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Class Number

305A6

Class Title

INTRODUCTION TO HEBREW
AND THE OLD TESTAMENT

Prepared by

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

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2

Level

Graduate Level

This Syllabus is Approved for
Baptist International University School of the Scriptures

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

CLASS 305A6 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.

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**CLASS 305A4 INTRODUCTION TO HEBREW
AND THE OLD TESTAMENT**

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

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

May 4, 2022

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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.

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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

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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

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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 of Zurabbel resumes in 4:24. In 4:4, the opponents are labeled as 'בְּיַד־אֲרָרְיָן', 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 כָּתַב		Akkadian loan title? Not used in military contexts. Williamson = "chancellor"					
4:8 רְחוּם בַּעַל־טַעַם וְשִׁמְשַׁי סֹפֵר אִתּוֹ אִגָּרָה חֲדָה עַל־יְרוּשָׁלַם לְאַרְתַּחְשַׁשְׁתָּא מַלְכָּא כְּנַמָּא:															
	thus	the king	to Artaxerxes	Jerusalem	against	one	a letter	wrote	the scribe	and Shimshai	command 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 אֲדִין רְחוּם בַּעַל־טַעַם וְשִׁמְשַׁי סֹפֵר וְשָׂר כְּנֹתְהוֹן															
					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 = דְּהִיא which parallels other ethnic names; but LXX, Holladay, Rosenthal, & most Evv read דְּהִיא = "that is," rel. ד + 3ms (ד is later form of יד)	Qere adds def. article	Iranian א prefix for proper names?	Tarpei = region of Babylon? Name for officials? Tripolites? (but defn art. not common on Gk loan words)	perhaps fr/ Old Persian "fraistaka" = inspector; Rosenthal says gentile ending is gramm. incorrect	LXX: & α' = gentile; LXX = κριτοι, "judges"							
דִּינָא וְאַפְרַסְתְּכִיא טַרְפִּילִיא אַפְרַסִּיא אַרְבּוּי בַּבְּלִיא שׁוּשַׁנְכִיא דְּהוּא עֲלִמָּא:															
	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 יב + 1	Ashurbanipal, unusual short form, see note at end of v.9	Haphel Pf 3MS גלא										
4:10 וְשָׂר אַמִּיא דִּי הַגְּלִי אֲסַנְפַל רַבָּא וְיִקְיָא וְהוֹתַב הַמּוֹ בְּקָרְיָה דִּי שְׁמַרְיָא וְשָׂר עַבְרַנְהָרָה וְכַעֲנַת:															
And Now	the River	beyond	and the rest of	Samaria	of	in the city / cities	them	and settled	and the Noble	the Great	Osnappar	deported	which	the	& 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 שִׁלַּח									
4:11 דְּנָה פִּרְשָׁנָא אִגָּרָתָא דִּי שְׁלַחוּ עֲלוּהִי עַל־אַרְתַּחְשַׁשְׁתָּא מַלְכָּא עַבְדֵּיךָ אַנְשֵׁי עַבְרַנְהָרָה וְכַעֲנַת: 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"															

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	Peal Pf 3MP אָהָר		with/at you		Peal Pf 3MP בָּלַק		Peal Juss 3MS יִדְעֶה, irreg	Peil Pass Ptc MS יָדוּעַ				
	יְדִיעַ לְהוֹא לְמַלְכָּא דִּי יְהוּדָיָא דִּי סִלְקוּ מִן־לְוִתָּד עֲלִינָא אַתּוּ לִירוּשָׁלַם 4:12											
	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												
<p>Points of MT: BHS & BHQ = א; SESB = א; AFAT = א; BHW = א Emendations & Variants: Keep as is; variant 3mp impf.; In Syriac, א sometimes replaces ך ושׂריא שכללי = and they built the walls (Qere; but this is a problem with the impfs of same verb in vv. 13 and 16) ושׂריא אשכללי = and they are building walls (so Vulgate) שׂריא לשיכללי they're beginning to complete the walls (BHS flint)</p>												
	← Many Different Ideas & Pointings ←											
	Aphel Impf 3MP חָרַט	formerly debated			Shaphel Pf? 3MP בָּנָה Irreg Hishtafat impf?		Peal Act Ptc MP בָּנָה					
	קְרִיתָא מְרֻדָּתָא וּבְאִישׁתָּא *בְּנִין וְשׂוּרֵי אֲשַׁכְּלִין וְאִישׁיָא יַחֲסוּ:											
	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 כָּלַל	LXX, Syr, Vul = ה = 3FS suffix	Hihtpeel Impf 3FS בָּנָה				Peal Juss 3MS יִדְעֶה, irreg	Peil Pass Ptc MS יָדוּעַ				
	כְּעֵן יְדִיעַ לְהוֹא לְמַלְכָּא דִּי הֵן קְרִיתָא דְּךָ תִּתְבַּנָּא וְשׂוּרֵיהָ יִשְׁתַּכְּלִין 4:13											
	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 בָּנָה; normally active, not passive/stative		"revenue" is conjectural; Akk. <i>appitli(-ma)</i> = "eventually"		Peal Impf 3MP נָתַן	Akkadian loan words (at least 1 st & 3 rd); differences not clearly known						
	מְנַדְהָבִלוּ וְהִלְדָּ לָא יִנְתְּנוּ וְאַפְתָּם מְלָכִים תְּהַנְזִק:											
	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 + חָזָה	idiomatic for shame; perhaps implies that taxes withheld 'strips' him of honor		Peal Pf 1CP בָּלַח	1. Referring to a salt covenant with king? 2. Referring to part of their payment being in salt?							
	כְּעֵן כָּל־קִבְלָא דִּי־מִלַּח הִיבְלָא מְלַחְנָא וְעִרוֹת מְלָכָא לָא אֲרִיד־לְנָא לְמַחְזָא 4:14											
	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 יָדַע + א	epistolary aorists	Peal Pf 1CP שִׁלַּח					
	עַל־דְּנָה שְׁלַחְנָא וְהוֹדַעְנָא לְמַלְכָּא:											
					to the king	and reveal (it)	we send	therefore				
therefore, we have sent this letter to reveal the matter to the king.												

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	Peal Impf 2MS יִדַע + י; nasalization for sake of dissimilization (interrupts 2 dentals)	Haphel Impf 2MS יִשְׁכַּח + י	extra accent due to enclitic prep on construct noun	Pael Impf 3MS בִּקֵּר; impersonal? "be made"										
	<p>4:15 דֵּי יִבְקֹר בְּסִפְר־דְּכַרְנִיא דֵּי אֲבֹהֵתָךְ וְתִהְיֶשְׁכַּח בְּסִפְר־דְּכַרְנִיא וְתִגְדַּע דֵּי קְרִיתָא דְּךָ קְרִיא מְרֻדָּא</p>													
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
<p>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,</p>														
	Hophal (not Haphel Pass) פִּי 3FS זָרַב							rare tem-poral use	Peal Ptc MP יֵעֲבֹד; impers.-passive	noun or lthpaal Inf שָׂרִיד + י; Persian or possibly Canaanite loan			Haphel Ptc FS נִגַּי + י	
	<p>וּמֵהִנְזָקֶת מַלְכִין וּמִדְּנֹן וְאֲשֵׁת־דֹּר עֲבָדִין בְּגֹזָה מִן־יּוֹמֵת עַל־מָא עֲל־דְּנָה קְרִיתָא דְּךָ הַחֲרַבְתָּ:</p>													
	was laid waste	this	the city	therefore	anti-quity	the days of	from	in it	(they) made	and sedition	and prov-inces	kings	and hurtful to	
<p>and hurtful to kings and provinces, and sedition has been made in it from days of old; therefore this city was laid waste.</p>														
		Hishtaphel Impf 3MP כָּלַל		ancient vvs = 3FS (mappiq)		Hiltpeel Impf 3FS בָּנָה							Haphel Ptc MP יָדַע	
	<p>4:16 מְהוֹדְעִין אֲנַחְנָה לְמַלְכָּא דֵּי הֵן קְרִיתָא דְּךָ תִּתְבַּנָּא וְשׁוּרֶיהָ יִשְׁתַּכְּלֹון</p>													
		are finished	and walls	is rebuilt	this	the city	if	that	to the king	we	making known			
<p>16, We are making known to the king that if this city is rebuilt and its walls are finished,</p>														
									idiom for "you will have no more stake"					
	<p>לְקַבֵּל דְּנָה חֵלְקָא בְּעֵבֶר נְהָרָא לֹא אִיתִי לָךְ: פ</p>													
		to you	there will be	not	the River	in the land Beyond	a poss-ession	then						
<p>then you will be without a possession in the province Beyond the River.</p>														

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EZRA 4:17 – 5:17

	Peal Ptc MP יִהְיֶה	formerly uncertain; Elephantine docs verified meaning		Peal Pf 3MS שלח	Persian loanword; explains spirated ו; // וְכָר									
	<p>4:17 פִּתְגָמָא שְׁלַח מַלְכָא עַל-רְחוּם בְּעַל-טֵעַם וְשִׁמְשַׁי סִפְרָא וְשֶׁאֵל כְּנֻתְהוֹן דִּי יִתְבִּין בְּשַׁמְרִין</p>													
	in Samaria	live	who	their colleagues	& the rest of	the scribe	& Shimshai	chancellor	Rehum	unto	the king	he sent	the answer	
<p>17, The king sent a reply to Rehum the Chancellor and Shimshai the Scribe and the rest of the colleagues who lived in Samaria</p>														
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 כרש		Peal Pf 2MP שלח	possibly a Persian loanword	used to intro message of letter after customary salutations								
	<p>4:18 וְשֶׁאֵר עֲבַר-נְהַרָה שְׁלָם וּבְכַעַת: ס 4:18 נִשְׁתַּוְּנָא דִּי שְׁלַחְתוֹן עֲלִינָא מִפְּרֶשׁ קְרִי קְדָמִי:</p>													
	before me	read	distinguished	has been plainly read	to us	you sent	that	The letter	& now	Peace	the River	Beyond	and the rest of	
<p>18 "The letter that you sent to us has been plainly read before me, (17b) and the rest of Beyond the River: "Peace, & now:</p>														
	Hithpaal Ptc FS נשא		feminized plural	rare temporal use	Haphel Pf 3MP עכח + ו (impers.-passive); pre-Persian Bab records	Peil Pf 3MP בקר (impers. passive)	Peil Pf 3MS שים	Heb = מנני						
	<p>4:19 וּמְנִי שִׁים טֵעַם וּבְקָרוּ וְהִשְׁפָּחוּ דִּי קְרִיתָא דְּךָ מִזְיוֹמַת עֲלִמָא עַל-מְלָכִין מִתְנַשְׂאָה</p>													
	has risen	kings	against	long time	days of	from	this	the city	that	& they found	& they searched	a decree	was made	& from me
<p>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</p>														
	Only the Davidic and Solomonian 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						
	<p>וּמְרָד וְאַשְׁתָּדוּר מִתְעַבְדָּבָה:</p>													
		in it	have been made	and sedition	and rebellion									
	Hithpaal Ptc MS ירב	Williamson takes the ו as 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 הרה				
	<p>4:20 וּמְלָכִין תְּקִיפִין הוּוּ עַל-יְרוּשָׁלַם וְשְׁלִיטִין בְּכָל עֲבַר נְהַרָה וּמְדָה בְּלוּ וְהִלְדּוּ מִתִּיהַב לְהוֹן:</p>													
	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	
<p>& mighty kings have governed Jerusalem, even rulers over all the region Beyond the River, & tribute, custom, & toll were paid to them.</p>														

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	Hithpeel Impf שׂים 3MS		Hithpeel Impf (juss) 3FS בנה	normally אֵל is the negative for jussive, but later Aramaic replaced it with לֹא	Pael Inf בטל + ל + paragogic א		Pael Impv 2mp שׂים								
<p>4:21 כְּעֹן שִׁימוּ טַעַם לְבַטְלָא גְבִרְיָא אֱלֹד וְקִרְיָתָא דְּךָ לֹא תִבְנֶיָא עַד־מְנֵי טַעֲמָא יִתְשָׁם:</p>															
<p>is made the decree fr/me until let be rebuilt not this & the city these the men to stop command make Now</p> <p>21, Now, issue a command for these men to stop, and let not this city be rebuilt unless I make a decree.</p>															
Nehemiah came to Jerus. c.445 BC. A revolt began 3 yrs earlier 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 ל + נוֹק & old const. ending	Pael Impf שׂנה 3MS	Jerusalmi: למה = nega- tive telic particle, "lest"	Pael Inf ל + עבר	Pael Impv MP דרה	Peil Ptc MP + ר							
<p>4:22 וְזִהְרִין הוּוּ שְׁלוֹ לְמַעַבְד עַל־דְּנָה לְמַה יִשְׁגָּא חֲבַלָּא לְהַנְזִקַת מַלְכִין: ס</p>															
<p>kings to hurt the damage should grow Why this in to do slack to be And beware (neg. connotation)</p> <p>22, And be aware about being slack in doing this; why should damage grow to the hurt of kings.</p>															
<p>Peil Pf קרא 3MS</p>															
<p>4:23 אֲדִין מִן־דֵּי פְרִשְׁגֹּן נִשְׁתַּנָּא דֵּי אֲרַתְחֶשְׁתָּא מְלַכָּא קְרִי קְדַם־רְחוּם וְשִׁמְשֵׁי סְפָרָא וְכִנְוֹתְהוּן</p>															
and their colleagues	the scribe	and Shimshai	Rehum	before	was read	the king	Artaxerxes	of the letter	the copy of	as soon as	Then				
<p>23, Then when the copy of Artaxerxes the king's letter was read before Rehum, Shimshai the Scribe, and their colleagues,</p>															
				root is דרע, with pros- thetic א (euphonic?)	Pael Pf 3MP בטל					Pael Impf 3MP איל					
<p>אֲזָלוּ בְּהִילֹ לִירוּשָׁלַם *עַל־יְהוּדָיָא וּבָטְלוּ הֵמוּ בְּאֲדַרְעַ וְחִיל: ס</p>															
<p>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</p>															
circumlocution to void overloaded construct chain; see Jerusalmi			Peal Ptc בטל FS	Peal Pf 3FS דרה + ר					Peal Pf בטל 3FS	connects w/v5; 4:6-23 = parenth					
<p>4:24 בְּאֲדִין בְּטַלַת עֲבִידַת בֵּית־אֱלֹהָא דֵּי בִירוּשָׁלַם וְהַת בְּטַלָּא עַד שְׁנַת תְּרִיתִין לְמַלְכוּת דְּרִיוֹש מְלֹד־פָּרַס: פ</p>															
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
<p>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.</p>															
<p>Chap. 4 completes the epistolary section, so why doesn't narrative switch back to Hebrew? For one thing Aramaic correspondence resume in 5:6.</p> <ul style="list-style-type: none"> - 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). 															

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could refer to Israel or the prophets	unusual redundant reference;1 Esdras 6:1 omits 1 st instance; but Haggai has no patronym, so he may be titled instead.	Hithpaal Pf 3MS
	some read "against"	נבא + ך; elided א
5:1 וְהִתְנַבְּי חַגִּי נְבִיאָהּ וְזִכְרִיָּה בְרֵעֲדוּא נְבִיאֵי אֱלֹהֵי יִשְׂרָאֵל עַל־יְהוּדָא דִּי בִיהוּד וּבִירוּשָׁלַם בְּשֵׁם אֱלֹהֵי יִשְׂרָאֵל עַל־יְהוּדָא: 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 & Zechariah 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.		
	Pael Inf ל + בנה	Pael Pf 3MP ו + שרה
		Pael Pf 3MP קים
5:2 בְּאֵיִן קָמוּ זְרֻבְבָּל בְּרֵשֵׁאֲלֵתִיאֵל וְיִשׁוּעַ בְּרֵי־צֹדֵק וְשָׂרְיָו לְמִבְנֵא בֵּית אֱלֹהֵא דִּי בִירוּשָׁלַם		
	in Jerusalem	that God
	the house of	to build
	and they began	Jozadak son of & Jeshua
	Sheattiel the son of	Zerubbabel
	arose	Then
2, Then arose Zerubbabel the son of Sheattiel, & 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"	
וְעִמָּהֶן נְבִיאֵי דֵי־אֱלֹהֵא מְסַעְדִּין לְהוֹן: פ		
	them	helped the God of the prophets & with them
	probably an Iranian name, or, more likely a title	Pael Pf 3MS אהה
5:3 בְּה־זְמַנָּא אָתָא עַל־יְהוּדָא עֲבַר־נְהַרָה וְשֵׁתָר בּוּזַנִי וּכְנֻתָהוֹן		
	and their colleagues	and Shethar-Bozenai
	the province Beyond the River	governor of Tattenai
	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		
ים used like נהך in D 3:29; 4:3; 6:27; E. 4:19; 6:8, 11; 7:13	Shafal Inf כלל + ל + paragogic ה	uncert; fr/term for timber, used w/ walls, boats, furniture
	Pael Inf ל + בנה; no ך prefix but has dagesh; See BBA 16.4.4	Pael Pf 3MS נהך; like שים; see note v10
		Pael Ptc MP אמר
וְכֹן אָמְרִין לְהֵם מִן־שָׁם לְכֶם טַעַם בֵּיתָא דְנָה לְבָנָא וְאִשְׁרָנָא דְנָה לְשַׁכְּלָלָה: ס		
	to finish this	& the structure / material??
	to build this	the house
	a decree	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?"		

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	Peal Act Ptc MP בנה	usually post-positive	only copulative use of 3FP in BA	כִּן (not the expected מה what) follows sense	Peal Pf 1CP אמר (LXX, Syr = 3CP); eyewitness?	Usually intros direct discourse
5:4 אָדִין כְּנָמָא אֲמַרְנָא לְהֵם מִן־אֲנוּן שְׁמַתָּה גְּבַרְיָא דִּי־דְנָה בְּנִינָא בְּנִין:						
	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 והיב; impers. pass.	Peal Impf 3MS הלך; or from הוֹלֵךְ/הָלַךְ; past tense following עַר		Peal Pf 3MP בטל		Peal Pf 3FS דחה
5:5 וְעֵין אֱלֹהֵיהֶם הָיָה עַל־שְׁבִי יְהוּדָיָא וְלֹא־בִטְלוּ הֵמוּ עַד־טַעֲמָא לְדַרְיוֹשׁ יַהֲדָּ וְאֲדִין יְחִיבוּן נְשִׁתּוּנָא עַל־דְּנָה: פ						
	this	ag- against	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 שלח
5:6 פְּרָשְׁגָן אֲגָרְתָא דִּי־שִׁלַּח תַּתְּנִי פְּתַת עֲבַר־נְהָרָה וְשִׁתַּר בּוּזְנֵי וּכְנֹתָהּ אֲפִרְסְכֵיא דִּי בְעֵבֶר נְהָרָה						
	the River	in Beyond	who	the officials / inspectors	and his colleagues	and Shethar-Bozenai the River Beyond governor 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 שלמא; Jersualemi who says it's old accus ending; long disputed, now settled; 3 other times		Peil Ptc MS כתב			Peal Pf 3MP שלח
עַל־דַּרְיוֹשׁ מְלָכָא: ס 5:7 פְּתַגְמָא שְׁלַחוּ עֲלוּהֵי וּכְדָנָה פְּתִיב בְּגוּיָה לְדַרְיוֹשׁ מְלָכָא שְׁלָמָא כְּלָא: ס						
	quasi adverbial 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 איל	Peal Impf 3MS היה (irreg prefix)	Peil Ptc MS ידע
5:8 יְדִיעַ לְהוּא לְמִלְכָּא דִּי־אֲזַלְנָא לְיְהוּד מְדִינְתָא לְבֵית אֱלֹהָא רְבָא וְהוּא מְחַבְּנָא אֲבָן גְּלָל						
	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						

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	Hebraism? or Type 1 alt ending?	Afel Ptc MS בנה + ג	Hithpeel Ptc FS עבד + art	other options: "thoroughly"; "diligently"; "with dispatch"; "perfectly"; Persian loan word	Hithpeel Ptc MS שים	
<p>וְאֵעָמְשׂוּ בְכַתְּלֵיָא וְעִבְדִּיתָא דְּךָ אֶסְפְּרָנָא מִתְעַבְדָּא וּמִצְלַח בִּידְהֶם: ס</p>						
	in their hand	and successful	being done	exactly / eagerly	this	and the work
	in the walls	are being placed	and beam(s)			
<p>and beams are being placed in the walls, and this work is being done eagerly and successfully.</p>						
Shafel Inf כלל + ל + paragodic ה		Peal Inf בנה + ל + paragodic ה		Peal Pf 3MS שים	Hebraisms?	Peal Pf אמר 1CP
<p>שאל Peal Pf 1CP</p>						
<p>5:9 אָדִין שְׂאֵלְנָא לְשִׁבְיָא אֱלֹךְ כְּנֻמָּא אֲמַרְנָא לְהֶם מִן־שֵׁם לְכֶם טַעַם בֵּיתָא דְּנָה לְמִבְנֵיהּ וְאִשְׁרָנָא דְּנָה לְשַׁכְּלָהּ:</p>						
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				
<p>9, Then we asked these elders, & we said the following to them: "Who gave you permission to rebuild this house & finish this structure?"</p>						
י י 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 כרב	← Hafel Inf ידע + ל + 2ms	Hebraisms?	Peal Pf 1CP שאל
<p>5:10 וְאִף שְׂמַהֲתַהֶם שְׂאֵלְנָא לְהֶם * לְהוֹדְעוֹתָךְ דִּי נִכְתַּב שֵׁם־גְּבַרְיָא דִּי בְּרַאשֵׁיהֶם: ס</p>						
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		
<p>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.</p>						
	Peal Act Ptc MP בנה + ג		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 הרב; with this object = to answer	
<p>5:11 וּכְנֻמָּא פְתַגְמָא הִתִּיבּוּנָא לְמַמְרָא אֲנַחְנָא הִמּוּ עֲבֹדוּהִי דִּי־אֱלֹהֵי שְׂמַיָּא וְאֶרְעָא וּבְנִין בֵּיתָא</p>						
	the house	& building	and the earth	the heaven	God of	of
servants	they = "are"	we	saying	they returned	the word	and thus
<p>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</p>						
	Shafel Pf 3MS כלל + ג + 3MS	Peal Pf 3MS בנה + 3MS	Circumlocution avoids definiteness; Regional recollection of Solomon	masculinized plural (irreg FP)	Peil Ptc MS בנה	Peal Pf 3MS הרה
<p>דִּי־הוּא בְּנָה מִקְדָּמַת דְּנָה שְׁנֵין שְׁגִיָּאן וּמִלְךָ לְיִשְׂרָאֵל רַב בְּנֵיהּ וְשַׁכְּלָהּ:</p>						
	& finished it	built	great	to Israel	& a king	many
years	this	from before	built	was	that	
<p>that was built many years before, and a great King of Israel built and finished it.</p>						

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	ד' can function like preposition for possession	Peal Pf 3MS יהב		perhaps better "predecessors"	Hafel Pf 3MP רגז	
<p>5:12 לָהֶן מִן־דֵּי הִרְגִּזוּ אֲבֹהֵתְנָא לְאַלְהָ שְׁמִיָּא יְהִב הֵמוּ בֵּיד נְבוּכַדְנֶצַּר מֶלֶךְ־בְּבֶל כְּסָדִיא</p>						
	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
<p>12, "But because our fathers angered the God of heaven, he gave them into the hand of Nebuchadnezzar, king of Babylon, the Chaldean</p>						
					Hafel Pf 3MS גלה	D.O. fronted Peal Pf 3MS סרר + 3MS
<p>וּבֵיתָהּ דְּנָה סְתָרָה וְעַמָּהּ הִגְלִי לְבָבֶל: ס</p>						
<p>and he destroyed this house and deported the people to Babylon.</p>						
	to Babylon	he de-ported	and the people	he des-troyed it	this	& house
	Peal Inf בנה + ל; old form lacking ב prefix		Peal Pf 3MS שים			
<p>5:13 בְּרִם בְּשַׁנַּת חֲדָה לְכוּרֶשׁ מְלָכָא דִּי בְבֶל כּוּרֶשׁ מְלָכָא שֵׁם טַעֲם בֵּית־אֱלֹהָא דְּנָה לְבָנָא:</p>						
	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
<p>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.</p>						
	Hafel Pf 3MS יכל + ר; rare e-class form		Hafel Pf 3MS נפק			
<p>5:14 וְאַף מֵאֲנִיא דִּי־בֵית־אֱלֹהָא דִּי דַּהֲבָה וְכֶסֶפָא דִּי נְבוּכַדְנֶצַּר הִנְפִּיל מִן־הֵיכְלָא דִּי בִירוּשָׁלַם וְהֵיבֵל הֵמוּ</p>						
	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
<p>14, "and also the vessels of gold & silver from 0's house that Nebuchadnezzar took from the temple that is in Jerusalem & brought them</p>						
	Peal Pf 3MS שים + 3MS	A Babylonian governor that not an uncommon idiom	Cyrus kept??	Peil Pf 3MP רב + 1		Hafel Pf 3MS נפק
<p>לְהֵיכְלָא דִּי בְבֶל הִנְפִּיל הֵמוּ כּוּרֶשׁ מְלָכָא מִן־הֵיכְלָא דִּי בְבֶל וְהֵיבּוּ לְשֵׁשׁ־בַּצָּר שְׁמִהּ דִּי פָּחָה שְׁמִהּ:</p>						
	he appoint-ed him	gover-nor	whom	his name	to Shesh-bazzar	& they were given Baby-lon of the temple from the king Cyrus them ... took Baby-lon of to the temple
<p>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.</p>						

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As BH אָשׁר can shrink to שׁ, so BA אִתּוֹ can shrink to תּ.	Hithpeel Juss? 3MS בִּנְה		triplication of impvs → probably suggests urgency	Afel Impv MS נַחַח	Peal Impvs MS אָוֵל נִשָּׂא	Qere = אָל, but solves nothing	Peal Pf 3MS אָבַר + ו											
<p>5:15 וַאֲמַר־לֵהּ אֱלֹהִים מֵאֲנִיָּא שְׂא אֲזַל־אֶחָת הַמּוֹ בְּהִיכְלָא דִּי בִירוּשָׁלַם וּבֵית אֱלֹהִים יִתְבְּנָא עַל־אַתְרָהּ: ס</p>																		
its place	on	let ... be built	the God	& the house of	in Jerusalem	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 ֵ be rebuilt in its place																		
Peal Pf 3MS אָבַר; Peal hapax	Hithpeel Ptc MS בִּנְה		rare temporal use of עַד + וְ along with			Peal Pf 3MS אָבַר	Peal Pf 3MS אָרַח											
<p>5:16 אֲדִינוּ שְׁשֶׁבַצָר דָּד אֲתָא יְהֵב אֲשֵׁיָא דִּי־בֵית אֱלֹהִים דִּי בִירוּשָׁלַם וּמִן־אֲדִינוּ וְעַד־כַּעַן מִתְבְּנָא וְלֹא שְׁלֵם:</p>																		
has been finished	and not	it has been built	now	and unto	then	and from	in Jerusalem	that is	the God	the house of	of	the foundation	he laid	came	that	Sheshbazzar	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 בִּרַק								
<p>5:17 וּכְעַן הֵן עַל־מְלַכָּא טֹב יִתְבַּקֵּר * בְּבֵית גְּנֻזְיָא דִּי־מְלַכָּא תַמָּה דִּי בַבְּבֶל הֵן אִיתִי</p>																		
				there is	if	Babylon	that is in	there	the king	of	the treasury	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 שְׁלַח									Peal Inf ל + בְּנֵה		Peil Pf 3MS שְׁלַח; intro agent of pass verb				indirect disc mk	
<p>דִּי־מִן־פּוֹרְשׁ מְלַכָּא שְׁיִם טַעֵם לְמַבְנָא בֵית־אֱלֹהִים דָּד בִירוּשָׁלַם וְרַעוּת מְלַכָּא עַל־דְּנָה יִשְׁלַח עַל־יְנָא: ס</p>																		
	to us."	might send	this	on	the king	and the will of	in Jerusalem	that is	the house of the God	to build	a decree	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."																		

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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 שים	
6:1 באדין דריוש מלפא שם טעם ובקרו בבית ספריא די גנזיא מהתתין תמה בבבל:					
	in Babylon	there	stored	the treasury	which
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 כהב	Fem subj. sometimes trails its 3MS verb	many versions delete ב prep as dittography	summer residence of Median kings, old Median pronunc
6:2 והשתכח באחמתא בבירתא די במדי מדינתה מגלה חדה וכפתיב בגויה דכרונה: פ					
	"A memorandum	in it	... was written	& thus	one (a)
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 שים	
6:3 בשנת חדה לכורש מלפא כורש מלפא שם טעם בית־אלהא בירושלם ביתא יתבנא					
	let it be rebuilt	the house	in Jerusalem	the God	the house of
3, "In the 1 st 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 → וואשוהי "and burnt offerings are brought"	Poel Ptc MP סבל; fr/Akk. "to carry, maintain support"; here = "retain"; possibly Shaphel of בל	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.					
	sixty	cubits	its width	sixty	cubits
אתר די־דבתין דבתין ואשוהי מסובלין רומה אמין שתין פתיה אמין שתין:					
	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 35:1-38:12	Hithpeel Juss 3FS יתב		LXX = εἷς = חד, "one"	see 5:8, "huge" or "dressed" or "large rounded pebbles"	Akkadian architect. term
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					
6:4 נדבכין די־אבו גלל תלתא ונדבך די־אע חדת ונפקתא מ־בית מלפא תתיהב:					
	let it be given	the king	from the house of	and the expense	new wood/beam of and a layer
4, "with 3 layers of polished (huge?) stones, and a layer of new timber; and let the expense be paid from the royal treasury.					

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	Hafel Pf 3MS יבּל				Hafel Pf 3MS נפּק																		
6.5 וְאָף מַאֲנֵי בֵּית־אֱלֹהִים דִּי דְהָבָה וְכֶסֶף אֲדִי נְבוּכַדְנֶצְצַר הִנָּפַק מִן־הַיְכָלָא דִּי־בִירוּשָׁלַם וְהִיבַל לְבַבְלָא																							
	to	and	in Jerusalem	that	the temple	from	took	Nebuchad-	that	and the	the gold	of	the house of the	the ves-	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 נחח + ר; switch of person is abrupt but well attested in Aram.					Peal Juss 3MS הַלִּךְ + ר; distributive use of sing. = "each one is to go"					Hafel Juss 3MP הָיָה, impersonal						
יְהִיבֹזוּ וְיִהְיֶה לְהַיְכָלָא דִּי־בִירוּשָׁלַם לְאִתְרָהּ וְתַחַת בְּבֵית אֱלֹהִים: 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 הָיָה 2MP		Direct address followed by 3MP suffix seems odd but is quite common; NIV = "and you, their colleagues"																			
6.6 כְּעֹן תִּתְּנֵי פַחַת עֲבַר־נְהַרָה שְׁתַּר בּוֹזַנַי וְכַנְוֹתָהוֹן אֶפְרַסְכֵיָא דִּי בַעְבַר נְהַרָה רַחֲקִין הוּן מִן־תְּמָה:																							
	there	from	be	far	the River	in	that	the inspectors	and their	colleagues	Bozenai	She-	the	Beyond	gover-	Tattenai	Now						
6, "Now, Tattenai, 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, manipulation?; Or is the ל an introduction of enumeration		but LXX & Vulg agree; Some call it emphatic & translate it "especially"; Were elders prone to more manipulation?; Never mentioned again												Peal Impv שְׁבַק 2MP									
6.7 שְׁבִקוּ לַעֲבִידַת בֵּית־אֱלֹהִים דְּךָ פַחַת יְהוּדִיא וְלְשִׁבֵי יְהוּדִיא בֵּית־אֱלֹהִים דְּךָ יִבְנוּן עַל־אִתְרָהּ:																							
	its place	on	let them	this	God	the	the Jews	& [to] the	the Jews	the gov-	that	the God	the	the work	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 עבד 2MP		Peil Pf שָׂם 3MS										
6.8 וּמַנִּי שְׁיָם לְמַא דְיִתְעַבְדוּן עִם־שְׁבֵי יְהוּדִיא אֲלֶדָּ לְמַבְנָא בֵּית־אֱלֹהִים דְּךָ																							
	this	the	the	to build	these	the Jews	the el-	with	you are to	do	which	to	a de-	is	and from								
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;																							

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Peal Inf בטל + ל; could refer to the payments or the building		periphr= jussive pass Hithpeel Ptc FS יתב	Peal Impf 3FS זרה	cf options in 5:8; seems to be legalese of exaggeration		wide range of meaning: "treasury," "riches," "possession"								
<p>וּמִנְכָסֵי מַלְכָא דִּי מַדַּת עֲבַר נְהַרָה אֶסְפְּרָנָא נִפְקָתָא תְּהוּא מִתִּיהָבָא לְגַבְרִיא אֱלָדָּ דִּי-לָא לְבַטְלָא:</p>														
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 = <i>pazer gadol</i> or <i>qarne parah</i> (cow-horns); 4 th level disjunctive; only 16 instances in OT														
An adj. ("necessary"), but Fem form nominalizes it														
"and whatever necessities <i>there are</i> —whether young bulls or rams or lambs for burnt offerings to the God of heaven;														
<p>וּמָה חֲשֹׁן וּבְנֵי תוֹרִין וְדַכְרִין וְאִמְרִין לְעֵלוֹן לְאֵלֵה שְׁמַיָּא</p>														
<p>6:9 the heavens to the God of to burnt-offerings and lambs and rams bulls & sons of neces-sities & whatever</p>														
later Aramaic = דְּלָא														
Hithpeel Ptc MS יתב														
Peal Impf 3MS הרה (irreg)														
plural of altered condition														
<p>חֲנֻטִין מִלַּח חֲמַר וּמִשַׁח כְּמֵאמֶר כְּהֵנִיא דִּי-בִירוּשָׁלַם לְהוּא מִתִּיהָב לְהֵם יוֹם בְּיוֹם דִּי-לָא שָׁלוֹ:</p>														
neglect not 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 + ר														
Root = Hebrew loan word (?) Hafel Ptc MP קרב														
Peal Juss 3MP הרה (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)."														
<p>6:10 דִּי-לְהוֹן מְהַקְרְבִין גִּיחוּחִין לְאֵלֵה שְׁמַיָּא וּמְצַלִין לְחַיִּי מַלְכָא וּבְנֵיהִי:</p>														
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 Persians practiced it yet. William-son = "flogged"														
lit., "& lifted up he shall be beaten upon it."														
Hithpeel Impf 3MS מוא														
Peil Ptc MS זקך + ר														
Hithpeel Impf 3MS נסה														
Hafel Impf 3MS שנה; commonly rendered "changes", but Syr. מן שנה = "disobey."														
Peil Pf 3MS שים														
<p>6:11 וּמְנִי שִׁים טַעֵם דִּי כְּלֵ-אֲנֵשׁ דִּי יְהִשָּׁנָא פִתְגְמָא דְנָה יִתְנַסַּח אֶע מִן-בֵּיתָהּ וְזָקִיר יִתְמַחָא עֲלָהּ</p>														
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 decree 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 נל, "repulsive"; but Williamson notes, "It is possible that Syr. <i>nawel</i> , Arab. <i>nwyl</i> 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 ποιήθησεται, "I will make mine."]														
Hithpeel Impf 3MS עבר														
Cf Dan 2.5, 3.29														
<p>וּבֵיתָהּ נִלְוֵי יִתְעַבַּד עַל-דְּנָה:</p>														
this because of it will be made dung-hill and his house														
and his house shall be made into a dunghill because of this.														

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	Pael Inf חבל + ל; translated as gerundial infin.	Hafel Inf לה + שנה	Jerusalmi: "to dare"	Peal Pf 3MS שלח		Pael Impf 3MS מגר		Pael Pf 3MS שכר									
	<p>6:12 וְאֱלֹהֵ֨א דֵי שִׁכְנָ֜ן שְׁמָהּ תְּמָה֙ יִמְצָר֙ כָּל־מֶלֶךְ וְעַם֙ דֵּי יִשְׁלַח֙ יָדָהּ לְהַשְׁגִּיחַ לְחַבְּלָהּ בֵּית־אֱלֹהֵ֔א דָּד</p>																
	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
<p>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"</p>																	
							Hithpeel Impf 3MS עבר	see notes, 5:8 for various options		Peal Pf 1CS שים							
	<p>די בירושלם אנה דריוש שמת טעם אספרנא יתעבד: פ</p>																
							let it be done	exactly / diligently	a decree	I make	Darius	I	in Jerusalem	which			
<p>which is in Jerusalem. I Darius make a decree; let it be done diligently."</p>																	
	Peal Pf 3MP עבר	legal term of exaggeration	terms work together to create protasis / apodosis					שלח 3MS Peal Pf									
	<p>6:13 אֲדִין תַּתִּין פַּחַת עַבְרַנְהֵרָה שֶׁתָּר בּוֹזְנֵי וּכְנֹתְהוֹן לְקַבֵּל דֵּי־שַׁלַּח דְּרִיוֹשׁ מַלְכָּא כְּנַמָּא אֲסַפְרְנָא עַבְדּוּ:</p>																
	they did	exactly	thus	the king	Darius	... sent	according to;	and their colleagues	Bozenai	Shethar	-	the River	Beyond	governor of	Tattenai	Then	
<p>13, Then Tattenai, the governor of the province Beyond the River, Shethar-bozenai, and their colleagues did exactly what King Darius had ordered.</p>																	
													Afel Ptc MP בנה + ר	Peal Act Ptc MP בנה			
	<p>6:14 וְשׁוֹבֵי יְהוּדֵיָא בְּנִין וּמַצְלִיחִין בְּנְבוּאָת חַגִּי נְבִיאָה וּזְכָרְיָה בֶר־עֲדוּא</p>																
		Iddo	son of	and Zechariah	the prophet	Haggai	thru the prophesying of	and prospering	building	the Jews	& the elders of						
<p>14, and the elders of the Jews were building and prospering through the prophesying of Haggai the prophet & Zechariah the son of Iddo</p>																	
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 פל		Shafel Pf 3MP כלל + ר	Peal Pf 3MP בנה + ר					
	<p>וּבְנִין וְשִׁבְלֵוּ מִן־טְעָם אֱלֹהֵי יִשְׂרָאֵל וּמִטְעָם כּוּרֶשׁ וּדְרִיוֹשׁ וְאֲרַתְחַשְׁשֶׁתָּא מֶלֶךְ פָּרַס:</p>																
		Persia	the king of	and Artaxerxes	and Darius	Cyrus	& acc. to the decree of	Israel	the God of	the decree of	acc. to	and they finished	& they built				
<p>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.</p>																	

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	FSC ל + מלכּוּ	genitive of # + cardinal = common	copulative use of pron.	March 12, 515 B.C.; a Sabbath	1 Esdras 7:5 = "23 rd day"	Rosenthal וַיִּ = cons	Shafel Pf 3MS or fr/ שׁוֹבֵי; Qere drops א								
<p>וְשִׁיעִיא בֵּיתָהּ דְּנָה עַד יוֹם תְּלִיתָהּ לִירַח אָדָר דִּי־הִיא שְׁנַת־שֵׁשֶׁת לְמַלְכוּת דְּרִיוֹשׁ מְלָכָא: פ</p>															
	the king	Darius	to the reign of	six	year of	he = "was"	that	Adar	of the month of	three	day (of)	on	this	the house	and ... was finished
<p>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.</p>															
	Hanukkah = celebration the rededication of the temple						Heb. loan word Absol. = חֲנֻכָּה	Peal Pf 3MP וַיַּעֲבֹד + ו							
<p>וְעַבְדוּ בְנֵי־יִשְׂרָאֵל כְּהֵנָּא וְלוֹאֵא וּשְׂאָר בְּנֵי־גְלוּתָא חֲנֻכַּת בֵּית־אֱלֹהָא דְּנָה בְּחֻדּוֹ:</p>															
	with joy	this	the God	the house of	the ded- ication of	the exiles	the sons of	and the rest of	and the Levites	the priests	Israel	the sons of	& they made (celebrated)		
<p>16, And the Israelites, the priests, & the Levites & the rest of the exiles, celebrated the dedication of this house of God with joy.</p>															
	note agreement of dual with the plural			as in each case, antecedent of demons. is grammatically ambiguous			Hafel Pf 3mP וַיַּעֲבֹד + ו								
<p>וְהִקְרְבוּ לְחֻנְכַּת בֵּית־אֱלֹהָא דְּנָה תּוֹרִין מֵאָה דְּכָרִין מֵאֲתִין אֲמָרִין אַרְבַּע מֵאָה</p>															
	100	4	lambs	200	rams	100	bulls	this	the God	the house of	for the ded- ication of	and they offered			
<p>17, And they offered for the dedication of this house of God 100 bulls, 200 rams, 400 lambs</p>															
	Interestingly, this is the 12 th reference to Israel in Ezra 4-6, right after only reference to the 12 tribes				delayed adjectival numeration										
<p>וּצְפִירֵי עִזִּין לְחֻטִּיאַ עַל־כָּל־יִשְׂרָאֵל תְּרִי־עֶשֶׂר לְמִנְן שְׁבֻטֵי יִשְׂרָאֵל:</p>															
	Israel	the tribes of	acc. to the number of	ten	two of	Israel	all	for	for a sin offering	goats & male goats of					
<p>and 12 he-goats, according to the number of the tribes of Israel, for a sin offering for all Israel.</p>															
	כ = "in accordance with"	LXX (Lucianic) & Syr read 'the house of God which ...', some argue from this that previous uses of ד 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 וַיַּעֲבֹד + ו							
<p>וְהִקְיִמוּ כְּהֵנָּא בְּפִלְגְתָּהוֹן וְלוֹא בְּמַחְלָקְתָּהוֹן עַל־עֲבִידַת אֱלֹהָא דִּי בִירוּשָׁלַם בְּכַתְּבֵי סֵפֶר מֹשֶׁה: פ</p>															
	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		
<p>6:18 = end of first Aramaic section; 6:19-7:11 reverts to Hebrew as Passover is observed.</p>				<p>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.</p>											

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EZRA 7:12-26 Notated

Various views: LXX & Syr imply added שלם; others make it attrib. adj. for ספר (the perfect or accomplished scribe), or "devoted" referring to royal loyalty; another proposal = "completely," as with Rabbinic ונגמר = <i>et cetera</i> = "& the rest of the customary greetings"															
7:12 אֶרְתַּחְשֶׁסְתָּא מְלִיךְ מַלְכֵיָא לְעִזְרָא כְּהֵנָּא סֵפֶר דְּתָא דִּי־אֱלֹהֵי שְׁמַיָּא גְמִיר וּבִעֲנַת:															
And now	perfect (peace)	the heavens	the God of	of	the law	the scribe of	the priest	to Ezra	the kings	the king of	Artaxerxes				
? equiv. to "Secretary of Jewish Affairs"?															
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 מהגרב	apposition of specification			Hithpaal Ptc MS נָדַב (elsewhere = to give freely)	Peil Impf 3MS שִׁים									
7:13 מִנֵּי שָׁיִם טַעַם דִּי כְּלִמְתַּנְדָּב בְּמַלְכוּתִי מִן־עַמָּה יִשְׂרָאֵל וְכַהֲנוּהִי וְלוֹיָא לְמַהֲדָּ לִירוּשָׁלַם עִמָּדָּ יְהִדָּ:															
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 <i>prp</i> שְׁלִיחָה; idiom of authorization	Peal Act Ptc MS יַעַן + 3MS	Herodotus said 7 princes had special access to king	works w/ קָבַל in v. 17, creating a "whereas ... be it resolved" construct											
ל on 2 nd noun continues force of על on 1 st noun	Pael Inf ל + בָּקַר	Peil Pf 3MS שָׁלַח	Rare use of construct state with numeral												
7:14 כִּלְקַבֵּל דְּנָה, in v. 17, creating a "whereas ... be it resolved" construct															
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 נָדַב	Peal Ptc MP יַעַן + 1 + 3MS	Hafel Inf יָלַב + ל + 1										
7:15 וְלִהְיִבְלָה בְּסָף וּדְהָב דִּי־מַלְכָּא וַיַּעֲטוּהִי הַתְּנַדְּבוּ לְאֱלֹהֵי יִשְׂרָאֵל דִּי בִירוּשָׁלַם מְשַׁכְּנָה:															
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 שָׁכַח; Williamson: "acquire"															
16, and all the silver and the gold that your acquire in the all the province of Babylon					7:16 וּבְלָ בְּסָף וּדְהָב דִּי תַהֲשִׁיבַח בְּכָל מְדִינַת בָּבֶל										
Babylon	the province of	in all	you find	that	& the gold	the silver	and all								

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										Hithpaal Ptc MP נָדַב; cf. v.13											Hithpaal Inf נָדַב; in construct state, like a noun				
עַם הַתְּנַדְבוֹת עָמָא וְכַהֲנָיָא מִתְנַדְבִּין לְבֵית אֱלֹהִים דִּי בִירוּשָׁלַם:																									
					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 קָנָה	cf 5:8; + "specifically"	works with דִּי in v. 14													
7:17 כֹּה־קָבַל דְּנָה אֶסְפְּרָנָא תְּקִנָּא בְּכֶסֶפָּא דְּנָה תּוֹרִין דְּכָרִין אֲמָרִין וּמְנַחְתְּהוֹן וְנִסְכֵּיהוֹן																									
			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																									
										Peal Impf 2MS קָרַב + ר															
וּתְקַרְבַּ הֵמוּ עַל־מִדְבַּחָה דִּי בֵית אֱלֹהִים דִּי בִירוּשָׁלַם:																									
					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 עֵבַד	Inf + Impf Cognates = Permission	Peal Inf ל + עֵבַד								Peal Impf 3MS יֵטֵב										
7:18 וּמָה דִּי עֵלְךָ וְעַל־אַחֶיךָ יֵיטֵב בְּשָׂאֵר כֶּסֶפָּא וְדַהֲבָה לְמַעַבְדַּ פְּרָעוֹת אֱלֹהִים תַּעֲבֹדוּן:																									
			you may do	your God	accord. to the will of	to do	and the gold	the silver	with the rest of	be pleasing	your brother	& 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 שְׁלֵם											Hithpeel Ptc MP יָהַב				
7:19 וּמֵאֲנִיָּא דִּי־מִתִּיהֲבִין לְךָ לְפָלְחוֹן בֵּית אֱלֹהֵיךָ הַשְׁלֵם קֳדָם אֱלֹהֵי יְרוּשָׁלַם:																									
				Jerusalem	the God of	before	render in full i.e. 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.																									

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	Peal Impf 2MS נתן	Peal Inf ל + נתן	Peal Impf 3MS נתן; segol due to maqqeph									
	7:20 וּשְׂאֵר חֲשׂוֹת בַּיִת אֱלֹהֶיךָ דֵּי יִפְּלֵךְ לְמַנְתֶּן תִּנְתֶּן מִן־בַּיִת גְּנֹזֵי מִלְכָּא:											
	the king	the treas-ures of	the house of	fr/ you shall 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 שָׁם	ס starting to replace אֶרְסָהּ = 6:14	duplicative pron. stresses personal responsibility						
	7:21 וּמְנִי אֲנִי אֶרְתַּחֲשֶׁתָּא מִלְכָּא שִׁים טַעַם לְכָל גְּזַבְרֵיָא דֵּי בַעְבַר נְהֵרָה											
	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 שאל	+ 2MP + energetic ך		
	7:22 דֵּי כָל־דֵּי יִשְׁאַלְנָבוֹן עֲזָרָא כְהֵנָּה סִפֵּר דָּתָא דֵּי־אֱלֹהֵי שְׁמַיָּא אֶסְפְּרָנָא יִתְעַבֵּד:											
	it shall be done	exactly / eagerly diligently	the heavens	the God of	of	the law	the scribe of	the priest	Ezra	shall ask you	that all that whatever	
	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 ¼ tons	Apposition of measure			
	7:22 עַד־כֶּסֶף כְּכַרְיִן מֵאָה וְעַד־חֲנֻטִין כְּרִיִן מֵאָה וְעַד־חֲמֹר בִּתְיִן מֵאָה											
	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־בִּתְיִן מִשַּׁח מֵאָה וּמִלַּח דֵּי־לֵא כְּתַב:											
	writing (limit)	without	and salt	100	oil	baths	& up to					
	and up to 100 baths of oil, and salt without limit.											

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	loan word; // Old Persian & Avestan (East Iranian)	Hithpeel Impf 3MS עבד		causal מן										
7:23 כָּל־דֵּי מִן־טַעַם אֱלֹהִים שְׁמִיָּא יִתְעַבֵּד אֲדַרְזָא לְבֵית אֱלֹהִים שְׁמִיָּא														
	the heavens	the God of	for the house of	carefully / faithfully	shall be done	the heavens	the God of	the decree 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 הלה (irreg)						
דִּי־לְמָה לְהוֹא קֶצֶף עַל־מַלְכוּת מְלָכָא וּבְנוּהִי:														
	and his sons	the king	the kingdom of	against	wrath	should there be	why	for	= lest					
lest there should 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 ṣ epexegetical to sum up list?														
	Hebraism	nomen professionis vowel pattern: X־XX		negated below	Hafel Plc MP ירע; impersonal / pass									
7:24 וְלָכֵם מְהוֹדְעִין דִּי כָל־פְּהַנְיָא וְלוֹיָא זְמַרְיָא תְּרַעְיָא נְתִינְיָא וּפְלָחִי בֵּית אֱלֹהִים דְּנָה														
	this	the God	the house of	& the servants 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 + רמג							
מְנַדָּה בְּלוּ וְהִלְדָּ לָא שְׁלִיט לְמַרְמָא עֲלֵיהֶם:														
shall have tribute, tax, or poll levied against them.														
	upon them	to impose	dominance	not	& poll	tax	tribute							
	Peal Act Plc MP רד	Peal Juss 3MP הרה + ל (irreg.)	Heb loan instead of Aram והפטיר legal texts multiply terms	Pael Impv 2MS בנה	clear instance of רד being like a preposition of possession	synonym for "law"; see Kidner, TOTC p. 63					casus pendens			
7:25 וְאַנְתָּ עֲזָרָא כְּחַכְמַת אֱלֹהִים דִּי־בִידְךָ מְנִי שְׁפִטִין וְדִינִין דִּי־לְהוֹ דְּאִינִין לְכָל־עַמָּה														
	the people	all	judge	they might	that	and judges	magistrates	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														

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	Hafel Impf 2MP; ref. to Ezra & judges	Peal Act Ptc MS ידע	Jewish backsliders?		Peal Act Ptc MPC ידע	
דִּי בְעֵבֶר נְהָרָה לְכַל־יְדַעֵי דְתֵי אֱלֹהֶיךָ וְדֵי לֹא יָדַע תְּהוֹדְעוּן:						
	you shall teach	know	not	and who	your God	the laws of
	who	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־דֵּי־לֹא לָהוּא עֹבֵד דְתֵי אֱלֹהֶיךָ וְדְתֵי דֵי מַלְכָּא אֲסַפְּרָנָא דֵינָהּ לָהוּא מִתְעַבֵּד מִנָּהּ						
	against him	done	shall be	judgment	exactly; eagerly; 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 ie., "confiscation of property" Akkadian loanword abs noun "corporal punishment" changes initial ש → ט → ס to parallel Iran. Aram כרשׁי						
הֵן לְמוֹת הֵן לְשֵׁרְשֵׁי הֵן־לְעֵנֶשׁ נִבְסִין וְלֶאֱסוּרִין: פ						
whether death, or banishment, or confiscation of property & imprisonment.	and fetters; imprisonment	property	fine	or	to	or
		property	fine		banishment	to death
		property	fine			whether