BAPTIST INTERNATIONAL

School of the Scriptures

Curricula of Teaching Offered by
Rhode Island Baptist Seminary

Class Number

305A2

Class Title

INTRODUCTION TO HEBREW AND THE OLD TESTAMENT

Prepared by

N. Sebastian Desent, Ph.D., Th.D., D.D.

Date

May 4, 2022

Credits

2

Level

Graduate Level

This Syllabus is Approved for
Baptist International School of the Scriptures

N. S. Desent, Ph.D., Th.D., D.D.

Baptist International School of the Scriptures
and Rhode Island Baptist Seminary
are Ministries under the Authority of
Historic Baptist Church
Wickford, Rhode Island 02852
www.HistoricBaptist.org
www.BaptistInternationalSeminary.org

CLASS 305A2 INTRODUCTION TO HEBREW AND THE OLD TESTAMENT

This Syllabus is an *Introduction to Hebrew and the Old Testament*. This class informs the student history of the Hebrew language, the Old Testament, and its manuscripts. This class also teaches the student the basics of the Hebrew language so he can read the words, study the words, and have a good understanding of how the Hebrew language functions. This class, being an *introduction,* is not intended to make the student an expert in the Hebrew language. The class is comprehensive for the scope, and profitable as a first step. We have provided other more advanced follow-up studies for those students who wish to continue their study.

This Syllabus can be used in conjunction with other Class Syllabi, which have Teaching on other subjects.

NOT FOR SALE

All Materials Offered by *Baptist International* are Free of Charge.

CLASS 305A2 INTRODUCTIONTO HEBREW AND THE OLD TESTAMENT

A Syllabus Approved for Baptist International School of the Scriptures – 2 Credits.

N. Sebastian Desent, Ph.D., Th.D., D.D.
Historic Baptist Church

May 4, 2022

Contents

Scripture References ……..……..…… Page 3

Lessons 1 through 19 – see Class 305A1 …… Pages 4-141

Lesson 20: Acrostics in the Hebrew Bible ……..……..…… Page 142

Lesson 21: Modern Hebrew Grammar Introduction …….. Page 172

Lesson 22: Extant Manuscripts of the Hebrew Bible …… Page 184

Lesson 23: The Aleppo Codex ……..……..…… Page 193

Lesson 24: Biblical Aramaic ……..……..……. Page 199

Lesson 25: The Aramaic Text of Ezra …….. Page 204

Scripture References

2 Timothy 3:16
All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Matthew 5
18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

John 5
39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Matthew 24
35 Heaven and earth shall pass away, but my words shall not pass away.
Mark 13
31 Heaven and earth shall pass away: but my words shall not pass away.

Luke 21
33 Heaven and earth shall pass away: but my words shall not pass away.

Matthew 28:20
Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

1 Corinthians 14:37
If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

2 Peter 3
15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Luke 4
16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.
17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
19 To preach the acceptable year of the Lord.
20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.
21 And he began to say unto them, This day is this scripture fulfilled in your ears.

1 Peter 1:25
But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Lesson 20: Acrostics in the Hebrew Bible

An interesting rhetorical feature of the Hebrew Bible is its use of alphabetical acrostics. These acrostics are literary compositions in which the writer has used the letters of the Hebrew alphabet as the initial letters for a sequence of verses. Because of the inspiration of the Bible, the use of acrostics in poetry shows one way God communicates artistically and decently and in order.

Technically, the word to be used is *Abecedarius*. The word means *ABC primer.* An *abecedarian* (adjective) list means "arranged in alphabetical order." Similar words are acrostic and alphabetical.

Using this literary form helps in memorization, thus proving God wants us to hide his word in our hearts. J. A. Motyer describes this feature as "a poetic way of saying that a total coverage of the subject was being offered." It is like saying the passage covers all the thoughts from A to Z.

In Old Testament Poetry acrostics, each line or stanza begins with the first letter of the Hebrew alphabet, and the verses follow in the order of the alphabet.

Acrostics occur in these places:

- In Psalms 111 and 112, where each letter begins a line. Each verse has two acrostic letters per verse, except for three each in verses 9 and 10.
- In Psalms 25, 34, and 145, where each letter begins a half-verse
- In Psalm 37, Proverbs 31:10-31, and Lamentations 1, 2, and 4, where each letter begins a whole verse; and in Lamentations 3, where each letter begins three verses. Chapter 5 is not in an acrostic.
- Psalm 119 is the most elaborate demonstration of the acrostic method where, in each section of eight verses, the same opening letter is used, and the twenty-two sections of the psalm move through the Hebrew alphabet, letter after letter.

Using Psalm 119 in the King James Version shows the Hebrew letters. This is an indication that God wants us to be familiar with the Hebrew alphabet and this method of acrostic writing.

We supply some passages out of the Hebrew Bible for Psalms 37, 111, 112, 119, 145, Proverbs 31, and Lamentations chapters 1 and 3.

The book of Psalms has these acrostic psalms:

- Psalm 9 – 2 verses for each of the 22 Hebrew consonants
- Psalm 10 – 2 verses each of the 22 Hebrew consonants
- Psalm 25 – 1 verse each of the 22 Hebrew consonants
- Psalm 34 – 1 verse each of the 22 Hebrew consonants
- Psalm 37 – 2 verses each of the 22 Hebrew consonants
- Psalm 111 – ½ verse each of the 22 Hebrew consonants
- Psalm 112 – ½ verse each of the 22 Hebrew consonants
- Psalm 119 – 8 verses each of the 22 Hebrew consonants
- Psalm 145 – 1 verse each of the 22 Hebrew consonants

The student should take the time to analyze these passages and identify the acrostic letters.

For Proverbs 31, in the English translation, the initial Hebrew word in each verse is shown in English with red letters.

As a continuing study, each Hebrew letter represents something – it has meaning. These are called "picture letters." Notice the chart below:

Number	Letter	Name	Original Picture Symbol
1	א	Aleph	ox head, yoke, learn
2	ב	Beth	house, tent
3	ג	Gimel	camel's neck, souls
4	ד	Daleth	door, tent curtain
5	ה	He	window, lattice
6	ו	Vau	hook, nail, peg
7	ז	Zain	weapon
8	ח	Cheth	hedge, fence, surround, gird
9	ט	Teth	serpent, snake, roll, curve
10	י	Jod	hand (bent)
11	כ	Caph	wing, palm (hollow of the hand
12	ל	Lamed	ox goad, correction, learning
13	מ	Mem	waves, water
14	נ	Nun	fish, snake
15	ס	Samech	prop, support
16	ע	Ain	eye
17	פ	Pe	mouth

18	צ	Tzaddi	fishhook, cutting tool
19	ק	Koph	axe, monkey, back of the head
20	ר	Resh	head
21	ש	Schin	tooth
22	ת	Tau	sign, branded cross, mark, “T”

Notice Psalm 10:7-8:

> 7 His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.
> 8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

In these two verses mouth comes before the eyes. This is a Pe-Ayin order.

Ayin-Pe or Pe-Ayin

The normal order of *Ayin-Pe* is switched in Lamentations chapter 3:46-51, and chapters 2 and 4 (see chart below). Bible critics get confused. Some say this is proof of two different authors, one who used an older alphabet and one who used a newer alphabet. This is pretty lame reasoning because the writer of the chapters had other chapters to see the order used.

God's word is always correct and there are reasons for these anomalies. It is an intentional literary device, similar to removing the *nun* in Psalm 145 (see the next section), and the contrasting verses in Proverbs 26:4-5.

Jeremiah, under the inspiration of God, chose to use both orders in his *Lamentations*.

The critics give their thoughts regardless.

Besides the "dual-authors" theory, some commentators say the Chaldeans followed the *Pe-Ayin* order compared to the Hebrew *Ayin-Pe* order, and that Jeremiah is calling attention to the Chaldean rule in later chapters, as compared to Hebrew independence in chapter 1. That, too, is an imaginative theory.

The Babylonian Talmud writes in b.*Sanhedrin* 104b: "Ravah said in the name of R. Yohanan: Why does *pe* come before *ayin* [in Lamentations]? Because of the spies who described with their mouths (pe) what their eyes (ayin) had not seen."

Later Alphabet			Earlier Alphabet									No Acrostic
Chapter 1			Chapter 2			Chapter 3			Chapter 4			Chapter 5
1	Alef	א	1	Alef	א	1	Alef	א	1	Alef	א	1
2	Bet	ב	2	Bet	ב	2	Bet	ב	2	Bet	ב	2
3	Gimel	ג	3	Gimel	ג	3	Gimel	ג	3	Gimel	ג	3
4	Dalet	ד	4	Dalet	ד	4	Dalet	ד	4	Dalet	ד	4
5	He	ה	5	He	ה	5	He	ה	5	He	ה	5
6	Vav	ו	6	Vav	ו	6	Vav	ו	6	Vav	ו	6
7	Zayin	ז	7	Zayin	ז	7	Zayin	ז	7	Zayin	ז	7
8	Chet	ח	8	Chet	ח	8	Chet	ח	8	Chet	ח	8
9	Tet	ט	9	Tet	ט	9	Tet	ט	9	Tet	ט	9
10	Yod	י	10	Yod	י	10	Yod	י	10	Yod	י	10
11	Kaf	כ	11	Kaf	כ	11	Kaf	כ	11	Kaf	כ	11
12	Lamed	ל	12	Lamed	ל	12	Lamed	ל	12	Lamed	ל	12
13	Mem	מ	13	Mem	מ	13	Mem	מ	13	Mem	מ	13
14	Nun	נ	14	Nun	נ	14	Nun	נ	14	Nun	נ	14
15	Samech	ס	15	Samech	ס	15	Samech	ס	15	Samech	ס	15
16	Ayin	ע	16	Pe	פ	16	Pe	פ	16	Pe	פ	16
17	Pe	פ	17	Ayin	ע	17	Ayin	ע	17	Ayin	ע	17
18	Tsade	צ	18	Tsade	צ	18	Tsade	צ	18	Tsade	צ	18
19	Qof	ק	19	Qof	ק	19	Qof	ק	19	Qof	ק	19
20	Resh	ר	20	Resh	ר	20	Resh	ר	20	Resh	ר	20
21	Shin	ש	21	Shin	ש	21	Shin	ש	21	Shin	ש	21
22	Tav	ת	22	Tav	ת	22	Tav	ת	22	Tav	ת	22

But let us read the word of God in chapter 3 for insight:

> 46 All our enemies have opened their mouths against us.
> 47 Fear and a snare is come upon us, desolation and destruction.
> 48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.
> 49 Mine eye trickleth down, and ceaseth not, without any intermission,
> 50 Till the LORD look down, and behold from heaven.
> 51 Mine eye affecteth mine heart because of all the daughters of my city.

Lamentations 3:46 All our enemies have opened their mouths against us.
פָּצוּ עָלֵינוּ פִּיהֶם כָּל־אֹיְבֵינוּ **Lamentations 3:46**

Lamentations 3:47 Fear and a snare is come upon us, desolation and destruction.
פַּחַד וָפַחַת הָיָה לָנוּ הַשֵּׁאת וְהַשָּׁבֶר **Lamentations 3:47**

Lamentations 3:48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.
פַּלְגֵי־מַיִם תֵּרַד עֵינִי עַל־שֶׁבֶר בַּת־עַמִּי **Lamentations 3:48**

Lamentations 3:49 Mine eye trickleth down, and ceaseth not, without any intermission,
עֵינִי נִגְּרָה וְלֹא תִדְּמֶה מֵאֵין הֲפֻגוֹת **Lamentations 3:49**

Lamentations 3:50 Till the LORD look down, and behold from heaven.
עַד־יַשְׁקִיף וְיֵרֶא יְהוָה מִשָּׁמָיִם **Lamentations 3:50**

Lamentations 3:51 Mine eye affecteth mine heart because of all the daughters of my city.
עֵינִי עוֹלְלָה לְנַפְשִׁי מִכֹּל בְּנוֹת עִירִי **Lamentations 3:51**

These words of Jeremiah are powerful words. They show an intense sense of fear, desolation, and sorrow. We offer as a possibility for the switch in order of the *Ayin-Pe* these obvious reasons:

- Just as we would find in English, if there was an acrostic with two letters obviously reversed, we would not immediately assume the author was in error (especially if he used the correct order in a previous chapter), but we would assume there is a purpose for the disorder.

- The purpose could be to simply call attention to the passages making them stand out. I see this is true with Lamentations. The verses are notable above the others *because* of this disorder.

- The purpose could be to add a sense of disorder and confusion to the text by an outside effect. The words give a "feeling" of uneasiness because of the obvious disorder. We do not have a senseof peace when things are out of order. The passages become more powerful with the use of this very clever literary device.

- The purpose could be to show the sorrow and grief disrupted the prophet's mind. We do not always think rightly when overwhelmed with grief.

- The judgment of God on Jerusalem was not what God intended for his people. God wanted them to be righteous and live under his blessings. The judgment God allowed was not according to

God's perfect order for Judah. What better way to illustrate this than to make the acrostic out of order?

- And, since we know God inspired the word, we ourselves are positioned in a state of confusion when we read it, trying to make order out of the disorder, and not knowing the exact reason for the disorder. God's ways are higher than our ways (Isaiah 55:9). We will never know everything God knows. We must be content to trust God in all things.

Psalm 145

Psalm 145 intentionally leaves out the 14th letter of the alphabet. Again, this is not a mistake, but an intentional literary device used by the Author.

We covered this is Class 214B Lesson 62 Hypocrisy and the Septuagint. Here are excerpts from that lesson, starting with a quote from the Trinitarian Bible Society:

> **The Supposed Missing נ Verse in Psalm 145**
>
> As many of our readers will know, several of the Psalms and other passages in the Old Testament are acrostics; that is, in the Hebrew each verse or group of verses begins with a consecutive letter of the alphabet. Probably the most famous of these is Psalm 119, in which each of the first eight verses starts with א (aleph), the second group with ב (beth) the third group with ג (gimel) and so on through the twenty-two letters of the Hebrew alphabet.
>
> Psalm 145 is another such Psalm, but this one has a difference: in the Masoretic Text it appears to skip the letter נ (nun), which would occur after verse 13, leaving the Psalm with only twenty-one verses.
>
> The lack of the נ verse has caused some to question whether the verse may have fallen out of the Masoretic Text of the Psalm due to scribal error. They seek to justify this view on the basis that the נ verse is found in one medieval Hebrew manuscript, the Dead Sea Scrolls, the Septuagint and the Syriac. Indeed, some modern versions, such as the ESV and NIV, add the supposed missing נ verse to Psalm 145 because of its presence in these witnesses. However, we believe that the omission of the נ verse is intentional and not at all due to scribal error, and that the evidence for the proposed נ verse is insubstantial and the verse is rightly omitted.
>
> **A survey of the Acrostic Psalms**
>
> Other acrostic Psalms in the Hebrew Old Testament are 9 and 10, 25, 34, 37, 111, 112, 119. The last three of these Psalms, 111, 112 and 119, are all complete and show no irregularities in the acrostic pattern. Each letter of the Hebrew alphabet is present, beginning a half verse (in the Hebrew) in Psalms 111 and 112, and a set of eight verses in Psalm 119. The other acrostic Psalms, 9 and 10, 25, 34, 37, 145 (all except 10 definitely ascribed to David), show irregularities in the acrostic pattern. Psalms 9 and 10 display the greatest degree of irregularity, omitting seven letters; Psalm 25 omits two letters, doubles up on another letter and adds an extra letter at the end; Psalm 34 omits a letter and adds an extra letter at the end; and Psalm 37 omits a letter. Hence, the irregularity in Psalm 145 is not at all unusual. As is evident, the Psalmist, in choosing the acrostic pattern, does not necessarily bind himself absolutely to it, but does at times vary from it.
>
> In Psalm 25, for example, there are two verses which begin with the Hebrew letter ר (resh). (It should be borne in mind when reading this that Hebrew reads from right to left; thus, the first letter of a word would appear to be the last to English readers.) The first is ראה עניי ('Look upon mine affliction', v18) and the next is ראה איבי ('Consider mine enemies', v19).

Why did the Psalmist double up on the use of the letter ר? It is natural to suppose that the earnestness of his entreaty to God regarding his affliction on the one hand and his enemies on the other, who were no doubt in large part the cause of that affliction, impelled him to do so. Thus, the Psalmist modifies the form when his purpose requires it. He has chosen the literary form of the acrostic, but he does not absolutely bind himself to it; when the need of his subject matter impels him, he freely modifies the form, and in fact uses the variation in the set form for an intended effect. The Psalmist 'pauses', so to speak, on the letter ר and on the Hebrew word that best expresses his present afflicted condition, ראה' look', 'consider.' The subject matter impels a variation from the normal acrostic form, while that normal form itself gives the variation all the greater impact.

Psalm 145 shows the same deliberate variation from the normal form of the acrostic pattern for an intended purpose. The Psalm is one of praise to God. The acrostic pattern is probably chosen to bring to bear the full resources of the Hebrew language upon this expression of praise. It is to be full-orbed praise where every letter of the Hebrew alphabet evokes a Hebrew word which strikes a new chord in that praise. So verse 3 is ג and the Psalmist thinks of גדול ('great'), 'great is the LORD'; verse 9 is ט and the Psalmist thinks of טוב ('good'), 'the LORD is good', and so on. When he comes to verse 13, the letter is מ and the Psalmist thinks of מלכותך ('thy kingdom'), 'thy kingdom is an everlasting kingdom.' This verse completes a distinct section of the Psalm and is a climax point in the Psalm.

The last part of Psalm 145 begins at verse 14 and continues to the end of the Psalm, in which David praises the Lord for His condescending love. The Psalmist had to decide how to begin this section. The next letter in the alphabet is נ; what word would this evoke for the Psalmist? נפל ('fall' or 'fail') perhaps? But the Lord does not 'fall' or 'fail.' It is men who 'fall' and 'fail.' So what does the Psalmist do? He makes a striking point by omitting the נ verse and then writing the next verse, the ס (samekh) verse, as:

סומך יהוה לכל הנפלים
('The LORD upholdeth all that fall')

Every Hebrew reader of the Psalm will notice something striking at this point: it is the Psalmist himself who 'falls' (נפל) in the omission of the נ verse. What more graphic way to highlight the frailty of men and the condescending love of God than by omitting the נ verse and following with a verse that speaks of the Lord upholding 'all that fall' (לכל הנפלים)? The structure of the Psalm 'chimes', as it were, to the thought expressed by the words of the Psalm.

Thus, the omission of the נ verse is deliberate and for an intended effect, an effect that relies on a slight variation from an otherwise closely followed acrostic form.

The purpose of the variation, or apparent irregularity, from the normal acrostic form is not the same in all acrostic Psalms, but Psalms 25 and 145 plainly demonstrate that such variation is a deliberate literary device employed for a particular purpose. Clearly, if the Psalmist chooses the acrostic pattern for a purpose, any variation from that pattern is also likely to be for a purpose.

We agree with the TBS commentary. But the reasoning can be a lot simpler. First, any copyist or owner of a manuscript that had the nun verse deleted would immediately notice it. It stands out like a sore thumb. It would not pass muster if it were wrong. The manuscript would have been discarded. Not only so, but for the last three thousand years (David lived 1040 – 970 BC, reigning 1010 – 970 BC) the "supposed" missing verse has been preserved for us, while probably being challenged or considered every time it was translated or copied. But Psalm 145 – with the *supposed* omission – still survives intact.

Furthermore, the King James Translators (among others) have obviously had to consider the verse when translating, and these much-more-learned men than the critics whom we have today knew the psalm should stand as is. They intentionally rejected adding in a nun verse, as do many other versions. I mean, they do not even add a margin note about it. If not having the nun verse was a mistake, I expect it would have been corrected once and for all somewhere. People do not intentionally copy or translate obvious mistakes.

Then we have the testimony of even modernist translations for Psalm 145. We know the KJV got it right, but versions such as the New American Standard, the New English Translation, American Standard Version, the Douay-Rheims, Darby, English Revised Version, Young's Literal Translation, and most foreign translations follow suit and do not include the nun verse. If the case is so strong and obvious for the nun verse, why do not the majority of bible versions have it?

We can conclude then that the addition of a nun verse to Psalm 145 is adding to the word of God, which the Septuagint (i.e., Vaticanus) did. And when adding the nun verse in a few versions, they added it to verse 13 instead of making it verse 14 and having Psalm 145 have 22 verses instead of 21. I mean, if the verse is supposed to be there, why not correct the psalm all the way? I mean, pick a side.

Psalm 145	Letter	Name	King James Version	First Word in Line	English
1	א	Aleph	1 I will extol thee, my God, O king; and I will bless thy name for ever and ever.	אֲרוֹמִמְךָ	I will extol thee
2	ב	Beth	2 Every day will I bless thee; and I will praise thy name for ever and ever.	בְּכָל־	every
3	ג	Gimel	3 Great is the LORD, and greatly to be praised; and his greatness is unsearchable.	גָּדוֹל	great
4	ד	Daleth	4 One generation shall praise thy works to another, and shall declare thy mighty acts.	דּוֹר	one generation
5	ה	He	5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.	הֲדַר	the honor

6	ו	Vau	6 And men shall speak of the might of thy terrible acts: and I will declare thy greatness.	וְעֶזּוּז	and the might
7	ז	Zain	7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.	זֵכֶר	the memory
8	ח	Cheth	8 The LORD is gracious, and full of compassion; slow to anger, and of great mercy.	חַנּוּן	gracious
9	ט	Teth	9 The LORD is good to all: and his tender mercies are over all his works.	טוֹב־	good
10	י	Jod	10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.	יוֹדֻךָ	shall praise thee
11	כ	Caph	11 They shall speak of the glory of thy kingdom, and talk of thy power;	כְּבוֹד	the glory
12	ל	Lamed	12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.	לְהוֹדִיעַ	to make known
13	מ	Mem	13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.	מַלְכוּתְךָ	thy kingdom is
	נ	Nun	*Septuagint addition: "Faithful is God in His sayings, and Honest in all His works"*	*נֶאֱמָן*	*faithful*
14	ס	Samech	14 The LORD upholdeth all that fall, and raiseth up all those that be bowed down.	סוֹמֵךְ	upholdeth
15	ע	Ain	15 The eyes of all wait upon thee; and thou givest them their meat in due season.	עֵינֵי־	the eyes
16	פ	Pe	16 Thou openest thine hand, and satisfiest the desire of every living thing.	פּוֹתֵחַ	thou openest

17	צ	Tzaddi	17 The LORD is righteous in all his ways, and holy in all his works.	צַדִּיק	righteous
18	ק	Koph	18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.	קָרוֹב	nigh
19	ר	Resh	19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.	רְצוֹן־	the desire
20	ש	Schin	20 The LORD preserveth all them that love him: but all the wicked will he destroy.	שׁוֹמֵר	preserveth
21	ת	Tau	21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.	תְּהִלַּת	the praise

Psalm 37

Psalm 36:6 Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.

Psalm 36:7 צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תּוֹשִׁיעַ יְהוָה

Psalm 36:7 How excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

Psalm 36:8 מַה־יָּקָר חַסְדְּךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן

Psalm 36:8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

Psalm 36:9 יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם

Psalm 36:9 For with thee *is* the fountain of life: in thy light shall we see light.

Psalm 36:10 כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר

Psalm 36:10 O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

Psalm 36:11 מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ וְצִדְקָתְךָ לְיִשְׁרֵי־לֵב

Psalm 36:11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

Psalm 36:12 אַל־תְּבוֹאֵנִי רֶגֶל גֵּאוָה וְיַד־רְשָׁעִים אַל־תְּנִדֵנִי

Psalm 36:12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Psalm 36:13 שָׁם נָפְלוּ פֹּעֲלֵי אָוֶן דֹּחוּ וְלֹא־יָכְלוּ קוּם

Psalm 37:1 <*A Psalm* of David.> Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

Psalm 37:1 לְדָוִד אַל־תִּתְחַר בַּמְּרֵעִים אַל־תְּקַנֵּא בְּעֹשֵׂי עַוְלָה

Psalm 37:2 For they shall soon be cut down like the grass, and wither as the green herb.

Psalm 37:2 כִּי כֶחָצִיר מְהֵרָה יִמָּלוּ וּכְיֶרֶק דֶּשֶׁא יִבּוֹלוּן

Psalm 37:3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.

Psalm 37:3 בְּטַח בַּיהוָה וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה

Psalm 37:4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

Psalm 37:4 וְהִתְעַנַּג עַל־יְהוָה וְיִתֶּן־לְךָ מִשְׁאֲלֹת לִבֶּךָ

Psalm 37:5 Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

Psalm 37:5 גֹּל עַל־יְהוָה דַּרְכֶּךָ וּבְטַח עָלָיו וְהוּא יַעֲשֶׂה

Psalm 37:6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Psalm 37:6 וְהוֹצִיא כָאוֹר צִדְקֶךָ וּמִשְׁפָּטֶךָ כַּצָּהֳרָיִם

Psalm 37:7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Psalm 37:7 דּוֹם לַיהוָה וְהִתְחוֹלֵל לוֹ אַל־תִּתְחַר בְּמַצְלִיחַ דַּרְכּוֹ בְּאִישׁ עֹשֵׂה מְזִמּוֹת

Psalm 37:8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

Psalm 37:8 הֶרֶף מֵאַף וַעֲזֹב חֵמָה אַל־תִּתְחַר אַךְ־לְהָרֵעַ

Psalm 37:9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

Psalm 37:9 כִּי־מְרֵעִים יִכָּרֵתוּן וְקֹוֵי יְהוָה הֵמָּה יִירְשׁוּ־אָרֶץ

Psalm 37:10 For yet a little while, and the wicked *shall* not *be*: yea, thou shalt diligently consider his place, and it *shall* not *be*.

Psalm 37:10 וְעוֹד מְעַט וְאֵין רָשָׁע וְהִתְבּוֹנַנְתָּ עַל־מְקוֹמוֹ וְאֵינֶנּוּ

Psalm 37:11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Psalm 37:11 וַעֲנָוִים יִירְשׁוּ־אָרֶץ וְהִתְעַנְּגוּ עַל־רֹב שָׁלוֹם

Psalm 37:12 The wicked plotteth against the just, and gnasheth upon him with his teeth.
זֹמֵם רָשָׁע לַצַּדִּיק וְחָרֹק עָלָיו שִׁנָּיו Psalm 37:12

Psalm 37:13 The Lord shall laugh at him: for he seeth that his day is coming.
אֲדֹנָי יִשְׂחַק־לוֹ כִּי־רָאָה כִּי־יָבֹא יוֹמוֹ Psalm 37:13

Psalm 37:14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.
חֶרֶב פָּתְחוּ רְשָׁעִים וְדָרְכוּ קַשְׁתָּם לְהַפִּיל עָנִי וְאֶבְיוֹן לִטְבוֹחַ יִשְׁרֵי־דָרֶךְ Psalm 37:14

Psalm 37:15 Their sword shall enter into their own heart, and their bows shall be broken.
חַרְבָּם תָּבוֹא בְלִבָּם וְקַשְׁתוֹתָם תִּשָּׁבַרְנָה Psalm 37:15

Psalm 37:16 A little that a righteous man hath *is* better than the riches of many wicked.
טוֹב־מְעַט לַצַּדִּיק מֵהֲמוֹן רְשָׁעִים רַבִּים Psalm 37:16

Psalm 37:17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.
כִּי זְרוֹעוֹת רְשָׁעִים תִּשָּׁבַרְנָה וְסוֹמֵךְ צַדִּיקִים יְהוָה Psalm 37:17

Psalm 37:18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.
יוֹדֵעַ יְהוָה יְמֵי תְמִימִם וְנַחֲלָתָם לְעוֹלָם תִּהְיֶה Psalm 37:18

Psalm 37:19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.
לֹא־יֵבֹשׁוּ בְּעֵת רָעָה וּבִימֵי רָעָבוֹן יִשְׂבָּעוּ Psalm 37:19

Psalm 37:20 But the wicked shall perish, and the enemies of the LORD *shall be* as the fat of lambs: they shall consume; into smoke shall they consume away.
כִּי רְשָׁעִים יֹאבֵדוּ וְאֹיְבֵי יְהוָה כִּיקַר כָּרִים כָּלוּ בָּעָשָׁן כָּלוּ Psalm 37:20

Psalm 37:21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.
לֹוֶה רָשָׁע וְלֹא יְשַׁלֵּם וְצַדִּיק חוֹנֵן וְנוֹתֵן Psalm 37:21

Psalm 37:22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.
כִּי מְבֹרָכָיו יִירְשׁוּ אָרֶץ וּמְקֻלָּלָיו יִכָּרֵתוּ Psalm 37:22

Psalm 37:23 The steps of a *good* man are ordered by the LORD: and he delighteth in his way.
מֵיְהוָה מִצְעֲדֵי־גֶבֶר כּוֹנָנוּ וְדַרְכּוֹ יֶחְפָּץ Psalm 37:23

Psalm 37:24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.
כִּי־יִפֹּל לֹא־יוּטָל כִּי־יְהוָה סוֹמֵךְ יָדוֹ Psalm 37:24

Psalm 37:25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.
נַעַר הָיִיתִי גַּם־זָקַנְתִּי וְלֹא־רָאִיתִי צַדִּיק נֶעֱזָב וְזַרְעוֹ מְבַקֶּשׁ־לָחֶם Psalm 37:25

Psalm 37:26 *He is* ever merciful, and lendeth; and his seed *is* blessed.
כָּל־הַיּוֹם חוֹנֵן וּמַלְוֶה וְזַרְעוֹ לִבְרָכָה Psalm 37:26

Psalm 37:27 Depart from evil, and do good; and dwell for evermore.
סוּר מֵרָע וַעֲשֵׂה־טוֹב וּשְׁכֹן לְעוֹלָם Psalm 37:27

Psalm 37:28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.
כִּי יְהוָה אֹהֵב מִשְׁפָּט וְלֹא־יַעֲזֹב אֶת־חֲסִידָיו לְעוֹלָם נִשְׁמָרוּ וְזֶרַע רְשָׁעִים נִכְרָת Psalm 37:28

Psalm 37:29 The righteous shall inherit the land, and dwell therein for ever.
צַדִּיקִים יִירְשׁוּ־אָרֶץ וְיִשְׁכְּנוּ לָעַד עָלֶיהָ Psalm 37:29

Psalm 37:30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.
פִּי־צַדִּיק יֶהְגֶּה חָכְמָה וּלְשׁוֹנוֹ תְּדַבֵּר מִשְׁפָּט Psalm 37:30

Psalm 37:31 The law of his God *is* in his heart; none of his steps shall slide.
תּוֹרַת אֱלֹהָיו בְּלִבּוֹ לֹא תִמְעַד אֲשֻׁרָיו Psalm 37:31

Psalm 37:32 The wicked watcheth the righteous, and seeketh to slay him.
צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ Psalm 37:32

Psalm 37:33 The LORD will not leave him in his hand, nor condemn him when he is judged.
יְהוָה לֹא־יַעַזְבֶנּוּ בְיָדוֹ וְלֹא יַרְשִׁיעֶנּוּ בְּהִשָּׁפְטוֹ Psalm 37:33

Psalm 37:34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.
קַוֵּה אֶל־יְהוָה וּשְׁמֹר דַּרְכּוֹ וִירוֹמִמְךָ לָרֶשֶׁת אָרֶץ בְּהִכָּרֵת רְשָׁעִים תִּרְאֶה Psalm 37:34

Psalm 37:35 I have seen the wicked in great power, and spreading himself like a green bay tree.
רָאִיתִי רָשָׁע עָרִיץ וּמִתְעָרֶה כְּאֶזְרָח רַעֲנָן Psalm 37:35

Psalm 37:36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.
וַיַּעֲבֹר וְהִנֵּה אֵינֶנּוּ וָאֲבַקְשֵׁהוּ וְלֹא נִמְצָא Psalm 37:36

Psalm 37:37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.
שְׁמֹר־תָּם וּרְאֵה יָשָׁר כִּי־אַחֲרִית לְאִישׁ שָׁלוֹם Psalm 37:37

Psalm 37:38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.
וּפֹשְׁעִים נִשְׁמְדוּ יַחְדָּו אַחֲרִית רְשָׁעִים נִכְרָתָה Psalm 37:38

Psalm 37:39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.
וּתְשׁוּעַת צַדִּיקִים מֵיְהוָה מָעוּזָּם בְּעֵת צָרָה Psalm 37:39

Psalm 37:40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.
וַיַּעְזְרֵם יְהוָה וַיְפַלְּטֵם יְפַלְּטֵם מֵרְשָׁעִים וְיוֹשִׁיעֵם כִּי־חָסוּ בוֹ Psalm 37:40

Psalm 38:1 <A Psalm of David, to bring to remembrance.> O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.
מִזְמוֹר לְדָוִד לְהַזְכִּיר Psalm 38:1

Psalm 38:2 For thine arrows stick fast in me, and thy hand presseth me sore.
כִּי־חִצֶּיךָ נִחֲתוּ בִי וַתִּנְחַת עָלַי יָדֶךָ Psalm 38:3

Psalm 38:3 *There is* no soundness in my flesh because of thine anger; neither *is there any* rest in my bones because of my sin.
אֵין־מְתֹם בִּבְשָׂרִי מִפְּנֵי זַעְמֶךָ אֵין־שָׁלוֹם בַּעֲצָמַי מִפְּנֵי חַטָּאתִי Psalm 38:4

Psalm 38:4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.
כִּי עֲוֹנֹתַי עָבְרוּ רֹאשִׁי כְּמַשָּׂא כָּבֵד יִכְבְּדוּ מִמֶּנִּי Psalm 38:5

Psalm 38:5 My wounds stink *and* are corrupt because of my foolishness.
הִבְאִישׁוּ נָמַקּוּ חַבּוּרֹתָי מִפְּנֵי אִוַּלְתִּי Psalm 38:6

Psalm 38:6 I am troubled; I am bowed down greatly; I go mourning all the day long.
נָעֲוֵיתִי שֹׁחֹתִי עַד־מְאֹד כָּל־הַיּוֹם קֹדֵר הִלָּכְתִּי Psalm 38:7

Psalm 38:7 For my loins are filled with a loathsome *disease*: and *there is* no soundness in my flesh.
כִּי־כְסָלַי מָלְאוּ נִקְלֶה וְאֵין מְתֹם בִּבְשָׂרִי Psalm 38:8

Psalm 111 and 112

Psalm 110:1 <A Psalm of David.> The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

לְדָוִד מִזְמוֹר נְאֻם יְהוָה לַאדֹנִי שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ Psalm 110:1

Psalm 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

מַטֵּה־עֻזְּךָ יִשְׁלַח יְהוָה מִצִּיּוֹן רְדֵה בְּקֶרֶב אֹיְבֶיךָ Psalm 110:2

Psalm 110:3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

עַמְּךָ נְדָבֹת בְּיוֹם חֵילֶךָ בְּהַדְרֵי־קֹדֶשׁ מֵרֶחֶם מִשְׁחָר לְךָ טַל יַלְדֻתֶיךָ Psalm 110:3

Psalm 110:4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

נִשְׁבַּע יְהוָה וְלֹא יִנָּחֵם אַתָּה־כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק Psalm 110:4

Psalm 110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.

אֲדֹנָי עַל־יְמִינְךָ מָחַץ בְּיוֹם־אַפּוֹ מְלָכִים Psalm 110:5

Psalm 110:6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת מָחַץ רֹאשׁ עַל־אֶרֶץ רַבָּה Psalm 110:6

Psalm 110:7 He shall drink of the brook in the way: therefore shall he lift up the head.

מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה עַל־כֵּן יָרִים רֹאשׁ Psalm 110:7

Psalm 111:1 Praise ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

הַלְלוּ יָהּ אוֹדֶה יְהוָה בְּכָל־לֵבָב בְּסוֹד יְשָׁרִים וְעֵדָה Psalm 111:1

Psalm 111:2 The works of the LORD *are* great, sought out of all them that have pleasure therein.

גְּדֹלִים מַעֲשֵׂי יְהוָה דְּרוּשִׁים לְכָל־חֶפְצֵיהֶם Psalm 111:2

Psalm 111:3 His work *is* honourable and glorious: and his righteousness endureth for ever.

הוֹד־וְהָדָר פָּעֳלוֹ וְצִדְקָתוֹ עֹמֶדֶת לָעַד Psalm 111:3

Psalm 111:4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

זֵכֶר עָשָׂה לְנִפְלְאֹתָיו חַנּוּן וְרַחוּם יְהוָה Psalm 111:4

Psalm 111:5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

טֶרֶף נָתַן לִירֵאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ Psalm 111:5

Psalm 111:6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

כֹּחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ לָתֵת לָהֶם נַחֲלַת גּוֹיִם Psalm 111:6

Psalm 111:7 The works of his hands *are* verity and judgment; all his commandments *are* sure.

מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט נֶאֱמָנִים כָּל־פִּקּוּדָיו Psalm 111:7

Psalm 111:8 They stand fast for ever and ever, *and are* done in truth and uprightness.

סְמוּכִים לָעַד לְעוֹלָם עֲשׂוּיִם בֶּאֱמֶת וְיָשָׁר Psalm 111:8

Psalm 111:9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

פְּדוּת שָׁלַח לְעַמּוֹ צִוָּה־לְעוֹלָם בְּרִיתוֹ קָדוֹשׁ וְנוֹרָא שְׁמוֹ Psalm 111:9

Psalm 111:10 The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever.

רֵאשִׁית חָכְמָה יִרְאַת יְהוָה שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד Psalm 111:10

Psalm 112:1 Praise ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

Psalm 112:1 הַלְלוּ יָהּ אַשְׁרֵי־אִישׁ יָרֵא אֶת־יְהוָה בְּמִצְוֹתָיו חָפֵץ מְאֹד

Psalm 112:2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

Psalm 112:2 גִּבּוֹר בָּאָרֶץ יִהְיֶה זַרְעוֹ דּוֹר יְשָׁרִים יְבֹרָךְ

Psalm 112:3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

Psalm 112:3 הוֹן־וָעֹשֶׁר בְּבֵיתוֹ וְצִדְקָתוֹ עֹמֶדֶת לָעַד

Psalm 112:4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

Psalm 112:4 זָרַח בַּחֹשֶׁךְ אוֹר לַיְשָׁרִים חַנּוּן וְרַחוּם וְצַדִּיק

Psalm 112:5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

Psalm 112:5 טוֹב־אִישׁ חוֹנֵן וּמַלְוֶה יְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט

Psalm 112:6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

Psalm 112:6 כִּי־לְעוֹלָם לֹא־יִמּוֹט לְזֵכֶר עוֹלָם יִהְיֶה צַדִּיק

Psalm 112:7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

Psalm 112:7 מִשְּׁמוּעָה רָעָה לֹא יִירָא נָכוֹן לִבּוֹ בָּטֻחַ בַּיהוָה

Psalm 112:8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

Psalm 112:8 סָמוּךְ לִבּוֹ לֹא יִירָא עַד אֲשֶׁר־יִרְאֶה בְצָרָיו

Psalm 112:9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

Psalm 112:9 פִּזַּר נָתַן לָאֶבְיוֹנִים צִדְקָתוֹ עֹמֶדֶת לָעַד קַרְנוֹ תָּרוּם

בְּכָבוֹד

Psalm 112:10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Psalm 112:10 רָשָׁע יִרְאֶה וְכָעַס שִׁנָּיו יַחֲרֹק וְנָמָס תַּאֲוַת רְשָׁעִים תֹּאבֵד

Psalm 113:1 Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

Psalm 113:1 הַלְלוּ יָהּ הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה

Psalm 113:2 Blessed be the name of the LORD from this time forth and for evermore.

Psalm 113:2 יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם

Psalm 113:3 From the rising of the sun unto the going down of the same the LORD'S name *is* to be praised.

Psalm 113:3 מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְהוָה

Psalm 113:4 The LORD *is* high above all nations, *and* his glory above the heavens.

Psalm 113:4 רָם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ

Psalm 113:5 Who *is* like unto the LORD our God, who dwelleth on high,

Psalm 113:5 מִי כַיהוָה אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת

Psalm 113:6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

Psalm 113:6 הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ

Psalm 113:7 He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

Psalm 113:7 מְקִימִי מֵעָפָר דָּל מֵאַשְׁפֹּת יָרִים אֶבְיוֹן

Psalm 113:8 That he may set *him* with princes, *even* with the princes of his people.

Psalm 113:8 לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ

Psalm 119

Psalm 119:1 ALEPH. Blessed *are* the undefiled in the way, who walk in the law of the LORD.
אַשְׁרֵי תְמִימֵי־דָרֶךְ הַהֹלְכִים בְּתוֹרַת יְהוָה **Psalm 119:1**

Psalm 119:2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.
אַשְׁרֵי נֹצְרֵי עֵדֹתָיו בְּכָל־לֵב יִדְרְשׁוּהוּ **Psalm 119:2**

Psalm 119:3 They also do no iniquity: they walk in his ways.
אַף לֹא־פָעֲלוּ עַוְלָה בִּדְרָכָיו הָלָכוּ **Psalm 119:3**

Psalm 119:4 Thou hast commanded *us* to keep thy precepts diligently.
אַתָּה צִוִּיתָה פִקֻּדֶיךָ לִשְׁמֹר מְאֹד **Psalm 119:4**

Psalm 119:5 O that my ways were directed to keep thy statutes!
אַחֲלַי יִכֹּנוּ דְרָכַי לִשְׁמֹר חֻקֶּיךָ **Psalm 119:5**

Psalm 119:6 Then shall I not be ashamed, when I have respect unto all thy commandments.
אָז לֹא־אֵבוֹשׁ בְּהַבִּיטִי אֶל־כָּל־מִצְוֹתֶיךָ **Psalm 119:6**

Psalm 119:7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
אוֹדְךָ בְּיֹשֶׁר לֵבָב בִּלְמֹדִי מִשְׁפְּטֵי צִדְקֶךָ **Psalm 119:7**

Psalm 119:8 I will keep thy statutes: O forsake me not utterly.
אֶת־חֻקֶּיךָ אֶשְׁמֹר אַל־תַּעַזְבֵנִי עַד־מְאֹד **Psalm 119:8**

Psalm 119:9 BETH. Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.
בַּמֶּה יְזַכֶּה־נַּעַר אֶת־אָרְחוֹ לִשְׁמֹר כִּדְבָרֶךָ **Psalm 119:9**

Psalm 119:10 With my whole heart have I sought thee: O let me not wander from thy commandments.
בְּכָל־לִבִּי דִרַשְׁתִּיךָ אַל־תַּשְׁגֵּנִי מִמִּצְוֹתֶיךָ **Psalm 119:10**

Psalm 119:11 Thy word have I hid in mine heart, that I might not sin against thee.
בְּלִבִּי צָפַנְתִּי אִמְרָתֶךָ לְמַעַן לֹא אֶחֱטָא־לָךְ **Psalm 119:11**

Psalm 119:12 Blessed *art* thou, O LORD: teach me thy statutes.
בָּרוּךְ אַתָּה יְהוָה לַמְּדֵנִי חֻקֶּיךָ **Psalm 119:12**

Psalm 119:13 With my lips have I declared all the judgments of thy mouth.
בִּשְׂפָתַי סִפַּרְתִּי כֹּל מִשְׁפְּטֵי־פִיךָ **Psalm 119:13**

Psalm 119:14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.
בְּדֶרֶךְ עֵדְוֹתֶיךָ שַׂשְׂתִּי כְּעַל כָּל־הוֹן **Psalm 119:14**

Psalm 119:15 I will meditate in thy precepts, and have respect unto thy ways.
בְּפִקֻּדֶיךָ אָשִׂיחָה וְאַבִּיטָה אָרְחֹתֶיךָ **Psalm 119:15**

Psalm 119:16 I will delight myself in thy statutes: I will not forget thy word.
בְּחֻקֹּתֶיךָ אֶשְׁתַּעֲשָׁע לֹא אֶשְׁכַּח דְּבָרֶךָ **Psalm 119:16**

Psalm 119:17 GIMEL. Deal bountifully with thy servant, *that* I may live, and keep thy word.
גְּמֹל עַל־עַבְדְּךָ אֶחְיֶה וְאֶשְׁמְרָה דְבָרֶךָ **Psalm 119:17**

Psalm 119:18 Open thou mine eyes, that I may behold wondrous things out of thy law.
גַּל־עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ **Psalm 119:18**

Psalm 119:19 I *am* a stranger in the earth: hide not thy commandments from me.
גֵּר אָנֹכִי בָאָרֶץ אַל־תַּסְתֵּר מִמֶּנִּי מִצְוֹתֶיךָ **Psalm 119:19**

Psalm 119:20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.
גָּרְסָה נַפְשִׁי לְתַאֲבָה אֶל־מִשְׁפָּטֶיךָ בְכָל־עֵת **Psalm 119:20**

Psalm 119:21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

Psalm 119:21 גָּעַרְתָּ זֵדִים אֲרוּרִים הַשֹּׁגִים מִמִּצְוֹתֶיךָ

Psalm 119:22 Remove from me reproach and contempt; for I have kept thy testimonies.
Psalm 119:22 גַּל מֵעָלַי חֶרְפָּה וָבוּז כִּי עֵדֹתֶיךָ נָצָרְתִּי

Psalm 119:23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.
Psalm 119:23 גַּם יָשְׁבוּ שָׂרִים בִּי נִדְבָּרוּ עַבְדְּךָ יָשִׂיחַ בְּחֻקֶּיךָ

Psalm 119:24 Thy testimonies also *are* my delight *and* my counsellors.
Psalm 119:24 גַּם־עֵדֹתֶיךָ שַׁעֲשֻׁעָי אַנְשֵׁי עֲצָתִי

Psalm 119:25 DALETH. My soul cleaveth unto the dust: quicken thou me according to thy word.
Psalm 119:25 דָּבְקָה לֶעָפָר נַפְשִׁי חַיֵּנִי כִּדְבָרֶךָ

Psalm 119:26 I have declared my ways, and thou heardest me: teach me thy statutes.
Psalm 119:26 דְּרָכַי סִפַּרְתִּי וַתַּעֲנֵנִי לַמְּדֵנִי חֻקֶּיךָ

Psalm 119:27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.
Psalm 119:27 דֶּרֶךְ־פִּקּוּדֶיךָ הֲבִינֵנִי וְאָשִׂיחָה בְּנִפְלְאוֹתֶיךָ

Psalm 119:28 My soul melteth for heaviness: strengthen thou me according unto thy word.
Psalm 119:28 דָּלְפָה נַפְשִׁי מִתּוּגָה קַיְּמֵנִי כִּדְבָרֶךָ

Psalm 119:29 Remove from me the way of lying: and grant me thy law graciously.
Psalm 119:29 דֶּרֶךְ־שֶׁקֶר הָסֵר מִמֶּנִּי וְתוֹרָתְךָ חָנֵּנִי

Psalm 119:30 I have chosen the way of truth: thy judgments have I laid *before me*.
Psalm 119:30 דֶּרֶךְ־אֱמוּנָה בָּחָרְתִּי מִשְׁפָּטֶיךָ שִׁיתִי

Psalm 119:31 I have stuck unto thy testimonies: O LORD, put me not to shame.

Psalm 119:41 וִיבֹאנִי חַסְדֶּךָ יְהוָה תְּשׁוּעָתְךָ כְּאִמְרָתֶךָ

Psalm 119:42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.
Psalm 119:42 וְאֶעֱנֶה חֹרְפִי דָבָר כִּי־בָטַחְתִּי בִּדְבָרֶךָ

Psalm 119:43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.
Psalm 119:43 וְאַל־תַּצֵּל מִפִּי דְבַר־אֱמֶת עַד־מְאֹד כִּי לְמִשְׁפָּטְךָ יִחָלְתִּי

Psalm 119:44 So shall I keep thy law continually for ever and ever.
Psalm 119:44 וְאֶשְׁמְרָה תוֹרָתְךָ תָמִיד לְעוֹלָם וָעֶד

Psalm 119:45 And I will walk at liberty: for I seek thy precepts.
Psalm 119:45 וְאֶתְהַלְּכָה בָרְחָבָה כִּי פִקֻּדֶיךָ דָרָשְׁתִּי

Psalm 119:46 I will speak of thy testimonies also before kings, and will not be ashamed.
Psalm 119:46 וַאֲדַבְּרָה בְעֵדֹתֶיךָ נֶגֶד מְלָכִים וְלֹא אֵבוֹשׁ

Psalm 119:47 And I will delight myself in thy commandments, which I have loved.
Psalm 119:47 וְאֶשְׁתַּעֲשַׁע בְּמִצְוֹתֶיךָ אֲשֶׁר אָהָבְתִּי

Psalm 119:48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.
Psalm 119:48 וְאֶשָּׂא־כַפַּי אֶל־מִצְוֹתֶיךָ אֲשֶׁר אָהָבְתִּי וְאָשִׂיחָה בְּחֻקֶּיךָ

Psalm 119:49 ZAIN. Remember the word unto thy servant, upon which thou hast caused me to hope.
Psalm 119:49 זְכֹר־דָּבָר לְעַבְדֶּךָ עַל אֲשֶׁר יִחַלְתָּנִי

Psalm 119:50 This *is* my comfort in my affliction: for thy word hath quickened me.
Psalm 119:50 זֹאת נֶחָמָתִי בְעָנְיִי כִּי אִמְרָתְךָ חִיָּתְנִי

Psalm 119:31 דָּבַקְתִּי בְעֵדְוֹתֶיךָ יְהוָה אַל־תְּבִישֵׁנִי

Psalm 119:32 I will run the way of thy commandments, when thou shalt enlarge my heart.
Psalm 119:32 דֶּרֶךְ־מִצְוֹתֶיךָ אָרוּץ כִּי תַרְחִיב לִבִּי

Psalm 119:33 HE. Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.
Psalm 119:33 הוֹרֵנִי יְהוָה דֶּרֶךְ חֻקֶּיךָ וְאֶצְּרֶנָּה עֵקֶב

Psalm 119:34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.
Psalm 119:34 הֲבִינֵנִי וְאֶצְּרָה תוֹרָתֶךָ וְאֶשְׁמְרֶנָּה בְכָל־לֵב

Psalm 119:35 Make me to go in the path of thy commandments; for therein do I delight.
Psalm 119:35 הַדְרִיכֵנִי בִּנְתִיב מִצְוֹתֶיךָ כִּי־בוֹ חָפָצְתִּי

Psalm 119:36 Incline my heart unto thy testimonies, and not to covetousness.
Psalm 119:36 הַט־לִבִּי אֶל־עֵדְוֹתֶיךָ וְאַל אֶל־בָּצַע

Psalm 119:37 Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.
Psalm 119:37 הַעֲבֵר עֵינַי מֵרְאוֹת שָׁוְא בִּדְרָכֶךָ חַיֵּנִי

Psalm 119:38 Stablish thy word unto thy servant, who *is devoted* to thy fear.
Psalm 119:38 הָקֵם לְעַבְדְּךָ אִמְרָתֶךָ אֲשֶׁר לְיִרְאָתֶךָ

Psalm 119:39 Turn away my reproach which I fear: for thy judgments *are* good.
Psalm 119:39 הַעֲבֵר חֶרְפָּתִי אֲשֶׁר יָגֹרְתִּי כִּי מִשְׁפָּטֶיךָ טוֹבִים

Psalm 119:40 Behold, I have longed after thy precepts: quicken me in thy righteousness.
Psalm 119:40 הִנֵּה תָּאַבְתִּי לִפִקֻּדֶיךָ בְּצִדְקָתְךָ חַיֵּנִי

Psalm 119:41 VAU. Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

Psalm 119:51 The proud have had me greatly in derision: *yet* have I not declined from thy law.
Psalm 119:51 זֵדִים הֵלִיצֻנִי עַד־מְאֹד מִתּוֹרָתְךָ לֹא נָטִיתִי

Psalm 119:52 I remembered thy judgments of old, O LORD; and have comforted myself.
Psalm 119:52 זָכַרְתִּי מִשְׁפָּטֶיךָ מֵעוֹלָם יְהוָה וָאִתְנָחָם

Psalm 119:53 Horror hath taken hold upon me because of the wicked that forsake thy law.
Psalm 119:53 זַלְעָפָה אֲחָזַתְנִי מֵרְשָׁעִים עֹזְבֵי תוֹרָתֶךָ

Psalm 119:54 Thy statutes have been my songs in the house of my pilgrimage.
Psalm 119:54 זְמִרוֹת הָיוּ־לִי חֻקֶּיךָ בְּבֵית מְגוּרָי

Psalm 119:55 I have remembered thy name, O LORD, in the night, and have kept thy law.
Psalm 119:55 זָכַרְתִּי בַלַּיְלָה שִׁמְךָ יְהוָה וָאֶשְׁמְרָה תוֹרָתֶךָ

Psalm 119:56 This I had, because I kept thy precepts.
Psalm 119:56 זֹאת הָיְתָה־לִּי כִּי פִקֻּדֶיךָ נָצָרְתִּי

Psalm 119:57 CHETH. *Thou art* my portion, O LORD: I have said that I would keep thy words.
Psalm 119:57 חֶלְקִי יְהוָה אָמַרְתִּי לִשְׁמֹר דְּבָרֶיךָ

Psalm 119:58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.
Psalm 119:58 חִלִּיתִי פָנֶיךָ בְכָל־לֵב חָנֵּנִי כְּאִמְרָתֶךָ

Psalm 119:59 I thought on my ways, and turned my feet unto thy testimonies.
Psalm 119:59 חִשַּׁבְתִּי דְרָכָי וָאָשִׁיבָה רַגְלַי אֶל־עֵדֹתֶיךָ

Psalm 119:60 I made haste, and delayed not to keep thy commandments.
Psalm 119:60 חַשְׁתִּי וְלֹא הִתְמַהְמָהְתִּי לִשְׁמֹר מִצְוֹתֶיךָ

Psalm 119:61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.
חֶבְלֵי רְשָׁעִים עִוְּדָנִי תּוֹרָתְךָ לֹא שָׁכָחְתִּי **Psalm 119:61**

Psalm 119:62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.
חֲצוֹת־לַיְלָה אָקוּם לְהוֹדוֹת לָךְ עַל מִשְׁפְּטֵי צִדְקֶךָ **Psalm 119:62**

Psalm 119:63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.
חָבֵר אָנִי לְכָל־אֲשֶׁר יְרֵאוּךָ וּלְשֹׁמְרֵי פִקּוּדֶיךָ **Psalm 119:63**

Psalm 119:64 The earth, O LORD, is full of thy mercy: teach me thy statutes.
חַסְדְּךָ יְהוָה מָלְאָה הָאָרֶץ חֻקֶּיךָ לַמְּדֵנִי **Psalm 119:64**

Psalm 119:65 TETH. Thou hast dealt well with thy servant, O LORD, according unto thy word.
טוֹב עָשִׂיתָ עִם־עַבְדְּךָ יְהוָה כִּדְבָרֶךָ **Psalm 119:65**

Psalm 119:66 Teach me good judgment and knowledge: for I have believed thy commandments.
טוּב טַעַם וָדַעַת לַמְּדֵנִי כִּי בְמִצְוֹתֶיךָ הֶאֱמָנְתִּי **Psalm 119:66**

Psalm 119:67 Before I was afflicted I went astray: but now have I kept thy word.
טֶרֶם אֶעֱנֶה אֲנִי שֹׁגֵג וְעַתָּה אִמְרָתְךָ שָׁמָרְתִּי **Psalm 119:67**

Psalm 119:68 Thou *art* good, and doest good; teach me thy statutes.
טוֹב־אַתָּה וּמֵטִיב לַמְּדֵנִי חֻקֶּיךָ **Psalm 119:68**

Psalm 119:69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.
טָפְלוּ עָלַי שֶׁקֶר זֵדִים אֲנִי בְּכָל־לֵב אֶצֹּר פִּקּוּדֶיךָ **Psalm 119:69**

Psalm 119:70 Their heart is as fat as grease; *but* I delight in thy law.
טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תּוֹרָתְךָ שִׁעֲשָׁעְתִּי **Psalm 119:70**

Psalm 119:71 *It is* good for me that I have been afflicted; that I might learn thy statutes.
טוֹב־לִי כִּי־עֻנֵּיתִי לְמַעַן אֶלְמַד חֻקֶּיךָ **Psalm 119:71**

Psalm 119:72 The law of thy mouth *is* better unto me than thousands of gold and silver.
טוֹב־לִי תוֹרַת־פִּיךָ מֵאַלְפֵי זָהָב וָכָסֶף **Psalm 119:72**

Psalm 119:73 JOD. Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.
יָדֶיךָ עָשׂוּנִי וַיְכוֹנְנוּנִי הֲבִינֵנִי וְאֶלְמְדָה מִצְוֹתֶיךָ **Psalm 119:73**

Psalm 119:74 They that fear thee will be glad when they see me; because I have hoped in thy word.
יְרֵאֶיךָ יִרְאוּנִי וְיִשְׂמָחוּ כִּי לִדְבָרְךָ יִחָלְתִּי **Psalm 119:74**

Psalm 119:75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.
יָדַעְתִּי יְהוָה כִּי־צֶדֶק מִשְׁפָּטֶיךָ וֶאֱמוּנָה עִנִּיתָנִי **Psalm 119:75**

Psalm 119:76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.
יְהִי־נָא חַסְדְּךָ לְנַחֲמֵנִי כְּאִמְרָתְךָ לְעַבְדֶּךָ **Psalm 119:76**

Psalm 119:77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.
יְבֹאוּנִי רַחֲמֶיךָ וְאֶחְיֶה כִּי־תוֹרָתְךָ שַׁעֲשֻׁעָי **Psalm 119:77**

Psalm 119:78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.
יֵבֹשׁוּ זֵדִים כִּי־שֶׁקֶר עִוְּתוּנִי אֲנִי אָשִׂיחַ בְּפִקּוּדֶיךָ **Psalm 119:78**

Psalm 119:79 Let those that fear thee turn unto me, and those that have known thy testimonies.
יָשׁוּבוּ לִי יְרֵאֶיךָ (וְיֹדְעֵי) [וְיָדְעוּ] עֵדֹתֶיךָ **Psalm 119:79**

Psalm 119:80 Let my heart be sound in thy statutes; that I be not ashamed.
יְהִי־לִבִּי תָמִים בְּחֻקֶּיךָ לְמַעַן לֹא אֵבוֹשׁ **Psalm 119:80**

Psalm 119:81 CAPH. My soul fainteth for thy salvation: *but* I hope in thy word.
כָּלְתָה לְתְשׁוּעָתְךָ נַפְשִׁי לִדְבָרְךָ יִחָלְתִּי **Psalm 119:81**

Psalm 119:82 Mine eyes fail for thy word, saying, When wilt thou comfort me?
כָּלוּ עֵינַי לְאִמְרָתֶךָ לֵאמֹר מָתַי תְּנַחֲמֵנִי **Psalm 119:82**

Psalm 119:83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.
כִּי־הָיִיתִי כְּנֹאד בְּקִיטוֹר חֻקֶּיךָ לֹא שָׁכָחְתִּי **Psalm 119:83**

Psalm 119:84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?
כַּמָּה יְמֵי־עַבְדֶּךָ מָתַי תַּעֲשֶׂה בְרֹדְפַי מִשְׁפָּט **Psalm 119:84**

Psalm 119:85 The proud have digged pits for me, which *are* not after thy law.
כָּרוּ־לִי זֵדִים שִׂיחוֹת אֲשֶׁר לֹא כְתוֹרָתֶךָ **Psalm 119:85**

Psalm 119:86 All thy commandments *are* faithful: they persecute me wrongfully; help thou me.
כָּל־מִצְוֹתֶיךָ אֱמוּנָה שֶׁקֶר רְדָפוּנִי עָזְרֵנִי **Psalm 119:86**

Psalm 119:87 They had almost consumed me upon earth; but I forsook not thy precepts.
כִּמְעַט כִּלּוּנִי בָאָרֶץ וַאֲנִי לֹא־עָזַבְתִּי פִקֻּדֶיךָ **Psalm 119:87**

Psalm 119:88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.
כְּחַסְדְּךָ חַיֵּנִי וְאֶשְׁמְרָה עֵדוּת פִּיךָ **Psalm 119:88**

Psalm 119:89 LAMED. For ever, O LORD, thy word is settled in heaven.
לְעוֹלָם יְהוָה דְּבָרְךָ נִצָּב בַּשָּׁמָיִם **Psalm 119:89**

Psalm 119:90 Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth.
לְדֹר וָדֹר אֱמוּנָתֶךָ כּוֹנַנְתָּ אֶרֶץ וַתַּעֲמֹד **Psalm 119:90**

Psalm 119:91 They continue this day according to thine ordinances: for all *are* thy servants.
לְמִשְׁפָּטֶיךָ עָמְדוּ הַיּוֹם כִּי הַכֹּל עֲבָדֶיךָ **Psalm 119:91**

Psalm 119:92 Unless thy law *had been* my delights, I should then have perished in mine affliction.
לּוּלֵי תוֹרָתְךָ שַׁעֲשֻׁעָי אָז אָבַדְתִּי בְעָנְיִי **Psalm 119:92**

Psalm 119:93 I will never forget thy precepts: for with them thou hast quickened me.
לְעוֹלָם לֹא־אֶשְׁכַּח פִּקּוּדֶיךָ כִּי בָם חִיִּיתָנִי **Psalm 119:93**

Psalm 119:94 I *am* thine, save me; for I have sought thy precepts.
לְךָ־אֲנִי הוֹשִׁיעֵנִי כִּי פִקֻּדֶיךָ דָרָשְׁתִּי **Psalm 119:94**

Psalm 119:95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.
לִי קִוּוּ רְשָׁעִים לְאַבְּדֵנִי עֵדֹתֶיךָ אֶתְבּוֹנָן **Psalm 119:95**

Psalm 119:96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.
לְכָל תִּכְלָה רָאִיתִי קֵץ רְחָבָה מִצְוָתְךָ מְאֹד **Psalm 119:96**

Psalm 119:97 MEM. O how love I thy law! it *is* my meditation all the day.
מָה־אָהַבְתִּי תוֹרָתֶךָ כָּל־הַיּוֹם הִיא שִׂיחָתִי **Psalm 119:97**

Psalm 119:98 Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me.
מֵאֹיְבַי תְּחַכְּמֵנִי מִצְוֹתֶךָ כִּי לְעוֹלָם הִיא־לִי **Psalm 119:98**

Psalm 119:99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.
מִכָּל־מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדְוֹתֶיךָ שִׂיחָה לִי **Psalm 119:99**

Psalm 119:100 I understand more than the ancients, because I keep thy precepts.
מִזְּקֵנִים אֶתְבּוֹנָן כִּי פִקֻּדֶיךָ נָצָרְתִּי **Psalm 119:100**

Psalm 119:101 I have refrained my feet from every evil way, that I might keep thy word.
מִכָּל־אֹרַח רָע כָּלָאתִי רַגְלָי לְמַעַן אֶשְׁמֹר דְּבָרֶךָ **Psalm 119:101**

Psalm 119:102 I have not departed from thy judgments: for thou hast taught me.
מִמִּשְׁפָּטֶיךָ לֹא־סָרְתִּי כִּי־אַתָּה הוֹרֵתָנִי **Psalm 119:102**

Psalm 119:103 How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!
מַה־נִּמְלְצוּ לְחִכִּי אִמְרָתֶךָ מִדְּבַשׁ לְפִי **Psalm 119:103**

Psalm 119:104 Through thy precepts I get understanding: therefore I hate every false way.
מִפִּקּוּדֶיךָ אֶתְבּוֹנָן עַל־כֵּן שָׂנֵאתִי כָּל־אֹרַח שָׁקֶר **Psalm 119:104**

Psalm 119:105 NUN. Thy word *is* a lamp unto my feet, and a light unto my path.
נֵר־לְרַגְלִי דְבָרֶךָ וְאוֹר לִנְתִיבָתִי **Psalm 119:105**

Psalm 119:106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.
נִשְׁבַּעְתִּי וְאֲקַיֵּמָה לִשְׁמֹר מִשְׁפְּטֵי צִדְקֶךָ **Psalm 119:106**

Psalm 119:107 I am afflicted very much: quicken me, O LORD, according unto thy word.
נֶעֱנֵיתִי עַד־מְאֹד יְהוָה חַיֵּנִי כִּדְבָרֶךָ **Psalm 119:107**

Psalm 119:108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.
נִדְבוֹת פִּי רְצֵה־נָא יְהוָה וּמִשְׁפָּטֶיךָ לַמְּדֵנִי **Psalm 119:108**

Psalm 119:109 My soul *is* continually in my hand: yet do I not forget thy law.
נַפְשִׁי בְכַפִּי תָמִיד וְתוֹרָתְךָ לֹא שָׁכָחְתִּי **Psalm 119:109**

Psalm 119:110 The wicked have laid a snare for me: yet I erred not from thy precepts.
נָתְנוּ רְשָׁעִים פַּח לִי וּמִפִּקּוּדֶיךָ לֹא תָעִיתִי **Psalm 119:110**

Psalm 119:111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.
נָחַלְתִּי עֵדְוֹתֶיךָ לְעוֹלָם כִּי־שְׂשׂוֹן לִבִּי הֵמָּה **Psalm 119:111**

Psalm 119:112 I have inclined mine heart to perform thy statutes alway, *even unto* the end.
נָטִיתִי לִבִּי לַעֲשׂוֹת חֻקֶּיךָ לְעוֹלָם עֵקֶב **Psalm 119:112**

Psalm 119:113 SAMECH. I hate *vain* thoughts: but thy law do I love.
סֵעֲפִים שָׂנֵאתִי וְתוֹרָתְךָ אָהָבְתִּי **Psalm 119:113**

Psalm 119:114 Thou *art* my hiding place and my shield: I hope in thy word.
סִתְרִי וּמָגִנִּי אָתָּה לִדְבָרְךָ יִחָלְתִּי **Psalm 119:114**

Psalm 119:115 Depart from me, ye evildoers: for I will keep the commandments of my God.
סוּרוּ־מִמֶּנִּי מְרֵעִים וְאֶצְּרָה מִצְוֹת אֱלֹהָי **Psalm 119:115**

Psalm 119:116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.
סָמְכֵנִי כְּאִמְרָתְךָ וְאֶחְיֶה וְאַל־תְּבִישֵׁנִי מִשִּׂבְרִי **Psalm 119:116**

Psalm 119:117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.
סְעָדֵנִי וְאִוָּשֵׁעָה וְאֶשְׁעָה בְחֻקֶּיךָ תָמִיד **Psalm 119:117**

Psalm 119:118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.
סָלִיתָ כָּל־שׁוֹגִים מֵחֻקֶּיךָ כִּי־שֶׁקֶר תַּרְמִיתָם **Psalm 119:118**

Psalm 119:119 Thou puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.
סִיגִים הִשְׁבַּתָּ כָּל־רִשְׁעֵי־אָרֶץ לָכֵן אָהַבְתִּי עֵדֹתֶיךָ **Psalm 119:119**

Psalm 119:120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.
סָמַר מִפַּחְדְּךָ בְשָׂרִי וּמִמִּשְׁפָּטֶיךָ יָרֵאתִי **Psalm 119:120**

Psalm 119:121 AIN. I have done judgment and justice: leave me not to mine oppressors.
עָשִׂיתִי מִשְׁפָּט וָצֶדֶק בַּל־תַּנִּיחֵנִי לְעֹשְׁקָי **Psalm 119:121**

Psalm 119:122 Be surety for thy servant for good: let not the proud oppress me.
עֲרֹב עַבְדְּךָ לְטוֹב אַל־יַעַשְׁקֻנִי זֵדִים **Psalm 119:122**

Psalm 119:123 Mine eyes fail for thy salvation, and for the word of thy righteousness.
עֵינַי כָּלוּ לִישׁוּעָתֶךָ וּלְאִמְרַת צִדְקֶךָ **Psalm 119:123**

Psalm 119:124 Deal with thy servant according unto thy mercy, and teach me thy statutes.
עֲשֵׂה עִם־עַבְדְּךָ כְּחַסְדֶּךָ וְחֻקֶּיךָ לַמְּדֵנִי **Psalm 119:124**

Psalm 119:125 I *am* thy servant; give me understanding, that I may know thy testimonies.
עַבְדְּךָ־אָנִי הֲבִינֵנִי וְאֵדְעָה עֵדֹתֶיךָ **Psalm 119:125**

Psalm 119:126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.
עֵת לַעֲשׂוֹת לַיהוָה הֵפֵרוּ תוֹרָתֶךָ **Psalm 119:126**

Psalm 119:127 Therefore I love thy commandments above gold; yea, above fine gold.
עַל־כֵּן אָהַבְתִּי מִצְוֹתֶיךָ מִזָּהָב וּמִפָּז **Psalm 119:127**

Psalm 119:128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.
עַל־כֵּן כָּל־פִּקּוּדֵי כֹל יִשָּׁרְתִּי כָּל־אֹרַח שֶׁקֶר שָׂנֵאתִי **Psalm 119:128**

Psalm 119:129 PE. Thy testimonies *are* wonderful: therefore doth my soul keep them.
פְּלָאוֹת עֵדְוֹתֶיךָ עַל־כֵּן נְצָרָתַם נַפְשִׁי **Psalm 119:129**

Psalm 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.
פֵּתַח דְּבָרֶיךָ יָאִיר מֵבִין פְּתָיִים **Psalm 119:130**

Psalm 119:131 I opened my mouth, and panted: for I longed for thy commandments.
פִּי־פָעַרְתִּי וָאֶשְׁאָפָה כִּי לְמִצְוֹתֶיךָ יָאָבְתִּי **Psalm 119:131**

Psalm 119:132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.
פְּנֵה־אֵלַי וְחָנֵּנִי כְּמִשְׁפָּט לְאֹהֲבֵי שְׁמֶךָ **Psalm 119:132**

Psalm 119:133 Order my steps in thy word: and let not any iniquity have dominion over me.
פְּעָמַי הָכֵן בְּאִמְרָתֶךָ וְאַל־תַּשְׁלֶט־בִּי כָּל־אָוֶן **Psalm 119:133**

Psalm 119:134 Deliver me from the oppression of man: so will I keep thy precepts.
פְּדֵנִי מֵעֹשֶׁק אָדָם וְאֶשְׁמְרָה פִּקּוּדֶיךָ **Psalm 119:134**

Psalm 119:135 Make thy face to shine upon thy servant; and teach me thy statutes.
פָּנֶיךָ הָאֵר בְּעַבְדֶּךָ וְלַמְּדֵנִי אֶת־חֻקֶּיךָ **Psalm 119:135**

Psalm 119:136 Rivers of waters run down mine eyes, because they keep not thy law.
פַּלְגֵי־מַיִם יָרְדוּ עֵינָי עַל לֹא־שָׁמְרוּ תוֹרָתֶךָ **Psalm 119:136**

Psalm 119:137 TZADDI. Righteous *art* thou, O LORD, and upright *are* thy judgments.
צַדִּיק אַתָּה יְהוָה וְיָשָׁר מִשְׁפָּטֶיךָ **Psalm 119:137**

Psalm 119:138 Thy testimonies *that* thou hast commanded *are* righteous and very faithful.
צִוִּיתָ צֶדֶק עֵדְתֶּיךָ וֶאֱמוּנָה מְאֹד **Psalm 119:138**

Psalm 119:139 My zeal hath consumed me, because mine enemies have forgotten thy words.
צִמְּתַתְנִי קִנְאָתִי כִּי־שָׁכְחוּ דְבָרֶיךָ צָרָי **Psalm 119:139**

Psalm 119:140 Thy word *is* very pure: therefore thy servant loveth it.
צְרוּפָה אִמְרָתְךָ מְאֹד וְעַבְדְּךָ אֲהֵבָהּ **Psalm 119:140**

Psalm 119:141 I *am* small and despised: *yet* do not I forget thy precepts.
צָעִיר אָנֹכִי וְנִבְזֶה פִּקֻּדֶיךָ לֹא שָׁכָחְתִּי **Psalm 119:141**

Psalm 119:142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.
צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת **Psalm 119:142**

Psalm 119:143 Trouble and anguish have taken hold on me: *yet* thy commandments *are* my delights.
צַר־וּמָצוֹק מְצָאוּנִי מִצְוֹתֶיךָ שַׁעֲשֻׁעָי **Psalm 119:143**

Psalm 119:144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.
צֶדֶק עֵדְוֹתֶיךָ לְעוֹלָם הֲבִינֵנִי וְאֶחְיֶה **Psalm 119:144**

Psalm 119:145 KOPH. I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.
קָרָאתִי בְכָל־לֵב עֲנֵנִי יְהוָה חֻקֶּיךָ אֶצֹּרָה **Psalm 119:145**

Psalm 119:146 I cried unto thee; save me, and I shall keep thy testimonies.
קְרָאתִיךָ הוֹשִׁיעֵנִי וְאֶשְׁמְרָה עֵדֹתֶיךָ **Psalm 119:146**

Psalm 119:147 I prevented the dawning of the morning, and cried: I hoped in thy word.
קִדַּמְתִּי בַּנֶּשֶׁף וָאֲשַׁוֵּעָה)לִדְבָרֶיךָ] (לִדְבָרְךָ] יִחָלְתִּי **Psalm 119:147**

Psalm 119:148 Mine eyes prevent the *night* watches, that I might meditate in thy word.
קִדְּמוּ עֵינַי אַשְׁמֻרוֹת לָשִׂחַ בְּאִמְרָתֶךָ **Psalm 119:148**

Psalm 119:149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.
קוֹלִי שְׁמָעָה כְחַסְדֶּךָ יְהוָה כְּמִשְׁפָּטֶךָ חַיֵּנִי **Psalm 119:149**

Psalm 119:150 They draw nigh that follow after mischief: they are far from thy law.
קָרְבוּ רֹדְפֵי זִמָּה מִתּוֹרָתְךָ רָחָקוּ **Psalm 119:150**

Psalm 119:151 Thou *art* near, O LORD; and all thy commandments *are* truth.
קָרוֹב אַתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אֱמֶת **Psalm 119:151**

Psalm 119:161 שָׂרִים רְדָפוּנִי חִנָּם)וּמִדְּבָרֶיךָ] (וּמִדְּבָרְךָ] פָּחַד לִבִּי

Psalm 119:162 I rejoice at thy word, as one that findeth great spoil.
שָׂשׂ אָנֹכִי עַל־אִמְרָתֶךָ כְּמוֹצֵא שָׁלָל רָב **Psalm 119:162**

Psalm 119:163 I hate and abhor lying: *but* thy law do I love.
שֶׁקֶר שָׂנֵאתִי וַאֲתַעֵבָה תּוֹרָתְךָ אָהָבְתִּי **Psalm 119:163**

Psalm 119:164 Seven times a day do I praise thee because of thy righteous judgments.
שֶׁבַע בַּיּוֹם הִלַּלְתִּיךָ עַל מִשְׁפְּטֵי צִדְקֶךָ **Psalm 119:164**

Psalm 119:165 Great peace have they which love thy law: and nothing shall offend them.
שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין־לָמוֹ מִכְשׁוֹל **Psalm 119:165**

Psalm 119:166 LORD, I have hoped for thy salvation, and done thy commandments.
שִׂבַּרְתִּי לִישׁוּעָתְךָ יְהוָה וּמִצְוֹתֶיךָ עָשִׂיתִי **Psalm 119:166**

Psalm 119:167 My soul hath kept thy testimonies; and I love them exceedingly.
שָׁמְרָה נַפְשִׁי עֵדֹתֶיךָ וָאֹהֲבֵם מְאֹד **Psalm 119:167**

Psalm 119:168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.
שָׁמַרְתִּי פִקּוּדֶיךָ וְעֵדֹתֶיךָ כִּי כָל־דְּרָכַי נֶגְדֶּךָ **Psalm 119:168**

Psalm 119:169 TAU. Let my cry come near before thee, O LORD: give me understanding according to thy word.
תִּקְרַב רִנָּתִי לְפָנֶיךָ יְהוָה כִּדְבָרְךָ הֲבִינֵנִי **Psalm 119:169**

Psalm 119:170 Let my supplication come before thee: deliver me according to thy word.
תָּבוֹא תְחִנָּתִי לְפָנֶיךָ כְּאִמְרָתְךָ הַצִּילֵנִי

Psalm 119:171 My lips shall utter praise, when thou hast taught me thy statutes.

Psalm 119:152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.
קֶדֶם יָדַעְתִּי מֵעֵדֹתֶיךָ כִּי לְעוֹלָם יְסַדְתָּם **Psalm 119:152**

Psalm 119:153 RESH. Consider mine affliction, and deliver me: for I do not forget thy law.
רְאֵה־עָנְיִי וְחַלְּצֵנִי כִּי־תוֹרָתְךָ לֹא שָׁכָחְתִּי **Psalm 119:153**

Psalm 119:154 Plead my cause, and deliver me: quicken me according to thy word.
רִיבָה רִיבִי וּגְאָלֵנִי לְאִמְרָתְךָ חַיֵּנִי **Psalm 119:154**

Psalm 119:155 Salvation *is* far from the wicked: for they seek not thy statutes.
רָחוֹק מֵרְשָׁעִים יְשׁוּעָה כִּי־חֻקֶּיךָ לֹא דָרָשׁוּ **Psalm 119:155**

Psalm 119:156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.
רַחֲמֶיךָ רַבִּים יְהוָה כְּמִשְׁפָּטֶיךָ חַיֵּנִי **Psalm 119:156**

Psalm 119:157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.
רַבִּים רֹדְפַי וְצָרָי מֵעֵדְוֹתֶיךָ לֹא נָטִיתִי **Psalm 119:157**

Psalm 119:158 I beheld the transgressors, and was grieved; because they kept not thy word.
רָאִיתִי בֹגְדִים וָאֶתְקוֹטָטָה אֲשֶׁר אִמְרָתְךָ לֹא שָׁמָרוּ **Psalm 119:158**

Psalm 119:159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.
רְאֵה כִּי־פִקּוּדֶיךָ אָהָבְתִּי יְהוָה כְּחַסְדְּךָ חַיֵּנִי **Psalm 119:159**

Psalm 119:160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.
רֹאשׁ־דְּבָרְךָ אֱמֶת וּלְעוֹלָם כָּל־מִשְׁפַּט צִדְקֶךָ **Psalm 119:160**

Psalm 119:161 SCHIN. Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

תַּבְעֶנָה שְׂפָתַי תְּהִלָּה כִּי תְלַמְּדֵנִי חֻקֶּיךָ **Psalm 119:171**

Psalm 119:172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.
תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק **Psalm 119:172**

Psalm 119:173 Let thine hand help me; for I have chosen thy precepts.
תְּהִי־יָדְךָ לְעָזְרֵנִי כִּי פִקּוּדֶיךָ בָּחָרְתִּי **Psalm 119:173**

Psalm 119:174 I have longed for thy salvation, O LORD; and thy law *is* my delight.
תָּאַבְתִּי לִישׁוּעָתְךָ יְהוָה וְתוֹרָתְךָ שַׁעֲשֻׁעָי **Psalm 119:174**

Psalm 119:175 Let my soul live, and it shall praise thee; and let thy judgments help me.
תְּחִי־נַפְשִׁי וּתְהַלְלֶךָּ וּמִשְׁפָּטְךָ יַעֲזְרֵנִי **Psalm 119:175**

Psalm 119:176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.
תָּעִיתִי כְּשֶׂה אֹבֵד בַּקֵּשׁ עַבְדֶּךָ כִּי מִצְוֹתֶיךָ לֹא שָׁכָחְתִּי **Psalm 119:176**

Psalm 120:1 <A Song of degrees.> In my distress I cried unto the LORD, and he heard me.
שִׁיר הַמַּעֲלוֹת אֶל־יְהוָה בַּצָּרָתָה לִּי קָרָאתִי וַיַּעֲנֵנִי **Psalm 120:1**

Psalm 120:2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.
יְהוָה הַצִּילָה נַפְשִׁי מִשְּׂפַת־שֶׁקֶר מִלְּשׁוֹן רְמִיָּה **Psalm 120:2**

Psalm 120:3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?
מַה־יִּתֶּן לְךָ וּמַה־יֹּסִיף לָךְ לָשׁוֹן רְמִיָּה **Psalm 120:3**

Psalm 120:4 Sharp arrows of the mighty, with coals of juniper.
חִצֵּי גִבּוֹר שְׁנוּנִים עִם גַּחֲלֵי רְתָמִים **Psalm 120:4**

Psalm 145

Psalm 145:1 <David's *Psalm* of praise.> I will extol thee, my God, O king; and I will bless thy name for ever and ever.
תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ Psalm 145:1
לְעוֹלָם וָעֶד

Psalm 145:2 Every day will I bless thee; and I will praise thy name for ever and ever.
בְּכָל־יוֹם אֲבָרֲכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד Psalm 145:2

Psalm 145:3 Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר Psalm 145:3

Psalm 145:4 One generation shall praise thy works to another, and shall declare thy mighty acts.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ Psalm 145:4

Psalm 145:5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.
הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה Psalm 145:5

Psalm 145:6 And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.
וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ)וּגְדוּלָּתְךָ] Psalm 145:6
(וּגְדוּלָּתְךָ] אֲסַפְּרֶנָּה

Psalm 145:7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ Psalm 145:7

Psalm 145:8 The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy.
חַנּוּן וְרַחוּם יְהוָה אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד Psalm 145:8

Psalm 145:9 The LORD *is* good to all: and his tender mercies *are* over all his works.
טוֹב־יְהוָה לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו Psalm 145:9

Psalm 145:10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה Psalm 145:10

Psalm 145:11 They shall speak of the glory of thy kingdom, and talk of thy power;
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ Psalm 145:11

Psalm 145:12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ Psalm 145:12

Psalm 145:13 Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר Psalm 145:13
וָדוֹר

Psalm 145:14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.
סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים Psalm 145:14

Psalm 145:15 The eyes of all wait upon thee; and thou givest them their meat in due season.
עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם Psalm 145:15
בְּעִתּוֹ

Psalm 145:16 Thou openest thine hand, and satisfiest the desire of every living thing.
פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן Psalm 145:16

Psalm 145:17 The LORD *is* righteous in all his ways, and holy in all his works.
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו Psalm 145:17

Psalm 145:18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת Psalm 145:18

Psalm 145:19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

Psalm 145:19 רְצוֹן־יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם

Psalm 145:20 The LORD preserveth all them that love him: but all the wicked will he destroy.

Psalm 145:20 שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד

Psalm 145:21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

Psalm 145:21 תְּהִלַּת יְהוָה יְדַבֵּר־פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד

Psalm 146:1 Praise ye the LORD. Praise the LORD, O my soul.

Psalm 146:1 הַלְלוּ־יָהּ הַלְלִי נַפְשִׁי אֶת־יְהוָה

Psalm 146:2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

Psalm 146:2 אֲהַלְלָה יְהוָה בְּחַיָּי אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי

Psalm 146:3 Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.

Psalm 146:3 אַל־תִּבְטְחוּ בִנְדִיבִים בְּבֶן־אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה

Psalm 146:4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Psalm 146:4 תֵּצֵא רוּחוֹ יָשֹׁב לְאַדְמָתוֹ בַּיּוֹם הַהוּא אָבְדוּ עֶשְׁתֹּנֹתָיו

Psalm 146:5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

Psalm 146:5 אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ שִׂבְרוֹ עַל־יְהוָה אֱלֹהָיו

Psalm 146:6 Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever:

Psalm 146:6 עֹשֶׂה שָׁמַיִם וָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם הַשֹּׁמֵר אֱמֶת לְעוֹלָם

Psalm 146:7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

Psalm 146:7 עֹשֶׂה מִשְׁפָּט לָעֲשׁוּקִים נֹתֵן לֶחֶם לָרְעֵבִים יְהוָה מַתִּיר אֲסוּרִים

Psalm 146:8 The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

Psalm 146:8 יְהוָה פֹּקֵחַ עִוְרִים יְהוָה זֹקֵף כְּפוּפִים יְהוָה אֹהֵב צַדִּיקִים

Psalm 146:9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

Psalm 146:9 יְהוָה שֹׁמֵר אֶת־גֵּרִים יָתוֹם וְאַלְמָנָה יְעוֹדֵד וְדֶרֶךְ רְשָׁעִים יְעַוֵּת

Psalm 146:10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

Psalm 146:10 יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּ־יָהּ

Psalm 147:1 Praise ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

Psalm 147:1 הַלְלוּ יָהּ כִּי־טוֹב זַמְּרָה אֱלֹהֵינוּ כִּי־נָעִים נָאוָה תְּהִלָּה

Psalm 147:2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

Psalm 147:2 בּוֹנֵה יְרוּשָׁלִַם יְהוָה נִדְחֵי יִשְׂרָאֵל יְכַנֵּס

Psalm 147:3 He healeth the broken in heart, and bindeth up their wounds.

Psalm 147:3 הָרֹפֵא לִשְׁבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם

Psalm 147:4 He telleth the number of the stars; he calleth them all by *their* names.

Psalm 147:4 מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכֻלָּם שֵׁמוֹת יִקְרָא

Psalm 147:5 Great *is* our Lord, and of great power: his understanding *is* infinite.

Proverbs 31

The Excellent Wife

10 אֵשֶׁת־חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ׃
A worthy woman who can find? For her price is far above rubies.

11 בָּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר׃
The heart of her husband trusteth in her, And he shall have no lack of gain.

12 גְּמָלַתְהוּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ׃
She doeth him good and not evil all the days of her life.

13 דָּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ׃
She seeketh wool and flax, And worketh willingly with her hands.

14 הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ׃
She is like the merchant-ships; she bringeth her bread from afar.

15 וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃
She riseth also while it is yet night, and giveth food to her household, and their task to her maidens.

16 זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ נָטְעָ כָרֶם׃
She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.

17 חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרֹעוֹתֶיהָ׃
She girdeth her loins with strength, and maketh strong her arms.

18 טָעֲמָה כִּי־טוֹב סַחְרָהּ לֹא־יִכְבֶּה בַלַּיְלָ נֵרָהּ׃
She perceiveth that her merchandise is profitable: her lamp goeth not out by night.

19 יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר וְכַפֶּיהָ תָּמְכוּ פָלֶךְ׃
She layeth her hands to the distaff, and her palms hold the spindle.

20 כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן׃
She stretcheth out her palms to the poor; yea, she reacheth forth her hands to the needy.

21 לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים׃
She is not afraid of the snow for her household; for all her household are clothed with scarlet.

22 מַרְבַדִּים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ׃
She maketh for herself coverings of tapestry; her clothing is fine linen and purple.

23 נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃
Her husband is known in the gates, when he sitteth among the elders of the land.

24 סָדִין עָשְׂתָה וַתִּמְכֹּר וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי׃
She maketh linen garments and selleth them, and delivereth girdles unto the merchant.

25 עֹז־וְהָדָר לְבוּשָׁהּ וַתִּשְׂחַק לְיוֹם אַחֲרוֹן׃
Strength and dignity are her clothing; and she laugheth at the time to come.

26 פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ׃
She openeth her mouth with wisdom; and the law of kindness is on her tongue.

27 צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ וְלֶחֶם עַצְלוּת לֹא תֹאכֵל׃
She looketh well to the ways of her household, and eateth not the bread of idleness.

28 קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ בַּעְלָהּ וַיְהַלְלָהּ׃
Her children rise up, and call her blessed; her husband also, and he praiseth her, saying:

29 רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה׃
Many daughters have done worthily, but thou excellest them all.

30 שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל׃
Grace is deceitful, and beauty is vain; but a woman that feareth Jehovah, she shall be praised.

31 תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ׃
Give her of the fruit of her hands; and let her works praise her in the gates.

kings.

Proverbs 31:3 אַל־תִּתֵּן לַנָּשִׁים חֵילֶךָ וּדְרָכֶיךָ לְמַחוֹת מְלָכִין

Proverbs 31:4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

Proverbs 31:4 אַל לְמֻלְכִים לְמוּאֵל אַל לַמְּלָכִים שְׁתוֹ־יָיִן
וּלְרוֹזְנִים)אוֹ((אֵין שֵׁכָר

Proverbs 31:5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Proverbs 31:5 פֶּן־יִשְׁתֶּה וְיִשְׁכַּח מֻחֳקֵק וְיַשֵּׁנֶה דִּין כָּל־בְּנֵי־עֹנִי

Proverbs 31:6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

Proverbs 31:6 תְּנוּ־שֵׁכָר לְאוֹבֵד וְיַיִן לְמָרֵי נָפֶשׁ

Proverbs 31:7 Let him drink, and forget his poverty, and remember his misery no more.

Proverbs 31:7 יִשְׁתֶּה וְיִשְׁכַּח רִישׁוֹ וַעֲמָלוֹ לֹא יִזְכָּר־עוֹד

Proverbs 31:8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

Proverbs 31:8 פְּתַח־פִּיךָ לְאִלֵּם אֶל־דִּין כָּל־בְּנֵי חֲלוֹף

Proverbs 31:9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Proverbs 31:9 פְּתַח־פִּיךָ שְׁפָט־צֶדֶק וְדִין עָנִי וְאֶבְיוֹן

Proverbs 31:10 Who can find a virtuous woman? for her price *is* far above rubies.

Proverbs 31:10 אֵשֶׁת־חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ

Proverbs 31:11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

Proverbs 31:11 בָּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר

Proverbs 31:12 She will do him good and not evil all the days of her life.

Proverbs 31:12 גְּמָלַתְהוּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ

Proverbs 31:13 She seeketh wool, and flax, and worketh willingly with her hands.

Proverbs 31:13 דָּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ

Proverbs 31:14 She is like the merchants' ships; she bringeth her food from afar.

Proverbs 31:14 הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ

Proverbs 31:15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

Proverbs 31:15 וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ

Proverbs 31:16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

Proverbs 31:16 זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ)נָטַע|
(נָטְעָה| כָּרֶם

Proverbs 31:17 She girdeth her loins with strength, and strengtheneth her arms.

Proverbs 31:17 חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ

Proverbs 31:18 She perceiveth that her merchandise *is* good: her candle goeth not out by night.

Proverbs 31:18 טָעֲמָה כִּי־טוֹב סַחְרָהּ לֹא־יִכְבֶּה)בַלַּיְלָה|
(בַּלַּיְלָה| נֵרָהּ

Proverbs 31:19 She layeth her hands to the spindle, and her hands hold the distaff.

Proverbs 31:19 יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר וְכַפֶּיהָ תָּמְכוּ פָּלֶךְ

Proverbs 31:20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

Proverbs 31:20 כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן

Proverbs 31:21 She is not afraid of the snow for her household: for all her household *are* clothed with scarlet.

לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים Proverbs 31:21

Proverbs 31:22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.
מַרְבַדִּים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ Proverbs 31:22

Proverbs 31:23 Her husband is known in the gates, when he sitteth among the elders of the land.
נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ Proverbs 31:23

Proverbs 31:24 She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.
סָדִין עָשְׂתָה וַתִּמְכֹּר וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי Proverbs 31:24

Proverbs 31:25 Strength and honour *are* her clothing; and she shall rejoice in time to come.
עֹז־וְהָדָר לְבוּשָׁהּ וַתְּשַׂחֵק לְיוֹם אַחֲרוֹן Proverbs 31:25

Proverbs 31:26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.
פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ Proverbs 31:26

Proverbs 31:27 She looketh well to the ways of her household, and eateth not the bread of idleness.
צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ וְלֶחֶם עַצְלוּת לֹא תֹאכֵל Proverbs 31:27

Proverbs 31:28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.
קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ בַּעְלָהּ וַיְהַלְלָהּ Proverbs 31:28

Proverbs 31:29 Many daughters have done virtuously, but thou excellest them all.
רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה Proverbs 31:29

Proverbs 31:30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.
שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל Proverbs 31:30

Proverbs 31:31 Give her of the fruit of her hands; and let her own works praise her in the gates.
תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ Proverbs 31:31

Ecclesiastes 1:1 ¶ The words of the Preacher, the son of David, king in Jerusalem.
דִּבְרֵי קֹהֶלֶת בֶּן־דָּוִד מֶלֶךְ בִּירוּשָׁלִָם Ecclesiastes 1:1

Ecclesiastes 1:2 Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity.
הֲבֵל הֲבָלִים אָמַר קֹהֶלֶת הֲבֵל הֲבָלִים הַכֹּל הָבֶל Ecclesiastes 1:2

Ecclesiastes 1:3 What profit hath a man of all his labour which he taketh under the sun?
מַה־יִּתְרוֹן לָאָדָם בְּכָל־עֲמָלוֹ שֶׁיַּעֲמֹל תַּחַת הַשָּׁמֶשׁ Ecclesiastes 1:3

Ecclesiastes 1:4 *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever.
דּוֹר הֹלֵךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמָדֶת Ecclesiastes 1:4

Ecclesiastes 1:5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.
וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשָּׁמֶשׁ וְאֶל־מְקוֹמוֹ שׁוֹאֵף זוֹרֵחַ הוּא שָׁם Ecclesiastes 1:5

Ecclesiastes 1:6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.
הוֹלֵךְ אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן סוֹבֵב סֹבֵב הוֹלֵךְ הָרוּחַ וְעַל־סְבִיבֹתָיו שָׁב הָרוּחַ Ecclesiastes 1:6

Ecclesiastes 1:7 All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again.
כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל־מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלֶכֶת Ecclesiastes 1:7

Lamentations

Jeremiah 52:27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

Jeremiah 52:27 וַיַּכֵּה אוֹתָם מֶלֶךְ בָּבֶל וַיְמִתֵם בְּרִבְלָה בְּאֶרֶץ חֲמָת
וַיִּגֶל יְהוּדָה מֵעַל אַדְמָתוֹ

Jeremiah 52:28 ¶ This *is* the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty:

Jeremiah 52:28 זֶה הָעָם אֲשֶׁר הִגְלָה נְבוּכַדְרֶאצַּר בְּשֶׁבַע־שָׁבֵע
יְהוּדִים שְׁלֹשֶׁת אֲלָפִים וְעֶשְׂרִים וּשְׁלֹשָׁה

Jeremiah 52:29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:

Jeremiah 52:29 בִּשְׁנַת שְׁמֹנֶה עֶשְׂרֵה לְנְבוּכַדְרֶאצַּר מִירוּשָׁלִַם נֶפֶשׁ
שְׁמֹנֶה מֵאוֹת שְׁלֹשִׁים וּשְׁנָיִם

Jeremiah 52:30 In the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

Jeremiah 52:30 בִּשְׁנַת שָׁלֹשׁ וְעֶשְׂרִים לִנְבוּכַדְרֶאצַּר הָגְלָה
נְבוּזַרְאֲדָן רַב־טַבָּחִים יְהוּדִים נֶפֶשׁ שְׁבַע מֵאוֹת אַרְבָּעִים וַחֲמִשָּׁה
כָּל־נֶפֶשׁ אַרְבַּעַת אֲלָפִים וְשֵׁשׁ מֵאוֹת

Jeremiah 52:31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evilmerodach king of Babylon in the *first* year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

Jeremiah 52:31 וַיְהִי בִשְׁלֹשִׁים וָשֶׁבַע שָׁנָה לְגָלוּת יְהוֹיָכִן
מֶלֶךְ־יְהוּדָה בִּשְׁנֵים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וַחֲמִשָּׁה לַחֹדֶשׁ נָשָׂא
אֱוִיל מְרֹדַךְ מֶלֶךְ בָּבֶל בִּשְׁנַת מַלְכֻתוֹ אֶת־רֹאשׁ יְהוֹיָכִין
מֶלֶךְ־יְהוּדָה וַיֹּצֵא אוֹתוֹ מִבֵּית)הַכְּלוּא] (הַכִּלְיא

Jeremiah 52:32 And spake kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

Jeremiah 52:32 וַיְדַבֵּר אִתּוֹ טֹבוֹת וַיִּתֵּן אֶת־כִּסְאוֹ מִמַּעַל
לְכִסֵּא)מְלָכִים] (הַמְּלָכִים אֲשֶׁר אִתּוֹ בְּבָבֶל

Jeremiah 52:33 And changed his prison garments: and he did continually eat bread before him all the days of his life.

Jeremiah 52:33 וְשִׁנָּה אֵת בִּגְדֵי כִלְאוֹ וְאָכַל לֶחֶם לְפָנָיו תָּמִיד
כָּל־יְמֵי חַיָּיו

Jeremiah 52:34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

Jeremiah 52:34 וַאֲרֻחָתוֹ אֲרֻחַת תָּמִיד נִתְּנָה־לּוֹ מֵאֵת מֶלֶךְ־בָּבֶל
דְּבַר־יוֹם בְּיוֹמוֹ עַד־יוֹם מוֹתוֹ כֹּל יְמֵי חַיָּיו

Lamentations 1:1 ¶ How doth the city sit solitary, *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary!

Lamentations 1:1 אֵיכָה יָשְׁבָה בָדָד הָעִיר רַבָּתִי עָם הָיְתָה כְּאַלְמָנָה
רַבָּתִי בַגּוֹיִם שָׂרָתִי בַּמְּדִינוֹת הָיְתָה לָמַס

Lamentations 1:2 She weepeth sore in the night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her*: all her friends have dealt treacherously with her, they are become her enemies.

Lamentations 1:2 בָּכוֹ תִבְכֶּה בַּלַּיְלָה וְדִמְעָתָהּ עַל לְחָיֶהָ אֵין־לָהּ
מְנַחֵם מִכָּל־אֹהֲבֶיהָ כָּל־רֵעֶיהָ בָּגְדוּ בָהּ הָיוּ לָהּ לְאֹיְבִים

Lamentations 1:3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

Lamentations 1:3 גָּלְתָה יְהוּדָה מֵעֹנִי וּמֵרֹב עֲבֹדָה הִיא יָשְׁבָה בַגּוֹיִם
לֹא מָצְאָה מָנוֹחַ כָּל־רֹדְפֶיהָ הִשִּׂיגוּהָ בֵּין הַמְּצָרִים

Lamentations 1:4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

Lamentations 1:4 דַּרְכֵי צִיּוֹן אֲבֵלוֹת מִבְּלִי בָאֵי מוֹעֵד כָּל־שְׁעָרֶיהָ

שׂוֹמֵמִין כֹּהֲנֶיהָ נֶאֱנָחִים בְּתוּלֹתֶיהָ נוּגוֹת וְהִיא מַר־לָהּ

Lamentations 1:5 Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

Lamentations 1:5 הָיוּ צָרֶיהָ לְרֹאשׁ אֹיְבֶיהָ שָׁלוּ כִּי־יְהוָה הוֹגָהּ עַל רֹב־פְּשָׁעֶיהָ עוֹלָלֶיהָ הָלְכוּ שְׁבִי לִפְנֵי־צָר

Lamentations 1:6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

Lamentations 1:6 וַיֵּצֵא)מִן־בַּת־[צִיּוֹן כָּל־הַדָּרָהּ הָיוּ שָׂרֶיהָ כְּאַיָּלִים לֹא־מָצְאוּ מִרְעֶה וַיֵּלְכוּ בְּלֹא־כֹחַ לִפְנֵי רוֹדֵף

Lamentations 1:7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.

Lamentations 1:7 זָכְרָה יְרוּשָׁלִַם יְמֵי עָנְיָהּ וּמְרוּדֶיהָ כֹּל מַחֲמַדֶּיהָ אֲשֶׁר הָיוּ מִימֵי קֶדֶם בִּנְפֹל עַמָּהּ בְּיַד־צָר וְאֵין עוֹזֵר לָהּ רָאוּהָ צָרִים שָׂחֲקוּ עַל מִשְׁבַּתֶּהָ

Lamentations 1:8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

Lamentations 1:8 חֵטְא חָטְאָה יְרוּשָׁלִַם עַל־כֵּן לְנִידָה הָיָתָה כָּל־מְכַבְּדֶיהָ הִזִּילוּהָ כִּי־רָאוּ עֶרְוָתָהּ גַּם־הִיא נֶאֱנָחָה וַתָּשֹׁב אָחוֹר

Lamentations 1:9 Her filthiness *is* in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself*.

Lamentations 1:9 טֻמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם לָהּ רְאֵה יְהוָה אֶת־עָנְיִי כִּי הִגְדִּיל אוֹיֵב

Lamentations 1:10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* they should not enter into thy congregation.

Lamentations 1:10 יָדוֹ פָּרַשׂ צָר עַל כָּל־מַחֲמַדֶּיהָ כִּי־רָאָתָה גוֹיִם בָּאוּ מִקְדָּשָׁהּ אֲשֶׁר צִוִּיתָה לֹא־יָבֹאוּ בַקָּהָל לָךְ

Lamentations 1:11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

Lamentations 1:11 כָּל־עַמָּהּ נֶאֱנָחִים מְבַקְּשִׁים לֶחֶם נָתְנוּ)מַחֲמוֹדֵיהֶם([מַחֲמַדֵּיהֶם] בְּאֹכֶל לְהָשִׁיב נָפֶשׁ רְאֵה יְהוָה וְהַבִּיטָה כִּי הָיִיתִי זוֹלֵלָה

Lamentations 1:12 *Is it* nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

Lamentations 1:12 לוֹא אֲלֵיכֶם כָּל־עֹבְרֵי דֶרֶךְ הַבִּיטוּ וּרְאוּ אִם־יֵשׁ מַכְאוֹב כְּמַכְאֹבִי אֲשֶׁר עוֹלַל לִי אֲשֶׁר הוֹגָה יְהוָה בְּיוֹם חֲרוֹן אַפּוֹ

Lamentations 1:13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

Lamentations 1:13 מִמָּרוֹם שָׁלַח־אֵשׁ בְּעַצְמֹתַי וַיִּרְדֶּנָּה פָּרַשׂ רֶשֶׁת לְרַגְלִי הֱשִׁיבַנִי אָחוֹר נְתָנַנִי שֹׁמֵמָה כָּל־הַיּוֹם דָּוָה

Lamentations 1:14 The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to rise up.

Lamentations 1:14 נִשְׂקַד עֹל פְּשָׁעַי בְּיָדוֹ יִשְׂתָּרְגוּ עָלוֹ עַל־צַוָּארִי הִכְשִׁיל כֹּחִי נְתָנַנִי אֲדֹנָי בִּידֵי לֹא־אוּכַל קוּם

Lamentations 1:15 The Lord hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, *as* in a winepress.

Lamentations 1:15 סִלָּה כָל־אַבִּירַי אֲדֹנָי בְּקִרְבִּי קָרָא עָלַי מוֹעֵד לִשְׁבֹּר בַּחוּרַי גַּת דָּרַךְ אֲדֹנָי לִבְתוּלַת בַּת־יְהוּדָה

Lamentations 1:16 For these *things* I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

Lamentations 1:16 עַל־אֵלֶּה אֲנִי בוֹכִיָּה עֵינִי עֵינִי יֹרְדָה מַיִם כִּי־רָחַק מִמֶּנִּי מְנַחֵם מֵשִׁיב נַפְשִׁי הָיוּ בָנַי שׁוֹמֵמִים כִּי גָבַר אוֹיֵב

Lamentations 1:17 Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

Lamentations 1:17 פֵּרְשָׂה צִיּוֹן בְּיָדֶיהָ אֵין מְנַחֵם לָהּ צִוָּה יְהוָה לְיַעֲקֹב סְבִיבָיו צָרָיו הָיְתָה יְרוּשָׁלִַם לְנִדָּה בֵּינֵיהֶם

Lamentations 1:18 The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

Lamentations 1:18 צַדִּיק הוּא יְהוָה כִּי פִיהוּ מָרִיתִי שִׁמְעוּ־נָא כָל־)עַמִּים([הָעַמִּים] וּרְאוּ מַכְאֹבִי בְּתוּלֹתַי וּבַחוּרַי הָלְכוּ בַשֶּׁבִי

Lamentations 1:19 I called for my lovers, *but* they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

Lamentations 1:19 קָרָאתִי לְמְאַהֲבַי הֵמָּה רִמּוּנִי כֹּהֲנַי וּזְקֵנַי בָּעִיר גָּוָעוּ כִּי־בִקְשׁוּ אֹכֶל לָמוֹ וְיָשִׁיבוּ אֶת־נַפְשָׁם

Lamentations 1:20 Behold, O LORD; for I *am* in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home *there is* as death.

Lamentations 1:20 רְאֵה יְהוָה כִּי־צַר־לִי מֵעַי חֲמַרְמָרוּ נֶהְפַּךְ לִבִּי בְּקִרְבִּי כִּי מָרוֹ מָרִיתִי מִחוּץ שִׁכְּלָה־חֶרֶב בַּבַּיִת כַּמָּוֶת

Lamentations 1:21 They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it*: thou wilt bring the day *that* thou hast called, and they shall be like unto me.

Lamentations 1:21 שָׁמְעוּ כִּי נֶאֱנָחָה אָנִי אֵין מְנַחֵם לִי כָּל־אֹיְבַי שָׁמְעוּ רָעָתִי שָׂשׂוּ כִּי אַתָּה עָשִׂיתָ הֵבֵאתָ יוֹם־קָרָאתָ וְיִהְיוּ כָמוֹנִי

Lamentations 1:22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

Lamentations 1:22 תָּבֹא כָל־רָעָתָם לְפָנֶיךָ וְעוֹלֵל לָמוֹ כַּאֲשֶׁר עוֹלַלְתָּ לִי עַל כָּל־פְּשָׁעָי כִּי־רַבּוֹת אֲנָחֹתַי וְלִבִּי דַוָּי

Lamentations 2:1 How hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

Lamentations 2:1 אֵיכָה יָעִיב בְּאַפּוֹ אֲדֹנָי אֶת־בַּת־צִיּוֹן הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ תִּפְאֶרֶת יִשְׂרָאֵל וְלֹא־זָכַר הֲדֹם־רַגְלָיו בְּיוֹם אַפּוֹ

Lamentations 2:2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

Lamentations 2:2 בִּלַּע אֲדֹנָי)לֹא([וְלֹא] חָמַל אֵת כָּל־נְאוֹת יַעֲקֹב הָרַס בְּעֶבְרָתוֹ מִבְצְרֵי בַת־יְהוּדָה הִגִּיעַ לָאָרֶץ חִלֵּל מַמְלָכָה וְשָׂרֶיהָ

Lamentations 2:3 He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about.

Lamentations 2:3 גָּדַע בָּחֳרִי־אַף כֹּל קֶרֶן יִשְׂרָאֵל הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לֶהָבָה אָכְלָה סָבִיב

Lamentations 2:4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

Lamentations 2:4 דָּרַךְ קַשְׁתּוֹ כְּאוֹיֵב נִצָּב יְמִינוֹ כְּצָר וַיַּהֲרֹג כֹּל מַחֲמַדֵּי־עָיִן בְּאֹהֶל בַּת־צִיּוֹן שָׁפַךְ כָּאֵשׁ חֲמָתוֹ

Lamentations 2:5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

Lamentations 2:5 הָיָה אֲדֹנָי כְּאוֹיֵב בִּלַּע יִשְׂרָאֵל בִּלַּע כָּל־אַרְמְנוֹתֶיהָ שִׁחֵת מִבְצָרָיו וַיֶּרֶב בְּבַת־יְהוּדָה תַּאֲנִיָּה וַאֲנִיָּה

he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.
עָשָׂה יְהוָה אֲשֶׁר זָמָם בִּצַּע אֲמָרָתוֹ אֲשֶׁר צִוָּה **Lamentations 2:17**
מִימֵי־קֶדֶם הָרַס וְלֹא חָמָל וַיְשַׂמַּח עָלַיִךְ אוֹיֵב הֵרִים קֶרֶן צָרָיִךְ

Lamentations 2:18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.
צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל **Lamentations 2:18**
דִּמְעָה יוֹמָם וָלַיְלָה אַל־תִּתְּנִי פּוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ

Lamentations 2:19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.
קוּמִי רֹנִי)בַלַּיְלָה((בַּלַּיְלָה) לְרֹאשׁ אַשְׁמֻרוֹת **Lamentations 2:19**
שִׁפְכִי כַמַּיִם לִבֵּךְ נֹכַח פְּנֵי אֲדֹנָי שְׂאִי אֵלָיו כַּפַּיִךְ עַל־נֶפֶשׁ עוֹלָלַיִךְ
הָעֲטוּפִים בְּרָעָב בְּרֹאשׁ כָּל־חוּצוֹת

Lamentations 2:20 Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, *and* children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?
רְאֵה יְהוָה וְהַבִּיטָה לְמִי עוֹלַלְתָּ כֹּה אִם־תֹּאכַלְנָה **Lamentations 2:20**
נָשִׁים פִּרְיָם עֹלְלֵי טִפָּחִים אִם־יֵהָרֵג בְּמִקְדַּשׁ אֲדֹנָי כֹּהֵן וְנָבִיא

Lamentations 2:21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.
שָׁכְבוּ לָאָרֶץ חוּצוֹת נַעַר וְזָקֵן בְּתוּלֹתַי וּבַחוּרַי **Lamentations 2:21**
נָפְלוּ בֶחָרֶב הָרַגְתָּ בְּיוֹם אַפֶּךָ טָבַחְתָּ לֹא חָמָלְתָּ

Lamentations 2:22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.
תִּקְרָא כְיוֹם מוֹעֵד מְגוּרַי מִסָּבִיב וְלֹא הָיָה בְיוֹם **Lamentations 2:22**
אַף־יְהוָה פָּלִיט וְשָׂרִיד אֲשֶׁר־טִפַּחְתִּי וְרִבִּיתִי אֹיְבִי כִלָּם

Lamentations 3:1 I *am* the man *that* hath seen affliction by the rod of his wrath.
אֲנִי הַגֶּבֶר רָאָה עֳנִי בְּשֵׁבֶט עֶבְרָתוֹ **Lamentations 3:1**

Lamentations 3:2 He hath led me, and brought *me into* darkness, but not *into* light.
אוֹתִי נָהַג וַיֹּלַךְ חֹשֶׁךְ וְלֹא־אוֹר **Lamentations 3:2**

Lamentations 3:3 Surely against me is he turned; he turneth his hand *against me* all the day.
אַךְ בִּי יָשֹׁב יַהֲפֹךְ יָדוֹ כָּל־הַיּוֹם **Lamentations 3:3**

Lamentations 3:4 My flesh and my skin hath he made old; he hath broken my bones.
בִּלָּה בְשָׂרִי וְעוֹרִי שִׁבַּר עַצְמוֹתָי **Lamentations 3:4**

Lamentations 3:5 He hath builded against me, and compassed *me* with gall and travail.
בָּנָה עָלַי וַיַּקֵּף רֹאשׁ וּתְלָאָה **Lamentations 3:5**

Lamentations 3:6 He hath set me in dark places, as *they that be* dead of old.
בְּמַחֲשַׁכִּים הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם **Lamentations 3:6**

Lamentations 3:7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.
גָּדַר בַּעֲדִי וְלֹא אֵצֵא הִכְבִּיד נְחָשְׁתִּי **Lamentations 3:7**

Lamentations 3:8 Also when I cry and shout, he shutteth out my prayer.
גַּם כִּי אֶזְעַק וַאֲשַׁוֵּעַ שָׂתַם תְּפִלָּתִי **Lamentations 3:8**

Lamentations 3:9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.
גָּדַר דְּרָכַי בְּגָזִית נָתִיבֹתַי עִוָּה **Lamentations 3:9**

Lamentations 3:10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.
דֹּב אֹרֵב הוּא לִי)אֹרֵיהּ((אָרִין) בְּמִסְתָּרִים **Lamentations 3:10**

Lamentations 3:11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.
דְּרָכַי סוֹרֵר וַיְפַשְּׁחֵנִי שָׂמַנִי שֹׁמֵם **Lamentations 3:11**

Lamentations 3:12 He hath bent his bow, and set me as a mark for the arrow.
דָּרַךְ קַשְׁתּוֹ וַיַּצִּיבֵנִי כַּמַּטָּרָא לַחֵץ **Lamentations 3:12**

Lamentations 3:13 He hath caused the arrows of his quiver to enter into my reins.
הֵבִיא בְכִלְיוֹתָי בְּנֵי אַשְׁפָּתוֹ **Lamentations 3:13**

Lamentations 3:14 I was a derision to all my people; *and* their song all the day.
הָיִיתִי שְׂחֹק לְכָל־עַמִּי נְגִינָתָם כָּל־הַיּוֹם **Lamentations 3:14**

Lamentations 3:15 He hath filled me with bitterness, he hath made me drunken with wormwood.
הִשְׂבִּיעַנִי בַמְּרוֹרִים הִרְוַנִי לַעֲנָה **Lamentations 3:15**

Lamentations 3:16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.
וַיַּגְרֵס בֶּחָצָץ שִׁנָּי הִכְפִּישַׁנִי בָּאֵפֶר **Lamentations 3:16**

Lamentations 3:17 And thou hast removed my soul far off from peace: I forgat prosperity.
וַתִּזְנַח מִשָּׁלוֹם נַפְשִׁי נָשִׁיתִי טוֹבָה **Lamentations 3:17**

Lamentations 3:18 And I said, My strength and my hope is perished from the LORD:
וָאֹמַר אָבַד נִצְחִי וְתוֹחַלְתִּי מֵיְהוָה **Lamentations 3:18**

Lamentations 3:19 Remembering mine affliction and my misery, the wormwood and the gall.
זְכָר־עָנְיִי וּמְרוּדִי לַעֲנָה וְרֹאשׁ **Lamentations 3:19**

Lamentations 3:20 My soul hath *them* still in remembrance, and is humbled in me.
זָכוֹר תִּזְכּוֹר)וְתָשׁוּחַ((וְתָשִׁיחַ) עָלַי נַפְשִׁי **Lamentations 3:20**

Lamentations 3:21 This I recall to my mind, therefore have I hope.
זֹאת אָשִׁיב אֶל־לִבִּי עַל־כֵּן אוֹחִיל **Lamentations 3:21**

Lamentations 3:22 *It is of* the LORD'S mercies that we are not consumed, because his compassions fail not.
חַסְדֵי יְהוָה כִּי לֹא־תָמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו **Lamentations 3:22**

Lamentations 3:23 *They are* new every morning: great *is* thy faithfulness.
חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ **Lamentations 3:23**

Lamentations 3:24 The LORD *is* my portion, saith my soul; therefore will I hope in him.
חֶלְקִי יְהוָה אָמְרָה נַפְשִׁי עַל־כֵּן אוֹחִיל לוֹ **Lamentations 3:24**

Lamentations 3:25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.
טוֹב יְהוָה לְקַוָּו לְנֶפֶשׁ תִּדְרְשֶׁנּוּ **Lamentations 3:25**

Lamentations 3:26 *It is* good that *a man* should both hope and quietly wait for the salvation of the LORD.
טוֹב וְיָחִיל וְדוּמָם לִתְשׁוּעַת יְהוָה **Lamentations 3:26**

Lamentations 3:27 *It is* good for a man that he bear the yoke in his youth.
טוֹב לַגֶּבֶר כִּי־יִשָּׂא עֹל בִּנְעוּרָיו **Lamentations 3:27**

Lamentations 3:28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.
יֵשֵׁב בָּדָד וְיִדֹּם כִּי נָטַל עָלָיו **Lamentations 3:28**

Lamentations 3:29 He putteth his mouth in the dust; if so be there may be hope.
יִתֵּן בֶּעָפָר פִּיהוּ אוּלַי יֵשׁ תִּקְוָה **Lamentations 3:29**

Lamentations 3:30 He giveth *his* cheek to him that smiteth him: he is filled full with reproach.
יִתֵּן לְמַכֵּהוּ לֶחִי יִשְׂבַּע בְּחֶרְפָּה **Lamentations 3:30**

Lamentations 3:31 For the Lord will not cast off for ever:
כִּי לֹא יִזְנַח לְעוֹלָם אֲדֹנָי **Lamentations 3:31**

Lamentations 3:32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.
כִּי אִם־הוֹגָה וְרִחַם כְּרֹב)חֲסָדָיו[(חֲסָדָיו) **Lamentations 3:32**

Lamentations 3:33 For he doth not afflict willingly nor grieve the children of men.
כִּי לֹא עִנָּה מִלִּבּוֹ וַיַּגֶּה בְּנֵי־אִישׁ **Lamentations 3:33**

Lamentations 3:34 To crush under his feet all the prisoners of the earth,
לְדַכֵּא תַּחַת רַגְלָיו כֹּל אֲסִירֵי אָרֶץ **Lamentations 3:34**

Lamentations 3:35 To turn aside the right of a man before the face of the most High,
לְהַטּוֹת מִשְׁפַּט־גָּבֶר נֶגֶד פְּנֵי עֶלְיוֹן **Lamentations 3:35**

Lamentations 3:36 To subvert a man in his cause, the Lord approveth not.
לְעַוֵּת אָדָם בְּרִיבוֹ אֲדֹנָי לֹא רָאָה **Lamentations 3:36**

Lamentations 3:37 Who *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?
מִי זֶה אָמַר וַתְּהִי אֲדֹנָי לֹא צִוָּה **Lamentations 3:37**

Lamentations 3:38 Out of the mouth of the most High proceedeth not evil and good?
מִפִּי עֶלְיוֹן לֹא תֵצֵא הָרָעוֹת וְהַטּוֹב **Lamentations 3:38**

Lamentations 3:39 Wherefore doth a living man complain, a man for the punishment of his sins?
מַה־יִּתְאֹנֵן אָדָם חָי גֶּבֶר עַל־)חֲטֹאוֹ[(חֲטָאָיו) **Lamentations 3:39**

Lamentations 3:40 Let us search and try our ways, and turn again to the LORD.
נַחְפְּשָׂה דְרָכֵינוּ וְנֶחְקֹרָה וְנָשׁוּבָה עַד־יְהוָה **Lamentations 3:40**

Lamentations 3:41 Let us lift up our heart with *our* hands unto God in the heavens.
נִשָּׂא לְבָבֵנוּ אֶל־כַּפָּיִם אֶל־אֵל בַּשָּׁמָיִם **Lamentations 3:41**

Lamentations 3:42 We have transgressed and have rebelled: thou hast not pardoned.
נַחְנוּ פָּשַׁעְנוּ וּמְרִינוּ אַתָּה לֹא סָלָחְתָּ **Lamentations 3:42**

Lamentations 3:43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.
סַכֹּתָה בָאַף וַתִּרְדְּפֵנוּ הָרַגְתָּ לֹא חָמָלְתָּ **Lamentations 3:43**

Lamentations 3:44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.
סַכּוֹתָה בֶעָנָן לָךְ מֵעֲבוֹר תְּפִלָּה **Lamentations 3:44**

Lamentations 3:45 Thou hast made us *as* the offscouring and refuse in the midst of the people.
סְחִי וּמָאוֹס תְּשִׂימֵנוּ בְּקֶרֶב הָעַמִּים **Lamentations 3:45**

Lamentations 3:46 All our enemies have opened their mouths against us.
פָּצוּ עָלֵינוּ פִּיהֶם כָּל־אֹיְבֵינוּ **Lamentations 3:46**

Lamentations 3:47 Fear and a snare is come upon us, desolation and destruction.
פַּחַד וָפַחַת הָיָה לָנוּ הַשֵּׁאת וְהַשֶּׁבֶר **Lamentations 3:47**

Lamentations 3:48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.
פַּלְגֵי־מַיִם תֵּרַד עֵינִי עַל־שֶׁבֶר בַּת־עַמִּי **Lamentations 3:48**

Lamentations 3:49 Mine eye trickleth down, and ceaseth not, without any intermission,
עֵינִי נִגְּרָה וְלֹא תִדְּמָה מֵאֵין הֲפֻגוֹת **Lamentations 3:49**

Lamentations 3:50 Till the LORD look down, and behold from heaven.
עַד־יַשְׁקִיף וְיֵרֶא יְהוָה מִשָּׁמָיִם **Lamentations 3:50**

Lamentations 3:51 Mine eye affecteth mine heart because of all the daughters of my city.
עֵינִי עוֹלְלָה לְנַפְשִׁי מִכֹּל בְּנוֹת עִירִי **Lamentations 3:51**

Lamentations 3:52 Mine enemies chased me sore, like a bird, without cause.
צוֹד צָדוּנִי כַּצִּפּוֹר אֹיְבַי חִנָּם **Lamentations 3:52**

Lamentations 3:53 They have cut off my life in the dungeon, and cast a stone upon me.
צָמְתוּ בַבּוֹר חַיָּי וַיַּדּוּ־אֶבֶן בִּי **Lamentations 3:53**

Lamentations 3:54 Waters flowed over mine head; *then* I said, I am cut off.
צָפוּ־מַיִם עַל־רֹאשִׁי אָמַרְתִּי נִגְזַרְתִּי **Lamentations 3:54**

Lamentations 3:55 I called upon thy name, O LORD, out of the low dungeon.
קָרָאתִי שִׁמְךָ יְהוָה מִבּוֹר תַּחְתִּיּוֹת **Lamentations 3:55**

Lamentations 3:56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.
קוֹלִי שָׁמָעְתָּ אַל־תַּעְלֵם אָזְנְךָ לְרַוְחָתִי לְשַׁוְעָתִי **Lamentations 3:56**

Lamentations 3:57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.
קָרַבְתָּ בְּיוֹם אֶקְרָאֲךָ אָמַרְתָּ אַל־תִּירָא **Lamentations 3:57**

Lamentations 3:58 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.
רַבְתָּ אֲדֹנָי רִיבֵי נַפְשִׁי גָּאַלְתָּ חַיָּי **Lamentations 3:58**

Lamentations 3:59 O LORD, thou hast seen my wrong: judge thou my cause.
רָאִיתָה יְהוָה עַוָּתָתִי שָׁפְטָה מִשְׁפָּטִי **Lamentations 3:59**

Lamentations 3:60 Thou hast seen all their vengeance *and* all their imaginations against me.
רָאִיתָה כָּל־נִקְמָתָם כָּל־מַחְשְׁבֹתָם לִי **Lamentations 3:60**

Lamentations 3:61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;
שָׁמַעְתָּ חֶרְפָּתָם יְהוָה כָּל־מַחְשְׁבֹתָם עָלַי **Lamentations 3:61**

Lamentations 3:62 The lips of those that rose up against me, and their device against me all the day.
שִׂפְתֵי קָמַי וְהֲגִיוֹנָם עָלַי כָּל־הַיּוֹם **Lamentations 3:62**

Lamentations 3:63 Behold their sitting down, and their rising up; I *am* their musick.
שִׁבְתָּם וְקִימָתָם הַבִּיטָה אֲנִי מַנְגִּינָתָם **Lamentations 3:63**

Lamentations 3:64 Render unto them a recompence, O LORD, according to the work of their hands.
תָּשִׁיב לָהֶם גְּמוּל יְהוָה כְּמַעֲשֵׂה יְדֵיהֶם **Lamentations 3:64**

Lamentations 3:65 Give them sorrow of heart, thy curse unto them.
תִּתֵּן לָהֶם מְגִנַּת־לֵב תַּאֲלָתְךָ לָהֶם **Lamentations 3:65**

Lamentations 3:66 Persecute and destroy them in anger from under the heavens of the LORD.
תִּרְדֹּף בְּאַף וְתַשְׁמִידֵם מִתַּחַת שְׁמֵי יְהוָה **Lamentations 3:66**

Lamentations 4:1 How is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.
אֵיכָה יֹעַם זָהָב יִשְׁנָא הַכֶּתֶם הַטּוֹב תִּשְׁתַּפֵּכְנָה **Lamentations 4:1**
אַבְנֵי־קֹדֶשׁ בְּרֹאשׁ כָּל־חוּצוֹת

Lamentations 4:2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!
בְּנֵי צִיּוֹן הַיְקָרִים הַמְסֻלָּאִים בַּפָּז אֵיכָה נֶחְשְׁבוּ **Lamentations 4:2**
לְנִבְלֵי־חֶרֶשׂ מַעֲשֵׂה יְדֵי יוֹצֵר

Lamentations 4:3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.
גַּם־)תַּנִּין[(תַּנִּים) חָלְצוּ שַׁד הֵינִיקוּ גּוּרֵיהֶן **Lamentations 4:3**
בַּת־עַמִּי לְאַכְזָר)כִּי((עֲנִים) (כַּיְעֵנִים) בַּמִּדְבָּר

Lamentations 4:4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

Lesson 21: Modern Hebrew Grammar Introduction
www.hebrewpod101.com

I. Introduction

A. As we look now at Hebrew grammar, you should know that it's particularly logical and orderly. For example, the most common way to express that everything is okay in Hebrew is to say, הכל בסדר (hakol be-seder), or "everything is in order."

B. A useful Hebrew language grammar guide must take into account that Hebrew is both synthetic, meaning it changes words' meanings or relationships to other words by adding prefixes and suffixes (and, in Hebrew's case, also by changing vowels), as well as analytic, meaning it uses helping words to indicate meaning and relationship.

C. A good command of Hebrew also requires proficiency in using grammatical gender and number correctly, as nouns, verbs, and adjectives are all gendered and must agree in terms of number. This can be particularly tricky for English speakers, who are lucky enough to not have to worry about grammatical gender, except in cases of biological gender (i.e. boy vs. girl or chicken vs. rooster).

D. A final prominent grammatical feature of Hebrew is the fact that its word order is sometimes – but not always – parallel to that of English.

II. General Hebrew Grammar Rules

A. A good way to broach the subject of Modern Hebrew grammar is to look at how it compares to what we know about English grammar.
B. We'll cover three key points by way of comparing and contrasting Hebrew with English.

III. Basic Word Order

A. First define the words subject, verb, and object. In the context of grammar, the subject is the agent or the noun (a person, place, thing, or idea) that is responsible for whatever the verb describes. The verb is a word describing an action or a condition or state that's being met. The object is the noun that the subject is acting upon or affecting through the verb.

B. With that in mind, let's take a look at a simple example of how this plays out:

אני לומד עברית.
Ani lomed Ivrit.
"I study Hebrew."

C. Here you can see the same syntax, or word order, as you would expect in English: SVO (Subject + Verb + Object). Luckily, most sentences will indeed follow this structure,

though not always. One notable exception is the case of present tense sentences using the verb להיות (lehiyot), or "to be." This verb is omitted – in fact, does not even exist – in present form. So don't think something is missing if you see a sentence with just two words, like this one:

אני שרון.
Ani Sharon.
"I [am] Sharon."

D. Or even one word, like this one:

חם!
Kham!
"[It's] hot!"

IV. Tenses

A. Speaking of tenses, there's more good news. In Hebrew grammar, tenses are one aspect where Hebrew is immensely easier than English. This is because there are only three of them. There are only simple tenses: past, present, and future.

B. Here are some examples to illustrate:

Present

אני הולכת הביתה עכשיו.
Ani holekhet habaytah akhshav.
"I am going home now." [Literally: "I go home now."]

Past

אני הלכתי הביתה בעשר.
Ani halakhti habyatah be-'eser.
"I went home at ten."

C. Note that because the verb conjugation itself tells us not only the tense of the verb, but also the person and number of the subject (in this case, first person singular), we often omit the pronoun in Hebrew. This is the more common way to say the same sentence:

הלכתי הביתה בעשר.
Halakhti habaytah be-'eser.
"I went home at ten."

Future

D. We also tend to omit the pronoun for future tense. You can find both forms below, one with the pronoun and the other without.

אני אלך הביתה בעוד שעה.
Ani elekh habaytah be-'od sha'ah.
"I'm going home in an hour." [Literally: "I will go home in an hour."]

אלך הביתה בעוד שעה.
Elekh habaytah be-'od sha'ah.
"I'm going home in an hour." [Literally: "I will go home in an hour."]

V. <u>Verb Conjugations</u>

A. Verb conjugation is one of the most difficult aspects of Hebrew grammar for beginners.

B. This is because Hebrew uses the system of בניינים (binyanim), a word literally meaning "structures," to pattern verb conjugation – and there are a whopping seven different בניינים. To make matters more complex, all verb conjugations are gendered and numbered as singular or plural, in addition to having different forms for different speakers (e.g. first person singular ["I"] versus first person plural ["we"] or second person singular ["you"]).

C. On the bright side, these patterns are very structured, as their name suggests, with few exceptions. Also to your advantage as a student of Hebrew is the fact that verbs are categorized logically into different בניינים based on the verb's function. For instance, they are classified based on whether they are active verbs, passive verbs, or reflexive verbs.

D. Additionally, all of Hebrew is built on the שורש (shoresh), or "root," system, which forms related words using the same cluster of two, three, or sometimes four consonants. This means that you will see most verbs represented in different בניינים (binyanim) to apply a meaning related to the שורש (shoresh) in different relationships.

E. For example, you can see how this works with the verb לשמוע (lishmo'a), meaning "to listen" or "to hear." Here you can see how changes to the letters and vowels around the root consonants – ש (shin), מ (mem), and ע ('ayin) – change the meaning from listening to something or someone, to being listened to or heard, to playing something (like a CD) or making it sound, etc.

שמעתי שיר יפה ברדיו.
Shama'ti shir yafeh ba-rad'io.
"I heard a lovely song on the radio."

השיר שנשמע ברדיו הוא מאת אריק איינשטיין.
Ha-shir she-nishma' ba-rad'io hu me'et Arik Aynshteyn.
"The song that was heard on the radio is by Arik Einstein."

בוא, אני אשמיע לך את השיר.
Bo, Ani ashmi'a' lekha et ha-shir.
"Come, I'll play the song for you.

F. The bottom line is that, yes, verb conjugations are one of the tougher things to learn in Hebrew, but they do have a very clear system of patterns. Once you crack that code, you're home free.

VI. Important Things to Know

A. To sum up our general overview of Modern Hebrew grammar, let's look at three golden rules for English speakers to keep in mind when embarking on any serious study of Hebrew grammar.

Rule #1: As we mentioned earlier, unlike in English, there is no verb להיות (lehiyot), or "to be," in the present tense. This means we often encounter very terse-looking sentences, sometimes with just one or two words.

Rule #2: Unlike in English, there are only three tenses: simple present, simple past, and simple future. We can still express many of the same temporal states as English does, but we depend more on contextual words, such as time markers, to do so.

Rule #3: Unlike in English, verb conjugations are quite systematic. They convey meaning beyond just person, number, and tense, based on the בניין (binyan), or conjugation pattern, used. As there are seven such conjugation patterns, don't expect to master them all in one go. Little by little is the name of the game.

VII. Gender and Number (For Nouns, Adjectives, and Verbs)

A. It's very important to recognize that, unlike English, Hebrew is grammatically gendered, even when words are referring to something with no biological gender. This is similar to the Romance languages, such as Italian and French, as well as other languages like German and Russian. However, Hebrew works a bit differently, as it does not have separate masculine and feminine articles. In fact, ה (ha or he) is the only article in Hebrew, used whether a noun is masculine or feminine, singular or plural.

B. Hebrew has both masculine and feminine forms of many nouns, as well as nouns that only have a masculine form or a feminine form. Most, but not all, feminine nouns end in either ה (heh) or ת (tav). Another helpful tip is that, in plural form, most—but not all—masculine words end in -ים (-im); most, but not all, feminine words end in -ות (-ot).

C. Moreover, adjectives must agree with the gender of the noun they describe, and verbs must be conjugated according to the number and gender of their subject.

D. Here are just a few examples of how this affects words.

1. Nouns with both a masculine and a feminine form

Masculine

אני רופא.
Ani rofeh.
"I am a doctor."

אני רופא ילדים.
Ani rofeh yeladim.
"I am a pediatrician."

Feminine

אני רופאה.
Ani rof'ah.
"I am a doctor."

אני רופאת ילדים.
Ani rof'at yeladim.
"I am a pediatrician."

2. Nouns which are either masculine or feminine

Masculine

זה סוס.
Zeh sus.
"This is a horse."

זה כיסא.
Zeh kise.
"This is a chair."

זה אוטו.
Zeh oto.
"This is a car."

Feminine

זאת צלחת.
Zot tzalakhat.
"This is a plate."

זאת קערה.
Zot ke'arah.
"This is a bowl."

זאת כוס.
Zot kos.
"This is a cup."

3. Gender and number with adjectives

As mentioned, in Hebrew grammar, adjectives must be in agreement with the number and gender of the nouns they describe. Here are some examples:

Masculine

הוא רופא טוב.
Hu rofeh tov.
"He is a good doctor."

הם רופאים טובים.
Hem rof'im tovim.
"They are good doctors."

זה סוס גדול.
Zeh sus gadol.
"This is a big horse."

אלה סוסים גדולים.
Eleh susim gedolim.
"These are big horses."

Feminine

היא רופאה טובה.
Hi rof'ah tovah.
"She is a good doctor."

הן רופאות טובות.
Hen rof'ot tovot.
"They are good doctors."

זאת צלחת גדולה.
Zot tzalakhat gedolah.
"This is a big plate."

אלה צלחות גדולות.
Eleh tzalakhot gedolot.
"These are big plates."

4. Gender and number with verbs

As we mentioned earlier, Hebrew verbs also need to be in agreement with their respective subjects in terms of number and gender. Here are some examples of how verbs change to accommodate this:

Masculine

הרופא עובד בבית החולים.
Ha-rofe 'oved be-veyt ha-kholim.
"The doctor works at the hospital."

הרופאים עובדים בבית החולים.
Ha-rof'im 'ovdim be-veyt ha-kholim.
"The doctors work at the hospital."

Feminine

הרופאה עובדת בבית החולים.
Ha-rof'ah 'ovedet be-veyt ha-kholim.
"The doctor works at the hospital."

הרופאות עובדות בבית החולים.
Ha-rof'ot 'ovdot be-veyt ha-kholim.
"The doctors work at the hospital."

VIII. <u>Nikkud (Diacritical Marks)</u>

A. Another key point of both Hebrew grammar and Hebrew orthography is that of ניקוד (nikkud), or diacritical marks.

B. Because Hebrew is an abjad, written Hebrew letters are restricted to consonants or placeholders for vowels, while vowels themselves are represented by lines and dots above, below, or next to these letters. To make the ride even more exciting, written and printed Modern Hebrew—as well as, incidentally, the Torah, or Hebrew Bible—almost always omit these diacritical marks. This means that learners will need to first learn to read with them, and then wean themselves off of the written vowels, eventually learning to infer them

as native Hebrew speakers do. Think of it like learning to ride a bicycle with training wheels, which are eventually taken off so you can ride freely.

C. As for the grammatical significance of ניקוד, there are two key points you should know.

1. Consonant Homonyms

Firstly, there are consonant homonyms. These are words whose letters (which, if you recall, are only consonants and vowel placeholders) look identical, but which are not actually homophones (words that sound the same). This is because the vowels make all the difference. We obviously need to know which word we're dealing with if we want to get the rest of our grammar right.

Here's an example of three letters that can spell out three totally different words, based on the vowels employed. Just remember that you would normally see these all written without the diacritical marks as דוד (equivalent to dvd), and would have to infer the right word based on the context. Tricky, I know. But the fun is in the challenge!

דָּוִד
David
"David," as in the proper name

דּוֹד
Dod
"Uncle"

דּוּד
Dud
"Boiler"

IX. <u>Construct States</u>

A. Another way that ניקוד is related to grammar is in the case of construct states.

B. In Hebrew grammar, construct states are where two nouns work together to form either a compound noun or a genitive (possessive) phrase. In a construct state, the first noun will be the genitive of the second noun, making the second noun "possessed" by the first. In most cases, the words involved will see some change to their letters and their ניקוד, and in some cases only to their ניקוד. In the latter cases, considering that the vowels are generally omitted, you will once again have to learn to infer them.

C. Here are some examples:

עוּגָה
'Ugah
"Cake"

עוּגַת שׁוֹקוֹלָד
‘Ugat shokolad
“Chocolate cake” (Literally: “Cake of chocolate”)

מִלְחָמָה
Milkhamah
“War”

מִלְחֶמֶת הָעַצְמָאוּת
Milkhemet ha-Atzma’ut
“The War of Independence”

סְפָרִים
S’farim
“Books”

סִפְרֵי יְלָדִים
Sifrey yeladim
“Children’s books”

בַּיִת
Bayit
“House”

בֵּית סֵפֶר
Beyt sefer
“School” (Literally: “House of the book”)

X. <u>Hebrew’s Root System</u>

A. Another key aspect is Hebrew’s root system.

B. One of the most interesting and unique aspects of the Hebrew language is its use of שורשים (shorashim), a system of using consonant roots to form words. Not only do these roots help you to acquire, recognize, and even infer new vocabulary, but they also make for a very systematic learning experience.

C. If you visually and sonically contrast Hebrew words belonging to one root with their English counterparts, you will see just how much more inviting Hebrew’s system is. Instead of having to memorize words that have no apparent connection other than their meanings, the relationships between Hebrew words is evident in both their look and their sound.

D. This root system applies to all parts of speech, as we’ve already seen.

E. Let's have just a quick glimpse at some examples of words derived from a single root to better understand how this works in Hebrew. We'll use the triconsonantal root אמר (equivalent to amr) here, but keep in mind that the patterns you see here can be applied to almost any root to express almost anything.

לומר
Lomar
"To say"

להיאמר
Lehe'amer
"To be said"

אמירה
Amira
"Saying"

מאמר
Ma'amar
"Article"

F. As you can clearly see, by identifying the root consonants, you can get some idea of the "family" a word is in, even if you're unsure of its exact meaning. In this case, each of these words have to do with speaking or expressing oneself. Moreover, once you begin to recognize set patterns, you'll be even better prepared to grasp a word's meaning. For instance, the מ (mem) in מאמר (ma'amar) is a common prefix added to a root to create a noun form.

G. In addition to using this root system to form different but related words, Hebrew uses suffixes and prefixes to provide further information about words. This is particularly true for the genitive form. For instance, מאמרי (ma'amari) would be "my article," מאמרו (ma'amaro) "his article," and מאמרנו (ma'amarenu) "our article."

XI. <u>Synthetic Grammar</u>

A. A final, crucial grammar point to be aware of is that Hebrew is largely synthetic, meaning that it uses different morphologies, or physical forms of the same word, to convey meaning, relationships, and other information. We already saw this in terms of the genitive, but there are other cases where this is true as well.

B. Let's look at some common situations, along with examples.

1. Prefixes for articles and prepositions

One way in which words can change is by gaining a prefix or prefixes in order to accommodate an article, a preposition, or both. Note how all of these look, visually, like single words, but (apart from the first example) they all consist of two or three elements.

ספר
Sefer
“Book”

הספר
Ha-sefer
“The book”

מִסֵּפֶר
Mi-sefer
“From a book”

מהספר
Me-ha-sefer
“From the book”

2. Suffixes for plurals and genitives

We also saw that suffixes are used, as in English, to form plurals. They can also be used to indicate that a noun is genitive, or both genitive and plural.

Here are some examples:

ספר
Sefer
“Book”

ספרי
Sifri
“My book”

ספרו
Sifro
“His book”

ספרים
Sfarim
“Books”

ספריו
Sfarav
“His books”

אהבה
Ahavah
“Love”

אהבות
Ahavot
“Loves”

אהבותיהם
Ahavoteyhem
“Their loves” (with “their” referring to masculine or mixed gender)

Lesson 22: Extant Manuscripts of the Hebrew Bible

Hebrew Manuscripts

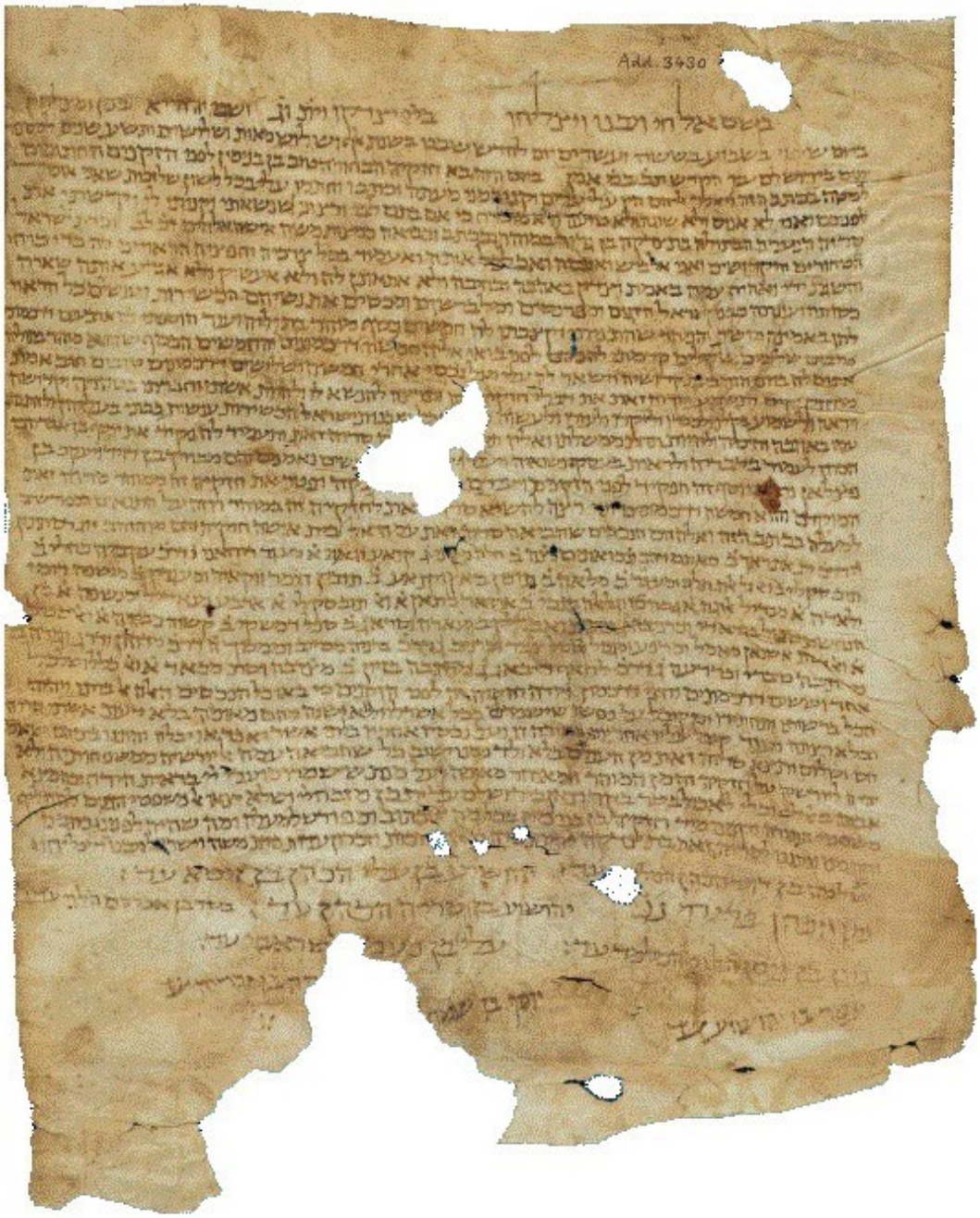
The original books of the Hebrew Bible, written by the original authors, are called autographs. These autographs were written on scrolls made of animal skins or papyrus (a type of paper made from reed plants).

7th C. BC - Ketef Hinnom Scroll
(Hebrew)
In a tomb at Ketef Hinnom in Israel, the oldest text of the Hebrew Bible was discovered. The text, inscribed on a silver scroll in the old Hebrew script dating to the 7th Century B.C., is the Aaronic blessing (Numbers 6:24-26), which begins, "yeverekh'kha YHWH Vayishmarekha" (May Yahweh bless you and keep you).

2nd C. BC - Nash Papyrus
(Hebrew)
Another very old fragment of the Hebrew Bible is the Nash Papyrus, discovered in Egypt in 1898. The fragment includes the Ten Commandments (Exodus 20:2-17) and the Sh'ma (Deuteronomy 5:6-21) and is dated to the 2nd Century B.C.

1st C. BC to 1st C. AD - Dead Sea Scrolls
(Hebrew, some in Aramaic and a few in Greek)
Between 1947 and 1956, ancient scrolls and fragments of the Hebrew Bible were discovered in caves near the Dead Sea dating to the 1st Century B.C. and the 1st Century A.D. The manuscripts discovered in the Dead Sea Caves include; all of the Canonical Books of the Hebrew Bible with the exception of the book of Esther, non-Canonical Books such as Enoch, Jubilees, Tobit and Sirach as well as Psalms that are not part of the 150 Psalms in the Canonical Bible, and Sectarian Books such as, the Community Rule, the War Scroll, the Damascus Document and commentaries on books of the Bible.

4th C. AD - Cairo Geniza
(Hebrew)
Only fragments of the Hebrew Bible have survived and were discovered in a Cairo synagogue.



930 AD - Aleppo Codex
(Hebrew)
One of the Ben Asher Masoretic manuscripts; Source for the Hebrew University Bible; source for Maimonides Torah Scrolls; Portions of the codex destroyed in fire in 1948. Up until the discovery of the Dead Sea Scrolls, the oldest existing complete Hebrew Bible was the Aleppo codex. For centuries, this text has been the foundation for Jewish and Christian translators.

1008 AD - Leningrad Codex
(Hebrew)
One of the Ben Asher Masoretic manuscripts of the Hebrew Bible. The Masoretic texts introduced the nikkudot (the dots and dashes above and below the Hebrew letters to represent the vowel sounds).

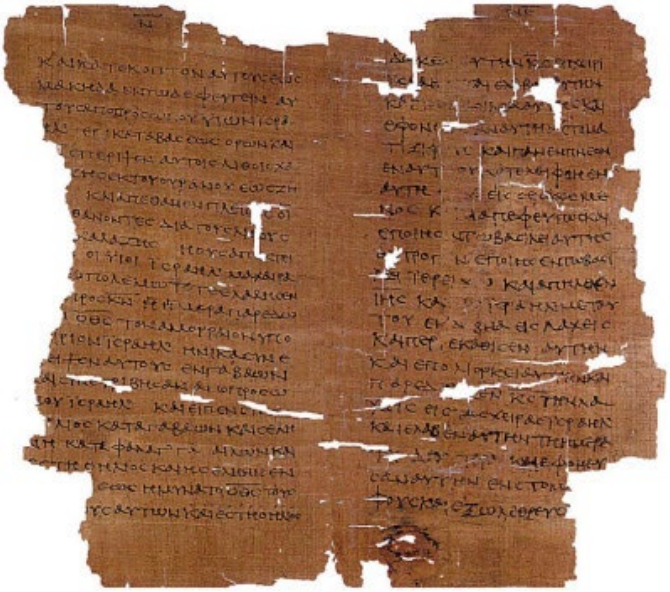
1516 AD - Rabbinic Bible
(Hebrew)
Considered the first Rabbinic Bible. Composed by Daniel Bomberg; second edition composed by converted Rabbi Abraham Ben Chayyim; The KJV is based on this text.

17th C. AD - Samaritan Pentetuch
(Samaritan Hebrew)
According to the Samaritans, this scroll of the Torah was written by Aaron's son, Abisha. Scholars suggest a date in the 17th C. AD.

1977 AD - Biblia Hebraica Stuttgartensia
(Hebrew)
This Hebrew Bible is a copy of the Masoretic Text as recorded in the Leningrad Codex.

Other than Hebrew Manuscripts

4th C. BC - Septuagint
(Greek)
The Torah (the first five books of the Bible) are believed to have been translated in the 4th C. BC and is called the Septuagint (A 2,000-year-old Greek translation of the Hebrew Bible, also identified as LXX, the Roman numeral for 70). The remainder of the Hebrew Bible (the Prophets and the Writings) are believed to have been translated into Greek, and then included into the Septuagint, around the first century AD.



1st C. AD - Targum Onkelos
(Aramaic)
Targum Onkelos is an Aramaic translation of the Torah written by Onkelos, a Roman convert to Judaism. The word "targum" is Hebrew and Aramaic word meaning "translation."

1st C. AD - Targum Jonathon
(Aramaic)
Targum Jonathon is an Aramaic translation of the Prophets. It was written in the 1st Century B.C. by Jonathon Ben Uziel, a student of Hillel the Elder, the famous Jewish teacher and religious leader.

MS 206
Hebrew square book script. Iraq, 1st half of 11th c.

2nd C. AD - Peshitta
(Syriac Aramaic)
The Peshitta is an Aramaic translation of the entire Hebrew Bible that was written around the 2nd Century A.D. The Peshitta also includes an Aramaic New Testament that was written around the 5th Century A.D.

300 to 325 AD - Codex Vaticanus
(Greek)
This codex includes the Septuagint. It is believed that the Torah portion of the Septuagint was originally written around 250 BC and the prophets and the writings around the 1st century AD.

330 to 360 AD - Codex Sinaiticus
(Greek)
This codex includes the Septuagint. It is believed that the Torah portion of the Septuagint was originally written around 250 BC and the prophets and the writings around the 1st century AD.

3rd or 4th century CE - Coptic Bible
(Egyptian Coptic)
Old and New Testament translations translated from the Alexandrian Greek version.

402 AD - Vulgate
(Latin)
The Latin Vulgate, consisting of the Hebrew Bible as well as the New Testament, was written by Jerome, a Christian priest and apologist, in the 5th Century A.D. This translation was commissioned by Pope Damascus in 382 and is based on Origen's Septuigant and Hebrew manuscripts.

1380 AD - Wycliffe's Bible
(Middle English)
Considered to be the first complete bible (Old and New Testament) written in the English language (Middle English).

1455 AD - The Guttenberg Bible
(Latin)
The Gutenberg Bible was the first major book printed in the West and the first printed Bible using mass-produced movable type. It marked the start of the "Gutenberg Revolution" and the age of the printed book in the West. Prior to the Guttenberg Bible all Bible manuscripts were hand-written.

1525 AD - Tyndale's Bible
(Modern English)
The first complete Bible (Old and New Testament) printed in the modern English language and is the foundation to most English Bibles today.

https://www.ancient-hebrew.org/biblical-history/extant-manuscripts-of-the-hebrew-bible.htm

Lesson 23: The Aleppo Codex

I. The Aleppo Codex

A. Info supplied by *wiki*.

B. The Aleppo Codex (Hebrew: כֶּתֶר אֲרָם צוֹבָא, romanized: Keter Aram Tzova, lit. "Crown of Aleppo") is a medieval bound manuscript of the Hebrew Bible. The codex was written in the city of Tiberias in the 10th century CE (circa 920) under the rule of the Abbasid Caliphate and was endorsed for its accuracy by Maimonides. Together with the Leningrad Codex, it contains the Ben-Asher masoretic tradition.

C. The codex was kept for five centuries in the Central Synagogue of Aleppo, until the synagogue was torched during anti-Jewish riots in 1947. The fate of the codex during the subsequent decade is unclear: when it resurfaced in Israel in 1958, roughly 40% of the manuscript—including the majority of the Torah section – was missing, and only two additional leaves have been recovered since then. The original supposition that the missing pages were destroyed in the synagogue fire has increasingly been challenged, fueling speculation that they survive in private hands.

II. Authoritative Text

A. The consonants in the codex were copied by the scribe Shlomo ben Buya'a in Palestine circa 920. The text was then verified, vocalized, and provided with Masoretic notes by Aaron ben Moses ben Asher, the last and most prominent member of the ben Asher dynasty of grammarians from Tiberias, rivals to the ben Naphtali school. The tradition of ben Asher has become the one accepted for the Hebrew Bible. The ben Asher vocalization is late and in many respects artificial, compared to other traditions and tendencies reaching back closer to the period of spoken Biblical Hebrew.

B. The *Leningrad Codex,* which dates to approximately the same time as the Aleppo codex, has been claimed by Paul E. Kahle to be a product of the ben Asher *scriptorium*. However, its *colophon* says only that it was corrected from manuscripts written by ben Asher; there is no evidence that ben Asher himself ever saw it. However, the same holds true for the Aleppo Codex, which was apparently not vocalized by ben Asher himself, although a later colophon, which was added to the manuscript after his death, attributes the vocalization to him.

C. The community of Damascus possessed a counterpart of the Aleppo Codex, known as the Damascus Pentateuch in academic circles and as the "Damascus Keter," or "Crown of Damascus," in traditional Jewish circles. It was also written in Israel in the 10th century, and is now kept at the National Library of Israel as "ms. Heb 5702." It is available online here. (This should not be confused with another Damascus Keter, of medieval Spanish origin.)

D. The Aleppo Codex was the manuscript used by Maimonides when he set down the exact rules for writing scrolls of the Torah, *Hilkhot Sefer Torah* ("the Laws of the Torah Scroll") in his *Mishneh Torah.* This halachic ruling gave the Aleppo Codex the seal of supreme textual authority, albeit only with regard to the type of space preceding sections *(petuhot* and *setumot)* and for the manner of the writing of the songs in the Pentateuch. "The codex which we used in these works is the codex known in Egypt, which includes 24 books, which was in Jerusalem," he wrote. David ben Solomon ibn Abi Zimra testifies to this being the same codex that was later transferred to Aleppo.

III. Physical Description

A. The Codex, as it presents itself now in the Israel Museum where it is kept in a vault, consists of the 294 pages delivered by the Ben-Zvi Institute, plus one full page and a section of a second one recovered subsequently. The pages are preserved unbound and written on both sides. Each page is parchment, 33 cm high by 26.5 cm wide (13 inches x 10.43 inches). In particular, only the last few pages of the Torah are extant. The ink was made of three types of gall, ground and mixed with black soot and iron sulfate.

B. The manuscript has been restored by specialists of the Israel Museum, whose director declared that, given the Codex's history, it is "in remarkably excellent condition." The purple markings on the edges of the pages were found to be mold rather than fire damage.

IV. Contents

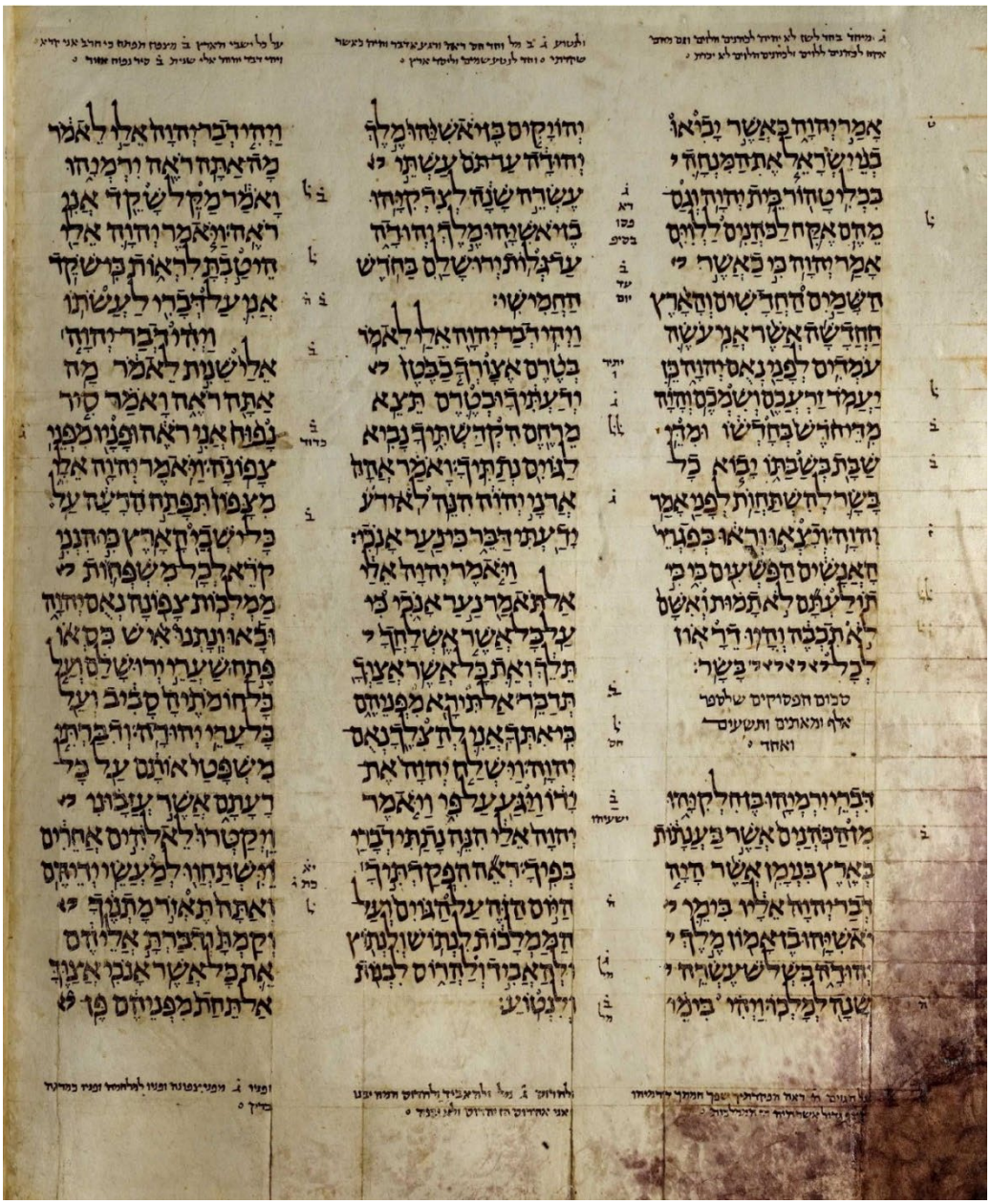
A. When the Aleppo Codex was complete (until 1947), it followed the Tiberian textual tradition in the order of its books, similar to the Leningrad Codex, and which also matches the later tradition of Sephardi biblical manuscripts. The Torah and the Nevi'im appear in the same order found in most printed Hebrew Bibles, but the order for the books for Ketuvim differs markedly. In the Aleppo Codex, the order of the Ketuvim is Books of Chronicles, Psalms, Book of Job, Book of Proverbs, Book of Ruth, Song of Songs, Ecclesiastes, Book of Lamentations, Book of Esther, Book of Daniel, and Book of Ezra and Book of Nehemiah.

B. The current text is missing all of the Pentateuch to the Book of Deuteronomy 28.17; II Kings 14.21–18.13; Book of Jeremiah 29.9–31.33; 32.2–4, 9–11, 21–24; Book of Amos 8.12–Book of Micah 5.1; So 3.20–Za 9.17; II Chronicles 26.19–35.7; Book of Psalms 15.1–25.2 (MT enumeration); Song of Songs 3.11 to the end; all of Ecclesiastes, Lamentations, Esther, Daniel, and Ezra-Nehemiah.

V. Image of a Page from Jeremiah

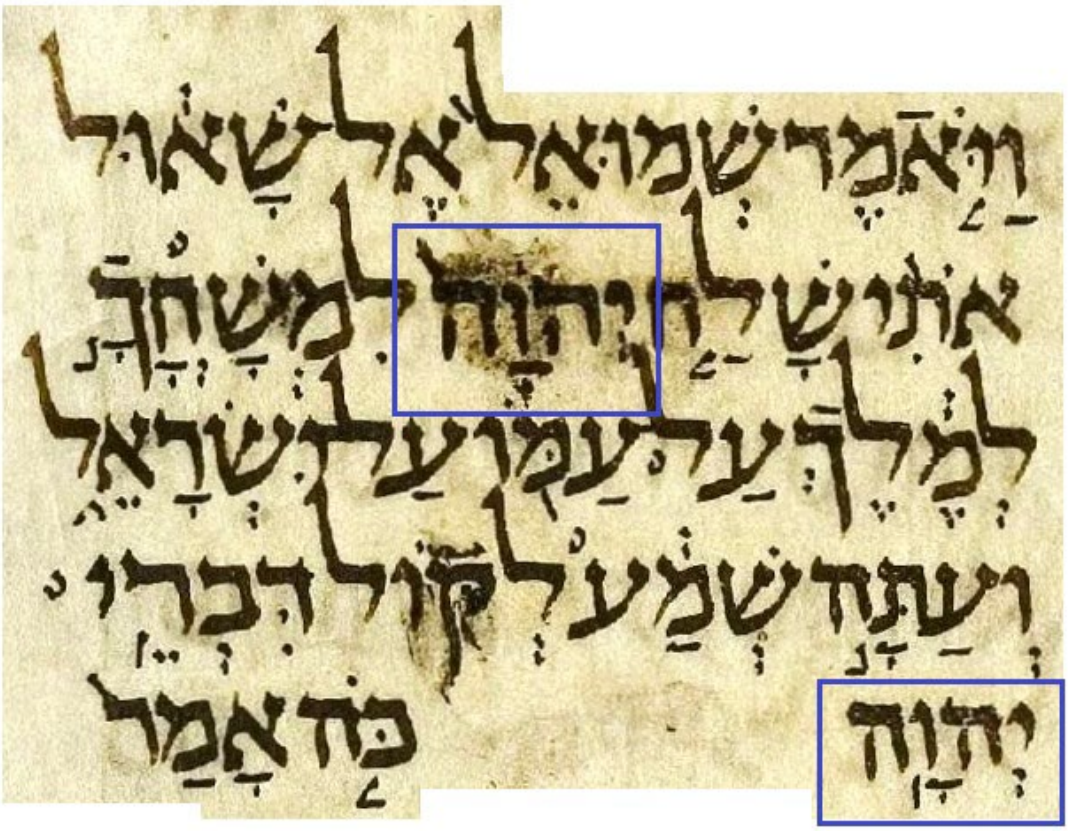
A. On-line high-resolution .pdf images can be found here: https://commons.wikimedia.org/wiki/File:1_Aleppo_Codex_FULL_high-resolution.pdf

B. Program to search, study, and read the Aleppo Codex is located here: https://www.biblicalarchaeology.org/daily/biblical-topics/hebrew-bible/the-aleppo-codex-online/

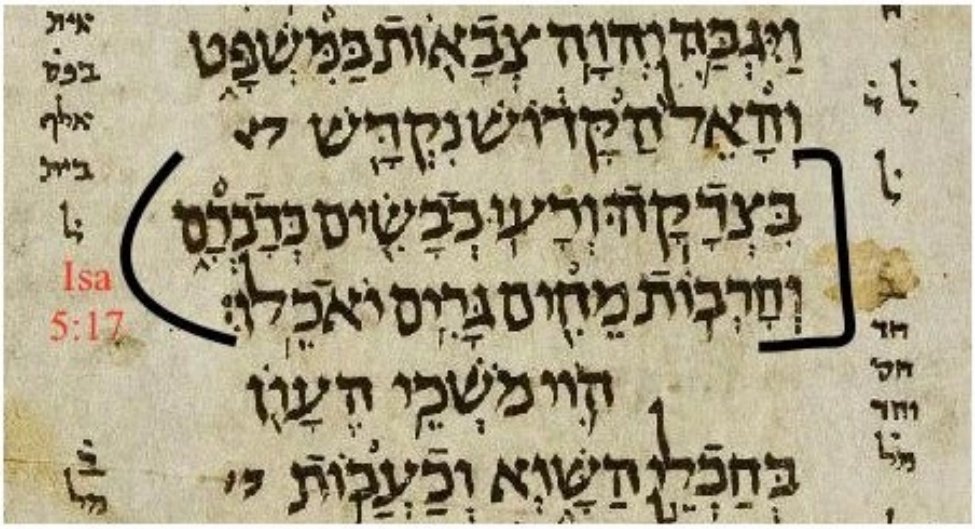


VI. Enlargement of the Text

A. Can you identify the word in the blue rectangle?



B. Isaiah 5:17 in the Aleppo



VII. Some Information About the Dead Sea Scrolls

A. From *wiki*

B. The Dead Sea Scrolls (also the Qumran Caves Scrolls) are ancient Jewish and Hebrew religious manuscripts first found in 1947 at the Qumran Caves in what was then Mandatory Palestine, near Ein Feshkha in the West Bank, on the northern shore of the Dead Sea. Dating back to between the 3rd century BCE and the 1st century CE, the Dead Sea Scrolls are considered one of the most important finds in the history of archaeology, and have great historical, religious, and linguistic significance because they include the oldest surviving manuscripts of entire books later included in the Bible canon, along with deuterocanonical and extra-biblical manuscripts which preserve evidence of the diversity of religious thought in late Second Temple Judaism, while at the same times casting new light on the emergence of Christianity and of Rabbinic Judaism. Most of the scrolls are held by the State of Israel in the Shrine of the Book at the Israel Museum, whereas some of the scrolls had been taken to Jordan and are now displayed at The Jordan Museum in Amman. Ownership of the scrolls, however, is also claimed by the State of Palestine.

C. Many thousands of written fragments have been discovered in the Dead Sea area. They represent the remnants of larger manuscripts damaged by natural causes or through human interference, with the vast majority holding only small scraps of text. However, a small number of well-preserved, almost intact manuscripts have survived – fewer than a dozen among those from the Qumran Caves. Researchers have assembled a collection of 981 different manuscripts – discovered in 1946/47 and in 1956 – from 11 caves. The 11 Qumran Caves lie in the immediate vicinity of the Hellenistic-period Jewish settlement at Khirbet Qumran in the eastern Judaean Desert, in the West Bank. The caves are located about one mile (1.6 kilometers) west of the northwest shore of the Dead Sea, whence they derive their name. Archaeologists have long associated the scrolls with the ancient Jewish sect called the Essenes, although some recent interpretations have challenged this connection and argue that priests in Jerusalem, or Zadokites, or other unknown Jewish groups wrote the scrolls.

D. Most of the texts use Hebrew, with some written in Aramaic (for example the Son of God Text; in different regional dialects, including Nabataean), and a few in Greek. Discoveries from the Judaean Desert add Latin (from Masada) and Arabic (from Khirbet al-Mird) texts. Most of the texts are written on parchment, some on papyrus, and one on copper. Scholarly consensus dates the scrolls from the last three centuries BCE and the first century CE, though manuscripts from associated Judaean Desert sites are dated as early as the 8th century BCE and as late as the 11th century CE. Scholarly consensus dates the Qumran Caves Scrolls from the last three centuries BCE to the first century CE. Bronze coins found at the same sites form a series beginning with John Hyrcanus (in office 135–104 BCE) and continuing until the period of the First Jewish–Roman War (66–73 CE), supporting the radiocarbon and paleographic dating of the scrolls.

E. Image of the area where the scrolls were found

F. Image of a scroll

Lesson 24: Biblical Aramaic

Biblical Aramaic

(Wikipedia) Biblical Aramaic is the form of Aramaic that is used in the books of Daniel and Ezra in the Hebrew Bible. It should not be confused with the Aramaic paraphrases, explanations and expansions of the Hebrew scriptures.

During the Babylonian captivity of the Jews, which began around 600 BCE, the language spoken by the Jews started to change from Hebrew to Aramaic, and Aramaic square script replaced the Paleo-Hebrew alphabet. After the Achaemenid Empire annexed the Neo-Babylonian Empire in 539 BCE, Aramaic became the main language of public life and administration. Darius the Great declared Imperial Aramaic to be the official language of the western half of his empire in 500 BCE, and it is that Imperial Aramaic that forms the basis of Biblical Aramaic.

Biblical Hebrew was gradually reduced to the status of a liturgical language and a language of theological learning, and the Jews of the Second Temple period that started in 516 BCE would have spoken a western form of Old Aramaic until their partial Hellenization from the 3rd century BCE and the eventual emergence of Middle Aramaic in the 3rd century CE.

As Imperial Aramaic had served as a lingua franca throughout the Ancient Near East from the second half of the 8th century BCE to the end of the 4th century BCE, linguistic contact with even the oldest stages of Biblical Hebrew, the main language of the Hebrew Bible, is easily accounted for.

Aramaic and Hebrew

Biblical Hebrew is the main language of the Hebrew Bible. Aramaic accounts for only about 250 verses out of a total of over 23,000. Biblical Aramaic is closely related to Hebrew, as both are in the Northwest Semitic language family. Some obvious similarities and differences are listed below:

Similarities

Hebrew and Aramaic have simplified the inflections of the noun, adjective and verb. These are more highly inflected in classical Arabic, Babylonian and Ugaritic.

Differences

- The definite article is a suffixed -ā (א) in Aramaic (an emphatic or determined state), but a prefixed h- (ה) in Hebrew.
- Aramaic is not a Canaanite language and so did not experience the Canaanite vowel shift from * ā to ō.
- In Aramaic, the preposition dalet functions as a conjunction and is often used instead of the construct to indicate the genitive/possessive relationship.

Sound changes

Proto-Semitic	Hebrew	Aramaic
ð, δ	ז	ד
z	ז	
t	ת	
θ	שׂ	ת
ś	שׂ	
š	שׁ	
s	ס	
ṯ	צ	ט
ṣ	צ	
ś	צ	ע, ק

Undisputed occurrences in the Hebrew Bible

Genesis 31:47 – translation of a Hebrew placename, Jegar-Sahadutha Strong's #H3026
Proverbs 31:2 – the Aramaic word bar is used instead of the usual Hebrew ben, (both meaning "son").
Jeremiah 10:11 – a single sentence denouncing idolatry occurs in the middle of a Hebrew text.
Daniel 2:4b–7:28 – five stories about Daniel and his colleagues, and an apocalyptic vision.
Ezra 4:8–6:18 and 7:12–26 – quotations of documents from the 5th century BCE on the restoration of the Temple in Jerusalem.

Truthonlybible.com

Aramaic is also important for New Testament studies, as several direct quotes from Jesus and others are preserved in the original Aramaic that was spoken by Palestinian Jews of the Second Temple period. New Testament verses which include Aramaic words transliterated by Greek letters are: Matt 5:22; 27:46; Mark 5:41; 7:34; 10:51; 14:36; John 1:42; 20:16; Acts 9:36, 40; Rom 8:15; 1 Cor 16:22; Gal 4:6.

In the Old Testament, four verses make a direct reference to the Aramaic language: 2 Kings 18:26, Ezra 4:7, Isaiah 36:11, and Daniel 2:4. Each of these verses calls Aramaic "Aramaic" (אֲרָמִית, an adverbial form of אֲרָמִי), though this used to be translated as "Syrian" or "Chaldee" in English. Aramaic is called "Hebrew" (Ἑβραΐς or Ἑβραϊστί) in the New Testament, since it was the tongue of the Hebrews (John 5:2; 19:13, 17, 20; 20:16; Acts 21:40; 22:2; 26:14). Some newer translations render the Greek word for "Hebrew" in these verses as "Aramaic," which recognizes that these verses refer to the language we now call Aramaic.

The Various Forms of Aramaic

Early Aramaic alphabet

The Early Aramaic alphabet was developed sometime during the late 10th or early 9th century BC and replaced Assyrian cuneiform as the main writing system of the Assyrian empire.

Imperial Aramaic alphabet

This version of the Aramaic alphabet dates from the 5th century BC and was used to write Imperial Aramaic, the standardised and offical language of the Archaemenid Empire. It was adapted to write Hebrew during the 5th century BC, and the modern version shown below is still used to write Neo-Aramaic dialects.

ḥēth	zain	waw	hē	dālath	gāmal	bēth	ālaph
[ħ]	[z]	[w/oː/uː]	[h]	[d/ð]	[g/ɣ]	[b/v]	[ʔ/aː/eː]
ʿē	semkath	nun	mim	lāmadh	kāph	yudh	ṭēth
[ʕ]	[s]	[n]	[m]	[l]	[k/x]	[j/iː/eː]	[tˤ]
		tau	shin	rēsh	qoph	ṣādhē	pē
		[t/θ]	[ʃ]	[r]	[q]	[sˤ]	[p/f]

Square script for Aramaic

ḥet	zayin	waw	he	dalat	gammal	beth	'alaph
[ħ/x]	[z]	[w]	[h]	[d]	[g]	[b]	[ʔ]
`ayin	semkath	nun	mim	lammadh	kaph	yudh	ṭet
[ʕ]	[s]	[n]	[m]	[l]	[k]	[j]	[tˤ]
		taw	shin	resh	qoph	ṣadhe	pe
		[t]	[ʃ]	[r]	[q]	[sˤ]	[p]

Lesson 25: The Aramaic Texts of Ezra

The purpose of this class is for the students to see how the Aramaic language in portions of Ezra compare with the Hebrew text of the Old Testament. As with all textual criticism, men tend to change the correct and infallible translation of the King james Version for what they think is a better rendering. However, we understand the 40-plus translators of the KJV were immensely more educated and knowledgeable than any scholar today. We can trust the readings in the KJV as the perfectly translated Hebrew, Aramaic, or Greek.

We do appreciate the research provided by Mr. Bashoor and thank him for his contribution.

ANNOTATIONS TO THE ARAMAIC TEXT OF EZRA
© 2016 M. Scott Bashoor

Forward

As part of my privilege of teaching Biblical Aramaic (OT 872) at The Master's Seminary, I have prepared annotated notes to the Aramaic text of Daniel (2:4 – 7:14), Ezra (4:8 – 6:18; 7:12-26), and select extra-biblical Aramaic inscriptions. These annotated notes are intended to aid the student in the classroom and the graduate in field who is working through the Aramaic text. These annotations parse every verbal form, flag significant terms and interpreted cruxes in the text, and make various and sundry morphological and syntactical comments. Each line of Aramaic text has a row of parsing and select notes above it, a line of simple interlinear glosses under it, and another row (or sometimes a column) providing a formal translation. The formal translation is loosely based off of the *New American Standard Bible: 1995 Update* (La Habra, CA: The Lockman Foundation, 1995).

The document was composed piecemeal using the tables feature in Microsoft Word. The formatting and fonts varied slightly in the original documents. Due to (my?) limitations with MSWord, I have not been able to combine the original documents into a single MSWord file that preserves the tables in a stable format. Thus I have converted the original edited documents into PDF files and have combined them. The pages are unnumbered, but each verse is numbered with chapter and verse.

The biblical text used is *Biblical Hebraica Stuttgartensia*, but I sometimes copied and pasted from different electronic editions of the text. Primarily I used *Biblia Hebraica Stuttgartensia: With Westminster Hebrew Morphology* (electronic ed. Stuttgart; Glenside PA: German Bible Society; Westminster Seminary, 1996). But occasionally I also used *Biblia Hebraica Stuttgartensia: SESB Version* (electronic ed. Stuttgart: German Bible Society, 2003).

Some of my comments contain shorthand citations (e.g. HALOT, Rosenthal), but most do not indicate the source. I have consulted various standard reference works in compiling these annotations as well as several digital parsing tools available in Logos Bible Software. Some of the reference works I've used include the following:

Barrick, William D. Unpublished Syllabus to Biblical Aramaic. Pp. 18-59. Sun Valley, CA: The Master's Seminary, 2009.

Gesenius, Wilhelm and Samuel Prideaux Tregelles. *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures*. Bellingham, WA: Logos Bible Software, 2003.

Goldingay, John E., *Daniel*. Word Biblical Commentary. Vol. 30. Dallas: Word, 1998.

Jastrow, Marcus, comp. *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*. 2 volumes. Brooklyn: P. Shalom, 1967.

Jerusalmi, Isaac. *The Aramaic Sections of Ezra and Daniel*. 2nd revised edition. Cincinnati: Hebrew Union College-Jewish Institute of Religion, 1978.

Johns, Alger F. *A Short Grammar of Biblical Aramaic*. Revised edition. Berrien Springs, MI: Andrews University Press, 1972.

Koehler, Ludwig, Walter Baumgartner, M. E. J. Richardson and Johann Jakob Stamm. Vol. 5, *The Hebrew and Aramaic Lexicon of the Old Testament: Volume 5: Aramaic*. electronic ed. Leiden; New York: E.J. Brill, 1994-2000.

Rosenthal, Franz. *An Aramaic Handbook*. 2 volumes. Wiesbaden: Otto Harrassowitz, 1967.

Williamson, H. G. M. Vol. 16, *Ezra, Nehemiah*. Word Biblical Commentary. Dallas: Word, Incorporated, 1998.

Van Pelt, Miles V. *Basics of Biblical Aramaic: Complete Grammar, Lexicon, and Annotated Text*. Pp. 166-219. Grand Rapids, MI: Zondervan, 2011.

It is my prayer that the annotations to this portion of God's Word will be useful to the student and teacher of the Scriptures.

M. Scott Bashoor
Summer 2016

EZRA 4:8-16

V. 5 is about opposition in days of Cyrus (Darius), but 4:6-23 = excurses on later history of opposition in Nehemiah's day. Opposition ot Zurabbel resumes in 4:24. In 4:4, the opponents are labeled as עם־הארץ, which in later Jewish writings refers in a derogatory way to Jews who were left in the land during the exile. But in this context, it probably refers to gentiles who had been resettled into the area.

	always introduces direct discourse							Peal Pf 3Mp כתב		Akkadian loan title? Not used in military contexts. Williamson = "chancellor"		

4:8 רְחוּם בְּעֵל־טְעֵם וְשִׁמְשַׁי סָפְרָא כְּתָבוּ אִגְּרָה חֲדָה עַל־יְרוּשְׁלֶם לְאַרְתַּחְשַׁשְׁתְּא מַלְכָּא כְּנֵמָא׃

	thus	the king	to Artaxerxes	Jerusalem	against	one	a letter	wrote	the scribe	and Shimshai	command / chancellor	master of / chancellor	Rehum

8, Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king the following:

	formerly uncertain; Elephantine documents verified its meaning							

4:9 אֱדַיִן רְחוּם בְּעֵל־טְעֵם וְשִׁמְשַׁי סָפְרָא וּשְׁאָר כְּנָוָתְהוֹן

their colleagues	and the rest of	the scribe	and Shishai	chancellor	Rehum	Then	

9, Then Rehum the commander and Shishai the scribe and the rest of their colleagues

Ashurbanipal captured Thebes 663 BC, & raided Syrians, Phoenicians, and Arabs. In 641, he sacked Susa, capital of Elam, & deported them to Samaria.	The identity of many of these people groups/offices is disputed in one way or another.	These last 2 words considered a big problem	Qere = דהיא which parallels other ethnic names; but LXX, Holladay, Rosenthal, & most Evv read דהוא = "that is," rel. ד + 3ms (ד is later form of ד')		Qere adds def. article	Iranian א prefix for proper names?	Tarpel = region o f Babylon? Name for officials? Tripoliites? (but defn art. not common on Gk loan words)	perhaps fr/ Old Persian "*fraistaka*" = inspector; Rosenthal says gentilic ending is gramm. incorrect	LXX^{L} & α^{L} = gentilic; LXX = κριτοι, "judges"

דִּינָיֵא וַאֲפַרְסַתְכָיֵא טַרְפְּלָיֵא אֲפָרְסָיֵא אַרְכְּוָיֵא בָבְלָיֵא שׁוּשַׁנְכָיֵא דֶּהָוָיֵא עֵלָמָיֵא׃

the Elamites	the Dehaites; or, "that is"	the Susaites	the Babylonians	Erechians	the Persians	the Tarpelites ??	and the officials / envoys	the judges? The Denites

the judges and the officials: the Tripolites, the Persians, Erechians, the Babylonians, the Susaites, the Dehaites, the Elamites,

like "whereas"; "wherefore"; functions like a colon; normally fronted	official name for provinces southwest of the Euphrates	Rosenthal = irreg pl; but could easily be irreg sing.	Haphel Pf 3MS יתב + ו		Ashurbanipal; unusual short form; see note at end of v.9	Haphel Pf 3MS גלא	

4:10 וּשְׁאָר אֻמַּיָא דִּי הַגְלִי אָסְנַפַּר רַבָּא וְיַקִּירָא וְהוֹתֵב הִמּוֹ בְּקִרְיָה דִּי שָׁמְרַיִן וּשְׁאָר עֲבַר־נַהֲרָה וּכְעֶנָת׃

	And Now	the River	beyond	and the rest of	Samaria	of	in the city / cities	them	and settled	and the Noble	the Great	Osnappar	de-ported	which	the peoples	& the rest of

10, and the rest of the peoples which Osnappar the Great and Noble deported and settled in the cities of Samaria; and the rest of the Beyond the River *province*; and now:

	Some call this region "Transpotamia"		Jerusalmi says last phrase is not epexegetical, but introduces the document: "To Artaxerxes the king:"		not adversative	Peal Pf 3MP שלח	

4:11 דְּנָה פַּרְשֶׁגֶן אִגַּרְתָּא דִּי שְׁלַחוּ עָלֹוהִי עַל־אַרְתַּחְשַׁשְׁתְּא מַלְכָּא עַבְדָּיִךְ אֲנָשׁ עֲבַר־נַהֲרָה וּכְעֶנָת׃ פ

	and now	the River	Beyond	man of	"Your servants	the king:	Artaxerxes	to	to him	they sent	which	the letter	a copy of	This	

This is a copy of the letter which they sent to Artaxerxes the king: "From your servants, men from the province Beyond the River. And now"

	Peal Pf 3MP אתה		with/at you		Peal Pf 3MP סלק				Peal Juss 3MS הוה, irreg	Peil Pass Ptc MS ידע		
4:12 יְדִיעַ֨ לְהֱוֵ֜א לְמַלְכָּ֗א דִּ֤י יְהוּדָיֵא֙ דִּ֣י סְלִקוּ֔ מִן־לְוָתָ֖ךְ עֲלִינָ֑א אֲתֹו֙ לִירוּשְׁלֶ֔ם											
	to Jerusalem	have come	to us	beside you	from	came up	who	the Jews	that	to the king	may it be	known

May it be known to the king that the Jews who came from you to us have come to Jerusalem

Pointings of MT: BHS & BHQ = א; SESB = אֵ; AFAT = אַ; BHW = אֲ
Emendations & Variants:
Keep as is; variant 3mp impf.; In Syriac, א sometimes replaces י
ושורי שכללו = and they built the walls (Qere; but this is a problem with the impfs of same verb in vv. 13 and 16)
ושורי אשכללו = and they are building walls (so Vulgate)
שָׁרִין שׁוּרַיָּא לְשַׁכְלָלָה they're beginning to complete the walls (BHS ftnt)

	← Many Different Ideas & Pointings ←		Shaphel Pf? 3MP כלל; Irreg Hishtafal impf?	Peal Act Ptc MP בנה					
	Aphel Impf 3MP חוט	formerly debated							
קִרְיָתָ֣א מָרְדְּתָ֣א וּבַאישְׁתָּא֩* בָּנַ֨ין וְשׁוֹרַ֜י אִשַׁכְּלֻ֗לוּ וְאֻשַּׁיָּא֙ יַחְיִטוּ׃									
	they are repairing	and the foundations	they are finishing	and walls	building	and the wicked	the city	the rebellious	

they are building the rebellious and wicked city, and they are finishing the walls, and they are repairing the foundations.

	Hishtaphel Impf 3MP כלל	LXX, Syr, Vul = ה = 3FS suffix	Hithpeel Impf 3FS בנה			Peal Juss 3MS הוה, irreg	Peil Pass Ptc MS ידע				
4:13 כְּעַ֣ן יְדִיעַ֨ לְהֱוֵ֜א לְמַלְכָּ֗א דִּ֤י הֵן֙ קִרְיְתָ֣א דָ֔ךְ תִּתְבְּנֵ֖א וְשׁוּרַיָּ֑ה יִשְׁתַּכְלְלוּן֙											
	are finished	and the walls	is rebuilt	this	the city	if	that	to the king	be it	known	Now

13, Now let it be known to the king that if this city is rebuilt and its walls are finished

	Haphel Impf 3FS נזק; normally active, not passive/stative	"revenue" is conjectural; Akk. *appitti(-ma)* = "eventually"	Peal Impf 3MP נתן	Akkadian loan words (at least 1st & 3rd); differences not clearly known					
מִנְדָּה־בְלוֹ֙ וַהֲלָ֣ךְ לָ֔א יִנְתְּנ֖וּן וְאַפְּתֹ֣ם מַלְכִ֑ים תְּהַנְזֵֽק׃									
	it will (suffer?) harm	kings (royal inter-ests?); Hebraism	and the revenue	they will give	not	and toll	custom	tribute	

they will not pay tribute, custom, and tax, and the king's revenue will suffer harm.

	Peal Inf ל + חזה		idiomatic for shame; perhaps implies that taxes withheld "strips" him of honor		Peal Pf 1CP מלח	1. Referring to a salt covenant with king? 2. Referring to part of their payment being in salt?					
4:14 כְּעַ֣ן כָּל־קֳבֵ֗ל דִּי־מְלַ֤ח הֵיכְלָא֙ מְלַחְנָ֔א וְעַרְוַ֥ת מַלְכָּ֖א לָ֣א אֲרִ֑יךְ לַ֣נָא לְמֶחֱזָ֔א											
	to witness	for us	fitting	not	the king	and the nakedness of	we salted	the palace	the salt of	because	Now

Now, because we salted the salt of the palace (we are obliged to the court), and it is not fitting for us to witness the king being shamed,

						Haphel Pf 1CP ו + ידע	epistolary aorists	Peal Pf 1CP שלח	
עַל־דְּנָ֥ה שְׁלַחְנָ֖א וְהוֹדַעְנָ֑א לְמַלְכָּֽא׃									
						to the king	and reveal (it)	we send	therefore

therefore, we have sent *this letter* to reveal *the matter* to the king.

							Peal Impf 2MS ידע + ו; nasalization for sake of dissimilization (interrupts 2 dentals)		Haphel Impf 2MS שכח + ו		extra accent due to enclitic prep on construct noun		Pael Impf 3MS בקר; impersonal? "be made"	
4:15	דִּ֣י יְבַקַּר־ בְּסִפַר־ דָּכְרָנַיָּא֙ דִּ֣י אֲבָהָתָ֔ךְ וּתְהַשְׁכַּ֖ח בִּסְפַ֑ר דָּכְרָנַיָּא֙ וְתִנְדַּ֣ע דִּי־ קִרְיְתָ֣א דָ֔ךְ קִרְיָ֥א מָרְדָ֖א													
	rebellious	the city	this	the city	that	and learn	the records	in the book of	and you will find	your fathers	of	the records	in the book of	he may search	So that

15, So that he may search in the book of the records of your fathers, and you will find in the book of the records and learn that this city is a rebellious city,

		Hophal (not Haphel Pass) Pf 3FS חרב						rare temporal use	Peal Ptc MP עבד; impers.-passive		noun or Ithpaal Inf שרר + ו; Persian or possibly Canaanite loan			Haphel Ptc FS ו + נזק	
	וּמְהַנְזְקַ֥ת מַלְכִ֖ין וּמְדִנָ֑ן וְאָשְׁתַּדּוּר֙ עָבְדִ֣ין בְּגַוַּ֔הּ מִן־יוֹמָ֥ת עָלְמָ֖א עַל־דְּנָ֥ה קִרְיְתָ֣א דָ֔ךְ הֲחָרְבַ֖ת׃														
		was laid waste	this	the city	therefore	anti-quity	the days of	from	in it	(they) made	and sedition	and provinces	kings	and hurtful to	

and hurtful to kings and provinces, and sedition has been made in it from days of old; therefore this city was laid waste.

						Hishtaphel Impf 3MP כלל	ancient vvs = 3FS (mappiq)	Hithpeel Impf 3FS בנה						Haphel Ptc MP ידע	
4:16	מְהוֹדְעִ֣ין אֲנַחְנָ֗ה לְמַלְכָּ֤א דִּֽי־ הֵן֙ קִרְיְתָ֣א דָ֔ךְ תִּתְבְּנֵ֖א וְשׁוּרַיָּ֑ה יִשְׁתַּכְלְלֻ֣ן														
						are finished	and walls	is rebuilt	this	the city	if	that	to the king	we	making known

16, We are making known to the king that if this city is rebuilt and its walls are finished,

									idiom for "you will have no more stake"						
	לָקְבֵ֣ל דְּנָ֔ה חֲלָ֥ק בַּעֲבַ֖ר נַהֲרָ֑א לָ֣א אִיתַ֔י לָ֖ךְ׃ פ														
									to you	there will be	not	the River	in *the land* Beyond	a possession	then

then you will be without a possession in *the province* Beyond the River.

EZRA 4:17 – 5:17

	Peal Ptc MP יתב	formerly uncertain; Elephantine docs verified meaning							Peal Pf 3MS שלח	Persian loanword; explains spirated ג; // דַּבָּר			
4:17 פִּתְגָּמָא שְׁלַח מַלְכָּא עַל־רְחוּם בְּעֵל־טְעֵם וְשִׁמְשַׁי סַפְרָא וּשְׁאָר כְּנָוָתְהוֹן דִּי יָתְבִין בְּשֹׁמְרָיִן													
	in Samaria	live	who	their colleagues	& the rest of	the scribe	& Shimshai	chancellor	Rehum	unto	the king	he sent	the answer
17, The king sent a reply to Rehum the Chancellor and Shimshai the Scribe and the rest of the colleagues who lived in Samaria													
cf Neh 8:8, "translated to give the sense." Perhaps king resisted using Aramaic & insisted letter be translated into royal Persian; Contra Williamson, "read verbatim"	Peil Pf 3MS קרא	Pael Pass Ptc MS פרש		Peal Pf 2MP שלח	possibly a Persian loanword	used to intro message of letter after customary salutations							
וּשְׁאָר עֲבַר־נַהֲרָה שְׁלָם וּכְעֶת׃ ס 4:18 נִשְׁתְּוָנָא דִּי שְׁלַחְתּוּן עֲלֵינָא מְפָרַשׁ קֳרֵי קָדָמָי׃													
	before me	read / has been plainly read	distinguished	to us	you sent	that	"The letter		& now	"Peace	the River	Beyond	and the rest of
18 "The letter that you sent to us has been plainly read before me,									**(17b) and the rest of Beyond the River: "Peace, & now:**				
	Hithpaal Ptc FS נשא		feminized plural	rare temporal use	Haphel Pf 3MP שׁכח + ו (impers.-passive); pre-Persian Bab records				Peil Pf 3MP בקר (impers. passive)		Peil Pf 3MS שׂים / Heb = ממנו		
4:19 וּמִנִּי שִׂים טְעֵם וּבַקְּרוּ וְהַשְׁכַּחוּ אֱדֵין קִרְיָתָא דָּךְ מִן־יוֹמָת עָלְמָא עַל־מַלְכִין מִתְנַשְׂאָה													
		has risen	kings	against	long time	days of	from	this	the city	that	& they found	& they searched	a decree	was made	& from me
19, And I made a decree that a search be made, and it has been found that this city has risen against kings since ancient times													
	Only the Davidic and Solomonic reigns really fit this description; Jeroboam the II extended his realm greatly, but he did not rule out of Jerusalem. This text is frequently reworked by critical scholars who don't feel it says what it should.							Hithpaal Ptc MS עבד; continuous present: have always been made					
וּמְרַד וְאָשְׁתַּדּוּר מִתְעֲבֵד־בַּהּ׃													
and rebellion and sedition have been made in it.													
										in it	have been made	and sedition	and rebellion
	Hithpeal Ptc MS יהב	Williamson takes the ו was adversative/concessive: "though there have been rulers over all Beyond the River to whom they paid tax." Puts too much weight on ו & runs over athnach.									Peal Pf 3MP הוה		
4:20 וּמַלְכִין תַּקִּיפִין הֲווֹ עַל־יְרוּשְׁלֶם וְשַׁלִּיטִין בְּכֹל עֲבַר נַהֲרָה וּמִדָּה בְלוֹ וַהֲלָךְ מִתְיְהֲב לְהוֹן׃													
	to them	were paid	and toll	& custom	and tribute	*the Province* Beyond the River	over all	and rulers	Jerusalem	over	have been	mighty	and kings
& mighty kings have governed Jerusalem, even rulers over all the region Beyond the River, & tribute, custom, & toll were paid to them.													

	Hithpeel Impf 3MS שׂים		Hithpeel Impf (juss) 3FS בנה	normally אַל is the negative for jussive, but later Aramaic replaced it with לָא		Pael Inf בטל + ל + paragogic א		Peal Impv 2mp שׂים			

4:21 כְּעַן שִׂימוּ טְעֵם לְבַטָּלָא גֻּבְרַיָּא אִלֵּךְ וְקִרְיְתָא דָּךְ לָא תִתְבְּנֵא עַד־מִנִּי טַעְמָא יִתְּשָׂם׃

	is made	the decree	fr/me	until	let be rebuilt	not	this	& the city	these	the men	to stop	command	make	Now

21, Now, issue a command for these men to stop, and let not this city be rebuilt unless I make a decree.

Nehemiah came to Jerus. c.445 BC. A revolt began 3 yrs earler under Megabyzus, governor of Beyond the River. Some think the local rulers are playing off of royal fears of renewed rebellion in the region.	Impersonal? "royal interests"	Haphel Inf נוק + ל & old const. ending	Peal Impf 3MS שׁגה	Jerusalmi: למה = negative telic particle, "lest"	Peal Inf עבד + ל	Peal Impv MP הוה	Peil Ptc MP זהר + ו
	4:22 וּזְהִירִין הֱוֹוֹ שָׁלוּ לְמֶעְבַּד עַל־דְּנָה לְמָהּ יִשְׂגֵּא חֲבָלָא לְהַנְזָקַת מַלְכִּין׃ ס						
		kings	to hurt	the damage	should grow	Why	this	in	to do	slack	to be	And beware (neg. connotation)

22, And be aware about being slack in doing this; why should damage grow to the hurt of kings.

							Peil Pf 3MS קרא						

4:23 אֱדַיִן מִן־דִּי פַרְשֶׁגֶן נִשְׁתְּוָנָא דִּי אַרְתַּחְשַׁשְׁתָּא מַלְכָּא קֳרֵי קָדָם־רְחוּם וְשִׁמְשַׁי סָפְרָא וּכְנָוָתְהֹון

	and their colleagues	the scribe	and Shimshai	Rehum	before	was read	the king	Artaxerxes	of	the letter	the copy of	as soon as	Then

23, Then when the copy of Artaxerxes the king's letter was read before Rehum, Shimshai the Scribe, and their colleagues,

					root is דרע, with prosthetic א (euphonics?)	Pael Pf 3MP בטל					Peal Impf 3MP אזל

אֲזַלוּ בִבְהִילוּ לִירוּשְׁלֶם* עַל־יְהוּדָיֵא וּבַטְּלוּ הִמּוֹ בְּאֶדְרָע וְחָיִל׃ ס

they went in haste to Jerusalem to the Jews and stopped them by force and power.	& power	by force	them	& stopped	the Jews	to	to Jerusalem	in haste	they went

	circumlocution to void overloaded construct chain; see Jerusalmi				Peal Ptc FS בטל	Peal Pf 3FS ו + הוה				Peal Pf 3FS בטל	connects w/v5; 4:6-23 = parenth

4:24 בֵּאדַיִן בְּטֵלַת עֲבִידַת בֵּית־אֱלָהָא דִּי בִירוּשְׁלֶם וְהֲוָת בָּטְלָא עַד שְׁנַת תַּרְתֵּין לְמַלְכוּת דָּרְיָוֶשׁ מֶלֶךְ־פָּרָס׃ פ

Persia	the king of	Darius	to the reign of	two	the yr of	until	ceased	and it was	in Jerusalem	that is	the God	the house of	the work of	it stopped	Then

24, Then the work on God's house in Jerusalem stopped, and it ceased until the second year of the reign of Darius, the king of Persia.

Chap. 4 completes the epistolary section, so why doesn't narrative switch back to Hebrew? For one thing Aramaic correspondence resume in 5:6.

- Kidner includes an appendix dealing with the subject, although he refuses to be dogmatic about his conclusions.
- See also the works by Fensham (NICOT) and Batten (old ICC; Batten is quite liberal but contains some gems, including great quotations; unfortunately, he reorganizes the structure of verses quite often).

could refer to Israel or the prophets	unusual redundant reference;1 Esdras 6:1 omits 1st instance; but Haggai has no patronym, so he may be titled instead.	some read "against"	Hithpaal Pf 3MS ו + נבא; elided א

5:1 וְהִתְנַבֵּ֤י חַגַּי֙ נְבִיֵּ֣אָה וּזְכַרְיָ֔ה בַּר־עִדּוֹא֙ נְבִיֵּ֣אַיָּ֔א עַל־יְהוּדָ֥יֵא דִֽי־בִיהוּד֖ וּבִירוּשְׁלֶ֑ם בְּשֵׁ֣ם אֱלָהּ֔ יִשְׂרָאֵ֥ל עֲלֵיהֽוֹן׃ ס

(Who was) over them	Israel	the God of	in the name of	and in Jerusalem	in Judah	who	the Jews	un-to	the prophets	Iddo	son of	& Zech-ariah	the prophet	Haggai	And … prophesied

5:1, And the prophets Haggai and Zechariah the son of Iddo prophesied unto the Jews who were in Judah and Jerusalem in the name of the God of Israel Who was over them.

					Peal Inf ל + בנה	Pael Pf 3MP ו + שרה							Peal Pf 3MP קום		

5:2 בֵּאדַ֤יִן קָמוּ֙ זְרֻבָּבֶ֣ל בַּר־שְׁאַלְתִּיאֵ֔ל וְיֵשׁ֖וּעַ בַּר־יוֹצָדָ֑ק וְשָׁרְיוֹ֙ לְמִבְנָ֣א בֵי֔ת אֱלָהָ֥א דִי־בִירוּשְׁלֶ֖ם

	in Jerusalem	that	God	the house of	to build	and they began	Jozadak	son of	& Jeshua	Shealtiel	the son of	Zerub-babel	arose	Then

2, Then arose Zerubbabel the son of Shealtiel, & Jeshua the son of Jozadak, & they began to build the house of God that is in Jerusalem.

			Pael Ptc MP סעד; Williamson, prophets gave "moral rather than manual support"			

וְעִמְּהוֹן֙ נְבִיֵּ֣אַיָּ֔א דִי־אֱלָהָ֖א מְסָעֲדִ֑ין לְהֽוֹן׃ פ

and the prophets of God with them helped them.	them	helped	the God	of	the prophets	& with them

		probably an Iranian name, or, more likely a title			Peal Pf 3MS אתה			

5:3 בֵּה־זִמְנָא֙ אֲתָ֣א עֲלֵיהֹ֔ון תַּתְּנַ֥י פַּחַ֖ת עֲבַר־נַהֲרָ֑ה וּשְׁתַ֣ר בוֹזְנַ֔י וּכְנָוָתְהֹ֖ון

	and their colleagues	and Shethar-Bozenai	*the province* Be-yond the River	gover-nor of	Tat-tenai	upon them	came	a time	in it
								at that time	

3, At that time, Tattenai, the governor of *the province* Beyond the River, and Shethar-Bozenai and their colleagues came

שׂים used like נתן in D 3:29; 4:3; 6:27; E. 4:19; 6:8, 11; 7:13	Shafal Inf כלל + ה + paragogic ל	uncert; fr/term for timber, used w/ walls, boats, furniture	Peal Inf ל + בנה; no מ prefix but has dagesh; See *BBA* 16.4.4	Peal Pf 3MS שׂים; like נתן;	Hebraism? see note v10	Peal Ptc MP אמר

וְכֵ֣ן אָמְרִ֗ין לְהֹם֙ מַן־שָׂ֣ם לְכֹ֔ם טְעֵ֥ם בַּיְתָ֖א דְנָ֑ה לְבְנָ֥אה וְאֻשַׁרְנָ֖א דְנָ֥ה לְשַׁכְלְלָֽה׃ ס

	to finish	this	& the structure / material??	to build	this	the house	a de-cree	to you	gave	Who	to them	they said	and thus

and thus they said to them: "Who have you permission to rebuild this house and to finish this structure?"

	Peal Act Ptc MP בנה	usually post-positive	only copulative use of 3FP in BA	מָן (not the expected מה *what*) follows sense			Peal Pf 1CP אמר (LXX, Syr = 3CP); eyewitness?				Usually intros direct discourse	
5:4 אֲדַיִן כְּנֵמָא אֲמַרְנָא לְהֹם מַן־אִנּוּן שְׁמָהָת גֻּבְרַיָּא דִּי־דְנָה בְנַיְנָא בָּנִין:												
	were building	build-ing	this	who	the men	their names	(they)	who	to them	we told	thus	Then

4, Then we told them accordingly what were the names of the men who were rebuilding this building.

	Afel Impf 3MP הוב; impers. pass.	Peal Impf 3MS הלך, or from הוך/הך; past tense following עַד		Pael Pf 3MP בטל			Peal Pf 3FS הוה					
5:5 וְעַיִן אֱלָהֲהֹם הֲוָת עַל־שָׁבֵי יְהוּדָיֵא וְלָא־בַטְלוּ הִמּוֹ עַד־טַעְמָא לְדָרְיָוֶשׁ יְהָךְ וָאֲדַיִן יְתִיבוּן נִשְׁתְּוָנָא עַל־דְּנָה: פ												
this	ag-ainst	an official letter	they returned	and then	came	to Darius	the report	un-til	them	they stopped	and not	the Jews	*the* elders of	on	was	their God	and the eye of

5, And the eye of their God was on the elders of the Jews, and they did not stop them until the report came to Darius and a decree was returned against this *work.*

											Peal Pf 3MS שׁלח					
5:6 פַּרְשֶׁגֶן אִגַּרְתָּא דִּי־שְׁלַח תַּתְּנַי	פַּחַת עֶבֶר־נַהֲרָה וּשְׁתַר בוֹזְנַי וּכְנָוָתֵה אֲפַרְסְכָיֵא דִּי בַּעֲבַר נַהֲרָה															
the River	in Beyond	who	the officials / **inspectors**	and his colleagues	and Shethar-Bozenai	the River	Beyond	gover-nor of	Tattenai	sent	that	the letter	A copy of			

6, *This is* a copy of the letter which was sent by Tattenai, the governor of *the province* Beyond the River, and Shethar-Bozenai and his colleagues, the inspectors who are in *the province* Beyond the River:

Defn art. on כל, in apposition to שׁלמא; Jersualemi who says it's old accus ending; long disputed, now settled; 3 other times						Peil Ptc MS כתב			Peal Pf 3MP שׁלח						
5:7 פִּתְגָמָא שְׁלַחוּ עֲלוֹהִי וְכִדְנָה כְּתִיב בְּגַוֵּהּ לְדָרְיָוֶשׁ מַלְכָּא שְׁלָמָא כֹלָּא: ס															עַל־דָּרְיָוֶשׁ מַלְכָּא:
quasi adver-bial use	the all	Peace	the king	To Darius	in it	it was written	and as this	unto him	they sent	The word			the king	Darius	unto

7, They sent to him a report, and within it was written the following: "To Darius, the King. All Peace! unto Darius the king.

large hewn stones (ashlars)? If root is גלל *to roll*, could refer to large stones that need to be rolled, OR polishing process (dressed stone)?; OR naturally loose stones rolling down hills					Hithpeel Ptc MS בנה	Ambiguous: could be "the great house of God"; but other way fits outsider's viewpoint. Sim. phrase used of kings.				Peal Pf 1CP אזל	Peal Impf 3MS הוה (irreg prefix)		Peil Ptc MS ידע	
5:8 יְדִיעַ לְהֱוֵא לְמַלְכָּא דִּי־אֲזַלְנָא לִיהוּד מְדִינְתָּא לְבֵית אֱלָהָא רַבָּא וְהוּא מִתְבְּנֵא אֶבֶן גֹּלָל													
	roll-ing	stone of	was being built	and it	the great	the God	to the house of	the province	to Judah	we went	that	to the king	let it be	known

8, Let it be known to the king that we went to the province Judah, to the house of the great God, and it was being rebuilt with hewn stone

	Hebraism? or Type 1 alt ending?	Afel Ptc MS צלח + ו	Hithpeel Ptc FS עבד + art	other options: "thoroughly"; "diligently"; "with dispatch"; "perfectly"; Persian loan word				Hithpeel Ptc MS שים	

וְאָע מִתְּשַׂם בְּכִתְלַיָּא וַעֲבִידְתָּא דָּךְ אָסְפַּרְנָא מִתְעַבְדָא וּמַצְלַח בִּידֵיהֹם׃ ס

	in their hand	and suc-cessful	being done	exactly / eagerly	this	and the work	in the walls	are being placed	and beam(s)

and beams are being placed in the walls, and this work is being done eagerly and successfully.

Shafel Inf כלל + ל + paragogic ה		Peal Inf בנה + ל + paragogic ה				Peal Pf 3MS שים	Hebra-isms?	Peal Pf 1CP אמר								Peal Pf 1CP שאל	

5:9 אֱדַיִן שְׁאֵלְנָא לְשָׁבַיָּא אִלֵּךְ כְּנֵמָא אֲמַרְנָא לְהֹם מַן־שָׂם לְכֹם טְעֵם בַּיְתָא דְּנָה לְמִבְנְיָה וְאֲשַׁרְנָא דְּנָה לְשַׁכְלָלָה׃

to finish	this	and structure	to build	this	the house	de-cree	you	gave	who	to them	we said	thus	these	the elders	we asked	Then	

9, Then we asked these elders, & we said the following to them: "Who gave you permission to rebuild this house & finish this structure?

דִּי intros as relative clause that serves as object of a nominal sentence; contra Jerusalmi who sees it as telic: "so that"	singular = distributive	Peal Impf 1CP כתב	← ←	Hafel Inf ידע + ל + 2ms	Hebra-isms?	Peal Pf 1CP שאל	

5:10 וְאַף שְׁמָהָתְהֹם שְׁאֵלְנָא לְהֹם* לְהוֹדָעוּתָךְ דִּי נִכְתֻּב שֵׁם־גֻּבְרַיָּא דִּי בְרָאשֵׁיהֹם׃ ס

The frequent so-called Hebraisms may be alt. forms common to both languages	at their head	who *are*	the men	name of	we are writing	what	to make known to you	them	we asked	their names	and also	

10, and also we asked them their names to make *them* known to you; what we are recording are the names of the men who are at their head.

	Peal Act Ptc MP בנה + ו		copulative use of 3MP; only time in BA; all others =objects	Peal Inf אמר + ל; defective elided א; but not in Dan 2:9	Hafel Pf 3MP הוב; with this object = to *answer*	

5:11 וּכְנֵמָא פִּתְגָמָא הֲתִיבוּנָא לְמֵמַר אֲנַחְנָא הִמּוֹ עַבְדּוֹהִי דִּי־אֱלָהּ שְׁמַיָּא וְאַרְעָא וּבָנַיִן בַּיְתָא

the house	& build-ing	and the earth	the heaven	God of	of	ser-vants	they = "are"	we	saying	they returned	the word	and thus

11, And this is the answer which they gave, saying, "We are servants of the God of heaven and earth, and we are building the house

Shafel Pf 3MS כלל + ו + 3MS	Peal Pf 3MS בנה + 3MS	Circumlocution avoids definiteness; Regional recollection of Solomon	masculinized plural (irreg FP)		Peil Ptc MS בנה	Peal Pf 3MS הוה	

דִּי־הֲוָא בְנֵה מִקַּדְמַת דְּנָה שְׁנִין שַׂגִּיאִן וּמֶלֶךְ לְיִשְׂרָאֵל רַב בְּנָהִי וְשַׁכְלֵלֵהּ׃

& finished it	built	great	to Israel	& a king	many	years	this	from before	built	was	that	

that was built many years before, and a great king of Israel built and finished it.

						יָד can function like preposition for possession	Peal Pf 3MS יהב		perhaps better "predecessors"	Hafel Pf 3MP רגז			

5:12 לָהֵן מִן־דִּי הַרְגִּזוּ אֲבָהָתַנָא לֶאֱלָהּ שְׁמַיָּא יְהַב הִמּוֹ בִּידֵ נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל כַּסְדָּיָא

	the Chaldean	Baby -lon	king of	into the hand of Nebuchadnezzar	them	he gave	heaven	God of	our fathers	angered	because	but	
											NET, But after that		

12, "But because our fathers angered the God of heaven, he gave them into the hand of Nebuchadnezzar, king of Babylon, the Chaldean

									Hafel Pf 3MS גלה	D.O . fronted	Peal Pf 3MS סחר + 3MS		

וּבַיְתָה דְנָה סַתְּרֵהּ וְעַמָּה הַגְלֵי לְבָבֶל׃ ס

and he destroyed this house and deported the people to Babylon.								to Babylon	he de-ported	and the people	he des-troyed it	this	& house

	Peal Inf בנה + ל; old form lacking מ prefix					Peal Pf 3MS שׂים							

5:13 בְּרַם בִּשְׁנַת חַדָּה לְכוֹרֶשׁ מַלְכָּא דִי בָבֶל כּוֹרֶשׁ מַלְכָּא שָׂם טְעֵם בֵּית־אֱלָהָא דְנָה לִבְנֵא׃

	to build	this	God	the house of	an order	gave	the king	Cyrus	Baby-lon	of	the king	to Cyrus	one	in year of	But	

13, "But in the first year of Cyrus, the king of Babylon, king Cyrus issued a decree that this house of God should be rebuilt.

Hafel Pf 3MS יבל + ו; rare e-class form						Hafel Pf 3MS נפק							

5:14 וְאַף מָאנַיָא דִי־בֵית־אֱלָהָא דִי דַהֲבָה וְכַסְפָּא דִי נְבוּכַדְנֶצַּר הַנְפֵּק מִן־הֵיכְלָא דִי בִירוּשְׁלֶם וְהֵיבֵל הִמּוֹ

them	and brought	in Jerusalem	that *is*	the temple	from	took	Nebuchad-nezzar	that	and the silver	the gold	of	the God	the house of	of	the ves-sels of	and also	

14, "and also the vessels of gold & silver from Θ's house that Nebuchadnezzar took from the temple that is in Jerusalem & brought them

Peal Pf 3MS שׂים + 3MS	A Babylonian governor that Cyrus not an uncommon idiom		kept??	Peil Pf 3MP יהב + ו						Hafel Pf 3MS נפק			

לְהֵיכְלָא דִי בָבֶל הַנְפֵּק הִמּוֹ כּוֹרֶשׁ מַלְכָּא מִן־הֵיכְלָא דִי בָבֶל וְיִהְיְבוּ לְשֵׁשְׁבַּצַּר שְׁמֵהּ דִי פֶחָה שָׂמֵהּ׃

he appoint-ted him	gover-nor	whom	his name	to Shesh-bazzar	& they were given	Baby -lon	o f	the temple	from	the king	Cyrus	them	… took	Baby-lon	of	to the temple	

to the temple of Babylon; king Cyrus took them from the temple of Babylon, and they were given to one named Sheshbazzar whom he had appointed as governor.

As BH אשר can shrink to ש, so BA אחר can shrink to ת.	Hithpeel Juss? 3MS בנה		triplication of impvs → probably suggests urgency	Afel Impv MS נחת	Peal Impvs MS אזל / נשׂא	Qere = אל, but solves nothing	Peal Pf 3MS ו + אמר

5:15 וְאָמַר־לֵהּ| אֲלֵה מָאנַיָּא שֵׁא אֵזֶל־אַחֵת הִמּוֹ בְּהֵיכְלָא דִּי בִירוּשְׁלֶם וּבֵית אֱלָהָא יִתְבְּנֵא עַל־אַתְרֵהּ׃ ס

	its place	on	let … be built	the God	& the house of	in Jeru-salem	that *is*	in the temple	them	deposit	go	take away	the vessels	these	to him	and he said

15, & he said to them, 'Take these vessels, go, deposit them in the temple that is in Jerusalem, & let the house of Θ be rebuilt in its place

Peal Pf 3MS שׁלם; Peal hapax	Hithpeel Ptc MS בנה		rare temporal use of מן along with ו + עד		Peal Pf 3MS יהב	Peal Pf 3MS אתה	

5:16 אֱדַיִן שֵׁשְׁבַּצַּר דֵּךְ אֲתָא יְהַב אֻשַּׁיָּא דִּי־בֵית אֱלָהָא דִּי בִירוּשְׁלֶם וּמִן־אֱדַיִן וְעַד־כְּעֵן מִתְבְּנֵא וְלָא שְׁלִם׃

has been finished	and not	it has been built	now	and unto	then	and from	in Jerusalem	that *is*	the God	the house of	o f	the found-ation	he laid	came	that	Shesh-bazzar	Then

16, Then that Sheshbazzar came; he laid the foundation of the house of the God that is in Jerusalem, and from then until now it has been under construction and has not been finished,

								Not the technical word for arch-ives, but generically equivalent		Hithpaal Impf 3MS ברק						

5:17 וּכְעַן הֶן עַל־מַלְכָּא טָב יִתְבַּקַּר* בְּבֵית גִּנְזַיָּא דִּי־מַלְכָּא תַמָּה דִּי בְּבָבֶל הֶן אִיתַי

	there is	if	Baby-lon	that is *in*	there	the king	o f	the trea-sury	in the house of	let search be made	good	the king	to	if	And now

17, And now, if it pleases the king, let a search be made in the royal treasury there in Babylon *to see* if it be

Peal Impf 3MS שׁלח		Peal Inf ל + בנה		Peil Pf 3MS שׂים; מן intros agent of pass verb	indirect disc mk	

דִּי־מִן־כֹּרֶשׁ מַלְכָּא שִׂים טְעֵם לְמִבְנֵא בֵית־אֱלָהָא דֵּךְ בִּירוּשְׁלֶם וּרְעוּת מַלְכָּא עַל־דְּנָה יִשְׁלַח עֲלֵינָא׃ ס

	to us.'"	might send	this	on	the king	and the will of	in Jerusalem	that *is*	the house of the God	to build	a de-cree	was given	the king	Cyrus	fr/	that

that a decree was given by king Cyrus to rebuild the house of God that is in Jerusalem, and may the king send us his decision on this matter.'"

EZRA 6:1-18

		Hafel Pass Ptc MP נחה	some MSS =: "in the house of the treasury of the books"; but books & treasures often kept together				Pael Pf 3MP ר + בקר		Peal Pf 3MS שׂים			
6:1 בֵּאדַיִן דָּרְיָוֶשׁ מַלְכָּא שָׂם טְעֵם וּבַקְּרוּ	בְּבֵית סִפְרַיָּא דִּי גְנַזַיָּא מְהַחֲתִין תַּמָּה בְּבָבֶל:											
in Babylon	there	stored	the treasury	which	the books	in the house of	and they searched	a decree	issued	the king	Darius	Then
2 terms works together to create "where"												

6:1, Then Darius the king issued a decree, & they searched in the archives of the treasury where the books were stored in Babylon.

	Clear example of a header coming at end	Peil Ptc MS כתב	Fem subj. sometimes trails its 3MS verb	many versions delete ב prep as dittography	summer residence of Median kings; old Median pronunc	Hithpeel Pf 3MS שׁכח (metath)+ ו	

6:2 וְהִשְׁתְּכַח בְּאַחְמְתָא בְּבִירְתָא דִּי בְּמָדַי מְדִינְתָּה מְגִלָּה חֲדָה וְכֵן־כְּתִיב בְּגַוֹהִי דִּכְרוֹנָה: פ

	"A memorandum	in it	... was written	& thus	one (a)	scroll	the province	in Media	that	in the fortress	in Ecbatana	and ... was found
	(most docs. were clay tablets, but might this suggest there was a greater use of scrolls??)											

2, and a scroll was found in the fortress in Ecbatana in the Median Province, & this is what was written in it: "A Memorandum:

	Hithpeel Juss 3MS בנה						Peal Pf 3MS שׂים					

6:3 בִּשְׁנַת חֲדָה לְכוֹרֶשׁ מַלְכָּא כּוֹרֶשׁ מַלְכָּא שָׂם טְעֵם בֵּית־אֱלָהָא בִּירוּשְׁלֶם בַּיְתָא יִתְבְּנֵא

let it be rebuilt	the house	in Jerusalem	the God	the house of	a decree	gave	the king	Cyrus	the king	of Cyrus	one	In the year	

3, "In the 1st year of King Cyrus, King Cyrus issued a decree: '*Regarding* the house of God which is in Jerusalem: Let the house be rebuilt,

Herod's temple = 100 x 100 x 120H	1 Esdras 6:28, ואשרהי → וְאֶשׁוֹהִי "and burnt offerings are brought"	Poel Ptc MP סבל; fr/Akk. "to carry, maintain support"; here = "retain"; **possibly Shaphel of יבל**	Peal Act Ptc MP רבה; some render past tense to stress continuity	accus. of place; Akkadian infl.??

In Hag 2:3, the final dimensions were not 60 x 60 x 60, so some emend Ezra to match Solomon's temple, 30 x 60 x 20 (1 Kgs 6:2); But Ezra's #s might be Persian authorization for a maximum build, not what they actually built.

אֲתַר דִּי־דָבְחִין דִּבְחִין וְאֶשׁוֹהִי מְסוֹבְלִין רוּמֵהּ אַמִּין שִׁתִּין פְּתָיֵהּ אַמִּין שִׁתִּין:

sixty	cubits	its width	sixty	cubits	its height	being ~~layed~~; retained	and its foundation	sacrifices	sacrificing	where	place / there

the place where sacrifice is made, and let is foundation be built/retained, *and let* its height be 60 cubits high & 60 cubits wide.

1 Esdr 1:1–55 = 2 Chr 35:1–36:12 1 Esdr 2:1–15 = Ezra 1:1–11 1 Esdr 2:16–30 = Ezra 4:7–24 1 Esdr 3:1–5:6 is without a parallel 1 Esdr 5:7–46 = Ezra 2:1–70 1 Esdr 5:47–73 = Ezra 3:1–4:5 1 Esdr 6:1–7:15 = Ezra 4:24–6:22 1 Esdr 8:1–9:5 = Ezra 7:1–10:44 & Neh 7:73–8:12	Hithpeel Juss 3FS יתב		LXX = εἷς = חַד, "one"		see 5:8, "huge" or "dressed" or "*large* rounded *pebbles*"	Akkadian architect. term

6:4 נִדְבָּכִין דִּי־אֶבֶן גְּלָל תְּלָתָא וְנִדְבָּךְ דִּי־אָע חֲדַת וְנִפְקָתָא מִן־בֵּית מַלְכָּא תִּתְיְהֵב:

let it be given	the king	from the house of	and the expense	new	wood/ beam	of	and a layer	three	rolling	stone of	of	layers

4, "*with* 3 layers of polished (huge?) stones, and a layer of new timber; and let the expense be paid from the royal treasury.

	Hafel Pf 3MS יבל						Hafel Pf 3MS נפק								
6:5 וְאַף מָאנֵי בֵית־אֱלָהָא דִּי דַהֲבָה וְכַסְפָּא דִּי נְבוּכַדְנֶצַּר הַנְפֵּק מִן־הֵיכְלָא דִי־בִירוּשְׁלֶם וְהֵיבֵל לְבָבֶל															
	to Babylon	and brought	in Jerusalem	that	the temple	from	took	Nebuchad-nezzar	that	and the silver	the gold	of	the house of the God	the ves-sels of	and also
5, "and also the gold & silver vessels from God's house which Nebuchadnezzar took from the Jerusalem temple & brought to Babylon															
enallage				Afel Impf 2MS נחה + ו; switch of person is abrupt but well attested in Aram.						Peal Juss 3MS הלך + ו; distributive use of sing. = **"each one is to go"**				Hafel Juss 3MP הוב, impersonal	
יַהֲתִיבוּן וְיִהַךְ לְהֵיכְלָא דִי־בִירוּשְׁלֶם לְאַתְרֵהּ וְתַחֵת בְּבֵית אֱלָהָא: ס															
							the God	in the house of	and you shall put	to its place	in Jerusalem	that	to the temple	and let it go	let them *be* returned
and let them be returned & each put in its place to the temple that is in Jerusalem; & you shall put them in the house of God.															
abrupt, forceful rejection of all of Tattenai's claims			Peal Impv 2MP הוה			Direct address followed by 3MP suffix seems odd but is quite common; NIV = "and you, their colleagues"									
6:6 כְּעַן תַּתְּנַי פַּחַת עֲבַר־נַהֲרָה שְׁתַר בּוֹזְנַי וּכְנָוָתְהוֹן אֲפַרְסְכָיֵא דִּי בַעֲבַר נַהֲרָה רַחִיקִין הֲוֹוּ מִן־תַּמָּה:															
	there	from	be	far	the River	in Beyond	that	the inspectors	and their colleagues	Bozenai	She-thar-	the River	Beyond	gover-nor of	Tattenai	Now
6, "Now, Tattenia, governor of *the province* Beyond the River, Shethar-bozenai, and their colleagues, the inspectors who are in *the province* Beyond the River, keep far away from there.															
	ל seems out of place, Peal Juss 3MP בנה			but LXX & Vulg agree; Some call it emphatic & translate it manipulation?; Or is the ל an introduction of enumeration						"especially"; Were elders prone to more Zerubbabel?? Never mentioned again					Peal Impv 2MP שבק
6:7 שְׁבֻקוּ לַעֲבִידַת בֵּית־אֱלָהָא דֵּךְ פַּחַת יְהוּדָיֵא וּלְשָׁבֵי יְהוּדָיֵא בֵּית־אֱלָהָא דֵּךְ יִבְנוּן עַל־אַתְרֵהּ:															
	its place	on	let them build	this	God	the house of	the Jews	& [to] the elders of	the Jews	the gov-ernor of	that	the God	the house of	the work of	Leave alone
7, "Leave alone the work on this house of God, let the Jewish governor & Jewish elders rebuild this house of God in its place.															
							Peal Inf ל + בנה	Stevenson: "this tense perhaps implies emphasis or menace"		Peal Impf 2MP עבד				Peil Pf 3MS שים	
6:8 וּמִנִּי שִׂים טְעֵם לְמָא דִּי־תַעֲבְדוּן עִם־שָׁבֵי יְהוּדָיֵא אִלֵּךְ לְמִבְנֵא בֵית־אֱלָהָא דֵּךְ															
		this	the God	the house of	to build	these	the Jews	the el-ders of	with	you are to do	which	to what	a de-cree	is placed	and from me
8 "And I have issued a decree regarding what you are to do for these Jewish elders for the rebuilding of the house of this God;															

Peal Inf בטל + ל; could refer to the payments or the building			periphr= jussive pass Hithpeel Ptc FS יתב	Peal Impf 3FS הוה	cf options in 5:8; seems to be legalese of exaggeration							wide range of meaning: "treasury," "riches," "possession"			
וּמִנְּכְסֵי מַלְכָּא דִּי מִדַּת עֲבַר נַהֲרָה אָסְפַּרְנָא נִפְקְתָא תֶּהֱוֵא מִתְיַהֲבָא לְגֻבְרַיָּא אִלֵּךְ דִּי־לָא לְבַטָּלָא׃															
	to stop	not	that	these	to the men	being given	it will be	expenses	eagerly?? exactly??	the River	Beyond	the tax of	of	the king	& from the funds of
and from the royal treasury from the tax collected in the province Beyond the River these men's expenses will be give eagerly paid so that it shall not stop.															
accent = *pazer gadol* or *qarne parah* (cow-horns); 4th level disjunctive; only 16 instances in OT											An adj. ("necessary"), but Fem form nominalizes it				
"and whatever necessities *there are*—whether young bulls or rams or lambs for burnt offerings to the God of heaven;	וּמָה חַשְׁחָן וּבְנֵי תוֹרִין וְדִכְרִין וְאִמְּרִין׃ לַעֲלָוָן׃ לֶאֱלָהּ שְׁמַיָּא 6:9														
	the heavens	to the God of	to burnt-offerings	and lambs	and rams	bulls	& sons of	neces-sities	& whatever						
	later Aramaic = דְּלָא			Hithpeel Ptc MS יתב	Peal Impf 3MS הוה (irreg)									plural of altered condition	
חִנְטִין מְלַח׃ חֲמַר וּמְשַׁח כְּמֵאמַר כָּהֲנַיָּא דִּי־בִירוּשְׁלֶם לֶהֱוֵא מִתְיְהֵב לְהֹם יוֹם׃ בְּיוֹם דִּי־לָא שָׁלוּ׃														
	neglect	not / without	of	in day	day	to them	be given	let it be	in Jerusalem	that	the priests	as the word of	and oil	wine	salt	wheat
wheat, salt, wine, & oil as the priests of Jerusalem request—let it be given to them day by day without fail,															
Yamauchi, "Herodotus (1.132) reported that among the Persians anyone who offered a sacrifice had to pray for the king."								Dative of advantage	Pael Ptc MP צלה + ו			Root = Hebrew loan word (?)	Hafel Ptc MP קרב	Peal Juss 3MP הוה (irreg)	
cf. Cyrus Cylinder, "May all the gods whom I have resettled in their sacred cities ask daily Bel and Nebo for a long life for me and may they recommend me (to him)."	דִּי־לֶהֱוֹן מְהַקְרְבִין נִיחוֹחִין לֶאֱלָהּ שְׁמַיָּא וּמְצַלִּין לְחַיֵּי מַלְכָּא וּבְנוֹהִי׃ 6:10														
	and his sons	the king	for the life of	and praying	the heavens	to the God of	sweet smelling sacrifices	to offer	they may be	so that					
10, "that they may be offered *as* sweet smelling sacrifices to the God of heaven & praying for the life of the king & his sons.															
Jerusalmi = "crucified," but debatable whether Per-sians prac-ticed it yet. William-son = "*flogged*"	lit., "& lifted up he shall be beaten upon it."							Hithpeel Impf 3MS נסח	Hafel Impf 3MS שׁנה; commonly rendered "changes", but Syr. שנא מן = "disobey."				Peil Pf 3MS שׂים		
	Hithpeel Impf 3MS מחא		Peil Ptc MS זקף + ו												
	וּמִנֵּי שִׂים טְעֵם דִּי כָל־אֱנָשׁ דִּי יְהַשְׁנָא פִּתְגָמָא דְנָה יִתְנְסַח אָעֹ מִן־בַּיְתֵהּ וּזְקִיף יִתְמְחֵא עֲלֹהִי 6:11														
	upon it	he shall be struck	& impaled/ elevated	his house	from	beam	shall be pulled out	this	the word	violates	who	man	any	that	a dec-ree	is placed	and from me
11, "And I make a decree that *for* any man who violates this command, a beam shall be pulled out his house, & he shall be impaled upon it,															
This historic rendering based on Heb/Aram. root גיל, "repulsive"; but Williamson notes, "It is possible that Syr. *nawwel*, Arab. *nw/yl* should be compared to give the meaning "confiscate"; cf. NEB, "his house shall be forfeit." This certainly explains the rendering in LXX." [τὸ κατ' ἐμὲ ποιηθήσεται, "I will make mine."]											Hithpeel Impf 3MS עבד			Cf Dan 2:5; 3:29	
	וּבַיְתֵהּ נְוָלוּ יִתְעֲבֵד עַל־דְּנָה׃														
and his house shall be made into a dunghill because of this.											this	because of	it will be made	dung-hill	and his house

	Pael Inf חבל + ל; translated as gerundial infin.		Hafel Inf ל + שנה	Jerusalmi: "to dare"	Peal Pf 3MS שלח		Pael Impf 3MS מגר		Pael Pf 3MS שכן							

6:12 וְאֱלָהָא דִּי שַׁכַּן שְׁמֵהּ תַּמָּה יְמַגַּר כָּל־מֶלֶךְ וְעַם דִּי יִשְׁלַח יְדֵהּ לְהַשְׁנָיָה לְחַבָּלָה בֵּית־אֱלָהָא דֶּךְ

	this	the God	the house of	to destroy	to violate	its hand	stretch out	who	or people	king	any	over-throw	there	his name	caused to dwell	who	and the God

12, "And the God who caused his name to dwell there, may he overthrow any king or people who stretches out his hand to violate *it* by destroying this house of God

			Hithpeel Impf 3MS עבד	see notes, 5:8 for various options	Peal Pf 1CS שים				

דִּי בִירוּשְׁלֶם אֲנָה דָרְיָוֶשׁ שָׂמֶת טְעֵם אָסְפַּרְנָא יִתְעֲבֵד׃ פ

	let it be done	exactly / diligently	a decree	I make	Darius	I	in Jerusalem	which

which is in Jerusalem. I Darius make a decree; let it be done diligently."

Peal Pf 3MP עבד	legal term of exaggeration	terms work together to create protasis / apodosis													
				Peal Pf 3MS שלח											

6:13 אֱדַיִן תַּתְּנַי פַּחַת עֵבֶר־נַהֲרָה שְׁתַר בּוֹזְנַי וּכְנָוָתְהוֹן לְקָבֵל דִּי־שְׁלַח דָּרְיָוֶשׁ מַלְכָּא כְּנֵמָא אָסְפַּרְנָא עָבְדוּ׃

they did	exactly	thus	the king	Darius	... sent	according to; as	and their colleagues	Bozenai	Shethar -	the River	Beyond	gover-nor of	Tattenai	Then

13, Then Tattenai, the governor of the *province* Beyond the River, Shethar-bozenai, and their colleagues did exactly what King Darius had ordered.

							Afel Ptc MP ו + צלח	Peal Act Ptc MP בנה		

6:14 וְשָׁבֵי יְהוּדָיֵא בָּנַיִן וּמַצְלְחִין בִּנְבוּאַת חַגַּי נְבִיאָה וּזְכַרְיָה בַּר־עִדּוֹא

			Iddo	son of	and Zech-ariah	the prophet	Hag-gai	thru the pro-phecying of	and prosp-ering	build-ing	the Jews	& the elders of

14, and the elders of the Jews were building and prospering through the prophesying of Haggai the prophet & Zechariah the son of Iddo

The key verse in Ezra-Nehemiah? Highlights God's supreme sovereignty	Artaxerxes was not yet in power, but he contributed to the work under Ezra and the narrative is ex-post-facto				last syllables of טעם pointed differently, distinguishing divine & human decrees?			rare causal uses of מן	Shafel Pf 3MP ו + כלל	Peal Pf 3mp ו + בנה			
	וּבְנוֹ וְשַׁכְלְלוּ מִן־טַעַם אֱלָהּ יִשְׂרָאֵל וּמִטְעֵם כֹּרֶשׁ וְדָרְיָוֶשׁ וְאַרְתַּחְשַׁשְׂתְּא מֶלֶךְ פָּרָס׃												
		Persia	the king of	and Artaxerxes	and Darius	Cyrus	& acc. to the decree of	Israel	the God of	the de-cree of	acc. to	and they finished	& they built

and they finished building according to the decree of the God of Israel and according to the decree of Cyrus and Darius and Artaxerxes, the king of Persia.

	FSC ל + מַלְכוּ	genitive of # + cardinal = common	copulative use of pron.	March 12, 515 B.C; a Sabbath	1 Esdras 7:5 = "23rd day"	Rosenthal יום = cons	Shafel Pf 3MS יצא + ו; or fr/ שיצי; Qere drops א						
6:15 וְשֵׁיצִיאוּ בַּיְתָה דְנָה עַד יוֹם תְּלָתָה לְיַרְח אֲדָר דִּי־הִיא שְׁנַת־שֵׁת לְמַלְכוּת דָּרְיָוֶשׁ מַלְכָּא: פ													
	the king	Darius	to the reign of	six	year of	he = "was"	that	Adar	of the month of	three / day (of) (← see note)	on	this	the house	and ... was finished

15, and this house was finished on the 3rd day of the month of Adar in the 6th year of the reign of Darius the king.

	Hanukkah = celebration the rededication of the temple	Heb. loan word Absol. = חֲנֻכָּה											Peal Pf 3MP ו + עבד
6:16 וְעַבְדוּ בְנֵי־יִשְׂרָאֵל כָּהֲנַיָּא וְלֵוָיֵא וּשְׁאָר בְּנֵי־גָלוּתָא חֲנֻכַּת בֵּית־אֱלָהָא דְנָה בְּחֶדְוָה:													
	with joy	this	the God	the house of	the dedication of	the exiles	the sons of	and the rest of	and the Levites	the priests	Israel	the sons of	& they made (celebrated)

16, And the Israelites, the priests, & the Levites & the rest of the exiles, celebrated the dedication of this house of God with joy.

					note agreement of dual with the plural		as in each case, antecedent of demons. is grammatically ambiguous						Hafel Pf 3mP ו + קרב
6:17 וְהַקְרִבוּ לַחֲנֻכַּת בֵּית־אֱלָהָא דְנָה תּוֹרִין מְאָה דִּכְרִין מָאתַיִן אִמְּרִין אַרְבַּע מְאָה													
	100	4	lambs	200	rams	100	bulls	this	the God	the house of	for the dedication of	and they offered	

17, And they offered for the dedication of this house of God 100 bulls, 200 rams, 400 lambs

	Interestingly, this is the 12th reference to Israel in Ezra 4-6, right after only reference to the 12 tribes					delayed adjectival numeration							
וּצְפִירֵי עִזִּין לְחַטָּיָא עַל־כָּל־יִשְׂרָאֵל תְּרֵי־עַשַׂר לְמִנְיָן שִׁבְטֵי יִשְׂרָאֵל:													
	Israel	the tribes of	acc. to the number of	ten	two of	Israel	all	for	for a sin offering	goats	& male goats of		

and 12 he-goats, according to the number of the tribes of Israel, for a sin offering for all Israel.

	כְּ = "in accordance with"	LXX (Lucianic) & Syr read "the house of God which…";, some argue from this that previous uses of די refer to Yahweh, not the temple; but could this v. imply some special sense of God's renewed presence in Jerusalem?				Hapax form in BA. It's so long some critics think it must be late							Hafel Pf 3MP ו +קום
6:18 וַהֲקִימוּ כָהֲנַיָּא בִּפְלֻגָּתְהוֹן וְלֵוָיֵא בְּמַחְלְקָתְהוֹן עַל־עֲבִידַת אֱלָהָא דִּי בִירוּשְׁלֶם כִּכְתָב סְפַר מֹשֶׁה: פ													
	Moses	the book of	as the writing of	in Jerusalem	who	the God	the service of	for	in their sections / orders	and the Levites	in their divisions	the priests	Then they divided

6:18 = end of first Aramaic section; 6:19-7:11 reverts to Hebrew as Passover is observed.	**18, Then they divided the priests in their divisions and the Levites in their orders for the service of God Who is in Jerusalem, according to what Moses wrote.**

EZRA 7:12-26 Notated

Various views: LXX & Syr imply added שְׁלַם; others make it attrib. adj. for סָפַר (the **perfect** or **accomplished** scribe), or "**devoted**" referring to royal loyalty; another proposal = "**completely**," as with Rabbinic וגמר = ***et cetera*** = "& the rest of the customary greetings"

7:12 אַרְתַּחְשַׁסְתְּא מֶלֶךְ מַלְכַיָּא לְעֶזְרָא כָהֲנָא סָפַר דָּתָא דִי־אֱלָהּ שְׁמַיָּא גְּמִיר וּכְעֶנֶת׃

And now	perfect (*peace*)	the heavens	the God of / ? equiv. to "Secretary of Jewish Affairs"?	of	the law	the scribe of	the priest	to Ezra	the kings	the king of	Artaxerxes

12, Artaxerxes, the king of kings, to Ezra the priest, the scribe of the law of the God of Heaven: "Perfect *Peace*. And now:

	Peal Impf 3MS הלך		Peal Inf הלך + ל; completing the verb מתנדב		apposition of specification		Hithpaal Ptc MS נדב (elsewhere = to give freely)		Peil Impf 3MS שׂים	

7:13 מִנִּי שִׂים טְעֵם דִּי כָל־מִתְנַדַּב בְּמַלְכוּתִי מִן־עַמָּה יִשְׂרָאֵל וְכָהֲנוֹהִי וְלֵוָיֵא לְמֵהַךְ לִירוּשְׁלֶם עִמָּךְ יְהָךְ׃

	let him go	with you	to Jerusalem	to go	and the Levites	and its priests	Israel	the people	fr/	in my kingdom	those volunteering	all	that	a decree	is placed	from me

13, I make a decree that any of the people of Israel and its priests and the Levites in my kingdom who are willing to go to Jerusalem with you, let him go.

	legal use of ב, "in accordance with"		Some read as Peal PassPtc, "ambassador"; BHS eds *prp* שְׁלִיחֵי; idiom of authorization	Peal Act Ptc MS יעט + 3MS	Herodotus said 7 princes had special access to king		works w/ כל־קָבֵל דְּנָה in v. 17, creating a "whereas … be it resolved" construct
			ל on 2nd noun continues force of עַל on 1st noun; Pael Inf ל + בקר; Peil Pf 3MS שלח		Rare use of construct state with numeral		

7:14 כָּל־קָבֵל דִּי מִן־קֳדָם מַלְכָּא וְשִׁבְעַת יָעֲטֹהִי שְׁלִיחַ לְבַקָּרָא עַל־יְהוּד וְלִירוּשְׁלֶם בְּדָת אֱלָהָךְ דִּי בִידָךְ׃

in your hand	that	your God	with the law of	and about Jerusalem	Judah	about	to inquire	it was sent	his counselors	& seven of	the king	before	from	Because / Forasmuch as

14, Forasmuch as you were authorized (lit., it was sent) from the king & his seven counselors to inquire about Judah & Jerusalem in accordance with the Law of your God that is in your hand,

	Hebraism		Hithpaal Pf 3MP נדב	Peal Ptc MP יעט + ו + 3MS		Hafel Inf ילב + ל + ו

7:15 וּלְהֵיבָלָה כְּסַף וּדְהַב דִּי־מַלְכָּא וְיָעֲטוֹהִי הִתְנַדַּבוּ לֶאֱלָהּ יִשְׂרָאֵל דִּי בִירוּשְׁלֶם מִשְׁכְּנֵהּ׃

	his dwelling	in Jerusalem	who	Israel	to the God of	they gave / offered	and his counselors	the king	which	& gold	silver	and to bring / offer

15, And to offer silver and gold which the king and his counselors freely gave to the God of Israel whose dwelling is in Jerusalem

	Hafel Impf 2MS שׁכח; Williamson: "acquire"	

16, and all the silver and the gold that your acquire in the all the province of Babylon

7:16 וְכֹל כְּסַף וּדְהַב דִּי תְהַשְׁכַּח בְּכֹל מְדִינַת בָּבֶל

Babylon	the province of	in all	you find	that	& the gold	the silver	and all

					Hithpaal Ptc MP נדב; cf. v.13			Hithpaal Inf נדב; in construct state, like a noun	
עִם הִתְנַדְּבוּת עַמָּא וְכָהֲנַיָּא מִתְנַדְּבִין לְבֵית אֱלָהֲהוֹם דִּי בִירוּשְׁלֶם׃									
	in Jerusalem	which	their God	to the house of	who freely gave	and the priests	the people	free will giving of	with

along with the freewill giving of the people and the priests who freely gave to the house of God which is in Jerusalem.

								Peal Impf 2MS קנה	cf 5:8; + "specifically"	works with כָּל־קֳבֵל דִּי in v. 14
7:17 כָּל־קֳבֵל דְּנָה אָסְפַרְנָא תִקְנֵא בְכַסְפָּא דְּנָה תּוֹרִין	דִּכְרִין אִמְּרִין וּמִנְחָתְהוֹן וְנִסְכֵּיהֹון									
	and their drink offerings	and their grain offerings	lambs	rams	bulls	this	with the silver	you shall buy	exactly / eagerly / diligently	Therefore

17, Therefore you shall buy specifically with this money bulls, rams, lambs, and their grain offerings, and their drink offerings

										Pael Impf 2MS ו + קרב
וּתְקָרֵב הִמּוֹ עַל־מַדְבְּחָה דִּי בֵית אֱלָהֲכֹם דִּי בִירוּשְׁלֶם׃										
	in Jerusalem	that	your God	the house of	of	the altar	unto	them	and you shall bring	

and you shall bring them unto the altar of the house of your God which is in Jerusalem.

	Peal Impf / Juss 2MP עבד	Inf + Impf Cognates = Permission	Peal Inf ל + עבד			Peal Impf 3MS יטב						
7:18 וּמָה דִי עֲלָךְ וְעַל־אֲחָךְ יִיטַב בִּשְׁאָר כַּסְפָּא וְדַהֲבָה לְמֶעְבַּד כִּרְעוּת אֱלָהֲכֹם תַּעַבְדּוּן׃												
	you may do	your God	accord. to the will of	to do	and the gold	the silver	with the rest of	be plea-sing	your brother	& up-on	upon you	that / and what = whatever

18, And whatever seems good to you and your brother to do with the rest of the silver & the gold, you may do *it* according to the will of your God.

					Hafel Impv MS שׁלם				Hithpeel Ptc MP יהב			
7:19 וּמָאנַיָּא דִי־מִתְיַהֲבִין לָךְ לְפָלְחָן בֵּית אֱלָהָךְ הַשְׁלֵם קֳדָם אֱלָהּ יְרוּשְׁלֶם׃												
	Jerusalem	the God of	before	render in full ie, place *them*	your God	the house of	for the svc of	to you	were given	that	and the vessels	

and the vessels that are given to you for the service of the house of your God, render them in full to the God of Jerusalem.

Peal Impf 2MS נתן	Peal Inf ל + נתן	Peal Impf 3MS נפל; *segol* due to maqqeph	

7:20 וּשְׁאָר חַשְׂחוּת בֵּית אֱלָהָךְ דִּי יִפֶּל־לָךְ לְמִנְתַּן תִּנְתֵּן מִן־בֵּית גִּנְזֵי מַלְכָּא׃

the king	the treas-ures of	the house of	fr/	you shall give	to give	to you	it falls	that	your God	the house of	the necessity of	and the rest of	

20, And the rest of the necessary things for the house of your God which falls on you to give, you may give (i.e., take) from the royal treasury.

Persian loanword		Peil Pf 3MS שׂים		ס starting to replace שׂ; 6:14 = אַרְתַּחְשַׁשְׂתָּא	duplicative pron. stresses personal responsibility

7:21 וּמִנִּי אֲנָה אַרְתַּחְשַׁסְתְּא מַלְכָּא שִׂים טְעֵם לְכֹל גִּזְבְּרַיָּא דִּי בַּעֲבַר נַהֲרָה

the River	in the Beyond	that	the treasurers	to all	a decree	(he) puts	the king	Artaxerxes	I	and from me (personally)	

21, And I, Artaxerxes, the king, personally give a decree to all the treasurers who are in *the province* Beyond the River

Hithpeel Impf 3MS עבד	cf options in 5:8; legalese of exaggeration?		Peal Impf 3MS שׁאל + 2MP + energic נ	

דִּי כָל־דִּי יִשְׁאַלְנְכוֹן עֶזְרָא כָּהֲנָא סָפַר דָּתָא דִּי־אֱלָהּ שְׁמַיָּא אָסְפַּרְנָא יִתְעֲבַד׃

it shall be done	exactly / eager-ly diligently	the heavens	the God of	of	the law	the scribe of	the priest	Ezra	shall ask you	that	all	whatever	that

that all that the Ezra the priest, the scribe of the Law of the God of Heaven, shall ask you, it shall be done diligently

According to Herodotus, the annual tribute from Beyond the River was only 350 talents, so Artaxerxes' order is significant	1 bath = 6 gallons		kor = 1 donkey load	Pl. of altered condition	totals 3 ¾ tons	Apposition of measure	

7:22 עַד־כְּסַף כַּכְּרִין מְאָה וְעַד־חִנְטִין כֹּרִין מְאָה וְעַד־חֲמַר בַּתִּין מְאָה

100	baths	wine	& up to	100	kors	wheats	& up to	100	talents	silver	up to

up to 100 talents of silver, and up to 100 kors of wheat, and up to 100 baths of wine

Jerusalmi: "without *stipulation* in writing"; ie, without putting it in writing and being limited by it	

וְעַד־בַּתִּין מְשַׁח מְאָה וּמְלַח דִּי־לָא כְתָב׃

writing (limit)	without	and salt	100	oil	baths	& up to

and up to 100 baths of oil, and salt without limit.

								loan word; // Old Persian & Avestan (East Iranian)	Hithpeel Impf 3MS עבד		causal מִן

7:23 כָּל־דִּי מִן־טַעֲמֹ אֱלָהּ שְׁמַיָּא יִתְעֲבֵד אַדְרַזְדָּא לְבֵית אֱלָהּ שְׁמַיָּא

	the heavens	the God of	for the house of	carefully / faithfully	shall be done	the heavens	the God of	the dec-ree of	fr/	that	all

all that the God of Heaven decrees shall be done carefully for the house of the God of Heaven,

						King Art. eventually had 18 sons			Peal Impf 3MS הוה (irreg)		

דִּי־לְמָה לֶהֱוֵא קְצָף עַל־מַלְכוּת מַלְכָּא וּבְנוֹהִי׃

						and his sons	the king	the king-dom of	against	wrath	should there be	why = lest	for

lest there should there be wrath against the kingdom of the king and his sons.

Who are the people in this last class of servants? Are they "the sons of Solomon's servants" (2:55)? Is this a ו epexegetical to sum up list?	Heb-raism	*nomen profressionis* vowel pattern: X·XX		negated below	Hafel Ptc MP ידע; impersonal / pass						

7:24 וּלְכֹם מְהוֹדְעִין דִּי כָל־כָּהֲנַיָּא וְלֵוָיֵא זַמָּרַיָּא תָרְעַיָּא נְתִינַיָּא וּפֻלְחֵי בֵית אֱלָהָא דְּנָה

	this	the God	the house of	& the ser-vants of	the temple slaves	the door keepers	the singers / musicians	and the Levites	the priests	all of	that	made known	and to you

24, And you are informed that none of the priests, the Levites, the singers, the door keepers, the temple slaves, or the servants of the house of this God

		This sort of tax exemption for religious workers seems to have been practiced elsewhere in the empire.					Peal Inf ל + רמה				

מִנְדָּה בְלוֹ וַהֲלָךְ לָא שַׁלִּיט לְמִרְמֵא עֲלֵיהֹם׃

shall have tribute, tax, or poll levied against them.	upon them	to impose	domi-nance	not	& poll	tax	tribute	

	Peal Act Ptc MP דין	Peal Juss 3MP הוה + ל (irreg.)	Heb loan instead of Aram תפטיר; legal texts multiply terms	Pael Impv 2MS מנה	clear instance of יַד being like a preposition of possession	synonym for "law"; see Kidner, *TOTC* p. 63		*casus pendens*

7:25 וְאַנְתְּ עֶזְרָא כְּחָכְמַת אֱלָהֲךְ דִּי־בִידֶךְ מַנִּי שָׁפְטִין וְדַיָּנִין דִּי־לֶהֱוֹן דָּאיְנִין לְכָל־עַמָּהּ

the people	all	judge	they might	that	and judges	magis-trates	appoint	in your hand	that	your God	acc. to the wisdom of	Ezra	and you

And as for you, Ezra, according to the wisdom of God which is at your disposal, appoint magistrates and judges to judge all the people

				Hafel Impf 2MP; ref. to Ezra & judges	Peal Act Ptc MS ידע	Jewish backsliders?		Peal Act Ptc MPC ידע			
דִּי בַּעֲבַר נַהֲרָה לְכָל־יִדְעֵי דָתֵי אֱלָהֲךְ וְדִי לָא יָדֵע תְּהוֹדְעוּן׃											
				you shall teach	know	not	and who	your God	the laws of	who know	all	the River	in Beyond	who
who are in the province Beyond the River, all who know the laws of your God; and you shall teach those who do not them.											

		Hithpeel Ptc MS עבד	Peal Impf 3MS ל + הוה (irreg)	cf options in 5:8; referent is unclear: goes with **doing** or **judgment**? Triple zaqeph accents make it challenging						Peal Act Ptc MS עבד	Peal Impf 3MS ל + הוה (irreg)					
7:26 וְכָל־דִּי־לָא֩ לֶהֱוֵא֨ עָבֵ֜ד דָּתָ֗א דִּי־אֱלָהָךְ֙ וְדָתָ֣א דִֽי־מַלְכָּ֔א אָסְפַּ֥רְנָא דִינָ֖ה לֶהֱוֵ֑א מִתְעֲבֵ֣ד מִנֵּ֔הּ																
	against him	done	shall be	judg-ment	exactly; eager-ly; diligently	the king	of	and the law	your God	of	the law	doing	will be	not	that	and all
And whoever does not perform diligently the law of your God & the law of the king shall have judgment brought against him,																

										Several different renderings: Vulgate = "rooting out"; The gloss "corporal punishment" changes initial שׁ → שׁ → ס to parallel Iran. Aram סרוּשׁי						
								ie., "**confiscation of property**"		Akkadian loanword	abs noun					
הֵן לְמוֹת֙ הֵ֣ן לִשְׁרֹשִׁ֔י הֵן־לַעֲנָ֥שׁ נִכְסִ֖ין וְלֶאֱסוּרִ֑ין׃ פ																
whether death, or banishment, or confiscation of property & imprisonment.								and fetters; imprisonment	property	fine	or	to banishment	or	to death	whe-ther	
									property fine							