם תְּלָאוּם *שָׁם** הַפְּלִשְׁתִּים **שְׁמָה* פְּלִשְׁתִּים בַּיּוֹם הַכֹּת ** פְּלִשְׁתִּים אֶת־שְׂאוּל בְּגִלְבֹּעַ:	And David went to get Saul's bones and the bones of Jonathan his son from the <u>inhabitants</u> of Jabesh- Gilead, who had stolen them from the <u>square</u> of Beth-Shan, <u>where</u> {K: the Philistines} [Q: <i>the</i> Philistines] <u>had hanged</u> them on the day when the Philistines struck Saul down in Gilboa.	where: the <i>qeré</i> reads <i>to where</i> (pregnant usage). The <i>ketiv</i> is without motion. had hanged: the <i>ketiv</i> is an apocopated form of the <i>qeré</i>. inhabitants: or <i>lords</i>. Jabesh-Gilead: see Gen 31:21. square: or <i>street</i>.
2 Sam 21:13	וַיַּעַל מִשָּׁם אֶת־עַצְמוֹת שְׂאוּל וְאֶת־עַצְמוֹת יְהוֹנָתָן בְּנוֹ וַיֹּאסְפוּ אֶת־עַצְמוֹת הַמוֹקְעִים:	And he brought Saul's bones up from there, and the bones of Jonathan his son, and they gathered the bones of those <i>who were</i> <u>impaled</u>.	impaled: see 2 Sam 21:6.

2 Sam 21:14	וַיִּקְבְּרוּ אֶת־עֲצָמוֹת־שָׁאוֹל וַיהוֹנָתָן־בְּנוֹ בְּאֶרֶץ בְּנֵי־מֶן בְּצֹלַע בְּקֶבֶר קִישׁ אָבִיו וַיַּעֲשׂוּ כֹל אֲשֶׁר־צִוָּה הַמֶּלֶךְ וַיַּעֲתֶר אֱלֹהִים לְאֶרֶץ אַחֲרֵי־כֵן: פ	And they buried the bones of Saul and Jonathan his son in Benjamin's land, in Zela, in the grave of Kish his father. And they did everything that the king commanded. And God was prevailed on for the land after that.	Zela: see Josh 18:28.
2 Sam 21:15	וַתְּהִי־עוֹד מִלְחָמָה לְפִלִּשְׁתִּים אֶת־יִשְׂרָאֵל וַיֵּרֶד דָּוִד וַעֲבָדָיו עִמּוֹ וַיִּלָּחֲמוּ אֶת־פִּלִּשְׁתִּים וַיַּעַף דָּוִד:	Then the Philistines had another war with Israel, and David went down, as <i>did</i> his servants with him, and he fought the Philistines, and David became fatigued.	
2 Sam 21:16	*וישבו** וַיֵּשְׁבִי בְּנָב אֲשֶׁר בִּילֵידֵי הָרָפָה וּמִשְׁקַל קִינוֹ שְׁלֹשׁ מֵאוֹת מִשְׁקָל נְחֹשֶׁת וְהוּא חָגוּר חֲדָשָׁה וַיֹּאמֶר לְהַכּוֹת אֶת־דָּוִד:	And {K: Ishbo-Benob} [Q: Ishbi-Benob], who <i>was</i> among the offspring of Rapha, the weight of whose spear <i>was</i> three hundred copper <i>weights</i>, and who <i>was</i> newly girded up, stated <i>his intention</i> to strike David.	the offspring of Rapha ← <i>the offspring of the Rapha</i> i.e. <i>the Raphaim</i>. See [CB], appendices 23 and 25.
2 Sam 21:17	וַיַּעֲזֹר־לוֹ אֲבִישַׁי בֶּן־צְרוּיָה וַיַּךְ אֶת־הַפִּלִּשְׁתִּי וַיָּמִיתָהוּ אֹז נִשְׁבְּעוּ אַנְשֵׁי־דָוִד לוֹ לֵאמֹר לֹא־תִצָּא עוֹד אֶתָּנוּ לְמִלְחָמָה וְלֹא תִכְבֶּה אֶת־נֵר יִשְׂרָאֵל: פ	But Abishai the son of Zeruiah helped him, and he struck the Philistine and killed him. Then David's men swore to him and said, "You shall no longer come out with us to battle, so that you do not snuff out Israel's lamp."	

2 Sam 21:18	וַיְהִי אַחֲרֵי־כֵן וַתְּהִי־עוֹד הַמִּלְחָמָה בְּגֹב עִם־פְּלִשְׁתִּים אִזּוֹ הָפָה סַבְכִּי הַחֲשָׁתִי אֶת־סָף אֲשֶׁר בִּילְדֵי הָרָפָה: פ	And it came to pass after this, that there was another war in Gob with the Philistines, when Sibbechai the Hushathite struck down Saph, who was among the offspring of Rapha.	1 Chr 20:4. Rapha ← <i>the Rapha</i> .
2 Sam 21:19	וַתְּהִי־עוֹד הַמִּלְחָמָה בְּגֹב עִם־פְּלִשְׁתִּים וַיֵּד אֶלְחָנָן בֶּן־יֵעָרִי אֲרָגִים בֵּית הַלַּחְמִי אֶת גִּלְיָת הַגִּתִּי וְעֵץ חֲנִיתוֹ כְּמִנְוֹר אֲרָגִים: ס	Then there was another war in Gob with the Philistines, and Elhanan the son of Jaare-Oregim, a Bethlehemite, struck <i>the brother of Goliath</i> the Gittite, the shaft of whose spear was like a <u>weaver's beam</u> .	1 Chr 20:5. a Bethlehemite ← <i>the Bethlehemite</i> . See Gen 35:19. <i>the brother of Goliath</i> : inferring from 1 Chr 20:5, and noting a similar style in 2 Sam 21:8. For Goliath's spear, see 1 Sam 17:7. Alternatively, we have here another Goliath. a weaver's beam ← <i>a beam of weavers</i> .
2 Sam 21:20	וַתְּהִי־עוֹד מִלְחָמָה בְּגַת וַיְהִי אִישׁ *מַדִּין מָדוֹן וְאַצְבָּעַת יָדָיו** וְאַצְבָּעַת רַגְלָיו שֵׁשׁ וְשֵׁשׁ עֶשְׂרִים וְאַרְבַּע מִסְפָּר וְגַם־הוּא יָלַד לְהָרָפָה:	And there was another war in Gath, and there was a man of <i>great stature</i> , the fingers of whose hands and the toes of whose feet <i>were six apiece</i> – twenty-four in number – and he too had been born to Rapha.	stature: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> , or it means <i>Media</i> . 1 Chr 20:6. <i>six apiece</i> ← <i>six and six</i> . Rapha ← <i>the Rapha</i> .
2 Sam 21:21	וַיַּחַרֵּף אֶת־יִשְׂרָאֵל וַיַּכְהוּ יְהוֹנָתָן בֶּן־שֹׁמְעִי שֹׁמְעָה אֶחָי דָּוִד: **	And when he showed contempt for Israel, Jonathan the son of {Q: Shimah} [K: Shimei], David's brother, struck him down.	Shimah (<i>qeré</i>): see 2 Sam 13:3. Shimei (<i>ketiv</i>): see 2 Sam 16:5. 1 Chr 20:7.
2 Sam 21:22	אֶת־אַרְבַּעַת אֱלֹהֵי יִלְדוּ לְהָרָפָה בְּגַת וַיִּפְּלוּ בְּיַד־דָּוִד וּבְיַד עֲבָדָיו: פ	These four were born to Rapha in Gath, and they fell at the hand of David and at the hand of his servants.	1 Chr 20:8. Rapha ← <i>the Rapha</i> .

2 Sam 22:1	וַיְדַבֵּר דָּוִד לַיהוָה אֶת־דִּבְרֵי הַשִּׁירָה הַזֹּאת בַּיּוֹם הָעֵלִיל יְהוָה אֹתוֹ מִכָּף כָּל־אֹיְבָיו וּמִכָּף שָׂאוֹל:	And David spoke the words of this song to the LORD on the day <i>when</i> the LORD delivered him from the hand of all his enemies, and from Saul's hand.	Ps 18:1.
2 Sam 22:2	וַיֹּאמֶר יְהוָה סֶלְעִי וּמִצְדָּתִי וּמַפְלִטִי־לִי:	And he said, “The LORD <i>is</i> my rock and my fortress, And my deliverer,	Ps 18:1, Ps 18:2.
2 Sam 22:3	אֱלֹהֵי צוּרִי אַחְסֶה־בּוֹ מִגִּנִּי וְקֶרֶן יִשְׁעֵי מִשְׁגָּבִי וּמִנוֹסֵי מִשְׁעֵי מַחֲמָס תִּשְׁעֵנִי:	The God of my rock; I will put my trust in him – My shield and the horn of my salvation, My high stronghold and my refuge, My saviour. You save me from violence.	The God of my rock: alternative pointing, אֱלֹהֵי, Elohai, would give My God (is) my rock. Heb 2:13. Ps 18:2.
2 Sam 22:4	מִהֲלֵל אֶקְרָא יְהוָה וּמֵאֵיבֵי אוֹשָׁע:	I will call <i>on</i> the praiseworthy LORD, And I will be saved from my enemies.	Ps 18:3. praiseworthy: gerundival use of the participle.
2 Sam 22:5	כִּי אֶפְפָּנִי מִשִּׁבְרֵי־מָוֶת נִחְלִי בְלִיעַל יִבְעַתָּנִי:	For the breaker-waves of death surrounded me, And the onslaughts of the reprobate alarmed me,	Ps 18:4. onslaughts ← <i>torrents</i> . reprobate ← <i>useless</i> ; often used of the rebellious.
2 Sam 22:6	חֲבָלֵי שְׂאוֹל סָבְגוּ קִדְמָנִי מִקְשֵׁי־מָוֶת:	The tightening grip of the grave encompassed me; Deadly snares confronted me.	Ps 18:5. tightening grip ← <i>cords</i> , or <i>pangs</i> . Deadly snares ← <i>Snares of death</i> , a Hebraic genitive.
2 Sam 22:7	בְּצַר־לִי אֶקְרָא יְהוָה וְאֶל־אֱלֹהֵי אֶקְרָא וַיִּשְׁמַע מִהִיכָל קוֹלִי וַיִּשְׁוַעְתִּי בְּאָזְנוֹ:	When I was in a strait, I called <i>on</i> the LORD, And I called to my God, And he heard my voice from his temple, And my cry <i>reached</i> his ears.	Ps 18:6.

2 Sam 22:8	*ותגעש**ויתגעש ותרעש הארץ מוסדות השמים ירגזו ויתגעשו ביחרה לו:	And the earth <u>shook</u> and trembled; The foundations of heaven quaked and shook, Because he was furious.	shook: the <i>ketiv</i> (various stem-formations possible; we suggest <i>qal</i>), and the <i>qeré</i> (<i>hithpael</i>), have the same meaning. Ps 18:7.
2 Sam 22:9	עלה עשן באפו ואש מפיו תאכל גחלים בערו ממנו:	Smoke went up in his <u>nostrils</u> , And fire from his mouth <i>came</i> devouring; Coals were kindled by <u>him</u> .	Ps 18:8. nostrils ← <i>nostril</i> , <i>nose</i> , or <i>anger</i> . by him: or <i>by it</i> , but <i>fire</i> is feminine here.
2 Sam 22:10	ויט שמים וירד וערפל תחת רגליו:	And he stretched out the heavens and descended, And thick darkness <i>was</i> under his feet.	Ps 18:9.
2 Sam 22:11	וירכב על-כרוב ויעף וירא על-כנפירוח:	And he rode on a cherub and flew And was seen on the wings of the wind.	Ps 18:10.
2 Sam 22:12	וישחך חשך סביבתיו סכות חשרת-מים עבי שחקים:	And he set darkness around him <i>as</i> <u>canopies</u> ; <i>There were</i> accumulations of water <i>And</i> thick clouds of the upper skies.	Ps 18:11. canopies: or <i>booths</i> .
2 Sam 22:13	מננה נגדו בערו גחלי-אש:	At the brightness ahead of him Were <u>fiery coals</u> blazing away.	Ps 18:12. fiery coals ← <i>coals of fire</i> , metonymically for <i>lightning</i> [AnLx].
2 Sam 22:14	ירעם מן-שמים יהוה ועליון יתן קולו:	The LORD thunders from heaven, And the MOST HIGH sounds his voice.	Ps 18:13.
2 Sam 22:15	וישלח חצים ופיצם ברק*ויהמם**ויהם:	And he sent <i>his</i> arrows, And he scattered them, <i>And</i> lightning, And he {K: routed them} [Q: caused rout].	Ps 18:14.

2 Sam 22:16	וַיֵּרְאוּ אַפְקֵי יָם יָגְלוּ מִסְדּוֹת תֵּבֵל בְּגַעֲרַת יְהוָה מִנִּשְׁמַת רוּחַ אָפוּ: וַיֵּרְאוּ אַפְקֵי יָם יָגְלוּ מִסְדּוֹת תֵּבֵל בְּגַעֲרַת יְהוָה מִנִּשְׁמַת רוּחַ אָפוּ:	Then channels of the sea appeared; The foundations of the world were revealed At the LORD's rebuke – At the blast of the wind from his nostrils.	Ps 18:15. nostrils ← <i>nostril, nose, or anger</i> .
2 Sam 22:17	יִשְׁלַח מִמָּרוֹם יִקְחֵנִי יִמְשְׁנֵנִי מִמַּיִם רַבִּים: יִשְׁלַח מִמָּרוֹם יִקְחֵנִי יִמְשְׁנֵנִי מִמַּיִם רַבִּים:	He sent <i>help</i> from on high, And he took hold of me; He drew me out of great waters.	Ps 18:16.
2 Sam 22:18	יִצִּילֵנִי מֵאִיְבֵי עֹז מִשְׁנָאִי כִּי אֲמָצוּ מִמֶּנִּי: יִצִּילֵנִי מֵאִיְבֵי עֹז מִשְׁנָאִי כִּי אֲמָצוּ מִמֶּנִּי:	He delivered me from my strong enemy – From those who hate me – For they were stronger than I <i>was</i> .	Ps 18:17.
2 Sam 22:19	יִקְדָּמֵנִי בַּיּוֹם אִיֵּדִי וַיְהִי יְהוָה מִשְׁעֹן לִי: יִקְדָּמֵנִי בַּיּוֹם אִיֵּדִי וַיְהִי יְהוָה מִשְׁעֹן לִי:	They confronted me on my day of distress, But the LORD became a support for me,	Ps 18:18.
2 Sam 22:20	וַיֹּצֵא לַמָּרְחָב אֶתִּי יַחֲלִצֵנִי כִּי־חִפֵּץ בִּי: וַיֹּצֵא לַמָּרְחָב אֶתִּי יַחֲלִצֵנִי כִּי־חִפֵּץ בִּי:	And he brought me out into a wide place; He delivered me Because he delighted in me.	Ps 18:19.
2 Sam 22:21	יִגְמְלֵנִי יְהוָה בְּצִדְקָתִי כִּבְר יְדֵי יוֹשִׁיב לִי: יִגְמְלֵנִי יְהוָה בְּצִדְקָתִי כִּבְר יְדֵי יוֹשִׁיב לִי:	The LORD recompensed me According to my righteousness; According to the cleanness of my hands He rewarded me.	Ps 18:20.
2 Sam 22:22	כִּי שָׁמַרְתִּי דְרָכֵי יְהוָה וְלֹא רָשַׁעְתִּי מֵאֱלֹהִי: כִּי שָׁמַרְתִּי דְרָכֵי יְהוָה וְלֹא רָשַׁעְתִּי מֵאֱלֹהִי:	For I have kept the ways of the LORD, And I have not committed wickedness against my God.	Ps 18:21.
2 Sam 22:23	כִּי כָל־*מִשְׁפָּטוֹ מִשְׁפָּטָיו לִנְגִדִּי* וְחִקְתִּיו לֹא־אֲסוּר מִמֶּנָּה: כִּי כָל־*מִשְׁפָּטוֹ מִשְׁפָּטָיו לִנְגִדִּי* וְחִקְתִּיו לֹא־אֲסוּר מִמֶּנָּה:	For {Q: all his injunctions <i>were</i> } [K: his whole body of injunctions <i>was</i>] before me, And I did not depart from <i>any</i> of his statutes.	Ps 18:22.

2 Sam 22:24	וְאֵהִי תָמִים לוֹ וְאִשְׁתַּמְרָה מֵעוֹנִי:	And I was perfect towards him, And I kept myself from <u>iniquity</u> .	Ps 18:23. iniquity ← <i>my iniquity</i> .
2 Sam 22:25	וַיִּשֶׁב יְהוָה לִי כִצְדָקְתִּי כְּבָרִי לִנְגֹד עֵינָיו:	And the LORD rewarded me according to my righteousness – According to my cleanness Before his eyes.	Ps 18:24.
2 Sam 22:26	עִם־חֶסֶד תִּתְחַסֵּד עִם־גִּבּוֹר תִּתָּם תַּתָּם:	With the <u>kind</u> , you will act kindly; With the perfect warrior, you will act in perfection.	Ps 18:25. kind: or <i>devout</i> .
2 Sam 22:27	עִם־נָבֵר תִּתְבַּר וְעִם־עֶקֶשׁ תִּתְפַּל:	With the pure, you will act in purity, But with the perverse, you will <u>act in a convoluted way</u> .	Ps 18:26. act in a convoluted way: or <i>wrestle</i> .
2 Sam 22:28	וְאַתֶּם עֲנִי תוֹשִׁיעַ וְעֵינֶיךָ עַל־רָמִים תִּשְׁפִּיל:	And you will save an <u>afflicted people</u> , But your eyes <i>are</i> against those <i>who</i> are haughty; You bring <i>them</i> low.	Ps 18:27. afflicted people ← <i>people of affliction</i> , an objective Hebraic genitive.
2 Sam 22:29	כִּי־אַתָּה נִירִי יְהוָה וַיהוָה יִגְיֶה חֲשָׁכִי:	For you, O LORD, <i>are</i> my lamp, And the LORD brightens my darkness.	Ps 18:28.
2 Sam 22:30	כִּי בָכָה אֲרוֹן גִּדּוֹד בְּאַלְהֵי אֲדָלְגָשׁוֹר:	For through you, I <i>can</i> run <i>through</i> a battalion; Through my God I <i>can</i> leap <i>over</i> a wall.	Ps 18:29.
2 Sam 22:31	הָאֵל תָּמִים דְּרָכּוֹ אִמְרַת יְהוָה צְרוּפָה מִגֵּן הוּא לְכֹל הַחֹסִים בּוֹ:	<i>As for</i> GOD, his way <i>is</i> perfect. The word of the LORD <i>has been</i> refined. He <i>is</i> a shield to all who trust in him.	Ps 18:30.
2 Sam 22:32	כִּי מִי־אֵל מִבִּלְעָדֵי יְהוָה וּמִי צוֹר מִבִּלְעָדֵי אֱלֹהֵינוּ:	For who is GOD Apart from the LORD? And <i>who is</i> a rock Apart from our God?	Mark 12:32. Ps 18:31.

2 Sam 22:33	הָאֵל מְעוֹזִי חֵיל וַיִּתֵּן תָּמִים *דְּרָכּוֹ** דְּרָכָי:	GOD <i>is</i> my mighty fortress, Who directs {Q: my} [K: his] perfect way,	Ps 18:32. GOD <i>is</i> my mighty fortress ← GOD my fortress (is) might.
2 Sam 22:34	מְשֹׁנָה *רַגְלָיו** רַגְלִי כְּאֵילוֹת וְעַל בְּמוֹתַי יַעֲמֵדֵנִי:	Who makes {Q: my} [K: his] feet like <i>those of hinds</i> , And stands me on my heights;	Ps 18:33.
2 Sam 22:35	מְלַמֵּד יָדַי לַמִּלְחָמָה וְנָחַת קֶשֶׁת־נְחוּשָׁה זֶרַעְתִּי:	Who teaches my hands the <i>skills of war</i> , So a copper bow <i>can</i> be drawn by my arms.	Ps 18:34. drawn: <i>niphal</i> (or perhaps <i>piel</i>) of נָחַת. AV differs (broken), from חָתַת.
2 Sam 22:36	וַתִּתְּנֵנִי מִגֹּן יִשְׁעֶךָ וַעֲנִתְךָ תִּרְבֵּנִי:	And you gave me the shield of your salvation, Whilst your <u>action</u> makes me great.	Ps 18:35. action: [AnLx] analyzes this as a contraction of וַעֲנִיתְךָ, your meekness, but we take it as the infinitive of עָנָה, to bestow labour.
2 Sam 22:37	תִּרְחִיב צַעְדֵי תַּחְתָּנִי וְלֹא מָעַדּוּ קִרְסָלָי:	You enlarged my step under me, And my ankles did not slip.	Ps 18:36.
2 Sam 22:38	אֶרְדָּפָה אֹיְבֵי וְאַשְׁמִידֵם וְלֹא אָשׁוּב עַד־כָּלוֹתָם:	I pursued my enemies And destroyed them, And I did not return Until I had made an end of them.	Ps 18:37.
2 Sam 22:39	וְאָכַלְם וְאַמְחָצֵם וְלֹא יִקוּמוּן וַיִּפְּלוּ תַּחַת רַגְלִי:	And I consumed them, and I crushed them, So that they <i>could</i> not get up, And they fell under my feet.	Ps 18:38. So that: consecutive (result) use of the vav.
2 Sam 22:40	וַתִּזְרְנֵנִי חֵיל לַמִּלְחָמָה תִּבְרִיעַ קָמִי תַּחְתָּנִי:	And you girded me with valour for war; You brought down my opponents under me.	girded me: this word assumes aphaeresis of an <i>aleph</i> . Re-pointed as וַתִּזְרְנֵנִי it could read besprinkled me.
2 Sam 22:41	וְאֹיְבֵי תַתָּה לִי עֶרְף מִשְׁנָאִי וְאַצְמִיתָם:	And you gave me the neck of my enemies – Those who hate me – And I cut them down.	Ps 18:39. Ps 18:40.

2 Sam 22:42	יִשְׁעוּ וְאֵין מְשִׁיעַ אֶל־יְהוָה וְלֹא עָנָם:	They looked, But <i>there was</i> no saviour; <i>They looked</i> to the LORD, But he did not answer them.	Ps 18:41.
2 Sam 22:43	וְאֲשַׁחֲקֵם כְּעֹפֶרֶת־אָרֶץ כְּבִיט־חוּצוֹת אֲדָקָם אֶרְקֵם:	And I pulverized them like the dust of the ground, I ground them fine like the filth of the streets; I <u>trod them under foot</u> .	Ps 18:42. trod them <i>under foot</i> : or <i>scattered them</i> .
2 Sam 22:44	וְתַפְּלִטֵנִי מִרִיבֵי עַמִּי תִּשְׁמְרֵנִי לְרֹאשׁ גּוֹיִם עַם לֹא־יָדַעְתִּי יַעֲבֹדֵנִי:	And you delivered me from the contentions of my people; You kept me at the head of nations. A people <i>that</i> I did not know Will serve me.	Ps 18:43.
2 Sam 22:45	בְּנֵי נָכָר יִתְכַחֲשׁוּ־לִי לְשֹׁמוֹעַ אָזְנוֹ יִשְׁמְעוּ לִי:	Foreigners will <u>feign</u> <u>obedience</u> to me. <i>At bidding coming to</i> <i>their ears</i> , They will be obedient to me.	Ps 18:44. feign obedience: <i>hithpael</i> for feigning. See Gen 42:7. <i>At bidding coming to their</i> <i>ears ← At the hearing of</i> <i>the ear</i> .
2 Sam 22:46	בְּנֵי נָכָר יִבָּלוּ וַיִּחָגְרוּ מִמִּסְגְּרוֹתָם:	Foreigners will fade away; They will be <u>wrenched</u> <u>out</u> of their confines.	Ps 18:45. be wrenched out: either from the root as written, or with metathesis of the <i>gimel</i> and <i>resh</i> of the root חרג, which means <i>to be</i> <i>straitened</i> or <i>to fear</i> . AV differs (<i>be afraid</i>).
2 Sam 22:47	חַי־יְהוָה וּבָרוּךְ צוּרִי וַיְרֵם אֱלֹהֵי צוּר יִשְׁעִי:	<i>How</i> the LORD lives, And my rock <i>is</i> blessed, And the God of the rock of my salvation is exalted	Ps 18:46.
2 Sam 22:48	הָאֵל הַנֶּתֵּן נִקְמַת לִי וּמֹרִיד עַמִּים תַּחְתָּנִי:	– The GOD who gives me vengeance, And <i>who</i> subjugates <i>various</i> peoples under me,	Ps 18:47.

2 Sam 22:49	וּמוֹצִיאֵי מֵאִיבֵי וּמִקָּמִי תִּרְוַמְנִי מֵאִישׁ חֲמָסִים תַּצִּילֵנִי:	And who <u>extricates</u> me from my enemies. You also raise me up <u>above</u> those who rise up against me; You rescue me from the man of violence.	Ps 18:48. extricates ← <i>brings out</i> . above ← <i>from</i> .
2 Sam 22:50	עַל־כֵּן אוֹדֶךָ יְהוָה בְּגוֹיִם וּלְשִׁמְךָ אֶזְמָר:	That is why I will praise you, O LORD, among the nations, And I will sing psalms to your name.	Rom 15:9. Ps 18:49.
2 Sam 22:51	*מגדיל**מגדול יְשׁוּעוֹת מִלְּבֹ וַעֲשֵׂה־חֶסֶד לְמִשְׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד־עוֹלָם: פ	<i>He {K: magnifies acts of} [Q: is the tower of] salvation of his king, Also showing kindness to his <u>anointed</u> – To David and to his seed, Age-abidingly.”</i>	magnifies: we read the <i>ketiv</i> as מגדיל. Ps 18:50. anointed: the same word as <i>messiah</i> .
2 Sam 23:1	וְאַלֶּה דְּבָרֵי דָוִד הָאֲחֵרָנִים נֶאֱמַר דָּוִד בֶּן־יִשִׁי וְנֶאֱמַר הַגָּבֵר הַקָּם עַל מְשִׁיחַ אֱלֹהֵי יַעֲקֹב וְנָעִים זְמֵרוֹת יִשְׂרָאֵל:	Now these <i>are</i> the last words of David, The utterance of David the son of Jesse, And the utterance of the man raised up high, The <u>anointed</u> of the God of Jacob, Which <i>are</i> the <u>pleasantness of the</u> songs of Israel.	the pleasantness of: AV differs (<i>said</i>), apparently reading נֶאֱמַר. anointed: the same word as <i>messiah</i> .
2 Sam 23:2	רוּחַ יְהוָה דִּבֶּר־בִּי וּמִלָּתוֹ עַל־לְשׁוֹנִי:	“The spirit of the LORD spoke through me, And its word <i>was</i> on my tongue.	
2 Sam 23:3	אָמַר אֱלֹהֵי יִשְׂרָאֵל לִי דָּבָר צוּר יִשְׂרָאֵל מוֹשִׁלִּי בְּאָדָם צַדִּיק מוֹשִׁלִּי יִרְאֵת אֱלֹהִים:	The God of Israel said – The rock of Israel spoke to me – ‘A ruler over men <i>shall</i> <i>be</i> just; A ruler <i>shall</i> have fear of God.	

2 Sam 23:4	וּכְאוֹר בֶּקֶר יִזְרַח-שֶׁמֶשׁ בֶּקֶר לֹא עָבוֹת מִנְגָּה מִמָּטָר דָּשָׂא מֵאֶרֶץ:	And <i>he will shine</i> like morning light <i>When</i> the sun rises, <i>On</i> a morning without clouds, At the brilliance after rain <i>On</i> the grass <i>shooting</i> <i>up</i> out of the ground.'	
2 Sam 23:5	כִּי-לֹא-כֵן בֵּיתִי עִם-אֱלֹהִים כִּי בְרִית עוֹלָם שָׁם לִי עֲרוּכָה בְּכָל וְשִׁמְרָהּ כִּי-כָל-יִשְׁעֵי וְכָל-חֲפֶז כִּי-לֹא יִצְמִיחַ:	For <i>is</i> not my house like that with GOD? For he has appointed an age-abiding covenant for me, Ordered in all <i>matters</i> and <u>secure</u> , For <i>it is</i> all my salvation and all <i>my</i> desire. For shall he not make <i>it</i> spring up?	secure ← <i>guarded</i> . AV differs in many respects. Our translation is similar to [CB] (in the notes).
2 Sam 23:6	וּבְלֵעַל כְּקוֹץ מִנֵּד כֻּלָּהֶם כִּי-לֹא בִיד יִקָּחוּ:	But the <u>good-for-</u> <u>nothing</u> <i>is</i> like a thorn bush; All of them <i>are</i> <u>cast</u> <u>out</u> , For <u>they are not taken</u> <u>up in a hand</u> .	good-for-nothing ← <i>useless</i> . cast out ← <i>driven about</i> , but cognate with <i>fleeing</i> . they are not taken up in a hand ← <i>they do not take</i> <i>(them up)</i> . Avoidance of the passive.
2 Sam 23:7	וְאִישׁ יַגַּע בָּהֶם יִמְלֵא בַרְזֵל וְעַץ חֲנִית וּבִיאָשׁ שָׂרוּף יִשְׂרְפוּ בַשֶּׁבֶת: פ	But <i>if</i> a man touches them, Let him be <u>furnished</u> <i>with</i> iron And the <u>shaft</u> of a spear. And they will <u>be utterly</u> <u>burned up</u> By the fire <u>on the</u> <u>spot</u> ."	furnished ← <i>filled</i> . shaft ← <i>wood</i> . be utterly burned up: infinitive absolute. on the spot ← <i>at sitting</i> .

2 Sam 23:8	אֵלֶּה שְׁמוֹת הַגִּבּוֹרִים אֲשֶׁר לְדָוִד יָשֵׁב בַּשָּׁבֶת תַּחֲכֶמֶנִי רֹאשׁ הַשְּׁלִשִׁי הוּא עֲדִינּוֹ *הַעֲצֵנו הַעֲצָנִי עַל־שְׁמֹנֶה ** מֵאוֹת חָלָל בַּפַּעַם אֶחָד **אֶחָת: ס *	These <i>are</i> the names of David's warriors: <u>Josheb Bashshebeth</u> the <u>Tahchemonite</u>, a head of the third <i>rank</i> – he <i>is</i> Adino the Eznite, <i>famed</i> for the eight hundred <i>who were struck down by him</i> at one time.	Eznite: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>. one: the <i>ketiv</i> is masculine (<i>time</i> is feminine), so discordant. 1 Chr 11:11. Josheb Bashshebeth: AV differs (<i>that sat in the seat</i>), translating it. Tahchemonite: with a <i>heth</i> and a <i>kaph</i>. AV= <i>Tachmonite</i>.
2 Sam 23:9	*ואחרו **ואַחֲרָיו אֶלְעָזָר בֶּן־דָּדִי **דָּדֹו בֶּן־אַחֲחִי בַשְּׁלִשָּׁה גִּבּוֹרִים **הַגִּבּוֹרִים * עַם־דָּוִד בַּחֲרָפָם בַּפְּלִשְׁתִּים נֶאֱסָפוּ־שָׁם לְמַלְחָמָה וַיַּעֲלוּ אִישׁ יִשְׂרָאֵל:	And after him <i>came</i> <u>Eleazar</u> the son of {Q: Dodo} [K: Dodi] the <u>Ahohite</u> among {K: <i>the</i> three warriors} [Q: the three warriors] with David when they defied the Philistines <i>who</i> had assembled there for war, when the men of Israel had <i>gone up to battle</i>.	after him: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning. 1 Chr 11:12, 1 Chr 11:13. Eleazar: see Ex 6:23. Ahohite ← <i>son of Ahohi</i>, but <i>Ahohi</i> is probably a race. gone up: the verb is used ↴
2 Sam 23:10	הוּא קָם וַיִּדָּב בַּפְּלִשְׁתִּים עַד כִּי־יִגַּעַה יָדוֹ וַתִּדְּבַק יָדוֹ אֶל־הַחֶרֶב וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְּדוֹלָה בַּיּוֹם הַהוּא וְהָעָם יָשְׁבוּ אַחֲרָיו אַךְ־לִפְשָׁט: ס	He arose and struck the Philistines until his hand was weary, and his hand stuck to the sword. And the LORD effected a great salvation on that day, and the people came back after him only to collect spoil.	↳ of going to battle, as in Ex 1:10, Judg 20:18, Isa 21:2.

2 Sam 23:11	וַאֲחֵרָיו שָׁמָא בֶן־אֲגָא הָרָרִי וַיֵּאסְפוּ פְּלִשְׁתִּים לַחֲיָה וּתְהִי־שָׁם חֶלֶקֶת הַשָּׂדֶה מְלֵאָה עֲדָשִׁים וְהָעָם נָס מִפָּנָיו פְּלִשְׁתִּים:	And after him <i>came</i> <u>Shammah</u> the son of Agee the Hararite. And the Philistines assembled into a battalion, and there was a parcel of land there <i>in</i> a field full of lentils, and the people fled from the presence of the Philistines.	1 Chr 11:13. Shammah ← <i>Shamma</i> here, but <i>Shammah</i> elsewhere except 1 Chr 7:37. We standardize on <i>Shammah</i>. Agee ← <i>Age</i>, pronounced <i>Ag-é</i>, avoiding confusion with the English word <i>age</i>.
2 Sam 23:12	וַיִּתְיַצֵּב בְּתוֹךְ־הַחֲלָקָה וַיַּצִּילָהּ וַיַּךְ אֶת־פְּלִשְׁתִּים וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְדוֹלָה: ס	But he took his stand in the middle of the parcel of land, and he saved it, and he struck the Philistines, and the LORD brought about a great salvation.	1 Chr 11:14.
2 Sam 23:13	וַיֵּרְדּוּ *שְׁלֹשִׁים שְׁלֹשָׁה מֵהַשְּׁלֹשִׁים ** רֹאשׁ וַיָּבֹאוּ אֶל־קְצִיר אֶל־דָּוִד אֶל־מַעְרַת עֲדָלָם וְחֵית פְּלִשְׁתִּים חָנָה בְּעֶמֶק רֶפָאִים:	And {Q: three of the thirty heads} [K: <u>thirty of the thirty heads</u>] went down and came at harvest time to David at the cave of Adullam, while the battalion of the Philistines encamped in the Valley of the <u>Rephaim</u>.	thirty of the thirty heads (<i>ketiv</i>): one could re-point <u>מֵהַשְּׁלֹשִׁים</u> as <u>מֵהַשְּׁלֹשִׁים</u> to read <i>thirty of the heads of the third rank</i>. Compare 2 Sam 23:8. In support of the <i>qeré</i> is 2 Sam 23:16-17 where we have a threesome. 1 Chr 11:15. Rephaim: see [CB] App. 25.
2 Sam 23:14	וַדָּוִד אָז בְּמַצוּדָה וּמַצָּב פְּלִשְׁתִּים אָז בֵּית לָחֶם:	And David <i>was</i> then in the stronghold, whereas the garrison of the Philistines <i>was</i> at that time <i>in</i> <u>Bethlehem</u>.	1 Chr 11:16. Bethlehem: see Gen 35:19.
2 Sam 23:15	וַיִּתְאַוֶּה דָּוִד וַיֹּאמֶר מִי יִשְׁקֵנִי מִיָּם מְבָאָר בֵּית־לָחֶם אֲשֶׁר בַּשָּׂעַר:	And David had a longing, and he said, “Who will give me a drink of water from the <u>cistern in</u> <u>Bethlehem</u>, which <i>is</i> at the gate?”	cistern in ← <i>cistern of</i>. Wider use of the construct state. But the word is pointed unusually, and unpointed it would normally be read <i>well</i>. 1 Chr 11:17. Bethlehem: see Gen 35:19.

2 Sam 23:16	וַיִּבְקְעוּ שְׁלֹשֶׁת הַגִּבּוֹרִים בַּמַּחֲנֶה פְּלִשְׁתִּים וַיִּשְׁאַבוּ מַיִם מִבְּאֵר בֵּית-לֶחֶם אֲשֶׁר בַּשָּׂעַר וַיִּשְׂאוּ וַיָּבִיאוּ אֶל-דָּוִד וְלֹא אָבָה לִשְׁתוֹתָם וַיִּסַּךְ אֹתָם לַיהוָה:	And the three warriors broke through into the Philistines' camp and drew water from the cistern in Bethlehem, which <i>is</i> at the gate, and they carried <i>it</i> and brought <i>it</i> to David, but he was not willing to drink it, and he poured it out to the LORD.	1 Chr 11:18. cistern in: see 2 Sam 23:15. Bethlehem: see Gen 35:19.
2 Sam 23:17	וַיֹּאמֶר חֲלִילָה לִי יְהוָה מַעֲשֵׂתִי זֹאת הַדָּם הָאֲנָשִׁים הַהֹלְכִים בְּנַפְשׁוֹתָם וְלֹא אָבָה לִשְׁתוֹתָם אֵלֶּה עָשׂוּ שְׁלֹשֶׁת הַגִּבּוֹרִים: ס	And he said, “Far <i>be it</i> from me, O LORD, that I should do this. <i>Is this not</i> the blood of the men who went at <i>the risk of</i> their <i>lives</i>?” So he was not willing to drink it. The three warriors did these <i>things</i>.	1 Chr 11:19. lives ← <i>souls</i>.
2 Sam 23:18	וַאֲבִישַׁי אֶתִּי יוֹאָב בֶּן-צִרוּיָהּ הוּא רֹאשׁ הַשְּׁלִישִׁי *הַשְּׁלִישָׁה* וְהוּא עוֹרֵר אֶת-חֲנִיתוֹ עַל-שְׁלֹשׁ מֵאוֹת חֹלֶל וְלוֹ-שֵׁם בַּשְּׁלִישָׁה:	And Abishai the brother of Joab the son of Zeruiah <i>was</i> {Q: the head of the three} [K: a head of the third <i>rank</i>], and he raised his spear against three hundred <i>who were</i> struck down <i>by him</i>, and he <i>had</i> fame among the three.	1 Chr 11:20.
2 Sam 23:19	מִן-הַשְּׁלִישָׁה הֲכִי נִכְבָּד וַיְהִי לָהֶם לְשָׂר וַעֲדַת-הַשְּׁלִישָׁה לֹא-בָא: ס	<i>Was</i> he more honoured than the three? Now he became their commander, but he did not equal the three.	1 Chr 11:21. equal ← <i>come up to</i>.

2 Sam 23:20	וּבְנֵיהוּ בֶן־יְהוֹיָדָע בֶּן־אִישׁ־חַיִּי* חַיִּיל רַב־פְּעָלִים מִקַּבְּצָאֵל הוא הִכָּה אֶת שָׁנִי אֲרָאֵל מוֹאָב וְהוּא יָרָד וְהִכָּה אֶת־הָאֲרִי* הָאֲרִי בְּתוֹךְ הַבְּאֵר** בַּיּוֹם הַשֶּׁלֶג:	And <i>there</i> was Benaiah, the son of Jehoiada, the son of {Q: a valiant man} [K: Ish-Hai], of many exploits, from Kabzeel. He struck down two <i>men of</i> <i>Ariel</i> of Moab, and he went down and struck a <i>lion</i> inside a <i>pit</i> on a snowy day.	a pit: the consonantal text would normally be read as <i>a well</i>. Compare 2 Sam 23:15. 1 Chr 11:22. Ariel: AV differs (<i>lionlike</i>), so not regarded as a place name. But see [CB] and Isa 29:1-2. a lion ← <i>the lion</i>. An unexpected definite article. See Gen 22:9. Also a play on words with <i>Ariel, lion of</i> <i>God</i>.
2 Sam 23:21	וְהוּא־הִכָּה אֶת־אִישׁ מִצְרִי* אֲשֶׁר** אִישׁ מִרְאָה וּבִיד הַמִּצְרִי חֲנִית וַיֵּרֶד אֵלָיו בַּשֶּׁבֶט וַיִּגְזֹל אֶת־הַחֲנִית מִיָּד הַמִּצְרִי וַיַּהַרְגֵהוּ בַּחֲנִיתוֹ:	And he struck down an Egyptian man, {K: who <i>was</i>} [Q: a man] of <i>fine</i> appearance, and in the Egyptian's hand <i>was</i> a spear, and he went down against him with a staff, and he wrenched the spear from the Egyptian's hand and killed him with his spear.	1 Chr 11:23.
2 Sam 23:22	אֵלֶּה עָשָׂה בְנֵיהוּ בֶן־יְהוֹיָדָע וְלוֹשֵׁם בְּשָׁלֹשׁ הַגִּבּוֹרִים:	Benaiah the son of Jehoiada <i>did</i> these <i>things</i>, and he <i>had</i> fame among the three warriors.	1 Chr 11:24. did: in a Hebrew “OVS” (object-verb-subject) sentence.
2 Sam 23:23	מִן־הַשְּׁלִשִׁים נִכְבָּד וְאֶל־הַשְּׁלֹשָׁה לֹא־בָא וַיִּשְׁמְהוּ דָּוִד אֶל־מַשְׁמַעְתּוֹ: ס	He was more honoured than the thirty, but he <i>was</i> <i>not equal</i> to the three, and David appointed him to his <i>council</i>.	1 Chr 11:25. was not equal ← <i>did not</i> <i>come to</i>. council ← <i>audience</i>; <i>hearing</i>. AV differs (<i>guard</i>), apparently reading מַשְׁמָרְתּוֹ.
2 Sam 23:24	עָשָׂה־אֵל אַחִי־יֹאָב בְּשָׁלִשִׁים אֶלְחָנָן בֶּן־דָּדוֹ בֵּית לָחֶם:	Asahel the brother of Joab <i>was</i> among the thirty, <i>as</i> <i>were</i> Elhanan the son of Dodo <i>of</i> <i>Bethlehem</i>,	1 Chr 11:26. Bethlehem: see Gen 35:19.

2 Sam 23:25	שִׁמְהָ הַחֲרֹדִי אֱלִיקָא הַחֲרֹדִי: ס	Shammah the Harodite, Elika the Harodite,	1 Chr 11:27.
2 Sam 23:26	חֵלֶז הַפַּלְטִי עִירָא בֶּן־עֶקֶשׁ הַתְּקוּעִי: ס	Helez the Paltite, Ira the son of Ikkesht the Tekoite,	1 Chr 11:27, 1 Chr 11:28.
2 Sam 23:27	אֲבִיעֶזֶר הָעֲנַתְתִּי מְבֻנִי הַחֲשָׁתִי: ס	Abiezer the Anathothite, Mebunnai the Hushathite,	1 Chr 11:28, 1 Chr 11:29. Anathothite ← Annethothite, and AV= Anethothite, but the town is Anathoth, and the Hebrew for this word is unmorphological in Jer 29:27, 1 Chr 11:28 and 1 Chr 12:3, where ִצְ
2 Sam 23:28	צִלְמוֹן הָאֲחֹחִי מַהְרִי הַנֶּטְפָּתִי: ס	Zalmon the Ahohite, Mahrai the Netophathite,	לְ the MT pointing breaks a fundamental rule that two vocal <i>shewas</i> cannot occur together. 1 Chr 11:29, 1 Chr 11:30. Mahrai: AV= <i>Maharai</i> .
2 Sam 23:29	חֵלֶב בֶּן־בַּעְנָה הַנֶּטְפָּתִי ס אֲתִי בֶן־רִבְאִי מִגִּבְעָת בְּנֵי בִנְיָמִן: ס	Heleb the son of Baanah the Netophathite, Ittai the son of Ribai from Gibeah, of the sons of Benjamin,	1 Chr 11:30, 1 Chr 11:31. Gibeah: see Josh 15:57.
2 Sam 23:30	בְּנֵיהוּ פִרְעָתְנִי הַדִּי מִנְחָלִי גַעַשׁ: ס	Benaiah the Pirathonite, Hiddai of the brooks of Gaash,	1 Chr 11:31, 1 Chr 11:32.
2 Sam 23:31	אֲבִי־עֶלְבֹן הָעֲרָבְתִּי עֲזֻמֹּת הַבְּרָחִמִי: ס	Abi-Albon the Arbathite, Azmaveth the Barhumite,	1 Chr 11:32, 1 Chr 11:33.
2 Sam 23:32	אֱלִיהָבָא הַשְּׁעֶלְבֹנִי בְנֵי יִשָּׁן יְהוֹנָתָן: ס	Eliabba the Shaalbonite, the sons of Jashen, Jonathan,	1 Chr 11:33, 1 Chr 11:34. the sons of Jashen: perhaps 6 sons, which would make the total 37 (2 Sam 23:39).
2 Sam 23:33	שִׁמְהָ הַהֲרָרִי אֲחִיאָם בֶּן־שָׂרָר הָאֲרָרִי: ס	Shammah the Hararite, Ahiam the son of Sharar the Ararite,	1 Chr 11:35. Ararite: perhaps a contracted form of <i>Hararite</i> .

2 Sam 23:34	אֶלִּיפֶלֶט בֶּן־אֲחַסְבַּי בֶּן־הַמַּעֲכָתִי סְאִי־עַם בֶּן־אֲחִיתֹפֶל הַגִּלְנִי: ס	Eliphelet the son of Ahasbai the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,	1 Chr 11:35.
2 Sam 23:35	*חֲצֵרוּ **חֲצָרִי הַכַּרְמֶלִי פַּעְרֵי הָאֲרָבִי: ס	{K: Hezro} [Q: Hezrai] the Carmelite, Paarai the Arbite,	1 Chr 11:37.
2 Sam 23:36	יִגָּאֵל בֶּן־נָתָן מִצִּבְהָה ס בְּנֵי הַגָּדִי: ס	Igal the son of Nathan of Zobah, Bani the Gadite,	1 Chr 11:38.
2 Sam 23:37	צֹלֵק הָעֲמֻנָּה ס נַחְרִי הַבְּאֲרָתִי *נִשְׂאִי **נִשְׂאִי כָּלִי יוֹאָב בֶּן־זְרוּיָה: ס	Zelek the Ammonite, Nahrai the Beerothite, {K: arms-bearers} [Q: arms- bearer] of Joab the son of Zeruiah,	1 Chr 11:39. Nahrai: AV= <i>Nahari</i> .
2 Sam 23:38	עִירָא הִיתְרִי גָרֵב הִיתְרִי: ס	Ira the Ithrite, Gareb the Ithrite,	1 Chr 11:40.
2 Sam 23:39	אוּרִיָּה הַחִתִּי כָּל שְׁלֹשִׁים וְשִׁבְעָה: פ	Uriah the Hittite – all <u>thirty-seven of them</u> .	1 Chr 11:41. thirty-seven: thirty (2 Sam 23:24) perhaps not a rigid number, or thirty-seven includes any that had died and their replacements.
2 Sam 24:1	וַיִּסָּף אֶף־יְהוָה לַחֲרוֹת בְּיִשְׂרָאֵל וַיִּסֹּת אֶת־דָּוִד בָּהֶם לֵאמֹר לֶךְ מִנָּה אֶת־יִשְׂרָאֵל וְאֶת־יְהוּדָה:	And the LORD's anger was again kindled against Israel, and he <u>stirred</u> David up against them and said, “Go <i>and</i> count Israel and Judah.”	1 Chr 21:1. stirred ... up: [CB] explains as <i>he suffered David to be stirred up</i> .
2 Sam 24:2	וַיֹּאמֶר הַמֶּלֶךְ אֶל־יוֹאָב שֶׁר־הַחֵיל אֲשֶׁר־אִתּוֹ שׁוּט־נָא בְּכָל־שִׁבְטֵי יִשְׂרָאֵל מִדָּן וְעַד־בְּאֵר שֶׁבַע וּפְקְדוּ אֶת־הָעָם וַיִּדְעֹתִי אֵת מִסְפַּר הָעָם: ס	And the king said to Joab, the commander of the army, who <i>was</i> with him, “Go <u>and cover the ground</u> of all the tribes of Israel from Dan to Beersheba, and count the people, <u>so</u> <u>that</u> I know the number of the people.”	1 Chr 21:2. Go and cover the ground ← <i>Run to and fro please</i> . so that: purposive use of the vav.

2 Sam 24:3	וַיֹּאמֶר יוֹאָב אֶל־הַמֶּלֶךְ וַיֹּסֶף יְהוָה אֱלֹהֶיךָ אֶל־הָעַם כָּהֶם וְכֵהֶם מֵאָה פַעַמִּים וַעֲיִנִּי אֲדַנִּי־הַמֶּלֶךְ רֹאֹת וְאֲדַנִּי הַמֶּלֶךְ לִמָּה חָפֵץ בַּדָּבָר הַזֶּה:	But Joab said to the king, “Now may the LORD your God add to the people, some <i>here</i> and some <i>there</i> , a hundred times over, with the eyes of my lord the king observing <i>it</i> . But why does my lord the king delight in this matter?”	1 Chr 21:3.
2 Sam 24:4	וַיִּחְזַק דְּבַר־הַמֶּלֶךְ אֶל־יוֹאָב וְעַל שְׂרֵי הַחֵיל וַיֵּצֵא יוֹאָב וְשְׂרֵי הַחֵיל לִפְנֵי הַמֶּלֶךְ לִפְקֹד אֶת־הָעָם אֶת־יִשְׂרָאֵל:	But the king's decision was <u>firm</u> towards Joab and towards the commanders of the army, so Joab and the commanders of the army went out before the king to count the people – Israel.	1 Chr 21:4. . decision ← word. . was firm ← was strong.
2 Sam 24:5	וַיַּעֲבְרוּ אֶת־הַיַּרְדֵּן וַיַּחֲנוּ בְּעָרוֹעֵר יְמִין הָעִיר אֲשֶׁר בְּתוֹךְ־הַנָּחַל הַגָּד וְאֶל־יַעְזֵר:	And they crossed the Jordan and encamped at Aroer, to the right of the city, this <i>being</i> in the middle of the <u>ravine</u> of Gad and towards <u>Jazer</u> .	ravine ← <i>stream</i> , or <i>wadi</i> . See 1 Sam 15:5. . Jazer: see Num 21:32.
2 Sam 24:6	וַיָּבֹאוּ הַגִּלְעָדָה וְאֶל־אֶרֶץ תַּחְתִּים חֲדָשִׁי וַיָּבֹאוּ דָנָה יָעֵן וְסָבִיב אֶל־צִידוֹן:	And they came to <u>Gilead</u> and to the land of Tahtim- Hodshi. Then they came to Dan-Jaan and round towards <u>Sidon</u> .	Gilead: see Gen 31:21. . Sidon: see Gen 10:15.
2 Sam 24:7	וַיָּבֹאוּ מִבְּצֵר־צֹר וְכָל־עָרֵי הַחֲוִי וְהַכְּנַעֲנִי וַיֵּצְאוּ אֶל־נֶגֶב יְהוּדָה בְּאֶר שֶׁבַע:	And they came to the fortification of Tyre and all the cities of the Hivites and the Canaanites, and they went out towards the south of Judah <i>to</i> Beersheba.	
2 Sam 24:8	וַיֵּשְׁנוּ בְּכָל־הָאֶרֶץ וַיָּבֹאוּ מִקְצֵה תִשְׁעָה חֳדָשִׁים וְעֶשְׂרִים יוֹם יְרוּשָׁלַם:	And they went up and down in all the land, and <u>after</u> nine months and twenty days they came <i>to</i> Jerusalem.	1 Chr 21:4. . after ← <i>at the end of</i> .

2 Sam 24:9	וַיֵּתֶן יוֹאָב אֶת־מִסְפַּר מִפְקְד־הָעָם אֶל־הַמֶּלֶךְ וַתְּהִי יִשְׂרָאֵל שְׁמֹנֶה מֵאוֹת אֶלֶף אִישׁ־חֵיל שָׁלָף חֶרֶב וְאִישׁ יְהוּדָה חֲמֵשׁ־מֵאוֹת אֶלֶף אִישׁ:	And Joab gave the number of the census of the people to the king, and Israel consisted of eight hundred thousand soldiers <i>who</i> drew the sword, and Judah consisted of five hundred thousand men.	1 Chr 21:5. consisted of ← <i>was</i>. Judah ← <i>man of Judah</i>. There is a different classification in 1 Chr 21:5.
2 Sam 24:10	וַיַּךְ לִב־דָּוִד אֹתוֹ אַחֲרֵי־כֵן סָפַר אֶת־הָעָם ס וַיֹּאמֶר דָּוִד אֶל־יְהוָה חַטָּאתִי מְאֹד אֲשֶׁר עָשִׂיתִי וְעַתָּה יְהוָה הֶעֱבַר־נָא אֶת־עֲוֹן עַבְדְּךָ כִּי נִסְכַּלְתִּי מְאֹד:	Then David's heart <u>cut him</u> up after he had counted the people, and David said to the LORD, "I have sinned greatly in that I did <i>this</i>. So now, O LORD, please <u>remit</u> the iniquity of your servant, for I have acted very foolishly."	1 Chr 21:8. cut him up ← <i>struck him</i>. remit ← <i>transfer</i>.
2 Sam 24:11	וַיָּקָם דָּוִד בַּבֹּקֶר פ וַדְּבַר־יְהוָה הָיָה אֶל־גָּד הַנָּבִיא חֲזָה דָּוִד לֵאמֹר:	And when David arose in the morning, the word of the LORD <u>came</u> to Gad the prophet, David's seer, <u>as follows</u>:	1 Chr 21:9. came ← <i>became</i>. as follows ← <i>to say</i>.
2 Sam 24:12	הֲלוֹךְ וּדְבַרְתָּ אֶל־דָּוִד כֹּה אָמַר יְהוָה שְׁלֹשׁ אֲנֹכִי נוֹטֵל עֲלֶיךָ בְּחֶרֶלֶף אַחַת־מֵהֶם וְאֶעֱשֶׂה־לְךָ:	"Go and say to David, 'This <i>is what</i> the LORD says: «I have three <i>things</i> to impose on you. Choose one of them, and I will do it to you.»' "	1 Chr 21:10. Go: infinitive absolute. This <i>is what</i> ← <i>Thus</i>. I have three <i>things</i> to impose ← <i>I am imposing three (things)</i>.

2 Sam 24:13	וַיֵּבֶאֱגַד אֶל-דָּוִד וַיֹּגֵד-לוֹ וַיֹּאמֶר לוֹ הֲתָבוֹא לִּי שְׁבַע שָׁנִים רָעַב בְּאַרְצֶךָ אִם-שְׁלֹשָׁה יָמִים נֹסֶף לִפְנֵי-צָרֶיךָ וְהוּא רֹדְפֶךָ וְאִם-הָיִיתָ שְׁלֹשֶׁת יָמִים דָּבָר בְּאַרְצֶךָ עָתָה דַּע וְרָאָה מִה-אֲשִׁיב שְׁלָחִי דְּבַר: ס	So Gad went to David and told him and said to him, “Shall seven years of famine come in your land, or three months of you fleeing from your adversaries as they pursue you, or should there be three days of pestilence in your land? Now be aware of them and consider what answer I should give to him who sent me.”	1 Chr 21:11, 1 Chr 21:12. they pursue ← <i>he pursues</i>. consider ← <i>see; discern</i>. what answer I should give ← <i>what word I should return</i>.
2 Sam 24:14	וַיֹּאמֶר דָּוִד אֶל-גָּד צַר-לִי מְאֹד נִפְלְהָנָא בְּיַד-יְהוָה בִּי־רַחֲמִים רַחֲמוּ *רַחֲמֵי* וּבְיַד-אָדָם אַל-אֶפְלָה:	Then David said to Gad, “I am very much in a strait. Let us, then, fall into the hand of the LORD, for his {Q: mercies <i>are</i>} [K: mercy <i>is</i>] great, and don't let me fall into the hand of man.”	The <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>. 1 Chr 21:13. great: or <i>many</i>.
2 Sam 24:15	וַיִּתֵּן יְהוָה דָּבָר בִּישְׂרָאֵל מִהַבְּקָר וְעַד-עֵת מוֹעֵד וַיָּמָת מִן-הָעָם מִדָּן וְעַד-בְּאֵר שֶׁבַע שִׁבְעִים אֶלֶף אִישׁ:	So the LORD caused a pestilence in Israel, from the morning to the appointed time. And from Dan to Beersheba seventy thousand of the people died.	1 Chr 21:14. caused ← <i>gave, put</i>. of the people ← <i>man / person from the people</i>.
2 Sam 24:16	וַיִּשְׁלַח יְדֹ הַמַּלְאָךְ יְרוּשָׁלַם לְשַׁחֲתָהּ וַיִּנָּחַם יְהוָה אֶל-הָרָעָה וַיֹּאמֶר לַמַּלְאָךְ הַמִּשְׁחִית בָּעַם רַב עָתָה הֲרֵף יָדְךָ וּמַלְאָךְ יְהוָה הִיא עַם-גִּרְן *הָאוֹרְנָה הָאוֹרְנָה הַיְבֵסִי: **	But when the angel stretched out his hand <i>over</i> Jerusalem to destroy it, the LORD grieved over the harm, and he said to the angel who was to destroy the people, “Enough now; stay your hand.” And the angel of the LORD was at the threshing floor of {Q: <u>Araunah</u>} [K: <u>Ornah</u>] the Jebusite.	Araunah (<i>qeré</i>): MT= <i>Haaravnah</i> or <i>the Aravnah</i>, but we retain the AV / traditional English name. In 1 and 2 Chronicles <i>Ornan</i>. Ornah (<i>ketiv</i>) ← <i>the Ornah</i>. 1 Chr 21:15. destroy ... destroy: or <i>ravage ... ravage</i>. stay ← <i>slacken</i>.

2 Sam 24:17	וַיֹּאמֶר דָּוִד אֶל־יְהוָה בְּרֹאֲתוֹ אֶת־הַמַּלְאָךְ הַמַּכֵּה בָעָם וַיֹּאמֶר הֲנֵה אֲנֹכִי חַטָּאתִי וְאֲנֹכִי הָעֹשִׂיתִי וְאַלֶּה הַצֵּאֵן מִן עָשׂוּ תְהִי נָא יָדְךָ בִּי וּבְבֵית אָבִי: פ	Then <u>when</u> David <u>saw</u> the angel who struck the people, <u>he spoke</u> to the LORD and said, “I <u>see that</u> I have sinned and <i>that</i> I have been iniquitous, but <i>as for</i> these sheep, what have they done? Let your hand, then, be against me and the house of my father.”	1 Chr 21:17. when David saw ... he spoke ← <i>when he saw ...</i> <i>David spoke.</i> I see that ← <i>Behold.</i>
2 Sam 24:18	וַיֵּבֶא־גָד אֶל־דָּוִד בַּיּוֹם הַהוּא וַיֹּאמֶר לוֹ עֲלֵה הָקֶם לַיהוָה מִזְבֵּחַ בְּגִרְוֹ אֲרֹנִיָּה *אַרְוֹנָה* הַיְבֻסִי:	And Gad came to David on that day, and he said to him, “Go up <i>and</i> set up an altar to the LORD at the threshing floor of {Q: <u>Araunah</u> } [K: <u>Orniah</u>] the Jebusite.”	Araunah (<i>qeré</i>) ... Orniah (<i>ketiv</i>): see 2 Sam 24:16, but note a small spelling change in the <i>ketiv</i> . 1 Chr 21:18.
2 Sam 24:19	וַיַּעַל דָּוִד כְּדִבְר־גָּד כַּאֲשֶׁר צִוָּה יְהוָה:	So David went up according to Gad's <u>words</u> , as the LORD had commanded.	1 Chr 21:19. words ← <i>word.</i>
2 Sam 24:20	וַיִּשְׁקֹף אֲרֹנָה וַיֵּרָא אֶת־הַמֶּלֶךְ וְאֶת־עַבְדָּיו עֹבְרִים עָלָיו וַיֹּצֵא אֲרֹנָה וַיִּשְׁתַּחוּ לַמֶּלֶךְ אָפִיו אֶרְצָה:	And when <u>Araunah</u> looked out and saw the king and his servants coming across to him, <u>Araunah</u> went out and prostrated himself to the king <u>face down</u> .	1 Chr 21:21. Araunah (2x) ← <i>Aravnah</i> , but we retain the AV / traditional English name. Note <i>ketiv</i> and <i>qeré</i> readings in the previous verses. face down ← <i>his face to</i> <i>the ground.</i>
2 Sam 24:21	וַיֹּאמֶר אֲרֹנָה מַדּוּעַ בָּא אֲדֹנִי־הַמֶּלֶךְ אֶל־עַבְדּוֹ וַיֹּאמֶר דָּוִד לְקִנְיֹת מִעַמֶּךָ אֶת־הַגֶּרֶן לְבָנֹת מִזְבֵּחַ לַיהוָה וְתִעָצֵר הַמִּגָּפָה מֵעַל הָעָם:	And <u>Araunah</u> said, “Why has my lord the king come to his servant?” And David said, “To purchase the threshing floor from you, to build an altar to the LORD, <u>so that</u> the plague on the people stops.”	1 Chr 21:22. Araunah: see 2 Sam 24:16. so that: purposive use of the <i>vav</i> .

2 Sam 24:22	וַיֹּאמֶר אֲרֹנָה אֶל־דָּוִד יִקַּח וַיַּעַל אֲדֹנָי הַמֶּלֶךְ הַטֹּב * בְּעִינֹו * רֵאה הַבֶּקֶר לַעֲלֹה וְהַמִּרְגָּזִים וְכֵלֵי הַבֶּקֶר לַעֲצִים:	Then Araunah said to David, “Let my lord the king take and offer up whatever <i>is</i> right in his sight. See the oxen for the burnt offering and the threshing boards and equipment to go with the oxen for the wood.”	sight ← eyes (<i>qeré</i>) / eye (<i>ketiv</i>). 1 Chr 21:23. Araunah: see 2 Sam 24:20. right ← good. to go with ← of.
2 Sam 24:23	הַכֹּל נָתַן אֲרֹנָה הַמֶּלֶךְ לַמֶּלֶךְ ס וַיֹּאמֶר אֲרֹנָה אֶל־הַמֶּלֶךְ יְהוָה אֱלֹהֶיךָ יִרְצֶךָ:	Araunah gave it all to the king – the king – and Araunah said to the king, “May the LORD your God accept you graciously.”	1 Chr 21:23. Araunah (2x): see 2 Sam 24:20. the king (<i>second occurrence in verse</i>): at face value this reads Araunah the king, but that is hardly tenable. It could ↱
2 Sam 24:24	וַיֹּאמֶר הַמֶּלֶךְ אֶל־אֲרֹנָה לֹא כִּי־קִנֹּו אֶקְנֶה מֵאוֹתֶךָ בַּמַּחִיר וְלֹא אֶעֱלֶה לַיהוָה אֱלֹהֵי עֲלֹת חֲנֹם וַיִּקֶּן דָּוִד אֶת־הַגֶּרֶן וְאֶת־הַבֶּקֶר בַּכֶּסֶף שִׁקְלִים חֲמִשִּׁים:	Then the king said to Araunah, “No, for I <u>insist on buying it</u> from you for its value, and I will not offer burnt offerings to the LORD my God at no cost.” And David bought the threshing floor and the oxen for fifty shekels of silver.	↳ be read as <i>O king</i>, but that would require introducing direct speech in a rather contrived way. 1 Chr 21:24, 1 Chr 21:25. Araunah: see 2 Sam 24:20. I insist on buying: infinitive absolute.
2 Sam 24:25	וַיִּבֶן שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֲלֹת וּשְׁלָמִים וַיַּעֲתֶר יְהוָה לְאַרְץ וַתַּעֲצֹר הַמִּגָּפָה מֵעַל יִשְׂרָאֵל:	And David built an altar to the LORD there, and he offered burnt offerings and peace-offerings, and the LORD was prevailed upon for the land, and the plague on Israel stopped.	1 Chr 21:26. on Israel stopped ← was stayed from on Israel.