

First Kings

1Kg 3:1: Solomon made a marriage alliance with Pharaoh king of Egypt; he took Pharaoh's daughter and brought her into the city of David until he had finished building his own house and the house of the Lord and the wall around Jerusalem.

A footnote in the RSV says “The identity of the Pharaoh whose daughter Solomon married is uncertain.” The same can be said as to the daughter. Solomon felt sufficiently strong to make this alliance with a local superpower, *chatan* being the verb which means to give one's daughter in marriage, the participle sometimes being rendered as “father-in-law.” Solomon calls Jerusalem “city of David” after his father, both in deference to his accomplishments and to those who had served him, for he will need their advice to rule Israel.

While Solomon first worked on his own house followed by that of the Lord, it was important for him as king—the third after the tumultuous period of Saul and then David's consolidation of power—to erect a suitable dwelling not so much for himself but for future kings. Harkening back to 2Sam 7, David wished to build a temple, but the Lord was more intent upon making “for you a great name” [vs. 9]. That is, the Lord wanted to make sure the rule which he had so vehemently opposed (still he did but yielded) get established. Then the temple would follow. Just as important as the king's residence...and “house” can be taken as the royal government...is the wall around Jerusalem, the capitol which remained vulnerable to attack by the Philistines.

1Kg 5:3: You know that David my father could not build a house for the name of the Lord his God because of the warfare with which his enemies surrounded him until the Lord put them under the soles of his feet.

This verse pretty much continues from the previous entry, the Lord obviously understanding the situation. Still, it gnawed on the conscience of both David and his son. The “until” here suggests a certain tenuous-ness of David's struggle to establish his control. It could go either way, success or disaster.

Solomon responds to messengers sent by his ally, King Hiram, with regard to building the temple. Vs. 1 has the touching words, “for Hiram always loved David” and hence was willing to carry out his wishes as expressed through his son. At this stage Hiram had little knowledge of Solomon, for his reputation for wisdom had yet to be established. Thus we have a fine picture of this king's magnanimity. As Solomon's reputation grew, Hiram was delighted but later this delight turned into dismay as David's slid into dissolute behavior and suffered all sorts of dissension. Hiram must have asked himself if it was worth contributing so dearly to the temple construction.

1Kg 6:22: And he overlaid the whole house with gold until all the house was finished. Also the whole altar that belonged to the inner sanctuary he overlaid with gold.

As noted in 3:1, the word “house” or *bayth* is used both concerning Solomon's residence as well as the temple, this term having a certain intimate tone about it, especially as applied to the temple. It seems that the process of overlaying the entire house was going on the same time while other work such as the interior was being finished off. The verb at hand is *tsaphah* which also means to watch (as in a watchman). The same applied to the altar of the “inner sanctuary” or *devyr* which derives from the

verbal root *davar*, to speak. In other words, the *devyr* was a place of speaking by the Lord to his people which replicated the way the Lord spoke with Moses in the tent of meeting. Those engaged in the process were the most well trained craftsmen. "It (Solomon's palanquin) was lovingly wrought within by the daughters of Jerusalem" [Sg 3.10].

1Kg 10.7: But I did not believe the reports until I came and my own eyes had seen it; and, behold, the half was not told me; your wisdom and prosperity surpass the report which I heard.

The previous verse is included because vs. 7 is part of it: "And she said to the king, 'The report was true which I heard in my own land of your affairs and of your wisdom.'"

For some time now the unidentified queen of Sheba had been receiving reports about Solomon's wisdom as well as prosperity. What roused her curiosity was that Solomon was a new king, son of David. If he were so wise and wealthy at the outset of his reign, what would he be like later on in life? Finally the queen set off to find for herself, perhaps having heard of one particular outstanding account of Solomon. "Until" can mean the time from when the queen got this report to the day she arrived in Solomon's presence which filled her with all sorts of expectations, all of them turning out to be true. Those under the queen's rule knew about her journey, of course, as well as Solomon. This willingness to learn from a fellow ruler must have endeared her to them and were delighted to hear from her when she returned home.

1Kg 11.16: (For Joab and all Israel remained there six months until he had cut off every male in Edom)

Note the **RSV** has vs. 16 in parentheses. It forms part of one larger sentence which includes vss. 15 and 17 respectively: "For when David was in Edom, and Joab the commander of the army went up to bury the slain, he slew every male in Edom." Vs. 17: "but Hadad fled to Egypt, together with certain Edomites of his father's servants, Hadad being yet a little child."

David was in Edom along with Joab and all Israel. That is to say, Hadad of Edom was an adversary first of David and later of Solomon. However, Joab or David's commander-in-chief took revenge, "every male" being a certain exaggeration but indicative of the zeal he had for any enemy of David apparently with an eye on usurping the throne. David knew Joab to be a threat and advised Solomon to do away with him because he sided with his brother Adonijah in his bid to usurp the throne (cf. 1Kg 1.22+). As for Hadad later on in life, "He was an adversary of Israel all the days of Solomon" [vs. 25].

1Kg 11.40: Solomon sought therefore to kill Jeroboam; but Jeroboam arose and fled into Egypt, to Shishak king of Egypt and was in Egypt until the death of Solomon.

King Solomon had set Jeroboam in "charge over all the forced labor of the house of Joseph" [vs.28] and later become king of ten tribes as a result of Solomon's excess and apostasy. Solomon's desire to kill Jeroboam came early in his reign which meant that the two remained hostile for the bulk of their lives. Because of this conflict, Jeroboam spent much of his life in Egypt.

1Kg 15.29: And as soon as he was king, he killed all the house of Jeroboam; he left to the house of Jeroboam not one that breathed until he had destroyed it, according to the word of the Lord which he spoke by his servant Ahijah the Shilonite;

The next verse completes the one at hand, the two forming one full sentence: “it was for the sins of Jeroboam which he sinned and which he made Israel to sin and because of the anger to which he provoked the Lord, the God of Israel.”

Reference is to Baasha who immediately sought to do away with the house of Jeroboam though nothing is said of actually killing Jeroboam himself. These words about breath or breathing read literally “was not left all breath to Jeroboam.” *Neshamah* is the noun which suggests panting and is more active, if you will, than the familiar *ruach* also breath or spirit. Thus *neshamah* fits in well here, Baasha breathing...panting...until he did away with the entire house of Jeroboam. And so Jeroboam paid not only for his own sin but for having made Israel sin and for having “provoked” the Lord, *kahas* implying an irritation or displeasure. Thus *kahas* fits in well with *neshamah* as panting.

1Kg 17.14: For thus says the Lord the God of Israel, “The jar of meal shall not be spent, and the cruse of oil shall not fail until the day that the Lord sends rain upon the earth.”

Words from the prophet Elijah to the widow and her son who had resigned themselves to perishing in a severe famine. The time of this “until” is very short, for it seems almost immediately the Lord provided for both. However, “after this” [vs. 17]—and we don't know how long it was—the child became ill and apparently died, prompting Elijah to bring him back to life.

1Kg 18.26: And they took the bull which was given them, and they prepared it and called on the name of Baal from morning until noon, saying, "O Baal, answer us!" But there was no voice, and no one answered. And they limped about the altar which they had made.

The context is the dramatic contest between Elijah and the four hundred and fifty prophets of Baal on Mount Carmel. These prophets called (literally) “in (*b-*) the name of Baal” from “morning” or *boqer* (cf. 1Sam 11.11) which, as suggested earlier, means the first light, including the pre-dawn. This intercession continued throughout the entire morning, stopping at noon, perhaps because of the growing heat of the day. *Pasach* is the verb for “limped” which implies being wretched or dislocated, a fact very evident to Elijah who all the while was watching them. The prophets were conscious of being watched as well which gives greater meaning to the verb at hand. *Pasach* also means to pass by and is the root to the noun for Passover.

1Kg 18.29: And as midday passed, they raved on until the time of the offering of the oblation, but there was no voice; no one answered, no one heeded.

This verse continues from the previous one when the prophets have reached noon when the day's heat started to become intense. From that time they switched their tactics, that is, from crying out to Baal and limping around the altar to raving or *nava'*, the verb commonly used for prophesying. *Nava'* fundamentally means to bubble forth words, the person doing it not realizing exactly what is going on because he is possessed by God or a god. As for the offering, most likely this was at evening or sunset. At this point Elijah makes his move to prove the prophets of Baal wrong after which he has them put to death. Again, the time seems not long after sunset or evening twilight. Because this was unfolding on top of Mount Carmel, it was all the more dramatic by the sun's setting rays as they reached this high point before disappearing over the horizon.

1Kg 22.11: And Zedekiah the son of Chena'anah made for himself horns of iron and said, "Thus says the Lord, 'With these you shall push the Syrians until they are destroyed."

The scene consists of the kings of Israel and Judah gathered at the threshing floor at the entrance of the gate of Samaria while prophets were prophesying before them. In other words, both kings wanted to see if these prophets would give a favorable word concerning an impending battle with the Syrians. It seems that Zedekiah is spokesman for the prophets at hand who, being in a threshing floor, quickly used the image of "horns of iron" or instruments used to separate the wheat from the chaff. Zedekiah claims that with such iron-like force of arms the two kings will "push" back the Syrians, *nagach* being the verb which connotes a sudden striking. They will do this until the enemy is "destroyed" or *kalah* (cf. 2Sam 22.38) meaning to make a full end or completion. If the *nagach* is forceful and sustained, the time between when it is begun until the Syrians are destroyed Syrians will be short.

1Kg 22.27: And say, "Thus says the king, 'Put this fellow in prison, and feed him with scant fare of bread and water until I come in peace.'"

Vs. 26 precedes the verse at hand, both forming one sentence: "And the king of Israel said, "Seize Micaiah and take him back to Amon the governor of the city and to Joash the king's son."

Micaiah is a prophet who "never prophesies good" [vs. 8] about King Ahab of Israel, the reason why Ahab scornfully calls him "this fellow." The words "in peace" (*shalom*, cf. Jos 10.20) means victorious in battle, referring to the impending conflict with Syria. However, that did not come true, for Ahab was killed in battle. And so Micaiah is taunting the king with his use of "until." Although Ahab treated this prophet so, in his heart he knew Micaiah was right.

Second Kings

2Kg 2.,17: But when they urged him till he was ashamed, he said, "Send." They sent therefore fifty men; and for three days they sought him but did not find him.

The context is when the sons of the prophets at Jericho couldn't find Elijah because he was taken up into heaven (cf. vs. 11). Elisha didn't let on to this perhaps because he didn't know how to explain such a miracle as well as how to properly inform the prophets that he was now Elijah's successor. The verb *patsar* for "urged" fundamentally means to beat or to make blunt and shows the determination to find out what had happened to Elijah. Still Elisha didn't let on but bade the prophets to send fifty men in search of Elijah.

2Kg 3.25: And they overthrew the cities, and on every good piece of land every man threw a stone until it was covered; they stopped every spring of water and felled all the good trees; till only its stones were left in Kir-har'eseth, and the slingers surrounded and conquered it.

The context is Israel's assault on Moab at the urging of the prophet Elijah. The "until" at hand is lacking in the Hebrew text and has instead the conjunctive *v-* usually translated as "and." The Hebrew *had* is translated here as "till" which indicates the thoroughness brought to bear upon the land of Moab by the Israelites. That is to say, only stones were left instead of any living thing with emphasis upon the total destruction of the capitol, Kir-har'eseth.

2Kg 4.20: And when he had lifted him and brought him to his mother, the child sat on her lap till noon, and then he died.

The father of this child who suddenly had a pain in his head brought him home where he sat until noon. "And then he died" are poignant words which set the stage for Elisha to restore him to life. 2Kg 6.25: And there was a great famine in Samaria as they besieged it until an ass's head was sold for eighty shekels of silver and the fourth part of a kab of dove's dung for five shekels of silver.

This famine takes place during the siege of Samaria by King Ben-hadad of Syria, the severity of which is illustrated by the enormously high price for any scarce remains of food. The Syrians got word of this growing crisis within Samaria, knowing that it would precipitate surrender. However, the Lord intervened through Elijah at the beginning of Chapter Seven.

2Kg 7.3: Now there were four men who were lepers at the entrance to the gate; and they said to one another, "Why do we sit here till we die?"

The RSV has a kind of tongue-in-cheek note to this verse: "The lepers do not seem to be overly ill from their disease." The context is King Ben-hadad of Syria besieging Samaria which doesn't seem to be directly under attack. The lepers were shunned by everyone and thus had a certain freedom of movement. They asked themselves why they were hanging around at a city's entrance waiting to die. If they entered it, they would perish; the same would hold true if they went over to the Syrians.

2Kg 7.9: Then they said to one another, "We are not doing right. This day is a day of good news; if we are silent and wait until the morning light, punishment will overtake us; now therefore come, let us go and tell the king's household."

This verse forms part of discussion by the four lepers who didn't quite grasp the victory over Ben-Hadad wrought by Elijah's intercession. However, they were the first to discover that the Syrians had fled, took some booty but felt guilty about this. They feared vengeance from the Israelites who might come upon them so decided to wait out the night and tell the king's household of what they had witnessed. In other words, it was a night both of joy at the Syrian withdrawal and fear of being discovered, making it impossible for them to sleep. If the lepers decided to go into the city while it was still night, the watchmen might have taken them for Syrian troops feeling out the city's defenses.

2Kg 8.6: And when the king asked the woman, she told him. So the king appointed an official for her, saying, "Restore all that was hers, together with all the produce of the fields from the day that she left the land until now."

The woman at hand is the one whose son Elijah had restored to life and urged to seek refuge from the coming seven year famine. In other words, she and son were privy to information that others weren't. After having sojourned for the famine's duration in the land of the Philistines, traditional enemies of Israel, she returned. What she and her son did there is unrecorded, but the boy returns as a young adult with clearer knowledge of the Lord's hand in all this which must have affected him. The king, at Gehazi's urging (he was Elijah's assistance), restored all that belonged to the widow, that is, her house, property and land which perhaps had either been abandoned and was useless as a result of the famine or taken over by someone else.

2Kg 8.11: And he fixed his gaze and stared at him until he was ashamed. And the man of God wept.

The context is the illness of Ben-Hadad, king of Syria, who earlier had besieged Samaria as noted in 6.25. He sent his emissary Hazael to Elijah beseeching not so much an immediate cure but to know if he'll recover or not. In the previous verse Elijah said that Ben-Hadad will recover but was shown by the Lord that he will die. Though an apparent contradiction, Elijah means that the king will recover from his illness but later suffer assassination at the hands of Hazael (cf. vs. 15).

Elijah "fixed his gaze" upon Hazael which reads literally "stood (*hamad*, cf. Jos 10.13) his face." At the same time he "stared" at him or *sum* which fundamentally means to set and is akin to the constancy implied by *hamad*. This must have been a very short time, given the power and reputation of Elijah. In other words, the prophet could see through Hazael's intent to kill Ben-Hadad and become king which indeed happened.

2Kg 10.8: When the messenger came and told him, "They have brought the heads of the king's sons," he said, "Lay them in two heaps at the entrance of the gate until the morning."

In his efforts to purge Israel of the house of King Ahab, Jehu has ordered the beheading of the king's sons, seventy in all, which most likely includes grandsons, etc. Jehu orders these heads to be placed at the city gates throughout the night until the "morning" or *boqer* (cf. 1Kg 18.26). While most people were in their houses during the night, the watchmen found these heads quite disconcerting as they made their rounds. Anyone coming in through the gate would feel the same at this sight.

2Kg 10.11: So Jehu slew all that remained of the house of Ahab in Jezreel, all his great men and his familiar friends and his priests until he left him none remaining.

Note the two uses of the verb *sha'ar* or "remained:" first of Ahab's house and then as having made a complete elimination of all his associates. *Saryd* means survivor and is not in the English text.

2Kg 10.17: And when he came to Samaria, he slew all that remained to Ahab in Samaria till he had wiped them out according to the word of the Lord which he spoke to Elijah.

Reference is to King Jehu noted for the massacre of Ahab's household. First comes the act of slaying followed by wiping them out (*shamad*, cf. Jos 23.15), the two being simultaneous and indicative of the thoroughness with which Jehu carried out the act. In the verse at hand, Jehu eliminated all traces of Ahab's household not on his own but according to the "word" or *davar* (cf. 1Sam 1.23) of the Lord which the Lord has spoken (*davar*, cf. Dt 23.15) to Elijah. This meant that Jehu had to listen carefully to Elijah who in turn had to listen carefully to the Lord.

"Familiar friend" is a form of the verb *yadah* which means intimate knowledge. Jehu's slaughter of all traces of Ahab was thorough in the long run "he was not careful to walk in the law of the Lord" [vs. 31]. The reference to morning is lacking in the Hebrew text.

2Kg 13.17: And he said, "Open the window eastward," and he opened it. Then Elisha said, "Shoot;" and he shot. And he said, "The Lord's arrow of victory, the arrow of victory over Syria! For you shall fight the Syrians in Aphek until you have made an end of them."

Elisha is ill and soon will die, hence the reason for King Joash's visit. On top of his mind is the ongoing conflict with Syria. Without asking Elisha for counsel, the prophet responds by asking the king to shoot an arrow, symbolic of his future victory. The site of this battle will be Aphek where Joash will “make an end” of Syria, *kalah* being the verb which suggests completion. Judging by the way Elisha says this, the battle will be prolonged and costly.

2Kg 13.19: Then the man of God was angry with him and said, "You should have struck five or six times; then you would have struck down Syria until you had made an end of it, but now you will strike down Syria only three times."

Qasaph is the verb for “was angry,” that is, Elisha on his deathbed with King Joash's less than desirable show of force when striking the arrows on the ground. Fundamentally *qasaph* means to strike and thus ties in with the verb *nakah* (cf. 1Sam 11.11) or “struck” concerning the arrows. *Kalah* (cf. 13.17) is the verb for “made an end,” something which Joash failed to do symbolically and will fail to do in the coming confrontation with Syria.

2Kg 13.23: But the Lord was gracious to them and had compassion on them, and he turned toward them because of his covenant with Abraham, Isaac and Jacob and would not destroy them; nor has he cast them from his presence until now.

This verse comes shortly after the death of Elisha when King Hazael of Syria joins battle with King Joash of Israel. As predicted by Elisha to Joash, Israel is victorious but will be so only three times (cf. vs. 19). The verbs *chanan* and *racham* (‘was gracious and had compassion,’ the latter implying being soft in the positive sense) are manifested by the Lord turning toward Israel, *panah*. To the Lord, there is no time gap between the covenant established with Israel's three patriarchs and the present. “Until now” can refer to the first of the three just mentioned victories foretold by Elisha.

2Kg 17.20: And the Lord rejected all the descendants of Israel and afflicted them and gave them into the hand of spoilers until he had cast them out of his sight.

The reason for this divine rejection (*ma'as*: an alternate meaning is to melt; cf. Num 11.20) is that “the people of Israel did secretly against the Lord their God things that were not right” [vs. 9]. The “spoilers” at hand are the invading Assyrians, *shasas* being the verbal root and similar in sound to *ma'as*. To despoil a people is worse than conquering them, for it means stripping away all their possessions and most likely selling women and children into slavery or the like. This *shasas* continued until the Lord “had cast” (*shalach*, the common verb for to send away) Israel from his “sight” or literally “from before his face.” Although the time of this isn't given, it was extremely painful.

2Kg 17.23: until the Lord removed Israel out of his sight as he had spoken by all his servants the prophets. So Israel was exiled from their own land to Assyria until this day.

This verse forms one with vs. 22: “The people of Israel walked in all the sins which Jeroboam did; they did not depart from them.” Note the forceful words concerning Jeroboam in vs. 21: “drove Israel from following the Lord and made them commit great sin.” *Nadach* is the verb at hand meaning to thrust forth or impel. Reference to the prophets hearken back to vss. 1-18, especially vs. 13: “Yet the Lord warned Israel and Judah by every prophet and every seer.” However, these men of God are not

named. The Lord's *nadach* resulted in exile in Assyria “until this day” meaning the present. At least Israel could take some comfort that a remnant had survived.

2Kg 18.4: He removed the high places and broke the pillars, and cut down the Asherah. And he broke in pieces the bronze serpent that Moses had made, for until those days the people of Israel had burned incense to it; it was called Nehushtan.

The king is Hezekiah who “did what was right in the eyes of the Lord” [vs. 3]. He took the drastic step of destroyed the bronze serpent of Moses used to cure the people in the desert to which the Israelites had burned incense. “Until” this refers to the apostasy described in Chapter Seventeen.

2Kg 18.32: Until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards, a land of olive trees and honey, that you may live and not die. And do not listen to Hezekiah when he misleads you by saying, “The Lord will deliver us.”

This verse is preceded by vs. 31: “Do not listen to Hezekiah; for thus says the king of Assyria: 'Make your peace with me and come out to me; then every one of you will eat of his own vine and every one of his own fig tree and every one of you will drink the water of his own cistern.'”

The words spoken here are by Assyrian officials called the Rabshakeh sent to Jerusalem for terms of surrender. This messenger addressed not so much King Hezekiah but those with him on the city wall. *Suth* is the verb for “misleads” as applied to Hezekiah and also means to instigate, drive out or expel. Thus here it is the opposite of the seductive words of being offered a land just as favorable as that of Israel.

2Kg 20.17: Behold, the days are coming when all that is in your house and that which your fathers have stored up till this day shall be carried to Babylon; nothing shall be left, says the Lord.

Words of the Lord to King Hezekiah about the impending siege of Jerusalem and exile to Babylon. Mention of what his fathers or earlier kings had stored up refers to everything since King David to the present, a large part of Israel's collective heritage, if you will. “This day” is some time off, not during Hezekiah's reign, which means some type of preparation or portability of the most important items can be put into place. At least Hezekiah could take consolation in that some items would be transferred to Babylon, scrolls being among the most important.

2Kg 21.16: Moreover Manasseh shed very much innocent blood till he had filled Jerusalem from one end to another, besides the sin which he made Judah to sin so that they did what was evil in the sight of the Lord.

“From one end to another” or *peh lapeh* reads literally “mouth to mouth” or better, “edge to edge.” In addition to this complete filling of Jerusalem with blood...up to the top of its walls, if you will...Manasseh caused Judah to sin, the nature of which isn't specified but must have been terrible, given the image of *peh lapeh*.

2Kg 25.2: So the city was besieged till the eleventh year of King Zedekiah.

Zedekiah began his revolt against King Nebuchadnezzar of Babylon “in the ninth year of his reign, in

the tenth day of the month” [vs. 1] which seems to say that it continued for two whole years.

First Chronicles

1Chrn 5.22: For many fell slain because the war was of God. And they dwelt in their place until the exile.

A footnote in the **RSV** says of this verse that it deals with the wars of the Transjordanian tribes with their neighbors. Here the battle is put as belonging to God or as the text says literally, “from (*min-* or *m-* used as a preface) God the war.” After this victory the tribes mentioned in vs. 18 (Reubenites, Gadites, Manasseh) lived “in their place” or literally as “under them,” the defeated tribes, until the exile.

1Chrn 6.32 (vs. 16 in the Hebrew): They ministered with song before the tabernacle of the tent of meeting until Solomon had built the house of the Lord in Jerusalem; and they performed their service in due order.

Sharath is the verb for “ministered” which suggests a waiting upon, of being in attendance not unlike a servant and here is specified as being in song. Israel's second king (David) hadn't built a permanent home for the Lord. In the meantime the people sustained this period of construction, if you will, with song.

Hamad (cf. 2Kg 8.10) is the verb for “performed” and fundamentally means to stand or to take one's position, that is, those ministering through the medium of song. Such singing may be taken as *havodah* or “service” (from the common verb *havad*, to do as well as to be a slave) which isn't done randomly or spontaneously though it may have begun that way. Rather, as the construction proceeded, the people performed their service in “due order” or *mishpat* (cf. Jos 20.6) which also means judgment, sentence or custom. That is to say, the passage of time proved the different abilities of people which were arranged in order.

1Chrn 12.22 (vs. 23 in the Hebrew text): For from day to day men kept coming to David to help him until there was a great army like an army of God.

David is in the process of attracting “mighty men who helped him in war” [vs. 1]. “From day to day” reads literally “to the time (*heth*, cf. Ez 10.14) day in day.” Use of *heth* suggests opportunity not unlike the Greek *kairos*, and in the context of “day,” gives the impression of a continuous build up of warriors supporting David. Comparing this army to that of God can intimate something akin to “hosts” or *tsava'* with which the Lord is often associated: “The Lord of hosts” [Ps 24.10].

1Chrn 19.5: Remain at Jericho until your beards have grown and then return.

For reference to this verse, see 2Sam 10.5.

1Chrn 28.20: Then David said to Solomon his son, “Be strong and of good courage and do it. Fear not, be not dismayed; for the Lord God, even my God, is with you. He will not fail you or forsake you until all the work for the service of the house of the Lord is finished.

The conjunctive “then” (v- or 'and') is important here because “the Lord has chosen you to build a house for the sanctuary” [vs. 10]. These words of encouragement may sound a bit surprising, that Solomon is to undertake a task long-desired by both the Lord and his people with some trepidation. It doesn't seem so much the construction task in and by itself but the realization that yes, Israel has its kingship established (against the Lord' original wish). By building a permanent temple, the people must come to realize they are established permanently and no longer can revert to wandering as they had done since leaving Egypt.

David is clear on having his God...“my God”...be with his son Solomon. Note the wording, that a potential rejection lurks in the future indicated by “until.” That is to say, the Lord may fail and forsake Solomon until the task is completed.

Second Chronicles

2Chrn 8.16: Thus was accomplished all the work of Solomon from the day the foundation of the house of the Lord was laid until it was finished. So the house of the Lord was completed.

Reference, of course, is to the dedication of Solomon's temple. Note the three words pertaining to its completion: “accomplished, finished and completed” or *kun* (to found, establish; cf. 35.14), *kalah* (connotes being fulfilled; cf. 24.10) and *shalam* (to be whole, sound; *shalom* derived from it). Keeping in mind 6.32 above, during this “until” time, a ministry of song was taking place.

2Chrn 9.6: But I did not believe the reports until I came and my own eyes had seen it; and behold, half the greatness of your wisdom was not told me; you surpass the report which I heard.

This verse is preceded by vs. 5, the two forming one sentence: “And she said to the king, “The report was true which I heard in my own land of your affairs and of your wisdom.”

Reference is to the queen of Sheba who visits Solomon. This verse is a repeat of sorts of 1Kg 10.7 but differs compared with “the half was not told me; your wisdom and prosperity surpass the report which I heard.”

2Chrn 14.13 (vs. 12 in the Hebrew text): Asa and the people that were with him pursued them as far as Gerar, and the Ethiopians fell until none remained alive; for they were broken before the Lord and his army. The men of Judah carried away very much booty.

Here “until” is lacking in the Hebrew text which reads literally “and the Ethiopians fell to there was nothing to them alive.” However, *had* is used for “as far as” Gerar. *Shavar* is the verb for “broken” which implies being more than broken, that is, to say, completely shattered.

2Chrn 15.19: And there was no more war until the thirty-fifth year of the reign of Asa.

This verse reflects vss. 16-18 and 1Kg 15.13-15 when King Asa removed his mother Ma'acah because of the abominations she had fostered. Thirty-five years is a long reign, and the verse at hand suggests that having reached this anniversary Asa went to war as recorded in Chapter Sixteen. Just as

disruptive as this new struggle was Asa's contention with his mother's abominable practices. However, he failed to remove the high places (cf. vs. 17) which reflects the stubbornness of the people as well as the attractiveness of the local cults.

2Chrn 18.10: And Zedekiah the son of Chena'annah made for himself horns of iron and said, "Thus says the Lord, 'With these you shall push the Syrians until they are destroyed.'"

This verse reflects 1Kg 22.11: "And Zedekiah the son of Chena'annah made for himself horns of iron and said, "Thus says the Lord, 'With these you shall push the Syrians until they are destroyed."

2Chrn 18.26: And say, 'Thus says the king, Put this fellow in prison and feed him with scant fare of bread and water until I return in peace.'"

This verse is preceded by vs. 25: "And the king of Israel said, "Seize Micaiah, and take him back to Amon the governor of the city and to Joash the king's son."

The verse at hand reflects 1Kg 22.7: "and say, 'Thus says the king, "Put this fellow in prison, and feed him with scant fare of bread and water, until I come in peace."

2Chrn 18.34: And the battle grew hot that day, and the king of Israel propped himself up in his chariot facing the Syrians until evening; then at sunset he died.

Reference is to the death of King Ahab, the verb *halah* (cf. Num 9.21) meaning "grew hot." Fundamentally it means to go up, to increase, just like the heat of day when perhaps Ahab was wounded mortally. During this time he watched his army being defeated by the Syrians. Ahab survived until "evening" (*herev*) which here differs from "sunset," the latter reading literally "to the time when the sun went." In other words, Ahab died the next day, evening being the beginning of a new day.

2Chrn 20.25: When Jehoshaphat and his people came to take the spoil from them, they found cattle in great numbers, goods, clothing and precious things which they took for themselves until they could carry no more. They were three days in taking the spoil, it was so much.

After the death of Ahab, Jehoshaphat, king of Judah, won victory over Ammon and Moab. The absolute nature of this victory is indicated by the inability of the victors to carry off the spoil all at once, for it took three full days.

2Chrn 21.15: And you yourself will have a severe sickness with a disease of your bowels until your bowels come out because of the disease, day by day."

This verse forms part of an extended sentence going back to vs. 12, and because of its length, is not listed here. Reference is to King Jehoram who came after Jehoshaphat. The vivid prophecy by Elijah is re-enforced by the words "day by day" which reads literally "days upon days."

2Chrn 24.10: And all the princes and all the people rejoiced and brought their tax and dropped it into the chest until they had finished.

Reference is to a tax established by King Joash in order to repair the Jerusalem temple, “For the sons of Athaliah, that wicked woman, had broken into the house of God; and had also used all the dedicated things of the house of the Lord for the Ba'als” [vs. 7]. Although Joash had imposed a tax (the one attributed to Moses which Ex 30.14 established regarding a census), everyone “rejoiced” (*samach*) to pay it. The words “until they had finished” (*kalah*, cf. 8.16) suggests both nobles and commoners forming a long line eager to drop their payment into a box. The sooner they finished, the more quickly would proceed the temple's restoration.

2Chrn 29.28: The whole assembly worshiped, and the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished.

This verse parallels 6.32 with mention of the ministry of song. Here we have the entire “assembly” or *qahal* (cf. Jos 20.6) which has the broader connotation of a group gathered for a religious purpose. Most likely the *qahal* and singers worshiped most of the day and continued until evening, the beginning of a new day. The context is King Hezekiah who “commanded that the burnt offering be offered on the altar” [vs. 27]. That is to say, he did this after the abominable practice of his predecessor, King Ahab who “cut in pieces the vessels of the house of God” 28.24].

2Chrn 26.15: In Jerusalem he made engines invented by skillful men to be on the towers and the corners to shoot arrows and great stones. And his fame spread far, for he was marvelously helped till he was strong.

Reference is to King Uzziah whom the people made king at sixteen years of age. Those persons who had helped (*hazar*) him aren't mentioned but certainly had the best interests of their city and country at heart. *Pala'* is the verbal root for “marvelously” which fundamentally means to separate, to be distinguished. This guardian-ship, if you will, caused Uzziah's to win “fame,” the noun *shem* being used which means “name.”

2Chrn 29.34: But the priests were too few and could not flay all the burnt offerings, so until other priests had sanctified themselves their brethren the Levites helped them until the work was finished—
for the
Levites were more upright in heart than the priests in sanctifying themselves.

Because of the paucity of priests to assist with the sacrifices, the Levites assisted them until other priests “had sanctified” themselves, *qadash* (cf. Jos 7.13) fundamentally meaning to set aside or apart and from which derives the adjective “holy.” This verse brings out the distinction between priests and Levites, the latter forming a clan, if you will, tracing its lineage back to Moses. Similarly, the priests could trace their lineage back to the same time, that is, to Aaron (cf. 35.14).

Yashar is the adjective for “upright” which applies to these Levites; rather, it is specified as being in their “hearts” or *lev* and thus more deeply rooted. Apparently there had been some long standing conflict between priests (of Aaron) and the Levites with both having a vested interest in performing sacred duties. When it came time for these priests to *qadash* themselves, they went through the motions but failed to allow the meaning sink into their hearts or *lev* as was the case with the Levites. Then again, all this could be a commentary on the current state of affairs, not the question of priestly lineage.

2Chrn 31.1: Now when all this was finished, all Israel who were present went out to the cities of Judah and broke in pieces the pillars and hewed down the Asherim and broke down the high places and the altars throughout all Judah and Benjamin and in Ephraim and Manasseh until they had destroyed them all. Then all the people of Israel returned to their cities, every man to his possession.

The drama which just unfolded had its roots in Ahab's abominable practices as noted in 29.28. The experience, especially heightened by the accompanying singing throughout the while the sacrifices were being offered, motivated everyone to remove pagan symbols, etc. This threefold process of breaking in pieces, hewing and breaking down seems to precede their destruction. However, the verb *kalah* (cf. 24.10) for this destruction has been noted several times earlier and suggests bringing to a full end. Thus the threefold destruction comes to completion. This fits in nicely with the people returning both to their cities and their possessions which have been cleansed of vestiges of pagan worship.

2Chrn 35.14: And afterward they prepared for themselves and for the priests because the priests the sons of Aaron were busied in offering the burnt offerings and the fat parts until night; so the Levites prepared for themselves and for the priests the sons of Aaron.

The context is the offering of the Passover lambs (cf. vs. 11) by Levites who "prepared for themselves," the verb being *kun* (cf. 8.16) and seems to refer to this practice, the holiest day of the year. On the other hand, the priests of Aaron busied (the verb is lacking in the Hebrew text) themselves with burnt offerings, more general and of less importance than the Passover lambs. Note the specific mention of "night" or *laylah* which isn't twilight but full darkness meaning that the priests of Aaron worked well into the next day. Mention of the Levites again preparing for themselves as well as for the priests of Aaron can imply that this *kun* is not so much for the day on which it had but begun but for the next day represented by *laylah* or night.

2Chrn 36.16: But they kept mocking the messengers of God, despising his words and scoffing at his prophets till the wrath of the Lord rose against his people, till there was no remedy.

This verse precedes the one at hand thereby forming an extended sentence: "The Lord, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place."

Two uses of *had* or "till" which concern the last days of Israel, especially King Zedekiah. The first *had* is between the people scoffing the Lord's prophets and the coming of divine wrath. The second *had* is between the rising of this wrath till no remedy to it was available. In other words, there is an unspecified time gap concerning the first *had*, a possible time for repentance, but none for the second which is why no remedy is available.

2Chrn 36.21: to fulfill the word of the Lord by the mouth of Jeremiah until the land had enjoyed its sabbaths. All the days that it lay desolate it kept sabbath, to fulfill seventy years.

The RSV has a footnote regarding this verse, saying that it is a condensation of 2Kg 25.1-21.

This verse is preceded by vs. 20 forming one sentence: "He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of

the kingdom of Persia.” Reference is to King Nebuchadnezzar of Babylon which deals later with the prophet Daniel and the rise of King Darius of Persia, this being found in the Book of Daniel.

The second “until” pertains to a prophecy by Jeremiah (cf. Jer 25.11-12, 29.10). As for the sabbaths or sabbatical years, cf. Lev 25.1-7, 26.27-39. Despite the conquest by King Nebuchadnezzar and exile into Babylon, the period of seventy years compensated for the land to catch up, if you will, on its sabbath rests. “And I will scatter you among the nations, and I will unsheathe the sword after you; and your land shall be a desolation and your cities shall be a waste. Then the land shall enjoy its sabbaths as long as it lies desolate while you are in your enemies’ land; then the land shall rest and enjoy its sabbaths” [Lev 26.33-4].

Ezra

Ez 2.63: The governor told them that they were not to partake of the most holy food until there should be a priest to consult Urim and Thummim.

This verse is preceded by vs. 62, the two forming one complete sentence: “These sought their registration among those enrolled in the genealogies, but they were not found there, and so they were excluded from the priesthood as unclean.”

Both verses recount part of the priestly members of the exiles who returned from Babylon. “Most holy” is rendered by the double use of the adjective *qodesh* which fundamentally means to set apart. Reference is to Lev 2.3: “And what is left of the cereal offering shall be for Aaron and his sons; it is a most holy part of the offerings by fire to the Lord” (vs. 10 is similar). In other words, the rites of sacrifice have to be re-established by consulting both the Urim and Thummim or the sacred lots described first in Ex 28.30: “Also put the Urim and Thummim in the breast-piece so they may be over Aaron’s heart whenever he enters the presence of the Lord. Thus Aaron will always bear the means of making decisions for the Israelites over his heart before the Lord.”

Ez 4.5: And hired counselors against them to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.”

This verse is preceded by vs. 4, the two forming one sentence: “Then the people of the land discouraged the people of Judah and made them afraid to build.”

As for those who were in opposition to rebuilding the temple, the RSV has a footnote referring to 2Kg 17.24-8, that is, people whom the king of Assyria brought in the cities of Samaria instead of the Israelites. *Yahats* is a verb for “hired counselors” which seems mild enough for such persons, however, they are acting in an almost subversive manner. That is to say, they are frustrating the Israelites rebuilding plan, the verb *parar* fundamentally meaning to break into pieces. This low-grade but debilitating action continued for some time, from the reign of Cyrus to Darius: Cyrus died in 529 BC and Darius in 485 BC, i.e., for some forty-four years.

Ez 4.21: Therefore make a decree that these men be made to cease and that this city be not rebuilt, until a decree is made by me.

King Artaxerxes is speaking here with regard to the Israelites not to continue rebuilding Jerusalem and by implication, the temple. *Tehe*m is the noun for “decree” usually of the royal variety and derives from a verb meaning to taste. Thus the *tehem* by the king is made in a kind of interim period or until he makes another, the noun being *taham* (cf. 5.5) with a different spelling.

Ez 4.24: Then the work on the house of God which is in Jerusalem stopped; and it ceased until the second year of the reign of Darius king of Persia.

This verse simply records the decree by King Artaxerxes in the previous entry specifically mentioning the “house of God” compared with “this city” mentioned there. It took two years into King Darius' reign to grant permission, not given at once perhaps because Israel was considered a minor entity on the larger political stage.

Ez 5.5: But the eye of their God was upon the elders of the Jews, and they did not stop them till a report should reach Darius and then answer be returned by letter concerning it.

The context concerns the rebuilding of the Jerusalem temple which was questioned by the local Persian governor. Despite his objection the singular eye of their God was upon (*hal*) the Jewish elders implying that it both watched and guided their deliberations with regard to their project. *Batal* is the verb which means to be free or rest from labor. In other words, construction continued in a tense environment until a “report” or *taham* (cf. 4.21) reached King Darius, this verb fundamentally meaning a taste or flavor and a metaphor for taste in judgment and discernment. All the while this singular divine eye continued to guide the situation.

Ez 5.16: Then this Shesh-bazzar came and laid the foundations of the house of God which is in Jerusalem; and from that time until now it has been in building, and it is not yet finished.

Shesh-bazzar was the Babylonian governor of the region who as the most important local official, laid the temple's foundation. Some Israelites must have found a non-believer performing such an important ritual as an abomination but then again, it was due to King Darius' gracious attitude that allowed all this to go forward.

Ez 8.29: Guard them and keep them until you weigh them before the chief priests and the Levites and the heads of fathers' houses in Israel at Jerusalem within the chambers of the house of the Lord.

A directive from Ezra with regard to the vessels to be used in the temple. He prefaces his remarks in vs. 28 to the priests by saying “You are holy to the Lord, and the vessels are holy.” Such is the motivation for them to be guarded and kept, *shaqad* and *shamar*. The former means to be sleepless as well as to lay in wait for. The latter is noted last in 1Sam 11.11. Thus we have a waiting period which is to take place within the “chambers” of the house of the Lord, these words intimating completion or near completion of the temple. *Lishkah* seems to imply a small room or cell and associated with the temple only, perhaps being a treasury or part of one. Thus the weighing of the vessels is to be done in secrecy before being used.

Ez 9.4: Then all who trembled at the words of the God of Israel because of the faithlessness of the returned exiles gathered round me while I sat appalled until the evening sacrifice.

Ezra is vexed because “the people of Israel and the priests and the Levites have not separated themselves from the peoples of the land with their abominations” [vs. 1]. Here the “words” or *davar* (cf. 2Kg 10.17) of God are not specified, perhaps acting as messenger through the officials who broke the news of apostasy to Ezra. Nevertheless, some remained faithful, those who “trembled” (*charad* connotes fear as well as to make haste) “at the words” or literally “in (*b-*) the words” which is more poignant. Ezra is “appalled” or *shamam* which also means to be astonished as well as to make desolate, the latter summing up the mood here quite well.

During the course of the day the officials brought news to Ezra about what was going on with regard to the people meaning that he remained appalled throughout the bulk of the day until the sacrifice which was offered in the evening or the beginning of a new day. Ezra and those around him were desirous for the beginning of a new day which could offer a new opportunity to deal with the situation at hand.

Ez 9.14: Shall we break your commandments again and intermarry with the peoples who practice these abominations? Would you not be angry with us till you would consume us, so that there should be no remnant nor any to escape?

The verse at hand is preceded by the following which forms one extended sentence: “And after all that has come upon us for our evil deeds and for our great guilt, seeing that you, our God, have punished us less than our iniquities deserved and have given us such a remnant as this.”

The two questions are an urgent request for divine assistance despite the admission of “evil deeds and great guilt” in vs. 13. The Israelites are quite familiar with past dealings in such matters, knowing that the Lord’s anger would continue until it consumed them (*kalah*, cf. 2Chron 31.1), the duration of which is not specified. If this happened, the Israelites would be left without a remnant nor escape which means that the Lord would have destroyed any hope of their future. In other words, the Israelites are using their desperation as a kind of ploy to get the Lord on their side. If he didn’t, then the whole of salvation history to date would have been in vain.

Ez 10.14: Let our officials stand for the whole assembly; let all in our cities who have taken foreign wives come at appointed times and with them the elders and judges of every city till the fierce wrath of our God over this matter be averted from us.

The taking of foreign wives is of great importance because it means those who marry them worship their gods. They are to come at “appointed times” or *heth* (cf. 1Chron 12.22) which are *zaman* (to appoint or state). Note that these are multiple, not one, suggesting that quite a few Israelite men had married foreign women. For all to be gathered at one *heth* wouldn’t be practicable. Both elders and judges of each city will be present at well to resolve the situation, the means and result of which is intimated in vs. 19: “They pledged themselves to put away their wives.” Implied is that before this was settled the Lord’s “wrath” or *’aph* (cf. Num 32.13) which also meaning nose and thus heavy breathing will turn away. Not just that but his “fierce” wrath, *charon* (cf. Jer 49.37).

Nehemiah

Neh 2.7: And I said to the king, "If it pleases the king, let letters be given me to the governors of the province Beyond the River, that they may let me pass through until I come to Judah.

This verse is followed by vs. 8, the two making one complete sentence: "and a letter to Asaph, the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress of the temple and for the wall of the city and for the house which I shall occupy. And the king granted me what I asked, for the good hand of my God was upon me."

Words of Nehemiah to King Artaxerxes with regard to passing through the province called Beyond the River, that is, the Euphrates or Mesopotamia (cf. Ezra 4.10). In other words, with this certificate of safe conduct, Nehemiah hopes to nullify any suspicion of him as an Israelite in search for timber for constructing the temple and Jerusalem. Nehemiah may have heard of others making their way through that province and who have had come to an unfortunate end. In other words, without these letters he faced the threat of being detained or worse.

Neh 4.11 (vs. 5 in the Hebrew text): And our enemies said, "They will not know or see till we come into the midst of them and kill them and stop the work."

The enemies are those in Samaria who were enraged at reports about the Israelites rebuilding the walls of Jerusalem. Thus they planned a stealth attack by going into their "midst" or *tok* which also means the very middle of anything. However, these plans came to nothing.

Neh 4.21: So we labored at the work, and half of them held the spears from the break of dawn till the stars came out.

Both tension and urgency are present here during the wall's construction which took place throughout the day and even beyond, into twilight or the beginning of a new day.

Neh 7.3: And I said to them, "Let not the gates of Jerusalem be opened until the sun is hot; and while they are still standing guard let them shut and bar the doors. Appoint guards from among the inhabitants of Jerusalem, each to his station and each opposite his own house."

The sun being hot would be around midday when passage into and from Jerusalem would be at a minimum and hence the threat of invasion would be less. In other words, the city gates would be closed at other times. Because Nehemiah and others had just returned to Jerusalem after a period of exile from Babylon, there was the threat of being attacked by marauders or those who simply didn't want the Israelites to return home.

Neh 7.65: The governor told them that they were not to partake of the most holy food, until a priest with Urim and Thummim should arise.

This verse is preceded by vs. 64, the two making one sentence: "These sought their registration among those enrolled in the genealogies, but it was not found there, so they were excluded from the priesthood as unclean."

Refer to Ezra 2.62-3: "These sought their registration among those enrolled in the genealogies, but they were not found there, and so they were excluded from the priesthood as unclean; the governor

told them that they were not to partake of the most holy food until there should be a priest to consult Urim and Thummim.”

Neh 8.3: And he read from it facing the square before the Water Gate from early morning until midday in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law.

Ezra reads “the book of the law of Moses which the Lord had given to Israel” [vs. 1]. The duration was from “early morning until midday” which reads literally as “from the light until half the day.” That is to say, Ezra read aloud in the context of 7.3 above with the gates of the city open. “In the presence of” is rendered by the preposition *neged* which also means “before.”

Note that the text mentions the collective ears of the people as opposed to the people. In other words, there is a close correlation between the act of hearing and being “attentive” to what they heard. More specifically, in light of the literal reading of the text (‘and the ears of all the people were to the book of the law’) there is no separation, hence the lack of the word “attentive.”

Neh 9.32: Now therefore, our God, the great and mighty and terrible God who keeps the covenant and steadfast love, let not all the hardship seem little to you that has come upon us, upon our kings, our princes, our priests, our prophets, our fathers and all your people, since the time of the kings of Assyria until this day.

This verse is situated within the larger context of the Israelites being assembled for confession of their sins (cf. vs. 2). The conjunctive *v-* rendered here as “therefore” shows a shift in emphasis from Ezra having just recounted Israel’s past disobedience and sins to an appeal to the Lord for mercy. He calls the Lord as one who “keeps” (*shamar*, cf. Ezra 8.29) both the covenant and “steadfast love” or *chesed* (cf. Num 14.19). Failure of the people to both is considered a “hardship” or *tela’ah* which connotes weariness as well as toil. It had befallen all those in positions of authority (he lists five groups, the people making six) since the kings of Assyria to the present. That is a considerable length of time, for **NIV Study Bible** lists the kings as Tiglath-Pileser III (1Chron 5.26), Shalmanesar V (2Kg 18.9), Sennacherib (2Kg 18.13), Esarhaddon (Ezra 4.2) and Ashurbanipal (Ezra 4.10).

Neh 13.19: When it began to be dark at the gates of Jerusalem before the sabbath, I commanded that the doors should be shut and gave orders that they should not be opened until after the sabbath. And I set some of my servants over the gates that no burden might be brought in on the sabbath day.

Tsalal is the verb for “began to be dark” which has an alternate meaning of to be rolled down and can intimate the onset...the roll...of darkness. Note that *tsalal* is in reference to Jerusalem’s gates, that the darkness approaches those entry ways first in an attempt to get in the city. Nehemiah was keenly aware of this rolling darkness, if you will, and wished to keep it at bay, given the vulnerability of their situation. The gates are to remain firmly shut until after the sabbath which can be taken until the beginning of a new day which is that evening. Thus the darkness at hand is more than the physical variety; rather, it is all that is alien and hostile to the re-establishment of Jerusalem and its temple and hence can be distinguished as here from the evening twilight of the sabbath.

Nehemiah completes this protective measure by forbidding entrance into Jerusalem of any “burden, *masa'* being the noun which applies to anything carried as well as that which is uttered. Thus *masa'* and *tsalal* have a certain parallel.

Job

NB: The Book of Ester which comes before Job lacks references of *had* or “until.”

Jb 7.4: When I lie down I say, “When shall I arise?” But the night is long, and I am full of tossing till the dawn.

Most likely during the restless night Job is thinking of his earlier question about when to get out of bed. The tossing lasts until “dawn” or *nesheph* which derives from a verbal root meaning to blow and thus suggestive of the cooler time of day.

Jb 7.19: How long will you not look away from me nor let me alone till I swallow my spittle?

This verse is not unlike the previous entry, Job questioning the Lord in his suffering. Despite his complaints, never does he doubt the existence of God.

Jb 14.12: So man lies down and rises not again; till the heavens are no more he will not awake, or be roused out of his sleep.

The following precedes vs. 12 thereby making one sentence: “As waters fail from a lake, and a river wastes away and dries up.”

Without mentioning it directly, this verse intimates the approach of death.

Jb 14.13: Oh that you would hide me in Sheol, that you would conceal me until your wrath has past, that you would appoint me a set time, and remember me!

This verse takes place in the context of Job's near despair over his afflictions. However, never does he question the existence of God but unquestioningly attributes them as coming from God. In the verse at hand Job begs the Lord to both “hide and conceal” him, *tsaphan* and *satar*. The former connotes laying up or storing and the latter, veiling. “Wrath” is rendered literally as “your anger,” the noun *'aph* (cf. Ez 10.14) meaning the nose, hence “your nose.” The idea seems to be that anger is expressed by breathing quickly and heavily through the nostrils. The duration of this divine wrath isn't specified. Since it's recorded fairly early in the book, Job will have to endure it for some time to come. In the meanwhile, Job must listen to half-baked theological explanations about his situation from friends. Although they aren't stated here directly, they were a worse punishment than physical afflictions.

Almost wistfully Job longs for a “set time” or *choq* which also means a statute or custom, and to his mind it is lacking as to the duration of his affliction. While in the midst of this and surrounded by friends who haven't a clue as to the reason for his suffering, Job wishes the Lord to remember him. If that doesn't happen, he might as well give up.

Jb 14.14: If a man die, shall he live again? All the days of my service I would wait till my release should come.

Here Job asks a rhetorical questions about life after death. He doesn't answer it but would wait until his own death or "release," *chalyphah* which fundamentally means a change with respect to his "service." This is rendered by the noun *tsava'* (cf. 1Chron 12.22) which means host or army and applied to the verse at hand, Job's life as one of military service.

Jb 27.5: Far be it from me to say that you are right; till I die I will not put away my integrity from me.

Job boldly questions whether or not God is right, the verb being *tsadaq* and just as boldly maintains that he will maintain his personal "integrity" or *tumah* which connotes wholeness and completion.

Jb 38.18: Have you comprehended the expanse of the earth? Declare, if you know all this.

The English has no direct correspondence of "until" in this verse composed of two sentences. The first contains *had* which could be rendered literally as "Have you comprehended until the expanse of the earth?" The verb is *byn* from which as noted below in Ps 73.13, the preposition "between" derives. Thus *byn* can connote a knowing in-between, if you will, here with regard to the earth's "expanse" or *rachav* with its emphasis upon broadness or width.

In the second sentence the Lord taunts Job to "declare" this, *nagad* as in Ps 71.18 which, of course, Job does not. Job cannot extend his *byn* "until" the earth's expanse.

The Psalms

Ps 18.37: I pursued my enemies and overtook them; and did not turn back till they were consumed.

First comes a pursuit followed by overtaking and then enemies being "consumed" or *kalah* (cf. Ezra 9.14). Note the passive of this verb, that perhaps the Lord did the *kakah* while the psalmist did the pursuing, overtaking and not turning back.

Ps 57.1: Be merciful to me, O God, be merciful to me, for in you my soul takes refuge; in the shadow of thy wings I will take refuge till the storms of destruction pass by.

Two parts of the psalmist, if you will: his "soul" or *nephesh* (cf. Ex 12.15) and the first person singular or "I." Both "take refuge" in God" or *chasah* which can apply to hiding in a shadow as is the second example. In these wings the psalmist (again, 'I') will wait out the passing of "storms of destruction" or *havah* which also means wickedness. Nothing is said of how long the psalmist will remain there, but that is secondary because he is safe.

Ps 71.18: So even to old age and gray hairs, O God, do not forsake me till I proclaim your might to all the generations to come. Your power and your righteousness, O God, reach the high heavens.

Two examples of *had*, usually as “until.” The first is with regard to the psalmist's old age to which he wishes the Lord to bring him or not “forsake” him, *hazav* (cf. Dt 28.20) which suggests letting go or even abandonment.

The second *had* flows from the first. That is to say, the psalmist doesn't mind being forsaken by the Lord once he has proclaimed the Lord's “might.” *Nagad* (cf. Job 38.18) suggests a putting in front in the sense of in one's presence (the preposition *neged* or before derives from it) and here is with respect to divine “might” or *zeruah* which means “arm.” In other words, the psalmist wishes to engage in a kind of evangelization throughout his entire life or until old age when he can't do it any longer. Although he has one life to live, nevertheless he wishes to extend it, if you will, his *nagad* encompassing “all generations.” The psalmist has confidence this will happen which is why he says in a separate sentence that the Lord's power and righteousness “reach” not to heaven but the high heavens. The Hebrew reads literally “Your righteousness until on high” or *marom*.

Ps 72.7: In his days may righteousness flourish and peace abound till the moon be no more!

Reference is to the king of Israel, this psalm having the title “To Solomon.” Celestial bodies were not considered as gods, however, the moon was used as a means of noting the passage of time. Perhaps “till the moon be no more” intimates something like until the passage of time shall cease.

Ps 73.17: Until I went into the sanctuary of God; then I perceived their end.

This verse is preceded by vs. 16, the two forming one sentence: “But when I thought how to understand this, it seemed to me a wearisome task.”

Reference is to the wicked “always at ease” in vs. 12 to which the psalmist is comparing himself, not necessarily being persecuted by them. He seems to be minding his own business serving the Lord as best as possible and can't help but notice the behavior of these misdirected people. Rightly does the psalmist call this a “wearisome task” or *hamal* which also means labor. The Hebrew translates literally as “weariness in my eyes.”

Note use of the verbs “thought and understand” (*chashav* and *yadah*; cf. Lev 25.52 & Rt 3.3), the former applied to making a reckoning and the latter, intimate or personal knowledge. The psalmist has the best intention in the world attempting to know how he and the wicked co-exist, if you will: they are they flourishing while he is stumbling along. One day as represented by “until” (the time isn't specified) this constant, even subconscious operation of *chashav* and *yadah* moves the psalmist to enter God's “sanctuary” or *miqdash* (*qadash* is the verbal root meaning to set apart). The verse at hand says nothing about praying or the like, simply that he entered. That turned out to be sufficient, for as soon as he does he “perceived” their end, *byn* (Job 38.18) meaning to understand and even more literally, to see in between, for that preposition is derived from it. Thus the psalmist returns home with nothing external having changed but with knowledge colored by *byn*, if you will, which transformed his current situation.

Ps 94.13: To give him respite from days of trouble, until a pit is dug for the wicked.

This verse is preceded by vs. 12, the two forming one sentence: “Blessed is the man whom you chasten, O Lord, and whom you teach out of your law.”

The person called “blessed” or *'ashry* (verbal root means to guide, to lead straight) although he may not know it at the time. That is to say, he's unaware that a pit is being dug (presumably) by the Lord for those who are “wicked” or *rashah*. The verbal root means to make a noise or tumult, an apt description for such persons. Instead, his focus is twofold: 2) upon being chastened or *yasar* which implies some exhortation. 2) Being taught or *lamad* (implies chastisement) by the divine law or *torah*. Note that such *lamad* is literally “from (*min-*) your law,” that both *yasar* and *lamad* work hand-in-hand with respect to Torah.

So what appears unpleasant and laborious turns out to give the person at hand “respite” or *shaqat* (connotes tranquility) from unspecified days of “trouble” or *rah* which also means evil. Most likely there are many people who are wicked, so the pit being dug is a drawn-out affair. Not that the Lord is doing it slowly so but is teaching a lesson which hopefully will prevent the wicked from being cast in it and instead, repent.

Ps 104.23: Man goes forth to his work and to his labor until the evening.

Two types of occupation are presented, “work and labor” or *pohal* and *havodah*. The former applies to anything which is made or prepared and the latter is more general a term and can apply to service and even slave-like work. Man goes forth, that is, he rises at first light and continues with both *pohal* and *havodah* until evening or sunset which intimates the beginning of a new day. If a person engages in this twofold task until evening, he continues into the next day, implying that he works six continuous days, the seventh being one of rest. While this image may be applied to actual labor, on another level the implied continuous nature of work relative to evening can tie in with the continuous creating by the Lord for six days (of creation). And intimated is the Sabbath when there is no such *pohal* or *havodah*, both having achieved fulfillment.

Ps 105.19: Until what he had said came to pass the word of the Lord tested him.

This verse is preceded by vs. 18, the two forming one sentence: “His feet were hurt with fetters, his neck was put in a collar of iron.”

Reference is to Joseph who was cast into prison for false charges of adultery. Note that the Hebrew text reads rather vividly “in iron he soul (*nepesh*, cf. 57.1) passed” suggestive of the profound injustice and depths of the prison environment into which Joseph had been cast. However, this sets the stage for the verse at hand, his time in prison being marked by “until” which intimates Joseph's interpretation of the dreams of his two fellow prisoners. Word quickly reached pharaoh who eventually elevate him to a high position in the government of Egypt.

The first words of the verse at hand read literally “until the time came his word” (*davar*, noun, cf. Ez 9.4), and that time was the coming to pass of the two prisoners' dreams. Compare this *davar* with “word” or *'imrah* (noun of the common *'amar*, to speak) from the Lord. Normally *davar* is fuller in meaning not unlike *logos* but here *'imrah* (there aren't many instances of it) is associated with the Lord as a way to test Joseph. The verb here is *tsaraph* fundamentally meaning to melt. Note that a correlation, if you will, between this word and Joseph's soul having passed into iron, the two intimating a profound trial for Joseph.

Ps 110.1: The Lord says to my Lord: "Sit at my right hand till I make your enemies your footstool."

Here one Lord is addressing another Lord, this verse being quoted frequently in the New Testament as a kind of reciprocation between two equal beings. The invitation is to "my Lord" to sit at "the Lord's right hand, *yashav* (cf. 3.18) being the verb which here can be assuming a place of authority or just sitting down while "the Lord" subjects the enemies of "my Lord," the time span for this not being given. Importance, rather, is upon the dialogue between the two Lords and their relationship.

Ps 112.8: His heart is steady, he will not be afraid until he sees his desire on his adversaries.

Reference is to the "righteous" or *tsadyq* of vs. 6 whose heart remains "steady," *samak* suggestive of being supported and thus dispels any fear of "adversaries," *tsar* applicable to affliction. The Hebrew text lacks "desire" and reads literally "until which he sees in (*b-*) his adversaries."

Ps 123.2: Behold, as the eyes of servants look to the hand of their master, as the eyes of a maid to the hand of her mistress, so our eyes look to the Lord our God till he have mercy upon us.

The image of both a servant and maid regarding attentiveness to their master and mistress is what this verse is about. It isn't expressed by a verb but by eyes which literally are "to the hand" and "to the Lord," the preposition '*e/*' being used. The hand can be taken as belonging to a gesture for the servant to do or even revealing the master's disposition such as by being nervous in any given way. The eye '*e/*' to the Lord is, of course, figurative but suggests being attentive to him in a way which is not unlike the servant, full of expectation tinged with some fear. Apparently the Lord has not yet had mercy upon the psalmist who could be praying on behalf of the nation.

Ps 132.5: Until I find a place for the Lord, a dwelling place for the Mighty One of Jacob.

This verse is preceded by vs. 4, the two forming one sentence: "I will not give sleep to my eyes or slumber to my eyelids."

Reference is to King David seeking a permanent dwelling place for the ark of the Lord and can be read in light of 2Sam 7.1-2: "Now when the king dwelt in his house, and the Lord had given him rest from all his enemies round about, the king said to Nathan the prophet, 'See now, I dwell in a house of cedar, but the ark of the Lord dwells in a tent.'"

"Place and dwelling place" are similar yet different. *Maqom* (cf. Dt 11.5) applies to an abode and *mishkan* (cf. Num 9.15) is more along the lines of a tent and hence is temporary. David calls the Lord the "Mighty One" or '*Avayr* which means powerful as well as noble. Though David was living in a house of cedar and the Lord in a tent, he realized it was more important first to establish a permanent residence for the new kingship after which would come the temple. If it were otherwise, the threat of invasion from neighboring tribes could thwart David's plans.

Proverbs

Prv 4.18: But the path of the righteous is like the light of dawn which shines brighter and brighter until full day.

Emphasis is upon the “path” or *'orach*, a poetical word which means a course of living and acting. Such a path resembles the light of “dawn” or *nogah*, a splendor which gives of light. The path doesn't have this capacity naturally speaking but as a result of the constant treading of those who are “righteous” or *tsadyq* (cf. Ps 112.8). The Hebrew text expresses the growing brightness of this path literally as “going and light until the day is established.” *Kun* (cf. 2Chron 35.14) is the verb here which in this context means the time after dawn when the light is present fully and not compromised by any darkness. It reaches this peak at noon after which the sun begins its slow decline. And so the *'orach* at hand increases until dawn and declines after that.

Prv 7.18: Come, let us take our fill of love till morning; let us delight ourselves with love.

Words of a harlot (cf. vs. 10) to a young man wishing not just to have sexual relations with him but to take a “fill” of it, *ravah* meaning to drink largely, to irrigate. In other words, the harlot's intention is to get drunk on sex for one night or until morning. Here the sense or *ravah* is not unlike *halas*, “delight” or to be merry.

Prv 18.17: He who states his case first seems right until the other comes and examines him.

Reference is to a court of law where the person who first presents his case has an advantage. However, it can be lost once someone comes in and “examines” him, *chaqar* which means to investigate or search. This period of time can be long or short, and “until” can represent that decisive moment where the opposition sees a weakness to be exploited and steps in.

Prv 28.17: If a man is burdened with the blood of another, let him be a fugitive until death; let no one help him.

This verse is reminiscent of Cain who became a wanderer after having slain his brother Abel: “Behold, you have driven me this day away from the ground; and from your face I shall be hidden; and I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me” [Gn 4.14].

Ecclesiastes

Ecl 2.3: I searched with my mind how to cheer my body with wine—my mind still guiding me with wisdom—and how to lay hold on folly till I might see what was good for the sons of men to do under heaven during the few days of their life.

Ecclesiastes is thinking aloud here, considering to undertake an experiment of sorts. While still being guided (*nahag*: to urge on, to pant or sigh) by “wisdom” or *chakmah*, he wishes to “lay hold on folly.” The verb is *'achaz* with the preposition *b-* or “in” prefaced to *sikluth* (also as foolishness) thereby reading literally as “to lay hold in folly.” Ecclesiastes doesn't know the out come but seems to approach it with some objectivity, to see if is beneficial not for himself but for others.

Song of Songs

Sg 2.7: I adjure you, O daughters of Jerusalem, by the gazelles or the hinds of the field, that you stir not up nor awaken love until it please.

The bride is addressing those who are identified with Jerusalem which can intimate their close connection with the temple there.

“Gazelles” or *tsevoth* is derived from the verbal root *tsavah*, to go out, to shine, and an alternate meaning for this noun is splendor or glory. I.e., the bridegroom has the quality of a gazelle’s splendid form which appears shining when in motion. Note that she uses the plural form; not just one gazelle but an indeterminate number of them as well as with the hinds. The second animal which the bride presents to the daughters of Jerusalem is the “hind” or *ayalah*. Prov 5.19 compares a wife to this animal as follows: “and rejoice in the wife of your youth, a lovely hind, a graceful doe,” implying delicacy combined with speed.

Observe the bride’s two directives: “do not stir up” and “do not awaken.” The verbal root of the former is *hur*, to be hot, ardent, implying that one is fervent in watchfulness. However, in this verse an opposite form of attentiveness is requested with regard to the “beloved” (*ha’ahaveh*) which suggests, indicates that no one should interfere with the bridegroom, not necessarily meaning that he is asleep. The verbal root of the second directive, “do not awaken,” is the same form or in Hebrew, *polel*, or future as opposed to the former being *hiphil*, a different degree of future-ness.

“Until it pleases:” that is, until the bridegroom decides to take action on his own without interference from the daughters or even the bride herself. The verbal root here is *chaphats* which combines both the act of willing and desiring.

Sg 2.17: Until the day breathes and the shadows flee, turn, my beloved, be like a gazelle or a young stag upon rugged mountains.

Reference to day breaking and shadows departing are reminiscent of Gen 32.24: “And Jacob was left alone; and a man wrestled with him until the breaking of the day (*had haloth hashachar*).” Note the contrast of this phrase with the Song’s, *had sheyaphuch hayom*, the latter more accurately reading, “until the day breathes.” Such breathing keeps in line with the time of twilight, a type of breathing in between two cycles of day and night.

As for the shadows, the noun is *tsealym*, from *tsalal*, with two meanings, “to be shaded” and “to be rolled down.” Perhaps the sense here is that a shadow tumbles...rolls...after the object of which it is an reflection.

Had or “until” has a key role in all this, that is, with respect to the cessation of day breaking and shadows fleeing. Then the bride asks her spouse first “to turn away” and “be like a roe or a young hart upon the rugged mountains.” Such movement (*savav*; also means to go round) implies that she wishes him not necessarily to turn aside but to come round again. Her second wish is that he be like the just mentioned two animals, “roe” or “young hart” encountered in Sg 2.9 as he stands behind “our wall.”

Sg 3.4: Scarcely had I passed them, when I found him whom my soul loves. I held him and would not let him go until I had brought him into my mother's house and into the chamber of her that conceived me.

With regard to this passing by the bride which she has done “scarcely” or *kimhat*, she discovers her lover but no words are exchanged between them for the rest of chapter three. The preposition *m-* (*min-*) prefixed to “them” (*mehem*), literally, “from them” indicates that she has fully left them behind in their watching whereas the bride is rewarded with fulfillment of hers.

The bride finds her lover whereas the watchmen do not. She seizes her bridegroom with a forceful grasp as indicated by the verb *‘achaz*. The bride adds, “I would not let him go,” the verbal root being *raphah*, and a parallel being Prov 4.13: “Keep hold of (*chazaq*, similar to *‘achaz*) of instruction, do not let it go.” The verb *raphah* in itself connotes a relaxing, of taking it easy, and applied to the bride, this command, seems contradictory to her bold statement, “I would not let him go.”

The bride is not content with apprehending her spouse but brings him into “the chamber of her who conceived me.” Here *had* or “until” places an important role: indeed she grasps him “in the streets and in the broad ways” (vs 2) while applying the blood to the lintels and door posts. With this verse in mind, we may say that the bride brings her spouse into one of the Israelite homes: “and none of you shall go out of the door of his house until the morning” (Ex 12.22). It is thus not difficult to associate one of these houses with one belonging to “her who conceived me,” that is, the bride’s mother or the Israelite nation who conceived...initiated her...into the Passover . Note only does she bring him here but goes further, into a “chamber” or *cheder* which means an inner room or bedroom as in Sg 1.4: “The king has brought me into his chambers.”

Sg 3.5: I adjure you, O daughters of Jerusalem, by the gazelles or the hinds of the field, that you stir not up nor awaken love until it please.

“And by the roes and by the hinds of the field:” they were encountered in Sg 2.7 with a similar oath to the daughters of Jerusalem, that is, with regard to allowing the bridegroom to remain at rest. Here the bride does the same, using the verb *hur* twice as “stir and awaken.” In both 2.7 and here “love” or *‘ahavah* (connotes breathing) is another way of speaking about the bridegroom or more accurately, his essence.

Sg 4.6: Until the day breathes and the shadows flee, I will get myself to the mountain of myrrh and the hill of frankincense.

Suggestive here is that time prior to dawn when daybreak is most anticipated. The Hebrew lacks a verb reading, “My soul to the Lord” (*naphshy la’dony*); this simple “to” or *l-* is ample expression of the bride’s desire for her beloved. It is accentuated by “from watchmen” (*mishomrym*), that is, her desire is much greater than their waiting for daybreak.

It is during the night in anticipation of daybreak that the bride journeys to “the mountain of myrrh and the hill of frankincense,” two locales lacking historical reference but suggestive of her desire for the beloved. Note the literal manner by which she expresses her journey, “I will go to me,” *‘elek ly*, a way of expressing resolve to herself, not necessarily to others such as the Song’s companions. The bride also intimates a certain urgency in her passage by the words “until the day breathes and the

shadows flee” which is suggestive of Jacob's wrestling with the mysterious man at night (cf. Gn 32.22+).

As for the bride's destination, the symbols of frankincense and myrrh can't help but be reminiscent of the three wise men who came bearing gifts (two of which were frankincense and myrrh) to the Christ child. Instead of following a star, the bride follows that desire of her heart. Her time to reach her destination is limited, that is, “until day breathes and the shadows flee.” Such “breathing” or *naphach* is a blowing, a time when dawn stirs the air which can also take place in dawn's twilight. Even a slight arousal of wind signifies for her that she must reach her destination, keeping in mind the urgency of the Passover and Exodus of Israel from Egypt.

As for the fleeing of the “shadows” or *tse'aym*, perhaps the bride is referring to dreamlike hindrances which manifest themselves at night and have a very real presence though lacking substance. They are strongest shortly before dawn or during the traditional third watch. The danger posed with dawn is that this twilight easily can give rise to illusions.

Sg 8.4: I adjure you, O daughters of Jerusalem, that you stir not up nor awaken love until it please.

This verse is similar to Sg 2.7 only here the gazelles or the hinds of the field are missing. Instead, the bride simply adjures the “daughters of Jerusalem.” and so there are no animals representing swiftness which apply to his propensity to come and go quickly; the bride has had ample experience of this and now has achieved a certain familiarity with his comings and goings, knowing that they are characteristic of “him whom my soul loves” [3.3].

Isaiah

Is 5.8: Woe to those who join house to house, who add field to field until there is no more room, and you are made to dwell alone in the midst of the land.

Two words with respect to the illicit linking of property, “join and add” or *nagah* and *qarav*. The first is noted last in Lev 12.4 as touch and the latter in 1Sam 14.36 as draw near. Those engaged in such unlawful activity continue until the people they are afflicting get squeezed out and have no more “room,” *maqom* or place as in Ps 132.5. Note that the verb *qarav* as used here is the root for “midst” or *qerev* with respect to the land.

Is 6.11: Then I said, "How long, O Lord?" And he said: "Until cities lie waste without inhabitant and houses without men and the land is utterly desolate."

Vs. 12 follows the verse at hand, the two forming one sentence: “and the Lord removes men far away, and the forsaken places are many in the midst of the land.”

Isaiah's response to this question after having willingly taken on the Lord's request shows some regret with regard to the duration of having to carry out his mission. Although the people have sunken low and Isaiah is fully aware of it, he must come to grips with actually carrying out what had been entrusted to him. In other words, a kind of inverse mission, if you will, instead of enlightening the people as he expected would be the case. Isaiah might be afraid that he will have a role in the

impending destruction, again, quite the opposite of what we expect of a missionary prophet. The same verb *sha'ah* is used for both "lie waste" and "destroyed." "They roar like the roaring of great waters" [17.12].

Is 22.14: The Lord of hosts has revealed himself in my ears: "Surely this iniquity will not be forgiven you till you die," says the Lord God of hosts.

Galah (cf. Jud 18.30) is the verb for "revealed" and has as its alternate meaning of going into exile, presumably because those who did went naked or partly so. In the verse at hand, *galah* is done in the ears of Isaiah, that is to say, it is part of the *masa'* or oracle of vs. 1 specifically aimed to be heard. The Lord speaks of "iniquity" or *havon* (cf. Num 14.19) which pertains to failing to heed the "day" or *yom* of the Lord. It will remain until the day "you" die, this second person most likely referring to the inhabitants of Jerusalem. Both the beginning and end of vs. 14 have "Lord God of hosts" suggestive of the Lord as head of an angelic army.

Is 26.20: Come, my people, enter your chambers and shut your doors; p[behind you; hide yourselves for a little while until the wrath is past.

The sequestration here is not unlike the Israelites in Egypt when they confined themselves for celebration of the Pasch as well as to avoid their first born being slain by the Lord through smearing a lamb's blood on their doorposts (cf. Ex 12.21-23). In the verse at hand the Lord makes direct appeal, "My people." *Cheder* as "chambers" usually refers to an inner room or apartment. "The spirit of man is the lamp of the Lord searching all his innermost parts" [Prov 20.27].

Within the deepest recesses of their dwelling the people are to "hide" or *chavah* which has four other biblical references although similar to *chava'* of the same meaning. "Hide yourselves there (in the hills) three days until the pursuers have returned" [Jos 2.16]. Such hiding is for a short time or until the "wrath" or *zaham* (cf. 13.5 as indignation) has passed. The nature of this *zaham* isn't spelled out but can have parallels with the Pasch just noted.

Is 29.17: Is it not yet a very little while until Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest?

Reference to Lebanon means that its forests had become a "fruitful field" or *karmel* which means a cultivated place such as a garden. Despite the shift from forest to garden, if you will, this same garden will be "regarded" (*chashav*, cf. Ps 73.17) as a forest. Those doing the *chashav* aren't specified but most likely applies to the Israelites to the south as they look north toward Lebanon.

Is 30.17: A thousand shall flee at the threat of one, at the threat of five you shall flee till you are left like a flagstaff on the top of a mountain, like a signal on a hill.

The noun for "threat" is *geharah* which also means a rebuke, here coming from both one person and five. The Lord continues to mock the people by comparing them to two banners, possibly of a military nature, which they abandoned in haste. "Flagstaff and signal" or *toren* and *nes*, the latter is cited here: "Your tackle hangs loose; it cannot hold the mast firm in its place."

Is 32.15: Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field,

and the fruitful field is deemed a forest.

This verse is preceded by the following to form one sentence: “For the palace will be forsaken, the populous city deserted; the hill and the watchtower will become dens forever, a joy of wild asses, a pasture of flocks.”

Had or “until” represents an unspecified period of time or when the “Spirit” (*Ruach*, cf. 1Kg 15.29) is “poured” upon those who had suffered at the hand of the various deviant people Isaiah had listed thus far since Chapter Thirty-Two. Because *Ruach* is a breath (air) and not water (liquid), such pouring will be in the form of a forceful wind blowing in a vertical direction or from top to bottom.

The verb *chashav* (cf. 29.17) for “deemed” implies making an estimation where here applies to the transition from a field to a forest.

Is 36.17: Until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards.

Vs. 16 precedes the current one, forming one sentence: “Do not listen to Hezekiah; for thus says the king of Assyria: 'Make your peace with me and come out to me; then every one of you will eat of his own vine, and every one of his own fig tree, and everyone of you will drink the water of his own cistern.’”

“Until” here has a seductive quality about it as used by an emissary from the king of Assyria. He wants those under King Hezekiah to make “peace” which isn't the familiar *shalom* but *berakah* or essentially a blessing as well as a gift. Thus the Israelites would be blessed and gifted should they opt to go over to the Assyrian side.

Is 38.13: I cry for help until morning; like a lion he breaks all my bones; from day to night thou dost bring me to an end.

In the previous verse Hezekiah laments that his illness is drawn out “from day to night.” This is representative of the endless, painful passage of time when he cries out for help, the verb being *shavah* meaning to compare or make equal. Hezekiah refers to a lion breaking his bones which could mean an intense fever and making his impending end all the more fearful. The verb *shalam* (cf. 2Chron 8.16) is used again for this which can apply to a constant death-like way of living.

Is 39.6: Behold, the days are coming, when all that is in your house and that which your fathers have stored up till this day shall be carried to Babylon; nothing shall be left, says the Lord.

A contrast between multiple “days” and a singular “day,” *yom* being the noun. It takes place in the context of King Hezekiah having shown envoys from Babylon all his resources, something Isaiah chides him not to have done. Reference to fathers can refer to all the kings who have come before him. In short, the multiple days will be fulfilled in the singular day when these resources shall be plundered.

Is 42.4: He will not fail nor be discouraged till he has established justice in the earth; and the coastlands wait for his law.

Kahah and *ratsats* or “(not) fail and be discouraged.” The former suggests being feeble as well as dim and the latter, being oppressed. Both will not stop in the Lord’s way to “establish” (*sum*, to place or set up, cf. 2Kg 8.11) “justice” or *mishpat* (cf. Jos 20.6). The time span for this is not given, but this is secondary to the fact that the Lord is doing it.

Coastlands represent the place to which the Israelites had fled before the advance of King Cyrus. Now that that crisis is over, people there are waiting for the Lord’s “law” or *torah* (cf. Ps 94.13), the verb being *yachal* which connotes trust.

Is 62.1: For Zion's sake I will not keep silent and for Jerusalem's sake I will not rest until her vindication goes forth as brightness and her salvation as a burning torch.

Note the two verbs, ‘keep silent and rest,’ *chashah* and *shaqat* (cf. Ps 94.13), both of which the Lord will not do and which are dependent upon the small word “until” or *had*. That is to say, until first her “vindication” or *tsedaqah* “goes forth” followed by “salvation” or *yeshuhah*. To the former belongs “brightness” *nogah* while the latter isn’t explicitly mentioned as going forth but is a burning “torch” or *lapyd*. “On that day I will make the clans of Judah...like a flaming torch among sheaves” [Zech 12.6].

Is 62.7: and give him no rest until he establishes Jerusalem and makes it a praise in the earth.

Vs. 6 precedes the current one, forming one sentence: “Upon your walls, O Jerusalem, I have set watchmen; all the day and all the night they shall never be silent. You who put the Lord in remembrance, take no rest.”

The person addressed seems to be the servant to whom the people will give no rest or *domy* (previous verse). That is to say, he must establish (*kun*: cf. Prov 4.18) Jerusalem and make (*sum* connotes placing; cf. 2Kg 8.11) it a “praise” or *tehilah*. This establishing or literally placing is to be in the earth, intimating that it will be in its center.

Jeremiah

Jr 1.3: It came also in the days of Jehoiakim the son of Josiah, king of Judah and until the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, until the captivity of Jerusalem in the fifth month.

“It” refers to the previous verse, “word” (*davar* not unlike *logos*, cf. Ps 105.19) of the Lord. Note the two “untils” which refer to the capture of Jerusalem by the Babylonians. Thus the divine *davar* made its presence felt despite these tumultuous times but chances are few people perceived it except as a means of punishment and retribution. Vs. 4 continues with mention of the *davar* to Jeremiah's call who, despite the tragedy about to befall Jerusalem, will make him a “fortified city” [vs. 18] against Judah. And so one man will remain this way compared to the downfall of Jerusalem and thus be the place where the divine *davar* will take up residence, if you will.

Jr 9.16 (vs. 15 in the Hebrew): I will scatter them among the nations whom neither they nor their fathers have known; and I will send the sword after them until I have consumed them.

Puts is the verb for “scatter” or to disperse with regard to Israel “among the nations” or literally, “in (*b-*) the nations” or *goy* (cf. Jos 3.17), *b-* more suggestive of being intermingled with them and thus adopting their customs and worse, losing faith in the Lord. Although Jeremiah claims that neither the people nor their fathers knew these nations, chances are they did, that is, referring to Babylon. Then again, the verb *yadah* (cf. Ps 28.17) connotes intimate knowledge compared with factual knowledge, their predecessors (as well as their contemporaries) having the latter but not the former. The sword belongs to Babylon which, in turn, will be an instrument in the hand of the Lord and pursue the Israelites until he has “consumed” the people, *kalah* implying coming to a full end or completion (cf. 2Chron 31.1).

Jr 23.20: The anger of the Lord will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand it clearly.

'Aph is the noun for “anger” (cf. Job 14.13) which fundamentally means nose through which such anger is expressed, that is, through breathing in short, loud bursts. This divine anger will continue to blow, if you will, until the “intents of his mind,” *mizimah* referring to counsel which implies craftiness and usually with regard to anything evil. Such *mizimah* comes from the Lord's *lev* which applies to the heart and thus his very center. Note that two verbs “executed and accomplished” are used with respect to *mizimah*, *hasah* (cf. Num 9.12) and *qum* (cf. Judg 5.7). The first means to do and the second, to arise.

The second short sentence of this verse refers to a future time ('latter days') dealing with the extension of “until” when the people will “understand” (*byn*, cf. Ps 73.17) the divine *mizimah* “clearly,” *bynah* being a noun for understanding. How long it will be is not given, just the time when it has been accomplished. This the words of the second sentence can be read literally as “you will understand in it (*b-*) understanding.”

Jr 24.10: And I will send sword, famine and pestilence upon them until they shall be utterly destroyed from the land which I gave to them and their fathers.

Use of such terms as sword, famine and pestilence are extreme, the second and third being more or less prolonged and thorough. It is made even worse by the use of the preposition *b-*, literally as “I will send in them.” All are directed to the people's utter destruction...not just that but from their “land,” *'adamah* (Josh 23.13) intimating the physical soil in which they are rooted. These words read literally, “from upon (*min* and *hal* forming one preposition) the land.” What makes this especially tragic is that Lord is speaking of the land...the very soil...he had given to their fathers which means going back to Abraham. *Tamam* is the verb for “utterly destroyed” and as noted in Jos 10.20, is pretty absolute.

Jr 27.7: All the nations shall serve him and his son and his grandson, until the time of his own land comes; then many nations and great kings shall make him their slave.

Reference is to King Nebuchadnezzar and his lineage which to the nations involved is a long time totaling three life spans, if you will. This verse speaks of the (Babylonian) “land” or *'erets* (cf. Jdg 18.30) which refers more specifically to the people inhabiting a specific place. Thus after three generations other nations will conquer Babylon and make “him” or the collective kingship and land of Babylon their “slave,” the verb being *havad* (1Chron 6.32) which is the same as “serve” relative to “all the nations.” In the end Babylon will suffer the same fate it had meted out to other nations.

Jr 27.8: But if any nation or kingdom will not serve this Nebuchadnezzar king of Babylon and put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine and with pestilence, says the Lord, until I have consumed it by his hand.

This verse follows immediately after the previous one which deals with the ultimate fall of Babylon. In the meantime, it seems, other nations are bound to serve (*havad*, as in vs. 8) King Nebuchadnezzar; his son and grandson aren't mentioned specifically but perhaps included. The punishment will be by sword, famine and pestilence as in 24.10, here as there the preposition *b-* or "in" being prefaced to each word to show the severity of divine vengeance. *Paqad* (cf. 32.5) is the verb used which generally has military connotations such as making an assault. This triple "in," if we could put it such, will endure until the Lord has "consumed" the non-complying nation, *tamam* as in 24.10.

Jr 27.22: They shall be carried to Babylon and remain there until the day when I give attention to them, says the Lord. Then I will bring them back and restore them to this place.

Those about to be exiled to Babylon must have had in mind the words of vs. 7, that the kingship there will last some three generations after which the empire will be conquered. Such a prophecy can be taken favorably in the sense of their exile not being terribly long. On the other hand, the Israelites must have had some fear about the new rulers being as harsh or worse than the Babylonians. In sum, the "until" here is fraught with uncertainty. However, the Lord will "give attention" to his people, *paqad* being the verb as noted in the previous entry, here with the meaning of coming to visit or implying use of some kind of military might. The process of restoration involves first a bringing back and then a restoring, *halah* followed by *shuv* (2Sam 22.38). The first implies a going up (to Jerusalem, cf. Num 9.21) and the latter, a going back to where one has come from.

Jr 30.24: The fierce anger of the Lord will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand this.

This verse is a repeat of 23.20.

Jr 32.5: And he shall take Zedekiah to Babylon, and there he shall remain until I visit him, says the Lord; though you fight against the Chaldeans, you shall not succeed?

This verse is preceded by vs. 4 making one sentence: "Zedekiah, king of Judah, shall not escape out of the hand of the Chaldeans but shall surely be given into the hand of the king of Babylon and shall speak with him face to face and see him eye to eye."

Reference to Zedekiah's fate in Babylon is recorded in 52.9-11: blinded but allowed to live, the sight of his sons slain before him as the last thing he had seen. The "until" here when the Lord will "visit" (*paqad* again; cf. 27.8) Zedekiah isn't specified though it may refer to divine consolation after what had happened to him in captivity.

Jr 36.2: Take a scroll and write on it all the words that I have spoken to you against Israel and Judah and all the nations, from the day I spoke to you, from the days of Josiah until today.

The “words” (*davar*) spoken by the Lord to Jeremiah hearken all the way back to 1.4: “Now the *davar* of the Lord came to me saying.” The nature of this *davar* is unlike the fleeting words commonly used, being essentially singular yet having multiple expressions. Thus it was easy for Jeremiah to recall the first *davar* right up to the present.

Jr 36.23: As Jehudi read three or four columns, the king would cut them off with a penknife and throw them into the fire in the brazier until the entire scroll was consumed in the fire that was in the brazier.

Jehudi was in the service of King Jehoiakim, that is, he held an esteemed position as being able to read which was not the case with the vast majority of people.

Jr 37.21: So King Zedekiah gave orders, and they committed Jeremiah to the court of the guard; and a loaf of bread was given him daily from the bakers' street until all the bread of the city was gone. So Jeremiah remained in the court of the guard.

Despite the famine produced by the Babylonian siege, the king made sure that Jeremiah had sufficient food. This is the last verse of Chapter Thirty-Seven followed by his release from Ebed-melech, a foreigner (Ethiopian) in the court of King Zedekiah.

Jr 38.28: And Jeremiah remained in the court of the guard until the day that Jerusalem was taken.

This court of the guard was connected with protection of the king and thus was a prime objective of the Babylonians besieging the city. Nevertheless, being an elite group of soldiers, they were able to offer Jeremiah some protection and in the end, escape from the final days of the siege. Note that the *davar* of the Lord comes to Jeremiah in the court of the guard (cf. 39.15) saying that he will deliver him not so much from the Babylonians but Israelites who wish to kill him.

Jr 44.27: Behold, I am watching over them for evil and not for good; all the men of Judah who are in the land of Egypt shall be consumed by the sword and by famine until there is an end of them.

Shaqad is the verb for “watching over” (cf. Ez 8.29) which essentially means to be sleepless, here pertaining to the Lord concerning “evil” or *rahah* which is prefaced with the preposition *l-*, literally as “to evil” which is more direct. The same applies with regard to good. This *rahah* consists in the men of Judah being “consumed” or *tamam*, made a full end (cf. 27.8) until their “end” or the verb *kalah* (cf. 9.16). Thus *tamam* and *kalah* are similar, the former suggesting a leaving off and the latter, a wasting away.

Jr 47.6: Ah, sword of the Lord! How long till you are quiet? Put yourself into your scabbard, rest and be still!

Note the three verses pertaining to quiet: *shaqat* (cf. Is 62.1 as rest), *ragah* (also means to tremble, to make still) and *damah* (cf. Ex 15.16, connoting becoming dumb). The second of three short sentences is of a rhetorical nature addressed not to the Lord but to his sword which here is presented as an independent reality which can think and act on its own. The threat coming from Ashkelon and the seashore in the next verse will determine the length of *shaqat* or the sentence which is conditioned by “until.”

Jr 49.37: I will terrify Elam before their enemies and before those who seek their life; I will bring evil upon them, my fierce anger, says the Lord. I will send the sword after them until I have consumed them.

This verse is followed by the next one making one sentence: “and I will set my throne in Elam and destroy their king and princes, says the Lord.”

When Zedekiah became king, Elam became his “mainstay” or *re’shyth* (cf. vs. 35) which means head or chief thus referring to that land as essential to Zedekiah's army. *Chatat* is the verb for “terrify” and fundamentally means to break or confound. In addition to this, the Lord will bring to bear his “fierce anger” or *charon* (a noun referring to heat; cf. Ez 10.14) which comes from his *'aph* or nose, suggestive of heavy, loud breathing as noted in 23.20. Finally, the sword is connected directly with “until” and the consummation of Elam, the verb here being *kalah* (cf. vs. 27).

Jr 52.11: He put out the eyes of Zedekiah and bound him in fetters, and the king of Babylon took him to Babylon, and put him in prison till the day of his death.

A brutal gesture on the part of the king of Babylon. Before blinding Zedekiah, he was forced to watch the execution of his sons after which he had to be imprisoned for life. It is a question of how he was able to cope with this of which we have no information.

Jr 52.34: As for his allowance, a regular allowance was given him by the king according to his daily need until the day of his death as long as he lived.

This verse is preceded by vs. 33 thereby making one sentence: “So Jehoiachin put off his prison garments. And every day of his life he dined regularly at the king's table.

This is the last verse in the Book of Jeremiah referring to the prophet. It ends on an upbeat note especially by the phrase “regular allowance” which is comprised of *'aruchah* (only two other biblical references) derived from the verbal root *'arach* meaning to decree or appoint and *tamyd* which means perpetuity or continuance.

Lamentations

Lm 3.50: Until the Lord from heaven looks down and sees.

This verse is preceded by vs. 49 as follows: “My eyes will flow without ceasing, without respite.” It is also followed by vs. 51: “my eyes cause me grief at the fate of all the maidens of my city.”

This verse is comprised of two, the one before and the one after. In between, if you will, is this hope of the Lord looking down from heaven, *shaqaph* followed by *ra'ah*. The former implies a looking out or forth as from above to below; the latter is the common verb meaning to see. In other words, the Lord first looks out or leans over up in heaven to earth below after which he sees, the two being different gestures of the same act.

Ezekiel

Ezk 4.8: And, behold, I will put cords upon you so that you cannot turn from one side to the other till you have completed the days of your siege.

This verse is situated within the context of the coming siege of Jerusalem when the Lord will put “cords” or *havoth* upon the city. Usually cords are wrapped around an object but here they are extended “upon” (*hal-*) Jerusalem, tying it down, as it were, from above. These cords will be in place until the city has “completed” (*kalah*, cf. Jer 49.37) the siege. Those attacking Jerusalem will then lift them, making the city’s inhabitants an easy target for capture and then exile.

Ezk 4.14: Then I said, "Ah Lord God! Behold, I have never defiled myself; from my youth up till now I have never eaten what died of itself or was torn by beasts nor has foul flesh come into my mouth."

Jeremiah complains to the Lord about having to eat unclean food during the coming siege, considering it as a defilement, the verb *tame'* (cf. Num 19.22) referring to such pollution.

Ezk 21.27 (vs. 32 in the Hebrew): A ruin, ruin, ruin I will make it; there shall not be even a trace of it until he comes whose right it is; and to him I will give it.

Havah is a verb for “ruin” used for the unusual amount of three times, translating literally as “I will overturn.” This is the only use of *havah* in the Bible. Reference is to King Zedekiah and the impending siege (and exile) of Jerusalem. The word “trace” is lacking in the Hebrew, this reading literally as “it will be no more” followed immediately by *had* or “until.” Given the dire circumstances, no one except perhaps Jeremiah knew the identity of this person coming and whose “right” it belongs. Such *mishpat* (cf. Judg 20.6 as 'judgment') seems to refer to any future restoration of Israel. A parallel to this is Gn 49.10: “The scepter will not depart from Judah nor the ruler's staff from between his feet until he comes to whom it belongs, and the obedience of the nations is his.”

Ezk 24.13: Its rust is your filthy lewdness. Because I would have cleansed you and you were not cleansed from your filthiness, you shall not be cleansed any more till I have satisfied my fury upon you.

The “lewdness” or *tum'ah* pertains to Jerusalem, this word derived from *tame'* as found in 4.14. The inhabitants have rejected the offer of divine cleansing (*taher*, cf. Lev 17.15) and as a result the Lord will have to satisfy his “fury” (*chemah*, cf. Gen 27.44) upon them, this word meaning a burning. The verb here is *nacham* (cf. 1Sam 15.35) which means to lament as well as to take vengeance. As with so many similar examples, the time span isn’t given, that being secondary to the divine action taking place.

Ezk 28.15: You were blameless in your ways from the day you were created till iniquity was found in you.

Tamym is the adjective for “blameless” which implies being perfect or complete and here applies to Tyre. Apparently Tyre managed to hide its “iniquity” (*havlah*) from the Lord for a considerable length of time. The Lord was aware of it all along but finally reveals it, the manner and means by which such iniquity became present is not disclosed here.

Ezk 34.21: Because you push with side and shoulder and thrust at all the weak with your horns till you have scattered them abroad.

This verse continues into the next one thereby forming one extended essence: "I will save my flock, they shall no longer be a prey; and I will judge between sheep and sheep."

The previous verse speaks of fat and lean sheep, so the image in the verse at hand refers to a ram. Such are the leaders of Jerusalem who had engaged in such bullying behavior an extended period of time. *Chutsah* means "abroad" as well as without or outside which can mean not just Jerusalem but Israel.

Ezk 39.15; And when these pass through the land and any one sees a man's bone, then he shall set up a sign by it till the buriers have buried it in the Valley of Hamon-gog.

Reference is to the defeat of Gog and the people of the land (cf. vs. 13) who are passing through. Each passer-by is to set up a "sign" or *tsyon* (the proper name Zion is derived from it), this word implying a pillar for other to bury the bones strewn on the fields.

Ezk 46.2: The prince shall enter by the vestibule of the gate from without and shall take his stand by the post of the gate. The priests shall offer his burnt offering and his peace offerings, and he shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening.

The context is Ezekiel's vision of the temple begun in Chapter Forty. This verse comprised of three sentences deals with the regulations concerning the prince (*nasy'*) with respect to being present at sacrificial offerings in the temple. However, the prince can advance only to the gate's threshold after which he leaves. The gate being left open until evening implies the conclusion of the ritual just performed after which is the beginning of a new day.

Daniel

Dn 1.21: And Daniel continued until the first year of King Cyrus.

This is the concluding verse of Chapter One just prior to Daniel's interpretation of the dream of King Nebuchadnezzar. The verb "continued" is lacking in the Hebrew text, reading literally "And Daniel was." This wording intimates a constancy on Daniel's part both with regard to his service under Nebuchadnezzar and his successor, Belshazzar, having never wavered in his obedience to both God and the responsibilities of his high position within the Babylonian empire as well as looking out for his fellow Israelites who were in exile.

Dn 2.9: That if you do not make the dream known to me, there is but one sentence for you. You have agreed to speak lying and corrupt words before me till the times change. Therefore tell me the dream, and I shall know that you can show me its interpretation.

This verse is preceded by the following, thereby making an extended sentence although vs. 9 contains

two full sentences: "The king answered, "I know with certainty that you are trying to gain time, because you see that the word from me is sure."

The Chaldeans were totally focused...terrified is more like it...by the sentence coming from King Nebuchadnezzar as intimidated by the small but significant "that" or *yid* which connects vs. 8 with this one. Or more to the point, it's the way he spoke it that grabbed everyone's attention and put them on edge. *Yid* is made more ominous by the equally small word *hen* or "if" which sets the stage for what comes immediately afterward. Everyone therefore was transfixed as they stood before the most powerful man on earth.

Dath is the noun for "sentence" which applies to something set such as a mandate as is the case at hand. Thus King Nebuchadnezzar threatens the diviners with both a sentence and a word, both being irrevocable.

The second of three sentences within this one verse contains Nebuchadnezzar's harsh response to the request by the Chaldeans for him to reveal his dream. Nebuchadnezzar could see through them, their bravado disguising a desperate desire to save their own skins. In reality they didn't agree to "speak lying and corrupt words." The verb "have agreed" is *zeman*, the only reference in the Bible.

The noun *milah* or "word" is both "lying" and "corrupt," *kadav* (the only use of this adjective in the Bible) and *shechath* which has one other biblical references. Nebuchadnezzar's mention of "times" or *hidan* is noted in the previous verse and most likely refers to that. In other words, he is accusing the Chaldeans of deceiving him and waiting for a chance to catch them in the act when they can again pull off their supposed deception. The verb for "change" is *shena'* and applies to repetition as well. The third and final sentence is a reiteration of Nebuchadnezzar's demand in vs. 6. How could the Chaldeans respond adequately to this without showing outward signs of fear and doubt?

Dn 4.23 (vs. 20): And whereas the king saw a watcher, a holy one, coming down from heaven and saying, "Hew down the tree and destroy it but leave the stump of its roots in the earth bound with a band of iron and bronze in the tender grass of the field; and let him be wet with the dew of heaven; and let his lot be with the beasts of the field till seven times pass over him."

Hyr is the noun for "watcher" seen by King Nebuchadnezzar and derives from a verbal root meaning to be awake or to arise. He bids the tree to be cut down but allows the stump to remain. Included are the mysterious "seven times" which is not specified and perhaps refers to a curse. However, it is not permanent but will end once Nebuchadnezzar knows that the Most High is supreme ruler and gives authority to rule to whomever he wishes.

Dn 4.25: That you shall be driven from among men, and your dwelling shall be with the beasts of the field; you shall be made to eat grass like an ox, and you shall be wet with the dew of heaven, and seven times shall pass over you till you know that the Most High rules the kingdom of men and gives it to whom he will.

This verse is an extension of the text technically begun in vs. 23.

Daniel speaks of the future which appears to be indefinite, leaving it up to King Nebuchadnezzar to figure that one out for himself. One thing is certain: he will know when it happens. However, there is a consolation. Daniel says nothing about Nebuchadnezzar being assassinated, for if that were in the

future, he would have mentioned it.

Terad is the verb for “shall be driven out” and suggests a dropping but not just that, one that happens continually. In addition to this, Nebuchadnezzar will be forced to leave the human race and take up residence with wild beasts. *Medar* is the noun for “dwelling,” the only use of this term in the Bible and derives from the verbal root *dor* meaning to remain or to inhabit. Daniel continues with this prophecy, hearkening back to King Nebuchadnezzar’s own words in vs. 15.

Finally we have the mysterious “seven times” which is not specified and perhaps refers to a curse as noted in vs. 23. However, it is not permanent as also noted there.

Dn 4.32: And you shall be driven from among men, and your dwelling shall be with the beasts of the field; and you shall be made to eat grass like an ox; and seven times shall pass over you until you have learned that the Most High rules the kingdom of men and gives it to whom he will.

This is vs. 29 in the original text and is preceded by vs. 31, the two forming one lengthy sentence: “While the words were still in the king’s mouth, there fell a voice from heaven, ‘O King Nebuchadnezzar, to you it is spoken: The kingdom has departed from you.’

Terad is the verb for “shall be driven” and implies a continuous thrusting movement, the agent of which is not specified. It could have its source in conspirators as well as directly from the Lord. *Terad* is found in the next verse in conjunction with the “word” or *milah* which can also be rendered as “thing.” Mention of “seven times” isn’t spelled out but judging by this sacred number, it can be a kind of curse but one intended not for rejection but for correction. Also the length of this seven times isn’t specified, but given its sacred character, this is of secondary importance. It turns out that Nebuchadnezzar was restored, his “reason returned” [vs. 34] when he prayed to the “Most High” [also vs. 34].

Dn 4.33: Immediately the word was fulfilled upon Nebuchadnezzar. He was driven from among men and ate grass like an ox, and his body was wet with the dew of heaven till his hair grew as long as eagles’ feathers, and his nails were like birds’ claws.

“Immediately” or *shahah* as “moment” and often applies to an hour’s passage of time which is “fulfilled” or *yesaph*, only use of this word in the Bible and closely related to the Hebrew which means to increase, to add. The idea is that this word from heaven had continuous effect upon King Nebuchadnezzar.

No details are given as to the king’s sudden and dramatic change. Perhaps it happened while Nebuchadnezzar was on the palace rooftops during one of his nightly walks. Also, no one was to witness to this bizarre transformation or deformation. Once the king couldn’t be found, they recalled Daniel’s prophecy and knew it had been fulfilled. Although the whereabouts of King Nebuchadnezzar is unknown, he would have been unrecognizable out in the field while retaining some of his human identity, being unable to communicate with people. So here the most powerful man on earth is grazing with all the other beasts. Perhaps later Nebuchadnezzar had second thoughts and realized that never had he been so free.

Dn 5.21: He was driven from among men, and his mind was made like that of a beast, and his dwelling was with the wild asses; he was fed grass like an ox, and his body was wet with the dew of heaven until he knew that the Most High God rules the kingdom of men and sets over it whom he will.

This verse is preceded by the one before it thereby creating one lengthy sentence: “But when his heart was lifted up and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and his glory was taken from him.” It should be noted that Daniel is speaking with King Belshazzar about his father Nebuchadnezzar just before the famous hand writing on the wall incident.

Vs. 21 continues in the passive mode as with the one preceding it: “was driven, was made like, was fed and was wet.” *Levav* is the noun for “mind” which often applies to the heart, seat of emotions which literally “was made equal (*shavah*) with the beasts.” In addition to this, Nebuchadnezzar has his “dwelling” or *medor* (from the root *dur* meaning to remain as well as delay) among wild asses. Thus both *levav* and *medor* are intended to show the extremity to which the king had been reduced yet at the same time intimate that he has accepted this fate. Such acceptance implies his restoration which does happen shortly.

The phrase “dew of heaven” means a blessing and can intimate future redemption for King Nebuchadnezzar. For this blessing, consider Gn 27.28: “May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine.” It is also a kind of sacred oath which can tie in with the “seven times” of 4.32. If King Belshazzar was able to submit to being reduced to a beast, his son Belshazzar could follow the same example. However, it was to turn out otherwise.

Dn 6.14: Then the king, when he heard these words, was much distressed, and set his mind to deliver Daniel; and he labored till the sun went down to rescue him.

Reference is to King Darius who attempted to rescue Daniel from the lions’ den. *Be’esh* translates as “was distressed,” the only use of this verb in the Bible which is quite vivid in that it means to stink. In other words, Darius smelled the terrible odor of his officials’ conspiracy which revolted him, something he picked up from the day they came into office. This distress was compounded by the fact that he had been duped, if you will, to having appointed such wicked men to high public office.

“Set his mind” reads literally as “placed his heart” or *bal*, the only use of this term. Chances are the conspirators could see this in Darius’ face and knew that they would have to deal with him once their plan of executing Daniel had been accomplished. After all, Darius was sixty-two and hadn’t much longer to live.

Shezav is the verb for “deliver” and is in the context of “till the sun went down” meaning Darius had a very short period of time. The conspirators knew this which is why they set up their meeting with him late in the day. In the meanwhile, Daniel remained at home praying even more intensely, perhaps in the company of his three friends Shadrach, Meshach and Abednego. They had been rescued from the fiery furnace through the intercession of the mysterious fourth “son of the gods” [4.25]. Surely they discussed that event, hoping the same heavenly being would come to Daniel’s rescue.

Dn 7.22: Until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints received the kingdom.

This verse is preceded by the former one, the two making one sentence: "As I looked, this horn made war with the saints and prevailed over them."

The horn belongs to the fourth beast (cf. vs. 19) which made war with the "saints" mentioned in vs. 18, those who are *qadysh* or set apart. The duration of this strife isn't given, but the horn prevails over them, *yekyl* also meaning to be able or to bring oneself to do something. This attempt to subjugate the saints got the attention of the Ancient of Days which makes his come for judgment. Simultaneous with his coming and judgment is the "time" or *zeman* which is similar to *kairos*, time in the sense of an event. It involves the giving of the kingdom to the saints which differs radically from the one in vs. 23 regarding the fourth beast which will "devour the whole earth."

Dn 9.27: And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate until the decreed end is poured out on the desolator.

The prince who is causing such havoc will make a covenant which is "strong," the verb being *gabar* which is suggestive of prevailing. The time of one week is not determined, most likely at the end of the extended span of time consisting of nine-hundred and twenty-four years noted in vs. 25. If true, both "sacrifice and offering" (*zevach*; only use of this term in Daniel) and *minchah* will continue despite the dreadful circumstances. How this will come about is unspecified, but certainly force is involved.

The symbol of wings intimates the swiftness and suddenness of the one who "makes desolate" which consists of the verb *shamem* and the noun *shaquts* which pertains to contamination as well as loathing.

Kalah (cf. Ezk 4.8) means "end" in the sense of completion and is "decreed" or *charats*. *Natak* means "poured out," usually associated with curses, and is not unlike the flood of the previous verse. And so the full end will resemble a torrential rain or flood to drown the "desolator," *shamem*.

Dn 11.35: And some of those who are wise shall fall, to refine and to cleanse them and to make them white until the time of the end, for it is yet for the time appointed.

This verse precedes the one at hand thereby forming one sentence: "When they fall, they shall receive a little help. And many shall join themselves to them with flattery."

Sakal means "are wise" and reads literally as "from those who are wise." They are destined to fall which has a positive role consisting of three parts: 1) "Refine" or *tsaraph* which also means to melt as well as to examine. 2) "Cleanse" or *barar* which implies separating and choosing. 3) "To make white" or *levan*.

All three pertain to the "end" or *qets* which connotes an extremity and pertains to the completion of prophecy. In the verse at hand, *qets* is associated with *heth* cf. Ez 10.14) or "time" which makes it a definitive end or completion. *Mohed* (2Sam 24.15) means "time appointed," thus giving three references to what appears as the end of time and therefore the dawn of eternity when the God of Israel will reign. Despite the details given to Daniel in this extended dream, nothing beyond this *qets* is spelled out clearly.

Dn 11.36: And the king shall do according to his will; he shall exalt himself and magnify himself above every god and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is determined shall be done.

Antiochus is usually identified as the king in this verse who will follow or “do” (*hasah*, cf. Jer 23.20) in accord with his own “will,” *ratson*. Prior to speaking “astonishing things” against God (*pala'*, cf. 2Chron 26.15), Antiochus will “exalt and magnify” himself, *rum* and *gadal* (cf. 1Sam 20.41), that is, “against” or each god, *hal-* or “on” being the preposition for “against,” suggesting the arrogance of self imposition. After doing this, Antiochus feels he will be in a better position to do the same (*hal-*) on the God of these gods.

Tsaleach is the verb for “shall prosper” (cf. vs. 27) but for a limited time (*had-* or ‘until’) the “indignation” or *zaham* (cf. 1s 26.20) is “accomplished,” *kalah* (cf. vs. 27) suggestive of bringing to an end. Note the correspondence between *charats* (cf. vs. 27) and *hasah* (cf. vs. 26) or “determined” and “shall be done.”

Dn 12.1: At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble such as never has been since there was a nation till that time; but at that time your people shall be delivered, every one whose name shall be found written in the book.

This concluding chapter begins with the now familiar phrase “at that time” or at that *heth* (cf. 11.35). So when Daniel hears all this, he is obliged to store it up in his memory and once his vision is over, sorts them all out. However, the text does not end with Daniel bringing a conclusion to his vision, if it may be put that way. What comes next leaves us in suspense. Will Daniel return to Israel along with his fellow exiles? That would be a huge sacrifice not unlike Moses...perhaps more...since Daniel was well established in the court of Babylon.

Michael is first introduced in 10.13 as “one of the chief princes” whereas here he is “the great prince.” This being, just as mysterious as all those heavenly beings with whom Daniel has spoken, is “in charge” of the Israelites, the verb being *hamad* (to stand; cf. 1Chron 6.32) with the preposition *hal-*. Literally it reads “standing upon your people” pretty much like a guardian which must have given Daniel great comfort in all that he has experienced thus far. So when the time arises (*hamad*), Michael will “stand” (*hamad*) upon his people. I.e., a double standing, if you will.

Heth (cf. 11.35) is used a second time as one of “trouble” or *tsarah* which connotes distress, this one which will be unprecedented and universal. During this *heth* Daniel’s people or the Israelites who have been in exile—chiefly in Babylon but in other lands as well—“shall be delivered” or *malat*. That is to say, they will escape the lands of their exile and return home. However, some (and this could be a sizeable number) will opt to stay where they are. They have put down roots and have accommodated themselves to foreign gods not entirely unlike the Israelites during their four hundred years in Egypt. Perhaps that’s the reason for mention of a book, to keep an accurate record of those who will escape.

Dn 12.4: But you, Daniel, shut up the words, and seal the book until the time of the end. Many shall run to and fro, and knowledge shall increase.

“But” is the familiar conjunctive *w-* normally translated as “and” which serves to rouse Daniel from his vision on the banks of the Tigris River (cf. 10.4) in a situation not unlike the conversion of Saul on the road to Damascus. However, there is no indication that Daniel falls into a trance or the like, just that he has the vision. Now the heavenly being with “the appearance of a man” speaks with Daniel outside this vision, if you will. He gives two commands, the first being “shut up” the words or *satam* which connotes hiding, that is, these *davar* were set lose but only as addressed to Daniel. In the verse at hand, however, they are presented as distinct from the “book” or *sepher*.

Despite the heavenly being as finished speaking with Daniel, his *davar* were still out there and had to be restrained. In other words, once captive in the book, they would be kept safe. As for the book, the second commands deals with it being “sealed” or *chatam* which will remain in effect until “the time of the end” or the *heth* of the *qets*, both terms as noted in 11.35.

Shut is the verb for “run to and fro” and implies a quick, almost frantic type of back and forth movement as associated, for example, with Satan: “The Lord said to Satan, ‘Whence have you come?’ Satan answered the Lord, ‘from going to and fro on the earth and from walking up and down on it’” [Job 1.7]. Chances are those to whom the verse at hand refers are those engaged in a similar restless movement compared with the repose of the *davar* in the book, sitting there until “the time of the end.” The “knowledge” or *dahath* seems distinct from the *shut* of those just mentioned. Rather, it will grow within the book and be nourished by the *davar*.

Dn 12.6: And I said to the man clothed in linen, who was above the waters of the stream, "How long shall it be till the end of these wonders?"

Daniel speaks with one of the two men, the one on the same side of the Tigris, clothed in “linen” or *bad*, possibly the same one as in 10.5 on the bank of the Tigris. The verse at hand intimates that the other man was not clothed thus. His position here, however, is “above” (*mimaha*) the river, which literally taken, suggests he is almost hovering over it.

Daniel’s first words since the beginning of his lengthy vision are uttered in a kind of exasperation (*had-matay* ‘how long’) in expectation of the “end” (*qets*, cf. vs. 4). The “wonders,” of course, are the contents of his dream, the *pele*.

Dn 12.9: He said, "Go your way, Daniel, for the words are shut up and sealed until the time of the end."

This verse has a certain veiled humor, for the man speaking with Daniel experiences the same frustration. He doesn’t seem capable of giving an adequate response and tells Daniel to go his own way, the common verb *lakach* (to come, to go) being used. I.e., the words are summed up as *lek*, “go.”

Reference to the words being shut up and sealed (vs. 4 has this seal pertaining to the book, not the words) means that they they won’t be roused until that “time of the end,” *heth* and *qets* as in 11.35 and 12.4.

Hosea

Hos 5.15: I will return again to my place until they acknowledge their guilt and seek my face, and in their distress they seek me, saying.

This verse continues into the next one which is 6.1: "Come, let us return to the Lord; for he has torn, that he may heal us; he has stricken, and he will bind us up."

Here the Lord threatens to "return again" (*shuv*, cf. Jer 27.22) which reads literally as "I will go and I will return." The going (the common verb *halak*, cf. Jdg 4.24) is a last attempt by the Lord to get Israel's attention, that is, he is still present yet in the process of *shuv* which means that Israel has to make a decision on the spot. The destination to which the Lord goes is his "place" or *maqom* (cf. Is 5.8) which can be identified as heaven above. Intimated is that the Lord had been among Israel which she didn't realize until this moment, this being a cause for great regret.

'*Asham* is the verb for "acknowledge guilt" and implies a failure in carrying out one's duty. It is followed by seeking the Lord's face, *baqash* or rather, is simultaneous with it though the two are separate. The primary idea behind this verb is touching...the divine "face," if you will. Compare *baqash* with *shachar* (cf. Sg 2.17) which connotes a breaking forth and can apply to the Lord as a whole, if you will, compared to his face.

Hos 7.4: They are all adulterers; they are like a heated oven whose baker ceases to stir the fire from the kneading of the dough until it is leavened.

"They" refers to Israel, Ephraim and Samaria mentioned in vs. 1 who are adulterers, most likely referring to the worships of gods other than the Lord. The image is of a fire that a baker banked until ready for use, and the time span is from kneading the dough with leaven until it has risen. In other words, all three groups as adulterers have allowed the leaven of false gods to penetrate their lives and let it rise until these gods have become fully formed, not unlike a loaf of bread.

Jonah

Jon 4.5: Then Jonah went out of the city and sat to the east of the city and made a booth for himself there. He sat under it in the shade till he should see what would become of the city.

Jonah exited Nineveh amid shouts of rejoicing that the Lord has spared both native and foreigner living within it. This, followed by the Lord's question in vs. 4, really angered him and those about Jonah saw this anger and distress written all over his countenance. Obviously he had been forgotten amid all the joy and celebration and was very sullen about not being recognized as Nineveh's savior. Jonah went to the east of Nineveh for what he believed was a safe distance for any destruction the Lord may send from above as he had done with Sodom and Gomorrah. As with those two cities, destruction came at dawn (cf. Gn 19.15), so chances are the same would happen with Nineveh.

By taking his position east of Nineveh the rising sun would be at his back and not interfere with his line of sight. Contrary to Sodom and Gomorrah, there was no divine prescription not to look at Nineveh. First Jonah sat down and after a while, figuring brimstone and fire from heaven had been delayed, he constructed a "booth" or *sukah*. This shelter is made from leaves and branches which are interwoven and therefore is temporary. "Go out to the hills and bring branches of olive, wild olive,

myrtle, palm and other leafy trees to make booths” [Neh 8.15]. Once Jonah had hastily made this shelter, he sat in the opening to await Nineveh’s annihilation. In the meanwhile, he could not help but hear cries of joy arising from the city which angered him even more. All the while Jonah pondered the Lord’s question in vs. 4, “Do you well to be angry?”

Amos

Am 9.1: I saw the Lord standing beside the altar, and he said: 'Smite the capitals until the thresholds shake and shatter them on the heads of all the people; and what are left of them I will slay with the sword; not one of them shall flee away, not one of them shall escape.'

This is the fifth and last vision Amos had of the Lord present within the temple by the altar or more literally, “upon (*hal-*) the altar.” Sacrifices have been made upon this altar and are now superseded by the Lord himself to whom they had been made.

No specifics are given as to how Amos is to strike the pillars of the temple, perhaps by uttering a word or *davar* (cf. Dan 12.4). When given this commission by the Lord, most likely he had in mind the example of Samson in Judg 16.28-30. Once Amos has effected this total destruction, the Lord himself will slay those who have survived.

Micah

Mc 5.3 (vs. 2): Therefore he shall give them up until the time when she who is in travail has brought forth; then the rest of his brethren shall return to the people of Israel.

Reference is to “one who is to be ruler in Israel” [vs. 2] whom the Lord knows though not the people. The only thing certain is that he will come from Bethlehem. The mother about to give birth similarly is unidentified, although it's easy to fit this verse in with the birth of Jesus Christ.

Reference is specifically made to the “time” (*heth*, cf. Dan 12.9) when the mother has given birth to this future ruler of Israel. The common verb *natan* for “shall give up” is used which can refer to vs. 1 with regard to the siege, possibly by the Babylonians. Once the woman has given birth, the rest of those related to the new-born will get word of it and return to the people of Israel. But if Israel is also in exile, they will return to Israel while still in that condition and thus provide a united front for their eventual return home.

Mc 7.9: I will bear the indignation of the Lord because I have sinned against him until he pleads my cause and executes judgment for me. He will bring me forth to the light; I shall behold his deliverance.

The first person singular refers to Israel at last having recognized what it had done. Although it may be painful, freely and collectively the nation fears the Lord's “indignation” or *zahaph* which also means rage. This, however, will be a limited though not specified length of time when the Lord decides upon

two course of action which are one: 1) to plead her case, *ryv* being the verb with the noun *ryv* (same spelling) used with it and which also means to contend or strive. 2) To do “judgment” or *mishpat* (cf. Ezk 21.27).

The second sentence speaks of “deliverance” which is not unlike *mishpat*, that is, *tsedaqah* (cf. Is 62.1) which more commonly translates as righteousness. Thus the sin of the first sentence is a kind of darkness from which the Lord will lead Israel into the light and thus behold his *tsedaqah*.

NB: The other prophets—Joel, Obadiah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi—lack references to “until.”

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