

The *Far Above All* Translation of the Bible

2026 Edition

Volume 4

The Old Testament Part 4

Based on the Masoretic Text

(Westminster Leningrad Codex)

as provided by The J. Alan Groves Center

Introduction, Translation and Notes by

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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 4: 1 Kings, 2 Kings, 1 Chronicles

VERSE AV numbering	HEBREW/ARAMAIC	ENGLISH	NOTES
1 Ki 1:1	וְהַמֶּלֶךְ דָּוִד זָקֵן בָּא בַּיָּמִים וַיְכַסֵּהוּ בַּבְּגָדִים וְלֹא יָחַם לוֹ:	Now when King David was old, becoming advanced in years, they covered him with clothes, but he didn't become warm,	advanced in years ← advanced in days. but: adversative use of the vav.
1 Ki 1:2	וַיֹּאמְרוּ לוֹ עֲבָדָיו יִבְקֹשׁוּ לְאִדְנֵי הַמֶּלֶךְ נַעֲרָה בְּתוּלָה וְעַמְּדָה לִפְנֵי הַמֶּלֶךְ וְתָהִי-לוֹ סִכְנֶת וְשִׁכְבָּהּ בְּחִיקָךְ וְחִם לְאִדְנֵי הַמֶּלֶךְ:	and his servants said to him, “Let us seek for my lord the king a girl, a virgin, who will stand before the king and be a companion to him, and who will lie in your bosom, and my lord the king will become warm.”	Let us seek ← Let them seek, which could be translated Let there be sought. your: a change of grammatical person is not uncommon in Hebrew. See Lev 1:3.
1 Ki 1:3	וַיִּבְקֹשׁוּ נַעֲרָה יְפָה בְּכָל גְּבוּל יִשְׂרָאֵל וַיִּמְצְאוּ אֶת-אַבִּישָׁג הַשּׁוֹנַמִּית וַיָּבֵאוּ אֹתָהּ לַמֶּלֶךְ:	So they sought a pretty girl in all the territory of Israel, and they found Abishag the Shunammitess, and they brought her to the king.	territory ← border.
1 Ki 1:4	וְהַנַּעֲרָה יְפָה עַד-מְאֹד וְתָהִי לַמֶּלֶךְ סִכְנֶת וְתַשְׁרֶתָּהּ וְהַמֶּלֶךְ לֹא יָדָעָהּ:	And the girl was very pretty, and she became a companion to the king, and she attended to him, but the king did not know her.	know her: i.e. carnally.
1 Ki 1:5	וַאֲדֹנִיָּה בֶן-חַגִּית מִתְנַשֵּׂא לֵאמֹר אֲנִי אֶמְלֹךְ וַיַּעַשׂ לוֹ רֶכֶב וּפָרָשִׁים וְחֲמִשִּׁים אִישׁ רָצִים לִפְנָיו:	Then Adonijah the son of Haggith exalted himself and said, “I will reign”, and he organized for himself a chariot and horsemen and fifty men to run before him.	organized ← made.

1 Ki 1:6	וְלֹא־עֲצָבוּ אָבִיו מִיָּמָיו לְאֹמֶר מִדּוּעַ כָּכָה עָשִׂיתָ וְגַם־הוּא טוֹב־תֵּאֵר מֵאֵד וְאֹתוֹ יִלְדָּה אַחֲרָי אֲבִשָׁלוֹם:	And <u>his</u> <u>father</u> <u>never</u> criticized him, saying, “Why have you done <u>this</u> ?” Moreover he <i>was</i> very handsome in appearance. Now <i>Haggith</i> had borne him after Absalom.	his father: i.e. <i>David</i> . See 2 Sam 3:4. never ← <i>not from his days</i> . criticized ← <i>pained, grieved</i> . this ← <i>thus</i> .
1 Ki 1:7	וַיְהִיו דְּבָרָיו עִם יוֹאָב בֶּן־צְרוּיָה וְעִם אֲבִי־תָר הַכֹּהֵן וַיַּעֲזְרוּ אַחֲרָיו אֲדֹנִיָּה:	And there were <u>dealings</u> with Joab the son of Zeruiah and with <u>Abiathar</u> the priest, and they <u>supported</u> <u>Adonijah</u> .	dealings ← <i>words, things, matters</i> . Abiathar: see 1 Sam 22:20. supported ← <i>helped after</i> .
1 Ki 1:8	וַצְדוֹק הַכֹּהֵן וּבְנֵיָהוּ בֶן־יְהוֹיָדָע וְנָתָן הַנָּבִיא וְשִׁמְעִי וְרֵעִי וְהַגִּבּוֹרִים אֲשֶׁר לְדָוִד לֹא הָיוּ עִם־אֲדֹנִיָּהוּ:	But Zadok the priest and <u>Benaiah</u> the son of Jehoiada and Nathan the prophet and <u>Shimei</u> and Rei and the warriors who <i>were attached</i> to David were not with <u>Adonijah</u> .	Benaiah ← <i>Benaiahu</i> , a fuller form of the name sometimes used. Shimei: see 2 Sam 16:5. Adonijah ← <i>Adonijahu</i> .
1 Ki 1:9	וַיִּזְבַּח אֲדֹנִיָּהוּ צֹאן וּבָקָר וּמִרְיָא עִם אֶבֶן הַזֹּחֶלֶת אֲשֶׁר־אֵצֶל עֵין רֹגֵל וַיִּקְרָא אֶת־כָּל־אָחָיו בְּנֵי הַמֶּלֶךְ וְלִכְל־אֲנָשֵׁי יְהוּדָה עֲבָדֵי הַמֶּלֶךְ:	And Adonijah sacrificed sheep and cattle and fatted calves at the <u>Crawling Stone</u> which <i>is</i> by En- Rogel, and he invited all his brothers – the king's sons – and all men of Judah <i>who were</i> the king's servants.	Crawling Stone: [AnLx] renders <i>stone of the serpent</i> and <i>smooth stone</i> . AV differs (<i>stone of Zohemoth</i>), transliterating.
1 Ki 1:10	וְאֶת־נָתָן הַנָּבִיא וּבְנֵיָהוּ וְאֶת־הַגִּבּוֹרִים וְאֶת־שְׁלֹמֹה אָחָיו לֹא קָרָא:	But he did not invite Nathan the prophet or Benaiah or the warriors or Solomon his brother.	
1 Ki 1:11	וַיֹּאמֶר נָתָן אֶל־בֵּת־שֶׁבַע אִם־שְׁלֹמֹה יֵאמָר הֲלוֹא שָׁמַעְתָּ כִּי מֶלֶךְ אֲדֹנִיָּהוּ בֶן־חַגִּית וְאֲדֹנִינוּ דָּוִד לֹא יָדַע:	And Nathan spoke to Bathsheba, Solomon's mother, and he said, “Have you not heard that Adonijah the son of Haggith is reigning, and David our lord does not <u>realize</u> it?”	realize ← <i>know</i> .

1 Ki 1:12	וְעַתָּה לְכִי אֵיעֶצְךָ נָא עֲצֵה וּמַלְטִי אֶת־נַפְשִׁיךָ וְאֶת־נַפְשׁ בְּנֶךָ שְׁלֹמֹה:	So now, depart <i>and</i> please let me give <u>you</u> <i>some</i> <u>advice</u> , and save your <u>life</u> and your son Solomon's <u>life</u> .	give you <i>some</i> advice ← <i>advise you advice</i> . life (2x) ← <i>soul</i> .
1 Ki 1:13	לְכִי וּבֹאִי אֶל־הַמֶּלֶךְ דָּוִד וְאָמַרְתְּ אֵלָיו הֲלֹא־אַתָּה אֲדֹנִי הַמֶּלֶךְ נִשְׁבַּעְתָּ לֵאמֹתִיךָ לֵאמֹר כִּי־שְׁלֹמֹה בְנִי יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי וּמִדּוּעַ מֶלֶךְ אֲדֹנִי־הוּא:	Depart and go to King David and say to him, ‘Did you not, my lord the king, swear to your maidservant and <u>say</u> , «Solomon your son will reign after me, and he will sit on my throne?» So how <i>come</i> <u>Adonijah</u> is reigning?’	say ← <i>say that</i> , but introducing direct speech. Adonijah ← <i>Adonijahu</i> .
1 Ki 1:14	הִנֵּה עוֹדֶךָ מְדַבֵּרֶת שָׁם עִם־הַמֶּלֶךְ וְאַנִּי אָבוֹא אַחֲרֶיךָ וּמְלֹאֲתִי אֶת־דְּבָרֶיךָ:	While you are still speaking there with the king, <u>you will see that</u> I will come after you and complement your words.”	you will see that ← <i>behold</i> .
1 Ki 1:15	וַתָּבֹא בַת־שֶׁבַע אֶל־הַמֶּלֶךְ הַחֲדָרָה וְהַמֶּלֶךְ זָקֵן מְאֹד וְאַבִּישָׁג הַשֻּׁנַּמִּית מְשֻׁרֶת אֶת־הַמֶּלֶךְ:	So Bathsheba went to the king, to the room <i>where he</i> <i>was</i> , and the king <i>was</i> very old, and Abishag the Shunammitess was attending to the king.	
1 Ki 1:16	וַתִּקַּד בַּת־שֶׁבַע וַתִּשְׁתַּחוּ לַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ מַה־לָּךְ:	And Bathsheba bowed and prostrated herself to the king, and the king said, “ <u>What do you want?</u> ”	What do you want ← <i>What</i> <i>to you</i> .
1 Ki 1:17	וַתֹּאמֶר לוֹ אֲדֹנִי אַתָּה נִשְׁבַּעְתָּ בַּיהוָה אֱלֹהֶיךָ לֵאמֹתִיךָ כִּי־שְׁלֹמֹה בְנִי יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי:	And she said to him, “My lord, you swore by the LORD your God to your maidservant and <u>said</u> , ‘Solomon your son will reign after me, and he will sit on my throne.’	and said ← <i>that</i> , but introducing direct speech.

1 Ki 1:18	וְעַתָּה הִנֵּה אֲדֹנִיָּה מֶלֶךְ וְעַתָּה אֲדֹנִי הַמֶּלֶךְ לֹא יִדְעָתָּ:	But now look, Adonijah is reigning, <u>although</u> , my lord the king, you do not now <u>realize</u> it.	although: concessive use of the vav. realize ← <i>know</i> .
1 Ki 1:19	וַיִּזְבַּח שׁוֹר וּמְרִיא־וְצֹאֵן לָרֶבֶךְ וַיִּקְרָא לְכָל-בְּנֵי הַמֶּלֶךְ וּלְאַבְיָתָר הַכֹּהֵן וְלִיָּאָב שֶׁר הָעֶבֶד וּלְשִׁלְמָה עֶבְדָּךְ לֹא קָרָא:	And he has sacrificed oxen and fatted calves and sheep in abundance, and he invited all the king's sons, and Abiathar the priest, and Joab the commander of the army, but he did not invite Solomon your servant.	Abiathar: see 1 Sam 22:20.
1 Ki 1:20	וְאַתָּה אֲדֹנִי הַמֶּלֶךְ עֵינֵי כָּל-יִשְׂרָאֵל עָלֶיךָ לְהִגִּיד לָהֶם מִי יֵשֵׁב עַל-כִּסֵּא אֲדֹנִי-הַמֶּלֶךְ אַחֲרָיו:	And now, my lord the king, the eyes of the whole of Israel <i>are</i> on you, <i>for you</i> to tell them who will sit on the throne of my lord the king after him.	
1 Ki 1:21	וְהִיא כְּשֶׁכֶּב אֲדֹנִי-הַמֶּלֶךְ עִם-אֲבֹתָיו וְהִיתִי אֲנִי וּבְנֵי שְׁלֹמֹה חֲטָאִים:	Otherwise, it will be <i>the case that</i> when my lord the king lies with his fathers that I and my son Solomon will be <i>seen as failures</i> .”	Otherwise: contrastive use of the vav. failures ← <i>sinners</i> . Compare Judg 20:16 (the word <i>miss</i>).
1 Ki 1:22	וְהִנֵּה עֹדֶנָּה מְדַבֶּרֶת עִם-הַמֶּלֶךְ וְנָתַן הַנָּבִיא בָּא:	And behold, while she was still speaking with the king, Nathan the prophet arrived.	
1 Ki 1:23	וַיִּגִּדּוּ לַמֶּלֶךְ לֵאמֹר הִנֵּה נָתַן הַנָּבִיא וַיָּבֹא לִפְנֵי הַמֶּלֶךְ וַיִּשְׁתַּחוּ לַמֶּלֶךְ עַל-אַפּוֹ אֶרְצָה:	And they told the king, and they said, “Here <i>is</i> Nathan the prophet.” And he came before the king and prostrated himself to the king <u>face down</u> to the ground.	Here <i>is</i> ← <i>Behold</i> . face down ← <i>on his face</i> .
1 Ki 1:24	וַיֹּאמֶר נָתַן אֲדֹנִי הַמֶּלֶךְ אַתָּה אֲמַרְתָּ אֲדֹנִיָּהוּ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל-כִּסְאִי:	And Nathan said, “My lord the king, <u>have you said</u> , ‘Adonijah will reign after me, and he will sit on my throne?’”	have you said ← <i>you have said</i> . No interrogative particle, but the context requires a question.

1 Ki 1:25	כִּי יָרַד הַיּוֹם וַיִּזְבַּח שׁוֹר וּמְרִיא־זָאֵן לָרֶב וַיִּקְרָא לְכָל־בְּנֵי הַמֶּלֶךְ וּלְשָׂרֵי הָעָבָא וּלְאַבְיָתָר הַכֹּהֵן וְהַנָּס אֹכְלִים וְשׂתִּים לִפְנֵי וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ אֲדֹנֵינוּ:	For he came down today and sacrificed oxen and fatted calves and sheep in abundance, and he invited all the king's sons and the commanders of the army, and Abiathar the priest, and <u>there they are</u> eating and drinking in his presence, and they said, 'May Adonijah the king live!'	Abiathar: see 1 Sam 22:20. there they <i>are</i> ← <i>behold</i> <i>them</i> .
1 Ki 1:26	וְלִי אֲנִי־עֲבָדְךָ וּלְצֹדֵק הַכֹּהֵן וּלְבִנְיָהוּ בֶן־יְהוֹיָדָע וּלְשִׁלְמָה עֲבָדְךָ לֹא קָרָא:	But he did not invite me, your selfsame servant, or Zadok the priest, or Benaiah the son of Jehoiada, or Solomon your servant.	
1 Ki 1:27	אִם מֵאֵת אֲדֹנִי הַמֶּלֶךְ נָהִיָּה הַדָּבָר הַזֶּה וְלֹא הוֹדַעְתָּ אֶת־עֲבָדֶיךָ עֲבָדְךָ מִי יֵשֵׁב** עַל־כִּסֵּא אֲדֹנֵי־הַמֶּלֶךְ אַחֲרָיו: ס	Was this event instigated by my lord the king, yet <u>without you informing</u> your {K: servants} [Q: servant] who would sit on the throne of my lord the king after him?"	event ← <i>word, thing</i> . instigated ← <i>brought to</i> <i>pass</i> . by ← <i>from with</i> . without you informing ← <i>and you did not inform</i> .
1 Ki 1:28	וַיַּעַן הַמֶּלֶךְ דָּוִד וַיֹּאמֶר קְרָאוּ־לִי לְבַת־שֶׁבַע וּתָבֹא לִפְנֵי הַמֶּלֶךְ וּתַעֲמֹד לִפְנֵי הַמֶּלֶךְ:	Then King David answered and said, "Call for Bathsheba <i>to come</i> to me." And she came <u>before the</u> <u>king</u> , and <u>before the king</u> she stood.	before the king ... before the king: otiose, but see Gen 12:5.
1 Ki 1:29	וַיִּשָּׁבַע הַמֶּלֶךְ וַיֹּאמֶר חַי־יְהוָה אֲשֶׁר־פָּדָה אֶת־נַפְשִׁי מִכָּל־צָרָה:	And the king swore and said, " <i>As</i> the LORD lives, who redeemed my <u>person</u> from all adversity,	person ← <i>soul</i> .

1 Ki 1:30	כִּי בְּאֶשֶׁר נִשְׁבַּעְתִּי לָךְ בִּיהוָה אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר כִּי־שְׁלֹמֹה בְנִךְ יִמְלֹךְ אַחֲרַי וְהוּא יֹשֵׁב עַל־כִּסְאִי תַּחְתִּי כִּי כֵּן אֶעֱשֶׂה הַיּוֹם הַזֶּה:	for <i>just</i> as I swore to you by the LORD God of Israel and said, ‘Solomon your son will reign after me, and he will sit on my throne instead of me’, so I will perform <i>it</i> this day.”	said ← <i>said that</i> . Although this verse could be construed as indirect speech, compare 1 Ki 1:13, 1 Ki 1:17. so ← <i>so likewise</i> .
1 Ki 1:31	וַתִּקֹּד בַּת־שֶׁבַע אֲפָיִם אָרֶץ וַתִּשְׁתַּחוּ לַמֶּלֶךְ וַתֹּאמֶר יְחִי אֲדֹנָי הַמֶּלֶךְ דָּוִד לְעֹלָם: פ	At this Bathsheba bowed face <i>down</i> to the ground and prostrated herself to the king and said, “May the lord King David live age- abidingly.”	
1 Ki 1:32	וַיֹּאמֶר הַמֶּלֶךְ דָּוִד קְרָאוּ־לִי לְצָדוֹק הַכֹּהֵן וּלְנָתָן הַנָּבִיא וּלְבַנְיָהוּ בֶן־יְהוֹיָדָע וַיָּבֹאוּ לִפְנֵי הַמֶּלֶךְ:	And King David said, “Summon Zadok the priest to me, and Nathan the prophet, and Benaiah the son of Jehoiada.” And they came before the king.	
1 Ki 1:33	וַיֹּאמֶר הַמֶּלֶךְ לָהֶם קַחוּ עִמָּכֶם אֶת־עַבְדֵי אֲדֹנֵיכֶם וְהִרְפֹּבְתֶם אֶת־שְׁלֹמֹה בְנִי עַל־הַפָּרָדָה אֲשֶׁר־לִי וְהוֹרִדְתֶּם אֹתוֹ אֶל־גִּיחוֹן:	And the king said to them, “Take your lord's servants with you, and mount Solomon my son on my she-mule, and take him down to Gihon,	
1 Ki 1:34	וּמָשַׁח אֹתוֹ שָׁם צָדוֹק הַכֹּהֵן וְנָתָן הַנָּבִיא לַמֶּלֶךְ עַל־יִשְׂרָאֵל וְתִקְעֶתֶם בְּשׁוֹפָר וְאָמַרְתֶּם יְחִי הַמֶּלֶךְ שְׁלֹמֹה:	and Zadok the priest and Nathan the prophet will anoint him there as king over Israel, and you will sound the ramshorn and say, ‘May King Solomon live!’	

1 Ki 1:35	וְעֲלִיתֶם אַחֲרָיו וּבֹא וְיֵשֵׁב עַל־כִּסְאִי וְהוּא יִמְלֹךְ תַּחְתָּי וְאַתָּה צִוִּיתִי לִהְיוֹת נָגִיד עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה:	Then you will go up after him, and he will come and sit on my throne, and he will reign instead of me, for I have appointed him to be a leader over Israel and over Judah.”	
1 Ki 1:36	וַיַּעַן בְּנֵיָהוּ בֶן־יְהוֹיָדָע אֶת־הַמֶּלֶךְ וַיֹּאמֶר אָמֵן בֶּן יֹאמֶר יְהוָה אֱלֹהֵי אֲדֹנֵי הַמֶּלֶךְ:	And Benaiah the son of Jehoiada answered the king and said, “Amen. May the LORD God of my lord the king say likewise.	
1 Ki 1:37	כַּאֲשֶׁר הָיָה יְהוָה עִם־אֲדֹנֵי הַמֶּלֶךְ בֶּן *יְהִי יְהִי עִם־שְׁלֹמֹה** וַיַּגְדֵּל אֶת־כִּסְאוֹ מִכִּסֵּא אֲדֹנֵי הַמֶּלֶךְ דָּוִד:	As the LORD has been with my lord the king, {K: may he so be} [Q: so shall he be] with Solomon, and may he make his throne greater than the throne of my lord King David.”	
1 Ki 1:38	וַיֵּרֶד צָדוֹק הַכֹּהֵן וְנָתָן הַנָּבִיא וּבְנֵיָהוּ בֶן־יְהוֹיָדָע וְחֶרֶתִּיתִי וְהַפְּלִתִי וַיֵּרָכְבוּ אֶת־שְׁלֹמֹה עַל־פָּרָדָת הַמֶּלֶךְ דָּוִד וַיֵּלְכוּ אֵתוֹ עַל־גִּיחוֹן:	So Zadok the priest and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down and mounted Solomon on King David's she-mule, and they led him to Gihon.	
1 Ki 1:39	וַיִּקַּח צָדוֹק הַכֹּהֵן אֶת־קֶרֶן הַשֶּׁמֶן מִן־הָאֵהָל וַיִּמָּשֶׁח אֶת־שְׁלֹמֹה וַיִּתְקְעוּ בַּשּׁוֹפָר וַיֹּאמְרוּ כָּל־הָעָם יְחִי הַמֶּלֶךְ שְׁלֹמֹה:	Then Zadok the priest took the horn of oil from the tent, and he anointed Solomon, and they sounded the ramshorn, and all the people said, “May King Solomon live!”	

1 Ki 1:40	וַיַּעֲלוּ כָל־הָעָם אַחֲרָיו וְהָעָם מְחַלְלִים בַּחֲלָלִים וּשְׂמֵחִים שְׂמִיחָה גְדוֹלָה וַתִּבְקַע הָאָרֶץ בְּקוֹלָם:	And all the people went up after him, and the people played pipes and rejoiced greatly, so that the earth was sundered at the sound of them.	rejoiced greatly ← <i>rejoiced a great joy.</i>
1 Ki 1:41	וַיִּשְׁמַע אֲדֹנִיָּהוּ וְכָל־הַקָּרָאִים אֲשֶׁר אִתּוֹ וְהֵם כָּלוּ לֶאֱכֹל וַיִּשְׁמַע יֹאבָב אֶת־קוֹל הַשּׁוֹפָר וַיֹּאמֶר מִדּוּעַ קוֹל־הַקָּרִיָּה הַזֹּאת:	And Adonijah heard <i>about</i> <i>it</i> , as <i>did</i> all his guests who <i>were</i> with him, <i>and</i> when they had finished eating, and Joab heard the sound of the ramshorn, he asked, “Why <u>is</u> <u>the</u> <u>town</u> <u>in</u> <u>an</u> <u>uproar</u> ?”	asked ← <i>said.</i> is the town in an uproar ← <i>is the voice of the town roaring.</i>
1 Ki 1:42	עוֹדְנוּ מִדְּבַר וְהִנֵּה יוֹנָתָן בֶּן־אֲבִיָּתָר הַכֹּהֵן בָּא וַיֹּאמֶר אֲדֹנִיָּהוּ בָּא כִּי אִישׁ חַיִּל אַתָּה וטוֹב תְּבַשֵּׂר:	While he was still speaking, <u>they</u> <u>saw</u> Jonathan the son of Abiathar the priest come. And Adonijah said, “Come in, for you <i>are</i> a valiant man, and bring good news.”	they saw ← <i>behold.</i> Abiathar: see 1 Sam 22:20.
1 Ki 1:43	וַיַּעַן יוֹנָתָן וַיֹּאמֶר לֹא־דָנִיָּהוּ אֲבָל אֲדֹנֵינוּ הַמֶּלֶךְ־דָּוִד הַמְּלִיךְ אֶת־שְׁלֹמֹה:	And Jonathan answered and said to Adonijah, “Actually, our lord King David has made Solomon king.	
1 Ki 1:44	וַיִּשְׁלַח אֹתוֹ־הַמֶּלֶךְ אֶת־צָדוֹק הַכֹּהֵן וְאֶת־נָתָן הַנָּבִיא וּבְנֵיָהוּ בֶן־יְהוֹיָדָע וְהַכֵּרֶתִי וְהַפִּלְתִּי וַיִּרְכְּבוּ אֹתוֹ עַל פָּרְדַּת הַמֶּלֶךְ:	And the king has sent Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada and the Cherethites and the Pelethites with him, and they mounted <u>him</u> on the king's she-mule.	him: i.e. <i>Solomon.</i>

1 Ki 1:45	וַיִּמְשְׁחוּ אֹתוֹ צָדוֹק הַכֹּהֵן וְנָתָן הַנָּבִיא לְמֶלֶךְ בְּגִחוֹן וַיֵּעָלוּ מִשָּׁם שְׂמִיחִים וְתֵהֶם הַקִּרְיָה הוּא הַקּוֹל אֲשֶׁר שָׁמַעְתָּם:	And Zadok the priest and Nathan the prophet have anointed him as king in Gihon, and they went up from there rejoicing, and the town became boisterous – that is the sound which you heard.	
1 Ki 1:46	וְגַם יֵשֵׁב שְׁלֹמֹה עַל כִּסֵּא הַמְּלוּכָה:	And moreover Solomon has sat on the <u>royal throne</u>.	royal throne ← <i>throne of the royalty</i>, a Hebraic genitive.
1 Ki 1:47	וְגַם-בָּאוּ עֲבָדֵי הַמֶּלֶךְ לְבָרֵךְ אֶת-אֲדֹנָינוּ הַמֶּלֶךְ דָּוִד לֵאמֹר יִיטֵב אֱלֹהֶיךָ **אֱלֹהִים* אֶת-שֵׁם שְׁלֹמֹה מִשְׁמֶךְ וַיִּגְדֹּל אֶת-כִּסְאוֹ מִכִּסְאוֹ וַיִּשְׁתַּחוּ הַמֶּלֶךְ עַל-הַמִּשְׁכָּב:	And also the king's servants have come to bless our lord King David, saying, 'May {K: your God} [Q: God] <u>favour</u> Solomon's name more than your name, and may he make his throne greater than your throne.' Then the king bowed on his couch.	favour ← <i>treat well</i>.
1 Ki 1:48	וְגַם-כָּכָה אָמַר הַמֶּלֶךְ בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר נָתַן הַיּוֹם יֵשֵׁב עַל-כִּסְאִי וְעֵינַי רְאוּת:	And the king also said <u>this</u>: 'Blessed <i>be</i> the LORD God of Israel who has provided <u>one</u> to sit on my throne while my eyes see <i>it</i>.' ”	this ← <i>thus</i>. one to sit ← <i>a sitter</i>.
1 Ki 1:49	וַיַּחֲרְדוּ וַיִּקְמוּ כָּל-הַקְּרָאִים אֲשֶׁר לְאֲדֹנֵיהֶו וַיֵּלְכוּ אִישׁ לְדַרְכּוֹ:	And all Adonijah's <u>guests</u> were afraid, and they arose, and each went his <i>own</i> way.	guests ← <i>called, invited (ones)</i>.
1 Ki 1:50	וַאֲדֹנִיָּהוּ יָרָא מִפָּנָיו שְׁלֹמֹה וַיָּקָם וַיֵּלֶךְ וַיַּחֲזֶק בְּקַרְנוֹת הַמִּזְבֵּחַ:	And Adonijah feared Solomon, and he arose and departed, and he took hold of the horns of the altar.	

1 Ki 1:51	וַיִּגֵּד לְשִׁלְמָה לֵאמֹר הִנֵּה אֲדֹנִיָּהוּ יָרָא אֶת־הַמֶּלֶךְ שְׁלֹמֹה וְהִנֵּה אֹחִיו בִּקְרָנוֹת הַמִּזְבֵּחַ לֵאמֹר יִשָּׁבַע־לִי כִּי־ הַמֶּלֶךְ שְׁלֹמֹה אִם־יָמִית אֶת־עַבְדּוֹ בַּחֶרֶב:	And it was reported to Solomon as follows: “Look, Adonijah fears King Solomon, and in fact he has taken hold of the horns of the altar, saying, ‘May King Solomon swear to me today that he <u>certainly will not put</u> his servant <u>to death</u> by the sword.’”	as follows ← <i>saying</i>. in fact ← <i>behold</i>. he certainly will not put ... to death ← <i>if he puts to death</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Ki 1:52	וַיֹּאמֶר שְׁלֹמֹה אִם־יְהִי לְבֶן־חַיִּל לֹא־יִפֹּל מִשְׁעֶרְתּוֹ אֶרֶצָה וְאִם־רָעָה תִּמָּצֵא־בּוֹ וּמָת:	Then Solomon said, “If he will be a <u>man</u> of integrity, not a hair will fall to the ground, but if malignity is found in him, he will die.”	man ← <i>son</i>.
1 Ki 1:53	וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּרְדּוּהוּ מֵעַל הַמִּזְבֵּחַ וַיָּבֹא וַיִּשְׁתַּחוּ לַמֶּלֶךְ שְׁלֹמֹה וַיֹּאמֶר־לּוֹ שְׁלֹמֹה לֵךְ לְבֵיתְךָ: פ	Then King Solomon sent <i>a company</i>, and they brought him down from the altar, and he came and bowed to King Solomon, and Solomon said to him, “Go to your home.”	
1 Ki 2:1	וַיִּקְרְבוּ יָמֵי־דָוִד לָמוֹת וַיִּצַּו אֶת־שְׁלֹמֹה בֶן־ לֵאמֹר:	And the days of David approached when <i>he</i> would die, and he commanded Solomon his son and said,	
1 Ki 2:2	אֲנִכִּי הֵלֵךְ בְּדַרְךְ כָּל־הָאָרֶץ וַחֲזָקָתָ וְהִיֵּית לִאִישׁ:	“I am going the way of the whole earth, so be <u>resolute</u> and be <u>manly</u>.	resolute ← <i>strong</i>, but also <i>strong-willed</i>. manly ← <i>a man</i>.

1 Ki 2:3	וּשְׁמַרְתָּ אֶת־מִשְׁמַרְתִּי יְהוָה אֱלֹהֶיךָ לִלְכֹת בְּדַרְכָּיו לְשֹׁמֵר חֻקָּתָיו מִצְוֹתָיו וּמִשְׁפָּטָיו וְעֵדוּתָיו בְּכָתוּב בְּתוֹרַת מֹשֶׁה לְמַעַן תִּשְׁפִּיל אֶת כָּל־אֲשֶׁר תַּעֲשֶׂה וְאֵת כָּל־אֲשֶׁר תִּפְנֶה שֵׁם:	And keep the charge of the LORD your God, by <u>walking</u> in his ways <i>and</i> <u>keeping</u> his statutes, his commandments and his regulations and his testimonies, as <i>it is</i> written in the law of Moses, in order that you may act wisely in everything you do and everywhere you turn,	by walking ... keeping: gerundial uses of the infinitive.
1 Ki 2:4	לְמַעַן יָקִים יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר עָלַי לֵאמֹר אִם־יִשְׁמְרוּ בְנֵיךָ אֶת־דִּרְכָּם לִלְכֹת לִפְנֵי בְּאֵמַת בְּכָל־לִבָּם וּבְכָל־נַפְשָׁם לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל בִּסֵּא יִשְׂרָאֵל:	in order that the LORD may establish his word which he spoke to me when he said, ‘If your sons keep their way <u>in walking</u> before me in truth with all their heart and with all their <u>soul</u>’ – <u>as he said</u> – ‘not a man of yours shall be cut off from the throne of Israel.’	in walking: gerundial use of the infinitive. soul: i.e. <i>mind</i>. as he said ← <i>saying</i>.
1 Ki 2:5	וְגַם אַתָּה יָדַעְתָּ אֵת אֲשֶׁר־עָשָׂה לִי יוֹאָב בֶּן־צְרוּיָה אֲשֶׁר עָשָׂה לְשְׁנֵי־שָׂרֵי צְבָאוֹת יִשְׂרָאֵל לְאַבְנֵר בֶּן־נֵר וּלְעִמְשָׂא בֶן־יֵתֵר וַיַּהַרְגֵם וַיִּשֶׂם דְּמֵי־מִלְחָמָה בְּשָׁלֹם וַיִּתֵּן דְּמֵי מִלְחָמָה בַּחֲגֹרְתּוֹ אֲשֶׁר בְּמַתְנָיו וּבִנְעָלוֹ אֲשֶׁר בְּרַגְלָיו:	And you also know what Joab the son of Zeruiah did to me – what he did to the two commanders of the armies of Israel, to Abner the son of Ner and to Amasa the son of Jether – whom he killed, and he adopted <i>a course of</i> <u>warlike</u> bloodshed in <i>peacetime</i>, and he applied the blood of war to his girdle around his waist and to his <u>shoes</u> on his feet.	warlike ← <i>of war</i>. shoes ← <i>shoe</i>.

1 Ki 2:6	וְעָשִׂיתָ כְּחִכְמָתְךָ וְלֹא־תוֹרֵד שֵׁיבְתּוֹ בְּשָׁלָם שְׂאֹל: ס	And you <i>must</i> act according to your wisdom, and <u>do not</u> let his grey hair go down to the grave in peace.	do not let: Joab is killed in 1 Ki 2:34.
1 Ki 2:7	וּלְבָנֵי בָרְזַלִּי הַגִּלְעָדִי תַּעֲשֶׂה־חֶסֶד וְהָיוּ בְּאֹכְלֵי שֻׁלְחָנְךָ כִּי־כֹן קָרְבוּ אֵלַי בְּבִרְחִי מִפְּנֵי אֲבִשָׁלוֹם אַחִיד:	But <u>show</u> kindness to the sons of Barzillai the Gileadite and let them be <i>present</i> among those who eat at your table, for they <u>similarly</u> came up to me when I fled <u>from</u> Absalom your brother.	show ← <i>do</i> . Gileadite: see Gen 31:21. similarly ← <i>so</i> . from ← <i>from the face of</i> .
1 Ki 2:8	וְהִנֵּה עֹמֵד שְׁמַעִי בֶן־גֵּרָא בֶן־הִימִינִי מִבְּחָרִים וְהוּא קָלְלָנִי קָלְלָה נִמְרָצֶת בַּיּוֹם לְכַתִּי מִחֲנָיִם וְהוּא־יָרַד לְקִרְאָתִי הִירְדָן וְאַשְׁבַּע לִּי בִיהוָה לֵאמֹר אִם־אֶמִּיתְךָ בַּחֶרֶב:	And look, Shimei the son of Gera the Benjaminite from Bahurim <i>is</i> with you, who cursed me with a pernicious curse on the day when I went <i>to</i> Mahanaim, but he came down to meet me <i>at</i> the Jordan, and I swore to him by the LORD and said, ‘I <u>will definitely</u> <u>not</u> put you to death by the sword.’	Shimei: see 2 Sam 16:5. I will definitely not ← <i>If I</i> <i>do</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Ki 2:9	וְעַתָּה אֲלֹתֶנָּקְהוּ כִּי אִישׁ חָכָם אַתָּה וַיְדַעְתָּ אֵת אֲשֶׁר תַּעֲשֶׂה־לּוֹ וְהוֹרַדְתָּ אֶת־שִׁיבְתּוֹ בְּדָם שְׂאֹל:	But now, do not acquit him, for you are a wise man, and you know what you will do to him, but <u>bring</u> his grey hair <u>down</u> to the grave with blood.”	bring ... down: Shimei is killed in 1 Ki 2:46.
1 Ki 2:10	וַיִּשְׁכַּב דָּוִד עִם־אֲבֹתָיו וַיִּקָּבֶר בְּעִיר דָּוִד: פ	And David lay with his fathers, and he was buried in the City of David.	
1 Ki 2:11	וְהַיָּמִים אֲשֶׁר מָלַךְ דָּוִד עַל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה בַּחֲבֵרוֹן מָלַךְ שִׁבְעַת שָׁנִים וּבִירוּשָׁלַם מָלַךְ שְׁלֹשִׁים וּשְׁלֹשׁ שָׁנִים:	And the days for which David reigned over Israel <i>amounted to</i> forty years. In Hebron he reigned for seven years, and in Jerusalem he reigned for thirty-three years.	2 Sam 5:4, 2 Sam 5:5, 1 Chr 29:27.

1 Ki 2:12	וּשְׁלֹמֹה יָשָׁב עַל-כִּסֵּא דָּוִד אָבִיו וְתִכְּן מַלְכוּתוֹ מְאֹד:	And Solomon sat on the throne of David his father, and his kingdom became very <i>well</i> -established.	
1 Ki 2:13	וַיָּבֹא אֲדֹנִיָּהוּ בֶן-חַגִּית אֶל-בֵּת-שֶׁבַע אִם-שְׁלֹמֹה וְתֹאמַר הַשָּׁלוֹם בָּאָדָּךְ וַיֹּאמֶר שָׁלוֹם:	Then Adonijah the son of Haggith went to Bathsheba, Solomon's mother. And she said, " <i>Is</i> your <i>visit in peace</i> ?" And he said, " <i>Yes, in peace.</i> "	Haggith ← <i>Haggeth</i> here, elsewhere <i>Haggith</i> . visit ← <i>coming</i> .
1 Ki 2:14	וַיֹּאמֶר דָּבָר לִי אֵלֶיךָ וְתֹאמַר דָּבָר:	And he said, "I have a matter <i>to discuss</i> with you." And she said, " <i>Tell</i> <i>me.</i> "	Tell ← <i>Speak</i> .
1 Ki 2:15	וַיֹּאמֶר אַתָּה יָדַעְתָּ כִּי-לִי הָיְתָה הַמְּלוּכָה וְעַלִּי שָׁמוּ כָּל-יִשְׂרָאֵל פְּנִיָּהֶם לְמֶלֶךְ וְתִסָּב הַמְּלוּכָה וְתֵהִי לְאַחִי כִּי מִיָּהוָה הָיְתָה לוֹ:	And he said, "You know that the kingdom was mine, and that all Israel <i>had me in view</i> to reign, but the kingdom took a turn and <i>fell</i> to my brother, for it was his from the LORD.	had me in view ← <i>set their</i> <i>faces on me</i> . fell ← <i>was</i> .
1 Ki 2:16	וְעַתָּה שְׂאֵלָה אַחַת אֶנְכִי שְׂאֵל מֵאַתָּךְ אֶל-תִּשְׁבִּי אֶת-פָּנֶיךָ וְתֹאמַר אֵלָיו דָּבָר:	And now, <i>I have</i> one request <i>which</i> I am asking of you. Do not turn <i>me</i> away." And she said to him, " <i>Carry on.</i> "	me ← <i>my face</i> . Carry on ← <i>Speak</i> .
1 Ki 2:17	וַיֹּאמֶר אֶמְרִי-נָא לְשֹׁלֹמֹה הַמֶּלֶךְ כִּי לֹא-יִשְׁיב אֶת-פָּנֶיךָ וְיִתֶּן-לִי אֶת-אֲבִישָׁג הַשֹּׁנְמִית לְאִשָּׁה:	And he said, "Please <i>ask</i> King Solomon not to turn <i>you</i> away, and to give me Abishag the Shunammitess as <i>my</i> wife."	ask ← <i>say to</i> . you ← <i>your face</i> .
1 Ki 2:18	וְתֹאמַר בֵּת-שֶׁבַע טוֹב אֶנְכִי אֲדַבֵּר עֲלֶיךָ אֶל-הַמֶּלֶךְ:	And Bathsheba said, " <i>Very</i> <i>well</i> , I will speak on your behalf to the king."	<i>Very well</i> ← <i>Good</i> .

1 Ki 2:19	וַתָּבֹא בַת־שֶׁבַע אֶל־הַמֶּלֶךְ שְׁלֹמֹה לְדַבֵּר־לוֹ עַל־אֲדֹנֶיהָ וַיִּקֶּם הַמֶּלֶךְ לִקְרֹאתָהּ וַיֵּשְׁתְּחוּ לָהּ וַיֵּשֶׁב עַל־כִּסֵּאוֹ וַיֵּשֶׂם כִּסֵּא לְאִם הַמֶּלֶךְ וַתָּשֶׁב לְיָמֶינָהּ:	So Bathsheba went to King Solomon to speak to him on behalf of Adonijah, and the king got up to meet her, and he bowed to her, then he sat on his throne, and he had a seat placed for the king's mother, and she sat on his right <i>hand side</i>.	
1 Ki 2:20	וַתֹּאמֶר שְׁאֵלָה אַחַת קִטְנָה אֲנֹכִי שְׁאֵלָת מֵאִתְּךָ אֶל־תָּשֶׁב אֶת־פָּנַי וַיֹּאמֶר־לָהּ הַמֶּלֶךְ שְׁאֵלִי אֲמִי כִי לֹא־אָשִׁיב אֶת־פָּנַיִךְ:	And she said, “I am asking you for a small request. Do not turn <u>me</u> away.” And the king said to her, “Ask <i>it</i>, my mother, for I will not turn <u>you</u> away.”	me ← <i>my face</i>. you (<i>second occurrence in verse</i>) ← <i>your face</i>.
1 Ki 2:21	וַתֹּאמֶר יִתֵּן אֶת־אַבִּישָׁג הַשֹּׁנַמִּית לְאֲדֹנֶיהָ אַחִיָּה לְאִשָּׁה:	And she said, “Let Abishag the Shunammite be given to Adonijah your brother as <i>his</i> wife.”	
1 Ki 2:22	וַיַּעַן הַמֶּלֶךְ שְׁלֹמֹה וַיֹּאמֶר לְאִמּוֹ וּלְמָהּ אַתָּה שׁוֹאֵלָת אֶת־אַבִּישָׁג הַשֹּׁנַמִּית לְאֲדֹנֶיהָ וּשְׁאֵלִי־לוֹ אֶת־הַמְּלוּכָה כִּי הוּא אָחִי הַגָּדוֹל מִמֶּנִּי וְלוֹ וּלְאַבְיָתָר הַכֹּהֵן וּלְיֹאָב בֶּן־זְרוּיָה: פ	And King Solomon answered and said to his mother, “And why are you asking for Abishag the Shunammite for Adonijah? Then ask for the kingdom for him, for he <i>is</i> my elder brother, both for him and for <u>Abiathar</u> the priest, and for Joab the son of Zeruiah.”	Abiathar: see 1 Sam 22:20.

1 Ki 2:23	וַיִּשָּׁבַע הַמֶּלֶךְ שְׁלֹמֹה בַּיהוָה לֵאמֹר כֹּה יַעֲשֶׂה-לִּי אֱלֹהִים וְכֹה יִסִּיף כִּי בְנִפְשׁוֹ דָּבָר אֲדַנֶּיהוּ אֶת-הַדָּבָר הַזֶּה:	And King Solomon swore by the LORD and said, “May God do <u>this</u> to me and add <u>more</u>, if Adonijah has not spoken these words at <i>the expense of his life</i>.	this ... more ← <i>thus ... thus</i>. life ← <i>soul</i>.
1 Ki 2:24	וַעֲתָה חַי־יְהוָה אֲשֶׁר הִכִּינִי *וּיוֹשִׁיבִי וּיוֹשִׁיבִנִי עַל-כִּסֵּא ** דָּוִד אָבִי וְאֲשֶׁר עָשָׂה-לִּי בֵּית כְּאֲשֶׁר דִּבֶּר כִּי הַיּוֹם יוֹמָת אֲדַנֶּיהוּ:	And now, <i>as</i> the LORD lives, who established me and seated me on the throne of David my father, and who made me a <u>house</u> as he said <i>he would</i>, so Adonijah will be put to death today.”	and seated me: the <i>ketiv</i> is a variant spelling of the <i>qeré</i>. a house: i.e. <i>a line of succession</i>. Compare 2 Sam 7:11.
1 Ki 2:25	וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה בְּיַד בְּנֵיהוּ בֶן-יְהוֹיָדָע וַיִּפְגַּע-בּוֹ וַיָּמָת: ס	And King Solomon sent <i>a force under the authority of</i> Benaiah the son of Jehoiada, and he fell on him, and he died.	under the authority of ← <i>by the hand of</i>.
1 Ki 2:26	וּלְאַבְיָתָר הַכֹּהֵן אָמַר הַמֶּלֶךְ עֲנֵתָת לְךָ עַל-שְׂדֵיךָ כִּי אִישׁ מוֹת אַתָּה וּבַיּוֹם הַזֶּה לֹא אֶמִיתְךָ כִּי-נִשְׁאַתָּ אֶת-אֲרוֹן אֲדֹנִי יְהוָה לִפְנֵי דָוִד אָבִי וְכִי הִתְעַנִּית בְּכָל אֲשֶׁר-הִתְעַנָּה אָבִי:	And the king said to Abiathar the priest, “Go to Anathoth, to your <u>estate</u>, for you <u>deserve to die</u>, but on this day I will not have you killed, because you have carried the ark of my Lord the LORD before David my father, and because you have been afflicted by everything that my father was afflicted <i>by</i>.”	Abiathar: see 1 Sam 22:20. estate ← <i>field</i>. you deserve to die ← <i>you (are) a man of death</i>.
1 Ki 2:27	וַיַּגְרֵשׁ שְׁלֹמֹה אֶת-אַבְיָתָר מִהֵיכָל פֶּהָן לִיהוָה לְמַלֵּא אֶת-דָּבָר יְהוָה אֲשֶׁר דִּבֶּר עַל-בֵּית עָלִי בְשִׁלָּה: פ	So Solomon ousted Abiathar from being a priest to the LORD, <i>so</i> fulfilling the word of the LORD which he spoke at the house of Eli in Shiloh.	Abiathar: see 1 Sam 22:20.

1 Ki 2:28	וְהַשְׁמָעָה בָּאָה עַד־יוֹאָב כִּי יוֹאָב נָטָה אַחֲרָי אֲדֹנִיָּה וְאַחֲרָי אֲבִשָׁלוֹם לֹא נָטָה וַיֵּנֶס יוֹאָב אֶל־אֹהֶל יְהוָה וַיִּחָזֶק בְּקַרְנוֹת הַמִּזְבֵּחַ:	And the report came to Joab, for Joab had <u>gravitated towards</u> Adonijah, <u>altho<u>ugh</u></u> he had not <u>gravitated towards</u> Absalom, and Joab fled to the tent of the LORD and held on to the horns of the altar.	gravitated towards (2x) ← <i>inclined after</i> . although: concessive use of the vav.
1 Ki 2:29	וַיֵּדָד לַמֶּלֶךְ שְׁלֹמֹה כִּי נָס יוֹאָב אֶל־אֹהֶל יְהוָה וְהִנֵּה אֶצֶל הַמִּזְבֵּחַ וַיִּשְׁלַח שְׁלֹמֹה אֶת־בְּנֵיהוּ בֶן־יְהוֹיָדָע לֵאמֹר לֵךְ פֹּגַע־בּוֹ:	And it was reported to King Solomon that Joab had fled to the tent of the LORD, and <u>there he <i>was</i></u> at the altar. Then Solomon sent Benaiah the son of Jehoiada and said, “Go <i>and</i> fall on him.”	there <i>he was</i> ← <i>behold him</i> .
1 Ki 2:30	וַיָּבֹא בְנֵיהוּ אֶל־אֹהֶל יְהוָה וַיֹּאמֶר אֵלָיו כֹּה־אָמַר הַמֶּלֶךְ צֵא וַיֹּאמֶר לֹא כִי פֹה אָמוֹת וַיָּשֶׁב בְּנֵיהוּ אֶת־הַמֶּלֶךְ דָּבָר לֵאמֹר כֹּה־דָבָר יוֹאָב וְכֹה עָנִי:	When Benaiah arrived at the tent of the LORD, he said to him, “ <u>This <i>is what</i></u> the king says: ‘Come out.’ ” But he said, “No, for I will die here.” Then Benaiah reported back to the king and said, “Joab said <u>this</u> , and he answered me <u>this way</u> .”	This <i>is what</i> ← <i>Thus</i> . this ... this way ← <i>thus ... thus</i> .
1 Ki 2:31	וַיֹּאמֶר לוֹ הַמֶּלֶךְ עֲשֵׂה כַּאֲשֶׁר דָּבָר וּפֹגַע־בּוֹ וּקְבֹרְתּוֹ וְהִסִּירְתָּ דָּמִי חַנּוּם אֲשֶׁר שָׁפַךְ יוֹאָב מִעָלַי וּמִעַל בֵּית אָבִי:	Then the king said to him, “Do as he said, and fall on him, and bury him, and <u>requite the innocent blood</u> which Joab shed <u>of my house</u> and my father's house.	requite ← <i>remove</i> . innocent ← <i>gratuitous</i> . blood ← <i>bloods</i> . of my house ← <i>on me</i> .

1 Ki 2:32	וְהִשִּׁיב יְהוָה אֶת־דָּמּוֹ עַל־רֹאשׁוֹ אֲשֶׁר פָּגַע בְּשְׁנֵי־אֲנָשִׁים צַדִּיקִים וְטָבִים מִמֶּנּוּ וַיְהִרְגֵם בַּחֶרֶב וְאַבְנֵי דָוִד לֹא יָדַע אֶת־אַבְנֵר בֶּן־נֵר שֶׁר־צָבָא יִשְׂרָאֵל וְאֶת־עֲמָשָׂא בֶן־יִתָּר שֶׁר־צָבָא יְהוּדָה:	And the LORD will <u>requite</u> his blood on his head, because he fell on two men more righteous and better than he <i>is</i> , and he killed them by the sword, but my father David was not aware <i>of it</i> , namely Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah.	requite ← return.
1 Ki 2:33	וְשִׁבוּ דְמִיָּהֶם בְּרֹאשׁ יֹאָב וּבְרֹאשׁ זֶרְעוֹ לְעֹלָם וּלְדָוִד וּלְזֶרְעוֹ וּלְבֵיתוֹ וּלְכִסְאוֹ יִהְיֶה שָׁלוֹם עַד־עוֹלָם מִעַם יְהוָה:	And their blood will <u>rebound</u> onto Joab's head and onto the head of his seed age-abidingly, whereas David and his seed and his house and his throne will have peace age- abidingly from the LORD.”	rebound ← return.
1 Ki 2:34	וַיַּעַל בְּנִיָּהוּ בֶן־יְהוֹיָדָע וַיַּכְּעֻבּוּ וַיִּמָּתְהוּ וַיִּקְבֹּר בְּבֵיתוֹ בַּמִּדְבָּר:	So Benaiah the son of Jehoiada went up and fell on him, and he killed him, and he was buried at his house in the desert.	
1 Ki 2:35	וַיִּתֵּן הַמֶּלֶךְ אֶת־בְּנִיָּהוּ בֶן־יְהוֹיָדָע תַּחְתּוֹ עַל־הַצָּבָא וְאֶת־צָדוֹק הַכֹּהֵן נָתַן הַמֶּלֶךְ תַּחַת אַבְיָתָר:	Then the king appointed Benaiah the son of Jehoiada instead of him over the army, and the king appointed Zadok the priest instead of <u>Abiathar</u> .	Abiathar: see 1 Sam 22:20.
1 Ki 2:36	וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשִׁמְעִי וַיֹּאמֶר לוֹ בְּנֵה־לָךְ בַּיִת בִּירוּשָׁלַם וַיֵּשֶׁבְתָּ שָׁם וְלֹא־תֵצֵא מִשָּׁם אָנָּה וְאָנָּה:	And the king sent <i>word</i> and called for <u>Shimei</u> , and he said to him, “Build yourself a house in Jerusalem and live there, and do not go out from there, <u>moving around</u> .	Shimei: see 2 Sam 16:5. moving around ← <i>hither and thither</i> ← <i>where and where</i> .

1 Ki 2:37	וְהָיָה בַּיּוֹם צֵאתְךָ וְעָבַרְתָּ אֶת־נַחַל קִדְרוֹן יָדַע יִדְעֶה כִּי מוֹת תָּמוּת דָּמְךָ יִהְיֶה בְּרֹאשְׁךָ:	For <u>know</u> <u>without</u> <u>doubt</u> that it will be <i>the case that</i> on the day when you go out and cross the Kidron Brook <u>you</u> <u>will</u> <u>certainly</u> <u>die</u> – your blood will be on your head.”	know without doubt ... you will certainly die: both infinitive absolute.
1 Ki 2:38	וַיֹּאמֶר שִׁמְעִי לַמֶּלֶךְ טוֹב הַדְּבָר כַּאֲשֶׁר דִּבֶּר אֲדֹנָי הַמֶּלֶךְ בֶּן יַעֲשֶׂה עֲבָדָךְ וַיֵּשֶׁב שִׁמְעִי בִירוּשָׁלַם יָמִים רַבִּים: ס	And Shimei said to the king, “The <u>arrangement</u> <i>is</i> good. As my lord the king has spoken, so your servant will do.” And Shimei lived in Jerusalem for many days.	Shimei: see 2 Sam 16:5. arrangement ← <i>word,</i> <i>matter.</i>
1 Ki 2:39	וַיְהִי מִקֵּץ שָׁלֹשׁ שָׁנִים וַיִּבְרָחוּ שְׁנֵי־עֲבָדִים לְשִׁמְעִי אֶל־אֲכִישׁ בֶּן־מַעַכָּה מֶלֶךְ גָּת וַיֹּגִידוּ לְשִׁמְעִי לֵאמֹר הִנֵּה עֲבָדֶיךָ בְּגָת:	But it came to pass <u>after</u> three years that two of Shimei's servants fled to Achish the son of Maachah, the king of Gath. And they reported <i>it</i> to Shimei and said, “Look, your servants <i>are</i> in Gath.”	after ← <i>at the end of.</i> Shimei (2x): see 2 Sam 16:5.
1 Ki 2:40	וַיָּקָם שִׁמְעִי וַיַּחְבֹּשׁ אֶת־חֲמֹרוֹ וַיֵּלֶךְ גָּתָה אֶל־אֲכִישׁ לְבַקֵּשׁ אֶת־עֲבָדָיו וַיֵּלֶךְ שִׁמְעִי וַיָּבֵא אֶת־עֲבָדָיו מִגָּת:	Then Shimei arose and saddled his donkey and went to Gath, to Achish, to seek his servants. So Shimei set off, and he fetched his servants from Gath.	Shimei: see 2 Sam 16:5.
1 Ki 2:41	וַיִּגַּד לְשִׁלֹּמֹה כִּי־הָלַךְ שִׁמְעִי מִירוּשָׁלַם גָּת וַיֵּשֶׁב:	And it was reported to Solomon that Shimei had gone from Jerusalem <i>to</i> Gath and had returned.	Shimei: see 2 Sam 16:5.

1 Ki 2:42	וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשִׁמְעִי וַיֹּאמֶר אֵלָיו הֲלוֹא הִשְׁבַּעְתִּיךָ בַּיהוָה וְאַעֲד בְּךָ לְאמֹר בַּיּוֹם צֵאתָ וְהִלַכְתָּ אֵנָה וְאַנָּה יָדַע תִּדַּע כִּי מוֹת תָּמוּת וְתֹאמַר אֵלַי טוֹב הַדָּבָר שִׁמְעִי:	So the king sent <i>men</i> and called for Shimei and said to him, “Did I not adjure you by the LORD and testify to you and say, ‘Know without doubt that on the day when you go out and move around that you will certainly die’, and you said to me, ‘The arrangement which I have heard is good.’”	Shimei: see 2 Sam 16:5. Know without doubt ... will certainly die: both infinitive absolute. move around: see 1 Ki 2:36. arrangement: see 1 Ki 2:38.
1 Ki 2:43	וּמָדוּעַ לֹא שָׁמַרְתָּ אֶת שְׁבַעַת יְהוָה וְאֶת־הַמִּצְוָה אֲשֶׁר־צִוִּיתִי עָלֶיךָ:	So why did you not heed the oath to the LORD and the commandment which I gave you?”	oath to ← <i>oath of</i>. gave you ← <i>commanded on you</i>.
1 Ki 2:44	וַיֹּאמֶר הַמֶּלֶךְ אֶל־שִׁמְעִי אַתָּה יָדַעְתָּ אֵת כָּל־הָרָעָה אֲשֶׁר יָדַעְתָּ לְבַבְךָ אֲשֶׁר עָשִׂיתָ לְדָוִד אָבִי וְהָשִׁיב יְהוָה אֶת־רָעַתְךָ בְּרֹאשְׁךָ:	And the king said to Shimei, “You know all the evil which your heart is conscious of, which you did to David my father. And the LORD has requited your evil on your head.”	Shimei: see 2 Sam 16:5. is conscious of ← <i>knows</i>.
1 Ki 2:45	וְהַמֶּלֶךְ שְׁלֹמֹה בָּרוּךְ וְכִסֵּא דָוִד יִהְיֶה נָכוֹן לִפְנֵי יְהוָה עַד־עוֹלָם:	And King Solomon is blessed, and the throne of David will be established before the LORD age-abidingly.”	
1 Ki 2:46	וַיֵּצֵא הַמֶּלֶךְ אֶת־בְּנֵיהוּ בֶן־יְהוֹיָדָע וַיֵּצֵא וַיַּפֹּגַע־בּוֹ וַיָּמָת וְהַמְּלָכָה נָכוֹנָה בְּיַד־שְׁלֹמֹה:	And the king commanded Benaiah the son of Jehoiada, and he went out and fell on him, and he died, and the kingdom became established through the authority of Solomon.	authority ← <i>hand</i>.

1 Ki 3:1	וַיַּתְּחֶתֶן שְׁלֹמֹה אֶת־פָּרְעָה מֶלֶךְ מִצְרָיִם וַיִּקַּח אֶת־בַּת־פָּרְעָה וַיְבִיאָהּ אֶל־עִיר דָּוִד עַד כָּלְתּוּ לִבְנוֹת אֶת־בֵּיתוֹ וְאֶת־בֵּית יְהוָה וְאֶת־חוֹמַת יְרוּשָׁלַם סָבִיב:	Then Solomon contracted intermarriage with Pharaoh king of Egypt, and he took Pharaoh's daughter and brought her to the City of David, until he had finished building his house, and the house of the LORD and the wall around Jerusalem.	the wall around Jerusalem ← the wall of Jerusalem, around (it).
1 Ki 3:2	רַק הָעָם מִזִּבְחִים בַּבַּמּוֹת כִּי לֹא־נִבְנְהָ בֵּית לַשֵּׁם יְהוָה עַד הַיָּמִים הָהֵם: פ	Nevertheless, the people would sacrifice on <i>idolatrous</i> raised sites, because a house to the name of the LORD had not been built until those days.	<i>idolatrous</i> raised sites: very negative connotations in Num 33:52, Deut 33:29.
1 Ki 3:3	וַיֶּאֱהָב שְׁלֹמֹה אֶת־יְהוָה לִלְכֹת בְּחֻקֹּת דָּוִד אָבִיו רַק בַּבַּמּוֹת הוּא מִזְבֵּחַ וּמִקְטִיר:	But Solomon loved the LORD, walking in the statutes of David his father, except that he would sacrifice and burn incense on the <i>idolatrous</i> raised sites.	<i>idolatrous</i> raised sites: see 1 Ki 3:2.
1 Ki 3:4	וַיֵּלֶךְ הַמֶּלֶךְ גִּבְעֹנָה לְזִבְחַ שָׁם כִּי הָיָא הַבַּמָּה הַגְּדוֹלָה אֵלָּף עֲלֹת יַעֲלֶה שְׁלֹמֹה עַל הַמִּזְבֵּחַ הַהוּא:	And the king went to Gibeon to sacrifice there, for that was the great <i>idolatrous</i> raised site. Solomon offered a thousand burnt offerings on that altar.	2 Chr 1:3, 2 Chr 1:6. Gibeon: see Josh 9:3.
1 Ki 3:5	בַּגִּבְעוֹן נִרְאָה יְהוָה אֶל־שְׁלֹמֹה בַּחֲלוֹם הַלַּיְלָה וַיֹּאמֶר אֱלֹהִים שְׂאֵל מָה אֶתֶּן־לָךְ:	And in Gibeon the LORD appeared to Solomon in a dream at night, and God said, "Ask what you want me to give you."	2 Chr 1:7. Gibeon: see Josh 9:3. at night ← of the night.

1 Ki 3:6	וַיֹּאמֶר שְׁלֹמֹה אֶתָּה עָשִׂיתָ עִם־עַבְדְּךָ דָּוִד אָבִי חֶסֶד גָּדוֹל כַּאֲשֶׁר הָלַךְ לִפְנֶיךָ בְּאֵמֶת וּבִצְדָקָה וּבִישׁוּרֵת לִבָּב עִמָּךְ וַתִּשְׁמַר־לּוֹ אֶת־הַחֶסֶד הַגָּדוֹל הַזֶּה וַתִּתֵּן־לּוֹ בֶן יִשָּׁב עַל־כִּסְאוֹ כִּיּוֹם הַזֶּה:	And Solomon said, “You acted <i>with</i> much kindness towards your servant my father David when he walked before you in truth and in righteousness, and in uprightness of heart with you, and you maintained this great kindness towards him, and you have given him a son <i>who is</i> sitting on his throne <u>on this very day</u>.	2 Chr 1:8. on this <i>very</i> day ← <i>as this day</i>.
1 Ki 3:7	וַעֲתָה יְהוָה אֱלֹהֵי אֶתָּה הַמְלִכְתָּ אֶת־עַבְדְּךָ תַּחַת דָּוִד אָבִי וְאֲנֹכִי נָעַר קָטָן לֹא אֲדַע צֶאֱת וְבֹא:	So now, O LORD my God, you have made your servant king instead of David my father, but I <i>am</i> a small child, <i>and</i> I do not know <u>comings and goings</u>.	2 Chr 1:8. comings and goings ← <i>to go out and to come in</i>, i.e. <i>general experience of life</i>.
1 Ki 3:8	וְעַבְדְּךָ בְּתוֹךְ עַמָּךְ אֲשֶׁר בְּחַרְתָּ עִם־רַב אֲשֶׁר לֹא־יִמְנָה וְלֹא יִסְפָּר מִרַב:	And your servant <i>is</i> in the midst of your people whom you chose, a numerous people who <i>can</i> not be numbered or counted for abundance.	2 Chr 1:9.
1 Ki 3:9	וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ לְשֹׁפֵט אֶת־עַמָּךְ לְהַבִּין בֵּין־טוֹב לָרַע כִּי מִי יוֹכֵל לְשֹׁפֵט אֶת־עַמָּךְ הַכָּבֵד הַזֶּה:	So give your servant a heart <i>fit</i> to hear <i>cases at law</i> in judging your people, to discern good from evil, for who is able to judge this <u>substantial</u> people?”	2 Chr 1:10. substantial ← <i>weighty</i>.
1 Ki 3:10	וַיִּיטֹב הַדְּבָר בְּעֵינֵי אֲדֹנָי כִּי שָׁאַל שְׁלֹמֹה אֶת־הַדְּבָר הַזֶּה:	And the <u>words</u> were approved of in the sight of the LORD*, in that Solomon had asked for this thing.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32. words were ← <i>word was</i>.

1 Ki 3:11	וַיֹּאמֶר אֱלֹהִים אֵלָיו יֵעָן אֲשֶׁר שָׁאַלְתָּ אֶת־הַדָּבָר הַזֶּה וְלֹא־שָׁאַלְתָּ לָּךְ יָמִים רַבִּים וְלֹא־שָׁאַלְתָּ לָּךְ עֹשֶׁר וְלֹא שָׁאַלְתָּ נַפֶּשׁ אִיבִיךָ וְשִׁאֲלָתָ לָּךְ הַבֵּין לְשִׁמְעָה מִשְׁפָּט:	And God said to him, “Since you have asked for this thing, and you did not <u>ask</u> for a <u>long</u> <u>life</u>, and you did not <u>ask</u> for riches, and you did not ask for <u>the</u> <u>life</u> of your enemies, but you <u>asked</u> for understanding in hearing <u>cases</u> <u>at</u> <u>law</u>,	2 Chr 1:11. ask ... ask ... asked ← <i>ask(ed) for yourself.</i> a long life ← <i>many days.</i> the life ← <i>the soul.</i> cases at law ← <i>judgment.</i>
1 Ki 3:12	הִנֵּה עָשִׂיתִי כְּדַבְרֶיךָ הִנֵּה נָתַתִּי לָּךְ לֵב חָכָם וְנָבוֹן אֲשֶׁר כָּמוֹךָ לֹא־הָיָה לִפְנֵיךָ וְאַחֲרֶיךָ לֹא־יָקוּם כָּמוֹךָ:	look, I have done according to your words – look, I have given you a wise and astute heart, <u>such</u> <u>as</u> <u>never</u> was before you, and <u>such</u> <u>as</u> <u>never</u> will arise after you.	2 Chr 1:12. such as ... such as ← <i>which</i> <i>such as you ... such as you.</i> never ... never ← <i>not ...</i> <i>not.</i>
1 Ki 3:13	וְגַם אֲשֶׁר לֹא־שָׁאַלְתָּ נָתַתִּי לָּךְ גַּם־עֹשֶׁר גַּם־כְּבוֹד אֲשֶׁר לֹא־הָיָה כָּמוֹךָ אִישׁ בְּמַלְכִּים כָּל־יְמֵיךָ:	And I have also given you what you didn't ask for, both riches and honour, whereby no man among kings will be like you all your days.	2 Chr 1:12.
1 Ki 3:14	וְאִם תֵּלֶךְ בְּדַרְכֵי לְשֹׁמֵר חֻקִּי וּמִצְוֹתַי כְּאֲשֶׁר הָלַךְ דָּוִיד אָבִיךָ וְהֶאֱרַכְתִּי אֶת־יָמֶיךָ: ס	And if you walk in my ways, <u>by</u> <u>keeping</u> my statutes and my commandments, as David your father <u>did</u>, then I will prolong your days.”	by keeping: gerundial use of the infinitive. did ← <i>walked.</i>
1 Ki 3:15	וַיִּקָּץ שְׁלֹמֹה וְהִנֵּה חֲלוֹם וַיָּבֹא יְרוּשָׁלַם וַיַּעֲמַד לִפְנֵי אֲרוֹן בְּרִית־אֱדֹנָי וַיַּעַל עֹלוֹת וַיַּעַשׂ שְׁלָמִים וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו: פ	Then Solomon woke up and <u>realized that</u> <i>it was</i> a dream, and he went <i>to</i> Jerusalem and stood before the ark of the covenant of the <u>LORD*</u>, and he <u>made</u> burnt offerings, and he <u>made</u> peace-offerings, and he held a feast for all his servants.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32. 2 Chr 1:13. realized that <i>it was</i> ← <i>behold.</i> made (2x) ← <i>offered.</i>

1 Ki 3:16	אֵז תְּבֹאֲנָה שְׁתֵּי נָשִׁים זָנוֹת אֶל־הַמֶּלֶךְ וּתַעֲמִדְנָה לִפְנָיו:	Then two <u>prostitutes</u> came to the king and stood before him.	prostitutes ← <i>prostitute</i> <i>women</i> .
1 Ki 3:17	וּתְאֹמַר הָאִשָּׁה הָאֶחָת בִּי אֲדֹנָי אֲנִי וְהָאִשָּׁה הַזֹּאת יִשְׁכַּת בְּבֵית אֶחָד וְאִלֵּךְ עִמָּה בְּבֵית:	And one woman said, “Oh my lord, I and this woman live in <u>the same</u> house, and I gave birth, with her in the house.	the same ← <i>one</i> .
1 Ki 3:18	וַיְהִי בַיּוֹם הַשְּׁלִישִׁי לְלִדְתִּי וּתֵלֵךְ גַּם־הָאִשָּׁה הַזֹּאת וְאֲנַחְנוּ יַחְדָּו אֵין־זֶר אִתָּנוּ בְּבֵית זֹלָתִי שְׁתֵּי־אֲנַחְנוּ בְּבֵית:	And <u>it so</u> <u>happened</u> on the third day after me giving birth, that this woman also gave birth, and we <i>were</i> together; <u>there is no-one</u> <u>else</u> with us in the house – <u>just</u> the two of us in the house.	it so happened ← <i>it was; it</i> <i>became; it came to pass</i> . no-one else ← <i>no stranger</i> . just ← <i>except</i> .
1 Ki 3:19	וַיָּמָת בֶּן־הָאִשָּׁה הַזֹּאת לַיְלָה אֲשֶׁר שָׁכְבָה עָלָיו:	But this woman's son died <i>at night</i> because she lay on <i>top of</i> him.	
1 Ki 3:20	וּתְקָם בְּתוֹךְ הַלַּיְלָה וּתְקַח אֶת־בְּנִי מֵאֶצְלִי וְאִמְתָּךְ יֹשְׁנָה וּתְשַׁכְּבֵהוּ בְּחִיקָהּ וְאֶת־בְּנֵהּ הַמֵּת הַשְּׁכִיבָה בְּחִיקָי:	And she got up in the middle of the night and took my son from me while your maidservant was asleep, and she laid him in her bosom, while she laid her dead son in my bosom.	
1 Ki 3:21	וְאֶקָּם בִּבְקָר לְהִינִיק אֶת־בְּנִי וְהִנֵּה־מֵת וְאֶתְבּוֹנֵן אֵלָיו בִּבְקָר וְהִנֵּה לֹא־הָיָה בְּנִי אֲשֶׁר יִלְדָתִי:	And when I arose in the morning to breastfeed my son, <u>I realized that the</u> <u>child</u> was dead, but I <u>examined</u> him in the morning and <u>saw that</u> he was not my son, whom I had given birth to.”	<i>I realized that ... saw that</i> ← <i>behold ... behold</i> . examined ← <i>marked,</i> <i>attended to</i> .

1 Ki 3:22	וַתֹּאמֶר הָאִשָּׁה הָאַחֶרֶת לֹא כִּי בְנִי הָחַי וּבְנֶךָ הַמֵּת וְזֹאת אִמְּךָ לֹא כִּי בְנֶךָ הַמֵּת וּבְנִי הָחַי וַתְּדַבְּרָנָה לִפְנֵי הַמֶּלֶךְ:	Then the other woman said, “No, for <i>it is my son who is alive</i> and your son <i>who is dead</i> .” And the former said, “No, for <i>it is</i> your son who <i>is</i> dead, and my son who <i>is</i> alive.” And so they spoke before the king.	<i>it is</i> my son who <i>is</i> alive: AV differs, inverting our subject and predicate here and in the following clause (also possible), but not in a similar construction in 1 Ki 3:23. the former ← <i>this</i> .
1 Ki 3:23	וַיֹּאמֶר הַמֶּלֶךְ זֹאת אִמְּךָ זֶה־בְנִי הָחַי וּבְנֶךָ הַמֵּת וְזֹאת אִמְּךָ לֹא כִּי בְנֶךָ הַמֵּת וּבְנִי הָחַי: פ	Then the king said, “One says, ‘This <i>is</i> my son who <i>is</i> alive, and your son <i>is</i> dead’, whereas the other says, ‘No, for <i>it is</i> your son who <i>is</i> dead, and my son who <i>is</i> alive.’”	One ... the other ← <i>This ... this</i> .
1 Ki 3:24	וַיֹּאמֶר הַמֶּלֶךְ קַחְו לִי־חֶרֶב וַיָּבִאוּ הַחֶרֶב לִפְנֵי הַמֶּלֶךְ:	Then the king said, “Fetch me a sword.” So they brought a sword before the king.	Fetch ← <i>Take</i> .
1 Ki 3:25	וַיֹּאמֶר הַמֶּלֶךְ גְּזְרוּ אֶת־הַיֶּלֶד הָחַי לְשְׁנַיִם וּתְנוּ אֶת־הַחֶצִי לְאַחַת וְאֶת־הַחֶצִי לְאַחַת:	Then the king said, “Divide the living child into two, and give half to one <i>woman</i> and half to the other.”	the other ← <i>one</i> .
1 Ki 3:26	וַתֹּאמֶר הָאִשָּׁה אֲשֶׁר־בָּנָה הָחַי אֶל־הַמֶּלֶךְ כִּי־נִכְמְרוּ רַחֲמֶיהָ עַל־בָּנָהּ וַתֹּאמֶר בִּי אֲדֹנָי תְּנוּ־לָהּ אֶת־הַיֶּלֶד הָחַי וְהַמֵּת אֶל־תְּמִיתָהוּ וְזֹאת אִמְּךָ גַּם־לִי גַם־לְךָ לֹא יִהְיֶה גְזֹרוֹ:	At this the woman whose son was the one who <i>was</i> alive spoke to the king, for her tender affections flared up for her son, and she said, “Please, my lord, give her the <i>baby who is</i> alive, and <i>don’t kill him at any event</i> .” But the other was saying, “Neither I nor you will have him; divide him <i>up</i> .”	At this: wider use of the <i>vav</i> . baby ← <i>born (one)</i> . don’t kill him at any event: with infinitive absolute. the other ← <i>this</i> .

1 Ki 3:27	וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר תָּנוּ-לָהּ אֶת-הַיָּלֹד הַחַי וְהַמָּת לֹא תִמְיָתָהּ הִיא אִמּוֹ:	Then the king answered and said, "Give the <u>baby</u> who <i>is</i> alive to her, and <u>do</u> <u>not kill him under any</u> <u>circumstances</u> . She <i>is</i> his mother."	baby: see 1 Ki 3:26. do not kill him under any circumstances: infinitive absolute.
1 Ki 3:28	וַיִּשְׁמְעוּ כָל-יִשְׂרָאֵל אֶת-הַמִּשְׁפָּט אֲשֶׁר שָׁפַט הַמֶּלֶךְ וַיִּרְאוּ מִפְּנֵי הַמֶּלֶךְ כִּי רָאוּ כִּי-חֲכָמָה אֱלֹהִים בְּקִרְבּוֹ לַעֲשׂוֹת מִשְׁפָּט: ס	And all Israel heard of the judgment which the king had <u>given</u> , and they feared the king, for they saw that the wisdom of God <i>was</i> in him to execute justice.	given ← <i>judged</i> .
1 Ki 4:1	וַיְהִי הַמֶּלֶךְ שְׁלֹמֹה מֶלֶךְ עַל-כָּל-יִשְׂרָאֵל: ס	So King Solomon was king over all Israel.	
1 Ki 4:2	וְאֵלֶּה הַשָּׂרִים אֲשֶׁר-לוֹ עֲזָרְיָהוּ בֶן-צָדוֹק הַכֹּהֵן: ס	And these <i>are</i> the ministers whom he <i>had</i> : Azariah the son of Zadok the priest;	
1 Ki 4:3	אֱלִיהֹרֶפֶת וְאַחִיָּה בְנֵי שִׁישַׁי סֹפְרִים יְהוֹשָׁפָט בֶּן-אַחִילֹד הַמְזָכִיר:	Elihoreph and Ahiah the sons of Shisha, <i>who were</i> scribes; Jehoshaphat the son of Ahilud the secretary <i>of state</i> ,	
1 Ki 4:4	וּבְנֵיָהוּ בֶן-יְהוֹיָדָע עַל-הַצָּבָא וְצָדוֹק וְאַבְיָתָר כֹּהֲנִים: ס	and Benaiah the son of Jehoiada, <i>who was</i> over the army, and Zadok and Abiathar <i>who were</i> priests,	Abiathar: see 1 Sam 22:20.
1 Ki 4:5	וְעֲזָרְיָהוּ בֶן-נָתָן עַל-הַנְּצָבִים וְזָבֻד בֶּן-נָתָן כֹּהֵן רֵעֵה הַמֶּלֶךְ:	and Azariah the son of Nathan <i>who was in charge</i> of the officials, and Zabud the son of Nathan <i>who was</i> priest <i>and</i> friend to the king,	in charge of ← <i>over</i> . Similarly in 1 Ki 4:6.
1 Ki 4:6	וְאַחִישָׁר עַל-הַבַּיִת וְאַדְנִירָם בֶּן-עֲבָדָא עַל-הַמָּס: ס	and Ahishar <i>who was</i> in charge of the household, and Adoniram the son of Abda <i>who was</i> in charge of taxation.	

1 Ki 4:7	וְלִשְׁלֹמֹה שְׁנֵים-עָשָׂר נָצְבִים עַל-כָּל-יִשְׂרָאֵל וּכְלָכְלוּ אֶת-הַמֶּלֶךְ וְאֶת-בֵּיתוֹ חֹדֶשׁ בַּשָּׁנָה יְהִיָּה עַל-אֶחָד הָאֶחָד לְכָל־כָּל: **ס	And Solomon <i>had</i> twelve officials over all Israel, who sustained the king and his household. Each <u>had</u> to sustain <i>him</i> for <i>one</i> month per year.	Each ← <i>One (ktiv) / The one (qere)</i> . had to ← <i>it was (incumbent) on</i> .
1 Ki 4:8	וְאֵלֶּה שְׁמוֹתֵם בְּנֵי-חֹר בְּהַר אֶפְרַיִם: ס	And these <i>are</i> their names: Ben-Hur in Mount Ephraim,	Ben-Hur: AV differs (<i>son of Hur</i>), translating <i>ben</i> (=son), also in the verses following.
1 Ki 4:9	בֶּן-דֶּקֶר בְּמַקַּז וּבְשַׁעֲלָבִים וּבֵית שֶׁמֶשׁ וְאֵילֹון בֵּית חָנָן: ס	Ben-Deker in Makaz and in Shaalbim and Beth-Shemesh and Elon-Beth-Hanan,	Deker: AV= Dekar.
1 Ki 4:10	בֶּן-חֶסֶד בְּאַרְבּוֹת לוֹ שְׁכָה וְכָל-אֶרֶץ חֶפְר: ס	Ben-Hesed in Arubboth, who <i>had</i> Sochoh and all the land of Hephher,	Arubboth: AV= Aruboth. Sochoh: see 1 Sam 17:1.
1 Ki 4:11	בֶּן-אַבִּינָדָב כָּל-גִּנָּת דָּאֵר טָפַת בַּת-שְׁלֹמֹה הִיתָה לוֹ לְאִשָּׁה: ס	Ben-Abinadab <i>in</i> all the heights of Dor, whose wife was Taphath Solomon's daughter,	
1 Ki 4:12	בַּעְנָא בֶּן-אַחִילוּד תַּעְנָד וּמִגְדוֹ וְכָל-בֵּית שֶׁאֵן אֲשֶׁר אֶצֶל צִרְתָּנָה מִתַּחַת לְיִזְרְעֵאל מִבֵּית שֶׁאֵן עַד אֲבֵל מְחֹלָה עַד מֵעֶבֶר לְיִקְמֹעַם: ס	Baana the son of Ahilud <i>who had</i> Taanach and Megiddo and all Beth-Shean, which <i>is</i> by Zarethan beneath Jezreel, from Beth-Shean to Abel-Meholah, <i>and</i> to beyond Jokmoam,	Zarethan: with a locative ending. AV= Zartanah. See Josh 3:16. Jezreel: see Josh 15:56. Jokmoam: AV= Jokneam. Presumably the same place, with [LHG] etc.
1 Ki 4:13	בֶּן-גֵּבֶר בְּרִמְת גִּלְעָד לוֹ חֹת יָאִיר בֶּן-מְנַשֶּׁה אֲשֶׁר בְּגִלְעָד לוֹ חָבֶל אֲרָגָב אֲשֶׁר בַּבָּשָׁן שְׁשִׁים עָרִים גְּדֻלּוֹת חֹמָה וּבְרִיחַ נְחֹשֶׁת: ס	Ben-Geber in Ramoth-Gilead, who <i>had</i> the villages of Jair the son of Manasseh, which <i>are</i> in Gilead, <i>having</i> the district of Argob, which <i>is</i> in Bashan – sixty large cities <i>with</i> a wall and copper bolt,	Ramoth-Gilead ... Gilead: see Gen 31:21. Bashan ← <i>the Bashan</i> , also in the rest of the chapter, and often elsewhere.

1 Ki 4:14	אֲחִינָדָב בֶּן־עֲדָא מַחֲנִימָה:	Ahinadab the son of Iddo <i>in</i> Mahanaim,	
1 Ki 4:15	אֲחִימָעַץ בְּנִפְתָּלִי גַם־הוּא לָקַח אֶת־בִּשְׁמַת בַּת־שְׁלֹמֹה לְאִשָּׁה:	Ahimaaz in Naphtali, who also took a daughter of Solomon's as <i>his</i> wife, <u>Bosmath</u> ,	Bosmath: AV= <i>Basmath</i> here (elsewhere <i>Bashemath</i>). See Gen 26:34.
1 Ki 4:16	בָּעֲנָא בֶּן־חוּשַׁי בְּאָשֶׁר וּבְעֻלֹת: ס	<u>Baanah</u> the son of Hushai in Asher and in Aloth,	Baanah ← <i>Baana</i> here, but elsewhere always <i>Baanah</i> .
1 Ki 4:17	יְהוֹשָׁפָט בֶּן־פְּרוּחַ בִּישָׁשְׁכָר: ס	Jehoshaphat the son of Paruah in Issachar,	
1 Ki 4:18	שִׁמְעִי בֶן־אֵלָא בְּבִנְיָמִן: ס	<u>Shimei</u> the son of <u>Elah</u> in Benjamin,	Shimei: see 2 Sam 16:5. But a different Shimei here. Elah ← <i>Ela</i> . But MT= <i>Elah</i> everywhere else, though different people; we regularize. AV= <i>Elah</i> .
1 Ki 4:19	גִּבֵּר בֶּן־אֹרִי בְּאֶרֶץ גִּלְעָד אֶרֶץ סִיחֹן מֶלֶךְ הָאֲמֹרִי וְעַג מֶלֶךְ הַבָּשָׁן וְנָצִיב אֶחָד אֲשֶׁר בְּאֶרֶץ:	Geber the son of Uri in the land of <u>Gilead</u> , the country of Sihon king of the <u>Amorites</u> , and Og king of Bashan, and <i>he was the</i> <u>only</u> official who <i>was</i> in the land.	Gilead: see Gen 31:21. Amorites: see Gen 10:16. the only ← <i>one</i> .
1 Ki 4:20	יְהוּדָה וְיִשְׂרָאֵל רַבִּים כְּחוֹל אֲשֶׁר־עַל־הַיָּם לִרְבּ אֲכָלִים וְשִׂתִּים וְשִׂמְחִים:	Judah and Israel <i>were</i> many – like the sand which <i>is</i> by the sea in multitude – eating and drinking and rejoicing.	

1 Ki 4:21	וְשִׁלְמֹה הָיָה מוֹשֵׁל בְּכָל-הַמְּמַלְכוֹת מִן-הַנָּהָר אֶרֶץ פְּלִשְׁתִּים וְעַד גְּבוּל מִצְרַיִם מִגִּשְׁשִׁים מִנְחָה וְעִבְדִּים אֶת-שִׁלְמֹה כָּל-יְמֵי חַיָּיו: פ	And Solomon was ruler over all the kingdoms <i>in</i> the land of the Philistines from the river up to the border with Egypt. They brought tribute and served Solomon all the days of his life.	river: i.e. <i>the Euphrates</i> [CB].
1 Ki 4:22	וַיְהִי לֶחֶם-שִׁלְמֹה לַיּוֹם אֶחָד שְׁלָשִׁים כֹּר סֹלֶת וְשֵׁשִׁים כֹּר קֶמַח:	And Solomon's <u>revenue</u> per day was thirty <u>cors</u> of fine flour and sixty <u>cors</u> of <i>barley flour</i>,	revenue ← <i>bread</i>. cor (2x): about 60 imperial gallons or 270 litres. <i>barley flour</i>: not specifically from barley, but with the adjunct “barley” in Num 5:15.
1 Ki 4:23	עֲשָׂרָה בָקָר בְּרָאִים וְעֶשְׂרִים בָּקָר רְעִי וּמֵאָה צֹאן לְבַד מֵאֵיל וְצִבִּי וַיְחַמֹּר וּבְרֵבָרִים אֲבוֹסִים:	ten fatted oxen and twenty herding oxen and one hundred sheep, apart from deer and gazelles and <u>fallow deer</u> and fatted poultry.	fallow deer: scientific name <i>dama</i>.
1 Ki 4:24	כִּי-הָיָה רָדָה בְּכָל-עֵבֶר הַנָּהָר מִתְּפֹסֶחַ וְעַד-עֲזָה בְּכָל-מְלָכֵי עֵבֶר הַנָּהָר וְשָׁלוֹם הָיָה לוֹ מִכָּל-עִבְרָיו מִסָּבִיב:	For he had control of all <i>this</i> side of the river, from Tiphseh to Gaza, of all the kings <i>on this</i> side of the river. And he had peace in all <u>quarters</u> round about.	the river (2x): i.e. <i>the</i> <i>Euphrates</i> [CB]. Gaza ← <i>Azzah</i>. AV= <i>Azzah</i> here, but <i>Gaza</i> elsewhere, except Deut 2:23, Jer 25:20. quarters ← <i>its</i> or <i>his sides</i>.
1 Ki 4:25	וַיֵּשְׁבּוּ יְהוּדָה וְיִשְׂרָאֵל לְבֶטֶח אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תְּאֵנָתוֹ מִדָּן וְעַד-בְּאֵר שֶׁבַע כָּל יְמֵי שִׁלְמֹה: ס	And Judah and Israel lived securely, each <i>man</i> under his vine and under his fig tree, from Dan to Beersheba, all Solomon's days.	

1 Ki 4:26	וַיְהִי לְשָׁלֹמֹה אַרְבָּעִים אַלְף אֲרוֹנוֹת סוּסִים לְמַרְכָּבוֹ וּשְׁנַיִם-עָשָׂר אַלְף פָּרָשִׁים:	And Solomon had forty thousand horse stables for his chariot <i>fleet</i> , and twelve thousand horsemen.	
1 Ki 4:27	וּבְלָכְלוּ הַנְּצָבִים הָאֵלֶּה אֶת-הַמֶּלֶךְ שְׁלֹמֹה וְאֵת כָּל-הַקָּרֵב אֶל-שִׁלְחָן הַמֶּלֶךְ-שְׁלֹמֹה אִישׁ חֹדְשׁוֹ לֹא יַעֲדֵרוּ דָּבָר:	These officials sustained King Solomon and everyone who <u>came to</u> King Solomon's table – each <i>official</i> in his month – and they did not neglect anything.	came to ← <i>approached</i> .
1 Ki 4:28	וְהַשְּׁעָרִים וְהַתְּבֹן לְסוּסִים וְלִרְכָשׁ יָבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר יִהְיֶה-שָׁם אִישׁ בְּמִשְׁפָּטוֹ: ס	And they brought barley and straw for the <i>farm</i> horses and for the swift horses, to the place where <i>these</i> were, each according to his <u>duty</u> .	<i>these</i> were ← <i>it was</i> . duty ← <i>custom, judgment</i> .
1 Ki 4:29	וַיֵּתֶן אֱלֹהִים חֲכָמָה לְשָׁלֹמֹה וַתְּבוֹנָה הִרְבָּה מֵאֵד וְרוּחַב לֵב כַּחֹל אֲשֶׁר עַל-שִׁפְתַּי הַיָּם:	And God gave wisdom to Solomon, and very great <u>insight</u> and <u>broad</u> <u>understanding</u> , like the sand which <i>is</i> on the sea- shore.	insight ← <i>understanding</i> . broad understanding ← <i>breadth of heart</i> . [AnLx]= <i>comprehensive</i> <i>understanding</i> .
1 Ki 4:30	וַתִּרְבַּח חֲכָמַת שְׁלֹמֹה מִחֲכָמַת כָּל-בְּנֵי-קֶדֶם וּמִכָּל חֲכָמַת מִצְרַיִם:	And Solomon's wisdom increased beyond the wisdom of all the <u>eastern</u> <u>people</u> and beyond all the wisdom of Egypt.	eastern people ← <i>people of</i> <i>the east</i> .
1 Ki 4:31	וַיְחַכֵּם מִכָּל-הָאָדָם מֵאֵיתָן הָאֶזְרָחִי וְהִיֶּמָן וּבְכָל וְדָרְדַּע בְּנֵי מַחֹל וַיְהִי-שְׁמוֹ בְּכָל-הַגּוֹיִם סָבִיב:	And he became wiser than <u>any</u> man, than Ethan the Ezrahite and Heman, and Chalcol and Darda the sons of Mahol, and his fame was <i>present</i> in all the nations round about.	any ← <i>every</i> .
1 Ki 4:32	וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מִשָּׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאֶלֶף:	And he spoke three thousand proverbs, and his songs <u>amounted to</u> one thousand and five.	amounted to ← <i>were</i> .

1 Ki 4:33	וַיְדַבֵּר עַל־הָעֵצִים מִן־הָאֲרֹז אֲשֶׁר בְּלִבְנוֹן וְעַד הָאִזּוֹב אֲשֶׁר יֵצֵא בְּקִיר וַיְדַבֵּר עַל־הַבְּהֵמָה וְעַל־הָעוֹף וְעַל־הָרֶמֶשׂ וְעַל־הַדְּגִים:	And he spoke about trees, from the cedar which <i>is</i> in Lebanon to the hyssop which comes out of a wall, and he spoke about cattle and about birds and about reptiles and about fish.	
1 Ki 4:34	וַיָּבֹאוּ מִכָּל־הָעַמִּים לִשְׁמֹעַ אֶת חִכְמַת שְׁלֹמֹה מֵאֵת כָּל־מְלָכֵי הָאָרֶץ אֲשֶׁר שָׁמְעוּ אֶת־חִכְמָתוֹ: ס	And <i>people</i> came from all the nations to hear Solomon's wisdom – from all the kings of the earth who had heard of his wisdom.	
1 Ki 5:1	וַיִּשְׁלַח חִירָם מֶלֶךְ־צֹר אֶת־עֲבָדָיו אֶל־שְׁלֹמֹה כִּי שָׁמַע כִּי אָתּוֹ מָשַׁח לְמֶלֶךְ תַּחַת אָבִיהוּ כִּי אָהֵב הָיָה חִירָם לְדָוִד כָּל־הַיָּמִים: ס	And Hiram king of Tyre sent his servants to Solomon, for he had heard that they had anointed him king in place of his father, because Hiram was friendly to David <u>at all</u> <u>times</u> .	at all times ← <i>all the days</i> .
1 Ki 5:2	וַיִּשְׁלַח שְׁלֹמֹה אֶל־חִירָם לֵאמֹר:	And Solomon sent <i>word</i> to Hiram and said,	2 Chr 2:3.
1 Ki 5:3	אֵתָּה יָדַעְתָּ אֶת־דָּוִד אָבִי כִּי לֹא יָכַל לְבַנּוֹת בֵּית לַשֵּׁם יְהוָה אֱלֹהָיו מִפְּנֵי הַמְּלָחָמָה אֲשֶׁר סָבְבוּהוּ עַד תַּת־יְהוָה אֹתָם תַּחַת כַּפּוֹת *רַגְלוֹ רַגְלָיו: **	“You know how my father David could not build a house to the name of the LORD his God, because of the <u>wars</u> which surrounded him until the LORD put them under the soles of {K: his} [Q: my] <u>feet</u> .	2 Chr 2:3. wars ← <i>war</i> , but with a plural verb, <i>surrounded</i> , as pointed in MT. A (gender- discordant) plural pronoun <i>them</i> follows. feet ← <i>foot</i> .
1 Ki 5:4	וְעַתָּה הִנֵּיחָ יְהוָה אֱלֹהֵי לִי מִסָּבִיב אֵין שָׁטָן וְאֵין פֶּגַע רָע:	And now the LORD my God has given me rest round about; <i>there is</i> no adversary, and <i>there is</i> no harmful conflict.	

1 Ki 5:5	וְהִנֵּנִי אֹמֵר לְבָנוֹת בֵּית לְשֵׁם יְהוָה אֱלֹהֵי בָאֲשֶׁר דִּבֶּר יְהוָה אֶל־דָּוִד אֲבִי לֵאמֹר בְּנֶךָ אֲשֶׁר אֶתָּן תַּחְתָּיִךְ עַל־כִּסְאֲךָ הוּא־יִבְנֶה הַבַּיִת לְשְׁמִי:	And look, I <u>intend</u> to build a house to the name of the LORD my God, as the LORD spoke to David my father when he said, ‘ <i>It is</i> your son, whom I will put on your throne in place of you, who will build the house to my name.’	2 Chr 2:4. intend ← <i>say; think</i> .
1 Ki 5:6	וְעֲתָה צִוֵּה וְיִכָּרְתוּ־לִי אֲרָזִים מִן־הַלְבָּנוֹן וְעֲבָדַי יִהְיוּ עִם־עֲבָדֶיךָ וְשִׂכְרִי עֲבָדֶיךָ אֶתָּן לָךְ כָּכֹל אֲשֶׁר תֹּאמַר כִּי אֵתָּה יָדַעְתָּ כִּי אֵין בְּנוֹ אִישׁ יָדַע לִכְרֹת־עֵצִים כְּצַדִּינִים:	So now, command that they cut cedars from Lebanon for me, and my servants will be with your servants, and I will give you the wages of your servants according to <u>whatever</u> you specify, for you know that among us <i>there is</i> no man <i>who</i> knows <i>how</i> to cut trees like the <u>Sidonians</u> .”	2 Chr 2:7, 2 Chr 2:8, 2 Chr 2:9. whatever ← <i>all</i> . Sidonians: see Gen 10:15.
1 Ki 5:7	וַיְהִי כִשְׁמַע חִירָם אֶת־דְּבָרֵי שְׁלֹמֹה וַיִּשְׂמַח מְאֹד וַיֹּאמֶר בָּרוּךְ יְהוָה הַיּוֹם אֲשֶׁר נָתַן לְדָוִד בֶּן חָכָם עַל־הָעָם הָרַב הַזֶּה:	And it came to pass when Hiram heard Solomon's words that he was very pleased, and he said, “Blessed <i>be</i> the LORD today who has given David a wise son over this great people.”	2 Chr 2:11, 2 Chr 2:12.
1 Ki 5:8	וַיִּשְׁלַח חִירָם אֶל־שְׁלֹמֹה לֵאמֹר שָׁמָּעְתִּי אֵת אֲשֶׁר־שָׁלַחְתָּ אֵלַי אֲנִי אֶעֱשֶׂה אֶת־כָּל־חֲפָצֶיךָ בְּעֵצֵי אֲרָזִים וּבְעֵצֵי בְרוֹשִׁים:	And Hiram sent <i>word</i> to Solomon and said, “I have heard what you sent me. I will carry out all your <u>wishes</u> concerning cedar trees and cypress trees.	wishes ← <i>desire</i> .

1 Ki 5:9	עֲבָדַי יִרְדּוּ מִן־הַלְבָּנוֹן יָמָּה וְאָנִי אֲשִׁימֵם דְּבָרוֹת בַּיָּם עַד־הַמָּקוֹם אֲשֶׁר־תִּשְׁלַח אֵלַי וּנְפֹצְתִים שָׁם וְאַתָּה תֵּשָׂא וְאַתָּה תַעֲשֶׂה אֶת־חֲפָצִי לָתֵת לֶחֶם בֵּיתִי:	My servants will bring <i>them</i> down from Lebanon to the sea, and I will have them laid <i>on</i> rafts <i>to go</i> by sea to the place you notify me of, and I will <u>un</u>load them there, and you will take <i>them away</i>, and you will carry out my wish <u>by giving bread</u> to my household.”	2 Chr 2:16. unload ← <i>disperse</i>. by giving: gerundial use of the infinitive. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 5:10	וַיְהִי חִירוֹם נָתַן לְשִׁלְמָה עֵצֵי אֲרָזִים וְעֵצֵי בְּרוֹשִׁים כָּל־חֲפָצֹו:	So Hiram gave Solomon cedar wood and cypress wood – <u>as much as he wanted</u>.	Hiram: MT= <i>Hirom</i> here. as much as he wanted ← <i>all his desire</i>.
1 Ki 5:11	וּשְׁלֹמֹה נָתַן לְחִירָם עֶשְׂרִים אֶלֶף כָּר חֲטִיִּם מִכֹּלֶת לְבֵיתֹו וְעֶשְׂרִים כָּר שֶׁמֶן כָּתִית כֹּה־יִתֵּן שְׁלֹמֹה לְחִירָם שָׁנָה בְּשָׁנָה: פ	And Solomon gave Hiram twenty thousand <u>cor</u>s of wheat <i>as</i> food for his household, and twenty <u>cor</u>s of beaten oil. <u>This is what</u> Solomon gave Hiram year by year.	cor (2x): about 60 imperial gallons or 270 litres. This <i>is what</i> ← <i>Thus</i>.
1 Ki 5:12	וַיְהִי וַתֵּן חָכְמָה לְשִׁלְמָה כַּאֲשֶׁר דִּבֶּר־לּוֹ וַיְהִי שָׁלֵם בֵּין חִירָם וּבֵין שְׁלֹמֹה וַיִּכְרְתוּ בְרִית שְׁנֵיהֶם:	And the LORD gave Solomon wisdom, as he had said to him, and there was peace between Hiram and Solomon, and the two of them made a covenant.	
1 Ki 5:13	וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה מִסֵּ מִכָּל־יִשְׂרָאֵל וַיְהִי הַמֶּס שְׁלֹשִׁים אֶלֶף אִישׁ:	And King Solomon raised <i>a workforce</i> with a levy on all Israel, and the <u>workforce consisted of</u> thirty thousand men.	2 Chr 2:17. workforce ← <i>levy</i>. consisted of ← <i>was</i>.

1 Ki 5:14	וַיִּשְׁלַחם לְבָנוֹנָה עֶשְׂרֵת אַלְפִים בְּחֹדֶשׁ חֲלִיפוֹת חֹדֶשׁ יִהְיוּ בִלְבָנוֹן שְׁנַיִם חֳדָשִׁים בְּבֵיתוֹ וְאַדְנִירָם עַל־הֶמָּס: ס	And he sent them to Lebanon – ten thousand for a month <i>in shifts</i> . For a month they were in Lebanon and for two months <i>at home</i> . And Adoniram <i>was in charge of</i> the <i>workforce</i> .	2 Chr 2:17. shifts ← <i>alternations</i> . at home ← <i>in his house</i> . in charge of ← <i>over</i> . workforce ← <i>levy</i> .
1 Ki 5:15	וַיְהִי לְשִׁלְמָה שִׁבְעִים אֶלֶף נָשָׂא סָבֵל וּשְׁמָנִים אֶלֶף חֹצֵב בְּהָר: ס	And Solomon had seventy thousand burden bearers and eighty thousand hewers at the mountain,	2 Chr 2:18.
1 Ki 5:16	לְבַד מְשָׁרֵי הַנֹּצְבִים לְשִׁלְמָה אֲשֶׁר עַל־הַמְּלָאכָה שְׁלֹשֶׁת אַלְפִים וּשְׁלֹשׁ מֵאוֹת הָרֹדִים בָּעָם הָעֹשִׂים בַּמְּלָאכָה: ס	besides Solomon's appointed officials who <i>were</i> over the craftsmanship – three thousand three hundred <i>of</i> <i>them</i> – who had authority over the people who carried out the artisanry.	2 Chr 2:18.
1 Ki 5:17	וַיִּצְוֵה הַמֶּלֶךְ וַיַּסְעוּ אֲבָנִים גְּדֹלוֹת אֲבָנִים יְקָרוֹת לִיסֹד הַבַּיִת אֲבָנֵי גִזִּית: ס	And the king gave commandment, and they quarried large stones, and costly stones, so as to lay the foundation of the house <i>with hewn stones</i> .	
1 Ki 5:18	וַיִּפְסְלוּ בְנֵי שְׁלֹמֹה וּבְנֵי חִירֹם וְהַגִּבְלִים וַיִּכְנְנוּ הָעֵצִים וְהָאֲבָנִים לְבָנוֹת הַבַּיִת: פ	And Solomon's builders and Hiram's builders and the Giblites carved and prepared the wood and the stones to build the house.	
1 Ki 6:1	וַיְהִי בְשָׁמוֹנִים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ־מִצְרַיִם בִּשְׁנָה הָרְבִיעִית בְּחֹדֶשׁ זֹו הוּא הַחֹדֶשׁ הַשְּׁנִי לַמֶּלֶךְ שְׁלֹמֹה עַל־יִשְׂרָאֵל וַיְבִן הַבַּיִת לַיהוָה: ס	And it came to pass, in the four hundred and eightieth year after the exodus of the sons of Israel from the land of Egypt, in the fourth year, in the month of <i>Ziv</i> , which <i>is</i> the second month, of Solomon's reign over Israel, that he built the house of the LORD.	2 Chr 3:1, 2 Chr 3:2. Ziv: AV= <i>Zif</i> , but we use the modern English name. Also called Iyyar (or Iyar).

1 Ki 6:2	וְהַבַּיִת אֲשֶׁר בָּנָה הַמֶּלֶךְ שְׁלֹמֹה לַיהוָה שְׁשִׁים-אַמָּה אָרְכוֹ וְעֶשְׂרִים רָחְבוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ:	And the house which King Solomon built to the LORD was sixty cubits in length and twenty cubits in width and thirty cubits in height.	2 Chr 3:3. cubit (3x): about 18 inches or 45 cm. in length ... in width ... in height ← <i>its length</i> ... <i>its width</i> ... <i>its height</i> .
1 Ki 6:3	וְהָאוֹלָם עַל-פְּנֵי הַיֵּכָל הַבַּיִת עֶשְׂרִים אַמָּה אָרְכוֹ עַל-פְּנֵי רָחֹב הַבַּיִת עֶשֶׂר בָּאַמָּה רָחְבוֹ עַל-פְּנֵי הַבַּיִת:	And the portico in front of the temple of the house was twenty cubits in length across the width of the house, and its width was ten cubits in front of the house.	2 Chr 3:4. in length ← <i>its length</i> .
1 Ki 6:4	וַיַּעַשׂ לַבַּיִת חֲלוֹנִי שְׁקָפִים אֲטָמִים:	And he made overhanging sealed windows for the house.	overhanging: AV differs (<i>lights</i>). sealed ← <i>closed</i> [AnLx]. AV differs (<i>narrow</i>), as [BDB].
1 Ki 6:5	וַיִּבֶן עַל-קִיר הַבַּיִת יָצוּעַ *יִצְיַע סָבִיב* אֶת-קִירוֹת הַבַּיִת סָבִיב לְהֵיכָל וּלְדָבָר וַיַּעַשׂ צִלְעוֹת סָבִיב:	And he built a side-structure against the wall of the house around <i>it</i> alongside the walls of the house round about, <i>belonging</i> to the temple and the place of address. And he built rows of side-rooms round about.	a side-structure: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. rows of side-rooms ← <i>ribs</i> .
1 Ki 6:6	*הַיָּצוּעַ *הַיִּצְיַע הַתַּחְתָּנָה חֲמֵשׁ בָּאַמָּה רָחְבָּהּ וְהַתִּכְנָה שֵׁשׁ בָּאַמָּה רָחְבָּהּ וְהַשְּׁלִישִׁית שִׁבְעַת בָּאַמָּה רָחְבָּהּ כִּי מִגְרָעוֹת נָתַן לַבַּיִת סָבִיב חוּצָה לְבִלְתִּי אָחוֹז בְּקִירוֹת-הַבַּיִת:	The lowest storey was five cubits in width and the middle <i>one</i> was six cubits in width and the third <i>one</i> was seven cubits in width, for he made the house with overhanging storeys round about on the outside, so that <i>they</i> would not join flush to the walls of the house.	storey: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. in width (3x) ← <i>its width</i> . made the house with overhanging storeys ← <i>he gave rebates to the house</i> , i.e. greater setbacks on the lower storeys.

1 Ki 6:7	וְהַבִּית בְּהִבְנָתוֹ אֲבָן־שְׁלֵמָה מִסֵּעַ נִבְנָה וּמִקְבֹּת וְהִגְרָזוּ כָּל־כְּלֵי בְּרֹזָל לֹא־נִשְׁמַע בַּבֵּית בְּהִבְנָתוֹ:	Now the <u>construction</u> of the house <u>was with</u> whole stones, <u>pre-fashio</u> ned for transport, so no hammers or axe <u>or</u> any iron implement was heard in the house during its <u>construction</u> .	construction (2x) ← <i>in its being built</i> , gerundial use of the infinitive. <i>pre-fashioned</i> ← <i>built</i> .
1 Ki 6:8	פֶּתַח הַצֵּלָע הַתִּיכְנָה אֶל־כֶּתֶף הַבַּיִת הַיְמָנִית וּבְלוּלִים יַעֲלוּ עַל־הַתִּיכְנָה וּמִן־הַתִּיכְנָה אֶל־הַשְּׁלֵשִׁים:	The door to the middle <u>row</u> of side-rooms <u>was on</u> the right <u>hand side</u> of the house, and one went up by spiral steps to the middle <u>storey</u> and from the middle <u>storey</u> to the <u>third one</u> .	row ← <i>rib</i> . side ← <i>shoulder</i> . third <i>one</i> ← <i>third ones</i> .
1 Ki 6:9	וַיִּבֶן אֶת־הַבַּיִת וַיְכַלֶּהוּ וַיִּסְפֹּן אֶת־הַבַּיִת גִּבִּים וּשְׁדָרֹת בְּאַרְזִים:	So he built the house and completed it, and he panelled the house with boards, including the suites of rooms, with cedar.	
1 Ki 6:10	וַיִּבֶן אֶת־*הַיְצוֹעַ הַיְצִיעַ עַל־כָּל־הַבַּיִת** חֲמֵשׁ אַמּוֹת קוֹמָתוֹ וַיַּאֲחֹז אֶת־הַבַּיִת בַּעֲצֵי אַרְזִים: פ	And he built the <u>side-</u> <u>structure</u> against all the house. Its height <u>was</u> five cubits, and <u>it was joined to</u> the house by beams of cedar.	side-structure: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. it was joined to ← <i>it gripped</i> .
1 Ki 6:11	וַיְהִי דְבַר־יְהוָה אֶל־שְׁלֹמֹה לֵאמֹר:	And the word of the LORD came to Solomon, <u>as follows</u> :	as follows ← <i>to say</i> .
1 Ki 6:12	הַבַּיִת הַזֶּה אֲשֶׁר־אַתָּה בֹּנֶה אִם־תֵּלֵךְ בְּחֻקְתִּי וְאֶת־מִשְׁפָּטִי תַעֲשֶׂה וְשָׁמַרְתָּ אֶת־כָּל־מִצְוֹתַי לֵלֶכֶת בָּהֶם וְהִקְמַתִּי אֶת־דְּבָרִי אֲתָדָּךְ אֲשֶׁר דִּבַּרְתִּי אֶל־דָּוִד אָבִיךָ:	" <i>As regards</i> this house which you are building, if you walk in my statutes and execute my judgments and keep all my commandments <u>by walking</u> in them, then I will establish my word with you which I spoke to David your father,	by walking: gerundial use of the infinitive.

1 Ki 6:13	וּשְׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעֱזֹב אֶת־עַמִּי יִשְׂרָאֵל: ס	and I will dwell among the sons of Israel, and I will not leave my people Israel.”	
1 Ki 6:14	וַיִּבֶן שְׁלֹמֹה אֶת־הַבַּיִת וַיְכַלֶּהוּ:	And Solomon built the house and completed it.	
1 Ki 6:15	וַיִּבֶן אֶת־קִירוֹת הַבַּיִת מִבֵּיתָהּ בַּצִּלְעוֹת אֲרָזִים מִקְרָקֶה הַבַּיִת עַד־קִירוֹת הַסֹּפֶן צִפָּה עֵץ מִבֵּית וַיִּצַּף אֶת־קְרָקֶה הַבַּיִת בַּצִּלְעוֹת בְּרוֹשִׁים:	And he built the walls of the house on the inside with cedar panelling. From the ground level of the house up to ceiling height he overlaid the walls with wood on the inside, and he overlaid the floor of the house with panels of cypress.	to ceiling height he overlaid the walls ← <i>up to the walls of the ceiling he overlaid.</i>
1 Ki 6:16	וַיִּבֶן אֶת־עֲשָׂרִים אַמָּה מִרְכוֹתַי *מִירְכַּתַּי* הַבַּיִת בַּצִּלְעוֹת אֲרָזִים מִן־הַקְּרָקֶה עַד־הַקִּירוֹת וַיִּבֶן לוֹ מִבֵּית לְדָבָר לְקֹדֶשׁ הַקֹּדֶשִׁים:	And he built twenty cubits of the sides of the house with panels of cedar from ground level up as far as the walls, and he built <i>them</i> for it on the inside, for the place of address – the holy of holies.	sides: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> .
1 Ki 6:17	וְאַרְבָּעִים בָּאֲמָה הִיא הַבַּיִת הוּא הַיֵּכָל לִפְנֵי:	And the house was forty cubits <i>in length</i> – that is the temple in front.	
1 Ki 6:18	וְאֲרֹז אֶל־הַבַּיִת פָּנִימָה מִקְלַעַת פִּקְעִים וּפִטוּרֵי צָצִים הִכָּל אֲרֹז אֵין אֲבָן נִרְאָה:	And the cedar of the house inside <i>was</i> carved into hemispheres and blossoming flowers. Everything <i>was</i> cedar – <i>there was</i> no stone to be seen.	hemispheres: perhaps, with [AnLx], <i>cucumbers</i> or <i>mushrooms</i> . [BDB] has <i>ball shaped ornaments</i> . blossoming ← <i>burst</i> (<i>things open</i>) of. to be seen ← <i>seen</i> .
1 Ki 6:19	וַדְּבִיר בְּתוֹךְ־הַבַּיִת מִפְּנִימָה הִכִּין לְתֵתוֹ שֵׁם אֶת־אֲרוֹן בְּרִית יְהוָה:	And he prepared the place of address inside the house, on the inside, <i>for putting</i> the ark of the covenant of the LORD there.	for putting: gerundial use of the infinitive. A rare form of the infinitive, but also found in 1 Ki 17:14 <i>ketiv</i> . Disputed by [Ges- HG] §66i.

1 Ki 6:20	וּלְפָנַי הַדְּבִיר עֲשָׂרִים אֲמָה אָרְדָּ וְעֲשָׂרִים אֲמָה רָחֵב וְעֲשָׂרִים אֲמָה קוֹמָתוֹ וַיִּצְפֹּהוּ זָהָב סָגוֹר וַיִּצֹף מִזְבֵּחַ אָרְזִי:	And in front of the place of address <i>was a space of</i> twenty cubits <i>in</i> length and twenty cubits <i>in</i> width and twenty cubits <i>in</i> height, and he overlaid it <i>with</i> seamless gold, and he overlaid the altar of cedar.	in height ← <i>its height</i> .
1 Ki 6:21	וַיִּצֹף שְׁלֹמֹה אֶת־הַבַּיִת מִפְּנִימָה זָהָב סָגוֹר וַיַּעֲבֵר *בְּרִיתִיקוֹת בְּרִיתוֹקוֹת זָהָב לְפָנַי * הַדְּבִיר וַיִּצְפֹּהוּ זָהָב:	And Solomon overlaid the house inside <i>with</i> seamless gold, and he <u>fixed</u> golden chains in front of the place of address, which he had overlaid <i>with</i> gold.	chains: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> . 2 Chr 3:4, 2 Chr 3:5. fixed ← <i>made pass</i> .
1 Ki 6:22	וְאֶת־כָּל־הַבַּיִת צָפָה זָהָב עַד־תָּם כָּל־הַבַּיִת וְכָל־הַמִּזְבֵּחַ אֲשֶׁר־לְדְבִיר צָפָה זָהָב:	And he overlaid the whole house <i>with</i> gold, so <u>that</u> the whole house was completed, and he overlaid <i>with</i> gold the whole altar which <i>is</i> for the place of address.	2 Chr 3:6, 2 Chr 3:7, 2 Chr 3:8, 2 Chr 3:9. so that ← <i>up to</i> .
1 Ki 6:23	וַיַּעַשׂ בַּדְּבִיר שְׁנֵי כְּרוּבִים עֲצֵי־שִׁמֹן עֹשֶׂר אֲמוֹת קוֹמָתוֹ:	And in the place of address he made two cherubim of olive tree wood, <i>which</i> <i>were</i> ten cubits <u>tall</u> .	2 Chr 3:10. olive ← <i>oil</i> . tall ← <i>its height</i> .
1 Ki 6:24	וְחֲמֵשׁ אֲמוֹת כְּנָף הַכְּרוּב הָאַחַת וְחֲמֵשׁ אֲמוֹת כְּנָף הַכְּרוּב הַשֵּׁנִית עֹשֶׂר אֲמוֹת מִקְצוֹת כְּנָפָיו וְעַד־קְצוֹת כְּנָפָיו:	And the <i>size of</i> one wing of a cherub <i>was</i> five cubits, and the <i>size of</i> the <u>other</u> wing of a cherub <i>was</i> five cubits – ten cubits from <i>one end</i> of its wings to the <i>other end</i> of its wings.	2 Chr 3:11. other ← <i>second</i> . end ... end ← <i>ends ... ends</i> .
1 Ki 6:25	וְעֹשֶׂר בְּאֲמָה הַכְּרוּב הַשֵּׁנִי מִדָּה אֶחָת וְקָצֵב אֶחָד לְשְׁנֵי הַכְּרוּבִים:	And the second cherub <i>was</i> ten cubits <i>across</i> ; the two cherubim <i>had the same</i> size and <i>the same</i> shape.	2 Chr 3:12. the same (2x) ← <i>one</i> .

1 Ki 6:26	קוֹמַת הַכְּרוּב הָאֶחָד עָשָׂר בָּאַמָּה וְכֵן הַכְּרוּב הַשֵּׁנִי:	The height of one cherub was ten cubits, and so was the <u>other</u> cherub.	other ← <i>second</i> .
1 Ki 6:27	וַיִּתֵּן אֶת־הַכְּרוּבִים בְּתוֹךְ הַבַּיִת הַפְּנִימִי וַיִּפְרְשׁוּ אֶת־כַּנְפֵי הַכְּרָבִים וַתִּגַּע כַּנֵּף־הָאֶחָד בַּקִּיר וּכְנֹף הַכְּרוּב הַשֵּׁנִי נִגְעַת בַּקִּיר הַשֵּׁנִי וּכְנִפֵּיהֶם אֶל־תּוֹךְ הַבַּיִת נִגְעַת כַּנֵּף אֶל־כַּנֵּף:	And he placed the cherubim in the inner house, and they spread the wings of the cherubim out, and the wing of one touched the wall, and the wing of the <u>other</u> cherub touched the <u>other</u> wall, and their wings in the centre of the house touched wing against wing.	2 Chr 3:12, 2 Chr 3:13. other (2x) ← <i>second</i> .
1 Ki 6:28	וַיַּצֵּף אֶת־הַכְּרוּבִים זָהָב:	And he overlaid the cherubim <i>with</i> gold.	
1 Ki 6:29	וְאֵת כָּל־קִירוֹת הַבַּיִת מִסָּב קָלַע פְּתוּחֵי מִקְלָעוֹת כְּרוּבִים וְתַמְרֹת וּפְטוּרֵי צִצִּים מִלִּפְנִים וּלְחִיצוֹן:	And on all the walls of the house round about he <u>made</u> <u>carved figures</u> of cherubim and palm trees and <u>blossoming</u> flowers, on the inside and on the outside.	made carved figures ← <i>carved engravings of</i> <i>carvings</i> . blossoming: see 1 Ki 6:18.
1 Ki 6:30	וְאֶת־קִרְקַע הַבַּיִת צָפָה זָהָב לִפְנִימָה וּלְחִיצוֹן:	And he overlaid the floor of the house <i>with</i> gold on the inside and on the outside.	
1 Ki 6:31	וְאֵת פֶּתַח הַדְּבִיר עָשָׂה דְּלָתוֹת עֵצ־שֶׁמֶן הָאֵיל מְזוּזוֹת חֲמִשִּׁית:	And he made the entrance to the place of address <i>with</i> doors of <u>olive</u> tree wood, <i>as well as the lintel and</i> <u>doorposts</u> , <i>making the set</i> <i>of five parts</i> .	olive ← <i>oil</i> . the lintel and doorposts, <i>making the set of five parts</i> ← <i>the ram and doorposts</i> <i>fifth</i> . AV differs (<i>the lintel</i> <i>and side posts were a fifth</i> <i>part of the wall</i>).

1 Ki 6:32	וּשְׁתֵּי דִלְתוֹת עֵצֵי־שֶׁמֶן וְקָלַע עֲלֵיהֶם מְקֻלָּעוֹת כְּרוּבִים וְתַמְרוֹת וּפְטוֹרֵי צָצִים וְצִפָּה זָהָב וַיִּרְד עַל־הַכְּרוּבִים וְעַל־הַתַּמְרוֹת אֶת־הַזָּהָב:	So the two doors <i>were</i> of olive tree wood, and he made <u>carvings</u> on them of cherubim and palm trees and <u>blossoming</u> flowers, and he overlaid <i>them</i> with gold, and he overlaid the cherubim and the palm trees <i>with</i> gold.	olive ← <i>oil</i>. made carvings ← <i>carved carvings</i>. blossoming: see 1 Ki 6:18. overlaid: not the usual word for <i>to overlay</i>.
1 Ki 6:33	וְכֵן עָשָׂה לִפְתַּח הַהֵיכָל מְזוּזוֹת עֵצֵי־שֶׁמֶן מֵאֵת רַבְעִית:	And similarly he made the entrance to the temple – the doorposts, <i>from</i> olive tree wood, a set of four <u>parts</u> –	olive ← <i>oil</i>. four <i>parts</i>: no wooden lintel mentioned here. Compare 1 Ki 6:31.
1 Ki 6:34	וּשְׁתֵּי דִלְתוֹת עֵצִי בְּרוּשִׁים שְׁנֵי צָלְעִים הַדֶּלֶת הָאֶחָת גְּלִילִים וּשְׁנֵי קָלְעִים הַדֶּלֶת הַשֵּׁנִית גְּלִילִים:	and the two doors were of cypress wood. The two <u>leaves</u> of the <u>first</u> door were <u>hinged</u> and the two <u>leaves</u> of the second door were <u>hinged</u>.	leaves ... leaves ← <i>ribs ... hangings</i>, but a manuscript and the ancient versions have <i>ribs ... ribs</i> [BHS-CA], by reading a <i>tsadé</i> for [WLC]'s <i>qoph</i>. first ← <i>one</i>. hinged (2x) ← <i>rotating</i>.
1 Ki 6:35	וְקָלַע כְּרוּבִים וְתַמְרוֹת וּפְטוֹרֵי צָצִים וְצִפָּה זָהָב מִיָּשָׁר עַל־הַמַּחֲקָה:	And he carved the cherubim and the palm trees and <u>blossoming</u> flowers, and he overlaid <i>them</i> with gold <i>which</i> was <u>applied</u> over what was carved.	blossoming: see 1 Ki 6:18. applied ← <i>smoothed, directed</i>.
1 Ki 6:36	וַיִּבֶן אֶת־הַחֲצֵר הַפְּנִימִית שְׁלֹשָׁה טוּרֵי גִזִּית וְטוֹר כִּרְתָּת אַרְזִים:	And he built the inner courtyard <i>with</i> three rows of hewn stone and a row of hewn cedar beams.	
1 Ki 6:37	בַּשָּׁנָה הָרְבִיעִית יָסַד בֵּית יְהוָה בִּירוּחַ זֹו:	In the fourth year the house of the LORD was founded, in the month of <u>Ziv</u>.	Ziv: AV= <i>Zif</i>, but we use the modern English name. Also called Iyyar (or Iyar).

1 Ki 6:38	וּבְשָׁנָה הָאַחַת עֶשְׂרֵה בִּיָּרַח בּוּל הוּא הַחֹדֶשׁ הַשְּׁמִינִי כָּלָה הַבַּיִת לְכָל־דְּבָרָיו וּלְכָל־מִשְׁפָּטוֹ מִשְׁפָּטָיו וַיִּבְנֶהוּ שִׁבְעָה** שָׁנִים:	And in the eleventh year, in the month of Bul – that is the eighth month – the house was completed in all its <u>aspects</u> and with {Q: all its <u>features</u>} [K: every <u>feature</u>]. So he built it <i>in</i> seven years.	features <i>qeré</i> ← <i>judgments, customs</i>. The <i>ketiv</i> is the same word in the singular. aspects ← <i>things</i>.
1 Ki 7:1	וְאֶת־בֵּיתוֹ בָּנָה שְׁלֹמֹה שְׁלֹשׁ עֶשְׂרֵה שָׁנָה וַיִּכַּל אֶת־כָּל־בֵּיתוֹ:	And Solomon built his <i>own</i> house <i>in</i> thirteen years, and he completed all of his house.	
1 Ki 7:2	וַיִּבֶן אֶת־בֵּית יְיָ יַעַר הַלְבָּנוֹן מֵאָה אַמָּה אַרְבֹּכּוֹ וַחֲמִשִּׁים אַמָּה רְחִבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ עַל אַרְבָּעָה טוּרֵי עֲמוּדֵי אֲרָזִים וּכְרָתוֹת אֲרָזִים עַל־הָעֲמוּדִים:	And he built the house of the Forest of Lebanon. Its length <i>was</i> one hundred cubits, and its width <i>was</i> fifty cubits, and its height <i>was</i> thirty cubits, on four rows of cedar columns, and <i>there were</i> hewn beams of cedar on the columns.	cubit (3x): about 18 inches or 45 cm.
1 Ki 7:3	וּסְפֵן בָּאֲרֹז מִמַּעַל עַל־הַצֹּלֶעַת אֲשֶׁר עַל־הָעֲמוּדִים אַרְבָּעִים וַחֲמִשָּׁה חֲמִשָּׁה עָשָׂר הַטּוּר:	And <i>it was</i> panelled with cedar above on the <u>sides</u> which <i>rested</i> on the forty-five columns – fifteen per row.	sides ← <i>ribs</i>.
1 Ki 7:4	וּשְׁקָפִים שְׁלֹשָׁה טוּרִים וּמַחְזָה אֶל־מַחְזָה שְׁלֹשׁ פְּעָמִים:	And <i>there were</i> three rows of overhanging windows, with window light <u>paired</u> <u>with</u> window light three times <i>over</i>.	paired with ← <i>to</i>.
1 Ki 7:5	וְכָל־הַפִּתְחִים וְהַמְּזוּזוֹת רַבְעִים שָׁקֹף וּמוֹל מַחְזָה אֶל־מַחְזָה שְׁלֹשׁ פְּעָמִים:	And all the entrances and doorposts <i>were</i> square and protruding, and at the front <i>was</i> window light paired with window light three times <i>over</i>.	protruding ← <i>covering, coping</i>, but related to <i>overhanging</i>.

1 Ki 7:6	וְאֵת אוֹלָם הָעֲמוּדִים עָשָׂה חֲמִשִּׁים אַמָּה אַרְכּוֹ וּשְׁלֹשִׁים אַמָּה רַחְבּוֹ וְאוֹלָם עַל־פְּנֵיהֶם וְעַמֻּדִים וְעַב עַל־פְּנֵיהֶם:	And he made a colonnaded portico. Its length <i>was</i> fifty cubits, and its width <i>was</i> thirty cubits. And <i>another</i> portico <i>was</i> in the front of it, with columns and steps in front of it.	it (2x) ← <i>them</i> . steps: AV differs (<i>thick beam</i>). [Ges-HCL] gives <i>thresholds, steps</i> . [AnLx] gives <i>covering (of planks)</i> . [BDB] offers other conjectures.
1 Ki 7:7	וְאוֹלָם הַכֶּסֶּא אֲשֶׁר יִשְׁפֹּט־שָׁם אֵלָם הַמִּשְׁפָּט עָשָׂה וְסָפוֹן בְּאֶרֶז מִהַקְרָקַע עַד־הַקְרָקַע:	Then he made a hall for the throne where he judged – the hall of judgment. And <i>it was installed</i> with cedar <u>on the floor from wall to wall</u> .	installed ← <i>panelled</i> , but here apparently for the floor. on the floor from wall to wall ← <i>from floor to floor</i> .
1 Ki 7:8	וּבֵיתוֹ אֲשֶׁר־יֵשֵׁב שָׁם חָצֵר הָאֲחֵרֶת מִבֵּית לְאוֹלָם כַּמַּעֲשֶׂה הַזֶּה הָיָה וּבֵית יַעֲשֶׂה לְבַת־פַּרְעֹה אֲשֶׁר לָקַח שָׁלֹמֹה כְּאוֹלָם הַזֶּה:	And his house where he <u>stayed</u> <i>had</i> another court inside the hall, <i>which was of similar design</i> . And he made a house like this hall for Pharaoh's daughter whom Solomon took <i>as his wife</i> .	stayed: or <i>sat</i> . <i>which</i> was of similar design ← <i>it was like this work</i> .
1 Ki 7:9	כָּל־אַלֶּה אֲבָנִים יִקְרָת כַּמְדֹּת גְּזִית מְגֻרָּרוֹת בַּמְּגֵרָה מִבֵּית וּמִחוּץ וּמִמָּסָל עַד־הַטְּפָחוֹת וּמִחוּץ עַד־הַחֲצֵר הַגְּדוֹלָה:	All of these <i>were of</i> expensive stone, according to the <i>required</i> dimensions of hewn stone, sawn with a saw, <i>for</i> the inside and the outside, and <i>they were</i> from the foundation to the coping stones, and on the outside up to the great court.	stone ← <i>stones</i> .
1 Ki 7:10	וּמִיֶּסֶד אֲבָנִים יִקְרוֹת אֲבָנִים גְּדֹלוֹת אֲבָנֵי עֶשֶׂר אַמּוֹת וְאַבְנֵי שְׁמֹנֶה אַמּוֹת:	So <i>it was</i> founded in expensive <i>and</i> large stones – stones of ten cubits and stones of eight cubits.	
1 Ki 7:11	וּמִלְמַעְלָה אֲבָנִים יִקְרוֹת כַּמְדֹּת גְּזִית וְאַרְזֵי:	And above <i>were</i> expensive stones – hewn stones and cedar according to the <i>required</i> dimensions.	

1 Ki 7:12	וַחֲצֵר הַגְּדוֹלָה סָבִיב שְׁלֹשָׁה טוּרִים גָּזִית וְטוּר בְּרִתָּת אַרְזִים וְלִחְצֵר בֵּית־יְהוָה הַפְּנִימִית וּלְאֵלֶם הַבַּיִת: פ	And the great surrounding court <i>was</i> of three rows of hewn stone, and a row of hewn beams of cedar, <i>and so it was</i> both for the inner court of the house of the LORD and for the hall of the house.	
1 Ki 7:13	וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּקַּח אֶת־חִירָם מִצֹּר:	And King Solomon sent <i>men to bring</i> Hiram from Tyre.	to bring ← <i>and he took</i>. Purposive use of the vav.
1 Ki 7:14	בֶּן־אִשָּׁה אֶלְמָנָה הוּא מִמַּטֵּה נַפְתָּלִי וְאָבִיו אִישׁ־צֹרִי חֲרָשׁ נְחֹשֶׁת וַיִּמָּלֵא אֶת־הַחֲכֵמָה וְאֶת־הַתְּבוּנָה וְאֶת־הַדַּעַת לַעֲשׂוֹת כָּל־מְלָאכָה בְּנִחָשֶׁת וַיָּבֹא אֶל־הַמֶּלֶךְ שְׁלֹמֹה וַיַּעַשׂ אֶת־כָּל־מְלָאכָתּוֹ:	He <i>was</i> the son of a widow, of the tribe of Naphtali, and his father <i>was</i> a man of Tyre, a coppersmith, and he was filled with wisdom and skill and knowledge <i>in making</i> all <i>kinds of</i> artisanry in copper. And he came to King Solomon, and he made all his artisanry.	widow ← <i>widow woman</i>. in making: gerundial use of the infinitive.
1 Ki 7:15	וַיַּצֵּר אֶת־שְׁנֵי הָעַמּוּדִים נְחֹשֶׁת שְׁמֹנֶה עָשָׂר אַמָּה קוֹמַת הָעַמּוּד הָאֶחָד וְחוּט שְׁתֵּים־עָשָׂר אַמָּה יָסֹב אֶת־הָעַמּוּד הַשֵּׁנִי:	And he fashioned the two copper columns, and the height of <u>the first</u> column was eighteen cubits, and a thread of <u>twelve cubits</u> would go around <u>the second</u> column.	2 Chr 3:15. the first ... the second ← <i>one ... the second</i>. We presume the columns were identical, so one could translate <i>each ... each</i>. twelve cubits: if this is the circumference, then the ↴
1 Ki 7:16	וַשְׁתֵּי כְתָרֹת עָשָׂה לָתֵת עַל־רֹאשֵׁי הָעַמּוּדִים מִצָּק נְחֹשֶׁת חֲמֵשׁ אַמּוֹת קוֹמַת הַכְּתָרֹת הָאֶחָת וְחֲמֵשׁ אַמּוֹת קוֹמַת הַכְּתָרֹת הַשֵּׁנִית:	And he made two capitals to go on top of the columns, cast in copper. The height of one capital <i>was</i> five cubits, and the height of the <i>other</i> capital was five cubits.	↳ diameter is a little under 4 cubits. A cubit is about 18 inches or 45 cm. 2 Chr 3:15, 2 Chr 3:16. go ← <i>give; put</i>. other ← <i>second</i>.

1 Ki 7:17	שִׁבְכִים מַעֲשֵׂה שִׁבְכָה גְּדָלִים מַעֲשֵׂה שְׂרָשְׁרוֹת לְכַתְּרַת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים שִׁבְעָה לְכַתְּרַת הָאֶחָת וְשִׁבְעָה לְכַתְּרַת הַשֵּׁנִית:	And he made trellises – lattice work <i>with</i> tassels – a work in chains for the capitals which were on top of the columns – seven for one capital and seven for the <u>other</u> capital.	other ← <i>second</i>.
1 Ki 7:18	וַיַּעַשׂ אֶת־הָעַמּוּדִים וּשְׁנֵי טוֹרִים סָבִיב עַל־הַשִּׁבְכָה הָאֶחָת לְכֶסֶּת אֶת־הַכְּתָרַת אֲשֶׁר עַל־רֹאשׁ הָרְמוֹנִים וְכֵן עָשָׂה לְכַתְּרַת הַשֵּׁנִית:	And he made the columns, and <u>two rows</u> around one trellis to cover the capitals which <i>were</i> on top of the pomegranates, and he did likewise for the second capital.	two rows: it is not clear what these are. Commentators emend the text, but we translate it as it stands.
1 Ki 7:19	וְכַתְּרַת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים מַעֲשֵׂה שׁוֹשַׁן בְּאוֹלָם אַרְבַּע אַמּוֹת:	And the capitals which <i>were</i> on top of the columns <i>were made in the fashion of</i> the <u>lilies</u> in the hall – four cubits <i>of them</i>,	made ← <i>a work</i>. lilies ← <i>lily</i>. Collective usage.
1 Ki 7:20	וְכַתְּרַת עַל־שְׁנֵי הָעַמּוּדִים גַּם־מִמַּעַל מִלְעַמַּת הַבֵּטֶן אֲשֶׁר לְעֶבֶר *שִׁבְכָה הַשִּׁבְכָה וְהָרְמוֹנִים** מֵאֲתַיִם טָרִים סָבִיב עַל הַכְּתָרַת הַשֵּׁנִית:	as <i>were</i> the capitals of the two columns – both above and opposite the protrusion which <i>was</i> in front of {K: <i>the</i>} [Q: <i>the</i>] trellis – and <i>there were</i> two hundred pomegranates <i>in rows all</i> around on the second capital.	

1 Ki 7:21	וַיִּקַּם אֶת־הָעַמֻּדִים לְאֵלֶם הַהִיכָל וַיִּקַּם אֶת־הָעַמֻּד הַיְמָנִי וַיִּקְרָא אֶת־שְׁמוֹ יָכִין וַיִּקַּם אֶת־הָעַמֻּד הַשְּׂמָאלִי וַיִּקְרָא אֶת־שְׁמוֹ בֹּעַז׃	And he erected the columns for the hall of the temple, and when he had erected the right <i>hand</i> column, he called it Jachin, and when he had erected the left <i>hand</i> column, he called it Boaz.	2 Chr 3:17.
1 Ki 7:22	וְעַל רֹאשׁ הָעַמֻּדִים מַעֲשֵׂה שׁוֹשַׁן וְתָתֵם מְלֹאכֶת הָעַמֻּדִים׃	And on top of the columns <i>was</i> the lily work. And the column work was completed.	
1 Ki 7:23	וַיַּעַשׂ אֶת־הַיָּם מוֹצָק עֶשֶׂר בָּאַמָּה מִשְׁפָּתוֹ עַד־שְׁפָתוֹ עֵגֶל סָבִיב וְחֲמֵשׁ בָּאַמָּה קוֹמָתוֹ וְקוֹה *וְקוֹ שְׁלֹשִׁים* בָּאַמָּה יָסֵב אֹתוֹ סָבִיב׃	And he made the cast <i>artificial</i> sea, ten cubits in <u>diameter</u> , circular <i>all</i> round, and its height <i>was</i> five cubits, and {K: a cord} [Q: a line] of thirty cubits <u>would fit round it</u> .	2 Chr 4:2. in diameter ← <i>from its rim</i> <i>to its rim</i> . would fit round it ← <i>will</i> <i>surround it around</i> . This is the famous pi = 3 (approximately) verse.
1 Ki 7:24	וּפָקָעִים מִתַּחַת לְשְׁפָתוֹ סָבִיב סָבִיב אֹתוֹ עֶשֶׂר בָּאַמָּה מִקְפִּים אֶת־הַיָּם סָבִיב שְׁנֵי טוֹרִים הַפָּקָעִים יֵצְקִים בִּיצְקָתוֹ׃	And below its rim encircling it <i>all</i> around <i>were</i> hemispheres, ten to the cubit, encircling the <i>artificial</i> sea. <i>There were</i> two rows of hemispheres, <u>cast integrally</u> .	2 Chr 4:3. hemispheres: see 1 Ki 6:18. cast integrally ← <i>cast in</i> <i>their casting</i> .
1 Ki 7:25	עָמַד עַל־שְׁנֵי עֶשֶׂר בָּקָר שְׁלֹשָׁה פָּנִים צָפוֹנָה וּשְׁלֹשָׁה פָּנִים יָמָה וּשְׁלֹשָׁה פָּנִים נֶגְבָּה וּשְׁלֹשָׁה פָּנִים מִזְרָחָה וְהֵימָּה עֲלֵיהֶם מְלֻמָּעָה וְכָל־אַחֲרֵיהֶם בֵּיתָה׃	It stood on twelve oxen – three facing northwards, and three facing westwards, and three facing southwards, and three facing eastwards. And the <i>artificial</i> sea <i>rested</i> on them, above, and all their posteriors <i>were</i> <i>facing</i> inwards.	2 Chr 4:4.

1 Ki 7:26	וְעֵבֶן טָפַח וּשְׁפָתוֹ כַּמַּעֲשָׂה שְׁפַת־כּוֹס פָּרַח שׁוֹשַׁן אֲלָפִים בֵּת יָכִיל: פ	And its thickness was a handbreadth, and its rim was in the style of the rim of the bud of a lily flower. It held two thousand baths in volume.	2 Chr 4:5. in the style ← like the work. bath: about 6 imperial gallons or 27 litres.
1 Ki 7:27	וַיַּעַשׂ אֶת־הַמְּכֻנּוֹת עֹשָׂר נְחֹשֶׁת אַרְבַּע בָּאֲמָה אָרְךְ הַמְּכֻנָּה הָאֶחָת וְאַרְבַּע בָּאֲמָה רָחְבָּהּ וּשְׁלֹשׁ בָּאֲמָה קוֹמָתָהּ:	And he made ten copper stands. Each stand was four cubits in length and four cubits in width, and three cubits in height.	stands: AV differs (<i>bases</i>), throughout this section. Each ← The one. in width ... in height ← its width ... its height.
1 Ki 7:28	זֹה מַעֲשֵׂה הַמְּכֻנָּה מִסְגָּרֹת לָהֶם וּמִסְגָּרֹת בֵּין הַשְּׁלָבִים:	And this was the style of the stand. They had borders, and borders between sections.	the style ← the work. sections: or joints.
1 Ki 7:29	וְעַל־הַמִּסְגָּרוֹת אֲשֶׁר בֵּין הַשְּׁלָבִים אֲרִיּוֹת בָּקָר וְכִרְוּבִים וְעַל־הַשְּׁלָבִים בֵּן מִמַּעַל וּמִתַּחַת לְאֲרִיּוֹת וּלְבָקָר לִיּוֹת מַעֲשֵׂה מוֹרָד:	And on the borders which were between the sections were lions and oxen and cherubim, and on the sections was an upward facing support. And the space under it was for lions and oxen, with wreaths, work facing down.	sections (2x): see 1 Ki 7:28. support ← base. the space under it was for lions and oxen: AV differs (beneath the lions and oxen were), also possible. facing down: AV differs (thin work).
1 Ki 7:30	וְאַרְבַּעָה אוֹפְנֵי נְחֹשֶׁת לַמְּכֻנָּה הָאֶחָת וְסִרְנֵי נְחֹשֶׁת וְאַרְבַּעָה פַּעֲמָתָיו כְּתִפַּת לָהֶם מִתַּחַת לְפִיר הַכְּתִפַּת יֵצְקוֹת מֵעֵבֶר אִישׁ לִיּוֹת:	And each stand had four copper wheels, and copper axles, and its four units of axle bearing surfaces for them, below the laver. The bearing surfaces were cast and were opposite each wreath.	each ← one. its ← their. axle bearing surfaces ← shoulders, where the bodywork rests on the axle. If the wheels had no bearings, then the axles would turn, and there would be frictional points at which the axle would bear the weight of the bodywork.

1 Ki 7:31	וְפִיהוּ מִבֵּית לַפֶּתֶרֶת וּמַעְלָה בְּאַמָּהּ וּפִיָּהּ עָגֹל מַעֲשֵׂה-כֶּן אַמָּה וַחֲצִי הָאֵמָה וְגַם-עַל-פִּיהָ מִקְלָעוֹת וּמִסְגְּרֹתֶיהָ מִרְבָּעוֹת לֹא עָגֻלוֹת:	And its <u>aperture</u> on the inside of the <u>capital</u> and <i>what was</i> above it <i>was one</i> cubit, and the aperture <i>was</i> round, <i>like</i> the base work, a cubit and a <u>half</u>, and also at its <u>aperture</u> <i>were</i> carvings and unrounded square borders.	capital: this word does not fit the context of mobile stands with lavers, but we have translated it unmodified. Perhaps it is some kind of <i>lid</i>. aperture (2x) ← <i>mouth</i>. a half ← <i>a half cubit</i>.
1 Ki 7:32	וְאַרְבַּעַת הָאוֹפָנִים לְמַתַּחַת לַמִּסְגְּרוֹת וַיְדוֹת הָאוֹפָנִים בְּמִכּוֹנָה וְקוֹמַת הָאוֹפֵן הָאֶחָד אַמָּה וַחֲצִי הָאֵמָה:	And the four wheels below the borders, and the axles of the wheels, <u>supported</u> the <u>stand</u>, and the height of <u>each</u> wheel <i>was</i> one and a half cubits.	<i>supported</i> the stand ← <i>(were) at the stand</i>. each ← <i>one</i>.
1 Ki 7:33	וּמַעֲשֵׂה הָאוֹפָנִים כְּמַעֲשֵׂה אוֹפֵן הַמֶּרְכָּבָה יְדוֹתֵם וְגִבֵּיהֶם וַחֲשָׁקֵיהֶם וַחֲשִׁירֵיהֶם הֶכֶל מוֹצֵק:	And the <u>construction</u> of the wheels <i>was</i> like the <u>construction</u> of a wagon wheel: their axles and their rims and their spokes and their hubs <i>were</i> all cast.	construction (2x) ← <i>work</i>.
1 Ki 7:34	וְאַרְבַּע כְּתָפוֹת אֵל אַרְבַּע פְּנוֹת הַמִּכְנָה הָאֶחָת מִן-הַמִּכְנָה כְּתִפָּיהָ:	And the four <u>axle bearing surfaces</u> <i>were</i> at the four corners of <u>each</u> stand. Its bearing surfaces <i>were</i> <u>integral to</u> the stand <i>itself</i>.	axle bearing surfaces: see 1 Ki 7:30. each ← <i>one</i>. integral to ← <i>from</i>.
1 Ki 7:35	וּבִרְאֵשׁ הַמִּכּוֹנָה חֲצִי הָאֵמָה קוֹמָה עָגֹל סָבִיב וְעַל רֹאשׁ הַמִּכְנָה יְדוֹתֶיהָ וּמִסְגְּרֹתֶיהָ מִמֶּנָּה:	And at the top of the stand <i>was</i> a <u>cylinder</u> half a cubit high, <i>all the way</i> around, and on top of the stand <i>were</i> its <u>handles</u> and its borders <i>which were</i> <u>integral to</u> it.	cylinder ← <i>round</i>. The cylinder supports the hemispherical laver. handles ← <i>hands</i>. integral to ← <i>from</i>.

1 Ki 7:36	וַיִּפְתָּח עַל־הַלַּחַת יְדֹתֶיהָ וְעַל *וּמִסְגְּרֶתֶיהָ מִסְגְּרֹתֶיהָ בְּרוּבִים** אֲרִיּוֹת וְתַמְרֹת בְּמַעַרְאֵשׁ וְלִיּוֹת סָבִיב:	And he engraved cherubim, lions and palm trees on the tablets, <i>on</i> its handles and {Q: on} [K: on also] its borders, according to the space on each, and wreaths around <i>it</i> .	
1 Ki 7:37	בְּזֹאת עָשָׂה אֵת עֶשֶׂר הַמְּכֻנֹת מוֹצֵק אֶחָד מִדָּה אַחַת קָצֵב אֶחָד לְכָל־הֶנָּה: ס	In this way he made ten stands, all of them <i>being</i> <u>identical</u> in casting and size and form.	identical ← <i>one ... one ...</i> <i>one</i> .
1 Ki 7:38	וַיַּעַשׂ עֲשָׂרָה כִּיּוֹת נְחֹשֶׁת אַרְבַּעִים בֵּית יָכִיל הַכִּיּוֹר הָאֶחָד אַרְבַּע בָּאַמָּה הַכִּיּוֹר הָאֶחָד כִּיּוֹר אֶחָד עַל־הַמְּכוּנָה הָאֶחָת לְעֶשֶׂר הַמְּכֻנֹת:	And he made ten copper lavers. <u>Each</u> laver held forty <u>baths</u> . <u>Each</u> laver <i>was</i> four cubits <i>long</i> . <i>There was</i> one laver on <u>each</u> of the ten stands.	2 Chr 4:6. Each ... Each ... each ← <i>One ... One ... one</i> . bath: about 6 imperial gallons or 27 litres.
1 Ki 7:39	וַיִּתֵּן אֶת־הַמְּכֻנֹת חֲמִשָּׁה עַל־כַּתֵּף הַבַּיִת מִיְמִין וְחֲמִשָּׁה עַל־כַּתֵּף הַבַּיִת מִשְׁמָאלוֹ וְאֶת־הַיָּם נָתַן מִכַּתֵּף הַבַּיִת הַיְּמָנִית קִדְמָה מִמּוֹל נֹגֵב: ס	And he put five of the stands on the right <i>hand</i> <u>side</u> of the house and five on the left <i>hand side</i> of the house, and he put the <i>artificial</i> sea on the right <i>hand side</i> of the house <u>in</u> <u>the southern part of the</u> <u>eastern side</u> .	2 Chr 4:6, 2 Chr 4:10. side (3x) ← <i>shoulder</i> . in the southern part of the eastern side ← <i>eastwards</i> <i>opposite south</i> .

1 Ki 7:40	וַיַּעַשׂ חִירָם אֶת־הַכִּלְיוֹת וְאֶת־הַיָּעִים וְאֶת־הַמְזָרְקוֹת וַיַּכֵּל חִירָם לַעֲשׂוֹת אֶת־כָּל־הַמְּלָאכָה אֲשֶׁר עָשָׂה לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה:	And Hiram made the lavers and the shovels and the sprinkling basins. And Hiram finished making all the artisanry which he made for King Solomon for the house of the LORD:	2 Chr 4:11. Hiram (<i>first occurrence in verse</i>) ← <i>Hirom</i> here, but elsewhere mostly <i>Hiram</i>.
1 Ki 7:41	עַמֻּדִים שְׁנַיִם וְגִלְתִּי הַכְּתָרֹת אֲשֶׁר־עַל־רֹאשׁ הָעַמֻּדִים שְׁתֵּי וְהַשְּׁבָכוֹת שְׁתֵּי לְכַסּוֹת אֶת־שְׁתֵּי גִלְתִּי הַכְּתָרֹת אֲשֶׁר עַל־רֹאשׁ הָעַמֻּדִים:	the two columns and the bowls at <i>their</i> capitals, which <i>are</i> at the top of the two columns, and the two trellises to cover the two bowls of the capitals which <i>were</i> on top of the columns,	2 Chr 4:12.
1 Ki 7:42	וְאֶת־הָרַמְּנִים אַרְבַּע מֵאוֹת לְשְׁתֵּי הַשְּׁבָכוֹת שְׁנֵי־טוּרִים רַמְּנִים לְשִׁבְכָה הָאֶחָת לְכַסּוֹת אֶת־שְׁתֵּי גִלְתִּי הַכְּתָרֹת אֲשֶׁר עַל־פְּנֵי הָעַמֻּדִים:	and the four hundred pomegranates for the two trellises – two rows of pomegranates to <i>each</i> trellis, to cover the two bowls of the capitals which <i>were on top of</i> the columns,	2 Chr 4:13. each ← <i>one</i>. on top of ← <i>upon the face of</i>.
1 Ki 7:43	וְאֶת־הַמְּכָנּוֹת עָשָׂר וְאֶת־הַכִּיֹּרֹת עֲשָׂרָה עַל־הַמְּכָנּוֹת:	and the ten stands and the ten lavers on the stands,	2 Chr 4:14.
1 Ki 7:44	וְאֶת־הַיָּם הָאֶחָד וְאֶת־הַבָּקָר שְׁנַיִם־עָשָׂר תַּחַת הַיָּם:	and the <u>single</u> <i>artificial</i> sea and the twelve oxen under the <i>artificial</i> sea,	2 Chr 4:15. single ← <i>one</i>.

1 Ki 7:45	וְאֶת־הַסִּירוֹת וְאֶת־הַיָּעִים וְאֶת־הַמְזָרְקוֹת וְאֵת כָּל־הַכֵּלִים *הָאֵהָל הָאֵלֹהִים אֲשֶׁר עָשָׂה** חִירָם לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה נְחֹשֶׁת מְמָרֵט:	and the pans and the shovels and the sprinkling basins, and all {Q: this equipment} [K: the equipment <i>for</i> the tent] which Hiram made for King Solomon <i>for</i> the house of the LORD <i>in</i> polished copper.	2 Chr 4:16.
1 Ki 7:46	בְּכֶבֶד הִירְדֵן יֻצְקוּ הַמֶּלֶךְ בַּמַּעֲבָה הָאֲדָמָה בֵּין סְכוֹת וּבֵין צָרְתָן:	The king cast them in the tract of the Jordan, in the thickly overgrown land between Succoth and <u>Zarethan</u>.	2 Chr 4:17. Zarethan: AV= <i>Zarthan</i> here, but see Josh 3:16. Here a <i>metheg</i> on the ultimate requires <i>Zorthan</i>, but we align it with Josh 3:16 and 1 Ki 4:12.
1 Ki 7:47	וַיִּנָּח שְׁלֹמֹה אֶת־כָּל־הַכֵּלִים מְרֹב מְאֹד מְאֹד לֹא נִתְקַר מִשְׁקַל הַנְּחֹשֶׁת:	And Solomon stowed all the equipment away, because of <i>its</i> very great abundance, <i>and</i> the weight of the copper was not investigated.	2 Chr 4:18.
1 Ki 7:48	וַיַּעַשׂ שְׁלֹמֹה אֵת כָּל־הַכֵּלִים אֲשֶׁר בֵּית יְהוָה אֵת מִזְבֵּחַ הַזָּהָב וְאֶת־הַשֻּׁלְחָן אֲשֶׁר עָלָיו לֶחֶם הַפָּנִים זֶהָב:	And Solomon made all the equipment which <i>was for</i> the house of the LORD: the golden altar and the golden table on which the showbread <i>is put</i>,	2 Chr 4:19.
1 Ki 7:49	וְאֶת־הַמְנֹרֹת חָמֵשׁ מִיְמִין וְחָמֵשׁ מִשְׁמָאוֹל לִפְנֵי הַדְּבִיר זֶהָב סָגוּר וְהַפָּרָח וְהַנֵּרוֹת וְהַמְּלַקְחִים זֶהָב:	and the five lampstands on the right, and the five on the left, in front of the place of address – <i>they</i> <i>were of</i> seamless gold – and the <i>flowers</i> and the lamps and the golden snuffing-tongs,	2 Chr 4:20, 2 Chr 4:21. flowers ← <i>flower</i>. One per lampstand. Compare Num 8:4, where the lampstand has one flower.

1 Ki 7:50	וְהַסָּפוֹת וְהַמְזֻמְרוֹת וְהַמְזַרְקוֹת וְהַכִּפּוֹת וְהַמַּחֲתוֹת זֶהָב סָגוֹר וְהַפִּתּוֹת לְדִלְתוֹת הַבַּיִת הַפְּנִימִי לְקֹדֶשׁ הַקֹּדְשִׁים לְדִלְתֵי הַבַּיִת לְהִיכָל זֶהָב: פ	and the drain pans and the snuffers, and the sprinkling basins and the ladles and the firepans – <i>of</i> seamless gold – and the hinges for the doors of the inner house, to the holy of holies, <i>and</i> for the doors of the temple <u>building</u> – <i>again</i> <i>of</i> gold.	2 Chr 4:22. building ← <i>house</i> .
1 Ki 7:51	וַתִּשְׁלַם כָּל-הַמְּלָאכָה אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה וַיָּבֵא שְׁלֹמֹה אֶת-קֶדְשֵׁי דָּוִד אָבִיו אֶת-הַכֶּסֶף וְאֶת-הַזָּהָב וְאֶת-הַכֵּלִים נָתַן בְּאֲצֻרוֹת בֵּית יְהוָה: פ	All the artisanry which King Solomon made <i>for</i> the house of the LORD was completed, and Solomon brought in the holy <i>articles</i> of David his father, <i>and</i> he put the silver and the gold and the equipment in the treasuries of the house of the LORD.	2 Chr 5:1.
1 Ki 8:1	אִזּוּ יָקָהָל שְׁלֹמֹה אֶת-זִקְנֵי יִשְׂרָאֵל אֶת-כָּל-רָאשֵׁי הַמִּטּוֹת נְשִׂאֵי הָאֲבוֹת לְבְנֵי יִשְׂרָאֵל אֶל-הַמֶּלֶךְ שְׁלֹמֹה יְרוּשָׁלַם לְהַעֲלוֹת אֶת-אֲרוֹן בְּרִית-יְהוָה מֵעִיר דָּוִד הִיא צִיּוֹן:	Then Solomon convened the elders of Israel – all the heads of the tribes, the leaders of the <u>paternal</u> <u>families</u> of the sons of Israel – to King Solomon <i>in</i> Jerusalem, to bring up the ark of the covenant of the LORD from the City of David, which <i>is</i> Zion.	2 Chr 5:2. paternal families ← <i>fathers</i> .
1 Ki 8:2	וַיָּקָהְלוּ אֶל-הַמֶּלֶךְ שְׁלֹמֹה כָּל-אִישׁ יִשְׂרָאֵל בִּירַח הָאֲתָנִים בַּחֹג הוּא הַחֹדֶשׁ הַשְּׁבִיעִי:	So every <i>head</i> man of Israel was convened to King Solomon in the month of <u>Ethanim</u> at the festival <i>time</i> – that <i>is</i> in the seventh month.	2 Chr 5:3. Ethanim: the modern <i>Tishri / Tishrei</i> , the first month of the modern Jewish year (September- October). The festival is <i>Tabernacles</i> .

1 Ki 8:3	וַיָּבֹאוּ כָּל זִקְנֵי יִשְׂרָאֵל וַיִּשָּׂאוּ הַכֹּהֲנִים אֶת־הָאָרֹן:	So all the elders of Israel came, and the priests carried the ark.	2 Chr 5:4.
1 Ki 8:4	וַיַּעֲלוּ אֶת־אָרֹן יְהוָה וְאֶת־אֹהֶל מוֹעֵד וְאֶת־כָּל־כֵּלֵי הַקֹּדֶשׁ אֲשֶׁר בָּאֹהֶל וַיַּעֲלוּ אֹתָם הַכֹּהֲנִים וְהַלְוִיִּם:	And they brought the ark of the LORD up, and <u>the</u> <u>tent of contact</u> , and all the holy equipment which <i>was</i> in the tent. And <i>it was</i> the priests and Levites <i>who</i> brought it up.	2 Chr 5:5. the tent of contact: see Ex 27:21. brought it up: in a Hebrew “VOS” (verb-object- subject) sentence.
1 Ki 8:5	וְהַמֶּלֶךְ שְׁלֹמֹה וְכָל־עַדַּת יִשְׂרָאֵל הַנוֹעֲדִים עָלָיו אָתּוּ לִפְנֵי הָאָרֹן מִזִּבְחִים צֹאן וּבָקָר אֲשֶׁר לֹא־יִסְפְּרוּ וְלֹא יִמְנוּ מְרֹב:	Then King Solomon, and the whole congregation of Israel which <i>was</i> assembled <u>with him</u> , sacrificed with him before the ark sheep and oxen which <i>could</i> not be numbered and <i>could</i> not be counted for abundance.	2 Chr 5:6. with him (<i>first occurrence in verse</i>) ← <i>to him</i> . sacrificed: in a Hebrew “SVO” (subject-verb- object) sentence, the common order in English.
1 Ki 8:6	וַיָּבֹאוּ הַכֹּהֲנִים אֶת־אָרֹן בְּרִית־יְהוָה אֶל־מְקוֹמוֹ אֶל־דְּבִיר הַבַּיִת אֶל־קֹדֶשׁ הַקֳּדָשִׁים אֶל־תַּחַת כְּנָפֵי הַכְּרוּבִים:	And the priests brought the ark of the covenant of the LORD to its place – to the place of address of the house, to the holy of holies – <u>under</u> the wings of the cherubim,	2 Chr 5:7. under ← <i>to under</i> .
1 Ki 8:7	כִּי הַכְּרוּבִים פָּרְשִׁים כְּנָפֵים אֶל־מְקוֹם הָאָרֹן וַיִּסְכּוּ הַכְּרָבִים עַל־הָאָרֹן וְעַל־בָּדָיו מִלְמַעְלָה:	for the cherubim stretch out <i>their</i> wings towards the place of the ark, and the cherubim cover the ark and its staves from above.	2 Chr 5:8.

1 Ki 8:8	וַיֹּאֲרְכוּ הַבַּדִּים וַיֵּרְאוּ רֹאשֵׁי הַבַּדִּים מִן־הַקֹּדֶשׁ עַל־פְּנֵי הַדְּבִיר וְלֹא יֵרְאוּ הַחוּצָה וַיְהִיו שָׁם עַד הַיּוֹם הַזֶּה:	And they extended the staves <u>such</u> that the <u>ends</u> of the staves were visible from the sanctuary in front of the place of address, but they were not visible outside. And they have been there up to this day.	2 Chr 5:9. such that: purposive use of the vav. ends ← heads.
1 Ki 8:9	אֵין בְּאֹרֶן רֶק שְׁנֵי לְחֹת הָאֲבָנִים אֲשֶׁר הִנִּחַ שָׁם מֹשֶׁה בְּחָרֵב אֲשֶׁר כָּרַת יְהוָה עִם־בְּנֵי יִשְׂרָאֵל בְּצֵאתָם מֵאֶרֶץ מִצְרַיִם:	<i>There was</i> nothing in the ark except the two stone tablets which Moses deposited there at <u>Horeb</u> , when the LORD made <i>a</i> <i>covenant</i> with the sons of Israel when they came out of the land of Egypt.	2 Chr 5:10. Horeb: also known as <i>Sinai</i> .
1 Ki 8:10	וַיְהִי בְצֵאת הַכֹּהֲנִים מִן־הַקֹּדֶשׁ וַהֲעֲנָן מָלֵא אֶת־בֵּית יְהוָה:	Then it came to pass when the priests came out of the sanctuary that a cloud filled the house of the LORD.	Rev 15:8. 2 Chr 5:11, 2 Chr 5:13. a cloud ← <i>the cloud</i> , i.e. <i>the cloud which the LORD</i> <i>uses.</i>
1 Ki 8:11	וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד לְשֵׁרֵת מִפְּנֵי הָעָנָן בִּי־מָלֵא כְבוֹד־יְהוָה אֶת־בֵּית יְהוָה: פ	And the priests could not stand to serve because of the cloud, because the glory of the LORD filled the house of the LORD.	2 Chr 5:14.
1 Ki 8:12	אָז אָמַר שְׁלֹמֹה יְהוָה אָמַר לְשֹׁכֵן בְּעֶרְפָּל:	Then Solomon said, “The LORD said that <i>he</i> would dwell In thick clouds.	2 Chr 6:1.
1 Ki 8:13	בָּנָה בְּנִיתִי בֵּית זִבְל לָךְ מִכּוֹן לְשִׁבְתֶּךָ עוֹלָמִים:	I have <u>conscientiously</u> <u>built</u> A dwelling <u>place</u> for you – An age-abiding abode For you to reside <i>in</i> .”	2 Chr 6:2. I have conscientiously built: infinitive absolute. place ← <i>house</i> . The change of grammatical person (he ... you) is not unusual (compare Ps 91).

1 Ki 8:14	וַיִּסַּב הַמֶּלֶךְ אֶת־פָּנָיו וַיְבָרֵךְ אֶת כָּל־קֹהֶל יִשְׂרָאֵל וְכָל־קֹהֶל יִשְׂרָאֵל עָמָד:	Then the king <u>turned round</u> and blessed the whole convocation of Israel, and the whole convocation of Israel was standing	2 Chr 6:3. turned round ← <i>turned his face</i> .
1 Ki 8:15	וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּפִיו אֵת דָּוִד אָבִי וַיַּבְדֵּד מִלֵּא לֵאמֹר:	as he said, “Blessed <i>be</i> the LORD God of Israel who spoke by his <i>own</i> mouth with David my father, and <i>who accomplished it</i> , when he said,	2 Chr 6:4. accomplished it ← <i>fulfilled (it) by his hand</i> . Compare 1 Ki 8:24.
1 Ki 8:16	מִן־הַיּוֹם אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם לֹא־בַחַרְתִּי בְּעִיר מִכָּל־שְׁבִטֵי יִשְׂרָאֵל לִבְנוֹת בַּיִת לַיהוָה שְׁמִי שָׁם וְאֶבְחַר בְּדָוִד לַיהוָה עַל־עַמִּי יִשְׂרָאֵל:	‘From the day when I brought my people Israel out of Egypt, I did not select a city from <u>any</u> of the tribes of Israel to build a house for my name to be there, but I chose David to be over my people Israel.’	2 Chr 6:5, 2 Chr 6:6. any ← <i>all</i> .
1 Ki 8:17	וַיְהִי עִם־לִבָּב דָּוִד אָבִי לִבְנוֹת בַּיִת לְשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	And it was <u>in the heart</u> of David my father to build a house for the name of the LORD God of Israel.	2 Chr 6:7. in the heart ← <i>with the heart</i> .
1 Ki 8:18	וַיֹּאמֶר יְהוָה אֶל־דָּוִד אָבִי יַעַן אֲשֶׁר הָיָה עִם־לִבְבְּךָ לִבְנוֹת בַּיִת לְשִׁמִּי הִטִּיבְתָּ כִּי הָיָה עִם־לִבְבְּךָ:	<u>But</u> the LORD said to David my father, ‘Inasmuch as it was <u>in your heart</u> to build a house for my name, you did well, for it was <u>in your heart</u> .	2 Chr 6:8. But: adversative use of the <i>vav</i> . in your heart (2x) ← <i>with your heart</i> .
1 Ki 8:19	רַק אַתָּה לֹא תִבְנֶה הַבַּיִת כִּי אִם־בְּנֹךְ הַיָּצֵא מִחֲלָצֶיךָ הוּא־יִבְנֶה הַבַּיִת לְשִׁמִּי:	<u>However</u> , <i>it is</i> not you <i>who</i> will build the house, but rather your son who will come from your loins who will build the house for my name.’	2 Chr 6:9. However ← <i>Only</i> .

1 Ki 8:20	וַיִּקֶם יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר וְאָקָם תַּחַת דָּוִד אָבִי וְאָשָׁב עַל־כִּסֵּא יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר יְהוָה וְאָבְנָה הַבַּיִת לְשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	And the LORD fulfilled his word which he had spoken, and I arose in the place of David my father, and I sat on the throne of Israel, as the LORD had said, and I built the house for the name of the LORD God of Israel.	2 Chr 6:10. fulfilled ← <i>set up</i> .
1 Ki 8:21	וְאֵשֶׁם שֵׁם מָקוֹם לְאֹזֶן אֲשֶׁר־שָׁם בְּרִית יְהוָה אֲשֶׁר כָּרַת עִם־אֲבוֹתֵינוּ בְּהוֹצִיאֹו אֹתָם מֵאֶרֶץ מִצְרַיִם: ס	And I laid out a place for the ark there, where the covenant of the LORD is, which he made with our fathers when he brought them out of the land of Egypt.”	2 Chr 6:11. laid out ← <i>set</i> .
1 Ki 8:22	וַיַּעֲמֵד שְׁלֹמֹה לִפְנֵי מִזְבֵּחַ יְהוָה נֹגֵד כָּל־קְהֵל יִשְׂרָאֵל וַיִּפְרֹשׁ כַּפָּיו הַשָּׁמַיִם:	And Solomon stood before the LORD's altar opposite the whole convocation of Israel, and he stretched out his hands <i>towards</i> heaven,	2 Chr 6:12, 2 Chr 6:13.
1 Ki 8:23	וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין־כִּמּוֹד אֱלֹהִים בַּשָּׁמַיִם מִמֶּעַל וְעַל־הָאָרֶץ מִתַּחַת שֹׁמֵר הַבְּרִית וְהַחֲסֵד לַעֲבָדָיךָ הַהֹלְכִים לִפְנֶיךָ בְּכָל־לֵבָם:	and he said, “O LORD God of Israel, <i>there is</i> no God like you, in heaven above or on the earth below – <i>you who</i> keep the covenant and kindness with your servants who walk before you with all their heart –	2 Chr 6:14.
1 Ki 8:24	אֲשֶׁר שָׁמַרְתָּ לַעֲבָדֶיךָ דָּוִד אָבִי אַתָּה אֲשֶׁר־דִּבַּרְתָּ לוֹ וְתִדְבֵּר בְּפִיךָ וּבִידְךָ מִלְּאֵת כְּיוֹם הַזֶּה:	in that what you said to your servant – David my father – you kept for him, for you spoke with your mouth, and you have accomplished it, as it is today.	2 Chr 6:15. said to your servant ... kept for him ← <i>kept for your servant ... said to him</i> . accomplished it ← <i>fulfilled (it) by your hand</i> . Compare 1 Ki 8:15.

1 Ki 8:25	וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל שְׁמֹר לְעַבְדְּךָ דָּוִד אָבִי אֵת אֲשֶׁר דִּבַּרְתָּ לוֹ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מִלְּפָנַי יֵשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל רַק אֲסִי־שְׁמֹר בְּנֶיךָ אֶת־דֶּרֶכְכֶם לִלְכֹת לְפָנַי כַּאֲשֶׁר הִלַכְתָּ לְפָנַי:	So now, O LORD God of Israel, keep for your servant David my father what you said to him when you said, ‘No-one of your <i>line</i> sitting on the throne of Israel will be cut off before me, provided your sons keep their way <u>by walking</u> before me, as you have walked before me.’	2 Chr 6:16. by walking: gerundial use of the infinitive.
1 Ki 8:26	וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל יֵאֱמֹן נָא *דְּבָרֶיךָ דִּבַּרְךָ אֲשֶׁר דִּבַּרְתָּ ** לְעַבְדְּךָ דָּוִד אָבִי:	And now, O God of Israel, please may your {K: words} [Q: word] which you spoke to your servant David my father be upheld.	The <i>ketiv</i> has a discordant verb, <i>be upheld</i>, explaining the <i>qeré</i>. 2 Chr 6:17.
1 Ki 8:27	כִּי הֲאֵמֻנָם יֵשֵׁב אֱלֹהִים עַל־הָאָרֶץ הִנֵּה הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמַיִם לֹא יִכְלְלוּךָ אֵף כִּי־הִבִּיתָ הֵזֶה אֲשֶׁר בִּנִיתִי:	For will God truly dwell on earth? Behold, heaven and the heaven of heavens <i>cannot</i> contain you, so how much less this house which I have built?	2 Chr 6:18.
1 Ki 8:28	וּפָנִיתָ אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תְּחִנָּתוֹ יְהוָה אֱלֹהֵי לִשְׁמֹעַ אֶל־הִרְנָהּ וְאֶל־הַתְּפִלָּה אֲשֶׁר עַבְדְּךָ מִתְּפִלִּל לְפָנֶיךָ הַיּוֹם:	But you have <u>considered</u> the prayer of your servant and his supplication, O LORD my God, <u>in hearing</u> the shout and the prayer which your servant is praying before you today,	2 Chr 6:19. considered ← <i>turned to</i>. in hearing: gerundial use of the infinitive.

1 Ki 8:29	לְהִיּוֹת עֵינֶיךָ פְּתֻחוֹת אֶל־הַבַּיִת הַזֶּה לַיְלָה וַיּוֹם אֶל־הַמָּקוֹם אֲשֶׁר אֲמַרְתָּ יְהִי שְׁמִי שָׁם לִשְׁמֹעַ אֶל־הַתְּפִלָּה אֲשֶׁר יִתְפַּלֵּל עֲבָדֶיךָ אֶל־הַמָּקוֹם הַזֶּה:	that your eyes may be open night and day to this house – to this place <i>of</i> which you said, ‘My name will be there’ – so as to hear the prayer which your servant will pray <u>facing this place</u>.	2 Chr 6:20. facing this place ← <i>to</i>, <i>towards this place</i>. Compare Dan 6:10.
1 Ki 8:30	וְשָׁמַעְתָּ אֶל־תַּחֲנֻת עֲבָדֶיךָ וְעַמֶּיךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְּלוּ אֶל־הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמָע אֶל־מִקְוֹם שִׁבְתְּךָ אֶל־הַשָּׁמַיִם וְשָׁמַעְתָּ וְסִלַּחְתָּ:	And do hear the supplication of your servant and your people Israel, who will pray <u>facing</u> <u>this place</u>, and do hear in the place <i>where</i> you are seated, in the heavens, so do hear and forgive.	2 Chr 6:21. facing this place: see 1 Ki 8:29.
1 Ki 8:31	אֵת אֲשֶׁר יַחֲטֵא אִישׁ לְרֵעֵהוּ וְנִשְׁאַבּוּ אֱלֹהִים לְהָאֱלֹהִים וְבָא אֱלֹהִים לִפְנֵי מִזְבִּיחֶךָ בַּבַּיִת הַזֶּה:	Whenever a man sins against his neighbour, and an oath is <u>imposed</u> on him, so as to adjure him, and the oath comes before your altar in this house,	is imposed ← <i>he bears</i>. Here with a <i>shin</i> dot (ש), but we read it re-pointed as in 2 Chr 6:22 with a <i>sin</i> (ש) dot. 2 Chr 6:22.
1 Ki 8:32	וְאַתָּה תִּשְׁמָע הַשָּׁמַיִם וְעָשִׂיתָ וּשְׁפָטְתָּ אֶת־עַבְדֶּיךָ לְהַרְשִׁיעַ רָשָׁע לַתּוֹת דִּרְכוֹ בְּרָאשׁוֹ וּלְהַצְדִּיק צְדִיק לַתּוֹת לוֹ כְּצִדְקָתוֹ: ס	then hear <i>in</i> heaven and take action, and judge your servants, <u>in</u> <u>condemning</u> the wicked, <u>in</u> <u>bringing</u> his way <i>back</i> on his head, and <u>in</u> <u>justifying</u> the righteous, <u>in</u> <u>rewarding</u> him according to his righteousness.	2 Chr 6:23. in condemning ... in bringing ... in justifying ... in rewarding: gerundial use of the infinitive. in rewarding ← <i>in giving</i>.

1 Ki 8:33	בְּהִנָּגְךָ עַמְּךָ יִשְׂרָאֵל לִפְנֵי אוֹיֵב אֲשֶׁר יַחְטְאוּ-לָךְ וְשָׁבוּ אֵלֶיךָ וְהוֹדוּ אֶת-שְׁמֹךָ וְהִתְפַּלְּלוּ וְהִתְחַנְּנוּ אֵלֶיךָ בַּבַּיִת הַזֶּה:	When your people Israel are struck down in confrontation with an enemy because they have sinned against you, and they return to you and confess your name, and they pray and make supplications to you in this house,	2 Chr 6:24. in confrontation with ← <i>before</i>. make supplications: or <i>plead for grace</i>.
1 Ki 8:34	וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְסִלַּחְתָּ לַחַטָּאת עַמְּךָ יִשְׂרָאֵל וְהִשְׁבַּתְתָּם אֶל-הָאָדָמָה אֲשֶׁר נָתַתָּ לְאֲבוֹתָם: ס	then do hear <i>in</i> heaven and forgive the sin of your people Israel, and bring them back into the land which you gave to their fathers.	2 Chr 6:25. land ← <i>ground</i>.
1 Ki 8:35	בְּהִעָצֵר שָׁמַיִם וְלֹא-יְהִיָּה מָטָר כִּי יַחְטְאוּ-לָךְ וְהִתְפַּלְּלוּ אֶל-הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת-שְׁמֹךָ וּמִחְטָאתָם יֵשׁוּבוּן כִּי תַעֲנֵם:	When the heavens are shut, and there is no rain, because they have sinned against you, then they will pray facing this place, and they will confess your name, and they will turn back from their sin when you oppress them.	2 Chr 6:26. heavens: or <i>sky</i>. facing this place: see 1 Ki 8:29.
1 Ki 8:36	וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְסִלַּחְתָּ לַחַטָּאת עַבְדֶּיךָ וְעַמְּךָ יִשְׂרָאֵל כִּי תוֹרֵם אֶת-הַדֶּרֶךְ הַטוֹבָה אֲשֶׁר יָלְכוּ-בָהּ וְנָתַתָּה מָטָר עַל-אֲרָצְךָ אֲשֶׁר-נָתַתָּה לְעַמְּךָ לְנַחֲלָה: ס	And do hear <i>in</i> heaven, and do forgive the sin of your servants and your people Israel, then do teach them the right way in which they should walk, and do give rain on your land which you have given to your people as an inheritance.	2 Chr 6:27. right ← <i>good</i>.

1 Ki 8:37	רָעַב כִּי־יִהְיֶה בָּאָרֶץ דָּבַר כִּי־יִהְיֶה שְׂדֵפוֹן יִרְקוֹן אֲרֵבָה חֲסִיל כִּי יִהְיֶה כִי יֵצֵר־לוֹ אִיבוֹ בָּאָרֶץ שְׁעָרָיו כָּל־נֶגַע כָּל־מַחְלָה:	If there is a famine in the land, if there is a pestilence, if there is a blight or mildew, swarming locusts <i>or</i> consuming locusts, if <u>their</u> enemy <u>besieges them</u> in the land <i>at their gates, if there is any affliction or any sickness,</i>	2 Chr 6:28. besieges: <i>or distresses</i>, from roots צור and צרר respectively. their ... them ... their ← <i>it... it ... its</i>. Collective use of <i>the people</i>. any (2x) ← <i>every</i>.
1 Ki 8:38	כָּל־תְּפִלָּה כָּל־תַּחֲנֻה אֲשֶׁר תִּהְיֶה לְכָל־הָאָדָם לְכָל עַמֶּךָ יִשְׂרָאֵל אֲשֶׁר יֵדְעוֹן אִישׁ נֶגַע לִבּוֹ וּפְרֹשׁ כַּפָּיו אֶל־הַבַּיִת הַזֶּה:	<i>then for</i> every prayer and every supplication which <u>any</u> man, <i>or</i> the whole of your people Israel may have – because each <i>man</i> will know <i>the reason for</i> the affliction of his heart – he will stretch out his hands towards this house.	2 Chr 6:29. any ← <i>every</i>.
1 Ki 8:39	וְאַתָּה תִשְׁמַע הַשָּׁמַיִם מְכוֹן שְׁבִתְךָ וְסִלַּחַת וְעֲשִׂיתָ וְנָתַתָּ לְאִישׁ כָּל־דֶּרֶכְיוֹ אֲשֶׁר יֵדַע אֶת־לִבּוֹ כִּי־אַתָּה יִדְעָתָ לְבַדְּךָ אֶת־לִבָּב כָּל־בְּנֵי הָאָדָם:	Then do hear <i>in</i> heaven, the abode where you reside, and do forgive and take action and <u>repay</u> each <i>man</i> according to all his ways, whose heart you know, for <u>you</u> alone <u>know</u> the heart of all the sons of Adam,	2 Chr 6:30. repay ← <i>give</i>. you ... know: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
1 Ki 8:40	לְמַעַן יִרְאוּךָ כָּל־הַיָּמִים אֲשֶׁר־הֵם חַיִּים עַל־פְּנֵי הָאָדָמָה אֲשֶׁר נָתַתָּה לְאַבְתִּינוּ:	so that they may fear you for all the days that they live on the surface of the <u>land</u> which you have given to our fathers.	2 Chr 6:31. land ← <i>ground</i>.
1 Ki 8:41	וְגַם אֶל־הַנִּכְבִּי אֲשֶׁר לֹא־מֵעַמְּךָ יִשְׂרָאֵל הוּא וּבֹא מֵאָרֶץ רְחוֹקָה לְמַעַן שְׁמֶךָ:	And also concerning the foreigner who <i>is</i> not of your people Israel, but <i>who</i> has come from a distant land for the sake of your name	2 Chr 6:32.

1 Ki 8:42	כִּי יִשְׁמְעוּן אֶת־שִׁמְךָ הַגָּדוֹל וְאֶת־יָדְךָ הַחֲזָקָה וְזָרַעְךָ הַנְּטוּיָה וּבֹא וְהִתְפַּלֵּל אֶל־הַבַּיִת הַזֶּה:	(for they will hear of your great name and your strong hand and your outstretched arm): he will come and pray <u>facing this house</u>.	2 Chr 6:32, 2 Chr 6:33. facing this house: see 1 Ki 8:29.
1 Ki 8:43	אֲתָהּ תִּשְׁמַע הַשָּׁמַיִם מִכּוֹן שְׁבִתְךָ וְעֲשֵׂיתָ כְּכֹל אֲשֶׁר־יִקְרָא אֵלַיךָ הַנִּבְכָּרִי לְמַעַן יֵדְעוּ כָּל־עַמֵּי הָאָרֶץ אֶת־שִׁמְךָ לִירְאָה אֶתְךָ כַּעֲמֶךָ יִשְׂרָאֵל וְלִדְעַת כִּי־שִׁמְךָ נִקְרָא עַל־הַבַּיִת הַזֶּה אֲשֶׁר בִּנִּיתִי:	Do hear <i>in</i> heaven, the abode where you reside, and act according to everything that the foreigner calls on you <i>about</i>, so that all the <i>various</i> peoples of the earth may know your name – to fear you – as your people Israel <i>does</i>, and to know that your name is called <i>on</i> at <u>this house</u> which I have built.	2 Chr 6:33. at this house: or <i>on / over this house</i>.
1 Ki 8:44	כִּי־יֵצֵא עַמְּךָ לְמִלְחָמָה עַל־אֹיְבֹו בַּדֶּרֶךְ אֲשֶׁר תִּשְׁלַח־ם וְהִתְפַּלְּלוּ אֶל־יְהוָה דֶּרֶךְ הָעִיר אֲשֶׁר בָּחַרְתָּ בָּהּ וְהַבַּיִת אֲשֶׁר־בִּנִּיתִי לְשִׁמְךָ:	When your people go out to war against their enemy by the way which you send them, they will pray to the LORD <u>in the direction</u> of the city which you have chosen, and of the house which I have built for your name.	2 Chr 6:34. in the direction ← <i>in the way</i>. Compare Deut 28:7 and see 1 Ki 8:29.
1 Ki 8:45	וּשְׁמַעְתָּ הַשָּׁמַיִם אֶת־תְּפִלָּתָם וְאֶת־תַּחֲנוּנָתָם וְעֲשֵׂיתָ מִשְׁפָּטָם:	And do hear <i>in</i> heaven their prayer and their supplication, and do execute judgment <u>for them</u>.	2 Chr 6:35. for them ← <i>of them</i>.

1 Ki 8:46	כִּי יַחֲטְאוּ-לָךְ כִּי אֵין אָדָם אֲשֶׁר לֹא-יַחֲטֵא וְאַנְפָּתָם בָּם וְנָתַתָּם לִפְנֵי אֹיֵב וְשָׁבוּם שְׁבִיָּהֶם אֶל-אֶרֶץ הָאֹיֵב רְחוֹקָה אוֹ קְרוֹבָה:	When they sin against you – for <i>there is</i> no man who does not sin – and you are angry with them, and you deliver them to the enemy, and their captors take them captive to the land of the enemy, <i>be it</i> far or near,	2 Chr 6:36. When: the balancing clause is in verse 49. deliver them to ← <i>give them before</i>.
1 Ki 8:47	וְהָשִׁיבוּ אֶל-לִבָּם בְּאֶרֶץ אֲשֶׁר נִשְׁבוּ-שָׁם וְשָׁבוּ וְהִתְחַנְּנוּ אֵלֶיךָ בְּאֶרֶץ שְׁבִיָּהֶם לֵאמֹר חָטְאוּנוּ וְהִעֲוִינוּ רָשָׁעֵנוּ:	<i>then</i> when they <u>have a change of heart</u> in the land in which they have been taken captive, and they <u>repent</u>, and they make supplications to you in the land of their captors and say, ‘We have sinned and committed iniquity and behaved wickedly’,	2 Chr 6:37. have a change of heart ← <i>turn in their heart back</i>. repent ← <i>return</i>.
1 Ki 8:48	וְשָׁבוּ אֵלֶיךָ בְּכָל-לִבָּבָם וּבְכָל-נַפְשָׁם בְּאֶרֶץ אִיְבֵיהֶם אֲשֶׁר-שָׁבוּ אַתָּם וְהִתְפַּלְּלוּ אֵלֶיךָ דֶּרֶךְ אֶרֶצָם אֲשֶׁר נָתַתָּה לְאֲבוֹתָם הָעִיר אֲשֶׁר בָּחַרְתָּ וְהַבַּיִת אֲשֶׁר-בָּנִיתָ** בְּנִיתִי לְשִׁמְךָ:	and they return to you with all their heart and with all their soul, in the land of their enemies who took them captive, and they pray to you <u>in the direction</u> of their land which you gave their fathers – the city which you have chosen, and of the house which {Q: I} [K: you] have built for your name,	The <i>ketiv</i> could be taken as an Aramaic form of the <i>qeré</i>. 2 Chr 6:38. in the direction ← <i>in the way</i>. See 1 Ki 8:29.
1 Ki 8:49	וּשְׁמַעַת הַשָּׁמַיִם מְכוֹן שְׁבַתְךָ אֶת-תְּפִלָּתָם וְאֶת-תְּחִנָּתָם וְעָשִׂיתָ מִשְׁפָּטִים:	then do hear <i>in</i> heaven – the abode where you reside – their prayer and their supplication, and do execute <u>judgment for them</u>.	2 Chr 6:39. judgment for them ← <i>their judgment</i>.

1 Ki 8:50	וְסַלַחַת לְעַמּוֹל אֲשֶׁר חָטְאוּ-לָךְ וּלְכָל-פְּשָׁעֵיהֶם אֲשֶׁר פָּשְׁעוּ-בְךָ וּנְתַתָּם לְרַחֲמִים לִפְנֵי שְׂבִיָּהֶם וּרְחֻמוֹם:	And do forgive your people who have sinned against you, and all their transgressions with which they have transgressed against you, and do <u>grant</u> <u>them</u> <u>compassion</u> in the presence of their captors, so that they have compassion on them.	2 Chr 6:39. grant them compassion ← <i>give them to compassion.</i>
1 Ki 8:51	כִּי-עַמּוֹךְ וְנַחֲלָתְךָ הֵם אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם מִתּוֹךְ כּוּר הַבְּרָזָל:	For they <i>are</i> your people and your inheritance whom you brought out of Egypt, out of the middle of an iron furnace,	
1 Ki 8:52	לְהִיזוֹת עֵינֶיךָ פְּתֻחוֹת אֶל-תְּחִנַּת עַבְדְּךָ וְאֶל-תְּחִנַּת עַמְּךָ יִשְׂרָאֵל לִשְׁמֹעַ אֲלֵיהֶם בְּכָל קְרָאֵם אֵלֶיךָ:	so that your eyes should be open to the supplication of your servant and to the supplication of your people Israel <u>in hearing</u> them whenever they call out to you.	2 Chr 6:40. in hearing: gerundial use of the infinitive.
1 Ki 8:53	כִּי-אַתָּה הַבְּדַלְתָּם לָךְ לְנַחֲלָה מִכָּל עַמֵּי הָאָרֶץ כַּאֲשֶׁר דִּבַּרְתָּ בְיַד מֹשֶׁה עַבְדְּךָ בְּהוֹצִיאֲךָ אֶת-אֲבוֹתֵינוּ מִמִּצְרַיִם אֲדֹנָי יְהוִה: פ	For you have separated them to yourself as an inheritance from all the <i>various</i> peoples of the earth, as you said through the <u>intermediacy</u> of Moses your servant, when you brought our fathers out of Egypt, O my Lord the LORD.”	intermediacy ← <i>hand</i> .
1 Ki 8:54	וַיְהִי כְּכַלּוֹת שְׁלֹמֹה לְהִתְפַּלֵּל אֶל-יְהוָה אֵת כָּל-הַתְּפִלָּה וְהַתְּחִנָּה הַזֹּאת קָם מִלִּפְנֵי מִזְבֵּחַ יְהוָה מִכְרַע עַל-בְּרָכָיו וּכְפָיו פָּרְשׂוֹת הַשָּׁמַיִם:	And it came to pass, when Solomon had finished praying all this prayer and supplication to the LORD, <i>that</i> he arose from <i>his</i> <i>position</i> before the LORD's altar, <u>from kneeling</u> , and <i>he</i> <i>held</i> his hands stretched out <i>to</i> heaven.	2 Chr 7:1. from kneeling ← <i>from</i> <i>bowing to his knees</i> . Gerundial use of the infinitive.
1 Ki 8:55	וַיַּעֲמֵד וַיְבָרֵךְ אֵת כָּל-קְהֵל יִשְׂרָאֵל קוֹל גָּדוֹל לֵאמֹר:	And he stood and blessed the whole convocation of Israel <u>in a loud</u> voice and said,	loud ← <i>great</i> .

1 Ki 8:56	בְּרוּךְ יְהוָה אֲשֶׁר נָתַן מִנוּחָה לְעַמּוֹ יִשְׂרָאֵל כָּל אֲשֶׁר דִּבֶּר לֹא־נָפַל דָּבָר אֶחָד מִכָּל דִּבְרוֹ הַטּוֹב אֲשֶׁר דִּבֶּר בְּיַד מֹשֶׁה עַבְדּוֹ:	“Blessed <i>be</i> the LORD, who has given rest to his people Israel in accordance with everything he has spoken. <u>Not one thing has failed</u> from all his good <u>words</u> which he spoke through the <u>intermediacy</u> of Moses his servant.	Not one thing has failed (etc.): compare Josh 21:45 and Josh 23:14. failed ← <i>fallen</i>. words ← <i>word</i>. intermediacy ← <i>hand</i>.
1 Ki 8:57	יְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ כְּאֲשֶׁר הָיָה עִם־אֲבוֹתֵינוּ אֶל־יַעֲזְבוּנוּ וְאֶל־יִטְשֵׁנוּ:	May the LORD our God be with us as he was with our fathers. May he not leave us and may he not forsake us,	
1 Ki 8:58	לְהִטּוֹת לִבְבָנוּ אֵלָיו לִלְכֹת בְּכָל־דַּרְכָּיו וּלְשָׁמֵר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ:	while <u>we incline</u> our heart to him, so that <u>we walk</u> in all his ways and keep his commandments and his statutes and his regulations which he commanded our fathers.	<i>we incline</i>: AV differs (<i>that he may incline</i>), which is also possible.
1 Ki 8:59	וַיְהִי דְבַר־י אֱלֹהִים אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה קִרְבִּים אֶל־יְהוָה אֱלֹהֵינוּ יוֹמָם וּלְיָלָה לַעֲשׂוֹת מִשְׁפָּט עַבְדּוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ:	And may these words of mine <i>with which</i> I have made supplications before the LORD be close to the LORD our God day and night, so that <i>he</i> executes the justice of his servant and the justice of his people Israel <i>as a daily matter</i>,	<i>as a daily matter</i> ← <i>a matter of a day to its day</i>.
1 Ki 8:60	לְמַעַן דַּעַת כָּל־עַמִּי הָאָרֶץ כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד:	to the intent that all the <i>various</i> peoples of the earth should know that the LORD <i>is</i> God; <i>there is</i> no other.	
1 Ki 8:61	וְהָיָה לִבְבָכֶם שָׁלֵם עִם יְהוָה אֱלֹהֵינוּ לִלְכֹת בְּחֻקָּיו וּלְשָׁמֵר מִצְוֹתָיו כִּיּוֹם הַזֶּה:	And may your heart be <u>sincere</u> with the LORD our God <u>in walking</u> in his statutes and <u>in keeping</u> his commandments, as <i>on</i> this day.”	sincere: or <i>whole, at peace, perfect</i>. in walking ... in keeping: gerundial use of the infinitive.

1 Ki 8:62	וְהַמֶּלֶךְ וְכָל־יִשְׂרָאֵל עָמְדוּ זִבְחִים זִבַּח לִפְנֵי יְהוָה:	And the king and all of Israel with him offered a sacrifice before the LORD.	2 Chr 7:4. offered ← <i>(were) sacrificing</i> . In an example of a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
1 Ki 8:63	וַיִּזְבַּח שְׁלֹמֹה אֶת זִבְחַת הַשְּׁלָמִים אֲשֶׁר זָבַח לַיהוָה בֶּקָר עֶשְׂרִים וּשְׁנַיִם אֲלָף וְצֹאן מֵאָה וְעֶשְׂרִים אֲלָף וַיַּחֲנֹכוּ אֶת־בֵּית יְהוָה הַמֶּלֶךְ וְכָל־בְּנֵי יִשְׂרָאֵל:	And Solomon offered the peace-sacrifice, which he offered to the LORD – twenty-two thousand oxen and one hundred and twenty thousand sheep. And the king and all the sons of Israel dedicated the house of the LORD.	2 Chr 7:5. offered (2x) ← <i>sacrificed</i> . dedicated: in a Hebrew “VOS” (verb-object-subject) sentence.
1 Ki 8:64	בַּיּוֹם הַהוּא קִדֵּשׁ הַמֶּלֶךְ אֶת־תּוֹךְ הַחֲצֵר אֲשֶׁר לִפְנֵי בֵּית־יְהוָה כִּי־עָשָׂה שָׁם אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֶת חֶלְבֵי הַשְּׁלָמִים כִּי־מִזְבֵּחַ הַנִּחָשֵׁת אֲשֶׁר לִפְנֵי יְהוָה קָטָן מִהַכִּיל אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֶת חֶלְבֵי הַשְּׁלָמִים:	On that day the king sanctified the inside of the court which was in front of the house of the LORD, for it is there that he made the burnt offering and the meal-offering and offered the fat of the peace-offerings, because the copper altar which was before the LORD was too small to hold the burnt offering and the meal-offering and the fat of the peace-offerings.	2 Chr 7:7. inside: or <i>middle</i> . fat (2x) ← <i>fats</i> .
1 Ki 8:65	וַיַּעַשׂ שְׁלֹמֹה בַּעֲתֵהָיָא אֶת־הַחֲג וְכָל־יִשְׂרָאֵל עָמְדוּ קָהָל גָּדוֹל מִלְּבֹא חַמַּת עַד־נַחַל מִצְרַיִם לִפְנֵי יְהוָה אֱלֹהֵינוּ שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים אַרְבַּעַת עָשָׂר יוֹם:	And at that time Solomon and all Israel with him celebrated the festival – a large convocation, from the approach to Hamath to the Brook of Egypt – before the LORD our God, for seven days and seven days, that is, for fourteen days.	2 Chr 7:8, 2 Chr 7:9. celebrated ← <i>made</i> . the approach to Hamath: or, with [LHG], <i>Lebo-Hamath</i> . Brook of Egypt: see Num 34:5.

1 Ki 8:66	בַּיּוֹם הַשְּׁמִינִי שָׁלַח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאַהֲלֵיהֶם שְׂמִחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה יְהוָה לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:	On the eighth day he dismissed the people, and they blessed the king, and they went to their tents happy and in good spirits because of all the good which the LORD had done to David his servant and to Israel his people.	2 Chr 7:10. in good spirits ← <i>(in) good (things) of heart.</i>
1 Ki 9:1	וַיְהִי כְּכַלּוֹת שְׁלֹמֹה לְבָנוֹת אֶת־בֵּית־יְהוָה וְאֶת־בֵּית הַמֶּלֶךְ וְאֵת כָּל־חֶשֶׁק שְׁלֹמֹה אֲשֶׁר חָפֵץ לַעֲשׂוֹת: פ	And it came to pass when Solomon had finished building the house of the LORD and the king's house, and all Solomon's wishes which he took delight in doing,	2 Chr 7:11. wishes ← <i>desire.</i>
1 Ki 9:2	וַיֵּרָא יְהוָה אֶל־שְׁלֹמֹה שֵׁנִית כַּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן:	that the LORD appeared to Solomon a second time – as when he appeared to him in Gibeon.	2 Chr 7:12. Gibeon: see Josh 9:3.
1 Ki 9:3	וַיֹּאמֶר יְהוָה אֵלָיו שָׁמַעְתִּי אֶת־תְּפִלָּתְךָ וְאֶת־תַּחֲנֻנְתְּךָ אֲשֶׁר הִתְחַנַּנְתָּה לִפְנֵי הַקֹּדֶשֶׁתִי אֶת־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתָה לְשׁוֹם־שְׁמִי שָׁם עַד־עוֹלָם וְהָיוּ עֵינִי וּלְבִי שָׁם כָּל־הַיָּמִים:	And the LORD said to him, “I have heard your prayer and your supplication which you made before me. I have sanctified this house which you have built to establish my name there age-abidingly, and my eyes and my heart will be there continually.	2 Chr 7:12, 2 Chr 7:16. made ← <i>supplicated.</i> continually ← <i>all the days.</i>

1 Ki 9:4	וְאַתָּה אִם־תֵּלֶךְ לְפָנַי כְּאִשֶּׁר הָלַךְ דָּוִד אָבִיךָ בְּתָם־לֵבָב וּבְיָשָׁר לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִיךָ חֻקֵּי וּמִשְׁפָּטַי תִּשְׁמֹר:	And <i>as for</i> you, if you walk before me as your father David walked, wholeheartedly and in integrity, <u>in doing</u> everything that I have commanded you, and <i>if</i> you keep my statutes and my regulations,	2 Chr 7:17. in doing: gerundial use of the infinitive. everything ← <i>according to everything</i>.
1 Ki 9:5	וְהִקְמַתִּי אֶת־כִּסֵּא מַמְלַכְתְּךָ עַל־יִשְׂרָאֵל לְעֹלָם כְּאֲשֶׁר דִּבַּרְתִּי עַל־דָּוִד אָבִיךָ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל:	then I will establish the throne of your kingdom over Israel age-abidingly, as I <u>expounded</u> to your father David when I said, ‘Not a man of your <i>line</i> shall be cut off from the throne of Israel.’	2 Chr 7:18. expounded ← <i>spoke</i>, but widely covering words of speaking.
1 Ki 9:6	אִם־שׁוּב תִּשְׁבּוּן אַתֶּם וּבְנֵיכֶם מֵאַחֲרַי וְלֹא תִשְׁמְרוּ מִצְוֹתַי חֻקֹּתַי אֲשֶׁר נָתַתִּי לִפְנֵיכֶם וְהִלַכְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:	<i>But</i> if you <u>turn away from me</u> at all, <u>you</u> or your sons, and <u>you</u> do not keep my commandments <i>and</i> my statutes which I have <u>set</u> before you, and <u>you</u> go <i>your way</i> and serve other gods and worship them,	2 Chr 7:19. you (5x): plural. turn away ... at all: infinitive absolute. from me ← <i>from after me</i>. set ← <i>given</i>, but also <i>put</i>.
1 Ki 9:7	וְהִכָּרְתִּי אֶת־יִשְׂרָאֵל מֵעַל פְּנֵי הָאָדָמָה אֲשֶׁר נָתַתִּי לָהֶם וְאֶת־הַבַּיִת אֲשֶׁר הִקְדַּשְׁתִּי לְשְׁמִי אֲשַׁלַּח מֵעַל פָּנָי וְהָיָה יִשְׂרָאֵל לְמַשָּׁל וּלְשִׁנְיָה בְּכָל־הָעַמִּים:	then I will cut Israel off from the face of the <u>land</u> which I have given them, and I will cast the house which I have sanctified for my name out of my <u>sight</u>, and Israel will be <i>the subject of</i> taunting and jeering among all the nations.	2 Chr 7:20. land ← <i>ground</i>. sight ← <i>face</i>.

1 Ki 9:8	וְהַבֵּית הַזֶּה יִהְיֶה עֲלִיּוֹן כָּל־עֹבֵר עָלָיו יִשֹּׁם וְשָׂרָק וְאָמְרוּ עַל־מָה עָשָׂה יְהוָה כֹּכָה לָאָרֶץ הַזֹּאת וּלְבֵית הַזֶּה:	And this house will have been exalted, <i>but</i> everyone passing by it will be astonished and will whistle, and they will say, 'Why has the LORD <u>done this</u> to this land and to this house?'	2 Chr 7:21. done this ← <i>done thus</i> .
1 Ki 9:9	וְאָמְרוּ עַל־אֲשֶׁר עָזְבוּ אֶת־יְהוָה אֱלֹהֵיהֶם אֲשֶׁר הוֹצִיא אֶת־אֲבֹתָם מֵאֶרֶץ מִצְרַיִם וַיַּחֲזִקוּ בֵּאלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּ* וַיִּשְׁתַּחֲוּ* לָהֶם וַיַּעֲבֹדֵם עַל־כֵּן הֵבִיא יְהוָה עֲלֵיהֶם אֶת כָּל־הָרָעָה הַזֹּאת: פ	And they will say, 'Because they forsook the LORD their God, who brought their fathers out of the land of Egypt, and they adhered to other gods and <u>worshipped</u> them and served them – that <i>is</i> why the LORD has brought all this <u>trouble</u> on them.' ”	worshipped: the <i>ketiv</i> is an apocopated form of the <i>qeré</i> . 2 Chr 7:22. trouble: or <i>evil</i> .
1 Ki 9:10	וַיְהִי מִקְצֵה עֶשְׂרִים שָׁנָה אֲשֶׁר־בָּנָה שְׁלֹמֹה אֶת־שְׁנֵי הַבָּתִּים אֶת־בֵּית יְהוָה וְאֶת־בֵּית הַמֶּלֶךְ:	And it came to pass <u>after</u> twenty years, when Solomon had built the two houses – the house of the LORD and the king's house –	2 Chr 8:1. after ← <i>at the end of</i> .
1 Ki 9:11	חִירָם מֶלֶךְ־צֹר נָשָׂא אֶת־שְׁלֹמֹה בַּעֲצֵי אֲרָזִים וּבַעֲצֵי בְרוֹשִׁים וּבַזָּהָב לְכָל־חֲפָצוֹ אֲזִי יִתֵּן הַמֶּלֶךְ שְׁלֹמֹה לְחִירָם עֶשְׂרִים עִיר בְּאֶרֶץ הַגָּלִיל:	<i>with</i> Hiram king of Tyre having assisted Solomon with cedar trees and with cypress trees and with gold, <u>having met</u> all his desire, <i>that</i> King Solomon then gave Hiram twenty cities in the land of Galilee.	having met ← <i>to, for</i> .
1 Ki 9:12	וַיֵּצֵא חִירָם מִצֹּר לִרְאוֹת אֶת־הָעָרִים אֲשֶׁר נָתַן־לוֹ שְׁלֹמֹה וְלֹא יִשְׂרָו בְּעֵינָיו:	And Hiram departed from Tyre to see the cities which Solomon had given him, but they were not <u>pleasing to him</u> .	pleasing to him ← <i>upright in his sight</i> .

1 Ki 9:13	וַיֹּאמֶר מֶה הָעָרִים הָאֵלֶּה אֲשֶׁר־נָתַתָּה לִּי אֲחִי וַיִּקְרָא לָהֶם אֶרֶץ כָּבּוּל עַד הַיּוֹם הַזֶּה: פ	And he said, “What <i>are</i> these cities which you have given me, my brother?” And he called them the land of Cābul, as <i>they are</i> called up to this day.	Cabul: i.e. <i>fettered</i> (?).
1 Ki 9:14	וַיִּשְׁלַח חִירָם לְמֶלֶךְ מֵאָה וְעֶשְׂרִים כֶּכָר זָהָב:	And Hiram sent one hundred and twenty talents of gold to the king.	talents: see Ex 25:39.
1 Ki 9:15	וְזֶה דְּבַר־הַמָּס אֲשֶׁר־הָעִלָּה הַמֶּלֶךְ שְׁלֹמֹה לְבָנוֹת אֶת־בֵּית יְהוָה וְאֶת־בֵּיתוֹ וְאֶת־הַמְּלֹא וְאֶת חֹמַת יְרוּשָׁלַם וְאֶת־חֶצֶר וְאֶת־מְגִדוֹ וְאֶת־גֶּזֶר:	And this <i>was</i> the reason for the tax which King Solomon raised: in order to build the house of the LORD and his <i>own</i> house and the Millo, and the wall of Jerusalem, and Hazor and Megiddo and Gezer.	reason for ← <i>word, matter</i> <i>of</i> . Millo: root meaning <i>infilling</i> . See [CB] and [Wikipedia].
1 Ki 9:16	פָּרָעָה מֶלֶךְ־מִצְרַיִם עָלָה וַיִּלְכֹּד אֶת־גֶּזֶר וַיִּשְׂרֹפָהּ בָּאֵשׁ וְאֶת־הַכְּנַעֲנִי הַיֹּשֵׁב בְּעִיר הָרֶג וַיִּתְּנָהּ שְׁלֹחִים לְבָתּוֹ אֵשֶׁת שְׁלֹמֹה:	Pharaoh king of Egypt had gone up and captured Gezer, and he had burnt it with fire, and he had killed the Canaanites who lived in the city, and he had given it <i>as</i> a dowry to his daughter, Solomon's wife.	
1 Ki 9:17	וַיְבַן שְׁלֹמֹה אֶת־גֶּזֶר וְאֶת־בֵּית חָרֹן תַּחְתּוֹן:	Then Solomon rebuilt Gezer and Lower Beth- Horon,	2 Chr 8:5. rebuilt ← <i>built</i> .
1 Ki 9:18	וְאֶת־בֵּעֲלָת וְאֶת־*תָּמָר תְּדֹמָר בַּמִּדְבָּר** בְּאֶרֶץ:	and Baalath and {K: Tamar} [Q: Tadmor] in the desert, in the land,	The AV reads the <i>qeré</i> , in alignment with 2 Chr 8:4. 2 Chr 8:6.

1 Ki 9:19	וְאֵת כָּל-עָרֵי הַמִּסְכָּנוֹת אֲשֶׁר הָיוּ לְשִׁלֹּמֹה וְאֵת עָרֵי הָרֶכֶב וְאֵת עָרֵי הַפָּרָשִׁים וְאֵת חֶשֶׁק שְׁלֹמֹה אֲשֶׁר חָשַׁק לְבָנוֹת בִּירוּשָׁלַם וּבְלִבְנוֹן וּבְכָל אֶרֶץ מִמְשַׁלְתּוֹ:	and all the storehouse cities which Solomon had, and the cities with chariot fleets, and the cities with horsemen, and the ambitions of Solomon which he aspired to build in Jerusalem and Lebanon and in every land under his rule.	2 Chr 8:6. cities with chariot <i>fleets</i> ... cities with horsemen ... land under his rule ← <i>cities of chariot (fleets)</i> ... <i>cities of horsemen</i> ... <i>land</i> <i>of his rule</i> . Wider use of the construct state.
1 Ki 9:20	כָּל-הָעָם הַנּוֹתָר מִן-הָאֱמֹרִי הַחִתִּי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי אֲשֶׁר לֹא-מִבְנֵי יִשְׂרָאֵל הֵמָּה:	On all the people who remained from the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who <i>were</i> not of the sons of Israel,	2 Chr 8:7. On: the word comes from the next verse. Amorites: see Gen 10:16.
1 Ki 9:21	בְּנֵיהֶם אֲשֶׁר נָתְרוּ אַחֲרֵיהֶם בְּאֶרֶץ אֲשֶׁר לֹא-יָכְלוּ בְנֵי יִשְׂרָאֵל לְהַחְרִימָם וַיַּעֲלֵם שְׁלֹמֹה לְמַסַּעֲבָד עַד הַיּוֹם הַזֶּה:	on their sons who remained after them in the land, whom the sons of Israel were not able to obliterate, Solomon imposed tribute service, <i>which is in force</i> up to this day.	2 Chr 8:8.
1 Ki 9:22	וּמִבְנֵי יִשְׂרָאֵל לֹא-נָתַן שְׁלֹמֹה עֶבֶד כִּי־הֵם אֲנָשֵׁי הַמִּלְחָמָה וְעִבְדָּיו וְשָׂרָיו וְשִׁלְשֻׁיּוֹ וְשָׂרֵי רֶכֶב וּפָרָשָׁיו: ס	But Solomon did not make <i>any</i> of the sons of Israel bondmen, for they <i>were</i> warriors, and his servants, and his ministers, and his officers, and the commanders of his charioteers and his horsemen.	2 Chr 8:9. bondmen ← <i>a bondman</i> . his officers ← <i>his men of</i> <i>the third rank</i> .
1 Ki 9:23	אֵלֶּה שָׂרֵי הַנֶּצְבִּים אֲשֶׁר עַל-הַמְּלָאכָה לְשִׁלֹּמֹה חֲמִשִּׁים וַחֲמִשָּׁה מֵאוֹת הָרִדִּים בָּעָם הַעֲשִׂים בַּמְּלָאכָה:	These <i>were</i> the senior officials of those appointed over Solomon's operations: five hundred and fifty who managed the people who were engaged in the work.	2 Chr 8:10. five hundred and fifty ← <i>fifty and five hundred</i> ; perhaps meaning <i>fifty-five</i> <i>hundred</i> . MT punctuation supports 550, which is also as AV.

1 Ki 9:24	אֵךְ בַּת־פַּרְעֹה עָלְתָה מֵעִיר דָּוִד אֶל־בֵּיתָהּ אֲשֶׁר בָּנָה־לָּהּ אַז בָּנָה אֶת־הַמִּלּוֹא:	But Pharaoh's daughter came up from the City of David to her house which he had built for her, <i>and</i> <i>only</i> then did he build the Millo.	2 Chr 8:11.
1 Ki 9:25	וְהָעֹלָה שְׁלֹמֹה שָׁלַח פָּעָמִים בִּשְׁנָה עֲלוֹת וּשְׁלָמִים עַל־הַמִּזְבֵּחַ אֲשֶׁר בָּנָה לַיהוָה וְהִקְטִיר אֹתוֹ אֲשֶׁר לִפְנֵי יְהוָה וְשָׁלַם אֶת־הַבַּיִת:	And Solomon offered burnt offerings and peace- offerings three times in the year, on the altar which he had built to the LORD, and <i>he</i> burned incense with <i>them</i> , and it <i>was</i> before the LORD, and he completed the house.	<i>he</i> burned incense: pointed as an infinitive construct in the role of a finite verb, but the consonantal spelling is as for a finite verb. 2 Chr 8:12, 2 Chr 8:13, 2 Chr 8:16. them ← <i>it</i> .
1 Ki 9:26	וְאֲנִי עָשֵׂה הַמָּלָךְ שְׁלֹמֹה בְּעִצִּיּוֹן־גִּבֹּר אֲשֶׁר אֶת־אֵלּוֹת עַל־שִׁפְת יַם־סוּף בְּאֶרֶץ אֲדוֹם:	And King Solomon built a fleet <i>of ships</i> in Ezion- Geber, which <i>is joint</i> with Eloth on the coast of the Red Sea in the land of Edom.	2 Chr 8:17. Ezion-Geber: see Num 33:35.
1 Ki 9:27	וַיִּשְׁלַח חִירָם בָּאֲנִי אֶת־עֲבָדָיו אֲנָשֵׁי אֲנִיּוֹת יָדְעֵי הַיָּם עִם עֲבָדֵי שְׁלֹמֹה:	And Hiram sent his servants by ship – <i>seafarers</i> who knew the sea – with Solomon's servants,	2 Chr 8:18. seafarers ← <i>men of ships</i> .
1 Ki 9:28	וַיָּבֹאוּ אוֹפִירָה וַיִּקְחוּ מָשֶׁם זָהָב אַרְבַּע־מֵאוֹת וַעֲשָׂרִים כֶּכֶר וַיָּבֹאוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה: פ	and they arrived in Ophir, and they took gold from there – four hundred and twenty <i>talents of it</i> – and they brought <i>it</i> to King Solomon.	2 Chr 8:18. talents: see Ex 25:39.
1 Ki 10:1	וּמַלְכַּת־שֶׁבָא שָׁמְעַת אֶת־שִׁמְעַ שְׁלֹמֹה לְשֵׁם יְהוָה וַתָּבֹא לְנִסְתּוֹ בְּחִידוֹת:	And when the queen of Sheba heard the report of Solomon – <i>what he had</i> <i>done</i> for the name of the LORD – she came to test him with riddles.	2 Chr 9:1.

1 Ki 10:2	וַתָּבֹא יְרוּשָׁלַיִם בְּחִיל־ כָּבֵד מְאֹד גְּמָלִים נִשְׂאִים בְּשָׁמִים וְזָהָב רַב־מְאֹד וְאִבְנֵי יָקָרָה וַתָּבֹא אֶל־שְׁלֹמֹה וַתְּדַבֵּר אֵלָיו אֵת כָּל־אֲשֶׁר הָיָה עִם־לִבָּבָהּ:	And she came to Jerusalem with a very large <u>retinue</u> of camels bearing fragrances, and a very large <i>quantity</i> of gold, and precious <u>stones</u>. And she came to Solomon, and she told him everything that was <u>on her</u> <u>heart</u>.	2 Chr 9:1. large ← <i>heavy, weighty</i>. retinue ← <i>host, army,</i> <i>force</i>. stones ← <i>stone</i>. on her heart ← <i>with her</i> <i>heart</i>.
1 Ki 10:3	וַיַּגִּד־לָהּ שְׁלֹמֹה אֶת־כָּל־דִּבְרֶיהָ לֹא־הָיָה דָּבָר נֶעְלָם מִן־הַמֶּלֶךְ אֲשֶׁר לֹא הִגִּיד לָהּ:	And Solomon <u>answered</u> all her points <u>raised</u> – nothing was <u>inexplicable</u> to the king, which he <i>could</i> not tell her.	2 Chr 9:2. answered all her points <i>raised</i> ← <i>told her all her</i> <i>things</i>. inexplicable to ← <i>hidden</i> <i>from</i>.
1 Ki 10:4	וַתֵּרָא מַלְכַּת־שֶׁבָא אֵת כָּל־חֲכֻמַּת שְׁלֹמֹה וְהַבַּיִת אֲשֶׁר בָּנָהּ:	So the queen of Sheba saw all Solomon's wisdom, and the house which he had built,	2 Chr 9:3.
1 Ki 10:5	וּמֵאֲכָל שֻׁלְחָנוֹ וּמוֹשֵׁב עֲבָדָיו וּמַעֲמָד *מִשְׁרָתוֹ מִשְׁרָתָיו וּמִלְּבִשֵׁיהֶם** וּמִשְׁקָיו וְעֵלְתוֹ אֲשֶׁר יַעֲלֶה בֵּית יְהוָה וְלֹא־הָיָה בָּהּ עוֹד רוּחַ:	and the <u>food</u> at his table, and the seated assembly of his servants, and the standing assembly of his {Q: attendants} [K: attendant <i>body</i>], and their apparel, and his butlers, and his ascent by which he went up <i>to</i> the house of the LORD. And it <u>took her</u> <u>breath away</u>.	2 Chr 9:4. food at ← <i>food of</i>. Wider use of the construct state. it took her breath away ← <i>there was no longer breath</i> <i>in her</i>.
1 Ki 10:6	וַתֹּאמֶר אֶל־הַמֶּלֶךְ אֵמֶת הָיָה הַדָּבָר אֲשֶׁר שָׁמַעְתִּי בְּאֶרֶצִּי עַל־דִּבְרֶיךָ וְעַל־חֲכֻמָּתְךָ:	And she said to the king, “The <u>report</u> which I heard in my country about your affairs and your wisdom was <u>true</u>.	2 Chr 9:5. report ← <i>word</i>. true ← <i>truth</i>.

1 Ki 10:7	וְלֹא־הֶאֱמַנְתִּי לְדְבָרִים עַד אֲשֶׁר־בָּאתִי וּתְרַאֲיֶנָּה עֵינַי וְהִנֵּה לֹא־הִגַּדְלִי הַחֲצִי הַזֶּה חֲכָמָה וְטוֹב אֶל־הַשְּׁמוּעָה אֲשֶׁר שָׁמַעְתִּי:	But I did not believe <i>those</i> things until I came and my eyes saw <i>them</i>, and <i>it</i> turns out <i>that</i> half was not told me, and you have exceeded the wisdom and prosperity which I heard of in the report.	2 Chr 9:6. it turns out that ← <i>behold</i>.
1 Ki 10:8	אֲשֶׁר־יֶאֱנֹשִׁיךָ אֲשֶׁר־יִעֲבֹדֶיךָ אֵלֶּה הָעֹמְדִים לְפָנֶיךָ תָּמִיד הַשֹּׁמְעִים אֶת־חֲכָמָתְךָ:	Blessed <i>are</i> your men, blessed <i>are</i> these servants of yours who stand before you continually, who hear your wisdom.	2 Chr 9:7.
1 Ki 10:9	יְהִי יְהוָה אֱלֹהֶיךָ בָּרוּךְ אֲשֶׁר חָפֵץ בָּךְ לְתֹתְךָ עַל־כִּסֵּא יִשְׂרָאֵל בְּאַהֲבַת יְהוָה אֶת־יִשְׂרָאֵל לְעֹלָם וַיִּשְׁמָךְ לְמֶלֶךְ לַעֲשׂוֹת מִשְׁפָּט וְצִדִּיקָה:	Blessed be the LORD your God, who has been favourably disposed to you <i>in setting you</i> on the throne of Israel, in the LORD's age-abiding love for Israel, who has appointed you as king to execute justice and righteousness.”	2 Chr 9:8. in setting you: gerundial use of the infinitive.
1 Ki 10:10	וַתֵּתֵן לְמֶלֶךְ מֵאָה וָעֶשְׂרִים כִּכָּר זָהָב וּבִשְׁמִים הַרְבֵּה מְאֹד וְאִבּוֹ יָקָרָה לֹא־בָא כִּבְשָׁם הַהוּא עוֹד לְרֹב אֲשֶׁר־נָתַנָּה מִלְכַּת־שֶׁבָא לְמֶלֶךְ שְׁלֹמֹה:	And she gave the king one hundred and twenty talents of gold, and very many fragrances and precious stones, and such fragrance as the queen of Sheba gave to King Solomon <i>never</i> arrived again for <i>its</i> abundance.	2 Chr 9:9. talents: see Ex 25:39. stones ← <i>stone</i>. never ← <i>not</i>.

1 Ki 10:11	וְגַם אֲנִי חִירָם אֲשֶׁר־נָשָׂא זֶהָב מֵאוֹפִיר הָבִיא מֵאֹפִיר עֲצֵי אֲלֻמִּים הַרְבֵּה מְאֹד וְאֵבֶן יָקָרָה:	And also Hiram's fleet, which transported gold from Ophir, brought from Ophir a very large quantity of <u>almug</u> wood and precious <u>stones</u>.	2 Chr 9:10. almug: sometimes called <i>algum</i>, is perhaps <i>red sandalwood</i>, or <i>juniper</i>. stones ← <i>stone</i>.
1 Ki 10:12	וַיַּעַשׂ הַמֶּלֶךְ אֶת־עֲצֵי הָאֲלֻמִּים מִסָּעַד לְבֵית־יְהוָה וּלְבֵית הַמֶּלֶךְ וּכְנָרוֹת וְנִבְלִים לְשָׁרִים לֹא בָ־אֶ־כֶּן עֲצֵי אֲלֻמִּים וְלֹא נִרְאָה עַד הַיּוֹם הַזֶּה:	And the king made <i>from</i> the <u>almug</u> wood <u>auxiliary equipment</u> for the house of the LORD and for the king's house, and harps and lutes for the singers. <i>Never again</i> did such <u>almug</u> wood arrive, nor has it been seen, up to this day.	2 Chr 9:11. almug (2x): see 1 Ki 10:11. auxiliary equipment ← <i>support</i>, but [BDB] comments <i>precise meaning unintelligible</i>. Never ← <i>Not</i>.
1 Ki 10:13	וְהַמֶּלֶךְ שְׁלֹמֹה נָתַן לְמַלְכַת־שֶׁבָא אֶת־כָּל־חֶפְצָהּ אֲשֶׁר שָׁאַלָה מִלְּבַד אֲשֶׁר נָתַן־לָהּ כִּיד הַמֶּלֶךְ שְׁלֹמֹה וַתָּפֹן וַתֵּלֶךְ לְאַרְצָהּ הִיא וְעַבְדֶּיהָ: ס	And King Solomon gave the queen of Sheba all her desire which she asked for, in addition to what he gave her according to the <u>means</u> of King Solomon. Then she <u>took her leave</u> and went <i>back</i> to her country <u>with her servants</u>.	2 Chr 9:12. means ← <i>hand</i>. took her leave ← <i>turned</i>. with her servants ← <i>she and her servants</i>.
1 Ki 10:14	וַיְהִי מִשְׁקַל הַזָּהָב אֲשֶׁר־בָּא לְשְׁלֹמֹה בְּשָׁנָה אַחַת שֵׁשׁ מֵאוֹת שָׁשִׁים וּשְׁשׁ כֶּכֶר זָהָב:	And the weight of the gold which <u>accrued</u> to Solomon in one year was six hundred and sixty-six <u>talents</u> of gold,	2 Chr 9:13. accrued ← <i>came</i>. talents: see Ex 25:39.
1 Ki 10:15	לְבַד מֵאֲנָשֵׁי הַתָּרִים וּמִסַּחַר הָרֹכָלִים וְכָל־מַלְכֵי הָעֶרֶב וּפִחוֹת הָאֶרֶץ:	apart from <i>what he obtained</i> from travelling <u>folk</u> and trade with merchants and all the kings of <u>Arabia</u> and the potentates of the land.	2 Chr 9:14. folk ← <i>men</i>. Arabia: as [ST] (<i>l'Arabie</i>).

1 Ki 10:16	וַיַּעַשׂ הַמֶּלֶךְ שְׁלֹמֹה מֵאֲתַיִם צִנָּה זָהָב שָׁחוֹט שֵׁשׁ־מֵאוֹת זָהָב יַעֲלֶה עַל־הַצִּנָּה הָאֶחָת:	And King Solomon made two hundred shields <i>of</i> alloyed gold. Six hundred <i>shekels of</i> gold <i>went</i> in <i>each</i> shield,	2 Chr 9:15. went ← <i>went up</i> . each ← <i>one</i> .
1 Ki 10:17	וַיִּשְׁלַשׁ־מֵאוֹת מָגְנִים זָהָב שָׁחוֹט שְׁלֹשֶׁת מָנִים זָהָב יַעֲלֶה עַל־הַמָּגֵן הָאֶחָת וַיִּתְּנֵם הַמֶּלֶךְ בֵּית יַעֲר הַלְבָנוֹן: פ	and <i>he made</i> three hundred bucklers <i>of</i> alloyed gold. Three <i>manehs of</i> gold <i>went</i> <i>in each</i> buckler, and the king put them <i>in</i> the house of the Forest of Lebanon.	2 Chr 9:16. buckler (2x): see Jer 46:3. manehs: 1 maneh = 100 shekels, by comparison א went ← <i>went up</i> . each ← <i>one</i> .
1 Ki 10:18	וַיַּעַשׂ הַמֶּלֶךְ כִּסֵּא־שֵׁן גָדוֹל וַיִּצְפֹּהוּ זָהָב מוֹפֹז:	And the king made a large ivory throne, and he overlaid it <i>with</i> pure gold.	ל with 2 Chr 9:16. But different in Ezekiel's vision; see Ezek 45:12. 2 Chr 9:17.
1 Ki 10:19	שֵׁשׁ מַעֲלֹת לַכִּסֵּה וְרֹאשׁ־עָגֹל לַכִּסֵּה מֵאַחֲרָיו וַיִּדֹת מִזָּה וּמִזָּה אֶל־מְקוֹם הַשִּׁבְתַּת וּשְׁנַיִם אֲרִיֹּת עֹמְדִים אֵצֶל הַיְדוֹת:	<i>There were</i> six steps <i>up</i> to the throne, and the throne <i>had</i> a round canopy <i>extending from its back</i> , and armrests on each side of the seat, and two lions stood beside the armrests.	2 Chr 9:18. canopy ← <i>top</i> . [CB] has <i>canopy</i> , but perhaps just an extended top of the backrest. from its back ← <i>from</i> <i>behind it</i> . seat ← <i>place to sit</i> .
1 Ki 10:20	וּשְׁנַיִם עֶשֶׂר אֲרִיִּים עֹמְדִים שָׁם עַל־שֵׁשׁ הַמַּעֲלֹת מִזָּה וּמִזָּה לֹא־נַעֲשֶׂה כֵן לְכָל־מַמְלָכוֹת:	And twelve lions stood there on the six steps – <i>six</i> on each side. Nothing had been made <i>like it</i> in <i>any</i> of the kingdoms.	2 Chr 9:19. like it ← <i>likewise</i> . any ← <i>all</i> .

1 Ki 10:21	וְכָל כְּלֵי מִשְׁקָה הַמֶּלֶךְ שְׁלֹמֹה זָהָב וְכָל כְּלֵי בֵּית־יַעַר הַלְבָנוֹן זָהָב סָגוֹר אֵין כֶּסֶף לֹא נִחְשָׁב בְּיָמֵי שְׁלֹמֹה לְמֵאוֹמָה:	And all King Solomon's tableware for drinking was of gold, and all the articles of the house of the Forest of Lebanon were of seamless gold. Nothing was of silver – it was not regarded in Solomon's days as anything <i>special</i>.	2 Chr 9:20. tableware for drinking ← <i>vessels of drink</i>.
1 Ki 10:22	כִּי אָנִי תַרְשִׁישׁ לְמַלְךְ בַּיִם עִם אָנִי חִירָם אַחַת לְשָׁלֹשׁ שָׁנִים תָּבוֹא אֲנִי תַרְשִׁישׁ נִשְׂאֵת זָהָב וְכֶסֶף שְׁנֵהֲבִים וְקָפִים וְתַכְיִים:	But the king <i>had</i> the fleet of Tarshish on the sea with Hiram's fleet. Once every three years the Tarshish fleet came transporting gold and silver, ivory and monkeys and peacocks.	2 Chr 9:21. Tarshish (2x): AV= Tharshish here and 1 Ki 22:48 and 1 Chr 7:10, but in all other places <i>Tarshish</i>. peacocks: as given by [AnLx], [BDB], [ST]. In 3
1 Ki 10:23	וַיִּגְדַּל הַמֶּלֶךְ שְׁלֹמֹה מִכָּל מַלְכֵי הָאָרֶץ לְעֹשֶׁר וּלְחִכְמָה:	And King Solomon became greater than all the kings of the earth, in riches and in wisdom.	↳ Modern Hebrew the word means <i>parrots</i>. 2 Chr 9:22.
1 Ki 10:24	וְכָל־הָאָרֶץ מְבַקְשִׁים אֶת־פָּנָיו שְׁלֹמֹה לְשִׁמְעַ אֶת־חִכְמָתוֹ אֲשֶׁר־נָתַן אֱלֹהִים בְּלִבּוֹ:	And all the earth would seek an audience with Solomon, so as to hear his wisdom which God had put in his heart.	2 Chr 9:23. an audience with ← <i>the face of</i>.
1 Ki 10:25	וְהֵמָּה מְבֹאִים אִישׁ מִנְחָתוֹ כְּסֶף וְכֵלֵי זָהָב וּשְׁלֵמוֹת וְנִשְׁק וּבִשְׁמִים סוּסִים וּפָרָדִים דְּבַר־שָׁנָה בְּשָׁנָה: ס	And they each brought their gift – articles of silver and articles of gold, and garments, and weaponry and fragrances, horses and mules – an event which took place year in year out.	2 Chr 9:24. an event ← <i>a thing</i>. year in year out ← <i>year by year</i>, but not necessarily just one event per year.

1 Ki 10:26	וַיֵּאסֹף שְׁלֹמֹה רָכֶב וּפָרָשִׁים וַיְהִי-לוֹ אֶלֶף וָאַרְבַּע־מֵאוֹת רָכֶב וּשְׁנַיִם־עָשָׂר אֶלֶף פָּרָשִׁים וַיִּנָּחֵם בְּעָרֵי הָרָכֶב וְעַם־הַמֶּלֶךְ בִּירוּשָׁלַם:	And Solomon assembled a chariot <i>fleet</i> and horsemen, and he had one thousand four hundred chariots and twelve thousand horsemen, and he led them into the chariot cities, whereas <i>some were</i> with the king in Jerusalem.	2 Chr 1:14.
1 Ki 10:27	וַיֵּתֶן הַמֶּלֶךְ אֶת־הַבָּסָף בִּירוּשָׁלַם כְּאֲבָנִים וְאֵת הָאֲרָזִים נָתַן כְּשִׁקְמִים אֲשֶׁר־בְּשִׁפְלָה לָרֹב:	And the king made silver <i>commonplace</i> in Jerusalem like stones <i>in their</i> <i>abundance</i> , and he made cedars like sycamores which <i>are</i> in the lowlands in abundance.	2 Chr 1:15, 2 Chr 9:27.
1 Ki 10:28	וּמוֹצֵא הַסּוּסִים אֲשֶׁר לְשֹׁלֹמֹה מִמִּצְרַיִם וּמִקְוֵה סַחְרֵי הַמֶּלֶךְ יִקְחוּ מִקְוֵה בְמַחִיר:	And the origin of Solomon's horses <i>was that</i> <i>they were</i> from Egypt, and the <u>company</u> of the king's merchants obtained the <u>company of animals</u> at a price.	2 Chr 1:16, 2 Chr 9:28. company ... company: the same word in each case. AV differs (<i>linen yarn</i>).
1 Ki 10:29	וַתֵּעַל וַתֵּצֵא מִרְכָּבָה מִמִּצְרַיִם בְּשֵׁשׁ מֵאוֹת כֶּסֶף וְסוֹס בַּחֲמִשִּׁים וּמֵאָה וְכֵן לְכָל־מַלְכֵי הַחֲתִיִּים וּלְמַלְכֵי אֲרָם בִּידָם יֵצְאוּ: פ	And a chariot went up and departed from Egypt for six hundred <i>shekels of</i> silver, and a horse for one hundred and fifty, and so they dispatched <i>them</i> through their <u>agency</u> to all the kings of the Hittites and to the kings of Aramaea.	2 Chr 1:17. agency ← <i>hand</i> .
1 Ki 11:1	וְהַמֶּלֶךְ שְׁלֹמֹה אָהָב נָשִׁים נְכָרִיּוֹת רַבּוֹת וְאֶת־בֶּת־פָּרְעֹה מוֹאָבִיּוֹת עַמֹּנִיּוֹת אֲדָמִית צִדְנִית חֲתִית:	Now King Solomon loved many foreign women, including Pharaoh's daughter, Moabite-, Ammonite-, Edomite-, Sidonian- and Hittite women,	Sidonian: see Gen 10:15.

1 Ki 11:2	מִן־הַגּוֹיִם אֲשֶׁר אָמַר־יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל לֹא־תִבְאוּ בָהֶם וְהֵם לֹא־יִבְאוּ בָכֶם אֲכַל יִטּוּ אֶת־לִבְבְּכֶם אַחֲרֵי אֱלֹהֵיהֶם בָּהֶם דָּבַק שְׁלֹמֹה לְאַהֲבָה:	from the nations <i>about</i> which the LORD had said to the sons of Israel, “Do not <u>have intercourse with</u> them, and they shall not <u>have intercourse with</u> you. They will surely dispose your heart towards their gods.” <i>Yet</i> Solomon cleaved to them in love.	have intercourse with (2x) ← <i>go into</i>, but not the same preposition as in Gen 16:2 and many other places.
1 Ki 11:3	וַיְהִי־לּוֹ נָשִׁים שְׂרוֹת שִׁבְעַת מְאוֹת וּפְלִגְשִׁים שְׁלֹשׁ מְאוֹת וַיִּטּוּ נַפְשׁוֹ אֶת־לְבָבוֹ:	And he had seven hundred wives <i>who were</i> princesses, and three hundred concubines, and his wives <u>turned</u> his heart <i>aside</i>.	turned ... aside: in a Hebrew “VSO” (verb-subject-object) sentence – by far the most common. It also applies to Gen 1:1.
1 Ki 11:4	וַיְהִי לְעֵת זְקֵנָת שְׁלֹמֹה נָשָׁיו הָטוּ אֶת־לִבָּבָם אַחֲרֵי אֱלֹהִים אֲחֵרִים וְלֹא־הָיָה לְבָבוֹ שָׁלֵם עִם־יְהוָה אֱלֹהֵיו כְּלָבָב דָּוִיד אָבִיו:	So it came to pass in the time of Solomon's old age, <i>that</i> his wives <u>turned</u> his heart towards other gods, and his heart was not <u>sincere</u> with the LORD his God, as the heart of David his father <i>was</i>.	turned: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English. sincere ← <i>whole; at peace</i>.
1 Ki 11:5	וַיֵּלֶךְ שְׁלֹמֹה אַחֲרֵי עֲשֻׁתָּרֶת אֱלֹהֵי צִדְנִים וְאַחֲרֵי מִלְכָּם שִׁקְנַן עַמֻּנִים:	And Solomon went after <u>Astarte</u>, the goddess of the <u>Sidonians</u>, and after Milcom, the abomination of the Ammonites.	Astarte ← <i>Ashtoreth</i>, i.e. <i>Venus</i>. Sidonians: see Gen 10:15.
1 Ki 11:6	וַיַּעַשׂ שְׁלֹמֹה הָרַע בְּעֵינֵי יְהוָה וְלֹא מִלֵּא אַחֲרָי יְהוָה בְּדוֹד אָבִיו: ס	And Solomon did evil in the sight of the LORD, and he did not fully follow the LORD as David his father <i>did</i>.	
1 Ki 11:7	אֲזַ יִבְנֶה שְׁלֹמֹה בָמָה לְכִמּוֹשׁ שִׁקְנַן מוֹאָב בְּהָר אֲשֶׁר עַל־פְּנֵי יְרוּשָׁלַם וּלְמֹלֶךְ שִׁקְנַן בְּנֵי עַמּוֹן:	Then Solomon built an <i>idolatrous</i> raised site to Chemosh, the abomination of Moab, at the mountain which faces Jerusalem, and to Molech, the abomination of the sons of Ammon.	

1 Ki 11:8	וּבֵן עֲשָׂה לְכָל־נָשָׁיו הַנִּכְרִיּוֹת מִקְטִירוֹת וּמִזְבְּחוֹת לֵאלֹהֵיהֶן:	And he did <u>this</u> for all his foreign wives, <i>who</i> burned incense and offered sacrifices to their gods.	this ← <i>thus</i> .
1 Ki 11:9	וַיִּתְאַנֶּף יְהוָה בְּשָׁלֹמֹה כִּי־נָטָה לְבָבוֹ מֵעִם יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַנִּרְאָה אֵלָיו פַּעַמִּים:	And the LORD became angry with Solomon, for he had turned his heart away from <i>being</i> with the LORD God of Israel who had appeared to him twice.	
1 Ki 11:10	וַצִּוָּה אֵלָיו עַל־הַדָּבָר הַזֶּה לְבִלְתִּי־לָכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים וְלֹא שָׁמַר אֶת אֲשֶׁר־צִוָּה יְהוָה: פ	For he had commanded him concerning this matter, not to go after other gods. But he did not keep what the LORD had commanded <i>him</i> .	
1 Ki 11:11	וַיֹּאמֶר יְהוָה לְשָׁלֹמֹה יֶעֱן אֲשֶׁר הֵיטֵה־נָּא אֶת עַמֶּךָ וְלֹא שָׁמַרְתָּ בְרִיתִי וְחֻקֹּתַי אֲשֶׁר צִוִּיתִי עָלֶיךָ קִרְעַתְּ אֶקְרַע אֶת־הַמַּמְלָכָה מִמֶּעַלְיָךְ וְנָתַתִּיהָ לְעַבְדְּךָ:	And the LORD said to Solomon, “Since this is <i>the</i> way with you, and you have not kept my covenant or my statutes which I <u>commanded you</u> , I will <u>tear</u> your kingdom <u>asunder</u> from you, and I will give it to your servant.	commanded you: or <i>commanded concerning</i> <i>you</i> . tear ... asunder: infinitive absolute.
1 Ki 11:12	אֲדִבְיָמִיךָ לֹא אֶעֱשֶׂנָּה לְמַעַן דָּוִד אָבִיךָ מִיָּד בְּנֶךָ אֶקְרַענָה:	But in your days I will not do it, for the sake of your father David. <i>It is</i> from the hand of your son <i>that</i> I will tear it <i>apart</i> .	
1 Ki 11:13	רַק אֶת־כָּל־הַמַּמְלָכָה לֹא אֶקְרַע שִׁבְט אֶחָד אֶתֶּן לְבָנְךָ לְמַעַן דָּוִד עַבְדִּי וּלְמַעַן יְרוּשָׁלַם אֲשֶׁר בָּחַרְתִּי:	Nevertheless, I will not tear all your kingdom <i>away</i> . I will give one tribe to your son for the sake of my servant David and for the sake of Jerusalem which I have chosen.”	

1 Ki 11:14	וַיִּקֶם יְהוָה שָׁטָן לְשָׁלֹמֹה אֶת הַדָּד הָאֱדֹמִי מִזֶּרַע הַמֶּלֶךְ הוּא בְּאֲדֹם:	And the LORD incited <i>as</i> an adversary against Solomon, Hadad the Edomite, who <i>was</i> of the seed of the king in Edom.	
1 Ki 11:15	וַיְהִי בַּהֲיוֹת דָּוִד אֶת־אֲדֹם בַּעֲלוֹת יוֹאָב שֶׁר הִצָּבֵא לְקַבֵּר אֶת־הַחֲלָלִים וַיִּךְ כָּל־זָכָר בְּאֲדֹם:	For it had come to pass, when David was in <u>Edom</u> , when Joab the commander of the army came up to bury the fallen, that he struck down every male in Edom.	in Edom ← <i>with Edom</i> .
1 Ki 11:16	כִּי שֵׁשֶׁת חֳדָשִׁים יָשַׁב־שָׁם יוֹאָב וְכָל־יִשְׂרָאֵל עַד־הַכִּרְיִת כָּל־זָכָר בְּאֲדֹם:	For Joab remained there for six months, as <i>did</i> the whole of Israel, until he had cut off every male in Edom.	
1 Ki 11:17	וַיִּבְרַח אָדָד הוּא וְאֲנָשִׁים אֲדֹמִיִּם מֵעַבְדֵי אָבִיו אֲתוֹ לָבוֹא מִצְרַיִם וְהָדָד גֶּעֶר קָטָן:	And Hādād had fled – he and <i>some</i> Edomite men from his father's servants with him – and <i>they had</i> <i>headed for</i> Egypt, when Hadad <i>was</i> a small boy.	Hadad (<i>first occurrence in verse</i>): here, Adad. <i>they had headed for</i> ← <i>to come (to)</i> .
1 Ki 11:18	וַיֵּקְמוּ מִמִּדְיָן וַיָּבֹאוּ פָּאֶרָן וַיִּקְחוּ אֲנָשִׁים עִמָּם מִפָּאֶרָן וַיָּבֹאוּ מִצְרַיִם אֶל־פַּרְעֹה מֶלֶךְ־מִצְרַיִם וַיִּתֵּן־לּוֹ בַּיִת וְלֶחֶם אָמַר לוֹ וַאֲרָץ נָתַן לוֹ:	And they went up from Midian, and they came <i>to</i> Paran, and they took <i>some</i> men from Paran with them, and they went <i>to</i> Egypt, to Pharaoh king of Egypt, and he gave him a house, and he <i>ordered</i> food for him, and he gave him land.	ordered ← <i>said</i> . food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 11:19	וַיִּמְצָא הַדָּד חֵן בְּעֵינֵי פַּרְעֹה מֵאֵד וַיִּתֵּן־לּוֹ אִשָּׁה אֶת־אֲחֹת אִשְׁתּוֹ אֲחֹת תַּחֲפֶנֶס הַגִּבְרִיָּה:	And Hadad found much grace in Pharaoh's eyes, and he gave him his wife's sister <i>as his</i> wife, the sister of Tahpenes the queen consort.	

1 Ki 11:20	וַתֵּלֶד לוֹ אֶחָוֹת תַּחֲפִנִּיס אֵת גִּנְבַּת בְּנוֹ וַתִּגְמְלֶהוּ תַּחֲפִנִּיס בְּתוֹךְ בֵּית פַּרְעֹה וַיְהִי גִנְבַת בֵּית פַּרְעֹה בְּתוֹךְ בְּנֵי פַרְעֹה:	And Tahpenes' sister bore him Genubath his son, and Tahpenes weaned him <i>in</i> Pharaoh's house, and Genubath was in Pharaoh's house among Pharaoh's sons.	
1 Ki 11:21	וַהֲדָד שָׁמַע בְּמִצְרַיִם כִּי־שָׁכַב דָּוִד עִם־אֲבֹתָיו וְכִי־מָת יוֹאָב שַׂר־הָעֲבָא וַיֹּאמֶר הֲדָד אֶל־פַּרְעֹה שְׁלַחְנִי וְאֵלֶךְ אֶל־אַרְצִי:	Then when Hadad heard in Egypt that David had lain with his fathers, and that Joab the commander of the army had died, Hadad said to Pharaoh, “Let me go, and I will go to my country.”	
1 Ki 11:22	וַיֹּאמֶר לוֹ פַּרְעֹה כִּי מָה־אַתָּה חֹסֵר עִמִּי וַהֲנֵן מִבְּקֶשׁ לָלֶכֶת אֶל־אַרְצֶךָ וַיֹּאמֶר לֹא כִּי שֶׁלַח תְּשַׁלְּחֵנִי:	But Pharaoh said to him, “But what do you lack with me <u>that you should be here</u> requesting to go to your country?” And he replied, “ <u>Nothing</u> , but <u>let me go anyway</u> .”	said ← <i>said ... that</i> , as if indirect speech. that you should <i>be</i> here ← <i>and behold you</i> . let me go anyway: infinitive absolute.
1 Ki 11:23	וַיִּקֶּם אֱלֹהִים לוֹ שָׂטָן אֶת־רִזּוֹן בֶּן־אֱלִיָּדָע אֲשֶׁר בָּרַח מֵאֵת הַדָּדָעֶזֶר מֶלֶךְ־צוֹבָה אֲדָנָיו:	God also incited <i>as</i> an adversary against him Rezon the son of Eliada, who had fled from Hadadezer his master, the king of Zobah.	Eliada: AV= <i>Eliadah</i> .
1 Ki 11:24	וַיִּקְבֹּץ עָלָיו אַנְשִׁים וַיְהִי שַׂר־גָּדוֹד בַּהֲרֹג דָּוִד אֹתָם וַיֵּלְכוּ דַּמְשֶׁק וַיֵּשְׁבוּ בָּהּ וַיִּמְלְכוּ בְּדַמְשֶׁק:	And he recruited <i>some</i> men. Now he had been commander of a troop when David killed <u>them</u> . Then they went to Damascus and stayed in it, and they reigned in Damascus.	recruited ← <i>gathered to himself</i> . them: AV differs (<i>them of Zobah</i>).

1 Ki 11:25	וַיְהִי שָׁטָן לְיִשְׂרָאֵל כָּל־יְמֵי שְׁלֹמֹה וְאֶת־הָרָעָה אֲשֶׁר הָדָד וַיִּקֶּץ בְּיִשְׂרָאֵל וַיִּמְלֹךְ עַל־אַרָם: פ	And he was an adversary of Israel all Solomon's days, alongside the harm which Hadad <i>did</i> , and he detested Israel, and he reigned over Aramaea.	
1 Ki 11:26	וַיִּרְבַּעַם בֶּן־נִבַּט אֶפְרָתִי מִן־הַצֶּרֶדָּה וְשֵׁם אִמּוֹ צְרוּעָה אִשָּׁה אֲלֻמָּנָה עָבַד לְשְׁלֹמֹה וַיֹּרֶם יָד בַּמֶּלֶךְ:	And Jeroboam the son of Nebat, an Ephrathite from Zeredah, a servant of Solomon's, whose mother's name <i>was</i> Zeruah, a widow, <u>revolted</u> against the king.	Jeroboam ← <i>Jarob'am</i> , but we retain the AV / traditional English name. Zeredah ← <i>the Zeredah</i> . AV= <i>Zereda</i> . revolted ← <i>raised a hand</i> .
1 Ki 11:27	זֶה הַדָּבָר אֲשֶׁר־הָרִים יָד בַּמֶּלֶךְ שְׁלֹמֹה בְּנֵה אֶת־הַמְּלוֹא סָגַר אֶת־פֶּרֶץ עִיר דָּוִד אָבִיו:	And this <i>is</i> the <u>reason</u> why he <u>revolted</u> against the king: Solomon had built the Millo <i>and</i> closed the breach <i>in</i> the City of David his father.	reason ← <i>word; matter</i> . he revolted ← <i>raised a hand</i> .
1 Ki 11:28	וְהָאִישׁ יִרְבַּעַם גִּבּוֹר חֵיל וַיֵּרָא שְׁלֹמֹה אֶת־הַנָּעַר כִּי־עָשָׂה מְלָאכָה הוּא וַיִּפְקֹד אֹתוֹ לְכָל־סָבֵל בֵּית יוֹסֵף: ס	Now the man Jeroboam <i>was</i> a valiant warrior, and Solomon had seen that the young man <u>was</u> <u>resourceful</u> , and he had appointed him to every <u>duty</u> <i>in</i> the house of Joseph.	was resourceful ← <i>a doer of workmanship</i> . duty ← <i>burden</i> .
1 Ki 11:29	וַיְהִי בַּעֲת הַהִיא וַיִּרְבַּעַם יָצָא מִירוּשָׁלַם וַיִּמָּצֵא אֹתוֹ אַחִיָּה הַשִּׁילֹנִי הַנָּבִיא בְּדֶרֶךְ וְהוּא מְתַכֶּסֶּה בְּשֹׁלְמֹה חֲדָשָׁה וּשְׁנֵיהֶם לְבָדִם בַּשָּׂדֶה:	And it came to pass at that time that Jeroboam departed from Jerusalem, and Ahijah the Shilonite prophet found him on <i>his</i> <u>journey</u> , and he <u>had put</u> a new cloak <u>on</u> , and the two of them <i>were</i> alone in the countryside,	journey ← <i>way</i> . had put ... on ← <i>had covered himself in</i> .

1 Ki 11:30	וַיִּתְפֹּשׂ אֲחִיָּה בַשָּׁלֶמָה הַחֲדָשָׁה אֲשֶׁר עָלָיו וַיִּקְרַעְהָ שְׁנַיִם עָשָׂר קָרָעִים:	and Ahijah seized the new coat which <i>was</i> on him and tore it <i>into</i> twelve shreds.	
1 Ki 11:31	וַיֹּאמֶר לִירֵבְעֵם קַח-לָךְ עֶשְׂרֵה קָרָעִים כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִנְנִי קֹרֵעַ אֶת-הַמַּמְלָכָה מִיַּד שְׁלֹמֹה וְנָתַתִּי לָךְ אֶת עֶשְׂרֵה הַשְּׁבָטִים:	And he said to Jeroboam, “You <u>keep</u> ten shreds, for <u>this is what</u> the LORD God of Israel says: ‘Behold, I am <u>about to</u> tear the kingdom from Solomon's hand and give to you the ten tribes.	keep ← <i>take to yourself</i>. Compare Gen 14:21. this is what ← <i>thus</i>. Behold, I am about to ← <i>Behold me</i>.
1 Ki 11:32	וְהַשְּׁבֵט הָאֶחָד יִהְיֶה-לִּי לְמַעַן עַבְדִּי דָוִד וּלְמַעַן יְרוּשָׁלַם הָעִיר אֲשֶׁר בְּחָרְתִּי בָּהּ מִכָּל שְׁבָטֵי יִשְׂרָאֵל:	And one tribe will be for him, for the sake of my servant David and for the sake of Jerusalem, the city which I chose out of all the tribes of Israel,	
1 Ki 11:33	יֵעַן אֲשֶׁר עֲזָבוּנִי וַיִּשְׁתַּחֲווּ לַעֲשֵׂתֹתֶיךָ אֱלֹהֵי צְדָנִין לְכִמּוֹשׁ אֱלֹהֵי מוֹאָב וּלְמַלְכָם אֱלֹהֵי בְנֵי-עַמּוֹן וּלְאֵהֲלֹכּוּ בְּדַרְכֵי לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי וַחֲקֹתַי וּמִשְׁפָּטַי כְּדָוִד אָבִיו:	because they have deserted me and have worshipped Astarte, the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the sons of Ammon, and they have not walked in my ways <u>when they should have observed</u> what <i>is</i> right in my sight – both my statutes and my regulations – as David his father <i>did</i> .	Astarte ← <i>Ashtoreth</i>, i.e. <i>Venus</i>. Sidonians: see Gen 10:15. Here in an Aramaic form. when they should have observed ← <i>to do</i>.

1 Ki 11:34	וְלֹא־אֶקַּח אֶת־כָּל־הַמַּמְלָכָה מִיָּדוֹ כִּי נָשִׂיא אֲשֶׁתְּנוּ כָּל יָמֵי חַיָּיו לְמַעַן דָּוִד עַבְדִּי אֲשֶׁר בָּחַרְתִּי אֹתוֹ אֲשֶׁר שָׁמַר מִצְוֹתַי וְחֻקֹּתַי:	But I will not take the whole kingdom from his <u>control</u> , for I will appoint him <i>as</i> a prince all the days of his life, for the sake of my servant David whom I chose, who kept my commandments and my statutes.	control ← <i>hand</i> .
1 Ki 11:35	וְלִקְחֹתִי הַמְּלוּכָה מִיָּד בָּנָו וְנָתַתִּיהָ לָּךְ אֵת עֶשְׂרֵת הַשְּׁבֵטִים:	So I will take the kingdom from his son's <u>control</u> and give you it – the ten tribes.	control ← <i>hand</i> .
1 Ki 11:36	וְלִבְנוֹ אֶתֶּן שֶׁבֶט־אֶחָד לְמַעַן הִיְוֹתֶנִּיר לְדָוִיד־עַבְדִּי כֹל־הַיָּמִים לִפְנֵי בִירוֹשָׁלַם הָעִיר אֲשֶׁר בָּחַרְתִּי לִי לְשׁוֹם שְׁמִי שָׁם:	But I will give one tribe to his son, so that my servant David may <u>continually</u> have a lamp before me in Jerusalem, the city which I chose for myself to place my name there.	continually ← <i>all the days</i> .
1 Ki 11:37	וְאַתָּה אֶקַּח וּמְלֹכֶתָ בְּכָל אֲשֶׁר־תִּאְוָה נַפְשֶׁךָ וְהָיִיתָ מֶלֶךְ עַל־יִשְׂרָאֵל:	And I will take you, and you will reign over everyone whom your <u>heart</u> desires, and you will be king over Israel.	heart ← <i>soul</i> .
1 Ki 11:38	וְהָיָה אִם־תִּשְׁמַעַ אֶת־כָּל־אֲשֶׁר אֶצְוֶה וְהָלַכְתָּ בְּדַרְכֵי וְעָשִׂיתָ הַיָּשָׁר בְּעֵינַי לְשִׁמּוֹר חֻקֹּתַי וּמִצְוֹתַי כַּאֲשֶׁר עָשָׂה דָּוִד עַבְדִּי וְהָיִיתִי עִמָּךְ וּבִנִּיתִי לָּךְ בֵּית־נְאֻמָּן כַּאֲשֶׁר בִּנִּיתִי לְדָוִד וְנָתַתִּי לָּךְ אֶת־יִשְׂרָאֵל:	And it shall come to pass, if you heed everything that I command you, and you walk in my ways, and you do what <i>is</i> right in my eyes, <u>in keeping</u> my statutes and my commandments, as my servant David did, then I will be with you, and I will build you a steadfast house as I built for David, and I will give you Israel.	in keeping: gerundial use of the infinitive.

1 Ki 11:39	וְאֶעֱנֶה אֶת־זֶרַע דָּוִד לְמַעַן זֹאת אֲדָא כָּל־הַיָּמִים: ס	But because of this I will afflict David's seed, but <u>not</u> incessantly.' ”	not incessantly ← <i>not all the days</i> , implying that the affliction is neither continuous (unbroken) nor continual (endless).
1 Ki 11:40	וַיִּבְקֹשׁ שְׁלֹמֹה לְהַמִּית אֶת־יִרְבֵּעַם וַיָּקָם יִרְבֵּעַם וַיִּבְרַח מִצְרָיִם אֶל־שִׁישַׁק מֶלֶךְ־מִצְרָיִם וַיְהִי בְּמִצְרַיִם עַד־מוֹת שְׁלֹמֹה:	Then Solomon <u>looked for a way</u> to kill Jeroboam, and Jeroboam arose and fled <i>to</i> Egypt, to Shishak king of Egypt, and he was in Egypt until Solomon's death.	looked for a way ← <i>sought</i> .
1 Ki 11:41	וְיֵתֶר דְּבָרֵי שְׁלֹמֹה וְכָל־אֲשֶׁר עָשָׂה וְחִכְמָתוֹ הֵלֹא־אֵהֶם בְּתָבִים עַל־סֵפֶר דְּבָרֵי שְׁלֹמֹה:	And <i>as for</i> the rest of Solomon's affairs, and everything he did, and his wisdom, <i>are</i> they not written in the Book of the <u>Chronicles</u> of Solomon?	2 Chr 9:29. Chronicles ← <i>words; matters, affairs</i> , as for <i>deeds</i> above. Here part of a title.
1 Ki 11:42	וְהַיָּמִים אֲשֶׁר מָלַךְ שְׁלֹמֹה בִּירוּשָׁלַם עַל־כָּל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה:	And the <u>period</u> for which Solomon reigned in Jerusalem over the whole of Israel <i>was</i> forty years.	2 Chr 9:30. period ← <i>days</i> .
1 Ki 11:43	וַיִּשְׁכַּב שְׁלֹמֹה עִם־אֲבֹתָיו וַיִּקְבֹּר בְּעִיר דָּוִד אָבִיו וַיִּמְלֹךְ רְחֹבָעַם בְּנוֹ תַּחְתָּיו: ס	And Solomon lay with his fathers and was buried in the City of David his father. And <u>Rehoboam</u> his son reigned in place of him.	1 Chr 3:10, 2 Chr 9:31. Rehoboam ← <i>Rehab'am</i> , but we retain the AV / traditional English name.
1 Ki 12:1	וַיֵּלֶךְ רְחֹבָעַם שָׁכֵם כִּי שָׁכֵם בָּא כָּל־יִשְׂרָאֵל לְהַמְלִיךְ אֹתוֹ:	And Rehoboam went <i>to</i> Shechem, for all Israel went <i>to</i> Shechem to make him king.	2 Chr 10:1.
1 Ki 12:2	וַיְהִי כִשְׁמֹעַ יִרְבֵּעַם בֶּן־נִבְטָ וְהוּא עֹדֵנוּ בְּמִצְרָיִם אֲשֶׁר בָּרַח מִפְּנֵי הַמֶּלֶךְ שְׁלֹמֹה וַיָּשָׁב יִרְבֵּעַם בְּמִצְרַיִם:	And it came to pass, when Jeroboam the son of Nebat heard <i>it</i> , when he <i>was</i> still in Egypt, where he had fled from King Solomon – so Jeroboam was living in Egypt –	2 Chr 10:2.

1 Ki 12:3	וַיִּשְׁלְחוּ וַיִּקְרְאוּ-לוֹ וַיָּבֹאוּ *וַיָּבֹא יִרְבֵּעַם* וְכָל-קְהֵל יִשְׂרָאֵל וַיִּדְבְּרוּ אֶל-רְחֹבָעַם לֵאמֹר:	that they sent <i>messengers</i> and called for him. And Jeroboam came, as <i>did</i> the whole convocation of Israel, and they spoke to Rehoboam and said,	came: the <i>ketiv</i> is plural or has transposed letters of a <i>scriptio plena</i> spelling of the singular. The <i>qeré</i> singular. Here, the plural is acceptable in the context. Compare 1 Ki 12:21. 2 Chr 10:3.
1 Ki 12:4	אָבִיךָ הִקְשָׁה אֶת-עֲלֵנוּ וְאַתָּה עֲתָה הִקֵּל מִעֲבֹדֶת אָבִיךָ הִקְשָׁה וּמַעַלּוֹ הַכֶּבֶד אֲשֶׁר-נָתַן עָלֵינוּ וְנַעֲבֹדְךָ:	“Your father made our yoke heavy, but lighten now the hard work <i>imposed</i> by your father, and his heavy yoke which he put on us, and we will serve you.”	2 Chr 10:4. made ...heavy: in a Hebrew “SVO” (subject-verb- object) sentence, the common order in English.
1 Ki 12:5	וַיֹּאמֶר אֲלֵיהֶם לָכוּ עַד שְׁלֹשָׁה יָמִים וְשׁוּבוּ אֵלַי וַיֵּלְכוּ הָעָם:	And he said to them, “Go, and come back to me in three days' <i>time</i> .” So the people went <i>away</i> .	2 Chr 10:5.
1 Ki 12:6	וַיִּנְעֹץ הַמֶּלֶךְ רַחֲבָעַם אֶת-הַזְּקֵנִים אֲשֶׁר-הָיוּ עִמָּדִים אֶת-פְּנֵי שְׁלֹמֹה אָבִיו בְּהִיטּוֹ חֵי לֵאמֹר אֵיךְ אַתֶּם נוֹעֲצִים לְהָשִׁיב אֶת-הָעַם-הַזֶּה דָּבַר:	Then King Rehoboam consulted with the elders who had stood in the presence of Solomon his father when he was alive, and he said, “How <u>do you</u> <u>advise me</u> to <u>reply</u> to this people?”	2 Chr 10:6. do you advise ← <i>are you</i> <i>consulted</i> . to reply ← <i>to return word</i> .
1 Ki 12:7	*וַיַּדְבֵּר *וַיִּדְבְּרוּ אֵלָיו לֵאמֹר אִם-הָיוּ תַּהְיֶה-עֹבֵד לָעָם הַזֶּה וְעַבַּדְתֶּם וְעֲנִיתֶם וְדַבַּרְתֶּם אֲלֵיהֶם דְּבָרִים טוֹבִים וְהָיוּ לָךְ עֲבָדִים כָּל-הַיָּמִים:	And {Q: they} [K: <i>one</i>] spoke to him and said, “If today you will be a servant to this people and will serve them and answer them and speak <i>pleasing</i> words to them, then they will be your servants <u>all</u> <u>the time</u> .”	2 Chr 10:7. pleasing ← <i>good</i> . all the time ← <i>all the days</i> .

1 Ki 12:8	וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יַעֲצָהוּ וַיִּזְעַץ אֶת־הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ אֲשֶׁר הָעִמָּדִים לִפְנָיו:	But he <u>igno</u> red the advice of the elders who had advised him, and he consulted the children who had grown up with him, who stood in his presence.	2 Chr 10:8. ignored ← <i>left</i> .
1 Ki 12:9	וַיֹּאמֶר אֲלֵיהֶם מָה אַתֶּם נוֹעֲצִים וְנָשִׁיב דְּבַר אֶת־הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלַי לֵאמֹר הִקֵּל מִן־הָעֵל אֲשֶׁר־נָתַן אֲבִיךָ עָלֵינוּ:	And he said to them, “What do you advise that we reply to this people who spoke to me and said, ‘Lighten the yoke which your father put on us’?”	2 Chr 10:9.
1 Ki 12:10	וַיִּדְּבְּרוּ אֵלָיו הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ לֵאמֹר כֹּה־תֹאמַר לָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ לֵאמֹר אֲבִיךָ הַכְּבִיד אֶת־עַלְלוֹ וְאַתָּה הִקֵּל מֵעַלְלוֹ כֹּה תִּדְּבַר אֲלֵיהֶם קִטְנִי עֵבָה מִמַּתְנִי אָבִי:	And the children who had grown up with him spoke to him and said, “Say <u>this</u> to this people who spoke to you and said, ‘Your father made our yoke heavy, but you lighten <i>it on us</i> ’ – say <u>this</u> to them – : ‘My little finger is thicker than my father’s waist.	2 Chr 10:10. this (2x) ← <i>thus</i> . on us ← <i>from us</i> .
1 Ki 12:11	וְעַתָּה אֲבִי הָעָמִים עָלֵיכֶם עַל כִּבֹּד וְאֲנִי אוֹסִיף עַל־עַלְכֶם אָבִי יִסֹּר אֶתְכֶם בַּשּׁוֹטִים וְאֲנִי אִיֹּסֵר אֶתְכֶם בַּעֲקָרְבִּים:	And now, my father burdened you with a heavy yoke, but I will add to your yoke. My father chastened you with whips, but I will chasten you with scorpions.’ ”	2 Chr 10:11.

1 Ki 12:12	*ויבוא ירבעם וכל־העם אל־רחבעם ביום השלישי באשר דבר המלך לאמר שובו אלי ביום השלישי:	Then Jeroboam came to Rehoboam, as <i>did</i> all the people, on the third day, as the king had spoken when he said, “Come back to me on the third day.”	came: the <i>ketiv</i> has to be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>. 2 Chr 10:12.
1 Ki 12:13	ויען המלך את־העם קשה ויעזב את־עצת הזקנים אשר יעצוהו:	And the king answered the people harshly, and he <u>ignored</u> the advice of the elders who had advised him.	2 Chr 10:13. ignored ← <i>left</i>.
1 Ki 12:14	וידבר אליהם בעצת הילדים לאמר אבי הכביד את־עלכם ואני אסיף על־עלכם אבי יסר אתכם בשוטים ואני איסר אתכם בעקרבים:	And he spoke to them according to the advice of the children and said, “My father made your yoke heavy, but I will add to your yoke. My father chastened you with whips, but I will chasten you with scorpions.”	2 Chr 10:14.
1 Ki 12:15	ולא־שמע המלך אל־העם כִּי־היתה סבה מֵעַם יְהוָה לִמְעַן הָקִים אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר יְהוָה בְּיַד אֲחִיָּה הַשִּׁילֹנִי אֶל־יִרְבֵּעַם בֶּן־נֶבַט:	And the king did not listen to the people, because it was a turn <i>of events</i> from the LORD, in order to establish his word which the LORD had spoken through the <u>intermediacy</u> of Ahijah the Shilonite to Jeroboam the son of Nebat.	2 Chr 10:15. intermediacy ← <i>hand</i>.

1 Ki 12:16	וַיֵּרָא כָּל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ אֶל־יְהוָה וַיֵּשְׁבוּ הָעָם אֶת־הַמֶּלֶךְ דָּבָר לֵאמֹר מֶ־הַלָּנוּ חֵלֶק בְּדָוִד וְלֹא־נַחֲלָה בְּבֶן־יִשִּׁי לְאַהֲלֵיךָ יִשְׂרָאֵל עָתָה רְאֵה בֵיתְךָ דָּוִד וְיִלְךָ יִשְׂרָאֵל לְאַהֲלָיו:	And the whole of Israel saw that the king had not <u>heeded</u> them, and the people replied to the king and said, “What part <i>have</i> we with David?” And, “<i>There is no inheritance in the son of Jesse.</i> Off to your {M: tents} [P: gods], O Israel. Now you see to your <i>own</i> house, David.” Then Israel went <i>off</i> to their tents.	[CB] App. 33 claims an amendment by the Sopherim with P= אֶל־יְהוָה. But we view this with suspicion, as perhaps a hyper-correction, and we do not reverse it. One could read <i>God</i> rather than <i>gods</i>, but it doesn't fit the context very well. The second occurrence of <i>tents</i>, strictly <i>his tents</i>, is the original text, ד 2 Chr 10:16. heeded ← <i>heard</i>.
1 Ki 12:17	וּבְנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּעָרֵי יְהוּדָה וַיִּמְלֹךְ עֲלֵיהֶם רְחָבְעָם: פ	But <i>as for</i> the sons of Israel who lived in the cities of Judah, Rehoboam reigned over them.	ל, and many other places (e.g. 2 Sam 10:1) use the expression <i>every man to his tents</i> or similar. 2 Chr 10:17.
1 Ki 12:18	וַיִּשְׁלַח הַמֶּלֶךְ רְחָבְעָם אֶת־אֲדֹרָם אֲשֶׁר עַל־הַמָּס וַיִּרְגְּמוּ כָּל־יִשְׂרָאֵל בּוֹ אֶבֶן וַיָּמָת וְהַמֶּלֶךְ רְחָבְעָם הִתְאַמֵּץ לַעֲלֹת בְּמִרְכָּבָה לָנוֹס יְרוּשָׁלַם:	Then when King Rehoboam sent Adoram who <i>was</i> in charge of the tax, all Israel <u>stoned him</u>, and he died. And King Rehoboam <u>scrambled</u> to board a carriage to flee <i>to</i> Jerusalem.	2 Chr 10:18. stoned him ← “<i>bouldered</i>” him (with) stone. scrambled ← <i>made himself strong</i>.
1 Ki 12:19	וַיִּפְשְׁעוּ יִשְׂרָאֵל בְּבֵית דָּוִד עַד הַיּוֹם הַזֶּה: ס	So Israel revolted against the house of David, <i>as it is</i> up to this day.	2 Chr 10:19.
1 Ki 12:20	וַיְהִי כַּשֶּׁמַּע כָּל־יִשְׂרָאֵל כִּי־שָׁב יִרְבֵּעָם וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֹתוֹ אֶל־הָעֵדָה וַיִּמְלִיכוּ אֹתוֹ עַל־כָּל־יִשְׂרָאֵל לֹא הָיָה אַחֲרַי בֵּית־דָּוִד זֹולָתִי שִׁבְט־יְהוּדָה לְבָדּוֹ:	Then it came to pass, when all Israel heard that Jeroboam had returned, that they sent <i>messengers</i> and called him to the congregation, and they made him king over all Israel. <i>There was no-one in favour of</i> the house of David, except for the tribe of Judah alone.	in favour of ← <i>after, behind</i>.

1 Ki 12:21	*ויבאו **ויבא רחבעם ירושלם ויקהל^ל את כל בית יהודה ואת שבט בנימן מאה ושמנים אלף בחור עשה מלחמה להלחם עם בית ישראל להשיב את המלוכה לרחבעם בן שלמה: פ	Then when Rehoboam arrived <i>in</i> Jerusalem, he convened the whole house of Judah and the tribe of Benjamin – one hundred and eighty thousand young men – <i>who</i> were about to wage war, to fight <u>against</u> the house of Israel, so as to restore the kingdom to Rehoboam the son of Solomon.	arrived: the <i>ketiv</i> is plural or has transposed letters of a <i>scriptio plena</i> spelling of the singular. The <i>qeré</i> is singular. Compare 1 Ki 12:3, but here the context militates against a plural. 2 Chr 11:1. against ← <i>with</i>. See Gen 14:8.
1 Ki 12:22	ויהי דבר האלהים אל שמעיה איש האלהים לאמר:	And the word of God <u>came</u> to Shemaiah, a man of God, and it said,	2 Chr 11:2. came ← <i>became</i>.
1 Ki 12:23	אמר אל רחבעם בן שלמה מלך יהודה ואל כל בית יהודה ובנימין ויתר העם לאמר:	“Speak to Rehoboam the son of Solomon, the king of Judah, and to the whole house of Judah and Benjamin and the rest of the people, and say,	2 Chr 11:3.
1 Ki 12:24	כה אמר יהוה לאתעלו ולאתלחמון עם אחיכם בני ישראל שובו איש לביתו כי מאתי נהיה הדבר הזה וישמעו את דבר יהוה וישובו ללכת כדבר יהוה: ס	‘<i>This is what</i> the LORD says: «Do not go up and do not fight <u>against</u> your brothers, the sons of Israel. Go back, each <i>one</i> to his house, because this matter has been brought about by me.» ’” And they heeded the word of the LORD and turned back, so going according to the word of the LORD.	2 Chr 11:4. <i>This is what</i> ← <i>Thus</i>. against ← <i>with</i>. See Gen 14:8.
1 Ki 12:25	ולבן ירבעם את שכם בהר אפרים וישב בה ויצא משם ויבן את פנואל:	<u>Meanwhile</u> Jeroboam built Shechem on Mount Ephraim, and he resided in it, and he went out from there and <u>built</u> Penuel.	Meanwhile: wider use of the <i>vav</i>. built: i.e. <i>rebuilt</i>, or <i>repaired</i>. See [CB].

1 Ki 12:26	וַיֹּאמֶר יִרְבֹּעָם בְּלִבּוֹ עַתָּה תָשׁוּב הַמַּמְלָכָה לְבֵית דָּוִד:	But Jeroboam said in his heart, “The kingdom will return now to the house of David.	
1 Ki 12:27	אִם־יַעֲלֶה הָעָם הַזֶּה לַעֲשׂוֹת זִבְחִים בְּבֵית־יְהוָה בִּירוּשָׁלַם וְשָׁב לֵב הָעָם הַזֶּה אֶל־אֲדֹנֵיהֶם אֶל־רְחָבְעָם מֶלֶךְ יְהוּדָה וְהִרְגָנִי וְשָׁבוּ אֶל־רְחָבְעָם מֶלֶךְ־יְהוּדָה:	If this people goes up to make sacrifices in the house of the LORD in Jerusalem, then the people's heart will return to their lord – to Rehoboam king of Judah – and they will kill me and return to Rehoboam king of Judah.”	
1 Ki 12:28	וַיִּנָּעַץ הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגֻלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם רַב־לָכֶם מַעֲלוֹת יְרוּשָׁלַם הִנֵּה אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלוּךָ מֵאֶרֶץ מִצְרַיִם:	Then the king consulted, and he made two golden calves, and he said to <i>the people</i> , “It is too much for you to go up to Jerusalem. Behold your gods, O Israel, which brought you up out of the land of Egypt.”	<i>the people</i> ← <i>them</i> .
1 Ki 12:29	וַיִּשֶׂם אֶת־הָאֶחָד בְּבֵית־אֵל וְאֶת־הָאֶחָד נָתַן בְּדָן:	And he put one in Beth-El, and he placed <i>the other</i> in Dan.	<i>the other</i> ← <i>the one</i> .
1 Ki 12:30	וַיְהִי הַדָּבָר הַזֶּה לְחַטָּאת וַיֵּלְכוּ הָעָם לִפְנֵי הָאֶחָד עַד־דָּן:	And this matter became a <i>source of sin</i> , and the people went into the presence of one of <i>them</i> – <i>the one</i> in Dan.	
1 Ki 12:31	וַיַּעַשׂ אֶת־בֵּית בְּמוֹת וַיַּעַשׂ כְּהֹנִים מִקְצוֹת הָעָם אֲשֶׁר לֹא־הָיוּ מִבְּנֵי לֵוִי:	And he made an <i>elevated idolatrous temple</i> , and he appointed priests from <i>the common</i> people who were not the sons of Levi.	an <i>elevated idolatrous temple</i> ← <i>a house of (idolatrous) raised sites</i> . appointed ← <i>made</i> . the <i>common</i> ← <i>the extreme part of</i> , but ↗

1 Ki 12:32	וַיַּעַשׂ יִרְבֵּעַם חָג בַּחֹדֶשׁ הַשְּׁמִינִי בַּחֲמִשָּׁה־עָשָׂר יוֹם לַחֹדֶשׁ כָּחָג אֲשֶׁר בִּיהוּדָה וַיַּעַל עַל־הַמִּזְבֵּחַ כֵּן עָשָׂה בְּבֵית־אֵל לְזִבְחַ לְעֹגְלִים אֲשֶׁר־עָשָׂה וְהַעֲמִיד בְּבֵית אֵל אֶת־כֹּהֲנָיו הַבָּמֹת אֲשֶׁר עָשָׂה:	And Jeroboam <u>instituted</u> a festival in the eighth month on the fifteenth day of the month, like the festival which <i>is</i> in Judah, and he made a burnt offering on the altar. This <i>is what</i> he did in Beth-El <u>in sacrificing</u> to the calves which he had made, and he <u>appointed</u> in Beth-El priests of the <i>idolatrous</i> raised sites which he had made.	ל, also <i>the whole of</i>, i.e. <i>the (people) as a whole</i>. instituted ← <i>made</i>. This <i>is what</i> ← <i>So</i>. in sacrificing: gerundial use of the infinitive. appointed ← <i>made stand; set up</i>.
1 Ki 12:33	וַיַּעַל עַל־הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה בְּבֵית־אֵל בַּחֲמִשָּׁה עָשָׂר יוֹם בַּחֹדֶשׁ הַשְּׁמִינִי בַּחֹדֶשׁ אֲשֶׁר־בָּדָא *מַלְבַּד מִלְּבֹו וַיַּעַשׂ חָג לְבָנָיו** יִשְׂרָאֵל וַיַּעַל עַל־הַמִּזְבֵּחַ לְהַקְטִיר: פ	So he made burnt offerings on the altar which he had made in Beth-El on the fifteenth day of the eighth month, in the month when he devised {K: on <i>his own initiative</i>} [Q: from his heart] that he should <u>institute</u> a festival for the sons of Israel. So he made burnt offerings on the altar with burning of incense.	institute ← <i>make</i>.
1 Ki 13:1	וְהִנֵּה אִישׁ אֱלֹהִים בָּא מִיְהוּדָה בְּדִבַּר יְהוָה אֶל־בֵּית־אֵל וַיִּרְבֵּעַם עֹמֵד עַל־הַמִּזְבֵּחַ לְהַקְטִיר:	Then it <u>so happened</u> that a man of God came from Judah with the word of the LORD to Beth-El, while Jeroboam was standing at the altar about to burn incense.	it so <i>happened</i> that ← <i>behold</i>.

1 Ki 13:2	וַיִּקְרָא עַל־הַמִּזְבֵּחַ בְּדִבְרֵי יְהוָה וַיֹּאמֶר מִזְבֵּיחַ מִזְבֵּיחַ כֹּה אָמַר יְהוָה הִנֵּה־בֵן נֹלָד לְבֵית־דָּוִד וְאִשְׁתּוֹ שְׁמוֹ וְזָבַח עָלָיו אֶת־כֹּהֲנֵי הַבָּמֹת הַמְקַטְרִים עָלָיו וְעֲצָמוֹת אָדָם יִשְׂרְפוּ עָלָיו:	And he called out at the altar with the word of the LORD and said, “<i>O</i> altar, <i>O</i> altar, <u>this is what</u> the LORD says: ‘Behold, a son <u>is to be born</u> in the house of David, and his name will be <u>Josiah</u>, and he will sacrifice on you the priests of the <i>idolatrous</i> raised sites who <i>now</i> burn incense on you, and <u>man's bones will burn on you.</u>’ ”	man's bones will burn on you: see 2 Ki 23:16. One could re-point as <i>niphal</i>, <i>will be burnt</i>. this is what ← thus. is to be born: gerundival use of the participle. Josiah ← <i>Joshiahu</i>, but we retain the AV / traditional English name.
1 Ki 13:3	וַנִּתֵּן בַּיּוֹם הַהוּא מוֹפֵת לְאֹמְרֵי זֶה הַמּוֹפֵת אֲשֶׁר דִּבֶּר יְהוָה הִנֵּה הַמִּזְבֵּחַ נִקְרַע וְנִשְׁפָּךְ הַדֶּשֶׁן אֲשֶׁר־עָלָיו:	And on that day he performed a miracle and said, “This <i>is</i> the miracle which the LORD has pronounced. Behold, the altar will split apart and the <u>ashes</u> on it will be poured out.”	performed ← gave. ashes: or <i>fat</i>, but in this context the <i>ashes</i> of the burnt victims.
1 Ki 13:4	וַיְהִי כַשְׁמַע הַמֶּלֶךְ אֶת־דִּבְרֵי אִישׁ־הָאֱלֹהִים אֲשֶׁר קָרָא עַל־הַמִּזְבֵּחַ בְּבֵית־אֵל וַיִּשְׁלַח יָרֵבֵעַם אֶת־יָדוֹ מֵעַל הַמִּזְבֵּחַ לֵאמֹר תִּפְשֶׂהוּ וְתִיבֶשׁ יָדוֹ אֲשֶׁר שִׁלַּח עָלָיו וְלֹא יָכֹל לְהַשִּׁיבָה אֵלָיו:	And it came to pass, when the king heard the word of the man of God, who had called out at the altar of Beth-El, that Jeroboam stretched out his hand over the altar and said, “Seize him.” But his hand which he had stretched out over it withered, and he was not able to <u>retract it</u>.	retract it ← <i>return it to himself</i>.
1 Ki 13:5	וְהַמִּזְבֵּחַ נִקְרַע וַיִּשְׁפָּךְ הַדֶּשֶׁן מִן־הַמִּזְבֵּחַ כַּמּוֹפֵת אֲשֶׁר נָתַן אִישׁ הָאֱלֹהִים בְּדִבְרֵי יְהוָה:	And the altar was split, and the ash was poured out from the altar, as a miracle which the man of God performed with the word of the LORD.	performed ← gave.

1 Ki 13:6	וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר אֶל-אִישׁ הָאֱלֹהִים חַל-נָא אֶת-פָּנַי יְהוָה אֱלֹהֶיךָ וְהִתְפַּלֵּל בְּעַדִּי וְתֵשֶׁב יָדִי אֵלַי וַיְחַל אִישׁ-הָאֱלֹהִים אֶת-פָּנָי יְהוָה וְתֵשֶׁב יַד-הַמֶּלֶךְ אֵלָיו וְתָהִי כְּבָרָאשְׁנָה:	Then the king <u>reacted</u> and said to the man of God, “<u>Plead with the LORD</u> your God, please, and pray for me that my hand may be restored to me.” And the man of God <u>pleaded with the LORD</u>, and the king's hand was restored to him, and it became as <i>it was</i> at first.	reacted ← <i>answered</i>, but no question asked. Plead with ... pleaded with ← <i>Softened the face of ... softened the face of.</i>
1 Ki 13:7	וַיְדַבֵּר הַמֶּלֶךְ אֶל-אִישׁ הָאֱלֹהִים בָּאָה-אִתִּי הַבֵּיתָה וְסַעְדָה וְאֶתְנָה לִּי מִתָּת:	And the king said to the man of God, “Come home with me and dine, and I will give you a gift.”	
1 Ki 13:8	וַיֹּאמֶר אִישׁ-הָאֱלֹהִים אֶל-הַמֶּלֶךְ אִם-תִּתֶּן-לִי אֶת-חֲצִי בֵיתְךָ לֹא אֲבֹא עִמָּךְ וְלֹא-אֲכַל לֶחֶם וְלֹא אֲשָׁתֶּה-מִּים בַּמָּקוֹם הַזֶּה:	But the man of God said to the king, “<i>Even</i> if you were to give me half of your house, I would not go with you, and I would not eat bread or drink water in this place.	bread: standing for <i>food</i> in general. See 1 Sam 14:24.
1 Ki 13:9	כִּי-כֵן צִוָּה אֹתִי בְדָבָר יְהוָה לֵאמֹר לֹא-תֹאכַל לֶחֶם וְלֹא תִשְׁתֶּה-מִּים וְלֹא תָשׁוּב בַּדֶּרֶךְ אֲשֶׁר הִלַּכְתָּ:	For <u>that is what the LORD commanded me by his word</u> when he said, ‘You shall not eat bread, and you shall not drink water, and you shall not return by the way you came.’ ”	that <i>is what</i> ← <i>thus</i>. the LORD commanded me by his word ← <i>he commanded me by the word of the LORD</i>. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 13:10	וַיֵּלֶךְ בַּדֶּרֶךְ אֲחֵר וְלֹא-שָׁב בַּדֶּרֶךְ אֲשֶׁר בָּא בָּהּ אֶל-בֵּית-אֵל: פ	So he went by another way, and he did not return by the way by which he came to Beth-El.	

1 Ki 13:11	וַנְּבִיא אֶחָד זָקֵן יָשָׁב בְּבֵית־אֵל וַיָּבֹא בָנוּ וַיְסַפֵּר־לּוֹ אֶת־כָּל־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה אִישׁ־הָאֱלֹהִים הַיּוֹם בְּבֵית־אֵל אֶת־הַדְּבָרִים אֲשֶׁר דִּבֶּר אֶל־הַמֶּלֶךְ וַיְסַפְּרוּם ל־אֲבִיהֶם:	Now a <u>certain</u> elderly prophet lived in Beth-El, and his son came and told him the whole proceeding which the man of God had carried out <u>on that day</u> in Beth-El – the words which he spoke to the king – and <u>they told</u> them to their father.	a certain ... prophet ← <i>one prophet</i>. A false prophet (1 Ki 13:18). on that day ← <i>today</i>, the time frame of direct speech. they told: perhaps plural because several sons came (see next verse), or perhaps impersonal avoidance of the passive <i>it was told</i>.
1 Ki 13:12	וַיְדַבֵּר אֱלֹהִים אֲבִיהֶם אֵיזָה הַדֶּרֶךְ הֵלֶךְ וַיֵּרָאוּ בָנָיו אֶת־הַדֶּרֶךְ אֲשֶׁר הֵלֶךְ אִישׁ הָאֱלֹהִים אֲשֶׁר־בָּא מִיְּהוּדָה:	Then their father said to them, “Which way did he go?” For his sons had seen <u>which way</u> the man of God, who had come from Judah, went.	which way (<i>second occurrence in verse</i>) ← <i>the way which</i>.
1 Ki 13:13	וַיֹּאמֶר אֶל־בָּנָיו חַבְּשׁוּ־לִי הַחֲמֹר וַיַּחְבְּשׁוּ־לּוֹ הַחֲמֹר וַיֵּרֶכֶב עָלָיו:	And he said to his sons, “Saddle the donkey for me.” So they saddled the donkey for him, and he rode on it.	
1 Ki 13:14	וַיֵּלֶךְ אַחֲרַי אִישׁ הָאֱלֹהִים וַיִּמְצְאוּהוּ יָשֵׁב תַּחַת הָאֵלֶּה וַיֹּאמֶר אֵלָיו הֲאֵתָה אִישׁ־הָאֱלֹהִים אֲשֶׁר־בָּאתָ מִיְּהוּדָה וַיֹּאמֶר אָנִי:	And he went after the man of God, and he found him sitting under a <u>terebinth tree</u>, and he said to him, “<i>Are you the man of God who has come from Judah?</i>” And he said, “<i>I am.</i>”	a terebinth tree ← <i>the terebinth tree</i>. An unexpected definite article. See Gen 22:9.
1 Ki 13:15	וַיֹּאמֶר אֵלָיו לֵךְ אִתִּי הַבֵּיתָה וְאָכַל לֶחֶם:	Then he said to him, “Come home with me and eat <u>bread</u>.”	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.

1 Ki 13:16	וַיֹּאמֶר לֹא אוֹכֵל לָשׁוּב אַתָּה וּלְבֹא אִתָּךְ וְלֹא-אֹכֵל לָחֶם וְלֹא-אַשְׁתָּה אִתָּךְ מִיָּם בַּמָּקוֹם הַזֶּה:	But he said, "I am not able to return with you and to go with you, and I shall not eat <u>bread</u> , and I shall not drink water with you in this place.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 13:17	כִּי-דָבַר אֵלַי בְּדִבְרֵי יְהוָה לֹא-תֹאכַל לָחֶם וְלֹא-תִשְׁתֶּה שָׁם מִיָּם לֹא-תָשׁוּב לָלֶכֶת בְּדֶרֶךְ אֲשֶׁר-הִלַּכְתָּ בָּהּ:	For the word to me, by the word of the LORD, <i>was</i> , 'You shall not eat <u>bread</u> , and you shall not drink water there. You shall not return <u>by going back</u> by the way you <u>came</u> .' "	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. by going: gerundial use of the infinitive. came ← <i>came on</i> .
1 Ki 13:18	וַיֹּאמֶר לוֹ גַּם-אֲנִי נָבִיא כְּמוֹךָ וּמִלֵּאָדָּךְ דִּבַּר אֵלַי בְּדִבְרֵי יְהוָה לֵאמֹר הֲשִׁבְהוּ אִתָּךְ אֶל-בֵּיתְךָ וַיֹּאכַל לָחֶם וַיִּשְׁתַּ מִיָּם כַּחַשׁ לוֹ:	Then he said to him, "I too <i>am</i> a prophet like you, and an angel has spoken to me by the word of the LORD and has said, 'Bring him back with you to your house, and he will eat <u>bread</u> and drink water.' "	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 13:19	וַיָּשָׁב אִתּוֹ וַיֹּאכַל לָחֶם בְּבֵיתוֹ וַיִּשְׁתַּ מִיָּם:	And he returned with him and ate <u>bread</u> in his house and drank water.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 13:20	וַיְהִי הֵם יֹשְׁבִים אֶל-הַשֻּׁלְחָן פַּ וַיְהִי דְּבַר-יְהוָה אֶל-הַנָּבִיא אֲשֶׁר הֵשִׁיבוֹ:	Then it came to pass while they were sitting at the table that the word of the LORD <u>came</u> to the prophet who had brought him back,	came ← <i>became</i> .
1 Ki 13:21	וַיִּקְרָא אֶל-אִישׁ הָאֱלֹהִים אֲשֶׁר-בָּא מִיְּהוּדָה לֵאמֹר כֹּה אָמַר יְהוָה יַעַן כִּי מָרִיתָ פִּי יְהוָה וְלֹא שָׁמַרְתָּ אֶת-הַמִּצְוָה אֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ:	and he called out to the man of God who had come from Judah and said, "This <i>is what</i> the LORD says: 'Since you have been disobedient to the <u>utterance</u> of the LORD, and you have not kept the commandment which the LORD your God commanded,	This <i>is what</i> ← <i>Thus</i> . utterance ← <i>mouth</i> .

1 Ki 13:22	וַתָּשָׁב וַתֹּאכַל לֶחֶם וַתִּשְׁתֶּ מַיִם בַּמָּקוֹם אֲשֶׁר דִּבֶּר אֵלָיו אֶל־תֹּאכַל לֶחֶם וְאֶל־תִּשְׁתֶּ מַיִם לֹא־תָבוֹא נִבְלָתְךָ אֶל־קֶבֶר אֲבֹתֶיךָ:	but you went back, and you have eaten <u>bread</u> and drunk water in a place <i>for</i> which he said to you, «Do not eat <u>bread</u> and do not drink water <i>there</i> », your corpse will not enter into the sepulchre of your fathers.’ ”	bread (2x): see 1 Ki 13:8. See also 1 Sam 28:22-24.
1 Ki 13:23	וַיְהִי אַחֲרֵי אֲכָלוֹ לֶחֶם וְאַחֲרֵי שְׁתוֹתוֹ וַיַּחְבֹּשׁ־לוֹ הַחֲמֹר לְנָבִיא אֲשֶׁר הָשִׁיבוֹ:	And it came to pass, after he had eaten <u>bread</u> and after he had drunk, that he saddled the donkey for him – for the prophet whom he had brought back.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 13:24	וַיֵּלֶךְ וַיִּמְצָאֵהוּ אֲרִיָּה בַּדֶּרֶךְ וַיִּמִּיתֵהוּ וַתְּהִי נִבְלָתוֹ מְשֻׁלַּכֶת בַּדֶּרֶךְ וְהַחֲמֹר עִמָּד אֶצְלָהּ וְהָאֲרִיָּה עִמָּד אֶצֶּל הַנִּבְלָה:	And as he <u>was travelling</u> , a lion came across him on the way and killed him, and his corpse was discarded on the road, but the donkey stood next to it, and the lion stood next to the corpse.	he was travelling: a change of grammatical subject to the “man of God”, the true (but disobedient) prophet. came across ← <i>found</i> .
1 Ki 13:25	וַהֲנֵה אַנְשֵׁים עֹבְרִים וַיֵּרְאוּ אֶת־הַנִּבְלָה מְשֻׁלַּכֶת בַּדֶּרֶךְ וְאֶת־הָאֲרִיָּה עִמָּד אֶצֶּל הַנִּבְלָה וַיָּבֹאוּ וַיְדַבְּרוּ בְּעִיר אֲשֶׁר הַנָּבִיא הִזְקֹן יָשָׁב בָּהּ:	Then <u>it so happened</u> that some men were passing by, and they saw the corpse discarded on the road and the lion standing next to the corpse, and they went away and reported <i>it</i> in the city in which the elderly prophet lived.	it so <i>happened</i> that ← <i>behold</i> .

1 Ki 13:26	וַיִּשְׁמַע הַנָּבִיא אֲשֶׁר הָשִׁיבוּ מִן־הַדֶּרֶךְ וַיֹּאמֶר אִישׁ הָאֱלֹהִים הוּא אֲשֶׁר מָרָה אֶת־פִּי יְהוָה וַיִּתְּנֵהוּ יְהוָה לַאֲרִיָּה וַיִּשְׁבְּרֵהוּ וַיִּמָּתֵהוּ כַּדָּבָר יְהוָה אֲשֶׁר דִּבֶּר־לוֹ:	And the prophet who had brought him back <i>when he was on his way</i> heard <i>it</i>, and he said, “It is the man of God who was disobedient to the <u>utterance</u> of the LORD, and the LORD gave him over to the lion, and it <u>tore him to pieces</u> and killed him, according to the word of the LORD, who had spoken to him.”	when he was on his way ← from the way. utterance ← mouth. tore him to pieces ← broke him.
1 Ki 13:27	וַיְדַבֵּר אֶל־בָּנָיו לֵאמֹר חַבְּשׁוּ־לִי אֶת־הַחֲמֹר וַיַּחְבְּשׁוּ:	Then he spoke to his sons and said, “Saddle the donkey for me.” So they saddled <i>it</i>.	
1 Ki 13:28	וַיֵּלֶךְ וַיִּמְצֵא אֶת־נִבְלָתוֹ מִשְׁלַכְתָּ בַּדֶּרֶךְ וַחֲמֹר וְהָאֲרִיָּה עִמָּדִים אָצֵל הַנִּבְלָה לֹא־אָכַל הָאֲרִיָּה אֶת־הַנִּבְלָה וְלֹא שָׁבַר אֶת־הַחֲמֹר:	Then he set out and found his corpse <i>which had been</i> discarded on the road, with the donkey and the lion standing beside the corpse. The lion did not eat the corpse, and it did not <u>tear at</u> the donkey.	tear at ← break.
1 Ki 13:29	וַיִּשָּׂא הַנָּבִיא אֶת־נִבְלָת אִישׁ־הָאֱלֹהִים וַיִּנְחֵהוּ אֶל־הַחֲמֹר וַיְשִׁיבֵהוּ וַיָּבֹא אֶל־עִיר הַנָּבִיא הַזֶּקֶן לְסִפּוֹד וּלְקַבְּרוֹ:	Then the prophet took the corpse of the man of God, and he placed him on the donkey and brought him back, and the elderly prophet went to the city to mourn <i>for him</i> and to <u>bury him</u>.	to bury him: we take the suffix on the infinitive as an objective genitive. But see 1 Ki 13:31, which has the same form.
1 Ki 13:30	וַיִּנַּח אֶת־נִבְלָתוֹ בְּקִבְרוֹ וַיִּסְפְּדוּ עָלָיו הוּא אָחִי:	And he placed his corpse in his grave, and they mourned for him, <i>saying</i>, “Alas, my brother.”	

1 Ki 13:31	וַיְהִי אַחֲרֵי קִבְרוֹ אֹתוֹ וַיֹּאמֶר אֶל-בָּנָיו לֵאמֹר בְּמוֹתִי וּקְבַרְתֶּם אִתִּי בְּקֶבֶר אֲשֶׁר אֵישׁ הָאֱלֹהִים קָבֹר בּוֹ אֲצַל עֲצָמָתָיו הַנִּיחוּ אֶת-עֲצָמָתִי:	Then it came to pass, after <u>he had buried him</u> , that he spoke to his sons and said, “On my death, bury me in the grave in which the man of God <i>is</i> buried. Place my bones next to his bones.	he had buried him: a subjective genitive suffix on the infinitive (followed by a pronominal direct object). Contrast 1 Ki 13:29, despite the same form.
1 Ki 13:32	כִּי הִיא יְהִיָּה הַדֹּבֵר אֲשֶׁר קָרָא בַּדִּבֶּר יְהוָה עַל-הַמִּזְבֵּחַ אֲשֶׁר בְּבֵית-אֵל וְעַל כָּל-בֵּיתֵי הַבָּמֹת אֲשֶׁר בְּעָרֵי שֶׁמְרוֹן: פ	For the <u>words will surely come to pass</u> which he called out by the word of the LORD at the altar which <i>was</i> in Beth-El and in all the <u>temples</u> of the <i>idolatrous</i> raised sites which <i>were</i> in the cities of Samaria.”	words ← <i>word</i> . will surely come to pass: infinitive absolute. temples ← <i>houses</i> .
1 Ki 13:33	אַחֲרֵי הַדִּבֶּר הַזֶּה לֹא-שָׁב יִרְבֵּעַם מִדֶּרֶכּוֹ הָרָעָה וַיֵּשֶׁב וַיַּעַשׂ מִקְצֹת הָעָם כַּהֲנֵי בָּמֹת הַחֹפֶל יְמַלֵּא אֶת-יָדוֹ וַיְהִי כַּהֲנֵי בָּמֹת:	After this affair Jeroboam did not turn back from his evil way, and he <u>again appointed</u> priests for the <i>idolatrous</i> raised sites from <u>the common people</u> . He <u>installed</u> whoever wished <i>it</i> , who <i>then</i> became priests of the <i>idolatrous</i> raised sites.	again: or <i>returned and</i> . appointed ← <i>made</i> . the common people: see 1 Ki 12:31. installed ← <i>filled the hand of</i> .
1 Ki 13:34	וַיְהִי בַּדִּבֶּר הַזֶּה לְחַטָּאת בֵּית יִרְבֵּעַם וּלְהַכְחִיד וּלְהַשְׁמִיד מֵעַל פְּנֵי הָאָדָמָה: פ	And <u>this affair</u> became the sin of the house of Jeroboam, and <i>it was</i> <u>cause</u> to destroy <i>it</i> and to obliterate <i>it</i> from the face of the <u>earth</u> .	this affair ← <i>in this affair</i> . earth ← <i>ground</i> .
1 Ki 14:1	בַּעַת הָהִיא חָלָה אֲבִיָּה בֶּן-יִרְבֵּעַם:	At that time Abijah the son of Jeroboam fell ill.	

1 Ki 14:2	וַיֹּאמֶר יִרְבֵּעַם לְאִשְׁתּוֹ קוּמִי נָא וְהִשְׁתַּנִּיתִי וְלֹא יָדְעוּ כִּי-אֲתִי *אֶת אִשְׁתִּי יִרְבֵּעַם וְהִלַכְתִּי שָׁלָה הִנֵּה-שָׁם אַחִיָּה הַנָּבִיא הוּא-דֹבֵר עָלַי לְמַלְךְ עַל-הָעָם הַזֶּה:	And Jeroboam said to his wife, “Arise, please, and disguise yourself <u>so that</u> they won't know that <u>you are</u> Jeroboam's wife, and go <u>to</u> Shiloh. <u>You will see</u> that Ahijah the prophet <u>is</u> there. He <u>is the one who</u> told me <u>that I would</u> become king over this people.	you (<i>first occurrence in verse</i>): the <i>ketiv</i> is an older form, [Ges-HG] §32h. so that: purposive use of the <i>vav</i> . You will see that ← Behold.
1 Ki 14:3	וּלְקַחַת בִּידֶךָ עֶשְׂרֵה לֶחֶם וְנֻקְדִים וּבִקְבֶּקֶב דָּבֶשׁ וּבָאֵת אֵלָיו הוּא יַגִּיד לָךְ מִה־יְהִיָּה לְנֶעֱר:	And take <u>with</u> you ten loaves, and cakes and a jar of honey, and go to him. He will tell you what will become of the child.”	with you ← <i>in your hand</i> . jar: or <i>bottle</i> .
1 Ki 14:4	וַתַּעַשׂ כֹּל אֲשֶׁת יִרְבֵּעַם וַתֵּקֶם וַתֵּלֶךְ שָׁלָה וַתָּבֹא בֵּית אַחִיָּה וְאַחִיָּה לֹא-יָכַל לִרְאוֹת כִּי קָמוּ עֵינָיו מִשִּׁיבוֹ: ס	And Jeroboam's wife did so, and she arose and went to Shiloh, and she went to Ahijah's house, but Ahijah could not see because his eyes were <u>unable to focus</u> because of his <u>old age</u> .	unable to focus ← <i>fixed</i> . Compare 1 Sam 4:15. old age ← <i>grey hair</i> .
1 Ki 14:5	וַיְהִי אָמַר אֶל-אַחִיָּה הִנֵּה אִשְׁתִּי יִרְבֵּעַם בָּאָה לְדַרְשׁ דָּבָר מֵעִמָּךְ אֶל-בָּנָה כִּי-חִלָּה הוּא כִּזָּה וְכִזָּה תִּדְבֹּר אֵלֶיהָ וַיְהִי כְּבֹאָהּ וְהִיא מִתְנַבֶּרֶה:	But the LORD said to Ahijah, “Look, Jeroboam's wife is coming to ask you for an <u>oracle</u> about her son, because he is ill. You will say this and that to her, and it will be <u>the case that</u> when she comes, she will be <u>concealing her identity</u> .”	oracle ← <i>word, thing</i> . concealing her identity: <i>hithpael</i> for feigning. See Gen 42:7.
1 Ki 14:6	וַיְהִי כְּשָׁמַע אַחִיָּה אֶת-קוֹל רַגְלֶיהָ בָּאָה בַּפֶּתַח וַיֹּאמֶר בָּאִי אִשְׁתִּי יִרְבֵּעַם לָמָּה זֶה אַתְּ מִתְנַבֶּרֶה וְאַנְכִּי שָׁלוּחַ אֵלֶיךָ קָשָׁה:	And it came to pass, when Ahijah heard the sound of her feet as she came in at the door, that he said, “Come in, O wife of Jeroboam. Why are you concealing your identity? But <u>I have been</u> <u>commissioned</u> with <u>something severe for you</u> .	I have been commissioned ... for you ← <i>I (am) sent ... to you</i> . The sense of <i>commissioning</i> is present in 2 Sam 11:22.

1 Ki 14:7	לְכִי אֲמַרְי לִירְבֵּעַם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יֶעַן אֲשֶׁר הִרְמַתִּיךָ מִתּוֹךְ הָעָם וְאָתָנָךְ נָגִיד עַל עַמִּי יִשְׂרָאֵל:	Go <i>and</i> say to Jeroboam, ' <u>This is what</u> the LORD God of Israel says: «Seeing that I exalted you from among the people, and I appointed you a prince over my people Israel,	This is what ← Thus.
1 Ki 14:8	וְאֶקְרַע אֶת־הַמַּמְלָכָה מִבֵּית דָּוִד וְאָתָנָה לָךְ וְלֹא־הֵייתָ כְּעַבְדִּי דָוִד אֲשֶׁר שָׁמַר מִצְוֹתַי וְאֲשֶׁר־הִלָּךְ אַחֲרַי בְּכָל־לִבִּבּוֹ לַעֲשׂוֹת רָק הַיֵּשֶׁר בְּעֵינַי:	and I split the kingdom from the house of David, and I gave it to you, but <i>seeing that</i> you were not like my servant David who kept my commandments and who walked after me with all his heart <i>in doing</i> only what <i>is</i> right in my sight,	in doing: gerundial use of the infinitive. right ← upright.
1 Ki 14:9	וַתֵּרַע לַעֲשׂוֹת מַכּל אֲשֶׁר־הָיוּ לְפָנֶיךָ וַתִּלְךָ וַתַּעֲשֶׂה־לָּךְ אֱלֹהִים אַחֲרִים וּמַסְכּוֹת לְהַכְעִיסֵנִי וְאֹתִי הִשְׁלַכְתָּ אַחֲרַי גֵּנוּךְ: ס	and <i>seeing that</i> you acted more wickedly than all who were before you, and you went on to make yourself other gods and castings, so provoking me to anger, and <i>seeing that</i> you cast me behind your back,	
1 Ki 14:10	לִכְן הִנְנִי מֵבִיא רָעָה אֶל־בֵּית יִרְבֵּעַם וְהַכְרַתִּי לִירְבֵּעַם מִשְׁתִּין בְּקִיר עָצוּר וְעִזּוּב בְּיִשְׂרָאֵל וּבְעֶרְתִּי אַחֲרַי בֵּית־יִרְבֵּעַם כַּאֲשֶׁר יִבְעַר הַגָּלִל עַד־תִּמּוֹ:	so I <u>for my part</u> <u>am</u> about to bring evil on the house of Jeroboam, and I will cut off from Jeroboam <i>everyone who urinates</i> against a wall, <i>leaving it</i> shut off and abandoned in Israel, and I will clear the house of Jeroboam out, as one clears dung out until it <u>has gone</u> .	so I for my part am about to ← therefore behold me. cut off from ← cut off to / for. leaving it shut off and abandoned: AV differs (and him that is shut up and left). [CB] also differs, as ↱ has gone ← has been consumed.

1 Ki 14:11	הַמֵּת לִירֵבֶעֱם בְּעִיר יֹאכְלוּ הַכְּלָבִים וְהַמֵּת בַּשָּׂדֶה יֹאכְלוּ עֹף הַשָּׁמַיִם כִּי יְהוָה דִּבֶּר:	Dogs will eat him of Jeroboam's <i>house</i> who dies in the city, and the birds of the sky will eat him who dies in the field, for the LORD has spoken.»	ל, at Ex 23:5, proposing cases of root עזב as <i>to help</i> . eat (2x): in a Hebrew “OVS” (object-verb- subject) sentence.
1 Ki 14:12	וְאַתָּה קוּמִי לְכִי לְבֵיתְךָ בְּבֹאָה רַגְלֶיךָ הָעִירָה וּמֵת הַיֶּלֶד:	So you arise and go to your home. As your feet enter the city, the child will die.	
1 Ki 14:13	וְסָפְדוּ-לּוֹ כָּל-יִשְׂרָאֵל וְקָבְרוּ אֹתוֹ כִּי-זֶה לְבֵדּוֹ יָבֹא לִירֵבֶעֱם אֶל-קֶבֶר יַעֲנֵן נִמְצָא-בּוֹ דָּבָר טוֹב אֶל-יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּבֵית יִרְבֵּעֶם:	And all Israel will mourn for him, and they will bury him, but <u>only he</u> of Jeroboam's <i>house</i> will go to the grave, because a good thing has been found in him towards the LORD God of Israel in the house of Jeroboam.	only he ← <i>only this (one)</i> .
1 Ki 14:14	וְהָקִים יְהוָה לּוֹ מֶלֶךְ עַל-יִשְׂרָאֵל אֲשֶׁר יִכְרֹת אֶת-בֵּית יִרְבֵּעֶם זֶה הַיּוֹם וְמָה גַם-עַתָּה:	But the LORD will raise up a king for himself over Israel, who will cast off the house of Jeroboam <u>on this very day</u> . And what <i>is more</i> – <u>right</u> now.	on this very day: AV differs (<i>that day</i>). Perhaps one should regard the death of Jeroboam's firstborn (1 Ki 14:17) as ending recognition of the line. right ← <i>also</i> . Wider use of <i>gam</i> .
1 Ki 14:15	וְהָכָה יְהוָה אֶת-יִשְׂרָאֵל כַּאֲשֶׁר יָנוּד הַקֶּנֶה בַּמַּיִם וְנָתַשׁ אֶת-יִשְׂרָאֵל מֵעַל הָאָדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לְאֲבוֹתֵיהֶם וְזָרַם מֵעַבֵּר לְנָהָר יַעֲנֵן אֲשֶׁר עָשׂוּ אֶת-אֲשֵׁרֵיהֶם מִכְעִיסִים אֶת-יְהוָה:	So the LORD will strike Israel, as a reed <u>is driven</u> <u>about</u> in the water, and he will drive Israel out from this good land which he gave to their fathers, and he will scatter them on the other side of <u>the river</u> , because they have constructed their phallic parks, provoking the LORD to anger.	is driven about: <i>qal</i> for passive of <i>hiphil</i> . the river: [CB] notes as <i>the</i> <i>Euphrates</i> .

1 Ki 14:16	וַיִּתֵּן אֶת־יִשְׂרָאֵל בְּגִלְלִי חַטָּאוֹת יִרְבְּעָם אֲשֶׁר חָטָא וְאֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל:	And he will deliver up Israel on account of Jeroboam's sins which he <u>committed</u> , and because he caused Israel to sin."	committed ← <i>sinned</i> .
1 Ki 14:17	וַתָּקָם אִשְׁתּוֹ יִרְבְּעָם וַתֵּלֶךְ וַתָּבֹא תִרְצָהָ הִיא בָּאָה בְּסוֹף־הַבַּיִת וַהֲנִיעָהּ מֵת:	Then Jeroboam's wife arose and departed and went to Tirzah. <i>And as</i> she went in over the threshold of the house, the child died.	
1 Ki 14:18	וַיִּקְבְּרוּ אֹתוֹ וַיִּסְפְּדוּ־לּוֹ כָּל־יִשְׂרָאֵל כְּדִבְרֵי יְהוָה אֲשֶׁר דִּבֶּר בְּיַד־עֲבָדָיו אֲחִיהוּ הַנָּבִיא:	And they buried him, and all Israel mourned for him, according to the word of the LORD which he had spoken through the <u>intermediacy</u> of his servant <u>Ahijah</u> the prophet.	intermediacy ← <i>hand</i> . Ahijah ← <i>Ahijahu</i> here.
1 Ki 14:19	וַיִּתֵּל דְּבָרֵי יִרְבְּעָם אֲשֶׁר נָלַחַם וְאֲשֶׁר מָלַךְ הַנֶּחֱסִים כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And <i>as for</i> the rest of the affairs of Jeroboam, who waged war and who reigned, <i>they are</i> written in the Book of the <u>Chronicles</u> of the Kings of Israel.	they are ← <i>behold them</i> . Chronicles ← <i>words / affairs of the days</i> . Here part of a title.
1 Ki 14:20	וַהֲיָמִים אֲשֶׁר מָלַךְ יִרְבְּעָם עֶשְׂרִים וּשְׁתֵּי שָׁנָה וַיִּשְׁכַּב עִם־אָבִיתּוֹ וַיִּמְלֹךְ נָדָב בְּנוֹ תַּחְתָּיו: פ	And the <u>period</u> for which Jeroboam reigned <i>was</i> twenty-two years, and he lay with his fathers. And Nadab his son reigned in place of him.	period ← <i>days</i> .

1 Ki 14:21	וּרְחַבְעָם בֶּן־שְׁלֹמֹה מָלַךְ בִּיהוּדָה בֶּן־אַרְבָּעִים וְאַחַת שָׁנָה רְחַבְעָם בְּמָלְכוֹ וַיֵּשְׁבַע עָשָׂרָה שָׁנָה מָלַךְ בִּירוּשָׁלַם הָעִיר אֲשֶׁר־בָּחַר יְהוָה לָשׁוּם אֶת־שְׁמוֹ שָׁם מִכָּל שְׁבִטֵי יִשְׂרָאֵל וְשָׁם אָמֹו נַעֲמָה הָעַמֹּנִית:	Meanwhile Rehoboam the son of Solomon reigned in Judah. Rehoboam <i>was</i> forty-one years old when he <i>started to</i> reign, and he reigned for seventeen years in Jerusalem, the city which the LORD chose out of all the tribes of Israel to establish his name there. And his mother's name <i>was</i> Naamah the Ammonitess.	2 Chr 12:13. Meanwhile: wider use of the vav.
1 Ki 14:22	וַיַּעַשׂ יְהוּדָה הָרַע בְּעֵינֵי יְהוָה וַיִּקְנְאוּ אֹתוֹ מִכָּל אֲשֶׁר עָשׂוּ אֲבֹתָם בַּחַטָּאתָם אֲשֶׁר חָטְאוּ:	And Judah did evil in the LORD's sight, and they provoked him to jealousy more than <i>anything</i> that their fathers did, in their sins which they <i>committed</i>.	2 Chr 12:14. anything ← <i>everything</i>. committed ← <i>sinned</i>.
1 Ki 14:23	וַיִּבְנוּ גַם־הֵמָּה לָהֶם בָּמֹת וּמִצְבֹּת וְאֲשֵׁרִים עַל כָּל־גִּבְעָה גְבוּהָה וְתַחַת כָּל־עֵץ רֹעֵן:	And they too constructed for themselves <i>idolatrous</i> raised sites and <i>idolatrous</i> statues and phallic parks on every high hill and under every luxuriant tree.	
1 Ki 14:24	וְגַם־קִדְשׁ הָיָה בָּאָרֶץ עָשׂוּ כָּל־הַתּוֹעֵבֹת הַגּוֹיִם אֲשֶׁל הָוְרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל: פ	And there were also <i>male</i> <i>prostitutes</i> in the land. They committed <i>all</i> the abominations of the Gentiles whom the LORD had driven out before the sons of Israel.	male prostitutes ← <i>a male prostitute</i>, but followed by a plural verb, and plural in 1 Ki 15:12. all ← <i>as all</i>.
1 Ki 14:25	וַיְהִי בַשָּׁנָה הַחֲמִישִׁית לְמָלַךְ רְחַבְעָם עָלָה שׁוֹשֶׁק *שִׁישַׁק* מֶלֶךְ־מִצְרַיִם עַל־יְרוּשָׁלַם:	And it came to pass in the fifth year of King Rehoboam <i>that</i> {Q: Shishak} [K: Shushak] king of Egypt came up against Jerusalem.	The <i>qeré</i> aligns the name with the spelling in 1 Ki 11:40. 2 Chr 12:2.

1 Ki 14:26	וַיִּקַּח אֶת־אֲצִרוֹת בֵּית־יְהוָה וְאֶת־אֲוִצֹרוֹת בֵּית הַמֶּלֶךְ וְאֶת־הַכֹּל לָקַח וַיִּקַּח אֶת־כָּל־מִגְנֵי הַזָּהָב אֲשֶׁר עָשָׂה שְׁלֹמֹה:	And he took <i>away</i> the treasures of the house of the LORD and the treasures of the king's house. And he took everything <i>away</i> , and he took <i>away</i> all the golden shields which Solomon had made.	2 Chr 12:9.
1 Ki 14:27	וַיַּעַשׂ הַמֶּלֶךְ רְחֻבִּים תַּחְתָּם מִגְנֵי נְחֹשֶׁת וַהֲפָקִיד עַל־יַד שָׂרֵי הָרָצִים הַשְּׂמֹרִים פֶּתַח בֵּית הַמֶּלֶךְ:	Then King Rehoboam made shields of copper instead of them, and he committed <i>them</i> to the <i>care</i> of the captains of the <i>couriers</i> who guarded the entrance to the king's house.	2 Chr 12:10. care ← <i>hand</i> . couriers ← <i>runners</i> .
1 Ki 14:28	וַיְהִי מִדִּי־בֹא הַמֶּלֶךְ בֵּית יְהוָה יִשְׂאוּם הָרָצִים וַהֲשִׁיבוּם אֶל־תֵּא הָרָצִים:	And it was <i>the case that</i> every time the king went <i>to</i> the house of the LORD, the couriers carried them <i>there</i> , and <i>then</i> brought them back to the <i>repository</i> of the couriers.	2 Chr 12:11. repository: or <i>side-room</i> .
1 Ki 14:29	וַיִּתֵּר דְּבָרֵי רְחֻבִּים וְכָל־אֲשֶׁר עָשָׂה הֵלֹא־הֵמָּה כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִהוּדָה:	And <i>as for</i> the rest of the affairs of Rehoboam, and everything he did – <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 12:15.
1 Ki 14:30	וּמַלְחָמָה הָיְתָה בֵּין־רְחֻבֶּעַם וּבֵין יִרְבֵּעַם כָּל־הַיָּמִים:	And there was war between Rehoboam and Jeroboam <i>all the time</i> .	2 Chr 12:15. all the time ← <i>all the days</i> .
1 Ki 14:31	וַיִּשְׁכַּב רְחֻבֶּעַם עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד וְשֵׁם אִמּוֹ נַעֲמָה הָעַמֹּנִית וַיִּמְלֹךְ אֲבִים בָּנוּ תַּחְתָּיו: פ	And Rehoboam lay with his fathers, and he was buried with his fathers in the City of David. And his mother's name <i>was</i> Naamah the Ammonitess. And <i>Abijam</i> his son reigned in his place.	1 Chr 3:10, 2 Chr 12:16. Abijam: spelled <i>Abijah</i> in 2 Chronicles.

1 Ki 15:1	וּבִשְׁנַת שְׁמֹנֶה עָשָׂר לְמֶלֶךְ יִרְבְּעָם בֶּן־נִבְטַן מֶלֶךְ אֲבִים עַל־יְהוּדָה:	Now in the eighteenth year of King Jeroboam the son of Nebat, Abijam <i>started to</i> reign over Judah.	2 Chr 13:1.
1 Ki 15:2	שָׁלֹשׁ שָׁנִים מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ מַעַכָּה בַת־אֲבִישָׁלוֹם:	He reigned for three years in Jerusalem. And the name of his mother <i>was</i> Maachah, the daughter of Abishalom.	2 Chr 13:2.
1 Ki 15:3	וַיֵּלֶךְ בְּכָל־חַטָּאוֹת אָבִיו אֲשֶׁר־עָשָׂה לִפְנֵי וְלֹא־הָיָה לִבּוֹ שֶׁלֶם עִם־יְהוָה אֱלֹהָיו כְּלָבָב דָּוִד אָבִיו:	And he walked in all the sins of his father which he did before him, and his heart was not <i>sincere</i> with the LORD his God, as the heart of David his <i>father</i> <i>was</i> .	sincere ← <i>whole; at peace</i> . father: standing for <i>forefather</i> , here <i>great</i> <i>grandfather</i> .
1 Ki 15:4	כִּי לְמַעַן דָּוִד נָתַן יְהוָה אֱלֹהָיו לֹו נֵיר בִּירוּשָׁלַם לְהָקִים אֶת־בְּנוֹ אַחֲרָיו וְלִהְיוֹת אֶת־יְרוּשָׁלַם:	For <i>it was</i> for David's sake that the LORD his God gave him a lamp in Jerusalem <i>in</i> <i>raising up</i> his son after him and to establish Jerusalem,	in raising up: gerundial use of the infinitive.
1 Ki 15:5	אֲשֶׁר עָשָׂה דָוִד אֶת־הַיָּשָׁר בְּעֵינֵי יְהוָה וְלֹא־סָר מִכָּל אֲשֶׁר־צִוָּהוּ כָּל יְמֵי חַיָּו רַק בְּדָבָר אֲוִרְיָה הַחִתִּי:	because David did what <i>was right</i> in the eyes of the LORD, and he did not depart from <i>anything</i> that he commanded him all the days of his life, except in the incident of Uriah the Hittite.	right ← <i>upright</i> . anything ← <i>everything</i> .
1 Ki 15:6	וּמִלְחָמָה הָיְתָה בֵּין־רְחַבְעָם וּבֵין יִרְבְּעָם כָּל־יְמֵי חַיָּו:	And there was war between Rehoboam and Jeroboam all the days of his life.	2 Chr 13:2. Rehoboam and Jeroboam: in 2 Chr 13:2, the war is between Abijah (Rehoboam's son) and Jeroboam.

1 Ki 15:7	וַיֵּתֶר דְּבָרֵי אֲבִים וְכָל-אֲשֶׁר עָשָׂה הֶלֹוא־הֵם בְּתוֹבִים עַל-סֹפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה וּמַלְחָמָה הִיְתָה בֵּין אֲבִים וּבֵין יֶרֶבֶעַם:	And <i>as for</i> the rest of the affairs of Abijam, and everything he did – <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah? And there was war between Abijam and Jeroboam.	2 Chr 13:22.
1 Ki 15:8	וַיִּשְׁכַּב אֲבִים עִם-אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ בְּעִיר דָּוִד וַיִּמְלֹךְ אָסָא בְּנוֹ תַּחְתָּיו: פ	And Abijam lay with his fathers, and they buried him in the City of David, and Asa his son reigned in his place.	1 Chr 3:10, 2 Chr 14:1.
1 Ki 15:9	וּבִשְׁנַת עֶשְׂרִים לִירֶבֶעַם מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ אָסָא מֶלֶךְ יְהוּדָה:	And in the twentieth year of Jeroboam king of Israel, Asa reigned <i>as</i> king of Judah.	
1 Ki 15:10	וּאַרְבָּעִים וְאַחַת שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ מַעַכָּה בִּת-אֲבִישָׁלוֹם:	And he reigned in Jerusalem for forty-one years, and his mother's name <i>was</i> Maachah, the daughter of Abishalom.	
1 Ki 15:11	וַיַּעַשׂ אָסָא הַיָּשָׁר בְּעֵינֵי יְהוָה כְּדוֹד אָבִיו:	Now Asa did what <i>was</i> right in the LORD's sight, as David his father <i>did</i> .	2 Chr 14:2.
1 Ki 15:12	וַיַּעֲבֵר הַקִּדְּשִׁים מִן-הָאָרֶץ וַיִּסֶּר אֶת-כָּל-הַגִּלְלִים אֲשֶׁר עָשׂוּ אֲבֹתָיו:	And he <u>ejected</u> the male prostitutes from the land, and he removed all the idols which his father had made.	2 Chr 14:3. ejected ← <i>transferred</i> ; <i>removed</i> .

1 Ki 15:13	וְגַם אֶת־מַעֲכָה אִמּוֹ וַיִּסְרֶהָ מִגְּבִירָהּ אֲשֶׁר־עָשְׂתָה מִפְּלֶצֶת לְאִשָּׁרָה וַיְכַרֵּת אָסָא אֶת־מִפְּלֶצֶתָהּ וַיִּשְׂרֹף בְּנַחַל קִדְרוֹן:	And <i>as for</i> Maachah his mother too, he <u>excluded</u> her from <i>being</i> queen mother, because she had made a monstrosity for the phallic park. And Asa cut her monstrosity down and burnt <i>it</i> at the Kidron Brook.	2 Chr 15:16. excluded ← <i>removed</i> .
1 Ki 15:14	וְהַבְּמוֹת לֹא־סִרוּ רַק לְבַב־אָסָא הָיָה שָׁלֵם עִם־יְהוָה כָּל־יָמָיו:	But the <i>idolatrous</i> raised sites <u>were not removed</u> , yet Asa's heart was <u>sincere</u> with the LORD all his days.	2 Chr 15:17. were not removed ← <i>did not depart</i> . <i>Qal</i> for passive of <i>hiphil</i> . sincere ← <i>whole; at peace</i> .
1 Ki 15:15	וַיֵּבֶא אֶת־קִדְשֵׁי אָבִיו וּקְדָשׁוֹ *וּקְדָשֵׁי בֵּית * יְהוָה כֶּסֶף וְזָהָב וְכֵלִים:	And he fetched his father's holy <i>articles</i> , and the holy {Q: <i>articles</i> } [K: <i>article</i>] of the house of the LORD – silver and gold and equipment.	The <i>ketiv</i> also has a possessive pronoun, <i>his / its</i> , which would be irregular in the context. 2 Chr 15:18.
1 Ki 15:16	וּמִלְחָמָה הָיְתָה בֵּין אָסָא וּבֵין בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל כָּל־יָמֵיהֶם:	And there was war between Asa and Baasha king of Israel all their days.	2 Chr 15:19.
1 Ki 15:17	וַיַּעַל בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל עַל־יְהוּדָה וַיִּבֶן אֶת־הַרְמָה לְבִלְתִּי תֵּת יֵצֵא וּבֹא לְאָסָא מֶלֶךְ יְהוּדָה:	And Baasha king of Israel went up against Judah, and he built <u>Ramah</u> , in order to <u>prevent traffic to and from</u> Asa king of Judah.	2 Chr 16:1. Ramah ← <i>the Ramah</i> . prevent traffic to and from ← <i>not give exiting and entering</i> .

1 Ki 15:18	וַיִּקַּח אָסָא אֶת־כָּל־הַכֶּסֶף וְהַזָּהָב הַנּוֹתָרִים בְּאוֹצְרוֹת בֵּית־יְהוָה וְאֶת־אוֹצְרוֹת בֵּית *מֶלֶךְ *הַמֶּלֶךְ וַיִּתֵּן בְּיַד־עַבְדּוֹ וַיִּשְׁלַח הַמֶּלֶךְ אָסָא אֶל־בֶּן־הַדָּד בֶּן־טַבְרִמֹן בֶּן־חַזִּיזֹן מֶלֶךְ אֲרָם הַיֹּשֵׁב בְּדַמָּשֶׁק לֵאמֹר:	And Asa took all the silver and the gold which remained in the treasuries of the house of the LORD and the treasuries of {K: <i>the</i>} [Q: <i>the</i>] king's house, and he committed them to the care of his servants. And King Asa sent them to Ben-Hadad, the son of Tabrimon, the son of Hezion, the king of Aramaea, who was living in Damascus, and he said,	2 Chr 16:2. committed them to the care ← gave them to the hand. living ← sitting, dwelling.
1 Ki 15:19	בְּרִית בֵּינִי וּבֵינְךָ בֵּין אָבִי וּבֵין אָבִיךָ הִנֵּה שָׁלַחְתִּי לָךְ שֶׁחָדַל כֶּסֶף וְזָהָב לְךָ הַפָּרָה אֶת־בְּרִיתְךָ אֶת־בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל וַיַּעֲלֶה מַעֲלִי:	“<i>There is a covenant</i> between me and you <i>as</i> <i>there was</i> between my father and your father. Look, I have sent you a gift – silver and gold. Go <i>and</i> break your covenant with Baasha king of Israel so that I <u>am rid of him</u>.”	2 Chr 16:3. gift: or bribe. I am rid of him ← he goes up from on me.
1 Ki 15:20	וַיִּשְׁמַע בֶּן־הַדָּד אֶל־הַמֶּלֶךְ אָסָא וַיִּשְׁלַח אֶת־שָׂרֵי הַחִילִים אֲשֶׁר־לּוֹ עַל־עָרֵי יִשְׂרָאֵל וַיַּךְ אֶת־עֵיזֹן וְאֶת־דָּן וְאֶת אֲבֵל בֵּית־מַעֲכָה וְאֶת כָּל־בְּנוֹת עַל כָּל־אֶרֶץ נַפְתָּלִי:	And Ben-Hadad <u>heeded</u> King Asa, and he sent the commanders of his forces against the cities of Israel, and he attacked Ijon and Dan and Abel-Beth- Maachah, and all of <u>Kinnereth</u> over all the land of Naphtali.	2 Chr 16:4. heeded ← heard. Kinnereth ← Kinroth with AV= Cinneroth here (a plural form which we singularize and regularize). See Num 34:11 and Josh 11:2.

1 Ki 15:21	וַיְהִי כַשְׁמַע בַּעֲשָׂא וַיַּחְדֹּל מִבְּנוֹת אֶת־הָרָמָה וַיָּשָׁב בְּתִרְצָה:	And when Baasha heard about it, he discontinued building Ramah, and he lived in Tirzah.	2 Chr 16:5. And when ← And it was as. Ramah ← the Ramah.
1 Ki 15:22	וְהַמֶּלֶךְ אָסָא הִשְׁמִיעַ אֶת־כָּל־יְהוּדָה אֵין נָקִי וַיִּשְׁאוּ אֶת־אֲבָנֵי הָרָמָה וְאֶת־עֲצֵיהָ אֲשֶׁר בָּנָה בַּעֲשָׂא וַיְבִין בָּם הַמֶּלֶךְ אָסָא אֶת־גִּבְעַת בְּנִימִן וְאֶת־הַמִּצְפָּה:	And King Asa made a proclamation to the whole of Judah – no-one was exempt – and they carried away the stones of Ramah and its timbers, with which Baasha had been building it. And King Asa built Geba of Benjamin and Mizpah with them.	2 Chr 16:6. Ramah ... Mizpah ← the Ramah ... the Mizpah.
1 Ki 15:23	וַיֵּתֶר כָּל־דְּבָרֵי־אָסָא וְכָל־גִּבּוֹרָתוֹ וְכָל־אֲשֶׁר עָשָׂה וְהָעָרִים אֲשֶׁר בָּנָה הֲלֹא־הֵמָּה כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמֶלֶכִי יְהוּדָה רַק לְעֵת זִקְנָתוֹ חָלָה אֶת־רַגְלָיו:	And the rest of all the affairs of Asa, and all his bravery, and everything he did, and the cities which he built – are they not written in the Book of the Chronicles of the Kings of Judah? Except that in the time of his old age, he had a disorder in his feet.	2 Chr 16:11, 2 Chr 16:12. in his feet ← with his feet.
1 Ki 15:24	וַיִּשְׁכַּב אָסָא עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד אָבִיו וַיְמָלֶךְ יְהוֹשָׁפָט בְּנוֹ תַחְתָּיו: פ	And Asa lay with his fathers, and he was buried with his fathers in the City of David his father, and Jehoshaphat his son reigned in his place.	1 Chr 3:10, 2 Chr 16:13, 2 Chr 16:14, 2 Chr 17:1. father: standing for forefather.
1 Ki 15:25	וַנָּדָב בֶּן־יִרְבְּעָם מֶלֶךְ עַל־יִשְׂרָאֵל בִּשְׁנַת שְׁתֵּים לָאָסָא מֶלֶךְ יְהוּדָה וַיְמָלֶךְ עַל־יִשְׂרָאֵל שְׁנָתִים:	And Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel for two years.	

1 Ki 15:26	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּדֶרֶךְ אָבִיו וַבַּחֲטָאתוֹ אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל:	And he did evil in the sight of the LORD, and he walked in the way of his father, and in his sin, in that he caused Israel to sin.	
1 Ki 15:27	וַיִּקְשֹׁר עָלָיו בַּעֲשָׂא בֶן־אֲחִיָּה לְבֵית יִשְׁשָׁכָר וַיִּבְהוּ בַּעֲשָׂא בְּגִבְתּוֹן אֲשֶׁר לַפְּלִשְׁתִּים וְנָדָב וְכָל־יִשְׂרָאֵל צָרִים עַל־גִּבְתּוֹן:	And Baasha the son of Ahijah of the house of Issachar conspired against him, and Baasha attacked him in Gibbethon, which the Philistines <i>had held</i> . So Nadab and the whole of Israel besieged Gibbethon.	
1 Ki 15:28	וַיִּמָּתֶהוּ בַּעֲשָׂא בִשְׁנַת שָׁלֹשׁ לְאַסָּא מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ תַּחֲתָיו:	And Baasha killed <i>Nadab</i> in the third year of Asa king of Judah, and he reigned in his place.	<i>Nadab ← him.</i>
1 Ki 15:29	וַיְהִי כַּמֶּלֶכְו הִכָּה אֶת־כָּל־בֵּית יִרְבֵּעַם לֹא־הִשְׁאִיר כָּל־נִשְׁמָה לְיִרְבֵּעַם עַד־הַשְּׁמָדוֹ כַּדְּבַר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד־עַבְדּוֹ אֲחִיָּה הַשִּׁילֹנִי:	And it came to pass while he reigned <i>that</i> he struck the whole house of Jeroboam down until <i>he</i> <i>had eradicated it</i> – he did not leave <i>anyone</i> of Jeroboam's <i>family</i> with breath remaining – according to the word of the LORD which he spoke through the <i>intermediacy</i> of his servant Ahijah the Shilonite,	he had eradicated it: or <i>he</i> <i>had eradicated him</i> , but it was an ongoing process. anyone ← <i>all</i> . <i>intermediacy ← hand</i> .
1 Ki 15:30	עַל־חַטָּאוֹת יִרְבֵּעַם אֲשֶׁר חָטָא וְאֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל בְּכַעֲסוֹ אֲשֶׁר הִכְעִים אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	because of the sins of Jeroboam which he <i>committed</i> , and because he caused Israel to sin by his provocative behaviour <i>by</i> which he provoked the LORD God of Israel.	committed ← <i>sinned</i> .

1 Ki 15:31	וַיִּתֵּר דְּבָרֵי נָדָב וְכָל־אֲשֶׁר עָשָׂה הֵלֹא־הֵם בְּתוֹבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Nadab, and everything that he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	
1 Ki 15:32	וּמִלְחָמָה הָיְתָה בֵּין אָסָא וּבֵין בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל כָּל־יְמֵיהֶם: פ	And there was war between Asa and Baasha king of Israel <u>all the time</u> .	all the time ← <i>all the days</i> .
1 Ki 15:33	בְּשָׁנַת שְׁלֹשׁ לְאָסָא מֶלֶךְ יְהוּדָה מָלַךְ בַּעֲשָׂא בִּן־אֲחִיָּה עַל־כָּל־יִשְׂרָאֵל בְּתִרְצָה עֶשְׂרִים וָאַרְבַּע שָׁנָה:	In the third year of Asa king of Judah, Baasha the son of Ahijah became king over the whole of Israel in Tirzah, <i>and he reigned</i> for twenty-four years.	
1 Ki 15:34	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּדֶרֶךְ יִרְבְּעָם וּבַחֲטָאתוֹ אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל: ס	And he did evil in the sight of the LORD, and he walked in the way of Jeroboam and his sin <i>by</i> which he caused Israel to sin.	
1 Ki 16:1	וַיְהִי דְּבַר־יְהוָה אֶל־יְהוּא בֶּן־חֲנָנִי עַל־בַּעֲשָׂא לֵאמֹר:	Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,	
1 Ki 16:2	יָעַן אֲשֶׁר הִרִימְתִּיךָ מִן־הָעֹפָר וָאֲתַנֵּךְ נָגִיד עַל עַמִּי יִשְׂרָאֵל וַתֵּלֶךְ בְּדֶרֶךְ יִרְבְּעָם וַתַּחֲטֵא אֶת־עַמִּי יִשְׂרָאֵל לְהַכְעִיסַנִי בַּחֲטָאתָם:	“Since I raised you up from the dust and made you a prince over my people Israel, <i>yet you</i> <i>walked</i> in the way of Jeroboam and caused my people Israel to sin, so provoking me to anger with their sins,	yet you walked: adversative use of the <i>vav</i> . The sentence begins as if directly speaking to Baasha then continues in the next verse in the third person as if speaking to Jehu (who is not the later king) before ׀

1 Ki 16:3	הִנְנִי מְבַעֵיר אַחֲרִי בַּעֲשָׂא וְאַחֲרֵי בֵיתוֹ וְנָתַתִּי אֶת־בֵּיתָךְ כְּבֵית יִרְבֵּעַם בֶּן־נָבַט:	I am now about to eject Baasha and his house and make your house like the house of Jeroboam the son of Nebat.	↳ reverting. A change of grammatical person is not uncommon in Hebrew. I am now about to ← <i>behold me</i> . eject: AV differs (<i>take away the posterity of</i>). We take אַחֲרִי as the linking preposition. AV takes it as a noun (<i>posterity</i>).
1 Ki 16:4	הַמָּת לְבַעֲשָׂא בָעִיר יֹאכְלוּ הַכְּלָבִים וְהַמָּת לוֹ בַּשָּׂדֶה יֹאכְלוּ עוֹף הַשָּׁמַיִם:	Dogs will eat whoever of Baasha's <i>house</i> dies in the city, and the birds of the sky will eat whoever of his <i>house</i> dies in the field."	
1 Ki 16:5	וְיֵתֶר דְּבָרֵי בַּעֲשָׂא וְאֲשֶׁר עָשָׂה וְגִבּוֹרָתוֹ הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Baasha and what he did, and his bravery, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	
1 Ki 16:6	וַיִּשְׁכַּב בַּעֲשָׂא עִם־אֲבֹתָיו וַיִּקְבֹּר בְּתִרְצָה וַיִּמְלֹךְ אֵלָה בְּנוֹ תַּחְתָּיו:	And Baasha lay with his fathers, and he was buried in Tirzah, and Elah his son reigned in his place.	
1 Ki 16:7	וְגַם בִּיד־יְהוּא בֶן־חֲנָנִי הַנָּבִיא דְּבַר־יְהוָה הָיָה אֶל־בַּעֲשָׂא וְאֶל־בֵּיתוֹ וְעַל כָּל־הָרָעָה אֲשֶׁר־עָשָׂה בְּעֵינָי יְהוָה לְהַכְעִיסוֹ בְּמַעֲשָׂה יָדָיו לְהִיּוֹת כְּבֵית יִרְבֵּעַם וְעַל אֲשֶׁר־הִכָּה אֹתוֹ: פ	So the word of the LORD through the <u>intermediacy</u> of Jehu the son of Hanani the prophet <u>duly</u> came about against Baasha, and against his house, both for all the evil which he did in the sight of the LORD – in <u>provoking</u> him to anger, in the <u>undertakings</u> of his hands, in being like the house of Jeroboam – and because he struck <u>that</u> <u>house</u> down.	intermediacy ← <i>hand</i> . duly: from גַּם, <i>gam</i> . Compare Ps 95:9. in provoking: gerundial use of the infinitive. undertakings ← <i>deeds</i> . that <i>house</i> ← <i>it</i> , or <i>him</i> , referring to striking Nadab down.

1 Ki 16:8	בְּשַׁנַּת עֶשְׂרִים וּשְׁנָה שָׁנָה לְאַסָּא מֶלֶךְ יְהוּדָה מֶלֶךְ אֵלָה בִּן־בַּעַשָּׂא עַל־יִשְׂרָאֵל בְּתִרְצָה שְׁנָתַיִם:	In twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel in Tirzah, for two years.	
1 Ki 16:9	וַיִּקְשֹׁר עָלָיו עַבְדּוֹ זִמְרִי שֹׂר מַחְצִית הָרֶכֶב וְהוּא בְּתִרְצָה שָׁתָה שָׂכֹר בֵּית אַרְצָא אֲשֶׁר עַל־הַבַּיִת בְּתִרְצָה:	And his servant Zimri, commander of half of his chariot <i>fleet</i> , conspired against him, when he <i>was</i> in Tirzah drinking <i>himself</i> drunk <i>in</i> the house of Arza who <i>was</i> in charge of the house in Tirzah.	
1 Ki 16:10	וַיָּבֹא זִמְרִי וַיַּכֵּהוּ וַיָּמִיתֵהוּ בְּשַׁנַּת עֶשְׂרִים וּשְׁבַע לְאַסָּא מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ תַּחְתָּיו:	And Zimri came and struck him and killed him in the twenty-seventh year of Asa king of Judah, and he reigned in his place.	
1 Ki 16:11	וַיְהִי בְּמָלְכּוֹ כְּשֶׁבֶתּוֹ עַל־כִּסְאוֹ הַכֶּה אֶת־כָּל־בֵּית בַּעַשָּׂא לֹא־הִשְׁאִיר לוֹ מִשְׁתָּן בֶּקֶר וְגֹאֲלָיו וְרַעְיָהוּ:	And it came to pass when he <i>started to</i> reign, as soon as he sat on his throne, <i>that</i> he struck the whole house of Baasha down – he did not leave him <i>anyone who</i> urinates against a wall, neither his kinsmen- redeemers nor his <u>entourage</u> .	entourage ← <i>neighbour,</i> <i>companion</i> .
1 Ki 16:12	וַיִּשְׁמַד זִמְרִי אֶת כָּל־בֵּית בַּעַשָּׂא כְּדָבָר יְהוָה אֲשֶׁר דִּבֶּר אֶל־בַּעַשָּׂא בְּיַד יְהוָה הַנְּבִיא:	So Zimri eliminated the whole house of Baasha according to the word of the LORD which he spoke <u>to Baasha</u> through the <u>intermediacy</u> of Jehu the prophet,	to Baasha: or (עַל for אֶל), <i>against Baasha</i> . intermediacy ← <i>hand</i> .

1 Ki 16:13	אֶל כָּל־חַטָּאוֹת בַּעֲשָׂא וְחַטָּאוֹת אֱלָה בְּנוֹ אֲשֶׁר חָטְאוּ וְאֲשֶׁר הִחֲטִיאוּ אֶת־יִשְׂרָאֵל לְהַכְעִים אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהַבְלִיָּהֶם:	for all the sins of Baasha, and the sins of Elah his son, which they <u>committed</u> and because they caused Israel to sin, <u>by provoking</u> the LORD God of Israel to anger with their <u>idols</u>.	committed ← <i>sinned</i>. by provoking: gerundial use of the infinitive. idols ← <i>vanities</i>, but also <i>idols</i>, with [AnLx].
1 Ki 16:14	וַיֵּתֶר דְּבָרֵי אֱלָה וְכָל־אֲשֶׁר עָשָׂה הֲלֹוא־הֵם בְּתוֹבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: פ	And the rest of the affairs of Elah, and everything he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	
1 Ki 16:15	בְּשָׁנָה עֶשְׂרִים וּשְׁבַע שָׁנָה לְאַסָּא מֶלֶךְ יְהוּדָה מָלַךְ זִמְרִי שִׁבְעַת יָמִים בְּתִרְצָה וְהָעָם חֲנִים עַל־גִּבְתֹּן אֲשֶׁר לְפָלְשִׁתִּים:	In the twenty-seventh year of Asa king of Judah, Zimri reigned for seven days in Tirzah, and the people encamped against Gibbethon, which the Philistines <i>had held</i>.	
1 Ki 16:16	וַיִּשְׁמַע הָעָם הַחֲנִים לְאַמֹּר קָשֶׁר זִמְרִי וְגַם הִכָּה אֶת־הַמֶּלֶךְ וַיִּמְלְכוּ כָּל־יִשְׂרָאֵל אֶת־עֹמְרִי שֹׁר־צִבְאָ עַל־יִשְׂרָאֵל בַּיּוֹם הַהוּא בַּמַּחֲנֶה:	And the people who <i>were</i> encamped heard <i>reports</i> saying, “Zimri has conspired and <u>even</u> struck the king down.” And all Israel made Omri, <i>who was</i> an army commander, king of Israel on that day in the encampment.	even ← <i>also</i>, but the scope is wider. Compare 2 Sam 17:12.
1 Ki 16:17	וַיַּעַל עֹמְרִי וְכָל־יִשְׂרָאֵל עִמּוֹ מִגִּבְתֹּן וַיִּצְרוּ עַל־תִּרְצָה:	Then Omri and all Israel with him went up from Gibbethon, and they besieged Tirzah.	

1 Ki 16:18	וַיְהִי כִּרְאוֹת זִמְרִי כִּי־נִלְכְּדָה הָעִיר וַיָּבֹא אֶל־אֲרָמוֹן בֵּית־הַמֶּלֶךְ וַיִּשְׂרֹף עָלָיו אֶת־בֵּית־הַמֶּלֶךְ בָּאֵשׁ וַיָּמָת:	And it came to pass, when Zimri saw that the city had been captured, that he went to the palace of the king's house and burned the king's house <i>down</i> with fire, on top of himself, and he died	
1 Ki 16:19	עַל־*חַטָּאתוֹ **חַטָּאתָיו אֲשֶׁר חָטָא לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לָלֶכֶת בְּדֶרֶךְ יִרְבֵּעַם וּבַחַטָּאתוֹ אֲשֶׁר עָשָׂה לְהַחֲטִיֵּא אֶת־יִשְׂרָאֵל:	for {K: his sin} [Q: his sins] which he <u>committed</u> by <u>doing</u> evil in the sight of the LORD, by <u>walking</u> in the way of Jeroboam and in his sin, which he committed by <u>causing</u> Israel to sin.	committed (<i>first occurrence in verse</i>): sinned. by doing ... by walking ... by causing: gerundial use of the infinitive.
1 Ki 16:20	וַיֹּתֵר דְּבָרֵי זִמְרִי וְקִשְׁרוֹ אֲשֶׁר קָשָׁר הָלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: פ	And the rest of the affairs of Zimri, and his conspiracy which he <u>made</u> , <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	made ← <i>conspired</i> .
1 Ki 16:21	אֲזִי יִחַלַק הָעָם יִשְׂרָאֵל לְחָצֵי חֲצֵי הָעָם הָיָה אֲחֵרֵי תִבְנִי בֶן־גִּינָת לְהַמְלִיכֹו וְהַחֲצִי אֲחֵרֵי עֹמְרִי:	Then the people of Israel were divided in <u>two</u> – half of the people were <u>in</u> <u>favour of</u> making Tibni the son of Ginath king, and half were <u>in favour of</u> Omri.	two ← <i>half</i> . in favour of (2x) ← <i>after</i> .
1 Ki 16:22	וַיַּחֲזֶק הָעָם אֲשֶׁר אֲחֵרֵי עֹמְרִי אֶת־הָעָם אֲשֶׁר אֲחֵרֵי תִבְנִי בֶן־גִּינָת וַיָּמָת תִּבְנִי וַיִּמְלֹךְ עֹמְרִי: פ	And the people <i>who were</i> in favour of Omri prevailed over the people <i>who were</i> in favour of Tibni the son of Ginath, and Tibni died, and Omri reigned.	

1 Ki 16:23	בשנת שלשים ואחת שנה לאסא מלך יהודה מלך עמרי על־ישראל שנים עשרה שנה בתרצה מלך שש־שנים:	In the thirty-first year of Asa king of Judah, Omri became king over Israel for twelve years. He reigned for six years in Tirzah.	
1 Ki 16:24	ויקן את־ההר שמרון מאת שֶׁמֶר בכפֶּרִים בֶּסֶף ויבן את־ההר ויקרא את־שם העיר אשר בנה על שם־שֶׁמֶר אֲדָנִי הָהָר שֶׁמֶרוֹן:	And he purchased Mount Samaria from Shemer for two talents of silver, and he built <i>on</i> the mountain, and he called the city which he had built after Shemer, the lord of Mount Samaria.	talents: see Ex 25:39.
1 Ki 16:25	ויעשה עמרי הרע בעיני יהוה וירע מכל אשר לפניו:	And Omri did evil in the LORD's sight, and he was worse than all those who <i>were</i> before him.	
1 Ki 16:26	וילך בכל־דרך ירבעם בן־נבט *ובחטאתיו ובחטאתו אשר** החטיא את־ישראל להכעיס את־יהוה אלהי ישראל בהבליהם:	And he walked in every way of Jeroboam the son of Nebat, and in {K: his sins} [Q: his sin] <i>with</i> which he caused Israel to sin, by <u>provoking</u> the LORD God of Israel to anger with their <u>idols</u> .	by provoking: gerundial use of the infinitive. idols: see 1 Ki 16:13.
1 Ki 16:27	ולתר דברי עמרי אשר עשה וגבורתו אשר עשה הלא־הם כתובים על־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the <u>exploits</u> of Omri which he <u>undertook</u> , and his brave acts which he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	exploits ... undertook ← <i>things ... did.</i>
1 Ki 16:28	וישכב עמרי עם־אבתיו ויקבר בשֶׁמֶרוֹן וימלך אחאב בנו תחתיו: פ	And Omri lay with his fathers, and he was buried in Samaria, and Ahab his son reigned in his place.	

1 Ki 16:29	וַאֲחָאֵב בֶּן־עֲמֹרִי מָלָךְ עַל־יִשְׂרָאֵל בִּשְׁנַת שְׁלָשִׁים וּשְׁמֹנֶה שָׁנָה לְאַסָּא מֶלֶךְ יְהוּדָה וַיְמָלֶךְ אֲחָאֵב בֶּן־עֲמֹרִי עַל־יִשְׂרָאֵל בְּשִׁמְרוֹן עֶשְׂרִים וּשְׁתַּיִם שָׁנָה:	And Ahab the son of Omri became king over Israel in the thirty-eighth year of Asa king of Judah, and Ahab the son of Omri reigned over Israel in Samaria for twenty-two years.	Ahab the son of Omri ... Ahab the son of Omri: otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5.
1 Ki 16:30	וַיַּעַשׂ אֲחָאֵב בֶּן־עֲמֹרִי הָרַע בְּעֵינֵי יְהוָה מִכָּל אֲשֶׁר לִפְנָיו:	And Ahab the son of Omri did evil in the sight of the LORD – more than everyone who <i>was</i> before him.	
1 Ki 16:31	וַיְהִי הַנֶּקֶל לְכַתּוֹ בַּחֲטָאוֹת יִרְבָּעַם בֶּן־נִבַּט וַיִּקַּח אִשָּׁה אֶת־אִיזָבֵל בַּת־אֶתְבָּעַל מֶלֶךְ צִידֹנִים וַיֵּלֶךְ וַיַּעֲבֹד אֶת־הַבַּעַל וַיִּשְׁתַּחֲוֶה לָּו:	For it <u>really</u> was <u>insufficient</u> for him to walk in the sins of Jeroboam the son of Nebat, and he took as his wife Jezebel , the daughter of Ethbaal king of the <u>Sidonians</u> , and he went <i>his way</i> and served Baal, and he worshipped him.	Rev 2:20. really: from the ַ insufficient ← <i>slight</i> . Jezebel ← <i>Izebel</i> , but we retain the AV / traditional English name. Sidonians: see Gen 10:15.
1 Ki 16:32	וַיָּקֶם מִזְבֵּחַ לַבַּעַל בֵּית הַבַּעַל אֲשֶׁר בָּנָה בְּשִׁמְרוֹן:	And he set up an altar to Baal <i>in</i> the house of Baal which he built in Samaria.	לְ interrogative particle ַ, expressing astonishment (see [BDB]).
1 Ki 16:33	וַיַּעַשׂ אֲחָאֵב אֶת־הָאֵשֶׁרָה וַיּוֹסֶף אֲחָאֵב לַעֲשׂוֹת לַהֲכָעִים אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִכָּל מַלְכֵי יִשְׂרָאֵל אֲשֶׁר הָיוּ לִפְנָיו:	And Ahab made the phallic park, and Ahab did more to provoke the LORD God of Israel than all the kings of Israel who were before him.	

1 Ki 16:34	בִּימֵיו בָּנָה חִיאל בֵּית הָאֱלִי אֶת־יְרִיחָהּ בְּאַבִּירָם בְּכֹרוֹ יִסְדָּהּ וּבְשָׁגִיב * צָעִירוֹ הָצִיב דָּלְתֶיהָ כַּדְּבַר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד יְהוֹשֻׁעַ בֶּן־נֹון: ס	In his days Hiel, a Beth- Elite, built Jericho. He founded it at <i>the cost of</i> Abiram his firstborn, and he set up its gates at <i>the</i> <i>cost of</i> {Q: Segub} [K: Segib] his younger son, according to the word of the LORD which he had spoken through the intermediacy of Joshua the son of Nun.	built: or <i>rebuilt</i> . intermediacy ← <i>hand</i> . Joshua: for the prophecy, see Josh 6:26.
1 Ki 17:1	וַיֹּאמֶר אֵלָיו הֲתִשְׁבִּי מִתְּשָׁבִי גִלְעָד אֶל־אֲחָאֵב חִי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עַמְדָּתִי לִפְנֵיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לִפִּי דְּבָרִי: ס	And Elijah the Tishbite, an inhabitant of Gilead, said to Ahab, “As the LORD God of Israel lives, before whom I stand, there certainly will not be any dew or rain for the coming years, but <i>it will be</i> according to my word.”	Rev 11:6. an inhabitant of ← <i>from</i> <i>the inhabitants of</i> , a play on words with Tishbite. Gilead: see Gen 31:21. there certainly will not be ← <i>if there is</i> , standing ַ the coming ← <i>these</i> .
1 Ki 17:2	וַיְהִי דְּבַר־יְהוָה אֵלָיו לֵאמֹר:	And the word of the LORD came to him and said,	ַ for <i>if there is ... may God</i> <i>do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Ki 17:3	לֵךְ מִזֶּה וּפְגִיטָה לְךָ קִדְמָה וְנִסְתַּרְתָּ בְּנַחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַיַּרְדֵּן:	“Depart from here and turn to the east, and hide at the Cherith Brook which <i>is</i> <i>alongside</i> the Jordan.	turn ← <i>turn for yourself</i> . Cherith Brook ... alongside: or ... <i>in front of</i> . The Cherith is a tributary to the east of the Jordan, on the same side as Tishbe (Elijah's town).
1 Ki 17:4	וְהָיָה מִהֲנַחַל תִּשְׁתֶּה וְאֶת־הָעֹרְבִים צִוִּיתִי לְכַלְכֶּלְךָ שָׁם:	And it will come to pass <i>that</i> you will drink from the brook, and I have commanded the ravens to sustain you there.”	
1 Ki 17:5	וַיֵּלֶךְ וַיַּעַשׂ כְּדִבְרֵי יְהוָה וַיֵּלֶךְ וַיֵּשֶׁב בְּנַחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַיַּרְדֵּן:	So he departed according to the word of the LORD, and he went <i>away</i> and stayed at the Cherith Brook which <i>is alongside</i> the Jordan.	alongside: see 1 Ki 17:3.

1 Ki 17:6	וְהָעֲרָבִים מְבִיאִים לוֹ לֶחֶם וּבָשָׂר בַּבֹּקֶר וּלְחֶם וּבָשָׂר בָּעֶרֶב וּמִן־הַנָּחַל יִשְׁתֶּה:	And the ravens would bring him bread and meat in the morning, and bread and meat in the evening, and he drank from the brook.	
1 Ki 17:7	וַיְהִי מִקַּץ יָמִים וַיִּבֶשׂ הַנָּחַל כִּי לֹא־הָיָה גֶשֶׁם בָּאָרֶץ: ס	And it came to pass after <i>several</i> days that the brook dried up, for there had been no rain in the land.	
1 Ki 17:8	וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר:	And the word of the LORD came to him and said,	
1 Ki 17:9	קוּם לֵךְ צִרְפָּתָה אֲשֶׁר לְצִידוֹן וַיֵּשְׁבֶתָ שָׁם הִנֵּה צוֹנִיתִי שָׁם אִשָּׁה אֹלְמָנָה לְכַלְכֶּלְךָ:	“Arise <i>and</i> go to <u>Zarephath</u> , which <i>is</i> <i>subservient</i> to <u>Sidon</u> , and stay there. Look, I have instructed a <u>widow</u> there to sustain you.”	Zarephath: Sarepta in Luke 4:26 , where this incident is mentioned. Sidon: see Gen 10:15. widow ← widow woman.
1 Ki 17:10	וַיָּקָם וַיֵּלֶךְ צִרְפָּתָה וַיָּבֹא אֶל־פֶּתַח הָעִיר וְהִנֵּה־שָׁם אִשָּׁה אֹלְמָנָה מְקַשֶּׁשֶׁת עֵצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קַח־נָא לִי מִעֵט־מַיִם בְּכֶלִי וּאֶשְׁתֶּה:	So he arose and went to Zarephath, and he arrived at the entrance to the city, and <u>what he saw was</u> a widow there gathering wood, and he called out to her and said, “Please get me a little water in a <u>cup</u> <u>for me to drink</u> .”	what <i>he</i> saw was ← <i>behold</i> . cup ← vessel, article. for me to drink: with the purposive use of the vav.
1 Ki 17:11	וַתֵּלֶךְ לִקְחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לְקַח־נָא לִי פַת־לֶחֶם בַּיּוֹד:	Then as she went to get <i>it</i> , he called out to her, “Please bring a piece of bread for me <u>with you</u> .”	with you ← <i>in your hand</i> .

1 Ki 17:12	וַתֹּאמֶר חַי־יְהוָה אֱלֹהֶיךָ אִם־יִשְׁלִי מְעֹוג כִּי אִם־מֶלֶא כַף־קֶמַח בַּכֹּד וּמַעַט־שֶׁמֶן בַּצִּפְחָת וְהִנְנִי מְקַשֶּׁשֶׁת שְׁנַיִם עֵצִים וּבָאתִי וְעָשִׂיתִיהוּ לִי וּלְבְנִי וְאָכַלְנָהוּ וּמָתְנוּ:	And she said, “<i>As</i> the LORD your God lives, I <u>certainly do not have</u> any cake, except a handful of flour in a jar, and a little oil in a jug, and <u>you see that I <i>am</i></u> gathering a couple of sticks, <u>so that</u> I <i>can</i> go and prepare it for myself and for my son, <u>so</u> we <i>can</i> eat it and die.”	I certainly do not have ← <i>if I have</i>, standing for <i>if I have ... may God do this to me</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. you see that I <i>am</i> ← <i>behold me</i>. so that ... so: purposive use of the <i>vav</i>.
1 Ki 17:13	וַיֹּאמֶר אֵלֶיהָ אֱלֹהֶיהָ אַל־תִּירָאִי בָּאִי עֲשִׂי כַּדְבָּרְךָ אֲדָּ עֲשִׂי־לִי מִשֶּׁם עֲגָה קֹטֶנָּה בְּרֹאשָׁנָה וְהוֹצֵאתִי לִי וְלֶדְךָ וּלְבְנֶךָ תַּעֲשִׂי בְּאַחֲרָנָה: ס	Then Elijah said to her, “Do not be afraid. Go <i>off</i> and do <u>what you have said</u>, but make me a small cake <u>from it</u> first, and bring it out to me, and afterwards make <i>something</i> for yourself and your son.	what you have said ← <i>according to your word</i>. from it ← <i>from there</i>.
1 Ki 17:14	כִּי כֹה אָמַר יְהוָה אֱלֹהֶי יִשְׂרָאֵל בֶּדֶד הַקֶּמַח לֹא תִכָּלֶה וְצִפְחַת הַשֶּׁמֶן לֹא תִחָסֵר עַד יוֹם תֵּתֶן־**תַּת־יְהוָה גֶּשֶׁם* עַל־פְּנֵי הָאֲדָמָה:	For <u>this <i>is what</i></u> the LORD God of Israel says: “The jar of flour will not become exhausted, and the jug of oil will not run out, before the LORD <u>gives</u> rain <u>over</u> the ground.”	gives: the <i>ketiv</i> is a variant form of the <i>qeré</i>, seen in 1 Ki 6:19. this <i>is what</i> ← <i>thus</i>. over ← <i>on the face of</i>.
1 Ki 17:15	וַתֵּלֶךְ וַתַּעֲשֶׂה כַּדְבָּר אֲלֵיהָ וַתֹּאכַל הוּא־*וְהִיא* הֵיא־**וְהוּא וּבֵיתָה** יָמִים:	Then she went and did according to Elijah's <u>words</u>, and {Q: she and he} [K: he and she] and her household ate <i>from it</i> for many days.	The <i>ketiv</i> is discordant with the verb. words ← <i>word</i>.

1 Ki 17:16	בֶּד הַקֶּמַח לֹא כָלְתָה וַצִּפְחַת הַשֶּׁמֶן לֹא חָסָר כַּדְבַּר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד אֱלִיהוּ: פ	The jar of flour did not become exhausted, and the jug of oil did not run out, according with the word of the LORD which he spoke through the <u>intermediacy</u> of Elijah.	intermediacy ← <i>hand</i> .
1 Ki 17:17	וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָלָה בֶן־הָאִשָּׁה בַּעֲלַת הַבַּיִת וַיְהִי חָלִיו חֲזָק מְאֹד עַד אֲשֶׁר לֹא־נִוְתַרְהָבוּ נְשָׁמָה:	Then it came to pass after these things <i>that</i> the son of the woman <i>who</i> was the mistress of the household became ill, and his illness was so serious that there was no breath left in him.	
1 Ki 17:18	וַתֹּאמֶר אֶל־אֱלִיהוּ מַה־לִּי וְלָךְ אִישׁ הָאֱלֹהִים בָּאתָ אֵלַי לְהַזְכִּיר אֶת־עוֹנִי וּלְהָמִית אֶת־בְּנִי:	And she said to Elijah, “What <i>have</i> I <i>got to do</i> with you, O man of God? Have you come to bring my iniquity to remembrance and to kill my son?”	What <i>have</i> I got to do with you ← <i>What to me and to you</i> .
1 Ki 17:19	וַיֹּאמֶר אֵלֶיהָ תְּנִי־לִי אֶת־בְּנֶךָ וַיִּקְחֶהוּ מִחִיקָה וַיַּעֲלֶהוּ אֶל־הַעֲלִיָּה אֲשֶׁר־הוּא יֹשֵׁב שָׁם וַיִּשְׁכְּבֶהוּ עַל־מִטָּתוֹ:	And he said to her, “Give me your son.” And he took him from her bosom, and he took him up to the upstairs room where he stayed, and he laid him on his bed.	
1 Ki 17:20	וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי הָגֵם עַל־הָאִלְמָנָה אֲשֶׁר־אֲנִי מִתְגֹּרֵר עִמָּה הַרְעוֹתָ לְהָמִית אֶת־בְּנָהּ:	And he called on the LORD and said, “O LORD my God, have you <u>really</u> done harm to the widow with whom I am lodging, <u>by</u> <u>killi</u> ng her son?”	really ← <i>also</i> , but with wider usage. Compare 1 Sam 22:7. by killing: gerundial use of the infinitive.

1 Ki 17:21	וַיִּתְמַדַּד עַל־הַיֶּלֶד שְׁלֹשׁ פְּעָמִים וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי תִשְׁבּוּ נָא נַפְש־הַיֶּלֶד הַזֶּה עַל־קִרְבּוֹ:	And he stretched out over the child three times, and he called out to the LORD and said, "O LORD my God, please may the <u>life</u> of this child return <u>within</u> <u>him</u> ."	life ← <i>soul</i> . within him ← <i>to his inside</i> .
1 Ki 17:22	וַיִּשְׁמַע יְהוָה בְּקוֹל אֱלִיָּהוּ וַתֵּשֶׁב נַפְש־הַיֶּלֶד עַל־קִרְבּוֹ וַיְחִי:	And the LORD <u>heeded</u> Elijah, and the child's <u>life</u> returned <u>within him</u> , and he lived.	heeded ← <i>heard the voice</i> <i>of</i> . life ← <i>soul</i> . within him ← <i>to his inside</i> .
1 Ki 17:23	וַיִּקַּח אֱלִיָּהוּ אֶת־הַיֶּלֶד וַיֵּרְדֵּהוּ מִן־הָעֲלִיָּה הַבְּיָתָה וַיִּתְּנֵהוּ לְאִמּוֹ וַיֹּאמֶר אֱלִיָּהוּ רְאֵי חֵי בְנִיךָ:	Then Elijah took <i>hold of</i> the child and brought him down from the upstairs room into the <i>main</i> house, and he gave him to his mother. And Elijah said, "Look, your son <i>is</i> alive."	
1 Ki 17:24	וַתֹּאמֶר הָאִשָּׁה אֶל־אֱלִיָּהוּ עֵתָה זֶה יִדְעֵתִי כִּי אִישׁ אֱלֹהִים אַתָּה וּדְבַר־יְהוָה בְּפִיךָ אֱמֶת: פ	And the woman said to Elijah, "Now I <u>really know</u> that you are a man of God, and the word of the LORD in your mouth <i>is</i> <u>true</u> ."	I really know ← <i>this I</i> <i>know</i> . Compare Gen 27:24. true ← <i>truth</i> .
1 Ki 18:1	וַיְהִי יָמִים רַבִּים וּדְבַר־יְהוָה הָיָה אֶל־אֱלִיָּהוּ בִּשְׁנָה הַשְּׁלִישִׁית לֵאמֹר לְךָ הִרְאָה אֶל־אַחָאָב וְאַתָּנָה מָטָר עַל־פְּנֵי הָאֲדָמָה:	And it came to pass <i>after</i> many days that the word of the LORD came to Elijah, in the third year, saying, "Go <i>and show yourself</i> to Ahab, and I will give rain <u>over</u> the ground."	show yourself ← <i>be seen</i> ; <i>appear</i> . over ← <i>on the face of</i> .
1 Ki 18:2	וַיֵּלֶךְ אֱלִיָּהוּ לְהִרְאֹת אֶל־אַחָאָב וְהָרֶעֱב חֲזָק בְּשִׁמְרוֹן:	So Elijah went to <u>show</u> <u>himself</u> to Ahab. Now the famine <i>was</i> severe in Samaria.	show himself ← <i>be seen</i> ; <i>appear</i> .

1 Ki 18:3	וַיִּקְרָא אֲחָאֵב אֶל-עֲבַדֵּיהוּ אֲשֶׁר עַל-הַבַּיִת וְעֲבַדֵּיהוּ הָיָה יֵרָא אֶת־יְהוָה מְאֹד:	And Ahab called for Obadiah who <i>was</i> in charge of the house. And Obadiah feared the LORD greatly.	
1 Ki 18:4	וַיְהִי בִּהְכָרִית אֵיזָבֵל אֶת נְבִיאֵי יְהוָה וַיִּקַּח עֲבַדֵּיהוּ מֵאָה נְבָאִים וַיַּחְבִּיֵּאם חֲמִשִּׁים אִישׁ בַּמְעָרָה וּכְלָכֻלָם לֶחֶם וּמַיִם:	And it came to pass, when Jezebel cut the LORD's prophets off, that Obadiah took a hundred prophets and hid them – fifty men to a cave – and sustained them <i>with</i> <u>food</u> and water.	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 18:5	וַיֹּאמֶר אֲחָאֵב אֶל-עֲבַדֵּיהוּ לֵךְ בָּאָרֶץ אֶל-כָּל-מַעֲיְנֵי הַמַּיִם וְאַל כָּל-הַנְּחָלִים אוּלַי נִמְצָא חֲצִיר וּנְחִיָּה סוֹס וּפָרָד וְלֹא נִכְרִית מִהֶבֱהָמָה:	And Ahab said to Obadiah, “Go into the land, to all the sources of water, and to all the brooks. Maybe we will find pasture, and we will <i>be able to</i> <u>revive our</u> <u>horses and mules</u> , and we won't <i>have to</i> <u>cull our</u> <u>cattle</u> .”	horses and mules ← <i>horse</i> <i>and mule</i> . Collective usage.
1 Ki 18:6	וַיַּחֲלֹקוּ לָהֶם אֶת-הָאָרֶץ לְעֵבֶר-בָּהּ אֲחָאֵב הָלַךְ בְּדֶרֶךְ אֶחָד לִבְדּוֹ וְעֲבַדֵּיהוּ הָלַךְ בְּדֶרֶךְ-אַחַד לִבְדּוֹ:	Then they divided up the land, so as <u>to cover</u> it. Ahab went by <u>one</u> road on his own, while Obadiah went by <u>another</u> road on his own.	to cover ← <i>to cross</i> , <i>crisscross</i> , and so <i>have</i> <i>good coverage of</i> . one ... another ← <i>one ...</i> <i>one</i> .
1 Ki 18:7	וַיְהִי עֲבַדֵּיהוּ בְּדֶרֶךְ וְהִנֵּה אֵלֵיהוּ לִקְרָאתוֹ וַיִּכְרְהוּ וַיִּפֹּל עַל-פָּנָיו וַיֹּאמֶר הֲאֵתָה זֶה אֲדֹנָי אֵלֵיהוּ:	And it came to pass while Obadiah <i>was</i> on the road that, <u>as it happened</u> , Elijah <i>came</i> towards him, and he recognized him, and he fell <u>face down</u> and said, “ <u>Is it</u> <u>really you</u> , my lord Elijah?”	as it <i>happened</i> ← <i>behold</i> . face down ← <i>on his face</i> . <i>Is it really you</i> ← (<i>Are</i>) <i>you this</i> .
1 Ki 18:8	וַיֹּאמֶר לוֹ אֲנִי לֵךְ אָמֵר לְאֲדֹנֶיךָ הִנֵּה אֵלֵיהוּ:	And he said to him, “ <i>I am</i> . Go <i>and</i> say to your lord, ‘Behold, Elijah <i>is here</i> .’ ”	

1 Ki 18:9	וַיֹּאמֶר מֶה חָטֵאתִי כִּי־אַתָּה נָתַן אֶת־עַבְדְּךָ בְּיַד־אַחָאָב לְהַמִּיתָנִי:	And he said, “ <i>In what way</i> have I sinned that you should <u>hand your servant</u> <u>over to Ahab</u> , so as to put me to death?	hand your servant over to ← <i>put your servant in the</i> <i>hand of.</i>
1 Ki 18:10	חַי יְהוָה אֱלֹהֶיךָ אִם־יִשְׁגְּזִי וּמַמְלָכָה אֲשֶׁר לֹא־שָׁלַח אֲדָנִי שָׁם לְבַקֵּשְׁךָ וְאָמְרוּ אֵין וְהַשְׁבִּיעַ אֶת־הַמַּמְלָכָה וְאֶת־הַגְּזִי כִי לֹא יִמְצָאכָה:	As the LORD your God lives, <u>there is certainly no</u> <u>nation or kingdom</u> to which my lord has not sent <i>scouts</i> to search for you, and they have said, ‘ <i>He is</i> <i>not there.</i> ’ And he made the kingdom or the nation swear that they had not found you.	there is certainly no nation ← <i>if there is a nation,</i> standing for <i>if there is ...</i> <i>may God do this to me.</i> Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Ki 18:11	וַעֲתָה אַתָּה אָמַר לֵךְ אָמַר לְאֲדֹנֶיךָ הִנֵּה אֵלֵיָּהוּ:	And now you say, ‘Go and say to your lord, «Behold, Elijah <i>is here.</i> » ’	
1 Ki 18:12	וְהִיָּה אֲנִי אֵלֶיךָ מֵאַתָּךְ וְרוּחַ יְהוָה יִשָּׂאֲךָ עַל אֲשֶׁר לֹא־אַדַּע וּבְאֵתִי לְהִגִּיד לְאַחָאָב וְלֹא יִמְצָאֲךָ וְהִרְגָנִי וְעַבְדְּךָ יֵרָא אֶת־יְהוָה מִנַּעֲרִי:	And it will come to pass, <i>when</i> I depart from you, while the spirit of the LORD <u>takes</u> you to somewhere I don't know, while I have gone to tell Ahab, and when he doesn't find you, that he will kill me. And your servant has feared the LORD from my youth.	takes ← <i>carries.</i>
1 Ki 18:13	הֲלֹא־הִגַּדְתָּ לְאֲדֹנִי אֵת אֲשֶׁר־עָשִׂיתִי בַּהֲרָג אִיזָבֵל אֵת נְבִיאֵי יְהוָה וְאַחֲבָא מִנְּבִיאֵי יְהוָה מֵמָּה אִישׁ חֲמִשִּׁים חֲמִשִּׁים אִישׁ בַּמֶּעָרָה וְאָכְלִכֶּם לֶחֶם וּמַיִם:	Was it not reported to my lord, what I did when Jezebel killed the LORD's prophets, when I hid one hundred men of the LORD's prophets, <u>in groups of fifty</u> men to a cave, and I sustained them <i>with food</i> and water?	in groups of fifty ← <i>fifty</i> <i>fifty.</i> food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 18:14	וַעֲתָה אַתָּה אָמַר לֵךְ אָמַר לְאֲדֹנֶיךָ הִנֵּה אֵלֵיָּהוּ וְהִרְגָנִי: ס	Yet now you say, ‘Go and say to your lord, «Behold, Elijah <i>is here</i> » ’, and he will kill me.”	

1 Ki 18:15	וַיֹּאמֶר אֵלֵיהֶוּ חֵי יְהוָה עֲבָאוֹת אֲשֶׁר עִמָּדָתִי לִפְנֵיו כִּי הַיּוֹם אֵרְאֶה אֵלָיו:	Then Elijah said, “ <i>As</i> the LORD of hosts lives, in whose presence I stand, I will certainly <u>show myself</u> to him today.”	show myself ← <i>be seen; appear</i> .
1 Ki 18:16	וַיֵּלֶךְ עֲבָדֵיהֶוּ לִקְרֹאת אֶחָב וַיֵּגְדֵלוּ וַיֵּלֶךְ אֶחָב לִקְרֹאת אֵלֵיהֶוּ:	Then Obadiah went to <u>meet</u> Ahab, and he told him, and Ahab went to <u>meet</u> Elijah.	meet (2x) ← <i>towards</i> .
1 Ki 18:17	וַיְהִי כִּרְאוֹת אֶחָב אֶת־אֵלֵיהֶוּ וַיֹּאמֶר אֶחָב אֵלָיו הֲאֵתָה זֶה עֹבֵד יִשְׂרָאֵל:	And it came to pass, when Ahab saw Elijah, that Ahab said to him, “ <i>Are you <u>the one who</u></i> is causing sorrow to Israel?”	<i>the one who</i> ← <i>this</i> .
1 Ki 18:18	וַיֹּאמֶר לֹא עֲבָרְתִּי אֶת־יִשְׂרָאֵל כִּי אִם־אֵתָהּ וּבֵית אָבִיךָ בְּעֻזְבְּכֶם אֶת־מִצְוֹת יְהוָה וּתְלַךְ אַחֲרֵי הַבַּעֲלִים:	And he said, “I have not caused Israel sorrow, but rather you <i>have</i> , and the house of your father, in that you have forsaken the LORD's commandments and have walked after <u>the idols of Baal</u> .”	the idols of Baal ← <i>the Baalim or the Baals</i> .
1 Ki 18:19	וְעַתָּה שְׁלַח קִבְּץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הָרֹ הַכַּרְמֶל וְאֶת־נְבִיאֵי הַבַּעַל אַרְבַּע מֵאוֹת וּחֲמִשִּׁים וּנְבִיאֵי הָאֲשֵׁרָה אַרְבַּע מֵאוֹת אֲכָלִי שֶׁלֶחַן אִיזָבֵל:	So now, send <i>men</i> to gather the whole of Israel to me at Mount Carmel, including Baal's prophets – four hundred and fifty <i>of them</i> – and the prophets of the <u>phallic park</u> – four hundred <i>of them</i> – <u>who eat at</u> Jezebel's table.”	phallic park: AV differs (<i>groves</i>), plural. who eat at ← <i>eaters of</i> .
1 Ki 18:20	וַיִּשְׁלַח אֶחָב בְּכָל־בְּנֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֶת־הַנְּבִיאִים אֶל־הָרֹ הַכַּרְמֶל:	And Ahab sent <i>men</i> to all the sons of Israel, and he gathered the prophets at <u>Mount Carmel</u> .	at Mount Carmel ← <i>to Mount Carmel</i> .

1 Ki 18:21	וַיֵּגֶשׁ אֵלָיו אֶל-כָּל-הָעָם וַיֹּאמֶר עַד-מָתַי אַתֶּם פֹּסְחִים עַל-שְׁתֵּי הַסַּעֲפִים אִם-יְהוָה הָאֱלֹהִים לָכֹ אֲחֲרָיו וְאִם-הַבַּעַל לָכֹ אֲחֲרָיו וְלֹא-עָנּוּ הָעָם אֹתוֹ דָּבָר:	Then Elijah approached all the people and said, "How long will you <u>flit</u> between two <u>positions</u>? If the LORD <i>is</i> God, follow him. And if Baal <i>is</i>, follow him." And the people didn't answer him <u>anything</u>.	flit ← <i>leap, skip</i>. positions: or <i>branches</i>. anything: or <i>a word</i>.
1 Ki 18:22	וַיֹּאמֶר אֵלָיו אֶל-הָעָם אֲנִי נֹתַרְתִּי נְבִיא לַיהוָה לְבַדִּי וּנְבִיאֵי הַבַּעַל אַרְבַּע-מֵאוֹת וְחֲמִשִּׁים אִישׁ:	Then Elijah said to the people, "I alone have remained a prophet to the LORD, but the prophets of Baal <u>are four hundred and fifty in number</u>.	four hundred and fifty ← <i>four hundred and fifty men</i>.
1 Ki 18:23	וַיִּתְּנוּ-לָנוּ שְׁנַיִם פָּרִים וַיִּבְחָרוּ לָהֶם הֶפֶר הָאֶחָד וַיִּנְתְּחֻהוּ וַיִּשְׁלִמוּ עַל-הָעֵצִים וְאֵשׁ לֹא יִשְׁלִמוּ וְאֲנִי אֶעֱשֶׂה אֶת-הֶפֶר הָאֶחָד וְנִתְּתִי עַל-הָעֵצִים וְאֵשׁ לֹא אֲשִׁים:	So let them give us two bulls, and they <i>can</i> choose <u>one</u> bull and divide it in pieces and put it on wood, but they will not apply fire, and I will attend to <u>the other</u> bull, and I will put it on the wood, but I will not apply fire.	one ... the other ← <i>the one ... the other</i>.
1 Ki 18:24	וַקְרָאתֶם בְּשֵׁם אֱלֹהֵיכֶם וְאֲנִי אֶקְרָא בְּשֵׁם-יְהוָה וְהָיָה הָאֱלֹהִים אֲשֶׁר-יַעֲנֶנּוּ בָאֵשׁ הוּא הָאֱלֹהִים וַיַּעַן כָּל-הָעָם וַיֹּאמְרוּ טוֹב הַדָּבָר:	And you will call on the name of your god, and I will call on the name of the LORD, and it will be <i>the case that</i> the god who answers with fire <i>is</i> God." And all the people answered and said, "The <u>proposal</u> <i>is</i> good."	proposal ← <i>word, matter</i>.

1 Ki 18:25	וַיֹּאמֶר אֵלֵיהֶם לְנִבִּיֵי הַבַּעַל בַּחֲרוּ לָכֶם הֶפֶר הָאֶחָד וַעֲשׂוּ רִאשֹׁנָה כִּי אַתֶּם הָרַבִּים וְקִרְאוּ בְּשֵׁם אֱלֹהֵיכֶם וְאֵשׁ לֹא תִשְׁמָו:	Then Elijah said to the prophets of Baal, “Choose the first bull and attend to <i>it</i> first, for you <i>are</i> many, and call on the name of your god, but do not apply fire.”	Choose ← Choose for yourselves.
1 Ki 18:26	וַיִּקְחוּ אֶת־הֶפֶר אֲשֶׁר־נָתַן לָהֶם וַיַּעֲשׂוּ וַיִּקְרְאוּ בְּשֵׁם־הַבַּעַל מִהַבֶּקֶר וְעַד־הַצֹּהָרִים לֹא־מָלַךְ הַבַּעַל עֲנָנוּ וְאִין קוֹל וְאִין עֲנָה וַיִּפְסְחוּ עַל־הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה:	So they took the bull which they <u>selected</u> , and they attended to <i>it</i> , and they called on the name of Baal from morning to noon, saying, “O Baal, answer us”, but <i>there was</i> no voice and no-one answering. And they leapt over the altar which <u>had been made</u> .	had been made: either re-point to <i>pual</i> , or read as <i>one had made</i> . <i>Pual</i> of this verb in Ps 139:15. selected ← gave themselves.
1 Ki 18:27	וַיְהִי בַצֹּהָרִים וַיְהַלֵּל בָּהֶם אֵלֵיהֶם וַיֹּאמֶר קִרְאוּ בְּקוֹל־גָּדוֹל כִּי־אֱלֹהִים הוּא כִּי שִׁיחַ וְכִי־שָׁיַג לוֹ וְכִי־דָרַךְ לוֹ אוֹלִי יִשָּׁן הוּא וַיִּקָּץ:	And it came to pass at noon that Elijah mocked them and said, “Call out in a loud voice, for he <i>is</i> a god. Either <i>he is in</i> conversation, or he <i>is</i> in seclusion, he <i>is</i> on a journey, <i>or</i> perhaps he is asleep and will wake up.”	
1 Ki 18:28	וַיִּקְרְאוּ בְּקוֹל גָּדוֹל וַיִּתְּגַדְּדוּ כַּמִּשְׁפָּטִים בַּחֲרָבוֹת וּבִרְמָחִים עַד־שִׁפְךָ־דָם עֲלֵיהֶם:	So they called out in a loud voice, and they made incisions on themselves according to their custom, with swords and with spears, until they had shed blood over themselves.	
1 Ki 18:29	וַיְהִי כַּעֲבַר הַצֹּהָרִים וַיִּתְּנִבְּאוּ עַד לַעֲלוֹת הַמִּנְחָה וְאִין־קוֹל וְאִין־עֲנָה וְאִין קָשָׁב:	Then it came to pass, when noon had passed, that they prophesied <u>until the time of</u> the meal-offering, but <i>there was</i> no voice, and no-one answering, and no attention <i>paid</i> .	until the <i>time of</i> ← until to offer up.

1 Ki 18:30	וַיֹּאמֶר אֵלֵיהֶם לְכָל־הָעָם גִּשּׁוּ אֵלַי וַיִּגְשׁוּ כָל־הָעָם אֵלָיו וַיִּרְפָּא אֶת־מִזְבֵּחַ יְהוָה הַהָרוּס׃	Then Elijah said to all the people, “Come near to me.” And all the people came near to him, and he repaired the altar of the LORD which <i>had been</i> demolished.	
1 Ki 18:31	וַיִּקַּח אֵלֵיהֶם שְׁתֵּים עָשָׂרָה אַבְנִים כַּמִּסְפָּר שִׁבְטֵי בְנֵי־יִעֲקֹב אֲשֶׁר הָיָה דְּבַר־יְהוָה אֵלָיו לֵאמֹר יִשְׂרָאֵל יִהְיֶה שְׁמִדָּה׃	And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, “Your name will be Israel.”	
1 Ki 18:32	וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ בְּשֵׁם יְהוָה וַיַּעַשׂ תְּעֻלָּה כְּבֵית סֵאתִים זֶרַע סָבִיב לַמִּזְבֵּחַ׃	And he <u>fashioned</u> the stones <i>into</i> an altar in the name of the LORD, and he <u>dug</u> a trench around the altar with the capacity of about two <u>seahs</u> of seed.	fashioned ← <i>built</i> . dug ← <i>made</i> . seah: about 2 imperial gallons or 9 litres.
1 Ki 18:33	וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיִּנְתַּח אֶת־הַפָּר וַיִּשֶׂם עַל־הָעֵצִים׃	And he arranged the wood, and he divided the bull in pieces, and he put <i>them</i> on the wood.	Verse division: part of 1 Ki 18:34MT is in 1 Ki 18:33AV.
1 Ki 18:34	וַיֹּאמֶר מְלֹאוּ אַרְבָּעָה כַּדִּים מַיִם וַיִּצְקוּ עַל־הָעֹלָה וְעַל־הָעֵצִים וַיֹּאמֶר שְׁנוֹ וַיִּשְׁנוּ וַיֹּאמֶר שְׁלֹשׁ וַיִּשְׁלְשׁוּ׃	Then he said, “Fill four jars <i>with</i> water, and pour <i>it</i> on the burnt offering and on the wood.” ¶ And he said, “ <u>Do <i>it</i> again.</u> ” And they <u>did <i>it</i> again</u> . Then he said, “ <u>Do <i>it</i> a third time.</u> ” And they did <i>it</i> a third time.	¶ Verse division: part of 1 Ki 18:34MT is in 1 Ki 18:33AV. Do <i>it</i> again ... did <i>it</i> again ← <i>do (it) a second time</i> ... did (<i>it</i>) <i>second time</i> .
1 Ki 18:35	וַיִּלְכוּ הַמַּיִם סָבִיב לַמִּזְבֵּחַ וְגַם אֶת־הַתְּעֻלָּה מְלֵא־מַיִם׃	And the water ran around the altar, and he also filled the trench <i>with</i> water.	

1 Ki 18:36	וַיְהִי בַּעֲלוֹת הַמִּנְחָה וַיֵּגֶשׁ אֵלָיו הַנָּבִיא וַיֹּאמֶר יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל הַיּוֹם יוֹדַע כִּי־אַתָּה אֱלֹהִים בְּיִשְׂרָאֵל וְאֲנִי עַבְדְּךָ *וּבְדַבְרֶיךָ וּבְדַבְרְךָ עָשִׂיתִי אֵת** כָּל־הַדְּבָרִים הָאֵלֶּה:	And it came to pass, when the meal-offering was offered, that Elijah the prophet came near and said, “LORD God of Abraham, Isaac and Israel, let it be known today that you <i>are</i> God in Israel, and <i>that I am</i> your servant, and <i>that it will be</i> by your {K: words} [Q: word] <i>that I</i> will have done all these things.	
1 Ki 18:37	עֲנֵנִי יְהוָה עֲנֵנִי וַיַּדְעוּ הָעָם הַזֶּה כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הִסַּבְתָּ אֶת־לִבָּם אַחֲרָנִית:	Answer me, O LORD, answer me, <u>so that</u> this people may know that you <i>are</i> the LORD God and <i>that</i> <i>it is</i> you <i>who</i> will have turned their heart back.”	so that: purposive use of the vav.
1 Ki 18:38	וַתִּפֹּל אֵשׁ־יְהוָה וַתֹּאכַל אֶת־הָעֹלָה וְאֶת־הָעֵצִים וְאֶת־הָאֲבָנִים וְאֶת־הָעֶפֶר וְאֶת־הַמָּיִם אֲשֶׁר־בַּתְּעֹלָה לַחֲכָה:	Then the LORD's fire fell down and consumed the burnt offering, and the wood and the stones and the dust, and it licked up the water which <i>was</i> in the trench.	
1 Ki 18:39	וַיֵּרָא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים:	And all the people saw <i>it</i> , and they fell <u>face down</u> and said, “The LORD <i>is</i> God; the LORD <i>is</i> God.”	face down ← <i>on their</i> <i>faces</i> .
1 Ki 18:40	וַיֹּאמֶר אֵלָיו לָהֶם תִּפְּשׁוּ אֶת־נְבִיאֵי הַבַּעַל אִישׁ אֶל־יָמִלְט מֵהֶם וַיִּתְּפְּשׂוּם וַיּוֹרְדֵם אֵלָיו אֶל־נַחַל קִישׁוֹן וַיִּשְׁחָטֵם שָׁם:	And Elijah said to them, “Seize the prophets of Baal. Do not let <u>any</u> of them escape.” So they seized them, and Elijah brought them down to the Kishon Brook, and he slaughtered them there.	any ← <i>a man</i> .

1 Ki 18:41	וַיֹּאמֶר אֵלִיהוּ לְאַחָאָב עֲלֵה אֲכַל וּשְׁתֵּה כִּי־קוֹל הַמּוֹן הַגָּשָׁם:	And Elijah said to Ahab, “Go up <i>and</i> eat and drink, for <i>there is</i> the sound of a large quantity of rain.”	
1 Ki 18:42	וַיַּעֲלֶה אַחָאָב לֶאֱכֹל וּלְשִׁתּוֹת וְאֵלִיהוּ עָלָה אֶל־רֹאשׁ הַכַּרְמֶל וַיִּגָּהֶר אֶרְצָה וַיִּשֶׁם פָּנָיו בֵּין בְּרָכּוֹ **בְּרָכּוֹ:	So Ahab went up to eat and drink, and Elijah went up to the peak of C̣armel, and he bent down facing the ground and put his head between his <u>knees</u> .	knees: the <i>ketiv</i> is strictly speaking <i>knee</i> , but it could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> . Carmel ← <i>the Carmel</i> .
1 Ki 18:43	וַיֹּאמֶר אֶל־נַעֲרֹו עֲלֵה־נָּא הִבֵּט דְּרָדְדִּים וַיַּעַל וַיִּבֹט וַיֹּאמֶר אֵין מָאוּמָה וַיֹּאמֶר שֶׁב שֶׁבַע פְּעָמִים:	And he said to his <i>servant</i> -lad, “Go up now <i>and</i> look in the <u>direction</u> of the sea.” So he went up, and he looked, and he said, “ <i>There is</i> nothing <i>there</i> .” Then he said, “Do <i>it</i> again, seven times.”	direction ← <i>way</i> .
1 Ki 18:44	וַיְהִי בַשְּׁבַעִית וַיֹּאמֶר הִנֵּה־עַב קִטְנָה כְּכַף־אִישׁ עָלָה מִים וַיֹּאמֶר עָלֵה אָמֹר אֶל־אַחָאָב אֲסֹר וְדָד וְלֹא יַעֲצֹרְכָה הַגָּשָׁם:	And it came to pass on the seventh <i>time</i> that he said, “ <u>There is</u> a small cloud like a man's palm arising out of the sea.” And he said, “Go up <i>and</i> say to Ahab, ‘Harness <i>your</i> chariot and go down, and may the rain not stop you.’ ”	There <i>is</i> ← <i>Behold</i> .
1 Ki 18:45	וַיְהִי עַד־כֹּה וְעַד־כֹּה וְהַשָּׁמַיִם הִתְקַדְּדוּ עָבִים וְרוּחַ וַיְהִי גֶשֶׁם גָּדוֹל וַיִּרְכַּב אַחָאָב וַיֵּלֶךְ יִזְרְעֵאלָה:	And it came to pass meanwhile that the sky darkened <i>with</i> clouds, and <i>there was</i> wind, and there was heavy rain. And Ahab was riding, and going to Jezreel.	Jezreel: see Josh 15:56.
1 Ki 18:46	וַיִּדְיֵהוּ הַיְתָה אֶל־אֵלִיהוּ וַיִּשָּׁנֶם מִתְּנוּ וַיִּרְץ לִפְנֵי אַחָאָב עַד־בֹּאָכָה יִזְרְעֵאלָה:	And the hand of the LORD was on Elijah, and he girded up his loins and ran before Ahab to <i>where one</i> <u>enters</u> Jezreel.	one enters ← <i>you enter</i> . Jezreel: see Josh 15:56.

1 Ki 19:1	וַיַּגֵּד אֲחָאָב לְאִיזֶבֶל אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהֵיו וְאֵת כָּל־אֲשֶׁר הָרַג אֶת־כָּל־הַנְּבִיאִים בַּחֶרֶב:	And Ahab told Jezebel everything that Elijah had done, and everything <u>about</u> <u>how</u> he had killed all the prophets by the sword.	about how ← <i>that</i> .
1 Ki 19:2	וַתִּשְׁלַח אִיזֶבֶל מְלָאָךְ אֶל־אֱלֹהֵיו לֵאמֹר כֹּה־יַעֲשֹׂון אֱלֹהִים וְכֹה יוֹסֶפֶון כִּי־כָעַת מָחָר אֲשִׁים אֶת־נַפְשְׁךָ כְּנַפֵּשׁ אֶחָד מֵהֶם:	Then Jezebel sent a messenger to Elijah to say, “May the <u>gods</u> do <u>this</u> to <u>me</u> and add to <u>it</u> if at <u>this</u> time tomorrow I <i>don't</i> make your <u>life</u> like one of their <u>lives</u> .”	gods: the verb is plural. this ... it ← <i>thus ... thus</i> . if ... I <i>don't</i> : the conjunction כִּי, <i>ki</i> , can mean <i>if</i> or <i>if not</i> . See [AnLx]. life ... lives ← <i>soul ... soul</i> .
1 Ki 19:3	וַיֵּרָא וַיִּקָּם וַיֵּלֶךְ אֶל־נַפְשׁוֹ וַיָּבֹא בְּאֵר שֶׁבַע אֲשֶׁר לַיהוּדָה וַיִּנַּח אֶת־נַעֲרֹו שָׁם:	Then when he saw <i>the</i> <i>message</i> , he arose and <u>fled</u> for his <u>life</u> , and he arrived <i>in</i> Beersheba, which <i>belongs</i> to Judah. And he left his <i>servant</i> -lad there,	fled ← <i>went</i> . life ← <i>soul</i> .
1 Ki 19:4	וְהוּא־הֵלֶךְ בַּמִּדְבָּר דֶּרֶךְ יּוֹם וַיָּבֹא וַיֵּשֶׁב תַּחַת רֶתֶם *אֶחָת *אֶחָד וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוֹת וַיֹּאמֶר רַב עֵתָה יְהוָה קַח נַפְשִׁי כִּי־לֹא־טוֹב אֲנִכִּי מֵאֲבֹתַי:	while he went into the desert – a day's journey – and he came and sat under a <u>broom shrub</u> . And he asked for his <u>life</u> to <u>end</u> , and he said, “ <i>It is</i> enough now, O LORD. Take my <u>life</u> , for I <i>am</i> no better than my fathers.”	a broom <i>shrub</i> ← <i>one</i> <i>broom (shrub)</i> . The <i>ketiv</i> is feminine; the <i>qeré</i> masculine. life (2x) ← <i>soul</i> . to end ← <i>die</i> .
1 Ki 19:5	וַיִּשְׁכַּב וַיִּישָׁן תַּחַת רֶתֶם אֶחָד וְהִנֵּה־זֶה מְלָאָךְ נֹגַע בּוֹ וַיֹּאמֶר לוֹ קוּם אֲכֹל:	Then he lay down and fell asleep under a broom <i>shrub</i> , and <u>what then</u> <u><i>happened was that</i></u> an angel touched him and said to him, “Get up and eat.”	what then <i>happened was</i> <i>that</i> ← <i>behold this</i> .
1 Ki 19:6	וַיֵּבֶט וְהִנֵּה מִרְאֲשֵׁיתוֹ עֵגֶת רִצְפִּים וְצַפַּחַת מִים וַיֹּאכַל וַיִּשָּׂב וַיִּשְׁכַּב:	And he looked, and <u>there</u> <u><i>was</i></u> at his head-end a <u>stone-baked</u> cake and a jug of water. And he ate and drank, then he lay down again.	there <i>was</i> ← <i>behold</i> . stone-baked: AV differs (<i>baken on coals</i>), an alternative given in [AnLx].

1 Ki 19:7	וַיִּשֶׁב מִלֵּאֲדָיָה הָיְהוָה שְׁנִית וַיַּעֲבֹז וַיֹּאמֶר קוֹם אֲכַל כִּי רַב מְמֶךָ הַדֶּרֶךְ:	And the angel of the LORD touched him a second time and said, “Get up and eat, for otherwise the journey will be too much for you.”	touched him a second time ← repeated a second time and touched him. Alternatively, returned and touched him a second time.
1 Ki 19:8	וַיֵּקָם וַיֹּאכַל וַיִּשְׁתֶּה וַיֵּלֶךְ בִּכְחַ הָאֲכִילָה הָיָא אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה עַד הָרִ הָאֱלֹהִים חֲרֹב:	So he got up and ate and drank and proceeded in the strength of that food for forty days and forty nights to Horeb, the mountain of God.	
1 Ki 19:9	וַיֵּבֶא-שָׁם אֶל-הַמְעָרָה וַיֵּלֶן שָׁם וְהִנֵּה דְּבַר-יְהוָה אֵלָיו וַיֹּאמֶר לֹא מִה-לָּךְ פֹּה אַלְיָהוּ:	And he went to the cave there and spent the night there, and what happened was that the word of the LORD came to him, and he said to him, “What are you doing here, Elijah?”	what happened was that ← behold.
1 Ki 19:10	וַיֹּאמֶר קָנָא קָנָאתִי לַיהוָה אֱלֹהֵי צִבְאוֹת כִּי-עָזְבוּ בְרִיתִךְ בְּנֵי יִשְׂרָאֵל אֶת-מִזְבְּחֶיךָ הָרָסוּ וְאֶת-נְבִיאֶיךָ הָרְגוּ בַּחֶרֶב וְאֹתָרִי אֲנִי לְבָדִי וַיִּבְקְשׁוּ אֶת-נַפְשִׁי לְקַחְתָּהּ:	And he said, “I have been extremely zealous for the LORD God of hosts, but the sons of Israel have forsaken your covenant. They have demolished your altars, and they have killed your prophets by the sword, and I remain on my own, and they are trying to take my life.”	Rom 11:3. I have been extremely zealous: infinitive absolute. but: or for. trying to take my life ← seeking my soul, to take it.
1 Ki 19:11	וַיֹּאמֶר צֵא וּעֲמַדְתָּ בַּהָר לִפְנֵי יְהוָה וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוֹלָה וַחֲזָק מִפָּרֶקֶת הָרִים וּמִשֹּׁבֵר סֻלְעִים לִפְנֵי יְהוָה לֹא בְרוּחַ יְהוָה וְאַחֲרֵי הָרוּחַ רָעַשׁ לֹא בָרַעַשׁ יְהוָה:	And he said, “Go out and stand at the mountain before the LORD.” And what happened next was that the LORD passed by, and a strong and powerful wind chipped away at the mountains and shattered rocks before the LORD. But the LORD was not in the wind. And after the wind there was an earthquake. But the LORD was not in the earthquake.	what happened next was that ← behold.

1 Ki 19:12	וְאַחֵר הָרַעַשׁ אֵשׁ לֹא בָּאֵשׁ יְהוָה וְאַחֵר הָאֵשׁ קוֹל דִּמְמָה דַּקָּה:	And after the earthquake came fire, but the LORD was not in the fire. And after the fire came a quiet, faint voice.	a quiet, faint voice ← a voice of fine silence.
1 Ki 19:13	וַיְהִי בְּשִׁמְעֵ אֵלֵיהּ וַיִּלֵּט פָּנָיו בְּאַדְרָתּוֹ וַיֵּצֵא וַיַּעֲמֵד פֶּתַח הַמְעָרָה וַהֲנֶה אֵלָיו קוֹל וַיֹּאמֶר מִה־לָּךְ פֹּה אֵלֵיהּ:	And it came to pass, when Elijah heard it, that he covered his face with his cloak and went out and stood at the entrance to the cave, and what happened was that a voice came to him and said, “What are you doing here, Elijah?”	what happened was that ← behold.
1 Ki 19:14	וַיֹּאמֶר קָנָא קָנָאתִי לַיהוָה אֱלֹהֵי עֲבָאוֹת כִּי־עֲזָבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֶיךָ הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרְגוּ בַּחֶרֶב וְאֹתָרָא אֲנִי לְבָדִי וַיִּבְקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ: ס	And he said, “I have been extremely zealous for the LORD God of hosts, but the sons of Israel have forsaken your covenant. They have demolished your altars and killed your prophets by the sword, and I remain on my own, and they are trying to take my life.”	Rom 11:3. I have been extremely zealous: infinitive absolute. but: or for. trying to take my life ← seeking my soul to take it.
1 Ki 19:15	וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוּב לְדִרְכְּךָ מִדְּבָרָה דִּמְשֶׁק וּבֹאתָ וּמִשְׁחָתָ אֶת־חִזְזָאֵל לְמֶלֶךְ עַל־אַרָם:	Then the LORD said to him, “Go and return to your way – to the Desert of Damascus – and when you arrive, anoint Hazeal as king over Aramaea.	to the Desert of: from the construct state and locative of desert.
1 Ki 19:16	וַיֹּאֵל יְהוּא בֶן־נִמְשִׁי תִּמְשַׁח לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאֶת־אֶלְיָשָׁע בֶּן־שַׁפְטָל מֵאֲבֵל מְחוּלָה תִּמְשַׁח לְנָבִיא תַּחֲתָיִךְ:	And anoint Jehu the son of Nimshi as king over Israel, and anoint Elisha the son of Shaphat from Abel- Meholah as a prophet in your place.	

1 Ki 19:17	וְהָיָה הַנִּמְלֹט מִחֶרֶב חֲזָאֵל יָמִית יְהוָה וְהַנִּמְלֹט מִחֶרֶב יְהוָה יָמִית אֱלִישָׁע:	And it will happen <i>that</i> Jehu will kill him who escapes from Hazael's sword, and <i>that</i> Elisha will kill him who escapes from Jehu's sword.	
1 Ki 19:18	וְהִשְׁאֲרֵתִי בִּישְׂרָאֵל שִׁבְעַת אֲלָפִים כָּל־הַבְּרָפִים אֲשֶׁר לֹא־כָרְעוּ לְבַעַל וְכָל־הַפָּה אֲשֶׁר לֹא־נָשָׁק לּוֹ:	But I have retained seven thousand in Israel – all the knees which did not bow to Baal , and every mouth which did not kiss him.”	Rom 11:4. have retained: the MT pointing is <i>will retain</i> , but the consonantal form supports the NT quotation (past tense).
1 Ki 19:19	וַיֵּלֶךְ מִשָּׁם וַיִּמָּצֵא אֶת־אֱלִישָׁע בֶּן־שַׁפְט וְהוּא חֹרֵשׁ שְׁנַיִם־עֶשְׂרִי צִמְדִּים לִפְנָיו וְהוּא בְּשָׁנִים הָעֹשֶׂר וַיַּעֲבֹר אֵלָיָהוּ אֵלָיו וַיִּשְׁלַךְ אֲדָרְתּוֹ אֵלָיו:	So he departed from there, and he found Elisha the son of Shaphat, while he was ploughing with twelve pairs <i>of oxen</i> in front of him, he <i>being</i> with the twelfth, and Elijah crossed over to him and cast his cloak <i>over</i> him.	over ← <i>to</i> , but more likely עַל for אֶל.
1 Ki 19:20	וַיַּעֲזֹב אֶת־הַבָּקָר וַיֵּרָץ אַחֲרָי אֵלָיָהוּ וַיֹּאמֶר אֲשַׁקֶּה־נָּא לְאָבִי וּלְאִמִּי וְאֵלְכָה אַחֲרֶיךָ וַיֹּאמֶר לֹא לָךְ שׁוּב כִּי מָה־עָשִׂיתִי לָךְ:	And he left the oxen and ran after Elijah and said, “Please let me kiss my father and my mother, then I will follow you.” Then he said to him, “Go, <i>and</i> come back. For what have I done to you?”	
1 Ki 19:21	וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צִמְד הַבָּקָר וַיִּזְבְּחֵהוּ וּבִבְלֵי הַבָּקָר בְּשָׁלֵם הַבָּשָׂר וַיִּתֵּן לָעָם וַיֹּאכְלוּ וַיָּקֶם וַיֵּלֶךְ אַחֲרָי אֵלָיָהוּ וַיִּשְׂרְתָהוּ: פ	So <i>Elisha</i> went back, <i>leaving</i> him behind, and he took the pair of oxen, and he sacrificed <i>them</i> , and he cooked <i>their meat</i> over the equipment <i>to go with</i> the oxen. And he gave <i>some</i> to the people, and they ate. Then he arose and followed Elijah, and he served him.	them ← <i>it</i> , i.e. <i>the pair</i> . their meat ← <i>them the meat</i> .

1 Ki 20:1	וּבֶן־הַדָּד מֶלֶךְ־אַרָם קָבַץ אֶת־כָּל־חִילוֹ וּשְׁלָשִׁים וּשְׁנַיִם מֵלָךְ אָתּוֹ וְסוֹס וּרְכָב וַיַּעַל וַיַּצֵּר עַל־שָׁמְרוֹן וַיִּלָּחֶם בָּהּ:	And Ben-Hadad king of Aramaea assembled all his forces, and <i>there were</i> thirty-two kings with him, and <u>cavalry</u> and a chariot <i>fleet</i>, and <u>he went up</u> and besieged Samaria and waged war against it.	cavalry ← <i>horse</i>. he went up: the verb often has connotations of <i>going</i> to war.
1 Ki 20:2	וַיִּשְׁלַח מַלְאָכִים אֶל־אַחָאָב מֶלֶךְ־יִשְׂרָאֵל הָעִירָהּ:	And he sent messengers to Ahab king of Israel, to the city,	Verse division: part of 1 Ki 20:3MT is in 1 Ki 20:2AV.
1 Ki 20:3	וַיֹּאמֶר לוֹ בָּה אָמַר בֶּן־הַדָּד בְּסֶפֶךָ וּזְהַבְּךָ לִי־הוּא וְנַשְׂיֶיךָ וּבְנֶיךָ הַטֹּובִים לִי־הֵם:	and he said to him, “<u>This is</u> <i>what</i> Ben-Hadad says: ¶ ‘Your silver and your gold <i>are</i> mine, and your wives and your fair sons <i>are</i> mine.’”	¶ Verse division: part of 1 Ki 20:3MT is in 1 Ki 20:2AV. This <i>is what</i> ← <i>Thus</i>.
1 Ki 20:4	וַיַּעַן מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר בְּדַבְּרֶךָ אֲדֹנָי הַמֶּלֶךְ לֵךְ אֲנִי וְכָל־אֲשֶׁר־לִי:	At <u>this</u> the king of Israel replied and said, “<u>As you</u> <u>say</u>, my lord the king. I and everything I <i>have are</i> yours.”	At this: wider use of the <i>vav</i>. As you say ← <i>According</i> to your word.
1 Ki 20:5	וַיָּשָׁבוּ הַמַּלְאָכִים וַיֹּאמְרוּ כֹה־אָמַר בֶּן־הַדָּד לֵאמֹר כִּי־שָׁלַחְתִּי אֵלֶיךָ לֵאמֹר בְּסֶפֶךָ וּזְהַבְּךָ וְנַשְׂיֶיךָ וּבְנֶיךָ לִי תִתֶּן:	Then the messengers came again and said, “<u>This is</u> <i>what</i> Ben-Hadad says: ‘Although I sent <i>messengers</i> to you to say, «You shall give me your silver and your gold and your wives and your sons»,	This <i>is what</i> ← <i>Thus</i>. says ← <i>says ... saying</i>.
1 Ki 20:6	כִּי אִם־כָּעַת מָחָר אֲשַׁלַּח אֶת־עַבְדִּי אֵלֶיךָ וְחָפְשׁוּ אֶת־בֵּיתְךָ וְאֶת בְּתֵי עַבְדֶּיךָ וְהָיָה כָּל־מַחְמַד עֵינֶיךָ יִשְׁימוּ בִידָם וְלָקְחוּ:	nevertheless, at <i>this</i> time tomorrow I will send my servants to you, and they will search your house and the houses of your servants, and <u>they will</u> lay their hands on every object of yours <i>that is</i> pleasing to <u>the eye</u> and take <i>it away</i>.”	they will ← <i>it will be</i> (<i>that</i>) they will. of yours <i>that is</i> pleasing to the eye: with a construct state the possessive suffix (<i>your</i>) can only be on the <i>nomen rectum</i> (<i>eyes</i>), but it can logically belong to the <i>nomen regens</i> (<i>pleasing</i> <i>object</i>). Compare Ezek 16:39.

1 Ki 20:7	וַיִּקְרָא מֶלֶךְ־יִשְׂרָאֵל לְכָל־זִקְנֵי הָאָרֶץ וַיֹּאמֶר דְּעוּ־נָא וּרְאוּ כִּי רָעָה זֶה מִבְּקֶשׁ כִּי־שָׁלַח אֵלַי לְנָשִׁי וּלְבָנַי וּלְכֶסֶףִּי וּלְזָהָבִי וְלֹא מָנַעְתִּי מִמֶּנּוּ:	Then the king of Israel called for all the elders of the land and said, “Kindly be aware and observe <u>how</u> this <u>man</u> is <u>seeking</u> a <u>pretext</u> for <u>aggression</u>, for he has sent to me for my wives and my sons and my silver and my gold, and I did not withhold <u>them</u> from him.”	how ← <i>that</i>. is seeking: in a Hebrew “OSV” (object-subject- verb) sentence. aggression ← <i>harm, evil</i>.
1 Ki 20:8	וַיֹּאמְרוּ אֵלָיו כָּל־הַזִּקְנִים וְכָל־הָעָם אֶל־תִּשְׁמַע וְלֹא תֹאבֶה:	Then all the elders and all the people said to him, “Do not heed <u>him</u> and do not <u>comply</u>.”	comply ← <i>be willing</i>.
1 Ki 20:9	וַיֹּאמֶר לְמַלְאכָי בְּנֵי־הַדָּד אִמְרוּ לְאֲדֹנָי הַמֶּלֶךְ כֹּל אֲשֶׁר־שָׁלַחְתָּ אֵלַי־עֲבָדְךָ בְּרִאשׁוֹנָה אֶעֱשֶׂה וְהַדְּבַר הַזֶּה לֹא אוּכַל לַעֲשׂוֹת וַיָּלְכוּ הַמַּלְאכִים וַיִּשְׁבְּהוּ דְּבַר:	So he said to Ben-Hadad's messengers, “Say to my lord the king, ‘I will do everything that you <u>charged</u> your servant <i>to do</i> the first <i>time</i>, <u>but</u> I cannot do this thing.’ ” Then the messengers departed and <u>reported back to him</u>.	charged ← <i>sent</i>. but: adversative use of the <i>vav</i>. reported back to him ← <i>returned him word</i>.
1 Ki 20:10	וַיִּשְׁלַח אֵלָיו בְּנֵי־הַדָּד וַיֹּאמֶר כָּה־יַעֲשׂוּן לִי אֱלֹהִים וְכֵה יוֹסֶפּוּ אִם־יִשְׁפֹּק עָפָר שִׁמְרוֹן לְשַׁעֲלִים לְכָל־הָעָם אֲשֶׁר בְּרַגְלֵי:	Then Ben-Hadad sent <i>word</i> to him and said, “May <u>the</u> <u>gods</u> do <u>this</u> to me and add <u>more</u> if the dust of Samaria is sufficient for all the people <u>following in my</u> <u>footsteps to have a handful</u> <u>of it</u>.”	the gods: the verb is plural. this ... more ← <i>thus ...</i> <i>thus</i>. <i>following in my footsteps</i> ← <i>at my feet</i>. a handful ← <i>handfuls</i>.
1 Ki 20:11	וַיַּעַן מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר דְּבַרוּ אֶל־יְתִהֲלָל חֲגָר כַּמִּפְתָּח:	At <u>this</u> the king of Israel replied and said, “Say, ‘Don't let him <u>who</u> girds himself boast like <u>him who</u> <u>ungirds himself</u>.’ ”	At this: wider use of the <i>vav</i>. him <i>who</i> ungirds himself: i.e. after winning the battle.

1 Ki 20:12	וַיְהִי כַשְׁמַע אֶת־הַדְּבָר הַזֶּה וְהוּא שָׁתָה הוּא וְהַמְּלָכִים בַּסִּפּוֹת וַיֹּאמֶר אֶל־עַבְדָּיו שִׁימוּ וַיִּשְׁמוּ עַל־הָעִיר:	And it came to pass when he heard <u>these words</u> , while he was drinking – he and the kings in the out- houses – that he said to his servants, “ <u>Fall into rank</u> .” So they <u>fell into rank</u> against the city.	these words ← <i>this word, speech.</i> out-houses ← <i>booths, tabernacles.</i> Fall into rank ... they fell into rank ← <i>Set (in array) ... they set (in array).</i>
1 Ki 20:13	וַהֲנֵה נָבִיא אֶחָד נָגַשׁ אֶל־אַחֲזָב מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר כֹּה אָמַר יְהוָה הִרְאִיתָ אֶת כָּל־הָהָמוֹן הַגָּדוֹל הַזֶּה הַנִּנִּי נִתְּנָה בְּיָדְךָ הַיּוֹם וַיִּדְעָתָ כִּי־אֲנִי יְהוָה:	Now it so <i>happened</i> that a certain prophet approached Ahab king of Israel and said, “ <u>This is what</u> the LORD says: ‘Have you seen all this large mass of people? I <u>am about to</u> deliver <u>them</u> into your hand today, and you will know that I <i>am</i> the LORD.’ ”	Now it so <i>happened</i> that ← <i>Behold.</i> a certain ← <i>one.</i> <i>This is what</i> ← <i>Thus.</i> I am about to ← <i>Behold me.</i> them ← <i>it, i.e. the people, or possibly him, i.e. Ben-Hadad.</i>
1 Ki 20:14	וַיֹּאמֶר אַחֲזָב בְּמִי וַיֹּאמֶר כֹּה־אָמַר יְהוָה בְּנַעֲרֵי שָׂרֵי הַמְּדִינֹת וַיֹּאמֶר מִי־יֹאסֵר הַמְּלַחֲמָה וַיֹּאמֶר אָתָּה:	Then Ahab said, “By <i>means of</i> whom?” And he said, “ <u>This is what</u> the LORD says: ‘By <i>means of</i> the youths <i>serving</i> the governors of the provinces.’ ” Then he said, “Who will <u>start</u> the war?” And he said, “You <i>will</i> .”	<i>This is what</i> ← <i>Thus.</i> <i>serving</i> ← <i>of.</i> provinces ← <i>jurisdictions.</i> start ← <i>bind. Dutch parallels the Hebrew: (de strijd) aanbinden.</i>
1 Ki 20:15	וַיִּפְקֹד אֶת־נַעֲרֵי שָׂרֵי הַמְּדִינֹת וַיְהִיו מֵאַתִּים שָׁנָיִם וּשְׁלֹשִׁים וְאַחֲרֵיהֶם פָּקֵד אֶת־כָּל־הָעָם כָּל־בְּנֵי יִשְׂרָאֵל שִׁבְעַת אֲלָפִים:	Then he counted the youths <i>serving</i> the governors of the provinces, and there were two hundred and thirty-two <i>of them</i> , and after them he counted all the people – all the sons of Israel – <i>and it came to</i> seven thousand.	<i>serving</i> ← <i>of.</i> provinces ← <i>jurisdictions.</i>
1 Ki 20:16	וַיֵּצְאוּ בַצְּהָרִים וּבִן־הַדָּד שָׁתָה שְׂכּוֹר בַּסִּפּוֹת הוּא וְהַמְּלָכִים שְׁלֹשִׁים־וּשְׁנָיִם מֶלֶךְ עִזָּר אֹתוֹ:	Then they went out at noon, while Ben-Hadad was drinking <i>himself</i> drunk in the out-houses, he and the kings – thirty-two kings helping him.	out-houses: see 1 Ki 20:12.

1 Ki 20:17	וַיֵּצְאוּ נְעָרֵי שָׂרֵי הַמְּדִינֹת בִּרְאשֹׁנָה וַיִּשְׁלַח בֶּן־הַדָּד וַיְגִידוּ לוֹ לֵאמֹר אַנְשִׁים יֵצְאוּ מִשָּׁמְרוֹן:	So the youths <i>serving</i> the governors of the provinces went out first, and Ben- Hadad sent <i>scouts</i> , and they reported <i>back</i> to him and said, “ <i>Some</i> men have come out from Samaria.”	<i>serving</i> ← <i>of</i> . provinces ← <i>jurisdictions</i> .
1 Ki 20:18	וַיֹּאמֶר אִם־לְשָׁלוֹם יֵצְאוּ תִפְשׂוּם חַיִּים וְאִם לְמִלְחָמָה יֵצְאוּ חַיִּים תִּפְשׂוּם:	And he said, “If they have come out for peace, take them alive, or if they have come out for war, take them alive.”	
1 Ki 20:19	וְאֵלֶּה יֵצְאוּ מִן־הָעִיר נְעָרֵי שָׂרֵי הַמְּדִינֹת וְהַחִיל אֲשֶׁר אַחֲרֵיהֶם:	So these youths <i>serving</i> the governors of the provinces went out of the city, with the army which <i>was</i> behind them.	<i>serving</i> ← <i>of</i> . provinces ← <i>jurisdictions</i> .
1 Ki 20:20	וַיַּכּוּ אִישׁ אִישׁוֹ וַיִּנָּסוּ אֲרָם וַיִּרְדָּפֶם יִשְׂרָאֵל וַיִּמָּלֵט בֶּן־הַדָּד מִלָּד אֲרָם עַל־סוּס וּפָרָשִׁים:	And each <i>man</i> struck down his <i>opposite</i> man, and the Aramaeans fled, and Israel pursued them, but Ben- Hadad king of Aramaea escaped on a horse with horsemen.	
1 Ki 20:21	וַיֵּצֵא מֶלֶךְ יִשְׂרָאֵל וַיַּד אֶת־הַסּוּס וְאֶת־הָרֶכֶב וְהִכָּה בְּאֶרֶם מַכָּה גְּדוֹלָה:	And the king of Israel went out and attacked the <i>cavalry</i> and the chariot <i>fleet</i> , and he dealt Aramaea a severe blow.	cavalry ← <i>horse</i> .
1 Ki 20:22	וַיִּגַּשׁ הַנָּבִיא אֶל־מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר לוֹ לֵךְ הַתְּחִזֵּק וְדַע וּרְאֵה אֵת אֲשֶׁר־תַּעֲשֶׂה בִּי לְתִשׁוּבַת הַשָּׁנָה מִלָּד אֲרָם עָלֶיךָ: ס	Then the prophet approached the king of Israel and said to him, “Go <i>and</i> be encouraged, but be <i>wary</i> and watch <i>out with</i> what you do, for <i>in the new</i> <i>year</i> the king of Aramaea will come up against you.”	be wary ← <i>know</i> . in the new year ← <i>at the</i> <i>turn of the year</i> .

1 Ki 20:23	וְעַבְדֵי מֶלֶךְ־אַרָם אָמְרוּ אֵלָיו אֱלֹהֵי הָהִים אֱלֹהֵיהֶם עַל־כֵּן חִזְקוּ מִמֶּנּוּ וְאוֹלָם נִלְחָם אַתֶּם בְּמִישׁוֹר אִם־לֹא נַחֲזֶק מֵהֶם:	And the servants of the king of Aramaea said to him, “ <u>Their god is</u> a god of the hills, which <i>is</i> why they were stronger <u>than us</u> , but if we fight them on the plain, <u>we will certainly be</u> stronger <u>than them</u> .”	Their god: viewed as simply <i>a god</i> by the speaker. Singular in 1 Ki 20:28. than us ... than them: or, if the reader prefers, <i>than</i> <i>we ... than they</i> . we will certainly be ← <i>if</i> <i>we are not</i> . Asseveration ↗
1 Ki 20:24	וְאַת־הַדָּבָר הַזֶּה עֲשֵׂה הֲסֵר הַמְּלָכִים אִישׁ מִמָּקוֹמוֹ וְשִׂים פָּחוֹת תַּחְתֵּיהֶם:	And do this thing: remove each king from his position and appoint governors in their place.	↳ using an abbreviation of the oath formula of 2 Sam 19:13.
1 Ki 20:25	וְאַתָּה תִּמְנֶה־לָּךְ חֵיל בַּחֵיל הַנִּפֹּל מֵאוֹתָךְ וְסוֹס בְּסוֹס וְרֶכֶב בְּרֶכֶב וְנִלְחָמָה אוֹתָם בְּמִישׁוֹר אִם־לֹא נַחֲזֶק מֵהֶם וְיִשְׁמַע לְקֹלָם וַיַּעַשׂ כֵּן: פ	And <u>recruit</u> an army for yourself like the army which fell away from you, with a horse for a horse and a chariot for a chariot, and let us fight them on the plain, and <u>we will certainly</u> be stronger <u>than them</u> .” And he <u>heeded their</u> proposal and did so.	recruit ← <i>appoint</i> . we will certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. than them: or, if the reader prefers, <i>than they</i> . heeded their proposal ← <i>listened to their voice</i> .
1 Ki 20:26	וַיְהִי לְתִשְׁבֹּת הַשָּׁנָה וַיִּפְקֹד בֶּן־הַדָּד אֶת־אַרָם וַיַּעַל אֶפְקָה לְמִלְחָמָה עִם־יִשְׂרָאֵל:	And it came to pass <u>at the</u> <u>new year</u> that Ben-Hadad <u>mobilized</u> the Aramaeans, and he went up to Aphek for the war with Israel.	at the new year: see 1 Ki 20:22. mobilized ← <i>mustered,</i> <i>counted, appointed,</i> [AnLx], so perhaps, <i>recruited</i> or <i>conscripted</i> . Arameans ← <i>Aramaea</i> .
1 Ki 20:27	וּבְנֵי יִשְׂרָאֵל הִתְּפַקְדוּ וּכְלָכְלוּ וַיֵּלְכוּ לִקְרֹאתָם וַיַּחֲנוּ בְּנֵי־יִשְׂרָאֵל נֶגְדָם כְּשְׁנֵי חֲשָׁפֵי עֲזִים וְאַרָם מָלְאוּ אֶת־הָאָרֶץ:	And the sons of Israel were <u>mobilized</u> and given supplies, and they went to <u>confront</u> them, and the sons of Israel encamped opposite them, like two little flocks of goats, <u>whereas</u> the Aramaeans filled the land.	mobilized: see 1 Ki 20:26. to confront ← <i>towards</i> . whereas: wider use of the <i>vav</i> .

1 Ki 20:28	וַיֵּגֶשׁ אִישׁ הָאֱלֹהִים וַיֹּאמֶר אֶל-מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר כֹּה-אָמַר יְהוָה יֵעַן אֲשֶׁר אָמְרוּ אַרְם אֱלֹהֵי הָרִים יְהוָה וְלֹא-אֱלֹהֵי עֲמָקִים הוּא וְנָתַתִּי אֶת-כָּל-הַהֶמּוֹן הַגָּדוֹל הַזֶּה בְּיָדְךָ וַיִּדְעֶתֶם כִּי-אֲנִי יְהוָה:	Then the man of God approached and spoke to the king of Israel and said, “<u>This is what</u> the LORD says: ‘Since the Aramaeans have said, «The LORD <u>is</u> a god of the hills, and he <u>is</u> not a god of the valleys», I will deliver all this large mass of people into your hand, and you will know that I <u>am</u> the LORD.’ ”	This <i>is what</i> ← <i>Thus</i>. a god (2x): with a singular pronoun. See 1 Ki 20:23.
1 Ki 20:29	וַיַּחֲנוּ אִלֶּה נֹכַח אִלֶּה שִׁבְעַת יָמִים וַיְהִי בַּיּוֹם הַשְּׁבִיעִי וַתִּקְרַב הַמִּלְחָמָה וַיַּכּוּ בְנֵי-יִשְׂרָאֵל אֶת-אַרְם מֵאָה-אַלְף רְגֵלִי בַּיּוֹם אַחַד:	And they encamped opposite each other for seven days, then it came to pass on the seventh day that the war broke out, and the sons of Israel struck the Aramaeans down – one hundred thousand foot soldiers in one day.	
1 Ki 20:30	וַיֵּנָסוּ הַנּוֹתָרִים אֶפְקָה אֶל-הָעִיר וַתִּפֹּל הַחוֹמָה עַל-עֶשְׂרִים וְשִׁבְעָה אַלְף אִישׁ הַנּוֹתָרִים וּבֶן-הַדָּד נָס וַיָּבֹא אֶל-הָעִיר חֹדֶר בַּחֲדָר: ס	And the <u>remainder</u> fled to Aphek, to the city, and the wall fell on the remaining twenty-seven thousand men, and Ben-Hadad fled, and he went to the city <u>in an inner room</u>.	remainder ← <i>remaining (ones)</i>. an inner room ← <i>a room within a room</i>.

1 Ki 20:31	וַיֹּאמְרוּ אֵלָיו עֲבָדָיו הֲנֵה־נָא שְׁמַעְנוּ כִּי מַלְכִּי בֵּית יִשְׂרָאֵל כִּי־מַלְכִּי חָסַד הֵם נָשִׂימָה נָא שָׁקִים בְּמַתְּנֵינוּ וְחִבְלִים בְּרֹאשֵׁנוּ וְנֵצֵא אֶל־מֶלֶךְ יִשְׂרָאֵל אוֹלֵי יְחִיָּה אֶת־נַפְשָׁךְ׃	And his servants said to him, “Look now, we have heard that the kings of the house of Israel <i>are merciful</i> kings. So let’s put sackcloth round our waist and cords on our head and go out to the king of Israel – perhaps he will let you live.”	merciful kings ← <i>kings of mercy</i>, a Hebraic genitive. let’s ← <i>please</i>. let you live ← <i>preserve your soul alive</i>.
1 Ki 20:32	וַיַּחְגְּרוּ שָׁקִים בְּמַתְּנֵיהֶם וְחִבְלִים בְּרֹאשֵׁיהֶם וַיָּבֹאוּ אֶל־מֶלֶךְ יִשְׂרָאֵל וַיֹּאמְרוּ עֲבָדָךְ בֶּן־הַדָּד אָמַר תַּחֲיֵנָּא נַפְשִׁי וַיֹּאמֶר הֲעוֹדְנוּ חַי אָחִי הוּא׃	So they girded <i>themselves</i> with sackcloth around their waist, and cords on their heads, and they went to the king of Israel and said, “Your servant Ben-Hadad says, ‘Please <u>let me live</u>.’ ” And he said, “<i>Is</i> he still alive? He <i>is</i> my brother.”	let me live ← <i>let my soul live</i>.
1 Ki 20:33	וְהָאֲנָשִׁים יִנְחָשׁוּ וַיִּמְהָרוּ וַיַּחְלְטוּ הַמִּמֶּנּוּ וַיֹּאמְרוּ אָחִיךָ בֶּן־הַדָּד וַיֹּאמֶר בָּאוּ קַחְהוּ וַיֵּצֵא אֵלָיו בֶּן־הַדָּד וַיַּעֲלֵהוּ עַל־הַמָּרְכָבָה׃	At <u>this</u> the men <u>were</u> enchanted and were quick to confirm <i>what was asked</i> about him, and they said, “Your brother Ben-Hadad <i>is alive</i>.” And Ahab said, “Go and fetch him.” Then Ben-Hadad came out to him, and Ahab had him go up into the chariot.	were enchanted: perhaps re-point as <i>pual</i>, but the <i>piel</i> may be intransitive. to confirm <i>what was asked</i> about him ← <i>to confirm whether from him</i>. The ַ At this: wider use of the <i>vav</i>.
1 Ki 20:34	וַיֹּאמֶר אֵלָיו הָעָרִים אֲשֶׁר־לָקַח־אֲבִי מֵאֵת אָבִיךָ אָשִׁיב וְחוּצוֹת תָּשִׁים לָךְ בְּדַמְשֶׁק כַּאֲשֶׁר־שָׂם אָבִי בְּשִׁמְרוֹן וְאֲנִי בִּבְרִית אֲשַׁלְּחֶךָ וַיִּכְרַת־לוֹ בְּרִית וַיִּשְׁלַחְהוּ׃ ס	Then Ben-Hadad said to him, “I will restore <i>to you</i> the cities which my father captured from your father, and you will <i>be able to</i> establish suburbs for yourself in Damascus, as my father did in Samaria.” Then Ahab said, “I will send you off with a covenant.” And he made a covenant with him and sent him off.	ל eastern pointing is וַיַּחְלְטוּהָ מִמֶּנּוּ [BHS-CA], to confirm <i>what (was said) of him</i>. suburbs: AV differs somewhat (<i>streets</i>). [CB]= <i>broadways or bazaars</i>.

1 Ki 20:35	וְאִישׁ אֶחָד מִבְנֵי הַנְּבִיאִים אָמַר אֶל־רֵעֵהוּ בְּדִבְרֵי יְהוָה הַכִּינִי נָא וַיִּמָּאֵן הָאִישׁ לְהַכּוֹתוֹ:	Then a <u>certain</u> man from the sons of the prophets said to a colleague of his by the word of the LORD, “Please strike me.” But the man refused to strike him.	a certain ← <i>one</i> .
1 Ki 20:36	וַיֹּאמֶר לוֹ יֵעַן אֲשֶׁר לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה הַנִּגָּה הוֹלֵךְ מֵאַתִּי וְהַכֹּךְ הָאֲרִיָּה וְיִלְךְ מֵאַצְלוֹ וַיִּמְצָאֵהוּ הָאֲרִיָּה וַיַּכֵּהוּ:	Then he said to him, “Since you have not heeded the voice of the LORD, it will <u>transpire</u> that <u>when</u> you depart from me, a <u>lion</u> will strike you.” And when he left <u>his</u> company, a <u>lion</u> found him and struck him.	it will transpire that when ← <i>behold</i> . a lion (2x) ← <i>the lion</i> . An unexpected definite article. See Gen 22:9. his company ← <i>from with</i> <i>him</i> .
1 Ki 20:37	וַיִּמְצָא אִישׁ אֲחֵר וַיֹּאמֶר הַכִּינִי נָא וַיַּכֵּהוּ הָאִישׁ הַכֵּה וּפָצַע:	Subsequently, he found another man, and he said, “Please strike me.” And the man <u>struck</u> him and <u>wounded</u> <i>him</i> in the <u>process</u> .	struck ... wounded ... in the process ← <i>struck ... to</i> <i>strike and to wound</i> . Infinitive absolute of <i>to</i> <i>wound</i> .
1 Ki 20:38	וְיִלְךְ הַנְּבִיא וַיַּעֲמֵד לַמֶּלֶךְ עַל־הַדָּרֶךְ וַיַּחַפֵּשׂ בְּאַפֵּר עַל־עֵינָיו:	Then the prophet departed and stood in the street <i>waiting</i> for the king, having disguised himself with a <u>head-band</u> <u>around</u> his eyes.	head-band: AV differs (ashes), from אָפֶר. around ← <i>on</i> .
1 Ki 20:39	וַיְהִי הַמֶּלֶךְ עֹבֵר וְהוּא צָעַק אֶל־הַמֶּלֶךְ וַיֹּאמֶר עֲבֹדֶךָ יֵצֵא בְּקֶרֶב־הַמִּלְחָמָה וְהִנֵּה־אִישׁ סָר וַיָּבֵא אֵלַי אִישׁ וַיֹּאמֶר שְׂמֹר אֶת־הָאִישׁ הַזֶּה אִם־הִפְקַדְתָּ יִפְקֹד וְהִיתָה נַפְשְׁךָ תַּחַת נַפְשׁוֹ אוֹ כִּבְר־כֶּסֶף תִּשְׁקוֹל:	And it came to pass as the king was passing by that he shouted out to the king and said, “Your servant went out to the <u>heart</u> of the battle, and it <u>so happened</u> that a man turned aside and brought a man to me and said, ‘Guard this man. If he <u>in any way goes missing</u> , then your <u>life</u> will be <i>forfeited</i> for his life, or <i>else</i> you will weigh <i>me</i> out a <u>talent</u> of silver.’	heart ← <i>midst</i> . it so <i>happened</i> that ← <i>behold</i> . in any way goes missing: infinitive absolute. life ← <i>soul</i> . talent: see Ex 25:39.

1 Ki 20:40	וַיְהִי עֲבָדָךְ עֹשֶׂה הַנָּה וְהַנָּה וְהוּא אֵינְנוּ וַיֹּאמֶר אֵלָיו מֶלֶךְ־יִשְׂרָאֵל כֵּן מִשְׁפָּטָךְ אֶתָּה חֲרָצְתָּ:	And <u>the way</u> things <u>went</u> , your servant was busy here and there, and <i>the captive</i> <i>was gone</i> .” Then the king of Israel said to him, “Your sentence <i>will be</i> as you yourself have specified.”	the way things went ← <i>it</i> <i>came to pass</i> . was gone ← (<i>was</i>) <i>not</i> .
1 Ki 20:41	וַיִּמָּהֵר וַיִּסֹּר אֶת־הָאָפֶר מֵעַל *מַעְלֵי עֵינָיו* וַיִּכֶּר אֹתוֹ מֶלֶךְ יִשְׂרָאֵל כִּי מִהַנְּבִאִים הוּא:	Then he quickly removed the <u>head-band</u> <u>from</u> his eyes, and the king of Israel recognized him, for he was <i>one</i> of the prophets.	from: the <i>qeré</i> is a poetic form of the <i>ketiv</i> , hardly justifiable here. head-band: AV differs (<i>ashes</i>).
1 Ki 20:42	וַיֹּאמֶר אֵלָיו כֹּה אָמַר יְהוָה יַעַן שְׁלַחְתָּ אֶת־אִישׁ־חָרָמִי מִיָּד וְהִיתָה נַפְשְׁךָ תַּחַת נַפְשׁוֹ וְעַמְּךָ תַּחַת עַמּוֹ:	And he said to him, “ <u>This</u> <i>is what</i> the LORD says: ‘Since you let <u>the man</u> go out of <i>your</i> hand, whom I had condemned, your <u>life</u> will be <i>forfeited</i> for his <u>life</u> , and your people for his people.’ ”	This <i>is what</i> ← <i>Thus</i> . the man: i.e. <i>Ben-Hadad</i> . life (2x) ← <i>soul</i> .
1 Ki 20:43	וַיֵּלֶךְ מֶלֶךְ־יִשְׂרָאֵל עַל־בֵּיתוֹ סָר וְזַעַף וַיָּבֹא שִׁמְרוֹנָה: פ	Then the king of Israel went to his house, sullen and resentful. And he went to Samaria.	
1 Ki 21:1	וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה כָּרַם הָיָה לְנָבוֹת הַיִּזְרְעֵאֵלִי אֲשֶׁר בְּיִזְרְעֵאל אֶצֶל הַיֶּכֶל אֲחָאָב מֶלֶךְ שִׁמְרוֹן:	And it came to pass after these things <i>that</i> Naboth the Jezreelite had a vineyard which <i>was</i> in Jezreel, next to the palace of Ahab king of Samaria,	Jezreelite ... Jezreel: see Josh 15:56.

1 Ki 21:2	וַיִּדְבֹר אֲחָאֵב אֶל-נָבוֹת לֵאמֹר תִּנֶּה-לִּי אֶת-כֶּרְמִי וַיהִי-לִי לְגֻן-יֵרֶק כִּי הוּא קָרוֹב אֵצֶל בֵּיתִי וְאֶתְנָה לָּךְ תַּחֲתֵיו בָּרֶם טוֹב מִמָּוָה אִם טוֹב בְּעֵינֶיךָ אֶתְנָה-לָּךְ כֶּסֶף מְחִיר זֶה:	and Ahab spoke to Naboth and said, “Give me your vineyard, so it <i>can</i> be my vegetable garden, for it <i>is</i> nearby my house, and I will give you a better vineyard than it in exchange for it. <i>Or if it meets with your approval</i>, I will give you <i>its value</i> in money.”	<i>meets with your approval</i> ← <i>(is) good in your eyes</i>. its value ← <i>the price of this</i>.
1 Ki 21:3	וַיֹּאמֶר נָבוֹת אֶל-אֲחָאֵב חֲלִילָה לִי מִיהוָה מִתַּתִּי אֶת-נַחֲלַת אֲבֹתַי לָּךְ:	But Naboth said to Ahab, “Far <i>be it</i> from the LORD for me to give you the inheritance of my fathers.”	
1 Ki 21:4	וַיָּבֹא אֲחָאֵב אֶל-בֵּיתוֹ סָר וְזָעַף עַל-הַדְּבָר אֲשֶׁר-דִּבֶּר אֵלָיו נָבוֹת הַיִּזְרְעֵלִי וַיֹּאמֶר לֹא-אֶתֵּן לָּךְ אֶת-נַחֲלַת אֲבוֹתַי וַיִּשְׁכַּב עַל-מֹטָתוֹ וַיִּסַּב אֶת-פָּנָיו וְלֹא-אָכַל לֶחֶם:	At <u>this</u> Ahab went to his house <u>sullen</u> and <u>resentful</u> on account of the <u>words</u> which Naboth the Jezreelite had spoken to him, when he said, “I will not give you the inheritance of my fathers”, and he lay on his bed, and he turned his face away, and he did not eat <i>any</i> bread.	At this: wider use of the <i>vav</i>. sullen and resentful: see 1 Ki 20:43. words ← <i>word</i>. Jezreelite: see Josh 15:56. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 21:5	וַתָּבֹא אֵלָיו אִיזֶבֶל אִשְׁתּוֹ וַתִּדְבֹר אֵלָיו מִהֲזֶה רוּחַךָ סָרָה וַאֲיֵנָּךְ אֹכֵל לֶחֶם:	But Jezebel his wife came to him and said to him, “What <i>is</i> this sullen spirit you have? And you aren't eating any bread.”	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.

1 Ki 21:6	וַיִּדְבֹר אֵלֶיהָ כִּי־אָדָבָר אֶל־נָבוֹת הַיִּזְרְעֵלִי וַאֲמַר לוֹ תְּנֵה־לִּי אֶת־כַּרְמְךָ בְּכֶסֶף אֹו אִם־חֶפֶץ אַתָּה אֶתְּנֶה־לְךָ כֶּרֶם תַּחְתִּי וְאִמַּר לֹא־אַתָּן לְךָ אֶת־כַּרְמִי:	And he said to her, “<i>It is</i> because I was speaking to Naboth the Jezreelite, and I said to him, ‘Give me your vineyard for money, or <i>if you prefer</i>, I will give you a vineyard in exchange for it.’ But he said, ‘I will not give you my vineyard.’ ”	Jezreelite: see Josh 15:56. if you prefer ← <i>if you (are) pleased.</i>
1 Ki 21:7	וַתֹּאמֶר אֵלָיו אֵיזָבֶל אִשְׁתּוֹ אַתָּה עֲתָה תַעֲשֶׂה מְלוּכָה עַל־יִשְׂרָאֵל קוּם אֲכַל־לֶחֶם וְיֵטֵב לְבָבְךָ אֲנִי אֶתֶּן לְךָ אֶת־כַּרְם נָבוֹת הַיִּזְרְעֵלִי:	At this Jezebel his wife said to him, “Do you exercise kingship over Israel <i>or not</i>? Get up <i>and</i> eat bread and cheer up. I will give you the vineyard of Naboth the Jezreelite.”	At this: wider use of the <i>vav</i>. <i>or not</i> ← <i>now</i>, but only adding emphasis to the question. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. cheer up ← <i>let your heart be well.</i> Jezreelite: see Josh 15:56.
1 Ki 21:8	וַתִּכְתֹּב סְפָרִים בְּשֵׁם אֲחָאָב וַתַּחֲתֵם בְּחַתְמוֹ וַתִּשְׁלַח *הַסְּפָרִים סְפָרִים אֶל־הַזְּקֵנִים** וְאֶל־הַחֲרִים אֲשֶׁר בְּעִירוֹ הַיֹּשְׁבִים אֶת־נָבוֹת:	And she wrote communiqués in Ahab's name and sealed them with his seal, and she sent {K: the communiqués} [Q: communiqués] to the elders and to the nobles who <i>were</i> in his city, who lived alongside Naboth.	alongside ← <i>with</i>.
1 Ki 21:9	וַתִּכְתֹּב בְּסִפְּרִים לֵאמֹר קְרְאוּ־צוֹם וְהוֹשִׁיבוּ אֶת־נָבוֹת בְּרֹאשׁ הָעָם:	And she wrote the communiqués as follows: “Call <i>for</i> a fast, and seat Naboth in front of the people.	as follows ← <i>saying</i>.

1 Ki 21:10	וְהוֹשִׁיבוּ שְׁנֵים אָנָשִׁים בְּנִי-בְלִיעַל נֶגְדוֹ וַיַּעֲדֵהוּ לֵאמֹר בֵּרַכְתָּ אֱלֹהִים וּמָלְךְ וְהוֹצִיאָהוּ וְסִקְלָהוּ וַיָּמָת׃	And seat two <u>good-for-nothing</u> men opposite him, who will testify against him and say, ‘You have {P: cursed} [M: blessed] God and the king’, and carry him out and stone him, and he will die.”	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. Not noted in [BHS]; we presume P= קללת. Here, AV reads the primitive text. good-for-nothing ← <i>useless</i> .
1 Ki 21:11	וַיַּעֲשׂוּ אַנְשֵׁי עִירוֹ הַזְּקֵנִים וְהַחֲרִים אֲשֶׁר הָיְשָׁבִים בְּעִירוֹ כַּאֲשֶׁר שָׁלְחָה אֲלֵיהֶם אִיזָבֵל כַּאֲשֶׁר כָּתוּב בַּסִּפְרִים אֲשֶׁר שָׁלְחָה אֲלֵיהֶם׃	And the men of his city – the elders and the nobles who lived in his city – did according to what Jezebel sent to them, according to what <i>was</i> written in the communiqués which she had sent to them.	
1 Ki 21:12	קָרְאוּ צוֹם וְהוֹשִׁיבוּ אֶת-נָבוֹת בְּרֹאשׁ הָעָם׃	They called <i>for</i> a fast and seated Naboth in front of the people.	
1 Ki 21:13	וַיָּבֹאוּ שְׁנֵי הָאָנָשִׁים בְּנִי-בְלִיעַל וַיֵּשְׁבוּ נֶגְדוֹ וַיַּעֲדֵהוּ אַנְשֵׁי הַבְּלִיעַל אֶת-נָבוֹת נֶגְדַּת הָעָם לֵאמֹר בֵּרַךְ נָבוֹת אֱלֹהִים וּמָלְךְ וַיַּצֵּאֵהוּ מִחוּץ לָעִיר וַיִּסְקְלֵהוּ בָאֲבָנִים וַיָּמָת׃	And the two <u>good-for-nothing</u> men came and sat opposite him, and the <u>good-for-nothing</u> men testified against him – Naboth – in the presence of the people and said, “Naboth {P: cursed} [M: blessed] God and the king.” Then they brought him outside the city and <u>stoned him</u> , and he died.	An amendment by the Sopherim. We reverse the change. See 1 Ki 21:10 and [CB] App. 33. Here, AV reads the primitive text. good-for-nothing (2x) ← <i>useless</i> . stoned him ← <i>pelted him with stones</i> .
1 Ki 21:14	וַיִּשְׁלְחוּ אֶל-אִיזָבֵל לֵאמֹר סֵקֶל נָבוֹת וַיָּמָת׃	Then they sent <i>word to</i> Jezebel and said, “Naboth has been stoned and has died.”	to Jezebel: indicating that the elders knew that the communiqués were forged by ↵

1 Ki 21:15	וַיְהִי כַשְׁמַע אִיזָבֵל כִּי־סָקַל נָבֹוֹת וַיָּמָת וַתֹּאמֶר אִיזָבֵל אֶל־אֲחָאָב קוֹם רֵשׁ אֶת־כָּרֶם נָבֹוֹת הִיזְרַעֲאֵלִי אֲשֶׁר מֵאֵן לְתֶת־לְךָ בְּכֶסֶף כִּי אֵין נָבֹוֹת חַי כִּי־מָת׃	And it came to pass, when Jezebel heard that Naboth had been stoned and had died, that Jezebel said to Ahab, “Arise, inherit the vineyard of Naboth the <u>Jezreelite</u> who refused to give it to you for money, for Naboth <i>is</i> not alive, but dead.”	↳ her, otherwise they would have informed the king. But Ahab is guilty too, in giving Jezebel a free hand (1 Ki 21:7), and he is condemned in 1 Ki 21:20. Jezreelite: see Josh 15:56.
1 Ki 21:16	וַיְהִי כַשְׁמַע אֲחָאָב כִּי מָת נָבֹוֹת וַיָּקָם אֲחָאָב לָרֶדֶת אֶל־כָּרֶם נָבֹוֹת הִיזְרַעֲאֵלִי לְרִשְׁתּוֹ׃ ס	And it came to pass, when Ahab heard that Naboth was dead, that Ahab arose to go down to the vineyard of Naboth the <u>Jezreelite</u> to inherit it.	Jezreelite: see Josh 15:56.
1 Ki 21:17	וַיְהִי דְבַר־יְהוָה אֶל־אֵלִיָּהוּ הַתִּשְׁבִּי לֵאמֹר׃	And the word of the LORD came to Elijah the Tishbite and said,	
1 Ki 21:18	קוֹם יֵד לְקִרְאֵת אֲחָאָב מִלְךְ־יִשְׂרָאֵל אֲשֶׁר בְּשִׁמְרוֹן הַגֵּה בְּכָרֶם נָבֹוֹת אֲשֶׁר־יָרַד שָׁם לְרִשְׁתּוֹ׃	“Arise <i>and</i> go down to meet Ahab king of Israel, who <i>is</i> in Samaria. Look, <i>he is</i> in Naboth's vineyard, where he has gone down to inherit it,	
1 Ki 21:19	וּדְבַרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה הָרָצַחְתָּ וְגַם־יִרְשָׁתָּ וּדְבַרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה בַּמָּקוֹם אֲשֶׁר לָקָו הַכְּלָבִים אֶת־דַּם נָבֹוֹת יִלְקֹוּ הַכְּלָבִים אֶת־דַּמְךָ גַּם־אֶתָּה׃	and speak to him and say, ‘ <u>This is what</u> the LORD says: «Have you committed murder, and have you also received the inheritance?» ’ And you will speak to him and say, ‘ <u>This is what</u> the LORD says: «In the place where the dogs licked Naboth's blood, the dogs will lick your blood – yours too.» ’ ”	This <i>is what</i> (2x) ← Thus.

1 Ki 21:20	וַיֹּאמֶר אַחָאָב אֶל־אֱלִיהוּ הֲמָצְאתָנִי אִבִּי וַיֹּאמֶר מָצָאתִי יְעַן הַתְּמַכְרֹךְ לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה:	Then Ahab said to Elijah, “Have you found me, my enemy?” And he said, “I have found <i>you</i>, because <i>you</i> have sold yourself, in <u>doing</u> evil in the sight of the LORD.	in doing: gerundial use of the infinitive.
1 Ki 21:21	הֲנִי *מִבִּי *מְבִיא אֵלַיְךָ רָעָה וּבְעִרְתִּי אֶחְרִיךָ וְהִכְרַתִּי לְאַחָאָב מִשְׁתֵּין בְּקִיר וְעָצוֹר וְעָזוֹב בִּישְׂרָאֵל:	Now I <u>am about to</u> bring evil on you, and to <u>eradicate you</u>, and I will cut off from Ahab <i>whoever</i> urinates against a wall, <i>leaving him shut off and abandoned</i> in Israel.	bring: the <i>ketiv</i> could ַ I am about to ← <i>behold me</i>. eradicate you ← <i>burn up after you</i>. shut off and abandoned: see 1 Ki 14:10.
1 Ki 21:22	וְנָתַתִּי אֶת־בֵּיתְךָ כְּבֵית יִרְבְּעָם בֶּן־נֶבֶט וְכְבֵית בַּעֲשָׂא בֶן־אֲחִיָּה אֶל־הַפֶּעַס אֲשֶׁר הִכְעִסְתָּ וְתַחֲטָא אֶת־יִשְׂרָאֵל:	And I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the anger to which you have provoked <i>me</i> and <i>because</i> you have caused Israel to sin.”	ֶ be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>.
1 Ki 21:23	וְגַם־לְאִיזָבֵל דָּבַר יְהוָה לֵאמֹר הַכְּלָבִים יֹאכְלוּ אֶת־אִיזָבֵל בַּחֹל יִזְרְעֵאל:	And the LORD also spoke to Jezebel and said, “The dogs will eat Jezebel the <u>fortification</u> of Jezreel.	fortification: AV differs somewhat (<i>wall</i>). Jezreel: see Josh 15:56.
1 Ki 21:24	הַמָּת לְאַחָאָב בָּעִיר יֹאכְלוּ הַכְּלָבִים וְהַמָּת בַּשָּׂדֶה יֹאכְלוּ עוֹף הַשָּׁמַיִם:	Dogs will eat whoever of Ahab's <i>house</i> dies in the city, and birds of the sky will eat whoever dies in the field.”	

1 Ki 21:25	רַק לֹא־הָיָה כְּאַחָאָב אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה אֲשֶׁר־הִסְתָּה אֹתוֹ אִיזָבֶל אִשְׁתּוֹ:	There was no-one <u>anything</u> like Ahab, whom Jezebel his wife incited, who sold himself <u>in doing</u> evil in the sight of the LORD.	anything ← <i>only; surely</i>. in doing: gerundial use of the infinitive.
1 Ki 21:26	וַיַּעַב מְאֹד לָלֶכֶת אַחֲרֵי הַגִּלְלִים כְּכֹל אֲשֶׁר עָשׂוּ הָאֲמֹרִי אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל: ס	And he acted <u>most</u> abominably <u>in walking</u> after the idols, like everything which the <u>Amorites</u> did, whom the LORD dispossessed before the sons of Israel.	most ← <i>very</i>. in walking: gerundial use of the infinitive. Amorites: see Gen 10:16.
1 Ki 21:27	וַיְהִי כְשֶׁמַּע אַחָאָב אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּקְרַע בְּגָדָיו וַיִּשְׂם־שָׁק עַל־בָּשָׁרוֹ וַיֵּצֵא וַיִּשְׁכַּב בְּשָׁק וַיֵּהְלֶךְ אֶט: ס	And it came to pass, when Ahab heard these things, that he tore his clothes and put sackcloth on his flesh and fasted, and he lay in sackcloth, and he went around slowly.	
1 Ki 21:28	וַיְהִי דְבַר־יְהוָה אֶל־אֵלִיָּהוּ הַתִּשְׁבִּי לֵאמֹר:	The word of the LORD <u>came</u> to Elijah the Tishbite and said,	came ← <i>became</i>.
1 Ki 21:29	הֲרָאִיתָ כִּי־נִכְנַע אַחָאָב מִלִּפְנֵי יָעַן כִּי־נִכְנַע מִפְּנֵי לֹא־אֲבִי** אֲבִיא הָרָעָה בַּיָּמָיו בַּיָּמִי בְּנֹו אֲבִיא הָרָעָה עַל־בֵּיתוֹ:	“Have you seen <u>how</u> Ahab has humbled himself before me? Since he has humbled himself before me, I will not <u>bring</u> the evil in his days. In his son's days, I will bring the evil on his house.”	bring: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>. Similar to 1 Ki 21:21. how ← <i>that</i>.
1 Ki 22:1	וַיֵּשְׁבוּ שְׁלֹשׁ שָׁנִים אֵין מִלְחָמָה בֵּין אָרָם וּבֵין יִשְׂרָאֵל: פ	And <u>they</u> spent three years <u>without</u> a war between Aramaea and Israel.	they: referring to the king of Israel and the king of Aramaea (?). spent ← <i>sat; remained</i>. without ← <i>(and there was)</i> <i>no</i>.

1 Ki 22:2	וַיְהִי בַשָּׁנָה הַשְּׁלִישִׁית וַיֵּרֶד יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה אֶל־מֶלֶךְ יִשְׂרָאֵל:	Then it came to pass in the third year that Jehoshaphat king of Judah came down to the king of Israel,	
1 Ki 22:3	וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־עֲבָדָיו הַיְדֹעְתֶּם כִּי־לָנוּ רָמֹת גִּלְעָד וַאֲנַחְנוּ מַחֲשִׁים מִקַּחַת אֹתָהּ מִיַּד מֶלֶךְ אַרָם:	and the king of Israel said to his servants, “Do you know that Ramoth in Gilead <i>is</i> ours, and we have been keeping quiet, <i>refraining</i> from taking it from the hand of the king of Aramaea?”	Gilead: see Gen 31:21.
1 Ki 22:4	וַיֹּאמֶר אֶל־יְהוֹשָׁפָט הֲתֵלֶךְ אִתִּי לַמִּלְחָמָה רָמֹת גִּלְעָד וַיֹּאמֶר יְהוֹשָׁפָט אֶל־מֶלֶךְ יִשְׂרָאֵל כָּמוֹנִי כִמּוֹךְ כְּעַמִּי כְעַמְּךָ כְּסוּסֵי כְּסוּסֶיךָ:	And he said to Jehoshaphat, “Will you go to war with me <i>to</i> Ramoth- Gilead?” And Jehoshaphat said to the king of Israel, “I <i>am</i> as you <i>are</i> , my people <i>are</i> as your people; my horses <i>are</i> as your horses.”	2 Chr 18:3. Ramoth-Gilead: see Gen 31:21.
1 Ki 22:5	וַיֹּאמֶר יְהוֹשָׁפָט אֶל־מֶלֶךְ יִשְׂרָאֵל דָּרֵשׁ־נָא כִּיּוֹם אֶת־דְּבַר יְהוָה:	And Jehoshaphat said to the king of Israel, “Please consult the word of the LORD today.”	2 Chr 18:4.
1 Ki 22:6	וַיִּקְבֹּץ מֶלֶךְ־יִשְׂרָאֵל אֶת־הַנְּבִיאִים כְּאַרְבַּע מֵאוֹת אִישׁ וַיֹּאמֶר אֲלֵהֶם הֲאֵלֶךְ עַל־רָמֹת גִּלְעָד לַמִּלְחָמָה אִם־אֶחָדֵל וַיֹּאמְרוּ עָלֶיהָ וַיִּתֵּן אֶדְנִי בְיַד הַמֶּלֶךְ:	And the king of Israel gathered the prophets – about four hundred men – and he <i>asked</i> them, “Should I go to war against Ramoth-Gilead or should I refrain?” And they said, “Go up, and the LORD* will deliver <i>it</i> into the king's hand.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. 2 Chr 18:5. asked ← <i>said to</i> . Ramoth-Gilead: see Gen 31:21.

1 Ki 22:7	וַיֹּאמֶר יְהוֹשָׁפָט הֲאֵין כֹּה נָבִיא לַיהוָה עֹד וְנִדְרָשָׁה מֵאוֹתוֹ:	And Jehoshaphat said, “ <i>Is there</i> no other prophet of the LORD here for us to inquire of him?”	2 Chr 18:6.
1 Ki 22:8	וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט עֹד אִישׁ־אַחַד לְדָרֵשׁ אֶת־יְהוָה מֵאֹתוֹ וְאֲנִי שָׁנְאֹתִיו כִּי לֹא־יִתְּנָא עָלַי טוֹב כִּי אֶסְדָּע מִיכִיָּהוּ בֶן־יְמִלָּה וַיֹּאמֶר יְהוֹשָׁפָט אֶל־יֹאמֶר הַמֶּלֶךְ בֶּן:	And the king of Israel said to Jehoshaphat, “ <i>There is</i> one more man from whom <i>one can</i> consult the LORD, but I hate him, because he does not prophesy good about me, but evil: Micaiah the son of Imlah.” And Jehoshaphat said, “Let the king not say <i>suchlike</i> .”	2 Chr 18:7. suchlike ← <i>thus</i> .
1 Ki 22:9	וַיִּקְרָא מֶלֶךְ יִשְׂרָאֵל אֶל־סָרִיס אֶחָד וַיֹּאמֶר מַהֲרָה מִיכִיָּהוּ בֶן־יְמִלָּה:	Then the king of Israel called for a <u>certain</u> eunuch, and he said, “ <i>Bring</i> Micaiah the son of Imlah quickly.”	2 Chr 18:8. a certain ← <i>one</i> .
1 Ki 22:10	וּמֶלֶךְ יִשְׂרָאֵל וַיְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה יֹשְׁבִים אִישׁ עַל־כִּסְאוֹ מְלַבָּשִׁים בְּגָדִים בְּגֶרֶן פֶּתַח שַׁעַר שֹׁמְרוֹן וְכָל־הַנְּבִיאִים מִתְּנַבְּאִים לִפְנֵיהֶם:	And the king of Israel and Jehoshaphat king of Judah were each sitting on his throne, dressed <i>in royal</i> clothes in a <u>threshing hall</u> at the entrance of the Gate of Samaria, and all the prophets were prophesying in their presence.	2 Chr 18:9. threshing hall: this is the usual meaning. [BDB], [ST], [AnLx] give alternatives for this verse: <i>open place, forum</i> .
1 Ki 22:11	וַיַּעַשׂ לוֹ צִדְקִיָּה בֶּן־כְּנַעְנָה קֶרֶן בְּרוֹזַל וַיֹּאמֶר כֹּה־אָמַר יְהוָה בְּאֵלָה תִּגָּח אֶת־אַרְם עַד־כָּלְתָם:	And <u>Zedekiah</u> the son of Chenaanah had made himself <i>some</i> iron horns, and he said, “ <i>This is what</i> the LORD says: ‘With these you will butt the Aramaeans until <i>you</i> have finished them off.’”	2 Chr 18:10. Zedekiah ← <i>Zidkiah</i> , but we retain the AV / traditional English name, as for the later king's name. This <i>is what</i> ← <i>Thus</i> .

1 Ki 22:12	וְכָל־הַנְּבִיאִים נִבְּאִים בֶּן לֵאמֹר עֲלֵה רָמֹת גִּלְעָד וְהַצֵּלַח וְנָתַן יְהוָה בְּיַד הַמֶּלֶךְ׃	And all the prophets prophesied likewise and said, “Go up <i>to</i> <u>Ramoth-</u> <u>Gilead</u> , and have success, and the LORD will deliver <i>it</i> into the king's hand.”	2 Chr 18:11. likewise ← <i>thus</i> . Ramoth-Gilead: see Gen 31:21.
1 Ki 22:13	וְהַמְלִאךָ אֲשֶׁר־הָלַךְ לִקְרֹא מִכִּיָּהוּ דָּבָר אֵלָיו לֵאמֹר הִנֵּה־נָא דְבָרִי הַנְּבִיאִים פֶּה־אֶחָד טוֹב אֶל־הַמֶּלֶךְ יְהִי־נָא דְּבָרֶיךָ *דְּבָרְךָ כְּדְבָר * אֶחָד מֵהֶם וְדַבֵּרְתָּ טוֹב׃	Then the messenger who had gone to <u>fetch</u> Micaiah spoke to him and said, “These <i>are</i> , <i>then</i> , the <u>unanimously</u> favourable words of the prophets to the king. Now may your {K: words} [Q: word] be similar to the <u>pronouncement</u> of <u>any</u> of them, and speak favourably.”	2 Chr 18:12. fetch ← <i>call</i> . These <i>are</i> , then ← <i>Behold</i> <i>please</i> . unanimously ← <i>one</i> <i>mouth</i> . pronouncement ← <i>word</i> . any ← <i>one</i> .
1 Ki 22:14	וַיֹּאמֶר מִכִּיָּהוּ חִי־יְהוָה כִּי אֶת־אֲשֶׁר יֹאמַר יְהוָה אֵלַי אֲתוּ אֲדַבֵּר׃	But Micaiah said, “ <i>As</i> the LORD lives, <u>rather</u> , <i>it is</i> what the LORD says to me <i>that</i> I will speak.”	2 Chr 18:13. rather ← <i>nevertheless; but;</i> <i>for</i> .
1 Ki 22:15	וַיָּבֹא אֶל־הַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ אֵלָיו מִכִּיָּהוּ הֲנִלִיךְ אֶל־רָמֹת גִּלְעָד לְמַלְחָמָה אִם־נִחַדֵּל וַיֹּאמֶר אֵלָיו עֲלֵה וְהַצֵּלַח וְנָתַן יְהוָה בְּיַד הַמֶּלֶךְ׃	And when he went to the king, the king said to him, “Micaiah, should we go up to <u>Ramoth-Gilead</u> to war, or should we refrain?” And he said, “Go up and have success, and the LORD will deliver <i>it</i> into the king's hand.”	2 Chr 18:14. Ramoth-Gilead: see Gen 31:21. Micaiah is speaking satirically, which Ahab recognizes (see next verse).
1 Ki 22:16	וַיֹּאמֶר אֵלָיו הַמֶּלֶךְ עַד־כַּמָּה פְּעָמִים אָנִי מְשַׁבְּעֶךָ אֲשֶׁר לֹא־תִדְבֹר אֵלַי רַק־אַמֶּת בְּשֵׁם יְהוָה׃	Then the king said to him, “How many times <i>must</i> I adjure you not to tell me <i>anything</i> <u>except</u> the truth in the name of the LORD?”	2 Chr 18:15. except ← <i>only</i> .

1 Ki 22:17	וַיֹּאמֶר רְאִיתִי אֶת-כָּל-יִשְׂרָאֵל נִפְצִים אֶל-הָהָרִים כַּצֹּאֵן אֲשֶׁר אֵין-לָהֶם רֹעֶה וַיֹּאמֶר יְהוָה לֹא-אֲדַנִּים לָאֵלֶּה יָשׁוּבוּ אִישׁ-לְבֵיתוֹ בְּשָׁלוֹם:	Then he said, “I saw all Israel scattered <u>on the mountains</u> like sheep which <i>do not have</i> a shepherd, and the LORD said, ‘These <i>do not have</i> a master. Let them <u>all</u> return to <u>their homes</u> in peace.’ ”	2 Chr 18:16. on the mountains ← <i>to the mountains</i>. all ← <i>each</i>, but a plural verb. their homes ← <i>his home</i>.
1 Ki 22:18	וַיֹּאמֶר מֶלֶךְ-יִשְׂרָאֵל אֶל-יְהוֹשָׁפָט הֲלוֹא אָמַרְתִּי אֵלַיךְ לֹא-יִתְּנָבָא עָלַי טוֹב כִּי אֶס-רָע:	At <u>this</u> the king of Israel said to Jehoshaphat, “Didn’t I tell you <i>that</i> he wouldn’t prophesy good about me, but evil?”	2 Chr 18:17. At this: wider use of the vav.
1 Ki 22:19	וַיֹּאמֶר לָכֵן שָׁמַע דְּבַר-יְהוָה רְאִיתִי אֶת-יְהוָה יֹשֵׁב עַל-כִּסְאוֹ וְכָל-צְבָא הַשָּׁמַיִם עֹמְדִים עָלָיו מִיְמִינוֹ וּמִשְׁמָאלוֹ:	And <i>Micaiah</i> said, “So hear the word of the LORD. I saw the LORD sitting on his throne, <u>with</u> the whole host of heaven standing <u>in attendance</u> to him on his right and on his left.	2 Chr 18:18. with ← <i>and</i>. <i>in attendance</i> to ← <i>at</i>.
1 Ki 22:20	וַיֹּאמֶר יְהוָה מִי יִפְתָּה אֶת-אַחָזָב וְיַעַל וְיִפֹּל בְּרַמַּת גִּלְעָד וַיֹּאמֶר זֶה בִּכְהָ וְזֶה אָמַר בִּכְהָ:	And the LORD said, ‘Who will entice Ahab to go up and <u>attack Ramoth-Gilead</u>?’ And one said this, and another said that.	2 Chr 18:19. attack: AV differs (<i>fall at</i>), also possible. Ramoth-Gilead: see Gen 31:21.
1 Ki 22:21	וַיֵּצֵא הָרוּחַ וַיַּעֲמַד לִפְנֵי יְהוָה וַיֹּאמֶר אֲנִי אֶפְתָּנּוּ וַיֹּאמֶר יְהוָה אֵלָיו בְּמָה:	And a <u>spirit</u> went out and stood before the LORD, ¶ and it said, ‘I will entice him.’ And the LORD said to it, ‘By what <i>means</i>?’	Verse division: part of 1 Ki 22:22MT is in 1 Ki 22:21AV. 2 Chr 18:20. a spirit ← <i>the spirit</i>. An unexpected definite article. See Gen 22:9.

1 Ki 22:22	וַיֹּאמֶר אֶצֶל וְהִיתִי רוּחַ שָׁקֶר בְּפִי כָּל־נְבִיאָיו וַיֹּאמֶר תִּפְתָּהּ וְגַם־תֹּכֵל צָא וַעֲשֵׂה־כֵן:	And it said, 'I will go out, and I will be a lying spirit in the mouth of all his prophets.' And he said, 'You may entice <i>him</i> , and indeed you will be able to. Go out and do so.'	¶ Verse division: part of 1 Ki 22:22MT is in 1 Ki 22:21AV. 2 Chr 18:21. indeed ← <i>also, truly</i> .
1 Ki 22:23	וְעַתָּה הִנֵּה נָתַן יְהוָה רוּחַ שָׁקֶר בְּפִי כָּל־נְבִיאֶיךָ אֵלֶּה וַיְהִי דְבַר עָלֶיךָ רָעָה:	So now you <u>see that</u> the LORD has put a lying spirit in the mouth of all these prophets of yours, and the LORD has pronounced evil concerning you."	2 Chr 18:22. you see that ← <i>behold</i> .
1 Ki 22:24	וַיִּגַּשׁ צִדְקִיָּהוּ בֶן־כְּנַעְנָה וַיִּכֶּה אֶת־מִיכָיִהוּ עַל־הַלְּחִי וַיֹּאמֶר אֵיזָה עָבַר רוּחַ־יְהוָה מֵאִתִּי לְדַבֵּר אוֹתָךְ:	Then Zedekiah the son of Chenaanah approached and struck Micaiah on the cheek and said, "Which way did the spirit of the LORD pass from me <u>when I</u> <u>spoke</u> to you?"	2 Chr 18:23. when I spoke ← <i>in speaking</i> ← <i>to speak</i> .
1 Ki 22:25	וַיֹּאמֶר מִיכָיִהוּ הִנֵּךְ רֹאֵה בַּיּוֹם הַהוּא אֲשֶׁר תָּבֹא חֹדֶר בְּחֹדֶר לְהַחֲבֹה:	And Micaiah said, "You will <u>see just that</u> on that day when you go <i>into</i> an <u>inner room</u> to hide."	2 Chr 18:24. You will see just <i>that</i> ← <i>Behold you seeing</i> . inner room ← <i>a room in a room</i> .
1 Ki 22:26	וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל קַח אֶת־מִיכָיִהוּ וְהַשִּׁיבֵהוּ אֶל־אֱמֹן שַׂר־הָעִיר וְאֶל־יֹאשׁ בֶּן־הַמֶּלֶךְ:	And the king of Israel said, "Seize Micaiah and take him back to Amon the governor of the city, and to Joash the king's son,	2 Chr 18:25.
1 Ki 22:27	וְאָמַרְתָּ כֹּה אָמַר הַמֶּלֶךְ שִׁימוּ אֶת־זֶה בֵּית הַבֶּלָא וְהָאֲכִילֵהוּ לֶחֶם לֶחֶץ וּמִים לֶחֶץ עַד בֹּאִי בְּשָׁלוֹם:	and say, 'This <i>is what</i> the king says: «Put this <i>man</i> in prison and feed him on <u>baneful bread and water</u> until I come in peace.»' "	2 Chr 18:26. This <i>is what</i> ← <i>Thus</i> . baneful bread and water ← <i>bread of affliction and water of affliction</i> .

1 Ki 22:28	וַיֹּאמֶר מִיכָיְהוּ אֶם-שׁוּב תָּשׁוּב בְּשָׁלוֹם לֹא-דָבַר יְהוָה בִּי וַיֹּאמֶר שְׁמָעוּ עַמִּים כָּלֵם:	Then Micaiah said, “Whether you will <u>come</u> <u>back at all</u> in peace, the LORD has not pronounced on through me.” And he said, “Pay heed, all <i>you</i> <i>various</i> peoples.”	2 Chr 18:27. come back at all: infinitive absolute. pronounced on ← <i>spoken</i> .
1 Ki 22:29	וַיַּעַל מֶלֶךְ-יִשְׂרָאֵל וַיהוֹשָׁפָט מֶלֶךְ-יְהוּדָה רָמַת גִּלְעָד:	Then the king of Israel and Jehoshaphat king of Judah went up to <u>Ramoth-Gilead</u> .	2 Chr 18:28. Ramoth-Gilead: see Gen 31:21.
1 Ki 22:30	וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל אֶל-יְהוֹשָׁפָט הִתְחַפֵּשׂ וּבֹא בַּמִּלְחָמָה וְאַתָּה לְבַשׁ בְּגָדֶיךָ וַיִּתְחַפֵּשׂ מֶלֶךְ יִשְׂרָאֵל וַיָּבֹא בַּמִּלְחָמָה:	And the king of Israel said to Jehoshaphat, “ <i>It is time</i> to disguise oneself and go into the battle, but you wear your <i>royal</i> clothes.” And the king of Israel disguised himself and went into battle.	2 Chr 18:29. A plot to have Jehoshaphat killed.
1 Ki 22:31	וּמֶלֶךְ אֲרָם צִוָּה אֶת-שָׂרֵי הָרֶכֶב אֲשֶׁר-לוֹ שְׁלֹשִׁים וּשְׁנַיִם לֵאמֹר לֹא תִלָּחֲמוּ אֶת-קָטָן וְאֶת-גָּדוֹל כִּי אִם-אֶת-מֶלֶךְ יִשְׂרָאֵל לִבְדּוֹ:	And the king of Aramaea instructed his chariot <i>fleet</i> commanders – thirty-two of them – and said, “Do not fight with small or with great, but rather with the king of Israel only.”	2 Chr 18:30.
1 Ki 22:32	וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב אֶת-יְהוֹשָׁפָט וְהָמָּה אָמְרוּ אֵךְ מֶלֶךְ-יִשְׂרָאֵל הוּא וַיִּסְרוּ עָלָיו לְהִלָּחֵם וַיִּזְעַק יְהוֹשָׁפָט:	Then it came to pass, when the chariot <i>fleet</i> commanders saw Jehoshaphat, that they said, “Surely he <i>is</i> the king of Israel”, and <u>they turned</u> <u>aside towards</u> him to do battle. But Jehoshaphat shouted out,	2 Chr 18:31. they turned aside towards ← <i>turned aside against</i> .
1 Ki 22:33	וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב כִּי-לֹא-מֶלֶךְ יִשְׂרָאֵל הוּא וַיָּשׁוּבוּ מֵאַחֲרָיו:	and it came to pass, when the commanders of the chariot <i>fleet</i> saw that he <i>was not</i> the king of Israel, that they <u>stopped pursuing</u> <u>him</u> .	2 Chr 18:32. stopped pursuing him ← <i>returned from after him</i> .

1 Ki 22:34	וְאִישׁ מִשָּׁד בִּקְשָׁת לְתַמּוֹ וַיַּכֶּה אֶת־מֶלֶךְ יִשְׂרָאֵל בֵּין הַדְּבָקִים וּבֵין הַשְּׂרִיזִין וַיֹּאמֶר לְרֶכְבּוֹ הִפְךָ יָדְךָ וְהוֹצִיאֲנִי מִן־הַמַּחֲנֶה כִּי הִחֲלִיתִי:	Meanwhile a man drew <i>his</i> bow in his innocence, and he hit the king of Israel through the joints between the armour plates. And he said to his chariot driver, “Steer and get me out of the battle theatre, for I have been wounded.”	2 Chr 18:33. through the joints between the armour plates ← <i>between the joints and the armour</i>. Steer ← <i>Turn your hand</i>.
1 Ki 22:35	וַתַּעֲלֶה הַמִּלְחָמָה בַּיּוֹם הַהוּא וְהַמֶּלֶךְ הָיָה מַעֲמֵד בַּמָּרְכָבָה נֹכַח אֲרָם וַיָּמָת בָּעֶרֶב וַיֵּצֵק דָּם־הַמָּכָה אֶל־חִיק הָרֶכֶב:	And the battle intensified on that day, and the king was propped up in the chariot in front of the Aramaeans, and he died in the evening, and blood from the wound poured out over the <u>inside</u> of the chariot.	2 Chr 18:34. inside ← <i>bosom</i>.
1 Ki 22:36	וַיַּעֲבֵר הָרֶנָּה בַּמַּחֲנֶה כְּבֹא הַשֶּׁמֶשׁ לֵאמֹר אִישׁ אֶל־עִירוֹ וְאִישׁ אֶל־אַרְצוֹ:	And the outcry spread in the camp at sunset as follows: “Every <i>man</i> to his city and every <i>man</i> to his land!”	spread ← <i>passed</i>. as follows ← <i>saying</i>.
1 Ki 22:37	וַיָּמָת הַמֶּלֶךְ וַיָּבֹא שִׁמְרוֹן וַיִּקְבְּרוּ אֶת־הַמֶּלֶךְ בְּשִׁמְרוֹן:	So the king died, and he arrived <i>in</i> Samaria, and they buried the king in Samaria.	
1 Ki 22:38	וַיִּשְׁטֹף אֶת־הָרֶכֶב עַל בְּרֶכֶת שִׁמְרוֹן וַיִּלְקֻ הַכְּלָבִים אֶת־דָּמּוֹ וְהַזְנוֹת רָחְצוּ בְּדָבָר יְהוָה אֲשֶׁר דִּבֶּר:	And the <u>chariot</u> was washed <u>out</u> at the pool of Samaria, and the dogs licked his blood, and the prostitutes washed <u>there</u>, according to the word of the LORD which he spoke.	the chariot was washed <i>out</i> ← <i>one washed the chariot</i>. Avoidance of the passive. the prostitutes washed <i>there</i>: AV differs (<i>and they washed his armour</i>).

1 Ki 22:39	וַיִּתֵּר דְּבָרֵי אַחָאָב וְכָל־אֲשֶׁר עָשָׂה וּבֵית הַשָּׁן אֲשֶׁר בָּנָה וְכָל־הָעָרִים אֲשֶׁר בָּנָה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Ahab, and everything he did, and the ivory house which he built, and all the cities which he built, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	
1 Ki 22:40	וַיִּשְׁכַּב אַחָאָב עִם־אֲבֹתָיו וַיִּמְלֹךְ אַחֲזִיהוּ בְנוֹ תַּחְתָּיו: פ	And Ahab lay with his fathers, and Ahaziah his son reigned in his place.	
1 Ki 22:41	וַיְהוֹשָׁפָט בֶּן־אָסָא מֶלֶךְ עַל־יְהוּדָה בְּשָׁנַת אַרְבַּע לְאַחָאָב מֶלֶךְ יִשְׂרָאֵל:	And Jehoshaphat the son of Asa became king over Judah in the fourth year of Ahab king of Israel.	2 Chr 20:31.
1 Ki 22:42	יְהוֹשָׁפָט בֶּן־שְׁלֹשִׁים וְחָמֵשׁ שָׁנָה בָּמָלְכוֹ וַעֲשָׂרִים וְחָמֵשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ עֲזוּבָה בִּת־שִׁלְחִי:	And Jehoshaphat <i>was</i> thirty-five years old when he <i>started to</i> reign, and he reigned in Jerusalem for twenty-five years. And the name of his mother <i>was</i> Azubah, the daughter of Shilhi.	2 Chr 20:31.
1 Ki 22:43a	וַיֵּלֶךְ בְּכָל־דֶּרֶךְ אָסָא אָבִיו לֹא־סָר מִמֶּנּוּ לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה:	And he walked in every way of Asa his father; he did not deviate from it, <i>in</i> <i>doing</i> what <i>was</i> right in the LORD's sight.	2 Chr 20:32. in doing: gerundial use of the infinitive. This verse is merged with the next verse in the AV.
1 Ki 22:43b	אֲדָ הַבַּמֹּת לֹא־סָרוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבַּמֹּת:	But the <i>idoltrous</i> raised sites <i>were not removed</i> . The people were still sacrificing and burning incense on the <i>idoltrous</i> raised sites.	2 Chr 20:33. were not removed ← <i>did</i> <i>not depart</i> . <i>Qal</i> for passive of <i>hiphil</i> .
1 Ki 22:44	וַיַּשְׁלֵם יְהוֹשָׁפָט עִם־מֶלֶךְ יִשְׂרָאֵל:	And Jehoshaphat made peace with the king of Israel.	

1 Ki 22:45	וְיִתֵּר דְּבָרֵי יְהוֹשָׁפָט וְגִבּוֹרָתוֹ אֲשֶׁר-עָשָׂה וְאֲשֶׁר נָלַחַם הָלֵאֵהֶם כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And <i>as for</i> the rest of the affairs of Jehoshaphat, and his bravery which he <u>showed</u> , and how he fought – <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 20:34. showed ← <i>did</i> .
1 Ki 22:46	וְיִתֵּר הַקָּדָשׁ אֲשֶׁר נִשְׁאַר בְּיָמֵי אָסָא אָבִיו בְּעַר מִן-הָאָרֶץ:	And he <u>eradicat</u> ed from the land the rest of the male prostitutes who remained in the days of Asa.	eradicat <u>ed</u> ← <i>burnt up</i> .
1 Ki 22:47	וּמֶלֶךְ אֵין בְּאֶדוֹם נֶצַב מֶלֶךְ:	And <i>there was</i> no king in Edom – <i>no-one was</i> <u>appoint</u> ed <i>as</i> king.	<i>no-one</i> was appoint <u>ed as</u> king: AV differs (<i>a deputy</i> <i>was king</i>).
1 Ki 22:48	יְהוֹשָׁפָט *עֶשֶׂר *תַּעֲשֶׂה אֲנִיּוֹת תַּרְשִׁישׁ לָלֶכֶת אוֹפִירָה לְזָהָב וְלֹא הָלָךְ כִּי-נִשְׁבְּרָה *נִשְׁבְּרוּ אֲנִיּוֹת בַּעֲצִיּוֹן גִּבֵּר:	And Jehoshaphat {Q: built} [K: <i>had</i> ten] ships of Tarshish to go to Ophir for gold, but <u>they</u> did not go, because the {Q: ships were} [K: <i>fleet of</i> ships was] broken up in Ezion- Geber.	2 Chr 20:36. Tarshish: see 1 Ki 10:22. they ← <i>he / it</i> . We take it as collective usage. Ezion-Geber: see Num 33:35.
1 Ki 22:49	אָז אָמַר אַחֲזִיָּהוּ בֶן-אֲחָאֵב אֶל-יְהוֹשָׁפָט יֵלְכוּ עֲבָדֶי עִם-עֲבָדֶיךָ בְּאֲנִיּוֹת וְלֹא אָבָה יְהוֹשָׁפָט:	Then Ahaziah the son of Ahab said to Jehoshaphat, “Let my servants go with your servants in the ships.” But Jehoshaphat <u>declin</u> ed <i>the offer</i> .	declin <u>ed the offer</u> ← <i>was</i> <i>not willing</i> .
1 Ki 22:50	וַיִּשְׁכַּב יְהוֹשָׁפָט עִם-אֲבֹתָיו וַיִּקָּבֵר עִם-אֲבֹתָיו בְּעִיר דָּוִד אָבִיו וַיִּמְלֹךְ יְהוֹרָם בֶּן־ תַּחֲתָיו: ס	And Jehoshaphat lay <u>with</u> <u>his fathers</u> , and <u>with his</u> <u>fathers</u> he was buried, in the City of David his <u>father</u> , and Jehoram his son reigned in his place.	1 Chr 3:11, 2 Chr 21:1. with his fathers ... with his fathers: otiose, but see Gen 12:5. father: standing for <i>forefather</i> .

1 Ki 22:51	אֲחַזְיָהוּ בֶן־אֲחָאָב מֶלֶךְ עַל־יִשְׂרָאֵל בְּשָׁמְרוֹן בִּשְׁנַת שִׁבְעַ עָשָׂרָה לַיהוֹשָׁפָט מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ עַל־יִשְׂרָאֵל שְׁנָתַיִם:	And Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned over Israel for two years.	
1 Ki 22:52	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּדֶרֶךְ אָבִיו וּבְדֶרֶךְ אִמּוֹ וּבְדֶרֶךְ יִרְבְּעָם בֶּן־נִבְט אֲשֶׁר הֵחֵטִיא אֶת־יִשְׂרָאֵל:	And he did evil in the LORD's sight, and he walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat who caused Israel to sin.	
1 Ki 22:53	וַיַּעֲבֹד אֶת־הַבַּעַל וַיִּשְׁתַּחֲוֶה לּוֹ וַיִּכְעַס אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּכָל אֲשֶׁר־עָשָׂה אָבִיו:	And he served Baal and worshipped him, and he provoked the LORD God of Israel to anger, as <i>it was</i> with everything his father did.	
2 Ki 1:1	וַיִּפְשַׁע מוֹאָב בְּיִשְׂרָאֵל אַחֲרֵי מוֹת אֲחָאָב:	Now Moab rebelled against Israel after the death of Ahab.	
2 Ki 1:2	וַיִּפֹּל אֲחַזְיָה בְּעַד הַשִּׁבְכָה בַּעֲלִיתּוֹ אֲשֶׁר בְּשָׁמְרוֹן וַיַּחַל וַיִּשְׁלַח מַלְאָכִים וַיֹּאמֶר אֲלֵהֶם לָכוּ דְרֹשׁוּ בַּבַּעַל זְבוּב אֱלֹהֵי עֶקְרוֹן אִם־אֶחְיֶה מִחַלִּי זֶה: ס	And Ahaziah fell through the <u>w</u>indow in his upper room in Samaria and <u>was wounded</u>, and he sent messengers and said to them, “Go <i>and</i> inquire of Baal-Zebub the god of Ekron whether I will survive this <u>i</u>njury.”	was wounded: <i>qal</i> of חלה, usually <i>to be sick</i>, but also <i>to be sick from wounds</i> [BDB]. Re-pointing to יחל, <i>niphal</i> from root חלל, would more explicitly be <i>was wounded</i>. window: or <i>lattice-work</i>. injury: often <i>sickness</i>, ר

2 Ki 1:3	וּמִלֶּאךָ יְהוָה דִּבֶּר אֶל־אֵלֶיהָ הַתְּשִׁבִי קוּם עֲלֵה לְקִרְאֵת מְלָאכֶי מִלֶּךְ־שֹׁמְרוֹן וְדַבֵּר אֲלֵהֶם הַמִּבְלִי אִין־אֱלֹהִים בְּיִשְׂרָאֵל אֲתָם הַלְכִים לְדָרֶשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן:	Then the angel of the LORD said to Elijah the Tishbite, "Arise and go up to meet the king of Samaria's messengers, and say to them, 'Is it for want of God in Israel <i>that</i> you are going to consult with Baal-Zebub the god of Ekron?"	↳ but also <i>wound</i> [BDB].
2 Ki 1:4	וְלֵכֵן כֹּה־אָמַר יְהוָה הַמָּטָה אֲשֶׁר־עָלִיתָ שָׁם לֹא־תֵרָד מִמֶּנָּה כִּי מוֹת תָּמוּת וַיֵּלֶךְ אֵלֶיהָ:	So <i>this is what</i> the LORD says: «You shall not come down from the bed onto which you have gone up, but <u>you shall surely die</u>.» ' ' And Elijah departed.	this <i>is what</i> ← <i>thus</i>. you shall surely die: infinitive absolute.
2 Ki 1:5	וַיָּשׁוּבוּ הַמְּלָאכִים אֵלָיו וַיֹּאמֶר אֲלֵיהֶם מַה־זֶּה שִׁבַּתְּם:	Then when the messengers returned to <i>Ahaziah</i>, he said to them, "What <u>have you returned for?</u>"	<i>Ahaziah</i> ← <i>him</i>. Where we supply ↳ What have you returned for? ← <i>What (is) this you have returned?</i>
2 Ki 1:6	וַיֹּאמְרוּ אֵלָיו אִישׁ עָלָה לְקִרְאֵתָנוּ וַיֹּאמֶר אֵלֵינוּ לָכוּ שׁוּבוּ אֶל־הַמֶּלֶךְ אֲשֶׁר־שָׁלַח אֲתָכֶם וְדַבַּרְתֶּם אֵלָיו כֹּה אָמַר יְהוָה הַמִּבְלִי אִין־אֱלֹהִים בְּיִשְׂרָאֵל אֲתָה שָׁלַח לְדָרֶשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן לָכֵן הַמָּטָה אֲשֶׁר־עָלִיתָ שָׁם לֹא־תֵרָד מִמֶּנָּה כִּי־מוֹת תָּמוּת:	And they said to him, "A man came up to meet us, and he said to us, 'Go, return to the king who sent you and say to him, «<i>This is what</i> the LORD says: 'Is it for want of God in Israel <i>that</i> you are sending <i>messengers</i> to inquire of Baal-Zebub the god of Ekron? <i>That is why</i> you shall not come down from the bed which you went up into, but <u>you shall surely die</u>.» ' ' »	↳ an explicit name for clarity, there is usually a pronoun or a personal verbal form in the Hebrew. This <i>is what</i> ← <i>Thus</i>. you shall surely die: infinitive absolute.

2 Ki 1:7	וַיִּדְבֹּר אֲלֵהֶם מָה מִשְׁפַּט הָאִישׁ אֲשֶׁר עָלָה לִקְרֹאתְכֶם וַיִּדְבֹּר אֲלֵיכֶם אֶת־הַדְּבָרִים הָאֵלֶּה:	Then he said to them, “What <u>were</u> the characteristics of the man who came up to meet you and told you these things?”	were the characteristics ← (was) the judgment / custom / manner.
2 Ki 1:8	וַיֹּאמְרוּ אֵלָיו אִישׁ בָּעַל שֵׁעַר וְאַזְזוֹר עוֹר אֲזוֹר בְּמַתְנָיו וַיֹּאמֶר אֵלָיָה הַתִּשְׁבִּי הוּא:	And they said to him, “A hairy man, girded <i>with</i> a leather belt round his waist.” And he said, “He <i>is</i> Elijah the Tishbite.”	
2 Ki 1:9	וַיִּשְׁלַח אֵלָיו שֵׁר־חֲמִשִּׁים וַחֲמִשִּׁין וַיַּעַל אֵלָיו וְהָיָה יֹשֵׁב עַל־רֹאשׁ הַהָר וַיִּדְבֹּר אֵלָיו אִישׁ הָאֱלֹהִים הַמֶּלֶךְ דָּבָר רָדָה:	Then he sent a commander of fifty to him, with his fifty <i>men</i> , and he went up to <i>Elijah</i> , and there <i>he was</i> sitting on the top of the mountain. And he said to him, “ <i>You</i> man of God, the king says, ‘Come down.’ ”	there <i>he was</i> ← behold.
2 Ki 1:10	וַיַּעֲנֶה אֵלָיָהוּ וַיִּדְבֹּר אֶל־שֵׁר הַחֲמִשִּׁים וְאִם־אִישׁ אֱלֹהִים אָנִי תִּרְדּוּ אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֹתְךָ וְאֶת־חֲמִשֶּׁיךָ וְתִרְדּוּ אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֹתוֹ וְאֶת־חֲמִשָּׁיו:	To <u>this</u> Elijah answered and said to the commander of fifty, “If I <i>am</i> a man of God, let fire come down from <u>heaven</u> and consume you and your fifty.” And fire came down from <u>heaven</u> and consumed him and his fifty.	To this: wider use of the vav. heaven (2x): or the sky. Also in 2 Ki 1:12 and 1:14.
2 Ki 1:11	וַיָּשֶׁב וַיִּשְׁלַח אֵלָיו שֵׁר־חֲמִשִּׁים אֲחֵר וַחֲמִשִּׁין וַיַּעַן וַיִּדְבֹּר אֵלָיו אִישׁ הָאֱלֹהִים כֹּה־אָמַר הַמֶּלֶךְ מְהֵרָה רָדָה:	Then <i>Ahaziah</i> sent to him again – another commander of fifty and his fifty <i>men</i> – and he addressed <i>Elijah</i> and said to him, “ <i>You</i> man of God, <u>this is what</u> the king says: ‘Come down quickly.’ ”	addressed ← answered, but no question asked. Compare Matt 11:25. this <i>is what</i> ← thus. Come down quickly ← <i>Hasten, ccme down.</i>

2 Ki 1:12	וַיַּעַן אֵלִיָּהּ וַיְדַבֵּר אֲלֵיהֶם אִם־אִישׁ הָאֱלֹהִים אָנִי תֵרֶד אֵשׁ מִן־הַשָּׁמַיִם וּתְאַכַּל אֶתְךָ וְאֶת־חֲמִשֶּׁיךָ וְתֵרֶד אִשׁ־אֱלֹהִים מִן־הַשָּׁמַיִם וּתְאַכַּל אֹתוֹ וְאֶת־חֲמִשָּׁיו:	To this Elijah answered and said to them, "If I <i>am</i> a man of God, let fire come down from heaven and consume you and your fifty." And <u>fire of God</u> came down from heaven and consumed him and his fifty.	To this: wider use of the <i>vav</i>. fire of God: alternatively meaning <i>ferocious fire</i>; see Gen 23:6.
2 Ki 1:13	וַיֵּשֶׁב וַיִּשְׁלַח שְׂרָחֲמָשִׁים שְׁלֹשִׁים וְחֲמִשָּׁיו וַיַּעַל וַיָּבֹא שְׂרָחֲמָשִׁים הַשְּׁלִישִׁי וַיִּכְרַע עַל־בְּרַכְיוֹ לְנֶגֶד אֵלֶיהוּ וַיִּתְחַנֵּן אֵלָיו וַיְדַבֵּר אֵלָיו אִישׁ הָאֱלֹהִים תִּיקַר־נָא נַפְשִׁי וְנַפֶּשׁ עַבְדֶּיךָ אֵלֶּה חֲמִשִּׁים בְּעֵינֶיךָ:	Then he sent again – a commander of a third fifty with his fifty <i>men</i> – and the third commander of fifty went up and arrived <i>there</i>, and he knelt down opposite Elijah and appealed to him and said to him, "O man of God, please let my <u>life</u> and the <u>life</u> of these fifty servants of yours be <i>considered</i> valuable in your sight.	life (2x) ← <i>soul</i>.
2 Ki 1:14	הִנֵּה יֵרֶדָה אֵשׁ מִן־הַשָּׁמַיִם וּתְאַכַּל אֶת־שְׁנֵי שָׂרֵי הַחֲמִשִּׁים הָרִאשֹׁנִים וְאֶת־חֲמִשֵּׂיהֶם וְעַתָּה תִּיקַר נַפְשִׁי בְּעֵינֶיךָ: ס	Look, fire came down from heaven and consumed the first two commanders of fifty and <u>their fifty men</u> each, so now, let my <u>life</u> be <i>considered</i> valuable in your sight."	their fifty <i>men</i> each ← <i>their fifties</i>. life ← <i>soul</i>.
2 Ki 1:15	וַיְדַבֵּר מֶלֶאכַךְ יְהוָה אֶל־אֵלֶיהוּ רַד אִתּוֹ אֶל־תִּירָא מִפָּנָיו וַיֵּקָם וַיֵּרֶד אִתּוֹ אֶל־הַמֶּלֶךְ:	Then the angel of the LORD said to Elijah, "Go down with him; do not be afraid of him." So he arose and went down with him to the king.	

2 Ki 1:16	וַיִּדְבֹּר אֵלָיו כֹּה־אָמַר יְהוָה יֵעַן אֲשֶׁר־שָׁלַחְתָּ מַלְאָכִים לְדָרֵשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן הַמְבֹלִי אִין־אֱלֹהִים בְּיִשְׂרָאֵל לְדָרֵשׁ בְּדַבְּרוֹ לָכֵן הַמָּטָה אֲשֶׁר־עָלִיתָ שָׁם לֹא־תֵרַד מִמֶּנָּה כִּי־מוֹת תָּמוּת:	And he said to <i>the king</i>, “This <i>is what</i> the LORD says: ‘It <i>is because</i> you sent messengers to consult Baal-Zebub the god of Ekron, <i>as if</i> for want of God in Israel, to consult his word, <i>that</i> you will not come down from your bed onto which you have gone up, but you <i>will surely</i> <i>die.</i>’ ”	This is what ← <i>Thus</i>. because ... that ← <i>because ... therefore</i>. <i>as if</i>: wider use of the interrogative particle. you will surely die: infinitive absolute.
2 Ki 1:17	וַיָּמָת כַּדְּבַר יְהוָה אֲשֶׁר־דִּבֶּר אֵלָיו וַיִּמָּלֵךְ יְהוֹרָם תַּחֲתָיו פַּ בְּשַׁנַּת שְׁתַּיִם לַיהוֹרָם בֶּן־יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה כִּי לֹא־הָיָה לוֹ בֶּן:	And he did die, according to the word of the LORD which Elijah spoke, and Jehoram reigned in his place, in the second year of Jehoram the son of Jehoshaphat king of Judah, because <i>Ahaziah</i> did not have a son.	<i>Ahaziah</i> ← <i>he</i>.
2 Ki 1:18	וַיֵּתֶר דְּבָרֵי אַחֲזִיָּהוּ אֲשֶׁר עָשָׂה הַלּוֹא־הֵמָּה כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: פ	And the rest of the <i>exploits</i> of Ahaziah which he <i>undertook</i>, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	exploits ... undertook ← <i>things ... did</i>.
2 Ki 2:1	וַיְהִי בְּהֵעָלוֹת יְהוָה אֶת־אֱלֹהֵיו בְּסַעֲרָה הַשָּׁמַיִם וַיֵּלֶךְ אֵלָיו וְאֵלִישָׁע מִן־הַגִּלְגָּל:	And it came to pass, when the LORD would take Elijah up <i>to</i> heaven in a storm, that Elijah was walking <i>with</i> Elisha from <i>Gilgal</i>.	with ← <i>and</i>. <i>Gilgal</i> ← <i>the Gilgal</i>.

2 Ki 2:2	וַיֹּאמֶר אֵלִיהוּ אֶל־אֵלִישָׁע שְׁב־נָא פֹה כִּי יְהוֹה שְׁלַחֲנִי עַד־בֵּית־אֵל וַיֹּאמֶר אֵלִישָׁע חִי־יְהוֹה וְחִי־נַפְשְׁךָ אִם־אֶעֱזָבְךָ וַיֵּרְדּוּ בֵּית־אֵל:	And Elijah said to Elisha, "Stay here please, for the LORD has sent me to Beth-El." But Elisha said, "As the LORD lives, and <i>as</i> you yourself live, I <u>certainly</u> <u>will not</u> leave you." So they <i>both</i> went down to Beth-El.	you yourself ← <i>your soul</i>. I certainly will not ← <i>if I leave you</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
2 Ki 2:3	וַיֵּצְאוּ בְנֵי־הַנְּבִיאִים אֲשֶׁר־בֵּית־אֵל אֶל־אֵלִישָׁע וַיֹּאמְרוּ אֵלָיו הֲיִדְעָתָּ כִּי הַיּוֹם יְהוֹה לִקַּח אֶת־אֲדֹנֶיךָ מֵעַל רֹאשְׁךָ וַיֹּאמֶר גַּם־אֲנִי יִדְעָתִי הַחֲשׁוּ:	And the sons of the prophets who <i>were in</i> Beth-El came out to Elisha and said to him, "Are you aware that the LORD is about to take your master away from your <u>company</u> today?" And he said, "I am <u>well</u> aware of it; you keep quiet."	company ← <i>head</i>, but also <i>band, company</i> [AnLx]. well ← <i>truly; also</i>.
2 Ki 2:4	וַיֹּאמֶר לוֹ אֵלִיהוּ אֵלִישָׁע שְׁב־נָא פֹה כִּי יְהוֹה שְׁלַחֲנִי יְרִיחוֹ וַיֹּאמֶר חִי־יְהוֹה וְחִי־נַפְשְׁךָ אִם־אֶעֱזָבְךָ וַיָּבֹאוּ יְרִיחוֹ:	Then Elijah said to him, "Elisha, stay here, please, for the LORD has sent me to Jericho." But he said, "As the LORD lives, and <i>as</i> you yourself live, I <u>certainly</u> <u>will not</u> leave you." So they <i>both</i> went to Jericho.	you yourself ← <i>your soul</i>. I certainly will not ← <i>if I leave you</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
2 Ki 2:5	וַיָּגֶשׁוּ בְנֵי־הַנְּבִיאִים אֲשֶׁר־בִּירִיחוֹ אֶל־אֵלִישָׁע וַיֹּאמְרוּ אֵלָיו הֲיִדְעָתָּ כִּי הַיּוֹם יְהוֹה לִקַּח אֶת־אֲדֹנֶיךָ מֵעַל רֹאשְׁךָ וַיֹּאמֶר גַּם־אֲנִי יִדְעָתִי הַחֲשׁוּ:	And the sons of the prophets who <i>were in</i> Jericho approached Elisha and said to him, "Are you aware that the LORD is about to take your master away from your <u>company</u> today?" And he said, "I am <u>well</u> aware of it; you keep quiet."	company ← <i>head</i>, but also <i>band, company</i> [AnLx]. well ← <i>truly; also</i>.

2 Ki 2:6	וַיֹּאמֶר לוֹ אֱלִיָּהוּ שְׁב־נָא כֹּה כִּי יְהוָה שְׁלַחְנִי הִירְדָּנָה וַיֹּאמֶר חִי־יְהוָה וְחִי־נַפְשְׁךָ אִם־אֶעֱזָבְךָ וַיֵּלְכוּ שְׁנֵיהֶם:	Then Elijah said to him, “Stay here, please, for the LORD has sent me to the Jordan.” But he said, “As the LORD lives, and <i>as you</i> <i>yourself</i> live, I <u>certainly</u> <u>will not</u> leave you.” So they both went <i>there</i> .	you yourself ← <i>your soul</i> . I certainly will not ← <i>if I</i> <i>leave you</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
2 Ki 2:7	וַחֲמִשִּׁים אִישׁ מִבְּנֵי הַנְּבִיאִים הָלְכוּ וַיַּעֲמֻדוּ מִגֵּד מֵרְחוֹק וּשְׁנֵיהֶם עָמְדוּ עַל־הִירְדֵּן:	And fifty men from the sons of the prophets went <i>out</i> and stood opposite <i>them</i> from a distance, while the two of them stood at the Jordan.	
2 Ki 2:8	וַיִּקַּח אֱלִיָּהוּ אֶת־אֲדָרְתּוֹ וַיִּגְלֵם וַיַּכֶּה אֶת־הַמַּיִם וַיַּחְצוּ הַנָּהָ וְהַנָּהָ וַיַּעֲבְרוּ שְׁנֵיהֶם בַּחֲרָבָה:	Then Elijah took his cloak and folded <i>it</i> up and struck the water <i>with it</i> , and it parted this way and that way, and the two of them crossed on dry land.	
2 Ki 2:9	וַיְהִי כַּעֲבָרָם וְאֱלִיָּהוּ אָמַר אֶל־אֵלִישָׁע שְׂאֵל מָה אֶעֱשֶׂה־לָּךְ בְּטָרֶם אֶלְקָח מֵעַמִּיד וַיֹּאמֶר אֵלִישָׁע וַיְהִי־נָא פִּי־שְׁנַיִם בְּרוֹחֶךָ אֵלַי:	And it came to pass, as they were crossing, that Elijah said to Elisha, “Ask what I should do for you before I am taken away from you.” And Elisha said, “Please let there be twice your spirit <u>in me</u> .”	in me ← <i>towards me</i> .
2 Ki 2:10	וַיֹּאמֶר הַקָּשִׁית לְשֹׂאוֹל אִם־תִּרְאָה אֹתִי לִקַּח מֵאִתְּךָ יְהִי־לְךָ כֹּן וְאִם־אֵין לֹא יְהִיָּה:	Then he said, “ <u>You have</u> <u>made a weighty request</u> . If you see me <u>being taken</u> away from you, it will be so for you. But if not, it will not come to pass.”	You have made a weighty request ← <i>You have been</i> <i>hard in asking</i> . being taken: a rare <i>pual</i> participle without a preformative <i>mem</i> . See [Ges-HG] §52s.
2 Ki 2:11	וַיְהִי הֵמָּה הַלִּכִּים הָלוֹךְ וְדָבָר וְהַנָּה רֶכֶב־אֵשׁ וְסוּסֵי אֵשׁ וַיִּפְרְדּוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֱלִיָּהוּ בְּסַעֲרָה הַשָּׁמַיִם:	And it came to pass <i>as</i> they were <u>walking and talking</u> that a chariot of fire and horses of fire <u>appeared</u> , and they divided the two of them, and Elijah ascended <i>to</i> heaven in the storm.	walking and talking: with an infinitive absolute of <i>walking</i> . appeared ← <i>behold</i> .

2 Ki 2:12	וְאֵלִישָׁע רֹאֶה וְהוּא מִצַּעֲקָא אָבִי אָבִי רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו וְלֹא רָאָהוּ עוֹד וַיַּחֲזֶק בְּבִגְדָיו וַיִּקְרַעֵם לְשֵׁנָיִם קָרְעִים:	And Elisha was watching, and shouting, “My father, my father, the chariot of Israel and its horsemen” when he no longer saw him. And he took hold of his clothes and <u>tore them in half</u>.	tore them in half ← <i>tore them into two tears.</i>
2 Ki 2:13	וַיֵּרֶם אֶת־אֲדָרֶת אֱלֹהֵהוּ אֲשֶׁר נָפְלָה מֵעָלָיו וַיֵּשֶׁב וַיַּעֲמֵד עַל־שִׁפְתַּת הַיַּרְדֵּן:	And he picked up Elijah's cloak which fell off him, and he returned and stood on the bank of the Jordan.	
2 Ki 2:14	וַיִּקַּח אֶת־אֲדָרֶת אֱלֹהֵהוּ אֲשֶׁר־נָפְלָה מֵעָלָיו וַיַּכֶּה אֶת־הַמַּיִם וַיֹּאמֶר אֵלֶּה יְהוָה אֱלֹהֵי אֱלֹהֵהוּ אֶף־הוּא וַיַּכֶּה אֶת־הַמַּיִם וַיַּחְצוּ הַנָּהָר וְהַנָּהָר וַיַּעֲבֹר אֵלִישָׁע:	And he took Elijah's cloak which had fallen off him, and he struck the water, and he said, “Where <u>is the LORD God of Elijah?</u> <i>And the man himself?</i>” And he struck the water, and it parted this way and that way, and Elisha crossed over.	Where <i>is</i> the LORD God of Elijah: re-pointing (אֵלֶּה) one would read, <i>Where, (O) LORD my God, (is) Elijah?</i> <i>And the man himself: AV differs (and when he also).</i>
2 Ki 2:15	וַיֵּרְאוּהוּ בְנֵי־הַנְּבִיאִים אֲשֶׁר־בִּירְיָחוֹ מִמֶּגֶד וַיֹּאמְרוּ נָחָה רוּחַ אֱלֹהֵהוּ עַל־אֵלִישָׁע וַיָּבֹאוּ לִקְרֹאתוֹ וַיִּשְׁתַּחֲוּוּ־לּוֹ אֲרָצָה:	And the sons of the prophets who <i>were</i> in Jericho, opposite, saw him and said, “The spirit of Elijah has rested on Elisha.” Then they came to meet him, and they prostrated themselves to him <u>on the ground</u>.	on the ground ← <i>to the ground.</i>

2 Ki 2:16	וַיֹּאמְרוּ אֵלָיו הִנֵּה-נָא יִשְׁאָתְעַבְדֶּיךָ חֲמִשִּׁים אָנָשִׁים בְּנֵי-חֵיל יִלְכוּ נָא וַיִּבְקְשׁוּ אֶת-אֲדֹנָיָךְ פֶּן-נִשְׂאֹל רֵיחַ יְהוָה וַיִּשְׁלַחֵהוּ בְּאֶחָד הַהָרִים אוֹ בְּאַחַת *הַגִּיאוֹת הַגִּאֲוֹת וַיֹּאמֶר לֹא** תִּשְׁלַחוּ:	And they said to him, “Look now, with your servants there are fifty men – <u>soldiers</u>. Please let them go and seek your master, in case some <u>wind</u> from the LORD has carried him <u>away</u> and deposited him on one of the mountains or in one of the <u>valleys</u>.” And he said, “Do not send them.”	valleys: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>. soldiers ← <i>sons of valour</i>. wind from the LORD ← <i>wind of the LORD</i>. Perhaps meaning <i>tremendous wind</i>. Compare see Gen 23:6, but here with <i>the LORD</i>, not <i>God</i>.
2 Ki 2:17	וַיַּפְּצֻרוּבּוֹ עַד-בֶּשׂ וַיֹּאמֶר שְׁלַחוּ וַיִּשְׁלַחוּ חֲמִשִּׁים אִישׁ וַיִּבְקְשׁוּ שְׁלֹשֶׁה-יָמִים וְלֹא מָצְאוּהוּ:	But they pressed him to an <u>embarrassing extent</u>, and he said, “Send <i>them</i>.” So they sent fifty men, and they searched for three days, but they did not find him.	to an embarrassing extent ← <i>up to shame</i>.
2 Ki 2:18	וַיָּשְׁבוּ אֵלָיו וְהוּא יֹשֵׁב בִּירִיחוֹ וַיֹּאמֶר אֲלֵהֶם הֲלוֹא-אָמַרְתִּי אֲלֵיכֶם אֶל-תֵּלְכוּ:	And when they returned to him, he was staying in Jericho, and he said to them, “Did I not say to you, ‘Don't go?’”	
2 Ki 2:19	וַיֹּאמְרוּ אַנְשֵׁי הָעִיר אֶל-אֵלִישָׁע הִנֵּה-נָא מוֹשֵׁב הָעִיר טוֹב כַּאֲשֶׁר אָדְנִי רָאָה וְהַמַּיִם רָעִים וְהָאָרֶץ מִשְׁפָּלָת:	Then the men of the city said to Elisha, “Now <u>you</u> see <i>that</i> the <u>housing</u> in the city <i>is</i> good, as my lord <i>can</i> see, but the water <i>is</i> bad, and the <u>ground</u> <i>is</i> <u>barren</u>.”	Now you see <i>that</i> ← <i>Behold please</i>. housing in: or <i>siting of</i>. ground ← <i>land</i>. barren ← <i>bereaving</i>.
2 Ki 2:20	וַיֹּאמֶר קַחוּ-לִי צֶלֶחִית חֲדָשָׁה וְשִׂימוּ שָׁם מֶלַח וַיִּקְחוּ אֵלָיו:	And he said, “Fetch me a new plate, and put salt <u>on</u> <u>it</u>.” So they fetched him <i>that</i>.	on it ← <i>there</i>.

2 Ki 2:21	וַיֵּצֵא אֶל-מִזְעָא הַמַּיִם וַיִּשְׁלַךְ-שָׁם מֶלַח וַיֹּאמֶר כֹּה-אָמַר יְהוָה רַפְּאֵתִי לַמַּיִם הָאֵלֶּה לֹא-יְהִיָּה מִשָּׁם עוֹד מוֹת וּמִשְׁכָּלֶת:	Then he went out to the water-source, and he cast the salt there and said, “<u>This is what</u> the LORD says: ‘I will make this water wholesome – there will no longer be death and <u>barren ground from it.</u>’ ”	This is what ← Thus. barren ← bereaving. from it ← from there.
2 Ki 2:22	וַיִּרְפוּ הַמַּיִם עַד הַיּוֹם הַזֶּה כַּדְּבָר אֲשֶׁר אָמַר דְּבָר: פ	And the water was made wholesome, <i>as it has been</i> up to this day, according to the <u>words</u> of Elisha which he spoke.	words ← word.
2 Ki 2:23	וַיַּעַל מִשָּׁם בֵּית-אֵל וְהוּא עָלָה בַּדֶּרֶךְ וּנְעָרִים קִטְנִים יֵצְאוּ מִן-הָעִיר וַיִּתְקַלְסוּ-בּוֹ וַיֹּאמְרוּ לוֹ עָלָה קִרְחַ עָלָה קִרְחַ:	Then he went up from there <i>to</i> Beth-El, and as he was going up on the road, some <u>small boys</u> came out of the city and mocked him and said to him, “Up you go, bald <i>man</i>, up you go, bald <i>man</i>.”	small boys: perhaps <i>young lads</i>.
2 Ki 2:24	וַיִּפֹּן אַחֲרֵיו וַיֵּרְאֵם וַיְקַלֵּם בְּשֵׁם יְהוָה וַתֵּצְאָנָה שְׁתֵּים דָּבִים מִן-הָעֵר וַתִּבְקַעְנָה מֵהֶם אַרְבָּעִים וּשְׁנַי יֻלְדִים:	And he turned <u>round</u>, and he saw them, and he cursed them in the name of the LORD, and two <u>bears</u> came out of the wood and tore them apart – forty-two children.	round ← behind him. bears: the female form is used.
2 Ki 2:25	וַיֵּלֶךְ מִשָּׁם אֶל-הָר הַכַּרְמֶל וּמִשָּׁם שָׁב שָׁמְרוֹן: פ	And he went from there to Mount Carmel, and from there he returned <i>to</i> Samaria.	

2 Ki 3:1	ויהורם בן־אחאב מלך על־ישראל בשמרון בשנת שמנה עשרה ליהושפט מלך יהודה וימלך שתים־עשרה שנה:	And Jehoram the son of Ahab became king over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and he reigned for twelve years.	
2 Ki 3:2	ויעשה הרע בעיני יהוה רק לא כאביו וכאמו וליסר את־מצבת הבעל אשר עשה אביו:	And he did evil in the LORD's sight, but not like his father or like his mother, and he removed the statue of Baal which his father had made.	
2 Ki 3:3	רק בחטאות ירבעם בן־נבט אשר־החטיא את־ישראל דבק לא־סר ממנה: ס	But he clung to the sins of Jeroboam the son of Nebat, who caused Israel to sin – he did not depart from them.	them ← <i>it</i> .
2 Ki 3:4	ומישע מלך־מואב היה נקד והשיב למלך־ישראל מאה־אלף כרים ומאה אלף אילים צמר:	Now Mesha king of Moab was a herdsman, and he handed over to the king of Israel one hundred thousand fattened lambs, and one hundred thousand rams for wool.	handed over ← <i>returned,</i> <i>restored</i> .
2 Ki 3:5	ויהי כמות אחאב ויפשע מלך־מואב במלך ישראל:	But it came to pass when Ahab died that the king of Moab rebelled against the king of Israel.	
2 Ki 3:6	ויצא המלך יהורם ביום ההוא משמרון ויפקד את־כל־ישראל:	And King Jehoram went out from Samaria on that day, and he counted all of Israel.	

2 Ki 3:7	וַיֵּלֶךְ וַיִּשְׁלַח אֶל־יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה לֵאמֹר מֶלֶךְ מוֹאָב פָּשַׁע בִּי הַתִּלָּךְ אֵתִי אֶל־מוֹאָב לִמְלָחְמָה וַיֹּאמֶר אֶעֱלֶה כַּמוֹנִי כַמוֹד כַּעֲמִי כַעֲמֹד בְּסוּסֵי בְּסוּסֶיךָ:	And he went <i>along</i> and sent <i>messengers</i> to Jehoshaphat king of Judah and said, “The king of Moab has rebelled against me. Will you go to war against Moab with me?” And he said, “I will go up. I <i>am</i> as you <i>are</i>, and my people <i>are</i> as your people, and my horses <i>are</i> as your horses.”	
2 Ki 3:8	וַיֹּאמֶר אֵי־זֶה הַדֶּרֶךְ נַעֲלֶה וַיֹּאמֶר דֶּרֶךְ מִדְּבַר אֲדוֹם:	And <u>he</u> said, “Which way shall we go up?” And <u>he</u> said, “By the way of the Desert of Edom.”	he said ... he said: i.e. <i>Jehoshaphat said ... Jehoram said</i>, as [CB].
2 Ki 3:9	וַיֵּלֶךְ מֶלֶךְ יִשְׂרָאֵל וּמֶלֶךְ־יְהוּדָה וּמֶלֶךְ אֲדוֹם וַיִּסְבּוּ דֶּרֶךְ שִׁבְעַת יָמִים וְלֹא־הָיָה מַיִם לְמַחֲנֶה וּלְבָהֶמָה אֲשֶׁר בְּרַגְלֵיהֶם:	So the king of Israel and the king of Judah and the king of Edom <u>moved</u>, and they <u>circled round</u> for seven days, but there wasn't <i>any</i> water for the camp or for the <u>beasts of burden</u> which <u>followed</u> in <u>their footsteps</u>.	moved ← <i>went</i>. circled round ← <i>went round a road</i>. beasts of burden: mentioned with ordinary cattle in 2 Ki 3:17. in their footsteps ← <i>at their feet</i>.
2 Ki 3:10	וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל אֲהֶה בִּי־קָרָא יְהוָה לְשִׁלְשֵׁת הַמְּלָכִים הָאֵלֶּה לְתַת אֹתָם בְּיַד־מוֹאָב:	And the king of Israel said, “Alas, for the LORD has called <i>out</i> these <u>three kings</u> to deliver them into the hand of Moab.”	three kings: i.e. <i>Israel, Judah and Edom</i>, against Moab.

2 Ki 3:11	וַיֹּאמֶר יְהוֹשָׁפָט הֲאֵין פֹּה נְבִיא לַיהוָה וְנִדְרָשָׁה אֶת־יְהוָה מֵאֹתוֹ וַיַּעַן אֶחָד מֵעֲבָדֵי מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר פֹּה אֱלִישָׁע בֶּן־שָׁפָט אֲשֶׁר־יָצַק מַיִם עַל־יְדֵי אֱלִיהוֹ:	But Jehoshaphat said, “<i>Is there</i> no prophet of the LORD here, so we <i>can</i> consult the LORD <u>through him</u>?” Then one of the king of Israel's servants replied and said, “Elisha the son of Shaphat, who poured water on Elijah's hands, <i>is</i> here.”	through him ← <i>from him</i>.
2 Ki 3:12	וַיֹּאמֶר יְהוֹשָׁפָט יֵשׁ אוֹתוֹ דְּבַר־יְהוָה וַיֵּרְדּוּ אֵלָיו מֶלֶךְ יִשְׂרָאֵל וַיהוֹשָׁפָט וּמֶלֶךְ אֲדוֹם:	Then Jehoshaphat said, “He <u>has</u> the word of the LORD.” So the king of Israel and Jehoshaphat and the king of Edom went down to him.	He has ← <i>There is with him</i>.
2 Ki 3:13	וַיֹּאמֶר אֱלִישָׁע אֶל־מֶלֶךְ יִשְׂרָאֵל מִה־לִּי וְלָךְ לָךְ אֶל־נְבִיאֵי אָבִיךָ וְאֶל־נְבִיאֵי אִמֶּךָ וַיֹּאמֶר לוֹ מֶלֶךְ יִשְׂרָאֵל אֵל כִּי־קָרָא יְהוָה לְשַׁלֵּשֵׁת הַמְּלָכִים הָאֵלֶּה לְתֶת אוֹתָם בְּיַד־מוֹאָב:	And Elisha said to the king of Israel, “What <u>have I got to do with you</u>? Go to your father's prophets and to your mother's prophets.” But the king of Israel said to him, “No, for the LORD has called <i>out</i> these three kings to deliver them into the hand of Moab.”	What <i>have I got to do with you</i> ← <i>What to me and to you</i>.
2 Ki 3:14	וַיֹּאמֶר אֱלִישָׁע חַי־יְהוָה צְבָאוֹת אֲשֶׁר עִמָּדָתִי לִפְנֵי כִּי לוּלִי פָנִי יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה אֲנִי נִשָּׂא אִם־אֶבִּיט אֵלַיךְ וְאִם־אֶרְאֶךָ:	Then Elisha said, “<i>As</i> the LORD of hosts lives, before whom I stand, if it were not that I <u>respect</u> Jehoshaphat king of Judah, I <u>certainly would not</u> look at you or <u>glance at</u> you.	respect ← <i>bear / lift the face of</i>. I certainly would not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. glance at ← <i>see</i>, but the context requires a more nuanced verb.
2 Ki 3:15	וַעֲתָה קְחוּ־לִי מִנְּגִן וְהָיָה כִּנְגֵן הַמִּנְגֵּן וְתָהִי עָלָיו יַד־יְהוָה:	But <u>as it is</u>, bring me a musician, and it will come to pass that as the musician is playing music, the hand of the LORD will be on him.”	as it <i>is</i> ← <i>now</i>.

2 Ki 3:16	וַיֹּאמֶר כֹּה אָמַר יְהוָה עֲשֵׂה הַנַּחֵל הַזֶּה גִּבִּים גִּבִּים:	And he said, “ <u>This is what</u> the LORD says: ‘ <u>Make</u> many cisterns <i>which feed</i> <i>off</i> this watercourse’,	This is what ← Thus. Make: infinitive absolute in the role of an imperative.
2 Ki 3:17	כִּי־כֹה אָמַר יְהוָה לֹא־תֵרְאוּ רוּחַ וְלֹא־תֵרְאוּ גֶשֶׁם וְהַנַּחֵל הַהוּא יִמְלֵא מַיִם וּשְׂתִיתֶם אַתֶּם וּמִקְנֵיכֶם וּבְהֶמְתֵּיכֶם:	for <u>this is what</u> the LORD says: ‘You will not see wind, and you will not see rain, <u>yet</u> that watercourse will be filled <i>with</i> water, and you will drink, as <i>will</i> your cattle and your beasts <i>of burden</i> .’	this is what ← thus. yet: adversative / concessive use of the vav.
2 Ki 3:18	וְנָקַל זֹאת בְּעֵינֵי יְהוָה וְנָתַן אֶת־מוֹאָב בְּיָדְכֶם:	And this is easy in the LORD's sight, and he will deliver Moab into your hands.	
2 Ki 3:19	וְהִכִּיתֶם כָּל־עִיר מְבֻצָּר וְכָל־עִיר מִבְּחֹר וְכָל־עֵץ טוֹב תִּפְּלוּ וְכָל־מַעֲיֵנֵי־מַיִם תִּסְתָּמוּ וְכָל־הַחֲלָקָה הַטּוֹבָה תִּכָּאֲבוּ בְּאַבְנִים:	And you will attack every fortified city and every <u>strategic</u> city, and you will fell every good tree, and you will block all sources of water, and you will ravage every fine plot <i>of</i> <i>land</i> with stones.”	strategic ← <i>chosen, select</i> , i.e. for its strategic significance.
2 Ki 3:20	וַיְהִי בִבְקֹר בַּעֲלֹת הַמִּנְחָה וְהִגַּה־מַיִם בָּאִים מִדֶּרֶךְ אֲדוֹם וַתִּמְלֵא הָאָרֶץ אֶת־הַמַּיִם:	And it came to pass in the morning when the meal- offering was made, <u>that</u> <u>there was</u> water coming from the <u>direction</u> of Edom, and the land was filled with the water.	that there was ← <i>and</i> <i>behold</i> . direction ← way.
2 Ki 3:21	וְכָל־מוֹאָב שָׁמְעוּ כִּי־עָלוּ הַמְּלָכִים לְהִלָּחֵם בָּם וַיִּצְעֲקוּ מִכָּל חֵגֶר חֲגֶרֶה וּמֵעֵלָה וַיַּעֲמְדוּ עַל־הַגְּבוּל:	And all of Moab heard that the kings had come up to wage war against them, and <i>people</i> were called up from all <i>who could gird</i> <i>themselves</i> and of higher <i>rank</i> , and they stood at the border.	gird themselves ← <i>gird a</i> <i>girdle</i> .

2 Ki 3:22	וַיִּשְׁכְּמוּ בִבְקָר וְהַשֶּׁמֶשׁ זָרְחָה עַל־הַמַּיִם וַיֵּרְאוּ מִמּוֹאֵב מִגֵּגֶד אֶת־הַמַּיִם אֲדָמִים כַּדָּם:	And they got up early in the morning as the sun was rising over the water, and the Moabites saw water on the opposite <i>side</i> , as red as blood.	Moabites ← <i>Moab</i> .
2 Ki 3:23	וַיֹּאמְרוּ דָם זֶה הַחֶרֶב נִחְרְבוּ הַמְּלָכִים וַיָּכוּ אִישׁ אֶת־דֵּרֵעֵהוּ וְעַתָּה לְשַׁלֵּל מִמּוֹאֵב:	And they said, “It <i>is</i> blood. The kings <u>must have been</u> cut to pieces, and they <i>must</i> have struck each other down. And now, Moab, <i>off</i> to the spoil!”	It is blood ← <i>This (is) blood</i> . must have been cut to pieces: a rare <i>hophal</i> infinitive absolute. AV differs somewhat (<i>must have smitten one another</i>).
2 Ki 3:24	וַיָּבֹאוּ אֶל־מַחֲנֵה יִשְׂרָאֵל וַיִּקְמוּ יִשְׂרָאֵל וַיָּכוּ אֶת־מִוֹאֵב וַיִּנָּסוּ מִפְּנֵיהֶם וַיִּבּוּ־*וַיָּכוּ־בָהּ וְהַכּוֹת * אֶת־מִוֹאֵב:	And they went to Israel's camp, but Israel arose and attacked the Moabites, and they fled from their presence, and <i>the Israelites</i> {Q: attacked} [K: shouted against] <u>them</u> , and they attacked Moab <i>itself</i> .	We take the <i>ketiv</i> as being from root יבב, as in Judg 5:28. Moabites ... them ← <i>Moab ... it</i> .
2 Ki 3:25	וְהָעָרִים יִהְרָסוּ וְכָל־חִלְקָה טוֹבָה יִשְׁלִיכוּ אִישׁ־אֲבָנָיו וּמִלְאוּהָ וְכָל־מַעְיֵן־מַיִם יִסְתָּמוּ וְכָל־עֵץ־טוֹב יִפְּלוּ עַד־הַשָּׂאִיר אֲבַגְיָה בְּקִיר חֲרָשֶׁת וַיִּסָּבּוּ הַקִּלְעִים וַיַּכּוּהָ:	And they demolished the cities, and each <i>man</i> hurled his stone <i>at</i> every fine plot <i>of land</i> , and they filled it in, and they blocked every source of water, and they felled every good tree, until they had <i>only</i> left the stones at Kir-Hareseth. But the slingers surrounded <i>it</i> and attacked it.	Kir-Hareseth: AV= <i>Kir- haraseth</i> , the pausal form. Compare Isa 16:11. See Gen 4:2.
2 Ki 3:26	וַיֵּרָא מֶלֶךְ מִוֹאֵב כִּי־חָזַק מִמֶּנּוּ הַמִּלְחָמָה וַיִּקַּח אוֹתוֹ שְׁבַע־מֵאוֹת אִישׁ שְׁלֹף חֶרֶב לְהַבְקִיעַ אֶל־מֶלֶךְ אֲדוֹם וְלֹא יָכְלוּ:	Then when the king of Moab saw that the war <u>was</u> <u>too strongly against him</u> , he took seven hundred men with him <i>who</i> drew the sword, to break through to the king of Edom, but they could not <i>do it</i> .	was too strongly against him ← <i>was stronger than him</i> .

2 Ki 3:27	וַיִּקַּח אֶת־בְּנוֹ הַבְּכוֹר אֲשֶׁר־יָמְלִךְ תַּחְתָּיו וַיַּעֲלֵהוּ עָלָה עַל־הַחֹמָה וַיְהִי קֶצֶף־גָּדוֹל עַל־יִשְׂרָאֵל וַיִּסְעוּ מֵעָלָיו וַיָּשֻׁבוּ לָאָרֶץ: פ	Then he took his firstborn son who would have reigned in his place, and he offered him as a burnt offering on the wall. And there was great wrath against Israel, and they departed from him and returned to the land.	there was great wrath against Israel: it is not clear on whose part – the Moabites, or Judah and Edom, or God. See [PC]. they departed from him: i.e. <i>Israel departed from the king of Moab</i>. See [CB].
2 Ki 4:1	וְאִשָּׁה אַחַת מִנְּשֵׁי בְנֵי־הַנְּבִיאִים צָעָקָה אֶל־אֱלִישָׁע לֵאמֹר עֲבַדְךָ אִישִׁי מֵת וְאַתָּה יָדָעְתָּ כִּי עֲבַדְךָ הָיָה יָרֵא אֶת־יְהוָה וְהַנְּשָׂה בָּא לִקְחַת אֶת־שְׁנֵי יְלָדָיו לִּי לְעֲבָדִים:	And a certain woman from the wives of the sons of the prophets cried out to Elisha and said, “Your servant my husband has died, and you know that your servant feared the LORD, but a creditor has come to take my two children <i>to be</i> his slaves.”	a certain ← <i>one</i>. a creditor ← <i>the creditor</i>. An unexpected definite article. See Gen 22:9.
2 Ki 4:2	וַיֹּאמֶר אֵלֶיהָ אֱלִישָׁע מָה אֶעֱשֶׂה־לָּךְ הַגִּידִי לִי מַה־יֵּשׁ־לְכִי** לָךְ בְּבֵית וְתֹאמַר אֵין לְשִׁפְחָתְךָ כֹּל בְּבֵית כִּי אִם־אֶסֹּדֶךָ שֶׁמֶן:	Then Elisha said to her, “What should I do for you? Tell me what <i>you</i> have in the house.” And she said, “Your maidservant <i>does</i> not <i>have anything</i> in the house except a flask of oil.”	you: the <i>ketiv</i> is an Aramaic form. anything ← <i>everything</i>.
2 Ki 4:3	וַיֹּאמֶר לְכִי שְׂאֲלִי־לָךְ כָּלִים מִן־הַחוּץ מֵאֵת כָּל־שְׁכֵנֵי** שְׁכֵנֶיךָ כָּלִים רָקִים אֶל־תִּמְעָטִי:	And he said, “Go <i>and ask</i> for crockery from those round about – from {K: every neighbour of yours} [Q: all neighbours of yours] – empty pots and pans, and do not <i>ask for</i> a few.	the <i>ketiv</i> is an Aramaic form. ask for ← <i>ask for yourself</i>. Perhaps meaning <i>borrow</i>. those round about ← <i>the outside</i>. ask for a few ← <i>make few</i>.
2 Ki 4:4	וּבֹאֵת וּסְגַרְתָּ הַדֶּלֶת בְּעַדְךָ וּבְעַד־בְּנֶיךָ וַיִּצְקָה עַל כָּל־הַכָּלִים הָאֵלֶּה וְהַמָּלֵא תִסָּעִי:	And when you come <i>back in</i>, close the door after you and after your sons, and pour <i>your oil</i> out into all those pots and pans, and put that which <i>is</i> full away.”	pots and pans ← <i>utensils</i>. This also applies in 2 Ki 4:3.

2 Ki 4:5	וַתֵּלֶךְ מֵאֵתוֹ וַתִּסְגֹּר הַדֶּלֶת בְּעֶדְהָ וּבְעַד בָּנֶיהָ הֵם מִגִּשִּׁים אֵלֶיהָ וְהִיא *מִצְקַת מוֹצָקֶת:**	And <i>after</i> she had departed from him and had closed the door after her, and after her sons, they brought the <i>pots and pans</i> to her, and she did the pouring.	did the pouring: the <i>ketiv</i> is <i>piel</i> ; the <i>qeré hipil</i> [BDB], but somewhat irregularly so (expect מוֹצִיקָה) and with the same meaning.
2 Ki 4:6	וַיְהִי כְּמִלֵּאת הַכֵּלִים וַתֹּאמֶר אֶל-בִּנְיָה הַגִּישָׁה אֵלַי עוֹד כֵּלִי וַיֹּאמֶר אֵלֶיהָ אֵין עוֹד כֵּלִי וַיַּעֲמֵד הַשֶּׁמֶן:	And it came to pass, when the pots and pans had been filled, that she said to her son, “Bring another pot to me.” But he said to her, “ <i>There aren't any more pots.</i> ” And the oil <i>held out</i> .	pots and pans ... pot ← <i>utensils ... utensil.</i> <i>There aren't any more pots</i> ← <i>(There is) no utensil any more.</i> <i>held out</i> ← <i>stood.</i>
2 Ki 4:7	וַתָּבֹא וַתֹּגֵד לְאִישׁ הָאֱלֹהִים וַיֹּאמֶר לָכִי מִכְרִי אֶת-הַשֶּׁמֶן וְשִׁלְמִי אֶת-נְשִׁיכִי **נְשִׁיךְ וְאֶת *בְּנִיכִי **וּבְנִיךְ תַּחֲיִי בְנוֹתָר: פ	Then she came and told the man of God, and he said, “Go <i>and</i> sell the oil and pay your debt, and you and your sons live from the rest.”	your debt ... your sons: the <i>ketiv</i> is in both cases an Aramaic form.
2 Ki 4:8	וַיְהִי הַיּוֹם וַיַּעֲבֹר אֵלִישָׁע אֶל-שׁוֹנֵם וְשָׁם אִשָּׁה גְּדוֹלָה וַתַּחֲזֹק-בּוֹ לֶאֱכֹל-לֶחֶם וַיְהִי מִדִּי עָבְרוֹ יָסַר שָׁמָּה לֶאֱכֹל-לֶחֶם:	And it came to pass, <i>on</i> the day when Elisha crossed over to Shunem, where a <i>high-ranking</i> woman was, that she <i>urged</i> him to eat bread, and it was <i>the case</i> that every time he passed by, he turned aside there to eat bread.	high-ranking ← <i>large; great</i> , also in dignity. <i>urged</i> ← <i>took hold of.</i> bread (2x): standing for <i>food</i> in general. See 1 Sam 28:22-24.
2 Ki 4:9	וַתֹּאמֶר אֶל-אִשָּׁה הַזֶּה־נָּא יָדַעְתִּי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא עֹבֵר עָלֵינוּ תָּמִיד:	And she said to her husband, “Look, please, I know that he <i>is</i> a holy man of God, <i>who is</i> always calling in on us.	calling in on ← <i>passing at / to.</i>

2 Ki 4:10	נַעֲשֶׂה־נָּא עָלִית־קִיר קִטְנָה וְנִשִּׁים לוֹ שֵׁם מִטָּה וְשֻׁלְחָן וְכִסֵּא וּמְנוּרָה וְהִיא בָּבֵאָה אֵלֵינוּ יָסוּר שָׁמָּה:	Let us make a small walled upper room and put a bed and a table and a chair and a lampstand for him there, so that when he comes to us, he <i>can</i> turn in there.”	so that ← <i>and it will be that</i> . Purposive.
2 Ki 4:11	וַיְהִי הַיּוֹם וַיָּבֹא שָׁמָּה וַיָּסֹר אֶל־הָעֲלִיָּה וַיִּשְׁכַּב־שָׁמָּה:	And it came to pass, <i>on</i> a day when he came there, that he turned in to the upper room, and he lay there,	
2 Ki 4:12	וַיֹּאמֶר אֶל־גִּיְחִזִּי נַעֲרֹ קְרָא לַשּׁוֹנַמִּית הַזֹּאת וַיִּקְרָא־לָהּ וַתַּעֲמֵד לִפְנָיו:	and he said to Gehazi his <i>servant</i> -lad, “Call this Shunammiteess.” So he called her, and she stood before him.	
2 Ki 4:13	וַיֹּאמֶר לוֹ אֶמְרָנָא אֵלֶיהָ הֲנֶה חֲרָדָתִּי אֵלֵינוּ אֶת־כָּל־הַחֲרָדָה הַזֹּאת מָה לַעֲשׂוֹת לָךְ הִישׁ לְדַבָּר־לָךְ אֶל־הַמֶּלֶךְ אוֹ אֶל־שָׂר הַצָּבָא וְתֹאמַר בְּתוֹךְ עַמִּי אֲנִכִּי יֹשֶׁבֶת:	And <i>Elisha</i> said to <i>Gehazi</i> , “Now say to her, ‘Look, you have <i>taken</i> all this <i>care</i> over us. What <i>can</i> we do for you? Is there <i>a reason</i> to speak to the king on your behalf? Or to the commander of the army?’ ” And she said, “I live among my people.”	taken ... care ← <i>feared</i> ... <i>fear</i> , but also used of <i>caring</i> [AnLx].
2 Ki 4:14	וַיֹּאמֶר וּמָה לַעֲשׂוֹת לָהּ וַיֹּאמֶר גִּיְחִזִּי אָבֵל בֶּן אֵין־לָהּ וְאִישָׁהּ זָקֵן:	And <i>Elisha</i> said, “What <i>can</i> we do for her?” And <i>Gehazi</i> said, “Truly, she <i>does not have</i> a son, and her husband <i>is</i> old.”	
2 Ki 4:15	וַיֹּאמֶר קְרָא־לָהּ וַיִּקְרָא־לָהּ וַתַּעֲמֵד בַּפֶּתַח:	And he said, “Call her.” So he called her, and she stood at the entrance.	

2 Ki 4:16	וַיֹּאמֶר לְמוֹעֵד הַזֶּה כָּעֵת חַיָּה *אֲתִי **אֶת חֲבֵקָת בֶּן וְתֹאמַר אֶל־אֲדֹנָי אִישׁ הָאֱלֹהִים אֶל־תִּכְזֹּב בְּשִׁפְחָתְךָ:	And he said, “ <u>At this time</u> <u>next year</u> , <u>you</u> will be embracing a son.” But she said, “No, my lord, O man of God, don’t deceive your maidservant.”	you: the <i>ketiv</i> is an Aramaic form. At this time next year: see Gen 18:10. AV differs (according to the time of life), more literal and also possible.
2 Ki 4:17	וַתֵּהֶר הָאִשָּׁה וַתֵּלֶד בֶּן לְמוֹעֵד הַזֶּה כָּעֵת חַיָּה אֲשֶׁר־דִּבֶּר אֵלֶיהָ אֱלִישָׁע:	And the woman conceived and bore a son, <u>at that time</u> <u>in the next year</u> , which <i>was</i> <i>what</i> Elisha had said to her.	at that time in the next year: see 2 Ki 4:16.
2 Ki 4:18	וַיִּגְדַּל הַיֶּלֶד וַיְהִי הַיּוֹם וַיֵּצֵא אֶל־אָבִיו אֶל־הַקְּצָרִים:	And the child grew up, and the day came when he went out to his father – to the reapers.	
2 Ki 4:19	וַיֹּאמֶר אֶל־אָבִיו רֹאשִׁי רֹאשִׁי וַיֹּאמֶר אֶל־הַנָּעַר שָׂאֵהוּ אֶל־אִמּוֹ:	And he said to his father, “My head, my head!” And he said to the <i>servant</i> -lad, “Take him to his mother.”	
2 Ki 4:20	וַיִּשָּׂאֵהוּ וַיְבִיֵּאֵהוּ אֶל־אִמּוֹ וַיֵּשֶׁב עַל־בְּרִכְיָה עַד־הַצֹּהֲרִים וַיָּמָת:	So he took him and brought him to his mother, and he sat on her knees until noon, then he died.	
2 Ki 4:21	וַתַּעַל וַתִּשְׁכַּבְּהוּ עַל־מִטַּת אִישׁ הָאֱלֹהִים וַתִּסְגֹּר בַּעֲדוֹ וַתֵּצֵא:	Then she went up and laid him on the bed of the man of God, and she shut <i>the</i> <i>door</i> on him and went out.	
2 Ki 4:22	וַתִּקְרָא אֶל־אִישָׁהּ וַתֹּאמֶר שְׁלַחָה נָא לִי אֶחָד מִן־הַנָּעָרִים וְאַחַת הָאֲתֹנוֹת וְאֶרְוָהּ עַד־אִישׁ הָאֱלֹהִים וְאֶשׁוּבָה:	And she called her husband and said, “Would you please send <i>for</i> one of the <i>servant</i> -lads for me, and one of the <i>donkeys</i> , and I will <i>hasten</i> to the man of God and return.”	donkeys ← <i>she-donkeys</i> . hasten ← <i>run</i> .

2 Ki 4:23	וַיֹּאמֶר מָדוּעַ *אֶתִּי אַתָּה *הִלַּכְתִּי **הִלַּכְתָּ ** אֵלָיו הַיּוֹם לֹא־חָדָשׁ וְלֹא שַׁבָּת וַתֹּאמֶר שָׁלוֹם:	And he said, “Why are you going to him today? <i>It isn't a new month and it isn't a Sabbath.</i> ” And she said, “ <i>It is for our welfare.</i> ”	you going: the <i>ketiv</i> of both words has an Aramaic form. welfare ← <i>peace</i> , but with wider scope.
2 Ki 4:24	וַתַּחְבֹּשׁ הָאֲתוֹן וַתֹּאמֶר אֶל־נַעֲרָהּ נִהַג וְלֹךְ אֶל־תַּעֲצָר־לִי לְרֹכֵב כִּי אִם־אֶמְרָתִי לָךְ:	So she saddled the donkey and said to her servant-lad, “Drive <i>it</i> and get going. Don't stop riding for me unless I tell you.”	donkey ← <i>she-donkey</i> .
2 Ki 4:25	וַתֵּלֶךְ וַתָּבוֹא אֶל־אִישׁ הָאֱלֹהִים אֶל־הָרִ הַכַּרְמֶל וַיְהִי כִּרְאוֹת אִישׁ־הָאֱלֹהִים אֹתָהּ מִנֶּגֶד וַיֹּאמֶר אֶל־גִּיחִזִּי נַעֲרֹה הִנֵּה הַשּׁוֹנֵמִית הַלְזוּ:	So <i>off</i> she went, and she came to the man of God at Mount Carmel, and it came to pass, when the man of God saw her approaching, that he said to Gehazi his servant-lad, “Look, <i>it is that Shunammite</i> ss.	approaching ← <i>opposite</i> . that Shunammite ← <i>this Shunammite</i> ss.
2 Ki 4:26	עָתָה רוּץ־נָא לִקְרֹאתָהּ וַאֲמַר־לָהּ הַשָּׁלוֹם לָךְ הַשָּׁלוֹם לְאִישֶׁךָ הַשָּׁלוֹם לִילְדָה וַתֹּאמֶר שָׁלוֹם:	Now run to meet her and ask her, ‘Are you well, <i>and is your husband well, and is the child well?</i> ’” And she said, “ <i>We are well.</i> ”	ask ← <i>say to</i> . well (4x) ← <i>peace</i> .
2 Ki 4:27	וַתָּבֹא אֶל־אִישׁ הָאֱלֹהִים אֶל־הָהָר וַתַּחֲזֹק בְּרַגְלָיו וַיֵּגֶשׁ גִּיחִזִּי לְהִדְפָּהּ וַיֹּאמֶר אִישׁ הָאֱלֹהִים הִרְפָּה־לָּהּ כִּי־נִפְשָׁהּ מְרַה־לָּהּ וַיְהִי הָעֵלִים מִמֶּנִּי וְלֹא הִגִּיד לִי:	Then she came to the man of God at the mountain, and she held onto his feet, and Gehazi approached to thrust her away, but the man of God said, “Leave her <i>alone</i> , for <i>she is feeling very bitter</i> , but the LORD has hidden <i>the matter</i> from me and has not told me <i>about it</i> .”	at the mountain ← <i>to the mountain</i> . but (2x): adversative use of the vav. she is feeling very bitter ← <i>her soul (is) bitter to her</i> .
2 Ki 4:28	וַתֹּאמֶר הֲשִׂאֲלֹתִי בֶן מֵאֵת אֲדֹנָי הֲלֹא אֶמְרָתִי לֹא תִשְׁלָה אֹתִי:	Then she said, “Did I ask my lord for a son? Didn't I say, ‘Don't deceive me?’”	

2 Ki 4:29	וַיֹּאמֶר לְגִיחָזִי חָגֵר מִתְנִיד וְקַח מִשְׁעֲנָתִי בְיָדְךָ וְלֹךְ כִּי־תִמְצָא אִישׁ לֹא תִבְרַכְנוּ וְכִי־יִבְרַכְךָ אִישׁ לֹא תִעַנְנוּ וְשַׁמַּת מִשְׁעֲנָתִי עַל־פְּנֵי הַנָּעַר:	Then <i>Elisha</i> said to Gehazi, “Gird up your loins and take my staff in your hand and go. If you <u>come across</u> a man, do not <u>greet</u> him, and if a man <u>greet</u> s you, do not answer him. Then lay my staff on the child's face.”	come across ← <i>find</i> . greet ... greets ← <i>bless ... blesses</i> .
2 Ki 4:30	וַתֹּאמֶר אִם הַנָּעַר חַי־יְהוָה וְחַי־נַפְשִׁי אִם־אֶעֱזֹבְךָ וַיָּקָם וַיֵּלֶךְ אַחֲרֶיהָ:	Then the boy's mother said, “ <i>As</i> the LORD lives and <i>as</i> you <u>yourself</u> live, I <u>certainly will not</u> leave you.” And he arose and followed her.	you yourself ← <i>your soul</i> . I certainly will not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
2 Ki 4:31	וַגִּיחָזִי עָבַר לִפְנֵיהֶם וַיִּשֶׂם אֶת־הַמִּשְׁעָנָה עַל־פְּנֵי הַנָּעַר וְאֵין קוֹל וְאֵין קָשָׁב וַיֵּשֶׁב לִקְרֹאתוֹ וַיֹּגְדֵלּוּ לֹאמֹר לֹא הִקִּיץ הַנָּעַר:	So Gehazi crossed over before them, and he laid the staff on the boy's face, but <i>there was</i> no sound and no responsiveness. So he went back to meet <i>Elisha</i> , and he reported to him and said, “The boy did not awaken.”	<i>Elisha</i> ← <i>him</i> .
2 Ki 4:32	וַיָּבֹא אֶל־יִשָּׁע הַבֵּיתָה וַהֲנֶה הַנָּעַר מֵת מִשְׁכָּב עַל־מִטָּתוֹ:	Then <i>Elisha</i> went to the house, and <u>it was clear that</u> the boy was dead, laid out on his bed.	it was clear that ← <i>behold</i> .
2 Ki 4:33	וַיָּבֹא וַיִּסְגֹּר הַדֶּלֶת בְּעַד שְׁנֵיהֶם וַיִּתְפַּלֵּל אֶל־יְהוָה:	And he went in, and he closed the door behind both of them, and he prayed to the LORD.	
2 Ki 4:34	וַיַּעַל וַיִּשְׁכַּב עַל־הַיֶּלֶד וַיִּשֶׂם פִּי עַל־פִּיו וַיַּעֲנִי עַל־עֵינָיו וְכַפָּיו עַל־כַּפּוֹ כַּפָּיו וַיִּגָּהֶר עָלָיו וַיַּחֵם** בְּשַׁר הַיֶּלֶד:	Then he went up and lay on the child and positioned his <i>own</i> mouth to his mouth, and his <i>own</i> eyes to his eyes, and his <i>own</i> hands to his <u>hands</u> , and he leant over him, and the child's flesh warmed up.	hands: the <i>ketiv</i> is strictly speaking <i>hand</i> , but it could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .

2 Ki 4:35	וַיָּשָׁב וַיֵּלֶךְ בְּבֵית אַחַת הַנָּה וְאַחַת הָנָה וַיַּעַל וַיִּגָּהֶר עָלָיו וַיִּזְוֹרֶר הַנֶּעֱר עַד־שִׁבְעַ פְּעָמִים וַיִּפְקַח הַנֶּעֱר אֶת־עֵינָיו:	Then he returned and paced up and down in the house, and he went up and leant over him. Then the child sneezed seven times, and the child opened his eyes.	paced up and down ← walked one hither and one hither.
2 Ki 4:36	וַיִּקְרָא אֶל־גִּיחִזִּי וַיֹּאמֶר קְרָא אֶל־הַשְּׁנַמִּית הַזֹּאת וַיִּקְרָאָהּ וַתָּבוֹא אֵלָיו וַיֹּאמֶר שְׂאִי בְנִי:	Then he called Gehazi and said, "Call this Shunammitess." So he called her, and she came to him. And he said, "Lift your son up."	
2 Ki 4:37	וַתָּבֹא וַתִּפֹּל עַל־רַגְלָיו וַתִּשְׁתָּחוּ אֶרֶצָה וַתִּשָּׂא אֶת־בְּנָהּ וַתֵּצֵא: פ	And she went in and fell at his feet and bowed face down to the ground. Then she lifted her son up and went out.	
2 Ki 4:38	וְאֵלִישָׁעָ שָׁב הַגִּלְגָּלָה וְהָרָעַב בָּאָרֶץ וּבְנֵי הַנְּבִיאִים יֹשְׁבִים לִפְנֵיו וַיֹּאמֶר לְנַעֲרוֹ שְׂפֹת הַסִּיר הַגְּדוֹלָה וּבִשְׁל נִזִּיד לְבְנֵי הַנְּבִיאִים:	Then Elisha returned to Gilgal, and there was a famine in the land, and the sons of the prophets were sitting in front of him. And he said to his servant-lad, "Put the large pot on the fire and cook a stew for the sons of the prophets."	Gilgal ← the Gilgal.
2 Ki 4:39	וַיֵּצֵא אֶחָד אֶל־הַשָּׂדֶה לְלַקֵּט אֶרֶת וַיִּמָּצֵא גִפְנוֹ שָׂדֶה וַיִּלְקֹט מִמֶּנּוּ פָקַעַת שָׂדֶה מְלֵא בִגְדוֹ וַיָּבֹא וַיִּפְלַח אֶל־סִיר הַנִּזִּיד כִּי־לֹא יָדְעוּ:	And one of them went out into the countryside to gather some herbs, and he came across a desert gourd, and he gathered its fruit, filling his pockets. And he came back and sliced them into the pot of stew, but they did not know about it.	came across ← found. desert gourd (<i>citrullus colocynthis</i>) ← wild vine, but this ↴ fruit: a term for wild fruit, or for the shape of a fruit. pockets ← clothes.

2 Ki 4:40	וַיִּצְקוּ לַאֲנָשִׁים לֶאֱכֹל וַיְהִי כְּאֹכְלֵם מִהַנָּזִיד וַהֲמָה צָעְקוּ וַיֹּאמְרוּ מָוֶת בְּסִיר אִישׁ הָאֱלֹהִים וְלֹא יָכֹלוּ לֶאֱכֹל:	And when they had poured it out for the men to eat, it came to pass <i>that</i> when they ate the stew, they shouted and said, “ <i>There is death in the pot, O man of God.</i> ” And they could not eat <i>it</i> .	l, cannot be like a cultivated vine. The desert gourd has an extremely bitter taste. Perhaps something more poisonous is meant, as the stew is made wholesome by a miracle in 2 Ki 4:41.
2 Ki 4:41	וַיֹּאמֶר וּקְחוּ-קֹמַח וַיִּשְׁלַךְ אֶל-הַסֵּיר וַיֹּאמֶר צֶק לָעָם וַיֹּאכְלוּ וְלֹא הָיָה דְּבַר רָע בַּסֵּיר: ס	Then he said, “Then bring flour.” And he threw <i>it</i> into the pot and said, “Pour <i>it</i> out for the people <i>so that</i> they <i>can</i> eat.” And there was nothing <i>unsavoury</i> in the pot.	so that: purposive use of the <i>vav</i> ; also in the next verses. unsavoury ← <i>bad</i> .
2 Ki 4:42	וְאִישׁ בָּא מִבְּעַל שָׁלֹשָׁה וַיָּבֹא לְאִישׁ הָאֱלֹהִים לֶחֶם בִּכּוּרִים עֲשָׂרִים-לֶחֶם שְׁעָרִים וַיִּכְרַמְל בְּצִקְלָנוּ וַיֹּאמֶר תֵּן לָעָם וַיֹּאכְלוּ:	Subsequently, a man came from Baal-Shalishah, who brought for the man of God bread from the firstfruits – twenty barley loaves and <i>some produce of his best field</i> – <i>in his bag</i> . And Elisha said, “Give <i>them</i> to the people so that they may eat.”	Baal-Shalishah: see 1 Sam 9:4. in his bag: AV differs (<i>in the husk thereof</i>), which is also possible.
2 Ki 4:43	וַיֹּאמֶר מִשְׁרָתוֹ מַה אַתָּן זֶה לִפְנֵי מֵאָה אִישׁ וַיֹּאמֶר תֵּן לָעָם וַיֹּאכְלוּ כִּי כֹה אָמַר יְהוָה אֲכַל וְהוֹתֵר:	But his attendant said, “What? Am I to <i>serve</i> this to a hundred people?” And Elisha said, “ <i>Serve it</i> to the people so that they may eat, for <i>this is what</i> the LORD says: ‘ <i>They will eat and have some left over.</i> ’ ”	serve ... Serve ← <i>give / put ... Give / Put</i> . this <i>is what</i> ← <i>thus</i> . <i>They will eat ... have some left over</i> : infinitive absolute in the role of a finite verb in both cases.
2 Ki 4:44	וַיִּתֵּן לִפְנֵיהֶם וַיֹּאכְלוּ וַיִּתְּרוּ כְּדִבְרֵי יְהוָה: פ	Then he <i>served it</i> to them, and they ate, and they had <i>some left over</i> , according to the word of the LORD.	served ... to ← <i>gave / put ... before</i> .
2 Ki 5:1	וְנַעֲמָן שַׂר-צָבָא מִלִּיד-אַרָם הָיָה אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וְנָשָׂא פָּנִים כִּי-בָּו נָתַן-יְהוָה תְּשׁוּעָה לְאַרָם וְהָאִישׁ הָיָה גִבּוֹר חֵיל מִצָּרַע:	Now Naaman, a commander of the army of the king of Aramaea, was an <i>important</i> man before his master, and <i>high-ranking</i> , because through him the LORD had given <i>victory</i> to Aramaea. And the man was a valiant warrior, <i>but</i> a leper.	important ← <i>great</i> . high-ranking ← <i>elevated of face</i> . victory ← <i>salvation</i> .

2 Ki 5:2	וְאַרְם יֵצְאוּ גְדוּדִים וַיֵּשְׁבוּ מֵאֶרֶץ יִשְׂרָאֵל נַעֲרָה קַטְנָה וּתְהִי לִפְנֵי אִשְׁתּוֹ נַעֲמָן:	And the Aramaeans had gone out <i>in</i> troops, and they had taken a young girl from the land of Israel captive, and she was in the presence of Naaman's wife.	
2 Ki 5:3	וּתְאֵמַר אֶל־גְּבֵרָתָהּ אֲחֵלַי אֲדֹנָי לִפְנֵי הַנָּבִיא אֲשֶׁר בְּשַׁמְרוֹן אִזּוֹ יֵאָסֶף אֹתוֹ מִצָּרָעָתוֹ:	And she said to her mistress, "If only my master <i>was</i> in the presence of the prophet who <i>is</i> in Samaria. Then he would <u>relieve</u> him of his leprosy."	relieve ← <i>gather; take away</i> .
2 Ki 5:4	וַיָּבֹא וַיַּגֵּד לְאֲדֹנָיו לֵאמֹר כִּזְאֹת וְכִזְאֹת דִּבְרָה הַנַּעֲרָה אֲשֶׁר מֵאֶרֶץ יִשְׂרָאֵל:	And <i>someone</i> came and told his master and said, "The girl from the land of Israel said such and such."	
2 Ki 5:5	וַיֹּאמֶר מֶלֶךְ־אַרְם לֵךְ־בָּא וְאֶשְׁלַחָה סֵפֶר אֶל־מֶלֶךְ יִשְׂרָאֵל וְיִלְךְ וַיִּקַּח בְּיָדוֹ עֶשֶׂר כִּכְרֵי־כֶסֶף וְשֵׁשֶׁת אֲלָפִים זָהָב וְעֶשֶׂר חֲלִיפוֹת בָּגָדִים:	At <i>this</i> the king of Aramaea said, "Get going, get moving, for I will send a communiqué to the king of Israel." And he went <i>away</i> and took in his hand ten <u>talents</u> of silver, and six thousand <i>pieces</i> of gold, and ten <u>sets</u> of clothes.	At this: wider use of the <i>vav</i> . talents: see Ex 25:39. sets ← <i>changes</i> . Very valuable – clothes were extremely expensive in antiquity.
2 Ki 5:6	וַיָּבֹא הַסֵּפֶר אֶל־מֶלֶךְ יִשְׂרָאֵל לֵאמֹר וְעַתָּה כְּבֹוא הַסֵּפֶר הַזֶּה אֵלַיךְ הִנֵּה שְׁלַחְתִּי אֵלַיִךְ אֶת־נַעֲמָן עַבְדִּי וְאֶסְפָּתוֹ מִצָּרָעָתוֹ:	And he brought the communiqué to the king of Israel, which said, "Now when this communiqué comes to you, <u>you will see that</u> I have sent my servant Naaman to you for you to relieve him of his leprosy."	you will see that ← <i>behold</i> .

2 Ki 5:7	וַיְהִי כִּקְרָא מֶלֶךְ־יִשְׂרָאֵל אֶת־הַסֹּפֶר וַיִּקְרַע בְּגָדָיו וַיֹּאמֶר הֲאֱלֹהִים אֲנִי לְהַמִּית וּלְחַיֹּת כִּי־זֶה שִׁלַּח אֵלַי לְאַסֹּף אִישׁ מִצָּרַעְתּוֹ כִּי אֲדַדְעוֹנָא וְרָאוּ כִי־מִתְאַנֶּה הוּא לִי:	Then it came to pass, when the king of Israel read the communiqué, that he tore his clothes and said, “Am I God, <i>able</i> to kill and make alive? For this <i>man</i> is <u>instructing me</u> to relieve a man of his leprosy. Well be aware then, and see <u>how</u> he is looking for a pretext against me.”	is instructing me ← <i>is sending to me</i>, but also used of <i>sending a charge</i>. how ← <i>that</i>.
2 Ki 5:8	וַיְהִי כִשְׁמָע אֶלִישָׁע אִישׁ־הָאֱלֹהִים כִּי־קָרַע מֶלֶךְ־יִשְׂרָאֵל אֶת־בְּגָדָיו וַיִּשְׁלַח אֶל־הַמֶּלֶךְ לֵאמֹר לָמָּה קָרַעְתָּ בְּגָדֶיךָ יְבֹא־נָא אֵלַי וַיֵּדַע כִּי יֵשׁ נָבִיא בְיִשְׂרָאֵל:	But it came to pass, when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent <i>word</i> to the king to say, “Why did you tear your clothes? Kindly let him come to me, and he will know that there is a prophet in Israel.”	
2 Ki 5:9	וַיָּבֹא נַעֲמָן *בְּסוֹסוֹ בְּסוֹסָיו וּבְרֶכְבוֹ** וַיַּעֲמֵד פֶּתַח־הַבַּיִת לְאֶלִישָׁע:	So Naaman came <u>by horse</u> and chariot and stood <i>at</i> the entrance to Elisha's house.	by horse ← {<i>K: by his horse</i>} [<i>Q: by his horses</i>], so in the <i>qeré</i> the chariot is pulled by more than one horse, not made explicit in our translation.
2 Ki 5:10	וַיִּשְׁלַח אֵלָיו אֶלִישָׁע מִלֵּאדָּה לֵאמֹר הֲלוֹךְ וְרַחֲצֵת שִׁבְעַ־פְּעָמִים בִּירְדֵּן וַיֵּשֶׁב בְּשֹׁרְךָ לָךְ וְטָהַר:	And Elisha sent a messenger to him, who said, “Go and wash seven times in the Jordan, and your flesh will be restored to you, and <u>become clean</u>.”	Go: infinitive absolute in the role of an imperative. become clean: AV differs slightly (<i>thou shalt be clean</i>). We take this as an imperative (AV apparently indicative). Compare 2 Ki 5:13.

2 Ki 5:11	וַיִּקְצֹף נַעֲמָן וַיֵּלֶךְ וַיֹּאמֶר הֲנֵה אֲמַרְתִּי אֵלַי יֵצֵא יֵצֵא וְעָמַד וְקָרָא בְּשֵׁם־יְהוָה אֱלֹהָיו וְהִנִּיף יָדוֹ אֶל־הַמָּקוֹם וְאֶסֶף הַמַּצְרָע:	But Naaman became angry and went <i>off</i> and said, “Look, I said to myself, ‘<u>Surely he will come out</u> and stand and call on the name of the LORD his God, and he will wave his hand over the place, and he will relieve the leper.	Surely he will come out: infinitive absolute.
2 Ki 5:12	הֲלֹא טוֹב* אַבְנָה אֲמָנָה וּפַרְפָּר נְהָרוֹת** דִּמְשֶׁק מִכָּל מִימִי יִשְׂרָאֵל הֲלֹא־אֶרְחֵץ בָּהֶם וְטָהַרְתִּי וַיִּפֶּן וַיֵּלֶךְ בַּחֲמָה:	<i>Are</i> not the {K: Abana} [Q: Amana] and <i>Parpar</i> – rivers of Damascus – better than all the water of Israel? <i>Can</i> I not wash in them and become clean?’ ” And he turned and went <i>off</i> in fury.	Parpar: AV= <i>Pharpar</i>, the lenited form (<i>ph</i> for <i>p</i>).
2 Ki 5:13	וַיִּגָּשׁוּ עֲבָדָיו וַיְדַבְּרוּ אֵלָיו וַיֹּאמְרוּ אָבִי דָּבָר גָּדוֹל הִנֵּבִיא דָּבָר אֵלֶיךָ הֲלוֹא תַעֲשֶׂה וְאֵף כִּי־אָמַר אֵלֶיךָ רַחֵץ וְטָהַר:	But his servants approached <i>him</i> and spoke to him and said, “My father, <i>if</i> the prophet had spoken some great thing to you, would you not have done <i>it</i>? So how much more <i>should you</i> because he said to you, ‘Wash and become clean’?”	
2 Ki 5:14	וַיֵּרֶד וַיִּטְבֵּל בִּירְדֵּן שֶׁבַע פְּעָמִים כַּדָּבָר אִישׁ הָאֱלֹהִים וַיֵּשֶׁב בְּשָׂרוֹ כַּבֶּשֶׂר נָעַר קָטָן וַיִּטָּהַר:	So he went down and dipped <i>himself</i> in the Jordan seven times, according to the word of the man of God, and his flesh <u>was restored</u> like the flesh of a small boy, and he became clean.	was restored ← <i>returned</i>.

2 Ki 5:15	וַיָּשָׁב אֶל-אִישׁ הָאֱלֹהִים הוא וְכָל-מַחְנֵהוּ וַיָּבֹא וַיַּעֲמֵד לִפְנֵיָו וַיֹּאמֶר הִנֵּה-נָא יָדַעְתִּי כִּי אֵין אֱלֹהִים בְּכָל-הָאָרֶץ כִּי אִם-בִּישְׂרָאֵל וְעַתָּה קַח-נָא בְּרָכָה מֵאֵת עַבְדְּךָ:	And he went back to the man of God – he and all his <u>entourage</u> – and he came and stood before him and said, “Look, then, I know that <i>there is</i> no God in the whole world except in Israel. So now, please accept a <u>gift</u> from your servant.”	entourage ← <i>camp</i>. gift ← <i> blessing</i>. Compare 1 Sam 25:27, 1 Sam 30:26, 2 Cor 9:5.
2 Ki 5:16	וַיֹּאמֶר חִי-יְהוָה אֲשֶׁר-עַמְדָּתִי לִפְנֵי אִם-אֶקַּח וּפִצְעָרְבוּ לְקַחַת וַיִּמָּאֵן:	But <i>Elisha</i> said, “<i>As</i> the LORD lives, before whom I stand, I <u>certainly will not</u> accept <i>anything</i>.” And <u>although</u> he pressed him to accept <i>it</i>, he refused.	I certainly will not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. although: concessive use of the <i>vav</i>. The two <i>vav consecutives</i> in the sentence justify <i>and although</i>.
2 Ki 5:17	וַיֹּאמֶר נַעֲמָן וְלֹא יִתֶּן-נָא לְעַבְדְּךָ מִשָּׂא צֶמֶד-פָּרָדִים אֲדָמָה כִּי לֹא-יַעֲשֶׂה עוֹד עַבְדְּךָ עֲלֵה וּזְבַח לֵאלֹהִים אַחֲרַיִם כִּי אִם-לִיהוָה:	Then Naaman said, “So <i>can't</i> just a burden's <i>worth</i> of <u>soil as borne by</u> a pair of mules be given to your servant? For your servant will no longer make a burnt offering or sacrifice to other gods – <u>only</u> to the LORD.	soil: perhaps a reference to Ex 20:24. only ← <i>except</i>.
2 Ki 5:18	לְדַבֵּר הַזֶּה יִסְלַח יְהוָה לְעַבְדְּךָ בְּבוֹא אֲדָנִי בֵּית-רִמּוֹן לְהִשְׁתַּחֲוֹת שָׁמָּה וְהוא נִשְׁעֵן עַל-יָדַי וְהִשְׁתַּחֲוִיתִי בֵּית רִמּוֹן בְּהִשְׁתַּחֲוִיתִי בֵּית רִמּוֹן יִסְלַח-[*]נָא יְהוָה לְעַבְדְּךָ בְּדַבֵּר הַזֶּה:	May the LORD forgive your servant in this matter, when <u>my master</u> goes into the house of Rimmon to bow down there, and <u>he leans on my arm</u>, and I bow <i>in</i> the house of Rimmon. When I <u>bow in</u> the house of Rimmon, may the LORD {K: please} [Q: -] forgive your servant in this matter.”	my master: i.e. <i>the king of Aramaea</i>. he leans on my arm: compare 2 Ki 7:17. I bow (<i>third occurrence in verse</i>): in an Aramaic form.

2 Ki 5:19	וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם וַיֵּלֶךְ מֵאֲתָוּ כְּבֶרֶת-אֶרֶץ: ס	And <i>Elisha</i> said to him, “Go in peace.” Then when he had gone a short distance away from him,	
2 Ki 5:20	וַיֹּאמֶר גִּיחֲזִי נַעַר אֱלִישָׁע אִישׁ-הָאֱלֹהִים הִנֵּה חֶשֶׁד אֲדֹנִי אֶת-נַעֲמָן הָאֲרָמִי הַזֶּה מִקַּחַת מִיָּדוֹ אֶת אֲשֶׁר-הֵבִיא חֵי-יְהוָה בִּי-אִם-רָצִיתִי אַחֲרָיו וְלִקְחֹתִי מֵאֲתָוּ מְאוּמָה:	Gehazi, the <i>servant</i> -lad of <i>Elisha</i> the man of God said, “Look, my master has <u>declined</u> that from Naaman this Aramaean we should receive from his hand what he brought. <i>As</i> the LORD lives, I will run after him and obtain something from him.”	declined ← <i>spared; held back.</i>
2 Ki 5:21	וַיִּרְדֹּף גִּיחֲזִי אַחֲרֵי נַעֲמָן וַיִּרְאֶה נַעֲמָן רֶגֶץ אַחֲרָיו וַיִּפֹּל מֵעַל הַמָּרְכָבָה לִקְרֹאתוֹ וַיֹּאמֶר הַשָּׁלוֹם:	So Gehazi pursued Naaman, and when Naaman saw <i>him</i> running after him, he <u>alighted</u> from <i>his</i> chariot, <i>so as</i> to meet him, and he said, “ <i>Is all well?</i> ”	alighted ← <i>fell.</i> <i>well</i> ← <i>peace.</i>
2 Ki 5:22	וַיֹּאמֶר שָׁלוֹם אֲדֹנִי שְׁלַחֲנִי לְאִמְרֵי הַנָּה עֲתָה זֶה בָּאוּ אֵלַי שְׁנֵי-נַעָרִים מִהָר אֶפְרַיִם מִבְּנֵי הַנְּבִיאִים תְּנֶה-נָּא לָהֶם כֶּכֶר-כֶּסֶף וּשְׁתֵּי חִלְפוֹת בְּגָדִים:	And he said, “ <i>All is well.</i> My master has sent me to say, ‘Look, just now, two young men from Mount Ephraim came to me, from the sons of the prophets. Would you give them a <u>talent</u> of silver and two <u>sets</u> of clothes?’ ”	<i>well</i> ← <i>peace.</i> talent: see Ex 25:39. sets: see 2 Ki 5:5.
2 Ki 5:23	וַיֹּאמֶר נַעֲמָן הֹאֵל קַח כֶּכֶרִים וַיִּפְרֹץ-בּוֹ וַיַּצֵּר כֶּכֶרִים כֶּסֶף בְּשָׁנִי חֲרָטִים וּשְׁתֵּי חִלְפוֹת בְּגָדִים וַיִּתֵּן אֶל-שְׁנֵי נַעָרָיו וַיֵּשְׂאוּ לִפְנָיו:	And Naaman said, “ <u>Willingly</u> ; take two <u>talents</u> .” So he pressed him, and <i>Naaman</i> bound up two <u>talents</u> of silver in two bags, and two <u>sets</u> of clothing, and he gave them to two of <i>his servant</i> -lads, and they carried <i>them</i> before him.	Willingly: adverbial use of the infinitive absolute. AV differs (<i>Be content</i>), an imperative, with [AnLx]. talents (2x): see Ex 25:39. sets: see 2 Ki 5:5. <i>his servant</i> -lads: i.e. <i>Naaman's servants</i> who go with Gehazi.

2 Ki 5:24	וַיָּבֹא אֶל־הָעֵפֶל וַיִּקַּח מִיָּדָם וַיִּפְקֹד בְּבֵית וַיִּשְׁלַח אֶת־הָאֲנָשִׁים וַיֵּלְכוּ:	Then when <i>Gehazi</i> arrived in the <i>Ophel</i> , he received <i>it</i> <i>all</i> from their hand, and he laid it up in <i>his</i> house. Then he saw the men off, and they departed.	<i>Ophel</i> : or <i>the fortification</i> (in Jerusalem). AV differs, translating (<i>tower</i>), and elsewhere <i>stronghold</i> , <i>forts</i> , <i>Ophel</i> . Indexed in [LHG] as a place name, but described as a technical term, apparently for a fortified height.
2 Ki 5:25	וְהוּא־בָּא וַיַּעֲמֵד אֶל־אֲדֹנָיו וַיֹּאמֶר אֵלָיו אֵלִישָׁע *מֵאן *מֵאן גִּחְזִי וַיֹּאמֶר לֹא־הֵלֵךְ עַבְדְּךָ אֹנָה וְאֹנָה:	But when he came and stood before his master, Elisha said to him, “Where <i>have you come from</i> , <i>Gehazi</i> ?” And he said, “Your servant did not go <i>anywhere in particular.</i> ”	Where ... from: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling or alternative form of the <i>qeré</i> . anywhere in particular ← <i>hither and thither</i> ← <i>hither</i> and <i>hither</i> .
2 Ki 5:26	וַיֹּאמֶר אֵלָיו לֹא־לִבִּי הֵלֵךְ כְּאֲשֶׁר הִפְדֵּךְ אִישׁ מֵעַל מַרְכָּבָתוֹ לְקִרְאָתְךָ הַעֵת לְקַחַת אֶת־הַכֶּסֶף וְלְקַחַת בָּגָדִים וְזִיתִים וְכִרְמִים וְצֹאן וּבָקָר וְעַבְדִּים וְשִׁפְחוֹת:	But he said to him, “Did not my heart <i>sink</i> when the man turned round <i>in</i> his chariot to meet you? <i>Is it</i> a time to receive money and to receive clothes, or olive <i>groves</i> or vineyards or sheep or cattle or menservants or maidservants?	sink ← <i>go, depart</i> . in ← <i>from at</i> .
2 Ki 5:27	וְצִרְעַת נַעֲמָן תִּדְבַּק־בְּךָ וּבְזִרְעֶךָ לְעוֹלָם וַיֵּצֵא מִלִּפְנֵי מִצְרַע כַּשֻּׁלָּג: ס	Now Naaman's leprosy will cling to you and to your seed age-abidingly.” And he departed from his presence leprous like snow.	
2 Ki 6:1	וַיֹּאמְרוּ בְנֵי־הַנְּבִיאִים אֶל־אֵלִישָׁע הִנֵּה־נָא הַמָּקוֹם אֲשֶׁר אֲנִחנו יֹשְׁבִים שֵׁם לִפְנֵיךָ צָר מִמֶּנּוּ:	And the sons of the prophets said to Elisha, “Just look, the place where we live <i>in your company</i> <i>is</i> <i>too confined for us</i> . <i>is too confined for us</i> ← <i>(is) more narrow than we</i> .	in your company ← <i>before</i> <i>you</i> . <i>is too confined for us</i> ← <i>(is) more narrow than we</i> .

2 Ki 6:2	נִלְכֶּה-נָא עַד-הַיַּרְדֵּן וְנִקְחָה מִשָּׁם אִישׁ קוֹרָה אֶחָת וְנַעֲשֶׂה-לָנוּ שָׁם מָקוֹם לְשֵׁבֶת שָׁם וַיֹּאמֶר לָבוּ:	So please let us go to the Jordan, and let us each take from there a <u>tree</u> , and let us make ourselves a <u>place to live there</u> .” And he said, “Go.”	tree: the word usually means <i>beam</i> , but see 2 Ki 6:5. a place to live there ← <i>there a place to live there.</i>
2 Ki 6:3	וַיֹּאמֶר הָאֶחָד הוּאֵל נָא וְלֵךְ אֶת-עַבְדֶּיךָ וַיֹּאמֶר אֲנִי אֵלֶיךָ:	And one said, “ <u>Would you be willing</u> to go with your servants?” And he said, “I will go <i>with you</i> .”	Would you be willing ← <i>Be willing, please.</i>
2 Ki 6:4	וַיֵּלֶךְ אִתָּם וַיָּבֹאוּ הַיַּרְדֵּנָה וַיִּגְזְרוּ הָעֵצִים:	So he went with them, and they came to the Jordan, and they cut the trees down.	
2 Ki 6:5	וַיְהִי הָאֶחָד מִפִּיל הַקּוֹרָה וְאֶת-הַבְּרֹזֶל נָפַל אֶל-הַמַּיִם וַיִּצְעַק וַיֹּאמֶר בָּהָה אֲדֹנָי וְהוּא שָׂאוֹל:	And it came to pass, <i>when</i> one was felling a <u>tree</u> , that the <u>axe-head</u> fell into the water. And he shouted out and said, “ <u>Oh no</u> , my lord, and it <i>was borrowed</i> .”	tree: the word usually means <i>beam</i> . axe-head ← <i>iron</i> . Oh no ← <i>Alas</i> . borrowed ← <i>asked</i> .
2 Ki 6:6	וַיֹּאמֶר אִישׁ-הָאֱלֹהִים אָנָּה נָפַל וַיֵּרְאֶהוּ אֶת-הַמָּקוֹם וַיִּקְצֹב-עֵץ וַיִּשְׁלֹךְ-שָׁמָּה וַיִּצֹף הַבְּרֹזֶל:	Then the man of God said, “Where did it fall?” And he showed him the place. Then he cut off <i>some</i> wood and threw <i>it</i> there, and he caused the <u>axe-head</u> to <u>float</u> .	axe-head ← <i>iron</i> . float ← <i>swim</i> [AnLx].
2 Ki 6:7	וַיֹּאמֶר הָרָם לֵךְ וַיִּשְׁלַח יָדוֹ וַיִּקְחֶהוּ: פ	And he said, “ <u>Pick it up</u> .” So he stretched out his hand and took hold of it.	Pick <i>it</i> up ← <i>Raise (it) to yourself</i> .
2 Ki 6:8	וּמַלְךְ אֲרָם הָיָה נִלְחָם בְּיִשְׂרָאֵל וַיִּוָּעַץ אֶל-עַבְדָּיו לֵאמֹר אֶל-מָקוֹם כָּלֵנִי אֶלְמָנִי תַּחֲנַנְתִּי:	Then when the king of Aramaea was waging war against Israel, he consulted with his servants and said, “My <u>encampment</u> <i>is to be</i> in such and such a place.”	encampment: the word is pointed irregularly. It could be re-pointed to a regular singular (תַּחֲנַנְתִּי) or plural (תַּחֲנַנְתִּי).

2 Ki 6:9	וַיִּשְׁלַח אִישׁ הָאֱלֹהִים אֶל־מֶלֶךְ יִשְׂרָאֵל לֵאמֹר הִשָּׁמֶר מֵעֲבֹר הַמָּקוֹם הַזֶּה כִּי־שָׁם אָרֻם נֹחֲתִים:	And the man of God sent <i>word</i> to the king of Israel as follows: “Beware of passing by this place, for <i>that is</i> where the Aramaeans <i>are</i> coming down.”	as follows ← <i>to say</i> .
2 Ki 6:10	וַיִּשְׁלַח מֶלֶךְ יִשְׂרָאֵל אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ אִישׁ־הָאֱלֹהִים וְהַזְהִירָה *וְהַזְהִירוּ* וְנִשְׁמַר שָׁם לֹא אַחַת וְלֹא שְׁתֵּים:	Then the king of Israel sent <i>spies</i> to the place which the man of God had told him of, and {K: had warned <i>him</i> about} [Q: had warned him about <i>it</i>], and where he had been cautious, not <i>just</i> once or twice.	The <i>ketiv</i> suffix refers to the place warned about; the <i>qeré</i> to the person warned.
2 Ki 6:11	וַיִּסְעַר לֵב מֶלֶךְ־אָרָם עַל־הַדְּבָר הַזֶּה וַיִּקְרָא אֶל־עֲבָדָיו וַיֹּאמֶר אֲלֵיהֶם הֲלוֹא תֹגִידוּ לִי מִי מִשְׁלָנוּ אֶל־מֶלֶךְ יִשְׂרָאֵל:	And the king of Aramaea's heart was disturbed about this matter, and he called his servants and said to them, “ <i>Can</i> you not tell me who <i>it is</i> among us <i>who is</i> collaborating with the king of Israel?”	
2 Ki 6:12	וַיֹּאמֶר אֶחָד מֵעֲבָדָיו לֹא אֲדֹנִי הַמֶּלֶךְ כִּי־אֵלִישָׁע הַנָּבִיא אֲשֶׁר בְּיִשְׂרָאֵל יֵגִיד לְמֶלֶךְ יִשְׂרָאֵל אֶת־הַדְּבָרִים אֲשֶׁר תִּדְבֹּר בַּחֲדָר מִשְׁכְּבְּךָ:	Then one of his servants said, “ <i>It's</i> not <i>that</i> , my lord the king, but Elisha the prophet who <i>is</i> in Israel <i>tells</i> the king of Israel the things which you <i>speak</i> in your bedroom.”	tells ... speak: future (tense) / imperfective (aspect) / emanative (perspective) [LMcF]. Compare Gen 2:6. Here there is an iterative aspect.
2 Ki 6:13	וַיֹּאמֶר לָכֵן וְרָאוּ אִיכָּה הוּא וְאִשְׁלָח וְאֶקְחָהוּ וַיַּגִּד־לוֹ לֵאמֹר הִנֵּה בְּדֹתָן:	To <u>this</u> he said, “Go and see where he <i>is</i> , and I will send <i>men</i> to capture him.” And it was reported back to him as follows: “Look, <i>he is</i> in Dothan.”	To this: wider use of the <i>vav</i> . as follows ← <i>to say</i> .

2 Ki 6:14	וַיִּשְׁלַח־שָׁמָּה סוּסִים וּרְכָב וַחֲיִל כָּבֵד וַיָּבֹאוּ לַיְלָה וַיִּקְפוּ עַל־הָעִיר:	Then he sent horses and chariots and a <u>large</u> force there, and they came <i>by</i> night and surrounded the city.	large ← <i>heavy</i> .
2 Ki 6:15	וַיֵּשְׁבֻם מִשְׁלַת אִישׁ הָאֱלֹהִים לָקוּם וַיֵּצֵא וַהֲנֵה־חֵיִל סוֹבֵב אֶת־הָעִיר וְסוֹס וּרְכָב וַיֹּאמֶר נַעֲרֹ אֵלָיו אָהָה אֲדֹנָי אֵיכָּה נַעֲשֶׂה:	And when a servant of the man of God arose early, he went out, <u>and what he saw</u> <u>was that</u> a force was surrounding the city – both cavalry and <u>chariots</u> – and his attendant said to him, “Alas, my lord. How do we act <i>now</i> ?”	and what <i>he</i> saw was that ← <i>and behold</i> . cavalry ... chariots ← horse ... chariot.
2 Ki 6:16	וַיֹּאמֶר אֶל־תִּירָא כִּי רַבִּים אֲשֶׁר אִתָּנוּ מֵאֲשֶׁר אִתָּם:	But he said, “Do not fear, for <i>there are</i> more with us than with them.”	
2 Ki 6:17	וַיִּתְפַּלֵּל אֵלִישָׁע וַיֹּאמֶר יְהוָה פָּקַח־נָא אֶת־עֵינָיו וַיִּרְאֶה וַיִּפְקַח יְהוָה אֶת־עֵינָיו הַנֹּעַר וַיֵּרָא וַהֲנֵה הָהָר מְלֵא סוּסִים וּרְכָב אֵשׁ סְבִיבָת אֵלִישָׁע:	And Elisha prayed and said, “O LORD, please open his eyes <u>so that</u> he may see.” And the LORD opened the lad's eyes <u>so that</u> he might see, and <u>what he saw</u> <u>was</u> the mountain brimming with horses, and <u>chariots</u> of fire around Elisha.	so that (2x): purposive use of the <i>vav</i> . what <i>he</i> saw was ← <i>behold</i> . chariots ← <i>a chariot</i> , but one would expect several to surround a person. Collective usage.
2 Ki 6:18	וַיֵּרְדּוּ אֵלָיו וַיִּתְפַּלֵּל אֵלִישָׁע אֶל־יְהוָה וַיֹּאמֶר הִדְּנָא אֶת־הַגּוֹי־הַזֶּה בְּסַנּוּרִים וַיִּכֶם בְּסַנּוּרִים כַּדְּבַר אֵלִישָׁע:	And when they had come down to him, Elisha prayed to the LORD and said, “Please strike this people with blindness.” And he struck them with blindness according to Elisha's word.	

2 Ki 6:19	וַיֹּאמֶר אֵלֶּהֶם אֵלִישָׁע לֹא זֶה הַדֶּרֶךְ וְלֹא זֶה הָעִיר לָכֵן אַחֲרַי וְאוֹלִיכָה אֶתְכֶם אֶל־הָאִישׁ אֲשֶׁר תִּבְקְשׁוּן וְיִלְךְ אִתְּם שְׁמֶרֹנָה:	Then Elisha said to them, “<i>This is not the right way</i> and this <i>is not the right</i> city. Follow me, and I will lead you to the man whom you are seeking.” Then he led them to Samaria.	
2 Ki 6:20	וַיְהִי כִּבְּאֵם שְׁמֶרוֹן וַיֹּאמֶר אֵלִישָׁע יְהוָה פָּקַח אֶת־עֵינֵי־אֵלֶּה וַיִּרְאוּ וַיִּפְקַח יְהוָה אֶת־עֵינֵיהֶם וַיִּרְאוּ וַהֲנֶה בְּתוֹךְ שְׁמֶרוֹן:	And it came to pass when they arrived <i>in</i> Samaria that Elisha said, “O LORD, open the eyes of these <i>people so that</i> they may see.” And the LORD opened their eyes <i>so that</i> they might see, and <i>what they</i> <i>saw was that they were</i> in Samaria.	so that (2x): purposive use of the vav. what <i>they</i> saw was that ← <i>behold</i>.
2 Ki 6:21	וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־אֵלִישָׁע כִּרְאֹתִי אוֹתָם הֲאֵכָה אֵכָה אָבִי:	Then the king of Israel said to Elisha when he saw them, “<u>Should I attack</u> <u>them?</u> <u>Should I attack</u> <u>them</u>, my father?”	Should I attack ... Should I attack: the construction is reminiscent of an infinitive absolute, but it has two finite verbs, only the first with an interrogative particle.
2 Ki 6:22	וַיֹּאמֶר לֹא תִּזְכֶּה הָאִישׁ שְׁבִית בְּחֶרֶבְךָ וּבִקְשֵׁתְךָ אֲתָה מִכָּה שִׁים לָחֶם וּמַיִם לִפְנֵיהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיֵּלְכוּ אֶל־אֲדֹנֵיהֶם:	And he said, “You shall not attack. Should you attack <i>those</i> whom you have taken captive by your sword and by your bow? <u>Serve</u> them <u>bread</u> and water so that they may eat and drink, and let them go to their master.”	Serve ← <i>Set before</i>. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
2 Ki 6:23	וַיִּכְרֶה לָהֶם כִּרְה גְדוֹלָה וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיִּשְׁלָחֵם וַיֵּלְכוּ אֶל־אֲדֹנֵיהֶם וְלֹא־יָסְפוּ עוֹד גְּדוּדֵי אַרְם לָבוֹא בְּאֶרֶץ יִשְׂרָאֵל: פ	So he gave them a grand feast, and they ate and drank, and he sent them off, and they went <i>back</i> to their master. And the Aramaean troops did not come into the land of Israel again.	

2 Ki 6:24	וַיְהִי אַחֲרֵי־כֵן וַיִּקְבֹּץ בֶּן־הַדָּד מִלֶּךְ־אַרָּם אֶת־כָּל־מַחֲנֵהוּ וַיַּעַל וַיִּצֹר עַל־שַׁמְרוֹן:	And it came to pass after that, that Ben-Hadad king of Aramaea gathered all of his camp and went up, and he besieged Samaria.	See [CB] note on reconciling this verse and the previous verse.
2 Ki 6:25	וַיְהִי רָעַב גָּדוֹל בְּשַׁמְרוֹן וַהֲנָה צָרִים עָלֶיהָ עַד הָיִיתָ רֹאשׁ־חֲמֹר בְּשִׁמְנִים פָּסָף וְרַבַּע הַקֶּב *חֲרִיּוֹנִים דְּבִיוָנִים** בַּחֲמֹשֶׁה־כֶּסֶף:	And there was a <u>severe</u> famine in Samaria, <u>and</u> <u>there they were</u> besieging it, until a donkey's head was <u>worth eighty pieces of</u> silver, and a quarter <u>cab</u> of dove's <u>dung was worth five</u> <u>pieces of silver</u> .	dung: politely expressed in the <i>qeré</i> , less euphemistically in the <i>ketiv</i> . severe ← <i>great</i> . and there <i>they were</i> ← <i>behold</i> . cab: about 2 pints or 1 litre.
2 Ki 6:26	וַיְהִי מֶלֶךְ יִשְׂרָאֵל עָבַר עַל־הַחֹמָה וְאִשָּׁה צָעָקָה אֵלָיו לֵאמֹר הוֹשִׁיעָה אֲדֹנִי הַמֶּלֶךְ:	And it came to pass <i>that</i> <i>when</i> the king of Israel went across on the wall, a woman shouted out to him and said, “Save <i>us</i> , my lord the king!”	
2 Ki 6:27	וַיֹּאמֶר אֶל־יוֹשִׁעֵךָ יְהוָה מֵאֵין אוֹשִׁיעֵךָ הַמִּן־הַגֶּזֶן אוֹ מִן־הַיֶּקֶב:	And he said, “ <u>If the LORD</u> <u>will not save you</u> , from where am I to save you? <i>Is</i> <i>it</i> from the threshing floor or from the wine vat?”	<i>If</i> the LORD will not save you: other possibilities: (1) associating the words differently, <i>No</i> ; <i>may the</i> <i>LORD save you</i> ; (2) theoretically, <i>May the</i> <i>LORD not save you</i> .
2 Ki 6:28	וַיֹּאמֶר־לָהּ הַמֶּלֶךְ מַה־לָּךְ וַתֹּאמֶר הָאִשָּׁה הַזֹּאת אָמְרָה אֵלַי תִּנֵּי אֶת־בְּנִךְ וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנִי נֹאכֵל מָחָר:	And the king said to her, “ <u>What is the matter?</u> ” And she said, “This woman said to me, ‘Give <i>us</i> your son to eat today, and we will eat my son <u>tomorrow</u> .’	What <i>is the matter?</i> ← <i>What to you?</i> tomorrow: this can stand for some day in the future.
2 Ki 6:29	וַנִּבְשֹׁל אֶת־בְּנִי וְנֹאכַלְהוּ וְאָמַר אֵלַיָּה בַּיּוֹם הַאֲחֵר תִּנֵּי אֶת־בְּנִךְ וְנֹאכְלֶנּוּ וַתַּחֲבֵא אֶת־בְּנָהּ:	So we cooked my son and ate him. Then I said to her on another day, ‘Give <i>us</i> your son for us to eat’, but she has hidden her son.”	

2 Ki 6:30	וַיְהִי כַשְׁמַע הַמֶּלֶךְ אֶת־דְּבָרֵי הָאִשָּׁה וַיִּקְרַע אֶת־בְּגָדָיו וְהוּא עֹבֵר עַל־הַחֲמָה וַיֵּרָא הָעָם וַהֲנִה הַשָּׂק עַל־בְּשָׁרוֹ מִבֵּית:	And it came to pass, when the king heard the woman's words, that he tore his clothes, and he crossed over the wall, and the people looked, and <u>they</u> saw sackcloth on his <u>body</u> <i>as an undergarment</i>.	they saw ← <i>behold</i>. body ← <i>flesh</i>. as an undergarment ← <i>on the inside</i>.
2 Ki 6:31	וַיֹּאמֶר כֹּה־יַעֲשֶׂה־לִּי אֱלֹהִים וְכֵה יוֹסֵף אִם־יַעֲמֹד רֹאשׁ אֱלִישָׁע בֶּן־שַׁפְט עָלָיו הַיּוֹם:	And he said, “<u>May God so do to me and more besides</u> if the head of Elisha the son of Shaphat <u>remains</u> on him today.”	May God so do to me and more besides: strong denial using the full oath formula of 2 Sam 3:35. remains ← <i>stands</i>.
2 Ki 6:32	וְאֱלִישָׁע יֹשֵׁב בְּבֵיתוֹ וְהַזְקֵנִים יֹשְׁבִים אִתּוֹ וַיִּשְׁלַח אִישׁ מִלִּפְנֵי בְטָרִם יבֹא הַמֶּלֶךְ אֵלָיו וְהוּא אָמַר אֶל־הַזְקֵנִים הֲרֹאִיתֶם כִּי־שָׁלַח בֶּן־הַמֶּרְצַח הַזֶּה לְהַסִּיר אֶת־רֹאשִׁי רְאוּ כִּבֹּא הַמֶּלֶךְ סָגְרוּ הַדֵּלֶת וּלְחַצְתֶּם אֹתוֹ בַּדֵּלֶת הַלּוֹא קוֹל רַגְלֵי אֲדֹנָיו אַחֲרָיו:	Now Elisha was sitting in his house, and the elders were sitting with him, when <i>the king</i> sent a man <i>away</i>, and before the messenger had come to him, he said to the elders, “Have you seen <u>how</u> this son of a murderer has sent <i>someone</i> to remove my head? Look, when the messenger comes, shut the door and <u>pin</u> him to the door. <i>Is</i> not the sound of his master's feet <i>right</i> behind him?”	away ← <i>from his presence</i>. how ← <i>that</i>. pin ← <i>press</i>.
2 Ki 6:33	עוֹדְנֵנוּ מִדְּבַר עֲמָם וַהֲנֵה הַמֶּלֶךְ יֵרֵד אֵלָיו וַיֹּאמֶר הִנֵּה־זֹאת הָרָעָה מֵאֵת יְהוָה מִה־אֲחִיל לִיהוֹה עוֹד: ס	While he was still speaking with them, <u>it so happened</u> <u>that</u> the messenger came down to him and said, “<u>Just see</u> this evil from the LORD! Why should I wait for the LORD any longer?”	it so <i>happened</i> that ← <i>behold</i>. Just see ← <i>Behold</i>.

2 Ki 7:1	וַיֹּאמֶר אֵלִישָׁע שְׁמְעוּ דְּבַר־יְהוָה כֹּה אָמַר יְהוָה כֹּכֶת מָחָר סֵאֵה־סֹלֶת בַּשֶּׁקֶל וְסֵאֲתִים שְׁעָרִים בַּשֶּׁקֶל בַּשַּׁעַר שַׁמְרוֹן:	But Elisha said, "Hear the word of the LORD. <u>This is what</u> the LORD says: 'At about <i>this</i> time tomorrow, a <u>seah</u> of fine flour <i>will be sold</i> for a shekel, and two <u>seahs</u> of barley for a shekel at the Gate of Samaria.' "	This <i>is what</i> ← <i>Thus</i>. seah (2x): about 2 imperial gallons or 9 litres.
2 Ki 7:2	וַיַּעַן הַשָּׁלִיִּשׁ אֲשֶׁר־לְמֶלֶךְ נִשְׁעָן עַל־יָדוֹ אֶת־אִישׁ הָאֱלֹהִים וַיֹּאמֶר הִנֵּה יְהוָה עֹשֶׂה אֲרָבוֹת בַּשָּׁמַיִם הִיְהִיָּה הַדֹּבֵר הַזֶּה וַיֹּאמֶר הַנָּכָה רְאֵה בְּעֵינֶיךָ וּמִשָּׁם לֹא תֹאכַל: ס	Then the king's adjutant, <i>with the king leaning on his arm</i>, answered the man of God and said, "<u>Even if</u> the LORD were to make hatches in the sky, would this pronouncement come to pass?" But he said, "Behold, you are about to see <i>it</i> with your <i>own</i> eyes, but you will not eat <i>any of it</i>."	Even if ← <i>Behold</i>. of it ← <i>from there</i>.
2 Ki 7:3	וְאַרְבַּעַה אַנְשִׁים הָיוּ מִצָּרְעִים פָּתַח הַשַּׁעַר וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ מָה אֲנַחְנוּ יֹשְׁבִים פֹּה עַד־מָתָנוּ:	Now there were four <u>lepers</u> at the entrance to the gate, and they said to each other, "Why are we sitting here until we die?"	lepers ← <i>leprous men</i>.
2 Ki 7:4	אִם־אֲמַרְנוּ נָבֹא הָעִיר וְהָרָעַב בָּעִיר וּמָתָנוּ שָׁם וְאִם־יִשְׁבְּנוּ פֹה וּמָתָנוּ וְעָתָה לָכֹז וְנָפְלָה אֶל־מַחֲנֵה אֲרָם אִם־יַחְיֶינוּ נַחֲיָה וְאִם־יָמִיתֵנוּ וּמָתָנוּ:	If we say, 'Let us go <i>to the city</i>', and <i>there is</i> a famine in the city, then we will die there. But if we sit here, then we will <i>also</i> die. So now, let's fall away to the Aramaean camp. If they let us live, we will live, and if they kill us, we will die."	

2 Ki 7:5	וַיִּקְוּמוּ בַּנֶּשֶׁף לָבוֹא אֶל־מַחֲנֵה אֲרָם וַיָּבֹאוּ עַד־קֶצֶה מַחֲנֵה אֲרָם וְהָנָה אִין־שָׁם אִישׁ:	And they arose in the darkness to go to the Aramaean camp, and to the perimeter of the Aramaean camp they came, and what should they see but there was no-one there.	darkness: or <i>twilight</i>. to the Aramaean camp ... to the ... Aramaean camp: otiose, but see Gen 12:5. what should they see but ← <i>behold</i>. no-one ← <i>not a man</i>.
2 Ki 7:6	וְאֲדֹנֵי הַשָּׁמַיִם אֶת־מַחֲנֵה אֲרָם קוֹל לִכְבֹּק קוֹל סוּס קוֹל חֵיל גָּדוֹל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה שָׂכַר־עָלֵינוּ מֶלֶךְ יִשְׂרָאֵל אֶת־מַלְכֵי הַחֲתִיִּים וְאֶת־מַלְכֵי מִצְרַיִם לָבוֹא עָלֵינוּ:	For the LORD* had caused the Aramaeans' camp to hear the sound of chariots and the sound of cavalry, and the sound of a large force, and they said to each other, "Look, the king of Israel has hired the kings of the Hittites and the kings of Egypt against us, to come against us."	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנֵי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32. chariots ... cavalry ← <i>a chariot ... a horse</i>. Collective usage. to each other ← <i>each / a man to his brother</i>.
2 Ki 7:7	וַיִּקְוּמוּ וַיָּנוּסוּ בַּנֶּשֶׁף וַיַּעֲזְבוּ אֶת־אֹהֲלֵיהֶם וְאֶת־סוּסֵיהֶם וְאֶת־חֲמֹרֵיהֶם הַמַּחֲנֶה כַּאֲשֶׁר־הָיָא וַיָּנוּסוּ אֶל־נַפְשָׁם:	And they arose and fled in the darkness, and they abandoned their tents and their horses and their donkeys. The camp was left as it was, and they fled for their lives.	darkness: or <i>twilight</i>. lives ← <i>soul</i>.
2 Ki 7:8	וַיָּבֹאוּ הַמִּצְרָעִים הָאֵלֶּה עַד־קֶצֶה הַמַּחֲנֶה וַיָּבֹאוּ אֶל־אֹהֶל אֶחָד וַיֹּאכְלוּ וַיִּשְׂתּוּ וַיִּשְׂאוּ מִשָּׁם כֶּסֶף וְזָהָב וּבְגָדִים וַיֵּלְכוּ וַיִּטְּמְנוּ וַיָּשָׁבוּ וַיָּבֹאוּ אֶל־אֹהֶל אַחֵר וַיִּשְׂאוּ מִשָּׁם וַיֵּלְכוּ וַיִּטְּמְנוּ:	So these lepers arrived at the perimeter of the camp, and they went into a certain tent, and they ate and drank and took silver and gold from there, and clothes, and they went away and hid them, then they came back and went to another tent, and they took things from there, then they went away and hid them.	a certain ← <i>one</i>. hid (2x): typically used of hiding by burying.

2 Ki 7:9	וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לֹא־כֵן אֲנַחְנוּ עֹשִׂים הַיּוֹם הַזֶּה יוֹם־בִּשְׂרָה הוּא וְאֲנַחְנוּ מְחֹשִׁים וְחָכִינוּ עַד־אֹר הַבֹּקֶר וּמִצָּאֵנוּ עֹזֹן וְעַתָּה לָבוּ וְנִבָּאָה וְנִגִּידָה בֵּית הַמֶּלֶךְ:	And they said to each other, “<i>It’s not honest what we are doing. This day is a day of good news, and we are keeping quiet. If we wait until the light of the morning, we will meet with a charge against us. So now, come on, let’s go and tell the king’s house.</i>”	we will meet with a charge against us ← <i>an iniquity will find us.</i>
2 Ki 7:10	וַיָּבֹאוּ וַיִּקְרְאוּ אֶל־שַׁעַר הָעִיר וַיִּגִּידוּ לָהֶם לֵאמֹר בָּאֵנוּ אֶל־מַחֲנֵה אָרָם וְהִנֵּה אֵין־שָׁם אִישׁ וְקוֹל אָדָם כִּי אִם־הֶסּוֹס אָסוּר וְהַחֲמֹר אָסוּר וְאֵהָלִים כְּאֲשֶׁר־הָמָה:	And they went, and they called for the city gatekeeping staff, and they reported to them and said, “We went to the Aramaeans' camp, and <u>what should we see but that there was</u> no-one there, or the sound of a man, except for a bound horse and a bound donkey, and tents <i>left as they were.</i>”	gatekeeping staff ← <i>gatekeeper</i>, but clearly more than one person. Collective usage. what should we see but that ← <i>behold.</i>
2 Ki 7:11	וַיִּקְרָא הַשַּׁעֲרִים וַיִּגִּידוּ בֵּית הַמֶּלֶךְ פְּנִימָה:	Then the gatekeeping staff <u>called for and told the people</u> inside the king's house.	called <i>for</i>: discordant, but this is not unusual in Hebrew, and see the previous verse.
2 Ki 7:12	וַיָּקָם הַמֶּלֶךְ לַיְלָה וַיֹּאמֶר אֶל־עֲבָדָיו אֲגִידָה־נָּא לָכֶם אֵת אֲשֶׁר־עָשׂוּ לָנוּ אָרָם יִדְעוּ כִּי־רַעֲבִים אֲנַחְנוּ וַיֵּצְאוּ מִן־הַמַּחֲנֶה לְהַחֲבֶה *בַּהֲשָׁדָה בַּשָּׂדֶה לֵאמֹר ** כִּי־יֵצְאוּ מִן־הָעִיר וְנִתְּפָשׂוּ חַיִּים וְאֶל־הָעִיר נִבָּא:	And the king got up in the night and said to his servants, “Let me tell you what the Aramaeans have done to us. They know that we are starving, and they have gone out of the camp to hide <u>in the countryside</u>, and they have said, ‘When they come out of the city, we will take them alive and go into the city.’ ”	in the countryside: the <i>ketiv</i> is an unusual uncontracted form of the preposition and definite article.

2 Ki 7:13	וַיַּעַן אֶחָד מֵעֲבָדָיו וַיֹּאמֶר וַיִּקְחוּ־נָא חֲמִשָּׁה מִן־הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרוּ־בָהּ הַנֶּם כָּל־הַהֶמוֹן *הַהֶמוֹן יִשְׂרָאֵל אֲשֶׁר נִשְׁאָרוּ־בָהּ הַנֶּם כָּל־הַהֶמוֹן יִשְׂרָאֵל אֲשֶׁר־תִּמּוּ וְנִשְׁלַחַה וְנִרְאָה:	To <u>this</u> one of his servants answered and said, “Let them take five of the horses which remain – which remain <u>in the city</u>. Here <u>they are</u>, just like {K: the whole population – Israel – } [Q: the whole population of Israel] which has remained <u>in the city</u>. Here <u>they are</u>, just like the whole population of Israel who are <u>perishing</u>. Let us send <u>them</u> and see <u>what happens</u>.”	To this: wider use of the vav. in <u>the city</u> (2x) ← <u>in it</u> (feminine), agreeing with <u>city</u>. Here <u>they are</u> (2x) ← <u>Behold</u>. perishing ← <u>ending</u>.
2 Ki 7:14	וַיִּקְחוּ שְׁנֵי רֶכֶב סוּסִים וַיִּשְׁלַח הַמֶּלֶךְ אַחֲרָי מִחֲנֵה־אַרְם לֵאמֹר לְכוּ וּרְאוּ:	So they took two chariots <u>and their</u> horses, and the king sent <u>them</u> to the Aramaeans' camp, and he said, “Go and see.”	to ← <u>after</u>.
2 Ki 7:15	וַיֵּלְכוּ אַחֲרֵיהֶם עַד־הַיַּרְדֵּן וְהָנָה כָּל־הַדֶּרֶךְ מְלֵאָה בְּגָדִים וּכְלִים אֲשֶׁר־הִשְׁלִיכוּ אַרְם *בַּחֲפֹז בְּחֲפֹז וַיֵּשְׁבוּ** הַמְּלָאכִים וַיֵּגְדוּ לַמֶּלֶךְ:	And they went after them as far as the Jordan, and <u>what they saw was that</u> the whole road <u>was</u> full of clothes and <u>weapons</u> which the Aramaeans had discarded <u>in their haste</u>. Then the messengers returned and reported to the king.	in their haste: the <i>ketiv</i> is an unusual uncontracted form of the preposition and a (redundant) definite article. Compare 2 Ki 7:12. what <u>they saw was that</u> ← <u>behold</u>. weapons: or <i>instruments; utensils</i>.
2 Ki 7:16	וַיֵּצֵא הָעָם וַיִּבְּזוּ אֶת מִחֲנֵה אַרְם וַיְהִי סָאֵה־סֵלֶת בְּשֶׁקֶל וּסְאֵתִים שְׁעָרִים בְּשֶׁקֶל בְּדִבְרֵי יְהוָה:	Then the people went out and plundered the Aramaeans' camp, and it came to pass that a <u>seah</u> of fine flour <u>was sold</u> for a shekel, and two <u>seahs</u> of barley for a shekel, according to the word of the LORD.	seah (2x): about 2 imperial gallons or 9 litres.

2 Ki 7:17	וְהַמֶּלֶךְ הִפְקִיד אֶת־הַשְּׁלִישׁ אֲשֶׁר־נִשְׁעַן עַל־יָדוֹ עַל־הַשָּׁעַר וַיִּרְמָסֵהוּ הָעָם בַּשָּׁעַר וַיָּמָת בְּאֲשֶׁר דִּבֶּר אִישׁ הָאֱלֹהִים אֲשֶׁר דִּבֶּר בְּרַדְתַּת הַמֶּלֶךְ אֵלָיו:	Then the king appointed the adjutant <u>on whose arm</u> <u>he had leant to be</u> in charge of the gate, but the people trampled on him at the gate, and he died, as the man of God had said, who had spoken when the king came down to him.	on whose arm he had leant: compare 2 Ki 5:18.
2 Ki 7:18	וַיְהִי כַּדִּבֶּר אִישׁ הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֵאמֹר סָאתִים שְׁעָרִים בְּשֶׁקֶל וְסֵאֶה־סֵּלֶת בְּשֶׁקֶל יִהְיֶה כַּעַת מָחָר בַּשָּׁעַר שִׁמְרוֹן:	So it came to pass as the man of God had said to the king, when he said, “There will be two <u>seahs</u> of barley <i>sold</i> for a shekel, and a <u>seah</u> of fine flour for a shekel at about <i>this</i> time tomorrow at the Gate of Samaria”,	seah (2x): about 2 imperial gallons or 9 litres.
2 Ki 7:19	וַיַּעַן הַשְּׁלִישׁ אֶת־אִישׁ הָאֱלֹהִים וַיֹּאמֶר וְהִנֵּה יְהוָה עֹשֶׂה אֲרָבוֹת בַּשָּׁמַיִם הִיְהִי כַּדִּבֶּר הַזֶּה וַיֹּאמֶר הִנֵּה רָאָה בְּעֵינַיִךְ וּמִשָּׁם לֹא תֹאכַל:	when the adjutant responded to the man of God and said, “ <u>Even if</u> the LORD were to make hatches in the sky, would such a <u>pronouncement</u> come to pass?” and <i>when</i> <i>Elisha</i> said, “Behold, you will see <i>it</i> with your <i>own</i> eyes, but you will not eat any <u>of it there</u> .”	Even if ← <i>And behold</i> . pronouncement ← <i>word</i> . of it ← <i>from there</i> .
2 Ki 7:20	וַיְהִי־לֹו כֵּן וַיִּרְמָסוּ אֹתוֹ הָעָם בַּשָּׁעַר וַיָּמָת: ס	And that <i>is what</i> happened to <i>the adjutant</i> , and the people trampled on him at the gate, and he died.	that <i>is what</i> ← <i>thus</i> . <i>the adjutant</i> ← <i>him</i> .

2 Ki 8:1	וַאֲלִישָׁע דִּבֶּר אֶל־הָאִשָּׁה אֲשֶׁר־הָחִיָּה אֶת־בֵּנָה לֵאמֹר קוּמִי וּלְכִי *אֵתִי **אֶת וּבֵיתָךְ וְגוּרֵי בְּאֶשֶׁר תִּגְּוְרִי כִּי־קָרָא יְהוָה לְרַעֲב וְגַם־בָּא אֶל־הָאָרֶץ שִׁבְעַ שָׁנִים:	Then Elisha spoke to the woman whose son he had revived, and he said, "Arise and go, <u>you</u> and your household, and <u>live</u> <u>wherever you can</u>, for the LORD has called a famine, and <u>moreover</u> it is coming to the land for seven years."	you: the <i>ketiv</i> is an Aramaic form. live wherever you <i>can</i> ← <i>live wherever you will live</i>. moreover ← <i>also</i>, but with wider scope.
2 Ki 8:2	וַתִּקַּם הָאִשָּׁה וַתַּעַשׂ כְּדִבְרֵי אִישׁ הָאֱלֹהִים וַתֵּלֶךְ הִיא וּבֵיתָהּ וַתֵּגֶר בְּאֶרֶץ־פְּלִשְׁתִּים שִׁבְעַ שָׁנִים:	So the woman arose and acted according to the <u>words</u> of the man of God, and she and her household departed, and she lived in the land of the Philistines for seven years.	words ← <i>word</i>.
2 Ki 8:3	וַיְהִי מִקְצֵה שִׁבְעַ שָׁנִים וַתָּשָׁב הָאִשָּׁה מֵאֶרֶץ פְּלִשְׁתִּים וַתֵּצֵא לְצֹעֵק אֶל־הַמֶּלֶךְ אֶל־בֵּיתָהּ וְאֶל־שָׂדֶהָ:	And it came to pass <u>after</u> seven years that the woman returned from the land of the Philistines and set off to <u>appeal</u> to the king about her house and her field.	after ← <i>at the end of</i>. appeal ← <i>cry out</i>.
2 Ki 8:4	וְהַמֶּלֶךְ מְדַבֵּר אֶל־גִּחְזִי נָעַר אִישׁ־הָאֱלֹהִים לֵאמֹר סִפְּרָה־נָּא לִּי אֵת כָּל־הַגְּדֻלּוֹת אֲשֶׁר־עָשָׂה אֱלִישָׁע:	<u>Meanwhile</u> the king was speaking to Gehazi the <i>servant</i>-lad of the man of God, saying, "Please tell me all the great <i>deeds</i> which Elisha has performed."	Meanwhile: wider use of the <i>vav</i>.

2 Ki 8:5	וַיְהִי הוּא מְסַפֵּר לַמֶּלֶךְ אֶת אֲשֶׁר־הָחִיָּה אֶת־הַמֶּת וְהִנֵּה הָאִשָּׁה אֲשֶׁר־הָחִיָּה אֶת־בְּנָהּ צִעֲקָת אֶל־הַמֶּלֶךְ עַל־בֵּיתָהּ וְעַל־שָׂדֶהּ וַיֹּאמֶר גִּחְזִי אֲדֹנָי הַמֶּלֶךְ זֹאת הָאִשָּׁה וְזֶה־בְּנָהּ אֲשֶׁר־הָחִיָּה אֱלִישָׁע:	And it came to pass, <i>as</i> he was relating to the king <i>the fact</i> that he had revived the dead, that <u>along came</u> the woman whose son he had revived, <u>appealing</u> to the king about her house and her field. And Gehazi said, “My lord the king, this <i>is</i> the woman and this <i>is</i> her son whom Elisha revived.”	along came ← <i>behold</i>. appealing ← <i>crying out</i>.
2 Ki 8:6	וַיִּשְׁאַל הַמֶּלֶךְ לָאִשָּׁה וּתְסַפֵּר־לוֹ וַיִּתֶּן־לָהּ הַמֶּלֶךְ סָרִיס אֶחָד לֵאמֹר הָשִׁיב אֶת־כָּל־אֲשֶׁר־לָהּ וְאֵת כָּל־תְּבוּאֹת הַשָּׂדֶה מִיּוֹם עָזְבָה אֶת־הָאָרֶץ וְעַד־עַתָּה: פ	And the king questioned the woman, and she recounted <i>it</i> to him. And the king gave her a <u>eunuch official</u> and said, “Restore to her everything that <i>is</i> hers, and all the produce of <i>her</i> field, from the day she left the country up to now.”	a eunuch ← <i>one eunuch</i>.
2 Ki 8:7	וַיָּבֹא אֱלִישָׁע דַּמָּשֶׁק וּבֶן־הַדָּד מֶלֶךְ־אַרָּם חָלָה וַיִּגְדֹּל וַיֹּאמֶר בָּא אִישׁ הָאֱלֹהִים עַד־הֵנָּה:	Subsequently, Elisha went to Damascus, and Ben-Hadad king of Aramaea was ill, and it was reported to him <u>as follows</u>: “The man of God has come here.”	as follows ← <i>saying</i>.
2 Ki 8:8	וַיֹּאמֶר הַמֶּלֶךְ אֶל־חִזְזֵאל קַח בְּיָדְךָ מִנְחָה וְלֵךְ לִקְרֹאת אִישׁ הָאֱלֹהִים וּדְרֹשׁתָּ אֶת־יְהוָה מֵאִתּוֹ לֵאמֹר הֲאִתִּיָּה מִחֲלִי זֶה:	Then the king said to <u>Hazael</u>, “Take a gift in your hand and go to the man of God, and inquire of the LORD through him, and ask whether I will <u>survive</u> this illness.”	Hazael ← <i>Hazahel</i> here, but more often <i>Hazael</i>, and we regularize. Perhaps the medial <i>hé</i> was not pronounced, being silent in the free-standing component word (חִזָּה). survive ← <i>live from</i>.

2 Ki 8:9	וַיֵּלֶךְ חֲזַאֵל לִקְרַאתוֹ וַיִּקַּח מִנְחָה בְּיָדוֹ וְכָל־טוֹב דְּמִשְׁק מִשָּׂא אֲרֻבַּעִים גָּמַל וַיָּבֹא וַיַּעֲמֵד לִפְנָיו וַיֹּאמֶר בְּנֹדָה בֶּן־הַדָּד מֶלֶךְ־אַרָּם שָׁלַחַנִי אֵלֶיךָ לֵאמֹר הֲאֵחִיָּה מַחֲלִי זֶה:	So Hazael went to meet him, and he took a gift in his hand, and all the <u>best produce</u> of Damascus – the burden of forty camels – and he arrived and stood before him and said, “Your son Ben-Hadad king of Aramaea has sent me to you asking, ‘Will I survive this illness?’”	Hazael: see 2 Ki 8:8, but here spelled without the <i>hé</i>. best produce ← <i>goodness</i>. asking ← <i>saying</i>.
2 Ki 8:10	וַיֹּאמֶר אֵלָיו אֵלִישָׁע לֵךְ אָמַר־לֹא** לֹו חַיָּה תַּחֲיָה וְהָרָאנִי יְהוָה כִּי־מוֹת יָמוּת:	And Elisha said to him, “Go <i>and</i> say, {Q: to him, ‘You <u>will certainly</u> survive.’ But} [K: ‘No.’ You <i>are the one who will certainly</i> survive. So] the LORD has shown me that <u>he will certainly</u> die.”	The <i>ketiv</i> is rather strained. You will certainly (<i>ketiv and qeré</i>)... he will certainly: both infinitive absolute. (In the <i>qeré</i>) Elisha knows that Hazael will lie, and it is a form of satire that Elisha tells Hazael his own lie.
2 Ki 8:11	וַיַּעֲמֵד אֶת־פָּנָיו וַיִּשֹׁם עַד־בֹּשׁ וַיִּבֶךְ אִישׁ הָאֱלֹהִים:	And <u>he stared inscrutably</u>, and he did <i>so for an embarrassingly long time</i>, and the man of God wept.	he stared inscrutably ← <i>set up his face</i>. [CB] sees Hazael as the subject; [PC] Elisha. Both agree that Hazael was plotting murder. for an embarrassingly long time ← <i>until shame</i>.
2 Ki 8:12	וַיֹּאמֶר חֲזַאֵל מִדּוּעַ אֲדֹנָי בָּכָה וַיֹּאמֶר כִּי־יָדַעְתִּי אֶת אֲשֶׁר־תַּעֲשֶׂה לַבָּנִי יִשְׂרָאֵל רָעָה מִבְּצָרֵיהֶם תִּשְׁלַח בָּאֵשׁ וּבַחֲרִיהֶם בַּחֲרָב תַּהַרֵּג וְעַלְלֵיהֶם תִּרְטֹשׁ וְהָרְתִּיהֶם תִּבְקַע:	Then Hazael said, “Why is my lord weeping?” And he said, “Because I know what harm you will do to the sons of Israel. You will consign their fortifications to fire, you will kill their young men by the sword, you will dash their children <i>to the ground</i>, you will split their pregnant <i>women</i> open.”	Hazael: see 2 Ki 8:8, but here spelled without the <i>hé</i>.

2 Ki 8:13	וַיֹּאמֶר חֲזֵה־אֵל כִּי מֵה עֲבָדָךְ הַכָּלָב כִּי יַעֲשֶׂה הַדָּבָר הַגָּדוֹל הַזֶּה וַיֹּאמֶר אֱלִישָׁע הֲרֹאֲנִי יְהוָה אֲתָךְ מֶלֶךְ עַל־אַרָם:	To this H¹azael said, “Then what is your servant – a dog, that he should do this formidable thing?” And Elisha said, “The LORD has shown me <i>that you will be</i> king over Aramaea.”	Hazael: see 2 Ki 8:8.
2 Ki 8:14	וַיֵּלֶךְ מֵאֵת אֱלִישָׁע וַיָּבֹא אֶל־אֲדֹנָיו וַיֹּאמֶר לֹא מֵה־אָמַר לְךָ אֱלִישָׁע וַיֹּאמֶר אָמַר לִי חִיָּה תַּחֲיָה:	Then he departed from Elisha and went to his <u>master</u>. And <i>the king</i> said to him, “What did Elisha say to you?” And he said <i>to him</i>, “He said to me, ‘<u>You will certainly survive.</u>’”	master: a plural form. You will certainly survive: infinitive absolute.
2 Ki 8:15	וַיְהִי מִמָּחָרֶת וַיִּקַּח הַמֶּכְבֵּר וַיִּטְבֵּל בַּמַּיִם וַיִּפְרֹשׂ עַל־פָּנָיו וַיָּמָת וַיִּמָּלֶךְ חֲזֵה־אֵל תַּחֲתָיו: פ	And it came to pass on the next day that he took a <u>coarse cloth</u> and dipped <i>it</i> in water and stretched <i>it</i> out over his face, and he died. And H¹azael reigned in his place.	a coarse cloth ← <i>the coarse cloth</i>. An unexpected definite article. See Gen 22:9. Hazael: see 2 Ki 8:8.
2 Ki 8:16	וּבִשְׁנַת חָמֵשׁ לַיּוֹרָם בֶּן־אֲחָאָב מֶלֶךְ יִשְׂרָאֵל וַיְהוֹשָׁפָט מֶלֶךְ יְהוּדָה מֶלֶךְ יְהוֹרָם בֶּן־יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה:	In the fifth year of Joram the son of Ahab, the king of Israel, when Jehoshaphat <i>was</i> king of Judah, Jehoram the son of Jehoshaphat <i>started to</i> reign <i>as</i> king of Judah.	Joram: both this Joram (king of Israel) and Joram king of Judah (2 Ki 8:23) are also known as Jehoram (e.g. 2 Ki 9:21 and 2 Ki 8:25 respectively). <i>started to reign</i>: i.e. jointly with his father (a co-regency).
2 Ki 8:17	בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם שָׁנָה הָיָה בְּמָלְכוֹ וּשְׁמֹנֶה שָׁנָה **שָׁנִים מֶלֶךְ* בִּירוּשָׁלַם:	He was thirty-two years old when he <i>started to</i> reign, and he reigned for eight years in Jerusalem.	years (<i>second occurrence in verse</i>): the <i>ketiv</i> uses the singular, which is allowable, as in the first occurrence. 2 Chr 21:5.

2 Ki 8:18	וַיֵּלֶךְ בְּדֶרֶךְ מַלְכֵי יִשְׂרָאֵל כַּאֲשֶׁר עָשׂוּ בֵּית אֲחָז בֶּן בֶּת-אֲחָז הִיתָה-לוֹ לְאִשָּׁה וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה:	And he walked in the way of the kings of Israel, as the house of Ahab did, for his wife was Ahab's daughter, and he did what <i>was</i> wrong in the eyes of the LORD.	2 Chr 21:6.
2 Ki 8:19	וְלֹא-אָבָה יְהוָה לְהַשְׁחִית אֶת-יְהוּדָה לְמַעַן דָּוִד עַבְדּוֹ כַּאֲשֶׁר אָמַר-לוֹ לָתֵת לוֹ נֵיר לְבָנָיו כֹּל-הַיָּמִים:	Now the LORD was not willing to bring ruin on Judah, for the sake of David his servant, according to <i>how</i> he had told him that <i>he</i> would give him a lamp to his sons <u>continually</u> .	2 Chr 21:7. continually ← <i>all the days</i> .
2 Ki 8:20	בְּיָמָיו פָּשַׁע אֲדוֹם מִתַּחַת יַד-יְהוּדָה וַיִּמְלְכוּ עֲלֵיהֶם מֶלֶךְ:	In his days Edom rebelled against Judah's <u>control</u> , and they appointed a king over themselves.	2 Chr 21:8. against ← <i>from under</i> . control ← <i>hand</i> .
2 Ki 8:21	וַיַּעֲבֹר יוֹרָם צָעִירָה וְכָל-הָרֶכֶב עִמּוֹ וַיְהִי-הוּא קָם לַיְלָה וַיִּכֶּה אֶת-אֲדוֹם הַסָּבִיב אֵלָיו וְאֵת שָׂרֵי הָרֶכֶב וַיָּנֶס הָעָם לְאֶהֱלָיו:	And Joram crossed over to Zair, and with him <i>was</i> the whole chariot <i>fleet</i> , and it came to pass <i>that</i> he arose <i>in</i> the night and attacked Edom which <i>was</i> surrounding him and the chariot commanders. And the people fled to <u>their</u> <u>tents</u> .	2 Chr 21:9. their tents ← <i>his / its tents</i> .
2 Ki 8:22	וַיִּפְשַׁע אֲדוֹם מִתַּחַת יַד-יְהוּדָה עַד הַיּוֹם הַזֶּה אֲזַ תִּפְשַׁע לְבָנָהּ בָּעֵת הַהִיא:	So Edom rebelled <u>against</u> Judah's <u>control</u> , <i>as it is</i> up to this day. Then Libnah <u>rebelled</u> , at that time.	2 Chr 21:10. against ← <i>from under</i> . control ← <i>hand</i> . rebelled: Hebrew future “tense”.
2 Ki 8:23	וַיִּתֵּר דְּבָרֵי יוֹרָם וְכָל-אֲשֶׁר עָשָׂה הֲלֹא-הֵם כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the affairs of Joram, and everything he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	

2 Ki 8:24	וַיִּשְׁכַּב יוֹרָם עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ אַחֲזִיָּהוּ בֶן־ תַּחְתָּיו: פ	So Joram lay <u>with his</u> <u>fathers</u> , and <u>with his</u> <u>fathers</u> he was buried, in the City of David, and Ahaziah his son reigned in his place.	1 Chr 3:11, 2 Chr 21:20, 2 Chr 22:1. with his fathers ... with his fathers: otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5.
2 Ki 8:25	בְּשָׁנָה שְׁתִּים־עָשָׂרָה שָׁנָה לְיוֹרָם בֶּן־אֲחָאָב מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ אַחֲזִיָּהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה:	In the twelfth year of Joram the son of Ahab, the king of Israel, Ahaziah the son of Jehoram, the king of Judah, <i>started to reign</i> .	2 Chr 22:1.
2 Ki 8:26	בֶּן־עֶשְׂרִים וּשְׁתֵּים שָׁנָה אַחֲזִיָּהוּ בְּמָלְכוֹ וּשְׁנָה אַחַת מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ עֲתָלְיָהוּ בִּת־עֲמֹרִי מֶלֶךְ יִשְׂרָאֵל:	Ahaziah <i>was twenty-two</i> <i>years old</i> when he <i>started</i> <i>to reign</i> , and he reigned for one year in Jerusalem. And the name of his mother <i>was</i> Athaliah, the <u>daughter</u> of Omri king of Israel.	2 Chr 22:2. twenty-two years old: see 2 Chr 22:2. daughter: standing for granddaughter.
2 Ki 8:27	וַיֵּלֶךְ בְּדַרְךְ בֵּית אֲחָאָב וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כַּבֵּית אֲחָאָב כִּי חָתָן בֵּית־אֲחָאָב הוּא:	And he walked in the way of the house of Ahab, and he did what <i>was</i> wrong in the eyes of the LORD, like the house of Ahab, for he <i>was</i> the son-in-law of the house of Ahab.	2 Chr 22:3, 2 Chr 22:4.
2 Ki 8:28	וַיֵּלֶךְ אֶת־יֹרָם בֶּן־אֲחָאָב לְמִלְחָמָה עַם־חֲזָהָאֵל מֶלֶךְ־אַרָם בְּרִמָּת גִּלְעָד וַיַּכּוּ אֲרָמִים אֶת־יֹרָם:	And he went to war with Joram the son of Ahab against Hāzāel king of Aramaea in Rāmōth- Gileād, and the Aramaeans struck Joram.	2 Chr 22:5. against ← <i>with</i> . See Gen 14:8. Hazael: see 2 Ki 8:8. Ramoth-Gilead: see Gen 31:21.

2 Ki 8:29	וַיָּשֶׁב יוֹרָם הַמֶּלֶךְ לְהִתְרַפֵּא בִּזְרְעֵאל מִן־הַמַּכִּים אֲשֶׁר יָכָהוּ אַרְמִים בְּרָמָה בְּהַלְחֲמוֹ אֶת־חֲזֵהָאֵל מֶלֶךְ אֲרָם וַאֲחִזְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה יָרַד לִרְאוֹת אֶת־יוֹרָם בֶּן־אַחְזָב בִּזְרְעֵאל כִּי־חָלָה הוּא: פ	And King Joram returned to recover in Jezreel from the blows which the Aramaeans dealt him in Ramah when he fought Hazael king of Aramaea. And Ahaziah the son of Jehoram, the king of Judah, went down to see Joram the son of Ahab in Jezreel because he was ill.	2 Chr 22:6. Jezreel (2x): see Josh 15:56. dealt ← <i>struck</i>. Hazael: see 2 Ki 8:8.
2 Ki 9:1	וְאֵלִישָׁע הַנָּבִיא קָרָא לְאַחַד מִבְּנֵי הַנָּבִיאִים וַיֹּאמֶר לוֹ חָגֵר מִתְּנִידָךְ וְקַח פֶּתַךְ הַשֶּׁמֶן הַזֶּה בְּיָדְךָ וּלֵךְ רָמֹת גִּלְעָד:	And Elisha the prophet called one of the sons of the prophets and said to him, “Gird up your loins and take this flask of oil in your hand, and go to Ramoth-Gilead.	Ramoth-Gilead: see Gen 31:21.
2 Ki 9:2	וּבָאתָ שָׁמָּה וּרְאֵה־שָׁם יְהוּא בֶן־יְהוֹשָׁפָט בֶּן־נִמְשִׁי וּבָאתָ וְהִקְמַתוֹ מִתּוֹךְ אָחָיו וְהִבִּיאתָ אֹתוֹ חֹדֶר בְּחֹדֶר:	And when you arrive there, visit Jehu the son of Jehoshaphat the son of Nimshi there, and go in and appoint him from among his brothers, and take him to an inner room.	Jehoshaphat: so not the son of Asa (1 Ki 15:24). appoint ← <i>raise, establish</i>. an inner room ← <i>a room in a room</i>.
2 Ki 9:3	וּלְקַחְתָּ פֶתַךְ־הַשֶּׁמֶן וַיַּצַּקְתָּ עַל־רֹאשׁוֹ וְאָמַרְתָּ כֹּה־אָמַר יְהוָה מִשְׁחִיתִיךָ לְמֶלֶךְ אֶל־יִשְׂרָאֵל וּפְתַחְתָּ הַדֶּלֶת וְנָסְתָה וְלֹא תַחְבֶּה:	And take the flask of oil, and pour it on his head and say, ‘<i>This is what</i> the LORD says: «I have anointed you as king over Israel»’, then open the door and flee and do not wait around.”	This <i>is what</i> ← <i>Thus</i>.
2 Ki 9:4	וַיֵּלֶךְ הַנָּעַר הַנָּעַר הַנָּבִיא רָמֹת גִּלְעָד:	So the young man – the young prophet – went to Ramoth-Gilead.	Ramoth-Gilead: see Gen 31:21.

2 Ki 9:5	וַיָּבֹא וְהִנֵּה שְׂרֵי הַחֵיל יֹשְׁבִים וַיֹּאמֶר דָּבָר לִי אֵלֶיךָ הַשָּׂר וַיֹּאמֶר יְהוָה אֶל־מִי מִכָּלֵנוּ וַיֹּאמֶר אֵלֶיךָ הַשָּׂר:	And when he arrived, <u>what</u> <u>he saw was</u> the commanders of the army in session, and he said, “I have a matter for you, commander.” And Jehu said, “For whom, out of all of us?” And he said, “For you, commander.”	what <i>he</i> saw was ← <i>behold</i>. in session ← <i>sitting</i>.
2 Ki 9:6	וַיָּקָם וַיָּבֹא הַבֵּיתָה וַיִּצֶק הַשֶּׁמֶן אֶל־רֹאשׁוֹ וַיֹּאמֶר לֹא כֹה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל מְשַׁחֲתִיךָ לְמֶלֶךְ אֶל־עַם יְהוָה אֶל־יִשְׂרָאֵל:	Then he got up and went inside, and he poured the oil on his head, and he said to him, “<u>This is what</u> the LORD God of Israel says: ‘I have anointed you as king over the people of the LORD – over Israel.	inside: or <i>to the house</i>. This <i>is what</i> ← <i>Thus</i>.
2 Ki 9:7	וְהִכִּיתָה אֶת־בֵּית אַחָאב אֲדֹנֶיךָ וְנִקְמַתִּי דָמַי עַבְדֵי הַנְּבִיאִים וְדָמִי כָּל־עַבְדֵי יְהוָה מִיָּד אִיזָבֵל:	And you will attack the house of Ahab your master, so that I am avenged of the blood of my servants the prophets and the blood of all the LORD's servants at the hand of Jezebel.	Rev 2:20.
2 Ki 9:8	וְאָבַד כָּל־בֵּית אַחָאב וְהִכְרַתִּי לְאַחָאב מִשְׁתִּין בְּקִיר וְעָצוֹר וְעָזוֹב בְּיִשְׂרָאֵל:	And the whole house of Ahab will perish, and I will cut off <i>everyone</i> of Ahab's house who urinates against a wall, <u>leaving him shut off</u> and <u>abandoned</u> in Israel.	<i>leaving him</i> shut off and abandoned: see 1 Ki 14:10.
2 Ki 9:9	וְנָתַתִּי אֶת־בֵּית אַחָאב כְּבֵית יִרְבֵּעַם בֶּן־נֶבַט וְכְבֵית בַּעֲשָׂא בֶן־אֲחִיָּה:	And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.	
2 Ki 9:10	וְאֶת־אִיזָבֵל יֹאכְלוּ הַכְּלָבִים בְּחֶלֶק יִזְרְעֵאל וְאִין קָבֵר וַיִּפְתַּח הַדֶּלֶת וַיֵּנָס:	And dogs <u>will eat</u> Jezebel in a plot <i>of land</i> in Jeze^{reel}, and <i>there will be</i> no-one to bury <i>her</i>.’ ” Then he opened the door and fled.	will eat: in a Hebrew “OVS” (object-verb- subject) sentence. Jeze^{reel}: see Josh 15:56.

2 Ki 9:11	וַיְהוּא יֵצֵא אֶל־עַבְדֵי אֲדֹנָיו וַיֹּאמֶר לוֹ הַשְׁלוֹם מִדּוּעַ בָּא־הַמִּשְׁגֶּע הַזֶּה אֵלֶיךָ וַיֹּאמֶר אֵלֵיהֶם אַתֶּם יֹדְעִתֶם אֶת־הָאִישׁ וְאֶת־שִׁיחוֹ:	But Jehu came out to his master's servants, and <i>one</i> said to him, "<i>Are you all right?</i> Why did this madman come to you?" And he said to them, "You know the man and his oratory."	<i>Are you all right</i> ← (<i>Is there</i>) <i>peace</i>.
2 Ki 9:12	וַיֹּאמְרוּ שְׁקֵר הֶגְדָּנָא לָנוּ וַיֹּאמֶר כְּזָאת וְכִזָּאת אָמַר אֵלַי לֵאמֹר כֹּה אָמַר יְהוָה מְשַׁחֲתִיךָ לְמַלְךְ אֶל־יִשְׂרָאֵל:	But they said, "<i>Nonsense!</i> Kindly tell us <i>properly</i>." So he said, "He said such and such to me and said, '<i>This is what</i> the LORD says: «I have anointed you as king over Israel.»' "	Nonsense ← <i>A lie</i>. <i>This is what</i> ← <i>Thus</i>.
2 Ki 9:13	וַיַּמְהָרוּ וַיִּקְחוּ אִישׁ בְּגָדוֹ וַיִּשִׁימוּ תַּחְתָּיו אֶל־גָּרָם הַמַּעֲלֹת וַיִּתְקְעוּ בַּשּׁוֹפָר וַיֹּאמְרוּ מֶלֶךְ יְהוּא:	Then they acted quickly, and each <i>one</i> took his cloak and laid it <i>to be</i> under him on the flight of steps, and they sounded the ramshorn and said, "Jehu has become king."	cloak ← <i>clothing</i>. flight ← <i>substance; body; also bone; strength</i>.
2 Ki 9:14	וַיִּתְקַשֵּׁר יְהוּא בֶּן־יְהוֹשָׁפָט בֶּן־נִמְשִׁי אֶל־יֹרָם וְיֹרָם הָיָה שֹׁמֵר בְּרִמָּת גִּלְעָד הוּא וְכָל־יִשְׂרָאֵל מִפְּנֵי חֲזָאֵל מֶלֶךְ־אַרָּם:	And Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Joram. Now Joram had been on guard in Ramoth-Gilead – he <i>himself</i> and all Israel – against Hazael king of Aramaea.	Ramoth-Gilead: see Gen 31:21.

2 Ki 9:15	וַיָּשֶׁבֶׁ יְהוֹרָם הַמֶּלֶךְ לְהִתְרַפֵּא בִּזְרַעַל מִן־הַמָּכִים אֲשֶׁר יָבֹהוּ אֲרָמִים בְּהִלָּחְמוֹ אֶת־חֲזָאֵל מֶלֶךְ אֲרָם וַיֹּאמֶר יְהוּא אִם־יֵשׁ נַפְשְׁכֶם אֶל־יָצֵא פְּלִיט מִן־הָעִיר לָלֶכֶת *לְגִיד לְהִגִּיד בִּזְרַעַל:**	But King Jēhōrām had returned to recover in Jezreel from the blows which the Aramaeans dealt him when he fought against Hazael king of Aramaea. And Jehu said, “As long as you are alive, do not let anyone escape from the town to go to report <i>it</i> in Jezreel.”	to report: the <i>ketiv</i> is a (colloquial?) contraction of the <i>qeré</i>. Jehoram: AV= <i>Joram</i> here. See 2 Ki 8:16. Jezreel (2x): see Josh 15:56. fought against ← <i>fought with</i>. See Gen 14:8. As long as you are alive ← <i>If there is your soul</i>. AV differs (<i>If it be your minds</i>). anyone escape ← <i>an escapee go out</i>.
2 Ki 9:16	וַיֵּרֶכֶב יְהוּא וַיֵּלֶךְ יִזְרְעֶאלָה כִּי יוֹרָם שָׁכַב שָׁמָּה וְאַחֲזִיָּה מֶלֶךְ יְהוּדָה יָרַד לִרְאוֹת אֶת־יוֹרָם:	Then Jehu went by chariot to Jezreel, for Joram was lodging there. And Ahaziah king of Judah had gone down to see Joram.	went by chariot ← <i>rode and went</i>. Jezreel: see Josh 15:56. lodging ← <i>lying</i>. Compare Josh 2:1.
2 Ki 9:17	וְהִצְפֹּה עֹמֵד עַל־הַמִּגְדָּל בִּזְרַעַל וַיֵּרָא אֶת־שָׁפְעֶת יְהוּא בָּבֹאוֹ וַיֹּאמֶר שָׁפְעֶת אֲנִי רֹאֶה וַיֹּאמֶר יְהוֹרָם קַח רֶכֶב וּשְׁלַח לְקִרְאָתָם וַיֹּאמֶר הַשָּׁלוֹם:	Now the look-out was standing on the tower in Jezreel, and he saw Jehu's large company as he came, and he said, “I <i>can</i> see a large company.” And Jehoram said, “Take a rider and send <i>him</i> to meet them, and say, ‘<i>Do we have peace?</i>’”	Jezreel: see Josh 15:56. say ← <i>he will say, or let him say</i>.

2 Ki 9:18	וַיֵּלֶךְ רֶכֶב הַסּוּס לִקְרֹאתוֹ וַיֹּאמֶר כֹּה־אָמַר הַמֶּלֶךְ הַשָּׁלוֹם וַיֹּאמֶר יְהוּא מֶה־לָּךְ וּלְשָׁלוֹם סָב אַל־אַחֲרַי וַיַּגֵּד הַצֹּפֶה לְאָמַר בְּאֶהֱמָלְאֵךְ עַד־הֵם וְלֹא־שָׁב:	So the horserider went to meet him, and he said, “<u>This is what</u> the king says: ‘<i>Do we have peace?</i>’ ” And Jehu said, “What <i>have</i> you <i>got to do</i> with peace? <u>Get</u> behind me.” And the look-out gave a report and said, “The messenger went to them but did not come back.”	This is what ← Thus. Get ← Turn to.
2 Ki 9:19	וַיִּשְׁלַח רֶכֶב סוּס שֵׁנִי וַיָּבֹא אֵלֵיהֶם וַיֹּאמֶר כֹּה־אָמַר הַמֶּלֶךְ שָׁלוֹם וַיֹּאמֶר יְהוּא מֶה־לָּךְ וּלְשָׁלוֹם סָב אַל־אַחֲרַי:	Then he sent a second horserider, and he went to them and said, “<u>This is what</u> the king says: ‘Peace.’ ” But Jehu said, “What <i>have</i> you <i>got to do</i> with peace? <u>Get</u> behind me.”	This is what ← Thus. Get ← Turn to.
2 Ki 9:20	וַיַּגֵּד הַצֹּפֶה לְאָמַר בָּא עַד־אַלֵּיהֶם וְלֹא־שָׁב וְהַמְּנַהֵג כַּמְּנַהֵג יְהוּא בֶן־נִמְשִׁי כִּי בִשְׁגָעוֹן יִנְהֵג:	And the look-out reported <i>it</i> and said, “He went up to them, but he did not come back. And <i>as for their</i> driving – the driving of Jehu the son of Nimshi – he is driving madly.”	
2 Ki 9:21	וַיֹּאמֶר יְהוֹרָם אֶסֶר וַיֹּאסֶר רֶכְבוֹ וַיֵּצֵא יְהוֹרָם מִלֶּךְ־יִשְׂרָאֵל וְאַחֲזִיָּהוּ מִלֶּךְ־יְהוּדָה אִישׁ בְּרֶכְבוֹ וַיֵּצְאוּ לִקְרֹאת יְהוּא וַיִּמְצְאוּהוּ בְּחִלְקַת נָבוֹת הַיִּזְרְעֵלִי:	Then <u>Jehoram</u> said, “Harness <i>it</i>.” So they harnessed his chariot, and <u>Jehoram</u> king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to <u>confront</u> Jehu, and they encountered him in the grounds of Naboth the <u>Jezreelite</u>.	Jehoram (2x): see 2 Ki 9:14. to confront ← towards. Jezreelite: see Josh 15:56.

2 Ki 9:22	וַיְהִי כִּרְאוֹת יְהוֹרָם אֶת־יְהוּא וַיֹּאמֶר הַשָּׁלוֹם יְהוּא וַיֹּאמֶר מָה הַשָּׁלוֹם עַד־זְנוֹנֵי אִיזֶבֶל אִמִּי וּכְשָׁפִיָּה הָרַבִּים:	And it came to pass, when Jehoram saw Jehu, that he said, “ <i>Do we have peace,</i> Jehu?” And he said, “What peace is there as long as there are the harlotries of Jezebel your mother and her many sorceries?”	Jehoram: see 2 Ki 9:14.
2 Ki 9:23	וַיִּהְיֶה כִּי יִשְׁתַּחֲוֶה יְהוֹרָם וַיֹּאמֶר אֶל־אֲחַזְיָהוּ מִרְמָה אַחֲזִיָּה:	At this Jehoram <u>changed</u> course and fled, and he said to Ahaziah, “ <i>This is</i> <u>treason</u> , Ahaziah.”	Jehoram: see 2 Ki 9:14. changed course ← <i>turned</i> <i>his hand</i> . treason ← <i>deceit</i> .
2 Ki 9:24	וַיְהִי וְיְהוּא מָלֵא יָדוֹ בַּקֶּשֶׁת וַיִּדָּךְ אֶת־יְהוֹרָם בֵּין זְרָעָיו וַיִּצֵּא הַחֲצִי מִלְּבוֹ וַיִּכְרַע בְּרֶכְבוֹ:	Then Jehu <u>took up</u> the bow and hit Jehoram between his arms, and the arrow came out from his heart, and he collapsed in his chariot.	took up ← <i>filled his hand</i> <i>with</i> .
2 Ki 9:25	וַיֹּאמֶר אֶל־בִּדְקָר שְׁלֹשָׁה *שְׁלֹשׁ שָׂא הַשְּׁלֹכָהּ בְּחִלְקֵת שָׂדֵה נָבוֹת הַיִּזְרְעֵלִית כִּי־זָכַר אֲנִי וְאַתָּה אֶת רֶכְבִּים צָמְדִים אַחֲרַי אַחֲאָב אֲבִיו וַיְהִי וְנָשָׂא עָלָיו אֶת־הַמָּשָׂא הַזֶּה:	Then <i>Jehu</i> said to Bidkar his adjutant, “Pick <i>him up</i> and throw him <i>down</i> in the grounds of Naboth the Jezreelite, for remember <i>how</i> you and I were riding <u>alongside each other</u> in pursuit of Ahab his father, and <i>how</i> the LORD <u>laid</u> this burden on him,	his: the <i>ketiv</i> ending is a <i>hé</i> , usually a feminine pronominal suffix, but rarely masculine. Compare Gen 13:3. Jezreelite: see Josh 15:56. alongside <i>each other</i> ← <i>as</i> <i>pairs</i> . laid ← <i>uttered</i> , and cognate with <i>burden</i> .
2 Ki 9:26	אִם־לֹא אֶת־דָּמִי נָבוֹת וְאֶת־דָּמִי בָנָיו רָאִיתִי אֲמַשׁ נְאֻם־יְהוָה וְשִׁלַּמְתִּי לָךְ בַּחֲלָקָה הַזֹּאת נְאֻם־יְהוָה וְעַתָּה שָׂא הַשְּׁלֹכָהּ בַּחֲלָקָה כַּדְּבַר יְהוָה:	when he said, ‘I <u>most</u> <u>certainly saw</u> the blood of Naboth and the blood of his sons last night, the LORD says, and I will requite you in these grounds, the LORD says.’ So now, pick him up and throw him <i>down</i> on these grounds, according to the word of the LORD.”	I most certainly saw: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.

2 Ki 9:27	וַאֲחִזְיָה מֶלֶךְ־יְהוּדָה רָאָה וַיָּנֶס דֶּרֶךְ בֵּית הַגֶּן וַיִּרְדֵּף אַחֲרָיו יְהוּא וַיֹּאמֶר גַּם־אַתָּו הִכֵּהוּ אֶל־הַמְּרִכְבָּה בְּמַעֲלֵה־גוֹר אֲשֶׁר אֶת־יִבְלָעָם וַיָּנֶס מִגְדּוֹ וַיָּמָת שָׁם:	When Ahaziah king of Judah saw <i>it</i>, he fled by the garden house road. And Jehu pursued him, and he said, “Strike him down too in the chariot.” <i>This was</i> at the ascent to Gur, which is <i>contiguous</i> with Ibleam. Then he fled <i>to</i> Megiddo and died there.	2 Chr 22:9.
2 Ki 9:28	וַיִּרְכְּבוּ אֹתוֹ עֲבָדָיו יְרוּשָׁלַיִם וַיִּקְבְּרוּ אֹתוֹ בְּקִבְרָתוֹ עִם־אֲבֹתָיו בְּעִיר דָּוִד: פ	Then his servants brought him by chariot to Jerusalem, and they buried him in his tomb with his fathers in the City of David.	2 Chr 22:9.
2 Ki 9:29	וּבִשְׁנַת אַחַת עָשָׂרָה שָׁנָה לְיֹרָם בֶּן־אֲחָאָב מֶלֶךְ אַחֲזִיָּה עַל־יְהוּדָה:	And <i>it was</i> in the eleventh year of Joram the son of Ahab <i>that</i> Ahaziah became king over Judah.	
2 Ki 9:30	וַיָּבֹא יְהוּא זִיְרְעָאֵלָה וַאֲיִזְבֵּל שָׁמְעָה וַתֵּשֶׁם בַּפֹּהַ עֵינֶיהָ וַתִּיטֹב אֶת־רֹאשָׁהּ וַתִּשְׁקֹף בַּעַד הַחֲלוֹן:	Then Jehu went to Jezreel, and when Jezebel heard <i>it</i>, she applied <i>eye-shadow</i> to her eyes and styled her head <i>of hair</i> and peered through the window.	Jezreel: see Josh 15:56. applied <i>eye-shadow</i> to her eyes ← <i>put her eyes in antimony</i>.
2 Ki 9:31	וַיְהִי כִּי בָּא בַשַּׁעַר וַתֹּאמֶר הַשְׁלוֹם זִמְרִי הֲרֹג אֲדֹנָיִי:	And when Jehu arrived at the gate, she said, “<i>Did</i> Zimri, <i>who</i> killed his master, <i>have</i> peace?”	
2 Ki 9:32	וַיִּשָּׂא פָנָיו אֶל־הַחֲלוֹן וַיֹּאמֶר מִי אִתִּי מִי וַיִּשְׁקִיפוּ אֵלָיו שְׁנַיִם שְׁלֹשָׁה סָרִיסִים:	And he raised his face to the window and said, “Who <i>is</i> with me? Who?” And two <i>or</i> three eunuchs peered at him.	

2 Ki 9:33	וַיֹּאמֶר *שְׁמִטָּהוּ שְׁמִטָּהוּ וַיִּשְׁמְטוּהָ וַיִּז * מִדְּמָהּ אֶל־הַקִּיר וְאֶל־הַסּוּסִים וַיִּרְמְסֶנָּה:	Then he said, “Dispatch {Q: her} [K: him].” And they dispatched her, and <i>some</i> of her blood was spattered on the wall and on the horses, and he trampled on her.	The <i>qeré</i> is an interchange of two letters of the <i>ketiv</i> , and it is the reading of many manuscripts [BHS-CA] <i>mlt Mss.</i>
2 Ki 9:34	וַיָּבֹא וַיֹּאכַל וַיִּשְׁתֵּה וַיֹּאמֶר פְּקֹדוּ־נָא אֶת־הָאִרְוֶה הַזֹּאת וּקְבְּרוּהָ כִּי בַת־מֶלֶךְ הִיא:	And he went in and ate and drank, and he said, “Please <u>dispose of</u> this cursed <i>woman</i> and bury her, for she <i>is</i> the daughter of a king.”	dispose of ← <i>deposit; visit</i> . AV differs (<i>see</i>), in the sense of <i>visit</i> .
2 Ki 9:35	וַיֵּלְכוּ לִקְבְּרָהּ וְלֹא־מָצְאוּ בָּהּ כִּי אִם־הַגִּלְגָּלֹת וְהָרַגְלִים וְכַפּוֹת הַיָּדִים:	So they went <i>away</i> to bury her, but they found nothing of her except <i>her</i> skull and the feet and the palms of <i>her</i> hands.	
2 Ki 9:36	וַיָּשֻׁבוּ וַיַּגִּידוּ לוֹ וַיֹּאמֶר דְּבַר־יְהוָה הוּא אֲשֶׁר דִּבֶּר בְּיַד־עַבְדּוֹ אֵלִיהוּ הַתִּשְׁבִּי לֵאמֹר בַּחֲלֶק יִזְרְעָאֵל יֹאכְלוּ הַכְּלָבִים אֶת־בָּשָׂר אִיזָבֵל:	When they went back and told him, he said, “It <i>is</i> the word of the LORD which he spoke through the <u>intermediacy</u> of his servant Elijah the Tishbite when he said, ‘ <u>Dogs</u> will eat Jezebel’s flesh on the plot of <u>land in</u> <u>Jezreel</u> .’”	intermediacy ← <i>hand</i> . Dogs ← <i>The dogs</i> . An unexpected definite article. See Gen 22:9. land in ← <i>land of</i> . Jezreel: see Josh 15:56.
2 Ki 9:37	*וְהִיִּת *וְהִיִּתָּה נִבְלָת אִיזָבֵל כְּדָמָן עַל־פָּנָי הַשָּׂדֶה בַּחֲלֶק יִזְרְעָאֵל אֲשֶׁר לֹא־יֹאמְרוּ זֹאת אִיזָבֵל: פ	And {Q: Jezebel’s corpse will be} [K: you will be, O corpse of Jezebel,] like dung on the surface of the field in the plot of land in <u>Jezreel</u> , <i>so that people</i> won’t <i>be able to</i> say, «This <i>is</i> Jezebel.» ’”	the <i>qeré</i> is the reading of many manuscripts [BHS-CA] <i>mlt Mss.</i> Jezreel: see Josh 15:56.
2 Ki 10:1	וְלֵאחָאָב שִׁבְעִים בָּנִים בְּשִׁמְרוֹן וַיִּכְתֹּב יְהוּ סִפְרָיִם וַיִּשְׁלַח שִׁמְרוֹן אֶל־שָׂרֵי יִזְרְעָאֵל הַזְּקֵנִים וְאֶל־הָאִמָּנוֹת אֲחָאָב לֵאמֹר:	Now Ahab <i>had</i> seventy sons in Samaria, and Jehu wrote communiqués and sent <i>them to</i> Samaria, to the elder officials of <u>Jezreel</u> , and to the foster parents of Ahab’s <i>family</i> , <u>reading as follows</u> :	Jezreel: see Josh 15:56. reading as follows ← <i>to say</i> .

2 Ki 10:2	וְעַתָּה כָּבֹא הַסֵּפֶר הַזֶּה אֵלֵיכֶם וְאַתְּכֶם בְּנֵי אֲדֹנֵיכֶם וְאַתְּכֶם הָרֶכֶב וְהַסּוּסִים וְעִיר מְבָצָר וְהַנֶּשֶׁק:	“And now, when this communiqué reaches you, your master's sons <i>being</i> with you, and <i>who have got</i> chariots and horses, and a fortified city and weaponry,	reaches ← comes to. your master's sons <i>being</i> with you ← and with you (are) your master's sons.
2 Ki 10:3	וּרְאִיתֶם הַטּוֹב וְהַיָּשָׁר מִבְּנֵי אֲדֹנֵיכֶם וּשְׁמַתֶּם עַל־כִּסֵּא אָבִיו וְהִלַּחְמוּ עַל־בֵּית אֲדֹנֵיכֶם:	select the best and most eligible of your master's sons and set <i>him</i> on his father's throne, and fight for your master's house.”	eligible ← upright, right (for the job). for ← concerning; also against.
2 Ki 10:4	וַיִּרְאוּ מְאֹד מְאֹד וַיֹּאמְרוּ הִנֵּה שְׁנֵי הַמְּלָכִים לֹא עִמָּדוֹ לִפְנֵינוּ וַאֲיֵךְ נַעֲמֹד אֲנַחְנוּ:	At this they were very, very afraid, and they said, “Look, two kings didn't withstand him, so how are we to withstand <i>him</i> ?”	At this: wider use of the vav. two kings: Jehoram of Israel (2 Ki 9:24) and Ahaziah of Judah (2 Ki 9:27). In this chapter he ↵
2 Ki 10:5	וַיִּשְׁלַח אֲשֶׁר־עַל־הַבַּיִת וְאֲשֶׁר עַל־הָעִיר וְהַזְקֵנִים וְהָאֲמָנִים אֶל־יְהוּא לֵאמֹר עֲבֹדֵיךָ אֲנַחְנוּ וְכָל אֲשֶׁר־תֹּאמַר אֵלֵינוּ נַעֲשֶׂה לֹא־נִמְלִיךְ אִישׁ הַטּוֹב בְּעֵינֶיךָ עֲשֵׂה:	And <i>he</i> who was in charge of the house, and <i>he</i> who was in charge of the city, and the elders, and the foster parents, sent word to Jehu and said, “We are your servants, and we will do everything you say to us. We will not appoint anyone king. Do what <i>is</i> right in your sight.”	↳ disposes of Ahab's sons (v.6, v.17) and Ahaziah's brothers (v.13) and the servants of Baal (v.25). anyone ← a man.

2 Ki 10:6	וַיִּכְתֹּב אֵלֵיהֶם סֵפֶר שְׁנִית לְאֹמֶר אֶם-לִי אַתֶּם וְלִקְלִי אַתֶּם שִׁמְעִים קֶחֱוּ אֶת-רָאשֵׁי אֲנָשֵׁי בְנֵי-אֲדֹנֵיכֶם וּבֹאוּ אֵלַי כָּעֵת מָחָר יִזְרְעֵאלָה וּבְנֵי הַמֶּלֶךְ שִׁבְעִים אִישׁ אֶת-גְּדֹלֵי הָעִיר מְגֹדְלִים אוֹתָם:	Then he sent a communiqué a second time, which said, “If you <u>are</u> for me and will <u>comply</u> <u>with me</u>, take the heads of the men <i>who are</i> the sons of your master, and come to me at <i>this</i> time tomorrow in <u>Jezreel</u>.” Now the king's sons <i>were</i> <u>seventy in number</u>, <i>being</i> with high-ranking <i>men</i> of the city <i>who</i> were bringing them up.	comply with me ← <i>hear my voice</i>. in Jezreel ← <i>to Jezreel</i>. On Jezreel, see Josh 15:56. seventy in number ← <i>seventy men</i>.
2 Ki 10:7	וַיְהִי כְּבָא הַסֵּפֶר אֵלֵיהֶם וַיִּקְחוּ אֶת-בְּנֵי הַמֶּלֶךְ וַיִּשְׁחֲטוּ שִׁבְעִים אִישׁ וַיִּשְׁימוּ אֶת-רָאשֵׁיהֶם בְּדֹדִים וַיִּשְׁלְחוּ אֵלָיו יִזְרְעֵאלָה:	And it came to pass, when the communiqué <u>reached</u> them, that they took the king's sons and killed the seventy men, and they put their heads in baskets and sent <i>them</i> to him in <u>Jezreel</u>.	reached ← <i>came to</i>. in Jezreel ← <i>to Jezreel</i>. On Jezreel, see Josh 15:56.
2 Ki 10:8	וַיָּבֹא הַמַּלְאָךְ וַיְגִד-לּוֹ לְאֹמֶר הֵבִיאוּ רָאשֵׁי בְנֵי-הַמֶּלֶךְ וַיֹּאמֶר שְׁיִמוּ אֹתָם שְׁנֵי צִבְרִים פֶּתַח הַשַּׁעַר עַד-הַבֹּקֶר:	And the messenger arrived and reported <i>it</i> to him and said, “We have brought the heads of the king's sons.” And he said, “<u>Leave</u> them in two heaps <i>at</i> the entrance to the gate until morning.”	Leave ← <i>Put</i>.
2 Ki 10:9	וַיְהִי בַבֹּקֶר וַיֵּצֵא וַיַּעַמֵּד וַיֹּאמֶר אֶל-כָּל-הָעָם צַדִּיקִים אַתֶּם הִנֵּה אֲנִי קִשְׁרָתִי עַל-אֲדֹנִי וְאֶהְרָגְהוּ וְכִי הִכָּה אֶת-כָּל-אֵלָה:	And it came to pass in the morning that he went out and stood and said to all the people, “You <i>are</i> righteous. <u>Admittedly</u>, I conspired against my master and killed him, but who killed all these?”	Admittedly ← <i>Behold</i>. Concessive usage.

2 Ki 10:10	דַּעְנוּ אֲפֹא כִּי לֹא יִפֹּל מִדְּבַר יְהוָה אֶרְצָה אֲשֶׁר־דִּבֶּר יְהוָה עַל־בַּיִת אֲחָאָב וַיְהוֹה עָשָׂה אֶת אֲשֶׁר דִּבֶּר בְּיַד עַבְדּוֹ אֱלִיָּהוּ:	Be aware, therefore, that nothing of the word of the LORD which the LORD spoke about the house of Ahab will fall to the ground, and <i>that</i> the LORD has done what he said through the <u>intermediacy</u> of his servant Elijah.”	intermediacy ← <i>hand</i>.
2 Ki 10:11	וַיֵּךְ יְהוּא אֶת כָּל־הַנְּשָׂאִים לְבֵית־אֲחָאָב בִּיזְרְעֵאל וְכָל־גְּדָלָיו וּמִידְּעָיו וְכֹהֲנָיו עַד־בִּלְתִּי הַשָּׂאִיר־לוֹ שְׂרִיד:	So Jehu struck down all <i>those</i> of the house of Ahab in Jezreel who remained, and all his high-ranking <i>men</i>, and his acquaintances, and his priests, until no survivor was left to him.	Jezreel: see Josh 15:56.
2 Ki 10:12	וַיָּקָם וַיָּבֹא וַיֵּלֶךְ שֹׁמְרוֹן הוּא בֵּית־עֶקֶד הָרָעִים בְּדֶרֶךְ:	Then Jehu arose and departed, and he went <i>to</i> Samaria. <i>And</i> on the way he <i>was at</i> a shepherd's <u>shearing</u> house.	shearing ← <i>binding</i>. [ST] gives <i>binding</i> for <i>shearing</i>, or <i>meeting place</i>.
2 Ki 10:13	וַיְהוּא מָצָא אֶת־אֲחֵי אֲחִזְיָהוּ מֶלֶךְ־יְהוּדָה וַיֹּאמֶר מִי אַתֶּם וַיֹּאמְרוּ אֲחֵי אֲחִזְיָהוּ אֲנַחְנוּ וְנָרַד לְשָׁלוֹם בְּנֵי־הַמֶּלֶךְ וּבְנֵי הַגְּבִירָה:	And Jehu <u>came across</u> the brothers of Ahaziah king of Judah, and he said, “Who <i>are</i> you?” And they said, “We <i>are</i> Ahaziah's brothers, and we have come down <u>to greet</u> the sons of the king and the sons of the queen consort.”	came across ← <i>found</i>. to greet ← <i>for the peace of</i>.
2 Ki 10:14	וַיֹּאמֶר תִּפְשׂוּם חַיִּים וַיִּתְּפְשׂוּם חַיִּים וַיִּשְׁחָטוּם אַל־בּוֹר בֵּית־עֶקֶד אַרְבַּעִים וּשְׁנַיִם אִישׁ וְלֹא־הִשָּׂאִיר אִישׁ מֵהֶם: ס	Then he said, “<u>Take</u> them alive.” So they <u>took</u> them alive and slaughtered them in the pit at the <u>shearing</u> house – forty-two men – and he didn't leave <u>any</u> of them remaining.	Take ... took ← <i>Seize ... seized</i>. shearing: see 1 Ki 10:12. any ← <i>a man</i>.

2 Ki 10:15	וַיֵּלֶךְ מִשָּׁם וַיִּמָּצֵא אֶת־יְהוֹנָדָב בֶּן־רֵכָב לְקִרְאָתוֹ וַיְבָרְכֵהוּ וַיֹּאמֶר אֵלָיו הֲיֵשׁ אֶת־לִבְבְּךָ יֵשׁ כְּאֲשֶׁר לְבָבִי עִם־לִבְבְּךָ וַיֹּאמֶר יְהוֹנָדָב יֵשׁ וְיֵשׁ תְּנֵה אֶת־יָדְךָ וַיִּתֵּן יָדוֹ וַיַּעֲלֵהוּ אֵלָיו אֶל־הַמָּרְכָבָה:	Then he departed from there and came across Jehonadab the son of Rechab coming towards him, and he greeted him and said to him, “Are your intentions good, just as I am well-disposed to you?” And Jehonadab said, “They are.” Then Jehu said, “If they are, give me your hand.” And he gave him his hand, and he hauled him into the chariot with him.	greeted ← <i>blessed</i>. Are your intentions good ← <i>Is your heart upright</i>. just as I am well-disposed to you ← <i>as my heart (is) with your heart</i>. hauled ← <i>raised to</i>. with him ← <i>to him</i>.
2 Ki 10:16	וַיֹּאמֶר לָכֵה אִתִּי וְרֹאה בְּקִנְאָתִי לַיהוָה וַיִּרְכְּבוּ אִתּוֹ בְּרֵכָבוֹ:	And he said, “Come with me and see my zeal for the LORD.” So they transported him in his chariot.	
2 Ki 10:17	וַיָּבֹא שִׁמְרוֹן וַיִּדֹּ אֶת־כָּל־הַנְּשֹׂאִים לְאַחָאָב בְּשִׁמְרוֹן עַד־הַשְּׁמִידוֹ כְּדִבְרֵי יְהוָה אֲשֶׁר דִּבֶּר אֶל־אֵלִיהוּ: פ	And he arrived in Samaria, and he struck down all those of Ahab's house who remained in Samaria, until he had destroyed it, according to the word of the LORD which he had spoken to Elijah.	it: or, personalizing the house, <i>him</i>.
2 Ki 10:18	וַיִּקְבֹּץ יְהוּ אֶת־כָּל־הָעָם וַיֹּאמֶר אֱלֹהִים אַחָאָב עִבְד אֶת־הַבַּעַל מָעַט יְהוּ יַעֲבֹדֵנוּ הַרְבֵּה:	Then Jehu gathered all the people and said to them, “Ahab served Baal a little, but Jehu will serve him much more.	

2 Ki 10:19	וְעַתָּה כָּל־נְבִיאֵי הַבַּעַל כָּל־עֲבָדָיו וְכָל־כֹּהֲנָיו קִרְאוּ אֵלַי אִישׁ אֶל־יִפְקֹד בִּי זֶבַח גָּדוֹל לִי לַבַּעַל כָּל אֲשֶׁר־יִפְקֹד לֹא יִחְיֶה וְיִהְיֶה עֲשֵׂה בְּעִקְבָּהּ לְמַעַן הָאֲבִיד אֶת־עֲבָדֵי הַבַּעַל:	So now, <u>tell</u> all the prophets of Baal, <i>and</i> all his servants, and all his priests, <u>to come</u> to me. No-one <i>must</i> be absent, for I <i>have</i> a great sacrifice to Baal. <u>Anyone</u> who is absent shall not live.” But Jehu did <i>this</i> as a ploy in order to eliminate Baal's servants.	tell ... to come ← <i>call</i>. Anyone ← <i>Everyone</i>.
2 Ki 10:20	וַיֹּאמֶר יְהוָה קִדְּשׁוּ עֲצֵרָה לַבַּעַל וַיִּקְרְאוּ:	Then Jehu said, “<u>Announce</u> a <u>solemn</u> assembly to Baal.” So they proclaimed <i>it</i>.	Announce ... solemn ← <i>Consecrate</i>.
2 Ki 10:21	וַיִּשְׁלַח יְהוָה בְּכָל־יִשְׂרָאֵל וַיָּבֹאוּ כָּל־עֲבָדֵי הַבַּעַל וְלֹא־נִשְׂאָר אִישׁ אֲשֶׁר לֹא־בֹא וַיָּבֹאוּ בֵּית הַבַּעַל וַיִּמָּלֵא בֵּית־הַבַּעַל פֶּה לִפֶּה:	And Jehu sent <i>word</i> throughout all Israel, and all those who served Baal came, and <i>there was no-one</i> left behind who did not come. So they came <i>to</i> the house of Baal, and the house of Baal was filled <u>cheek by jowl</u>.	no-one ← <i>not a man</i>. cheek by jowl ← <i>mouth to mouth</i>. Alternatively, <i>from one end to the other</i>.
2 Ki 10:22	וַיֹּאמֶר לְאִשָּׁר עַל־הַמִּלְתָּחָה הוֹצֵא לְבוֹשׁ לְכָל עֲבָדֵי הַבַּעַל וַיֵּצֵא לָהֶם הַמִּלְבוּשׁ:	And he said to <u>the outfitter</u>, “Bring out vesture for all the servants of Baal.” So he brought out vesture for them.	the outfitter ← <i>him who was over the wardrobe</i>.
2 Ki 10:23	וַיָּבֹא יְהוָה וַיהוֹנָדָב בְּנֵי־רֵכָב בֵּית הַבַּעַל וַיֹּאמֶר לְעֲבָדֵי הַבַּעַל חִפְּשׁוּ וּרְאוּ פֶן־יִשְׁפָּה עִמָּכֶם מֵעֲבָדֵי יְהוָה כִּי אִם־עֲבָדֵי הַבַּעַל לְבָדִם:	Then Jehu and Jehonadab the son of Rechab went <i>into</i> the house of Baal, and he said to the servants of Baal, “Search, and see if there are <i>any</i> of the servants of the LORD with you here, <u>rather than</u> servants of Baal only.”	rather than ← <i>except; besides</i>.

2 Ki 10:24	וַיָּבֹאוּ לַעֲשׂוֹת זִבְחִים וְעֹלֹת וַיְהִי שָׁם לְוָי בַּחוּץ שְׁמָנִים אִישׁ וַיֹּאמֶר הָאִישׁ אֲשֶׁר־יִמְלֹט מִן־הָאֲנָשִׁים אֲשֶׁר אֲנִי מֵבִיא עַל־יְדֵיכֶם נַפְשׁוֹ תַּחַת נַפְשׁוֹ:	Then when they went to offer sacrifices and burnt offerings, Jehu <u>stationed</u> eighty men outside and said, “<i>For</i> any man who escapes from the men whom I am about to bring into your hands, <i>it will be a life for a life.</i>”	stationed ← <i>stationed for himself.</i> a life for a life ← <i>a soul for a soul</i>, i.e. one of you guards will forfeit your life for anyone who escapes.
2 Ki 10:25	וַיְהִי כְּכֹלְתּוֹ לַעֲשׂוֹת הָעֹלָה וַיֹּאמֶר יְהוָה לְרָצִים וְלִשְׁלֹשִׁים בָּאוּ הַכּוֹס אִישׁ אֶל־יָצֵא וַיִּכּוּם לְפִי־חֶרֶב וַיִּשְׁלְכוּ הָרָצִים וְהַשְׁלֹשִׁים וַיִּלְכוּ עַד־עִיר בֵּית־הַבַּעַל:	And it came to pass, when he had finished making the burnt offering, that Jehu said to the <u>infantrymen</u> and the brigadiers, “Go in and strike them down. Let no-one come out.” So they struck them down with the blade of the sword. Then the <u>infantrymen</u> and the brigadiers <u>disposed of them</u> and went down to the <u>citadel</u> of the house of Baal.	infantrymen (2x) ← <i>runners</i>, but a royal bodyguard on foot. disposed of ← <i>cast.</i> citadel ← <i>city</i>. Apparently not a whole city.
2 Ki 10:26	וַיֵּצְאוּ אֶת־מַצֵּבֹת בֵּית־הַבַּעַל וַיִּשְׂרְפוּהָ:	And they brought out the statues of the house of Baal and burned <u>them</u>.	them ← <i>it</i>, concordant in gender with <i>statue</i>, not <i>house</i>.
2 Ki 10:27	וַיִּתְּצוּ אֶת מַצֵּבַת הַבַּעַל וַיִּתְּצוּ אֶת־בֵּית הַבַּעַל וַיִּשְׁמְהוּ *לְמַחְרָאוֹת לְמוֹצָאוֹת עַד־הַיּוֹם:**	And they demolished the statue of Baal, and they demolished the house of Baal, and they made it a <u>cess-pool</u> <i>as it has been up to today</i>.	cess-pool: the <i>qeré</i> is a more refined word than the <i>ketiv</i>, with the same meaning.
2 Ki 10:28	וַיִּשְׁמַד יְהוָה אֶת־הַבַּעַל מִיִּשְׂרָאֵל:	So Jehu destroyed Baal <u>in</u> Israel,	in ← <i>from</i>.

2 Ki 10:29	רַק חֲטָאֵי יִרְבֵּעַם בֶּן־נִבַּט אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל לֹא־סָר יְהוָה מֵאַחֲרֵיהֶם עָגְלֵי הַזֹּהָב אֲשֶׁר בֵּית־אֵל וְאֲשֶׁר בְּדָן: ס	except that Jehu did not turn away from the sins of Jeroboam the son of Nebat, who caused Israel to sin, from the golden calves which were in Beth-El and in Dan.	
2 Ki 10:30	וַיֹּאמֶר יְהוָה אֶל־יְהווא יֶעֱזֶן אֲשֶׁר־הֵטִיבָהּ לַעֲשׂוֹת הַיֵּשֶׁר בְּעֵינַי כָּל־אֲשֶׁר בְּלִבִּי עָשִׂיתָ לְבֵית אַחָאָב בְּנֵי רַבָּעִים יֵשְׁבוּ לָךְ עַל־כִּסֵּא יִשְׂרָאֵל:	And the LORD said to Jehu, “Since you have acted well in doing what <i>is</i> right in my sight, <i>since</i> you have done to the house of Ahab everything that <i>was</i> in my heart, your descendants of the fourth <i>generation</i> will sit on the throne of Israel.”	in doing: gerundial use of the infinitive. everything ← according to everything.
2 Ki 10:31	וַיְהוּא לֹא שָׁמַר לַלֶּכֶת בְּתוֹרַת־יְהוָה אֱלֹהֵי־יִשְׂרָאֵל בְּכָל־לִבּוֹ לֹא סָר מֵעַל חֲטָאוֹת יִרְבֵּעַם אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל:	But Jehu did not observe walking in the law of the LORD God of Israel with all his heart. He did not turn away from the sins of Jeroboam who caused Israel to sin.	walking: gerundial use of the infinitive.
2 Ki 10:32	בַּיָּמִים הָהֵם הֵחֵל יְהוָה לְקַצֹּת בְּיִשְׂרָאֵל וַיִּכֶם חֲזָאֵל בְּכָל־גְּבוּל יִשְׂרָאֵל:	In those days the LORD began to chip away at Israel, and Hazeal attacked them at every border of Israel,	chip away at ← cut off at.
2 Ki 10:33	מִן־הַיַּרְדֵּן מִזֶּרֶחַ הַשָּׁמֶשׁ אֶת כָּל־אֶרֶץ הַגִּלְעָד הַגָּדִי וְהַרְאוּבֵנִי וְהַמְנַשִּׁי מֵעַרְעֵל אֲשֶׁר עַל־נְחַל אֲרָנָן וְהַגִּלְעָד וְהַבָּשָׁן:	from the Jordan <i>in</i> the east – all the land of Gilead, the Gadites and the Reubenites and the Manassites – from Aroer which is on the Arnon Brook, and Gilead and Bashan.	Gilead (2x): see Gen 31:21. Here: the Gilead. Bashan ← the Bashan.

2 Ki 10:34	וַיֵּתֶר דְּבָרֵי יְהוּא וְכָל־אֲשֶׁר עָשָׂה וְכָל־גְּבוּרָתוֹ הֵלֹא־הֵם בְּתוֹבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Jehu, and everything he did, and all his bravery, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	
2 Ki 10:35	וַיִּשְׁכַּב יְהוּא עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ בְּשַׁמְרוֹן וַיִּמְלֹךְ יְהוֹאָחָז בְּנֹו תַחֲתָיו:	And Jehu lay with his fathers, and they buried him in Samaria, and Jehoahaz his son became king in his place.	
2 Ki 10:36	וְהַיָּמִים אֲשֶׁר מָלַךְ יְהוּא עַל־יִשְׂרָאֵל עֶשְׂרִים וּשְׁמֹנֶה־שָׁנָה בְּשַׁמְרוֹן: פ	And the days for which Jehu reigned over Israel <i>amounted to</i> twenty-eight years in Samaria.	
2 Ki 11:1	וַעֲתִלְיָה אִם אַחֲזִיָּהוּ וּרְאֵתָה **רְאֵתָה כִּי* מֵת בְּנָה וְתָקַם וַתֵּאֵבֵד אֵת כָּל־זֶרַע הַמַּמְלָכָה:	But {K: Athaliah, Ahaziah's mother, when she saw} [Q: when Athaliah, Ahaziah's mother, saw] that her son was dead, arose and destroyed all the <u>royal</u> seed,	2 Chr 22:10. royal seed: i.e. <i>heirs to the throne</i>. The statement has an exception (one royal seed not destroyed), about to be explained. Compare 1 Cor 1:14.
2 Ki 11:2	וַתִּקַּח יְהוֹשֻׁבֶעַ בַּת־הַמֶּלֶךְ יֹרָם אֲחֹות אַחֲזִיָּהוּ אֶת־יֹאָשׁ בֶּן־אַחֲזִיָּה וַתִּגְנֹב אֹתוֹ מִתּוֹךְ בְּנֵי־הַמֶּלֶךְ הַמּוֹתָתִים* הַמּוֹמְתִים אֹתוֹ** וְאֶת־מִינְקָתוֹ בַּחֲדָר הַמְטוֹת וַיִּסְתְּרוּ אֹתוֹ מִפְּנֵי עַתִּלְיָהוּ וְלֹא הוּמָת:	but Jehosheba the daughter of King Joram, the sister of Ahaziah, had taken Joash the son of Ahaziah and had stolen him away <u>from</u> the king's sons <u>who were killed</u> – him and his nurse – to the bedroom, and they had hidden him from Athaliah, so he was not killed.	who <i>were</i> killed: the <i>ketiv</i> is an unusual stem-formation (<i>polal</i>) with the same meaning as the <i>qeré</i> (<i>hophal</i>) stem-formation. 2 Chr 22:11. from ← <i>from the midst of</i>.

2 Ki 11:3	וַיְהִי אִתָּהּ בֵּית יְהוָה מִתְחַבֵּא שָׁשׁ שָׁנִים וַעֲתִלְיָה מַלְכָּה עַל־הָאָרֶץ: פ	And he was with her <i>in</i> the house of the LORD, hidden for six years, while Athaliah reigned over the land.	2 Chr 22:12.
2 Ki 11:4	וּבִשְׁנָה הַשְּׁבִיעִית שָׁלַח יְהוֹיָדָע וַיִּקַּח אֶת־שָׂרֵי הַמַּאֲוִיֹּת *הַמְּאֹזֹת* לְכָרִי וְלִרְצִים וַיָּבֵא אֹתָם אֵלָיו בֵּית יְהוָה וַיַּכְרֵת לָהֶם בְּרִית וַיִּשְׁבַּע אֹתָם בְּבֵית יְהוָה וַיֵּרָא אֹתָם אֶת־בֶּן־הַמֶּלֶךְ:	Then in the seventh year Jehoiada sent <i>for</i> the commanders of a <u>hundred</u> over the special guard and over the <u>infantry</u> , and he took <i>them along</i> , and he <u>convened</u> them <i>in</i> the house of the LORD, and he made a covenant with them, and he made them swear <i>an oath</i> in the house of the LORD. Then he showed them the king's son.	a hundred: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i> . 2 Chr 23:1. infantry: see 2 Ki 10:25. convened ← <i>brought to him</i> .
2 Ki 11:5	וַיִּצְוֶם לֵאמֹר זֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּן הַשְּׁלִישִׁית מִכֶּם בְּאֵי הַשַּׁבָּת וּשְׁמָרִי מִשְׁמֶרֶת בֵּית הַמֶּלֶךְ:	And he instructed them and said, “This <i>is</i> the <u>operation</u> which you will carry out. One third of you will come on the Sabbath and keep guard at the king's house.	2 Chr 23:3, 2 Chr 23:4. operation ← <i>thing</i> .
2 Ki 11:6	וְהַשְּׁלִישִׁית בְּשַׁעַר סוּר וְהַשְּׁלִישִׁית בְּשַׁעַר אַחֵר הָרָצִים וּשְׁמֶרֶתָם אֶת־מִשְׁמֶרֶת הַבַּיִת מִסָּח:	And one third <i>will be</i> at the Sur Gate, and one third <i>will be</i> at the gate behind the <u>infantry</u> , and you will keep guard of the house <i>from</i> <u>any abduction</u> .	2 Chr 23:5. infantry: see 2 Ki 10:25. <i>from any abduction</i> : AV differs (<i>that it be not broken down</i>), which is also possible. See [ST] for many other translation options.
2 Ki 11:7	וּשְׁתֵּי הַיָּדוֹת בָּכֶם כָּל יִצְאֵי הַשַּׁבָּת וּשְׁמָרוּ אֶת־מִשְׁמֶרֶת בֵּית־יְהוָה אֶל־הַמֶּלֶךְ:	And <u>you will be in two divisions</u> . All who go out on the Sabbath will keep guard of the house of the LORD, <u>defending</u> the king.	2 Chr 23:6. you <i>will be</i> in two divisions ← <i>the two parts</i> (← <i>hands</i>) (<i>will be</i>) in you. defending ← <i>towards</i> .

2 Ki 11:8	וְהִקְפַּתָּם עַל־הַמֶּלֶךְ סָבִיב אִישׁ וּכְלָיו בְּיָדוֹ וְהָבֵא אֶל־הַשְּׂדֵרוֹת יוֹמָת וְהָיוּ אֶת־הַמֶּלֶךְ בְּצִאתוֹ וּבְבֹאוֹ:	And you will form a circle round the king, each <i>man</i> having his weapons in his hand, and anyone coming into the ranks will be put to death. And <u>accompany</u> the king as he goes out and comes in.”	2 Chr 23:7. accompany ← <i>be with</i> .
2 Ki 11:9	וַיַּעֲשׂוּ שָׂרֵי *הַמַּאֲוִיֹּת כְּכָל* אֲשֶׁר־צִוָּה יְהוֹיָדָע הַכֹּהֵן וַיִּקְחוּ אִישׁ אֶת־אֲנָשָׁיו בְּאֵי הַשַּׁבָּת עִם יֶצְאֵי הַשַּׁבָּת וַיָּבֹאוּ אֶל־יְהוֹיָדָע הַכֹּהֵן:	And the commanders of a hundred did <u>everything</u> that Jehoiada the priest commanded, and each <i>one</i> took his men – those who <i>were to</i> come on the Sabbath with those who <i>were to</i> go out on the Sabbath – and they went to Jehoiada the priest.	hundred: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> , as in 2 Ki 11:4. 2 Chr 23:8. everything ← <i>according to everything</i> .
2 Ki 11:10	וַיִּתֵּן הַכֹּהֵן לְשָׂרֵי הַמַּאֲוִיֹּת **הַמַּאֲוִיֹּת* אֶת־הַחֲנִית וְאֶת־הַשְּׁלֵטִים אֲשֶׁר לַמֶּלֶךְ דָּוִד אֲשֶׁר בְּבֵית יְהוָה:	And the priest gave the commanders of a hundred the <u>spears and shields</u> which <i>had belonged to</i> King David, which <i>were in</i> the house of the LORD.	hundred: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> , as in 2 Ki 11:4. spears ← <i>spear</i> . The word could be re-pointed to a plural. 2 Chr 23:9.
2 Ki 11:11	וַיַּעֲמֵדוּ הָרָצִים אִישׁ וּכְלָיו בְּיָדוֹ מִכְּתָף הַבַּיִת הַיְּמָנִית עַד־כְּתָף הַבַּיִת הַשְּׂמָאלִית לַמִּזְבֵּחַ וּלְבַיִת עַל־הַמֶּלֶךְ סָבִיב:	And the <u>infantrymen</u> stood, each with his weapons in his hand, from the right <i>hand side</i> of the house to the left <i>hand side</i> of the house, <i>and</i> around the altar and the house <u>in defence of</u> the king.	2 Chr 23:10. infantrymen: see 2 Ki 10:25. side (2x) ← <i>shoulder</i> . in defence of ← <i>at</i> .
2 Ki 11:12	וַיּוֹצֵא אֶת־בֶּן־הַמֶּלֶךְ וַיִּתֵּן עָלָיו אֶת־הַתְּהֵנָּה וְאֶת־הָעֵדוּת וַיַּמְלִכּוּ אֹתוֹ וַיִּמְשְׁחֻהוּ וַיַּכּוּ־כָף וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ: ס	Then he brought the king's son out, and he put the crown on him, and <i>he gave him the testimony</i> , and they made him king and anointed him, and they clapped <i>their</i> hands and said, “May the king live.”	2 Chr 23:11. the testimony: i.e. <i>the law of Moses</i> .

2 Ki 11:13	וַתִּשְׁמַע עֲתָלְיָה אֶת־קוֹל הָרֹצִין הָעַם וּתְבֹא אֶל־הָעַם בֵּית יְהוָה:	And when Athaliah heard the sound of the <u>infantry</u> and the people, she went to the people and to the house of the LORD.	2 Chr 23:12. infantry: see 2 Ki 10:25. Here, with an Aramaic plural ending.
2 Ki 11:14	וַתֵּרָא וְהִנֵּה הַמֶּלֶךְ עֹמֵד עַל־הָעַמּוּד כַּמִּשְׁפָּט וְהַשָּׂרִים וְהַחֲצָצְרוֹת אֶל־הַמֶּלֶךְ וְכָל־עַם הָאָרֶץ שִׂמְחָ וְתִקְעַ בַּחֲצָצְרוֹת וּתְקָרַעַ עֲתָלְיָה אֶת־בְּגָדֶיהָ וּתְקָרָא קָשָׁר קָשָׁר: ס	And she looked, and <u>what</u> <u>she saw was</u> the king standing at a column, according to the custom, with officials and trumpet-players in attendance to the king, and all the people of the land rejoicing and blowing trumpets. At <u>this</u> Athaliah tore her clothes and shouted, “A conspiracy, a conspiracy!”	2 Chr 23:13. what <i>she saw was</i> ← <i>behold</i> . At this: wider use of the <i>vav</i> .
2 Ki 11:15	וַיִּצֹו יְהוֹיָדָע הַכֹּהֵן אֶת־שָׂרֵי *הַמִּיאוֹת הַמְּאֹזוֹת פְּקָדֵי הַחֵיל* וַיֹּאמֶר אֲלֵיהֶם הוֹצִיאוּ אֹתָהּ אֶל־מִבֵּית לְשֹׁדֶדֶת וְהִבֵּא אַחֲרֶיהָ הַמָּת בְּחָרֵב כִּי אָמַר הַכֹּהֵן אֶל־תּוֹמַת בֵּית יְהוָה:	Then Jehoiada the priest instructed the commanders of a <u>hundred</u> <i>who were</i> in charge of the army, and he said to them, “Take her away <u>but within the ranks</u> , and kill <i>anyone</i> who follows her with the sword.” For the priest had said, “Don't let her be put to death <i>in</i> the house of the LORD.”	hundred: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i> , as in 2 Ki 11:4. 2 Chr 23:14. <i>but within the ranks</i> ← <i>towards from inside the</i> <i>ranks</i> .
2 Ki 11:16	וַיִּשְׁמוּ לָהּ יָדַיִם וּתְבֹא דֶּרֶךְ־מִבּוֹא הַסּוּסִים בֵּית הַמֶּלֶךְ וּתּוֹמַת שָׁם: ס	So they laid hands on her <u>as</u> she went in the <u>direction</u> of the horse entrance <i>to</i> the king's house, and she was put to death there.	2 Chr 23:15. as ← <i>and</i> . direction ← <i>way</i> .
2 Ki 11:17	וַיַּכְרֹת יְהוֹיָדָע אֶת־הַבְּרִית בֵּין יְהוָה וּבֵין הַמֶּלֶךְ וּבֵין הָעָם לִהְיוֹת לְעַם לַיהוָה וּבֵין הַמֶּלֶךְ וּבֵין הָעָם:	And Jehoiada <u>made</u> a covenant between the LORD and the king and the people, to be a people to the LORD, and between the king and the people.	2 Chr 23:16. made ← <i>cut</i> .

2 Ki 11:18	וַיָּבֹאוּ כָּל־עַם הָאָרֶץ בֵּית־הַבַּעַל וַיִּתְּצוּהוּ אֶת־*מִזְבְּחֹתוֹ מִזְבְּחֹתָיו וְאֶת־צִלְמֹיו** שִׁבְרוּ הַיֵּטֶב וְאֵת מִתָּן כֹּהֵן הַבַּעַל הָרָגוּ לִפְנֵי הַמִּזְבְּחוֹת וַיֵּשֶׁם הַכֹּהֵן פָּקֻדֹת עַל־בֵּית יְהוָה:	And all the people of the land went <i>to</i> the house of Baal and demolished it. They <u>smashed up</u> his altars and his images, and they killed Mattan, Baal's priest, in front of the altars. Then the priest appointed <u>duties</u> over the house of the LORD.	his altars: the <i>ketiv</i> has to be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>. 2 Chr 23:17, 2 Chr 23:18. smashed up ← <i>shattered well</i>. duties ← <i>charges</i>. AV differs (<i>officers</i>). A feminine word and an abstract noun.
2 Ki 11:19	וַיִּקַּח אֶת־שָׂרֵי הַמְּאוֹת וְאֶת־הַכָּרִי וְאֶת־הָרָצִים וְאֵת כָּל־עַם הָאָרֶץ וַיִּרְידוּ אֶת־הַמֶּלֶךְ מִבֵּית יְהוָה וַיָּבֹאוּ דֶרֶךְ־שַׁעַר הָרָצִים בֵּית הַמֶּלֶךְ וַיֹּשֶׁב עַל־כִּסֵּא הַמְּלָכִים:	And he took the commanders of a hundred and the special guard, and the <u>infantry</u>, and all the people of the land, and they brought the king down from the house of the LORD, and they went <i>by</i> the route of the Gate of the Infantry <i>to</i> the king's house, and he sat on the kings' throne.	2 Chr 23:20. infantry: see 2 Ki 10:25.
2 Ki 11:20	וַיִּשְׂמַח כָּל־עַם־הָאָרֶץ וְהָעִיר שָׁקֵטָה וְאֶת־עַתְלִיהוּ הָמִיתוּ בַּחֶרֶב בֵּית *מֶלֶךְ הַמֶּלֶךְ: ס**	And all the people of the land rejoiced, and the city was undisturbed. So they killed Athaliah by the sword <i>at</i> {K: <i>the</i>} [Q: <i>the</i>] king's house.	2 Chr 23:21.
2 Ki 11:21	בֶּן־שֶׁבַע שָׁנִים יְהוֹאָשׁ בְּמָלְכוֹ: פ	Joash <i>was</i> seven years old when he <i>started</i> to reign.	2 Chr 24:1.
2 Ki 12:1	בְּשָׁנַת־שֶׁבַע לְיְהוֹאָשׁ מֶלֶךְ יְהוֹאָשׁ וְאַרְבַּעִים שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ צִבְיָה מִבְּאֵר שֶׁבַע:	In the seventh year of Jehu, Joash <i>started</i> to reign, and he reigned for forty years in Jerusalem. And the name of his mother <i>was</i> Zibiah from Beersheba.	2 Chr 24:1.

2 Ki 12:2	וַיַּעַשׂ יְהוֹאָשׁ הַיֵּשֶׁר בְּעֵינֵי יְהוָה כָּל־יְמֵיוֹ אֲשֶׁר הוֹדָהוּ יְהוֹיָדָע הַכֹּהֵן:	And Joash did what <i>was</i> right in the sight of the LORD all his days in which Jehoiada the priest taught him,	2 Chr 24:2.
2 Ki 12:3	רַק הַבָּמֹת לֹא־סֻרוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבָּמֹת:	except that the <i>idolatrous</i> raised sites <u>were not</u> <u>removed</u> . The people would still sacrifice and burn incense on the <i>idolatrous</i> raised sites.	were not removed: <i>qal</i> for passive of <i>hiphil</i> .
2 Ki 12:4	וַיֹּאמֶר יְהוֹאָשׁ אֶל־הַכֹּהֲנִים כֹּל כֶּסֶף הַקֹּדֶשִׁים אֲשֶׁר־יֹבֵא בֵּית־יְהוָה בְּסֹף עֹזֵב אִישׁ כֶּסֶף נַפְשׁוֹת עֲרָכּוֹ כָּל־כֶּסֶף אֲשֶׁר יַעֲלֶה עַל לֵב־אִישׁ לְהָבִיא בֵּית יְהוָה:	And Joash said to the priests, “All the money from the sacred <i>donations</i> which is brought <i>into</i> the house of the LORD <i>is</i> money passing <i>under the</i> <i>counting rod</i> . And <u>each</u> <u>person</u> <i>brings</i> a <u>voluntary</u> <u>amount of money</u> <i>according to his valuation</i> <i>or whatever sum</i> arises in the heart of a man to bring to the house of the LORD.	2 Chr 24:5. On valuation and passing under a rod, see Lev 27:2-3 (redemption), Lev 27:32 (tithing). each person <i>brings</i> a voluntary amount of money <i>according to his</i> valuation ← <i>each, money</i> <i>of souls of his valuation</i> . whatever sum ← <i>all</i> <i>money</i> .
2 Ki 12:5	יִקְחוּ לָהֶם הַכֹּהֲנִים אִישׁ מֵאֵת מִכְרוּ וְהֵם יִחְזְקוּ אֶת־בֵּדֶק הַבַּיִת לְכֹל אֲשֶׁר־יִמָּצֵא שָׁם בֵּדֶק: פ	Let the priests take <i>money</i> , each <i>one</i> from his acquaintances, and let them <u>repair</u> the <u>breaches</u> in the house – <i>all of them</i> – wherever a breach is found.”	acquaintances ← <i>acquaintance</i> . repair ← <i>strengthen</i> . breaches ← <i>breach</i> .
2 Ki 12:6	וַיְהִי בִשְׁנַת עֶשְׂרִים וּשְׁלֹשׁ שָׁנָה לַמֶּלֶךְ יְהוֹאָשׁ לֹא־חִזְקוּ הַכֹּהֲנִים אֶת־בֵּדֶק הַבַּיִת:	But it came to pass in the twenty-third year of king Joash, <i>when</i> the priests had <u>not repaired</u> the breach in the house,	Joash ← <i>Jehoash</i> here, but more often <i>Joash</i> . We regularize. repaired ← <i>strengthened</i> .

2 Ki 12:7	וַיִּקְרָא הַמֶּלֶךְ יְהוֹאָשׁ לַיהוֹיָדָע הַכֹּהֵן וְלַכֹּהֲנִים וַיֹּאמֶר אֲלֵהֶם מַדּוּעַ אֵינְכֶם מְחַזְּקִים אֶת־בֵּדֶק הַבַּיִת וְעֹתָה אֶל־תִּקְחוּ־כֶסֶף מֵאֵת מְכַרְיֵכֶם כִּי־לְבֶדֶק הַבַּיִת תִּתְּנֶהוּ:	that King Joash called for Jehoiada the priest and the <i>other</i> priests, and he said to them, “Why are you not <u>repairing</u> the breach in the house? So now, do not take money from your acquaintances <i>for yourselves</i>, but <u>spend</u> it on the <u>breach</u> in the house.”	2 Chr 24:6. repairing ← <i>strengthening</i>. spend ← <i>give</i>. breach in ← <i>breach of</i>.
2 Ki 12:8	וַיֵּאָתּוּ הַכֹּהֲנִים לְבַלְתִּי קַח־תִּכְסֹּף מֵאֵת הָעָם וּלְבַלְתִּי חֲזַק אֶת־בֵּדֶק הַבַּיִת:	Then the priests agreed not to <u>accumulate</u> money from the people, and <i>so</i> failing to <u>repair</u> the breach in the house.	accumulate ← <i>take</i>. repair ← <i>strengthen</i>.
2 Ki 12:9	וַיִּקַּח יְהוֹיָדָע הַכֹּהֵן אֲרוֹן אֶחָד וַיִּקַּב חֹר בְּדַלְתּוֹ וַיִּתֵּן אֹתוֹ אֶצֶל הַמִּזְבֵּחַ בִּימִין *מִיְמִין* בָּבֹא־אִישׁ בֵּית יְהוָה וַנִּתְּנוּ־שָׁמָּה הַכֹּהֲנִים שְׁמֵרֵי הַסֹּף אֶת־כָּל־הַכֶּסֶף הַמּוֹבָא בֵּית־יְהוָה:	And Jehoiada the priest took a <u>chest</u> and bored a hole in its lid, and he put it next to the altar, <u>on the right</u> as <u>one</u> enters the house of the LORD. And the priests who kept the <u>door</u> put all the money which <i>had been</i> brought <i>into</i> the house of the LORD there.	on the right: the <i>ketiv</i> and <i>qeré</i> have different prepositions, but the meaning of the expression as a whole is the same in each case. 2 Chr 24:8, 2 Chr 24:9. a chest ← <i>one chest</i>. one ← <i>a man</i>. door ← <i>threshold</i>.
2 Ki 12:10	וַיְהִי כִּרְאוֹתָם כִּי־רַב הַכֶּסֶף בָּאֲרוֹן וַיַּעַל סֹפֵר הַמֶּלֶךְ וְהַכֹּהֵן הַגָּדוֹל וַיֵּצְרוּ וַיִּמְנוּ אֶת־הַכֶּסֶף הַנִּמְצָא בֵּית־יְהוָה:	And it came to pass, when they saw that the <i>amount of</i> money in the chest <i>was</i> large, that the king's scribe and the high priest went up and <u>put it in bags</u>, and they counted the money which <i>was present</i> in the house of the LORD.	2 Chr 24:11. put it in bags ← <i>bound (it up)</i>. present ← <i>found</i>.

2 Ki 12:11	וַנִּתֵּן אֶת־הַכֶּסֶף הַמֵּתָכָן עַל־יָד *יְדֵי עֹשֵׂי הַמְּלָאכָה *הַפְּקָדִים הַמִּפְּקָדִים בֵּית יְהוָה * וַיּוֹצִיאוּ לְחָרְשֵׁי הָעֵץ וּלְבָנִים הָעֹשִׂים בֵּית יְהוָה:	And they paid the money which <i>had been</i> weighed out to those who carried out the work, who had been appointed <i>over</i> the house of the LORD, and they spent it on carpenters and builders who worked on the house of the LORD,	paid ... to those who carried out the work ← gave onto the {K: hand of} [Q: hands of] the doers of the work. had been appointed: the <i>ketiv</i>, <i>qal passive</i>, and <i>qeré</i>, <i>hophal</i>, have the same meaning. 2 Chr 24:12. carpenters ← <i>craftsmen of wood</i>.
2 Ki 12:12	וּלְגֹדְרִים וּלְחֹצְבֵי הָאֶבֶן וּלְקִנּוֹת עֵצִים וְאַבְנֵי מַחְצֵב לְחַזֵּק אֶת־בֵּדֶק בֵּית־יְהוָה וּלְכָל אֲשֶׁר־יֵצֵא עַל־הַבַּיִת לְחֻזְקָה:	and on wall-builders and hewers of stone, and to buy wood and hewn stones, so as to repair the breach in the house of the LORD, and on everyone who went out for the sake of the house, to repair it.	2 Chr 24:12, 2 Chr 24:13. repair (2x) ← <i>strengthen</i>. everyone who went out: or everything that was an outgoing (expense).
2 Ki 12:13	אֲדָּ לֹא יַעֲשֶׂה בֵּית יְהוָה סָפוֹת כֶּסֶף מִזְמָרוֹת מִזְרָקוֹת חֲצָצְרוֹת כָּל־כֵּלִי זָהָב וְכָל־כֶּסֶף מִן־הַכֶּסֶף הַמּוּבָא בֵּית־יְהוָה:	But no silver drain pans, snuffers, sprinkling basins, trumpets, or any utensils of gold or any utensils of silver were made for the house of the LORD from the money which was brought to the house of the LORD,	2 Chr 24:14. In this verse the money is brought to the house of the LORD; in 2 Chr 24:14 money is brought to the king, perhaps before being passed on. Or the verses refer to different money. any ← <i>every</i>.
2 Ki 12:14	כִּי־לַעֲשֵׂי הַמְּלָאכָה יִתְּנָהּ וְחִזְקוּ־בּוֹ אֶת־בֵּית יְהוָה:	because they gave it to those doing the work, and they repaired the house of the LORD by means of it.	repaired ← <i>strengthened</i>.
2 Ki 12:15	וְלֹא יַחֲשְׁבוּ אֶת־הָאֲנָשִׁים אֲשֶׁר יִתְּנוּ אֶת־הַכֶּסֶף עַל־יָדָם לְתַת לַעֲשֵׂי הַמְּלָאכָה כִּי בְּאִמָּנָה הֵם עֹשִׂים:	And they did not hold the men to account to whom they handed the money, to give to those doing the work, because they acted faithfully.	faithfully ← <i>in faith</i>.

2 Ki 12:16	בֶּסֶף אָשֶׁם וּבֶסֶף חֲטָאוֹת לֹא יוּבֵא בֵּית יְהוָה לַכֹּהֲנִים יְהוֹיָכָן פ	No money <i>as</i> a guilt-offering or money <i>as</i> a sin-offering was brought <i>into</i> the house of the LORD; <i>that</i> <i>was</i> for the priests.	that was ← <i>they will be</i> .
2 Ki 12:17	אִזְּ יַעֲלֶה חֲזַאֵל מֶלֶךְ אַרָּם וַיִּלָּחֶם עַל־גַּת וַיִּלְכְּדָהּ וַיִּשֶׂם חֲזַאֵל פָּנָיו לַעֲלֹת עַל־יְרוּשָׁלַם:	Then Hazael king of Aramaea went up and waged war against Gath and captured it. And Hazael <u>resolved</u> to go up against Jerusalem.	2 Chr 24:23. resolved ← <i>set his face</i> . Compare Luke 9:51.
2 Ki 12:18	וַיִּקַּח יְהוֹאָשׁ מֶלֶךְ־יְהוּדָה אֶת כָּל־הַקִּדְשִׁים אֲשֶׁר־הִקְדִּישׁוּ יְהוֹשָׁפָט וַיְהוֹרָם וְאַחֲזִיהוּ אֲבֹתָיו מִלְכֵי יְהוּדָה וְאֶת־קִדְשָׁיו וְאֶת כָּל־הַזָּהָב הַנִּמְצָא בַּאֲצָרוֹת בֵּית־יְהוָה וּבֵית הַמֶּלֶךְ וַיִּשְׁלַח לְחֲזַאֵל מֶלֶךְ אַרָּם וַיַּעַל מֵעַל יְרוּשָׁלַם:	At <u>this</u> Joash king of Judah took all the holy <i>articles</i> which Jehoshaphat and Jehoram and Ahaziah his fathers, kings of Judah, had sanctified, and his <i>own</i> holy <i>articles</i> , and all the gold <u>present</u> in the treasuries of the house of the LORD and <i>in</i> the house of the king, and he sent <i>it</i> <i>all</i> to Hazael king of Aramaea. Then he went up away from Jerusalem.	2 Chr 24:23, 2 Chr 24:24. Very loosely parallel. At this: wider use of the <i>vav</i> . present ← <i>found</i> .
2 Ki 12:19	וַיִּתֵּר דְּבָרֵי יוֹאָשׁ וְכָל־אֲשֶׁר עָשָׂה הֲלוֹא־הֵם בְּתוֹבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the affairs of Joash, and everything he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	
2 Ki 12:20	וַיִּקְמוּ עֲבָדָיו וַיִּקְשְׁרוּ־קֶשֶׁר וַיַּכּוּ אֶת־יוֹאָשׁ בֵּית מִלּוֹ הַיּוֹרֵד סִלָּא:	And his servants arose and made a conspiracy, and they struck Joash down <i>at</i> the house of Millo, which <u>extends</u> down <i>to</i> Silla.	2 Chr 24:25. extends ← <i>goes</i> .

2 Ki 12:21	וַיִּזְבַּד בֶּן־שִׁמְעַת וַיהוֹזָבָד בֶּן־שֹׁמֶר עֲבָדָיו הִכְּהוּ וַיָּמָת וַיִּקְבְּרוּ אֹתוֹ עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיְמַלֵּךְ אֲמָצִיָּה בְּנוֹ תַּחְתָּיו: פ	And Jozabād the son of Shimath and Jehozabad the son of Shomer, his servants, struck him down, and he died. And they buried him with his fathers in the City of David, and Amaziah his son reigned in his place.	1 Chr 3:12, 2 Chr 24:25, 2 Chr 24:26, 2 Chr 24:27. Jozabad: AV= <i>Jozachar</i>, the reading of many manuscripts [BHS-CA]. Shimath ← <i>Shim'ath</i>. AV= <i>Shimeath</i>, not recognizing that the first syllable is closed. See Gen 31:21.
2 Ki 13:1	בְּשָׁנָה עָשָׂרִים וּשְׁלֹשׁ שָׁנָה לְיוֹאָשׁ בֶּן־אֲחִזְיָהוּ מֶלֶךְ יְהוּדָה מָלַךְ יְהוֹאָחָז בֶּן־יְהוּא עַל־יִשְׂרָאֵל בִּשְׁמֹנֹן שִׁבְעַת עָשָׂרָה שָׁנָה:	In the twenty-third year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu <i>started to</i> reign over Israel in Samaria, <i>and he did so</i> for seventeen years.	
2 Ki 13:2	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וַיִּלְךְ אַחֲרֵי חַטָּאת יִרְבְּעָם בֶּן־נִבַּט אֲשֶׁר־הֶחֱטִיא אֶת־יִשְׂרָאֵל לְאַסֵּר מִמֶּנָּה:	But he did evil in the sight of the LORD, and he followed the sins of Jeroboam the son of Nebat, who caused Israel to sin. He did not depart from it.	followed ← <i>went after</i>.
2 Ki 13:3	וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּתֵּן־ם בְּיַד חִזְאֵל מֶלֶךְ־אַרָּם וּבְיַד בֶּן־הַדָּד בֶּן־חִזְאֵל כָּל־הַיָּמִים:	And the LORD's anger was kindled against Israel, and he delivered them into the hand of Hazael king of Aramaea, and into the hand of Ben-Hadad the son of Hazael <u>all the time</u>.	all the time ← <i>all the days</i>.
2 Ki 13:4	וַיַּחַל יְהוֹאָחָז אֶת־פָּנָיו יְהוָה וַיִּשְׁמַע אֵלָיו יְהוָה כִּי רָאָה אֶת־לַחַץ יִשְׂרָאֵל כִּי־לָחַץ אָתָם מֶלֶךְ־אַרָּם:	And Jehoahaz supplicated the LORD, and the LORD heard him, for he saw <u>the oppression Israel was under</u>, because the king of Aramaea was oppressing them.	supplicated ← <i>appeased / weakened the face of</i>. the oppression Israel was under ← <i>the oppression of Israel</i>, an objective genitive.

2 Ki 13:5	וַיִּתֵּן יְהוָה לְיִשְׂרָאֵל מוֹשִׁיעַ וַיִּצְאוּ מִתַּחַת יְד־אֲרָם וַיֵּשְׁבוּ בְנֵי־יִשְׂרָאֵל בְּאֶהְלֵיהֶם כַּתְמוֹל שְׁלֹשׁוֹם:	And the LORD gave Israel a saviour, and they <u>escaped</u> the <u>hegemony</u> of Aramaea, and the sons of Israel dwelt in their tents as <u>they had</u> <u>done previously</u> .	escaped the hegemony ← <i>went out from under the hand of.</i> <i>they had done previously</i> ← yesterday (and) the day before yesterday.
2 Ki 13:6	אֲךָ לֹא־סָרוּ מִחַטָּאוֹת בֵּית־יִרְבֵּעַם אֲשֶׁר־הַחֲטִי**הַחֲטִיָּא אֶת־יִשְׂרָאֵל בַּה־הַלֵּךְ וְגַם הָאִשָּׁרָה עֲמָדָה בְּשִׁמְרוֹן:	But they did not depart from the sins of the house of Jeroboam who <u>caused</u> Israel to <u>sin</u> . He walked <u>that way</u> . And <u>moreover</u> the phallic park <u>remained</u> standing in Samaria.	caused ... to sin: the <i>ketiv</i> , omitting an <i>aleph</i> , could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> . Compare 2 Sam 5:2, with a different word (<i>led in</i>). that way ← <i>in it</i> . moreover ← <i>also</i> , but with wider scope.
2 Ki 13:7	כִּי לֹא הִשְׁאִיר לִיהוֹאָחָז עָם כִּי אִם־חֲמִשִּׁים פָּרָשִׁים וְעֶשְׂרֵה רֶכֶב וְעֶשְׂרֵת אֲלָפִים רַגְלִי כִּי אֲבָדָם מִלֶּךְ אֲרָם וַיִּשְׁמֵם כַּעֲפָר לְדָשׁ:	For he did not leave a people to Jehoahaz except for fifty horsemen and ten chariots and ten thousand foot soldiers, because the king of Aramaea had destroyed them and had made them like dust to <u>tread on</u> .	tread on: the word also means <i>thresh</i> .
2 Ki 13:8	וַיֵּתֶר דְּבָרֵי יְהוֹאָחָז וְכָל־אֲשֶׁר עָשָׂה וְגִבּוֹרָתוֹ הַלּוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Jehoahaz and everything he did, and his bravery, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	
2 Ki 13:9	וַיִּשְׁכַּב יְהוֹאָחָז עִם־אֲבֹתָיו וַיִּקְבְּרֵהוּ בְּשִׁמְרוֹן וַיִּמְלֹךְ יוֹאָשׁ בְּנוֹ תַחֲתָיו: פ	And Jehoahaz lay with his fathers, and they buried him in Samaria, and Joash his son reigned in his place.	

2 Ki 13:10	בִּשְׁנַת שְׁלֹשִׁים וּשְׁבַע שָׁנָה לְיוֹאָשׁ מֶלֶךְ יְהוּדָה מֶלֶךְ יְהוֹאָשׁ בֶּן־יְהוֹאָחָז עַל־יִשְׂרָאֵל בְּשִׁמְרוֹן נָשׂ עָשָׂה שָׁנָה:	In the thirty-seventh year of Joash king of Judah, Joash the son of Jehoahaz started to reign over Israel in Samaria and he did so for sixteen years.	Joash (<i>second occurrence in verse</i>) ← Jehoash. But the two forms of the name cannot be used to distinguish the two kings with this name.
2 Ki 13:11	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מִכָּל־חַטָּאוֹת יִרְבְּעָם בֶּן־נִבַּט אֲשֶׁר־הֵחֵטִיא אֶת־יִשְׂרָאֵל בַּהֶלֶךְ:	And he did evil in the eyes of the LORD; he did not depart from any of the sins of Jeroboam the son of Nebat, who caused Israel to sin – he walked <u>that</u> way.	any ← <i>all</i> . Compare Gen 31:37. that way ← <i>in it</i> .
2 Ki 13:12	וְיֹתֵר דְּבָרֵי יוֹאָשׁ וְכָל־אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ אֲשֶׁר נִלָּחַם עִם אֲמָצִיָּה מֶלֶךְ־יְהוּדָה הֵלּוּ־אֵהֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Joash, and everything he did, and his bravery <i>with</i> which he fought against Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel?	fought against ← <i>fought with</i> . See Gen 14:8.
2 Ki 13:13	וַיִּשְׁכַּב יוֹאָשׁ עִם־אֲבֹתָיו וַיִּרְבְּעָם יֹשֵׁב עַל־כִּסֵּאֹו וַיִּקְבֹּר יוֹאָשׁ בְּשִׁמְרוֹן עִם מַלְכֵי יִשְׂרָאֵל: פ	And Joash lay with his fathers, and Jeroboam sat on his throne, and Joash was buried in Samaria with the kings of Israel.	
2 Ki 13:14	וְאֵלִישָׁע חָלָה אֶת־חֲלָיו אֲשֶׁר יָמוּת בּוֹ וַיֵּרֶד אֵלָיו יֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל וַיִּבֶךְ עַל־פָּנָיו וַיֹּאמֶר אָבִי אָבִי רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו:	And Elisha became ill with an illness of his, of which he would die. And Joash king of Israel went down to him and wept beside him and said, “My father, my father, the chariot of Israel and its horsemen.”	beside him ← <i>over / at his face</i> .
2 Ki 13:15	וַיֹּאמֶר לוֹ אֵלִישָׁע קַח קֶשֶׁת וַחֲצִים וַיִּקַּח אֵלָיו קֶשֶׁת וַחֲצִים:	And Elisha said to him, “Fetch a bow and arrows.” So he fetched him a bow and arrows.	

2 Ki 13:16	וַיֹּאמֶר לְמֶלֶךְ יִשְׂרָאֵל הִרְכֵּב יָדְךָ עַל־הַקֶּשֶׁת וַיִּרְכֵּב יָדָיו וַיֵּשֶׁם אֶלְיָשָׁע יָדָיו עַל־יְדֵי הַמֶּלֶךְ:	Then he said to the king of Israel, "Place your hand on the bow." So he placed his hand <i>there</i>, and Elisha put his hands on the king's hands.	Place ... placed ← Mount ... mounted.
2 Ki 13:17	וַיֹּאמֶר פָּתַח הַחֲלוֹן קְדָמָה וַיִּפְתָּח וַיֹּאמֶר אֶלְיָשָׁע יְרֵה וַיֹּזֶר וַיֹּאמֶר חַץ־תְּשׁוּעָה לִיהוָה וְחַץ תְּשׁוּעָה בְּאֲרָם וְהָבִית אֶת־אֲרָם בַּאֲפֶק עַד־כָּלָה:	Then he said, "Open the window to the east." So he opened <i>it</i>. Then Elisha said, "Shoot." So he shot. Then he said, "<i>It is</i> an arrow of the LORD's salvation, and an arrow of salvation from Aramaea, and you will strike the Aramaeans down in Aphek, until <i>you</i> have annihilated <i>them</i>."	salvation from ← <i>salvation in</i>, but also <i>against</i>. <i>you</i> have annihilated <i>them</i>: infinitive absolute in the role of a finite verb or substantive (<i>annihilation</i>).
2 Ki 13:18	וַיֹּאמֶר קַח הַחֲצִים וַיִּקַּח וַיֹּאמֶר לְמֶלֶךְ־יִשְׂרָאֵל הִךְ־אֶרֶצָה וַיִּךְ שְׁלֹשׁ־פַעַמִּים וַיַּעֲמֵד:	Then he said, "Take the arrows." So he took <i>them</i>. Then he said to the king of Israel, "Strike the ground." So he struck <i>it</i> three times, then he stopped.	stopped ← <i>stood</i>.
2 Ki 13:19	וַיִּקְצֹף עָלָיו אִישׁ הָאֱלֹהִים וַיֹּאמֶר לְהַבֹּת חֲמֵשׁ אוֹשֵׁשׁ פַּעַמִּים אֲזַ הַבִּית אֶת־אֲרָם עַד־כָּלָה וְעַתָּה שְׁלֹשׁ פַּעַמִּים תִּכֶּה אֶת־אֲרָם: ס	Then the man of God became angry with him, having told <i>him</i> to strike <i>it</i> five or six times. <i>And he said</i>, "If you had done what I said, then you would have struck the Aramaeans down until <i>you</i> had annihilated <i>them</i>. But now you will strike the Aramaeans just three times."	<i>you</i> had annihilated <i>them</i>: infinitive absolute in the role of a finite verb or substantive (<i>annihilation</i>).
2 Ki 13:20	וַיָּמָת אֶלְיָשָׁע וַיִּקְבְּרֵהוּ וַגְּדוּדֵי מוֹאָב יָבֹאוּ בָּאָרֶץ בֹּא שָׁנָה:	Elisha then died, and they buried him. But the troops of Moab were to come into the land <i>with</i> the arrival of the <i>new</i> year.	

2 Ki 13:21	וַיְהִי הֵם קִבְּרִים אִישׁ וְהִנֵּה רָאוּ אֶת־הַגָּדוֹד וַיִּשְׁלִיכוּ אֶת־הָאִישׁ בְּקִבְרֵי אֵלִישָׁע וַיֵּלֶךְ וַיַּגַּע הָאִישׁ בְּעַצְמוֹת אֵלִישָׁע וַיְחִי וַיָּקָם עַל־רַגְלָיו: פ	Then it came to pass as they were burying a man that, <i>as it happened</i> , they saw the troop, and they deposited the man in Elisha's tomb, and as he went <i>in</i> , the man touched Elisha's bones, and he revived and arose to his feet.	as it <i>happened</i> ← <i>behold</i> .
2 Ki 13:22	וַחֲזַאֵל מֶלֶךְ אֲרָם לָחֶץ אֶת־יִשְׂרָאֵל כָּל יְמֵי יְהוֹאָחָז:	And Hazael king of Aramaea oppressed Israel all the days of Jehoahaz.	
2 Ki 13:23	וַיְחַן יְהוָה אֹתָם וַיִּרְחַמֵם וַיַּפֵּן אֲלֵיהֶם לְמַעַן בְּרִיתוֹ אֶת־אַבְרָהָם וְיִצְחָק וַיַּעֲקֹב וְלֹא אָבָה הַשְׁחִיתָם וְלֹא־הִשְׁלִיכָם מֵעַל־פָּנָיו עַד־עַתָּה:	But the LORD was gracious to them, and he showed them mercy, and he turned to them for the sake of his covenant with Abraham, Isaac and Jacob, and he was unwilling to bring ruin on them. So he has not banished them from his presence up to now.	
2 Ki 13:24	וַיָּמָת חֲזַאֵל מֶלֶךְ־אֲרָם וַיִּמְלֹךְ בֶּן־הַדָּד בְּנוֹ תַּחְתָּיו:	And Hazael king of Aramaea died, and Ben-Hadad his son reigned in his place.	
2 Ki 13:25	וַיָּשֶׁב יְהוֹאָשׁ בֶּן־יְהוֹאָחָז וַיִּקַּח אֶת־הָעָרִים מִיַּד בֶּן־הַדָּד בֶּן־חֲזַאֵל אֲשֶׁר לָקַח מִיַּד יְהוֹאָחָז אָבִיו בַּמִּלְחָמָה שְׁלֹשׁ פְּעָמִים הִכְּהוּ יוֹאָשׁ וַיֵּשֶׁב אֶת־עָרֵי יִשְׂרָאֵל: פ	Then Joash the son of Jehoahaz retook the cities from the grip of Ben-Hadad the son of Hazael, who had taken <i>them</i> from the <u>control</u> of Jehoahaz his father in the war. Joash attacked him three times and regained the cities of Israel.	Joash ← <i>Jehoash</i> here. See 2 Ki 12:6. grip ... control ← <i>hand ... hand</i> .
2 Ki 14:1	בְּשָׁנָת שְׁתַּיִם לְיוֹאָשׁ בֶּן־יְהוֹאָחָז מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ אֲמָצִיָּהוּ בֶן־יְהוֹאָשׁ מֶלֶךְ יְהוּדָה:	In the second year of Joash the son of Jehoahaz, the king of Israel, Amaziah reigned, the son of Joash, the king of Judah.	Jehoahaz ← <i>Joahaz</i> , a shortened form of the usual spelling, but we retain the AV / traditional English name.

2 Ki 14:2	בֶּן-עֶשְׂרִים וְחָמֵשׁ שָׁנָה הָיָה בְּמָלְכוֹ וְעֶשְׂרִים וְיָשַׁע שָׁנָה מָלָךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְהוֹעַדִּין *יְהוֹעַדִּין* מִן-יְרוּשָׁלַם:	He was twenty-five years old when he <i>started to</i> reign, and he reigned for twenty-nine years in Jerusalem. And the name of his mother <i>was</i> {K: Jehoaddin} [Q: Jehoaddan] from Jerusalem.	2 Chr 25:1.
2 Ki 14:3	וַיַּעַשׂ הַיְיָשׁוּר בְּעֵינֵי יְהוָה רָק לֹא כְדֹד אָבִיו כָּכָל אֲשֶׁר-עָשָׂה יוֹאָשׁ אָבִיו עָשָׂה:	And he did what <i>was</i> right in the eyes of the LORD, but not like David his father. He acted in a similar way to everything his father Joash did.	2 Chr 25:2. father (<i>first occurrence in verse</i>): standing for forefather.
2 Ki 14:4	רַק הַבָּמֹת לֹא-סֻרוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבָּמֹת:	However, the <i>idolatrous</i> raised sites <u>were not</u> <u>removed</u> . The people were still sacrificing and burning incense on the <i>idolatrous</i> raised sites.	were not removed: <i>qal</i> for passive of <i>hiphil</i> .
2 Ki 14:5	וַיְהִי כַּאֲשֶׁר חֲזָקָה הַמֶּמְלָכָה בְּיָדוֹ וַיִּדֹּךְ אֶת-עַבְדָּיו הַמַּכִּים אֶת-הַמֶּלֶךְ אָבִיו:	And it came to pass, as the kingdom became <u>stronger</u> under his <u>control</u> , that he struck down those servants of his who had struck down the king <i>who was</i> his father.	2 Chr 25:3. stronger ← <i>strong</i> . control ← <i>hand</i> .
2 Ki 14:6	וְאֶת-בְּנֵי הַמַּכִּים לֹא הִמִּית כִּכְתוּב בְּסֵפֶר תּוֹרַת-מֹשֶׁה אֲשֶׁר-צִוָּה יְהוָה לֵאמֹר לֹא-יּוֹמְתוּ אָבוֹת עַל-בָּנִים וּבָנִים לֹא-יּוֹמְתוּ עַל-אָבוֹת כִּי אִם-אִישׁ בְּחַטָּאוֹ *יָמוּת יָמוּת**:	But he did not kill the sons of those who struck <i>him</i> down, as <i>it stands</i> written in the book of the law of Moses, whom the LORD commanded and said, “Fathers shall not be put to death on account of <i>their</i> sons, and sons shall not be put to death on account of <i>their</i> fathers, but each <i>person</i> shall {K: die} [Q: be put to death] for his <i>own</i> sin.”	2 Chr 25:4.

2 Ki 14:7	הוֹאֵהָכָה אֶת־אֲדָוֹם בְּגִיא־הַמֶּלֶח *מֶלֶח עֲשֶׂרֶת אֲלָפִים וְתַפֹּשׁ אֶת־הַסֵּלַע בַּמֶּלְחָמָה וַיִּקְרָא אֶת־שְׁמָהּ יִקְתָּאֵל עַד הַיּוֹם הַזֶּה: פ	He attacked Edom in the Valley of Salt, <i>defeating</i> ten thousand <i>men</i>, and he captured Sela in the war, and he called it Joktheel, <i>as it is up to this day</i>.	Salt: the <i>ketiv</i> has the definite article, which can be attached in the English to <i>valley</i>, although it is not needed in Hebrew if <i>Salt</i> is taken as a name. 2 Chr 25:11. Sela: AV= <i>Selah</i>, an irregular transliteration of the <i>ayin</i> as <i>hé</i>. Joktheel: see Josh 15:38.
2 Ki 14:8	אִז שָׁלַח אַמְצִיָּה מַלְאָכִים אֶל־יְהוֹאָשׁ בֶּן־יְהוֹאָחָז בֶּן־יְהוּא מֶלֶךְ יִשְׂרָאֵל לֵאמֹר לָכֶה נִתְרָאָה פָּנִים:	Then Amaziah sent messengers to Joash, the son of Jehoahaz, the son of Jehu, the king of Israel, to say, “Come, let us see each other face <i>to face</i>.”	2 Chr 25:17. Joash ← <i>Jehoash</i> here.
2 Ki 14:9	וַיִּשְׁלַח יְהוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל אֶל־אַמְצִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר הַחוּחַ אֲשֶׁר בַּלְבָּנוֹן שָׁלַח אֶל־הָאֲרָז אֲשֶׁר בַּלְבָּנוֹן לֵאמֹר תִּנְהֶאֱתֶבֶתְךָ לִבִּי לְאִשָּׁה וְתַעֲבֹר חֵית הַשָּׂדֶה אֲשֶׁר בַּלְבָּנוֹן וְתִרְמָס אֶת־הַחוּחַ:	Then Joash king of Israel sent <i>a reply</i> to Amaziah king of Judah and said, “The thistle which <i>was</i> in Lebanon has sent <i>word</i> to the cedar which <i>was</i> in Lebanon <i>and</i> said, ‘Give your daughter <i>to be</i> my son's wife’, and a wild animal which <i>was</i> in Lebanon passed by and trampled on the thistle.	2 Chr 25:18. Joash ← <i>Jehoash</i> here.
2 Ki 14:10	הִכָּה הִכִּיתָ אֶת־אֲדָוֹם וַנִּשְׂאָךָ לִבְךָ הַכְּבִיד וְשָׁב בְּבֵיתְךָ וְלָמָּה תִּתְגַּרְרֶה בְּרָעָה וְנִפְלִאתָ אֹתָהּ וַיהוּדָה עִמָּךְ:	You have <i>thoroughly</i> defeated Edom, but your heart has exalted you. Be honoured and stay at home, for why should you embroil yourself in <i>trouble</i> and fall <i>in war</i>, you and Judah with you?”	2 Chr 25:19. thoroughly defeated: infinitive absolute. stay at home ← <i>sit in your house</i>. trouble ← <i>harm, evil</i>.

2 Ki 14:11	וְלֹא־שָׁמַע אֲמַצְיָהּ וַיַּעַל יְהוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל וַיִּתְּרָאוּ פָנִים הוּא וְאֲמַצְיָהּ מֶלֶךְ־יְהוּדָה בְּבֵית שֶׁמֶשׁ אֲשֶׁר לְיְהוּדָה:	But Amaziah did not heed <i>it</i>, and Joash king of Israel went up, and they looked at each other <i>face to face</i> – he and Amaziah king of Judah – in Beth-Shemesh which <i>belongs</i> to Judah.	2 Chr 25:20, 2 Chr 25:21.
2 Ki 14:12	וַיִּגָּף יְהוּדָה לִפְנֵי יִשְׂרָאֵל וַיָּנָסוּ אִישׁ לְאֹהָלוֹ *לֹאֲהֲלָיו*:	And Judah was defeated in <u>confrontation with</u> Israel, and each <i>man</i> fled to {K: his tent} [Q: <u>his tents</u>].	his tents (<i>qeré</i>): the plural attracted by <i>each</i>. 2 Chr 25:22. in confrontation with ← <i>before, in the face of</i>.
2 Ki 14:13	וַאֲתֵּ אֲמַצְיָהּ מֶלֶךְ־יְהוּדָה בֶּן־יְהוֹאָשׁ בֶּן־אֲחִזְיָהּ תִּפַּשׁ יְהוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל בְּבֵית שֶׁמֶשׁ *וַיִּבְאוּ *וַיִּבֶּא יְרוּשָׁלַם וַיִּפְרֹץ בְּחוֹמַת יְרוּשָׁלַם בְּשַׁעַר אַפְרַיִם עַד־שַׁעַר הַפְּנֵה אַרְבַּע מֵאוֹת אַמָּה:	And Joash king of Israel seized Amaziah king of Judah, the son of Joash, the son of Ahaziah, in Beth-Shemesh, {K: and they went} [Q: and he went] <i>to</i> Jerusalem. And he demolished the wall of Jerusalem at the Gate of Ephraim as far as the Corner Gate – four hundred cubits <i>of wall</i>.	2 Chr 25:23. seized: an example of a Hebrew “OVS” (object-verb-subject) sentence. Joash (<i>second occurrence in verse</i>) ← Jehoash here. cubit: about 18 inches or 45 cm.
2 Ki 14:14	וַלָּקַח אֶת־כָּל־הַזָּהָב וְהַכֶּסֶף וְאֵת כָּל־הַכֵּלִים הַנִּמְצָאִים בֵּית־יְהוָה וּבְאֲצֻרוֹת בֵּית הַמֶּלֶךְ וְאֵת בְּנֵי הַתַּעֲרָבוֹת וַיָּשָׁב שְׁמֹרֹנָה:	And he took all the gold and the silver and all the equipment which <i>were</i> present <i>in</i> the house of the LORD, and in the treasuries of the king's house. And <i>he</i> took <u>hostages</u> and returned to Samaria.	2 Chr 25:24. present ← <i>found</i>. hostages ← <i>the hostages</i>. An unexpected definite article. See Gen 22:9.

2 Ki 14:15	וַיִּתֵּר דְּבָרֵי יְהוֹאָשׁ אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ וְאֲשֶׁר נָלַחַם עִם אֲמַצְיָהוּ מֶלֶךְ־יְהוּדָה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the exploits of Joash which he undertook, and his bravery, and <i>the fact</i> that he fought against Amaziah king of Judah, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	fought against ← <i>fought with</i> . See Gen 14:8.
2 Ki 14:16	וַיִּשְׁכַּב יְהוֹאָשׁ עִם־אֲבֹתָיו וַיִּקְבֹּר בְּשִׁמְרוֹן עִם מַלְכֵי יִשְׂרָאֵל וַיִּמְלֹךְ יִרְבֵּעַם בְּנוֹ תַּחְתָּיו: פ	And Joash lay with his fathers, and he was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his place.	
2 Ki 14:17	וַיְחִי אֲמַצְיָהוּ בֶן־יֹאָשׁ מֶלֶךְ יְהוּדָה אַחֲרֵי מוֹת יְהוֹאָשׁ בֶּן־יְהוֹאָחָז מֶלֶךְ יִשְׂרָאֵל חֲמֵשׁ עָשָׂר שָׁנָה:	And Amaziah the son of Joash, the king of Judah, lived for fifteen years after the death of Joash the son of Jehoahaz, the king of Israel.	2 Chr 25:25.
2 Ki 14:18	וַיִּתֵּר דְּבָרֵי אֲמַצְיָהוּ הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the affairs of Amaziah, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 25:26.
2 Ki 14:19	וַיִּקְשְׁרוּ עָלָיו קֶשֶׁר בִּירוּשָׁלַם וַיָּנֶס לְכִישָׁה וַיִּשְׁלְחוּ אַחֲרָיו לְכִישָׁה וַיַּמְתּוּהוּ שָׁם:	But they made a conspiracy against him in Jerusalem, and he fled to Lachish. But they sent <i>forces</i> after him to Lachish, and they killed him there.	2 Chr 25:27. made a conspiracy ← <i>conspired a conspiracy</i> .
2 Ki 14:20	וַיִּשְׂאוּ אֹתוֹ עַל־הַסּוּסִים וַיִּקְבֹּר בִּירוּשָׁלַם עִם־אֲבֹתָיו בְּעִיר דָּוִד:	And they bore him on horses, and he was buried in Jerusalem with his fathers in the City of David.	2 Chr 25:28. horses ← <i>the horses</i> . An unexpected definite article. See Gen 22:9.

2 Ki 14:21	וַיִּקְחוּ כָּל-עַם יְהוּדָה אֶת-עֲזַרְיָה וְהוּא בֶן-שֵׁשׁ עָשָׂר שָׁנָה וַיַּמְלִכוּ אֹתוֹ תַּחַת אָבִיו אֲמַצְיָהוּ:	And all the people of Judah took Azariah, who was sixteen years old, and they made him king in place of his father Amaziah.	1 Chr 3:12, 2 Chr 26:1. Azariah: sometimes called Uzziah.
2 Ki 14:22	הוּא בָּנָה אֶת-אֵילַת וַיֵּשְׁבֶהָ לְיְהוּדָה אַחֲרֵי שִׁכְבַּהּ-הַמֶּלֶךְ עִם-אֲבֹתָיו: פ	He built Elath, and he restored it to Judah after the <i>previous</i> king had lain with his fathers.	2 Chr 26:2.
2 Ki 14:23	בְּשָׁנָה חֲמֵשׁ-עָשָׂר שָׁנָה לְאַמְצִיָּהוּ בֶן-יֹאָשׁ מֶלֶךְ יְהוּדָה מֶלֶךְ יִרְבְּעָם בֶּן-יֹאָשׁ מֶלֶךְ-יִשְׂרָאֵל בְּשִׁמְלוֹן אַרְבָּעִים וְאַחַת שָׁנָה:	In the fifteenth year of Amaziah the son of Joash, the king of Judah, Jeroboam the son of Joash, the king of Israel, became king in Samaria <i>and was so</i> for forty-one years.	
2 Ki 14:24	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מִכָּל-חַטָּאוֹת יִרְבְּעָם בֶּן-נִבָּט אֲשֶׁר הִחֲטִיֵּא אֶת-יִשְׂרָאֵל:	And he did evil in the LORD's sight, and he did not depart from any of the sins of Jeroboam the son of Nebat, who caused Israel to sin.	any ← <i>all</i> . Compare Gen 31:37.
2 Ki 14:25	הוּא הֵשִׁיב אֶת-גְּבוּל יִשְׂרָאֵל מִלְּבֹא חֲמַת עַד-יָם הָעַרְבָּה כְּדִבְרֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּיַד-עֲבָדָיו יֹנָה בֶן-אֲמִתַּי הַנָּבִיא אֲשֶׁר מִגַּת הַחֶפֶר:	He restored the border of Israel from the access to Hamath to the Dead Sea according to the word of the LORD God of Israel, which he spoke through the intermediacy of his servant Jonah the son of Amittai, the prophet who was from Gath-Hepher.	the access to Hamath: see 1 Ki 8:65. the Dead Sea ← <i>the sea of the arid tract</i> . intermediacy ← <i>hand</i> . Gath-Hepher ← <i>the Gath-Hepher</i> .

2 Ki 14:26	כִּי־רָאָה יְהוָה אֶת־עֲנִי יִשְׂרָאֵל מְרֵה מָאֵד וְאָפֶס עֲצוּר וְאָפֶס עֲזוּב וְאֵין עֹז לְיִשְׂרָאֵל:	For the LORD had seen that the affliction of Israel was very bitter, unceasingly and unremittingly, and <i>there</i> was no-one helping Israel.	
2 Ki 14:27	וְלֹא־דָבַר יְהוָה לְמַחֲוֹת אֶת־שֵׁם יִשְׂרָאֵל מִתַּחַת הַשָּׁמַיִם וַיּוֹשִׁיעֵם בְּיַד יִרְבֵּעָם בֶּן־יֹאשָׁ:	And the LORD had not said that <i>he</i> would wipe the name of Israel out from under heaven, and he saved them through the <i>agency</i> of Jeroboam the son of Joash.	agency ← <i>hand</i> .
2 Ki 14:28	וַיְתֵר דְּבָרֵי יִרְבֵּעָם וְכָל־אֲשֶׁר עָשָׂה וְגִבּוֹרָתוֹ אֲשֶׁר־נָלַחַם וְאֲשֶׁר הָשִׁיב אֶת־דַּמְשֶׁק וְאֶת־חֲמַת לַיהוּדָה בְּיִשְׂרָאֵל הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Jeroboam, and everything he did, and his bravery <i>with</i> which he fought, and <i>the fact</i> that he restored Damascus and Hamath of Judah to Israel, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	
2 Ki 14:29	וַיִּשְׁכַּב יִרְבֵּעָם עִם־אֲבֹתָיו עִם מַלְכֵי יִשְׂרָאֵל וַיִּמְלֹךְ זְכַרְיָה בְּנֹו תַחְתּוֹ: פ	And Jeroboam lay with his fathers, with the kings of Israel, and <i>Zechariah</i> his son reigned in place of him.	Zechariah: AV= <i>Zachariah</i> . AV only uses this name for the king of Israel (a useful, if not transcriptionally correct, distinction), and <i>Zechariah</i> for the identical Hebrew name ז
2 Ki 15:1	בְּשָׁנַת עֶשְׂרִים וְשֶׁבַע שָׁנָה לִירְבֵּעָם מֶלֶךְ יִשְׂרָאֵל מָלַךְ עֲזַרְיָה בֶּן־אֲמִצִּיָּה מֶלֶךְ יְהוּדָה:	In the twenty-seventh year of Jeroboam king of Israel, Azariah the son of Amaziah, the king of Judah, <i>started to</i> reign.	ל, elsewhere, e.g. in Zech 1:1 and 1 Chr 5:7 and 2 Chr 29:1. But this king of Israel is widely known by the more accurate <i>Zechariah</i> , which we adopt.
2 Ki 15:2	בֶּן־שֵׁשׁ עָשָׂרָה שָׁנָה הָיָה בְּמִלְכּוֹ וַחֲמִשִּׁים וּשְׁתַּיִם שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְכִלְיָהוּ מִירוּשָׁלַם:	He was sixteen years old when he <i>started to</i> reign, and he reigned in Jerusalem for fifty-two years. And his mother's name <i>was</i> Jecholiah from Jerusalem.	2 Chr 26:3.

2 Ki 15:3	וַיַּעַשׂ הַיִּשְׂרָאֵל בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר-עָשָׂה אִמְצִיָּהוּ אָבִיו:	And he did what <i>was</i> right in the sight of the LORD, like everything that Amaziah his father did.	2 Chr 26:4.
2 Ki 15:4	רַק הַבִּמּוֹת לֹא-סֻרוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבִּמּוֹת:	However, the <i>idolatrous</i> raised sites <u>were not</u> <u>removed</u> . The people were still sacrificing and burning incense on the <i>idolatrous</i> raised sites.	were not removed: <i>qal</i> as passive of <i>hiphil</i> .
2 Ki 15:5	וַיִּגַעַע יְהוָה אֶת-הַמֶּלֶךְ וַיְהִי מִצָּרַע עַד-יוֹם מָתוֹ וַיָּשָׁב בְּבֵית הַחֲפְשִׁית וַיּוֹתֵם בֶּן-הַמֶּלֶךְ עַל-הַבֵּית שֹׁפֵט אֶת-עַם הָאָרֶץ:	And the LORD struck the king, and he became a leper up to the day of his death, and he <u>stayed</u> in the infirmary, and Jotham the king's son <i>was</i> in charge of the house, judging the people of the land.	2 Chr 26:21. stayed ← <i>sat; dwelt</i> .
2 Ki 15:6	וַיִּתֵּר דְּבָרֵי עֲזַרְיָהוּ וְכָל-אֲשֶׁר עָשָׂה הֵלֵאֵהֶם כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the affairs of Azariah, and everything he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 26:22.
2 Ki 15:7	וַיִּשְׁכַּב עֲזַרְיָה עִם-אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ עִם-אֲבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ יוֹתָם בְּנוֹ תַּחְתָּיו: פ	And Azariah lay <u>with his</u> <u>fathers</u> , and <u>with his</u> <u>fathers</u> in the City of David they buried him. And Jotham his son reigned in his place.	1 Chr 3:12, 2 Chr 26:23. with his fathers ... with his fathers: otiose; compare 2 Ki 8:24.
2 Ki 15:8	בְּשָׁנַת שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה לְעֲזַרְיָהוּ מֶלֶךְ יְהוּדָה מָלַךְ זְכַרְיָהוּ בֶן-יִרְבֵּעַם עַל-יִשְׂרָאֵל בְּשִׁמְרוֹן שָׁשָׁה חֳדָשִׁים:	In the thirty-eight year of Azariah king of Judah, <u>Zechariah</u> the son of Jeroboam <i>started to</i> reign over Israel in Samaria, <i>and</i> <i>he did so</i> for six months.	Zechariah: see 2 Ki 14:29.

2 Ki 15:9	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כַּאֲשֶׁר עָשׂוּ אֲבֹתָיו לֹא סָר מִחַטָּאוֹת יִרְבְּעָם בֶּן־נִבְט אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל:	And he did evil in the sight of the LORD, as his fathers did. He did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.	
2 Ki 15:10	וַיִּקְשֹׁר עָלָיו שָׁלֹם בֶּן־יִבְשׁ וַיַּכְהוּ קִבְלָעָם וַיִּמְלִיכוּהוּ וַיִּמְלֹךְ תַּחְתָּיו:	And Shallum the son of Jabesh conspired against him and struck him down <u>in public</u> and killed him, and he reigned in place of him.	in public ← <i>before the people</i> , only here in a Hebrew context, using a preposition common in Aramaic.
2 Ki 15:11	וַיֵּתֶר דְּבָרֵי זְכַרְיָה הַנֶּם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And <i>as for</i> the rest of the affairs of <u>Zechariah</u> , <u>they are to be seen</u> written in the Book of the Chronicles of the Kings of Israel.	Zechariah: see 2 Ki 14:29. they <i>are</i> to be seen ← <i>behold them</i> .
2 Ki 15:12	הוא דְּבַר־יְהוָה אֲשֶׁר דִּבֶּר אֶל־יהווא לְאַמֹּר בְּנֵי רַב־יָעִים יֵשְׁבוּ לָךְ עַל־כִּסֵּא יִשְׂרָאֵל וַיְהִי־כֵן: פ	That <i>was</i> the word of the LORD which he spoke to Jehu when he said, “Your descendants <u>to the fourth generation</u> will sit on the throne of Israel.” And it was so.	to the fourth generation ← <i>of the fourth generation</i> . The four after Jehu were Jehoahaz, Jehoash, Jeroboam and Zechariah. Then Shallum broke the line.
2 Ki 15:13	שָׁלֹם בֶּן־יָבִישׁ מֶלֶךְ בִּשְׁנַת שְׁלֹשִׁים וְתֵשַׁע שָׁנָה לְעֹזִיָּה מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ יֶרַח־יָמִים בְּשֶׁמְרוֹן:	Shallum the son of Jabesh <i>started to reign</i> in the thirty-ninth year of <u>Uzziah</u> king of Judah, and he reigned for a <u>full month</u> in Samaria.	Uzziah ← <i>Uziah</i> here, but often with a <i>dagesh</i> , giving <i>Uzziah</i> . We standardize, as does AV, on <i>Uzziah</i> . Also called <i>Azariah</i> . See 2 Ki 14:21. a full month ← <i>a month of days</i> .
2 Ki 15:14	וַיַּעַל מְנַחֵם בֶּן־גָּדִי מִתִּרְצָה וַיָּבֹא שֶׁמְרוֹן וַיִּדָּךְ אֶת־שָׁלֹם בֶּן־יָבִישׁ בְּשֶׁמְרוֹן וַיִּמְלִיכוּהוּ וַיִּמְלֹךְ תַּחְתָּיו:	Then Menahem the son of Gadi from Tirzah went up and came <i>to</i> Samaria and struck Shallum the son of Jabesh down in Samaria, and he killed him, and he reigned in place of him.	

2 Ki 15:15	וַיִּתֵּר דְּבָרֵי שָׁלוֹם וְקִשְׁרוֹ אֲשֶׁר קָשָׁר הָנָם כְּתָבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: ס	And <i>as for</i> the rest of the affairs of Shallum, and his conspiracy which he <u>made</u> , <u>they are to be seen</u> written in the Book of the Chronicles of the Kings of Israel.	made ← <i>conspired</i> . they <i>are</i> to be seen ← <i>behold</i> them.
2 Ki 15:16	אִזַּיִּבְה־מִנְחָם אֶת־תִּפְסָח וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־גְּבוּלֶיהָ מִתְרָצָה כִּי לֹא פָתַח וַיִּדֹּאֵת כָּל־הַהֲרוֹתֶיהָ בִּקְעָה: פ	Then Menahem attacked Tiphseh and everyone in it, and its <u>territories by</u> Tirzah. Because it did not open <i>up</i> , he attacked <i>it</i> , and he ripped all its pregnant <i>women</i> open.	territories by ← <i>borders</i> <i>from</i> , but the preposition has a wider scope.
2 Ki 15:17	בְּשָׁנַת שְׁלֹשִׁים וַחֲשַׁע שָׁנָה לַעֲזַרְיָה מֶלֶךְ יְהוּדָה מָלַךְ מִנְחָם בֶּן־גָּדִי עַל־יִשְׂרָאֵל עֶשֶׂר שָׁנִים בְּשִׁמְרוֹן:	In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi <i>started to</i> reign over Israel, <i>and he did so</i> for ten years in Samaria.	
2 Ki 15:18	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מֵעַל חַטָּאוֹת יִרְבְּעָם בֶּן־נִבְט אֲשֶׁר־הִחֲטִיֵּא אֶת־יִשְׂרָאֵל כָּל־יָמָיו:	And he did evil in the sight of the LORD, and he did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin, all his days.	
2 Ki 15:19	בָּא פּוּל מֶלֶךְ־אַשּׁוּר עַל־הָאָרֶץ וַיִּתֵּן מִנְחָם לְפּוּל אֶלֶף כֶּבֶד־כֶּסֶף לְהִיזוֹת יָדָיו אֹתוֹ לְהַחֲזִיק הַמַּמְלָכָה בְּיָדוֹ:	Pul king of Assyria came <u>to the land</u> , and Menahem gave Pul a thousand <u>talents</u> of silver, so that he would <u>have the support</u> to strengthen his <u>grip</u> on the kingdom.	to the land: or <i>against the</i> <i>land</i> , but reading the sense of אֶל, <i>el</i> for עַל, <i>al</i> , as here, is frequent. talents: see Ex 25:39. have the support ← <i>his</i> (Pul's?) <i>hand would be</i> <i>with him</i> (Menahem). Or if it refers to Menahem's <i>hand</i> , translate <i>have the</i> <i>capability</i> . grip ← <i>hand</i> .

2 Ki 15:20	וַיֵּצֵא מִנֶּחֱם אֶת־הַכֶּסֶף עַל־יִשְׂרָאֵל עַל כָּל־גִּבּוֹרֵי הַחֵיל לָתֵת לְמֶלֶךְ אַשּׁוּר חֲמִשִּׁים שֶׁקֶלִים כֶּסֶף לְאִישׁ אֶחָד וַיָּשֶׁב מֶלֶךְ אַשּׁוּר וְלֹא־עָמַד שָׁם בְּאַרְצָא:	And Menahem raised the money <i>with a levy</i> on Israel, on all <u>valiant</u> warriors, to give <i>it</i> to the king of Assyria – fifty shekels of silver <u>per person</u> – then the king of Assyria returned and did not <u>stay</u> <u>there</u> in the land.	raised ← <i>brought out</i> . valiant warriors: or <i>very wealthy men</i> . per person ← <i>for one man</i> . stay ← <i>stand</i> . there: or, [AnLx] III, <i>then, at that time</i> .
2 Ki 15:21	וַיִּתֵּר דְּבָרֵי מִנֶּחֱם וְכָל־אֲשֶׁר עָשָׂה הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Menahem, and everything he did, <i>are they</i> not written in the Book of the Chronicles of the Kings of Israel?	
2 Ki 15:22	וַיִּשְׁכַּב מִנֶּחֱם עִם־אֲבֹתָיו וַיִּמְלֹךְ פִּקְחִיָּה בְנוֹ תַּחְתָּיו: פ	And Menahem lay with his fathers, and Pekahiah his son reigned in his place.	
2 Ki 15:23	בְּשָׁנַת חֲמִשִּׁים שָׁנָה לְעֶזְרִיָּה מֶלֶךְ יְהוּדָה מָלַךְ פִּקְחִיָּה בֶן־מִנֶּחֱם עַל־יִשְׂרָאֵל בְּשָׁמְרוֹן שְׁנָתַיִם:	In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem <i>started to</i> reign over Israel in Samaria, <i>and he did so</i> for two years.	
2 Ki 15:24	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מִחַטָּאוֹת יִרְבְּעָם בֶּן־נִבְט אֲשֶׁר הֲחָטִיא אֶת־יִשְׂרָאֵל:	And he did evil in the eyes of the LORD. He did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.	

2 Ki 15:25	וַיִּקְשֹׁר עָלָיו פֶּקַח בֶּן־רִמְלִיָּהוּ שְׁלִישׁוֹ וַיַּכֵּהוּ בְּשַׁמְרוֹן בְּאֶרְמוֹן בֵּית־מֶלֶךְ הַמֶּלֶךְ אֶת־אַרְגָּב וְאֶת־הָאֲרִיָּה וְעִמּוֹ חֲמִשִּׁים אִישׁ מִבְּנֵי גִלְעָדִים וַיְמִיתֵהוּ וַיִּמְלֹךְ תַּחְתּוֹ:	And Pekah the son of Remaliah, an adjutant of his, conspired against him and struck him down in Samaria, in the palace of {K: the} [Q: the] king's residence, with Argob and with Arieḥ, and with him fifty men from the sons of the Gileadites. And he killed him, and he reigned in place of him.	Gileadites: see Gen 31:21.
2 Ki 15:26	וַיֵּתֶר דְּבָרֵי פֶקַחְיָה וְכָל־אֲשֶׁר עָשָׂה הֵנָּה כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: פ	And <i>as for</i> the rest of the affairs of Pekahiah, and everything he did, <i>they are to be seen</i> written in the Book of the Chronicles of the Kings of Israel.	they <i>are</i> to be seen ← <i>behold them.</i>
2 Ki 15:27	בְּשָׁנָה חֲמִשִּׁים וּשְׁתַּיִם שָׁנָה לַעֲזַרְיָה מֶלֶךְ יְהוּדָה מָלַךְ פֶּקַח בֶּן־רִמְלִיָּהוּ עַל־יִשְׂרָאֵל בְּשַׁמְרוֹן עֶשְׂרִים שָׁנָה:	In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah <i>started to</i> reign over Israel in Samaria, <i>and he did so</i> for twenty years.	
2 Ki 15:28	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מִן־חַטָּאוֹת יִרְבְּעָם בֶּן־נִבְטָאֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל:	And he did evil in the sight of the LORD. He did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.	

2 Ki 15:29	בִּימֵי פֶקַח מֶלֶךְ־יִשְׂרָאֵל בָּא תַגְלַת פְּלֹאֶסֶר מֶלֶךְ אַשּׁוּר וַיִּקַּח אֶת־עֵינֹן וְאֶת־אַבְל בֵּית־מַעֲכָה וְאֶת־יָנוּחַ וְאֶת־קַדְשׁ וְאֶת־חֲצוֹר וְאֶת־הַגְּלָעָד וְאֶת־הַגְּלִילָה כָּל אֶרֶץ נַפְתָּלִי וַיִּגְלֶם אֲשׁוּרָה:	In the days of Pekah king of Israel, Tiglath-Pileser king of Assyria came and captured Ijon and Abel-Beth-Maachah and Janoah and Kedesh and Hazor and Gilead and Galilee – all the land of Naphtali – and he deported them to Assyria.	Tiglath-Pileser: in 1 and 2 Chronicles, <i>Tilgath-Pilneser</i>. Gilead: see Gen 31:21.
2 Ki 15:30	וַיִּקְשֶׁר־קֶשֶׁר הַזֶּשֶׁעַ בֶּן־אֵלָה עַל־פֶּקַח בֶּן־רַמְלִיָּהוּ וַיַּכְהוּ וַיִּמְיֹתָהוּ וַיִּמְלֹךְ תַּחְתָּיו בְּשָׁנַת עֶשְׂרִים לְיוֹתָם בֶּן־עֲזִיָּה:	Then Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and he struck him down and killed him, and he reigned in his place, in the twentieth year of Jotham the son of Uzziah.	Hoshea: the same Hebrew spelling as <i>Hoshea</i> (later <i>Joshua</i>) of Num 13:8 and <i>Hosea</i> of Hos 1:1. Uzziah ← <i>Uziah</i>. See 2 Ki 15:13.
2 Ki 15:31	וַיֵּתֶר דְּבַר־פֶּקַח וְכָל־אֲשֶׁר עָשָׂה הֵנָּה כְּתוּבִים עַל־סֵפֶר דְּבַר־יְהִימִים לְמַלְכֵי יִשְׂרָאֵל: פ	And <i>as for</i> the rest of the affairs of Pekah, and everything he did, <i>they are to be seen</i> written in the Book of the Chronicles of the Kings of Israel.	they <i>are</i> to be seen ← <i>behold them</i>.
2 Ki 15:32	בְּשָׁנַת שְׁתַּיִם לְפֶקַח בֶּן־רַמְלִיָּהוּ מֶלֶךְ יִשְׂרָאֵל מָלַךְ יוֹתָם בֶּן־עֲזִיָּהוּ מֶלֶךְ יְהוּדָה:	In the second year of Pekah the son of Remaliah, the king of Israel, Jotham the son of Uzziah <i>started to reign as</i> the king of Judah.	Uzziah ← <i>Uziah</i>. See 2 Ki 15:13.
2 Ki 15:33	בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה הָיָה בְּמָלְכוֹ וַיֵּשֶׁב־עִירוֹ שְׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְרוּשָׁא בַת־צָדוֹק:	He was twenty-five years old when he <i>started to</i> reign, and he reigned in Jerusalem for sixteen years. And his mother's name <i>was</i> Jerusha, the daughter of Zadok.	2 Chr 27:1.

2 Ki 15:34	וַיַּעַשׂ הַיִּשָּׂר בְּעֵינֵי יְהוָה כָּכָל אֲשֶׁר־עָשָׂה עֲזִיָּהוּ אָבִיו עָשָׂה:	And he did what <i>was</i> right in the sight of the LORD. He acted according to everything that <u>Uzziah</u> his father did.	2 Chr 27:2. Uzziah ← <i>Uziah</i> . See 2 Ki 15:13.
2 Ki 15:35	רַק הַבְּמוֹת לֹא סֻרוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבְּמוֹת הוּא בָנָה אֶת־שַׁעַר בֵּית־יְהוָה הָעֶלְיוֹן:	However, the <i>idolatrous</i> raised sites were <u>not</u> removed. The people were still sacrificing and burning incense on the <i>idolatrous</i> raised sites. He built the upper gate to the house of the LORD.	2 Chr 27:2, 2 Chr 27:3. were not removed: <i>qal</i> for passive of <i>hiphil</i> .
2 Ki 15:36	וַיֵּתֶר דְּבָרֵי יוֹתָם אֲשֶׁר עָשָׂה הֶלְאֵהֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the exploits of Jotham <u>which</u> he undertook, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 27:7. which: many manuscripts (see [BHS-CA]), and AV, but not [WLC], read <i>and</i> <i>everything that</i> . So AV differs.
2 Ki 15:37	בַּיָּמִים הָהֵם הִחֵל יְהוָה לְהַשְׁלִיחַ בִּיהוּדָה רָצִין מֶלֶךְ אֲרָם וְאֵת פֶּקַח בֶּן־רִמְלִיָּהוּ:	In those days the LORD started sending Rezin king of Aramaea, and Pekah the son of Remaliah, against Judah.	
2 Ki 15:38	וַיִּשְׁכַּב יוֹתָם עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד אָבִיו וַיִּמְלֹךְ אָחָז בְּנוֹ תַּחְתָּיו: פ	And Jotham lay with <u>his</u> fathers, and <u>with his</u> fathers he was buried, in the City of David his father, and Ahaz his son reigned in his place.	1 Chr 3:13, 2 Chr 27:9. with his fathers ... with his fathers: otiose; compare 2 Ki 8:24.
2 Ki 16:1	בְּשָׁנָה שֶׁבַע־עָשָׂרָה שָׁנָה לִפְקַח בֶּן־רִמְלִיָּהוּ מֶלֶךְ אָחָז בֶּן־יוֹתָם מֶלֶךְ יְהוּדָה:	In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham <i>started to reign as</i> the king of Judah.	
2 Ki 16:2	בֶּן־עֶשְׂרִים שָׁנָה אָחָז בְּמָלְכוֹ וַיִּשַׁעֲשֶׂרָה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְלֹא־עָשָׂה הַיִּשָּׂר בְּעֵינֵי יְהוָה אֱלֹהָיו כְּדוֹד אָבִיו:	Ahaz <i>was</i> twenty years old when he <i>started to</i> reign, and he reigned for sixteen years in Jerusalem. But he did not do what <i>was</i> right in the eyes of the LORD his God like David his father.	2 Chr 28:1.

2 Ki 16:3	וַיֵּלֶךְ בְּדַרְךְ מַלְכֵי יִשְׂרָאֵל וְגַם אֶת־בְּנוֹ הָעֶבֶר בָּאֵשׁ כְּתַעֲבוֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה אֹתָם מִפְּנֵי בְנֵי יִשְׂרָאֵל:	And he walked in the way of the kings of Israel, and he made even his <i>own</i> son pass over fire, like the abominations of the Gentiles whom the LORD dispossessed before the sons of Israel.	2 Chr 28:2, 2 Chr 28:3.
2 Ki 16:4	וַיִּזְבַּח וַיִּקְטֹר בַּבַּמֹּת וְעַל־הַגְּבָעוֹת וְתַחַת כָּל־עֵץ רַעְנָן:	And he sacrificed and burned incense on the <i>idolatrous</i> raised sites and on the hills and under every luxuriant tree.	2 Chr 28:4.
2 Ki 16:5	אִזְ יַעֲלֶה רְצִין מֶלֶךְ־אַרָם וּפְקַח בֶּן־רִמְלִיָּהוּ מֶלֶךְ־יִשְׂרָאֵל יְרוּשָׁלַם לְמַלְחָמָה וַיִּצְרּוּ עַל־אַחֲזִי וְלֹא יָכְלוּ לְהִלָּחֵם:	Then Rezin king of Aramaea and Pekah the son of Remaliah, the king of Israel, went up <i>to</i> Jerusalem to war, and they besieged Ahaz, but they could not do battle.	
2 Ki 16:6	בָּעֵת הַהִיא הֵשִׁיב רְצִין מֶלֶךְ־אַרָם אֶת־אֵילַת לְאָרָם וַיֵּנֶשֶׁל אֶת־הַיְּהוּדִים מֵאֵילוֹת וְאַרְמִים *וַאֲדוֹמִים* בָּאוּ אֵילַת וַיֵּשְׁבוּ שָׁם עַד הַיּוֹם הַזֶּה: פ	At that time Rezin king of Aramaea restored Elath to Aramaea, and he drove the Jews out of Elath, and {K: Aramaeans} [Q: Edomites] came <i>to</i> Elath and lived there, <i>as they do</i> up to this day.	Jews: the first occurrence in the Bible of this word. The cognate word <i>Judah</i> (or <i>Judaea</i> , as the place) is mentioned in 1 Ki 22:2. Elath: AV differs, aligning it with <i>Elath</i> . The two are equated in [LHG]. We maintain the distinction.
2 Ki 16:7	וַיִּשְׁלַח אַחֲזִי מַלְאָכִים אֶל־תִּגְלַת פְּלֶסֶר מֶלֶךְ־אַשּׁוּר לֵאמֹר עֲבֹדֶךָ וּבִגְדְךָ אֲנִי עָלֶיָּה וְהוֹשַׁעְנִי מִכָּף מֶלֶךְ־אַרָם וּמִכָּף מֶלֶךְ־ יִשְׂרָאֵל הַקּוֹמִים עָלַי:	And Ahaz sent messengers to Tiglath-Pileser king of Assyria and said, “I <i>am</i> your servant and your son. Come up and save me from the grip of the king of Aramaea, and from the grip of the king of Israel, who are rising up against me.”	2 Chr 28:16. Pileser ← <i>Peleser</i> here; elsewhere in 2 Kings <i>Pileser</i> . See also 2 Ki 15:29. grip (2x) ← <i>palm</i> .

2 Ki 16:8	וַיִּקַּח אַחָז אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב הַנִּמְצָא בֵּית יְהוָה וּבִאֲצֻרוֹת בֵּית הַמֶּלֶךְ וַיִּשְׁלַח לְמֶלֶךְ־אַשּׁוּר שָׁחַד:	And Ahaz took the silver and the gold which <i>were</i> present <i>in</i> the house of the LORD and in the treasuries of the king's house, and he sent a bribe to the king of Assyria.	2 Chr 28:21.
2 Ki 16:9	וַיִּשְׁמַע אֵלָיו מֶלֶךְ אַשּׁוּר וַיַּעַל מֶלֶךְ אַשּׁוּר אֶל־דַּמָּשֶׁק וַיִּתְּפֹשֶׂה וַיְגַלֶּה קִירָה וְאֶת־רִצִּין הַמִּית:	And the king of Assyria heeded him, and the king of Assyria went up to Damascus and took possession of it, and he exiled <i>the population</i> to Kir, and he killed Rezin.	king of Assyria ... king of Assyria: otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5. Similarly some other verses in this chapter. heeded ← <i>heard</i> .
2 Ki 16:10	וַיֵּלֶךְ הַמֶּלֶךְ אַחָז לִקְרֹאת תִּגְלַת פִּלְאֶסֶר מֶלֶךְ־אַשּׁוּר דּוֹמָשֶׁק וַיֵּרָא אֶת־הַמִּזְבֵּחַ אֲשֶׁר בְּדַמָּשֶׁק וַיִּשְׁלַח הַמֶּלֶךְ אַחָז אֶל־אוּרִיָּה הַכֹּהֵן אֶת־דִּמּוֹת הַמִּזְבֵּחַ וְאֶת־תְּבִנֹתָיו לְכָל־מַעֲשָׂהוּ:	Then King Ahaz went to meet Tiglath-Pileser king of Assyria <i>in</i> Damascus, and he saw the altar which <i>was</i> in Damascus, and King Ahaz sent Uriah the priest a <u>drawing</u> of the altar and its design in all its <u>detail</u> .	Uriah: AV= <i>Urijah</i> here (and for the priest generally), but it is the same spelling as for Uriah the Hittite (2 Sam 11:3). drawing ← <i>likeness</i> . detail ← <i>workmanship</i> .
2 Ki 16:11	וַיְבִן אוּרִיָּה הַכֹּהֵן אֶת־הַמִּזְבֵּחַ כָּכָל אֲשֶׁר־שָׁלַח הַמֶּלֶךְ אַחָז מִדַּמָּשֶׁק בֵּן עָשָׂה אוּרִיָּה הַכֹּהֵן עַד־בּוֹא הַמֶּלֶךְ־אַחָז מִדַּמָּשֶׁק:	And Uriah the priest built the altar. According to everything that King Ahaz had sent from Damascus, so Uriah the priest made <i>it</i> , ready for when King Ahaz would come from Damascus.	Uriah (2x): AV= <i>Urijah</i> here. See 2 Ki 16:10. ready for when King Ahaz would come ← <i>up to the coming of King Ahaz</i> . The sentence structure of this verse follows Masoretic tradition. We have a full stop at the <i>atnach</i> . Compare Num 9:5.
2 Ki 16:12	וַיָּבֹא הַמֶּלֶךְ מִדַּמָּשֶׁק וַיֵּרָא הַמֶּלֶךְ אֶת־הַמִּזְבֵּחַ וַיִּקְרַב הַמֶּלֶךְ עַל־הַמִּזְבֵּחַ וַיַּעַל עָלָיו:	And when the king came <i>back</i> from Damascus, the king saw the altar, and the king <u>went up</u> to the altar and made a burnt offering on it.	went up to: the verb could be re-pointed to <i>hiphil</i> (וַיִּקְרַב) so as to read <i>and offered on</i> .

2 Ki 16:13	וַיִּקְטֹר אֶת־עֹלֹתָיו וְאֶת־מִנְחָתוֹ וַיִּסֹּךְ אֶת־נִסְכּוֹ וַיִּזְרֹק אֶת־דָּם־הַשְּׁלָמִים אֲשֶׁר־לוֹ עַל־הַמִּזְבֵּחַ:	And he <u>made</u> his burnt offering and his meal-offering, and he poured out his libation, and he sprinkled the blood of his peace-offerings on the altar.	made ← <i>burnt</i>.
2 Ki 16:14	וְאֵת הַמִּזְבֵּחַ הַנְּחֹשֶׁת אֲשֶׁר לִפְנֵי יְהוָה וַיִּקְרֹב מֵאֵת פְּנֵי הַבַּיִת מִבֵּין הַמִּזְבֵּחַ וּמִבֵּין בֵּית יְהוָה וַיִּתֵּן אֹתוֹ עַל־יָרֵךְ הַמִּזְבֵּחַ צְפוֹנָה:	And he brought the copper altar which <i>is</i> before the LORD from the front of the house between the altar and the house of the LORD, and he put it to the <u>side</u> of the altar to the north.	side ← <i>thigh</i>.
2 Ki 16:15	*וַיִּצְוֵהוּ *וַיִּצְוֵהוּ הַמֶּלֶךְ־אָחָז אֶת־אוּרִיָּה הַכֹּהֵן לֵאמֹר עַל הַמִּזְבֵּחַ הַגָּדוֹל הַקָּטָן אֶת־עֹלֹת־הַבֶּקֶר וְאֶת־מִנְחַת הָעָרֶב וְאֶת־עֹלֹת הַמֶּלֶךְ וְאֶת־מִנְחָתוֹ וְאֵת עֹלֹת כָּל־עַם הָאָרֶץ וּמִנְחָתָם וְנִסְכֵּיהֶם וְכָל־דָּם עֹלָה וְכָל־דָּם־זֶבַח עָלָיו תִּזְרֹק וּמִזְבֵּחַ הַנְּחֹשֶׁת יִהְיֶה־לִּי לְבָקָר:	And King Ahaz {K: commanded him – } [Q: commanded Uriah the priest] and said, “Burn the morning burnt offering and the evening meal-offering and the king's burnt offering, and his meal-offering, and the burnt offering for all the people of the land, and their meal-offering, and their libations, on the big altar, and sprinkle all the blood of the burnt offering, and all the blood of the sacrifice on it. And the copper altar will be for me to <u>consider</u>.”	Uriah (2x): AV= <i>Urijah</i> here. See 2 Ki 16:10. consider: as [AnLx]. [CB]= <i>consider further</i> (<i>what shall be done with it</i>).
2 Ki 16:16	וַיַּעַשׂ אוּרִיָּה הַכֹּהֵן כְּכֹל אֲשֶׁר־צִוָּה הַמֶּלֶךְ אָחָז:	And Uriah the priest acted according to everything that King Ahaz commanded him.	Uriah: AV= <i>Urijah</i> here. See 2 Ki 16:10.

2 Ki 16:17	וַיִּקְצֹץ הַמֶּלֶךְ אָחָז אֶת־הַמִּסְגָּרוֹת הַמִּכְנֹזֹת וַיִּסֶר מֵעֲלֵיהֶם וְאֶת־**אֶת־הַכֹּזֶר* וְאֶת־הַיָּם הַזֶּה הוֹרֵד מֵעַל הַבֶּקֶר הַנִּחָשֶׁת אֲשֶׁר תַּחְתֶּיהָ וַיִּתֵּן אֹתוֹ עַל מִרְצַפֶּת אֲבָנִים:	And King Ahaz cut the borders of the bases off {K: and removed <i>them</i> from them, and he took down both the laver and} [Q: and removed the laver from them, and he took down] the <i>artificial</i> sea from the copper oxen which <i>were</i> under it, and he put it on the stone paving.	AV differs, reading the <i>qeré</i>.
2 Ki 16:18	וְאֶת־מִסְךְ **מוֹסֵךְ הַשֶּׁבֶת אֲשֶׁר־בָּנוּ בַּבַּיִת וְאֶת־מְבוֹא הַמֶּלֶךְ הַחִיצוֹנָה הִסֵּב בֵּית יְהוָה מִפְּנֵי מֶלֶךְ אַשּׁוּר:	And he <u>altered</u> the veranda for the Sabbath, which they had built <u>adjoining</u> the house and the king's outer entrance <u>to go to</u> the house of the LORD on account of the king of Assyria.	veranda: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>. altered ... to go ← <i>made turn</i>. adjoining ← <i>in / at</i>.
2 Ki 16:19	וְיֵתֶר דְּבָרֵי אָחָז אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the exploits of Ahaz which he undertook, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 28:26.
2 Ki 16:20	וַיִּשְׁכַּב אָחָז עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיְמַלֵּךְ חִזְקִיָּהוּ בְנוֹ תַּחְתָּיו: פ	And Ahaz lay <u>with his fathers</u>, and <u>with his fathers</u> he was buried, in the City of David. And <u>Hezekiah</u> his son reigned in place of him.	1 Chr 3:13, 2 Chr 28:27. with his fathers ... with his fathers: otiose; compare 2 Ki 8:24. Hezekiah ← <i>Hizkiahu</i>. Also <i>Hizkiah</i> as in 2 Ki 18:1. But we retain the AV / traditional English name.
2 Ki 17:1	בְּשָׁנָה שְׁתִּיתִּים עָשָׂה לְאָחָז מֶלֶךְ יְהוּדָה מֶלֶךְ הוֹשֵׁעַ בֶּן־אֵלָה בְּשֶׁמֶרֶון עַל־יִשְׂרָאֵל תִּשְׁעַת שָׁנִים:	In the twelfth year of Ahaz king of Judah, <u>Hoshea</u> the son of Elah <i>started to</i> reign over Israel in Samaria, <i>and he did so</i> for nine years.	Hoshea: see 2 Ki 15:30.

2 Ki 17:2	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה רַק לֹא כַּמְלָכִי יִשְׂרָאֵל אֲשֶׁר הָיוּ לִפְנָיו:	And he did evil in the sight of the LORD, but not like the kings of Israel who were before him.	
2 Ki 17:3	עָלִיו עָלָה שַׁלְמַנְאֶסֶר מֶלֶךְ אַשּׁוּר וַיְהִי־לוֹ הוֹשֵׁעַ עֶבֶד וַיָּשֶׁב לוֹ מִנְחָה:	Shalmaneser king of Assyria came up against him, and Hoshēa became his servant, and he brought him a gift.	Hoshea: see 2 Ki 15:30.
2 Ki 17:4	וַיִּמְצָא מֶלֶךְ־אַשּׁוּר בְּהוֹשֵׁעַ קֹשֶׁר אֲשֶׁר שָׁלַח מַלְאָכִים אֶל־סוּא מֶלֶךְ־מִצְרַיִם וְלֹא־הָעֵלָה מִנְחָה לְמֶלֶךְ אַשּׁוּר כְּשִׁנָּה בְּשָׁנָה וַיַּעֲזְרֵהוּ מֶלֶךְ אַשּׁוּר וַיֹּאסְרֵהוּ בֵּית כְּלָא:	And the king of Assyria discovered a conspiracy by Hoshea, because he had sent messengers to So king of Egypt, and he had not brought a present up to the king of Assyria, as was the custom year by year, so the king of Assyria detained him and bound him in prison.	discovered ← <i>found</i> . Hoshea: see 2 Ki 15:30. because he had sent: or when he sent.
2 Ki 17:5	וַיַּעַל מֶלֶךְ־אַשּׁוּר בְּכָל־הָאָרֶץ וַיַּעַל שְׁמֶרֹן וַיִּצֹר עָלֶיהָ שָׁלֹשׁ שָׁנִים:	Then the king of Assyria went up throughout all the land, and he went up to Samaria and besieged it for three years.	
2 Ki 17:6	בְּשָׁנַת הַתְּשִׁיעִית לְהוֹשֵׁעַ לָכַד מֶלֶךְ־אַשּׁוּר אֶת־שְׁמֶרֹן וַיִּגָּל אֶת־יִשְׂרָאֵל אֲשׁוּרָה וַיָּשֶׁב אֹתָם בַּחֲלָח וּבְחָבוּר נְהַר גּוֹזָן וְעָרֵי מְדִי פ	In the ninth year of Hoshea, the king of Assyria captured Samaria and deported Israel to Assyria, and he relocated them in Halah and in Habor by the River Gozan and the cities of Media.	Hoshea: see 2 Ki 15:30. relocated ← <i>made dwell</i> . Halah: or <i>Helah</i> . Media: i.e. the land of the Medes, the Median ↴

2 Ki 17:7	וַיְהִי כִּי־חָטְאוּ בְנֵי־יִשְׂרָאֵל לַיהוָה אֱלֹהֵיהֶם הַמַּעֲלָה אֹתָם מֵאֶרֶץ מִצְרַיִם מִתַּחַת יַד פַּרְעֹה מֶלֶךְ־מִצְרַיִם וַיִּירָאוּ אֱלֹהִים אֲחֵרִים:	And it came to pass that the sons of Israel sinned against the LORD their God, who brought them up out of the land of Egypt – from <i>being under the</i> <i>control</i> of Pharaoh king of Egypt – and they had feared other gods,	↳ empire. Not the same as <i>Midian</i> . under the control ← <i>under</i> <i>the hand</i> .
2 Ki 17:8	וַיֵּלְכוּ בַּחֲקוֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל וּמִלְכֵי יִשְׂרָאֵל אֲשֶׁר עָשׂוּ:	and they had walked in the statutes of the nations which the LORD had dispossessed before the sons of Israel, and <i>the</i> <i>statutes of</i> the kings of Israel which they had instituted.	
2 Ki 17:9	וַיַּחְפְּאוּ בְנֵי־יִשְׂרָאֵל דְּבָרִים אֲשֶׁר לֹא־כֵן עַל־יְהוָה אֱלֹהֵיהֶם וַיִּבְנוּ לָהֶם בָּמֹת בְּכָל־עָרֵיהֶם מִמִּגְדָּל נֹצְרִים עַד־עִיר מִבְצָר:	And the sons of Israel did things secretly, <i>things</i> which <i>were</i> dishonest, against the LORD their God, and they built themselves <i>idolatrous</i> raised sites in all their cities, from the watchman's tower to the fortified city.	
2 Ki 17:10	וַיַּצְבּוּ לָהֶם מַצֵּבוֹת וְאֲשֵׁרִים עַל כָּל־גִּבְעָה גְּבָהָה וְתַחַת כָּל־עֵץ רֶעֱנָן:	And they set up <i>idolatrous</i> images and phallic parks on every high hill and under every luxuriant tree.	
2 Ki 17:11	וַיִּקְטְרוּ־שֵׁם בְּכָל־בָּמֹת כְּגוֹיִם אֲשֶׁר־הִגְלָה יְהוָה מִפְּנֵיהֶם וַיַּעֲשׂוּ דְבָרִים רָעִים לְהַכְעִים אֶת־יְהוָה:	And they burned incense there on all the <i>idolatrous</i> raised sites, like the Gentiles whom the LORD had driven into exile at <i>their advance</i> , and they did evil things, <i>so that they</i> provoked the LORD to anger.	at their advance ← <i>before</i> <i>them</i> , spatially, not temporally. so that <i>they</i> provoked: consecutive (result), rather than purposive, use of the infinitive.
2 Ki 17:12	וַיַּעֲבֹדוּ הַגִּלְלִים אֲשֶׁר אָמַר יְהוָה לָהֶם לֹא תַעֲשׂוּ אֶת־הַדָּבָר הַזֶּה:	And they served idols <i>concerning</i> which the LORD had said to them, “You shall not do this thing.”	

2 Ki 17:13	וַיַּעַד יְהוָה בְּיִשְׂרָאֵל וּבְיְהוּדָה בְּיַד כָּל-נְבִיאָיו נְבִיאֵי כָל-חֹזֶה לֵאמֹר** שׁוּבוּ מִדְּרֹכֵיכֶם הָרָעִים וּשְׁמְרוּ מִצְוֹתַי חֲקוֹתַי כְּכָל-הַתּוֹרָה אֲשֶׁר צִוִּיתִי אֶת-אֲבוֹתֵיכֶם וְאֲשֶׁר שָׁלַחְתִּי אֲלֵיכֶם בְּיַד עֲבָדֵי הַנְּבִיאִים:	And the LORD testified to Israel and to Judah through the <u>intermediacy</u> of {K: every prophet of his – every seer – } [Q: all the prophets of every seer,] and said, “Come back from your evil ways and keep my commandments <i>and</i> my statutes according to all the law which I commanded your fathers, and which I sent you through the <u>intermediacy</u> of my servants the prophets.”	intermediacy (2x) ← <i>hand</i>.
2 Ki 17:14	וְלֹא שָׁמְעוּ וַיִּקְשּׁוּ אֶת-עַרְפָּם כְּעַרְףָּ אֲבוֹתָם אֲשֶׁר לֹא הֶאֱמִינוּ בַיהוָה אֱלֹהֵיהֶם:	But they did not <u>heed</u> <i>it</i>, and they stiffened their <u>necks</u> like the <u>necks</u> of their fathers who did not believe in the LORD their God.	heed ← <i>hear</i>. necks ... necks ← <i>neck</i> ... <i>neck</i>. Singular in Hebrew because one item per person. Compare Ezek 33:26.
2 Ki 17:15	וַיִּמָּאֲסוּ אֶת-חֻקָּיו וְאֶת-בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת-אֲבוֹתָם וְאֵת עֲדוּתוֹ אֲשֶׁר הֵעִיד בָּם וַיֵּלְכוּ אֲחֵרֵי הַהֶבֶל וַיִּהְיוּ וְאֲחֵרֵי הַגּוֹיִם אֲשֶׁר סָבִיבָתָם אֲשֶׁר צִוָּה יְהוָה אֹתָם לִבְלֹתִי עֲשׂוֹת כְּהֶם:	And they rejected his statutes and his covenant which he <u>made</u> with their fathers, and his testimonies which he testified against them, and they went after idolatry, and they became idolatrous, and they <i>went</i> after the Gentiles who <i>were</i> around them, <i>concerning</i> whom the LORD had commanded them not to act like them.	made ← <i>cut</i>.

2 Ki 17:16	וַיַּעֲזֹבוּ אֶת־כָּל־מִצְוֹת יְהוָה אֱלֹהֵיהֶם וַיַּעֲשׂוּ לָהֶם מִסֵּכָה *שְׁנַיִם שֹׁנֵי עֲגֻלִּים וַיַּעֲשׂוּ** אֲשִׁירָה וַיִּשְׁתַּחֲוּוּ לְכָל־צֶבֶא הַשָּׁמַיִם וַיַּעֲבֹדוּ אֶת־הַבַּעַל:	And they forsook all the commandments of the LORD their God, and they made themselves cast imagery – two calves. And they made a phallic park, and they worshipped every celestial <u>body</u> , and they served Baal.	two: the <i>ketiv</i> and <i>qere</i> are different declined forms of the same word, with the same meaning. body ← <i>power</i> .
2 Ki 17:17	וַיַּעֲבִירוּ אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם בָּאֵשׁ וַיִּקְסְמוּ קְסָמִים וַיִּנְחָשׁוּ וַיִּתְּמְכוּ לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ:	And they made their sons and their daughters pass through fire, and they <u>made</u> divinations, and they used enchantment, and they gave themselves over to do evil in the sight of the LORD, <u>so that they</u> <u>provoked</u> him to anger.	made ← <i>divined</i> . so that <i>they</i> provoked: consecutive (result), rather than purposive, use of the infinitive.
2 Ki 17:18	וַיִּתְאַנֶּף יְהוָה מְאֹד בְּיִשְׂרָאֵל וַיִּסְרֶם מֵעַל פָּנָיו לֹא נִשְׁאַר רַק שִׁבְט יְהוּדָה לְבָדּוּ:	And the LORD became very irate with Israel, and he removed them from his <u>presence</u> . None remained except the tribe of Judah alone.	presence ← <i>face</i> .
2 Ki 17:19	גַּם־יְהוּדָה לֹא שָׁמְרָה אֶת־מִצְוֹת יְהוָה אֱלֹהֵיהֶם וַיֵּלְכוּ בַּחֲקֹת יִשְׂרָאֵל אֲשֶׁר עָשׂוּ:	<i>But</i> neither did Judah keep the commandments of the LORD their God, and they walked in the statutes of Israel which they had instituted.	
2 Ki 17:20	וַיִּמָּאֵס יְהוָה בְּכָל־זֶרַע יִשְׂרָאֵל וַיַּעֲזֹב וַיִּתֵּן בְּיַד־שָׂסִים עַד אֲשֶׁר הִשְׁלִיכֵם מִפָּנָיו:	And the LORD <u>rejected</u> all the seed of Israel, and he afflicted them, and he delivered them into the hand of plunderers, until he had banished them from his <u>presence</u> .	rejected: i.e. for a while. presence ← <i>face</i> .

2 Ki 17:21	כִּי־קָרַע יִשְׂרָאֵל מֵעַל בֵּית דָּוִד וַיַּמְלִיכוּ אֶת־יִרְבֵּעַם בֶּן־נִבְט וַיֵּדָא *וַיַּדַּח יִרְבֵּעַם* אֶת־יִשְׂרָאֵל מֵאַחֲרַי יְהוָה וַהֲחֲטִיאוּם חַטָּאָה גְּדוֹלָה:	For he had torn Israel away from the house of David, and they made Jeroboam the son of Nebat king, and Jeroboam {K: directed Israel away} [Q: drove Israel away] from following the LORD, and he caused them to <u>commit</u> a great sin.	directed (<i>ketiv</i>) ← <i>pointed</i> (with the hand). See יָדָה in [MJ], but also נָדָא in [AnLx]. following ← <i>behind</i>. commit ← <i>sin</i>.
2 Ki 17:22	וַיֵּלְכוּ בְנֵי יִשְׂרָאֵל בְּכָל־חַטָּאוֹת יִרְבֵּעַם אֲשֶׁר עָשָׂה לֹא־סְרוּ מִמֶּנָּה:	And the sons of Israel walked in all the sins of Jeroboam which he <u>committed</u>, and they did not depart from <u>it</u>,	committed ← <i>sinned</i>. it: perhaps a generic reference to the <i>walking</i>.
2 Ki 17:23	עַד אֲשֶׁר־הִסִּיר יְהוָה אֶת־יִשְׂרָאֵל מֵעַל פָּנָיו כְּאֲשֶׁר דִּבֶּר בְּיַד כָּל־עֲבָדָיו הַנְּבִיאִים וַיִּגְלֵ יִשְׂרָאֵל מֵעַל אֲדָמָתוֹ אֲשׁוּרָה עַד הַיּוֹם הַזֶּה: פ	to such an extent that the LORD removed Israel from his <u>presence</u>, as he had said through the <u>intermediacy</u> of all his servants the prophets, and Israel was deported from its land to Assyria, <i>as it is</i> up to this day.	to such an extent ← <i>up to</i>. presence ← <i>face</i>. intermediacy ← <i>hand</i>.
2 Ki 17:24	וַיָּבֵא מֶלֶךְ־אֲשׁוּר מִבָּבֶל וּמִכּוּתָּה וּמִעֲוָא וּמִחַמַּת וּסְפָרוּיִם וַיֵּשֶׁב בְּעָרֵי שָׁמְרוֹן תַּחַת בְּנֵי יִשְׂרָאֵל וַיִּרְשׁוּ אֶת־שָׁמְרוֹן וַיֵּשְׁבוּ בְּעָרֶיהָ:	And the king of Assyria brought <i>people</i> from Babylon and from Cuthah and from <i>Ava</i> and from Hamath and Sepharvaim, and he <u>relocated</u> <i>them</i> in the cities of Samaria instead of the sons of Israel, and they took possession of Samaria and lived in its cities.	Ava ← <i>Avva</i>, but we retain the AV / traditional English name. relocated ← <i>made dwell</i>.

2 Ki 17:25	וַיְהִי בְּתַחֲלֹת שְׁבָתָם שֶׁם לֹא יִרְאוּ אֶת־יְהוָה וַיִּשְׁלַח יְהוָה בָּהֶם אֶת־הָאֲרִיֹּת וַיְהִיו הֶרְגִים בָּהֶם:	And it came to pass, at the start of when they lived there, <i>that</i> they did not fear the LORD, and the LORD sent lions against them which would kill them.	lions ← <i>the lions</i>. An unexpected definite article. See Gen 22:9.
2 Ki 17:26	וַיֹּאמְרוּ לְמֶלֶךְ אַשּׁוּר לֵאמֹר הַגּוֹיִם אֲשֶׁר הִגְלִיתָ וַתּוֹשֵׁב בְּעָרֵי שִׁמְרוֹן לֹא יָדְעוּ אֶת־מִשְׁפַּט אֱלֹהֵי הָאָרֶץ וַיִּשְׁלַח־בָּם אֶת־הָאֲרִיֹּת וְהֵנָּם מְמִיתִים אוֹתָם כְּאִשֶּׁר אֵינָם יֹדְעִים אֶת־מִשְׁפַּט אֱלֹהֵי הָאָרֶץ:	Then they spoke to the king of Assyria and said, "The Gentiles whom you have deported and <u>relocated</u> in the cities of Samaria do not know the <u>custom</u> of the God of the land, and he has sent lions against them, and <u>there</u> <u>they are</u> killing them, because they do not know the <u>custom</u> of the God of the land."	relocated ← <i>made dwell</i>. custom (2x): or <i>judgment</i>. there they are ← <i>behold them</i>.
2 Ki 17:27	וַיֵּצֵא מֶלֶךְ־אַשּׁוּר לֵאמֹר הֲלִיכוּ שָׁמָּה אֶחָד מֵהַכֹּהֲנִים אֲשֶׁר הִגְלִיתֶם מִשָּׁם וַיֵּלְכוּ וַיֵּשְׁבוּ שָׁם וַיְרִם אֶת־מִשְׁפַּט אֱלֹהֵי הָאָרֶץ:	Then the king of Assyria gave a command and said, "Take one of the priests there, whom you deported from there, and let <u>them</u> go and live there, and let him teach them the <u>custom</u> of the God of the land."	Take ← <i>Lead</i>. them: presumably the priest and his family. He may have taught them to fear the LORD, but apart from that he was probably idolatrous (see rest of chapter). custom: see 2 Ki 17:26.
2 Ki 17:28	וַיָּבֹא אֶחָד מֵהַכֹּהֲנִים אֲשֶׁר הִגְלוּ מִשִּׁמְרוֹן וַיֵּשֶׁב בְּבֵית־אֵל וַיְהִי מוֹרָה אֹתָם אִידָּ יִירְאוּ אֶת־יְהוָה:	So one of the priests whom they had deported from Samaria came and <u>stayed</u> in Beth-El, and he would teach them how they should fear the LORD.	stayed ← <i>sat, dwelt</i>.

2 Ki 17:29	וַיְהִיו עַשִׂים גְּזוֹי גְּזוֹי אֱלֹהֵיו וַיִּנְיְחוּ בְּבֵית הַבָּמֹת אֲשֶׁר עָשׂוּ הַשְׂמֶרְנִים גְּזוֹי גְּזוֹי בְּעָרֵיהֶם אֲשֶׁר הֵם יֹשְׁבִים שָׁם:	But each nation would make its <i>own</i> gods and place <i>them</i> in the <u>house on</u> the <i>idolatrous</i> raised sites which the Samaritans had made. Each nation <i>would</i> <i>do this</i> in their cities where they were living.	house on ← <i>house of</i> . Wider use of the construct state.
2 Ki 17:30	וְאֲנָשֵׁי בָבֶל עָשׂוּ אֶת־סֻכּוֹת בְּנוֹת וְאֲנָשֵׁי־כּוּת עָשׂוּ אֶת־נֶרְגַל וְאֲנָשֵׁי חֲמַת עָשׂוּ אֶת־אַשִּׁימָא:	And the <u>men from</u> Babylon made Succoth-Benoth, and the <u>men from</u> Cuth made Nergal, and the <u>men from</u> Hamath made Ashima.	men from (3x) ← <i>men of</i> . Wider use of the construct state.
2 Ki 17:31	וְהַעֲוִים עָשׂוּ נִבְחַז וְאֶת־תַּרְתַּק וְהַסְפָּרַיִם שָׂרְפִים אֶת־בְּנֵיהֶם בָּאֵשׁ לְאֶדְרִמֶּלֶךְ וַעֲנַמְלֶךְ *אֱלֹהֵי סַפְרַיִם **סַפְרַיִם:	And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their sons in fire to Adrammelech and Anammelech {K: the god} [Q: the gods] of {Q: Sepharvaim} [K: Sepharim].	
2 Ki 17:32	וַיְהִיו יִרְאִים אֶת־יְהוָה וַיַּעֲשׂוּ לָהֶם מִקְצֹתָם כַּהֲנֵי בָמֹת וַיְהִיו עֹשִׂים לָהֶם בְּבֵית הַבָּמֹת:	But they feared the LORD, yet they made themselves priests of the <i>idolatrous</i> raised sites from their <u>common people</u> , and they <u>officiated</u> for them in the <u>house on</u> the <i>idolatrous</i> raised sites.	common people: see 1 Ki 12:31. officiated ← <i>did</i> . house on ← <i>house of</i> . Wider use of the construct state.
2 Ki 17:33	אֶת־יְהוָה הָיוּ יִרְאִים וְאֶת־אֱלֹהֵיהֶם הָיוּ עֹבְדִים כַּמִּשְׁפָּט הַגּוֹיִם אֲשֶׁר־הִגְלוּ אֹתָם מִשָּׁם:	They feared the LORD, yet they served their <i>own</i> gods in the manner of the nations from where <i>the</i> <i>Assyrians</i> had deported them.	

2 Ki 17:34	עַד הַיּוֹם הַזֶּה הֵם עֹשִׂים בְּמִשְׁפָּטִים הָרִאשֹׁנִים אֵינָם יִרְאוּ אֶת־יְהוָה וְאֵינָם עֹשִׂים כַּחֲקֹתָם וּכְמִשְׁפָּטָם וּכְתוֹרָה וּכְמִצְוָה אֲשֶׁר צִוָּה יְהוָה אֶת־בְּנֵי יַעֲקֹב אֲשֶׁר־שָׂם שְׁמוֹ יִשְׂרָאֵל:	Up to this day <u>they</u> have been acting according to their <u>original</u> customs. <u>They</u> do not fear the LORD and <u>they</u> do not act according to their statutes and according to their <u>customs</u>, or according to the law, or according to the commandment which the LORD commanded the sons of Jacob <i>to</i> whom he gave <u>the name</u> Israel.	they ... They ... they: i.e. <i>the Israelites</i>. The context is clear in the verses following. original ← <i>first</i>. customs: see 2 Ki 17:26. the name ← <i>his name</i>.
2 Ki 17:35	וַיְכַלֵּת יְהוָה אִתָּם בְּרִית וַיֹּצִיֵם לֵאמֹר לֹא תִירָאוּ אֱלֹהִים אֲחֵרִים וְלֹא־תִשְׁתַּחֲוּוּ לָהֶם וְלֹא תַעֲבֹדוּם וְלֹא תִזְבְּחוּ לָהֶם:	For the LORD had made a covenant with them and commanded them and said, “You shall not fear other gods, and you shall not worship them, and you shall not serve them, and you shall not sacrifice to them,	For: causal use of the <i>vav</i>.
2 Ki 17:36	כִּי אִם־אֶת־יְהוָה אֲשֶׁר הֶעֱלָה אֶתְכֶם מִמִּצְרַיִם מִצְרַיִם בְּכַח גָּדוֹל וּבְזִרְעֵ נְטוּיָה אֹתוֹ תִירָאוּ וְלוֹ תִשְׁתַּחֲוּוּ וְלוֹ תִזְבְּחוּ:	but rather <i>it is</i> the LORD who brought you up out of the land of Egypt, with great power and with an outstretched arm, whom you shall fear, and <i>it is him</i> whom you shall worship, and <i>it is</i> to him <i>that</i> you shall sacrifice.	him: or, if the reader prefers, <i>he</i>.
2 Ki 17:37	וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַב לָכֶם תִּשְׁמְרוּן לַעֲשׂוֹת כָּל־הַיָּמִים וְלֹא תִירָאוּ אֱלֹהִים אֲחֵרִים:	And <i>it is</i> the statutes and the <u>principles</u> and the law and the body of commandments which he wrote for you <i>which</i> you shall keep by <u>observing</u> <i>them</i> <u>every day</u>, and you shall not fear other gods.	principles ← <i>judgments</i>. observing ← <i>doing</i>. Gerundial use of the infinitive. every day ← <i>all the days</i>.
2 Ki 17:38	וְהַבְרִית אֲשֶׁר־כָּרַתִּי אִתְּכֶם לֹא תִשְׁכַּחוּ וְלֹא תִירָאוּ אֱלֹהִים אֲחֵרִים:	And you shall not forget the covenant which I made with you, and you shall not fear other gods,	

2 Ki 17:39	כִּי אִם־אֶת־יְהוָה אֱלֹהֵיכֶם תִּירָאוּ וְהוּא יִצִּיל אֶתְכֶם מִיַּד כָּל־אֹיְבֵיכֶם:	but rather <i>it is</i> the LORD your God <i>whom</i> you shall fear, and he will deliver you from the <u>grip</u> of all your enemies.”	grip ← <i>hand</i> .
2 Ki 17:40	וְלֹא שָׁמְעוּ כִּי אִם־כַּמִּשְׁפָּטִים הָרָאוּ הֵם עֲשִׂים:	But they did not <u>heed</u> <i>it</i> , but rather acted according to their former <u>customs</u> .	heed ← <i>hear</i> . customs: see 2 Ki 17:26.
2 Ki 17:41	וַיִּהְיוּ הַגּוֹיִם הָאֵלֶּה יֹרְאִים אֶת־יְהוָה וְאֶת־פְּסִילֵיהֶם הָיוּ עֹבְדִים גַּם־בְּנֵיהֶם וּבְנֵי בְנֵיהֶם כַּאֲשֶׁר עָשׂוּ אֲבֹתָם הֵם עֲשִׂים עַד הַיּוֹם הַזֶּה: פ	And these nations feared the LORD, but they served their carved images, <i>as did</i> both their sons and their grandsons. They acted as their fathers did, <i>and do so</i> up to this day.	
2 Ki 18:1	וַיְהִי בִשְׁנַת שָׁלֹשׁ לְהוֹשֶׁעַ בֶּן־אֵלָה מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ חִזְקִיָּה בֶּן־אֲחִזָּז מֶלֶךְ יְהוּדָה:	And it was in the third year of <u>Hoshea</u> the son of Elah, the king of Israel, <i>that</i> <u>Hezekiah</u> the son of Ahaz <i>started to</i> reign <i>as</i> the king of Judah.	Hoshea: see 2 Ki 15:30.
2 Ki 18:2	בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה הָיָה בְּמֶלְכוֹ וַעֲשָׂרִים וַתֵּשֶׁעַ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ אֲבִי בֶּת־זַכְרְיָה:	He was twenty-five years old when he <i>started to</i> reign, and he reigned for twenty-nine years in Jerusalem. And his mother's name <i>was</i> Abi the daughter of <u>Zechariah</u> .	2 Chr 29:1. Zechariah: see 2 Ki 14:29.
2 Ki 18:3	וַיַּעַשׂ הַיֵּשֶׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה דָּוִד אָבִיו:	And he did what <i>was</i> right in the sight of the LORD, like everything that David his <u>father</u> did.	2 Chr 29:2. father: standing for <i>forefather</i> .

2 Ki 18:4	הוא הִסִּיר אֶת־הַבָּמוֹת וְשָׁבַר אֶת־הַמַּצֵּבֹת וְכָרַת אֶת־הָאֲשֵׁרָה וְכָתַתְּ נָחֹשׁ הַנְּחָשֶׁת אֲשֶׁר־עָשָׂה מֹשֶׁה בִּי עַד־הַיָּמִים הָהֵמָּה הִיוּ בְּנֵי־יִשְׂרָאֵל מְקַטְּרִים לוֹ וַיִּקְרָא־לוֹ נְחָשֶׁתָן:	He removed the <i>idolatrous</i> raised sites, and he smashed up the standing images, and he cut down the phallic park, and he crushed the copper serpent which Moses had made, for up to those days the sons of Israel had been burning incense to it, and he called it the Copper Serpent.	Copper Serpent: AV differs, transliterating the Hebrew, <i>Nehushtan</i>, a word combining the words for <i>copper</i> and <i>serpent</i>, which are themselves similar to each other, and an ending which perhaps personalizes or deifies it.
2 Ki 18:5	בִּיהוָה אֱלֹהֵי־יִשְׂרָאֵל בָּטַח וְאַחֲרָיו לֹא־הָיָה כָּמֹהוּ בְּכָל מַלְכֵי יְהוּדָה וְאֲשֶׁר הָיוּ לִפְנָיו:	He trusted in the LORD God of Israel, and there was no-one after him like him among all the kings of Judah, nor <i>among those</i> who were before him.	
2 Ki 18:6	וַיִּדְבֹּק בִּיהוָה לֹא־סָר מֵאַחֲרָיו וַיִּשְׁמַר מִצְוֹתָיו אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה:	And he clung to the LORD; he did not <u>turn away</u> from him, and he kept his commandments which the LORD had commanded Moses.	turn away from ← <i>depart from after</i>.
2 Ki 18:7	וְהָיָה יְהוָה עִמּוֹ בְּכָל אֲשֶׁר־יַצֵּא יִשְׂכָּל וַיִּמְרֹד בְּמֶלֶךְ־אַשּׁוּר וְלֹא עָבָדוֹ:	And the LORD was with him. In whatever he set out <i>to do</i>, he was prudent, and he rebelled against the king of Assyria and did not serve him.	
2 Ki 18:8	הוֹאֵהָה אֶת־פְּלִשְׁתִּים עַד־עֵזָה וְאֶת־גְּבוּלֶיהָ מִמִּגְדַּל נֹצְרִים עַד־עִיר מִבְצָר: פ	He attacked the Philistines as far as Gaza and its <u>territories</u>, from the watchmen's tower to the fortified city.	territories ← <i>borders</i>.

2 Ki 18:9	וַיְהִי בַשָּׁנָה הָרְבִיעִית לְמֶלֶךְ חִזְקִיָּהוּ הִיא הַשָּׁנָה הַשְּׁבִיעִית לְהוֹשֵׁעַ בֶּן־אֵלָה מֶלֶךְ יִשְׂרָאֵל עָלָה שַׁלְמַנְאֶסֶר מֶלֶךְ־אַשּׁוּר עַל־שֹׁמְרוֹן וַיִּצֹר עָלֶיהָ:	And it came to pass in the fourth year of King Hezekiah – that <i>is</i> the seventh year of <u>Hoshea</u> the son of Elah, the king of Israel – <i>that</i> Shalmaneser king of Assyria came up against Samaria and besieged it.	Hoshea: see 2 Ki 15:30.
2 Ki 18:10	וַיִּלְכְּדוּהָ מִקֶּצֶה שָׁלֹשׁ שָׁנִים בְּשַׁנַּת־שֵׁשׁ לְחִזְקִיָּה הִיא שְׁנַת־תִּשְׁעַ לְהוֹשֵׁעַ מֶלֶךְ יִשְׂרָאֵל נִלְכְּדָה שֹׁמְרוֹן:	And they captured it <u>after</u> three years. In the sixth year of Hezekiah – that <i>is</i> the ninth year of <u>Hoshea</u> king of Israel – Samaria was captured.	after ← <i>at the end of</i> . Hoshea: see 2 Ki 15:30.
2 Ki 18:11	וַיִּגַּל מֶלֶךְ־אַשּׁוּר אֶת־יִשְׂרָאֵל אֲשׁוּרָה וַיִּנָּחֵם בַּחֲלָח וּבַחָבוֹר נְהַר גּוֹזָן וְעָרֵי מְדִי:	And the king of Assyria deported Israel to Assyria, and he conducted them to <u>Halah</u> and <u>Habor</u> <i>by</i> the River Gozan and <i>in</i> the cities of <u>Media</u> ,	Halah: or <i>Helah</i> . Media: see 2 Ki 17:6.
2 Ki 18:12	עַל אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל׃ יְהוָה אֱלֹהֵיהֶם וַיַּעֲבְרוּ אֶת־בְּרִיתוֹ אֲתָ כָּל־אֲשֶׁר צִוָּה מֹשֶׁה עַבְדַּד יְהוָה וְלֹא שָׁמְעוּ וְלֹא עָשׂוּ: פ	because they <u>did not give</u> <u>heed</u> to the LORD their God, and they transgressed his covenant – everything that Moses the LORD's servant commanded – and did not <u>give heed</u> and did not do <i>it</i> .	did not give heed to ← <i>hear the voice of</i> . give heed (<i>both</i> <i>occurrences in verse</i>) ← <i>hear</i> .
2 Ki 18:13	וּבְאַרְבַּע עָשָׂר שָׁנָה לְמֶלֶךְ חִזְקִיָּה עָלָה סַנְחֶרִיב מֶלֶךְ־אַשּׁוּר עַל כָּל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְּפָשׂם:	Then in the fourteenth year of King Hezekiah, <u>Sennacherib</u> king of Assyria went up against all the fortified cities of Judah and seized them.	Isa 36:1, 2 Chr 32:1. Sennacherib ← <i>Sanherib</i> , but he is also known from non-biblical sources, e.g. Taylor's Prism in the British Library, written in Akkadian cuneiform. We retain the AV / traditional English name.

2 Ki 18:14	וַיִּשְׁלַח חֶזְקִיָּה מֶלֶךְ־יְהוּדָה אֶל־מֶלֶךְ־אַשּׁוּר לְכִישָׁה לֵאמֹר חֲטֵאתִי שׁוּב מֵעָלַי אֵת אֲשֶׁר־תָּתַן עָלַי אִשָּׂא וַיֵּשֶׁם מֶלֶךְ־אַשּׁוּר עַל־חֶזְקִיָּה מֶלֶךְ־יְהוּדָה שְׁלֹשׁ מֵאוֹת כֶּבֶד־כֶּסֶף וּשְׁלֹשִׁים כֶּבֶד זָהָב:	And Hezekiah king of Judah sent a messenger to the king of Assyria in Lachish to say, "I have been wrong. Leave me; I will bear whatever you impose on me." And the king of Assyria imposed on Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.	in Lachish ← to Lachish. Leave me ← Return from on me. talents (2x): see Ex 25:39.
2 Ki 18:15	וַיִּתֵּן חֶזְקִיָּה אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בֵּית־יְהוָה וּבִאֲצֻרוֹת בַּיִת הַמֶּלֶךְ:	And Hezekiah gave all the silver which was present in the house of the LORD and in the treasuries of the king's house.	present ← found.
2 Ki 18:16	בַּעַת הַהִיא קִצֵּץ חֶזְקִיָּה אֶת־דִּלְתוֹת הַיָּבֵל יְהוָה וְאֶת־הָאֲמֻנֹת אֲשֶׁר צָפָה חֶזְקִיָּה מֶלֶךְ־יְהוּדָה וַיִּתְּנֵם לְמֶלֶךְ אַשּׁוּר: פ	At that time Hezekiah stripped the doors of the LORD's temple and the lintels which Hezekiah king of Judah had overlaid, and he gave the proceeds to the king of Assyria.	the proceeds ← them.
2 Ki 18:17	וַיִּשְׁלַח מֶלֶךְ־אַשּׁוּר אֶת־תַּרְתָּן וְאֶת־רַב־סָרִיס וְאֶת־רַב־שָׁקָה מִן־לְכִישׁ אֶל־הַמֶּלֶךְ חֶזְקִיָּהוּ בַּחֵיל כְּבֹד יְרוּשָׁלַם וַיַּעֲלוּ וַיָּבֹאוּ יְרוּשָׁלַם וַיַּעֲלוּ וַיָּבֹאוּ וַיַּעֲמֵדוּ בַתְּעֵלַת הַבְּרֶכֶה הָעֲלִיזָה אֲשֶׁר בְּמִסְלַת שִׁדָּה כּוֹבֵס:	And the king of Assyria sent Tartan and the chief eunuch and the chief butler from Lachish to King Hezekiah with a sizeable army to Jerusalem, and they went up and arrived in Jerusalem, and when they had gone up and arrived, they stood at the conduit at the upper pool, which is at the aqueduct to the washer's site.	Isa 36:2, 2 Chr 32:9. chief butler: AV differs, regarding the words as a name, <i>Rab-shakeh</i>. He had more responsibilities than just for wine. sizeable army ← heavy force. conduit at ← conduit of. aqueduct to ← raised way of. washer's: perhaps fuller's.

2 Ki 18:18	וַיִּקְרְאוּ אֶל־הַמֶּלֶךְ וַיֵּצֵא אֲלֵהֶם אֱלִיאִכִּים בֶּן־חֲלָקִיָּהוּ אֲשֶׁר עַל־הַבַּיִת וְשִׁבְנָה הַסֹּפֵר וַיֹּאחַ בֶּן־אַסָּף הַמְזִכִּיר:	And they called out to the king, and Eliakim, Hilkiyah's son, who <i>was</i> in charge of the house, came out to them, as <i>did</i> Shebna the scribe and Joah the son of Asaph, the <i>state</i> secretary.	Isa 36:3.
2 Ki 18:19	וַיֹּאמֶר אֲלֵהֶם רַב־שָׁקָה אִמְרוּ־נָא אֶל־חֲזַקְיָהוּ כֹּה־אָמַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אֲשׁוּר מָה הַבְּטָחוֹן הַזֶּה אֲשֶׁר בַּטָּחַת:	And the chief butler said to them, “Kindly say to Hezekiah, ‘ <i>This is what</i> the great king, the king of Assyria, says: «What <i>is</i> this <i>object of trust</i> in which you trust?’	Isa 36:4. This <i>is what</i> ← Thus.
2 Ki 18:20	אָמַרְתָּ אֲדֹד־דְּבַר־שִׁפְתַּיִם עֲצָה וּגְבוּרָה לַמִּלְחָמָה עַתָּה עַל־מִי בַטָּחַת כִּי מִרְדֹּת בֵּי:	You have said – but <i>it is vain talk</i> – « <i>I have counsel</i> and wherewithal for war.» Now in whom have you trusted? For you have rebelled against me.	Isa 36:5, 2 Chr 32:10. vain talk ← <i>word of the lips</i> .
2 Ki 18:21	עַתָּה הִנֵּה בַטָּחַת לְךָ עַל־מִשְׁעֶנֶת הַקֶּנֶה הָרָצוּץ הַזֶּה עַל־מִצְרַיִם אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וּבֹא בְכַפּוֹ וְנִקְבָּה בֶן פְּרָעָה מֶלֶךְ־מִצְרַיִם לְכָל־הַבְּטָחִים עָלָיו:	Now look, you have put your trust in this <u>buckled reed staff</u> – in Egypt – and if a man leans on it, it <u>slips</u> into his hand and pierces it. Such <i>is</i> Pharaoh king of Egypt to all who trust in him.	Isa 36:6. buckled reed staff: compare Isa 42:3, quoted in Matt 12:20. slips ← <i>goes</i> .
2 Ki 18:22	וְכִי־תֹאמְרוּן אֵלַי אֶל־יְהוָה אֱלֹהֵינוּ בָטַחְנוּ הָלוֹא־הוּא אֲשֶׁר הִסִּיר חֲזַקְיָהוּ אֶת־בַּמִּתָּו וְאֶת־מִזְבְּחֵתָיו וַיֹּאמֶר לְיְהוּדָה וּלְיְרוּשָׁלַם לִפְנֵי הַמִּזְבֵּחַ הַזֶּה תִּשְׁתַּחֲוּ בִירוּשָׁלַם:	And if you say to me, «We trust in the LORD our God», <i>is that</i> not he whose raised sites and whose altars Hezekiah removed, when he said to Judah and to Jerusalem, « <i>It is</i> before this altar <i>that</i> you will worship in Jerusalem?»»	Isa 36:7, 2 Chr 32:12.

2 Ki 18:23	וְעַתָּה הִתְעַרְבְּ נָא אֶת־אֲדֹנִי אֶת־מֶלֶךְ אֲשׁוּר וְאַתָּנָה לָךְ אַלְפִים סוּסִים אִם־תּוֹכֵל לָתֵת לָךְ רֶכֶבִּים עָלֵיהֶם:	So now, please enter into a contract with my lord the king of Assyria, and I will give you two thousand horses if you are able to provide yourself with riders on them.	Isa 36:8.
2 Ki 18:24	וְאִיד תִּשָּׁיב אֶת פָּנַי פַּחַת אֶחָד עַבְדֵי אֲדֹנִי הַקְטַנִּים וּתְבַטַּח לָךְ עַל־מִצְרַיִם לָרֶכֶב וּלְפָרָשִׁים:	And how <i>can</i> you <u>decline</u> the offer of a <u>governor</u> among the least of my lord's servants and entrust yourself to Egypt for chariots and for horsemen?	Isa 36:9. decline the offer ← <i>repulse the face</i>. a governor among ← <i>a governor of one of</i>.
2 Ki 18:25	עַתָּה הִמְבַּלְעֲדֵי יְהוָה עָלִיתִי עַל־הַמָּקוֹם הַזֶּה לְהַשְׁחִתוֹ יְהוָה אָמַר אֵלַי עֲלֵה עַל־הָאָרֶץ הַזֹּאת וְהַשְׁחִיתָהּ:	Now did I come up without the LORD against this place, to bring it to ruin? The LORD said to me, ‘Go up against this land and bring it to ruin.’”	Isa 36:10.
2 Ki 18:26	וַיֹּאמֶר אֶלְיָקִים בֶּן־חִלְקִיָּהוּ וְשִׁבְנָה וַיּוֹאֲחַ אֶל־רַב־שָׁקָה דְּבַר־נָא אֶל־עַבְדֶּיךָ אַרְמִית כִּי שְׂמָעִים אֲנַחְנוּ וְאַל־תְּדַבֵּר עִמָּנוּ יְהוּדִית בְּאָזְנֵי הָעָם אֲשֶׁר עַל־הַחֹמָה:	Then Eliakim the son of Hilkiyah and Shebna and Joah said to the chief butler, “Please speak to your servants <i>in</i> Aramaic, for we <u>understand it</u> , and do not speak to us <i>in</i> Judaeen, <i>it being intelligible to</i> the people who <i>are on the wall</i> .”	Isa 36:11, 2 Chr 32:18. understand ← <i>hear</i>. intelligible to ← <i>in the ears of</i>. on the wall: or <i>at the wall</i>.

2 Ki 18:27	וַיֹּאמֶר אֲלֵיהֶם רֶב־שָׁקָה הָעַל אֲדֹנֶיךָ וְאֶלֶיךָ שְׁלַחְנִי אֲדֹנִי לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה הֲלֹא עַל־הָאֲנָשִׁים הַיֹּשְׁבִים עַל־הַחֹמָה לֶאֱכֹל אֶת *חֲרִיֵּהם צוֹאֲתָם וּלְשִׁתּוֹת ** אֶת־*שִׁינֵיהֶם **מִיָּמִי רַגְלֵיהֶם עִמָּכֶם: **	Then the chief butler said to them, “<i>Is it</i> to your master and to you <i>that</i> my lord has sent me to speak these words? <i>Is it</i> not to the people sitting <u>on the wall</u>, <i>in that they will have to eat their excrement</i> and drink <u>their urine</u> with you?”	their excrement ... their urine: the <i>qeré</i> uses more polite words than the <i>ketiv</i>, but the meaning is the same. Isa 36:12. on the wall: or <i>at the wall</i>.
2 Ki 18:28	וַיַּעֲמֵד רֶב־שָׁקָה וַיִּקְרָא בְּקוֹל־גָּדוֹל יְהוּדִית וַיְדַבֵּר וַיֹּאמֶר שְׁמָעוּ דְּבַר־הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר:	Then the chief butler stood up and called <i>out</i> in a loud voice <i>in</i> Judae^an, and he spoke and said, “Hear the word of the great king, the king of Assyria.	Isa 36:13.
2 Ki 18:29	כֹּה אָמַר הַמֶּלֶךְ אֶל־יִשְׂיָא לָכֶם חִזְקִיָּהוּ כִּי־לֹא יוּכַל לְהַצִּיל אֶתְכֶם מִיָּדוֹ:	This <i>is what</i> the king says: ‘Do not let Hezekiah deceive you, for he will not be able to deliver you from <i>Sennacherib's</i> grip.	Isa 36:14, 2 Chr 32:15. This <i>is what</i> ← <i>Thus</i>. grip ← <i>hand</i>.
2 Ki 18:30	וְאַל־יִבְטַח אֶתְכֶם חִזְקִיָּהוּ אֶל־יְהוָה לֵאמֹר הֲצֵל יַצִּילֵנוּ יְהוָה וְלֹא תִנָּתֵן אֶת־הָעִיר הַזֹּאת בְּיַד מֶלֶךְ אַשּׁוּר:	And do not let Hezekiah persuade you to trust in the LORD, saying, «The LORD will <u>certainly deliver</u> us, and this city will not be delivered into the hand of the king of Assyria.» ’	Isa 36:15, 2 Chr 32:15. certainly deliver: infinitive absolute.

2 Ki 18:31	אֶל־תִּשְׁמְעוּ אֶל־חִזְקִיָּהוּ כִּי כֹה אָמַר מֶלֶךְ אַשּׁוּר עֲשׂוּ־אִתִּי בְרָכָה וּצֵאוּ אֵלַי וְאָכְלוּ אִישׁ־גִּפְנוֹ וְאִישׁ תִּיאָנְתּוּ וּשְׁתּוּ אִישׁ מִי־בּוֹרֹ:	Do not listen to Hezekiah, for <i>this is what</i> the king of Assyria says: ‘Make <i>things</i> a blessing <i>in partnership</i> with me, and come out to me, then let each <i>man</i> eat <i>from</i> his vine, and each <i>man</i> <i>from</i> his fig tree, and let each <i>man</i> drink <i>water</i> <i>from</i> his cistern,	Isa 36:16. this <i>is what</i> ← <i>thus</i>. water from ← <i>water of</i>. Wider use of the construct state.
2 Ki 18:32	עַד־בֹּאִי וְלִקְחָתִי אֶתְכֶם אֶל־אֶרֶץ בָּאֶרְצְכֶם אֶרֶץ דָּגָן וְתִירוֹשׁ אֶרֶץ לֶחֶם וּכְרָמִים אֶרֶץ זֵית יֶצֶהָר וּדְבַשׁ וַחֲיֹי וְלֹא תִמָּתוּ וְאֶל־תִּשְׁמְעוּ אֶל־חִזְקִיָּהוּ כִּי־יִסִּית אֶתְכֶם לֵאמֹר יְהוָה יַצִּילֵנוּ:	until I come to take you to a land like your <i>own</i> land – a land of corn and new wine, a land of bread and vineyards, and a land of fresh olive <i>oil</i> and honey – and live and do not die, and do not listen to Hezekiah, for he will entice you, saying, «The LORD will deliver us.»	Isa 36:17, Isa 36:18.
2 Ki 18:33	הֲהֵצִל הָעֵלֹל אֱלֹהֵי הַגּוֹיִם אִישׁ אֶת־אֶרְצוֹ מִיַּד מֶלֶךְ אַשּׁוּר:	Have the gods of the nations <i>ever delivered</i> anyone's land from the grip of the king of Assyria?	Isa 36:18. ever delivered: infinitive absolute. anyone's land ← <i>a man his land</i>.
2 Ki 18:34	אֵיֶה אֱלֹהֵי חַמַּת וְאַרְפָּד אֵיֶה אֱלֹהֵי סַפְרַיִם הַנֶּעַ וְעוֹהָ כִּי־הֵצִילוּ אֶת־שַׁמְרוֹן מִיָּדִי:	Where <i>are</i> the gods of Hamath and Arpad? Where <i>are</i> the gods of Sepharvaim, Hena and Ivvah? Now have they delivered Samaria from my grip?	Isa 36:19, 2 Chr 32:14. Ivvah: AV= <i>Ivah</i>, not recognizing the <i>dagesh</i> in the vav. grip ← <i>hand</i>.
2 Ki 18:35	מִי בְכָל־אֱלֹהֵי הָאֲרָצוֹת אֲשֶׁר־הֵצִילוּ אֶת־אֶרְצָם מִיָּדִי כִּי־יַצִּיל יְהוָה אֶת־יְרוּשָׁלַם מִיָּדִי:	Who <i>are there</i> among all the gods of the <i>various</i> countries who have delivered their country from my grip? So will the LORD deliver Jerusalem from my grip? ”	Isa 36:20. grip (2x) ← <i>hand</i>.

2 Ki 18:36	וַהֲחֲרִישׁוּ הָעָם וְלֹא־עָנוּ אֹתוֹ דְּבַר כִּי־מִצְוֹת הַמֶּלֶךְ הִיא לֵאמֹר לֹא תַעֲנֶהוּ:	And the people became silent and did not answer him a word, for the king's commandment <i>was</i> , "Do not answer him."	Isa 36:21. was ← (<i>was</i>) to say, but acting as a direct speech marker.
2 Ki 18:37	וַיָּבֹא אֱלִיאִקִּים בֶּן־חִלְקִיָּה אֲשֶׁר־עַל־הַבַּיִת וְשִׁבְנָא הַסֹּפֵר וַיּוֹאֵח בֶּן־אַסָּף הַמְזֻכָּר אֶל־חֲזַקְיָהוּ קְרוּעֵי בְּגָדִים וַיֹּגְדוּ לוֹ דְּבָרֵי רַב־שָׂקָה:	Then Eliakim the son of Hilkiah, who <i>was</i> in charge of the household, and Shebna the scribe, and Joah the son of Asaph, the <i>state</i> secretary, went to Hezekiah with <i>their</i> clothes torn, and they told him the chief butler's words.	Isa 36:22.
2 Ki 19:1	וַיְהִי כִשְׁמַעַת הַמֶּלֶךְ חֲזַקְיָהוּ וַיִּקְרַע אֶת־בְּגָדָיו וַיִּתְכַּס בַּשָּׂק וַיָּבֹא בֵּית יְהוָה:	And it came to pass, when King Hezekiah heard <i>it</i> , that he tore his clothes and covered himself in sackcloth, and he went <i>to</i> the house of the LORD.	Isa 37:1.
2 Ki 19:2	וַיִּשְׁלַח אֶת־אֱלִיאִקִּים אֲשֶׁר־עַל־הַבַּיִת וְשִׁבְנָא הַסֹּפֵר וְאֵת זִקְנֵי הַכֹּהֲנִים מִתְכַּסִּים בַּשָּׂקִים אֶל־יִשְׁעִיהוּ הַנָּבִיא בֶּן־אַמּוּץ:	And he sent Eliakim, who <i>was</i> in charge of the household, and Shebna the scribe, and the elders of the priests – having covered themselves in sackcloth – to Isaiah the prophet, the son of Amoz.	Isa 37:2.
2 Ki 19:3	וַיֹּאמְרוּ אֵלָיו כֹּה אָמַר חֲזַקְיָהוּ יוֹם־צָרָה וְתוֹכַחָה וְנֹאצָּה הַיּוֹם הַזֶּה כִּי בָאוּ בְנֵים עַד־מִשְׁפָּר וְכַח אֵין לִלְדָה:	And they said to him, "This <i>is what</i> Hezekiah says: 'This day <i>is</i> a day of anguish and chastening and indignity, for the sons have arrived at <i>the stage of</i> breaking out <i>of the womb</i> , but <i>there isn't</i> the strength to give birth.	Isa 37:3. This <i>is what</i> ← <i>Thus</i> .

2 Ki 19:4	אוֹלֵי יִשְׁמַעַי יְהוָה אֱלֹהֶיךָ אֵת כָּל־דְּבָרַי רַב־שָׁקָה אֲשֶׁר שְׁלַחְו מֶלֶךְ־אַשּׁוּר אֲדַנּוּ לְחַרֵּף אֱלֹהִים חַי וְהוֹלִיחַ בַּדְּבָרִים אֲשֶׁר שָׁמַע יְהוָה אֱלֹהֶיךָ וְנִשְׂאֵת תְּפִלָּה בְּעַד הַשְּׂאִרִית הַנִּמְצָאָה:	Perhaps the LORD your God will have heard all the words of the chief butler, whom the king of Assyria, his master, sent to <u>defy</u> the living God, and he will condemn the words which the LORD your God has heard, so <u>you will take up</u> a prayer for the remnant which <i>is</i> found.’ ”	you will take up: unexpectedly pointed as non-conversive (with recessive accent). Isa 37:4. defy ← <i>scorn</i> [AnLx], or <i>revile</i> [CB].
2 Ki 19:5	וַיָּבֹאוּ עַבְדֵי הַמֶּלֶךְ חִזְקִיָּהוּ אֶל־יִשְׁעִיָּהוּ:	And when King Hezekiah's servants came to Isaiah,	Isa 37:5.
2 Ki 19:6	וַיֹּאמֶר לָהֶם יִשְׁעִיָּהוּ כֹּה תֹאמְרוּן אֶל־אֲדֹנֵיכֶם כֹּה אָמַר יְהוָה אֱלֹהֵי־רָא מִפְּנֵי הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ אֲשֶׁר גִּדְּפוּ נַעֲרֵי מֶלֶךְ־אַשּׁוּר אֵתִי:	Isaiah said to them, “<u>This <i>is what</i></u> you will say to your master: ‘<u>This <i>is what</i></u> the LORD says: «Do not be afraid of the words which you have heard, because the servants of the king of Assyria have vilified me.	Isa 37:6. This <i>is what</i> (2x) ← <i>Thus</i>.
2 Ki 19:7	הִנְנִי נֹתֵן בּוֹ רוּחַ וְשָׁמַע שְׁמוּעָה וְשָׁב לְאֶרְצוֹ וְהִפְלֵיתִיו בַּחֶרֶב בְּאֶרְצוֹ:	I <u>am about to</u> put in him a <i>certain</i> spirit, and he will hear a rumour, and he will return to his country, and I will bring him down by the sword in his <i>own</i> country.» ’ ”	Isa 37:7. I am about to ← <i>Behold me</i>.
2 Ki 19:8	וַיָּשָׁב רַב־שָׁקָה וַיִּמָּצֵא אֶת־מֶלֶךְ אַשּׁוּר נֹלְחָם עַל־לִבְנָה כִּי שָׁמַע כִּי נָסַע מִלְכִּישׁ:	Then the chief butler returned and found the king of Assyria at war with Libnah, for he had heard that <u>he had moved</u> from Lachish.	Isa 37:8. he had moved: he = <i>Sennacherib</i>, who had abandoned the siege of Lachish. See [CB].

2 Ki 19:9	וַיִּשְׁמַע אֶל־תִּרְהַקָּה מֶלֶךְ־כּוּשׁ לֵאמֹר הִנֵּה יֵצֵא לְהִלָּחֵם אִתָּךְ וַיֵּשֶׁב וַיִּשְׁלַח מַלְאָכִים אֶל־חִזְקִיָּהוּ לֵאמֹר:	And when he heard about Tirhakah king of Ethiopia, when <i>informants</i> said, “Look, he has gone out to wage war with you”, he sent messengers again to Hezekiah to say,	Isa 37:9.
2 Ki 19:10	כֹּה תֹאמְרוּן אֶל־חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר אֲלֵי־יִשְׁשָׁכָד אֱלֹהֶיךָ אֲשֶׁר אַתָּה בִטָּח בּוֹ לֵאמֹר לֹא תִנָּתֶן יְרוּשָׁלַם בְּיַד מֶלֶךְ אַשּׁוּר:	“This <i>is what</i> you will say to Hezekiah king of Judah. Say, ‘Do not let your God in whom you trust deceive you, when <i>he</i> says, «Jerusalem will not be delivered into the hand of the king of Assyria.»	Isa 37:10. This <i>is what</i> ← Thus.
2 Ki 19:11	הִנֵּה אַתָּה שְׂמַעְתָּ אֵת אֲשֶׁר עָשׂוּ מַלְכֵי אַשּׁוּר לְכָל־הָאֲרָצוֹת לְהַחְרִימָם וְאַתָּה תִּנָּצֵל:	Look, you have heard what the kings of Assyria have done to all the countries, in obliterating them. So will you be delivered?	Isa 37:11, 2 Chr 32:17. in obliterating them: gerundial use of the infinitive.
2 Ki 19:12	הַהֲצִילוּ אֹתָם אֱלֹהֵי הַגּוֹיִם אֲשֶׁר שָׁחֲתוּ אֲבוֹתַי אֶת־גּוֹזָן וְאֶת־חֶרֶן וְרֶצֶף וּבְנֵי־עֵדֶן אֲשֶׁר בְּתֵל־אַשּׁוּר:	Have the gods of the nations delivered them – <i>nations</i> which my fathers brought to ruin: Gozan and Haran and Rezech and the sons of Eden who <i>were</i> in Telassar?	Isa 37:12. Telassar: AV= <i>Thelassar</i> here.
2 Ki 19:13	אִיזוֹ מֶלֶךְ־חֲמַת וּמֶלֶךְ אַרְפָּד וּמֶלֶךְ לַעִיר סְפָרוֹיִם הִנֵּעַ וְעוּהָ:	Where <i>is</i> the king of Hamath or the king of Arpad or the king of the city of Sepharvaim, Hena or Ivvah?”	Isa 37:13. or (3x): disjunctive use of the vav. Ivvah: AV= <i>Ivah</i> , not recognizing the <i>dagesh</i> in the vav.
2 Ki 19:14	וַיִּקַּח חִזְקִיָּהוּ אֶת־הַסְּפָרִים מִיָּד הַמַּלְאָכִים וַיִּקְרָאֵם וַיַּעַל בֵּית יְהוָה וַיִּפְרֹשֶׁהוּ חִזְקִיָּהוּ לִפְנֵי יְהוָה: פ	And Hezekiah took the communiqué from the hand of the messengers and read it, and he went up to the house of the LORD, and Hezekiah spread it before the LORD.	Isa 37:14. communiqué ... it ... it ← writings / books ... them ... it. We take it as a single document.

2 Ki 19:15	וַיִּתְפַּלֵּל חִזְקִיָּהוּ לִפְנֵי יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יָשֵׁב הַכְּרֻבִּים אֶת־הָהוּא הָאֱלֹהִים לְבַדְּךָ לְכֹל מַמְלָכוֹת הָאָרֶץ אֶתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ:	And Hezekiah prayed before the LORD and said, “O LORD God of Israel, <i>you who dwell between the</i> <i>cherubim, you alone are</i> <i>the God of all the</i> <i>kingdoms of the earth. You</i> <i>made heaven and the earth.</i>	Isa 37:15, Isa 37:16, 2 Chr 32:20.
2 Ki 19:16	הִטָּה יְהוָה אָזְנְךָ וּשְׁמָע פִּקֹּחַ יְהוָה עֵינֶיךָ וּרְאֵה וּשְׁמָע אֶת דְּבָרֵי סַנְחֲרִיב אֲשֶׁר שְׁלָחוּ לְחַרֵּף אֱלֹהִים חַיִּי:	Incline, O LORD, your ear and hear; open, O LORD, your eyes and see, and hear the words of Sennacherib who sent <i>him</i> to defy the living God.	Isa 37:17. him: or <i>it</i> . defy ← <i>scorn</i> [AnLx], or <i>revile</i> [CB].
2 Ki 19:17	אָמֵנָם יְהוָה הַחֲרִיבוּ מַלְכֵי אַשּׁוּר אֶת־הַגּוֹיִם וְאֶת־אֲרָצָם:	Indeed, O LORD, the kings of Assyria have laid the nations and their land waste,	Isa 37:18.
2 Ki 19:18	וְנָתַנוּ אֶת־אֱלֹהֵיהֶם בָּאֵשׁ כִּי לֹא אֱלֹהִים הֵמָּה כִּי אִם־מַעֲשֵׂה יְדֵי־אָדָם עֵץ וָאֶבֶן וַיִּאֲבָדוּם:	and they have put their gods in a fire – although they <i>are</i> not gods, but the product of man's hands, wood and stone – and they have destroyed them.	Isa 37:19, 2 Chr 32:19. a fire ← <i>the fire</i> .
2 Ki 19:19	וְעַתָּה יְהוָה אֱלֹהֵינוּ הוֹשִׁיעֵנוּ נָא מִיָּדוֹ וּמִדְּעוֹ כָּל־מַמְלָכוֹת הָאָרֶץ כִּי אַתָּה יְהוָה אֱלֹהִים לְבַדְּךָ: ס	So now, O LORD our God, please save us from his grip, so that all the kingdoms of the earth will know that you <i>are</i> the LORD God, <i>and</i> only you.”	Isa 37:20. grip ← <i>hand</i> .

2 Ki 19:20	וַיִּשְׁלַח יִשְׁעִיָּהוּ בֶן-אֲמוֹץ אֶל-חֶזְקִיָּהוּ לֵאמֹר כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר הִתְפַּלֵּלְתָּ אֵלַי אֶל-סַנְחֶרִיב מֶלֶךְ-אַשּׁוּר שְׁמַעְתִּי:	Then Isaiah the son of Amoz sent <i>word</i> to Hezekiah <u>as follows</u>: “<u>This is what</u> the LORD God of Israel says: ‘I have heard what you have prayed to me against Sennacherib king of Assyria.’	Isa 37:21. as follows ← <i>to say</i>. This <i>is what</i> ← <i>Thus</i>.
2 Ki 19:21	זֶה הַדְּבָר אֲשֶׁר-דִּבֶּר יְהוָה עָלָיו בְּזֶה לֵךְ לַעֲגָה לֵךְ בְּתוֹלַת בֵּת-צִיּוֹן אַחֲרֶיךָ רֹאשׁ הַנִּיעָה בֵּת יְרוּשָׁלַם:	<u>These are the words</u> which the LORD spoke concerning him: ‘The <u>virgin</u> daughter of Zion despises you, Derides you; The daughter of Jerusalem Shakes <i>her</i> head <u>at you</u>.	Isa 37:22. These <i>are</i> the words ← <i>This is the word</i>. virgin ← <i>virgin of the</i>. at you ← <i>after you</i>.
2 Ki 19:22	אֶת-מִי חֲרַפְתָּ וְגִדַּפְתָּ וְעַל-מִי הִרִימֹתָ קוֹל וַתִּשָּׂא מְרוֹם עֵינֶיךָ עַל-קְדוֹשׁ יִשְׂרָאֵל:	Whom have you defied and vilified, And against whom have you raised your voice? Well, you have lifted your eyes <u>haughtily</u> Against the holy <i>one</i> of Israel.	Isa 37:23. Well: wider use of the <i>vav</i>, introducing an answer to a rhetorical question. haughtily ← <i>height</i>.
2 Ki 19:23	בְּיַד מַלְאָכֶיךָ חֲרַפְתָּ אֲדַנִּי וְתֹאמַר *בִּרְכַב בָּרֶב רֶכְבִּי אֲנִי עָלִיתִי** מְרוֹם הָרִים יִרְכַּתִּי לְבָגְזוֹן וְאַכְרַת קוֹמַת אַרְזֵיו מִבְּחֹר בְּרָשָׁיו וְאַבְזָאֵה מְלוֹן קִצֵּה יַעַר בְּרִמְלוֹ:	Through your messengers you have defied the <u>LORD*</u> And said, «By {K: the <u>chariots</u>} [Q: numerical weight] of my chariot <i>fleet</i> I have ascended <i>to</i> the heights of mountains In the remote parts of Lebanon, And I will cut down the <u>tallest</u> of its cedars And the choice of its cypresses, And I will come <i>to</i> its <u>remotest abode</u> In its Carmel forest.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32. Isa 37:24. Through ← <i>By the hand of</i>. chariots ← <i>chariot</i>. Collective usage. tallest ← <i>height</i>. remotest abode ← <i>abode of its end</i>.

2 Ki 19:24	אֲנִי קָרַתִּי וְשָׁתִיתִי מִיַּם זָרִים וְאַחֲרַב בְּכַף-פָּעָמִי כָּל יְאֹרֵי מִצּוֹר:	I have dug <u>wells</u> and drunk foreign water, And by my <u>expeditions</u> I have caused all the channels to <u>places</u> <u>under</u> <u>siege</u> To dry up.»	Isa 37:25. expeditions ← <i>the sole of my steps</i> . The infix “ped” = <i>foot</i> . to <u>places</u> ← <i>of places</i> .
2 Ki 19:25	הֲלֹא-שָׁמַעְתָּ לְמַרְחוֹק אֶתָּה עָשִׂיתִי לְמִימִי קִדְם וַיִּצְרֶתִּיהָ עֲתָה הִבִּיאֶתִּיהָ וְתָהִי לַהֲשׁוֹת גְּלִים נָצִים עָרִים בְּצִרוֹת:	Have you not heard from long ago <i>That</i> I made <u>this</u> ? – That in ancient days, I formed it? I have brought it about now, And it is <i>so that you</i> <i>should</i> reduce fortified cities To desolate heaps of stones.	Isa 37:26. this ← <i>it</i> .
2 Ki 19:26	וַיִּשְׁבִּיֵהוּן קִצְרֵי-יָד חֲתוּ וַיִּבָּשׂוּ הָיוּ עֲשָׂב שָׂדֶה וַיִּרְק דָּשָׁא חֲצִיר גִּזּוֹת וַשְׂדֵפָה לִפְנֵי קָמָה:	And their inhabitants <i>were</i> <u>powerless</u> . They were afraid and were put to shame; They were <u>wild</u> <u>vegetation</u> and <u>grassy</u> <u>verdure</u> – Wild grass on rooftops, And blight <u>on</u> <u>standing</u> <u>corn</u> .	Isa 37:27. powerless ← <i>short of hand</i> . wild vegetation ← <i>vegetation of the field / countryside</i> . grassy verdure ← <i>greenery of grass</i> . on standing corn ← <i>in the presence of standing (corn)</i> .
2 Ki 19:27	וַשְׁבַּתֶּךָ וַיֵּצֵאתֶךָ וּבֹאֶךָ יָדַעְתִּי וְאַתָּה הִתְרַגַּזְתָּ אֵלַי:	Now I have known your <u>way of life</u> . And your <u>coming and</u> <u>going</u> , And your rage against me.	Isa 37:28. way of life ← <i>sitting, dwelling</i> . coming and going ← <i>going out and coming in</i> .

2 Ki 19:28	יֵעַן הַתְּרַגְּזוֹן אֵלַי וְשִׁאֲנָנִךָ עָלַי בְּאֲזָנִי וְשִׁמְתִי חֲחִי בְּאֶפֶדְךָ וּמַתְּגִל בְּשִׁפְתֶיךָ וְהִשְׁבַּתִּיךָ בְּדֶרֶךְ אֲשֶׁר-בָּאתָ בָּהּ:	Because your rage against me and your wantonness Have come up to my ears, I will put my hook in your nose And my bridle in your lips, And I will turn you back to the road By which you came.'	Isa 37:29.
2 Ki 19:29	וְזֶה-לִּךָ הָאֹת אֲכֹל הַשָּׁנָה סִפִּיחַ וּבִשָּׁנָה הַשְּׁנִית סִחִישׁ וּבִשָּׁנָה הַשְּׁלִישִׁית זֶרְעוּ וְקָצְרוּ וְנִטְעוּ כִרְמִים וְאָכְלוּ פְּרִים:	'And <u>this will be</u> a sign to you: This year <u>you will eat</u> the produce of spilt grain, And in the second year the produce of self- sown grain, But in the third year, Sow and reap and plant vineyards, And eat their fruit.	Isa 37:30. And this: the addressee changes from Sennacherib to Judah. <i>you</i> will eat: infinitive absolute in the role of a finite verb.
2 Ki 19:30	וְיִסְפָּה פְּלִיטַת בֵּית-יְהוּדָה הַנִּשְׁאָרָה שֶׁרֶשׁ לְמַטָּה וְעֵשָׂה פְּרִי לְמַעְלָה:	And the remnant of the house of Judah which remains Will again <i>strike</i> root downward And yield fruit upward.	Isa 37:31.
2 Ki 19:31	כִּי מִירוּשָׁלַם תֵּצֵא שְׂאֵרִית וּפְלִיטָה מִהָר צִיּוֹן קִנְאֶת יְהוָה צְבָאוֹת תַּעֲשֶׂה-זֹאת:** ס	For the remainder will go out from Jerusalem, As <i>will</i> a remnant from Mount Zion. The zeal of the LORD {K: - } [Q: of hosts] Will perform this.'	The <i>qeré</i> is read by many manuscripts and LXX, Vulgate etc. (see [BHS- CA]) and Isa 37:32. But we choose the <i>ketiv</i> where it makes sense. Isa 37:32.

2 Ki 19:32	לִכְן כֹּה־אָמַר יְהוָה אֶל־מֶלֶךְ אַשּׁוּר לֹא יָבֹא אֶל־הָעִיר הַזֹּאת וְלֹא־יִוָּרֶה שָׁם חָץ וְלֹא־יִקְדָּמָנָה מִגֹּן וְלֹא־יִשְׁפֹּךְ עָלֶיהָ סִלְלָה:	Therefore <u>this is what</u> the LORD says concerning the king of Assyria: 'He shall not come to this city, And he shall not shoot an arrow there, And <u>he shall not advance on it with a shield</u>, And he shall not raise an earthwork against it.	Isa 37:33. this <i>is what</i> ← <i>thus</i>. he shall not advance on it <i>with a shield</i>: or <i>no shield shall advance on it</i>.
2 Ki 19:33	בְּדֶרֶךְ אֲשֶׁר־יָבֹא בָּהּ יָשׁוּב וְאֶל־הָעִיר הַזֹּאת לֹא יָבֹא נְאֻם־יְהוָה:	He will return by the road on which he comes, And he shall not come to the city, Says the LORD,	Isa 37:34.
2 Ki 19:34	וְגִנֹּתַי אֶל־הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעַנִי וּלְמַעַן דָּוִד עַבְדִּי:	And I will defend this city, So as to save it, For my <i>own</i> sake And for the sake of David my servant.' "	Isa 37:35.
2 Ki 19:35	וַיְהִי בַּלַּיְלָהָ הַהוּא וַיַּצֵּא מִלֵּאֲדָה יְהוָה וַיִּדֹּף בְּמַחְנֶה אַשּׁוּר מֵאָה שְׁמוֹנִים וַחֲמִשָּׁה אֲלֶף וַיִּשְׁכְּבֻם בַּבֹּקֶר וְהִנֵּה כָּלם פְּגָרִים מֵתִים:	And it came to pass on that night that the angel of the LORD went out and struck down one hundred and eighty-five thousand <i>men</i> in the Assyrians' camp, and when <i>people</i> arose in the morning, <u>they saw that they were all dead – corpses</u>.	Isa 37:36, 2 Chr 32:21. they saw that ← <i>behold</i>. dead – corpses: MT pointing conjoins (<i>dead corpses</i>).
2 Ki 19:36	וַיֵּסַע וַיֵּלֶךְ וַיָּשָׁב סְנַחֲרִיב מֶלֶךְ־אַשּׁוּר וַיָּשָׁב בְּנִינֹוּה:	So Sennacherib king of Assyria moved off and departed, and he returned and stayed in Nineveh.	Isa 37:37, 2 Chr 32:21.

2 Ki 19:37	וַיְהִי הוּא מְשַׁתַּחֲוֶה בֵּית נִסְרֹךְ אֱלֹהָיו וַאֲדַרְמֶלֶךְ וּשְׂרָאֶצֶר בְּנָיו הִכְּהוּ בַחֶרֶב** וְהָמָּה נִמְלְטוּ אֶרֶץ אַרְרַט וַיִּמְלֹךְ אֶסְרַחְדֹּן בְּנוֹ תַחְתָּיו: פ	And it came to pass, <i>while</i> he was worshipping <i>in</i> the house of Nisroch his god, that Adrammelech and Sarezer {K: - } [Q: his sons] struck him down with the sword, and they escaped <i>to</i> the land of Ararat. And Esarhaddon his son reigned in his place.	Isa 37:38. Sarezer: AV= Sharezer. Esarhaddon: hyphenated in the Hebrew, <i>Esar-Haddon</i> .
2 Ki 20:1	בַּיָּמִים הָהֵם חָלָה חֶזְקִיָּהוּ לָמוּת וַיָּבֹא אֵלָיו יִשְׁעִיָּהוּ בֶן-אֲמוּץ הַנָּבִיא וַיֹּאמֶר אֵלָיו כֹּה-אָמַר יְהוָה צוּ לְבֵיתְךָ כִּי מָת אַתָּה וְלֹא תַחְיָה:	In those days Hezekiah became <u>mortally</u> ill, and Isaiah the son of Amoz, the prophet, came to him and said to him, “ <u>This is what</u> the LORD says: ‘Give <i>your</i> <i>last</i> orders to your household, for you are going to die, and you will not live.’”	Isa 38:1, 2 Chr 32:24. mortally ← <i>to die</i> . This is what ← <i>Thus</i> .
2 Ki 20:2	וַיִּסַּב אֶת-פָּנָיו אֶל-הַקִּיר וַיִּתְפַּלֵּל אֶל-יְהוָה לֵאמֹר:	Then he turned his face to the wall and prayed to the LORD and said,	Isa 38:2, 2 Chr 32:24.
2 Ki 20:3	אָנֹכִי יְהוָה זָכַר-נָא אֶת אֲשֶׁר הִתְהַלַּכְתִּי לִפְנֶיךָ בְּאֵמֶת וּבְלִבָּב שָׁלֵם וְהֵטוֹב בְּעֵינֶיךָ עֲשִׂיתִי וַיִּבֶךְ חֶזְקִיָּהוּ בְּכִי גָדוֹל: ס	“I implore <i>you</i> , O LORD, do <u>remember how</u> I have walked before you in truth, and with a <u>sincere</u> heart, and <i>how</i> I have done what <i>is right</i> in your sight.” And Hezekiah wept <i>with</i> great weeping.	Isa 38:3. remember how ← <i>remember that</i> . sincere ← <i>whole, perfect</i> . right ← <i>good</i> .
2 Ki 20:4	וַיְהִי יִשְׁעִיָּהוּ לֹא יָצָא הָעִיר **חֹצֵר הַתִּיכְנָה* וּדְבַר-יְהוָה הָיָה אֵלָיו לֵאמֹר:	And it came to pass <i>when</i> Isaiah had not <i>yet</i> gone out of the {K: city centre} [Q: middle courtyard] that the word of the LORD <u>came</u> to him <u>as follows</u> :	Isa 38:4. came ← <i>became</i> . as follows ← <i>to say</i> .

2 Ki 20:5	שׁוּב וְאָמַרְתָּ אֶל־חֲזַקְיָהוּ נָגִיד־עַמִּי כֹּה־אָמַר יְהוָה אֱלֹהֵי דָוִד אֲבִיךָ שְׁמַעְתִּי אֶת־תְּפִלָּתְךָ רְאִיתִי אֶת־דַּמְעָתְךָ הַנִּגִּי רַפָּא לְךָ בַּיּוֹם הַשְּׁלִישִׁי תַעֲלֶה בֵּית יְהוָה:	“Go back and say to Hezekiah the leader of my people, ‘This <i>is what</i> the LORD God of David your father says: «I have heard your prayer; I have seen your tears. I <u>am about to</u> cure you. On the third day, go up <i>to</i> the house of the LORD.	Isa 38:5. This <i>is what</i> ← Thus. father: standing for <i>forefather</i>. tears ← <i>tear</i>. I am about to ← <i>Behold me</i>.
2 Ki 20:6	וְהִסַּפְתִּי עַל־יָמֶיךָ חֲמֵשׁ עָשָׂר שָׁנָה וּמִכָּךְ מִלֶּךְ־אַשּׁוּר אֶצְלֶךָ וְאֶת הָעִיר הַזֹּאת וְגִנּוֹתֶיהָ עַל־הָעִיר הַזֹּאת לְמַעַנִּי וּלְמַעַן דָּוִד עַבְדִּי:	And I will add fifteen years to your days, and I will deliver you and this city from the grip of the king of Assyria, and I will defend this city, for my <i>own</i> sake and for the sake of David my servant.» ’ ”	Isa 38:5, Isa 38:6. grip ← <i>palm</i>.
2 Ki 20:7	וַיֹּאמֶר יִשְׁעִיָּהוּ קְחוּ דִבְלַת תְּאֵנִים וַיִּקְחוּ וַיִּשְׂמוּ עַל־הַשְּׁחִין וַיַּחֲי:	And Isaiah said, “Take a cake of pressed figs.” And they took <i>one</i>, and they put <i>it</i> on the inflammation, and he <u>recovered</u>.	Isa 38:21. Take: plural. recovered ← <i>lived</i>.
2 Ki 20:8	וַיֹּאמֶר חֲזַקְיָהוּ אֶל־יִשְׁעִיָּהוּ מָה אֹת כִּי־יִרְפָּא יְהוָה לִי וְעָלִיתִי בַּיּוֹם הַשְּׁלִישִׁי בֵּית יְהוָה:	Then Hezekiah said to Isaiah, “What <i>is</i> the sign that the LORD will cure me, and that I will go up <i>to</i> the house of the LORD on the third day?”	Isa 38:22.
2 Ki 20:9	וַיֹּאמֶר יִשְׁעִיָּהוּ זֶה־לְּךָ הָאוֹת מֵאֵת יְהוָה כִּי יַעֲשֶׂה יְהוָה אֶת־הַדָּבָר אֲשֶׁר דִּבֶּר הֶלֶךְ הַצֶּל עֶשֶׂר מַעֲלֹת אִם־יָשׁוּב עֶשֶׂר מַעֲלֹת:	And Isaiah said, “This <i>is</i> your sign from the LORD, for the LORD will perform the pronouncement which he spoke. Shall the <i>sundial</i> shadow go <i>forwards</i> ten degrees or go back ten degrees?”	Isa 38:7, 2 Chr 32:24.

2 Ki 20:10	וַיֹּאמֶר יְחִזְקִיָּהוּ נִקְל לָצֵל לְנֹטוֹת עֶשֶׂר מַעֲלוֹת לֹא כִי יָשׁוּב הָעֵל אַחֲרָנִית עֶשֶׂר מַעֲלוֹת:	And Hezekiah said, “It is easy for the shadow to <u>advance</u> ten degrees, <i>but</i> not that the shadow should go <u>back</u> ten degrees.”	Isa 38:8. advance ← <i>decline</i>, as of the day. go back ← <i>return backwards</i>.
2 Ki 20:11	וַיִּקְרָא יִשְׁעִיהוּ הַנָּבִיא אֶל־יְהוָה וַיָּשֶׁב אֶת־הָעֵל בַּמַּעֲלוֹת אֲשֶׁר יָרְדָּה בַּמַּעֲלוֹת אַחֲזִי אַחֲרָנִית עֶשֶׂר מַעֲלוֹת: פ	Then Isaiah the prophet called out to the LORD. And he made the shadow of the <i>sundial</i> go back, <i>the shadow</i> which <u>was cast by</u> Ahaz's <i>sundial</i> – ten degrees backwards.	Isa 38:8. was cast by ← <i>went down on</i>.
2 Ki 20:12	בַּעַת הַהִיא שָׁלַח בְּרֹאדָד בֶּלְאָדָן בֶּן־בִּלְאָדָן מֶלֶךְ־בָּבֶל סְפָרִים וּמִנְחָה אֶל־חִזְקִיָּהוּ כִּי שָׁמַע כִּי חָלָה חִזְקִיָּהוּ:	At that time Berodach-Baladan the son of Baladan, the king of Babylon, sent letters and a gift to Hezekiah, because he had heard that Hezekiah had become ill.	Isa 39:1. 2 Chr 32:25 - 2 Chr 32:31 also describes the same period, but with insufficient commonality to be considered parallel on a verse by verse basis. See [RBG].
2 Ki 20:13	וַיִּשְׁמַע עֲלֵיהֶם חִזְקִיָּהוּ וַיֵּרָאם אֶת־כָּל־בֵּית נִכְתָּה אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַבְּשָׂמִים וְאֵת שֶׁמֶן הַטּוֹב וְאֵת בֵּית כִּלָּיו וְאֵת כָּל־אֲשֶׁר נִמְצָא בְּאוֹצְרוֹתָיו לֹא־הָיָה דָּבָר אֲשֶׁר לֹא־הָרָאם חִזְקִיָּהוּ בְּבֵיתוֹ וּבְכָל־מִמְשָׁלְתּוֹ:	And Hezekiah <u>attended to</u> them and showed them all his <u>spice</u> house, the silver and the gold and the fragrances, and the good <i>quality</i> oil, and his armoury, and everything that <i>was present</i> in his treasures. There was nothing that Hezekiah did not show them in his house and in all his <u>realm</u>.	Isa 39:2. attended to ← <i>heard, heeded</i>. spice: AV differs (<i>precious things</i>). present ← <i>found</i>. realm ← <i>rule</i>.

2 Ki 20:14	וַיָּבֹא יִשְׁעִיָּהוּ הַנָּבִיא אֶל־הַמֶּלֶךְ חֲזַקְיָהוּ וַיֹּאמֶר אֵלָיו מָה אָמְרוּ הָאֲנָשִׁים הָאֵלֶּה וּמֵאֵין יָבֹאוּ אֵלֶיךָ וַיֹּאמֶר חֲזַקְיָהוּ מֵאֶרֶץ רְחוֹקָה בָּאוּ מִבָּבֶל:	Then Isaiah the prophet came to King Hezekiah and said to him, “What did these men say, and where have they come to you from?” And Hezekiah said, “They have come from a distant land, from Babylon.”	Isa 39:3.
2 Ki 20:15	וַיֹּאמֶר מָה רָאוּ בְּבֵיתְךָ וַיֹּאמֶר חֲזַקְיָהוּ אֵת כָּל־אֲשֶׁר בְּבֵיתִי רָאוּ לֹא־הָיָה דְּבַר אֲשֶׁר לֹא־הָרָאִיתֶם בְּאֶצְרָתִי:	And he said, “What did they see in your house?” And Hezekiah said, “They saw everything in my house. There is nothing which I did not show them in my treasuries.”	Isa 39:4.
2 Ki 20:16	וַיֹּאמֶר יִשְׁעִיָּהוּ אֶל־חֲזַקְיָהוּ שְׁמַע דְּבַר־יְהוָה:	Then Isaiah said to Hezekiah, “Hear the word of the LORD.	Isa 39:5.
2 Ki 20:17	הִנֵּה יָמִים בָּאִים וְנִשְׂאָ כָּל־אֲשֶׁר בְּבֵיתְךָ וְאֲשֶׁר אָצְרוּ אֲבֹתֶיךָ עַד־הַיּוֹם הַזֶּה בִּבְלָלָה לֹא־יֻתָּר דְּבַר אֶמֶר יְהוָה:	‘Behold, the days are coming when everything in your house, and which your fathers have treasured up, up to this day, will be carried <i>away</i> to Babylon. Nothing will remain, says the LORD,	Isa 39:6.
2 Ki 20:18	וּמִבְּנֵיךָ אֲשֶׁר יֵצְאוּ מִמֶּךָ אֲשֶׁר תּוֹלִיד *יִקַּח יִקְחוּ וְהָיוּ סְרִיסִים** בְּהֵיכַל מֶלֶךְ בָּבֶל:	and {K: he} [Q: they] will take <i>away some</i> of your sons who will <u>d</u>escend <u>f</u>rom <u>y</u>ou, whom you will beget, and they will be eunuchs in the palace of the king of Babylon.’ ”	Isa 39:7. descend from you ← <i>come out of you</i>.
2 Ki 20:19	וַיֹּאמֶר חֲזַקְיָהוּ אֶל־יִשְׁעִיָּהוּ טוֹב דְּבַר־יְהוָה אֲשֶׁר דִּבַּרְתָּ וַיֹּאמֶר הֲלוֹא אִם־שָׁלוֹם וְאִמַּת יִהְיֶה בִּימֵי:	Then Hezekiah said to Isaiah, “The word of the LORD which you have spoken <i>is right</i>.” And he said, “Isn't <i>that the case</i>, if there will be peace and truth in my days?”	Isa 39:8. right ← <i>good</i>.

2 Ki 20:20	וַיֵּתֶר דְּבָרֵי חִזְקִיָּהוּ וְכָל-גִּבּוֹרָתוֹ וְאֲשֶׁר עָשָׂה אֶת-הַבֵּרֶכָה וְאֶת-הַתְּעָלָה וַיָּבֵא אֶת-הַמַּיִם הָעִירָה הֵלֵא־הֶם כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And <i>as for</i> the rest of the affairs of Hezekiah, and all his bravery, and <i>the fact</i> that he made the pool and the conduit and brought <u>water</u> to the city, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 32:32. water ← <i>the water</i>. An unexpected definite article. See Gen 22:9.
2 Ki 20:21	וַיִּשְׁכַּב חִזְקִיָּהוּ עִם-אֲבֹתָיו וַיִּמְלֹךְ מְנַשֶּׁה בְּנוֹ תַחְתָּיו: פ	And Hezekiah lay with his fathers, and Manasseh his son reigned in place of him.	1 Chr 3:13, 2 Chr 32:33. Manasseh: see Gen 41:51.
2 Ki 21:1	בֶּן-שְׁתַּיִם עָשָׂה שָׁנָה מְנַשֶּׁה בְּמַלְכוֹ וַחֲמִשִּׁים וַחֲמֵשׁ שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ חֶפְצִי-בָה:	Manasseh <i>was</i> twelve years old when he <i>started to</i> reign, and he reigned in Jerusalem for fifty-five years. And his mother's name <i>was</i> Hephzi-Bah.	2 Chr 33:1.
2 Ki 21:2	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּתוּעַבַת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל:	And he did what <i>was</i> wrong in the sight of the LORD, like the abominations of the nations which the LORD dispossessed before the sons of Israel.	2 Chr 33:2.
2 Ki 21:3	וַיִּשָּׁב וַיִּבֶן אֶת-הַבָּמוֹת אֲשֶׁר אָבָד חִזְקִיָּהוּ אָבִיו וַיִּקֶּם מִזְבְּחֹת לְבַעַל וַיַּעַשׂ אֲשֶׁרָה כַּאֲשֶׁר עָשָׂה אַחָאָב מֶלֶךְ יִשְׂרָאֵל וַיִּשְׁתַּחֲוֶה לְכָל-עֲבָא הַשָּׁמַיִם וַיַּעֲבֹד אֹתָם:	And he rebuilt the <i>idolatrous</i> raised sites which Hezekiah his father had destroyed, and he set up altars to Baal, and he made a phallic park like what Ahab king of Israel had made, and he worshipped every celestial <u>body</u> and served them.	2 Chr 33:3. body ← <i>power</i>.

2 Ki 21:4	וּבָנָה מִזְבְּחֹת בְּבֵית יְהוָה אֲשֶׁר אָמַר יְהוָה בִּירוּשָׁלַם אֲשִׁים אֶת־שְׁמִי:	And he built altars in the house of the LORD, where the LORD had said, "I will establish my name in Jerusalem."	2 Chr 33:4.
2 Ki 21:5	וַיִּבֶן מִזְבְּחֹת לְכָל־עֲבָא הַשָּׁמַיִם בְּשְׁתֵּי חֲצֹרוֹת בֵּית־יְהוָה:	And he built altars to every celestial body in the two courtyards of the house of the LORD.	2 Chr 33:5. body ← power.
2 Ki 21:6	וְהַעֲבִיר אֶת־בְּנוֹ בָּאֵשׁ וְעוֹנָן וְנִחַשׁ וְעָשָׂה אוֹב וַיִּדְעָנִים הָרַבָּה לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיס:	And he made his son pass through fire, and he divined by clouds and used enchantment, and he engaged in necromancy and wizardry. He was profuse in doing evil in the sight of the LORD, so that <i>he provoked him</i> to anger.	2 Chr 33:6. in doing: gerundial use of the infinitive. so that <i>he</i> provoked: consecutive (result), rather than purposive, use of the infinitive.
2 Ki 21:7	וַיֵּשֶׁם אֶת־פֶּסֶל הָאֲשֶׁרָה אֲשֶׁר עָשָׂה בְּבֵית אֲשֶׁר אָמַר יְהוָה אֶל־דָּוִד וְאֶל־שְׁלֹמֹה בְּנוֹ בְּבֵית הַזֶּה וּבִירוּשָׁלַם אֲשֶׁר בְּחִרְתִּי מִכָּל שְׁבֵטֵי יִשְׂרָאֵל אֲשִׁים אֶת־שְׁמִי לְעוֹלָם:	And he set up the phallic carved image which he had made, in the house concerning which the LORD had said to David and to Solomon his son, "I will set up my name age- abidingly in this house, and in Jerusalem, which I have chosen out of all the tribes of Israel.	2 Chr 33:7. phallic carved image ← image of the phallic park.
2 Ki 21:8	וְלֹא אֲסִיף לְהַנִּיד רַגְלִי יִשְׂרָאֵל מִן־הָאָדָמָה אֲשֶׁר נָתַתִּי לָאֲבוֹתָם רַק אִם־יִשְׁמְרוּ לַעֲשׂוֹת כָּכָל אֲשֶׁר צִוִּיתִים וּלְכָל־הַתּוֹרָה אֲשֶׁר־צִוָּה אַתָּם עֲבָדֵי מֹשֶׁה:	And I will not chase Israel around again from the land which I gave their fathers, <i>but</i> only if they take care to do everything which I have commanded them, and <i>to</i> act in accordance with all the law which my servant Moses commanded them."	2 Chr 33:8. chase Israel around ← make the foot of Israel wander. everything ← according to everything.

2 Ki 21:9	וְלֹא שָׁמְעוּ וַיִּתְּעוּ מִנְּשֵׁה לַעֲשׂוֹת אֶת־הָרָע מִן־הַגּוֹיִם אֲשֶׁר הִשְׁמִיד יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל:	But they did not <u>take heed</u> , and Manasseh led them astray, to act worse than the nations which the LORD had destroyed before the sons of Israel.	2 Chr 33:9. take heed ← <i>hear</i> .
2 Ki 21:10	וַיְדַבֵּר יְהוָה בְּיַד־עֲבָדָיו הַנְּבִיאִים לֵאמֹר:	Then the LORD spoke through the <u>intermediacy</u> of his servants the prophets and said,	2 Chr 33:10. intermediacy ← <i>hand</i> .
2 Ki 21:11	יֵעַן אֲשֶׁר עָשָׂה מִנְּשֵׁה מִלְךְ־יְהוּדָה הַתַּעֲבֹת הָאֵלֶּה הֵרַע מִכָּל אֲשֶׁר־עָשׂוּ הָאֲמָרִי אֲשֶׁר לִפְנָיו וַיַּחֲטֵא גַם־אֶת־יְהוּדָה בְּגִלּוּלָיו: פ	“Since Manasseh king of Judah has committed these abominations <i>and</i> has done more evil than everything the <u>Amorites</u> did before him, and also caused Judah to sin through his idols,	Amorites: see Gen 10:16.
2 Ki 21:12	לִכֵּן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַנִּנִּי מֵבִיא רָעָה עַל־יְרוּשָׁלַם וַיְהוּדָה אֲשֶׁר כָּל־*שָׁמְעוּ**שִׁמְעָה תִּצְלַנָּה שְׂתִי אֲזַנִּיו:	this <i>is what</i> the LORD God of Israel says: ‘I <u>am about</u> to bring evil on Jerusalem and Judah, such that the two ears of {K: all who hear it} [Q: everyone who hears it] will tingle.	The <i>ketiv</i> is a plural participle with a masculine suffix; the <i>qeré</i> is a singular participle with a feminine suffix (the more usual generalising form). this <i>is what</i> ← <i>therefore</i> <i>thus</i> . I am about to ← <i>Behold</i> <i>me</i> .
2 Ki 21:13	וְנִטִּיתִי עַל־יְרוּשָׁלַם אֶת קוֹ שֶׁמֶרׁוֹן וְאֶת־מִשְׁקָלָת בֵּית אַחָאָב וּמַחִיתִי אֶת־יְרוּשָׁלַם כַּאֲשֶׁר־יִמְחָה אֶת־הַצִּלְחַת מָחָה וְהִפְךָ עַל־פָּנֶיהָ:	And I will stretch the <i>measuring</i> line of Samaria, and the plummet of the house of Ahab over Jerusalem, and I will wipe Jerusalem out as one wipes a <u>dish</u> – one wipes <i>it</i> and turns <i>it</i> upside down.	a dish ← <i>the dish</i> . An unexpected definite article. See Gen 22:9.

2 Ki 21:14	וְנִשְׁתִּי אֶת שְׂאֲרִית נַחֲלָתִי וְנָתַתִּים בְּיַד אֹיְבֵיהֶם וְהָיוּ לְבָז וְלִמְשָׁכָה לְכָל־אֹיְבֵיהֶם:	And I will abandon the remainder of my inheritance, and I will deliver them into the hand of their enemies, and they will be spoil and plunder to all their enemies,	
2 Ki 21:15	יַעַן אֲשֶׁר עָשׂוּ אֶת־הָרָע בְּעֵינַי וַיְהִיו מְכַעְסִים אֹתִי מִן־הַיּוֹם אֲשֶׁר יָצְאוּ אֲבוֹתָם מִמִּצְרָיִם וְעַד הַיּוֹם הַזֶּה:	because they have done evil in my sight, and they have been provoking me to anger, from the day when their fathers came out of Egypt up to this day. ’ ”	
2 Ki 21:16	וְגַם דָּם נָקִי שָׁפַךְ מִנִּשְׁה הָרַבָּה מְאֹד עַד אֲשֶׁר־מָלֵא אֶת־יְרוּשָׁלַם כֶּה לִפְנֵי לְבַד מִחֲטָאתוֹ אֲשֶׁר הִחֲטִיא אֶת־יְהוּדָה לַעֲשׂוֹת הָרָע בְּעֵינַי יְהוָה:	And Manasseh also shed very much innocent blood, until he had filled Jerusalem from one end to the other, apart from his sin whereby he caused Judah to sin by doing evil in the sight of the LORD.	shed: in a Hebrew “OVS” (object-verb-subject) sentence. from one end to the other ← mouth to mouth. by doing: gerundial use of the infinitive.
2 Ki 21:17	וְיֵתֶר דְּבָרֵי מִנִּשְׁה וְכָל־אֲשֶׁר עָשָׂה וְחֲטָאתוֹ אֲשֶׁר חָטָא הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And as for the rest of the affairs of Manasseh, and everything he did, and his sin which he committed, are they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 33:18. committed ← sinned.
2 Ki 21:18	וַיִּשְׁכַּב מִנִּשְׁה עִם־אֲבֹתָיו וַיִּקְבֹּר בְּגִן־בֵּיתוֹ בְּגִן־עֻזָּא וַיִּמְלֹךְ אָמוֹן בְּנוֹ תַחְתָּיו: פ	And Manasseh lay with his fathers, and he was buried in the garden of his house, in the garden of Uzza, and Amon his son reigned in his place.	1 Chr 3:14, 2 Chr 33:20. Uzza: see 2 Sam 6:3.

2 Ki 21:19	בֶּן-עֶשְׂרִים וּשְׁתַּיִם שָׁנָה אָמוֹן בְּמָלְכוֹ וּשְׁתַּיִם שָׁנִים מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ מִשְׁלֶמֶת בִּתְחָרוּן מִזִּיטָבָה:	Amon was twenty-two years old when he <i>started</i> to reign, and he reigned for two years in Jerusalem, and his mother's name was Meshullemeth the daughter of Haruz from Jotbah.	2 Chr 33:21. Jotbah: perhaps <i>Jatebah</i> (no <i>dagesh</i> in the <i>beth</i> , so an open first syllable), but no secondary stress on the first syllable either, so perhaps closed. We retain the AV / traditional English name.
2 Ki 21:20	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כַּאֲשֶׁר עָשָׂה מְנַשֶּׁה אָבִיו:	And he did what <i>was</i> wrong in the sight of the LORD, like what his father Manasseh did.	2 Chr 33:22.
2 Ki 21:21	וַיֵּלֶךְ בְּכָל-הַדֶּרֶךְ אֲשֶׁר-הָלַךְ אָבִיו וַיַּעֲבֹד אֶת-הַגִּלּוּלִים אֲשֶׁר עָבַד אָבִיו וַיִּשְׁתַּחֲוֶה לָהֶם:	And he walked in the whole way <i>in</i> which his father walked, and he served the idols which his father had served, and he worshipped them.	2 Chr 33:22.
2 Ki 21:22	וַיַּעֲזֹב אֶת-יְהוָה אֱלֹהֵי אֲבֹתָיו וְלֹא הָלַךְ בְּדֶרֶךְ יְהוָה:	And he abandoned the LORD God of his fathers, and he did not walk in the way of the LORD.	2 Chr 33:23.
2 Ki 21:23	וַיִּקְשְׁרוּ עַבְדֵי-אָמוֹן עָלָיו וַיָּמִיתוּ אֶת-הַמֶּלֶךְ בְּבֵיתוֹ:	And Amon's servants conspired against him, and they killed the king in his home.	2 Chr 33:24.
2 Ki 21:24	וַיִּךְ עַם-הָאָרֶץ אֶת כָּל-הַקְּשָׁרִים עַל-הַמֶּלֶךְ אָמוֹן וַיַּמְלִיכוּ עַם-הָאָרֶץ אֶת-יֹאשִׁיָּהוּ בֶן-יִחְזַקְיָהוּ:	Then the people of the land struck down all the conspirators against King Amon, and the people of the land made Josiah his son king in his place.	1 Chr 3:14, 2 Chr 33:25. Josiah ← <i>Joshiahu</i> , but we retain the AV / traditional English name.
2 Ki 21:25	וַיִּתֵּר דְּבָרֵי אָמוֹן אֲשֶׁר עָשָׂה הֵלֵאֵהֶם כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the exploits of Amon which he undertook, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	

2 Ki 21:26	וַיִּקְבֹּר אֹתוֹ בְּקִבְרָתוֹ בְּגִן-עֹזָא וַיִּמְלֹךְ יֹאשִׁיָּהוּ בְּנוֹ תַּחְתָּיו: פ	And they buried him in his grave in the garden of <u>Uzza</u> , and Josiah his son reigned in his place.	they ← <i>one, he</i> . Impersonal use, avoiding the passive. Uzza: see 2 Sam 6:3.
2 Ki 22:1	בֶּן-שְׁמֹנֶה שָׁנָה יֹאשִׁיָּהוּ בְּמָלְכֹו וּשְׁלֹשִׁים וְאַחַת שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְדִידָה בַּת-עֲדִיָּה מִבְּצָקֶת:	Josiah was eight years old when he <i>started to</i> reign, and he reigned for thirty-one years in Jerusalem. And the name of his mother was Jedidah, the daughter of Adaiah from <u>Bozkath</u> .	2 Chr 34:1. Bozkath: AV= <i>Boscath</i> , devoicing the sibilant and rendering <i>qoph</i> as if <i>kaph</i> .
2 Ki 22:2	וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּכָל-דְּרֹךְ דָּוִד אָבִיו וְלֹא-סָר יְמִין וּשְׁמֹאול: פ	And he did what <i>was</i> right in the sight of the LORD, and he walked in every way of David his father, and he did not deviate <i>to</i> the right or left.	2 Chr 34:2.
2 Ki 22:3	וַיְהִי בְשָׁמְנֶה עָשָׂרָה שָׁנָה לְמָלְךְ יֹאשִׁיָּהוּ שָׁלַח הַמֶּלֶךְ אֶת-שָׁפָן בֶּן-אַצְלִיָּהוּ בֶן-מִשְׁלֵם הַסֹּפֵר בֵּית יְהוָה לֵאמֹר:	And it came to pass, in the eighteenth year of King Josiah, <i>that</i> the king sent Shaphan, the son of Azaliah, the son of Meshullam, the scribe, <i>to</i> the house of the LORD, and he said,	2 Chr 34:8.
2 Ki 22:4	עֲלֵה אֶל-חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל וְיִתֵּם אֶת-הַכֶּסֶף הַמּוּבָא בֵּית יְהוָה אֲשֶׁר אֶסְפוּ שְׁמָרֵי הַסֶּף מֵאֵת הָעָם:	“Go up to Hilkiyah the high priest and have him <u>count</u> the money which has been brought <i>to</i> the house of the LORD, which the <u>doorkeepers</u> have collected from the people.	2 Chr 34:9. count ← <i>complete</i> . Perhaps, with [CB], <i>pay out</i> . doorkeepers ← <i>threshold keepers</i> .
2 Ki 22:5	*וַיִּתְּנָה **וַיִּתְּנָהוּ עַל-יַד עֹשֵׂי הַמְּלָאכָה הַמְּפֻקָּדִים *בְּבֵית בֵּית יְהוָה וַיִּתְּנוּ אֹתוֹ** לְעֹשֵׂי הַמְּלָאכָה אֲשֶׁר בְּבֵית יְהוָה לְחֻזֵּק בְּדָק הַבַּיִת:	And {Q: let them pay it} [K: let one <u>pay</u> it] to those doing the work – those charged {K: with the house} [Q: <i>with</i> the house] of the LORD – and let them give it to those doing the work on the house of the LORD, to <u>repair</u> the <u>breach</u> <u>in</u> the house	2 Chr 34:10. pay ← <i>give to the hand</i> . repair ← <i>strengthen</i> . breach in ← <i>breach of</i> . Wider use of the construct state.

2 Ki 22:6	לְחַרְשֵׁים וּלְבָנִים וּלְגִדָּרִים וּלְקִנּוֹת עֲצִים וְאֲבָנֵי מַחְצֵב לְחִזּוֹק אֶת־הַבַּיִת:	– to the craftsmen and the builders and the wall- builders – and to buy wood and hewn stone, to refurbish the house.	2 Chr 34:11. refurbish ← <i>strengthen</i> .
2 Ki 22:7	אֲךָ לֹא־יִחַשְׁבּ אַתָּם הַכֶּסֶף הַנֶּתֶן עַל־יָדָם כִּי בְּאֱמוּנָה הֵם עֹשִׂים:	But don't let the money which they are paid be a matter of them being held to account, because they are acting faithfully.”	2 Chr 34:12. which they are paid ← which (is) given to their hand.
2 Ki 22:8	וַיֹּאמֶר חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל עַל־שֹׁפָן הַסֹּפֵר סֵפֶר הַתּוֹרָה מִצֵּאתִי בְּבֵית יְהוָה וַיִּתֵּן חִלְקִיָּה אֶת־הַסֵּפֶר אֶל־שֹׁפָן וַיִּקְרָאֵהוּ:	And Hilkiyah the high priest said to Shaphan the scribe, “I have found the book of the law in the house of the LORD.” And Hilkiyah gave the book to Shaphan, and he read it.	2 Chr 34:15.
2 Ki 22:9	וַיָּבֹא שֹׁפָן הַסֹּפֵר אֶל־הַמֶּלֶךְ וַיֹּשֶׁב אֶת־הַמֶּלֶךְ דָּבָר וַיֹּאמֶר הַתִּיכּוֹ עֲבָדָיךָ אֶת־הַכֶּסֶף הַנִּמְצָא בְּבֵית יְהוָה עַל־יַד עֹשֵׂי הַמְּלָאכָה הַמִּפְקָדִים בֵּית יְהוָה:	Then Shaphan the scribe went to the king and reported to the king and said, “Your servants have poured out the money which was present in the house, and they have paid it to those doing the work who were charged with the house of the LORD.”	2 Chr 34:16, 2 Chr 34:17. reported ← <i>returned word</i> . present ← <i>found</i> . paid it to ← <i>put it in the hand of</i> .
2 Ki 22:10	וַיַּגֵּד שֹׁפָן הַסֹּפֵר לַמֶּלֶךְ לֵאמֹר סֵפֶר נָתַן לִי חִלְקִיָּה הַכֹּהֵן וַיִּקְרָאֵהוּ שֹׁפָן לִפְנֵי הַמֶּלֶךְ:	And Shaphan the scribe explained to the king and said, “Hilkiyah the priest gave me a book.” And Shaphan read it in the king's presence.	2 Chr 34:18.
2 Ki 22:11	וַיְהִי כִשְׁמַע הַמֶּלֶךְ אֶת־דְּבָרֵי סֵפֶר הַתּוֹרָה וַיִּקְרַע אֶת־בְּגָדָיו:	And it came to pass, when the king heard the words of the book of the law, that he tore his clothes.	2 Chr 34:19.

2 Ki 22:12	וַיִּצַו הַמֶּלֶךְ אֶת־חִלְקִיָּה הַכֹּהֵן וְאֶת־אַחִיקָם בֶּן־שָׁפָן וְאֶת־עַכְבּוֹר בֶּן־מִיכָיָה וְאֶת שָׁפָן הַסֹּפֵר וְאֶת עֲשִׂיָּה עַבְד־הַמֶּלֶךְ לֵאמֹר:	And the king gave orders to Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Asaiah the king's servant, and he said,	2 Chr 34:20. Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name. Asaiah: AV= <i>Asahiah</i>.
2 Ki 22:13	לְכוּ דַרְשׁוּ אֶת־יְהוָה בְּעָדַי וּבְעַד־הָעָם וּבְעַד כָּל־יְהוּדָה עַל־דְּבָרֵי הַסֵּפֶר הַנִּמְצָא הַזֶּה כִּי־גְדוֹלָה חֲמַת יְהוָה אֲשֶׁר־הִיא נִצָּתָה בָּנוּ עַל אֲשֶׁר לֹא־שָׁמְעוּ אֲבֹתֵינוּ עַל־דְּבָרֵי הַסֵּפֶר הַזֶּה לַעֲשׂוֹת כְּכָל־הַכְּתוּב עָלֵינוּ:	“Go <i>and</i> consult the LORD on behalf of me and on behalf of the people and on behalf of all Judah concerning the words of this book which <i>was</i> found, for the fury of the LORD which has been kindled against us <i>is</i> great, because our fathers did not <i>heed</i> the words of this book, <i>that we should</i> do <i>everything</i> written concerning us.”	2 Chr 34:21. heed ← <i>hear</i>. everything ← <i>according to everything</i>.
2 Ki 22:14	וַיֵּלֶךְ חִלְקִיָּהוּ הַכֹּהֵן וְאַחִיקָם וְעַכְבּוֹר וְשָׁפָן וְעֲשִׂיָּה אֶל־חִלְדָּה הַנְּבִיאָה אֵשֶׁת שָׁלֹם בֶּן־תְּקוּהָ בֶן־חֲרָחַס שֹׁמֵר הַבָּגְדִים וְהִיא יֹשֶׁבֶת בִּירוּשָׁלַם בַּמְּשָׁנָה וַיְדַבְּרוּ אֵלֶיהָ:	So Hilkiyah the priest and Ahikam and Achbor and Shaphan and Asaiah went to Huldah the prophetess, the wife of Shallum, the son of Tikvah, the son of Harhas the vestry keeper, and she was resident in Jerusalem in the second <i>quarter</i>, and they spoke to her.	2 Chr 34:22. Asaiah: AV= <i>Asahiah</i>.
2 Ki 22:15	וַתֹּאמֶר אֲלֵיהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָמְרוּ לְאִישׁ אֲשֶׁר־שָׁלַח אֶתְכֶם אֵלַי:	And she said to them, “This <i>is what</i> the LORD God of Israel says: ‘Say to the man who sent you to me,	2 Chr 34:23. This <i>is what</i> ← <i>Thus</i>.

2 Ki 22:16	כֹּה אָמַר יְהוָה הַנִּנִּי מִבֵּיא רָעָה אֶל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו אֵת כָּל־דִּבְרֵי הַסֵּפֶר אֲשֶׁר קָרָא מֶלֶךְ יְהוּדָה:	«<u>This is what</u> the LORD says: <u>«I am about to</u> bring evil on this place and on its inhabitants – all the words of the book which the king of Judah read –	2 Chr 34:24. This is what ← Thus. I am about to ← Behold me.
2 Ki 22:17	תַּחַת אֲשֶׁר עֲזָבוּנִי וַיִּקְטְרוּ לְאֱלֹהִים אֲחֵרִים לְמַעַן הַכְּעִיסֵנִי בְּכָל מַעֲשֵׂה יְדֵיהֶם וְנִצַּתָּה חַמְתִּי בַּמָּקוֹם הַזֶּה וְלֹא תִכָּבֶּה:	because they have forsaken me, and they have burned incense to other gods, so as to provoke me to anger with every work of their hands, and my fury has been kindled <u>against this place</u>, and it will not be extinguished.» »	2 Chr 34:25. against this place: or in this place.
2 Ki 22:18	וְאֶל־מֶלֶךְ יְהוּדָה הַשֹּׁלֵחַ אֲתֶכֶם לְדָרֵשׁ אֶת־יְהוָה כֹּה תֹאמְרוּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ:	And to the king of Judah who sent you to consult the LORD, <u>this is what</u> you shall say: «<u>This is what</u> the LORD God of Israel says: <u>«As for</u> the things which you have heard,	2 Chr 34:26. this is what ... This is what ← thus ... Thus. say ← say to him.
2 Ki 22:19	יַעַן רָד־לִבְבְּךָ וּתְכַנֵּעַ מִפְּנֵי יְהוָה בְּשִׁמְעֶךָ אֲשֶׁר דִּבַּרְתִּי עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו לְהָיוֹת לְשִׁמָּה וּלְקָלָלָה וּתְקַרַע אֶת־בִּגְדֶיךָ וּתִבְכֶּה לְפָנַי וְגַם אֲנֹכִי שָׁמַעְתִּי נְאֻם־יְהוָה:	on account of <u>your contrition</u> and <u>the fact that</u> you have humbled yourself before the LORD, <u>in that</u> you have heard what I have spoken in relation to this place and in relation to its inhabitants, that <u>it</u> will be a desolation and a curse, and that you have torn your clothes and wept before me, so I <u>for my part</u> have heard <u>you</u>», the LORD says,	2 Chr 34:27. your contrition ← the soft of your heart. in that you have heard ← in your hearing. Gerundial use of the infinitive. for my part ← also.

2 Ki 22:20	לִכְן הִנְנִי אֲסַפְךָ עַל־אֲבֹתֶיךָ וְנִאֲסַפְתָּ אֶל־קִבְרֹתֶיךָ בְּשָׁלוֹם וְלֹא־תֵרְאֶינָה עֵינֶיךָ בְּכָל־ הָרָעָה אֲשֶׁר־אֲנִי מֵבִיא עַל־הַמָּקוֹם הַזֶּה וַיָּשִׁיבוּ אֶת־הַמֶּלֶךְ דָּבָר:	«which is why I <u>am</u> about to gather you to your fathers, and you will be gathered to your <u>grave</u> in peace, and your eyes will not see all the evil which I am bringing on this place.» » And they <u>reported</u> it to the king.	2 Chr 34:28. I am about to ← <i>behold me</i>. grave ← <i>graves</i>. reported ← <i>returned word</i>.
2 Ki 23:1	וַיִּשְׁלַח הַמֶּלֶךְ וַיֹּאסְפוּ אֵלָיו כָּל־זִקְנֵי יְהוּדָה וִירוּשָׁלַם:	Then the king sent <i>word</i>, and they assembled all the elders of Judah and Jerusalem <u>before</u> him.	2 Chr 34:29. before ← <i>to</i>.
2 Ki 23:2	וַיַּעַל הַמֶּלֶךְ בֵּית־יְהוָה וְכָל־אִישׁ יְהוּדָה וְכָל־יֹשְׁבֵי יְרוּשָׁלַם אִתּוֹ וְהַכֹּהֲנִים וְהַנְּבִיאִים וְכָל־הָעָם לְמִקְטָן וְעַד־גָּדוֹל וַיִּקְרָא בְּאָזְנוֹתָם אֶת־כָּל־דְּבָרֵי סֵפֶר הַבְּרִית הַנִּמְצָא בְּבֵית יְהוָה:	And the king went up <i>to</i> the house of the LORD, as <i>did</i> every man of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets and all the people, <u>both small and great</u>, and he read, <u>with them hearing</u>, all the words of the book of the covenant which <i>was</i> found in the house of the LORD.	2 Chr 34:30. both small and great ← <i>from small and to great</i>. Compare Gen 6:7. with them hearing ← <i>in their ears</i>.

2 Ki 23:3	וַיַּעֲמֵד הַמֶּלֶךְ עַל־הָעַמּוּד וַיִּכְרַת אֶת־הַבְּרִית לִפְנֵי יְהוָה לְלַכֵּת אַחֵר יְהוָה וּלְשָׂמֵר מִצְוֹתָיו וְאֶת־עֲדוּתָיו וְאֶת־חֻקָּתָיו בְּכָל־לֵב וּבְכָל־נַפֶּשׁ לְהִקִּים אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת הַכְּתוּבִים עַל־הַסֵּפֶר הַזֶּה וַיַּעֲמֵד כָּל־הָעָם בַּבְּרִית:	And the king stood at the column, and he made a <u>covenant</u> before the LORD, to walk after the LORD and to keep his commandments and his testimonies and his statutes with all <i>his</i> heart and with all <i>his</i> <u>soul</u> – to uphold the words of this covenant, which <i>were</i> written in this book. And all the people <u>committed themselves to</u> the covenant.	2 Chr 34:31. a covenant ← <i>the covenant</i>. An unexpected definite article. See Gen 22:9. soul: i.e. <i>mind</i>. committed themselves to ← <i>stood in</i>.
2 Ki 23:4	וַיֹּצֵא הַמֶּלֶךְ אֶת־חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל וְאֶת־כַּהֲנֵי הַמִּשְׁנָה וְאֶת־שֹׁמְרֵי הַסֵּף לְהוֹצִיא מֵהִיכָל יְהוָה אֵת כָּל־הַפִּלִּים הָעֹשִׂיִם לְבַעַל וּלְאַשָׁה וּלְכָל צָבָא הַשָּׁמַיִם וַיִּשְׂרֹפֵם מִחוּץ לִירוּשָׁלַם בְּשַׂדְמוֹת קִדְרוֹן וְנָשָׂא אֶת־עֲפָרָם בֵּית־אֵל:	And the king commanded Hilkiah the high priest and the second rank priests and the <u>doorkeepers</u> to bring out of the temple of the LORD all the equipment made for Baal and for the phallic park and for every celestial <u>body</u>, and he burnt them outside Jerusalem in the cornfields of Kidron, and he took their <u>ashes</u> to Beth-El.	doorkeepers: see 2 Ki 22:4. body ← <i>power</i>. ashes ← <i>dust</i>.
2 Ki 23:5	וַהֲשִׁיבִית אֶת־הַכֹּמָרִים אֲשֶׁר נָתַן לִמְלְכֵי יְהוּדָה וַיִּקְטֹר בַּבַּמֹּת בְּעָרֵי יְהוּדָה וּמִסָּבִי יְרוּשָׁלַם וְאֶת־הַמִּקְטָרִים לְבַעַל לְשֶׁמֶשׁ וּלְיָרֵחַ וּלְמִזְלוֹת וּלְכָל צָבָא הַשָּׁמַיִם:	And he put an end to the idolatrous priests whom the kings of Judah had appointed, and he <u>burned incense</u> on the <i>idolatrous</i> raised sites in the cities of Judah and the <i>vicinity</i> of Jerusalem, and <i>he put an end</i> to those who burned incense to Baal, to the sun and to the moon and to the constellations of the zodiac and to every celestial <u>body</u>.	he burned incense: apparently incongruous, but perhaps he burnt the incense destructively, not to any god. AV differs (<i>to burn incense</i>), as others, conjecturally emending the Hebrew, or turning to the versions. Even [YLT] does not follow the MT. vicinity ← <i>vicinities</i>. body ← <i>power</i>.

2 Ki 23:6	וַיֵּצֵא אֶת־הָאִשָּׁרָה מִבֵּית יְהוָה מִחוּץ לִירוּשָׁלַם אֶל־נַחַל קִדְרוֹן וַיִּשְׂרֹף אֹתָהּ בְּנַחַל קִדְרוֹן וַיַּדֵּק לְעָפָר וַיִּשְׁלֹךְ אֶת־עָפָרָהּ עַל־קֶבֶר בְּנֵי הָעָם:	And he brought the phallic image out of the house of the LORD, <i>to</i> outside Jerusalem, to the Kidron Brook, and he burnt it at the Kidron Brook, and he ground <i>it</i> to dust, and he threw its dust on the graves of the common people.	graves ← <i>grave</i> . common people ← <i>sons of the people</i> ; see [CB]. AV differs (<i>children of the people</i>).
2 Ki 23:7	וַיִּתֵּץ אֶת־בְּתֵי הַקִּדָּשִׁים אֲשֶׁר בְּבֵית יְהוָה אֲשֶׁר הַנָּשִׁים אֲרָגוֹת שָׁם בָּתִּים לְאִשָּׁרָה:	And he demolished the houses of the male prostitutes which <i>were</i> in <i>the precinct</i> of the house of the LORD, where the women would weave canopies for the phallic image.	canopies ← <i>houses</i> .
2 Ki 23:8	וַיָּבֵא אֶת־כָּל־הַכֹּהֲנִים מִעֲרֵי יְהוּדָה וַיִּטְמָא אֶת־הַבָּמוֹת אֲשֶׁר קִטְרוּ־שָׁמָּה הַכֹּהֲנִים מִגִּבְעַ עַד־בְּאֵר שֶׁבַע וְנָתַן אֶת־בָּמוֹת הַשָּׁעָרִים אֲשֶׁר־פָּתַח שָׁעַר יְהוֹשֻׁעַ שַׂר־הָעִיר אֲשֶׁר־עַל־שְׂמֹאלוֹ אִישׁ בְּשָׁעַר הָעִיר:	And he brought all the priests from the cities of Judah, and he defiled the <i>idolatrous</i> raised sites where the priests burned incense, from Geba to Beersheba. And he demolished the <i>idolatrous</i> raised sites <i>at</i> the gates which <i>were at</i> the entrance of the Gate of Joshua the governor of the city, which <i>was</i> on a man's left at the city gate.	
2 Ki 23:9	אָדָּךְ לֹא יָעִלוּ כֹהֲנֵי הַבָּמוֹת אֶל־מִזְבֵּחַ יְהוָה בִּירוּשָׁלַם כִּי אִם־אָכְלוּ מִצּוֹת בִּתּוֹךְ אֲחֵיהֶם:	But the priests of the <i>idolatrous</i> raised sites did not go up to the LORD's altar in Jerusalem, for instead they ate unleavened bread among their brothers.	
2 Ki 23:10	וַיִּטְמָא אֶת־הַתֹּפֶת אֲשֶׁר בְּנֵי *בְּנֵי־כֹן־הַנֶּם לְבַלְתִּי לְהַעֲבִיר אִישׁ אֶת־בְּנוֹ וְאֶת־בִּתּוֹ בָּאֵשׁ לְמֹלֵךְ:	And he defiled Topheth, which <i>is</i> in the Valley of {K: the Sons} [Q: the Son] of Hinnom, <i>so that no-one</i> <i>could</i> make his son or his daughter pass through fire for Molech.	Topheth ← <i>the Topheth</i> . the Valley of ... Hinnom: see Josh 15:8. so that no-one ← <i>lest a man</i> .

2 Ki 23:11	וַיִּשְׁבֹּת אֶת־הַסּוּסִים אֲשֶׁר נָתַנוּ מַלְכֵי יְהוּדָה לַשָּׁמֶשׁ מִבֵּא בֵּית־יְהוָה אֶל־לְשֹׁכַת נְתַן־מֶלֶךְ הַסָּרִיס אֲשֶׁר בַּפְּרוּרִים וְאֶת־מִרְכָּבוֹת הַשֶּׁמֶשׁ שָׂרַף בָּאֵשׁ:	And he removed the horses which the kings of Judah had furnished for the sun, from the entrance to the house of the LORD to the office of <u>Nathan-Melech</u> the eunuch, which <i>is</i> in the suburbs, and he burnt the chariots of the sun with fire.	entrance ← <i>entering</i>. Nathan-Melech ← <i>Nethan-Melech</i>, but we retain the AV / traditional English name.
2 Ki 23:12	וְאֶת־הַמִּזְבְּחוֹת אֲשֶׁר עַל־הַגֹּג עָלִית אָחָז אֲשֶׁר־עָשׂוּ מַלְכֵי יְהוּדָה וְאֶת־הַמִּזְבְּחוֹת אֲשֶׁר־עָשָׂה מְנַשֶּׁה בְּשְׁתֵּי חֲצֹרוֹת בֵּית־יְהוָה נָתַן הַמֶּלֶךְ וִירָץ מֵשֶׁם וְהִשְׁלִיךְ אֶת־עָפְרָם אֶל־גִּחַל קִדְרוֹן:	And the king demolished the altars which <i>were</i> on the roof, <i>by</i> the upper room of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courtyards of the house of the LORD. Then he <u>ran</u> from there and threw their <u>ashes</u> on the Kidron Brook.	ran: from root רָצַץ. Alternatively, from root רָצַץ, <i>crushed</i>, but “from there” suggests running rather than crushing. ashes ← <i>dust</i>.
2 Ki 23:13	וְאֶת־הַבָּמֹת אֲשֶׁר עַל־פְּנֵי יְרוּשָׁלַם אֲשֶׁר מִיְמִין לַהֲרֵה־הַמִּשְׁחִית אֲשֶׁר בָּנָה שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל לְעִשְׁתָּרֶת שֶׁקֶץ צִידֹנִים וְלִכְמוֹשׁ שֶׁקֶץ מוֹאָב וְלִמְלֹכָם תוֹעֵבֶת בְּנֵי־עַמּוֹן טִמָּא הַמֶּלֶךְ:	And the king defiled the <i>idolatrous</i> raised sites which <i>were</i> facing Jerusalem, which <i>are</i> to the right of the Mount of Ruination, which Solomon king of Israel built to <u>Astarte</u>, the abomination of the <u>Sidonians</u>, and to <u>Chemosh</u>, the abomination of Moab, and to <u>Milcom</u>, the abomination of the sons of Ammon.	Astarte ← <i>Ashtoreth</i>, i.e. <i>Venus</i>. Sidonians: see Gen 10:15.
2 Ki 23:14	וַיִּשְׁבֹּר אֶת־הַמַּצֵּבוֹת וַיַּכֹּת אֶת־הָאֲשָׁרִים וַיִּמְלֵא אֶת־מְקוֹמָם עֲצָמוֹת אָדָם:	And he smashed the <i>idolatrous</i> statues, and he cut down the phallic parks, and he filled their place <i>with</i> men's bones.	

2 Ki 23:15	וְגַם אֶת־הַמִּזְבֵּחַ אֲשֶׁר בְּבֵית־אֵל הַבָּמָה אֲשֶׁר עָשָׂה יִרְבֵּעַם בֶּן־נֶבַט אֲשֶׁר הִחָטִיא אֶת־יִשְׂרָאֵל גַּם אֶת־הַמִּזְבֵּחַ הַהוּא וְאֶת־הַבָּמָה נָתַן וַיִּשְׂרֹף אֶת־הַבָּמָה הַדֶּק לְעֹפָר וַיִּשְׂרֹף אֲשֶׁרָה:	And he also demolished the altar which <i>was</i> in Beth-El, the <i>idolatrous</i> raised site which Jeroboam the son of Nebat, who caused Israel to sin had made – both that altar and the raised site. And he burned the <i>idolatrous</i> raised site <i>and</i> ground <i>it</i> to dust, and he burned the phallic park.	
2 Ki 23:16	וַיִּפֶן יֹאשִׁיָּהוּ וַיֵּרָא אֶת־הַקְּבָרִים אֲשֶׁר־שָׁם בְּהָרַ וַיִּשְׁלַח וַיִּקַּח אֶת־הָעֲצָמוֹת מִן־הַקְּבָרִים וַיִּשְׂרֹף עַל־הַמִּזְבֵּחַ וַיִּטְמְאֵהוּ כַּדְּבַר יְהוָה אֲשֶׁר קָרָא אִישׁ הָאֱלֹהִים אֲשֶׁר קָרָא אֶת־הַדְּבָרִים הָאֵלֶּה:	Then Josiah turned and saw the graves which <i>were</i> there in the mountain, and he sent <i>a workforce</i> and took the bones from the graves and burned <i>them</i> on the altar, and he defiled it, according to the word of the LORD which the man of God <u>read</u> – <i>the man</i> who <u>read</u> these things.	read (2x): see 2 Ki 22:10 (reading a book). Alternatively, translate <i>proclaim</i>.
2 Ki 23:17	וַיֹּאמֶר מֶה הַצִּיּוֹן הַלֹּז אֲשֶׁר אָנֹכִי רֹאֶה וַיֹּאמְרוּ אֵלָיו אֲנֹשֵׁי הָעִיר הַקֶּבֶר אִישׁ־הָאֱלֹהִים אֲשֶׁר־בָּא מִיהוּדָה וַיִּקְרָא אֶת־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר עָשִׂיתָ עַל הַמִּזְבֵּחַ בְּיַת־אֵל:	And <i>at one point</i> he said, “What <i>is</i> this monument I see?” And the men of the city said to him, “The grave of the man of God who came from Judah and <u>read</u> these things which you have done concerning the altar of Beth-El.”	read: see 2 Ki 23:16.

2 Ki 23:18	וַיֹּאמֶר הַנִּיחוּ לוֹ אִישׁ אֶל-יָנֵעַ עֲצָמָתָיו וְיִמְלְטוּ עֲצָמָתָיו אֶת עֲצָמוֹת הַנָּבִיא אֲשֶׁר-בָּא מִשְׁמְרוֹן:	And he said, "Leave him <i>alone</i> ; let no man touch his bones." So they spared his bones – the bones of the prophet who came from Samaria.	
2 Ki 23:19	וְגַם אֶת-כָּל-בֵּיתֵי הַבָּמֹת אֲשֶׁר בְּעָרֵי שְׁמֹרֹן אֲשֶׁר עָשׂוּ מַלְכֵי יִשְׂרָאֵל לְהַכְעִיס הָסִיר יְאֻשִּׁיהוּ וַיַּעַשׂ לָהֶם כְּכָל-הַמַּעֲשִׂים אֲשֶׁר עָשָׂה בְּבֵית-אֵל:	And Josiah also removed all the <u>houses</u> of the <i>idolatrous</i> raised sites which <i>were</i> in the cities of Samaria, which the kings of Israel had made, so as to cause provocation, and he <u>dealt with them in the same way</u> as all the operations which he carried out in Beth-El.	houses: i.e. <i>temples</i> . dealt with them ← <i>did to them</i> .
2 Ki 23:20	וַיִּזְבַּח אֶת-כָּל-כֹּהֲנָיו הַבָּמֹת אֲשֶׁר-שָׁם עַל-הַמִּזְבְּחוֹת וַיִּשְׂרֹף אֶת-עֲצָמוֹת אָדָם עֲלֵיהֶם וַיָּשָׁב יְרוּשָׁלַם:	And on the altars he sacrificed all the priests of the <i>idolatrous</i> raised sites which <i>were</i> there, and he burned the <u>human bones</u> on them. Then he returned <i>to</i> Jerusalem.	which <i>were</i> there: or <i>who (were) there</i> . human bones ← <i>bones of a man</i> .
2 Ki 23:21	וַיִּצְוֶה הַמֶּלֶךְ אֶת-כָּל-הָעָם לֵאמֹר עָשׂוּ פֶסַח לַיהוָה אֱלֹהֵיכֶם כַּכְּתוּב עַל סֵפֶר הַבְּרִית הַזֶּה:	Then the king commanded all the people and said, "Celebrate the Passover to the LORD your God, as <i>it is</i> written in the book of this covenant."	2 Chr 35:1. Celebrate ← <i>Do</i> .
2 Ki 23:22	כִּי לֹא נַעֲשָׂה כַּפֶּסַח הַזֶּה מִיְמֵי הַשִּׁפְטִים אֲשֶׁר שָׁפְטוּ אֶת-יִשְׂרָאֵל וְכָל יְמֵי מַלְכֵי יִשְׂרָאֵל וּמַלְכֵי יְהוּדָה:	For Passover had <u>not been celebrated like this</u> since the days of the judges who judged Israel, <u>not</u> in all the days of the kings of Israel and the kings of Judah.	2 Chr 35:18. For ... not (<i>second occurrence in verse</i>): negatory use of the <i>vav</i> , as in Deut 33:6. Passover had not been celebrated like this ← <i>it has not been done like this Passover</i> .

2 Ki 23:23	כִּי אִם־בְּשִׁמְנֶה עָשְׂרָה שָׁנָה לַמֶּלֶךְ יֵאָשִׁיָּהוּ נֶעֱשְׂתָה הַפֶּסַח הַזֶּה לַיהוָה בִּירוּשָׁלַם:	But in the eighteenth year of King Josiah this Passover was celebrated to the LORD in Jerusalem.	2 Chr 35:19. But ← <i>Rather</i> . celebrated ← <i>done</i> .
2 Ki 23:24	וְגַם אֶת־הָאֲבֹת וְאֶת־הַיִּדְּעָנִים וְאֶת־הַתַּרְפִּים וְאֶת־הַגִּלְלִים וְאֵת כָּל־הַשִּׁקְצִים אֲשֶׁר נִרְאוּ בָאָרֶץ יְהוּדָה וּבִירוּשָׁלַם בָּעֵר יֵאָשִׁיָּהוּ לְמַעַן הָקִים אֶת־דְּבָרֵי הַתּוֹרָה הַכְּתוּבִים עַל־הַסֵּפֶר אֲשֶׁר מָצָא חִלְקִיָּהוּ הַכֹּהֵן בֵּית יְהוָה:	And Josiah also eradicated the necromancers and the wizards and the amulets and the idols and all the abominations which had appeared in the land of Judah and in Jerusalem, in order to establish the words of the law which <i>were</i> written in the book which Hilkiah the priest had found <i>in</i> the house of the LORD.	amulets: see Gen 31:19.
2 Ki 23:25	וְכִמְהוּ לֹא־הָיָה לִפְנָיו מֶלֶךְ אֲשֶׁר־שָׁב אֶל־יְהוָה בְּכָל־לִבָּבוֹ וּבְכָל־נַפְשׁוֹ וּבְכָל־מַאֲדוֹ כָּכָל תּוֹרַת מֹשֶׁה וְאַחֲרָיו לֹא־קָם כִּמְהוֹ:	And there had not been <i>any</i> king like him before him, who returned to the LORD with all his heart and with all his soul and with all his might, according to all the law of Moses, and after him there arose no-one like him.	soul: see 2 Ki 23:3.
2 Ki 23:26	אָדָּ לֹא־שָׁב יְהוָה מִחֲרוֹן אַפּוֹ הַגָּדוֹל אֲשֶׁר־חָרָה אַפּוֹ בַיהוּדָה עַל כָּל־הַכְּעָסִים אֲשֶׁר הִכְעִיסוּ מְנוּשָׁה:	But the LORD did not <u>relent</u> from <u>his great and furious</u> <u>anger</u> , because his anger had been kindled against Judah on account of all the provocations <i>with</i> which Manasseh had provoked him.	relent ← <i>return</i> . his great and furious anger ← <i>the great fury of his</i> <i>anger</i> .

2 Ki 23:27	וַיֹּאמֶר יְהוָה גַּם אֶת־יְהוּדָה אֲסִיר מֵעַל פְּנֵי כַּאֲשֶׁר הִסְרֹתִי אֶת־יִשְׂרָאֵל וּמִאֲסַתִּי אֶת־הָעִיר הַזֹּאת אֲשֶׁר־בְּחַרְתִּי אֶת־יְרוּשָׁלַם וְאֶת־הַבַּיִת אֲשֶׁר אֲמַרְתִּי יְהִי שְׁמִי שָׁם:	And the LORD said, “I will also remove Judah from my presence, as I removed Israel, and I will reject this city which I chose – Jerusalem – and the house of which I said, ‘My name will be there.’”	
2 Ki 23:28	וְיֵתֶר דְּבָרֵי יֹאשִׁיָּהוּ וְכָל־אֲשֶׁר עָשָׂה הֵלֵאלֵהֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the affairs of Josiah, and everything he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 35:26, 2 Chr 35:27.
2 Ki 23:29	בְּיָמָיו עָלָה פֶרְעֹה נֶכְחַ מֶלֶךְ־מִצְרַיִם עַל־מֶלֶךְ אֲשׁוּר עַל־נְהַר־פָּרַת וַיֵּלֶךְ הַמֶּלֶךְ יֹאשִׁיָּהוּ לִקְרָאתוֹ וַיְמִיתֵהוּ בְּמִגְדוֹ כִּרְאֹתוֹ אֹתוֹ:	In his days, Pharaoh-Nechoh king of Egypt came up against the king of Assyria at the River Euphrates, and King Josiah went to <u>confront</u> him, but <i>the king of Egypt killed Josiah</i> in Megiddo when he saw him.	2 Chr 35:20. confront ← <i>towards</i>, with the idea of <i>meeting</i> or <i>confronting</i>. <i>the king of Egypt killed Josiah</i> ← <i>he killed him</i>.
2 Ki 23:30	וַיִּרְכְּבֵהוּ עַבְדָּיו מֵת מִמִּגְדוֹ וַיְבִאֵהוּ יְרוּשָׁלַם וַיִּקְבְּרֵהוּ בְּקִבְרָתוֹ וַיִּקַּח עַם־הָאָרֶץ אֶת־יְהוֹאָחָז בֶּן־יֹאשִׁיָּהוּ וַיְמַשְׁחוּ אֹתוֹ וַיְמַלִּיכוּ אֹתוֹ תַּחַת אָבִיו: פ	And his servants conveyed him by chariot, dead, from Megiddo, and they brought him <i>to</i> Jerusalem and buried him in his tomb. And the people of the land took Jehoahaz the son of Josiah, and they anointed him and made him king in place of his father.	2 Chr 35:24, 2 Chr 36:1.

2 Ki 23:31	בֶּן-עֶשְׂרִים וּשְׁלֹשׁ שָׁנָה יְהוֹאָחָז בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מָלָךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ חֲמוּטָל בַּת-יִרְמְיָהוּ מִלִּבְנָה:	Jehoahaz was twenty-three years old when he <i>started</i> to reign, and he reigned in Jerusalem for three months. And the name of his mother was Hamutal, the daughter of Jeremiah from Libnah.	2 Chr 36:2.
2 Ki 23:32	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכָל אֲשֶׁר-עָשׂוּ אֲבֹתָיו:	And he did evil in the sight of the LORD, like everything that his fathers did.	
2 Ki 23:33	וַיֹּאסְרֵהוּ פְּרָעָה נָכָה בְּרִבְלָה בְּאַרְצַן חֲמַת בְּמֶלֶךְ *מִמְּלָךְ* בִּירוּשָׁלַם וַיִּתֶּן-עָנֹשׁ עַל-הָאָרֶץ מֵאָה כֶּבֶד-כֶּסֶף וְכֶבֶד זָהָב:	And Pharaoh-Nechoh put him in bonds in Riblah, in the land of Hamath {K: when <i>he</i> was reigning} [Q: to stop <i>him</i> reigning] in Jerusalem. And he <u>imposed</u> a tax on the land <i>of</i> one hundred <u>talents</u> of silver and a <u>talent</u> of gold.	2 Chr 36:3. imposed ← gave. talents ... talent: see Ex 25:39.
2 Ki 23:34	וַיִּמְלֹךְ פְּרָעָה נָכָה אֶת-אֱלִיָּקִים בֶּן-יֹאשִׁיָּהוּ תַּחַת יֹאשִׁיָּהוּ אָבִיו וַיִּסָּב אֶת-שְׁמוֹ יְהוֹיָקִים וְאֶת-יְהוֹאָחָז לָקַח וַיֵּבֵא מִצְרַיִם וַיָּמָת שָׁם:	Then Pharaoh-Nechoh made Eliakim the son of Josiah king, in the place of Josiah his father, and he changed his name <i>to</i> Jehoiakim, and he took Jehoahaz, and he went <i>to</i> Egypt, and he died there.	1 Chr 3:15, 2 Chr 36:4.
2 Ki 23:35	וַהֲכִסֵּף וְהִזָּהֵב נָתַן יְהוֹיָקִים לְפְרָעָה אֵד הָעֶרִיד אֶת-הָאָרֶץ לְתֹת אֶת-הַכֶּסֶף עַל-פִּי פְּרָעָה אִישׁ כְּעֶרְכוֹ נֶגֶשׁ אֶת-הַכֶּסֶף וְאֶת-הַזָּהָב אֶת-עַם הָאָרֶץ לְתֹת לְפְרָעָה נָכָה: ס	And Jehoiakim gave the silver and the gold to Pharaoh, and he assessed the land so as to give the money according to Pharaoh's <u>command</u> . He exactd silver and gold <i>from each man</i> according to his assessment, <i>from</i> the people of the land, to give <i>it</i> to Pharaoh-Nechoh.	command ← mouth.

2 Ki 23:36	בֶּן-עֶשְׂרִים וְחֲמֵשׁ שָׁנָה יְהוֹיָקִים בְּמָלְכוֹ וְאַחַת עָשְׂרָה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ זְבִידָה *וְבוֹדָה* בֶּת-פְּדִיָּה מִן-רֹמָה:	Jehoiakim was twenty-five years old when he <i>started to reign</i> , and he reigned for eleven years in Jerusalem. And his mother's name was {K: Zebidah} [Q: Zebudah] the daughter of Pedaiah from Rumah.	2 Chr 36:5.
2 Ki 23:37	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר-עָשׂוּ אֲבֹתָיו:	And he did what <i>was</i> wrong in the sight of the LORD, like everything that his <u>fathers</u> did.	2 Chr 36:5. fathers: i.e. <i>forefathers</i> .
2 Ki 24:1	בִּימֵיו עָלָה נְבֻכַדְנֶצַּר מֶלֶךְ בָּבֶל וַיְהִי-לוֹ יְהוֹיָקִים עֶבֶד שְׁלֹשׁ שָׁנִים וַיִּשָּׁב וַיִּמְרֹד-בּוֹ:	In his days Nebuchadnezzar king of Babylon <u>campaign</u> ed, and Jehoiakim became his servant for three years, then he <u>turned away</u> and rebelled against him.	2 Chr 36:6. campaigned ← <i>went up</i> . turned away: or (<i>rebelled</i>) <i>again</i> .
2 Ki 24:2	וַיִּשְׁלַח יְהוָה בֹּו אֶת-גְּדוּדֵי כַשְׂדִּים וְאֶת-גְּדוּדֵי אַרָם וְאֵת גְּדוּדֵי מוֹאָב וְאֵת גְּדוּדֵי בְּנֵי-עַמּוֹן וַיִּשְׁלַחֵם בִּיהוּדָה לְהֶאֱבִידוֹ כְּדִבְרֵי יְהוָה אֲשֶׁר דִּבֶּר בְּיַד עֲבָדָיו הַנְּבִיאִים:	Then the LORD sent Chaldean troops against him, and troops of the Aramaeans, and troops of Moab, and troops of the sons of Ammon, and he sent them against Judah to destroy it, according to the word of the LORD which he spoke through the <u>intermediacy</u> of his servants the prophets.	intermediacy ← <i>hand</i> .
2 Ki 24:3	אָךְ עַל-פִּי יְהוָה הִיָּתָה בִּיהוּדָה לְהִסִּיר מֵעַל פָּנָיו בַּחֲטָאת מְנַשֶּׁה כְּכֹל אֲשֶׁר עָשָׂה:	Indeed <i>this</i> came on Judah according to the <u>command</u> of the LORD, to remove <i>it</i> from his presence, on account of Manasseh's sins, according to everything he did.	came ← <i>became</i> . command ← <i>mouth</i> .
2 Ki 24:4	וְגַם דָּם-הַנָּקִי אֲשֶׁר שָׁפַךְ וַיִּמְלֵא אֶת-יְרוּשָׁלַם דָּם נָקִי וְלֹא-אָבָה יְהוָה לְסַלֵּחַ:	And <u>in particular</u> the innocent blood which he shed – <u>how</u> he filled Jerusalem <i>with</i> innocent blood – which the LORD was not willing to forgive.	in particular ← <i>also</i> . how ← <i>and</i> .

2 Ki 24:5	וַיֵּתֶר דְּבָרֵי יְהוֹיָקִים וְכָל־אֲשֶׁר עָשָׂה הֵלֵא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And <i>as for</i> the rest of the affairs of Jehoiakim, and everything he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 36:8.
2 Ki 24:6	וַיִּשְׁכַּב יְהוֹיָקִים עִם־אֲבֹתָיו וַיִּמְלֹךְ יְהוֹיָכִין בָּנוֹ תַּחְתָּיו:	And Jehoiakim lay with his fathers, and Jehoiachin his son reigned in his place.	1 Chr 3:16, 2 Chr 36:8.
2 Ki 24:7	וְלֹא־הִסִּיף עוֹד מֶלֶךְ מִצָּרִים לָצֵאת מֵאֶרֶצוֹ כִּי־לָקַח מֶלֶךְ בָּבֶל מִנְּחַל מִצְרַיִם עַד־נְהַר־פָּרָת כָּל אֲשֶׁר הָיְתָה לְמֶלֶךְ מִצְרַיִם: פ	And the king of Egypt did not come out of his land any more, because the king of Babylon had captured <i>territory</i> from the <u>Brook of Egypt</u> up to the River Euphrates – everything that used to belong to the king of Egypt.	Brook of Egypt: see Num 34:5.
2 Ki 24:8	בֶּן־שְׁמֹנֶה עָשָׂרָה שָׁנָה יְהוֹיָכִין בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ נְחֻשְׁתָּא בַּת־אֶלְנָתָן מִירוּשָׁלַם:	Jehoiachin <i>was</i> eighteen years old when he <i>started to</i> reign, and he reigned for three months in Jerusalem. And the name of his mother <i>was</i> Nehushta, the daughter of Elnathan from Jerusalem.	2 Chr 36:9.
2 Ki 24:9	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכָל אֲשֶׁר־עָשָׂה אָבִיו:	And he did what <i>was</i> wrong in the sight of the LORD, like everything his father did.	2 Chr 36:9.
2 Ki 24:10	בַּעַת הַהִיא *עָלָה עָלוּ עִבְדֵי נְבֻכַדְנֶאצַּר** מֶלֶךְ־בָּבֶל יְרוּשָׁלַם וַתָּבֹא הָעִיר בַּמָּצוֹר:	At that time the servants of Nebuchadnezzar king of Babylon <u>campaign</u> <i>ed</i> against Jerusalem, and the city came under siege.	campaign ^{ed} ← <i>came up</i> . The <i>ketiv</i> is discordant in number, or it is infinitive absolute. 2 Chr 36:10 describes the same period, but with insufficient commonality to be considered a parallel verse. See [RBG].

2 Ki 24:11	וַיָּבֹא נְבוּכַדְנֶצְצַר מֶלֶךְ-בָּבֶל עַל-הָעִיר וַעֲבָדָיו צָרִים עָלֶיהָ:	And Nebuchadnezzar king of Babylon came against the city, and his servants besieged it.	
2 Ki 24:12	וַיֵּצֵא יְהוֹיָכִין מֶלֶךְ-יְהוּדָה עַל-מֶלֶךְ בָּבֶל הוּא וְאִמּוֹ וְעַבְדָּיו וְשָׂרָיו וְסָרִיסָיו וַיִּקַּח אֹתוֹ מֶלֶךְ בָּבֶל בְּשָׁנַת שִׁמְנָה לְמַלְכוֹ:	Then Jehoiachin king of Judah went out <i>in subjection</i> to the king of Babylon, he and his mother and his servants and his officials and his eunuchs, and the king of Babylon took him in the eighth year of his reign.	2 Chr 36:10.
2 Ki 24:13	וַיֹּצֵא מִשָּׁם אֶת-כָּל-אֵצְרוֹת בֵּית יְהוָה וְאֵצְרוֹת בֵּית הַמֶּלֶךְ וַיִּקְצָץ אֶת-כָּל-כְּלֵי הַזָּהָב אֲשֶׁר עָשָׂה שְׁלֹמֹה מֶלֶךְ-יִשְׂרָאֵל בְּהִיכַל יְהוָה כַּאֲשֶׁר דִּבֶּר יְהוָה:	And he brought out of there all the treasures of the house of the LORD, and the treasures of the king's house, and he cut up all the golden equipment which Solomon king of Israel had made <i>to go</i> in the temple of the LORD, according to the word of the LORD.	2 Chr 36:10.
2 Ki 24:14	וַהֲגִלָּה אֶת-כָּל-יְרוּשָׁלַם וְאֶת-כָּל-הַשָּׂרִים וְאֵת כָּל-גִּבּוֹרֵי הַחַיִל *עַשְׂרֵה עֶשְׂרֵת אֲלָפִים גּוֹלָה ** וְכָל-הַחֲרָשׁ וְהַמְּסַגֵּר לֹא נִשְׁאַר זֹלָת דֹּלֶת עַם-הָאָרֶץ:	And he deported the whole of Jerusalem, and all the officials and all the valiant warriors – <u>ten thousand</u> deportees – and every craftsman and blacksmith. No-one remained except the <u>poor</u> of the people of the land.	ten thousand: the <i>ketiv</i> is an irregular formulation of the number, but it has the same meaning as the <i>qeré</i> . poor ← <i>poverty</i> .

2 Ki 24:15	וַיִּגַּל אֶת־יְהוֹיָכִין בַּבֶּלָה וְאֶת־אִם הַמֶּלֶךְ וְאֶת־נָשֵׁי הַמֶּלֶךְ וְאֶת־סָרִיסָיו וְאֵת *אוֹלֵי אֵילֵי הָאָרֶץ הוֹלִיד** גּוֹלָה מִירוּשָׁלַם בַּבֶּלָה:	And he deported Jehoiachin to Babylon, and he led the king's mother and the king's wives and his eunuchs and the {K: princes} [Q: nobles] of the land <i>into</i> exile from Jerusalem to Babylon.	
2 Ki 24:16	וְאֵת כָּל־אֲנָשֵׁי הַחֵיל שִׁבְעַת אֲלָפִים וְהַחֲרָשׁ וְהַמִּסְגָּר אֶלֶף הַכֹּל גִּבּוֹרִים עֹשֵׂי מִלְחָמָה וַיְבִיֵּאֵם מֶלֶךְ־בַּבֶּל גּוֹלָה בַּבֶּלָה:	And <i>he deported</i> all the soldiers – seven thousand <i>of them</i> – and craftsmen and blacksmiths – a thousand <i>of them</i> . All <i>were</i> warriors and <u>professionals</u> in war, and the king of Babylon took them <i>in</i> exile to Babylon.	professionals in ← <i>doers of</i> .
2 Ki 24:17	וַיַּמְלֵךְ מֶלֶךְ־בַּבֶּל אֶת־מַתַּנְיָה דָּדוֹ תַּחֲתָיו וַיִּסַּב אֶת־שְׁמוֹ צִדְקִיָּהוּ: פ	And the king of Babylon made Mattaniah his uncle king instead of him, and <u>he changed</u> his name <i>to</i> Zedekiah.	1 Chr 3:16, 2 Chr 36:10. he changed: i.e. <i>the king of Babylon changed</i> . See [CB].
2 Ki 24:18	בֶּן־עֶשְׂרִים וְאַחַת שָׁנָה צִדְקִיָּהוּ בְּמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ חַמִּיטָל **חֲמוּטָל* בִּת־יִרְמְיָהוּ מִלִּבְנָה:	Zedekiah <i>was</i> twenty-one years old when he <i>started to</i> reign, and he reigned in Jerusalem for eleven years. And the name of his mother <i>was</i> {Q: Hamutal} [K: Hamital], the daughter of Jeremiah from Libnah.	The <i>qeré</i> aligns the name with 2 Ki 23:31. Jer 52:1, 2 Chr 36:11. Zedekiah's parentage makes him a brother of Jehoahaz.
2 Ki 24:19	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה יְהוֹיָקִים:	And he did what <i>was</i> wrong in the sight of the LORD, like everything that Jehoiakim did.	Jer 52:2, 2 Chr 36:12.

2 Ki 24:20	כִּי עַל־אָף יְהוָה הָיְתָה בִּירוּשָׁלַם וּבִיהוּדָה עַד־הַשְּׁלֹכֹו אֹתָם מֵעַל פָּנָיו וַיִּמְרֹד צְדָקְיָהוּ בַּמֶּלֶךְ בָּבֶל: ס	For <i>it was</i> on account of the wrath of the LORD <i>that this happened</i> in Jerusalem and Judah, until he had <u>banished</u> them from his presence. Now Zedekiah rebelled against the king of Babylon.	Jer 52:3, 2 Chr 36:13. happened ← <i>became</i> . banished ← <i>cast</i> .
2 Ki 25:1	וַיְהִי בִשְׁנַת הַתְּשִׁיעִית לְמֶלְכֹו בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר לַחֹדֶשׁ בָּא נְבֻכַדְנֶאצַּר מֶלֶךְ־בָּבֶל הוּא וְכָל־חִילוֹ עַל־יְרוּשָׁלַם וַיִּחַן עָלֶיהָ וַיִּבְנוּ עָלֶיהָ דִּיק סָבִיב:	And it came to pass in the ninth year of his reign, in the tenth month, on the tenth <i>day</i> of the month, <i>that</i> Nebuchadnezzar king of Babylon – he <i>himself</i> and all his army – came against Jerusalem, and he encamped against it, and they built a wall of circumvallation around it.	Jer 52:4.
2 Ki 25:2	וַתָּבֹא הָעִיר בַּמָּצוֹר עַד עֲשֵׂתִי עֶשְׂרֵה שָׁנָה לְמֶלֶךְ צְדָקְיָהוּ:	And the city came under siege until the eleventh year of King Zedekiah.	Jer 52:5.
2 Ki 25:3	בַּתְּשַׁעָה לַחֹדֶשׁ וַיִּחְזַק הָרָעָב בָּעִיר וְלֹא־הָיָה לֶחֶם לָעָם הָאָרֶץ:	On the ninth <i>day</i> of the <u>month</u> , the famine in the city became <u>severe</u> , and there was no bread for the people of the land.	Jer 52:6. the month: Jer 52:6 has <i>the fourth month</i> . severe ← <i>strong</i> .
2 Ki 25:4	וַתִּבָּקַע הָעִיר וְכָל־אֲנָשֵׁי הַמִּלְחָמָה הִלְלִילָה דֶּרֶךְ שָׁעַר בֵּין הַחֲמֹתַיִם אֲשֶׁר עַל־גֵּן הַמֶּלֶךְ וּבְשָׂדִים עַל־הָעִיר סָבִיב וַיֵּלֶךְ דֶּרֶךְ הָעֲרֵבָה:	And the city was breached, and all the warriors <i>fled at</i> night through the gate between the two walls which <i>were</i> alongside the king's garden, while the Chaldeans <i>were</i> alongside the city around <i>it</i> . And <i>the king went by</i> the <u>road</u> <u>through</u> the arid tract.	Jer 52:7. road through ← <i>road of</i> . Wider use of the construct state.
2 Ki 25:5	וַיִּרְדְּפוּ חֵיל־כְּשָׂדִים אַחֲרֵי הַמֶּלֶךְ וַיִּשְׁגּוּ אֹתוֹ בְּעֲרֻבוֹת יֶרִיכוֹ וְכָל־חִילוֹ נִפְצָו מֵעָלָיו:	Then the Chaldean army pursued the king, and they caught up with him in the arid tracts of Jericho, and all his army dispersed themselves away from him.	Jer 52:8.

2 Ki 25:6	וַיִּתְּפְשׂוּ אֶת־הַמֶּלֶךְ וַיַּעֲלוּ אוֹתוֹ אֶל־מֶלֶךְ בָּבֶל רִבְלָתָהּ וַיִּדְבֶּר אִתּוֹ מִשְׁפָּט:	And they caught the king, and they brought him up to the king of Babylon in Riblah, and they passed sentence on him.	Jer 52:9. in Riblah ← <i>to Riblah</i> . passed sentence on ← <i>spoke sentence with</i> .
2 Ki 25:7	וְאֶת־בָּנָיו צָדְקִיָּהוּ שְׁחָטוּ לְעֵינָיו וְאֶת־עֵינָיו צָדְקִיָּהוּ עָזַר וַיֹּאסְרֵהוּ בַּנְּחֹשֶׁתִים וַיְבִאֵהוּ בָּבֶל: ס	And they slaughtered Zedekiah's sons in his sight, and he blinded Zedekiah's eyes, and he bound him in fetters, and he brought him to Babylon.	Jer 52:10, Jer 52:11.
2 Ki 25:8	וּבַחֹדֶשׁ הַחֲמִישִׁי בְּשִׁבְעָה לַחֹדֶשׁ הָיָא שְׁנַת תִּשְׁע־עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ נְבֻכַדְנֶאצַּר מֶלֶךְ־בָּבֶל בָּא נְבוּזַרְאֲדָן רַב־טַבָּחִים עֶבֶד מֶלֶךְ־בָּבֶל יְרוּשָׁלַם:	And in the fifth month, on the seventh <i>day</i> of the month, that <i>is</i> the nineteenth year of King Nebuchadnezzar king of Babylon, Nebuzaradan the chief guard, a servant of the king of Babylon, came <i>to</i> Jerusalem,	Jer 52:12. guard ← <i>executioner</i> , but here the head of the elite guard, who would also be executioner as the occasion arises.
2 Ki 25:9	וַיִּשְׂרֹף אֶת־בֵּית־יְהוָה וְאֶת־בֵּית הַמֶּלֶךְ וְאֵת כָּל־בֵּית יְרוּשָׁלַם וְאֶת־כָּל־בֵּית גָּדוֹל שָׂרָף בָּאֵשׁ:	and he burnt the house of the LORD and the king's house, and all the houses of Jerusalem, and he burnt every high-ranking <i>person's</i> house with fire.	Jer 52:13, 2 Chr 36:19.
2 Ki 25:10	וְאֶת־חוֹמַת יְרוּשָׁלַם סָבִיב נִתְּצוּ כָל־חֵיל כְּשִׂדִים אֲשֶׁר רַב־טַבָּחִים:	And the whole army of the Chaldeans, who <i>were</i> <i>under</i> the chief guard, demolished the walls of Jerusalem surrounding <i>it</i> .	Jer 52:14. demolished: in a Hebrew “OVS” (object-verb- subject) sentence. Similarly many verses following.

2 Ki 25:11	וְאֵת יֶתֶר הָעָם הַנִּשְׁאָרִים בְּעִיר וְאֶת־הַנִּפְלִיִּם אֲשֶׁר נָפְלוּ עַל־הַמֶּלֶךְ בָּבֶל וְאֵת יֶתֶר הַהֶמְזֹן הַגָּלָה נְבוּזַרְאֲדָן רַב־טַבָּחִים:	And Nebuzaradan the chief guard deported the rest of the people who remained in the city, and the defectors who had defected to the king of Babylon, and the rest of the <u>population</u>.	Jer 52:15. population ← <i>multitude</i>.
2 Ki 25:12	וּמִדֹּלֶת הָאָרֶץ הַשְּׂאִיר רַב־טַבָּחִים לְכַרְמִים וּלְיֹגְבִים:	But the chief guard left <i>some</i> of the poor of the land <i>to be</i> vine-growers and ploughmen.	Jer 52:16. But: adversative use of the <i>vav</i>.
2 Ki 25:13	וְאֶת־עַמּוּדֵי הַנְּחֹשֶׁת אֲשֶׁר בֵּית־יְהוָה וְאֶת־הַמְּכֻנּוֹת וְאֶת־יֵם הַנְּחֹשֶׁת אֲשֶׁר בְּבֵית־יְהוָה שָׁבְרוּ כְּשָׂדִים וַיִּשְׂאוּ אֶת־נְחֹשֶׁתָם בַּבֶּלָה:	And the Chaldeans broke up the copper columns <i>of</i> the house of the LORD, and the plinths, and the copper <i>artificial</i> sea which <i>was</i> in the house of the LORD, and they carried <u>the copper taken from them</u> to Babylon.	Jer 52:17, 2 Chr 36:19. the copper <i>taken</i> from them ← <i>their copper</i>.
2 Ki 25:14	וְאֶת־הַסִּירֹת וְאֶת־הַיָּעִים וְאֶת־הַמְּזֻמְרוֹת וְאֶת־הַכַּפּוֹת וְאֵת כָּל־כְּלֵי הַנְּחֹשֶׁת אֲשֶׁר יִשְׂרָתוּ־בָם לִקְחוּ:	And they took the pans and the shovels and the snuffers and the ladles and all the copper equipment with which they served.	Jer 52:18.
2 Ki 25:15	וְאֶת־הַמַּחְתּוֹת וְאֶת־הַמְּזֻרְקוֹת אֲשֶׁר זָהָב זָהָב וְאֲשֶׁר־כֶּסֶף כֶּסֶף לָקַח רַב־טַבָּחִים:	And the chief guard took the firepans and the sprinkling basins which <i>were of solid gold</i> and which <i>were of solid silver</i>.	Jer 52:19. of solid gold ... of solid silver ← <i>gold gold ... silver silver</i>.

2 Ki 25:16	הַעֲמֻדִים שְׁנֵים הָיִם הָאֶחָד וְהַמְּכֻנּוֹת אֲשֶׁר־עָשָׂה שְׁלֹמֹה לְבֵית יְהוָה לֹא־הָיָה מִשְׁקָל לְנֹחַשֵׁת כָּל־הַכֵּלִים הָאֵלֶּה:	As for the two columns, the one <i>artificial</i> sea, and the plinths which Solomon had made for the house of the LORD, the copper of all this equipment <u>was of inestimable weight</u>.	Jer 52:20. was of inestimable weight ← <i>had no weight</i>, i.e. <i>had no bounds to its weight</i>.
2 Ki 25:17	שְׁמֹנֶה עָשָׂר אַמָּה קוֹמַת הַעֲמֻד הָאֶחָד וְכִתְרַת עָלָיו נֹחַשֵׁת וְקוֹמַת הַכִּתְרַת שָׁלֹשׁ אֵמָה **אֲמוֹת וְשִׁבְכָה* וְרִמְנִים עַל־הַכִּתְרַת סָבִיב הַכֹּל נֹחַשֵׁת וְכֹאֵלֶּה לַעֲמֻד הַשֵּׁנִי עַל־הַשִּׁבְכָּה:	The height of the <u>first</u> column <i>was</i> eighteen cubits, and the capital on it <i>was of</i> copper, and the height of the capital <i>was</i> three cubits, and the trellis and pomegranates on the capital around <i>it were</i> all <i>of</i> copper, and the second column <i>had the same features</i> in regard to the trellis work.	three cubits: the <i>ketiv</i> for <i>cubits</i> is in the singular (admissible for measurements, as in 1 Ki 6:2). A cubit is about 18 inches or 45 cm. Jer 52:21, Jer 52:22. the first ← <i>one</i>. the same ← <i>like these</i>.
2 Ki 25:18	וַיִּקַּח רַב־טַבָּחִים אֶת־שָׂרִיָּה כֹהֵן הָרֹאשׁ וְאֶת־צַפְנִיָּהוּ כֹהֵן מִשְׁנֶה וְאֶת־שְׁלֹשֶׁת שַׁמְרֵי הַסֶּף:	And the chief guard took Seraiah the head priest, and Zephaniah the second <i>most senior</i> priest, and the three <u>doorkeepers</u>,	Jer 52:24. doorkeepers ← <i>threshold keepers</i>.

2 Ki 25:19	וּמִן־הָעִיר לָקַח סָרִיס אֶחָד אֲשֶׁר־הוּא פֶּקִיד עַל־אֲנָשֵׁי הַמִּלְחָמָה וַחֲמֹשֶׁה אֲנָשִׁים מֵרֹאִי פְּנֵי־הַמֶּלֶךְ אֲשֶׁר נִמְצְאוּ בָּעִיר וְאֵת הַסֹּפֵר שֶׁר הֶצְבֵּא הַמִּצְבָּא אֶת־עַם הָאָרֶץ וְשֵׁשִׁים אִישׁ מֵעַם הָאָרֶץ הַנִּמְצָאִים בָּעִיר:	and from the city he took one eunuch who <i>was in</i> <i>charge of</i> the warriors, and five men from those who <i>attended to</i> the king, who <i>were present</i> in the city, and the scribe <i>who was</i> commander of the army, who mobilized the people of the land, and sixty men from the people of the land who <i>were present</i> in the city.	Jer 52:25. in charge of ← <i>the</i> <i>overseer over</i>. attended to ← <i>see the face</i> <i>of</i>. present (2x) ← <i>found</i>.
2 Ki 25:20	וַיִּקַּח אֹתָם נְבוּזַרְאֲדָן רַב־טַבָּחִים וַיִּלְךָ אֹתָם עַל־מֶלֶךְ בָּבֶל רִבְלָתָה:	And Nebuzaradan the chief guard took them and led them to the king of Babylon <i>in Riblah</i>.	Jer 52:26. in Riblah ← <i>to Riblah</i>.
2 Ki 25:21	וַיַּךְ אֹתָם מֶלֶךְ בָּבֶל וַיְמִיתֵם בְּרִבְלָה בְּאֶרֶץ חֲמַת וַיִּגַּל יְהוּדָה מֵעַל אֲדָמָתָהּ:	Then the king of Babylon struck them down and killed them in Riblah in the land of Hamath. And Judah was deported from its land.	Jer 52:27.
2 Ki 25:22	וְהָעָם הַנִּשְׁאָר בְּאֶרֶץ יְהוּדָה אֲשֶׁר הִשָּׁאִיר נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל וַיִּפְקֵד עֲלֵיהֶם אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן: פ	And <i>as for</i> the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon left, he appointed Gedaliah, the son of Ahikam, the son of Shaphan, over them.	

2 Ki 25:23	וַיִּשְׁמְעוּ כָּל־שָׂרֵי הַחֵילִים הַמָּה וְהָאֲנָשִׁים כִּי־הִפְקִיד מֶלֶךְ־בָּבֶל אֶת־גְּדַלְיָהוּ וַיָּבֹאוּ אֶל־גְּדַלְיָהוּ הַמִּצְפָּה וַיִּשְׁמַעְאֵל בֶּן־נְתַנְיָה וַיּוֹחָזָן בֶּן־קֶרַח וְשָׂרִיָּה בֶּן־תַּנְחֻמֶּת הַנֹּטְפָתִי וַיֹּאזִנְיָהוּ בֶן־הַמַּעַכְתִּי הַמָּה וְאֲנָשִׁיהֶם:	Then when all the officers of the forces – they and the men – heard that the king of Babylon had appointed Gedaliah, they went to Gedaliah <i>in Mizpah</i>, as <i>did</i> Ishmael the son of Nethaniah, and Johanan the son of <i>Kareah</i>, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maachathite – they and their men.	Jer 40:7, Jer 40:8. Mizpah ← <i>the Mizpah</i>. Kareah: AV differs (<i>Careah</i>), but elsewhere <i>Kareah</i>.
2 Ki 25:24	וַיֹּשְׁבַע לָהֶם גְּדַלְיָהוּ וּלְאֲנָשֵׁיהֶם וַיֹּאמֶר לָהֶם אַל־תִּירְאוּ מֵעַבְדֵי הַכַּשְׂדִּים שְׁבוּ בָאָרֶץ וְעַבְדוּ אֶת־מֶלֶךְ בָּבֶל וַיֵּטֶב לָכֶם: ס	And Gedaliah swore to them and to their men, and he said to them, “Do not be afraid of the servants of the Chaldeans. Stay in the land, and serve the king of Babylon, and <i>things will go well</i> for you.”	Jer 40:9. be afraid of the servants of: AV differs, ignoring the Hebrew, and conforming the sense to Jer 40:9, <i>fear not to be the servants of</i>. Stay ← <i>Sit, Dwell</i>. <i>things will go well</i> ← <i>it will be well</i>.
2 Ki 25:25	וַיְהִי בַּחֹדֶשׁ הַשְּׁבִיעִי בָּא יִשְׁמַעְאֵל בֶּן־נְתַנְיָה בֶּן־אֵלִישָׁמָע מִזֶּרַע הַמְּלוּכָה וְעֶשְׂרָה אָנָשִׁים אִתּוֹ וַיַּכּוּ אֶת־גְּדַלְיָהוּ וַיָּמָת וְאֶת־הַיְּהוּדִים וְאֶת־הַכַּשְׂדִּים אֲשֶׁר־הָיוּ אִתּוֹ בַּמִּצְפָּה:	But it came to pass in the seventh month <i>that</i> Ishmael, the son of Nethaniah, the son of Elishama, of the royal seed came, with ten men accompanying him, and they struck Gedaliah down, and he died, and <i>likewise</i> the Jews and the Chaldeans who were with him in <i>Mizpah</i>.	Jer 41:1, Jer 41:2, Jer 41:3. royal seed ← <i>seed of the kingship</i>. with ten men accompanying ← <i>and ten men with</i>. Mizpah ← <i>the Mizpah</i>.
2 Ki 25:26	וַיָּקֻמוּ כָּל־הָעָם מְקַטָּן וְעַד־גָּדוֹל וְשָׂרֵי הַחֵילִים וַיָּבֹאוּ מִצְרַיִם כִּי יִרְאוּ מִפְּנֵי כַּשְׂדִּים: פ	Then all the people, both small and great, including officers of the forces, arose and went to Egypt, because they were afraid of the Chaldeans.	Jer 41:16, Jer 41:17, Jer 41:18. both small and great ← <i>from small and up to great</i>, but the expression does not always admit a range, as in Gen 6:7.

2 Ki 25:27	וַיְהִי בְשָׁלְשִׁים וָשֶׁבַע שָׁנָה לְגָלוּת יְהוֹיָכִין מֶלֶךְ־יְהוּדָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעָשָׂרִים וּשְׁבַע לַחֹדֶשׁ נָשָׂא אֲוִיל מֶרְדַּךְ מֶלֶךְ בָּבֶל בְּשָׁנָת מָלְכוֹ אֶת־רָאשׁ יְהוֹיָכִין מֶלֶךְ־יְהוּדָה מִבֵּית כְּלָא׃	And it came to pass in the thirty-seventh year of the deportation of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh <i>day</i> of the month, <i>that</i> Evil-Merodach king of Babylon, in the year when he <i>started to</i> reign, <i>gave</i> Jehoiachin king of Judah his <i>liberty</i> from <i>being in</i> prison.	Jer 52:31. gave ... liberty ← <i>raised</i> <i>the head of</i> .
2 Ki 25:28	וַיְדַבֵּר אֵתוֹ טֹבוֹת וַיֵּתֵן אֶת־כִּסְאוֹ מֵעַל כִּסֵּא הַמְּלָכִים אֲשֶׁר אֵתוֹ בְּבָבֶל׃	And he spoke <i>some</i> <i>welcome words</i> to <i>him</i> , and he appointed his throne above the <i>thrones</i> of the kings who <i>were</i> with him in Babylon.	Jer 52:32. welcome ← <i>good</i> . to him ← <i>with him</i> . thrones ← <i>thrones</i> .
2 Ki 25:29	וַשָּׂא אֶת בִּגְדֵי כְלָאוֹ וְאָכַל לֶחֶם תָּמִיד לִפְנֵי כָּל־יְמֵי חַיָּו׃	And he changed his prison clothes, and he ate <i>food</i> <i>regularly</i> in his presence all the days of his life.	Jer 52:33. food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. regularly ← <i>always</i> .
2 Ki 25:30	וְאַרְחָתוֹ אַרְחַת תָּמִיד נִתְּנָה־לּוֹ מֵאֵת הַמֶּלֶךְ דְּבַר־יוֹם בְּיוֹמוֹ כָּל יְמֵי חַיָּו׃	And <i>as for</i> his <i>meals</i> , a regular meal was given to him by the king <i>as</i> a day- to-day matter all the days of his life.	Jer 52:34. meals ← <i>meal</i> .
1 Chr 1:1	אָדָם שֵׁת אֵנוֹשׁ׃	Adam, Seth, Enos,	Gen 1:27, Gen 4:25, Gen 4:26 (Gen MT, 1 Chr MT AV = <i>Sheth</i>). See the Introduction and the parallel passages for notes on AV naming, which we generally adopt, from the first AV occurrence, sometimes removing inconsistencies and inaccuracies.
1 Chr 1:2	קַיִן מַהֲלָאֵל יָרֵד׃	Cainan, Mahalaleel, Jared,	Gen 5:10, Gen 5:12, Gen 5:15 (1 Chr AV= <i>Kenan</i> , <i>Mahalaleel</i> , <i>Jered</i>).

1 Chr 1:3	חֲנוֹךְ מֵתוֹשֶׁלַח לִמְדָּ:	Enoch, Methuselah, Lamech,	Gen 5:18, Gen 5:21, Gen 5:25 (1 Chr AV= <i>Henoch</i>).
1 Chr 1:4	נֹחַ שֵׁם חָם וִיפֶת: ס	Noah, Shem, Ham, Japheth.	Gen 5:29, Gen 5:32.
1 Chr 1:5	בְּנֵי יֶפֶת גֹּמֶר וּמָגוֹג וּמָדַי וְיוֹן וְתֹבֶל וּמֶשֶׁךְ וְתִירָס: ס	The sons of Japheth <i>were</i> Gomer and Magog and Madaï and Javan and Tubal and Meshech and Tiras.	Gen 10:2.
1 Chr 1:6	וּבְנֵי גֹמֶר אַשְׁכְּנַז וְדִיפַת וְתוֹגַרְמָה:	And the sons of Gomer <i>were</i> Ashkenaz and Diphath and Togarmah.	Gen 10:3 (1 Chr AV= <i>Ashchenaz</i> ; Gen = <i>Riphath</i>).
1 Chr 1:7	וּבְנֵי יוֹן אֵלִישָׁה וְתַרְשִׁישָׁה כְּתִים וְרוֹדָנִים: ס	And the sons of Javan <i>were</i> Elishah and Tarshish, Kittim and Rodanim.	Gen 10:4 (Gen MT AV, 1 Chr AV= <i>Dodanim</i> ; 1 Chr MT= <i>Tarshishah</i>).
1 Chr 1:8	בְּנֵי חָם כּוּשׁ וּמִצְרַיִם פּוּט וְכַנְעָן:	And the sons of Ham <i>were</i> Cush and Mizraim and Put and Canaan.	Gen 10:6 (1 Chr AV= <i>Put</i> , the correct unlenited form).
1 Chr 1:9	וּבְנֵי כּוּשׁ סֶבָא וְחַוִּילָה וְסַבְתָּא וְרַעְמָא וְסַבְתְּכָא וּבְנֵי רַעְמָא שְׁבָא וְדֶדָן: ס	And the sons of Cush <i>were</i> Seba and Havilah and Sabtah and Raamah and Sabtechah. And the sons of Raamah <i>were</i> Sheba and Dedan.	Gen 10:7 (1 Chr MT AV= <i>Sabta</i> , <i>Raamah</i> , <i>Sabtechah</i>). Both Gen MT and 1 Chr MT read <i>Sabtechah</i> .
1 Chr 1:10	וְכוּשׁ יָלַד אֶת־נִמְרוֹד הוּא הָיָל לְהִיזֹת גְּבוּר בְּאֶרֶץ: ס	And Cush begot Nimrod. He started to become mighty in the land.	Gen 10:8.
1 Chr 1:11	וּמִצְרַיִם יָלַד אֶת־*לוֹדִיִּים *לוֹדִים וְאֶת־עֲנַמִּים וְאֶת־לְהַבִּים וְאֶת־נַפְתְּחִים:	And Mizraim begot {Q: Ludim} [K: Ludiim] and Anamim and Lehabim and Naphtuhim,	Gen 10:13.
1 Chr 1:12	וְאֶת־פַּתְרֻסִּים וְאֶת־כַּסְלֻחִים אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת־כַּפְתּוֹרִים: ס	and Pathrusim, and Casluhim <u>from whom</u> the Philistines emerged, and the Caphtorites.	Gen 10:14. from whom ← <i>from where</i> .

1 Chr 1:13	וּכְנַעַן יָלַד אֶת־צִידוֹן בְּכֹרוֹ וְאֶת־חֶת: בְּכֹרוֹ וְאֶת־חֶת:	And Canaan begot Sidon his firstborn and Heth,	Gen 10:15 (1 Chr AV= <i>Zidon</i>).
1 Chr 1:14	וְאֶת־הִיבּוּסִי וְאֶת־הָאֹמֹרִי וְאֶת־ הַגִּרְגָּשִׁי:	and the Jebusite and the Amorite and the Girgashite,	Gen 10:16.
1 Chr 1:15	וְאֶת־הַחִוִּי וְאֶת־הָעֲרֹקִי וְאֶת־הַסִּינִי:	and the Hivite and the Arkite and the Sinite,	Gen 10:17.
1 Chr 1:16	וְאֶת־הָאַרְוָדִי וְאֶת־הַצִּמְרִי וְאֶת־הַחֲמָתִי: ס	and the Arvadite and the Zemarite and the Hamathite.	Gen 10:18.
1 Chr 1:17	בְּנֵי שֵׁם עִלָּם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלֹוד וְאַרָם וְעֹז וְחוּל וְגֶתֶר וּמֶשֶׁח: ס	The sons of Shem <i>were</i> Elam and Aʒshshur and Arphaxad and Lud and Aram and Uz and Hul and Gether and Meshech.	Gen 10:22, Gen 10:23 (Gen MT AV= <i>Mash</i> , and the last four are grandsons, wider usage). Ashshur: AV= <i>Asshur</i> .
1 Chr 1:18	וְאַרְפַּכְשָׁד יָלַד אֶת־שֶׁלַח וְשֶׁלַח יָלַד אֶת־עֵבֶר:	And Arphaxad begot Shelah, and Shelah begot Eber.	Gen 10:24 (Gen MT, 1 Chr MT AV= <i>Shelah</i>).
1 Chr 1:19	וְלְעֵבֶר יָלַד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג כִּי בַיָּמִיו נִפְלְגָה הָאָרֶץ וְשֵׁם אֶחָיו יֻקְטָן:	And by Eber two sons were begotten. The name of one <i>was</i> Peleg, for in his days the earth became divided, and the name of his brother <i>was</i> Joktan.	Gen 10:25.
1 Chr 1:20	וְיֻקְטָן יָלַד אֶת־אַלְמוֹדָד וְאֶת־שֶׁלֶף וְאֶת־חַצְרָמוּת וְאֶת־יֶרַח:	And Joktan begot Almodad and Sheleph and Hazarmaveth and Jerah,	Gen 10:26.
1 Chr 1:21	וְאֶת־הַדּוֹרָם וְאֶת־אוּזַל וְאֶת־דִּקְלָה:	and Hadoram and Uzal and Diklah,	Gen 10:27.
1 Chr 1:22	וְאֶת־עִיבָל וְאֶת־אַבִּימָאֵל וְאֶת־שִׁבְאָה:	and Ebal and Abimael and Sheba,	Gen 10:28 (Gen MT AV = <i>Obal</i> , 1 Chr MT AV = <i>Ebal</i>).

1 Chr 1:23	וְאֶת־אוֹפִיר וְאֶת־חִוִּילָה וְאֶת־יֹזָבָב כָּל־אֵלֶּה בְּנֵי יֶקֶטָן: ס	and Ophir and Havilah and Jobab. All of those <i>were</i> the sons of Joktan.	Gen 10:29.
1 Chr 1:24	שֵׁם אֶרְפַּכְשָׁד שֶׁלַח:	Shem, Arphaxad, Shelah,	Gen 11:11, Gen 11:12 (1 Chr MT AV = <i>Shelah</i> ; see Gen 10:24).
1 Chr 1:25	עֵבֶר פֶּלֶג רְעוּ:	Eber, Peleg, Reu,	Gen 11:16, Gen 11:18.
1 Chr 1:26	שְׂרוּג נָחוֹר תֶּרַח:	Serug, Nahor, Terah,	Gen 11:20, Gen 11:22, Gen 11:24.
1 Chr 1:27	אַבְרָם הוּא אַבְרָהָם: ס	Abram, who <i>is</i> Abraham.	Gen 11:26.
1 Chr 1:28	בְּנֵי אַבְרָהָם יִצְחָק וְיִשְׁמָעֵאל: ס	The sons of Abraham <i>were</i> Isaac and Ishmael.	Gen 16:15, Gen 17:19, Gen 21:3.
1 Chr 1:29	אֵלֶּה תִּלְדוֹתֵם בְּכוֹר יִשְׁמָעֵאל נְבִיּוֹת וְקֶדָר וְאַדְבֵּאֵל וּמִבְשָׁם:	This <i>is</i> their genealogy: the firstborn of Ishmael <i>was</i> <i>Nebaioth</i> , then Kedar and Adbeel and Mibsam,	Gen 25:13. Nebaioth: see Gen 25:13.
1 Chr 1:30	מִשְׁמַע וְדוּמָה מַשָּׂא חֲדָד וְתִימָא:	and Mishma and Dumah, Massa, Hadar and Tema,	Gen 25:14, Gen 25:15 (Gen MT AV, 1 Chr AV= <i>Hadad</i>).
1 Chr 1:31	יֶטוּר נָפִישׁ וְקֶדְמָה אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל: ס	Jetur, Naphish and Kedemah. Those <i>were</i> the sons of Ishmael.	Gen 25:15, Gen 25:16.
1 Chr 1:32	וּבְנֵי קֶטוּרָה פִּילֶגֶשׁ אַבְרָהָם יִלְדָּה אֶת־זִמְרָן וְיִקְשָׁן וּמְדָן וּמִדְיָן וְיִשְׁבָּק וְשׁוּחַ וּבְנֵי יֶקֶשׁן שֶׁבָא וְדֶדָן: ס	And <i>as for</i> the sons of Keturah, Abraham's concubine, she bore Zimran and Jokshan and Medan and Midian and Ishbak and Shuah. And the sons of Jokshan <i>were</i> Sheba and Dedan.	Gen 25:2, Gen 25:3.
1 Chr 1:33	וּבְנֵי מְדָן עֵיפָה וְעֶפְרָיִם וְחֲנוּךְ וְאַבִּידָע וְאֵלְדָּעָה כָּל־אֵלֶּה בְּנֵי קֶטוּרָה: ס	And the sons of Midian <i>were</i> Ephah and Ephraim and Hanoth and Abida and Eldah. All those <i>were</i> the sons of Keturah.	Gen 25:4 (1 Chr AV= <i>Henoch</i>).
1 Chr 1:34	וַיֻּלֵּד אַבְרָהָם אֶת־יִצְחָק ס בְּנֵי יִצְחָק עֵשָׂו וְיִשְׂרָאֵל: ס	And Abraham begot Isaac. The sons of Isaac <i>were</i> Esau and Israel.	Gen 25:26, Gen 32:28.

1 Chr 1:35	בְּנֵי עֵשָׂו אֱלִיפַז רְעוּאֵל וַיְעֹשׂ וַיְעָלֶם וְקָרַח: ס	The sons of Esau <i>were</i> Eliphaz, Reuel and Jeush and Jaalam and Korah.	Gen 36:10, Gen 36:14.
1 Chr 1:36	בְּנֵי אֱלִיפַז תִּימָן וְאוֹמֶר צָפִי וְגַתָּם קִנָּז וְתַמְנֶעַז וְעַמְלֶק: ס	The sons of Eliphaz <i>were</i> Teman and Omar, Zephi and Gatam, Kenaz and Timna and Amalek.	Gen 36:11, Gen 36:12 (Gen = <i>Zepho</i>).
1 Chr 1:37	בְּנֵי רְעוּאֵל נַחַת זֶרַח שָׁמָה וּמִצָּח: ס	And the sons of Reuel <i>were</i> Nahath and Zerah, Shammah and Mizzah.	Gen 36:13.
1 Chr 1:38	וּבְנֵי שַׁעֲרֵי לֹטָן וְשׁוּבָל וְצִבְעֹן וְעֵנָה וְדִישׁוֹן וְאַצָּר וְדִישָׁן:	And the sons of Seir <i>were</i> Lotan and Shobal and Zibeon and Anah and Dishon and Ezer and Dishan.	Gen 36:20, Gen 36:21.
1 Chr 1:39	וּבְנֵי לֹטָן חֲרִי וְהוֹמָם וְאַחֹת לֹטָן תַּמְנֶעַז: ס	And Lotan's sons <i>were</i> Hori and Homam, and Lotan's sister <i>was</i> Timna.	Gen 36:22 (Gen = <i>Hemam</i>).
1 Chr 1:40	בְּנֵי שׁוּבָל עַלְיָן וּמַנַּחַת וְעִיבָל שְׁפִי וְאוֹנָם ס וּבְנֵי צִבְעֹן אִיָּה וְעֵנָה:	The sons of Shobal <i>were</i> Alian and Manahath and Ebal, Shephi and Onam. And the sons of Zibeon <i>were</i> Ajah and Anah.	Gen 36:23, Gen 36:24 (Gen = <i>Alvan, Shepho, Veajah</i> , but perhaps just <i>Ajah</i> ; 1 Chr AV= <i>Aiah</i>).
1 Chr 1:41	בְּנֵי עֵנָה דִישׁוֹן ס וּבְנֵי דִישׁוֹן חַמְרָן וְאַשְׁבָּן וַיְתֵרָן וְכֶרֶן: ס	The sons of Anah <i>were</i> Dishon <i>and his line</i> . And the sons of Dishon <i>were</i> Hamran and Eshban and Ithran and Cheran.	Gen 36:25, Gen 36:26 (Gen MT AV = <i>Hemdan</i> , 1 Chr AV= <i>Amram</i>). <i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 1:42	בְּנֵי-אַצָּר בִּלְהָן וְזַעֲוָן יַעֲקֹן בְּנֵי דִישׁוֹן עֹז וְאַרָּן: פ	The sons of Ezer <i>were</i> Bilhan and Zaavan <i>and Jaakan</i> . The sons of Dishon <i>were</i> Uz and Aran.	Gen 36:27, Gen 36:28 (1 Chr AV= <i>Zavan, Dishan</i> ; Gen = <i>Akan</i> , which would agree with יַעֲקֹן here). Jaakan: AV= <i>Jakan</i> . Not the same Hebrew as <i>Jachan</i> in 1 Chr 5:13.

1 Chr 1:43	וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ־מֶלֶךְ לְבָנֵי יִשְׂרָאֵל בֶּלַע בֶּן־בְּעוֹר וְשֵׁם עִירוֹ דִּנְהַבָּה:	And these <i>were</i> the kings who reigned in the land of Edom before <i>any</i> king reigned over the sons of Israel: Bela the son of Beor. And the name of his city <i>was</i> Dinhabah.	Gen 36:32.
1 Chr 1:44	וַיָּמָת בֶּלַע וַיִּמְלֹךְ תַּחְתָּיו יֹבָב בֶּן־זֶרַח מִבְּצָרָה:	Then Bela died, and Jobab the son of Zerah from Bozrah reigned in place of him.	Gen 36:33.
1 Chr 1:45	וַיָּמָת יֹבָב וַיִּמְלֹךְ תַּחְתָּיו חוּשָׁם מֵאֶרֶץ הַתִּמָּנִי:	Then Jobab died, and Husham from the land of the <u>Temanites</u> reigned in place of him.	Gen 36:34. the <u>Temanites</u> ← <i>the Temanite</i> .
1 Chr 1:46	וַיָּמָת חוּשָׁם וַיִּמְלֹךְ תַּחְתָּיו הֲדָד בֶּן־בֶּדָד הַמִּכָּה אֶת־מִדְיָן בְּשֹׂדֶה מוֹאָב וְשֵׁם עִירוֹ *עִוִּית עִוִּית: **	Then Husham died, and Hadad the son of Bedad, who struck Midian down in the countryside of Moab, reigned in place of him, and the name of his city <i>was</i> {Q: Avith} [K: Ajoth].	Gen 36:35.
1 Chr 1:47	וַיָּמָת הֲדָד וַיִּמְלֹךְ תַּחְתָּיו שַׁמְלָה מִמַּשְׁרָקָה:	Then Hadad died, and Samlah from Masrekah reigned in place of him.	Gen 36:36.
1 Chr 1:48	וַיָּמָת שַׁמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׁאוּל מִרְחֹבֹת הַנָּהָר:	Then Samlah died, and Saul from Rehoboth-upon- the-River reigned in place of him.	Gen 36:37 (Gen MT, 1 Chr MT AV = <i>Shaul</i>). Saul ← <i>Shaul</i> , or better <i>Sha'ul</i> , as for the first king of the united kingdom of Israel (1 Sam 9:2), but we regularize this name for other personages. AV= <i>Shaul</i> here, but <i>Saul</i> in Gen 36:37.
1 Chr 1:49	וַיָּמָת שָׁאוּל וַיִּמְלֹךְ תַּחְתָּיו בָּעַל חֲנָן בֶּן־עֶכְבֹּר:	Then Saul died, and Baal- Hanan the son of Achbor reigned in place of him.	Gen 36:38 (Gen MT, 1 Chr MT AV = <i>Shaul</i>). See 1 Chr 1:48.

1 Chr 1:50	וַיָּמָת בַּעַל חֲנָן וַיִּמְלֹךְ תַּחְתָּיו הָדָד וְשֵׁם עִירוֹ פַּעִי וְשֵׁם אִשְׁתּוֹ מְהִיטְבָּאֵל בַּת־מַטְרֵד בֵּת מִי זָהָב:	Then Baal-Hanan died, and Hadad reigned in place of him, and the name of his city was Pai, and the name of his wife was Mehetabel, the daughter of Matred, the daughter of Me-Zahab.	Gen 36:39 (Gen = <i>Hadar, Pau</i>).
1 Chr 1:51	וַיָּמָת הָדָד ס וַיְהִי אֲלוֹפֵי אֲדֹם אֶלּוֹף תִּמְנָע אֶלּוֹף *עַלֶּיהָ עַלֹּה אֶלּוֹף יִתֶּת: **	Then Hadad died, and there arose chieftains of Edom: Chieftain <i>Timna</i> , Chieftain {Q: <i>Alvah</i> } [K: <i>Aliah</i>], Chieftain <i>Jetheth</i> ,	The AV reads similarly to the <i>ketiv</i> , <i>Aliah</i> . Gen 36:40. arose ← <i>became, were</i> . <i>Timna</i> : AV= <i>Timnah</i> here.
1 Chr 1:52	אֶלּוֹף אֲהֻלִּיבָמָה אֶלּוֹף אֵלָה אֶלּוֹף פִּינֹן:	Chieftain <i>Aholibamah</i> , Chieftain <i>Elah</i> , Chieftain <i>Pinon</i> ,	Gen 36:41. <i>Aholibamah</i> ← <i>Oholibamah</i> , [AnLx], but not necessarily so, and we retain the AV / traditional English name.
1 Chr 1:53	אֶלּוֹף קֶנָּז אֶלּוֹף תִּימָן אֶלּוֹף מִבְּצָר:	Chieftain <i>Kenaz</i> , Chieftain <i>Teman</i> , Chieftain <i>Mibzar</i> ,	Gen 36:42.
1 Chr 1:54	אֶלּוֹף מַגְדִּיאל אֶלּוֹף עִירָם אֵלָה אֶלּוֹפֵי אֲדֹם: פ	Chieftain <i>Magdiel</i> , Chieftain <i>Iram</i> . These <i>were</i> the chieftains of Edom.	Gen 36:43.
1 Chr 2:1	אֵלָה בְּנֵי יִשְׂרָאֵל רְאוּבֵן שִׁמְעוֹן לֵוִי וַיהוּדָה יִשָּׁשְׁכָר וַזְּבֻלֹן:	These <i>were</i> the sons of Israel: Reuben, Simeon, Levi and Judah, Issachar and Zebulun,	Gen 29:32, Gen 29:33, Gen 29:34, Gen 29:35, Gen 30:18, Gen 30:20.
1 Chr 2:2	דָּן יוֹסֵף וּבְנֵימָן נַפְתָּלִי גָּד וְאַשֶּׁר: ס	Dan, Joseph and Benjamin, Naphtali, Gad and Asher.	Gen 30:6, Gen 30:24, Gen 35:18, Gen 30:8, Gen 30:11, Gen 30:13.
1 Chr 2:3	בְּנֵי יְהוּדָה עֵר וְאוֹנָן וְשִׁלָּה שְׁלוֹשָׁה נִוְלָד לָו מִבֶּת־שׁוּעַ הַכְּנַעֲנִית וַיְהִי עֵר בְּכוֹר יְהוּדָה רָע בְּעֵינֵי יְהוָה וַיְמִיתֵהוּ: ס	The sons of Judah <i>were</i> Er and Onan and Shelah. Three were born to him by the daughter of Shua the Canaanitess. And Er, Judah's firstborn was evil in the LORD's sight, and he killed him.	Gen 38:3, Gen 38:4, Gen 38:5 (Gen MT, 1 Chr MT AV <i>Shua</i>).

1 Chr 2:4	וְתָמָר כִּלְתּוֹ יִלְדָּה לוֹ אֶת־פֶּרֶץ וְאֶת־זֶרַח כָּל־בְּנֵי יְהוּדָה חֲמִשָּׁה: ס	Then Tamar, his daughter-in-law bore him Perez and Zerah. Judah's sons <i>were</i> five <i>in</i> total.	Gen 38:29, Gen 38:30 (Gen MT, 1 Chr MT= Perez; Gen MT, 1 Chr MT AV = Zerah).
1 Chr 2:5	בְּנֵי־פֶרֶץ חֶזְרוֹן וְחָמוּל: ס	The sons of Perez <i>were</i> Hezron and Hamul.	Ruth 4:18, Gen 46:12.
1 Chr 2:6	וּבְנֵי זֶרַח זִמְרִי וְיֶחֱזִקִּי וְהִימָן וְכַלְכָּל וְדָרָע כָּל־חֲמִשָּׁה: ס	And the sons of Zerah <i>were</i> Zimri and Ethan and Heman and Calcol and Dara – five of them <i>in</i> total.	
1 Chr 2:7	וּבְנֵי כַרְמִי עָכָר עֹכֶר יִשְׂרָאֵל אֲשֶׁר מָעַל בְּחָרָם: ס	And the sons of Carmi <i>were</i> Achar the plague of Israel who acted treacherously with the condemned <i>spoils</i> .	Josh 7:1. Achar: in Joshua MT AV = <i>Achan</i> . plague ← <i>sorrow maker</i> .
1 Chr 2:8	וּבְנֵי אֵיתָן עֲזַרְיָה: ס	And the sons of Ethan <i>were</i> Azariah <i>and his line</i> .	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 2:9	וּבְנֵי חֶזְרוֹן אֲשֶׁר נִלְדְּלוּ אֶת־יֶרַח־מֶעַל וְאֶת־רָם וְאֶת־כְּלוּבַי: ס	And the sons of Hezron who were born to him <i>were</i> Jerahmeel and Ram and Chelubai.	Ruth 4:19.
1 Chr 2:10	וְרָם הוֹלִיד אֶת־עַמִּינָדָב וְעַמִּינָדָב הוֹלִיד אֶת־נַחֲשֹׁן נָשִׂיא בֶּן־יְהוּדָה: ס	And Ram begot Amminadab, and Amminadab begot Nahshon, the leader of the sons of Judah.	Ruth 4:19, Ruth 4:20.
1 Chr 2:11	וְנַחֲשֹׁן הוֹלִיד אֶת־שַׁלְמָא וְשַׁלְמָא הוֹלִיד אֶת־בּוֹאֵז: ס	And Nahshon begot Salma, and Salma begot Boaz.	Ruth 4:20, Ruth 4:21 (Ruth MT AV = <i>Salmon</i>).
1 Chr 2:12	וּבּוֹאֵז הוֹלִיד אֶת־עֹבֵד וְעֹבֵד הוֹלִיד אֶת־יֵשָׁע: ס	And Boaz begot Obed, and Obed begot Jesse,	Ruth 4:21, Ruth 4:22. Jesse ← <i>Jishai</i> , but we retain the AV / traditional English name.

1 Chr 2:13	וְאִישִׁי הוֹלִיד אֶת־בְּכֹרִי אֶת־אֱלִיאָב וְאֶבְיָנָדָב הַשְּׁנִי וְשִׁמְעָא הַשְּׁלִישִׁי:	and Jesse begot his firstborn, Eliab, and Abinadab the second <i>son</i> , and Shīmah the third,	1 Sam 16:6, 1 Sam 16:8, 1 Sam 16:9 (1 Sam MT AV = <i>Shimma</i>). Shimah ← <i>Shim'a</i> . AV= <i>Shimma</i> here, but usually <i>Shimeah</i> . We regularize to <i>Shimah</i> , as in 2 Sam 13:3.
1 Chr 2:14	נֶתְנָאֵל הָרְבִיעִי רַדִּי הַחֲמִישִׁי:	and Nethaneel the fourth, Raddai the fifth,	Nethaneel: see Num 1:8.
1 Chr 2:15	אָצֶם הַשְּׁשִׁי דָּוִיד הַשְּׁבַעִי:	Ozem the sixth, and David the seventh.	1 Sam 16:11, 1 Sam 16:12, 1 Sam 16:13, Ruth 4:22.
1 Chr 2:16	*וְאֶחֱתִיָּהֶם וְאֶחֱתִיָּהֶם צְרוּיָה** וְאַבִּיגַיִל וּבְנֵי צְרוּיָה אַבְשָׁי וְיוֹאָב וְעִשָּׂה־אֵל שְׁלֹשָׁה:	And their <u>sisters</u> were Zeruiah and Abigail. And Zeruiah's sons were Abishai and Joab and Asahel – three of them.	sisters: the <i>ketiv</i> is a <i>scriptio defectiva</i> spelling of the <i>qerē</i> . 2 Sam 2:18 (2 Sam MT AV, 1 Chr AV= <i>Abishai</i> ; 1 Chr MT= <i>Asah-El</i>). Abishai ← <i>Abshai</i> in 1 Chr; frequently Abishai elsewhere.
1 Chr 2:17	וְאַבִּיגַיִל יִלְדָּה אֶת־עַמְשָׂא וְאָבִי עַמְשָׂא יֵתֶר הַיִּשְׁמַעֵלִי:	And Abigail bore Amasa, and the father of Amasa was Jether the Ishmaelite.	2 Sam 17:25. Jether: almost identical spelling to <i>Ithra</i> of 2 Sam 17:25. Ishmaelite: see Gen 37:25.
1 Chr 2:18	וְכָלֵב בֶּן־חֶצְרוֹן הוֹלִיד אֶת־עֲזוּבָה אִשָּׁה וְאֶת־יִרְעֹת וְאֵלָה בָּנֶיהָ יֵשֶׁר וְשׁוּבָב וְאַרְדּוֹן:	And Caleb the son of Hezron begot <i>offspring</i> by Azubah <i>his</i> wife and by Jerioth, and these were their sons: Jeshar and Shobab and Ardon.	their ← <i>her</i> , perhaps standing for <i>each one's</i> .
1 Chr 2:19	וְתָמָר עֲזוּבָה וַיִּקַּח־לָּהּ כָּלֵב אֶת־אֶפְרָת וְתָלַד לָּהּ אֶת־חֹר:	Then when Azubah died, Caleb took Ephrath <i>as his</i> <i>wife</i> , and she bore him Hur.	Ex 31:2. took ... <i>as his wife</i> ← <i>took</i> <i>to himself</i> .
1 Chr 2:20	וְחֹר הוֹלִיד אֶת־אוּרִי וְאוּרִי הוֹלִיד אֶת־בְּצֶלְאֵל: ס	And Hur begot Uri, and Uri begot Bezalel.	Ex 31:2. Bezalel: see Ex 31:2.

1 Chr 2:21	וְאַחֲרַיִם בֶּן־חֶזְרוֹן אֶל־בֵּת־מַכִּיר אָבִי גִלְעָד וְהָיָה לְקַחָהּ וְהָיָה בֶּן־שֵׁשִׁים שָׁנָה וַתֵּלֶד לוֹ אֶת־שִׁגְבּוּב׃	And afterwards Hezron went in to the daughter of Machir the father of Gilead. And when he took her <i>as wife</i> , he <i>was</i> sixty years old, and she bore him Segub.	Num 32:40, Deut 3:15. Gilead: see Gen 31:21.
1 Chr 2:22	וּשְׁגִבּוּב הוֹלִיד אֶת־יָאִיר וַיְהִי־לוֹ עָשָׂרִים וּשְׁלוֹשׁ עָרִים בְּאֶרֶץ הַגִּלְעָד׃	And Segub bore Jair, who had twenty-three cities in the land of Gilead.	
1 Chr 2:23	וַיִּקַּח גֶּשׁוּר־וְאַרָם אֶת־חֲנוֹת יָאִיר מֵאֵתָם אֶת־קִנְיָתָהּ וְאֶת־בְּנֵיהֶּ שֵׁשִׁים עִיר כָּל־אֵלֶּה בְּנֵי מַכִּיר אָבִי־גִלְעָד׃	And he took Geshur and Aram with the villages of Jair from them, with Kenath and its satellites – sixty towns. All these <i>fell</i> to the sons of Machir the father of Gilead.	Num 26:29.
1 Chr 2:24	וְאַחֲרַיִם מוֹת־חֶזְרוֹן בְּכָל־בֶּן אֶפְרַתָּה וְאִשְׁתּוֹ חֶזְרוֹן אֶבְיָה וַתֵּלֶד לוֹ אֶת־אַשְׁחֹר אָבִי תְקוּעָה׃	And after the death of Hezron in Caleb- Ephrathah, Hezron's wife Abijah bore him Ashhur the father of Tekoa.	Abijah: see 1 Sam 8:2. Ashhur: AV= <i>Ashur</i> .
1 Chr 2:25	וַיְהִיו בְּנֵי־יֶרַח־מֵאֵל בְּכוֹר חֶזְרוֹן הַבְּכוֹר רָם וּבֹנָה וְאֶרֶן וְאָצֶם אַחִיָּה׃	And the sons of Jerahmeel the firstborn of Hezron were Ram the firstborn and Bunah and Oren and Ozem and Ahijah.	
1 Chr 2:26	וַתְּהִי אִשָּׁה אַחֶרֶת לִירְחֵמֵאֵל וּשְׁמָהּ עֵטְרָה הִיא אִם אוֹנָם׃	And Jerahmeel had another wife, whose name <i>was</i> Atarah. She <i>was</i> the mother of Onam.	
1 Chr 2:27	וַיְהִיו בְּנֵי־רָם בְּכוֹר יֶרַח־מֵאֵל מַעַז וַיָּמִין וְעֶקֶר׃	And the sons of Ram, the firstborn of Jerahmeel, were Maaz and Jamin and Eker.	

1 Chr 2:28	וַיְהִיו בְּנֵי־אוֹנָם שָׁמַי וַיְדַע וּבְנֵי שָׁמַי נָדָב וְאַבִּישׁוּר:	And the sons of Onam were Shammai and Jada. And the sons of Shammai were Nadab and Abishur.	
1 Chr 2:29	וְשֵׁם אִשְׁתּוֹ אַבִּישׁוּר אַבִּיהֵל וַתֵּלֶד לּוֹ אֶת־אַחָבֶן וְאֶת־מֹלִיד:	And the name of Abishur's wife was Abihail, and she bore him Ahban and Molid.	
1 Chr 2:30	וּבְנֵי נָדָב סֵלֶד וְאַפַּיִם וַיָּמָת סֵלֶד לֹא בָנִים: ס	And the sons of Nadab were Seled and Appaim. But Seled died without sons.	
1 Chr 2:31	וּבְנֵי אַפַּיִם יִשְׁעִי וּבְנֵי יִשְׁעִי שֶׁשָּׁן וּבְנֵי שֶׁשָּׁן אַחֲלָי:	And the sons of Appaim were Ishi <i>and his line</i> . And the sons of Ishi were Sheshan <i>and his line</i> . And the sons of Sheshan were Ahlai <i>and his line</i> .	<i>and his line (3x): for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.</i>
1 Chr 2:32	וּבְנֵי יָדַע אֶתִּי שָׁמַי יֵתֶר וַיֹּנָתָן וַיָּמָת יֵתֶר לֹא בָנִים: ס	And the sons of Jada the brother of Shammai were Jether and Jonathan. But Jether died without sons.	
1 Chr 2:33	וּבְנֵי יֹנָתָן פֶּלֶת וְזָזָא אַלֶּה הֵיוּ בְנֵי יִרְחֵמֶאֱל:	And the sons of Jonathan were Peleth and Zaza. Those were the sons of Jerahmeel.	
1 Chr 2:34	וְלֹא־הָיָה לְשֶׁשָּׁן בָּנִים כִּי אִם־בָּנוֹת וְלִשְׁשָׁן עֶבֶד מִצְרִי וּשְׁמוֹ יִרְחָע:	Now Sheshan did not have <i>any</i> sons, but daughters, and Sheshan <i>had</i> an Egyptian servant whose name was Jarha.	
1 Chr 2:35	וַיֵּתֶן שֶׁשָּׁן אֶת־בָּתּוֹ לְיִרְחָע עֶבְדּוֹ לְאִשָּׁה וַתֵּלֶד לּוֹ אֶת־עֲטָאִי:	And Sheshan gave his daughter to Jarha his servant as a wife, and she bore him Attai.	
1 Chr 2:36	וַעֲטָאִי הֵלִיד אֶת־נָתָן וְנָתָן הֵלִיד אֶת־זָבָד:	And Attai begot Nathan, and Nathan begot Zabad,	
1 Chr 2:37	וְזָבָד הֵלִיד אֶת־אֶפְלָל וְאֶפְלָל הֵלִיד אֶת־עֹבֵד:	and Zabad begot Ephlal, and Ephlal begot Obed,	

1 Chr 2:38	וְעֹבֵד הוֹלִיד אֶת־יְהוּא וְיְהוּא הוֹלִיד אֶת־עֲזַרְיָה׃	and Obed begot Jehu, and Jehu begot Azariah,	
1 Chr 2:39	וְעֲזַרְיָה הָלִיד אֶת־חֶלֶץ וְחֶלֶץ הָלִיד אֶת־אֱלֻעָשָׁה׃	and Azariah begot Helez, and Helez begot Eḷasah,	Elasah ← <i>El'asah</i> . AV= <i>Eleasah</i> , not recognizing that the first syllable is closed. See Gen 31:21.
1 Chr 2:40	וְאֱלֻעָשָׁה הָלִיד אֶת־סִסְמַי וְסִסְמַי הָלִיד אֶת־שָׁלֹום׃	and Eḷasah begot Sismai, and Sismai begot Shallum,	Elasah: see 1 Chr 2:39. Sismai (2x): AV= <i>Sisamai</i> , not recognizing that the first syllable is closed.
1 Chr 2:41	וְשָׁלֹום הוֹלִיד אֶת־יְקַמְיָה וְיְקַמְיָה הָלִיד אֶת־אֵלִישָׁמַע׃	and Shallum begot Jekamiah, and Jekamiah begot Elishama.	
1 Chr 2:42	וּבְנֵי כָלֵב אָחִי יִרְחֻמֶּאֱל מִיֶּשַׁע בְּכֹרֹו הוּא אָבִי־זִיף וּבְנֵי מֶרְשָׁה אָבִי חֶבְרוֹן׃	And the sons of Caleb, the brother of Jerahmeel <i>were</i> Mesha his firstborn <i>and his</i> <i>line</i> . He <i>is</i> the father of Ziph, and <i>the forefather of</i> the sons of Mareshah the father of Hebron.	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 2:43	וּבְנֵי חֶבְרוֹן קֹרַח וְתַפַּח וְרֶקֶם וְשֵׁמַע׃	And the sons of Hebron <i>were</i> Korah and Tappuah and Rekem and Shema,	
1 Chr 2:44	וְשֵׁמַע הוֹלִיד אֶת־רַחַם אָבִי יֶרְקֵעַם וְרֶקֶם הוֹלִיד אֶת־שַׁמַּי׃	and Shema begot Raham, the father of Jorkoam, and Rekem begot Shammai.	
1 Chr 2:45	וּבֶן־שַׁמַּי מַעֲזֹן וּמַעֲזֹן אָבִי בֵּית־צֹר׃	And the son of Shammai <i>was</i> Maon. And Maon <i>was</i> the father of Beth-Zur.	
1 Chr 2:46	וְעִיפָה פִּילְגֶשֶׁת כָּלֵב יִלְדָהּ אֶת־חֶרֶן וְאֶת־מוֹצָא וְאֶת־גָּזֹז וְחֶרֶן הָלִיד אֶת־גָּזֹז׃ ס	And Ephah, Caleb's concubine, bore Haran and Moza and Gazez. And Haran begot Gazez.	

1 Chr 2:47	וּבְנֵי יִהְדָּי רֵגֶם וְיוֹתָם וְגִישָׁן וּפְלֹט וְעִיפָה וְשַׁעֲפָה:	And the sons of <u>Johdai</u> <i>were</i> Regem and Jotham and Geshan and Pelet and Ephah and Shaaph.	Johdai: AV= <i>Jahdai</i> , not recognizing that the first syllable is closed. But perhaps <i>Jahdai</i> , because of the divine name JAH.
1 Chr 2:48	פִּלְגֶשׁ כָּלֵב מַעֲכָה יֶלֶד שֶׁבֶר וְאַת־תִּרְחָנָה:	Caleb's concubine Maachah bore Sheber and Tirhanah.	
1 Chr 2:49	וַתֵּלֶד שַׁעֲפָה אֲבִי מַדְמָנָה אֶת־שֵׁוָא אֲבִי מַכְבֵּנָה וְאֲבִי גִבְעָא וּבֶת־כָּלֵב עַכְסָה: ס	And she bore Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeā. And Caleb's daughter was Achsah.	Gibeā ← <i>Gib'a</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21. Achsah: AV= <i>Achsah</i> / <i>Achsa</i> , depending on the edition.
1 Chr 2:50	אֵלֶּה הָיוּ בְנֵי כָלֵב בֶּן־חֹר בְּכוֹר אֶפְרָתָה שׁוּבָל אֲבִי קִרְיַת יְעָרִים:	These were the sons of Caleb the son of Hur, the firstborn of Ephrathah: Shobal the father of Kiriath-Jearim,	Ephrathah: see Ruth 4:11. Kiriath-Jearim: see Josh 9:17.
1 Chr 2:51	שַׁלְמָא אֲבִי בֵית־לָחֶם חָרָף אֲבִי בֵית־גָּדֵר:	Salma the father of <u>Bethlehem</u> , and Hareph the father of Beth-Gader.	Bethlehem: see Gen 35:19.
1 Chr 2:52	וַיְהִיו בָּנִים לְשׁוּבָל אֲבִי קִרְיַת יְעָרִים הָרֹעִי חֲצִי הַמְּנַחֲתִים:	And Shobal the father of <u>Kiriath-Jearim</u> had sons: Haroeh <i>and</i> half of the <u>Manahethites</u> .	Kiriath-Jearim: see Josh 9:17. Manahethites ← <i>Menuhites</i> , but, with AV, aligned to verse 54.
1 Chr 2:53	וּמִשְׁפַּחֹת קִרְיַת יְעָרִים הֵיחָדְלִי וְהַפּוֹתִי וְהַשְׁמָתִי וְהַמִּשְׁרָעִי מֵאֵלֶּה יֵצְאוּ הַצֵּרְעָתִי וְהָאֶשְׁתָּאֲלִי: ס	And the families of <u>Kiriath-Jearim</u> <i>were</i> the Ithrites and the Puthites and the Shumathites and the Mishraites. From these the Zorathites and the Eshtaulites descended.	Kiriath-Jearim: see Josh 9:17. Puthites: AV differs (<i>Puhites</i>), dating from the 1611 edition. Zorathites: AV= <i>Zareathites</i> here, not recognizing the closed first syllable, under influence of the definite article. But AV= <i>Zorathites</i> in 1 Chr 4:2. See Gen 31:21. descended ← <i>came out</i> .

1 Chr 2:54	בְּנֵי שַׁלְמָא בֵּית לָחֶם וְנִטּוֹפָתֵי עֵטְרוֹת בֵּית יֹאבָב וְחֶצִי הַמַּנַּחֲתִי הַזֹּרִיתִי:	The sons of Salma <i>were</i> <u>Bethlehem</u> and the <u>Netophathites</u> , <u>Ataroth</u> the house of Joab, and half of the Manahethites, the Zorites.	Bethlehem: see Gen 35:19. Ataroth ← <i>Atroth</i> here, but see Num 32:34.
1 Chr 2:55	וּמִשְׁפָּחוֹת סֹפְרִים יֵשְׁבוּ **יֹשְׁבֵי יַעֲזֶק* תִּרְעָתִים שְׁמַעְתִּים שׁוּכְתִים הָמָה הַקִּנִּים הַבָּאִים מִחֻמַּת אָבִי בֵּית־רַכָּב: ס	And the families of the scribes {Q: – the inhabitants of} [K: <i>who</i> inhabited] Jabez – <i>were</i> the Tirathites, the <u>Shimathites</u> and the Suchathites. These <i>were</i> the Kenites who came from <u>Hamath</u> , the father of the house of Rechab.	Shimathites: see 2 Ki 12:21. Hamath: AV= <i>Hemath</i> .
1 Chr 3:1	וְאֵלֶּה הָיוּ בְּנֵי דָוִד אֲשֶׁר נִוְלַדְלוּ בְּחֶבְרוֹן הַבְּכוֹר אֲמֹנָן לְאֲחִיעֶזֶר הִיזְרְעֵאלִית שְׁנִי דָגִיאל לְאֲבִיגַיִל הַכַּרְמֶלִית:	And these were the sons of David who were born to him in Hebron. The firstborn <i>was</i> Amnon by Ahinoam the Jezreelitess; the second <i>was</i> Daniel, by Abigail the Carmelitess;	2 Sam 3:2, 2 Sam 3:3.
1 Chr 3:2	הַשְּׁלִישִׁי לְאֲבִשָׁלוֹם בִּן־מַעֲכָה בַת־תַּלְמִי מֶלֶךְ גִּשּׁוּר הָרְבִיעִי אֲדֹנִיָּה בֶן־חַגִּית:	the third <i>was</i> <u>Absalom</u> , the son of Maachah, the daughter of Talmai king of Geshur; the fourth <i>was</i> Adonijah the son of Haggith;	2 Sam 3:3, 2 Sam 3:4. Absalom ← <i>to Absalom</i> . Perhaps read as <i>the third</i> (position belonged) to Absalom.
1 Chr 3:3	הַחֲמִישִׁי שְׁפַטְיָה לְאֲבִיטָל הַשֵּׁשִׁי יִתְרֵם לְעִגְלָה אִשְׁתּוֹ:	the fifth <i>was</i> Shephatiah by Abital; the sixth <i>was</i> Ithream by Eglah his wife.	2 Sam 3:4, 2 Sam 3:5.
1 Chr 3:4	שֵׁשׁ נִוְלַדְלוּ בְּחֶבְרוֹן וַיִּמְלֹךְ־שָׁם שִׁבְעַ שָׁנִים וְשֵׁשׁ חֳדָשִׁים וּשְׁלֹשִׁים וְשָׁלוֹשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם: ס	Six were born to him in Hebron, and he reigned there for seven years and six months, then he reigned in Jerusalem for thirty-three years.	

1 Chr 3:5	וְאֵלֶּה נִוְלְדוּ-לּוֹ בִּירוּשָׁלַיִם שְׁמָעָא וְשׁוֹבָב וְנָתָן וְשִׁלְמָה אֶרְבַּעַה לְבַת-שׁוּעַ בַּת-עַמְיָאֵל:	And these were born to him in Jerusalem: <u>Shimah</u> and Shobab and Nathan and Solomon – four by Bath-Shua the daughter of Ammiel –	2 Sam 5:14, 1 Chr 14:4 (AV = <i>Shimea</i> , 2 Sam MT AV = <i>Shammua</i> , elsewhere <i>Shimah</i> , but see 2 Sam 13:3; 2 Sam MT AV = <i>Bath-sheba</i>). Shimah: see 1 Chr 2:13.
1 Chr 3:6	וְיִבְחָר וְאֵלִישָׁמַע וְאֵלִיפָלֶט:	and Ibhar and Elishama and Eliphelet,	2 Sam 5:15, 1 Chr 14:5 (2 Sam MT AV = <i>Elishua</i>).
1 Chr 3:7	וְנוֹגַהּ וְנִפְגַּי וְיָפִיעַ:	and Nogah and Nepheg and Japhia,	2 Sam 5:15, 1 Chr 14:6.
1 Chr 3:8	וְאֵלִישָׁמַע וְאֵלִידָע וְאֵלִיפָלֶט תְּשַׁעָּה:	and Elishama and Eliada and Eliphelet – nine <i>of</i> <i>them</i> .	2 Sam 5:16, 1 Chr 14:7.
1 Chr 3:9	כָּל בְּנֵי דָוִיד מִלְּבַד בְּנֵי-פִלְגֻשִׁים וְתָמָר אֲחֹתָם: פ	<i>These were</i> all the sons of David, apart from the sons of <i>his</i> concubines, and Tamar <i>was</i> their sister.	2 Sam 13:1.
1 Chr 3:10	וּבֶן-שִׁלְמָה רְחַבְעָם אָבִיהָ בְּנוֹ אָסָא בְּנוֹ יְהוֹשָׁפָט בְּנוֹ:	And Solomon's son <i>was</i> <u>Rehoboam</u> , whose son <i>was</i> <u>Abijah</u> , whose son <i>was</i> Asa, whose son <i>was</i> Jehoshaphat,	1 Ki 11:43, 1 Ki 14:31, 1 Ki 15:8, 1 Ki 15:24, 2 Chr 9:31, 2 Chr 12:16, 2 Chr 14:1. Rehoboam: see 1 Ki 11:43. Abijah: AV= <i>Abia</i> . See 1 Sam 8:2.
1 Chr 3:11	יֹרָם בְּנוֹ אַחֲזִיָּהוּ בְּנוֹ יֹאָשׁ בְּנוֹ:	whose son <i>was</i> Joram, whose son <i>was</i> Ahaziah, whose son <i>was</i> Joash,	1 Ki 22:51, 2 Ki 8:24, 2 Chr 22:1, 2 Chr 23:11 (1 Ki 22:51 = 1 Ki 22:50AV).
1 Chr 3:12	אַמְצִיָּהוּ בְּנוֹ עֲזַרְיָה בְּנוֹ יֹתָם בְּנוֹ:	whose son <i>was</i> Amaziah, whose son <i>was</i> Azariah, whose son <i>was</i> Jotham,	2 Ki 12:21, 2 Ki 14:21, 2 Ki 15:7, 2 Chr 24:27, 2 Chr 26:1, 2 Chr 26:23.
1 Chr 3:13	אָחָז בְּנוֹ חִזְקִיָּהוּ בְּנוֹ מְנַשֶּׁה בְּנוֹ:	whose son <i>was</i> Ahaz, whose son <i>was</i> Hezekiah, whose son <i>was</i> Manasseh,	2 Ki 15:38, 2 Ki 16:20, 2 Ki 20:21, 2 Chr 27:9, 2 Chr 28:27, 2 Chr 32:33.
1 Chr 3:14	אָמוֹן בְּנוֹ יֹאשִׁיָּהוּ בְּנוֹ:	whose son <i>was</i> Amon, whose son <i>was</i> <u>Josiah</u> .	2 Ki 21:18, 2 Ki 21:24, 2 Chr 33:20, 2 Chr 33:25. Josiah ← <i>Joshiahu</i> , but we retain the AV / traditional English name.

1 Chr 3:15	וּבְנֵי יֹאשִׁיָּהוּ הַבְּכוֹר יְחֹיָכִים הַשֵּׁנִי יְהוֹיָכִים הַשְּׁלִישִׁי צִדְקִיָּהוּ הָרְבִיעִי שָׁלוּם:	And the sons of Josiah <i>were</i> Johanan the firstborn, Jehoiakim the second <i>son</i> , Zedekiah the third, Shallum the fourth.	2 Ki 23:34, 2 Chr 36:4.
1 Chr 3:16	וּבְנֵי יְהוֹיָכִים יְכֹנִיָּה בְנוֹ צִדְקִיָּה בְנוֹ:	And the sons of Jehoiakim <i>were</i> Jeconiah his son, <i>and</i> Zedekiah his son.	2 Ki 24:6, 2 Ki 24:17, 2 Chr 36:8, 2 Chr 36:10.
1 Chr 3:17	וּבְנֵי יְכֹנִיָּה אֲסִיר שְׁאַלְתִּיאֵל בְּנוֹ:	And the sons of Jeconiah <i>were</i> Assir, <u>Shealtiel</u> his son,	Shealtiel: AV= <i>Salathiel</i> . He is in the line to Christ (Matt 1:12).
1 Chr 3:18	וּמַלְכִּירָם וּפְדִיָּה וְשִׁנְאָצָר יֶקְמִיָּה הוֹשָׁמָה וְנְדַבְיָה:	and Malchiram and Pedaiah and Shenazar, Jecamiah, Hoshama and Nedabiah.	
1 Chr 3:19	וּבְנֵי פְדִיָּה זְרֻבָּבֶל וְשִׁמְעִי וּבֶן־זְרֻבָּבֶל מִשָּׁלָם וְחַנְנִיָּה וְשִׁלְמִית אֲחֹתָם:	And the sons of Pedaiah <i>were</i> Zerubbabel and Shimei. And the <u>sons</u> of Zerubbabel <i>were</i> Meshullam and Hananiah, and Shelomith their sister,	sons ← <i>son</i> . Even [YLT] has <i>sons</i> .
1 Chr 3:20	וְחַשְׁבָּה וְאֶהֱלֹ וּבְרֻכִּיָּה וְחִסְדִּיָּה יוֹשֵׁב חֶסֶד חֲמִשָּׁה:	and Hashubah and Ohel and Berechiah and Hasadiah <i>and</i> Jushab- Hesed – five <i>of them</i> .	
1 Chr 3:21	וּבֶן־חֲנַנְיָה פְּלַטְיָה וְיִשְׁעִיָּה בְּנֵי רֵפְיָה בְּנֵי אֲרָנֹן בְּנֵי עֲבַדְיָה בְּנֵי שְׁכַנְיָה: ס	And the <u>sons</u> of Hananiah <i>were</i> Pelatiah and <u>Isaiah</u> , the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.	sons ← <i>son</i> . Even [YLT] has <i>sons</i> , as in 1 Chr 3:19. Isaiah: AV= <i>Jesaiah</i> here.
1 Chr 3:22	וּבְנֵי שְׁכַנְיָה שְׁמַעְיָה וּבְנֵי שְׁמַעְיָה חַטּוּשׁ וְיִגְאָל וּבְרִיָּח וְנַעֲרִיָּה וְשַׁפְּטָן שִׁשָּׁה:	And the sons of Shechaniah <i>were</i> Shemaiah <i>and his line</i> . And the sons of Shemaiah <i>were</i> Hattush and Igeal and Bariah and Neariah and Shaphat – six <i>of them</i> .	<i>and his line</i> : this verse, with its count of six, shows that the expression <i>sons of</i> can include the next generation as well. See also 1 Chr 7:3.
1 Chr 3:23	וּבֶן־נַעֲרִיָּה אֱלִיּוֹנַי וְחִזְקִיָּה וְעֲזִרְקָם שְׁלֹשָׁה:	And the <u>sons</u> of Neariah <i>were</i> <u>Elioenai</u> and Hezekiah and Azrikam – three <i>of them</i> .	sons ← <i>son</i> . Even [YLT] has <i>sons</i> , as in 1 Chr 3:19. Elioenai: see Ezra 8:4.

1 Chr 3:24	וּבְנֵי אֱלִיֻּעִנַי *הַדְיוּהוּ הַדְּוִיָּהוּ וְאֵלִישִׁיב** וּפְלִיָּה וְעֻקֹּב וְיוֹחָנָן וְדַלְיָה וְעֲנָנִי שִׁבְעָה: ס	And the sons of <u>Elioenai</u> <i>were</i> <u>Hodaviah</u> and <u>Eliashib</u> and <u>Pelaiah</u> and <u>Akkub</u> and <u>Johanan</u> and <u>Delaiah</u> and <u>Anani</u> – seven <i>of them</i> .	<u>Elioenai</u> : see Ezra 8:4. <u>Hodaviah</u> ← { <i>K: Hodivah</i> } [<i>Q: Hodaviah</i>]; AV= <i>Hodaiah</i> here. <u>Delaiah</u> : AV= <i>Dalaiah</i> here, but not in 1 Chr 24:18.
1 Chr 4:1	בְּנֵי יְהוּדָה פֶּרֶץ חֶצְרוֹן וּכְרָמִי וְחוּר וְשׁוֹבָל:	The sons of Judah <i>were</i> <u>Perez</u> and <u>Hezron</u> and <u>Carmi</u> and <u>Hur</u> and <u>Shobal</u> .	<u>Perez</u> : see Gen 38:29.
1 Chr 4:2	וּרְאִיָּה בֶן-שׁוֹבָל הוֹלִיד אֶת-יַחַת וְיַחַת הָלִיד אֶת-אֲחוּמַי וְאֶת-לָהָד אֵלֶּה מִשְׁפָּחוֹת הַצִּרְעָתִי: ס	And <u>Reaiah</u> the son of <u>Shobal</u> bore <u>Jahath</u> , and <u>Jahath</u> begot <u>Ahumai</u> and <u>Lahad</u> . Those <i>were</i> the families of the <u>Zorathites</u> .	
1 Chr 4:3	וְאֵלֶּה אֲבֵי עֵיטָם יִזְרְעֵאל וְיִשְׁמָא וְיִדְבָּשׁ וְשֵׁם אֲחוֹתָם הַצִּלְלָפוֹנִי:	And these <i>were</i> the <u>fathers</u> of <u>Etam</u> : <u>Jezreel</u> and <u>Ishma</u> and <u>Idbash</u> . And the name of their <u>sister</u> <i>was</i> <u>Hazlelponi</u> .	the fathers ← <i>the father</i> . An ascending line? <u>Jezreel</u> : see Josh 15:56. sister: perhaps including (grand)daughter in an ascending line. <u>Hazlelponi</u> : AV= <i>Hazelelponi</i> , not recognizing that the first syllable is closed.
1 Chr 4:4	וּפְנוּאֵל אֲבִי גֶדֶר וְעֶזֶר אֲבִי חוּשָׁה אֵלֶּה בְּנֵי-חֹר בְּכוֹר אֶפְרָתָה אֲבִי בֵּית לָחֶם:	And <u>Penuel</u> <i>was</i> the father of <u>Gedor</u> , and <u>Ezer</u> <i>was</i> the father of <u>Hushah</u> . Those <i>were</i> the sons of <u>Hur</u> the firstborn of <u>Ephrathah</u> , the father of <u>Bethlehem</u> .	<u>Ephrathah</u> : see Ruth 4:11. <u>Bethlehem</u> : see Gen 35:19.
1 Chr 4:5	וְלֹאֲשָׁחוּר אֲבִי תְקוֹעַ הָיוּ שְׁתֵּי נָשִׁים חֵלָאָה וְנַעֲרָה:	And <u>Ashhur</u> the father of <u>Tekoa</u> had two wives, <u>Helah</u> and <u>Naarah</u> .	<u>Ashhur</u> : see 1 Chr 2:24.

1 Chr 4:6	וַתֵּלֶד לוֹ נְעָרָה אֶת־אֲחִיזָם וְאֶת־חֶפֶר וְאֶת־תִּימָנִי וְאֶת־הָאֲחֻשָּׁתָרִי אֵלֶּה בְּנֵי נְעָרָה:	And Naarah bore him Ahuzam and Hepher and Temeni and Haahashtari. Those <i>were</i> the sons of Naarah.	
1 Chr 4:7	וּבְנֵי חֵלָאָה צֶרֶת *יֵצַחַר וְצֹחַר וְאֶתְנָן: **	And the sons of Helah were Zereth, {K: Izhar} [Q: and Zohar], and Ethnan.	Izhar (<i>ketiv</i>) ... and Zohar (<i>qeré</i>): AV= <i>Jezoar</i> , a mixture of the <i>ketiv</i> and <i>qeré</i> . Compare 1 Chr 7:31, 1 Chr 7:34.
1 Chr 4:8	וְקוֹץ הוֹלִיד אֶת־עֲנוּב וְאֶת־הַצִּבְבָּה וּמִשְׁפְּחוֹת אַחֲרֵיחֵל בֶּן־הָרוּם:	And Coz begot Anub and Hazzobebah and the families of Aharhel the son of Harum.	Hazzobebah: AV= <i>Zobebah</i> , as if the first syllable is the definite article, which is then omitted.
1 Chr 4:9	וַיְהִי יַעֲבֹץ נִכְבָּד מֵאֶחָיו וְאִמּוֹ קָרְאָה שְׁמוֹ יַעֲבֹץ לֵאמֹר כִּי יִלְדֹתִי בְּעָצָב:	Now Jabez was more honoured than his brothers, and his mother called him Jabez and said, " <i>It is</i> because I bore him in sorrow."	
1 Chr 4:10	וַיִּקְרָא יַעֲבֹץ לֵאלֹהֵי יִשְׂרָאֵל לֵאמֹר אֲסַבְּרֶךָ תִּבְרַכְנִי וְהִרְבֵּיתָ אֶת־גְּבוּלִי וְהִיָּתָה יָדְךָ עִמִּי וְעָשִׂיתָ מִרְעָה לְבִלְתִּי עָצָבִי וַיָּבֵא אֱלֹהִים אֵת אֲשֶׁר־שָׂאָל:	And Jabez <u>called on</u> the God of Israel and said, "If <i>only</i> you would <u>make a</u> <u>point of blessing me</u> , and increasing my territory, and your hand would be with me, and you would act <i>keeping me</i> from harm so that I may not have sorrow!" And God brought about what he had asked.	called on ← <i>called to</i> . make a point of blessing me: infinitive absolute. territory ← <i>border</i> .
1 Chr 4:11	וּכְלֹב אַחִי־שׁוּחָה הוֹלִיד אֶת־מְחִיר הוּא אָבִי אֶשְׁתּוֹן:	And Chelub the brother of Shuhah begot Mehir – he was the father of Eshton.	Shuhah: AV= <i>Shuah</i> .
1 Chr 4:12	וְאֶשְׁתּוֹן הוֹלִיד אֶת־בֵּית רָפָא וְאֶת־פָּסַח וְאֶת־תַּחְנָה אָבִי עִיר נַחֲשׁ אֵלֶּה אֲנָשֵׁי רֶכָּה: ס	And Eshton begot Beth- Rapha and Paseah and Tehinnah the father of Ir- Nahash. Those <i>were</i> the men of Rechah.	

1 Chr 4:13	וּבְנֵי קִנְזַּ עֲתַנְיָאֵל וְשֶׁרִיָּה וּבְנֵי עֲתַנְיָאֵל חֲתַת:	And the sons of Kenaz were Othniel and Seraiah. And the sons of Othniel were Hathath <i>and his line</i> .	Josh 15:17, Judg 1:13. <i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 4:14	וּמַעֲזֹנָתִי הוֹלִיד אֶת־עֶפְרָה וְשֶׁרִיָּה הוֹלִיד אֶת־יֹאבָב אָבִי גֵּיָא חֲרָשִׁים בֶּן חֲרָשִׁים הָיוּ: פ	And Meonothai begot Ophrah. And Seraiah begot Joab the father of the Valley of <u>Harashim</u> , for they were craftsmen.	Harashim: AV= <i>Charashim</i> , as if spelled with a <i>kaph</i> , but it is a <i>heth</i> .
1 Chr 4:15	וּבְנֵי כָלֵב בְּנֵי־יִפְנֶה עִירוֹ אֵלָה וְנָעַם וּבְנֵי אֵלָה וּקְנָז:	And the sons of Caleb the son of Jephunneh were Iru, Elah and Naam. And the sons of Elah were <u>Kenaz</u> <i>and his line</i> .	Kenaz ← <i>and Kenaz</i> , perhaps meaning <i>including Kenaz</i> . <i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 4:16	וּבְנֵי יְהֻלְלָאֵל זִיף וְזִיפָה תִּירְיָא וְאַשְׂרָאֵל:	And the sons of Jehalelel were Ziph and Ziphah, Tiria and <u>Asarel</u> .	Jehalelel ← <i>Jehalel'el</i> . AV= <i>Jehaleleel</i> , not recognizing that the <i>-lel-</i> syllable is closed. See Gen 31:21. Asarel ← <i>Asar'el</i> . AV= <i>Asareel</i> , not recognizing that the <i>-sar-</i> syllable is closed. See Gen 31:21.
1 Chr 4:17	וּבְנֵי־עֲזָרָה יֶתֶר וּמֶרֶד וְעֶפֶר וִילּוֹן וְתָהֵר אֶת־מִרְיָם וְאֶת־שַׁמַּי וְאֶת־יִשְׁבָּח אָבִי אֲשַׁתְּמֹעַ:	And the sons of <u>Ezrah</u> were Jether and Mered and Ephher and Jalon. And she bore Miriam and Shammai and Ishbah the father of Eshtemoa.	sons ← <i>son</i> . Ezrah: AV= <i>Ezra</i> . Distinct from <i>Ezra</i> elsewhere. bore ← <i>conceived</i> .

1 Chr 4:18	וְאִשְׁתּוֹ הַיְהוּדִיָּה יִלְדָּה אֶת־יֶרֶד אָבִי גְדוֹר וְאֶת־חֶבֶל אָבִי שׁוֹחַ וְאֶת־יְקוֹתִיאֵל אָבִי זָנוּחַ וְאֵלָה בְּנֵי בִתְיָה בֶּת־פַּרְעֹה אֲשֶׁר לָקַח מֶרֶד: ס	And his wife <u>Jehudijah</u> bore <u>Jered</u> the father of <u>Gedor</u>, and <u>Heber</u> the father of <u>Sochoh</u>, and <u>Jekuthiel</u> the father of <u>Zanoah</u>. And those <i>were</i> the sons of <u>Bithiah</u>, Pharaoh's daughter, whom <u>Mered</u> took.	<u>Jehudijah</u> ← <i>the Jehudijah, the Jewess</i>. [CB] proposes that <u>Jehudijah</u> is <u>Bithiah</u>, who became a Jewess. <u>Jered</u>: in Gen 5:15 etc. the AV uses <i>Jared</i>, which we keep to in 1 Chr 1:2, but we adopt AV's <i>Jered</i> here. <u>Sochoh</u>: AV= <i>Socho</i> here, ↴
1 Chr 4:19	וּבְנֵי אִשְׁתִּי הוֹדִיָּה אָחוֹת נָחַם אָבִי קַעִילָה הַגַּרְמִית וְאִשְׁתִּי מַעַם הַמַּעַחְתִּית:	And the sons of the wife of <u>Hodijah</u>, the sister of <u>Naham</u>, <i>were</i> the father of <u>Keilah</u> the <u>Garmite</u>, and <u>Eshtemoa</u> the <u>Maachathite</u>.	↳ but for essentially the same name, <i>Sochoh</i> in 1 Sam 17:1, 1 Ki 4:10. <u>Hodijah</u>: AV= <i>Hodiah</i> here; <i>Hodijah</i> elsewhere.
1 Chr 4:20	וּבְנֵי שִׁמְעוֹן אֲמֹנֹן וְרִנָּה בֶּן־חֲנָן *וְתוֹלוֹן וְתִילּוֹן וּבְנֵי יִשְׁעִי** זֹחֶת וּבֶן־זֹחֶת:	And the sons of <u>Shimon</u> <i>were</i> <u>Amnon</u> and <u>Rinnah</u>, <u>Ben-Hanan</u> and {Q: <u>Tilon</u>} [K: <u>Tolon</u>]. And the sons of <u>Ishi</u> <i>were</i> <u>Zoheth</u> and <u>Ben-Zoheth</u>.	
1 Chr 4:21	בְּנֵי שְׁלָה בְּרִיהוּדָה עֵר אָבִי לֶכָּה וְלַעֲדָה אָבִי מַרְשָׁה וּמִשְׁפָּחוֹת בֵּית־עֲבֹדַת הַבָּץ לְבֵית אֲשָׁבַע:	The sons of <u>Shelah</u> the son of <u>Judah</u> <i>were</i> <u>Er</u> the father of <u>Lecah</u>, and <u>Laadah</u> the father of <u>Mareshah</u>, and the families of the house of fine linen work, of the house of <u>Ashbea</u>,	
1 Chr 4:22	יֹזְקִים וְאֲנָשֵׁי כִזְבָּא וְיֹאָשׁ וְשָׂרָף אֲשֶׁר־בָּעֻל לְמוֹאָב וְיִשְׁבִּי לַחֵם וְהַדְּבָרִים עֲתִיקִים:	and <u>Jokim</u> and the men of <u>Chozeba</u>, and <u>Joash</u> and <u>Saraph</u> <u>who ruled</u> over <u>Moab</u> and <u>Jashubi-Lehem</u>. And the <u>records</u> <i>are</i> ancient.	who ruled: plural. records ← <i>words, things, matters</i>.
1 Chr 4:23	הָמָה הַיּוֹצְרִים וְיֹשְׁבֵי נִטְעִים וְגִדְרָה עַם־הַמֶּלֶךְ בְּמִלְאֲכָתוֹ יָשְׁבוּ שָׁם: ס	Those <i>were</i> the potters and the inhabitants of <u>Netaim</u> and <u>Gederah</u>. They <u>accompanied</u> the king in his work, and they lived there.	<u>Netaim</u> and <u>Gederah</u>: AV differs, translating (<i>plants and hedges</i>), but not in Josh 15:36; [CB] regards as place names. The meaning is <i>plantings and hedging</i>. accompanied ← (<i>were</i>) <i>with</i>.

1 Chr 4:24	בְּנֵי שִׁמְעוֹן נִמְוֹאֵל וַיָּמִין יָרִיב זֶרַח שָׁאוּל:	The sons of Simeon <i>were</i> Nemuel and Jamin, Jarib, Zerah, Saul,	Saul ← <i>Shaul</i> , or better <i>Sha'ul</i> , as for the first king of the united kingdom of Israel (1 Sam 9:2), but we ִ
1 Chr 4:25	שָׁלֻם בְּנוֹ מִבְּשָׁם בְּנוֹ מִשְׁמַע בְּנוֹ:	Shallum his son, Mibsam his son, Mishma his son.	ל, regularize this name for other personages. AV= <i>Saul</i> here, but <i>Shaul</i> in Gen 46:10.
1 Chr 4:26	וּבְנֵי מִשְׁמַע חֲמוּאֵל בְּנוֹ זָכּוּר בְּנוֹ שִׁמְעִי בְּנוֹ:	And the sons of Mishma <i>were</i> Hamuel his son, Zaccur his son, Shime'i his son.	Zaccur: AV= <i>Zacchur</i> , but we show the hard <i>kaph</i> (closed syllable) as AV sometimes does elsewhere. Shimei: see Ex 6:17.
1 Chr 4:27	וּלְשִׁמְעִי בָנִים שִׁשָּׁה עָשָׂר וּבָנוֹת שֵׁשׁ וּלְאַחִיו אֵין בָּנִים רַבִּים וְכָל מִשְׁפַּחְתָּם לֹא הִרְבּוּ עַד־בְּנֵי יְהוּדָה: ס	And Shimei had sixteen sons and six daughters, but his brothers <i>did not have</i> many sons, and their family <i>as</i> a whole did not multiply to <i>the extent</i> the sons of Judah <i>did</i> .	
1 Chr 4:28	וַיֵּשְׁבוּ בְּבֶאֱרֶשֶׁב וּמִזְלָדָה וַחֲצֹר שׁוּעַל:	And they lived in Beersheba and Moladah and Hazar-Shual,	
1 Chr 4:29	וּבְבִלְהָה וּבְעֶצֶם וּבְתוֹלָד:	and in Bilhah and in Ezem and in Tolad,	
1 Chr 4:30	וּבְבֶתוּאֵל וּבְחֶרְמָה וּבְצִיקְלָג:	and in Bethuel and in Hormah and in Ziklag,	Ziklag ← <i>Zikelag</i> , in <i>scriptio plena</i> spelling, only here and in 1 Chr 12:1, 1 Chr 12:20. Elsewhere <i>scriptio defectiva</i> , the MT reading varying between an open and closed first syllable.
1 Chr 4:31	וּבְבֵית מַרְכָּבוֹת וּבְחֶצֶר סוּסִים וּבְבֵית בְּרָאִי וּבְשֶׁעָרַיִם אֵלֶּה עָרֵיהֶם עַד־מֶלֶךְ דָּוִיד:	and in Beth-Marcaboth and in Hazar-Susim and in Beth-Birei and in Shaaraim. These <i>were</i> their cities until David reigned.	Birei ← <i>Bir'i</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21.

1 Chr 4:32	וְחִצְרֵיהֶם עִיטִּים וְעֵין רִמּוֹן וְתוֹכָן וְעָשָׁן עָרִים חֲמֵשׁ:	And their <u>villages</u> were Etam and Ain, Rimmon and Tochen and Ashan – five cities.	villages ← <i>courtyards</i> , but also <i>villages</i> and even called <i>cities</i> in this verse.
1 Chr 4:33	וְכָל־חִצְרֵיהֶם אֲשֶׁר סְבִיבוֹת הָעָרִים הָאֵלֶּה עַד־בַּעַל זֹאת מוֹשְׁבָתָם וְהִתְיַחֲשׁוּ לָהֶם:	And all their villages in the <i>areas</i> surrounding these cities <i>extended</i> as far as Baal. This <i>was</i> their <u>homeland</u> and their <i>place</i> of genealogical registration <i>which</i> they had.	homeland ← <i>domiciles</i> .
1 Chr 4:34	וּמִשׁוֹבָב וְיַמְלֵךְ וְיוֹשָׁה בֶּן־אֲמָצִיָּה:	And <i>as for</i> Meshobab and Jamlech and Joshah the son of Amaziah,	
1 Chr 4:35	וְיֹאֵל וְיֵהוּא בֶּן־יֹשִׁבְיָה בֶּן־שֶׁרִיָּה בֶּן־עֲשִׂיָּאל:	and Joel and Jehu the son of <u>Joshibiah</u> , the son of Seraiah, the son of Asiel,	Joshibiah: AV= <i>Josibiah</i> .
1 Chr 4:36	וְאֶלְיוֹעִנַי וְיַעֲקֹבָה וְיִשׁוּחִיָּה וְעֵשִׂיָּה וְעַדִּיָּאל וְיִשִּׁמְיָאל וּבְנֵיהֶם:	and <u>Eljoenai</u> and Jaakobah and Jeshohaiah and Asaiah and Adiel and Jesimiel and Benaiah,	Elioenai: see Ezra 8:4.
1 Chr 4:37	וְזִיזָא בֶּן־שַׁפְטֵי בֶן־אֱלֹון בֶּן־יֵדִיָּה בֶּן־שִׁמְרִי בֶּן־שִׁמְעִיָּה:	and Ziza the son of <u>Shiphi</u> , the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah,	Shiphi: an example where AV does not transliterate the <i>ayin</i> by an “e”. See Gen 31:21.
1 Chr 4:38	אֵלֶּה הַבָּאִים בְּשִׁמּוֹת נְשִׂאִים בְּמִשְׁפְּחוֹתָם וּבֵית אֲבוֹתֵיהֶם פָּרְצוּ לְרֹב:	these <i>are</i> those who came in high <u>standing</u> – leaders among their families – and the house of their fathers expanded <u>profusely</u> .	standing ← <i>names</i> , <i>renown</i> . profusely ← <i>for</i> <i>abundance</i> .
1 Chr 4:39	וַיֵּלְכוּ לַמְּבֹאֵל גְּדֹר עַד לְמִזְרַח הַגֵּיא לְבַקֵּשׁ מִרְעָה לְצֹאֲנָם:	And they went to the approach of Gedor, as far as the east of the valley, to look for pasture for their sheep.	
1 Chr 4:40	וַיִּמְצְאוּ מִרְעָה שְׁמֵן וְטוֹב וְהָאָרֶץ רַחֲבַת יָדַיִם וְשָׁקֵטָה וְשָׁלוֹה כִּי מִזֶּמֶר הָיִשְׁבִּים שָׁם לְפָנִים:	And they found <u>rich</u> and good <i>quality</i> pasture, and the land <i>was wide on both</i> <i>sides</i> , and quiet and calm, for the inhabitants there <i>had</i> for a long time <i>been</i> <i>those descended</i> from Ham.	rich ← <i>fat</i> . wide on both sides ← <i>wide</i> <i>of hands</i> .

1 Chr 4:41	וַיֵּבֹאוּ אֵלָהּ הַכְּתוּבִים בְּשֵׁמוֹת בִּימֵי יְחִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה וַיִּכּוּ אֶת־אֱהִלְיָהם וְאֶת־*הַמְּעִינִים הַמְּעוֹנִים אֲשֶׁר** נִמְצְאוּ־שָׁמָּה וַיַּחְרִימֵם עַד־הַיּוֹם הַזֶּה וַיֵּשְׁבוּ תַּחְתֵּיהֶם כִּי־מִרְעָה לְצֹאֲנֵם שָׁם:	And those who <i>were</i> registered by <i>their</i> names in the days of Hezekiah king of Judah came and attacked their tents and the dwelling places which were found there, and they obliterated them, <i>as they</i> are up to this day. And they lived <i>there</i> in place of them, for <i>there was</i> pasture for their sheep there.	dwelling places: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i>. [CB] regards this as a proper name (<i>Meunim</i>), as in 2 Chr 26:7, but the combination with <i>tents</i> militates against this. registered ← <i>written</i>.
1 Chr 4:42	וּמֵהֶם מִן־בְּנֵי שִׁמְעוֹן הָלְכוּ לְהָר שֵׁעִיר אֲנָשִׁים חֲמֵשׁ מֵאוֹת וּפְלַטְיָה וְנַעֲרִיָּה וּרְפָיָה וְעֻזִּיאֵל בְּנֵי יִשְׁעִי בְּרֵאשִׁים:	And <i>some</i> of them from the sons of Simeon went to Mount Seir – five hundred men – and Pelatiah and Neariah and Rephaiah and Uzziel the sons of Ishi <i>were</i> at their head.	
1 Chr 4:43	וַיִּכּוּ אֶת־שְׂאֵרֵית הַפְּלִטָּה לַעֲמֻלֶק וַיֵּשְׁבוּ שָׁם עַד הַיּוֹם הַזֶּה:	And they struck down the escaped remnant of the Amalekites, and they have been living there up to this day.	
1 Chr 5:1	וּבְנֵי רְאוּבֵן בְּכוֹר־יִשְׂרָאֵל כִּי הוּא הַבְּכוֹר וּבַחֲלָלוֹ יְצוּעִי אָבִיו נִתְּנָה בְּכֹרְתּוֹ לְבְנֵי יוֹסֵף בֶּן־יִשְׂרָאֵל וְלֹא לְהַתִּיחֵשׁ לְבְכֹרָה:	And <i>concerning</i> the sons of Reuben, Israel's firstborn, although he <i>was</i> the firstborn, by his violation of his father's bed, his firstborn status was given to the sons of Joseph the son of Israel, and he was not registered as <i>having</i> firstborn status.	
1 Chr 5:2	כִּי יְהוּדָה גָּבַר בְּאַחֲיוֹ וּלְנָגִיד מִמֶּנּוּ וְהַבְּכֹרָה לְיוֹסֵף: ס	For Judah became strong among his brothers, and <i>he was destined for a leader to stem</i> from him, but the firstborn status <i>was</i> Joseph's.	a leader: this turns out to be the Messiah, via David's line.

1 Chr 5:3	בְּנֵי רְאוּבֵן בְּכוֹר יִשְׂרָאֵל חֲנוּךְ וּפְלֹא וְחֶזְרוֹן וְכַרְמִי:	The sons of Reuben, Israel's firstborn, <i>were</i> Hanoch and Pallu and Hezron and Carmi.	Gen 46:9.
1 Chr 5:4	בְּנֵי יוֹאֵל שְׁמַעִיָּה בְּנוֹ גֹּג בְּנוֹ שִׁמְעִי בְּנוֹ:	The sons of Joel <i>were</i> Shemaiah his son, Gog his son, Shimei his son,	
1 Chr 5:5	מִיכָה בְּנוֹ רְאִיָּה בְּנוֹ בַּעַל בְּנוֹ:	Micah his son, <u>Rēaiah</u> his son, Baal his son,	Reaiah: AV= <i>Reaia</i> here, but not in 1 Chr 4:2.
1 Chr 5:6	בְּאֶרְחָה בְּנוֹ אֲשֶׁר הֶגְלָה תִּלְגַּת פִּלְנֶאֶסֶר מֶלֶךְ אֲשֶׁר הוּא נָשִׂיא לְרְאוּבֵנִי:	Beerah his son whom <u>Tilgath-Pilneser</u> king of Assyria deported. He <i>was</i> a leader of the Reubenites.	Tilgath-Pilneser: in 2 Kings, <i>Tiglath-Pileser</i> .
1 Chr 5:7	וְאֶחָיו לְמִשְׁפַּחְתּוֹ בְּהִתְיַחֵשׁ לְתִלְדוֹתֵם הָרֹאשׁ יַעֲיָאֵל וְזַכְרְיָהוּ:	And his brothers according to <u>their</u> families, according to the registration of their genealogy <i>were</i> Jeiel the head, and Zechariah,	their ← <i>his</i> .
1 Chr 5:8	וּבְלַע בֶּן-עֲזָז בֶּן-שֹׁמֵעַ בֶּן-יוֹאֵל הוּא יוֹשֵׁב בְּעַרְעֹר וְעַד-נֶבֹז וּבַעַל מֵעֹז:	and Bela, the son of Azaz, the son of Shema, the son of Joel. He dwelt in Aroer, and as far as Nebo and Baal-Meon.	
1 Chr 5:9	וּלְמִזְרַח יוֹשֵׁב עַד-לְבֹא מִדְבָּרָה לְמוֹן-הַנָּהָר פָּרַת כִּי מִקְנֵיהֶם רָבוּ בָאָרֶץ גִּלְעָד:	And in the east he dwelt as far as the way into the desert, <u>up to</u> the River Euphrates, because their cattle had increased in the land of Gilead.	up to ← <i>to from</i> .
1 Chr 5:10	וּבְיָמֵי שָׁאוּל עָשׂוּ מִלְחָמָה עִם-הַחֲגָרִים וַיִּפְּלוּ בִידֵם וַיֵּשְׁבוּ בְּאֶרְצָם עַל-כָּל-פְּנֵי מִזְרַח לְגִלְעָד: פ	And in the days of Saul they waged war <u>against</u> the Hagarites, who fell into their hand. And they lived in their tents, over the whole landscape of the east of Gilead.	against ← <i>with</i> . See Gen 14:8.

1 Chr 5:11	וּבְנֵי־גָד לִנְגִדִם יָשְׁבוּ בְּאַרְץ הַבָּשָׁן עַד־סַלְכָה:	And the sons of Gad lived opposite them in the land of Bashan, as far as Salcah.	Bashan ← <i>the Bashan</i> , also in the rest of the chapter, and often elsewhere.
1 Chr 5:12	יוֹאֵל הָרִאשׁ וּשְׁפָם הַמְּשֵׁנָה וַיְעִנִי וּשְׁפָט בְּבָשָׁן:	And Joel <i>was</i> the head, and Shapham <i>was</i> second, then <i>there were</i> Jaanai and Shaphat in Bashan.	
1 Chr 5:13	וְאֶחָיָהֶם לְבֵית אֲבוֹתֵיהֶם מִיכָאֵל וּמִשְׁלָם וְשִׁבְעָה וַיֹּרִי וַיַּעֲבֹן וַיִּזְעַ וַעֲבָר שִׁבְעָה: ס	And their brothers according to their paternal house <i>were</i> Michael and Meshullam and Sheba and Jorai and Jaḥan and Zia and Eber – seven <i>of them</i> .	Jacan: AV= <i>Jachan</i> , but we show the hard <i>kaph</i> (and closed syllable), as AV sometimes does with names elsewhere. Eber: AV= <i>Heber</i> , but we distinguish the name with a <i>heth</i> as in 1 Chr 4:18, from the name with an <i>ayin</i> as here.
1 Chr 5:14	אֵלֶּה בְּנֵי אֲבִיחַיִל בֶּן־חֹרִי בֶן־יְרוּחַ בֶּן־גִּלְעָד בֶּן־מִיכָאֵל בֶּן־יִשִּׁישַׁי בֶּן־יַחְדוֹ בֶּן־בּוּז:	Those <i>were</i> the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz.	
1 Chr 5:15	אָחִי בֶן־עַבְדִּיאֵל בֶּן־גּוּנִי רִאשׁ לְבֵית אֲבוֹתָם:	Ahi, the son of Abdiel, the son of Guni, <i>was</i> the head of their paternal house.	
1 Chr 5:16	וַיָּשְׁבוּ בְּגִלְעָד בְּבָשָׁן וּבְבִנְתָּיָהּ וּבְכָל־מִגְרָשֵׁי שָׂרֹן עַל־תּוֹצְאוֹתָם:	And they lived in Gilead in Bashan and its satellite towns and in all the pasture lands of Sharon in their most distant parts.	
1 Chr 5:17	כָּל־הַתִּיחִשׁוֹ בְּיָמֵי יוֹתָם מֶלֶךְ־יְהוּדָה וּבְיָמֵי יִרְבֵּעָם מֶלֶךְ־יִשְׂרָאֵל: פ	They were all registered genealogically in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.	

1 Chr 5:18	בְּנֵי־רְאוּבֵן וְגָדִי וַחֲצִי שִׁבְט־מְנוּשֶׁה מִן־בְּנֵי־חִיל אֲנָשִׁים נְשָׂאֵי מִגָּן וְחֶרֶב וְדַרְכֵי קֶשֶׁת וְלִמּוּדֵי מִלְחָמָה אַרְבַּעִים וָאַרְבַּעַת אֶלֶף וּשְׁבַע־מֵאוֹת וְשָׁשִׁים יְצְאֵי עֲבָא:	The sons of Reuben and the Gadites and half of the tribe of Manasseh, with some of the soldiers – men who bore a shield and sword and drew a bow and who were skilled in war – were forty-four thousand seven hundred and sixty in number who went out to war.	half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended. soldiers ← <i>sons of valour</i> . skilled in ← <i>learned of</i> .
1 Chr 5:19	וַיַּעֲשׂוּ מִלְחָמָה עִם־הַהַגְרִיאוֹת וְיִטּוֹר וְנַפִּישׁ וְנוֹדָב:	And they waged war against the Hagarites and Jetur and Naphish and Nodab.	against ← <i>with</i> . See Gen 14:8. Naphish: AV differs (<i>Nephish</i>), dating from the 1611 edition.
1 Chr 5:20	וַיַּעֲזְרוּ עֲלֵיהֶם וַיִּנָּתְנוּ בְּיָדָם הַהַגְרִיאוֹת וְכָל שְׁעָמָהּ כִּי לֹאלֹהִים זָעְקוּ בַּמִּלְחָמָה וַנִּעֲתָזֹר לָהֶם כִּי־בִטְחוּ בּוֹ:	And they were helped in fighting against them, and the Hagarites were delivered into their hand, as were all who were with them, for they cried out to God in the war, and <i>he</i> acceded to them, because they had put <i>their</i> trust in him.	<i>he</i> acceded: <i>niphal</i> infinitive absolute taking the role of a past tense.
1 Chr 5:21	וַיִּשְׁבּוּ מִקְנֵיהֶם גְּמֻלִיָּהּ חֲמִשִּׁים אֶלֶף וְצֹאֵן מֵאתַיִם וְחֲמִשִּׁים אֶלֶף וְחֲמוֹרִים אַלְפִים וְנַפְשׁ אָדָם מֵאָה אֶלֶף:	And they captured their cattle – fifty thousand of their camels and two hundred and fifty thousand of their sheep and two thousand donkeys – and one hundred thousand <i>men</i> , <i>alive</i> .	men, alive ← <i>soul / life of man</i> .
1 Chr 5:22	כִּי־חָלְלוּ רַבִּים נַפְלוּ כִּי מֵהָאֱלֹהִים הַמִּלְחָמָה וַיִּשְׁבּוּ תַּחְתֵּיהֶם עַד־הַגְּלָה: פ	For many fell defeated, for the war was from God, and they lived <i>there</i> instead of them until the deportation.	defeated ← <i>pierced</i> , but with wider scope (<i>wounded, killed, profaned</i> etc.).

1 Chr 5:23	וּבְנֵי חֲצִי שֵׁבֶט מְנַשֶּׁה יִשְׁבּוּ בְּאֶרֶץ מִבְּשָׁן עַד־בְּעַל חֶרְמוֹן וְשֵׁנִיר וְהֶרֶחֱרָמוֹן הַמָּה רָבוּ:	And the sons of the half- tribe of Manasseh lived in the land. They increased from Bashan to Baal- Hermon and Senir and Mount Hermon.	
1 Chr 5:24	וְאֵלֶּה רָאשֵׁי בֵּית־אֲבוֹתָם וְעֶפֶר וְיִשְׁעִי וְאַלְיָאֵל וְעִזְרִיאֵל וִירְמִיָּה וְהוֹדִיָּה וְיַחֲדִיאֵל אֲנָשִׁים גְּבוּרֵי חַיִּל אֲנָשֵׁי שְׁמוֹת רָאשִׁים לְבֵית אֲבוֹתָם:	And these <i>are</i> the heads of their paternal house: both Epher and Ishi, and Eliel and Azriel and Jeremiah and Hodaviah and Jahdiel – men <i>who were</i> valiant warriors, men of <u>re</u> n <u>ow</u> n, heads of their paternal house.	renown ← <i>names</i> .
1 Chr 5:25	וַיִּמְעְלוּ בִּאלֹהֵי אֲבוֹתֵיהֶם וַיִּזְנוּ אַחֲרָי אֱלֹהֵי עַמֵּי־הָאָרֶץ אֲשֶׁר־הִשְׁמִיד אֱלֹהִים מִפְּנֵיהֶם:	But they acted perversely with the God of their fathers, and they acted promiscuously <i>in going</i> after the gods of the <i>various</i> peoples of the land whom God had destroyed before them.	
1 Chr 5:26	וַיַּעַר אֱלֹהֵי יִשְׂרָאֵל אֶת־רוּחַ פּוּל מֶלֶךְ־אַשּׁוּר וְאֶת־רוּחַ תַּלְגַּת פִּלְנֶסֶר מֶלֶךְ אַשּׁוּר וַיִּגְלֵם לְרֵאשִׁי וּלְגִדֵּי וְלַחֲצֵי שֵׁבֶט מְנַשֶּׁה וַיְבִיאֵם לַחֲלָח וְחָבוֹר וְהָרָא וְנָהָר גּוֹזָן עַד הַיּוֹם הַזֶּה: פ	And the God of Israel aroused the spirit of Pul king of Assyria, and the spirit of <u>Tilgath-Pilneser</u> king of Assyria, and he deported them – <i>that is</i> the Reubenites and the Gadites and <u>half of the tribe of</u> <u>Manasseh</u> – and he brought them to <u>Halah</u> , and Habor, and Hara and the River Gozan, <i>as it is</i> up to this day.	Tilgath-Pilneser: in 2 Kings, <i>Tiglath-Pileser</i> . that <i>is</i> : לְ acting as a relative; compare Lam 1:15. 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. Halah: or <i>Helah</i> .
1 Chr 6:1	בְּנֵי לֵוִי גֵרְשׁוֹן קָהָת וּמֶרָרִי:	The sons of Levi <i>were</i> Gershon, Kohath and Merari.	Gen 46:11.
1 Chr 6:2	וּבְנֵי קָהָת עַמְרָם יִצְחָר וְחֶבְרוֹן וְעִזִּיאֵל: ס	And the sons of Kohath <i>were</i> Amram, Izhar and Hebron and Uzziel.	Ex 6:18, 1 Chr 6:18.

1 Chr 6:3	וּבְנֵי עֲמֶרָם אֶהֱרֹן וּמֹשֶׁה וּמִרְיָם ס וּבְנֵי אֶהֱרֹן נָדָב וְאַבִּיהוּא אֶלְעָזָר וְאִיתָמָר: ס	And the sons of Amram were Aaron and Moses, and Miriam. And the sons of Aaron were Nadab and Abihu, Eleazar and Ithamar.	Num 26:59, Ex 6:23. sons of Amram: the expression includes daughters. Eleazar: see Ex 6:23.
1 Chr 6:4	אֶלְעָזָר הוֹלִיד אֶת־פִּינְחָס פִּינְחָס הִלְדָּה אֶת־אַבִּישׁוּעַ:	Eleazar begot Phinehas, Phinehas begot Abishua,	Phinehas (2x): see Ex 6:25.
1 Chr 6:5	וְאַבִּישׁוּעַ הוֹלִיד אֶת־בִּקְי וּבִקְי הוֹלִיד אֶת־עֲזִי:	and Abishua begot Bukki, and Bukki begot Uzzi,	
1 Chr 6:6	וְעֲזִי הוֹלִיד אֶת־זֶרְחִיָּה וְזֶרְחִיָּה הוֹלִיד אֶת־מְרִיּוֹת:	and Uzzi begot Zerahiah, and Zerahiah begot Meraioth.	
1 Chr 6:7	מְרִיּוֹת הוֹלִיד אֶת־אַמְרִיָּה וְאַמְרִיָּה הוֹלִיד אֶת־אַחִיטוּב:	Meraioth begot Amariah, and Amariah begot Ahitub,	
1 Chr 6:8	וְאַחִיטוּב הוֹלִיד אֶת־צָדוֹק וְצָדוֹק הוֹלִיד אֶת־אַחִימֶעֶץ:	and Ahitub begot Zadok, and Zadok begot Ahimaaz,	
1 Chr 6:9	וְאַחִימֶעֶץ הוֹלִיד אֶת־עֲזַרְיָה וְעֲזַרְיָה הוֹלִיד אֶת־יוֹחָנָן:	and Ahimaaz begot Azariah, and Azariah begot Johanan,	
1 Chr 6:10	יוֹחָנָן הוֹלִיד אֶת־עֲזַרְיָה הוא אֲשֶׁר כָּהֵן בַּיִת אֲשֶׁר־בָּנָה שְׁלֹמֹה בִּירוּשָׁלַם:	and Johanan begot Azariah – it is he who officiated as priest in the house which Solomon built in Jerusalem –	
1 Chr 6:11	וַיֹּלֶד עֲזַרְיָה אֶת־אַמְרִיָּה וְאַמְרִיָּה הוֹלִיד אֶת־אַחִיטוּב:	and Azariah begot Amariah, and Amariah begot Ahitub,	

1 Chr 6:12	וְאַחִיטוּב הוֹלִיד אֶת־צִדּוֹק וְצִדּוֹק הוֹלִיד אֶת־שָׁלוֹם:	and Ahitub begot Zadok, and Zadok begot Shallum,	
1 Chr 6:13	וְשָׁלוֹם הוֹלִיד אֶת־חִלְקִיָּה וְחִלְקִיָּה הוֹלִיד אֶת־עֲזַרְיָה:	and Shallum begot Hilkiah, and Hilkiah begot Azariah,	
1 Chr 6:14	וְעֲזַרְיָה הוֹלִיד אֶת־שֶׁרָיָה וְשֶׁרָיָה הוֹלִיד אֶת־יְהוֹצָדָק:	and Azariah begot Seraiah, and Seraiah begot Jehozadak.	
1 Chr 6:15	וַיְהוֹצֵדֶק הָלַךְ בְּהַגְלוֹת יְהוָה אֶת־יְהוּדָה וִירוּשָׁלַם בְּיַד נְבֻכַדְנֶאצַּר: ס	And Jehozadak <u>was moved</u> out when the LORD deported Judah and Jerusalem by the <u>agency</u> of Nebuchadnezzar.	was moved out ← <i>went</i> . Intransitive for passive of <i>hiphil</i> . agency ← <i>hand</i> .
1 Chr 6:16	בְּנֵי לֵוִי גֵרְשֹׁם קָהַת וּמֶרָרִי:	The sons of Levi <i>were</i> Gershom Kohath and Merari.	Gen 46:11 (<i>Gershon</i> in Gen 46:11, 1 Chr 6:1; <i>Gershom</i> for Moses' son in Ex 2:22, Ex 18:3).
1 Chr 6:17	וְאֵלֶּה שְׁמוֹת בְּנֵי־גֵרְשֹׁם לִבְנֵי וְשִׁמְעִי:	And these <i>are</i> the names of the sons of Gershom: Libni and Shimei.	
1 Chr 6:18	וּבְנֵי קָהַת עַמְרָם וִיצְהָר וְחֶבְרוֹן וְעֻזִּיאֵל:	And the sons of Kohath <i>were</i> Amram and Izhar and Hebron and Uzziel.	Ex 6:18, 1 Chr 6:2.
1 Chr 6:19	בְּנֵי מֶרָרִי מַחְלִי וּמִשִּׁי וְאֵלֶּה מִשְׁפְּחוֹת הַלֵּוִי לְאֲבוֹתֵיהֶם:	The sons of Merari <i>were</i> Mahli and Mushi. And these <i>were</i> the families of the <u>Levites</u> according to their fathers:	Ex 6:19. the Levites ← <i>the Levi /</i> <i>Levite</i> .
1 Chr 6:20	לְגֵרְשֹׁם לִבְנֵי בָנוּ יַחַת בָּנוּ זִמְמָה בָּנוּ:	of Gershom, Libni his son, Jahath his son, Zimmah his son,	
1 Chr 6:21	יֹאחַ בָּנוּ עִדּוֹ בָנוּ זֶרַח בָּנוּ יֶאֱתֶרִי בָנוּ:	Joah his son, Iddo his son, Zerah his son, Jeatheraï his son.	Jeatherai: or with a closed syllable, <i>Jeothrai</i> . AV= <i>Jeaterai</i> .
1 Chr 6:22	בְּנֵי קָהַת עַמִּינָדָב בָּנוּ קֹרַח בָּנוּ אַסִּיר בָּנוּ:	The sons of Kohath <i>were</i> Amminadab his son, Korah his son, Assir his son,	

1 Chr 6:23	אֶלְקָנָה בְּנוֹ וְאַבִּי־סָף בְּנוֹ וְאַסִּיר בְּנוֹ:	Elkanah his son and Ebiasaph his son and Assir his son,	
1 Chr 6:24	תַּחַת בְּנוֹ אוּרִיאֵל בְּנוֹ עֲזִיָּה בְּנוֹ וְשָׂאוּל בְּנוֹ:	Tahath his son, Uriel his son, Uziah his son and Saul his son.	Saul ← <i>Shaul</i> , or better <i>Sha'ul</i> , as for the first king of the united kingdom of Israel (1 Sam 9:2), but we regularize this name for other personages. AV= <i>Shaul</i> here.
1 Chr 6:25	וּבְנֵי אֶלְקָנָה עֲמָשָׁי וְאַחִימוֹת:	And the sons of Elkanah <i>were</i> Amasai and Ahimoth.	
1 Chr 6:26	אֶלְקָנָה * בְּנוֹ ** בְּנֵי אֶלְקָנָה צוֹפִי בְּנוֹ וְנַחַת בְּנוֹ:	{Q: <i>As for</i> Elkanah, the sons of Elkanah <i>were</i> } [K: Elkanah's son <i>was</i> Elkanah, <i>as were</i>] Zophai his son, Nahath his son,	
1 Chr 6:27	אֱלִיאָב בְּנוֹ יֶרֶחַם בְּנוֹ אֶלְקָנָה בְּנוֹ:	Eliab his son, Jeroham his son, Elkanah his son.	
1 Chr 6:28	וּבְנֵי שְׁמוּאֵל הַבְּכֹר וְשִׁנִּי וְאַבִּיָּה: ס	And the sons of Samuel <i>were</i> the firstborn Vashni, and Abijah.	Samuel ← <i>Shemuel</i> . AV maintains <i>Samuel</i> here, as in 1 Sam 1:20, but not 1 Chr 7:2. Abijah: see 1 Sam 8:2.
1 Chr 6:29	בְּנֵי מֶרָרִי מַחְלִי לְבָנִי בְּנוֹ שְׁמַעִי בְּנוֹ עֲזָה בְּנוֹ:	The sons of Merari <i>were</i> Mahli, Libni his son, Shimei his son, Uzza his son,	Uzza: see 2 Sam 6:3, but here MT= <i>Uzzah</i> .
1 Chr 6:30	שְׁמַעְיָא בְּנוֹ חַגִּיָּה בְּנוֹ עֲשִׂיָּה בְּנוֹ: פ	Shimah his son, Haggiah his son, Asaiah his son.	Shimah: see 1 Chr 2:13.
1 Chr 6:31	וְאֵלֶּה אֲשֶׁר הָעֶמִיד דָּוִיד עַל־יְדֵי־שִׁיר בֵּית יְהוָה מִמְנוּחַ הָאָרוֹן:	And these <i>are they</i> whom David set up to attend to singing in the house of the LORD after the resting of the ark.	to attend to ← <i>at the hands</i> <i>of</i> .

1 Chr 6:32	וַיְהִיו מְשֻׁרְתִּים לִפְנֵי מִשְׁכַּן אֱהֱל־מוֹעֵד בְּשִׁיר עַד־בְּנוֹת שְׁלֹמֹה אֶת־בֵּית יְהוָה בִּירוּשָׁלַם וַיַּעֲמְדוּ כַּמְשָׁפָטִם עַל־עֲבֹדָתָם:	And they served before the tabernacle of the <u>tent of</u> <u>contact</u> with song until Solomon had built the house of the LORD in Jerusalem. And they stood according to their <u>schedu</u> <u>le</u> at their work.	the tent of contact: see Ex 27:21. schedule ← <i>judgment</i> , <i>custom</i> .
1 Chr 6:33	וְאַלֶּה הָעֹמְדִים וּבְנֵיהֶם מִבְנֵי הַקֹּהָתִי הַיָּמִן הַמְּשֹׁרֵר בֶּן־יוֹאֵל בֶּן־שְׁמוּאֵל:	And these <i>are</i> those who stood, as <i>did</i> their sons. Those of the Kohathites: Heman the singer, the son of Joel, the son of <u>Samuel</u> ,	Samuel ← <i>Shemuel</i> , which the AV has here, unlike 1 Chr 6:28. The long sentence ends at 1 Chr 6:47.
1 Chr 6:34	בֶּן־אֶלְקָנָה בֶּן־יִרְחָם בֶּן־אֶלְיָאֵל בֶּן־תּוֹחַ:	the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,	
1 Chr 6:35	בֶּן־צִיף *צוֹף בֶּן־אֶלְקָנָה בֶּן־מַחַת בֶּן־עַמְּשִׁי:	the son of {K: Ziph} [Q: Zuph], the son of Elkanah, the son of Mahath, the son of Amasai,	
1 Chr 6:36	בֶּן־אֶלְקָנָה בֶּן־יֹאֵל בֶּן־עֲזַרְיָה בֶּן־צַפְנִיָּה:	the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,	
1 Chr 6:37	בֶּן־תַּחַת בֶּן־אַסִּיר בֶּן־אַבִּיסָף בֶּן־קֹרַח:	the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,	
1 Chr 6:38	בֶּן־יִצְהָר בֶּן־קָהַת בֶּן־לֵוִי בֶּן־יִשְׂרָאֵל:	the son of Izhar, the son of <u>Kohath</u> , the son of Levi, the son of Israel,	Kohath: see Gen 46:11.
1 Chr 6:39	וְאָחִיו אֶסָּף הָעֹמֵד עַל־יְמִינוֹ אֶסָּף בֶּן־בְּרַכְיָהוּ בֶּן־שִׁמְעָא:	and his brother Asaph who stands on his right <i>hand</i> <i>side</i> , Asaph being the son of <u>Berechiah</u> , the son of <u>Shima</u> ,	Berechiah: AV differs (<i>Berachiah</i>). Shima: see 1 Chr 2:13.
1 Chr 6:40	בֶּן־מִיכָאֵל בֶּן־בַּעֲשִׂיָּה בֶּן־מַלְכִּיָּה:	the son of Michael, the son of Baaseiah, the son of <u>Malchijah</u> ,	Malchijah: AV differs here (<i>Malchiah</i>). See Jer 21:1.
1 Chr 6:41	בֶּן־אֶתְנִי בֶן־זֶרַח בֶּן־עֲדִיָּה:	the son of Ethni, the son of Zerah, the son of Adaiah,	

1 Chr 6:42	בן־אֵיתָן בֶּן־זִמְמָה בן־שִׁמְעִי:	the son of Ethan, the son of Zimmah, the son of Shimei,	
1 Chr 6:43	בן־יַחַת בֶּן־גֵּרְשֹׁם בן־לֵוִי: ס	the son of Jahath, the son of Gershom, the son of Levi,	
1 Chr 6:44	וּבְנֵי מֶרָרִי אֲחֵיהֶם עַל־הַשְּׂמֹאל אֵיתָן בן־קִישִׁי בן־עַבְדִּי בן־מַלּוּחַ:	and the sons of Merari, their brothers <i>who stand on</i> the left <i>hand side</i> , were Ethan the son of Kishi, the son of Abdi, the son of Malluch,	
1 Chr 6:45	בן־חֲשַׁבְיָה בן־אֲמַצְיָה בן־חִלְקִיָּה:	the son of Hashabiah, the son of Amaziah, the son of Hilkiah,	
1 Chr 6:46	בן־אֲמָצִי בן־בָּנִי בן־שֹׁמֶר:	the son of Amzi, the son of Bani, the son of <u>Shemer</u> ,	Shemer: AV= <i>Shamer</i> , the pausal form. See Gen 4:2.
1 Chr 6:47	בן־מַחְלִי בן־מוֹשִׁי בן־מֶרָרִי בן־לֵוִי: ס	the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.	This sentence started at 1 Chr 6:33.
1 Chr 6:48	וְאֲחֵיהֶם הַלְוִיִּם נְתוּנִים לְכָל־עֲבוֹדַת מִשְׁכַּן בַּיִת הָאֱלֹהִים:	And <i>there were</i> their brothers, the Levites, <i>who</i> <i>were</i> appointed to all the work of the tabernacle of the house of God.	
1 Chr 6:49	וְאַהֲרֹן וּבָנָיו מִקְטִירִים עַל־מִזְבֵּחַ הָעֹלָה וְעַל־מִזְבֵּחַ הַקְטֹרֶת לְכָל מְלֹאכֶת קֹדֶשׁ הַקִּדְּשִׁים וּלְכַפֹּר עַל־יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד הָאֱלֹהִים: פ	And Aaron and his sons burned incense on the altar for the burnt offering, and on the altar for incense, <i>and they were appointed</i> for all <u>service concerning</u> the holy of holies, and to atone for Israel according to everything that Moses the servant of God commanded.	service concerning ← <i>service of</i> .
1 Chr 6:50	וְאַלֶּה בְנֵי אַהֲרֹן אֶלְעָזָר בְּנוֹ פִּינְחָס בְּנוֹ אֲבִישׁוּעַ בְּנוֹ:	And <i>were</i> the sons of Aaron: Eleazar his son, <u>Phinehas</u> his son, Abishua his son,	Phinehas: see Ex 6:25.

1 Chr 6:51	בְּקִי בְנוֹ עֲזִי בְנוֹ זְרַחְיָה בְּנוֹ:	Bukki his son, Uzzi his son, Zerahiah his son,	
1 Chr 6:52	מְרִיּוֹת בְּנוֹ אֲמַרְיָה בְּנוֹ אַחִיטוּב בְּנוֹ:	Meraioth his son, Amariah his son, Ahitub his son,	
1 Chr 6:53	צָדוֹק בְּנוֹ אַחִימַעַץ בְּנוֹ: ס	Zadok his son, Ahimaaz his son.	
1 Chr 6:54	וְאֵלֶּה מוֹשְׁבוֹתָם לְטִירוֹתָם בְּגְבוּלָם לְבְנֵי אַהֲרֹן לְמִשְׁפַּחַת הַקֹּהֲתִי כִּי לָהֶם הָיָה הַגּוֹרֵל:	And these <i>are</i> their places of abode, concerning their castles in their territory, <i>belonging</i> to the sons of Aaron, to the Kohathite family, for they had <i>this</i> lot,	Josh 21:10. territory ← <i>border</i> .
1 Chr 6:55	וַיִּתְּנוּ לָהֶם אֶת־חֶבְרוֹן בְּאֶרֶץ יְהוּדָה וְאֶת־מִגְרָשֶׁיהָ סְבִיבֹתֶיהָ:	that <u>they</u> were given Hebron in the land of Judah, and its pasture lands around it,	Josh 21:11. they were given ← <i>they</i> <i>gave them</i> . Avoidance of the passive.
1 Chr 6:56	וְאֶת־שָׂדֵה הָעִיר וְאֶת־חֲצֵרֶיהָ נָתַן לְכָלֵב בֶּן־יִפְנֵה: ס	but the <u>fields</u> of the city and its courtyards were <u>given</u> to Caleb the son of Jephunneh.	Josh 21:12. fields ← <i>field</i> ; <i>countryside</i> . were given ← <i>they gave</i> . Avoidance of the passive.
1 Chr 6:57	וּלְבְנֵי אַהֲרֹן נָתַן אֶת־עָרֵי הַמִּקְלָט אֶת־חֶבְרוֹן וְאֶת־לִבְנָה וְאֶת־מִגְרָשֶׁיהָ וְאֶת־יַתִּיר וְאֶת־אֲשֶׁת־מֶמֶעַ וְאֶת־מִגְרָשֶׁיהָ:	So they gave the sons of Aaron the cities of <u>refuge</u> : Hebron and Libnah and its pasture lands, and Jattir and Eshtemoa and its pasture lands,	Josh 21:13, Josh 21:14. refuge: AV differs (<i>Judah</i>), dating from the 1611 edition.
1 Chr 6:58	וְאֶת־חִילֹז וְאֶת־מִגְרָשֶׁיהָ אֶת־דְּבִיר וְאֶת־מִגְרָשֶׁיהָ:	and <u>Hilez</u> and its pasture lands, Debir and its pasture lands,	Hilez: <i>Holon</i> in Josh 21:15; <i>Hilen</i> here in many manuscripts [BHS-CA]. Josh 21:15 (MT AV = <i>Holon</i>).

1 Chr 6:59	וְאֶת־עֵשֶׂן וְאֶת־מִגְרָשִׁיהָ וְאֶת־בֵּית שֶׁמֶשׁ וְאֶת־מִגְרָשֶׁיהָ: ס	and Ashan and its pasture lands, and Beth-Shemesh and its pasture lands.	Josh 21:16.
1 Chr 6:60	וּמִמֶּטֶה בְּנִימָן אֶת־גֶּבֶעַ וְאֶת־מִגְרָשֶׁיהָ וְאֶת־עֲלֶמֶת וְאֶת־מִגְרָשֶׁיהָ וְאֶת־עֲנָתוֹת וְאֶת־מִגְרָשֶׁיהָ כָּל־עֲרֵיהֶם שְׁלֹש־עֶשְׂרֵה עִיר בְּמִשְׁפְּחוֹתֵיהֶם: ס	And from the tribe of Benjamin <i>they were given</i> Geba and its pasture lands, and Alemeth and its pasture lands, and Anathoth and its pasture lands. <i>In total their cities</i> <i>came to thirteen cities</i> <i>among their families.</i>	Josh 21:17, Josh 21:18, Josh 21:19.
1 Chr 6:61	וּלְבָנֵי קָהָת הַנּוֹתָרִים מִמִּשְׁפַּחַת הַמָּטֶה מִמַּחְצִית מָטֶה חֲצִי מִנְּשֵׁה בְּגֹרֶל עָרִים עָשָׂר: ס	And to the sons of Kohath who remained of the family of the tribe <i>were</i> <i>given – from a half-tribe,</i> <i>the half-tribe of Manasseh</i> – ten cities by lot.	Josh 21:5. from a half-tribe, the half-tribe of Manasseh: or from half of the half-tribe of Manasseh.
1 Chr 6:62	וּלְבָנֵי גֵרְשׁוֹם לְמִשְׁפְּחוֹתָם מִמֶּטֶה יִשָּׁשְׂכָר וּמִמֶּטֶה אָשֶׁר וּמִמֶּטֶה נַפְתָּלִי וּמִמֶּטֶה מִנְּשֵׁה בְּבָשָׁן עָרִים שְׁלֹשׁ עֶשְׂרֵה: ס	And to the sons of Gershom, according to their families <i>were given</i> – from the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali, and from the tribe of Manasseh in <u>Bashan</u> – thirteen cities.	Josh 21:6. Bashan ← <i>the Bashan</i>, also in the rest of the chapter, and often elsewhere.
1 Chr 6:63	לְבָנֵי מֶרָרִי לְמִשְׁפְּחוֹתָם מִמֶּטֶה רְאוּבֵן וּמִמֶּטֶה־גָּד וּמִמֶּטֶה זְבוּלֹן בְּגֹרֶל עָרִים שְׁתֵּים עֶשְׂרֵה:	To the sons of Merari, according to their families <i>were given</i> – from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun – twelve cities by lot.	Josh 21:7.

1 Chr 6:64	וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לְלוֹוִים אֶת־הָעָרִים וְאֶת־מִגְרָשֵׁיהֶם:	So the sons of Israel gave the cities with their pasture lands to the Levites.	Josh 21:8.
1 Chr 6:65	וַיִּתְּנוּ בְּגִזְרֵל מִמֶּטֶה בְּנֵי־יְהוּדָה וּמִמֶּטֶה בְּנֵי־שִׁמְעוֹן וּמִמֶּטֶה בְּנֵי בְנִימֵן אֶת הָעָרִים הָאֵלֶּה אֲשֶׁר־יִקְרְאוּ אֹתָהֶם בְּשֵׁמוֹת: ס	And from the tribe of the sons of Judah, and from the tribe of the sons of Simeon, and from the tribe of the sons of Benjamin, they gave by lot these cities which they specified by name.	Josh 21:9. specified ← <i>called</i> .
1 Chr 6:66	וּמִמִּשְׁפַּחֹת בְּנֵי קָהָת וַיְהִי עָרֵי גְבוּלָם מִמֶּטֶה אֶפְרַיִם:	And <i>as for a certain part</i> of the families of the sons of Kohath, the cities of their territory were from the tribe of Ephraim.	Josh 21:20. territory ← <i>border</i> . were ← <i>and it was</i> .
1 Chr 6:67	וַיִּתְּנוּ לָהֶם אֶת־עָרֵי הַמִּקְלָט אֶת־שֶׁכֶם וְאֶת־מִגְרָשֶׁיהָ בְּהַר אֶפְרַיִם וְאֶת־גֶּזֶר וְאֶת־מִגְרָשֶׁיהָ:	And they gave them the cities of refuge: Shechem and its pasture lands at Mount Ephraim, and Gezer and its pasture lands,	Josh 21:21, 1 Chr 7:28.
1 Chr 6:68	וְאֶת־יֻקְמֵאם וְאֶת־מִגְרָשֶׁיהָ וְאֶת־בֵּית חֹרֹון וְאֶת־מִגְרָשֶׁיהָ:	and Jokmeam and its pasture lands, and Beth-Horon and its pasture lands,	Josh 21:22.
1 Chr 6:69	וְאֶת־אֵיֶלֹון וְאֶת־מִגְרָשֶׁיהָ וְאֶת־גַּת־רִמּוֹן וְאֶת־מִגְרָשֶׁיהָ: פ	and Aijalon and its pasture lands, and Gath-Rimmon and its pasture lands,	Josh 21:24.
1 Chr 6:70	וּמִמַּחֲצִית מַטֵּה מְנַשֶּׁה אֶת־עֲנַר וְאֶת־מִגְרָשֶׁיהָ וְאֶת־בִּלְעָם וְאֶת־מִגְרָשֶׁיהָ לְמִשְׁפַּחַת לְבִנְי־קָהָת הַנּוֹתָרִים: פ	and from the half-tribe of Manasseh: Aner and its pasture lands, Bilam and its pasture lands, <i>given</i> to the family of the sons of Kohath who remained.	Josh 21:25, Josh 21:26. Bilam ← <i>Bil'am</i> . AV= <i>Bileam</i> , not recognizing that the first syllable is closed. But AV renders <i>Balaam</i> for the name elsewhere; see Num 22:5. See Gen 31:21.

1 Chr 6:71	לְבִנֵי גֵרְשׁוֹם מִמִּשְׁפַּחַת חֲצִי מַטֵּה מְנַשֶּׁה אֶת־גּוֹלָן בַּבָּשָׁן וְאֶת־מִגְרָשֶׁיהָ וְאֶת־עֲשָׂתָרוֹת וְאֶת־מִגְרָשֶׁיהָ: ס	To the sons of Gershom, from the family of the half- tribe of Manasseh, <i>they</i> <i>gave</i> Golan in Bashan and its pasture lands, and Ashtaroth and its pasture lands,	Josh 21:27.
1 Chr 6:72	וּמִמַּטֵּה יִשָּׁשָׁכָר אֶת־קֶדֶשׁ וְאֶת־מִגְרָשֶׁיהָ אֶת־דָּבָרֶת וְאֶת־מִגְרָשֶׁיהָ:	and from the tribe of Issachar: Kedesh and its pasture lands, and Daberath and its pasture lands,	Josh 21:28.
1 Chr 6:73	וְאֶת־רָאמוֹת וְאֶת־מִגְרָשֶׁיהָ וְאֶת־עָנָם וְאֶת־מִגְרָשֶׁיהָ: ס	and Ramoth and its pasture lands, and Anem and its pasture lands,	Josh 21:29.
1 Chr 6:74	וּמִמַּטֵּה אָשֶׁר אֶת־מָשָׁל וְאֶת־מִגְרָשֶׁיהָ וְאֶת־עַבְדּוֹן וְאֶת־מִגְרָשֶׁיהָ:	and from the tribe of Asher: Mashal and its pasture lands, and <u>Abdon</u> and its pasture lands,	Josh 21:30 (Josh MT AV = <i>Mishal</i>). Abdon: the word is not related to <i>destruction</i> (Rev 9:11); the first letter is an <i>ayin</i>, not an <i>aleph</i>.
1 Chr 6:75	וְאֶת־חֻקֹּק וְאֶת־מִגְרָשֶׁיהָ וְאֶת־רְחֹב וְאֶת־מִגְרָשֶׁיהָ:	and <u>Hukok</u> and its pasture lands, and Rehob and its pasture lands,	Josh 21:31. Hukok: see Josh 19:34.
1 Chr 6:76	וּמִמַּטֵּה נַפְתָּלִי אֶת־קֶדֶשׁ בְּגִלָּיל וְאֶת־מִגְרָשֶׁיהָ וְאֶת־חַמּוֹן וְאֶת־מִגְרָשֶׁיהָ וְאֶת־קִרְיָתַיִם וְאֶת־מִגְרָשֶׁיהָ: ס	and from the tribe of Naphtali: Kedesh in Galilee and its pasture lands, and Hammon and its pasture lands, and <u>Kiriathaim</u> and its pasture lands.	Josh 21:32. Kiriathaim: AV= <i>Kirjathaim</i> here.

1 Chr 6:77	לְבָנֵי מֶרָרִי הַנּוֹתָרִים מִמֶּטֶה זְבוּלֹן אֶת־רִמּוֹנוֹ וְאֶת־מִגְרָשֶׁיהָ אֶת־תְּבֹר וְאֶת־מִגְרָשֶׁיהָ:	To the remaining sons of Merari <i>were given</i> : from the tribe of Zebulun, Rimmono and its pasture lands, and Tabor and its pasture lands,	Josh 21:34. Rimmono: AV= <i>Rimmon</i> .
1 Chr 6:78	וּמַעֲבַר לִירֵדָן יֶרִיחוֹ לְמִזְרַח הַיַּרְדֵּן מִמֶּטֶה רְאוּבֵן אֶת־בְּצֶר בְּמִדְבָּר וְאֶת־מִגְרָשֶׁיהָ וְאֶת־יֶהֱצָה וְאֶת־מִגְרָשֶׁיהָ:	and on the other side of the Jordan, Jericho, to the east of the Jordan; from the tribe of Reuben, Bezer in the desert and its pasture lands, and Jahzah and its pasture lands,	Josh 21:36. Jericho: we have translated the text as it stands, leaving the possibility that Jericho had some connection with the east of the Jordan. 𐤁
1 Chr 6:79	וְאֶת־קִדְמוֹת וְאֶת־מִגְרָשֶׁיהָ וְאֶת־מִיפְעַת וְאֶת־מִגְרָשֶׁיהָ:	and Kedemoth and its pasture lands, and Mephaath and its pasture lands,	𐤁 Otherwise, supply <i>east of</i> to go with <i>Jericho</i> . Josh 21:37.
1 Chr 6:80	וּלְמִטֶּה־גָּד אֶת־רָאמוֹת בְּגִלְעָד וְאֶת־מִגְרָשֶׁיהָ וְאֶת־מַחֲנֵים וְאֶת־מִגְרָשֶׁיהָ:	and from the tribe of Gad, Ramoth in Gilead and its pasture lands, and Mahanaim and its pasture lands,	Josh 21:38. Gilead: see Gen 31:21.
1 Chr 6:81	וְאֶת־חֶשְׁבֹן וְאֶת־מִגְרָשֶׁיהָ וְאֶת־יַעְזִיר וְאֶת־מִגְרָשֶׁיהָ: ס	and Heshbon and its pasture lands and Jazer and its pasture lands.	Josh 21:39 (on <i>Jazer</i> , see Num 21:32).
1 Chr 7:1	וּלְבָנֵי יִשָּׁשְׁכָר תּוֹלַע וּפּוּאָה *יִשִּׁיב *יִשׁוּב וְשִׁמְרוֹן אַרְבַּעָה: ס	And <i>as for</i> the sons of Issachar, <i>they were</i> Tola and Puah, {Q: Jashub} [K: Jashib] and Shimron – four of them.	Gen 46:13 (Gen = <i>Puvah</i> , Job). Puah: <i>Puvvah</i> in Gen 46:13 and <i>Puvah</i> in Num 26:23 (but we regularize to <i>Puvvah</i>). Here we maintain the distinction. Shimron: [CB]= <i>Shimrom</i> , but not the 1611 edition of the AV.

1 Chr 7:2	וּבְנֵי תוֹלַע עֲזִי וּרְפָיָה וְיִרְיָאֵל וְיַחְמִי וְיִבְשָׁם וּשְׁמוּאֵל רָאשִׁים לְבֵית־אֲבוֹתָם לְתוֹלַע גְּבוּרֵי חֵיל לְתַלְדוּתָם מִסְפָּרָם בְּיָמֵי דָוִיד עֶשְׂרִים־וּשְׁנַיִם אָלֶף וְשֵׁשׁ מֵאוֹת: ס	And the sons of Tola <i>were</i> Uzzi and Rephaiah and Jeriel and Jahmai and Jibsam and <u>Sa</u>m<u>u</u>el – heads of their paternal house. To Tola valiant warriors <i>were recorded</i> in their genealogies. Their number in David's days <i>was</i> twenty-two thousand six hundred.	Samuel: AV= <i>Shemuel</i> here, unlike 1 Chr 6:28 and 1 Sam 1:20.
1 Chr 7:3	וּבְנֵי עֲזִי יִזְרַחְיָה וּבְנֵי יִזְרַחְיָה מִיכָאֵל וְעֹבַדְיָה וְיֹאֵל יִשְׁיָה חֲמִשָּׁה רָאשִׁים כָּלָם:	And the sons of Uzzi <i>were</i> Izrahiah <i>and his line</i>. And the sons of Izrahiah <i>were</i> Michael and Obadiah and Joel <i>and</i> Ishiah – five <i>of them</i> – all heads <i>in rank</i>.	<i>and his line</i>: this verse, with its count of five, shows that the expression <i>sons of</i> can include the next generation as well. See also 1 Chr 3:22.
1 Chr 7:4	וְעֲלֵיהֶם לְתַלְדוּתָם לְבֵית אֲבוֹתָם גְּדוּדֵי צָבָא מִלְחָמָה שְׁלֹשִׁים וְשֵׁשָׁה אָלֶף כִּי־הָרְבוּ נָשִׁים וּבָנִים:	And alongside them <i>according</i> to their genealogies, <i>according</i> to their paternal house, <i>were</i> the troops of the army for war – thirty-six thousand <i>men</i> – for they had many wives and sons.	
1 Chr 7:5	וְאֶחָיהֶם לְכָל מִשְׁפָּחוֹת יִשְׁשָׁכָר גְּבוּרֵי חֵילִים שְׁמוֹנִים וְשִׁבְעָה אָלֶף הִתְיַחֲשׁוּ לְכָל: פ	And their brothers <i>according</i> to all the families of Issachar <i>were</i> valiant soldiers – eighty-seven thousand <i>of them</i> in total <i>according</i> to their registration by their genealogy.	
1 Chr 7:6	בְּנֵימֶן בֶּלַע וּבֶכֶר וַיְדִיעָאֵל שְׁלֹשָׁה:	<i>The sons of</i> Benjamin <i>were</i> Bela and Becher and Jediahel – three <i>of them</i>.	Gen 46:21.

1 Chr 7:7	וּבְנֵי בֶלַע אֶצְבּוֹן וְעֻזִּי וְעֻזִּיאֵל וִירִמּוֹת וְעִירִי חֲמֵשָׁה רָאשֵׁי בֵּית אֲבוֹת גְּבוּרֵי חֵילִים וְהִתְיַחֲשׁוּ עֲשָׂרִים וּשְׁנַיִם אֶלֶף וּשְׁלֹשִׁים וְאַרְבָּעָה: ס	And the sons of Bela <i>were</i> Ezbon and Uzzi and Uzziel and Jerimoth and Iri – five <i>of them</i> – heads of the paternal house, valiant soldiers – and they were twenty-two thousand and thirty-four <i>in number</i> in their registration by their genealogy.	
1 Chr 7:8	וּבְנֵי בֶכֶר זְמִירָה וְיוֹעָשׁ וְאֶלְיָעֶזֶר וְאֶלְיוֹעִנַי וְעֹמְרִי וִירְמוֹת וְאַבְיָה וְעֲנַתּוֹת וְעֹלְמֶת כָּל-אֵלֶּה בְּנֵי-בֶכֶר:	And the sons of Becher <i>were</i> Zemira and Joash and Eliezer and <u>Elioenai</u> and Omri and <u>Jeremoth</u> and Abijah and Anathoth and <u>Alemeth</u>. All those <i>were</i> the sons of Becher.	Elioenai: see Ezra 8:4. Jeremoth: AV= <i>Jerimoth</i>. Abijah: see 1 Sam 8:2. Alemeth: AV= <i>Alameth</i>, the pausal form. See Gen 4:2.
1 Chr 7:9	וְהִתְיַחֲשׁוּ לְתִלְדוֹתָם רָאשֵׁי בֵּית אֲבוֹתָם גְּבוּרֵי חֵיל עֲשָׂרִים אֶלֶף וּמֵאתַיִם: ס	And their registration according to their genealogy <i>was as</i> heads of their paternal house – <i>as</i> valiant warriors – twenty thousand two hundred <i>in number</i>.	
1 Chr 7:10	וּבְנֵי יְדִיעָאֵל בְּלָהָן וּבְנֵי בְלָהָן *יַעִישׁ *יַעֲוֹשׁ וּבְנֵימֶן וְאַהֻד וְכִנְעָנָה וְזִיתָן וְתַרְשִׁישׁ וְאַחִישָׁחַר:	And the sons of Jediahel <i>were</i> Bilhan <i>and his line</i>. And the sons of Bilhan <i>were</i> {Q: Jeush} [K: Jeish] and Benjamin and Ehud and Chenaanah and Zethan and <u>Tarshish</u> and Ahishahar.	<i>and his line</i>: for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3. Tarshish: AV= <i>Tharshish</i> here, but <i>Tarshish</i> for another in 1 Chr 1:7.
1 Chr 7:11	כָּל-אֵלֶּה בְּנֵי יְדִיעָאֵל לְרָאשֵׁי הָאֲבוֹת גְּבוּרֵי חֵילִים שִׁבְעָה-עֶשְׂרִי אֶלֶף וּמֵאתַיִם יֵצְאִי צָבָא לְמִלְחָמָה:	All those <i>were</i> the sons of Jediahel <i>according</i> to the paternal heads – valiant soldiers – seventeen thousand two hundred <i>in number</i> who would go out to battle in the army.	
1 Chr 7:12	וּשְׁפָם וְחִפֹּם בְּנֵי עִיר חֲשֹׁם בְּנֵי אַחֵר:	And Shuppim and Huppim <i>were</i> the sons of Ir, <i>and there was</i> Hushim, <i>of the</i> sons of <u>someone else</u>.	someone else: i.e. <i>Dan</i>. See Gen 46:23. AV differs, taking the word as a name (<i>Aher</i>).

1 Chr 7:13	בְּנֵי נַפְתָּלִי יַחְצִיאל וְגֻנִי וְיֶזֶר וְשָׁלוּם בְּנֵי בִלְהָה: פ	The sons of Naphtali <i>were</i> Jahziel and Guni and Jezer and Shallum, <i>being</i> the sons of Bilhah.	Num 26:48 (Num = <i>Jahzeel</i>). Bilhah: Naphtali's mother. See Gen 29:29 and Gen 30:8.
1 Chr 7:14	בְּנֵי מְנַשֶּׁה אֲשֵׁרִיאל אֲשֶׁר יָלְדָה פִּילְגֶשֶׁת הָאֲרָמֶיָּה יִלְדָה אֶת־מָכִיר אָבִי גִלְעָד:	The sons of Manasseh <i>were</i> Asriel to whom <i>his wife</i> gave birth. His Aramaean concubine gave birth to Machir the father of Gilead.	Asriel: AV= <i>Ashriel</i> here, but not in Num 26:31, Josh 17:2.
1 Chr 7:15	וּמָכִיר לָקַח אִשָּׁה לְחָפִים וּלְשָׁפִים וְשֵׁם אֶחָתָו מַעֲכָה וְשֵׁם הַשֵּׁנִי צִלְפָּחַד וְתַהֲיִנָּה לְצִלְפָּחַד בָּנוֹת:	And Machir took <i>as</i> wife <i>the sister</i> of Huppim and Shuppim, and the name of his sister was Maachah. And the name of the second <i>son</i> was Zelophehad, and Zelophehad <i>had</i> daughters.	Num 26:33. Zelophehad (2x): see Num 26:33.
1 Chr 7:16	וְתִלְדַּם מַעֲכָה אִשְׁת־מָכִיר בֵּן וְתִקְרָא שְׁמוֹ פֶּרֶשׁ וְשֵׁם אָחִיו שָׂרֵשׁ וּבָנָיו אוּלָם וְרֶקֶם:	And Maachah the wife of Machir gave birth to a son, and she called him Peresh, and the name of his brother <i>was</i> Sheresh, and his sons were Ulam and Rekem.	Rekem: AV= <i>Rakem</i> , the pausal form. See Gen 4:2.
1 Chr 7:17	וּבְנֵי אוּלָם בֶּדָן אֵלֶּה בְּנֵי גִלְעָד בֶּן־מָכִיר בֶּן־מְנַשֶּׁה:	And the sons of Ulam <i>were</i> Bedan <i>and his line</i> . Those <i>were</i> the sons of Gilead, the son of Machir, the son of Manasseh.	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 7:18	וְאֶחָתָו הַמַּלְכֶּת יִלְדָה אֶת־אִישְׁהוֹד וְאֶת־אֲבִיעֶזֶר וְאֶת־מַחֲלָה:	And his sister Hammolecheth gave birth to Ishhod and Abiezer and Mahlah.	Hammolecheth: AV= <i>Hammoleketh</i> , not in AV's usual scheme. Ishhod: AV= <i>Ishod</i> . Mahlah: AV= <i>Mahalah</i> , not recognizing the initial closed syllable.
1 Chr 7:19	וַיְהִיו בְּנֵי שְׁמִידָע אֲחִין וְשֶׁכֶם וְלִקְחִי וְאַנִּיָּם:	And the sons of Shemida were Ahian and Shechem and Likhi and Aniam.	

1 Chr 7:20	וּבְנֵי אֶפְרַיִם שׁוּתֶלַח וּבְרֵד בְּנוֹ וְתַחַת בְּנוֹ וְאֶלְעָדָה בְּנוֹ וְתַחַת בְּנוֹ:	And the sons of Ephraim <i>were</i> Shuthelah, and Bered his son, and Tahath his son, and Eladah his son and Tahath his son,	Num 26:35 (Num = <i>Becher, Tahan</i>). Shuthelah: AV correctly normalizes the pausal form.
1 Chr 7:21	וּזְבַד בְּנוֹ וְשׁוּתֶלַח בְּנוֹ וְעֶזֶר וְאֶלְעָד וְהַרְגֹּם אֲנָשֵׁי־גַת הַנּוֹלָדִים בְּאַרְצָן כִּי יָרְדּוּ לִקְחַת אֶת־מִקְנֵיהֶם:	and Zabad his son, and Shuthelah his son, and Ezer and Elad, but the men of Gath who <i>were</i> born in the land killed them, because they came down to take their cattle.	Elad ← <i>El'ad</i> . AV= <i>Elead</i> , not recognizing the initial closed syllable. See Gen 31:21.
1 Chr 7:22	וַיִּתְאַבֵּל אֶפְרַיִם אֲבִיהֶם יָמִים רַבִּים וַיָּבֹאוּ אָחָיו לְנַחֲמוֹ:	And Ephraim their father mourned for many days, and his brothers came to console him.	
1 Chr 7:23	וַיָּבֹא אֶל־אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ בְּרִיעָה כִּי בְרָעָה הָיְתָה בְּבֵיתוֹ:	And after he had gone in to his wife, she conceived and bore a son, and he called him Beriah, because it was <u>troublesome</u> in his house.	troublesome ← <i>in badness</i> .
1 Chr 7:24	וּבִתּוֹ שְׂאֵרָה וַתִּבֶּן אֶת־בֵּית־חֹרֶזֶן הַתַּחְתּוֹן וְאֶת־הָעֲלִיזֹן וְאֵת אֲזֹן שְׂאֵרָה:	And his daughter <i>was</i> Sheerah, and she built Lower and Upper Beth- Horon and Uzz <u>en</u> -Sheerah.	Sheerah ... Uzz <u>en</u> -Sheerah: AV= <i>Sherah ... Uzz<u>en</u>- sherah</i> .
1 Chr 7:25	וּרְפָח בְּנוֹ וְרֶשֶׁף וְתֵלַח בְּנוֹ וְתַחַן בְּנוֹ:	And Rephah <i>was</i> his son, as <i>were</i> Resheph, and Telah his son, and Tahan his son,	
1 Chr 7:26	לָעָדָן בְּנוֹ עַמִּיהוּד בְּנוֹ אֱלִישָׁמַע בְּנוֹ:	Ladan his son, Ammihud his son, Elishama his son,	Ladan ← <i>La'dan</i> . AV= <i>Laadan</i> .
1 Chr 7:27	נֹזֶן בְּנוֹ יְהוֹשֻׁעַ בְּנוֹ:	Non his son <i>and</i> Joshua his son.	Joshua: AV= <i>Jehoshuah</i> , MT here = <i>Jehoshua</i> .

1 Chr 7:28	וּאֲחֻזָּתָם וּמִשְׁבֹּתָם בֵּית־אֵל וּבְנֵיהֶּ וְלִמְזָרְחָ נֶעֱרָן וְלִמְעָרָב גְּזֵר וּבְנֵיהֶּ וּשְׁכֵם וּבְנֵיהֶּ עַד־עֵיָה וּבְנֵיהֶּ:	And their estate and place of residence <i>was</i> Beth-El and its satellite villages. And to the east <i>it was</i> Naaran, and to the west <i>it was</i> Gezer and its satellite villages, and Shechem and its satellite villages, as far as Ajah and its satellite villages.	1 Chr 6:67, Josh 21:21. Ajah: AV= <i>Gaza</i>.
1 Chr 7:29	וְעַל־יְדֵי בְנֵי־מְנַשֶּׁה בֵּית־שֶׁאֵן וּבְנֵיהֶּ תַּעֲנָךְ וּבְנֵיהֶּ מִגִּדּוֹ וּבְנֵיהֶּ דּוֹר וּבְנֵיהֶּ בְּאֵלָה יֹשְׁבוּ בְנֵי יוֹסֵף בֶּן־יִשְׂרָאֵל: פ	And next to the sons of Manasseh <i>were</i> Beth-Shean and its satellite villages, Taanach and its satellite villages, Megiddo and its satellite villages, <i>and</i> Dor and its satellite villages. <i>It is</i> in these <i>places</i> that the sons of Joseph the son of Israel lived.	Judg 1:27.
1 Chr 7:30	בְּנֵי אֲשֶׁר יִמְנָה וִישׁוּהָ וִישׁוֹי וּבְרִיעָה וְשֶׁרָח אֲחֻזָּתָם:	The sons of Asher <i>were</i> Jīmnah and Jīshyah and Jīshvi and Beriah, and Serah <i>was</i> their sister.	Gen 46:17, Num 26:44. Jimmah ... Jishvah ... Jishvi: AV= <i>Imnah</i> ... <i>Isuah</i> ... <i>Ishuai</i>.
1 Chr 7:31	וּבְנֵי בְרִיעָה חֶבֶר וּמִלְכִּיאֵל הוּא אָבִי בְּרוֹזוֹת *בְּרִזְיָת:	And the sons of Beriah <i>were</i> Heber and Malchiel – he <i>was</i> the father of {K: Birzoth} [Q: Birzaith].	Birzoth (<i>ketiv</i>) ... Birzaith (<i>qeré</i>): AV= <i>Birzavith</i>, a mixture of the <i>ketiv</i> and <i>qeré</i>. Compare 1 Chr 4:7, 1 Chr 7:34. Gen 46:17, Num 26:45.
1 Chr 7:32	וְחֶבֶר הוֹלִיד אֶת־יִפְלֵט וְאֶת־שׁוֹמֵר וְאֶת־חֻתָם וְאֶת שׁוּעָא אֲחֻזָּתָם:	And Heber begot Japhlet and Shomer and Hotham and Shua their sister.	
1 Chr 7:33	וּבְנֵי יִפְלֵט פָּסַךְ וּבִמְהָל וְעֲשׂוֹת אֵלָה בְּנֵי יִפְלֵט:	And the sons of Japhlet <i>were</i> Pasach and Bimhal and Ashvath. Those <i>were</i> the sons of Japhlet.	

1 Chr 7:34	וּבְנֵי שֶׁמֶר אָחִי *וְרוּהָגָה וְרוּהָגָה *יַחְבָּה** וַחְבָּה וְאַרָם**:	And the sons of <u>Shemer</u> were Ahi and {Q: <u>Rohgah</u> } [K: <u>Rohagah</u>] {K: and <u>Jahbah</u> } [Q: and <u>Hubbah</u>] and <u>Aram</u> .	<u>Rohgah</u> (<i>qeré</i>) ... <u>Rohagah</u> (<i>ketiv</i>): AV= <u>Rohgah</u> . The <i>ketiv</i> may be a <i>scriptio plena</i> spelling of the <i>qeré</i> . <u>Jahbah</u> (<i>ketiv</i>) ... and <u>Hubbah</u> (<i>qeré</i>): AV= <u>Jehubbah</u> , a mixture of the <i>ketiv</i> and <i>qeré</i> . Compare 1 Chr 4:7, 1 Chr 7:31. Shemer: see 1 Chr 6:46.
1 Chr 7:35	וּבְנֵי הֵלֶם אָחִיו צוֹפָח וַיִּמְנַע וְשֵׁלֶשׁ וְעַמֵּל:	And the sons of <u>Helem</u> his brother were <u>Zophah</u> and <u>Imna</u> and <u>Shelesh</u> and <u>Amal</u> .	sons ← <i>son</i> .
1 Chr 7:36	וּבְנֵי צוֹפָח סוּחַ וְחַרְנֶפֶר וְשׁוּעַל וְבֵרִי וַיִּמְרָה:	And the sons of <u>Zophah</u> were <u>Suah</u> and <u>Harnepher</u> and <u>Shual</u> and <u>Beri</u> and <u>Imrah</u> ,	
1 Chr 7:37	בֶּזֶר וְהוֹד וְשִׁמָּה וְשִׁלְשָׁה וַיִּתְּרָן וּבְעֵרָא:	<u>Bezer</u> and <u>Hod</u> and <u>Shammah</u> and <u>Shilshah</u> and <u>Ithran</u> and <u>Beera</u> .	<u>Shammah</u> ← <u>Shamma</u> here, but <u>Shammah</u> elsewhere except 2 Sam 23:11.
1 Chr 7:38	וּבְנֵי יֶתֶר יֶפְנֶה וּפִסְפָּה וְאַרְאָא:	And the sons of <u>Jether</u> were <u>Jephunneh</u> and <u>Pispah</u> and <u>Ara</u> .	
1 Chr 7:39	וּבְנֵי עֲלָא אָרַח וְחַנְיָאֵל וְרִצְיָא:	And the sons of <u>Ulla</u> were <u>Arah</u> and <u>Hanniel</u> and <u>Rizia</u> .	<u>Hanniel</u> : AV= <u>Haniel</u> . <u>Rizia</u> : AV= <u>Rezia</u> .
1 Chr 7:40	כָּל-אֵלֶּה בְּנֵי-אָשֶׁר רָאשֵׁי בֵּית-הָאָבוֹת בְּרוּרִים גְּבוּרֵי חַיִּלִּים רָאשֵׁי הַנְּשִׂאִים וְהַתִּיחָשׁם בַּצָּבָא בַּמִּלְחָמָה מִסְפָּרָם אֲנָשִׁים עֹשִׂים וְשִׂשָׁה אֶלֶף: ס	All of those were the sons of <u>Asher</u> – heads of the paternal house, elite <i>men</i> , valiant soldiers, top ranking leaders – and their genealogical registration was in the army for warfare. They were twenty-six thousand men <i>in</i> number.	top ranking ← <i>heads of</i> . They were ... <i>in</i> number ← <i>Their number (was)</i> .
1 Chr 8:1	וּבְנִימִן הוֹלִיד אֶת-בִּלְעַ בְּכֹרוֹ אֲשֶׁבֶל הַשְּׁנִי וְאַחֲרָה הַשְּׁלִישִׁי:	And Benjamin begot <u>Bela</u> his firstborn, <u>Ashbel</u> the second <i>son</i> and <u>Ahrah</u> the third,	Num 26:38 (Num = <u>Ahiram</u>). <u>Ahrah</u> : AV= <u>Aharah</u> .

1 Chr 8:2	נוֹחַה הָרְבִיעִי וְרָפָא הַחֲמִישִׁי: ס	Nohah the fourth, and Rapha the fifth.	
1 Chr 8:3	וַיְהִיו בָּנִים לְבֶלַע אֲדָר וְגֵרָא וְאַבִּיהוּד:	And Bela's sons were Addar and Gera and Abihud,	
1 Chr 8:4	וְאַבִּישׁוּא וְנַעֲמָן וְאַחוּחַ:	and Abishua and Naaman and Ahoah,	
1 Chr 8:5	וְגֵרָא וְשִׁפּוּפָן וְחוּרָם:	and Gera and Shephuphan and Huram.	
1 Chr 8:6	וְאַלְהָה בְּנֵי אֶחָד אֱלֹהָ הֵם רָאשֵׁי אֲבוֹת לְיוֹשְׁבֵי גִבְעָה וַיִּגְלוּם אֶל־מִנְחַת:	And these <i>were</i> the sons of Ehud – these <i>were</i> the paternal heads over the inhabitants of Geba – but <i>they were</i> deported to Manahath – :	they were deported ← <i>they</i> <i>deported them</i> . Avoidance of the passive.
1 Chr 8:7	וְנַעֲמָן וְאַחִיָּה וְגֵרָא הוּא הַגָּלָם וְהוֹלִיד אֶת־עֲזָא וְאֶת־אַחִיהוּד:	both Naaman and Ahiah, and Gera who deported them and begot Uzza and Ahihud.	Uzza: see 2 Sam 6:3.
1 Chr 8:8	וַיְשַׁחֲרִים הוֹלִיד בְּשֶׁדָּה מוֹאָב מִן־שְׁלָחוֹ אֹתָם חוּשִׁים וְאֶת־בַּעְרָא נָשָׁיו:	And Shahraraim begot <i>offspring</i> in rural Moab after he had sent <i>away</i> Hushim and Baara his wives.	sent away ← <i>sent them</i> (<i>away</i>). Discordant in gender, but that is not uncommon in Hebrew. AV differs in word ↴
1 Chr 8:9	וַיֹּלֶד מִן־חֹדֶשׁ אִשְׁתּוֹ אֶת־יֹזָבָב וְאֶת־צִבְיָא וְאֶת־מִישָׁא וְאֶת־מַלְכָּם:	And he begot, by Hodesh his wife, Jobab and Zibia and Mesha and Malcam,	↳ association (<i>after he had</i> <i>sent them away</i> ; Hushim and Baara were his wives). [CB] agrees with our sense. Malcam: see Zeph 1:5.
1 Chr 8:10	וְאֶת־יְעוּז וְאֶת־שַׁחִיָּה וְאֶת־מִרְמָה אֱלֹהָ בָנָיו רָאשֵׁי אֲבוֹת:	and Jeuz and Sachiah and Mirmah. Those <i>were</i> his sons – paternal heads.	Sachiah: AV= <i>Shachia</i> . Mirmah: AV= <i>Mirma</i> .
1 Chr 8:11	וּמִחֲשִׁים הוֹלִיד אֶת־אַבִּיטוּב וְאֶת־אֶלְפָּעַל:	And by Hushim he begot Abitub and Elpaal.	

1 Chr 8:12	וּבְנֵי אֶלְפַּעַל עֵבֶר וּמִשָּׁעַם וְשִׁמְדָּה הוּא בְנָה אֶת־אוֹנוֹ וְאֶת־לֹד וּבְנֹתֶיהָ:	And the sons of Elpaal <i>were</i> Eber and Misham and <u>Shemed</u> – he built Ono and Lod and its satellite villages –	Shemed: AV= <i>Shamed</i> , the pausal form. See Gen 4:2.
1 Chr 8:13	וּבְרֵעָה וְשִׁמְעָה הֵמָּה רָאשֵׁי הָאֲבוֹת לְיוֹשְׁבֵי אֵילָן הֵמָּה הִבְרִיחוּ אֶת־יוֹשְׁבֵי גַת:	and Beriah and Shema – paternal heads of the inhabitants of Aijalon; they drove the inhabitants of Gath out –	
1 Chr 8:14	וְאַחִיו שָׁשָׁק וִירְמוֹת:	and Ahio, Shashak and Jeremoth,	
1 Chr 8:15	וְזַבְדִּיָּה וְעָרָד וְעֵדֶר:	and Zebadiah and Arad and <u>Eder</u> .	Eder: AV= <i>Ader</i> , the pausal form. See Gen 4:2.
1 Chr 8:16	וּמִיכָאֵל וְיִשְׁפָּה וְיוֹחָא בְּנֵי בְרִיעָה:	And Michael and Ishpah and Joha, <i>who were</i> the sons of Beriah, <i>were also</i> <i>paternal heads</i> ,	Ishpah: AV= <i>Ispah</i> . AV's transliteration rules could have given <i>Jishpah</i> . <i>were also paternal heads</i> : confirmed in 1 Chr 8:28.
1 Chr 8:17	וְזַבְדִּיָּה וּמִשְׁלָם וְחִזְקִי וְחֵבֶר:	as <i>were</i> Zebadiah and Meshullam and <u>Hezeki</u> and Heber,	Hezeki ← <i>Hizki</i> , the first syllable being closed, but we retain the AV / traditional English name, as it is an abbreviation of <i>Hezekiah</i> .
1 Chr 8:18	וְיִשְׁמֵרַי וְיִזְלִיָּה וְיֹזָבָב בְּנֵי אֶלְפַּעַל:	and Ishmerai and Jizli ^h ai and Jobab, the sons of Elpaal,	Jizli ^h ai: AV= <i>Jezli^hai</i> .
1 Chr 8:19	וַיְקִים זִכְרִי וְזַבְדִּי:	as <i>were</i> Jakim and Zichri and Zabdi,	
1 Chr 8:20	וְאֵלִיעֲנִי וְצִלְתִּי וְאֵלִיָּאֵל:	and Elienai and Zilleth ^h ai and Eliel,	Zilleth ^h ai: AV= <i>Zilthai</i> .
1 Chr 8:21	וְעַדִּיָּה וּבְרַאִיָּה וְשִׁמְרַת בְּנֵי שְׁמַעִי:	and Adaiah and Beraiah and Shimrath the sons of <u>Shimei</u> ,	Shimei: AV= <i>Shimhi</i> here; elsewhere for this name <i>Shimei</i> .
1 Chr 8:22	וְיִשְׁפָּן וְעֵבֶר וְאֵלִיָּאֵל:	and Ishpan and <u>Eber</u> and Eliel,	Eber: AV= <i>Heber</i> here.
1 Chr 8:23	וְעַבְדֹּון וְזִכְרִי וְחָנָן:	and Abdon and Zichri and Hanan,	

1 Chr 8:24	וְחַנְנִיָּה וְעִלָּם וְעִנְתַּיְהִי: וְחַנְנִיָּה וְעִלָּם וְעִנְתַּיְהִי:	and Hananiah and Elam and Anthothijah,	Anthothijah: in an unmorphological form, but it is as [WLC] which has a <i>rafé</i> on the first <i>tav</i> , so insisting on leniting it. AV= <i>Antothijah</i> .
1 Chr 8:25	וְיִפְדֵּיָה *וּפְנִיָּאל וּפְנִיָּאל בְּנֵי שָׁשָׁק:**	and Iphdeiah and {Q: Penuel} [K: Peniel], the sons of Shashak,	Iphdeiah: AV= <i>Iphedeiah</i> . The first syllable must be closed, despite the absence of a <i>dagesh lene</i> , since two vocal <i>shewas</i> cannot stand together.
1 Chr 8:26	וְשִׁמְשֶׁרַי וְשִׁחַרְיָה וְעַתְלִיָּה:	and Shamsheraï and Shehariah and Athaliah,	
1 Chr 8:27	וְיַעֲרֵשִׁיָּה וְאֵלִיָּה זִיכְרֵי בְּנֵי יִרְחָם:	and Jaareshiah and Eliah and Zichri, the sons of Jeroham.	Jaareshiah: AV= <i>Jaresiah</i> .
1 Chr 8:28	אֵלֶּה רֹאשֵׁי אֲבוֹת לְתִלְדוֹתָם רֹאשִׁים אֵלֶּה יֹשְׁבֵי בִירוּשָׁלַם: ס	Those <i>were</i> the paternal heads according to their genealogies <i>as</i> heads. Those lived in Jerusalem.	
1 Chr 8:29	וּבְגִבְעֹן יָשָׁב אָבִי גִבְעֹן וְשֵׁם אִשְׁתּוֹ מַעַכָּה:	And in Gibeon there lived the father of Gibeon, and the name of his wife <i>was</i> Maachah.	
1 Chr 8:30	וּבְנֵי הַבְּכוֹר עַבְדֹּן וְצוּר וְקִישׁ וּבַעַל וְנָדָב:	And his firstborn son <i>was</i> Abdon, then Zur and Kish and Baal and Nadab,	
1 Chr 8:31	וְגִדּוֹר וְאַחִיו זֶכֶר:	and Gedor and Ahio and Zecher.	Zecher: AV= <i>Zacher</i> , the pausal form. See Gen 4:2.
1 Chr 8:32	וּמִקְלוֹת הוֹלִיד אֶת־שִׁמְאָה וְאֶת־הֶמָּה נֶגֶד אֲחֵיהֶם יֹשְׁבוֹ בִירוּשָׁלַם עִם־אֲחֵיהֶם: ס	And Mikloth begot <i>Shimah</i> . And these also lived opposite their brothers in Jerusalem, with their brothers.	Shimah: see 1 Chr 2:13. But here spelled with an <i>aleph</i> .

1 Chr 8:33	וְנֵר הוֹלִיד אֶת־קִישׁ וְקִישׁ הוֹלִיד אֶת־שָׁאוּל וְשָׁאוּל הוֹלִיד אֶת־יְהוֹנָתָן וְאֶת־מְלִכִּי־שׁוּעַ וְאֶת־אֲבִינָדָב וְאֶת־אֶשְׁבָּעַל׃	And Ner begot Kish, and Kish begot Saul, and Saul begot Jonathan and Malchi-Shua and Abinadab and Eshbaal.	1 Sam 14:49, 1 Chr 9:39.
1 Chr 8:34	וּבֶן־יְהוֹנָתָן מְרִיב בָּעַל וּמְרִיב בָּעַל הוֹלִיד אֶת־מִיכָה׃ ס	And the son of Jonathan <i>was</i> Merib-Baal, and Merib-Baal begot Micah.	
1 Chr 8:35	וּבְנֵי מִיכָה פִּיתוֹן וּמֶלֶךְ וְתָאֲרַע וְאַחָז׃	And the sons of Micah <i>were</i> Pithon and Melech and Tarea and Ahaz.	
1 Chr 8:36	וְאַחָז הוֹלִיד אֶת־יְהוֹעָדָה וְיְהוֹעָדָה הוֹלִיד אֶת־עֲלֶמֶת וְאֶת־עֲזִמְוֶת וְאֶת־זִמְרִי וְזִמְרִי הוֹלִיד אֶת־מוֹצָא׃	And Ahaz begot Jehoaddah, and Jehoaddah begot Alemeth and Azmaveth and Zimri. And Zimri begot Moza.	Jehoaddah (2x): AV= Jehoadah.
1 Chr 8:37	וּמוֹצָא הוֹלִיד אֶת־בִּנְעָא רָפָה בְּנוֹ אֶלְעָשָׂה בְּנוֹ אֶצֶּל בְּנוֹ׃	And Moza begot Bīna. Rapha <i>was</i> his son, Elāsa <i>was</i> his son, and Azel <i>was</i> his son.	Bina ← <i>Bin'a</i> . AV= <i>Binea</i> , not recognizing that the first syllables is closed. See Gen 31:21. Elasa: see 1 Chr 2:39.
1 Chr 8:38	וְאֶצֶּל־שֵׁשׁ בָּנִים וְאֵלָה שְׁמוֹתָם עֲזִרְקָם בְּכָרוֹ וְיִשְׁמַעֵאל וְשַׁעְרִיָּה וְעִבְדִּיָּה וְחָנָן כָּל־אֵלָה בְּנֵי אֶצֶּל׃	And Azel <i>had</i> six sons, and these <i>are</i> their names: Azrikam, Bocheru and Ishmael and Sheariah and Obadiah and Hanan. All those <i>were</i> the sons of Azel.	Bocheru: the consonantal text would normally be read as <i>his firstborn</i> (compare 1 Chr 8:39), but here and in 1 Chr 9:44 the number six implies the word is a name.
1 Chr 8:39	וּבְנֵי עֶשֶׂק אָחִיו אוּלָם בְּכָרוֹ יְעוּשׁ הַשֵּׁנִי וְאֵלִיפֶלֶט הַשְּׁלִישִׁי׃	And the sons of Eshek his brother <i>were</i> Ulam his firstborn, Jeush the second <i>son</i> , and Eliphelet the third.	Jeush: AV= <i>Jehush</i> .

1 Chr 8:40	וַיְהִיו בְּנֵי-אוֹלָם אַנְשִׁים גִּבְרֵי-חַיִל דָּרְכֵי קֶשֶׁת וּמִרְבֵּים בָּנִים וּבָנֵי בָנִים מֵאָה וַחֲמִשִּׁים כָּל-אֶלֶה מִבְּנֵי בִנְיָמִן: פ	And the sons of Ulam were men <i>who were</i> valiant warriors, who drew the bow, who had many sons and grandsons – one hundred and fifty <i>of them</i> . All these <i>were</i> from the sons of Benjamin.	
1 Chr 9:1	וְכָל-יִשְׂרָאֵל הִתְיַחֲשׂוּ וְהָנָם כְּתוּבִים עַל-סֵפֶר מַלְכֵי יִשְׂרָאֵל וַיהוּדָה הִגְלוּ לְבָבֶל בְּמַעֲלָם: ס	And all Israel was registered by genealogy, and <i>they were</i> written in the Book of the Kings of Israel, but Judah was deported to Babylon because of their treachery.	This chapter corresponds very roughly to Nehemiah 11. We show parallel verses where some of the parallelism is evident. they were ← behold them. We group the words as MT; AV differs (<i>the kings of Israel and Judah, who were carried away to Babylon for their transgression</i>).
1 Chr 9:2	וְהַיּוֹשְׁבִים הָרִאשֹׁנִים אֲשֶׁר בָּאֲחֻזָּתָם בְּעָרֵיהֶם יִשְׂרָאֵל הַכֹּהֲנִים הַלְוִיִּם וְהַנְּתִינִים:	And the first inhabitants who <i>were back</i> in their possession in their cities <i>were</i> Israel, the priests, the Levites and the temple- servants.	Neh 11:3.
1 Chr 9:3	וּבִירוּשָׁלַם יֹשְׁבוֹ מִן-בְּנֵי יְהוּדָה וּמִן-בְּנֵי בִנְיָמִן וּמִן-בְּנֵי אֶפְרַיִם וּמְנַשֶּׁה:	And in Jerusalem there lived <i>some</i> of the sons of Judah and <i>some</i> of the sons of Benjamin, and <i>some</i> of the sons of Ephraim and Manasseh:	Neh 11:4.
1 Chr 9:4	עוּתִי בֶן-עֲמִיהוּד בֶן-עֲמֹרִי בֶן-אֲמֹרִי בֶן-בְּנִימִן* בְּנֵי מִן-בְּנֵי-פֶרֶץ** בֶן-יְהוּדָה:	Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of {Q: Bani, <i>one of</i> } [K: Benjamin, <i>one of</i>] the sons of Perez, the son of Judah;	Neh 11:4.
1 Chr 9:5	וּמִן-הַשִּׁילוֹנִי עֲשָׂיָה הַבְּכוֹר וּבָנָיו:	and from the Shilonites, Asaiah the firstborn and his sons;	Neh 11:5.

1 Chr 9:6	וּמִן־בְּנֵי־זֶרַח יְעֹאֵל וְאַחֵיהֶם שְׁמֹנָאוֹת וּתְשַׁעִּים:	and from the sons of Zerah, Jeuel and <u>their</u> brothers – six hundred and ninety <i>of</i> <i>them</i> ;	their: plural because <i>Jehuel</i> also stands for his posterity.
1 Chr 9:7	וּמִן־בְּנֵי בְנִימִן סָלוּא בֶּן־מְשֻׁלָּם בֶּן־הוֹדָוְיָה בֶּן־הַסְּנֹאָה:	and from the sons of Benjamin, Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah,	Neh 11:7. Hassenuah: AV= <i>Hasenuah</i> .
1 Chr 9:8	וַיְבַנְיָה בֶּן־יִרְחָם וְאֵלָה בֶּן־עֻזִּי בֶּן־מִיכְרִי וּמְשֻׁלָּם בֶּן־שִׁפְטִיָּה בֶּן־רְעֹאֵל בֶּן־יְבִנְיָה:	and Ibneiah the son of Jeroham, and Elah the son of Uzzi the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;	Shephatiah: AV= <i>Shephathiah</i> , mistaking a <i>teth</i> for a <i>tav</i> .
1 Chr 9:9	וְאַחֵיהֶם לְתַלְדוֹתָם תְּשַׁע מֵאוֹת וַחֲמִשִּׁים וְשֵׁשָׁה כָּל־אֵלָה אֲנָשִׁים רָאשֵׁי אָבוֹת לְבֵית אֲבֹתֵיהֶם: ס	and their brothers according to their genealogies – nine hundred and fifty-six <i>of them</i> . All these <i>were</i> men <i>who were</i> paternal heads over the house of their fathers.	Neh 11:8.
1 Chr 9:10	וּמִן־הַכֹּהֲנִים יְדָעְיָה וַיהוֹיָרִיב וַיֶּחֱזִין:	And <i>in Jerusalem there</i> <i>lived</i> : from the priests, Jedaiah and Jehoiarib and Jachin,	Neh 11:10. The ellipsis comes from 1 Chr 9:3.
1 Chr 9:11	וְעֶזְרִיָּה בֶּן־חֶלְקִיָּה בֶּן־מְשֻׁלָּם בֶּן־צָדוֹק בֶּן־מְרִיזוֹת בֶּן־אַחִיטוּב נָגִיד בֵּית הָאֱלֹהִים: ס	and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub – the leader <u>in the</u> <u>house of God</u> –	Neh 11:11. in the house of God ← <i>of</i> <i>the house of God</i> . Wider use of the construct state.
1 Chr 9:12	וְעַדְיָה בֶּן־יִרְחָם בֶּן־פַּשְׁחֻר בֶּן־מַלְכִּיָּה וּמַעֲשִׂי בֶּן־עַדְיָאֵל בֶּן־יַחְזָרָה בֶּן־מְשֻׁלָּם בֶּן־מְשִׁלֵּמִית בֶּן־אַמֶּר:	and Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer,	Neh 11:12. Pashhur: see Ezra 2:38. Maasai: AV= <i>Maasiai</i> . Meshillemith: <i>Meshillemoth</i> in Neh 11:13.

1 Chr 9:13	וְאַחֵיהֶם רָאשִׁים לְבֵית אֲבוֹתָם אֶלֶף וּשְׁבַע מֵאוֹת וְשִׁשִּׁים גְּבוּרֵי חַיִל מְלָאכֶת עֲבֹדַת בֵּית־הָאֱלֹהִים:	and their brothers, heads of their paternal house – one thousand seven hundred and sixty <i>of them</i> – valiant heroes <i>in</i> the execution of the work of the house of God;	
1 Chr 9:14	וּמִן־הַלְוִיִּם שְׁמַעְיָה בֶּן־חֲשׁוּב בֶּן־עֲזִיקָם בֶּן־חֲשַׁבְיָה מִן־בְּנֵי מֶרָרִי:	and from the Levites, Shemaiah the son of Hashshub, the son of Azrikam, the son of Hashabiah, from the sons of Merari,	Neh 11:15. Hashshub: AV= <i>Hasshub</i> here, elsewhere <i>Hashub</i> .
1 Chr 9:15	וּבַקְבָּקָר חֲרֵשׁ וְגָלָל וּמִתְנִיָּה בֶּן־מִיכָא בֶּן־זַכְרִי בֶּן־אַסָּף:	and Bakbakkar, Heresh and Galal and Mattaniah the son of Micah, the son of Zichri, the son of Asaph,	Neh 11:17.
1 Chr 9:16	וְעַבְדִּיָּה בֶּן־שְׁמַעְיָה בֶּן־גָּלָל בֶּן־יְדוּתָן וּבְרַכְיָה בֶּן־אַסָּא בֶּן־אֶלְקָנָה הַיּוֹשֵׁב בְּחֲצָרֵי נְטוּפָתִי:	and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, who lived in the <u>villages</u> of the Netophathites;	Neh 11:17. villages: or <i>courtyards</i> .
1 Chr 9:17	וְהַשְּׁעָרִים שָׁלוֹם וְעֶקֶב וְטַלְמֹן וְאַחִימָן וְאַחֵיהֶם שָׁלוֹם הָרֹאשׁ:	and the gatekeepers, Shallum and Akkub and Talmon and Ahiman, and their <u>brother</u> – Shallum <i>being</i> the head –	brother: this could more naturally be re-pointed to <i>brothers</i> . Neh 11:19.
1 Chr 9:18	וְעַד־הֵנָּה בְּשַׁעַר הַמֶּלֶךְ מִזְרַחָה הָמָּה הַשְּׁעָרִים לְמַחֲנֹת בְּנֵי לֵוִי:	who <i>are the ones</i> who have been gatekeeping at the king's gate in the east up to now, as <u>companies</u> of the sons of Levi.	companies ← <i>encampments, hosts</i> .

1 Chr 9:19	וּשְׁלֹם בֶן־קֹרָא בֶן־אֲבִיסָף בֶּן־קָרַח וְאֶחָיו לְבֵית־אָבִיו הַקְּרָחִים עַל מְלָאכַת הָעֲבוּדָה שְׁמָרֵי הַסָּפִים לְאֹהֶל וְאֲבֹתֵיהֶם עַל־מַחֲנֵה יְהוָה שְׁמָרֵי הַמְּבֹאֵ:	And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brothers of his paternal house, the <u>Korhites</u>, were in charge of the execution of the work, <i>they being</i> the <u>doorkeepers</u> of the tent. And their fathers <i>had been</i> in charge of the LORD's precinct <i>as</i> keepers of the entrance.	Korhites: AV= <i>Korahites</i>, but elsewhere often <i>Korhites</i>. doorkeepers ← <i>threshold</i> <i>keepers</i>. precinct ← <i>encampment</i>, <i>host</i>.
1 Chr 9:20	וּפִינֶחָס בֶּן־אֶלְעָזָר נָגִיד הָיָה עֲלֵיהֶם לְפָנִים יְהוָה עִמּוֹ:	And Phinehas the son of Eleazar had been an overseer in charge of them, previously, the LORD <i>being</i> with him.	
1 Chr 9:21	זַכְרְיָה בֶּן מְשֻׁלֵּמְיָה שֹׁמֵר פֶּתַח לְאֹהֶל מִזְבֵּד:	Zechariah the son of Meshelemiah was <u>gatekeeper</u> at the entrance to the tent of contact.	gatekeeper at ← <i>gatekeeper of</i>.
1 Chr 9:22	כָּל־הַבְּרוּרִים לְשֹׁעֲרִים בְּסָפִים מְאֹתִים וּשְׁנָיִם עֶשְׂרֵה מֵחֻצְרֵיהֶם הִתְיַחֲשׁוּ הֵמָּה יֵסֵד דָּוִיד וְשָׁמוּאֵל הָרֹאֶה בְּאֵמוּנָתָם:	All of them who <i>were</i> elite in gatekeeping at the thresholds <i>came to</i> two hundred and twelve. Their registration by their genealogy <i>was</i> in their <u>villages</u>. They <i>are</i> whom David and Samuel the seer installed on account of their faithfulness.	villages: or <i>courtyards</i>.
1 Chr 9:23	וְהֵם וּבְנֵיהֶם עַל־הַשְּׁעָרִים לְבֵית־יְהוָה לְבֵית־הָאֹהֶל לְמִשְׁמֹרוֹת:	And they and their sons <i>were</i> in charge of the gates of the house of the LORD – the house of the tent – in <u>guard shifts</u>.	guard <i>shifts</i>: the word is plural, so not just <i>on</i> <i>guard</i>.
1 Chr 9:24	לְאַרְבַּע רוּחוֹת יְהוֹי הַשְּׁעָרִים מִזְרַח יָמָה צָפוֹנָה וְנֹגְבָה:	The gatekeepers were in their four <u>quarters</u>: east, to the west, to the north and to the south.	quarters ← <i>winds</i>.
1 Chr 9:25	וְאֶחָיהֶם בְּחֻצְרֵיהֶם לָבוֹא לְשִׁבְעַת הַיָּמִים מִמֶּנָּה אֶל־עֵת עַם־אֵלֶּה:	And their brothers in their <u>villages</u> <i>were charged</i> to come for seven days from time to time, with these.	villages: or <i>courtyards</i>.

1 Chr 9:26	כִּי בְּאֱמוּנָה הָמָּה אַרְבַּעַת גְּבֻרֵי הַשְּׁעָרִים הֵם הַלְוִיִּם וְהָיוּ עַל־הַלְשָׁכוֹת וְעַל הָאֲצֻרוֹת בֵּית הָאֱלֹהִים:	For <i>it</i> was on account of <i>their</i> faithfulness <i>that</i> they <i>were there</i> – the four valiant gatekeepers. They <i>were</i> Levites, and they were in charge of the office rooms and in charge of the treasuries of the house of God.	
1 Chr 9:27	וּסְבִיבוֹת בֵּית־הָאֱלֹהִים יְלִינוּ כִּי־עֲלֵיהֶם מִשְׁמֶרֶת וְהֵם עַל־הַמִּפְתָּח וְלַבָּקֶר לַבָּקֶר:	And they lodged in the vicinity of the house of God, because the <i>duty</i> of guarding <i>had been</i> <i>committed</i> to them, and they <i>had</i> charge of the key every morning.	
1 Chr 9:28	וּמֵהֶם עַל־כָּלִי הָעֲבוֹדָה כִּי־בִמְסָפֶר יָבִיאוּם וּבִמְסָפֶר יוֹצִיאוּם:	And <i>some</i> of them <i>were</i> in charge of the equipment for the service, for they would bring it in with a tally and bring it out with a tally.	
1 Chr 9:29	וּמֵהֶם מְמַנִּים עַל־הַכֵּלִים וְעַל כָּל־כָּלִי הַקֹּדֶשׁ וְעַל־הַסֹּלֶת וְהַיַּיִן וְהַשֶּׁמֶן וְהַלְבֹנָה וְהַבְּשָׂמִים:	And <i>some</i> of them <i>were</i> appointed over the equipment and over all the holy equipment, and over the fine flour and the wine and the oil and the frankincense and the fragrances.	
1 Chr 9:30	וּמִן־בְּנֵי הַכֹּהֲנִים רַקְחִי הַמְּרַקֵּחַת לַבְּשָׂמִים:	And <i>some</i> of the sons of the priests <i>were</i> preparers of the ointment for the fragrances.	
1 Chr 9:31	וּמִתְתִּיָּה מִן־הַלְוִיִּם הוּא הַבְּכוֹר לְשָׁלֹם הַקָּרְחִי בְּאֱמוּנָה עַל מַעֲשֵׂה הַחֲבֹתִים:	And Mattithiah from the Levites – he <i>was</i> the firstborn of Shallum the Korhite – <i>was</i> faithfully in charge of the work with the pans.	Korhite: AV= <i>Korahite</i> , but elsewhere often <i>Korhite</i> .
1 Chr 9:32	וּמִן־בְּנֵי הַקְּהָתִי מִן־אַחֵיהֶם עַל־לֶחֶם הַמַּעֲרֹכֶת לְהַכִּין שַׁבָּת שַׁבָּת: ס	And <i>some</i> of the sons of the <u>Kohathites</u> , <i>taken</i> from their brothers, <i>were</i> in charge of the showbread, to prepare <i>it</i> every Sabbath.	Kohathites ← <i>Kehathites</i> , but we retain the AV / traditional English name, which strengthens the connection with Kohath. See Gen 46:11.

1 Chr 9:33	וְאֵלֶּה הַמְּשָׁרְרִים רָאשֵׁי אַבּוֹת לְלוֹיִם בְּלִשְׁכַּת פְּטִירִים *פְּטוּרִים* כִּי־יוֹמָם וּלְיָלָה עָלֵיהֶם בַּמָּלְאכָה:	And these <i>were</i> the singers, paternal heads of the Levites in the annexes; they <i>were there when</i> <i>discharged between shifts</i> , for they <i>were</i> charged with <i>their</i> function day and night.	discharged: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
1 Chr 9:34	אֵלֶּה רָאשֵׁי הָאֲבֹת לְלוֹיִם לְתִלְדוֹתָם רָאשִׁים אֵלֶּה יָשְׁבוּ בִירוּשָׁלַם: פ	These <i>were</i> the paternal heads of the Levites in their genealogies <i>as</i> heads, <i>and they</i> lived in Jerusalem,	they ← <i>these</i> .
1 Chr 9:35	וּבְגִבְעוֹן יָשְׁבוּ אַבְיִגְבְעוֹן *יעואל יעיאל וְשֵׁם אִשְׁתּוֹ** מַעַכָּה:	and the father of Gibeon, {Q: Jeiel} [K: Jeuel], lived in Gibeon, and his wife's name <i>was</i> Maachah,	Jeiel (<i>qeré</i>) ... Jeuel (<i>ketiv</i>): AV differs (<i>Jehiel (qeré)</i>) here, but usually <i>Jeiel</i> elsewhere.
1 Chr 9:36	וּבְנֵו הַבְּכוֹר עַבְדּוֹן וְצוֹר וְקִישׁ וּבַעַל וְנֵר וְנָדָב:	and <i>there was</i> his firstborn son Abdon, and Zur and Kish and Baal and Ner and Nadab,	
1 Chr 9:37	וְגִדּוֹר וְאַחִיו וְזַכְרְיָה וּמִקְלוֹת:	and Gedor and Ahio and Zechariah and Mikloth.	
1 Chr 9:38	וּמִקְלוֹת הוֹלִיד אֶת־שִׁמְאָם וְאֶת־הֵם נִגְדוּ אֶחְיָהֶם יָשְׁבוּ בִירוּשָׁלַם עִם־אֶחְיָהֶם: ס	And Mikloth begot <i>Shimam</i> . And they also lived opposite their brothers in Jerusalem, with their brothers.	Shimam ← <i>Shim'am</i> . AV= <i>Shimeam</i> , not recognizing that the first syllable is closed. See Gen 31:21.
1 Chr 9:39	וְנֵר הוֹלִיד אֶת־קִישׁ וְקִישׁ הוֹלִיד אֶת־שָׁאוּל וְשָׁאוּל הוֹלִיד אֶת־יְהוֹנָתָן וְאֶת־מְלִכִי־שׁוּעַ וְאֶת־אַבְיִנָּדָב וְאֶת־אֶשְׁבַּעַל:	And Ner begot Kish, and Kish begot Saul, and Saul begot Jonathan and Malchi-Shua and Abinadab and Eshbaal.	1 Sam 14:49, 1 Chr 8:33.

1 Chr 9:40	וּבֶן־יְהוֹנָתָן מְרִיב בַּעַל וּמְרִיב־בַּעַל הוֹלִיד אֶת־מִיכָה:	And the son of Jonathan was Merib-Baal, and Meri-Baal begot Micah.	Merib-Baal ... Meri-Baal: as the Hebrew. AV differs, aligning to the former and 1 Chr 8:34.
1 Chr 9:41	וּבְנֵי מִיכָה פִּיתוֹן וּמֶלֶךְ וְתַחְרֵעַ:	And the sons of Micah were Pithon and Melech and Tahrea.	and Tahrea: AV differs, supplying <i>and Ahaz</i> from 1 Chr 8:35.
1 Chr 9:42	וְאַחַז הוֹלִיד אֶת־יֶעְרָה וְיֶעְרָה הוֹלִיד אֶת־עֲלָמֶת וְאֶת־עֲזֻמּוֹת וְאֶת־זִמְרִי וְזִמְרִי הוֹלִיד אֶת־מוֹצָא:	And Ahaz begot Jarah, and Jarah begot Alemeth and Azmaveth and Zimri, and Zimri begot Moza.	And Ahaz begot: perhaps continue the list in the previous verse and read <i>And Ahaz (who) begot</i> .
1 Chr 9:43	וּמוֹצָא הוֹלִיד אֶת־בִּנְעָא וְרַפְּיָה בְּנוֹ אֶלְעָשָׂה בְּנוֹ אֶזֶל בְּנוֹ:	And Moza begot Bina and Rephaiah his son, Elasah his son and Azel his son.	Bina: see 1 Chr 8:37. Elasah: see 1 Chr 2:39.
1 Chr 9:44	וְלְאֶזֶל שֵׁשׁ בָּנִים וְאֵלֶּה שְׁמוֹתָם עֲזִרְקָם בְּכָרוֹ וְיִשְׁמַעְאֵל וְשַׁעְרִיָּה וְעַבְדִּיָּה וְחָנָן אֵלֶּה בְּנֵי אֶזֶל:	And Azel had six sons, and these are their names: Azrikam, Bocheru and Ishmael and Sheariah and Obadiah and Hanan. These were Azel's sons.	
1 Chr 10:1	וּפְלִשְׁתִּים נִלְחָמוּ בְּיִשְׂרָאֵל וַיָּנֹס אִישׁ־יִשְׂרָאֵל מִפְּנֵי פְּלִשְׁתִּים וַיָּפְּלוּ חֲלָלִים בְּהַר גִּלְבּוֹעַ:	And the Philistines fought against Israel, and the men of Israel fled from the Philistines, and they fell as casualties on Mount Gilboa.	1 Sam 31:1. casualties ← <i>pierced</i> , covering <i>wounded</i> and <i>killed</i> .
1 Chr 10:2	וַיִּדְבְּקוּ פְּלִשְׁתִּים אַחֲרֵי שָׁאוּל וְאַחֲרֵי בָנָיו וַיַּכּוּ פְּלִשְׁתִּים אֶת־יְוֹנָתָן וְאֶת־אֲבִינֶדָב וְאֶת־מַלְכִּי־שׁוּעַ בְּנֵי שָׁאוּל:	And the Philistines hotly pursued Saul and his sons, and the Philistines struck down Jonathan and Abinadab and Malchi-Shua, Saul's sons.	1 Sam 31:2. hotly pursued ← <i>made cleave to</i> , but also <i>followed closely</i> .

1 Chr 10:3	וַתִּכְבֹּד הַמִּלְחָמָה עַל־שָׂאוֹל וַיִּמָּצְאוּהוּ הַמּוֹרִים בַּקֶּשֶׁת וַיַּחַל מִן־הַיּוֹרִים:	And the war went heavily against Saul, and the archers hit him, and he was wounded by the archers.	1 Sam 31:3. archers (<i>first occurrence in verse</i>) ← shooters with the bow. was wounded: we parse as ↱
1 Chr 10:4	וַיֹּאמֶר שָׂאוֹל אֶל־נָשָׂא כָּלְיוֹ שְׁלֹף חֶרֶבְךָ וַדְּקֹרְנִי בָּהּ פְּוִיבָאוּ הָעֲרֵלִים הָאֵלֶּה וַהֲתַעֲלִלּוּ־בִי וְלֹא אָבָה נָשָׂא כָּלְיוֹ כִּי יָרָא מְאֹד ס וַיִּקַּח שָׂאוֹל אֶת־הַחֶרֶב וַיַּפֵּל עָלֶיהָ:	And Saul said to his arms- bearer, “Draw your sword and thrust me through with it, so that these uncircumcised <i>men</i> do not come and ill-treat me.” But his arms-bearer was not willing to do so, because he was very afraid. So Saul took his sword and fell on it.	↳ <i>qal future conversive of חיל</i> , literally <i>writhed</i> . More at 1 Sam 31:3. 1 Sam 31:4.
1 Chr 10:5	וַיֵּרָא נָשָׂא־כָּלְיוֹ כִּי מָתָה שָׂאוֹל וַיַּפֵּל גַּם־הוּא עַל־הַחֶרֶב וַיָּמָת: ס	Then when his arms-bearer saw that Saul had died, he too fell on his sword and died.	1 Sam 31:5.
1 Chr 10:6	וַיָּמָת שָׂאוֹל וּשְׁלֹשֶׁת בָּנָיו וְכָל־בֵּיתוֹ יַחְדָּו מָתוּ:	So Saul and his three sons died, and all his household died together.	1 Sam 31:6.
1 Chr 10:7	וַיֵּרְאוּ כָּל־אִישׁ יִשְׂרָאֵל אֲשֶׁר־בְּעֵמֶק כִּי נָסוּ וְכִי־מָתוּ שָׂאוֹל וּבָנָיו וַיַּעֲזְבוּ עָרֵיהֶם וַיָּנֹסוּ וַיָּבֹאוּ פְּלִשְׁתִּים וַיֵּשְׁבוּ בָּהֶם: ס	And when every man of Israel who was in the valley saw that they had fled, and that Saul and his sons had died, they left their cities and fled, and the Philistines came and lived in them.	1 Sam 31:7.
1 Chr 10:8	וַיְהִי מִמָּחָרָת וַיָּבֹאוּ פְּלִשְׁתִּים לַפֶּשֶׁט אֶת־הַחֲלָלִים וַיִּמָּצְאוּ אֶת־שָׂאוֹל וְאֶת־בָּנָיו נֹפְלִים בְּהָר גִּלְבֹּעַ:	And it came to pass on the next day, when the Philistines came to strip the fallen, that they found Saul and his sons lying fallen at Mount Gilboa.	1 Sam 31:8. fallen (<i>first occurrence in verse</i>) ← pierced, covering wounded and killed. fallen (<i>second occurrence in verse</i>) ← falling, but ↱

1 Chr 10:9	וַיִּפְשְׁטֵהוּ וַיִּשְׂאוּ אֶת־רֹאשׁוֹ וְאֶת־כְּלָיו וַיִּשְׁלְחוּ בְּאֶרֶץ־פְּלִשְׁתִּים סָבִיב לְבַשֵּׁר אֶת־עַצְבֵיהֶם וְאֶת־הָעָם:	And they stripped him and removed his head, and his weaponry, and they sent <i>messengers</i> into the land of the Philistines round about to bring the good news to their idols and to the people.	↳ occasionally <i>fallen</i> . See [AnLx]. 1 Sam 31:9.
1 Chr 10:10	וַיִּשְׁלְמוּ אֶת־כְּלָיו בֵּית אֱלֹהֵיהֶם וְאֶת־גִּלְגָּלְתּוֹ תִּקְעוּ בֵּית דָּגוֹן: ס	And they put his weaponry <i>in</i> the house of their gods, and they mounted his skull <i>in</i> the house of Dagon.	1 Sam 31:10. gods: or <i>god</i> . Compare Dan 1:2.
1 Chr 10:11	וַיִּשְׁמְעוּ כָּל יִבְיֵשׁ גִּלְעָד אֵת כָּל־אֲשֶׁר־עָשָׂה פְּלִשְׁתִּים לְשָׁאוֹל:	And when all of Jabesh-Gilead heard everything that the Philistines had done to Saul,	1 Sam 31:11.
1 Chr 10:12	וַיָּקוּמוּ כָּל־אִישׁ חֵיל וַיִּשְׂאוּ אֶת־גּוֹפֹת שָׁאוֹל וְאֵת גּוֹפֹת בָּנָיו וַיְבִיאוּם יְבִישָׁה וַיִּקְבְּרוּ אֶת־עַצְמוֹתֶיהֶם תַּחַת הָאֵלֶּה בְּיֶבֶשׁ וַיִּצְּמוּ שִׁבְעַת יָמִים:	every valiant man arose and removed Saul's corpse and his sons' corpses and brought them to Jabesh, and they buried their bones under the terebinth tree in Jabesh. And they fasted for seven days.	1 Sam 31:12, 1 Sam 31:13. corpses ← <i>corpse</i> (one per son) but pointed as plural in 1 Sam 31:12.
1 Chr 10:13	וַיָּמָת שָׁאוֹל בְּמַעַלּוֹ אֲשֶׁר מָעַל בַּיהוָה עַל־דְּבַר יְהוָה אֲשֶׁר לֹא־שָׁמַר וְגַם־לְשָׁאוֹל בָּאוֹב לְדָרוֹשׁ:	So Saul died for his treachery which he committed against the LORD, against the word of the LORD, which he did not keep, and also for consulting a necromancer to make an inquiry.	
1 Chr 10:14	וְלֹא־דָרַשׁ בַּיהוָה וַיְמִיתֵהוּ וַיִּסַּב אֶת־הַמְּלוּכָה לְדָוִיד בֶּן־יִשִּׁי: פ	But he did not inquire of the LORD, so he killed him, and he directed the kingdom to David the son of Jesse.	

1 Chr 11:1	וַיִּקְבְּצוּ כָּל־יִשְׂרָאֵל אֶל־דָּוִיד חֶבְרֹנָה לֵאמֹר הִנֵּה עֲצָמָךְ וּבִשְׂרָךְ אֲנַחְנוּ:	And all Israel converged on David, in <u>Hebron</u>, and they said, “<u>Here we are</u>; we are your <u>bone</u> and your <u>flesh</u>.”	2 Sam 5:1. in Hebron ← <i>to Hebron</i>. Here we are ← <i>Behold us</i>. your bone and your flesh: the English idiom is <i>your flesh and blood</i>.
1 Chr 11:2	גַּם־תָּמוּל גַּם־שְׁלֹשׁוֹם גַּם בְּהַיּוֹת שָׁאוּל מִלְּךָ אֶתְּהָ הַמוֹצִיא וְהַמְּבִיא אֶת־יִשְׂרָאֵל וַיֹּאמֶר יְהוָה אֱלֹהֶיךָ לְךָ אֶתְּהָ תִרְעָה אֶת־עַמִּי אֶת־יִשְׂרָאֵל וְאַתָּה תִּהְיֶה נָגִיד עָלַי עַמִּי יִשְׂרָאֵל:	Throughout the past when Saul was king, <i>it was</i> you who brought Israel out and led <i>it</i> in. And the LORD your God said to you, ‘You will shepherd my people Israel, and you will be a leader over my people Israel.’ ”	2 Sam 5:2. Throughout the past ← <i>Both from yesterday and from the day before yesterday</i>.
1 Chr 11:3	וַיָּבֹאוּ כָּל־זִקְנֵי יִשְׂרָאֵל אֶל־הַמֶּלֶךְ חֶבְרֹנָה וַיִּכְרֹתָ לָהֶם דָּוִיד בְּרִית בְּחֶבְרוֹן לִפְנֵי יְהוָה וַיִּמְשְׁחוּ אֶת־דָּוִיד לְמֶלֶךְ עַל־יִשְׂרָאֵל כַּדְּבַר יְהוָה בְּיַד־שָׁמוּאֵל: ס	And all the elders of Israel came to the king in <u>Hebron</u>, and David made a covenant with them in Hebron before the LORD, and they anointed David as king over Israel, according to the word of the LORD through the <u>intermediacy</u> of Samuel.	2 Sam 5:3. in Hebron ← <i>to Hebron</i>. intermediacy ← <i>hand</i>.
1 Chr 11:4	וַיֵּלֶךְ דָּוִיד וְכָל־יִשְׂרָאֵל יְרוּשָׁלַם הִיא יְבוּס וְשָׁם הַיְבוּסִי יֹשְׁבֵי הָאָרֶץ:	And David and the whole of Israel went <i>to</i> Jerusalem, which <i>is</i> Jebus, and the Jebusites <i>were</i> there, inhabiting the land.	2 Sam 5:6.
1 Chr 11:5	וַיֹּאמְרוּ יֹשְׁבֵי יְבוּס לְדָוִיד לֹא תָבֹא הִנֵּה וַיִּלְכֹּד דָּוִיד אֶת־מִצְדַּת צִיּוֹן הִיא עִיר דָּוִיד:	And the inhabitants of Jebus said to David, “You shall not come here.” But David captured the stronghold of Zion, which <i>is</i> the City of David.	2 Sam 5:6, 2 Sam 5:7.

1 Chr 11:6	וַיֹּאמֶר דָּוִיד כָּל־מִכָּה יְבוּסִי בְּרֹאשׁוֹנָה יִהְיֶה לְרֹאשׁ וּלְשֵׁר וַיַּעַל בְּרֹאשׁוֹנָה יוֹאָב בֶּן־צְרוּיָה וַיְהִי לְרֹאשׁ:	And David said, “Whoever strikes a Jebusite first will be a head and a commander.” And Joab the son of Zeruiah went up first, and he became head.	2 Sam 5:8. Whoever ← <i>Everyone</i> (who).
1 Chr 11:7	וַיָּשֶׁב דָּוִיד בְּמִצְד עַל־כֵּן קָרְאוּ־לּוֹ עִיר דָּוִיד:	And David resided in the citadel, which is why they called it the City of David.	2 Sam 5:9.
1 Chr 11:8	וַיִּבֶן הָעִיר מִסָּבִיב מִן־הַמִּלּוֹא וְעַד־הַסָּבִיב וַיּוֹאֲב יַחֲיָה אֶת־שְׂאֵר הָעִיר:	And he built the city round about, from the Millo to the surrounding area. And Joab fortified the remainder of the city.	2 Sam 5:9.
1 Chr 11:9	וַיֵּלֶךְ דָּוִיד הַלּוֹךְ וַיִּגְדֹּל וַיְהִי הוּא צְבָאוֹת עִמּוֹ: פ	And David continued to become greater, and the LORD of hosts was with him.	2 Sam 5:10. continued to become greater: infinitive absolute of <i>to go</i> and <i>to be great</i> .
1 Chr 11:10	וְאֵלֶּה רֹאשֵׁי הַגִּבּוֹרִים אֲשֶׁר לְדָוִיד הַמִּתְחַזְּקִים עִמּוֹ בְּמַלְכוּתוֹ עִם־כָּל־יִשְׂרָאֵל לְהַמְלִיכֵוּ כְּדִבְרֵי יְהוָה עַל־יִשְׂרָאֵל: ס	And these were the heads of the warriors whom David had, who showed themselves strong with him in his kingdom with all Israel, in making him king according to the word of the LORD concerning Israel.	in making him king: gerundial use of the infinitive.
1 Chr 11:11	וְאֵלֶּה מִסְפַּר הַגִּבּוֹרִים אֲשֶׁר לְדָוִיד יֹשְׁבֵעַם בֶּן־חַכְמוֹנִי רֹאשׁ הַשְּׁלוֹשִׁים* הַשְּׁלִישִׁים הוּא־עוֹרֶר** אֶת־חֲנִיתוֹ עַל־שְׁלֹשׁ־מֵאוֹת חָלָל בְּפַעַם אַחַת:	And these are the number of the warriors whom David had: Jashobam a member of the Hachmonites, a head of {K: thirty} [Q: those of the third rank]. He raised his spear against three hundred who were struck down by him on one occasion.	2 Sam 23:8. Jashobam ← <i>Jashob'am</i> . AV= <i>Jashobeam</i> , not recognizing that the middle syllable is closed. See Gen 31:21. member ← <i>son</i> .

1 Chr 11:12	וְאַחֲרָיו אֶלְעָזָר בֶּן־דָּוִד הָאֲחֹחִי הוּא בְּשִׁלוּשָׁה הַגִּבּוֹרִים:	And after him <i>came</i> Eleazar the son of Dodo the Ahohite. He <i>was</i> among the three warriors.	2 Sam 23:9.
1 Chr 11:13	הוּא־הָיָה עִם־דָּוִיד בַּפֶּס דָּמִים וְהַפְּלִשְׁתִּים נֶאֱסָפוּ־שָׁם לַמִּלְחָמָה וַתְּהִי חֲלֻקַּת הַשָּׂדֶה מִלֵּאָה שְׁעוּרִים וְהָעָם נָסוּ מִפְּנֵי פְלִשְׁתִּים:	He was with David in Pas- Dammim, where the Philistines had assembled for war, and <i>where</i> there was a parcel of land <i>in</i> the field full of barley, and the people fled from the presence of the Philistines.	2 Sam 23:9, 2 Sam 23:11.
1 Chr 11:14	וַיִּתְּיָצְבוּ בְּתוֹךְ־הַחֲלֻקָּה וַיַּצִּילוּהָ וַיָּכּוּ אֶת־פְּלִשְׁתִּים וַיּוֹשַׁע יְהוָה תְּשׁוּעָה גְדוֹלָה:	But they took a stand in the middle of the parcel of land, and they saved it, and they struck the Philistines, and the LORD brought about a great salvation.	2 Sam 23:12.
1 Chr 11:15	וַיֵּרְדּוּ שְׁלוֹשָׁה מִן־הַשְּׁלוֹשִׁים רֹאשׁ עַל־הָעֵצ אֶל־דָּוִיד אֶל־מַעְרַת עֲדֵלָם וּמַחֲנֶה פְּלִשְׁתִּים חֲנָה בְּעֵמֶק רַפָּאִים:	And three of the thirty heads went down to the rock, to David, to the cave of Adullam, while the Philistines' camp was pitched in the Valley of the Rephaim.	2 Sam 23:13. Rephaim: see [CB] App. 25.
1 Chr 11:16	וְדָוִיד אָז בַּמְּצוּדָה וַנֶּצֶב פְּלִשְׁתִּים אָז בַּבַּיִת לָחֶם:	And David <i>was</i> then in the stronghold, whereas the garrison of the Philistines <i>was</i> at that time in Bethlehem.	2 Sam 23:14.
1 Chr 11:17	*וַיֹּאמֶר *וַיִּתְּאוּ דָּוִיד וַיֹּאמֶר מִי יִשְׁקֵנִי מִים מִבּוֹר בֵּית־לָחֶם אֲשֶׁר בַּשָּׂעַר:	And David had a longing and said, “Who will give me a drink of water from the cistern <i>in</i> Bethlehem, which <i>is</i> at the gate?”	had a longing: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word. 2 Sam 23:15. cistern in ← <i>cistern of</i> . Wider use of the construct state.

1 Chr 11:18	וַיִּבְקְעוּ הַשְּׁלֹשָׁה בְּמַחְנֵה פְּלִשְׁתִּים וַיִּשְׁאֲבוּ מַיִם מִבּוֹר בֵּית-לָחֶם אֲשֶׁר בַּשָּׂעַר וַיִּשְׂאוּ וַיָּבִיאוּ אֶל-דָּוִיד וְלֹא-אָבָה דָּוִיד לְשָׁתוֹתָם וַיִּנְסֹךְ אֹתָם לַיהוָה:	And the three broke through into the Philistines' camp and drew water from the cistern in <u>Bethlehem</u>, which <i>is</i> at the gate, and they carried <i>it</i>, and they brought <i>it</i> to David, but David was not willing to drink it, and he poured it out to the LORD.	2 Sam 23:16. Bethlehem: see Gen 35:19.
1 Chr 11:19	וַיֹּאמֶר חֲלִילָהּ לִי מֵאֵלֶּי מַעֲשׂוֹת זֹאת הַדָּם הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁתָּה בִּנְפְשׁוֹתָם כִּי בִּנְפְשׁוֹתָם הֵבִיאוּם וְלֹא אָבָה לְשָׁתוֹתָם אֵלֶּה עָשׂוּ שְׁלֹשֶׁת הַגִּבּוֹרִים:	And he said, “Far <i>be it</i> from me, <u>O God of mine</u>, that <i>I</i> should do this. Shall I drink the blood of these men <i>who went at the risk of</i> their <i>lives</i>? For they brought <i>it at the risk of</i> their <i>lives</i>.” So he was not willing to drink it. The three warriors did these <i>things</i>.	2 Sam 23:17. O God of mine ← <i>from my God</i>. lives (2x) ← <i>souls</i>.
1 Chr 11:20	וְאַבְשִׁי אֲחִי-יֹאבָב הוּא הָיָה רֹאשׁ הַשְּׁלוֹשָׁה וְהוּא עֹזֵר אֶת-חֲנִיתוֹ עַל-שָׁלֹשׁ מֵאוֹת חֹלֶל וְלֹא-**וְלוֹ-נָשִׁים* בַּשְּׁלוֹשָׁה:	And <u>Abishai</u> the brother of Joab was the head of the three, and he raised his spear against three hundred <i>who were</i> struck down by <i>him</i>, and {Q: he <i>had</i>} [K: <i>he did not have</i>] fame among the three.	On the <i>ketiv</i>, see Ex 21:8. 2 Sam 23:18. Abishai ← <i>Abshai</i> in 1 Chr; frequently Abishai elsewhere.
1 Chr 11:21	מִן-הַשְּׁלוֹשָׁה בַּשְּׁנַיִם נִכְבָּד וַיְהִי לָהֶם לְשָׂר וְעַד-הַשְּׁלוֹשָׁה לֹא-בָא: ס	Of the three he <i>was</i> more honoured than the two, and he became their commander, but he did not <u>equal</u> the three.	2 Sam 23:19. equal ← <i>come up to</i>.

1 Chr 11:22	בְּנֵיָה בֶן־יְהוֹיָדָע בֶּן־אִישׁ־חַיִל רַב־פַּעֲלִים מִן־קִבְצָאֵל הוּא הָכָה אֶת שְׁנֵי אַרְיֵאל מוֹאָב וְהוּא יָרַד וְהָכָה אֶת־הָאֲרִי בְּתוֹךְ הַבּוֹר בְּיוֹם הַשֶּׁלֶג:	There was Benaiah, the son of Jehoiada, the son of a valiant man, of many exploits, from Kabzeel. He struck down two <i>men of Ariel</i> of Moab, and he went down and struck a <i>lion</i> inside a pit on a snowy day.	2 Sam 23:20. Ariel ... a lion: see 2 Sam 23:20.
1 Chr 11:23	וְהוּא־הָכָה אֶת־הָאִישׁ הַמִּצְרִי אִישׁ מִדָּה חֲמֵשׁ בָּאַמָּה וּבִיד הַמִּצְרִי חֲנִית כְּמִנּוֹר אֲרָגִים וַיִּרְד אֵלָיו בַּשֶּׁבֶט וַיִּגְזַל אֶת־הַחֲנִית מִיַּד הַמִּצְרִי וַיַּהַרְגֵהוּ בַּחֲנִיתוֹ:	And he struck down an Egyptian man, a man of five cubits <i>in</i> height, and in the Egyptian's hand <i>was</i> a spear like a weaver's beam, and he went down against him with a staff, and he wrenched the spear from the Egyptian's hand and killed him with his spear.	2 Sam 23:21. cubit: about 18 inches or 45 cm. a weaver's ← <i>weavers'</i>.
1 Chr 11:24	אֵלֶּה עֲשָׂה בְּנֵיָהוּ בֶן־יְהוֹיָדָע וְלוֹ־שָׁם בְּשְׁלוֹשָׁה הַגִּבּוֹרִים:	Benaiah the son of Jehoiada <i>did</i> these <i>things</i>, and he <i>had</i> fame among the three warriors.	2 Sam 23:22. did: in a Hebrew “OVS” (object-verb-subject) sentence.
1 Chr 11:25	מִן־הַשְּׁלוֹשִׁים הֵנּוּ נִכְבָּד הוּא וְאֶל־הַשְּׁלוֹשָׁה לֹא־בָא וַיְשִׁימָהוּ דָּוִד עַל־מִשְׁמַעְתּוֹ: ס	You see <i>how</i> he <i>was</i> the <i>most</i> honoured of the thirty, but he did not equal the three, and David appointed him to his council.	2 Sam 23:23. You see <i>how</i> he ← <i>Behold him</i>. equal ← <i>come up to</i>. council ← <i>audience; hearing</i>. AV differs somewhat, apparently reading מִשְׁמָרְתּוֹ (<i>guard</i>).
1 Chr 11:26	וּגְבוּרֵי הַחַיִלִּים עָשָׂה־אֵל אָחִי יוֹאָב אֶלְחָנָן בֶּן־דָּוִד מִבֵּית לָחֶם: ס	And the valiant warriors were Asahel the brother of Joab, Elhanan the son of Dodo from <i>Bethlehem</i>,	2 Sam 23:24. Bethlehem: see Gen 35:19.

1 Chr 11:27	שְׁמוֹת הַהֲרוֹרִי חֶלֶץ הַפִּלּוֹנִי: ס	Shammoth the Harorite, Helez the Pelonite,	2 Sam 23:25, 2 Sam 23:26.
1 Chr 11:28	עִירָא בֶן־עֲקֵשׁ הַתְּקוּעִי אַבְיֶעֶזֶר הָעֲנַתוֹתִי: ס	Ira the son of Ikkesht the Tekoite, Abiezer the Anathothite,	2 Sam 23:26, 2 Sam 23:27. Anathothite ← <i>Annethothite</i> , in an unmorphological form. AV= <i>Antothite</i> here. See 2 Sam 23:27.
1 Chr 11:29	סִבְכַּי הַחֻשָּׁתִי עֵלִי הָאֲחוּחִי: ס	Sibbecai the Hushathite, Ilai the Ahohite,	2 Sam 23:27, 2 Sam 23:28.
1 Chr 11:30	מַהֲרִי הַנְּטַפְתִּי חֶלֶד בֶּן־בַּעְנָה הַנְּטוֹפְתִי: ס	Mahrai the Netophathite, Heled the son of Baanah the Netophathite,	2 Sam 23:28, 2 Sam 23:29. Mahrai: see 2 Sam 23:28.
1 Chr 11:31	אִיתִי בֶן־רִבְאִי מִגִּבְעָת בְּנֵי בְנִימִן ס בְּנִיָּה הַפִּרְעָתִי: ס	Ithai the son of Ribai from Gibeah of the sons of Benjamin, Benaiah the Pirathonite,	2 Sam 23:29, 2 Sam 23:30. Gibeah: see Josh 15:57.
1 Chr 11:32	חוּרִי מִנַּחֲלֵי גַעַשׁ ס אַבְיָאֵל הָעֲרַבְתִּי: ס	Hurai of the brooks of Gaash, Abiel the Arbathite,	2 Sam 23:30, 2 Sam 23:31.
1 Chr 11:33	עֲזַמֹּוֹת הַבְּחָרוּמִי אֶלְיָחָבָא הַשְּׁעִלְבִנִי: ס	Azmaveth the Baharumite, Eliabba the Shaalbonite,	2 Sam 23:31, 2 Sam 23:32.
1 Chr 11:34	בְּנֵי הַשֵּׁם הַגִּזּוֹנִי יוֹנָתָן בֶּן־שָׁגֵה הַהֲרָרִי: ס	the sons of Hashem the Gizonite, Jonathan the son of Shageh the Hararite,	2 Sam 23:32. Shageh: AV= <i>Shage</i> , but we wish to avoid rhyme with English <i>cage</i> , <i>page</i> .
1 Chr 11:35	אַחִיאָם בֶּן־שָׁכָר הַהֲרָרִי אֶלִּיפָל בֶּן־אֹוּר: ס	Ahiam the son of Sacar the Hararite, Eliphai the son of Ur,	2 Sam 23:33, 2 Sam 23:34.
1 Chr 11:36	חֶפֶר הַמְּכַרְתִּי אַחִיָּה הַפִּלּוֹנִי: ס	Hepher the Mecherathite, Ahijah the Pelonite,	
1 Chr 11:37	חֶצְרוֹ הַכַּרְמֶלִי נַעֲרִי בֶּן־אֶזְבַּי: ס	Hezro the Carmelite, Naarai the son of Ezbai,	2 Sam 23:35.

1 Chr 11:38	יֹאֵל אֶחָי נָתָן מִבְּחָר בֶּן־הַגִּרִּי: ס	Joel the brother of Nathan, Mibhar the son of Hagri,	2 Sam 23:36. Hagri: AV= <i>Haggeri</i> , not recognizing that the first syllable is closed.
1 Chr 11:39	צֶלֶק הָעַמּוֹנִי נַחְרִי הַבֶּרְתִּי נִשָּׂא כָּלִי יוֹאָב בֶּן־צְרוּיָה: ס	Zelek the Ammonite, Nahrai the Berothite, the arms-bearer of Joab the son of Zeruiah,	2 Sam 23:37. Nahrai: AV= <i>Naharai</i> . See 2 Sam 23:37.
1 Chr 11:40	עִירָא הִיתְרִי גָרֵב הִיתְרִי: ס	Ira the Ithrite, Gareb the Ithrite,	2 Sam 23:38.
1 Chr 11:41	אֹרִיָּה הַחִתִּי זָבָד בֶּן־אֲחִלָּי: ס	Uriah the Hittite, Zabad the son of Ahlai,	2 Sam 23:39.
1 Chr 11:42	עֲדִינָא בֶן־שִׁיזָא הָרְאוּבֵנִי רֹאשׁ לְרְאוּבֵנִי וְעָלָיו שְׁלוֹשִׁים: ס	Adina the son of Shiza the Reubenite, a head of the Reubenites, with thirty alongside him,	
1 Chr 11:43	חָנָן בֶּן־מַעַכָּה וְיֹשָׁפָט הַמִּתְנִי: ס	Hanan the son of Maachah and Joshaphat the Mithnite,	
1 Chr 11:44	עֲזִיָּא הָעַשְׁתְּרָתִי שָׁמַע וְיֶעֱזָאֵל **וְיַעֲיָאֵל * בְּנֵי חֹתָם הָעֲרֹעֲרִי: ס	Uẕia the Ashṯerathite, Shama and {Q: Jeiel} [K: Jeuel] the sons of Hoṯham̱ the Aroerite,	Jeiel (<i>qeré</i>) ... Jeuel (<i>ketiv</i>): AV differs (<i>Jehiel</i>) (<i>qeré</i>) here, but usually <i>Jeiel</i> elsewhere. Uzia: AV= <i>Uzzia</i> , which one would expect from the consonantal text (root צצז). Hotham: AV differs (<i>Hothan</i>).
1 Chr 11:45	יְדִיעָאֵל בֶּן־שִׁמְרִי וְיֹחָא אָחִיו הַתִּיזִי: ס	Jediael the son of Shimri, and Joha his brother the Tizite,	
1 Chr 11:46	אֵלִיאל הַמַּחֲוִים וִירִבִּי וְיֹשָׁוִיָּה בְּנֵי אֶלְנָעַם וְיִתְמָה הַמּוֹאבִּי:	Eliel of the Mahavites and Jeribai and Joshaviah the sons of Elnaam, and Ithmah the Moabite,	
1 Chr 11:47	אֵלִיאל וְעֹבֵד וְיַעֲשִׂיאֵל הַמְּצַבִּיָּה: פ	Eliel and Obed, and Jasiel the Meṣoḇaite.	Mezobaite: AV= <i>Mesobaite</i> .

1 Chr 12:1	וְאֵלֶּה הַבָּאִים אֶל־דָּוִד לְצִיקְלָג עוֹד עֲצוּר מִפְּנֵי שָׁאוּל בֶּן־קִישׁ וְהָמָה בְּגִבּוֹרִים עֲזָרֵי הַמִּלְחָמָה:	And these <i>were</i> those who came to David in <u>Ziklag</u> while <i>he</i> was still <i>being</i> constrained because of Saul the son of Kish, and they <i>were</i> among the warriors who were <u>helpers</u> in the war,	in Ziklag ← <i>to Zikelag</i> , in <i>scriptio plena</i> spelling. See 1 Chr 4:30. helpers in ← <i>helpers of</i> .
1 Chr 12:2	נֹשְׂקֵי קֶשֶׁת מִיְמִינִים וּמִשְׁמָאלִים בְּאַבְנִים וּבְחֲצִים בְּקֶשֶׁת מֵאָחִי שָׁאוּל מִבְּנֵימִן:	armed with a bow, right and left handed with stones, and arrows from the bow, from Saul's brothers, from Benjamin.	
1 Chr 12:3	הָרֹאשׁ אַחִיעֶזֶר וְיֹאָשׁ בְּנֵי הַשְּׁמַעְיָה הַגִּבְעָתִי וְיֹזָאֵל *וְיִזְיָאֵל וּפְלֵט* בְּנֵי עֲזֻמּוֹת וּבְרָכָה וְיֵהוּא הָעֲנָתִיתִי:	The head <i>was</i> Ahiezer, as <i>were</i> Joash, the sons of <u>Shemaah</u> the Gibeathite, and {Q: Jeziel} [K: Jezuel] and Pelet the sons of Azmaveth, and Berachah, and Jehu the <u>Anathothite</u> ,	Shemaah ← <i>the Shemaah</i> . Anathothite ← <i>Annethothite</i> , in an unmorphological form. AV= <i>Antothite</i> here. See 2 Sam 23:27.
1 Chr 12:4a	וְיִשְׁמַעִיָּה הַגִּבְעֹנִי גִבּוֹר בְּשָׁלְשִׁים וְעַל־הַשְּׁלָשִׁים:	and <u>Ishmaiah</u> the Gibeonite, a warrior among thirty, and in charge of the thirty,	Ishmaiah: AV= <i>Ismaiah</i> . AV's transliteration rules could have given <i>Jishmaiah</i> .
1 Chr 12:4b	וִירְמִיָּה וִיחִזְיָאֵל וְיֹחָנָן וְיֹזָבָד הַגִּדְרָתִי:	and Jeremiah and Jahaziel and Johanan and <u>Jozabad</u> the Gederathite,	Jozabad ← <i>Josabad</i> .
1 Chr 12:5	אֶלְעֻזַּי וִירִימוֹת וּבְעַלְיָה וּשְׁמַרְיָהוּ וּשְׁפָטִיָּהוּ הַחֲרִיפִי *הַחֲרוּפִי*:	Eluzai and Jerimoth and Bealiah and Shemariah and Shephatiah the {Q: Haruphite} [K: Hariphite],	
1 Chr 12:6	אֶלְקָנָה וְיִשִּׁיָּהוּ וְעִזְרָאֵל וְיֹעֶזֶר וְיִשְׁבָּעַם הַקֶּרְחִים:	Elkanah and <u>Jishshiah</u> and <u>Azarel</u> and Joezer and <u>Jashobam</u> , the Korhites,	Jishshiah: AV= <i>Jesiah</i> . Azarel: see Ezra 10:41. Jashobam: see 1 Chr 11:11.
1 Chr 12:7	יֹועָאֵלָה וְזִבְדִּיָּה בְּנֵי יֶרְחָם מִן־הַגִּדּוֹר:	and Joelah and Zebadiah the sons of Jeroham from <u>Gedor</u> .	Gedor ← <i>the Gedor</i> .

1 Chr 12:8	וּמִן־הַגָּדִי נִבְדְּלוּ אֶל־דָּוִיד לְמַצֵּד מִדְּבָרָה גִּבְרֵי הַחֵיל אַנְשֵׁי צָבָא לְמַלְחָמָה עֲרֵכֵי צֹנָה וְרֹמַח וּפָנִי אֲרִיָּה פְּנִיָּהֶם וְכִצְבָּאִים עַל־הַהָרִים לְמַהֵר: ס	And from the Gadites <i>men</i> detached themselves to David in the fortification in the desert, <i>men who were</i> valiant warriors, men of the army of warfare, handling shield and spear, whose faces <i>were like a</i> lion's face, and <i>who were</i> like gazelles on the mountain in speed:	
1 Chr 12:9	עֶזֶר הָרֹאשׁ עֲבִדָּה הִשְׁנִי אֱלִיאָב הַשְּׁלִישִׁי:	Ezer the head, Obadiah the second, Eliab the third,	head ← <i>first</i> .
1 Chr 12:10	מִשְׁמָנָה הָרְבִיעִי יִרְמְיָה הַחֲמִשִּׁי:	Mishmannah the fourth, Jeremiah the fifth,	
1 Chr 12:11	עֲטַי הַשִּׁשִּׁי אֱלִיאֵל הַשִּׁבְעִי:	Attai the sixth, Eliel the seventh,	
1 Chr 12:12	יוֹחָנָן הַשְּׁמִינִי אֶלְזָבָד הַתְּשִׁיעִי:	Johanan the eighth, Elzabad the ninth,	
1 Chr 12:13	יִרְמְיָהוּ הָעֲשִׂירִי ס מַכְבַּנַּי עֲשֵׂתִי עָשָׂר:	Jeremiah the tenth, Machbannai the eleventh.	Machbannai: AV= <i>Machbanai</i> .
1 Chr 12:14	אֵלֶּה מִבְּנֵי־גָד רֹאשֵׁי הַצָּבָא אֶחָד לְמֵאָה הַקָּטָן וְהַגָּדוֹל לְאַלְפֵי:	These, <i>who were</i> of the sons of Gad, <i>were</i> heads of the army – a junior one over a hundred and a senior <i>one</i> over a thousand.	
1 Chr 12:15	אֵלֶּה הֵם אֲשֶׁר עָבְרוּ אֶת־הַיַּרְדֵּן בַּחֹדֶשׁ הָרִאשׁוֹן וְהוּא מִמָּלָא עַל־כָּל־גְּדִיתוֹ גְּדוֹתָיו וַיִּבְרִיחוּ* אֶת־כָּל־הָעַמָּקִים לַמִּזְרָח וּלַמַּעֲרָב: ס	These <i>are</i> they who crossed the Jordan in the first month, when it flooded all its banks, and they put all the <i>inhabitants</i> of the valleys to flight eastwards and westwards.	banks: the <i>ketiv</i> is a variant form of the <i>qeré</i> . flooded ← <i>filled over</i> .

1 Chr 12:16	וַיָּבֹאוּ מִן־בְּנֵי בִנְיָמִן וַיהוּדָה עַד־לְמִצָּד לְדָוִיד:	And <i>some</i> of the sons of Benjamin and Judah came up to David's fortification.	
1 Chr 12:17	וַיֵּצֵא דָוִיד לִפְנֵיהֶם וַיַּעַן וַיֹּאמֶר לָהֶם אִם־לְשָׁלוֹם בָּאתֶם אֵלַי לְעֲזָרָנִי יִהְיֶה־לִּי עֲלֵיכֶם לֵבָב לִיחַד וְאִם־לְרִמּוֹתַי לְעָרִי בְלֹא חֶמֶס בְּכַפִּי יֵרָא אֱלֹהֵי אֲבוֹתֵינוּ וְיִזְכֶּכֶּה: ס	And David went out to <u>confront them</u>, and he addressed <i>them</i> and said to them, “If you have come to me in peace to assist me, <u>my heart will be united with you</u>, but if <i>you have come</i> to betray me to my adversaries – with <i>there being</i> no violence <u>on my part</u> – may the God of my fathers see <i>it</i> and convict <i>it</i>.”	to confront them ← <i>before them</i>. addressed ← <i>answered</i>, but no question asked. Compare Gen 18:27, Gen 31:36. my heart will be united with you ← <i>I will have on you a heart of union</i>. Compare Heb 4:2. on my part ← <i>in my hands</i>.
1 Chr 12:18	וְרוּחַ לְבָשָׂה אֶת־עַמָּשָׁי רֹאשׁ *הַשְּׁלוֹשִׁים הַשְּׁלִישִׁים לִךָ דָּוִיד* וְעַמְּךָ בְּנֵי־יִשִׁי שָׁלוֹם שָׁלוֹם לִךָ וְשָׁלוֹם לְעֲזָרֶיךָ כִּי עֲזָרְךָ אֱלֹהֶיךָ וַיִּקְבְּלֵם דָּוִיד וַיִּתְּנֵם בְּרָאשֵׁי הַגָּדוֹד: פ	Then a spirit invested Amasai, a head of {K: thirty} [Q: those of the third rank], <i>and it said</i>, “We are for you, David, And with you, son of Jesse. Peace, peace <i>be</i> to you, And peace to your helpers, For your God has helped you.” Then David accepted them and appointed them among the heads of the troop.	
1 Chr 12:19	וּמִמֶּנֶּשֶׁה נָפְלוּ עַל־דָּוִיד בְּבֹאוֹ עִם־פְּלִשְׁתִּים עַל־שָׂאוֹל לְמַלְחָמָה וְלֹא עֲזָרָם כִּי בַעֲצָה שְׁלָחָהוּ סָרְגִי פְלִשְׁתִּים לְאֹמֶר בְּרָאשֵׁינוּ יָפוֹל אֶל־אֲדָנָיו שָׂאוֹל:	And <i>some men</i> of Manasseh <u>defected</u> to David when he came with Philistines against Saul in the war, but <u>they did not help them</u>, for the barons of the Philistines sent him <i>away</i> by counsel and said, “He will <u>defect</u> to his master Saul at <i>the cost of</i> our heads.”	defected ... defect ← <i>fell ... fall</i>. they did not help them: i.e. <i>David and his men did not help the Philistines</i>. See 1 Sam 28:1, 1 Sam 28:2; 1 Sam 29:3, 1 Sam 29:4 etc.

1 Chr 12:20	בְּלָכְתּוֹ אֶל־צִיקְלָג נָפְלוּ עָלָיו מִמִּנְשֵׁה עֲדָנָח וַיִּזְבֹּד וַיִּדְעֵאל וּמִיכָאֵל וַיִּזְבֹּד וְאֵלִיהוּא וְצִלְתִּי רָאשֵׁי הָאֲלָפִים אֲשֶׁר לְמִנְשֵׁה:	When he went to Ziklag, <i>these</i> defected to him from Manasseh: Adnah and Jozabad and Jediahel and Michael and Jozabad and Elihu and Zillethai – heads of thousands who <i>were</i> from Manasseh.	Ziklag ← Zikelag, in <i>scriptio plena</i> spelling. See 1 Chr 4:30. Zillethai: AV= Zilthai.
1 Chr 12:21	וְהָמָּה עָזְרוּ עִם־דָּוִיד עַל־הַגָּדוֹד כִּי־גִבּוֹרֵי חַיִּל כֻּלָּם וַיְהִיו שָׂרִים בַּצָּבָא:	And they <u>helped</u> David against the <i>hostile</i> troop, for they <i>were</i> all valiant warriors, and they became commanders in the army.	helped ← <i>helped with</i> . Unusual prepositional linkage for an English direct object (dative in modern Hebrew (ל), NT Greek, German, Russian etc.).
1 Chr 12:22	כִּי לַעֲתִיּוֹם בְּיוֹם יָבֹאוּ עַל־דָּוִיד לְעֶזְרוֹ עַד־לְמַחֲנֶה גָדוֹל כְּמַחֲנֶה אֱלֹהִים: פ	For at <i>that</i> time day by day they would come to David to help him until <i>it became</i> a great camp, <u>like a camp</u> of God.	like a camp of God: perhaps an idiom for <i>as a</i> <i>mighty camp</i> ; compare Gen 23:6.
1 Chr 12:23	וְאֵלֶּה מִסְפְּרֵי רָאשֵׁי הַחֲלוּץ לַצָּבָא בָּאוּ עַל־דָּוִיד חֲבֵרוֹנָה לְהַסֵּב מִלְכוֹת שָׁאוּל אֵלָיו כִּפִּי יְהוָה: ס	And <i>these are</i> the numbers of the heads of the army's armed <i>soldiery</i> . They came to David in <u>Hebron</u> to direct Saul's kingdom to him, according to the <u>pronouncement</u> of the LORD:	in Hebron ← <i>to Hebron</i> . pronouncement ← <i>mouth</i> .
1 Chr 12:24	בְּנֵי יְהוּדָה נֹשְׂאֵי צִנָּה וְרִמָּח שֵׁשֶׁת אֲלָפִים וּשְׁמוֹנֶה מֵאוֹת חֲלוּצֵי צָבָא: ס	the sons of Judah who bore a shield and spear, six thousand eight hundred <u>armed soldiers</u> ;	armed soldiers ← <i>armed</i> (<i>ones</i>) of the army.
1 Chr 12:25	מִן־בְּנֵי שִׁמְעוֹן גִּבּוֹרֵי חַיִּל לַצָּבָא שִׁבְעַת אֲלָפִים וּמֵאָה: ס	from the sons of Simeon, valiant warriors in the army, seven thousand one hundred;	
1 Chr 12:26	מִן־בְּנֵי הַלֵּוִי אַרְבַּעַת אֲלָפִים וּשְׁשׁ מֵאוֹת: ס	from the sons of Levi, four thousand six hundred;	

1 Chr 12:27	ויהוידע הנגיד לאהרן ועמו שלשת אלפים ושבע מאות: ס	and Jehoiada the leader of <i>the sons of Aaron</i> , and with him three thousand seven hundred <i>men</i> ;	
1 Chr 12:28	וצדוק נער גבור חיל ובית-אביו שרים עשרים ושנים: ס	and Zadok, a lad, a valiant warrior; and his paternal house, twenty-two commanders;	
1 Chr 12:29	ומן-בני בנימן אחי שאול שלשת אלפים ועדהנה מרביתם שמרים משמרת בית שאול: ס	and from the sons of Benjamin, Saul's <i>kin</i> , three thousand – up to this point the majority of them <i>having been</i> guards in the guard duty of Saul's house;	kin ← <i>brothers</i> .
1 Chr 12:30	ומן-בני אפרים עשרים אלף ושמונה מאות גבורי חיל אנשי שמות לבית אבותם: ס	and from the sons of Ephraim, twenty thousand eight hundred valiant warriors, men of fame of their paternal house;	
1 Chr 12:31	ומחצֵי מטה מנשה שמונה עשר אלף אשר נקבו בשמות לבוא להמליך את-דָּוִד: ס	and from <u>half of the tribe</u> <u>of Manasseh</u> , eighteen thousand <i>men</i> who <i>were</i> specified by <u>name</u> to go and make David king;	half of the tribe of Manasseh: rather than <i>the</i> <i>half-tribe of Manasseh</i> , in view of 1 Chr 12:37, where the other half is accounted for. name ← <i>names</i> .
1 Chr 12:32	ומבני יששכר יודעי בינה לעתים לדעת מה-יעשה ישראל ראשיהם מאתים וכל-אחיהם על-פיהם: ס	and from the sons of Issachar, <u>who were</u> <u>knowledgeable in timely</u> <u>tactics</u> , so as to know what Israel should do, their heads <i>who were</i> two hundred <i>in number</i> and all of whose brothers were at their <u>command</u> ;	knowledgeable in timely tactics ← <i>knowing</i> <i>intelligence for times</i> . command ← <i>mouth</i> .

1 Chr 12:33	מִזְבֻּלֹן יֹצְאֵי צָבָא עֶרְכִּי מִלְחָמָה בְּכָל־כְּלִי מִלְחָמָה חֲמִשִּׁים אֶלֶף וְלַעֲדָר בְּלֹא־לֵב וְלֵב: ס	from Zebulun, those <i>who</i> went out <i>in</i> the army, equipped for war with every weapon of war, fifty thousand <i>men</i> , <i>fit</i> to take up position <u>without wavering</u> ;	without wavering ← <i>with</i> <i>no heart and heart</i> .
1 Chr 12:34	וּמִנַּפְתָּלִי שָׂרִים אֶלֶף וְעִמָּהֶם בָּצָנָה וַחֲזִית שְׁלֹשִׁים וְשִׁבְעָה אֶלֶף: ס	and from Naphtali, a thousand commanders, and with them, with shield and spear, thirty-seven thousand;	
1 Chr 12:35	וּמִן־הַדָּנִי עֶרְכִּי מִלְחָמָה עֶשְׂרִים־וּשְׁמוֹנֶה אֶלֶף וְשֵׁשׁ מֵאוֹת: ס	and from the Danites, those equipped for war, twenty- eight thousand six hundred;	
1 Chr 12:36	וּמֵאֲשֶׁר יֹצְאֵי צָבָא לַעֲרֹךְ מִלְחָמָה אַרְבָּעִים אֶלֶף: ס	and from Asher, those <i>who</i> went out <i>in</i> the army, equipped for war, forty thousand;	equipped ← <i>to equip</i> .
1 Chr 12:37	וּמֵעֵבֶר לַיַּרְדֵּן מִן־הָרְאוּבֵנִי וְהַגָּדִי וַחֲצִי אֶלֶף מִן־הַמָּנַשֶּׁה בְּכָל־כְּלִי צָבָא מִלְחָמָה מֵאָה וְעֶשְׂרִים אֶלֶף:	and from the other side of the Jordan, from the Reubenites and the Gadites and <u>half of the tribe of</u> <u>Manasseh</u> , with all weaponry of the army of warfare, one hundred and twenty thousand.	half of the tribe of Manasseh: rather than <i>the</i> <i>half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended.
1 Chr 12:38	כָּל־אֵלֶּה אַנְשֵׁי מִלְחָמָה עֹדְרֵי מַעֲרָכָה בָּלָבָב שָׁלֵם בָּאוּ חֲבֵרוֹנָה לְהַמְלִיךְ אֶת־דָּוִיד עַל־כָּל־יִשְׂרָאֵל וְגַם כָּל־שִׁרְיַת יִשְׂרָאֵל לֵב אַחַד לְהַמְלִיךְ אֶת־דָּוִיד:	All these warfaring men, <i>who</i> took up position in battle formation, went wholeheartedly to Hebron to make David king over all Israel, and also all the rest of Israel <i>was</i> <u>unanimous in making</u> David king.	unanimous ← <i>one heart</i> . in making: gerundial use of the infinitive.
1 Chr 12:39	וַיְהִיו־שָׁם עִם־דָּוִיד יָמִים שְׁלוֹשָׁה אֲכָלִים וְשׁוֹתִים כִּי־הֵכִינוּ לָהֶם אֲחֵיהֶם:	And they were there with David for three days, eating and drinking, for their brothers had prepared <i>it</i> for them.	

1 Chr 12:40	וְגַם הַקְּרוֹבִים־אֵלֵיהֶם עַד־יִשָּׁשְׁכָר וְזִבְלוֹן וְנַפְתָּלִי מְבִיאִים לָחֶם בַּחֲמֹרִים וּבְגִמְלִים וּבַפָּרִדִּים וּבַבָּקָר מֵאֵל קֶמַח דְּבִלִים וְצִמּוּקִים וַיְיוֹשְׁמוּ וּבָקָר וְצֹאן לְרֹב כִּי שִׂמְחָה בְּיִשְׂרָאֵל: פ	And also those who <i>were</i> related to them – to Issachar and Zebulun and Naphtali – brought <u>bread</u> on donkeys and on camels and on mules and on oxen: food, flour, pressed fig <i>cake</i>, raisin <i>cake</i>, wine and oil, and oxen and small cattle in abundance, for <i>there was</i> joy in Israel.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Chr 13:1	וַיֹּעֵץ דָּוִיד עִם־שָׂרֵי הָאֲלָפִים וְהַמָּאוֹת לְכָל־נָגִיד:	And David took counsel with the commanders of a thousand and of a hundred <i>and</i> with every leader,	
1 Chr 13:2	וַיֹּאמֶר דָּוִיד לְכָל קָהָל יִשְׂרָאֵל אִם־עָלִיכֶם טוֹב וּמִן־יְהוָה אֱלֹהֵינוּ נִפְרָצָה נִשְׁלָחָה עַל־אֲחֵינוּ הַנִּשְׁאָרִים בְּכָל אֲרָצוֹת יִשְׂרָאֵל וְעִמָּהֶם הַפָּהָגִים וְהַלְוִיִּם בְּעָרֵי מִגְרָשֵׁיהֶם וַיִּקְבְּצוּ אֵלֵינוּ:	and David said to the whole convocation of Israel, “If <i>it is</i> right in <u>your opinion</u>, and <i>if it is</i> from the LORD our God, let us spread out and send <i>companies</i> to our brothers who remain in all the lands of Israel, and <i>let us send</i> with them <u>the priests</u> and the Levites <u>into</u> the cities of their pasture lands, so that they gather themselves to us.	in your <i>opinion</i> ← <i>at you</i>. the priests: AV differs (<i>to the priests</i>). into ← <i>in</i>.
1 Chr 13:3	וְנִסְבָּה אֶת־אֲרוֹן אֱלֹהֵינוּ אֵלֵינוּ כִּי־לֹא דִרְשָׁנָהּ בִּימֵי שָׁאוּל:	And let us <u>recover</u> the ark of our God, because we did not inquire with it in Saul's days.”	recover ← <i>turn ... round to ourselves</i>.
1 Chr 13:4	וַיֹּאמְרוּ כָל־הַקָּהָל לַעֲשׂוֹת כֹּן כִּי־יֵשֶׁר הַדְּבָר בְּעֵינֵי כָל־הָעָם:	And the whole convocation agreed to do <u>this</u>, for the matter was right in the eyes of all the people.	agreed ← <i>said</i>. this ← <i>thus</i>.

1 Chr 13:5	וַיִּקְהַל דָּוִיד אֶת־כָּל־יִשְׂרָאֵל מִן־שִׁיחֹר מִצְרַיִם וְעַד־לְבֹא חֲמַת לְהָבִיא אֶת־אָרוֹן הָאֱלֹהִים מִקְרִית יַעֲרִים:	Then David convened the whole of Israel from Shihor in Egypt to the approach to Hamath, to bring the ark of God from Kiriath-Jearim.	2 Sam 6:1. in Egypt ← <i>of Egypt</i>. the approach to Hamath: or, with [LHG], <i>Lebohamath</i>. Compare 1 Ki 8:65. Kiriath-Jearim: see Josh 9:17.
1 Chr 13:6	וַיַּעַל דָּוִיד וְכָל־יִשְׂרָאֵל בְּעֹלְתָהּ אֶל־קְרִית יַעֲרִים אֲשֶׁר לַיהוָה לְהַעֲלוֹת מִשָּׁם אֶת־אָרוֹן הָאֱלֹהִים יְהוָה יוֹשֵׁב הַכְּרוּבִים אֲשֶׁר־נִקְרָא שָׁם:	And David and all Israel went up to Baalah, to Kiriath-Jearim, which <i>belongs</i> to Judah, so as to bring up from there the ark of God – <i>of</i> the LORD, <i>who</i> resides <i>between</i> the cherubim – where <i>his</i> name is called <i>on</i>.	2 Sam 6:2. Kiriath-Jearim: see Josh 9:17.
1 Chr 13:7	וַיִּרְכִּיבוּ אֶת־אָרוֹן הָאֱלֹהִים עַל־עֲגֹלָה חֲדָשָׁה מִבֵּית אֲבִינָדָב וְעֹזָא וְאַחִיו נֹהֲגִים בָּעֲגֹלָה:	And they loaded the ark of God onto a new wagon obtained from the house of Abinadab, and Uzza and Ahio were driving the wagon.	2 Sam 6:3. loaded ← <i>mounted</i>. Uzza: see 2 Sam 6:8.
1 Chr 13:8	וְדָוִיד וְכָל־יִשְׂרָאֵל מְשַׁחֲקִים לִפְנֵי הָאֱלֹהִים בְּכָל־עֹז וּבְשִׁירִים וּבְכִנֹּרוֹת וּבְנִבְלִים וּבַתְּפִים וּבַמְּצִלְתִּים וּבַחֲצֹצְרוֹת:	Now David and all Israel were playing <i>music</i> before God with all <i>their</i> strength, both with singing and on harps and on lutes, and with drums and with cymbals, and with trumpets,	2 Sam 6:5.
1 Chr 13:9	וַיָּבֹאוּ עַד־גֶּרֶן כִּידֹן וַיִּשְׁלַח עֹזָא אֶת־יָדוֹ לְאַחֹז אֶת־הָאָרוֹן כִּי שָׁמְטוּ הַבָּקָר:	when they came to Chidon's threshing floor, and Uzza stretched out his hand to hold the ark, because the oxen were destabilizing <i>it</i>.	2 Sam 6:6. Uzza: see 2 Sam 6:8.

1 Chr 13:10	וַיַּחַר־אַף יְהוָה בְּעֻזָּא וַיִּכֶּהוּ עַל אֲשֶׁר־שָׁלַח יָדוֹ עַל־הָאָרוֹן וַיָּמָת שָׁם לִפְנֵי אֱלֹהִים:	At <u>this</u> the anger of the LORD was kindled against <u>Uzza</u>, and he struck him down because he had stretched out his hand on the ark, and he died there before God.	2 Sam 6:7. At this: wider use of the <i>vav</i>. Uzza: see 2 Sam 6:8.
1 Chr 13:11	וַיַּחַר לְדָוִיד כִּי־פָרַץ יְהוָה פָּרַץ בְּעֻזָּא וַיִּקְרָא לַמָּקוֹם הַהוּא פָּרַץ עֻזָּא עַד הַיּוֹם הַזֶּה:	And it grieved David that the LORD <u>had burst out</u> against <u>Uzza</u>, and he called that place <u>Perez-Uzza</u>, <i>as it is up to this day</i>.	2 Sam 6:8. grieved: or <i>infuriated</i>. had burst out ← <i>had burst a burst</i>. Uzza ... Perez-Uzza: see 2 Sam 6:8.
1 Chr 13:12	וַיִּירָא דָּוִיד אֶת־הָאֱלֹהִים בַּיּוֹם הַהוּא לֵאמֹר הִיךְ אָבִיָּא אֵלַי אֶת אָרוֹן הָאֱלֹהִים:	And David feared <u>God*</u> on that day, and he said, “How will I <u>have</u> the ark of <u>God*</u> brought to me?”	God* (2x): [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֱלֹהִים, <i>Elohim</i>, but ד 2 Sam 6:9. have ... brought ← <i>bring</i>.
1 Chr 13:13	וְלֹא־הָסִיר דָּוִיד אֶת־הָאָרוֹן אֵלָיו אֶל־עִיר דָּוִיד וַיֵּטֶהוּ אֶל־בֵּית עֲבֹד־אֲדָם הַגִּתִּיתִי:	So David did not have the ark brought to him in the City of David, and he had it diverted to the house of Obed-Edom the Gittite.	↳ this is only an inference, and we do not reverse it. 2 Sam 6:10.
1 Chr 13:14	וַיֵּשֶׁב אָרוֹן הָאֱלֹהִים עַם־בֵּית עֲבֹד אֲדָם בְּבֵיתוֹ שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה אֶת־בֵּית עֲבֹד־אֲדָם וְאֶת־כָּל־אֲשֶׁר־לוֹ: פ	So the ark of God remained with the house of Obed-Edom, in his house for three months, and the LORD blessed the house of Obed-Edom and all who <i>belonged</i> to him.	2 Sam 6:11.

1 Chr 14:1	וַיִּשְׁלַח חִירָם *חֹרֶם מֶלֶךְ-צֹר מְלָאכִים אֶל-דָּוִיד וְעֲצֵי אֲרָזִים וְחָרָשֵׁי קִיר וְחָרָשֵׁי עֲצִים לְבָנוֹת לוֹ בַּיִת:	And {Q: Hiram} [K: Hiram] king of Tyre sent envoys to David, and cedar wood and <u>w</u> all <u>m</u> asons and carpenters, to build him a house.	The <i>qeré</i> is surprising, because 2 Sam 5:11 and 1 Kings have <i>Hiram</i> , the <i>ketiv</i> here. But in Chronicles, he is mainly <i>Huram</i> . 2 Sam 5:11. wall masons ← <i>artificers</i> <i>of walls</i> .
1 Chr 14:2	וַיַּדַּע דָּוִיד כִּי־הָכִינוּ יְהוָה לְמֶלֶךְ עַל-יִשְׂרָאֵל כִּי־נִשְׂאֵת לְמַעַלָּה מִלְכוּתוֹ בְּעֶבְרַת עַמּוֹ יִשְׂרָאֵל: פ	And David knew that the LORD had established him as king over Israel, because his kingdom was <u>highly</u> <u>exalted</u> , for the sake of his people Israel.	2 Sam 5:12. highly exalted ← <i>exalted</i> <i>upwards</i> .
1 Chr 14:3	וַיִּקַּח דָּוִיד עוֹד נָשִׁים בִּירוּשָׁלַם וַיּוֹלֵד דָּוִיד עוֹד בָּנִים וּבָנוֹת:	And David took <i>some</i> more wives in Jerusalem, and David begot more sons and daughters.	2 Sam 5:13.
1 Chr 14:4	וְאֵלֶּה שְׁמוֹת הַיְּלֻדִים אֲשֶׁר הָיוּ־לוֹ בִּירוּשָׁלַם שִׁמּוּעַ וְשׁוֹבָב נָתָן וְשִׁלְמָה:	And these <i>are</i> the names of those born, whom he had in Jerusalem: Shammua and Shobab, Nathan and Solomon,	2 Sam 5:14, 1 Chr 3:5.
1 Chr 14:5	וַיִּבְחַר וְאֵלִישׁוּעַ וְאֶלְפָּלֶט:	and Ibhar and Elishua and <u>E</u> lpelet,	2 Sam 5:15, 1 Chr 3:6. Elpelet: AV= <i>Elpalet</i> , the pausal form. See Gen 4:2.
1 Chr 14:6	וְנֹגַהּ וְנִפְגַּי וַיְפִיעַ:	and Nogah and Nepheg and Japhia,	2 Sam 5:15, 1 Chr 3:7.
1 Chr 14:7	וְאֵלִישָׁמָע וּבְעִלְיָדָע וְאֶלְיָפָלֶט:	and Elishama and Beeliada and <u>E</u> liphēlet.	2 Sam 5:16, 1 Chr 3:8. Eliphelet: AV= <i>Eliphalet</i> , the pausal form, here and 2 Sam 5:16, but elsewhere <i>Eliphelet</i> . See Gen 4:2.

1 Chr 14:8	וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי־נִמְשַׁח דָּוִיד לְמֶלֶךְ עַל־כָּל־יִשְׂרָאֵל וַיַּעֲלוּ כָל־פְּלִשְׁתִּים לִבְקֹשׁ אֶת־דָּוִיד וַיִּשְׁמַע דָּוִיד וַיֵּצֵא לִפְנֵיהֶם:	And when the Philistines heard that David had been anointed as king over all Israel, all the Philistines came up to <u>seek</u> David, but David heard <i>about it</i> , and he went out to <u>confront</u> <u>them</u> .	2 Sam 5:17. to seek: here in a hostile sense, as in 1 Sam 26:2. to confront them ← <i>before</i> <i>them</i> .
1 Chr 14:9	וּפְלִשְׁתִּים בָּאוּ וַיִּפְשְׁטוּ בְּעֵמֶק רֶפְחַיִּים:	And the Philistines came and spread themselves out in the Valley of the <u>Rephaim</u> .	2 Sam 5:18. Rephaim: see [CB] App. 25.
1 Chr 14:10	וַיִּשְׂאֵל דָּוִיד בַּאלֹהִים לֵאמֹר הֲאֶעֱלֶה עַל־פְּלִשְׁתִּים פְּלִשְׁתִּים וְנָתַתָּם בְּיָדִי** וַיֹּאמֶר לוֹ יְהוָה עֲלֶה וְנָתַתִּים בְּיָדֶךָ:	And David asked <u>God*</u> and said, “Should I go up against the <u>Philistines</u> , and will you deliver them into my hand?” And the LORD said to him, “Go up, and I will deliver them into your hand.”	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֱלֹהִים, <i>Elohim</i> , but this is only an inference, and we do not reverse it. Philistines: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word. 2 Sam 5:19.
1 Chr 14:11	וַיַּעֲלוּ בְּבַעַל־פְּרָצִים וַיִּכּוּ שָׁם דָּוִיד וַיֹּאמֶר דָּוִיד פָּרַץ הָאֱלֹהִים אֶת־אוֹיְבֵי בְּיָדִי כַּפָּרֶץ מִים עַל־כֵּן קִרְאוּ שֵׁם־הַמָּקוֹם הַהוּא בְּעַל פְּרָצִים:	So they went up to Baal- Perazim, and David struck them there. And David said, “ <u>God*</u> has dispersed my enemies <u>by means of</u> <u>myself</u> , like an outpouring of water”, which <i>is</i> why they called that place Baal- Perazim.	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֱלֹהִים, <i>Elohim</i> , but this is only an inference, and we do not reverse it. 2 Sam 5:20. by means of myself ← <i>by</i> <i>my hand</i> .
1 Chr 14:12	וַיַּעֲזֹבוּ־שָׁם אֶת־אֱלֹהֵיהֶם וַיֹּאמֶר דָּוִיד וַיִּשְׂרְפוּ בָּאֵשׁ: פ	And they abandoned their gods there, and David <u>gave</u> <u>the commandment</u> that they were to be burned with fire.	2 Sam 5:21. gave the commandment ← <i>said</i> , but also <i>commanded</i> . Compare Dan 1:3.
1 Chr 14:13	וַיִּסִּיפוּ עוֹד פְּלִשְׁתִּים וַיִּפְשְׁטוּ בְּעֵמֶק:	But the Philistines spread themselves out again in the valley.	2 Sam 5:22.

1 Chr 14:14	וַיִּשְׁאַל עֹד דָּוִד בְּאֱלֹהִים וַיֹּאמֶר לוֹ הָאֱלֹהִים לֹא תַעֲלֶה אַחֲרֵיהֶם הִסֵּב מַעֲלֵיהֶם וּבָאתָ לָהֶם מִמּוֹל הַבְּכָאִים:	And David inquired of God* again, and God* said to him, “You shall not go up after them. Go round away from them and <u>advance</u> on them from opposite the balsam trees.	God* (2x): [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֱלֹהִים, <i>Elohim</i>, but this is only an inference, and we do not reverse it. Occurs twice here. 2 Sam 5:23. advance on ← <i>come to</i>.
1 Chr 14:15	וַיְהִי כַשְׁמַעַף אֶת־קוֹל הַצִּעָדָה בְּרֹאשֵׁי הַבְּכָאִים אִז תֵּצֵא בַּמִּלְחָמָה כִּי־יֵצֵא הָאֱלֹהִים לִפְנֵיךָ לְהַכּוֹת אֶת־מַחֲנֶה פְּלִשְׁתִּים:	And it will come to pass, when you hear the sound of marching in the crowns of the balsam trees, <i>that</i> then you will go out to war, for God will go out before you to strike the Philistines' <u>camp</u>.”	2 Sam 5:24. camp: or <i>battalion</i>.
1 Chr 14:16	וַיַּעַשׂ דָּוִד כַּאֲשֶׁר צִוָּהוּ הָאֱלֹהִים וַיַּכּוּ אֶת־מַחֲנֶה פְּלִשְׁתִּים מִגְּבֵעוֹן וַעֲדַגְזָרָה:	And David did as God* had commanded him, and they struck the Philistines' camp from Gibeon to <u>Gezer</u>.	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֱלֹהִים, <i>Elohim</i>, but this is only an inference, and we do not reverse it. 2 Sam 5:25. Gezer: AV= <i>Gazer</i>. See 2 Sam 5:25, but MT is locative and pausal here.
1 Chr 14:17	וַיֵּצֵא שֵׁם־דָּוִד בְּכָל־הָאָרְצוֹת וַיְהִי נֹתֵן אֶת־פָּחָדוֹ עַל־כָּל־הַגּוֹיִם:	And David's fame spread throughout all the lands, and the LORD put <u>fear</u> of him on all the nations.	spread ← <i>went out</i>. fear of him: an objective genitive (they fear him).
1 Chr 15:1	וַיַּעַשׂ־לוֹ בָתִּים בְּעִיר דָּוִד וַיַּכֵּן מָקוֹם לְאָרְזוֹן הָאֱלֹהִים וַיִּטֹּלֻ אֹהֶל:	And he made himself houses in the City of David, and he prepared a place for the ark of God, and he pitched a tent for it.	

1 Chr 15:2	אֹז אָמַר דָּוִיד לֹא לִשְׂאֹת אֶת־אֲרוֹן הָאֱלֹהִים כִּי אִם־הַלְוִיִּם כִּי־בָם בְּחַר יְהוָה לִשְׂאֹת אֶת־אֲרוֹן יְהוָה וּלְשִׁרְתּוֹ עַד־עוֹלָם: ס	Then David commanded that no-one should bear the ark of God except the Levites, for the LORD had chosen them to bear the ark of the LORD, and to <u>serve</u> <u>him</u> age-abidingly.	serve him: or <i>officiate</i> (with) it.
1 Chr 15:3	וַיִּקְהַל דָּוִיד אֶת־כָּל־יִשְׂרָאֵל אֶל־יְרוּשָׁלַם לְהַעֲלוֹת אֶת־אֲרוֹן יְהוָה אֶל־מְקוֹמוֹ אֲשֶׁר־הָכִין לוֹ:	And David convened all of Israel to Jerusalem for the bringing up of the ark of the LORD to its place which he had prepared for it.	
1 Chr 15:4	וַיֹּאסֹף דָּוִיד אֶת־בְּנֵי אַהֲרֹן וְאֶת־הַלְוִיִּם:	And David gathered the sons of Aaron and the Levites:	
1 Chr 15:5	לְבָנֵי קָהַת אֹרִיאֵל הַשָּׂר וְאַחָיו מֵאָה וְעֶשְׂרִים: ס	of the sons of Kohath, Uriel the principal <i>one</i> and his brothers – one hundred and twenty <i>of them</i> ;	
1 Chr 15:6	לְבָנֵי מֵרָרִי עֲשִׂיָּה הַשָּׂר וְאַחָיו מֵאָתִים וְעֶשְׂרִים: ס	of the sons of Merari, Asaiah the principal <i>one</i> and his brothers – two hundred and twenty <i>of</i> <i>them</i> ;	
1 Chr 15:7	לְבָנֵי גֵרְשׁוֹם יוֹאֵל הַשָּׂר וְאַחָיו מֵאָה וּשְׁלֹשִׁים: ס	of the sons of Gershom, Joel the principal <i>one</i> and his brothers – one hundred and thirty <i>of them</i> ;	
1 Chr 15:8	לְבָנֵי אֶלִּיצַפָּן שְׁמַעִיָּה הַשָּׂר וְאַחָיו מֵאָתִים: ס	of the sons of Elizaphan, Shemaiah the principal <i>one</i> and his brothers – two hundred <i>of them</i> ;	
1 Chr 15:9	לְבָנֵי חֶבְרוֹן אֱלִיאֵל הַשָּׂר וְאַחָיו שְׁמוֹנִים: ס	of the sons of Hebron, Eliel the principal <i>one</i> and his brothers – eighty <i>of them</i> ;	
1 Chr 15:10	לְבָנֵי עֲזִיֶּאֱל עַמִּינָדָב הַשָּׂר וְאַחָיו מֵאָה וּשְׁנַיִם עָשָׂר: ס	of the sons of Uzziel, Amminadab the principal <i>one</i> and his brothers – one hundred and twelve <i>of</i> <i>them</i> .	

1 Chr 15:11	וַיִּקְרָא דָּוִיד לְצָדוֹק וּלְאַבְיָתָר הַכֹּהֲנִים וְלַלְוִיִּם לְאַוְרִיאֵל עֲשִׂיָּה וְיֹאֵל שִׁמְעִיָּה וְאַמִּינָדָב וַעֲמִינָדָב:	And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah and Joel, Shemaiah and Eliel and Amminadab,	Abiathar: see 1 Sam 22:20.
1 Chr 15:12	וַיֹּאמֶר לָהֶם אַתֶּם רֹאשֵׁי הָאָבוֹת לַלְוִיִּם הַתְּקַדְּשׁוּ אַתֶּם וְאַחֵיכֶם וְהַעֲלִיתֶם אֶת אֲרוֹן יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֶל־הַכִּינּוֹתַי לָזֶה:	and he said to them, “You are the paternal heads of the Levites. Sanctify yourselves, you and your brothers, and bring the ark of the LORD God of Israel up to <i>where</i> I have prepared for it.	
1 Chr 15:13	כִּי לִמְבְּרָאשׁוֹנָה לֹא אַתֶּם פָּרָץ יְהוָה אֱלֹהֵינוּ בָּנוּ כִּי־לֹא דִרְשָׁנָהוּ בַּמִּשְׁפָּט:	Since <u>it wasn't you</u> <u>bringing it up</u> on the first <u>occasion</u> , the LORD our God broke in on us – because we did not seek him according to the ordinance.”	Since it wasn't you: Ahio and Uzza were not Levites (2 Sam 6:3, Abinadab being David's brother).
1 Chr 15:14	וַיִּתְקַדְּשׁוּ הַכֹּהֲנִים וְהַלְוִיִּם לְהַעֲלוֹת אֶת־אֲרוֹן יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.	
1 Chr 15:15	וַיֵּשְׂאוּ בְנֵי־הַלְוִיִּם אֶת אֲרוֹן הָאֱלֹהִים כַּאֲשֶׁר צִוָּה מֹשֶׁה כַּדָּבָר יְהוָה בְּכַתְּפָם בַּמָּטּוֹת עָלֵיהֶם: פ	And the sons of the Levites bore the ark of God, as Moses had commanded, according to the word of the LORD, <u>with the poles</u> <u>extending onto their</u> <u>shoulders</u> .	with the poles <i>extending</i> onto their shoulders ← <i>on</i> <i>their shoulder with the</i> <i>poles on them</i> .

1 Chr 15:16	וַיֹּאמֶר דָּוִיד לְשָׂרֵי הַלְוִיִּם לְהַעֲמִיד אֶת־אֲחֵיהֶם הַמְּשֻׁרָּים בְּכָל־שִׁיר נְבָלִים וּכְנָרוֹת וּמִצְלִתִּים מְשַׁמְעִים לַהָרִים־בְּקוֹל לְשִׁמְחָה: פ	And David told the <u>senior</u> Levites to appoint their brothers <i>as</i> the singers with instruments of song: lutes and harps and timbrels, producing sounds <i>and</i> with raising of the voice in joy.	senior ← <i>chiefs of</i> .
1 Chr 15:17	וַיַּעֲמִידוּ הַלְוִיִּם אֶת הִימָן בֶּן־יֹאֵל וּמִן־אֲחָיו אָסָף בֶּן־בִּרְכִּיָּה וְסִמְרֵי מִרְיָאֵל אֲחֵיהֶם אֵתָן בֶּן־קוּשִׁיאָהוּ:	So the Levites appointed Heman the son of Joel, and from his brothers, Asaph the son of Berechiah, and from the sons of Merari – their brothers – Ethan the son of Kushaiah.	
1 Chr 15:18	וְעִמָּהֶם אֲחֵיהֶם הַמְּשֻׁנִּים זְכַרְיָהוּ בֶן וִיעֲזִיאֵל וְשִׁמְרָמוֹת וִיחִיאֵל וְעֻנִי אֱלִיאָב וּבְנֵיהֶם וּמַעֲשִׂיָהוּ וּמַתִּתִּיָּהוּ וְאֶלִּיפֶלֶהוּ וּמִקְנֵיָהוּ וְעֹבֵד־עֲדֹם וְיֵהוּא הַשְּׁעָרִים:	And with them <i>were</i> their brothers the <u>juniors in</u> <u>rank</u> : Zechariah, Ben and Jaaziel and Shemiramoth and Jehiel and Unni, Eliab and Benaiah and Maaseiah, and Mattithiah and Elipheleh and Mikneiah and Obed-Edom and Jeiel, the gatekeepers;	juniors in rank ← <i>second</i> (<i>ones</i>).
1 Chr 15:19	וְהַמְּשֻׁרָּים הִימָן אָסָף וְאֵתָן בְּמִצְלִתִּים נְחֹשֶׁת לְהַשְׁמִיעַ:	and the singers, Heman, Asaph and Ethan to produce sound with copper timbrels;	
1 Chr 15:20	וּזְכַרְיָה וְעִזִּיאֵל וְשִׁמְרָמוֹת וִיחִיאֵל וְעֻנִי וְאֱלִיאָב וּמַעֲשִׂיָהוּ וּבְנֵיהֶם בְּנִבְלִים עַל־עֲלָמוֹת:	and Zechariah and Aziel and Shemiramoth and Jehiel and Unni and Eliab and Maaseiah and Benaiah, with lutes <u>accompanying</u> <u>the maiden's choir</u> ;	accompanying ← <i>at</i> . the maiden's <i>choir</i> ← <i>Alamoth</i> . See [CB] App. 65 ii.

1 Chr 15:21	וּמַתִּיתָהוּ וְאַלְיֶלֶהוּ וּמִקְנִיָּהוּ וְעֹבֵד אֱדֹם וַיַּעֲזִיאוּ וַעֲזִיזָהוּ בְּכִנּוֹת עַל־הַשְּׁמִינִית לְנֹצֵחַ:	and Mattithiah and Elipheleh and Mikneiah and Obed-Edom and Jeiel and Azariah, with harps accompanying the eighth <i>day division choir</i> , to lead in music;	Elipheleh ← <i>Eliphelehu</i> , but we conform this to 1 Chr 15:18, as does AV. accompanying ← <i>at</i> . eighth day division choir: AV differs (<i>Sheminith</i>). See [CB] App. 65.
1 Chr 15:22	וּכְנָנִיָּהוּ שֶׁר־הַלֹּוִים בְּמִשָּׁא יִסֹּר בְּמִשָּׁא כִּי מִבֵּין הוּא:	and Chenaniah, a senior Levite <i>who was engaged</i> in the singing – <i>he</i> instructed the singing because he was knowledgeable;	senior ← <i>chief of</i> . <i>who was engaged</i> in the singing: or, by inference, (<i>led</i>) in the singing, but the absence of a verb, strictly speaking, admits only (<i>was</i>) in the singing. <i>he</i> instructed: infinitive absolute in the role of a finite verb.
1 Chr 15:23	וּבִרְכִיָּה וְאַלְקָנָה שְׁעָרִים לְאָרוֹן:	and Berechiah and Elkanah, gatekeepers for the ark;	
1 Chr 15:24	וּשְׁבַנְיָהוּ וַיֹּשֶׁפֶט וְנִתְנָאֵל וְעַמְשִׁי וְזִכְרִיָּהוּ וּבְנִיָּהוּ וְאַלְיֶעֶזֶר הַכֹּהֲנִים מִחֲצָצִרִים **מִחֲצָצִרִים* בְּחֲצָצְרוֹת לִפְנֵי אָרוֹן הָאֱלֹהִים וְעֹבֵד אֱדֹם וַיַּחֲזִיחַ שְׁעָרִים לְאָרוֹן:	and Shebaniah and Jehoshaphat and Nethaneel and Amasai and Zechariah and Benaiah and Eliezer, the priests <i>who blew</i> the trumpets before the ark of God; and Obed-Edom and Jehiah <i>who were</i> gatekeepers of the ark.	Jehoshaphat: MT= <i>Joshaphat</i> here. blew: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. Nethaneel: see Num 1:8.
1 Chr 15:25	וַיְהִי דָוִיד וְזִקְנֵי יִשְׂרָאֵל וְשָׂרֵי הָאֲלָפִים הַהֲלָכִים לְהַעֲלוֹת אֶת־אָרוֹן בְּרִית־יְהוָה מִן־בֵּית עֹבֵד־אֱדֹם בְּשִׂמְחָה: ס	So it was David and the elders of Israel and the commanders of a thousand who went to bring the ark of the covenant of the LORD up from the house of Obed-Edom with joy,	2 Sam 6:12.

1 Chr 15:26	וַיְהִי בַעֲזֹר הָאֱלֹהִים אֶת־הַלְוִיִּם נֹשְׂאֵי אֲרוֹן בְּרִית־יְהוָה וַיִּזְבְּחוּ שִׁבְעָה־פָּרִים וְשִׁבְעָה אֵילִים:	and it came to pass, when God helped the Levites who were carrying the ark of the covenant of the LORD, that they sacrificed seven bulls and seven rams.	2 Sam 6:13.
1 Chr 15:27	וְדָוִד מְכַרְבֵּל בְּמַעֲלִל בוֹץ וְכָל־הַלְוִיִּם הַנֹּשְׂאִים אֶת־הָאֲרוֹן וְהַמְּשֻׁרְרִים וּכְנָנְיָה הַשָּׂר הַמִּשְׁאָה הַמְּשֻׁרְרִים וְעַל־דָּוִד אַפֹּד בָּד:	And David <i>was</i> attired in a byssus robe, as <i>were</i> all the Levites who were carrying the ark, and the singers, and Chenaniah the master <i>of the choir of the singers</i> . And on David <i>was</i> an ephod of fine linen.	2 Sam 6:14. byssus: also known as <i>sea- silk</i> [Wikipedia]. Very valuable. choir ← <i>singing</i> ← <i>lifting up</i> .
1 Chr 15:28	וְכָל־יִשְׂרָאֵל מַעֲלִים אֶת־אֲרוֹן בְּרִית־יְהוָה בַּתְּרוּעָה וּבִקְוֹל שׁוֹפָר וּבַחֲצָצְרוֹת וּבַמִּצְלָתִים מִשְׁמָעִים בְּנִבְלִים וּבְנִירוֹת:	So all Israel brought up the ark of the covenant of the LORD, with shouting and with the sound of the ramshorn and with trumpets and with timbrels, making sounds with lutes and harps.	2 Sam 6:15.
1 Chr 15:29	וַיְהִי אֲרוֹן בְּרִית יְהוָה בָּא עַד־עִיר דָּוִד וּמִיכָל בִּת־שָׁאוּל נִשְׁקָפָה בַּעַד הַחֲלוֹן וַתֵּרָא אֶת־הַמֶּלֶךְ דָּוִד מְרַקֵּד וּמִשְׁחֹק וַתְּבֹז לוֹ בִּלְבָבָהּ: פ	And it came to pass, <i>as</i> the ark of the covenant of the LORD was arriving in the City of David, that Michal, Saul's daughter, was peering out of the window, and she saw King David dancing and <i>cavorting</i> , and she despised him in her heart.	2 Sam 6:16. cavorting ← <i>playing</i> , but also <i>playing around</i> .

1 Chr 16:1	וַיָּבִיאוּ אֶת־אֲרוֹן הָאֱלֹהִים וַיִּצְיֵגוּ אֹתוֹ בַּתּוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לוֹ דָּוִיד וַיִּקְרִיבוּ עֹלֹת וּשְׁלָמִים לִפְנֵי הָאֱלֹהִים:	And they brought the ark of God*, and they put it inside the tent which David had pitched for it, and they made burnt offerings and peace-offerings before God*.	God* (2x): [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֱלֹהִים, <i>Elohim</i>, but this is only an inference, and we do not reverse it. 2 Sam 6:17.
1 Chr 16:2	וַיְכַל דָּוִיד מִהַעֲלֹת הָעֹלָה וְהַשְּׁלָמִים וַיְבָרֶךְ אֶת־הָעָם בְּשֵׁם יְהוָה:	And when David had finished offering the burnt offering and the peace-offerings, he blessed the people in the name of the LORD.	2 Sam 6:18. burnt offering: as MT.
1 Chr 16:3	וַיַּחֲלֶק לְכָל־אִישׁ יִשְׂרָאֵל מֵאִישׁ וְעַד־אִשָּׁה לְאִישׁ כֶּבֶד־לֶחֶם וְאַשְׁפָּר וְאַשִּׁישָׁה:	And he distributed to every person of Israel, both men and women – to each <i>one</i> – a loaf of bread and <i>a portion of roast beef</i> and <i>raisin cake</i>.	2 Sam 6:19. <i>a portion of roast beef</i>: see 2 Sam 6:19. raisin cake: AV differs (<i>flagon of wine</i>).
1 Chr 16:4	וַיִּתֵּן לִפְנֵי אֲרוֹן יְהוָה מִן־הַלְוִיִּם מְשָׁרְתִּים וְלִהְזָכִיר וְלִהְדֹּדֹת וְלִהְלֵל לַיהוָה אֱלֹהֵי יִשְׂרָאֵל: פ	And in the presence of the ark of the LORD, he appointed <i>some</i> of the Levites <i>who</i> performed service, both to remember and to give thanks and to praise the LORD God of Israel:	
1 Chr 16:5	אַסָּף הָרֹאשׁ וּמִשְׁנֵהוּ זִכְרִיָּה וְיַעֲיָאֵל וּשְׁמִירָמוֹת וַיַּחֲיָאֵל וּמַתִּיתְיָה וְאֵלִיָּאָב וּבְנֵיָהוּ וְעֵבֵד אָדָם וְיַעֲיָאֵל בְּכֹלֵי נְבָלִים וּבְכִנּוֹרוֹת וְאַסָּף בְּמִצְלָתִים מְשֻׁמֵּעַ:	Asaph the head, and his adjunct Zechariah, and Jeiel and Shemiramoth and Jehiel and Mattithiah and Eliab and Benaiah and Obed-Edom and Jeiel, with lutes and with harps, whereas Asaph produced sound with timbrels,	lutes ← <i>instruments of lutes</i>.
1 Chr 16:6	וּבְנֵיָהוּ וַיַּחֲזִיאֵל הַכֹּהֲנִים בַּחֲצָצְרוֹת תָּמִיד לִפְנֵי אֲרוֹן בְּרִית־הָאֱלֹהִים:	and Benaiah and Jahaziel the priests with trumpets, continually before the ark of the covenant of God.	continually: [CB] explains as <i>morning and evening</i>, as prescribed.

1 Chr 16:7	בַּיּוֹם הַהוּא אָז נָתַן דָּוִיד בְּרָאשׁ לַהֲדוֹת לַיהוָה בִּיד־אֶסָּף וְאָחִיו: פ	Then on that day at the start David handed <i>these</i> <i>words</i> over to Asaph and his brothers, to give thanks to the LORD:	
1 Chr 16:8	הוֹדוּ לַיהוָה קְרָאוּ בְּשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עַל־לִלְתָיו:	Give thanks to the LORD, Call on his name; Make his deeds known Among the <i>various</i> peoples.	Ps 105:1.
1 Chr 16:9	שִׁירוּ לוֹ זִמְרוּ-לוֹ שִׁיחוּ בְּכָל-נַפְלְאָתָיו:	Sing to him, Make psalm melody to him; <u>Meditate</u> on all his wonders.	Ps 105:2. Meditate: or <i>Speak of</i> .
1 Chr 16:10	הִתְהַלְלוּ בְּשֵׁם קֹדֶשׁוֹ יִשְׁמַח לֵב מְבַקְשֵׁי יְהוָה:	Boast in <u>his holy name</u> . Let the heart of those who seek the LORD rejoice.	Ps 105:3. his holy name ← <i>the name</i> <i>of his holiness</i> , a Hebraic genitive.
1 Chr 16:11	דְּרָשׁוּ יְהוָה וְעֹזוֹ בִּקְשׁוּ פָנָיו תָּמִיד:	Search for the LORD and his strength; Seek his <u>presence</u> continually.	Ps 105:4. presence ← <i>face</i> .
1 Chr 16:12	זָכוּרוּ נִפְלְאָתָיו אֲשֶׁר עָשָׂה מִפִּתּוֹ וּמִשְׁפָּטֵי-פִיהוּ:	Remember his wonders Which he has performed – His miracles And the judgments of <u>his mouth</u> .	Ps 105:5. of his mouth: i.e. <i>which he</i> <i>pronounces</i> .
1 Chr 16:13	זֶרַע יִשְׂרָאֵל עֲבָדוֹ בְּנֵי יַעֲקֹב בְּחִירָיו:	The seed of Israel his servant – The sons of Jacob – <i>Are</i> his chosen <i>ones</i> .	Ps 105:6.
1 Chr 16:14	הוּא יְהוָה אֱלֹהֵינוּ בְּכָל-הָאָרֶץ מִשְׁפָּטָיו:	He <i>is</i> the LORD our God; His <i>principles of justice</i> <i>Are</i> in the whole land.	Ps 105:7.
1 Chr 16:15	זָכוּרוּ לְעוֹלָם בְּרִיתוֹ דָּבָר צוּה לְאַלְף דּוֹר:	Remember his covenant age- abidingly – The word he commanded to a thousand generations,	Ps 105:8.
1 Chr 16:16	אֲשֶׁר כָּרַת אֶת-אַבְרָהָם וּשְׁבוּעָתוֹ לְיִצְחָק:	<i>The covenant</i> which he made with Abraham – And his oath to Isaac,	Ps 105:9.

1 Chr 16:17	וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם:	Which he established as a statute to Jacob, <i>And as</i> an age-abiding covenant to Israel,	Ps 105:10.
1 Chr 16:18	לֵאמֹר לְךָ אֶתֵּן אֶרֶץ-כְּנָעַן חֶבֶל נַחֲלַתְכֶם:	When he said, “To you I will give the land of Canaan, The allocation of your inheritance”,	Ps 105:11.
1 Chr 16:19	בְּהֵיְתַכֶּם מִתֵּי מִסְפָּר כְּמַעֲט וְגֵרִים בָּהּ:	When you were a <u>small</u> <u>company</u> – Few, <u>but residents in</u> <u>it</u> .	Ps 105:12. a small company ← <i>men of</i> <i>(low) number</i> . but residents in it: or <i>and</i> <i>foreigners in it</i> .
1 Chr 16:20	וַיֵּתְהֻלְכוּ מִגּוֹי אֶל-גּוֹי וּמִמַּמְלָכָה אֶל-עַם אַחֵר:	And they went round from nation to nation, And from <i>one</i> kingdom to another people.	Ps 105:13.
1 Chr 16:21	לֹא-הֵנִיחַ לְאִישׁ לְעַשְׂקֵם וַיּוֹכַח עֲלֵיהֶם מְלָכִים:	He did not permit man to oppress them, And he reproved kings concerning them,	Ps 105:14.
1 Chr 16:22	אַל-תִּגְעוּ בַּמְּשִׁיחִי וּבְנָבִיא אֱלֹהֵי-תַרְעוּ: פ	<i>Saying</i> , “Do not touch my anointed <i>ones</i> , And do not harm my prophets.”	Ps 105:15.
1 Chr 16:23	שִׁירוּ לַיהוָה כָּל-הָאָרֶץ בַּשָּׁרָה מִיּוֹם-אֶל-יוֹם יְשׁוּעָתוֹ:	Sing to the LORD, all the earth; <u>Proclaim</u> his salvation <u>From one day to the</u> <u>next</u> .	Ps 96:1, Ps 96:2. Proclaim ← <i>Proclaim as</i> <i>good news</i> . From one day to the next ← <i>From day to day</i> .
1 Chr 16:24	סַפְּרוּ בַּגּוֹיִם אֶת-כְּבוֹדוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:	Tell of his glory among the Gentiles, <i>And</i> of his wondrous <i>deeds</i> , Among all the <i>various</i> peoples.	Ps 96:3.
1 Chr 16:25	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְנוֹרָא הוּא עַל-כָּל-אֱלֹהִים:	For the LORD <i>is</i> great And much <i>to be</i> praised; He <i>is</i> awesome Above all gods.	Ps 96:4. <i>to be</i> praised: gerundival use of the participle.

1 Chr 16:26	כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים וַיְהִי שָׁמַיִם עָשָׂה:	For all the gods of the nations <i>are</i> idols, But the LORD made the heavens.	Ps 96:5.
1 Chr 16:27	הָוֹד וְהַדָּר לְפָנָיו עֹז וְחֵדוּה בְּמִקְוֹ:	Majesty and splendour <i>are</i> before him; Strength and joy <i>are</i> in his place.	Ps 96:6.
1 Chr 16:28	הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים הָבוּ לַיהוָה כְּבוֹד וְעֹז:	Ascribe to the LORD, <i>You</i> families of nations, Ascribe glory and strength To the LORD.	Ps 96:7.
1 Chr 16:29	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ שָׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:	Ascribe the glory of his name to the LORD; Make a meal-offering And enter in before him. Worship the LORD In the splendour of holiness.	Ps 96:8, Ps 96:9. Make ← Offer. the splendour of holiness: or, as a Hebraic genitive, holy splendour.
1 Chr 16:30	חִילוּ מִלִּפְנֵי כָל־הָאָרֶץ אֶף־תִּכּוֹן תִּבְלֵ בַּל־תִּמּוֹט:	Tremble in his presence, All the earth; Indeed the world will be established <i>Such that</i> it will not totter.	Ps 96:9, Ps 96:10.
1 Chr 16:31	יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ:	Let the heavens rejoice And the earth be glad, And let them say among the nations, “The LORD reigns.”	Rev 12:12. Ps 96:11.
1 Chr 16:32	יִרְעַם הַיָּם וּמְלֹאֵו יַעֲלֶץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ:	Let the sea roar With <u>its</u> fulness; Let the field exult, And everything in it.	Ps 96:11, Ps 96:12. With its fulness ← And its fulness.
1 Chr 16:33	אֲזַ יִרְנְנוּ עֲצֵי הָיַעַר מִלִּפְנֵי יְהוָה כִּי־בָא לְשִׁפּוֹט אֶת־הָאָרֶץ:	Then let the trees of the forest shout for joy, Before the LORD When he comes to judge the earth.	Ps 96:12, Ps 96:13.
1 Chr 16:34	הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ:	Give thanks to the LORD, For <i>he is</i> good, For his kindness <i>is</i> age- abiding.	Ps 106:1.

1 Chr 16:35	וַאֲמָרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם לְהַדוֹת לְשֵׁם קִדְשֶׁךָ לְהַשְׁתַּבַּח בְּתִהְלֶתְךָ׃	And say, “Save us, O God of our salvation, And gather us, And save us from the Gentiles, To give thanks to your <u>holy name</u> And to <u>exult</u> in <u>praise of</u> <u>you</u> .	Ps 106:47. your holy name ← <i>the name of your holiness</i> , a Hebraic genitive. exult: or, as [BDB], [AnLx], [Ges-HCL], <i>boast</i> . praise of you ← <i>your praise</i> , an objective genitive.
1 Chr 16:36	בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעַלְם וַיֹּאמְרוּ כָּל־הָעַם אֲמֵן וְהִלֵּל לַיהוָה׃ פ	Blessed <i>be</i> the LORD God of Israel From age to age.” And all the people said, “Amen”, and <i>they</i> praised the LORD.	Ps 106:48. and <i>they</i> praised: infinitive absolute in the role of a finite verb.
1 Chr 16:37	וַיַּעַזְב־שֵׁם לִפְנֵי אָרוֹן בְּרִית־יְהוָה לְאַסָּף וּלְאַחֵיו לְשִׁרְתָּ לִפְנֵי הָאָרוֹן תָּמִיד לְדַבְר־יוֹם בְּיוֹמוֹ׃	Then he left Asaph and his brothers there in the presence of the ark of the covenant of the LORD, to serve in the presence of the ark continually as a <u>daily</u> matter,	daily ← <i>of day in its day</i> .
1 Chr 16:38	וַעֲבַד אֲדָם וְאַחֵיהֶם שִׁשִּׁים וּשְׁמוֹנֶה וְעֶבֶד אֲדָם בְּנֵי־דִיתוֹן וְחוּסָה לְשַׁעְרִים׃	and Obed-Edom and their brothers – sixty-eight <i>of</i> <i>them</i> – and Obed-Edom the son of Jeduthun, and Hosah, as gatekeepers,	Jeduthun ← <i>Jedithun</i> here and <i>ketiv</i> in Ps 39:1, Ps 77:1, Neh 11:17; elsewhere <i>Jeduthun</i> .
1 Chr 16:39	וְאַתָּה צִדּוֹק הַכֹּהֵן וְאַחֵיו הַכֹּהֲנִים לִפְנֵי מִשְׁכַּן יְהוָה בַּבְּמָה אֲשֶׁר בְּגִבְעוֹן׃	and Zadok the priest, and his brothers the priests, in the presence of the tabernacle of the LORD in the raised site which <i>is</i> in Gibeon,	

1 Chr 16:40	לְהַעֲלוֹת עֹלוֹת לַיהוָה עַל־מִזְבֵּחַ הָעֹלָה תָּמִיד לְבֹקֶר וְלָעָרֶב וְלִכְל־הַכְּתוּב בְּתוֹרַת יְהוָה אֲשֶׁר צֻוָּה עַל־יִשְׂרָאֵל:	<i>namely</i> to offer burnt offerings to the LORD on the altar for the burnt offering perpetually in the morning and in the evening, and <i>to carry out</i> everything written in the law of the LORD, which he commanded Israel.	
1 Chr 16:41	וְעִמָּהֶם הֵימָן וַיְדוּתוֹן וּשְׂאֵר הַבְּרוּרִים אֲשֶׁר נִקְּבוּ בְּשֵׁמוֹת לַהֲדוֹת לַיהוָה כִּי לְעוֹלָם חֲסִדּוֹ:	And with them <i>were</i> Heman and Jeduthun, and the rest – the elite who were specified <i>by name</i> – to give thanks to the LORD, for his kindness <i>is</i> age-abiding.	by name ← <i>by names</i> .
1 Chr 16:42	וְעִמָּהֶם הֵימָן וַיְדוּתוֹן חֲצֹצְרוֹת וּמִצְלִילִים לְמִשְׁמִיעִים וְכֻלֵּי שִׁיר הָאֱלֹהִים וּבְנֵי יְדוּתוֹן לְשַׁעֲרָ:	And with them <i>were</i> Heman and Jeduthun, <i>and</i> trumpets and timbrels for those <i>who</i> produced sounds <i>with them</i>, and musical instruments of God. And the sons of Jeduthun <i>attended</i> to the gate.	
1 Chr 16:43	וַיֵּלְכוּ כָּל־הָעָם אִישׁ לְבֵיתוֹ וַיִּסַּב דָּוִיד לְבָרֵךְ אֶת־בֵּיתוֹ: פ	Then all the people departed – each to his home – and David returned to bless his household.	2 Sam 6:20.
1 Chr 17:1	וַיְהִי כַּאֲשֶׁר יָשָׁב דָּוִיד בְּבֵיתוֹ וַיֹּאמֶר דָּוִיד אֶל־נָתָן הַנָּבִיא הֵנָּה אֲנִכִּי יוֹשֵׁב בְּבֵית הָאֲרָזִים וְאֶרְצוֹן בְּרִית־יְהוָה תַּחַת יְרִיעוֹת:	And it came to pass, when David was sitting in his house, that David said to Nathan the prophet, “Look, I am sitting in a house of cedars, but the ark of the covenant of the LORD <i>is</i> under <i>sheets</i>.”	2 Sam 7:1, 2 Sam 7:2. sheets ← <i>curtains</i>, but here <i>tent fabric</i>.
1 Chr 17:2	וַיֹּאמֶר נָתָן אֶל־דָּוִיד כֹּל אֲשֶׁר בְּלִבְּךָ עָשָׂה כִּי הָאֱלֹהִים עִמָּךְ: ס	And Nathan said to David, “<i>Whatever is</i> in your heart, do, for God <i>is</i> with you.”	2 Sam 7:3. Whatever ← <i>Everything</i>.

1 Chr 17:3	וַיְהִי בַלַּיְלָה הַהוּא וַיְהִי דְּבַר־אֱלֹהִים אֶל־נָתָן לֵאמֹר:	And it came to pass on that night that the word of God <u>came</u> to Nathan and said,	2 Sam 7:4. came ← <i>became</i> .
1 Chr 17:4	לֵךְ וְאָמַרְתָּ אֶל־דָּוִד עַבְדִּי כֹה אָמַר יְהוָה לֹא אֶתָּה תִּבְנֶה לִּי הַבַּיִת לְשֹׁבֶת:	“Go and say to my servant David, ‘ <u>This is what</u> the LORD says: « <i>It is</i> not you <i>who</i> will build a house for <i>me</i> to dwell <i>in</i> ,	2 Sam 7:5. This is what ← <i>Thus</i> .
1 Chr 17:5	כִּי לֹא יֹשְׁבַתִּי בַּבַּיִת מִן־הַיּוֹם אֲשֶׁר הֵעֲלִיתִי אֶת־יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה וְאֵהְיָה מֵאֵהָל אֶל־אֵהָל וּמִמִּשְׁכָּן:	for I have not dwelt in a house from the day when I brought Israel up, up to this day, and I have been <i>going</i> from tent to tent and from tabernacle <i>to tabernacle</i> .	2 Sam 7:6.
1 Chr 17:6	בְּכָל אֲשֶׁר־הִתְהַלַּכְתִּי בְּכָל־יִשְׂרָאֵל הַדָּבָר דִּבַּרְתִּי אֶת־אֶחָד שֹׁפְטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לִרְעוֹת אֶת־עַמִּי לֵאמֹר לָמָּה לֹא־בִנִיתֶם לִי בַיִת אֲרָזִים:	Everywhere where I have gone about among all Israel, have I spoken a word with one of the judges of Israel whom I commanded to shepherd my people, saying, ‘Why have you not built me a house of cedar?’»	2 Sam 7:7.
1 Chr 17:7	וְעַתָּה כֹּה־תֹאמַר לְעַבְדִּי לְדָוִד ס כֹּה אָמַר יְהוָה צִבָּאוֹת אֲנִי לְקַחְתִּיךָ מִן־הַנֶּזֶה מִן־אַחֲרֵי הַצֹּאן לְהִיּוֹת נֹגֵיד עַל עַמִּי יִשְׂרָאֵל:	So now, <u>this is what</u> you will say to my servant, to David: ‘ <u>This is what</u> the LORD of hosts says: «I took you out of the pasture, from <i>looking</i> after the sheep, to be a leader over my people, Israel.	2 Sam 7:8. this is what ... This is what ← <i>thus</i> ... <i>Thus</i> .

1 Chr 17:8	וְאֶהְיֶה עִמָּךְ בְּכָל אֲשֶׁר הֵלַכְתָּ וְאֶכְרִית אֶת-כָּל-אוֹיְבֶיךָ מִפְּנֶיךָ וְעָשִׂיתִי לְךָ שֵׁם כָּשֵׁם הַגְּדֹלִים אֲשֶׁר בָּאָרֶץ:	And I was with you everywhere you went, and I cut off all your enemies <u>at</u> <u>your advance</u>, and I made a name for you, like the name of the great <u>men</u> who <u>are on the earth</u>.	2 Sam 7:9. at your advance ← <i>from</i> <i>before you</i>. on the earth: or <i>in the land</i>.
1 Chr 17:9	וְשָׂמֹתִי מָקוֹם לְעַמִּי יִשְׂרָאֵל וְנִטְעַתִּיהוּ וְשָׁכְנוּ תַּחְתָּיו וְלֹא יִרְגְּזוּ עוֹד וְלֹא-יוֹסִיפוּ בְנֵי-עוֹלָה לְבַלְתָּם כַּאֲשֶׁר בְּרֵאשׁוֹנָה:	And I will appoint a place for my people – Israel – and I will plant them <i>there</i>, and they will dwell <u>right</u> <u>there</u>, and they will no longer shudder, and the <u>unrighteous</u> will no longer wear them out as at first.	2 Sam 7:10. right there ← <i>under it</i>, but also <i>its place</i>. unrighteous ← <i>sons of</i> <i>iniquity</i>.
1 Chr 17:10	וּלְמִיָּמִים אֲשֶׁר צִוִּיתִי שֹׁפְטִים עַל-עַמִּי יִשְׂרָאֵל וְהִכְנַעְתִּי אֶת-כָּל-אוֹיְבֶיךָ וְאֶגְדָּ לְךָ וּבֵית יְבֻנָּה-לְךָ יְהוָה:	And ever since the days when I appointed judges over my people Israel, I have subdued all your enemies. And I have told you that the LORD will build you a <u>house</u>.	2 Sam 7:11. a house: i.e. <i>a line of</i> <i>succession</i>.
1 Chr 17:11	וְהָיָה כִּי-מָלְאוּ יָמֶיךָ לָלֶכֶת עִם-אֲבֹתֶיךָ וְהִקִּימוּתִי אֶת-זֶרְעֶךָ אֲחֵרֶיךָ אֲשֶׁר יְהִי מִבְּנֶיךָ וְהִכְיֵנוּתִי אֶת-מַלְכוּתוֹ:	And it will come to pass that your days will be fulfilled for <i>you</i> to go to <u>your fathers</u>, but I will raise up your seed after you, who will be <i>one</i> of your sons, and I will establish his kingdom.	Acts 2:30. 2 Sam 7:12. to your fathers ← <i>with</i> <i>your fathers</i>.
1 Chr 17:12	הוּא יְבַנֶּה-לִּי בַּיִת וְכִנֵּנְתִּי אֶת-כִּסְאוֹ עַד-עוֹלָם:	He will build me a house, and I will establish his throne age-abidingly.	2 Sam 7:13.

1 Chr 17:13	אֲנִי אֶהְיֶה-לּוֹ לְאָב וְהוּא יִהְיֶה-לִּי לְבֵן וְחֶסְדִּי לֹא-אֶסִּיר מִמֶּמּוֹ כִּאֲשֶׁר הִסִּירוּתִי מֵאֲשֶׁר הָיָה לִפְנֵיָךְ:	I will be a father to him, and he will be a son to me, and I will not withdraw my kindness from him, as I withdrew it from <i>him</i> who was before you.	2 Cor 6:18, Heb 1:5. 2 Sam 7:14, 2 Sam 7:15. <i>him</i> : i.e. <i>Saul</i> .
1 Chr 17:14	וְהָעִמְדָתִיהוּ בְּבֵיתִי וּבַמְּלָכוּתִי עַד-הָעוֹלָם וְכִסְאוֹ יִהְיֶה נָכוֹן עַד-עוֹלָם:	And I will establish him in my house, and in my kingdom, age-abidingly, and his throne will be confirmed age- abidingly.»”	2 Sam 7:16.
1 Chr 17:15	כָּכָל הַדְּבָרִים הָאֵלֶּה וּכְכָל הַחֲזוֹן הַזֶּה בֵּן דָּבָר נָתַן אֶל-דָּוִיד: פ	According to all these words, and according to all of this vision, so Nathan spoke to David.	2 Sam 7:17.
1 Chr 17:16	וַיָּבֹא הַמֶּלֶךְ דָּוִיד וַיֹּשֶׁב לִפְנֵי יְהוָה וַיֹּאמֶר מִי-אֲנִי יְהוָה אֱלֹהִים וּמִי בֵיתִי כִּי הֵבִיאָתָנִי עַד-הֵלֶם:	Then King David came and sat before the LORD and said, “Who <i>am</i> I, O LORD God, and who <i>constitutes</i> <i>my</i> <i>house</i> , that you should have brought me here?	2 Sam 7:18. my house: see 1 Chr 17:10.
1 Chr 17:17	וַתִּקְטֵן זֹאת בְּעֵינֶיךָ אֱלֹהִים וַתְּדַבֵּר עַל-בֵּית-עַבְדְּךָ לְמֶרְחֹק וּרְאִיתָנִי כְּתוֹר הָאָדָם הַמַּעֲלָה יְהוָה אֱלֹהִים:	And was this <i>just</i> a small matter in your sight, O God? For <i>you</i> <i>spoke</i> concerning the house of your servant <i>from afar</i> , yet you have <i>considered</i> me according to an exceeding <i>privilege</i> for a man, O LORD God.	2 Sam 7:19. For you spoke: causal use of the <i>vav</i> . from afar: see 2 Sam 7:19. considered ← <i>seen</i> . <i>privilege</i> ← <i>manner</i> .
1 Chr 17:18	מִה-יֹסִיף עוֹד דָּוִיד אֵלַיךְ לְכַבֹּד אֶת-עַבְדְּךָ וְאֵתָה אֶת-עַבְדְּךָ יְדַעַת:	What <i>more</i> <i>can</i> David <i>say</i> to you in <i>this</i> honouring of your servant? For you know your servant.	2 Sam 7:20. more ... <i>say</i> ← <i>more ...</i> <i>add</i> .

1 Chr 17:19	יְהוָה בַּעֲבוּר עַבְדְּךָ וּכְלַבְּךָ עָשִׂיתָ אֵת כָּל־הַגְּדוֹלָה הַזֹּאת לְהַדְיַע אֶת־כָּל־הַגְּדֻלּוֹת:	O LORD, for your servant's sake and according to your heart, you performed all of this great thing <u>in making</u> all great things known.	2 Sam 7:21. in making: gerundial use of the infinitive.
1 Chr 17:20	יְהוָה אֵין כָּמוֹךָ וְאֵין אֱלֹהִים זולָתְךָ בְּכֹל אֲשֶׁר־שָׁמַעְנוּ בְּאָזְנוֹנוּ:	O LORD, <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.	2 Sam 7:22. anything ← <i>everything</i> .
1 Chr 17:21	וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלַךְ הָאֱלֹהִים לְפָדוֹת לוֹ עַם לָשׁוֹם לְךָ שֵׁם גְּדֻלּוֹת וְנִרְאוֹת לְגִישׁ מִפְּנֵי עַמְּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם גּוֹיִם:	And who <i>is</i> like your people Israel, one nation on the earth, which God <u>proceeded</u> to redeem to himself <i>as</i> a people, <i>and</i> to establish a name for yourself <i>by</i> great and awesome <u>deeds in driving out</u> nations before your people whom you <u>redeemed</u> in Egypt?	2 Sam 7:23. in driving out: gerundial use of the infinitive. proceeded ... redeemed: the verse changes grammatical person, which is not unusual (compare Ps 91).
1 Chr 17:22	וְתִתֶּן אֶת־עַמְּךָ יִשְׂרָאֵל לְךָ לְעַם עַד־עוֹלָם וְאַתָּה יְהוָה הִייתָ לָהֶם לְאֱלֹהִים:	And you have appointed your people Israel as your people age-abidingly, and you, O LORD, have become their God.	2 Sam 7:24.
1 Chr 17:23	וְעַתָּה יְהוָה הַדְּבַר אֲשֶׁר דִּבַּרְתָּ עַל־עַבְדְּךָ וְעַל־בֵּיתוֹ יֵאָמֶן עַד־עוֹלָם וַעֲשֵׂה כַּאֲשֶׁר דִּבַּרְתָּ:	So now, O LORD, may the word which you spoke concerning your servant and concerning his house be upheld age-abidingly, and act as you have spoken.	2 Sam 7:25.
1 Chr 17:24	וַיֵּאָמֶן וַיִּגְדַּל שִׁמְךָ עַד־עוֹלָם לְאֹמֶר יְהוָה צָבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֱלֹהִים לְיִשְׂרָאֵל וּבֵית־דָּוִיד עַבְדְּךָ נִכּוֹן לְפָנֶיךָ:	And may your name be upheld, and may it be magnified age-abidingly, <u>by people saying</u> , ‘O LORD of hosts, O God of Israel, a God to Israel’, and <i>may</i> the house of David your servant <i>be</i> established before you.	2 Sam 7:26. by <i>people</i> saying: gerundial use of the infinitive.

1 Chr 17:25	כִּי אֶתָּה אֱלֹהֵי גָלִית אֶת־אֲזֶן עֲבָדְךָ לִבְנוֹת לוֹ בַּיִת עַל־כֵּן מָצָא עֲבָדְךָ לְהַתְּפִלָּל לִפְנֶיךָ:	For you, O God of mine, have <u>informed</u> your servant <i>that</i> you will build him a <u>house</u> , which <i>is</i> why your servant has found <i>it</i> in <i>his</i> <i>heart</i> to pray before you.	2 Sam 7:27. informed ← <i>uncovered the ear of</i> . house: i.e. <i>a line of succession</i> .
1 Chr 17:26	וְעַתָּה יְהוָה אֱתָה־הוּא הָאֱלֹהִים וַתְּדַבֵּר עַל־עֲבָדְךָ הַטּוֹבָה הַזֹּאת:	So now, O LORD, you <i>are</i> God, and you have pronounced this good <i>thing</i> <u>concerning</u> your servant.	2 Sam 7:28. concerning: or, reading אֶל for על, <i>to</i> .
1 Chr 17:27	וְעַתָּה הוֹאֵלֶת לְבָרְךָ אֶת־בַּיִת עֲבָדְךָ לְהִיֹּת לְעוֹלָם לִפְנֶיךָ כִּי־אֱתָה יְהוָה בְּרַכָּת וּמְבָרָךְ לְעוֹלָם: פ	And now, you have been willing to bless the house of your servant, for <i>it</i> to be before you age-abidingly, because you, O LORD, have blessed and <i>are</i> blessed age-abidingly.”	2 Sam 7:29. AV differs (<i>for thou blessest, O LORD, and it shall be blessed for ever</i>). Our translation is independent of 2 Sam 7:29.
1 Chr 18:1	וַיְהִי אַחֲרֵי־כֵן וַיַּךְ דָּוִיד אֶת־פְּלִשְׁתִּים וַיִּכְנַעֲם וַיִּקַּח אֶת־גֹּת וּבְנֹתֶיהָ מִיַּד פְּלִשְׁתִּים:	And it came to pass after that, that David attacked the Philistines and subdued them. And he took Gath and its satellite villages from the Philistines' <u>control</u> .	2 Sam 8:1. control ← <i>hand</i> .
1 Chr 18:2	וַיַּךְ אֶת־מוֹאָב וַיְהִי מוֹאָב עֲבָדִים לְדָוִיד נְשָׂאֵי מִנְחָה:	And he attacked Moab, and Moab became David's servants <i>and</i> tribute- bearers.	2 Sam 8:2.
1 Chr 18:3	וַיַּךְ דָּוִיד אֶת־הַדְּדָעֶזֶר מֶלֶךְ־צוּבָה חֲמַתָּה בְּלִכְתּוֹ לְהָצִיב יָדוֹ בְּנַהֲר־פָּרַת:	And David attacked <u>Hadadezer</u> king of Zobah, <i>on his way</i> to Hamath, when he went to establish his <u>authority</u> at the River Euphrates.	2 Sam 8:3. Hadadezer: AV= <i>Hadarezer</i> , as AV has everywhere except 2 Sam 8:3 - 2 Sam 8:12. authority ← <i>hand</i> .

1 Chr 18:4	וַיִּלְכְּדֹּ דָוִיד מִמֶּנּוּ אֶלֶף רֶכֶב וְשִׁבְעַת אֲלָפִים פָּרָשִׁים וְעֶשְׂרִים אֶלֶף אִישׁ רִגְלִי וַיַּעֲקֹר דָּוִיד אֶת־כָּל־הָרֶכֶב וַיּוֹתֵר מִמֶּנּוּ מֵאָה רֶכֶב:	And David captured from him a thousand chariots and seven thousand horsemen and twenty thousand infantrymen. And David hamstrung all the <i>horses of the chariot fleet</i> , but he allowed one hundred of its chariots to remain.	2 Sam 8:4. On the differences in 2 Sam 8:4, see note there.
1 Chr 18:5	וַיָּבֹא אֲרָם דִּרְמֶשֶׁק לְעֹזָר לְהַדְדָּעֶזֶר מֶלֶךְ צוּבָה וַיַּךְ דָּוִיד בְּאֲרָם עֶשְׂרִים־וּשְׁנַיִם אֶלֶף אִישׁ:	Then Aramaea of Damascus came to help Hadadezer king of Zobah, and David struck down twenty-two thousand men in Aramaea.	2 Sam 8:5. Damascus: MT= Darmeshek here and 1 Chr 18:6, 2 Chr 16:2, 2 Chr 28:23 (intrusive <i>resh</i>).
1 Chr 18:6	וַיֵּשֶׁם דָּוִיד בְּאֲרָם דִּרְמֶשֶׁק וַיְהִי אֲרָם לְדָוִיד עֲבָדִים נִשְׂאִי מִנְחָה וַיֹּשֶׁעַ יְהוָה לְדָוִיד בְּכָל־אֲשֶׁר הָלַךְ:	And David stationed <i>garrisons</i> in Aramaea of Damascus, and Aramaea became David's servants and tribute-bearers. And the LORD <u>sustained</u> David everywhere he went.	2 Sam 8:6. sustained ← <i>saved</i> .
1 Chr 18:7	וַיִּקַּח דָּוִיד אֶת שְׁלֹטֵי הַזָּהָב אֲשֶׁר הָיוּ עַל עֲבָדֵי הַדְדָּעֶזֶר וַיְבִיאֵם יְרוּשָׁלַם:	And David took the golden shields which were on Hadadezer's servants, and he brought them <i>to</i> Jerusalem.	2 Sam 8:7.
1 Chr 18:8	וּמִטְבַּחַת וּמִכּוּן עָרִי הַדְדָּעֶזֶר לָקַח דָּוִיד נְחֹשֶׁת רַבָּה מְאֹד בָּהּ עָשָׂה שְׁלֹמֹה אֶת־יָם הַנְּחֹשֶׁת וְאֶת־הָעַמּוּנִים וְאֶת כָּלִי הַנְּחֹשֶׁת: פ	And David took a very great <i>quantity of</i> copper from Tibhath and from Chun, Hadadezer's cities, with which Solomon made the copper <i>artificial</i> sea and the columns and the copper equipment.	2 Sam 8:8.

1 Chr 18:9	וַיִּשְׁמַע תֶּעוּ מֶלֶךְ חֲמַת בִּי הִכָּה דָּוִיד אֶת־כָּל־חֵיל הַדְּדֵעֶזֶר מֶלֶךְ־צוּבָה:	And when Tou king of Hamath heard that David had defeated the whole army of Hadadezer king of Zobah,	2 Sam 8:9.
1 Chr 18:10	וַיִּשְׁלַח אֶת־הַדּוֹרַם־בְּנֵי אֶל־הַמֶּלֶךְ־דָּוִיד לִשְׂאוֹל־*לְשֹׂאֵל־לֹ* לְשָׁלוֹם וּלְבָרְכּוֹ עַל אֲשֶׁר נָלַחַם בְּהַדְּדֵעֶזֶר וַיִּכְּהוּ בִּי־אִישׁ מִלְּחָמוֹת תֶּעוּ הָיָה הַדְּדֵעֶזֶר וְכָל כְּלֵי זָהָב וְכֶסֶף וְנַחֲשֶׁשׁ:	he sent Hadoram his son to King David to ask him for peace and to bless him, because he had fought against Hadadezer and defeated him, for Hadadezer had been a man of war with Tou. <i>Tou sent Hadoram with all kinds of instruments of gold and silver and copper.</i>	to ask: the <i>ketiv</i> is a <i>scriptio plena</i> spelling of the <i>geré</i>. 2 Sam 8:10. of war with ← <i>of wars of</i>.
1 Chr 18:11	גַּם־אַתָּם הִקְדִּישׁ הַמֶּלֶךְ דָּוִיד לַיהוָה עֶם־הַכֶּסֶף וְהַזָּהָב אֲשֶׁר נָשָׂא מִכָּל־הַגּוֹיִם מֵאֲדוֹם וּמִמּוֹאָב וּמִבְּנֵי עַמּוֹן וּמִפְּלִשְׁתִּים וּמִעַמְלֶק:	Them too King David consecrated to the LORD with the silver and the gold which he had brought from all the nations – from Edom and from Moab and from the sons of Ammon, and from the Philistines and from Amalek.	2 Sam 8:11, 2 Sam 8:12.
1 Chr 18:12	וְאַבְשֵׁי בֶן־צְרוּיָה הִכָּה אֶת־אֲדוֹם בְּגִיא הַמֶּלַח שְׁמוֹנָה עָשָׂר אָלֶף:	And Abishai the son of Zeruiah defeated Edom in the Valley of Salt – eighteen thousand <i>men</i>.	2 Sam 8:13. Abishai ← <i>Abshai</i> in 1 Chr; frequently Abishai elsewhere. Edom: this is a part of Aramaea (2 Sam 8:13), at the southern end.
1 Chr 18:13	וַיִּשֶׂם בְּאֲדוֹם נְצִיבִים וַיְהִיו כָּל־אֲדוֹם עֲבָדִים לְדָוִיד וַיֹּשֶׁעַ יְהוָה אֶת־דָּוִיד בְּכָל־אֲשֶׁר הָלַךְ:	And he stationed garrisons in Edom, and all of Edom became David's servants. And the LORD sustained David everywhere he went.	2 Sam 8:14. sustained ← <i>saved</i>.

1 Chr 18:14	וַיִּמְלֹךְ דָּוִד עַל-כָּל-יִשְׂרָאֵל וַיְהִי עֹשֶׂה מִשְׁפָּט וצִדְקָה לְכָל-עַמּוֹ:	So David reigned over all of Israel, and he would execute judgment and justice to all his people.	2 Sam 8:15.
1 Chr 18:15	וַיּוֹאֵב בֶּן-צִרוּיָה עַל-הָצָבָא וַיְהוֹשָׁפָט בֶּן-אַחִילוד מִזְכִּיר:	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.	2 Sam 8:16.
1 Chr 18:16	וצִדּוֹק בֶּן-אַחִיטוֹב וַאֲבִימֶלֶךְ בֶּן-אַבִּיטָר כֹּהֲנִים וְשׁוֹשֵׁא סוֹפֵר:	And Zadok the son of Ahitub and Abimelech the son of Abiathar <i>were</i> priests, and Shavsha <i>was</i> the scribe.	2 Sam 8:17. Abiathar: see 1 Sam 22:20. the scribe ← <i>a scribe</i> , but the article is often omitted in Hebrew; compare Num 1:1.
1 Chr 18:17	ובְּנֵיהוּ בֶן-יְהוֹיָדָע עַל-הַכֶּרֶתִי וְהַפִּלְתִּי ובְּנֵי-דָוִד הָרֵאשִׁימִים לְיָד הַמֶּלֶךְ: פ	And Benaiah the son of Jehoiada <i>was</i> in charge of the Cherethites and the Pelethites, <u>and the first</u> <u>sons of David were at the</u> <u>king's side</u> .	2 Sam 8:18. and the first sons of David <i>were</i> at the king's side: AV differs (<i>and the sons of</i> <i>David were chief about the</i> <i>king</i>).
1 Chr 19:1	וַיְהִי אַחֲרֵי-כֵן וַיָּמָת נָחַשׁ מֶלֶךְ בְּנֵי-עַמּוֹן וַיִּמְלֹךְ בְּנוֹ תַחְתָּיו:	And it came to pass after this, that Nahash the king of the sons of Ammon died, and his son reigned in his place.	2 Sam 10:1.
1 Chr 19:2	וַיֹּאמֶר דָּוִד אֶעֱשֶׂה-חֶסֶד עִם-חֲנּוּן בֶּן-נָחַשׁ כִּי-עָשָׂה אָבִיו עָמְלִי חֶסֶד וַיִּשְׁלַח דָּוִד מְלָאכִים לְנַחֲמוֹ עַל-אָבִיו וַיָּבֹאוּ עֲבָדַי דָּוִד אֶל-אַרְץ בְּנֵי-עַמּוֹן אֶל-חֲנּוּן לְנַחֲמוֹ:	And David said, “I will <u>show kindness to</u> Hanun the son of Nahash, because his father <u>showed me</u> <u>kindness</u> .” And David sent messengers to comfort him about his father, and David's servants went to the land of the sons of Ammon to Hanun to comfort him.	2 Sam 10:2. show kindness to ... showed me kindness ← <i>do</i> <i>kindness with ... did</i> <i>kindness with me</i> .

1 Chr 19:3	וַיֹּאמְרוּ שָׂרֵי בְנֵי-עַמּוֹן לְחַנּוֹן הַמִּכְבֵּד דָּוִיד אֶת-אַבְיָד בְּעֵינָיִךְ כִּי-שָׁלַח לְךָ מִנְחָמִים הֲלֹא בָעֵבוֹר לְחַקֵּר וּלְהַפְּךָ וּלְרַגֵּל הָאָרֶץ בָּאוּ עִבְדֶּיךָ אֵלֶיךָ: פ	But the officials of the sons of Ammon said to Hanun, "Does David honour your father, in your <u>opinion</u>? For he has sent consolors to you. <i>Is it</i> not to investigate and overthrow and spy on the land <i>that</i> his servants have come to you?"	2 Sam 10:3. opinion ← <i>eyes</i>.
1 Chr 19:4	וַיִּקַּח חֲנָן אֶת-עֲבָדֵי דָּוִיד וַיַּגְלִחֵם וַיַּכְתֵּם אֶת-מְדוּיֵיהֶם בַּחֲצִי עַד-הַמִּפְשָׁעָה וַיִּשְׁלַחֵם:	And Hanun seized David's servants, and he shaved them, and he cut their garments <u>down the middle</u> as far as <i>their</i> buttocks, and he sent them <i>away</i>.	2 Sam 10:4. <i>down the middle</i> ← <i>in half</i>.
1 Chr 19:5	וַיֵּלְכוּ וַיִּגִּידוּ לְדָוִיד עַל-הָאֲנָשִׁים וַיִּשְׁלַח לְקִרְאָתָם בִּי-הָיוּ הָאֲנָשִׁים נִכְלָמִים מְאֹד וַיֹּאמֶר הַמֶּלֶךְ שָׁבוּ בִּירְחוֹ עַד אֲשֶׁר-יֵצֵא זִקְנָכֶם וּשְׁבָתָם:	So they departed, then when David was told about the men, he sent <i>servants</i> to meet them, for the men had been very much put to shame. And the king said, "Stay in Jericho until your <u>beards grow</u>, and <i>then</i> return."	2 Sam 10:5. David was told ← <i>they told David</i>. Avoidance of the passive. beards grow ← <i>beard grows</i>.
1 Chr 19:6	וַיֵּרְאוּ בְנֵי עַמּוֹן כִּי הִתְבָּאֲשׁוּ עִם-דָּוִיד וַיִּשְׁלַח חֲנָן וּבְנֵי עַמּוֹן אַלְף כִּפֹּרֶסֶף לְשָׂכָר לָהֶם מִן-אַרְם נְהָרִים וּמִן-אַרְם מַעֲכָה וּמִצֹּבָה רֶכֶב וּפָרָשִׁים:	Then when the sons of Ammon saw that they had become odious to David, Hanun and the sons of Ammon sent one thousand <u>talents</u> of silver to <u>hire</u> chariots and horsemen from Mesopotamia and from Aramaea-Maachah and from Zobah.	2 Sam 10:6. talents: see Ex 25:39. to hire ← <i>to hire for themselves</i>. Aramaea-Maachah: AV= Syria-maachah. See Gen 22:24.

1 Chr 19:7	וַיִּשְׁכְּרוּ לָהֶם שְׁנַיִם וּשְׁלָשִׁים אֲלֹף רֶכֶב וְאֶת־מֶלֶךְ מֵעֵבָה וְאֶת־עַמּוֹ וַיָּבֹאוּ וַיַּחֲנוּ לִפְנֵי מִידְבָּא וּבְנֵי עַמּוֹן נֶאֱסָפוּ מֵעָרֵיהֶם וַיָּבֹאוּ לְמִלְחָמָה: פ	And they <u>hired</u> thirty-two thousand chariots, and the king of Maachah and his people, and they came and encamped before Medeba. And the sons of Ammon gathered from their cities and went to war.	2 Sam 10:6. hired ← <i>hired for themselves</i>.
1 Chr 19:8	וַיִּשְׁמַע דָּוִיד וַיִּשְׁלַח אֶת־יֹאָב וְאֶת כָּל־צְבֵא הַגְּבוּרִים:	And when David heard <i>of it</i>, he sent Joab and the whole army <i>of</i> warriors.	2 Sam 10:7.
1 Chr 19:9	וַיֵּצְאוּ בְנֵי עַמּוֹן וַיַּעֲרְכוּ מִלְחָמָה פֶּתַח הָעִיר וְהַמְּלָכִים אֲשֶׁר־בָּאוּ לִבְדָּם בַּשָּׂדֶה:	And the sons of Ammon came out and drew up <i>in</i> battle <i>order at</i> the city entrance, and the kings who had come <i>were</i> in the field by themselves.	2 Sam 10:8.
1 Chr 19:10	וַיֵּרָא יֹאָב כִּי־הִיתָה פְּנִי־הַמִּלְחָמָה אֵלָיו פָּנִים וְאַחֲזֹר וַיִּבְחַר מִכָּל־בָּחֹר בְּיִשְׂרָאֵל וַיַּעֲרֹךְ לִקְרֹאת אֲרָם:	And when Joab saw that there was a battlefront against him, ahead <i>of him</i> and behind, he made a selection from all the young men in Israel, and he drew <i>them</i> up to confront the Aramaeans.	2 Sam 10:9.
1 Chr 19:11	וְאֵת יֵתֶר הָעָם נָתַן בֶּיֶד אַבְשֵׁי אָחִיו וַיַּעֲרְכוּ לִקְרֹאת בְּנֵי עַמּוֹן:	And he placed the remainder of the people in the hand of Abishai his brother, and they drew up to confront the sons of Ammon.	2 Sam 10:10. Abishai ← <i>Abshai</i> in 1 Chr; frequently Abishai elsewhere.
1 Chr 19:12	וַיֹּאמֶר אֶסְתַּחֲזֵק מִמָּנִי אֲרָם וְהִיִּיתָ לִי לְתִשׁוּעָה ס וְאֶם־בְּנֵי עַמּוֹן יַחֲזִקוּ מִמֶּנִּי וְהוֹשַׁעְתִּידָךְ:	And he said, “If the Aramaeans are too strong for me, then you will <u>come to my rescue</u>, and if the sons of Ammon are too strong for you, then I will rescue you.	2 Sam 10:11. come to my rescue ← <i>be to me for salvation</i>.

1 Chr 19:13	חֲזַק וְנִתְחַזְקָה בְּעַד־עַמָּנוּ וּבְעַד עָרֵינוּ אֱלֹהֵינוּ וַיְהִי הַטּוֹב בְּעֵינָיו יַעֲשֶׂה:	Be strong and let us be strengthened for our people and for the cities of our God, and may the LORD do what <i>is</i> right in his sight.”	2 Sam 10:12. right ← <i>good</i> .
1 Chr 19:14	וַיָּגֶשׁ יוֹאָב וְהָעָם אֲשֶׁר־עִמּוֹ לִפְנֵי אָרָם לְמַלְחָמָה וַיָּנוּסוּ מִפָּנָיו:	Then Joab and the people who <i>were</i> with him advanced to the battle against the Aramaeans, who fled from his presence.	2 Sam 10:13. advanced ← <i>approached</i> . from his presence ← <i>from before him</i> .
1 Chr 19:15	וּבְנֵי עַמּוֹן רָאוּ כִּי־נָס אָרָם וַיָּנוּסוּ גַם־הֵם מִפְּנֵי אַבְשָׁי אָחִיו וַיָּבֹאוּ הָעִירָה וַיָּבֹא יוֹאָב יְרוּשָׁלַם: פ	Then when the sons of Ammon saw that the Aramaeans had fled, they also fled from Abishai his brother, and they went to the city, and Joab went to Jerusalem.	2 Sam 10:14. from ← <i>from before</i> . Abishai ← <i>Abshai</i> in 1 Chr; frequently Abishai elsewhere.
1 Chr 19:16	וַיֵּרָא אָרָם כִּי נִגְפוּ לִפְנֵי יִשְׂרָאֵל וַיִּשְׁלָחוּ מַלְאָכִים וַיֹּצִיאוּ אֶת־אָרָם אֲשֶׁר מֵעֵבֶר הַנָּהָר וְשׁוֹפַח שׂר־צָבָא הִדְדָּעֶזֶר לִפְנֵיהֶם:	But when the Aramaeans saw that they had been defeated by Israel, they sent messengers, and they brought out the Aramaeans who <i>were</i> on the far side of the river, with Shophach the commander of Hadadezer's army at their head.	2 Sam 10:15, 2 Sam 10:16. by Israel ← <i>before Israel</i> . Hadadezer: AV= <i>Hadarezer</i> , as AV has everywhere except 2 Sam 8:3 - 2 Sam 8:12.
1 Chr 19:17	וַיִּגַּד לְדָוִיד וַיֵּאסֶף אֶת־כָּל־יִשְׂרָאֵל וַיַּעֲבֹר הַיַּרְדֵּן וַיָּבֹא אֲלֵהֶם וַיַּעֲרֹךְ אֲלֵהֶם וַיַּעֲרֹךְ דָּוִיד לִקְרֹאת אָרָם מִלְחָמָה וַיִּלָּחֲמוּ עִמּוֹ:	And it was reported to David, and he gathered the whole of Israel, and he crossed the Jordan and went to them, and he drew up to them. So David drew his forces up to confront the Aramaeans for battle and fought against them.	2 Sam 10:17. to confront: or <i>towards</i> or <i>to meet</i> . fought against them ← <i>fought with them</i> . See Gen 14:8.

1 Chr 19:18	וַיִּנָּס אֲרָם מִלִּפְנֵי יִשְׂרָאֵל וַיַּהַרְג דָּוִיד מֵאָרֶם שִׁבְעַת אֲלָפִים רֶכֶב וְאַרְבַּעַם אֱלֹף אִישׁ רִגְלִי וְאֵת שׁוֹפָךְ שָׂר־הַצָּבָא הַמִּית:	And the Aramaeans fled from Israel. And of the Aramaeans David killed seven thousand chariot crew and forty thousand infantrymen, and he killed Shophach the commander of the army.	2 Sam 10:18. On the differences in 2 Sam 10:18, see the note to 2 Sam 8:4, where there is a similar issue.
1 Chr 19:19	וַיֵּרְאוּ עֲבָדֵי הַדָּדָדָזַר כִּי נִגְפוּ לִפְנֵי יִשְׂרָאֵל וַיִּשְׁלִימוּ עִם דָּוִיד וַיַּעֲבְדֵהוּ וְלֹא־אָבָה אֲרָם לְהוֹשִׁיעַ אֶת־בְּנֵי־עַמּוֹן עוֹד: פ	And when Hadadezer's servants saw that they had been defeated by Israel, they made peace with David and served him, and the Aramaeans weren't willing to come to the rescue of the sons of Ammon any more.	2 Sam 10:19. by Israel ← <i>before Israel</i>.
1 Chr 20:1	וַיְהִי לַעֲתָת תְּשׁוּבַת הַשָּׁנָה לַעֲתָת צֵאת הַמְּלָכִים וַיִּנְהַג יוֹאָב אֶת־חֵיל הַצָּבָא וַיִּשְׁחַת אֶת־אֶרֶץ בְּנֵי־עַמּוֹן וַיָּבֹא וַיַּצַּר אֶת־רַבָּה וְדָוִיד יָשָׁב בִּירוּשָׁלַם וַיֵּךְ יֹאָב אֶת־רַבָּה וַיַּהֲרֹסָהּ:	And it came to pass in the new year, at the time when kings go out, that Joab led the forces of the army, and he ravaged the land of the sons of Ammon, and he went to besiege Rabbah. But David remained in Jerusalem. And Joab attacked Rabbah and demolished it.	2 Sam 11:1, 2 Sam 12:26. in the new year ← <i>at the turn of the year</i>.
1 Chr 20:2	וַיִּקַּח דָּוִיד אֶת־עֹטֶר־תְּמֻלָּם מֵעַל רֹאשׁוֹ וַיִּמְצָאָהּ מִשְׁקַל כֶּפֶר־זָהָב וּבָהּ אֶבֶן יְקָרָה וַתְּהִי עַל־רֹאשׁ דָּוִיד וּשְׁלָל הָעִיר הוֹצִיא הָרַבָּה מְאֹד:	And David took their king's crown from his head, and he found it to have a weight of a talent of gold, and in it was a precious gemstone, and it was placed on David's head. He also brought a great deal of the city's spoil,	2 Sam 12:30. talent: see Ex 25:39.

1 Chr 20:3	וְאֶת־הָעָם אֲשֶׁר־בָּהּ הוֹצִיא וַיִּשֶׁר בַּמַּגֶּרֶה וּבַחֲרִיצֵי הַבְּרֹזֶל וּבַמַּגְרֹת וְכֹן יַעֲשֶׂה דָּוִד לְכָל עָרֵי בְנֵי־עַמּוֹן וַיָּשָׁב דָּוִד וְכָל־הָעָם יְרוּשָׁלַם: פ	and he brought out the people who <i>were</i> in it, and he assigned <i>them</i> to <i>work</i> with the <i>saw</i> and with iron threshing boards and with axes. And David did likewise to all the cities of the sons of Ammon. Then David and all the people returned <i>to</i> Jerusalem.	2 Sam 12:31. assigned ... to work with the saw ← <i>made ... saw</i> <i>with the saw</i> . We take the verb as <i>hiphil</i> of שׁוּר. AV differs (<i>cut them</i>). axes: the same word as <i>saw</i> , but presumably another ↴
1 Chr 20:4	וַיְהִי אַחֲרֵיכֵן וַתֵּעַמַּד מִלְחָמָה בְּגֶזֶר עִם־פְּלִשְׁתִּים אִזּוֹ הָכָה סִבְכִּי הַחֲשָׁתִי אֶת־סִפִּי מִלְדֵּי הָרַפָּאִים וַיִּכְנְעוּ:	And it came to pass after this, that a war arose in Gezer with the Philistines, when Sibbechai the Hushathite struck down Sippai, <i>who was one</i> of the offspring of the Rephaim. And they were subdued.	↳ instrument. Perhaps pronounced differently, in the singular at least. 2 Sam 21:18. Rephaim: see [CB] App. 25. AV differs (<i>giant</i>).
1 Chr 20:5	וַתְּהִי־עוֹד מִלְחָמָה אֶת־פְּלִשְׁתִּים וַיִּדְּ אֶלְחָנָן בֶּן־יֵעֹור**וַיַּעַר אֶת־לַחְמִי אֲחִי גִלִּית הַגִּתִּי וַעַץ חֲנִיתוֹ כַּמְגֹּר אַרְגָּנִים:	Then there was another war with the Philistines, and Elhanan the son of {Q: Jair} [K: Jaur] struck down Lahmi, the brother of Goliath the Gittite, the shaft of whose spear <i>was</i> like a <i>weaver's beam</i> .	2 Sam 21:19. a weaver's beam ← <i>a beam</i> <i>of weavers</i> .
1 Chr 20:6	וַתְּהִי־עוֹד מִלְחָמָה בְּגַת וַיְהִי אִישׁ מְדָה וְאַצְבָּעָתָיו שֵׁשׁ־עוֹשׁ עֶשְׂרִים וְאַרְבַּע וְגַם־הוּא נִוְלַד לְהַרְפָּא:	And there was another war in Gath, and there was a man of <i>great</i> stature whose fingers <i>and toes were six</i> <i>apiece</i> – twenty-four <i>in all</i> – and he too was born to Rapha.	2 Sam 21:20. six <i>apiece</i> ← <i>six and six</i> . Rapha ← <i>the Rapha</i> .
1 Chr 20:7	וַיַּחֲרֹף אֶת־יִשְׂרָאֵל וַיַּכְהוּ יְהוֹנָתָן בֶּן־שִׁמְעָא אֲחִי דָוִד:	And when he showed contempt for Israel, Jonathan the son of Shimah, David's brother, struck him down.	2 Sam 21:21. Shimah ← <i>Shim'a</i> . See 1 Chr 2:13.
1 Chr 20:8	אֵל נִוְלְדוּ לְהַרְפָּא בְּגַת וַיִּפְּלוּ בְּיַד־דָּוִד וּבְיַד־עַבְדָּיו: פ	These were born to Rapha in Gath, and they fell at the hand of David and at the hand of his servants.	2 Sam 21:22. Rapha ← <i>the Rapha</i> .

1 Chr 21:1	וַיַּעֲמֵד שָׁטָן עַל־יִשְׂרָאֵל וַיִּסֶּת אֶת־דָּוִיד לִמְנוֹת אֶת־יִשְׂרָאֵל:	And Satan made a stand against Israel, and he stirred up David to count Israel.	2 Sam 24:1.
1 Chr 21:2	וַיֹּאמֶר דָּוִיד אֶל־יֹאבָב וְאֶל־שָׂרֵי הָעָם לֵכּוּ סַפְּרוּ אֶת־יִשְׂרָאֵל מִבְּאֵר שֶׁבַע וְעַד־דָּן וְהִבִּיאוּ אֵלַי וְאִדְעָה אֶת־מִסְפָּרם:	And David said to Joab and to the commanders of the people, “Go <i>and</i> count Israel from Beersheba to Dan, and <u>report back</u> to me <u>so that</u> I know the number of them.”	2 Sam 24:2. report back ← <i>bring</i> (<i>word</i>). so that: purposive use of the vav.
1 Chr 21:3	וַיֹּאמֶר יוֹאב יוֹסֵף יְהוָה עַל־עַמּוֹ בָּהֶם מֵאָה פְּעֻמִּים הֲלֹא אֲדֹנִי הִמְלִיךְ בָּלֶם לְאֲדֹנִי לְעִבְדִּים לְמָה יִבְקֹשׁ זֹאת אֲדֹנִי לְמָה יִהְיֶה לְאַשְׁמָה לְיִשְׂרָאֵל:	But Joab said, “May the LORD add to his people as they <i>are</i> a hundred times over, <i>but are</i> they not, my lord the king, all my lord's servants? Why does my lord require this? Why <u>should Israel incur</u> this guilt?”	2 Sam 24:3. should Israel incur ← <i>will</i> <i>there be to Israel</i> .
1 Chr 21:4	וַדְּבַר־הַמֶּלֶךְ חֲזָק עַל־יֹאבָב וַיֵּצֵא יוֹאב וַיִּתְּהִלֵּךְ בְּכָל־יִשְׂרָאֵל וַיָּבֹא יְרוּשָׁלַם:	But the king's <u>decision</u> was firmly against Joab, so Joab went out, and he went up and down all of Israel and came <i>back to</i> Jerusalem.	2 Sam 24:4, 2 Sam 24:8. decision ← <i>word, matter</i> . was firmly ← <i>was strong</i> .
1 Chr 21:5	וַיִּתֵּן יוֹאב אֶת־מִסְפָּר מִפְּקֹד־הָעָם אֶל־דָּוִיד וַיְהִי כָל־יִשְׂרָאֵל אֶלֶף אַלְפִים וּמֵאָה אֶלֶף אִישׁ שִׁלֵּף חֶרֶב וַיְהוּדָה אַרְבַּע מֵאוֹת וְשִׁבְעִים אֶלֶף אִישׁ שִׁלֵּף חֶרֶב:	And Joab gave the number of the census of the people to David, and the whole of Israel <u>consisted of</u> one million one hundred thousand men <i>who</i> drew the sword, and Judah <i>consisted of</i> four hundred and seventy thousand men <i>who</i> drew the sword.	2 Sam 24:9. consisted of ← <i>was</i> . There is a different classification in 2 Sam 24:9.

1 Chr 21:6	וְלוֹי וּבִנְיָמִן לֹא פָקַד בְּתוֹכָם כִּי־נִתְעַב דְּבַר־הַמֶּלֶךְ אֶת־יוֹאָב:	But he did not count Benjamin and Levi among them, for the king's word was repugnant to Joab.	
1 Chr 21:7	וַיֵּרַע בְּעֵינֵי הָאֱלֹהִים עַל־הַדָּבָר הַזֶּה וַיִּךְ אֶת־יִשְׂרָאֵל: פ	Now <u>this matter was wrong</u> in God's sight, and he struck Israel.	this matter was wrong ← <i>it was evil concerning this matter.</i>
1 Chr 21:8	וַיֹּאמֶר דָּוִיד אֶל־הָאֱלֹהִים חַטָּאתִי מְאֹד אֲשֶׁר עָשִׂיתִי אֶת־הַדָּבָר הַזֶּה וְעַתָּה הֶעֱבַרְנָא אֶת־עֲוֹנוֹן עַבְדְּךָ כִּי נִסְכַּלְתִּי מְאֹד: פ	And David said to God, “I have greatly sinned in that I did this thing. So now, please <u>remit</u> the iniquity of your servant, for I have acted very foolishly.”	2 Sam 24:10. remit ← <i>transfer.</i>
1 Chr 21:9	וַיְדַבֵּר יְהוָה אֶל־גָּד חֲזֵה דָּוִיד לֵאמֹר:	Then the LORD spoke to Gad, David's seer, <u>as follows</u> :	2 Sam 24:11. as follows ← <i>to say.</i>
1 Chr 21:10	לֵךְ וּדְבַרְתָּ אֶל־דָּוִיד לֵאמֹר כֹּה אָמַר יְהוָה שְׁלוֹשׁ אֲנִי נֹתֵה עֲלֶיךָ בְּחַר־לָךְ אַחַת מֵהֵנָּה וַאֲעֲשֶׂה־לָּךְ:	“Go and speak to David and say, ‘ <u>This is what</u> the LORD says: «I am <u>offering</u> you three <i>things</i> . Choose one of them, and I will do it to you.» ’ ”	2 Sam 24:12. This is what ← <i>Thus.</i> offering you ← <i>extending over you.</i>
1 Chr 21:11	וַיָּבֹא גָד אֶל־דָּוִיד וַיֹּאמֶר לוֹ כֹּה־אָמַר יְהוָה קַבֵּל־לָךְ:	So Gad went to David and said to him: “ <u>This is what</u> the LORD says: ‘ <u>Choose</u> ,	2 Sam 24:13. This is what ← <i>Thus.</i> Choose ← <i>Receive to yourself.</i>

1 Chr 21:12	אִם־שָׁלוֹשׁ שָׁנִים רָעָב וְאִם־שְׁלֹשָׁה חֳדָשִׁים נִסְפָּה מִפְּנֵי־צָרֶיךָ וְחָרָב אוֹיְבֶיךָ לַמְּשָׁנָה וְאִם־שְׁלֹשָׁת יָמִים חָרָב יְהוָה וְדַבֵּר בְּאָרֶץ וּמִלֵּאָךְ יְהוָה מִשְׁחִית בְּכָל־גְּבוּל יִשְׂרָאֵל וְעַתָּה רְאֵה מַה־אֲשִׁיב אֶת־שְׁלָחִי דָבָר: פ	either three years of famine, or three months <i>of</i> <i>being</i> harassed by your adversaries with the sword of your enemies <i>advancing</i> <i>on you</i> , or three days <i>of</i> the LORD and pestilence in the land, and the angel of the LORD ravaging in every <i>region</i> of Israel.' So now, <i>consider</i> <i>what answer I should give</i> to him who sent me."	2 Sam 24:13. advancing ← <i>overtaking,</i> <i>reaching.</i> region ← <i>border.</i> consider ← <i>see (to).</i> what answer I should give ← <i>what word I should</i> <i>return.</i>
1 Chr 21:13	וַיֹּאמֶר דָּוִיד אֶל־גָּד צַר־לִי מְאֹד אֶפְלֶה־נָּא בְּיַד־יְהוָה כִּי־רַבִּים רַחֲמָיו מְאֹד וּבְיַד־אָדָם אֶל־אֶפֶל:	Then David said to Gad, "I am very much in a strait. Let me, then, fall into the hand of the LORD, for his mercies are very great, so I won't fall into the hand of man."	2 Sam 24:14.
1 Chr 21:14	וַיִּתֵּן יְהוָה דְּבַר בְּיִשְׂרָאֵל וַיִּפֹּל מִיִּשְׂרָאֵל שִׁבְעִים אָלֶף אִישׁ:	So the LORD <i>caused</i> a pestilence in Israel, and seventy thousand <i>men of</i> Israel fell.	2 Sam 24:15. caused ← <i>gave, put.</i> men of Israel ← <i>from</i> <i>Israel ... man / person.</i>
1 Chr 21:15	וַיִּשְׁלַח הָאֱלֹהִים מִלֵּאָךְ לִירוּשָׁלַם לְהַשְׁחִיתָהּ וּכְהַשְׁחִית רָאָה יְהוָה וַיִּנָּחַם עַל־הָרָעָה וַיֹּאמֶר לַמִּלֵּאָךְ הַמְּשַׁחֵת רֹב עַתָּה הֲרֹף יָדְךָ וּמִלֵּאָךְ יְהוָה עֹמֵד עַם־גֶּרֶן אֲרָגוֹ הַיְּבוּסִי: ס	And God sent an angel to Jerusalem to <i>destroy</i> it, but during the <i>destruction</i> , the LORD looked <i>on</i> and grieved over the harm, and he said to the <i>destroying</i> angel, "Enough now; <i>stay</i> your hand." And the angel of the LORD was standing at the threshing floor of Ornan the Jebusite.	2 Sam 24:16. destroy ... destruction ... destroying: or <i>ravage ...</i> <i>ravaging ... ravaging.</i> stay ← <i>slacken.</i> Ornan: see 2 Sam 24:16.

1 Chr 21:16	וַיִּשָּׂא דָוִיד אֶת־עֵינָיו וַיֵּרָא אֶת־מַלְאָךְ יְהוָה עֹמֵד בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם וְחָרְבּוֹ שְׁלֹפָה בְּיָדוֹ נְטוּיָה עַל־יְרוּשָׁלַם וַיִּפֹּל דָוִיד וְהַזְקֵנִים מִכְּסִים בְּשָׁקִים עַל־פְּנֵיהֶם:	And David raised his eyes and saw the angel of the LORD standing between the earth and heaven, with his sword drawn in his hand, stretched out over Jerusalem. And David and the elders, <i>who were</i> covered in sackcloth, fell face down.	face down ← <i>on their</i> faces.
1 Chr 21:17	וַיֹּאמֶר דָּוִיד אֶל־הָאֱלֹהִים הֲלֹא אָנִי אֲמַרְתִּי לַמַּנּוֹת בָּעַם וְאֲנִי־הוּא אֲשֶׁר־חָטָאתִי וְהִרַעַתִּי הָרְעוּתִי וְאֵלֶּה הַצֹּאֵן מִה עָשׂוּ יְהוָה אֱלֹהֵי תְהִי נָא יָדְךָ בִּי וּבְבֵית אָבִי וּבְעַמֶּךָ לֹא לְמַגִּפָּה: ס	And David said to God, “<i>Was it not I who said I</i> would count the people? So <i>I am</i> the one who has sinned, and <i>I have caused</i> <i>this terrible harm</i>, but <i>as</i> <i>for</i> these sheep – what have they done? O LORD my God, may your hand be against me and the house of my father, and not against your people with an attack.”	2 Sam 24:17. I have caused <i>this</i> terrible harm: infinitive absolute.
1 Chr 21:18	וּמַלְאָךְ יְהוָה אָמַר אֶל־גָּד לֵאמֹר לְדָוִיד כִּי יַעֲלֶה דָוִיד לְהַקִּים מִזְבֵּחַ לַיהוָה בְּגֵרֹן אֲרָנֹן הַיְבֵסִי:	Then the angel of the LORD told Gad to say to David, that David should go up to set up an altar to the LORD at the threshing floor of Ornan the Jebusite.	2 Sam 24:18.
1 Chr 21:19	וַיַּעַל דָּוִיד בְּדִבְרֵ־גָד אֲשֶׁר דִּבֶּר בְּשֵׁם יְהוָה:	So David went up according to the <u>words</u> of Gad who had spoken in the name of the LORD.	2 Sam 24:19. words ← <i>word</i>.
1 Chr 21:20	וַיָּשָׁב אֲרָנֹן וַיֵּרָא אֶת־הַמַּלְאָךְ וְאַרְבַּעַת בָּנָיו עִמּוֹ מִתְחַבְּאִים וְאֲרָנֹן דָּשׁ חֲטִיִּם:	And Ornan returned and saw the angel, and his four sons with him hid themselves. Now Ornan threshed wheat.	

1 Chr 21:21	וַיָּבֹא דָוִד עַד־אֲרָנָן וַיִּבֶט אֲרָנָן וַיֵּרָא אֶת־דָּוִד וַיֵּצֵא מִן־הַגֶּרֶן וַיִּשְׁתַּחוּ לַדָּוִד אַפָּיִם אֲרָצָה:	And David came up to Ornan, and Ornan looked and saw David, and he went out of the threshing floor and prostrated himself to David face down.	2 Sam 24:20. down ← <i>to the ground</i>.
1 Chr 21:22	וַיֹּאמֶר דָּוִד אֶל־אֲרָנָן תְּנֵה־לִּי מְקוֹם הַגֶּרֶן וְאֶבְנֶה־בּוֹ מִזְבֵּחַ לַיהוָה בְּכֶסֶף מָלֵא תִּנְהוּ לִי וְתִעְצֹר הַמַּגָּפָה מֵעַל הָעָם:	And David said to Ornan, “Give me the site of the threshing floor <i>so that</i> I can build an altar to the LORD in it. Give it to me for the full <i>price so that</i> the plague on the people stops.”	2 Sam 24:21. so that (2x): purposive use of the <i>vav</i>. price ← <i>money</i>.
1 Chr 21:23	וַיֹּאמֶר אֲרָנָן אֶל־דָּוִד קַח־לָךְ וַיַּעַשׂ אֲדֹנָי הַמֶּלֶךְ הַטּוֹב בְּעֵינָיו רְאֵה נָתַתִּי הַבָּקָר לְעֹלוֹת וְהַמִּזְרָגִים לְעֹצִים וְהַחֲטִים לַמִּנְחָה הַכֹּל נָתַתִּי:	And Ornan said to David, “Take <i>it</i>, and let my lord the king do what <i>is right</i> in his sight. Look, I have given <i>you</i> the oxen for the burnt offerings and the threshing boards for the wood, and the wheat for the meal-offering. I have given it all.”	2 Sam 24:22, 2 Sam 24:23. Take ← <i>Take for yourself</i>. right ← <i>good</i>.
1 Chr 21:24	וַיֹּאמֶר הַמֶּלֶךְ דָּוִד לְאֲרָנָן לֹא כִּי־קִנְיָה אֶקְנֶה בְּכֶסֶף מָלֵא כִּי לֹא־אֶשָּׂא אֲשֶׁר־לָךְ לַיהוָה וְהָעֹלוֹת עוֹלָה חֲנָם:	Then King David said to Ornan, “No, for I <u>insist on</u> buying <i>it</i> for the full price, for I will not take what <i>is</i> yours for the LORD and offer a burnt offering at no cost.”	2 Sam 24:24. I insist on buying: infinitive absolute. price ← <i>money</i>.
1 Chr 21:25	וַיִּתֵּן דָּוִד לְאֲרָנָן בַּמָּקוֹם שְׁקָלֵי זָהָב מִשְׁקַל שֵׁשׁ מֵאוֹת:	And David gave Ornan <i>by</i> weight six hundred shekels of gold for the site.	2 Sam 24:24.

1 Chr 21:26	וַיִּבֶן שָׁם דָּוִיד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלֹת וּשְׁלָמִים וַיִּקְרָא אֶל־יְהוָה וַיַּעֲנֵהוּ בָאֵשׁ מִן־הַשָּׁמַיִם עַל מִזְבַּח הָעֹלָה: פ	And David built an altar to the LORD there, and he offered burnt offerings and peace-offerings, and he called on the LORD. And he answered him with fire from heaven on the altar for the burnt offering.	2 Sam 24:25.
1 Chr 21:27	וַיֹּאמֶר יְהוָה לַמַּלְאָךְ וַיֵּשֶׁב חֶרְבּוֹ אֶל־נֶדְנָה:	And the LORD spoke to the angel, and he returned his sword to its sheath.	
1 Chr 21:28	בָּעֵת הַהִיא בְּרָאוֹת דָּוִיד כִּי־עָנָהוּ יְהוָה בְּגֶרֶן אֲרֹנָן הַיְבוּסִי וַיִּזְבַּח שָׁם:	At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there.	
1 Chr 21:29	וּמִשְׁכַּן יְהוָה אֲשֶׁר־עָשָׂה מֹשֶׁה בַּמִּדְבָּר וּמִזְבַּח הָעֹלָה בָּעֵת הַהִיא בַּבְּמָה בְּגִבְעֹון:	Now the tabernacle of the LORD which Moses had made in the desert, and the altar for the burnt offering, <i>were</i> at that time at the <i>idolatrous</i> raised site in Gibeon.	Gibeon: see Josh 9:3.
1 Chr 21:30	וְלֹא־יָכַל דָּוִיד לָלֶכֶת לִפְנֵיו לְדָרֵשׁ אֱלֹהִים כִּי נִבְעֵת מִפְּנֵי חֶרֶב מִלְאָךְ יְהוָה: ס	But David could not go before it to inquire <i>of</i> God, for he was terrified because of the sword of the angel of the LORD.	
1 Chr 22:1	וַיֹּאמֶר דָּוִיד זֶה הוּא בֵּית יְהוָה הָאֱלֹהִים וְזֶה־מִזְבַּח לְעֹלָה לְיִשְׂרָאֵל: ס	And David said, “This <i>is</i> the house of the LORD God, and this <i>is</i> the altar for the burnt offering for Israel.”	
1 Chr 22:2	וַיֹּאמֶר דָּוִיד לְכָנוֹס אֶת־הַגֵּרִים אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל וַיַּעֲמֵד חָצְבִים לְחָצוֹב אֲבָנֵי גִזִּית לַבָּנוֹת בֵּית הָאֱלֹהִים:	And David gave word to gather the foreigners who <i>were</i> in the land of Israel, and he appointed hewers to hew <u>stone</u> , to build the house of God.	gave word ← <i>said</i> . stone ← <i>quarried stones</i> .

1 Chr 22:3	וּבְרָזַל לָרֹב לַמַּסְמְרִים לְדִלְתֹת הַשְּׁעָרִים וּלְמַחְבְּרוֹת הַכֵּן דָּוִיד וַנְּחַשֵׁת לָרֹב אֵין מִשְׁקָל:	And David prepared iron in abundance for the nails for the doors of the gates, and for the cramp irons, and copper in abundance beyond weighing,	beyond weighing ← <i>(there is) not weight.</i>
1 Chr 22:4	וַעֲצֵי אֲרָזִים לְאֵין מִסְפָּר כִּי הֵבִיאוּ הַצִּידֹנִים וְהַעֲרִים עֲצֵי אֲרָזִים לָרֹב לְדָוִיד: פ	and innumerable cedar trees, for the Sidonians and the Tyrians brought cedar trees in abundance to David.	Sidonians: see Gen 10:15.
1 Chr 22:5	וַיֹּאמֶר דָּוִיד שְׁלֹמֹה בְנִי נָעַר וְרָךְ וְהַבֵּית לְבָנוֹת לִיהוָה לְהַגְדִּיל לְמַעַלָּה לְשֵׁם וּלְתִפְאֶרֶת לְכָל־הָאֲרָצוֹת אֲכִינָה נָא לֹו וַיַּכֵּן דָּוִיד לָרֹב לְפָנָי מוֹתוֹ:	And David said, “Solomon my son <i>is just</i> a lad and <i>is</i> tender, but the house <i>which is to be built</i> for the LORD <i>is to be sublimely great</i> , for fame and splendour in all the lands. Let me then make preparations <i>for it</i> .” So David made preparations in abundance before his death.	to be built ← <i>to build.</i> to be sublimely great ← <i>to become great upwards.</i> for it: or for him <i>(Solomon).</i>
1 Chr 22:6	וַיִּקְרָא לְשְׁלֹמֹה בְנוֹ וַיִּצְוֵהוּ לְבָנוֹת בַּיִת לִיהוָה אֱלֹהֵי יִשְׂרָאֵל: ס	And he called for Solomon his son, and he ordered him to build a house for the LORD God of Israel.	
1 Chr 22:7	וַיֹּאמֶר דָּוִיד לְשְׁלֹמֹה בְנוֹ *בְּנִי אֲנִי הִיָּה* עִם־לִבִּי לְבָנוֹת בַּיִת לְשֵׁם יְהוָה אֱלֹהֵי:	And David said to Solomon {K: his son, “ <i>As for</i> ” [Q: “My son, <i>as for</i> ”] me, it was in my heart to build a house for the name of the LORD my God.	
1 Chr 22:8	וַיְהִי עָלַי דְּבַר־יְהוָה לֵאמֹר דָּם לָרֹב שָׁפַכְתָּ וּמִלְחָמוֹת גְּדֹלוֹת עָשִׂיתָ לֹא־תִבְנֶה בַיִת לְשְׁמִי כִּי דָמִים רַבִּים שָׁפַכְתָּ אֶרְצָה לְפָנָי:	But the word of the LORD came to me and said, ‘You have shed blood in abundance and waged great wars. You shall not build a house for my name, because you have shed much blood <u>on the earth</u> before me.	came to ← <i>became over</i> , but also <i>to</i> , reading the sense of אֵל, <i>el</i> , for עַל, <i>al</i> . Compare 2 Ki 15:19. on the earth ← <i>onto the earth.</i>

1 Chr 22:9	הִנֵּה־בֵן נֹלָד לָךְ הוּא יִהְיֶה אִישׁ מְנוּחָה וְהִנְחוּתִי לוֹ מִכָּל־אֹיְבָיו מִסָּבִיב כִּי שְׁלָמָה יִהְיֶה שְׁמוֹ וְשָׁלוֹם וְשָׁקֵט אֲתֵן עַל־יִשְׂרָאֵל בְּיָמָיו:	Look, a son <i>is to be</i> born to you. He will be a man of rest, and I will give him rest from all his enemies round about. For Solomon will be his name, and I will grant peace and quiet over Israel in his days.	<i>is to be</i> born: gerundival use of the <i>niphal</i> participle.
1 Chr 22:10	הוּא־יִבְנֶה בַּיִת לְשְׁמִי וְהוּא יִהְיֶה־לִּי לְבָן וְאֲנִי־לוֹ לֵאב וְהִכִּינוּתִי כִּסֵּא מַלְכוּתוֹ עַל־יִשְׂרָאֵל עַד־עוֹלָם:	He will build a house for my name, and he will be a son to me, and I a father to him. And I will establish the throne of his kingdom over Israel age-abidingly.'	
1 Chr 22:11	עַתָּה בְּנִי יְהִי יְהוָה עִמָּךְ וְהִצְלַחְתָּ וּבִנִיתָ בַּיִת יְהוָה אֱלֹהֶיךָ כַּאֲשֶׁר דִּבֶּר עֲלֶיךָ:	So now, my son, may the LORD be with you, and may you prosper, and build the house of the LORD your God as he has spoken concerning you.	
1 Chr 22:12	אֲךָ יִתֵּן־לְךָ יְהוָה שֹׁכֵל וּבִינָה וִיצוֹן עַל־יִשְׂרָאֵל וְלִשְׁמֹר אֶת־תּוֹרַת יְהוָה אֱלֹהֶיךָ:	But may the LORD give you intelligence and understanding, and may he put you in charge of Israel, <i>and charge you</i> to keep the law of the LORD your God.	
1 Chr 22:13	אֲזַ תִּצְלִיחַ אִם־תִּשְׁמֹר לַעֲשׂוֹת אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה עַל־יִשְׂרָאֵל חֹזֵק וְאַמֵּץ אֶל־תִּירָא וְאֶל־תַּחַת:	Then you will prosper – if you take heed to <i>observe</i> the statutes and the ordinances which the LORD commanded Moses concerning Israel. Be strong and courageous; do not fear and do not be dismayed.	observe ← <i>do</i>.

1 Chr 22:14	וְהִנֵּה בַעֲנִי הַכִּינּוֹתִי לְבֵית־יְהוָה זָהָב כִּכָּרִים מֵאֵה־אַלְפֵי וְכֶסֶף אֶלֶף אַלְפִים כִּכָּרִים וְלִנְחָשֶׁת וּלְבָרָזֶל אֵין מִשְׁקָל כִּי לָרֹב הִיָּה וְעֵצִים וְאַבָּנִים הַכִּינּוֹתִי וְעֲלֵיהֶם תוֹסִיף:	And look, in my affliction I have prepared for the house of the LORD one hundred thousand <u>talents of</u> gold, and one million <u>talents of</u> silver, and copper and iron beyond weighing, for it was <i>present</i> in abundance, and I have prepared wood and stone to which you <i>can</i> add.	talents (2x): see Ex 25:39.
1 Chr 22:15	וְעַמְדָּ לָרֹב עֹשֵׂי מְלָאכָה חֲצָבִים וְחַרְשֵׁי אֶבֶן וְעֵץ וְכָל־חֶכֶם בְּכָל־מְלָאכָה:	And <i>there are</i> craftsmen with you in abundance – hewers and artisans in stone and wood, and every <i>kind of</i> skilled person in every <i>kind of</i> artisanry –	craftsmen ← <i>doers of</i> <i>craft</i> .
1 Chr 22:16	לְזָהָב לְכֶסֶף וְלִנְחָשֶׁת וּלְבָרָזֶל אֵין מִסְפָּר קוֹם וַעֲשֵׂה וִיהִי יְהוָה עִמָּךְ:	<i>and they are</i> innumerable, <i>artisans</i> in gold, in silver, in copper and in iron. Arise and act, and may the LORD be with you.”	
1 Chr 22:17	וַיִּצַּו דָּוִיד לְכָל־שָׂרֵי יִשְׂרָאֵל לַעְזֹר לְשֹׁלֹמֹה בָּנוֹ:	Then David commanded all the senior officials of Israel to assist Solomon his son.	
1 Chr 22:18	הֲלֹא יְהוָה אֱלֹהֵיכֶם עִמָּכֶם וְהִנֵּיחַ לָכֶם מִסְבֵּיב כִּי נָתַן בְּיָדִי אֶת יֹשְׁבֵי הָאָרֶץ וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵי יְהוָה וּלְפָנַי עַמּוֹ:	And he said, “Is not the LORD your God with you, and hasn’t he given you rest <i>all</i> around? For he delivered the inhabitants of the land into my hand, and the land was conquered before the LORD and before his people.	

1 Chr 22:19	עָתָה תִּנּוּ לְבַבְכֶּם וְנַפְשְׁכֶם לְדְרוֹשׁ לַיהוָה אֱלֹהֵיכֶם וְקוּמוּ וּבְנוּ אֶת־מִקְדָּשׁ יְהוָה הָאֱלֹהִים לְהָבִיא אֶת־אֲרוֹן בְּרִית־יְהוָה וְכָל־יְקָדֵשׁ הָאֱלֹהִים לְבֵית הַנִּבְנֶה לְשֵׁם־יְהוָה: פ	Now apply <u>your hearts</u> and souls <u>to seeking</u> the LORD your God, and arise and build the sanctuary of the LORD God, <u>for bringing</u> the ark of the covenant of the LORD and the holy equipment of God to the house which <u>is to be built</u> for the name of the LORD.”	apply your hearts ← <i>give / put your heart.</i> to seeking ... for bringing: gerundial use of the infinitive. <i>is to be built</i>: gerundival usage of the <i>niphal</i> participle.
1 Chr 23:1	וְדָוִד זָקֵן וְשֶׁבַע יָמִים וַיַּמְלֵךְ אֶת־שְׁלֹמֹה בְנוֹ עַל־יִשְׂרָאֵל:	Then when David <i>was</i> old and <u>with his fill of days</u>, he made Solomon his son king over Israel.	with his fill of days ← <i>satiated (with) days.</i>
1 Chr 23:2	וַיֹּאסֶף אֶת־כָּל־שָׂרֵי יִשְׂרָאֵל וְהַכֹּהֲנִים וְהַלְוִיִּם:	And he gathered all the officials of Israel, and the priests and the Levites.	
1 Chr 23:3	וַיִּסְפְּרוּ הַלְוִיִּם מִבֶּן שְׁלֹשִׁים שָׁנָה וּמַעְלָה וַיְהִי מִסְפָּרָם לְגִלְגָּלָתָם לְגִבּוֹרִים שְׁלֹשִׁים וּשְׁמוֹנֶה אֲלָף:	And the Levites were counted, from thirty years old and above, and their number by <u>headcount</u> was thirty-eight thousand <u>men</u>.	headcount ← <i>their skulls.</i> men ← <i>for men.</i>
1 Chr 23:4	מֵאֵלֶּה לְנִצָּחַ עַל־מְלָאכֶת בֵּית־יְהוָה עֹשִׂים וְאַרְבַּעַת אֲלָף וְשֹׁטְרִים וְשֹׁפְטִים שֵׁשֶׁת אַלְפִים:	Of these, twenty-four thousand <i>were</i> to superintend the work of the house of the LORD, whereas six thousand <i>were</i> overseers and judges.	
1 Chr 23:5	וְאַרְבַּעַת אַלְפִים שְׁעָרִים וְאַרְבַּעַת אַלְפִים מְהַלְלִים לַיהוָה בַּכִּלִּים אֲשֶׁר עָשִׂיתִי לְהַלֵּל:	And <i>there were</i> four thousand gatekeepers and four thousand who praised the LORD with instruments, “Which”, <i>David said</i>, “I made for <u>praising</u>.”	praising: gerundial use of the infinitive.

1 Chr 23:6	וַיַּחֲלֶקֶם דָּוִיד מִחֲלָקוֹת ס לְבִנָּי לְאִי לְגֶרְשׁוֹן קָהָת וּמֶרָרִי: ס	And David assigned them in divisions, according with the sons of Levi – Gershon, Kohath and Merari.	assigned them in divisions ← divided them.
1 Chr 23:7	לְגֶרְשֵׁי לַעֲדָן וְשִׁמְעִי: ס	According with the Gershonites were Ladan and Shimei.	Ladan: see 1 Chr 7:26.
1 Chr 23:8	בְּנֵי לַעֲדָן הָרֹאשׁ יְחִיאל וְזֶתָם וְיֹאֵל שְׁלֹשָׁה: ס	The sons of Ladan were Jehiel the head, and Zetham and Joel – three of them.	Ladan: see 1 Chr 7:26.
1 Chr 23:9	בְּנֵי שִׁמְעִי *שְׁלֹמֹת שְׁלֹמֹת וְחִזִּיאֵל וְהָרָן** שְׁלֹשָׁה אֱלֹהֵי רֵאשִׁי הָאֲבוֹת לַלַּעֲדָן: ס	The sons of Shimei were {Q: Shelomith} [K: Shelomoth] and Haziël and Haran – three of them. These were the paternal heads belonging to Ladan.	Ladan: see 1 Chr 7:26.
1 Chr 23:10	וּבְנֵי שִׁמְעִי יַחַת זִינָא וְיֵעוּשׁ וּבְרִיעָה אֱלֹהֵי בְנֵי-שִׁמְעִי אַרְבַּעָה:	The sons of Shimei were Jahath, Zina and Jeush and Beriah. These sons of Shimei were four in number.	
1 Chr 23:11	וַיְהִי-יַחַת הָרֹאשׁ וְזִינָה הַשֵּׁנִי וְיֵעוּשׁ וּבְרִיעָה לֹא-הָרְבוּ בָנִים וַיְהִיו לְבֵית אָב לְפָקֶדֶה אַחַת: ס	And Jahath was the head, and Zizah the second, but Jeush and Beriah did not have many sons, and they became the paternal house of one appointed line.	
1 Chr 23:12	בְּנֵי קָהָת עֲמָרָם יִצְהָר חֶבְרֹן וְעִזִּיאֵל אַרְבַּעָה: ס	The sons of Kohath were Amram, Izhar, Hebron and Uzziël – four of them.	
1 Chr 23:13	בְּנֵי עֲמָרָם אֶהֱרֹן וּמֹשֶׁה וַיִּבְדֵּל אֶהֱרֹן לְהַקְדִּישׁוֹ קֹדֶשׁ קְדָשִׁים הוּא-וּבָנָיו עַד-עוֹלָם לְהַקְטִיר לִפְנֵי יְהוָה לְשִׁרְתּוֹ וּלְבָרֶךְ בְּשֵׁמוֹ עַד-עוֹלָם:	The sons of Amram were Aaron and Moses. And Aaron was separated so as to consecrate him for the holy of holies – he and his sons age-abidingly – to burn incense before the LORD, to serve him and to bless in his name age- abidingly.	consecrate him: we take this as an objective genitive. AV differs, taking it as subjective (that he should sanctify).

1 Chr 23:14	וּמֹשֶׁה אִישׁ הָאֱלֹהִים בָּנָיו יִקְרָאוּ עַל־שֵׁבֶט הַלֵּוִי:	And <i>as</i> Moses <i>was</i> a man of God, his sons were called after the tribe of Levi.	
1 Chr 23:15	בְּנֵי מֹשֶׁה גֵרְשֹׁם וְאֵלִיעֶזֶר:	The sons of Moses <i>were</i> Gershom and Eliezer.	
1 Chr 23:16	בְּנֵי גֵרְשֹׁם שְׁבוּאֵל הָרֹאשׁ:	The sons of Gershom <i>were</i> Shebuel the head <i>and his</i> <i>line</i> .	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 23:17	וַיְהִיו בְּנֵי־אֵלִיעֶזֶר רְחַבְיָה הָרֹאשׁ וְלֹא־הָיָה לְאֵלִיעֶזֶר בָּנִים אֲחֵרִים וּבְנֵי רְחַבְיָה רַבּוֹ לְמַעַל:	And the sons of Eliezer <i>were</i> Rehabiah the head <i>and his line</i> . Now Eliezer did not have <i>any</i> other sons, but the sons of Rehabiah <u>were ever so</u> <u>many</u> .	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3. were ever so many ← <i>were</i> <i>many to upwards</i> .
1 Chr 23:18	בְּנֵי יִצְהָר שְׁלֹמִית הָרֹאשׁ: ס	The sons of Izhar <i>were</i> Shelomith the head <i>and his</i> <i>line</i> .	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 23:19	בְּנֵי חֶבְרוֹן יִרְיָה הָרֹאשׁ אֲמַרְיָה הַשֵּׁנִי יַחֲזִיאֵל הַשְּׁלִישִׁי וַיִּקְמַעַם הָרְבִיעִי:	The sons of Hebron <i>were</i> Jeriah the head, Amariah the second, Jahaziel the third, and Jekamam the fourth.	Jekamam ← <i>Jekam'am</i> . AV= <i>Jekameam</i> , not recognizing that the middle syllable is closed. See Gen 31:21.
1 Chr 23:20	בְּנֵי עֲזִיאֵל מִיכָה הָרֹאשׁ וַיִּשִׁיָּה הַשֵּׁנִי: ס	The sons of Uzziel <i>were</i> Micah the head and Jishshiah the second.	Micah: AV= <i>Michah</i> . Jishshiah: AV= <i>Jesiah</i> .
1 Chr 23:21	בְּנֵי מֶרָרִי מַחְלִי וּמוֹשִׁי בְּנֵי מַחְלִי אֶלְעָזָר וְקִישׁ:	The sons of Merari <i>were</i> Mahli and Mushi. The sons of Mahli <i>were</i> Eleazar and Kish.	
1 Chr 23:22	וַיָּמָת אֶלְעָזָר וְלֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וַיִּשְׁאוּם בְּנֵי־קִישׁ אֲחֵיהֶם:	But Eleazar died, and he didn't have <i>any</i> sons, but daughters, and the sons of Kish their <u>brothers</u> took them <i>as wives</i> .	brothers: standing for <i>cousins</i> .
1 Chr 23:23	בְּנֵי מוֹשִׁי מַחְלִי וְעֶדֶר וַיְרַמּוּת שְׁלֹשָׁה:	The sons of Mushi <i>were</i> Mahli and Eder and Jeremoth – three <i>of them</i> .	Jeremoth: <i>Jerimoth</i> in 1 Chr 24:30.

1 Chr 23:24	אֵלֶּה בְּנֵי־לֵוִי לְבֵית אֲבֹתֵיהֶם רְאֵשֵׁי הָאָבוֹת לְפָקוּדֵיהֶם בְּמִסְפָּר שְׁמוֹת לְגִלְגָּלָתָם עֲשֵׂה הַמְּלָאכָה לַעֲבֹדֶת בֵּית יְהוָה מִבְּן עֶשְׂרִים שָׁנָה וּמַעֲלָה:	Those <i>were</i> the sons of Levi according to the house of their fathers – the paternal heads by their appointed lines – with the number of names corresponding to their <u>headcount</u> , performing service in the work of the house of the LORD, from twenty years old upwards.	headcount ← <i>skulls</i> .
1 Chr 23:25	כִּי אָמַר דָּוִיד הִנֵּיחַ יְהוָה אֱלֹהֵי־יִשְׂרָאֵל לְעָמּוֹ וַיֵּשְׁבֵן בִּירוּשָׁלַם עַד־לְעוֹלָם:	For David had said, “The LORD God of Israel has given rest to his people, and <u>he</u> will dwell in Jerusalem age-abidingly,	he: or, with AV, <i>they</i> . The verb is singular, but it could collectively reference <i>his people</i> . So AV differs.
1 Chr 23:26	וְגַם לְלוֹוִים אֵין־לָשֹׂאת אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כֵּלָיו לַעֲבֹדָתוֹ:	and also to the Levites <i>because there will be no need to transport</i> the tabernacle and all the equipment for its service.”	transport ← <i>lift, carry</i> .
1 Chr 23:27	כִּי בְּדִבְרֵי דָוִיד הָאַחֲרָנִים הָמָּה מִסְפָּר בְּנֵי־לֵוִי מִבְּן עֶשְׂרִים שָׁנָה וּלְמַעֲלָה:	For in the last words of David, the number of the sons of Levi <i>is reckoned</i> from twenty years old and above,	
1 Chr 23:28	כִּי מַעֲמָדָם לִיד־בְּנֵי אֶהְרֹן לַעֲבֹדֶת בֵּית יְהוָה עַל־הַחֲצֹצְרוֹת וְעַל־הַלְשָׁכוֹת וְעַל־טְהָרַת לְכָל־קֹדֶשׁ וּמַעֲשֵׂה עֲבֹדֶת בֵּית הָאֱלֹהִים:	because their <u>position</u> <i>was</i> as an <u>accessory</u> to the sons of Aaron in the work of the house of the LORD concerning the courtyards and the offices and the purity of all holy <i>equipment</i> , and the work of the service of the house of God,	position ← <i>standing</i> . accessory ← <i>hand; side</i> .

1 Chr 23:29	וּלְלֶחֶם הַמַּעֲרֶכֶת וּלְסֹלֶת לַמִּנְחָה וּלְרִקְיָי הַמִּצּוֹת וּלְמַחְבֵּת וּלְמַרְבֵּכַת וּלְכָל־מְשׁוּרָה וּמִדָּה:	including the showbread and the fine flour for the meal-offering, and the thin cakes of unleavened bread, and the baking dish and the stirrer, and for every measure and quantity,	including ← <i>and</i> . the stirrer: AV differs (<i>that which is fried</i>), but <i>that which is mixed</i> is possible.
1 Chr 23:30	וּלְעֹמֵד בַּבֹּקֶר בַּבֹּקֶר לְהַדּוֹת וּלְהַלֵּל לַיהוָה וְכֵן לָעֶרֶב:	and to stand every morning to give thanks to and to praise the LORD, and similarly in the evening,	
1 Chr 23:31	וּלְכָל הָעֲלֹת עֲלֹת לַיהוָה לְשַׁבָּתוֹת לַחֲדָשִׁים וּלְמִעֲדִים בְּמִסְפָּר כְּמִשְׁפָּט עֲלֵיהֶם תָּמִיד לִפְנֵי יְהוָה:	and <i>to stand</i> for all the offering of burnt offerings to the LORD, on the Sabbaths, the <u>new moons</u> , the festival days, in number according to the ordinance <i>imposed</i> on them, continually before the LORD.	new moons: or (<i>first day of the</i>) months.
1 Chr 23:32	וּשְׁמְרוּ אֶת־מִשְׁמֶרֶת אֹהֶל־מוֹעֵד וְאֶת מִשְׁמֶרֶת הַקֹּדֶשׁ וּמִשְׁמֶרֶת בְּנֵי אֹהֶל אֲחֵיהֶם לְעַבְדַּת בֵּית יְהוָה: פ	And they kept guard of the tent of contact and guard of the sanctuary and guard of the sons of Aaron, their brothers, in the work of the house of the LORD.	
1 Chr 24:1	וּלְבְנֵי אֹהֶל־מַחֲלָקוֹתָם בְּנֵי אֹהֶל־נָדָב וְאַבִּיהוּא אֶלְעָזָר וְאִיתָמָר:	And the sons of Aaron <i>had</i> their divisions. The sons of Aaron <i>were</i> Nadab and Abihu, Eleazar and Ithamar.	
1 Chr 24:2	וַיָּמָת נָדָב וְאַבִּיהוּא לִפְנֵי אֲבֵיהֶם וּבָנִים לֹא־הָיוּ לָהֶם וַיְכַהֲנוּ אֶלְעָזָר וְאִיתָמָר:	But Nadab and Abihu died before their father, and they did not have <i>any</i> sons. So Eleazar and Ithamar officiated as priests.	

1 Chr 24:3	וַיַּחֲלֶקֶם דָּוִיד וְצִדּוֹק מִן־בְּנֵי אֶלְעָזָר וְאַחִימֶלֶךְ מִן־בְּנֵי אִיתָמָר לְפִקְדָּתָם בְּעִבְדָּתָם:	And David assigned them in divisions, both Zadok from the sons of Eleazar and Ahimelech from the sons of Ithamar, according to their assignment in their work.	assigned them in divisions ← divided them. assignment ← charge, precept.
1 Chr 24:4	וַיִּמָּצְאוּ בְנֵי־אֶלְעָזָר רַבִּים לְרֹאשֵׁי הַגְּבָרִים מִן־בְּנֵי אִיתָמָר וַיַּחֲלֶקֶם לְבָנֵי אֶלְעָזָר רֹאשִׁים לְבֵית־אָבוֹת שִׁשָּׁה עָשָׂר וּלְבָנֵי אִיתָמָר לְבֵית אָבוֹתָם שְׁמוֹנָה:	And the sons of Eleazar were found to be more numerous as heads of the warriors than the sons of Ithamar, and they divided them into sixteen sons of Eleazar as heads of the paternal house, and eight sons of Ithamar as their paternal house.	
1 Chr 24:5	וַיַּחֲלֶקֶם בְּגֻרְלוֹת אֵלֶּה עַם־אֵלֶּה כִּי־הֵיוּ שָׂרֵי־קֹדֶשׁ וְשָׂרֵי הָאֱלֹהִים מִבְּנֵי אֶלְעָזָר וּבְבָנֵי אִיתָמָר: ס	And they divided them by lot, into groups, for there were masters of the sanctuary, and masters of things pertaining to God, from the sons of Eleazar and among the sons of Ithamar.	into groups ← these with these.
1 Chr 24:6	וַיִּכְתְּבֵם שִׁמְעִיָּה בֶּן־נְתַנְאֵל הַסּוֹפֵר מִן־הַלְוִי לְפָנֵי הַמֶּלֶךְ וְהַשָּׂרִים וְצִדּוֹק הַכֹּהֵן וְאַחִימֶלֶךְ בֶּן־אֲבִיתָר וְרֹאשֵׁי הָאָבוֹת לַכֹּהֲנִים וְלַלְוִיִּם בֵּית־אֲבִי אֶחָד אֶחָד לְאֶלְעָזָר וְאֶחָד אֶחָד לְאִיתָמָר: פ	And Shemaiah the son of Nethaneel the scribe registered them, he being of the Levites who officiated before the king and the officials: both Zadok the priest and Ahimelech the son of Abiathar, and the paternal heads, as priests and Levites, registering them with one paternal house being taken for Eleazar and another being taken for Ithamar.	Nethaneel: see Num 1:8. registered ← wrote. Abiathar: see 1 Sam 22:20.
1 Chr 24:7	וַיֵּצֵא הַגּוֹרֵל הָרִאשׁוֹן לִיהוֹיָרִיב לִידְעִיָּה הַשֵּׁנִי:	And the first lot fell to Jehoiarib; the second to Jedaiah;	fell ← went out.
1 Chr 24:8	לְחָרִם הַשְּׁלִישִׁי לְשִׁעָרִים הָרְבָּעִי:	the third to Harim; the fourth to Seorim;	

1 Chr 24:9	לְמַלְכִּיָּה הַחֲמִישִׁי לְמִיָּמִן הַשָּׁשִׁי:	the fifth to Malchijah; the sixth to Mijamin;	
1 Chr 24:10	לְהַקּוֹז הַשְּׁבַעִי לְאַבִּיָּה הַשְּׁמִינִי:	the seventh to Hakkoz; the eighth to Abijah;	
1 Chr 24:11	לְיֵשׁוּעַ הַתְּשַׁעִי לְשַׁכְנִיָּהוּ הָעֲשָׂרִי:	the ninth to Jeshua; the tenth to Shecaniah;	Jeshua: a form of the presumed Hebrew underlying the name <i>Jesus</i> ; LXX= Ἰησοῦς.
1 Chr 24:12	לְאֵלִישִׁיב עֲשָׂתִי עָשָׂר לְיָקִים שְׁנָיִם עָשָׂר:	the eleventh to Eliashib; the twelfth to Jakim;	
1 Chr 24:13	לְחַפָּה שְׁלֹשָׁה עָשָׂר לְיִשְׁבָּאב אַרְבַּעַה עָשָׂר:	the thirteenth to Huppah; the fourteenth to Jeshēbāb;	Jeshebab ← <i>Jesheb'ab</i> . AV= <i>Jeshebeab</i> , not recognizing that the middle syllable is closed. See Gen 31:21.
1 Chr 24:14	לְבִלְגָּה חֲמִשָּׁה עָשָׂר לְאִמֶּר שֵׁשָׁה עָשָׂר:	the fifteenth to Bilgah; the sixteenth to Immer;	
1 Chr 24:15	לְחִזִּיר שְׁבַעַה עָשָׂר לְהַפִּצֶזֶז שְׁמוֹנֶה עָשָׂר:	the seventeenth to Hezir; the eighteenth to Happizzez;	Happizzez: AV= <i>Aphses</i> .
1 Chr 24:16	לְפֶתַחְיָה תְּשַׁעַה עָשָׂר לְיִחְזַקְאֵל הָעֶשְׂרִים:	the nineteenth to Pethahiah; the twentieth to Ezekiel;	Ezekiel ← <i>Jehezkel</i> . AV= <i>Jehezekel</i> , not recognizing that the middle syllable is closed. We render consistently with the name of the prophet <i>Ezekiel</i> .
1 Chr 24:17	לְיָכִין אֶחָד וְעֶשְׂרִים לְגַמּוּל שְׁנָיִם וְעֶשְׂרִים:	the twenty-first to Jachin; the twenty-second to Gamul;	
1 Chr 24:18	לְדֹלְיָהוּ שְׁלֹשָׁה וְעֶשְׂרִים לְמַעֲזִיָּהוּ אַרְבָּעָה וְעֶשְׂרִים: פ	the twenty-third to Delaiah; the twenty-fourth to Maaziah.	
1 Chr 24:19	אֵלֶּה פְקֻדֹתָם לְעִבְדוֹתָם לְבֹא לְבֵית־יְהוָה כְּמִשְׁפָּטָם בְּיַד אֶהֱרֹן אֲבִיהֶם כְּאֲשֶׁר צִוָּהוּ יְהוָה אֱלֹהֵי יִשְׂרָאֵל: פ	These <i>were</i> their assignments in their work: to come to the house of the LORD, according to their ordinance, in the authority of Aaron their father, as the LORD God of Israel had commanded him.	assignments: see 1 Chr 24:3. authority ← <i>hand</i> .

1 Chr 24:20	וּלְבָנֵי לֵוִי הַנּוֹתָרִים לְבָנֵי עֲמֶרָם שׁוּבְאֵל לְבָנֵי שׁוּבְאֵל יַחְדָּיהוּ:	And the remaining sons of Levi <i>were</i> : of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah;	
1 Chr 24:21	לְרַחֲבִיָּהוּ לְבָנֵי רַחֲבִיָּהוּ הָרֵאשׁ יִשִּׁיָּה:	of Rehabiah, of the sons of Rehabiah, the head, <u>Jishshiah</u> ;	Jishshiah: AV= <i>Issshiah</i> .
1 Chr 24:22	לִיצְהָרִי שְׁלֹמֹת לְבָנֵי שְׁלֹמֹת יַחַת:	of the Izharites, <u>Shelomith</u> ; of the sons of <u>Shelomith</u> , Jahath;	Shelomith (2x) ← <i>Shelomoth</i> , but we align with 1 Chr 23:18 and the text or <i>qeré</i> almost everywhere else.
1 Chr 24:23	וּבְנֵי יִרְיָהוּ אֶמְרִיָּהוּ הַשֵּׁנִי יַחְזִיאל הַשְּׁלִישִׁי יֶקָמָם הָרְבִיעִי:	and my sons, Jeriah, Amariah the second, Jahaziel the third, <u>Jekamam</u> the fourth;	and my sons: AV differs (<i>of Hebron</i>). Of necessity we re-point to וְבָנֵי. In 1 Chr 23:19 it is <i>and the sons of Hebron</i> . Introducing a name here (<i>Benai</i>) spoils the counting. But if the consonantal text is correct, this ↴ Jekamam: see 1 Chr 23:19.
1 Chr 24:24	בְּנֵי עֲזִיזָאֵל מִיכָה לְבָנֵי מִיכָה *שָׁמֹר *שָׁמִיר:	<i>of</i> the sons of Uzziel, <u>Micah</u> ; of the sons of <u>Micah</u> , {Q: Shamir} [K: Shamur];	↳ names the scribe (compare Rom 16:22) of 1 Chronicles – Hebron – whereas the prophets receiving the divine words were Samuel, Gad and Nathan (1 Chr 29:29-30). Micah (2x): AV= <i>Michah</i> .
1 Chr 24:25	אֶחָי מִיכָה יִשִּׁיָּה לְבָנֵי יִשִּׁיָּה זְכַרְיָהוּ:	<i>of</i> the brother of <u>Micah</u> , <u>Jishshiah</u> ; of the sons of <u>Jishshiah</u> , Zechariah.	Micah: AV= <i>Michah</i> . Jishshiah (2x): AV= <i>Issshiah</i> .
1 Chr 24:26	בְּנֵי מְרָרִי מַחְלִי וּמוּשִׁי בְּנֵי יַעֲזִיָּהוּ בָנוּ:	The sons of Merari <i>were</i> Mahli and Mushi; the sons of Jaaziah <i>were</i> <u>Beno</u> <i>and</i> <u>his line</u> ;	Beno: this means <i>his son</i> . Compare 1 Chr 15:18 (<i>Ben</i>). <i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 24:27	בְּנֵי מְרָרִי לִיעֲזַרְיָהוּ בָנוּ וְשָׁהָם זֶזְכֹּר וְעִבְרִי:	the sons of Merari – <i>those</i> to Jaaziah – <i>were</i> Beno and Shoham and Zaccur and Ibri;	

1 Chr 24:28	לְמַחְלֵי אֶלְעָזָר וְלֹא־הָיָה לוֹ בָנִים:	of Mahli, Eleazar, but he did not have <i>any</i> sons;	
1 Chr 24:29	לְקִישׁ בְּנֵי־קִישׁ יֶרַח־מֵעַל:	of Kish, the sons of Kish <i>were Jerahmeel and his line</i> ;	Jerahmeel: an accurate transliteration, unlike some other AV names ending in -eel. <i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 24:30	וּבְנֵי מוֹשֵׁי מַחְלֵי וְעֶדֶר וִירִמּוֹת אֵלֶּה בְּנֵי הַלְוִיִּם לְבֵית אֲבֹתֵיהֶם:	and the sons of Mushi <i>were</i> Mahli and Eder and Jerimoth. Those <i>were</i> the sons of the Levites according to their paternal house.	Jerimoth: <i>Jerimoth</i> in 1 Chr 23:23.
1 Chr 24:31	וַיַּפִּילוּ גַם־הֵם גּוֹרְלוֹת לְעַמָּת אַחֵיהֶם בְּנֵי־אַהֲרֹן לִפְנֵי דָוִיד הַמֶּלֶךְ וְצָדוֹק וְאַחִימֶלֶךְ וְרֹאשֵׁי הָאָבוֹת לַכֹּהֲנִים וְלַלְוִיִּם אָבוֹת הָרֹאשׁ לְעַמָּת אָחִיו הַקָּטָן: ס	And those also cast lots in the same way as their brothers, the sons of Aaron, in the presence of King David and Zadok and Ahimelech and the paternal heads of the priests and of the Levites – the fathers <i>at</i> the head in the same way as their younger brother.	brother: AV differs (<i>brethren</i>), as if reading אַחָיו.
1 Chr 25:1	וַיִּבְדֵּל דָּוִיד וְשָׂרֵי הַצָּבָא לְעִבְדָּה לְבָנֵי אֶסָף וְהִימָן וַיְדוֹתוֹן *הַנְּבִיאִים הַנִּבְּאִים בְּכִנּוֹרוֹת ** בְּנִבְלִים וּבַמִּצְלִיתִים וַיְהִי מִסְפָּרָם אָנָשִׁי מֵלֶאכָה לְעִבְדָּתָם:	And David and the commanders of the army separated <i>some</i> of the sons of Asaph, and Heman and Jeduthun for the work – {K: the prophets} [Q: who prophesied] with harps and lutes and timbrels. And the enumeration of them – men skilled for their work – was <i>as follows</i> :	of Asaph, and Heman and Jeduthun: AV differs (<i>of</i> <i>Asaph, and of Heman, and</i> <i>of Jeduthun</i>).
1 Chr 25:2	לְבָנֵי אֶסָף זַכּוֹר וַיֹּסֶף וְנִתְנִיָּה וַאֲשֶׁר־אֵלֶּה בְּנֵי אֶסָף עַל יַד־אֶסָף הַנָּבִיא עַל־יְדֵי הַמֶּלֶךְ:	of the sons of Asaph, Zaccur and Joseph and Nethaniah and Asarelah, the sons of Asaph, <u>under</u> <u>the auspices of</u> Asaph the prophet, <u>under the auspices</u> <u>of the king</u> ;	under the auspices of (2x) ← <i>at the hand of ... at the</i> <i>hands of</i> .

1 Chr 25:3	לִידוּתוֹן בְּנֵי יְדוּתוֹן גְּדַלְיָהוּ וְצִרִי וְיִשְׁעִיָּהוּ חֲשַׁבְיָהוּ וּמַתִּיתִיָּהוּ שֹׁשֶׁה עַל יְדֵי אָבִיהֶם יְדוּתוֹן בְּכִנּוֹר הַנֶּבֶא עַל־הַדּוֹת וְהַלֵּל לַיהוָה: ס	of Jeduthun, the sons of Jeduthun <i>were</i> Gedaliah and Zeri and <i>Isaiah</i>, Hashabiah and Mattithiah – <i>six of them</i>, <i>under the</i> <i>auspices of</i> their father Jeduthun, who prophesied with the harp to give thanks and to praise the LORD;	Isaiah: AV= <i>Jeshaiah</i> here. six: the sixth, from 1 Chr 25:17, is <i>Shimei</i>. under the auspices of ← <i>at</i> <i>the hands of</i>.
1 Chr 25:4	לְהִימָן בְּנֵי הִימָן בְּקִיָּהוּ מַתַּנְיָהוּ עֲזִיָּאל שְׁבוּאֵל וִירִימוֹת חֲנַנְיָה חֲנָנִי אַלְיָאָתָה גְּדַלְתִּי וְרֹמַמְתִּי עֶזֶר יִשְׁבְּקָשָׁה מַלְלוּתִי הוֹתִיר מַחֲזִיאֹת:	of Heman, the sons of Heman <i>were</i> Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-Ezer, Jashbekashah, Mallothi, Hothir <i>and</i> Mahazioth.	
1 Chr 25:5	כָּל־אַלֶּה בָּנִים לְהִימָן חִזָּה הַמֶּלֶךְ בְּדַבְרֵי הָאֱלֹהִים לְהָרִים קֶרֶן וַיִּתֵּן הָאֱלֹהִים לְהִימָן בָּנִים אַרְבַּעַה עָשָׂר וּבָנוֹת שְׁלוֹשׁ:	All those <i>were</i> the sons of Heman, the king's seer in the <i>words</i> of God, to <i>enhance his</i> prestige, and God gave Heman fourteen sons and three daughters.	words: or <i>affairs</i>. enhance <i>his</i> prestige ← <i>raise a horn</i>.
1 Chr 25:6	כָּל־אַלֶּה עַל־יְדֵי אָבִיהֶם בְּשִׁיר בַּיִת יְהוָה בְּמִצְלָתִים נְבָלִים וּכְנָרוֹת לַעֲבֹדַת בַּיִת הָאֱלֹהִים עַל יְדֵי הַמֶּלֶךְ ס אָסָף וִידוּתוֹן וְהִימָן:	All these <i>were under the</i> <i>auspices of</i> their father, in song <i>at</i> the house of the LORD with timbrels, lutes and harps for the work of the house of God, <i>under</i> <i>the auspices of</i> the king, <i>they being the lines of</i> Asaph, Jeduthun and Heman.	under the auspices of (2x) ← <i>at the hands of</i>.

1 Chr 25:7	וַיְהִי מִסְפָּרָם עִם־אֲחֵיהֶם מִלְמַדֵּי־שִׁיר לִיהוָה כָּל־הַמְבִּין מֵאֲתָיִים שְׁמוֹנִים וּשְׁמוֹנָה:	So the number of them with their brothers <i>who</i> <i>were</i> trained in singing to the LORD – everyone who was skilled – was two hundred and eighty-eight.	
1 Chr 25:8	וַיִּפְּלוּ גִזְרֹת מִשְׁמֶרֶת לְעֹמֶת בְּקָטָן בְּגָדוֹל מִבֵּין עַם־תְּלָמִיד: פ	And they cast lots for the guardianship, small and great in the same way, the skillful with the learner.	for: taking לְעֹמֶת as a postpositive preposition, but this is exceptional, perhaps uniquely so, and compare 1 Chr 26:16.
1 Chr 25:9	וַיֵּצֵא הַגִּזְרֹל הָרִאשׁוֹן לְאַסָּף לְיוֹסֵף גְּדֻלְיָהוּ הַשֵּׁנִי הוּא־וְאָחָיו וּבָנָיו שְׁנַיִם עָשָׂר:	And Asaph's first lot fell on Joseph; the second on Gedaliah. He and his brothers and his sons <i>were</i> twelve <i>in number</i> .	Asaph: the high priest. fell on ← <i>went out to</i> .
1 Chr 25:10	הַשְּׁלִישִׁי זַכּוּר בָּנָיו וְאָחָיו שְׁנַיִם עָשָׂר:	The third <i>fell on</i> Zaccur; <i>he</i> <i>and</i> his sons and his brothers <i>were</i> twelve <i>in</i> <i>number</i> .	
1 Chr 25:11	הָרְבִיעִי לִיצְרִי בָנָיו וְאָחָיו שְׁנַיִם עָשָׂר:	The fourth <i>fell on</i> Izri; <i>he</i> <i>and</i> his sons and his brothers <i>were</i> twelve <i>in</i> <i>number</i> .	
1 Chr 25:12	הַחֲמִישִׁי נְתַנְיָהוּ בָנָיו וְאָחָיו שְׁנַיִם עָשָׂר:	The fifth <i>fell on</i> Nethaniah; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in</i> <i>number</i> .	
1 Chr 25:13	הַשֵּׁשִׁי בֻקְיָהוּ בָנָיו וְאָחָיו שְׁנַיִם עָשָׂר:	The sixth <i>fell on</i> Bukkiah; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in</i> <i>number</i> .	
1 Chr 25:14	הַשְּׁבַעִי יִשְׂרָאֵלָה בָנָיו וְאָחָיו שְׁנַיִם עָשָׂר:	The seventh <i>fell on</i> Jesarelah; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in number</i> .	Jesarelah: AV= Jesharelah.
1 Chr 25:15	הַשְּׁמִינִי יִשְׁעִיָּהוּ בָנָיו וְאָחָיו שְׁנַיִם עָשָׂר:	The eighth <i>fell on</i> Isaiah; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in</i> <i>number</i> .	Isaiah: AV= Jeshaiah here.
1 Chr 25:16	הַתְּשִׁיעִי מַתַּנְיָהוּ בָנָיו וְאָחָיו שְׁנַיִם עָשָׂר:	The ninth <i>fell on</i> Mattaniah; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in number</i> .	

1 Chr 25:17	הַעֲשִׂירִי שְׁמַעִי בֶּנִי וְאָחָיו שְׁנַיִם עָשָׂר:	The tenth <i>fell on</i> Shimei; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:18	עֲשֵׁתִי-עָשָׂר עֲזַרְאֵל בֶּנִי וְאָחָיו שְׁנַיִם עָשָׂר:	The eleventh <i>fell on</i> <i>Azarel; he and his sons and his brothers were twelve in number.</i>	Azarel: see Ezra 10:41.
1 Chr 25:19	הַשְּׁנַיִם עָשָׂר לַחֲשַׁבְיָה בֶּנִי וְאָחָיו שְׁנַיִם עָשָׂר:	The twelfth <i>fell on</i> Hashabiah; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:20	לְשֹׁלֶשָׁה עָשָׂר שׁוּבָאֵל בֶּנִי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the thirteenth, it <i>fell on</i> Shubael; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:21	לְאַרְבַּעַה עָשָׂר מַתִּיתְיָהוּ בֶּנִי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the fourteenth, it <i>fell on</i> Mattithiah; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:22	לַחֲמִשָּׁה עָשָׂר לִירְמוֹת בֶּנִי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the fifteenth, it <i>fell on</i> Jeremoth; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:23	לְשֵׁשָׁה עָשָׂר לְחַנְנִיָּהוּ בֶּנִי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the sixteenth, it <i>fell on</i> Hananiah; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:24	לְשִׁבְעָה עָשָׂר לִישְׁבִּיקָשָׁה בֶּנִי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the seventeenth, it <i>fell on</i> Joshbekashah; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:25	לְשִׁמוּנָה עָשָׂר לְחַנְנִי בֶּנִי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the eighteenth, it <i>fell on</i> Hanani; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:26	לְתִשְׁעָה עָשָׂר לְמַלּוֹתִי בֶּנִי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the nineteenth, it <i>fell on</i> Mallothi; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:27	לְעֶשְׂרִים לְאֵלִיָּתָה בֶּנִי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the twentieth, it <i>fell on</i> Eliathah; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:28	לְאַחַד וְעֶשְׂרִים לְהוֹתִיר בֶּנִי וְאָחָיו שְׁנַיִם עָשָׂר:	As for twenty-first, it <i>fell on</i> Hothir; <i>he and his sons and his brothers were twelve in number.</i>	

1 Chr 25:29	לְשָׁנִים וְעֶשְׂרִים לְגִדְלָתִי בָּנָיו וְאֶחָיו שְׁנַיִם עָשָׂר:	<i>As for the twenty-second, it fell on Giddalti; he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:30	לְשָׁלֶשָׁה וְעֶשְׂרִים לְמַחְזִיאוֹת בָּנָיו וְאֶחָיו שְׁנַיִם עָשָׂר:	<i>As for the twenty-third, it fell on Mahazioth; he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:31	לְאַרְבָּעָה וְעֶשְׂרִים לְרוֹמַמְתִּי עֶזֶר בָּנָיו וְאֶחָיו שְׁנַיִם עָשָׂר: פ	<i>As for the twenty-fourth it fell on Romamti-Ezer; he and his sons and his brothers were twelve in number.</i>	
1 Chr 26:1	לְמַחְלָקוֹת לְשַׁעְרִים לְקֹרְחִים מְשֻׁלְמִיָּהוּ בֶן־קָרָא מִן־בְּנֵי אָסָף:	For the divisions of the gatekeepers, <i>the lot fell to the Korhites. Meshelemiah was the son of Kore, from the sons of Asaph,</i>	
1 Chr 26:2	וּלְמְשֻׁלְמִיָּהוּ בָּנִים זַכְרִיָּהוּ הַבְּכוֹר יְדִיעֵאֵל הַשֵּׁנִי זְבַדְיָהוּ הַשְּׁלִישִׁי יִתְנִיָּאֵל הָרְבִיעִי:	and the sons of Meshelemiah were Zechariah the firstborn, Jediahel the second, Zebadiah the third, Jathniel the fourth,	
1 Chr 26:3	עֵלָם הַחֲמִישִׁי יְהוֹחָנָן הַשֵּׁשִׁי אֶלְיֹהוּעִינִי הַשְּׁבִיעִי:	Elam the fifth, Jehohanan the sixth, <u>Elihoenai</u> the seventh.	Elihoenai: AV= <i>Elioenai</i> . See Ezra 8:4.
1 Chr 26:4	וּלְעֹבֵד אָדָם בָּנִים שְׁמַעִיָּה הַבְּכוֹר יְהוֹזָבָד הַשֵּׁנִי יוֹאָח הַשְּׁלִישִׁי וְשָׂכָר הָרְבִיעִי וְנֶתְנָאֵל הַחֲמִישִׁי:	And the sons of Obed-Edom were Shemaiah the firstborn, Jehozabad the second, Joah the third and Sacar the fourth and <u>Nethaneel</u> the fifth,	Nethaneel: see Num 1:8.
1 Chr 26:5	עַמִּיָּאֵל הַשֵּׁשִׁי יִשָּׁשְׁכָר הַשְּׁבִיעִי פְּעֻלֶּתַי הַשְּׁמִינִי כִּי בֵרְכוּ אֱלֹהִים: פ	Ammiel the sixth, Issachar the seventh, and <u>Peullethai</u> the eighth, for God blessed him.	Peullethai: AV= <i>Peulthai</i> , not recognizing the <i>dagesh forte</i> in the <i>lamed</i> .

1 Chr 26:6	וְלִשְׁמַעְיָה בְּנוֹ נֹלַד בָּנִים הַמְּשָׁלִים לְבֵית אֲבִיהֶם כִּי־גִבּוֹרֵי חַיִּל הָמָּה:	And to Shemaiah his son <i>several</i> sons <u>were</u> born who <i>were</i> rulers in their paternal house, for they <i>were</i> valiant warriors.	were born: singular, so discordant in number, but this is not infrequent in Hebrew.
1 Chr 26:7	בְּנֵי שְׁמַעְיָה עֹתְנִי וְרִפְאֵל וְעֹזֶבֶד אֶלְזָבָד אֶחָיו בְּנֵי־חַיִּל אֲלֵיהֶם וְסִמְכִיָּהוּ:	The sons of Shemaiah <i>were</i> Othni and Rephael and Obed-Elzebad, whose brothers <i>were</i> valiant men: Elihu and Semachiah.	Obed-Elzebad: AV differs, taking this as two names, but there is no copulative and the MT punctuates the words conjunctively. Compare Obed-Edom, written as two words in Hebrew in 1 Chr 26:8.
1 Chr 26:8	כָּל־אֵלֶּה מִבְּנֵי עֶבֶד אָדָם הָמָּה וּבְנֵיהֶם וְאֶחָיהֶם אִישׁ־חַיִּל בִּכְחַ ל־עֲבֹדָה שְׁשִׁים וּשְׁנַיִם לְעֶבֶד אָדָם:	All those <i>were</i> of the sons of Obed-Edom. They and their sons and their brothers, valiant men with strength for the work, <i>were</i> sixty-two <i>in number</i>, of Obed-Edom's line.	
1 Chr 26:9	וּלְמִשְׁלֵמְיָהוּ בָנִים וְאֶחָים בְּנֵי־חַיִּל שְׁמוֹנֶה עָשָׂר: ס	And Meshelemiah <i>had</i> sons and brothers – <u>men of</u> <u>valour</u> – eighteen <i>in</i> <i>number</i>.	men of valour ← <i>sons of</i> <i>valour</i>.
1 Chr 26:10	וּלְחֹסֶה מִן־בְּנֵי־מֶרָרִי בָנִים שְׁמֹרֵי הָרֹאשׁ כִּי לֹא־הָיָה בְּכוֹר וַיִּשְׁמָהוּ אֲבִיהוּ לְרֹאשׁ:	And Hosah, of the sons of Merari, <i>had</i> sons: <u>Shimri</u> the head, <i>for</i> although he was not the firstborn, his father appointed him as head;	Shimri: AV= <i>Simri</i>.
1 Chr 26:11	חִלְקִיָּהוּ הַשֵּׁנִי טִבְלִיָּהוּ הַשְּׁלִישִׁי זְכַרְיָהוּ הָרְבִיעִי כָּל־בָּנִים וְאֶחָים לְחֹסֶה שְׁלֹשָׁה עָשָׂר:	Hilkiah the second, Tebaliah the third, Zechariah the fourth. All the sons and brothers of Hosah <i>were</i> thirteen <i>in</i> <i>number</i>.	

1 Chr 26:12	לְאֵלֶּה מַחְלָקוֹת הַשְּׂעָרִים לְרָאשֵׁי הַגְּבָרִים מִשְׁמֹרוֹת לְעַמַּת אַחֵיהֶם לְשֶׁרֶת בְּבֵית יְהוָה:	To these the divisions of the gatekeepers <i>were</i> <i>assigned</i> , that is to the heads of the men <i>who were</i> <i>assigned</i> guard duties in the same way as their brothers, <i>in serving</i> in the house of the LORD.	in serving: gerundial use of the infinitive.
1 Chr 26:13	וַיִּפְּלוּ גִזְרֹת פֶּקֶטָן כַּגְּדֹל לְבֵית אָבוֹתָם לְשַׁעַר וְשַׁעַר: פ	And they cast lots, <i>in the</i> <i>same way</i> for the small as for the great, in their paternal house, for <i>each</i> gate.	each gate ← gate and gate.
1 Chr 26:14	וַיִּפֹּל הַגִּזְרֹל מִזְרָחָה לְשִׁלְמִיָּהוּ וְזַכְרְיָהוּ בְנוֹ יֹעֶצָן בְּשֹׁכֶל הַפִּילוֹ גִּזְרֹת וַיֵּצֵא גִזְרֹל צָפוֹנָה: ס	And the lot for the east fell to Shelemiah. Then they cast lots <i>for</i> Zechariah his son, a prudent counsellor, and his lot <i>fell on the</i> <i>north</i> .	fell on the north ← came out to the north.
1 Chr 26:15	לְעֹבֵד אֶדֹם נִגְבָּה וּלְבָנָיו בֵּית הָאֶסְפִּים:	To Obed-Edom <i>the lot was</i> in the south, and to his sons <i>the lot was</i> for the <i>storehouses</i> .	storehouses: AV differs, taking this as a proper noun (<i>Asupim</i>), as in 1 Chr 26:7.
1 Chr 26:16	לְשֻׁפִּים וּלְחֹסֶה לְמַעְרֵב עִם שַׁעַר שְׁלָכֶת בְּמִסְלָה הָעוֹלָה מִשְׁמַר לְעַמַּת מִשְׁמַר:	To Shuppim and Hosah <i>the</i> <i>lot was</i> for the west with the <i>Shallecheth</i> Gate at the embankment <i>for</i> the ascent, with guard <i>post</i> adjoining guard <i>post</i> .	Shallecheth: i.e. <i>Felling</i> , as in Isa 6:13.
1 Chr 26:17	לְמִזְרָח הַלְוִיִּם שֵׁשָׁה לְצָפוֹנָה לְיוֹם אַרְבָּעָה לְנִגְבָּה לְיוֹם אַרְבָּעָה וּלְאֶסְפִּים שְׁנַיִם שְׁנַיִם:	For the east <i>there were</i> six Levites; for the north <i>there</i> <i>were</i> four, for the day; for the south four, for the day; and for the <i>storehouses</i> , <i>two each</i> .	storehouses: distinct from the <i>treasuries</i> of 1 Chr 26:20 etc. See also 1 Chr 26:15. two each ← two two.
1 Chr 26:18	לְפָרָבָר לְמַעְרֵב אַרְבָּעָה לְמִסְלָה שְׁנַיִם לְפָרָבָר:	In the <i>suburbs</i> to the west, <i>there were</i> four for the embankment <i>and</i> two for the <i>suburbs</i> .	suburbs (2x): AV differs, taking this as a proper noun (<i>Parbar</i>).
1 Chr 26:19	אֵלֶּה מַחְלָקוֹת הַשְּׂעָרִים לְבָנֵי הַקֶּרְחִי וּלְבָנֵי מֶרָרִי:	These <i>were</i> the divisions of the gatekeepers <i>assigned</i> to the sons of the <i>Korhites</i> and to the sons of Merari.	Korhites: AV= <i>Kore</i> , but elsewhere often <i>Korhites</i> .

1 Chr 26:20	והַלִּוִּים אֲחִיָּה עַל־אֲצֻרֹת בֵּית הָאֱלֹהִים וְלֹאֲצֻרֹת הַקִּדְשִׁים:	And to the Levites the lot was for Ahijah to be over the treasuries of the house of God and the treasuries of the <u>holy places</u> .	holy places: or holy (things).
1 Chr 26:21	בְּנֵי לַעֲדָן בְּנֵי הַגֵּרְשֹׁנִי לְלַעֲדָן רֹאשֵׁי הָאָבוֹת לְלַעֲדָן הַגֵּרְשֹׁנִי יְחִיאֵלִי:	The sons of Ladan, the sons of the Gershonite, of Ladan – the paternal heads of Ladan the Gershonite – were Jehieli <u>and his line</u> ,	Ladan (3x): see 1 Chr 7:26. and his line: for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 26:22	בְּנֵי יְחִיאֵלִי זֶתָם וְיֹאֵל אָחִיו עַל־אֲצֻרֹת בֵּית יְהוָה:	and the sons of Jehieli were Zetham and Joel his brother, who were appointed to be over the treasuries of the house of the LORD.	
1 Chr 26:23	לְעַמְרָמִי לִיצְהָרִי לְחֶבְרוֹנִי לְעִזִּיאֵלִי:	Alongside the Amramites, the Izharites, the Hebronites and the Uzzielites,	Uzzielites ← Ozzielites. Vowel perhaps adapted to the stress pattern of the compound word.
1 Chr 26:24	וּשְׁבָאֵל בֶּן־גֵּרְשֹׁם בֶּן־מֹשֶׁה נָגִיד עַל־הָאֲצֻרֹת:	there was Shebuel the son of Gershom, the son of Moses, who was the overseer of the treasuries,	
1 Chr 26:25	וְאָחִיו לְאֵלִיעֶזֶר רְחַבְיָהוּ בְנוֹ וְיִשְׁעִיָּהוּ בְנוֹ וְיֹרָם בְּנוֹ וְזִכְרִי בְנוֹ *וּשְׁלֹמֹת וּשְׁלֹמִית בְּנוֹ:**	and there were his brothers the sons of Eliezer who were Rehabiah his son and Isaiah his son and Joram his son and Zichri his son and {Q: Shelomith} [K: Shelomoth] his son.	brothers: standing for members of the wider family. Isaiah: AV= Jeshaiiah here.
1 Chr 26:26	הוּא שְׁלֹמֹת וְאָחִיו עַל כָּל־אֲצֻרֹת הַקִּדְשִׁים אֲשֶׁר הִקְדִּישׁ דָּוִיד הַמֶּלֶךְ וְרֹאשֵׁי הָאָבוֹת לְשָׂרֵי־הָאֲלָפִים וְהַמֵּאוֹת וּשְׂרֵי הַצָּבָא:	He is Shelomith who with his brothers was appointed over all the treasuries of the <u>holy places</u> which King David and the paternal heads of the commanders of a thousand and the commanders of a hundred, who were commanders of the army, had consecrated.	Shelomith ← Shelomoth here. holy places: or holy (things). who: relative use of the vav.

1 Chr 26:27	מִן־הַמְּלָחֳמֹת וּמִן־הַשָּׁלָל הַקָּדִישׁ לְחֹזֶק לְבֵית יְהוָה:	They consecrated <i>things</i> from the wars and from spoil for the <u>enhancement</u> of the house of the LORD.	enhancement ← <i>strengthening, restoration</i> . Gerundial use of the infinitive.
1 Chr 26:28	וְכָל הַהִקְדִּישׁ שְׁמוּאֵל הָרָאָה וְשָׁאוּל בֶּן־קִישׁ וְאַבְנֵר בֶּן־נֵר וְיֹאבָב בֶּן־צְרוּיָה כָּל הַמְּקִדִּישׁ עַל יַד־שְׁלֹמִית וְאָחִיו: פ	And everything that Samuel the seer had consecrated, or Saul the son of Kish, or Abner the son of Ner, or Joab the son of Zeruiah, <i>or from anyone</i> who consecrated <i>anything</i> – <i>it was under the</i> <u>protection</u> of Shelomith and his brothers.	anyone ← <i>everyone</i> . under the protection ← <i>at</i> <i>the hand of</i> .
1 Chr 26:29	לִיצְהָרִי כְנַנְיָהוּ וּבָנָיו לְמַלְאכָה הַחִיצוֹנָה עַל־יִשְׂרָאֵל לְשֹׁטְרִים וּלְשֹׁפְטִים:	<i>The lot</i> for the Izharites, Chenaniah and his sons, <i>was for</i> the external work concerning Israel, for officials and for judges.	
1 Chr 26:30	לְחֶבְרוֹנִי חֲשַׁבְיָהוּ וְאָחִיו בְּנֵי־חִיל אֶלֶף וּשְׁבַע־מֵאוֹת עַל פְּקֻדַּת יִשְׂרָאֵל מֵעֵבֶר לַיַּרְדֵּן מֵעֶרְבָה לְכָל מְלָאכָת יְהוָה וּלְעִבְדַּת הַמֶּלֶךְ:	<i>The lot</i> for the Hebronites, Hashabiah and his brothers – <u>valiant men</u> , one thousand seven hundred <i>of</i> <i>them</i> according to the census of Israel – <i>was on</i> the side of the Jordan to the west, for all craftsmanship for the LORD and for the king's work.	valiant men ← <i>sons of</i> <i>valour</i> .
1 Chr 26:31	לְחֶבְרוֹנִי יֵרִיָּה הָרֹאשׁ לְחֶבְרוֹנִי לְתֹלְדָתוֹ לְאֲבוֹת בִּשְׁנַת הָאַרְבָּעִים לְמַלְכוּת דָּוִיד נִדְרָשׁוּ וַיִּמָּצְאוּ בָהֶם גִּבּוֹרֵי חֵיל בְּיַעֲזֵיר גִּלְעָד:	<i>The lot was</i> for the Hebronites, with Jerijah the head, for the Hebronite according to his paternal lineage. In the fortieth year of David's reign <i>the lineage</i> was consulted, and there were found among them valiant warriors in <u>Jazer</u> -Gilead.	Jazer: see Num 21:32. AV here = <i>Jazer</i> , and a few other places.

1 Chr 26:32	וְאַחֵיו בְּנֵי־חִיל אֲלָפִים וְשִׁבְעַת מֵאוֹת רִאשֵׁי הָאָבוֹת וַיִּפְקִידֵם דָּוִיד הַמֶּלֶךְ עַל־הָרְאוּבֵנִי וְהַגָּדִי וְחֲצֵי שִׁבְט הַמְּנַשֵּׁי לְכָל־דְּבַר הָאֱלֹהִים וּדְבַר הַמֶּלֶךְ: פ	And his brothers – valiant men – <i>were</i> two thousand seven hundred paternal heads, and King David appointed them over the Reubenites and the Gadites and half of the tribe of <u>Manasseh</u>, in every <u>matter</u> of God, and <u>concern</u> of the king.	half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i>. Josh 22:7 shows when this sense is intended. matter ... concern ← word ... word, or thing ... thing.
1 Chr 27:1	וּבְנֵי יִשְׂרָאֵל לְמִסְפָּרָם רִאשֵׁי הָאָבוֹת וְשָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת וְשֹׁטְרֵיהֶם הַמְּשָׁרְתִים אֶת־הַמֶּלֶךְ לְכָל דְּבַר הַמַּחְלָקוֹת הַבָּאָה וְהַיֵּצֵאת חֹדֶשׁ בְּחֹדֶשׁ לְכָל חֳדָשֵׁי הַשָּׁנָה הַמַּחְלֶקֶת הָאֶחָת עֲשָׂרִים וָאַרְבָּעָה אָלֶף: ס	And of the sons of Israel, regarding their number of paternal heads and commanders of a thousand and <i>commanders of</i> a hundred and their officials who serve the king in every matter of divisions <i>for rotating duty</i> – the <i>one</i> coming in and the <i>one</i> going out, month by month for all the months of the year – <u>each division was</u> twenty-four thousand <i>strong</i>.	each division ← <i>one division</i>.
1 Chr 27:2	עַל הַמַּחְלָקֶת הָרִאשׁוֹנָה לְחֹדֶשׁ הָרִאשׁוֹן יִשְׁבָּעָם בֶּן־זַבְדִּיאֵל וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף:	In charge of the first division, for the first month, <i>was Jashobam</i> the son of Zabdiel, and in his division <i>were</i> twenty-four thousand <i>men</i>.	Jashobam: see 1 Chr 11:11.
1 Chr 27:3	מִן־בְּנֵי־פָרֶז הָרִאשׁ לְכָל־שָׂרֵי הָעֲבָאוֹת לְחֹדֶשׁ הָרִאשׁוֹן:	<i>One</i> of the sons of <u>Perez</u> <i>was</i> the head of all the commanders of the armies of the first month.	Perez: AV= <i>Perez</i> here, the more accurate rendering, but elsewhere <i>Pharez</i>.

1 Chr 27:4	וְעַל מַחְלֶקֶת הַחֹדֶשׁ הַשֵּׁנִי דֹדַי הָאֲחֹחִי וּמַחְלֶקֶתוֹ וּמִקְלוֹת הַנָּגִיד וְעַל מַחְלֶקֶתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף: ס	And in charge of the division for the second month <i>was</i> Dodai the Ahohite, with his division. And Mikloth <i>was</i> the leader, and in his division <i>were</i> twenty-four thousand <i>men</i> .	
1 Chr 27:5	שָׁר הַצָּבָא הַשְּׁלִישִׁי לַחֹדֶשׁ הַשְּׁלִישִׁי בְנֵיָהוּ בֶן־יְהוֹיָדָע הַכֹּהֵן רֹאשׁ וְעַל מַחְלֶקֶתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף:	The third commander of the army, for the third month, <i>was</i> Benaiah the son of Jehoiada, the head priest, and in his division <i>were</i> twenty-four thousand <i>men</i> .	
1 Chr 27:6	הוא בְנֵיָהוּ גִבּוֹר הַשְּׁלִשִׁים וְעַל־הַשְּׁלִשִׁים וּמַחְלֶקֶתוֹ עַמִּיזָבָד בְּנוֹ: ס	He <i>is the</i> Benaiah <i>who was</i> a warrior of the thirty and <i>in charge of</i> the thirty, and <i>in</i> his division <i>was</i> Ammizabad his son.	in charge of: AV differs somewhat (<i>above</i>).
1 Chr 27:7	הַרְבִּיעִי לַחֹדֶשׁ הָרְבִיעִי עֲשָׂה־אֵל אָחִי יוֹאָב וְזִבְדִּיָּה בְּנוֹ אַחֲרָיו וְעַל מַחְלֶקֶתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The fourth <i>commander</i> , for the fourth month, <i>was</i> Asahel, Joab's brother, and Zebadiah his son after him, and in his division <i>were</i> twenty-four thousand <i>men</i> .	
1 Chr 27:8	הַחֲמִישִׁי לַחֹדֶשׁ הַחֲמִישִׁי הַשָּׂר שַׁמְחֻת הִיזְרָח וְעַל מַחְלֶקֶתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The fifth <i>commander</i> , for the fifth month, <i>was</i> commander Shamhuth the Izrahite, and in his division <i>were</i> twenty-four thousand <i>men</i> .	
1 Chr 27:9	הַשִּׁשִּׁי לַחֹדֶשׁ הַשִּׁשִּׁי עִירָא בֶן־עֶקֶשׁ הַתְּקוּעִי וְעַל מַחְלֶקֶתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The sixth <i>commander</i> , for the sixth month, <i>was</i> Ira the son of Ikkesht the Tekoite, and in his division <i>were</i> twenty-four thousand <i>men</i> .	

1 Chr 27:10	הַשְּׁבִיעִי לַחֹדֶשׁ הַשְּׁבִיעִי חֵלֶז הַפִּלּוֹנִי מִזִּבְנֵי אֶפְרַיִם וְעַל מַחְלָקָתוֹ עָשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The seventh <i>commander</i>, for the seventh month, was Helez the Pelonite, <i>one</i> of the sons of Ephraim, and in his division <i>were</i> twenty- four thousand <i>men</i>.	
1 Chr 27:11	הַשְּׁמִינִי לַחֹדֶשׁ הַשְּׁמִינִי סִבְבַּעִי הַחֻשָּׁתִי לִזְרַחִי וְעַל מַחְלָקָתוֹ עָשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The eighth <i>commander</i>, for the eighth month, was Sibbecai the Hushathite, <i>in</i> <i>the line</i> of the Zarhites, and in his division <i>were</i> twenty-four thousand <i>men</i>.	
1 Chr 27:12	הַתְּשִׁיעִי לַחֹדֶשׁ הַתְּשִׁיעִי אֲבִיעֶזֶר הָעֲנָתָתִי *לְבִנְיָמִי לִבְנֵי **יְמִינִי וְעַל** מַחְלָקָתוֹ עָשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The ninth <i>commander</i>, for the ninth month, was Abiezer the <u>Anathothite</u>, a Benjaminite, and in his division <i>were</i> twenty-four thousand <i>men</i>.	Benjaminite: the <i>ketiv</i> is written as one word, the <i>qeré</i> as two. Anathothite ← Anethothite. AV= Anethothite. See 2 Sam 23:27.
1 Chr 27:13	הָעֲשִׂירִי לַחֹדֶשׁ הָעֲשִׂירִי מַהֲרַי הַנְּטוּפָתִי לִזְרַחִי וְעַל מַחְלָקָתוֹ עָשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The tenth <i>commander</i>, for the tenth month, was Mahrai the Netophathite, <i>in</i> <i>the line</i> of the Zarhites, and in his division <i>were</i> twenty-four thousand <i>men</i>.	Mahrai: see 2 Sam 23:28.
1 Chr 27:14	עֲשָׂתֵי-עָשָׂר לְעֲשָׂתֵי-עָשָׂר הַחֹדֶשׁ בְּנֵיָה הַפִּרְעָתוֹנִי מִזִּבְנֵי אֶפְרַיִם וְעַל מַחְלָקָתוֹ עָשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The eleventh <i>commander</i> for the eleventh month, was Benaiah the Pirathonite, <i>one</i> of the sons of Ephraim, and in his division <i>were</i> twenty-four thousand <i>men</i>.	

1 Chr 27:15	הַשָּׁנִים עָשָׂר לְשָׁנִים עָשָׂר הַחֹדֶשׁ חֹלְדָי הַנְּטוֹפָתִי לְעֹתְנִיאל וְעַל מַחֲלָקָתוֹ עָשָׂרִים וָאַרְבַּעָה אֲלָף: פ	The twelfth <i>commander</i> , for the twelfth month, was Heldai the Netophathite, in the line of Othniel, and in his division were twenty- four thousand <i>men</i> .	
1 Chr 27:16	וְעַל שְׁבֹטֵי יִשְׂרָאֵל לְרֵאוּבֵנִי נָגִיד אֱלִיעֶזֶר בֶּן־זִכְרִי ס לְשִׁמְעוֹנִי שִׁפְתִּיָּהוּ בֶן־מַעַכָּה: ס	And over the tribes of Israel, the leader of the Reubenites was Eliezer the son of Zichri; of the Simeonites it was Shephatiah the son of Maachah;	
1 Chr 27:17	לְלֵוִי חֲשַׁבְיָה בֶן־קִמּוּאֵל לְאַהֲרֹן צָדוֹק: ס	of the Levites it was Hashabiah the son of Kemuel; of the Aaronites it was Zadok;	
1 Chr 27:18	לְיְהוּדָה אֱלִיָּהוּ בֶן־מִיכָאֵל דָּוִיד לִישָׁשָׁכָר עֹמְרִי בֶן־מִיכָאֵל: ס	of Judah it was Elihu, one of David's brothers; of Issachar it was Omri the son of Michael;	
1 Chr 27:19	לְזִבּוּלֹן יִשְׁמַעִיָּהוּ בֶן־עֲבִדְיָהוּ לְנַפְתָּלִי יְרִימוֹת בֶּן־עֲזַרְיָאֵל: ס	of Zebulun it was Ishmaiah the son of Obadiah; of Naphtali it was Jerimoth the son of Azriel;	Ishmaiah: as MT, but in 1 Chr 12:4 AV= <i>Ismaiah</i> .
1 Chr 27:20	לְבָנֵי אֶפְרַיִם הוֹשֶׁעַ בֶּן־עֲזַרְיָהוּ לְחֻצֵי שֶׁבֶט מְנַשֶּׁה יוֹאֵל בֶּן־פְּדָיָהוּ: ס	of the sons of Ephraim it was Hoshēa the son of Azariah; of half of the tribe of Manasseh <i>across</i> <i>the Jordan to the west</i> it was Joel the son of Pedaiah;	Hoshea: see 2 Ki 15:30. <i>across the Jordan to the west</i> : see Josh 22:7 for the two parts to Manasseh's inheritance.
1 Chr 27:21	לְחֻצֵי הַמְּנַשֶּׁה גִלְעָדָה יִדּוֹ בֶן־זִכְרִיָּהוּ ס לְבִנְיָמִן יַעֲשִׂיָּאֵל בֶּן־אַבְנֵר: ס	of half of the <i>tribe</i> of Manasseh <i>in Gilead</i> it was Iddo the son of Zechariah; of Benjamin it was Jaasiel the son of Abner;	in Gilead ← <i>to Gilead</i> .
1 Chr 27:22	לְדָן עֲזַרְיָאֵל בֶּן־יֶרֶחָם אֵלֶּה שָׂרֵי שְׁבֹטֵי יִשְׂרָאֵל:	of Dan it was Azarel the son of Jeroham. These were the commanders of the tribes of Israel.	Azarel: see Ezra 10:41.

1 Chr 27:23	וְלֹא־נִשָּׂא דָּוִיד מִסְפָּרָם לְמִבֵּן עֶשְׂרִים שָׁנָה וּלְמִטָּה כִּי אָמַר יְהוָה לְהַרְבֹּת אֶת־יִשְׂרָאֵל כְּכּוֹכְבֵי הַשָּׁמַיִם:	But David did not <u>count</u> those from twenty years old and under, for the LORD had said that he would make Israel <i>as</i> numerous as the stars of the sky.	count ← <i>take up the number of.</i>
1 Chr 27:24	יֹאבָב בֶּן־צְרוּיָה הֵחֵל לְמִנּוֹת וְלֹא כָלָה וַיְהִי בְּזֹאת הַצָּף עַל־יִשְׂרָאֵל וְלֹא עָלָה הַמִּסְפָּר בְּמִסְפַּר דְּבָרֵי־הַיָּמִים לְמֶלֶךְ דָּוִיד: ס	Joab the son of Zeruiah began to count <i>the people</i> , but he did not finish, and wrath <u>came</u> over Israel because of this, and the number did not <u>enter</u> into the <i>records of numbers</i> in the Chronicles of King David.	came ← <i>became.</i> enter ← <i>ascend.</i> numbers in ← <i>numbers of.</i>
1 Chr 27:25	וְעַל אֲצֵרוֹת הַמֶּלֶךְ עֲזַמּוֹת בֶּן־עַדִּיאל ס וְעַל הָאֲצֵרוֹת בַּשָּׂדֶה בָּעָרִים וּבְכִפָּרִים וּבַמִּגְדָּלוֹת יְהוֹנָתָן בֶּן־עֲזַיָּהוּ: ס	And in charge of the king's treasuries <i>was</i> Azmaveth the son of Adiel, and in charge of the storehouses in the countryside, in the cities and in the villages and in the towers, <i>was</i> <u>Jonathan</u> the son of Uzziah.	Jonathan ← <i>Jehonathan</i> here and, e.g., Judg 18:30; elsewhere often the shorter form <i>Jonathan</i> . AV= <i>Jehonathan</i> here.
1 Chr 27:26	וְעַל עֲשֵׂי מְלָאכָה הַשָּׂדֶה לְעִבְדַּת הָאָדָמָה עֲזָרִי בֶן־כְּלוּב:	And in charge of those who did agricultural work – cultivation of the ground – <i>was</i> Ezri the son of Chelub.	
1 Chr 27:27	וְעַל־הַכְּרָמִים שִׁמְעִי הַרְמָתִי וְעַל שְׂבִכְרָמִים לְאֲצֵרוֹת הַיֵּין זַבְדִּי הַשִּׁפְמִי: ס	And in charge of the vineyards <i>was</i> Shimei the Ramathite, and in charge of <u>the buildings</u> in the vineyards <i>serving as</i> storehouses for the wine <i>was</i> Zabdi the Shiphmite.	the <i>buildings</i> ← <i>what (was).</i>
1 Chr 27:28	וְעַל־הַזֵּיתִים וְהַשְּׁקָמִים אֲשֶׁר בַּשְּׁפֵלָה בְּעַל חֲנָן הַגִּדְרִי ס וְעַל־אֲצֵרוֹת הַשֶּׁמֶן יוֹעָשׁ: ס	And in charge of the olive <i>groves</i> and the sycamore fig trees which <i>were</i> in the lowlands <i>was</i> Baal-Hanan the Gederite, and in charge of the storehouses for oil <i>was</i> Joash.	

1 Chr 27:29	וְעַל־הַבָּקָר הָרְעִים בְּשָׂרוֹן *שֹׁטְרֵי *שִׁטְרַי הַשְּׂרוּזִי וְעַל־הַבָּקָר בְּעִמְקֵי שַׁפָּט בֶּן־עֲדָלַי: ס	And in charge of the cattle grazing in Sharon was {K: Shitrai} [Q: Shirtai] the Sharonite, and in charge of the cattle in the valleys was Shaphat the son of Adlai.	Sharon ← <i>the Sharon</i> .
1 Chr 27:30	וְעַל־הַגְּמָלִים אוֹבִיל הַיִּשְׁמְעֵלִי וְעַל־הָאֶתְנֹזֹת יַחְדֵּיהוּ הַמֶּרֹנֹתִי: ס	And in charge of the camels was Obil the Ishmaelite, and in charge of the donkeys was Jehdeiah the Meronothite.	Ishmaelite: see Gen 37:25. donkeys ← <i>female donkeys</i> .
1 Chr 27:31	וְעַל־הַצֹּאן יַזִּיז הַהֲגֵרִי כָּל־אֵלֶּה שְׂרֵי הָרְכוּשׁ אֲשֶׁר לַמֶּלֶךְ דָּוִיד:	And in charge of the sheep was Jaziz the Hagrite. All these were officials of the property which King David owned.	Hagrite: AV= <i>Hagerite</i> . See Ps 83:6 and 1 Chr 11:38.
1 Chr 27:32	וַיהוֹנָתָן דָּוִד־דָּוִיד יוֹעֵץ אִישׁ־מִבֵּין וְסוֹפֵר הוּא וַיְחִיאל בֶּן־חַכְמוֹנִי עַם־בְּנֵי הַמֶּלֶךְ:	And Jonathan David's cousin was an adviser; he was an intelligent man and a scribe. And Jehiel the son of Hachmoni was with the king's sons.	cousin ← <i>uncle</i> , but see [CB].
1 Chr 27:33	וְאַחִיתָפֶל יוֹעֵץ לַמֶּלֶךְ ס וַחֲוָשִׁי הָאֲרָכִי רֵעַ הַמֶּלֶךְ:	And Ahithophel was the king's adviser, and Hushai the Archite was the king's friend.	
1 Chr 27:34	וְאַחֲרֵי אַחִיתָפֶל יְהוִידָע בֶּן־בְּנֵיהוּ וְאַבְיָתָר וְשָׂר־צָבָא לַמֶּלֶךְ יוֹאָב: פ	And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar. And the commander of the king's army was Joab.	Abiathar: see 1 Sam 22:20.

1 Chr 28:1	וַיִּקְהַל דָּוִיד אֶת-כָּל-שָׂרֵי יִשְׂרָאֵל שָׂרֵי הַשְּׁבָטִים וְשָׂרֵי הַמַּחֲלָקוֹת הַמְּשָׁרְתִּים אֶת-הַמֶּלֶךְ וְשָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת וְשָׂרֵי כָל-רֶכֶשׁ-וּמִקְנֶה לַמֶּלֶךְ וְלַבָּנוֹ עַם-הַסְּרִיסִים וְהַגְּבוּרִים וְלִכְל-גִּבּוֹר חֵיל אֶל-יְרוּשָׁלַם:	And David convened all the officials of Israel – the officials of the tribes and the officials of the divisions who served the king, and the commanders of a thousand and the commanders of a hundred, and the officials over all the property and cattle of the king and his sons – <i>together</i> with the eunuchs and the warriors and every valiant warrior, <i>in</i> Jerusalem.	in Jerusalem ← <i>to Jerusalem.</i>
1 Chr 28:2	וַיָּקָם דָּוִיד הַמֶּלֶךְ עַל-רַגְלָיו וַיֹּאמֶר שְׁמְעוּנִי אֲחִי וְעַמִּי אֲנִי עִם-לִבִּי לְבָנוֹת בֵּית מִנוּחָה לְאַרְזֹן בְּרִית-יְהוָה וְלַהֲדֹם רַגְלִי אֱלֹהֵינוּ וְהַכִּינוּתִי לְבָנוֹת:	Then King David got up on his feet and said, “Listen to me, my brothers and my people. <i>It was</i> in my heart to build a house of rest for the ark of the covenant of the LORD, and as a footstool for the feet of our God, and I made preparations for building,	
1 Chr 28:3	וְהָאֱלֹהִים אָמַר לִי לֹא-תִבְנֶה בַּיִת לְשְׁמִי כִּי אִישׁ מִלְחָמוֹת אַתָּה וְדָמִים שָׁפַכְתָּ:	but God said to me, ‘You shall not build a house for my name, for you <i>are</i> a man of <i>warfare</i>, and you have shed blood.’	warfare ← <i>wars.</i>

1 Chr 28:4	וַיִּבְחַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בִּי מֶלֶךְ בֵּית־אָבִי לְהִיְוֹת לְמֶלֶךְ עַל־יִשְׂרָאֵל לְעוֹלָם כִּי בִיהוּדָה בָּחַר לְנָגִיד וּבְבֵית יְהוּדָה בֵּית אָבִי וּבְבָנֵי אָבִי בִּי רָצָה לְהַמְלִיךְ עַל־כָּל־יִשְׂרָאֵל:	And the LORD God of Israel chose me from the whole house of my father to be king over Israel age-abidingly, for he chose Judah to be a leader, and in the house of Judah – the house of my father and among my father's sons – he was pleased to make me king over all of Israel.	
1 Chr 28:5	וּמִכָּל־בָּנָי בִּי רַבִּים בָּנִים נָתַן לִי יְהוָה וַיִּבְחַר בְּשָׁלֹמֹה בְנִי לְשֵׁבֶת עַל־כִּסֵּא מַלְכוּת יְהוָה עַל־יִשְׂרָאֵל:	And of all my sons – for the LORD <u>has given</u> me many sons – he chose my son Solomon to sit on the throne of the kingdom of the LORD over Israel.	has given: in a Hebrew “OVS” (object-verb-subject) sentence.
1 Chr 28:6	וַיֹּאמֶר לִי שְׁלֹמֹה בְנִי הוּא־יִבְנֶה בֵּיתִי וְחִצְרוֹתַי כִּי־בָחַרְתִּי בּוֹ לִי לְבֵן וְאֲנִי אֶהְיֶה־לּוֹ לְאָב:	And he said to me, ‘<i>It is</i> Solomon your son who will build my house and my courtyards, for I have chosen him <i>to be</i> a son to me, and I will be a father to him.	
1 Chr 28:7	וְהִכִּינוֹתִי אֶת־מַלְכוּתוֹ עַד־לְעוֹלָם אִם־יִחְזֹק לַעֲשׂוֹת מִצְוֹתַי וּמִשְׁפָּטַי כִּיּוֹם הַזֶּה:	And I will establish his kingdom age-abidingly, providing he is steadfast in <u>carrying out</u> my commandments and my ordinances, as <i>he is</i> today.’	in carrying out: gerundial use of the infinitive.

1 Chr 28:8	וְעַתָּה לְעֵינֵי כָל־יִשְׂרָאֵל קֹהֵל־יְהוָה וּבְאָזְנֵי אֱלֹהֵינוּ שִׁמְרוּ וּדְרֹשׁוּ כָּל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם לְמַעַן תִּירְשׁוּ אֶת־הָאָרֶץ הַטּוֹבָה וְהִנְחַלְתֶּם לְבָנֵיכֶם אַחֲרֵיכֶם עַד־עוֹלָם: פ	So now, in the sight of the whole of Israel – the convocation of the LORD – and with our God hearing, keep and apply yourself to all the commandments of the LORD your God, in order that you may inherit the good land and bequeath it to your sons after you age-abidingly.	and with our God hearing ← in the ears of our God.
1 Chr 28:9	וְאַתָּה שְׁלֹמֹה בְנִי דַע אֶת־אֱלֹהֵי אָבִיךָ וְעִבְדֵהוּ בְּלֵב שָׁלֵם וּבְגִנָּפֶשׁ חֹפֶצֶה כִּי כָל־לִבָּבוֹת דּוֹרֵשׁ יְהוָה וְכָל־יֵצֵר מַחֲשָׁבוֹת מִבֵּין אִם־תִּדְרֹשְׁנֹו יִמָּצֵא לָךְ וְאִם־תִּפְעֹזְבֵנּוּ יִזְנִיחֶךָ לְעַד:	And you, Solomon my son, know the God of your father and serve him wholeheartedly, and with a willing mind, for the LORD searches all hearts, and he understands every thought which presents itself. If you seek him, he will be found by you, but if you desert him, he will reject you throughout the age.	Rev 2:23. know ... serve: imperatives. mind ← soul. thought which presents itself ← formation of thoughts.
1 Chr 28:10	רֵאָה עַתָּה כִּי־יְהוָה בָּחַר בָּךְ לְבִנְיַת־בַּיִת לְמִקְדָּשׁ חֲזָק וְעֹשֶׂה: פ	Now observe that the LORD has chosen you to build a house as a sanctuary. Be strong and act.”	
1 Chr 28:11	וַיֵּתֶן דָּוִיד לְשְׁלֹמֹה בְנוֹ אֶת־תְּבִנַּת הָאוּלָם וְאֶת־בִּתּוֹ וּגְזֻזָּכָיו וְעִלְיָתוֹ וְחִדְרָיו הַפְּנִימִים וּבֵית הַכִּפֹּרֶת:	Then David gave to Solomon his son the design of the portico and its houses and its treasuries and its upper rooms and its inner rooms and the house of the atonement cover,	

1 Chr 28:12	וּתְבִנִּית כָּל־אֲשֶׁר הָיָה בְּרוּחַ עֲמֹז לְחִצְרוֹת בֵּית־יְהוָה וּלְכָל־הַלְשָׁכוֹת סָבִיב לְאַצְרוֹת בֵּית הָאֱלֹהִים וּלְאַצְרוֹת הַקֹּדְשִׁים:	and the design of everything that <u>had come</u> to him by the spirit, of the courtyards of the house of the LORD, and of all the offices round about, of the treasuries of the house of God, and of the treasuries of the <u>holy places</u> ,	had come to him ← <i>had become with him.</i> holy <i>places</i> : or <i>holy (things)</i> . AV differs (<i>dedicated things</i>).
1 Chr 28:13	וּלְמַחֲלָקוֹת הַכֹּהֲנִים וְהַלְוִיִּם וּלְכָל־מְלָאכֶת עֲבוֹדַת בֵּית־יְהוָה וּלְכָל־כְּלֵי עֲבוֹדַת בֵּית־יְהוָה:	and <i>the scheme</i> of the divisions of the priests and the Levites for all the execution of the work of the house of the LORD, and for all the equipment for the work of the house of the LORD,	
1 Chr 28:14	לְזָהָב בְּמִשְׁקָל לְזָהָב לְכָל־כְּלֵי עֲבוֹדָה וְעֲבוֹדָה לְכָל כְּלֵי הַכֶּסֶף בְּמִשְׁקָל לְכָל־כְּלֵי עֲבוֹדָה וְעֲבוֹדָה:	and the design of the golden <i>equipment</i> with the weight of gold <i>needed</i> , of all equipment for <i>all kinds</i> of <i>service</i> , and of all silver equipment with <i>its</i> weight, for all equipment for <i>all</i> <i>kinds of service</i> ,	<i>all kinds of service (2x) ← service and service.</i>
1 Chr 28:15	וּמִשְׁקָל לַמְּנֹרוֹת הַזָּהָב וְנִרְתֵּיהֶם זָהָב בְּמִשְׁקָל־מְנוֹרָה וּמְנוֹרָה וְנִרְתֵּיהָ וּלְמְנֹרוֹת הַכֶּסֶף בְּמִשְׁקָל לַמְּנוֹרָה וְנִרְתֵּיהָ כְּעֲבוֹדַת מְנוֹרָה וּמְנוֹרָה:	including the weight of the golden lampstands and their golden lamps, with the weight of <i>each</i> lampstand and its lamps, and <i>the design of</i> the silver lampstands, with the weight of the lampstand and its lamps, according to the service of <i>each</i> lampstand,	each lampstand (2x) ← <i>lampstand and lampstand.</i>
1 Chr 28:16	וְאֵת־הַזָּהָב מִשְׁקָל לְשִׁלְחָנוֹת הַמַּעֲרֶכֶת לְשִׁלְחַן וּשְׁלֹחַן וְכֶסֶף לְשִׁלְחָנוֹת הַכֶּסֶף:	and <i>he specified</i> the weight of gold for the showbread tables for <i>each table</i> , and of the silver for the silver tables,	each table ← <i>table and table.</i>

1 Chr 28:17	וְהַמִּזְלָגוֹת וְהַמִּזְרָקוֹת וְהַקְּשֹׁת זָהָב טָהוֹר וְלִכְפֹּרֵי הַזָּהָב בְּמִשְׁקָל לְכַפֹּר וּכְפֹר וְלִכְפֹּרֵי הַכֶּסֶף בְּמִשְׁקָל לְכַפֹּר וּכְפֹר:	and <i>gold</i> for the forks and basins and bowls <i>of</i> pure gold, and for the golden cups by weight for <u>each</u> cup, and for the silver cups by weight for <u>each</u> cup,	each cup (2x) ← <i>cup and</i> <i>cup</i> .
1 Chr 28:18	וּלְמִזְבֵּחַ הַקְּטֹרֶת זָהָב מְזָקָה בְּמִשְׁקָל וּלְתַבְנִית הַמֶּרְכָּבָה הַכְּרֻבִּים זָהָב לְפָרָשִׁים וְסִכָּכִים עַל־אֲרוֹן בְּרִית־יְהוָה:	and for the incense altar of refined gold <u>he specified its</u> <u>weight</u> , and the design of the carriage, and the golden cherubim who spread <i>their</i> wings and cover the ark of the covenant of the LORD.	<i>he specified its weight</i> ← <i>by weight</i> .
1 Chr 28:19	הַכֹּל בְּכֹתֵב מִיַּד יְהוָה עָלֵי הַשִּׁכָּל כָּל מְלָאכֹת הַתְּבִנִית: פ	<i>David said</i> , “Everything <i>is</i> in writing from the hand of the LORD to me, to give instruction <i>in</i> all the intricacies of the design.”	intricacies ← <i>artisanries</i> .
1 Chr 28:20	וַיֹּאמֶר דָּוִיד לְשִׁלְמָה בְּנוֹ חֲזַק וְאַמֵּץ וַעֲשֵׂה אֶל־תִּירָא וְאֶל־תַּחַת כִּי יְהוָה אֱלֹהִים אִתְּךָ עֹמֵד לֹא יִרְפֹּךְ וְלֹא יַעֲזֹבְךָ עַד־לְבָלוֹת כָּל־מְלָאכֶת עֲבֹדַת בֵּית־יְהוָה:	And David said to Solomon his son, “Be strong and be of good courage and act. Do not fear and do not be afraid, for the LORD God – my God – <i>is</i> with you. He will not forsake you, and he will not desert you <u>during</u> the completion of the execution of all the work of the house of the LORD.	during ← <i>until</i> , which could be mistaken for suggesting that God will desert Solomon after the completion.
1 Chr 28:21	וְהִנֵּה מַחְלָקוֹת הַכֹּהֲנִים וְהַלְוִיִּם לְכָל־עֲבֹדַת בֵּית הָאֱלֹהִים וְעֹמֵד בְּכָל־מְלָאכָה לְכָל־נָדִיב בְּחָכְמָה לְכָל־עֲבֹדָה וְהַשָּׂרִים וְכָל־הָעָם לְכָל־דְּבָרֶיךָ: פ	And <i>there are</i> divisions of the priests and the Levites for every <i>item of</i> work on the house of God, and <i>they</i> <i>are</i> with you in all the craftsmanship, with every willing <i>man</i> , in wisdom, for all the work, and the officials and all the people <i>are available</i> at every word of yours.”	<i>there are</i> ← <i>behold</i> .

1 Chr 29:1	וַיֹּאמֶר דָּוִיד הַמֶּלֶךְ לְכָל־הַקָּהָל שְׁלֹמֹה בְנִי אֶחָד בַּחֲרֻבוֹ אֱלֹהִים נֶעַר ורָךְ וְהַמְּלָאכָה גְּדוֹלָה כִּי לֹא לָאָדָם הַבִּיָּרָה כִּי לַיהוָה אֱלֹהִים:	And King David said to the whole convocation, “Solomon my son, the one <i>whom</i> God has chosen, <i>is just</i> a lad and <i>is</i> tender, but the work <i>is</i> great, for the <u>temple</u> <i>is</i> not for man, but for the LORD God.	temple: or <i>palace, castle</i>.
1 Chr 29:2	וְכָכ־כָּחִי הַכִּינֹתִי לְבֵית־אֱלֹהֵי הַזֶּהָב לְזָהָב וְהַכֶּסֶף לַכֶּסֶף וְהַנְּחֹשֶׁת לַנְּחֹשֶׁת הַבְּרָזָל לַבְּרָזָל וְהָעֵצִים לָעֵצִים אַבְנֵי־שֹׁהַם וּמְלוֹאִים אַבְנֵי־פֶזֶד וְרִקְמָה וְכָל אֲבֹן יְקָרָה וְאַבְנֵי־שֵׁשׁ לְרֹב:	And I have with all my might prepared for the house of my God, <i>with</i> gold for <i>what will be made of</i> gold, and silver for <i>what will be made of</i> silver, and copper for <i>what will be made of</i> copper, and iron for <i>what will be made of</i> iron, and wood for <i>what will be made of</i> wood, and onyx gems and <i>gemstones</i> to be set, <i>and</i> antimony gemstones and a range of colours, and every <i>kind of</i> valuable stone, and <u>marble</u> in abundance.	marble ← <i>marble stones</i>.
1 Chr 29:3	וְעוֹד בְּרָצוֹתַי בְּבֵית אֱלֹהֵי יִשְׁרָאֵל סִגְלָה זָהָב וְכֶסֶף נָתַתִּי לְבֵית־אֱלֹהֵי לְמַעַלָּה מִכָּל־הַכִּינֹתִי לְבֵית הַקֹּדֶשׁ:	Moreover, in my <u>delight</u> in the house of my God, I have a special possession of gold and silver <i>which</i> I give to the house of my God <i>over and above</i> everything <i>which</i> I have prepared for <u>the holy house</u>:	delight ← <i>being delighted. Gerundial use of the infinitive.</i> the holy house ← <i>the house of holiness</i>, a Hebraic genitive.
1 Chr 29:4	שְׁלֹשָׁת אֲלָפִים כֶּכָּרִי זָהָב מִזֶּהָב אוֹפִיר וְשִׁבְעַת אֲלָפִים כֶּכָּר־כֶּסֶף מִזֶּקֶק לְטוֹחַ קִירוֹת הַבָּתִּים:	three thousand <u>talents</u> of gold – of gold from Ophir – and seven thousand <u>talents</u> of refined silver to overlay the walls of the houses,	talents (2x): see Ex 25:39.

1 Chr 29:5	לְזָהָב לְזָהָב וְלִכֶּסֶף לִכֶּסֶף וְלִכְל־מְלָאכָה בְּיַד חֲרָשִׁים וּמִי מִתְנַדֵּב לְמַלְאוֹת יְדוֹ הַיּוֹם לַיהוָה:	the gold for <i>what will be in</i> gold, and the silver for <i>what will be in</i> silver, and for all artisanry in the <u>hands</u> of the artisans. Now who volunteers <u>to take on</u> <u>work</u> today for the LORD?"	hands ← <i>hand</i>. to take on work ← <i>to fill</i> his hand.
1 Chr 29:6	וַיִּתְּנֻדְּבוּ שָׂרֵי הָאֲבוֹת וְשָׂרֵי שְׁבִטֵי יִשְׂרָאֵל וְשָׂרֵי הָאֲלָפִים וְהַמְּאֹזֹת וְלִשְׂרֵי מְלָאכֶת הַמֶּלֶךְ:	And the officials <i>in the line</i> of the fathers, and the officials of the tribes of Israel, and the commanders of a thousand and <i>the</i> <i>commanders of</i> a hundred, and <u>the officials in the</u> <u>king's operations</u> volunteered.	the officials in the king's operations ← <i>to / for the</i> officials in the king's operations.
1 Chr 29:7	וַיִּתְּנוּ לַעֲבוֹדָת בֵּית־הָאֱלֹהִים זָהָב כַּכְּרִים חֲמִשָּׁת־אַלְפִים וְאַדְרָכָנִים רַבּוֹ וְכֶסֶף כַּכְּרִים עֶשְׂרֵת אֲלָפִים וְנִחָשֶׁת רַבּוֹ וּשְׁמוֹנֶת אַלְפִים כַּכְּרִים וּבְרָזָל מֵאֵה־אַלֶּף כַּכְּרִים:	And they gave for the work of the house of God five thousand <u>talents of</u> gold and ten thousand <u>darics</u>, and ten thousand <u>talents of</u> silver, and eighteen thousand <u>talents of</u> copper, and one hundred thousand <u>talents of</u> iron.	talents (4x): see Ex 25:39. darics: a daric is a gold coin.
1 Chr 29:8	וְהַנִּמְצָא אֹתוֹ אֲבָנִים נָתְנוּ לְאֹצֵר בֵּית־יְהוָה עַל־יְדִי־יְחִיאל הַגֵּרְשֹׁנִי:	And <u>whoever found that</u> <u>they had</u> gemstones, they gave <i>them</i> to the treasury of the house of the LORD through the <u>administration</u> of Jehiel the Gershonite.	whoever found <i>that</i> they had ← <i>(he) who (was)</i> found (<i>that</i>) with him (<i>were</i>). administration ← <i>hand</i>.
1 Chr 29:9	וַיִּשְׂמְחוּ הָעָם עַל־הִתְנַדְּבָם כִּי בָלַב שָׁלֵם הִתְנַדְּבוּ לַיהוָה וְגַם דָּוִיד הַמֶּלֶךְ שִׂמַּח שִׂמְחָה גְּדוֹלָה: פ	And the people rejoiced at <u>their generosity</u>, because they offered voluntarily to the LORD wholeheartedly, and King David also rejoiced <i>with</i> great joy.	their generosity ← <i>their</i> <i>offering willingly</i>, gerundial use of the infinitive.

1 Chr 29:10	וַיְבָרֶךְ דָּוִד אֶת־יְהוָה לְעֵינֵי כָל־הַקָּהָל וַיֹּאמֶר דָּוִד בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מִעוֹלָם וְעַד־עוֹלָם:	And David blessed the LORD in the sight of all the convocation, and David said, “ <u>Blessed have you been</u> , O LORD God of Israel our father, From age to age.	Blessed <i>have you been</i> : AV differs somewhat (<i>Blessed be thou</i>). The participle can also be gerundival (<i>worthy of blessing</i>).
1 Chr 29:11	לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ יְהוָה הַמְּמֹלָכָה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ:	Yours, O LORD, <i>is</i> the greatness And the might and the splendour And the <u>pre-eminence</u> and the majesty, For everything in heaven and on earth <i>is</i> yours, O LORD, <i>As is</i> the kingdom, And <i>you</i> are exalted as head over all.	pre-eminence: or <i>victory</i> .
1 Chr 29:12	וְהָעֹשֶׁר וְהַכְּבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשִׁל בְּכָל וּבִידֶךָ כָּח וּגְבוּרָה וּבִידֶךָ לְגַדֵּל וּלְחַזֵּק לְכָל:	Riches and honour <i>proceed</i> from you, And you rule over all, And in your hand <i>is</i> power and might, And <i>it is</i> in your hand To make great and to make strong <u>In every respect</u> .	In every <i>respect</i> ← <i>For the all</i> . The MT article suggests a more abstract sense than “all people”.
1 Chr 29:13	וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם תְּפָאֶרְתֶּךָ:	So now, O God of ours, We thank you And we praise <u>your splendid name</u> .	your splendid name ← <i>the name of your splendour</i> , a Hebraic genitive.
1 Chr 29:14	וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נִעְצָר כָּח לְהַתְּנִיד בְּזֹאת כִּי־מִמֶּנֶּךָ הַכָּל וּמִיָּדֶךָ נִתְּנָנוּ לָךְ:	And who <i>am</i> I, and who <i>are</i> my people, that we should <u>withhold any of our</u> substance <u>in giving</u> <u>voluntary offerings</u> like this? For everything <i>is</i> from you, and <i>what</i> we give you <i>is</i> from your hand.	withhold: AV differs (<i>be able to</i>). in giving voluntary offerings: gerundial use of the infinitive.

1 Chr 29:15	כִּי־גֵרִים אֲנַחְנוּ לִפְנֵיךָ וְתוֹשָׁבִים כָּכָל־אֲבֹתֵינוּ כַּצֵּל יָמֵינוּ עַל־הָאָרֶץ וְאֵין מִקְוֶה:	For we <i>are</i> foreigners before you, and <i>temporary residents</i> like all our fathers. Our days on earth <i>are</i> like a shadow, and <i>there is no hope</i> .	Heb 11:13. no hope: i.e. no hope from man's resources. Compare 2 Chr 36:16, Eccl 2:24, Eccl 12:12. But also Isa 11:10 quoted in Matt 12:21 etc., Acts 28:20, 1 Cor 15:19, Eph 1:12, Col 1:5, 1 Tim 1:1.
1 Chr 29:16	יְהוָה אֱלֹהֵינוּ כָּל הַהֶמְזֶן הַזֶּה אֲשֶׁר הֵכֵנּוּ לְבָנוֹתֶיךָ בֵּית לְשֵׁם קֹדֶשְׁךָ מִידָּךְ *הִיא הוּא וְלֶךְ הַכֹּל:**	O LORD our God, all this abundance of <i>resources</i> which we have prepared to build a house for you – for your <u>holy name</u> – <i>is</i> from your hand, and all <i>is</i> yours.	<i>is</i> (first occurrence in verse): in the <i>ketiv</i> this is a feminine pronoun, in the <i>qerē</i> a masculine one. See Eccl 5:9. your holy name ← <i>the</i> <i>name of your holiness</i> , a Hebraic genitive.
1 Chr 29:17	וַיֵּדַעְתִּי אֱלֹהֵי כִי אַתָּה בָּחַן לִבִּי וּמִישְׁרִים תִּרְצֶה אֲנִי בְיִשָּׁר לִבִּי הַתְּנַדְּבָתִי כָל־אֵלֶּה וְעַתָּה עִמָּךְ הִנֵּמְצְאוּ־פֹה רָאִיתִי בְשִׁמְחָה לְהַתְּנַדֵּב־לְךָ:	And I know, O God of mine, that you test the heart and take pleasure <i>in</i> uprightness, <i>and as for me</i> , I have done all these <i>things</i> willingly, with a <u>sincere</u> <u>heart</u> , and now I see with joy your people who <u>are</u> <u>present</u> here <u>voluntarily</u> for you.	Rev 2:23. with a sincere heart ← <i>in</i> <i>the uprightness of my</i> <i>heart</i> . are present ← <i>are found</i> . voluntarily ← <i>to volunteer</i> ; <i>in volunteering</i> .
1 Chr 29:18	יְהוָה אֱלֹהֵי אֲבֹרָהִם יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ שְׁמֶרֶה־זֹאת לְעוֹלָם לִיצֹר מַחְשְׁבוֹת לִבִּי עִמָּךְ וְהִכֵּן לִבָּבָם אֵלֶיךָ:	O LORD God of Abraham, Isaac and Israel our fathers, keep this <i>attitude</i> age- abidingly in the <u>predisposition</u> of the thoughts of the <u>hearts</u> of your people, and direct their <u>hearts</u> towards yourself.	predisposition ← <i>frame</i> ; <i>thought</i> . NH= <i>instinct</i> . hearts (2x) ← <i>heart</i> .
1 Chr 29:19	וּלְשִׁלְמָה בְּנִי תֵן לִבִּי שָׁלֵם לְשִׁמּוֹר מִצְוֹתֶיךָ עֲדוּתֶיךָ וְחֻקֶּיךָ וּלְעֲשׂוֹת הַכֹּל וּלְבָנוֹת הַבֵּיָרָה אֲשֶׁר־הֵכֵנּוּתִי: פ	And give a <u>sincere</u> heart to Solomon my son to keep your commandments, your testimonies and your statutes, and to do <i>them</i> all, and to build the <u>temple</u> which I have made preparations for.”	sincere ← <i>whole</i> . temple: or <i>palace, castle</i> .

1 Chr 29:20	וַיֹּאמֶר דָּוִיד לְכָל־הַקָּהָל בְּרֹכּוּ־נָא אֶת־יְהוָה אֱלֹהֵיכֶם וַיְבָרְכוּ כָּל־הַקָּהָל לַיהוָה אֱלֹהֵי אֲבֹתֵיהֶם וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ לַיהוָה וּלְמֶלֶךְ:	Then David said to the whole convocation, “Now bless the LORD your God.” And the whole convocation blessed the LORD God of their fathers, and they bowed down and prostrated themselves before the LORD and before the king.	Now ← <i>Please</i>, but an unemphatic particle.
1 Chr 29:21	וַיִּזְבְּחוּ לַיהוָה זִבְחִים וַיַּעֲלוּ עֹלֹת לַיהוָה לְמַחֲרַת הַיּוֹם הַהוּא פָּרִים אֶלֶף אֵילִים אֶלֶף כִּבְשִׁים אֶלֶף וְנִסְכֵּיהֶם וּזְבָחִים לָרֹב לְכָל־יִשְׂרָאֵל:	Then they offered sacrifices to the LORD and made burnt offerings to the LORD on the day after that day – a thousand bulls, a thousand rams, a thousand lambs, and the accompanying libations – and sacrifices in abundance for the whole of Israel.	offered ← <i>sacrificed</i>. the accompanying ← <i>their</i>.
1 Chr 29:22	וַיֹּאכְלוּ וַיִּשְׁתּוּ לִפְנֵי יְהוָה בַּיּוֹם הַהוּא בְּשִׂמְחָה גְּדוֹלָה וַיִּמְלִיכוּ שֵׁנִית לְשִׁלֹּמֹה בֶן־דָּוִיד וַיִּמְשְׁחוּ לַיהוָה לְנָגִיד וּלְצֹדֵק לַכֹּהֵן:	And they ate and drank before the LORD on that day with great joy, and they made Solomon the son of David king for the second time, and they anointed <i>him as belonging</i> to the LORD, as a leader, and <i>also</i> Zadok as priest.	
1 Chr 29:23	וַיֵּשֶׁב שְׁלֹמֹה עַל־כִּסֵּא יְהוָה לְמֶלֶךְ תַּחַת־דָּוִיד אָבִיו וַיִּצְלַח וַיִּשְׁמְעוּ אֵלָיו כָּל־יִשְׂרָאֵל:	And Solomon sat on the throne of the LORD as king in place of David his father, and he prospered, and all Israel heeded him.	
1 Chr 29:24	וְכָל־הַשָּׂרִים וְהַגִּבּוֹרִים וְגַם כָּל־בְּנֵי הַמֶּלֶךְ דָּוִיד נָתְנוּ יָד תַּחַת שְׁלֹמֹה הַמֶּלֶךְ:	And all the commanders and the warriors, and also all the sons of King David gave the hand <i>of allegiance</i> under King Solomon.	

1 Chr 29:25	וַיִּגְדֵּל יְהוָה אֶת־שְׁלֹמֹה לְמַעַלָּה לְעֵינֵי כָּל־יִשְׂרָאֵל וַיִּתֵּן עָלָיו הוֹד מַלְכוּת אֲשֶׁר לֹא־הָיָה עַל־כָּל־מֶלֶךְ לִפְנֵינוּ עַל־יִשְׂרָאֵל: פ	And the LORD <u>exalted</u> Solomon <u>highly</u> in the eyes of the whole of Israel, and he bestowed on him royal majesty <u>such as</u> there had <u>never</u> been on <u>any</u> king over Israel before him.	exalted ... highly ← <i>magnified ... upwards.</i> such as ← <i>which.</i> never ← <i>not.</i> any ← <i>every.</i>
1 Chr 29:26	וְדָוִד בֶּן־יִשָּׁי מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל:	So David the son of Jesse reigned over all Israel.	2 Sam 5:4.
1 Chr 29:27	וְהַיָּמִים אֲשֶׁר מָלַךְ עַל־יִשְׂרָאֵל אַרְבַּעִים שָׁנָה בְּחֶבְרוֹן מֶלֶךְ שֶׁבַע שָׁנִים וּבִירוּשָׁלַם מֶלֶךְ שְׁלֹשִׁים וּשְׁלוֹשׁ:	And the days for which he reigned over Israel <i>amounted to</i> forty years. In Hebron he reigned for seven years and in Jerusalem he reigned for thirty-three.	2 Sam 5:4, 2 Sam 5:5, 1 Ki 2:11.
1 Chr 29:28	וַיָּמָת בְּשִׁיבָה טוֹבָה שֶׁבַע יָמִים עֲשָׂר וּכְבוֹד וַיִּמְלֹךְ שְׁלֹמֹה בְּנוֹ תַּחֲתָיו:	And he died in <u>ripe old</u> <u>age</u> , <u>full</u> of days, wealth and honour, and Solomon his son reigned in his place.	ripe old age ← <i>good grey</i> <i>hair.</i> full ← <i>satiated.</i>
1 Chr 29:29	וְדִבְרֵי דָוִד הַמֶּלֶךְ הָרֵאשִׁימִים וְהָאַחֲרָנִים הֵנָּם כְּתוּבִים עַל־דִּבְרֵי שְׁמוּאֵל הָרֹאֶה וְעַל־דִּבְרֵי נָתָן הַנָּבִיא וְעַל־דִּבְרֵי גָד הַחֹזֶה:	And <i>as for</i> the affairs of King David, <i>from</i> the first <i>to</i> the last, <u>they are to be</u> <u>seen</u> written in the Chronicles of Samuel the seer, and in the Chronicles of Nathan the prophet, and in the Chronicles of Gad the beholder of visions,	they <i>are</i> to be seen ← <i>behold them.</i>
1 Chr 29:30	עִם כָּל־מַלְכוּתוֹ וּגְבוּרָתוֹ וְהָעֵתִים אֲשֶׁר עָבְרוּ עָלָיו וְעַל־יִשְׂרָאֵל וְעַל כָּל־מַמְלָכוֹת הָאָרְצוֹת: פ	with all his royal dignity and bravery, and the times which passed over him and over Israel and over all the kingdoms of the <i>various</i> countries.	