

# The *Far Above All* Translation of the Bible

2024 Edition

## The Old Testament – Volume 3

Based on the Masoretic Text (Westminster Leningrad Codex)

as provided by The J. Alan Groves Center

Introduction, Translation and Notes by

Graham G. Thomason

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## **Personal Profile**

Graham Thomason was born in Berkshire, England, in 1953 and lives in Surrey, England. He has always had a keen interest in languages, including French and Latin as school subjects and Spanish and Russian as self-study subjects to O-level while at school, while his A-level subjects were maths, physics and chemistry. He holds a B.A. and M.A. in natural sciences from the University of Cambridge. He spent much of his working life in the Netherlands where within 3 years of moving there he passed with a good grade the Dutch secondary education state examination in Dutch for Dutch nationals (MAVO). He also studied advanced French in Holland and passed the Dutch state examination (VWO) with a very good grade. When he became a Christian believer at the age of 33, he directed his attention to the Biblical languages, and he followed university courses in Greek, Hebrew and Aramaic in the evening at the Theological Department of Tilburg University, where he came top in his year in both Hebrew and Greek. (The Aramaic course was optional and was not examined.) His career was largely in software science research, initially at Post Office Telecommunications (now BT), and later with Philips Electronics, where he in 2004 completed a collaborative PhD at the Department of Computing at Surrey University entitled *The Design and Construction of a State Machine System that Handles Nondeterminism*. The program (a computer *language!*) is called Statecruncher, and it is used in validating the design and verifying the implementation of the state behaviour of advanced computer systems. While working, Graham used most of his free time (weekends, holidays) studying the Biblical languages and original texts in depth and working on the FarAboveAll translation of the Scriptures. After he retired, this became a full-time occupation.

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## **Corrigenda**

We aim to maintain corrigenda on [www.FarAboveAll.com](http://www.FarAboveAll.com). This page can be used to note them.



**An Introduction to the *Far Above All*  
Translation of the Bible**

**An English Translation alongside the Original Languages**

**Part 1: Introduction to the Old Testament / Tanakh Translation**

**Graham G. Thomason**

An Introduction to the *Far Above All* Translation of the Bible

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Part 1: Introduction to the Old Testament / Tanakh Translation

Graham G. Thomason

First made available in December 2014

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## *Acknowledgments*

Thanks are due to:

- Staff at the Groves Center and <https://tanach.us>, and predecessors in the work, for making the Hebrew and Aramaic text of the Westminster Leningrad Codex available in digital form.
- Lyn Rhodes and Lydia Aldridge for their invaluable reviews, Fiona Allison for her corrections and the design of the logo (FA), Roy Ginn for a correction, and many friends who have offered encouragement at various times.

We also acknowledge various Bible teachers from the past from whose works we have learned much affecting the translation, notably Charles H. Welch, Dr Ethelbert W. Bullinger, Dean John W. Burgon and David Baron.

Graham G. Thomason.

## *The Name of the Translation*

The name of the translation is taken from Ephesians 1:21:

**far above all rule and authority and power and dominion, and every name *which is named, not only in this age, but also in the one to come,***

this being the place where Christ is seated (Ephesians 1:20), and we with him (Ephesians 2:6) who identify ourselves with the Ephesians.

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## 1. Summary

Let it be said at the outset that this is a Deity-of-Christ honouring translation (because the Hebrew is). So Zechariah 12:10 stands exactly as the Masoretic Hebrew has it – and note that it is יהוה (the LORD / Jehovah / Yahweh) speaking:

**they will look on me whom they pierced, ...**

It is vain to pretend, as in some modern translations<sup>1</sup>, that אֵלַי (*elai*, on me) is wrong and that it should be re-pointed to אֵלָיו (*elai*, on), and then to supply “him”. The pretence is vain because the latter form is a rare and highly elevated poetical form, only occurring in Job 3:22, 5:26, 15:22 and 29:19. Similarly, we insist that the עַלְמָה (*almah*, virgin) of Isaiah 7:14 is a virgin, not just a young woman<sup>2</sup>. There is no sign in a non-virgin conceiving, and the implied suggestion that Mary (Matthew 1:16) was not a virgin is unacceptable to us. And so the New Testament reads it: παρθένος (*parthenos*, virgin, in Matthew 1:23).

In brief, we offer a translation of the Old Testament / Tanakh aiming at accuracy and readability, and we release it into the public domain. The underlying text is the Masoretic Text as exhibited by *The Westminster Leningrad Codex*, version 4.18<sup>3</sup>, as digitized by The Groves Center. The translation is a companion to our translation of the New Testament based on the Robinson-Pierpont 2005 edition of the Greek Text of the New Testament. Although for the New Testament we are certain that the Greek text used is the best attested as representing the original, we cannot be certain that the Masoretic Text from one manuscript is of comparable quality. But it is the most widely available text, and we do not believe it is far from the mark. We consider more detailed aspects of the translation below.

## 2. Copyright

There are three areas of copyright to consider: the copyright of sources used, the copyright of suitable fonts, and the copyright of our own work. It will be seen that the Hebrew / Aramaic text and the English translation have been placed in the public domain.

### *Copyright of sources used*

The Hebrew / Aramaic text as starting material is the *The Westminster Leningrad Codex* (WLC), as provided in digital form by The J. Alan Groves Center for Advanced Biblical Research. It was obtained from [www.tanach.us/TextFiles](http://www.tanach.us/TextFiles), a page on a site which hosts the WLC text. The web page [www.tanach.us/License.html](http://www.tanach.us/License.html) reads (as of 28 October 2014):

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<sup>1</sup> See the *Contemporary English Version* (when they see the one they pierced), *Good News Translation* (they will look at the one whom they stabbed to death), *New American Bible* (when they look on him whom they have thrust through), *New Revised Standard Version* (when they look on the one whom they have pierced).

<sup>2</sup> See the *Good News Translation*, *New American Bible*, *NET Bible*, *New Revised Standard Version* (all have “young woman”).

<sup>3</sup> With 2 corrections, which we reported and which were accepted by the Groves Center: (1) at 2 Sam 9:13, removal of the dagesh in the pé at word 12, פִּטְוֹ and (2) at Jer 44:19, where לְהַעֲצֹבֶה has a mappiq, giving לְהַעֲצֹבֶה. Further and future changes can be tracked at [www.tanach.us](http://www.tanach.us), and the interested student may consult them and see whether they could affect the translation in any material way.

## Documents without restrictions

All files in the main directory, except **Tanach.zip**, and all files in the following subdirectories may be used *without restriction*.

Subdirectory	Contents
<various omitted>	<various omitted>
<b>TextFiles</b>	Tanach books as zipped archives of text files.

The Groves Center has also informed us that “Since one cannot copyright an ancient manuscript, the Groves Center makes no claim on the use of the WLC.”<sup>4</sup>

We have also consulted various reference works, especially *The Companion Bible*. A full list is given under *References* below.

### Font Copyright

The Hebrew text renders most accurately if the “SBL Hebrew” font is used. This is especially the case where vowel signs and Masoretic cantillation signs are tightly packed. The font is available from [www.sbl-site.org/default.aspx](http://www.sbl-site.org/default.aspx). The actual selection of the font for our parallel Hebrew and English documents is determined by the style sheet which goes with the html/css document: `FAAStyleSheetTransl.css`. We have set it as follows

```
td.heb{                                /* Hebrew Unicode in OT */
    text-align: right;
    font-family: "SBL Hebrew"; /* Preferred font. */
    font-size: 150%;
}
```

If SBL Hebrew is not installed on the computer rendering the documents, the system default font will be used. Times New Roman renders reasonably well. From the following excerpt from the SBL Hebrew copyright notice, we note that the font may be used free of charge for all non-commercial purposes. But we also note that anyone intending to commercialize the *Far Above All* documents using SBL Hebrew must either obtain permission to use that font, or use another font which does not have the restriction.

### Excerpt from the SBL Hebrew copyright notice

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Etc.

### Our copyright

This Introduction, the English translation of the Old Testament / Tanakh and associated notes (all collectively referred to as “this text” below) are Copyright © 2012–2022 by Graham G. Thomason.

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<sup>4</sup> Email from Kirk Lowery at the Groves Center to the present author on Mon 13/06/2011 15:43.

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- end of quotation –

### 3. About the Source Texts and Translation

#### 3.1 The Text

We regard the Bible as one consistent whole, but as the translation of the New Testament has been published separately, and as it preceded the work on the Old Testament / Tanakh, and as it has its own specific textual issues, we offer separate introductions to the New Testament and the Old Testament / Tanakh.

The Masoretic Text (MT) has been followed, reading the *ketiv* where it seems reasonable to do so, and the *qeré* otherwise. We are more inclined to accept a *qeré* reading where the issue is simply one of reading a *yod* or a *vav* than in other cases, but this is not a hard and fast rule. Examples of where the *qeré* is a euphemism for a less polite word are found in 2 Ki 6:25, 2 Ki 18:27, Isa 13:16; in such cases the *ketiv* will be the correct reading. Readings based on alternative vocalization may be remarked on in the notes. Even where we are inclined to disagree with MT vocalization, we retain it whenever conceivably possible in translation, but remark in the notes, e.g. Jer 38:23, Jer 51:2, Ezek 7:24, Ezek 30:18, Ezek 31:3, Dan 11:8, Ps 16:3, Ps 37:37, Ps 72:19, Ps 119:41, Ps 119:98, Job 12:18, Hos 14:7<sup>AV</sup> (14:8<sup>MT</sup>), Hagg 2:19, Mal 2:15 where the consonantal text would not naturally be MT. Also perhaps better re-pointed are Ezek 43:7, Hos 8:10, Hos 10:11, Job 33:16, Job 33:28, Job 39:16, Prov 2:22, Prov 13:9, Prov 20:9; see our notes at these verses. In Ps 44:14<sup>AV</sup> (44:15<sup>MT</sup>), we discard the second *maqgef*. Exceptions are Deut 2:9, where the vocalization is untranslatable, and where the word in question must be taken as equivalent to the normal vocalization in the context, and 1 Sam 25:8, 2 Sam 22:40 and 1 Chr 24:23 (see notes there).

We do not emend the consonantal text for the translation, but we would prefer an emendation in Ps 24:4 to *his soul*, almost required from the sense, and having support from many Hebrew manuscripts and ancient versions. We do give ourselves some freedom in how the words are grouped, which is reflected in punctuation. However, where the text had admittedly been altered by the *Sopherim*, the changes being known as the *Tiqqun soferim*, i.e. the *Amendment of the scribes*, we translate the unaltered text. The cases are as follows:

#### *From the Companion Bible Appendix 32*

THE 134 PASSAGES WHERE THE SOPHERIM ALTERED “JEHOVAH” TO “ADONAI”.

Out of extreme (but mistaken) reverence for the Ineffable Name “Jehovah”, the ancient custodians of the Sacred Text substituted in many places “Adonai” (see Ap. 4. Viii. 2). These, in the A.V. and R.V., are all printed “Lord”. In all these places we have printed it “LORD\*”, marking the word with an asterisk in addition to the note in the margin, to inform the reader of the fact. The official list given in the Masorah (§§ 107-15, Ginsburg's edition) contains the 134.

(AV numbering)

Gen	18:3, 27, 30, 32; 19:18; 20:4		35:3 <sup>†††</sup> , 17, 22; 37:12; 38:9, 15,
Ex	4:10, 13; 5:22; 15:17; 34:9, 9		22; 39:7; 40:17; 44:23; 51:15;
Num	14:17		54:4; 55:9; 57:9; 59:11; 62:12;
Josh	7:8		66:18; 68:11, 17, 19, 22, 26, 32;
Judg	6:15; 13:8		73:20; 77:2, 7; 78:65; 79:12;
1 Ki	3:10, 15; 22:6		86:3, 4, 5, 8, 9, 12, 15; 89:49,
2 Ki	7:6; 19:23		50; 90:1, 17; 110:5; 130:2, 3, 6
Isa	3:17, 18; 4:4; 6:1, 8, 11; 7:14,	Dan	1:2; 9:3, 4, 7, 9, 15, 16, 17, 19,
	10; 8:7; 9:8, 17; 10:12; 11:11;		19, 19
	21:6, 8, 16; 28:2; 29:13; 30:20;	Lam	1:14, 15, 15; 2:1, 2, 5, 7, 18, 19,
	37:24; 38:14, 16; 49:14		20; 3:31, 36, 37, 58
Ezek	18:25, 29; 21:13; 33:17, 29 <sup>†</sup>	Ezra	10:3
Amos	5:16; 7:7, 8; 9:1	Neh	1:11; 4:14
Zech.	9:4	Job	28:28
Mic	1:2		(See Ginsburg's ed. of The Masorah, §§
Mal	1:12, 14		107-115.)
Ps	2:4; 16:2; 22:19 <sup>††</sup> , 30; 30:8;		

† Ezek. 33:29 should read Ezek 33:20.

†† Ps 22:19 WLC and all the authors editions read יהוה , “Jehovah”.

††† Ps 35:3 Neither word is present in the verse.

This appendix adds the following (but see further below):

To these may be added the following, where “Elohim” was treated in the same way :--

(AV numbering)

Where the A.V. has "LORD." --		1 Chr	13:12
2 Sam	5:19-25	1 Chr	14:10, 11, 14, 16
2 Sam	6:9-17	1 Chr	16:1
		Ps	14:1, 2, 5
		Ps	53:1, 2, 4, 5
Where in A.V. and R.V. it still appears as "God". It is printed "GOD*" in the Companion Bible.			

Reference to Ginsburg, [CDG-I], shows that these changes are only inferred, and not admitted by the Sopherim, so **we do not reverse these**. We ignore the 2 Samuel cases because our text reads יהוה , “Jehovah”, anyway (so we simply translate “LORD”), and we render the other cases as “God\*”, with a note explaining the issue. Finally, we cannot accept the claimed emendation in 1 Ki 12:16 and 2 Chr 10:16, and we consider “to your tents” to be the original text, perhaps having a history of a scribal error to “to your gods” then a correction back to “to your tents” by the Sopherim.

### *From the Companion Bible Appendix 33*

The Masorah (Ap. 30), i.e. the small writing in the margins of the standard Hebrew codices, as shown in the plate on p. 32, consists of a concordance of words and phrases, &c., safeguarding the Sacred Text. A note in the Masorah against several passages in the manuscripts of the Hebrew Bible states: “This is one of the Eighteen Emendations of the Sopherim,” or words to that effect.



Complete lists of these emendations are found in the Masorah of most of the model or standard codices of the Hebrew Bible, and these are not always identical; so that the total number exceeds eighteen: from which it would appear that these examples are simply typical. The Siphri (\*1) adduces seven passages; the Yalkut (\*2), ten; the Mechilta (\*3), eleven; the Tanchuma (\*4), seventeen; while the St. Petersburg Codex gives two passages not included in any other list (Mal. 1:12; 3:9; see below).

These emendations were made at a period long before Christ, before the Hebrew text had obtained its present settled form, and these emendations affect the Figure called anthropopatheia. See. Ap. 6.

The following is a list of the eighteen “Emendations,” together with eight others not included in the official lists. Particulars will be found on consulting the notes on the respective passages.

(AV numbering)

Gen 18:22 Num 11:15 Num 12:12 1 Sam 3:13 2 Sam 12:14 2 Sam 16:12 1 Ki 12:16	1 Ki 21:10 1 Ki 21:13 2 Chr 10:16 Job 1:5 Job 1:11 Job 2:5 Job 2:9	Job 7:20 Job 32:3 Ps 10:3 Ps 106:20 Eccl 3:21 Jer 2:11 Lam 3:20	Ezek 8:17 Hos 4:7 Hab 1:12 Zech 2:8 (12) Mal 1:13 <sup>amended</sup> Mal 3:9
---	--	---	---

Our translation reverses these emendations, using braces and square brackets as follows {P: the primitive text} [M: the Masoretic Text, i.e. the text as altered by the Sopherim]. Where we restore the text to *the LORD*, we render the word “the LORD\*”.

### ***Further issues***

The Companion Bible also lists verses in the note at Ex 34:20, where the Sopherim altered the vowel pointing, but the alteration is accepted by the Companion Bible, as it reconciles the passages affected with Ex 33:20. The alterations are effectively from “*see God’s face*” to “*appear before God*”. The verses are:

Ex 23:15 Ex 34:20 Ex 34:23	Ex 34:24 Deut 16:16 Deut 31:11	Ps 11:7 Ps 17:15 Ps 42:2 (Ps 42:3 <sup>AV</sup> )	Isa 1:12 Isa 38:11
----------------------------------	--------------------------------------	---	-----------------------

Exodus, Deuteronomy, Isa 1:12 and Ps 42:2 are pointing-only emendations, *qal* to *niphal*; Ex 34:23 provides a grammatical argument for accepting them (see our note there). In these, we restore the primitive text. We do not see any issue in Ps 11:7, Ps 17:15 and Isa 38:11 in our Hebrew text.

The Companion Bible, Appendix 31, lists verses where words are marked with extraordinary points (or, supralinear dots). We have corrected [CB]’s 2 Sam 19:20 to 2 Sam 19:19.

Gen 16:5 Gen 18:9 Gen 19:33 Gen 19:35	Gen 33:4 Gen 37:12 Num 3:39 Num 9:10	Num 21:30 Num 29:15 Deut 29:28 (Deut 29:29 <sup>AV</sup> ) 2 Sam 19:20 (2 Sam 19:19 <sup>AV</sup> )	Isa 44:9 Ezek 41:20 Ezek 46:22 Ps 27:13
--	---	--	--

We draw attention to these in the notes, and consider each case on its merits for inclusion in the translation or not. We do not adopt any other alternative consonantal readings.

Readers should also be aware that the verse numbering of the MT occasionally differs from that of the AV. On the [www.FarAboveAll.com](http://www.FarAboveAll.com) website, we offer (1) MT numbering with AV numbering given alongside, and (2) AV numbering only, which is the obvious choice for a printed edition.

### 3.2 The Translation

The translation given is our own, made without financial sponsorship (none being necessary) or any commissioning party. It is in no way an adaptation of an existing translation; it was made from the original text. We have made use of what we have learned from various reference works, but the translation is free from the influence of any translators' handbooks. Dictionaries consulted include [AnLx, BDB, ST, Ges-HCL] – [AnLx] on its lexicographic merits, and occasionally its morphological analysis. For the Aramaic, [FR] was additionally consulted both as a grammatical reference and as a dictionary.

We show the exact original text which we have translated (which many “translators” fail to do).

The translation is fairly literal, but not slavishly so. It is as close to the original as can be achieved while remaining suitable for public reading. Necessary ellipsis is supplied in italics. Occasionally, some Hebrew idiom is retained, e.g. “burn with fire”, “raise the horn” (raise his prestige), “kidneys” (as a seat of affection), “Israel” (and other personal names as demonyms, in the singular, but standing for the people). A few well-established turns of phrase have been adopted from the Authorized Version (though they may predate the AV), e.g. “Lord of hosts”, “it came to pass”.

We are free enough to vary the translation of וְ (ve, *and*, but of wider scope), more so than the Authorized Version, which generally translates *and*, *then*, *when* or *now*. The meaning can be adversative (*but*), or disjunctive (*or*), and we also translate by *at this*, *to which*, *so*, and *indeed*, and other words where appropriate. Sometimes the preposition *with* is appropriate, e.g. Numbers 13:23 (*with some pomegranates*). Occasionally the word is left untranslated, especially in paired clauses where no conjunction is required in English in one of them, e.g. if ... [then] (Gen 33:13), because ... [so] (Num 14:24), when ... [then] (Num 15:8-9).

We also give ourselves freedom in translating הִנֵּה (*hinneh*, behold), which in the AV is usually *behold*, but which occurs idiomatically, often in direct speech, and invites a more idiomatic translation, such as *there was* or *it so happened that*, or *what he saw was*. The word draws the reader's (or observer's) attention to an incident; it does not modify the description of the incident itself, which is why we do not translate by, for example, *suddenly*<sup>5</sup>. We do, however, retain a few instances of *behold* where the grandeur of the situation warrants it, but its high frequency in the Hebrew shows that it is often less elevated than the English *behold*.

Apart from these idiomatic cases, where too literal a translation leads to rather unnatural English, we are far more on the side of “formal equivalence” than “dynamic equivalence”. A certain consistency in translation is attempted, giving a measure of concordant translation of many words, but we do not constrain ourselves, as in some cases this would lead to stilted English — all the more so if verbs and nouns from the same Hebrew root were to be translated by words from the same English root. Moreover, many Hebrew words have several meanings, and the context determines which is applicable, e.g. חֵשֶׁב, which may be positive (*thoughtfulness*, *discretion*, *deliberation*) or negative (*scheming*, *machination*).

---

<sup>5</sup> As in many modern translations at Genesis 37:7.

Our English is intended to be suitable for private study and public reading. We regard certain usage as acceptable where a traditionalist grammarian might object:

- split infinitives (where alternatives sound stilted), e.g.

הִמְלִיט אֶמְלִיט

to cleanly escape [1 Sam 27:1].

Compare also Isa 22:17 *to completely envelop* and Prov 20:25 *to rashly say*.

- accusative pronouns after comparison as, e.g.

אֵינְנוּ גָדוֹל בְּבַיִת הַזֶּה מִמְּנִי

There is no-one greater in this house than me [Gen 39:9]

- accusative pronouns as complements, as, e.g.

כִּי־לִי | אֵינִם יִקְוּ

For it is me whom the coastlands await [Isa 60:9].

We have not artificially mimicked inappropriate Hebrew syntax, e.g.

הַרְבּוּ עָלַי מְאֹד מְהֵרָה

Specify a large dowry [Gen 34:12]

and not

Make on me the dowry much.

Certain idioms require an idiomatic translation, e.g.

רְאֵה אֶת־שְׁלוֹם אֶחְיֶיךָ

see how your brothers are doing [Gen 37:14]

rather than

see the peace of your brothers.

The Hebrew absolute infinitive covers a wide range of idiomatic expressions in English, e.g.

How *could* we possibly know [Gen 43:7]

Prolepsis may be retained, removed or enhanced. Prolepsis is colloquial in English, but common in written Aramaic and frequent in Hebrew, e.g. Psalm 23:4, literally: *Your rod and your staff — they comfort me*; with prolepsis removed: *Your rod and your staff comfort me*; with prolepsis enhanced: *It is your rod and your staff which comfort me*.

### 3.3 General Punctuation

We follow Wikipedia guidelines for American / British non-fiction style, as described in:

[en.wikipedia.org/wiki/Quotation\\_mark](http://en.wikipedia.org/wiki/Quotation_mark)

Last modified on 10 June 2012 at 20:19

[en.wikipedia.org/wiki/Wikipedia:Manual\\_of\\_Style#Quotation\\_marks](http://en.wikipedia.org/wiki/Wikipedia:Manual_of_Style#Quotation_marks)

Last modified on 10 June 2012 at 20:19

We illustrate various cases by biblical and artificial examples.

#### (1) Affirmative narrative, affirmative direct speech

“For,” *she said*, “God has appointed me another seed instead of Abel, because Cain killed him.” [Gen 4:25]

“Today I feel happy,” said the woman, “carefree, and well.” [Wikipedia example]

*The convention, British and American, puts the full stop **inside** the quotes. It is inconsistent with (2), but by convention we have to live with it. Commas come **outside** direct speech (British non-fiction), unless they are part of interrupted direct speech where the comma belongs to the direct speech (i.e. where direct speech is broken into parts by sections of narrative).*

## **(2) Interrogative narrative, affirmative direct speech**

Narrative is not normally interrogative, because something normally has to be *said* for it to be interrogative. But occasionally the interrogative comes from the narrator.

Nested speech equivalents in the Old Testament/Tanakh are

“Did God really say, ‘You shall not eat of every tree of the garden?’” [Gen 3:1]

And David said to Saul, “Why do you listen to the words of a man who says, ‘Look, David is trying to harm you?’ [1 Sam 24:9<sup>AV</sup> (1 Sam 24:10<sup>MT</sup>)]

*The question mark has to come **outside** the nested quotes for logical reasons, as it does not apply to the direct or outer layer of speech.*

## **(3) Affirmative narrative, interrogative direct speech**

Then the LORD God called out to the man and said to him, “Where *are* you?” [Gen 3:9]

*No terminating full stop, though by analogy with (4) one might feel there ought to be one. The question mark has to come **before** the quotes for logical reasons.*

## **(4) Interrogative narrative, interrogative direct speech**

“... what *is* this *that* you say to me, ‘What *is the matter* with you?’” [Judg 18:24]

*There are two questions here. The inner question may be in the middle of the narrative:*

Then Zebul said to him, “Where is your mouth now, with which you might say, ‘Who is Abimelech, that we should serve him?’? *Is this not the people whom you rejected? Come on out now and fight them!*” [Judg 9:38]

See also [Judg 18:24].

## **(5) Nested direct speech**

And the man said, “They have moved on from here, for I heard *them* saying, ‘Let’s go to Dothan.’ ” [Gen 37:17]

And Abimelech called for Isaac and said, “Surely it is the case that she is your wife. So how *come* you said, ‘She is my sister?’” [Gen 26:9]

And it came to pass, as he got near entering Egypt that he said to Sarai his wife, “Look, I ask you, I know that you are a beautiful woman in appearance, and it will be the case that when the Egyptians see you, they will say, ‘This is his wife’, [Gen 12:11-12]

*The convention always puts the full stop **deep inside** the quotes, which we regard as unfortunate, being inconsistent with the positioning of question marks. A non-breaking (half) space is used between the*

*single and double closing quotes. A question mark has to be at the level of nesting which asks the question; we have examples at different levels. Commas come **outside** nested quotes unless they belong to interrupted nested direct speech as in (1). There is no terminating full stop after a question mark.*

**(6) We no longer use quotation marks used for an explanatory name**

Then Moses built an altar, and called it The Lord is my Banner. [Ex 17:15]

**(7) Quotation marks used for emphasis in indirect speech**

He said, “The French word ‘chaud’ means ‘hot’.” [Artificial – no OT example as currently punctuated].

*Even the full stop is now **between** the quotes.*

### **3.4 Verse Capitalization and Punctuation**

Biblical punctuation is traditionally different to secular punctuation, under influence of the verse system, whereby the text is divided into numbered verses, where the first word is capitalized whether or not it is at the start of a verse. We do not maintain this tradition, but in poetry, we capitalize the first letter of each line, in accordance with standard English tradition.

### **3.5 Capitalization of Divine Pronouns and some Titles**

We have decided against capitalization of divine pronouns, albeit with some regrets. Although we would like to honour the Lord with such capitalization, be it the Lord or God of the Old Testament or the same Lord as *God manifest in the flesh* (1 Timothy 3:16) in the New Testament, there is sometimes a question of interpretation involved, especially in messianic verses of the Old Testament. For example, we consider Psalm 40:7 to be clearly messianic, but we note that even the Companion Bible [CB] does not venture to capitalize the pronouns which refer to the Messiah

It reads:

Then said I, “Lo, I come:  
In the volume of the book it is written of me, ...”  
[Ps 40:7 AV, from the *Companion Bible*]

Compare the epistle to the Hebrews, where the application of the citation is unmistakably to Christ:

Then said I, “Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God.”  
[Hebrews 10:7 AV, from the *Companion Bible*]

Had the policy been to capitalize divine pronouns, the present author would have capitalized *me* in Psalm 40:7.

What about Psalm 80:17<sup>AV</sup> (Ps 80:18<sup>MT</sup>)?

Let Thy hand be upon the man of Thy right hand,  
Upon the son of man whom Thou madest strong for Thyself.  
[Ps 80:17 AV, from the *Companion Bible*; *other editions do not capitalize the pronouns.*]

The present author regards *the man of Thy right hand* and *son of man* as messianic, and, if capitalizing divine references, would capitalize as *the Man of Thy right hand* and *Son of man*.

However, it is admitted that this is an interpretation, and in principle, interpretation belongs in comments, not the text itself.

Less clear (to the author) as to messianicity is Psalm 1:1-2:

Blessed *is* the man that walketh not in the counsel of the ungodly,  
Nor standeth in the way of sinners,  
Nor sitteth in the seat of the scornful.  
But his delight *is* in the law of the LORD;  
And in His law doth he meditate day and night.  
[Psalm 1:1-2 AV, from the *Companion Bible*]

Is the man spoken of Christ, or is this psalm more widely applicable? Does it have a double reference? It is because of interpretation issues in such verses that we have opted not to capitalize divine pronouns at all.

However, we do capitalize a few prominent divine titles: *God*, *Lord* (in reference to God), *Messiah*, but only if we consider the title to refer to Christ, so not for Cyrus, Isa 45:1, though “anointed *one*” there, nor for those referred to in Ps 105:15 (anointed *ones*). But not *king* or *shepherd* or *prince* (interpretation required in, e.g. Gen 49:24, Ps 2:6, Ezek 34:23, 24), nor *holy spirit*, which is common in the New Testament, although the author considers it to be a title in some places but not others. This non-capitalization is just as in secular writing. However, we capitalize when the title is used with a name, e.g. King Solomon, as does Wikipedia (Queen Elizabeth).

### 3.6 Capitalization of some Other Words

In line with our sparse capitalization policy, we do not capitalize *scripture* [Dan 10:21]. However, we do capitalize proper nouns such as *Levite*, *Nazarite*, and *Sabbath* and *Sabbath day*, since the ordinary English names of the days of the week are capitalized. We capitalize *Mount Seir* as such since we regard both capitalized words as part of the name (as for *Mount of Olives* in the Wikipedia, 15 May 2009). We capitalize the single-letter word for the vocative *O*, as in the AV, e.g. Ps 25:2; this is to be distinguished from the exclamation *oh!*.

### 3.7 Archaic Forms of Pronouns and Verbs

The pronouns *thou* (accusative/prepositional *thee*) and *ye* (*ye* being nominative; *you* in archaic style is the accusative/prepositional) and their verbal forms (especially *shalt*) still have considerable currency in Standard English, though these forms are mostly used jocularly or insultingly. They have the advantage of differentiating between singular and plural (which the Hebrew, Aramaic and Greek do). Some people regard the use of *Thou* in reference to God as a polite form, as opposed to a familiar form, as in French with *vous/tu*, though the singular/plural custom here is in reverse. Despite all the above arguments in favour of the archaic pronouns, we have decided not to use them, as they are no longer the ordinary mode of expression, and we wish to remain ordinary. None of Greek or Hebrew or Aramaic distinguishes polite from familiar forms, but that does not of course mean that the speakers in those languages were using familiar language when a polite form would be more appropriate and respectful. We attempt to mitigate the singular/plural ambiguity with our notes where appropriate.

## 3.8 Typographic Conventions

### 3.8.1 Italics

*Italics* are used where a word is supplied to make normal English. Often it is the verb *to be* or *to have* that is supplied, since Hebrew does not generally use verbs here where English does. We only exceptionally extend this to italicizing the supplied word *the*, which in Hebrew is often implicit in the syntax where part of the construction is an inflected form of the noun (the construct state).

Now the LORD God had formed from the ground every wild animal and all birds of the sky, and he brought *them* to the man to see what he would call *them*, and whatever the man called *each* living being, that *was* its name. [Gen 2:19]

Another major exception to italicizing supplied words is where we provide a complete note where an idiom has been translated idiomatically and in some cases it would be misleading to italicize part of the idiom, though in other cases we italicize part.

We do not normally remark on the converse – the omission of a word in English to allow the English to conform to normal idiomatic usage. This is largely a matter of Hebrew and English usage. Compare French: *c'est la vie* = *that's life*, not (*that's the life*). But occasionally we do, e.g. as follows:

Nephilim ← *the Nephilim* [Gen 6:4]

We do not italicize a supplied definite article, except when it distinguishes *ketiv* from *qeré*, or when more than just the definite article is supplied, e.g. 2 Chr 26:6.

#### *Detail of italicization of “to be”*

We italicize the verb *to be*, unless it is represented by *יש*, *yesh*, or *היה*, *haya*, or *אולי*, *ulay* (where translated *it may be that*), or a verb (especially stative verbs such as *גָּדַל*, *gadal*, *to be great* [Gen 41:40], and *הָלָה*, *to be ill* [2 Ki 8:7]), including active and *hithpael* participles but not passive ones, which we treat like adjectives. Occasionally a passive form is considered stative, e.g. *נִצָּב*, *nitsav*, *standing*, so no italicization. But if an active participle is substantivized, we italicize the verb *to be*, as Esth 2:3, *שֹׁמֵר*, *keeper*. A verb in the infinitive used gerundially is considered to contain the verb *to be*, as in 1 Ki 8:35 *בְּהֶעָצֵר*, when ... are shut. We tend towards regarding forms which could be stative verbs or adjectives, as verbal forms. Examples are *טָמֵא*, *טָהֵר*, *אֲשֵׁם*, *טָהֵר*.

So the verb *to be* is italicized even in the following situations:

- where a personal pronoun, e.g. *הוא*, *hu*, acts as a verb:

וְהַנְּהַר הָרְבִיעִי הוּא פָּרַת

And the fourth river *is* the Euphrates. [Gen 2:14]

- *אין*, *אינו*, *אֵינָה*, *ain*, *ayno*, *aynenna* etc. (it/he/she *is* not):

מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה אֲשֶׁר אֵינָנָה טְהוֹרָה

*Those* from the clean beasts, and from the beasts which *are* not clean [Gen 7:8]

- passive participles, e.g. *cursed* :

כִּי עָשִׂיתָ זֹאת אַרְוֵר אֶתְּהָ מִכָּל־הַבְּהֵמָה

Because you have done this, you *are* more cursed than all the cattle [Gen 3:14]

Examples of a passive participle constructed with the verb *to be* are:

וְהִיתָה נֶפֶשׁ אֲדֹנָי צְרוּרָה | בְּצִרְוֹר הַחַיִּים

but my lord's life is wrapped up in the bundle of life [1 Sam 25:29]

וַתְּהִי נִבְלָתוֹ מִשְׁלָכֶת בַּדֶּרֶךְ

and his corpse was discarded on the road [1 Ki 13:24]

וְהַמֶּלֶךְ הָיָה מְעֻמָּד  
and the king was propped up [1 Ki 22:35]

Also in Neh 5:13 (be shaken out), Neh 13:26 (was loved).

- Example of a hithpolel participle constructed with the verb *to be*  
מִתְבּוֹטְסֶטֶת בְּדַמָּךְ הַיִּית  
you were trodden under foot in your own blood [Ezek 16:22]
- negation by אֵין or לֹא without a verb or שׁוֹ:  
וְאֵישׁ אֵין בְּאֶרֶץ  
and *there is* not a man in the land [Gen 19:31]

An example of a negation constructed with שׁוֹ, so not italicized, is 1 Sam 21:8<sup>AV</sup> (1 Sam 21:9<sup>MT</sup>):

וְאֵין יָשׁוּפָה תַחַת-יָדְךָ תַּנִּית אוֹ-חֶרֶב  
And is there no spear or sword at your disposal here?

The construction also occurs in Ps 135:17. A similar construction with לֹא occurs in Job 9:33.

### 3.8.2 Other typographic conventions

- *Round brackets* in our translation contain text present in the scripture, where the parenthetical character of it militates for brackets in English. In other words, they have their ordinary meaning. The text in brackets is present in the original; it is not an interpolation or an ellipsis supplied.  
... saw the whole tract of the Jordan – that all of it was a well-watered area – (before the Lord had brought Sodom and Gomorrah to ruin) like the garden of the Lord, [Gen 13:10]
- *Braces*, {*reading-symbol*: ...} are used to indicate our main text.
- *Square brackets*, [*reading-symbol*: ...] are used to indicate alternative readings.
- The *reading-symbol*: will be one of the following:
  - K for *ketiv* (as written).
  - Q for *qeré* (as read by the Masoretes).
  - P for the primitive text before the emendations of the Sopherim.
  - M for the Masoretic Text.
- In the Hebrew, we leave the asterisks, as supplied by *The Groves Center*, standing to indicate *ketiv* (\*), and *qeré* (\*\*).
- The use of *braces* and *square brackets* and *ketiv* and *qeré* are illustrated below:

Gen 24:33	וַיִּישֶׂם** לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֲכַל עַד אֶם-דִּבַּרְתִּי דִּבְרֵי וַיֹּאמֶר דַּבֵּר:	And {K: he set <i>a meal</i> before him} [Q: <i>a meal</i> was set before him] to eat, and he said, “I will not eat until I have explained my mission.” And he said, “Explain <i>it</i> .”	explained my mission ← <i>spoken my things, words.</i>
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- A thick dotted underline is to draw attention to a non-trivial textual issue in the English where more than one variant has been translated by the same English. We do not use braces and



square brackets in such cases. There is an example in Gen 8:17. Trivial issues are, e.g. the spelling of names, where the name is established and unambiguous.

- A dashed underline is to draw attention to a translation issue, explained in the notes.
- If two underline styles should logically be combined, the thick dotted line only is used, as combining underline styles does work well.
- The symbol ← can be read as *comes from the more literal, or, with the more common meaning of.*
- The symbol ≈ can be read as *is equivalent to but is not in the exact words of.*
- The symbol || refers to a parallel passage. We make great use of [RBG] in identifying parallel passages, but not exclusively so.
- Distinguish between the minus sign (-) and the dash (–) in variant text sections. The minus sign means *words absent*, whereas the dash is a punctuation symbol to be retained in the full verse text. Compare:

Ruth 3:12	וְעֵתָהּ כִּי אָמַנְתָּ כִּי *אִם גֹּאֵל אֲנִכִּי וְגַם יִשׁ גֹּאֵל קָרוֹב מִמֶּנִּי:	And although it <i>is</i> true that {K: indeed} [Q: - ] I <i>am</i> a <i>kinsman</i> redeemer, yet there is a <i>kinsman</i> redeemer nearer than me.
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There is no example with just a dash in a variant text section, but note the dashes in the following:

2 Ki 7:13	וַיַּעַן אֶחָד מֵעֲבָדָיו וַיֹּאמֶר וַיִּקְחוּ-נָא חֲמֵשָׁה מִן-הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַיּוֹם כְּכֹל-הַהֶמוֹן * *הַקָּמוֹן יִשְׂרָאֵל אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַיּוֹם כְּכֹל-הַקָּמוֹן יִשְׂרָאֵל אֲשֶׁר-תָּמוּ וַנִּשְׁלַחָהּ וַנִּרְאָהּ:	To this one of his servants answered and said, “Let them take five of the horses which remain – which remain in <i>the city</i> . Here they <i>are just</i> like {K: the whole population – Israel – } [Q: the whole population of Israel] which has remained in <i>the city</i> . Here they <i>are just</i> like the whole population of Israel who are perishing. Let us send <i>them</i> and see <i>what happens</i> .”
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- On [www.FarAboveAll.com](http://www.FarAboveAll.com) we have documents in various numbering schemes. Where the primary numbering is a Hebrew scheme, where MT and AV verse numbering differ, the main numbering is the MT one, and the AV numbering is given below. Where only part of a verse in one numbering scheme corresponds to a whole verse in the other scheme, the letters *a* and *b* indicate the first and second part of the verse respectively, e.g.

Gen 32:2 Gen 32:2a <sup>AV</sup>	וַיֵּצֵא יַעֲקֹב הַלֵּךְ לְדַרְכּוֹ וַיִּפְגְּעוּ-בּוֹ מַלְאֲכֵי אֱלֹהִים:	And Jacob went his way, and the angels of God met him.
Gen 32:3 Gen 32:2b <sup>AV</sup>	וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שְׁם-הַמָּקוֹם הַהוּא מַחֲנַיִם: פ	And when he saw them, Jacob said, “This <i>is</i> God’s encampment”, and he called that place Mahanaim.
Gen 32:4 Gen 32:3 <sup>AV</sup>	וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו אָחִיו אֶרְצָה שְׂעִיר שֹׁנֵה אֲדוֹם:	Then Jacob sent messengers ahead of him to Esau his brother, to the land of Seir, the country of Edom.

- **Bold font** is reserved for quotations from elsewhere in scripture, mostly from the other Testament. As a basis we are guided by the Companion Bible [CB], but not exclusively so.

- *Direct speech* is denoted in a different way per level. Five levels are needed, as in the following artificial example: I said, “You said, ‘He said, «She said, ‹We said, “Hello.” › »’ ” We require five levels at Jer 34:5 and Jer 36:29, Jer 37:9, Ezek 28:9. Note that we avoid using the apostrophe (single quote) for direct speech, reserving it for contracted forms such as “*don't*”.

### 3.8.3 Superscriptions and subscriptions in the Psalms

We are informed by [CB], Appendix 64, based on an observation by Dr J.W. Thirtle, that what has long been considered (part of) a subscription to a psalm is actually a subscription to the previous psalm. This conclusion is drawn from the psalm ending at Hab 3:19. We indicate the distinction between subscriptions and superscriptions to the Psalms, not by re-verse renumbering, but by a blank line and upwards arrow, ↑, e.g.

#### Psalms Chapter 3

....

<sup>9</sup>Salvation is of the Lord;  
Your blessing is on your people.  
Selah.

#### Psalms Chapter 4

<sup>1</sup>To the choirmaster, in songs set to stringed music.↑

A Psalm of David.

<sup>2</sup>When I call out, answer me, O God of my righteousness.  
You have relieved me in adversity;  
Have mercy on me and hear my prayer.

## 3.9 The Notes

The notes are used to draw attention to textual issues (but these are rare compared to the New Testament), cross references to other verses of Scripture, grammatical explanations, and exegetical explanations. We give equivalents of many units of measure, with imperial and metric equivalents. As the measures are not precisely known, a figure in imperial gallons is considered accurate enough even if it were to be mistaken for US gallons.

## 3.10 Names

The policy is to retain much of AV spelling where the text permits, the differences being described in the items below, despite many issues with it:

- The AV does not uniquely represent the original spelling (as a formal transliteration would), so an AV “z” may be a Hebrew *tsadé* or *zayin*, and an AV “h” may be a *hé* or a *heth*, an AV “t” may be a *teth* or a *taw*, an AV “s” may be *samech* or a *sin*. *Kaph* and *qof* are distinguished using “c” and “k”, but often “ch” must be introduced before an *e* or *i*, for an intended hard “c”. Also, *aleph* and *ayin* are either ignored or represented by an “e”, which possibly derives from a preceding silent shewa (e.g. Gilead), but more likely a lack of understanding of closed syllables. However, the basic English alphabet would struggle to represent some of these Hebrew letters uniquely without using special characters such as letters with underdots.
- An *ayin* is normally silent, but it is sometimes treated as an *h*, so *Uz* is AV’s *Huz* [Gen 22:21], and *Abida* is AV’s *Abidah* [Gen 25:3].
- The AV is inconsistent in some places (e.g. *Gaza* in Gen 10:19, *Azzah* in Deut 2:23; *Isui* in Gen 46:17, *Jesui* in Num 26:44; *Naashon* in Exodus 6:23, *Nahshon* in Ruth 4:20; *Shimi* in Ex 6:17, *Shimei* in Num 3:18); *Kirjath-arba* in Josh 14:15, city of *Arba* in Josh 15:13 — for the same Hebrew spelling. Sometimes this may be to distinguish different people of the same name; see next item.

- The AV sometimes seems to deliberately use a different transliteration for different people with the same name, e.g. *Zachariah* for the king of Israel, *Zechariah* for others; also *Ezekiel* and *Jehezkel*; *Hosea*, *Oshea* and *Hoshea*; *Jehoahaz* and *Joahaz*; *Rachel* and *Rahel*; *Simeon* and *Shimeon*. If the names are well known, we retain the distinction, e.g. *Enoch* and *Hanoch*.
- The AV has an arbitrary way of introducing an *h* after a *c*, the *h* being understandable before an *e* or an *i* (to prevent an *s* sound), but not otherwise, e.g. *Jeconiah* (1 Chr 3:17), but *Zechariah* (1 Chr 5:7) and *Nachon* (2 Sam 6:6), all these being a soft *kaph* in Hebrew. Also with a hard *kaph* in Hebrew are *Caleb* (1 Chr 2:46) but *Malcham* (1 Chr 8:9).
- Sometimes the AV does not recognize that a Hebrew word is “in pause”, giving *Jared* where *Jered* is the normal form, and similarly we have *Salah* for *Selah*, *Lamech* for *Lemech* etc.
- The AV does not always recognize the hard “p”, e.g. in *Arphaxad* and *Phares* (the latter also being the pausal form).
- The AV does not always recognize an initial closed syllable, giving, e.g. *Gilead* for *Gilad*, or *Gil’ad*, where an apostrophe would mark an *aleph* or *ayin*.
- The AV does not always recognize the Hebrew letter *sin*. The AV has *Enos* where the Hebrew has *Enosh*, and *Seth* where the Hebrew is *Sheth* [Gn 4:26]. As these are well-established names, we adopt them.
- The AV does not distinguish long and short forms of names, e.g. *Benaiah* for *Benaiahu* (2 Sam 8:18), *Adonijah* for *Adonijahu* (1 Ki 1:8), and it uses the short form. We also adopt this convention.
- Another variety of long and short form is e.g. *Jonathan* / *Jehonathan*. The AV is inconsistent, in 1 Chr 8:33 reading *Jonathan*, in 1 Chr 27:25 reading *Jehonathan*, for the long form in Hebrew in both cases. We adopt the shorter form throughout, with a note.
- The AV has an aversion to words and syllables beginning with a *yod*, which would be better represented by *y* or *i*, but it frequently uses *j* (e.g. *Jacob*, *Joshua*, *Jerusalem*), as does the English language as whole, especially with words of Latin origin, e.g. (*iudex*→judge, *iocus*→joke, *Iulius*→Julius). Neither Hebrew nor Greek has a letter equivalent to *j*. But sometimes the AV uses the letter *I*, as in *Isshiah* (1 Chr 24:21).

The rationale for retaining AV naming is that familiar names (in the Gentile world) would be all but unrecognizable if not retained. Names such as, e.g. *Avraham*, *Yitshak*, *Yaaqov* could be a distracting departure to some. Another advantage is that AV names are often used in biblical reference works such as atlases and expository books.

However, we depart from the AV in some situations:

- – Where the text has a plain consonantal difference to the AV rendering, e.g. Gen 25:15 *Hadad*, where the AV has *Hadar*. For other examples see Num 26:39 (our *Shephupham* for AV's *Shupham*), Josh 15:40 (our *Lahmas* for AV's *Lahmam*), Josh 15:52 (our *Rumah* for AV's *Dumah*), Josh 16:6 (our *Michmethath* for AV's *Michmethah*), 1 Chr 2:53 (our *Puthites* for AV's *Puhites*). The differences involve very similar letters, and can be explained by scribal errors leading to differing manuscripts, or possibly in misreading by an AV translator.
- – Where the text has a vowel difference to the AV reading, or where the AV has not recognized a closed syllable, e.g. AV's *Bezaleel* for our *Bezalel* (closed *-zal-*) [Ex 31:2].
- – Where the AV has used a pausal form. E.g. we have *Dabbesheth* for AV's *Dabbasheth* [Josh 19:11].
- – Where the AV is inconsistent across the same spelling of the word. We choose one spelling for all instances, generally the earlier occurrence, e.g. *Sibmah* (AV has *Shibmah* in Num 32:38, but *Sibmah* in Josh 13:19).

- Where AV harmonizes despite a significant difference in the Hebrew (though perhaps a manuscript issue). We retain two names, e.g. Gen 10:4 = *Dodanim* , 1 Chr 1:7 = *Rodanim*.
- Where the Hebrew has minor differences in different places. These could be a paragogic -ah (Gen 10:4 *Tarshish*, 1 Chr 1:7 *Tarshishah*); both we and AV harmonize to *Tarshish*. Aleph / hé differences (e.g. Gen 10:7 *Sabtah*, 1 Chr 1:9 *Sabta*), where we harmonize, or a vocalization change (e.g. *Obal* Gen 10:28 / *Ebal* 1 Chr 1:22) are noted in the notes (here we and AV distinguish). We have standardized on *Ezion-Geber* (AV sometimes having *Ezion-Gaber*, a pausal form).
- Where modern usage has superseded the AV, e.g. *Philistines* (AV has *Philistim* in Gen 10:13). We tend towards demonyms in *-ite* rather than *-im*, e.g. Caphtorites, Anakites, noting that Wikipedia uses these names.

We comment on names which diverge from the Hebrew, but for common names, only at the first occurrence. This applies to: names of the prophets who wrote a book; to Isaac, Rebekah, Jacob, Benjamin, Manasseh, Judah, Moses, Aaron, Samson, Saul, Jonathan, Jesse, Absalom, Solomon, Rehoboam, Jeroboam, Jezebel, Hezekiah, Sennacherib, Cyrus, Ahasuerus, Darius, Artaxerxes, Mordecai; and for places: Sodom, Gomorrah, Damascus, Jerusalem, Judaea, Jericho, Tyre. We do not always note variations on a name, e.g. Benaiah / Benaiahu; we usually standardize on the shorter form so as to agree with the AV, but an exception is Joram / Jehoram, where we follow the Hebrew, noting that the spelling does not distinguish between the one of Judah and the one of Israel.

In 1 and 2 Chronicles we omit some comments on names which elsewhere are always commented on. This is because the notes are more copious, identifying parallel passages.

### 3.11 Divine Titles

We largely follow the Companion Bible’s typography [CB, Appendix 4], but not exactly so (note *the LORD*\*\* and how combinations are handled):

אֱלֹהִים אֱלֹהֵינָא (Aramaic)	Elohim	=	God /god	Uncapitalized when it is not the God of Israel.
יְהוָה	Jehovah	=	the LORD	
יְה	Jah	=	THE LORD	
אֵל אֱלִים אֱלִים	El	=	GOD / GOD  GODS	Small capitals when the god is not the God of Israel. [CB] uses standard lower case. The plural is not used for the God of Israel.
אֱלֹהִים אֱלֵהָ	Eloah Elah (Aramaic)	=	GOD / GOD	Small capitals when the god is not the God of Israel. [CB] uses standard lower case.
אֲדֹנָי	Adonai	=	my/the Lord	Also for other pronominal suffixes when the reference is to God (Isa 51:22, Ps 45:12 <sup>MT</sup> (Ps 45:11 <sup>AV</sup> )).
הָאֲדֹנָי	haAdon	=	the Lord	Used in combination with Jehovah in Ex 23:17. [CB] renders as THE Lord GOD.

אֲדֹנָי where the primitive text was יהוה, altered by the Sopherim	Adonai where the primitive text was Jehovah, altered by the Sopherim	=	the LORD*	
אֱלֹהִים where the primitive text was יהוה, altered by the Sopherim	Elohim where the primitive text was Jehovah, altered by the Sopherim	=	the LORD**	
אֲדֹנִים	Adonim	=	the LORD	
שַׁדַּי	Shaddai	=	ALMIGHTY	
עֲלִיוֹן	Elyon	=	MOST HIGH	
עַל	Al	=	Most High	Hos 7:16

Compound titles do not occasion any changes: the individual titles are used in the same way as they are when not compounded. (This is unlike in the AV / Companion Bible.) Also, the definite article, *the*, may be omitted, and the word *my* may be used when the title is in the vocative or it a prophet, not God, speaking.

This is illustrated by Gen 15:2

וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה

Then Abram said, “My Lord the LORD, ...” (The Companion Bible has “Lord GOD”).

The typographic properties are set in the CSS (Cascading Style Sheets) style sheet, e.g.

```
span.el{
  text-transform: uppercase;
}

span.shaddai{
  font-variant: small-caps;
}
```

## 4. Features of the Digital Edition

### 4.1 Useful search strings

The digital edition is by its nature searchable, using a browser, word processor or text editor. The following search strings should be applied without case sensitivity, in a browser-rendered text, but not the raw HTML, as that contains mark-up.

Search string	Purpose
Aramaic	Examples of an Aramaic form of a word in a Hebrew section.
AV differs	To find verses where the AV differs significantly from our translation.
behold	Examples of translations other than “behold”, but where the notes give the basic meaning as “behold”.

extreme quality	Use of the word for God to denote an extreme quality.
gerundial	Usually gerundial use of the infinitive.
gerundival	Usually gerundival use of the participle (passive, usually denoting necessity or imminence).
Hebraic	Hebraic genitives.
infinitive absolute	Examples of various uses of the infinitive absolute.
otiose	Examples of otiose use, where Hebrew repeats a word or phrase, where English expects a synonym.
subjective	To find subjective genitives.
objective	To find objective genitives.
Sopherim	To find changes by the Sopherim.
soul	Examples of translations other than “soul”, but where the notes give the primary conventional meaning as “soul”.
unexpected	An unexpected definite article in Hebrew, not required in English.
use of the vav	Finds disjunctive, adversative, concessive and purposive and other wider uses of the vav.
"VOS", "VSO", "OSV" "OVS", "VOS", "VSO"	Examples of sentences with a verb-object-subject etc. word order. Use the quotes, or find by searching for <i>an example of a Hebrew</i> .
wider use	Wider use of the construct state / of the vav.

## 5. Abbreviations and References

### *Abbreviations*

AV	Authorized Version
LXX	Septuagint
NT	New Testament
OT	Old Testament (Tanakh)

### *Bible book abbreviations*

#### *Old Testament*

Gen	Genesis	2 Chr	2 Chronicles	Dan	Daniel
Ex	Exodus	Ezra	Ezra	Hos	Hosea
Lev	Leviticus	Neh	Nehemiah	Joel	Joel
Num	Numbers	Esth	Esther	Amos	Amos
Deut	Deuteronomy	Job	Job	Obad	Obadiah
Josh	Joshua	Ps	Psalms	Jonah	Jonah
Judg	Judges	Prov	Proverbs	Mic	Micah
Ruth	Ruth	Eccl	Ecclesiastes	Nah	Nahum
1 Sam	1 Samuel	Song	Song of Solomon	Hab	Habakkuk
2 Sam	2 Samuel	Isa	Isaiah	Zeph	Zephaniah
1 Ki	1 Kings	Jer	Jeremiah	Hagg	Haggai
2 Ki	2 Kings	Lam	Lamentations	Zech	Zechariah
1 Chr	1 Chronicles	Ezek	Ezekiel	Mal	Malachi

#### *New Testament*

Matt	Matthew	Eph	Ephesians	Heb	Hebrews
Mark	Mark	Phil	Philippians	James	James
Luke	Luke	Col	Colossians	1 Pet	1 Peter
John	John	1 Thes	1 Thessalonians	2 Pet	2 Peter
Acts	Acts	2 Thes	2 Thessalonians	1 John	1 John
Rom	Romans	1 Tim	1 Timothy	2 John	2 John
1 Cor	1 Corinthians	2 Tim	2 Timothy	3 John	3 John
2 Cor	2 Corinthians	Titus	Titus	Jude	Jude
Gal	Galatians	Phmon	Philemon	Rev	Revelation

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# The Far Above All Translation of the Old Testament

2024 Edition, Volume 3

Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

VERSE (AV numbering)	HEBREW/ARAMAIC	ENGLISH	NOTES
Isa 1:1	חֲזוֹן יִשְׁעִיהוּ בֶן-אֲמוֹץ אֲשֶׁר חָזָה עַל-יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עֲזִיָּהוּ יוֹתָם אַחֲזוּ יְחִזְקִיָּהוּ מֶלְכֵי יְהוּדָה:	The vision of <u>Isaiah</u> the son of Amoz which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.	Isaiah ← <i>Jeshaiahu</i> , but we retain the AV / traditional English name.
Isa 1:2	שָׁמְעוּ שָׁמַיִם וְהֶאֱזִינִי אֲרֶץ כִּי יְהוָה דִּבֶּר בְּנִים גָּדְלָתִי וְרוֹמְמָתִי וְהֵם פָּשְׁעוּ בִּי:	Hear, <i>O</i> heavens, and listen, <i>O</i> earth, For the LORD has spoken. “I have raised sons and brought <i>them</i> up, But they have rebelled against me.	but: adversative use of the <i>vav</i> .
Isa 1:3	יָדַע שׂוֹל קִנְהוֹ וְחִמּוֹר אֲבוֹס בְּעֵלָיו יִשְׂרָאֵל לֹא יָדַע עֲמִי לֹא הִתְבוּנָן:	The ox knows his owner, And the donkey his master's stall, <i>But</i> Israel does not know – My people do not understand.	
Isa 1:4	הוּי   גְּזוֹי חַטָּא עִם כְּבֹד עוֹן זָרַע מְרַעִים בְּנִים מִשְׁחִיתִים עֲזָבוּ אֶת-יְהוָה נֶאֱצָו אֶת-קְדוֹשׁ יִשְׂרָאֵל נָזְרוּ אָחֹזר:	Alas, a sinful nation, A people <u>laden with iniquity</u> , A seed acting wickedly, Sons acting corruptly. They have deserted the LORD, They have despised the holy <i>one</i> of Israel; They have drawn back.	laden with ← <i>heavy of</i> .
Isa 1:5	עַל מָה תִּכּוּ עוֹד תּוֹסִיפוּ סָרָה כָּל-רֹאשׁ לְחָלִי וְכָל-לֵבב דָּוִי:	Why should <u>you</u> be struck any more? <u>You</u> would add to the apostasy. Every head <i>is</i> <u>ailing</u> , And every heart <i>is</i> faint.	you (2x): plural. ailing ← <i>to ailment</i> .
Isa 1:6	מִכַּף-רֶגֶל וְעַד-רֹאשׁ אֵין-בּוֹ מָתֵם פָּצַע וְחִבּוּרָה וּמִכָּה טָרִיָּה לֹא-זָרוּ וְלֹא חִבְּשׁוּ וְלֹא רִבְּכָה בְּשֶׁמֶן:	From the sole of the foot to the head <i>There is</i> no health in it, <i>But</i> bruising and scars and raw <u>wounds</u> . They have not been <u>bathed</u> , And they have not been bound up, And <u>they have not been dressed</u> with oil.	wounds ← <i>a blow</i> . bathed: either <i>qal</i> of זָרוּ ( <i>pressed out</i> ), or <i>pual</i> of טָרַח ( <i>besprinkled</i> ). they have not been dressed ← <i>it has not been softened</i> .

Isa 1:7	<p>אֲרָצְכֶם שְׁמָמָה עָרֵיכֶם  שָׂרְפוֹת אֲשֶׁר אֲדַמְתֶּם  לְנִגְדְּכֶם זָרִים אֹכְלִים אֶתָּה  וְשִׁמְמָה כְּמֵהִפְכַת זָרִים:</p>	<p>Your land <i>is</i> a desolation,  Your cities have been burned  <i>with</i> fire;  <i>As for</i> your land in front of  you,  Foreigners are devouring it,  And <i>it is</i> a desolation,  As <u>overthrown</u> by  foreigners.</p>	<p>overthrown ← <i>overthrow of.</i></p>
Isa 1:8	<p>וְנוֹתְרָה בַת־צִיּוֹן כְּסִכָּה בְּכָרִם  כְּמִלּוּנָה בְּמִקְשָׁה כְּעֵיר  נְצוּרָה:</p>	<p>And the daughter of Zion is  left like a shed in a  vineyard,  Like a shack in a cucumber  field,  Like a besieged city.”</p>	
Isa 1:9	<p>לוֹלֵי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ  שָׂרִיד כְּמֵעֵט כְּסֹדֵם הָיִינוּ  לְעַמְרָה דְּמִינוּ: ס</p>	<p><b>If the LORD of hosts had  not left us a very small  remnant,  We would be like Sodom;  We would resemble  Gomorrah.</b></p>	<p><b>Rom 9:29.</b>  <hr/> <hr/> very small: the <i>ke</i> denoting  intensity. Compare [AnLx] 7 II  (c). Compare also Gen 24:28,  Neh 7:2.</p>
Isa 1:10	<p>שְׁמַעוּ דְבַר־יְהוָה קְצִינֵי סֹדֵם  הֲאִינּוּ תוֹרַת אֱלֹהֵינוּ עִם  עַמְרָה:</p>	<p>Hear the word of the LORD,  <i>You</i> leaders of Sodom;  Listen to the word of our  God,  <i>You</i> people of Gomorrah.</p>	
Isa 1:11	<p>לְמָה־לִּי רַב־זִבְחֵיכֶם יֹאמֶר  יְהוָה שְׁבַעְתִּי עֲלוֹת אֵילִים  וַחֲלֵב מְרִיאִים וְדָם פְּרִים  וּכְבָּשִׁים וְעֵתוּדִים לֹא חִפַּצְתִּי:</p>	<p>“To what <i>end is</i> the  abundance of your  sacrifices to me?  Says the LORD.  I am replete <i>with</i> burnt  offerings of rams  And the fat of fatted <i>calves</i>,  And I do not take pleasure <i>in</i>  the blood of bulls  And lambs and he-goats.</p>	<p>The verse is alluded to in <b>Mark  12:33</b>.</p>
Isa 1:12	<p>כִּי תָבֹאוּ לִרְאוֹת פָּנַי מִיִּבְקֶשׁ  זֹאת מִיָּדְכֶם רִמְסֵ חֲצָרָי:</p>	<p>When you come {P: to see  my face} [M: to appear  before me],  <i>I will ask</i>, ‘Who requested  this <u>on your part</u>  To <u>trample over</u> my  courtyards?’</p>	<p>An amendment by the  Sopherim, as in Ex 23:15. P=  לְרִאוֹת. AV differs.  <hr/> <hr/> on your part ← <i>from your hand</i>.  <hr/> <hr/> trample over: i.e. <i>profane</i>.</p>
Isa 1:13	<p>לֹא תוֹסִיפוּ הֵבִיא מִנְחַת־שָׁוְא  קִטְרֶת תּוֹעֵבָה הִיא לִי חֲדָשׁ  וְשַׁבַּת קָרָא מְקָרָא לֹא־אוֹכַל  אֲנִי וְעֲצָרָה:</p>	<p>Do not bring a vain meal-  offering any more;  Incense <i>is</i> an abomination to  me.  I cannot <i>bear</i> the new moon  and the Sabbath  <i>Or</i> the convening of a  convocation.  <i>They are</i> iniquity,  <i>As is</i> the solemn assembly.</p>	

Isa 1:14	<p>חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שָׁנְאָה נַפְשִׁי הֵיוּ עָלַי לְטָרַח נְלֹאִיתִי נִשְׂאָ:</p>	<p>My <u>being</u> hates your new moons and your festivals; They are a burden on me, <i>Which</i> I am weary of bearing.</p>	<p>being ← <i>soul</i>.</p>
Isa 1:15	<p>וּבִפְרָשְׁכֶם כַּפֵּיכֶם אֶעְלִים עֵינַי מִכֶּם גַּם כִּי־תִרְבּוּ תַפְלָה אֵינְנִי שֹׁמֵעַ יְדֵיכֶם דָּמִים מִלְאוּ:</p>	<p>And when you stretch out your hands, I will hide my eyes from you. Even if you make much prayer, I will not hear <i>it</i>. Your hands are full of blood.</p>	
Isa 1:16	<p>רַחֲצוּ הַזֹּכוֹ הִסִּירוּ רָע מֵעֲלֵיכֶם מִנְּגֵד עֵינַי חֲדָלוּ הֲרָע:</p>	<p>Wash, cleanse yourselves, <u>Banish evil</u> from your works in my sight; Cease doing wrong.</p>	<p>banish ← <i>remove</i>. evil from ← <i>evil of</i>.</p>
Isa 1:17	<p>לִמְדוּ הֵיטֵב דַּרְשׁוּ מִשְׁפָּט אֲשֶׁרוֹ חֶמוֹץ שִׁפְטוֹ יִתּוֹם רִיבוֹ אֲלִמְנָה: ס</p>	<p>Learn to do good, Seek justice, <u>Succour</u> the oppressed, Give the orphan justice; <u>Defend the case of</u> the widow.</p>	<p>succour ← <i>set right, straighten</i> [BDB]. defend the case of ← <i>contend</i> (<i>for</i>).</p>
Isa 1:18	<p>לְכוּ־נָא וְנוֹכַחְהָ יֹאמֶר יְהוָה אִם־יְהִיוּ חַטָּאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יִלְבִּינוּ אִם־יֵאָדְמוּ כַתּוֹלַע כַּצֶּמֶר יִהְיוּ:</p>	<p>Come now, and let us <u>come</u> to a settlement, Says the LORD, Even if your sins are as <u>scarlet</u>, They will become <i>as</i> white as snow. Even if they are <i>as</i> red as the cochineal worm, They will become like wool.</p>	<p>come to a settlement ← <i>dispute</i>. scarlet ← <i>scarlets</i>, i.e. <i>scarlet</i> <i>clothes</i>.</p>
Isa 1:19	<p>אִם־תֵּאָבֹו וּשְׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ:</p>	<p>If you are willing, and you are heedful, You will eat the goodness of the land.</p>	
Isa 1:20	<p>וְאִם־תִּמְאָנוּ וּמְרִיתֶם חָרֵב תֹּאכְלוּ כִּי פִי יְהוָה דִּבֶּר: ס</p>	<p><u>But</u> if you refuse and rebel, You will be consumed <i>by</i> the sword, For the mouth of the LORD has spoken.”</p>	<p>but: adversative use of the <i>vav</i>.</p>
Isa 1:21	<p>אֵיכָה הִיְתָה לְזוֹנָה קָרְיָה נְאֻמָּנָה מְלֵאתִי מִשְׁפָּט צֶדֶק יֵלֵן בָּהּ וְעַתָּה מְרַצְחִים:</p>	<p>How did the faithful city become a prostitute? She <i>was</i> full of justice, Righteousness used to dwell in her, But now – murderers.</p>	
Isa 1:22	<p>כַּסֶּפֶךָ הָיָה לְסִיגִים סְבֵאָךְ מְהוּל בַּמַּיִם:</p>	<p>Your silver has become dross; Your liquor <i>has been</i> adulterated With water.</p>	

Isa 1:23	<p>שָׂרֵיךְ סוֹרְרִים וְחִבְרֵי גַנְבִים  כֹּלֹּ אֶהֱבֵ שֹׁחַד וְרֹדֵף שְׁלֹמְנִים  יְתוֹם לֹא יִשְׁפֹּטוּ וְרֵיב אֶלְמָנָה  לֹא־יָבוֹא אֲלֵיהֶם: פ</p>	<p>Your officials are recalcitrant  And <i>are</i> friends of thieves.  Each <i>one</i> loves bribes  And pursues corrupt  payments.  They do not give the orphan  justice,  And the case of the widow  does not reach them.</p>	
Isa 1:24	<p>לְכֹן נָאִם הָאֲדוֹן יְהוָה צְבָאוֹת  אֲבִיר יִשְׂרָאֵל הוּא אֲנַחֵם  מִצָּרַי וְאֶנְקָמָה מֵאוֹיְבָי:</p>	<p>“That <i>is</i> why,  Says the Lord  – The LORD of hosts,  The mighty <i>one</i> of Israel –  Alas, I will <u>rid</u> myself of my  adversaries,  And I will avenge myself on  my enemies.</p>	rid ← <i>comfort</i> .
Isa 1:25	<p>וְאֲשִׁיבָה יָדִי עָלֶיךָ וְאֶצְרֶף  כֶּבֶד סִיגֶיךָ וְאֶסְרָה  כָּל־בְּדִילֶיךָ:</p>	<p>And I will draw my hand  over you  And refine your dross,  As <i>is done with</i> potash,  And I will <u>remove</u> all your  <u>tin</u>.</p>	remove all your tin: i.e. from the silver.
Isa 1:26	<p>וְאֲשִׁיבָה שְׁפֹטֶיךָ כְּבִרְאשֹׁנָה  וְיַעֲצֶיךָ כְּבִתְחִלָּה אַחֲרֵי־כֵן  יִקְרָא לְךָ עִיר הַצְּדָק קִרְיַת  נְאֻמָּנָה:</p>	<p>And I will restore your  judges as in the  beginning,  And your counsellors as at  the start.  After that you will be called  The City of Righteousness,  The Faithful Town.</p>	
Isa 1:27	<p>צִיּוֹן בְּמִשְׁפָּט תִּפְדָּה וְשִׁבְיָהּ  בְּצִדְקָה:</p>	<p>Zion will be redeemed <u>justly</u>,  As <i>will</i> those returning to  her, <u>righteously</u>.</p>	justly ...righteously ← <i>in justice</i> ... <i>in righteousness</i> .
Isa 1:28	<p>וְשֹׁבֵר פְּשָׁעִים וְחַטָּאִים יַחְדָּו  וְעֹזְבֵי יְהוָה יִכְלוּ:</p>	<p>And <i>it will be</i> the demise of  transgressors and sinners  together,  Whilst those who abandon  the LORD  Will be <u>annihilated</u>.</p>	annihilated ← <i>terminated</i> .
Isa 1:29	<p>כִּי יִבְשׁוּ מַאֲילִים אֲשֶׁר  חִמַּדְתָּם וְתַחֲפְרוּ מֵהַגְּנוֹת  אֲשֶׁר בַּחֲרַתָּם:</p>	<p>For they will be ashamed of  the terebinths  Which you delighted in,  And you will be ashamed of  the parks  Which you were partial to.</p>	
Isa 1:30	<p>כִּי תִהְיוּ כְּאֵלֶּה נֹבֶלֶת עֵלֶּה  וְכַגְּזָה אֲשֶׁר־מִים אֵין לָהּ:</p>	<p>For they will be like a  terebinth  Whose leaves are withering,  And like a park  Which <i>has</i> no water.</p>	



Isa 1:31	וְהָיָה הַחֶסֶן לְנֹעֶרֶת וּפְעֻלּוֹ לְנִיצוֹץ וּבְעֵרוֹ שְׁנֵיהֶם יִחַדּוּ וְאִין מְכַבֵּה: ס	And he who <i>is</i> strong Will be <i>like</i> hemp fibres, And his work <i>will be</i> tinder to a spark, And both will burn together, And <i>there will be</i> no-one to put <i>them</i> out.”	
Isa 2:1	הַדְּבָר אֲשֶׁר חָזָה יִשְׁעִיָּהוּ בְּנֶ-אֲמוֹן עַל-יְהוּדָה וִירוּשָׁלַם:	The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.	
Isa 2:2	וְהָיָה   בְּאַחֲרֵית הַיָּמִים נָכוֹן יְהִי הַר בֵּית-יְהוָה בְּרֹאשׁ הַהָרִים וְנִשְׂא מִגְבְּעוֹת וְנִהְרּוּ אֵלָיו כָּל-הַגּוֹיִם:	And it will come to pass in the last days <i>That</i> the mountain of the house of the LORD will be established As the foremost of the mountains. And it will be exalted above the hills, And all the Gentiles will <u>flock</u> to it.	Mic 4:1. <hr/> as the foremost ← <i>on the top / at the head.</i> <hr/> flock ← <i>stream.</i>
Isa 2:3	וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לְכוּ   וְנַעֲלֶה אֶל-הַר-יְהוָה אֶל-בֵּית אֱלֹהֵי יַעֲקֹב וִירְנֹנוּ מִדְרָכָיו וְנִלְכֶה בְּאַרְחֻתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלַם:	And many peoples will go, And they will say, “Come, let's go up to the mountain of the LORD – To the house of the God of Jacob – And he will instruct us concerning his ways, And let us walk in his paths.” For the law will go out from Zion, And the word of the LORD from Jerusalem.	Mic 4:2.
Isa 2:4	וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכַתְּתוּ חַרְבוֹתָם לְאַתִּים וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה: פ	And he will judge among nations And <u>convict</u> many peoples. And they will beat their swords into ploughshares And their spears into pruning shears. Nation will not lift up sword against nation, And they will no longer learn warfare.	Mic 4:3. <hr/> convict: or <i>reprove</i> . Less judicial than <i>judge</i> ; the sense is <i>to demonstrate that someone is wrong</i> .
Isa 2:5	בֵּית יַעֲקֹב לְכוּ וְנִלְכֶה בְּאוֹר יְהוָה:	O house of Jacob, Come, and let us walk in the light of the LORD.	

Isa 2:6	כִּי נִטְשָׁתָה עִמָּךְ בֵּית יַעֲקֹב כִּי מָלְאוּ מִקְדָּם וְעַנְגִּים כַּפְלֵשִׁתִּים וּבִילְדֵי נֶכְרִים יִשְׁפִּיקוּ:	For you have forsaken your people – The house of Jacob – For they are full of eastern <i>practices</i> , And they divine by clouds like the Philistines, And they make alliances with <u>foreigners</u> .	foreigners ← <i>children of foreigners</i> . The usual expression is <i>sons of foreigners</i> , but see Isa 57:4.
Isa 2:7	וַתִּמְלֵא אֶרֶצוֹ כֶּסֶף וְזָהָב וְאֵין קֶצֶה לְאַצְרֹתָיו וַתִּמְלֵא אֶרֶצוֹ סוּסִים וְאֵין קֶצֶה לְמִרְכָּבָתָיו:	And <u>his</u> land has been filled <i>with</i> silver and gold, And <i>there is</i> no end to <u>his</u> treasure stores. And <u>his</u> land has been filled <i>with</i> horses, And <i>there is</i> no end to <u>his</u> chariots.	his (4x): i.e. <i>Jacob's</i> , standing for the whole people.
Isa 2:8	וַתִּמְלֵא אֶרֶצוֹ אֱלִילִים לְמַעֲשֵׂה יָדָיו יִשְׁתַּחֲוּוּ לְאִשֶׁר עָשׂוּ אֶצְבְּעֹתָיו:	And his land has been filled <i>with</i> idols. They worship the work of <u>their</u> hands – What <u>their</u> fingers have made.	their (2x) ← <i>his</i> , i.e. <i>Jacob's</i> , standing for the whole people, as in the previous verse.
Isa 2:9	וַיִּשַׁח אָדָם וַיִּשְׁפַּל-אִישׁ וְאַל-תִּשָּׂא לָהֶם:	Then <u>when</u> a man is made low, And a person is humbled, Do not lift them up.	then when: from the first and third prefixed <i>vav</i> .
Isa 2:10	בּוֹא בְצוּר וְהִטְמֵן בְּעֶפְרַיִם פֶּחַד יְהוָה וּמִהֲדָר גָּאֲנוּ:	Go into the rock, And hide in the dust, For fear of the LORD And because of the splendour of his majesty.	
Isa 2:11	עֵינֵי גְבַהּוֹת אָדָם שְׁפַל וְשַׁח רוּם אַנְשִׁים וְנִשְׁגָּב יְהוָה לְבָדוֹ בַּיּוֹם הַהוּא: ס	A man's arrogant eyes will be humbled, And the haughtiness of the people will be brought low, And the LORD alone will be exalted On that day.	a man's arrogant eyes ← <i>the eyes of arrogance of a man</i> , a Hebrew genitive.
Isa 2:12	כִּי יוֹם לַיהוָה צְבָאוֹת עַל כָּל-גֹּאֲה וְרָם וְעַל כָּל-נִשְׂא וְשָׁפַל:	For <b>the day of the LORD</b> of hosts <i>Is</i> against all the proud and haughty, And against everyone exalted, And <i>each one</i> will be humbled,	Rev 1:10.
Isa 2:13	וְעַל כָּל-אַרְזֵי הַלְּבָנוֹן הָרָמִים וְהַנְּשָׂאִים וְעַל כָּל-אֵלוֹנֵי הַבָּשָׁן:	And against all the cedars of Lebanon, Which are high and exalted, And against all the oaks of <u>Bashan</u> ,	Bashan ← <i>the Bashan</i> .

Isa 2:14	וְעַל כָּל־הַהָרִים הַרְמִים וְעַל כָּל־הַגְּבוּעוֹת הַנִּשְׂאָאוֹת:	And against all the high mountains, And against all the exalted hills,	
Isa 2:15	וְעַל כָּל־מִגְדָּל גְּבוּה וְעַל כָּל־חוֹמַה בְּצוּרָה:	And against every tall tower, And against every fortified wall,	
Isa 2:16	וְעַל כָּל־אֲנִיּוֹת תַּרְשִׁישׁ וְעַל כָּל־שְׂכִיּוֹת הַחֲמֻדָּה:	And against all the ships of Tarshish, And against all <u>attractive</u> sights.	attractive ← <i>desirable</i> .
Isa 2:17	וְשַׁח גְּבוּהוֹת הָאָדָם וְשָׁפַל רוּם אַנְשִׁים וְנִשְׁגָּב יְהוָה לְבָדּוֹ בַּיּוֹם הַהוּא:	And the arrogance of man will be brought low, And the haughtiness of people will be humbled, And the LORD alone will be exalted On that day.	
Isa 2:18	וְהָאֱלִילִים כָּלִיל יִחְלָף:	And the idols <u>will vanish in</u> <u>their entirety</u> .	will vanish <i>in their entirety</i> ← <i>the entirety will vanish</i> .
Isa 2:19	וּבָאוּ בַמְעַרְוֹת צְרִים וּבַמְחֻלוֹת עָפָר מִפְּנֵי פֶחַד יְהוָה וּמִהֲדַר גְּאוֹנוֹ בְּקוֹמוֹ לְעֶרֶץ הָאָרֶץ:	And they will go <b>into the</b> <b>caves in the rocks</b> And the caverns of the ground, For fear of the LORD And because of the splendour of his majesty When he arises to terrify the earth.	<b>Rev 6:15.</b> <hr/> <hr/> in the rocks ← <i>of the rocks</i> . <hr/> <hr/> ground ← <i>dust</i> .
Isa 2:20	בַּיּוֹם הַהוּא יִשְׁלִיךְ הָאָדָם אֶת אֱלִילָיו כִּסְפּוֹ וְאֶת אֱלִילָיו זָהָבוֹ אֲשֶׁר עָשׂוּלוֹ לְהִשְׁתַּחֲוֹת לְחִפְרֵי פְרוֹת וּלְעֻטְלָפִים:	On that day Man will throw his silver idols And his golden idols, Which <u>were made</u> for him to worship, To the moles and bats,	Isa 31:7. <hr/> <hr/> were made ← <i>they made</i> . Avoidance of the passive.
Isa 2:21	לְבוֹא בְּנִקְרוֹת הַצְּרִים וּבְסַעֲפֵי הַסְּלָעִים מִפְּנֵי פֶחַד יְהוָה וּמִהֲדַר גְּאוֹנוֹ בְּקוֹמוֹ לְעֶרֶץ הָאָרֶץ:	As <i>he</i> goes into the clefts in the rocks, And into the cracks in the outcrops, For fear of the LORD And because of the splendour of his majesty When he arises to terrify the earth.	
Isa 2:22	חֲדְלוּ לָכֶם מִן־הָאָדָם אֲשֶׁר נִשְׁמָה בְּאִפּוֹ כִּי־בִמָּה נִחְשָׁב הוּא: פ	Renounce your <u>ties with</u> man, Whose breath <i>is</i> in his nose, For what <i>is</i> he considered <i>worth</i> ?	renounce your <i>ties with</i> ← <i>cease</i> <i>for yourselves from</i> .

Isa 3:1	כִּי הִנֵּה הָאֲדֹן יְהוָה צָבָאוֹת מִסִּיר מִירוּשָׁלַם וּמִיהוּדָה מִשֶּׁעַן וּמִשִּׁעֲנָה בְּלֹ מִשֶּׁעַן-לֶחֶם וְכֹל מִשֶּׁעַן-מַיִם:	For behold, the Lord – the LORD of hosts – Is removing supplies and provisions from Jerusalem and from Judah – All supplies of bread And all supplies of water,	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Isa 3:2	גִּבּוֹר וְאִישׁ מִלְחָמָה שׁוֹפֵט וְנָבִיא וְקַסֵּם וְזֶקֶן:	<i>Affecting</i> the warrior and soldier, Judge and prophet and diviner, And old <i>man</i> ,	
Isa 3:3	שֶׁר־חֲמִשִּׁים וּנְשׂוּא פָּנִים וְיֹעֵץ וְחָכֵם חֲרָשִׁים וְגִבּוֹן לְחַשׁ:	Commander of fifty and <u>dignitary</u> , And counsellor and <u>skilled</u> <u>craftsman</u> , And the initiate in incantations.	dignitary ← <i>elevated of face</i> .  <u>skilled craftsman</u> ← <i>wise in</i> <i>artisanries</i> .
Isa 3:4	וְנָתַתִּי נְעָרִים שָׂרֵיהֶם וְתַעֲלוּלִים יִמְשְׁלוּ-בָם:	And I will appoint youngsters <i>as</i> their officials, And children will rule over them.	
Isa 3:5	וְנָגַשׁ הָעָם אִישׁ בְּאִישׁ וְאִישׁ בְּרֵעֵהוּ יִרְהָבוּ הַנְּעַר בְּזֶקֶן וְהַנְּקֵלָה בַּנְּכַבֵּד:	And the people will be oppressed, One man by <u>another</u> , And one man by his neighbour. And a young man will be insolent to an old <i>man</i> , As <i>will</i> a common <i>man</i> to an honourable <i>man</i> .	another ← <i>a man</i> .
Isa 3:6	כִּי-יִתְפָּשׂ אִישׁ בְּאֶחָיו בַּיִת אָבִיו שְׂמֹלָה לְזָה קָצִין תִּהְיֶה-לָנוּ וְהַמְכַשְׁלָה הַזֹּאת תַּחַת יָדְךָ:	For a man will take hold of his brother <i>in</i> his father's house, <i>And he will say</i> , “You have a coat; You shall be our leader, And these ruins <i>will be</i> under your <u>direction</u> .”	direction ← <i>hand</i> .
Isa 3:7	יִשְׂאֵ בַיּוֹם הַהוּא   לְאֹמֵר לֹא-אֶהְיֶה חֲבֵשׁ וּבִבֵּיתִי אֵין לֶחֶם וְאֵין שְׂמֹלָה לֹא תִשְׂמְנֵנִי קָצִין עִם:	He will <u>take an oath</u> on that day, And he will say, “I will not be <i>the one who</i> <u>remedies this</u> While <i>there is</i> no food and no coat in my house. Do not make me a leader of the people.”	take an oath ← <i>lift up (the</i> <i>hand)</i> .  <u>remedies</u> ← <i>binds up</i> .  while: wider use of the <i>vav</i> .

Isa 3:8	כִּי כָשְׁלָה יְרוּשָׁלַם וַיהוּדָה נָפַל כִּי-לְשׁוֹנָם וּמַעַלְלֵיהֶם אֶל-יְהוָה לַמְרוֹת עֲנִי כְבוֹדוֹ:	For Jerusalem has toppled over, And Judah has fallen down, For their tongue and their deeds were <i>directed</i> against the LORD, <u>In grieving his majestic gaze.</u>	in grieving: gerundial use of the infinitive.  his majestic gaze ← <i>the eyes of his majesty</i> , a Hebraic genitive.
Isa 3:9	הִכָּרַת פְּנֵיהֶם עֲנֹתָה בָם וַחֲטֵאתֶם כְּסֹדִם הִגִּידוּ לָא כַחֲדוֹ אִזִּי לְנַפְשָׁם כִּי-גִמְלוֹ לָהֶם רָעָה:	The expression on their faces testifies against them, And they <u>betray</u> their sin like Sodom; They do not conceal <i>it</i> . Woe <u>to their very selves</u> , For <u>they are recompensed</u> <i>with evil</i> .	betray ← <i>declare</i> , but <i>betray</i> also in Job 17:5.  to their very selves ← <i>to their souls</i> .  they are recompensed ← <i>they recompense them</i> . Avoidance of the passive.
Isa 3:10	אִמְרוּ צְדִיק כִּי-טוֹב כִּי-פָרִי מַעַלְלֵיהֶם יֵאָכְלוּ:	Say <i>to the righteous man</i> that <i>this is</i> pleasing: That <i>men</i> will eat the fruit of their works.	
Isa 3:11	אִזִּי לְרָשָׁע רַע כִּי-גִמּוֹל יִדְּיוֹ יַעֲשֶׂה לוֹ:	Woe to the evil wicked <i>man!</i> For the <u>just deserts</u> of his hands Will be <u>repaid</u> him.	just deserts ← <i>reprisal</i> .  repaid ← <i>done, dealt</i> .
Isa 3:12	עַמִּי נִגְשָׁיו מְעוֹלָל וְנָשִׁים מְשֻׁלוֹ בּוֹ עַמִּי מְאַשְׁרִיךְ מִתְעִים וְדַרְךְ אַרְחֲתִיךְ בִּלְעוֹ: ס	<i>As for</i> my people, their taskmasters <u>are juvenile</u> , And women rule over them. My people, those guiding you are leading <i>you</i> astray, And they have <u>subverted</u> the way of your paths.	are juvenile: or <i>are brutish</i> .  subverted ← <i>swallowed</i> .
Isa 3:13	נֹצֵב לְרִיב יְהוָה וְעֹמֵד לְדָוִן עַמִּים:	The LORD <i>is</i> poised to take issue, And he is taking a stand <u>in judging various</u> peoples.	in judging: gerundial use of the infinitive.
Isa 3:14	יְהוָה בְּמִשְׁפַּט יָבוֹא עַם-זִקְנָיו עִמּוֹ וְשָׂרָיו וְאַתָּם בְּעֵרְתֶם הַכֶּרֶם גִּזְלַת הָעָנִי בְּבִתְיֹכֶם:	The LORD will enter into a judicial process With the elders of his people and their officials, For you have <u>consumed</u> the vineyard, And the plunder <i>taken</i> from the poor <i>is</i> in your houses.	consumed ← <i>burned</i> .
Isa 3:15	*מַלְכֵם *מָה-**לְכֶם תִּדְכְּאוּ עַמִּי וּפְנֵי עֲנִיִּים תִּסְחָנוּ נְאֻם-אֲדֹנָי יְהוָה צְבָאוֹת: ס	“What <u>concern</u> has it been <u>to you</u> <i>Who</i> tread my people down And grind down the <u>dignity</u> of the poor?” Says the Lord, The LORD of hosts.	what ... to you: the <i>ketiv</i> is a contracted form of the <i>qeré</i> .  dignity ← <i>face</i> .

Isa 3:16	<p>וַיֹּאמֶר יְהוָה יַעַן כִּי גָבְהוּ בָנוֹת צִיּוֹן וַתִּלְכְּנָה *נְטוּוֹת *נְטוּוֹת גְּרוֹן וּמְשַׁקְרוֹת עֵינַיִם הַלֹּדֶד וְטָפַף תִּלְכְּנָה וּבְרַגְלֵיהֶם תַּעֲבֹסְנָה:</p>	<p>And the LORD said, “Since the daughters of Zion have been haughty And have walked <u>vaunting</u> <i>their</i> throats And <u>flirting with their eyes</u>, <u>Mincing</u> along as they walk, And wearing anklets on their feet,</p>	<p>vaunting: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i>.  flirting: alternatively agreeing with <i>eyes</i>.  mincing along as they walk ← <i>going and mincing they go</i>, with 2 infinitives absolute.</p>
Isa 3:17	<p>וּשְׂפַח אֲדָנָי קִדְקַד בְּנוֹת צִיּוֹן וַיהוֹה פָּתְחָן יַעֲרָה: ס</p>	<p>The LORD* will make the hair of the crown of the head of the daughters of Zion fall out, And the LORD will expose their <u>nakedness</u>.</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדָנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.  nakedness: or <i>pudenda</i>.</p>
Isa 3:18	<p>בַּיּוֹם הַהוּא יִסֹּר אֲדָנָי אֶת תַּפְּאָרֶת הָעֵבֶסִים וְהַשְּׁבִיטִים וְהַשְּׂהָרָנִים:</p>	<p>On that day the LORD* will remove the adornment of anklets, And the sun-disks, And the moon-bangles,</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדָנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>
Isa 3:19	<p>הַנְּטִיפוֹת וְהַשִּׁירוֹת וְהָרַעְלוֹת:</p>	<p>The pendants, and the bracelets, And the veils,</p>	
Isa 3:20	<p>הַפְּאָרִים וְהַצְּעָדוֹת וְהַקְּשָׁרִים וּבִתְּי הַנֶּפֶשׁ וְהַלְּחָשִׁים:</p>	<p>The headdresses and the ankle-chains and the waistbands, And the <u>perfume boxes</u>, And the <u>amulets</u>,</p>	<p>perfume boxes ← <i>houses of the soul</i>; [AnLx]= <i>perfume boxes</i>, [BDB]= <i>vials of perfume</i>.</p>
Isa 3:21	<p>הַטְּבָעוֹת וְנִזְמֵי הָאָף:</p>	<p>The rings <i>on fingers</i> and the noserings,</p>	
Isa 3:22	<p>הַמַּחְלָצוֹת וְהַמַּעֲטָפוֹת וְהַמְטַפְחוֹת וְהַחֲרִיטִים:</p>	<p>The mantles and the fine coats, And the cloaks, And the purses,</p>	
Isa 3:23	<p>וְהַגְּלִינִים וְהַסְּדִינִים וְהַצְּנִיפוֹת וְהַרְדִּידִים:</p>	<p>And the mirrors, And the linen underwear, And the turbans And the scarves.</p>	
Isa 3:24	<p>וְהָיָה תַחַת בְּשֵׁם מִקַּיָּה וְתַחַת חֲגוּרָה נִקְפָּה וְתַחַת מַעֲשָׂה מִקְשָׁה קֶרֶחַה וְתַחַת פְּתִיגִיל מַחְגֶּרֶת שֶׁק בִּי־תַחַת יָפִי:</p>	<p>And it will come to pass <i>That</i> instead of perfume there will be rottenness, And instead of a girdle, a <u>cord</u>, And instead of <u>hairstyling</u>, baldness, And instead of an overcoat, a wrapping of sackcloth; Burn marks instead of beauty.</p>	<p>cord: or <i>bruising</i>. AV differs (<i>rent</i>).  hairstyling ← <i>work of plaiting</i>.</p>
Isa 3:25	<p>מִתִּיךְ בַּחֶרֶב יִפְּלוּ וּגְבוּרַתְךָ בַּמִּלְחָמָה:</p>	<p>Your men will fall by the sword, As <i>will</i> your <i>military</i> might in war.</p>	

Isa 3:26	וְאָנוּ וְאֲבָלוּ פְתָחֶיהָ וְנִקְתָּהּ לְאָרֶץ תִּשָּׁב:	And her gates will sigh and mourn, And she will be vacated <i>And remain on the ground.</i> ”	
Isa 4:1	וְהַחֲזִיקוּ שִׁבְעַת נָשִׁים בְּאִישׁ אֶחָד בַּיּוֹם הַהוּא לְאִמֹר לְחֻמְנוּ נֹאכַל וְשִׁמְלֹתֵנוּ נִלְבַּשׁ רַק יִקְרָא שְׁמֵךְ עָלֵינוּ אֶסְף חֲרָפֹתֵנוּ: ס	And on that day, Seven women will take hold of one man And will say, “We will eat our <i>own bread</i> , And we will wear our <i>own</i> clothing, Only <u>let us be called by your</u> <u>name</u> To remove <u>our reproach.</u> ”	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.  let us be called by your name ← <i>let your name be called over us.</i>  our reproach: an objective genitive.
Isa 4:2	בַּיּוֹם הַהוּא יִהְיֶה צֶמַח יְהוָה לְצִבְיָה וּלְכְבוֹד וּפְרֵי הָאָרֶץ לְגֵאוֹן וּלְתִפְאֶרֶת לְפִלִּיטַת יִשְׂרָאֵל:	On that day the LORD's branch will be <i>The source</i> of beauty and of honour, And the fruit of the land <i>Will demonstrate</i> excellence and splendour To the escaped remnant of Israel.	<i>the source</i> of ← <i>for.</i>  <i>will demonstrate</i> ← <i>(be) for.</i>
Isa 4:3	וְהָיָה   הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַם קָדוֹשׁ יֵאמָר לוֹ כָּל-הַכְּתוּב לְחַיִּים בִּירוּשָׁלַם:	And it will come to pass <i>that</i> he who <i>is</i> left in Zion, and he who remains in Jerusalem, will be declared holy to him – everyone in Jerusalem who <i>is</i> written <i>as</i> <i>destined</i> for life,	
Isa 4:4	אִם   רָחַץ אֲדֹנָי אֶת צֹאֲת בְּנוֹת-צִיּוֹן וְאֶת-דַּמֵּי יְרוּשָׁלַם יְדִיחַ מִקְרָבָהּ בְּרוּחַ מְשַׁפֵּט וּבְרוּחַ בָּעֵר:	when the LORD* washes away the excrement of the daughters of Zion and purges the blood of Jerusalem from its <u>confines</u> , with a spirit of judgment and with a spirit of burning.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  <u>confines</u> ← <i>midst.</i>
Isa 4:5	וּבְרָא יְהוָה עַל-כָּל-מְכוֹן הַר-צִיּוֹן וְעַל-מִקְרָאָהּ עָנָן   יוֹמָם וְעָשָׁן וְנִגְהָ אֵשׁ לְהָבָה לְיִלָּה כִּי עַל-כָּל-כְּבוֹד חֲפָה:	And the LORD will create over every dwelling place in Mount Zion, and over its assemblies, a cloud by day, and smoke, and a <u>flaming fiery glow</u> <i>by</i> night, for all <i>glory will have</i> a canopy over <i>it.</i>	flaming fiery glow ← <i>a glow of</i> <i>fire of flame</i> , Hebraic genitives.
Isa 4:6	וּסִכָּה תִהְיֶה לְצִל־יוֹמָם מִחֶרֶב וּלְמַחֲסֵה וּלְמִסְתָּוֶר מִזֶּרֶם וּמִמָּטָר: פ	But there will be a <u>booth</u> as a shade from the heat, and as a shelter and refuge from storm and rain.	booth: as in the Festival of Tabernacles (Lev 23:34). Perhaps here a more solid <i>pavilion.</i>
Isa 5:1	אֲשִׁירָה נָא לְיִדִּי שִׁירַת דּוֹדִי לְכַרְמּוֹ כִּרְם הָיָה לְיִדִּי בְּקֶרֶן בּוֹ-שִׁמּוֹן:	Let me now sing to my lover The song of my loved <i>one</i> about his vineyard. My lover had a vineyard On a <u>fertile hilltop.</u>	fertile ← <i>son of fatness.</i>  hilltop ← <i>horn.</i>

Isa 5:2	וַיַּעֲזֹקְהוּ וַיִּסְקְלוּהוּ וַיִּטְעֵהוּ שָׂרֵק וַיִּבֶן מִגְדָּל בְּתוֹכֹוֹ וַיִּבְנֶה חֵצֶב בּוֹ וַיִּקְוֶה לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים:	And he dug it and cleared it of stones, And he planted it <i>with</i> a choice vine, And he built a tower in the middle of it, And he also hewed out a wine vat in it. And he expected <i>it</i> to produce <u>good</u> grapes, But <u>it</u> produced <u>blighted</u> <u>ones</u> .	produce ... produced ← <i>make ... made</i> . blighted: or <i>stinking</i> , or <i>sour</i> . but: adversative use of the <i>vav</i> .
Isa 5:3	וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שִׁפְטוּ-נָא בֵּינִי וּבֵין כְּרַמִּי:	So now, O inhabitant of Jerusalem, And <u>men</u> of Judah, Please judge between me and my vineyard.	men ← <i>man</i> .
Isa 5:4	מַה-לַּעֲשׂוֹת עוֹד לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ מִדּוּעַ קִוִּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים:	What more <i>was there</i> to do to my vineyard That I didn't do in it? How <i>is it that</i> I expected <i>it</i> to produce <u>good</u> grapes, But it produced <u>blighted</u> <u>ones</u> ?	blighted: see Isa 5:2.
Isa 5:5	וַעֲתָה אוֹדִיעָה-נָא אֶתְכֶם אֶת אֲשֶׁר-אַנִּי עֹשֶׂה לְכַרְמִי הַסֵּר מִשׁוֹכַתּוֹ וְהִיָּה לְבַעַר פָּרָץ גְּדָרוֹ וְהִיָּה לְמִרְמָס:	So now let me make known to you what I am about to do to my vineyard. <u>I will remove</u> its hedge, And it will be <i>consigned</i> to burning; And <u>I will tear down</u> its wall, And it will become a place trodden down.	I will remove ... I will tear down: both infinitive absolute in the role of a finite verb.
Isa 5:6	וְאֲשִׂיתֶהוּ בְתָה לֹא יִזְמַר וְלֹא יַעֲדָר וְעֵלָה שְׁמִיר וְשִׂית וְעַל הָעֵבִים אֲצִיָּה מִהַמְטִיר עָלָיו מָטָר:	And I will make it a <u>desolate</u> <u>place</u> , Where it is not pruned or hoed, And the briar and thorn will come up. And I will command the rainclouds Not to precipitate rain on it.	desolate place ← <i>cutting up</i> .
Isa 5:7	כִּי כָרַם יְהוָה צְבָאוֹת בַּיִת יִשְׂרָאֵל וְאִישׁ יְהוּדָה נָטַע שִׁעְשׁוּעִיו וַיִּקְוֶה לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצַדִּיקָה וְהִנֵּה צַעֲקָה:	For the vineyard of the LORD of hosts Is the house of Israel, And the men of Judah Are his delightful plantation. And he expected justice But <u>what came was</u> <u>bloodshed</u> ; And righteousness, But <u>what came was</u> crying out.	but what came <i>was</i> (2x) ← <i>and behold</i> .



Isa 5:8	הוֹי מְגִיעֵי בַיִת בְּבַיִת שָׂדֵה בְּשָׂדֵה יִקְרִיבוּ עַד אֶפֶס מְקוֹם וְהוֹשְׁבֹתֶם לְבַדְכֶם בְּקֶרֶב הָאָרֶץ:	Woe to those <i>who</i> join house to house, And <i>who</i> adjoin field to field, Until <i>there is</i> no room, And you are housed on your own, In the middle of the land.	you are housed: AV differs ( <i>they may be placed</i> ).
Isa 5:9	בְּאָזְנֵי יְהוָה צְבָאוֹת אִם-לֹא בְּתִים רַבִּים לְשִׁמְהָ יִהְיוּ גְדֹלִים וְטוֹבִים מֵאִין יוֹשֵׁב:	In my ear, the LORD of hosts <i>said</i> , “Many houses will certainly become a desolation – Large <i>ones</i> and good <i>ones</i> – For want of an occupant.	ear ← <i>ears</i> .  will certainly become ← <i>if they do not become</i> . Asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Isa 5:10	כִּי עֲשֶׂרֶת צְמִדֵי-כֹרֶם יַעֲשֶׂוּ בֵּת אַחַת וְזֶרַע חֶמֶר יַעֲשֶׂה אֵיפָה: פ	For ten times <i>what</i> a yoke of <i>oxen plough in a day in a vineyard</i> Will yield one bath, And seed for a homer Will yield <i>one ephah</i> .”	bath: about 6 imperial gallons or 27 litres.  homer: about 60 imperial gallons or 270 litres.  ephah: about 6 imperial gallons or 27 litres.
Isa 5:11	הוֹי מְשֻׁכְּמֵי בִבְקָר שֶׁכַר יִרְדְּפוּ מֵאַחֲרַי בְּזֶשֶׁף יַיִן יִדְלִיקֶם:	Woe to those <i>who</i> get up early in the morning And go looking for strong drink; They stay up until late in the night, While wine inflames them.	go looking for ← <i>pursue</i> .
Isa 5:12	וְהָיָה כְּנֹזֵר וְנֹבֵל תָּף וְחָלִיל וַיִּזֶן מִשְׁתֵּיהֶם וְאֵת פֶּעַל יְהוָה לֹא יִבְיִטוּ וּמַעֲשֵׂה יָדָיו לֹא רְאוּ:	And there will be <i>at</i> their banquets The harp and the lute, The drum and the pipe, and wine, But they do not have respect for the LORD's <i>deeds</i> , And they do not regard the work of his hands,	but they do not have respect (etc.): compare with Ps 28:5.  deeds ← <i>deed</i> , but also collective usage, <i>activity</i> , <i>operation</i> .
Isa 5:13	לָכֵן גָּלָה עַמִּי מִבְּלִי-דַעַת וּכְבוֹדוֹ מִתִּי רָעַב וְהִמּוֹנֹ צָחָה צִמָּא:	Which <i>is</i> why my people have gone into captivity, For want of knowledge. And <i>what was</i> its glory <i>Is now</i> hungry men, And <i>what was</i> its populousness <i>Is now</i> thirsty dryness.	hungry men ... thirsty dryness ← <i>men of hunger ... dryness of thirst</i> , Hebraic genitives.
Isa 5:14	לָכֵן הִרְחִיבָה שְׂאוֹל נַפְשָׁהּ וּפְעֵרָה פִּיהָ לְבְלִי-חֶק וַיִּרְדַּ הַדְרָה וְהִמּוֹנָה וּשְׂאוֹנָה וְעָלָז בָּה:	That <i>is</i> why the grave has opened itself wide And distended its mouth without <i>limit</i> , And <i>their</i> glory and <i>their</i> many people, and <i>their</i> bustling, And he <i>who is</i> joyful Will descend into it.	itself ← <i>its soul</i> .  limit ← <i>statute</i> , but also <i>limit</i> .  their (3x) ← <i>her</i> . Perhaps a reference to Jerusalem (Isa 5:3), or, as [CB] probably intended, to indicate that the nouns belong to the grave.

Isa 5:15	וַיִּשַׁח אָדָם וַיִּשְׁפַּל-אִישׁ וְעֵינָיו גְּבוּהִים תִּשְׁפַּלְנָה:	A man is made low, And a person is humbled, And the eyes of the arrogant will be <u>brought down</u> ,	brought down ← <i>humbled</i> . Otiose, but see Gen 12:5.
Isa 5:16	וַיִּגְבַּהּ יְהוָה צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בַּצְּדָקָה:	But the LORD of hosts is exalted by justice, And holy GOD is sanctified by righteousness.	
Isa 5:17	וְרָעוּ כְבָשִׂים כְּדִבְרָם וְחֲרִבוֹת מַחִים גָּרִים יֹאכְלוּ:	And lambs will feed according to <i>what</i> pasture they <i>have</i> , And foreigners will eat <i>from</i> the desolate places of the <u>well-fed</u> .	well-fed ← <i>fat</i> .
Isa 5:18	הוּי מִשְׁכֵּי הָעוֹן בְּחַבְלֵי הַשּׂוֹא וּכְעֵבוֹת הָעֲגָלָה חֲטָאָה:	Woe to those who <u>pull</u> <u>iniquity along</u> With cords of vanity, And sinfulness, As if <i>with</i> a cart-rope,	pull iniquity along ← <i>draw</i> <i>iniquity out</i> .
Isa 5:19	הָאֹמְרִים יְמַהֵר   יַחֲשֵׁה מַעֲשָׂהוּ לְמַעַן נִרְאָה וְתִקְרַב וְתִבְאָה עֲצַת קְדוֹשׁ יִשְׂרָאֵל וְנִדְעָה: ס	Who say, “Let his work <u>come quickly</u> , Let it <u>hasten</u> so we <i>can</i> see <i>it</i> , And let the counsel of the holy <i>one</i> of Israel draw near and arrive So we <i>can</i> acknowledge <i>it</i> .”	come quickly ... hasten: these verbs could be taken transitively, <i>let him expedite ... hasten (his</i> <i>work)</i> .
Isa 5:20	הוּי הָאֹמְרִים לְרַע טוֹב וְלְטוֹב רָע שְׁמִים חֲשָׁד לְאוֹר וְאוֹר לְחֲשָׁד שְׁמִים מָר לְמִתּוֹק וּמִתּוֹק לְמָר: ס	Woe to those who call bad good, And good bad, Substituting darkness for light, And light for darkness, Substituting bitter for sweet, And sweet for bitter.	
Isa 5:21	הוּי חֲכָמִים בְּעֵינֵיהֶם וְנִגְדוּ פְּנֵיהֶם נִבְּגִים:	Woe to the wise in their <i>own</i> eyes, And the intelligent in <u>their</u> <u>own opinion</u> .	their <i>own</i> opinion ← <i>against</i> <i>their own faces</i> .
Isa 5:22	הוּי גְבוּרִים לְשִׁתּוֹת יַיִן וְאֹנְשֵׁי-חַיִל לְמִסְךְ שִׁכָּר:	Woe to the champions <u>in</u> <u>drinking</u> liquor, And the masters <u>in mixing</u> strong drink,	masters ← <i>men of might</i> .  in drinking ... in mixing: gerundial use of the infinitive.
Isa 5:23	מִצְדִּיקֵי רָשָׁע עֵקֵב שֹׁחַד וְצִדְקַת צְדִיקִים יִסְרוּ מִמֶּנּוּ: ס	<i>And those who</i> justify the wicked for a bribe, But <i>as for</i> the justice of the righteous, They <u>deny him it</u> .	deny him <i>it</i> ← <i>remove (it) from</i> <i>him</i> .

Isa 5:24	<p>לְכוּ כְּאֶחָד קֵשׁ לְשׁוֹן אֵשׁ  וְחִשְׁשׁ לְהַבֵּה יִרְפֶּה שְׂרָשָׁם  כַּמֶּקֶם יִהְיֶה וּפְרִיחָם כְּאֶבֶק  יֵעָלֶה כִּי מָאֲסוּ אֶת תּוֹרַת  יְהוָה צְבָאוֹת וְאֶת אִמְרַת  קְדוֹשׁ־יִשְׂרָאֵל נִאָצוּ:</p>	<p>That <i>is</i> why as a tongue of  fire consumes the stubble,  And the hay collapses <i>before</i>  the flame.  Their root will be <u>rotten</u>,  And their blossoms will  appear like dust,  For they have rejected the  law of the LORD of hosts,  And they have despised the  <u>words of the holy one</u> of  Israel.</p>	<p>rotten ← <i>like rottenness</i>.  <hr/> appear ← <i>come up</i>.  <hr/> words ← <i>word, saying</i>.</p>
Isa 5:25	<p>עַל־כֵּן חָרָה אַף־יְהוָה בְּעַמּוֹ  וַיִּט יָדוֹ עָלָיו וַיִּכְהוּ וַיִּרְגְּזוּ  הַהָרִים וַתְּהִי נִבְלָתָם כַּסּוּחָה  בְּקִרְבַּ חוּצוֹת בְּכָל־זֵאת  לֹא־שָׁב אַפּוֹ וְעוֹד יָדוֹ נְטוּיָה:</p>	<p>This <i>is</i> why the LORD's anger  is kindled against <u>his</u>  <u>people</u>,  And <i>why</i> he stretched out his  hand against them and  struck them,  And the mountains stood in  awe,  And their corpses were like  the <u>filth</u> in the middle of  the open places.  Yet for all this,  His anger is not receding,  And his hand <i>is</i> still  stretched out.</p>	<p>his people: singular, with  singular pronouns following in  the Hebrew, but translated in the  plural.  <hr/> filth: or <i>sweepings</i>.</p>
Isa 5:26	<p>וַנִּשְׂאֲנֵס לַגּוֹיִם מֵרְחוֹק וְשָׂרַק  לֹא מִקְצֵה הָאָרֶץ וְהִנֵּה מֵהָרָה  קָל יָבוֹא:</p>	<p>And he will raise a banner to  the Gentiles from afar off,  And he will whistle for them  from the end of the earth,  And behold, they will come  With haste <i>and</i> speed.</p>	
Isa 5:27	<p>אִין־עֵיף וְאִין־כּוֹשֵׁל בּוֹ לֹא  יָנוּם וְלֹא יִישָׁן וְלֹא נִפְתַּח  אֲזוֹר חֻלְצָיו וְלֹא נִתְקַ שְׂרוּד  נִעֲלָיו:</p>	<p><i>There is</i> no-one weary, and  no-one stumbles among  them;  They do not slumber and do  not sleep,  And the <u>girdle</u> around their  waist does not come  loose,  And the fastening of their  shoes does not come  undone.</p>	<p>girdle around ← <i>girdle of</i>. Wider  use of the construct state.</p>
Isa 5:28	<p>אֲשֶׁר חֲצָיו שְׁנוּנִים  וְכָל־קִשְׁתֵּיהֶם דְּרָכוֹת פְּרִסוֹת  סוּסֵיהֶם כַּצֵּר נִחְשְׁבוּ וְגִלְגָּלֵיהֶם  כַּסּוּפָה:</p>	<p>And their arrows <i>are</i> sharp,  And all their bows <i>are</i>  drawn,  And the hoofs of their horses  are considered as flint,  And their <i>chariot</i> wheels <i>are</i>  like a hurricane.</p>	

Isa 5:29	<p>שֹׁאֵגָה לֹוּ כַּלְבָּיָא *וּשְׂאֵג  כַּכְפִּירִים וַיִּנְהָם  וַיֵּאָחֲזוּ טֶרֶף וַיִּפְלִיטוּ וְאֵין  מַצִּיל:</p>	<p>They <i>have</i> a roar like a lion,  {Q: <i>And they roar</i>} [K: <i>And  their roar is</i>] like lion  cubs,  And they growl and seize  prey,  And they make off <i>with it</i>,  And <i>there is</i> no-one to  rescue <i>it</i>.</p>	
Isa 5:30	<p>וַיִּנְהָם עָלָיו בַּיּוֹם הַהוּא  כְּנִהְמַתַּיִם וְנִבְטַ לְאַרְץ  וְהִנֵּה חֹשֶׁךְ צָר וְאֹר חֹשֶׁךְ  בְּעֵרִיפֶיהָ: פ</p>	<p>But <u>he will roar</u> at them on  that day,  Like the <u>roaring</u> of the sea.  And <i>if</i> one looks at the earth,  <u>There will be</u> darkness and  distress,  And the light will be made  dark  By <u>its overclouding</u>.</p>	<p>he will roar: AV differs (<i>they  shall roar</i>). We take “on that  day” as referring to <i>the day of  the LORD</i> (Zech 12 etc.).</p> <hr/> <p>roar ... roaring ← growl ...  <i>growling</i>, not the usual word for  the roaring of a lion, but the  context requires <i>roar</i>.</p> <hr/> <p>there <i>will be</i> ← <i>behold</i>.</p> <hr/> <p>its overclouding: i.e. <i>the earth's  overclouding</i>.</p>
Isa 6:1	<p>בְּשָׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ  וַאֲרָאָה אֶת־אֲדֹנָי יֹשֵׁב  עַל־כִּסֵּא רָם וְנִשְׂא וְשׁוּלְיוֹ  מִלְאִים אֶת־הַהֵיכָל:</p>	<p>In the year of the death of King  Uzziah, I saw the LORD* sitting  on a throne, high and exalted,  and his <i>robe</i>-train filled the  temple.</p>	<p>LORD*: a change by the  Sopherim from יהוה, <i>Yhvh</i>, to  אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and  [CB] App. 32.</p>
Isa 6:2	<p>שֶׁרָפִים עֹמְדִים   מִמַּעַל לֹוּ  שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד  בְּשֵׁתַיִם   יְכַסֶּה פָּנָיו וּבְשֵׁתַיִם  יְכַסֶּה רַגְלָיו וּבְשֵׁתַיִם יְעוֹפֶף:</p>	<p>Seraphim were standing around  <u>him</u>, each <i>having</i> six wings. With  two <i>each</i> covered his face, and  with two <i>each</i> covered his feet,  and with two <i>each</i> flew.</p>	<p>around ← <i>above</i>, but see [BDB]  p.759, and 2 Chr 26:19.</p> <hr/> <p>him: or <i>it</i>, as AV. So AV differs.</p>
Isa 6:3	<p>וַקָּרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ    קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת  מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:</p>	<p>And one called to another and  said,  “<b>Holy, holy, holy,  Is the LORD of hosts.</b>  His glory <i>is</i> the fulness  Of all the earth.”</p>	<p>Rev 4:8.</p>
Isa 6:4	<p>וַיָּנֻעוּ אֲמוֹת הַסַּפִּיִם מִקּוֹל  הַקּוֹרָא וְהַבַּיִת יִמְלֵא עָשָׁן:</p>	<p>And the bases of the thresholds  moved at the sound of the <i>one</i>  calling, <b>and the house became  filled with smoke.</b></p>	<p>Rev 15:8.</p>
Isa 6:5	<p>וַאֲמַר אֲזִי־לִי כִי־נִדְמִיתִי כִי  אִישׁ טְמֵא־שִׁפְתַיִם אָנֹכִי  וּבִתְוֹךְ עַם־טְמֵאִים שִׁפְתַיִם  אָנֹכִי יוֹשֵׁב כִּי אֶת־הַמֶּלֶךְ  יְהוָה צְבָאוֹת רָאֹו עֵינָי:</p>	<p>Then I said,  “<u>Woe is</u> me,  For I am <u>reduced to silence</u>,  For I <i>am</i> a man of unclean  lips,  And I live among a people of  unclean lips,  For my eyes have seen the  king  – The LORD of hosts.”</p>	<p>woe <i>is</i> ← <i>woe to</i>.</p> <hr/> <p>reduced to silence: or <i>ruined</i>.  [AnLx], [BDB], [ST], [Ges-  HCL] only recognize the <i>reduce  to silence</i> sense in <i>qal</i>, not  <i>niphal</i>, but the context of <i>lips</i>  mitigates for <i>reduced to silence</i>.</p>

Isa 6:6	וַיֵּטֵף אֶלַי אֶחָד מִן־הַשְּׂרָפִים וּבְיָדוֹ רֹצֵפָה בְּמִלְקָחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ:	And one of the Seraphim flew towards me, in whose hand <i>was</i> a hot coal in tongs, <i>which</i> he had taken from the altar.	
Isa 6:7	וַיִּגַע עַל־פִּי וַיֹּאמֶר הִנֵּה נִגַּע זֶה עַל־שִׁפְתַיִךְ וְסָר עֲוֹנֶךָ וַחֲטֵאתֶךָ תִּכַּפֵּר:	And he brought it in contact with my mouth, and he said, “Look, this has touched your lips, And your iniquity has departed, And your sin has been expiated.”	
Isa 6:8	וַאֲשַׁמַּע אֶת־קוֹל אֲדֹנָי אֹמֵר אֶת־מִי אֶשְׁלַח וּמִי יֵלֶךְ־לִנְוִי וַאֲמַר הַנְּנִי שְׁלַח־נִי:	And I heard the voice of the LORD*, who said, “Whom shall I send, And who will go on our behalf?” And I said, “Here I <i>am</i> ; send me.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> <hr/> here I <i>am</i> ← <i>behold me</i> .
Isa 6:9	וַיֹּאמֶר לֵךְ וְאָמַרְתָּ לָעָם הַזֶּה שְׁמַעוּ שְׁמוּעָה וְאַל־תִּבְיִנוּ וּרְאוּ רְאוּ וְאַל־תִּדְעוּ:	And he said, “Go and say to this people, ‘You will definitely hear But <u>certainly not</u> <u>understand</u> , And you will <u>definitely see</u> But <u>certainly not discern</u> .”	<b>Matt 13:14, Mark 4:12, Luke 8:10, John 12:40, Acts 28:26, Rom 11:8.</b> <hr/> <hr/> definitely hear ... definitely see: both infinitive absolute. <hr/> <hr/> certainly not (2x): strong negation, the negating particle also being used for prohibitions.
Isa 6:10	הַשְׁמִן לִב־הֵעָם הַזֶּה וְאָזְנוֹ הַכְּבִד וְעֵינָיו הִשַׁע פֹּדֵר־רְאָה בְּעֵינָיו וּבִאָזְנוֹ יִשְׁמַע וּלְבָבוֹ יִבִין וְשָׁב וּרְפָא לָו:	<b>Make the heart of this people obtuse, And make their ears dull, And cover their eyes, Lest they should see with their eyes, Or hear with their ears, And their heart would understand, And they would come back, And it would heal them.’ ”</b>	<b>Matt 13:15, Mark 4:12, Luke 8:10, John 12:40, Acts 28:27.</b> <hr/> <hr/> obtuse ← <i>fat</i> . <hr/> <hr/> dull ← <i>heavy</i> . <hr/> <hr/> cover their eyes: from root שָׁעַע. Or <i>turn their eyes away</i> , from root שָׁעָה. <hr/> <hr/> The imperatives in this verse could ↵
Isa 6:11	וַאֲמַר עַד־מָתַי אֲדֹנָי וַיֹּאמֶר עַד אֲשֶׁר אִם־שָׂאוּ עָרִים מֵאֵין יוֹשֵׁב וּבְתֵימִים מֵאֵין אָדָם וְהָאֲדָמָה תִּשְׁאַה שְׁמָמָה:	Then I said, “For how long <i>is it</i> , LORD*?” And he said, “Until the cities have become desolate, For want of an inhabitant, And houses, for want of a man, And the ground is laid waste in desolation.	↳ conceivably be taken as cases of infinitive absolute in the role of a finite verb ( <i>has become obtuse ... have made dull ... cover</i> ). <hr/> <hr/> LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Isa 6:12	וּרְחַק יְהוָה אֶת־הָאָדָם וּרְבָה הָעֲזוּבָה בְּקִרְבֵּי הָאָרֶץ:	So the LORD will put man at a distance, And the abandonment within the land <i>will be</i> great.	

Isa 6:13	וְעוֹד בָּהּ עֲשׂוּרִיָּה וְשָׁבָה וְהִיְתָה לְבַעַר כְּאַלֶּה וּכְאֵלוֹן אֲשֶׁר בְּשִׁלְכָת מִצְבַּת בָּם זָרַע קֹדֶשׁ מִצְבֹּתָהּ: פ	But there <i>will</i> still <i>be</i> a tenth in it, For <i>that</i> tenth will return, But it will be ravaged. Yet just as the terebinth and the oak After felling <i>retain</i> a stump, So shall the <u>holy seed</u> be, as its stump.”	for ... but: wider use of the <i>vav</i> . <hr/> ravaged ← <i>for consuming</i> . <hr/> holy seed ← <i>seed of holiness</i> , a Hebraic genitive.
Isa 7:1	וַיְהִי בִימֵי אֲחָז בְּנוֹיָתָם בְּנוֹ-עֲזִיָּהוּ מֶלֶךְ יְהוּדָה עָלָה רִצִּין מֶלֶךְ-אַרָּם וּפְקַח בְּנוֹ-רְמַלְיָהוּ מֶלֶךְ-יִשְׂרָאֵל יְרוּשָׁלַם לְמַלְחָמָה עָלֶיהָ וְלֹא יָכַל לְהִלָּחֵם עָלֶיהָ:	And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, the king of Judah, <i>that</i> Rezin the king of Aramaea, with Pekah the son of Remaliah, the king of Israel, went up <i>to</i> Jerusalem in a war against it, but he could not prevail against it.	prevail ← <i>fight (successfully)</i> .
Isa 7:2	וַיֵּגֵד לְבַיִת דָּוִד לֵאמֹר נָחָה אַרָּם עַל-אַפְרַיִם וַיָּנַע לְבָבוֹ וּלְבַב עַמּוֹ כַּנּוּעַ עֲצֵי-יַעַר מִפְּנֵי-רוּחַ:	And it was reported to the house of David as follows: “Aramaea has <u>taken up a position</u> in Ephraim.” And his heart and the heart of his people were moved, like the movement of the trees of the forest by the wind.	as follows ← <i>saying</i> . <hr/> taken up a position ← <i>alighted</i> , <i>rested</i> .
Isa 7:3	וַיֹּאמֶר יְהוָה אֶל-יִשְׁעִיָּהוּ צֵא-נָא לִקְרֹאת אֲחָז אֶתָּה וּשְׂאֵר יָשׁוּב בְּנֶגֶד אֶל-קֶצֶה תְּעַלֶּת הַבְּרֵכָה הָעֲלִיזָנָה אֶל-מִסְלַת שְׂדֵה כּוֹבֵס:	And the LORD said to Isaiah, “Go out now to meet Ahaz, you and Shear-Jashub your son, at the end of the conduit at the upper pool, to the road of the fuller's field,	
Isa 7:4	וְאָמַרְתָּ אֵלָיו הִשָּׁמֵר וְהִשְׁקֵט אֶל-תִּירָא וּלְבַבְךָ אֶל-יִרְדָּ מִשְׁנֵי זַנְבוֹת הָאוּדִים הָעֹשְׂנִים הָאֵלֶּה בְּחַרְי־אָף רִצִּין וְאַרָּם וּבְנוֹ-רְמַלְיָהוּ:	and say to him, ‘Take care, and keep quiet. Do not fear and do not <u>become faint-hearted</u> at these two tails of smoking firebrands, at the burning anger of Rezin and Aramaea and the son of Remaliah,	become faint-hearted ← <i>let your heart faint</i> .
Isa 7:5	יַעַן כִּי-יַעַץ עָלֶיךָ אַרָּם רָעָה אֶפְרַיִם וּבְנוֹ-רְמַלְיָהוּ לֵאמֹר:	in that Aramaea has taken evil counsel against you, <i>with</i> Ephraim and the son of Remaliah, saying,	
Isa 7:6	נֵעַלָה בִיהוּדָה וּנְקִיצָנָה וּנְבַקְעָנָה אֵלֵינוּ וְנִמְלִיךְ מֶלֶךְ בְּתוֹכָהּ אֶת בְּנוֹ-טַבְּאֵל: ס	«Let us go up into Judah and besiege it and divide it <u>among</u> ourselves and appoint a king in it – the son of Tabeal.»	among ← <i>to</i> .
Isa 7:7	כֹּה אָמַר אֲדֹנָי יְהוָה לֹא תִקּוּם וְלֹא תִהְיֶה:	<u>This is what</u> my Lord the LORD, says: «It will not arise And it will not come to pass.	this is what ← <i>thus</i> .

Isa 7:8	כִּי רֹאשׁ אֲרָם דִּמְשֶׁק וְרֹאשׁ דִּמְשֶׁק רֶצִין וּבְעוֹד שְׁשִׁים וְחַמֵּשׁ שָׁנָה יַחַת אֶפְרַיִם מֵעַם:	For the head of Aramaea <i>is</i> Damascus, And the head of Damascus <i>is</i> Rezin, And in sixty-five years' <i>time</i> , Ephraim will be <u>severed</u> from <i>being</i> a people.	severed ← <i>broken</i> .
Isa 7:9	וְרֹאשׁ אֶפְרַיִם שִׁמְרוֹן וְרֹאשׁ שִׁמְרוֹן בֶּן־רֵמְלִיָּהוּ אִם לֹא תִאֱמִינוּ כִּי לֹא תִאֱמָנוּ: ס	And the head of Ephraim <i>is</i> Samaria, And the head of Samaria <i>is</i> the son of Remaliah. <u>If your faith does not hold</u> <u>up,</u> <u>You will not be upheld.»</u> ’ ”	if your faith does not hold up ... you will not be upheld ← <i>if you</i> <i>do not believe, you will not be</i> <i>believed / established</i> ; the figure of speech is <i>adnominatio</i> or <i>paronomasia</i> .
Isa 7:10	וַיִּזְכֹּר יְהוָה דְּבַר אֶל־אֲחָז לֵאמֹר:	Then the LORD spoke to Ahaz again and said,	
Isa 7:11	שְׂאֵל־לְךָ אֹת מֵעַם יְהוָה אֱלֹהֶיךָ הַעֲמֵק שְׂאֵלָה אִו הַגְבֵּה לְמַעְלָה:	“Ask for a sign for yourself from the LORD your God. Make the request profound or make <i>it</i> <u>soaringly high.</u> ”	soaringly ← <i>upwards</i> .
Isa 7:12	וַיֹּאמֶר אֲחָז לֹא־אֶשְׂאֵל וְלֹא־אֶנְסֶה אֶת־יְהוָה:	But Ahaz said, “I will not ask, and I will not test the LORD.”	
Isa 7:13	וַיֹּאמֶר שְׂמְעוּ־נָא בַּיִת דָּוִד הַמְעַט מִכֶּם הַלְאֹת אֲנָשִׁים כִּי תִלְאוּ גַם אֶת־אֱלֹהֵי:	Then <i>Isaiah</i> said, “Listen now, O house of David. Is it a small <i>matter</i> to you to weary men? For you are also wearying my God.	
Isa 7:14	לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אֹת הַנְּהַה הָעֵלְמָה הָרָה וְיִלְדֶת בֶּן וְקָרְאת שְׁמוֹ עִמָּנוּ אֵל:	Therefore the LORD* himself will give you a sign. <b>Behold, a virgin</b> <b>will conceive and bear a son,</b> <b>and she will call him</b> <b>Immanuel.</b>	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  <b>Matt 1:23.</b>  virgin ← <i>the virgin</i> . Although there is another word for <i>virgin</i> (בְּתוּלָה), it is inconceivable that this word (עֵלְמָה), implying marriageability, should not also imply virginity, considering God's strict laws in place and the necessarily miraculous nature of the sign.  she will call: in an Aramaic form.  Immanuel: <i>God with us</i> .
Isa 7:15	חֶמְאָה וּדְבַשׁ יֹאכַל לְדַעְתּוֹ מֵאוֹס בָּרַע וּבָחֹר בְּטוֹב:	He will eat curds and honey, for him to know <u>to reject</u> evil and <u>to</u> <u>choose</u> good.	to reject ... to choose: both infinitive absolute, according to [Ges-HG] §113 emphasizing an idea in the abstract.

Isa 7:16	<p>כִּי בְטָרָם יֵדַע הַנְּעָר מֵאֵס  בָּרַע וּבָחַר בְּטוֹב תִּעָזֵב  הָאֲדָמָה אֲשֶׁר אַתָּה קֹץ מִפְּנֵי  שְׁנֵי מְלָכֶיהָ:</p>	<p>For before the boy knows to reject evil and choose good, the land which you loathe will be deserted by its two kings.</p>	
Isa 7:17	<p>יָבִיא יְהוָה עֲלֶיךָ וְעַל-עַמֶּךָ  וְעַל-בֵּית אָבִיךָ יָמִים אֲשֶׁר  לֹא-בָאוּ לְמִיּוֹם סוּר-אֶפְרַיִם  מֵעַל יְהוּדָה אֶת מֶלֶךְ אַשּׁוּר:  פ</p>	<p>The LORD will bring on you and on your people and on the house of your father days which have not come <i>before</i>, since the day when Ephraim departed from Judah <i>allying himself with the</i> king of Assyria.</p>	<p>with the king: AV differs (<i>even the king</i>). We take the word את as sociative; the AV as accusative.</p>
Isa 7:18	<p>וְהָיָה   בַּיּוֹם הַהוּא יִשְׂרָק  יְהוָה לְזָבוּב אֲשֶׁר בְּקֶצֶה יִאֲרִי  מִצְרַיִם וּלְדַבּוּרָה אֲשֶׁר בְּאֶרֶץ  אַשּׁוּר:</p>	<p>And it will come to pass on that day  That the LORD will whistle for the fly  Which <i>is</i> at the <i>far</i> end of the River of Egypt,  And for the bee  Which <i>is</i> in the land of Assyria.</p>	
Isa 7:19	<p>וּבָאוּ וַנְּחֹו כֻלָּם בְּנַחֲלֵי  הַבְּתוֹת וּבְנִקְיֵי הַסְּלָעִים  וּבְכָל הַנְּעֻצוּצִים וּבְכָל  הַנְּהַלְלִים:</p>	<p>And they will all come and settle  In the watercourses of the ravines,  And the fissures in the rocks,  And in all the thorn bushes  And in all the pasture lands.</p>	<p>settle ← rest.</p>
Isa 7:20	<p>בַּיּוֹם הַהוּא יִגְלַח אֲדָנִי בְּתַעַר  הַשְּׂכִירָה בְּעִבְרֵי נָהָר בְּמֶלֶךְ  אַשּׁוּר אֶת-הָרֵאשׁ וְשַׁעַר  הָרְגְלָיִם וְגַם אֶת-הַזָּקֵן תִּסְפֶּה:  ס</p>	<p>On that day, the LORD* will shave with a razor –  <i>With</i> the hired company on the far side of the river –  With the king of Assyria,  <i>Shaving</i> the head and the hair on the feet,  And it will also remove the beard.</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>
Isa 7:21	<p>וְהָיָה בַּיּוֹם הַהוּא יַחֲיֶה-אִישׁ  עֶגְלַת בָּקָר וּשְׁתֵּי-צֹאֵן:</p>	<p>And it will come to pass on that day  That a man will <u>keep</u> a heifer and two sheep,</p>	<p>keep ← keep alive.</p>
Isa 7:22	<p>וְהָיָה מְרֹב עֲשׂוֹת חֶלֶב יֹאכְל  חֶמְאָה כִּי-חֶמְאָה וּדְבַשׁ יֹאכְל  כָּל-הַנּוֹתָר בְּקֶרֶב הָאָרֶץ:</p>	<p>And it will come to pass, From the high yield of the production of milk,  That he will eat curds.  For everyone who remains in the land  Will eat curds and honey.</p>	



Isa 7:23	וְהָיָה בַיּוֹם הַהוּא יְהִי־ כָּל־מְקוֹם אֲשֶׁר יְהִי־שָׁם אֵלֶּף גֶּפֶן בְּאֵלֶּף בַּסֶּף לְשָׁמִיר וְלִשְׂתֵּי יְהִי־:	And it will come to pass on that day <i>That in every place where there were a thousand vineyards for a thousand pieces of silver, It will be consigned to briars and thorns.</i>	
Isa 7:24	בַּחֲצִים וּבַקֶּשֶׁת יָבֹא שָׁמָּה כִּי־שָׁמִיר וְשִׂית תְּהִי־הָ כָּל־הָאָרֶץ:	With arrows and the bow one will go there, For all the land will be briars and thorns.	
Isa 7:25	וְכָל הַהָרִים אֲשֶׁר בִּמְעַדֵּר יַעֲדֹרוֹן לְאֶתְבוֹא שָׁמָּה יִרְאֵת שָׁמִיר וְשִׂית וְהָיָה לְמִשְׁלַח שׂוֹר וּלְמִרְמַס שֶׁה־ פ	And <i>as for</i> all the mountains which had been hoed with a hoe, You shall not go there, For fear of briars and thorns. And it will be a <i>place</i> to drive oxen to, And for sheep to tread down.”	you shall not go there: AV differs ( <i>there shall not come thither</i> ).
Isa 8:1	וַיֹּאמֶר יְהוָה אֵלַי קַח־לְךָ גְּלוֹן גָּדוֹל וּכְתַב עָלָיו בְּחֶרֶט אֲנֹשׁ לְמַהֵר שָׁלַל חֶשׁ בַּז:	And the LORD said to me, “Get yourself a large tablet, and write on it with a stylus of a <i>common</i> man, ‘For <u>Maher-Shalal-Hash- Baz.</u> ’”	Maher-Shalal-Hash-Baz: i.e. <i>quick-spoil-haste-plunder</i> .
Isa 8:2	וְאֶעֱיֶדָה לִּי עֵדִים נְאֻמָּנִים אֶת אוּרִיָּה הַכֹּהֵן וְאֶת־זְכַרְיָהוּ בֶן יְבֶרֶכְיָהוּ:	And I took faithful witnesses to be witnesses for me: Uriah the priest and Zechariah the son of Jeberechiah.	
Isa 8:3	וְאֶקְרַב אֶל־הַנְּבִיאָה וַתֵּהָרֵא וַתֵּלֵד בֵּן וַיֹּאמֶר יְהוָה אֵלַי קְרָא שְׁמוֹ מַהֵר שָׁלַל חֶשׁ בַּז:	And I approached the prophetess, and she conceived and bore a son, and the LORD said to me, “Call him Maher-Shalal-Hash- Baz.	
Isa 8:4	כִּי בְטָרֵם יִדַע הַנְּעַר קְרָא אָבִי וְאִמִּי יִשָּׂא   אֶת־חֵיל דַּמָּשֶׁק וְאֶת שְׁלַל שַׁמְרוֹן לְפָנַי מִלְּךָ אַשּׁוּר: ס	For before the boy knows how to shout, ‘My father’, or, ‘My mother’, <i>an army</i> will carry away the wealth of Damascus and the plunder of Samaria in the presence of the king of Assyria.”	
Isa 8:5	וַיִּסֹּף יְהוָה דַּבֵּר אֵלַי עוֹד לֵאמֹר:	The LORD spoke to me yet again and said,	
Isa 8:6	יַעַן כִּי מָאֵס הָעָם הַזֶּה אֶת מִי הַשְּׁלַח הַהֲלֹכִים לְאֵט וּמִשׁוֹשׁ אֶת־רִצְיֹן וּבֶן־רִמְלִיָּהוּ:	“Since this people rejects the waters of Shiloah, Which <u>flow</u> gently, And <u>rejoices</u> in Rezin and the son of Remaliah,	flow ← <i>go</i> . gently ← <i>slowly</i> . rejoices in ← ( <i>there is</i> ) <i>rejoicing with</i> .

Isa 8:7	<p>וְלֹכֵן הִנֵּה אֲדֹנָי מַעֲלָה עֲלֵיהֶם  אֶת־מֵי הַנְּהַר הַעֲצוּמִים  וְהַרְבֵּים אֶת־מַלְךְ אַשּׁוּר  וְאֶת־כָּל־כְּבוֹדוֹ וְעָלָה  עַל־כָּל־אֶפְיָקוּי וְהִלָּךְ  עַל־כָּל־גְּדוֹתָיו:</p>	<p>You will see the LORD*  bringing up over them  The mighty and massive  waters of the river  – The king of Assyria and all  his glory –  And he will come up  through all his channels  And overflow all his banks.</p>	<p>LORD*: a change by the  Sopherim from יהוה, <i>Yhvh</i>, to  אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and  [CB] App. 32.</p> <hr/> <p>you will see ← <i>behold</i>.</p>
Isa 8:8	<p>וְחָלַף בְּיְהוּדָה שְׁטָף וְעָבַר  עַד־צוּאָר יִגִּיעַ וְהָיָה מִטּוֹת  כְּנַפְיוֹ מִלֵּא רַחֲב־אֲרָצְךָ עֲמָנוּ  אֵל: ס</p>	<p>And he will pass through  Judah,  Inundating and crossing  through,  Coming up to the neck.  And he will spread his wings  Over the full width of your  land, Immanuel.</p>	<p>he will spread his wings ← <i>and  it will be spreading out of his  wings</i>.</p>
Isa 8:9	<p>רָעוּ עַמִּים וְחָתוּ וְהֶאֱזִינוּ כָּל  מְרַחֲקֵי־אָרֶץ הַתְּאֲזְרוּ וְחָתוּ  הַתְּאֲזְרוּ וְחָתוּ:</p>	<p>Do harm, <i>you various</i>  peoples,  And come to harm.  So listen, all <i>you</i> distant  parts of the earth,  Gird yourselves,  And come to harm;  Gird yourselves,  And come to harm.</p>	<p>do harm ... gird yourselves ...  gird yourselves: ironic. AV  differs for the first verb  (<i>associate yourselves</i>), taking it  from a different root (רעה)  against our רעע).</p>
Isa 8:10	<p>עֲצוּ עֵצָה וְתִפְּר דְּבָרוֹ דְּבָר  וְלֹא יִקּוּם כִּי עֲמָנוּ אֵל: ס</p>	<p>Take counsel,  But it will be frustrated.  Speak a word,  But it will not stand,  For GOD <i>is</i> with us.”</p>	<p>take counsel ... speak a word:  ironic.</p>
Isa 8:11	<p>כִּי כֹה אָמַר יְהוָה אֵלַי כְּחֹזֶקֶת  הַיָּד וְיִסְרֵנִי מִלֶּכֶת בְּדַרְךָ  הָעַם־הַזֶּה לֵאמֹר:</p>	<p>For <i>this is what</i> the LORD said to  me, as a <u>shot in the arm</u>, and he  warned me against walking in the  way of this people and said,</p>	<p><i>this is what</i> ← <i>thus</i>.</p> <hr/> <p>a shot in the arm ←  <i>strengthening of the hand</i>.</p>
Isa 8:12	<p>לֹא־תֹאמְרוּן קִשְׁר לְכֹל  אֲשֶׁר־יֹאמֵר הָעָם הַזֶּה קִשְׁר  וְאֶת־מִזְרָאוֹ לֹא־תִירָאוּ וְלֹא  תִּעְרִיצוּ:</p>	<p>“You shall not say, ‘A  conspiracy’,  To everything where the  people say, ‘A  conspiracy.’  <b>And do not fear their  fearsomeness,  And do not be afraid.</b></p>	<p><b>1 Pet 3:14.</b></p> <hr/> <p>you: plural.</p> <hr/> <p>their fearsomeness: i.e. <i>their  show of being fearsome</i>, a  subjective genitive, relating to  <i>causing</i> fear. Compare the next  verse.</p>
Isa 8:13	<p>אֶת־יְהוָה צְבָאוֹת אַתּוּ  תִקְדִּישׁוּ וְהוּא מִזְרָאֲכֶם וְהוּא  מִעַרְצֲכֶם:</p>	<p><b>Sanctify the LORD of hosts</b>  himself,  For he <i>is to be your</i>  <u>fearfulness</u>,  And he <i>is to be your</i>  trepidation.</p>	<p><b>1 Pet 3:15.</b></p> <hr/> <p>your fearfulness: a subjective  genitive of <i>feeling</i> fear, which is  why we choose a different but  cognate word in this verse  compared with <i>fearsomeness</i>  above.</p>

Isa 8:14	וְהָיָה לְמִקְדָּשׁ וּלְאֲבוֹן נִגְף וּלְצוּר מְכֻשָׁל לְשְׁנֵי בְתֵי יִשְׂרָאֵל לִפְח וּלְמוֹקֵשׁ לְיוֹשְׁבֵי יְרוּשָׁלַם:	And he will become a sanctuary, <b>But a stumbling block and a rock of offence</b> To the two houses of Israel, And a trap and a snare To the inhabitants of Jerusalem.	<b>Rom 9:33, 1 Pet 2:8.</b> <hr/> but: adversative use of the vav. <hr/> block ← stone.
Isa 8:15	וְכָשְׁלוּ בָם רַבִּים וְנָפְלוּ וְנִשְׁבְּרוּ וְנוֹקְשׁוּ וְנִלְכְּדוּ: ס	And <b>many will stumble</b> at them, And they will fall and be broken, And be ensnared and be caught.	<b>Matt 24:10.</b>
Isa 8:16	צוֹר תְּעוּדָה חֲתוּם תּוֹרָה בְּלִמְדֵי:	Bind up the testimony; Seal the law among <u>those who learn from me.</u>	those who learn from me ← <i>my learners.</i>
Isa 8:17	וְחָכִיתִי לַיהוָה הַמְסֵתִיר פָּנָיו מִבֵּית יַעֲקֹב וְקוֹיֵתִי-לוֹ:	And I will wait for the LORD, Who is hiding his face from the house of Jacob, And I will confide in him.	
Isa 8:18	הִנֵּה אֲנֹכִי וְהַיְלָדִים אֲשֶׁר נָתַן-לִי יְהוָה לְאֹתוֹת וּלְמוֹפְתִים בְּיִשְׂרָאֵל מֵעַם יְהוָה צְבָאוֹת הַשֹּׁכֵן בְּהַר צִיּוֹן: ס	<b>Here am I,</b> <b>And the children whom the LORD has given me,</b> As signs and as miracles in Israel From the LORD of hosts, Who dwells in Mount Zion.	<b>Heb 2:13.</b> <hr/> here am I ← <i>behold me.</i>
Isa 8:19	וּכְיֹאמְרוּ אֵלֵיכֶם דְּרָשׁוּ אֶל-הָאֲבוֹת וְאֶל-הַיְדֻעָנִים הַמְצַפְצָפִים וְהַמְהַגִּים הַלּוֹא-עִם אֶל-אֱלֹהֵיו יִדְרָשׁ בְּעַד הַחַיִּים אֶל-הַמֵּתִים:	“Now when they say to you, ‘Seek the necromancers and the wizards, who whisper and who mutter’, say, ‘Should not a people seek their God? <i>Does one really turn to the dead for the benefit of the living?</i> ’	
Isa 8:20	לְתוֹרָה וּלְתְּעוּדָה אִם-לֹא יֹאמְרוּ כַדְבָר הַזֶּה אֲשֶׁר אֵין-לּוֹ שֹׁחַר:	If they do not speak in accordance with the law and the testimony – so <u>these words</u> – <i>it is</i> because they do not <i>have a glimmer of reason.</i>	these words ← <i>this word / discourse.</i> <hr/> glimmer ← <i>dawn.</i>
Isa 8:21	וְעָבַר בָּהּ נִקְשָׁה וְרָעַב וְהָיָה כִּי-יִרְעַב וְהִתְקַצֵּף וְקָלַל בְּמַלְכוֹ וּבְאֱלֹהֵיו וּפָגַה לְמַעְלָה:	And <i>one</i> will pass through <u>the land</u> suffering hardship, and hungry, and it will come to pass when he is hungry that he will become angry and curse his king and his God, and he will turn to <i>things</i> above,	the <i>land</i> ← <i>it.</i>
Isa 8:22	וְאֶל-אֲרֶץ יִבִּיט וְהָיָה צָרָה וְחֹשֶׁכַּהּ מְעוֹף צוֹקָה וְאַפְלָה מִנְדָּח:	and he will look to the earth, and <u>he will find</u> adversity, and darkness <i>and</i> <u>oppressive gloom</u> , and repulsive murkiness.	he will find ← <i>behold.</i> <hr/> oppressive gloom ← <i>gloom of oppression</i> , a Hebraic genitive.

Isa 9:1	<p>כִּי לֹא מוֹעֵף לְאִשֶּׁר מוֹצֵק לָהּ  כַּעֲת הָרֵאשׁוֹן הִקְלָ אֶרֶצָה  זְבֻלוֹן וְאֶרֶצָה נַפְתָּלִי וְהֵאֲחָרוֹן  הַכְּבִיד דָּרַךְ הֵימָּ עֲבַר הַיַּרְדֵּן  גְּלִיל הַגּוֹיִם:</p>	<p>For <i>it will not be faint</i>, as regards the <i>land's</i> straitness, as <i>on</i> the first occasion <i>when</i> he brought <b>the land of Zebulun and the land of Naphtali</b> into contempt, and later made it <i>more</i> grievous, <b>on the way of the sea, beyond the Jordan, in Galilee of the Gentiles.</b></p>	<p><b>Matt 4:15.</b></p> <hr/> <p>faint: we take this as <i>hophal</i> from root עָפָה, not the noun from root עָפָה.</p> <hr/> <p>the <i>land's</i> ← <i>her / its</i>.</p>
Isa 9:2	<p>הָעַם הַהֹלְכִים בְּחֹשֶׁךְ רָאוּ  אֹר גָּדוֹל יֹשְׁבֵי בְּאֶרֶץ צְלֻמוֹת  אֹר נִגְהָה עֲלֵיהֶם:</p>	<p><b>The people who walked in darkness  Have seen a great light,  And on those who dwelt in the land of the shadow of death  A light has shone.”</b></p>	<p><b>Matt 4:16.</b></p>
Isa 9:3	<p>הִרְבִּיתָ הַגּוֹי *לֹא *לֹו  הִגְדַּלְתָּ הַשְּׂמֵחָה שְׂמֵחוּ  לְפָנַי בְּשִׂמְחַת בְּקִצְרֵי כְּאִשֶּׁר  יִגְלוּ בְּחֻלְקֵם שְׂלָל:</p>	<p>You have multiplied the nation,  {Q: You have increased its joy} [K: <i>where</i> you had not increased the joy];  They rejoice before you  As <i>they do with joy</i> at harvest time,  Or as when they delight  As they share the spoil.</p>	
Isa 9:4	<p>כִּי   אֶת-עַל סִבְלוֹ וְאֶת מִטָּה  שְׂכָמוֹ שִׁבַּט הַנִּגְשָׁ בֹו הַחֲתָת  בְּיוֹם מִדְיָן:</p>	<p>For you have broken <u>their burdensome yoke</u>  And <u>their shoulder bar</u>  – The rod which <i>was used to</i> drive them on –  As on the day of Midian.</p>	<p>their burdensome yoke ... their shoulder bar ← <i>the yoke of its burden ... the bar of its shoulder</i>,  Hebraic genitives.</p>
Isa 9:5	<p>כִּי כָל-סֹאזֹן סֹאן בְּרַעַשׁ  וְשִׁמְלָה מְגֹלְלָה בְּדָמִים  וְהִיטָה לְשִׂרְפָה מֵאֲכָלֶת אֵשׁ:</p>	<p>For every boot treading in the tumult  And shirt rolled in blood  Will be <i>fit</i> for burning,  As fuel for fire.</p>	
Isa 9:6	<p>כִּי-יֵלֵד יֵלֵד-לָנוּ בֶן נִתַּן-לָנוּ  וְתָהִי הַמְּשָׁרָה עַל-שְׂכָמוֹ  וְיִקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל  גִּבּוֹר אֲבִיעַד שֵׁר-שָׁלוֹם:</p>	<p>For <b>a child is to be born for us</b>,  A son is to be given to us,  And <u>he will shoulder government</u>,  And he will be called <u>Wonderful</u>, Counsellor,  Mighty GOD, Father of Perpetuity,  Prince of Peace.</p>	<p>Alluded to in <b>Luke 2:11</b>.</p> <hr/> <p>he will shoulder government ← <i>government will be on his shoulder</i>.</p> <hr/> <p>Wonderful: see Judg 13:18.</p>

Isa 9:7	<p>*לם*רבה**למַרְבֵּה  הַמְשֵׁרָה וְלִשְׁלוֹם אֵין־קֶץ  עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ  לְהַכִּין אֹתָהּ וְלִסְעָדָהּ  בְּמִשְׁפָּט וּבְצִדְקָה מֵעַתָּה  וְעַד־עוֹלָם קִנְיַת יְהוָה  צְבָאוֹת תַּעֲשֶׂה־זֹאת: ס</p>	<p><i>There will be no end to the  great extent of  government,  Or to peace on the throne of  David and over his  kingdom,  In setting it up and in  perpetuating it in justice  and in righteousness,  From that time and age-  abidingly.  The zeal of the LORD of  hosts will accomplish  this.</i></p>	<p>to the great extent: in <i>qeré</i> this is  one word; in <i>ketiv</i> two words,  but untranslatable as such.</p> <hr/> <p>In setting it up ... in  perpetuating: gerundial use of  the infinitives.</p> <hr/> <p>that time ← <i>now</i>.</p>
Isa 9:8	<p>דְּבַר שְׁלַח אֲדֹנָי בֵּיעָקֵב וְנִפְלַ  בְּיִשְׂרָאֵל:</p>	<p>The LORD* sent a word  through Jacob,  And it alighted on Israel.</p>	<p>LORD*: a change by the  Sopherim from יהוה, <i>Yhvh</i>, to  אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and  [CB] App. 32.</p>
Isa 9:9	<p>וַיִּדְעוּ הָעַם כָּלֹּ אֶפְרַיִם וַיּוֹשֵׁב  שִׁמְרוֹן בְּגִאוֹנָהּ וּבְגִדְלֵי לִבָּב  לְאמֹר:</p>	<p>And the entire people will  know  – Ephraim and the  inhabitants of Samaria –  <i>Those who</i> in the arrogance  And haughtiness of their  heart said,</p>	
Isa 9:10	<p>לְבָנִים נָפְלוּ וְגִזִּית נִבְנָה  שְׁקִמִּים גִּדְּעוּ וְאַרְזִים נִחְלִיף:</p>	<p>“The bricks have fallen,  But we will build <i>with</i> hewn  stone;  The sycamores have been  cut down,  But we will replace <i>them</i>  with cedars.”</p>	<p>but (2x): adversative use of the  <i>vav</i>.</p>
Isa 9:11	<p>וַיִּשְׁגֹּב יְהוָה אֶת־צָרֵי רָצִין  עָלָיו וְאֶת־אִיבֵי יִסְכָּסֵד:</p>	<p>But the LORD will strengthen  the adversarial forces of  Rezin against the <i>people</i>,  And he will incite their  enemies –</p>	<p>adversarial forces of ←  <i>adversaries of</i>, but not in the  sense of <i>adversaries against</i>.</p> <hr/> <p>the <i>people</i> ← <i>him</i>. Referring to  the <i>people</i> of Isa 9:9.</p>
Isa 9:12	<p>אַרְם מִקְּדָם וּפְלִשְׁתִּים  מִמְּאַחֲזֹר וַיֹּאכְלוּ אֶת־יִשְׂרָאֵל  בְּכָל־פִּה בְּכָל־זֹאת לֹא־שָׁב  אַפּוֹ וְעוֹד יָדוֹ נְטוּיָה:</p>	<p>Aramaea from the east  And the Philistines from the  west –  And they will consume  Israel with a voracious  appetite.  Yet for all this, his anger will  not recede,  And his hand will still be  stretched out.</p>	<p>with a voracious appetite ←  <i>with all mouth</i>.</p>
Isa 9:13	<p>וְהָעַם לֹא־שָׁב עַד־הַמָּכָהוּ  וְאֶת־יְהוָה צְבָאוֹת לֹא דָרְשׁוּ:  ס</p>	<p>But the people are not  returning  To him who is striking them,  And they have not sought  the LORD of hosts.</p>	
Isa 9:14	<p>וַיִּכְרֹת יְהוָה מִיִּשְׂרָאֵל רֹאשׁ  וְזֵנֵב כַּפֶּה וְאַגְמוֹן יוֹם אֶחָד:</p>	<p>And the LORD will cut off  from Israel  Head and tail,  Palm-branch and bulrush,  In one day.</p>	<p>palm-branch and bulrush:  standing for upper and lower  class, but not as extreme as head  and tail.</p>

Isa 9:15	זָקֵן וְנִשְׂוֵא־פָנִים הוּא הָרֹאשׁ וְנָבִיא מוֹרֵה־שֹׁקֵר הוּא הַזָּנָב:	The elder and <u>dignitary</u> <i>Is</i> who the head <i>is</i> , And the prophet <i>who</i> teaches <u>lies</u> <i>Is</i> who the tail <i>is</i> .	dignitary ← <i>elevated of face</i> .  lies ← <i>the lie</i> .
Isa 9:16	וַיְהִיוּ מְאֹשְׁרֵי הָעַם־הַזֶּה מִתְעַיִם וּמְאֹשְׁרָיו מִבְּלָעִים:	And those guiding this people Have led <i>it</i> astray, And those guided by them <i>Have been</i> swallowed up.	
Isa 9:17	עַל־כֵּן עַל־בַּחֲוָרָיו לֹא־יִשְׂמַח   אֲדַנִּי וְאֶת־יְתֻמּוֹ וְאֶת־אֲלֻמְנָתָיו לֹא יִרְחֵם כִּי כֹלֹ חַגְגָּה וּמִרְעַע וְכָל־פֶּה דֹבֵר נִבְלָה בְּכָל־זֹאת לֹא־שָׁב אָפוֹ וְעוֹד יָדוֹ נְטוּיָה:	This <i>is</i> why the LORD* will not rejoice over their young men And will not have compassion on their orphans and their widows, For they <i>are</i> all profane and wrongdoing, And every mouth speaks foolishness. Despite all this, his anger will not recede, And his hand <i>will</i> still <i>be</i> stretched out.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  profane: on a translation as <i>hypocrite</i> , see [AnLx] note at end of p.267.
Isa 9:18	כִּי־בַעֲרָה כָּאֵשׁ רִשְׁעָה שְׂמִיר וְשִׁית תֹּאכֵל וְתִצַּת בְּסִבְבֵּי הַיַּעַר וַיִּתְאַבְּכוּ גֵאוֹת עֲשׂוֹן:	For wickedness burns like fire; It consumes briars and thorns, And it kindles <i>fire</i> in the thickets of the forest, And they will <u>swell up</u> <i>Like</i> the billowing of smoke.	swell up: or <i>roll around</i> .
Isa 9:19	בְּעִבְרַת יְהוָה צְבָאוֹת נֶעְתַּם אֶרֶץ וַיְהִי הָעַם כְּמֵאֲכַלֶּת אֵשׁ אִישׁ אֶל־אָחִיו לֹא יִחְמְלוּ:	In the wrath of the LORD of hosts, The land will be <u>burned</u> , And the people will be like fuel for the fire. A man will not spare his brother.	burned: or <i>darkened</i> .
Isa 9:20	וַיִּגְזֵר עַל־יְמִין וְרֵעֵב וַיֹּאכֵל עַל־שְׂמֹאל וְלֹא שָׂבְעוּ אִישׁ בְּשֵׁר־זֵרְעוֹ יֹאכְלוּ:	And he will divide <i>a portion</i> on the right <i>hand side</i> , <u>Yet</u> be hungry, And eat on the left <i>hand</i> <i>side</i> . <u>But</u> they will not be satisfied. Each will eat the flesh of his <i>own</i> arm.	yet ... but: adversative use of the <i>vav</i> .
Isa 9:21	מְנַשֶּׁה אֶת־אֶפְרַיִם וְאֶפְרַיִם אֶת־מְנַשֶּׁה יַחְדָּו הֵמָּה עַל־יְהוּדָה בְּכָל־זֹאת לֹא־שָׁב אָפוֹ וְעוֹד יָדוֹ נְטוּיָה: ס	Manasseh <i>will eat</i> Ephraim, And Ephraim Manasseh. Together they <i>will be</i> against Judah. Despite all this, his anger will not recede, And his hand <i>will</i> still <i>be</i> stretched out.	

Isa 10:1	הוֹי הַחֻקִּים חֻקֵי־אֲוֹן וּמִכְתָּבִים עֹמֵל כְּתָבוּ:	Woe to those who <u>issue</u> vain decrees, And the <i>state</i> secretaries who <u>draw up</u> <u>iniquitous</u> <u>edicts</u> ,	issue ← <i>decree, legislate</i> .  draw up iniquitous edicts ← <i>decree iniquity (which) they</i> <i>write</i> . The word translated <i>iniquity</i> here more commonly means <i>toil</i> .
Isa 10:2	לְהַטּוֹת מִדִּין דְּלִים וְלַגְזֹל מִשְׁפָּט עַנְיֵי עַמִּי לְהִיזֹת אֶלְמָנוֹת שְׁלָלָם וְאֶת־יְתוּמִים יְבֹזוּ:	In <u>denying</u> the needy a legal process, In <u>robbing</u> the poor among my people of justice, With <u>widows</u> being their spoil, And <i>who</i> plunder orphans.	in denying ... in robbing ... with widows being ← <i>in turning</i> <i>away etc.</i> , gerundial use of the infinitive.
Isa 10:3	וּמַה־תַּעֲשׂוּ לְיוֹם פְּקֻדָּה וּלְשׂוֹאָה מִמְּרַחֵק תָּבוֹא עַל־מִי תִנּוּסוּ לְעֲזָרָה וְאַנָּה תַּעֲזְבוּ כְבוֹדְכֶם:	What will you do on the day of punishment, And in the destruction <i>which</i> will come from far away? To whom will you flee for help, And where will you leave your honour?	
Isa 10:4	בְּלִמְיָ כָרַע תַּחַת אֲסִיר וְתַחַת הַרוֹגִים יִפְּלוּ בְכָל־זֹאת לֹא־שָׁב אָפוֹ וְעוֹד יָדוֹ נְטוּיָה: ס	<i>How will one</i> <u>not</u> collapse in <u>imprisonment</u> , Or <i>what if</i> they fall to <u>join</u> those killed? Despite all this, his anger will not recede, And his hand <i>will</i> still <i>be</i> stretched out.	not: AV differs ( <i>without me</i> ).  in imprisonment ← <i>under</i> ( <i>being</i> ) a prisoner.  to join ← <i>under</i> .
Isa 10:5	הוֹי אַשּׁוּר שֵׁבֶט אַפִּי וּמִטֶּה־הוּא בְיָדָם זַעֲמִי:	O Assyria, the <u>rod</u> of my anger, The stick in whose hand <i>is</i> my indignation!	rod: i.e. <i>instrument</i> .
Isa 10:6	בְּגוֹי חָנָף אֲשַׁלְּחֵנּוּ וְעַל־עַם עִבְרָתִי אֲצַוֶּנּוּ לְשַׁלֵּל שְׁלָל וּלְבַז בֹּז *וּלְשִׁימוּ *וּלְשׂוּמוֹ מִרְמָס כְּחֹמֶר חוּצוֹת:	I will send against them a profane nation, And I will command them <i>to</i> <i>go</i> against the people <u>with</u> <u>whom I am</u> angry, <u>To take</u> <u>spoil</u> and <u>to seize</u> <u>plunder</u> , And <u>to make</u> <u>them</u> a trodden down phenomenon Like the mire of the streets.	to make them: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.  with whom I <i>am</i> angry ← <i>of my</i> <i>wrath</i> .  to take spoil ... to seize plunder ← <i>to spoil spoil ... to plunder</i> <i>plunder</i> .
Isa 10:7	וְהוּא לֹא־כֵן יִדְמָה וּלְבָבוֹ לֹא־כֵן יַחְשֵׁב בִּי לְהַשְׁמִיד בְּלִבָּבוֹ וּלְהַכְרִית גּוֹיִם לֹא מֵעַט:	However, <u>they</u> will <u>not</u> <u>be</u> <u>conscious</u> of this <i>purpose</i> , And their heart will not so reason, For it will <i>just</i> be in their heart To destroy and cut off Not a few nations.	they: i.e. <i>Assyria</i> .  be conscious of this <i>purpose</i> ← <i>imagine thus</i> .
Isa 10:8	כִּי יֹאמֶר הֲלֹא שָׂרֵי יַחֲדוּ מְלָכִים:	For he will say, “Are not my officials a <u>collection</u> of kings?”	collection of kings ← <i>kings</i> <i>together</i> .

Isa 10:9	הֲלֹא כְּכַרְכֶּמֶיִשׁ בְּלָגוֹ אִם-לֹא כְּאַרְפַּד חֲמַת אִם-לֹא כְּדַמְשֶׁק שֶׁמְרוֹן:	Is Calno not like Carchemish? Or is Hamath not like Arpad? Or is Samaria not like Damascus?	
Isa 10:10	בְּאֶשֶׁר מְצָאָה יָדִי לְמַמְלַכַת הָאֱלִיל וּפְסִילֵיהֶם מִירוּשָׁלַם וּמִשֶׁמְרוֹן:	When my hand finds idolatrous kingdoms, And their carved images, <u>Surpassing those of</u> Jerusalem and Samaria,	idolatrous kingdoms ← <i>kingdoms of the idol</i> , a Hebraic genitive. <hr/> surpassing ← ( <i>more</i> ) than.
Isa 10:11	הֲלֹא בְּאֶשֶׁר עָשִׂיתִי לְשֶׁמְרוֹן וְלְאֱלִילֶיהָ בֵּן אֶעֱשֶׂה לִירוּשָׁלַם וְלַעֲצָבֶיהָ: ס	Will I not do to Jerusalem and its images What I did to Samaria and its idols?"	what ← <i>as</i> .
Isa 10:12	וְהָיָה כִּי-יִבְצֵעַ אֲדֹנָי אֶת-כָּל-מַעֲשָׂהוּ בְּהַר צִיּוֹן וּבִירוּשָׁלַם אֶפְקֹד עַל-פְּרִי-גְדֹל לִבָּב מֶלֶךְ-אֲשׁוּר וְעַל-תַּפְאֲרַת רוֹם עֵינָיו:	And it will come to pass, when the LORD* has carried out all his work in Mount Zion and Jerusalem, <u>that I will</u> inflict punishment for the <u>result</u> of the <u>high-mindedness</u> of the king of Assyria and for the glorying of his <u>haughty eyes</u> .	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> I will: effectively <i>he will</i> here. <hr/> result ← <i>fruit</i> . <hr/> high-mindedness ← <i>greatness of</i> <i>heart</i> . <hr/> his haughty eyes ← <i>the exalting</i> <i>of his eyes</i> .
Isa 10:13	כִּי אָמַר בְּכַח יָדִי עָשִׂיתִי וּבְחִכְמָתִי כִּי נִבְגַּנְוֹתִי וְאֶסִּיר   גְּבוּלֹת עַמִּים *וְעֵתִידֹתֵיהֶם * *וְעֵתִידֹתֵיהֶם שׁוֹשֵׁתִי וְאוֹרִיד כְּאֶבִּיר יוֹשְׁבֵימָם:	For he said, “I acted in the strength of my hand, And in my <i>own</i> wisdom, For I am astute, And I remove national borders, And I plunder their <u>lucre</u> , And I overthrow <u>populations</u> , Like a mighty man.	lucre: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. <hr/> populations ← <i>inhabitants</i> .
Isa 10:14	וַתִּמְצָא כֶקֶן   יָדִי לְחַיִל הָעַמִּים וְכַאֲסוֹף בֵּיצִים עֲזָבוֹת כָּל-הָאָרֶץ אֲנִי אֶסְפְּתִי וְלֹא הָיָה נִדְד כָּנָף וּפִצָּה פֶה וּמִצַּפְצָף:	And my hand found the riches of <i>various</i> peoples like a nest. And as <i>one</i> collects eggs that <i>are</i> abandoned, So I collected the whole earth, And there was no-one that fluttered a wing Or opened his mouth and whispered.”	



Isa 10:15	<p>הִיתְפָּאֵל הַגֶּרְזֵן עַל הַחֶצֶב בּוֹ  אִם־יִתְגַדֵּל הַמַּשׂוֹר עַל־מְנִיפּוֹ  כְּהִנִּיף שֵׁבֶט וְאֶת־מְרִימָיו  כְּהָרִים מִטָּה לֹא־עֵץ:</p>	<p>Will the axe vaunt itself over him who hews with it?  Or will the saw make itself greater <u>than him</u> who handles it?  Likewise, <i>can</i> a rod lift the very <i>ones</i> who raise it?  Similarly, <i>can</i> a stick raise <u>him who is not wood</u>?</p>	<p>than him: or, if the reader prefers, <i>than he</i>.</p> <hr/> <p>handles ← <i>lifts</i>.</p> <hr/> <p><i>him who is not wood: i.e. flesh and blood. AV differs (as if it were no wood).</i></p>
Isa 10:16	<p>לָכֵן יִשְׁלַח הָאֲדֹנָי יְהוָה  צָבָאוֹת בְּמִשְׁמָנוֹ רָזוֹן וְתַחַת  כְּבֹדוֹ יִקַּד יִקַּד כִּי־קוֹד אֵשׁ:</p>	<p>This <i>is</i> why my Lord the LORD of hosts  Will send leanness into his <u>fat</u> places,  And instead of his glory,  <u>There will be burning</u>, as a <u>fire</u> burns.</p>	<p>fat: i.e. <i>fertile</i>.</p> <hr/> <p>there will be burning, as a fire burns ← <i>burning will burn like the burning of fire</i>.</p>
Isa 10:17	<p>וְהָיָה אֶרֶץ־יִשְׂרָאֵל לְאֵשׁ  וְקִדְוֶשׁוֹ לְלֶהָבָה וּבַעֲרָה  וְאָכְלָה שִׂיתוֹ וְשִׁמְרֹו בַיּוֹם  אַחַד:</p>	<p>And the light of Israel will become fire,  And its holy <i>one</i> a flame,  And it will blaze and consume  Its briars and its thorns  In one day.</p>	
Isa 10:18	<p>וְכָבֹד יַעֲרוּ וְכֶרְמֵלֹו מִנְפֶשׁ  וְעֵד־בֶּשֶׂר יִכְלָה וְהָיָה כַּמָּסַס  נֶסֶס:</p>	<p>And he will lay the glory of his forest and his orchard waste,  <u>Both spiritually and physically</u>,  And it will become like the exhausted state  Of <u>one</u> wasting away.</p>	<p>both spiritually and physically ← <i>from soul and up to flesh</i>.</p> <hr/> <p><i>one</i> wasting away: AV differs (<i>a standardbearer</i>).</p>
Isa 10:19	<p>וְשָׂר עֵץ יַעֲרוּ מִסְפַּר יְהוָה  וְנָעַר יִכְתְּבֵם: פ</p>	<p>And the remainder of the trees of his forest will be <i>few in number</i>,  And a boy will <i>be able to set them down in writing</i>.</p>	<p>set them down in writing ← <i>write them</i>, i.e. <i>register them individually</i>.</p>
Isa 10:20	<p>וְהָיָה   בַּיּוֹם הַהוּא לֹא־יֹסִיף  עוֹד שָׂר יִשְׂרָאֵל וּפְלִיטַת  בֵּית־יַעֲקֹב לְהִשָּׁעַן עַל־מַכְהוֹ  וְנִשְׁעַן עַל־יְהוָה קְדוֹשׁ יִשְׂרָאֵל  בְּאֱמֶת:</p>	<p>And it will come to pass on that day  That the remainder of Israel  And the escaped remnant of the house of Jacob  Will no longer rely on the one who struck them,  And they will rely on the LORD  – The holy <i>one</i> of Israel –  In truth.</p>	
Isa 10:21	<p>שָׂר יָשׁוּב שָׂר יַעֲקֹב  אֶל־אֵל גְּבוּר:</p>	<p>The remainder will return – The remainder of Jacob –  To the mighty GOD.</p>	

Isa 10:22	כִּי אִם־יְהִי־עַמֶּךָ יִשְׂרָאֵל כְּחֹל הַיָּם שְׂאֵר יָשׁוּב בּוֹ כְּלִיזֹן חֲרוּץ שׁוֹטֵף צְדָקָה:	Even if your people Israel Are like the sand of the sea, A remainder of them will return, And the conclusion determined Will overflow <i>with</i> righteousness.	Rom 9:27, Rom 9:28.
Isa 10:23	כִּי כֹלָה וְנִחְרְצָה אֲדֹנָי יְהוִה צְבָאוֹת עֲשֵׂה בְקָרֵב כָּל־הָאָרֶץ: ס	For my Lord the LORD of hosts Will bring about the conclusion And <u>what has been</u> determined In the <u>precincts of the</u> whole land.	Rom 9:28. <hr/> what: relative use of the <i>vav</i> . <hr/> precincts ← <i>midst</i> .
Isa 10:24	לִכֵּן כֹּה־אָמַר אֲדֹנָי יְהוִה צְבָאוֹת אֶל־תִּירָא עַמִּי יִשָּׁב צִיּוֹן מֵאֲשׁוּר בְּשֹׁבֵט יִכֹּכֶה וּמִטֵּהוּ יִשְׂאֵ־עֲלֶיךָ בְּדֶרֶךְ מִצְרַיִם:	Therefore my Lord the LORD of hosts says <u>this</u> : “My people who live <i>in</i> Zion, Do not be afraid of Assyria. They will strike you with a rod, And lift their stick up against you, In the way Egypt <i>did</i> ,	this ← <i>thus</i> . <hr/> the way Egypt <i>did</i> ← <i>the way of</i> <i>Egypt</i> .
Isa 10:25	כִּי־עוֹד מְעַט מְזַעַר וְכֹלָה זְעֵם וְאָפִי עַל־תְּבִלִיתָם:	But in a very short <i>time</i> , The indignation will be concluded, <i>As will</i> my anger, At <i>the time of</i> their destruction.”	
Isa 10:26	וְעוֹזֵר עָלָיו יְהוִה צְבָאוֹת שׁוֹט כְּמַכַּת מִדְיָן בְּצִוּר עֹרֵב וּמִטֵּהוּ עַל־הֵימָּו וּנְשָׂאוֹ בְּדֶרֶךְ מִצְרַיִם:	And the LORD of hosts will stir up a scourge over them, Like the attack in Midian at the rock of Oreb. And <i>as</i> his rod <i>was</i> on the sea, So he will raise it, In the <i>same way as</i> in Egypt.	as in ← <i>of</i> .
Isa 10:27	וְהָיָה   בַּיּוֹם הַהוּא יִסּוֹר סִבְלוֹ מֵעַל שִׁכְמֶךָ וְעָלוּ מֵעַל צְוֹאֲרֶךָ וְחָבַל עַל מִפְגַּי־שִׁמּוֹן:	And it will come to pass on that day <i>That his burden</i> will be removed from your shoulder, And <i>his yoke</i> from your neck. And the yoke will be destroyed in front of the <i>anointing oil</i> .	his burden ... his yoke: subjective genitives.
Isa 10:28	בָּא עַל־עֵיט עֶבֶר בְּמִגְרוֹן לְמַכְמֵשׁ יִפְקִיד כְּלָיו:	He has come to Aiath, He has crossed over to Migron; He has deposited his equipment in <u>Michmas</u> .	Michmas: see 1 Sam 13:2.

Isa 10:29	עָבְרוּ מֵעֲבָרָה גָּבַע מְלוֹן לָנוּ חָרְדָה הַרְמָה גִּבְעַת שָׁאוּל נִסָּה:	They have crossed the pass; They have taken up quarters <i>in</i> Geba. Ramah is trembling; Gibeah of Saul has fled.	Ramah ← <i>the Ramah</i> . Gibeah: see Josh 15:57.
Isa 10:30	צֹהֲלֵי קוֹלֶךָ בַּת־גַּלִּים הַקְּשִׁיבִי לִישָׁה עֲנִיָּה עֲנַתוֹת:	Shout out, O daughter of Gallim, Listen, O Laish, O poor Anathoth.	shout out ← <i>neigh your voice</i> ; compare Mark 1:43, John 11:38. listen, O Laish: AV differs ( <i>cause it to be heard unto Laish</i> ).
Isa 10:31	נִדְדָה מִדְּמִנָּה יֹשְׁבֵי הַגְּבִים הַעִיזוּ:	Madmenah has moved away; The inhabitants of Gebim have secured <i>their effects</i> .	Gebim ← <i>the Gebim</i> .
Isa 10:32	עוֹד הַיּוֹם בְּנֹב לְעֹמֵד יִנְפֹף יָדוֹ הָר *בֵּית-צִיּוֹן גִּבְעַת ירוּשָׁלַם: ס	<i>On the very day</i> when he stands in Nob, He will shake his fist <i>At the mountain of the</i> {Q: daughter} [K: house] of Zion – The hill of Jerusalem.	<i>on the very day</i> ← <i>still / yet on the day</i> . fist ← <i>hand</i> .
Isa 10:33	הִנֵּה הָאֲדוֹן יְהוָה צְבָאוֹת מִסְעָף פֶּאֶרָה בְּמַעְרָצָה וְרַמִּי הַקּוֹמָה גְּדוּלְעִים וְהַגְּבִהִים יִשְׁפְּלוּ:	Behold, the Lord, the LORD of hosts, Will cut off a bough with terror, And those of high stature <i>will be</i> cut down, And the haughty will be humbled.	
Isa 10:34	וְנִקַּף סִבְכֵי הַיַּעַר בַּבְּרֹזֶל וְהַלְבָּנוֹן בְּאֲדִיר יְפוֹל: ס	And he will cut down the thickets of the forest with iron, And Lebanon will be felled by a mighty one.	be felled: <i>qal</i> for passive of <i>hiphil</i> . Compare Ex 20:5, Deut 5:9.
Isa 11:1	וַיֵּצֵא חֹטֵר מִגִּזְעַ יֵשׁוּעַ וְנֹצֵר מִשְׁרָשָׁיו יִפְרֶה:	And a <b>shoot will come out of the stem of Jesse</b> , And a <b>branch</b> from his roots will become fruitful.	<b>John 7:42.</b> shoot ... of the stem of Jesse: Christ, as Jesse's descendant. Contrast Isa 11:10. branch: Hebrew <i>nezer</i> , in modern pronunciation <i>netser</i> ; perhaps the reference to <i>Nazarene</i> in <b>Matt 2:23</b> .
Isa 11:2	וְנָחָה עָלָיו רוּחַ יְהוָה רוּחַ חֵכְמָה וּבִינָה רוּחַ עֵצָה וְגִבּוֹרָה רוּחַ דָּעַת וְיִרְאַת יְהוָה:	And the spirit of the LORD will rest on him – The spirit of wisdom and understanding, The spirit of counsel and valour, The spirit of knowledge and fear of the LORD.	

Isa 11:3	וְהִרְיָחוּ בִּירְאֵת יְהוָה וְלֹא-לְמַרְאֵה עֵינָיו יִשְׁפֹּט וְלֹא-לְמִשְׁמַע אָזְנוֹ יִזְכִּיחַ:	He will <u>delight</u> in him Through <u>his</u> <u>fear</u> of the <u>LORD</u> , And he will not judge by appearance to the eyes, Nor will he arbitrate <u>by what</u> <u>his ears hear</u> ,	He will delight ... fear of the LORD: a possible alternative translation would be <i>What (is) fragrant to him (is being) in fear of the LORD.</i> <hr/> by what his ears hear ← <i>according to the hearing of his ears.</i>
Isa 11:4	וְשָׁפֵט בְּצֶדֶק דְּלִים וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְוֵי-אָרֶץ וְהִכָּה-אֶרֶץ בְּשֵׁבֶט פִּי וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע:	But he will judge the poor righteously, And he will arbitrate for the mEEK of the land equitably, And he will strike the land with the rod of his mouth, And he will kill the wicked by the breath of his lips.	
Isa 11:5	וְהָיָה צֶדֶק אֲזוֹר מִתְּנָיו וְהָאֱמוּנָה אֲזוֹר חֲלָצָיו:	And righteousness will be the <u>girdle</u> around his waist, And faithfulness the <u>girdle</u> around his loins.	girdle around (2x) ← <i>girdle of.</i> Wider use of the construct state.
Isa 11:6	וְגַר זֶאֵב עִם-כֶּבֶשׂ וְנֹמֵר עִם-גְּדִי יִרְבֵּץ וְעֵגֶל וְכִפִּיר וּמְרִיא יַחְדָּו וְנֹעַר קִטָּן נִהְגָּ בָּם:	And the wolf will dwell with the lamb, And the leopard will lie down with the goat, And the calf and the young lion and the fatted calf <i>will be</i> together, And a small boy will lead them.	Isa 65:25.
Isa 11:7	וּפָרָה וְדֹב תִרְעִינָה יַחְדָּו יִרְבְּצוּ יְלָדֵיהֶן וְאֲרִיָּה כִּבְקָר יֹאכַל-תִּבְּזוֹ:	And the cow and the bear will graze, And their <u>young</u> will lie down together, And the lion will eat straw like the ox.	young ← <i>children.</i>
Isa 11:8	וְשַׁעֲשַׁע יוֹנֵק עַל-חֵר פֶּתֶן וְעַל מְאוֹרֹת צִפְעוֹנֵי גְמוּל יָדוֹ הִדָּה:	And a <u>baby</u> will play at a vipers' den, And an <u>infant</u> will put his hand on an adder's hole.	baby ← <i>suckling.</i> <hr/> infant ← <i>weaned (one).</i>
Isa 11:9	לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ בְּכָל-הָאָרֶץ קִדְשֵׁי כִּי-מְלֵאָה הָאָרֶץ דַּעַה אֶת-יְהוָה כַּמַּיִם לַיָּם מְכַסִּים: פ	They will not do harm And they will not cause damage <u>Anywhere in my holy</u> <u>mountain</u> , For the earth will be filled <i>with</i> the knowledge of the LORD, As the waters cover the sea.	Isa 65:25, Hab 2:14. <hr/> anywhere in ← <i>in all of.</i> <hr/> my holy mountain ← <i>the mountain of my holiness, a Hebraic genitive.</i>

Isa 11:10	<p>וְהָיָה בַּיּוֹם הַהוּא שְׂרֵשׁ יִשְׂרָאֵל  אֲשֶׁר עִמָּד לְגַם עַמִּים אֲלֵיו  גּוֹיִם יִדְרְשׁוּ וְהִיְתָה מְנַחְתּוֹ  כְּבוֹד: פ</p>	<p>And it will come to pass on that day  <i>That the Gentiles will seek the <u>root of Jesse</u>,  Which will stand as a sign to the nations.</i>  And rest in him will be <u>glorious</u>.</p>	<p><b>Matt 12:21, Rom 15:12, John 7:42, Rev 5:5, Rev 22:16</b> (Jesse being David's father).</p> <hr/> <p>root of Jesse: Christ as Jesse's forbear as creator. Contrast Isa 11:1, and compare Rev 22:10 (root and offspring of David).</p> <hr/> <p>rest in him ← <i>his rest</i>.</p> <hr/> <p>glorious ← <i>glory</i>.</p>
Isa 11:11	<p>וְהָיָה   בַּיּוֹם הַהוּא יוֹסִיף אֲדָנִי    שְׁנֵית יָדוֹ לְקַנּוֹת אֶת־שְׂאֵר  עַמּוֹ אֲשֶׁר יִשְׂאֵר מֵאֲשׁוּר  וּמִמְצָרַיִם וּמִפְתָּרוֹס וּמִכּוּשׁ  וּמֵעִילָם וּמִשְׁנַעַר וּמִחֲמַת  וּמֵאֵי הַיָּם:</p>	<p>And it will come to pass on that day  <i>That the LORD* will extend his hand a second time</i>  To acquire the remainder of his people, who remain,  From Assyria and from Egypt,  And from Pathros and from Ethiopia,  And from Elam and from Shinar,  And from Hamath and from the <u>coastlands</u> of the sea.</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p> <hr/> <p>a second time ← <i>again a second time</i>.</p> <hr/> <p>coastlands: or <i>islands</i>.</p>
Isa 11:12	<p>וְנָשָׂא נֶס לְגוֹיִם וְאָסַף גְּדֻחֵי  יִשְׂרָאֵל וּנְפָצוֹת יְהוּדָה יִקְבֹּץ  מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ:</p>	<p>And he will raise a sign to the Gentiles,  And he will gather those driven out of Israel,  And he will collect up those of Judah who <i>are</i> dispersed,  From the four <u>corners</u> of the earth.</p>	<p>corners ← <i>wings</i>.</p>
Isa 11:13	<p>וְסָרָה קִנְאֵת אֶפְרַיִם וְצָרְרֵי  יְהוּדָה יִכְרְתוּ אֶפְרַיִם  לֹא־יִקְנֵא אֶת־יְהוּדָה וַיְהוּדָה  לֹא־יִצָּר אֶת־אֶפְרַיִם:</p>	<p>And Ephraim's envy will <u>fade away</u>,  And the adversaries of Judah will be cut off.  Ephraim will not envy Judah,  And Judah will not be hostile to Ephraim.</p>	<p>fade away ← <i>depart</i>.</p>
Isa 11:14	<p>וְעָפוּ בְּכַתְף פְּלִשְׁתִּים יָמָה  יַחַדּוּ יִבְזוּ אֶת־בְּנֵי־קֶדֶם אֲדוּם  וּמוֹאָב מִשְׁלֹחַ יָדָם וּבְנֵי עַמּוֹן  מִשְׁמַעְתָּם:</p>	<p>They will <u>attack</u> the Philistines on the <u>slopes</u> to the west;  Together they will <u>spoil</u> the <u>inhabitants</u> of the east.  Edom and Moab <i>will be</i> for them to <u>lay their hands on</u>,  And the Ammonites <i>will be</i> in <u>subjection</u> to them.</p>	<p>attack ← <i>fly at</i>.</p> <hr/> <p>slopes ← <i>shoulder</i>.</p> <hr/> <p>inhabitants ← <i>sons</i>.</p> <hr/> <p>them to lay their hands on ← <i>a sending of their hands</i>.</p> <hr/> <p>in subjection to them ← <i>their obedience</i>.</p>

Isa 11:15	וְהַחֲרִים יְהוָה אֶת לְשׁוֹן יַם־מִצְרַיִם וְהִנִּיף יָדוֹ עַל־הַנָּהָר בְּעַיִם רוּחוֹ וְהִכָּהוּ לְשַׁבְּעָה נַחְלִים וְהִדְרִיךְ בַּנְּעָלִים:	And the LORD will lay the gulf of the Egyptian sea waste, And he will lift his hand against the river with the ardour of his breath, And he will strike it into seven streams, And he will enable <i>them</i> to cross wearing shoes.	the river: [CB] → <i>the Euphrates</i> .  enable <i>them</i> to cross wearing shoes ← <i>make tread in shoes</i> .
Isa 11:16	וְהִיְתָה מְסֻלָּה לְשָׂאֵר עַמּוֹ אֲשֶׁר יִשְׂאָר מֵאַשּׁוּר כַּאֲשֶׁר הִיְתָה לְיִשְׂרָאֵל בְּיוֹם עֲלֹתוֹ מֵאֶרֶץ מִצְרַיִם:	And there will be a highway for the rest of his people who remain, <i>To come</i> from Assyria, As there was for Israel When they came up from the land of Egypt.	when ← <i>on the day of</i> .
Isa 12:1	וְאָמַרְתָּ בְּיוֹם הַהוּא אוֹדֶךָ יְהוָה כִּי אֲנַפְתָּ בִּי יֹשֵׁב אֶפְרַיִם וְתִנְחַמְנִי:	And on that day you will say, “I will praise you, O LORD. Although you were angry with me, Your anger has receded, And you have comforted me.	
Isa 12:2	הִנֵּה אֵל יְשׁוּעָתִי אֲבָטַח וְלֹא אֶפְחָד כִּי־עָזִי וְזִמְרַת יְהוָה יְהוּה וְיִהְיֶה־לִּי לְיְשׁוּעָה:	Behold, O GOD of my salvation, I will trust and not be afraid, For the LORD, the LORD <i>Is</i> my strength and <i>my</i> song of praise, And he has become my salvation.”	for the LORD ... <i>is</i> my strength (etc.): compare Ex 15:2 and Ps 118:14.  the LORD: AV differs (JEHOVAH). See Ex 6:3.
Isa 12:3	וּשְׂאֲבַתְּ־מַיִם בְּשִׂשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:	And you will draw water with joy, From the springs of <i>this</i> salvation.	John 7:38 (allusion).  <i>this</i> salvation ← <i>the salvation</i> .
Isa 12:4	וְאָמַרְתֶּם בְּיוֹם הַהוּא הוֹדוּ לַיהוָה קְרָאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילְתוֹ הַזְכִּירוּ כִּי נִשְׁגָּב שְׁמוֹ:	And on that day, you will say, “Praise the LORD, Call on his name, Make his deeds known among the nations; Bring to mind that his name <i>is</i> exalted.	
Isa 12:5	זָמְרוּ יְהוָה כִּי גָאֹת עָשָׂה *מִידַעַת *מִוֹדַעַת זֹאת בְּכָל־הָאָרֶץ:	Sing <i>praises</i> to the LORD, For he has acted illustriously. <i>Let this be known</i> over all the earth.	known: the <i>ketiv</i> ( <i>pual</i> stem- formation) is a variant of the <i>qeré</i> ( <i>hophal</i> stem-formation).
Isa 12:6	צִהֲלִי וְרַנִּי יוֹשֶׁבֶת צִיּוֹן כִּי־גָדוֹל בְּקִרְבְּךָ קְדוֹשׁ יִשְׂרָאֵל: פ	Shout out and sing for joy, O inhabitant of Zion, For great among you <i>Is</i> the holy <i>one</i> of Israel.”	shout out ← <i>neigh</i> . See Isa 10:30.  among ← <i>in the midst of</i> .
Isa 13:1	מִשָּׂא בְבִל אֲשֶׁר חָזָה יִשְׁעִיהוּ בֶן־אָמוּז:	The burden of Babylon which Isaiah the son of Amoz saw.	burden: i.e. <i>burden of prophecy</i> , a solemn prophetic declaration.

Isa 13:2	עַל הַר־נִשְׁפָּה שְׂאוּ־נֹס הַרִימוּ קוֹל לָהֶם הַנִּיפוּ יָד וַיָּבֵאוּ פְתִיחֵי גְדִיבַיִם:	Set up a banner on a conspicuous mountain, Raise a voice to them, Lift up a hand, So that they may come <i>to</i> the gates of the <u>willing</u> .	willing: AV differs ( <i>nobles</i> ).
Isa 13:3	אֲנִי צִוִּיתִי לְמַקְדָּשֵׁי גַם קָרָאתִי גְבוּרֵי לְאַפִּי עֲלֵיוּ גְאוּתִי:	I have commanded my sanctified <i>ones</i> ; I have also summoned my warriors <i>In service</i> of my anger, Who exult in my exaltation.	
Isa 13:4	קוֹל הַקּוֹץ בְּהָרִים דְּמוֹת עַם־רַב קוֹל שְׂאוֹן מִמְּלָכוֹת גוֹיִם נֶאֱסָפִים יְהוָה צְבָאוֹת מִפְקֵד צָבָא מְלַחְמָה:	The sound of a crowd in the mountains, The image of a numerous people, The tumultuous sound of kingdoms of Gentiles <i>who</i> <i>have</i> gathered – The LORD of hosts is mobilizing an army for <u>war</u> .	for war ← <i>of war</i> .
Isa 13:5	בָּאִים מֵאֶרֶץ מְרַחֵק מִקְצֵה הַשָּׁמַיִם יְהוָה וְכָלֵי זַעֲמוֹ לְחַבֵּל כָּל־הָאָרֶץ:	They are coming from a <u>distant land</u> , From the end of the <u>horizon</u> – The LORD and instruments of his indignation – To lay the whole <u>land</u> waste.	distant land ← <i>land of distance</i> . horizon ← <i>sky; heaven</i> . land: [CB] → <i>Chaldea</i> .
Isa 13:6	הִילֵילוּ כִּי קָרוֹב יוֹם יְהוָה כְּשֶׁד מִשְׁדֵּי יָבֹוא:	Howl, for <b>the day of the LORD</b> <i>is</i> near. It will come as devastation from the ALMIGHTY.	<b>Rev 1:10.</b>
Isa 13:7	עַל־כֵּן כָּל־יָדַיִם תִּרְפִּינָה וְכָל־לֵבָב אֲנוֹשׁ יִמָּס:	For that reason, all hands will become limp, And every human heart will melt.	
Isa 13:8	וְנִבְהָלוּ   צִירִים וְחִבָּלִים יֵאֱחָזוּן כִּי־לֵדָה יִחִילֹן אִישׁ אֶל־רַעְיָהוּ יִתְמָהוּ פָּנָי לְהָבִים פְּנִיָהֶם:	And they will be terrified; Writhings and pains will seize <i>them</i> ; They will writhe like a <i>woman</i> giving birth. <u>Every man</u> will be astonished at his neighbour; <u>Their faces will be ablaze in appearance</u> .	every ← <i>each</i> . their faces <i>will be</i> ablaze in appearance ← <i>faces of flames</i> ( <i>will be</i> ) their faces.
Isa 13:9	הִנֵּה יוֹם־יְהוָה בָּא אֲכַזְרִי וְעִבְרָה וְחָרוֹן אַף לְשׁוֹם הָאָרֶץ לְשִׁמָּה וְחִטְאַיָּה יִשְׁמַד מִמֶּנָּה:	Behold, <b>the day of the LORD</b> is coming, Cruel <i>in</i> <u>wrath and</u> furious anger, To make the land a desolation, And he will obliterate its sinners from it.	<b>Rev 1:10.</b> wrath and ← <i>both wrath and</i> .

Isa 13:10	כִּי-כּוֹכְבֵי הַשָּׁמַיִם וּכְסִילֵיהֶם לֹא יִהְיוּ אִוְרָם חֹשֶׁךְ הַשָּׁמַיִם בְּצֵאתוֹ וַיִּרַח לֹא-יִגִּיהַ אִוְרוֹ:	<b>For the stars of heaven and their constellations Will not shine their light; The sun will become dark as it rises, And the moon will not beam its radiance.</b>	Matt 24:29, Mark 13:24, Mark 13:25. <hr/> <hr/> light ... radiance ← <i>light ... light</i> . Otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5.
Isa 13:11	וּפְקַדְתִּי עַל-תִּבְלֵ רָעָה וְעַל-רָשָׁעִים עֲוֹנָם וְהִשְׁבַּתִּי גְאוֹן זָדִים וְגִבּוֹת עָרִיצִים אֲשַׁפִּיל:	And I will inflict punishment on the world <i>for its evil</i> , And on the wicked for their iniquity, And I will put an end to the pride of the insolent, And I will humble the haughtiness of the fierce.	
Isa 13:12	אֶזְכֹּר אֲנוֹשׁ מִפֶּזַּז וְאָדָם מִכֶּתֶם אוֹפִיר:	I will make a man more precious than pure gold, And a human being <i>more precious</i> than <u>fine gold</u> from Ophir.	fine gold from ← <i>fine gold of</i> . Wider use of the construct state.
Isa 13:13	עַל-כֵּן שָׁמַיִם אֶרְגִּז וְתִרְעַשׁ הָאָרֶץ מִמְקוֹמָהּ בְּעִבְרַת יְהוָה צְבָאוֹת וּבְיוֹם חֲרוֹן אַפָּי:	For this reason I will shake the heavens, And the earth will be <u>wrenched</u> from its place, In the wrath of the LORD of hosts, And on the day of his furious anger.	be wrenched: <i>qal</i> as passive of <i>hiphil</i> ; compare Isa 14:8, Job 41:33. Or <i>will shake</i> .
Isa 13:14	וְהָיָה כַּצִּי וּכְצִי וְכָצִי וְכָצִי מִקִּבֵּץ אִישׁ אֶל-עַמּוֹ יִפְנוּ וְאִישׁ אֶל-אֶרְצוֹ יָנוּסוּ:	And it will be like a chased gazelle, And like a sheep with no- one to gather <i>it</i> . Every <i>man</i> will turn to his <i>own</i> people, And each <i>one</i> will flee to his <i>own</i> country.	
Isa 13:15	כָּל-הַנִּמְצָא יִדְקָר וְכָל-הַנִּסְפָּה יִפּוֹל בְּחֶרֶב:	Everyone who is found Will be thrust through, And everyone who has withdrawn Will fall by the sword.	
Isa 13:16	וְעַלְלֵיהֶם יִרְטָשוּ לְעֵינֵיהֶם יִשְׁסוּ בְּתֵיהֶם וּנְשֵׂיהֶם *תִּשְׁגַּלְנָה** תִּשְׁכַּבְנָה:	And their children will be dashed before their eyes, And their houses will be plundered, And their women will be {K: raped} [Q: lain with].	The <i>ketiv</i> is a less polite word than the <i>qeré</i> .
Isa 13:17	הֲנִי מַעִיר עֲלֵיהֶם אֶת-מְדֵי אֲשֶׁר-כָּסְף לֹא יַחֲשְׁבוּ וְזָהָב לֹא יַחֲפְצוּ-בּוֹ:	I am about to stir Media up against them, <i>Medians</i> who do not <u>care for</u> silver, And who do not delight in gold.	I am about to ← <i>behold me</i> . <hr/> <hr/> care for ← <i>think (of)</i> .



Isa 13:18	<p>וּקְשָׁתוֹת נְעָרִים תִּרְטָשְׁנָה  וּפְרֵי-בֶטֶן לֹא יִרְחֲמוּ עַל-בְּנֵי  לְאֶתְחוּס עֵינָם:</p>	<p>And bows will strike boys to the ground,  And they will not have mercy <i>on</i> the fruit of the womb  – Their eyes will not spare sons.</p>	<p>bows: i.e. <i>arrows fired by bows</i>.  <hr/> eyes ← <i>eye</i>.</p>
Isa 13:19	<p>וְהִיְתָה בָּבֶל צְבִי מִמְּלָכוֹת  תִּפְאָרַת גְּאוֹן כְּשָׂדִים  כְּמַהֲפַכַת אֱלֹהִים אֶת-סֹדֶם  וְאֶת-עֲמֹרָה:</p>	<p>And Babylon, the splendour of the kingdoms,  The proud grandeur of the Chaldeans,  Will be as God's overthrow of Sodom and Gomorrah.</p>	<p>proud grandeur ← <i>grandeur of the pride</i>, a Hebraic genitive.</p>
Isa 13:20	<p>לֹא-תֵשֵׁב לְנֶזַח וְלֹא תִשְׁכֵּן  עַד-דָּדוֹר וְדוֹר וְלֹא-יִהְיֶה שָׁם  עֲרָבֵי וְרַעִים לֹא-יִרְבְּצוּ שָׁם:</p>	<p>It will never be inhabited,  And it will not be dwelt in from generation to generation,  Nor will the Arabian pitch a tent there,  Nor will shepherds tend <i>their</i> sheep there.</p>	<p>   Jer 50:39.  <hr/> never ← <i>not in perpetuity</i>.  <hr/> tend ← <i>make lie</i>.</p>
Isa 13:21	<p>וְרִבְצוּ-שָׁם צִיִּים וּמְלֹאוּ  בֵּיתֵיהֶם אֲחִים וְשָׁכְנוּ שָׁם  בְּנוֹת יַעֲנָה וְשַׁעִירִים  יִרְקְדוּ-שָׁם:</p>	<p><b>But desert creatures will rest there,  And their houses will be full of howling animals.  And ostriches will dwell there,  And demons will dance there.</b></p>	<p>Rev 18:2 (allusion).  <hr/>    Jer 50:39.</p>
Isa 13:22	<p>וְעֵנָה אֵיִם בְּאֲלֻמְנוֹתָיו וְתַנִּים  בְּהִיכְלֵי עֵגֶג וְקָרוֹב לְבוֹא  עֹתָהּ וְיָמֶיהָ לֹא יִמָּשְׁכוּ:</p>	<p>And jackals will howl in its desolate places,  And wild dogs in the luxurious palaces.  And its time <i>is</i> near to coming,  And its days will not be prolonged.</p>	<p>luxurious palaces ← <i>palaces of luxury</i>, a Hebraic genitive.</p>
Isa 14:1	<p>כִּי יִרְחַם יְהוָה אֶת-יַעֲקֹב  וּבָחַר עוֹד בְּיִשְׂרָאֵל וְהִנִּיחָם  עַל-אֲדָמְתָם וְנִלְוָה הַגֵּר  עִלְיָהֶם וְנִסְפְּחוּ עַל-בֵּית  יַעֲקֹב:</p>	<p>When the LORD has mercy on Jacob, and he chooses Israel again, and he puts them in their land, the foreigner will join them, and they will be associated with the house of Jacob.</p>	<p>when the LORD ... chooses Israel again: compare Isa 51:3 and especially Zech 1:17.</p>
Isa 14:2	<p>וּלְקַחוּם עַמִּים וְהִבִּיאוּם  אֶל-מְקוֹמָם וְהִתְנַחְלוּם  בֵּית-יִשְׂרָאֵל עַל אֲדָמַת יְהוָה  לְעִבָדִים וְלַשְׁפָּחוֹת וְהָיוּ  שָׂבִים לְשִׁבְיָהֶם וְרָדוּ  בְּנִגְשֵׁיהֶם: ס</p>	<p>And various nations will take them and bring them to their place, then the house of Israel will possess them on the LORD's land, and they will be menservants and maidservants, and the house of Israel will take their captors captive, and they will subdue those who oppressed them.</p>	<p>take them: i.e. <i>take the house of Jacob</i>. On the liberal use of the third person pronouns (<i>they, them, their</i>), see the note to Gen 41:13.  <hr/> then the house of Israel will possess them: or, regrouping the words, <i>they (the nations) will settle them (the house of Israel) – the house of Israel – (etc.)</i>.</p>

Isa 14:3	וְהָיָה בְיוֹם הַנְּחִיחַ יְהוָה לְךָ מִמַּעַצְבְּךָ וּמִרְגִזְךָ וּמִזֶּהְעֲבֹדָה הַקָּשָׁה אֲשֶׁר עֲבַדְתָּ: וְהָיָה בְיוֹם הַנְּחִיחַ יְהוָה לְךָ מִמַּעַצְבְּךָ וּמִרְגִזְךָ וּמִזֶּהְעֲבֹדָה הַקָּשָׁה אֲשֶׁר עֲבַדְתָּ:	And it will come to pass on the day when the LORD gives you rest from your grief and from your disquiet, and from the hard labour which was imposed on you,	
Isa 14:4	וְנִשְׂאָתָה הַמֶּשֶׁל הַזֶּה עַל־מַלְךְ בָּבֶל וְאָמַרְתָּ אִיךָ שָׁבַת נִגְשׁ שָׁבַתָה מִדְּהַבָּה: וְנִשְׂאָתָה הַמֶּשֶׁל הַזֶּה עַל־מַלְךְ בָּבֶל וְאָמַרְתָּ אִיךָ שָׁבַת נִגְשׁ שָׁבַתָה מִדְּהַבָּה:	that you will quote this parable about the king of Babylon and say, “How the oppressor has come to a stop! <i>How</i> the golden <i>city</i> has come to a standstill!	quote ← <i>take up</i> .
Isa 14:5	שָׁבַר יְהוָה מִטֵּה רְשָׁעִים שָׁבַט מִשְׁלֵיִם: שָׁבַר יְהוָה מִטֵּה רְשָׁעִים שָׁבַט מִשְׁלֵיִם:	The LORD has broken the rod of the wicked <i>And</i> the sceptre of rulers.	
Isa 14:6	מָכָה עַמִּים בְּעִבְרָה מִכַּת בְּלִתֵּי סָרָה רָדָה בְּאֵף גּוֹיִם מִרְדֵּף בְּלִי חֲשָׁד: מָכָה עַמִּים בְּעִבְרָה מִכַּת בְּלִתֵּי סָרָה רָדָה בְּאֵף גּוֹיִם מִרְדֵּף בְּלִי חֲשָׁד:	He strikes nations in wrath With unremitting beating; He subdues peoples in anger, <i>In</i> a relentless pursuit.	
Isa 14:7	נָחָה שָׁקֵטָה כָּל־הָאָרֶץ פָּצְחוּ רִנָּה: נָחָה שָׁקֵטָה כָּל־הָאָרֶץ פָּצְחוּ רִנָּה:	All the earth is at rest <i>and</i> is quiet; They break out <i>into</i> jubilation.	
Isa 14:8	גַּם־בְּרוֹשִׁים שָׂמְחוּ לְךָ אֲרָזִי לְבָנוֹן מֵאֵז שָׁכַבְתָּ לְאִי־עֵלָה הַכֶּרֶת עָלֵינוּ: גַּם־בְּרוֹשִׁים שָׂמְחוּ לְךָ אֲרָזִי לְבָנוֹן מֵאֵז שָׁכַבְתָּ לְאִי־עֵלָה הַכֶּרֶת עָלֵינוּ:	Even the fir trees rejoice for you, <i>And</i> the cedars of Lebanon, <i>Saying</i> , ‘Since you have been brought down low, The lumberjack has not come up against us.’	have been brought down low ← <i>lie, qal</i> as passive of <i>hiphil</i> . Compare Isa 13:13, Job 41:33.
Isa 14:9	שָׂאוֹל מִתַּחַת רָגְזָה לְךָ לְקִרְאָת בּוֹאֵךָ עוֹזֵר לְךָ רְפָאִים כָּל־עֲתוּדֵי אֲרָץ הַקִּים מִכִּסְאוֹתָם כָּל מַלְכֵי גּוֹיִם: שָׂאוֹל מִתַּחַת רָגְזָה לְךָ לְקִרְאָת בּוֹאֵךָ עוֹזֵר לְךָ רְפָאִים כָּל־עֲתוּדֵי אֲרָץ הַקִּים מִכִּסְאוֹתָם כָּל מַלְכֵי גּוֹיִם:	The grave below stands in awe on account of you; At the approach of your coming, It arouses the <u>Rephaim</u> because of you – All the <u>he-goats</u> of the earth. It raises all the kings of the nations from their thrones.	Rephaim: see [CB] App. 25. AV differs ( <i>dead</i> ). <hr/> he-goats: [AnLx]= metaphorical for <i>leaders</i> or <i>princes</i> .
Isa 14:10	כָּל־ם יַעֲנוּ וַיֹּאמְרוּ אֵלֶיךָ גַּם־אַתָּה חֲלִיתָ כְּמוֹנוּ אֵלֵינוּ נִמְשַׁלְתָּ: כָּל־ם יַעֲנוּ וַיֹּאמְרוּ אֵלֶיךָ גַּם־אַתָּה חֲלִיתָ כְּמוֹנוּ אֵלֵינוּ נִמְשַׁלְתָּ:	They will all <u>break silence</u> and say to you, ‘Have you also become weak like us? Have you come to resemble us?’	break silence ← <i>answer</i> , but no question asked. See Gen 18:27.
Isa 14:11	הוֹרֵד שְׂאוֹל גְּאוֹנְךָ הַמִּית נְבִלֶיךָ תַחְתִּיךָ יַעַץ רָמָה וּמִכְסִיךָ תוֹלְעָה: הוֹרֵד שְׂאוֹל גְּאוֹנְךָ הַמִּית נְבִלֶיךָ תַחְתִּיךָ יַעַץ רָמָה וּמִכְסִיךָ תוֹלְעָה:	Your pride has been brought down <i>to</i> the grave <i>With</i> the sound of your lutes. Under you the <u>worms</u> have embedded themselves, <i>And</i> <u>maggots</u> cover you.	worms ... maggots ← ( <i>the</i> ) <i>worm</i> ... ( <i>the</i> ) <i>maggot</i> . Compare Job 25:6.

Isa 14:12	אֵיךְ נִפְלַתָּ מִשָּׁמַיִם הַיָּלֵל בֶּן־שַׁחַר נִגְדַעְתָּ לְאָרֶץ חוֹלָשׁ עַל־גּוֹיִם:	How you have fallen from heaven, Lucifer, Son of the dawn! You have been struck down to the earth, <i>You who</i> overthrew nations.	heaven: or <i>the sky</i> . <hr/> Lucifer ← <i>Helel</i> , perhaps meaning <i>morning star</i> , a name of Satan. See [CB].
Isa 14:13	וְאַתָּה אָמַרְתָּ בְּלִבְבְּךָ הַשָּׁמַיִם אֵעֲלֶה מִמֶּעַל לְכוֹכְבֵי־אֵל אָרִים כְּסֵאִי וְאֶשֶׁב בְּהַר־מוֹעֵד בְּיַרְכְּתֵי צָפוֹן:	And you have said in your heart, 'I will ascend <i>to</i> heaven; Above the stars of GOD, I will set up my throne, And I will sit at the mount of the assembly In the remote parts of the north.	
Isa 14:14	אֵעֲלֶה עַל־בְּמֹתַי עַב אֲדַמָּה לְעֵלְיוֹן:	I will ascend on the heights of a cloud; I will be like the MOST HIGH.'	
Isa 14:15	אֵךְ אֶל־שְׂאוֹל תּוֹרֵד אֶל־יַרְכְּתֵי־בּוֹר:	But you will be brought down to the grave, To the remote parts of the pit.	
Isa 14:16	רְאִיךָ אֵלֶיךָ יִשְׁגִּיחוּ אֵלֶיךָ יִתְבּוֹנְנוּ הַזֶּה הָאִישׁ מֵרְגִיז הָאָרֶץ מֵרַעִישׁ מִמְּלָכוֹת:	Those who see you will gaze at you, And contemplate <i>and say</i> , 'Is this the man <i>who</i> held the earth in thrall – <i>Who</i> shook kingdoms?	
Isa 14:17	שֵׁם תִּבְלַ כַּמִּדְבָּר וְעָרָיו הָרֶם אֲסִירָיו לֹא־פָתַח בְּיָתָהּ:	– <i>Who</i> made the world like a desert And demolished its cities, <i>Who</i> did not release his captive population, <i>For them to go home?'</i>	home ← <i>homewards</i> .
Isa 14:18	כָּל־מְלָכֵי גוֹיִם כָּלָם שָׁכְבוּ בְּכַבּוֹד אִישׁ בְּבֵיתוֹ:	All the kings of the nations – All of them – Lie in state, Each <i>one</i> in his <i>royal</i> house,	
Isa 14:19	וְאַתָּה הַשְּׁלַכְתָּ מִקְבְּרֶךָ כְּנֹצָר נִתְעַב לְבוֹשׁ הָרְגִים מְטֻעָנִי חָרַב יוֹרְדֵי אֶל־אֲבְנֵי־בּוֹר כְּפָגַר מוֹבָס:	But you have been <u>cast down</u> Instead of <u>having</u> your tomb, Like a repugnant branch <i>of a</i> <i>tree</i> , Being clothed <i>like</i> those killed, <i>Like</i> those struck through <u>with the sword</u> , <i>Who</i> descend to the stones of the pit, Like a carcass trodden under foot.	cast down ... instead of <i>having</i> your tomb: or <i>cast out of your</i> <i>tomb</i> , if ever he went in. <hr/> with the sword ← <i>of the sword</i> . Wider use of the construct state.

Isa 14:20	לֹא־תִחַד אִתָּם בְּקְבוּרָה כִּי־אַרְצָךְ שַׁחַתְתָּ עִמָּךְ הַרְגַתָּ לֹא־יִקְרָא לְעוֹלָם זִרְעֵךְ מִרְעִים:	You will not be united with them in burial, Because you devastated your land, And you killed your people. The seed of those <i>who</i> do evil Will <u>never</u> be spoken <i>well</i> of.	never ← <i>not to the age</i> .
Isa 14:21	הִכִּינוּ לְבָנָיו מִטְבַּח בַּעֲוֹן אֲבוֹתָם בְּלִי־קִמּוֹ וַיִּרְשׁוּ אֶרֶץ וּמְלָאוּ פְּנֵי־תֵבֶל עָרִים:	Prepare <u>slaughter</u> for his sons, For the iniquity of their fathers. They shall not rise or inherit the land, Or fill the surface of the world <i>with</i> cities.”	slaughter: as [AnLx]. Or <i>instruments of slaughter</i> . On the word formation, see [Ges-HG] §85h(c).
Isa 14:22	וְקָמְתִי עֲלֵיהֶם נְאֻם יְהוָה צָבָאוֹת וְהִכְרַתִּי לְבַבֶּל שֵׁם וּשְׂאֵר וְגִזְרֵן וְנִכְד נְאֻם־יְהוָה:	“And I will rise against them, Says the LORD of hosts, And I will cut off Babylon's fame And remnant and posterity and progeny, Says the LORD.	
Isa 14:23	וְשִׁמְתִיהָ לְמוֹרֵשׁ קַפְדִּי וְאִגְמִי־מַיִם וְטִאֲטֵאתִיהָ בְּמִטְאֲטֵא הַשְׂמֵד נְאֻם יְהוָה צָבָאוֹת: פ	And I will make it a <u>habitat</u> of the porcupine, And pools of water, And I will sweep it with the broom of destruction, Says the LORD of hosts.”	habitat ← <i>domain; possession</i> .
Isa 14:24	נִשְׁבַּע יְהוָה צָבָאוֹת לֵאמֹר אִם־לֹא כִּאֲשֶׁר דִּמְתִּילִי כֵן הִיְתָה וְכִאֲשֶׁר יַעֲצֵתִי הִיא תִּקּוּם:	The LORD of hosts has sworn and said, “It will <u>certainly</u> come to pass <i>just</i> as I intended. And as I have purposed <i>it</i> , So it will <u>be established</u> ,	it will certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. <hr/> be established ← <i>rise</i> .
Isa 14:25	לְשִׁבֵר אֲשׁוּר בְּאַרְצֵי וְעַל־הָרֵי אֲבוֹסָנּוֹ וְסָר מֵעֲלֵיהֶם עֲלוֹ וְסִבְּלוֹ מֵעַל שִׁכְמוֹ יִסּוֹר:	<i>Namely that I will break the Assyrian in my land,</i> And I will trample on him on <u>my mountains</u> , And his yoke will <u>be removed</u> from them, And his burden will <u>be removed</u> from his shoulder.	my mountains: this could be re-pointed to <i>my mountain</i> . <hr/> <hr/> be removed (2x) ← <i>depart, qal</i> for passive of <i>hiphil</i> .
Isa 14:26	זֹאת הָעֲצָה הַיְעוּצָה עַל־כָּל־הָאָרֶץ וְזֹאת הַיָּד הַנְּטוּיָה עַל־כָּל־הַגּוֹיִם:	This <i>is</i> the <u>course of action</u> <u>decided on</u> <i>In relation</i> to the whole world, And this <i>is</i> the hand which <i>is</i> stretched out Over all the nations.	the course of action decided on ← <i>the advice advised</i> .

Isa 14:27	כִּי־יְהוָה צָבָאוֹת יַעַץ וּמִי יִפְרֹ וַיִּדּוּ הַנְּטוּיָהּ וּמִי יִשְׁיבֶנָה: פ	For the LORD of hosts has decided, And who <i>can</i> frustrate <i>it</i> ? And his hand <i>is</i> stretched out, And who <i>can</i> push it back?"	
Isa 14:28	בְּשָׁנַת־מָוֶת הַמֶּלֶךְ אַחֲזוּ הָיָה הַמֶּשָׂא הַזֶּה:	In the year of the death of King Ahaz, there was this <u>burden</u> :	burden: see Isa 13:1.
Isa 14:29	אַל־תִּשְׂמְחִי פְּלִשְׁתַּ כְּלֹךְ כִּי נִשְׁבַּר שֵׁבֶט מִכֶּדָּ כִּי־מִשְׁרֵשׁ נָחַשׁ יֵצֵא צָפַע וּפְרִיּוֹ שָׂרָף מְעוֹפֵף:	Do not rejoice, <u>Philistia</u> – the whole of you – On the basis that the rod which struck you has broken, Because from a serpent's <u>stock</u> comes an adder, And its fruit <i>is</i> a flying <u>fiery serpent</u> .	Philistia: AV= <i>Palestina</i> here. See Ex 15:14. <hr/> stock ← <i>root</i> . <hr/> fiery serpent ← <i>saraph</i> , the plural being <i>seraphim</i> , either an earthly venomous serpent, or an order of angelic beings.
Isa 14:30	וְרָעוּ בְּכוֹרֵי דָלִים וְאֲבִיוֹנִים לְבַטֵּחַ יִרְבְּצוּ וְהִמְתִּי בְרַעֲב שָׂרֵשֶׁד וּשְׂאֲרֵיתֶךָ יִהְרַג:	And the <u>very poorest</u> will be <u>nourished</u> , And the needy will lie down in safety, But I will bring death <i>to</i> your root with a famine, And it will kill your remnant.	very poorest ← <i>firstborn of the poor</i> , an idiom for an extreme. <hr/> be nourished ← <i>graze, feed</i> .
Isa 14:31	הִילֵלִי שֶׁעַל זַעֲקֵי־עִיר נִמּוֹג פְּלִשְׁתַּ כְּלֹךְ כִּי מִצָּפוֹן עָשָׂן בָּא וְאֵין בּוֹדֵד בְּמוֹעֲדָיו:	Howl, <i>O</i> gate! Cry out, <i>O</i> city! <u>Philistia</u> – the whole of you – has melted down, For smoke has come from the north, And <i>there is</i> not a solitary <u>person</u> at his festivals.	Philistia: as Isa 14:29. <hr/> AV differs in the last clause ( <i>and none shall be alone in his appointed times</i> ). [CB] also differs ( <i>there shall be no stragglers</i> ).
Isa 14:32	וּמַה־יַּעֲנֶה מְלֹאכֵי־גוֹי כִּי יְהוָה יִסַּד צִיּוֹן וּבָהּ יַחֲסוּ עַנְיֵי עַמּוֹ: ס	And <u>what will the messengers of the Gentiles report back?</u> That the LORD has <u>established Zion</u> . And the poor of his people will put their trust in it.	what will the messengers of the Gentiles report back: as [CB], despite discordance of grammatical number. AV differs ( <i>what shall one answer the messengers of the Gentiles</i> ). <hr/> established: or <i>founded</i> .
Isa 15:1	מִשָּׂא מוֹאָב כִּי בְלִיל שִׁדְד עָר מוֹאָב נִדְמָה כִּי בְלִיל שִׁדְד קִיר־מוֹאָב נִדְמָה:	The <u>burden</u> of Moab. For in a night Ar-Moab will be laid waste <i>And reduced to silence</i> , For in a night Kir-Moab will be laid waste <i>And reduced to silence</i> .	burden: see Isa 13:1. <hr/> reduced to silence (2x): see Isa 6:5.

Isa 15:2	<p>עָלָה הַבַּיִת וְדִבּוֹן הַבְּמֹת  לְבָבֵי עַל־נְבוֹ וְעַל מִדְבָּא  מוֹאָב יִלְל בְּכָל־רֵאשֵׁי  קַרְחָה כָּל־זָקֵן גְּרוּעָה:</p>	<p>The <i>royal house</i> and Dibon  have gone up  To the <i>idolatrous</i> raised sites  to weep.  Moab will wail over Nebo  and over Medeba.  On all their heads <i>will be</i>  baldness,  And every beard <i>will be</i>  removed.</p>	<p>the <i>royal house</i>: AV differs  (<i>Bajith</i>), but no such place  mentioned in [LHG].</p> <hr/> <p>to weep ← <i>for weeping</i>.</p>
Isa 15:3	<p>בְּחוּצוֹתָיו חָגְרוּ שָׁק עַל  גְּגֹזֵתֶיהָ וּבְרַחֲבֹתֶיהָ כָּלָה יִלְל  יֶרֶד בְּבָבֵי:</p>	<p>In its outlying areas,  They will gird themselves  with sackcloth,  And on its roofs and in its  streets  All will wail.  Tears will run down with  weeping.</p>	
Isa 15:4	<p>וַתִּזְעַק חֶשְׁבוֹן וְאַלְעֵלָה  עַד־יֵהָז נִשְׁמַע קוֹלָם עַל־זֶן  חֲלָצֵי מוֹאָב יִרְעוּ נַפְשׁוֹ  יִרְעָה לוֹ:</p>	<p>And Heshbon will cry out,  As <i>will</i> Elealeh.  Their voice will be heard as  far as Jahaz,  Which <i>is</i> why the armed <i>men</i>  of Moab will shout out.  His <i>inner being</i> will alarm  him.</p>	<p>Elealeh: see Num 32:3.</p> <hr/> <p>inner being ← <i>soul</i>.</p>
Isa 15:5	<p>לְבִי לְמוֹאָב יִזְעַק בְּרִיחָה  עַד־צֹעַר עֲגָלַת שְׁלִשָּׁה כִּי    מַעֲלָה הַלּוּחִית בְּבָכִי יַעֲלֶה־בּוֹ  כִּי דֶרֶךְ חוֹרְנַיִם זַעֲקַת־שֹׁבֵר  יַעֲרֹו:</p>	<p>My heart will cry out for  Moab,  Its fugitives <i>will flee</i> to Zoar  – <u>A heifer three years old</u>.  For he will climb the ascent  of Luhith with weeping,  For they will raise a cry of  destruction  On the road to Horonaim.</p>	<p>its ... he ... they: feminine  singular, masculine singular,  plural respectively.</p> <hr/> <p>a heifer three years old: the  expression also occurs in Jer  48:34.</p>
Isa 15:6	<p>כִּי־מֵי נִמְרִים מְשֻׁמֹת יִהְיוּ  כִּי־יִבֹשׁ חֲצִיר כָּלָה דָּשָׁא יִרְק  לֹא הִיָּה:</p>	<p>For the waters of Nimrim  will become desolations,  For the pastures will dry up.  Grass will <u>shrivel</u>;  There will be no greenery.</p>	<p>shrivel ← <i>be ended, be wasted,</i>  <i>waste away</i>.</p>
Isa 15:7	<p>עַל־כֵּן יִתְּרָה עֲשָׂה וּפְקֻדָּתָם  עַל גַּחַל הָעֲרָבִים יִשְׂאוּם:</p>	<p>This <i>is</i> why they will carry  the wealth <i>which</i> they  gained,  And their store,  To the brook of the willows.</p>	
Isa 15:8	<p>כִּי־הִקִּיפָה הַזַּעֲקָה אֶת־גְּבוּל  מוֹאָב עַד־אֵגְלַיִם יִלְלָתָהּ  וּבְאֵר אֵילִים יִלְלָתָהּ:</p>	<p>For the cry has gone around  the border of Moab;  Its <u>wailing</u> has reached  Eglaim,  And its <u>lamentation</u> <i>has</i>  <i>come to</i> Beer-Elim.</p>	<p>wailing ... lamentation ←  <i>wailing ... wailing</i>. Otiose, but  see Gen 12:5.</p> <hr/> <p>has reached ← <i>(is) up to</i>.</p>

Isa 15:9	כִּי מִי דִימוֹן מְלֹאוֹ דָם כִּי־אֲשִׁית עַל־דִּימוֹן נוֹסְפוֹת לְפַלִּיטַת מוֹאָב אֲרִיָּה וְלִשְׂאֲרִית אֲדָמָה:	For the waters of Dimon will be full of blood, For I will appoint additional <i>things</i> concerning Dimon: The lion for the escapees of Moab And the remainder of the territory.	
Isa 16:1	שְׁלַחוּ־כֶּבֶד מִשְׁל־אֶרֶץ מִסְלַע מִדְּבָרָה אֶל־הָר בֵּת־צִיּוֹן:	Send a <i>tribute</i> -lamb to the ruler of the land, From <u>Sela</u> to the desert, To the mountain of the daughter of Zion.	Sela: now called Petra [CB].
Isa 16:2	וְהָיָה כְּעוֹף־נֹדֵד קִן מִשְׁלַח תְּהִי־יֵנָה בְּנוֹת מוֹאָב מִעֲבָרַת לְאֲרִנוֹן:	And it will come to pass <i>That</i> the daughters of Moab will be like a wandering bird, <i>From</i> a rejected nest <i>At</i> the Arnon fords.	
Isa 16:3	*הִבִּיאוּ *הִבִּיאי עֲצָה עֲשׂוּ פְּלִיָּה שִׁיתִי כְּלִיל צֶלֶךְ בְּתוֹךְ צִהְרִים סִתְּרִי נְדָחִים נֹדֵד אֶל־תִּגְלִי:	Obtain advice, Execute justice, Cast your shadow like the night at noon, Hide those driven out; Do not betray the wanderer.	Obtain ← <i>bring in</i> . The <i>ktiv</i> is plural; <i>qeré</i> is feminine singular. The other imperatives are plural, feminine singular, feminine singular, feminine singular respectively.
Isa 16:4	יִגְרוּ בְךָ נְדָחֵי מוֹאָב הֲוִי־סִתֵּר לָמוּ מִפְּנֵי שׂוֹדֵד כִּי־אֶפֶס הַמֵּץ כִּלָּה שֹׂד תָּמוּ לְמַס מוֹ־הָאֶרֶץ:	Let those of mine who have been driven out Dwell with you. Moab, be a shelter from the plunderer for them. For the oppressor will come to nothing; Plundering will come to an end, And they <i>who</i> tread down Will be obliterated from the land.	
Isa 16:5	וְהוֹכֵן בַּחֶסֶד כִּסֵּא וְיֹשֵׁב עָלָיו בְּאֶמֶת בְּאֵהָל דָּוִד שֹׁפֵט וְדָרַשׁ מִשְׁפָּט וּמְהֵר צֶדֶק:	And a throne will be established in kindness, And he will sit on it In truth in David's tent, Judging and seeking justice, And <i>being quick with</i> righteousness.	quick with ← <i>quick of</i> . Wider use of the construct state, here of an adjective.
Isa 16:6	שָׁמַעְנוּ גְּאוֹן־מוֹאָב גֵּא מְאֹד גְּאוֹתוֹ וּגְאוֹנוֹ וְעִבְרָתוֹ לֹא־כֵן בְּדָיו: ס	And we have heard of the pride of Moab – <i>He is very proud</i> – With his haughtiness and his pride and his presumptuousness. His lies <i>are</i> groundless.	Jer 48:29, Jer 48:30. presumptuousness: or <i>wrath</i> . <i>are</i> groundless: AV differs ( <i>shall not be so</i> ).

Isa 16:7	לָכֵן יִלְלֵי מוֹאָב לְמוֹאָב כְּלֵה יִלְלֵי לְאַשְׁשִׁישֵׁי קִרְחַרְשֶׁת תִּהְיוּ אֲדָנִיכָאִים:	This <i>is</i> why Moab will wail. Each one will wail for all Moab; You will lament the foundations of Kir- Hareseth, <i>Seeing</i> how much <i>they</i> have <i>been</i> battered.	Jer 48:31.  this <i>is</i> why ... all Moab: AV differs in word association ( <i>therefore shall Moab howl for Moab, every one shall howl</i> ).
Isa 16:8	כִּי שַׁדְמוֹת חֶשְׁבֹּן אִמְלָל גִּפְזָן שִׁבְמָה בְּעֵלֵי גוֹיִם הֶלְמוּ שְׂרוּקֶיהָ עַד־יַעְזֹר נִגְעוּ תָעוּ מִדְבַּר שְׁלַחוֹתֶיהָ נָטְשׁוּ עָבְרוּ יָם:	For the cornfields of Heshbon languish, <i>As does</i> the vine of Sibmah. The Gentile rulers have struck its tendrils; They have reached Jazer; <i>Those struck</i> wander in the desert. Its shoots have been forsaken; <i>Those forsaken</i> have crossed the sea.	Jer 48:32.  Jazer: see Num 21:32.
Isa 16:9	עַל־כֵּן אֶבְכֶּה בְּבָכִי יַעְזֹר גִּפְזָן שִׁבְמָה אֲרִיזֹךְ דִּמְעָתִי חֶשְׁבֹּן וְאֶלְעָלָה כִּי עַל־קִיַּצֵּךְ וְעַל־קִצִּירֶךָ הִידָד נָפַל:	That <i>is</i> why I will <u>tearfully</u> weep <i>For</i> Jazer and the vine of Sibmah. I will saturate you <i>with</i> my tears, Heshbon and Elealeh, For a <i>war</i> cry has fallen against your summer <i>fruit</i> And against your harvest.	tearfully weep ← <i>weep with weeping</i> (not an infinitive absolute).  Jazer: see Num 21:32.  Elealeh: see Num 32:2.
Isa 16:10	וְנֶאֱסַף שִׂמְחָה וְגִיל מִזֶּה־הַכַּרְמֶל וּבְכַרְמִים לֹא־יִרְנָן לֹא יִרְעַע יוֹן בִּיקְבֵיִם לֹא־יִדְרֹךְ הַדֶּרֶךְ הַיַּדָּד הַשְּׂבָתִי:	And joy and rejoicing will be <u>taken away</u> from the orchard, And in the vineyards there will be <i>neither</i> shouting for joy nor jubilation. The treader will not tread wine in the wine vats; I have put a stop to shouting.	Jer 48:33.  taken away ← <i>gathered in</i> , an expression used of death, as in Gen 25:8.
Isa 16:11	עַל־כֵּן מְעִי לְמוֹאָב כַּפְנֹזֹר יִהְיוּ וְקִרְבֵי לְקִיר חָרָשׁ:	That <i>is</i> why my inward parts are <u>humming</u> for Moab, Like a harp, And my inside For Kir-Heres.	Jer 48:36.  humming: or <i>disquieted</i> . The verb is used of emotion as well as physical motion and sounds.  Kir-Heres: AV= <i>Kir-haresh</i> , with ָ
Isa 16:12	וְהָיָה כִּי־נִרְאָה כִּי־נִלְאָה מוֹאָב עַל־הַבְּמָה וּבָא אֶל־מִקְדָּשׁוֹ לְהִתְפַּלֵּל וְלֹא יִוָּבֵל:	And it will come to pass That it will be seen That Moab is weary on the <i>idolatrous</i> raised site, And it will go to its sanctuary to pray, But it will not <u>gain strength</u> .	↳ a <i>shin</i> for a <i>sin</i> . Compare 2 Ki 3:25. We also take the word out of pause, as in Jer 48:31.  gain strength ← <i>be able / prevail</i> .
Isa 16:13	זֶה הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה אֶל־מוֹאָב מֵאָז:	This <i>is</i> the word which the LORD spoke to Moab <u>at that time</u> .	at that time ← <i>from that time</i> .



Isa 16:14	וַעֲתָה דְבַר יְהוָה לֵאמֹר׃ בְּשָׁלֹשׁ שָׁנִים כְּשָׁנֵי שָׂכִיר וְנִקְלָה כְבוֹד מוֹאָב בְּכָל הַהֶמְזוֹן הָרֶב וּשְׂאֵר מִעֵט מִזֶּר לֹא כְבִיר׃ ס	But the LORD has spoken now and said, “In three years according to the <i>contractual</i> years of a hired <i>worker</i> , the glory of Moab will be made light of, despite all its vast multitude. And the remnant <i>will be</i> few – minute – <i>and by no means</i> great.”	despite ← <i>in</i> .
Isa 17:1	מִשָּׂא דַמְשֶׁק הִנֵּה דַמְשֶׁק מוֹסַר מֵעִיר וְהִיְתָה מְעִי מִפְּלָה׃	The burden of Damascus. “Behold, Damascus <i>will be</i> deprived of <i>its</i> existence as a city, And it will become a heap of ruins.	deprived of ← <i>removed from</i> .
Isa 17:2	עֲזֹבוֹת עָרֵי עֲרֵעֵר לְעִדְרִים תִּהְיֶינָה וְרִבְצוּ וְאִין מַחְרִיד׃	The cities of Aroer <i>will be</i> abandoned; They will be for flocks, Which will lie down, And <i>there will be</i> no-one to cause fear.	Compare this verse with Lev 26:6, Job 11:19, Mic 4:4, Zeph 3:13, Ezek 34:28.
Isa 17:3	וְנִשְׁבַּת מִבְּצָר מֵאֶפְרַיִם וּמִמְלָכָה מִדַּמְשֶׁק וּשְׂאֵר אֲרָם כְּכְבוֹד בְּנֵי־יִשְׂרָאֵל יִהְיוּ נֶאֱמַר יְהוָה צְבָאוֹת׃ ס	Fortifications will cease <i>to</i> exist in Ephraim, As <i>will</i> the kingdom in Damascus and the rest of Aramaea. They will be like the glory of the sons of Israel, Says the LORD of hosts.	fortifications ← <i>a fortification</i> .  in (2x) ← <i>from</i> .
Isa 17:4	וְהָיָה בַיּוֹם הַהוּא יִדָּל כְּבוֹד יַעֲקֹב וּמִשְׁמֹן בְּשָׂרוֹ יִרְוָה׃	And it will come to pass on that day <i>That</i> the glory of Jacob will be brought low, And <u>his complexion will become leaner</u> ,	his complexion will become leaner ← <i>the fatness of his flesh will be thinned</i> .
Isa 17:5	וְהָיָה כַּאֲסֹף קָצִיר קָמָה וּזְרָעוֹ שִׁבְלִים יִקְצֹר וְהָיָה כַּמְּלִיקָט שִׁבְלִים בְּעֵמֶק רְפָאִים׃	And it will come to pass, <u>When the reaper gathers the corn</u> , And his arm reaps the ears of corn, That he will be like a gleaner of ears of corn In the Valley of the <u>Rephaim</u> .	when the reaper gathers the corn ← <i>at the gathering the harvest, the corn</i> .  Rephaim: see [CB] App. 25.
Isa 17:6	וְנִשְׂאֲרֶבּוּ עוֹלֵלֹת כְּנֻקָּה זֵית שָׁנִים שְׁלֹשָׁה גִרְגָּרִים בְּרֹאשׁ אָמִיר אַרְבַּעַת חֲמֹשֶׁה בְּסַעֲפֵיהָ פְרִיָּהּ נֶאֱמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל׃ ס	But there will remain gleanings in it, <i>And at the beating</i> of the olive tree <i>There will fall</i> two or three fruits on the topmost bough, <i>And four or five</i> on its fruit-bearing branches, Says the LORD God of Israel.	at the beating ← <i>as the beating</i> .

Isa 17:7	בַּיּוֹם הַהוּא יִשְׁעָה הָאָדָם עַל-עֲשָׂהוּ וְעֵינָיו אֶל-קְדוֹשׁ יִשְׂרָאֵל תִּרְאֶינָה:	On that day a man will behold his maker, And his eyes will see the holy <i>one</i> of Israel.	
Isa 17:8	וְלֹא יִשְׁעָה אֶל-הַמִּזְבְּחוֹת מַעֲשֵׂה יָדָיו וְאֲשֶׁר עָשָׂו אֲצַבְעֵתָיו לֹא יִרְאֶה וְהָאֲשֵׁרִים וְהַחֲמָנִים:	And he will not behold the altars <i>which are</i> the work of his hands, And he will not look at what his fingers have made – Neither the phallic parks Nor the sun-images.	
Isa 17:9	בַּיּוֹם הַהוּא יִהְיוּ   עָרֵי מְעֻזָּו כַּעֲזוֹבֹת הַחֲרָשׁ וְהָאֲמִיר אֲשֶׁר עָזְבוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל וְהֵיטָה שְׂמָמָה:	On that day <u>his fortified</u> <u>cities</u> Will be like the <u>wilderness</u> of a copse or a <u>thicket</u> , Which they have abandoned because of the sons of Israel, And <u>they</u> will become a desolation.	his fortified cities ← <i>the cities of his stronghold</i> , a Hebraic genitive.  wilderness ← <i>abandonment</i> .  thicket ← <i>ramification</i> .  they ← <i>it</i> , ref. <i>what is abandoned</i> .
Isa 17:10	כִּי שָׁכַחְתָּ אֱלֹהֵי יִשְׁעֶךָ וְצֹר מִמְעֻזְךָ לֹא זָכַרְתָּ עַל-פֶּן תִּטְעִי נִטְעֵי נַעֲמָנִים וְזָמַרְתָּ זָר תִּזְרַעְנָו:	For you have forgotten the God of your salvation, And you have not remembered the rock of your stronghold, Which <i>is</i> why you will plant pleasant plants, But you will <u>graft foreign</u> <u>branches</u> on it.	graft ← <i>sow, plant</i> .  foreign branches ← <i>a branch of the foreigner</i> . A metaphor for idolatry.
Isa 17:11	בַּיּוֹם נִטְעַךְ תִּשְׁגֶּשְׁגִי וּבִבְקָר זֶרְעֶךָ תִּפְרִיחֵי גַד קָצִיר בַּיּוֹם נַחֲלָה וּכְאֵב אָנוּשׁ: ס	On the day you plant <i>it</i> , You cause <i>it</i> to grow, And on the morning you <u>sow</u> <i>it</i> , You make it thrive, <i>But</i> the harvest <i>will be</i> a <i>worthless</i> heap On a day of sickness and grievous pain.	sow: perhaps <i>graft</i> , as in Isa 17:10.
Isa 17:12	הוּי הַמּוֹן עַמִּים רַבִּים כַּהֲמוֹת יָמִים יְהַמְיוֹן וּשְׂאוֹן לְאֲמִים כַּשְׂאוֹן מֵיִם כְּבִירִים יִשְׂאוֹן:	Woe to the multitude of many nations, <i>Who</i> are in a tumult like the turbulence of the seas, And the uproar of peoples – Like the roaring <i>sound</i> <i>When</i> mighty waters roar.	
Isa 17:13	לְאֲמִים כַּשְׂאוֹן מֵיִם רַבִּים יִשְׂאוֹן וְגָעַר בּוֹ וְנָס מִמְּרַחֵק וְרִדְף כְּמֵץ הָרִים לְפָנֵי-רוּחַ וּכְגִלְגָּל לְפָנֵי סוּפָה:	The peoples roar Like the roaring <i>sound</i> when mighty waters roar, But he will rebuke <u>them</u> and <u>they</u> will flee far away, And <u>they</u> will be chased like chaff of the mountains before the wind, And like swirling debris <u>in a</u> <u>whirlwind</u> .	them ... they ... they ← <i>him ... he</i> ... <i>he</i> .  in a whirlwind ← <i>before a whirlwind</i> .

Isa 17:14	<p>לֵעֵת עֶרֶב וְהַנֶּה בַלְהָה בְּטָרָם בְּקֹר אֵינָנוּ זֶה חֶלֶק שׁוֹסִינוּ וְגֹרֵל לְבִזְזֵינוּ: ס</p>	<p>At evening time <u>there will be</u> terror, And before the morning <u>they</u> will not <i>be there</i>. This <i>is</i> the part of those who spoil us, And the fate of those who plunder us.”</p>	<p>there <i>will be</i> ← <i>behold</i>. <hr/> they ← <i>he</i>. The collective peoples of the previous verse.</p>
Isa 18:1	<p>הוּי אֶרֶץ צִלְצֹל כְּנָפִים אֲשֶׁר מֵעֵבֶר לְנַהֲרֵי-כוּשׁ:</p>	<p>“Woe to the land of <u>rustling</u> wings, Which <i>is</i> beyond the rivers of Ethiopia,</p>	<p>rustling: AV differs (<i>shadowing</i> <i>with</i>).</p>
Isa 18:2	<p>הַשִּׁלַּח בַּיָּם צִירִים וּבְכַל־גִּמְאָ עַל-פְּנֵי-מַיִם לָכוּ   מִלְּאָכִים קָלִים אֶל-גּוֹל מִמְשָׁד וּמוֹרֵט אֶל-עַם נוֹרָא מִזֶּהוּא וְהִלְאָה גּוֹי קוֹ-קוֹ וּמְבוֹסָה אֲשֶׁר-בְּזָאוּ נַהֲרִים אֶרְצוֹ:</p>	<p>Which sends ambassadors by <u>sea</u> In papyrus vessels over the water, <i>To say</i>, ‘Go, you swift messengers, To a people <u>under strain</u> And plucked bald, To a people fearsome <u>ever</u> <u>since when they first</u> <u>existed</u> – A nation of <u>strong rule</u> but trodden down, Whose land the rivers have devastated.’</p>	<p>sea: also for <i>inland water</i>. <hr/> under strain ← <i>stretched</i>. AV differs (<i>scattered</i>). <hr/> ever since when they first <i>existed</i> ← <i>from it and onwards</i>. <hr/> strong rule ← <i>a line, a line, or a</i> <i>rule, a rule</i>.</p>
Isa 18:3	<p>כָּל-יֹשְׁבֵי תְּבֵל וְשֹׁכְנֵי אֶרֶץ כְּנַעַן-אֲנִי תִרְאוּ וְכַתְּקַע שׁוֹפֵר תִּשְׁמָעוּ: ס</p>	<p>All <i>you</i> inhabitants of the world And dwellers of the earth: At the raising of an ensign <i>on</i> the mountains, Observe <i>it</i>, And at the sounding of the ramshorn, Listen.</p>	
Isa 18:4	<p>כִּי כֹה אָמַר יְהוָה אֵלַי *אֲשֶׁקוּטָה *אֲשֶׁקְטָה וְאֲבִיטָה בְּמִכּוֹנֵי כַּחַם צַח עַל-אֵזֶר כְּעָב טֵל בְּחַם קִצִּיר:</p>	<p>For <u>this <i>is what</i></u> the LORD has said to me: ‘I will be <u>quiet</u>, And I will look at my abode, Like a serene heat in <u>daylight</u>, And like a cloud of dew In the heat of the harvest.’</p>	<p>I will be quiet: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qere</i>. <hr/> this <i>is what</i> ← <i>thus</i>. <hr/> in <i>daylight</i>: AV differs (<i>upon</i> <i>herbs</i>).</p>
Isa 18:5	<p>כִּי-לִפְנֵי קִצִּיר כְּתָם-פָּרַח וּבִסֵּר גִּמְלַל יִהְיֶה נֹצֵה וְכָרַת הַזֹּלְזָלִים בְּמִזְמֵרוֹת וְאֶת-הַנְּטִישׁוֹת הִסִּיר הַתִּז:</p>	<p>For before the harvest when the blossom has come to an end, And unripe grapes become mature <i>from</i> the flower, He will cut the branches with pruning shears And <u>cut and remove</u> the shoots.</p>	<p>cut <i>and</i> remove ← <i>remove, cut</i>.</p>

Isa 18:6	<p>יַעֲזְבוּ יַחְדָּו לְעֵיט הַרִים  וּלְבַהֲמַת הָאָרֶץ וְקִץ עָלֵיו  הָעֵיט וְכָל־בַּהֲמַת הָאָרֶץ עָלָיו  תַּחֲרֹף:</p>	<p>They will be left together  To the birds of prey of the  mountains  And the <u>wild animals</u>.  And the birds of prey <u>will</u>  <u>prey on them in the</u>  <u>summer</u>,  While all the <u>wild animals</u>  <u>will be the predators in</u>  <u>the winter</u>.</p>	<p>wild animals (2x) ← <i>animals of the land</i>.</p> <hr/> <p><i>will prey on them in the summer</i>  ← <i>will pass the summer on him</i>.</p> <hr/> <p>will be <i>the predators</i> in the  winter ← <i>will pass the winter on him</i>.</p>
Isa 18:7	<p>בָּעֵת הַהִיא יִוְבַל־שֵׁי לַיהוָה  צְבָאוֹת עִם מְמַשֵּׁד וּמוֹרֵט  וּמַעַם נוֹרָא מִן־הוּא וְהַלְאָה  גְּוִי   קֹו־קוּ וּמְבוֹסָה אֲשֶׁר  בְּזָאוּ נְהָרִים אֲרָצוֹ אֶל־מְקוֹם  שֵׁם־יְהוָה צְבָאוֹת הַר־צִיּוֹן: ס</p>	<p>At that time a gift will be  brought to the LORD of  hosts  – <i>By a people under strain</i>  And plucked bald,  And from a people fearsome  ever since when they first  <i>existed</i>,  A nation of strong rule but  trodden down,  Whose land the rivers have  devastated –  <i>Brought to the place of the</i>  <i>name of the LORD of</i>  <i>hosts:</i>  <i>Mount Zion.”</i></p>	<p>Compare Isa 18:2.</p>
Isa 19:1	<p>מִשָּׂא מִצְרַיִם הִנֵּה יְהוָה רֹכֵב  עַל־עָב קָל וּבָא מִצְרַיִם וְנָעוּ  אֱלִילֵי מִצְרַיִם מִפְּנֵיו וּלְבַב  מִצְרַיִם יִמַּס בְּקִרְבּוֹ:</p>	<p>The <u>burden</u> of Egypt.  “Behold, the LORD is riding  on a swift cloud,  And is coming <i>to</i> Egypt.  Then the idols of Egypt will  reel at his presence,  And Egypt's heart will melt  inside it.</p>	<p>burden: see Isa 13:1.</p>
Isa 19:2	<p>וּסְכַסְכַּתִּי מִצְרַיִם בְּמִצְרַיִם  וְנִלְחַמּוּ אִישׁ־בְּאָחִיו וְאִישׁ  בְּרֵעֵהוּ עִיר בְּעִיר מִמְּלַכָּה  בְּמִמְּלַכָּה:</p>	<p>And I will incite Egypt  against Egypt,  And a <b>man will fight his</b>  <b>brother</b>,  And a man his neighbour,  <i>And</i> a city a city,  <b><i>And a kingdom a kingdom.</i></b></p>	<p><b>Matt 24:7, Mark 13:8, Luke 21:10</b>, loosely.</p>
Isa 19:3	<p>וְנִבְקָה רוּחַ־מִצְרַיִם בְּקִרְבּוֹ  וְעִצָּתוֹ אֲבִלַע וּדְרָשׁוּ  אֶל־הָאֱלִילִים וְאֶל־הָאֹטִים  וְאֶל־הָאֲבוֹת וְאֶל־הַיִּדְעָנִים:</p>	<p>And the spirit of Egypt will  <u>drain away</u> inside them,  And I will <u>overthrow</u> their  counsel,  And they will seek the idols  and the necromancers,  And the soothsayers and the  wizards.</p>	<p>drain away ← <i>be emptied</i>.</p> <hr/> <p>overthrow ← <i>swallow</i>.</p>
Isa 19:4	<p>וּסְכַרְתִּי אֶת־מִצְרַיִם בְּיַד  אֲדָנִים קָשָׁה וּמִלֶּךְ עָז  יִמְשַׁל־בָּם נָאִם הָאֲדוֹן יְהוָה  צְבָאוֹת:</p>	<p>And I will deliver Egypt up  into the hand of a harsh  master,  And a fierce king will rule  over them,  Says the Lord,  The LORD of hosts.</p>	

Isa 19:5	וְנִשְׁתּוּ-מַיִם מִהַיָּם וְנָהָר יִחְרַב וַיִּבֶשׁ:	And the waters of the sea will dry up, And the river will become parched and arid.	
Isa 19:6	וְהָאֲזִנְחוּ נְהָרוֹת דָּלְלוּ וְחָרְבוּ יֵאָרֵי מַצּוֹר קִנְיָה וְסוּף קָמְלוּ:	And the rivers will stink, And the canals for fortifications will run low and will dry up; The reed and the sedge will wither.	the rivers will stink: AV differs (they shall turn the rivers far away).
Isa 19:7	עֲרוֹת עַל-יְאֹזֵר עַל-פִּי יְאֹזֵר וְכָל מִזְרַע יְאֹזֵר יִיבֶשׁ גִּדְף וַאֲיִנְנֹ:	The pastures by the river And in the river estuary, And every crop dependent on the river Will dry up and be driven about, And it will be gone.	estuary ← mouth.  crop ← sowing.  dependent on ← of. Wider use of the construct state.  will be gone ← (will be) not.
Isa 19:8	וְאָנוּ הַדִּיגִים וְאָבְלוּ כָּל-מְשַׁלְיֵי בִּיאֹזֵר חֲכָה וּפְרָשֵׁי מִכְמַרְתַּת עַל-פְּנֵי-מַיִם אֲמָלְלוּ:	And the fishermen will sigh and mourn; All who cast a hook into the river, And those who stretch a net over the water Will languish.	
Isa 19:9	וּבָשׁוּ עַבְדֵי פִשְׁתִּים שְׂרִיקוֹת וְאַרְגָּמִים חוֹרֵי:	And the workers in combed flax will be at a loss, As will the weavers of white linen.	be at a loss ← be ashamed.
Isa 19:10	וְהָיוּ שְׂתֵתֶיהָ מִדְּכָאִים כָּל-עֹשֵׂי שֹׁכֵר אֲגַמִּי-נַפְשׁ:	And its foundations will be broken in pieces – All who earn wages from lakes Harbouring aquatic life.	foundations: the river provides the foundation of the economy.  earn wages ← make wages. AV differs (make sluices).  life ← soul.
Isa 19:11	אֲדָ-אֹלִים שָׂרֵי צֶעַן חֲכָמִי יַעֲצֵי פִרְעֹה עֵצָה נִבְעָרָה אֵיךְ תֵּאמְרוּ אֶל-פִּרְעֹה בֶן-חֲכָמִים אֲנִי בֶן-מַלְכֵי-קִדְדָּם:	What fools the officials of Zoan are – The wise men who give Pharaoh dim-witted advice! How can you say to Pharaoh, 'I am a son of the wise; I am a son of the eastern kings'?	give ... advice ← advise ... advice.  dim-witted ← brutish.  eastern: or ancient, as AV. So AV differs.
Isa 19:12	אֵימָּה אֲפֹא חֲכָמֶיךָ וַיְגִידוּ נָא לָךְ וַיִּדְעוּ מִה-יַעֲזֵךְ יְהוָה צְבָאוֹת עַל-מִצְרָיִם:	Where are they? Where are your wise men? And may they tell you, and may they discern What the LORD of hosts has decreed Concerning Egypt.	

Isa 19:13	<p>נֹאֲלֹ שָׂרֵי צֵעַן נִשְׂאוּ שָׂרֵי נֹף  הִתְעוּ אֶת־מִצְרַיִם פְּנַת  שְׁבִטֶיהָ:</p>	<p>The officials of Zoan have become foolish;  The officials of Noph have been deceived.  They – the elite of its tribes –  Have led Egypt astray.</p>	<p>Noph: i.e. <i>Memphis</i>.</p>
Isa 19:14	<p>יְהוָה מָסַךְ בְּקִרְבָּה רוּחַ  עֹנֵטִים וְהִתְעוּ אֶת־מִצְרַיִם  בְּכָל־מַעֲשָׂהוּ כִּהִתְעוֹת שְׂכֹר  בְּקִיאוֹ:</p>	<p>The LORD has infused a spirit of misdirection in its <u>precincts</u>,  And they have led Egypt astray in all its dealings,  As a drunk strays off in his vomit.</p>	<p>precincts ← <i>midst</i>.  Compare the verse to Job 12:25.</p>
Isa 19:15	<p>וְלֹא־יִהְיֶה לְמִצְרַיִם מַעֲשֶׂה  אֲשֶׁר יַעֲשֶׂה רֹאשׁ וְזֵנֵב כַּפֶּה  וְאִגְמוֹן: ס</p>	<p>And Egypt will not have <i>any</i> work,  Which the head or tail,  <u>Palm-branch or bulrush</u>  <u>Might do</u>.</p>	<p>palm-branch or bulrush:  compare Isa 9:14.</p>
Isa 19:16	<p>בַּיּוֹם הַהוּא יִהְיֶה מִצְרַיִם  כְּנָשִׁים וְחָרַד   וּפָחַד מִפְּנֵי  תְּנוּפֹת יַד־יְהוָה צְבָאוֹת  אֲשֶׁר־הוּא מִנִּיף עֲלֵיוֹ:</p>	<p>On that day, Egypt will be like women, and it will tremble and be fearful of the LORD of hosts raising <i>his</i> hand which he <u>raises</u> over them.</p>	<p>raises ← <i>waves</i>, but also <i>raises</i>.</p>
Isa 19:17	<p>וְהִיְתָה אֲדָמַת יְהוּדָה לְמִצְרַיִם  לְחָגָא כֹּל אֲשֶׁר יִזְכִּיר אֹתָהּ  אֵלָיו יִפְחַד מִפְּנֵי עֲצַת יְהוָה  צְבָאוֹת אֲשֶׁר־הוּא יוֹעֵץ עָלָיו:  ס</p>	<p>And the land of Judah will be <i>an object</i> of dread to Egypt.  Everyone who mentions it will fear for himself, because of the <u>decision</u> of the LORD of hosts which he <u>has taken</u> concerning it.</p>	<p>decision ← <i>counsel</i>.  has taken ← <i>counsels</i>.</p>
Isa 19:18	<p>בַּיּוֹם הַהוּא יִהְיוּ חֲמֵשׁ עָרִים  בְּאֶרֶץ מִצְרַיִם מְדַבְּרוֹת שְׁפַת  כְּנָעַן וְנִשְׁבָּעוֹת לַיהוָה צְבָאוֹת  עִיר הַהָרָס יֹאמֵר לְאַחַת: ס</p>	<p>On that day there will be five cities in the land of Egypt speaking the language of Canaan, and <i>who</i> swear to the LORD of hosts. One will be called the <u>City of Destruction</u>.</p>	<p>City of Destruction: [CB] argues that the original was, as in LXX, <i>City of Righteousness</i>, later changed to <i>City of the Sun</i>, <i>Heliopolis</i>, and finally to <i>City of Destruction</i>. See [CB] and [BHS-CA].</p>
Isa 19:19	<p>בַּיּוֹם הַהוּא יִהְיֶה מִזְבֵּחַ  לַיהוָה בְּתוֹךְ אֶרֶץ מִצְרַיִם  וּמִצְבֵּה אֲצֶל־גְּבוּלָהּ לַיהוָה:</p>	<p>On that day there will be an altar to the LORD in the middle of the land of Egypt, and a monument to the LORD at its border.</p>	
Isa 19:20	<p>וְהָיָה לְאוֹת וּלְעֵד לַיהוָה  צְבָאוֹת בְּאֶרֶץ מִצְרַיִם  כִּי־יִצְעֲקוּ אֶל־יְהוָה מִפְּנֵי  לְחָצִים וַיִּשְׁלַח לָהֶם מוֹשִׁיעַ  וְרַב וְהִצִּילָם:</p>	<p>And it will be as a sign and a testimony to the LORD of hosts in the land of Egypt, for they will cry out to the LORD because of oppressors, and he will send them a saviour <i>who</i> will be <u>great</u> and <i>who</i> will save them.</p>	<p>great: from רִבב or, from רִיב, <i>a defender</i> [AnLx]. [BDB] admits <i>great</i>, but not [AnLx].</p>

Isa 19:21	וְנֹדַע יְהוָה לְמִצְרַיִם וַיֵּדְעוּ מִצְרַיִם אֶת־יְהוָה בַּיּוֹם הַהוּא וְעִבְדוּ זֶבַח וּמִנְחָה וְנִדְרוּ־גִדְרֵי לַיהוָה וְשִׁלְמוּ:	And the LORD will be known to Egypt, and Egypt will know the LORD on that day, and <i>they</i> will make sacrifices and meal-offerings, and they will make vows to the LORD and fulfil <i>them</i> .	sacrifices and meal-offerings ← <i>sacrifice and meal-offering</i> . make vows ← <i>vow a vow</i> .
Isa 19:22	וְנָגַף יְהוָה אֶת־מִצְרַיִם נֶגֶף וּרְפָא וְשָׁבוּ עַד־יְהוָה וְנִעְתָר לָהֶם וּרְפָאֵם:	And the LORD will strike Egypt – strike and heal – and they will return to the LORD, and he will accede to their entreaty and heal them.	strike and heal: both infinitive absolute.
Isa 19:23	בַּיּוֹם הַהוּא תְהִי מְסֻלָּה מִמִּצְרַיִם אֶשׁוּרָה וּבֵּא־אֲשׁוּר בְּמִצְרַיִם וּמִצְרַיִם בְּאֲשׁוּר וְעִבְדוּ מִצְרַיִם אֶת־אֲשׁוּר: ס	On that day there will be a highway from Egypt to Assyria, and Assyria will come to Egypt, and Egypt to Assyria, and Egypt will serve with Assyria.	serve with Assyria: or, theoretically, <i>serve Assyria</i> .
Isa 19:24	בַּיּוֹם הַהוּא יִהְיֶה יִשְׂרָאֵל שְׁלִישִׁיָה לְמִצְרַיִם וּלְאֲשׁוּר בְּרֵכָה בְּקֶרֶב הָאָרֶץ:	On that day, Israel will be a <i>joint</i> third with Egypt and Assyria, as a blessing in the middle of the land,	
Isa 19:25	אֲשֶׁר בֵּרַכּוּ יְהוָה צְבָאוֹת לֵאמֹר בְּרוּךְ עַמִּי מִצְרַיִם וּמַעֲשֵׂה יְדֵי אֲשׁוּר וְנַחֲלָתִי יִשְׂרָאֵל: ס	because the LORD of hosts will bless it and say, ‘Blessed <i>is</i> my people Egypt, and the work of my hands Assyria, and my inheritance Israel.’ ”	
Isa 20:1	בְּשָׁנַת בָּא תִרְתָּן אֲשֶׁדּוּדָה בְּשַׁלַּח אֹתוֹ סַרְגֹּן מֶלֶךְ אֲשׁוּר וַיִּלְחֶם בְּאֲשֶׁדּוּד וַיִּלְכְּדֶהּ: ס	In the year when Tartan came to Ashdod, when Sargon king of Assyria sent him, he fought against Ashdod and captured it.	
Isa 20:2	בָּעֵת הַהִיא דִּבֶּר יְהוָה בְּיַד יִשְׁעִיָהוּ בֶן־אֲמוֹץ לֵאמֹר לֵךְ וּפְתַחֲתָ הַשֵּׁק מֵעַל מִתְנִיֶךָ וְנִעַלְתָּ תַחְלִץ מֵעַל רַגְלֶיךָ וַיַּעַשׂ כֵּן הֵלֵךְ עָרוֹם וַיִּחַף: ס	At that time the LORD spoke through Isaiah the son of Amoz and said, “Go and unbind the sackcloth <u>around</u> your waist, and remove your shoes from your feet.” And he did so <i>and went around</i> naked and barefoot.	through ← <i>by the hand of</i> . around ← <i>from on</i> . went <i>around</i> : infinitive absolute.
Isa 20:3	וַיֹּאמֶר יְהוָה כֹּאֲשֶׁר הֵלֵךְ עֲבָדִי יִשְׁעִיָהוּ עָרוֹם וַיִּחַף שְׁלֹשׁ שָׁנִים אֹת וּמוֹפֵת עַל־מִצְרַיִם וְעַל־כּוּשׁ:	And the LORD said, “ <i>Just</i> as my servant Isaiah is walking <i>around</i> naked and barefoot for three years <i>as</i> a sign and a portent concerning Egypt and Ethiopia,	
Isa 20:4	כֵּן יִנְהַג מֶלֶךְ־אֲשׁוּר אֶת־שְׁבִי מִצְרַיִם וְאֶת־גְּלוֹת כּוּשׁ נְעָרִים וְזִקְנִים עָרוֹם וַיִּחַף וַיְחַשׂוּפֵי שֵׁת עֲרוֹת מִצְרַיִם:	so the king of Assyria will lead the captives of Egypt and the deportees of Ethiopia – children and the elderly – naked and barefoot and with exposed buttocks, <i>to</i> Egypt's shame.	

Isa 20:5	וַחֲתוּ וּבָשׁוּ מְבוּשׁ מִבֶּטֶם וּמִן־מִצְרַיִם תִּפְאַרְתָּם:	And they will fear and be ashamed of Ethiopia, the <i>object</i> of their expectation, and of Egypt <i>the object</i> of their glorying.	
Isa 20:6	וְאָמַר יוֹשֵׁב הָאֵי הַזֶּה בַּיּוֹם הַהוּא הִנֵּה־כֹּה מִבֶּטֶנוּ אֲשֶׁר־נָסַנוּ שָׁם לְעֶזְרָה לְהִנָּצֵל מִפְּנֵי מֶלֶךְ אַשּׁוּר וְאִיךָ נִמְלֹט אֲנַחְנוּ: ס	And the inhabitant of this coastland will say on that day, 'Just look at <i>the object</i> of our expectation to whom we fled for help, to be delivered from the king of Assyria! And how will we escape?' ”	coastland: or <i>island</i> . just look ← <i>behold thus</i> . to whom ← <i>where</i> .
Isa 21:1	מִשָּׂא מַדְבָּרִים כְּסוּפּוֹת בְּנָגַב לְחַלֹּף מִמְדַּבֵּר בָּא מֵאֲרָץ נוֹרְאָה:	The burden of <u>the Desert of the Sea</u> . Like the passing of whirlwinds in the south, It is coming from the desert – From a fearsome country.	the Desert of the Sea: [CB] refers this to <i>Babylon</i> ; compare Isa 21:9.
Isa 21:2	חֲזוֹת קָשָׁה הִגֵּד־לִי הַבּוֹגֵד   בוֹגֵד וְהַשׂוֹדֵד   שׂוֹדֵד עָלַי עֵילָם צוּרֵי מְדֵי כָל־אֲנַחְתָּה הַשְּׁבֵתִי:	A harsh vision has been shown to me: The traitor betraying, and the plunderer plundering. Go up, Elam! Besiege, Media! I have put a stop to all sighing.	shown ← <i>told, declared</i> . go up: i.e. <i>go to war</i> . Compare Ex 1:10, Judg 20:18, 2 Sam 23:9.
Isa 21:3	עַל־כֵּן מָלְאוּ מַתְנֵי חֻלְחָלָה צִירִים אֲחֻזּוֹנֵי כְּצִירֵי יוֹלְדָה נִעְוִיתִי מִשְׁמַע גְּבֹהֶלְתִּי מִרְאוֹת:	This <i>is</i> why my waist is in pain: Writhings have seized me, Like the writhings of a woman giving birth. I am bent <i>with pain</i> at hearing it; I am terrified at seeing it.	at hearing ... at seeing: gerundial use of the infinitive.
Isa 21:4	תַּעֲהָ לִבִּי פִלְצוֹת בַּעֲתָתִנִּי אֵת נִשְׁפֵי חֲשָׁקֵי שָׁם לִי לְחֻרְדָּה:	My heart is distraught. Something horrible has terrified me; It has made my pleasant night My <i>time</i> of trepidation.	is distraught ← <i>has gone astray</i> . AV differs somewhat ( <i>panted</i> ).
Isa 21:5	עֲרֹךְ הַשְּׁלַחַן צַפֵּה הַצִּפִּית אֲכוּל שְׂתָה קוּמוּ הַשָּׂרִים מִשְׁחוּ מִגֵּן: פ	Prepare the table, Let the watch <u>keep watch</u> , <u>Eat and drink</u> , Arise, <i>you</i> commanders; Anoint the shield.	keep watch ... eat ... drink: all infinitive absolute. anoint ← <i>consecrate</i> .
Isa 21:6	כִּי כֹה אָמַר אֱלֹהֵי אֲדֹנָי לְךָ הַעֲמֵד הַמְצַפֶּה אֲשֶׁר יֵרְאֶה יִגִּיד:	For this <i>is what</i> the LORD* says to me: “Go and appoint a watchman <i>Who</i> will report what he sees.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. this <i>is what</i> ← <i>thus</i> . a watchman ← <i>the watchman</i> . An unexpected definite article. See Gen 22:9.



Isa 21:7	וּרְאָה רֹכֵב צֶמֶד פָּרָשִׁים רֹכֵב חֲמֹר רֹכֵב גָּמֶל וְהִקְשִׁיב קָשָׁב רַב־קָשָׁב:	And he saw a chariot <i>fleet</i> – Horsemen in pairs, A chariot <i>fleet</i> with donkeys, A chariot <i>fleet</i> with camels – And he listened attentively, Very attentively.	
Isa 21:8	וַיִּקְרָא אַרְיֵה עַל־מִצְפָּה   אֲדֹנָי אֲנֹכִי עֹמֵד תָּמִיד יוֹמָם וְעַל־מִשְׁמַרְתִּי אֲנֹכִי נֹצֵב כָּל־הַלַּיְלוֹת:	And he called out, “A lion. O LORD*, I stand continually on the watchtower by day, And I am stationed at my guard post every night.	LORD*: a change by the Sopherim from יהוה, <i>Yhwh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Isa 21:9	וְהִנֵּה־זֶה בָּא רֹכֵב אִישׁ צֶמֶד פָּרָשִׁים וַיַּעַן וַיֹּאמֶר נִפְלָה נִפְלָה בְּבָל וְכָל־פְּסִילֵי אֱלֹהֵיהָ שִׁבַר לְאַרְצָן:	And <u>here is</u> what <i>is</i> coming: A manned chariot <i>fleet</i> and horsemen in pairs.” And he answered and said, “ <b>Babylon has fallen; it has fallen.</b> And he has <u>torn</u> all the carved images of its gods Down to the ground.”	<b>Rev 14:8, Rev 18:2.</b> <hr/> here <i>is</i> ← <i>behold this</i> . <hr/> pairs ← <i>a pair</i> , but we take it as collective usage. <hr/> torn ... down ← <i>broken</i> .
Isa 21:10	מִדְּשֵׁתִי וּבֶן־גֶּרְנִי אֲשֶׁר שָׁמַעְתִּי מֵאֵת יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִגַּדְתִּי לָכֶם: ס	O threshed <i>people</i> of mine, And <u>my product</u> of the threshing floor, I have reported to you What I have heard from the LORD of hosts – The God of Israel.	my product of the threshing floor ← <i>son of my threshing floor</i> .
Isa 21:11	מִשָּׂא דוּמָה אֵלַי קֹרָא מִשְׁעִיר שֹׁמֵר מֵהַמַּלְיָלָה שֹׁמֵר מֵהַמַּלְיָל:	The <u>burden</u> of Idumea. He is calling out to me from Seir, “Watchman, what <i>is there</i> to <i>report</i> from the night? Watchman, what <i>is there</i> to <i>report</i> from the night?”	burden: see Isa 13:1. <hr/> Idumea ← <i>Dumah</i> , i.e. <i>Edom</i> .
Isa 21:12	אָמַר שֹׁמֵר אֶתְּהָ בֹקֵר וְגַם־לַיְלָה אִם־תִּבְעֵיוֹן בְּעֵיוֹ שִׁבוּ אִתִּיו: ס	The watchman said, “The morning is coming, And also the night. If you will inquire, Do inquire. <u>Return and come.</u> ”	return <i>and</i> come: i.e. go home for now and come again to inquire again later. Compare [CB].
Isa 21:13	מִשָּׂא בְּעָרַב בֵּיעַר בְּעָרַב תִּלְיֵנוּ אַרְחוֹת דְּדַנָּיִם:	The <u>burden</u> in Arabia. You will lodge in the forest in Arabia, <i>You</i> Dedanite travelling companies.	burden: see Isa 13:1.
Isa 21:14	לְקִרְאָת צִמָּא הִתְיוּ מִים יִשְׁבִּי אַרְצָן תִּימָא בְּלַחְמוֹ קִדְמוֹ נִדְד:	The inhabitants of the land of Tema Brought water to him <i>who was</i> thirsty; They met the fugitive With <u>food</u> for him.	brought ... met: these indicatives could be re-pointed as imperatives. <hr/> food for him ← <i>his bread</i> .

Isa 21:15	כִּי־מִפְּנֵי חַרְבֹת נָדְדוּ מִפְּנֵי   חֶרֶב נְטוּשָׁה וּמִפְּנֵי קֶשֶׁת דְּרוֹכָהּ וּמִפְּנֵי כְּבֹד מִלְחָמָה: ס	For they flee from swords, From the drawn sword And from the drawn bow, And from the <u>violence</u> of war.	violence ← <i>heaviness</i> , but, with [AnLx], also <i>violence</i> .
Isa 21:16	כִּי־כֹה אָמַר אֲדֹנָי אֱלֹהֵי בְעוֹד שָׁנָה בְּשָׁנֵי שָׁחִיר וְכֹלָה כָּל־כְּבוֹד קֶדָר: ס	For <u>this is what</u> the LORD* said to me: “In another year According to the <i>contractual</i> years of a hired worker, All the glory of Kedar Will come to an end.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  <u>this is what</u> ← <i>thus</i> .
Isa 21:17	וּשְׂאָר מִסְפַּר־קֶשֶׁת גְּבוּרֵי בְנֵי־קֶדָר יִמְעָטוּ כִּי יְהוָה אֱלֹהֵי־יִשְׂרָאֵל דִּבֶּר: ס	And <u>the number</u> of archers <u>remaining</u> – The warriors from among the sons of Kedar – Will become few, For the LORD God of Israel has spoken.”	the number of archers remaining ← <i>the remainder of the number of the bow</i> .  from among ← <i>of</i> . Wider use of the construct state.
Isa 22:1	מַשָּׂא גֵיָא חֲזִיוֹן מֵהַלְלֵךְ אַפּוֹא כִּי־עָלִית כָּלֶךְ לַגְּגוֹת: ס	The <u>burden</u> of the Valley of Vision. What <i>is the matter</i> with you, then? For you have <u>all</u> gone up to the roofs.	burden: see Isa 13:1.  you have all ← <i>all of you (singular) has</i> .
Isa 22:2	תְּשֻׁאוֹת   מְלֵאָה עִיר הַזְּמִיָּה קָרְיָה עֲלִיזָה חֲלָלִיךְ לֹא חֲלָלִי־חֶרֶב וְלֹא מִתֵּי מִלְחָמָה: ס	<i>You</i> bustling city, Full of noise, Joyful town, Your casualties <i>are</i> not casualties of the sword, And <i>are</i> not dead from war.	
Isa 22:3	כָּל־קַצִּינֵיךְ נִדְדוּ־יַחַד מִקֶּשֶׁת אָסְרוּ כָּל־נִמְצָאֶיךָ אָסְרוּ יַחְדָּו מִרְחוֹק בְּרָחוּ: ס	All your officers have fled together; They have been brought into bondage by the bow. All those <u>present</u> have been brought into bondage together; They have fled far away.	present ← <i>found</i> .
Isa 22:4	עַל־כֵּן אָמַרְתִּי שְׂעוּ מִנִּי אֲמַרְר בְּבִכִי אֶל־תֵּאֵיצוּ לְנַחֲמֵנִי עַל־שֹׁד בַּת־עַמִּי: ס	This <i>is</i> why I said, “Look away from me; I will weep bitterly. Do not hasten to comfort me About the devastation of the daughter of my people.”	I will weep bitterly ← <i>I will make bitterness with weeping</i> .
Isa 22:5	כִּי יוֹם מְהוּמָה וּמְבוֹסָה וּמְבוֹכָה לְאֲדֹנָי יְהוָה צְבָאוֹת בְּגִיָּא חֲזִיוֹן מְקַרְקַר קָר וְשׁוֹעַ אֶל־הָהָר: ס	For <i>it is</i> a day of tumult and treading down and confusion of the Lord – The LORD of hosts – In the Valley of Vision, Of undermining walls, And crying out to the <u>mountain</u> .	mountain: perhaps standing for <i>mountain range, mountains</i> .

Isa 22:6	וַעֲלֹם נָשָׂא אֲשֶׁפָּה בְּרֶכֶב אָדָם פְּרָשִׁים וְקִיר עָרָה מִגֹּן:	And Elam has borne the quiver, With a manned chariot <i>fleet</i> and horsemen, And Kir has bared the shield.	
Isa 22:7	וַיְהִי מִבְּחַר־עַמְקֵיךָ מְלֵאוֹ רֶכֶב וְהַפְּרָשִׁים שֶׁת שְׁתוֹ הַשַּׁעֲרָה:	And it came to pass that your choice valleys were full of chariots, And the horsemen <u>drew themselves up with vigour</u> at the gate,	drew themselves up with vigour: infinitive absolute.
Isa 22:8	וַיִּגַּל אֶת מַסְךְ יְהוּדָה וַתִּבְטַ בְּיוֹם הַהוּא אֶל־נִשְׁק בַּיִת הַיְעָר:	And <u>they</u> removed Judah's covering, And you saw on that day The weaponry of the <u>house of the Forest</u> .	they ← <i>he</i> , referring to <i>Elam</i> . house of the Forest: house of the Forest of Lebanon built at 1 Ki 7:2.
Isa 22:9	וְאֵת בְּקִיעֵי עִיר־דָּוִד רְאִיתָם כִּי־רָבוּ וַתִּקְבְּצוּ אֶת־מֵי הַבְּרֵכָה הַתַּחְתּוֹנָה:	And you have seen how numerous the breaches in the City of David are, And you have collected the water of the lower pool.	
Isa 22:10	וְאֶת־בָּתֵּי יְרוּשָׁלַם סִפַּרְתָּם וַתִּתְּצוּ הַבָּתִּים לְבַצֵּר הַחוֹמָה:	And you have counted the houses in Jerusalem, And you have pulled down houses To fortify the wall.	
Isa 22:11	וּמְקוֹהָ   עָשִׂיתָם בֵּין הַחֲמֹתַיִם לְמֵי הַבְּרֵכָה הַיְשָׁנָה וְלֹא הִבַּטְתָּם אֶל־עֹשֵׂיהָ וַיִּצְרָה מִרְחוֹק לֹא רְאִיתָם:	And you made a reservoir between the two walls For the water of the old pool, But you have not had respect to its maker Or had regard for him who formed it long ago.	
Isa 22:12	וַיִּקְרָא אֲדֹנָי יְהוִה צְבָאוֹת בְּיוֹם הַהוּא לְבָכִי וּלְמִסְפָּד וּלְקִרְחָה וּלְחֻגְר שָׁק:	And on that day, My Lord the LORD of hosts proclaimed Weeping and mourning and baldness And girding up <i>with</i> sackcloth.	
Isa 22:13	וְהִנֵּה   שְׂשׂוֹן וְשִׂמְחָה הֶרְגַּ   בְּקֹר וְשַׁחַט צֵאן אֹכֵל בֶּשֶׂר וְשִׁתוֹת יַיִן אֹכֹל וְשָׂתוּ כִּי מָחָר נָמוֹת:	But what <i>he</i> saw was Rejoicing and merrymaking, Killing the ox and slaughtering the sheep, Eating meat and drinking wine, <i>saying</i> , “ <u>Eat and drink, For tomorrow we die.</u> ”	<b>1 Cor 15:32.</b> but what <i>he</i> saw was ← <i>and behold</i> . killing ... slaughtering ... eating ... drinking ... eat ... drink: all infinitive absolute in the role of finite verbs.
Isa 22:14	וְנִגְלָה בְּאָזְנֵי יְהוִה צְבָאוֹת אִם־יִכְפַּר הָעוֹן הַזֶּה לָכֶם עַד־תָּמֹתוּן אָמַר אֲדֹנָי יְהוִה צְבָאוֹת: פ	And <i>this</i> was revealed in my ears By the LORD of hosts: “This iniquity of yours <u>will certainly not be expiated</u> Until you die, Says the Lord, The LORD of hosts.”	will certainly not be expiated ← <i>if it is expiated</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.

Isa 22:15	כֹּה אָמַר אֲדֹנָי יְהוִה צְבָאוֹת לְדָבֵא אֶל־הַסֵּכֵן הַזֶּה עַל־שִׁבְנָא אֲשֶׁר עַל־הַבַּיִת:	This <i>is what</i> my Lord the LORD of hosts says: “Depart <i>and</i> go to this steward, To Shebna, who <i>is</i> in charge of the house,	this <i>is what</i> ← <i>thus</i> .
Isa 22:16	מִה־לֶּךָ פֹּה וּמִי לֶךָ פֹּה כִּי־חֲצַבְתָּ לְךָ פֹּה קֶבֶר חֲצִבִי מְרוֹם קִבְרוֹ חֲקָקִי בַסֵּלַע מִשְׁכַּן לוֹ:	<i>And say</i> , ‘What <i>business do</i> <i>you have</i> here? And <i>just</i> who <i>are</i> you here, That you should have hewn yourself a tomb here, <i>Like</i> someone hewing his tomb high up, Carving out an <u>abode</u> for himself in the rock?	just: from a Hebrew ethnic dative.  abode ← <i>tabernacle</i> .
Isa 22:17	הִנֵּה יְהוָה מְטֹלְטֹלֶךָ טֹלְטֵלָה גָּבַר וְעֵטָךְ עָטָה:	Look, the LORD is about to hurl you away <i>with</i> a mighty fling, And to <u>completely envelop</u> you.	completely envelop: infinitive absolute.
Isa 22:18	צָנֹף יִצְנַפֶּךָ צִנְפָּה כְּדֹר אֶל־אַרְץ רַחֲבַת יָדַיִם שָׁמָּה תָּמוּת וְשָׁמָּה מִרְכָּבוֹת כְּבוֹדֶךָ קָלוּז בֵּית אֲדֹנֶיךָ:	He will <u>wrap</u> a wrapping <u>right around you</u> <i>And throw you</i> like a ball into a <u>very wide</u> country, And there you will die, And there the chariots <u>representing</u> your glory <i>Will be to</i> the shame of the house of your master.	wrap ... right around you: infinitive absolute. AV differs ( <i>surely violently turn and toss</i> <i>thee</i> ).  very wide ← <i>wide of arms</i> .  representing ← <i>of</i> .
Isa 22:19	וְהִדְפַתִּיךָ מִמַּצְבְּיָךְ וּמִמַּעַמְדֶּךָ יְהִרְסֶךָ:	And I will thrust you from your station, And he will pull you down from your <i>high</i> standing.	
Isa 22:20	וְהָיָה בַיּוֹם הַהוּא וְקָרָאתִי לְעַבְדִּי לְאֵלִיָּקִים בֶּן־חִלְקִיָּהוּ:	And it will come to pass on that day That I will call for my servant Eliakim the son of Hilkiah.	
Isa 22:21	וְהִלְבַּשְׁתִּיו כְּתֹנֶתְךָ וְאַבְנֵיֶיךָ אֲחִיזְקֵנוּ וּמִמְשַׁלְתֶּךָ אֶתְנוּ בְיָדוֹ וְהָיָה לְאָב לְיֹשְׁבֵי יְרוּשָׁלַם וּלְבֵית יְהוּדָה:	And I will clothe him <i>with</i> your gown, And I will strengthen him <i>with</i> your girdle, And I will put your dominion in his hand, And he will become a father to the inhabitants of Jerusalem And to the house of Judah.	
Isa 22:22	וְנָתַתִּי מִפְתַּח בֵּית־דָּוִד עַל־שִׁכְמוֹ וּפְתַח וְאֵין סָגֹר וְסָגֹר וְאֵין פְּתַח:	And I will put the key to the house of David on his shoulder, <b>And he will open and no- one will shut,</b> <b>And he will shut, and no- one will open.</b>	Rev 3:7.

Isa 22:23	<p>וּתְקַעְתִּיו יִתֵּד בְּמִקְוֵם נֶאֱמָן וְהָיָה לְכֶסֶף כְּבוֹד לְבַיִת אָבִיו:</p>	<p>And I will secure him <i>like</i> a peg in a secure place, And he will become <i>the</i> <i>occupier of the glorious</i> <i>throne</i> Of the house of his father.</p>	<p>the glorious throne ← <i>throne of glory</i>, a Hebraic genitive.</p>
Isa 22:24	<p>וְתָלוּ עָלָיו כָּל   כְּבוֹד בֵּית־אָבִיו הַצְּאֲצָאִים וְהַצְּפֹתוֹת כָּל כְּלֵי הַקֶּטָן מִכְּלֵי הָאֲגָנוֹת וְעַד כָּל־כְּלֵי הַנְּבָלִים:</p>	<p>And they will <i>bestow</i> on him All the honour of his father's house, The offspring and the offshoots – All vessels of small <i>capacity</i>, From vessels of the bowl <i>kind</i> To all vessels of the jar <i>kind.</i>'</p>	<p>bestow ← <i>hang</i>.</p>
Isa 22:25	<p>בַּיּוֹם הַהוּא נֶאֱמַם יְהוָה צְבָאוֹת תָּמוּשׁ הֵיטֵד הַתְּקוּעָה בְּמִקְוֵם נֶאֱמָן וְנִגְדָּעָה וְנִפְלָה וְנִכְרַת הַמֶּשָׂא אֲשֶׁר־עָלֶיהָ כִּי יְהוָה דִּבֶּר: ס</p>	<p>On that day, says the LORD of hosts, The peg which was secured in a faithful place Will be removed, and it will be cut down, And it will fall, And the burden on it will be withdrawn, For the LORD has spoken.”</p>	<p>will be removed: <i>qal</i> for passive of <i>hiphil</i>. Compare Job 15:30.</p>
Isa 23:1	<p>מִשָּׂא צָר הִילִילוּ   אֲנִינֹת תַּרְשִׁישׁ כִּי־שָׁדַד מִבַּיִת מִבּוֹא מֵאֶרֶץ כְּתִים נִגְלָה־לָמוֹ:</p>	<p>The <i>burden</i> of Tyre. Wail, O ships of Tarshish, For it has been plundered, Not leaving a house <i>or</i> a way in. <i>This</i> was revealed to them From the land of Chittim.</p>	<p>burden: see Isa 13:1. not leaving ← <i>from</i>.</p>
Isa 23:2	<p>דָּמוּ יֹשְׁבֵי אֵי סַחַר צִידוֹן עֲבָר יָם מִלְּאוּדָּ:</p>	<p>Be silent, <i>you</i> inhabitants of the coastland, You <i>whom</i> the <i>merchants</i> of <i>Sidon</i>, <i>Who</i> cross the sea, Have <i>stocked up</i>,</p>	<p>coastland: <i>or island</i>. merchants ← <i>merchant</i>. Sidon: see Gen 10:15. stocked up ← <i>filled</i>.</p>
Isa 23:3	<p>וּבְמִים רַבִּים יָרַע שְׁחֹר קֶצִיר יְאוּר תְּבוּאָתָהּ וְתָהִי סַחַר גּוֹיִם:</p>	<p><i>Bringing over the high seas</i> Seed from Shihor. The harvest from <i>the river</i> <i>Is Tyre's source of</i> income, So that it became the emporium of the nations.</p>	<p>high seas ← <i>great waters</i>. Shihor: see Josh 13:3. [CB] interprets as <i>the Nile</i>, as in Jer 2:18. the river: the word is especially used of the <i>Nile</i>. <i>Tyre's</i> ← <i>her</i>.</p>

Isa 23:4	בּוֹשֵׁי צִדּוֹן כִּי-אָמַר יָם מְעוֹז הַיָּם לֹא-אָמַר לֹא-חֲלָתִי וְלֹא-יִלְדֵתִי וְלֹא גִדַּלְתִּי בַּחֹרִים רוֹמְמֹתַי בְּתוֹלוֹת:	Sidon, be ashamed, For the sea – The stronghold <i>that</i> the sea <i>is</i> – Has said, “I have not been in the pains of childbirth, Nor have I given birth, Nor have I raised young lads, <i>Nor</i> have I brought chaste maidens up.”	Sidon: see Gen 10:15.
Isa 23:5	כַּאֲשֶׁר-שָׁמַע לְמִצְרַיִם יַחֲלוּ כַשְׁמַע צָר:	As <i>at</i> the report of Egypt, So shall they writhe <i>At</i> the report of Tyre.	
Isa 23:6	עֲבְרוּ תַרְשִׁישָׁה הִילָלוּ יְשֻׁבֵי אֵי:	Cross over to Tarshish <i>and</i> wail, <i>You</i> inhabitants of the <u>coastland</u> .	coastland: or <i>island</i> .
Isa 23:7	הֲזֹאת לָכֶם עֲלִיזָה מִימֵי-קֹדֶם קִדְמָתָהּ יְבֻלֹה רַגְלֶיהָ מֵרְחוֹק לְגֹר:	<i>Was</i> this your joy, Whose origin <i>dates</i> from ancient <i>times</i> ? Its <u>feet</u> will bring it <i>Somewhere</i> far away to dwell.	times ← <i>days</i> . feet: i.e. <i>ships</i> [CB].
Isa 23:8	מִי יַעַן זֹאת עַל-צָר הַמְעַטִּירָה אֲשֶׁר סַחְרִיהָ שָׂרִים כֹּנְעָנִיָּה נִכְבְּדֵי-אַרְצָה:	Who <u>decided</u> this against Tyre – <i>Tyre</i> who confers crowns, Whose merchants <i>are</i> princes, Whose traders <i>are</i> the dignitaries of the land?	decided ← <i>counselled</i> .
Isa 23:9	יְהוָה צְבָאוֹת יַעֲצֶה לְחַלֵּל גָּאוֹן כָּל-צְבִי לְהַקְלִל כָּל-נִכְבְּדֵי-אַרְצָה:	The LORD of hosts <u>decided</u> it, To <u>defame</u> the pride in all the splendour; To bring all the dignitaries of the land into contempt.	decided ← <i>counselled</i> . defame ← <i>profane</i> .
Isa 23:10	עֲבְרִי אֶרֶצְךָ כִּיָּאֵר בַּת-תַּרְשִׁישׁ אֵין מִזַּח עוֹד:	Cross your country like a <u>river</u> , O daughter of Tarshish; <i>There is no longer any</i> <u>girding yourself up</u> .	a river ← <i>the river</i> . Either a reference to <i>the Nile</i> , or an unexpected definite article (in MT pointing); compare Gen 22:9. <u>girding yourself up</u> ← <i>girdle</i> .
Isa 23:11	יָדוּ נָטָה עַל-הַיָּם הַרְגִיז מִמְלָכוֹת יְהוָה צָוָה אֶל-כַּנְעַן לְשַׁמֵּד מְעוֹזֶיהָ:	He stretched out his hand over the sea; He shocked kingdoms. The LORD has given commandment against <u>Canaan</u> To destroy its strongholds.	Canaan: or <i>the merchant</i> . [CB] interprets as <i>Tyre</i> .

Isa 23:12	וַיֹּאמֶר לֹא־תִסְיִפִּי עוֹד לְעֹלֹז הַמְעַשְׂקָה בְּתוֹלֵת בַּת־צִידוֹן *כְּתִיִּים *כְּתִיִּים *קוֹמִי עֲבְרִי גַם־שָׁם לֹא־יִנּוּחַ לָךְ:	And he said, “You will no longer exult, <i>You</i> oppressed virgin daughter of <u>Sidon</u> . Arise and cross over to Chittim, <i>But</i> you will not be at rest there either.”	Chittim: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word. <hr/> Sidon: see Gen 10:15.
Isa 23:13	הֲזֶן   אֶרֶץ כְּשָׂדִים זֶה הָעָם לֹא הָיָה אֲשׁוּר יִסְדָּה לְצִיִּים הַקִּימוּ *בַּחֲנִיּוֹ *בַּחֲנִיּוֹ עָרְרוּ אֲרָמְנוֹתֶיהָ שָׁמָּה לְמַפְלָה:	Look at the land of the Chaldeans: This people did not exist <i>previously</i> . Assyria founded it for <i>the</i> <i>inhabitants</i> of the desert. <i>The attackers</i> erected their watchtowers, They <u>demolished</u> its palaces, And he made it ruins.	their watchtowers: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. <hr/> demolished: AV differs ( <i>raised</i> <i>up</i> ).
Isa 23:14	הִילָלוּ אֲנִיּוֹת תַּרְשִׁישׁ כִּי שָׂדֵד מְעֻזָּבִן: ס	Wail, <i>you</i> ships of Tarshish, For your stronghold has been laid waste.	
Isa 23:15	וְהָיָה בַיּוֹם הַהוּא וְנִשְׁכַּחַת צֹר שִׁבְעִים שָׁנָה בַיּוֹם מִלֶּךְ אֶחָד מִקְּצֵן שִׁבְעִים שָׁנָה יִהְיֶה לְצֹר כְּשִׁירַת הַזֹּנָה:	And it will come to pass on that day that Tyre will be forgotten for seventy years, according to the days of one king, <i>then</i> <u>after</u> seventy years Tyre will <u>very</u> <u>much</u> have a prostitute's song <i>to</i> <i>sing</i> .	after ← <i>at the end of</i> . <hr/> very much: the <i>ke</i> denoting intensity. See Gen 24:28.
Isa 23:16	קַח־הָרֶמֶס כְּנֹר סָבִי עִיר זֹנָה נִשְׁכַּחַת הַיְטִיבִי נִגֹּן הַרְבֵּי־שִׁיר לְמַעַן תִּזְכָּרִי:	Take the harp, Go around the city, You forgotten prostitute. Play music well, Do much singing, In order that you may be remembered.	
Isa 23:17	וְהָיָה מִקְּצֵן   שִׁבְעִים שָׁנָה יִפְקֹד יְהוָה אֶת־צֹר וְשָׁבָה לְאַתְנַנְּהָ וְזִנְתָהּ אֶת־כָּל־מַמְלָכוֹת הָאָרֶץ עַל־פְּנֵי הָאָדָמָה:	And <u>after</u> seventy years, it will come to pass <i>that</i> the LORD will visit Tyre, and it will return to its earnings from prostitution, and it will engage in prostitution with all the kingdoms of the world over the face of the earth.	after ← <i>at the end of</i> .
Isa 23:18	וְהָיָה סַחְרָהּ וְאַתְנַנְּהָ קֹדֶשׁ לְיְהוָה לֹא יֵאָצֵר וְלֹא יִחְסֹן כִּי לִישָׁבִים לְפָנָי יְהוָה יִהְיֶה סַחְרָהּ לְאֹכַל לְשִׁבְעָה וְלִמְכָסָה עֲתִיק: פ	But its profit and its earnings from prostitution will be <u>holy</u> to the LORD, and they will not be treasured up or hoarded away, for its profit will be for those who live before the LORD, so as to eat to satiety, and <i>to have</i> <u>good</u> <u>quality</u> clothing.	holy ← <i>holiness</i> . <hr/> good quality clothing ← <i>splendid covering</i> .
Isa 24:1	הִנֵּה יְהוָה בּוֹקֵק הָאָרֶץ וּבּוֹלֵקָהּ וְעֹנָה פָּנֶיהָ וְהִפִּיץ יִשְׁבִּיָּהּ:	Behold, the LORD is about to depopulate the land And empty it, And he will overturn the face of it And scatter its inhabitants.	

Isa 24:2	וְהָיָה כְּעַם כְּפֹהֵן כְּעַבְדֵּי כְּאֲדָנָיו כְּשֹׁפְחָהּ כְּגַבְרֵתָהּ כְּקוֹנָהּ כְּמוֹזֵר כְּמַלְוֵה כְּלוֹה כְּנִשְׂתָּהּ כְּאִשָּׁר נִשְׂא בּוֹ:	And it will come to pass <i>that</i> As the people <i>at large</i> are, So the priest <i>will be</i> ; As the manservant <i>is</i> , So his master <i>will be</i> ; As the maidservant <i>is</i> , So her mistress <i>will be</i> ; As the buyer <i>is</i> , So the seller <i>will be</i> ; As the lender <i>is</i> , So the borrower <i>will be</i> ; As the creditor <i>is</i> , So his debtor <i>will be</i> .	as the people ... so the priest: compare Hos 4:9.
Isa 24:3	הַבּוֹק   תְּבוּק הָאָרֶץ וְהַבּוֹז   תְּבוֹז כִּי יְהוָה דִּבֶּר אֶת־הַדְּבָר הַזֶּה:	The land <u>will certainly be</u> <u>depopulated</u> , And it <u>will certainly be</u> <u>plundered</u> , For the LORD has spoken <u>these words</u> .	will certainly be depopulated ... will certainly be plundered: both infinitive absolute. <hr/> these words ← <i>this word</i> .
Isa 24:4	אֲבֵלָה נִבְלָה הָאָרֶץ אֲמֵלְלָהּ נִבְלָה תִבֵּל אֲמֵלְלוּ מְרוֹם עַם־הָאָרֶץ:	The land will mourn and <u>fade</u> , The world will languish and <u>fade</u> ; The haughty among the people of the land will languish.	fade ... fade: perhaps otiose, but see Gen 12:5.
Isa 24:5	וְהָאָרֶץ חֲנִפָּה תַחַת יְשֻׁבֵיהָ כִּי־עָבְרוּ תוֹרַת חֻלְפוֹ חֹק הַפָּרוּ בְרִית עוֹלָם:	And the land has been defiled <u>by its inhabitants</u> , For they have transgressed the laws. They have <u>disregarded</u> the statute; They have violated the age- abiding covenant,	by ← <i>under</i> , i.e. <i>under (the</i> <i>stewardship of)</i> . <hr/> disregarded ← <i>passed by</i> . AV differs ( <i>changed</i> ).
Isa 24:6	עַל־כֵּן אָלָה אֲכָלָה אֶרֶץ וַיֵּאֱשָׁמוּ יְשֻׁבֵי בָהּ עַל־כֵּן חָרוּ יְשֻׁבֵי אֶרֶץ וְנִשְׂאָר אֲנָשׁ מְזֵעָר:	Which <i>is</i> why a curse has devoured the land, And those <i>who</i> inhabit it bear the guilt. It <i>is</i> why the inhabitants of the land are fuming, And <u>very few men</u> remain.	very few men ← <i>men of</i> <i>tininess</i> .
Isa 24:7	אֲבֵל תִּירוֹשׁ אֲמֵלְלָהּ־גִפְנוֹ נֶאֱנָחוּ כָּל־שִׂמְחֵי־לֵב:	The new wine is mourning, The vine is languishing; All those of joyful heart Are <i>now</i> sighing.	
Isa 24:8	שָׁבַת מְשׁוֹשׁ תִּפְּסִים חָדָל שִׁנְאוֹן עַל־יַיִם שָׁבַת מְשׁוֹשׁ בְּגוֹר:	The rejoicing of drums has ceased, The tumult of those exulting has stopped; The rejoicing of the harp has ceased.	
Isa 24:9	בְּשִׁיר לֹא יִשְׁתּוּ־יַיִן יִמַר שִׁכָּר לְשִׁתּוֹ:	They shall not drink wine with singing; The liquor will become bitter To those who drink it.	



Isa 24:10	נִשְׁבְּרָה קְרִית־תְּהוֹ סָגַר כָּל־בַּיִת מִבּוֹא:	The town of desolation has been broken up; Every house is shut up, <u>Preventing</u> entering.	preventing ← <i>from</i> .
Isa 24:11	צוּחָה עַל־הַיַּיִן בַּחוּצוֹת עָרְבָה כָּל־שִׂמְחָה גָּלָה מְשׁוּשׁ הָאָרֶץ:	<i>There is a cry for wine in the streets;</i> All joy has <u>drawn to a close</u> , <i>And the rejoicing in the land has passed away.</i>	drawn to a close ← <i>become evening / become dark</i> . <hr/> has passed away ← <i>has gone into captivity</i> .
Isa 24:12	נִשְׂאָר בְּעִיר שְׂמָה וּשְׂאִיָּה יִכַּת־שַׁעַר:	<i>What remains in the city is desolation,</i> And the gate has been <u>pounded to ruins</u> .	
Isa 24:13	כִּי כֹה יִהְיֶה בְּקֶרֶב הָאָרֶץ בְּתוֹדֵד הָעַמִּים כְּנִקְוֹת זֵית כְּעוֹלָלֹת אִם־כֻּלָּה בְּצִיר:	For so it will be <u>on the earth among the nations</u> , As when the olive tree has been beaten, Like the gleanings when the grape harvest has finished.	on the earth among the nations ← <i>in the midst of the earth within the nations</i> .
Isa 24:14	הִמָּה יִשְׂאוּ קוֹלָם יִרְנּוּ בְּגִיאֹן יִהְיֶה צְהֵלוֹ מִיָּם:	They will raise their <u>voices</u> ; They will be jubilant. They will <u>shout for joy</u> from <u>across the sea</u> Because of the majesty of the LORD.	voices ← <i>voice</i> . <hr/> shout for joy ← <i>neigh</i> ; compare Mark 1:43, John 11:38.
Isa 24:15	עַל־כֵּן בְּאָרִים כִּבְדּוֹ יְהוָה בְּאֵי הַיָּם שֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל: ס	For this <i>reason</i> , glorify the LORD with <u>lights</u> – The name of the LORD God of Israel – In the <u>coastlands</u> of the sea.	lights ← <i>Urim</i> , as in Ex 28:30. <hr/> coastlands: or <i>islands</i> .
Isa 24:16	מִכַּנְף הָאָרֶץ זְמַרְתָּ שְׂמֵעָנוּ צָבִי לְצַדִּיק וְאָמַר רְזִי־לִי רְזִי־לִי אֲוִי לִי בְּגָדִים בְּגָדוֹ וּבְגָד בּוֹגְדִים בְּגָדוֹ:	From the <u>extremities</u> of the earth we have heard singing <i>To the illustriousness of the righteous one,</i> But I said, “ <u>Woe is me, woe is me, alas for me,</u> Traitors have betrayed <i>me</i> , And the traitors have <u>committed a betrayal</u> .”	extremities ← <i>wing</i> . <hr/> woe is me (2x) ← <i>woe to me</i> . <hr/> committed ← <i>betrayed</i> .
Isa 24:17	פֶּחַד וּפְחַת וּפַח עֲלֶיךָ יוֹשֵׁב הָאָרֶץ:	Fear, and a pitfall, and a snare <i>Are looming over you,</i> <i>You inhabitants of the earth.</i>	Jer 48:43. <hr/> inhabitants ← <i>inhabitant</i> .

Isa 24:18	<p>וְהָיָה הַנָּס מִקּוֹל הַפֶּחַד יִפֹּל  אֶל־הַפֶּחַת וְהַעוֹלָה מִתּוֹךְ  הַפֶּחַת יִלְכַד בַּפֶּחַ בְּיִאֲרָבוֹת  מִמְרוֹם נִפְתָּחוּ וַיִּרְעֲשׂוּ  מוֹסְדֵי אָרֶץ:</p>	<p>And it will come to pass  <i>That</i> he who flees at a fearful  sound  Will fall into the pit,  And he who comes up <u>out of</u>  the pit  Will be caught in the snare,  For the floodgates on high  <u>will open</u>,  And the foundations of the  earth will shake.</p>	<p>   Jer 48:44.  <hr/> out of ← <i>from inside</i>.  <hr/> will open: we take this and many  subsequent verbs as prophetic  perfects, i.e. with a future  reference.</p>
Isa 24:19	<p>לָעָה הִתְרַעְעָה הָאָרֶץ פֶּזֶר  הִתְפּוֹרְרָה אָרֶץ מוֹט  הִתְמוֹטְטָה אָרֶץ:</p>	<p>The earth will be <u>utterly</u>  <u>broken</u> into pieces,  The earth will be <u>thoroughly</u>  <u>torn</u> apart;  The earth will <u>totter</u>  <u>perilously</u>.</p>	<p>utterly broken ... thoroughly torn  apart ... totter perilously: all  infinitive absolute.  <hr/> totter perilously: or <i>be severely</i>  <i>shaken</i>.</p>
Isa 24:20	<p>נָזַע תְּנוּעֵ אָרֶץ כְּשֹׁכֵר  וְהִתְנַוְדָּה כְּמִלּוֹנָה וְכָבֵד  עָלֶיהָ פִּשְׁעָהּ וְנָפְלָה  וְלֹא־תִסֶּיף קוּם: ס</p>	<p>The earth will <u>stagger</u>  <u>precariously</u> like a  drunkard,  And it will sway like a  shack,  And its transgression will  weigh heavily on it,  And it will fall  And not rise again.</p>	<p>stagger precariously: infinitive  absolute.</p>
Isa 24:21	<p>וְהָיָה בַּיּוֹם הַהוּא יִפְקֹד יְהוָה  עַל־צָבָא הַמְרוֹם בְּמָרוֹם  וְעַל־מַלְכֵי הָאֲדָמָה  עַל־הָאֲדָמָה:</p>	<p>And it will come to pass on  that day  <i>That</i> the LORD will visit the  <u>higher powers</u>  In a high place,  And the kings of the earth  On the earth.</p>	<p>higher powers ← <i>power / host /</i>  <i>army (on) high</i>.</p>
Isa 24:22	<p>וְאִסְפוּ אִסְפָּה אֲסִיר עַל־בּוֹר  וְסָגְרוּ עַל־מִסְגְּרָוּם וּמְרַב יָמִים  יִפְקְדוּ:</p>	<p>And they will be gathered  up,  <i>Like</i> the <u>herding of prisoners</u>  into the pit,  And they will be shut up in  confinement,  Then after many days they  will be <u>visited</u>.</p>	<p>herding ← <i>gathering</i>.  <hr/> prisoners ← <i>a prisoner</i>.  <hr/> visited: or <i>punished</i>, but  sometimes <i>delivered</i>.</p>
Isa 24:23	<p>וְחִפְרָה הַלְבָנָה וּבוֹשָׁה הַחֲמָה  כִּי־מֶלֶךְ יְהוָה צָבָאוֹת בְּהָר  צִיּוֹן וּבִירוּשָׁלַם וְנִגְדָה זִקְנָיו  כְּבוֹד: פ</p>	<p>And the moon will blush,  And the sun will be at a loss,  When the LORD of hosts  reigns on Mount Zion and  in Jerusalem,  <i>With</i> glory in the presence of  his <u>appointed</u> elders.</p>	
Isa 25:1	<p>יְהוָה אֱלֹהֵי אֲתָהּ אֲרוֹמְמֶךָ  אוֹדָה שְׁמֶךָ כִּי עָשִׂיתָ פִּלְא  עֲצוֹת מִרְחוֹק אֲמוֹנָה אֲמוֹן:</p>	<p>O LORD, you <i>are</i> my God.  I will exalt you;  I will praise your name,  For you have <u>acted</u>  <u>wonderfully</u>,  <i>With</i> <u>counsel</u> from the distant  <i>past</i>,  <i>In</i> <u>sure</u> faithfulness.</p>	<p>acted wonderfully ← <i>done a</i>  <i>wonder</i>, but this kind of  expression can be adverbial.  <hr/> counsel ← <i>counsels</i>.  <hr/> sure ← <i>faithful</i>.</p>

Isa 25:2	כִּי שִׁמַּתְּ מַעִיר לְגַל קִרְיָה בְּצוּרָה לְמִפְלָה אֲרָמוֹן זָרִים מַעִיר לְעוֹלָם לֹא יִבְנֶה:	For you turn a city into a heap of rubble, And a fortified town into ruins, And a foreign citadel into what is not a city, Which will never be rebuilt.	foreign citadel ← <i>citadel of foreigners.</i>  not a city ← <i>from a city.</i>  never ← <i>not for an age.</i>  rebuilt ← <i>built.</i>
Isa 25:3	עַל־כֵּן יִכְבְּדוּךָ עַם־עֹז קִרְיָת גּוֹיִם עָרִיצִים יִירָאוּךָ:	This is why a fierce people will glorify you, And a violent Gentile town will fear you.	a violent Gentile town will fear you ← <i>a town of violent nations, they will fear you.</i>
Isa 25:4	כִּי־הִיִּתְּ מָעוֹז לְדָל מָעוֹז לְאֲבִיוֹן בְּצַר־לוֹ מַחְסֵה מְזָרֵם עַל מַחְרָב כִּי רוּחַ עָרִיצִים בְּזָרֵם קִיר:	For you are a refuge for the weak, A refuge for the poor when he is in distress, A shelter from a downpour, Shade from heat, For the onslaught of the violent Is like a downpour against a wall.	onslaught ← <i>spirit; wind; tempest; anger.</i>  against ← <i>of.</i> Wider use of the construct state.
Isa 25:5	בְּחָרֵב בְּצִיּוֹן שְׂאוֹן זָרִים תִּכְנַעַת חָרֵב בְּצֵל עָב זְמִיר עָרִיצִים יַעֲנֶה: פ	You will bring down the bustle of foreigners, Which is like heat on parched land. As heat is shielded by a cloud, So the singing of the violent Will be dispirited.	is shielded by ← <i>in the shade of.</i>  singing: AV differs ( <i>branch</i> ).
Isa 25:6	וַעֲשֵׂה יְהוָה צְבָאוֹת לְכֹל־הָעַמִּים בְּהַר הַזֶּה מִשְׂתֵּה שְׂמָנִים מִשְׂתֵּה שְׂמָרִים שְׂמָנִים מִמַּחֲלִים שְׂמָרִים מְזַקְקִים:	And the LORD of hosts will hold for all nations, At this mountain, A rich feast, a feast of settled wine, Of rich marrowy meat And of racked wine.	rich feast ← <i>feast of fat (things).</i>
Isa 25:7	וּבִלְע בְּהַר הַזֶּה פְּנֵי־הַלּוֹט   הַלּוֹט עַל־כָּל־הָעַמִּים וְהַמְסַכָּה הַנְּסוּכָה עַל־כָּל־הַגּוֹיִם:	And on this mountain, He will remove the veil Which shrouds all the nations, And the covering Which is spread over all the Gentiles.	remove ← <i>swallow.</i>  veil ← <i>face of the veil.</i>  shrouds ← <i>veils over.</i>
Isa 25:8	בִּלְע הַמּוֹת לְנֶצַח וּמַחָה אֲדֹנָי יְהוָה דְּמָעָה מֵעַל כָּל־פָּנִים וַחֲרַפְתָּ עִמּוֹ יִסִּיר מֵעַל כָּל־הָאָרֶץ כִּי יְהוָה דִּבֶּר: פ	<b>He will swallow up death for ever, And my Lord the LORD Will wipe away the tears from every face,</b> And he will remove the reproach on his people From the whole world, For the LORD has spoken.	<b>1 Cor 15:54, Rev 7:17, Rev 21:4.</b>  for ever: AV differs ( <i>victory</i> ), which accords with 1 Cor 15:54, but it appears to be Chaldee rather than Hebrew (see [AnLx]). 1 Cor 15:54 could →  tears ← <i>tear.</i> Collective usage.

Isa 25:9	<p>וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֲלֵהִינוּ זֶה קִינֵנוּ לוֹ וַיִּשְׁעֵנוּ זֶה יְהוָה קִינֵנוּ לוֹ נִגְלָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ:</p>	<p>And on that day, <u>people</u> will say, “Behold this God of ours; We waited for him, and he has saved us. This <i>is</i> the LORD for whom we waited. Let us rejoice and delight in his salvation.”</p>	<p>↳ be an adaptation of the verse to an Aramaic-speaking culture.</p> <hr/> <p>people ← <i>he / one</i>. Impersonal.</p>
Isa 25:10	<p>כִּי־תִנּוּחַ יַד־יְהוָה בְּהַר הַזֶּה וְנִדְּוֶשׁ מוֹאָב תַּחְתָּיו כְּהִדְּוֶשׁ מִתְבֵּן *בְּמֵי *מִדְּמֵנָה:</p>	<p>For the hand of the LORD will rest on this mountain, And Moab will be trodden down under <u>him</u>, As straw is trodden down {Q: In} [K: In the waters of] <u>Madmenah</u>.</p>	<p>him: or <i>it</i>.</p> <hr/> <p>Madmenah: as [CB]. The town is mentioned in Isa 10:31. AV differs (<i>dunghill</i>), as does [AnLx], treating the word as a common noun.</p>
Isa 25:11	<p>וַיִּפְרֹשׂ יָדָיו בְּקִרְבּוֹ כַּאֲשֶׁר יִפְרֹשׂ הַשָּׁחָה לְשָׁחוֹת וְהַשְּׁפִיל גְּאֻתָּו עִם אַרְבּוֹת יָדָיו:</p>	<p>And he will spread out his arms in their midst, As a swimmer spreads <i>his arms</i> to swim, And he will bring their haughtiness down Together with the <i>proceeds of the</i> fraudulence of their hands.</p>	
Isa 25:12	<p>וּמִבְצָר מִשְׁגֵּב חוֹמַתֶּיךָ הַשָּׁח הַשְּׁפִיל הַגֵּיעַ לְאַרְצָךָ עַד־עָפָר: ס</p>	<p>And <i>as for</i> the fortification – The high fort of your walls – He will bring <i>it</i> down; He will <u>demolish it</u> And raze <i>it</i> to the ground <u>as dust</u>.</p>	<p>demolish ← <i>make low</i>.</p> <hr/> <p>as dust ← <i>up to dust</i>.</p>
Isa 26:1	<p>בַּיּוֹם הַהוּא יוֹשֵׁר הַשִּׁיר־הַזֶּה בְּאַרְצָךָ יְהוּדָה עִיר עֲזוּלָנוּ יִשׁוּעָה יִשִּׁית חוֹמוֹת וְחָל:</p>	<p>On that day, this song will be sung in the land of Judah: We <u>have a strong city</u>; He will provide salvation <i>Like</i> walls and fortifications.</p>	<p>strong city ← <i>city of strength</i>, a Hebrew genitive.</p>
Isa 26:2	<p>פָּתְחוּ שַׁעֲרִים וַיָּבֹא גוֹי־צַדִּיק שִׁמְרֵ אֱמָנִים:</p>	<p>Open the gates, And let a righteous nation enter, <i>One which keeps to what is faithful</i>.</p>	
Isa 26:3	<p>יִצָּר סְמוּדָה תִּצָּר שְׁלוֹם   שְׁלוֹם כִּי בָדָה בְּטוֹחַ:</p>	<p>You will keep <u>him in deep peace</u> <i>Whose thoughts are to rely on you</i>, For <i>it is</i> in you <i>that he trusts</i>.</p>	<p>deep peace ← <i>peace, peace</i>.</p> <hr/> <p>thoughts are to rely ← <i>thought (is) rested</i>.</p> <hr/> <p>trusts: or (<i>is</i>) <u>secured</u>.</p>
Isa 26:4	<p>בְּטַחוּ בַיהוָה עַד־עַד כִּי בֵּיה יְהוּהָ צוּר עוֹלָמִים:</p>	<p>Trust in the <u>LORD in all perpetuity</u>, For the rock of the ages <i>Is found</i> in the LORD, the LORD.</p>	<p>the LORD: AV differs (<i>JEHOVAH</i>). See Ex 6:3.</p> <hr/> <p>all perpetuity ← <i>perpetuities of perpetuity</i>.</p>

Isa 26:5	כִּי הֵשֵׁחַ יִשְׁבִי מְרוֹם קְרִיָה נִשְׁגְּבָה יִשְׁפִּילָנָה יִשְׁפִּילָה עַד-אָרֶץ יִגִּיעֶנָּה עַד-עָפָר:	For he brings down those <i>who</i> dwell in a high place – <i>In</i> a town at high elevation. He will raze it, He will raze it to the ground; He will bring it to the dust.	
Isa 26:6	תִּרְמַסְנָה רֶגְלֵי רַגְלֵי עֲנֵי פַעְמֵי דָלִים:	A foot – the feet of the poor – Will trample on it, <i>As will</i> the steps of the needy.	
Isa 26:7	אֲרַח לְצַדִּיק מִיִּשְׂרָאֵל יֵשֶׁר מִעֲגָל צַדִּיק תִּפְלָס:	The way of the righteous <i>is</i> straight; You make the path of the <u>righteous</u> <u>Straight and level.</u>	you make the path of the righteous ... straight <i>and</i> level ← <i>you level straight the path of the</i> <i>righteous</i> . AV differs ( <i>thou, most</i> <i>upright, dost weigh the path of</i> <i>the just</i> ).
Isa 26:8	אָף אֲרַח מִשְׁפָּטֶיךָ יְהוָה קוֹיִנוּךָ לְשִׁמְךָ וּלְזִכְרֶךָ תִּאֲוֹת־נַפְשׁ:	Indeed, O LORD, we have waited for you <i>In</i> the way of your judgments. The longing of <i>our</i> <u>inner</u> <u>being</u> <i>Is</i> for your name And for <u>remembrance of</u> <u>you</u> .	inner being ← <i>soul</i> . <hr/> remembrance of you ← <i>your</i> <i>remembrance</i> , an objective genitive.
Isa 26:9	נַפְשִׁי אֲוִיתִיךָ בַּלַּיְלָה אֶפְרוּחֵי בְּקִרְבִי אֲשַׁחֲרֶךָ כִּי כְּאִשׁ מִשְׁפָּטֶיךָ לְאָרֶץ צֶדֶק לִמְדוֹ יִשְׁבִי תִבֵּל:	<u>My inner being</u> longs for you at night, <u>My spirit</u> also inside me <u>seeks</u> you at dawn. For when your judgments <i>are given</i> on the earth, The inhabitants of the world learn righteousness.	my inner being longs for ← <i>my</i> <i>soul, I long for</i> . <hr/> my spirit ... seeks ← <i>my spirit, I</i> <i>seek</i> .
Isa 26:10	יִחַן רָשָׁע בַּל-לִמְד צֶדֶק בְּאָרֶץ נִכְחֹת יַעֲוֹל וּבַל-יִרְאֶה גְּאוֹת יְהוָה: ס	<i>Although</i> the wicked man may be shown favour, He does not learn righteousness. In an <u>upright land</u> , he acts iniquitously, And he will not see the majesty of the LORD.	upright land ← <i>land of</i> <i>uprightnesses</i> , a Hebraic genitive.
Isa 26:11	יְהוָה רָמָה יָדְךָ בַּל-יִחֲזִיזוּ יַחֲזוּ וַיִּבְשׁוּ קִנְאֹתֶם אֶפְרָשׁ צָרִיךָ תֹאכְלֶם: ס	O LORD, your hand is high; They do not see <i>it</i> , <i>But</i> they will see the <u>zeal of</u> <u>the people</u> And be ashamed. Indeed, <u>fire will consume</u> <u>your adversaries</u> .	zeal of the people: AV differs, with <i>zeal</i> as <i>envy</i> . <hr/> fire will consume your adversaries: we associate the words as MT; AV differs ( <i>the</i> <i>fire of thine enemies shall</i> <i>devour them</i> ).
Isa 26:12	יְהוָה תִּשְׁפֹּת שְׁלוֹם לָנוּ כִּי גָם כָּל-מַעֲשֵׂינוּ פְעֻלַּת לָנוּ:	O LORD, you arrange peace for us, For you are even <u>the one at</u> <u>work</u> <i>in</i> all our deeds for us.	<i>the one</i> at work ← <i>working</i> .

Isa 26:13	יְהוָה אֱלֹהֵינוּ בְּעַלְוֵנוּ אֲדַגֵּם זוֹלָתֶךָ לְבַד־בְּךָ נִזְכֵּיר שְׁמֶךָ:	O LORD our God, <i>Various</i> masters other than you have had dominion over us, <i>But yours is the only name</i> that we make mention of.	yours <i>is</i> the only name that we make mention of ← <i>it (is) only</i> at you ( <i>that</i> ) we make mention of your name.
Isa 26:14	מֵתִים בְּלִי־חַיּוֹ רַפָּאִים בְּלִי־קִמּוֹ לִכְן פָּקֻדָתְךָ וּתְשַׁמְדִים וּתְאַבְּד כָּל־זִכְר לָמוֹ:	They are dead, They shall not live, The <u>Rephaim</u> shall not rise, <i>Seeing</i> how you have visited <i>them</i> and destroyed them And have obliterated all memory of them.	Rephaim: see [CB] App. 25. AV differs ( <i>deceased</i> ).
Isa 26:15	יִסְפַּתְּ לְגוֹי יְהוָה יִסְפַּתְּ לְגוֹי נִכְבְּדַתְּ רַחֲקֹת כָּל־קְצוֹי־אָרֶץ:	You have enlarged the nation, O LORD; You have increased the nation. You are glorified; You have <u>extended</u> all the <u>boundaries</u> of the land.	extended ← <i>made remote</i> .  boundaries of the land: or <i>ends</i> of the earth.
Isa 26:16	יְהוָה בִּצְרָר פָּקֻדוֹתְךָ צָקוֹן לַחֹשׁ מוֹסְרֶיךָ לָמוֹ:	In distress they appealed to you, O LORD; They poured out whispering <i>When they were receiving</i> your discipline.	they <i>were receiving</i> ← ( <i>there</i> <i>was</i> ) to them.
Isa 26:17	כְּמוֹ הָרֵה תִקְרִיב לֵלֶדֶת תַּחֲלִיל תִּזְעַק בְּחַבְלֶיהָ בֶּן הַיָּינוּ מִפְּנֵיךָ יְהוָה:	As a pregnant woman who is about to give birth, Who writhes and shouts in her <i>birth</i> pangs, So were we before you, O LORD.	
Isa 26:18	הָרִינוּ חָלֵנוּ כְּמוֹ יִלְדֵנוּ רוּחַ יִשׁוּעַת בְּלִי־נַעֲשֶׂה אֶרֶץ וּבְלִי־יִפְלוּ יֹשְׁבֵי תְּבֵל:	We have conceived, We have been through birth pangs, <i>But it is</i> as if we have given birth to wind, Not to salvation which we <i>were to bring</i> to the earth, Nor did <i>any</i> inhabitants of the earth <u>come out of the</u> <u>womb</u> .	bring ← <i>do</i> .  come ← <i>fall</i> . See [CB].
Isa 26:19	יַחֲיוּ מֵתֶיךָ גְבֻלְתִּי יְקוּמוּן הִקִּיצוּ וּרְנְנוּ שִׁכְנֵי עֶפְרַיִם כִּי טֹל אוֹרֹת טֹלֶךָ וְאֶרֶץ רַפָּאִים תִּפְּלוּ: ס	Your dead, <i>and</i> my dead body, Will live <i>and</i> rise. Awake, and sing for joy, <i>You who lie in</i> the dust, For your dew <i>is</i> <u>resplendent</u> dew, But the earth will <u>bring</u> <u>down</u> the <u>Rephaim</u> .	resplendent ← <i>of lights</i> , or <i>herbs</i> , as in 2 Ki 4:39, where the spelling is in <i>scriptio defectiva</i> .  bring down ← <i>cause to fall</i> .  Rephaim: see [CB] App. 25. AV differs ( <i>dead</i> ).

Isa 26:20	<p>לְךָ עָמְלִי בָּא בַחֲדָרֶיךָ וּסְגֹר  *דַּלְתֶיךָ *דַּלְתֶיךָ בְּעֵדְךָ חֲבִי  כַמְעַט־רַגַע  עַד-יַעֲבוֹר-יַעֲבֹר-זַעַם:</p>	<p>Go, my people,  Enter your rooms,  Close {K: your doors} [Q:  your door] after you;  Hide for a very little while  Until the indignation has  passed.</p>	<p>has passed: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i>.</p> <hr/> <p>go ... enter: masculine singular.</p> <hr/> <p>hide: feminine singular, or a paragogic <i>yod</i>.</p> <hr/> <p>very: the <i>ke</i> denoting intensity. Compare [AnLx] ָ II (c).</p>
Isa 26:21	<p>כִּי-הִנֵּה יְהוָה יֵצֵא מִמְּקוֹמוֹ  לִפְקֹד עֲוֹן יֹשְׁבֵי-הָאָרֶץ עָלָיו  וְגִלְתָּהּ הָאָרֶץ אֶת-דַּמְיָהּ  וְלֹא-תִכְסֶה עוֹד עַל-הַרוּגֶיהָ:  ס</p>	<p>For behold, the LORD is about to come out of his place  To requite the iniquity of the inhabitants of the land.  And the earth will reveal its blood,  And it will no longer cover up  Those killed <i>which it holds</i>.</p>	<p>requite ← <i>visit on him / it</i>.</p> <hr/> <p>those killed <i>which it holds</i> ← <i>its killed</i>.</p>
Isa 27:1	<p>בַּיּוֹם הַהוּא יִפְקֹד יְהוָה  בְּחַרְבּוֹ הַקָּשָׁה וְהַגְּדוֹלָה  וְהַחֲזָקָה עַל לְוִיָּתָן נַחֲשׁ בָּרַח  וְעַל לְוִיָּתָן נַחֲשׁ עֲקֻלְתּוֹן וְהָרַג  אֶת-הַתַּנִּין אֲשֶׁר בַּיָּם: ס</p>	<p>On that day the LORD will requite  With his firm and large and strong sword  Leviathan the fugitive serpent,  And Leviathan the crooked serpent,  And he will kill the monster in the sea.</p>	<p>fugitive: AV differs (<i>piercing</i>).</p> <hr/> <p>monster in the sea: or, [CB], <i>crocodile in the Nile</i>. See Job 41:1.</p>
Isa 27:2	<p>בַּיּוֹם הַהוּא כָּרַם חֲמֹד  עֲנוּ-לָהּ:</p>	<p>On that day,  Sing to her of a delightful vineyard.</p>	<p>delightful: AV differs (<i>of red wine</i>).</p>
Isa 27:3	<p>אֲנִי יְהוָה נֹצֵרָה לְרַגְעִים  אֲשַׁקֵּנָה פֶּן יִפְקֹד עָלֶיהָ לַיְלָה  וַיּוֹם אֲצַרְנָה:</p>	<p>I am the LORD who guards it;  I water it from time to time.  So that no-one encroaches on it,  I guard it night and day.</p>	<p>from time to time ← <i>at moments</i>.</p> <hr/> <p>encroaches on ← <i>visits</i>. AV differs (<i>hurt</i>).</p>
Isa 27:4	<p>חַמָּה אֵין לִי מִיִּיתָנִי שְׁמִיר  שִׁית בַּמְּלַחְמָה אֲפַשְׁעָה בָּהּ  אֲצִיתְנָה יַחַד:</p>	<p>I am not furious;  Who would assign me to briars and thorns in war?  I would march against them;  I would set them on fire  In one go.</p>	<p>them (2x) ← <i>it / her</i>, referring to the briars and thorns collectively.</p> <hr/> <p>in one go ← <i>together</i>.</p>
Isa 27:5	<p>אִו יַחֲזֹק בְּמַעוֹזֵי יַעֲשֶׂה שְׁלוֹם  לִי שְׁלוֹם יַעֲשֶׂה-לִּי:</p>	<p>Or who would seize my stronghold?  Let him make peace with me;  Let it be peace that he makes with me.</p>	

Isa 27:6	הַבָּאִים יִשְׂרָשׁ יַעֲקֹב יַצִּיץ וּפְרַח יִשְׂרָאֵל וּמְלֵאוֹ פְּנֵי-תֵבֵל תִּגְוָבָה: ס	When they come, Jacob will strike root, Israel will flower and flourish, And the face of the world will be full of <u>fruit</u> .	fruit ← <i>produce</i> , but also <i>fruit</i> , which can be taken in a wide sense. <hr/> AV differs at the end ( <i>[Israel]</i> <i>will fill the face of the earth</i> ), which is discordant in number.
Isa 27:7	הַכְּמַכָּת מִכֵּהוּ הִכְהוּ אִם-כִּפְהֶרֶג הִרְגִּיו הֶרֶג:	Has he attacked him Like the attack of <i>the one</i> attacking him? Or has he been killed <i>In a way</i> like the killing of those killed by him?	
Isa 27:8	בְּסִסְאָהּ בְּשִׁלְחָהּ תִּרְיַבְנָה הִגָּה בְּרוּחוֹ הַקָּשָׁה בְּיוֹם קָדִים:	In moderation, when <i>you</i> sent <u>them</u> <i>away</i> , You disputed with <u>them</u> . He expelled <i>them</i> by <i>means</i> of his harsh wind, On the day of the east wind.	them (2x) ← <i>she ... her</i> , i.e. <i>Israel</i> [CB]. AV differs in several respects.
Isa 27:9	לָכֵן בְּזֹאת יִכַּפֵּר עֲוֹן-יַעֲקֹב וְזֶה כָּל-פְּרִי הַסֵּר חֲטָאתוֹ בְּשׁוּמוֹ   כָּל-אַבְנֵי מִזְבֵּחַ כְּאַבְנֵי-גֹר מִנְפָצוֹת לֹא-יִקְמוּ אֲשֵׁרִים וְחַמְגָּנִים:	So by this <i>means</i> , Jacob's iniquity will be atoned for, <b>And this is all the fruit of</b> <b>removing his sin,</b> When he makes all the stones of the altar Like chalk stones <i>which are</i> dashed to pieces. The phallic parks and the sun-images Shall not stand.	<b>Rom 11:27.</b> <hr/> of removing: gerundial use of the infinitive.
Isa 27:10	כִּי עִיר בְּצוּרָה בְּדָד נִזְהָה מִשְׁלַח וְנִעְזַב כַּמְדַּבֵּר שֵׁם יִרְעָה עֵגֶל וְשֵׁם יִרְבֵּץ וְכֻלָּה סִעֲפִיָּה:	For a fortified city <i>will be</i> forlorn; A dwelling place <i>will be</i> forsaken And abandoned like the desert. There the calf will graze, And there it will lie down, And eat <i>from its</i> branches.	its: referring to the city (feminine) in some metaphorical sense.
Isa 27:11	בִּיבֶשׁ קִצְרָהּ תִּשְׁבְּרָנָה נְשִׁים בָּאוֹת מְאִירוֹת אוֹתָהּ כִּי לֹא עִם-בִּינוֹת הוּא עַל-כֵּן לֹא-יִרְחַמְנוּ עֲשֵׂהוּ וַיִּצְרוּ לֹא יִחַנְנוּ: ס	When its harvest is dried up, <u>They</u> will be broken. Women will come to set <u>it</u> on fire, For it <i>is</i> not a people of understanding, Which <i>is</i> why their maker Will not show them compassion, And he who formed them Will not show them mercy.	they: referring to <i>the stones</i> (fem.) of Isa 27:9 [CB]. <hr/> it: referring to <i>the city</i> .



Isa 27:12	<p>וְהָיָה בַיּוֹם הַהוּא יַחְבֹּט יְהוָה  מִשְׁבַּלְת הַנְּהָר עַד־נַחַל  מִצְרַיִם וְאַתֶּם תִּלְקָטוּ לְאַחַד  אַחַד בְּנֵי יִשְׂרָאֵל: ס</p>	<p>And it will come to pass on  that day  <i>That</i> the LORD will thresh  you out,  From the rising of the river  To the Brook of Egypt,  And you will be gleaned up  one by one,  You sons of Israel.</p>	<p>from the rising ... to the Brook  of Egypt: perhaps signifying  from the far north to the far  south. On the Brook of Egypt,  see Num 34:5.</p> <hr/> <p>the river: i.e. <i>the Euphrates</i>  [CB].</p>
Isa 27:13	<p>וְהָיָה   בַיּוֹם הַהוּא יִתְקַע  בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים  בְּאֶרֶץ אַשּׁוּר וְהִנְדַּחִים בְּאֶרֶץ  מִצְרַיִם וְהִשְׁתַּחֲוּ לַיהוָה בְּהַר  הַקֹּדֶשׁ בִּירוּשָׁלַם:</p>	<p>And it will come to pass on  that day  <i>That</i> the great ramshorn will  be sounded,  And those who were about  to perish in the land of  Assyria will come,  As <i>will</i> those driven out in  the land of Egypt,  And they will worship the  LORD  In the <u>holy mountain</u> in  Jerusalem.</p>	<p>holy mountain ← <i>mountain of</i>  <i>holiness</i>, a Hebraic genitive.</p>
Isa 28:1	<p>הוּי עֲטָרַת גְּאוֹת שְׁכָרִי  אֶפְרַיִם וְצִיץ נֹבֵל צְבִי  תִפְאַרְתּוֹ אֲשֶׁר עַל־רֹאשׁ  גֵּיא־שִׁמְנִים הַלְוִמִי יִז:</p>	<p>Woe to the crown of pride,  To the drunkards of  Ephraim,  Whose <u>magnificent</u>  <u>splendour</u>  <i>Is</i> a fading flower  Which <i>is</i> in the best fertile  <u>valley</u>  – <i>You who are</i> impaired by  wine.</p>	<p>magnificent splendour ←  <i>splendour of magnificence</i>, a  Hebraic genitive.</p> <hr/> <p>in the best fertile valley ← <i>at the</i>  <i>head of the valley of fatnesses</i>.</p>
Isa 28:2	<p>הִנֵּה חֶזֶק וְאַמֶּץ לְאֹדְנֵי בְּזָרִם  בְּרֵד שֶׁעַר קָטַב כְּזָרִם מִים  כַּבִּירִים שֹׁטְפִים הַנִּיחַ לְאֶרֶץ  בִּיד:</p>	<p>Behold, the LORD* <i>has what</i>  <i>is</i> strong and powerful,  Such as a deluge of hail  – A <u>destructive storm</u> –  Such as a deluge of <u>torrential</u>  water,  Causing flooding,  <i>Which</i> he sends down to  earth with <i>his</i> hand.</p>	<p>LORD*: a change by the  Sopherim from יהוה, <i>Yhvh</i>, to  אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and  [CB] App. 32.</p> <hr/> <p>destructive storm ← <i>storm of</i>  <i>destruction</i>, a Hebraic genitive.</p> <hr/> <p>torrential ← <i>mighty</i>.</p>
Isa 28:3	<p>בְּרַגְלִים תִּרְמַסְנָה עֲטָרַת  גְּאוֹת שְׁכָרִי אֶפְרַיִם:</p>	<p>The crown of pride,  The drunkards of Ephraim,  Will be trodden <u>under foot</u>.</p>	<p>under foot ← <i>by feet</i>.</p>
Isa 28:4	<p>וְהִיְתָה צִיֵּצַת נֹבֵל צְבִי  תִפְאַרְתּוֹ אֲשֶׁר עַל־רֹאשׁ גֵּיא  שִׁמְנִים כַּבְּבוּרָה בְּטָרֶם קִיץ  אֲשֶׁר יִרְאֶה הִרְאָה אוֹתָהּ  בְּעוֹדָה בְּכַפּוֹ יִבְלַעְנָה: ס</p>	<p>And the <u>magnificent</u>  <u>splendour</u>,  Which <i>is</i> in the best fertile  <u>valley</u>,  Will be a fading flower,  Like its early fruit before the  summer,  Which, <i>when</i> the observer  sees it,  He swallows down  While it <i>is</i> still in his hand.</p>	<p>magnificent splendour ... in the  best fertile valley: see Isa 28:1.</p>

Isa 28:5	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה צְבָאוֹת לְעֹטֶרֶת צְבִי וְלַצְפִּירָה תַּפְאֶרֶה לְשָׂאר עַמּוֹ:	On that day the LORD of hosts Will be a crown of splendour And a diadem of magnificence To the remainder of his people,	
Isa 28:6	וְרוּחַ מִשְׁפָּט לִישׁוֹב עַל־הַמִּשְׁפָּט וְלִגְבוּרָה מְשִׁיבֵי מִלְחָמָה שְׁעָרָה: ס	And a spirit of justice to him who sits in judgment, And a <i>spirit of</i> valour to them <i>Who repulse the assault on the gate.</i>	repulse the assault on the gate ← <i>repulse the war (directed) towards the gate. AV differs (turn the battle to the gate), which is also possible.</i>
Isa 28:7	וְגַם־אֵלֶּה בֵּינָם שָׁגוּ וּבְשָׂכָר תָּעוּ כִּהְיוּ וְנָבִיא שָׁגוּ בְשִׂכָר נִבְלָעוּ מִזֵּן תָּעוּ מִזֵּן־הַשִּׂכָּר שָׁגוּ בְּרֵאָה פָּקוּ פְּלִילִיָּה:	So these too have erred because of wine And have gone astray because of liquor. Priest and prophet have erred because of liquor; They have been swallowed up by the wine. They have gone astray because of the liquor, They have erred in the vision; They have <u>floundered in the administration of justice.</u>	floundered ← <i>been unreliable.</i>  the administration of justice: in a single word, <i>judicature.</i>
Isa 28:8	כִּי כָּל־שֻׁלְחָנוֹת מְלֵאוּ קִיא צֹאָה בְּלֵי מְקוֹם: ס	For all the tables are full of vomit <i>and</i> excrement Without a <i>clean</i> space.	
Isa 28:9	אֶת־מִי יוֹרֶה דַעְתָּה וְאֶת־מִי יְבִין שְׂמוּעָה גְמוּלֵי מִחֻלָּב עֲתִיקֵי מִשְׁדֵּי־מֵי־חַיִּים:	To whom will he impart knowledge? And to whom will he <u>disclose information?</u> – <i>To those who have been weaned from milk, And who have grown out of breastfeeding.</i>	disclose information ← <i>make understand a report.</i>
Isa 28:10	כִּי צוֹ לְצוֹ צוֹ לְצוֹ לְצוֹ לְצוֹ קוֹ לְקוֹ זַעִיר שָׁם זַעִיר שָׁם:	For <i>it is</i> commandment upon commandment, Commandment upon commandment, <u>Rule upon rule,</u> <u>Rule upon rule;</u> A little here, a little there.	rule upon rule (2x): compare Isa 18:2.
Isa 28:11	כִּי בִלְעָגֵי שִׁפָּה וּבִלְשׁוֹן אַחֲרֵת יְדַבֵּר אֶל־הָעַם הַזֶּה:	<b>For he will speak to this people In jabbering foreign speech, And in a different language</b>	<b>1 Cor 14:21.</b>  jabbering foreign speech ← <i>jabberings / derisions of lips,</i> [Ges-HCL] supporting <i>foreign.</i>

Isa 28:12	אֲשֶׁר   אָמַר אֵלֵיהֶם זֹאת הַמְנוּחָה הַנִּיחוּ לְעַיְנֵי וְזֹאת הַמְרִגְעָה וְלֹא אָבוּא שְׂמוֹעַ:	– <i>To this people</i> to whom he said, “ <i>This is the rest</i> ; Give the weary rest”, And, “ <i>This is the tranquility</i> .” <b>But they were unwilling to hear.</b>	<b>1 Cor 14:21.</b>
Isa 28:13	וְהָיָה לָהֶם דְּבַר־יְהוָה צוֹ לָצוֹ צוֹ לָצוֹ קוֹ לְקוֹ קוֹ לְקוֹ זְעִיר שֵׁם זְעִיר שֵׁם לְמַעַן יִלְכוּ וְכִשְׁלוּ אַחֲזָרוּ וְנִשְׁבְּרוּ וְנִקְשְׁוּ וְנִלְכְּדוּ: פ	And the word of the LORD to them was Commandment upon commandment, Commandment upon commandment, Rule upon rule, Rule upon rule, A little here, a little there, So that they might proceed. But they staggered backwards And were crippled And ensnared and caught.	
Isa 28:14	לָכֵן שָׁמְעוּ דְבַר־יְהוָה אַנְשֵׁי לְצֹן מְשָׁלֵי הָעָם הַזֶּה אֲשֶׁר בִּירוּשָׁלַם:	So then, hear the word of the LORD, <i>You scornful men,</i> <i>You rulers of this people</i> Who <i>are</i> in Jerusalem.	scornful men ← <i>men of scorn</i> , a Hebraic genitive.
Isa 28:15	כִּי אָמַרְתֶּם כְּרַתְנָנוּ בְרִית אֶת־מֹות וְעַם־שָׂאוֹל עָשִׂינוּ חַזָּה *שֵׁיט *שׁוֹט שׁוֹטָף כִּי־*עֵבֶר **יַעֲבֹר לֹא יִבֹאֲנוּ כִּי שָׁמְנוּ כְזָב מַחֲסָנוּ וּבִשְׂקָר נִסְתַּרְנוּ: ס	For you have said, “ <i>We have made a covenant with death,</i> And we have made a contract with the grave, <i>That</i> when the overwhelming scourge passes through, It will not come on us, For we have made the lie our refuge, And we have hidden in falsehood.”	scourge: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. <hr/> passes through: the <i>ketiv</i> and <i>qere</i> are different conjugated forms of the same word, with a similar meaning.
Isa 28:16	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הַנְּנִי יִסֵּד בְּצִיּוֹן אֶבֶן אֶבֶן בְּחֹן פְּנֵת יִקְרֵת מוֹסֵד מוֹסֵד הַמְאֲמִין לֹא יִחְיֶשׁ:	This <i>is</i> why my Lord the LORD says, “ <b>Behold, I am about to lay as a foundation</b> <b>A stone in Zion,</b> <b>A stone for testing,</b> <b>A <u>cornerstone</u>, precious as a well-founded foundation,</b> <b>And he who believes in it will not blunder.</b>	<b>Rom 9:33, Rom 10:11, 1 Pet 2:6.</b> <hr/> I am about to ← <i>behold me</i> . <hr/> cornerstone, precious as a well-founded foundation ← <i>corner of precious of founded foundation</i> .

Isa 28:17	<p>וְשִׁמְתִי מִשְׁפָּט לְקוֹ וּצְדָקָה  לְמִשְׁקַלֶּת וַיֵּעָה בְרֹד מַחְסֵה  כְּזָב וְסִתֵּר מִיָּם יִשְׁטָפוּ:</p>	<p>And I will establish justice according to a <i>straight line</i>,  And righteousness according to a plummet.  And hail will <u>sweep away</u> the covering of the lie,  And water will <u>flush</u> secrecy out.</p>	<p>line: or <i>commandment</i>, as in Isa 28:10.  <hr/> sweep away ← <i>shovel away</i>.  <hr/> flush ← <i>wash away, overflow</i>.</p>
Isa 28:18	<p>וּכְפַר בְּרִיתְכֶם אֶת־מֹות  וְחִזּוֹתְכֶם אֶת־שְׂאוֹל לֹא  תִקּוּם שׁוֹט שׁוֹטֵף כִּי יַעֲבֹר  וְהֵייתֶם לוֹ לְמַרְמָס:</p>	<p>And your covenant with death will be <u>abolished</u>,  And your contract with the grave will not stand.  When the overwhelming scourge passes through,  You will be an <u>object for it to tread down</u>.</p>	<p>abolished: or <i>atoned for</i>.  <hr/> an object for <i>it</i> to tread down ← <i>for treading down</i>.</p>
Isa 28:19	<p>מְדֵי עֲבָרוֹ יִקַּח אֶתְכֶם  כִּי־בִבְקָר בִּבְקָר יַעֲבֹר בַּיּוֹם  וּבַלַּיְלָה וְהָיָה רַק־זֹעָה הַבַּיִן  שְׁמוּעָה:</p>	<p>Every time when it passes through  It will take you,  For morning by morning it will pass through,  By day and by night.  And it will be a shocking thing  <i>Just</i> to contemplate hearing <i>about</i>.</p>	
Isa 28:20	<p>כִּי־קָצֵר הַמַּצָּע מִהַשְׁתַּרְע  וְהַמַּסְכָּה צָרָה כְּהַתְכַנֵּס:</p>	<p>For the bed will be too short  To stretch oneself <i>in</i>,  And the blanket too narrow,  To wrap oneself up <i>in</i>.</p>	
Isa 28:21	<p>כִּי כְהִרְפְּרָצִים יָקוּם יְהוָה  כְּעֵמֶק בְּגִבְעוֹן יִרְגֵז לַעֲשׂוֹת  מַעֲשָׂהוּ זֶר מַעֲשָׂהוּ וְלַעֲבֹד  עֲבֹדָתוֹ נִכְרִיָּה עֲבֹדָתוֹ:</p>	<p>For the LORD will arise as <i>at</i> Mount Perazim;  He will be stirred up as in the Valley of Gibeon,  To carry out his business – His peculiar business –  And to accomplish his work – His strange work.”</p>	<p>Gibeon: see Josh 9:3.</p>
Isa 28:22	<p>וְעַתָּה אֲלֹתֵתְלוּצְצוּ פְּנֵי־חִזְקוֹ  מִוִּסְרֵיכֶם כִּי־כָלָה וְנִחַרְצָה  שְׁמִעְתִּי מֵאֵת אֲדֹנָי יְהוָה  צְבָאוֹת עַל־כָּל־הָאָרֶץ:</p>	<p>So now, don't behave like mockers,  So that your fetters are not <u>tightened</u>,  For I have heard of a conclusion  From the Lord  – The LORD of hosts –  Which has been determined over all the earth.</p>	<p>tightened ← <i>hardened, strengthened, pressing</i>.</p>
Isa 28:23	<p>הֲאִזְנִינוּ וְשָׁמְעוּ קוֹלִי הַקְּשִׁיבוּ  וְשָׁמְעוּ אִמְרָתִי:</p>	<p>Listen and hear my voice;  Attend and hear <u>what I have to say</u>.</p>	<p>what I have to say ← <i>my oration</i>.</p>
Isa 28:24	<p>הֲכֹל הַיּוֹם יַחְרֹשׁ הַחֲרֹשׁ  לְזֶרַע יִפְתַּח וַיִּשְׁדֵּד אֲדָמָתוֹ:</p>	<p>Does the ploughman plough all day  In order to sow?  Does he open up and harrow his ground?</p>	

Isa 28:25	<p>הֲלוֹא אִם־שׁוּה פָּנֶיהָ וְהַפִּיץ  קָצַח וּכְמֵן יִזְרַק וְשֵׁם חֲטָה  שׁוֹרֶה וּשְׁעֵרָה נִסְמָן וּבִסְמַת  גְּבֻלָּתוֹ:</p>	<p>Does he not,  When he has levelled its  surface,  Scatter black caraway  And strew cumin?  And put wheat <i>in</i> a row,  And <i>is</i> barley <i>not</i> marked  off,  And <i>is</i> spelt <i>not</i> sown  In its allocated <u>area</u>?</p>	<p>area ← <i>border</i>.</p>
Isa 28:26	<p>וַיְסֹרוּ לַמְשַׁפֵּט אֱלֹהֵיו יוֹרְנֹו:</p>	<p>And <i>there is one who</i>  instructs him in justice:  His God teaches him.</p>	
Isa 28:27	<p>כִּי לֹא בַּחֲרוּץ יוֹדֵשׁ קָצַח  וְאוֹפֵן עֲגָלָה עַל־כַּמֶּן יוֹסֵב כִּי  בַמַּטֵּה יַחַבֵּט קָצַח וּכְמֵן  בַּשֶּׁבֶט:</p>	<p>For black caraway is not  threshed with a threshing  board,  Nor is a wagon wheel turned  on cumin,  For black caraway is beaten  with a stick,  And cumin with a rod.</p>	
Isa 28:28	<p>לֶחֶם יוֹדֵק כִּי לֹא לִנְצַח אָדוּשׁ  יְדוּשְׁנֵנו וְהֵמָּה גִלְגַּל עֲגָלָתוֹ  וּפְרָשָׁיו לֹא־יִדְקֶנּוּ:</p>	<p>Is <u>flour</u> ground fine?  For he will not <u>thresh away</u>  at it for ever,  Nor will he drive the wheel  of his wagon,  Nor will his horsemen <u>grind</u>  it fine.</p>	<p>flour ← <i>bread</i>.    thresh away: infinitive absolute.    grind it fine: singular, but  discordance is allowable;  otherwise, the subject is <i>the</i>  <i>ploughman</i>, and <i>the horsemen</i>  have to be accommodated.</p>
Isa 28:29	<p>גַּם־זֹאת מֵעַם יְהוָה צְבָאוֹת  יֵצְאָה הַפְּלִיא עֲצָה הַגְּדִיל  תוֹשִׁיָה: ס</p>	<p>This too <u>originates</u>  From the LORD of hosts.  He has <u>made a wonderful</u>  <u>decision</u>;  He has <u>shown magnificent</u>  <u>sound wisdom</u>.</p>	<p>originates ← <i>goes out</i>.    made a wonderful decision ←  <i>done counsel wondrously</i>.    shown magnificent sound  wisdom ← <i>done sound wisdom</i>  <i>greatly</i>.</p>
Isa 29:1	<p>הוּי אֲרִיאֵל אֲרִיאֵל קְרִית חֲנָה  דָּוִד סָפוּ שָׁנָה עַל־שָׁנָה חֲגִים  יִנְקָפוּ:</p>	<p>Woe to Ariel, to Ariel,  The town <i>where</i> David  encamped.  Let the <u>years</u> mount up,  Let the <u>festivals</u> come round,</p>	<p>let the years mount up ← <i>add</i>  <i>year to year</i>. AV differs  somewhat (<i>let them kill</i>  <i>sacrifices</i>).</p>
Isa 29:2	<p>וְהִצִּיקוֹתִי לְאֲרִיאֵל וְהִיתָה  תִּאֲנִיָה וְאֲנִיָה וְהִיתָה לִּי  כְּאֲרִיאֵל:</p>	<p>But I will distress Ariel,  And there will be sighing  and sorrow,  And it will be to me  A <u>veritable</u> lion of God.</p>	<p>veritable: the <i>ke</i> denoting  intensity. Compare [AnLx] ַּיִּי II  (c), noting intensity. Compare  Gen 24:28, Josh 7:3, Luke 9:28.    lion of God: the word <i>Ariel</i>.  [CB] translates <i>a hearth of God</i>,  referring to Ezek 43:15.</p>
Isa 29:3	<p>וְחִנֵּיתִי כְּדוֹר עָלֶיךָ וְצִרְתִּי  עָלֶיךָ מִצֵּב וְהִקִּימְתִי עָלֶיךָ  מִצָּרֹת:</p>	<p>And I will encamp against  you <u>in a circle</u>,  And I will besiege you <i>with</i>  a <u>garrison</u>,  And I will raise siege works  against you.</p>	<p>in a circle ← <i>as a circle</i>.    garrison: AV differs (<i>mount</i>).</p>

Isa 29:4	<p>וּשְׁפִלְתָּ מֵאָרֶץ תְּדַבְּרִי וּמִעָפָר  תִּשָּׁח אִמְרֹתֶיךָ וְהָיָה כְּאֹב  מֵאָרֶץ קוֹלֶךָ וּמִעָפָר אִמְרֹתֶיךָ  תִצְפָּצֵף:</p>	<p>And you will be low,  And you will speak from the  ground,  And being weighed down,  Your speech <i>will be</i> from the  dust,  And your voice will be like  <i>that of</i> a necromancer,  Coming out of the ground,  And your <u>articulation</u> will be  whispering from the dust.</p>	<p>articulation ← <i>speech</i>.</p>
Isa 29:5	<p>וְהָיָה כְּאֹבֵק דֶּק הַמּוֹן זָרִיד  וּכְמֶץ עֵבֶר הַמּוֹן עֲרִיצִים וְהָיָה  לִפְתָּע פְּתָאִים:</p>	<p>And there will be a horde of  people foreign to you,  Like fine dust,  And a horde of violent men,  Like chaff passing by,  And it will happen <u>all of a</u>  <u>sudden</u>.</p>	<p>all of a sudden ← <i>in suddenness</i>  <i>suddenly</i>.</p>
Isa 29:6	<p>מֵעַם יְהוָה צְבָאוֹת תִּפְקֹד  בְּרַעַם וּבְרַעַשׁ וּקוֹל גְּדוֹל  סוּפָה וּסְעָרָה וְלֶהָבֵשׁ  אוֹכְלָה:</p>	<p>You will be visited by the  LORD of hosts  With thunder and with an  <u>earthquake</u> and a loud  noise,  A whirlwind and a storm,  And a flame of devouring  fire,</p>	<p>earthquake ← <i>trembling</i>.</p>
Isa 29:7	<p>וְהָיָה כְּחִלּוֹם חֲזוֹן לַיְלָה הַמּוֹן  כָּל־הַגּוֹיִם הַצְּבֹאִים  עַל־אֲרִיאֵל וְכָל־צְבִיָּהּ  וּמִצְדֹתֶיהָ וְהִמְצִיקִים לָהּ:</p>	<p>And a horde from all the  nations which are at war  with Ariel.  And all those attacking it  and its citadel,  And those who distress it  Will be like a <i>bad</i> dream  – A vision in the night.</p>	
Isa 29:8	<p>וְהָיָה כְּאִשׁוֹר יַחֲלֵם הָרָעֵב  וְהִנֵּה אוֹכֵל וְהִקִּיץ וּרְיָקָה  נִפְשׁוֹ וּכְאִשׁוֹר יַחֲלֵם הַצְּמָא  וְהִנֵּה שֹׁתֵה וְהִקִּיץ וְהִנֵּה עָיֵף  וּנְפִשׁוֹ שׁוֹקֵקָה בֵּן יְהוָה הַמּוֹן  כָּל־הַגּוֹיִם הַצְּבֹאִים עַל־הָר  צִיּוֹן: ס</p>	<p>And it will come to pass  <i>That just as when a hungry</i>  <i>man dreams that he is</i>  <i>eating,</i>  But <i>when</i> he wakes up,  His <u>belly</u> <i>is</i> empty,  And as when a thirsty <i>man</i>  <u>dreams that he is</u>  <u>drinking,</u>  But <i>when</i> he wakes up,  He <u>finds that</u> <i>he is</i> weary,  And his <u>being</u> craves <i>water</i>,  So the horde of all the  nations waging war  against Mount Zion will  be.</p>	<p>dreams that (2x) ← <i>dreams and</i>  <i>behold</i>.  belly ← <i>soul</i>.  he finds that ← <i>behold</i>.  being ← <i>soul</i>.</p>
Isa 29:9	<p>הַתְּמַמְהוּ וְהַתְּמָהוּ  הַשְׂתַּעֲשְׂעוּ וְשָׁעוּ שְׂכָרוֹ  וְלֹא־יִיזוּ נָעוּ וְלֹא שְׂכָרוֹ:</p>	<p>Rest and be astonished;  Indulge yourself and be  dazzled:  They are drunk, but not <i>with</i>  wine;  They stagger, but not <i>with</i>  strong liquor.</p>	<p>they are drunk ... they stagger:  these words could be re-pointed  as (ironic) imperatives.  indulge yourself and be dazzled:  AV differs (<i>cry ye out, and cry</i>).</p>

Isa 29:10	<p>כִּי־נִסַּךְ עָלֵיכֶם יְהוָה רוּחַ תִּרְדָּמָה וַיַּעֲצֵם אֶת־עֵינֵיכֶם אֶת־הַנְּבִיאִים וְאֶת־רְאִישֵׁיכֶם הַחֲזִים כָּסָה:</p>	<p><b>For the LORD has poured a spirit of deep sleep over you, And he has closed your eyes.</b> He has covered over the prophets, And your leaders, the seers.</p>	<p><b>Rom 11:8.</b></p>
Isa 29:11	<p>וְתִהְיֶה לָכֶם חֲזוֹת הַכֹּל בְּדַבְרִי הַסֵּפֶר הַחֲתוּם אֲשֶׁר־יִתְּנוּ אֵתוֹ אֶל־יְהוָה *הַסֵּפֶר *סֵפֶר לֵאמֹר קְרָא נָא־זֶה וְאָמַר לֹא אוֹכֵל כִּי חֲתוּם הוּא:</p>	<p>And the vision of all <i>this</i> will be to you like the words of a <u>sealed book</u> which they give to a <u>literate man</u>, saying, “Please read this”; but he says, “I am not able to, for it <i>is</i> sealed.”</p>	<p>a literate man ← a knower of the book / a book (<i>ketiv / qerè</i>). <hr/><hr/>a sealed book ← the sealed book. An unexpected definite article. See Gen 22:9.</p>
Isa 29:12	<p>וְנָתַן הַסֵּפֶר עַל אֲשֶׁר לֹא־יָדַע סֵפֶר לֵאמֹר קְרָא נָא־זֶה וְאָמַר לֹא יָדַעְתִּי סֵפֶר: ס</p>	<p>Or like a book <i>which</i> is given to someone who does not <u>know how to read</u>, while <i>they</i> say, “Do read this”, and he says, “I do not know how to read.”</p>	<p>know how to read (2x) ← know book.</p>
Isa 29:13	<p>וַיֹּאמֶר אֲדֹנָי יְעֹזֵר כִּי נִגְשׁ הָעָם הַזֶּה בִּפְּיָם וּבִשְׂפֵתָם כִּבְדוּנִי וּלְבָבוֹ רַחֵק מִמֶּנִּי וְתִהְיֶה יִרְאָתָם אֵתִי מִצֹּת אֲנָשִׁים מִלְּמֹדָה:</p>	<p>And the LORD* said, “Since <b>this people approaches with their mouth,</b> <b>And with their lips they honour me,</b> <b>But they have put their heart far from me,</b> <b>And their fear of me is a commandment of men</b> <i>Which has been taught them,</i></p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32. <hr/><hr/><b>Matt 15:8, Matt 15:9, Mark 7:6, Mark 7:7.</b></p>
Isa 29:14	<p>לִּכֹּן הִנְנִי יוֹסֵף לְהַפְלִיא אֶת־הָעַם־הַזֶּה הַפְּלֵא וּפְלֵא וְאֲבַדְהָ חֲכֻמַּת חֲכָמָיו וּבִינַת נְבִיָּו תִּסְתַּתֵּר: ס</p>	<p>Watch out for me doing more wonders with this people – Doing wondrous wonders – <b>As the wisdom of their wise men comes to nothing,</b> <b>And the intelligence of their intellectuals</b> <b>Goes into hiding.”</b></p>	<p><b>1 Cor 1:19.</b> <hr/><hr/>watch out for me ← <i>behold me</i>. <hr/><hr/>doing wondrous wonders ← acting wondrously and a wonder, with an infinitive absolute.</p>
Isa 29:15	<p>הוּי הַמַּעֲמִיקִים מִיְהוָה לְסִתְּרָם עֲצָה וְהָיָה בְּמַחְשָׁד מַעֲשֵׂיהֶם וַיֹּאמְרוּ מִי רֹאֵנוּ וּמִי יוֹדְעֵנוּ:</p>	<p>Woe to those who lay deep designs Away from the LORD, So hiding <i>their purpose</i>, And whose works are in darkness, And <i>who</i> say, “Who <i>can</i> see us?” And, “Who knows us?”</p>	<p>purpose ← <i>counsel</i>.</p>

Isa 29:16	<p>הַפְּכֹכִים אִם־כֹּחֵמֶר הַיֵּצֵר  יִחְשָׁב כִּי־אֱמָר מַעֲשֵׂה  לַעֲשֹׂהוּ לֹא עָשָׂנִי וַיֵּצֵר אֱמָר  לְיוֹצְרוֹ לֹא הִבִּין:</p>	<p><i>Such is your perverseness.</i>  Will the potter be considered  as clay?  For will the product say of  its maker,  “He didn't make me”?  Or <b>will the artefact say of  its fashioner,</b>  “<b>He doesn't have any  understanding</b>”?</p>	<p><b>Rom 9:20.</b></p> <hr/> <hr/> <p>AV differs in the first two lines  <i>(Surely your turning of things  upside down shall be esteemed  as the potter's clay).</i></p>
Isa 29:17	<p>הַלֹּא־עוֹד מְעַט מְזַעַר וְשָׁב  לְבָנוֹן לְכַרְמָל וְהַכַּרְמָל לַיַּעַר  יִחְשָׁב:</p>	<p><i>Is it not in a very little while  That Lebanon will be  restored as well-cultivated  ground,  And that the well-cultivated  ground  Will be considered a forest?</i></p>	
Isa 29:18	<p>וְשָׁמְעוּ בַיּוֹם־הַהוּא הַחֲרָשִׁים  דְּבָרֵי־סֵפֶר וּמֵאֶפֶל וּמִחֹשֶׁךְ  עֵינֵי עוֹרִים תִּרְאֶינָה:</p>	<p>And on that day,  The deaf will hear the words  of the book,  And the eyes of the blind,  <i>Which were</i> in obscurity and  darkness,  Will see.</p>	<p><i>which were</i> in ← <i>from.</i></p>
Isa 29:19	<p>וַיִּסְפוּ עֲנוּיִם בֵּיתָהּ שִׂמְחָה  וְאֲבִיוֹנֵי אָדָם בְּקִדּוֹשׁ יִשְׂרָאֵל  יִגִּילוּ:</p>	<p>And the meek will increase  <i>their</i> joy in the LORD,  And the poor among men  Will exult in the holy <i>one</i> of  Israel.</p>	
Isa 29:20	<p>כִּי־אֶפֶס עָרִיץ וְכֹלָה לֶעָן  וְנִכְרְתוּ כָל־שֹׁקְדֵי אֹזֶן:</p>	<p>For the violent <i>one</i> will  come to nothing,  And the mocker will come to  an end,  And all those <i>who</i> lie in wait  iniquitously  Will be cut off</p>	
Isa 29:21	<p>מִחֲטִיאֵי אָדָם בְּדָבָר וּלְמוֹכִיחַ  בְּשֵׁעַר יִקְשׁוֹן וַיִּטּוּ בַתְּהוֹ  צְדִיק: ס</p>	<p>– Those <i>who</i> make a man sin  with a word,  And ensnare <i>one</i> who  reproves at the gate,  And lead a righteous <i>man</i>  astray with <u>confusion</u>.</p>	<p>confusion: or <i>desolation</i>.</p>
Isa 29:22	<p>לְכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי־בֵית  יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אֲבֹרָהֶם  לֹא־עֲתָה יְבוֹשׁ יַעֲקֹב וְלֹא  עֲתָה פָּנָיו יִחְוָרוּ:</p>	<p>This <i>is</i> why the LORD, who  redeemed Abraham, says <u>this</u> to  the house of Jacob:  “<i>It is not now that</i> Jacob will  be ashamed,  And <i>it is not now that</i> his  face will turn pale,</p>	<p>this ← <i>thus</i>.</p>



Isa 29:23	<p>כִּי בְרָאתוֹ יִלְדִּיּוֹ מֵעֲשֵׂה יָדַי  בְּקִרְבּוֹ יִקְדִּישׁוּ שְׁמִי וְהִקְדִּישׁוּ  אֶת־קִדּוֹשׁ יַעֲקֹב וְאֶת־אֱלֹהֵי  יִשְׂרָאֵל יַעֲרִיצוּ:</p>	<p>But when he sees his children,  The work of my hands.  In his <u>company</u>,  They will sanctify my name,  And they will sanctify the holy <i>one</i> of Jacob,  And they will fear the God of Israel.</p>	<p>company ← <i>midst</i>.</p>
Isa 29:24	<p>וַיִּדְעוּ תְעִירוֹחַ בִּינָה וְרוֹגְגִים  יִלְמְדוּ־לִקְחַ:</p>	<p>And those <i>who</i> were erring in spirit  Will <u>have understanding</u>,  And those <i>who</i> were rebellious  Will learn <u>lessons</u>.”</p>	<p>have understanding ← <i>know understanding</i>.  <hr/> lessons ← <i>instruction</i>.</p>
Isa 30:1	<p>הֲזֵי בָנִים סּוֹרְרִים נְאֻם־יְהוָה  לַעֲשׂוֹת עֲצָה וְלֹא מִנִּי וְלִנְסֹךְ  מִסִּכָּה וְלֹא רוּחִי לְמַעַן סְפוֹת  חַטָּאת עַל־חַטָּאת:</p>	<p>“Woe to the recalcitrant sons,  Says the LORD,  <i>Who</i> take counsel, but not from me,  And pour out a libation,  But not <i>with</i> my spirit,  So as to add sin upon sin,</p>	
Isa 30:2	<p>הַהֲלֹכִים לְרַדֹּת מִצְרַיִם וּפִי  לֹא שָׁאֲלוּ לְעֹז בְּמַעֲזוֹ פִרְעֹה  וְלַחֲסוֹת בְּצֶל מִצְרַיִם:</p>	<p>Who are setting out to go down <i>to</i> Egypt,  But they did not ask for my <u>oracle</u>,  <i>Having decided</i> to be strong in the stronghold of Pharaoh,  And to put trust in the shadow of Egypt.</p>	<p>oracle ← <i>mouth</i>.</p>
Isa 30:3	<p>וְהָיָה לָכֶם מַעֲזוֹ פִרְעֹה לְבִשְׂת  וְהַחֲסוֹת בְּצֶל־מִצְרַיִם  לְכַלְמָה:</p>	<p>But Pharaoh's stronghold Will be <u>something you will be ashamed of</u>,  And <i>your</i> trust in the shadow of Egypt  Will be to <i>your</i> disgrace.</p>	<p>something you will be ashamed of ← <i>shame to you</i>.</p>
Isa 30:4	<p>כִּי־הָיוּ בְּצֹעַן שָׂרָיו וּמְלֹאכָיו  חָגַס יִגְיעוּ:</p>	<p>For his officers were in Zoan,  And his envoys arrived <i>in</i> Hanes.</p>	
Isa 30:5	<p>כָּל *הַבְּאִישׁ *הַבֵּישׁ עַל־עַם  לֹא־יִזְעִילוּ לָמוֹ לֹא לְעֹזֵל וְלֹא  לְהֹנְעִיל כִּי לְבִשְׂת  וְגַם־לְחִרְפָּה: ס</p>	<p>Everyone {Q: became ashamed because of} [K: became odious to] a people  <i>Who</i> did not benefit them.  <i>They</i> were neither a help nor a benefit,  But <i>rather</i> a matter of shame  And ignominy as well.”</p>	<p>In <i>ketiv</i> and <i>qere</i>, the force of <i>hiphil</i> is intransitive or reflexive, which is occasionally the case.</p>

Isa 30:6	מִשָּׂא בַהֲמוֹת נֶגֶב בְּאַרְץ צָרָה וְצוּקָה לְבִיא וְלִישׁ מֵהֶם אֶפְעָה וְשָׂרָף מְעוֹפֵף יִשְׂאוּ עַל־כַּתֵּף עֵיִרִים חִילָהֶם וְעַל־דְּבִשֶׁת גְּמָלִים אוֹצְרֹתָם עַל־עַם לֹא יוֹעִילוּ:	The <u>burden</u> of the animals of the south. In a <u>distressed and troubled land</u> , Among them <u>being</u> the great lion and the old lion, The viper and the fiery flying serpent, They will transport their wealth on the shoulder of ass-colts, And their treasure on the humps of camels, To a people who will not benefit <u>them</u> .	burden: see Isa 13:1. <hr/> distressed and troubled land ← <i>land of distress and trouble</i> , a Hebraic genitive. <hr/> among ← <i>from</i> .
Isa 30:7	וּמִצְרַיִם הִבֵּל וְרִיק יַעֲזֹרוּ לָכֵן קָרָאתִי לְזֹאת רַהַב הִם שָׁבֵת:	And Egypt will help In a <u>vacuous and empty way</u> , Which <i>is</i> why I have <u>called</u> it, “ <u>Rahab</u> sits still.”	called it ← <i>called this</i> . <hr/> Rahab: a name for <i>Egypt</i> , meaning <i>insolence</i> , here used collectively for the people. AV differs ( <i>their strength</i> ).
Isa 30:8	עַתָּה בּוֹא כְּתֹבָה עַל־לוּחַ אֲתָם וְעַל־סֵפֶר חֻקָּה וּתְהִי לְיוֹם אַחֲרוֹן לְעַד עַד־עוֹלָם:	So now, go <i>and</i> write it on a tablet, with them <i>present</i> , And inscribe it in a book, So that it is <i>there</i> for the last day, And in age-abiding perpetuity.	
Isa 30:9	כִּי עַם מְרִי הוּא בָנִים כְּחָשִׁים בָּנִים לֹא־אָבוּ שְׁמוֹעַ תּוֹרַת יְהוָה:	For it <i>is</i> a <u>rebellious people</u> , Dishonest sons, Sons <i>who</i> are unwilling To heed the law of the LORD,	rebellious people ← <i>people of rebellion</i> , a Hebraic genitive.
Isa 30:10	אֲשֶׁר אָמְרוּ לְרֹאִים לֹא תִרְאוּ וְלַחֲזִים לֹא תַחֲזוּ־לָנוּ נִכְחֹת דְּבָרוֹ־לָנוּ חִלְקוֹת חַזוֹן מִהַתְלוֹת:	Who say to the seers, “Don't see”, And to those who see visions, “Don't see righteous visions for us. Speak flatteries to us, See delusory visions,	
Isa 30:11	סוּרוּ מִנִּי־דֶרֶךְ הַטּוֹ מִנִּי־אֲרָח הַשְּׁבִיתוּ מִפְּנֵינוּ אֶת־קְדוֹשׁ יִשְׂרָאֵל:	Depart from the way, Turn off from the path; Remove the holy <u>one</u> of Israel From <u>our presence</u> .”	remove ← <i>make cease</i> . <hr/> our presence ← <i>our faces</i> .
Isa 30:12	לָכֵן כֹּה אָמַר קְדוֹשׁ יִשְׂרָאֵל יַעַן מָאֲסַכֶּם בְּדַבַּר הַזֶּה וַתִּבְטַחוּ בְּעַשְׂק וּנְלוֹזוּ וַתִּשְׁעֲנוּ עָלָיו:	That <i>is</i> why <u>this is what</u> the holy <u>one</u> of Israel says: “Since you have rejected <u>these words</u> And trusted in oppression and deviousness And relied on it,	this ← <i>thus</i> . <hr/> these words ← <i>this word / speech</i> .

Isa 30:13	<p>לְכֹן יִהְיֶה לְכֶם הָעֶזְרָה  כַּפְרֵץ נֹפֵל גְּבוּעָה בַּחֹמָה  נִשְׁגָּבָה אֲשֶׁר־פְּתָאֵם לִפְתָּע  יָבוֹא שִׁבְרָה:</p>	<p>This iniquity will be  <i>ascribed</i> to you,  Like a breach about to fall,  Bulging out in a high wall,  Whose collapse comes <u>all of</u>  <u>a sudden</u>.</p>	<p>all of a sudden: see Isa 29:6.</p>
Isa 30:14	<p>וְשִׁבְרָה כְּשִׁבַר גְּבֵל יוֹצְרִים  כַּתּוֹת לֹא יַחְמֵל וְלֹא־יִמְצָא  בְּמִכְתָּתוֹ חֶרֶשׁ לַחֲתוֹת אֵשׁ  מִיְקוּד וְלַחֲשֹׁף מִיַּם מִגְּבָא: פ</p>	<p>And he will break it,  Like the breaking of a  shattered potter's jar.  He will not show mercy,  And in <u>his</u> act of shattering,  Not a shard will be found  <i>Which will be any use</i> for  taking fire from a burning  mass,  Or drawing water from a  cistern.”</p>	<p>his act of shattering: a subjective  genitive. AV differs (<i>the</i>  <i>bursting of it</i>), taking the suffix  as objective, referring to <i>iniquity</i>  in the previous verse, which is  also possible.</p>
Isa 30:15	<p>כִּי כֹה־אָמַר אֲדֹנָי יְהוִה קְדוֹשׁ  יִשְׂרָאֵל בְּשׁוּבָה וְנַחַת תּוֹשְׁעוֹן  בְּהַשְׁקֵט וּבְבִטְחָה תִהְיֶה  גְּבוּרַתְכֶם וְלֹא אָבִיתֶם:</p>	<p>For <u>this is</u> what my Lord the  LORD, the holy <i>one</i> of Israel,  says:  “You will be saved with a  return and rest.  Your valour will be with  quietness and confidence.  But you were unwilling,</p>	<p>this ← <i>thus</i>.</p>
Isa 30:16	<p>וַתֹּאמְרוּ לֹא־כִי עַל־סוֹס נָנוּס  עַל־כֶּן תִּנּוּסוֹן וְעַל־קַל נִרְכָּב  עַל־כֶּן יִקְלוּ רַדְפֵיכֶם:</p>	<p>And you said,  ‘No, but <i>rather</i> we will flee  on horseback.’  That <i>is</i> why you will flee.  And <i>you</i> said,  ‘We will ride on swift  <i>horses</i>.’  That <i>is</i> why those who  pursue you will be swift.</p>	
Isa 30:17	<p>אַלֶּף אֶחָד מִפְּנֵי גְעֵרַת אֶחָד  מִפְּנֵי גְעֵרַת חֲמִשָּׁה תִּנּוּסוּ עַד  אִם־נֹתְרֹתֶם כַּתָּרְן עַל־רֹאשׁ  הַהָר וּכְנֶס עַל־הַגְּבוּעָה:</p>	<p>One thousand <i>will flee</i> at the  rebuke of one;  At the rebuke of five, you  will flee,  Until you remain like a mast  on the summit of a  <u>mountain</u>,  Or like an ensign on a <u>hill</u>.”</p>	<p>a mountain ... a hill ← <i>the</i>  <i>mountain ... the hill</i>. Unexpected  definite articles. See Gen 22:9.</p>
Isa 30:18	<p>וְלָכֵן יַחְכְּהָ יְהוָה לְחַנּוּנְכֶם וְלָכֵן  יְרוּם לְרַחֲמֵכֶם כִּי־אֵלֵהֶי  מִשְׁפָּט יְהוָה אֲשֶׁר־י בְּלַחֲוֹכֵי  לוֹ: ס</p>	<p>And this <i>is</i> why the LORD  will wait:  So as to be gracious to you.  And this <i>is</i> why he will arise  to have compassion on  you:  For the LORD <i>is</i> a God of  justice.  Blessed <i>are</i> all those <i>who</i>  wait for him.</p>	

Isa 30:19	כִּי־עַם בְּצִיּוֹן יֵשֵׁב בִּירוּשָׁלַם בְּכֹו לֹא־תִבְכֶּה חֲנוּן יַחֲנֶךָ לְקוֹל זַעֲקֶךָ כְּשִׁמְעֶתוֹ עֲנֶךָ׃	For the people will dwell in Zion in Jerusalem, And you will certainly not weep. He will be very gracious at the sound of your crying out; When he hears it, He will answer you.	will certainly not weep ... will be very gracious: both infinitive absolute.
Isa 30:20	וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צָר וּמִים לֶחֶץ וְלֹא־יִכְנַף עוֹד מוֹרִיךְ וְהָיוּ עֵינֵיכֶם רְאוֹת אֶת־מוֹרִיךְ׃	And the LORD* will give you bread of adversity, And water of oppression, But your teachers will no longer be kept at a distance, And your eyes will see your teachers.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Isa 30:21	וְאֲזַנֵיךָ תִשְׁמַעְנָה דְבָר מֵאַחֲרֶיךָ לֵאמֹר זֶה הַדֶּרֶךְ לָכֹו בֹו כִי תֵאֱמִינוּ וְכִי תִשְׁמְאִילוּ׃	And your ears will hear words behind you, Saying, “This <i>is</i> the way; Walk in it”, Whenever you go <i>off</i> to the right Or go <i>off</i> to the left.	words ← a word; a discourse.
Isa 30:22	וּטְמֵאתֶם אֶת־צְפוּי פְסִילֵי כֶסֶףְךָ וְאֶת־אֶפְדֹת מִסְכַּת זָהָבְךָ תִזְרַם כִּמוֹ דָוָה צָא תֵאֱמַר לוֹ׃	And you will defile the silver overlay of your idols, And the costume of your golden cast image. You will dispose of them like the discharge of a menstruating woman. “ <i>Away with you</i> ”, You will say to it.	silver overlay of your idols ← the overlay of the idols of your silver, a Hebraic genitive. your golden cast image ← the cast image of your gold, a Hebraic genitive. away with you ← go out.
Isa 30:23	וְנָתַן מָטָר זֶרְעֶךָ אֲשֶׁר־תִזְרַע אֶת־הָאֲדָמָה וְלֶחֶם תִּבּוֹאֵת הָאֲדָמָה וְהָיָה דָשֵׁן וְשֶׁמֶן יִרְעֶה מִקְנֵיךָ בַיּוֹם הַהוּא כֹר נֶרְחָב׃	And he will give rain for your seed Which you sow on the ground, And as for food – The produce of the land – It will be rich and fat. Your cattle will graze on that day On broad pasture land.	rain for ← rain of. Wider use of the construct state. food ← bread, standing for food in general. See 1 Sam 28:22-24.
Isa 30:24	וְהָאֲלָפִים וְהָעֵיִרִים עֲבָדֵי הָאֲדָמָה בְלִיל חֲמִיץ יֹאכְלוּ אֲשֶׁר־זָרָה בְרַחַת וּבַמְזֹרָה׃	And the oxen and the donkeys which till the ground Will eat wholesome fodder Which has been winnowed with a winnowing fan Or a winnowing shovel.	wholesome: AV differs ( <i>clean</i> ). [AnLx]= salted, seasoned. [BDB]= seasoned with salt.

Isa 30:25	וְהָיָה   עַל-כָּל-הָר גְּבֵה וְעַל כָּל-גְּבֵעָה נִשְׁאָה פְּלָגִים יִבְלִי-מַיִם בְּיוֹם הַרְג רֹב בְּנִפְל מִגְדָּלִים:	And there will be on every high mountain, And on every lofty hill, Streams – brooks of water – On the day of great slaughter, When towers fall.	
Isa 30:26	וְהָיָה אֹר-הַלְּבָנָה כְּאֹר הַחֲמָה וְאֹר הַחֲמָה יִהְיֶה שִׁבְעָתַיִם כְּאֹר שִׁבְעַת הַיָּמִים בְּיוֹם חָבַשׁ יְהוָה אֶת-שִׁבְר עַמּוֹ וּמְחַץ מִכְתּוֹ יִרְפֵּא: ס	And the light of the moon Will be like the light of the sun, And the light of the sun will be seven times <i>stronger</i> , Like seven days' light, On the day when the LORD binds up The fracture of his people, And heals The bruise of <u>their</u> blow.	their: an objective genitive (someone strikes them). Or, possibly, a subjective genitive, <i>his (the LORD's) blow</i> (the LORD strikes).
Isa 30:27	הִנֵּה שֵׁם-יְהוָה בָּא מִמְרוֹק בְּעַר אַפּוֹ וְכִבֵּד מִשָּׂאָה שִׁפְתָיו מְלֵאוּ זַעַם וּלְשׁוֹנוֹ כְּאֵשׁ אֹכֶלֶת:	Behold, the name of the LORD is coming from afar; His anger is burning, And the burden <i>is</i> heavy. His lips are full of indignation, And his tongue <i>is</i> like a consuming fire.	heavy ← <i>heaviness</i> .
Isa 30:28	וְרוּחוֹ כִּנְחָל שׁוֹטֵף עַד-צְוֹנָר יַחֲצֶה לְהַנְפִּיחַ גּוֹיִם בְּנִפְת שׁוֹא וְרִסָן מִתַּעַה עַל לְחַיִּי עַמִּים:	And his <u>breath</u> <i>is</i> like an overflowing stream, <i>Whose level</i> comes up to the neck, To sift the nations with a <i>sieve to separate</i> the worthless, And a bridle in the jaws of the peoples, Causing <i>them</i> to go astray.	breath: the same word as <i>wind</i> and <i>spirit</i> . <hr/> <i>whose level</i> comes ← <i>it divides</i> , i.e. above and below its surface. <hr/> <i>sieve to separate</i> ← <i>sieve of</i> . Wider use of the construct state.
Isa 30:29	הַשִּׁיר יִהְיֶה לָכֶם כְּלִיל הַתְּקַדְּשׁ-חַג וְשִׁמְחַת לִבָּב כַּהוֹלֵל בְּחַלִּיל לְבוֹא בְּהַר-יְהוָה אֶל-צִוֵּר יִשְׂרָאֵל:	You will have a <u>song</u> As on the night of sanctifying a festival, And joy in the heart, As when <i>a person</i> goes with a <u>pipe</u> To come to the mount of the LORD – To the rock of Israel.	a song ← <i>the song</i> . An unexpected definite article. See Gen 22:9. <hr/> pipe: such as a <i>flute</i> (the Modern Hebrew meaning of the word).
Isa 30:30	וְהַשְּׁמִיעַ יְהוָה אֶת-הוֹד קוֹלוֹ וְנִחַת זְרוּעוֹ יִרְאֶה בְּזַעַף אָף וְלֵהַב אֵשׁ אוֹכֵלָה נֶפֶץ וְזָרִם וְאַבְן בָּרָד:	And the LORD will have <u>his</u> <u>majestic voice</u> heard, And he will show <u>how his</u> <u>arm</u> comes down In raging anger And <i>in</i> the flame of a consuming fire – <i>In a violent flood</i> and a downpour And hailstones.	his majestic voice ← <i>the voice</i> of <i>his</i> <i>majesty</i> , a Hebraic genitive. <hr/> how his arm comes down ← <i>the</i> <i>letting down of his arm</i> . <hr/> a violent flood ← <i>a dashing</i> .

Isa 30:31	כִּי־מְקוֹל יְהוָה יַחַת אֲשׁוּר בְּשֹׁבֵט יָבֵה:	For at the LORD's voice, Assyria will <u>slump</u> ; He will strike <i>them</i> with a rod.	slump: <i>qal</i> of נָחַת. Alternatively, as <i>qal</i> of הִתַּחַת, <i>be terrified</i> .
Isa 30:32	וְהָיָה כָּל מַעְבַּר מַטֵּה מוֹסְדָה אֲשֶׁר יִגִּיחַ יְהוָה עָלֵיו בְּתַפִּים וּבְכַנְרֹת וּבְמִלְחָמוֹת תְּנוּפָה נִלְחַם־בָּהּ *בָּהּ *בָּהּ:	And every passage of the <u>rod</u> <i>as</i> decreed, Which the LORD will lay on them, Will be with drums and with harps, And he will fight against <u>them</u> In <u>tumultuous wars</u> .	them: the <i>ketiv</i> is <i>her</i> (collective usage).  rod <i>as</i> decreed ← <i>rod of decree</i> .  tumultuous wars ← <i>wars of</i> <i>tumult</i> , a Hebraic genitive.
Isa 30:33	כִּי־עָרֹךְ מֵאֶתְמוֹל תִּפְתָּהּ גַּם־הוּא *הוּא *הוּא לְמִלְךְ הוֹכֵן הָעַמִּיק הַרְחֵב מְדַרְתָּהּ אֲשֶׁר וְעֵצִים הַרְבֵּה נִשְׁמַת יְהוָה כְּנַחַל גְּפָרִית בְּעֵרָה בָּהּ: ס	For <u>Topheth</u> was set up in the former time; It was even prepared for the king. He has made <i>it</i> deep; He has made <i>it</i> wide. It <i>is</i> a pyre of fire and much wood; The breath of the LORD, Like a stream of sulphur, Burns in it.	it was even prepared: the <i>ketiv</i> is discordant in gender (which is permissible). The <i>ketiv</i> has a <i>vav</i> where the <i>qere</i> has a <i>yod</i> . Interchange of these (similar) letters is a common reason for a <i>qere</i> reading.  Topheth: AV= <i>Tophet</i> here, but not in 2 Ki 23:10; in the Valley of Hinnom ↪
Isa 31:1	הוּי הַיִּרְדִּים מִצְרַיִם לְעֻזָּה עַל־סוּסִים יִשְׁעֲנוּ וַיִּבְטְחוּ עַל־רֶכֶב כִּי רַב וְעַל פָּרָשִׁים כִּי־עֲצֹמוֹ מְאֹד וְלֹא שָׁעוּ עַל־קְדוֹשׁ יִשְׂרָאֵל וְאֶת־יְהוָה לֹא דָרְשׁוּ:	Woe to those who go down <i>to</i> Egypt for help. They rely on horses, And they trust in chariots, For <i>there are</i> many; And in horsemen, For they are very numerous. But they do not look to the holy <i>one</i> of Israel, And they do not seek the LORD.	↳ (NT's Gehenna), the place of burning.
Isa 31:2	וְגַם־הוּא חָכֵם וַיָּבֵא רָע וְאֶת־דְּבָרָיו לֹא הִסִּיר וְקָם עַל־בַּיִת מְרַעִים וְעַל־עֲזָרָת פְּעָלֵי אוֹן:	However, he <i>is</i> wise, And he will bring harm, And he will not <u>revoke</u> his words, And he will rise against the house of the evildoers, And against the <u>accomplices</u> of workers of iniquity.	revoke ← <i>lay aside</i> .  accomplices ← <i>help</i> .
Isa 31:3	וּמִצְרַיִם אָדָם וְלֹא־אֵל וּסוּסֵיהֶם בָּשָׂר וְלֹא־רוּחַ וַיִּהְיֶה יְטָה יָדוֹ וְכָשַׁל עֲזָרוֹ וַיִּפֹּל עֲזָרוֹ וַיִּחַדּוּ כָּלָם יַכְלִיּוּן: ס	For the Egyptians <i>are</i> men and not GOD, And their horses <i>are</i> flesh and not spirit, And the LORD will stretch out his hand, And he <i>who</i> helps will stumble, And he <i>who is</i> helped will fall, And all of them will come to an end together.	

Isa 31:4	<p>כִּי כֹה אָמַר יְהוָה   אֵלַי  כַּאֲשֶׁר יִהְיֶה הָאֲרִיָּה וְהַכֶּפִּיר  עַל־טֶרְפוֹ אֲשֶׁר יִקְרָא עָלָיו  מְלֵא רֵעִים מִקּוֹלָם לֹא יַחַת  וּמִהַמוֹנָם לֹא יַעֲנֶה בְּן יֶרֶד  יְהוָה צְבָאוֹת לְצַבָּא  עַל־הֶרֶץ־צִיּוֹן וְעַל־גְּבַעְתָּהּ:</p>	<p>For <u>this is what</u> the LORD says to me:  “<u>As when the lion or the young lion</u>  Growls over his prey,  When a <u>large group</u> of shepherds are called out against it,  And it is not terrified by their <u>voices</u>,  And it is not <u>deterred</u> by their sound,  So the LORD of hosts will descend  To fight for Mount Zion  And for its hill.</p>	<p>this is what ← <i>thus</i>.  <hr/> large group ← <i>fulness</i>.  <hr/> voices ← <i>voice</i>.  <hr/> deterred ← <i>afflicted / humbled</i>.</p>
Isa 31:5	<p>כְּצִפְּרִים עֹפּוֹת בְּזֶן יְהוָה  צְבָאוֹת עַל־יְרוּשָׁלַם גָּנוֹן  וְהִצִּיל פֶּסַח וְהַמְלִיט:</p>	<p>Like birds flying,  So the LORD of hosts will <u>defend</u> Jerusalem.  He will defend and deliver  <u>And act as in the Passover</u>,  And rescue.</p>	<p>defend: infinitive absolute in the role of a finite verb.  <hr/> and act as in the Passover ← <i>passing over</i>, an infinitive absolute.</p>
Isa 31:6	<p>שׁוּבוּ לְאֲשֶׁר הֶעֱמִיקוּ סָרָה  בְּנֵי יִשְׂרָאֵל:</p>	<p>Return to him,  From whom you have made a deep departure,  You sons of Israel.</p>	
Isa 31:7	<p>כִּי בַיּוֹם הַהוּא יִמְאֲסוּן אִישׁ  אֱלִילֵי כֶסֶף וְאֱלִילֵי זָהָב  אֲשֶׁר עָשׂוּ לָכֶם יְדֵיכֶם חֲטָא:</p>	<p>For on that day  A man will reject his silver idols,  And his golden idols,  Which <u>your sinful hands</u>  have made for yourselves.</p>	<p>   Isa 2:20.  <hr/> your sinful hands ← <i>your hands</i> + <i>sin</i>. Not the usual Hebraic genitive construction.</p>
Isa 31:8	<p>וְנָפַל אַשּׁוּר בְּחָרֶב לֹא־אִישׁ  וְחָרֶב לֹא־אָדָם תֹּאכְלֵנוּ וְנָס  לֹא מִפְּנֵי־חָרֶב וּבַחֲוָרָיו לְמָס  יְהִיוּ:</p>	<p>And Assyria will fall by the sword,  But not <i>that of</i> a man.  And a sword,  But not <i>that of</i> a human,  Will consume them.  And they will <u>take flight</u>  <u>from the sword</u>,  And their young men will become <i>tribute-bearing</i>.</p>	<p>take flight ← <i>flee for himself</i>.  <hr/> from the sword ← <i>from the face of a sword</i>, but also <i>from the edge of a sword</i> [AnLx]. But the combination <i>from the face of</i> is normally used prepositionally, meaning <i>before / from</i>.</p>
Isa 31:9	<p>וְסִלְעוֹ מִמְּגֹר יַעֲבֹר וְחֲתוּ  מִנְּס שָׂרָיו נְאֻם־יְהוָה  אֲשֶׁר־אוֹר לֹא בְצִיּוֹן וְתַנּוּר לֹא  בִירוּשָׁלַם: ס</p>	<p>And <u>their rock of refuge</u> will <u>vanish</u> for fear,  And their officials will be terrified at the banner”,  Says the LORD,  Who <i>has</i> a fire in Zion  And a furnace in Jerusalem.</p>	<p>their rock of refuge will vanish: AV differs (<i>he shall pass over to his strong hold</i>).</p>
Isa 32:1	<p>הִן לְצַדִּיק יִמְלֹךְ־מִלְּד וְלְשָׁרִים  לְמִשְׁפַּט יִשְׁרוּ:</p>	<p>Behold, a king will reign in righteousness,  And <i>men</i> will rule as officials for justice.</p>	

Isa 32:2	וְהָיָה אִישׁ כְּמַחְבְּאוֹת וְסִתָּר זֶרֶם כַּפְּלֵי־מַיִם בְּצִיּוֹן כַּצֵּל סֶלַע־כְּבֹד בְּאֶרֶץ עֵיפָה:	And a man will be like a shelter from the wind, And a refuge from a downpour; Like springs of water in a dry region, Like the shadow of a massive rock In a weary land.	shelter ← <i>hiding place</i> . refuge from ← <i>secret place of</i> . Wider use of the construct state. massive ← <i>heavy</i> .
Isa 32:3	וְלֹא תִשְׁעֶנָּה עֵינֵי רְאִים וְאָזְנֵי שְׁמָעִים תִּקְשַׁבְנָה:	And the eyes of those <i>who</i> see Will not look away, And the ears of those <i>who</i> hear Will be attentive.	look away: or, in the Syriac sense, <i>be blinded</i> . AV differs ( <i>be</i> <i>dim</i> ).
Isa 32:4	וּלְבָב נְמַהְרִים יִבִּין לְדַעַת וּלְשׁוֹן עֲלֻגִים תִּמְהַר לְדַבֵּר צָחוֹת:	And the heart of the hasty Will understand <i>the</i> <i>importance of having</i> knowledge, And the tongue of the stammerers Will be fluent in speaking clearly.	fluent ← <i>quick</i> . in speaking: gerundial use of the infinitive.
Isa 32:5	לֹא־יִקְרָא עוֹד לְנָבֵל נְדִיב וּלְכִלְיֵי לֹא יֵאמַר שׁוֹעַ:	The fool will no longer be called noble, And the miser will not be said <i>to be</i> generous.	
Isa 32:6	כִּי נָבֵל נִבְלָה יִדְבֵר וּלְבֹו יַעֲשֶׂה־אָוֶן לַעֲשׂוֹת חֲנֹף וּלְדַבֵּר אֶל־יְהוָה תּוֹעָה לְהַרְיֵק גִּפְשׁ רָעֵב וּמִשְׁקָה צָמָא יַחְסִיר:	For the fool will speak folly, And his heart will occupy <i>itself with</i> vanity In perpetrating profanity, In speaking error to the LORD, In draining the energy of the hungry, And causing the drink of the thirsty To be lacking.	in perpetrating ... in speaking ... in draining: gerundial use of the infinitive. energy ← <i>soul</i> .
Isa 32:7	וּכְלֵי כִלְיוֹ רַעִים הוּא זְמוֹת יַעֲזֹב לְחַבֵּל *עֲנוּיִם *עֲנִיִּים בְּאִמְרֵי־שֶׁקֶר וּבְדַבַּר אַבְיוֹן מִשְׁפָּט:	And the <u>methods</u> of the miser <i>are</i> wicked. He <u>decides on</u> schemings To take <u>advantage</u> of the {Q: poor} [K: meek] With deceitful talk, Whereas when the needy <i>man</i> speaks, <i>It is for</i> justice.	methods ← <i>instruments</i> . decides on ← <i>advises</i> . advantage ← <i>spoil</i> .
Isa 32:8	וְנְדִיב נְדִיבוֹת יַעֲזֹב וְהוּא עַל־נְדִיבוֹת יִקּוּם: פ	And the generous <i>man</i> <u>decides on</u> generosity, And by generosity he will stand.	decides on ← <i>advises</i> .
Isa 32:9	נָשִׁים שְׂאֵנֹת קִמְנָה שְׂמֵעָה קוֹלֵי בָנוֹת בְּטָחוֹת הָאֲזֹנָה אִמְרָתִי:	<i>You women who are</i> at ease, Arise <i>and</i> hear my voice; <i>You</i> confident daughters, Listen to my discourse.	



Isa 32:10	ימים על-שנה תרגזנה בטחות כי כלה בציר אסף בלי יבוא:	For many days annually, You will be agitated, You confident women, For the grape harvest will fail – The ingathering will not come.	
Isa 32:11	חרדו שאננות רגזה בטחות פשטה וערה וחקורה על-חלצים:	Tremble, <i>you women</i> at ease, Be awestruck, <i>you</i> confident women; Strip off and be naked, Then gird up <i>your</i> waist.	
Isa 32:12	על-שדים ספדים על-שדי-חמד על-גפן פריה:	Babes lament for the breasts; Parents for the <u>delightful</u> fields – For the fruitful vine.	delightful fields ← <i>fields of delight</i> , a Hebraic genitive.
Isa 32:13	על אדמת עמי קוז שמיר תעלה כי על-כל-בתי משוש קריה עליזה:	On the land of my people The thistle <i>and</i> the briar will come up, For <i>they</i> will be over all <u>joyous households</u> <i>In</i> the delightful town.	joyous households ← <i>houses of joy</i> , a Hebraic genitive.
Isa 32:14	כי-ארמון נטש המון עיר עזב עפל ובחזן היה בעד מערות עד-עולם משוש פראים מרעה עדרים:	For the castle will be abandoned, The liveliness of the city will disappear; The raised ground and the watchtower will become dens age-abidingly – The joy of wild asses, <i>And</i> pasture for flocks –	disappear ← <i>be deserted</i> .
Isa 32:15	עד-יערה עלינו רוח ממרום והיה מדבר לפרמל* וכרמל **והפרמל ליער יחשב:	Until a spirit is poured out on us from above, And the desert becomes a well-cultivated plain, And {K: <i>the</i> } [Q: <i>the</i> ] well-cultivated plain Is considered a forest.	
Isa 32:16	ושכן במדבר משפט וצדקה בפרמל תשב:	And justice will prevail In the desert, And righteousness will be prevalent In the well-cultivated plain.	prevail ← <i> dwell</i> .
Isa 32:17	והיה מעשה הצדקה שלום ועבדת הצדקה השקט ובטח עד-עולם:	And the accomplishment of <u>righteousness</u> Will be peace, And the work of <u>rectitude</u> <i>Will be</i> quietness and security age-abidingly.	righteousness ... rectitude ← <i>righteousness ... righteousness</i> . Otiose, but see Gen 12:5.
Isa 32:18	וישב עמי בנה שלום ובמשכנות מבטחים ובמנוחת שאננות:	And my people will dwell In a <u>peaceful abode</u> , And in secure dwelling places, And in quiet resting places.	peaceful abode ← <i>abode of peace</i> , a Hebraic genitive.

Isa 32:19	וּבְרֵד בְּרֵדַת הַיַּעַר וּבִשְׁפֹלָה תִּשְׁפַל הָעִיר:	And when hail comes down <i>in</i> the forest, The city will <u>lie low</u> in the <u>lowland</u> .	lie low in the lowland: perhaps standing for <i>lie low as if in the lowland</i> (and not bearing the brunt of the storm).
Isa 32:20	אֲשֵׁרֵיכֶם זֵרְעֵי עַל־כָּל־מַיִם מִשְׁלַחֵי רֶגֶל־הַשּׁוֹר וְהַחֲמֹר: ס	Blessed <i>are</i> you <i>who</i> sow Wherever <i>there is</i> water, And <i>who</i> drive the ox and the donkey.	wherever <i>there is</i> ← <i>on all</i> .  drive ← <i>send the foot of</i> .
Isa 33:1	הוּא שׂוֹדֵד וְאַתָּה לֹא שׂוֹדֵד וּבֹגֵד וְלֹא־בֹגְדוֹ בּוֹ פֶה־תִּמְדָּ שׂוֹדֵד תּוֹשֵׁד כִּנְלֹתֶךָ לְבֹגֵד יִבְגְּדוּ־בְךָ: ס	Woe to the plunderer, You <i>who were</i> not plundered, And to the traitor, Him whom <u>no-one betrayed</u> . When you stop plundering, You will be plundered, When you finish betraying, You will be betrayed.	The chapter contains some changes of grammatical person. See Lev 1:3, Num 15:9, Ruth 4:4, Song 1:2 etc.  no-one betrayed ← <i>they did not betray</i> .  you will be betrayed ← <i>they will betray you</i> . Avoidance of the passive.
Isa 33:2	יְהוָה חַנּוּן לָךְ קוֹיְנוּ הִיא זֶרְעַם לְבִקְרִים אֶף־יִשׁוּעַתָּנוּ בְּעַת צָרָה:	O LORD, be gracious to us; We have put our hope in you. Be their <i>strong</i> arm in the mornings, And also our salvation In a time of adversity.	
Isa 33:3	מִקּוֹל הַמִּזְוָה נִדְדוּ עַמִּים מִרֹמְמֹתֶיךָ נִפְצְוּ גּוֹיִם:	At the sound of a multitude, The <i>various</i> peoples will flee; At your exaltation, The nations will be <u>scattered</u> .	scattered: or <i>dashed in pieces</i> .
Isa 33:4	וְאַסְףָּ שְׁלֵלְכֶם אֶסְףֵּי הַחֲסִיל כְּמִשְׁקֵי גִבִים שׂוֹקֵק בּוֹ:	And your plunder will be gathered <i>Like</i> a swarm of <u>consuming locusts</u> ; <u>They will be greedy for it</u> , Like the greed of desert locusts.	consuming locusts ← <i>consuming locust</i> .  they will be greedy for it: AV differs ( <i>shall he run upon them</i> ).
Isa 33:5	נִשְׁגַּב יְהוָה כִּי שָׁכַן מְרוֹם מִלֵּא צִיּוֹן מִשְׁפָּט וְצִדְקָה:	The LORD is exalted, For he inhabits the heights; He will fill Zion <i>With</i> justice and righteousness.	
Isa 33:6	וְהִיא אֲמוֹנַת עֲתִידֵי חֶסֶן יִשׁוּעַת חֲכֵמַת וְדַעַת יְרֵאָה יְהוָה הִיא אוֹצְרוֹ: ס	And the abundance of <i>acts of</i> salvation, wisdom and knowledge Will be the <u>mainstay</u> of your times, And fear of the LORD <i>Will be</i> his treasure.	mainstay ← <i>faithfulness</i> .
Isa 33:7	הִן אֲרֵאֶלֶם צָעֲקוּ חֲצָה מִלְּאֲכָבֵי שְׁלוֹם מֵרַ יִבְכִּיּוּ:	Behold, their heroes will cry out in the open; The messengers of peace will weep bitterly.	

Isa 33:8	נִשְׁמוּ מִסְלֹת שְׁבַת עִבֵּר אָרַח הַפֶּר בְּרִית מֵאֵס עָרִים לֹא חָשַׁב אֲנוּשׁ:	The highways will be devastated; The wayfarer will cease <i>to be found</i> . He will break the covenant, He will show contempt for the cities; He will not consider man.	
Isa 33:9	אֲבֵל אֲמַלְלָה אֶרֶץ הַחֲפִיר לְבָנוֹן קָמַל הִיָּה הַשְּׂרוּן כְּעַרְבָּה וְנִעַר בָּשָׁן וְכַרְמֶל:	The earth mourns <i>and is languishing</i> , And Lebanon is ashamed <i>and is withering</i> . <u>Sharon</u> has become like an arid tract, And Bashan and Carmel Have cast off <i>their foliage</i> .	Sharon ← <i>the Sharon</i> . <hr/> their foliage: AV differs somewhat ( <i>their fruits</i> ).
Isa 33:10	עַתָּה אֶקוּם יֹאמֶר יְהוָה עַתָּה אֶרְוַמֶּם עַתָּה אֲנִישָׂא:	“Now I will arise”, The LORD will say, “Now I will be exalted; Now I will be extolled.	
Isa 33:11	תִּהְיוּ חֲשֵׁשׁ תִּלְדוּ קֶשֶׁת רוּחְכֶם אֵשׁ תֹּאכְלֶכֶם:	You will conceive stubble; You will give birth to chaff. <u>Your own fiery breath</u> will consume you.	your own fiery breath ← <i>your breath + fire</i> . The same construction in Isa 31:7.
Isa 33:12	וְהָיוּ עַמִּים מְשֻׂרְפוֹת שֵׂיד קוֹצִים כְּסוּחִים בְּאֵשׁ יִצְתּוּ: ס	And nations will be <i>like</i> the burning of lime; <u>They will be set on fire</u> , Like thorn <i>plants</i> that have been cut down.	they will be set on fire ← <i>they will set (them) on fire</i> . Avoidance of the passive. But [AnLx] also allows <i>be burned</i> .
Isa 33:13	שִׁמְעוּ רְחוֹקִים אֲשֶׁר עָשִׂיתִי וּדְעוּ קְרוֹבִים גְּבֻרָתִי:	Hear, <i>you who are far away</i> , What I have done, And know, <i>you who are nearby</i> , my might.”	
Isa 33:14	פָּחְדוּ בְּצִיּוֹן חֲטָאִים אַחֲזָה רַעְדָה חֲנָפִים מִי   יִגּוֹר לָנוּ אֵשׁ אוֹכְלָה מִיִּגּוֹר לָנוּ מוֹקְדֵי עוֹלָם:	The sinners in Zion will be afraid; Trembling will seize the <u>profane</u> . Who among us <i>can withstand</i> a consuming fire? Who among us <i>can withstand</i> Age-abiding burning?	profane: on a translation as <i>hypocrite</i> , see [AnLx] note at end of p.267. <hr/> withstand (2x) ← <i>abide</i> . English and Hebrew have a parallel metaphorical sense of <i>tolerate</i> .
Isa 33:15	הִלֵּךְ צְדָקוֹת וּדְבַר מִישְׁרִים מֵאֵס בְּבַצַּע מַעֲשֵׂקוֹת נִעַר כַּפְּיוֹ מִתְמַדָּ בְשֹׁחַד אִטָּם אֲזוּנוֹ מִשְׁמַע דְּמִים וְעַצֵּם עֵינָיו מִרְאוֹת בְּרָע:	<i>As for him who walks righteously</i> And speaks uprightly, Rejecting unjust gain From fraudulent practices, <u>Dismissing with a wave of his hands</u> <i>Any offer</i> of a bribe, Shutting his ear So as not to hear <i>plots of bloodshed</i> , And closing his eyes So as not to see <i>plans for evil</i> ,	from ← <i>of</i> . Wider use of the construct state. <hr/> dismissing with a wave of ← <i>he shakes</i> . <hr/> offer ← <i>acquiring</i> .

Isa 33:16	הוא מְרוֹמִים יִשְׁכֵּן מִצְדּוֹת סְלֻעִים מִשְׁגָּבוֹ לְחֶמּוֹ נֹתֵן מִימּוֹ נֶאֱמָנִים:	He will dwell high up; His high fort <i>is</i> a <u>citadel of rock</u> . His <u>food</u> is provided for; His water <u>supply is reliable</u> .	a citadel of rock ← <i>citadels of rocks</i> .  food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.  reliable ← <i>faithful</i> .
Isa 33:17	מִלֶּדֶד בִּפְנֵי תַחְזִינָה עֵינֶיךָ תִּרְאִינָה אֶרֶץ מְרַחֲקִים:	Your eyes will see the king in his <u>magnificence</u> ; They will see a <u>far-stretching land</u> .	magnificence ← <i>beauty</i> .  a far-stretching land ← <i>a land of distances</i> .
Isa 33:18	לְבַדְּךָ יִהְיֶה אֵימָה אֵינָה סֹפֵר אֵינָה שֶׁקֶל אֵינָה סֹפֵר אֶת־הַמְגִדָּלִים:	Your heart will <u>be taken up</u> <u>with dread</u> . Where <i>is</i> the scribe? Where <i>is</i> the weigher? Where <i>is</i> he <i>who</i> counts the towers?	be taken up with ← <i>meditate</i> .
Isa 33:19	אֶת־עַם נֹעֵז לֹא תִרְאֶה עַם עִמְקֵי שִׁפָּה מִשְׁמוֹעַ נִלְעָג לְשׁוֹן אֵין בִּינָה:	You will not see a <u>fierce</u> people, Nor a people of <u>unintelligible speech</u> , <u>Jabbering in</u> a tongue <u>Not understood</u> .	fierce: or <i>obstinate</i> , or <i>barbarous</i> .  unintelligible speech ← <i>depths of lip more than to hear</i> .  jabbering: see Isa 28:11.  not understood ← <i>no understanding</i> .
Isa 33:20	חִזֵּה צִיּוֹן קִרְיַת מוֹעֲדֵנו עֵינֶיךָ תִּרְאִינָה יְרוּשָׁלַם נוֹה שְׂאֲזֵן אֶהֱלֵ בַל־יִצְעֵן בַּל־יִסַּע יִתְדוֹתָיו לְנִצָּח וְכָל־חֲבָלָיו בַּל־יִנָּתְקוּ:	Behold Zion, Town of our festival times. Your eyes will see Jerusalem, A dwelling place at ease, A tent which does not move <i>around</i> , Whose pegs do not for ever journey, And <u>none</u> of whose guylines <i>are</i> detached.	none ← <i>all ... not</i> .
Isa 33:21	כִּי אִם־שָׁם אֲדִיר יְהוָה לָנוּ מְקוֹם־נְהָרִים יְאָרִים רַחְבֵּי יָדַיִם בַּל־תִּלְךָ בּוֹ אֲנִי־שֵׁיט וְצִי אֲדִיר לֹא יַעֲבֹרְנוּ:	For the mighty LORD <i>will be</i> there, <i>As</i> our place of rivers – Watercourses – <u>very wide</u> <i>ones</i> . No <u>galley</u> will go into it, And no mighty ship will pass through it.	very wide ← <i>wide of hands</i> .  galley ← <i>ship of oar</i> .
Isa 33:22	כִּי יְהוָה שֹׁפֵטֵנוּ יְהוָה מְחַקְקֵנוּ יְהוָה מִלְכֵנוּ הוּא יוֹשִׁיעֵנוּ:	For the LORD <i>is</i> our judge, The LORD <i>is</i> our legislator, The LORD is our king; He will save us.	

Isa 33:23	<p>נִטְשׁוּ חֲבֻלֵיךָ בְּלִיַּד בְּלִיַּחְזָקוֹ  כֹּחַ-תְּרָנֶם בְּלִי-פְרָשׁוֹ נִסְאָז  חֶלֶק עַד-שָׁלַל מְרִבָּה פְּסָחִים  בְּזֹזוּ בָּז:</p>	<p>Your rigging has been loosened,  They have not strengthened the base of their mast;  They have not unfurled a sail.  Then the booty of much spoil is divided;  The lame <u>grab the plunder</u>.</p>	<p>the base: from root כּנן. AV's well is from root כּוּן. So AV differs.</p> <hr/> <p>grab the plunder ← <i>plunder the plunder</i>.</p>
Isa 33:24	<p>וּבְלִי-אִמַּר שָׁכֵן חֲלִיתִי הָעַם  הַיֹּשֵׁב בָּהּ נִשְׂא עֵוֹן:</p>	<p>And the inhabitant will not say,  “I am ill.”  The people who live in it <i>Are</i> forgiven <i>their</i> iniquity.</p>	
Isa 34:1	<p>קִרְבוּ גוֹיִם לְשִׁמְעַע וְלֹאֲמִים  הִקְשִׁיבוּ תִשְׁמַע הָאָרֶץ  וּמְלֹאָהּ תִּבְלֵ וְכָל-צִצְאֵצְאֶיהָ:</p>	<p>Approach, <i>you</i> nations, to hear,  And listen, <i>you</i> peoples.  Let the earth and its fulness hear  – The world and all its offspring.</p>	
Isa 34:2	<p>כִּי קִצְף לִיהוָה עַל-כָּל-הַגּוֹיִם  וְחַמָּה עַל-כָּל-צְבָאָם  הַחֲרִימָם נִתְּנָם לְטֵבַח:</p>	<p>For the LORD <i>is</i> angry with all the nations,  And <i>is</i> wrathful over all their armies.  He will obliterate them;  He will deliver them to slaughter.</p>	<p><i>is</i> angry with ← (<i>has</i>) <i>anger over</i>.</p> <hr/> <p><i>is</i> wrathful over ← (<i>has</i>) <i>wrath over</i>.</p>
Isa 34:3	<p>וְחַלְלֵיהֶם יִשְׁלְכוּ וּפְגָרֵיהֶם  יַעֲלֶה בְּאֲשָׁם וְנִמְסוּ הָרִים  מִדָּמָם:</p>	<p>And their casualties will be dumped,  And <i>from</i> their corpses their stench will come,  And mountains will melt  From their blood.</p>	
Isa 34:4	<p>וְנִמְקוּ כָּל-צְבָא הַשָּׁמַיִם וְנִגְלוּ  כִּסְפֵי הַשָּׁמַיִם וְכָל-צְבָאָם  יִבֹּל כַּנְּבֵל עֵלֶה מִגֶּפֶן וְכַנְּבֵלַת  מִתְאַנֶּה:</p>	<p><b>And all the array of heaven will dissolve,</b>  <b>And the heavens will be rolled up like a scroll,</b>  <b>And all their array will fall away,</b>  Like the falling off of foliage from a vine,  Or <b>like a fig falling from a fig tree</b>.</p>	<p><b>Matt 24:29, Mark 13:25, Heb 1:12, Rev 6:13-14.</b></p> <hr/> <p>dissolve ← <i>melt</i>.</p> <hr/> <p>scroll ← <i>book</i>.</p>
Isa 34:5	<p>כִּי-רוּתָהּ בְּשָׁמַיִם חֲרָבִי הִנֵּה  עַל-אֲדוֹם תֵּרֵד וְעַל-עַם חֲרָמִי  לְמִשְׁפָּט:</p>	<p>For my sword will be satiated in the heavens,  And behold, it will descend on Edom  And on a people I have <u>condemned in judgment</u>.</p>	<p>I have condemned ← <i>of my devotion (to destruction)</i>.</p> <hr/> <p>in judgment ← <i>to judgment</i>.</p>

Isa 34:6	<p>תָּרַב לַיהוָה מְלֶאֶה דָם  הִדְשְׁנָה מִחֶלֶב מִדָּם כְּרִים  וְעִתּוּדִים מִחֶלֶב כְּלֵיזֹת אֵילִים  כִּי זָבַח לַיהוָה בְּבִצְרָה וְטִבַּח  גָּדוֹל בְּאַרְצָא אֱדוֹם:</p>	<p>The LORD's sword is full of  blood;  It is besmeared with fat  From the blood of fatted  <u>lambs</u> and <u>he-goats</u>  And with the fat from the  kidneys of rams,  For the LORD <i>has</i> a sacrifice  in Bozrah,  And great slaughter in the  land of Edom.</p>	<p>lambs ... he-goats ... rams: the  animals, and those in the next  verse, could represent the ranks  in Edom's population.</p>
Isa 34:7	<p>וַיִּרְדּוּ רְאֵמִים עִמָּם וּפְרִים  עִם-אֲבִירִים וְרוֹתָה אֲרָצָם  מִדָּם וְעִפְרָם מִחֶלֶב יִדְשָׁן:</p>	<p>And the <u>buffaloes</u> will be  brought down with them,  And oxen with strong <i>bulls</i>,  And their land will be  saturated with blood,  And their dust will be made  greasy with fat.</p>	<p>buffaloes: or <i>rhinoceroses</i>.  <hr/> will be brought down: <i>hophal</i>,  or, as <i>qal</i>, will come down.</p>
Isa 34:8	<p>כִּי יוֹם נָקָם לַיהוָה שְׁנַת  שְׁלוֹמִים לְרִיב צִיּוֹן:</p>	<p>For <i>it is</i> the day of the  LORD's vengeance  – The year of <u>retribution</u> –  For the controversy over  Zion.</p>	<p>retribution ← <i>retributions</i>.</p>
Isa 34:9	<p>וְנַהֲפֹכוּ נַחְלֵיהָ לְזֹפֶת וְעִפְרָה  לְגַפְרִית וְהִיתָה אֲרָצָה לְזֹפֶת  בַּעֲרָה:</p>	<p>And its streams will be  turned into <u>pitch</u>,  And its dust into sulphur,  And its land will become  burning <u>pitch</u>.</p>	<p>pitch ... pitch: otiose, but see  Gen 12:5.</p>
Isa 34:10	<p>לַיְלָה וַיּוֹמֵם לֹא תִכָּבֵּה לְעוֹלָם  יַעֲלֶה עֲשָׁנָה מִדְּדוֹר לְדוֹר  תִּתְחַרֵּב לְנֶצַח נִצְחִים אֵין עֹבֵר  בָּהּ:</p>	<p>Night and day it will not be  extinguished;  <b>Its smoke will rise up age-  abidingly.</b>  From generation to  generation it will be  <u>desolate</u>;  <u>In all perpetuity</u>  No-one will pass through it.</p>	<p><b>Rev 14:11, Rev 19:3.</b>  <hr/> desolate ← <i>dried up</i>, but [AnLx]  gives <i>laid waste</i>.  <hr/> in all perpetuity ← <i>in perpetuity</i>  of <i>perpetuities</i>.</p>
Isa 34:11	<p>וַיִּרְשׁוּהָ קֶאֱת וּקְפוֹד וַיִּנְשׂוּף  וְעֵרָב יִשְׁכְּנוּ-בָהּ וְנֹטָה עָלֶיהָ  קוֹתָהּ וְאֲבִי-בָהּ:</p>	<p><b>And the pelican and the  hedgehog will inherit it,  And the owl and the crow  will inhabit it,  And it is delineated as  <u>desolate</u>,  And <i>it is marked off as  forlorn</i>.</b></p>	<p>Alluded to in <b>Rev 18:2</b>.  <hr/> it is delineated as desolate ← <i>the  line of desolation extends over  it</i>.  <hr/> <i>it is marked off as forlorn</i> ← <i>the  (boundary) stones of  forlornness</i>.</p>
Isa 34:12	<p>חֲרִיָּה וְאֵין-שָׁם מְלוּכָה יִקְרָאוּ  וְכָל-שָׂרֵיהָ יִהְיוּ אָפָס:</p>	<p><i>As for</i> their nobles,  There <i>will be</i> nothing there  Which they can proclaim as  a kingdom,  And all its officials  Will be no more.</p>	

Isa 34:13	<p>וְעֹלְתָהּ אֲרֻמְנְתֶיהָ סִרְיִים  קִמּוֹשׁ וְחוּחַ בְּמִבְצָרֶיהָ וְהִיתָה  נֹוֹה תַנִּיִּים חֲצִיר לְבָנוֹת יַעֲנֶה:</p>	<p>And thorns will come up <i>in</i>  its palaces,  And nettles and thistles in its  fortifications,  And it will be an abode of  jackals,  And pasture for ostriches.</p>	<p>jackals: see Isa 34:14.</p>
Isa 34:14	<p>וּפְגָשׁוּ צִיִּים אֶת־אֲיִים וְשָׁעִיר  עַל־רַעְיָהוּ יִקְרָא אֶדְ-שָׁם  הִרְגִיעָה לִילִית וּמִצָּאָהּ לָהּ  מְנוּחַ:</p>	<p>And the desert animals will  meet the jackals,  And the goat will call to its  fellow.  Indeed the screech-owl will  settle quietly there  And will find itself a resting  place.</p>	<p>jackals: not the same word as in  Isa 34:13. Perhaps the two  species are the side-striped and  black-backed jackal.  <hr/> goat: or <i>satyr</i>. Compare 2 Chr  11:15.</p>
Isa 34:15	<p>שָׂמָה קִנְיָה קִפּוּז וְתַמְלִיט  וּבִקְעָה וְדִגְרָה בְּצֵלָה אֶדְ-שָׁם  נִקְבְּצוּ דֵיּוֹת אִשָּׁה רְעוּתָהּ:</p>	<p>The eagle-owl will make its  nest there  And lay its eggs and hatch  them  And brood over them in its  shadow.  Vultures will also gather  there  – The female <i>and</i> her mate.</p>	<p>eagle-owl: uncertain. Probably  not a snake, because most don't  incubate their eggs, but a python  does coil around them.</p>
Isa 34:16	<p>דְּרָשׁוּ מֵעַל־סֵפֶר יְהוָה וּקְרָאוּ  אֶחָת מֵהֵנָּה לֹא נִעְדְּרָה אִשָּׁה  רְעוּתָהּ לֹא פָקְדוּ כִי־פִי הוּא  צִוָּה וְרוּחוֹ הוּא קִבְּצָן:</p>	<p>Seek <u>in the book</u> of the  LORD,  And read.  Not one of these females  will be left behind.  No female will lack its mate,  For <i>it is</i> my mouth which has  commanded <i>it</i>,  And <i>it is</i> his spirit which will  gather them.</p>	<p>in the book ← <i>from upon the  book.</i></p>
Isa 34:17	<p>וְהוּא־הִפִּיל לָהֶן גּוֹרֵל וַיִּדּוּ  חִלְקָתָהּ לָהֶם בָּקוּ עַד־עוֹלָם  יִירְשׁוּהָ לְדוֹר וָדוֹר  יִשְׁכְּנוּ־בָהּ: ס</p>	<p>And he has cast their lot,  And his hand has allocated  them <i>an area marked off</i>  by a <i>measuring</i> line.  They will inherit it age-  abidingly;  From generation to  generation  They will dwell in it.</p>	
Isa 35:1	<p>יִשְׁשׂוּם מִדְבָּר וְצִיָּה וְתִגְל  עֲרֵבָה וְתִפְרַח כַּחֲבַצְלֵת:</p>	<p>The desert and the dry place  will take delight in them,  And the arid tract will  rejoice  And blossom like a lily.</p>	

Isa 35:2	פָּרַח תִּפְרָח וְתִגַּל אֶף גִּילַת וְרִיזוּ כְבוֹד הַלְּבָנוֹן נִתְחַלָּה הַדֵּר הַכַּרְמֶל וְהַשְּׂרוֹן הֵמָּה יֵרְאוּ כְבוֹד־יְהוָה הַדֵּר אֱלֹהֵינוּ: ס	It will blossom beautifully and rejoice; It will rejoice and exult all the more. The glory of Lebanon will be given to it – The splendour of Carmel and Sharon. They will see the glory of the LORD – The splendour of our God.	blossom beautifully: infinitive absolute.  it will rejoice and exult all the more ← <i>how much more</i> <i>rejoicing, and it will exult.</i>  Carmel and Sharon ← <i>the</i> <i>Carmel and the Sharon.</i>
Isa 35:3	חֲזִקוּ יָדַיִם רַפּוֹת וּבְרִכְיָם כְּשִׁלּוֹת אֲמָצוֹ:	<b>Strengthen weak hands, And embolden faltering knees.</b>	<b>Heb 12:12.</b>  Compare this verse with Job 4:3, Job 4:4.
Isa 35:4	אִמְרוּ לְנַמְהָרֵי־לֵב חֲזִקוּ אֶל־תִּירְאוּ הִנֵּה אֱלֹהֵיכֶם נָקָם יָבֹוא גְמוּלָא אֱלֹהִים הוּא יָבֹוא וְיִשְׁעֵכֶם:	Say to those of a panic- stricken heart, “Be strong and do not fear. Behold, your God will come <i>with vengeance</i> – <i>With God's retribution.</i> He will come and save you.”	
Isa 35:5	אֲזִ תִּפְקַחְנָה עֵינֵי עֹרְוִים וְאָזְנֵי חֲרָשִׁים תִּפְתַּחְנָה:	<b>Then the eyes of the blind will be opened, And opened will be the ears of the deaf.</b>	<b>Matt 15:31, Luke 4:18; Matt 11:5</b> (allusion).  opened ... opened: different verbs in Hebrew, so not otiose.
Isa 35:6	אֲזִ יִדְלַג כַּאֲיֵל פִּסְחַ וְתָרוּן לְשׁוֹן אֵלֶם כִּי־נִבְקְעוּ בַּמִּדְבָּר מַיִם וּנְחָלִים בְּעַרְבָּה:	<b>Then the lame will leap</b> like the deer, <b>And the tongue of the mute will shout for joy,</b> <i>At a time</i> when water will be <u>laid open</u> in the desert, As <i>will</i> streams in the <u>arid</u> <u>tracts</u> .	Alluded to in <b>Matt 11:5, Matt 15:31.</b>  laid open: with connotations of <i>cracking open.</i>  the arid tracts ← <i>an arid tract.</i>
Isa 35:7	וְהָיָה הַשָּׂרֵב לְאֵגָם וְצִמְאֹן לְמַבְוֵי מַיִם בְּנוֹהַ תַּנִּים רִבְצָה חֲצִיר לְקִנְיָה וְגִמְאָ:	And the parched ground will become a lake, And the thirsty land springs of water. In the jackals' den <u>where</u> <u>they lie down</u> <i>Will be</i> pasture with reeds and papyrus.	parched ground: [AnLx] has <i>mirage</i> , where a desert presents the appearance of a lake.  where they lie down ← <i>its place</i> <i>of lying down.</i> Discordant (which is not uncommon).
Isa 35:8	וְהָיָה־שָׁם מִסְלֹל וְדֶרֶךְ וְדֶרֶךְ הַקֹּדֶשׁ יִקְרָא לָהּ לֹא־יַעֲבְרֶנּוּ טָמֵא וְהוּא־לְמוֹ הַלֵּךְ דֶּרֶךְ וְאֹיִלִים לֹא יִתְעוּ:	And there will be a highway and a road there, And it will be called the <u>Holy Road</u> . No-one unclean will pass over it, And it <i>will be</i> for him <i>who</i> walks <u>in the way</u> , And the impious will not stray <i>onto it</i> .	Holy Road ← <i>road of holiness</i> , a Hebraic genitive.  the way: compare Acts 9:2.



Isa 35:9	<p>לֹא־יְהִי־שָׁם אַרְיָה וּפְרִיץ חַיּוֹת בְּלִי־עֵלְזָה לֹא תִמְצָא שָׁם וְהִלְכוּ גְּאוּלָּיִם:</p>	<p>There will not be <i>any</i> lions there, And rapacious animals will not come up to it, Nor be found there, But the redeemed will walk <i>on it</i>.</p>	<p>lions ← <i>a lion</i>.</p>
Isa 35:10	<p>וּפְדוּיֵי יְהוָה יָשׁוּבוּן וּבָאוּ צִיּוֹן בְּרִנָּה וּשְׂמֵחַת עוֹלָם עַל־רֵאשִׁים שְׂשׂוֹן וּשְׂמֵחָה יִשְׂגוּ וְנָסוּ יָגוֹן וְאַנְחָה: פ</p>	<p>And the LORD's redeemed will return And come <i>to</i> Zion in jubilation, With age-abiding joy on their heads. They will obtain happiness and joy, Whereas sorrow and sighing will flee.</p>	<p>   Isa 51:11.</p>
Isa 36:1	<p>וַיְהִי בְּאַרְבַּע עָשָׂר שָׁנָה לְמֶלֶךְ חִזְקִיָּהוּ עָלָה סַנְחֵרִיב מֶלֶךְ־אַשּׁוּר עַל כָּל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְּפָשֶׂם:</p>	<p>And it came to pass in the fourteenth year of King Hezekiah <i>that</i> Sennacherib king of Assyria went up against all the fortified cities of Judah and seized them.</p>	<p>   2 Ki 18:13, 2 Chr 32:1. Sennacherib: see 2 Ki 18:13.</p>
Isa 36:2	<p>וַיִּשְׁלַח מֶלֶךְ־אַשּׁוּר   אֶת־רַב־שָׁקָה מֶלְכִישׁ יְרוּשָׁלַיִם אֶל־הַמֶּלֶךְ חִזְקִיָּהוּ בְּחֵיל כְּבֹד וַיַּעֲמֵד בְּתַעֲלַת הַבְּרֵכָה הָעֲלִיזָה בְּמִסְלַת שֹׁדָה כּוֹבֵס:</p>	<p>And the king of Assyria sent the chief butler from Lachish to Jerusalem, to King Hezekiah, with a sizeable army, and they stood at the conduit at the upper pool, <i>which is</i> at the aqueduct to the washer's site.</p>	<p>   2 Ki 18:17, 2 Chr 32:9. chief butler ... washer's: see 2 Ki 18:17. sizeable army ← <i>heavy force</i>. conduit at ← <i>conduit of</i>. aqueduct ← <i>raised way</i>. washer's: perhaps <i>fuller's</i>.</p>
Isa 36:3	<p>וַיַּעַז אֵלָיו אֱלִיאִקִים בֶּן־חִלְקִיָּהוּ אֲשֶׁר עַל־הַבַּיִת וְשִׁבְנָא הַסֹּפֵר וַיּוֹאֵחַ בֶּן־אַסָּף הַמְזִכִּיר:</p>	<p>And Eliakim, Hilkiyah's son, who <i>was</i> in charge of the house, came out to him, as <i>did</i> Shebna the scribe, and Joah the son of Asaph, the <i>state</i> secretary.</p>	<p>   2 Ki 18:18.</p>
Isa 36:4	<p>וַיֹּאמֶר אֲלֵיהֶם רַב־שָׁקָה אָמְרוּ־נָא אֶל־חִזְקִיָּהוּ כֹה־אָמַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר מָה הַבְּטָחוֹן הַזֶּה אֲשֶׁר בְּטַחַת:</p>	<p>And the chief butler said to them, "Kindly say to Hezekiah, 'This <i>is what</i> the great king, the king of Assyria, says: «What <i>is</i> this object of trust in which you trust?</p>	<p>   2 Ki 18:19. this is what ← <i>thus</i>.</p>
Isa 36:5	<p>אָמַרְתִּי אֶדְבַר־שִׁפְתַיִם עֲצָה וּגְבוּרָה לְמַלְחָמָה עִתָּה עַל־מִי בְּטַחַת כִּי מָרַדְתָּ בִּי:</p>	<p>I quote <i>you</i> – but <i>it is</i> vain talk – «I have counsel and wherewithal for war.» Now in whom have you trusted? For you have rebelled against me.</p>	<p>   2 Ki 18:20, 2 Chr 32:10. vain talk ← <i>word of the lips</i>.</p>

Isa 36:6	הִנֵּה בְטַחַתְךָ עַל־מִשְׁעַנֵּת הַקֶּנֶה הַרְצוּץ הַזֶּה עַל־מִצְרַיִם אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וּבֹא בְכַפּוֹ וּנְקָבָה בֶּן פְּרָעָה מִלְדַּם־מִצְרַיִם לְכָל־הַבְּטָחִים עָלָיו:	Look, you have put trust in this buckled reed staff – in Egypt – and if a man leans on it, it slips into his hand and pierces it. Such is Pharaoh king of Egypt to all who trust in him.	2 Ki 18:21. buckled reed staff: compare Isa 42:3, quoted in Matt 12:20. slips ← goes.
Isa 36:7	וְכִי־תֹאמַר אֵלַי אֱלֹהֵהוּ אֱלֹהֵינוּ בְטַחְנוּ הֲלוֹא־הוּא אֲשֶׁר הִסִּיר חֲזַקְיָהוּ אֶת־בַּמִּזְבְּחֵינוּ וְאֶת־מִזְבְּחֵי וְיֹאמַר לַיהוּדָה וּלְיְרוּשָׁלַם לִפְנֵי הַמִּזְבֵּחַ הַזֶּה תִּשְׁתַּחֲוּוּ:	And if you say to me, ‘We trust in the LORD our God’, is that not he whose raised sites and whose altars Hezekiah removed, when he said to Judah and to Jerusalem, ‘It is before this altar that you will worship?’	2 Ki 18:22, 2 Chr 32:12.
Isa 36:8	וְעַתָּה הִתְעַרְב נָא אֶת־אֲדָנִי הַמֶּלֶךְ אֲשׁוּר וְאַתָּנָה לָךְ אַלְפִים סוּסִים אִם־תּוּכַל לָתֵת לָךְ רֶכֶבִים עָלֵיהֶם:	So now, please, enter into a contract with my lord the king of Assyria, and I will give you two thousand horses if you are able to provide yourself with riders on them.	2 Ki 18:23.
Isa 36:9	וְאֵיךְ תִּשְׁיֵב אֶת פְּנֵי פַחַת אֶחָד עַבְדֵי אֲדָנִי הַקְּטָנִים וּתְבַטַּח לָךְ עַל־מִצְרַיִם לְרֶכֶב וּלְפָרָשִׁים:	And how can you decline the offer of a governor among the least of my lord's servants, and entrust yourself to Egypt for chariots and for horsemen?	2 Ki 18:24. decline the offer ← repulse the face. a governor among ← a governor of one of.
Isa 36:10	וְעַתָּה הֲמַבְלַעְדֵי יְהוָה עָלֵיתִי עַל־הָאָרֶץ הַזֹּאת לְהַשְׁחִיתָהּ יְהוָה אָמַר אֵלַי עֲלֵה אֶל־הָאָרֶץ הַזֹּאת וְהַשְׁחִיתָהּ:	Now did I come up without the LORD against this land, to bring it to ruin? The LORD said to me, ‘Go up against this land and bring it to ruin.’	2 Ki 18:25.
Isa 36:11	וַיֹּאמְרוּ אֵלֵיהֶם וְשִׁבְנָא וַיֹּאחַ אֶל־רֶב־שָׁקָה דְבַר־נָא אֶל־עַבְדֵיךָ אַרְמִית כִּי שְׁמַעִים אֲנַחְנוּ וְאֶל־תְּדַבֵּר אֵלֵינוּ יְהוּדִית בְּאָזְנֵי הָעָם אֲשֶׁר עַל־הַחוֹמָה:	Then Eliakim and Shebna and Joah said to the chief butler, ‘Please speak to your servants in Aramaic, for we understand it, and do not speak to us in Judaeen, it being intelligible to the people who are on the wall.’	2 Ki 18:26, 2 Chr 32:18. understand ← hear. intelligible to ← in the ears of. on the wall: or at the wall.

Isa 36:12	<p>וַיֹּאמֶר רַב־שָׁקֵה הָאֵל אֲדַנְיָ  וְאֵלֶיךָ שְׁלַחְנִי אֲדַנְיָ לְדַבֵּר  אֶת־הַדְּבָרִים הָאֵלֶּה הֲלֹא  עַל־הָאֲנָשִׁים הַיֹּשְׁבִים  עַל־הַחוֹמָה לֶאֱכֹל  אֶת־חֲרָאֵיהֶם *צֹאֲתָם  וּלְשִׁתּוֹת אֶת־שִׁנֵּיהֶם  *מִמִּי *רְגְלֵיהֶם עִמָּכֶם:</p>	<p>Then the chief butler said, “<i>Is it</i> to your master and to you <i>that</i> my lord has sent me to speak these words? <i>Is it</i> not to the people sitting on the wall, <i>that they will have to eat their excrement and drink their urine with you?</i>”</p>	<p>their excrement ... their urine: see 2 Ki 18:27.  <hr/>    2 Ki 18:27.  <hr/> on the wall: or <i>at the wall</i>.</p>
Isa 36:13	<p>וַיַּעֲמֵד רַב־שָׁקֵה וַיִּקְרָא  בְּקוֹל־גָּדוֹל יְהוּדִית וַיֹּאמֶר  שְׁמְעוּ אֶת־דְּבָרֵי הַמֶּלֶךְ הַגָּדוֹל  מֶלֶךְ אַשּׁוּר:</p>	<p>Then the chief butler stood up and called <i>out</i> in a loud voice <i>in</i> Judaeen and said, “Hear the words of the great king, the king of Assyria.</p>	<p>   2 Ki 18:28.</p>
Isa 36:14	<p>כֹּה אָמַר הַמֶּלֶךְ אֶל־יִשְׂאָ לְכֶם  חֲזַקְיָהוּ כִּי לֹא־יִוָּכַל לְהַצִּיל  אֶתְכֶם:</p>	<p>This <i>is what</i> the king says: ‘Do not let Hezekiah deceive you, for he will not be able to deliver you.</p>	<p>   2 Ki 18:29, 2 Chr 32:15.  <hr/> <i>this is what</i> ← <i>thus</i>.</p>
Isa 36:15	<p>וְאַל־יִבְטַח אֶתְכֶם חֲזַקְיָהוּ  אֶל־יְהוָה לֵאמֹר הַצֵּל יַצִּילֵנוּ  יְהוָה לֹא תִנְתֵּן הָעִיר הַזֹּאת  בְּיַד מֶלֶךְ אַשּׁוּר:</p>	<p>And do not let Hezekiah persuade you to trust in the LORD, saying, «The LORD will <u>certainly deliver</u> us, <i>and</i> this city will not be delivered into the hand of the king of Assyria.» ’</p>	<p>   2 Ki 18:30, 2 Chr 32:15.  <hr/> certainly deliver: infinitive absolute.</p>
Isa 36:16	<p>אַל־תִּשְׁמְעוּ אֶל־חֲזַקְיָהוּ ס כִּי  כֹּה אָמַר הַמֶּלֶךְ אַשּׁוּר  עֲשׂוּ־אִתִּי בְרִכָּה וּצְאוּ אֵלַי  וְאִכְלוּ אִישׁ־גַּפְנוֹ וְאִישׁ  תִּיאֲנֹתוֹ וּשְׁתּוּ אִישׁ מִי־בוֹרוֹ:</p>	<p>Do not listen to Hezekiah, for <i>this is what</i> the king of Assyria says: ‘Make <i>things</i> a blessing <i>in partnership</i> with me, and come out to me, then let each <i>man</i> eat <i>from</i> his vine, and each <i>man</i> <i>from</i> his fig tree, and let each <i>man</i> drink <i>water</i> from his cistern,</p>	<p>   2 Ki 18:31.  <hr/> <i>this is what</i> ← <i>thus</i>.  <hr/> water from ← <i>water of</i>. Wider use of the construct state.</p>
Isa 36:17	<p>עַד־בָּאִי וְלָקַחְתִּי אֶתְכֶם  אֶל־אֶרֶץ כְּאֶרְצְכֶם אֶרֶץ דָּגָן  וְתִירוֹשׁ אֶרֶץ לֶחֶם וְכַרְמִים:</p>	<p>until I come and take you to a land like your <i>own</i> land – a land of corn and new wine, a land of bread and vineyards.</p>	<p>   2 Ki 18:32.</p>
Isa 36:18	<p>פְּנִי־סִית אֶתְכֶם חֲזַקְיָהוּ  לֵאמֹר יְהוָה יַצִּילֵנוּ הַהֲצִילוּ  אֱלֹהֵי הַגּוֹיִם אִישׁ אֶת־אֶרְצוֹ  מִיַּד מֶלֶךְ אַשּׁוּר:</p>	<p><i>And don't let</i> Hezekiah entice you, saying, «The LORD will deliver us.» Have the gods of the nations delivered <u>anyone's land</u> from the <u>grip</u> of the king of Assyria?</p>	<p>   2 Ki 18:32, 2 Ki 18:33.  <hr/> <i>and don't let</i> ← <i>lest</i>.  <hr/> anyone's land ← <i>a man his land</i>.  <hr/> grip ← <i>hand</i>.</p>
Isa 36:19	<p>אֵי־הָ אֱלֹהֵי חַמַּת וְאַרְפָּד אֵי־הָ  אֱלֹהֵי סְפָרְוַיִם וְכִי־הֲצִילוּ  אֶת־שַׁמְרוֹן מִיַּדִּי:</p>	<p>Where <i>are</i> the gods of Hamath and Arpad? Where <i>are</i> the gods of Sepharvaim? And have they, then, delivered Samaria from my <u>grip</u>?</p>	<p>   2 Ki 18:34, 2 Chr 32:14.  <hr/> grip ← <i>hand</i>.</p>

Isa 36:20	<p>מִי בְּכָל־אֱלֹהֵי הָאָרְצוֹת הָאֵלֶּה אֲשֶׁר־הֶצִּילוּ אֶת־אֲרָצָם מִיַּד־יְהוָה אֶת־יְרוּשָׁלַם מִיַּד־יְהוָה:</p>	<p>Who <i>are there</i> among all the gods of these countries who have delivered their country from my grip? So will the LORD deliver Jerusalem from my grip?’ ”</p>	<p>   2 Ki 18:35. grip (2x) ← hand.</p>
Isa 36:21	<p>וַיִּחַרְיֵשׁוּ וְלֹא־עָנוּ אֹתוֹ דְבָר כִּי־מִצְוַת הַמֶּלֶךְ הִיא לֵאמֹר לֹא תַעֲנֶהוּ:</p>	<p>And they fell silent, and they did not answer him a word, for the king's commandment <i>was</i>, “Do not answer him.”</p>	<p>   2 Ki 18:36. was ← (was) to say, but acting as a direct speech marker.</p>
Isa 36:22	<p>וַיָּבֹא אֶלְיָקִים בֶּן־חִלְקִיָּהוּ אֲשֶׁר־עַל־הַבַּיִת וְשִׁבְנָא הַסּוֹפֵר וַיּוֹאֵחַ בֶּן־אַסָּף הַמְזִכִּיר אֶל־חִזְקִיָּהוּ קְרוּעֵי בְּגָדִים וַיִּגִּידוּ לוֹ אֵת דְּבָרֵי רַב־שָׂקָה: ס</p>	<p>Then Eliakim the son of Hilkiah, who <i>was</i> in charge of the household, and Shebna the scribe, and Joah the son of Asaph, the <i>state</i> secretary, went to Hezekiah with <i>their</i> clothes torn, and they told him the chief butler's words.</p>	<p>   2 Ki 18:37.</p>
Isa 37:1	<p>וַיְהִי כַשְׂמַעַל הַמֶּלֶךְ חִזְקִיָּהוּ וַיִּקְרַע אֶת־בְּגָדָיו וַיִּתְכַּסּ בַּשָּׂק וַיָּבֹא בֵּית יְהוָה:</p>	<p>And it came to pass, when King Hezekiah heard <i>it</i>, that he tore his clothes and covered himself in sackcloth, and he went <i>to</i> the house of the LORD.</p>	<p>   2 Ki 19:1.</p>
Isa 37:2	<p>וַיִּשְׁלַח אֶת־אֶלְיָקִים אֲשֶׁר־עַל־הַבַּיִת וְאֵת   שִׁבְנָא הַסּוֹפֵר וְאֵת זְקַנֵי הַכֹּהֲנִים מִתְכַּפְּסִים בַּשָּׂקִים אֶל־יִשְׁעֵיהוּ בֶּן־אַמּוּץ הַנְּבִיא:</p>	<p>And he sent Eliakim, who <i>was</i> in charge of the household, and Shebna the scribe, and the elders of the priests – having covered themselves in sackcloth – to Isaiah, the son of Amoz, the prophet.</p>	<p>   2 Ki 19:2.</p>
Isa 37:3	<p>וַיֹּאמְרוּ אֵלָיו כֹּה אָמַר חִזְקִיָּהוּ יוֹס־צָרָה וְתוֹכַחַה וְנֶאֱצָה הַיּוֹם הַזֶּה כִּי בָאוּ בָנִים עַד־מִשְׁבֵּר וְכַח אֵין לִלְדָה:</p>	<p>And they said to him, “<i>This is what</i> Hezekiah says: ‘This day <i>is</i> a day of anguish and chastening and indignity, for the sons have arrived at <i>the stage of</i> breaking out <i>of the womb</i>, but <i>there isn't</i> the strength to give birth.’ ”</p>	<p>   2 Ki 19:3. this is what ← thus.</p>
Isa 37:4	<p>אוֹלַי יִשְׁמַעַל יְהוָה אֱלֹהֶיךָ אֵת   דְּבָרֵי רַב־שָׂקָה אֲשֶׁר שָׁלַח מֶלֶךְ־אַשּׁוּר   אֲדַנְיוֹ לְחַרְרָה אֱלֹהִים חַי וְהוֹכִיחַ בַּדְּבָרִים אֲשֶׁר שָׁמַעַל יְהוָה אֱלֹהֶיךָ וְנִשְׂאָת תְּפִלָּה בְּעַד הַשְּׂאֲרִית הַנִּמְצָאָה:</p>	<p>Perhaps the LORD your God will have heard the words of the chief butler, whom the king of Assyria, his master, sent to <i>defy</i> the living God, and he will condemn the words which the LORD your God has heard, so <i>you will take up</i> a prayer for the remnant which <i>is</i> found.’ ”</p>	<p>you will take up: a pointing issue; see 2 Ki 19:4.    2 Ki 19:4. defy ← scorn [AnLx], or revile [CB].</p>
Isa 37:5	<p>וַיָּבֹאוּ עֲבָדֵי הַמֶּלֶךְ חִזְקִיָּהוּ אֶל־יִשְׁעֵיהוּ:</p>	<p>And when King Hezekiah's servants came to Isaiah,</p>	<p>   2 Ki 19:5.</p>

Isa 37:6	וַיֹּאמֶר אֲלֵיהֶם יִשְׁעִיהוּ כֹּה תֹאמְרוּן אֶל־אֲדֹנֵיכֶם כֹּה   אָמַר יְהוָה אֶל־תִּירָא מִפְּנֵי הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ אֲשֶׁר גִּדְּפוּ נְעָרֵי מֶלֶךְ־אַשּׁוּר אוֹתִי:	Isaiah said to them, “ <u>This is what</u> you will say to your master: ‘ <u>This is what</u> the LORD says: «Do not be afraid of the words which you have heard, because the servants of the king of Assyria have vilified me.	2 Ki 19:6. <hr/> this is what (2x) ← thus.
Isa 37:7	הֲנִנִי נוֹתֵן בּוֹ רוּחַ וְשָׁמַע שְׂמוּעָה וְשָׁב אֶל־אַרְצוֹ וְהִפְלִיתִיו בְּחַרְבַּב בְּאַרְצוֹ:	I am about to put in him a <i>certain</i> spirit, and he will hear a rumour, and he will return to his country, and I will bring him down by the sword in his <i>own</i> country.» ’ ”	2 Ki 19:7. <hr/> I am about to ← <i>behold me</i> .
Isa 37:8	וַיָּשָׁב רַב־שָׂקָה וַיִּמְצָא אֶת־מֶלֶךְ אַשּׁוּר נֹלְחָם עַל־לִבְנָה כִּי שָׁמַע כִּי נָסַע מִלְכִישׁ:	Then the chief butler returned and found the king of Assyria at war with Libnah, for he had heard that <u>he had moved</u> from Lachish.	2 Ki 19:8. <hr/> he had moved: he = <i>Sennacherib</i> , who had abandoned the siege of Lachish. See [CB].
Isa 37:9	וַיִּשְׁמַע עַל־תִּרְהַקָּה מֶלֶךְ־כוּשׁ לֵאמֹר יֵצֵא לְהִלָּחֵם אִתְּךָ וַיִּשְׁמַע וַיִּשְׁלַח מַלְאָכִים אֶל־חֶזְקִיָּהוּ לֵאמֹר:	And he heard about Tirhakah king of Ethiopia, when <i>informants</i> said, “He has gone out to wage war with you.” And when he heard <i>about it</i> , he sent messengers to Hezekiah to say,	2 Ki 19:9.
Isa 37:10	כֹּה תֹאמְרוּן אֶל־חֶזְקִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר אֶל־יִשְׂשָׁכָר אֱלֹהֶיךָ אֲשֶׁר אַתָּה בּוֹטָח בּוֹ לֵאמֹר לֹא תִנָּתֵן יְרוּשָׁלַם בְּיַד מֶלֶךְ אַשּׁוּר:	“ <u>This is what</u> you will say to Hezekiah king of Judah. Say, ‘Do not let your God in whom you trust deceive you when <i>he</i> says, «Jerusalem will not be delivered into the hand of the king of Assyria.»	2 Ki 19:10, 2 Chr 32:17. <hr/> this is what ← thus.
Isa 37:11	הִנֵּה   אַתָּה שָׁמַעְתָּ אֲשֶׁר עָשׂוּ מַלְכֵי אַשּׁוּר לְכָל־הָאֲרָצוֹת לְהַחְרִימָם וְאַתָּה תִּנָּצֵל:	Look, you have heard what the kings of Assyria have done to all the countries, <u>in obliterating</u> them. So will you be delivered?	2 Ki 19:11, 2 Chr 32:17. <hr/> in obliterating them: gerundial use of the infinitive.
Isa 37:12	הֲהֵצִילוּ אוֹתָם אֱלֹהֵי הַגּוֹיִם אֲשֶׁר הִשְׁחִיתוּ אֲבוֹתַי אֶת־גּוֹזָן וְאֶת־חֶרֶן וְרֶזֶף וּבְנֵי־עֵדֶן אֲשֶׁר בְּתֵלְשָׁר:	Have the gods of the nations delivered them – <i>nations</i> which my fathers brought to ruin: Gozan and Haran and Rezep and the sons of Eden who <i>were</i> in <u>Telassar?</u>	2 Ki 19:12. <hr/> Telassar: AV= <i>Telassar</i> here, but <i>Thelassar</i> in 2 Ki 19:12.
Isa 37:13	אִיָּה מֶלֶךְ־חַמַּת וּמֶלֶךְ אַרְפָּד וּמֶלֶךְ לְעִיר סְפָרַיִם הַנֵּעַ וְעוּוָה:	Where <i>is</i> the king of Hamath <u>or</u> the king of Arpad <u>or</u> the king of the city of Sepharvaim, Hena <u>or</u> <u>Ivvah?</u> ”	2 Ki 19:13. <hr/> or (3x): see 2 Ki 19:13. <hr/> Ivvah: AV= <i>Ivah</i> , not recognizing the <i>dagesh</i> in the <i>vav</i> .

Isa 37:14	וַיִּקַּח חֶזְקִיָּהוּ אֶת־הַסְּפָרִים מִיַּד הַמַּלְאָכִים וַיִּקְרָאֵהוּ וַיַּעַל בֵּית יְהוָה וַיִּפְרֹשֶׁהוּ חֶזְקִיָּהוּ לִפְנֵי יְהוָה:	And Hezekiah took the communiqué from the hand of the messengers and read it, and he went up to the house of the LORD, and Hezekiah spread it before the LORD.	2 Ki 19:14.  communiqué ... it ... it ← writings / books ... it ... it. Compare 2 Ki 19:14. We take it as a single document.
Isa 37:15	וַיִּתְפַּלֵּל חֶזְקִיָּהוּ אֶל־יְהוָה לֵאמֹר:	And Hezekiah prayed to the LORD and said,	2 Ki 19:15, 2 Chr 32:20.
Isa 37:16	יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַכְּרֻבִים אַתָּה־הוּא הָאֱלֹהִים לְבַדָּךְ לְכֹל מַמְלָכוֹת הָאָרֶץ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ:	“O LORD of hosts, God of Israel, you who dwell between the cherubim, you alone are the God of all the kingdoms of the earth. You made heaven and the earth.	2 Ki 19:15.
Isa 37:17	הִטֵּה יְהוָה   אָזְנְךָ וּשְׁמַע פִּקֻּחַ יְהוָה עֵינֶיךָ וּרְאֵה וּשְׁמַע אֶת כָּל־דְּבָרֵי סַנְחֶרִיב אֲשֶׁר שָׁלַח לְחַרְףֵךְ אֱלֹהִים חַי:	Incline, O LORD, your ear and hear; open, O LORD, your eyes and see, and hear all the words of Sennacherib who sent a messenger to defy the living God.	2 Ki 19:16.  eyes: or eye.  defy ← scorn [AnLx], or revile [CB].
Isa 37:18	אָמֵנָם יְהוָה הַחֲרִיבוּ מַלְכֵי אֲשׁוּר אֶת־כָּל־הָאֲרָצוֹת וְאֶת־אֲרָצָם:	Indeed, O LORD, the kings of Assyria have laid all the nations and their land waste,	2 Ki 19:17.
Isa 37:19	וְנָתַן אֶת־אֱלֹהֵיהֶם בָּאֵשׁ כִּי לֹא אֱלֹהִים הֵמָּה כִּי אִם־מַעֲשֵׂה יַד־אָדָם עֵץ וָאֶבֶן וַיִּאֲבָדוּם:	and they have put their gods in a fire – although they are not gods, but the product of man's hands, wood and stone – and they have destroyed them.	2 Ki 19:18, 2 Chr 32:19.  they have put: infinitive absolute in the role of a finite verb.  a fire ← the fire.
Isa 37:20	וְעַתָּה יְהוָה אֱלֹהֵינוּ הוֹשִׁיעֵנוּ מִיָּדוֹ וַיִּדְעוּ כָּל־מַמְלָכוֹת הָאָרֶץ כִּי־אַתָּה יְהוָה לְבַדָּךְ:	So now, O LORD our God, save us from his grip, so that all the kingdoms of the earth will know that you are the LORD, and only you.”	2 Ki 19:19.  grip ← hand.
Isa 37:21	וַיִּשְׁלַח יִשְׁעִיָּהוּ בֶן־אָמוֹץ אֶל־חֶזְקִיָּהוּ לֵאמֹר כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר הִתְפַּלַּלְתָּ אֵלַי אֶל־סַנְחֶרִיב מֶלֶךְ אֲשׁוּר:	Then Isaiah the son of Amoz sent word to Hezekiah as follows: “This is what the LORD God of Israel says: ‘Because you have prayed to me against Sennacherib king of Assyria’,	2 Ki 19:20.  as follows ← to say.  this is what ← thus.
Isa 37:22	זֶה הַדְּבָר אֲשֶׁר־דָּבַר יְהוָה עָלַי בְּזֶה לְךָ לְעַגְגָּה לְךָ בְּתוֹלַת בֵּת־צִיּוֹן אַחֲרֶיךָ רֹאשׁ הַנְּיָעָה בֵּת יְרוּשָׁלַם:	these are the words which the LORD spoke concerning him, ‘The virgin daughter of Zion despises you, Derides you; The daughter of Jerusalem Shakes her head at you.	2 Ki 19:21.  these are the words ... virgin ... at you: see 2 Ki 19:21.

Isa 37:23	אֶת־מִי חֲרַפְתָּ וְגִדַּפְתָּ וְעַל־מִי הֲרִימוּתָהּ קוֹל וּתְשֹׂא מְרוֹם עֵינֶיךָ אֶל־קְדוֹשׁ יִשְׂרָאֵל:	Whom have you defied and vilified, And against whom have you raised <i>your</i> voice? Well, you have lifted your eyes <u>haughtily</u> Against the holy <i>one</i> of Israel.	2 Ki 19:22. <hr/> well ... haughtily: see 2 Ki 19:22.
Isa 37:24	בְּיַד עֲבָדֶיךָ חֲרַפְתָּ   אֲדַנִּי וּתְאֹמַר בְּרַב רֶכֶבִי אֲנִי עָלִיתִי מְרוֹם הָרִים יִרְכַּתִּי לְבַגְזוֹן וְאֶכְרַת קוֹמַת אֲרָזָיו מִבְּתֵר בְּרָשָׁיו וְאֶבּוֹא מְרוֹם קִצּוֹ יַעַר בְּרַמְלוֹ:	Through your servants you have defied the LORD* And said, «By the numerical weight of my chariot <i>fleet</i> I have ascended <i>to</i> the heights of mountains <i>In</i> the remote parts of Lebanon. And I will cut down the <u>tallest</u> of its cedars And the choice of its cypresses, And I will come <i>to</i> its <u>ultimate height</u> <i>In</i> its Carmel forest.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/>    2 Ki 19:23. <hr/> tallest: see 2 Ki 19:23. <hr/> ultimate height ← <i>height of its end</i> .
Isa 37:25	אֲנִי קָרַתִּי וְשָׁתִיתִי מִיַּם וְאֶחָרַב בְּכַף־פַּעֲמַי כָּל יַאֲרֵי מְצוֹר:	I have dug <u>wells</u> and drunk water, And by my <u>expeditions</u> I have caused all the channels <u>to places under</u> siege To dry up.»	2 Ki 19:24. <hr/> expeditions: see 2 Ki 19:24. <hr/> to <i>places</i> ← <i>of places</i> .
Isa 37:26	הֲלוֹא־שָׁמַעַתָּ לְמַרְחוֹק אוֹתָהּ עָשִׂיתִי מִיַּמֵּי קֶדֶם וַיִּצְרַתִּיהָ עַתָּה הִבְאֵתִיהָ וּתְהִי לְהִשָּׂאוֹת גְּלִים נְצִים עָרִים בְּצָרוֹת:	Have you not heard from long ago That I made <u>this</u> ? – That in ancient days I formed it? I have brought it about now, And it was <i>so that you should</i> reduce fortified cities To desolate heaps of stones.	2 Ki 19:25. <hr/> this ← <i>it</i> .
Isa 37:27	וַיִּשְׁבִּיהֶן קִצְרֵי־יָד חֲתוּ וּבָשׁוּ הָיוּ עֵשֶׂב שָׂדֵה וַיִּרְק דָּשָׁא חֲצִיר גִּגּוֹת וּשְׂדֵמָה לְפָנָי קָמָה:	And their inhabitants <i>were</i> powerless, They were afraid and were put to shame; They were <u>wild vegetation</u> and <u>grassy verdure</u> – Wild grass on rooftops, And blight on <u>standing corn</u> .	2 Ki 19:26. <hr/> powerless ... wild vegetation ... grassy verdure ... on standing corn: see 2 Ki 19:26.
Isa 37:28	וְשָׁבַתְךָ וַיֵּצֵאתְךָ וּבּוֹאֶיךָ יִדְעָתִי וְאֵת הַתְּרַגְּוֶנְךָ אֵלָי:	Now I have known your <u>way of life</u> , And your <u>coming and going</u> , And your rage against me.	2 Ki 19:27. <hr/> way of life ... coming and going: see 2 Ki 19:27.

Isa 37:29	<p>יַעַן הַתְּרַגְּזוּךָ אֵלַי וְשֹׂאֲנֶנְךָ עָלַהּ בְּאָזְנִי וְשִׁמְתִּי חֲחִי בְּאַפֶּךָ וּמִתְּגִל בְּשִׁפְתֶיךָ וְהִשִּׁיבְתִּיךָ בְּדַרְךָ אֲשֶׁר-בָּאָתָּ בָּהּ:</p>	<p>Because your rage against me and your wantonness Have come up to my ears, I will put my hook in your nose, And my bridle in your lips, And I will turn you back to the road By which you came.'</p>	2 Ki 19:28.
Isa 37:30	<p>וְזֶה-לְךָ הָאֵוֶן אֲכֹל הַשָּׁנָה סָפִיחַ וּבִשְׁנָה הַשְּׁנִית שְׂחִים וּבִשְׁנָה הַשְּׁלִישִׁית זֶרְעוֹ וּקְצְרוּ וְנִטְעוּ כְרָמִים *וְאֹכֹל **וְאֹכְלוּ פְרִים:</p>	<p>'And this <i>will be</i> a sign to you: This year <i>you</i> will eat the produce of spilt grain, And in the second year the produce of self-sown grain, But in the third year, Sow and reap and plant vineyards And eat their fruit.</p>	<p>eat their fruit: the <i>ketiv</i> is an infinitive absolute; the <i>qere</i> a plural imperative.</p> <hr/> <p>   2 Ki 19:29.</p> <hr/> <p>and this: the addressee changes from Sennacherib to Judah.</p> <hr/> <p><i>you</i> will eat: infinitive absolute in the role of a finite verb.</p>
Isa 37:31	<p>וְלִסְפָּה פְּלִיטַת בֵּית-יְהוּדָה הַנִּשְׁאַרָה שָׂרֵשׁ לְמַטָּה וְעֵשָׂה פְּרִי לְמַעְלָה:</p>	<p>And the remnant of the house of Judah which remains Will again <i>strike</i> root downward And yield fruit upward.</p>	2 Ki 19:30.
Isa 37:32	<p>כִּי מִירוּשָׁלַם תֵּצֵא שְׂאֲרֵית וּפְלִיטָה מִהַר צִיּוֹן קִנְיָתָ יְהוָה צְבָאוֹת תַּעֲשֶׂה-זֹאת: ס</p>	<p>For the remainder will go out from Jerusalem, As <i>will</i> the remnant from Mount Zion. The zeal of the LORD of hosts Will perform this.'</p>	2 Ki 19:31.
Isa 37:33	<p>לִכֵּן כֹּה-אָמַר יְהוָה אֱלֹהֵי-מֶלֶךְ אֲשׁוּר לֹא יָבֹא אֶל-הָעִיר הַזֹּאת וְלֹא-יִזְרֶה שָׁם חֵץ וְלֹא-יִקְדַּמְנָה מִגֵּן וְלֹא-יִשְׁפֹּךְ עָלֶיהָ סֶלֶלָה:</p>	<p>Therefore <i>this is what</i> the LORD says concerning the king of Assyria: 'He shall not come to this city, And he shall not shoot an arrow there, And <i>he shall not advance on it with a shield</i>, And he shall not raise an earthwork against it.</p>	<p>   2 Ki 19:32.</p> <hr/> <p><i>this is what</i> ← <i>thus</i>.</p> <hr/> <p>he shall not advance on it <i>with</i> a shield: see 2 Ki 19:32.</p>
Isa 37:34	<p>בְּדַרְךָ אֲשֶׁר-בָּא בָּהּ יָשׁוּב וְאֶל-הָעִיר הַזֹּאת לֹא יָבֹא נְאֻם-יְהוָה:</p>	<p>He will return by the road on which he came, And he shall not come to this city, Says the LORD.</p>	2 Ki 19:33.
Isa 37:35	<p>וְגִנֹּתַי עַל-הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעְנֵי וּלְמַעַן דָּוִד עַבְדִּי: ס</p>	<p>And I will defend this city, So as to save it, For my <i>own</i> sake, And for the sake of David my servant.'</p>	2 Ki 19:34.



Isa 37:36	וַיֵּצֵא   מַלְאָךְ יְהוָה וַיַּכֶּה בְּמַחְנֵה אַשּׁוּר מֵאָה וּשְׁמֹנִים וַחֲמִשָּׁה אַלְפֵי וַיִּשְׁכְּמוּ בַבֶּקֶר וְהָיָה כָּל־סַרְסָרִים מֵתִים:	And the angel of the LORD went out and struck down one hundred and eighty-five thousand <i>men</i> in the Assyrians' camp, and when <i>the people</i> arose in the morning, they saw that they were all dead – corpses.	2 Ki 19:35, 2 Chr 32:21. they saw that ← <i>behold</i> . dead – corpses: MT pointing conjoins ( <i>dead corpses</i> ).
Isa 37:37	וַיִּסַּע וַיֵּלֶךְ וַיָּשָׁב סְנַחֲרִיב מִלְּךְ-אַשּׁוּר וַיָּשָׁב בְּנִינֹה:	So Sennacherib king of Assyria moved off and departed, and he returned and stayed in Nineveh.	2 Ki 19:36, 2 Chr 32:21.
Isa 37:38	וַיְהִי הוּא מְשַׁתְּחִיָּה בַּיּוֹם נִסְרַךְ אֱלֹהָיו וְאַדְרַמְלֵךְ וְשָׂרְאֶצֶר בְּנָיו הִכְּהוּ בַחֶרֶב וְהָמָּה נִמְלְטוּ אֶרֶץ אַרְרָט וַיִּמְלֹךְ אֶסְרָחְדוֹן בְּנוֹ תַחְתָּיו: ס	And it came to pass, while he was worshipping <i>in</i> the house of Nisroch his god, that Adrammelech and Sarezer his sons struck him down with the sword, and they escaped <i>to</i> the land of Ararat. And Esarhaddon his son reigned in his place.	2 Ki 19:37. Sarezer ... Esarhaddon: see 2 Ki 19:37.
Isa 38:1	בַּיָּמִים הָהֵם חָלָה חֶזְקִיָּהוּ לְמוֹת וַיָּבֹא אִלָּיו יִשְׁעִיָּהוּ בֶן-אֲמוּץ הַנְּבִיא וַיֹּאמֶר אֵלָיו כֹּה-אָמַר יְהוָה צֹו לְבֵיתְךָ כִּי מֵת אַתָּה וְלֹא תַחֲיֶה:	In those days Hezekiah became mortally ill, and Isaiah the son of Amoz, the prophet, came to him and said to him, “ <i>This is what</i> the LORD says: ‘Give your last orders to your household, for you are going to die, and you will not live.’”	2 Ki 20:1, 2 Chr 32:24. mortally ← <i>to die</i> . this is what ← <i>thus</i> .
Isa 38:2	וַיִּסַּב חֶזְקִיָּהוּ פָּנָיו אֶל-הַקִּיר וַיִּתְפַּלֵּל אֶל-יְהוָה:	Then Hezekiah turned his face to the wall and prayed to the LORD,	2 Ki 20:2, 2 Chr 32:24.
Isa 38:3	וַיֹּאמֶר אָנָּה יְהוָה זְכַר-נָא אֶת אֲשֶׁר הִתְהַלַּכְתִּי לְפָנֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם וְהַטּוֹב בְּעֵינֶיךָ עָשִׂיתִי וַיִּבֶדְךָ חֶזְקִיָּהוּ בְּכִי גָדוֹל: ס	and he said, “I implore you, O LORD, do remember how I have walked before you in truth, and with a sincere heart, and <i>how</i> I have done what is right in your sight.” And Hezekiah wept with great weeping.	2 Ki 20:3. remember how ... sincere ... right: see 2 Ki 20:3.
Isa 38:4	וַיְהִי דְבַר-יְהוָה אֶל-יִשְׁעִיָּהוּ לֵאמֹר:	And the word of the LORD came to Isaiah as follows:	2 Ki 20:4. came ← <i>became</i> . as follows ← <i>to say</i> .
Isa 38:5	הֲלוֹךְ וְאָמַרְתָּ אֶל-חֶזְקִיָּהוּ כֹּה-אָמַר יְהוָה אֱלֹהֵי דָוִד אֲבִיךָ שָׁמַעְתִּי אֶת-תְּפִלָּתְךָ רָאִיתִי אֶת-דְּמְעֹתֶיךָ הַנְּגִיל יוֹסֵף עַל-יָמֶיךָ חֲמֵשׁ עָשָׂר שָׁנָה:	“Go and say to Hezekiah, ‘ <i>This is what</i> the LORD God of David your father says: «I have heard your prayer; I have seen your tears. I am about to add fifteen years to your days.	2 Ki 20:5, 2 Ki 20:6. go: infinitive absolute in the role of an imperative. this is what ← <i>thus</i> . tears ← <i>tear</i> . I am about to ← <i>behold me</i> .
Isa 38:6	וּמִכָּף מִלְּךְ-אַשּׁוּר אֶצְלֶיךָ וְאֶת הָעִיר הַזֹּאת וְגִנּוֹתַי עַל-הָעִיר הַזֹּאת:	I will deliver you and this city from the grip of the king of Assyria, and I will defend this city.	2 Ki 20:6. grip ← <i>palm</i> .

Isa 38:7	וְזֶה-לְךָ הָאוֹת מֵאֵת יְהוָה אֲשֶׁר יַעֲשֶׂה יְהוָה אֶת-הַדְּבָר הַזֶּה אֲשֶׁר דִּבֶּר:	And this <i>is</i> your sign from the LORD, for the LORD will perform this pronouncement which he spoke:	2 Ki 20:9, 2 Chr 32:24.
Isa 38:8	הֲנִי מְשִׁיב אֶת-צֶל הַמַּעֲלוֹת אֲשֶׁר יֵרְדֶה בַּמַּעֲלוֹת אַחֲזוּ בְשֶׁמֶשׁ אַחֲרָנִית עֶשֶׂר מַעֲלוֹת וּתְשֹׁב הַשֶּׁמֶשׁ עֶשֶׂר מַעֲלוֹת בַּמַּעֲלוֹת אֲשֶׁר יֵרְדֶה: ס	I am about to make the shadow of the <i>sundial</i> go back, <i>the shadow</i> which was cast by Ahaz's <i>sundial</i> in the sun – ten degrees backwards.» ’ ” And the sun went back ten degrees on the <i>sundial</i> by which it was cast.	2 Ki 20:10, 2 Ki 20:11. I am about to ← <i>behold me</i> . <i>sundial</i> (3x) ← <i>degrees</i> . was cast (2x) ← <i>went down</i> .
Isa 38:9	מִכְתָּב לְחִזְקִיָּהוּ מֶלֶךְ-יְהוּדָה בְּחֻלָּתוֹ וַיְחִי מִחֻלָּיו:	The writing of Hezekiah king of Judah when he was ill and recovered from his sickness:	recovered ← <i>lived</i> .
Isa 38:10	אֲנִי אִמְרָתִי בְדָמִי יָמִי אֶלְכָה בְּשַׁעְרֵי שְׂאוֹל פִּקְדָתִי יֵתֵר שְׁנוֹתַי:	“I said, ‘In the quiet period of my life, I was to go to the gates of the grave; I was to be left without the rest of my years.’	quiet period of my life ← <i>quiet period of my days</i> , or <i>prime of my life</i> , [ST] דְּמִי. AV differs ( <i>in the cutting off of my days</i> ).
Isa 38:11	אִמְרָתִי לֹא-אֶרְאֶה יְהוָה בְּאֶרֶץ הַחַיִּים לֹא-אֶבִּיט אָדָם עוֹד עִם-יוֹשְׁבֵי חֲדָל:	I said, ‘I shall not see the LORD, The LORD in the land of the living. I shall no longer see a man Among the inhabitants of the <i>transitory world</i> .	among ← <i>with</i> , i.e. <i>me being with</i> . the <i>transitory world</i> : or ( <i>place of cessation</i> ). AV differs; see [AnLx] חֲדָל.
Isa 38:12	דוֹרֵי נֶסֶע וְנִגְלָה מִנִּי כְּאֶהָל רָעִי קִפְדָּתִי כְּאֶרְגַּ חֵיל מִדְּלָה יִבְצַעֲנִי מִיּוֹם עַד-לַיְלָה תִּשְׁלִימָנִי:	My <i>span of life</i> has been torn away, And it has been carried away from me Like a shepherd's tent. I have severed off my life; Like a weaver <i>cutting yarn</i> , He will cut me off. From day to night You were to bring me to an end.	span of life ← <i>generation</i> . yarn ← <i>from yarn</i> . AV differs ( <i>with pining sickness</i> ).
Isa 38:13	שְׁוִיתִי עַד-בֹּקֶר כְּבָאֲרִי בֶן יִשְׁבֵּר כָּל-עֲצָמוֹתַי מִיּוֹם עַד-לַיְלָה תִּשְׁלִימָנִי:	I <i>waited</i> expectantly until the morning. As a lion <i>tears apart</i> , So he would break all my bones, And from day to night I <i>waited</i> For you to make an end of me.	waited expectantly ← <i>smoothed (my soul)</i> [BDB].
Isa 38:14	כְּסוֹס עָגוּר בֶּן אֶצְפָּצֶף אֶהְגֶּה כִּיּוֹנָה דָלוּ עֵינַי לְמָרוֹם אֲדַנִּי עֲשֵׂקָה-לִי עֲרַבְנִי:	Like a swallow <i>or</i> a crane, So I chirped; I cooed like a dove. My eyes are weak with <i>looking upward</i> . O LORD*, I am oppressed; Become my security.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. upward ← <i>height</i> .

Isa 38:15	מִה־אֲדַבֵּר וְאֶמְרֶלִי וְהוּא עָשָׂה אֲדִידָה כָּל־שְׁנוֹתַי עַל־מֶר נַפְשִׁי:	What shall I say, In that he has spoken to me, And he has acted? I will proceed softly for all my years On account of inward grief.	on account of inward grief ← <i>on</i> / at bitterness of my soul.
Isa 38:16	אֲדַנִּי עֲלֵיהֶם יַחֲיוּ וְלִכְל־בָּהֶן חַיֵּי רוּחִי וְתַחֲלִימֵנִי וְהַחֲיֵנִי:	O LORD*, by these <i>things</i> <i>men</i> live, And in all of them <i>is my</i> <i>spiritual life</i> , And you are restoring me to health And reviving me.	LORD*: a change by the Sopherim from יהוה, <i>Yhwh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  my spiritual life ← <i>the life of my</i> <i>spirit</i> , a Hebraic genitive.
Isa 38:17	הִנֵּה לְשָׁלוֹם מֵר־לִי מֶר וְאַתָּה חָשַׁקְתָּ נַפְשִׁי מִשַּׁחַת בְּלִי כִי הַשְׁלַכְתָּ אַחֲרַי גּוֹדָה כָּל־חַטָּאִי:	But <i>it was</i> for peace <i>That</i> I had great bitterness, But you were pleased to <i>deliver</i> my being From the pit of destruction, For you have cast all my sins behind your back.	but <i>it was</i> ← <i>behold</i> .  peace: perhaps here meaning <i>retribution</i> .  being ← <i>soul</i> .  destruction ← <i>inexistence</i> .
Isa 38:18	כִּי לֹא שְׂאוֹל תִּוְדָד מוֹת יְהַלְלֶךָ לֹא־יִשְׁבְּרוּ יוֹרְדֵי־בוֹר אֶל־אַמְתָּדָ:	For the grave does not praise you, <i>Nor</i> does death laud you. Those <i>who</i> go down to the pit Do not await your truth.	
Isa 38:19	חַי חַי הוּא יוֹדֵד כְּמוֹנֵי הַיּוֹם אָב לְבָנִים יוֹדֵיעַ אֶל־אַמְתָּדָ:	<i>It is</i> the living, the living who praise you, As I <i>do</i> today. A father will make your truth known To <i>his</i> sons.	
Isa 38:20	יְהוָה לְהוֹשִׁיעֵנִי וּנְגִנּוֹתַי נִגְנְוּ כָּל־יְמֵי חַיֵּינוּ עַל־בֵּית יְהוָה:	The LORD <i>was there</i> to save me, And we will play my music on string instruments, All the days of our life, At the house of the LORD.’ ”	
Isa 38:21	וַיֹּאמֶר יִשְׁעִיהוּ יִשְׂאוּ דְבַלַּת תְּאֵנִים וַיִּמְרְחוּ עַל־הַשְּׁחִין וַיַּחֲיֵ:	And Isaiah said, “Let them take a cake of pressed figs and rub <i>it</i> on the inflammation, and he will <u>recover</u> .”	2 Ki 20:7.  recover ← <i>live</i> . See Isa 38:9.
Isa 38:22	וַיֹּאמֶר חֲזַקִּיהוּ מָה אֹת כִּי אֵעֲלֶה בֵּית יְהוָה: ס	Then Hezekiah said, “What <i>is</i> the sign that I shall go up <i>to</i> the house of the LORD?”	2 Ki 20:8.
Isa 39:1	בַּעַת הַהוּא שָׁלַח מֶרְדַּךְ בְּלֶאֱדָן בֶּן־בְּלֶאֱדָן מֶלֶךְ־בָּבֶל סְפָרִים וּמִנְחָה אֶל־חֲזַקִּיהוּ וַיִּשְׁמַע כִּי חָלָה וַיִּחַזַּק:	At that time Merodach-Baladan the son of Baladan, the king of Babylon, sent letters and a gift to Hezekiah, having heard that he had become ill and <u>had</u> <u>recovered</u> .	2 Ki 20:12. 2 Chr 32:25 - 2 Chr 32:31 also describes the same period, but with insufficient commonality to be considered parallel on a verse by verse basis. See [RBG].  had recovered: the word is similar to the name <i>Hezekiah</i> . A play on words, or the reason for king's name.

Isa 39:2	<p>וַיִּשְׂמַח עֲלֵיהֶם חֲזַקְיָהוּ וַיֵּרָאֵם  אֶת־בַּיִת *נִכְתָּה *נִכְתָּו  אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב  וְאֶת־הַבְּשָׂמִים וְאֵת   הַשֶּׁמֶן  הַטּוֹב וְאֵת כָּל־בַּיִת כְּלוֹ וְאֵת  כָּל־אֲשֶׁר נִמְצָא בְּאֶצְרֹתָיו  לֹא־הָיָה דְבַר אֲשֶׁר לֹא־הָרָאֵם  חֲזַקְיָהוּ בְּבֵיתוֹ  וּבְכָל־מְמַשְׁלָתוֹ:</p>	<p>And Hezekiah was pleased with them, and he showed them {K: the} [Q: his] <u>spice</u> house, the silver and the gold, and the fragrances, and the good <i>quality</i> oil, and all his armoury, and everything that <i>was</i> present in his treasuries. There was nothing which Hezekiah did not show them in his house and in all his <u>realm</u>.</p>	<p>   2 Ki 20:13.  <hr/> spice: AV differs (<i>precious things</i>).  <hr/> present ← <i>found</i>.  <hr/> realm ← <i>rule</i>.</p>
Isa 39:3	<p>וַיָּבֹא יִשְׁעִיָּהוּ הַנָּבִיא  אֶל־הַמֶּלֶךְ חֲזַקְיָהוּ וַיֹּאמֶר  אֵלָיו מָה אָמְרוּ   הָאֲנָשִׁים  הָאֵלֶּה וּמֵאֵן יָבֹאוּ אֵלָיֶךָ  וַיֹּאמֶר חֲזַקְיָהוּ מֵאַרְץ רְחוֹקָה  בָּאוּ אֵלַי מִבָּבֶל:</p>	<p>Then Isaiah the prophet came to King Hezekiah and said to him, “What did these men say, and where have they come to you from?” And Hezekiah said, “They have come to me from a distant land, from Babylon.”</p>	<p>   2 Ki 20:14.</p>
Isa 39:4	<p>וַיֹּאמֶר מָה רָאוּ בְּבֵיתְךָ וַיֹּאמֶר  חֲזַקְיָהוּ אֵת כָּל־אֲשֶׁר בְּבֵיתִי  רָאוּ לֹא־הָיָה דְבַר אֲשֶׁר  לֹא־הָרְאִיתִים בְּאֶצְרֹתַי:</p>	<p>And he said, “What did they see in your house?” And Hezekiah said, “They saw everything in my house. There is nothing which I didn't show them in my treasuries.”</p>	<p>   2 Ki 20:15.</p>
Isa 39:5	<p>וַיֹּאמֶר יִשְׁעִיָּהוּ אֶל־חֲזַקְיָהוּ  שִׁמְעַ דְּבַר־יְהוָה צְבָאוֹת:</p>	<p>Then Isaiah said to Hezekiah, “Hear the word of the LORD of hosts.</p>	<p>   2 Ki 20:16.</p>
Isa 39:6	<p>הִנֵּה יָמִים בָּאִים וְנִשְׂאָ    כָּל־אֲשֶׁר בְּבֵיתְךָ וְאֲשֶׁר אָצְרוּ  אָבֹתֶיךָ עַד־הַיּוֹם הַזֶּה בָּבֶל  לֹא־יֹתֵר דְּבַר אָמַר יְהוָה:</p>	<p>‘Behold, the days are coming when everything in your house, and which your fathers have treasured up, up to this day, will be carried <i>away to</i> Babylon. Nothing will remain, says the LORD.</p>	<p>   2 Ki 20:17.</p>
Isa 39:7	<p>וּמִבְּנֵיךָ אֲשֶׁר יֵצְאוּ מִמֶּךָ אֲשֶׁר  תֹּלֵד יִקְחוּ וְהָיוּ סְרִיסִים  בְּהִיכַל מֶלֶךְ בָּבֶל:</p>	<p>And they will take <i>away some</i> of your sons who will <u>descend from you</u>, whom you will beget, and they will be eunuchs in the palace of the king of Babylon.’ ”</p>	<p>   2 Ki 20:18.  <hr/> descend from you ← <i>come out of you</i>.</p>
Isa 39:8	<p>וַיֹּאמֶר חֲזַקְיָהוּ אֶל־יִשְׁעִיָּהוּ  טוֹב דְּבַר־יְהוָה אֲשֶׁר דִּבַּרְתָּ  וַיֹּאמֶר כִּי יִהְיֶה שָׁלוֹם וְאִמְתָּ  בְּיָמָי: פ</p>	<p>Then Hezekiah said to Isaiah, “The word of the LORD, which you have spoken, <i>is right</i>.” And he said, “For there will be peace and truth in my days.”</p>	<p>   2 Ki 20:19.  <hr/> right ← <i>good</i>.</p>

Isa 40:1	נַחֲמוּ נַחֲמוּ עַמִּי יֹאמֶר אֱלֹהֵיכֶם:	“Take comfort, take comfort, my people”, Says your God.	take comfort (2x): pointed as <i>piel</i> , the verb is active, so perhaps an instruction to others to comfort the LORD's people. The pointing also matches <i>qal</i> , but [AnLx], [BDB] do not admit <i>qal</i> for this root. The word could be re-pointed ↗
Isa 40:2	דַּבְּרוּ עַל־לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלֶיהָ כִּי מִלְּאָה צָבָאָה כִּי נִרְצָה עֲוֹנָהּ כִּי לָקַחָה מִיַּד יְהוָה כַּפָּלִים בְּכָל־חַטָּאתֶיהָ: ס	“Speak kindly to Jerusalem, And proclaim to her That her warfare has been concluded, That her iniquity has been propitiated; That she has received double at the hand of the LORD For all her sins.”	↳ as <i>pual</i> , be comforted, but [Ges-HG] §46 does not admit a <i>pual</i> imperative for any verb.  kindly ← at the heart.  concluded ← fulfilled.
Isa 40:3	קוֹל קוֹרֵא בַּמִּדְבָּר פָּנּוּ דְרֹךְ יְהוָה יִשְׂרוּ בְּעֵרְבָה מְסֻלָּה לְאֱלֹהֵינוּ:	A voice calling in the desert, “Clear the way of the LORD; Make a straight highway in the arid land For our God.	Matt 3:3, Mark 1:2, Mark 1:3, Luke 3:4, John 1:23.  in the desert: MT probably associates this phrase with <i>clear the way</i> , the <i>zaqef qaton</i> being a stronger disjunctive than the <i>zaqef gadol</i> , [Ges-HG], though both are strong. Such adverbial ↗
Isa 40:4	כָּל־גֵּיא יִנָּשֵׂא וְכָל־הַר וְגִבְעָה יִשְׁפְּלוּ וְהָיָה הָעֵקֶב לְמִישׁוֹר וְהָרְכָסִים לְבִקְעָה:	Every valley will be raised, And every mountain and hill will be lowered, And what is steep will become level, And the rugged places a low plain.	↳ phrases usually follow the main verb, as with <i>in the arid land</i> . There is little difference in meaning, because <i>the desert</i> is metaphorical for <i>lack of godliness in society</i> .  Luke 3:5.  steep: or crooked.
Isa 40:5	וְנִגְלָה כְבוֹד יְהוָה וְרָאוּ כָּל־בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דִּבֶּר: ס	And the glory of the LORD will be revealed, And all flesh will see it together, For the mouth of the LORD has spoken.”	Luke 3:6.
Isa 40:6	קוֹל אָמַר קָרָא וְאָמַר מָה אֶקְרָא כָּל־הַבָּשָׂר חֲצִיר וְכָל־חֲסִדּוֹ כְּצִיץ הַשָּׂדֶה:	A voice said, “Make a proclamation.” And he said, “What shall I proclaim?” “All flesh is grass, And all its grace Is like a wild flower.	1 Pet 1:24.  wild ← of the field.
Isa 40:7	יֵבֶשׂ חֲצִיר גַּבַּל צִיץ כִּי רוּחַ יְהוָה נִשְׁבָּה בּוֹ אֶבֶן חֲצִיר הָעַם:	The grass dries up, And the flower fades, For the spirit of the LORD blows on it. Truly, The people are grass.	1 Pet 1:24.

Isa 40:8	יבֹשׁ חֲצִיר גָּבַל צִיץ וּדְבַר אֱלֹהֵינוּ יָקוּם לְעוֹלָם: ס	<b>The grass dries up, And the flower fades, But the word of our God Will stand age-abidingly.”</b>	<b>1 Pet 1:24, 1 Pet 1:25.</b> <hr/> <hr/> but: adversative use of the <i>vav</i> .
Isa 40:9	עַל הַר־גְּבוּהָ עֲלִי־לָךְ מִבְּשָׂרָת צִיּוֹן הִרְיָמִי בְּכַח קוֹלְךָ מִבְּשָׂרָת יְרוּשָׁלַם הִרְיָמִי אֶל־תִּירָאִי אִמְרִי לְעָרֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם:	Get up onto a high mountain, Zion, announcer of good news. Raise your voice strongly, Jerusalem, announcer of good news. Raise <i>it</i> ; do not fear. Say to the cities of Judah, “Behold your God.”	get up ← <i>go up for yourself</i> .
Isa 40:10	הִנֵּה אֲדַנִּי יְהוָה בְּחֹזֶק יָבוֹא וְזָרְעוּ מְשָׁלָה לּוֹ הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לְפָנָיו:	Behold, my Lord the LORD Will come with strength, And his arm will rule for him. Behold, his reward <i>is</i> with him, And his recompense <i>is</i> before him.	recompense: or <i>work</i> .
Isa 40:11	כָּרְעָה עֲדָרֹו יִרְעָה בְּזֹרְעוֹ יִקְבֹּץ טְלָאִים וּבְחִיקוֹ יִשָּׂא עֲלוֹת יְנֵהֶל: ס	He will tend his flock like a shepherd And gather lambs in his arm, And he will carry <i>them</i> in his bosom And lead dairy cattle along.	
Isa 40:12	מִי־מָדַד בְּשַׁעְלוֹ מַיִם וְשָׁמַיִם בְּזֵרֶת תִּכְּזֹן וְכֹל בְּשֵׁלֶשׁ עֶפְרָה הָאָרֶץ וְשָׁקֵל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֵאזְנַיִם:	Who has measured the waters in the palm of his hand Or sized up the heavens by the <u>span</u> ? Or calculated the <i>volume</i> of the dust of the earth With a third- <i>ephah</i> container Or weighed in a balance the mountains, And the hills in scales?	span: see Ex 28:16. <hr/> <hr/> ephah: about 6 imperial gallons or 27 litres.
Isa 40:13	מִי־תִכַּן אֶת־רוּחַ יְהוָה וְאִישׁ עֲצָתוֹ יוֹדִיעֵנּוּ:	<b>Who has assessed the spirit of the LORD, And what man has imparted knowledge to him With his counsel?</b>	<b>Rom 11:34, 1 Cor 2:16.</b>
Isa 40:14	אִת־מִי נוֹעֵץ וַיְבִינֵהוּ וַיְלַמְּדֵהוּ בְּאֶרֶחַ מִשְׁפָּט וַיְלַמְּדֵהוּ דַעַת וַיְדַרְךְ תְּבוּנוֹת יוֹדִיעֵנּוּ:	With whom does he confer who <i>can</i> instruct him And teach him in the way of justice, And teach him knowledge And indicate to him the way of understanding?	

Isa 40:15	הֲנִי גוֹיִם כְּמַר מְדֹלִי וּכְשֶׁחֶק מֵאֲזָנִים נִחְשְׁבוּ הֵן אַיִם כְּדָק יִטּוֹל:	Look, the nations <i>are</i> like a drop from a bucket, And they are counted as dust <i>in</i> the balance. Look, he <i>can</i> lift up the <u>coastlands</u> Like fine powder.	coastlands: or <i>islands</i> .
Isa 40:16	וּלְבָנוֹן אֵין דֵּי בַעַר וְחִיָּתוֹ אֵין דֵּי עוֹלָה: ס	Even <u>Lebanon</u> <i>isn't</i> enough to burn, And its animals <i>aren't</i> enough <i>as</i> a burnt offering.	Lebanon: famous for its trees, whose wood is needed for burnt offerings.
Isa 40:17	כָּל־הַגּוֹיִם כְּאֵין נִגְדּוּ מֵאַפְס וְתֵהוּ נִחְשְׁבוּ־לוֹ:	All the nations <i>are</i> like nothing before him; They are considered <i>less</i> than nothing and desolation by him.	
Isa 40:18	וְאֵל־מִי תִדְמִינֶנּוּ אֵל וּמֵה־דְמוֹת תִּעְרְכוּ לוֹ:	So to whom will you liken GOD, And <i>with</i> what comparison Will you draw a <i>parallel</i> with him?	
Isa 40:19	הַפֶּסֶל נִסְדָּךְ חָרַשׁ וְצִרְף בְּזָהָב יִרְקַעֵנּוּ וּרְתַקוֹת כֶּסֶף צוּרְף:	The artisan casts an <u>idol</u> , And refines gold <i>and</i> <u>overlays</u> it, And refines silver <i>for</i> chains.	an idol ← <i>the idol</i> . An unexpected definite article. See Gen 22:9. <hr/> overlays it: or <i>beats it thin</i> .
Isa 40:20	הַמְסַכֵּן תְּרוֹמָה עֵץ לֹא־יִרְקַב יִבְחַר חָרַשׁ חֲכָם יִבְקֶשׁ־לוֹ לְהַכִּין פֶּסֶל לֹא יִמוּט:	<i>As for</i> the heave-offering of the impoverished, He selects some wood <i>which</i> will not rot, <i>And</i> finds himself a <u>skilled</u> artisan To prepare an idol <i>Which</i> will not be shaken.	skilled ← <i>wise</i> .
Isa 40:21	הֲלוֹא תִדְעוּ הֲלוֹא תִשְׁמְעוּ הֲלוֹא הִגִּד מֵרֵאשׁ לְכֶם הֲלוֹא הִבִּינְתֶם מוֹסְדוֹת הָאָרֶץ:	Have you not known, Have you not heard, Has it not been told you from the beginning? Have you not understood <u>The foundations</u> of the earth?	the foundations: AV differs ( <i>from the foundations</i> ).
Isa 40:22	הַיֹּשֵׁב עַל־חוּג הָאָרֶץ וַיִּשְׁבֶּיהָ כְּחַגְגָּבִים הַנוֹטָה כְּדֹק שָׂמִים וַיִּמְתַּחֵם כְּאַהֲלֵל לְשֶׁבֶת:	<i>It is</i> he who sits above the earth's sphere, Whose inhabitants <i>are</i> like grasshoppers; <i>It is</i> he who stretches out the heavens like fine cloth, And spans them like a tent to dwell <i>in</i> ,	
Isa 40:23	הַנוֹתֵן רוֹזְנִים לְאֵין שְׁפִטִי אָרֶץ כִּתְהוּ עֲשֵׂה:	Who <u>reduces</u> princes to nothing, And makes the judges of the world desolate.	reduces ← <i>gives, puts, sets</i> .

Isa 40:24	אָף בַּל־נִטְעוּ אָף בַּל־זָרְעוּ אָף בַּל־שָׂרֵשׁ בְּאֶרֶץ גִּזְעָם וְגַם־נִשֵּׁף בָּהֶם וַיִּבְשׁוּ וְסִעָרָה בִּקְשׁ תִּשָּׂאֵם: ס	They certainly won't be planted, They simply won't be sown; Their main stem just will not strike root. Also <i>a wind</i> will blow on them And they will dry up, And a storm will carry them away Like chaff.	
Isa 40:25	וְאֵל־מִי תִדְמִינִי וְאִשׁוּהָ יֹאמֶר קְדוֹשׁ:	“So to whom will you liken me, So that I will be comparable?” Says the holy <i>one</i> .	
Isa 40:26	שְׂאוּ־מַרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֱלֹהֵי הַמּוֹצִיא בְּמִסְפָּר צְבָאָם לְכֹל־שֵׁם יִקְרָא מְרֹב אוֹנִים וְאִמְיָן כֹּחַ אִישׁ לֹא נִעְדָּר: ס	“Raise your eyes and look. Who created these <i>things</i> ? He who produced the array of them by number – He calls them all by name – By great strength and mighty power; Not one is missing.	
Isa 40:27	לָמָּה תֹאמַר יַעֲקֹב וּתְדַבֵּר יִשְׂרָאֵל נִסְתָּרָה דַרְכֵי מִיָּהוָה וּמֵאֱלֹהֵי מִשְׁפָּטֵי יַעֲבֹר:	Jacob, why do you say, And Israel, <i>why</i> do you declare, ‘My way is hidden from the LORD, And my just deserts Will be overlooked by my God?’	and my just deserts ... will be overlooked by my God ← <i>my  justice will be passed over from  my God.</i>
Isa 40:28	הֲלוֹא יָדַעְתָּ אִם־לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם   יְהוָה בּוֹרֵא קִצּוֹת הָאָרֶץ לֹא יִיָּעַף וְלֹא יִיָּגַע אִין חֶקֶר לְתַבּוּנָתוֹ:	Have you not known, Or have you not heard, That the age-abiding God – The LORD, The creator of the ends of the earth – Does not become exhausted And does not become weary, And that there is no fathoming Of his understanding?	fathoming ← <i>examining.</i>
Isa 40:29	נָתַן לַיָּעֵף כֹּחַ וּלְאִין אוֹנִים עֲצָמָה יִרְבֶּה:	He gives the exhausted strength, And he increases the vigour Of those who have no energy.	
Isa 40:30	וַיִּעֲפוּ נְעָרִים וַיִּגְעוּ וּבַחֲוָרִים כְּשׂוֹל יִכְשָׁלוּ:	But youths will become exhausted and weary, And young men will surely stumble.	surely stumble: infinitive absolute.



Isa 40:31	<p>וְקוֹי יְהוָה יַחְלִיפוּ כַח יַעֲלוּ  אֲבֵר כַּנְּשָׁרִים יִרְצוּ וְלֹא יִיָּגְעוּ  יִלְכוּ וְלֹא יִיָּעֲפוּ: פ</p>	<p>But those who <u>confide in the</u>  LORD  Will revive <i>in</i> strength;  They will soar <i>in flight</i> like  eagles.  They will run  And not grow weary,  They will proceed  And not become exhausted.</p>	<p>confide in ← <i>confide of</i>.  flight ← <i>wing feather</i>.</p>
Isa 41:1	<p>הַחֲרִישׁוּ אֵלַי אַיִם וְלֵאמֹים  יַחְלִיפוּ כַח יִגְשׁוּ אֲזִי יִדְבְּרוּ  יַחֲדוּ לַמִּשְׁפָּט נִקְרְבָה:</p>	<p>Be silent towards me, <i>you</i>  <u>coastlands</u>,  And may the nations revive  <i>their</i> strength.  Let them approach at that  time,  <i>And</i> let them speak;  Let us draw near together  For judgment.</p>	<p>coastlands: or <i>islands</i>.</p>
Isa 41:2	<p>מִי הֵעִיר מִמִּזְרַח צֶדֶק  יִקְרָאֵהוּ לְרַגְלוֹ יִתֵּן לְפָנָיו גּוֹיִם  וּמַלְכִים יִרְדֵּי יִתֵּן כַּעֲפֹר חֲרָבוֹ  כַּקֶּשׁ נִדְּף קִשְׁתּוֹ:</p>	<p>Whom did he raise up from  the east?  He called him to  righteousness in his  <i>footsteps</i>;  He set nations before him,  And he had <i>him</i> subdue  kings.  He made <i>them</i> like the dust  <i>with</i> his sword  – Like chaff driven about  <i>with</i> his bow.</p>	
Isa 41:3	<p>יִרְדֹּפֵם יַעֲבֹר שְׁלוֹם אַרְח  בְּרַגְלָיו לֹא יָבוֹא:</p>	<p>He pursued them;  He came through <i>in</i> safety  Along a way <i>which</i> he had  not taken on foot.</p>	
Isa 41:4	<p>מִי־פָעַל וְעָשָׂה קְרָא הַדְּרוֹת  מִרֵּאשׁ אֲנִי יְהוָה רֵאשׁוֹן  וְאֶת־אַחֲרָנִים אֲנִי־הוּא:</p>	<p>Who has performed <i>it</i> and  accomplished <i>it</i>,  Calling generations from the  beginning?  I, the LORD,  <b>The first and with the last;</b>  I <i>am</i> he.</p>	<p>Rev 1:8, Rev 1:17, Rev 2:8,  Rev 21:6, Rev 22:13; also Rev  1:11 in TR, but not RP or  P1904.</p>
Isa 41:5	<p>רָאוּ אַיִם וַיִּירָאוּ קִצּוֹת הָאָרֶץ  יַחֲרְדוּ קִרְבוֹ וַיֵּאָתְיוּ:</p>	<p>The <u>coastlands</u> have seen <i>it</i>,  And they feared.  The ends of the earth  trembled;  They approached and came.</p>	<p>coastlands: or <i>islands</i>.</p>
Isa 41:6	<p>אִישׁ אֶת־רֵעֵהוּ יַעֲזְרוּ וְלֹא־חִיו  יֹאמַר חֲזַק:</p>	<p>They helped each other,  And <i>each</i> said to his brother,  ‘<u>Take courage</u>.’</p>	<p>take courage ← <i>strengthen</i>.</p>

Isa 41:7	וַיַּחֲזֵק חָרָשׁ אֶת־צִרְיָו מִחֲלִיק פָּטִישׁ אֶת־הוֹלֵם פָּעַם אָמַר לְדַבֵּק טוֹב הוּא וַיַּחֲזִקְהוּ בְּמַסְמְרִים לֹא יִמוּט׃ ס	And the artisan <u>encouraged</u> the refiner, And he <i>who</i> hammers thin <u>encouraged</u> him who strikes <i>on</i> the anvil, As he said, ‘It is right for soldering.’ And he fastened it with rivets Which would not <u>come</u> <u>loose</u> .	encouraged ← <i>strengthened</i> . <hr/> come loose ← <i>totter</i> .
Isa 41:8	וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בַּחֲרִיתִיךָ זָרַע אַבְרָהָם אַהֲבִי׃	But you, Israel, <i>are my</i> <u>servant</u> , And Jacob, <u>you</u> <b>whom I</b> <b>chose</b> , Are the seed of <b>my friend</b> <b>Abraham</b> ,	<b>Matt 12:18, James 2:23.</b> <hr/> you: from the verbal suffix.
Isa 41:9	אֲשֶׁר הִחֲזַקְתִּיךָ מִקְצוֹת הָאָרֶץ וּמֵאֲצִילֶיהָ קָרָאתִיךָ וְאָמַר לְךָ עַבְדִּי־אָתָּה בַּחֲרִיתִיךָ וְלֹא מָאֲסָתִיךָ׃	And I took you from the ends of the earth, And I called you from its <u>remote parts</u> . And I said to you, ‘You <i>are</i> my servant; I have chosen you, And I have not rejected you.	remote parts: AV differs ( <i>chief</i> <i>men</i> ).
Isa 41:10	אַל־תִּירָא כִּי עִמָּד־אֲנִי אַל־תִּשְׁתַּע כִּי־אֲנִי אֱלֹהֶיךָ אֲמַצְתִּיךָ אֶף־עֲזַרְתִּיךָ אֶף־תִּמְכַּתִּיךָ בִּימִין צִדְקִי׃	Do not fear, for I <i>am</i> with you. Do not be dismayed, for I <i>am</i> your God. I will strengthen you, And I will help you, And I will support you With <u>my righteous right</u> <u>hand</u> .’	my righteous right <i>hand</i> ← <i>the</i> <i>right hand of my righteousness</i> , a Hebraic genitive.
Isa 41:11	הֵן יִבְשׁוּ וַיִּבְלָמוּ כָּל הַנִּחָרִים בְּךָ יִהְיוּ כְּאֵין וַיִּאֲבְדוּ אַנְשֵׁי רִיבֶךָ׃	Behold, they will be put to shame, And they will be disgraced. All who were furious with you will be as nothing, And <u>the men who contended</u> <u>with you</u> will perish.	the men who contended with you ← <i>the men of your</i> <i>contention</i> , an objective genitive.
Isa 41:12	תִּבְקַשְׁם וְלֹא תִמְצָאֵם אַנְשֵׁי מִצְתָּךְ יִהְיוּ כְּאֵין וּכְאֶפֶס אַנְשֵׁי מִלְחַמְתֶּךָ׃	You will seek them, But you will not find them. <u>The men who strove with</u> <u>you</u> Will be as nothing, And the men who fought you Will be as a void.	the men who strove with you ← <i>of your strife</i> , an objective genitive.
Isa 41:13	כִּי אֲנִי יְהוָה אֱלֹהֶיךָ מִחֲזִיק יְמִינֶךָ הָאֵמַר לְךָ אַל־תִּירָא אֲנִי עֲזַרְתִּיךָ׃ ס	For I <i>am</i> the LORD your God, Who will hold your right <u>hand</u> , Who says to you, ‘Do not fear; I will help you.’	

Isa 41:14	אֶל־תִּירָאֵל תּוֹלַעַת יַעֲקֹב מִתִּי יִשְׂרָאֵל אֲנִי עֲזַרְתִּיךָ נְאֻם־יְהוָה וְגֹאֲלְךָ קְדוֹשׁ יִשְׂרָאֵל:	‘Do not fear, Jacob, Worm <i>that you are</i> – You men of Israel – I will help you’, Says the LORD <u>your</u> <u>redeemer</u> – The holy <i>one</i> of Israel.	your redeemer ← <i>and your redeemer.</i>
Isa 41:15	הִנֵּה שִׁמְתִיךָ לְמוֹרֵג חֲרוֹץ חָדָשׁ בְּעַל פִּיפּוֹת תְּדוֹשׁ הָרִים וְתִדְק וּגְבָעוֹת כַּמָּץ תְּשִׂים:	Behold, I have made you into a threshing board, Sharp <i>and</i> new, With many <i>cutting</i> edges. You will thresh mountains And grind <i>them</i> small, And you will make hills like chaff.	
Isa 41:16	תִּזְרַם וְרוּחַ תִּשָּׂאֵם וְסַעְרָה תִּפְיץ אוֹתָם וְאַתָּה תִּגִּיל בְּיֵהוָה בְּקְדוֹשׁ יִשְׂרָאֵל תִּתְהַלֵּל: פ	You will winnow them, And the wind will carry them <i>away</i> , And a storm will scatter them. And you will rejoice in the LORD; You will boast in the holy <i>one</i> of Israel.	
Isa 41:17	הָעֲנִיִּים וְהָאֲבִיּוֹנִים מִבְּקָשִׁים מִיָּם וְאֵין לְשׁוֹנֵם בְּצַמָּא נִשְׁתָּה אֲנִי יְהוָה אֲעֲנֶם אֱלֹהֵי יִשְׂרָאֵל לֹא אֶעְזֹבֶם:	The poor and the needy seek water, But <i>there isn't any</i> . Their tongue has dried up from thirst. I, the LORD, will answer them; The God of Israel will not desert them.	
Isa 41:18	אֶפְתַּח עַל־שְׂפִיִּים נְהָרוֹת וּבְתוֹךְ בְּקָעוֹת מְעִיגוֹת אֲשִׁים מְדַבֵּר לְאֲגַם־מַיִם וְאַרְץ צִיָּה לְמוֹצְאֵי מַיִם:	I will open <i>up</i> rivers on high ground, And springs in the middle of valleys. I will make the desert a pool of <u>water</u> , And arid land a <u>fountain</u> of <u>water</u> .	water ... water: otiose, but see Gen 12:5. English style might have used <i>dew</i> in the second case. <hr/> a fountain ← <i>exitings, fountains.</i>
Isa 41:19	אֶתֵּן בַּמִּדְבָּר אֲרָזֵי שֹׁטֶה וְהֶדֶם וְעֵץ שֶׁמֶן אֲשִׁים בְּעֵרְבָה בְּרוֹשׁ תְּדַהֵר וְתֹאשׁוּר יַחְדָּו:	I will put in the desert Cedar <i>and</i> acacia, And myrtle and oil-yielding trees. I will place in the arid <u>regions</u> Cypress, elm and box trees together,	regions ← <i>tract.</i>
Isa 41:20	לְמַעַן יֵרְאוּ וַיִּדְעוּ וַיִּשְׂמְחוּ וַיִּשְׁכְּלוּ יַחְדָּו כִּי יַד־יְהוָה עָשְׂתָה זֹאת וּקְדוֹשׁ יִשְׂרָאֵל בְּרָאָה: פ	In order that they may see, And know, and take note, And act wisely together, For the hand of the LORD has done this, And the holy <i>one</i> of Israel has <u>brought it about</u> .	brought it about ← <i>created it.</i>

Isa 41:21	קָרְבוּ רִיבְכֶם יֹאמֶר יְהוָה הֲגִישׁוּ עֲצֻמוֹתֵיכֶם יֹאמֶר מֶלֶךְ יַעֲקֹב:	Advance your <u>arguments</u> , Says the LORD; Bring forward your strong <i>reasoning</i> , Says the king of Jacob.	arguments ← <i>contention</i> .
Isa 41:22	יִגִּישׁוּ וַיִּגִּידוּ לָנוּ אֵת אֲשֶׁר תִּקְרִינָה הֲרֵאשֻׁנוֹת   מָה הֵנָּה הֲגִידוּ וְנִשְׁמָה לְבַנּוּ וְנִדְעָה אֲחֲרֵיתָן אִוּ הַבָּאוֹת הַשְּׂמִיעֵנוּ:	Let them produce <i>it</i> And tell us what <i>things</i> are going to take place, And what the first <i>things</i> <i>were</i> . Tell us, and we will pay <u>attention</u> , So that we may know their end result, Or make known to us <i>Things</i> to come.	pay attention ← <i>set our heart</i> .
Isa 41:23	הֲגִידוּ הָאֲתִיּוֹת לְאַחֹר וְנִדְעָה כִּי אֱלֹהִים אַתֶּם אֶף־תִּיטִיבוּ וְתָרְעוּ וְנִשְׁתַּעֲבָה *וְנִרְאָה **וְנִרְאָה יַחְדָּו:	Tell <i>us the things</i> Which are going to happen <u>in the future</u> , So that we may know, For <b>you are gods</b> , And also do good or do evil, So we <i>can</i> be overawed And {K: fear} [Q: see <i>it</i> ] together.	<b>John 10:34.</b> <hr/> in the future ← <i>afterwards</i> . <hr/> you <i>are</i> gods: ironic here. But see Ps 82:6.
Isa 41:24	הֲיִרְאֶתֶם מֵאֵין וּפְעֻלָּתְכֶם מֵאֲפַע תּוֹעֵבָה יִבְחַר בְּכֶם:	Look, you <i>are less</i> than nothing, And your practices <i>are less</i> than <u>vacuous</u> . And he <i>who</i> chooses you <i>Is</i> an abomination.	vacuous: breath, vanity.
Isa 41:25	הֲעִירוֹתִי מִצְפוֹן וַיָּאֵת מִמְזֶרֶח־שָׁמֶשׁ יִקְרָא בְּשֵׁמִי וַיָּבֵא סִגְנִים כְּמוֹ־חֶמֶר וְכִמּוֹ יוֹצֵר יִרְמֶס־טִיט:	I have raised <i>one</i> up from the north, And he shall come. From the rising of the sun, He will <u>proclaim my name</u> , And he will <u>cut through</u> administrators like loam, And as a potter treads clay.	proclaim my name ← <i>call on my name</i> , but see [AnLx]. <hr/> <i>cut through</i> ← <i>enter</i> , so <i>pass through</i> .
Isa 41:26	מִי־הֲגִיד מֵרֵאשִׁי וְנִדְעָה וּמִלְפָּנַי וְנֹאמַר צְדִיק אֶף אִין־מְגִיד אֶף אִין מְשִׁמֵּעַ אֶף אִין־שֹׁמֵעַ אִמְרֵיכֶם:	Who has told it in advance, So that we may know? And beforehand, So that we may say, ' <i>Quite right</i> '?' "There just isn't anyone who tells <i>it</i> , There just isn't anyone who proclaims <i>it</i> ; How much less <i>is there</i> <i>Anyone</i> hearing your proclamations!	
Isa 41:27	רֵאשׁוֹן לְצִיּוֹן הֵנָּה הֵנָּם וְלִירוּשָׁלַם מִבְּשָׂר אֲתָנוּ:	<u>First, I will say to Zion</u> , 'Look, here they <i>are</i> ', Then I will give to Jerusalem Someone <i>who</i> brings good news.	first, <i>I will say</i> to Zion: AV differs ( <i>the first shall say</i> to Zion).

Isa 41:28	וְאֶרְאָה וְאֵין אִישׁ וּמַאֲלָה וְאֵין יֹעֵץ וְאִשְׁאֲלֵם וְיִשְׁבוּ דְבַר:	And I looked, But <i>there</i> was no-one, And <i>I</i> sought among them, But <i>there</i> was no counsellor. Nor when I questioned them <i>Were there any</i> who could answer.	
Isa 41:29	הֵן כְּלֵם אִוֹן אֶפֶס מַעֲשֵׂיהֶם רוּחַ וְתֵהוּ נִסְכֵיהֶם: פ	Behold, they <i>are</i> all vanity, Their works <i>are</i> without substance; Their <u>cast images</u> <i>Are</i> wind and wreckage.	cast images: or libations.
Isa 42:1	הֵן עַבְדִּי אֶתְמַדְדֵּבּוּ בְּחִירִי רְצֵתָה נַפְשִׁי נִתְתִּי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא:	<b>Behold my servant <i>whom I</i> will sustain</b> – My <i>chosen one in whom</i> my <u>being</u> delights. <b>I have cast my spirit over him;</b> <b>He will <u>bring</u> justice</b> <b>To the Gentiles.</b>	<b>Matt 12:18.</b> <hr/> being ← <i>soul</i> . <hr/> bring ← <i>bring out</i> .
Isa 42:2	לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא-יִשְׁמִיעַ בַּחוּץ קוֹלוֹ:	<b>He will not shout, and he will not act <u>high-</u> <u>handedly</u>,</b> <b>Nor <u>make his voice heard</u> in the street.</b>	<b>Matt 12:19.</b> <hr/> high-handedly ← <i>be lifted</i> . <hr/> nor make ... heard: i.e. <i>not clamorously</i> .
Isa 42:3	קִנְיָה רְצוּן לֹא יִשְׁבֹּר וּפְשֵׁתָה כִּהָה לֹא יִכְבֶּנֶה לְאַמַּת יוֹצִיא מִשְׁפָּט:	<b>He will not break a buckled reed,</b> <b>And he will not extinguish a <u>smouldering wick</u>.</b> <b>He will <u>bring</u> justice</b> <b>In accordance with truth.</b>	<b>Matt 12:20.</b> <hr/> smouldering wick ← <i>dim flax</i> . <hr/> bring ← <i>bring out</i> .
Isa 42:4	לֹא יִכָּהֵל וְלֹא יִרְוַץ עַד-יִשְׁיִים בְּאַרְץ מִשְׁפָּט וּלְתוֹרַתוֹ אֵיִם יִיחִילוּ: פ	He will not grow faint, And he will not <u>buckle</u> Before he has set up justice on the earth, And the <u>coastlands</u> will await his law.”	buckle: [AnLx] accepts יָרוּץ for יָרִץ, from רָצַץ AV differs somewhat ( <i>be discouraged</i> ). <hr/> coastlands: or <i>islands</i> .
Isa 42:5	כֹּה-אָמַר הָאֵל   יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם רָקַע הָאָרֶץ וַיִּצְאָצְאֶיהָ נִתְּן נְשָׁמָה לָעָם עָלֶיהָ וְרוּחַ לְהִלְכֵם בָּהּ:	<i>This is what</i> GOD, the LORD – <i>Who</i> created the heavens and <u>stretched</u> them out, <i>Who</i> pitched the earth and <u>what it brings forth</u> , <i>Who</i> gives breath to the people upon it, And spirit to those who walk on it – says:	<i>this is what</i> ← <i>thus</i> . <hr/> stretched: plural by attraction, or impersonal. <hr/> what it brings forth ← <i>its offspring</i> .
Isa 42:6	אֲנִי יְהוָה קִרְאתֶיךָ בְּצִדְקָה וְאֶחֱזַק בְּיָדְךָ וְאַצְרִיךָ וְאַתְּנֶנֶךָ לְבְרִית עַם לְאֹר גּוֹיִם:	“I, the LORD, have called you in righteousness, And I will hold your hand, And I will guard you, And I will make you into a <u>covenant people</u> – <b>A light of the Gentiles</b> –	<b>Luke 2:32.</b> <hr/> a covenant people ← <i>a covenant of people</i> . A reverse Hebraic genitive; compare Isa 49:8, Dan 11:20.

Isa 42:7	לְפָקַח עֵינַיִם עֲוֹרוֹת לְהוֹצִיא מִמְסַגְרֵי אֲסִיר מִבַּיִת כֹּלֵי יֹשְׁבֵי חֹשֶׁךְ:	To open blind eyes, To take prisoners out of confinement And those who dwell in darkness out of their prison.	prisoners ← a prisoner.
Isa 42:8	אֲנִי יְהוָה הוּא שְׁמִי וְכַבֹּדִי לֹא אֶתֶר לְאֲחֵתוֹ וְתִהְלֹתִי לְפִסְלִים:	I am the LORD; That is my name, And I will not give my honour to another, Nor my praiseworthiness to idols.	the LORD: as AV here, but compare Ex 6:3.
Isa 42:9	הָרְאשׁוֹנוֹת הִנֵּה-בָאוּ וְחֲדָשׁוֹת אֲנִי מְגִיד בְּטֶרֶם תִּצְמַחְנָה אֲשַׁמְיעַ אֶתְכֶם: פ	As for the former things, You see that they have come about, And as for the new things, I declare them. Before they arise, I will proclaim them to you.	you see ← behold.
Isa 42:10	שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ תִּהְלֹתוּ מִקְצֵה הָאָרֶץ יוֹרְדֵי הַיָּם וּמְלֵאוֹ אַיִים וְיֹשְׁבֵיהֶם:	Sing a new song to the LORD – His praiseworthiness from the end of the earth – You who go down to the sea and its fulness, You coastlands And you who live in them.	coastlands: or islands.
Isa 42:11	יִשְׂאוּ מִדְּבַר וְעָרְוּ חֲצָרִים תִּשָּׁב קֶדֶר יִרְנֹו יֹשְׁבֵי סֹלֶעַ מִרְאֵשׁ הָרִים יִצְוּחוּ:	Let the desert and its cities raise their voices, And the courtyards which Kedar inhabits. Let the inhabitants of the rock be jubilant, Let them shout from the peak of the mountains,	
Isa 42:12	יִשְׂיִמוּ לַיהוָה כְּבוֹד וְתִהְלֹתוּ בְּאַיִם יִגִּידוּ:	Let them give glory to the LORD, And let them proclaim his praiseworthiness In the coastlands.	give ← place. coastlands: or islands.
Isa 42:13	יְהוָה כִּגְבוּר יֵצֵא כְּאִישׁ מִלְחָמוֹת יַעִיר קְנָאָה יִרְעַע אֶף-יִצְרִיחַ עַל-אִיְבָיו יִתְגַּבֵּר: ס	The LORD will come out as a warrior, He will arouse zeal as a man of war; He will cry out and shout And overcome his enemies.	
Isa 42:14	הֶחְשִׁיתִי מֵעוֹלָם אַחֲרִישׁ אֶתְאַפֵּק בִּיּוֹלְדָה אֶפְעֶה אֲשֶׁם וְאֲשַׁאֵף יַחַד:	I have been silent for a long time; I have been quiet and restrained myself. But I will scream like a woman giving birth; I will puff and pant at the same time.	for a long time ← from an age. puff: AV differs (destroy), from root שָׁם. We take the root as נָשַׁם (to breathe, pant). at the same time ← together.

Isa 42:15	אֶחְרִיב הָרִים וּגְבָעוֹת וְכָל־עֵשְׂבָם אוֹבִישׁ וְשִׁמְתִי נְהָרוֹת לְאֵיִם וְאֲגַמִּים אוֹבִישׁ:	I will lay mountains and hills waste, And I will dry up all their herbaceous vegetation. I will make rivers into <u>coastlands</u> , And I will dry up lakes.	coastlands; or <i>islands</i> . So some form of dry land.
Isa 42:16	וְהוֹלַכְתִּי עֲוִרִים בְּדַרְךְ לֹא יָדְעוּ בְּנִתְיבוֹת לֹא־יָדְעוּ אֲדַרְיֵכֶם אֲשִׁים מִחֲשֶׁךְ לְפָנֵיהֶם לְאֹזֶר וּמַעֲקָשִׁים לְמִישׁוֹר אֵלֶּה הַדְּבָרִים עֲשִׂיתֶם וְלֹא עֲזַבְתֶּם:	And I will enable the blind to walk along a way they haven't <u>known</u> , And I will enable them to tread paths they have not <u>been familiar with</u> . I will make the darkness in front of them light And the <u>impracticable</u> ways <u>level</u> . These <i>are</i> the words; I will carry them out And not renounce them.	known ... been familiar with ← <i>known ... known</i> . Otiose, but see Gen 12:5.  impracticable ... level ← <i>perverse ... a plain</i> .
Isa 42:17	נָסְגוּ אַחֲזוּל יִבְשׁוּ בְּשֵׁת הַבִּטְחִים בַּפִּסָּל הָאֲמָרִים לְמַסְכָּה אַתֶּם אֱלֹהֵינוּ: ס	<i>As for</i> those who trust in an idol, Who say to cast imagery, 'You <i>are</i> our gods', They have drawn back; They will <u>be put to great shame</u> .	be put to great shame ← <i>will be ashamed (with) a shame</i> .
Isa 42:18	הַחֲרָשִׁים שְׁמָעוּ וְהָעֲוִרִים הִבִּיטוּ לְרֵאוֹת:	<i>You deaf ones</i> , hear! <i>You blind ones</i> , Look up so as to see!	
Isa 42:19	מִי עֲוֵר כִּי אִם־עֲבָדִי וְחָרֵשׁ כְּמַלְאֲכֵי אֲשַׁלַּח מִי עֲוֵר כְּמִשְׁלָם וְעֲוֵר כְּעַבְדֵי יְהוָה:	Who <i>is</i> blind, but my servant? Or deaf, like my messenger <i>whom</i> I sent? Who <i>is</i> blind like <i>the one who has been preserved</i> ? Or blind, like the servant of the LORD?	preserved: AV differs somewhat ( <i>perfect</i> ). [CB]= <i>an intimate friend or trusted one</i> , referring this to <i>Israel</i> .
Isa 42:20	*רֵאִית *רֵאוֹת רַבּוֹת וְלֹא תִשְׁמַר פְּקוּחַ אָזְנִים וְלֹא יִשְׁמַע:	For <u>you</u> have seen many <u>things</u> , But you do not <u>take note of them</u> ; <u>You have pricked up the ears</u> But no-one takes heed."	<i>you</i> have seen: the <i>ketiv</i> is a finite verb; the <i>qere</i> an →  take note of: or <i>guard</i> .  <i>you</i> have pricked up: infinitive absolute in the role of a finite verb.
Isa 42:21	יְהוָה חֲפֵץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וַיֵּאֲדִיר:	The LORD takes delight for the sake of his <i>own</i> righteousness; He magnifies the law And gives <i>it</i> honour.	↳ infinitive, perhaps irregularly to be taken as an infinitive absolute, in the role of a finite verb.

Isa 42:22	<p>וְהוּא עַם־בְּזוּז וְשָׂוִי הַפֶּחַ  בְּחֹרִים כְּלָם וּבְבִתֵּי כְלָאִים  הַחֲבָאוּ הֵיוּ לְבוֹז וְאִין מַצִּיל  מִשְׁסָה וְאִין־אִמַּר הָשֵׁב:</p>	<p>But it <i>is</i> a people plundered  and preyed on,  By <i>those</i> ensnaring them all  in pits,  While they hide in  confinement.  They have been a <i>target of</i>  plunder,  With no-one delivering <i>them</i>  – A prey, with no-one  saying,  “Give <i>it</i> back.”</p>	<p>by <i>those</i> ensnaring: gerundial  use of the infinitive.</p> <hr/> <p>confinement ← <i>prison</i>.</p>
Isa 42:23	<p>מִי בְכֶם יֵאָזִין זֹאת יִקְשֹׁב  וְיִשְׁמַע לְאַחֲזֹר:</p>	<p>Who among you will attend  to this?  <i>Who</i> will listen and heed <i>it</i>  afterwards?</p>	
Isa 42:24	<p>מִי־נָתַן *לְמִשׁוּסָה *לְמִשְׁסָה  יַעֲקֹב וַיִּשְׂרָאֵל לְבִזְזִים הַלְּזֹא  יְהוָה זֶה חָטְאוּנוּ לוֹ וְלֹא־אָבוּ  בְּדַרְכֵי הַלְּזֹד וְלֹא שָׁמְעוּ  בְּתוֹרָתוֹ:</p>	<p>Who made Jacob a <i>target of</i>  spoil  And <i>delivered</i> Israel to the  plunderers?  <i>Was it</i> not the LORD,  Against whom we have  sinned?  For they did not want to  walk in his ways,  And they did not heed his  law.</p>	<p><i>target of spoil</i>: the <i>ketiv</i> and <i>qere</i>  are similar words with the same  meaning.</p> <hr/> <p>to walk: infinitive absolute in  the role of an infinitive  construct.</p>
Isa 42:25	<p>וַיִּשְׁפֹּךְ עָלָיו חֲמָה אַפוֹ וַעֲזוֹז  מִלְחָמָה וַתִּלְהַטְהוּ מִסָּבִיב  וְלֹא יָדַע וַתִּבְעַרְבוּ וְלֹא־יֵשִׁים  עַל־לֵב: פ</p>	<p>And he poured out fury – his  wrath – over him,  And the force of war,  And it set him on fire round  about,  But he did not discern  <i>anything</i>,  And it burned him,  But he did not lay <i>it</i> to heart.</p>	
Isa 43:1	<p>וְעַתָּה כֹּה־אָמַר יְהוָה בְּרֵאשִׁי  יַעֲקֹב וַיִּצְרָךְ יִשְׂרָאֵל  אֵל־תִּירָא כִּי גֵאלְתִּיךָ קָרָאתִי  בְּשֵׁמִי לִי־אָתָּה:</p>	<p>And now, <i>this is what</i> the  LORD,  Your creator, O Jacob,  And your fashioner, O Israel,  Says:  “Do not fear, for I have  redeemed you.  I have called <i>you</i> by your  name;  You <i>are</i> mine.</p>	<p><i>this is what</i> ← <i>thus</i>.</p>
Isa 43:2	<p>כִּי־תַעֲבַר בַּמַּיִם אֶתְּךָ־אֲנִי  וּבְנַהֲרוֹת לֹא יִשְׁטְפוּךָ  כִּי־תֵלֵךְ בְּמוֹ־אֵשׁ לֹא תִכְוֶה  וְלֹהֲבָה לֹא תִבְעַרְכֶּךָ:</p>	<p>When you cross over water,  I <i>will be</i> with you,  And <i>when you traverse</i>  rivers,  They will not overwhelm  you.  When you go through fire,  You will not be scorched,  And not a flame will burn  you.</p>	



Isa 43:3	<p>כִּי אֲנִי יְהוָה אֱלֹהֶיךָ קְדוֹשׁ  יִשְׂרָאֵל מוֹשִׁיעֶךָ נָתַתִּי כַּפְרֶךָ  מִצְרַיִם כּוֹשׁ וּסְבָא תַחְתֶּיךָ:</p>	<p>For I <i>am</i> the LORD your  God,  The holy <i>one</i> of Israel,  Your saviour.  I have given Egypt as a  ransom for you,  And Ethiopia and Seba on  behalf of you,</p>	
Isa 43:4	<p>מֵאַשֶׁר יִקְרָת בְּעֵינַי נִכְבְּדָתָּ  וְאֲנִי אֶהְבֶּתֶיךָ וְאַתָּן אָדָם  תַּחְתֶּיךָ וְלְאֻמִּים תַּחַת נַפְשֶׁךָ:</p>	<p>Because you are precious in  my eyes;  You are honoured, and I love  you,  And I will give a man for  you,  And nations for your  existence.</p>	existence ← <i>soul</i> .
Isa 43:5	<p>אַל-תִּירָא כִּי אֶתְדַאֲנִי  מִמְזֶרֶחַ אָבִיא זְרַעְךָ וּמִמַּעַרְב  אֶקְבֹּצֶךָ:</p>	<p>Do not fear, for I <i>am</i> with  you.  I will bring your seed from  the east,  And I will gather you from  the west.</p>	
Isa 43:6	<p>אֲמַר לְצָפוֹן תִּנְּנִי וּלְתִימָן  אַל-תִּכְלְאֵי הַבְּיָאִי בְנֵי מֶרְחֹק  וּבְנוֹתַי מִקְצֵה הָאָרֶץ:</p>	<p>I will say to the north,  ‘Give <i>them</i> up’,  And to the south,  ‘Do not shut <i>them</i> in.’  Bring my sons from afar,  And my daughters from the  end of the earth.</p>	
Isa 43:7	<p>כֹּל הַנִּקְרָא בְשְׁמִי וְלִכְבוֹדִי  בְּרֵאתִיו יִצְרֵתִיו אֶף-עָשִׂיתִיו:</p>	<p>I created everyone who is  called by my name,  And <i>it is</i> for my glory.  I fashioned him;  Indeed, I made him.</p>	
Isa 43:8	<p>הוֹצֵא עִם-עֵוֶר וְעֵינַיִם יֵשׁ  וְחֹרְשִׁים וְאָזְנִים לָמוֹ:</p>	<p>Bring out the blind people  Who <i>nevertheless</i> have eyes,  And the deaf  Who <i>nevertheless</i> have ears.</p>	
Isa 43:9	<p>כָּל-הַגּוֹיִם נִקְבְּצוּ יַחְדָּו וַיֵּאסְפוּ  לְאֻמִּים מִי בָהֶם יִגִּיד זֹאת  וְרֵאשֹׁנוֹת יִשְׁמִיעֵנוּ יִתְּנוּ  עֲדִיהֶם וַיִּצְדְּקוּ וַיִּשְׁמְעוּ  וַיֹּאמְרוּ אֱמֶת:</p>	<p>All the Gentiles will be  gathered together,  And the nations will be  assembled.  Who among them <i>can</i>  recount this  And proclaim to us the  former <i>things</i>?  Let them produce their  witnesses  And be justified.  Or let them hear, and let  them say,  ‘<i>It is the truth.</i>’</p>	witnesses: or <i>testimonies</i> .

Isa 43:10	אַתֶּם עֲדֵי נְאֻם־יְהוָה וְעַבְדֵי אֲשֶׁר בַּחֲרָתִי לְמַעַן תִּדְעוּ וּתְאֲמִינוּ לִי וּתְבִינּוּ כִּי־אֲנִי הוּא לִפְנֵי לֹא־נֻצַר אֵל וְאַחֲרַי לֹא יִהְיֶה: ס	You <i>are</i> my witnesses, Says the LORD, And my servant whom I have chosen, So that you may know and believe me, And understand that I <i>am</i> he. Before me no GOD was fashioned Nor will there be after me.	
Isa 43:11	אֲנֹכִי אֲנֹכִי יְהוָה וְאֵין מְבַלְעָדִי מוֹשִׁיעַ:	I, I <i>am</i> the LORD, And <i>there is</i> no saviour besides me.	
Isa 43:12	אֲנֹכִי הִגַּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאֵין בְּכֶם זֶר וְאַתֶּם עֲדֵי נְאֻם־יְהוָה וְאַנִּי־אֵל:	I have declared <i>it</i> , And I have saved, And I have proclaimed <i>it</i> , While among you <i>there is</i> <u>nothing extraneous</u> , And you <i>are</i> my witnesses, Says the LORD, And I <i>am</i> GOD.	nothing extraneous ← <i>nothing / no-one strange.</i>
Isa 43:13	גַּם־מִיּוֹם אֲנִי הוּא וְאֵין מִיָּדִי מַצִּיל אֶפְעֵל וּמִי יִשְׁבְּנָה: ס	Indeed, since <i>the existence of</i> a day, I <i>am</i> he, And <i>there is</i> no-one who delivers from my hand. I act, And who <i>can</i> avert it?"	
Isa 43:14	כֹּה־אָמַר יְהוָה גְּאֻלְכֶם קְדוֹשׁ יִשְׂרָאֵל לְמַעַנְכֶם שְׁלַחְתִּי בַבְּלָה וְהוֹרַדְתִּי בְּרִיחִים כְּלָם וּכְשָׂדִים בְּאֲנִיּוֹת רִנָּתָם:	<u>This is what</u> the LORD, your redeemer, The holy <i>one</i> of Israel, says: “For your sake I have sent <i>a</i> <i>force</i> to Babylon, And I have brought down all the <u>fugitives</u> , And the <u>Chaldeans are in</u> <u>outcry in their ships.</u> ”	<u>this is what</u> ← <i>thus.</i> <u>fugitives: AV differs (nobles).</u> <u>the Chaldeans are in outcry in</u> <u>their ships</u> ← <i>Chaldeans in</i> <i>ships (is) their outcry.</i>
Isa 43:15	אֲנִי יְהוָה קְדוֹשְׁכֶם בּוֹרֵא יִשְׂרָאֵל מְלַכְכֶם: ס	I <i>am</i> the LORD your holy <i>one</i> , The creator of Israel, Your king.”	
Isa 43:16	כֹּה אָמַר יְהוָה הַנוֹתֵן בַּיָּם דֶּרֶךְ וּבַמַּיִם עֲזִים נְתִיבָה:	<u>This is what</u> the LORD – <u>Who makes a passage in</u> the sea, And a <u>route</u> in raging water,	<u>this is what</u> ← <i>thus.</i> <u>makes a passage</u> ← <i>gives a way.</i> <u>route</u> ← <i>path.</i>
Isa 43:17	הַמוֹצִיא רֶכֶב־וּסוּסִים חֵיל וְעֲזוֹז יַחַד וְיִשְׁכְּבוּ בְלִי־יְקוּמוּ דָעְבוּ כַּפְשֵׁתָהּ כָּבוּ:	Who brings out chariot and horse, An army and a force – says: “They will lie down together, They will not get up, They will be extinguished; They will be snuffed out like a wick.	

Isa 43:18	אַל-תִּזְכְּרוּ רְאשֵׁנוֹת וְקִדְמֹנוֹת אַל-תִּתְּבַנְנוּ:	Do not remember the former <i>things</i> , And do not consider ancient <i>matters</i> .	
Isa 43:19	הֲנִי עֹשֶׂה חֲדָשָׁה עִתָּה תִּצְמַח הַלֹּא תִדְעוּהָ אַף אֲשִׁים בְּמִדְבָּר דְּרֹד בִּישְׁמוֹן נְהָרוֹת:	<b>I am about to make <i>something new</i></b> – It will spring up now. Do you not know it? Indeed, I will <u>build</u> a road in the desert And <i>establish</i> rivers in the wasteland.	Rev 21:5. <hr/> <hr/> I am about to ← <i>behold me</i> . <hr/> <hr/> build ← <i>lay</i> .
Isa 43:20	תִּכְבְּדֵנִי חַיַּת הַשָּׂדֶה תַנִּים וּבְנֹת יַעֲנָה כִּי-נָתַתִּי בְּמִדְבָּר מַיִם נְהָרוֹת בִּישִׁימוֹן לְהַשְׁקוֹת עַמִּי בְּחִירֵי:	The wildlife will glorify me – The jackals and the ostriches – Because I will have given <i>them</i> water in the desert And rivers in the wasteland, To give drink to my chosen people	
Isa 43:21	עַם-זוֹ יֵצְרֵתִי לִי תִהְלֹתִי יִסְפְּרוּ: ס	– A people whom I fashioned for myself, <i>Who</i> will relate my praiseworthiness.	
Isa 43:22	וְלֹא-אֲתִי קָרָאתָ יַעֲקֹב כִּי-יָגַעְתָּ בִּי יִשְׂרָאֵל:	And <i>it is not that</i> you called me, O Jacob, For you have grown weary of me, O Israel.	
Isa 43:23	לֹא-הֵבִיאתָ לִי שֶׁה עֲלֹתֶיךָ וּזְבָחֶיךָ לֹא כִבַּדְתָּנִי לֹא הָעֵבַדְתָּיךָ בְּמִנְחָה וְלֹא הוֹגַעְתָּיךָ בְּלִבְנוֹהָ:	You have not brought me the <u>sheep</u> For your burnt offerings, And you have not honoured me <i>with</i> your sacrifices. I have not <u>overburdened</u> you with the meal-offering, And I have not wearied you with incense.	sheep: or <i>flock animal, small cattle</i> , because it can include goats. <hr/> overburdened ← <i>made labour</i> .
Isa 43:24	לֹא-קָנִיתָ לִּי בַכֶּסֶף קִנְיָה וְחֵלֶב וּזְבָחֶיךָ לֹא הִרְוִיתַנִּי אֶף הָעֵבַדְתָּנִי בְּחֵטְאוֹתֶיךָ הוֹגַעְתָּנִי בְּעוֹנוֹתֶיךָ: ס	You have not bought me sweet cane with money, And you have not satiated me <i>with</i> the fat of your sacrifices, But you have <u>overburdened</u> me with your sins And wearied me with your iniquities.	overburdened: see Isa 43:23.
Isa 43:25	אֲנֹכִי אֲנֹכִי הוּא מַחֵה פְשָׁעֶיךָ לְמַעַן וְחֵטְאֶתֶיךָ לֹא אֲזַכֵּר:	I, I <i>am</i> he <i>Who</i> wipes out your trespasses For my <i>own</i> sake, And I will not remember your sins.	

Isa 43:26	הִזְכִּירְנִי נִשְׁפָּטָה יַחַד סִפְרֵךְ אֶתָּה לְמַעַן תִּצְדָּק:	Bring me to remembrance; Let us <u>appeal to law</u> together. <u>Put your case</u> So that you may be justified.	appeal to law ← <i>be judged</i> . <hr/> put <i>your case</i> ← <i>tell / recount</i> .
Isa 43:27	אָבִיךָ הִרְאִישׁוֹן חָטָא וּמְלִיצִיךָ פָּשְׁעוּ בִּי:	Your first father sinned, And your <u>mediators</u> have transgressed against me.	mediators: or <i>intercessors</i> .
Isa 43:28	וְאַחֲלַל שְׂרֵי קֹדֶשׁ וְאַתָּנָה לְחַרֵּם יַעֲקֹב וְיִשְׂרָאֵל לְגִדּוּפִים: ס	So I have profaned the <u>holy</u> <u>officiators</u> , And I have consigned Jacob to <u>condemnation</u> , And Israel to reproaches.	holy officiators ← <i>officiators of holiness</i> , a Hebraic genitive. <hr/> condemnation ← <i>devotion (to destruction)</i> . Compare Isa 34:5.
Isa 44:1	וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בְּחַרְתִּי בּוֹ:	But now, hear, O Jacob my servant, And Israel, whom I have chosen.	
Isa 44:2	כֹּה-אָמַר יְהוָה עֹשֶׂה וְיִצְרָךְ מִבֶּטֶן יִצְרָךְ אֶל-תִּירָא עַבְדִּי יַעֲקֹב וְיִשְׂרָאֵל בְּחַרְתִּי בּוֹ:	<u>This is what</u> the LORD – Your maker and your fashioner from the womb, <i>Who</i> will help you – says: Do not fear, Jacob, my servant, And <u>Jeshurun</u> Whom I have chosen.	<u>this is what</u> ← <i>thus</i> . <hr/> Jeshurun: AV= <i>Jesurun</i> here, but elsewhere <i>Jeshurun</i> . See Deut 32:15.
Isa 44:3	כִּי אֶצְקֶמְיִם עַל-צִמָּא וְנֹלִים עַל-יִבְשָׁה אֶצְקֶ רוּחִי עַל-זֶרְעֶךָ וּבִרְכָתִי עַל-צִאצְּאֶיךָ:	For I will pour water on him <i>who is</i> thirsty, And precipitation on dry land. I will pour my spirit on your seed, And my blessing on your descendants,	
Isa 44:4	וְצִמְחוּ בֵּין חֲצִיר כַּעֲרָבִים עַל-יְבֵלֵי-מַיִם:	And they will sprout up among the vegetation Like willows by streams of water.	
Isa 44:5	זֶה יֹאמֵר לַיהוָה אָנִי זֶה יִקְרָא בְּשֵׁם-יַעֲקֹב זֶה יִכְתֹּב יָדוֹ לַיהוָה וּבְשֵׁם יִשְׂרָאֵל יִכְנֶה: פ	One will say, ‘I <i>belong</i> to the LORD’, And another will call out in the name of Jacob, While another will write <i>by</i> <u>hand</u> , ‘Of the LORD’, And he will designate <i>himself</i> By the name Israel.”	<i>by hand</i> ← <i>his hand</i> .
Isa 44:6	כֹּה-אָמַר יְהוָה מֶלֶךְ-יִשְׂרָאֵל וּגְאֻלוֹ יְהוָה צְבָאוֹת אָנִי רִאשׁוֹן וְאָנִי אַחֲרוֹן וּמִבְּלַעְדֵּי אֵין אֱלֹהִים:	<u>This is what</u> the LORD – The king of Israel, And his <i>kinsman</i> redeemer, The LORD of hosts – says: “ <b>I am the first</b> <b>And I am the last</b> , And besides me <i>there is</i> no God.	<b>Rev 1:8, Rev 1:17, Rev 2:8,</b> <b>Rev 21:6, Rev 22:13;</b> also <b>Rev</b> <b>1:11</b> in TR, but not RP or P1904. <hr/> <i>this is what</i> ← <i>thus</i> .

Isa 44:7	<p>וּמִי־כְמוֹנִי יִקְרָא וַיַּגִּידָהּ וַיַּעֲרֹכֶּהָ לִּי מְשׁוּמֵי עַם־עוֹלָם וְאֶתִיּוֹת וְאֲשֶׁר תִּבְאֲנָה יַגִּידוּ לָמוֹ:</p>	<p>And who, <i>being</i> like me, Has been able to proclaim and describe it, And arrange it for me, Since I appointed an age- abiding people? And let them describe to them The <i>things</i> to come And <i>those</i> which will arrive.</p>	
Isa 44:8	<p>אַל־תִּפְחָדוּ וְאַל־תִּרְהוּ הֲלֹא מֵאֲזַי הִשְׁמַעְתִּיךָ וְהִגַּדְתִּי וְאַתֶּם עֲדֵי הַיֵּשׁ אֱלֹהִים מִבְּלַעַדִּי וְאִין צוֹר בְּלִידְעָתִי:</p>	<p>Do not fear and do not be afraid. Have I not informed you <u>previously</u> And described <i>it</i>, While you <i>are</i> my witnesses? Is there a G O D besides me? Indeed <i>there is</i> no <u>rock</u>; I do not know <i>of any</i>.</p>	<p>previously ← <i>from then</i>.  rock: frequently used metaphorically of God (Deut 32 throughout, 1 Sam 2:2, Hab 1:12 etc.).</p>
Isa 44:9	<p>יִצְרֵי־פֶסֶל כְּלֵם תְּהוּ וְחִמּוּדֵיהֶם בְּלִי־וַעֲלֵיו וְעֵדֵיהֶם הֵמָּה בְּלִי־רְאוֹ וּבְלִי־דַעַן לְמַעַן יִבְשׁוּ:</p>	<p><i>As for</i> the fashioners of an idol, They <i>are</i> all a <i>cause of</i> ruin, And their <u>sought-after</u> <u>objects</u> Are of no benefit. And they <i>are</i> their <i>own</i> witnesses – They do not see, and they do not know. So they will be ashamed.</p>	<p>sought-after <i>objects</i> ← <i>desired</i> (<i>objects</i>).  so: the Hebrew word usually introduces purpose, but here apparently consequence. Compare Hos 8:4.</p>
Isa 44:10	<p>מִי־יִצֵּר אֵל וּפֶסֶל נֹסֵף לְבַלְתִּי הוֹעִיל:</p>	<p>Who <i>is it who</i> forms a GOD Or casts an idol – Which is to no avail?</p>	
Isa 44:11	<p>הֵן כָּל־חֲבֵרָיו יִבְשׁוּ וְחַרְשֵׁים הֵמָּה מֵאָדָם יִתְקַבְּצוּ כָּלָם יַעֲמְדוּ יִפְחָדוּ יִבְשׁוּ יַחַד:</p>	<p>You will see <u>that</u> all his colleagues will be put to shame – Those <i>who are</i> artisans from <i>among</i> men. Let them all assemble, Let them take a stand, <i>But</i> they will fear <i>And all be put to shame</i> together.</p>	<p>you will see that ← <i>behold</i>.  be put to shame: <i>qal</i> for passive of <i>hiphil</i>.</p>
Isa 44:12	<p>חַרֵּשׁ בְּרֹזֶל מִעֵצָה וּפָעֵל בְּפָחֶם וּבַמְּקַבּוֹת יִצְרֵהוּ וַיִּפְעֵלְהוּ בְּזִרְוֹעַ כַּחֹז גַּם־רַעֲב וְאִין כָּח לֹא־שָׁתָה מִיָּם וַיִּיעֹף:</p>	<p>The blacksmith <i>with</i> a <u>chisel</u>, As he works at <i>burning</i> coal, Fashions it with a hammer, And works at it with <u>his</u> <u>strong arm</u>, Even <i>if he is</i> hungry And <i>has</i> no strength <i>And has</i> not drunk water And has become weary.</p>	<p>blacksmith ← <i>artisan of iron</i>.  chisel: [AnLx], [BDB], [Ges- HCL] have <i>axe</i>, but (household) idols are made using a hammer and chisel, not an axe.  his strong arm ← <i>the arm of his</i> <i>strength</i>, a Hebraic genitive.</p>

Isa 44:13	<p>חָרַשׁ עֲצִים נָטָה קוֹ יִתְאַרְהוּ  בְּשֵׁרֵד יַעֲשֶׂהוּ בַּמְקַצְעוֹת  וּבַמְחוּגָה יִתְאַרְהוּ וַיַּעֲשֶׂהוּ  כְּתַבְנִית אִישׁ כְּתַפְאֶרֶת אָדָם  לְשֶׁבֶת בַּיִת:</p>	<p>The <u>woodcarver</u> applies a  straight edge,  And delineates it with a  stylus,  And processes <i>the wood</i> with  a plane,  And marks it out with a pair  of compasses,  And makes it in the shape of  a man,  In the elegance of a human,  To <u>stand</u> in a house.</p>	<p>woodcarver ← <i>artisan of wood</i>.  stand ← <i> dwell / sit</i>.</p>
Isa 44:14	<p>לְכַרְתָּ לָּו אֲרָזִים וַיִּקַּח תְּרֹזָה  וְאֵלֹן וַיֹּאמְרָ לָּו בַּעֲצֵי־יַעַר  נָטַע אֲרוֹן וַיִּגְשֵׁם יִגְדֵּל:</p>	<p>He chops <i>down some</i> cedars  for himself  And takes some holm-oak  and oak  And <u>encourages</u> himself  with the trees of the  forest,  And he plants mountain ash,  And the rain makes <i>them</i>  grow.</p>	<p>encourages ← <i>strengthens</i>.</p>
Isa 44:15	<p>וְהָיָה לְאָדָם לְבָעַר וַיִּקַּח מֵהֶם  וַיִּחַם אֶף־יִשְׁיֵק וְאָפָה לֶחֶם  אֶף־יִפְעֵל־אֵל וַיִּשְׁתַּחֲוּ עֲשֵׂהוּ  פֶסֶל וַיִּסְגַּד־לָמוֹ:</p>	<p>And <u>the wood</u> becomes  <i>something</i> for a man to  burn,  And he takes <i>some</i> of <u>the</u>  logs and warms himself,  And he also fires up <i>an oven</i>  and bakes bread,  Yet he also fashions a GOD  And worships <i>it</i>;  He makes it <i>into</i> an idol  And prostrates himself <u>to it</u>.</p>	<p>the wood ← <i>it</i>.  the logs ← <i>them</i>.  to it: a good example of לָמוֹ  standing for לוֹ. See [Ges-HG]  §103f.</p>
Isa 44:16	<p>חֲצִיז שָׂרַף בְּמוֹ־אֵשׁ עַל־חֲצִיז  בְּשֵׂר יֹאכֵל יִצְלָה צְלִי וַיִּשְׂבַּע  אֶף־יִחַם וַיֹּאמֶר הֲאֵח חֲמוּתִי  רָאִיתִי אוֹר:</p>	<p>He burns <u>half of it</u> in a fire,  He eats meat <i>cooked</i> on half  of it,  And roasts a <u>joint</u>,  And <u>has his fill</u>,  And <i>also</i> warms <i>himself</i> and  says,  ‘Ah, I have become warm;  I have <u>provided myself with</u>  a fire.’</p>	<p>half of it: i.e. <i>the chippings</i> as he  chisels an idol.  joint ← <i>roasting</i>.  has his fill ← <i>is satiated</i>.  provided myself with ← <i>seen</i>.</p>
Isa 44:17	<p>וּשְׂאֲרֵיתוֹ לְאֵל עָשָׂה לְפֶסֶלוֹ  *יִסְגֹד־* *יִסְגַּד־לוֹ וַיִּשְׁתַּחֲוּ  וַיִּתְפַּלֵּל אֵלָיו וַיֹּאמֶר הַצִּילֵנִי  כִּי אֵלִי אֶתָּה:</p>	<p>Then he <u>turns</u> the rest of <i>it</i>  into a GOD  – Into his idol –  And prostrates himself to it  And worships <i>it</i>  And prays to it and says,  ‘Save me,  For you <i>are</i> my GOD.’</p>	<p>prostrates himself: the <i>ketiv</i> can  be regarded as the <i>scriptio plena</i>  spelling of the <i>qeré</i>.  turns ← <i>makes</i>.</p>

Isa 44:18	<p>לֹא יִדְעוּ וְלֹא יִבְיִנוּ כִּי טַח מִרְאוֹת עֵינֵיהֶם מִהַשְׁכִּיל לְבַתָּם:</p>	<p>They do not know, And they do not understand, For he has covered over their eyes So that <i>they</i> do not see, And their hearts So that <i>they</i> do not perceive.</p>	<p>covered ← <i>plastered</i>.</p>
Isa 44:19	<p>וְלֹא-יִשְׁיב אֶל-לִבּוֹ וְלֹא דַעַת וְלֹא-תְבוּנָה לְאֹמֶר חֲצִי" שָׂרַפְתִּי בְמוֹ-אֵשׁ וְאֵף אֶפְיִתִי עַל-גִּחְלִי לֶחֶם אֲצַלֶּה בְשֵׁר וְאֹכַל וַיִּתְרוּ לְתוֹעֵבָה אֲעֹשֶׂה לְבוֹל עֵץ אֶסְגֹּד:</p>	<p>And no-one lays <i>it</i> to heart, And <i>there is</i> no knowledge and no understanding, <i>Whereby they would say,</i> 'I have burned part in a fire, And I have also <i>used some</i> <i>for</i> baking bread on its hot embers; I have roasted meat and eaten <i>it</i>, So shall I make the rest an abomination, And prostrate myself to a wooden product?'</p>	<p>heart ← <i>his heart</i>.</p>
Isa 44:20	<p>רָעָה אֲפֹר לֵב הוֹתֵל הִטְהוּ וְלֹא-יִצִּיל אֶת-נַפְשׁוֹ וְלֹא יֹאמֵר הֲלוֹא שֶׁקֶר בְּיַמִּינִי: ס</p>	<p>He feeds on ash; A deluded heart has misguided him, And he <i>cannot</i> save his <u>life</u>, And he <i>cannot</i> say, 'Isn't <i>there</i> something false In my right <i>hand</i>?'</p>	<p>life ← <i>soul</i>.</p>
Isa 44:21	<p>זְכֹר-אֵלֶּה יַעֲקֹב וַיִּשְׂרָאֵל כִּי עֲבַדְתִּי-אֶתְּהָ יִצְרָתִיךָ עֶבֶד-לִי אֶתְּהָ יִשְׂרָאֵל לֹא תִשְׁכַּח:</p>	<p>Remember these <i>things</i>, O Jacob, And Israel, that you <i>are</i> my servant. I fashioned you; You <i>are</i> my servant. Israel, you will not be forgotten by me.</p>	
Isa 44:22	<p>מַחִיתִי כְּעָב פְּשָׁעֶיךָ וְכַעֲנָן חֹטְאוֹתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלֶיךָ:</p>	<p>I have wiped out your transgressions Like a thick cloud, And your sins Like a raincloud. Come back to me, For I have redeemed you.</p>	
Isa 44:23	<p>רְנֹו שָׂמִים כִּי-עָשָׂה יְהוָה הֲרִיעוּ תַחְתִּיּוֹת אֶרֶץ פִּצְחוּ הָרִים רְנֹו יַעַר וְכָל-עֵץ בּוֹ כִּי-גֹאֲלֵ יְהוָה יַעֲקֹב וּבִישְׂרָאֵל יִתְפָּאֵר: פ</p>	<p>Be jubilant, <i>O</i> heavens, For the LORD has taken action. Shout out, <i>you</i> lower parts of the earth; Break out <i>into</i> jubilation, <i>you</i> mountains, <i>You</i> forest and all the trees <u>within</u>, For the LORD has redeemed Jacob, And glorifies himself in Israel.</p>	<p>within ← <i>in it</i>. A change of grammatical person from the second person imperatives; compare Num 15:9.</p>

Isa 44:24	<p>כֹּה־אָמַר יְהוָה גְּאֹלֵךְ וְיֹצֵרְךָ  מִבֶּטֶן אִנְכִי יְהוָה עָשָׂה כָּל  נְטֵה שָׁמַיִם לְבִדִי רַקַּע הָאָרֶץ  *מי *אתי **מֵאֲתִי:</p>	<p><i>This is what</i> the LORD  – Your redeemer and your  fashioner from the  womb –  Says:  I <i>am</i> the LORD,  <i>Who is</i> the maker of  everything,  <i>Who</i> stretches out the  heavens on my own,  Who pitched the earth {K: –  who <i>did so</i> with me? –}  [Q: by myself,]</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Isa 44:25	<p>מִפְּרֹא אֲתוֹת בַּיָּדִים וְקִסְמִים  יְהוֹלֵל מְשִׁיב חַכְמִים אַחֲרָי  וְדַעְתֶּם יִשְׁכַּל:</p>	<p><i>Who</i> obstructs <u>false signs</u>,  And <i>who</i> puts magicians to  shame,  <i>Who</i> <u>refutes</u> the wise,  And <i>who</i> shows the fallacy  of their knowledge,</p>	<p>false signs ← <i>signs of falsities</i>, a  Hebraic genitive.  refutes ← <i>drives back</i>.</p>
Isa 44:26	<p>מְקִיִּם דְּבַר עֲבָדָיו וְעֵצָת  מִלְּאֲכָיו יִשְׁלִים הָאֵמֶר  לִירוּשָׁלַם תּוֹשֵׁב וְלְעָרֵי יְהוּדָה  תִּבְנֶינָה וְחָרְבוֹתֶיהָ אֶקְוִמָם:</p>	<p>Who <u>brings to pass</u> the word  of his servant  And <u>fulfils</u> the <u>counsel</u>  <u>committed</u> to his  messengers,  Who says to Jerusalem,  ‘You will be <u>inhabited</u>’,  And to the cities of Judah,  ‘You will be <u>rebuilt</u>’,  For I will restore her  desolate places,</p>	<p>brings to pass ← <i>raises</i>.  fulfils ← <i>completes</i>.  counsel <i>committed</i> to: a  subjective genitive (the LORD  gives counsel). AV differs  (<i>counsel of</i>), suggesting that the  LORD takes counsel.  rebuilt ← <i>built</i>.</p>
Isa 44:27	<p>הָאֵמֶר לְצוֹלָה חֲרָבִי וְנִהְרַתִּיךְ  אוֹבֵישׁ:</p>	<p><i>I</i> who say to the deep,  ‘Become dry’,  And I dry your rivers up,</p>	
Isa 44:28	<p>הָאֵמֶר לְכוֹרֵשׁ רַעִי וְכָל־חֶפְצָי  יִשְׁלַם וְלֵאמֹר לִירוּשָׁלַם  תִּבְנֶה וְהִיכַל תּוֹסֵד: ס</p>	<p><i>I</i> who say to Cyrus,  ‘My shepherd.’  And he will fulfil all my  desire  And say to Jerusalem,  ‘You will be <u>rebuilt</u>’,  And <i>to</i> the temple,  ‘You will be <u>founded</u>.’</p>	<p>rebuilt ← <i>built</i>.</p>
Isa 45:1	<p>כֹּה־אָמַר יְהוָה לְמְשִׁיחוֹ  לְכוֹרֵשׁ אֲשֶׁר־הִחַזַּקְתִּי בְיָמִינוֹ  לְרַד־לְפָנָיו גּוֹיִם וּמַתְּנֵי מְלָכִים  אֶפְתַּח לְפָתַח לְפָנָיו דְּלָתַיִם  וּשְׁעָרִים לֹא יִסְגְּרוּ:</p>	<p><i>This is what</i> the LORD says  to his <u>anointed one</u>,  To Cyrus whose right <i>hand</i> I  have taken hold of,  To subdue nations before  him,  As I <u>slacken</u> the loins of  kings,  And to open double doors in  front of him,  And <i>to see to it that</i> gates  will not be closed:</p>	<p>this <i>is what</i> ← <i>thus</i>.  anointed <i>one</i>: the same word as  <i>messiah</i>, applicable to kings in  general, as well as <i>the Messiah</i>.  slacken: the opposite of <i>gird</i>.</p>



Isa 45:2	אֲנִי לִפְנֵיךָ אֵלֶּךְ וַהֲדוּרִים *אוֹשֵׁר* *אֵיֶשֶׁר דִּלְתוֹת נְחוֹשֶׁה אֲשַׁבֵּר וּבְרִיחֵי בְרוֹז אֲגַדֵּעַ:	'I will walk before you, And I will straighten twisting places; I will shatter copper doors, And I will break iron bolts in pieces.	I will straighten: the <i>ketiv</i> (אוֹשֵׁר, <i>hiphil, scriptio defectiva</i> ) is a variant of the <i>qere</i> (piel), with the same meaning.
Isa 45:3	וְנָתַתִּי לְךָ אוֹצְרוֹת חֹשֶׁךְ וּמִטְמֵנֵי מִסְתָּרִים לְמַעַן תִּדְעַ כִּי־אֲנִי יְהוָה הַקּוֹרֵא בְשֵׁמֶךְ אֱלֹהֵי יִשְׂרָאֵל:	And I will give you <u>dark</u> <u>treasures</u> , And <u>valuables hidden in</u> <u>secret places</u> , In order that you may know that I <i>am</i> the LORD Who is calling you by your name, <i>And that I am</i> the God of Israel.	dark treasures ← <i>treasures of</i> <i>darkness</i> , a Hebraic genitive.  valuables hidden in ← <i>hidden</i> <i>valuables of</i> .
Isa 45:4	לְמַעַן עַבְדֵי יַעֲקֹב וַיִּשְׂרָאֵל בְּחִירֵי וְאֶקְרָא לְךָ בְשֵׁמֶךְ אֲכַנֶּה וְלֹא יִדְעַתְנִי:	<i>It is</i> for the sake of my servant Jacob, And Israel my chosen <i>one</i> , That I have called you by your name. I have given you a title, But you have not known me.	
Isa 45:5	אֲנִי יְהוָה וְאֵין עוֹד זולַתִּי אֵין אֱלֹהִים אַאֲזַרְךָ וְלֹא יִדְעַתְנִי:	I <i>am</i> the LORD, <b>And there is no other;</b> <b>There is no God apart from</b> <b>me.</b> I gird you up, But you haven't known me.	<b>Mark 12:32.</b>
Isa 45:6	לְמַעַן יִדְעוּ מִמְּזֶרֶח־שֶׁמֶשׁ וּמִמְּעֶרְבָה כִּי־אֶפֶס בְּלַעַדִּי אֲנִי יְהוָה וְאֵין עוֹד:	<i>This is</i> so that they may know, From the rising of the sun to <u>the west</u> , That <i>there is</i> no-one apart from me. I <i>am</i> the LORD, And <i>there is</i> no other.	to the west ← <i>from its (the</i> <i>sun's) west</i> .
Isa 45:7	יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי יְהוָה עֹשֶׂה כָּל־אֵלֶּה: ס	I form light and create darkness, I make peace and create harm; I <i>am</i> the LORD <i>Who</i> does all these <i>things</i> .	
Isa 45:8	הֲרַעִיפוּ שָׁמַיִם מִמַּעַל וּשְׁחַקִּים יִזְלוּ־צֶדֶק תִּפְתַּח־אָרֶץ וַיִּפְרוּ־יֹשֶׁעַ וּצְדָקָה תִצְמַיֵחַ יַחַד אֲנִי יְהוָה בְּרֵאתִיו: ס	Distil <i>dew</i> , O heavens above, And let the skies drip down righteousness. Let the earth open, And let them be fruitful <i>with</i> salvation, And let righteousness spring up together <i>with them</i> . I <i>am</i> the LORD; I created it.	<i>dew</i> : standing for <i>instruction</i> ; compare Deut 32:2.

Isa 45:9	<p>הוֹי רַב אֶת־יִצְרוֹ חָרַשׁ  אֶת־חֲרָשָׁי אֲדַמָּה הֵיאֵמֶר  חָמַר לִי־צֵרוֹ מִהִתְעַשֶּׂה  וּפְעֻלָּתָךְ אֵין־יָדַיִם לֹ: ס</p>	<p>Woe to him <i>who</i> quarrels  with the one who  fashioned him,  <i>In the way</i> a potsherd  <i>quarrels</i> with the  potsherds of the ground.  <b>Shall the clay say to its  fashioner,</b>  <b>«What are you making?»?</b>  Or <i>shall</i> your work say,  «He <i>has</i> no hands?»</p>	<p>potsherds of the ground: re-  pointed, this could read  <i>artificers of clay</i>, but it is not the  usual word for clay (the usual  word being in the next clause).</p> <hr/> <p><b>Rom 9:20.</b></p>
Isa 45:10	<p>הוֹי אָמַר לְאָב מִה־תּוֹלִיד  וּלְאִשָּׁה מִה־תְּחִילִין: ס</p>	<p>Woe to him <i>who</i> says to <i>his</i>  father,  «What have you begotten?»  Or to a woman,  «What have you given birth  to?» ' ”</p>	
Isa 45:11	<p>כֹּה־אָמַר יְהוָה קְדוֹשׁ יִשְׂרָאֵל  וַיֵּצְרוּ הָאֱתִיּוֹת שְׂאֵלוֹנִי  עַל־בְּנֵי וְעַל־פְּעַל יְדֵי תְצַוֵּנִי:</p>	<p>This <i>is what</i> the LORD,  The holy <i>one</i> of Israel,  And their maker, says:  “Ask me <i>about things</i> to  come;  Command me concerning  my sons,  And about the work of my  hands.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Isa 45:12	<p>אֲנֹכִי עָשִׂיתִי אֶרֶץ וְאָדָם עָלֶיהָ  בְּרֵאתִי אֲנִי יְדֵי נְטוּ שָׁמַיִם  וּכְל־צְבָאָם צִוִּיתִי:</p>	<p>I made the earth,  And I created man on it;  <i>It was</i> my hands <i>which</i>  stretched out the heavens,  And <i>it was me who</i> set out  all their array.</p>	<p>me: or, if the reader prefers, <i>I</i>.</p> <hr/> <p>set out ← <i>commanded</i>.</p>
Isa 45:13	<p>אֲנֹכִי הִעִירְתֶּהוּ בְצֶדֶק  וּכְל־דַּרְכָּיו אֵישֶׁר הוּא־יִבְנֶה  עִירִי וְגִלוֹתֵי יִשְׁלַח לֹא בְמַחִיר  וְלֹא בְשֹׁחַד אָמַר יְהוָה  צְבָאוֹת: פ</p>	<p>I have raised <u>him</u> up in  righteousness,  And I will direct all his  ways.  He will <u>rebuild</u> my city  And let my captives go,  Without <i>them</i> paying a price  or bribe,  Says the LORD of hosts.”</p>	<p>him: i.e. <i>Cyrus</i>, as in [CB].</p> <hr/> <p>rebuild ← <i>build</i>.</p>

Isa 45:14	<p>כֹּה אָמַר יְהוָה יִגִּיעַ מִצְרַיִם  וּסְחָר־כּוֹשׁ וּסְבָאִים אֲנָשִׁי  מִדֶּה עֲלֵיךָ יַעֲבְרוּ וְלֶךְ יִהְיוּ  אֲחֵרֶיךָ יִלְכוּ בְזֻקִים יַעֲבְרוּ  וְאֵלֶיךָ יִשְׁתַּחֲוּוּ אֵלֶיךָ יִתְפַּלְּלוּ  אָדָּךְ בְּדָךְ אֵל וְאִין עוֹד אַפְס  אַלְהִים:</p>	<p><i>This is what</i> the LORD says:  “The <u>hard-earned wealth</u> of  Egypt  And the merchandise of  Ethiopia and of the  Sabaeans  – Men of <i>tall</i> stature –  Will cross over to you and  will be yours.  They will walk behind you  And cross over in fetters,  And they will prostrate  themselves to you  And implore you, <i>and say</i>,  ‘GOD <i>is</i> definitely among  you,  And <i>there is</i> no-one other  than God.’ ”</p>	<p><i>this is what ← thus.</i></p> <hr/> <p>hard-earned wealth: the Hebrew word combines the concepts of <i>toil</i> and <i>wealth</i>.</p>
Isa 45:15	<p>אֲכֵן אַתָּה אֵל מְסֻתָּתָר אֱלֹהֵי  יִשְׂרָאֵל מוֹשִׁיעַ:</p>	<p>Truly, you <i>are</i> a GOD <i>who</i>  hides himself,  O God of Israel,  The saviour.</p>	
Isa 45:16	<p>בְּזֻשׁוֹ וּגְס־נִכְלָמוֹ כָּל־מַסְכֵּי  הַלְכוּ בַכְלָמָה חֲרָשֵׁי צִירִים:</p>	<p>The fashioners of images  will all <u>be put to shame</u>;  They will walk in ignominy  together.</p>	<p>be put to shame: <i>qal</i> for passive  of <i>hiphil</i>.</p>
Isa 45:17	<p>יִשְׂרָאֵל נוֹשַׁע בִּיהוָה תְּשׁוּעַת  עוֹלָמִים לֹא־תִבְשׂוּ  וְלֹא־תִכְלָמוּ עַד־עוֹלָמֵי עֵד: פ</p>	<p><i>But</i> Israel will be saved by  the LORD,  <i>With</i> an age-abiding  salvation.  You will not be ashamed,  Nor will you suffer  ignominy  Throughout the ages of <i>all</i>  time.</p>	
Isa 45:18	<p>כִּי כֹה אָמַר־יְהוָה בּוֹרֵא  הַשָּׁמַיִם הוּא הָאֱלֹהִים יֹצֵר  הָאָרֶץ וְעֹשֶׂה הוּא כּוֹנֵנָהּ  לֹא־תִהְיֶה בְרָאָה לְשֶׁבֶת יִצְרָה  אֲנִי יְהוָה וְאִין עוֹד:</p>	<p>For <i>this is what</i> the LORD  says,  The creator of the heavens,  Who <i>is</i> God,  The fashioner of the earth  And the maker of it,  Who prepared it  – He did not create it  desolate;  He formed it to be  inhabited – :  “<i>I am</i> the LORD,  And <i>there is</i> no other.</p>	<p><i>this is what ← thus.</i></p>

Isa 45:19	<p>לֹא בִסְתֵר דִּבַּרְתִּי בְּמָקוֹם  אָרֶץ חֹשֶׁךְ לֹא אִמַּרְתִּי לְזָרַע  יַעֲקֹב תֵּהוּ בְקִשּׁוֹנֵי אֲנִי יְהוָה  דַּבֵּר צֶדֶק מִגִּיד מִיִּשְׂרָאֵל:</p>	<p>I have not spoken in secret,  In a dark place of the earth;  I have not said to the seed of  Jacob,  ‘Seek me <i>in</i> a desolate  place.’  I, the LORD, speak  righteousness,  Stating <i>things which are</i>  sound.</p>	
Isa 45:20	<p>הַקְּבֹצוּ וּבֹאוּ הַתְּנַגְּשׁוּ יַחְדָּו  פְּלִיטֵי הַגּוֹיִם לֹא יָדְעוּ  הַנְּשָׂאִים אֶת־עֵץ פְּסִלִים  וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ:</p>	<p>Gather and come, approach  together,  You Gentile escapees.  Those who set up <u>their</u>  <u>wooden idols</u>  Do not know,  And they pray to a GOD  <i>Who cannot save.</i></p>	<p>their wooden idols ← <i>the wood</i>  of their idols.</p>
Isa 45:21	<p>הַגִּידוּ וְהִגִּישׁוּ אִף יוֹעֲצוּ יַחְדָּו  מִי הַשְּׁמִיעַ זֹאת מִקֶּדֶם מֵאֲז  הַגִּידָה הַלּוֹא אֲנִי יְהוָה  וְאִין־עוֹד אֱלֹהִים מִבְּלַעֲדֵי  אֶל־צַדִּיק וּמוֹשִׁיעַ אִין זוֹלָתִי:</p>	<p>Report and bring <i>them</i> near;  Let them even consult  together.  Who has announced this <u>in</u>  <u>advance</u>  – Reported it <i>ever</i> since  ancient times?  <i>Is it</i> not I, the LORD?  And <i>there is</i> no other God  apart from me,  A just GOD and a saviour.  <i>There is</i> none besides me.</p>	<p>in advance ← <i>formerly.</i></p>
Isa 45:22	<p>פְּנוּ־אֵלַי וְהוֹשַׁעֵנִי  כֹּל־אֶפְסֵי־אָרֶץ כִּי אֲנִי־אֵל  וְאִין עוֹד:</p>	<p>Turn to me and be saved,  All <i>you</i> ends of the earth,  For I <i>am</i> GOD,  And <i>there is</i> no other.</p>	
Isa 45:23	<p>כִּי נִשְׁבַּעְתִּי יָצָא מִפִּי צְדָקָה  דָּבָר וְלֹא יָשׁוּב כִּי־לִי תִכְרַע  כֹּל־בֶּרֶךְ תִּשָּׁבַע כֹּל־לְשׁוֹן:</p>	<p><b>I have sworn by myself</b>  – The <u>utterance</u> has gone out  of my mouth righteously  And will not be <u>revoked</u> –  <b>For every knee will bow to</b>  <b>me,</b>  <b>And every tongue will</b>  <b>swear.</b></p>	<p><b>Rom 14:11, Phil 2:10, Phil</b>  <b>2:11.</b>  <hr/> utterance ← <i>word.</i>  <hr/> be revoked ← <i>return.</i></p>
Isa 45:24	<p>אִךְ בִּיהוָה לִי אָמַר צְדָקוֹת  וְעָז עֲדָיו יָבֹא וַיִּבְשׁוּ כָל  הַנִּחְרִים בּוֹ:</p>	<p><i>A person</i> will say,  ‘Surely in the LORD  I have righteous <i>things</i> and  strength.’  To him he will come,  But all who are angry with  him  Will be <u>put to shame.</u></p>	<p>put to shame ← <i>ashamed, qal</i>  for passive of <i>hiphil.</i></p>
Isa 45:25	<p>בִּיהוָה יִצְדָּקוּ וַיִּתְהַלְלוּ  כֹּל־זָרַע יִשְׂרָאֵל:</p>	<p><i>It is</i> by the <i>action</i> of the  LORD  That all the seed of Israel  Will be justified and will  glory.</p>	

Isa 46:1	כָּרַע בֵּל קָרַס נָבֹו הָיָו עֲצִבֵיהֶם לַחֲיָה וּלְבַהֲמָה נִשְׂאֲתֵיכֶם עֲמוּסוֹת מִשָּׂא לְעִיפָה:	Bel has collapsed, Nebo is buckling; They were their idols, Modelled on wild animals and cattle, <i>Things you carried as burdens</i> – A wearisome load.	modelled on ← <i>according to</i> . AV differs ( <i>were upon</i> ). <hr/> things you carried ← <i>your (things) carried</i> . <hr/> wearisome load ← <i>a load to wearying</i> .
Isa 46:2	קָרְסוּ כָרְעוּ יַחְדָּו לֹא יָכֻלוּ מִלֵּט מִשָּׂא וְנַפְשָׁם בַּשָּׁבִי הִלְכָה: ס	They have buckled and collapsed together; They could not save the carried load, And they themselves have gone into captivity.	themselves ← <i>their soul</i> .
Isa 46:3	שָׁמְעוּ אֵלַי בֵּית יַעֲקֹב וְכָל־שְׂאֵרֵית בֵּית יִשְׂרָאֵל הָעֹמְסִים מִי־בֶטֶן הַנְּשִׂאִים מִי־רַחֲמִים:	Hear me, house of Jacob, And all the remainder of the house of Israel, Who have been sustained from <i>the time of the belly</i> , Who have been nurtured since the womb.	sustained ← <i>lifted, borne, carried</i> . <hr/> nurtured ← <i>borne, carried</i> .
Isa 46:4	וְעַד־זְקִנָּה אָנִי הוּא וְעַד־שִׁיבָה אָנִי אֶסְבֵּל אָנִי עָשִׂיתִי וְאָנִי אֶשָּׂא וְאָנִי אֶסְבֵּל וְאִמְלִט: ס	Up to <i>your</i> old age, I am he, And I will support <i>you</i> up to advanced years. I act and I nurture, And I support and deliver.	support (2x) ← <i>bear, carry</i> . <hr/> advanced years ← <i>grey hair</i> . <hr/> nurture ← <i>bear, carry</i> .
Isa 46:5	לְמִי תַדְמִינִי וְתִשְׁווּ וְתִמְשְׁלוּנִי וְנִדְמָה:	To whom will you compare me And make <i>me</i> equal? Or liken me, So that we may be similar?	
Isa 46:6	הַזֹּלִים זָהָב מִפִּיס וּכְסָף בַּקֶּנֶה יִשְׁקְלוּ יִשְׁכְּרוּ צוּרָף וַיַּעֲשֶׂהוּ אֵל יִסְגְּדוּ אַף־יִשְׁתַּחֲוּוּ:	They shake out gold from a bag And weigh silver by the beam of a balance. They hire a metalworker, And he makes it into a GOD. Then they prostrate themselves, And indeed they worship.	
Isa 46:7	יִשְׂאֶהוּ עַל־כַּתֵּף יִסְבְּלֶהוּ וַיִּנְתְּהוּ תַחְתָּיו וַיַּעֲמֵד מִמְקוֹמוֹ לֹא יִמָּישׁ אַף־יִצְעַק אֵלָיו וְלֹא יַעֲנֶה מִצָּרָתוֹ לֹא יִוָּשִׁיעֵנּוּ: ס	They lift it up; They carry it on the shoulder And put it down <i>in its place</i> , And it stands <i>there</i> . It does not move away from its place. Moreover, <i>if</i> one cries out to it, It does not answer. It cannot save <i>a person</i> from his distress.	<i>in its place</i> ← <i>under itself</i> . <hr/> <i>a person</i> ← <i>him</i> .
Isa 46:8	זְכֹרוּ־זֹאת וְהִתְאַשְׁשׂוּ הַשֹּׁבִיבִי פּוֹשְׁעִים עַל־לֵב:	Remember this And show yourselves men; Lay <i>this</i> , <i>you</i> transgressors, To heart again.	

Isa 46:9	זְכֹרוּ רֵאשִׁיטוֹת מֵעוֹלָם כִּי אֲנִי אֵל וְאֵין עוֹד אֱלֹהִים וְאֵפֶס כְּמוֹנִי:	Remember the former <i>things</i> of old, For I <i>am</i> GOD, And <i>there is</i> no other. I am God, And <i>there is</i> no-one like me,	of old ← <i>from an age</i> .
Isa 46:10	מִגִּיד מֵרֵאשִׁית אַחֲרֵית וּמִקֶּדֶם אֲשֶׁר לֹא־נַעֲשׂוּ אִמְרֵי עַצְתִּי תְקוּם וְכָל־חֲפָצַי אֲעֲשֶׂה:	<i>Who</i> tells from the start the final state, And from old time <i>things</i> which have not been done, <i>Who</i> says, 'My counsel will stand firm, And I will carry out all of my will.'	
Isa 46:11	קִרְא מִמִּזְרַח עֵיט מֵאֶרֶץ מִרְחֹק אִישׁ *עֵצָתוֹ *עַצְתִּי אֶף־דְּבַרְתִּי אֶף־אֲבִיאָנָה יִצְרְתִּי אֶף־אֲעֲשֶׂנָה: ס	I call a bird of prey from the east – The man on whom {Q: I have decided} [K: he has decided] – From a distant country. I have spoken, And I will bring it to pass; I have designed <i>it</i> , And I will also carry it out.	The <i>qere</i> / <i>ketiv</i> issue is a <i>vav</i> / <i>yod</i> issue. More literally, <i>of my</i> <i>counsel</i> / <i>of his counsel</i> respectively.
Isa 46:12	שְׁמַעוּ אֵלַי אַבְּיָרֵי לֵב הֲרַחֲוֹקִים מִצְדָּקָה:	Listen to me, You stout-hearted <i>men</i> , Who <i>are</i> far from righteousness.	
Isa 46:13	קִרְבֵּיתִי צְדָקָתִי לֹא תִרְחֹק וּתְשׁוּעָתִי לֹא תֵאָחֵר וְנִתְתִּי בְּצִיּוֹן תְּשׁוּעָה לְיִשְׂרָאֵל תִּפְאֶרְתִּי: ס	I have brought my righteousness near; It is not far away, And my salvation will not be long coming. And I have appointed salvation in Zion for Israel my splendour.	
Isa 47:1	רְדִי   וּשְׁבִי עַל־עָפָר בְּתוֹלַת בֵּת־בָּבֶל שְׁבִי־לְאֶרֶץ אֵין־כֶּסֶּא בֵּת־כְּשָׂדִים כִּי לֹא תוֹסִיפִי יִקְרְאוּ־לְךָ רֵכָה וְעִנְיָה:	Come down and sit on the dust, <i>You</i> virgin daughter of Babylon; Sit on the ground <i>where</i> <i>there is</i> no chair, <i>You</i> daughter of the Chaldeans, For you will no longer have them calling you Tender and delicate.	
Isa 47:2	קַחֵי רְחִים וּטְחֵנִי קֶמַח גְּלִי צַמְתֵּד חֲשָׁפֵי־שָׁבֶל גְּלִי־שׁוֹק עֲבְרֵי נְהָרוֹת:	Take the millstones and grind flour, Uncover your veil, <u>L</u> ift the <u>train</u> of <i>your</i> robe, Uncover the calf of <i>your</i> leg; Cross the rivers.	lift ← <i>uncover</i> ; <i>strip</i> . train: AV differs ( <i>locks</i> ).

Isa 47:3	תגל ערוֹתֶיךָ גַם תִּרְאֶה חֲרַפְתֶּךָ נִקְמָ אִתְּךָ וְלֹא אֶפְגַּע אָדָם: ס	Let your nakedness be revealed; Let also your ignominy be seen. I will take revenge; I will not regard a man with favour.	
Isa 47:4	גִּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:	As for our redeemer, His name is the LORD of hosts – The holy <i>one</i> of Israel.	
Isa 47:5	שְׁבִי דוּמָם וּבְאֵי בַחֲשֵׁךְ בַּת-כַּשְׂדִּים כִּי לֹא תוֹסִיפִי יִקְרְאוּ-לְךָ גְבוּרַת מַמְלָכוֹת:	Sit in silence and go into darkness, You daughter of the Chaldeans, For you will no longer have them calling you The Lady of Kingdoms.	
Isa 47:6	קִצַּפְתִּי עַל-עַמִּי חֲלַלְתִּי נִחַלְתִּי וְאַתָּנָם בְּיָדְךָ לֹא-שָׁמַתְ לָהֶם רַחֲמִים עַל-זִקְוֹן הַכְּבֹדָתְךָ עַלֶּיךָ מְאֹד:	I have been angry with my people; I have profaned my inheritance And delivered them into your hand. You did not <u>show</u> them mercy; You made your yoke on an old <i>man</i> Very heavy.	show ← <i>set</i> .
Isa 47:7	וַתֹּאמְרִי לְעוֹלָם אֶהְיֶה גְבוּרַת עַד לֹא-שָׁמַתְ אֱלֹהַ עַל-לִבְּךָ לֹא זָכַרְתְּ אַחֲרֵיתֶהּ: ס	And you have said, 'I will be the lady age-abidingly.' <i>But during all this time</i> you have not laid these <i>things</i> to <u>heart</u> , Nor have you called her final state to mind.	heart ← <i>your heart</i> .
Isa 47:8	וְעַתָּה שְׁמְעִי-זֹאת עַדִּינָה הַיּוֹשֶׁבֶת לְבִטָּחַת הָאִמְרָה בְּלִבָּבָה אֲנִי וְאֶפְסִי עוֹד לֹא אִשָּׁב אֶלְמָנָה וְלֹא אֲדַע שָׂכוֹל:	And now, hear this, <i>you delicate one</i> , Who <u>sits</u> in security, Who <u>says</u> in <u>her</u> heart, 'I <u>am the one</u> , And <i>there is</i> no-one besides me. <b>I shall not sit as a widow,</b> And I shall not know bereavement of children.'	<b>Rev 18:7.</b> <hr/> <hr/> sits ... says ... her: taking <i>who</i> as third person, despite the second person <i>hear</i> , because of the third person <i>her</i> . Discordance is permissible in Hebrew. <hr/> <hr/> Compare the verse with Zeph 2:15.

Isa 47:9	<p>וּתְבֹאֲנָה לְךָ שְׁתֵּי-אֵלֶּה רַגַע  בְּיוֹם אֶחָד שְׂכוֹל וְאַלְמָן  כְּתָמָם בָּאוּ עֲלֶיךָ בְּרַב  כְּשִׁפְיֶיךָ בְּעֶצְמַת חֲבָרֶיךָ מְאֹד:</p>	<p>But these two <i>things</i> will  come over you,  <i>In a moment, on one day,</i>  Bereavement of children,  and widowhood.  In their entirety they will  come over you,  For the abundance of your  sorceries,  For the great <u>profusion</u> of  your incantations.</p>	<p>profusion ← <i>strength</i>.</p>
Isa 47:10	<p>וּתְבִטְחִי בְרַעְתְּךָ אֲמַרְתָּ אֵין  רֵאֲנִי חֲכַמְתְּךָ וְדַעְתְּךָ הִיא  שׁוֹבְבַתְךָ וּתְאֲמַרְי בְּלִבִּי אֲנִי  וְאַפְסִי עוֹד:</p>	<p>And you trusted in your  wickedness;  You said, ‘<i>There is no-one  who can see me.</i>’  <i>It is your wisdom and your  knowledge which have  turned you away,</i>  And you say in your heart,  ‘<i>I am the one,</i>  And <i>there is no-one besides  me.</i>’</p>	
Isa 47:11	<p>וּבֹא עֲלֶיךָ רָעָה לֹא תִדְעִי  שְׁחֹרָה וְתִפֹּל עֲלֶיךָ הַזֶּה לֹא  תִוָּכְלִי כִּפְרָה וְתִבֹּא עֲלֶיךָ  פְּתָאֵם שׁוֹאָה לֹא תִדְעִי:</p>	<p>And evil will come over you,  <i>And you will not know its  origin,</i>  And calamity will befall  you,  Which you will not be able  to <u>avert</u>,  And destruction will come  over you suddenly,  <i>When you are unaware.</i></p>	<p>origin ← <i>dawn</i>.  <hr/> avert ← <i>expiate</i>.</p>
Isa 47:12	<p>עֲמְדִי-נָא בְּחִבְרֵיךָ וּבְרַב  כְּשִׁפְיֶיךָ בְּאֲשֶׁר יִגְעַת מְנַעֲרוֹיךָ  אוּלֵי תִוָּכְלִי הַזֶּה אוּלֵי  תִּעְרוֹצִי:</p>	<p>Stand firm in your  incantations, then,  And in the profusion of your  sorceries,  With which you have  exhausted yourself from  your youth.  Maybe you can benefit;  Maybe you will <u>instil fear</u>.</p>	<p>instil fear: or <i>fear</i>. The verse is  ironic, but the last two lines  could be taken at face value with  this alternative <i>fear</i>.</p>
Isa 47:13	<p>נִלְאַית בְּרַב עֲצָתְךָ יַעֲמְדוּ-נָא  וְיִזְשִׁיעְךָ *הַבְּרִי *הַבְּרִי  שָׁמַיִם הַחַזִּים בְּכּוֹכְבֵימָם  מִזְדִּיעֵם לְחֻדְשֵׁימָם מֵאֲשֶׁר  יָבֹאוּ עֲלֶיךָ:</p>	<p>You weary yourself with the  large number of your  <u>consultations</u>.  So let the <u>astrologers</u> who  foresee by the stars  <i>And make things</i> known by  new moons  Stand up and save you  From what will come over  you.</p>	<p>astrologers ← <i>dividers of  heaven</i>. The <i>ketiv / qeré</i> issue is  a <i>vav / yod</i> issue, but the  meanings are essentially the  same.  <hr/> consultations ← <i>counsels</i>.</p>



Isa 47:14	הִנֵּה הֵיוּ כְקֹשׁ אֲשֶׁר שָׂרְפָתָם לֹא יִצְּלוּ אֶת־נַפְשָׁם מִיַּד לְהִבֶּה אִין־גִּחְלַת לְחֻמָּם אֹר לְשִׁבֵת נִגְדּוֹ:	Look, they are like stubble; Fire will burn them up. They <u>cannot</u> save <u>themselves</u> From the <u>reach</u> of the flame. It will not <u>be</u> burning coals to warm <u>oneself</u> , Or a fire to sit <u>around</u> .	to warm: pointed as <i>their bread</i> , suggesting <i>not (as) embers (for  baking) of their bread</i> , but [AnLx], [BDB] take the form as a variant <i>qal</i> infinitive of חָמַם, <i>to  warm</i> . <hr/> themselves ← <i>their souls</i> . <hr/> reach ← <i>hand</i> . <hr/> around ← <i>opposite it</i> . <hr/> The last sentence in the verse is the figure of speech <i>understatement</i> .
Isa 47:15	כֵּן הָיוּ־לָךְ אֲשֶׁר יִגַּעַת סַחְרֶיךָ מִנְעוּרֶיךָ אִישׁ לְעִבְרוֹ תָעוּ אִין מוֹשִׁיעֶיךָ: ס	This <i>is what</i> will become Of what you have wearied yourself with. Those merchants of yours from your youth Have each gone astray in his <i>own</i> direction. You <i>do not have</i> a saviour.	this <i>is what</i> ← <i>thus</i> .
Isa 48:1	שִׁמְעוּ־זאת בֵּית־יִעֲקֹב הַנִּקְרָאִים בְּשֵׁם יִשְׂרָאֵל וּמִמִּי יְהוּדָה יֵצְאוּ הַנְּשָׁבְעִים   בְּשֵׁם יְהוָה וּבֵאלֹהֵי יִשְׂרָאֵל יִזְכְּרוּ לֹא בִאֱמֶת וְלֹא בַצְדָקָה:	Hear this, house of Jacob, Who are called by the name of Israel, And <i>who</i> came out of the waters of Judah, Who swear by the name of the LORD, And <i>who</i> make mention of the God of Israel, <i>But</i> not in truth And not in righteousness.	
Isa 48:2	כִּי־מַעִיר הַקֹּדֶשׁ נִקְרָאוּ וְעַל־אֱלֹהֵי יִשְׂרָאֵל נִסְמְכוּ יְהוָה צְבָאוֹת שְׁמוֹ: ס	For they are called <i>a people</i> from the <u>holy city</u> , Who <u>trust</u> in the God of Israel – The LORD of hosts <i>is</i> his name.	holy city ← <i>city of holiness</i> . <hr/> trust in ← <i>lean on</i> .
Isa 48:3	הָרֵאשֹׁנוֹת מֵאֲזֵי הַגְּדֹתִי וּמִפִּי יֵצְאוּ וְאֲשִׁמִּיעֶם פְּתָאִם עֲשִׂיתִי וְתִבְאֲנָה:	I have <u>foretold</u> the first <i>things</i> , And they proceeded from my mouth, And I proclaimed them. <i>Then</i> suddenly I perform <i>them</i> , And they come <i>to pass</i> ,	foretold ← <i>told from then</i> .
Isa 48:4	מִדַּעְתִּי כִּי קָשָׁה אַתָּה וּגְדִד בְּרֹזְלִי עֲרֹפֶךָ וּמִצְחֶךָ נְחוּשָׁה:	Because I <u>know</u> <i>that you are</i> stubborn, And that your neck <i>has</i> an <u>iron sinew</u> , And that <i>you have</i> a <u>brazen</u> <u>forehead</u> .	I know ← <i>from my knowledge</i> . <hr/> iron sinew ← <i>sinew of iron</i> , a Hebraic genitive. <hr/> you have a brazen forehead ← <i>your forehead (is) copper</i> .

Isa 48:5	וְאֶגִּיד לְךָ מֵאֵז בְּטָרֵם תְּבוֹא הַשְּׂמַעְתִּיךָ פְּנֵי-תְאֵמֶר עֲצָבִי עָשׂוּם וּפְסָלִי וְנֹסְכֵי צֹוּם:	And I have told you beforehand – Before it came about, I proclaimed <i>it</i> to you – So that you <i>cannot</i> say, 'My idol performed those <i>things</i> ', Or, 'My carved image and my cast figure commanded them.'	
Isa 48:6	שְׂמַעְתָּ חֲזוּהַ כְּלֵה וְאַתֶּם הַלֹּוא תִּגְדְּדוּ הַשְּׂמַעְתִּיךָ חֲדָשׁוֹת מִמֶּתָהּ וְנִצְרוֹת וְלֹא יִדְעֶתֶם:	You have heard, 'Look at all this.' And will <u>you</u> not announce <i>it</i> ? I have proclaimed to <u>you</u> new things, <u>recently</u> , And secret things Which <u>you</u> have not known.	you ... you ... you ... you: singular ... plural ... singular ... plural. <hr/> recently ← <i>from now</i> .
Isa 48:7	עַתָּה נִבְרָאוּ וְלֹא מֵאֵז וּלְפָנֵי-יּוֹם וְלֹא שְׂמַעְתֶּם פְּנֵי-תְאֵמֶר הִנֵּה יִדְעֶתִין:	They are being created now – And not in the <u>past</u> , Before the day, Before <u>you</u> had heard – So that you <i>cannot</i> say, 'Look, I <u>knew</u> these <i>things</i> .'	in the past ← <i>from then</i> . <hr/> before you had heard ← <i>and you had not heard</i> . <hr/> I knew these <i>things</i> : with an Aramaic suffix.
Isa 48:8	גַּם לֹא-שְׂמַעְתָּ גַם לֹא יִדְעָתָּ גַּם מֵאֵז לֹא-פִתַּחַתְּ אָזְנוֹךָ כִּי יִדְעֶתִי בְּגוֹד תִּבְגְּדוּד וּפִשְׁעֵךְ מִבְּטֵן קָרָא לְךָ:	You neither heard <i>it</i> nor knew <i>it</i> , Nor has your ear been open since then, For I knew that you would take to <u>dealing</u> <u>treacherously</u> . So you have been called A transgressor from the womb.	dealing treacherously: an infinitive absolute.
Isa 48:9	לְמַעַן שְׁמִי אֶאֱרִיךְ אִפִּי וְתִהְיֶה לְתִי אֶחְטָם-לְךָ לְבַלְתִּי הַכְרִיתֶךָ:	For the sake of my name I will <u>defer</u> my anger, And <i>for</i> my praiseworthiness I will <u>restrain</u> myself from you, So as not to cut you off.	defer: the word also means <i>prolong</i> . <hr/> restrain ← <i>muzzle</i> .
Isa 48:10	הִנֵּה צִרְפִּיתִיךָ וְלֹא בְכֶסֶף בְּחִרְתִּיךָ בְּכוֹר עֲנִי:	Behold, I have refined you, But not for money; I have <u>chosen</u> you In the furnace of affliction.	chosen you: or <i>tested, assayed</i> .
Isa 48:11	לְמַעַן לְמַעַן אֶעֱשֶׂה כִּי אֵיךְ יִחַל וּכְבוֹדִי לְאַחַר לֹא-אֶתֶּן: ס	<i>It is</i> for my sake, <i>it is</i> for my sake, <i>That</i> I will act, For how <i>could that</i> be profaned? And I shall not give my glory to another.	

Isa 48:12	שְׁמַע אֵלַי יַעֲקֹב וְיִשְׂרָאֵל מִקְרָאִי אֲנִי-הוּא אֲנִי רֹאשׁוֹן אֲף אֲנִי אַחֲרֹון:	Hear me, Jacob, And Israel, my called out <i>people</i> : I <i>am</i> he. <b>I am the first;</b> <b>I am also the last.</b>	Rev 22:13.
Isa 48:13	אֶף-יָדִי יִסְדָּה אֶרֶץ וַיְמִינִי טִפְחָה שָׁמַיִם קָרָא אֲנִי אֲלֵיהֶם יַעֲמְדוּ יַחְדָּו:	Indeed, my hand founded the earth, And my right <i>hand</i> spread the heavens out. I call out to them, <i>And they take up position</i> together.	take up position ← <i>stand</i> .
Isa 48:14	הַקְבְּצוּ כְלִכֶם וּשְׁמְעוּ מִי בְהֵם הַגִּיד אֶת-אֱלֹהֵי יְהוָה אֲהַבֹו יַעֲשֶׂה חֲפָצוֹ בְּבָבֶל וְזָרְעוּ כְּשָׂדִים:	Gather <i>together</i> , all of you, and hear. Who among them has told of these <i>things</i> ? The LORD loved him; He will do his will in Babylon, <i>With his arm among the</i> Chaldeans.	he will do his will: i.e., we suggest, <i>Cyrus will do the</i> <i>LORD's will</i> . Cyrus was a messiah (Isa 45:1), a precursor to Christ.
Isa 48:15	אֲנִי אֲנִי דִבַּרְתִּי אֶף-קִרְאתִיו הִבִּיאתִיו וְהִצְלִיחַ דַּרְכּוֹ:	I, I have spoken, <i>And I have called him too</i> ; I have brought him <i>onto the</i> <i>scene</i> , And he will make his way prosperous.	
Isa 48:16	קִרְבוּ אֵלַי שְׁמַעוּ-זֹאת לֹא מֵרֵאשִׁי בִּסְתֵר דִּבַּרְתִּי מֵעַתָּה הֵיזְתָה שֵׁם אֲנִי וְעַתָּה אֲדַנִּי יְהוָה שְׁלַחְנִי וְרוּחוֹ: פ	Come close to me <i>and</i> hear this: From the start I have not spoken in secret. <u>From the start of time</u> <u>There I have been.</u> " And now my Lord the LORD has sent me, <u>With his spirit.</u>	AV differs in punctuation ( <i>I have</i> <i>not spoken in secret from the</i> <i>beginning</i> ). <hr/> from the start of time ← <i>from</i> <i>time, its being</i> . <hr/> with ← <i>and</i> .
Isa 48:17	כֹּה-אָמַר יְהוָה גְּאֻלְךָ קְדוֹשׁ יִשְׂרָאֵל אֲנִי יְהוָה אֱלֹהֶיךָ מִלְמַדְךָ לְהוֹעִיל מְדַרְיָכָה בְּדַרְךָ תֵּלֵךְ:	<u>This is what</u> the LORD, your redeemer, The holy <i>one</i> of Israel, says: "I <i>am</i> the LORD your God, Your teacher <i>in how</i> to be benefited, Your guide in the way you should go.	this is what ← <i>thus</i> .
Isa 48:18	לוֹא הִקְשַׁבְתָּ לְמִצְוֹתַי וַיְהִי כִנְהַר שְׁלוֹמְךָ וְצַדִּיקְתָּ כַּגְּלִי הַיָּם:	If only you had heeded my commandments! Then your peace would have been like a river, And your righteousness like the waves of the sea.	

Isa 48:19	וְיִהְיֶה כַּחֲלוֹל זֶרְעֶךָ וְצִאֲצָאִי מֵעֵיד כְּמַעֲתִיו לֹא־יִכָּרֵת וְלֹא־יִשָּׁמַד שְׁמוֹ מִלְּפָנַי:	And your seed <u>would have been</u> like sand, And the offspring of your loins like <u>fine gravel</u> . <u>Their name</u> will not be cut off, And they will not be destroyed before me.	would have been: i.e. <i>would already have been</i> ; the promise of Gen 13:16 is unconditional, but its timing is open-ended. <hr/> fine gravel ← <i>its fine gravel</i> . <hr/> their name ← <i>its name</i> , referring to <i>offspring</i> .
Isa 48:20	צֵאוּ מִבָּבֶל בְּרָחוּ מִכַּשְׂדִּים בְּקוֹל רִנָּה הִגִּידוּ הַשְּׁמִיעוּ זֹאת הוֹצִיאָהּ עַד־קִצָּה הָאָרֶץ אָמְרוּ גָּאֹל יְהוָה עַבְדּוֹ יַעֲקֹב:	<b>Go out of Babylon;</b> Flee from the Chaldeans with a <u>jubilant voice</u> . Announce <i>this</i> , proclaim this, Utter it as far as the end of the earth. Say, ‘The LORD has redeemed his servant Jacob.’	<b>Rev 18:4.</b> <hr/> jubilant voice ← <i>voice of jubilation</i> , a Hebraic genitive.
Isa 48:21	וְלֹא צָמְאוּ בְּחַרְבוֹת הוֹלִיכִם מִים מִצּוֹר הַיָּדָל לָמוֹ וַיִּבְקַע־צוּר וַיִּזְבוּ מִים:	They did not thirst <u>When</u> he led them in desolate places; He made water gush from a rock for them When he split the rock And the water flowed.	when: from the initial vav.
Isa 48:22	אֵין שְׁלוֹם אָמַר יְהוָה לְרָשָׁעִים: ס	<i>There is no peace,</i> Says the LORD, For the wicked.”	
Isa 49:1	שָׁמְעוּ אֵימִים אֵלַי וְהִקְשִׁיבוּ לְאָמִים מְרֻחָק יְהוָה מִבֶּטֶן קָרָאתִי מִמֶּעֵי אִמִּי הַזְּכִיר שְׁמִי:	“ <u>Hear me, you coastlands,</u> And listen, <u>you distant peoples</u> . The LORD has called me from the womb; From my mother's <u>belly</u> . He had made mention of my name.	Hear me: Messiah speaks. <hr/> coastlands: or <i>islands</i> . <hr/> belly ← <i>bowels</i> , but also <i>belly, womb</i> (and, more figuratively, <i>mind</i> ).
Isa 49:2	וַיֵּשֶׁם פִּי כַּחַרְבַּ חֲדָה בְּצֹל יָדוֹ הִחְבִּיאֲנִי וַיְשִׁימֵנִי לְחַץ בָּרוֹר בְּאִשְׁפָּתוֹ הִסְתִּירָנִי:	And he has made my <b>mouth like a sharp sword</b> ; He has hidden me in the shadow of his hand, He has made me as a perfected arrow, <i>And</i> he has hidden me in his quiver.	<b>Rev 1:16, Rev 2:16, Rev 19:15.</b>
Isa 49:3	וַיֹּאמֶר לִי עַבְדֵי־אֲתָהּ יִשְׂרָאֵל אֲשֶׁר־בָּךְ אֶתְפָּאֵר:	And he said to me, ‘You <i>are</i> my servant – Israel, in whom I will be glorified.’	
Isa 49:4	וְאֲנִי אָמַרְתִּי לְרִיק יִגְעֵתִי לְתִהְיוֹ וְהִבֵּל כַּחֲתִי כְּלִיתִי אֲכֹל מִשְׁפָּטִי אֶת־יְהוָה וּפְעֻלָּתִי אֶת־אֱלֹהֵי:	But I said, ‘I have toiled in vain, I have expended my energy on a <u>wasteful thing</u> , And a futile <i>matter</i> , Yet my <u>vindication is</u> with the LORD, And my recompense <i>Is</i> with my God.’	wasteful: or <i>desolate</i> . <hr/> vindication ← <i>justice</i> , but see [BDB] № 1f, which includes <i>execution of judgment in favour</i> .

Isa 49:5	<p>וַעֲתָהּ   אָמַר יְהוָה יִצְרֵי  מִבְּטֶן לְעֶבֶד לֹא לְשׁוֹבֵב יַעֲקֹב  אֵלָיו וַיִּשְׂרָאֵל * לֹא * לֹא  יֵאָסֶף וְאֶכְבֵּד בְּעֵינַי יְהוָה  וְאֵלֵהי הִיָּה עֲזִי:</p>	<p>And now, says the LORD,  Who formed me from the  womb  To be his servant,  To bring Jacob back to him,  {Q: So that Israel shall be  gathered to him} [K:  Though Israel shall not be  gathered],  I will be glorified in the eyes  of the LORD,  And my God will be my  strength.</p>	<p>On the <i>ketiv</i>, see Ex 21:8. AV  differs, taking the <i>ketiv</i> here.</p>
Isa 49:6	<p>וַיֹּאמֶר נָקַל מֵהֵיזְתֶּךָ לִי עֶבֶד  לְהִקִּים אֶת־שִׁבְטֵי יַעֲקֹב  * וְנִצְרִי * וְנִצְוֹרֵי יִשְׂרָאֵל  לְהָשִׁיב וּנְתַתִּיךָ לְאֹר גּוֹיִם  לְהִיזֹת יְשׁוּעָתִי עַד־קֶצֶה  הָאָרֶץ: ס</p>	<p>And he said,  ‘Is it a trivial <i>matter</i> to be  my servant,  To establish the tribes of  Jacob,  And to restore those  preserved of Israel?  <b>And I will make you a light  of the Gentiles  To be my salvation  As far as the end of the  earth.’</b> ”</p>	<p>preserved: the <i>ketiv</i> and <i>qere</i> are  similar words with the same  meaning.</p> <hr/> <p><b>Luke 2:32, Acts 13:47.</b></p> <hr/> <p>And he said: Messiah quotes  “Jehovah” (the LORD).</p>
Isa 49:7	<p>כֹּה אָמַר־יְהוָה גֹּאֵל יִשְׂרָאֵל  קְדוֹשׁוֹ לְבִזָּה־נָפֵשׁ לְמַתְעֵב גּוֹי  לְעֶבֶד מַשְׁלִים מְלָכִים יִרְאוּ  וְקָמוּ שָׂרִים וַיִּשְׁתַּחֲוּוּ לְמַעַן  יְהוָה אֲשֶׁר נֶאֱמַן קֹדֶשׁ  יִשְׂרָאֵל וַיִּבְחָרְךָ:</p>	<p>This <i>is what</i> the LORD,  Israel's redeemer,  Their holy <i>one</i>, says:  “Kings will see and arise,  And princes,  And <i>these</i> will prostrate  themselves  To him <i>who was considered  despicable</i>,  To a nation regarded as an  abomination,  To <i>one</i> subservient to rulers,  <i>This being</i> for the sake of the  LORD,  Who is faithful  – The holy <i>one</i> of Israel –  Who has chosen you.”</p>	<p>AV differs considerably in word  association, with <i>to him whom  man despiseth, to him whom the  nation abhorreth, to a servant of  rulers</i> outside direct speech.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>despicable ← <i>despised of soul</i>.</p> <hr/> <p>to a nation regarded as an  abomination ← <i>to abhorring of  a nation</i>.</p>
Isa 49:8	<p>כֹּה   אָמַר יְהוָה בְּעֵת רְצוֹן  עֲנִיתִיךָ וּבְיָוִם יְשׁוּעָה עֲזַרְתִּיךָ  וְאֶצְרְךָ וְאֶתְנַדְךָ לְבְרִית עָם  לְהִקִּים אֶרֶץ לְהִנְחִיל נַחֲלוֹת  שְׂמֻמוֹת:</p>	<p><b>This <i>is what</i> the LORD says:</b>  <b>“At an acceptable time, I  answered you,  And on the day of  salvation, I helped you,</b>  And I will preserve you and  make you a <u>covenant  people</u>,  To establish the earth,  By giving desolate places an  inheritance,</p>	<p><b>2 Cor 6:2.</b></p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>a covenant people ← <i>a covenant  of people</i>. A reverse Hebraic  genitive; compare Isa 42:6, Dan  11:20.</p> <hr/> <p>by giving ← <i>by legating</i>.  Gerundial use of the infinitive.</p>

Isa 49:9	<p>לֵאמֹר לְאֲסוּרִים יָצֵאוּ לְאֶשֶׁר  בְּחֹשֶׁךְ הִגְלוּ עַל־דַּרְכֵי יָרְעוּ  וּבְכָל־שְׂפִיּוֹת מְרֵעִיתָם:</p>	<p>As <i>you</i> say to prisoners,  ‘Come out’;  To those in darkness,  ‘Come into the open.’  They will feed along the  ways,  And their pasture <i>will be</i> in  all high places.</p>	<p>come into the open ← <i>be</i>  revealed.</p>
Isa 49:10	<p>לֹא יִרְעָבוּ וְלֹא יִצְמָאוּ  וְלֹא־יִבֶם שָׂרֵב וְשֶׁמֶשׁ  כִּי־מֵרַחֵם יִנְהַיֵּם וְעַל־מַבּוּעֵי  מַיִם יִנְהַלֵּם:</p>	<p><b>They will not hunger, and  they will not thirst,  And neither a dry heat  wave nor the sun will  harm them,  For <i>as</i> he has mercy on  them,  He will guide them,  And he will lead them to  springs of water.</b></p>	<p>Rev 7:16, Rev 7:17.  <hr/> harm ← <i>strike</i>.</p>
Isa 49:11	<p>וְשִׁמַּתִּי כָּל־הָרִי לְדָרֶךְ  וּמְסַלְתִּי יִרְמוֹן:</p>	<p>And I will turn all my  mountains into a road,  And my highways <u>will be</u>  <u>raised up</u>.</p>	<p>a road ← <i>the road</i>. Perhaps a  reference to <i>the way</i>; compare  Isa 35:8, Acts 9:2.  <hr/> will be raised up: <i>qal</i> for passive  of <i>hiphil</i>. Compare 1 Sam 2:1.</p>
Isa 49:12	<p>הִנֵּה־אֵלֶּה מֵרְחוֹק יָבֹאוּ  וְהִנֵּה־אֵלֶּה מֵצָפוֹן וּמִיָּם  מֵאֶרֶץ סִינַיִם:</p>	<p>Behold, these <i>things</i> will  come from far away,  And <i>you</i> will see some  <i>coming</i> from the north,  And from the west,  And some from the land of  China.”</p>	<p><i>you</i> will see ← <i>behold</i>.  <hr/> China: supported by [Ges-HCL]  (amongst other possibilities).</p>
Isa 49:13	<p>רָנּוּ שָׂמַיִם וּגְיָלֵי אֶרֶץ *יִפְצְחוּ  **וּפְצְחוּ הָרִים רִנָּה כִּי־נָחַם  יְהוָה עַמּוֹ וַעֲנִיו יְרַחֵם: ס</p>	<p><b>Be jubilant, O heavens,  And rejoice, O earth.  {Q: And break out <i>into</i>  jubilation, O mountains,}  [K: Let the mountains  break out <i>into</i> jubilation,]  For the LORD has comforted  his people,  And has mercy <i>on</i> his needy.</b></p>	<p>Rev 12:12.</p>
Isa 49:14	<p>וַתֹּאמֶר צִיּוֹן עֲזַבְנִי יְהוָה וְאֲדֹנָי  שָׁכַחְנִי:</p>	<p>Yet Zion said,  “The LORD has deserted me,  And the LORD* has forgotten  me.”</p>	<p>LORD*: a change by the  Sopherim from יהוה, <i>Yhvh</i>, to  אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and  [CB] App. 32. Otiose, but see  Gen 12:5.</p>
Isa 49:15	<p>הֲתִשְׁכַּח אִשָּׁה עוֹלָה מֵרֶחֶם  בְּוִבְטָנָהּ גַּם־אֵלֶּה תִּשְׁכַּחְנָהּ  וְאַנְכִי לֹא אֶשְׁכַּחְדָּךְ:</p>	<p>“<i>Can</i> a woman forget her  breastfeeding child,  So as not to have  compassion <i>on her</i> son  from her <i>own</i> womb?  Even <i>if</i> these women were to  forget,  Yet I will not forget you.</p>	<p>The LORD is speaking here.</p>
Isa 49:16	<p>הֵן עַל־כַּפַּיִם חִקַּתִּיךְ חוֹמֹתֶיךָ  נִגְדִי תָמִיד:</p>	<p>Behold, I have engraved you  on the palms <i>of my hands</i>;  Your walls <i>are</i> always before  me.</p>	

Isa 49:17	מְהֵרָה בָּנִיךָ מְהַרְסִיךָ וּמַחְרַבִּיךָ מִמֶּדֶד יֵצְאוּ:	Your sons have been hasty, <i>But</i> those who demolished you and laid you waste Will depart from you.	
Isa 49:18	שְׂאִי-סְבִיב עֵינֶיךָ וּרְאֵי כָּלֶם נִקְבְּצוּ בְּאוֹלְךָ חֵי-אֲנִי נְאֻם-יְהוָה כִּי כָּלֶם כְּעַדִּי תִּלְבָּשִׁי וְתִקְשְׁרִים כַּכֹּלֵה:	Lift up your eyes round about, and see: All of them have gathered <i>and</i> come to you. <i>As I live</i> , says the LORD, You will surely clothe yourself <i>with</i> them all like an ornament, And bind them <i>onto</i> <i>yourself</i> , <i>Adorning yourself</i> like a bride.	
Isa 49:19	כִּי חֲרַבְתִּיךָ וְשִׁמְמַתִּיךָ וְאַרְץ הַרְסַתִּיךָ כִּי עֲתָה תִצְרֵי מִיּוֹשֵׁב וּרְחִקוּ מִבְּלַעֲיךָ:	For your wastelands and your desolate places, And your devastated land <i>Are</i> such that now you are <u>too hard pressed</u> for <i>anyone</i> to inhabit you, But those who are swallowing you up Will be removed.	you are too hard pressed: AV differs ( <i>[the land] ... shall even now be too narrow</i> ), reading the verb as third person.
Isa 49:20	עוֹד יֹאמְרוּ בְּאָזְנוֹךָ בְּנֵי שְׂכַלְיֶיךָ צֶר-לִי הַמְּקוֹם גְּשָׁה-לִי וְאַשְׁבָּה:	Your sons who have been bereaved of children Will yet have <i>a word</i> to say in your <u>ear</u> , 'The place is too <u>hostile</u> to me.' 'Come near to me, So that I <i>can</i> live <i>there</i> .'	ear ← <i>ears</i> . <hr/> hostile ← <i>strait</i> . <hr/> come near to: [BDB] interprets as <i>move away from</i> . We take it as an entreaty to the LORD, that Zion may be made pleasant.
Isa 49:21	וְאָמַרְתָּ בְּלִבְבֶךָ מִי יִלְדֶ-לִי אֶת-אֱלֹהִים וְאֲנִי שְׂכוּלָה וְגִלְמוּדָה גְּלָהּ   וְסוּרָה וְאֱלֹהִים מִי גִדֵּל הֵן אֲנִי נִשְׁאַרְתִּי לְבִדִּי אֱלֹהִים אֵיפֹה הֵם: פ	Then you will say in your heart, 'Who bore me these, <i>As I have been</i> bereaved and <i>am</i> barren, Captive and deported? So who brought these up? Look, I have remained on my own. <i>As for</i> these, Where <i>are</i> they from?' ”	
Isa 49:22	כֹּה-אָמַר אֲדֹנָי יְהוִה הַזֶּה אֲשָׂא אֶל-גּוֹיִם יָדַי וְאֶל-עַמִּים אֲרָיִם גָּסִי וְהִבִּיאוּ בְּנִיךָ בְּחֻצָּן וּבְנִתֶיךָ עַל-כַּתְּפֵי תַנְשִׂאנָה:	<u>This is what</u> my Lord the LORD says: “Behold I will <u>raise my hand</u> <u>to</u> the Gentiles, And I will raise my banner to the nations, And they will bring your sons in <i>their</i> bosom, And your daughters will be carried on <u>their shoulders</u> .	<u>this is what</u> ← <i>thus</i> . <hr/> raise my hand to: i.e. <i>call</i> . <hr/> shoulders ← <i>shoulder</i> .

Isa 49:23	<p>וְהָיוּ מְלָכִים אֲמֹנִידִם  וּשְׂרוּתֵיהֶם מִיִּנְקָתֶיךָ אֲפִים  אַרְץ יִשְׁתַּחֲווּ לְךָ וְעַפְרֵי רַגְלֶיךָ  יִלְחָכוּ וְיִדְעוּתָּ בְּיַאֲנֵי יְהוָה  אֲשֶׁר לֹא־יִבְשׁוּ קוֹי: ס</p>	<p>And kings will be your  foster fathers,  And their princesses <i>will be</i>  your nurses.  They will prostrate  themselves to you <i>with</i>  the face <i>to</i> the ground,  And they will lick the dust of  your feet,  And you will know that I <i>am</i>  the LORD,  <i>And</i> that those who await me  Will not be put to shame.”</p>	<p>be put to shame: see Isa 44:11.</p>
Isa 49:24	<p>הֵיכָח מִגְבוּרַת מְלָקוֹחַ  וְאִם־שָׁבִי צְדִיק יִמְלֹט:</p>	<p>Can spoil be taken from a  warrior?  Or <i>can</i> a righteous captive  be delivered?</p>	<p>righteous: a Qumran scroll reads  (<i>captive of a</i>) עָרִיץ, <i>fierce one,</i>  <i>tyrant</i>, aligning this verse with  the next; the Vulgate reads  <i>powerful</i>, the Syriac <i>giant</i>, LXX  <i>unrighteously</i>.</p>
Isa 49:25	<p>כִּי־כֹה   אָמַר יְהוָה גַּם־שָׁבִי  גְבוּר יִקָּח וּמְלָקוֹחַ עָרִיץ  יִמְלֹט וְאֶת־יְרִיבֶךָ אֲנֹכִי אֲרִיב  וְאֶת־בְּנֶיךָ אֲנֹכִי אוֹשִׁיעַ:</p>	<p>But <i>this is what</i> the LORD  says:  “Even the warrior's captive  will be taken <i>back</i>,  And the spoil of the fierce  will be recovered.  And I will contend with him  who contends with you,  And I will save your sons.</p>	<p>this is what ← thus.</p>
Isa 49:26	<p>וְהֵאֲכַלְתִּי אֶת־מוֹנֵיךָ  אֶת־בְּשָׂרָם וְכַעֲסִים דָּמָם  יִשְׁכָּרוּן וְיִדְעוּ כָּל־בָּשָׂר כִּי אֲנִי  יְהוָה מוֹשִׁיעֶךָ וְגֹאֲלֶךָ אֲבִיר  יַעֲקֹב: ס</p>	<p>And I will feed those who  dispossess you with their  <i>own</i> flesh,  And they will become drunk  with their <i>own</i> blood,  As with new wine,  And all flesh will know  That I <i>am</i> the LORD,  Your saviour and your  redeemer  – The mighty one of Jacob.”</p>	
Isa 50:1	<p>כֹּה   אָמַר יְהוָה אֵי זֶה סִפְרֵךָ  כְּרִיתוֹת אִמְּכֶם אֲשֶׁר  שָׁלַחְתִּיהָ אֹז מִי מִנוֹשֵׁי  אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לֹא הֵן  בְּעוֹנֹתֵיכֶם נִמְכַּרְתֶּם  וּבִפְשָׁעֵיכֶם שָׁלַח אִמְּכֶם:</p>	<p><i>This is what</i> the LORD says:  “Where <i>is</i> the bill of divorce  of your mother,  Whom I have sent <i>away</i>?  Or who of my creditors <i>is it</i>  to whom I have sold you?  Look, <i>it is</i> for your iniquities  that you were sold,  And for your transgressions  That your mother was sent  <i>away</i>.</p>	<p>this is what ← thus.</p>



Isa 50:2	מְדוּעַ בָּאתִי וְאֵין אִישׁ קָרָאתִי וְאֵין עֹנֶה הַקְצֹר קְצָרָה יְדִי מִפְדּוֹת וְאִם־אֵין־בִּי כֹחַ לְהַצִּיל הֲנִן בְּגַעַרְתִּי אֲחַר־בִּי יָם אֲשֵׁים נְהָרוֹת מְדַבֵּר תְּבַאֵשׁ דְּגַתָּם מֵאֵין מַיִם וְתָמַת בְּצַמָּא:	Why <i>is it that</i> when I came, There was not a <i>single</i> man? That when I called, There was no-one who answered? Am I really incapable of redeeming? Or do I not <i>have</i> the power to save? Look, at my rebuke I dry up the sea; I make rivers a desert, And their fish stink for lack of water And die of thirst.	am I really incapable ← <i>is my hand really too short</i> , with an infinitive absolute.
Isa 50:3	אֲלַבֵּישׁ שָׁמַיִם קַדְרוֹת וְשֶׁקַּע אֲשֵׁים בְּסוֹתָם: ס	I <i>can</i> clothe the heavens <i>in</i> obscurity And make sackcloth their covering.”	
Isa 50:4	אֲדַנִּי יְהוָה נָתַן לִי לְשׁוֹן לְמוֹדִים לְדַעַת לְעוֹת אֶת־יַעֲקֹב דְּבַר יַעֲרִיר   בְּבִקְרָה בְּבִקְרָה יַעֲרִיר לִי אֲזִין לְשִׁמְעַת פְּלִמוֹדִים:	“My Lord the LORD has given me a <u>learned</u> tongue, To know how to help the weary <i>with</i> a word. He awakens <i>me</i> from morning to morning; He awakens my ear To hear like the learned.	This verse and to the end of the chapter is spoken by the Messiah.  learned tongue ← <i>tongue of taught (things)</i> , a Hebraic genitive.
Isa 50:5	אֲדַנִּי יְהוָה פָּתַח־לִי אָזֶן וְאֲנֹכִי לֹא מָרִיתִי אַחֲזֹר לֹא נְסוּגָתִי:	My Lord the LORD has opened my ear, And I have not rebelled; I have not slid back.	
Isa 50:6	גִּבִּי נָתַתִּי לַמַּכִּים וְלַחֲתִי לְמַרְטִים פָּנַי לֹא הִסְתַּרְתִּי מִכְּלָמוֹת וְרֹקַע:	I have given my back to those <i>who</i> beat <i>it</i> , And my cheeks to those <i>who</i> pluck <i>the beard</i> ; I have not hidden my face from <u>ignominious</u> <u>treatment</u> And spittle.	ignominious treatment ← <i>ignominies</i> .
Isa 50:7	וְאֲדַנִּי יְהוָה יַעֲזֹר־לִי עַל־כֵּן לֹא נִכְלַמְתִּי עַל־כֵּן שָׁמַתִּי פָּנַי בְּחַלְמִישׁ וְאֲדַע כִּי־לֹא אֲבוֹשׁ:	And my Lord the LORD will help me, Which <i>is</i> why I will not be held in contempt, And why I <u>have been</u> <u>resolute</u> like flint, And I know that I shall not be ashamed.	I have been resolute ← <i>set my face</i> . Compare Luke 9:51.
Isa 50:8	קְרוֹב מְצַדִּיקִי מִי־יָרִיב אֶתִּי נִעְמָדָה יַחַד מִי־בַעַל מִשְׁפָּטִי יִגַּשׁ אֵלַי:	My justifier <i>is</i> near; Who will contend with me? Let us stand together. Who <i>is</i> my <u>prosecutor</u> ? Let him approach me.	prosecutor ← <i>owner of my legal case, i.e. of the case against me</i> .

Isa 50:9	הֲזֵן אֲדַנִּי יְהוָה יַעֲזֹר-לִי מִי-הוּא יִרְשִׁיעַנִי הֲזֵן כָּלֶם כַּבֵּגְד יִבְלוּ עַשׂ יֵאכְלֶם:	Behold, my Lord the LORD will help me. Who <i>is</i> it <i>who can</i> condemn me? You will see that they will all become worn out like a garment; A moth will consume them.	you will see that ← <i>behold</i> .
Isa 50:10	מִי בְכֶם יִרָא יְהוָה שִׁמְעַת בְּקוֹל עֲבָדוֹ אֲשֶׁר   הֶלֶךְ חֲשָׁכִים וְאֵין נֶגֶה לוֹ יִבְטַח בְּשֵׁם יְהוָה וַיִּשָּׁעַן בְּאֱלֹהָיו:	Who among you <u>fears</u> the LORD, In <u>obeying</u> his servant, Who walks in darkness and has no <u>light</u> ? Let him trust in the name of the LORD And <u>rely</u> on his God.	fears ← <i>is a fearer of</i> . obeying ← <i>hearing the voice of</i> . light ← <i>shining</i> . rely ← <i>lean</i> .
Isa 50:11	הֲזֵן כָּלְכֶם קִדְחִי אֵשׁ מֵאֲזָרֵי זִיקוֹת לָכוּ   בְּאֹר אֲשָׁכֶם וּבְזִיקוֹת בְּעֵרְתֶם מִיָּדִי הִיִּתְהַזְּאֵת לָכֶם לְמַעַצְבָּה תִּשְׁכְּבוּן: פ	Behold, all of you <i>who</i> kindle a fire, <i>Who arm</i> yourselves with fiery darts, Go into the glow of your fire, And into the fiery darts you have ignited. This came from my hand to you; You will lie down in sorrow.”	arm ← <i>gird</i> .
Isa 51:1	שִׁמְעוּ אֵלַי רְדָפֵי צְדָק מִבְּקִשֵׁי יְהוָה הִבִּיטוּ אֶל-צֹר חֲצֵבֹתֶם וְאֶל-מִקְבַּת בּוֹר נִקְרַתֶם:	“Listen to me, <i>You who</i> pursue justice, <i>You who</i> seek the LORD. Look at the <u>rock</u> <i>from which</i> you have been hewn, And at the <u>hollow</u> of the pit <i>from which</i> you have been quarried.	rock ... hollow: explained in the next verse. hollow: or <i>shaft</i> , as of a mine.
Isa 51:2	הִבִּיטוּ אֶל-אַבְרָהָם אֲבִיכֶם וְאֶל-שָׂרָה תְּחוּלְלֶכֶם כִּי-אֶחָד קָרָאתִיו וְאַבְרָכָהוּ וְאַרְבָּהוּ: ס	Look at Abraham your father, And Sarah who gave birth to you, For I called him <i>as the only</i> one, And I will bless him and <u>multiply him</u> .	multiply him: i.e. <i>multiply his</i> <i>descendants</i> .
Isa 51:3	כִּי-נַחֵם יְהוָה צִיּוֹן נַחֵם כָּל-חֲרֻבְתֶיהָ וַיִּשֶׂם מִדְּבָרָהּ כְּעֵדֶן וְעֵרְבַתָּהּ כְּגִן-יְהוָה שָׁשׂוֹן וְשִׂמְחָה יִמְצָא בָּהּ תּוֹדָה וְקוֹל זִמְרָה: ס	For the LORD will comfort Zion; He will comfort all her desolate places, And he will make her desert like Eden, And her arid tract like the LORD's garden. Rejoicing and happiness will be found in her, And thanksgiving and the sound of singing.	for the LORD will comfort Zion: compare Isa 14:1, Zech 1:17.

Isa 51:4	הַקְשִׁיבוּ אֵלַי וְלְאֻמֵּי אֲלֵי הָאֲזִינוּ כִּי תוֹרָה מֵאֵתִי תֵצֵא וּמִשְׁפָּטִי לְאֹר עַמִּים אֲרָגִיעַ:	Listen to me, my people, And hear me, my nation, For the law will go out from me, And I will make my judicature rest As a light for the nations.	
Isa 51:5	קָרוֹב צְדָקְתִּי יֵצֵא יְשׁוּעָתִי וְזִרְעִי עַמִּים יִשְׁפְּטוּ אֵלַי אַיִּים יִקְוּוּ וְאֶל-זִרְעִי יִיחַלְוּוּ:	My justice <i>is</i> near, My salvation has gone out, And <u>my arms</u> will judge nations. The <u>coastlands</u> will put their hope in me, And confide in my arm.	and my arms (etc.): the letters could be regrouped and re- pointed as יִשְׁפֹּט וְאֵלַי ... וְזִרְעִי to read <i>And my arm will judge ...</i> <i>And the coastland will put ...</i> <hr/> coastlands: or <i>islands</i> .
Isa 51:6	שָׂאוּ לְשָׁמַיִם עֵינֵיכֶם וְהִבִּיטוּ אֶל-הָאָרֶץ מִתַּחַת כִּי-שָׁמַיִם כְּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כַּבְּגָד תִּבְלֶה וְיִשְׁבִּייהָ כְּמוֹ-כֵן יָמוּתוּן וְיִשׁוּעָתִי לְעוֹלָם תְּהִיָּה וְצְדִקְתִּי לֹא תִחַת: ס	Lift up your eyes to the heavens, And look at the earth below, For the heavens will pass away like smoke, And the earth will wear out like a garment, And its inhabitants will die <u>in a similar way</u> , But my salvation will be age-abiding, And my justice will not be thwarted.	a garment ← <i>the garment</i> , but the consonantal text would also support a <i>garment</i> . An unexpected definite article. See Gen 22:9. <hr/> in a similar way: as AV, [CB], [MT] (by virtue of the <i>maqef</i> ). [BDB] differs in its main option ( <i>as a gnat</i> ), root כגן.
Isa 51:7	שִׁמְעוּ אֵלַי יְדַעֵי צְדָק עַם תּוֹרַתִי בְּלִבָּם אֶל-תִּירְאוּ חֲרַפַּת אָנוּשׁ וּמַגְדִּיפַתָּם אֶל-תִּחַתוּ:	Listen to me, <i>you who</i> know righteousness – <i>You who are</i> a people with my law in <u>your heart</u> – Do not fear the reproach of man, And do not be dismayed at their vilifications.	your heart ← <i>their heart</i> .
Isa 51:8	כִּי כַּבְּגָד יֵאָכְלוּ עֵשׂ וּכְצֹמֶר יֵאָכְלוּ סֵס וְצְדִקְתִּי לְעוֹלָם תְּהִיָּה וְיִשׁוּעָתִי לְדוֹר דּוֹרִים: ס	For the moth will consume them like a garment, And the larva will consume them like wool, But my justice will be age- abiding, As <i>will</i> my salvation From <u>generation to</u> <u>generation</u> .	generation to generation ← <i>generation of generations</i> .
Isa 51:9	עוֹרֵי עוֹרֵי לְבָשִׁי-עֵז זְרוּעַ יְהוָה עוֹרֵי כַּיָּמִי קֹדֶם דְּרוֹת עוֹלָמִים הֲלוֹא אֶתְ-הִיא הַמְחַצֶּבֶת רְהַב מְחוֹלְלָת תַּנִּין:	Wake up, wake up, Put on strength, O arm of the LORD. Wake up as <i>in</i> former days, <i>In</i> generations of <i>past</i> ages. <i>Was</i> it not you who cut <u>Rahab</u> in pieces – <i>Who</i> wounded the <u>land of</u> <u>crocodile</u> ?	Rahab ... crocodile: names for Egypt, where crocodiles were worshipped.

Isa 51:10	הֲלוֹא אַתָּה יְהוָה הַמַּחֲרֵבֵת יָם מִי תְהוֹם רַבָּה הַשְּׁמָה מִעֲמֻקֵּי־יָם דֶּרֶךְ לַעֲבֹר גְּאוּלָּיִם:	<i>Was</i> it not you who dried up the sea – The water of the mighty deep – Who made the depths of the sea A way for those ransomed to cross over?	
Isa 51:11	וּפְדוּיֵי יְהוָה יִשׁוּבוּן וּבָאוּ צִיּוֹן בְּרִנָּה וּשְׂמֵחַת עוֹלָם עַל־רֹאשָׁם שִׂשׂוֹן וּשְׂמֵחָה יִשְׂגֹּון נֶסוּ יִגְוֹן וְאַנְחָה: ס	And the LORD's redeemed will return And come <i>to</i> Zion in jubilation, With age-abiding joy on their <u>heads</u> . They will obtain happiness and joy, <i>Whereas</i> sorrow and sighing will flee.	Isa 35:10. <hr/> heads ← <i>head</i> . <hr/> they will obtain happiness and joy: possibly intransitive here, <i>happiness and joy will arrive</i> , paralleling <i>will flee</i> .
Isa 51:12	אֲנֹכִי אֲנֹכִי הוּא מְנַחֲמֶכֶם מִי־אֵת וּתְרִיאִי מֵאֲנָשׁ יָמוּת וּמִבֶּן־אָדָם חָצִיר יִנָּתֵן:	I, I myself <i>am</i> the one who comforts you. Who <i>are</i> you to be afraid of <u>mortal man</u> , Or of a son of Adam <i>Who</i> will be laid <i>under</i> the grass?	mortal man ← <i>man he will die</i> .
Isa 51:13	וַתִּשְׁכַּח יְהוָה עֲשֶׂךָ נוֹטָה שָׁמַיִם וַיִּסַּד אָרֶץ וַתִּפְחַד תְּמִיד כָּל־הַיּוֹם מִפְּנֵי חֶמֶת הַמִּצִּיק בְּאִשׁ כּוֹנֵן לְהַשְׁחִית וְאֵיהָ חֶמֶת הַמִּצִּיק:	But you are forgetting the LORD your maker, <i>Who</i> stretched out the heavens, And <i>who</i> laid the foundations of the earth, And you have been afraid continually, All day <i>long</i> , Of the fury of the oppressor, <i>Of one</i> as he prepares to bring ruination. But where <i>is</i> the fury of the oppressor?	
Isa 51:14	מָה־רַחַק צֵעָה לְהַפְתָּח וְלֹא־יָמוּת לְשַׁחַת וְלֹא יִחְסַר לֶחֶמּוֹ:	The exile hastens to be <u>released</u> And not to die in the pit, And not to have lack of <u>food</u> .	released ← <i>loosed</i> . <hr/> and not to have lack of food ← <i>and his bread shall not be</i> <i>lacking</i> . See 1 Sam 28:22-24.
Isa 51:15	וְאֲנֹכִי יְהוָה אֱלֹהֶיךָ רֹגַע הַיָּם וַיִּהְיוּ גַלְיוֹת יְהוָה צְבָאוֹת שָׁמוֹ:	But I <i>am</i> the LORD your God, <i>Who</i> stirs up the sea So that its waves roar – The LORD of hosts <i>is</i> his name.	

Isa 51:16	וְאֲשֵׁים דְּבַרִּי בְּפִיךָ וּבְצֶל יָדִי כַּסִּיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסָד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי-אַתָּה: ס	And I will put my words in your mouth; I will cover you with the shadow of my hand So as to plant the heavens And to found the earth, And to say to Zion, 'You <i>are</i> my people.'	
Isa 51:17	הִתְעוֹרְרִי הִתְעוֹרְרִי קוֹמִי יְרוּשָׁלַם אֲשֶׁר שָׁתִית מִיַּד יְהוָה אֶת-כּוֹס חֲמָתוֹ אֶת-קַבְעֵת כּוֹס הַתְּרַעְלָה שָׁתִית מְצִית: ס	Rouse yourself, rouse yourself, arise, Jerusalem, You who have drunk from the hand of the LORD The cup of his fury. You have drunk; You have wrung out the goblet – The cup of reeling.	
Isa 51:18	אִין-מְנַהֵל לָהּ מִכָּל-בָּנִים יִלְדָה וְאִין מְחַזֵּק בְּיָדָהּ מִכָּל-בָּנִים גְּדֹלָה: ס	<i>There is</i> no-one from all the sons she has borne Leading her, And <i>there is</i> no-one out of all the sons she has brought up Holding her hand.	
Isa 51:19	שְׁתִּים הִנֵּה קְרֹאֲתֶיךָ מִי יָנוּד לְךָ הַשָּׂדֶה וְהַשֶּׁבֶר וְהָרֶעִב וְהַחֶרֶב מִי אֲנַחֲמֶיךָ: ס	<i>There are two things which call out to you:</i> Who will console you? <i>Regarding</i> the devastation, the ruination, the hunger and the sword, <i>Who says</i> , 'I will comfort you'?	<i>things which</i> call out to you ← <i>your callers</i> . We take the root as קָרָא, not, as [AnLx], AV קָרָה / קָרָא, <i>befall</i> , but it is also possible. So AV differs. <hr/> who: AV differs ( <i>by whom</i> ).
Isa 51:20	בָּנֶיךָ עֲלָפוּ שָׁכְבוּ בְּרֹאשׁ כָּל-חֻצוֹצוֹת כְּתוּא מִכְמָר הַמְּלֵאִים חֲמַת-יְהוָה גְּעֵרַת אֱלֹהֶיךָ: ס	Your sons have fainted; They lie at the head of all the streets, Like an oryx <i>in</i> a trap. <i>They are</i> full of the LORD's fury – A <i>rebuke</i> from your God.	rebuke from ← <i>rebuke of</i> , a subjective genitive (God rebukes).
Isa 51:21	לִכֵּן שָׁמְעִי-נָא זֹאת עֲנִיָּה וּשְׁכַרְתָּ וְלֹא מִיַּיִן: ס	So then, do hear this, <i>You afflicted one</i> – Drunk, But not from wine.”	
Isa 51:22	כֹּה-אָמַר אֲדֹנָיִךָ יְהוָה וְאֵלֶיךָ יִרְיֵב עַמּוֹ הַנֶּה לְקַחְתִּי מִיָּדְךָ אֶת-כּוֹס הַתְּרַעְלָה אֶת-קַבְעֵת כּוֹס חֲמָתִי לֹא-תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד: ס	<i>This is what</i> your Lord the LORD and your God, <i>Who</i> will contend for his people, says: “Look, I have taken from your hand the cup of reeling, The goblet – the cup of my fury. You will not drink it any more.	<i>this is what</i> ← <i>thus</i> .

Isa 51:23	<p>וּשְׂמִתִּיהָ בְיַד־מוֹגִיד  אֲשֶׁר־אָמְרוּ לְנַפְשׁוֹ שְׂחִי  וְנַעֲבְרָה וְתַשִּׁימִי כְּאֶרֶץ גִּוּד  וּכְחוּץ לְעֹבְרִים: ס</p>	<p>And I will put it in the hand  Of those who afflict you,  Who have said to you  personally,  ‘Bow down so that we may  pass.’  And you positioned your  back like the ground,  And like the street for  passers-by <i>to walk on.</i>”</p>	<p>you personally ← <i>your soul.</i></p>
Isa 52:1	<p>עוֹרֵי עוֹרֵי לְבָשִׁי עִזֵּי צִיּוֹן  לְבָשִׁי   בְּגָדֵי תְּפָאֲרֶתְךָ  יְרוּשָׁלַם עִיר הַקֹּדֶשׁ כִּי לֹא  יוֹסִיף יְבֹאֲבֶד עוֹד עָרְלָה  וְטָמְאָה:</p>	<p>Wake up, wake up,  Put on your strength, O  Zion;  Put on your splendid clothes,  O Jerusalem,  You holy city,  For the uncircumcised and  the unclean  Will no longer come into  you.</p>	<p>your splendid clothes ... holy  city ← <i>the clothes of your  splendour ... city of holiness,</i>  Hebraic genitives.</p>
Isa 52:2	<p>הַתְּנַעֲרִי מֵעַפָּר קוֹמִי שְׁבִי  יְרוּשָׁלַם *הַתְּפַתְחוּ  **הַתְּפַתְּחִי מוֹסְרֵי צְוֹאֲרֶךָ  שְׁבִיָה בַת־צִיּוֹן: ס</p>	<p>Shake the dust off yourself,  Arise and sit, O Jerusalem;  {Q: Loose yourself <i>from</i> the  bonds around your neck}  [K: The bonds around  your neck have become  loose],  O captive daughter of Zion.</p>	<p>shake the dust off yourself ←  <i>shake yourself from the dust.</i></p> <hr/> <p>bonds around ← <i>bonds of.</i>  Wider use of the construct state.</p>
Isa 52:3	<p>כִּי־כֹה אָמַר יְהוָה חֲנָם  נִמְכַּרְתֶּם וְלֹא בְכֶסֶף תִּגָּאֲלוּ:</p>	<p>For <i>this is what</i> the LORD  says:  “You were sold for nothing,  And you will be redeemed  Without money.”</p>	<p><i>this is what</i> ← <i>thus.</i></p>
Isa 52:4	<p>כִּי כֹה אָמַר אֲדֹנָי יְהוִה  מִצְרַיִם יִרְדֵּעַמִּי בְּרֹאשׁוֹנָה  לְגוֹר שָׁם וְאַשׁוּר בְּאַפִּס  עֲשָׂקוּ:</p>	<p>For <i>this is what</i> my Lord the  LORD says:  “<i>In time past,</i>  My people went down to  Egypt  To live there,  And Assyria oppressed them  for no <i>reason,</i></p>	<p><i>this is what</i> ← <i>thus.</i></p> <hr/> <p><i>in time past</i> ← <i>in the first (time).</i></p> <hr/> <p>for no <i>reason</i> ← <i>for  nothingness.</i></p>
Isa 52:5	<p>וְעַתָּה  *מִי־לִי**מֶה־לִּי*פֹה  נְאֻם־יְהוָה כִּי־לִקַּח עַמִּי חֲנָם  *מִשְׁלוֹ**מִשְׁלוֹ יְהִלִּילוּ  נְאֻם־יְהוָה וְתִמֵּד כָּל־הַיּוֹם  שְׁמִי מִנְּאָץ:</p>	<p>And now {K: who} [Q:  what] do I <i>have</i> here?  Says the LORD,  For my people were taken  undeservedly.  Those ruling them make  <i>them</i> howl,  Says the LORD,  <b>And my name is  continuously despised</b>  All day <i>long.</i></p>	<p>those ruling them: the <i>ketiv</i> has a  singular object suffix, as a  collective reference to <i>my  people.</i></p> <hr/> <p><b>Rom 2:24.</b></p>

Isa 52:6	לָכֵן יֵדַע עַמִּי שְׁמִי לְכוֹן בְּיוֹם הַהוּא כִּי־אֲנִי־הוּא הַמְדַבֵּר הַגָּנִי:	This <i>is</i> why my people will know my name; This <i>is</i> why <i>they</i> will know on that day That I <i>am</i> he who speaks <i>and</i> <i>says</i> , 'Here I <i>am</i> .' ”	here I <i>am</i> ← <i>behold me</i> .
Isa 52:7	מִה־נָּאוּ עַל־הַהָרִים רַגְלֵי מִבְּשָׂר מְשֻׁמֵּעַ שְׁלוֹם מִבְּשָׂר טוֹב מְשֻׁמֵּעַ יְשׁוּעָה אָמַר לְצִיּוֹן מִלֶּדֶד אֱלֹהִים:	<b>How becoming on the mountains</b> <b>Are the feet of him <i>who</i> brings good news,</b> <b><i>Who</i> proclaims peace,</b> <b><i>Who</i> brings good news of</b> <b>well-being,</b> <i>Who</i> proclaims salvation, <i>Who</i> says to Zion, “Your God reigns.”	<b>Rom 10:15.</b> Compare also Nah 1:15.
Isa 52:8	קוֹל צִפְיָד נִשְׂאוּ קוֹל יַחַד יִרְנְנוּ כִּי עֵין בְּעֵין יֵרְאוּ בְּשׁוּב יְהוָה צִיּוֹן:	<i>There is</i> the voice of your watchmen. They raise <i>their</i> voice; They are jubilant together, For they will see <u>face to face</u> When the LORD <u>returns to</u> Zion.	face to face ← <i>eye to eye</i> , but not in the modern English sense of <i>agreeing with each other</i> . <hr/> returns: AV differs ( <i>shall bring again</i> ), reading as if <i>hiphil</i> .
Isa 52:9	פָּצְחוּ רִנְנוּ יַחַד חֲרְבוֹת ירוּשָׁלַם כִּי־נָחַם יְהוָה עַמּוֹ גָּאֵל יְרוּשָׁלַם:	Break out <i>into singing</i> , Be jubilant together, <i>You</i> desolate areas of Jerusalem, For the LORD has comforted his people; He has redeemed Jerusalem.	
Isa 52:10	חָשַׁף יְהוָה אֶת־זְרוֹעַ קְדָשׁוֹ לְעֵינֵי כָּל־הַגּוֹיִם וְרָאוּ כָּל־אֶפְסוּס־אֲרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ: ס	The LORD has made <u>his holy arm</u> bare In the sight of all the nations, And <u>all the ends of the earth</u> will see The salvation of our God.	his holy arm ← <i>the arm of his holiness</i> , a Hebraic genitive. <hr/> all the ends of the earth (etc.): compare Ps 98:3.
Isa 52:11	סֹרוּ סֹרוּ צְאוּ מִשָּׁם טָמֵא אַל־תִּגְעוּ צְאוּ מִתּוֹכָהּ הַבָּרוּ נִשְׂאֵי כְּלֵי יְהוָה:	<b>Depart, depart,</b> <b>Get out of there;</b> <b>Do not touch <i>any</i> unclean <i>thing</i>.</b> <b><u>Go away from her,</u></b> Be purified, <i>You</i> who carry the LORD's equipment.	<b>2 Cor 6:17, Rev 18:4.</b> <hr/> go away from her ← <i>go out from her midst</i> .
Isa 52:12	כִּי לֹא בַחֲפוּזוֹן תֵּצְאוּ וּבְמִנוּסָה לֹא תִלְכוּן כִּי־הִלָּדֶד לְפָנֵיכֶם יְהוָה וּמֵאַסְפֹּכֶם אֱלֹהֵי יִשְׂרָאֵל: ס	For you will not go out in haste, And you will not go in flight, For the LORD will go before you, And the God of Israel will <u>gather you up at the rear</u> .	gather you up <i>at the rear</i> : the verb has connotations of <i>at the rear</i> .

Isa 52:13	הִנֵּה יִשְׁכָּל עַבְדִּי יְרוֹם וְנִשְׂא וְגָבַהּ מְאֹד:	Behold, my servant will act prudently; He will be exalted And extolled, And he will be very high.	
Isa 52:14	כַּאֲשֶׁר שָׁמְמוּ עָלֶיךָ רַבִּים בְּ-מִשְׁחַת מְאִישׁ מֵרְאֵהוּ וְתֹארוֹ מִבְּנֵי אָדָם:	<i>Just as many were astonished at you – Such was the disfigurement of his appearance, More than that of any man, And of his looks, More than that of any of the sons of Adam –</i>	looks ← <i>form</i> .
Isa 52:15	בֶּן יִזְהַר גּוֹיִם רַבִּים עָלָיו יִקְפָּצוּ מְלָכִים פִּיהֶם כִּי אֲשֶׁר לֹא-סִפְּרוּ לָהֶם רְאוֹ וְאֲשֶׁר לֹא-שָׁמְעוּ הִתְבוֹנְנוּ:	So he will <u>sprinkle</u> many nations; Kings will shut their mouths at him, <b>For they will see what was never told them, And they will contemplate What they had never heard before.</b>	<b>Rom 15:21.</b> <hr/> <hr/> sprinkle: the word is common in Leviticus for sprinkling blood for atonement. <hr/> never (2x) ← <i>not</i> .
Isa 53:1	מִי הֶאֱמִין לְשִׁמְעַתְנוּ וְזִרְעַ יְהוָה עַל-מִי נִגְלָתָה:	<b>Who has believed our account, And to whom has the arm of the LORD been revealed?</b>	<b>John 12:38, Rom 10:16.</b> <hr/> <hr/> account ← <i>thing heard</i> .
Isa 53:2	וַיַּעַל כִּיּוֹנָק לְפָנָיו וְכִשְׂרָשׁ מֵאֶרֶץ צִיָּה לֹא-תֵאָר לוֹ וְלֹא הָדָר וְנִרְאָהוּ וְלֹא-מֵרְאָה וְנִחְמְדָהוּ:	For he grew up before him like a <u>shoot</u> , And like a root from <u>arid ground</u> . He <i>had</i> no handsome form or splendour, And when we saw him, <i>It was</i> not a sight That we should desire him.	shoot ← <i>sucker</i> , as in the botanical sense, but in Hebrew also from the same root as <i>to suck</i> . <hr/> arid ground ← <i>land of aridity</i> , a Hebraic genitive.
Isa 53:3	נִבְזָה וְחָדַל אִישִׁים אִישׁ מִכְּאָבוֹת וַיְדוּעַ חָלִי וּכְמִסְתָּר פָּנָיו מִמֶּנּוּ נִבְזָה וְלֹא חֲשַׁבְנָהוּ:	He was despised and repudiated by men – A man of sorrows and acquainted with <u>affliction</u> – While <i>we were</i> like a <i>person</i> hiding <i>his</i> face <u>from him</u> . He was despised, And we did not esteem him.	affliction ← <i>illness</i> . <hr/> from him: the same form as <i>from us</i> , compare [YLT], but the context militates for <i>from him</i> .
Isa 53:4	אָכַן חָלִינוּ הוּא נִשָּׂא וּמְכַאֲבֵינוּ סָבֵלָם וְאַנְחָנוּ חֲשַׁבְנָהוּ נִגְוַע מִכָּה אֱלֹהִים וּמַעֲנָה:	<b>Surely he has borne our ailments And taken the weight of our sorrows,</b> But we considered him stricken – Struck by God and afflicted.	<b>Matt 8:17. Alluded to in 1 Pet 2:24.</b> <hr/> <hr/> sorrows: or <i>pains</i> .



Isa 53:5	וְהוּא מְחַלֵּל מִפְּשָׁעֵינוּ מִדְּכָא מִעֲוֹנוֹתֵינוּ מוֹסֵר שְׁלוֹמֵנוּ עָלָיו וּבְחִבְרָתוֹ נִרְפָּא-לָנוּ:	He was <u>wounded</u> for our transgressions; He was bruised for our iniquities. The punishment for our peace <i>was</i> on him, <b>And by his weals</b> <b>Our healing came.</b>	<b>1 Pet 2:24.</b> <hr/> <hr/> wounded: or <i>pierced</i> , but not the same word as in Zech 12:10. <hr/> <hr/> our healing came ← <i>it was</i> <i>healed for us.</i>
Isa 53:6	כָּלֵנוּ כְּצֹאן תָּעִינוּ אִישׁ לְדַרְכּוֹ פָּנֵינוּ וַיהוָה הִפְגִּיעַ בּוֹ אֶת עֵוֹן כָּלֵנוּ:	<b>We like sheep have all gone</b> <b>astray;</b> We have each turned <u>our</u> <u>own way</u> . But the LORD has laid on him The iniquity of us all.	<b>1 Pet 2:25.</b> <hr/> <hr/> our <i>own way</i> ← <i>his (own) way</i> .
Isa 53:7	נִגְשׁ וְהוּא נִעְנֶה וְלֹא יִפְתַּח-פִּיו כִּשְׂה לְטֹבַח יוֹבֵל וּכְרֹחַל לִפְנֵי גֹזְזֵיהּ נֹאֲלָמָה וְלֹא יִפְתַּח פִּיו:	He was oppressed, and he was afflicted, But he did not open his mouth. <b>He was led like a lamb to</b> <b>the slaughter,</b> <b>And as a ewe before its</b> <b>shearers is silent</b> <b>He did not open his mouth.</b>	<b>Acts 8:32.</b> Alluded to in <b>1 Pet</b> <b>2:23.</b>
Isa 53:8	מִעֶצֶר וּמִמְשָׁפֵט לִקָּח וְאֶת-דֹּרוֹ מִי יִשׁוּחַח כִּי נִגְזַר מֵאָרֶץ חַיִּים מִפֶּשַׁע עַמִּי נִגַּע לָמוֹ:	<b>He was taken under</b> <b>compulsion and by</b> <b>sentencing,</b> <b>And who can describe what</b> <b>his posterity is?</b> <b>For he was cut off from the</b> <b>land of the living;</b> For the transgression of my people He <i>was struck down</i> .	<b>Acts 8:33.</b> <hr/> <hr/> under compulsion ← <i>from</i> <i>retention</i> . <hr/> <hr/> posterity ← <i>generation</i> . <hr/> <hr/> he <i>was struck down</i> ← <i>a strike</i> <i>on him</i> .
Isa 53:9	וַיִּתֵּן אֶת-רֵשָׁעִים קִבְרוֹ וְאֶת-עֹשֵׂיר בְּמִתּוֹ עַל לֹא-חָמַס עָשָׂה וְלֹא מִרְמָה בְּפִיו:	And <u>his grave</u> was appointed with the wicked, But with a rich <i>man</i> in his death, <b>Because he did no violence,</b> <b>And there was no deceit in</b> <b>his mouth.</b>	<b>1 Pet 2:22.</b> <hr/> <hr/> his grave was appointed ← <i>one /</i> <i>he appointed</i> his grave. Avoidance of the passive. But possibly <i>he (the LORD, or even</i> <i>the servant) appointed his grave</i> .
Isa 53:10	וַיהוָה חָפֵץ דְּכָאוֹ הַחֲלִי אִם-תִּשְׂשִׂים אֲשֶׁם נִפְשׁוֹ יִרְאֶה זֶרַע יֶאֱרִיךְ יָמִים וַחֲפֵץ יִהְיֶה בְּיָדוֹ יַצְלַח:	Yet the LORD was pleased to bruise him, <i>And to ravage him</i> . <u>When his life makes a guilt-</u> <u>offering</u> , He will see <i>his seed</i> , He will prolong <i>his days</i> , And the pleasure of the LORD Will prosper in his hand.	ravage ← <i>make sick</i> . <hr/> <hr/> life ← <i>soul</i> . <hr/> <hr/> when his life makes a guilt- offering: or, ≈ AV, <i>when you</i> <i>make his life a guilt-offering</i> . But there are no other sentences with “you” as the subject in this chapter. So AV differs.

Isa 53:11	<p>מַעֲמַל נִפְשׁוֹ יִרְאֶה יִשְׁבֵּעַ  בְּדַעְתּוֹ יִצְדִּיק צְדִיק עַבְדִּי  לְרַבִּים וְעֹנֵתָם הוּא יִסְבֵּל:</p>	<p>He will see <i>the result</i> of his inward toil;  He will be satisfied.  My righteous servant will justify many by his knowledge,  And he will bear their iniquities.</p>	<p>his inward toil ← <i>the toil of his soul</i>.</p> <hr/> <p>my righteous servant: a rare, but similar, construction in Isa 33:21, Ps 11:7.</p>
Isa 53:12	<p>לָכֵן אֶחְלַק-לוֹ בְּרַבִּים  וְאֶת-עֵצוּמִים יַחְלַק שָׁלֹל׃  תַּחַת אֲשֶׁר הֵעֲרָה לַמָּוֶת  נִפְשׁוֹ וְאֶת-פִּשְׁעֵים נִמְנָה  וְהוּא חֲטָא-רַבִּים נָשָׂא  וּלְפִשְׁעֵים יִפְגִּיעַ: ס</p>	<p>That <i>is</i> why I will apportion him among the great,  And he will share spoil with the mighty,  Because he poured out his being to death,  <b>And he was counted with the transgressors,</b>  And he bore the sin of many,  And he pleaded for the transgressors.</p>	<p><b>Mark 15:28, Luke 22:37.</b></p> <hr/> <p>being ← <i>soul</i>.</p> <hr/> <p>transgressors ... transgressors: otiose, but see Gen 12:5.</p> <hr/> <p>pleaded: or <i>will plead</i>, but we take it as contemporaneous with the preceding verb.</p>
Isa 54:1	<p>רַנֵּי עֲקָרָה לֹא יִלְדָה פְּצָחִי  רָגָה וְצִהְלִי לֹא-חָלָה בֵּי-רַבִּים  בְּנֵי-שׁוֹמְמָה מִבְּנֵי בְעוּלָה  אָמַר יְהוָה:</p>	<p><b>“Be jubilant, you who are barren  And have not given birth.  Break out into jubilation,  And shout for joy,  You who have not been through labour,  For the sons of her who was desolate will be more  Than the sons of her who is married,</b>  Says the LORD.</p>	<p><b>Gal 4:27.</b></p> <hr/> <p>shout for joy ← <i>neigh</i>. Compare Isa 10:30.</p>
Isa 54:2	<p>הֲרִתִּיבִי   מְקוֹם אֶהְלֵךְ  וִירִיעוֹת מִשְׁכְּנוֹתֶיךָ יִטּוּ  אֶל-תַּחֲשֻׁכֵי הָאָרֶץ מִיִּתְרֶיךָ  וַיִּתְדַתֶּיךָ חֲזָקִי:</p>	<p>Make a wide open space <i>in</i> your tent,  And let the curtains of your abodes be stretched.  Do not hold back;  Lengthen your guylines  And strengthen your pegs.</p>	<p>The verbal forms are feminine singular, so referring to, e.g. <i>Jerusalem</i>.</p> <hr/> <p>let the curtains ... be stretched ← <i>let them stretch the curtains</i>.  Avoidance of the passive.</p>
Isa 54:3	<p>בֵּי-יָמִין וּשְׂמֹאל תִּפְרָצִי  וְזָרְעֶךָ גּוֹיִם יִירָשׁ וְעָרִים  נִשְׁמֹת יוֹשִׁיבוּ:</p>	<p>For you will spread out to the right and to the left,  And your seed will dispossess nations,  And they will make desolate places habitable.</p>	<p>dispossess: or <i>inherit</i>.</p>
Isa 54:4	<p>אַל-תִּירָאִי כִּי-לֹא תִבּוֹשִׁי  וְאַל-תִּבְלָמִי כִּי לֹא תַחֲפִירִי כִּי  בְשֵׁת עֲלוּמֶיךָ תִּשְׁכַּחִי וְחָרַפְתְּ  אַלמְנוֹתֶיךָ לֹא תִזְכְּרִי-עוֹד:</p>	<p>Do not fear, for you will not be ashamed,  And you will not suffer ignominy,  For you will not come into disrepute,  And you will forget the shame of your youth,  And you will no longer remember  The reproach of your widowhood.</p>	

Isa 54:5	כִּי בַעֲלִיךָ עָשִׂיךָ יְהוָה צְבָאוֹת שְׁמוֹ וְגֹאֲלֶךָ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָּל־הָאָרֶץ יִקְרָא:	For your husband <i>is</i> your maker – The LORD of hosts <i>is</i> his name – And your redeemer <i>is</i> the holy <i>one</i> of Israel. He will be called The God of all the earth.	
Isa 54:6	כִּי־כֹאשָׁה עֲזוּבָה וְעֲצוּבַת רוּחַ קָרְאָךָ יְהוָה וְאַשְׁת נְעוּרִים כִּי תִמְאַס אָמַר אֱלֹהֶיךָ:	For the LORD has called you As a woman <i>who has been</i> deserted, And <i>who is</i> <u>grieved in</u> spirit, And <i>as</i> a <u>youthful wife</u> – For you were rejected, Says your God.	grieved in ← <i>grieved of</i> . <hr/> youthful wife ← <i>wife of youth</i> , a Hebraic genitive.
Isa 54:7	בְּרִגְעַ קָטָן עֲזַבְתִּיךָ וּבְרַחֲמִים גְּדֹלִים אֶקְבְּצֶךָ:	For a short while I left you, But I will gather you With great tender affection.	
Isa 54:8	בְּשֹׁפָף קֶצֶף הִסְתַּרְתִּי פָּנַי לְגַעַ מִמֶּךָ וּבְחַסְדַּ עוֹלָם רַחֲמִתִּיךָ אָמַר גֹּאֲלֶךָ יְהוָה: ס	In a surge of wrath I hid my face from you for a while, But I will have compassion on you With age-abiding kindness, Says your redeemer, The LORD.	
Isa 54:9	כִּי־מִי נָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מִי־נַח עוֹד עַל־הָאָרֶץ כִּן נִשְׁבַּעְתִּי מִקֶּצֶף עֲלֶיךָ וּמִגְעָר־בְּיָד:	For this <i>is like</i> Noah's waters to me, <i>About</i> which I swore That Noah's waters would no longer pass over the earth. Likewise, I have sworn <u>Not to be angry with you</u> <u>Nor to rebuke you.</u>	not to be angry with you (etc.): i.e. when the time for this comes.
Isa 54:10	כִּי הַהָרִים יִמוּשׁוּ וְהַגְּבָעוֹת תִּמְוִטְנָה וְחִסְדֵי מֵאֲתָךָ לֹא־יִמוּשׁוּ וּבְרִית שְׁלוֹמִי לֹא תִּמְוֹט אָמַר מֵרַחֲמֶיךָ יְהוָה: ס	For the mountains will retreat, And the hills will totter, <u>But</u> my kindness will not retreat from you, And my covenant of peace will not totter, Says the LORD, Who has mercy on you.	but: adversative use of the <i>vav</i> .
Isa 54:11	עֲנִיָּה סַעְרָה לֹא נִחַמָה הִנֵּה אֲנֹכִי מֵרַבִּיץ בַּפּוֹדִי אֲבָנֶיךָ וְיִסְדַּתֶּיךָ בַּסַּפִּירִים:	Poor, tossed about, And not comforted <i>as you</i> <i>are</i> , <u>I am about to</u> set your stones, <u>In dark surround</u> , And I will give you foundations of sapphires.	I am about to ← <i>behold me</i> . <hr/> in dark surround ← <i>in antimony</i> , or <i>in eye shadow</i> , but here probably a dark mineral.
Isa 54:12	וְשִׁמְתִי בְּדָכָל שְׁמֵשֶׁתֶיךָ וְשִׁעְרֶיךָ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֶיךָ לְאַבְנֵי־חַפָּץ:	And I will make your windows of rubies, And your gates of garnet, And all your border Of <u>attractive gemstones</u> .	attractive gemstones ← <i>stones of</i> <i>delight</i> , a Hebraic genitive.

Isa 54:13	<p>וְכָל־בְּנֵי־יָד לְמוֹדֵי יְהוָה וְרַב שְׁלוֹם בְּנֵי־יָד:</p>	<p>And all your sons <i>will be</i> the LORD's <u>disciples</u>, And the peace of your sons Will be great.</p>	<p>John 6:45. <hr/><hr/>disciples: perhaps, having learnt, <i>scholars</i>.</p>
Isa 54:14	<p>בְּצִדְקָה תִּבְּוֹנֵנִי רַחֲמֵי מַעֲשֶׂה כִּי־לֹא תִירָאֵי וּמִמַּחְתָּהּ כִּי לֹא־תִקְרַב אֵלַיִךְ:</p>	<p>You will be established in righteousness; You will certainly be far from <u>oppression</u>, For you will not fear, And <i>you will be far</i> from terror, For it will not come near you.</p>	<p>you will certainly be far from oppression: an imperative, expressing distinct assurance; see [Ges-HG] §110c.</p>
Isa 54:15	<p>הֵן גּוֹר יִגּוֹר אֶפְס מְאוֹתַי מִי־גַר אֶתְּדַע עָלֶיךָ יְפוֹל:</p>	<p>Behold, <i>no-one</i> at all will <u> dwell with you</u> Unless <i>it is authorized</i> by my sign; He <i>who</i> has dwelt with you Would attack you.</p>	<p><i>no-one</i> at all will dwell: infinitive absolute. <hr/><hr/>The AV differs, but it is also plausible. The verse is difficult because of the ambiguity of גַּר (<i> dwell or gather or attack</i>), and other words.</p>
Isa 54:16	<p>* הֵן ** הִנֵּה אֲנִכִּי בְּרִאֲתִי חָרַשׁ נִפְחַ בְּאֵשׁ פְּחָם וּמוֹצִיא כְּלֵי לְמַעֲשָׂהוּ וְאֲנִכִּי בְּרִאֲתִי מִשְׁחִית לְחַבְּל:</p>	<p>Behold, I created the craftsman, <i>Who</i> puffs on the <u>coal fire</u> And produces an <u>instrument</u> for his work. And I created the ruiner To lay waste.</p>	<p>behold: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. <hr/><hr/>coal fire ← <i> fire of coals</i>. <hr/><hr/>an instrument: or <i> an object</i>, or <i> a</i> <i> weapon</i>. <hr/><hr/>for his work: or <i> by his work</i>.</p>
Isa 54:17	<p>כָּל־כְּלֵי יוֹצֵר עָלֶיךָ לֹא יִצְלַח וְכָל־לְשׁוֹן תִּקּוּם־אֶתְּךָ לְמִשְׁפַּט תִּרְשָׁעֵי זֹאת נַחֲלַת עַבְדֵי יְהוָה וְצִדְקָתָם מֵאֵתִי נְאֻם־יְהוָה: ס</p>	<p>No weapon produced against you will be successful, And you will condemn every tongue <i>which confronts</i> you in <u>law</u>. This <i>is</i> the inheritance of the LORD's servants, Whose righteousness <i>comes</i> from me”, Says the LORD.</p>	<p>confronts ← <i> rises</i>. <hr/><hr/>law ← <i> judgment, justice</i>.</p>
Isa 55:1	<p>הוּי כָּל־צָמֵא לִכְּוֹ לַמַּיִם וְאִשֶׁר אֵין־לוֹ כֶּסֶף לִכְּוֹ שִׁבְרוּ וְאִכְלוּ וְלִכְּוֹ שִׁבְרוּ בְּלוֹא־כֶּסֶף וּבְלוֹא מַחִיר יֵיזֶן וְחָלַב:</p>	<p>“Hey, everyone <i>who is</i> <b>thirsty</b>, <b>Come to the water</b>, <b>Including him who <i>has</i> no</b> <b>money</b>. Come <i>and buy</i> something, and eat, And come <i>and buy</i> wine and milk, Without money and without a price.</p>	<p>Rev 21:6, Rev 22:17; John 7:38 (allusion). <hr/><hr/>buy (2x) ← <i> broker</i>.</p>

Isa 55:2	<p>לָמָּה תִשְׁקֹלוּ-כֶסֶף בְּלוֹא-לֶחֶם וַיִּגְיעַכֶּם בְּלוֹא לְשִׁבְעָה שְׂמֵעוּ שְׂמוֹעַ אֵלַי וְאִכְלוּ-טוֹב וּתְתַעֲנַג בְּדִשׁוֹן נַפְשְׁכֶם:</p>	<p>Why do you weigh out money For <i>what is</i> not bread, And your hard-earned wealth For <i>what does</i> not satisfy? Listen carefully to me, And eat <i>what is</i> good, And let your <u>being</u> delight itself In fatness.</p>	<p>listen carefully: infinitive absolute.  being ← <i>soul</i>.</p>
Isa 55:3	<p>הִטּוּ אָזְנוֹכֶם וּלְכוּ אֵלַי שְׂמֵעוּ וּתְחִי נַפְשְׁכֶם וְאִכְרַתָּה לְכֶם בְּרִית עוֹלָם חֲסֵדֵי דָוִד הַנְּאֻמָּנִים:</p>	<p>Incline your <u>ears</u> and come to me. Listen, and let <u>yourself</u> live, And I will <u>make</u> an age- abiding covenant for you – <b>The faithful kindnesses of David.</b></p>	<p><b>Acts 13:34.</b>  ears ← <i>ear</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.  yourself ← <i>your soul</i>.  make ← <i>cut</i>.</p>
Isa 55:4	<p>הֵן עֵד לְאוֹמִים נִתְּתִיו נְגִיד וּמִצִּוָּה לְאֻמִּים:</p>	<p>Behold, I have made him A witness to the <u>nations</u> – A leader and a commander For the <u>nations</u>.</p>	<p>nations ... nations: otiose, but see Gen 12:5.</p>
Isa 55:5	<p>הֵן גֹּיִל לֹא-תִדַּע תִּקְרָא וְגֹי לֹא-יִדְעוּךָ אֲלֵיךָ יְרוּצוּ לְמַעַן יִהְיֶה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל כִּי פִאֲרָךְ: ס</p>	<p>Behold, you will call <i>on</i> a nation <i>Which</i> you did not know, And a nation <i>which</i> did not know you Will run to you For the sake of the LORD your God, And for the holy <i>one</i> of Israel, For he has adorned you.</p>	
Isa 55:6	<p>דַּרְשׁוּ יְהוָה בְּהִמְצָאוֹ קְרָאהוּ בְּהִיּוֹתוֹ קָרוֹב:</p>	<p>Seek the LORD While he is to be found; Call upon him While he is near.</p>	
Isa 55:7	<p>יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מִחֲשַׁבְתּוֹ וַיֵּשֶׁב אֶל-יְהוָה וַיִּרְחַמֵּהוּ וְאֶל-אֱלֹהֵינוּ כִּי-יִרְבֶּה לְסִלּוֹחַ:</p>	<p>Let the wicked abandon his way, And the <u>iniquitous man</u> his designs, And let him return to the LORD, Who will show him mercy, And to our God, For he is very <i>forward</i> to forgive.</p>	<p>iniquitous man ← <i>man of iniquity</i>, a Hebraic genitive.</p>
Isa 55:8	<p>כִּי לֹא מִחֲשַׁבּוֹתַי מִחֲשַׁבּוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נְאֻם יְהוָה:</p>	<p>For my thoughts <i>are</i> not your thoughts, And your ways <i>are</i> not my ways, Says the LORD.</p>	

Isa 55:9	כִּי־גָבְהוּ שָׁמַיִם מֵאָרֶץ כֵּן גָּבְהוּ דְרָכַי מִדְרָכֵיכֶם וּמַחְשַׁבְתִּי מִמַּחְשַׁבְתֵיכֶם:	For <i>as</i> the heavens are higher than the earth, So my ways are higher than your ways, And my thoughts than your thoughts.	
Isa 55:10	כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִזֶּה־שָׁמַיִם וְשִׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לְזֵרַע וְלֶחֶם לְאֹכֵל:	For as the rain and the snow fall from the heavens And do not return there, But saturate the land And cause it to be fertile, <b>And give growth and yield seed for the sower, And bread for him who eats,</b>	<b>2 Cor 9:10.</b> <hr/> <hr/> to be fertile ← <i>to beget</i> , but also, <i>to make beget</i> .
Isa 55:11	כֵּן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב אֵלַי רִיקָם כִּי אִם־עָשָׂה אֶת־אֲשֶׁר חָפְצָתִי וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו:	So my word which proceeds from my mouth is; It will not return to me in vain, But rather it will do what I have willed, And it will be successful Where I have sent it.	in vain ← <i>emptily</i> .
Isa 55:12	כִּי־יֵצֵאוּ מִתְּצִיָּה וּבְשִׁלּוֹם תִּזְבְּחוּן הַהָרִים וְהַגְּבָעוֹת יִפְצְחוּ לְפָנֵיכֶם רִנָּה וְכָל־עֵצֵי הַשָּׁדָה יִמְחֲאוּ־כַף:	For you will go out with joy, And you will be led in peace; The mountains and the hills will break out <i>in</i> jubilation before you, And all the trees of the countryside Will clap <i>their</i> hands.	
Isa 55:13	תַּחַת הַנֶּעְצוּץ יַעֲלֶה בְרוֹשׁ *תַּחַת *וְתַחַת הַסְּרָפֵד יַעֲלֶה הַדָּס וְהָיָה לִיהוָה לְשֵׁם לְאוֹת עוֹלָם לֹא יִכָּרֵת: ס	Instead of the thorn bush, The cypress will come {K: up; } [Q: up,] {K: Instead} [Q: And instead] of the briar The myrtle will come up, And it will be for the LORD's fame, As an age-abiding sign <i>Which</i> will not be cut off.”	fame ← <i>name</i> .
Isa 56:1	כֹּה אָמַר יְהוָה יְהוּזָבָב מִשְׁפַּט וְעָשׂוּ צְדָקָה כִּי־קְרוּבָה יִשׁוּעָתִי לָבוֹא וְצְדָקָתִי לְהַגְלוֹת:	<i>This is what</i> the LORD says: “Maintain justice and <u>act</u> <u>righteously</u> , For my salvation <i>is</i> drawing <u>near</u> , As <i>is</i> my righteousness <i>Which is</i> to be revealed.	<i>this is what</i> ← <i>thus</i> . <hr/> <hr/> act righteously ← <i>do righteousness</i> . <hr/> <hr/> <i>is</i> drawing near ← <i>(is) close to come</i> .
Isa 56:2	אֲשֶׁר־יִאֱנוֹשׁ יַעֲשֶׂה־זֹאת וּבֶן־אָדָם יַחֲזִיק בָּהּ שִׁמְרָה שַׁבָּת מִחֲלָלוֹ וְשִׁמְרָה יָדוֹ מִמְעֹשׂוֹת כָּל־רָע: ס	Blessed <i>is</i> the man <i>who</i> does this, And the son of Adam <i>who</i> holds on to it, <i>Who</i> keeps the Sabbath so as not to profane it And keeps his hand away From committing <u>any</u> evil.	any ← <i>every</i> .

Isa 56:3	<p>וְאַל־יֹאמֶר בֶּן־הַנָּכַר הַנְּלוּה  אֶל־יְהוָה לֵאמֹר הַבְּדֵל  יְבַדִּילְנִי יְהוָה מֵעַל עַמּוֹ  וְאַל־יֹאמֶר הַסְּרִים הֵן אֲנִי עֵץ  יְבֹשׁ: ס</p>	<p>And do not let the <u>foreigner</u>  Who <i>is</i> joined to the LORD  say,  ‘The LORD will <u>surely</u>  <u>separate</u> me from his  people’,  And do not let the eunuch  say,  ‘Look, I <i>am</i> dry wood.’ ”</p>	<p>foreigner ← <i>son of foreignness</i>.  <hr/> say ← <i>say saying</i>.  <hr/> surely separate: infinitive  absolute.</p>
Isa 56:4	<p>כִּי־כֹה   אָמַר יְהוָה לַסְּרִיסִים  אֲשֶׁר יִשְׁמְרוּ אֶת־שַׁבְּתוֹתַי  וּבָחֲרוּ בְאֲשֶׁר חִפְצָתִי  וּמַחְזִיקִים בְּבְרִיתִי:</p>	<p>For <u>this is what</u> the LORD  says  To the eunuchs who keep my  Sabbaths,  And choose what I delight  in,  And keep my covenant:</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Isa 56:5	<p>וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחֹמֹתַי  יָד וְשֵׁם טוֹב מִבָּנִים וּמִבָּנוֹת  שֵׁם עוֹלָם אֲתֹן־לּוֹ אֲשֶׁר לֹא  יִכָּרֵת: ס</p>	<p>“Now I will give them  A memorial and a name  In my house and within my  walls,  Better than sons and  daughters.  I will give him an age-  abiding name  Which will not be cut off.</p>	<p>a memorial and a name: from  which <i>Yad Vashem</i>, the name of  the memorial to the victims of  the holocaust, comes. The word  for <i>memorial</i> also means <i>hand</i>,  <i>power</i>, <i>care</i> etc.  <hr/> give him: AV differs (<i>give</i>  <i>them</i>), but we follow the  Hebrew.</p>
Isa 56:6	<p>וּבְנֵי הַנָּכַר הַנְּלוּיִם עַל־יְהוָה  לְשָׁרְתוֹ וְלֹא־הִבָּה אֶת־שֵׁם  יְהוָה לְהִזוֹת לוֹ לְעַבְדִּים  כָּל־שֹׁמֵר שַׁבַּת מִחֻלּוֹ  וּמַחְזִיקִים בְּבְרִיתִי:</p>	<p>And <i>I will allow</i> the  <u>foreigners</u>  Who <i>are</i> joined to the LORD  In serving him  And <u>in loving</u> the name of  the LORD  To be his servants  – Everyone <i>who</i> keeps the  Sabbath  <u>By not profaning</u> it,  And <i>all who</i> keep my  covenant.</p>	<p><i>I will allow</i>: supplied from <i>I will</i>  <i>give</i> in Isa 56:5, the verb נָתַן  covering both meanings.  <hr/> in serving ... in loving ... by not  profaning: gerundial use of the  infinitive.</p>
Isa 56:7	<p>וְהִבִּיאֹתִים אֶל־הַר קֹדֶשִׁי  וְשִׂמְחֹתִים בְּבֵית תְּפִלָּתִי  עוֹלֹתֵיהֶם וּזְבַחֵיהֶם לְרִצּוֹן  עַל־מִזְבְּחֵי כִּי בֵיתִי  בֵּית־תְּפִלָּה יִקְרָא  לְכָל־הָעַמִּים:</p>	<p>And I will bring them to <u>my</u>  <u>holy mountain</u>,  And I will make them joyful  in my house of prayer.  Their burnt offerings and  their sacrifices  <i>Will be</i> a delight on my altar,  And <b>my house will be</b>  <b>called</b>  <b>A house of prayer for all</b>  <b>the nations.</b>”</p>	<p><b>Matt 21:13, Mark 11:17, Luke</b>  <b>19:46.</b>  <hr/> my holy mountain ← <i>the</i>  <i>mountain of my holiness</i>, a  Hebraic genitive.</p>
Isa 56:8	<p>נְאֻם אֲדֹנָי יְהוָה מְקַבֵּץ נַדְחֵי  יִשְׂרָאֵל עוֹד אֶקְבֹּץ עָלָיו  לְנִקְבְּצָיו:</p>	<p>My Lord the LORD,  Who gathers those who <i>were</i>  driven out of Israel, says,  ‘I will yet gather them <u>there</u>,  With those of his <i>company</i>  Who have been gathered.</p>	<p>there ← <i>to him / it</i>, referring to  Israel as a nation.</p>

Isa 56:9	כָּל חַיְתוֹ שְׂדֵי אֲתִיו לֶאֱכֹל כָּל־חַיְתוֹ בַּיַּעַר: ס	All <i>you</i> wild animals, Come to eat – All <i>you</i> wild animals of the forest.	
Isa 56:10	*צִפּוֹ *צִפּוֹ עֹרִים כָּלֵם לֹא יֵדְעוּ כָּלֵם כְּלָבִים אֱלֵמִים לֹא יֻכְלוּ לִנְבַח הַזִּים שְׂכָבִים אֲהַבֵי לָנוּם:	His watchmen <i>are</i> all blind; They do not know <i>anything</i> . They <i>are</i> all mute dogs; They are not able to bark. <i>They are</i> dreamers, lying down, <i>Who</i> love to slumber.	his watchmen: the <i>ketiv</i> reads <i>his</i> <i>watchman</i> , but it has a plural adjective.
Isa 56:11	וְהַכְּלָבִים עֲזִי־נֶפֶשׁ לֹא יֵדְעוּ שְׂבֻעָה וְהֵמָּה רָעִים לֹא יֵדְעוּ הָבִיין כָּלֵם לְדַרְכָם פָּנוּ אִישׁ לְבַצְעוֹ מִקְצָהוּ:	But the dogs have a ferocious <u>appetite</u> – They do not know satiety – And they <i>are</i> shepherds <i>who</i> do not know how to discern. They have all turned their <i>own</i> way – Each <i>one</i> to his <i>own</i> gain From his <i>own</i> <u>retreat</u> .	appetite ← <i>soul</i> , but also <i>appetite</i> . retreat ← <i>end</i> .
Isa 56:12	אֲתִיו אֶקְחָה־יַיִן וְנִסְבָּאָה שִׂכָר וְהָיָה כִּזֶּה יוֹם מִחֹר גְּדוֹל יֵתֵר מְאֹד:	‘Come on’, <i>they say</i> , ‘For I will get wine, And let us imbibe liquor, And tomorrow will be like this, Great and <u>most excellent</u> .’	most excellent ← <i>much</i> <i>excellence</i> .
Isa 57:1	הַצְּדִיק אֲבָד וְאִין אִישׁ שֵׁם עַל־לֵב וְאִנְשֵׁי־חֶסֶד נֶאֱסָפִים בְּאִין מִבֵּין כִּי־מִפְּנֵי הָרָעָה נֶאֱסַף הַצְּדִיק:	The righteous <i>man</i> <u>is no</u> <u>more</u> , And <i>there is</i> no man <i>who</i> lays <i>it</i> to heart, And <u>kind men</u> have been <u>taken away</u> , With no-one understanding That <i>it is</i> because of evil That the righteous <i>man</i> has been <u>taken away</u> .	is no more ← <i>has perished</i> . kind men ← <i>men of kindness</i> , a Hebraic genitive. taken away (2x) ← <i>gathered in</i> .
Isa 57:2	יָבוֹא שְׁלוֹם יְנוּחוּ עַל־מִשְׁכְּבוֹתָם הַלֵּךְ נִכְחוֹ:	He will enter <i>into</i> <u>peace</u> ; They will rest on their couches, <i>Each</i> who walks <i>in</i> <u>his</u> <u>uprightness</u> .	he will enter <i>into</i> <u>peace</u> : or <i>peace will come</i> . his uprightness ← <i>his</i> ( <i>i.e.</i> <i>God's</i> ) <i>straightforwardness</i> .
Isa 57:3	וְאַתֶּם קִרְבוּ־הֵנָּה בְּנֵי עֲנָנָה זֶרַע מְנַאֲף וְתִזְנָה:	But <i>as for</i> you, draw near here, <i>You</i> sons of the <u>diviner</u> by clouds, And seed of the adulterer <u>and</u> <u>the prostitute</u> .	but: adversative use of the <i>vav</i> . diviner: feminine. and the prostitute ← <i>and she</i> <i>committed whoredom</i> .



Isa 57:4	<p>עַל־מִי תִתְעַנְּגוּ עַל־מִי  תִּרְחִיבוּ פֶה תִּאָרִיכוּ לְשׁוֹן  הֲלוֹא־אַתֶּם יְלָדֵי־פֶשַׁע זֹרַע  שֶׁקֶר:</p>	<p>Against whom do you make sport for yourselves?  Whom do you <u>smirk</u> at?  <i>Whom</i> do you <u>poke</u> the tongue at?  Are you not <u>transgressive children</u>  – A <u>false seed</u>?</p>	<p>smirk ← <i>widen the mouth</i>.  <hr/> poke ← <i>lengthen</i>.  <hr/> transgressive children ← <i>children of transgression</i>. The usual expression is <i>sons of transgression</i>, but see Isa 2:6.  <hr/> a false seed ← <i>a seed of falsity / lying</i>, a Hebraic genitive.</p>
Isa 57:5	<p>הַנְּחָמִים בְּאֵלִים תַּחַת כָּל־עֵץ  רַעְנָן שַׁחֲטֵי הַיְלָדִים בְּנַחְלִים  תַּחַת סַעֲפֵי הַסְּלָעִים:</p>	<p>– <i>You who are</i> inflamed by idols  Under every luxuriant tree,  Slaughtering children at the streams  Under the fissures in the rocks?</p>	
Isa 57:6	<p>בְּחִלְקֵי־נַחַל חִלְקָךְ הֵם הֵם  גּוֹרְלֶךָ גַּם־לָהֶם שְׂפָכֶתָ נֹסֶךְ  הַעֲלִית מִנְחָה הַעַל אֶלֶּה  אַנְחָם:</p>	<p>Your lot <i>is</i> in the bare reaches of a stream;  They <i>are</i> what your fate <i>is</i>.  To them also you poured out a libation  And raised an offering.  Should I be comforted by these?</p>	
Isa 57:7	<p>עַל הַר־גְּבוּהַ וְנִשְׂאָ שְׂמֹתָ  מִשְׁכַּבְּךָ גַּם־שָׁם עָלִית לְזַבַּח  זִבַּח:</p>	<p>You have <u>made your bed</u>  On a high and lofty mountain;  There too you went up  To <u>offer sacrifice</u>.</p>	<p>made your bed ← <i>placed your couch</i>.  <hr/> offer ← <i>sacrifice</i>.</p>
Isa 57:8	<p>וְאַחַר הַדְּלִית וְהַמְּזוּזָה שְׂמֹתָ  זְכָרוֹנְךָ כִּי מֵאִתִּי גָלִית וְתַעֲלִי  הִרְחַבְתָּ מִשְׁכַּבְּךָ וְתִכְרַת־לְךָ  מִהֶם אֶהְבֵּת מִשְׁכַּבְּם יָד  חַזִּית:</p>	<p>And you have left your memorial  Behind the door and doorpost,  For you have uncovered yourself  To <i>someone other</i> than me,  And you have <u>gone up</u>,  And you have made your bed widely <u>available</u>,  And <u>you have made yourself a covenant</u>  With <i>some</i> of them.  You have loved their bed;  You have seen <i>their</i> <u>male member</u>.</p>	<p>gone up: or <i>offered</i>.  <hr/> you have made ← <i>she has cut</i>, the verb being associated with <i>covenants</i>. On the translation as second person (<i>you</i>), see [Ges-HG] §47k.  <hr/> male member ← <i>hand</i>, and various other meanings. See [BDB] p.390, № 4g for <i>phallus</i>. AV differs (<i>it</i>).</p>
Isa 57:9	<p>וְתִשְׂרִי לַמֶּלֶךְ בְּשֶׁמֶן וְתִרְבִּי  רִקְחִיךָ וְתִשְׁלַחֵי צְרִיךָ  עַד־מֵרְחֹק וְתִשְׁפִּילֵי  עַד־שְׂאוֹל:</p>	<p>And you went to the king with oil,  And you <u>took many fragrances</u>,  And you sent your ambassadors <u>far and wide</u>,  And you brought <u>people</u> down to the grave.</p>	<p><i>took many fragrances</i> ← <i>increased your fragrances</i>.  <hr/> far and wide ← <i>up to from far</i>.  <hr/> <i>people</i>: AV differs (<i>thysself</i>).</p>

Isa 57:10	בָּרַב דַּרְכְּךָ יִגְעַת לֹא אֶמְרָתְךָ נֹאֵשׁ חַיִּת יָדְךָ מִצָּאת עַל־כֵּן לֹא חֲלִית׃	You exhaust yourself with <u>your grand way</u> . You have not said, ‘It is desperate.’ You have found <u>vitality</u> in your <u>reach</u> , Which <i>is</i> why you have not flagged.	your grand way ← <i>the grandness of your way</i> . A reverse Hebraic genitive; compare Dan 11:20. <hr/> vitality ← <i>life</i> . <hr/> reach ← <i>hand</i> .
Isa 57:11	וְאֶת־מִי דָאֲגַתְּ וּתִירָאִי כִי תִכְזֹּבִי וְאוֹתִי לֹא זָכַרְתְּ לֹא־שָׁמַתְּ עַל־לִבְךָ הֲלֵא אֲנִי מִחֲשֶׁה וּמִמְעַלִּים וְאוֹתִי לֹא תִירָאִי׃	And about whom have you been anxious, And <i>whom</i> do you fear? For you are dealing dishonestly, And you have not remembered me; You have not laid <i>it</i> to your heart. Have I not been silent ever since age-old time, <u>While</u> you have not been fearing me?	while: temporal use of the <i>vav</i> .
Isa 57:12	אֲנִי אֲגִיד צְדָקָתְךָ וְאֶת־מַעֲשֵׂיךָ וְלֹא יוֹעִילוּדְךָ׃	I <i>can</i> tell of your righteousness And your works, But they will not profit you.	
Isa 57:13	בְּזַעַקְךָ יַעֲלֶיךָ קְבוּצֵיךָ וְאֶת־כָּל־מִשְׁאֲרוֹתַי יִקַּח־הֶבֶל וְהַחוּסָה בִּי יִנְחַל־אֶרֶץ וַיִּירֶשׁ הַר־קֹדֶשׁ׃	When you cry out, Let your troops deliver you, But the wind will carry them all away – A <i>puff of</i> breath will take <i>them</i> away. But he who trusts in me Will inherit the land And will come into possession Of <u>my holy mountain</u> .	my holy mountain ← <i>the mountain of my holiness</i> , a Hebraic genitive.
Isa 57:14	וְאָמַר סְלוּ־סְלוּ פְּנוּ־דַרְךְךָ הָרִימוּ מִכְשׁוֹל מִדַּרְךְךָ עַמִּי׃	And he will say, ‘Raise an embankment, raise an embankment, Clear a way; Remove <i>any</i> obstacle From my people's road.’	
Isa 57:15	כִּי כֹה אָמַר יְהוָה וְנִשְׂאָ שִׁכְנֵךְ עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֶשְׁכֵּן וְאֶת־דַּבְּאֵי וּשְׁפַל־רוּחַ לְהַחֲיֹת רוּחַ שְׁפָלִים וְלְהַחֲיֹת לֵב נִדְבָקָאִים׃	For <u>this is what</u> the <i>one</i> Who is high and exalted, Who lives permanently, And whose name <i>is</i> holy, Says: I will dwell on high, And <u>holily</u> , And with the contrite and <u>humble in spirit</u> , To <u>revive</u> the spirit of the lowly, And to <u>revitalize</u> the heart Of <i>those</i> ground down.	this <i>is what</i> ← <i>thus</i> . <hr/> holily ← ( <i>as a</i> ) <i>holy (one)</i> . <hr/> humble in spirit ← <i>humble of spirit</i> . Wider use of the construct state. <hr/> revive ... revitalize ← <i>revive ... revive</i> . Otiose, but see Gen 12:5.

Isa 57:16	כִּי לֹא לְעוֹלָם אֶרִיב וְלֹא לְנֹצַח אֶקְצֹף כִּי-לוֹחַ מִלְּפָנַי יֵעֹטוֹף וּנְשָׁמוֹת אֲנִי עֹשִׂיתִי:	For I will not contend age- abidingly, And I will not be angry in perpetuity, For a spirit <i>could</i> succumb before me, As <i>would</i> living beings <i>Which</i> I have made.	
Isa 57:17	בִּעֲוֹן בְּצַעֲוֵי קִצְפֹּתַי וְאַפְהוּ הִסְתַּר וְאַקְצָף וַיִּלְדֵּךְ שׁוֹבֵב בְּדַרְדָּר לְבוֹ:	I was angry at the iniquity of his unjust gain, And I struck him. <i>I hide myself</i> and I show anger, But he walks <u>rebelliously</u> In the way of his heart.	<i>I hide myself</i> : infinitive absolute in the role of a finite verb.  rebelliously ← ( <i>as a</i> ) <i>rebellious</i> ( <i>one</i> ).
Isa 57:18	דַּרְכָּיו רָאִיתִי וְאַרְפָּאֵהוּ וְאַנְחָהוּ וְאַשְׁלֵם נַחֲמִים לוֹ וְלֹאֲבָלָיו:	I have seen his ways But I will heal him and lead him, And I will restore <u>comfort</u> to him And to those of his <i>company</i> who mourn.	comfort ← <i>comforts</i> .
Isa 57:19	בּוֹרֵא *נוֹב **נִיב שְׁפָתַיִם שְׁלוֹם   שְׁלוֹם לְרַחוּק וּלְקְרוֹב אָמַר יְהוָה וְרָפָאתָיו:	<i>I create the fruit of the lips:</i> <b>Peace, peace to him who is far off</b> <b>And to him who is near,</b> Says the LORD, And I will heal him.	the fruit: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.  <b>Eph 2:17.</b>
Isa 57:20	וְהִרְשָׁעִים כַּיָּם נִגְרָשׁ כִּי הַשְׁקֵט לֹא יִכָּל וַיִּגְרָשׁוּ מִמִּיּוֹ רֶפֶשׁ וְטִיט:	But the wicked <i>are</i> like a raging sea, For it cannot be calm, And its waters cast up mud and mire.	
Isa 57:21	אֵין שְׁלוֹם אָמַר אֱלֹהֵי לְרִשָּׁעִים: ס	<i>There is no peace</i> ”, Says my God, “For the wicked.”	
Isa 58:1	קְרֵא בְּגֵרוֹן אֶל-תַּחֲשֹׁךְ כְּשׁוֹפֵר הָרֶם קוֹלְךָ וְהִגַּד לְעַמִּי פְשָׁעָם וּלְבַיִת יַעֲקֹב חַטָּאתָם:	“Call out <u>at the top of your voice</u> , Do not hold back, Raise your voice like the ramshorn, And tell my people their transgression, And the house of Jacob their sins,	at the top of your voice ← <i>in the throat</i> .
Isa 58:2	וְאוֹתֵי יוֹם יוֹם יִדְרָשׁוּן וְדָעַת דַּרְכֵי יַחְפָּצוֹן כְּגֹי אֲשֶׁר-צָדְקָה עָשָׂה וּמִשְׁפָּט אֱלֹהֵיו לֹא עָזַב יִשְׁאַלְוּנִי מִשְׁפָּטֵי-צֶדֶק קִרְבַּת אֱלֹהִים יַחְפָּצוֹן:	So <u>that</u> they seek me daily, And delight in knowledge of my ways, Like a nation which <u>acts</u> <u>righteously</u> , And does not forsake the justice of <u>their</u> God, So <u>that</u> they ask for <u>righteous judgments</u> , And delight in drawing near to God.	so that: purposive use of the <i>vav</i> .  acts righteously ← <i>does righteousness</i> .  their God ← <i>its (the nation's) God</i> .  righteous judgments ← <i>judgments of righteousness</i> , a Hebraic genitive.

Isa 58:3	לָמָּה צִמְנוּ וְלֹא רִאִיתָ עֲנִינוּ נִפְשָׁנוּ וְלֹא תִדְעֵהוּ הַיּוֹם צִמְמֶכֶם תִּמְצְאוּ-חֵפֶז וְכָל-עֲצִבֵיכֶם תִּנְגְּשׁוּ:	‘Why have we fasted, But you have not seen it? We have afflicted <u>ourselves</u> , But you have not been aware of it.’ <i>It is because</i> on the day when you fast, You <u>take pleasure</u> , And you act as an oppressor In all the labour you <i>impose</i> .	ourselves ← <i>our souls</i> . <hr/> it is because ← <i>behold</i> . <hr/> take pleasure ← <i>find pleasure</i> . <hr/> the labour you <i>impose</i> ← <i>your labours</i> , here causative.
Isa 58:4	הֲזֶה לְרִיב וּמִצָּחַ תִּצְוֶמוּ וְלִהְיוֹת בְּאִגְרֵף רָשָׁע לֹא-תִצְוֶמוּ כִּיּוֹם לְהִשְׁמִיעַ בְּמִרוֹם קוֹלְכֶם:	<i>It is because</i> you fast in contention and quarrel, And <u>with striking</u> with a wicked fist. You <i>cannot</i> fast as you do today In order to make your voice heard on high.	it is because ← <i>behold</i> . <hr/> with striking: gerundial use of the infinitive. <hr/> wicked fist ← <i>fist of wickedness</i> , a Hebraic genitive.
Isa 58:5	הֲכֹזֶה יִהְיֶה צִוֹם אֲבַחְרֶהוּ יוֹם עֲנֹת אָדָם נִפְשׁוֹ הַלֶּכֶף כְּאִגְמֹן רֹאשׁוֹ וְשָׁק וְאֶפְרַיִם יִצִיעַ הַלְזָה תִקְרָא-צִוֹם וַיּוֹם רָצוֹן לִיהוָה:	Do I approve of a fast like this? A day when a man afflicts <u>himself</u> ? <i>Is it</i> to bend the head down like a bulrush, And to spread sackcloth and ashes? <i>Is it</i> for that that you call a fast And a day of delight for the LORD?	approve of ← <i>choose</i> . <hr/> himself ← <i>his soul</i> .
Isa 58:6	הֲלוֹא זֶה צִוֹם אֲבַחְרֶהוּ פִתְחֵי חֲרֻצְבוֹת רָשָׁע הַתֵּר אֲגַדּוֹת מוֹטָה וְשִׁלַּח רְצוּצִים חֲפָשִׁים וְכָל-מוֹטָה תִנְתְּקוּ:	<i>Is not this the fast that I</i> approve of: To loosen tight bonds of wickedness, To unfasten the straps of the yoke, And <b>to send the oppressed</b> <b>away free</b> , And <i>that</i> you detach every yoke?	Alluded to in <b>Luke 4:18</b> . <hr/> I approve of ← <i>I will choose it</i> . <hr/> oppressed ← <i>crushed, buckled</i> .
Isa 58:7	הֲלוֹא פָרַס לָרֵעַב לַחֲמֶךָ וְעֲנִיִּים מְרוּדִים תָּבִיא בֵּית כִּי-תִרְאֶה עָרֹם וְכִסְיֹתוֹ וּמִבְשָׂרְךָ לֹא תִתְעַלֵּם:	<i>Is it</i> not to distribute your bread to the hungry, And that you bring poor wanderers <i>to</i> a house? – That when you see <i>someone</i> naked, You <u>clothe</u> him, And you do not <u>ignore</u> Those of your <u>own</u> <u>family</u> ?	clothe ← <i>cover</i> . <hr/> ignore ← <i>hide yourself from</i> , figuratively <i>ignore</i> , as in Modern Hebrew. <hr/> family ← <i>flesh</i> .
Isa 58:8	אַזּ יִבְקַע כְּשֹׁחַר אוֹרֶךְ וְאַרְכַּתְךָ מִהֲרָה תִצְמַח וְהִלְךְ לְפָנֶיךָ צְדָקָה כְּבוֹד יְהוָה יֵאֱסָפֶךָ:	Then your light will <u>break</u> <u>through</u> like the dawn, And your revitalization will spring up speedily, And your righteousness will go before you, And the glory of the LORD Will gather you up.	break through ← <i>be broken through</i> .

Isa 58:9	אֵז תִּקְרָא וַיהוָה יַעֲנֶה תְּשׁוּעַ וַיֹּאמֶר הַנְּנִי אִם־תִּסְרִי מִתּוֹכָךְ מוֹטֵה שֶׁלַח אֶצְבֵּעַ וּדְבַר־אֲוֹן:	Then you will call out, And the LORD will answer; You will cry out, And he will say, ‘Here I am.’ If you remove the yoke from your company – Pointing the finger And speaking vanity –	here I am ← behold me. company ← midst. pointing ← sending, casting.
Isa 58:10	וּתְפַק לְרַעַב נַפְשֶׁךָ וְנַפְשׁ נַעֲנָה תִשְׁבִּיעַ וְזָרַח בַּחֲשֶׁךְ אוֹרְךָ וְאַפְלַתְךָ כַּצַּהֲרָיִם:	And stir yourself for the hungry, And satisfy an afflicted person, Then your light will arise in the dark, And what was your gloom Will become like midday light.	yourself ← your soul. person ← soul.
Isa 58:11	וְנָחַדְךָ יְהוָה תָּמִיד וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נַפְשֶׁךָ וְעִצְמֹתֶיךָ יִחְלִיץ וְהָיִיתָ כְּגֵן רוּחַ וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יִכָּזֵבוּ מִימּוֹ:	And the LORD will always lead you, And he will satisfy your appetite in dry places And make your joints pliant, And you will become like a well-watered garden, And like a fount of water Whose water does not fail.	John 7:38 (allusion). appetite ← soul. joints pliant: or bones strong. fail ← deceive.
Isa 58:12	וּבְנֵנוּ מִמֶּדֶד חֲרָבוֹת עוֹלָם מוֹסְדֵי דוֹר־וְדוֹר תִּקְוָמָם וּקְרָא לָךְ גִּדְרַת פָּרָץ מִשְׁבֵּב נְתִיבוֹת לְשִׁבְתָּ:	And those to issue from you Will rebuild the age-old desolate places; You will re-establish the foundations of generation upon generation, And you will be called The Sealer of the Breach – The Restorer of Paths to Inhabit.	rebuild ← build. re-establish ← establish. sealer ← fencer / wall builder.
Isa 58:13	אִם־תִּשְׁבֹּת מִשְׁבַּת רְגְלֶךָ עֲשׂוֹת חֲפָצֶיךָ בַּיּוֹם קֹדֶשׁ וּקְרָאתָ לְשַׁבָּת עֲנָג לְקֹדֶשׁ יְהוָה מְכַבֵּד וּכְבֹדְתוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְצוֹא חֲפָצֶךָ וּדְבַר דְּבַר:	If you restrain yourself from trampling on the Sabbath, From indulging your desires on my holy day, And you call the Sabbath, Delight, The Holy Occasion of the LORD, And Honourable, And you honour it By not indulging your own ways, By not finding your own entertainment Or speaking your own words,	restrain yourself from trampling on ← turn your foot from. indulging (2x) ← doing. my holy day ← the day of my holiness, a Hebraic genitive. it: masculine, agreeing with holy day, or Sabbath which can be masculine. Or, him. by not indulging ... by not finding: gerundial use of the infinitive.

Isa 58:14	אָז תִּתְעַנֵּג עַל־יְהוָה וְהִרְכַּבְתִּיךָ עַל־בְּמוֹתַי אֲרָץ וְהֵאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִי יְהוָה דִּבֶּר: ס	Then you will be delighted with the LORD, And I will make you ride on the high places of the land, And I will feed you With the inheritance of Jacob your father, For the mouth of the LORD has spoken.”	
Isa 59:1	הֲזוֹ לֹא־קִצְרָה יַד־יְהוָה מִהוֹשִׁיעַ וְלֹא־כְבֹּדָה אָזְנוֹ מִשְׁמוֹעַ:	Behold, the arm of the LORD Is not too short to save, Nor is his ear Too dull to hear.	
Isa 59:2	כִּי אִם־עֲוֹנוֹתֵיכֶם הִיוּ מַבְדִּילִים בֵּינְכֶם לְבֵין אֱלֹהֵיכֶם וְחַטָּאוֹתֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְׁמוֹעַ:	For your iniquities were separating you From your God, And your sins <u>made him</u> <u>hide his</u> face from you So as not to hear.	made <i>him</i> hide ← <i>hid</i> , but with an extra causative layer here.
Isa 59:3	כִּי כַפְיֶכֶם נִגְאַלוּ בַדָּם וְאֶצְבָּעוֹתֵיכֶם בָּעוֹן שִׁפְתוֹתֵיכֶם דִּבְרוּ־שֶׁקֶר לְשׁוֹנְכֶם עוֹלָה תִּהְיֶה:	For your <u>hands</u> are stained with blood, And your fingers with iniquity. Your lips have spoken lies, And your tongue has uttered injustice.	hands ← <i>palms</i> .
Isa 59:4	אִין־קִרָא בְצִדִק וְאִין נִשְׁפֵט בְּאַמוּנָה בְטוֹחַ עַל־תְּהוֹ וְדִבְרֵ־שׁוֹא הָרוּ עִמָּל וְהוֹלִיד אָוֶן:	<i>There is</i> no-one <u>giving</u> <u>verdicts in righteousness</u> , And no-one is judged faithfully, As <i>they</i> trust in a vain thing, And speak <u>lies</u> , <u>Engendering</u> sorrow And <u>conceiving</u> iniquity.	The verse contains 4 infinitives absolute in the role of a finite verb. giving verdicts in righteousness ← <i>calling in justice</i> . lies ← <i>falsity</i> . engendering ... conceiving ← <i>conceiving ... engendering</i> . Compare Job 15:35.
Isa 59:5	בִּיצֵי צְפָעוֹנִי בִקְעוּ וְקוֹרֵי עֲכָבִישׁ יֶאֱרָגוּ הָאֲבָל מִבִּיצֵיהֶם יָמוּת וְהִזוּרָה תִּבְקַע אֶפְעָה:	They hatch the eggs of a viper, And weave a spider's <u>web</u> . He who eats their eggs will die, And <i>if one is cracked open</i> , A viper <u>emerges</u> .	web ← <i>threads</i> , but of the kind a web is made from. cracked ← <i>squeezed</i> . emerges ← <i>is hatched</i> .
Isa 59:6	קוֹרֵיהֶם לֹא־יְהִיוּ לְבָגָד וְלֹא יִתְכָּסוּ בְּמַעֲשֵׂיהֶם מְעֵשִׂיהֶם מְעֵשִׂ־אָוֶן וּפְעַל חָמָס בְּכַפֵּיהֶם:	Their <u>webs</u> will not become a garment, And they will not cover themselves with their deeds. Their deeds <i>are</i> <u>vain deeds</u> , And a <u>violent act</u> <i>is</i> on their hands.	webs: see Isa 59:5. vain deeds ... violent act ← <i>deeds of vanity ... act of</i> <i>violence</i> , Hebraic genitives.

Isa 59:7	<p>רַגְלֵיהֶם לָרַע יֵרְצוּ וַיִּמְהָרוּ  לְשֹׁפֵךְ דָּם נָקִי מִחֲשֻׁבוֹתֵיהֶם  מִחֲשֻׁבוֹת אֲנוֹן שֶׁד וְשֹׁבֵר  בְּמִסְלוֹתָם:</p>	<p><b>Their feet run to evil,</b>  And they <b>are quick to shed innocent blood.</b>  Their thoughts <i>are</i> <u>vain thoughts</u>;  <b>Oppression and wreckage Are in their ways.</b></p>	<p><b>Rom 3:15, Rom 3:16.</b>  <hr/> vain thoughts ← <i>thoughts of vanity.</i></p>
Isa 59:8	<p>דֶּרֶךְ שְׁלוֹם לֹא יָדְעוּ וְאֵין  מִשְׁפָּט בְּמַעְגְלוֹתָם  נְתִיבוֹתֵיהֶם עֲקָשׁוּ לָהֶם כֹּל  דֶּרֶךְ בָּהּ לֹא יָדַע שְׁלוֹם:</p>	<p><b>They have not known the way of peace,</b>  And <i>there is</i> no justice in their paths.  They have made a <u>perverse course</u> for themselves;  No-one who <u>follows</u> it  Will know peace.</p>	<p><b>Rom 3:17.</b>  <hr/> course ← <i>trodden path.</i>  <hr/> follows ← <i>treads in.</i></p>
Isa 59:9	<p>עַל-כֵּן רָחַק מִשְׁפָּט מִמָּנוּ וְלֹא  תִשְׁיַגְנוּ צְדָקָה נְקוּהָ לְאוֹר  וְהִנֵּה-חֹשֶׁךְ לְנִגְהוֹת בְּאַפְלוֹת  נְהַלֵּךְ:</p>	<p>That <i>is</i> why justice is far from us,  And righteousness has not reached us.  We await light,  But <u>what we get is</u> darkness.  <i>We await</i> shining brightness,  <i>But</i> we walk in obscurity.</p>	<p>what we get <i>is</i> ← <i>behold.</i></p>
Isa 59:10	<p>נִגְשָׁה כְּעוֹרִים קִיר וְכֵאֵין  עֵינַיִם נִגְשָׁה כְּשִׁלְנוּ  בְּצַהֲרָיִם כְּנֹשֶׁף בְּאַשְׁמָנִים  כַּמֵּתִים:</p>	<p>We <u>feel for</u> a wall like the blind,  And we <u>grope</u> like <i>one</i> without eyes.  We have stumbled at midday as if <i>it were</i> darkness,  <u>Well-nourished,</u>  <i>But</i> like the dead.</p>	<p>feel ... grope ← <i>feel ... feel.</i>  Otiose, but see Gen 12:5.  Compare Job 5:14.  <hr/> well-nourished ← <i>in the fatnesses.</i> AV differs (<i>desolate places</i>).</p>
Isa 59:11	<p>נֶהְמָה כְּדַבִּים כְּלָנוּ וְכִיוֹנִים  הָגָה נֶהְגָּה נְקוּהָ לְמִשְׁפָּט וְאֵין  לִישׁוּעָה רַחֲקָה מִמָּנוּ:</p>	<p>We all growl like bears,  And we <u>coo and coo</u> like doves;  We await justice,  But <i>there is</i> none;  <i>We await</i> salvation,  <i>But</i> it is far from us.</p>	<p>coo and coo: infinitive absolute.</p>
Isa 59:12	<p>כִּי-רַבּוּ פְשָׁעֵינוּ נִגְדָדְךָ  וְחַטֹּאתֵינוּ עֲנָתָה בָנוּ  כִּי-פְשָׁעֵינוּ אֲתָנוּ וְעוֹנֹתֵינוּ  יִדְעוּנוּם:</p>	<p>For our transgressions against you are many,  And our sins testify against us,  For our transgressions <i>are</i> with us,  And <u>we know</u> our iniquities,</p>	<p>we know ← <i>we know them.</i></p>
Isa 59:13	<p>פָּשַׁע וְכַחֵשׁ בִּיהוָה וְנִסּוּג  מֵאַחַר אֱלֹהֵינוּ דִּבְרֵ-עֶשֶׂק  וְסָרָה הָרוּ וְהִגּוּ מִלֵּב  דִּבְרֵ-שָׁקָר:</p>	<p><i>In</i> transgressing and acting <u>deceitfully</u> with the LORD,  And <u>in sliding away</u> from our God;  <u>In speaking</u> extortion and apostasy,  And <u>in conceiving and devising</u> false words  From the heart.</p>	<p><i>in</i> transgressing and acting deceitfully ... in sliding away from ... in speaking ... in conceiving and devising: all infinitive absolute.  <hr/> in sliding away from ← <i>in receding from after.</i>  <hr/> false words ← <i>words of falsehood</i>, a Hebraic genitive.</p>

Isa 59:14	וְהַסֵּג אַחֲזֹר מִשִּׁפְּטֵי וְצִדְקָה מִרְחוֹק תִּעַמֵּד כִּי־כִשְׁלָה בְּרַחוּב אֱמֶת וּנְכַחָה לֹא־תוּכַל לָבוֹא:	And justice has been driven back, And righteousness stands at a distance, For truth has stumbled in the street, And straightforwardness is unable to come.	
Isa 59:15	וַתְּהִי הָאֱמֶת נֶעְדָּרְתָּ וְסָר מִרְעֵ מִשְׁתּוֹלָל וַיֵּרָא יְהוָה וַיֵּרַע בְּעֵינָיו כִּי־אֵין מִשְׁפָּט:	And truth has become lacking, And he <i>who</i> departs from evil becomes a prey, And the LORD has seen <i>it</i> , And it is evil in his eyes, For <i>there is</i> no justice.	
Isa 59:16	וַיֵּרָא כִּי־אֵין אִישׁ וַיִּשְׁתּוֹמֵם כִּי אֵין מִפְּגִיעַ וַתּוֹשַׁע לוֹ זִרְעוֹ וְצִדְקָתוֹ הִיא סִמְכָתָהּ:	And he has seen that <i>there is</i> no man, And he is astonished that <i>there is</i> no-one pleading <i>the case</i> . But his arm has brought about salvation for him, And <i>it is</i> his righteousness which has supported him.	
Isa 59:17	וַיִּלְבַּשׂ צִדְקָה כְּשָׂרָוִן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׂ בְּגָדֵי נָקָם תְּלַבֵּשֶׁת וַיַּעַט כַּמְעִיל קִנְיָהּ:	For he wore righteousness as armour, And <i>he had</i> a <b>helmet of salvation</b> on his head, And he wore garments of vengeance <i>as</i> his clothing, And he wrapped himself <i>in</i> zeal as a coat.	Eph 6:17.
Isa 59:18	כְּעַל גְּמֻלוֹת כְּעַל יִשְׁלָם חַמָּה לְצָרָיו גְּמוּל לְאֵיבָיו לְאֵיִם גְּמוּל יִשְׁלָם:	As <i>it is</i> with <u>retribution</u> , So he will repay fury to his adversaries – Retribution to his enemies. He will repay retribution to the <u>coastlands</u> .	retribution ← <i>retributions</i> . AV differs somewhat ( <i>their deeds</i> ). <hr/> coastlands: or <i>islands</i> .
Isa 59:19	וַיִּירָאוּ מִמַּעַרְב אֶת־שֵׁם יְהוָה וּמִמְזֹרַח־שֶׁמֶשׁ אֶת־כְּבוֹדוֹ כִּי־יָבוֹא כַנְּהַר צָר רֹוַח יְהוָה נִסְסָהּ בּוֹ:	And they will fear the name of the LORD in the west, And his glory in the <u>east</u> . When the adversary comes like a river, The spirit of the LORD will <u>put him to flight</u> .	east ← <i>rising of the sun</i> . <hr/> put him to flight: <i>polel</i> of נָסַף. AV differs (lift up a standard, from root נָסַף).
Isa 59:20	וּבֹא לְצִיּוֹן גּוֹאֵל וּלְשִׁבֵי פָשַׁע בִּיעֲקֹב נְאֻם יְהוָה:	“And the redeemer will come to Zion And to those among Jacob <i>Who are to turn away from</i> <b>transgression</b> , Says the LORD.	Rom 11:26.



Isa 59:21	<p>וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר  יְהוָה רוּחִי אֲשֶׁר עָלַיְךָ וּדְבָרֵי  אֲשֶׁר-שָׁמַתִּי בְּפִיךָ לֹא-יִמּוּשׁוּ  מִפִּיךָ וּמִפִּי זִרְעֶךָ וּמִפִּי זִרְעֵי  זִרְעֶךָ אָמַר יְהוָה מֵעַתָּה  וְעַד-עוֹלָם: ס</p>	<p>And <i>as for</i> me,  <b>This <i>is</i> my covenant with them,</b>  Says the LORD:  My spirit which <i>is</i> upon you,  And my words which I have put in your mouth  Will not depart from your mouth,  Or from the mouth of your seed,  Or from the mouth of your seed's seed,  Says the LORD,  From now and age-abidingly.”</p>	Rom 11:27.
Isa 60:1	<p>קוּמִי אֲוִרִי כִּי בָא אֹרֶךְ  וּכְבוֹד יְהוָה עָלַיְךָ זֶרַח:</p>	<p>“<b>Arise, shine,</b>  <b>For your light has come,</b>  <b>And the glory of the LORD has risen over you.</b></p>	Alluded to in Eph 5:14.
Isa 60:2	<p>כִּי-הִנֵּה הַחֹשֶׁךְ יִכְסֶה-אֶרֶץ  וְעֲרַפְלָל לְאֻמִּים וְעָלַיְךָ יִזְרַח  יְהוָה וּכְבוֹדוֹ עָלַיְךָ יֵרָאֶה:</p>	<p>For behold,  Darkness will cover the earth,  And thick clouds the <i>various</i> peoples,  <b>But over you the LORD will rise,</b>  <b>And his glory will be seen upon you.</b></p>	<p>Alluded to in Eph 5:14.  darkness ← <i>the</i> darkness. An unexpected definite article. See Gen 22:9.  but: adversative use of the <i>vav</i>.</p>
Isa 60:3	<p>וְהִלְכוּ גוֹיִם לְאֹרֶךְ וּמְלָכִים  לְנִגְהַת זֶרְחֶךָ:</p>	<p><b>And Gentiles will go to your light,</b>  <b>And kings to your bright rising.</b></p>	<p>Rev 21:24.  your bright rising ← <i>the brightness of your rising</i>. A reverse Hebraic genitive; compare Dan 11:20.</p>
Isa 60:4	<p>שָׂאֵי-סְבִיב עֵינֶיךָ וּרְאֵי כָלֵם  נִקְבְּצוּ בְּאוֹ-לֶךְ בְּנֵיךָ מִרְחוֹק  יָבֹאוּ וּבְנֹתֶיךָ עַל-צֵד תֵּאֱמָנָה:</p>	<p>Lift up your eyes round about and see:  They have all gathered <u>and</u> have come to you.  Your sons will come from afar,  And your daughters will be carried <u>alongside</u>.</p>	<p>gathered: or <i>been gathered</i>.  alongside ← <i>on a side</i>.</p>
Isa 60:5	<p>אֲזַ תִּרְאִי וְנִהְרְתָּ וּפְתַח וּרְחֹב  לְבַבְךָ כִּי-יִהְיֶה עָלֶיךָ הַמְּזֹן יָם  חֵיל גוֹיִם יָבֹאוּ לָךְ:</p>	<p>Then you will see and <u>be bright</u>,  And your heart will <u>be moved</u> and open wide,  For the mass of <i>seafarers</i> will turn to you,  And a host of Gentiles will come to you.</p>	<p>be bright: or <i>flow</i>, as in Isa 2:2 (<i>flock</i>).  be moved: or <i>fear</i>, but also of <i>agitation with wonder and joy</i>, [AnLx].</p>

Isa 60:6	שְׁפֹעַת גְּמָלִים תִּכְסֹּךְ בְּכָרִי מִדִּין וְעֵיפָה כָּלֶם מִשֶּׁבַּא יָבֹאוּ זָהָב וּלְבוֹנָה יִשָּׂאוּ וּתְהִלַּת יְהוָה יִבְשְׂרוּ:	A <u>great herd</u> of camels will cover you – Young camels from Midian and Ephah. All of those from Sheba will come; They will bear gold and frankincense, And they will proclaim praises of the LORD.	great herd ← <i>abundance</i> .
Isa 60:7	כָּל-עֶזְאֵן קֶדָר יִקְבְּצוּ לְךָ אֵילֵי נְבִיאוֹת יִשְׂרָאֵל יַעֲלוּ עַל-רָצוֹן מִזְבְּחֵי וּבֵית תִּפְאֲרָתִי אֶפְאֵר:	All the small cattle of Kedar will be gathered to you; The rams of <u>Nebaioth</u> will serve you. They will go up in acceptance onto my altar, And I will adorn <u>my</u> <u>magnificent house</u> .	Nebaioth: see Gen 25:13. <hr/> my magnificent house ← <i>the house of my magnificence</i> , a Hebraic genitive.
Isa 60:8	מִי-אֵלֶּה כְּעָב תְּעוֹפִינָה וּכְיוֹנִים אֶל-אַרְבְּתֵיהֶם:	Who <i>are</i> these <i>who fly</i> like a cloud, And <i>are</i> like doves <i>flying</i> to their dovecotes?	these <i>who fly</i> : feminine; [CB] interprets as <i>sailing ships</i> .
Isa 60:9	כִּי-לִי   אַיִם יִקְווּ וְאֲנִי תַרְשִׁישׁ בְּרֵאשֹׁנָה לְהָבִיא בְּנִיד מִרְחֹק כְּסֶפֶס וּזְהָבִים אֲתֶם לְשֵׁם יְהוָה אֱלֹהֶיךָ וּלְקִדוֹשׁ יִשְׂרָאֵל כִּי פֶאֶרְךָ:	For <i>it is me whom</i> the <u>coastlands</u> await, With the ships of Tarshish in the forefront, To bring your sons from far away, And their silver and their gold with them, For the <u>name</u> of the LORD your God, And for the holy <i>one</i> of Israel, For he will glorify you.	me: or, if the reader prefers, <i>I</i> . <hr/> <u>coastlands</u> : or <i>islands</i> . <hr/> name ← <i>fame</i> .
Isa 60:10	וּבָנוּ בְנֵי-נֹכַר חֲמֹתֶיךָ וּמְלָכֵיהֶם יִשְׂרָתוּנְךָ כִּי בְקֶצְפִי הִכִּיתֶיךָ וּבְרִצּוֹנִי רַחֲמֹתֶיךָ:	And foreigners will build your walls, And their kings will serve you, For I struck you in my anger, But I will have mercy on you in my goodwill.	but: adversative use of the <i>vav</i> .
Isa 60:11	וּפְתָחוּ שַׁעְרֶיךָ תָּמִיד יוֹמָם וּלְיָלָה לֹא יִסָּגְרוּ לְהָבִיא אֵלֶיךָ חֵיל גּוֹיִם וּמְלָכֵיהֶם נְהוּגִים:	<b>And your gates will always be open;</b> <b>They will not be closed by day or night,</b> So as <i>to allow</i> a host of <u>Gentiles to be brought</u> to you, <i>With</i> their kings being led.	<b>Rev 21:25.</b> <hr/> your gates will always be open ... a host of Gentiles to be brought ← <i>they always open your gates ... to bring a host of Gentiles</i> . Avoidance of the passive.
Isa 60:12	כִּי-הִגְוִי וְהִמְמַלְכָּה אֲשֶׁר לֹא-יַעֲבֹדוּךָ יֵאָבְדוּ וְהַגּוֹיִם חָרָב יִחָרְבוּ:	For the nation and the kingdom which will not serve you will perish, And <i>such</i> nations <u>will be</u> <u>utterly wasted</u> .	will be utterly wasted: infinitive absolute.

Isa 60:13	<p>כְּבוֹד הַלְבָנוֹן אֵלֶיךָ יָבוֹא  בְּרוֹשׁ תִּדְהָר וּתְאֲשׁוּר יַחְדָּו  לְפָאֵר מְקוֹם מְקַדְשֵׁי וּמְקוֹם  רַגְלֵי אֲכַבֵּד:</p>	<p>The glory of Lebanon will come to you  – The cypress, the elm and the box tree together –  To adorn the place of my sanctuary,  And I will glorify the <u>place of my feet</u>.</p>	<p>place of my feet: i.e. <i>the temple</i> [CB].</p>
Isa 60:14	<p>וְהִלְכוּ אֵלֶיךָ שְׁחוּחַ בְּנֵי מֵעֲנִיךָ  וְהִשְׁתַּחֲוּוּ עַל-כַּפּוֹת רַגְלֶיךָ  כָּל-מְנַאֲצֶיךָ וְקִרְאוּ לְךָ עִיר  יְהוָה צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל:</p>	<p>And the sons of those who afflicted you  Will go to you <i>in</i> submission,  And all those who despised you  Will bow down at the soles of your feet,  And they will call you the City of the LORD,  Zion, the Holy <i>Place</i> of Israel.</p>	
Isa 60:15	<p>תַּחַת הַיּוֹתֵךְ עֲזוּבָה וּשְׁנוּאַה  וְאֵין עוֹבֵר וְשִׁמְתִיךָ לְגֵאוֹן  עוֹלָם מְשׁוֹשׁ דּוֹר וְדוֹר:</p>	<p>Instead of you being forsaken and hated,  With no-one passing through,  I will make you the magnificence of the <u>age</u>  – A joy for generation upon generation.</p>	<p>age: or <i>world</i>.</p>
Isa 60:16	<p>וַיִּנְקַתְּ חֶלֶב גּוֹיִם וְשֵׁד מְלָכִים  תִּינָקִי וַיִּדְעַתְּ כִּי אֲנִי יְהוָה  מוֹשִׁיעֶךָ וְגֹאֲלֶךָ אֲבִיר יַעֲקֹב:</p>	<p>And you will suck the milk of the Gentiles,  And you will <u>suck the breast</u> of kings,  And you will know that I <i>am</i> the LORD your saviour,  And your redeemer  – The mighty <i>one</i> of Jacob.</p>	<p>suck the breast: the expression has obviously become a fixed idiom for <i>obtain riches from</i>, having lost its previous association with nourishment and female gender. This is comparable with words such as the English <i>consider</i>, which has lost its association with ↗</p>
Isa 60:17	<p>תַּחַת הַנְּחֹשֶׁת אָבִיא זָהָב  וְתַחַת הַבְּרִזָּל אָבִיא כֶּסֶף  וְתַחַת הָעֵצִים נְחֹשֶׁת וְתַחַת  הָאֲבָנִים בְּרִזָּל וְשִׁמְתִי פְקֻדְתֶּךָ  שְׁלוֹם וְנִגְשִׁיךָ צְדָקָה:</p>	<p>Instead of copper I will bring gold,  And instead of iron, I will bring silver,  And instead of wood, copper,  And instead of stones, iron.  And I will appoint you peaceable oversight,  And your <u>tax gatherers</u> <i>in</i> righteousness.</p>	<p>↳ astrology (Latin <i>sidus</i>, a <i>constellation</i>), and NT ἐρμηνεύω, <i>to translate</i>, which has lost its connection with <i>Hermes</i>.  <hr/> tax gatherers: as [CB], with reference to Luke 3:13. The Hebrew commonly means <i>taskmaster, superintendent</i>.</p>
Isa 60:18	<p>לֹא-יִשְׁמַע עוֹד חֶמֶס בְּאַרְצֶךָ  שֵׁד וְשִׁבָר בְּגְבוּלֶיךָ וְקִרְאֵת  יְשׁוּעָה חוֹמֹתֶיךָ וּשְׁעָרֶיךָ  תִּהְיֶה:</p>	<p>Violence will no longer be heard in your land,  <i>Nor</i> devastation or <u>ruin</u> within your borders,  And you will call your walls, Salvation,  And your gates, Praise.</p>	<p>ruin ← <i>breakage</i>.</p>

Isa 60:19	<p>לֹא־יְהִי־לְךָ עוֹד הַשֶּׁמֶשׁ  לְאֹזֶר יוֹמָם וּלְגִגַּה הַיָּרֵחַ  לֹא־יֵאָרֵר לְךָ וְהָיָה־לְךָ יְהוָה  לְאֹזֶר עוֹלָם וְאֱלֹהֶיךָ  לְתַפְאֲרָתְךָ:</p>	<p><b>You will no longer have the sun for light by day,</b>  <b>And the moon will not illuminate you by shining,</b>  <b>But the LORD will be your age-abiding light,</b>  And your God <i>will be</i> your majesty.</p>	<p>Rev 21:23, Rev 22:5.</p>
Isa 60:20	<p>לֹא־יָבוֹא עוֹד שֶׁמֶשׁךָ וִירְחֶךָ  לֹא יֵאָסֵף כִּי יְהוָה יְהִי־לְךָ  לְאֹזֶר עוֹלָם וְשָׁלְמוֹ יָמֵי אָבְלָדְךָ:</p>	<p>Your sun will no longer set,  And your moon will not <u>wane</u>,  For the LORD will be your age-abiding light,  And the days of your mourning will have been fulfilled.</p>	<p>wane ← <i>be drawn back</i>.</p>
Isa 60:21	<p>וְעַמְּךָ כָּלֵם צְדִיקִים לְעוֹלָם  יִירְשׁוּ אֶרֶץ נֹצֵר *מטעו  **מטעני מעשה ידי  לְהַתְּפַאֵר:</p>	<p>And your people <i>will all be</i> righteous.  They will inherit the land age-abidingly,  As a shoot in {Q: my plantations} [K: his plantation]  – The work of my hands <u>for glorification</u>.</p>	<p>The <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue.  <hr/> for glorification ← <i>to be glorified</i>.</p>
Isa 60:22	<p>הַקָּטָן יִהְיֶה לְאַלְף וְהַצָּעִיר  לְגוֹי עָצוּם אֲנִי יְהוָה בְּעִתָּהּ  אֲחִישָׁנָה: ס</p>	<p>He who <i>is</i> small will become a thousand,  And he who <i>is</i> little, a mighty nation.  I, the LORD, will hasten it in its time.”</p>	
Isa 61:1	<p>רוּחַ אֲדֹנָי יְהוָה עָלַי יָעַן מְשִׁחַ  יְהוָה אֹתִי לְבַשֵּׁר עֲנָוִים  שְׁלַחְנִי לְחַבֵּשׁ לְגִשְׁבְּרֵי־לֵב  לְקַרְא לְשָׁבוּיִם דְּרוּר  וּלְאַסוּרִים פְּקַח־קוֹחַ:</p>	<p><b>The spirit of my Lord the LORD is upon me,</b>  <b>Because the LORD has anointed me</b>  <b>To declare good news to the meek.</b>  <b>He has sent me to bind up the brokenhearted,</b>  <b>To proclaim freedom to captives,</b>  <b>And release to prisoners,</b></p>	<p>Luke 4:18, Matt 11:5 (allusion).  <hr/> release ← <i>opening</i>, i.e. of <i>prison</i>.  <hr/> prisoners ← <i>bound ones</i>.</p>
Isa 61:2	<p>לְקַרְא שְׁנַת־רְצוֹן לַיהוָה וַיּוֹם  נָקָם יֵאלֹהֵינוּ לְנַחֵם  כָּל־אֲבֵלִים:</p>	<p><b>To proclaim the acceptable year of the LORD,</b>  And the day of vengeance of our God,  To comfort all <i>who</i> mourn,</p>	<p>Luke 4:19, Luke 21:22.  <hr/> acceptable year ← <i>year of acceptance</i>, a Hebraic genitive.</p>

Isa 61:3	<p>לְשׁוֹם   לְאַבְלֵי צִיּוֹן לְתֵת  לָהֶם פָּאֵר תַּחַת אֶפְרַשְׁמֵן  שְׂשׂוֹן תַּחַת אֶבֶל מַעֲטָה  תְּהִלָּה תַּחַת רוּחַ כְּהָה וּקְרָא  לָהֶם אֵילֵי הַצְּדָק מִטַּע יְהוָה  לְהַתְּפָאֵר:</p>	<p>To <u>re-appoint</u> the mourners  of Zion,  To give them a turban  instead of ashes,  Oil of gladness instead of  mourning  – A mantle of praise instead  of a <u>melancholic</u> spirit.  And they will be called oaks  of righteousness  – The LORD's plantation for  glorification.</p>	<p>re-appoint ← <i>appoint</i>, i.e. <i>to appoint them to something joyful</i>. For other <i>re-</i> words, see Isa 61:4.</p> <hr/> <p>melancholic ← <i>dull</i>.</p>
Isa 61:4	<p>וּבְנֵי חֲרָבוֹת עוֹלָם שְׂמֹמֹת  רְאֵשֵׁי יְקוּמָמוֹ וְחִדְשׁוּ עָרֵי  חֲרָב שְׂמֹמֹת דָּוָר וְדָוָר:</p>	<p>And they will <u>rebuild</u> the  age-old desolate places,  And they will <u>re-establish</u>  the first devastations  And renew the <u>desolate</u>  <u>cities</u>  – The desolations <i>which</i>  <i>were</i> of <u>generation after</u>  <u>generation</u>.</p>	<p>rebuild ... re-establish ← <i>build</i>  ... <i>establish</i>.</p> <hr/> <p>desolate cities ← <i>cities of desolation</i>, a Hebraic genitive.</p> <hr/> <p>generation after generation ←  <i>generation and generation</i>.</p>
Isa 61:5	<p>וְעַמְדוֹ זָרִים וְרַעוּ צֹאנֵכֶם וּבְנֵי  גִזְרֵי אֶפְרַיִם וְכַרְמֵיכֶם:</p>	<p>And strangers will stand <i>in</i>  <i>service</i>  And tend your sheep,  And foreigners <i>will be</i> your  farmers  And your vinedressers,</p>	
Isa 61:6	<p>וְאַתֶּם כְּהֵנִי יְהוָה תִּקְרְאוּ  מִשְׁרָתֵי אֱלֹהֵינוּ יֹאמְרוּ לָכֶם  חֵיל גּוֹיִם תֹּאכְלוּ וּבְכַבּוּדָם  תִּתְיַמְרוּ:</p>	<p>Whereas you will be called  <b>priests of the LORD</b>  – You will be spoken of as  the servants of our God.  You will eat from the  <u>resources</u> of the Gentiles,  And you will <u>obtain their</u>  <u>glory by way of</u>  <u>exchange</u>.</p>	<p><b>Rev 1:6, Rev 5:10, Rev 20:6.</b></p> <hr/> <p>resources ← <i>forces</i>.</p> <hr/> <p>obtain their glory by way of  exchange: AV differs (<i>shall ye</i>  <i>boast yourselves</i>), perhaps from  the Vulgate (<i>superbiētis</i>).</p>
Isa 61:7	<p>תַּחַת בְּשֹׁתְכֶם מִשְׁנֵה וּכְלָמָה  יִרְנוּ חֶלְקֶם לִבְנֵי בְּאֶרֶץ  מִשְׁנֵה יִירְשׁוּ שְׂמֹחַת עוֹלָם  תִּהְיֶה לָהֶם:</p>	<p>Instead of your shame <i>will</i>  <i>be</i> a double <u>portion</u>,  And <i>instead of</i> ignominy,  They will rejoice <i>over</i> their  lot,  Which <i>is</i> why they will  inherit double in their  land,  And they will have age-  abiding joy.</p>	<p>portion: [CB], <i>of honour</i>.</p>
Isa 61:8	<p>כִּי אֲנִי יְהוָה אֲהַב מִשְׁפָּט  שֹׂא גֹל בְּעוֹלָה וְנָתַתִּי  פְּעֻלָּתָם בְּאֵמֶת וּבְרִית עוֹלָם  אֶכְרֹת לָהֶם:</p>	<p>For I, the LORD, love justice;  I hate robbery at the burnt  offering.  But I will make their deeds  <u>truthful</u>,  And I will <u>make an age-</u>  <u>abiding covenant</u> for  them.</p>	<p>truthful ← <i>in truth</i>.</p> <hr/> <p>make an age-abiding covenant  ← <i>cut an age-abiding covenant</i>.</p>

Isa 61:9	וְנוֹדַע בְּגוֹיִם זְרָעָם וְצִאֲצָאֵיהֶם בְּתוֹךְ הָעַמִּים כְּלִדְאֵיהֶם יִבְרֹום כִּי הֵם זְרַע בְּרָךְ יְהוָה: ס	And their seed will be known among the Gentiles, And their descendants among the <i>various</i> peoples. All who see them will acknowledge them, For they <i>are</i> the seed <i>Which</i> the LORD has blessed.	
Isa 61:10	שׂוֹשׁ אֲשִׁישׁ בִּיהוָה תִּגְלַל נַפְשִׁי בְּאֱלֹהֵי כִי הִלְבִּישׁוּנִי בְּגָדֵי־יֵשַׁע מְעִיל צְדָקָה יַעֲטֶנִי כַּחַתָּן יִכְהֶן פָּאֵר וְכַבְּלָה תַּעֲדֶה כְּלִיָּה:	I will <u>greatly rejoice</u> in the LORD; My <u>being</u> will be glad in my God, For he will have clothed me <i>in</i> garments of salvation. He will have wrapped me <i>in</i> a mantle of righteousness, As a bridegroom decks himself out <i>with</i> a turban, And the bride adorns <i>herself</i> with her ornaments.	greatly rejoice: infinitive absolute. <hr/> being ← <i>soul</i> .
Isa 61:11	כִּי כְאֶרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זְרוּעֶיהָ תַצְמִיחַ כֵּן   אֲדַנִּי יְהוָה יַצְמִיחַ צְדָקָה וּתְהַלֵּלָה נֶגֶד כָּל־הַגּוֹיִם:	For as the earth produces its vegetation, And as a garden gives growth to <u>what is sown in it</u> , So my Lord the LORD Will give growth to righteousness and praise Before all the nations.	what <i>is</i> sown in it ← <i>its sowings</i> .
Isa 62:1	לְמַעַן צִיּוֹן לֹא אֶחְשֶׁה וּלְמַעַן יְרוּשָׁלַם לֹא אֶשְׁקוּט עַד־יֵצֵא כְּנִגְהָ צְדָקָה וּישׁוּעָתָה כְּלִפְיֵד יִבְעַר:	For the sake of Zion, I will not be silent, And for the sake of Jerusalem I will not be quiet, Until its righteousness goes forth Like a brilliance, And its salvation Like a <u>blazing torch</u> .	a blazing torch ← <i>a torch (which) blazes</i> .
Isa 62:2	וְרָאוּ גוֹיִם צְדָקָךְ וְכָל־מְלָכִים כְּבוֹדְךָ וְקָרָא לְךָ שֵׁם חָדָשׁ אֲשֶׁר פִּי יְהוָה יִקְבְּנוּ:	And the nations will see your righteousness, And all kings your glory, And you will be called <i>by</i> a new name Which the mouth of the LORD will specify.	
Isa 62:3	וְהָיִיתָ עֲטָרַת תְּפָאֶרֶת בְּיַד־יְהוָה *וּצְנוּף *וּצְנִיף מְלוּכָה בְּכַף־אֱלֹהֵיךָ:	And you will be a crown of splendour In the LORD's hand, And a <u>royal turban</u> In the hand of your God.	turban: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning (a <i>vav / yod</i> issue). <hr/> royal turban ← <i>turban of royalty</i> , a Hebraic genitive.

Isa 62:4	<p>לֹא־יֵאמָר לְךָ עוֹד עֲזוּבָה  וּלְאֶרֶץ לֹא־יֵאמָר עוֹד  שְׁמָמָה כִּי לְךָ יִקְרָא  חֶפְצִי־בָהּ וּלְאֶרֶץ בְּעוֹלָה  כִּי־חֶפֶץ יְהוָה בְּךָ וְאֶרֶץ  תִּבְעַל:</p>	<p>You will no longer be said <i>to be</i> forsaken,  And your land will no longer be said <i>to be</i> a desolation,  For you will be called <u>Hephzi-Bah</u>,  And your land, <u>Beulah</u>,  When the LORD delights in you,  And <i>when</i> your land is married.</p>	<p>Hephzi-Bah: i.e. <i>my delight in it</i>.  <hr/> Beulah: i.e. <i>married</i>.</p>
Isa 62:5	<p>כִּי־יִבְעַל בַּחֹר בְּתוּלָה  יִבְעֻלוּךָ בָנֶיךָ וּמִשׁוֹשׁ חֲתָן  עַל־כִּלְיָהּ יֵשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ:</p>	<p>For <i>as</i> a young man marries a virgin,  <i>So</i> your sons will marry you,  And <i>as is</i> the joy of the bridegroom over <i>his</i> bride,  <i>So</i> your God will rejoice over you.</p>	
Isa 62:6	<p>עַל־חוֹמֹתֶיךָ יְרוּשָׁלַם הַפְקֹדְתִי  שְׁמָרִים כָּל־הַיּוֹם וְכָל־הַלַּיְלָה  תָּמִיד לֹא יִחַשּׁוּ הַמְזַכְרִים  אֶת־יְהוָה אֱלֹהֵיךָ לְכֶם:</p>	<p>I will appoint watchmen on your walls  All day and all night constantly,  O Jerusalem;  They will not be silent.  <i>You</i> who make mention of the LORD,  <u>Do not keep silence.</u></p>	<p>do not keep silence ← <i>let (there) not (be) silence in you.</i></p>
Isa 62:7	<p>וְאַל־תִּתְּנֵנוּ דָּמִי לֹא עַד־יִכּוֹנֵן  וְעַד־יֵשִׁים אֶת־יְרוּשָׁלַם תְּהִלָּה  בְּאֶרֶץ:</p>	<p>And do not present him with silence  Until he has established and appointed  Jerusalem a praise on the earth.</p>	
Isa 62:8	<p>נִשְׁבַּע יְהוָה בְּיָמִינוּ וּבְיָדוֹ  עוֹז אִם־אֶתֵּן אֶת־דִּגְגְךָ עוֹד  מֵאֲכָל לֹא־יִבִּיד וְאִם־יִשְׁתּוּ  בְּנֵי־נֶכֶר תִּירוּשָׁד אֲשֶׁר יִגְעַת  בּוֹ:</p>	<p>The LORD has sworn by his right <i>hand</i>,  And by <u>his strong arm</u>,  “<u>I will certainly not give</u>  <u>your corn</u>  <i>As</i> food to your enemies any more,  And foreigners <u>certainly will not drink</u> your new wine  Which you have toiled over.</p>	<p>his strong arm ← <i>the arm of his strength</i>, a Hebraic genitive.  <hr/> I will certainly not give ... certainly will not drink: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>
Isa 62:9	<p>כִּי מֵאֲסָפִיו יֹאכְלֵהוּ וְהִלְלוּ  אֶת־יְהוָה וּמִקְבָּצָיו יִשְׁתּוּ  בְּחִצְרוֹת קִדְשֵׁי: ס</p>	<p>For those who gather it in Will eat it,  And they will praise the LORD,  And those who collect it Will drink it,  In <u>my holy courtyards.</u>”</p>	<p>my holy courtyards ← <i>the courtyards of my holiness</i>, a Hebraic genitive.</p>

Isa 62:10	עברו עברו בשערים פנו דרך העם סלו סלו המסלה סקלו מאבן הרימו גס עלה העמים:	Pass through, pass through the gates; Prepare a way for the people. Raise up, raise up a highway, Clear <i>it</i> of stones; Raise a banner For the sake of the <i>various</i> peoples.	a highway ← <i>the highway</i> .
Isa 62:11	הנה יהוה השמיע אל-קצה הארץ אמרו לבת-ציון הנה ישועך בא הנה שכרו אתו ופעלתו לפניו:	Behold, the LORD has made a proclamation To the end of the earth: “Say to the daughter of Zion, ‘Behold, your salvation is coming; Behold, his reward <i>is</i> with him, And his <i>recompense</i> for his work <i>is</i> before him.’ ”	
Isa 62:12	וקראו להם עם-הקדש גאולי יהוה ולך יקרא דרושה עיר לא נעזבה: ס	And they will call them The <u>holy people</u> – The LORD's redeemed. And you will be called Sought After – A city not forsaken.	the holy people ← <i>the people of holiness</i> , a Hebraic genitive.
Isa 63:1	מי-זה   בא מאדום חמוץ בגדים מבצרה זה הדור בלבושו צעה ברב פחו אני מדבר בצדקה רב להושיע:	Who <i>is</i> this <i>Who</i> has come from Edom, <b>In reddened clothes</b> from Bozrah? – He who <i>is</i> adorned in his attire? He strides in his great might. “ <i>It is</i> I who speak in righteousness, Powerful to save.”	<b>Rev 19:13.</b> <hr/> <hr/> in reddened clothes ← <i>splendid (in scarlet) of clothes</i> , but the root meaning is <i>to be leavened</i> . The colour is explicitly <i>red</i> in Isa 63:2, with <i>juice</i> metaphorically referring to <i>blood</i> .
Isa 63:2	מדוע אדם ללבושך ובגדיך כדרך בגת:	Why <i>are</i> your clothes red, And <i>why are</i> your garments Like <i>those of one who treads</i> the wine press?	treads ← <i>treads in</i> .
Isa 63:3	פורה   דרכתי לבדי ומעמים אין-איש אתי ואדרכם באפי וארמסם בחמתי ויז נצחם על-בגדי וכל-מלבושי אגאלתי:	“ <b>I have trodden the wine press</b> on my own, And <i>there was</i> no man from the <i>various</i> peoples with me. And <b>I trod them in my anger</b> , And I trampled on them in my fury, And <b>their juice was spattered on my garments</b> , And I <u>stained</u> all my articles of clothing.	<b>Rev 14:20, Rev 19:13, Rev 19:15.</b> <hr/> <hr/> I have trodden (etc.): these verses are written from a future perspective, looking back. <hr/> juice: AV differs ( <i>blood</i> ), which is the figurative meaning. <hr/> I stained: in an Aramaic form.
Isa 63:4	כי יום נקם בלבי ושנת גאולי באה:	For <b>the day of vengeance is</b> in my heart, And the year of my redeemed has come.	<b>Luke 21:22.</b>



Isa 63:5	<p>וְאֵינִי עֹזֵר וְאֵשֶׁתֹּמֵם וְאֵינִי סוֹמֵךְ וְתוֹשֵׁעַ לִי זְרָעִי וְחַמְתִּי הִיא סִמְכַתִּנִּי:</p>	<p>And I looked, And <i>there</i> was no helper, And I was astonished That <i>there</i> was no-one supporting. But my arm worked salvation for me, And <i>it</i> was my fury Which supported me.</p>	
Isa 63:6	<p>וְאָבוֹס עַמִּים בְּאַפִּי וְאֶשְׁפְּרֵם בְּחַמְתִּי וְאוֹרִיד לְאָרֶץ נִצְחָם: ס</p>	<p>And I will trample <i>various</i> peoples in my anger, And I will make them drunk in my fury, And I will bring their <u>juice</u> down to the ground.”</p>	<p>juice: standing for <i>blood</i> as in Isa 63:3. AV differs somewhat (<i>strength</i>).</p>
Isa 63:7	<p>חֲסִדֵי יְהוָה   אֲזַכִּיר תְּהִלָּתְךָ יְהוָה כְּעֵל כָּל אֲשֶׁר-גָּמְלָנוּ יְהוָה וְרַב-טוֹב לְבַיִת יִשְׂרָאֵל אֲשֶׁר-גָּמְלָם כִּרְחֻמֵּי וּכְרַב חֲסִדָּיו:</p>	<p>I will make mention of the LORD's kindnesses – The LORD's <u>praiseworthy</u> <u>acts</u> – According to everything that the LORD has recompensed us with, And the great goodness towards the house of Israel Which he recompensed them with, According to his mercy And according to his many kind deeds.</p>	<p>praiseworthy acts ← <i>praises</i>.</p>
Isa 63:8	<p>וַיֹּאמֶר אֲדֹ-עַמִּי הֲמָה בָנִים לֹא יִשְׁקְרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ:</p>	<p>For he said, “Indeed, they <i>are</i> my people, <u>Sons who will not act</u> <u>falsely.</u>” And he became their saviour.</p>	<p>sons <i>who</i> will not act falsely: when Jer 33:33 takes place.</p>
Isa 63:9	<p>בְּכָל-צָרָתָם   *לא** לוֹ עֹזֵר וּמְלֹאָךְ פָּנָיו הוֹשִׁיעֵם בְּאַהֲבָתוֹ וּבְחַמְלָתוֹ הוּא גָּאֵלָם וַיִּנְטֵלֵם וַיִּנְשָׂאֵם כָּל-יְמֵי עוֹלָם:</p>	<p>In all their adversity {Q: He suffered adversity} [K: He did not suffer adversity], And the angel of his presence saved them, And in his love and in his compassion He redeemed them And took them up And raised them up, All the days of the age.</p>	<p>On the <i>ketiv</i>, see Ex 21:8. Our text ← <i>it was</i> {Q: - } [K: not] <i>adverse to him</i>.</p>
Isa 63:10	<p>וְהִמָּה מָרוּ וְעִצְבוּ אֶת-רוּחַ קִדְשׁוֹ וַיִּהְפֹּךְ לָהֶם לְאוֹיֵב הוּא נִלְחַם-בָּם:</p>	<p>But they rebelled And grieved his <u>holy spirit</u>, And he turned into their enemy, <i>And</i> he fought against them.</p>	<p>his holy spirit ← <i>the spirit of his</i> <i>holiness</i>.</p>

Isa 63:11	<p>וַיִּזְכֹּר יְמֵי-עוֹלָם מִנְּשֵׂה עַמּוֹ  אֵיךְ   הִמְעֵלָם מִיָּם אֶת רַעֲיָ  צֵאֲנֹ אֵיךְ הַשָּׁם בְּקִרְבּוֹ  אֶת-רוּחַ קִדְשׁוֹ:</p>	<p>But he remembered the age-  old days  – Moses <i>and</i> his people –  <i>and said</i>,  “Where <i>is</i> he  Who brought them up out of  the sea,  With the shepherds of his  flock?  Where <i>is</i> he  Who put <u>his holy spirit</u>  <u>inside them</u>?”</p>	<p>In this section, the LORD asks  rhetorical questions.  <hr/> his holy spirit ← <i>the spirit of his  holiness</i>, a Hebraic genitive.  <hr/> inside them ← <i>in his / its inside</i>,  a reference to <i>the flock</i>.</p>
Isa 63:12	<p>מִזְלִיךְ לִימִין מִנְּשֵׂה זְרוּעַ  תִּפְאַרְתּוֹ בְּזִקְעַ מַיִם מִפְּנֵיהֶם  לַעֲשׂוֹת לוֹ שֵׁם עוֹלָם:</p>	<p>Where <i>is</i> he  Who led them by Moses'  right hand,  By <u>his magnificent arm</u>,  Dividing water in front of  them,  So making for himself an  age-abiding name,</p>	<p>his magnificent arm ← <i>the arm  of his magnificence</i>, a Hebraic  genitive. Reference <i>the LORD /  the Messiah</i>.</p>
Isa 63:13	<p>מִזְלִיכֶם בְּתֵהוֹמוֹת בְּסוּס  בַּמִּדְבָּר לֹא יִכָּשְׁלוּ:</p>	<p>As he led them through the  depths,  Like a horse through the  desert,  So that they should not  flounder?”</p>	
Isa 63:14	<p>כַּבְּהֵמָה בַּבְּקָעָה תֵרֵד רוּחַ  יְהוָה תִּנְחַנְנוּ בֶן נְהַגְתָּ עִמָּךְ  לַעֲשׂוֹת לָךְ שֵׁם תִּפְאַרְתּוֹ:</p>	<p>As cattle go down into the  valley,  So the spirit of the LORD  settled <u>them</u> down;  So you led your people  To make for yourself a  <u>magnificent name</u>.</p>	<p>them ← <i>him / it</i>; see Isa 63:11.  <hr/> a magnificent name ← <i>a name  of magnificence</i>, a Hebraic  genitive.</p>
Isa 63:15	<p>הִבֵּט מִשָּׁמַיִם וּרְאֵה מִזְבֵּל  קִדְשֶׁךָ וְתִפְאַרְתְּךָ אֵיךְ  קִנְיַתְךָ וּגְבוּרַתְךָ הִמּוֹן מַעֲיָד  וּרְחֻמֶיךָ אֵלַי הִתְאַפְּקוּ:</p>	<p>Look from heaven,  And see from <u>your holy  magnificent dwelling  place</u>.  Where <i>are</i> your zeal and  your mighty deeds?  Are your many <u>sympathies</u>  And your compassion  towards me  Restrained?</p>	<p>your holy magnificent dwelling  place ← <i>the dwelling place of  your holiness and your  magnificence</i>, a Hebraic  genitive.  <hr/> sympathies ← <i>bowels</i>.</p>
Isa 63:16	<p>כִּי-אַתָּה אָבִינוּ כִּי אַבְרָהָם  לֹא יָדָעֵנוּ וְיִשְׂרָאֵל לֹא יִכְרָנוּ  אַתָּה יְהוָה אָבִינוּ גָּאֲלָנוּ  מִעוֹלָם שְׁמֶךָ:</p>	<p>For you <i>are</i> our father,  For Abraham did not know  us,  And Israel did not  acknowledge us.  You, O LORD, <i>are</i> our father,  Our redeemer;  Your name <i>is</i> age-old.</p>	

Isa 63:17	לָמָּה תַתְּעֵנּוּ יְהוָה מִדְרָכֶיךָ תִקְשִׁיחַ לְבָנֵנו מִיִּרְאַתְךָ שׁוֹב לְמַעַן עֲבֹדֶיךָ שְׂבִטֵי נַחֲלָתְךָ:	Why, O LORD, Are you leading us astray from your paths, <i>And why</i> are you hardening our heart from <u>fearing</u> <u>you</u> ? Return for the sake of your servants – The tribes of your inheritance.	fearing you ← <i>fear of you</i> , an objective genitive.
Isa 63:18	לְמַצְעָר יִרְשׁוּ עַם־קֹדְשְׁךָ צָרֵינוּ בּוֹסְסוּ מִקֹּדְשְׁךָ:	For a while they <u>took</u> <u>possession of your holy</u> <u>people</u> – Our adversaries <i>who</i> trod down your sanctuary.	took possession: the AV differs as to the subject of this verb.  your holy people ← <i>the people</i> <i>of your holiness</i> , a Hebraic genitive.
Isa 63:19	הֲיִינוּ מֵעוֹלָם לֹא־מְשַׁלֵּת בָּם לֹא־נִקְרָא שְׁמֶךָ עֲלֵיהֶם לֹא־קִרְעַתָּ שָׁמַיִם יִרְדָּתָּ מִפְּנֵי הָרִים נָזְלוּ:	We have been from age-old time, <i>But</i> you have not had rule over them. <u>They have not been called</u> <u>after your name.</u>	¶ <b>Verse division:</b> part of Isa 63:19MT is in Isa 64:1AV.  they have not been called after your name ← <i>your name has not</i> <i>been called over them</i> . Compare James 2:7.
Isa 64:1	<MT is in the previous verse>	¶ If only you would split the heavens open <i>And</i> come down, <i>And</i> that mountains would be shaken at your presence.	MT is in the previous verse.
Isa 64:2	כִּקְדַח אֵשׁ הַמְּסִים מִים תִּבְעֶה־אֵשׁ לְהוֹדִיעַ שְׁמֶךָ לְצָרֶיךָ מִפְּנֵי גוֹיִם יִרְגָּזוּ:	As fire burns <u>brushwood</u> , <i>And</i> fire boils water, <i>So it will be</i> <u>In making your name known</u> <u>to your adversaries</u> <i>When</i> the nations <u>tremble</u> at your presence,	brushwood: AV differs ( <i>melting</i> ).  in making ... known: gerundial use of the infinitive.  tremble: or <i>be overawed</i> .
Isa 64:3	בְּעֲשׂוֹתֶיךָ נִרְאֹת לֹא נִקְוָה יִרְדָּתָּ מִפְּנֵי הָרִים נָזְלוּ:	When you do fearful <i>things</i> <i>Which</i> we do not expect, <i>Such as</i> when you came down, <i>And when</i> mountains were shaken at your presence.	
Isa 64:4	וּמַעֲוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עֵין לֹא־רָאָתָּה אֱלֹהִים זֹולָתְךָ יַעֲשֶׂה לְמַחְבֵּה־לּוֹ:	<b>For they have never heard,</b> <b>Nor have they given ear,</b> <b>Nor has an eye seen,</b> <b>O God, except you,</b> <b><u>What he will do</u></b> <b>For him who awaits him.</b>	<b>1 Cor 2:9.</b>  never ← <i>not from an age</i> .  he will do: standing for <i>you will</i> <i>do</i> . A change of grammatical person from the second person; compare Isa 44:23.
Isa 64:5	פָּגַעְתָּ אֶת־שָׁשׁוּ וְעָשָׂה צָדִק בְּדַרְכֶיךָ יִזְכְּרוּךָ הַזֹּנֵתִים קִצְפָּתָ וְנַחֲטָא בָהֶם עוֹלָם וְנִשְׁעָ:	You met with him who rejoices <i>And</i> does righteousness; <u>They will remember you by</u> <u>your ways.</u> Look, you have been angry, <i>And</i> we have sinned against them <i>throughout the age</i> , But we will be saved.	they will remember you: perhaps to avoid the passive, <i>you will be</i> <i>remembered</i> .

Isa 64:6	<p>וְנָהִי כְטָמֵא כְלָנוּ וּכְבָגָד עֲדִים  כָּל־צְדָקֹתֵינוּ וְנִבֵּל כְּעֵלֶה כְּלָנוּ  וְעֹנֵנוּ כְּרוּחַ יִשָּׁאֵנוּ:</p>	<p>And we have all been like an unclean <i>thing</i>;  All our righteous <i>deeds</i> are like a menstruous cloth,  And we have all <u>faded</u> like a leaf,  And our iniquities have carried us <i>away</i> like the wind.</p>	<p>faded: intransitive use of <i>hiphil</i>.</p>
Isa 64:7	<p>וְאִין־קוֹרֵא בְשִׁמְךָ מִתְעוֹרֵר  לְהַחֲזִיק בְּךָ כִּי־הִסְתַּרְתָּ פְּנֶיךָ  מִמֶּנּוּ וּתְמוּנָתוֹ בְּיַד־עֹנֵנוּ:</p>	<p>And <i>there is</i> no-one calling on your name,  Arousing himself to take hold of you,  For you have hidden your face from us,  And you have caused us to <u>melt</u>  <u>On account of</u> our iniquities.</p>	<p>to melt: the metaphorical sense is <i>to despond</i>.  <hr/> on account of ← <i>by the hand of</i>.</p>
Isa 64:8	<p>וְעַתָּה יְהוָה אָבִינוּ אַתָּה  אֲנַחְנוּ הַחֲמֵל וְאַתָּה יֹצְרֵנוּ  וּמַעֲשֵׂה יָדְךָ כְּלָנוּ:</p>	<p>And now, O LORD,  You <i>are</i> our father;  We <i>are</i> the clay,  And you <i>are</i> our potter,  And we <i>are</i> all the work of your hand.</p>	
Isa 64:9	<p>אֶל־תִּקְצֹף יְהוָה עַד־מָאֵד  וְאֶל־לֵעַד תִּזְכֹּר עֹן הוּא  הַבְּטִיחָנוּ עִמָּךְ כְּלָנוּ:</p>	<p>O LORD,  Do not be <u>extremely</u> angry,  And do not remember iniquity in perpetuity.  Behold, do look,  We <i>are</i> all your people.</p>	<p>extremely ← <i>as far as much</i>.</p>
Isa 64:10	<p>עָרֵי קֹדְשֶׁךָ הֵיוּ מִדְּבַר צִיּוֹן  מִדְּבַר הַיְתָה יְרוּשָׁלַם שְׂמָמָה:</p>	<p>Your holy cities have become a desert;  Zion has become a desert,  Jerusalem – a desolation.</p>	<p>your holy cities ← <i>the cities of your holiness</i>, a Hebraic genitive.</p>
Isa 64:11	<p>בֵּית קֹדְשֵׁנוּ וְתִפְאֳרֹתֵנוּ אֲשֶׁר  הִלְלוּךָ אֲבוֹתֵינוּ הָיָה לְשִׂרְפַת  אֵשׁ וְכֹל־מִחֲמַדֵּינוּ הָיָה לְחִרְבָּה:</p>	<p>Our holy and majestic house, <u>In which</u> our fathers praised you,  Has become a <u>burnt-out conflagration</u>,  And all our delightful <u>objects</u>  Have become a desolation.</p>	<p>our holy and majestic house ← <i>the house of our holiness and our majesty</i>.  <hr/> a burnt-out conflagration ← <i>a burning of fire</i>.</p>
Isa 64:12	<p>הֲעֹל־אֵלֶּה תִתְאַפֵּק יְהוָה  תַּחֲשֶׂה וּתְעַנֵּנוּ עַד־מָאֵד: ס</p>	<p>Will you restrain yourself Concerning these <i>things</i>,  O LORD?  Or will you be silent  And afflict us <u>in the extreme</u>?</p>	<p>in the extreme ← <i>as far as much</i>.</p>

Isa 65:1	<p>נְדַרְשֵׁתִי לְלוֹא שְׁאֵלוּ נִמְצָאתִי  לְלֹא בְקִשְׁנִי אֲמַרְתִּי הֲגִנִי הֲגִנִי  אֶל-גֹּי לֹא-קָרָא בְשִׁמִּי:</p>	<p>“I have been consulted  By those <i>who</i> did not ask  <i>for me</i>;  I have been found  By those <i>who</i> did not seek  me.  I said, ‘Here I <i>am</i>, here I <i>am</i>’  To a nation  <i>Which</i> was not called by my  name.</p>	<p><b>Rom 10:20.</b></p> <hr/> <p>here I <i>am</i> (2x) ← <i>behold me</i>.</p>
Isa 65:2	<p>פָּרַשְׁתִּי יָדַי כָּל-הַיּוֹם אֶל-עַם  סוֹרֵר הַהֲלֹכִים הַדֹּרְדָרָה לֹא-טוֹב  אַחַר מַחְשַׁבְתֵיהֶם:</p>	<p>I have stretched out my  hands all day <i>long</i>  To a recalcitrant people  Who walk <i>in a way which</i> is  not good,  After their <i>own</i> thoughts</p>	<p><b>Rom 10:21.</b></p>
Isa 65:3	<p>הָעַם הַמְכַעֲסִים אוֹתִי עַל-פְּנֵי  תָמִיד זֹבְחִים בַּגְּזֹזֹת וּמִקְטָרִים  עַל-הַלְבָנִים:</p>	<p>– A people who provoke me  to anger to my face  All the time,  Sacrificing in the gardens  And burning incense on the  bricks,</p>	
Isa 65:4	<p>הַיֹּשְׁבִים בַּקְבָרִים וּבְנִצּוּרִים  יִלְנִו הָאֲכָלִים בְּשֵׁר הַחֲזִיר  *וּפֶרֶק *וּמִרְק פְּגָלִים  כְּלֵיהֶם:</p>	<p>Who live in sepulchres  And dwell in <u>secret spaces</u>,  Who eat pork,  And whose pans <i>contain</i>  soup <i>made from</i>  abominable <i>things</i>,</p>	<p>soup: the <i>ketiv</i> and <i>qeré</i> are  similar words with the same  meaning.</p> <hr/> <p>secret: other meanings of the  word are <i>guarded, preserved,</i>  <i>blockaded</i>. AV differs somewhat  (<i>monuments</i>).</p>
Isa 65:5	<p>הָאֲמָרִים קָרַב אֵלַי  אַל-תִּגְשְׁבֵי כִי קִדְשְׁתִּיךָ אֵלֶּה  עֲשֵׂן בְּאַפִּי אֵשׁ יִקְדַּח  כָּל-הַיּוֹם:</p>	<p>Who say, ‘<u>Keep yourself to</u>  <u>yourself</u>;  Do not approach me,  For I am holier than you.’  These <i>things</i> are smoke in  my nose  – A fire burning all day <i>long</i>.</p>	<p>keep <i>yourself</i> to yourself ←  <i>draw near to yourself</i>.</p>
Isa 65:6	<p>הִנֵּה כְּתוּבָה לְפָנַי לֹא אֶחְשֶׂה  כִּי אִם-שְׁלֹמֹתַי וְשְׁלֹמֹתַי  עַל-חִיקָם:</p>	<p>Behold, <i>it is</i> written before  me;  I will not be silent,  But I will repay,  And I will repay  Into their bosom.</p>	
Isa 65:7	<p>עֲוֹנֹתֵיכֶם וְעֲוֹנֹת אֲבוֹתֵיכֶם  יַחְדָּו אָמַר יְהוָה אֲשֶׁר קָטְרוּ  עַל-הַהָרִים וְעַל-הַגְּבָעוֹת  חָרְפוּנִי וּמְדַתִּי פָעֲלָתֶם  רָאשָׁנָה *עַל-**אֶל-חִיקָם: ס</p>	<p><i>As for</i> your iniquities,  And the iniquities of your  fathers together,  Says the LORD  – <i>Your fathers</i> who burned  incense on the mountains  And showed me contempt on  the hills –  I will mete out their first  undertaking  Into their bosom.”</p>	<p>into: the <i>ketiv</i> often has the sense  of the <i>qeré</i>.</p>

Isa 65:8	<p>כֹּה   אָמַר יְהוָה כְּאֲשֶׁר יִמְצָא  הַתִּירוֹשׁ בְּאֲשֻׁבּוֹל וְאָמַר  אֶל־תִּשְׁחִיתֵהוּ כִּי בִרְכָה בּוֹ  כִּן אֶעֱשֶׂה לְמַעַן עֲבָדֵי לְבַלְתִּי  הַשְּׁחִית הַכֹּל:</p>	<p>This <i>is what</i> the LORD says:  “‘As the new wine is found in  the bunch of grapes,  And <i>someone</i> says,  ‘Do not ruin it,  For <i>there is</i> a blessing in it’,  So I will do for the sake of  my servants  So as not to bring all to ruin.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Isa 65:9	<p>וְהוֹצֵאתִי מֵעֵקֶב זֶרַע  וּמִיהוּדָה יוֹרֵשׁ הָרִי וִירִשׁוּהָ  בְּחִירֵי וְעַבְדֵי יִשְׁכְּנוּ־שָׁמָּה:</p>	<p>And I will bring a seed out  of Jacob,  And out of Judah an  inheritor of my  mountains,  And my chosen <i>ones</i> will  inherit <i>this</i>,  And my servants will dwell  there.</p>	<p>this ← <i>it</i>.</p>
Isa 65:10	<p>וְהָיָה הַשְּׂרֹזִן לְגֹה־צֹאן וְעֵמֶק  עֲבוֹר לְרִבְצֵי בָקָר לְעֹמֵי אֲשֶׁר  דָּרְשׁוּנִי:</p>	<p>And <u>Sharon</u> will be a <u>pasture</u>  for sheep,  And the Valley of Achor a  place for oxen to lie down  – For my people who have  sought me.</p>	<p>Sharon ← <i>the Sharon</i>.  <hr/> pasture: or <i>fold</i>.</p>
Isa 65:11	<p>וְאַתֶּם עֹזְבֵי יְהוָה הַשְּׂכַחִים  אֶת־הַר קְדֹשֵׁי הָעֲרֻכִים לְגֹד  שֶׁלְחָן וְהַמְּלֵאִים לְמִנֵּי  מִמְסָד:</p>	<p>But you are forsakers of the  LORD,  Who forget <u>my holy</u>  <u>mountain</u>,  Who prepare a table for <u>Gad</u>,  And who fill <i>the vial with</i>  spiced wine  For <u>Meni</u>,</p>	<p>my holy mountain ← <i>the</i>  <i>mountain of my holiness</i>.  <hr/> Gad ... Meni ← <i>fortune ...</i>  <i>destiny</i> (see next verse). AV  differs somewhat (<i>number</i>).</p>
Isa 65:12	<p>וּמְנִיתִי אֶתְכֶם לְחָרֵב וּכְלֶכֶם  לְטַבַּח תִּכְרְעוּ יַעַן קָרָאתִי  וְלֹא עֲנִיתֶם דְּבַרְתִּי וְלֹא  שָׁמַעְתֶּם וַתַּעֲשׂוּ הָרַע בְּעֵינָי  וּבְאֲשֶׁר לֹא־חָפְצָתִי בַחֲרָתֶם:  פ</p>	<p>So I will <u>destine</u> you for the  sword,  And you will all stoop for  slaughter,  Because I called,  But you did not answer;  I spoke,  But you did not listen,  And you did what <i>is</i> evil in  my sight,  And you chose what I  dislike.”</p>	<p>destine: a play on words with  <i>Meni</i> (Isa 65:11).</p>
Isa 65:13	<p>לִכֵּן כֹּה־אָמַר   אֲדַנִּי יְהוָה  הִנֵּה עֲבָדֵי   יֹאכְלוּ וְאַתֶּם  תִּרְעָבוּ הִנֵּה עֲבָדֵי יִשְׁתּוּ  וְאַתֶּם תִּצְמָאוּ הִנֵּה עֲבָדֵי  יִשְׂמְחוּ וְאַתֶּם תִּבְשׂוּ:</p>	<p>Therefore <i>this is what</i> my  Lord the LORD says:  “Behold, my servants will  eat,  <u>But</u> you will hunger;  Behold, my servants will  drink,  <u>But</u> you will thirst;  Behold, my servants will  rejoice,  <u>But</u> you will be ashamed.</p>	<p>this <i>is what</i> ← <i>thus</i>.  <hr/> but (3x): adversative use of the  <i>vav</i>.</p>

Isa 65:14	הִנֵּה עֲבָדַי יִרְנּוּ מִטּוֹב לֵב וְאַתָּם תִּצְעֲקוּ מִכָּאֵב לֵב וּמִשֶּׁבֶר רוּחַ תִּילִילוּ:	Behold, my servants will be jubilant from a <u>cheerful</u> <u>heart</u> , But you will cry out from a <u>painful heart</u> , And you will wail from a <u>broken spirit</u> .	a cheerful heart ← <i>cheerfulness</i> of heart. <hr/> a painful heart ← <i>painfulness of</i> heart. <hr/> a broken spirit ← <i>breakage of</i> spirit.
Isa 65:15	וְהִנְחַתָּם שְׁמֵכֶם לְשִׁבוּעָה לְבַחֲיָרֵי וְהִמִּיתָ אֲדָנִי יְהוָה וּלְעַבְדָּיו יִקְרָא שֵׁם אֲחֵר:	And you will leave your name As a curse to my chosen ones, And my Lord the LORD will put you to death, And he will call his servants by another name,	
Isa 65:16	אֲשֶׁר הִמְתַּבְּרָךְ בְּאֶרֶץ יִתְבָּרָךְ בְּאֱלֹהֵי אֱמֶן וְהִנְשַׁבַּע בְּאֶרֶץ יִשָּׁבַע בְּאֱלֹהֵי אֱמֶן כִּי נִשְׁכַּחוּ הַצָּרוֹת הַרְאֵשׁוֹת וְכִי נִסְתָּרוּ מֵעֵינַי:	So that he who is blessed on earth Will be blessed by the God of truth, And he who swears on earth Will swear by the God of truth, Because the former adversities will be forgotten, And because they will be hidden from my eyes.	on earth: or <i>by the earth</i> .
Isa 65:17	כִּי־הִנְנִי בּוֹרֵא שָׁמַיִם חֲדָשִׁים וְאֶרֶץ חֲדָשָׁה וְלֹא תִזְכְּרֶנָּה הַרְאֵשׁוֹת וְלֹא תִעֲלֶינָה עַל־לֵב:	For I am about to create <b>new</b> <b>heavens and a new</b> <b>earth</b> , And the former <i>things</i> will not be remembered, And they will not arise in the heart.	<b>2 Pet 3:13, Rev 21:1.</b> <hr/> I am about to ← <i>behold me</i> .
Isa 65:18	כִּי־אִם־שִׂישׁוּ וְגִילוּ עַד־עֵד אֲשֶׁר אֲנִי בּוֹרֵא כִּלְ הִנְנִי בּוֹרֵא אֶת־יְרוּשָׁלַם גִּילָה וְעִמָּה מְשׁוֹשׁ:	But rejoice and exult <i>in all</i> <u>perpetuity</u> <i>In what I am about to create,</i> For I am about to create Jerusalem – A joy – And her people <i>will be a</i> delight.	<i>in all perpetuity</i> ← <i>perpetuities</i> of <i>perpetuity</i> . <hr/> I am about to ← <i>behold me</i> .
Isa 65:19	וְגִלְתִּי בִירוּשָׁלַם וְשִׁשְׁתִּי בְעַמִּי וְלֹא־יִשְׁמַע בָּהּ עוֹד קוֹל בְּכִי וְקוֹל זַעֲקָה:	And I will rejoice in Jerusalem And exult in my people. And the sound of weeping And the sound of outcry Will no longer be heard in it.	

Isa 65:20	<p>לֹא־יְהִי־הָיָה מִשָּׁם עוֹד עוֹל יָמִים  וְזָקֵן אֲשֶׁר לֹא־יִמְלֵא אֶת־יָמָיו  כִּי הַנֶּעֶר בְּזִמְמָה שָׁנָה יָמוּת  וְהַחוֹטֵא בְּזִמְמָה שָׁנָה יִקְלָל:</p>	<p>There will no longer be from there  A child <i>a few days old</i>,  Or an old <i>man</i>  Whose days are not fulfilled.  For a child will die <i>at one</i>  hundred years old,  And a sinner aged one  hundred years will be  accursed.</p>	<p>or: disjunctive use of the <i>vav</i>.  <hr/> whose days are not fulfilled ←  who does not fill his days.</p>
Isa 65:21	<p>וּבְנֵי בָתִּים וַיִּשְׁבוּ וַיִּנְטְעוּ  כַּרְמִים וְאָכְלוּ פְּרִיָם:</p>	<p>And they will build houses  And live <i>in them</i>,  And they will plant  vineyards  And eat their fruit.</p>	
Isa 65:22	<p>לֹא יִבְנוּ וְאֲחֵר יֵשֵׁב לֹא יִטְעוּ  וְאֲחֵר יֹאכֵל כִּי־כִימֵי הָעֵץ יָמֵי  עַמִּי וּמַעֲשֵׂה יְדֵיהֶם יִבְלוּ  בְּחִירֵי:</p>	<p>They will not build and  another will live <i>there</i>;  They will not plant and  another will eat,  For the days of my people  Will be like the days of a  tree,  And my chosen <i>ones</i>  Will enjoy the work of their  hands.</p>	
Isa 65:23	<p>לֹא יִיגְעוּ לְרִיק וְלֹא יִלְדוּ  לְבִהָלָה כִּי זָרַע בְּרוּכֵי יְהוָה  הֵמָּה וְצִאצְּאֵיהֶם אִתָּם:</p>	<p>They will not toil in vain,  And they will not give birth  in <i>prospect of</i> terror,  For they <i>will be</i> a seed  blessed by the LORD,  As will their offspring with  them.</p>	
Isa 65:24	<p>וְהָיָה טָרֶם־יִקְרְאוּ וְאֲנִי אֶעֱנֶה  עוֹד הֵם מְדַבְּרִים וְאֲנִי  אֶשְׁמַע:</p>	<p>And it will come to pass  That before they call out,  I will answer,  And while they are still  speaking,  I will heed <i>them</i>.</p>	
Isa 65:25	<p>זֶאֱב וְטֹלָה יִרְעוּ כְּאַחַד וְאַרְיֵה  כִּבְקָר יֹאכֵל־תְּבֵן וְנָחַשׁ עֵפֶר  לְחֶמּוֹ לֹא־יִרְעוּ וְלֹא־יִשְׁחִיתוּ  בְּכָל־הָאָרֶץ קִדְשֵׁי אֱמֶר יְהוָה: ס</p>	<p>The wolf and the lamb will  feed <u>together</u>,  And the lion like the ox will  eat straw,  But <i>as for</i> the serpent,  His <u>food will be</u> dust.  They will not do harm,  And they will not cause  damage  <u>Anywhere in my holy</u>  <u>mountain</u>”,  Says the LORD.</p>	<p>   Isa 11:6, Isa 11:9.  together ← <i>as one</i>.  <hr/> food ← <i>bread</i>, standing for <i>food</i>  in general. See 1 Sam 28:22-24.  <hr/> anywhere in ← <i>in all of</i>.  <hr/> my holy mountain ← <i>the</i>  <i>mountain of my holiness</i>, a  Hebraic genitive.</p>



Isa 66:1	<p>כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הַדָּם רִגְלֵי אֵיזָה בַּיִת אֲשֶׁר תִּבְנֶנּוּ לִי וְאֵיזָה מְקוֹם מְנוּחָתִי:</p>	<p>This <i>is what</i> the LORD says: “<b>Heaven is my throne,</b> <b>And the earth is my</b> <b>footstool.</b> <b>What house is it which you</b> <b>will build me,</b> <b>And what resting place of</b> <b>mine will you build?</b>”</p>	<p><b>Matt 5:34, Matt 5:35, Acts</b> <b>7:49.</b></p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p>
Isa 66:2	<p>וְאֵת כָּל-אֱלֹהֵי יָדַי עָשִׂיתָה וַיְהִיו כָּל-אֱלֹהֵי נְאֻם-יְהוָה וְאֵל-יָזָה אֲבִיט אֶל-עֵנִי וְנִכְהָרוּחַ וְחָרַד עַל-דְּבָרֵי:</p>	<p><b>For my hand made all</b> <b>these things,</b> And all these <i>things</i> have come to pass, Says the LORD, But <i>here are those</i> whom I will watch over: The poor, and the <u>contrite</u>, And him <i>who</i> trembles at my word.</p>	<p><b>Acts 7:50.</b></p> <hr/> <p>my hand: in a Hebrew “OSV” (object-subject-verb) sentence.</p> <hr/> <p><i>are those</i> ← <i>(is) this</i>.</p> <hr/> <p>contrite ← <i>struck of spirit</i>.</p>
Isa 66:3	<p>שׁוֹחֵט הַשּׁוֹר מִכֶּה-אִישׁ זֹבַח הַשֶּׁה עֵרָף פְּלֵב מַעֲלֵה מִנְחָה דַּם-חֲזִיר מִזְכִּיר לְבָנָה מִבְּרֶד אֹן גַּם-הֵמָּה בָּחֲרוּ בְּדַרְכֵיהֶם וּבְשִׁקּוּצֵיהֶם נִפְשָׁם חִפְצָה:</p>	<p><i>But</i> he who slaughters an ox <i>as if</i> he is striking a man, He <i>who</i> sacrifices a lamb <i>as</i> <i>if</i> he is breaking a dog's neck, He <i>who</i> makes a meal- offering <i>as if it is</i> the blood of a pig, He <i>who</i> makes a memorial with incense <i>as if</i> he is blessing an idol – These also have chosen their ways, And their <u>being</u> has delighted in their abominations.</p>	<p>an idol: or <i>iniquity</i>.</p> <hr/> <p>being ← <i>soul</i>.</p>
Isa 66:4	<p>גַּם-אֲנִי אֲבַחַר בְּתַעֲלָלֵיהֶם וּמִגּוֹרֹתֵם אֲבִיא לָהֶם יֶעַן קָרָאתִי וַאֲיִן עֲוֹנָה דְבַרְתִּי וְלֹא שָׁמְעוּ וַיַּעֲשׂוּ הָרַע בְּעֵינַי וּבְאֲשֶׁר לֹא-חִפְצָתִי בָּחֲרוּ: ס</p>	<p>I too will choose their <u>depravity</u>, And I will bring their fears upon them, Because I called, But <i>there was</i> no-one <i>who</i> answered; I spoke, But they did not listen; And they did what <i>is</i> wrong in my sight, And they chose what I dislike.</p>	<p>depravity ← <i>depravities</i>.</p>
Isa 66:5	<p>שָׁמְעוּ דְבַר-יְהוָה הַחֲרָדִים אֶל-דְּבָרוֹ אָמְרוּ אֲחֵיכֶם שְׁנֵאֵיכֶם מִנְדִּיכֶם לְמַעַן שְׁמִי יִכְבַּד יְהוָה וְנִרְאָה בְּשִׂמְחַתְכֶם וְהֵם יִבְשׁוּ:</p>	<p>Hear the word of the LORD, <i>You</i> who tremble at his word. Your brothers <i>who</i> hate you, And <i>who</i> thrust you out for my name's sake, said, 'Let the LORD be glorified.' When he appears, to your joy, They will be ashamed.</p>	

Isa 66:6	קוֹל שָׁאוֹן מֵעִיר קוֹל מֵהִיכָל קוֹל יְהוָה מִשָּׁלֹם גְּמוּלָה לְאֵיבָיו:	A sound of tumult from the city, A sound from the temple, The <u>voice</u> of the LORD <u>Giving</u> retribution to his enemies <i>Will be heard.</i>	voice: the same word as <i>sound</i> . <hr/> giving ← <i>paying</i> .
Isa 66:7	בְּטָרִם תַּחֲלִיל יִלְדָה בְּטָרִם יָבוֹא חֶבְלֵי לֵה וְהַמְלִיטָה זָכָר:	Before she was in labour, She gave birth. Before her throes of childbearing came upon her, She was delivered of a male <i>child</i> .	This section, up to Isa 66:14, is about the New Israel, not a Gentile nation. See note on Matt 21:43.
Isa 66:8	מִי־שָׁמַע כְּזֹאת מִי רָאָה כְּאֵלֶּה הַיּוֹחֵל אֶרֶץ בְּיוֹם אֶחָד אִם־יִוָּלַד גּוֹי פַּעַם אַחַת כִּי־חָלָה גַּם־יִלְדָה צִיּוֹן אֶת־בְּנֵיהָ:	Who has heard of <i>anything</i> like this? Who has seen <i>things</i> like these? <i>Can</i> the earth be given birth to in one day? Or <i>can</i> a nation be born <i>in</i> one moment? For Zion has been in labour And has given birth to her sons.	
Isa 66:9	הֲאֲנִי אֲשַׁבֵּיר וְלֹא אֲוִלִיד יֹאמֵר יְהוָה אִם־אֲנִי הַמּוֹלִיד וְעֲצָרְתִּי אֲמַר אֱלֹהִים: ס	Will I cause the breakthrough But not the childbirth? – Says the LORD. Or shall I, who cause the childbirth, Hold <i>it</i> back? – Says your God.	
Isa 66:10	שִׂמְחוּ אֶת־יְרוּשָׁלַם וְגִילוּ בָּהּ כָּל־אֹהֲבֵיהָ שִׂישׁוּ אֶתָּהּ מְשׁוֹשׂ כָּל־הַמְתַּאבְּלִים עָלֶיהָ:	Be glad with Jerusalem, And exult in her, All <i>you</i> who love her. Rejoice with her <i>in</i> joy, All <i>you</i> who mourn over her,	
Isa 66:11	לְמַעַן תֵּינְקוּ וּשְׂבַעְתֶּם מִשָּׂד תִּנְחַמְיָהּ לְמַעַן תִּמְצוּ וְהִתְעַנְגְתֶם מִזֵּי כְבוֹדָהּ: ס	In order that you may suck and be satisfied From <u>her comforting breast</u> , And in order that you may <u>imbibe</u> And delight yourself In the abundance of her glory.”	her comforting breast ← <i>the breast of her comfortings</i> , a Hebraic genitive. <hr/> imbibe ← <i>suck</i> , but not the same word as the word translated <i>suck</i> above.

Isa 66:12	<p>כִּי־כֹה   אָמַר יְהוָה הַנִּנְי  נְטֵה־אֲלֵיהָ כְּנֹהַר שְׁלוֹם  וּכְנַחַל שׁוֹטֵף כְּבוֹד גּוֹיִם  וַיִּנְקָתֶם עַל־צֵד תִּנְשְׂאוּ  וְעַל־בְּרָכִים תִּשְׁשַׁעְוּ:</p>	<p>For <u>this is what</u> the LORD  says:  “<u>I am about to extend peace</u>  to her  Like a river,  And the glory of the Gentiles  Like an overflowing brook  For you to suck.  You will be carried  alongside,  And you will be indulged in  <u>her lap</u>.”</p>	<p>this is what ← thus.  <hr/> I am about to ← behold me.  <hr/> in her lap ← on (her) knees.</p>
Isa 66:13	<p>כְּאִישׁ אֲשֶׁר אִמּוֹ תִנְחַמְנוּ כֵן  אֲנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם  תִּנְחַמוּ:</p>	<p>As a man whose mother  comforts him,  So I will comfort you,  And you will be comforted  In Jerusalem.</p>	
Isa 66:14	<p>וּרְאִיתֶם וְשֵׁשׁ לְבָבְכֶם  וְעֲצָמוֹתֵיכֶם כַּדְּשָׂא תִפְרַחְנָה  וְנוֹדַעַה יַד־יְהוָה אֶת־עַבְדָּיו  וְזַעַם אֶת־אֵיבָיו:</p>	<p>And when you see <i>it</i>,  Your heart will rejoice,  And your bones will thrive  like grass,  And the hand of the LORD  will be known among his  servants,  But indignation among his  enemies.</p>	
Isa 66:15	<p>כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא  וּכְסוּפָה מְרַכְבְּתָיו לְהָשִׁיב  בְּחִמָּה אַפּוֹ וּגְעַרְתּוֹ  בְּלֶהֱבִי־אֵשׁ:</p>	<p>For behold, the LORD will  come with fire,  And his chariots <i>will be</i> like  a whirlwind,  To satisfy his anger in fury,  And his rebuke in fiery  flames.</p>	<p>satisfy ← repay.  <hr/> his rebuke: either subjective (the  LORD rebukes in vengeance), or  objective (the LORD takes  vengeance on those who  rebuked him).  <hr/> fiery flames ← flames of fire, a  Hebraic genitive.</p>
Isa 66:16	<p>כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבַחֲרָבוֹ  אֶת־כָּל־בָּשָׂר וּרְבוּ חַלְלֵי  יְהוָה:</p>	<p>For the LORD will contend  with all flesh  With fire and with his sword,  And those defeated by the  LORD  Will be numerous.</p>	<p>those defeated by the LORD ←  the LORD's pierced.</p>
Isa 66:17	<p>הַמְתַקְדָּשִׁים וְהַמְטַהְרִים  אֶל־הַגְּנוֹת אַחַר *אֶחָד  **אֶחָת בְּתוֹךְ אֲכָלֵי בָשָׂר  הַחֲזִיר וְהַשֶּׁקֶץ וְהָעֵבֶר יַחְדָּו  יִסְפוּ נְאֻם־יְהוָה:</p>	<p>Those who sanctify  themselves and purify  themselves in the gardens,  Behind one <i>thing</i> in the  middle,  And those who eat pork,  And the abomination, and  the mouse,  Will come to an end  together”,  Says the LORD.</p>	<p>one: the <i>ktiv</i> is masculine, <i>qeré</i>  feminine (the usual form for an  abstraction).  <hr/> <i>thing</i>: [CB] App. 42, a <i>phallus</i>.  <hr/> abomination: [CB] refers this to  consuming blood.</p>

Isa 66:18	<p>וְאַנְכִי מַעֲשִׂיהֶם וּמַחְשַׁבְתֵּיהֶם  בָּאָה לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם  וְהִלְשִׁנּוּת וּבָאוּ וְרָאוּ  אֶת־כְּבוֹדִי:</p>	<p>“And <i>as for</i> me,  And their deeds and their  thoughts,  <i>The time</i> will come  To gather all the nations and  the languages,  And they will come  And see my glory.</p>	<p><i>the time</i> will come ... to gather:  AV differs somewhat (<i>I will  gather</i>).</p>
Isa 66:19	<p>וְשַׁמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי  מֵהֶם   פְּלִיטִים אֶל־הַגּוֹיִם  תַּרְשִׁישׁ פּוּל וְלוּד מְשַׁכֵּי  קֶשֶׁת תְּבַל וַיּוֹן הָאֲיִים  הַרְחֻקִים אֲשֶׁר לֹא־שָׁמְעוּ  אֶת־שִׁמְעִי וְלֹא־רָאוּ  אֶת־כְּבוֹדִי וְהִגִּידוּ אֶת־כְּבוֹדִי  בְּגוֹיִם:</p>	<p>And I will place a sign  among them,  And I will send to the  Gentiles those of them  who escape,  To Tarshish, Pul and Lud,  To those who draw the bow,  To Tubal and Javan,  And to distant maritime  countries  Who have not heard my  fame,  And who have not seen my  glory.  And they will tell of my  glory among the Gentiles.</p>	<p>maritime countries: or <i>islands</i>.</p>
Isa 66:20	<p>וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם  מִכָּל־הַגּוֹיִם   מִנְחָה   לַיהוָה  בְּסוּסִים וּבְרֶכֶב וּבַצְבָּיִים  וּבַפָּרָדִים וּבַכַּרְפּוֹת עַל הָר  קִדְשֵׁי יְרוּשָׁלַם אָמַר יְהוָה  כֹּאֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל  אֶת־הַמִּנְחָה בְּכֵלֵי טְהוֹר בֵּית  יְהוָה:</p>	<p>And they shall bring all your  brothers from all the  nations  With an offering to the  LORD,  By horse and by chariot  And by covered wagon  And by mule and by  dromedary,  To my holy mountain in  Jerusalem,  Says the LORD,  When the sons of Israel  bring the offering in clean  equipment  To the house of the LORD.</p>	<p>covered wagon: AV differs  somewhat (<i>litters</i>).</p> <hr/> <p>my holy mountain ← <i>the  mountain of my holiness</i>, a  Hebraic genitive.</p>
Isa 66:21	<p>וְגַם־מֵהֶם אֶקַּח לְכַהֲנִים  לְלוֹיִם אָמַר יְהוָה:</p>	<p>And I will take a <i>portion</i>  from them  For the Levite priests”,  Says the LORD.</p>	
Isa 66:22	<p>כִּי כֹאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים  וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי  עֹשֶׂה עִמָּדִים לְפָנַי נְאֻם־יְהוָה  כֵּן יַעֲמֵד זְרַעְכֶם וְשִׁמְכֶם:</p>	<p>“For as the <b>new heavens</b>  <b>and the new earth</b>,  Which I will make,  Shall stand before me,  Says the LORD,  So your seed and your name  will stand.</p>	<p>2 Pet 3:13, Rev 21:1.</p>
Isa 66:23	<p>וְהָיָה מִדֵּי־חֲדָשׁ בְּחֲדָשׁוֹ וּמִדֵּי  שַׁבָּת בְּשַׁבְּתוֹ יָבֹא כָּל־בָּשָׂר  לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה:</p>	<p>And it will come to pass  That at every new moon and  every Sabbath,  All flesh will come to  worship before me”,  Says the LORD.</p>	<p>at every new moon and every  Sabbath ← <i>as often as a new  moon in its new moon and as  often as a Sabbath in its  Sabbath</i>.</p>

Isa 66:24	וַיֵּצְאוּ וַיִּרְאוּ בְּפִגְרֵי הָאָנָשִׁים הַפְּשָׁעִים בִּי כִי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דִּרְאוֹן לְכָל־בָּשָׂר:	“And they will go out And see the carcasses of the men who have transgressed against me, <b>For their worm will not die,</b> <b>And their fire will not be extinguished,</b> And they will be an abhorrence To all flesh.”	Mark 9:44, Mark 9:46, Mark 9:48.
Jer 1:1	דְּבָרֵי יִרְמְיָהוּ בֶן־חִלְקִיָּהוּ מִן־הַכֹּהֲנִים אֲשֶׁר בְּעַנְתוֹת בְּאֶרֶץ בְּנִימִן:	The words of Jeremiah the son of Hilkiah, <i>one</i> of the priests who <i>are</i> in Anathoth in the land of Benjamin,	
Jer 1:2	אֲשֶׁר הָיָה דְבַר־יְהוָה אֵלָיו בִּימֵי יֹאשִׁיָּהוּ בֶן־אָמוֹן מֶלֶךְ יְהוּדָה בְּשָׁלֹשׁ־עֶשְׂרֵה שָׁנָה לְמַלְכוֹ:	To whom the word of the LORD <u>came</u> in the days of Josiah the son of Amon, the king of Judah, in the thirteenth year of his reign.	came ← <i>became</i> . <hr/> Josiah ← <i>Joshiahu</i> , but we retain the AV / traditional English name.
Jer 1:3	וַיְהִי בִימֵי יְהוֹיָכִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־תָּם עֲשֵׂתִי עֶשְׂרֵה שָׁנָה לְצַדְקִיָּהוּ בֶן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־גָּלוֹת יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי: ס	And <i>this</i> came to pass in the days of Jehoiakim the son of Josiah, the king of Judah, up to the end of the eleventh year of Zedekiah the son of Josiah, the king of Judah – up to the deportation of Jerusalem in the fifth month.	
Jer 1:4	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Jer 1:5	בְּטֶרֶם *אֶצְרֹךְ** אֶצְרָךְ בְּבֶטֶן יִדְעָתִיךָ וּבְטֶרֶם תֵּצֵא מִרְחֹם הַקֶּדֶשׁ תִּתְּיָךְ נָבִיא לַגּוֹיִם נִתְּיָךְ:	“Before I <u>formed</u> you in the belly, I knew you, And before you came out of the womb, I sanctified you. I have appointed you <i>As a prophet to the nations.</i> ”	I formed you: the <i>ktiv</i> and <i>qere</i> are different spellings of the same word.
Jer 1:6	וַאֲמַר אֶהְיֶה אֲדֹנָי יְהוִה הַנֶּה לֹא־יָדַעְתִּי דְבַר כִּי־נַעַר אָנֹכִי: פ	Then I said, “Oh, my Lord the LORD, Look, I do not know how to <u>to</u> <u>speak</u> , For I <i>am just</i> a lad.”	to speak: i.e. <i>as an orator</i> .
Jer 1:7	וַיֹּאמֶר יְהוָה אֵלַי אֶל־תֹּאמַר נַעַר אָנֹכִי כִי עַל־כָּל־אֲשֶׁר אֲשַׁלְּחֶךָ תֵּלֵךְ וְאֵת כָּל־אֲשֶׁר אֲצַוְּךָ תִּדְבֹר:	But the LORD said to me, “Do not say, ‘I <i>am just</i> a lad’, For you shall go everywhere I send you, And you shall speak everything I command you.	

Jer 1:8	אֶל-תִּירָא מִפְּנֵיהֶם כִּי-אֲתָךְ אֲנִי לְהַצִּילְךָ נְאֻם-יְהוָה:	Do not fear their presence; I <i>am</i> with you to deliver you”, Says the LORD.	
Jer 1:9	וַיִּשְׁלַח יְהוָה אֶת-יָדוֹ וַיַּגַּע עַל-פִּי וַיֹּאמֶר יְהוָה אֵלַי הִנֵּה נָתַתִּי דְבָרִי בְּפִיךָ:	Then the LORD stretched out his hand and touched my mouth, <u>at</u> <u>which</u> the LORD said to me, “Look, I have put my words in your mouth.	at which ← <i>and</i> . Wider use of the <i>vav</i> .
Jer 1:10	רֹאֵה הַפְּקֹדֶתֶיךָ   הַיּוֹם הַזֶּה עַל-הַגּוֹיִם וְעַל-הַמְּמַלְכוֹת לְנַתּוֹשׁ וּלְנַתּוֹץ וּלְהַאַבִּיד וּלְהַרְוֹס לְבָנוֹת וּלְנַטְוֵעַ: פ	See, I have appointed you today Over the nations and over the kingdoms, To <u>tear down</u> and to <u>demolish</u> And to destroy and to devastate, To build and to plant.”	tear down: the opposite of <i>planting</i> , as in Jer 24:6, Jer 45:4, so more literally <i>pluck up</i> , <i>deracinate</i> .
Jer 1:11	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר מָה-אַתָּה רֹאֵה יְרֵמְיָהוּ וְאִמְרָ מִקֵּל שֶׁקֶד אֲנִי רֹאֵה:	Then the word of the LORD <u>came</u> to me and said, “What do you see, Jeremiah?” And I said, “I see a rod of almond tree <i>wood</i> .”	came ← <i>became</i> .
Jer 1:12	וַיֹּאמֶר יְהוָה אֵלַי הִיטַבְתָּ לְרֹאוֹת כִּי-שֶׁקֶד אֲנִי עַל-דְּבָרִי לְעִשְׂתּוֹ: פ	And the LORD said to me, “You have seen well, for I will <u>watch</u> <u>over</u> my word, to carry it out.”	watch over: the word has the same root as <i>almond</i> .
Jer 1:13	וַיְהִי דְבַר-יְהוָה   אֵלַי שֵׁנִית לֵאמֹר מָה אַתָּה רֹאֵה וְאִמְרָ סִיר נִפוּחַ אֲנִי רֹאֵה וּפְנָיו מִפְּנֵי צָפוֹנָה:	And the word of the LORD <u>came</u> to me a second time, and he said, “What do you see?” And I said, “I see a <u>boiling</u> pot, and its <u>face</u> <u>is turned</u> from the north.”	came ← <i>became</i> .  boiling ← <i>blown on</i> , of the fire beneath the pot.  its face <i>is turned</i> from the north ← <i>its face (is) from before</i> <i>northwards</i> .
Jer 1:14	וַיֹּאמֶר יְהוָה אֵלַי מִצָּפוֹן תִּפְתַּח הָרְעָה עַל כָּל-יֹשְׁבֵי הָאָרֶץ:	And the LORD said to me, “Evil will <u>break out</u> from the north Over all the inhabitants of the land.	break out ← <i>be opened on; be</i> <i>unleashed</i> .
Jer 1:15	כִּי   הִנְנִי קֹרֵא לְכָל-מְשֻׁפְּחוֹת מִמְּמַלְכוֹת צָפוֹנָה נְאֻם-יְהוָה וּבָאוּ וַנִּתְּנוּ אִישׁ כִּסְאוֹ פֶתַח   שַׁעֲרֵי יְרוּשָׁלַם וְעַל כָּל-חֹמֹתֶיהָ סָבִיב וְעַל כָּל-עָרֵי יְהוּדָה:	For I <u>am about to</u> call All the families of the kingdoms of the north, Says the LORD, And they will come, And each <i>king</i> will <u>direct</u> his throne To the entrance of the gates of Jerusalem, And against all its walls round about, And against all the cities of Judah.	I am about to ← <i>behold me</i> .  direct ← <i>place; appoint</i> .

Jer 1:16	<p>וְדַבַּרְתִּי מִשְׁפָּטֵי אוֹתָם עַל כָּל־דַּעְתָּם אֲשֶׁר עֲזָבוּנִי וַיִּקְטְרוּ לְאֱלֹהִים אַחֲרָיִם וַיִּשְׁתַּחֲווּ לְמַעֲשֵׂי יְדֵיהֶם:</p>	<p>And I will pronounce my judgments <i>on</i> them, Concerning all their evil, In that they have forsaken me And burned incense to other gods And have worshipped the works of their hands.</p>	
Jer 1:17	<p>וְאַתָּה תִּאָּזֵר מִתְּנִיף וְקָמַתְּ וְדַבַּרְתָּ אֵלֵיהֶם אֵת כָּל־אֲשֶׁר אֲנֹכִי אֶצְוֶךָ אֶל־תַּחַת מִפְּנֵיהֶם פֶּן־אֲחַתְּךָ לִפְנֵיהֶם:</p>	<p>But you gird up your loins and arise, And tell them everything that I command you. Do not be afraid of them, So that I do not cause <i>you</i> dismay in their presence.</p>	
Jer 1:18	<p>וְאֲנִי הִנֵּה נֹתֵתִיךָ הַיּוֹם לְעִיר מִבְּצָר וְלַעֲמֻד בְּרִזָּל וְלַחֲמוֹת נְחֹשֶׁת עַל־כָּל־הָאָרֶץ לְמַלְכֵי יְהוּדָה לְשָׂרֵיהָ לְכַהֲנֵיהָ וְלָעַם הָאָרֶץ:</p>	<p>And <i>as for</i> my part, Look, I have made you today A fortified city and an iron column, And copper walls, all over the land, To the kings of Judah, to its officers, To its priests, And to the people of the land.</p>	<p>and <i>as for</i> my part ← <i>and I</i> (emphatic pronoun).</p>
Jer 1:19	<p>וְנִלְחָמוּ אֵלַיךָ וְלֹא־יִוָּכְלוּ לָךְ כִּי־אֲתָךְ אֲנִי נֹאֵם־יְהוָה לְהַצִּילֶךָ: פ</p>	<p>And they will fight against you, But they will not prevail over you, For I <i>am</i> with you, Says the LORD, To deliver you.”</p>	<p>but: adversative use of the <i>vav</i>.</p>
Jer 2:1	<p>וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:</p>	<p>And the word of the LORD <u>came</u> to me and said,</p>	<p>came ← <i>became</i>.</p>
Jer 2:2	<p>הֲלֹךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר יְהוָה זְכַרְתִּי לְךָ חֶסֶד נְעוּרַיִךְ אֲהַבֵּת כָּל־יְלֻתֶיךָ לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאָרֶץ לֹא זְרוּעָה:</p>	<p>“Go and proclaim in Jerusalem’s ears and say, ‘<u>This is what</u> the LORD says: «I remember your <u>kindness</u> in your youth, <i>Your</i> love in your bridal state – <i>The fact that</i> you walked after me in the desert, In an <u>uncultivated</u> land.</p>	<p>go: infinitive absolute in the role of an imperative. <hr/>this is what ← <i>thus</i>. <hr/>kindness in ← <i>kindness of</i>. <hr/>uncultivated ← <i>unsown</i>.</p>
Jer 2:3	<p>קֹדֶשׁ יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתָה כָּל־אֲכָלֶיךָ יִאֲשָׁמוּ רָעָה תִּבָּא אֵלֵיהֶם נֹאֵם־יְהוָה: פ</p>	<p>Israel <u>is holy</u> to the LORD, <i>As are</i> the firstfruits of its produce. All who eat it will be guilty. Evil will come upon them, Says the LORD.» ’ ”</p>	<p>holy ← <i>holiness</i>.</p>
Jer 2:4	<p>שִׁמְעוּ דְבַר־יְהוָה בַּיּוֹם יַעֲקֹב וְכָל־מִשְׁפְּחוֹת בַּיּוֹם יִשְׂרָאֵל:</p>	<p>Hear the word of the LORD, O house of Jacob, And all <i>you</i> families Of the house of Israel.</p>	

Jer 2:5	כֹּה   אָמַר יְהוָה מֵה־מָצְאוּ אֲבוֹתֵיכֶם בִּלְעוֹל כִּי רָחֲקוּ מֵעָלַי וַיִּלְכּוּ אַחֲרַי הַהֶבֶל וַיַּהֲבִלוּ:	This <i>is what</i> the LORD says: “What iniquity did your fathers find in me? For they have distanced themselves from me And have followed vanity And have acted vainly.	this <i>is what</i> ← <i>thus</i> .
Jer 2:6	וְלֹא אָמְרוּ אֵיךָ יְהוָה הַמַּעֲלָה אֶתְנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיד אֶתְנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצִלְמוֹת בְּאֶרֶץ לֹא־עֹבֵר בָּהּ אִישׁ וְלֹא־יֹשֵׁב אָדָם שָׁם:	And they did not say, ‘Where <i>is</i> the LORD Who brought us up out of the land of Egypt? – Who led us in the desert, In <u>an arid and sunken land</u> , In a land of drought And a shadow of death, Through a land through which no man crosses And where no man dwells.’	an arid and sunken land ← <i>land of arid tract and sunkeness</i> .
Jer 2:7	וְאָבִיא אֶתְכֶם אֶל־אֶרֶץ הַכֶּרְמֶל לֶאֱכֹל פְּרִיָּה וְטוֹבָה וּתְבֹאוּ וּתְטַמְּאוּ אֶת־אֲרָצִי וְנִחַלְתִּי שְׂמֹתָם לְתוֹעֵבָה:	And I brought you into a cultivable land, To eat its fruit and its <u>good produce</u> , But you came and defiled my land, And you made <u>my inheritance</u> an abomination.	good produce ← <i>goodness</i> .  my inheritance: i.e. <i>the inheritance which I give</i> , clear from the context, but the usual English meaning would be <i>the inheritance which I receive</i> .
Jer 2:8	הַכֹּהֲנִים לֹא אָמְרוּ אֵיךָ יְהוָה וּתְפֹשִׁי הַתּוֹרָה לֹא יָדְעוּנִי וְהַרְעִים פָּשְׁעוּ בִי וְהִנְבִּיאִים נִבְּאוּ בַבַּעַל וְאַחֲרַי לֹא־זִעְלוּ הָלְכוּ:	The priests did not say, ‘Where <i>is</i> the LORD?’ Those who administered the law did not know me, And the <u>pastors</u> have transgressed against me, And the prophets have prophesied through Baal, And they have walked after <i>things</i> <i>Which</i> do not benefit <i>anyone</i> .	pastors ← <i>shepherds</i> , i.e. <i>guides</i> .
Jer 2:9	לָכֵן עַד אָרִיב אֶתְכֶם נֹאֵם־יְהוָה וְאֶת־בְּנֵי בְנֵיכֶם אָרִיב:	That <i>is</i> why I will still <u>contend</u> with you, Says the LORD, And I will <u>contend</u> with your sons' sons.	contend ... contend: otiose, but see Gen 12:5.
Jer 2:10	כִּי עֲבְרוּ אֵיךָ כְּתִיִּים וְרֹאוּ וְקִדְדוּ שְׁלַחוּ וְהִתְבּוֹנְנוּ מֵאֵד וְרֹאוּ הֲזֶה הִיְתָה כְּזֹאת:	For pass through the coastlands of Chittim and see, And send men <i>to</i> Kedar to observe well, And see whether it is like this.	



Jer 2:11	הַהִימִיר גּוֹי אֱלֹהִים וְהָמָּה לֹא אֱלֹהִים וְעַמֵּי הַמִּיר כְּבוֹדוֹ בְּלוֹא יוֹעִיל:	Does a nation change its gods? But they <i>are</i> not gods. Yet my people have exchanged {P: my honour} [M: their honour] For <i>what</i> will not benefit <i>anyone</i> .	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= כְּבוֹדִי. AV differs.
Jer 2:12	שָׁמוּ שָׁמַיִם עַל-זֹאת וְשָׁעְרוּ חָרְבוּ מְאֹד נְאֻם-יְהוָה:	O heavens, be astonished at this, And shudder <i>and</i> be very astounded, Says the LORD.	
Jer 2:13	כִּי-שְׁתִּים רָעוֹת עָשָׂה עַמִּי אֶתִּי עָזְבוּ מְקוֹר   מֵיִם חַיִּים לְחַצְב לְהֵם בְּאֵרוֹת בְּאֵרֶת נִשְׁבְּרִים אֲשֶׁר לֹא-יִכְלוּ הַמַּיִם:	For my people have committed two evil acts; They have forsaken me – The source of living water – For hewing cisterns out for themselves, Broken cisterns Which will not hold the water.	
Jer 2:14	הֲעֶבֶד יִשְׂרָאֵל אִם-יֵלִיד בַּיִת הוּא מִדּוּעַ הָיָה לְבָז:	Is Israel a servant? Or <i>is</i> he a homeborn <i>slave</i> ? Why has he become a <i>target</i> of spoil?	
Jer 2:15	עָלְיוּ יִשְׂאֲגוּ כְּפָרִים נִתְּנוּ קוֹלָם וַיִּשְׁתִּיתוּ אֶרְצוֹ לְשִׁמָּה עָרָיו *נִצְתָה* **נִצְתָה מִבְּלִי יֵשֵׁב:	Young lions roar at him; They made their sound, And they laid his land waste. His cities were burned down, Leaving no inhabitant.	were burned down: the <i>ktiv</i> reads <i>was burned down</i> , perhaps bringing out the concept of <i>each</i> <i>city</i> .  leaving no inhabitant ← <i>without</i> <i>an inhabitant</i> .
Jer 2:16	גַּם-בְּנֵי-נֹף *וְתַחֲפַנְס **וְתַחֲפַנְחָס יִרְעוּ קְדָקֵד:	Also the sons of <u>Noph</u> and <u>Tahpanhes</u> Have shaved your scalp.	Tahpanhes: <i>ktiv</i> = <i>Tahpenes</i> ; <i>qeré</i> = <i>Tahpanhes</i> , retaining the traditional English name, as in AV's Jer 43:8.  Noph: i.e. <i>Memphis</i> .  have shaved your scalp: from <i>רָעָה</i> , <i>grazed</i> , or רָ
Jer 2:17	הֲלוֹא-זֹאת תַּעֲשֶׂה-לָךְ עֲזַבְךָ אֶת-יְהוָה אֱלֹהֶיךָ בְּעַתָּה מִזְלִיכְךָ בְּדַרְךָ:	Are you not doing this to yourself By your forsaking the LORD your God, At the time <i>when</i> he is leading you on the way?	↳ alternatively <i>have cracked the</i> <i>crown of your head</i> , from רָעָע.  by your forsaking: gerundial use of the infinitive.
Jer 2:18	וְעַתָּה מֵה-לָךְ לְדַרְךָ מִצְרַיִם לְשִׁתּוֹת מִי שְׁחֹר וּמֵה-לָךְ לְדַרְךָ אֲשׁוּר לְשִׁתּוֹת מִי נָהָר:	So now, what <i>do you have to</i> <i>do</i> with Egypt's way, With drinking the waters of <u>Shihor</u> ? And what <i>do you have to do</i> with Assyria's way, With drinking the waters of the river?	with drinking (2x): gerundial use of the infinitive.  Shihor: see Josh 13:3. [CB] interprets as <i>the Nile</i> , as in Isa 23:3.  the river: [CB] interprets as <i>the</i> <i>Euphrates</i> .

Jer 2:19	<p>תִּסְרַךְ רַעְתָּךְ וּמִשְׁבוֹתֶיךָ  תּוֹכַחְךָ וּדְעֵי וּרְאֵי כִי־רַע וּמֹר  עֲזָבְךָ אֶת־יְהוָה אֱלֹהֶיךָ וְלֹא  פָּחַדְתִּי אֵלֶיךָ נְאֻם־אֲדֹנָי יְהוִה  צָבָאוֹת:</p>	<p>Your wickedness will discipline you,  And your acts of apostasy will reprove you,  So know and see that <u>your forsaking</u> the LORD your God  Is evil and bitter,  And <u>there is no fear of me</u> in you,  Says the Lord, the LORD of hosts.</p>	<p>your forsaking: gerundial use of the infinitive.  fear of me ← <i>my fear</i>, an objective genitive (they fear me, negated).</p>
Jer 2:20	<p>כִּי מֵעוֹלָם שָׁבַרְתִּי עֲלֶיךָ  נִתְקַתִּי מִזֶּסֶר־תֶּיךָ וּתְאִמְרֵי לֹא  *אֶעֱבֹד *אֶעֱבֹר כִּי  עַל־כָּל־גְּבֻעָה גְבוּהָה וְתַחַת  כָּל־עֵץ רַעֲנָן אֶת צֶעֶה זָנָה:</p>	<p>For I broke your yoke <u>long ago</u>,  And I detached your fetters, {K: But you said, ‘I will not serve <i>you</i>’}, [Q: And you said, ‘I will not transgress’],  {K: For} [Q: Yet] you wander around committing prostitution  On every high hill  And under every <u>luxuriant tree</u>.</p>	<p>long ago ← <i>from an age</i>.  luxuriant tree: i.e. in a phallic park; see 1 Ki 14:23.</p>
Jer 2:21	<p>וְאֲנִי נִטְעַתֶּיךָ שֵׂרֶק כְּלֵה  זֶרַע אֱמֶת וְאִידָה נְהַפְכֶתָ לִי  סוּרֵי הַגִּפְזִן נִכְרִיָה:</p>	<p>Yet I planted you as a choice vine,  All of it <u>being a true seed</u>,  But how you have turned against me,  <u>You who turn aside to become a foreign vine</u>.</p>	<p>true seed ← <i>seed of truth</i>, a Hebraic genitive.  you who turn aside to become a foreign vine ← <i>turners aside of a foreign vine</i>.</p>
Jer 2:22	<p>כִּי אִם־תִּכְבֹּסֵי בַנְּתָר  וְתִרְבִּי־לֶךְ בְּרִית נִכְתָּם עוֹנֵךְ  לִפְנֵי נְאֻם אֲדֹנָי יְהוִה:</p>	<p>Even if you wash with <u>soda ash</u>,  And you apply much soap to yourself,  Your iniquity <i>is</i> a stain before me,  Says the Lord, the LORD.</p>	<p>soda ash: <i>natron</i>, mainly sodium carbonate, serving as a detergent.</p>
Jer 2:23	<p>אִידָה תִּאמְרֵי לֹא נִטְמַאתִי  אַחֲרֵי הַבְּעָלִים לֹא הִלַּכְתִּי  רְאֵי דְרָכְךָ בְּגֵיאַ דְּעֵי מַה  עָשִׂית בְּכֶרֶה קְלָה מִשְׂרָכַת  דְּרָכֶיהָ:</p>	<p>How <i>can</i> you say, ‘I am not defiled; I have not gone after the Baalim’?  Look at your way in the valley,  And know what you have done.  You are a swift young she-camel,  <u>Devious in</u> her ways.</p>	<p>devious in ← <i>twisting of</i>.</p>

Jer 2:24	פְּרָה   לְמַד מְדָבָר בְּאַנֹת *נִפְשׁוּ *נִפְשָׁהּ שְׂאֵפָה רוּחַ תִּאֲנָתָהּ מִי יִשְׁיִבֶנָּה כָּל־מִבְקָשֶׁיהָ לֹא יֵעָפוּ בְּחֻדְשָׁהּ יִמְצְאוּנָהּ:	A wild donkey <i>is</i> accustomed to the desert; {Q: In her} [K: At his] <u>feeling of desire</u> She draws in breath. <i>As for</i> her passion, Who <i>can</i> turn it back? <u>None</u> who seek her become weary; In her <u>mating</u> season they find her.	feeling of desire ← <i>desire of the soul</i> .  turn it back: AV differs ( <i>turn her back</i> ), also possible.  none ← <i>not all</i> .  <i>mating</i> season ← <i>month</i> .
Jer 2:25	מִנְעֵי רַגְלֶךָ מִיַּחַף *וּגּוֹרֵנֶךָ *וּגְרוֹנֶךָ מִצְמָאָה וּתְאֲמַרְי נֹאֵשׁ לֹא כִי־אֶהְבֵּתִי זָרִים וְאַחֲרֵיהֶם אֵלֶיךָ:	Keep your <u>feet</u> from <i>being</i> barefoot And your <u>throat</u> from thirst. But you said, ' <i>It is</i> desperate. No, for I love foreigners, And I will go after them.'	throat: the <i>ktiv</i> can be regarded as a variant form of the <i>qeré</i> .  feet ← <i>foot</i> .
Jer 2:26	כְּבִשְׁתַּת גָּנֹב כִּי יִמְצָא כֵן הִבִּישׁוּ בֵּית יִשְׂרָאֵל הַמָּה מַלְכֵיהֶם שְׂרִיפֵיהֶם וְכַהֲנֵיהֶם וְנְבִיאֵיהֶם:	Like the shame of a thief when he is <u>caught</u> , So will the house of Israel be ashamed – They, their kings, their officials, And their priests and their prophets,	caught ← <i>found, discovered</i> .
Jer 2:27	אֲמָרִים לְעֵץ אָבִי אַתָּה וְלֶאֱבֹן אַתָּ *יִלְדַתְנִי *יִלְדֹתְנִי כִי־פָנּוּ אֵלַי עָרְף וְלֹא פָנּוּ וּבְעֵת רַעְתָּם יֹאמְרוּ קוֹמָה וְהוֹשִׁיעֵנוּ:	<i>Who</i> say to the wood, 'You <i>are</i> my father', And to the stone, 'You gave birth to {K: me} [Q: us].' For they have turned <u>their</u> <u>back</u> to me, And not <i>their</i> face, But in their time of trouble, they say, 'Arise and save us.'	<i>their</i> back ← <i>the back of the neck</i> .
Jer 2:28	וְאֵיִה אֱלֹהֶיךָ אֲשֶׁר עָשִׂיתָ לָךְ יִקְוּמוּ אִם־יֹשִׁיעוּךָ בְּעֵת רַעְתְּךָ כִּי מִסַּפֵּר עָרִיךָ הֵיוּ אֱלֹהֶיךָ יְהוּדָה: ס	Now where <i>are</i> your gods Which you have made for yourself? Let them arise If they <i>can</i> save you in your time of trouble, For your gods are <i>as</i> the number of your cities, O Judah.	
Jer 2:29	לָמָּה תִּרְיְבוּ אֵלַי כָּלְכֶם פָּשַׁעְתֶּם בִּי נְאֻם־יְהוָה:	Why do you contend with me? You have all transgressed against me, Says the LORD.	
Jer 2:30	לִשְׂוֹא הִכִּיתִי אֶת־בְּנֵיכֶם מוֹסֵר לֹא לָקַחוּ אֶכְלָהּ חֲרַבְכֶם נְבִיאֵיכֶם כָּאֲרִיָּה מִשְׁחִית:	I have struck your sons in vain; They do not take discipline. Your sword has devoured your prophets, Like a <u>rampaging</u> lion.	rampaging ← <i>ruining</i> .

Jer 2:31	הַדֹּר אֶתֶם רְאוּ דְבַר־יְהוָה הַמְדַבֵּר הֵיטִי לְיִשְׂרָאֵל אֲנִי אֶרֶץ מְאֹפְלִיָּה מְדוּעַ אָמְרוּ עַמִּי רְדְנוּ לֹא־נָבֹא עוֹד אֵלַיךְ:	O generation, See the word of the LORD. Have I been a desert to Israel? Or a land of great darkness? Why do my people say, 'We rove around; We will not come to you any more'?	we rove around: from root רוד. AV differs ( <i>we are lords</i> ), from root רוד, or possibly רדה.
Jer 2:32	הַתְּשַׁכַּח בְּתוֹלָה עֲדִיָּה כָּלָה קִשְׁרֵיהָ וְעַמִּי שָׁכַחוּנִי יָמִים אִין מִסְפָּר:	Can a virgin forget her ornaments? Or a bride her girdles? But my people have forgotten me For innumerable days.	but: adversative use of the <i>vav</i> .
Jer 2:33	מִה־תִּיטֵבִי דְרָכְךָ לְבַקֵּשׁ אֲהַבֶּה לְכֹן גַּם אֶת־הָרְעוּת *לְמַדְתִּי *לְמַדְתָּ אֶת־דְּרָכֶיךָ:	How well you go your way in seeking love! That <i>is</i> why you have also taught bad <i>women</i> your ways.	you have ... taught: the <i>ketiv</i> is an Aramaism.  The verse is ironic.  in seeking: gerundial use of the infinitive.
Jer 2:34	גַּם בְּכַנְפֶיךָ נִמְצְאוּ דָם נִפְשׁוֹת אֲבִיוֹנִים נְקִיִּים לֹא־בַמְּחַתֶּרֶת מְצָאתִים כִּי עַל־כָּל־אֵלֶּה:	Also on your skirts is found The blood of the <u>lives</u> of the innocent poor. I did not <u>find it</u> by <i>dint</i> of an investigation, For <i>it is abundantly evident</i> on all these <i>skirts</i> .	lives ← <i>souls</i> .  find it ← <i>find them</i> , referring to the transgressions or items of evidence.
Jer 2:35	וַתֹּאמְרִי כִּי נְקִיִּי אָדָּךְ שָׁב אִפּוֹ מִמֶּנִּי הֲנִנִּי נִשְׁפָּט אוֹתְךָ עַל־אֲמַרְךָ לֹא חָטָאתִי:	But you say, 'As I am innocent, Surely his anger will recede from me.' But I <u>am about to</u> contend with you about your saying, 'I have not sinned.'	I am about to ← <i>behold me</i> .
Jer 2:36	מִה־תִּזְלִי מְאֹד לְשָׁנוֹת אֶת־דְּרָכְךָ גַּם מִמְצָרִים תִּבּוֹשִׁי כְּאֲשֶׁר־בַּשֶּׁת מֵאֲשׁוּר:	How you exhaust yourself changing your way! You will also be put to shame by Egypt, As you were put to shame by Assyria.	
Jer 2:37	גַּם מֵאֵת זֶה תִּצְאִי וַיִּדְּיךָ עַל־רֹאשְׁךָ כִּי־מָאֵס יְהוָה בְּמִבְטְחֶיךָ וְלֹא תִצְלִיחִי לָהֶם:	You will also come out of this With <u>your hands on your</u> <u>head</u> . For the LORD has rejected <u>your trusted allies</u> , And you will not succeed with them.	your hands on your head: [LHG], p 63, plate 184 has a picture of Semite captives to Rameses III with their hands tied above their heads.  your trusted allies ← ( <i>objects of</i> ) <i>confidence</i> .

Jer 3:1	<p>לֵאמֹר הֲזֵן יִשְׁלַח אִישׁ אֶת-אִשְׁתּוֹ וְהִלְכָה מֵאִתּוֹ וְהִיְתָה לְאִישׁ-אַחֵר הַיָּשׁוּב אֵלֶיהָ עוֹד הֲלוֹא חֲנוּף תַּחֲנֹף הָאָרֶץ הַהִיא וְאַתָּה זָנִית רַעִים רַבִּים וְשׁוּב אֵלַי נְאֻם-יְהוָה:</p>	<p>It is said, 'If a man sends his wife <i>away</i>, And she departs from him And becomes another man's, <i>Can</i> he return to her again? Would that land not be badly <u>defiled</u>?' But you have been promiscuous <i>with</i> many lovers. Yet return to me, Says the LORD.</p>	<p>be badly defiled: infinitive absolute.</p>
Jer 3:2	<p>שְׂאֵי-עֵינֶיךָ עַל-שָׁפַיִם וּרְאֵי אֵיפֹה לֹא *שְׁגַלְתָּ *שְׁכַבְתָּ עַל-דַּרְכֵיכֶם יֹשְׁבֵת לָהֶם כַּעֲרָבִי בַּמִּדְבָּר וּתְחַנְּפִי אָרֶץ בְּזוֹנוֹתֶיךָ וּבְרַעְתָּךְ:</p>	<p>Lift up your eyes to the heights and see: Where have you not had <i>someone to lie</i> with you? You have sat for them by the <u>roadside</u>, Like an Arabian in the desert, And you have defiled the land With your acts of prostitution And with your wickedness.</p>	<p>to lie: politely expressed in the <i>qeré</i>, less euphemistically in the <i>ketiv</i>. <hr/><hr/>roadside ← <i>road</i>.</p>
Jer 3:3	<p>וַיִּמְנְעוּ רַבָּבִים וּמִלְקוֹשׁ לֹא הָיָה וּמִצַּח אִשָּׁה זוֹנָה הָיָה לָךְ מֵאַנְתָּ הַכָּלָם:</p>	<p>So the showers of rain were withheld, And there was no latter rain, And you have had the <u>effrontery</u> Of a woman <i>who is</i> a prostitute; You have refused to feel ashamed.</p>	<p>effrontery ← <i>forehead</i>.</p>
Jer 3:4	<p>הֲלוֹא מֵעַתָּה *קִרְאתִי *קִרְאתִי לִי אָבִי אֱלוֹף נַעֲרֵי אַתָּה:</p>	<p>Will you not from now on <u>call out</u> to me, 'My father, You <i>are</i> the family head of my youth.'</p>	<p>call out: the <i>ketiv</i> is an Aramaism.</p>
Jer 3:5	<p>הֲיִנְטֹר לְעוֹלָם אִם-יִשְׁמֹר לְנֶצַח הִנֵּה *דַּבַּרְתִּי *דַּבַּרְתָּ וּתַעֲשֵׂי הָרַעוֹת וְתוֹכֵל: פ</p>	<p>Will he keep <u>his anger</u> age- abidingly? Or will he retain <i>it</i> in perpetuity? Look, <u>you have spoken</u> And done evil things, And you have <u>won the day</u>."</p>	<p>you have spoken: the <i>ketiv</i> is an Aramaism. <hr/><hr/><i>his anger</i>: compare Lev 19:18, Ps 103:9. <hr/>won ← <i>she won</i>. On the translation as second person (<i>you</i>), see [Ges-HG] §47k.</p>
Jer 3:6	<p>וַיֹּאמֶר יְהוָה אֵלַי בִּימֵי יֹאשִׁיָּהוּ הַמֶּלֶךְ הֲרָאִיתָ אֲשֶׁר עָשְׂתָה מְשַׁבָּה יִשְׂרָאֵל הַלֹּכָה הִיא עַל-כָּל-הָר גְּבוּהָ וְאֶל-תַּחַת כָּל-עֵץ רַעֲנָן וְתִזְנֶי-שָׁם:</p>	<p>And the LORD said to me in the days of Josiah the king, "Have you seen what apostate Israel has done, going to every high hill and under every <u>luxuriant tree</u>, <u>committing</u> sexual immorality there?</p>	<p>luxuriant tree: see Jer 2:20. <hr/>committing ← <i>and you committed</i> (change of grammatical person).</p>

Jer 3:7	<p>וְאָמַר אַחֲרַי עֲשׂוּתָהּ  אֶת-כָּל-אֱלֹהֵי אֵלַי תָּשׁוּב  וְלֹא-שָׁבָה *וּתְרָאָה **וְתֵרָא  בְּגוֹדָה אַחֲוֹתָהּ יְהוּדָה:</p>	<p>But after she had done all these things, I said, ‘Return to me.’ But she did not return. And her treacherous sister Judah saw it.</p>	<p>saw: the <i>ketiv</i> is an unapocopated form of the <i>qere</i>.</p>
Jer 3:8	<p>וְאֵרָא כִּי עַל-כָּל-אֲדוֹת אֲשֶׁר  נָאֲפָה מִשְׁבָּה יִשְׂרָאֵל  שָׁלַחְתִּיהָ וְאַתָּן אֶת-סִפְרָהּ  כְּרִיתְתִיהָ אֵלֶיהָ וְלֹא יִרְאָהּ  בְּגוֹדָה יְהוּדָה אַחֲוֹתָהּ וּתְלַד  וּתִזְנֶה גַם-הִיא:</p>	<p>And I saw it, then on all the grounds that apostate Israel had committed adultery, I sent her away and gave her bill of divorce to her, but treacherous Judah her sister did not fear, and she also went and committed sexual immorality.</p>	
Jer 3:9	<p>וְהָיָה מִקֵּל זְנוּתָהּ וּתְחַנְּנָהּ  אֶת-הָאָרֶץ וּתְנַאֲף אֶת-הָאָבֶן  וְאֶת-הָעֵץ:</p>	<p>And it came to pass, because of the frivolity of her sexual immorality, that she defiled the land and committed adultery with stone and wood.</p>	<p>stone and wood: i.e. <i>stone and wooden idols</i>.</p>
Jer 3:10	<p>וְגַם-בְּכָל-זֹאת לֹא-שָׁבָה אֵלַי  בְּגוֹדָה אַחֲוֹתָהּ יְהוּדָה  בְּכָל-לִבָּהּ כִּי אִם-בְּשִׁקָּר  נֹאמְרֵיהֶּה: פ</p>	<p>And even despite all this, neither did her treacherous sister Judah return to me with all her heart, but falsely so, says the LORD.”</p>	
Jer 3:11	<p>וַיֹּאמֶר יְהוָה אֵלַי צְדָקָה  נַפְשָׁהּ מִשְׁבָּה יִשְׂרָאֵל מִבְּגָדָה  יְהוּדָה:</p>	<p>And the LORD said to me, “Apostate Israel has justified herself more than treacherous Judah.</p>	<p>herself ← <i>her soul</i>.</p>
Jer 3:12	<p>הֲלֹד וּקְרֵאתָ אֶת-הַדְּבָרִים  הָאֵלֶּה צְפוּנָה וְאָמַרְתָּ שׁוּבָה  מִשְׁבָּה יִשְׂרָאֵל נֹאמְרֵיהֶּה  לֹא-אֶפִּיל פָּנַי בְּכֶם כִּי-חֲסִיד  אֲנִי נֹאמְרֵיהֶּה לֹא אֶטּוֹר  לְעוֹלָם:</p>	<p>Go and proclaim these things in the north, and say, ‘Return, apostate Israel, Says the LORD. I will not rage at you, For I am kind, Says the LORD; I will not keep my anger age-abidingly.</p>	<p>go: infinitive absolute in the role of an imperative.  rage at you ← <i>cause my face to fall on you</i>.</p>
Jer 3:13	<p>אֲדַע דְּעִי עֲוֹנְךָ כִּי בִיהוּה  אֱלֹהֶיךָ פָּשַׁעְתָּ וּתְפִזְרִי  אֶת-דְּרָכֶיךָ לְזָרִים תַּחַת  כָּל-עֵץ רַעְנָן וּבְקוֹלֵי  לֹא-שָׁמַעְתָּם נֹאמְרֵיהֶּה:</p>	<p>But admit your iniquity, For you have transgressed against the LORD your God, And you have gone in all directions to foreigners, Under every luxuriant tree, But you have not heeded my voice, Says the LORD.</p>	<p>admit ← <i>know</i>.  gone in all directions ← <i>scattered your ways</i>.  luxuriant tree: see Jer 2:20.</p>

Jer 3:14	<p>שׁוּבוּ בְנֵי שׁוֹבְבִים נְאֻם־יְהוָה כִּי אֲנֹכִי בְעַלְתִּי בְכֶם וּלְקַחְתִּי אֶתְכֶם אֶחָד מִעִיר וּשְׁנַיִם מִמִּשְׁפָּחָה וְהִבֵּאתִי אֶתְכֶם צִיּוֹן:</p>	<p>Return, <i>you</i> rebellious sons, says the LORD, for I have married you, and I have taken <i>hold of</i> you – one from a city, and two from a family – and I will bring you <i>to</i> Zion.</p>	
Jer 3:15	<p>וְנָתַתִּי לְכֶם רְעִים כְּלָבֵי וְרָעוּ אֶתְכֶם דַּעַה וְהִשְׁכִּיל:</p>	<p>And I will give you <u>shepherds</u> according to my heart, and they will feed you <i>with</i> knowledge and insight.</p>	<p>shepherds: or <i>pastors</i>.</p>
Jer 3:16	<p>וְהָיָה כִּי תִרְבוּ וּפְרִיְתֶם בְּאֶרֶץ בְּיָמֵי הַהֵמָּה נְאֻם־יְהוָה לֹא־יֹאמְרוּ עוֹד אֶרֶז בְּרִית־יְהוָה וְלֹא יַעֲלֶה עַל־לֵב וְלֹא יִזְכְּרוּבּוֹ וְלֹא יִפְקְדוּ וְלֹא יַעֲשֶׂה עוֹד:</p>	<p>And it will come to pass, when you multiply and are fruitful on the earth in those days, says the LORD, <i>that</i> they will no longer say, «The ark of the covenant of the LORD.» It will no longer <u>come to mind</u>, nor will they <u>mention it</u>, nor will they <u>go to see it</u>, nor will <u>it be made any more</u>.</p>	<p>come to mind ← <i>rise on a heart</i>. go to see ← <i>visit</i>. it be made: or <i>that be done</i>.</p>
Jer 3:17	<p>בָּעֵת הַהִיא יִקְרָאוּ לִירוּשָׁלַם כְּסֵא יְהוָה וְנִקְוּ אֵלֶיהָ כָּל־הַגּוֹיִם לְשֵׁם יְהוָה לִירוּשָׁלַם וְלֹא־יֵלְכוּ עוֹד אַחֲרַי שְׁרָרוֹת לִבָּם הָרַע: ס</p>	<p>At that time they will call Jerusalem the Throne of the LORD, and all the Gentiles will gather <u>in it</u>, to the name of the LORD, to Jerusalem, and they will not walk after the evil <u>obstinacy</u> of their heart any more.</p>	<p>in it ← <i>to it</i>. Pregnant use of the preposition. obstinacy ← <i>firmness</i>.</p>
Jer 3:18	<p>בְּיָמֵי הַהֵמָּה יֵלְכוּ בֵּית־יְהוּדָה עַל־בֵּית יִשְׂרָאֵל וַיָּבֹאוּ יַחְדָּו מֵאֶרֶץ צָפוֹן עַל־הָאָרֶץ אֲשֶׁר הִנַּחְתִּי אֶת־אֲבוֹתֵיכֶם:</p>	<p>In those days the house of Judah will go to the house of Israel, and they will come together out of the land of the north to the land which I have given to your fathers as an inheritance.</p>	
Jer 3:19	<p>וְאֲנֹכִי אֶמְרָתִי אֵיךְ אֲשִׁיתֶךָ בְּבָנִים וְאֶתְּוֹלֶךְ אֶרֶץ חֲמֻדָּה נַחֲלַת צְבִי צְבָאוֹת גּוֹיִם וְאֶמַר אָבִי *תִּקְרָאוּ-**תִּקְרָאֵי־לִי וּמֵאַחֲרַי לֹא *תָּשׁוּבוּ **תָּשׁוּבוּי:</p>	<p>But I said, «How shall I place you among the sons, And give you a pleasant land, An inheritance <u>which is the splendour of splendours of the nations?</u>» And I said, «<u>You will call me</u>, «My father», And <u>you will not turn back from following me.</u>»</p>	<p>you will call ... you will not turn back: the <i>ktiv</i> is plural; the <i>qeré</i> feminine singular. The earlier references to <i>you</i> in this verse are feminine singular. the splendour of splendours: [AnLx] admits this sense; AV differs (<i>with a goodly ... of the hosts</i>), also possible.</p>
Jer 3:20	<p>אֲכֹן בְּגַדָּה אֲשֶׁה מְרַעָה בֵּן בְּגַדְתֶּם בֵּי בֵּית יִשְׂרָאֵל נְאֻם־יְהוָה:</p>	<p>Surely, <u>as a wife is unfaithful to her husband</u>, So you have been unfaithful to me, O house of Israel, Says the LORD.</p>	<p>is unfaithful to ← <i>betrays</i>.</p>

Jer 3:21	קוֹל עַל־שָׁפָיִים נִשְׁמָע בְּכִי תַחֲנוּנֵי בְנֵי יִשְׂרָאֵל כִּי הָעוּ אֶת־דַּרְכֵיכֶם שָׁכַחוּ אֶת־יְהוָה אֱלֹהֵיהֶם:	A sound is heard on the heights, Weeping <i>and</i> supplications of the sons of Israel, For they have <u>taken a crooked path</u> ; They have forgotten the LORD their God.	taken a crooked path ← <i>perverted their way.</i>
Jer 3:22	שׁוּבוּ בְנֵים שׁוֹבְבִים אֲרָפָה מְשׁוֹבְתֵיכֶם הִנְנוּ אֲתָנוּ לָךְ כִּי אָתָּה יְהוָה אֱלֹהֵינוּ:	Return, you rebellious sons. I will heal your apostatizings.’ ” <u>Here we are</u> ; We have come to you, For you <i>are</i> the LORD our God.	here we <i>are</i> ← <i>behold us.</i>
Jer 3:23	אֲכֹן לְשֶׁקֶר מִגִּבְעוֹת הַמֶּזֶן הָרִים אֲכֹן בִּיהוָה אֱלֹהֵינוּ תְּשׁוּעַת יִשְׂרָאֵל:	Truly, <i>salvation is</i> in vain From hills <i>and</i> <u>many</u> mountains; Truly, the salvation of Israel <i>Is</i> in the LORD our God.	many ← <i>a multitude of.</i>
Jer 3:24	וְהַבִּישָׁת אָכְלָה אֶת־יָגִיעַ אֲבוֹתֵינוּ מִנְעוּרֵינוּ אֶת־צֹאֲנָם וְאֶת־בְּקָרָם אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם:	And shame has devoured The hard work of our fathers from our youth – Their sheep and their oxen, Their sons and their daughters.	
Jer 3:25	נִשְׁכַּבְּה בְּבִשְׁתָּנוּ וְתַכְסֵנוּ כָּל־מִתְנֵנוּ כִּי לִיהוָה אֱלֹהֵינוּ חָטָאנוּ אֲנַחְנוּ וְאֲבוֹתֵינוּ מִנְעוּרֵינוּ וְעַד־הַיּוֹם הַזֶּה וְלֹא שָׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ: ס	Let us lie in our shame, And let our ignominy cover us, For we have sinned against the LORD our God – We and our fathers From our youth up to this day. And we have not heeded The voice of the LORD our God.	
Jer 4:1	אִם־תָּשׁוּב יִשְׂרָאֵל   נִאֲמַ־יְהוָה אֵלַי תָּשׁוּב וְאִם־תִּסְרֹךְ שְׁקוּצִיךָ מִפְּנֵי וְלֹא תִּגְדָּ:	“If you will return, O Israel, Says the LORD, Return to me, And if you will remove your abominations from my presence, And you will not <u>be erratic</u> ,	be erratic ← <i>wander, be driven about.</i>
Jer 4:2	וְנִשְׁבַּעְתָּ חַי־יְהוָה בְּאֵמֶת בְּמִשְׁפָּט וּבְצִדְקָה וְהִתְבָּרְכוּ בּוֹ גוֹיִם וּבּוֹ יִתְהַלְלוּ: ס	And you swear <i>that</i> the LORD lives, In truth, in justice, in righteousness, Then the nations <u>will be blessed through him</u> And will boast in him.”	will be blessed: <i>hithpael</i> for passive; see [Ges-HG] §54g. Compare Job 5:4, Ps 119:52.



Jer 4:3	כִּי־כֹה   אָמַר יְהוָה לְאִישׁ יְהוּדָה וְלִירוּשָׁלַם גִּירו לָכֶם גֵּיר וְאַל־תִּזְרְעוּ אֶל־קוֹצִים:	For <u>this is what</u> the LORD says To the men of Judah and to Jerusalem: “Till yourselves some fallow land, And do not sow in the thorns.	this is what ← thus.
Jer 4:4	הַמְלוּ לַיהוָה וְהִסְרוּ עֲרֻלוֹת לְבַבְכֶם אִישׁ יְהוּדָה וְיִשְׁבֵי ירוּשָׁלַם פִּן־תֵּצֵא כְּאֵשׁ חֲמַתִּי וּבַעֲרָה וְאִין מְכַבֶּה מִפְּנֵי רַע מֵעַלְלֵיכֶם:	Circumcise yourselves to the LORD, And remove the foreskin of your heart, You men of Judah and you inhabitants of Jerusalem, So that my fury does not go forth like fire, And burn, With no-one to quench <i>it</i> , For the evil of your actions.	
Jer 4:5	הַגִּידוּ בַיהוּדָה וּבִירוּשָׁלַם הַשְּׁמִיעוּ וְאָמְרוּ *וּתְקַעוּ **תְּקַעוּ שׁוֹפָר בְּאֶרֶץ קְרָאוּ מִלְאוּ וְאָמְרוּ הֵאֵסְפוּ וְנִבְּאוּ אֶל־עָרֵי הַמְּבָצָר:	Tell <i>of it</i> in Judah, And announce <i>it</i> in Jerusalem, {Q: And say, ‘Sound the ramshorn in the land.’} [K: And declare <i>it</i> , and sound the ramshorn in the land.] <u>Proclaim <i>it</i> aloud and say,</u> ‘Assemble and let us go to the <u>fortified cities</u> .	proclaim <i>it</i> aloud ← <i>proclaim,</i> <i>fill</i> . <hr/> fortified cities ← <i>cities of</i> <i>fortification</i> , a Hebraic genitive.
Jer 4:6	שׂאוּ־נֹס צִיּוֹנָה הָעִיזוּ אֶל־תַּעֲמָדוּ כִּי רָעָה אָנֹכִי מִבֵּיא מִצָּפוֹן וְשִׁבְרִי גָדוֹל:	Raise a standard <u>in Zion</u> , Bring <i>your household</i> to safety; Do not stand <i>still</i> .’ For I will bring evil from the north, And great <u>destruction</u> .	in Zion ← <i>into Zion</i> , pregnant use of the locative of motion. <hr/> destruction ← <i>breakage</i> .
Jer 4:7	עָלָה אַרְיֵה מִסִּבְכוֹ וּמִשְׁחִית גּוֹיִם נָסַע יֵצֵא מִמְּקוֹמוֹ לְשׁוֹם אַרְצֵךְ לְשֹׁמֵה עָרֶיךָ תִּצְיֵנָה מֵאִין יוֹשֵׁב:	A lion came up from its thicket, And the one who brings ruin in nations Has set off <i>and left</i> his place To make your land a desolation. Your cities will be laid waste Without an inhabitant.	left ← <i>gone out of</i> .
Jer 4:8	עַל־זֹאת חֲגְרוּ שָׁקִים סָפְדוּ וְהִילְלוּ כִּי לֹא־שָׁב חֲרוֹן אַף־יְהוָה מִמֶּנּוּ: פ	Because of this, gird yourselves <i>with</i> sackcloth, Mourn and howl, For the <u>furious anger</u> of the LORD Has not receded from us.	furious anger ← <i>fury of anger</i> .

Jer 4:9	וְהָיָה בַּיּוֹם־הַהוּא נֶאֱסֶיִהוּהָ יֵאבֵד לִב־הַמֶּלֶךְ וְלֵב הַשָּׂרִים וְנִשְׁמָו הַכֹּהֲנִים וְהַנְּבִיאִים יִתְמָהוּ:	And it will come to pass on that day, Says the LORD, That the king will lose heart, As <u>will</u> the officials, And the priests will be astonished, And the prophets will be astounded.”	the king will lose heart ← <i>the heart of the king will be lost.</i>  as will the officials ← <i>and the heart of the officials.</i>
Jer 4:10	וְאָמַר אֲהֵהּ   אֲדַנִּי יְהוָה אֲכֹן הַשָּׂא הַשָּׂאתָ לָעַם הַזֶּה וְלִירוּשָׁלַם לֵאמֹר שְׁלוֹם יְהִי לָכֶם וְנִגְעָה חֶרֶב עַד־הַנֶּפֶשׁ:	Then I said, “Alas, my Lord the LORD, You have truly <u>really</u> <u>deceived</u> this people and Jerusalem, Saying, ‘You will have peace’, But the sword has <u>struck to</u> <u>the quick</u> .”	really deceived: infinitive absolute.  struck to the quick ← <i>touched as far as the soul.</i>
Jer 4:11	בָּעֵת הַהִיא יֵאמַר לָעַם־הַזֶּה וְלִירוּשָׁלַם רֵוַח צַח שְׁפִיִים בַּמִּדְבָּר דֶּרֶךְ בַּת־עַמִּי לֹא לְזָרוֹת וְלֹא לְהַבְרִ:	At that time, it will be said to this people and to Jerusalem, “ <i>There is a dry wind from</i> <i>the heights in the desert,</i> <i>On its way to the daughter of</i> <i>my people,</i> Not <u>for winnowing</u> And not <u>for purifying</u> .”	for winnowing ... for purifying: gerundial use of the infinitive.
Jer 4:12	רֵוַח מָלֵא מֵאֲלֵה יָבוֹא לִי עַתָּה גַם־אֲנִי אֲדַבֵּר מִשְׁפָּטִים אוֹתָם:	A full wind from these <i>places</i> will come for me, And now I too will pronounce judgment on them.”	
Jer 4:13	הִנֵּה   בַּעֲנָנִים יַעֲלֶה וְכִסּוּפָה מִרְכָּבוֹתָיו קָלוּ מִנְּשָׂרִים סוּסָיו אֲזִי לָנוּ כִּי שִׁדְדָנוּ:	Behold, he will come up as clouds, And his chariots <i>will be</i> like a whirlwind. His horses are swifter than eagles. Woe <i>is</i> us, For we are <i>to be</i> devastated.	
Jer 4:14	כְּבָסִי מִרַעָה לְבָד יְרוּשָׁלַם לְמַעַן תּוֹשְׁעִי עַד־מַתִּי תִלִּין בְּקִרְבֶּךָ מַחְשְׁבוֹת אוֹנֶךָ:	“Cleanse your heart from evil, Jerusalem, So that you may be saved. How long will <u>your vain</u> <u>thoughts</u> remain within you?”	your vain thoughts ← <i>thoughts of your vanity</i> , a Hebraic genitive.
Jer 4:15	כִּי קוֹל מִגִּיד מִדָּן וּמִשְׁמִיעַ אֶזְרוֹן מִהַר אֶפְרַיִם:	For a voice is making an announcement from Dan And proclaiming <u>vanity</u> from Mount Ephraim.	vanity: or <i>calamity</i> .
Jer 4:16	הִזְכִּירוּ לְגוֹיִם הִנֵּה הַשְּׁמִיעוּ עַל־ירוּשָׁלַם נֹצְרִים בָּאִים מֵאֶרֶץ הַמִּרְחָק וַיִּתְּנוּ עַל־עָרֵי יְהוּדָה קוֹלָם:	Remind the nations, Look, proclaim to Jerusalem, Watchmen are coming from a distant land, And they have raised their <u>voices</u> Against the cities of Judah.	voices ← <i>voice</i> . Singular in Hebrew because one item per person. Compare Ezek 33:26.

Jer 4:17	כְּשֹׁמְרֵי שָׂדֵי הָיָה עָלֶיהָ מִסָּבִיב בִּי־אֲתִי מִרְתָּהָ נְאֻם־יְהוָה:	They are against her like guards around a field, Because she has rebelled against me, Says the LORD.	
Jer 4:18	דְּרַכְּךָ וּמַעַלְלֶיךָ עָשׂוּ אֱלֹהֵי לְךָ זֹאת רָעַתְךָ כִּי מָרָה כִּי נִגַע עַד־לִבְּךָ: ס	Your way and your deeds have done these <i>things</i> to you – This wickedness of yours, For <i>it is</i> bitter, Because it strikes at your heart.”	
Jer 4:19	מְעִי   מְעִי   *אחולה **אוחילה קירות לבי המהלי לבי לא אחריש כי קול שופר *שמעתי **שמעתי נפשי תרועת מלחמה:	<u>My anguish, my anguish;</u> <u>I writhe at the sides of my</u> <u>heart.</u> My heart is agitated in me; I <i>cannot</i> be quiet, For my inner being has heard the sound of the ramshorn – The sound of war.	I writhe: the <i>qeré</i> is either a variant form of the <i>ketiv</i> or it means <i>I wait</i> . <hr/> has heard: the <i>ketiv</i> is an Aramaism. <hr/> my anguish, my anguish ← <i>my</i> <i>bowels, my bowels</i> . <hr/> my inner being ... has heard ← <i>my</i> ↗
Jer 4:20	שָׁבַר עַל־שָׁבַר נִקְרָא כִּי שִׁדְדָה כָּל־הָאָרֶץ פְּתָאם שִׁדְדוּ אֱהֲלֵי רָגַע יִרְעֵתִי:	Destruction upon destruction is reported, For all the land has been spoiled; My tents were suddenly spoiled – My <u>encampment</u> <i>in a</i> moment.	↳ <i>soul, you have heard</i> . <hr/> reported: or <i>met with</i> . <hr/> encampment ← <i>curtains</i> .
Jer 4:21	עַד־מָתִי אֶרְאֶה־נֹס אֲשַׁמְעָה קוֹל שׁוֹפָר: ס	How long will I see a standard? <i>How long</i> will I hear the sound of a ramshorn?	
Jer 4:22	כִּי   אֲנִיל עַמִּי אוֹתִי לֹא יִדְעוּ בָּנִים סְכָלִים הֵמָּה וְלֹא נְבוֹנִים הֵמָּה חֲכָמִים הֵמָּה לְהָרַע וְלִהְיֹטִיב לֹא יִדְעוּ:	“For my people <i>are</i> fools; They do not know me. They <i>are</i> witless sons, And they <i>are</i> not sensible. They <i>are</i> wise <u>in doing</u> <u>wrong</u> , But they do not know <i>how</i> to do <i>what is</i> right.”	fools ← <i>a fool</i> . <hr/> in doing wrong: gerundial use of the infinitive.
Jer 4:23	רָאִיתִי אֶת־הָאָרֶץ וְהֵנְהִתָּהּ וּבָהּ וְאֶל־הַשָּׁמַיִם וְאִין אוֹרָם:	I have seen the land And seen that it <i>is</i> desolate and deserted. And concerning the heavens, Their light <i>is</i> absent.	and seen that it <i>is</i> ← <i>and behold</i> .
Jer 4:24	רָאִיתִי הַהָרִים וְהֵנְהוּ רַעְשִׁים וְכָל־הַגְּבָעוֹת הִתְקַלְקְלוּ:	I have seen the hills And seen that they were trembling, And <i>that</i> all the hills have shaken.	and seen that they were ← <i>and</i> <i>behold</i> .

Jer 4:25	<p>רָאִיתִי וְהִנֵּה אֵין הָאָדָם  וְכָל-עוֹף הַשָּׁמַיִם נָדְדוּ:</p>	<p>I looked and saw that <i>there</i>  <i>was</i> no man,  And <i>that</i> all the birds of the  sky  Had flown away.</p>	<p>and saw that <i>there was</i> ← and  <i>behold</i>.</p>
Jer 4:26	<p>רָאִיתִי וְהִנֵּה הַכְּרָמַל הַמְדֻבָּר  וְכָל-עָרָיו נִחְצוּ מִפְּנֵי יְהוָה  מִפְּנֵי חֲרוֹן אַפּוֹ: ס</p>	<p>I looked and saw the well-  cultivated plain  <i>Looking like</i> the desert,  And <i>that</i> all its cities had  been demolished  Because of the LORD  – Because of the fury of his  anger.</p>	<p>and saw ← and <i>behold</i>.</p>
Jer 4:27	<p>כִּי-כֹה אָמַר יְהוָה שְׂמֵמָה  תִּהְיֶה כָּל-הָאָרֶץ וְכֹלָהּ לֹא  אֶעֱשֶׂה:</p>	<p>For <i>this is what</i> the LORD  says:  “<i>All the land</i> will be a  desolation,  But I will not <i>bring it</i> to a  <i>complete</i> end.</p>	<p><i>this is what</i> ← <i>thus</i>.  <hr/> <i>bring it</i> to a <i>complete</i> end ←  <i>make an end</i>.</p>
Jer 4:28	<p>עַל-זֹאת תִּאָּבֵל הָאָרֶץ וְקִדְרוּ  הַשָּׁמַיִם מִמַּעַל עַל כִּי-דִבַּרְתִּי  זַמְתִּי וְלֹא נִחַמְתִּי וְלֹא-אָשׁוּב  מִמְנָה:</p>	<p>On account of <i>this</i> the land  will mourn,  And the heavens above will  be melancholic,  For I have spoken;  I have purposed <i>it</i>,  And I do not repent,  And I will not <i>revoke</i> it.</p>	<p>revoke it ← <i>return from it</i>.</p>
Jer 4:29	<p>מִקּוֹל פָּרֶשׁ וְרֶמֶה קָשַׁת  בָּרַחַת כָּל-הָעִיר בָּאוּ בְּעֵבִים  וּבְכַפָּיִם עָלוּ כָּל-הָעִיר עֲזוּבָה  וְאִין-יֹשֵׁב בָּהֶן אִישׁ:</p>	<p>At the sound of the  horseman and the archer,  All the city will flee;  They will go to the thickets  And go up into the rocks.  The whole city <i>will be</i>  abandoned,  And <i>there will be</i> no man  inhabiting <i>any</i> of them.</p>	
Jer 4:30	<p>*וְאֵתִי *וְאֵת שְׂדוּד  מִהֲתַעֲשִׂי כִּי-תִלְבָּשִׂי שָׁנִי  כִּי-תַעֲדִי עֲדֵי-זָהָב כִּי-תִקְרְעִי  בַּפּוֹךְ עֵינֶיךָ לְשׂוֹא תִתִּיפִי  מֵאֲסוּבָךְ עֲגָבִים נִפְשָׁךְ  יִבְקֶשׁוּ:</p>	<p>And <i>when you have been</i>  devastated,  What will you do?  <i>Even</i> if you dress in scarlet,  If you adorn yourself <i>with</i>  golden ornaments,  If you <i>make</i> your eyes <i>stand</i>  <i>out</i> with eye shadow,  You will beautify yourself in  vain.  Your lovers will reject you;  They will seek your <i>life</i>.</p>	<p>you: the <i>ketiv</i> and <i>qere</i> are  similar words with the same  meaning.  <hr/> make ... stand out ← <i>tear</i>  (<i>open</i>).  <hr/> <i>life</i> ← <i>soul</i>.</p>

Jer 4:31	<p>כִּי קוֹל כְּחוֹלָה שָׁמַעְתִּי צָרָה  כַּמִּבְכִּיָּה קוֹל בַּת־צִיּוֹן  תִּתִּיפַח תִּפְרָשׁ כַּפֶּיהָ אֹיֵינָא  לִי כִי־עֵיפָה נַפְשִׁי לְהַרְגִים: פ</p>	<p>For I have heard a sound  Like <u>a woman giving birth</u>  – Distress like one bearing  her firstborn –  The sound of the daughter of  Zion,  Gasping and spreading her  hands,  Saying, ‘Oh woe is me,  For my <u>being</u> is weary  With those <u>who</u> kill.’</p>	<p>giving birth: [AnLx] derives  from חָלָה, <i>to be sick / grieved</i>;  [BDB] from חוּל, <i>to writhe, give  birth</i>. We choose the latter,  despite an irregular spelling,  because it fits the context.</p> <hr/> <p>being ← <i>soul</i>.</p>
Jer 5:1	<p>שׁוּטְטוּ בְּחוּצוֹת יְרוּשָׁלַם  וּרְאוּ־נָא וּדְעוּ וּבְקֶשׁוּ  בְּרַחוּבוֹתֶיהָ אִם־תִּמְצְאוּ אִישׁ  אִם־יֵישׁ עֹשֶׂה מִשְׁפָּט מִבְּקֶשׁ  אֲמוּנָה וְאִסְלַח לָהּ:</p>	<p>Traverse the open places of  Jerusalem,  And <u>take a look</u> and  ascertain and <u>find out</u>  Whether you <i>can</i> find a man  in her streets,  Whether there is <i>anyone</i>  acting justly,  Seeking faithfulness,  And I will pardon <u>the city</u>.</p>	<p>take a look ← <i>look, please</i>.</p> <hr/> <p>find out ← <i>seek</i>.</p> <hr/> <p>the city ← <i>her</i>.</p>
Jer 5:2	<p>וְאִם חִי־יְהוָה יֹאמְרוּ לְבָן  לְשָׁקֵר יִשָּׁבְעוּ:</p>	<p>But if they say,  ‘As the LORD lives’,  It will be  Because they are swearing  falsely.”</p>	<p>because ← <i>therefore</i>, giving the  motive, not the consequence.</p>
Jer 5:3	<p>יְהוָה עֵינֶיךָ הֲלוֹא לְאֲמוּנָה  הִכִּיתָה אֹתָם וְלֹא־חָלוּ כְּלִיָּתָם  מֵאֲנֹו קַחַת מוֹסֵר חֲזָקוּ  כִּנְיָהֶם מִסְּלַע מֵאֲנֹו לְשׁוֹב:</p>	<p>O LORD, <i>are</i> not your eyes  for <i>seeing</i> faithfulness?  You have struck them  without them feeling pain.  You have caused them to  languish,  But they have refused to  accept correction.  They have hardened  <u>themselves</u> more than  rock;  They have refused to return.</p>	<p>themselves ← <i>their faces</i>.</p>
Jer 5:4	<p>וְאֲנִי אֶמְרָתִי אֶדְדַּלִּים הֵם  נֹאֲלֹו כִּי לֹא יָדְעוּ דֶרֶךְ יְהוָה  מִשְׁפָּט אֱלֹהֵיהֶם:</p>	<p>So I said, “Certainly they <i>are</i>  weak;  They have acted foolishly,  For they do not know the  way of the LORD,  Or the justice of their God.</p>	
Jer 5:5	<p>אֶלְכָה־לִּי אֶל־הַגְּדָלִים  וְאֶדְבַּרְהָ אוֹתָם כִּי הֵמָּה יָדְעוּ  דֶרֶךְ יְהוָה מִשְׁפָּט אֱלֹהֵיהֶם  אֲךָ הֵמָּה יַחֲדוּ שִׁבְרוּ עַל  נִתְקוּ מוֹסְרוֹת:</p>	<p>I will <u>betake myself</u> to great  <u>men</u>;  I will speak to them,  For they know the way of  the LORD  – The justice of their God.  But they have altogether  broken <u>the yoke</u>;  They have unshackled the  bonds.</p>	<p>I will betake myself ← <i>I will go  for myself</i>.</p> <hr/> <p>the yoke: Barnes' Notes (see  biblehub.com) interprets as <i>the  Mosaic law</i>.</p>

Jer 5:6	על־כֹּן הַכֶּם אֲרִיָּה מִיַּעַר זֶאֵב עֲרֻבוֹת יִשְׁדָּדִם נִמְרֵי שִׂקְדִּי על־עֲרִיָּהֶם כָּל־הַיּוֹצֵא מִהַנָּה יִטְרֹף כִּי רַבּוּ פְּשָׁעֵיהֶם עֲצָמוֹ *מִשְׁבוֹתֵיהֶם *מְשׁוֹבוֹתֵיהֶם:	That <i>is why</i> a lion from the forest will strike them, And a wolf from the arid tracts will prey on them. A leopard will lie in wait in their cities, And everyone who goes out from them will be torn to pieces, For their transgressions are many, And their apostasies are immense.”	their apostasies: the <i>ketiv</i> can be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .
Jer 5:7	אֵי לְזֹאת *אֶסְלוּחַ *אֶסְלוּחַ־לָּךְ בְּנֵיךְ עֲזָבוּנִי וַיִּשְׁבְּעוּ בְּלֹא אֱלֹהִים וַאֲשַׁבַּע אוֹתָם וַיִּנְאַפוּ וּבֵית זוֹנָה :יִתְגַּדְּדוּ:	“On what account should I pardon you? Your sons have forsaken me And have sworn by <i>what are</i> not gods. And when I filled them with food, They committed adultery And converged on the house of a prostitute.”	should I pardon: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> , although MT pointing indicates a difference in pronunciation. <hr/> on what account ← <i>what for this</i> . <hr/> filled ← <i>satiated</i> . <hr/> converged on: or <i>lacerated themselves (in)</i> .
Jer 5:8	סוֹסִים מִיִּזְנִים מְשָׁכִים הֵיוּ אִישׁ אֶל־אִשְׁתֵּי רֵעֵהוּ יִצְהָלוּ:	They were <i>like ruttish</i> horses, Wandering about lusting, Each neighing after his neighbour's wife.	ruttish: or, [AnLx], <i>heavy, stout</i> . [BDB]= <i>ruttish</i> . <hr/> wandering about lusting: from root שָׁכַח, plural. AV differs ( <i>in the morning</i> ), root שָׁכַח, singular. <hr/> neighing: used of shouting for joy; see Isa 10:30, Isa 12:6, and compare Mark 1:43, John 11:38.
Jer 5:9	הֲעַל־אֱלֹהִים לֹא־אֶפְקֹד נְאֻם־יְהוָה וְאִם בְּגוֹי אֲשֶׁר־כָּזָה לֹא תִתְנַקֵּם נַפְשִׁי: ס	Shall I not visit on account of these things? Says the LORD, And shall my being not be avenged On a nation such as this?	visit ← <i>punish</i> . <hr/> being ← <i>soul</i> .
Jer 5:10	עֲלוּ בְּשָׂרוֹתֶיהָ וְשַׁחֲתוּ וְכָלְהָ אֶל־תַּעֲשׂוּ הַסִּירוּ נְטִישׁוֹתֶיהָ כִּי לֹא לִיהוָה הֵמָּה:	‘Go up onto her walls and demolish it, But do not bring it to a complete end. Remove its bulwarks For they are not for the LORD.	go up: the direct speech here is as if to an attacker.
Jer 5:11	כִּי בָגַדּוּ בְּבֵית יִשְׂרָאֵל וּבְבֵית יְהוּדָה נְאֻם־יְהוָה:	For the house of Israel and the house of Judah Have <u>treacherously betrayed</u> me’, Says the LORD.	treacherously betrayed: infinitive absolute.

Jer 5:12	כַּחֲשׁוּ בִיהוָה וַיֹּאמְרוּ לֹא־הוּא וְלֹא־תָבֹא עָלֵינוּ רָעָה וְחָרֵב וְרָעַב לֹא נִרְאֶה:	They have acted deceitfully with the LORD and said, 'He <i>is</i> not concerned. No harm will come over us, And we will not see sword or famine.'	
Jer 5:13	וְהַנְּבִיאִים יִהְיוּ לְרוּחַ וְהַדְּבָר אֵין בָּהֶם כֹּה יַעֲשֶׂה לָהֶם: ס	And the prophets are becoming wind, And the word <i>is</i> not <i>present</i> among them. So it shall be done to them."	
Jer 5:14	לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת יְעַן דְּבַרְכֶם אֶת־הַדְּבָר הַזֶּה הַנְּנִי נָתַן דְּבָרִי בְּפִיךָ לְאֵשׁ וְהָעַם הַזֶּה עֹצִים וְאֹכְלֹתָם:	That <i>is</i> why <u>this <i>is</i> what</u> the LORD God of hosts says: "Because you have said <u>these words</u> , I am about to make my words in your mouth fire, And this people wood, And it will consume them.	this <i>is</i> what ← <i>thus</i> . these words ← <i>this word / thing</i> . I am about to ← <i>behold me</i> .
Jer 5:15	הַנְּנִי מִבֵּיא עֲלֵיכֶם גּוֹי מִמֶּרְחֶק בֵּית יִשְׂרָאֵל נְאֻם־יְהוָה גּוֹי   אֵיתָן הוּא גּוֹי מֵעוֹלָם הוּא גּוֹי לֹא־תִדְעַ לְשׁוֹנוֹ וְלֹא תִשְׁמַע מִה־יְדַבֵּר:	I am about to bring a people over you from afar, O house of Israel, Says the LORD. It <i>is</i> a strong nation, It <i>is</i> an age-old nation – <u>A nation whose tongue</u> you do not know, And you will not <u>understand</u> what they say.	I am about to ← <i>behold me</i> . a nation: i.e., [CB], <i>the</i> <i>Chaldeans</i> . understand ← <i>hear</i> . they say ← <i>it says</i> .
Jer 5:16	אֲשַׁפְּתוּ כִּקְבֹר פְּתוּחַ כָּל־ גְּבוּרִים:	Their quiver <i>is</i> like an open grave; They <i>are</i> all warriors.	
Jer 5:17	וְאָכַל קִצְיֹרְךָ וְלַחֲמֶךָ יֹאכְלוּ בְּנֵיךָ וּבָנוֹתֶיךָ יֹאכְלוּ צִאֲנֶךָ וּבְקֹרְךָ יֹאכְלוּ גִפְנֶךָ וּתְאֲנִתֶךָ יִרְשֵׁשׁ עֲרֵי מִבְּצֻרֶיךָ אֲשֶׁר אַתָּה בּוֹטָח בְּהִנָּה בְּחָרֵב:	And <u>they</u> will eat your harvest and your bread, <u>They</u> will eat your sons and your daughters, <u>They</u> will eat your sheep and your oxen, <u>They</u> will eat your vine and your fig tree; <u>They</u> will emaciate your fortified cities In which you trust, with the sword.	they (5x): singular ( <i>he / it</i> ), plural, singular, singular, singular. AV differs ( <i>which thy</i> <i>sons and thy daughters should</i> <i>eat</i> ), applying the second case differently to the others, perhaps justifiably.
Jer 5:18	וְגַם בַּיָּמִים הַהֵמָּה נְאֻם־יְהוָה לֹא־אֶעֱשֶׂה אֶתְכֶם כָּלָה:	But neither in those days, Says the LORD, Will I bring you to a <i>complete</i> end.	

Jer 5:19	וְהָיָה כִּי תֹאמְרוּ תַחַת מָה עָשָׂה יְהוָה אֱלֹהֵינוּ לָנוּ אֶת-כָּל-אֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם כַּאֲשֶׁר עָזַבְתֶּם אוֹתִי וַתַּעֲבֹדוּ אֱלֹהֵי נְכַר בְּאַרְצְכֶם בְּנוֹ תַעֲבֹדוּ זָרִים בְּאַרְץ לֹא לָכֶם: ס	And it will come to pass that you will say, 'In return for what Has the LORD our God done all these <i>things</i> to us?' And you will say to them, 'Just as you forsook me And served foreign gods in your land, So you will serve foreigners in a land not yours.'	
Jer 5:20	הִגִּידוּ זֹאת בְּבַיִת יַעֲקֹב וְהִשְׁמִיעוּהָ בִיהוּדָה לֵאמֹר:	Report this in the house of Jacob, And announce it in Judah, And say,	
Jer 5:21	שְׁמַעוּ-נָא זֹאת עִם סָכָל וְאִין לֵב עֵינַיִם לָהֶם וְלֹא יֵרְאוּ אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ:	'Now hear this, <i>you</i> foolish people, And without a heart, <b>Who have eyes,</b> <b>But will not see;</b> <b>Who have ears,</b> <b>But will not hear,</b>	<b>Mark 8:18.</b>
Jer 5:22	הֲאוֹתִי לֹא-תִירָאוּ נְאֻם-יְהוָה אִם מִפְּנֵי לֹא תִחִילוּ אֲשֶׁר-שָׁמַתִּי חוֹל גְּבוּל לַיָּם חֶק-עוֹלָם וְלֹא יַעֲבֹרְנָהוּ וַיִּתְגַּעְשׂוּ וְלֹא יוֹכְלוּ וְהָמוּ גְלוּ וְלֹא יַעֲבֹרְנָהוּ:	Do you not fear me? Says the LORD. Do you not tremble at the presence of me Who have set sand <i>as</i> a border to the sea – An age-abiding statute – So that it will not pass over it? And <u>although</u> its waves are turbulent, They do not prevail, And <u>although</u> they rage, They do not pass over it.	who have set: verb in the first person. Or, if the reader prefers, <i>who has set</i> . <hr/> although (2x): concessive use of the vav.
Jer 5:23	וְלָעַם הַזֶּה הָיָה לֵב סוֹרֵר וּמִזֶּרֶה סָרוּ וַיֵּלְכוּ:	But this people has a recalcitrant and rebellious heart. They turn aside And go <i>their way</i> .	
Jer 5:24	וְלֹא-אָמְרוּ בְלִבְבְּכֶם נִירָא נָא אֶת-יְהוָה אֱלֹהֵינוּ הַנֹּתֵן גֶּשֶׁם *וִיֹרָה *וּמִיֹּרָה וּמִלְקוֹשׁ בְּעֵתוֹ שְׁבַעוֹת חֲקוֹת קָצִיר יִשְׁמַר-לָנוּ:	And they have not said in their heart, «Let us now fear the LORD our God Who gives rain – {K: Both early} [Q: Early] rain and latter rain in its time. He keeps <u>statutory weeks</u> <i>and harvest-time</i> for us.»	statutory weeks ← <i>weeks of</i> <i>statute</i> , a Hebraic genitive.
Jer 5:25	עוֹנוֹתֵיכֶם הִטּוּ-אֵלֶּה וַחֲטָאוֹתֵיכֶם מָנְעוּ הַטּוֹב מִכֶּם:	Your iniquities have caused these <i>things</i> to depart, And your sins have held goodness back from you.	



Jer 5:26	כִּי־נִמְצְאוּ בְעַמִּי רְשָׁעִים יְשׁוּר כְּשֶׁד יְקוּשִׁים הַצִּיבוּ מִשְׁחִית אֲנָשִׁים יִלְכְּדוּ:	For among my people wicked <i>men</i> are found; They lie in wait like the crouching down Of those <i>who</i> trap birds. They set a trap; They catch men.	
Jer 5:27	כְּכִלּוּב מֵלֵא עוֹף בֵּן בַּתִּיהֶם מֵלֵאִים מֵרָמָה עַל־כֵּן גָּדְלוּ וַיַּעֲשִׂירוּ:	Like a cage full of birds, So their houses <i>are</i> full of deceit, Which <i>is</i> how they become important And become rich.	
Jer 5:28	שָׁמְנוּ עֲשָׂתוּ גַם עָבְרוּ דְּבַר־רָע דִּין לֹא־דָנוּ דִּין יְתוֹם וַיַּצְלִיחוּ וּמִשְׁפָּט אֲבִיוֹנִים לֹא שָׁפְטוּ:	They become fat, They have a shining <i>complexion</i> ; They have even transgressed in matters of <u>the wicked</u> <u>one</u> . They do not execute justice – Justice of the orphan – And they become prosperous. They do not <u>do justice to the</u> poor.	the wicked one: ≈ [CB] ( <i>the lawless one</i> ). <hr/> do justice to ← <i>judge justice of</i> .
Jer 5:29	הַעֲלֵ־אֵלֶּה לֹא־אֶפְקֹד נְאֻם־יְהוָה אִם בְּגוֹי אֲשֶׁר־כָּזָה לֹא תִתְנַקֵּם נַפְשִׁי: ס	Shall I not <u>visit</u> on account of these <i>things</i> ? Says the LORD, And shall my <u>being</u> not be avenged On a nation such as this?	visit: i.e. <i>punish</i> . <hr/> being ← <i>soul</i> .
Jer 5:30	שִׁמָּה וְשַׁעֲרוֹתָהּ נִהְיָתָה בְּאֶרֶץ:	An astonishing and horrendous <i>thing</i> Has taken place in the land.	
Jer 5:31	הַנְּבִיאִים נִבְאוּ־בִשְׁקֶר וְהַכֹּהֲנִים יִרְדּוּ עַל־יְדֵיהֶם וְעַמִּי אֲהָבוּ כֵּן וּמֵה־תַּעֲשׂוּ לְאַחֲרֵיתָהּ:	The prophets have prophesied falsely, And the priests <u>march hand</u> <u>in hand with them</u> , And my people love <i>it</i> like that. So what will you do at its conclusion? ”	march <i>hand</i> in hand with them ← <i> tread at their hands</i> . AV differs ( <i>bear rule by their</i> <i>means</i> ).
Jer 6:1	הָעֵזוּ   בְּנֵי בְנֵימִן מִקְרֵב יְרוּשָׁלַם וּבִתְקוֹעַ תִּקְעוּ שׁוֹפָר וְעַל־בֵּית הַכֶּרֶם שָׂאוּ מִשְׁאֵת כִּי רָעָה נִשְׁקָפָה מִצָּפוֹן וְשִׁבְר גָּדוֹל:	“Bring <i>your household</i> to safety, <i>You</i> sons of Benjamin, From the <u>heart</u> of Jerusalem. And sound the ramshorn in Tekoa, And light a signal fire in Beth-Haccerem, For <u>trouble</u> is impending from the north, And a great catastrophe.	heart ← <i>midst</i> . <hr/> trouble ← <i>evil</i> .
Jer 6:2	הִנְנִה וְהִמְעַנְנָה דָּמִיתִי בַּת־צִיּוֹן:	I have likened the daughter of Zion To a fair and delicate <i>woman</i> .	

Jer 6:3	אֵלֶיהָ יָבֹאוּ רֹעִים וְעִדְרֵיהֶם תִּקְעוּ עָלֶיהָ אֹהֲלִים סָבִיב רְעוּ אִישׁ אֶת־יָדוֹ:	Shepherds will come to her with their flocks, They will pitch their tents near her round about; Each <i>one</i> will pasture <i>in</i> his <i>place</i> .”	near: or <i>against</i> . <hr/> place ← <i>hand</i> , but many other meanings.
Jer 6:4	קִדְּשׁוּ עָלֶיהָ מִלְחָמָה קוּמוּ וְנַעֲלָה בַּצְּהָרִים אֹי לָנוּ כִּי־פָנָה הַיּוֹם כִּי יִנְטוּ צִלְלֵי־עָרָב:	“Sanctify a war against her; Arise, we will go up at midday.” “Woe to us, for the day has <u>advanced</u> , For the evening shadows are <u>lengthening</u> .”	The verse quotes the enemy's words against Zion. Then Jeremiah's lament. Then the ememy in Jer 6:5. <hr/> advanced ← <i>turned</i> . <hr/> are lengthening ← <i>are extended</i> .
Jer 6:5	קוּמוּ וְנַעֲלָה בַלַּיְלָה וְנִשְׁחִיתָהּ אֲרַמְנוֹתֶיהָ: ס	“Arise, and let us go up in the night, And destroy her palaces.”	
Jer 6:6	כִּי כֹה אָמַר יְהוָה צְבָאוֹת כָּרְתוּ עֵצָה וְשִׁפְכוּ עַל־ירוּשָׁלַם סִלְלָה הִיא הָעִיר הַפְּקֹד כֹּלָה עֲשָׂק בְּקִרְבָּהּ:	For this <i>is what</i> the LORD of hosts says: “Cut down wood, And throw up a rampart against Jerusalem. She <i>is</i> the city <i>which</i> will be visited. <i>There is nothing but</i> oppression inside her.	this <i>is what</i> ← <i>thus</i> . <hr/> there is nothing but ← <i>all of her</i> ( <i>is</i> ).
Jer 6:7	כִּהְקִיר *בוֹר *בֵּיַר מִימֶיהָ בֵּן הַקְּרָה רָעַתָּה חֲמָס וְשָׂד יִשְׁמַע בָּהּ עַל־פְּנֵי תַמִּיד חֲלִי וּמַכָּה:	As a <u>cistern</u> keeps its water <u>cool</u> , So she has <u>kept</u> her wickedness <u>cool</u> . Violence and plundering are heard within her; Before me <i>are</i> sickness and wounding continually.	cistern: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. <hr/> keeps ... cool ... kept ...cool: root קִיר. AV differs ( <i>casteth out</i> ). [AnLx] has <i>let spring up</i> , root קִיר.
Jer 6:8	הַיְסוּרֵי יְרוּשָׁלַם פֶּן־תִּקַּע נַפְשִׁי מִמֶּדָּ פֶן־אֲשִׁימְדָּ שְׂמָמָה אֶרֶץ לֹא נוֹשְׁבָה: פ	Be chastised, Jerusalem, So that <u>I myself</u> do not become alienated from you, So that I do not make you a desolation – An uninhabited land.”	I myself do not ← <i>my soul does</i> <i>not</i> .
Jer 6:9	כֹּה אָמַר יְהוָה צְבָאוֹת עוֹלָל יְעוֹלְלוּ כַגֶּפֶן שְׂאֵרֵי יִשְׂרָאֵל הַשֵּׁב יָדְךָ כְּבוֹצֵר עַל־סִלְסוּלוֹת:	This <i>is what</i> the LORD of hosts says: “They will <u>certainly glean</u> <u>out</u> the remnant of Israel, As <i>with</i> a vine. <i>Saying</i> , ‘Draw your hand back to the baskets, As a vine reaper <i>does</i> .’	this <i>is what</i> ← <i>thus</i> . <hr/> certainly glean out: infinitive absolute. <hr/> AV differs, not having our nested direct speech.

Jer 6:10	על־מי אֲדַבֵּרָה וְאֶעֱיֹדָה וַיִּשְׁמְעוּ הִנֵּה עֲרָלָה אֲזַנָּם וְלֹא יוֹכְלוּ לְהִקְשִׁיב הִנֵּה דְּבַר־יְהוָה הִיא לָהֶם לְחִרְפָּה לֹא יִחְפְּצוּ־בּוֹ:	To whom <i>can</i> I speak and testify, And they will hear? Look, their <u>ears</u> are uncircumcised, And they are unable to listen. Look, the word of the LORD <u>came</u> to them as a reproach; They did not delight in it.	ears are ← <i>ear is</i> . Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26. <hr/> came ← <i>became</i> .
Jer 6:11	וְאַתָּה חֲמַתְךָ יְהוָה   מְלֵאתִי נְלֵאתִי הַכִּיל שֶׁפָּדַע עַל־עוֹלָלָי בַּחוּץ וְעַל סוֹד בַּחוּרִים יַחְדּוֹ כִּי־גַם־אִישׁ עִם־אִשָּׁה יִלְכְּדוּ זָקֵן עִם־מְלֵא יָמִים:	And I am full of the fury of the LORD; I am weary of <u>enduring it</u> . ‘ <u>Heap it up</u> On a child out of doors, And on a secret <i>meeting</i> of young men together’, For even a man and wife will be taken And an old <i>man</i> with him <i>who is</i> full of days.	enduring ← <i>containing</i> . <hr/> heap ← <i>pour, cast up</i> . AV differs somewhat ( <i>I will pour</i> ). <hr/> We introduce nested direct speech to indicate that these are the words of the attacking army.
Jer 6:12	וְנִסְבוּ בְתֵיהֶם לְאַחֲרִים שְׂדוֹת וְנָשִׁים יַחְדּוֹ כִּי־אֵטָה אֶת־יָדַי עַל־יִשְׁבֵי הָאָרֶץ נְאֻם־יְהוָה:	And their houses will be transferred to others – Fields and wives together – For I will stretch out my hand over the inhabitants of the land, Says the LORD.	
Jer 6:13	כִּי מִקְטָנָם וְעַד־גְּדוֹלָם כָּלֹו בוֹצֵעַ בֹּצֵעַ וּמִנְבִיא וְעַד־כֹּהֵן כָּלֹו עֲשָׂה שֹׁקֵר:	For from the least of them to the greatest of them, Every one of them defrauds <i>for</i> unjust gain, And <i>among both</i> prophet and priest Every one acts falsely.	both ... and: see 1 Sam 15:3.
Jer 6:14	וַיִּרְפְּאוּ אֶת־שִׁבְרֵי עַמִּי עַל־נִקְלָה לֵאמֹר שָׁלוֹם   שָׁלוֹם וְאִין שָׁלוֹם:	And they <i>had</i> an easy way of healing the <u>demise</u> of my people, Saying, ‘Peace, peace’, When <i>there was</i> no peace.	The verse is ironic. <hr/> and they <i>had</i> an easy way ← <i>lightly</i> . <hr/> demise ← <i>breakage</i> .
Jer 6:15	הֲבִישׁוּ כִי תוֹעֲבָה עָשׂוּ גַם־בּוֹשׁ לֹא־יִבוֹשׁוּ גַם־הַכֹּלִים לֹא יִדְעוּ לָכֵן יִפְּלוּ בְנִפְלִים בְּעַת־פְּקוּדֹתַיִם יִכְשְׁלוּ אָמַר יְהוָה: ס	Were they ashamed when they committed an abomination? They were not ashamed at <u>all</u> , Nor did they <u>have a sense of ignominy</u> , Which <i>is</i> why they will be <u>among those who fall</u> . At the time when I visit them, They will stumble, Says the LORD.”	at all: infinitive absolute. <hr/> have a sense of ignominy ← <i>know causing ignominy</i> , but not causal here. <hr/> be among those who fall ← <i>fall among the fallers</i> .

Jer 6:16	<p>כֹּה אָמַר יְהוָה עֲמְדוּ עַל־דַּרְכִּים וּרְאוּ וּשְׂאֲלוּ   לְנִתְבוֹת עוֹלָם אִי־זֶה דֶּרֶךְ הַטּוֹב וּלְכוּ־בָהּ וּמְצְאוּ מִרְגּוּעַ לְנַפְשְׁכֶם וַיֹּאמְרוּ לֹא נֵלְדָה:</p>	<p>This <i>is what</i> the LORD says: “Stand on the ways and see, And ask for the age-old paths; Ask which way is the <u>right</u> <u>one</u>, And walk on it, And find rest for yourselves. But they said, ‘We will not walk <i>there</i>.’</p>	<p>this <i>is what</i> ← <i>thus</i>. <hr/> right ← <i>good</i>. <hr/> selves ← <i>souls</i>.</p>
Jer 6:17	<p>וַהֲקַמְתִּי עֲלֵיכֶם צְפִים הַקְּשִׁיבוּ לְקוֹל שׁוֹפָר וַיֹּאמְרוּ לֹא נִקְשִׁיב:</p>	<p>And I set up watchmen over you, <i>Who said</i>, ‘Listen to the sound of the ramshorn’, But they said, ‘We will not listen.’</p>	
Jer 6:18	<p>לָכֵן שִׁמְעוּ הַגּוֹיִם וּדְעֵי עֵדָה אֶת־אֲשֶׁר־בָּם:</p>	<p>Therefore hear, O nations, And know, O congregation, What <i>is to happen</i> among them.</p>	
Jer 6:19	<p>שִׁמְעֵי הָאָרֶץ הִנֵּה אֲנֹכִי מֵבִיא רָעָה אֶל־הָעָם הַזֶּה פְּרִי מַחְשְׁבוֹתָם כִּי עַל־דְּבָרִי לֹא הִקְשִׁיבוּ וְתוֹרָתִי וַיִּמְאַסּוּ־בָהּ:</p>	<p>Hear O earth, I <u>am about to</u> bring trouble to this people – The fruit of their thoughts – For they have not listened to my words, And <i>as for</i> my law, They have rejected it.</p>	<p>I am about to ← <i>behold me</i>.</p>
Jer 6:20	<p>לְמַה־זֶּה לִּי לְבוֹנָה מִשְׁבָּא תָּבוֹא וְקִנְיָה הַטּוֹב מֵאֶרֶץ מִרְחָק עַל־וַתִּיכֶם לֹא לְרֵצוֹן וּזְבַחֵיכֶם לֹא־עֲרֵבוּ לִּי: ס</p>	<p>What <i>is</i> this to me <i>that</i> frankincense should come from Sheba? And fine cinnamon from a <u>distant country</u>? Your burnt offerings <i>are</i> not a delight, And your sacrifices do not please me.”</p>	<p>a distant country ← <i>a country of distance</i>, a Hebraic genitive.</p>
Jer 6:21	<p>לָכֵן כֹּה אָמַר יְהוָה הֲנִי נִתָּן אֶל־הָעָם הַזֶּה מְכַשְׁלִים וְכִשְׁלוּ בָם אֲבוֹת וּבָנִים יַחְדָּו שָׁכְנוּ וְרָעוּ *יֵאָבְדוּ **וְאָבְדוּ: פ</p>	<p>That <i>is</i> why <u>this is what</u> the LORD says: “I <u>am about to</u> put stumbling blocks before this people, And fathers and sons will stumble at them {K: together;} [Q: together,] {K: A} [Q: And a] neighbour and his friend will perish.”</p>	<p>this <i>is what</i> ← <i>thus</i>. <hr/> I am about to ← <i>behold me</i>.</p>
Jer 6:22	<p>כֹּה אָמַר יְהוָה הִנֵּה עִם בָּא מֵאֶרֶץ צָפוֹן וְגוֹי גָּדוֹל יַעֲוֹר מִיִּרְכַּת־אֶרֶץ:</p>	<p>This <i>is what</i> the LORD says: “Look, a people is coming from the land of the north, And a great nation will be awakened From the remote parts of the earth.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>

Jer 6:23	קָשֶׁת וְכִידּוֹן יַחֲזִיקוּ אֲכֹזְרֵי הוּא וְלֹא יִרְחֲמוּ קוֹלָם בֵּינָם יִהְיֶה וְעַל-סוּסִים יִרְכָּבוּ עָרוּךְ כְּאִישׁ לְמַלְחָמָה עָלֶיךָ בַּת-צִיּוֹן:	They will wield bow and spear; <u>They are</u> cruel, And they will not show mercy. Their voice roars like the sea, And they ride on horses. They <u>are</u> mobilized as men <i>ready</i> for war against you, O daughter of Zion.”	they are ← <i>he is</i> .
Jer 6:24	שָׁמַעְנוּ אֶת-שִׁמְעוֹ רָפוּ יְדֵינוּ צָרָה הַחֲזִיקָתָנוּ חֵיל בִּיזְלָדָה:	We have heard of their fame, Our hands have become limp, And adversity has taken hold of us, As <i>has</i> writhing like a woman giving birth.	
Jer 6:25	אַל-תֵּצְאִי *תֵּצְאוּ הַשָּׂדֶה וּבִדְרֹךְ אַל-תֵּלְכִי *תֵּלְכוּ בִּי חָרֵב לְאַיִב מְגוֹר מְסָבִיב:	Do not go out <u>into</u> the field, And do not <u>walk</u> on the road, For the enemy <i>has</i> a sword, And there is fear all round.	go out ... walk: the <i>ketiv</i> is feminine singular, the <i>qere</i> masculine plural.
Jer 6:26	בַּת-עַמִּי חֲגִרִי-שֶׁקֶל וְהִתְפַּלְשִׁי בְּאַפְרָא אֲבָל יַחִיד עֲשֵׂי לֶךְ מִסֶּפֶד תִּמְרוּרִים בִּי פִתְאֹם יָבֵא הַשֹּׁדֵד עָלֵינוּ:	O daughter of my people, Gird <i>yourself</i> with sackcloth, And roll in ashes. Occupy yourself with mourning <i>as for</i> an only son – With <u>bitter lamentation</u> – For the destroyer will come upon us suddenly.	bitter lamentation ← lamentation of bitterness, a Hebraic genitive.
Jer 6:27	בְּחֹזֶן נִתְתִּיךָ בְּעַמִּי מְבַצֵּר וְתִדְעַ וּבַחֲנִנְתָּ אֶת-דֶּרֶכְכֶם:	“I have made you an <u>assayer</u> And a fortification among my people, So that you may know and examine their way.	assayer: i.e. <i>an analyzer of the composition of metals</i> , cognate with the word for <i>examine</i> . AV differs ( <i>tower</i> ).
Jer 6:28	כָּלֶם סָרִי סוֹרְרִים הַלְכֵי רָכִיל נִחְשָׁת וּבְרָזָל כָּלֶם מִשְׁחִיתִים הֵמָּה:	They <u>are</u> all inveterate rebels, <i>Who</i> go about slandering. They are copper and iron; They <u>are</u> all <u>ruinous people</u> .	ruinous people ← <i>ruiners</i> .
Jer 6:29	נִחַר מִפֶּחַ *מֵאֶשְׁתָּם *מֵאֵשׁ *תָּם עִפְרַת לְשׂוֹא צָרָף צָרוּף וְרַעִים לֹא נִתְקוּ:	There is burning <u>with bellows</u> ; <u>In the fire</u> , lead is <u>consumed</u> . The refiner refines in vain, And the wicked are not drawn off.	in the fire ... consumed: in the <i>ketiv</i> , this is written as one word. <hr/> <hr/> there is burning <i>with bellows</i> : <i>niphal</i> of תָּרַר, <i>to burn</i> ; alternatively, <i>the bellows snort</i> , <i>qal</i> of נִחַר.
Jer 6:30	כֶּסֶף נִמְאָס קָרְאוּ לָהֶם כִּי-מֵאֵס יְהוָה בָּהֶם: פ	They will <u>be called</u> rejected silver, For the LORD has rejected them.”	be called ← <i>call them</i> . Avoidance of the passive.
Jer 7:1	הַדְּבַר אֲשֶׁר הָיָה אֶל-יְרֵמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	The word which <u>came</u> to Jeremiah from the LORD, to say,	came ← <i>became</i> .

Jer 7:2	עֲמַד בְּשַׁעַר בַּיִת יְהוָה וְקִרְאתָ שָׁם אֶת־הַדְּבָר הַזֶּה וְאָמַרְתָּ שְׁמְעוּ דְבַר־יְהוָה כָּל־יְהוּדָה הַבָּאִים בְּשַׁעְרֵי הָאֵלֶּה לְהִשְׁתַּחֲוֹת לַיהוָה: ס	“Stand at the gate of the house of the LORD and proclaim there these words, and say, ‘Hear the word of the LORD, all of Judah who enter at these gates to worship the LORD.	these words ← <i>this word</i> .
Jer 7:3	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הֵיטִיבוּ דַרְכֵיכֶם וּמַעַלְלֵיכֶם וְאַשְׁכְּנָה אֶתְכֶם בַּמָּקוֹם הַזֶּה:	This <i>is what</i> the LORD of hosts, the God of Israel, says: «Mend your ways and your deeds, and I will <u>install</u> you in this place.	this <i>is what</i> ← <i>thus</i> . <hr/> install ← <i>cause to dwell</i> .
Jer 7:4	אַל־תִּבְטְחוּ לָכֶם אֶל־דְּבָרֵי הַשֶּׁקֶר לֵאמֹר הֵיכַל יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה הֵמָּה:	Do not put your trust in <u>lying words</u> , which say, «These <i>are</i> the temple of the LORD, the temple of the LORD, the temple of the LORD.»	lying words: perhaps translate <i>false things</i> , i.e. <i>idols</i> .
Jer 7:5	כִּי אִם־הֵיטִיב תִּיטִיבוּ אֶת־דַּרְכֵיכֶם וְאֶת־מַעַלְלֵיכֶם אִם־עָשׂוֹ תַעֲשׂוּ מִשְׁפָּט בֵּין אִישׁ וּבֵין רֵעֵהוּ:	For if you <u>mend</u> your ways and your deeds <u>properly</u> , if you <u>conscientiously execute</u> justice between a man and his neighbour,	mend ... properly ... conscientiously execute: both verbs ( <i>mend properly</i> is one verb) are an infinitive absolute.
Jer 7:6	גַּר יְתוֹם וְאַלְמָנָה לֹא תַעֲשֻׁקוּ וְדָם נָקִי אַל־תִּשְׁפְּכוּ בַּמָּקוֹם הַזֶּה וְאַחֲרֵי אֱלֹהִים אֲחֵרִים לֹא תִלְכוּ לְרַע לָכֶם:	<i>and</i> do not oppress the foreigner, the orphan or the widow, and do not shed innocent blood in this place, and do not go after other gods to your detriment,	
Jer 7:7	וְשִׁכַנְתִּי אֶתְכֶם בַּמָּקוֹם הַזֶּה בְּאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבוֹתֵיכֶם לְמִן־עוֹלָם וְעַד־עוֹלָם:	then I will <u>install</u> you in this place, in the land which I have given your fathers from age to age.	install ← <i>cause to dwell</i> .
Jer 7:8	הִנֵּה אַתֶּם בֹּטְחִים לָכֶם עַל־דְּבָרֵי הַשֶּׁקֶר לְבַלְתִּי הוֹעִיל:	Look, you are putting your trust in lying words, <i>which are</i> to no avail.	
Jer 7:9	הַגָּנֹב   רָצַח וְנָאֵף וְהַשֹּׁבֵעַ לְשֶׁקֶר וְקִטְר לְבַעַל וְהַלֹּךְ אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתֶּם:	Will <i>you</i> <u>steal</u> and <u>murder</u> and <u>commit adultery</u> and <u>swear falsely</u> and <u>burn incense</u> to Baal, and <u>go</u> after other gods which you have not known,	steal ... murder ... commit adultery ... swear ... burn incense ... go: all infinitive absolute in the role of finite verbs.
Jer 7:10	וּבֹאֲתֶם וְעַמַּדְתֶּם לְפָנַי בַּבַּיִת הַזֶּה אֲשֶׁר נִקְרָא־שְׁמִי עָלָיו וְאָמַרְתֶּם נִצַּלְנוּ לְמַעַן עֲשׂוֹת אֵת כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה:	and <i>then</i> come and stand in my presence in this house at which my name is called on, and say, «We have been delivered in order to commit all these abominations?»	

Jer 7:11	הַמְעַרְתָּ פְּרָצִים הֲיִהְיֶה הַבַּיִת הַזֶּה אֲשֶׁר-נִקְרָא שְׁמִי עָלָיו בְּעֵינַיִכֶם גַּם אֲנֹכִי הִנֵּה רֹאֲתִי נְאֻם-יְהוָה: ס	Has <b>this house, at which my name is called on in your sight, become a den of thieves?</b> Look, I for my part have seen <i>it</i> , says the LORD.	Matt 21:13, Mark 11:17, Luke 19:46.  den of thieves ← <i>cave of burglars</i> .
Jer 7:12	כִּי לְכוּ-נָא אֶל-מְקוֹמִי אֲשֶׁר בְּשִׁילֹו אֲשֶׁר שִׁבַּנְתִּי שְׁמִי שָׁם בְּרָאשׁוֹנָה וּרְאוּ אֵת אֲשֶׁר-עָשִׂיתִי לוֹ מִפְּנֵי רַעַת עַמִּי יִשְׂרָאֵל:	For just go to my place which <i>is</i> in <u>Shiloh</u> , where I installed my name at first, and see what I did to it because of the wickedness of my people Israel.	Shiloh ← <i>Shilo</i> here.
Jer 7:13	וְעַתָּה יַעַן עָשׂוֹתְכֶם אֶת-כָּל-הַמַּעֲשִׂים הָאֵלֶּה נְאֻם-יְהוָה וְאִדְבַר אֲלֵיכֶם הַשְׁכֵּם וּדְבַר וְלֹא שָׁמַעְתֶּם וְאִקְרָא אֶתְכֶם וְלֹא עֲנִיתֶם:	And now, on account of <u>your doing</u> all these deeds, says the LORD, I arose early to speak to you, but when <i>I spoke</i> , you did not listen, and when I called you, you did not respond.	your doing: gerundial use of the infinitive.  <i>I spoke</i> : infinitive absolute in the role of a finite verb.
Jer 7:14	וְעָשִׂיתִי לַבַּיִת   אֲשֶׁר נִקְרָא שְׁמִי עָלָיו אֲשֶׁר אַתֶּם בְּטַחִים בּוֹ וְלַמְּקוֹם אֲשֶׁר-נָתַתִּי לָכֶם וְלֵאבוֹתֵיכֶם כַּאֲשֶׁר עָשִׂיתִי לְשִׁילֹו:	And I will do to the house at which my name is called on, which you trust in, and to the place which I gave to you and to your fathers, as I did to <u>Shiloh</u> .	Shiloh ← <i>Shilo</i> here.
Jer 7:15	וְהִשְׁלַכְתִּי אֶתְכֶם מֵעַל פְּנֵי כַּאֲשֶׁר הִשְׁלַכְתִּי אֶת-כָּל-אֲחֵיכֶם אֵת כָּל-זֶרַע אֶפְרָיִם: ס	And I will banish you from my presence, as I banished all your brothers – all the seed of Ephraim.» ’	
Jer 7:16	וְאַתָּה אַל-תִּתְפַּלֵּל   בְּעַד-הָעָם הַזֶּה וְאַל-תִּשָּׂא בְּעַדָם רִנָּה וּתְפִלָּה וְאַל-תִּפְגַּע-בִּי כִּי-אֲנִי שֹׁמֵעַ אַתָּד:	And <i>as for</i> you, do not pray for this people, and do not raise a cry <i>for help</i> or a prayer for them, and do not entreat me, for I will not hear you.	
Jer 7:17	הֲאֵינְךָ רֹאֶה מָה הֵמָּה עֹשִׂים בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם:	Do you not see what they are doing in the cities of Judah and in the open areas of Jerusalem?	

Jer 7:18	<p>הַבָּנִים מְלַקְטִים עֵצִים וְהָאֲבוֹת מִבְּעָרִים אֶת־הָאֵשׁ וְהַנְּשִׂים לְשׁוֹת בָּצֶק לַעֲשׂוֹת כְּוֹנִים לְמַלְכַת הַשָּׁמַיִם וְהַסֵּד נֹסְכִים לְאֱלֹהִים אֲחֵרִים לְמַעַן הַכְּעִסְנִי:</p>	<p>The sons gather wood, and the fathers light the fire, and the women knead the dough to make <i>sacrificial</i> cakes for the <u>queen of heaven</u>, and they <u>pour</u> libations to other gods, so provoking me to anger.</p>	<p>queen of heaven: i.e. עֲשֵׁתָרַת, <i>Astarte, Venus</i>.</p> <hr/> <p>they pour: infinitive absolute in the role of a finite verb.</p>
Jer 7:19	<p>הֲאֵתִי הֵם מְכַעְסִים נְאֻם־יְהוָה הֲלוֹא אַתֶּם לְמַעַן בָּשַׁת פְּנֵיהֶם: ס</p>	<p><i>Is it me that they provoke to anger?</i> says the LORD. <i>Is it not themselves, with the consequence of them being shamefaced?</i></p>	<p>with the consequence of them <i>being</i> shamefaced ← <i>on account of shame of their faces</i>.</p>
Jer 7:20	<p>לָכֵן כֹּה־אָמַר   אֲדַנְי יְהוָה הִנֵּה אֲפִי וְחַמְתִּי נֹתֶכֶת אֶל־הַמָּקוֹם הַזֶּה עַל־הָאָדָם וְעַל־הַבְּהֵמָה וְעַל־עֵץ הַשָּׂדֶה וְעַל־פְּרֵי הָאָדָמָה וּבַעֲרָה וְלֹא תִכָּבֵה: ס</p>	<p>That <i>is</i> why <u>this is what</u> the Lord, the LORD, says: ‘My anger and my fury <i>are</i> about to be poured out on this place, on man and on the cattle, and on the wood of the countryside and on the fruit of the ground, and it will burn and not be extinguished.’</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p><i>are</i> about to ← <i>behold</i>.</p>
Jer 7:21	<p>כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עֲלוֹתֵיכֶם סֹפוּ עַל־זְבַחֵיכֶם וְאָכְלוּ בָשָׂר:</p>	<p>This <i>is what</i> the LORD of hosts, the God of Israel, says: ‘Add your burnt offerings to your sacrifices, and eat meat.</p>	<p>The verse is ironic, the sense being <i>add the holy offerings, which you have profaned anyway, to your secular meals</i>.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p>
Jer 7:22	<p>כִּי לֹא־דִבַּרְתִּי אֶת־אֲבוֹתֵיכֶם וְלֹא צִוִּיתִים בְּיוֹם *הוּצִיא **הוּצִיאֵי אֹתָם מֵאֶרֶץ מִצְרַיִם עַל־דְּבַרִּי עוֹלָה וּזְבַח:</p>	<p>For I did not speak to your fathers and I did not command them <u>when</u> {K: I} [Q: I] brought them out of the land of Egypt concerning matters of burnt offering and sacrifice,</p>	<p>when ← <i>on the day of</i> (+ gerundial infinitive).</p>
Jer 7:23	<p>כִּי אִם־אֶת־הַדְּבָר הַזֶּה צִוִּיתִי אוֹתָם לֵאמֹר שְׁמַעוּ בְּקוֹלִי וְהָיִיתִי לָכֶם לְאֱלֹהִים וְאַתֶּם תְּהִיוּ־לִי לְעַם וְהִלַּכְתֶּם בְּכָל־הַדֶּרֶךְ אֲשֶׁר אֶצְוֶה אֶתְכֶם לְמַעַן יִיטֵב לָכֶם:</p>	<p>except that I commanded them this thing and said, «Heed my voice, and I will be God to you, and you will be a people to me, and walk in all the way which I command you, in order that it shall go well with you.» ’</p>	
Jer 7:24	<p>וְלֹא שָׁמְעוּ וְלֹא־הִטּוּ אֶת־אָזְנָם וַיִּלְכוּ בְּמַעֲצוֹת בְּשָׂרָוֹת לִבָּם הֲרַע וַיְהִיו לְאָחֹר וְלֹא לְפָנִים:</p>	<p>But they did not take heed, and they did not incline their <u>ears</u>, and they walked in <i>various</i> devices <i>and</i> the obstinacy of their evil heart, and they became backward <i>moving</i>, and not forward <i>moving</i>,</p>	<p>ears ← <i>ear</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.</p>



Jer 7:25	לְמַן־הַיּוֹם אֲשֶׁר יֵצְאוּ אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם עַד הַיּוֹם הַזֶּה וְאֲשַׁלַּח אֵלֵיכֶם אֶת־כָּל־עֲבָדַי הַנְּבִיאִים יוֹם הַשָּׁבָע וְשַׁלַּח:	from the day when your fathers came out of the land of Egypt up to this day, <u>yet</u> I sent all my servants the prophets to them, <u>rising</u> early <u>daily</u> and <u>sending</u> them.	yet: adversative use of the <i>vav</i> .  rising ... sending: both are infinitive absolute.  daily ← <i>day</i> . Adverbial use of the noun.
Jer 7:26	וְלֹא שָׁמְעוּ אֵלַי וְלֹא הִטּוּ אֶת־אָזְנָם וַיִּקְשׁוּ אֶת־עַרְפֹּתָם הֲרֵעוּ מֵאֲבוֹתָם:	But they did not listen to me, and they did not incline their <u>ears</u> , but they stiffened their <u>necks</u> , and they acted more wickedly than their fathers.	ears ... necks ← <i>ear ... neck</i> . Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Jer 7:27	וְדַבַּרְתָּ אֲלֵיהֶם אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה וְלֹא יִשְׁמְעוּ אֵלַיִךְ וְקִרְאתָ אֲלֵיהֶם וְלֹא יַעֲנוּכָה:	And when you speak all these things to them, they do not listen to you, and when you call out to them, they do not answer you.	
Jer 7:28	וְאָמַרְתָּ אֲלֵיהֶם זֶה הַגּוֹי אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל יְהוָה אֱלֹהָיו וְלֹא לָקְחוּ מוֹסֵר אַבְדָּה הָאֲמוּנָה וְנִכְרְתָה מִפִּיהֶם: ס	Now you will say to them, ‘This <i>is</i> the nation which did not heed the voice of the LORD their God, and <i>which</i> did not accept correction. Faithfulness has been lost, and it has been cast away from their mouth.	
Jer 7:29	גָּזֵי נִזְרָךְ וְהַשְׁלִיכֵי וּשְׂאֵי עַל־שָׁפָיִם קִינָה כִּי מָאֵס יְהוָה וַיִּטֵּשׁ אֶת־דָּוָר עֲבָרְתוֹ:	Shave off your <u>long hair</u> and cast <i>it</i> away, and take up a lamentation on <i>your</i> high places, for the LORD has rejected and abandoned the generation of his wrath.	long hair: of a Nazarite; see Num 6:2, Num 6:18 (concerning the hair), Judg 13:5, Judg 16:17 (Samson and his hair).
Jer 7:30	כִּי־עָשׂוּ בְנֵי־יְהוּדָה הָרַע בְּעֵינַי נְאוּם־יְהוָה שָׁמוּ שִׁקּוּצֵיהֶם בַּבַּיִת אֲשֶׁר־נִקְרָא־שְׁמִי עָלָיו לְטַמְאוֹ:	For the sons of Judah have done what <i>is</i> wrong in my sight, says the LORD. They have put their abominations in the house at which my name is called on, so as to defile it.	
Jer 7:31	וּבָנוּ בְּמֹזוֹת הַתְּפֹת אֲשֶׁל בְּגֵיא בְּזֵהֲנָם לְשַׂרְף אֶת־בְּנֵיהֶם וְאֶת־בָּנֹתֵיהֶם בְּאֵשׁ אֲשֶׁל לֹא צִוִּיתִי וְלֹא עֲלֹתָה עַל־לִבִּי: ס	And they have built the <i>idolatrous</i> raised sites to <u>Topheth</u> , which <i>is</i> in the <u>Valley of the Son of Hinnom</u> , to burn their sons and their daughters in the fire, which I did not command and <i>which</i> did not enter my mind.	Topheth: AV= <i>Tophet</i> here, but not in 2 Ki 23:10.  the Valley of the Son of Hinnom: from which via Greek, <i>Gehenna</i> .  enter my mind ← <i>arise in my heart</i> .
Jer 7:32	לָכֵן הִנֵּה־יָמִים בָּאִים נְאֻם־יְהוָה וְלֹא־יֵאמַר עוֹד הַתְּפֹת וְגֵיא בְּזֵהֲנָם כִּי אִם־גֵּיא הֵהָרְגָה וְקָבְרוּ בַתְּפֹת מֵאִן מְקוֹם:	Therefore behold, the days are coming, says the LORD, when it will no longer be called <u>Topheth</u> and the <u>Valley of the Son of Hinnom</u> , but the <u>Valley of Killing</u> , and they will bury <i>people</i> in <u>Topheth</u> until <i>there is</i> no room.	Topheth ... the Valley of the Son of Hinnom ... Topheth: see Jer 7:31.

Jer 7:33	וְהִיְתָה נְבִלַת הָעַם הַזֶּה לְמַאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבִהֶמַת הָאָרֶץ וְאִין מַחְרִיד:	And the <u>corpses</u> of this people will be food for the birds of the sky and the animals of the land, and <i>there will be no-one to frighten them away.</i>	corpses ← <i>corpse.</i>
Jer 7:34	וְהִשְׁבַּתִּי   מֵעָרֵי יְהוּדָה וּמִחֲצוֹת יְרוּשָׁלַם קוֹל שְׂשׂוֹן וְקוֹל שְׂמִיחָה קוֹל חֲתָן וְקוֹל כִּלָּה כִּי לְחָרְבָה תִּהְיֶה הָאָרֶץ:	And in the cities of Judah and the open places of Jerusalem <b>I will put a stop to</b> the sound of rejoicing and the sound of happiness, <b>the sound of a bridegroom and the sound of a bride</b> , for the land will become a desolation.	Rev 18:23.
Jer 8:1	בַּעַת הַהִיא נֹאֲסֵי-הָהוּהָ *וַיֵּצִיאוּ *וַיֵּצִיאוּ אֶת-עַצְמוֹת מַלְכֵי-יְהוּדָה וְאֶת-עַצְמוֹת-שְׂרָיִו וְאֶת-עַצְמוֹת הַכֹּהֲנִים וְאֶת   עַצְמוֹת הַנְּבִיאִים וְאֶת עַצְמוֹת יֹשְׁבֵי-יְרוּשָׁלַם מִקְבָּרֵיהֶם:	At that time, says the LORD, they will bring out the bones of the <u>king</u> s of Judah and the bones of their officials, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, from their graves.	they will bring out ( <i>ketiv</i> ) ← <i>then they will bring out.</i> <hr/> <hr/> their officials ← <i>his officials.</i>
Jer 8:2	וַשְׁטָחוּם לְשֶׁמֶשׁ וּלְיָרֵחַ וּלְכָל   צָבָא הַשָּׁמַיִם אֲשֶׁר אָהָבוּם וְאֲשֶׁר עֲבָדוּם וְאֲשֶׁר הָלְכוּ אֶחְרֵיהֶם וְאֲשֶׁר דָּרְשׂוּם וְאֲשֶׁר הִשְׁתַּחֲוּוּ לָהֶם לֹא יֵאֱסָפוּ וְלֹא יִקָּבְרוּ לְדָמָן עַל-פְּנֵי הָאֲדָמָה יְהִיוּ:	And they will spread them out to the sun and to the moon and to the whole host of the heavens which they loved and which they served, and after which they went, and which they inquired of, and which they worshipped. They will not be gathered, and they will not be buried, <i>but</i> they will be dung on the surface of the land.	
Jer 8:3	וַנִּבְחַר מוֹת מִחַיִּים לְכָל הַשְּׂאֲרִית הַנִּשְׁאָרִים מִן-הַמִּשְׁפָּחָה הָרַעָה הַזֹּאת בְּכָל-הַמְּקוֹמוֹת הַנִּשְׁאָרִים אֲשֶׁר הִדְחַתִּים שָׁם נֹאֲסֵי יְהוָה צְבָאוֹת: ס	And death will be chosen rather than life, by all the remnant of this evil family who remain, in all the places which remain, to which I have driven them, says the LORD of hosts.'	
Jer 8:4	וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְהוָה הִיפְּלוּ וְלֹא יִקּוּמוּ אִם-יָשׁוּב וְלֹא יָשׁוּב:	And you will say to them, 'This <u>is what</u> the LORD says: «Will they fall, And not arise? Will one <u>turn away from me</u> , And not <u>turn back to me</u> ?	this <i>is what</i> ← <i>thus.</i> <hr/> <hr/> turn away ... turn back: the Hebrew uses exactly the same word twice. A play on words. [CB] differs.
Jer 8:5	מִדּוּעַ שׁוֹבְבָה הָעַם הַזֶּה יְרוּשָׁלַם מִשְׁבָּה נִצָּחַת הַחֲזִיקוּ בַתְּרִמִּית מֵאֲנֹ לְשׁוֹב:	Why <i>is</i> this people – Apostate Jerusalem – Constantly rebellious? They have <u>persisted in</u> deceit; They have refused to return.	persisted in ← <i>held onto.</i>

Jer 8:6	<p>הַקְשַׁבְתִּי וְאָשְׁמַע לֹא־כֵן  יְדַבְּרוּ אִין אִישׁ נָחֵם  עַל־רַעְתּוֹ לֵאמֹר מָה עָשִׂיתִי  כִּלְהַ שָׁב *בְּמַרְצוֹתֵם  **בְּמַרְוֹצָתָם כְּסוֹס שׁוֹטֵף  בַּמִּלְחָמָה:</p>	<p>I listened and I heard,  <i>But</i> they did not speak  honestly.  <i>There is</i> no man  <i>Who</i> has repented of his evil,  Who says,  ‹What have I done?›  They have all turned away in  their <u>impetuosity</u>,  Like a horse charging into  battle.</p>	<p>impetuosity: the <i>ketiv</i> and  <i>qere</i> are similar words with the  same meaning.</p>
Jer 8:7	<p>גַּם־חַסִּידָהּ בְּשָׁמַיִם יִדְעָה  מוֹעֲדֶיהָ וְתָר *וְסוֹס **וְסִי  וְעֶגְלוֹ שָׁמְרוּ אֶת־עֵת בִּיאָתָהּ  וְעַמִּי לֹא יִדְעוּ אֶת מִשְׁפָּט  יְהוָה:</p>	<p>Even the stork in the sky  Knows its set times,  And the turtle-dove and {Q:  swallow} [K: horse] and  the crane  Keep the time of their  arrival,  But my people  Do not know the justice of  the LORD.</p>	<p>The <i>ketiv</i> has a <i>vav</i> where the  <i>qere</i> has a <i>yod</i>. Interchange of  these (similar) letters is a  common reason for a <i>qere</i>  reading.</p>
Jer 8:8	<p>אֵיכָה תֹאמְרוּ חֲכָמִים אֲנַחְנוּ  וְתוֹרַת יְהוָה אֲתָנוּ אֲכַל הַנֶּה  לְשֹׁקֵר עָשָׂה עֵט שֹׁקֵר  סֹפְרִים:</p>	<p>How <i>can</i> you say,  ‹We <i>are</i> wise,  And the law of the LORD <i>is</i>  with us?›  Truly, look, he made <i>it</i> in  vain;  <u>The scribes' pen <i>is</i> in vain.</u></p>	<p>the scribes' pen <i>is</i> in vain ← <i>the</i>  pen (<i>is</i>) vanity of the scribes.</p>
Jer 8:9	<p>הַבְּיָשׁוּ חֲכָמִים חָתוּ וַיִּלְכְּדוּ  הַנֶּה בְּדַבַּר־יְהוָה מָאֲסוּ  וְחֲכַמְתֶּם לָהֶם: ס</p>	<p>The wise <i>men</i> have been put  to shame.  They are terrified,  And they have been caught.  Look, they have rejected the  word of the LORD,  And <u>what wisdom <i>do</i> they  have?</u></p>	<p>what wisdom ← <i>wisdom of</i>  <i>what</i>.</p>
Jer 8:10	<p>לְכֹן אֲתָנוּ אֶת־נַשְׂיָהֶם לְאַחֲרִים  שְׂדוֹתֵיהֶם לְיֹרְשִׁים כִּי מִקָּטָן  וְעַד־גָּדוֹל כִּלְהַ בַּצַּע בַּצַּע  מִנְבִיא וְעַד־כֹּהֵן כִּלְהַ עָשָׂה  שֹׁקֵר:</p>	<p>That <i>is</i> why I will give their  wives to others,  And their fields to those <i>who</i>  take possession <i>of them</i>,  Because from small to great,  They have all <u>relentlessly  made unjust gain</u>;  Among <u>both</u> prophet and  priest  They all deal falsely.</p>	<p>relentlessly made unjust gain:  infinitive absolute.  <hr/> both ... and: see 1 Sam 15:3.</p>
Jer 8:11	<p>וַיִּרְפוּ אֶת־שֵׁבֶר בְּתַעֲמֵל  עַל־נַקְלָהּ לֵאמֹר שָׁלוֹם    שָׁלוֹם וְאִין שָׁלוֹם:</p>	<p>And they had an easy way of  healing the demise of my  people,  Saying, ‹Peace, peace›,  When <i>there was</i> no peace.</p>	<p>Compare Jer 6:14.</p>

Jer 8:12	הָבִישׁוּ כִּי תֹעֲבָה עָשׂוּ גַּם-בְּזֹשׁ לֹא-יִבְשׁוּ וְהַכֹּלֵם לֹא יִדְעוּ לָכֵן יִפְּלוּ בַּנְּפִלִים בְּעַת פְּקֻדָּתָם יִכְשְׁלוּ אָמַר יְהוָה: ס	Were they ashamed when they committed an abomination? They were not ashamed at all, Nor did they have a sense of ignominy, Which is why they will be among those who fall. At the time of their visitation, They will stumble, Says the LORD.	committed: or <i>made</i> . <hr/> at all: infinitive absolute. <hr/> have a sense of ignominy ... be among those: see Jer 6:14.
Jer 8:13	אָסַף אָסִיפִם נְאֻם-יְהוָה אֵין עֲנָבִים בַּגֶּפֶן וְאֵין תְּאֵנִים בַּתְּאֵנָה וְהָעֵלֶה נָבֵל וְאַתָּן לָהֶם יַעֲבְרוּם:	I will certainly make an end of them, Says the LORD. There are no grapes on the vine, And no figs on the fig tree, And the foliage is withering. And what I have given them, They transgress.» ’ ”	certainly make an end: from two cognate roots, with an infinitive absolute. <hr/> they transgress: AV differs ( <i>shall pass away</i> ).
Jer 8:14	עַל-מָה אֲנַחְנוּ יוֹשְׁבֵי הָאָסָפוֹ וְנִבּוֹא אֶל-עָרֵי הַמְּבֻצָּר וְנִדְמָה-שָׁם כִּי יְהוָה אֱלֹהֵינוּ הִדְמָנוּ וַיִּשְׁקֵנוּ מִי־רֹאשׁ כִּי חָטְאָנוּ לַיהוָה:	Why are we sitting down? Gather yourselves, And let us go to the fortified cities And be silent there, For the LORD our God has silenced us, And he has given us hemlock water to drink, For we have sinned against the LORD.	fortified cities ← <i>cities of fortification</i> , a Hebraic genitive.
Jer 8:15	קָוָה לְשָׁלוֹם וְאֵין טוֹב לְעַת מִרְפָּה וְהִנֵּה בְעַתָּה:	We waited for peace, But there was nothing good – For a time of healing, But what came was terror.	we waited: infinitive absolute in the role of a finite verb. <hr/> what came was ← <i>behold</i> .
Jer 8:16	מִדָּן נִשְׁמַע נַחֲרַת סוּסָיו מִקוֹל מִצְהָלוֹת אַבְיָרָיו רָעֵשָׁה כָּל-הָאָרֶץ וַיִּבּוֹאוּ וַיִּאֲכְלוּ אֶרֶץ וּמְלוֹאָה עִיר וַיִּשְׁבִּי בָּהּ: ס	From Dan the snorting of his horses was heard. At the sound of neighing of his mighty animals, All the earth trembled. And they came, And they devoured the land and its fulness, And the city and those living in it.	
Jer 8:17	כִּי הִנְנִי מְשַׁלַּח בְּכֶם נָחָשִׁים צְפַעְנִים אֲשֶׁר אֵין-לָהֶם לַחֵשׁ וְנִשְׁכוּ אֶתְכֶם נְאֻם-יְהוָה: ס	“For I am about to send serpents and vipers against you, Which cannot be charmed, And they will bite you, Says the LORD.”	I am about to ← <i>behold me</i> . <hr/> which cannot be charmed ← which (have) no charming.
Jer 8:18	מִבְּלִיגִיתִי עָלַי יִגּוֹן עָלַי לְבִי דָּוִי:	My cheerfulness has turned into sorrow; My heart is faint within me.	within me ← <i>upon me</i> .

Jer 8:19	הִנֵּה-קוֹל שׁוֹעֵת בַּת-עַמִּי מֵאָרֶץ מְרַחֲקִים הִיהוּהָ אֵין בְּצִיּוֹן אִם-מַלְכָּהּ אֵין בָּהּ מִדּוֹעַ הַכְּעִסוּנִי בַּפְּסִלִיָּהֶם בְּהַבְלֵי נֹכְרִי:	Just <u>hear</u> the sound of the crying out Of the daughter of my people, From a distant land. <i>Is</i> the LORD not at Zion? Or <i>is</i> her king not in her? “Why have they provoked me to anger with their carved images – With their foreign idols?”	just hear ← <i>behold</i> .
Jer 8:20	עָבַר קַצִּיר בְּלֶה קִיץ וְאַנְחָנוּ לֹא נוֹשָׁעֵנוּ:	The harvest has passed away; The summer has ended, But we have not been saved.	but: adversative use of the <i>vav</i> .
Jer 8:21	עַל-שִׁבְרַת בַּת-עַמִּי הַשְּׁבֵרָתִי קִדְרָתִי שָׁמָּה הַחֲזִיקָתָנִי:	I am <u>distressed</u> at the <u>distress</u> Of the daughter of my people. I am dejected; <u>Astonishment</u> has taken hold of me.	distressed ... distress ← <i>broken</i> ... <i>breakage</i> . astonishment: or <i>desolation</i> .
Jer 8:22	הֲצִרִי אֵין בְּגִלְעָד אִם-רֹפֵא אֵין שָׁם כִּי מִדּוֹעַ לֹא עָלְתָהּ אַרְכַּת בַּת-עַמִּי:	<i>Is there</i> no balsam in <u>Gilead</u> ? Or <i>is there</i> no doctor there? So why has the health of the daughter of my people not blossomed?	Gilead: see Gen 31:21. blossomed ← <i>sprung up</i> .
Jer 9:1	מִי־יִתֵּן רֵאשִׁי מַיִם וְעֵינַי מְקוֹר דְּמָעָה וְאַבְכָּה יוֹמָם וּלְיָלָה אֵת חֲלָלֵי בַת-עַמִּי:	If <u>only</u> I had a head <i>full of</i> water – For my eye <i>is</i> a source of <u>tears</u> – Then I would weep day and night For the casualties of the daughter of my people.	if only I had ← <i>who will give?</i> tears ← <i>a tear</i> .
Jer 9:2	מִי־יִתְּנֵנִי בַּמִּדְבָּר מְלוֹן אֲרָחִים וְאַעֲזֹבָה אֶת-עַמִּי וְאַלְכָּה מֵאַתָּם כִּי כָלֶם מְנַאֲפִים עֲצָרַת בְּגָדִים:	If <u>only</u> I had in the desert a <u>traveller's lodging place</u> So that I <i>could</i> leave my people And go away from them, “For they <i>are</i> all adulterers – An assembly of traitors.	if only I had ← <i>who will give</i> <i>me?</i> traveller's ← <i>travellers'</i> .
Jer 9:3	וַיְדַרְכוּ אֶת-לְשׁוֹנָם קִשְׁתָּם שֶׁקֶר וְלֹא לְאַמוּנָה גָּבְרוּ בְּאַרֶץ כִּי מִרְעָה אֶל-רְעָה   יֵצְאוּ וְאֶתִי לֹא-יִדְעוּ נְאֻם-יְהוָה: ס	And they have <u>spoken</u> <u>deceitfully</u> ; Their bow <i>is</i> false, And they have not become strong in the land In a <u>faithful way</u> , For they have <u>gone from one</u> <u>bad thing to another</u> , And they have not known me, Says the LORD.	spoken deceitfully ← <i>drawn</i> <i>their tongue</i> , an analogy with drawing a bow. in a faithful way: לְ serving as a periphrasis of the adverb. gone from <i>one bad thing</i> to another ← <i>gone out from</i> <i>badness to badness</i> .

Jer 9:4	אִישׁ מִרְעֵהוּ הַשְּׂמֵרוּ וְעַל־כָּל־אָח אֲל־תִּבְטְחוּ כִּי כָל־אָח עֵקוֹב יַעֲקֹב וְכָל־רֵעַ רֵכִיל יִהְלֹךְ:	Let each <i>man</i> beware of his neighbour, And do not trust <u>any</u> brother, For every brother will <u>defraud</u> and <u>defraud</u> , And every neighbour will go about slandering.	any ← <i>every</i> . <hr/> defraud and defraud: infinitive absolute.
Jer 9:5	וְאִישׁ בְּרֵעֵהוּ יִהְתָּלוּ וְאַמַּת לֹא יִדְבְּרוּ לְמַדּוֹ לְשׁוֹנֵם דְּבַר־שֶׁקֶר הַעֲוֶה נִלְאוּ:	And each <i>man</i> will deceive his neighbour, And they will not speak the truth. They have taught their tongue to speak lies; They have exerted themselves <u>in acting iniquitously</u> .	in acting iniquitously: gerundial use of the infinitive absolute.
Jer 9:6	שִׁבְתֶּךָ בְּתוֹךְ מְרֻמָּה בְּמְרֻמָּה מֵאַנּוּ דַּעַת־אוֹתִי נְאֻם־יְהוָה: ס	<i>You are</i> seated in the midst of deceit; <i>It is</i> through deceit <i>That</i> they refuse to know me, Says the LORD.”	<i>you are</i> seated ← <i>your seating</i> .
Jer 9:7	לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת הַנְּגִי צוֹרְפָם וּבַחֲנֻתִים כִּי־אֵיךְ אֶעֱשֶׂה מִפְּנֵי בַת־עַמִּי:	<i>That is</i> why <u>this is what</u> the LORD of hosts says: “I am <u>about</u> to refine them, And I will test them, For how <i>else</i> should I act In view of the daughter of my people?	<u>this is what</u> ← <i>thus</i> . <hr/> I am about to ← <i>behold me</i> .
Jer 9:8	חִץ *שׁוֹחַט *שְׁחוּט לְשׁוֹנֵם מְרֻמָּה דְּבַר בְּפִי שָׁלוֹם אֶת־רֵעֵהוּ יִדְבֹר וּבִקְרָבוֹ יֵשִׁים אָרְבוֹ:	Their tongue is {K: a <u>deadly</u> } [Q: a <u>hammered</u> ] arrow; It speaks deceit. With his mouth <i>a man</i> speaks peaceably with his neighbour, But inwardly he plans his plot.	deadly ( <i>ktiv</i> ) / hammered ( <i>qeré</i> ): AV differs ( <i>shot out</i> ).
Jer 9:9	הֲעַל־אֵלֶּה לֹא־אֶפְקֹד־בָּם נְאֻם־יְהוָה אִם בְּגוֹי אֲשֶׁר־כָּזָה לֹא תִתְנַקֵּם נַפְשִׁי: ס	Shall I not visit them on account of these <i>things</i> , Says the LORD, And shall my <u>being</u> not be avenged On a nation such as this?	being ← <i>soul</i> .
Jer 9:10	עַל־הַהָרִים אֶשָּׂא בְכִי וְנָהִי וְעַל־נְאוֹת מִדְבָר קִינָה כִּי נִצַּתוּ מִבְּלִי־אִישׁ עֵבֶר וְלֹא שָׁמְעוּ קוֹל מִקְנֵה מַעוֹף הַשָּׁמַיִם וְעַד־בְּהֵמָה נִדְדוּ הַלְכוּ:	I will <u>bring forth</u> weeping and lamentation for the hills, And a dirge for the pastures in the desert, For they have been burned, So that no man passes through, And no sound of cattle <u>has been heard</u> . Both birds of the sky and cattle have migrated And have gone <i>away</i> .	bring forth ← <i>raise</i> . <hr/> has been heard ← <i>they have heard</i> . Avoidance of the passive.

Jer 9:11	וְנָתַתִּי אֶת־יְרוּשָׁלַם לְגִלְיִם מִעֵזֶן תַּנִּים וְאֶת־עָרֵי יְהוּדָה אֶתֶּן שְׁמָמָה מִבְּלֵי יוֹשֵׁב: ס	And I will turn Jerusalem into heaps of stones – An abode for jackals – And I will make the cities of Judah a desolation Without <i>any</i> inhabitant.	
Jer 9:12	מִי־הָאִישׁ הַחֲכָם וַיִּבֶן אֶת־זֹאת וְאֲשֶׁר דִּבֶּר פִּי־יְהוָה אֵלָיו וַיִּגְדָּה עַל־מָה אֲבָדָה הָאָרֶץ נִצְתָה כַּמִּדְבָּר מִבְּלֵי עֶבֶר: ס	Who <i>is</i> the wise <i>man</i> who understands this, and to whom the mouth of the LORD has spoken, <u>so that</u> he may proclaim it? Why should the land perish, being burned up like a desert, with no-one passing through?”	so that: purposive use of the <i>vav</i> .
Jer 9:13	וַיֹּאמֶר יְהוָה עַל־עֲזָבָם אֶת־תּוֹרָתִי אֲשֶׁר נָתַתִּי לְפָנֵיהֶם וְלֹא־שָׁמְעוּ בְקוֹלִי וְלֹא־הֵלְכוּ בָּהּ:	And the LORD said, “Because of them <u>deserting</u> my law, which I gave in their presence, but they did not heed my voice, and they did not <u>walk in it</u> ,	them deserting: gerundial use of the infinitive.  walk in it: i.e. <i>walk in the law (of Moses)</i> , in grammatical agreement.
Jer 9:14	וַיֵּלְכוּ אַחֲרֵי שְׁרָרוֹת לְבָבָם וְאַחֲרֵי הַבְּעָלִים אֲשֶׁר לְמִדּוּם אֲבוֹתָם: ס	and they walked according to the obstinacy of their heart, and after the <u>Baalim</u> , which their fathers taught them	Baalim: i.e. <i>gods of the Phoenicians</i> .
Jer 9:15	לָכֵן כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הֲנִי מֵאֲכִילֶם אֶת־הָעֵם הַזֶּה לְעֵנָה וְהִשְׁקִיתִים מִי־רֹאשׁ:	– because of that – <u>this is what</u> the LORD of hosts, the God of Israel, says: ‘I am about to feed <u>wormwood</u> to this people and to give them hemlock water to drink.	<u>this is what</u> ← <i>thus</i> .  I am about to ← <i>behold me</i> .  wormwood: metaphorically of <i>distress</i> [AnLx].
Jer 9:16	וְהִפְצוֹתִים בְּגוֹיִם אֲשֶׁר לֹא יָדְעוּ הֵמָּה וְאֲבוֹתָם וְשִׁלַּחְתִּי אַחֲרֵיהֶם אֶת־הַחֶרֶב עַד כָּלֹתִי אוֹתָם: פ	And I will scatter them among nations which <i>neither</i> they nor their fathers knew, and I will send the sword after them until I have made an end of them.’ ”	
Jer 9:17	כֹּה אָמַר יְהוָה צְבָאוֹת הַתְּבוֹנְנִי וְקִרְאוּ לְמִקוֹנְנוֹת וְתִבּוֹאֵינָה וְאֶל־הַחֲכָמוֹת שִׁלְחוּ וְתִבּוֹאֵנָה:	<u>This is what</u> the LORD of hosts, says: “Take note And call for the <i>women</i> who lament, So that they come, And send for <i>women</i> skilled <i>in the art</i> , So that they come.	<u>this is what</u> ← <i>thus</i> .
Jer 9:18	וְתַמְהָרְנָה וְתִשְׁנָה עָלֵינוּ נְהִי וְתִרְדְּנָה עֵינֵינוּ דְמָעָה וְעַפְעַפֵּינוּ יְזוּל־מַיִם:	And let them hasten to <u>recite</u> a lamentation on our account, So that our eyes run <i>with</i> <u>tears</u> And our eyelids flow with water.	recite ← <i>raise</i> .  tears ← <i>a tear</i> .

Jer 9:19	<p>כִּי קוֹל נְהִי נִשְׁמָע מִצִּיּוֹן אֵיךְ שִׁדְדָנוּ בְּשָׁנוּ מְאֹד כִּי־עֲזַבְנוּ אֶרֶץ כִּי הִשְׁלִיכוּ מִשְׁכְּנוֹתֵינוּ: ס</p>	<p>For the sound of lamentation is heard, <i>Coming</i> from Zion, 'How we have been plundered; We have been very much put to shame, For we have abandoned the land, For our tent sites have been overthrown.' ”</p>	<p>we have been ... put to shame: <i>qal</i> for passive of <i>hiphil</i>. See Job 15:30.</p> <hr/> <p>have been overthrown ← <i>they</i> <i>have overthrown</i>. Avoidance of the passive.</p>
Jer 9:20	<p>כִּי־שָׁמְעָה נָשִׁים דְּבַר־יְהוָה וְתִקַּח אָזְנוֹכֶם דְּבַר־פִּי וְלַמְדָּה בְּנוֹתֵיכֶם נְהִי וְאִשָּׁה רְעוּתָהּ קִינָה:</p>	<p>But, <i>you</i> women, Hear the word of the LORD, And let your ears accept the word of his mouth, And teach your daughters lamentation, And <i>let</i> each <i>teach</i> her neighbour a dirge.</p>	<p>ears ← <i>ear</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.</p>
Jer 9:21	<p>כִּי־עָלָה מוֹת בְּחַלּוֹנֵינוּ בָּא בְּאַרְמְנוֹתֵינוּ לְהַכְרִית עוֹלָל מִחוּץ בַּחוּרִים מִרְחֻבוֹת:</p>	<p>For death has come through our windows; It has entered our castles To cut down the infant outside <i>And</i> the youth in the streets.</p>	<p>youth ← <i>youths</i>.</p> <hr/> <p>in the streets ← <i>from the streets</i>.</p>
Jer 9:22	<p>דְּבַר כֹּה נֹאֲסֵי־יְהוָה וְנִפְלָה נִבְלַת הָאָדָם כְּדָמִן עַל־פְּנֵי הַשָּׂדֶה וּכְעֵמִיר מֵאַחֲרֵי הַקָּצֵר וְאִין מְאַסֶּף: ס</p>	<p>Say, “<i>This is what</i> the LORD says: 'And a man's dead body will fall Like dung on the surface of a field, And like sheaves behind the reaper, With no-one gathering <i>them</i> up.’</p>	<p><i>this is what</i> ← <i>thus</i>.</p>
Jer 9:23	<p>כֹּה   אָמַר יְהוָה אֱלֹהֵי־יִתְהַלָּל חָכְם בְּחִכְמָתוֹ וְאֱלֹהֵי־יִתְהַלָּל הַגִּבּוֹר בְּגִבּוֹרָתוֹ אֱלֹהֵי־יִתְהַלָּל עָשִׂיר בְּעִשְׂרוֹ:</p>	<p><i>This is what</i> the LORD says: 'Do not let the wise <i>man</i> boast of his wisdom, And do not let the valiant warrior boast of his valiance, <i>And</i> do not let the wealthy <i>man</i> boast of his wealth,</p>	<p><i>this is what</i> ← <i>thus</i>.</p>
Jer 9:24	<p>כִּי אִם־בָּזָאת יִתְהַלָּל הַמִּתְהַלָּל הַשְּׂכַל וַיִּדַע אוֹתִי כִּי אֲנִי יְהוָה עֹשֶׂה חֶסֶד מִשְׁפָּט וְצְדָקָה בְּאֶרֶץ כִּי־בְאֵלָה חִפְצָתִי נֹאֲסֵי־יְהוָה: ס</p>	<p>But rather <b>let the boaster boast in this:</b> <u>Being instructed and knowing me,</u> For I, the LORD, Act <i>with</i> kindness, justice and righteousness in the land, For <i>it is</i> in these <i>that</i> I delight, Says the LORD.</p>	<p><b>1 Cor 1:31, 2 Cor 10:17</b>, where it is adapted a little.</p> <hr/> <p>being instructed ... knowing: gerundial infinitives, here the infinitive absolute.</p>



Jer 9:25	הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וּפְקַדְתִּי עַל־כָּל־מוֹל בְּעַרְלָה: בְּעַרְלָה:	Behold, the days are coming, says the LORD, when I will visit everyone <i>who is</i> circumcised <i>but</i> in <u>uncircumcision</u>	uncircumcision ← <i>foreskin</i> . The next verse suggests interpreting this verse as <i>circumcised</i> <i>according to the flesh, but not by</i> <i>a spiritual circumcision</i> . Compare Col 2:11.
Jer 9:26	עַל־מִצְרַיִם וְעַל־יְהוּדָה וְעַל־אֲדוֹם וְעַל־בְּנֵי עַמּוֹן וְעַל־מוֹאָב וְעַל כָּל־קְצוּצֵי פְּאֵה הַיְשָׁבִים בְּמִדְבָּר כִּי כָל־הַגּוֹיִם עֲרֵלִים וְכָל־בֵּית יִשְׂרָאֵל עֲרֵלֵי־לֵב: ס	– Egypt, and Judah, and Edom, and the sons of Ammon, and Moab, and all <i>who</i> have had <i>their</i> <u>sidelocks</u> cut, those who live in the desert – for all the Gentiles <i>are</i> uncircumcised, and all the house of Israel <i>are</i> <u>uncircumcised of heart.</u> ’ ”	sidelocks: compare Lev 19:27, Jer 49:32. AV differs ( <i>utmost</i> <i>corners</i> ).  uncircumcised of heart: see Jer 9:25.
Jer 10:1	שְׁמַעוּ אֶת־הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה עֲלֵיכֶם בַּיּוֹם יִשְׂרָאֵל:	Hear the word which the LORD has spoken to you, O house of Israel.	
Jer 10:2	כֹּה אָמַר יְהוָה אֱלֹהֵי דָרָךְ הַגּוֹיִם אֶל־תִּלְמְדוּ וּמֵאֲתוֹת הַשָּׁמַיִם אֶל־תַּחַחְתּוּ כִּי־יַחַחְתּוּ הַגּוֹיִם מֵהֶמָּה:	“ <i>This is what</i> the LORD says: ‘Do not learn the <u>ways</u> of the Gentiles, And do not be afraid of signs in the <u>sky</u> , For the Gentiles are afraid of them.	<i>this is what</i> ← <i>thus</i> .  <u>ways</u> ← <i>way</i> .  <u>sky</u> : or <i>heavens</i> .
Jer 10:3	כִּי־חֻקּוֹת הָעַמִּים הַבֵּל הוּא כִּי־עֵץ מִיַּעַר כָּרְתוּ מֵעֵשֶׂה יְדִי־חַרֵּשׁ בְּמַעֲצָד:	For the <u>customs</u> of the <i>various</i> peoples <i>are</i> <u>vain</u> , For <i>it is</i> a tree of the forest <i>which a person</i> cuts down, <i>And it becomes</i> the work of the hands of a craftsman with a chisel.	<u>customs</u> : or <i>statutes</i> .  <u>vain</u> ← <i>vanity</i> . Adjectival use of the noun.
Jer 10:4	בְּכֶסֶף וּבְזָהָב יִפְהֶוּ בְּמַסְמְרוֹת וּבְמַקְבּוֹת יַחֲזִקוּם וְלֹא יִפְּיֵק:	He beautifies it with silver and with gold, And they strengthen <u>it</u> with nails and with hammers So that it is not <u>fragile</u> .	<u>it</u> ← <i>them</i> , as if understanding <i>by them</i> .  so that: purposive use of the <i>vav</i> .  <u>fragile</u> : or <i>unstable</i> .
Jer 10:5	כִּתְמָר מְקֻשָּׁה הִמָּה וְלֹא יְדַבְּרוּ נְשׂוּא יִנְשׂוּא כִּי לֹא יִצְעָדוּ אֶל־תִּירְאוּ מֵהֶם כִּי־לֹא יִרְעוּ וְגַם־הִיטִיב אֵין אוֹתָם: ס	They <i>are</i> like a <u>rigid post</u> , And they do not speak. They <u>need to be carried</u> Because they <i>cannot</i> <u>walk</u> . Do not fear them, For they <i>cannot</i> do harm, And neither <i>can</i> they do <i>any</i> good.’ ”	<u>rigid post</u> : [ST] offers <i>colonne</i> <i>massive (solid pillar)</i> . Others, <i>palm tree (in) a field of</i> <i>cucumbers</i> ; see [BDB]'s root קשא.  <u>need to be carried</u> : infinitive absolute.  <u>walk</u> ← <i>step, march</i> .
Jer 10:6	מֵאֵין כָּמוֹךָ יְהוָה גָּדוֹל אַתָּה וְגָדוֹל שְׁמִיךָ בְּגִבּוֹרָה:	Seeing that <i>there is</i> no-one like you, O LORD, You <i>are</i> great, And your name <i>is</i> great in might.	

Jer 10:7	<p>מִי לֹא יִרְאֶדּוּ מִלְּךָ הַגּוֹיִם כִּי  לְךָ יֵאָתֶה כִּי בְכָל־חֲכָמֵי  הַגּוֹיִם וּבְכָל־מַלְכוּתָם מֵאִן  כְּמוֹדְךָ:</p>	<p><b>Who does not fear you,</b>  O king of the nations?  For it is fitting for you,  In that among all the wise  <i>men</i> of the nations  And in all their <u>kingdoms</u>,  <i>There is no-one like you.</i></p>	<p><b>Rev 15:4.</b></p> <hr/> <p>kingdoms ← <i>kingdom</i>.</p> <hr/> <p><i>there is no-one ← from /  because no-one.</i></p>
Jer 10:8	<p>וּבִאֲחַת יַבְעֵרוּ וַיִּכְסְלוּ מוֹסֵר  הַבָּלִים עֵץ הוּא:</p>	<p>They are at the same <i>time</i>  vulgar and foolish;  For <u>instruction in vain</u>  things,  <i>They have a piece of wood.</i></p>	<p>instruction in ← <i>instruction of</i>.  Wider use of the construct state.</p>
Jer 10:9	<p>כֶּסֶף מִרְקָע מִתַּרְשִׁישׁ יוֹבֵא  וְזָהָב מֵאוּפָז מַעֲשֵׂה חָרָשׁ  וַיְדֵי צוּרָף תְּבַלֵּת וְאַרְגָּמָן  לְבוּשֵׁם מַעֲשֵׂה חֲכָמִים כֻּלָּם:</p>	<p>Beaten silver is brought from  Tarshish,  And gold from Uphaz.  The work of the craftsman  and the hands of the  refiner,  The blue and the purple  <i>material for their clothing</i>  – They are all the work of  skilled <i>men</i>.</p>	
Jer 10:10	<p>וַיְהוֶה אֱלֹהִים אֱמֶת  הוּא־אֱלֹהִים חַיִּים וּמְלֹךְ עוֹלָם  מִקְצָפוֹ תִרְעַשׂ הָאָרֶץ  וְלֹא־יִכְלוּ גוֹיִם זַעֲמוֹ: ס</p>	<p>But the LORD God <i>is</i>  <u>truthful</u>;  He <i>is</i> the living God  And the age-abiding king.  At his anger, the earth  trembles;  The nations cannot endure  his indignation.</p>	<p>truthful ← <i>truth</i>.</p>
Jer 10:11	<p>כַּדְנָה תֹאמְרוּן לְהוֹם אֱלֹהִיָּא  דִּי־שְׁמִיָּא וְאַרְקָא לֹא עֲבָדוּ  יֵאבְדוּ מֵאַרְעָא וּמִן־תַּחְתּוֹת  שְׁמִיָּא אֱלֹהֵ: ס</p>	<p>You shall say this to them: “The  gods which did not make the  heavens and the earth will perish  from the earth and from below  these heavens.</p>	<p>This verse is in Aramaic.</p>
Jer 10:12	<p>עֲשֵׂה אֶרֶץ בְּכֹחוֹ מְכִין תִּבְלֵ  בְּחֲכָמָתוֹ וּבִתְבוּנָתוֹ נָטָה  שָׁמַיִם:</p>	<p>He <i>is</i> the maker of the earth  by his power  – The preparer of the world  by his wisdom –  <i>Who stretched out the</i>  <u>heavens</u>  With his understanding.</p>	<p>   Jer 51:15.  <hr/> heavens: or <i>skies</i>.</p>
Jer 10:13	<p>לְקוֹל תִּתְּנוּ הַמֶּזֶן מֵיִם בְּשָׁמַיִם  וַיַּעֲלֵה נְשָׁאִים מִקְצֵה *אֶרֶץ  **הָאָרֶץ בְּרָקִים לְמִטְרַ עֲשֵׂה  וַיּוֹצֵא רוּחַ מֵאֲצֻרְתָּיו:</p>	<p>When he sounds his voice,  <i>There is roaring</i> of water in  the <u>sky</u>,  And he makes vapours rise  from the <u>ends</u> of {K: <i>the</i>  earth} [Q: <i>the earth</i>].  He produces lightning with  the rain,  And he brings wind out of  his storehouses.</p>	<p>   Jer 51:16, Ps 135:7.  <hr/> when he sounds his voice ← <i>at  the giving of his voice</i>.  <hr/> roaring: or <i>a large quantity</i>.  <hr/> sky: or <i>heavens</i>.  <hr/> ends ← <i>end</i>.</p>

Jer 10:14	נְבֵעַר כָּל-אָדָם מִדַּעַת הַבֵּישׁ כָּל-צֹרֵף מִפֶּסֶל כִּי שֶׁקֶר נִסְכּוּ וְלֹא-רוּחַ בָּם:	Every man has become deficient in knowledge; Every metalsmith has become ashamed of the idol, For his cast figure <i>is</i> a false thing, And <i>there is</i> no spirit in them.	Jer 51:17.
Jer 10:15	הַבֵּל הִמָּה מַעֲשֵׂה תַעֲתֻעִים בְּעַת פְּקֻדָתָם יֵאָבְדוּ:	They <i>are</i> vanity – A work <i>based on</i> delusions. At the time of <i>their</i> visitation, They will perish.	Jer 51:18. <hr/> based on ← <i>of</i> . Wider use of the construct state. <hr/> their visitation: an objective genitive.
Jer 10:16	לֹא-כֵאלֹהֵה חֶלֶק יַעֲקֹב כִּי-יוֹצֵר הַכֹּל הוּא וְיִשְׂרָאֵל שֶׁבֶט נַחֲלָתוֹ יְהוָה צְבָאוֹת שְׁמוֹ: ס	Such <i>is</i> not the portion of Jacob; Rather, <i>it is</i> he who is the fashioner of everything, And of Israel, the sceptre of his inheritance – The LORD of hosts <i>is</i> his name.”	Jer 51:19. <hr/> such ← <i>as these (things)</i> .
Jer 10:17	אֲסִפִּי מֵאָרֶץ כְּנַעַתָּךְ *יֹשְׁבֵי **יֹשְׁבֵי בְּמִצְוֹר: ס	Collect up your belongings <i>And take them away</i> from the land, <i>You who dwell in the</i> fortification.	<i>you who dwell</i> : the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. Both are feminine singular. See [Ges-HG] §90n. <hr/> the fortification: i.e. <i>Jerusalem</i> [CB].
Jer 10:18	כִּי-כֹה אָמַר יְהוָה הַנְּגִי קוֹלְעִי אֶת-יוֹשְׁבֵי הָאָרֶץ בַּפֶּעַם הַזֹּאת וְהִצְרוֹתִי לָהֶם לְמַעַן יִמָּצְאוּ: ס	For <i>this is what</i> the LORD says: “I am about to <i>sling out</i> the inhabitants of the land at this time, And I will cause them distress In order that they may encounter <i>it</i> .”	<i>this is what</i> ← <i>thus</i> . <hr/> I am about to ← <i>behold me</i> . <hr/> sling out: the same root word as in Judg 20:16, 1 Sam 17:49 ( <i>sling, slung</i> ).
Jer 10:19	אֹי לִי עַל-שִׁבְרֵי נַחֲלָה מִכְּתִי וְאֲנִי אֶמְרָתִי אֲדָזֶה חֲלִי וְאֶשְׂאֲנוּ:	Woe <i>is</i> me for my <i>demise</i> ; My <i>wound</i> is morbid, And I have said, “This really <i>is</i> a <i>calamity</i> Which I shall bear.”	<i>woe is me</i> ← <i>woe to me</i> . <hr/> <i>demise</i> ← <i>breakage</i> . <hr/> <i>wound</i> ← <i>blow</i> . <hr/> <i>calamity</i> : or <i>infirmity</i> .
Jer 10:20	אֶהְלִי שֹׁדָד וְכָל-מִיתְרֵי נִתְקָו בְּנֵי יִצְאָנִי וְאֵינָם אֵין-נֹטֶה עוֹד אֶהְלִי וּמְקִים יִרְעוּתִי:	My tent has been plundered, And all my guylines have been detached. My sons have gone away from me, And they <i>are not to be</i> found, And <i>there is</i> no-one pitching my tent any more Or setting up my <i>encampment</i> .	encampment ← <i>curtains</i> .

Jer 10:21	כִּי נִבְעְרוּ הָרְעִים וְאֶת־יְהוָה לֹא דָרְשׁוּ עַל־כֵּן לֹא הִשְׁכִּילוּ וְכָל־מְרֵעֵיתָם נִפְּוֹצָה: ס	For the shepherds have become callous, And they have not sought the LORD, Which <i>is</i> why they have not acted prudently, And all their <u>flock</u> has been scattered.	flock ← <i>pasture</i> , standing for what is pastured (metonymy of adjunct).
Jer 10:22	קוֹל שְׂמוּעָה הִנֵּה בָּאָה וְרַעַשׁ גָּדוֹל מֵאַרְצָן צִפּוֹן לְשׁוֹם אֶת־עָרֵי יְהוּדָה שְׂמָמָה מְעוֹן תַּנִּים: ס	You will find that a report of a rumour <u>is coming</u> , And a great tumult from the land of the north, To make the cities of Judah a desolation – A dwelling place for jackals.	you will find that ... is coming ← <i>behold it is coming</i> .
Jer 10:23	יָדַעְתִּי יְהוָה כִּי לֹא לְאָדָם דִּרְכוֹ לֹא־לְאִישׁ הַלֵּךְ וְהָכִין אֶת־צִעְדוֹ:	I know, O LORD, That <i>it is</i> not for man <i>to</i> <i>determine</i> his way; <i>It is</i> not for man when walking To direct his <i>own</i> <u>steps</u> .	steps ← <i>step</i> .
Jer 10:24	יִסְרְנֵי יְהוָה אֶדְבַּמְשַׁפֵּט אֶל־בְּאִפְדָּךְ פֶּן־תִּמְעַטְנִי:	Discipline me, O LORD, But with justice; Not in your anger, So that you do not diminish me.	
Jer 10:25	שִׁפְךָ חֲמַתְךָ עַל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּךָ וְעַל מְשֻׁפְחוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ כִּי־אָכְלוּ אֶת־יַעֲקֹב וְאָכְלוּהוּ וַיִּכְלְהוּ וְאֶת־נְוֵהוּ הִשְׁמוּ: פ	Pour out your wrath on the Gentiles Who have not known you, And on the families Who have not called on your name, For they have devoured Jacob And devoured him <i>more</i> , And they have made an end of him, And they have devastated his abode.	Ps 79:6, Ps 79:7.
Jer 11:1	הַדְּבָר אֲשֶׁר הָיָה אֶל־יְרֵמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	The word which <u>came</u> to Jeremiah from the LORD and said,	came ← <i>became</i> .
Jer 11:2	שִׁמְעוּ אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת וְדַבְּרְתֶם אֶל־אִישׁ יְהוּדָה וְעַל־יֹשְׁבֵי יְרוּשָׁלַם:	“Hear the words of this covenant, and speak them to the men of Judah and to the inhabitants of Jerusalem,	
Jer 11:3	וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָרוּר הָאִישׁ אֲשֶׁר לֹא יִשְׁמַע אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת:	and say to them, ‘This <i>is what</i> the LORD God of Israel says: «Cursed <i>is</i> the man who will not hear the words of this covenant,	this <i>is what</i> ← <i>thus</i> .

Jer 11:4	<p>אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם  בַּיּוֹם הוֹצִיאִי־אוֹתָם  מֵאֶרֶץ־מִצְרַיִם מִכּוּר הַבְּרָזִל  לֵאמֹר שְׁמָעוּ בְּקוֹלִי וְעֲשִׂיתֶם  אוֹתָם כְּכֹל אֲשֶׁר־אֶצְוֶה  אֶתְכֶם וְהִייתֶם לִי לְעָם וְאֲנִי  אֶהְיֶה לְכֶם לֵאלֹהִים:</p>	<p>which I commanded your fathers  on the day when I brought them  out of the land of Egypt – from  the iron furnace – when I said,  «Heed my voice and do <u>these</u>  <u>things</u> according to everything  that I command you, and you  will be a people to me, and I will  be God to you,</p>	<p>these <i>things</i> ← <i>them</i>.</p>
Jer 11:5	<p>לְמַעַן הִקִּים אֶת־הַשְּׁבוּעָה  אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבוֹתֵיכֶם  לֵתֵת לָהֶם אֶרֶץ זָבַת חֶלֶב  וּדְבַשׁ בַּיּוֹם הַזֶּה וְאָעַן וְאָמַר  אָמֵן   יְהוָה: ס</p>	<p>in order to <u>fulfil</u> the oath which I  swore to your fathers, <i>that I</i>  <i>would</i> give them a land <u>flowing</u>  <u>with</u> milk and honey, as <i>on</i> this  day.» » ” And I answered and  said, “Amen, O LORD.”</p>	<p>fulfil ← <i>set up</i>.</p> <hr/> <p>flowing with ← <i>flowing of</i>.  Wider use of the construct state.</p>
Jer 11:6	<p>וַיֹּאמֶר יְהוָה אֵלַי קְרֵא  אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה בְּעָרֵי  יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם  לֵאמֹר שְׁמָעוּ אֶת־דְּבָרֵי  הַבְּרִית הַזֹּאת וְעֲשִׂיתֶם  אוֹתָם:</p>	<p>And the LORD said to me,  “Proclaim all these words in the  cities of Judah and in the open  areas of Jerusalem, and say,  ‘Hear the words of this covenant,  and do them.</p>	
Jer 11:7	<p>כִּי הָעֵד הֵעֵד הֶעֱדֵתִי בְּאֲבוֹתֵיכֶם  בַּיּוֹם הֵעֵלֹתִי אוֹתָם מֵאֶרֶץ  מִצְרַיִם וְעַד־הַיּוֹם הַזֶּה הַשֶּׁבַע  וְהָעֵד לֵאמֹר שְׁמָעוּ בְּקוֹלִי:</p>	<p>For I have been giving a <u>solemn</u>  testimony to your fathers, <i>both</i>  on the day when I brought them  up out of the land of Egypt, and  up to this day, rising early and  giving testimony, saying, «Heed  my voice.»</p>	<p>solemn: from the infinitive  absolute.</p>
Jer 11:8	<p>וְלֹא שְׁמָעוּ וְלֹא־הִטּוּ  אֶת־אָזְנָם וַיִּלְכוּ אִישׁ  בְּשִׁרְיוֹת לִבָּם הָרַע וְאָבִיא  עֲלֵיהֶם אֶת־כָּל־דְּבָרֵי  הַבְּרִית־הַזֹּאת אֲשֶׁר־צִוִּיתִי  לַעֲשׂוֹת וְלֹא עָשׂוּ: ס</p>	<p>But they did not heed, and they  did not incline their <u>ears</u>. And  each went in the obstinacy of <u>his</u>  <u>evil heart</u>, and I brought on them  all the words of this covenant  which I commanded <i>them</i> to do,  but they did not do <i>them</i>.’ ”</p>	<p>ears ← <i>ear</i>. Singular in Hebrew  because one ear per person to be  inclined. Compare Ezek 33:26.</p> <hr/> <p>his evil heart ← <i>their evil heart</i>.</p>
Jer 11:9	<p>וַיֹּאמֶר יְהוָה אֵלַי נִמְצָא־קִשְׁר  בְּאִישׁ יְהוּדָה וּבִישְׁבֵי  יְרוּשָׁלַם:</p>	<p>And the LORD said to me, “A  conspiracy has been found  among the men of Judah and  among the inhabitants of  Jerusalem.</p>	

Jer 11:10	<p>שָׁבוּ עַל-עֲוֹנוֹת אָבוֹתָם  הָרָאשִׁים אֲשֶׁר מָאֲנוּ לִשְׁמוֹעַ  אֶת-דְּבָרֵי יְהוָה הֵלְכוּ אַחֲרֵי  אֱלֹהִים אַחֲרִים לְעַבְדָם הִפְרוּ  בֵּית-יִשְׂרָאֵל וּבֵית יְהוּדָה  אֶת-בְּרִיתִי אֲשֶׁר כָּרַתִּי  אֶת-אָבוֹתָם: ס</p>	<p>They have returned to the former iniquities of their fathers who refused to hear my words, and they have walked after other gods, to serve them. The house of Israel and the house of Judah have broken my covenant which I made with their fathers.</p>	<p>former iniquities of their fathers: compare Ps 79:8, which militates against the equally grammatically possible <i>the iniquities of their first fathers</i>.</p> <hr/> <p>made ← <i>cut</i>.</p>
Jer 11:11	<p>לָכֵן כֹּה אָמַר יְהוָה הַנְּנִי מִבְּיַד  אֱלֹהֵיהֶם רָעָה אֲשֶׁר לֹא-יִוָּכְלוּ  לְצַאת מִמֶּנָּה וְזַעְקוּ אֵלַי וְלֹא  אֲשָׁמַע אֲלֵיהֶם:</p>	<p>That <i>is</i> why <i>this is what</i> the LORD says: ‘I am about to bring trouble on them, which they will not be able to get out of, and they will cry out to me, <u>but</u> I will not heed them.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p> <hr/> <p>but: adversative use of the <i>vav</i>.</p>
Jer 11:12	<p>וְהִלְכוּ עָרֵי יְהוּדָה וְיִשְׁבֵי  יְרוּשָׁלַם וְזַעְקוּ אֶל-הָאֱלֹהִים  אֲשֶׁר הֵם מְקַטְרִים לָהֶם  וְהוֹשַׁע לֹא-יִוָּשִׁיעוּ לָהֶם בְּעַת  רָעָתָם:</p>	<p>And the cities of Judah and the inhabitants of Jerusalem will proceed to cry out to the gods to which they burn incense, but they will not save them in the slightest in the time of their trouble.</p>	<p>in the slightest: from the infinitive absolute.</p>
Jer 11:13	<p>כִּי מִסְפַּר עָרֶיךָ הִיוּ אֱלֹהֶיךָ  יְהוּדָה וּמִסְפַּר חֲצוֹת יְרוּשָׁלַם  שָׂמַתָּם מִזְבְּחוֹת לַבַּשֶׁת  מִזְבְּחוֹת לְקַטֵּר לְבַעַל: ס</p>	<p>«For <i>the number of your gods was the number of your cities</i>, O Judah. And <i>to the tune of the number of open spaces of Jerusalem</i>, you have set up altars to <i>what is shameful</i> – altars to burn incense to Baal.»</p>	<p><i>the number of your gods was the number of your cities</i> ← <i>the number of your cities was your gods</i>.</p> <hr/> <p>shameful ← <i>shame</i>.</p>
Jer 11:14	<p>וְאַתָּה אַל-תִּתְפַּלֵּל בְּעַד-הָעָם  הַזֶּה וְאַל-תִּשָּׂא בְּעַדָם רִנָּה  וּתִפְלֶה כִּי אֵינֶנִּי שֹׁמֵעַ בְּעַת  קְרָאָם אֵלַי בְּעַד רָעָתָם: ס</p>	<p>So don't you pray for this people, and do not raise a cry <i>for help</i> or a prayer for them, for I will not hear <i>them</i> at the time when they cry out to me because of their trouble.</p>	<p>or: disjunctive use of the <i>vav</i>.</p>
Jer 11:15	<p>מָה לִּידֵיךָ בְּבֵיתִי עֲשׂוֹתָהּ  הַמְזֻמָּתָה הָרַבִּים וּבִשְׂרָקֶדֶשׁ  יַעֲבְרוּ מֵעַלֶיךָ כִּי רָעַתְכִי אֲזַ  תִּעֲלֶזְי:</p>	<p>What <i>entitlement</i> does my beloved <i>have to be</i> in my house,  With <i>so many</i> making <i>the place a place of intrigue</i>?  And they <u>neglect</u> the holy flesh <i>of the sacrifices which are due</i> to you.  When <i>they neglect harming you</i>, O Jerusalem,  Then <u>you will rejoice</u>.</p>	<p>the <i>place</i> ← <i>it</i>.</p> <hr/> <p>neglect ← <i>made pass over; removed, violated + from</i>, [Ges-HCL]; <i>hiphil</i>, [Ges-HG] §53n.</p> <hr/> <p>harming you ← <i>your harm</i>. The objective suffix is fem. sing. in an Aramaic form, [Ges-HG] §91e, so ref. Jerusalem.</p> <hr/> <p>you will rejoice: fem. sing., so ref. Jerusalem.</p> <hr/> <p>AV differs much.</p>

Jer 11:16	<p>זִית רָעַנְוּ יִפֶּה פְּרִי־תֵאֵר קָרָא  יְהוָה שְׂמֵךְ לְקוֹל   הַמוֹלָה  גְּדֹלָה הֵצִית אֵשׁ עָלֶיהָ וְרָעוּ  דְּלִיּוֹתֶיהָ:</p>	<p>The LORD has called you a  flourishing olive tree  – The beauty of a fine fruit.  At the sound of a great  tumult,  He lit a fire in her,  And its branches were  broken.</p>	<p>you ← your name.  <hr/> the beauty of a fine fruit ←  beautiful (in respect) of fruit of  fine form.  <hr/> her ... its: i.e. Jerusalem's ... the  tree's.</p>
Jer 11:17	<p>וַיְהוֶה צְבָאוֹת הַנוֹטֵעַ אוֹתְךָ  דָּבַר עָלֶיךָ רָעָה בְּגִלְלֵי רַעַת  בֵּית־יִשְׂרָאֵל וּבֵית יְהוּדָה  אֲשֶׁר עָשׂוּ לָהֶם לְהַכְעִסְנִי  לְקַטֵּר לְבַעַל: ס</p>	<p>And the LORD of hosts, who  planted you, has pronounced evil  on you, on account of the evil of  the house of Israel, and the house  of Judah, which they undertook,  so as to provoke me to anger, by  burning incense to Baal.’ ”</p>	<p>undertook ← did for themselves.  <hr/> by burning incense: gerundial  use of the infinitive.</p>
Jer 11:18	<p>וַיְהוֶה הוֹדִיעֵנִי וְאִדְעָה אֲנִי  הִרְאִיתָנִי מַעֲלָלֵיהֶם:</p>	<p>And the LORD made it known to  me, and I came to know it. It was  then that you showed me their  works.</p>	
Jer 11:19	<p>וְאֲנִי כְּכֶבֶשׂ אֶלּוֹף יוֹבֵל  לְטָבוּחַ וְלֹא־יָדַעְתִּי כִּי־עָלִי    חָשְׁבוּ מַחְשְׁבוֹת נִשְׁחִיתָהָ עָץ  בְּלַחְמוֹ וּנְכַרְתָּנּוּ מֵאֶרֶץ חַיִּים  וּשְׁמוֹ לֹא־יִזְכָּר עוֹד:</p>	<p>But I am like a tame lamb led to  the slaughter, and I did not know  that they had devised plots  against me and had said,  “Let us destroy the tree at its  nourishment,  And let us cut him off from  the land of the living,  So that his name is no longer  remembered.”</p>	<p>a tame lamb: AV differs (a lamb  or an ox).  <hr/> at its nourishment ← at its  bread. Compare English nip in  the bud or destroy at source.</p>
Jer 11:20	<p>וַיְהוֶה צְבָאוֹת שֹׁפֵט צֶדֶק בְּחַן  כְּלִיּוֹת וְלֵב אֶרְאָה נִקְמַתְךָ  מִהֶם כִּי אֶלֶיךָ גָּלִיתִי  אֶת־רִיבִי: ס</p>	<p>But, O LORD of hosts,  You who judge righteously,  <b>You who test kidneys and  heart,</b>  I will see your vengeance on  them,  For I have revealed my  contention to you.</p>	<p><b>Rev 2:23.</b>  <hr/> kidneys: i.e. inward feelings.  Compare Ps 139:13, Prov 23:16.</p>
Jer 11:21	<p>לָכֵן כֹּה־אָמַר יְהוָה עַל־אֲנָשֵׁי  עֲנֹתוֹת הַמְּבַקְשִׁים אֶת־נַפְשֶׁךָ  לֵאמֹר לֹא תִנָּבֵא בְּשֵׁם יְהוָה  וְלֹא תָמוּת בְּיַדְנוּ: ס</p>	<p>That is why this is what the  LORD says to the men of  Anathoth, who seek your life,  who say, “You shall not prophesy  in the name of the LORD, so that  you do not die by our hand.”</p>	<p>this is what ← thus.  <hr/> life ← soul.</p>
Jer 11:22	<p>לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת  הַנְּגִי פִקֵּד עֲלֵיהֶם הַבְּחוּרִים  יָמָתוּ בַחֶרֶב בְּנֵיהֶם וּבְנוֹתֵיהֶם  יָמָתוּ בְּרָעֵב:</p>	<p>That is why this is what the  LORD of hosts says: “I am about  to visit them. The young men  will die by the sword; their sons  and their daughters will die of  hunger.</p>	<p>this is what ← thus.  <hr/> I am about to ← behold me.</p>
Jer 11:23	<p>וּשְׂאֲרִית לֹא תִהְיֶה לָהֶם  כִּי־אָבִיא רָעָה אֶל־אֲנָשֵׁי  עֲנֹתוֹת שְׁנַת פְּקֻדָתָם: ס</p>	<p>And there will be no remainder  of them, for I will bring harm on  the men of Anathoth, in the year  of their visitation.”</p>	

Jer 12:1	צַדִּיק אַתָּה יְהוָה כִּי אָרִיב אֵלַיךְ אֶדְ מִשְׁפָּטִים אֲדַבֵּר אוֹתְךָ מִדּוֹעַ דְּרָךְ רְשָׁעִים צִלְחָה שְׁלוֹ כָּל־בְּגַדֵי בָגָד:	You <i>are</i> righteous, O LORD, When I take issue with you, But I will <u>contend</u> a legal issue with you. Why does the way of the wicked prosper? All those <i>who</i> act <u>treacherously</u> are at ease.	contend a legal issue ← <i>speak judgments</i> .  act treacherously ← <i>betray betrayal</i> .
Jer 12:2	נִטַּעְתֶּם גַּם־שָׁרְשׁוֹ יִלְכוּ גַּם־עָשׂוֹ פְּרִי קָרוֹב אַתָּה בְּפִיָּהֶם וּרְחוֹק מִכְּלִיּוֹתֵיהֶם:	You planted them, And they <u>for their part</u> have taken root; They <u>sprout up</u> and also produce fruit. You are near in their mouth But far away in their <u>inward feelings</u> .	for their part ← <i>also</i> , but with wider scope.  sprout up ← <i>go</i> .  inward feelings ← <i>kidneys</i> .
Jer 12:3	וְאַתָּה יְהוָה יָדַעְתָּנִי תִרְאַנִי וּבְחַנְתָּ לִבִּי אֶתְךָ הִתְקַם כְּצֹאֵן לְטַבְחָהּ וְהִקְדַּשְׁם לַיּוֹם הֲרֵגָה: ס	But you, O LORD, know me; You see me, and you test my heart's <u>attitude</u> to you. Draw them off like sheep for the slaughter, And devote them to the day of killing.	to you ← <i>with you</i> .  devote ← <i>sanctify</i> .
Jer 12:4	עַד־מַתִּי תִאָּבֵל הָאָרֶץ וְעֵשֶׂב כָּל־הַשָּׂדֶה יִיבֵשׁ מִרַעַת יִשְׁבִּי־בָהּ סִפְתָּהּ בְּהִמּוֹת וְעוֹף כִּי אָמְרוּ לֹא יִרְאֶה אֶת־אֲחֵרֵיתָנוּ:	How long will the <u>land</u> mourn, And the herbaceous vegetation of the whole countryside dry up? On account of the evil of those <i>who</i> inhabit it, It is <u>causing</u> cattle and fowl <u>to die out</u> , Because they said, “He will not see our end <i>result</i> .”	land: or <i>earth</i> .  causing ... to die out: AV differs, with discordant application of the verb. We take רָעָה, <i>evil</i> , as the subject of the verb.
Jer 12:5	כִּי אֶת־רַגְלִים   לְרַצְתָּהּ וַיִּלְאוּךָ וְאֵיךְ תִּתְחַרְתָּה אֶת־הַסּוּסִים וּבְאָרֶץ שָׁלוֹם אַתָּה בּוֹטָח וְאֵיךְ תַעֲשֶׂה בְּגֹאֲזוֹן הַיַּרְדֵּן: ס	“If when you run with the foot soldiers, They tire you out, How <i>can</i> you compete with the horses? And if you were confident <u>only</u> in a <u>land at peace</u> , What will you do at the <u>rising</u> of the Jordan?	land at peace ← <i>land of peace</i> . Wider use of the construct state.  rising: or <i>majesty</i> , with connotations of <i>defiance</i> and <i>danger</i> . [CB] interprets as <i>proud</i> <i>beasts</i> .
Jer 12:6	כִּי גַם־אֲחֵיךָ וּבֵית־אָבִיךָ גַם־הֵמָּה בְּגָדוּ בְּךָ גַם־הֵמָּה קָרְאוּ אַחֲרֶיךָ מִלֵּא אֶל־תֵּאֲמַן בָּם כִּי־יִדְבְּרוּ אֵלַיךָ טוֹבוֹת: ס	For even your brothers, And also <i>those of</i> your father's house, Have betrayed you. Even they called after you <u>loudly</u> ; Do not believe them When they speak <i>of</i> good <i>things</i> to you.	loudly ← <i>full, fully</i> .



Jer 12:7	עָזַבְתִּי אֶת־בֵּיתִי נְטַשְׁתִּי אֶת־נַחֲלָתִי נָתַתִּי אֶת־יְדֹדוֹתַי נִפְשֵׁי בְכָרִי אִיבִיָּהּ:	I have forsaken my house, I have abandoned my inheritance; I have <u>delivered</u> my dear <u>love</u> Into the hand of her enemies.	delivered ← <i>given</i> .  my dear love ← <i>the love of my soul</i> .
Jer 12:8	הִיָּתָה־לִּי נַחֲלָתִי כְּאַרְיֵה בַּיַּעַר נָתַנָּה עָלַי בְּקוֹלָהּ עַל־כֵּן שָׂנְאָתִיָּהּ:	My inheritance has become like a lion in the forest. It has <u>decried</u> me, Which <i>is</i> why I have <i>come to</i> hate it.	decried ← <i>given by its voice against</i> .
Jer 12:9	הֲעֵיט צְבוּעַ נַחֲלָתִי לִי הֲעֵיט סָבִיב עָלֶיהָ לָכֵן אֶסְפּוּ כָּל־חַיֵּית הַשָּׂדֶה הַתִּי לְאֹכְלָהּ:	<i>Is</i> my inheritance a <u>coloured</u> bird of prey to me? <i>Is</i> the bird of prey <i>circling</i> round about it? Come <i>and</i> gather all the wild animals; <u>Bring</u> <i>them</i> to eat.	<i>is</i> ... coloured: as [BDB], [ST]. [Ges-HCL], [MJ], [AnLx] have <i>hyena</i> .  bring: AV differs ( <i>came</i> ). AV also does not recognize the interrogative particles.
Jer 12:10	רְעִים רַבִּים שָׁחֲתוּ כְרָמִי בְּסָסוּ אֶת־חֲלֻקְתִּי נָתְנוּ אֶת־חֲלֻקַּת חֲמֻדָּתִי לְמִדְבָּר שְׂמָמָה:	Many shepherds have ruined my vineyard, They have trodden down <u>what I have apportioned</u> ; They have made my pleasant apportionment into a desert of desolation.”	what I have apportioned ← <i>my portion</i> , a subjective genitive (a portion I give, not take).
Jer 12:11	שָׂמָה לְשִׂמְמָה אֲבִלָה עָלַי שְׂמָמָה נִשְׂמָה כָּל־הָאָרֶץ כִּי אֵין אִישׁ שֶׁם עַל־לֵב:	“ <u>He has made</u> it a desolation; A desolate land mourns to me. The whole land has been made desolate, For <i>there is no-one</i> who <u>gives his mind to it</u> .	he has made: perhaps the impersonal <i>one has made</i> . Or Jeremiah speaks.  no-one ← <i>no man</i> .  gives his mind <i>to it</i> ← <i>lays to heart</i> .
Jer 12:12	עַל־כָּל־שִׁפְיִים בַּמִּדְבָּר בָּאוּ שִׁדְדִים כִּי חָרַב לַיהוָה אֹכְלָהּ מִקְצֵה־אָרֶץ וְעַד־קְצֵה הָאָרֶץ אֵין שָׁלוֹם לְכָל־בָּשָׂר: ׀	The despoilers have come to all the high places in the desert, For the sword of the LORD has devoured From <i>one</i> end of the land To the <i>other</i> end of the land. <i>There is no peace</i> for <u>any</u> flesh.	any ← <i>all</i> .
Jer 12:13	זָרְעוּ חֲטִיִּם וְקָצְרוּ קַצְרוֹ נַחֲלוֹ לֹא יוֹעִלוּ וּבָשׂוּ מִתְּבוּאָתֵיכֶם מִחֲרוֹן אַף־יְהוָה: ׀	They have sown wheat, <u>But</u> they have reaped thorns; They have exhausted themselves <i>But</i> are not benefited <i>by it</i> . So be put to shame by <u>your</u> produce, Because of the furious anger of the LORD.”	but ( <i>first occurrence in verse</i> ): adversative use of the <i>vav</i> .  your: plural.

Jer 12:14	<p>כֹּה ׀ אָמַר יְהוָה עַל-כָּל-שְׂכְנֵי הָרָעִים הַנִּגְעִים בְּנַחֲלָה אֲשֶׁר-הִנְחַלְתִּי אֶת-עַמִּי אֶת-יִשְׂרָאֵל הַנְּנִי נִתְשָׁם מֵעַל אֲדָמָתָם וְאֶת-בַּיִת יְהוּדָה אֶתּוֹשׁ מִתּוֹכָם:</p>	<p>This <i>is what</i> the LORD says to all my evil neighbours who touch the inheritance which I have given as an inheritance to my people Israel: “I am about to pluck them out of their land, and I will pluck the house of Judah up from where they <i>are</i>.”</p>	<p>this <i>is what</i> ← <i>thus</i>. I am about to ← <i>behold me</i>. from where they <i>are</i> ← <i>from their midst</i>.</p>
Jer 12:15	<p>וְהָיָה אַחֲרַי נִתְשֵׁי אוֹתָם אֲשׁוּב וְרַחֲמַתִּים וְהִשְׁבַּתִּים אִישׁ לְנַחֲלָתוֹ וְאִישׁ לְאֶרְצוֹ:</p>	<p>And it will come to pass, after I have plucked them up, <i>that</i> I will relent, and I will have compassion on them, and I will bring them back, each to his inheritance, and each to his land.</p>	<p>relent ← <i>return; desist</i>.</p>
Jer 12:16	<p>וְהָיָה אִם-לָמַד יִלְמְדוּ אֶת-דַּרְכֵי עַמִּי לְהִשָּׁבַע בְּשְׁמִי חַי-יְהוָה כַּאֲשֶׁר לְמַדוּ אֶת-עַמִּי לְהִשָּׁבַע בַּבַּעַל וְנִבְנוּ בְּתוֹךְ עַמִּי:</p>	<p>And it will come to pass, if they will <u>diligently learn</u> the ways of my people, to swear by my name – <i>as</i> the LORD lives – <i>just</i> as they used to teach my people to swear by Baal, then they will be built up among my people.</p>	<p>diligently learn: infinitive absolute.</p>
Jer 12:17	<p>וְאִם לֹא יִשְׁמְעוּ וְנִתְשַׁתִּי אֶת-הַגּוֹי הַהוּא נִתּוֹשׁ וְאֶבֶד נְאֻם-יְהוָה: ס</p>	<p>But if they will not heed <i>it</i>, I will eradicate that people, <u>eradicating</u> and <u>annihilating</u>, says the LORD.”</p>	<p>eradicating ... annihilating: both are infinitive absolute.</p>
Jer 13:1	<p>כֹּה-אָמַר יְהוָה אֵלַי הַלּוֹךְ וְקִנִּיתָ לָךְ אֲזוּר פְּשָׁתִים וְשַׁמְתָּו עַל-מִתְנִיךָ וּבַמַּיִם לֹא תִבְאָהוּ:</p>	<p>This <i>is what</i> the LORD said to me: “Go and get yourself a flax belt and put it around your waist, and do not <u>put</u> it in water.”</p>	<p>this <i>is what</i> ← <i>thus</i>. go: infinitive absolute in the role of an imperative. put ← <i>bring</i>.</p>
Jer 13:2	<p>וְאֶקְנֶה אֶת-הָאֲזוּר כַּדְּבָר יְהוָה וְאָשֵׁם עַל-מִתְנִי: ס</p>	<p>So I got the belt according to the word of the LORD, and I put <i>it</i> around my waist.</p>	
Jer 13:3	<p>וַיְהִי דְבַר-יְהוָה אֵלַי שֵׁנִית לֵאמֹר:</p>	<p>Then the word of the LORD <u>came</u> to me a second time and said,</p>	<p>came ← <i>became</i>.</p>
Jer 13:4	<p>קַח אֶת-הָאֲזוּר אֲשֶׁר קִנִּיתָ אֲשֶׁר עַל-מִתְנִיךָ וְקוּם לָךְ פְּרִתָּה וּטְמְנֶהוּ שָׁם בְּנִקְיָה הַסֵּלַע:</p>	<p>“Take the belt which you have got, which <i>is</i> around your waist, and get up <i>and</i> go to the Euphrates, and hide it there in a cleft in the rock.”</p>	
Jer 13:5	<p>וְאֵלַךְ וְאֶטְמְנֶהוּ בַּפְּרָת כַּאֲשֶׁר צִוָּה יְהוָה אוֹתִי:</p>	<p>So I went and I hid it in the Euphrates <i>region</i>, as the LORD had commanded me.</p>	
Jer 13:6	<p>וַיְהִי מִקַּץ יָמִים רַבִּים וַיֹּאמֶר יְהוָה אֵלַי קוּם לָךְ פְּרִתָּה וְקַח מִשָּׁם אֶת-הָאֲזוּר אֲשֶׁר צִוִּיתִיךָ לְטְמֹנוֹ-שָׁם:</p>	<p>And it came to pass <u>after</u> many days that the LORD said to me, “Get up <i>and</i> go to the Euphrates, and take from there the belt which I commanded you to hide there.”</p>	<p>after ← <i>at the end of</i>.</p>

Jer 13:7	<p>וְאֵלֶיךָ פָּרַתָּהּ וְאַחֲפָר וְאָקַח  אֶת־הָאָזוּר מִן־הַמָּקוֹם  אֲשֶׁר־טַמְנִיתִיו שָׁמָּה וְהִנֵּה  נִשְׁתַּת הָאָזוּר לֹא יִצְלַח לְכֹל:  פ</p>	<p>So I went to the Euphrates, and I dug <i>up</i> and took the belt <i>out</i> from the place where I had hidden it, and <i>I</i> saw that the belt was ruined; it was not fit for <i>anything</i>.</p>	<p><i>I</i> saw that ← <i>behold</i>.  anything ← <i>everything</i>.</p>
Jer 13:8	<p>וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:</p>	<p>Then the word of the LORD <u>came</u> to me and said,</p>	<p>came ← <i>became</i>.</p>
Jer 13:9	<p>כֹּה אָמַר יְהוָה כָּכָה אֲשַׁחִית  אֶת־גְּאוֹן יְהוּדָה וְאֶת־גְּאוֹן  יְרוּשָׁלַם הַרְבִּי:</p>	<p>“<i>This is what</i> the LORD says: ‘Similarly, I will ruin the pride of Judah, and the great pride of Jerusalem.’</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Jer 13:10	<p>הָעָם הַזֶּה הֲרַע הַמְּאָנִים    לְשִׁמוֹעַ אֶת־דְּבָרֵי הַהֲלָכִים  בְּשִׁרְרוֹת לִבָּם וַיִּלְכוּ אַחֲרַי  אֱלֹהִים אֲחֵרִים לְעַבְדָּם  וְלִהְיוֹת חֲנוּת לָהֶם וַיְהִי כְּאָזוּר  הַזֶּה אֲשֶׁר לֹא־יִצְלַח לְכֹל:</p>	<p>This evil people <u>which refuses</u> to heed my words, who walk in the obstinacy of their heart and <i>who</i> walk after other gods, to serve them and to worship them, will be like this belt, which is not fit for <i>anything</i>.</p>	<p>which refuses ← <i>who refuse</i>.  anything ← <i>everything</i>.</p>
Jer 13:11	<p>כִּי כְּאֲשֶׁר יִדְבֵּק הָאָזוּר  אֶל־מִתְנֵי־אִישׁ בֵּין הַדְּבָקוֹתַי  אֵלַי אֶת־כָּל־בַּיִת יִשְׂרָאֵל  וְאֶת־כָּל־בַּיִת יְהוּדָה  נְאֻם־יְהוָה לְהִיזוֹת לִי לְעֵם  וּלְשֵׁם וּלְתִהְיֶה וּלְתִפְאֶרֶת  וְלֹא שָׁמְעוּ:</p>	<p>For as a belt clings to a man's waist, so I have caused the whole house of Israel and the whole house of Judah to cling to me, says the LORD, to be a people to me, and for fame and <i>a reason</i> for praise and for splendour, but they did not pay heed.’</p>	
Jer 13:12	<p>וְאָמַרְתָּ אֲלֵיהֶם אֶת־הַדְּבָר  הַזֶּה ס כֹּה־אָמַר יְהוָה אֱלֹהֵי  יִשְׂרָאֵל כָּל־נֶבֶל יִמְלֵא יַיִן  וְאָמְרוּ אֵלֶיךָ הֵיטֵעַ לֹא נִדְעָ בִּי  כָּל־נֶבֶל יִמְלֵא יַיִן:</p>	<p>Now you will say <u>these words</u> to them: ‘<i>This is what</i> the LORD God of Israel says: «Every skin-bottle will be filled <i>with</i> wine.»’ And they will say to you, ‘Do we not <u>know full well</u> that every skin-bottle will be filled <i>with</i> wine?’</p>	<p>these words ← <i>this word / utterance / thing</i>.  this <i>is what</i> ← <i>thus</i>.  know full well: infinitive absolute.</p>
Jer 13:13	<p>וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר  יְהוָה הִנְנִי מְמַלֵּא  אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ הַזֹּאת  וְאֶת־הַמְּלָכִים הַיֹּשְׁבִים לְדָוִד  עַל־כִּסְאוֹ וְאֶת־הַכֹּהֲנִים  וְאֶת־הַנְּבִיאִים וְאֶת כָּל־יֹשְׁבֵי  יְרוּשָׁלַם שִׁכְרוּן:</p>	<p>Then you will say to them, ‘<i>This is what</i> the LORD says: «<i>I am</i> about to fill all the inhabitants of this land, and the kings <i>in the</i> line of David who have sat on his throne, and the priests and the prophets and all the inhabitants of Jerusalem, <i>with</i> intoxication.’</p>	<p>this <i>is what</i> ← <i>thus</i>.  I am about to ← <i>behold me</i>.</p>

Jer 13:14	<p>וּנְפֹצְתִים אִישׁ אֶל־אָחִיו וְהָאָבוֹת וְהַבָּנִים יַחְדָּו נְאֻם־יְהוָה לֹא־אֶחְמֹל וְלֹא־אָחוּס וְלֹא אֲרַחֵם מִהַשְׁחִיתָם: ס</p>	<p>And I will dash them – a man against his brother, and fathers and sons together – says the LORD; I will not have compassion, and I will not spare, and I will not show mercy in bringing them to ruin.» ’”</p>	<p>in bringing them to ruin ← <i>from bringing them to ruin</i>. Gerundial use of the infinitive.</p>
Jer 13:15	<p>שְׁמָעוּ וְהִאֲזִינוּ אֶל־תְּגִבָּהוּ כִּי יְהוָה דִּבֶּר:</p>	<p>Hear and listen; Do not be high-minded, For the LORD has spoken.</p>	
Jer 13:16	<p>תָּנוּ לַיהוָה אֱלֹהֵיכֶם כְּבוֹד בְּטֶרֶם יַחְשֹׁךְ וּבְטֶרֶם יִתְנַגֵּפוּ רַגְלֵיכֶם עַל־הָרֵי נֶשֶׁף וְקוֹיֹתָם לְאוֹר וְשָׁמָּה לְצִלְמוֹת *יִשִּׁית **יִשִּׁית לְעֶרְפֹּל:</p>	<p>Give the LORD your God honour Before he brings darkness, And before your feet strike the mountains in the darkness, And, when you await light, He makes it a shadow of death, {K: <i>And he turns</i>} [Q: <i>And he turns</i>] <i>it</i> into sombre gloom.</p>	<p>brings darkness ← <i>darkens</i>. mountains in ← <i>mountains of</i>, wider use of the construct state.</p>
Jer 13:17	<p>וְאִם לֹא תִשְׁמָעוּהָ בְּמִסְתָּרִים תִּבְכֶּה נַפְשִׁי מִפְּנֵי גֹה וּדְמָעָה תִּדְמָע וְתִרְדַּד עֵינַי דְּמָעָה כִּי נִשְׁבָּה עֶדְרַי יְהוָה: ס</p>	<p>And if you do not heed it, My inner being will weep in secret places Because of <i>your</i> arrogance. My eye will weep bitterly And run with tears, For the LORD's flock will have been taken captive.</p>	<p>inner being ← <i>soul</i>. secret places: perhaps standing for a most secret place. will weep bitterly: infinitive absolute.</p>
Jer 13:18	<p>אָמַר לַמֶּלֶךְ וְלַגְּבִירָה הַשְּׁפִילוּ שִׁבּוּ כִּי יֵרֵד מִרְאֲשׁוֹתֵיכֶם עֲטֹרַת תְּפָאֲרֹתְכֶם:</p>	<p>Say to the king and to the queen consort, “Take a lower seat, For your head-end has come down – The crown of your splendour.</p>	<p>take a lower seat ← <i>being low, sit</i>. Adverbial use of the first imperative, see [AnLx] p.736, although adjectival in our English. the crown of your splendour: or, as a Hebraic genitive, <i>your splendid crown</i>.</p>
Jer 13:19	<p>עָרֵי הַנֶּגֶב סָגְרוּ וְאֵין פֶּתַח הַגְּלִיל יְהוּדָה כְּלָה הַגְּלִיל שְׁלוּמִים: ס</p>	<p>The cities of the south will be shut, And <i>there will be</i> no-one opening <i>them</i> up. All of Judah will be exiled; It will be completely exiled.</p>	<p>exiled ... exiled: otiose, but see Gen 12:5. The verbs are in an Aramaic form.</p>
Jer 13:20	<p>*שְׂאֵי *שְׂאֵו עֵינֵיכֶם *וּרְאִי **וּרְאוּ הַבָּאִים מִצָּפוֹן אֵינָה הַעֲדָר נִתְּנָה לָךְ צֹאן תְּפָאֲרֹתָי:</p>	<p>Lift up your eyes And see those coming from the north. Where <i>is</i> the flock <i>which</i> was given to you? – Your splendid sheep?</p>	<p>lift up ... see: the <i>ketiv</i> is feminine singular, the <i>qere</i> masculine plural. The second person verbs in the rest of this chapter are feminine singular. your splendid sheep ← <i>the sheep of your splendour</i>, a Hebraic genitive.</p>

Jer 13:21	מהתאמר לי כי יפקד עליך ואת למדת אתם עליך אלפים לראש הלוא חבלים יאחזוך כמו אשת לדה:	What will you say when he visits you? For you taught <u>them</u> , And <u>they</u> will be over you as masters, And <u>they</u> will become your head. Will not <i>birth</i> pangs seize you, As of a <u>woman in labour</u> ?	them ... they ... <i>they</i> : i.e. <i>the invaders from the north</i> . <hr/> a woman in labour ← <i>a woman of labour</i> . Wider use of the construct state.
Jer 13:22	וכי תאמר לי בלבבך מדוע קראני אלה ברב עונך נגלו שולך נחמסו עקביך:	And if you say in your heart, 'Why have these <i>things</i> happened to me?' <i>It is</i> for your great iniquity <i>That</i> the train of your skirt is uncovered, And your heels are violated.	
Jer 13:23	היהפך בושל עורו ונמר חברברתיו גם אתם תוכלו להיטיב למדי הרע:	Can an Ethiopian change his skin, Or a leopard his spots? <i>If so then</i> you too can do good, <i>You who are</i> accustomed to doing evil.	
Jer 13:24	ואפיצם כקש-עובר לרוח מדבר:	And I will scatter them Like chaff passing by in a <u>wind from the desert</u> .	wind from ← <i>wind of</i> . Wider use of the construct state.
Jer 13:25	זה גורלך מנת-מדיך מאתי נאם-יהוה אשר שכחת אותי ותבטחי בשקר:	This <i>is</i> your lot, A portion from me to be <u>meted out to you</u> , Says the LORD, Because you have forgotten me, And you have trusted in a <u>lie</u> .	to be meted out to you ← <i>of your measures</i> . <hr/> lie: or <i>false thing</i> .
Jer 13:26	וגם-אני חשפתי שולך על-פניך ונראה קלונך:	So I <u>for my part</u> Will uncover the train of your skirt <i>Up</i> to your face <u>So that</u> your shame is seen.	for my part ← <i>also</i> , but with wider scope. <hr/> so that: purposive use of the <i>vav</i> .
Jer 13:27	נאפיד ומצהלותיך זמת זנותך על-גבעות בשדה ראיתי שקוציך אוי לך ירושלם לא תטהרי אחרי מתי עד: פ	I have seen your adulteries and your <u>neighings</u> And the depravity of your prostitution on hills in the countryside – Your abominations. Woe to you, Jerusalem! Will you not become clean? <u>After how long, still?"</u>	neighings: see Jer 5:8. <hr/> after how long, still?: i.e. <i>when will you finally do it?</i>
Jer 14:1	אשר היה דבר-יהוה אל-ירמיהו על-דברי הבצרות:	<i>This is</i> the word of the LORD which <u>came</u> to Jeremiah concerning the droughts:	came ← <i>became</i> .

Jer 14:2	אָבֵלָה יְהוּדָה וּשְׁעָרֶיהָ אִמְלָלוּ קִדְרוּ לְאָרֶץ וְצוֹחַת יְרוּשָׁלַם עֲלָתָהּ:	“Judah is mourning, And her gates are languishing And lamenting for the land, While Jerusalem's cry has gone up.	lamenting ← <i>being black</i> , i.e. <i>dressed for mourning</i> .
Jer 14:3	וְאֲדָרִיָּהִם שָׁלְחוּ *צִעוּרִיָּהִם **צִעִירֵיהֶם לַמַּיִם בָּאוּ עַל-גְּבִיִּים לֹא-מָצְאוּ מַיִם שָׁבוּ כְּלִיָּהֶם רִיקִם בָּשׁוּ וְהִכְלָמוּ וּחִפּוּ רֹאשָׁם:	And their nobles have sent their young children for water, And they came to the cisterns, But they did not find any water. They returned with their vessels empty; They were put to shame And were made ignominious, And they covered their heads.	their young: the <i>ketiv</i> can be regarded as a variant form of the <i>qere</i> .
Jer 14:4	בְּעֵבֹר הָאֲדָמָה חֲתָה כִּי לֹא-הָיָה גֶשֶׁם בְּאֶרֶץ בְּשׁוּ אֲכָרִים חִפּוּ רֹאשָׁם:	For the land is cracked, For there has been no rain in the land. The farmers have been put to shame; They have covered their heads.	farmers: or <i>ploughmen</i> .
Jer 14:5	כִּי גַם-אֵילַת בַּשָּׂדֶה יִלְדָה וְעִזּוֹב כִּי לֹא-הָיָה דָשָׂא:	For even the hind in the field has given birth And abandoned the fawn, For there was no grass.	abandoned: infinitive absolute in the role of a finite verb.
Jer 14:6	וּפְרָאִים עֹמְדֵי עַל-שָׁפְלִים שָׁאֲפוּ רוּחַ כַּתְנָיִם כָּלוּ עֵינֵיהֶם בִּי-אֵין עֹשֵׁב:	And wild donkeys stand on the heights And draw breath like jackals. Their eyes are wasted Because there is no herbaceous vegetation.”	
Jer 14:7	אִם-עוֹנֵינוּ עָנּוּ בָנוּ יְהוָה עֲשֵׂה לְמַעַן שְׂמִיךְ כִּי-רַבּוּ מְשׁוֹבְתֵינוּ לְךָ חָטְאוּנוּ:	Although our iniquities testify against us, O LORD, Act for the sake of your name, For our apostasies are many; We have sinned against you.	
Jer 14:8	מִקְוֵה יִשְׂרָאֵל מִזְשִׁיעוֹ בַּעַת צָרָה לָמָּה תִּהְיֶה בְגֵר בְּאֶרֶץ וּכְאֶרֶח גָּטָה לְלוֹן:	O hope of Israel, His saviour in a time of distress, Why are you like a foreigner in the land, And like a wayfarer who turns in To lodge for the night?	

Jer 14:9	<p>לָמָּה תִּהְיֶה כְּאִישׁ נִדְהָם  כְּגִבּוֹר לֹא־יֻכַל לְהוֹשִׁיעַ  וְאַתָּה בְּקִרְבָּנוּ יְהוָה וְשִׁמְךָ  עָלֵינוּ נִקְרָא אֶל־תִּנְחֵנוּ: ס</p>	<p>Why should you be like a startled man?  – Like a warrior unable to save?  But you <i>are</i> in our midst, O LORD,  And <u>we are called after your name</u>.  Do not abandon us!</p>	<p>we are called after your name ← <i>your name is called on over us</i>.  See 2 Sam 12:28, James 2:7.</p>
Jer 14:10	<p>כֹּה־אָמַר יְהוָה לְעַם הַזֶּה בְּנֹן  אָהָבוּ לְנוֹעַ רְגִלֵיהֶם לֹא  חָשְׁכוּ וַיְהוּה לֹא רָצָם עֲתָה  יִזְכֹּר עֲוֹנָם וַיִּפְקֹד חַטָּאתָם: ס</p>	<p>This <i>is what</i> the LORD says to this people:  “<u>This is how</u> they have loved to wander about:  They have not restrained their feet,  And the LORD has not had delight in them.  Now he will remember their iniquity  And <u>visit</u> their sins.”</p>	<p>this <i>is what</i> ← <i>thus</i>.  <hr/> this <i>is how</i> ← <i>thus</i>.  <hr/> visit: i.e. <i>punish</i>.</p>
Jer 14:11	<p>וַיֹּאמֶר יְהוָה אֵלַי אֶל־תִּתְפַלֵּל  בְּעַד־הָעָם הַזֶּה לְטוֹבָה:</p>	<p>And the LORD said to me, “Do not pray for this people <u>favourably</u>.”</p>	<p>favourably ← <i>for good</i>.</p>
Jer 14:12	<p>כִּי יִצְמוּ אֵינֶנִּי שֹׁמֵעַ אֶל־רִנָּתָם  וְכִי יַעֲלוּ עֹלָה וּמִנְחָה אֵינֶנִּי  רָצָם כִּי בַחֲרֵב וּבְרָעַב וּבִדְבַר  אֲנֹכִי מְכַלָּה אוֹתָם: ס</p>	<p>When they fast, I will not hear their cry, and when they offer a burnt offering and a meal-offering, I will not delight in them, for I will make an end of them with the sword and by famine, and by pestilence.”</p>	
Jer 14:13	<p>וַאֲמַר אֲהֵהּ   אֲדַנִּי יְהוָה הֲנִיחָה  הַנְּבִאִים אֲמָרִים לָהֶם  לֹא־תִרְאוּ חֶרֶב וְרָעַב  לֹא־יְהִיֶּה לָכֶם כִּי־שָׁלוֹם אָמַת  אֲתֵן לָכֶם בַּמָּקוֹם הַזֶּה: ס</p>	<p>Then I said, “Alas, my Lord the LORD, <u>what is happening is that</u> the prophets are saying to them, ‘You will not see the sword, and you will not have a famine, for I will give you <u>true peace</u> in this place.’ ”</p>	<p>what <i>is</i> happening <i>is</i> that ← <i>behold</i>.  <hr/> true peace ← <i>peace of truth</i>, a Hebraic genitive.</p>
Jer 14:14	<p>וַיֹּאמֶר יְהוָה אֵלַי שִׁקֵּר  הַנְּבִאִים נְבִאִים בְּשֵׁמִי לֹא  שְׁלַחְתִּים וְלֹא צִוִּיתִים וְלֹא  דַּבַּרְתִּי אֲלֵיהֶם חֲזוֹן שִׁקֵּר  וְקִסָּם *וְאֵלֵי*  *וְתַרְמוֹת* *וְתַרְמִית לָבָם  הֵמָּה מִתְנַבְּאִים לָבָם: ס</p>	<p>Then the LORD said to me, “The prophets are prophesying <u>lies</u> in my name. I did not send them, and I did not command them, and I did not speak to them. They are prophesying to you a <u>false vision</u> and divination – the <u>vanity</u> and <u>deceit</u> of their heart –</p>	<p>vanity ... deceit: the <i>ketiv / qere</i> issues are <i>vav / yod</i> issues, but the meanings are essentially the same.  <hr/> lies ← <i>lie / falsity</i>.  <hr/> a false vision ← <i>a vision of a lie / falsity</i>, a Hebraic genitive.</p>

Jer 14:15	<p>לָכֵן כֹּה־אָמַר יְהוָה עַל־הַנְּבִאִים הַנְּבִאִים בְּשִׁמִּי וְאֲנִי לֹא־שָׁלַחְתִּים וְהֵמָּה אָמְרִים חֲרָב וְרָעַב לֹא יִהְיֶה בְּאֶרֶץ הַזֹּאת בְּחֲרָב וּבְרָעַב יִתְמוּ הַנְּבִאִים הַהֵמָּה:</p>	<p>which <i>is</i> why <u>this is what</u> the LORD says to the prophets who prophesy in my name when I did not send them, and who say, ‘There will be no sword or famine in this land’ – those prophets will come to an end by the sword and famine.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Jer 14:16	<p>וְהָעָם אֲשֶׁר־הֵמָּה נִבְּאִים לָהֶם יִהְיוּ מִשְׁלָכִים בְּחֻצוֹת יְרוּשָׁלַם מִפְּנֵי   הָרָעַב וְהַחֲרָב וְאִין מְקַבֵּר לָהֵמָּה הֵמָּה נְשִׂיהֶם וּבְנֵיהֶם וּבָנֹתֵיהֶם וְשִׁפְכֹתֵי עֲלֵיהֶם אֶת־רָעָתָם:</p>	<p>And the people to whom they prophesy will be <u>consigned</u> to the outlying areas of Jerusalem on account of the famine and the sword. And <i>there will be</i> no-one to bury them – them, their wives, or their sons or their daughters. And I will pour their <i>own</i> evil on them.</p>	<p>consigned ← <i>cast out</i>.</p>
Jer 14:17	<p>וְאָמַרְתָּ אֲלֵיהֶם אֶת־הַדְּבָר הַזֶּה תִרְדָּנָה עֵינַי דִּמְעָה לַיְלָה וַיִּזְמַם וְאֶל־תִּדְמִינָה כִּי שָׁבַר גָּדוֹל נִשְׁבְּרָה בְּתוֹלַת בֵּת־עַמִּי מִכָּה נִחְלָה מְאֹד:</p>	<p>And you will say <u>these words</u> to them: ‘My eyes will <u>run</u> with <u>tears</u> night and day, And they will not <u>cease</u>, For the virgin daughter of my people Has been broken up <i>by</i> a great disaster – A very debilitating blow.</p>	<p>these words ← <i>this word / utterance / thing</i>. run ← <i>go down</i>. tears ← <i>a tear</i>. cease ← <i>be reduced to silence</i>.</p>
Jer 14:18	<p>אִם־יֵצְאָתִי הַשָּׂדֶה וְהִנֵּה חַלְלֵי־חֲרָב וְאִם בְּאֶתִי הָעִיר וְהִנֵּה תַחֲלוּאֵי רָעַב כִּי־גַם־נְבִיא גַם־כֹּהֵן סָחְרוּ אֶל־אֶרֶץ וְלֹא יִדְעוּ: ס</p>	<p>If I go out <i>into</i> the field, What I <u>see is</u> casualties of the sword, And if I go <i>into</i> the city, What I <u>see is</u> <i>people</i> suffering from famine, For both prophet and priest travel around in a country <i>Which</i> they do not <u>care</u> for.’ ”</p>	<p>what I see <i>is (2x)</i> ← <i>behold</i>. suffering from ← <i>diseases of</i>. care for ← <i>know</i>, but also <i>care for</i>.</p>
Jer 14:19	<p>הֲמֵאִם מָאֲסָתָ אֶת־יְהוּדָה אִם־בְּצִיּוֹן גָּעַלָה נִפְשָׁךְ מִדֹּעַ הַכִּיתָנוּ וְאִין לָנוּ מִרְפָּא קוּוָה לְשָׁלוֹם וְאִין טוֹב וְלֵעֵת מִרְפָּא וְהִנֵּה בְּעַתָּה:</p>	<p>Have you <u>really</u> rejected Judah? Or has your <u>inner self</u> loathed Zion? Why have you struck us <i>To the extent</i> that we are beyond healing? <i>We</i> hoped for peace, But <i>there is</i> nothing good, And for a time of healing, But what came <i>was</i> terror.</p>	<p>really rejected: infinitive absolute. inner self ← <i>soul</i>. <i>to the extent</i> that: consecutive (result) use of the <i>vav</i>. <i>we</i> hoped for: infinitive absolute in the role of a finite verb. but what came <i>was</i> ← <i>behold</i>.</p>
Jer 14:20	<p>יִדְעֵנוּ יְהוָה רְשָׁעֵנוּ עֲוֹן אֲבוֹתֵינוּ כִּי חָטְאָנוּ לָךְ:</p>	<p>We know, O LORD, Our wickedness <i>and</i> the iniquity of our fathers, For we have sinned against you.</p>	



Jer 14:21	<p>אֶל־תִּנְאֹץ לְמַעַן שְׁמִי  אֶל־תִּנְבֹּל כְּבוֹדְךָ זָכָר  אֶל־תִּפְרַר בְּרִיתְךָ אִתָּנוּ:</p>	<p>Do not despise <i>us</i>,  For the sake of your name.  Do not disdain your glorious  throne.  Remember, <i>and</i> do not  break,  Your covenant with us.</p>	<p>your glorious throne ← <i>the throne of your glory</i>, a Hebraic genitive.</p>
Jer 14:22	<p>הֲיֵשׁ בְּהַבְּלֵי הַגּוֹיִם מְגַשְׁמִים  וְאִם־הַשָּׁמַיִם יִתְּנוּ רַבִּיִּים  הֲלֹא אֶתֶּה־הוּא יְהוָה אֱלֹהֵינוּ  וְנִקְוֶה־לָּךְ כִּי־אַתָּה עָשִׂיתָ  אֶת־כָּל־אֱלֹהִים: פ</p>	<p>Are there any among the  idols of the Gentiles  <i>Who</i> cause rain?  Or do the heavens produce  showers?  <i>Is it</i> not you who <i>do</i>,  O LORD our God?  And we put hope in you,  Because <i>it is</i> you  <i>Who</i> have made all these  <i>things</i>.</p>	
Jer 15:1	<p>וַיֹּאמֶר יְהוָה אֵלַי אִם־יַעֲמֹד  מֹשֶׁה וְשַׁמוּאֵל לְפָנַי אִין נִפְשִׁי  אֶל־הָעָם הַזֶּה שִׁלַּח מֵעַל־פָּנָי  וַיֵּצְאוּ:</p>	<p>And the LORD said to me, “<i>Even</i> if Moses and Samuel were to stand before me, my <u>inclination</u> would not be towards this people. Send <i>them</i> away from me and let them <u>depart</u>.</p>	<p>inclination ← <i>soul</i>.  depart ← <i>go out</i>.</p>
Jer 15:2	<p>וְהָיָה כִּי־יֹאמְרוּ אֵלַיךָ אָנָּה  נֵצַא וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר  יְהוָה אֲשֶׁר לִמּוֹת לִמּוֹת וְאֲשֶׁר  לְחָרֵב לְחָרֵב וְאֲשֶׁר לְרָעֵב  לְרָעֵב וְאֲשֶׁר לְשָׁבִי לְשָׁבִי:</p>	<p>And it will come to pass, if they say to you, ‘Where are we to depart to?’ that you will say to them, ‘<u>This is what</u> the LORD says:  «<i>He who is destined for death,</i>  To death;  <i>And he who is destined for the sword,</i>  To the sword;  <i>And he who is destined for famine,</i>  To famine;  <i>And he who is destined for captivity,</i>  To captivity.» ’</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Jer 15:3	<p>וּפְקַדְתִּי עֲלֵיהֶם אַרְבַּע  מִשְׁפָּחוֹת נְאֻם־יְהוָה  אֶת־הַחֲרָב לְהַרְגֹּתָם  וְאֶת־הַכְּלָבִים לְסַחֵב וְאֶת־עוֹף  הַשָּׁמַיִם וְאֶת־בְּהֵמַת הָאָרֶץ  לְאָכְלָהּ וְלִהְשָׁחִיתָ:</p>	<p>And I will visit them in four <u>ways</u>, says the LORD, with the sword to kill, and with dogs to drag <i>them away</i>, and with birds of the sky and with <u>wild animals</u> to devour and ravage.</p>	<p>ways ← <i>families, kinds</i>.  wild animals ← <i>animals of the land</i>.</p>
Jer 15:4	<p>וְנַתַּתִּים *לְזוּעָה *לְזוּעָה לְכָל  מַמְלָכוֹת הָאָרֶץ בְּגַלְל מְנַשֶּׁה  בֶּן־יְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה עַל  אֲשֶׁר־עָשָׂה בִירוּשָׁלַם:</p>	<p>And I will make them a <i>target of terror</i> to all the kingdoms of the world, on account of Manasseh the son of Hezekiah, the king of Judah, for what he did in Jerusalem.</p>	<p>terror: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. Modern Hebrew is as the <i>ketiv</i>. Compare Deut 28:25, which has the <i>qeré</i> form. AV differs, taking the <i>ketiv</i> in a different sense (<i>to be removed</i>).</p>

Jer 15:5	כִּי מִי־יַחַמֵּל עָלֶיךָ יְרוּשָׁלַם וּמִי יִנּוּד לָךְ וּמִי יִסּוֹר לְשֹׁאֵל לְשָׁלֵם לָךְ:	For who will have compassion on you, Jerusalem, And who will console you, And who will turn aside To ask <u>how you are?</u>	how you <i>are</i> ← <i>about your peace</i> .
Jer 15:6	אֶת נִטְשֹׁתַי אֲנִי נֹאֲסִיָהוּ אֲחֹזֵר תִּלְכִּי וְאֶט אֶת־יָדֵי עָלֶיךָ וְאֶשְׁחִיתֶךָ נְלֹאִיתִי הַנְּחָם:	You have forsaken me, Says the LORD, You are going backwards, And I will stretch my hand out over you, And I will ravage you. I am weary of <u>showing compassion</u> .	of showing compassion: gerundial use of the infinitive.
Jer 15:7	וְאֶזְרֵם בְּמִזְרָה בְּשַׁעְרֵי הָאָרֶץ שִׁבְלֹתַי אֲבַדְתִּי אֶת־עַמִּי מִדְרָכֵיהֶם לֹא־שָׁבוּ:	And I will winnow them with a winnowing fan. At the gates of the land, I will bereave <i>them</i> of children; I will cause my people to perish. They have not turned back from their ways.	
Jer 15:8	עֲצָמוֹתַי אֲלַמְּנָתוּ מִחֹל יָמִים הִבֵּאתִי לָהֶם עַל־אֵם בְּחֹזֶר שִׁדְד בְּצַהָרִים הִפְלֵתִי עָלֶיהָ פְּתָאֵם עֵיר וּבִהָלוֹת:	Their widows are more numerous, <u>Let me tell you,</u> Than the sand of the seas. I have brought to them – Against the mother of a young man – A plunderer at noon. I have made <u>fear</u> and terrors descend on her suddenly.	<i>let me tell you</i> ← <i>to me</i> , an ethic dative, simply showing the speaker's interest in the matter.  fear: from root עיר [AnLx]. AV differs ( <i>city</i> ), from root עור [AnLx].
Jer 15:9	אֲמַלְלָה יְלֵדַת הַשְּׁבַעָה נִפְחָה נִפְשָׁה *בָּאָה *בָּא שְׁמֶשָׁה בְּעַד יוֹמָם בּוֹשָׁה וְחִפְרָה וּשְׂאֲרֵיתָם לְחָרֵב אֶתְּנֶן לַפְּנֵי אֲבִיהֶם נֹאֲסִיָהוּ: ס	One who has given birth to seven is languishing; <u>She has breathed her last.</u> Her sun has set While <u>it is</u> still day. She has been put to shame And has been put to the blush. And I will deliver the rest of them to the sword before their enemies, Says the LORD.”	has set: the <i>ketiv</i> and <i>qere</i> are different genders of the same word, with the same meaning.  she ← <i>her soul</i> .
Jer 15:10	אֲוִי־לִי אֲמִי כִי יִלְדֹתַנִּי אִישׁ רִיב וְאִישׁ מְדוֹן לְכָל־הָאָרֶץ לֹא־נִשְׁתִּיתִי וְלֹא־נִשׁוּבִי בְּלָה מִקְלָלוֹנִי: ס	Woe <i>is</i> me, my mother, Because you gave birth to me, A man of contention and a man of dispute with the whole of the land. I have not lent at interest, Nor have <i>others</i> lent at interest to me. <i>Yet</i> they all curse me.	Jeremiah speaks.

Jer 15:11	אָמַר יְהוָה אִם-לֹא *שְׂרוּתְךָ *שְׂרִיתִיךָ לְטוֹב אִם-לְרָע   הִפְגַּעְתִּי בְךָ בְּעַתְרָעָה וּבְעַת צָרָה אֶתְהַאֲיֵב:	The LORD said, “I will certainly set you free For <i>what is</i> right; I will certainly make the enemy plead with you In a time of trouble And in a time of distress.”	set you free: the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qere</i> . AV differs ( <i>thy remnant</i> ), reading שְׂאֲרִיתְךָ.  I will certainly (2x): standing for <i>if I do not ... may God do this to me</i> . Asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Jer 15:12	הֲיִלַּע בְּרִזָּל   בְּרִזָּל מִצָּפוֹן וּנְחֹשֶׁת:	“Does iron break iron, From the north? Or copper?”	Perhaps a change of person spoken to, from Jeremiah to Israel.  copper: AV differs ( <i>steel</i> ), but only here for precisely this common Hebrew word.
Jer 15:13	חִילְךָ וְאוֹצְרוֹתֶיךָ לִבְזוּ אֶתְּנֶן לֹא בְּמַחֲרִיר וּבְכָל-חַטָּאוֹתֶיךָ וּבְכָל-גְּבוּלֶיךָ:	I will make your wealth and your treasures spoil without a price, And <i>this</i> for all your sins And in all your territories.”	territories ← <i>borders</i> .  All second person pronouns are masculine singular, with unclear antecedent (Israel. standing for the people? Jeremiah ill-suited?).
Jer 15:14	וְהִעֲבַרְתִּי אֶת-אֹיְבֶיךָ בְּאֶרֶץ לֹא יֹדְעֵת כִּי-אֵשׁ קִדְחָהּ בְּאִפִּי עָלֵיכֶם תּוֹקֵד: ס	“And I will cause your enemies to pass through a land <i>Which</i> you are not acquainted with.” “For a fire has been kindled in my anger; It will burn against you.”	you ... you: singular ... plural. Reference to Jeremiah, then to the people?
Jer 15:15	אַתָּה יָדַעְתָּ יְהוָה זְכַרְנִי וּפְקֻדְנִי וְהִנֵּקְתָּ לִּי מִרְדְּפֵי אֵל-לְאַרְבָּע אַפְסֵי תִקְחֵנִי דַע שְׂאֵתִי עָלֶיךָ חֲרֻפָּה:	You know, O LORD; Remember me and visit me and avenge me Of those who pursue me. Do not take me in persistence of your anger; Be aware that I have borne reproach for your sake.	in persistence of your anger: others, <i>forbearing</i> , <i>longsuffering</i> , but that is contrary to the context. Compare Prov 25:15.  be aware ← <i>know</i> .
Jer 15:16	נִמְצְאוּ דְבָרַיךָ וְאִכְלָם וַיְהִי *דְּבָרֶיךָ לִּי לְשִׂשׂוֹן וּלְשִׂמְחַת לִבִּי כִּי-נִקְרָא שְׁמִי עָלַי יְהוָה אֱלֹהֵי צְבָאוֹת: ס	Your words were found, And I absorbed them, And your {Q: word was} [K: words were] a joy to me And gladness to my heart, For I am called after your name, O LORD God of hosts.	The singular verb militates for the <i>qere</i> , but a discordant verb is not to be excluded.  absorbed ← <i>ate</i> .  I am called after your name ← <i>your name is called over me</i> . See Jer 14:9.
Jer 15:17	לֹא-יֹשְׁבֵתִי בְּסוּד־מְשַׁחֲקִים וְאֶעֱלֹז מִפְּנֵי יָדְךָ בְּדַד יֹשְׁבֵתִי כִּי-זַעַם מִלֵּאֲתָנִי: ס	I have not sat in the company of the merry- makers and exulted. I have sat alone because of your hand, For you have filled me <i>with</i> indignation.	company ← <i>secret assembly</i> .

Jer 15:18	<p>לָמָּהּ הִיָּה כְּאֲבִי נֹצֵחַ וּמִכְתִּי  אֲנוֹשָׁה מֵאֲנָה הֲרִפָּא הִיוּ  תִּהְיֶה לִּי כִּמוֹ אֲכֹזֵב מִיָּם לֹא  נְאֻמָּנוּ: ס</p>	<p>Why <i>is</i> my pain perpetual  And my <u>wound</u> incurable?  It <u>refuses to heal</u>.  Will it really be a delusion of  mine  <i>Like</i> untrustworthy waters?</p>	<p>wound ← <i>blow</i>.  to heal ← <i>to be healed</i>, but also  intransitive.  will it really be: infinitive  absolute.</p>
Jer 15:19	<p>לָכֵן כֹּה־אָמַר יְהוָה אִם־תָּשׁוּב  וְאֲשִׁיבֶךָ לִפְנֵי תַעֲמֹד  וְאִם־תּוֹצִיא יָקָר מִזּוֹלָל כְּפִי  תִּהְיֶה יֹשְׁבוֹ הַמָּה אֵלֶיךָ וְאַתָּה  לֹא־תָשׁוּב אֲלֵיהֶם:</p>	<p>That <i>is</i> why <u>this is what</u> the  LORD says:  “If you return,  I will restore you,  And you will stand before  me.  And if you <u>utter honoured</u>  <u>words</u>  <i>Rather</i> than base ones,  You will be like my mouth  – They will return to you.  But do not you go back on  them.</p>	<p>this <i>is what</i> ← <i>thus</i>.  utter ← <i>bring out</i>.  honoured ← <i>precious</i>.</p>
Jer 15:20	<p>וְנִתְתִּיךָ לָעַם הַזֶּה לְחֹמַת  נְחֹשֶׁת בְּצוּרָה וְנִלְחַמוּ אֵלֶיךָ  וְלֹא־יִוָּכְלוּ לָךְ כִּי־אֶתְּךָ אֲנִי  לְהוֹשִׁיעֶךָ וּלְהַצִּילֶךָ  נְאֻם־יְהוָה:</p>	<p>And I will make you a  reinforced wall of copper  to this people,  And when <i>men</i> fight against  you,  They will not prevail over  you,  For I <i>am</i> with you to save  you  And to deliver you,  Says the LORD.</p>	
Jer 15:21	<p>וְהִצַּלְתִּיךָ מִיַּד רְעִים וּפְדִיתִיךָ  מִכַּף עֲרֻצִּים: פ</p>	<p>And I will deliver you from  the hand of the wicked,  And I will redeem you from  the <u>grip</u> of the violent.”</p>	<p>grip ← <i>palm of the hand</i>.</p>
Jer 16:1	<p>וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:</p>	<p>And the word of the LORD <u>came</u>  to me and said,</p>	<p>came ← <i>became</i>.</p>
Jer 16:2	<p>לֹא־תִקַּח לָךְ אִשָּׁה וְלֹא־יְהִי  לָךְ בָּנִים וּבָנוֹת בְּמִקְוֵם הַזֶּה:</p>	<p>“You shall not <u>take</u> a wife, and  you shall not have sons or  daughters in this place.</p>	<p>take ← <i>take to yourself</i>.</p>
Jer 16:3	<p>כִּי־כֹה   אָמַר יְהוָה  עַל־הַבָּנִים וְעַל־הַבָּנוֹת  הַיֹּלְדִים בְּמִקְוֵם הַזֶּה  וְעַל־אִמֹּתָם הַיֹּלְדוֹת אוֹתָם  וְעַל־אֲבוֹתָם הַמוֹלְדִים אוֹתָם  בְּאֶרֶץ הַזֹּאת:</p>	<p>For <u>this is what</u> the LORD says  concerning the sons and  concerning the daughters who  <i>are</i> born in this place, and  concerning their mothers who  bore them, and concerning their  fathers who begot them in this  land:</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>

Jer 16:4	מִמּוֹתַי תַּחֲלָאִים יָמָתוּ לֹא יִסְפְּדוּ וְלֹא יִקְבְּרוּ לְדָמָן עַל־פְּנֵי הָאָדָמָה יִהְיוּ וּבַחֲרָב וּבַרְעָב יִכְלוּ וְהִיתָה נְבֻלָתָם לְמֵאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבִהֶמַת הָאָרֶץ: ס	‘They will die <i>disease-ridden</i> deaths. They will not be mourned for, and they will not be buried. They will be dung on the surface of the ground, and they will be consumed by the sword and by famine, and their <i>corpses</i> will be food for the birds of the sky and for the animals of the land.’	corpses ← <i>corpse</i> . Collective usage.
Jer 16:5	כִּי־כֹה   אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בֵּית מְרֻזָּח וְאֵל־תִּלְלוּ לְסִפּוּד וְאֵל־תִּגְדוּ לָהֶם כִּי־אֶסְפְּתִי אֶת־שְׁלוֹמִי מֵאֵת הָעֵם־הַזֶּה נְאֻם־יְהוָה אֶת־הַחֶסֶד וְאֶת־הַרְחָמִים:	For <i>this is what</i> the LORD says: ‘Do not go to the house of wailing, and do not go to lament, and do not bemoan them, for I have taken my peace away from this people – says the LORD – <i>both</i> kindness and mercy.	<i>this is what</i> ← <i>thus</i> .
Jer 16:6	וּמָתוּ גְדֹלִים וּקְטָנִים בְּאָרֶץ הַזֹּאת לֹא יִקְבְּרוּ וְלֹא־יִסְפְּדוּ לָהֶם וְלֹא יִתְגַּדְדוּ וְלֹא יִקְרַח לָהֶם:	And great and small in this land will die. They will not be buried and <i>they will not be lamented</i> , and no-one will make incisions on himself or be made bald for them.	they will not be lamented ← <i>they will not lament for them</i> . Avoidance of the passive.
Jer 16:7	וְלֹא־יִפְרְסוּ לָהֶם עַל־אֶבֶל לְנַחֲמָם עַל־מָוֶת וְלֹא־יִשְׁקוּ אוֹתָם בּוֹס תְּנַחֲמוּמִים עַל־אָבִיו וְעַל־אִמּוֹ:	And <i>bread</i> will not be broken for them in mourning to comfort anyone for the dead, and they will not give them a cup of condolence to drink, for one's father or for one's mother.	<i>bread</i> will not be broken for them ← <i>they will not break (bread) for them</i> . Avoidance of the passive. AV differs ( <i>neither shall men tear themselves for them</i> ). anyone ← <i>him</i> .
Jer 16:8	וּבֵית־מִשְׁתֶּה לֹא־תָבֹא לְשִׁבֶת אוֹתָם לֶאֱכֹל וּלְשִׁתּוֹת: ס	And you will not go <i>to</i> the banqueting house to sit with them to eat and to drink.	
Jer 16:9	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הַנְּנִי מִשְׁבִּית מִזֶּה־הַמָּקוֹם הַזֶּה לְעֵינֵיכֶם וּבְיַמֵּיכֶם קוֹל שִׁשׁוֹן וְקוֹל שִׂמְחָה קוֹל חֲתָן וְקוֹל כַּלָּה:	For <i>this is what</i> the LORD of hosts, the God of Israel, says: « <b>I am about to put an end to</b> this place before your eyes and in your days – the sound of joy and the sound of happiness <b>and the sound of the bridegroom and the sound of the bride.</b> » ’	<b>Rev 18:23.</b> <i>this is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> . an end to ← <i>an end from</i> .
Jer 16:10	וְהָיָה כִּי תִגִּיד לָעָם הַזֶּה אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וְאָמְרוּ אֵלֵינוּ עַל־מָה דָּבַר יְהוָה עָלֵינוּ אֵת כָּל־הָרָעָה הַגְּדוֹלָה הַזֹּאת וּמָה עֲוֹנָנוּ וּמָה חַטָּאתָנוּ אֲשֶׁר חָטָאנוּ לַיהוָה אֱלֹהֵינוּ:	And it will come to pass, when you tell this people all these things, that they will say to you, ‘Why did the LORD pronounce all this great trouble over us, and what <i>is</i> our iniquity, and what <i>is</i> our sin <i>by</i> which we have sinned against the LORD our God?’	

Jer 16:11	<p>וְאָמַרְתָּ אֲלֵיהֶם עַל־ אֲשֶׁר־עָזְבוּ אֲבוֹתֵיכֶם אֹתִי נְאֻם־יְהוָה וַיֵּלְכוּ אַחֲרַי אֱלֹהִים אַחֲרִים וַיַּעֲבְדוּם וַיִּשְׁתַּחֲוּוּ לָהֶם וְאֵתִי עָזְבוּ וְאֶת־תּוֹרָתִי לֹא שָׁמְרוּ:</p>	<p>And you will say to them, ‘Because your fathers forsook me, says the LORD, and they walked after other gods and served them and worshipped them, and they forsook me, and they did not keep my law.</p>	
Jer 16:12	<p>וְאַתֶּם הִרְעַתֶּם לַעֲשׂוֹת מֵאֲבוֹתֵיכֶם וְהִנֵּכֶם הַלְכִים אִישׁ אַחֲרַי שְׁרָרוֹת לְבוֹהַרְעַ לְבַלְתִּי שְׁמַע אֵלַי:</p>	<p>But you have acted worse than your fathers, and here you are each walking after the obstinacy of his evil heart, so as not to listen to me.</p>	<p>acted worse ← <i>been bad in doing</i>, with gerundial use of the infinitive.  here you are ← <i>behold you</i>.</p>
Jer 16:13	<p>וְהִטַּלְתִּי אֶתְכֶם מֵעַל הָאָרֶץ הַזֹּאת עַל־הָאָרֶץ אֲשֶׁר לֹא יָדַעְתֶּם אֹתָם וְאֲבוֹתֵיכֶם וַעֲבַדְתֶּם־שָׁם אֶת־אֱלֹהִים אַחֲרִים יוֹמָם וּלְיָלֵה אֲשֶׁר לֹא־אָתַן לָכֶם חֲנִינָה: ס</p>	<p>So I will cast you out of this land, to a land which you have not known – <i>neither</i> you nor your fathers. And there you will serve other gods day and night, for I will not show you grace.</p>	<p>show ← <i>give</i>.</p>
Jer 16:14	<p>לָכֵן הִנֵּה־יָמִים בָּאִים נְאֻם־יְהוָה וְלֹא־יֵאמַר עוֹד חַי־יְהוָה אֲשֶׁר הֵעֲלָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם:</p>	<p>Therefore behold, the days are coming, says the LORD, when it will no longer be said, «As the LORD lives, who brought the sons of Israel up out of the land of Egypt»,</p>	<p>   Jer 23:7.</p>
Jer 16:15	<p>כִּי אִם־חַי־יְהוָה אֲשֶׁר הֵעֲלָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ צְפוֹן וּמְכֹל הָאָרְצוֹת אֲשֶׁר הִדִּיחָם שָׁמָּה וְהִשְׁבַּתִּים עַל־אֲדָמָתָם אֲשֶׁר נָתַתִּי לְאֲבוֹתָם: ס</p>	<p>but rather, «As the LORD lives, who brought the sons of Israel up from the land of the north, and from all the lands into which he had driven them.» For I will bring them back to their land which I gave to their fathers.</p>	<p>   Jer 23:8.  for: causal use of the <i>vav</i>.</p>
Jer 16:16	<p>הִנְנִי שֹׁלַח *לְדוֹגִים* *לְדִיגִים רְבִים נְאֻם־יְהוָה וְדִיגוֹם וְאַחֲרֵי־כֵן אֲשַׁלַּח לְרַבִּים צִידִים וְצִדּוֹם מֵעַל כָּל־הַר וּמֵעַל כָּל־גִּבְעָה וּמִנְקִיקֵי הַסְּלָעִים:</p>	<p>I am about to send many fishermen, says the LORD, and they will fish them, and after that I will send many hunters, and they will hunt them from every mountain, and from every hill, and from the clefts in the rocks.</p>	<p>fishermen: the <i>ketiv</i> can be regarded as a variant form of the <i>qere</i>. We take the ל as an object marker, common in Aramaic and later Hebrew.  I am about to ← <i>behold me</i>.  from (2x) ← <i>from on</i>.</p>
Jer 16:17	<p>כִּי עֵינַי עַל־כָּל־דַּרְכֵיהֶם לֹא נִסְתָּרוּ מִלְּפָנַי וְלֹא־נִצְפָן עוֹנָם מִנְּגַד עֵינַי:</p>	<p>For my eyes are on all their ways – they are not hidden from me, and their iniquity is not concealed from my eyes.</p>	<p>from me ← <i>from before me</i>.  from my eyes ← <i>from opposite my eyes</i>.</p>

Jer 16:18	<p>וְשַׁלַּמְתִּי רָאשׁוֹנָה מְשֻׁנָּה  עוֹנָם וְחַטָּאתָם עַל חֲלָלָם  אֶת-אֲרָצִי בְּנִבְלַת שְׁקוּצֵיהֶם  וְתוֹעֲבוֹתֵיהֶם מְלֵאוּ  אֶת-נַחֲלָתִי: ס</p>	<p>And I will first requite their iniquity and their sin double for their defiling of my land with the corpses of their abominations and their abhorrences <i>which</i> have filled my inheritance.’ ”</p>	<p>their defiling: gerundial use of the infinitive. A subjective genitive (they defile).</p>
Jer 16:19	<p>יְהוָה עֲזִי וּמְעוֹזִי וּמְנוּסֵי בְיָוִם  צָרָה אֵלַיִךְ גּוֹיִם יִבְאוּ  מֵאֲפֹסֵי-אֲרָץ וַיֹּאמְרוּ  אֲדָ-שָׁקֵל נִחְלוּ אֲבוֹתֵינוּ הַבַּל  וַאֲיֹזֶבֶם מוֹעִיל:</p>	<p>The LORD <i>is</i> my strength and my stronghold,  And my refuge on a day of distress.  To you the Gentiles will come from the ends of the earth,  And they will say,  “Our fathers inherited nothing but <u>lies</u>  – Vanity –  And <i>there was</i> nothing profitable in them.”</p>	<p>lies ← <i>a lie</i>.</p>
Jer 16:20	<p>הֲיַעֲשֶׂה-לוֹ אָדָם אֱלֹהִים  וְהָמָּה לֹא אֱלֹהִים:</p>	<p>“Will a man make himself <i>some</i> gods?  But they <i>are</i> not gods.</p>	
Jer 16:21	<p>לְכֵן הֲנִי מוֹדִיעִם בַּפֶּעַם  הַזֹּאת אוֹדִיעִם אֶת-יָדַי  וְאֶת-גְּבוּרָתִי וַיֵּדְעוּ כִּי-שְׁמִי  יְהוָה: ס</p>	<p>That <i>is</i> why I <u>am about to</u> reveal <i>something</i> to them.  This time, I will reveal to them  My hand and my might,  And they will know  That <u>my name is the LORD</u>.</p>	<p>I am about to ← <i>behold me</i>.  <hr/> my name <i>is</i> the LORD: as AV here, but compare Ex 6:3.</p>
Jer 17:1	<p>חַטָּאת יְהוּדָה כְּתוּבָה בְּעֵט  בְּרֹזֶל בְּצַפְרֵן שְׁמִיר חֲרוּשָׁה  עַל-לוּחַ לֵבָם וּלְקַרְנֹת  מִזְבְּחוֹתֵיכֶם:</p>	<p>Judah's sin has been written with an iron stylus,  With a diamond point,  Engraved on the tablet of their heart,  And on the horns of your altars,</p>	
Jer 17:2	<p>כִּזְכֹּר בְּנֵיהֶם מִזְבְּחוֹתָם  וְאֲשֵׁרֵיהֶם עַל-עֵץ רַעְעָן עַל  גְּבְעוֹת הַגְּבוּהוֹת:</p>	<p>While their sons remember their <i>own</i> altars,  And their phallic parks,  With luxuriant trees on the high hills.</p>	
Jer 17:3	<p>הַרְרִי בְשִׁדָּה חִילָךְ  כָּל-אוֹצְרוֹתֶיךָ לְבֹז אֶתְּךָ  בְּמִתְיָד בְּחַטָּאת בְּכָל-גְּבוּלֶיךָ:</p>	<p>O mountain of mine in the countryside,  I will make your riches –  All your treasures –  Spoil.  Your <i>idolatrous</i> raised sites <i>are</i> in sin in all your territories.</p>	<p>territories ← <i>borders</i>.</p>

Jer 17:4	<p>וְשִׁמְטָתָהּ וּבֶדֶךְ מִנַּחֲלָתֶךָ אֲשֶׁר  נָתַתִּי לָךְ וְהֶעֱבַדְתִּיךָ  אֶת־אֲיֹבֶיךָ בְּאֶרֶץ אֲשֶׁר  לֹא־יָדַעְתָּ כִּי־אֲשֶׁר קִדְחָתָם  בְּאֶפֶי עַד־עוֹלָם תּוֹקֵד: ס</p>	<p>And you  – And <i>this</i> because of you –  Will be removed from your  inheritance  Which I have given you,  And I will make you serve  your enemies  In a land which you have not  known,  For you have kindled a fire  in my anger,  <i>Which</i> will burn age-  abidingly.”</p>	<p>be removed ← <i>let lie fallow</i>, but  also <i>cease from</i>.</p> <hr/> <p>you have kindled: the <i>you</i> here is  plural; all 7 preceding  occurrences of <i>you / your</i> are  singular.</p>
Jer 17:5	<p>כֹּה   אָמַר יְהוָה אֱרוֹר הַגֹּבֵר  אֲשֶׁר יִבְטַח בְּאָדָם וְשָׂם בְּשׁוֹר  זַרְעוֹ וּמִן־יְהוָה יִסּוֹר לִבּוֹ:</p>	<p><i>This is what</i> the LORD says:  “Cursed <i>is</i> the man who  trusts in man,  Who makes flesh his <i>strong</i>  arm,  And whose heart departs  from the LORD.</p>	<p><i>this is what</i> ← <i>thus</i>.</p> <hr/> <p>man ... man ← (<i>strong</i>) man ...  (<i>Adamic</i>) man.</p> <hr/> <p>makes ← <i>sets</i>.</p>
Jer 17:6	<p>וְהָיָה כְּעֵרְעֵר בְּעֵרְבָה וְלֹא  יִרְאֶה כִּי־יָבֹוא טוֹב וְשָׂכֵן  חֲרָרִים בַּמִּדְבָּר אֶרֶץ מְלַחָה  וְלֹא תֵשֵׁב: ס</p>	<p>And he will be <i>most</i>  destitute  In an arid tract,  And he will not see <i>it</i> when  prosperity comes,  And he will live <i>in</i> parched  places in the desert,  In a salty land,  And not inhabited.</p>	<p>most destitute ← <i>as destitute</i>,  but see [AnLx] ָ II (c), noting  intensity. AV differs (<i>like the</i>  <i>heath</i>).</p> <hr/> <p>prosperity ← <i>good</i>.</p>
Jer 17:7	<p>בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח  בִּיהוָה וְהָיָה יְהוָה מִבְּטָחוֹ:</p>	<p>Blessed <i>is</i> the man who  trusts in the LORD,  Whose <i>reliance</i> is the LORD.</p>	<p>reliance ← <i>trusting</i>.</p>
Jer 17:8	<p>וְהָיָה כְּעֵץ   שָׁתוּל עַל־מַיִם  וְעַל־יּוֹבֵל יִשְׁלַח שָׁרְשָׁיו וְלֹא  *יִרָא *יִרְאֶה כִּי־יָבֹא חֹם  וְהָיָה עֲלֵהוּ רַעְנָן וּבִשְׁנַת  בְּצֹרֶת לֹא יִדָּאָג וְלֹא יִמָּשׁ  מִעֲשׂוֹת פְּרִי:</p>	<p>And he will be like a tree  planted by water,  Which sends its roots into a  river,  Which will not {K: <i>fear</i>} [Q:  <i>see</i>] when heat comes,  Whose foliage will be  luxuriant,  Which will not be concerned  in a year of drought,  And <i>which</i> will not <i>fail to</i>  produce fruit.</p>	<p>fear: AV differs (<i>see</i>), taking the  <i>qeré</i>.</p> <hr/> <p>   Ps 1:3.</p> <hr/> <p>fail to produce ← <i>recede from</i>  <i>producing</i>.</p>
Jer 17:9	<p>עֵקֶב הַלֵּב מִכָּל וְאֵינֶשׁ הוּא מִי  יִדְעֵנוּ:</p>	<p>The heart <i>is</i> more deceitful  than anything,  And it <i>is</i> incurable  – Who <i>can</i> discern it?</p>	<p>See note on <b>James 4:5</b>, where  this verse may be alluded to.</p> <hr/> <p>anything ← <i>everything</i>.</p> <hr/> <p>discern ← <i>know</i>.</p>



Jer 17:10	אֲנִי יְהוָה חֲקַר לֵב בְּחֶן כְּלִיּוֹת וְלִתֵּת לְאִישׁ *כְּדַרְכּוֹ **כְּדַרְכָּיו כְּפָרִי מֵעַלְלָיו: ס	<b>I, the LORD, search the heart</b> <i>And examine the kidneys,</i> <b>So as to give to a man according to his {K: way} [Q: ways],</b> <b>And according to the fruit of his works.</b>	<b>Rom 2:6, Rom 8:27, Rev 2:23, Rev 18:6, Rev 20:12, Rev 20:13, Rev 22:12.</b> <hr/> <hr/> kidneys: i.e. <i>inward feelings</i> .
Jer 17:11	קָרָא דָגֵל וְלֹא יֵלֵד עֹשֶׂה עֹשֶׂר וְלֹא בְּמִשְׁפָּט בְּחֻצֵי *יְמוֹ **יְמֵי יַעֲזֹבֵנוּ וּבְאַחֲרֵיתוֹ יִהְיֶה נֶבֶל:	<i>Like a partridge brooding over what it has not begotten,</i> <i>So is he who gains wealth but not legitimately.</i> At half of his {Q: days} [K: day] <i>it leaves him,</i> And in his later <i>life</i> he becomes a fool.”	partridge ← <i>(male) partridge.</i> <hr/> it leaves him: AV differs ( <i>he ... shall leave them</i> ), exchanging subject and predicate.
Jer 17:12	כֶּסֶף כְּבוֹד מְרוֹם מְרֹאשׁוֹן מְקוֹם מְקֻדְשָׁנוּ:	The place of our sanctuary <i>is a glorious throne;</i> <i>It has been an exalted place from the beginning.</i>	a glorious throne ← <i>a throne of glory</i> , a Hebraic genitive.
Jer 17:13	מִקְוֵה יִשְׂרָאֵל יְהוָה כָּל-עֲזָבָיִךְ יִבְשׁוּ *יִסּוּרֵי **וְסוּרֵי בְּאֶרֶץ יִכְתָּבוּ כִּי עֲזָבוּ מְקוֹר מִיַּסְחָיִים אֶת-יְהוָה: ס	The hope of Israel <i>is the LORD;</i> All who desert you will be put to shame. “{K:And} [Q:And] those who depart from me Will be written on the ground, Because they have deserted the source of living water – The LORD.”	
Jer 17:14	רַפְּאֵנִי יְהוָה וְאַרְפָּא הוֹשִׁיעֵנִי וְאוֹשַׁעַה כִּי תִהְלֹתִי אִתָּה:	Heal me, O LORD, So that I am healed. Save me So that I am saved, For you <i>are my focus of praise.</i>	so that (2x): purposive use of the <i>vav</i> .
Jer 17:15	הִנֵּה-הִמָּה אִמְרִים אֵלַי אֵיךְ דְּבַר-יְהוָה יָבֹוא נָא:	See <i>how</i> they say to me, “Where <i>is</i> the word of the LORD? Let it come, then.”	see how ← <i>behold</i> .
Jer 17:16	וְאֲנִי לֹא-אַצְתִּי   מֵרַעַה אַחֲרֵיךָ וַיּוֹם אָנוּשׁ לֹא הִתְאַוִּיתִי אִתָּה יְדַעַת מוֹצֵא שִׁפְתַי נֹכַח פְּנֵיךָ הִיָּה:	But I have not hastened away From <i>being</i> a shepherd in following you, Nor have I longed for the sorrowful day. You know the utterance of my lips <i>Which</i> was in your presence.	the sorrowful day: with different pointing, אָנוּשׁ, <i>the day of (mortal) man.</i> <hr/> <hr/> in following you ← <i>after you</i> .
Jer 17:17	אַל-תִּהְיֶה-לִּי לְמַחֲתָה מִחֲסִי-אִתָּה בְּיוֹם רָעָה:	Do not be a terror to me; You <i>are</i> my refuge on the evil day.	evil day ← <i>day of evil</i> , a Hebraic genitive.

Jer 17:18	יִבְשׁוּ רִדְפֵי וְאֶל־אֲבֹשָׁה אָנִי יִחַתּוּ הֵמָּה וְאֶל־אֲחַתְּהָ אָנִי הִבִּיא עֲלֵיהֶם יוֹם רָעָה וּמִשְׁנֵה שִׁבְרוֹן שִׁבְרָם: ס	Let those who pursue me be put to shame, But do not let me be put to shame. Let them fear, But do not let me fear. Bring on them the evil day, And break them <i>in pieces</i> , With double breaking <i>force</i> .	evil day ← <i>day of evil</i> , a Hebraic genitive.
Jer 17:19	כֹּה־אָמַר יְהוָה אֱלֹהֵי הַלְּדָד וְעַמְדַתְּ בְּשַׁעַר בְּנֵי־עַם **הָעַם אֲשֶׁר יָבֹאוּ בּוֹ מִלְכֵי יְהוּדָה וְאֲשֶׁר יֵצְאוּ בּוֹ וּבְכָל שַׁעְרֵי יְרוּשָׁלַם:	This <i>is what</i> the LORD said to me, “Go and stand at the gate of the sons of {K: <i>the</i> } [Q: <i>the</i> ] people, by which the kings of Judah enter, and by which they exit, and at all the gates of Jerusalem.	this <i>is what</i> ← <i>thus</i> .
Jer 17:20	וְאָמַרְתָּ אֲלֵיהֶם שְׁמְעוּ דְבַר־יְהוָה מִלְכֵי יְהוּדָה וְכָל־יְהוּדָה וְכָל יֹשְׁבֵי יְרוּשָׁלַם הַבָּאִים בְּשַׁעְרֵי הָאֵלֶּה: ס	And you will say to them, ‘Hear the word of the LORD, <i>you</i> kings of Judah, and all Judah, and all <i>you</i> inhabitants of Jerusalem who enter by these gates.	
Jer 17:21	כֹּה אָמַר יְהוָה הִשְׁמְרוּ בְּנַפְשׁוֹתֵיכֶם וְאֶל־תִּשְׂאוּ מִשָּׂא בְיוֹם הַשַּׁבָּת וְהִבַּאתֶם בְּשַׁעְרֵי יְרוּשָׁלַם:	This <i>is what</i> the LORD says: «Watch out for your <u>lives</u> , and do not carry a burden on the Sabbath day, nor bring <i>anything</i> through the gates of Jerusalem.	this <i>is what</i> ← <i>thus</i> . lives ← <i>souls</i> .
Jer 17:22	וְלֹא־תוֹצִיאוּ מִשָּׂא מִבֵּיתֵיכֶם בְּיוֹם הַשַּׁבָּת וְכָל־מְלָאכָה לֹא תַעֲשׂוּ וּקְדַשְׁתֶּם אֶת־יוֹם הַשַּׁבָּת כְּאֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם:	And you shall not take a burden out of your houses on the Sabbath day, and you shall not do <u>any</u> work, and you shall sanctify the Sabbath day, as I commanded your fathers.» ’”	any ← <i>every</i> .
Jer 17:23	וְלֹא שְׁמְעוּ וְלֹא הִטּוּ אֶת־אָזְנָם וּיקְשׁוּ אֶת־עַרְפָּם לְבַלְתִּי *שׁוֹמֵעַ *שְׁמוֹעַ וּלְבַלְתִּי קַחַת מוֹסֵר:	But they did not hear, and they did not incline their <u>ears</u> , but they stiffened their <u>necks</u> so as not to hear, and so as not to accept discipline.	to hear: the <i>ketiv</i> is a participle; the <i>qere</i> an infinitive. ears ... necks ← <i>ear ... neck</i> . Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Jer 17:24	וְהִיא אִם־שָׁמַעַתְּ שְׁמִיעוֹן אֱלֹהֵי נְאֻם־יְהוָה לְבַלְתִּי   הִבִּיא מִשָּׂא בְּשַׁעְרֵי הָעִיר הַזֹּאת בְּיוֹם הַשַּׁבָּת וּלְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת לְבַלְתִּי עֲשׂוֹת־בָּה **בּוֹ כָּל־מְלָאכָה:	“But if you will <u>make a point of</u> heeding me, says the LORD, <u>by</u> not bringing a burden in through the gates of this city on the Sabbath day, and <u>by</u> sanctifying the Sabbath day, <u>by</u> not doing <u>any</u> work on it,	on it: the <i>ketiv</i> is feminine, agreeing with <i>Sabbath</i> ; the <i>qere</i> is masculine, agreeing with <i>day</i> . but ← <i>and it will be</i> . make a point of heeding: infinitive absolute. by not bringing ... by sanctifying ... by not doing: gerundial use of the infinitive. any ← <i>every</i> .

Jer 17:25	<p>וּבָאוּ בְשַׁעְרֵי הָעִיר הַזֹּאת מְלָכִים   וְשָׂרִים יֹשְׁבִים עַל-כִּסֵּא דָוִד רֹכְבִים   בְּרֶכֶב וּבַסּוּסִים הֵמָּה וְשָׂרֵיהֶם אִישׁ יְהוּדָה וַיֵּשְׁבִי יְרוּשָׁלַם וַיֵּשְׁבָה הָעִיר-הַזֹּאת לְעוֹלָם:</p>	<p>then there will enter by the gates of this city kings and princes sitting on the throne of David, riding in chariots, and on horses – they and their princes, men of Judah and the inhabitants of Jerusalem – and this city will be inhabited age-abidingly.</p>	<p>chariots ← <i>a chariot</i>. Collective usage; elsewhere often a <i>chariot fleet</i>.</p> <p>men of Judah ← <i>a man of Judah</i>. Collective usage.</p>
Jer 17:26	<p>וּבָאוּ מֵעֲרֵי-יְהוּדָה וּמִסְבִּיבוֹת יְרוּשָׁלַם וּמֵאֶרֶץ בְּנֵימִן וּמִן-הַשְּׁפֵלָה וּמִן-הָהָר וּמִן-הַנֶּגֶב מְבֹאִים עוֹלָה וְזֶבַח וּמִנְחָה וּלְבוֹנָה וּמִבְּאֵי תוֹדָה בֵּית יְהוָה:</p>	<p>And they will come from the cities of Judah and from the neighbouring areas of Jerusalem, and from the land of Benjamin and from the lowland, and from the mountains, and from the south, bringing a burnt offering and a sacrifice, and a meal-offering, and frankincense, and bringing a thank-offering to the house of the LORD.</p>	<p>mountains ← <i>mountain</i>. Collective usage, a <i>mountain range</i>.</p>
Jer 17:27	<p>וְאִם-לֹא תִשְׁמָעוּ אֵלַי לְקֹדֵשׁ אֶת-יוֹם הַשַּׁבָּת וּלְבִלְתִּי   שָׂאת מִשָּׂא וּבָא בְשַׁעְרֵי יְרוּשָׁלַם בַּיּוֹם הַשַּׁבָּת וְהִצַּתִּי אֵשׁ בְּשַׁעְרֵיהָ וְאָכְלָה אֶרְמֹנֹת יְרוּשָׁלַם וְלֹא תִכָּבֵה: פ</p>	<p>But if you will not heed me concerning sanctifying the Sabbath day, and not carrying a burden, or coming in through the gates of Jerusalem laden on the Sabbath day, then I will kindle a fire at its gates, and it will consume the palaces of Jerusalem, and it will not be extinguished.”</p>	<p>coming in ... <i>laden</i>: walking (unladen) in and out of Jerusalem was permitted in Acts 1:12.</p>
Jer 18:1	<p>הַדָּבָר אֲשֶׁר הָיָה אֶל-יְרֵמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:</p>	<p>The word which came to Jeremiah from the LORD and said,</p>	<p>came ← <i>became</i>.</p>
Jer 18:2	<p>קוּם וּיְרַדְתָּ בַּיִת הַיּוֹצֵר וְשָׁמָּה אֲשַׁמְעֶנְךָ אֶת-דְּבָרֵי:</p>	<p>“Get up and go down to the potter's house, and I will inform you of my words there.”</p>	
Jer 18:3	<p>וְאֵרַד בַּיִת הַיּוֹצֵר *וְהֵנָּה **וְהֵנָּה** הוּא עֹשֶׂה מְלָאכָה עַל-הָאֲבָנִים:</p>	<p>So I went down to the potter's house, and there he was, making artisanry at the turntable.</p>	<p>there he was ← <i>behold him</i>. One word in the <i>ketiv</i>; two in the <i>qere</i>, with a minor spelling difference.</p>
Jer 18:4	<p>וְנִשְׁחַת הַכְּלִי אֲשֶׁר הוּא עֹשֶׂה בְּחֶמֶר בְּיַד הַיּוֹצֵר וְשָׁב וַיַּעֲשֶׂהוּ כְּלִי אֲחֵר כַּאֲשֶׁר יִשָּׂר בְּעֵינֵי הַיּוֹצֵר לַעֲשׂוֹת: פ</p>	<p>But the article which he was making from clay became spoiled in the hand of the potter, and he started again, and he made it into another article, as was the right thing to do in the eyes of the potter.</p>	<p>started again ← <i>returned</i>.</p>
Jer 18:5	<p>וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:</p>	<p>Then the word of the LORD came to me and said,</p>	<p>came ← <i>became</i>.</p>

Jer 18:6	הַכִּיּוֹצֵר הַזֶּה לֹא-אוֹכֵל לַעֲשׂוֹת לָכֶם בַּיַּת יִשְׂרָאֵל נְאֻם-יְהוָה הִנֵּה כַחֲמֵל בְּיַד הַיּוֹצֵר בְּנֵי-אֲתָם בְּיַד בַּיַּת יִשְׂרָאֵל: ס	“Am I not able to do with you as this potter <i>has done</i> , O house of Israel? says the LORD. Look, as the clay <i>is</i> in the hand of the potter, so you <i>are</i> in my hand, O house of Israel.	
Jer 18:7	רַגַע אֲדַבֵּר עַל-גּוֹי וְעַל-מַמְלָכָה לְנַתּוֹשׁ וּלְנַתּוֹץ וְלִהְיֹבֵד:	Now for one moment I will speak about a nation and about a kingdom, <i>about plucking up</i> and <i>tearing down</i> and <i>destroying</i> .	plucking up ... tearing down ... destroying: gerundial use of the infinitives.
Jer 18:8	וְשֵׁב הַגּוֹי הַהוּא מִרַעְתּוֹ אֲשֶׁר דִּבַּרְתִּי עָלָיו וְנִחַמְתִּי עַל-הָרָעָה אֲשֶׁר חָשַׁבְתִּי לַעֲשׂוֹת לוֹ: ס	But <i>if</i> that nation turns away from its <u>evil</u> which I have spoken <i>about</i> concerning it, then I will repent of the evil which I had intended to do to it.	nation ... evil which: we, with the Vulgate, refer the relative pronoun to <i>evil</i> , without introducing a gender discordance. AV differs.  intended ← <i>thought</i> , but also <i>intended</i> .
Jer 18:9	וְרַגַע אֲדַבֵּר עַל-גּוֹי וְעַל-מַמְלָכָה לְבָנֵת וּלְנִטְעַ:	And for another moment I will speak about a nation and about a kingdom, <i>about building</i> and <i>planting</i> .	building ... planting: gerundial use of the infinitives.
Jer 18:10	וְעָשָׂה *הָרַע* בְּעֵינַי לְבַלְתִּי שָׁמַע בְּקוֹלִי וְנִחַמְתִּי עַל-הַטּוֹבָה אֲשֶׁר אָמַרְתִּי לְהִיטִיב אוֹתוֹ: ס	But <i>if</i> it does <u>evil</u> in my eyes, by <u>not heeding</u> my voice, then I will repent of the <u>good</u> which I had said that I would do to it.	evil: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.  by not heeding: gerundial use of the infinitive.  good ... that I would do ← <i>good</i> ... <i>that I would do-good</i> .
Jer 18:11	וְעַתָּה אֲמַר-נָא אֶל-אִישׁ-יְהוּדָה וְעַל-יּוֹשְׁבֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר יְהוָה הִנֵּה אֲנִי יּוֹצֵר עֲלֵיכֶם רָעָה וְחָשַׁב עֲלֵיכֶם מִחֲשָׁבָה שׁוּבוּ נָא אִישׁ מִדְרָכּוֹ הָרָעָה וְהִיטִיבוּ דְרָכֵיכֶם וּמַעַלְלֵיכֶם:	So now, kindly speak to the <u>men</u> of Judah and to the inhabitants of Jerusalem, and say, ‘ <u>This is what</u> the LORD says: «I am about to <u>craft evil</u> on you, and to <u>devise a design</u> against you. Do turn away – each from his <i>own</i> evil way – and make your ways and your deeds good.» ’ ”	men ← <i>man</i> . Collective usage.  this is what ← <i>thus</i> .  I am about to ← <i>behold me</i> .  craft ← <i>form</i> , as with clay.  devise a design ← <i>think a thought</i> .
Jer 18:12	וְאָמְרוּ נוֹאֵשׁ כִּי-אֲחֵרִי מִחֲשַׁבּוֹתֵינוּ גִלְדָּד וְאִישׁ שְׁרָרוֹת לְבוֹ-הָרַע נַעֲשֶׂה: ס	But they said, “ <i>It is desperate</i> , for we will walk after our <i>own</i> thoughts, and we will each act <i>according to</i> the obstinacy of his evil heart.”	desperate: or <i>in vain</i> .
Jer 18:13	לָכֵן כֹּה אָמַר יְהוָה שְׂאֵלוּ-נָא בְּגוֹיִם מִי שָׁמַע כְּאֵלֶּהָ שְׁעָרֹת עֲשֵׂתָה מְאֹד בְּתוֹלַת יִשְׂרָאֵל:	That is why <u>this is what</u> the LORD says: “Just ask among the nations Who has heard such <i>things</i> . The virgin of Israel has done A very horrible thing.	this is what ← <i>thus</i> .

Jer 18:14	הֲיֵעֹזֵב מִצּוֹר שְׁדֵי שְׁלֵג לְבָנוֹן אִם־יִנְתְּשׁוּ מֵיִם זָרִים קָרִים נוֹזְלִים:	Does the snow of Lebanon Desert the rock in the plain? Or will the flowing foreign cold water Be withdrawn?	does the snow of Lebanon ... Desert the rock: AV differs ( <i>will (a man) leave the snow of Lebanon</i> ). We interpret as the <i>snow feeds the brook in the plain</i> .
Jer 18:15	כִּי־שָׁכַחְנִי עַמִּי לְשׂוֹא יִקְטְרוּ וַיִּכְשְׁלוּם בְּדַרְכֵיהֶם שְׁבִילֵי עוֹלָם לְלַכֵּת נְתִיבוֹת דְּרָךְ לֹא סְלוּלָה:	But my people have forgotten me; They burn incense in vain. And they have caused themselves to stumble in their ways. <i>They have forsaken</i> the age- old paths By <u>walking</u> in the tracks of a road not raised up,	by walking: gerundial use of the infinitive.
Jer 18:16	לְשׁוֹם אֲרָצָם לְשִׁמָּה *שְׂרוּקָה **שְׂרִיקוֹת עוֹלָם כֹּל עוֹבֵר עָלֶיהָ יִשָּׁם וַיִּנְיֵד בְּרֹאשׁוֹ:	So making their land a desolation – An age-long <i>object of jeering</i> . Everyone <i>who</i> passes over it is astonished And shakes his head.	<i>object of jeering</i> ← <i>hissing, whistling</i> . The <i>ketiv</i> is singular, the <i>qere</i> plural. Singular in Jer 19:8.
Jer 18:17	כְּרוּחַ־קִדִּים אֲפִיעֵם לְפָנַי אוֹיֵב עֶרְפָּי וְלֹא־פָנִים אֲרֹאֵם בְּיוֹם אִידָם: ס	Like an east wind, I will scatter them before the enemy. I will <u>show</u> them the back of the neck And not the face On the day of their downfall.”	show ← <i>see</i> , but also <i>visit</i> . Re- pointing to אֲרֹאֵם, it reads <i>show</i> explicitly, as is read by eastern manuscripts, LXX, Vulgate, Syriac [BHS-CA].
Jer 18:18	וַיֹּאמְרוּ לָכֵן וַנַּחֲשֶׁבֶה עַל־יְרֵמְיָהוּ מַחֲשָׁבוֹת כִּי לֹא־תֵאבֵד תּוֹרָה מִפִּהוֹ וְעֵצָה מִמֶּנּוּ וְדָבָר מִנְּבִיא לָכֵן וַנִּבְהֶה בְּלִשׁוֹן וְאֶל־נִקְשִׁיבָה אֶל־כָּל־דִּבְרָיו:	Then they said, “Come and let us <u>devise designs</u> against Jeremiah, for a <u>pronouncement</u> from a priest will not <u>fail</u> , nor counsel from a wise <i>man</i> , nor a word from a prophet. Come, and let us strike him with the tongue, and let us not heed <u>any</u> of his words.”	devise designs ← <i>think thoughts</i> .  pronouncement ← <i>law</i> , but not the law of Moses; these priests and prophets deal falsely (Jer 8:10, Jer 13:13, Jer 14:18).  fail ← <i>perish</i> .  any ← <i>all</i> .
Jer 18:19	הֲקִשְׁיבָה יְהוָה אֵלַי וּשְׁמַע לְקוֹל יְרִיבָי:	O LORD, heed me, And hear the voice Of those who take issue with me.	
Jer 18:20	הֲיִשְׁלַם תַּחַת־טוֹבָה רָעָה כִּי־כָרוּ שׁוּחָה לְנַפְשִׁי זָכָר   עִמְדִי לְפָנֶיךָ לְדַבֵּר עֲלֵיהֶם טוֹבָה לְהִשְׁיב אֶת־חַמְתְּךָ מֵהֶם:	Will evil be recompensed for good? For they have dug a <u>lethal</u> pit <u>for me</u> . Remember me standing before you To speak a good <i>thing</i> concerning them, To turn your fury away from them.	lethal ... for me ← <i>for my soul / life</i> .

Jer 18:21	<p>לְכוּ תִן אֶת־בְּנֵיהֶם לְרֹעֵב וְהִגַּרְם עַל־יַד־חֶרֶב וְתִהְיֶנָּה נְשֵׂיהֶם שְׂפֹלוֹת וְאַלְמָנוֹת וְאֲנָשֵׂיהֶם יִהְיוּ הֲרֵגֵי מוֹת בַּחֹרֵיהֶם מִכִּי־חָרַב בַּמְלַחְמָה:</p>	<p>Therefore deliver their sons to famine, And give them over to the blade of the sword, And let their wives be bereaved of children And <i>be</i> widows, And let their men be put to death, And let their young men be struck by the sword in battle.</p>	<p>blade ← <i>hands; powers; sides.</i> put to death ← <i>killed of death.</i></p>
Jer 18:22	<p>תִּשְׁמַע זַעֲקָה מִבְּתֵיהֶם כִּי־תָבִיא עֲלֵיהֶם גְּדוּד פְּתָאִים כִּי־כָרוּ *שִׂיחָה *שׁוּחָה לְלַכְדָּנִי וּפְחִים טָמְנּוּ לְרַגְלִי:</p>	<p>Let <i>their</i> shout be heard from their houses When you suddenly bring a troop on them, For they have dug a pit to trap me, And they have hidden snares for my feet.</p>	<p>pit: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p>
Jer 18:23	<p>וְאַתָּה יְהוָה יָדַעְתָּ אֶת־כָּל־עֲצָתְךָ עָלַי לְמֹוֹת אֶל־תִּכְפַּר עַל־עֲוֹנָם וְחַטָּאתָם מִלִּפְנֵיךָ אֶל־תִּמְחִי *וְהִיוּ *וְיִהְיוּ מְכַשְׁלִים לְפָנֶיךָ בְּעַת אַפְךָ עֲשֵׂה בָהֶם: ס</p>	<p>But you, O LORD, Know all their deadly plans against me. Do not pardon their iniquity, And do not blot out their sin from your presence, And let them be made to stumble before you. At the time of your anger, Deal with them.</p>	<p>let them be: the <i>ketiv</i> and <i>qeré</i> are different conjugated forms of the same word, with the same meaning. blot out: in an unusual form.</p>
Jer 19:1	<p>כֹּה אָמַר יְהוָה הֵלוֹךְ וְקֹנֵית בְּקִבְקַב יוֹצֵר חֶרֶשׁ וּמִזְקֵי הָעָם וּמִזְקֵי הַכֹּהֲנִים:</p>	<p>This <i>is what</i> the LORD says: “Go and get a potter's earthenware pitcher, and <i>some</i> of the elders of the people, and <i>some</i> of the elders of the priests,</p>	<p>this <i>is what</i> ← <i>thus.</i> go: infinitive absolute in the role of a finite verb.</p>
Jer 19:2	<p>וַיֵּצֵאתָ אֶל־גֵּיא בֶן־הַנֶּם אֲשֶׁר פֶּתַח שַׁעַר *הַחֲרוֹסוֹת *הַחֲרוֹסִית וְקִרְאתָ שֵׁם אֶת־הַדְּבָרִים אֲשֶׁר־אֲדַבֵּר אֵלֶיךָ:</p>	<p>and go out to the Valley of the Son of Hinnom, which <i>is at</i> the entrance of the Pottery Gate, and proclaim there the words which I will speak to you.</p>	<p>Pottery Gate: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. AV differs (<i>east gate</i>). the Valley of the Son of Hinnom: from which via Greek, <i>Gehenna</i>.</p>
Jer 19:3	<p>וְאָמַרְתָּ שְׁמַעוּ דְבַר־יְהוָה מִלְכֵי יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מְבִיא רָעָה עַל־הַמָּקוֹם הַזֶּה אֲשֶׁר כָּל־שְׁמִיעָה תִּצְלָנָה אָזְנוֹי:</p>	<p>And you will say, ‘Hear the word of the LORD, <i>you</i> kings of Judah, and <i>you</i> inhabitants of Jerusalem. This <i>is what</i> the LORD of hosts, the God of Israel, says: <i>‘I am</i> <i>about to</i> bring trouble to this place, and the ears of everyone who hears it will tingle.</p>	<p>this <i>is what</i> ← <i>thus.</i> I am about to ← <i>behold me.</i></p>

Jer 19:4	<p>יַעַן   אֲשֶׁר עֲזָבְנִי וַיִּנְכְּרוּ  אֶת־הַמָּקוֹם הַזֶּה וַיִּקְטְרוּ־בּוֹ  לְאֱלֹהִים אֲחֵרִים אֲשֶׁר  לֹא־יָדְעוּם הֵמָּה וְאֲבוֹתֵיהֶם  וּמִלְכֵי יְהוּדָה וּמִלְאוֹ  אֶת־הַמָּקוֹם הַזֶּה דַם נְקִיִּים:</p>	<p>For they have forsaken me and alienated this place, and they have burned incense in it to other gods whom they did not know, <i>neither</i> they, nor their fathers, nor the kings of Judah, and they have filled this place <i>with</i> the blood of the innocent.</p>	
Jer 19:5	<p>וּבָנוּ אֶת־בַּמּוֹת הַבַּעַל לְשָׂרָף  אֶת־בְּנֵיהֶם בָּאֵשׁ עֲלוֹת לְבַעַל  אֲשֶׁר לֹא־צִוִּיתִי וְלֹא דִבַּרְתִּי  וְלֹא עָלְתָה עַל־לִבִּי: פ</p>	<p>And they have built the <i>idolatrous</i> raised sites of Baal, to burn their sons in fire <i>as</i> burnt offerings to Baal, which I did not command and I did not speak <i>of</i>, and <i>which</i> did not arise in my heart.</p>	<p>arise in my heart: i.e. <i>come to mind</i>.</p>
Jer 19:6	<p>לָכֵן הִנֵּה־יָמִים בָּאִים  נֹאֵם־יְהוָה וְלֹא־יִקְרָא לַמָּקוֹם  הַזֶּה עוֹד הַתְּפֹת וְגִיא בְּזֵהֲנָם  כִּי אִם־גִּיא הַהֲרָגָה:</p>	<p>Therefore <u>be aware</u> that the days are coming, says the LORD, when this place will no longer be called <u>Topheth</u>, and the Valley of the Son of Hinnom, but the Valley of Killing.</p>	<p>be aware that ← <i>behold</i>.  <hr/> Topheth: see Jer 7:31, Jer 7:32.</p>
Jer 19:7	<p>וּבִקַּתִּי אֶת־עֵצַת יְהוּדָה  וִירוּשָׁלַם בַּמָּקוֹם הַזֶּה  וְהַפְּלִיתִים בַּחֶרֶב לִפְנֵי אֲבִיבֵיהֶם  וּבִיד מִבְּקָשֵׁי נַפְשָׁם וְנָתַתִּי  אֶת־נַבְלָתָם לְמֵאֲכָל לְעוֹף  הַשָּׁמַיִם וּלְבְּהֵמַת הָאָרֶץ:</p>	<p>And I will deprive Judah and Jerusalem of counsel in this place, and I will cause them to fall by the sword before their enemies, and by the hand of those who seek their <u>lives</u>, and I will make their <u>corpses</u> food for the birds of the sky and the animals of the land.</p>	<p>lives ← <i>soul</i>.  <hr/> corpses ← <i>corpse</i>. Singular in Hebrew because one per person.</p>
Jer 19:8	<p>וְשָׂמַתִּי אֶת־הָעִיר הַזֹּאת  לְשִׁמָּה וְלִשְׂרָקָה כָּל עֹבֵר  עָלֶיהָ יִשֵּׁם וְיִשְׂרַק  עַל־כָּל־מִכְתָּהָ:</p>	<p>And I will make this city a desolation and an <u>object of jeering</u>; everyone <i>who</i> passes over it will be astonished and will hiss at all its <u>wrecked places</u>.</p>	<p><i>object of jeering</i> ← <i>hissing, whistling</i>.  <hr/> wrecked places ← <i>smitings</i>.</p>
Jer 19:9	<p>וְהֵאֲכַלְתִּים אֶת־בֶּשֶׂר בְּנֵיהֶם  וְאֵת בֶּשֶׂר בְּנֹתֵיהֶם וְאִישׁ  בְּשֶׁר־רֵעֵהוּ יֹאכְלוּ בְּמִצּוֹר  וּבְמִצּוֹק אֲשֶׁר יֵצִיקוּ לָהֶם  אֲבִיבֵיהֶם וּמִבְּקָשֵׁי נַפְשָׁם:</p>	<p>And I will feed them with the flesh of their sons and with the flesh of their daughters, and a man will eat the flesh of his neighbour, in a siege and in distress <i>with</i> which their enemies and <i>those</i> who seek their <u>lives</u> will oppress them.»</p>	<p>lives ← <i>soul</i>.</p>
Jer 19:10	<p>וְשָׁבַרְתָּ הַבִּקְבֵּק לְעֵינַי  הָאֲנָשִׁים הַהֹלְכִים אוֹתְךָ:</p>	<p>And you will break the pitcher in the sight of the men who are walking with you.</p>	

Jer 19:11	<p>וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר    יְהוָה צְבָאוֹת כִּכָּה אֲשַׁבֵּר  אֶת־הָעָם הַזֶּה וְאֶת־הָעִיר  הַזֹּאת כַּאֲשֶׁר יִשְׁבַּר אֶת־כְּלֵי  הַיּוֹצֵר אֲשֶׁר לֹא־יִוָּכַל לְהַרְפֶּה  עוֹד וּבְתַפֶּת יִקְבְּרוּ מֵאֵין  מְקוֹם לְקַבּוֹר:</p>	<p>And you will say to them, ‘<u>This is what</u> the LORD of hosts says:  «Likewise, I will break this people and this city, as <i>a man</i> breaks a potter’s article which cannot be mended again, and they will bury <i>people</i> in Topheth for lack of room to bury <i>them</i> elsewhere.</p>	<p>this <i>is what</i> ← <i>thus</i>.  <hr/> Topheth: see Jer 7:31.  <hr/> for lack of room: AV differs (<i>till there be no place</i>).</p>
Jer 19:12	<p>כֹּה־אָעֲשֶׂה לַמְּקוֹם הַזֶּה  נְאֻם־יְהוָה וְלִיּוֹשְׁבָיו וְלַתַּת  אֶת־הָעִיר הַזֹּאת כְּתַפֶּת:</p>	<p>That <i>is what</i> I will do to this place, says the LORD, and to its inhabitants, to make this city like Topheth.</p>	<p>that <i>is what</i> ← <i>thus</i>.  <hr/> Topheth: see Jer 7:31.</p>
Jer 19:13	<p>וְהָיוּ בָתֵּי יְרוּשָׁלַם וּבְתֵי מַלְכֵי  יְהוּדָה כַּמְּקוֹם הַתַּפֶּת  הַטְּמֵאִים לְכָל הַבָּתִּים אֲשֶׁר  קִטְרוּ עַל־גַּגְתֵיהֶם לְכָל צְבֹא  הַשָּׁמַיִם וְהַסֵּד נִסְכִּים לְאֱלֹהִים  אַחֲרַיִם: פ</p>	<p>And the houses of Jerusalem and the houses of the kings of Judah will be unclean, like the place of Topheth, because of all the households which burned incense on their roofs to the whole array of the heavens, and <i>which</i> poured libations to other gods.» ’ ”</p>	<p>Topheth: see Jer 7:31.  <hr/> poured: infinitive absolute in the role of a finite verb.</p>
Jer 19:14	<p>וַיָּבֹא יִרְמְיָהוּ מִהַתַּפֶּת אֲשֶׁר  שָׁלַח יְהוָה שָׁם לְהַנְבִּיאַ  וַיַּעֲמַד בַּחֲצַר בֵּית־יְהוָה  וַיֹּאמֶר אֶל־כָּל־הָעָם: ס</p>	<p>Then Jeremiah came <i>back</i> from Topheth where the LORD had sent him to prophesy, and he stood in the courtyard of the house of the LORD and said to all the people,</p>	<p>Topheth: see Jer 7:31.</p>
Jer 19:15	<p>כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי  יִשְׂרָאֵל הִנְנִי *מְבִי *מִבְּיָא  אֶל־הָעִיר הַזֹּאת  וְעַל־כָּל־עַרְוֵיהָ אֶת כָּל־הָרָעָה  אֲשֶׁר דִּבַּרְתִּי עָלֶיהָ כִּי הִקְשׁוּ  אֶת־עַרְפָּם לְבַלְתִּי שְׁמוֹעַ  אֶת־דִּבְרֵי:</p>	<p>“<u>This is what</u> the LORD of hosts, the God of Israel, says: ‘I <u>am about to bring</u> to this city and on all <i>the land’s</i> cities all the evil which I spoke against it, for they have stiffened their <u>necks</u>, so as not to hear my words.’ ”</p>	<p>bring: the <i>ketiv</i> is an apocopation of the <i>qeré</i>.  <hr/> this <i>is what</i> ← <i>thus</i>.  <hr/> I am about to ← <i>behold me</i>.  <hr/> <i>the land’s</i> ← <i>her</i>.  <hr/> necks ← <i>neck</i>. Singular in Hebrew because one item per person. Compare Ezek 33:26.</p>
Jer 20:1	<p>וַיִּשְׁמַע פַּשְׁחוּר בֶּן־אִמֶּר  הַכֹּהֵן וְהוּא־פְּקִיד נָגִיד בְּבַיִת  יְהוָה אֶת־יִרְמְיָהוּ נְבִיא  אֶת־הַדְּבָרִים הָאֵלֶּה:</p>	<p>And Pashhur the son of Immer the priest, who was a leading superintendent in the house of the LORD, heard Jeremiah prophesying these things.</p>	<p>Pashhur: (<i>shin + heth</i>), AV= Pashur.</p>
Jer 20:2	<p>וַיַּכֵּה פַשְׁחוּר אֶת יִרְמְיָהוּ  הַנְּבִיא וַיִּתֵּן אֹתוֹ  עַל־הַמֶּהְפֶּכֶת אֲשֶׁר בְּשַׁעַר  בְּנֵימִן הָעֶלְיוֹן אֲשֶׁר בְּבַיִת  יְהוָה:</p>	<p>And Pashhur struck Jeremiah the prophet and put him in the <u>prison</u> which <i>is</i> at the Upper Gate of Benjamin, which <i>is</i> at the house of the LORD.</p>	<p>Pashhur: see Jer 20:1.  <hr/> prison: or <i>stocks</i>.</p>



Jer 20:3	וַיְהִי מִמָּחָרֹת וַיֵּצֵא פִּשְׁחֹר אֶת־יִרְמְיָהוּ מִן־הַמַּחְבֵּת וַיֹּאמֶר אֵלָיו יְרֵמְיָהוּ לֹא פִּשְׁחֹר קָרָא יְהוָה שְׁמֶךָ כִּי אִם־מַגּוֹר מִסָּבִיב: פ	And it came to pass on the next day that Pashhur brought Jeremiah out of the prison, and Jeremiah said to him, “The LORD does not call you Pashhur, but Magor-Missabib.	Pashhur (2x): see Jer 20:1. prison: or stocks. Magor-Missabib: i.e. <i>fear round about</i> .
Jer 20:4	כִּי כֹה אָמַר יְהוָה הַנְּגִל נִתְּנָךְ לְמַגּוֹר לְךָ וּלְכָל־אֲהַבְיֶיךָ וְנִפְּלוּ בַּחֶרֶב אִיבֵיהֶם וְעֵינֶיךָ רְאוּת וְאֶת־כָּל־יְהוּדָה אֶתְּנֶן בְּיַד מֶלֶךְ־בָּבֶל וְהִגְלֶם בְּבִלְהָ וְהִכָּם בַּחֶרֶב:	For <i>this is what</i> the LORD says: ‘I am about to deliver you to fear – you and all your friends – and they will fall by the sword of their enemies, and your eyes will see <i>it</i> . And I will deliver the whole of Judah into the hand of the king of Babylon, and he will deport them to Babylon and strike them with the sword.	<i>this is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> .
Jer 20:5	וְנִתַּתִּי אֶת־כָּל־חֹסֶן הָעִיר הַזֹּאת וְאֶת־כָּל־יְגִיעָהּ וְאֶת־כָּל־יְקָרָהּ וְאֵת כָּל־אוֹצְרוֹת מַלְכֵי יְהוּדָה אֶתְּנֶן בְּיַד אִיבֵיהֶם וּבְזִזּוֹם וּלְקַחוּם וְהִבִּיאוּם בְּבִלְהָ:	And I will deliver all the wealth of this city, and all its hard-earned substance, and all its precious <i>articles</i> , and I will deliver all the treasures of the kings of Judah, into the hand of their enemies, and they will plunder them, and they will take them and bring them to Babylon.	
Jer 20:6	וְאַתָּה פִּשְׁחֹר וְכָל־יֹשְׁבֵי בֵּיתְךָ תֵּלְכוּ בַשָּׁבִי וּבַבֶּל תָּבוֹא וְשָׁם תָּמוּת וְשָׁם תִּקְבָּר אַתָּה וְכָל־אֲהַבְיֶיךָ אֲשֶׁר־נִבֵּאתָ לָהֶם בַּשָּׁקֶר: ס	And you, Pashhur, and all who live <i>in</i> your house, will go into captivity, and you will go <i>to</i> Babylon, and <i>it is</i> there <i>that</i> you will die, and <i>it is</i> there <i>that</i> you will be buried – you and all your friends to whom you prophesied falsely.’ ”	Pashhur: see Jer 20:1.
Jer 20:7	פָּתִיתַנִּי יְהוָה וְאַפָּת חִזְקַתַּנִּי וַתּוֹכַל הֵייתִי לְשִׁחּוֹק כָּל־הַיּוֹם כָּל־הַיּוֹם לֵעֵג לִי:	O LORD, you have induced me <i>into this</i> , And I have been induced <i>into it</i> . You are stronger than I, And you have prevailed. I have become a laughing stock All day <i>long</i> . Everyone mocks me.	
Jer 20:8	כִּי־מַדִּי אֲדַבֵּר אֲזַעַק חָמָס וְשֹׁד אֶקְרָא כִּי־הִיא דְּבַר־יְהוָה לִי לְחֶרֶף וּלְקֶלֶס כָּל־הַיּוֹם:	For whenever I speak, I shout. I cry out, “Violence and oppression!” For the word of the LORD Was reproach and derision for me All day <i>long</i> .	

Jer 20:9	<p>וְאָמַרְתִּי לֹא־אֶזְכְּרֵנּוּ  וְלֹא־אֶדְבַר עוֹד בְּשֵׁמוֹ וְהָיָה  בְּלִבִּי כְּאֵשׁ בֹּעֶרֶת עֶצֶר  בְּעֶצְמֹתַי וְנִלְאַיְתִי כִּלְכֵּל וְלֹא  אוֹכֵל:</p>	<p>And I said,  “I will not mention him,  And I will not speak in his  name any more.”  But it was in my heart like  burning fire,  Shut up in my bones,  And I became weary  enduring it,  And I was not able to do so.</p>	<p>enduring: i.e. <i>with enduring</i>,  gerundial use of the infinitive.</p>
Jer 20:10	<p>כִּי שָׁמַעְתִּי דְבַת רַבִּים מְגוֹר  מִסָּבִיב הַגִּידוֹ וְנִגִּידְנוּ כָּל  אָנוּשׁ שְׁלוֹמֵי שְׁמֵרֵי צִלְעֵי  אוֹלֵי יַפְתָּה וְנוֹכְלָה לוֹ וְנִקְחָה  נִקְמַתְנוּ מִמֶּנּוּ:</p>	<p>For I have heard the slander  of many;  There is fear all round.  “Report it, and we will  report him”, they say.  Every man I have been well-  disposed towards,  Who would stand by me,  Says, “Perhaps he will be  enticed,  And we will get the better of  him,  And take our revenge on  him.”</p>	<p>the slander of many: a subjective  genitive (many slander me). AV  differs (<i>the defaming of many</i>),  objective (?).</p> <hr/> <p>I have been well-disposed  towards ← <i>of my peace</i>.</p> <hr/> <p>who would stand by me ←  <i>guardians of my rib</i>. AV differs  (<i>watching for my halting</i>).</p> <hr/> <p>get the better of him ← <i>prevail  over him</i>.</p>
Jer 20:11	<p>וַיְהוֹה אוֹתִי כְּגִבּוֹר עָרִיץ  עַל־כֵּן רָדַפְנִי יִכְשְׁלוּ וְלֹא יִכְלוּ  בָּשׂוּ מְאֹד כִּי־לֹא הִשְׁכִּילוּ  כְּלִמַּת עוֹלָם לֹא תִשְׁכַּח:</p>	<p>But the LORD is with me as a  mighty warrior,  Which is why those who  pursue me will stumble  And will not prevail.  They will be very ashamed,  Because they have not acted  prudently.  They will have age-abiding  ignominy  Which will not be forgotten.</p>	
Jer 20:12	<p>וַיְהוֹה צְבָאוֹת בַּחַן צְדִיק רֹאֵה  כְּלִיזוֹת וְלֵב אֲרָאָה נִקְמַתְךָ  מִהֵם כִּי אֵלֶיךָ גִּלְתִּי  אֶת־רִיבִי: ס</p>	<p>But the LORD of hosts tests  the righteous  And sees the kidneys and  the heart.  I will see your vengeance on  them,  For I have disclosed my  contention to you.</p>	<p><b>Rom 8:27, Rev 2:23.</b> See also  Jer 17:10.</p> <hr/> <p>kidneys: i.e. <i>inward feelings</i>.</p>
Jer 20:13	<p>שִׁירוּ לַיהוָה הַלְלוּ אֶת־יְהוָה  כִּי הֵצִיל אֶת־נַפְשׁ אֲבוֹיוֹן מִיָּד  מִרְעִים: ס</p>	<p>Sing to the LORD;  Praise the LORD,  For he has delivered the  livelihood of the poor  From the grip of evildoers.</p>	<p>livelihood ← <i>soul</i>.</p> <hr/> <p>grip ← <i>hand</i>.</p>
Jer 20:14	<p>אָרוּר הַיּוֹם אֲשֶׁר יֻלְּדַתִּי בּוֹ  יוֹם אֲשֶׁר־יֻלְּדַתְנִי אִמִּי אֶל־יְהוָה  בְּרוּךְ:</p>	<p>Cursed be the day on which I  was born  – The day when my mother  bore me.  Let it not be blessed.</p>	<p>Compare this verse and the  following verses to Job 3:3.</p>

Jer 20:15	אָרוּר הָאִישׁ אֲשֶׁר בָּשָׂר אֶת-אָבִי לְאִמֹּר יִלְדֶּלֶךָ בֶּן זָכָר שִׂמְחָה שִׂמְחָהוּ:	Cursed <i>be</i> the man who brought the news to my father And said, “A son, a male, has been born to you”, Making him rejoice greatly.	making him rejoice greatly: infinitive absolute.
Jer 20:16	וְהָיָה הָאִישׁ הַהוּא כְּעָרִים אֲשֶׁר-הִפְךָ יְהוָה וְלֹא נָחַם וְשָׁמַע זַעֲקָהּ בַּבֶּקֶר וּתְרוּעָהּ בְּעֵת צְהָרִים:	And let that man be like the cities which the LORD has overturned And did not show compassion <i>on</i> , And let him hear an outcry in the morning And shouting at noon time,	
Jer 20:17	אֲשֶׁר לֹא-מוֹתַתְנִי מִרְחֹם וּתְהִי-לִי אִמִּי קְבֹרִי וְרַחֲמָהּ הַרְתָּ עוֹלָם:	Because he did not kill me <i>in</i> the womb, So that my mother would be my grave, And her womb <i>would be</i> age-abidingly pregnant.	in the womb ← <i>from the womb</i> , viewed as an ongoing state after the event.  her womb <i>would be</i> age- abidingly pregnant: i.e. <i>pregnant</i> <i>mother and child die</i> . MT's <i>rafé</i> changes <i>her womb</i> to a <i>damsel</i> , a word ↗
Jer 20:18	לָמָּה זֶה מִרְחֹם יֵצְאתִי לְרֵאוֹת עָמָל וַיִּגְזֹן וַיִּכְלוּ בְּבִשְׁתַּי יָמַי: פ	<i>Why is it that</i> I came out of the womb To see toil and sorrow, And <i>that</i> my days should end in shame?	↳ otherwise unattested, except perhaps in Judg 5:30, of women as spoil.  why <i>is it</i> ← <i>why (is) this</i> .
Jer 21:1	הַדְּבָר אֲשֶׁר-הָיָה אֶל-יְרֵמְיָהוּ מֵאֵת יְהוָה בְּשִׁלַּח אֵלָיו הַמֶּלֶךְ צִדְקִיָּהוּ אֶת-פְּשִׁחוּר בֶּן-מִלְכִיָּהּ וְאֶת-צַפְנִיָּה בֶּן-מַעֲשִׂיָּה הַכֹּהֵן לֵאמֹר:	The word which <i>came</i> to Jeremiah from the LORD when King Zedekiah sent him Pashhur the son of Malchijah and Zephaniah the son of Maaseiah the priest, who said,	came ← <i>became</i> .  Pashhur: see Jer 20:1.  Malchijah: AV= <i>Melchiah</i> here, but it is elsewhere evenly split between <i>Malchiah</i> and <i>Malchijah</i> .
Jer 21:2	דַּרְשׁ-נָא בְּעַדְנוּ אֶת-יְהוָה כִּי נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל נֹלְחָם עָלֵינוּ אוֹלֵי יַעֲשֶׂה יְהוָה אוֹתָנוּ כְּכָל-גַּפְלֹתָיו וַיַּעֲלֵה מַעְלֵינוּ: ס	“Inquire of the LORD concerning us, for Nebuchadrezzar king of Babylon is fighting against us. It may be that the LORD will deal with us according to all his wonders, and he will <i>raise the</i> <i>siege</i> from us.”	Nebuchadrezzar: this spelling is frequently used in Jeremiah, and always in Ezekiel.  raise <i>the siege</i> : taking the verb as <i>hiphil</i> . AV differs ( <i>go up</i> ), taking the verb as <i>qal</i> , which is ↗
Jer 21:3	וַיֹּאמֶר יְרֵמְיָהוּ אֲלֵיהֶם כֹּה תֹאמְרוּן אֶל-צִדְקִיָּהוּ:	But Jeremiah said to them, “ <i>This</i> <i>is what</i> you will say to Zedekiah:	↳ also possible. But Jerusalem is a high point, and <i>going away</i> from it is <i>going down</i> .  <i>this is what</i> ← <i>thus</i> .

Jer 21:4	<p>כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הֲנִי מִסִּבֵּי אֶת-כָּלֵי הַמִּלְחָמָה אֲשֶׁר בְּיַדְכֶם אֲשֶׁר אַתֶּם נֹלְחָמִים בָּם אֶת-מֶלֶךְ בָּבֶל וְאֶת-הַכַּשְׂדִּים הַצָּרִים עֲלֵיכֶם מִחוּץ לַחֹמָה וְאֶסְפְּתִי אוֹתָם אֶל-תּוֹךְ הָעִיר הַזֹּאת:</p>	<p>‘This <i>is what</i> the LORD God of Israel says: ‘I am about to overturn the weapons of war which <i>are</i> in your hand, with which you are fighting the king of Babylon and the Chaldeans who are besieging you outside the wall, and I will gather them <i>into</i> this city.</p>	<p>this <i>is what</i> ← <i>thus</i>. I am about to ← <i>behold me</i>. into ← <i>to inside</i>.</p>
Jer 21:5	<p>וְנִלְחַמְתִּי אֲנִי אֶתְכֶם בַּיָּד נְטוּיָה וּבְזִרְוֹעַ חֲזָקָה וּבְאַף וּבַחֲמָה וּבִקְצָף גָּדוֹל:</p>	<p>And I myself will fight you with an outstretched hand and with a strong arm, and with anger, and with fury, and with great wrath.</p>	
Jer 21:6	<p>וְהִכִּיתִי אֶת-יֹשְׁבֵי הָעִיר הַזֹּאת וְאֶת-הָאָדָם וְאֶת-הַבְּהֵמָה בְּדַבַּר גָּדוֹל יָמָתוֹ:</p>	<p>And I will strike the inhabitants of this city, both man and beast. They will die in a great plague.</p>	
Jer 21:7	<p>וְאַחֲרֵי־כֵן נֹאֵם-יְהוָה אֶתֶּן אֶת-צְדָקְיָהוּ מֶלֶךְ-יְהוּדָה וְאֶת-עַבְדָּיו   וְאֶת-הָעָם וְאֶת-הַנְּשֹׂאִים בְּעִיר הַזֹּאת מִן-הַדָּבָר   מִן-הַחֶרֶב וּמִן-הָרֶעֶב בְּיַד נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל וּבְיַד אִיבֵיהֶם וּבְיַד מִבְקָשֵׁי נַפְשָׁם וְהֶכֶם לְפִי-חֶרֶב לְאִיחּוּס עֲלֵיהֶם וְלֹא יַחֲמַל וְלֹא יִרְחַם:</p>	<p>And after that, says the LORD, I will deliver Zedekiah king of Judah and his servants, and the people, and those remaining in this city after the plague, after the sword, and after the famine, into the hand of Nebuchadrezzar king of Babylon, into the hand of their enemies and into the hand of those seeking their life, and he will strike them with the edge of the sword. He will not spare them, and he will not pity, and he will not show compassion.»</p>	<p>after (3x) ← <i>from</i>. life ← <i>soul</i>.</p>
Jer 21:8	<p>וְאַל-הָעָם הַזֶּה תֹּאמַר כֹּה אָמַר יְהוָה הֲנִי נָתַן לְפָנֵיכֶם אֶת-דֶּרֶךְ הַחַיִּים וְאֶת-דֶּרֶךְ הַמָּוֶת:</p>	<p>And you will say to this people, ‘This <i>is what</i> the LORD says: ‘I am about to place before you the way of life and the way of death.</p>	<p>this <i>is what</i> ← <i>thus</i>. I am about to ← <i>behold me</i>.</p>
Jer 21:9	<p>הַיֹּשֵׁב בְּעִיר הַזֹּאת יָמוּת בַּחֶרֶב וּבָרֶעֶב וּבַדָּבָר וְהַיּוֹצֵא וְנָפַל עַל-הַכַּשְׂדִּים הַצָּרִים עֲלֵיכֶם *יַחִיָּה* וְחָיָה וְהַיִּתְהַלּוּ נַפְשׁוֹ לְשָׁלָל:</p>	<p>He who remains in this city will die by the sword and by famine and by the plague, but he who goes out and falls into <i>the hands</i> of the Chaldeans who are besieging you <i>will live</i>, and his life will be his spoil.</p>	<p>will live: the <i>ketiv</i> and <i>qere</i> are different forms of the same word, with the same meaning. life ← <i>soul</i>.</p>

Jer 21:10	כִּי שָׂמַתִּי פָנַי בְּעֵיר הַזֹּאת לְרָעָה וְלֹא לְטוֹבָה נְאֻם־יְהוָה בְּיַד־מֶלֶךְ בָּבֶל תִּנְתֵּן וּשְׂרָפָה בְּאֵשׁ: ס	For I have set my face against this city <i>with a view to its</i> detriment and not to <i>its</i> benefit, says the LORD. It will be delivered into the hand of the king of Babylon, and he will burn it with fire.» ’	
Jer 21:11	וּלְבֵית מֶלֶךְ יְהוּדָה שָׁמְעוּ דְּבַר־יְהוָה:	And as for the house of the king of Judah, hear the word of the LORD.	
Jer 21:12	בַּיִת דָּוִד כֹּה אָמַר יְהוָה דִּינֹו לְבַקֵּר מִשְׁפָּט וְהִצִּילֹו גְזוּל מִיַּד עוֹשֵׂק פְּזֹת־צֶאֱ כֹאֵשׁ חַמָּתִי וּבַעֲרָה וְאִין מְכַבָּה מִפְּנֵי רָע *מַעֲלָלֵיהֶם **מַעֲלָלֵיכֶם:	‘O house of David, <u>this is what</u> the LORD says: «Administer justice in the morning, And deliver him <i>who has</i> <i>been</i> plundered from the oppressor, So that my fury does not go forth like fire And burn with no-one to extinguish <i>it</i> , Because of the evil of {K: <u>their</u> } [Q: your] deeds.	their: AV differs, taking the <i>qeré</i> ( <i>your</i> ). <hr/> this is what ← <i>thus</i> .
Jer 21:13	הִנְנִי אֵלֶיךָ יֹשֶׁבֶת הָעֵמֶק צוֹר הַמִּישֵׁר נְאֻם־יְהוָה הָאֲמָרִים מִי־יַחַת עָלֵינוּ וּמִי יָבֹוא בְּמַעוֹנוֹתֵינוּ:	<u>I am</u> here against you, <u>You</u> who inhabit the valley <u>And the rock</u> of the plain, Says the LORD – <i>Against you</i> who say, «Who <i>can</i> descend on us, And who will come to our dwelling places?»	<u>I am</u> here ← <i>behold me</i> . <hr/> the rock of the plain: i.e. <i>Zion</i> [CB].
Jer 21:14	וּפָקַדְתִּי עֲלֵיכֶם כַּפְרֵי מַעֲלָלֵיכֶם נְאֻם־יְהוָה וְהִצִּיתִי אֵשׁ בְּיַעַרָּהּ וְאָכְלָהּ כָּל־סְבִיבֶיהָ: ס	But I will visit you according to the fruit of your deeds, Says the LORD, And I will light a fire in <u>her</u> forest, And it will consume all <u>her</u> surrounding area.» ’	her ... her: i.e. <i>Judah's</i> (Jer 21:11), or perhaps <i>of the area</i> <i>around Jerusalem</i> .
Jer 22:1	כֹּה אָמַר יְהוָה רֵד בֵּית־מֶלֶךְ יְהוּדָה וּדְבַרְתָּ שָׁם אֶת־הַדְּבָר הַזֶּה:	<u>This is what</u> the LORD says: “Go <u>down to</u> the house of the king of Judah, and speak <u>these words</u> there,	<u>this is what</u> ← <i>thus</i> . <hr/> <u>these words</u> ← <i>this word / thing</i> .
Jer 22:2	וְאָמַרְתָּ שְׁמַע דְּבַר־יְהוָה מֶלֶךְ יְהוּדָה הַיֹּשֵׁב עַל־כִּסֵּא דָוִד אַתָּה וְעַבְדֶּיךָ וְעַמְּךָ הַבָּאִים בְּשַׁעְרֵי הָאֵלֶּה: ס	and say, ‘Hear the word of the LORD, O king of Judah, <i>you</i> who sit on the throne of David, <i>you</i> and your servants and your people who come through these gates.	

Jer 22:3	כֹּה ׀ אָמַר יְהוָה עֲשׂוּ מִשְׁפָּט וְצִדְקָה וְהַצִּילוּ גְזוּל מִיַּד עֲשׂוּק וְגֵר יְתוֹם וְאַלְמָנָה אַל־תִּגְדּוּ אֶל־תַּחֲמָסוּ וְדַם נָקִי אַל־תִּשְׁפְּכוּ בַּמָּקוֹם הַזֶּה:	This <i>is what</i> the LORD says: «Administer justice and righteousness, and deliver him <i>who has been</i> plundered from the hand of the oppressor, and do not drive out <i>or</i> do violence to the foreigner, orphan, or widow. And do not shed innocent blood in this place.	this <i>is what</i> ← <i>thus</i> .
Jer 22:4	כִּי אִם־עֲשׂוּ תַעֲשׂוּ אֶת־הַדְּבָר הַזֶּה וּבָאוּ בְשַׁעְרֵי הַבַּיִת הַזֶּה מְלָכִים יֹשְׁבִים לְדָוִד עַל־כִּסְאוֹ רֹכְבִים בְּרֶכֶב וּבִסּוּסִים הוּא *וְעַבְדוּ *וְעַבְדֵי וְעַמּוֹ:	For if you <u>diligently do</u> this thing, then kings will enter through the gates of this house, sitting on the throne of David, riding in chariots and on horses, each and his {Q: servants} [K: servant], and his people.	diligently do: infinitive absolute.  each ← <i>he</i> , standing for <i>each</i> <i>king</i> .
Jer 22:5	וְאִם לֹא תִשְׁמָעוּ אֶת־הַדְּבָרִים הָאֵלֶּה בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי־לְחָרְבָה יִהְיֶה הַבַּיִת הַזֶּה: ס	But if you do not heed these things, I have sworn by myself, says the LORD, that this house will become a ruin.»	but: adversative use of the <i>vav</i> .
Jer 22:6	כִּי־כֹה ׀ אָמַר יְהוָה עַל־בַּיִת מִלְדָּה יְהוּדָה גִלְעָד אֶתָּה לִי רֹאשׁ הַלְּבָנוֹן אִם־לֹא אֲשִׁיתֶךָ מְדָבָר עָרִים לֹא *נוֹשְׁבָה **נוֹשְׁבוֹ:	For this <i>is what</i> the LORD says to the house of the king of Judah: «You <u>are</u> Gilead to me – The summit of Lebanon – <i>But I will certainly</i> make you a desert – Cities <i>which</i> are not inhabited.	are not inhabited: the <i>ketiv</i> is discordant (feminine singular), perhaps indicating <i>each</i> .  this <i>is what</i> ← <i>thus</i> .  Gilead: see Gen 31:21.  I will certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Jer 22:7	וְקִדַּשְׁתִּי עָלֶיךָ מִשְׁחָתִים אִישׁ וְכַלְיוֹ וְכִרְתוֹ מִבְּחַר אֲרָזֶיךָ וְהַפִּילוּ עַל־הָאֵשׁ:	And I will consecrate destroyers against you – Each <i>one</i> and his weapons – And they will cut your choice cedars down And <u>consign</u> <i>them</i> to the fire.	cedars: standing for <i>houses</i> made from them [CB].  consign ← <i>fell</i> ; <i>assign</i> .
Jer 22:8	וְעָבְרוּ גוֹיִם רַבִּים עַל הָעִיר הַזֹּאת וְאָמְרוּ אִישׁ אֶל־רֵעֵהוּ עַל־מָה עָשָׂה יְהוָה כֹּכָה לָעִיר הַגְּדוֹלָה הַזֹּאת:	Many nations will pass by this city, and they will say to one another, «Why has the LORD done <u>this</u> to this great city?»	this ← <i>thus</i> .
Jer 22:9	וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת־בְּרִית יְהוָה אֱלֹהֵיהֶם וַיִּשְׁתַּחֲוּוּ לֵאלֹהִים אֲחֵרִים וַיַּעֲבֹדוּם: ס	And they will say, «Because they forsook the covenant of the LORD their God, and they worshipped other gods and served them.»	

Jer 22:10	<p>אֶל־תִּבְכּוּ לְמַת וְאֶל־תִּגְדּוּ לוֹ  בְּכּוּ בְכוּ לְהֵלֶךְ כִּי לֹא יָשׁוּב  עוֹד וּרְאֵה אֶת־אֶרֶץ מוֹלַדְתּוֹ:  ס</p>	<p>Do not weep for him <i>who</i> is  dead,  And do not bemoan him;  Weep profusely <i>rather</i>  For him who goes <i>away</i>,  For he will not return again  Or see his native land.»</p>	<p>weep profusely: infinitive  absolute.</p>
Jer 22:11	<p>כִּי כֹה אָמַר־יְהוָה אֱלֹהֵי שְׁלֹם  בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה  הַמֶּלֶךְ תַּחַת יֹאשִׁיָּהוּ אָבִיו  אֲשֶׁר יֵצֵא מִן־הַמָּקוֹם הַזֶּה  לֹא־יָשׁוּב שָׁם עוֹד:</p>	<p>For this <i>is what</i> the LORD says to  Shallum the son of Josiah, the  king of Judah, who was reigning  in place of Josiah his father, who  went out of this place: «He will  not return there any more.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Jer 22:12	<p>כִּי בַמָּקוֹם אֲשֶׁר־הִגְלוּ אֹתוֹ  שָׁם יָמוּת וְאֶת־הָאָרֶץ הַזֹּאת  לֹא־יִרְאֶה עוֹד: ס</p>	<p>For the place to which they  deport him <i>is</i> where he will die,  and he will no longer see this  country.</p>	
Jer 22:13	<p>הוּא בָנָה בֵּיתוֹ בְּלֹא־צֶדֶק  וְעַל־יִזְוֵי בְּלֹא מִשְׁפָּט בְּרִיעָהוּ  יַעֲבֹד חֲנָם וּפְעָלוֹ לֹא יִתֶּן־לוֹ:</p>	<p>Woe to him <i>who</i> builds his  house on an unrighteous  <i>basis</i>,  And his upper rooms in an  unjust <i>way</i>,  With his neighbour working  for nothing,  And not giving him his  wages,</p>	
Jer 22:14	<p>הָאָמַר אֶבְנֶה־לִּי בַּיִת מְדוֹת  וְעַל־יִזְוֵי מְרוֹחִים וְקָרַע לוֹ  חַלּוֹנָי וְסָפּוֹן בָּאָרֶז וּמִשׁוֹחַ  בְּשֹׁשֶׁר:</p>	<p>Who says,  «I will build myself a vast  house,  And spacious upper rooms.»  And he cuts himself out  windows,  And <i>it is</i> panelled with  cedar,  And <i>it is</i> painted with red  ochre.</p>	<p>a vast house ← <i>a house of  measures</i>.  painted ← <i>anointed</i>, expressed  by an infinitive absolute.</p>
Jer 22:15	<p>הֲתִמְלֹךְ כִּי אַתָּה מִתְחַרָּה  בָּאָרֶז אָבִיד הֲלוֹא אָכַל  וְשָׁתָה וְעָשָׂה מִשְׁפָּט וְצִדְקָה  אִז טוֹב לוֹ:</p>	<p>Will you reign  Because you are zealous  about cedar?  Did your father not eat and  drink  And administer justice and  righteousness,  And then <i>things went</i> well  with him?</p>	<p>are zealous: <i>tiphel</i> stem-  formation, but it could be re-  pointed to <i>hithpael</i>. AV differs  (<i>closest thyself</i>).</p>
Jer 22:16	<p>דָּן דִּין־עָנִי וְאֶבְיוֹן אִז טוֹב  הֲלוֹא־הִיא הִדְעַת אֹתִי  נְאֻם־יְהוָה:</p>	<p>He defended the interest of  the poor and the needy,  Then <i>it went well with him</i>.  <i>Is</i> this not knowing me?  Says the LORD.</p>	

Jer 22:17	<p>כִּי אֵין עֵינֶיךָ וְלִבְךָ כִּי אִם-עַל-בְּצֻעֶךָ וְעַל דַּם-הַנֶּקֶל לְשִׁפּוֹךְ וְעַל-הַעֲשָׂק וְעַל-הַמְרוּצָה לְעֵשׂוֹת: ס</p>	<p>For your eyes and your heart <i>Are set</i> on nothing but personal profit And on shedding the blood of the innocent And on oppression and on inflicting ill-treatment.»</p>	<p>personal ← <i>your</i>.</p> <hr/> <p>on shedding ... inflicting: gerundial use of the infinitive.</p> <hr/> <p>inflicting ← <i>doing</i>.</p>
Jer 22:18	<p>לָכֵן כֹּה-אָמַר יְהוָה אֶל-יְהוֹיָקִים בֶּן-יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה לֹא-יִסְפְּדוּ לוֹ הוּא אָחִי וְהוּא אָחֹת לֹא-יִסְפְּדוּ לוֹ הוּא אָדוֹן וְהוּא הִדָּה:</p>	<p>That <i>is</i> why <i>this is what</i> the LORD says concerning Jehoiakim the son of Josiah, the king of Judah: «They shall not mourn for him, <i>saying</i>, «Alas, my brother», And, «Alas, sister.» They shall not mourn for him <i>saying</i>, «Alas, lord», Or, «Alas for his illustriousness.»</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Jer 22:19	<p>קְבוּרַת חֲמֹר יִקָּבֵר סָחוּב וְהִשְׁלָךְ מֵהַלְאָה לְשַׁעְרֵי יְרוּשָׁלַם: ס</p>	<p>He will be buried <i>with</i> the burial of a donkey, <i>Which they drag and cast down</i> Beyond the gates of Jerusalem.</p>	<p>drag and cast down: both infinitive absolute in the role of finite verbs.</p>
Jer 22:20	<p>עֲלֵי הַלְבָנוֹן וְצַעֲקֵי וּבְבִשְׁן תַּנִּי קוֹלְךָ וְצַעֲקֵי מֵעֲבָרִים כִּי נִשְׁבְּרוּ כָל-מֵאֵהֶבִיךָ:</p>	<p>Go up <i>to</i> Lebanon and cry out, And <i>raise</i> your voice in Bashan, And cry out from Abarim, For all your lovers have been <i>routed</i>.</p>	<p>raise ← <i>give</i>.</p> <hr/> <p>Bashan ← <i>the Bashan</i>.</p> <hr/> <p>Abarim: as in Num 27:12, Num 33:47, Deut 32:49. AV differs (<i>passages</i>).</p> <hr/> <p>routed ← <i>broken</i>.</p> <hr/> <p>All the imperatives are ↗</p>
Jer 22:21	<p>דִּבַּרְתִּי אֵלֶיךָ בְּשִׁלוֹתֶיךָ אָמַרְתָּ לֹא אֲשַׁמַּע זֶה דְרָכְךָ מִנְעוּרֶיךָ כִּי לֹא-שָׁמַעַתָּ בְּקוֹלִי:</p>	<p>I spoke to you in your time at ease, <i>But</i> you said, «I will not hear.» This <i>has been</i> your way since your youth, For you have not heeded my voice.</p>	<p>↳ feminine singular, referring to Jerusalem or Judah. This continues up to Jer 22:23.</p>
Jer 22:22	<p>כָּל-רֵעֶיךָ תִרְעָה-רוּחַ וּמֵאֵהֶבִיךָ בְּשִׁבֵי יִלְכוּ כִּי אֲז תִבְשִׁי וְנִכְלַמְתָּ מִכָּל רַעְתָּךְ:</p>	<p>The wind will <i>consume</i> all your shepherds, And your lovers will go into captivity, For then you will be put to shame, And you will suffer ignominy Because of all your wickedness.</p>	<p>consume: or <i>feed, pasture</i>, the opposite sense, but with the same result. The word is in a Hebrew “OVS” (object-verb- subject) sentence.</p>



Jer 22:23	*ישבתי **ישבת בלבנון *מקננתי **מקננת בארזים מה־נחנת בבאלך חבלים חיל בילדה:	<i>You who</i> live in <u>Lebanon</u> , <i>Who</i> have had your nest built in the cedars, How pitiable you are When the pangs come upon you – The throes as of <i>a woman</i> giving birth.	<i>you who</i> live ... <i>who</i> have had your nest built: the <i>ketiv</i> forms have perhaps an early case ending; see [Ges-HG] §90n. Compare Jer 10:17.  Lebanon: standing for the houses built of Lebanese timber.
Jer 22:24	חי־אני נאם־יהוה כי אם־יהיה כניהו בן־יהויקים מלך יהודה תותם עליך ימיני כי משם אתקנך:	As I live, says the LORD, even if <u>Coniah</u> the son of Jehoiakim, the king of Judah, were a signet on my right hand, I would still pluck <u>you off it</u> .	Coniah: an abbreviated form of <i>Jeconiah</i> , another name of <i>Jehoiachin</i> .  you: a change from third to second grammatical person. Compare Lev 1:3, Num 15:9, Isa 33:1 etc.  off it ← <i>from there</i> .
Jer 22:25	ונתתיך ביד מבקשי נפשך וביד אשר־אתה יגור מפניהם וביד נבוכדראצר מלך־בבל וביד הכשדים:	And I will deliver you into the hand of those who seek your <u>life</u> , and into the hand of <i>those</i> whose presence you fear, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.	life ← <i>soul</i> .
Jer 22:26	והטלתי אתך ואת־אמך אשר ילדתך על הארץ אחרת אשר לא־ילדתם שם ושם תמותו:	And I will cast you out, and your mother who gave birth to you, to another land where you were not born, and you will die there.	
Jer 22:27	ועל־הארץ אשר־הם מונשאים את־נפשם לשוב שם שמה לא ישובו: ם	And to a land where they will <u>set</u> their <u>heart</u> on returning, <i>but</i> they will not return <u>to it</u> .	set ← <i>lift</i> .  heart ← <i>soul</i> .  to it ← <i>to there</i> .
Jer 22:28	העצב נבזה נפוצ האיש הזה כניהו אם־כלי אין חפץ בו מדוע הוטלו הוא וזרעו והשלו על־הארץ אשר לא־ידעו:	<i>Is</i> this man Coniah <i>not</i> a despicable smashed piece of earthenware? Or a vessel which <i>has</i> <u>nothing attractive about</u> <u>it</u> ? Why have he and his seed been cast out And ejected into a land Which they have not known?»	nothing attractive about it ← <i>no delight in it</i> .
Jer 22:29	ארץ ארץ ארץ שמעי דבר־יהוה: ם	<i>O</i> earth, earth, earth, Hear the word of the LORD.	

Jer 22:30	<p>כֹּה אָמַר יְהוָה כְּתָבוּ אֶת־הָאִישׁ הַזֶּה עֲרִירִי גִבֹּר לֹא־יִצְלַח בְּיָמָיו כִּי לֹא יִצְלַח מִזְרְעוֹ אִישׁ יֹשֵׁב עַל־כִּסֵּא דָּוִד וּמִשְׁל עוֹד בְּיְהוּדָה:</p>	<p>This <i>is what</i> the LORD says: «Record this man as childless – A man <i>who</i> will not prosper in his days – For none of his seed will prosper, <i>Neither as</i> a man sitting on the throne of David, Nor a ruler in Judah any more.» ’ ”</p>	<p>this <i>is what</i> ← <i>thus</i>.  record ← <i>write</i>.  Jeconiah had descendants, listed in Matt 1:12 - Matt 1:16, who all had a <i>legal</i> right to the throne, but they were barred from exercising it. Joseph (Matt 1:16) passed ↪</p>
Jer 23:1	<p>הוּי רְעִים מְאַבְדִים וּמַפְצִים אֶת־צֹאן מִרְעִיתִי נְאֻם־יְהוָה:</p>	<p>“Woe to the shepherds <i>who</i> are destroying and scattering the sheep of my <u>flock</u>, says the LORD.”</p>	<p>↳ the right to the throne to his legal, but not biological, son Jesus Christ, who, not being the biological descendant of Jeconiah, was not barred from ↪  flock ← <i>pasturing</i>.</p>
Jer 23:2	<p>לִכֵּן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עַל־הָרְעִים הָרְעִים אֶת־עַמִּי אַתֶּם הַפְצַתֶם אֶת־צֹאנִי וַתִּדְחֹם וְלֹא פָקַדְתֶּם אֶתֶם הַגְּנִי פָקַד עֲלֵיכֶם אֶת־רַע מַעַלְלֵיכֶם נְאֻם־יְהוָה:</p>	<p>That <i>is why this is what</i> the LORD God of Israel says against the shepherds who shepherd my people: “You have scattered my sheep and driven them out, and you have not <u>taken care</u> of them. I am about to <u>appoint</u> over you the evil of your deeds, says the LORD.</p>	<p>↳ the throne. Christ's biological genealogy from David comes through Mary. See Luke 3:23 - 31.  this <i>is what</i> ← <i>thus</i>.  taken care ... appoint: from the same verb in Hebrew.  I am about to ← <i>behold me</i>.</p>
Jer 23:3	<p>וְאֲנִי אֶקְבֹּץ אֶת־שְׂאֵרֵי צֹאנִי מִכָּל הָאֲרָצוֹת אֲשֶׁר־הִדַּחְתִּי אֶתֶם שָׁם וְהִשְׁבַּתִּי אֶתְהֵן עַל־נֹהֶן וּפְרוּ וּרְבוּ:</p>	<p>And I will gather the remainder of my sheep from all the countries into which I have driven them, and I will bring them back to their pasture, and they will be fruitful and multiply.</p>	
Jer 23:4	<p>וְהִקְמַתִּי עֲלֵיהֶם רְעִים וּרְעוּם וְלֹא־יִירָאוּ עוֹד וְלֹא־יִחַתּוּ וְלֹא יִפְקְדוּ נְאֻם־יְהוָה: ס</p>	<p>And I will set up shepherds over them, and they will shepherd them. And they will no longer fear, and they will not be afraid, and they will not be missing, says the LORD.</p>	
Jer 23:5	<p>הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְהִקְמַתִּי לְדָוִד צֶמַח צְדִיק וּמֶלֶךְ מְלֹךְ וְהִשְׁכִּיל וְעָשָׂה מִשְׁפָּט וְצִדְקָה בְּאֶרֶץ:</p>	<p>Behold, the days are coming, Says the LORD, When <b>I will raise a righteous branch to David</b>, And he will reign <i>as</i> king, And he will act wisely And administer justice and righteousness in the land.</p>	<p><b>John 7:42.</b>     Jer 33:14, Jer 33:15.</p>
Jer 23:6	<p>בְּיָמָיו תִּשְׁעַתְּ יְהוּדָה וַיִּשְׁרָאֵל יִשְׁכֹּן לְבֶטַח וְזֶה־שְׁמוֹ אֲשֶׁר־יִקְרָאוּ יְהוָה   צְדִקְנוֹ: ס</p>	<p>In his days Judah will be saved, And Israel will dwell securely, And this <i>is</i> his name by which <u>he will be called</u>: The LORD our Righteousness.</p>	<p>   Jer 33:16.  he will be called ← <i>one will call him</i>.  Note how both the speaker (see previous verse) and the branch are called <i>the LORD</i> (יהוה, <i>Jehovah / Yahveh</i>), showing ↪</p>

Jer 23:7	<p>לְכֹן הַנְּהַיִמִּים בָּאִים נְאֻם־יְהוָה וְלֹא־יֹאמְרוּ עוֹד חַי־יְהוָה אֲשֶׁר הֶעֱלָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם:</p>	<p>Therefore behold, the days are coming, says the LORD, when they will no longer say, ‘As the LORD lives, who brought the sons of Israel up out of the land of Egypt’,</p>	<p>↳ the deity of the Messiah. Also, the fact that the branch provides righteousness is consistent with imputed righteousness (by faith) not by works.</p> <hr/> <p>   Jer 16:14.</p>
Jer 23:8	<p>כִּי אִם־חַי־יְהוָה אֲשֶׁר הֶעֱלָה וְאֲשֶׁר הֵבִיא אֶת־זָרַע בֵּית יִשְׂרָאֵל מֵאֶרֶץ צְפוֹנָה וּמִכָּל הָאֲרָצוֹת אֲשֶׁר הִדְחַתִּים שָׁם וַיֵּשְׁבוּ עַל־אֲדָמָתָם: ס</p>	<p>but rather, ‘As the LORD lives, who brought up and who brought in the seed of the house of Israel from the land of the north, and from all the lands into which I had driven them, and they will dwell on their own land.’ ”</p>	<p>   Jer 16:15.</p>
Jer 23:9	<p>לְנִבְאִים נִשְׁבַּר לִבִּי בְקִרְבִּי רָחַפוּ כָּל־עַצְמוֹתַי הִלִּיתִי כְּאִישׁ שׂוֹר וְכַגִּבֵּר עִבְרוּ יַיִן מִפְּנֵי יְהוָה וּמִפְּנֵי דְבָרֵי קִדְשׁוֹ:</p>	<p>As for the prophets, my heart inside me is broken; All my bones tremble. I am like a drunkard And like a man <i>whom</i> wine has overcome, Because of the LORD And because of his holy words.</p>	<p>his holy words ← <i>the words of his holiness.</i></p>
Jer 23:10	<p>כִּי מִנְאֻפִּים מְלֵאָה הָאֲרֶץ כִּי־מִפְּנֵי אֱלֹהִים אָבְלָה הָאֲרֶץ יִבְשׁוּ נְאוֹת מִדְּבַר וַתְּהִי מְרוֹצָתָם רָעָה וּגְבוּרָתָם לֹא־כֹן:</p>	<p>For the land is full of adulterers, For on account of a curse, The land is mourning. The places of pasturage in the desert have dried up. And <u>their oppression</u> is evil, And their boldness <u>is out of place</u>.</p>	<p>their oppression: i.e. <i>the oppression of the false prophets</i> [CB].</p> <hr/> <p>out of place ← <i>not right.</i></p>
Jer 23:11	<p>כִּי־גַם־נְבִיאֵי גַם־כֹּהֵן חָנְפוּ גַם־בְּבֵיתִי מִצְאָתִי רָעַתָם נְאֻם־יְהוָה:</p>	<p>“For both prophet and priest have become profaned. Even in my house I have found their evil, Says the LORD,</p>	
Jer 23:12	<p>לְכֹן יִהְיֶה דְרָפָם לָהֶם כַּחֲלָקִלְקוֹת בְּאֶפְלָה יִדְחוּ וְנָפְלוּ בָּהּ כִּי־אָבִיא עֲלֵיהֶם רָעָה שְׁנַת פְּקֻדָּתָם נְאֻם־יְהוָה:</p>	<p>Which <i>is</i> why their way will be like slippery places for them in <i>pitch dark</i>. They will be pushed down And will fall in it. For I will bring trouble on them – The year of their visitation – Says the LORD.</p>	<p><i>pitch dark</i> ← <i>thick darkness</i> [AnLx].</p>
Jer 23:13	<p>וּבְנִבְיָאֵי שְׁמֶרוֹן רָאִיתִי תַפְלָה הַנִּבְאִים בִּבְעַל וַיִּתְּעוּ אֶת־עַמִּי אֶת־יִשְׂרָאֵל: ס</p>	<p>And among the prophets of Samaria, I have seen superstition. They have prophesied by Baal; They have misled my people Israel.</p>	

Jer 23:14	<p>וּבְנֵי יְרוּשָׁלַם רְאִיתִי  שְׁעָרוֹתַי נֶאֱזָפוּ וְהַלֵּךְ בְּשִׁקְרָה  וַחֲזָקוּ יָדֵי מְרֻעִים לְבַלְתִּי-שָׁבוּ  אִישׁ מִרְעֵתוֹ הַיּוֹלֵלִי כָלָם  כְּסֹדִים וַיִּשְׁבְּיָהּ כַּעֲמֹרָה: ס</p>	<p>And among the prophets of Jerusalem,  I have seen a horrible <i>thing</i>.  <i>They</i> commit adultery and walk in falsehood,  And they strengthen the hands of those <i>who</i> do wrong,  So that <u>no-one</u> turns away from his evil.  They are all like Sodom,  And its inhabitants <i>are</i> like Gomorrah to me.</p>	<p><i>they</i> commit adultery ... walk: both infinitive absolute in the role of finite verbs.</p> <hr/> <p>no-one ← <i>not a man</i>.</p>
Jer 23:15	<p>לָכֵן כֹּה-אָמַר יְהוָה צְבָאוֹת  עַל-הַנְּבִאִים הַנְּנִי מֵאֲכִיל  אוֹתָם לְעֵנָה וְהַשְׁקֵתִים  מִי־רֹאשׁ כִּי מֵאֵת נְבִיאֵי  יְרוּשָׁלַם יֵצֵא חֲנֹפֶה  לְכָל-הָאָרֶץ: פ</p>	<p>That <i>is</i> why <u>this is what</u> the LORD of hosts says against the prophets:  ‘I am about to feed them with wormwood  And to give them hemlock water to drink,  For profanity from the prophets of Jerusalem  Has pervaded the whole of the land.’ ”</p>	<p>this <i>is</i> what ← <i>thus</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p> <hr/> <p>pervaded ← <i>gone out into</i>.</p>
Jer 23:16	<p>כֹּה-אָמַר יְהוָה צְבָאוֹת  אֶל-תִּשְׁמְעוּ עַל-דִּבְרֵי  הַנְּבִאִים הַנְּבִאִים לָכֶם  מִהַבְּלִים הֵמָּה אֲתַכֶּם חֲזוֹן  לְבָבְכֶם יְדַבְּרוּ לֹא מִפִּי יְהוָה:</p>	<p><u>This is what</u> the LORD of hosts says:  “Do not listen to the words of the prophets who prophesy to you.  They are causing you to act vainly;  They speak the vision of their <i>own</i> heart,  Not from the mouth of the LORD.</p>	<p>this <i>is</i> what ← <i>thus</i>.</p>
Jer 23:17	<p>אֹמְרִים אָמוֹר לְמִנְאֲצֵי דִבְרָר  יְהוָה שָׁלוֹם יְהִי לָכֶם וְכָל  הַלֵּךְ בְּשִׁרְרוֹת לְבוֹ אָמְרוּ  לֹא-תָבוֹא עֲלֵיכֶם רָעָה:</p>	<p>They <u>gravely</u> say to those who despise me,  ‘The LORD has said,  «You will have peace.» ’  And <i>to everyone who</i> walks in the obstinacy of his heart, they say,  ‘No harm will come over you.’ ”</p>	<p>gravely say: infinitive absolute.</p>
Jer 23:18	<p>כִּי מִי עָמַד בְּסוּד יְהוָה וַיִּרְא  וַיִּשְׁמַע אֶת-דִּבְרֵי מִי-הַקְּשִׁיב  *דַּבְּרִי *דִּבְרוּ וַיִּשְׁמַע: ס</p>	<p>For who has stood in <u>consultation with</u> the LORD  And seen and heard his word?  Who has listened to {Q: his word} [K: my word]  And heard <i>it</i>?</p>	<p>The <i>ketiv</i> / <i>qere</i> issue is a <i>yod</i> / <i>vav</i> issue. The <i>ketiv</i> reading would require placing the sentence in quotes, as then it is the LORD speaking.</p> <hr/> <p>consultation with: see Jer 23:22.</p>
Jer 23:19	<p>הִנֵּה   סַעֲרַת יְהוָה חֲמָה  יֵצֵא וְסַעַר מִתְחַלֵּל עָלָי  רָאשׁ רְשָׁעִים יַחֲוֹל:</p>	<p>Behold the LORD's storm.  Fury has gone out,  And a storm is breaking out;  It will rage on the head of the wicked.</p>	

Jer 23:20	לֹא יִשׁוּב אֶפְי־יְהוָה עַד־עֲשׂוֹתוֹ וְעַד־הִקְיָמוֹ מְזֻמּוֹת לְבָבוֹ בְּאַחֲרֵית הַיָּמִים תִּתְבּוֹנְנוּ בָּהּ בֵּינָה:	The LORD's anger will not relent Until he has carried out and until he has set up The purposes of his heart. In the last days You will consider it <u>assiduously</u> .	assiduously: AV differs somewhat ( <i>perfectly</i> ).
Jer 23:21	לֹא־שָׁלַחְתִּי אֶת־הַנְּבִאִים וְהֵם רָצוּ לֹא־דַבְּרֹתַי אֲלֵיהֶם וְהֵם נְבִאוּ:	“I did not send <i>these</i> prophets, <u>But</u> they ran. I did not speak to them, <u>But</u> they prophesied.	but (2x): adversative use of the vav.
Jer 23:22	וְאִם־עָמְדוּ בְּסוּדַי וַיִּשְׁמְעוּ דְּבָרֵי אֶת־עַמִּי וַיִּשְׁבוּם מִדְּרָכָם הָרָע וּמִרַע מַעַלְלֵיהֶם: ס	But if they had stood in <u>consultation with me</u> , Then <u>they would have</u> <u>proclaimed</u> my words to my people And turned them away from their evil way And from the wickedness of their deeds.	consultation with ← <i>consultation of</i> . Wider use of the construct state.  they would have proclaimed: AV differs, placing this in the protasis of the condition.
Jer 23:23	הֲאֵלֹהִי מִקְרֹב אֲנִי נְאֻם־יְהוָה וְלֹא אֵלֹהִי מֵרָחֵק:	<i>Am</i> I a God <i>who is</i> nearby, Says the LORD, And not a God <i>who is</i> far away?	
Jer 23:24	אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרַיִם וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־יְהוָה הֲלֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻם־יְהוָה:	If a man hides in secret places, Will I not see him? Says the LORD. Do I not fill the heavens And the earth? Says the LORD.”	
Jer 23:25	שָׁמַעְתִּי אֶת אֲשֶׁר־אָמְרוּ הַנְּבִאִים הַנְּבִאִים בְּשֵׁמי שֶׁקֶר לֵאמֹר חֲלַמְתִּי חֲלַמְתִּי:	“I have heard what the prophets have said, who prophesied falsely in my name and said, ‘I have had a dream, I have had a dream.’	
Jer 23:26	עַד־מָתַי הִיֵּשׁ בְּלֵב הַנְּבִאִים נְבִאֵי הַשֶּׁקֶר וּנְבִיאֵי תְרֻמַת לִבָּם:	How long will <i>this</i> be in the heart of the prophets who prophesy falsely, and <i>of</i> the prophets of the deceit of their heart?	
Jer 23:27	הַחֹשְׁבִים לְהִשְׁכִּיחַ אֶת־עַמִּי שְׁמִי בְּחִלּוּמָתָם אֲשֶׁר יִסְפְּרוּ אִישׁ לְרֵעֵהוּ כְּאֲשֶׁר שָׁכַחוּ אֲבוֹתָם אֶת־שְׁמִי בְּבַעַל:	– who think to cause my people to forget my name, by their dreams which each relates to his neighbour, <i>just</i> as their fathers forgot my name in <i>favour of</i> Baal.	

Jer 23:28	הַנְּבִיא אֲשֶׁר-אֶתּוֹ חִלּוֹם יִסְפֹּר חִלּוֹם וְאֲשֶׁר דִּבְרֵי אֶתּוֹ יְדַבֵּר דִּבְרֵי אֱמֶת מִה-לְתַבֵּן אֶת-הַבֵּר נְאֻם-יְהוָה:	Let the prophet who <i>has</i> a dream Relate the dream, And let him who <i>has</i> my word Relate my word <u>faithfully</u> . What <i>has</i> straw <i>Got to do</i> with the grain? Says the LORD.	faithfully ← <i>truth</i> . Adverbial use of a noun.
Jer 23:29	הֲלוֹא כֹה דִבְרֵי כְּאֵשׁ נְאֻם-יְהוָה וּכְפֶטֶיֶשׁ יִפְצֹץ סֶלַע: ס	<i>Is</i> my word not <u>therefore</u> like fire? Says the LORD, And like a hammer <i>Which can</i> shatter rock?	therefore ← <i>thus</i> .
Jer 23:30	לָכֵן הִנְנִי עַל-הַנְּבִאִים נְאֻם-יְהוָה מִגְנִבֵי דִבְרֵי אִישׁ מֵאֵת רֵעֵהוּ:	That <i>is why</i> I <u>am</u> quite against the prophets, says the LORD, who <u>steal</u> my words, each <i>one</i> from his neighbour.	I <u>am</u> quite ← <i>behold me</i> .  steal: the sense seems to be <i>oppose the true words and substitute false ones</i> . Perhaps translate <i>pervert</i> or <i>fabricate</i> .
Jer 23:31	הִנְנִי עַל-הַנְּבִיאִים נְאֻם-יְהוָה הַלִּקְחִים לְשׁוֹנָם וַיִּנְאֲמוּ נְאֻם:	I <u>am</u> quite against the prophets, says the LORD, who <u>wrest</u> their tongue and declare, ‘He says.’	I <u>am</u> quite ← <i>behold me</i> .  wrest ← <i>take, seize</i> .
Jer 23:32	הִנְנִי עַל-נְבִאֵי חִלְמוֹת שֶׁקֶר נְאֻם-יְהוָה וַיִּסְפְּרוּם וַיִּתְּעוּ אֶת-עַמִּי בְּשִׁקְרֵיהֶם וּבַפְחֲזוֹתָם וְאֲנֹכִי לֹא-שָׁלַחְתִּים וְלֹא צִוִּיתִים וְהוֹעִיל לֹא-יִוָּעִילוּ לְעַם-הַזֶּה נְאֻם-יְהוָה:	I <u>am</u> quite against those <i>who</i> prophesy false dreams, says the LORD, and <i>who</i> relate them and mislead my people with their lies and their <u>pretension</u> , when I did not send them and did not command them, and they have not <u>benefited</u> this people <u>at all</u> , says the LORD.	I <u>am</u> quite ← <i>behold me</i> .  pretension: or <i>rashness</i> .  benefited ... at all: infinitive absolute.
Jer 23:33	וְכִי-יִשְׁאַלְךָ הָעָם הַזֶּה אוֹ-הַנְּבִיא אוֹ-כֹהֵן לֵאמֹר מִה-מִשָּׂא יְהוָה וְאָמַרְתָּ אֲלֵיהֶם אֶת-מַה-מִּשָּׂא וְנִטְשֵׁתִי אֶתְכֶם נְאֻם-יְהוָה:	And if this people, or the prophet, or a priest, should <u>ask you</u> , ‘What <i>is</i> the oracle of the LORD’, then <u>you will say</u> to them, ‘What oracle? <u>That</u> I will <u>forsake you</u> ’, says the LORD.”	ask you ← <i>ask you saying</i> .  you will say ... forsake you: the first <i>you</i> is singular (i.e. <i>Jeremiah</i> ); the second is plural (i.e. <i>the false prophets</i> or <i>those who consult them</i> ). AV differs from the scoping of our quotation marks.  that: wider use of the <i>vav</i> .
Jer 23:34	וְהַנְּבִיא וְהַכֹּהֵן וְהָעָם אֲשֶׁר יֹאמַר מִשָּׂא יְהוָה וּפְקַדְתִּי עַל-הָאִישׁ הַהוּא וְעַל-בֵּיתוֹ:	“And <i>as for</i> the prophet and the priest and the people who say, ‘The oracle of the LORD’, I will <u>visit</u> that man and his household.	visit: i.e. <i>punish</i> .
Jer 23:35	כֹּה תֹאמְרוּ אִישׁ עַל-רֵעֵהוּ וְאִישׁ אֶל-אָחִיו מִה-עָנָה יְהוָה וּמִה-דִּבֶּר יְהוָה:	This <i>is what</i> you will be saying one to another, and a man to his brother: ‘What has the LORD answered?’ and, ‘What has the LORD said?’	this <i>is what</i> ← <i>thus</i> .

Jer 23:36	וּמִשָּׂא יְהוָה לֹא תִזְכְּרוּ-עוֹד כִּי הַמִּשָּׂא יִהְיֶה לְאִישׁ דְּבָרוֹ וְהִפַּכְתֶּם אֶת-דְּבָרֵי אֱלֹהִים חַיִּים יְהוָה צְבָאוֹת אֱלֹהֵינוּ:	And you will no longer call the oracle of the LORD to mind, for the oracle will be each <i>man's own</i> word, <u>for</u> you have overturned the words of the living God – the LORD of hosts our God.	for: causal use of the <i>vav</i> .
Jer 23:37	כֹּה תֹאמַר אֶל-הַנְּבִיא מָה-עָנָךְ יְהוָה וּמַה-דִּבַּר יְהוָה:	<i>This is what</i> you will say to the prophet: ‘What has the LORD answered you?’, and, ‘What has the LORD said?’	<i>this is what</i> ← <i>thus</i> .
Jer 23:38	וְאִם-מִשָּׂא יְהוָה תֹאמְרוּ לָכֵן כֹּה אָמַר יְהוָה יַעַן אֲמַרְכֶם אֶת-הַדְּבָר הַזֶּה מִשָּׂא יְהוָה וְאֶשְׁלַח אֵלֵיכֶם לֵאמֹר לֹא תֹאמְרוּ מִשָּׂא יְהוָה:	And if <u>you folk</u> say, ‘The oracle of the LORD’, then <i>this is what</i> the LORD will say: ‘Because of you saying <u>these words</u> : «The oracle of the LORD», when I had <i>word</i> sent to you and had said, «You shall not say, «The oracle of the LORD» »,	you folk: expressing the plural, referring to those addressed in Jer 23:33, applying up to the end of the chapter.  <i>this is what</i> ← <i>thus</i> .  <i>these words</i> ← <i>this word / thing</i> .
Jer 23:39	לָכֵן הִנְנִי וְנִשְׁיִתִּי אֶתְכֶם נִשָּׂא וְנִטְשֵׁתִי אֶתְכֶם וְאֶת-הָעִיר אֲשֶׁר נָתַתִּי לָכֶם וּלְאֲבוֹתֵיכֶם מֵעַל פָּנָי:	<u>because of that</u> , look, I will <u>utterly forget</u> you, and I will forsake you and the city which I gave you and your fathers, <i>leaving you</i> out of my presence.	because of that, look ← <i>therefore behold me</i> .  utterly forget: infinitive absolute.
Jer 23:40	וְנָתַתִּי עֲלֵיכֶם חֲרַפַּת עוֹלָם וּכְלָמוֹת עוֹלָם אֲשֶׁר לֹא תִשְׁכַּח: ס	And I will set over you an age-abiding reproach, and age-abiding ignominy, which will not be forgotten.’ ”	
Jer 24:1	הִרְאֵנִי יְהוָה וְהִנֵּה שְׁנֵי דוּדָאִי תְּאֵנִים מוּעָדִים לִפְנֵי הַיְכָל יְהוָה אַחֲרֵי הַגְּלוּת נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל אֶת-יְכַנְיָהוּ בֶן-יְהוֹיָקִים מֶלֶךְ-יְהוּדָה וְאֶת-שָׂרֵי יְהוּדָה וְאֶת-חַרְרָשׁ וְאֶת-הַמְּסַגְּרִים מִירוּשָׁלַם וַיְבֵאֵם בָּבֶל:	The LORD showed me <i>a vision</i> , and <u>there were</u> two baskets of figs <u>placed</u> before the temple of the LORD after Nebuchadrezzar king of Babylon had deported Jeconiah the son of Jehoiakim, the king of Judah, and the officers of Judah and the craftsmen and the blacksmiths, from Jerusalem, and he had brought them <i>to</i> Babylon.	there were ← <i>behold</i> .  <u>placed</u> ← <i>fixed</i> .  craftsmen ... blacksmiths ← <i>craftsman ... blacksmith</i> .
Jer 24:2	הַדּוּד אֶחָד תְּאֵנִים טֹבוֹת מְאֹד כִּתְּאֵנֵי הַבְּכּוֹרוֹת וְהַדּוּד אֶחָד תְּאֵנִים רָעוֹת מְאֹד אֲשֶׁר לֹא-תֵאכְלָנָה מִרְעַ: ס	One basket <i>was of</i> very good figs, like early figs, but the other basket <i>was of</i> very bad figs, which <i>could</i> not be eaten because of <i>their putridity</i> .	putridity ← <i>badness</i> .
Jer 24:3	וַיֹּאמֶר יְהוָה אֵלַי מֶה-אַתָּה רֹאה יְרַמְיָהוּ וְאָמַר תְּאֵנִים הַטְּאֵנִים הַטֹּבוֹת טֹבוֹת מְאֹד וְהַרְעוֹת רָעוֹת מְאֹד אֲשֶׁר לֹא-תֵאכְלָנָה מִרְעַ: פ	And the LORD said to me, “What do you see, Jeremiah?” And I said, “Figs. The good figs <i>are</i> very good, and the bad <i>ones are</i> very bad, and they <i>cannot</i> be eaten because of <i>their putridity</i> .”	putridity ← <i>badness</i> .

Jer 24:4	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל כַּתְּאֲנִים הַטְּבוֹת הָאֵלֶּה בְּן־אֲכִיר אֶת־גְּלוֹת יְהוּדָה אֲשֶׁר שְׁלַחְתִּי מִן־הַמָּקוֹם הַזֶּה אֶרֶץ כַּשְׂדִּים לְטוֹבָה:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Jer 24:5	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל כַּתְּאֲנִים הַטְּבוֹת הָאֵלֶּה בְּן־אֲכִיר אֶת־גְּלוֹת יְהוּדָה אֲשֶׁר שְׁלַחְתִּי מִן־הַמָּקוֹם הַזֶּה אֶרֶץ כַּשְׂדִּים לְטוֹבָה:	“This <i>is what</i> the LORD God of Israel says: ‘As these good figs <i>are</i> , so I will <u>take ownership</u> of the deportation of Judah, whom I will have sent out from this place to the land of the Chaldeans, for <i>their own good</i> .	this <i>is what</i> ← <i>thus</i> .  take ownership ← <i>recognize, acknowledge, have respect to</i> .
Jer 24:6	וּשְׁמַתִּי עֵינַי עֲלֵיהֶם לְטוֹבָה וְהִשְׁבַּתִּים עַל־הָאָרֶץ הַזֹּאת וּבְנִיתִים וְלֹא אֶהְרָס וּנְטַעְתִּים וְלֹא אֶתְּוֹשׁ:	And I will direct my eye to them for <i>their own good</i> , and I will bring them back to this land, and I will build them up, and not break <i>them</i> down, and I will plant them and not pluck <i>them</i> up.	
Jer 24:7	וְנָתַתִּי לָהֶם לֵב לְדַעַת אֹתִי כִּי אֲנִי יְהוָה וְהָיוּ לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים כִּי־יָשְׁבוּ אֵלַי בְּכָל־לִבָּם: ס	And I will give them a heart to know me, for I <i>am</i> the LORD, and they will be a people to me, and I will be God to them, when they return to me with all their heart.	
Jer 24:8	וּכְתָאֲנִים הַרְעוֹת אֲשֶׁר לֹא־תֹאכְלָנָה מִרַע כִּי־כָה   אָמַר יְהוָה בֶּן אֶתָּן אֶת־צִדְקִיהוּ מֶלֶךְ־יְהוּדָה וְאֶת־שָׂרָיו וְאֶת   שְׂאֲרֵית יְרוּשָׁלַם הַנֹּשְׂאִים בְּאֶרֶץ הַזֹּאת וְהַיֹּשְׁבִים בְּאֶרֶץ מִצְרַיִם:	And as the bad figs <i>are</i> , which <i>could</i> not be eaten because of <i>their putridity</i> , contrariwise <u>this <i>is what</i></u> the LORD says: «So I will hand over Zedekiah king of Judah, and his officers and the remainder of Jerusalem, <i>and</i> those who remain in this land, and those who are living in the land of Egypt,	putridity ← <i>badness</i> .  this <i>is what</i> ← <i>thus</i> .
Jer 24:9	וְנָתַתִּים לְזוּעָה *לְזוּעָה** לְזוּעָה לְרַעָה לְכָל מַמְלָכוֹת הָאָרֶץ לְחַרְפָּה וּלְמָשָׁל לְשִׁנְיָה וּלְקַלְלָה בְּכָל־הַמְּקוֹמוֹת אֲשֶׁר־אֲדִיחֶם שָׁם:	and I will make them <i>a target of</i> terror to <i>their detriment</i> , in all the kingdoms of the earth, <i>as a</i> reproach and a byword, and an <i>object of taunting</i> and of cursing, in all the places to which I will <u>drive</u> them.	terror: the <i>ketiv / qeré</i> issue is as in Jer 15:4. AV differs, taking the <i>ketiv</i> (to be removed).  drive ← <i>expel</i> .
Jer 24:10	וּשְׁלַחְתִּי בָם אֶת־הַחֶרֶב אֶת־הָרָעַב וְאֶת־הַדָּבָר עַד־תִּמָּם מֵעַל הָאָדָמָה אֲשֶׁר־נָתַתִּי לָהֶם וּלְאֲבוֹתֵיהֶם: פ	And I will send against them the sword, famine, and a <u>plague</u> , until they are consumed off the land which I gave to them and to their fathers.» ’”	a plague ← <i>the plague</i> .



Jer 25:1	הַדְּבָר אֲשֶׁר-הָיָה עַל-יְרֵמְיָהוּ עַל-כָּל-עַם יְהוּדָה בַּשָּׁנָה הַרְבֵּעִית לַיהוֹיָקִים בְּנֵי-יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הִיא הַשָּׁנָה הָרִאשׁוֹנִית לְנְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל:	The word which <u>came</u> to Jeremiah concerning the whole people of Judah in the fourth year of Jehoiakim the son of Josiah, the king of Judah – that <i>is</i> the first year of Nebuchadrezzar king of Babylon –	came ← <i>became</i> .
Jer 25:2	אֲשֶׁר דִּבֶּר יְרֵמְיָהוּ הַנְּבִיא עַל-כָּל-עַם יְהוּדָה וְאֵל כָּל-יֹשְׁבֵי יְרוּשָׁלַם לֵאמֹר:	which Jeremiah the prophet spoke to all the people of Judah, and to all the inhabitants of Jerusalem, when he said,	
Jer 25:3	מִן-שָׁלֹשׁ עָשָׂר שָׁנָה לִיֹאשִׁיָּהוּ בֶן-אָמוֹן מֶלֶךְ יְהוּדָה וְעַד   הַיּוֹם הַזֶּה זֶה שָׁלֹשׁ וְעֶשְׂרִים שָׁנָה הָיָה דְּבַר-יְהוָה אֵלַי וְאִדְבַר אֲלֵיכֶם אֲשֶׁבִים וְדַבַּר וְלֹא שָׁמַעְתֶּם:	“From the thirteenth year of Josiah the son of Amon, the king of Judah, up to this day, this twenty-third year, the word of the LORD has been <u>coming</u> to me, and I have spoken to you, <u>rising early</u> to speak, <u>but</u> you have not listened.	coming ← <i>becoming</i> .  rising early: infinitive absolute used adverbially.  but: adversative use of the <i>vav</i> .
Jer 25:4	וְשָׁלַח יְהוָה אֲלֵיכֶם אֶת-כָּל-עֲבָדָיו הַנְּבִאִים הַשְּׂבִים וְשָׁלַח וְלֹא שָׁמַעְתֶּם וְלֹא-הִטִּיתֶם אֶת-אָזְנוֹכֶם לִשְׁמֹעַ:	And the LORD sent all his servants the prophets to you, <u>rising early</u> and sending <i>them</i> , but you did not listen, and you did not incline your <u>ears</u> to hear,	rising early: infinitive absolute used adverbially.  ears ← <i>ear</i> . Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Jer 25:5	לֵאמֹר שׁוּבוּ-נָא אִישׁ מִדְּרָכּוֹ הָרָעָה וּמִרַע מַעַלְלֵיכֶם וּשְׁבוּ עַל-הָאָדָמָה אֲשֶׁר נָתַן יְהוָה לָכֶם וְלֹאבוֹתֵיכֶם לְמִן-עוֹלָם וְעַד-עוֹלָם:	while they said, ‘Do turn back, each <i>one</i> from his evil way, and from the evil of your deeds, and <u>live</u> on the land which the LORD gave to you and to your fathers, from age to age.	live ← <i> dwell</i> .
Jer 25:6	וְאַל-תֵּלְכוּ אַחֲרֵי אֱלֹהִים אַחֲרִים לְעַבְדָם וּלְהַשְׁתַּחֲוֹת לָהֶם וְלֹא-תִכְעִסוּ אוֹתִי בְּמַעֲשֵׂה יְדֵיכֶם וְלֹא אָרַע לָכֶם:	And do not walk after other gods, to serve them and to worship them, and do not provoke me to anger with the work of your hands, <u>so that</u> I do not bring trouble on you.	so that: purposive use of the <i>vav</i> .
Jer 25:7	וְלֹא-שָׁמַעְתֶּם אֵלַי נְאֻם-יְהוָה לְמַעַן *הַכְּעִסוּנִי *הַכְּעִסוּנִי בְּמַעֲשֵׂה יְדֵיכֶם לְרַע לָכֶם: ס	You did not listen to me, says the LORD, {Q: so provoking me} [K: so that they provoked me] to anger with the work of your hands, to your detriment.’ ”	
Jer 25:8	לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת יְעַן אֲשֶׁר לֹא-שָׁמַעְתֶּם אֶת-דְּבָרֵי:	Therefore <u>this is what</u> the LORD of hosts says: “Since you did not heed my words,	this <i>is what</i> ← <i>thus</i> .

Jer 25:9	הַנְּנִי שְׁלַח וְלִקְחֹתִי אֶת־כָּל־מִשְׁפְּחוֹת צָפוֹן נְאֻם־יְהוָה וְאֶל־נְבוּכַדְרֶעֶצַר מַלְדָּד־בְּבַל עַבְדִּי וְהַבְּאִתִּים עַל־הָאָרֶץ הַזֹּאת וְעַל־יְשֻׁבֵיהָ וְעַל כָּל־הַגּוֹיִם הָאֵלֶּה סָבִיב וְהַחְרַמְתִּים וְשַׁמְתִּים לְשִׁמָּה וְלִשְׂרָקָה וְלַחֲרָבוֹת עוֹלָם:	I am about to send <i>orders</i> and take all the families of the north, says the LORD, and to <i>send orders</i> to Nebuchadrezzar king of Babylon, my servant, and I will bring them against this land and against its inhabitants, and against all these peoples round about. And I will destroy them and make them a desolation and an <i>object of jeering</i> and age-abiding wastelands.	I am about to ← <i>behold me</i> . <hr/> <i>object of jeering</i> ← <i>whistling, hissing</i> .
Jer 25:10	וְהֶאֱבַדְתִּי מֵהֶם קוֹל שִׁשׁוֹן וְקוֹל שִׂמְחָה קוֹל חֲתָן וְקוֹל כֵּלָה קוֹל רַחִים וְאוֹר נֵר:	<b>And I will remove from them</b> the sound of joy and the sound of happiness, <i>and</i> the sound of a bridegroom and the sound of a bride, <b>and the sound of millstones</b> and the light of a lamp.	<b>Rev 18:22.</b> <hr/> remove ← <i>cause to perish</i> . <hr/> lamp: or <i>candle</i> .
Jer 25:11	וְהִיְתָה כָּל־הָאָרֶץ הַזֹּאת לְחָרָבָה לְשִׁמָּה וְעַבְדוֹ הַגּוֹיִם הָאֵלֶּה אֶת־מַלְדָּד בְּבַל שִׁבְעִים שָׁנָה:	And the whole of this land will be a ruin <i>and</i> a devastation, and those nations will serve the king of Babylon for seventy years.	See Dan 9:2.
Jer 25:12	וְהָיָה כַּמְלֵאוֹת שִׁבְעִים שָׁנָה אֶפְקֹד עַל־מַלְדָּד־בְּבַל וְעַל־הַגּוֹי הַהוּא נְאֻם־יְהוָה אֶת־עוֹנָם וְעַל־אָרֶץ כַּשְׂדִּים וְשַׁמְתִּי אֹתוֹ לְשִׁמְמוֹת עוֹלָם:	And it will come to pass, when seventy years have been fulfilled, <i>that</i> I will visit the king of Babylon and that nation, says the LORD, <i>for</i> their iniquity, and the land of the Chaldeans, and I will make it age-abiding desolations.	
Jer 25:13	*וְהַבְּאִתִּי *וְהַבְּאִתִּי עַל־הָאָרֶץ הַזֹּאת אֶת־כָּל־דְּבָרֵי אֲשֶׁר־דִּבַּרְתִּי עָלֶיךָ אֵת כָּל־הַכְּתוּב בַּסֵּפֶר הַזֶּה אֲשֶׁר־נִבְּא יְרֵמְיָהוּ עַל־כָּל־הַגּוֹיִם:	And I will bring on that land all my words which I spoke against it – everything written in this book which Jeremiah prophesied against all the nations.	I will bring: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> .
Jer 25:14	כִּי עַבְדוּבָם גַּם־הֵמָּה גּוֹיִם רַבִּים וּמְלָכִים גְּדוֹלִים וְשַׁלְמַתִּי לָהֶם כַּפְעָלָם וּכְמַעֲשֵׂהָ יְדִיהֶם: ס	For also many nations and great kings will themselves impose servitude on them, and I will requite them according to their <i>deeds</i> and according to the work of their hands.”	deeds ← <i>deed / work</i> .
Jer 25:15	כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵלַי קַח אֶת־כּוֹס הַיַּיִן הַחַמָּה הַזֹּאת מִיָּדִי וְהִשְׁקִיתָהּ אֶת־כָּל־הַגּוֹיִם אֲשֶׁר אֶנְכִי שְׁלַח אוֹתָךְ אֵלֵיהֶם:	For this <i>is what</i> the LORD God of Israel says to me: “Take this <b>wine cup of fury from my hand, and give it to drink to all the nations to which I send you.</b>	<b>Rev 16:19.</b> <hr/> this <i>is what</i> ← <i>thus</i> .

Jer 25:16	וְשָׁתוּ וְהִתְגַּעְשׁוּ וְהִתְהַלְּלוּ מִפְּנֵי הַחֶרֶב אֲשֶׁר אֲנִי שֹׁלֵחַ בֵּינְתָם:	And they will drink it and reel <i>from it</i> , and they will be driven mad because of the sword which I am about to send among them.”	
Jer 25:17	וְאָקַח אֶת־הַכּוֹס מִיַּד יְהוָה וְאֶשְׁקֶה אֶת־כָּל־הַגּוֹיִם אֲשֶׁר־שִׁלַּחְנִי יְהוָה אֲלֵיהֶם:	Then I took the cup from the hand of the LORD, and I made all the nations to which the LORD had sent me drink <i>it</i> –	
Jer 25:18	אֶת־יְרוּשָׁלַם וְאֶת־עָרֵי יְהוּדָה וְאֶת־מַלְכֵיהָ אֶת־שָׂרֶיהָ לְתֵת אֲתָם לְחָרְבָה לְשִׁמָּה לְשַׂרְקָה וּלְקַלְלָהּ בַּיּוֹם הַזֶּה:	Jerusalem and the cities of Judah, and its kings and its officials, <i>in making</i> them a ruin, a desolation, an <i>object of jeering</i> and a curse, as <i>it is on</i> this day,	in making: gerundial use of the infinitive. <hr/> object of jeering ← hissing, whistling.
Jer 25:19	אֶת־פַּרְעֹה מֶלֶךְ־מִצְרַיִם וְאֶת־עַבְדָּיו וְאֶת־שָׂרָיו וְאֶת־כָּל־עַמּוֹ:	and Pharaoh king of Egypt, and his servants and his officials, and all his people,	
Jer 25:20	וְאֵת כָּל־הָעָרָב וְאֵת כָּל־מַלְכֵי אֲרָץ הָעֻז וְאֵת כָּל־מַלְכֵי אֲרָץ פְּלִשְׁתִּים וְאֶת־אַשְׁקְלוֹן וְאֶת־עֶזְרָה וְאֶת־עֶקְרוֹן וְאֵת שְׂאֵרֵית אֲשְׁדּוֹד:	and the whole mixed population, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Gaza and Ekron, and the remainder of Ashdod,	Gaza ← Azzah. AV= Azzah here, but Gaza elsewhere, except Deut 2:23, 1 Ki 4:24.
Jer 25:21	אֶת־אֲדָמוֹם וְאֶת־מוֹאָב וְאֶת־בְּנֵי עַמּוֹן:	Edom and Moab and the sons of Ammon,	
Jer 25:22	וְאֵת כָּל־מַלְכֵי־צָר וְאֵת כָּל־מַלְכֵי צִידוֹן וְאֵת מַלְכֵי הָאֵי אֲשֶׁר בְּעֵבֶר הַיָּם:	and all the kings of Tyre, and all the kings of Sidon, and the kings of the coastland which <i>is</i> facing the sea,	Sidon: see Gen 10:15. <hr/> coastland: or island.
Jer 25:23	וְאֶת־דִּדָן וְאֶת־תִּימָא וְאֶת־בּוּז וְאֵת כָּל־קְצוּצֵי פְּאֵה:	and Dedan and Tema and Buz, and all <i>who have had their</i> sidelocks cut,	<i>who</i> have had <i>their</i> sidelocks cut: see Jer 9:26. AV differs ( <i>in the utmost corners</i> ).
Jer 25:24	וְאֵת כָּל־מַלְכֵי עֲרָב וְאֵת כָּל־מַלְכֵי הָעָרָב הַשְּׂכָנִים בַּמִּדְבָּר:	and all the kings of Arabia, and all the kings of the mixed population who <i>live</i> in the desert,	live ← dwell.
Jer 25:25	וְאֵת   כָּל־מַלְכֵי זִמְרִי וְאֵת כָּל־מַלְכֵי עֵילָם וְאֵת כָּל־מַלְכֵי מִדְיָ:	and all the kings of Zimri, and all the kings of Elam, and all the kings of Media,	

Jer 25:26	<p>וְאֵת   כָּל־מַלְכֵי הָעָפוֹן  הַקְּרֹבִים וְהַרְחֻקִים אִישׁ  אֶל־אָחִיו וְאֵת כָּל־הַמַּמְלָכוֹת  הָאָרֶץ אֲשֶׁר עַל־פְּנֵי הָאָדָמָה  וּמֶלֶךְ שֶׁשָׁד יִשְׁתֶּה אַחֲרֵיהֶם:</p>	<p>and all the kings of the north,  those near and those far away,  one beside another, and all the  kingdoms of the earth which <i>are</i>  on the face of the <u>land</u>. And the  king of <u>Babylon</u> will drink it  after them.</p>	<p>one beside another ← <i>each / a  man beside his brother.</i></p> <hr/> <p>land ← <i>ground.</i></p> <hr/> <p>Babylon ← <i>Sheshach</i>, which is  <i>Babel (= Babylon)</i> in atbash, i.e.  reversing the Hebrew alphabet  (<i>aleph</i> becomes <i>tav</i> etc.). AV  differs (<i>Sheshach</i>).</p>
Jer 25:27	<p>וְאָמַרְתָּ אֲלֵיהֶם ס כֹּה־אָמַר׃  יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל  שָׁתוּ וְשִׁכְרוּ וּקְיוּ וּנְפְלוּ וְלֹא  תִקְוּמוּ מִפְּנֵי הַחֶרֶב אֲשֶׁר  אֲנִי שֶׁלַח בֵּינֵיכֶם:</p>	<p>“And you will say to them, ‘<u>This  is what</u> the LORD of hosts, the  God of Israel, says: «Drink and  become intoxicated and vomit,  and fall and do not get up,  because of the sword which I am  about to send among you.»’</p>	<p>this <i>is what</i> ← <i>thus.</i></p>
Jer 25:28	<p>וְהָיָה כִּי יִמָּאֲנוּ לְקַחְתָּהֶכּוֹס  מִיָּדְךָ לְשִׁתּוֹת וְאָמַרְתָּ אֲלֵיהֶם  כֹּה אָמַר יְהוָה צְבָאוֹת שָׁתוּ  תִשְׁתּוּ:</p>	<p>And it will come to pass, if they  refuse to take the cup from your  hand, to drink <i>it</i>, that you will  say to them, ‘<u>This is what</u> the  LORD of hosts says: «You will  certainly drink <i>it</i>.’</p>	<p>this <i>is what</i> ← <i>thus.</i></p> <hr/> <p>you will certainly drink:  infinitive absolute.</p>
Jer 25:29	<p>כִּי הִנֵּה בָעִיר אֲשֶׁר  נִקְרָא־שְׁמִי עָלֶיהָ אֲנֹכִי מַחֲלִ  לְהָרַע וְאַתֶּם הַנִּקְהָה תִּנְקוּ לֹא  תִנְקוּ כִּי חֶרֶב אֲנִי קָרָא  עַל־כָּל־יֹשְׁבֵי הָאָרֶץ נְאֻם  יְהוָה צְבָאוֹת:</p>	<p>For in this city in which my  name is called, I am about to  start bringing harm. And will you  by any means be held <u>guiltless</u>?  You will not be held <u>guiltless</u>, for  I am calling <i>for</i> a sword against  all the inhabitants of the land,  says the LORD of hosts.»’</p>	<p>I am about to ← <i>behold me.</i></p> <hr/> <p>by any means be held <u>guiltless</u>:  infinitive absolute.</p>
Jer 25:30	<p>וְאַתָּה תִּנְבֵּא אֲלֵיהֶם אֵת  כָּל־הַדְּבָרִים הָאֵלֶּה וְאָמַרְתָּ  אֲלֵיהֶם יְהוָה מִמְרוֹם יִשְׂאֵג  וּמִמְעוֹן קִדְשׁוֹ יִתֵּן קוֹלוֹ שֹׁאֵג  יִשְׂאֵג עַל־נְוֹהוּ הַיַּדָּל כְּדֹרְכִים  יַעֲנֶה אֵל כָּל־יֹשְׁבֵי הָאָרֶץ:</p>	<p>And you will prophesy all these  words to them, and you will say  to them,  ‘The LORD will roar from  the heights,  And from his holy dwelling  place he will <u>vociferate</u>.  He will <u>roar loudly</u> about his  fold;  He will utter a shout like  those <i>who tread grapes</i>,  To all the inhabitants of the  land.</p>	<p>the heights ← <i>a height.</i></p> <hr/> <p>his holy dwelling place ← <i>the  dwelling place of his holiness.</i></p> <hr/> <p>vociferate ← <i>give his voice.</i></p> <hr/> <p>roar loudly: infinitive absolute.</p>
Jer 25:31	<p>בָּא שָׂאוֹן עַד־קֶצֶה הָאָרֶץ כִּי  רִיב לִיהוָה בְּגוֹיִם נִשְׁפָּט הוּא  לְכָל־בָּשָׂר הַרְשָׁעִים נִתָּנָם  לְחֶרֶב נְאֻם־יְהוָה: ס</p>	<p>A <u>tumult</u> is coming  As far as the end of the  earth,  For the LORD has a dispute  with the nations.  He will contend with all  flesh.  <i>As for</i> the wicked,  He will consign them to the  sword,  Says the LORD.’”</p>	<p>tumult: or <i>destruction.</i></p>

Jer 25:32	כֹּה אָמַר יְהוָה צְבָאוֹת הַגָּה רָעָה יֵצֵאת מִגּוֹי אֶל־גּוֹי וְסָעַר גָּדוֹל יֵעוֹר מִיִּרְכְּבֵי־אָרֶץ:	This <i>is what</i> the LORD of hosts says: “Behold, trouble is <u>spreading</u> from nation to nation, And a great storm will be stirred up From the uttermost parts of the earth,	this <i>is what</i> ← <i>thus</i> . <hr/> spreading ← <i>going out</i> .
Jer 25:33	וְהָיוּ חֲלָלֵי יְהוָה בַּיּוֹם הַהוּא מִקְצֵה הָאָרֶץ וְעַד־קִצְּהָ הָאָרֶץ לֹא יִסְפְּדוּ וְלֹא יֵאָסְפוּ וְלֹא יִקָּבְרוּ לְדָמָן עַל־פְּנֵי הָאֲדָמָה יִהְיוּ:	And there will be the LORD's <u>fallen</u> on that day, From <i>one</i> end of the earth To the <i>other</i> end of the earth. They will not be lamented, And they will not be gathered in, And they will not be buried. They will become dung on the face of the land.	fallen ← <i>pierced</i> .
Jer 25:34	הִילָלוּ הָרֹעִים וּזְעִקוּ וְהִתְפַּלְּשׁוּ אַדְיָרֵי הַצֹּאן כִּי־מָלְאוּ יְמֵיכֶם לְטְבוּחַ וּתְפוּצוֹתֵיכֶם וּנְפִלְתֶם כְּכֹלֵי חֲמֹדָה:	Howl, <i>you</i> shepherds, and cry out. Roll <i>in the dust</i> , <i>you</i> dignitaries of the flock, For your days of slaughtering have been fulfilled, As <i>have</i> your <u>migratings of</u> <i>the flock</i> , And you will fall like a <u>precious article</u> .	migratings ← <i>dispersings</i> , <i>scatterings</i> . <hr/> precious article ← <i>article of</i> <i>desire</i> .
Jer 25:35	וְאָבַד מְנוּס מִן־הָרֹעִים וּפְלִיטָה מֵאֲדִירֵי הַצֹּאן:	And flight will <u>cease to be</u> <u>available to the</u> shepherds, As will escape to the dignitaries of the flock.	cease to be available to ← <i>perish from</i> .
Jer 25:36	קוֹל צְעֻקַת הָרֹעִים וַיִּלְלַת אֲדִירֵי הַצֹּאן כִּי־שָׁדַד יְהוָה אֶת־מְרֵעֵיהֶם:	<i>There will be</i> the sound of the outcry of the shepherds And the howling of the dignitaries of the flock, For the LORD will lay their feeding ground waste.	
Jer 25:37	וְנִדְמּוּ נְאוֹת הַשְּׁלוֹם מִפְּנֵי חֲרוֹן אַף־יְהוָה:	And the <u>peaceful pastures</u> will be cut off On account of the <u>furios</u> <u>anger</u> of the LORD.	peaceful pastures ← <i>pastures of</i> <i>peace</i> , a Hebraic genitive. <hr/> furios anger ← <i>anger of fury</i> , a Hebraic genitive.
Jer 25:38	עֲזַב כְּכַפִּיר סִכּוֹ כִּי־הִיָּתָה אֲרָצָם לְשִׁמָּה מִפְּנֵי חֲרוֹן הַיּוֹנָה וּמִפְּנֵי חֲרוֹן אַפּוֹ: פ	He will abandon <i>them</i> as a young lion <i>does</i> its den, For their land will become a desolation, Because of the fury of the <u>oppressor</u> , And because of <u>his furious</u> <u>anger</u> .”	oppressor: MT vocalizes feminine, or as the word for <i>dove</i> . The consonantal text can be masculine. <hr/> his furious anger ← <i>the fury of</i> <i>his anger</i> , a Hebraic genitive.

Jer 26:1	בְּרֵאשִׁית מַמְלֻכֹת יְהוֹיָקִים בְּנֵי־אֲשִׁיָּהוּ מֶלֶךְ יְהוּדָה הָיָה הַדְּבַר הַזֶּה מֵאֵת יְהוָה לֵאמֹר:	At the start of the reign of Jehoiakim the son of Josiah, the king of Judah, this word <u>came</u> from the LORD <u>as follows</u> :	came ← <i>became</i> .  as follows ← <i>to say</i> .
Jer 26:2	כֹּה   אָמַר יְהוָה עֲמַד בְּחֶצֶר בֵּית־יְהוָה וְדַבַּרְתָּ עַל־כָּל־עָרֵי יְהוּדָה הַבָּאִים לְהִשְׁתַּחֲוֹת בֵּית־יְהוָה אֶת כָּל־הַדְּבָרִים אֲשֶׁר צִוִּיתִיךָ לְדַבֵּר אֲלֵיהֶם אֲל־תִּגְרַע דְּבַר:	“This <i>is what</i> the LORD says: ‘Stand in the courtyard of the house of the LORD and speak <u>against</u> all the cities of Judah which come to worship <i>in</i> the house of the LORD, <i>and speak</i> all the words which I have commanded you to speak to them. Do not withhold a word.	this <i>is what</i> ← <i>thus</i> .  against: or <i>to</i> . Similarly throughout the chapter.
Jer 26:3	אוּלַּי יִשְׁמְעוּ וַיָּשׁוּבוּ אִישׁ מִדְרָכּוֹ הָרָעָה וְנִחַמְתִּי אֶל־הָרָעָה אֲשֶׁר אָנֹכִי חֹשֵׁב לַעֲשׂוֹת לָהֶם מִפְּנֵי רָע מַעַלְלֵיהֶם:	Perhaps they will listen and will turn back, each from his evil way, and I will <u>renounce</u> the evil which I am considering to do to them because of the wickedness of their deeds.	renounce ← <i>repent of</i> .
Jer 26:4	וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְהוָה אִם־לֹא תִשְׁמְעוּ אֵלַי לָלֶכֶת בְּתוֹרֹתַי אֲשֶׁר נָתַתִּי לִפְנֵיכֶם:	And you will say to them, «This <i>is what</i> the LORD says: «If you do not heed me, <i>that you are</i> to walk in my law which I have set before you,	this <i>is what</i> ← <i>thus</i> .
Jer 26:5	לִשְׁמֹעַ עַל־דְּבָרֵי עֲבָדַי הַנִּבְּאִים אֲשֶׁר אָנֹכִי שִׁלַּח אֲלֵיכֶם וְהַשְׁבַּם וְשִׁלַּח וְלֹא שָׁמַעְתֶּם:	to heed the words of my servants the prophets whom I send to you, rising early and sending <i>them</i> , but you don't listen,	
Jer 26:6	וְנָתַתִּי אֶת־הַבַּיִת הַזֶּה כְּשִׁלֹּה וְאֶת־הָעִיר *הַזֹּאת *הַזֹּאת אֶתֵּן לְקַלְלָהּ לְכָל גּוֹיֵי הָאָרֶץ: ס	then I will make this house like Shiloh, and I will make <u>this</u> city a curse to all the nations of the earth.» ' » ”	this: the <i>ketiv</i> can be regarded as a variant form of the <i>qere</i> .
Jer 26:7	וַיִּשְׁמְעוּ הַכֹּהֲנִים וְהַנְּבִאִים וְכָל־הָעָם אֶת־יְרֵמְיָהוּ מְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה בְּבַיִת יְהוָה:	And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.	
Jer 26:8	וַיְהִי   כְּכַלּוֹת יְרֵמְיָהוּ לְדַבֵּר אֶת כָּל־אֲשֶׁר־צִוָּה יְהוָה לְדַבֵּר אֶל־כָּל־הָעָם וַיִּתְּפְשׂוּ אֹתוֹ הַכֹּהֲנִים וְהַנְּבִאִים וְכָל־הָעָם לֵאמֹר מוֹת תָּמוּת:	And it came to pass, when Jeremiah had finished speaking everything that the LORD had commanded <i>him</i> to speak to all the people, that the priests and the prophets and all the people seized him and said, “ <u>You will</u> <u>certainly die</u> .	you will certainly die: infinitive absolute.

Jer 26:9	מדוע נבית בשם יהוה לאמר כשלו יהיה הבית הזה והעיר הזאת תחרב מאין יושב ויקהל כל העם אל ירמיהו בבית יהוה:	Why have you prophesied in the name of the LORD, saying, ‘This house will be like <u>Shiloh</u> , and this city will be brought to ruin without <i>leaving</i> an inhabitant?’ ” And all the people were assembled against Jeremiah in the house of the LORD.	Shiloh: MT= <i>Shilo</i> here.
Jer 26:10	וישמעו   שרי יהודה את הדברים האלה ויעלו מבית המלך בית יהוה וישבו בפתח שער יהוה החדש: ס	And when the officials of Judah heard these words, they went up from the king's house <i>to</i> the house of the LORD, and they sat at the entrance of the New Gate of <i>the house of</i> the LORD.	
Jer 26:11	ולאמרו הפהנים והנבאים אל השרים ואל כל העם לאמר משפט מות לאיש הזה כי נבא אל העיר הזאת כאשר שמעתם באזניכם:	And the priests and the prophets spoke to the officials and to all the people and said, “ <i>We pronounce a death penalty</i> on this man, because he has prophesied against this city, as you have heard <u>with your ears</u> .”	death penalty ← <i>judgment of death</i> . <hr/> with your ears ← <i>in your ears</i> .
Jer 26:12	ויאמר ירמיהו אל כל השרים ואל כל העם לאמר יהוה שלחני להנבא אל הבית הזה ואל העיר הזאת את כל הדברים אשר שמעתם:	Then Jeremiah spoke to all the officials and to all the people and said, “The LORD has sent me to prophesy against this house and against this city all these words which you have heard.	
Jer 26:13	ועתה היטיבו דרכיכם ומעלליכם ושמעו בקול יהוה אלהיכם וינחם יהוה אל הרעה אשר דבר עליכם:	So now, mend your ways and <i>correct</i> your deeds and heed the voice of the LORD your God, and the LORD will <u>renounce</u> the harm which he has spoken against you.	renounce ← <i>repent of</i> .
Jer 26:14	ואני הנני בידיכם עשולי כטוב וכישר בעיניכם:	And <i>as for</i> me, here I <u>am</u> in your <u>hands</u> . Do to me what <i>is</i> <u>right</u> and <u>proper</u> in your eyes.	here I am ← <i>behold me</i> . <hr/> hands ← <i>hand</i> . <hr/> right and proper ← <i>good and straight</i> .
Jer 26:15	אך   ידע תדעו כי אס-ממתים אתם אתי כידם נקי אתם נתנים עליכם ואל העיר הזאת ואל יושביה כי באמת שלחני יהוה עליכם לדבר באזניכם את כל הדברים האלה: ס	But <u>be well aware</u> that if you put me to death, then you will be putting innocent blood on yourselves and on this city and on its inhabitants, because the LORD has truly sent me to you to speak all these words <u>in your hearing</u> .”	be well aware: infinitive absolute. <hr/> in your hearing ← <i>in your ears</i> .

Jer 26:16	<p>וַיֹּאמְרוּ הַשָּׂרִים וְכָל־הָעָם אֶל־הַכֹּהֲנִים וְאֶל־הַנְּבִיאִים אֵין־לְאִישׁ הַזֶּה מִשְׁפַּט־מוֹת כִּי בִשְׁם יְהוָה אָלְהֵינוּ דִּבֶּר אֲלֵינוּ:</p>	<p>Then the officials and all the people said to the priests and to the prophets, “This man <i>is not deserving of a death penalty</i>, for he has spoken to us in the name of the LORD our God.”</p>	<p>death penalty ← <i>judgment of death</i>.</p>
Jer 26:17	<p>וַיִּקְמוּ אַנְשֵׁים מִזִּקְנֵי הָאָרֶץ וַיֹּאמְרוּ אֶל־כָּל־קְהַל הָעָם לֵאמֹר:</p>	<p>And men from the elders of the land stood up and spoke to the whole convocation of the people and said,</p>	
Jer 26:18	<p>*מִיכָה *מִיכָה הַמִּזְרִשְׁתִּי הָיָה נִבְא בִימֵי חִזְקִיָּהוּ מִלְדֹד־יְהוּדָה וַיֹּאמֶר אֶל־כָּל־עַם יְהוּדָה לֵאמֹר כֹּה־אָמַר   יְהוָה צְבָאוֹת צִיּוֹן שָׂדֵה תִחְרַשׁ וִירוּשָׁלַיִם עֵיִם תִּהְיֶה וְהַר הַבַּיִת לְבָמוֹת יַעַר:</p>	<p>“{Q:Michah} [K:Micaiah] the <u>Morashtite</u> used to prophesy in the days of Hezekiah king of Judah, and he spoke to all the people of Judah and said, ‘<u>This is what</u> the LORD of hosts says: «Zion will be ploughed <i>like</i> a field, And Jerusalem will become heaps of stones, And the mountain of <u>the house</u> <i>Will become</i> the heights of a forest.» ’</p>	<p>Morashtite: AV= <i>Morasthite</i> (-sht- ← -sth-), probably derived from <i>Moresheh</i>, but we retain the Hebraic form. <hr/>this <i>is what</i> ← <i>thus</i>. <hr/>the house: i.e. <i>the house of the LORD</i>.</p>
Jer 26:19	<p>הֲהֵמָּה הִמְתָּהוּ חִזְקִיָּהוּ מִלְדֹד־יְהוּדָה וְכָל־יְהוּדָה הֲלֹא יָרָא אֶת־יְהוָה וַיַּחֲלֵ אֶת־פְּנֵי יְהוָה וַיִּנְחַם יְהוָה אֶל־הָרָעָה אֲשֶׁר־דִּבֶּר עֲלֵיהֶם וְאַנְחָנוּ עֲשִׂים רָעָה גְדוֹלָה עַל־נַפְשׁוֹתֵינוּ:</p>	<p>Did Hezekiah king of Judah and all of Judah <u>go ahead and put him to death</u>? Did he not fear the LORD and <u>entreat</u> the LORD so that the LORD renounced the harm which he had spoken against them? Now <u>we are committing</u> a great evil against ourselves.</p>	<p>go ahead and put him to death: infinitive absolute. <hr/>entreat ← <i>weaken the face of</i>. <hr/>we are committing: AV differs (<i>might we procure</i>), apparently referring to what might happen to them. <hr/>ourselves ← <i>our souls</i>.</p>
Jer 26:20	<p>וְגַם־אִישׁ הָיָה מִתְנַבֵּא בְּשֵׁם יְהוָה אֹרִיָּהוּ בֶן־שִׁמְעִיָּהוּ מִקִּרְיַת הַיְעָרִים וַיִּנְבֵּא עַל־הָעִיר הַזֹּאת וְעַל־הָאָרֶץ הַזֹּאת כְּכֹל דְּבָרֵי יִרְמְיָהוּ:</p>	<p>And there was also a man who prophesied in the name of the LORD: <u>Uriah</u> the son of Shemaiah from <u>Kiriath-Jearim</u>, and he prophesied against this city and against this land similarly to all the words of Jeremiah.</p>	<p>Uriah: AV= <i>Urijah</i> here. <hr/>Kiriath-Jearim: see Josh 9:17.</p>
Jer 26:21	<p>וַיִּשְׁמַע הַמֶּלֶךְ־יְהוֹיָכִים וְכָל־גְּבוּרָיו וְכָל־הַשָּׂרִים אֶת־דְּבָרָיו וַיִּבְקַשׁ הַמֶּלֶךְ הַמִּיתוֹ וַיִּשְׁמַע אֹרִיָּהוּ וַיִּרָא וַיִּבְרַח וַיָּבֵא מִצְרַיִם:</p>	<p>But when King Jehoiakim and all his warriors and all the officials heard his words, the king looked <i>for a way</i> to put him to death. But when <u>Uriah</u> heard <i>about</i> it, he was afraid, and he fled and went <i>to</i> Egypt.</p>	<p>Uriah: AV= <i>Urijah</i> here.</p>



Jer 26:22	וַיִּשְׁלַח הַמֶּלֶךְ יְהוֹיָכִים אֲנָשִׁים מִצְרַיִם אֶת אֶלְנָתָן בֶּן־עֶכְבֹּר וְאֲנָשִׁים אִתּוֹ אֶל־מִצְרַיִם:	Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor, and men with him, to Egypt.	
Jer 26:23	וַיֹּצִיאוּ אֶת־אוּרִיָּהוּ מִמִּצְרַיִם וַיְבֹאֵהוּ אֶל־הַמֶּלֶךְ יְהוֹיָכִים וַיַּכְהוּ בַחֶרֶב וַיִּשְׁלְךְ אֶת־גְּבֻלָּתוֹ אֶל־קְבָרֵי בְנֵי הָעָם:	And they brought Uriah out of Egypt, and they brought him to Jehoiakim the king, who struck him with the sword and cast his corpse into the graves of the ordinary people.”	Uriah: AV= <i>Urijah</i> here. See 2 Ki 16:10.  ordinary people ← <i>sons of the people</i> .
Jer 26:24	אֵד יַד אַחִיקָם בֶּן־שָׁפָן הִיְתָה אֶת־יְרֵמְיָהוּ לְבִלְתִּי תִתֵּן אֹתוֹ בְיַד־הָעָם לְהַמִּיתוֹ: פ	And the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not delivered into the hand of the people <i>for them</i> to put him to death.	
Jer 27:1	בְּרֵאשִׁית מַמְלַכַת יְהוֹיָכִים בֶּן־יְאוֹשִׁיָּהוּ מֶלֶךְ יְהוּדָה הָיָה הַדָּבָר הַזֶּה אֶל־יְרֵמְיָה מֵאֵת יְהוָה לֵאמֹר:	At the start of the reign of Jehoiakim the son of Josiah, the king of Judah, this word <u>came</u> to Jeremiah from the LORD, <u>as follows</u>	came ← <i>became</i> .  as follows ← <i>to say</i> .
Jer 27:2	כֹּה־אָמַר יְהוָה אֵלַי עֲשֵׂה לְךָ מוֹסְרוֹת וּמִטּוֹת וּנְתַתֶּם עַל־צְוֹאֲרֶךְךָ:	– <u>this is what</u> the LORD said to me – : “Make yourself fetters and yoke beams, and put them on your neck.	this <i>is what</i> ← <i>thus</i> .
Jer 27:3	וְשַׁלַּחְתֶּם אֶל־מֶלֶךְ אֲדוֹם וְאֶל־מֶלֶךְ מוֹאָב וְאֶל־מֶלֶךְ בְּנֵי עַמּוֹן וְאֶל־מֶלֶךְ צָר וְאֶל־מֶלֶךְ צִידוֹן בְּיַד מְלָאכִים הַבָּאִים יְרוּשָׁלַם אֶל־צִדְקִיָּהוּ מֶלֶךְ יְהוּדָה:	And send them to the king of Edom, and to the king of Moab, and to the king of the sons of Ammon, and to the king of Tyre, and to the king of Sidon, by the <u>agency</u> of the messengers who come to Jerusalem to Zedekiah king of Judah.	Tyre: AV= <i>Tyrus</i> here, elsewhere often <i>Tyre</i> .  Sidon: see Gen 10:15.  agency ← <i>hand</i> .
Jer 27:4	וְצִוִּיתֶם אֹתָם אֶל־אֲדֹנָיהֶם לֵאמֹר כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל כֹּה תֹאמְרוּ אֶל־אֲדֹנָיִכֶם:	And command them to say to their <u>masters</u> , ‘ <u>This is what</u> the LORD of hosts, the God of Israel, says.’ <u>This is what</u> you shall say to your <u>masters</u> :	masters (2x): or <i>lords</i> .  this <i>is what</i> (2x) ← <i>thus</i> .
Jer 27:5	אֲנִי עָשִׂיתִי אֶת־הָאָרֶץ אֶת־הָאָדָם וְאֶת־הַבְּהֵמָה אֲשֶׁר עַל־פְּנֵי הָאָרֶץ בְּכַחַי הַגָּדוֹל וּבְזוּרְעֵי הַנְּטוּיָה וּנְתַתִּיהָ לְאִשֶׁר יֵשֶׁר בְּעֵינָי:	‘I made the earth, man, and the fauna which are on the surface of the earth, by my great power and my outstretched arm, and I have given <u>the land</u> to him who <i>is</i> upright in my sight.	the <i>land</i> ← <i>it</i> , referring to <i>the earth / land</i> .

Jer 27:6	<p>וְעַתָּה אֲנֹכִי נֹתְתִי  אֶת-כָּל-הָאָרְצוֹת הָאֵלֶּה בְּיַד  נְבוּכַדְנֶאֱצַר מֶלֶךְ-בָּבֶל עַבְדִּי  וְגַם אֶת-חַיֵּי הַשָּׂדֶה נֹתְתִי לוֹ  לְעַבְדּוֹ:</p>	<p>And now I have delivered all these lands into the hand of Nebuchadnezzar king of Babylon, my servant, and I have also given the <u>wildlife</u> to him, so as to serve him.</p>	<p>wildlife ← <i>life of the field.</i></p>
Jer 27:7	<p>וְעַבְדוּ אֹתוֹ כָּל-הַגּוֹיִם  וְאֶת-בָּנָיו וְאֶת-בְּנֵי-בָנָיו עַד  בְּאֵינָת אֶרְצוֹ גַם-הוּא וְעַבְדוּ  בּוֹ גוֹיִם רַבִּים וּמְלָכִים גְּדֹלִים:</p>	<p>And all the nations will serve him, and his son, and his grandson, until the time of his <i>own</i> country comes – even his – when many nations will impose servitude on him, <u>including</u> great kings.</p>	<p>including ← <i>and.</i></p>
Jer 27:8	<p>וְהָיָה הַגּוֹי וְהַמְּלָכָה אֲשֶׁר  לֹא-יַעֲבֹדוּ אֹתוֹ  אֶת-נְבוּכַדְנֶאֱצַר מֶלֶךְ-בָּבֶל  וְאֵת אֲשֶׁר לֹא-יִתְּנוּ אֶת-צַוְאוֹ  בְּעַל מֶלֶךְ בָּבֶל בְּחָרֶב וּבְרָעַב  וּבַדָּבָר אֲפַקֵּד עַל-הַגּוֹי הַהוּא  נֹאס־יְהוָה עַד-תָּמִי אֲתֵם  בְּיָדוֹ:</p>	<p>And it will come to pass <i>for</i> any nation or kingdom which will not serve him – Nebuchadnezzar king of Babylon – and for anyone who will not put his neck into the king of Babylon's yoke, <i>that</i> I will visit that nation with the sword and with famine and with a plague, says the LORD, until I have <u>annihilated</u> them by his hand.</p>	<p>annihilated ← <i>finished.</i></p>
Jer 27:9	<p>וְאַתֶּם אַל-תִּשְׁמְעוּ  אֶל-נְבִיאֵיכֶם וְאֶל-קְסָמֵיכֶם  וְאֶל-חִלְמֵיכֶם וְאֶל-עֲנַנֵיכֶם  וְאֶל-כַּשְׁפֵּיכֶם אֲשֶׁר-הֵם  אֹמְרִים אֵלֵיכֶם לֵאמֹר לֹא  תַעֲבֹדוּ אֶת-מֶלֶךְ בָּבֶל:</p>	<p>So don't you listen to your prophets or to your diviners or to your dreams, or to your fortune-tellers from clouds, or your magicians, who speak to you and say, «You will not serve the king of Babylon.»</p>	
Jer 27:10	<p>כִּי שֶׁקֶר הֵם נְבִאִים לָכֵן  לְמַעַן הֲרַחֵק אֶתְכֶם מֵעַל  אֲדַמְתְּכֶם וְהִדְחִיתִי אֶתְכֶם  וְאַבְדֶּתֶם:</p>	<p>For they prophesy a lie to you, so as to remove you from your land, so that I should drive you out, and you should perish.</p>	
Jer 27:11	<p>וְהַגּוֹי אֲשֶׁר יָבִיא אֶת-צַוְאוֹ  בְּעַל מֶלֶךְ-בָּבֶל וְעַבְדּוֹ  וְהִנְחִיתִי עַל-אֲדַמְתּוֹ  נֹאס־יְהוָה וְעַבְדָּהּ וַיֵּשֶׁב בָּהּ:</p>	<p>But <i>as for</i> any nation which brings its neck into the king of Babylon's yoke and serves him, I will let it remain on its land, says the LORD, and <u>they will till</u> it and remain on it. ’”</p>	<p>they will till ← <i>it will till,</i> referring to <i>the nation.</i></p>
Jer 27:12	<p>וְאֶל-צִדְקִיָּה מֶלֶךְ-יְהוּדָה  דִּבַּרְתִּי כְּכָל-הַדְּבָרִים הָאֵלֶּה  לֵאמֹר הִבִּיאוּ אֶת-צַוְאֵיכֶם  בְּעַל מֶלֶךְ-בָּבֶל וְעַבְדוּ אֹתוֹ  וְעִמּוּ וְחִיו:</p>	<p>And I spoke to Zedekiah king of Judah according to all these words and said, “Bring your necks to the king of Babylon's yoke, and serve him and his people, and live.</p>	

Jer 27:13	<p>לָמָּה תָּמוּתוּ אֶתְּהָ וְעַמְּךָ  בַּחֶרֶב בְּרָעַב וּבַדָּבָר כַּאֲשֶׁר  דִּבֶּר יְהוָה אֶל־הַגּוֹי אֲשֶׁר  לֹא־יַעֲבֹד אֶת־מֶלֶךְ בָּבֶל:</p>	<p>Why should you and your people die by the sword, by famine and by a plague, as the LORD has pronounced against any people which will not serve the king of Babylon?</p>	
Jer 27:14	<p>וְאַל־תִּשְׁמָעוּ אֶל־דִּבְרֵי  הַנְּבִאִים הָאֹמְרִים אֵלֵיכֶם  לֵאמֹר לֹא תַעֲבֹדוּ אֶת־מֶלֶךְ  בָּבֶל כִּי שֶׁקֶר הֵם נְבִאִים  לָכֶם:</p>	<p>And do not listen to the words of the prophets, who speak to you and say, ‘You will not serve the king of Babylon’, for they are prophesying a lie to you.</p>	
Jer 27:15	<p>כִּי לֹא שְׁלַחְתִּים נְאֻם־יְהוָה  וְהֵם נְבִאִים בְּשֵׁמִי לְשֶׁקֶר  לְמַעַן הַדִּיחֵי אֶתְכֶם וְאֲבַדְתֶּם  אִתְּם וְהַנְּבִאִים הַנְּבִאִים לָכֶם:</p>	<p>‘For I did not send them, says the LORD, and they are prophesying in my name falsely, so that I will drive you out, and you will perish – you and the prophets who are prophesying to you.’ ”</p>	
Jer 27:16	<p>וְאַל־הִכְהַנִּים וְאַל־כַּל־הַעַם  הַזֶּה דִּבַּרְתִּי לֵאמֹר כֹּה אָמַר  יְהוָה אֱלֹהֵי־תְשֻׁמְעוּ אֶל־דִּבְרֵי  נְבִיאֵיכֶם הַנְּבִאִים לָכֶם לֵאמֹר  הִנֵּה כָּלִי בֵּית־יְהוָה מוֹשָׁבִים  מִבְּבֶלְהָ עֲתָה מְהֵרָה כִּי שֶׁקֶר  הֵמָּה נְבִאִים לָכֶם:</p>	<p>And I spoke to the priests and to the whole of this people and said, “<i>This is what</i> the LORD says: ‘Do not listen to the words of your prophets who are prophesying to you, saying, «Look, the articles of the house of the LORD will soon be quickly brought back from Babylon», for they are prophesying a lie to you.</p>	<p>this is what ← thus.</p>
Jer 27:17	<p>אַל־תִּשְׁמָעוּ אֵלֵיהֶם עֲבֹדוּ  אֶת־מֶלֶךְ־בָּבֶל וְחִיו לָמָּה  תִּהְיֶה הָעִיר הַזֹּאת חֲרָבָה:</p>	<p>Do not listen to them; serve the king of Babylon and live. Why should this city become a desolation?’</p>	
Jer 27:18	<p>וְאִם־נְבִאִים הֵם וְאִם־יֵשׁ  דְּבַר־יְהוָה אִתְּם יִפְגְּעוּ־נָא  בֵּיהוָה צְבָאוֹת לְבַלְתִּי־בָּאוּ  הַכֵּלִים   הַנּוֹתְרִים בְּבֵית־יְהוָה  וּבֵית מֶלֶךְ יְהוּדָה וּבִירוּשָׁלַם  בְּבֶלְהָ: פ</p>	<p>And if they <i>are</i> prophets, and if the word of the LORD is with them, let them then entreat the LORD of hosts that the remaining articles in the house of the LORD and in the house of the king of Judah, and in Jerusalem, should not go to Babylon.</p>	
Jer 27:19	<p>כִּי כֹה אָמַר יְהוָה צְבָאוֹת  אֱלֹהֵי־הָעֲמֻדִים וְעַל־הַיָּם  וְעַל־הַמְּכֻנּוֹת וְעַל־יֵתֵר הַכֵּלִים  הַנּוֹתְרִים בְּעִיר הַזֹּאת:</p>	<p>For <i>this is what</i> the LORD of hosts says concerning the columns and concerning the <i>artificial</i> sea and concerning the plinths and concerning the rest of the equipment which remains in this city,</p>	<p>this is what ← thus.</p>

Jer 27:20	אֲשֶׁר לֹא-לָקַחַם נְבוּכַדְנֶאֱצַר מֶלֶךְ בָּבֶל בְּגָלוֹתוֹ אֶת-יְכוֹנָיָה בֶן-יְהוִיָּאִים מֶלֶךְ-יְהוּדָה מִירוּשָׁלַם בְּבָלָה וְאֵת כָּל-חֲרֵי יְהוּדָה וִירוּשָׁלַם: ס	which Nebuchadnezzar king of Babylon did not take when he deported Jeconiah the son of Jehoiakim, the king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem	
Jer 27:21	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עַל-הַבָּלִים הַנּוֹתְרִים בַּיַּת יְהוָה וּבַיַּת מֶלֶךְ-יְהוּדָה וִירוּשָׁלַם:	– indeed <i>this is what</i> the LORD of hosts, the God of Israel, says concerning the equipment which remains <i>in</i> the house of the LORD and <i>in</i> the house of the king of Judah and <i>in</i> Jerusalem – :	this <i>is what</i> ← <i>thus</i> .
Jer 27:22	בְּבָלָה יוֹבְאוּ וְשָׁמָּה יִהְיוּ עַד יוֹם פְּקֻדֵי אֲתָם נְאֻם-יְהוָה וְהֵעֲלִיתִים וְהִשִּׁיבֹתִים אֶל-הַמָּקוֹם הַזֶּה: פ	‘They will be brought to Babylon, and there they will be until the day when I visit them, says the LORD, and I bring them up and bring them back to this place.’ ”	
Jer 28:1	וַיְהִי   בַּשָּׁנָה הַהִיא בְּרֵאשִׁית מַמְלַכְתּוֹ צְדַקְיָה מֶלֶךְ-יְהוּדָה *בשנת *בַּשָּׁנָה הָרְבֵעִית בַּחֹדֶשׁ הַחֲמִישִׁי אָמַר אֵלַי חֲנַנְיָה בֶן-עֲזוּר הַנְּבִיא אֲשֶׁר מִגְּבֵעוֹן בְּבַיַּת יְהוָה לְעֵינַי הַכֹּהֲנִים וְכָל-הָעָם לֵאמֹר:	And it came to pass in that year, at the start of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, <i>that</i> Hananiah the son of <u>Azzur</u> , the prophet, who <i>is</i> from <u>Gibeon</u> , spoke to me in the house of the LORD in the sight of the priests and all the people and said,	year: the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qere</i> . A similar issue in Jer 32:1. <hr/> Azzur: AV= Azur. <hr/> Gibeon: see Josh 9:3.
Jer 28:2	כֹּה-אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר שִׁבַּרְתִּי אֶת-עַל מֶלֶךְ בָּבֶל:	“This <i>is what</i> the LORD of hosts, the God of Israel, has spoken. He said, ‘I have broken the king of Babylon's yoke.	this <i>is what</i> ← <i>thus</i> .
Jer 28:3	בְּעוֹד   שְׁנַתִּים יָמִים אָנִי מְשִׁיב אֶל-הַמָּקוֹם הַזֶּה אֶת-כָּל-כְּלֵי בַיַּת יְהוָה אֲשֶׁר לָקַח נְבוּכַדְנֶאֱצַר מֶלֶךְ-בָּבֶל מִן-הַמָּקוֹם הַזֶּה וַיְבִיאֵם בָּבֶל:	In another two years' <u>time</u> I will bring back to this place all the equipment of the house of the LORD which Nebuchadnezzar king of Babylon took from this place and <u>took to</u> Babylon.	time ← <i>days</i> . <hr/> took ( <i>second occurrence in verse</i> ) ← <i>brought</i> .
Jer 28:4	וְאֶת-יְכוֹנָיָה בֶן-יְהוִיָּאִים מֶלֶךְ-יְהוּדָה וְאֵת-כָּל-גְּלוֹת יְהוּדָה הַבָּאִים בְּבָלָה אָנִי מְשִׁיב אֶל-הַמָּקוֹם הַזֶּה נְאֻם-יְהוָה כִּי אֶשְׁבֵּר אֶת-עַל מֶלֶךְ בָּבֶל:	And I will bring Jeconiah the son of Jehoiakim, the king of Judah, and all the deportees of Judah who went to Babylon, back to this place, says the LORD, for I will break the king of Babylon's yoke.’ ”	

Jer 28:5	וַיֹּאמֶר יִרְמְיָהּ הַנְּבִיא אֶל־חֲנַנְיָהּ הַנְּבִיא לְעֵינָיו הַכֹּהֲנִים וְלְעֵינָיו כָּל־הָעָם הָעֹמְדִים בְּבַיִת יְהוָה:	Then Jeremiah the prophet spoke to Hananiah the prophet in the sight of the priests and in the sight of all the people who were standing in the house of the LORD,	
Jer 28:6	וַיֹּאמֶר יִרְמְיָהּ הַנְּבִיא אִמֹן כֵּן יַעֲשֶׂה יְהוָה יְקָם יְהוָה אֶת־דְּבָרֶיךָ אֲשֶׁר נִבֵּאתָ לְהָשִׁיב כְּלֵי בֵית־יְהוָה וְכָל־הַגּוֹלָה מִבָּבֶל אֶל־הַמָּקוֹם הַזֶּה:	and Jeremiah the prophet said, “Indeed the LORD will do <u>this</u> – the LORD will fulfil your words which you prophesied – <u>by bringing back</u> the equipment of the house of the LORD and all the deportees from Babylon to this place.	this ← <i>thus</i> . <hr/> by bringing back: gerundial use of the infinitive.
Jer 28:7	אֲדַבֵּר שְׁמֵעֲנָא הַדְּבָר הַזֶּה אֲשֶׁר אֲנֹכִי דֹבֵר בְּאָזְנֶיךָ וּבְאָזְנֵי כָל־הָעָם:	But do hear this pronouncement which I speak in your <u>hearing</u> and in the <u>hearing</u> of all the people.	pronouncement ← <i>word, thing</i> . <hr/> hearing (2x) ← <i>ears</i> .
Jer 28:8	הַנְּבִיאִים אֲשֶׁר הָיוּ לִפְנֵי וּלְפָנֶיךָ מִן־הָעוֹלָם וַיִּנְבְּאוּ אֶל־אֲרָצוֹת רַבּוֹת וְעַל־מַמְלָכוֹת גְּדֹלוֹת לְמַלְחָמָה וּלְרָעָה וּלְדָבָר:	<i>As for</i> the prophets who were before me and before you <u>from ancient times</u> , they prophesied to many countries and against great kingdoms, of war and of trouble and of <u>plagues</u> .	from ancient times ← <i>from the age</i> . <hr/> plagues ← <i>a plague</i> .
Jer 28:9	הַנְּבִיא אֲשֶׁר יִנְבֵּא לְשָׁלוֹם בְּבֵא דְבַר הַנְּבִיא יוֹדֵעַ הַנְּבִיא אֲשֶׁר־שָׁלְחוֹ יְהוָה בְּאֶמְתּוֹ:	<i>Regarding</i> any prophet who prophesies peace, when the word of the prophet comes about, <i>then</i> the prophet <i>can</i> be acknowledged, in that the LORD truly sent him.”	
Jer 28:10	וַיִּקַּח חֲנַנְיָהּ הַנְּבִיא אֶת־הַמוֹטָה מֵעַל צוּאֵר יִרְמְיָהּ הַנְּבִיא וַיִּשְׁבְּרָהּ:	Then Hananiah the prophet took the yoke beam off the neck of Jeremiah the prophet and broke it.	
Jer 28:11	וַיֹּאמֶר חֲנַנְיָהּ לְעֵינָיו כָּל־הָעָם לֵאמֹר כֹּה אָמַר יְהוָה כִּכָּה אֲשַׁבֵּר אֶת־עַל   נִבְכַּדְנֶאצַּר מִלְּךָ־בָבֶל בְּעוֹד שְׁנַתַּיִם יָמִים מֵעַל צוּאֵר כָּל־הַגּוֹיִם וַיֵּלֶךְ יִרְמְיָהּ הַנְּבִיא לְדַרְכּוֹ: פ	And Hananiah spoke in the sight of all the people and said, “ <u>This is what</u> the LORD says: ‘In <u>this way</u> I will break the yoke of Nebuchadnezzar king of Babylon off the neck of all nations in another two years’ <u>time</u> .’ ” And Jeremiah the prophet went his way.	this <i>is what</i> ← <i>thus</i> . <hr/> time ← <i>days</i> .
Jer 28:12	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהּ אַחֲרֵי שִׁבֹר חֲנַנְיָהּ הַנְּבִיא אֶת־הַמוֹטָה מֵעַל צוּאֵר יִרְמְיָהּ הַנְּבִיא לֵאמֹר:	Then the word of the LORD <u>came</u> to Jeremiah after Hananiah the prophet had broken the yoke beam off the neck of Jeremiah the prophet, and it said,	came ← <i>became</i> .

Jer 28:13	הַלּוֹדִי וְאָמַרְתָּ אֶל-חֲנַנְיָה לֵאמֹר כֹּה אָמַר יְהוָה מוֹטֵת עַץ שַׁבְּרֵת וְעָשִׂיתָ תַּחְתֶּיהֶן מִטּוֹת בַּרְזֶל:	“Go and speak to Hananiah and say, ‘This <i>is what</i> the LORD says: «You have broken yoke beams of wood, but you will make yoke beams of iron instead of them.	go: infinitive absolute in the role of an imperative. <hr/> this <i>is what</i> ← <i>thus</i> .
Jer 28:14	כִּי כֹה-אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עַל בַּרְזֶל נָתַתִּי עַל-צִנּוּאר   כָּל-הַגּוֹיִם הָאֵלֶּה לְעַבְדָּ אֶת-נְבֻכַדְנֶאצַּר מֶלֶךְ-בָּבֶל וְעַבְדָּהוּ וְגַם אֶת-חֵית הַשָּׂדֶה נָתַתִּי לוֹ:	For this <i>is what</i> the LORD of hosts, the God of Israel, says: ‘I have put a yoke of iron on the neck of all these nations, to serve Nebuchadnezzar king of Babylon, and they will serve him, and I have also given him the <u>wild animals</u> .’ » ’	this <i>is what</i> ← <i>thus</i> . <hr/> wild animals ← <i>animal of the field</i> .
Jer 28:15	וַיֹּאמֶר יִרְמְיָה הַנְּבִיא אֶל-חֲנַנְיָה הַנְּבִיא שְׁמַעֲנָא חֲנַנְיָה לֹא-שָׁלַחְךָ יְהוָה וְאַתָּה הַבְּטַחְתָּ אֶת-הָעָם הַזֶּה עַל-שָׁקֶר:	Then Jeremiah the prophet said to Hananiah the prophet, “Listen now, Hananiah. The LORD did not <u>send</u> you, and you have persuaded this people to trust a lie,	send: in a Hebrew “VOS” (verb-object-subject) sentence.
Jer 28:16	לָכֵן כֹּה אָמַר יְהוָה הַנְּבִיא מִשְׁלַחְךָ מֵעַל פְּנֵי הָאֲדָמָה הַשָּׁנָה אַתָּה מוֹת בִּי-סָרְהָ דְּבַרְתָּ אֶל-יְהוָה:	which <i>is why</i> this <i>is what</i> the LORD says: ‘I <u>am about to</u> cast you off the face of the earth. This year you will die, for you have spoken <u>deviously</u> concerning the LORD.’ ”	this <i>is what</i> ← <i>thus</i> . <hr/> I am about to ← <i>behold me</i> . <hr/> deviously ← <i>deviousness</i> . Adverbial use of the noun.
Jer 28:17	וַיָּמָת חֲנַנְיָה הַנְּבִיא בַשָּׁנָה הַהִיא בַּחֹדֶשׁ הַשְּׁבִיעִי: פ	And Hananiah the prophet died in that year in the seventh month.	
Jer 29:1	וְאֵלֶּה דְבָרֵי הַסֵּפֶר אֲשֶׁר שָׁלַח יִרְמְיָה הַנְּבִיא מִירוּשָׁלַם אֶל-יְתָר זַקְנֵי הַגּוֹלָה וְאֶל-הַכֹּהֲנִים וְאֶל-הַנְּבִיאִים וְאֶל-כָּל-הָעָם אֲשֶׁר הִגְלָה נְבוּכַדְנֶאצַּר מִירוּשָׁלַם בַּבֶּלָה:	And these <i>are</i> the words of the letter which Jeremiah the prophet sent from Jerusalem to the rest of the elders of the deportees, and to the priests and to the prophets and to all the people whom Nebuchadnezzar had deported from Jerusalem to Babylon,	
Jer 29:2	אַחֲרַי צֵאת יְכִנְיָה־הַמֶּלֶךְ וְהַגְּבִירָה וְהַסְּרִיסִים שְׂרֵי יְהוּדָה וִירוּשָׁלַם וְהַחֲרָשׁ וְהַמְּסַגְּר מִירוּשָׁלַם:	after the departure of Jeconiah the king, and the queen consort and the eunuchs, <i>and</i> the officials of Judah and Jerusalem, and the <u>craftsmen</u> and the <u>blacksmiths</u> from Jerusalem,	craftsmen ... blacksmiths ← <i>craftsman ... blacksmith</i> .
Jer 29:3	בְּיַד אֶלְעָשָׂה בֶן-שָׁפָן וְגַמְרִיָּה בְּן-חִלְקִיָּה אֲשֶׁר שָׁלַח צְדַקְיָה מֶלֶךְ-יְהוּדָה אֶל-נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל בַּבֶּלָה לֵאמֹר: ס	<i>sent</i> by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon, to Nebuchadnezzar king of Babylon. <i>And</i> it said,	

Jer 29:4	כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לְכֹל־הַגּוֹלָה אֲשֶׁר־הִגַּלְתִּי מִירוּשָׁלַם בְּבָבֶלָה:	“This <i>is what</i> the LORD of hosts, the God of Israel, says to all the deportees whom I deported from Jerusalem to Babylon:	this <i>is what</i> ← <i>thus</i> .
Jer 29:5	בְּנוּ בָתִּים וְשִׁבוּ וְנִטְעוּ גִּזְוֹת וְאָכְלוּ אֶת־פְּרִיָן:	‘Build houses and dwell <i>in them</i> , and plant gardens, and eat their fruit.	
Jer 29:6	קַחוּ נָשִׁים וְהוֹלִידוּ בָנִים וּבָנוֹת וְקַחוּ לְבָנֵיכֶם נָשִׁים וְאֶת־בָּנוֹתֵיכֶם תָּנוּ לְאֲנָשִׁים וְתִלְדְּנָה בָנִים וּבָנוֹת וְרַבוּ־שָׁם וְאַל־תִּמְעָטוּ:	Take wives and beget sons and daughters, and take wives for your sons, and give your daughters to men, and let them bear sons and daughters, and increase there, and do not decrease.	
Jer 29:7	וְדַרְשׁוּ אֶת־שְׁלוֹם הָעִיר אֲשֶׁר הִגַּלְתִּי אֶתְכֶם שָׁמָּה וְהִתְפַּלְלוּ בַעֲדָהּ אֶל־יְהוָה כִּי בְשָׁלוֹמָהּ יִהְיֶה לָכֶם שָׁלוֹם: פ	And strive for the <u>welfare</u> of the city to which I have deported you, and pray for it to the LORD. For in its <u>welfare</u> will be your <u>welfare</u> .’	welfare (3x) ← <i>peace</i> . Also elsewhere throughout this chapter.
Jer 29:8	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֲלֵי־יְשִׁיאוֹ לָכֶם נְבִיאֵיכֶם אֲשֶׁר־בְּקִרְבְּכֶם וְקִסְמֵיכֶם וְאַל־תִּשְׁמְעוּ אֶל־חִלְמֹתֵיכֶם אֲשֶׁר אֲתֶם מְחַלְמִים:	For <i>this is what</i> the LORD of hosts, the God of Israel, says: ‘Do not let your prophets <i>who are</i> in your midst or your diviners deceive you, and do not heed your <u>dreams which you have</u> .’	this <i>is what</i> ← <i>thus</i> . <hr/> dreams which you have ← <i>dreams which you cause to dream / dream</i> [BDB].
Jer 29:9	כִּי בִשְׁקֶר הֵם נְבִיאִים לָכֶם בְּשֵׁמִי לֹא שְׁלַחְתִּים נְאֻם־יְהוָה: ס	For they prophesy in my name falsely to you. I did not send them, says the LORD.’	
Jer 29:10	כִּי־כֹה אָמַר יְהוָה כִּי לִפִּי מְלֵאת לְבַבְךָ שִׁבְעִים שָׁנָה אֶפְקֹד אֶתְכֶם וְהִקְמַתִּי עֲלֵיכֶם אֶת־דְּבָרֵי הַטּוֹב לְהָשִׁיב אֶתְכֶם אֶל־הַמָּקוֹם הַזֶּה:	For <i>this is what</i> the LORD says: ‘ <i>It is</i> according to Babylon’s fulfilment of seventy years <i>that</i> I will visit you and establish my good word with you, to bring you back to this place.	this <i>is what</i> ← <i>thus</i> .
Jer 29:11	כִּי אֲנֹכִי יָדַעְתִּי אֶת־הַמַּחְשְׁבֹת אֲשֶׁר אֲנֹכִי חָשַׁב עֲלֵיכֶם נְאֻם־יְהוָה מִחֲשַׁבֹת שְׁלוֹם וְלֹא לְרָעָה לְתֵת לָכֶם אַחֲרַיִת וְתִקְוָה:	For I know the <u>thoughts which I have</u> concerning you, says the LORD, thoughts of welfare and not of trouble, to give you <u>posterity</u> and hope.	thoughts which I have ← <i>thoughts which I think</i> . <hr/> posterity: as in Ps 109:13. AV differs ( <i>an ... end</i> ).

Jer 29:12	וּקְרַאתֶם אֹתִי וְהִלַכְתֶם וְהִתְפַלַלְתֶם אֵלַי וְשָׁמַעְתִי אֵלֵיכֶם:	And you will call <i>on</i> me, and you will go and pray to me, and I will hear you,	
Jer 29:13	וּבְקַשְׁתֶּם אֹתִי וּמְצֵאתֶם כִּי תִדְרֹשְׁנִי בְכָל־לִבְבְכֶם:	and you will look for me and find <i>me</i> , for you will seek me with all your heart.	
Jer 29:14	וְנִמְצָאתִי לָכֶם נְאֻם־יְהוָה וְשִׁבַּתִי אֶת־שְׁבִיתְכֶם *שְׁבוּתְכֶם וְקִבַצְתִי אֹתְכֶם מִכָּל־הַגּוֹיִם וּמִכָּל־הַמְּקוֹמוֹת אֲשֶׁר הִדַּחְתִּי אֶתְכֶם שָׁם נְאֻם־יְהוָה וְהִשְׁבַּתִי אֶתְכֶם אֶל־הַמְּקוֹם אֲשֶׁר־הִגַּלְתִּי אֶתְכֶם מִשָּׁם:	And I will be found by you, says the LORD, and I will reverse your captivity, and I will gather you from all the nations and from all the places to which I drove you out, says the LORD, and I will bring you back to the place from which I deported you.	captivity: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. A <i>vav / yod</i> issue. The same issue occurs in Jer 49:39, Ezek 16:53 (2x), Ezek 39:25, Job 42:10, Lam 2:14.
Jer 29:15	כִּי אָמַרְתֶּם הַקִּים לָנוּ יְהוָה נְבִאִים בְּבָבֶלָה: ס	For you have said, «The LORD has raised up prophets for us in Babylon.»	We retain this verse linked neither to the previous nor the following verse, as it is unclear whether it ↪
Jer 29:16	כִּי־כֹה   אָמַר יְהוָה אֶל־הַמֶּלֶךְ הַיּוֹשֵׁב אֶל־כִּסֵּא דָּוִד וְאֶל־כָּל־הָעָם הַיּוֹשֵׁב בְּעִיר הַזֹּאת אַחֲיֵיכֶם אֲשֶׁר לֹא־יָצְאוּ אִתְּכֶם בְּגוֹלָה:	For <i>this is what</i> the LORD says to the king who sits on the throne of David, and to all the people who live in this city, your brothers who did not go out with you in the deportation	↳ refers to true (e.g. Daniel) or false (Jer 29:21) prophets in Babylon, or both.  this <i>is what</i> ← <i>thus</i> .
Jer 29:17	כֹּה אָמַר יְהוָה צְבָאוֹת הַנְּגִל מִשְׁלַח בָּם אֶת־הַחֶרֶב אֶת־הָרֶעִב וְאֶת־הַדָּבָר וְנִתְּתִי אוֹתָם כִּפְתָּאִים הַשְּׁעָרִים אֲשֶׁר לֹא־תֵאכְלָנָה מֵרַע:	– <i>this is what</i> the LORD of hosts says – : ‘I am about to send on them the sword, famine and a plague, and I will make them like blighted figs which <i>cannot</i> be eaten because of <i>their</i> putridity.	this <i>is what</i> ← <i>thus</i> .  I am about to ← <i>behold me</i> .  putridity ← <i>badness</i> .
Jer 29:18	וְרִדַּפְתִּי אַחֲרֵיהֶם בְּחֶרֶב בְּרֶעִב וּבַדָּבָר וְנִתְּתִים *לְזוּעָה *לְזוּעוֹהָ לְכָל   מַמְלְכוֹת הָאָרֶץ לְאֱלֹהִים וּלְשִׁמָּה וּלְשִׁרְקָה וּלְחִרְפָּה בְּכָל־הַגּוֹיִם אֲשֶׁר־הִדַּחְתִּים שָׁם:	And I will pursue them with the sword and with famine and with a plague, and I will make them a <i>target of terror</i> to all the kingdoms of the earth, a curse and a desolation, and a <i>laughing stock</i> and an <i>object of contempt</i> among all the nations where I drove them out,	terror: the <i>ketiv</i> / <i>qeré</i> issue is as in Jer 15:4.  laughing stock ← <i>whistling, hissing</i> .
Jer 29:19	תַּחַת אֲשֶׁר־לֹא־שָׁמְעוּ אֶל־דְּבָרֵי נְאֻם־יְהוָה אֲשֶׁר שָׁלַחְתִּי אֵלֵיהֶם אֶת־עַבְדִּי הַנְּבִאִים הַשְּׂכֵם וְשָׁלַח וְלֹא שָׁמַעְתֶּם נְאֻם־יְהוָה:	because they did not heed my words, says the LORD, <i>who</i> sent my servants to them – the prophets – <i>rising early and sending them</i> , but you did not heed <i>them</i> , says the LORD.	who: AV differs ( <i>words ... which I sent unto them</i> ), taking a different antecedent of the relative pronoun, but ↪  rising early and sending <i>them</i> : infinitive absolute.



Jer 29:20	וְאַתֶּם שִׁמְעוּ דְבַר־יְהוָה כָּל־הַגּוֹלָה אֲשֶׁר־שְׁלַחְתִּי מִירוּשָׁלַם בְּבָבֶלָה: ס	So hear the word of the LORD, you <i>people</i> , all <i>you</i> deportees whom I sent from Jerusalem to Babylon.	↳ against this is the fact that there is no prepositional support for AV's <i>by my servants</i> .
Jer 29:21	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֶל־אֲחָאָב בֶּן־קוֹלָיָה וְאֶל־צִדְקִיָּהוּ בֶן־מַעֲשִׂיָּה הַנְּבִאִים לָכֶם בְּשֵׁמִי שֶׁקֶר הִנְנִי   נָתַן אֶתֶם בְּיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וְהִכָּם לְעֵינֵיכֶם:	This <i>is what</i> the LORD of hosts, the God of Israel, says concerning Ahab the son of Kolaiah and concerning Zedekiah the son of Maaseiah, who prophesy falsely to you in my name: «I am about to deliver them into the hand of Nebuchadrezzar king of Babylon, and he will strike them down in <u>your sight</u> .	this <i>is what</i> ← <i>thus</i> . <hr/> I am about to ← <i>behold me</i> . <hr/> in your sight ← <i>at your eyes</i> .
Jer 29:22	וְלָקַח מֵהֶם קָלָלָה לְכָל־גְּלוֹת יְהוּדָה אֲשֶׁר בְּבָבֶל לֵאמֹר יִשְׁמַךְ יְהוָה כְּצִדְקִיָּהוּ וְכֵאֲחָב אֲשֶׁר־קָלַם מֶלֶךְ־בָּבֶל בְּאֵשׁ:	And a curse <i>formula</i> will be taken from <u>their example</u> by all the deportees of Judah who <i>are</i> in Babylon, when they say, «May the LORD make you like Zedekiah and like Ahab, whom the king of Babylon roasted on a <u>fire</u> » ’,	from their <i>example</i> ← <i>from</i> <i>them</i> . <hr/> a fire ← <i>the fire</i> . An unexpected definite article. See Gen 22:9.
Jer 29:23	יַעַן אֲשֶׁר עָשׂוּ נְבִלָה בְּיִשְׂרָאֵל וַיִּנְאַפוּ אֶת־נִשְׂי רֵעֵיהֶם וַיְדַבְּרוּ דָבָר בְּשֵׁמִי שֶׁקֶר אֲשֶׁר לֹא צִוִּיתֶם וְאֲנֹכִי *הוֹיֵדַע *הַיּוֹדֵעַ וְעַד נְאֻם־יְהוָה: ס	because they committed impiety in Israel, and they committed adultery with the wives of their neighbours, and they spoke a false <u>pronouncement</u> in my name, which I did not command them. And I {Q: know} [K: <i>am</i> he <i>who</i> knows], and <i>I am</i> a witness, says the LORD.	pronouncement ← <i>word, thing</i> .
Jer 29:24	וְאַל־שִׁמְעִיהוּ הַנְּחֻלְמֵי תֵאמֹר לֵאמֹר:	And you shall speak to Shemaiah the Nehelamite and say,	
Jer 29:25	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר יַעַן אֲשֶׁר אָתָּה שְׁלַחְתָּ בְּשֵׁמֶכָּה סְפָרִים אֶל־כָּל־הָעָם אֲשֶׁר בִּירוּשָׁלַם וְאֶל־צְפַנְיָה בֶן־מַעֲשִׂיָּה הַכֹּהֵן וְאֶל־כָּל־הַכֹּהֲנִים לֵאמֹר:	‘This <i>is what</i> the LORD of hosts, the God of Israel has spoken. He has said, « <i>I will be making an</i> <i>announcement</i> because you have sent letters in your name to all the people who <i>are</i> in Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,	Shemaiah's letters were an attempt to get Jeremiah arrested. <hr/> this <i>is what</i> ← <i>thus</i> .
Jer 29:26	יְהוָה נִתְּנָךְ כֹּהֵן כֹּהֵן תַּחַת יְהוֹיָדָע הַכֹּהֵן לְהִיזוֹת פְּקָדִים בַּיִת יְהוָה לְכָל־אִישׁ מְשֻׁעַ וּמִתְנַבֵּא וְנִתְּתָה אֹתוֹ אֶל־הַמַּהְפָּכֵת וְאֶל־הַצִּיּוֹן:	«The LORD has appointed you a priest instead of Jehoiada the priest, so that you should be superintendents <i>in</i> the house of the LORD, <i>looking out</i> for everyone behaving like a madman or a <i>man</i> acting like a prophet, so that you put him in <u>prison</u> and in fetters.	prison: or <i>stocks</i> .

Jer 29:27	וְעַתָּה לָמָּה לֹא גַעַרְתָּ בִּירְמְיָהוּ הַעֲנַתְתִּי הַמִּתְנַבֵּא לְכֶם:	Accordingly now, why have you not rebuked Jeremiah the Anathothite, who was acting like a prophet to you?	accordingly now: this is the correlative of <i>since</i> in verse 25.  Anathothite ← <i>Annethothite</i> , in an unmorphological form. See 2 Sam 23:27.
Jer 29:28	כִּי עַל־כֵּן שָׁלַח אֵלָינוּ בְּבָל לֵאמֹר אֲרַכֶּה הִיא בְּנוּ בָתַיִם וְשִׁבוּ וְנָטְעוּ גִזְזֹת וְאָכְלוּ אֶת־פְּרִיהֶן:	For this <i>is</i> how he sent <i>word</i> to us in Babylon, saying, "It will be long. Build houses and live in them, and plant gardens and eat their fruit." » ' »	
Jer 29:29	וַיִּקְרָא צְפַנְיָה הַכֹּהֵן אֶת־הַסֵּפֶר הַזֶּה בְּאָזְנוֹ יְרֵמְיָהוּ הַנְּבִיא: פ	And Zephaniah the priest read this letter in the hearing of Jeremiah the prophet.	
Jer 29:30	וַיְהִי דְבַר־יְהוָה אֶל־יְרֵמְיָהוּ לֵאמֹר:	Then the word of the LORD came to Jeremiah and said,	came ← <i>became</i> .
Jer 29:31	שָׁלַח עַל־כָּל־הַגּוֹלָה לֵאמֹר כֹּה אָמַר יְהוָה אֱלֹהֵי שִׁמְעִיָּה הַנְּחֵלְמִי יֶעַן אֲשֶׁר נָבֵא לְכֶם שִׁמְעִיָּה וְאָנִי לֹא שָׁלַחְתִּיו וַיִּבְטַח אֶתְכֶם עַל־שֶׁקֶר:	“Send <i>word</i> to all the deportees and say, ‘This <i>is what</i> the LORD says to Shemaiah the Nehelamite: «Since Shemaiah has prophesied to you <u>when</u> I did not send him, and he has caused you to trust in a lie,	this <i>is what</i> ← <i>thus</i> .  when ← <i>and</i> .
Jer 29:32	לֵכֵן כֹּה־אָמַר יְהוָה הַנְּנִי פֶקֶד עַל־שִׁמְעִיָּה הַנְּחֵלְמִי וְעַל־זֶרְעוֹ לֹא־יִהְיֶה לוֹ אִישׁ   יֹשֵׁב   בְּתוֹדֵהֶם הַזֶּה וְלֹא־יִרְאֶה בְּטוֹב אֲשֶׁר־אָנִי עוֹשֶׂה לְעַמִּי נְאֻם־יְהוָה כִּי־סָרָה דְבַר עַל־יְהוָה: ס	this <i>is what</i> the LORD says: «I am about to visit Shemaiah the Nehelamite and his seed. He will not have a man <i>left</i> dwelling among this people, and he will not see the good which I will be doing for my people, says the LORD, for he has spoken <i>deviously</i> against the LORD.» ' »	this <i>is what</i> ← <i>therefore thus</i> . The word <i>therefore</i> is the correlative to <i>since</i> in the previous verse, but it is not expressed in English.  I am about to ← <i>behold me</i> .  deviously ← <i>deviousness</i> .
Jer 30:1	הַדְּבַר אֲשֶׁר הָיָה אֶל־יְרֵמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	The word which came to Jeremiah from the LORD and said,	came ← <i>became</i> .
Jer 30:2	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר כָּתַב־לְךָ אֶת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבַּרְתִּי אֵלֶיךָ אֶל־סֵפֶר:	“This <i>is what</i> the LORD God of Israel has spoken. He says, ‘Write all the words which I have spoken to you <u>in a book</u> .	this <i>is what</i> ← <i>thus</i> .  write ← <i>write for yourself</i> . The sense is <i>get writing</i> .  in a book ← <i>into a book</i> . Pregnant use of the preposition.

Jer 30:3	כִּי הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְשִׁבַּתִּי אֶת־שְׁבוּת עַמִּי יִשְׂרָאֵל וְיְהוּדָה אָמַר יְהוָה וְהִשְׁבַּתִּים אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לְאֲבוֹתָם וִירְשׁוּהָ: פ	For behold, the days are coming, says the LORD, when I will reverse the captivity of my people Israel and Judah, says the LORD, and I will bring them back to the land which I gave to their fathers, and they will inherit it.' ”	
Jer 30:4	וְאֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֶל־יִשְׂרָאֵל וְאֶל־יְהוּדָה:	And these <i>are</i> the words which the LORD spoke to Israel and to Judah,	
Jer 30:5	כִּי־כֹה אָמַר יְהוָה קוֹל חֲרָדָה שָׁמַעְנוּ פֶּחַד וְאִין שָׁלוֹם:	for <i>this is what</i> the LORD says: “We have heard the sound of trembling, Fear, and absence of peace.	this <i>is what</i> ← <i>thus</i> .
Jer 30:6	שְׁאַל־נָא וּרְאוּ אִם־יֵלֵד זָכָר מִדּוֹעַ רְאִיתִי כָּל־גֹּבֵר יָדָיו עַל־חֻלְצָיו כִּי־יֵלֵד וְנִהְפְּכוּ כָּל־פָּנִים לִירְקוֹן:	Just ask and see – Does a male give birth? Why do I see every man with his hands on his waist, Like a woman giving birth, And every face turned <u>pallid</u> ?	pallid ← <i>pale yellow or green</i> .
Jer 30:7	הוּי כִּי גָדוֹל הַיּוֹם הַהוּא מֵאִין כְּמָהוּ וְעַת־צָרָה הִיא לִיעֲקֹב וּמִמֶּנָּה יִוָּשַׁע:	Alas, for great <i>is that day</i> , With nothing like it, And it <i>is</i> a time of distress for Jacob, But he will be saved from it.	that day: a term used for <i>the day of the LORD</i> . No explicit ↪ <hr/> with ← <i>from</i> , i.e. <i>different from (anything like it)</i> .
Jer 30:8	וְהָיָה בַּיּוֹם הַהוּא נְאֻם   יְהוָה צָבָאוֹת אֲשֶׁר עָלָו מֵעַל צוּאֲרָךְ וּמוֹסְרוֹתֶיךָ אֲנִתֶק וְלֹא־יַעֲבֹדוּבוּ עוֹד זָרִים:	And it will come to pass on that day, Says the LORD of hosts, <i>That</i> I will break his yoke off your neck, And I will undo your fetters, And foreigners will no longer impose servitude on him.	↳ mention of Babylon or Nebuchadnezzar in this chapter, though seemingly a continuation of that theme.
Jer 30:9	וְעִבְדוּ אֶת יְהוָה אֱלֹהֵיהֶם וְאֶת דָּוִד מֶלֶכָם אֲשֶׁר אָקִים לָהֶם: ס	And they will serve the LORD their God, And David their king, Whom I will raise up to them.	
Jer 30:10	וְאַתָּה אֶל־תִּירָא עַבְדִּי יַעֲקֹב נְאֻם־יְהוָה וְאֶל־תַּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעַךְ מֵרְחֹק וְאֶת־זֶרְעֶךָ מֵאֶרֶץ שְׁבִים וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֲנוּ וְאִין מִחְרִיד:	But don't you fear, Jacob my servant, Says the LORD, And do not be afraid, Israel, For <i>I am about to</i> save you from a distance, And your seed from the land of their captivity, And Jacob will return, And he will be quiet and undisturbed, With no-one causing fear.	Jer 46:27. <hr/> I am about to ← <i>behold me</i> .

Jer 30:11	<p>כִּי־אֶתְּךָ אֲנִי נֹאֵם־יְהוָה  לְהוֹשִׁיעֶךָ כִּי אֶעֱשֶׂה כָּלָה  בְּכָל־הַגּוֹיִם   אֲשֶׁר הִפְצוּתֶיךָ  שָׁם אֲדָ אֶתְּךָ לֹא־אֶעֱשֶׂה כָּלָה  וְיִסְרְתֶיךָ לְמִשְׁפָּט וְנִקָּה לֹא  אֲנַקֶּךָ: פ</p>	<p>For I <i>am</i> with you,  Says the LORD,  To save you,  For I will make an end of all  the nations  To <u>which</u> I have scattered  you,  But I will not make an end  of you,  But I will discipline you  <u>judicially</u>,  And I will <u>certainly not</u>  <u>acquit</u> you.</p>	<p>   Jer 46:28.  <hr/> to which ← <i>where</i>.  <hr/> judicially ← <i>to / for judgment</i>.  <hr/> certainly not acquit: infinitive  absolute. AV differs somewhat  (<i>not leave thee altogether</i>  <i>unpunished</i>).</p>
Jer 30:12	<p>כִּי כֹה אָמַר יְהוָה אָנוּשׁ  לְשִׁבְרֶךָ נִחְלָה מִכְּתָדָה:</p>	<p>For <u>this is what</u> the LORD  says:  ‘Your <u>demise is</u> incurable;  Your blow <u>is</u> grievous.</p>	<p>this <i>is what</i> ← <i>thus</i>.  <hr/> demise ← <i>to the breakage</i>.  <hr/> grievous ← <i>ill</i>.</p>
Jer 30:13	<p>אִי־יִדְּוֹ דִינְךָ לְמָזוֹר רַפְאוֹת  תַּעֲלֶה אִין לְךָ:</p>	<p><i>There is</i> no-one pleading  your case,  For <u>you to be</u> bandaged up.  You <i>do not have</i> medicines  for recovery.</p>	<p>for <i>you to be</i> bandaged up ← <i>for</i>  <i>bandaging</i>.</p>
Jer 30:14	<p>כָּל־מְאַהֲבֶיךָ שָׁכַחוּךָ אוֹתְךָ  לֹא יִדְרְשׁוּ כִּי מַכַּת אוֹיֵב  הַבִּיתֶיךָ מוֹסֵר אֶכְזְרִי עַל רַב  עוֹנֶיךָ עֲצָמוֹ חֲטֹאתֶיךָ:</p>	<p>All your lovers have  forgotten you;  They do not seek you.  For I have struck you with  an enemy's blow  – <u>A cruel chastisement</u> –  For the great extent of your  iniquity,  <i>And for how</i> your sins have  become immense.</p>	<p>a cruel chastisement ←  <i>chastisement of (a) cruel (one)</i>,  but re-pointed as מוֹסֵר, a <i>cruel</i>  <i>chastisement</i>.</p>
Jer 30:15	<p>מַה־תִּזְעַק עַל־שִׁבְרֶךָ אָנוּשׁ  מִכְּאֲבָדָה עַל   רַב עוֹנֶיךָ עֲצָמוֹ  חֲטֹאתֶיךָ עָשִׂיתִי אֵלֶיךָ לְךָ:</p>	<p>Why do you cry out about  your <u>demise</u>?  Your grievous situation <i>is</i>  incurable.  <i>It is</i> because of the great  extent of your iniquity  – <i>Because</i> your sins have  become immense –  <i>That</i> I have done these  <i>things</i> to you.</p>	<p>demise ← <i>breakage</i>.</p>
Jer 30:16	<p>לָכֵן כָּל־אֹכְלֶיךָ יֹאכְלוּ  וְכָל־צָרֶיךָ בָּלֵם בְּשִׁבְי יִלְכוּ  וְהָיוּ שְׂאִסֶיךָ לְמִשְׁפָּה  וְכָל־בְּזוּיֶךָ אֶתְּוֹ לְבוֹ:</p>	<p>On this account all those  who devour you  Will <i>themselves</i> be  devoured,  And <i>as for</i> all your  adversaries,  They will all go into  captivity,  And those who plunder you  Will become an <i>object of</i>  plundering,  And I will make all who  spoil you  An <i>object of</i> spoil.</p>	

Jer 30:17	כִּי אֶעֱלֶה אֶרְכָּה לָךְ וּמִמְכוֹתֶיךָ אֶרְפְּאֵךְ נְאֻם־יְהוָה כִּי נִדְחָה קָרְאוּ לָךְ צִיּוֹן הִיא דַּרְשׁ אֵין לָהּ: ס	For I will <u>bring</u> restoration to you, And I will <u>heal</u> your wounds, Says the LORD, For they called you Cast Out, And they said, «This is Zion; She has no-one seeking her.» ’”	bring ← <i>bring up</i> . I will heal your wounds ← <i>I will heal you from your strokes</i> .
Jer 30:18	כֹּה   אָמַר יְהוָה הַנְּגִי־שֶׁבַב שְׁבוּת אֱהִי יַעֲקֹב וּמִשְׁכְּנֹתָיו אֶרְחַם וְנִבְנְתָה עִיר עַל־תְּלָהּ וְאֶרְמוֹן עַל־מִשְׁפָּטָיו יֵשֵׁב:	This <i>is what</i> the LORD says: “I am about to reverse the captivity of the tents of Jacob, And I will have mercy on his dwelling places, And a city will be built on its heap of ruins, And a citadel will <u>stand</u> Where it <i>has that right</i> .”	this is what ← <i>thus</i> . I am about to ← <i>behold me</i> . stand ← <i>sit</i> . where it <i>has that right</i> ← <i>on its justice</i> .
Jer 30:19	וַיֵּצֵא מֵהֶם תּוֹדָה וְקוֹל מִשְׁחֻקִים וְהִרְבִּיתִים וְלֹא יִמְעָטוּ וְהִכְבַּדְתִּים וְלֹא יִצְעָרוּ:	And from them, Thanksgiving and the sound of <i>people</i> rejoicing will go out, And I will increase them, And they will not be few, And I will glorify them, And they will not be belittled.	
Jer 30:20	וְהָיוּ בָנָיו כְּקֹדֶם וְעַדְתּוֹ לְפָנַי תִּכְוֶן וּפְקֻדָּתַי עַל כָּל־לֹחֲצֵיוֹ:	And <u>his sons</u> will be as in former time, And his congregation will be established before me, And I will visit all who oppress him.	his sons: standing for <i>Jacob's descendants</i> .
Jer 30:21	וְהָיָה אֲדִירוֹ מִמֶּנּוּ וּמִשְׁלֹ מִקְרָבוֹ יֵצֵא וְהִקְרַבְתִּיו וְנִגַּשׁ אֵלַי כִּי מִי הוּא־זֶה עָרַב אֶת־לְבוֹ לַגִּישָׁת אֵלַי נְאֻם־יְהוָה:	And his illustrious one will <u>come</u> from his <i>own</i> self, And his ruler will issue <u>from</u> his <u>inward parts</u> , And I will have him come near, And he will approach me. For who <i>is</i> this <i>Who</i> has pledged his heart to approach me? Says the LORD.	come ← <i>become</i> . from his inward parts: AV differs ( <i>from the midst of them</i> ), not recognizing Jacob (Jer 30:18) as the antecedent.
Jer 30:22	וְהָיִיתֶם לִי לְעַם וְאֲנִכִּי אֶהְיֶה לְכֶם לְאֱלֹהִים: ס	<b>And you will be a people to me, And I will be God to you.</b>	2 Cor 6:16.
Jer 30:23	הִנֵּה   סַעֲרַת יְהוָה חֲמָה יֵצֵאָה סַעַר מִתְּגוֹרֵר עַל רֹאשׁ רְשָׁעִים יַחֲוֹל:	And behold, the LORD's storm – Fury – will go out; A sweeping storm. It will whirl on the head of the wicked.	

Jer 30:24	לֹא יִשׁוּב חֲרוֹן אַף־יְהוָה עַד־עֲשׂוֹתוֹ וְעַד־הִקְיָמוֹ מִזְמוֹת לְבֹ בְּאַחֲרֵית הַיָּמִים תִּתְבּוֹנְנוּ בָּהּ:	The fury of the LORD's anger will not <u>relent</u> Until he has carried out and established The purposes of his heart. In the last days, you will contemplate it.	relent ← <i>return; cease.</i>
Jer 31:1	בָּעֵת הַהִיא נֹאֵם־יְהוָה אֱלֹהֵי לְאֵלֵהִים לְכֹל מְשֻׁפָּחוֹת יִשְׂרָאֵל וְהָמָּה יִהְיוּ־לִי לְעָם: ס	At that time, says the LORD, <b>I will be God to all the families of Israel, and they will be a people to me.</b> "	2 Cor 6:16.
Jer 31:2	כֹּה אָמַר יְהוָה מֵצֵא חָן בַּמִּדְבָּר עִם שְׂרִידֵי חֶרֶב הַלֹּדֶף לְהִרְגִיעוֹ יִשְׂרָאֵל:	This <i>is what</i> the LORD says: "The people <i>who</i> escaped the sword Have found grace in the desert, <i>Through me</i> <u>taking steps</u> to give <u>them</u> rest – Israel, <i>that is.</i> "	this <i>is what</i> ← <i>thus.</i> <hr/> taking steps ← <i>going</i> . Infinitive absolute. <hr/> them ← <i>him.</i>
Jer 31:3	מִרְחֹק יְהוָה נִרְאָה לִי וְאֶהְבֵּת עוֹלָם אֶהְבֵּתִיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חֶסֶד:	Long ago, the LORD appeared to me <i>and said</i> , "With age-abiding love I have loved you, Which <i>is</i> why I have drawn you <i>close</i> in kindness.	
Jer 31:4	עוֹד אֶבְנֶיךָ וְנִבְנִית בְּתוֹלָת יִשְׂרָאֵל עוֹד תַּעֲדִי תִפְיֶיךָ וַיֵּצֵאת בְּמַחֹל מִשְׁחַקִּים:	I will build you up again, And you will be built up, O virgin of Israel; You will again adorn yourself <i>with</i> your timbrels, And go out into the dance of those <i>who</i> rejoice.	rejoice: or <i>play music.</i>
Jer 31:5	עוֹד תִּטְעִי כְרָמִים בְּהָרֵי שְׁמֵרוֹן נָטְעוּ נֹטְעִים וְחָלְלוּ:	You will again plant vineyards In the mountains of Samaria. The planters will plant <i>them</i> And <u>gather</u> the vintage.	gather the vintage ← <i>treat as profane</i> . [BDB] interprets as <i>by beginning to use its fruit</i> . Other meanings are <i>dance</i> and <i>play the flute</i> .
Jer 31:6	כִּי יִשְׂיֹם קְרָאוּ נֹצְרִים בְּהָר אֶפְרַיִם קוֹמוּ וְנַעֲלֵה צִיּוֹן אֶל־יְהוָה אֱלֹהֵינוּ: פ	For there is a day <i>When</i> watchmen will proclaim on Mount Ephraim, 'Arise and let us go up <i>to</i> Zion, To the LORD our God.' "	
Jer 31:7	כִּי־כֹה   אָמַר יְהוָה רְנוּ לִיעֲקֹב שִׂמְחָה וְצִלְלוּ בְּרֹאשׁ הַגּוֹיִם הַשְּׂמִיעוּ הַלְלוּ וְאָמְרוּ הוֹשַׁע יְהוָה אֶת־עַמּוֹךָ אֶת שְׂאֲרֵית יִשְׂרָאֵל:	For <i>this is what</i> the LORD says: "Shout for joy to Jacob, And <u>burst out in exultation</u> at the head of the nations. Proclaim and praise and say, 'O LORD save your people, The remnant of Israel.'	this <i>is what</i> ← <i>thus.</i> <hr/> burst out in exultation ← <i>neigh</i> . See Jer 5:8.

Jer 31:8	הֲנִי מְבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקִבַּצְתִּים מִרְכְּתֵי־אֶרֶץ בָּם עֵנִי וּפְסִיחַ הָרָה וְיִלְדַת יַחְדָּו קָהָל גְּדוֹל יָשׁוּבוּ הִנֵּה:	I am about to bring them from the land of the north, And I will gather them from the remotest parts of the earth. Among them <i>will be</i> the blind and the lame, The pregnant and her <i>who</i> is giving birth together. A great convocation will return here.	I am about to ← <i>behold me</i> .
Jer 31:9	בְּכֵי יָבֹאוּ וּבְתַחֲנוּנִים אוֹבִילִם אוֹלֵיכֶם אֶל־נַחְלֵי מַיִם בְּדַרְדָּר יֵשֶׁר לֹא יִכָּשְׁלוּ כִּי־הָיִיתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכָרִי הוּא: ס	They will come with weeping, And I will lead them with <i>their</i> supplications; <b>I will conduct them to  brooks of water</b> By a straight way on which they will not stumble, For I will be a father to Israel, And Ephraim <i>is</i> my firstborn.	Rev 7:17.
Jer 31:10	שְׁמַעוּ דְבַר־יְהוָה גּוֹיִם וְהִגִּידוּ בְּאֵיִם מִמְּרָחֵק וְאָמְרוּ מִזֶּרֶה יִשְׂרָאֵל יִקְבְּצֵנוּ וְשִׁמְרוּ כְרֵעָה עֲדָרוּ:	Hear the word of the LORD, <i>you</i> nations, And announce <i>it</i> among the <u>coastlands</u> far away, And say, ‘He who scattered Israel Will gather him, And he will keep him, As a shepherd <i>does</i> his flock.’	coastlands: or <i>islands</i> .
Jer 31:11	כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ:	For the LORD has ransomed Jacob And redeemed him from a hand stronger than he <i>was</i> .	
Jer 31:12	וּבְאוּ וְרִנְנוּ בְּמְרוֹם־צִיּוֹן וְנִהְרֹוּ אֶל־טוֹב יְהוָה עַל־דָּגָן וְעַל־תִּירֵשׁ וְעַל־יֵצֶהָר וְעַל־בְּנֵי־צֶאֱן וּבִקָּר וְהִיתָה נַפְשָׁם כַּגֶּזֶן רוֹה וְלֹא־יִוָּסְפוּ לְדָאֲבָה עוֹד:	So they will come and shout for joy on the heights of Zion, And they will <u>flock</u> to the goodness of the LORD, To grain and to new wine and to fresh oil, And to young flock animals and oxen. And their <u>spiritual condition</u> will be like a <u>well-  watered garden</u> , And they will no longer languish.	flock ← <i>flow</i> . <hr/> spiritual condition ← <i>soul</i> . <hr/> well-watered ← <i>soaked</i> ; saturated.

Jer 31:13	אז תשמח בתולה במחול ובחורים וזקנים יחדו והפכתי אבלם לששון ונחמתים ושמחתים מיגונם:	Then the <u>virgin</u> will rejoice with a dance, As <i>will</i> both young men and old together, And I will change their mourning into joy, And I will show them compassion, And I will make them happy, <i>Released</i> from their grief.	virgin: a reference to Israel. See Jer 18:13, Jer 31:4.
Jer 31:14	ורויתי נפש הלהנים דשן ועמי את טובי ישבעו נאם יהוה: ס	And I will <u>saturate the</u> <u>sentiments</u> of the priests <i>with fat</i> , And my people will be satiated with my goodness, Says the LORD.”	saturate the sentiments ← <i>saturate the soul</i> . But perhaps translate <i>slake the appetite</i> here.
Jer 31:15	כה   אמר יהוה קול ברמה נשמע נהלי בכי תמרורים רחל מבכה על-בניה מאנה להנחם על-בניה כי איננו: ס	This <i>is what</i> the LORD says: “ <b>A sound is heard in</b> <b>Ramah</b> – <b>Lamentation and very</b> <b>bitter weeping</b> – <b>Rachel</b> grieving for her <b>sons</b> . <b>She refuses to be</b> <b>comforted for her sons,</b> <b>For they are no more.”</b>	<b>Matt 2:18.</b> <hr/> <i>this is what</i> ← <i>thus</i> . <hr/> <i>very bitter weeping</i> ← <i>weeping</i> <i>of bitterness</i> . <hr/> Rachel: AV= <i>Rahel</i> here. <hr/> they ← <i>he / it</i> .
Jer 31:16	כה   אמר יהוה מנעי קולך מבכי ועיניך מדמעה כל יש שכר לפעלתך נאם יהוה ושבו מארץ אויב:	This <i>is what</i> the LORD says: “ <u>Restrain your voice</u> from weeping, And your eyes from tears, For there is recompense <u>in</u> <u>what is performed</u> for <u>you</u> , Says the LORD, And they will return from the land of the enemy.	<i>this is what</i> ← <i>thus</i> . <hr/> <i>in what is performed</i> for you ← <i>to your work</i> , an objective genitive (someone benefits-by- work you). AV differs ( <i>for thy</i> <i>work shall be rewarded</i> ).
Jer 31:17	וישתקוה לאחריה נאם יהוה וישבו בנים לאבולם: ס	And there is hope for your <u>posterity</u> , Says the LORD, And the sons will return to their <u>territory</u> .	posterity: see Jer 29:11. AV differs ( <i>end</i> ), in the sense of <i>latter time</i> , which is also possible. <hr/> territory ← <i>border</i> .
Jer 31:18	שמוע שמעתי אפרים מתנווד יסרתני ואוסר כעגל לא למד השיבני ואשובה כי אתה יהוה אלהי:	I have of course heard <u>how</u> Ephraim <i>is</i> becoming agitated, Saying, ‘He has chastised me, And I was chastised like an untrained calf. Bring me back so that I go back, For you <i>are</i> the LORD my God.	I have of course heard: infinitive absolute.



Jer 31:19	כִּי־אַחֲרַי שׁוּבִי נִחַמְתִּי וְאַחֲרַי הִנְדַּעְתִּי סִפְקֹתַי עַל־יָרֵךְ בְּשֵׁתִי וְגַם־נִכְלַמְתִּי כִּי נִשְׂאֵתִי חֲרַפַּת נְעוּרָי:	For after my return, I was comforted, And after it was made known to me, I struck <i>my</i> thigh. I was ashamed and also suffered ignominy, For I bore the reproach of my youth.'	
Jer 31:20	הֲבֵן יִקָּר לִי אֶפְרַיִם אִם יֶלֶד שֶׁעֲשֵׂעִים כִּי־מִדֵּי דְבָרִי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הִמּוֹ מַעַל לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יְהוָה: ס	<i>Is</i> Ephraim a dear son to me? Or a most delightful child? For whenever I speak concerning him, I intensely remember him still, Which <i>is</i> why my mind is disquieted for him. I will certainly show him mercy, Says the LORD.	a most delightful child ← <i>a child of delights</i> .  intensely remember: infinitive absolute.  mind is ← <i>bowels are</i> .  certainly show him mercy: infinitive absolute.
Jer 31:21	הֲצִיבִי לָךְ צִינִים שְׂמִי לָךְ תִּמְרוּרִים שְׂתִי לִבְךָ לְמַסְלָה דֶּרֶךְ *הַלַּכְתִּי* *הַלַּכְתָּ שׁוּבִי בְּתוֹלַת יִשְׂרָאֵל שְׁבִי אֶל־עָרֶיךָ אֱלֹהִים:	Erect your waymarks, Set up your signposts; Set your heart on the highway – The road <i>on which</i> you have walked. Return, O virgin of Israel; Return to these cities of yours.	you have walked: the <i>ketiv</i> is an Aramaism (as Hebrew it would mean <i>I have walked</i> ). Compare Jer 2:33, Jer 3:4, Jer 3:5.  erect your ... set up your ← <i>erect for yourself ... set up for yourself</i> . Feminine singular.
Jer 31:22	עַד־מַתַּי תִּתְחַמְקִין הַבַּת הַשּׁוֹבֵבָה כִּי־בָרָא יְהוָה חֲדָשָׁה בְּאֶרֶץ נִקְבָּה תִּסּוּבֵב גִּבּוֹר: ס	How long will you keep being elusive, O rebellious daughter? For the LORD has created a new <i>thing</i> in the land: A woman will court a man.”	court ← <i>go round, orbit</i> . [CB] explains as Israel cleaving to the LORD.
Jer 31:23	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עוֹד יֹאמְרוּ אֶת־הַדְּבָר הַזֶּה בְּאֶרֶץ יְהוּדָה וּבְעָרָיו בְּשׁוּבֵי אֶת־שְׁבוֹתָם יְבָרְכֶךָ יְהוָה נוֹה־צֶדֶק הַר הַקֹּדֶשׁ:	This <i>is what</i> the LORD of hosts, the God of Israel, says: “ <i>People</i> will yet say <i>these words</i> in the land of Judah and in its cities, when I reverse their captivity: ‘May the LORD bless you, O dwelling place of righteousness, And mountain of holiness.’”	this <i>is what</i> ← <i>thus</i> .  these words ← <i>this word / thing / utterance</i> .
Jer 31:24	וַיֵּשְׁבוּ בָּהּ יְהוּדָה וְכָל־עָרָיו יַחְדָּו אֶכְרִים וְנִסְעוּ בַעֲדָר:	And farmers will live there – <i>in</i> Judah and all its cities together – and they will move around among the flock.	live there ← <i> dwell in it</i> .
Jer 31:25	כִּי הִרְוִיתִי נַפְשׁ עֵיפָה וְכָל־נַפְשׁ דָּאֲבָה מִלְּאֵתִי:	For I have refreshed the weary person, And I have restored every grieving individual.”	person ... individual ← <i>soul ... soul</i> . Otiose, but see Gen 12:5.  restored ← <i>filled, refilled</i> .
Jer 31:26	עַל־זֹאת הִקִּיצְתִּי וְאָרָאָה וּשְׁנָתִי עֲרָבָה לִי: ס	At this I awoke and looked, and my sleep had been sweet to me.	

Jer 31:27	הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְזָרַעְתִּי אֶת־בַּיִת יִשְׂרָאֵל וְאֶת־בַּיִת יְהוּדָה זָרַע אָדָם וְזָרַע בְּהֵמָה:	“Behold, the days are coming, says the LORD, when I will sow the house of Israel and the house of Judah <i>with</i> the seed of man and the seed of cattle.	
Jer 31:28	וְהָיָה כַּאֲשֶׁר שָׁקַדְתִּי עֲלֵיהֶם לְנִתּוֹשׁ וּלְנִתּוֹץ וּלְהָרֵס וּלְהַאֲבִיד וּלְהַרְעֵם בֶּן אֶשְׁקֵד עֲלֵיהֶם לְבָנוֹת וּלְנִטּוֹעַ נְאֻם־יְהוָה:	And it will come to pass, <i>that just</i> as I watched over them to pluck up and to tear down and to demolish and to destroy and to do harm, so I will watch over them to build and to plant, says the LORD.	
Jer 31:29	בַּיָּמִים הָהֵם לֹא־יֹאמְרוּ עוֹד אָבוֹת אָכְלוּ בֶּסֶר וְשָׁנֵי בָנִים תִּקְהִינָה:	In those days they will no longer say, 'The fathers have eaten sour grapes, And the sons' teeth are <u>on</u> edge.'	the fathers have eaten sour grapes (etc.): compare Ezek 18:2. <hr/> on edge ← <i>blunt</i> , but the sense in this expression is <i>giving an unpleasant taste</i> , or in a wider sense <i>making nervous</i> .
Jer 31:30	כִּי אִם־אִישׁ בְּעוֹנוֹ יָמוּת כָּל־הָאָדָם הַאֹכֵל הַבֶּסֶר תִּקְהִינָה שָׁנָיו: ס	For rather, each <i>man</i> will die for his iniquity; every person who eats sour grapes <i>will have</i> his <i>own</i> teeth set on edge.	
Jer 31:31	הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְכָרַתִּי אֶת־בַּיִת יִשְׂרָאֵל וְאֶת־בַּיִת יְהוּדָה בְּרִית חֲדָשָׁה:	Behold, the days are coming, says the LORD, when I will <u>make</u> a new covenant with the house of Israel and with the house of Judah.	Heb 8:8. See also 1 John 3:6. <hr/> <hr/> make ← <i>cut</i> .
Jer 31:32	לֹא כַּבְרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בְּיוֹם הַחֲזִיקִי בְיָדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הִמָּה הִפְרוּ אֶת־בְּרִיתִי וְאֲנֹכִי בָעַלְתִּי בָם נְאֻם־יְהוָה:	Not like the covenant which I <u>made</u> with their fathers on the day when I held <i>them</i> by their hand to bring them out of the land of Egypt – my covenant which they broke, <u>although</u> I had been a husband to them – says the LORD.	Heb 8:9. <hr/> <hr/> made ← <i>cut</i> . <hr/> although: concessive use of the <i>vav</i> .
Jer 31:33	כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת־בַּיִת יִשְׂרָאֵל אַחֲרַי הַיָּמִים הָהֵם נְאֻם־יְהוָה נִתְּנִי אֶת־תּוֹרָתִי בְּקִרְבָּם וְעַל־לִבָּם אֶכְתָּבָנָה וְהָיִיתִי לָהֶם לֵאלֹהִים וְהָמָּה יִהְיוּ־לִי לְעָם:	For this <i>is</i> the covenant which I will <u>make</u> with the house of Israel after those days, says the LORD: ‘I will put my law in their inner parts, and I will write it on their heart, and I will be God to them, and they will be a people to me.	John 6:45, Heb 8:10, Heb 10:16. See also 1 John 2:20. <hr/> <hr/> make ← <i>cut</i> .

Jer 31:34	<p>וְלֹא יִלְמְדוּ עוֹד אִישׁ  אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו  לֵאמֹר דַּעוּ אֶת־יְהוָה כִּי־כֹלֵם  יִדְעוּ אוֹתִי לְמִקְטָנָם  וְעַד־גְּדוֹלָם נְאֻם־יְהוָה כִּי  אֶסְלַח לְעוֹנָם וְלִחַטָּאתָם לֹא  אֶזְכֹּר־עוֹד: ס</p>	<p>And no longer will each teach his neighbour, and each his brother, saying, «Know the LORD», for they will all know me, from the least of them to the greatest of them, says the LORD, for I will pardon their iniquity, and I will no longer remember their sins.’ ”</p>	<p>John 6:45, Heb 8:11, Heb 8:12, Heb 10:17. See also 1 John 2:10, 1 John 2:27.</p>
Jer 31:35	<p>כֹּה   אָמַר יְהוָה נִתֵּן שֶׁמֶשׁ  לְאֹר יוֹמָם חֲקַת יָרֵחַ  וְכֹכְבִים לְאֹר לַיְלָה רַגַע הַיָּם  וַיְהִימוּ גַלְיֹו יְהוָה צְבָאוֹת שְׁמוֹ:</p>	<p>This <i>is what</i> the LORD says: “The LORD, who gives the sun for light by day, And the statutes of the moon and stars for light by night, Stirring up the sea So that its waves rage – The LORD of hosts <i>is</i> his name – says,</p>	<p>this <i>is what</i> ← <i>thus</i>.  <hr/> statutes: i.e. <i>regular behaviour</i>.  <hr/> stirring up: AV differs (<i>divideth</i>).  <hr/> so that: purposive use of the <i>vav</i>.</p>
Jer 31:36	<p>אִם־יִמָּשׁוּ הַחֲקִים הָאֵלֶּה  מִלִּפְנֵי נְאֻם־יְהוָה גַּם זִרְע  יִשְׂרָאֵל יִשְׁבְּתוּ מֵהַיּוֹת גְּזוּי  לִפְנֵי כָּל־הַיָּמִים: ס</p>	<p>‘If these <u>statutes</u> depart from me, Says the LORD, Then the seed of Israel will also cease to be a nation before me, For all days <i>to come</i>.’ ”</p>	<p>statutes: see Jer 31:35. The horn of Dan 7:25 attempts to change <i>times and the law</i>, perhaps these statutes.  <hr/> from me ← <i>from before me</i>.</p>
Jer 31:37	<p>כֹּה   אָמַר יְהוָה אִם־יִמְדוּ  שָׁמַיִם מִלְּמַעְלָה וַיִּחַקְרוּ  מוֹסְדֵי־אָרֶץ לְמַטָּה גַּם־אֲנִי  אֶמְאָס בְּכָל־זֶרַע יִשְׂרָאֵל  עַל־כָּל־אֲשֶׁר עָשׂוּ נְאֻם־יְהוָה:  ס</p>	<p>This <i>is what</i> the LORD says: “If heaven above <i>can</i> be measured, And the foundations of the earth below <i>can</i> be searched out, Then I too will reject all the seed of Israel, For everything they have done, Says the LORD.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Jer 31:38	<p>הִנֵּה יָמִים *בָּאִים נְאֻם־יְהוָה  וְנִבְנְתָה הָעִיר לַיהוָה מִמִּגְדַּל  חַנְּנָאֵל שְׁעַר הַפְּנָה:</p>	<p>Behold, the days {K: <i>are coming</i>} [Q: <i>are coming</i>], says the LORD, when the city will be built for the LORD, from the Tower of <u>Hananel</u> to the Corner Gate.</p>	<p>Hananel ← <i>Hanan'el</i>. AV= <i>Hananeel</i>, not recognizing that the second syllable is closed. See Gen 31:21.</p>
Jer 31:39	<p>וַיֵּצֵא עוֹד *קוֹה *קוֹ הַמִּדָּה  נִגְדוּ עַל גְּבַעַת גָּרֵב וְנָסַב  גְּעָתָה:</p>	<p>And the measuring line will yet go out opposite it at Gareb Hill and go round to Goath.</p>	<p>line: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.</p>

Jer 31:40	<p>וְכָל־הָעֵמֶק הַפְּגָרִים   וְהַדְּשֹׁן  וְכָל־הַשְּׂרָמוֹת *הַשְּׂדֵמוֹת  עַד־נַחַל קִדְרוֹן עַד־פְּנֵת שַׁעַר  הַסּוּסִים מִזְרָחָה קָדֵשׁ לַיהוָה  לֹא־יִנְתָּשׁ וְלֹא־יִהְרָס עוֹד  לְעוֹלָם: ס</p>	<p>And all the valley, <i>with</i> the corpses and the <u>ashes</u>, and all the fields up to the Kidron Brook, up to the corner of the Horse Gate to the east, <i>will be</i> holy to the LORD. It will not be plucked up, and it will <u>never</u> be pulled down again.”</p>	<p>fields: the <i>ketiv</i> has a <i>resh</i> for a <i>daleth</i>, giving an unrecognized root, but perhaps a dialectical equivalent to the <i>qeré</i>.</p> <hr/> <p>ashes: i.e. <i>ashes of a burnt body</i>.</p> <hr/> <p>never ← <i>not for the age</i>.</p>
Jer 32:1	<p>הַדְּבָר אֲשֶׁר־הָיָה אֶל־יְרֵמְיָהוּ  מֵאֵת יְהוָה *בְּשָׁנָה *בְּשָׁנָה  הָעֲשָׂרִית לְצִדְקִיָּהוּ מֶלֶךְ  יְהוּדָה הִיא הַשָּׁנָה  שְׁמֹנֶה־עֶשְׂרֵה שָׁנָה  לְנַבּוּכַדְרֶאֶצַּר:</p>	<p>The word which <u>came</u> to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah – that <i>is</i> the <u>eighteenth</u> year of Nebuchadrezzar.</p>	<p>tenth year: the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qeré</i>. A similar issue in Jer 28: 1.</p> <hr/> <p>came ← <i>became</i>.</p> <hr/> <p>eighteenth year ← <i>the year, eighteenth year</i>.</p>
Jer 32:2	<p>וְאִזְ חִיל מֶלֶךְ בָּבֶל צָרִים  עַל־יְרוּשָׁלַם וִירְמְיָהוּ הַנְּבִיא  הָיָה כְּלוּא בְּחֶצֶר הַמֶּטָרָה  אֲשֶׁר בֵּית־מֶלֶךְ יְהוּדָה:</p>	<p><i>It was</i> then <i>that</i> the forces of the king of Babylon were besieging Jerusalem, and Jeremiah the prophet was confined in the courtyard of the prison which <i>belonged</i> to the king of Judah's house,</p>	
Jer 32:3	<p>אֲשֶׁר כָּלְאוּ צִדְקִיָּהוּ  מֶלֶךְ־יְהוּדָה לֵאמֹר מְדוּעַ  אַתָּה נְבִיא לֵאמֹר כֹּה אָמַר  יְהוָה הַנְּנִי נָתַן אֶת־הָעִיר  הַזֹּאת בְּיַד מֶלֶךְ־בָּבֶל וְלָכְדָּהּ:</p>	<p>because Zedekiah king of Judah had imprisoned him, saying, “Why do you prophesy, saying, ‘<i>This is what</i> the LORD says: ‘<i>I am about to</i> deliver this city into the hand of the king of Babylon, and he will capture it.</p>	<p><i>this is what</i> ← <i>thus</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p>
Jer 32:4	<p>וְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה לֹא  יִמְלֹט מִיַּד הַכַּשְׂדִּים כִּי הִנְתָּן  יָנְתָן בְּיַד מֶלֶךְ־בָּבֶל וְדַבְּר־פִּי  עִם־פִּי וְעֵינָיו אֶת־*עֵינוּ  *עֵינָיו תִּרְאִינָה:</p>	<p>And Zedekiah king of Judah shall not escape from the hand of the Chaldeans, but he will <u>certainly</u> be delivered into the hand of the king of Babylon, and he will speak <u>face to face</u>, and they will see each other's eyes.</p>	<p>they will see each other's eyes ← <i>his eyes will see his {Q: eyes} [K: eye]</i>.</p> <hr/> <p>certainly be delivered: infinitive absolute.</p> <hr/> <p>face to face ← <i>his mouth with his mouth</i>.</p>
Jer 32:5	<p>וּבָבֶל יוֹלֵךְ אֶת־צִדְקִיָּהוּ וְשָׁם  יְהִי עַד־פִּקְדֵי אֶתּוֹ  נֹאֲם־יְהוָה כִּי תִלָּחֲמוּ  אֶת־הַכַּשְׂדִּים לֹא תִצְלִיחוּ: פ</p>	<p>And he will lead Zedekiah <i>to</i> Babylon, and <i>that is</i> where he will be until I visit him, says the LORD. If you fight the Chaldeans, you will not succeed» ’?’”</p>	<p><i>that is</i> where ← <i>there</i>.</p>
Jer 32:6	<p>וַיֹּאמֶר יְרֵמְיָהוּ הִיָּה דְבַר־יְהוָה  אֵלַי לֵאמֹר:</p>	<p>Then Jeremiah said, “The word of the LORD <u>came</u> to me and said,</p>	<p>came ← <i>became</i>.</p>

Jer 32:7	הִנֵּה חֲנַמְאֵל בֶּן־שָׁלֹם דָּדְךָ בָּא אֵלֶיךָ לֵאמֹר קְנֵה לִּי אֶת־שָׂדֵי אֲשֶׁר בְּעַנְתוֹת כִּי לְךָ מִשְׁפָּט הַגְּאֻלָּה לְקָנוֹת:	‘Look, <u>Hanamel</u> the son of Shallum your uncle is coming to you to say, «Buy my field, which <i>is</i> in Anathoth, for you <i>have</i> the right of redemption to buy <i>it</i> .» ’ ”	Hanamel ← <i>Hanam'el</i> . AV= <i>Hanameel</i> not recognizing that the second syllable is closed. See Gen 31:21.
Jer 32:8	וַיָּבֹא אֵלַי חֲנַמְאֵל בֶּן־דָּדַי כַּדְבַר יְהוָה אֶל־חֲצַר הַמְּטָרָה וַיֹּאמֶר אֵלַי קְנֵה נָא אֶת־שָׂדֵי אֲשֶׁר־בְּעַנְתוֹת אֲשֶׁר   בְּאֶרֶץ בְּנִימִין כִּי־לְךָ מִשְׁפָּט הִירָשָׁה וּלְךָ הַגְּאֻלָּה קְנֵה־לְךָ וְאֲדַע כִּי דְבַר־יְהוָה הוּא:	And <u>Hanamel</u> my uncle's son came to me, according to the word of the LORD, to the prison courtyard, and he said to me, “Please buy my field which <i>is</i> in Anathoth, which <i>is</i> in the land of Benjamin, for you <i>have</i> the right of inheritance, and you <i>have</i> the right of redemption. Buy <i>it</i> for yourself.” And I knew that it <i>was</i> the word of the LORD.	Hanamel: see Jer 32:7.
Jer 32:9	וָאֶקְנֵה אֶת־הַשָּׂדֶה מֵאֵת חֲנַמְאֵל בֶּן־דָּדַי אֲשֶׁר בְּעַנְתוֹת וָאֲשַׁקְלֶה־לוֹ אֶת־הַכֶּסֶף שִׁבְעָה שְׁקָלִים וְעֶשְׂרֵה הַכֶּסֶף:	So I bought the field from <u>Hanamel</u> , my uncle's son, who <i>was</i> in Anathoth, and I weighed the money out to him – seventeen shekels <i>was</i> the <i>weight</i> of silver.	Hanamel: see Jer 32:7.
Jer 32:10	וָאֶכְתַּב בְּסֵפֶר וָאֶחַתְּמֵם וָאָעַד עֵדִים וָאֲשַׁקֵּל הַכֶּסֶף בְּמֵאזְנַיִם:	And I <u>signed</u> the deeds and put <i>my seal on them</i> , and I had witnesses witness <i>it</i> , and I weighed <i>out</i> the silver in a balance.	signed the deeds ← <i>wrote in the book</i> .
Jer 32:11	וָאֶקַּח אֶת־סֵפֶר הַמְּקִנָּה אֶת־הַחֲתוּם הַמְצֻוֶה וְהַחֲקִים וָאֶת־הַגְּלוּיִ:	And I took the deeds of the purchase, those <i>which were</i> sealed <i>according to</i> the regulation and the statutes, and those <i>which were</i> public,	regulation ← <i>commandment</i> . public ← <i>revealed</i> .
Jer 32:12	וָאֶתָּן אֶת־הַסֵּפֶר הַמְּקִנָּה אֶל־בָּרוּךְ בֶּן־נְרִיָּה בֶּן־מַחְסִיָּה לְעֵינַי חֲנַמְאֵל דָּדִי וְלְעֵינַי הָעֵדִים הַכּוֹתְבִים בְּסֵפֶר הַמְּקִנָּה לְעֵינַי כָּל־הַיְהוּדִים הַיֹּשְׁבִים בְּחֲצַר הַמְּטָרָה:	and I gave the purchase deeds to Baruch, the son of Neriah, the son of <u>Mahseiah</u> , in the sight of <u>Hanamel</u> my <u>cousin</u> and in the sight of the witnesses who wrote in the purchase deed, in the sight of all the Jews who sat in the prison courtyard.	Mahseiah: AV= <i>Maaseiah</i> , a name used for a distinctly different Hebrew spelling. Hanamel: see Jer 32:7. cousin ← <i>uncle</i> , but apparently also including <i>cousin</i> .
Jer 32:13	וָאֶצְוֶה אֶת בָּרוּךְ לְעֵינֵיהֶם לֵאמֹר:	And I gave instruction to Baruch in their sight and said,	
Jer 32:14	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לְקוֹחַ אֶת־הַסֵּפָרִים הָאֵלֶּה אֶת סֵפֶר הַמְּקִנָּה הַזֶּה וְאֶת הַחֲתוּם וְאֶת סֵפֶר הַגְּלוּי הַזֶּה וְנָתַתָּם בְּכִל־חֶרֶשׁ לְמַעַן יַעֲמְדוּ יָמִים רַבִּים: ס	“ <u>This is what</u> the LORD of hosts, the God of Israel, says: ‘Take these deeds – the deeds of this purchase and <i>what is</i> sealed, and this public document, and put them in an earthenware container so that they will <u>keep</u> for many <u>days</u> .’	this <i>is what</i> ← <i>thus</i> . take: infinitive absolute in the role of an imperative. keep ← <i>stand, endure</i> . many days: standing for a long period of time.

Jer 32:15	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עוֹד יִקְנּוּ בָתַיִם וְשָׂדוֹת וְכַרְמִים בְּאֶרֶץ הַזֹּאת: פ	For this <i>is what</i> the LORD of hosts, the God of Israel, says: ‘Houses and fields and vineyards will yet be acquired in this land.’”	this <i>is what</i> ← <i>thus</i> .
Jer 32:16	וְאַתְּפַלֵּל אֶל־יְהוָה אַחֲרַי תְּתִיל אֶת־סֵפֶר הַמִּקְנָה אֶל־בָּרוּךְ בֶּן־נְרִיָּה לֵאמֹר:	Then I prayed to the LORD, after I had given the purchase deeds to Baruch the son of Neriah, and I said,	
Jer 32:17	אֲהֵהָ אֲדַנִּי יְהוָה הִנֵּה   אֶתְּהָ עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ בְּכַחַד הַגָּדוֹל וּבְזַרְעֶךָ הַנְּטוּיָה לֹא־יִפְלֵא מִמֶּךָ כָּל־דְּבָר:	“Alas, my Lord the LORD, look, you made the heavens and the earth by your great power and by your outstretched arm. <u>Nothing</u> is <u>too difficult</u> for you,	nothing ← <i>not everything</i> .  difficult ← <i>wonderful</i> , <i>extraordinary</i> .
Jer 32:18	עָשָׂה חֶסֶד לְאַלְפִים וּמִשְׁלָם עוֹן אָבוֹת אֶל־חֵיק בְּנֵיהֶם אַחֲרֵיהֶם הָאֵל הַגָּדוֹל הַגְּבוּר יְהוָה צְבָאוֹת שְׁמוֹ:	<i>as you show</i> kindness to thousands, and you requite the iniquity of the fathers into the bosom of their sons after them. The great mighty GOD – the LORD of hosts <i>is</i> his name.	show ← <i>do</i> .
Jer 32:19	גָּדֹל הָעֵצָה וְרַב הָעֲלִילִיָּה אֲשֶׁר־עֵינֶיךָ פְּקוּחוֹת עַל־כָּל־דַּרְכֵי בְנֵי אָדָם לְתֵת לְאִישׁ כְּדַרְכּוֹ וְכַפְרֵי מַעַלְלָיו:	<i>You are</i> great in counsel and mighty in deed, whose eyes <i>are</i> <i>alert</i> to all the ways of the sons of Adam, <b>to render to a man</b> <b>according to his ways, and</b> <b>according to the fruit of his</b> <b>works,</b>	<b>Rom 2:6, Rev 2:23, Rev 18:6,</b> <b>Rev 20:12, Rev 20:13, Rev</b> <b>22:12.</b>  alert ← <i>open</i> .
Jer 32:20	אֲשֶׁר־שָׁמַתָּ אֵתוֹת וּמִפְתֵּיִם בְּאֶרֶץ־מִצְרַיִם עַד־הַיּוֹם הַזֶּה וּבְיִשְׂרָאֵל וּבְאָדָם וַתַּעֲשֶׂה־לְךָ שֵׁם כַּיּוֹם הַזֶּה:	you who have been performing signs and wonders in the land of Egypt up to this day, both in Israel and among mankind, and you make yourself a name as <i>it is</i> <i>on</i> this day.	
Jer 32:21	וַתֹּצֵא אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּאֵתוֹת וּבְמוֹפְתִים וּבְיַד חֲזָקָה וּבְאֲזִרוּעַ נְטוּיָה וּבְמוֹרָא גְּדוֹל:	And you brought your people Israel out of the land of Egypt, with signs and with miracles and with a strong hand and with an outstretched arm and with great awe.	
Jer 32:22	וַתִּתֵּן לָהֶם אֶת־הָאָרֶץ הַזֹּאת אֲשֶׁר־נִשְׁבַּעְתָּ לְאָבוֹתָם לְתֵת לָהֶם אֶרֶץ זָבֵת חֶלֶב וְדָבָשׁ:	And you gave them this land which you promised their fathers that you would give <i>it</i> to them – a land flowing with milk and honey.	

Jer 32:23	<p>וַיָּבֹאוּ וַיִּרְשׁוּ אֹתָהּ וְלֹא־שָׁמְעוּ  בְּקוֹלִי* וּבַתְּרוֹתַי  *וּבַתְּוֹרֹתַי לֹא־הִלְכוּ אֵת  כָּל־אֲשֶׁר צִוִּיתָהּ לָהֶם לַעֲשׂוֹת  לֹא עָשׂוּ וַתִּקְרָא אֹתָם אֵת  כָּל־הָרָעָה הַזֹּאת:</p>	<p>And they came, and they inherited it, <u>but</u> they did not heed your voice, and they did not walk in your {K: laws} [Q: law]; they did not do everything which you commanded them to do, and you caused all this trouble to happen to them.</p>	<p>but: adversative use of the vav.</p>
Jer 32:24	<p>הִנֵּה הַסְּלִלוֹת בָּאוּ הָעִיר  לְלִכְדָּהּ וְהָעִיר נֹתְנָה בְיַד  הַכַּשְׂדִּים הַנִּלְחָמִים עָלֶיהָ  מִפְּנֵי הַחֶרֶב וְהָרֶעֱב וְהַדָּבָר  וְאֲשֶׁר דִּבַּרְתָּ הִיא וְהַנֶּהָר רָאָה:</p>	<p>Look, <u>ramparts</u> have come up to the city, to capture it, and the city is being delivered into the hand of the Chaldeans who are fighting against it, <i>as it contends</i> in the face of the sword and famine and disease. And what you said has come about. And look, <i>you see it</i>.</p>	<p>ramparts ← <i>the ramparts</i>.  Offensive ramparts. An unexpected definite article. See Gen 22:9.</p>
Jer 32:25	<p>וְאַתָּה אָמַרְתָּ אֵלַי יְהוָה  קָנֵה־לִּי הַשָּׂדֶה בְּכֶסֶף וְהָעֵד  עֵדִים וְהָעִיר נֹתְנָה בְיַד  הַכַּשְׂדִּים:</p>	<p>And <u>you have said to me, my Lord the LORD, ‘Buy yourself the field for silver</u>, and have witnesses witness <i>it</i>’, and the city has been delivered into the <u>hands</u> of the Chaldeans.”</p>	<p><b>Matt 27:9.</b>  <hr/> hands ← <i>hand</i>.</p>
Jer 32:26	<p>וַיְהִי דְבַר־יְהוָה אֶל־יְרֵמְיָהוּ  לֵאמֹר:</p>	<p>And the word of the LORD <u>came</u> to Jeremiah and said,</p>	<p>came ← <i>became</i>.</p>
Jer 32:27	<p>הִנֵּה אֲנִי יְהוָה אֱלֹהֵי כָל־בָּשָׂר  הַמִּמְּנִי יִפְלֵא כָל־דְּבָר:</p>	<p>“Behold, I <i>am</i> the LORD God of all flesh. <u>Is anything too difficult</u> for me?”</p>	<p>anything ← <i>everything</i>.  <hr/> difficult ← <i>wonderful, extraordinary</i>.</p>
Jer 32:28	<p>לָכֵן כֹּה אָמַר יְהוָה הַנֶּהֱנִי נִתְּן  אֶת־הָעִיר הַזֹּאת בְּיַד  הַכַּשְׂדִּים וּבְיַד נְבוּכַדְרֶעֶצַר  מֶלֶךְ־בָּבֶל וְלִכְדָּהּ:</p>	<p>So <u>this is what</u> the LORD says: ‘I <u>am about to</u> deliver this city into the hand of the Chaldeans and into the hand of Nebuchadrezzar king of Babylon, and he will capture it.</p>	<p>this is what ← <i>thus</i>.  <hr/> I am about to ← <i>behold me</i>.</p>
Jer 32:29	<p>וּבָאוּ הַכַּשְׂדִּים הַנִּלְחָמִים  עַל־הָעִיר הַזֹּאת וְהָצִיתוּ  אֶת־הָעִיר הַזֹּאת בָּאֵשׁ  וְשָׂרְפוּהָ וְאֵת הַבָּתִּים אֲשֶׁר  קָטְרוּ עַל־גִּזְוֹתֵיהֶם לִבְעַל  וְהִסְכוּ נִסְכִּים לְאֱלֹהִים  אֲחֵרִים לְמַעַן הַכְּעִסְנִי:</p>	<p>And the Chaldeans who are fighting against this city will come, and they will <u>set this city on fire</u>, and they will burn it, including the houses on whose roofs they have burned incense to Baal, and <i>where</i> they have poured libations to other gods, so as to provoke me to anger.</p>	<p>set this city on fire ← <i>kindle this city with fire</i>.</p>
Jer 32:30	<p>כִּי־הָיוּ בְנֵי־יִשְׂרָאֵל וּבְנֵי  יְהוּדָה אָדָּךְ עָשִׂים הָרַע בְּעֵינַי  מִנְעֻרְתֵיהֶם כִּי בְנֵי־יִשְׂרָאֵל  אָדָּךְ מְכַעְסִים אֹתִי בְּמַעֲשֵׂה  יְדֵיהֶם נֹאֵם־יְהוָה:</p>	<p>For the sons of Israel and the sons of Judah would do <i>nothing</i> but what <i>is</i> wrong in my sight from their youth <i>on</i>, for the sons of Israel have only provoked me to anger with the work of their hands, says the LORD.</p>	

Jer 32:31	כִּי עַל־אַפִּי וְעַל־חַמְתִּי הִיְתָה לִי הָעִיר הַזֹּאת לְמִן־הַיּוֹם אֲשֶׁר בָּנּוּ אוֹתָהּ וְעַד הַיּוֹם הַזֶּה לְהִסְרָהּ מֵעַל פָּנָי:	For this city has been to me a cause of my anger and my fury, from the day when they built it, up to this day – a cause for me to remove it from my sight,	a cause of: the word is normally considered a preposition, which can mean <i>because of</i> , as in the next verse. But here <i>the city</i> is the originating agent, not <i>the anger</i> .
Jer 32:32	עַל־כָּל־רָעַת בְּנֵי־יִשְׂרָאֵל וּבְנֵי יְהוּדָה אֲשֶׁר עָשׂוּ לְהַכְעִסְנִי הֵמָּה מְלִכֵיהֶם שְׂרִיפֵיהֶם כַּהֲנִיָּהִם וְנְבִיאֵיהֶם וְאִישׁ יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם:	because of all the evil of the sons of Israel, and the sons of Judah, who have acted to provoke me to anger – they, their kings, their officials, their priests and their prophets, and the men of Judah, and those living in Jerusalem.	
Jer 32:33	וַיִּפְּנוּ אֵלַי עֵרָף וְלֹא פָנִים וְלִמַּד אֶתֶם הַשְּׂבָם וְלִמַּד וְאִינָם שָׁמְעִים לְקַחַת מוֹסֵר:	And they turned their back to me, and not the face, although I taught them, rising early and teaching, but they did not listen, to receive correction.	their back: see Jer 2:27. although: concessive use of the <i>vav</i> . taught ... rising early ... teaching: infinitive absolute.
Jer 32:34	וַיִּשְׂימוּ שְׁקוּצֵיהֶם בַּבַּיִת אֲשֶׁר־נִקְרָא־שְׁמִי עָלָיו לְטַמְאוֹ:	And they put their abominations in the house at which my name is called on, so as to profane it.	
Jer 32:35	וַיִּבְנוּ אֶת־בַּמֹּזוֹת הַבַּעַל אֲשֶׁר   בְּגֵיא בֶן־הַנֶּם לְהַעֲבִיר אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם לְמֹלֶךְ אֲשֶׁר לֹא־צִוִּיתִים וְלֹא עָלְתָה עַל־לִבִּי לַעֲשׂוֹת הַתּוֹעֵבָה הַזֹּאת לְמַעַן *הַחֲטִי *הַחֲטִיא אֶת־יְהוּדָה: ס	And they built the <i>idolatrous</i> raised sites to Baal, which are in the Valley of the Son of Hinnom, to make their sons and their daughters pass through fire to Molech, which I did not command them and which did not arise in my heart – to commit this abomination, so as to cause Judah to sin.	to cause ... to sin: the <i>ketiv</i> is an apocopated form of the <i>qere</i> . the Valley of the Son of Hinnom: from which via Greek, <i>Gehenna</i> .
Jer 32:36	וְעַתָּה לִכְן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֱלֹהֵי־הָעִיר הַזֹּאת אֲשֶׁר   אַתֶּם אֹמְרִים נִתְּנָה בְיַד מֶלֶךְ־בָּבֶל בְּחָרֶב וּבְרָעַב וּבַדָּבָר:	And now, therefore, <i>this is what</i> the LORD God of Israel says to this city which you are saying will be delivered into the hand of the king of Babylon by the sword and famine and disease:	this is what ← <i>thus</i> . you: plural, so presumably referring to the population, who now realize what is happening. The LXX (Jer 39:36LXX) translates as singular.
Jer 32:37	הֲנִי מְקַבְּצִים מְכַל־הָאָרְצוֹת אֲשֶׁר הִדַּחְתִּים שָׁם בְּאַפִּי וּבְחַמְתִּי וּבְקֶצֶף גָּדוֹל וְהִשְׁבַּתִּים אֶל־הַמְּקוֹם הַזֶּה וְהִשְׁבַּתִּים לְבֵטַח:	«I am going to gather them out of all the countries to which I have driven them out in my anger and in my fury and in great wrath, and I will bring them back to this place, and I will settle them in security.	I am going to ← <i>behold me</i> .
Jer 32:38	וְהָיוּ לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לְאֱלֹהִים:	And they will be my people, and I will be their God.	2 Cor 6:16.



Jer 32:39	וְנָתַתִּי לָהֶם לֵב אֶחָד וְדַרְךְ אֶחָד לִירְאָה אוֹתִי כָּל־הַיָּמִים לְטוֹב לָהֶם וּלְבִנְיָהֶם אַחֲרֵיהֶם:	And I will give them one heart and one way, to fear me <u>all the</u> <u>time</u> for their welfare and for <i>that</i> of their sons after them.	all the time ← <i>all the days</i> .
Jer 32:40	וְכָרַתִּי לָהֶם בְּרִית עוֹלָם אֲשֶׁר לֹא־אֲשׁוּב מֵאַחֲרֵיהֶם לְהִיטִיבִי אוֹתָם וְאֶת־יִרְאַתִּי אֶתֵּן בְּלִבָּבָם לְבַלְתִּי סוּר מֵעָלַי:	And I will <u>make</u> an age-abiding covenant for them, whereby I will not turn away from <i>being</i> behind them, for me to do good to them, and I will put <u>fear of me</u> in their heart, so that <i>they</i> do not depart from me.	make ← <i>cut</i> .  fear of me ← <i>my fear</i> . An objective genitive.
Jer 32:41	וְשִׂשְׁתִּי עֲלֵיהֶם לְהִטִּיב אוֹתָם וְנִטְעַתִּים בְּאֶרֶץ הַזֹּאת בְּאַמְת בְּכָל־לִבִּי וּבְכָל־נַפְשִׁי: ס	And I will rejoice over them <u>in</u> <u>doing them good</u> , and I will <u>plant</u> them in this land <u>firmly</u> with all my heart and with all my soul.»	in doing them good: gerundial use of the infinitive.  firmly ← <i>in firmness / in truth</i> .
Jer 32:42	כִּי־כֹה אָמַר יְהוָה בְּאֲשֶׁר הִבֵּאתִי אֶל־הָעָם הַזֶּה אֶת כָּל־הָרָעָה הַגְּדוֹלָה הַזֹּאת כִּן אֲנֹכִי מְבִיא עֲלֵיהֶם אֶת־כָּל־הַטּוֹבָה אֲשֶׁר אֲנֹכִי דֹבֵר עֲלֵיהֶם:	For this <i>is what</i> the LORD says: « <i>Just as I brought all this great</i> <i>trouble on this people, so I am</i> <i>going to bring all this good on</i> <i>them, which I am declaring to</i> <i>them.</i> »	this <i>is what</i> ← <i>thus</i> .
Jer 32:43	וְנִקְנְהָ הַשָּׂדֶה בְּאֶרֶץ הַזֹּאת אֲשֶׁר   אַתֶּם אַמְרִים שְׂמֵמָה הִיא מֵאִין אָדָם וּבְהֵמָה נִתְּנָה בְּיַד הַכַּשְׂדִּים:	And a field will be bought in this land, <i>of which you say</i> , «It <i>is</i> a desolation, <u>without</u> man or beast; it has been delivered into the hand of the Chaldeans.»	without ← <i>from there not being</i> .
Jer 32:44	שְׂדוֹת בְּכֶסֶף יִקְנוּ וְכָתוּב בְּסֵפֶר   וְחָתוּם וְהָעֵד עֵדִים בְּאֶרֶץ בְּנֵימִן וּבְסָבִיבֵי יְרוּשָׁלַם וּבְעָרֵי יְהוּדָה וּבְעָרֵי הַהָר וּבְעָרֵי הַשְּׁפֵלָה וּבְעָרֵי הַנֶּגֶב כִּי־אֲשִׁיב אֶת־שְׁבוֹתָם נְאֻם־יְהוָה: פ	<b>They will buy fields for silver,</b> and <u>write</u> in the deeds and <u>seal</u> <i>it</i> , and <u>have witnesses</u> witness <i>it</i> , in the land of Benjamin and in the surrounding areas of Jerusalem, and in the cities of Judah and in the cities in the mountain <i>range</i> , and in the cities of the lowlands, and in the cities of the south, for I will reverse their captivity, says the LORD.» ' »	<b>Matt 27:9.</b>  write ... seal ... have witnesses witness: all infinitive absolute in the role of finite verbs.
Jer 33:1	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ שֵׁנִית וְהוּא עוֹדֵנוּ עֶצְרוֹ בְּחֶצֶר הַמִּטְרָה לֵאמֹר:	And the word of the LORD <u>came</u> to Jeremiah a second time while he was still confined in the prison courtyard, and it said,	came ← <i>became</i> .
Jer 33:2	כֹּה־אָמַר יְהוָה עֲשֵׂה יְהוָה יוֹצֵר אוֹתָהּ לְהַכִּינָהּ יְהוָה שְׁמוֹ:	“ <u>This is what</u> the LORD, the maker of <i>it</i> , the LORD, the fashioner of <i>it</i> to prepare <i>it</i> – the LORD <i>is</i> his name – says:	this <i>is what</i> ← <i>thus</i> .  it ... it ... it: feminine, perhaps referring to <i>the earth</i> , or generalising, <i>all this</i> .

Jer 33:3	קְרָא אֵלַי וְאֶעֱנֶךָ וְאֶגִּידָה לְךָ גְדֹלוֹת וּבִצְרוֹת לֹא יָדַעְתֶּם: ס	‘Call out to me, and I will answer you, and I will tell you great <i>things</i> and recondite <i>matters</i> which you did not know.	
Jer 33:4	כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עַל-בְּתֵי הָעִיר הַזֹּאת וְעַל-בְּתֵי מַלְכֵי יְהוּדָה הַנִּתְצִים אֶל-הַסְּלָלוֹת וְאֶל-הַחֶרֶב:	For <i>this is what</i> the LORD God of Israel says concerning the houses of this city and concerning the houses of the kings of Judah which <i>have been</i> demolished, concerning the ramparts and concerning the sword:	this <i>is what</i> ← <i>thus</i> .
Jer 33:5	בָּאִים לְהִלָּחֵם אֶת-הַכַּשְׂדִּים וּלְמַלֵּאם אֶת-פְּגָרֵי הָאָדָם אֲשֶׁר-הִבִּיתִי בְּאַפִּי וּבַחֲמָתִי וְאֲשֶׁר הִסְתַּרְתִּי פְנֵי מִהָעִיר הַזֹּאת עַל כָּל-רָעָתָם:	«They have been brought to combat the Chaldeans, but <i>it will be</i> to fill them with the corpses of men whom I will strike down in my anger and in my fury, and those <i>because of</i> whom I have hidden my face from this city, on account of all their wickedness.	they have been brought ← <i>they come</i> , referring to defence works. <i>Qal</i> for passive of <i>hiphil</i> . Compare 1 Chr 6:15, Prov 25:4, Mark 4:21.
Jer 33:6	הֲנִי מַעֲלֶה-לָהּ אֲרָכָה וּמִרְפָּא וּרְפָאוֹתַי וְגַלִּיתִי לָהֶם עֵתֶרֶת שְׁלוֹם וְאַמֶּת:	I am going to bring <i>the city</i> restoration and healing, and I will heal them, and I will reveal an abundance of <i>welfare</i> and truth to them,	I am going to ← <i>behold me</i> . bring <i>the city</i> ← <i>bring up to her</i> . welfare: or <i>peace</i> .
Jer 33:7	וְהִשְׁבַּתִּי אֶת-שְׁבוּת יְהוּדָה וְאֶת שְׁבוּת יִשְׂרָאֵל וּבְנִתִים כְּבָרְאֲשֵׁנָה:	and I will reverse the captivity of Judah and the captivity of Israel, and I will build them up as in the beginning.	
Jer 33:8	וְטִהַרְתִּים מִכָּל-עֲוֹנוֹם אֲשֶׁר חָטְאוּ-לִי וְסָלַחְתִּי *לְכוּל-**לְכָל-עֲוֹנוֹתֵיהֶם אֲשֶׁר חָטְאוּ-לִי וְאֲשֶׁר פָּשְׁעוּ בִּי:	And I will cleanse them from all their iniquity <i>with</i> which they have <i>sinned</i> against me, and I will pardon all their iniquities <i>with</i> which they have <i>sinned</i> against me, and <i>with</i> which they have transgressed against me.	all: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> . sinned ... <i>sinned</i> : otiose, but see Gen 12:5.
Jer 33:9	וְהִיְתָה לִי לְשֵׁם שְׂשׂוֹן לְתִהְלָה וּלְתִפְאֶרֶת לְכָל גּוֹיֵי הָאָרֶץ אֲשֶׁר יִשְׁמְעוּ אֶת-כָּל-הַטּוֹבָה אֲשֶׁר אֲנֹכִי עֹשֶׂה אֲתֶם וּפְחָדוֹ וְרָגְזוֹ עַל כָּל-הַטּוֹבָה וְעַל כָּל-הַשְּׁלוֹם אֲשֶׁר אֲנֹכִי עֹשֶׂה לָהּ: ס	And <i>it will be</i> to me a name of rejoicing, <i>a cause</i> for praise, and <i>a show</i> of splendour to all the nations of the earth who will hear of all the good which I will be doing to them, and they will fear and stand in awe at all the good and at all the <i>welfare</i> which I will be doing to it.»	it will be: feminine, a reference to Jerusalem. welfare: or <i>peace</i> .

Jer 33:10	<p>כֹּה   אָמַר יְהוָה עוֹד יִשְׁמַע בַּמְּקוֹם-הַזֶּה אֲשֶׁר אַתֶּם אֹמְרִים חָרֵב הוּא מֵאִין אָדָם וּמֵאִין בְּהֵמָה בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם הַנְּשֻׁמּוֹת מֵאִין אָדָם וּמֵאִין יוֹשֵׁב וּמֵאִין בְּהֵמָה:</p>	<p>This <i>is what</i> the LORD says: «There will yet be heard in this place <i>of</i> which you say, «It <i>is</i> desolate <i>without leaving</i> a man and <i>without leaving</i> a beast, in the cities of Judah and in the outlying areas of Jerusalem which <i>have been</i> devastated <i>without leaving</i> a man and <i>without leaving</i> an inhabitant and <i>without leaving</i> a beast»,</p>	<p>this <i>is what</i> ← <i>thus</i>. without <i>leaving</i> (5x) ← <i>from</i> <i>not</i>.</p>
Jer 33:11	<p>קוֹל שִׂשׂוֹן וְקוֹל שִׂמְחָה קוֹל חַתָּן וְקוֹל כַּלָּה קוֹל אֹמְרִים הוֹדוּ אֶת-יְהוָה צְבָאוֹת כִּי-טוֹב יְהוָה כִּי-לְעוֹלָם חֶסֶדּוֹ מִבְּאֵים תוֹדָה בַּיִת יְהוָה כִּי-אָשִׁיב אֶת-שְׁבוֹת-הָאָרֶץ כְּבָרָאשְׁנָה אָמַר יְהוָה: ס</p>	<p>the sound of rejoicing and the sound of happiness, the sound of the bridegroom and the sound of the bride, the sound of those <i>who</i> say, «Praise the LORD of hosts, For the LORD <i>is</i> good, For his kindness <i>is</i> age- abiding», <i>who</i> bring a thank-offering to the house of the LORD, for I will reverse the captivity of the land <i>to</i> as <i>it was</i> at the beginning, says the LORD.»</p>	
Jer 33:12	<p>כֹּה-אָמַר יְהוָה צְבָאוֹת עוֹד יְהִיָּה   בַּמְּקוֹם הַזֶּה הַחֲרָב מֵאִין-אָדָם וְעַד-בְּהֵמָה וּבְכָל-עָרָיו נוֹה רְעִים מְרִבְּצִים צֹאן:</p>	<p>This <i>is what</i> the LORD of hosts says: «There will yet be in this desolate place <i>without</i> man or beast, and in all its cities, a pasture for shepherds, to allow the sheep to recline.</p>	<p>this <i>is what</i> ← <i>thus</i>. without ← <i>from not</i>.</p>
Jer 33:13	<p>בְּעָרֵי הַהָר בְּעָרֵי הַשְּׁפֵלָה וּבְעָרֵי הַנְּגֹב וּבְאֶרֶץ בִּנְיָמִן וּבְסִבְיַי יְרוּשָׁלַם וּבְעָרֵי יְהוּדָה עַד תַּעֲבֹרְנָה הַצֹּאן עַל-יְדֵי מוֹנֵה אָמַר יְהוָה: ס</p>	<p>In the cities in the <u>mountains</u>, in the cities in the lowlands, and in the cities of the south, and in the land of Benjamin, and in the surrounding areas of Jerusalem, and in the cities of Judah, the sheep will yet pass through at the hands of <i>the one who counts</i> <i>them</i>, says the LORD.</p>	<p>mountains ← <i>mountain</i>. Collective usage; also <i>a</i> <i>mountain range</i>.</p>
Jer 33:14	<p>הִנֵּה יָמִים בָּאִים נְאֻם-יְהוָה וְהִקְמַתִּי אֶת-הַדָּבָר הַטוֹב אֲשֶׁר דִּבַּרְתִּי אֶל-בַּיִת יִשְׂרָאֵל וְעַל-בַּיִת יְהוּדָה:</p>	<p>Behold, the days are coming, Says the LORD, When I will establish the good thing Which I have spoken to the house of Israel And to the house of Judah.</p>	<p>   Jer 23:5.</p>
Jer 33:15	<p>בַּיָּמִים הָהֵם וּבַעֲתַת הַהֵיא אֶצְמִיחַ לְדָוִד צֶמַח צְדָקָה וְעָשָׂה מִשְׁפָּט וְצְדָקָה בְּאֶרֶץ:</p>	<p>In those days and at that time, <b>I will cause a righteous branch to spring up to David,</b> And he will execute justice and righteousness in the land.</p>	<p><b>John 7:42.</b>    Jer 23:5. righteous branch ← <i>a branch of righteousness</i>, a Hebraic genitive.</p>

Jer 33:16	בַּיָּמִים הָהֵם תִּשָּׁע יְהוּדָה וּירוּשָׁלַם תִּשְׁכֹּן לְבִטָּח וְזֶה אֲשֶׁר־יִקְרָא־לָהּ יְהוָה   צְדָקְנוּ: ס	In those days Judah will be saved, And Jerusalem will dwell securely, And this <i>is what</i> one will call it: The LORD our Righteousness.»	Jer 23:6.  it: feminine, referring to Jerusalem.  the LORD our Righteousness: see Jer 23:6.
Jer 33:17	כִּי־כֹה אָמַר יְהוָה לֹא־יִכָּרֵת לְדָוִד אִישׁ אִישׁ יֹשֵׁב עַל־כִּסֵּא בֵּית־יִשְׂרָאֵל:	For this <i>is what</i> the LORD says: «Not a man will be cut off from David to sit on the throne of the house of Israel.	this <i>is what</i> ← <i>thus</i> .  to sit ← <i>sitting</i> . For transmission of the right to the throne, see note to Jer 22:30.
Jer 33:18	וְלִכְהֲנִים הַלְוִיִּם לֹא־יִכָּרֵת אִישׁ מִלִּפְנֵי מַעֲלָה עוֹלָה וּמִקְטִיר מִנְחָה וְעֹשֶׂה־זֶבַח כָּל־הַיָּמִים: ס	And not a man will be cut off before me of the Levite priests to make the burnt offering and to burn the meal-offering and to offer sacrifices all the time.» ’ ”	to make ← <i>raising</i> .  to burn: implying burning incense.  offer sacrifices ← <i>do a sacrifice</i> .  all the time ← <i>all the days</i> .
Jer 33:19	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר:	And the word of the LORD came to Jeremiah and said,	came ← <i>became</i> .
Jer 33:20	כֹּה אָמַר יְהוָה אִם־תִּפְּרוּ אֶת־בְּרִיתִי הַיּוֹם וְאֶת־בְּרִיתִי הַלַּיְלָה וּלְבִלְתִּי הֵיוֹת יוֹמָם־וּלְיָלַיָּה בְּעַתָּם:	“This <i>is what</i> the LORD says: ‘If you <i>can</i> break my covenant of the day and my covenant of the night, so that there are not day and night in their time,	this <i>is what</i> ← <i>thus</i> .  day and night ← <i>by day and night</i> .  See note to Jer 31:36.
Jer 33:21	גַּם־בְּרִיתִי תִפְּרַל אֶת־דָּוִד עַבְדִּי מִהָיֹת־לוֹ בֶּן מַלְכָּךְ עַל־כִּסְאֹ וְאֶת־הַלְוִיִּם הַכֹּהֲנִים מִשְׂרָתִי:	then my covenant with David my servant <i>can</i> be broken, so that he does not have a son reigning on his throne, and my covenant with the priestly Levites my officiators.	he does not have: perhaps to be interpreted as <i>he does not have a prospect of</i> . God always had Christ in line; see note on Jer 22:30. Levites are present in the future ↪
Jer 33:22	אֲשֶׁר לֹא־יִסְפָּר צְבָא הַשָּׁמַיִם וְלֹא יִמַּד חוֹל הַיָּם בֵּן אַרְבָּה אֶת־זֶרַע דָּוִד עַבְדִּי וְאֶת־הַלְוִיִּם מִשְׂרָתִי אֲתִי: ס	As the host of the heavens cannot be counted, and the sand of the sea cannot be measured, so will I increase the seed of David my servant and the Levites who officiate for me.’ ”	↳ temple of Ezekiel. Perhaps God himself changes the covenant regarding priests with the New Jerusalem; see Rev 21:23.
Jer 33:23	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר:	And the word of the LORD came to Jeremiah, saying,	came ← <i>became</i> .
Jer 33:24	הֲלוֹא רָאִיתָ מִהֲעַם הַזֶּה דִּבְּרוּ לֵאמֹר שְׁתֵּי הַמִּשְׁפָּחוֹת אֲשֶׁר בָּחַר יְהוָה בָּהֶם וַיִּמְאָסֶם וְאֶת־עַמִּי יִנְאַצּוּן מִהָיֹת עוֹד גּוֹי לִפְנֵיהֶם: ס	“Have you not seen what this people has spoken, when they said, ‘There are two families which the LORD chose, but he has rejected them’? And they have considered my people too contemptible to be a nation in their sight any longer.	but: adversative use of the <i>vav</i> .

Jer 33:25	כֹּה אָמַר יְהוָה אֱסֹלָא בְרִיתִי יִזְמַם וְלַיְלָה חֻקֹּת שָׁמַיִם וְאָרֶץ לֹא-שָׁמַתִּי:	This <i>is what</i> the LORD says: ‘If I have <u>not</u> set up my covenant of day and night – <u>not</u> the statutes of heaven and earth –	this <i>is what</i> ← <i>thus</i> .  not ... not: the two negatives in the Hebrew are loosely associated as <i>not my covenant</i> and <i>not set up</i> .
Jer 33:26	גַּם-יִזְרַע יַעֲקֹב וְדָוִד עֲבָדָי אֲמָאִם מִקַּחַת מִזְרְעוֹ מְשָׁלִים אֶל-יִזְרַע אַבְרָהָם יִשְׁחַק וַיַּעֲקֹב כִּי-אָשׁוּב *אָשׁוּב *אָשׁוּב אֶת-שְׁבוּתָם וְרַחֲמַתִּים: ס	then I will also reject the seed of Jacob and David my servant, not taking his seed <i>as</i> rulers over the seed of Abraham, Isaac and Jacob. For I will reverse their captivity, and I will have compassion on them.’ ”	I will reverse: the <i>ketiv</i> / <i>qere</i> issue is a <i>vav</i> / <i>yod</i> issue.  Isaac: not the usual spelling ( <i>sin</i> for <i>tsadé</i> ), but also used in the Psalms and Amos.
Jer 34:1	הַדְּבָר אֲשֶׁר-הָיָה אֶל-יִרְמְיָהוּ מֵאֵת יְהוָה וּנְבוּכַדְרֶאֱצַר מֶלֶךְ-בָּבֶל   וְכָל-חֵילָיו וְכָל-מַמְלָכוֹת אֶרֶץ מִמְּשָׁלַת יָדוֹ וְכָל-הָעַמִּים גִּלְחָמִים עַל-יְרוּשָׁלַם וְעַל-כָּל-עָרֶיהָ לֵאמֹר:	The word which came to Jeremiah from the LORD when Nebuchadnezzar was king of Babylon, and all his forces and all the kingdoms of the land under the rule of his hand and all the various peoples were fighting against Jerusalem and against all its cities. It said,	came ← <i>became</i> .  Nebuchadnezzar: AV usually distinguishes between <i>Nebuchadnezzar</i> and <i>Nebuchadnezzar</i> , but it imposes <i>Nebuchadnezzar</i> here and in Jer 39:5.  under the rule ← <i>of the rule</i> . Wider use of the construct state.
Jer 34:2	כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הֲלֹךְ וְאָמַרְתָּ אֶל-צִדְקִיָּהוּ מֶלֶךְ יְהוּדָה וְאָמַרְתָּ אֵלָיו כֹּה אָמַר יְהוָה הִנְנִי נֹתֵן אֶת-הָעִיר הַזֹּאת בְּיַד מֶלֶךְ-בָּבֶל וְשָׂרְפָהּ בָּאֵשׁ:	“This <i>is what</i> the LORD God of Israel says: ‘Go and speak to Zedekiah king of Judah, and say to him, «This <i>is what</i> the LORD says: «I am about to deliver this city into the hand of the king of Babylon, and he will burn it with fire.	this <i>is what</i> (2x) ← <i>thus</i> .  go: infinitive absolute in the role of an imperative.  I am about to ← <i>behold me</i> .
Jer 34:3	וְאַתָּה לֹא תִמָּלֵט מִיָּדוֹ כִּי תִפָּשׂ תִּתְפָּשׂ וּבִיָּדוֹ תִּתְּנֶנָּה וְעֵינֶיךָ אֶת-עֵינָיו מֶלֶךְ-בָּבֶל תִּרְאֶינָה וּפִיהוּ אֶת-פִּיךָ יְדַבֵּר וּבְבָל תִּבּוֹא:	And you will not escape from his grip, for you will certainly be seized and delivered into his hand, and your eyes will see the king of Babylon, and he will speak to you <i>face to face</i> , and you will go <i>to</i> Babylon.	grip ← <i>hand</i> .  certainly be seized: infinitive absolute.  face to face ← <i>his mouth with your mouth</i> .
Jer 34:4	אֲדָ שְׁמַע דְּבַר-יְהוָה צִדְקִיָּהוּ מֶלֶךְ יְהוּדָה כֹּה-אָמַר יְהוָה עָלֶיךָ לֹא תָמוּת בַּחֶרֶב:	But hear the word of the LORD, Zedekiah, king of Judah. > This <i>is what</i> the LORD says to you: <You will not die by the sword.	this <i>is what</i> ← <i>thus</i> .
Jer 34:5	בְּשָׁלוֹם תָמוּת וּכְמִשְׂרָפוֹת אֲבוֹתֶיךָ הַמְּלָכִים הָרִאשֹׁנִים אֲשֶׁר-הָיוּ לְפָנֶיךָ בְּזֵן יִשְׂרָאֵל וְהוּ אָדוֹן יִסְפְּדוּ-לְךָ כִּי-דַבַּר אֲנִי-דִבַּרְתִּי נְאֻם-יְהוָה: ס	You will die in peace and according to the <i>aromatic</i> burning for your fathers – the former kings who were before you. That <i>is</i> how they will burn for you, and they will mourn for you <i>saying</i> , “Alas, lord.” For I have spoken the word, says the LORD.> » ”	burning for ← <i>burning of</i> . Wider use of the construct state. Followed by <i>burn for you</i> using a preposition.

Jer 34:6	וַיְדַבֵּר יִרְמְיָהוּ הַנָּבִיא אֶל־צִדְקִיָּהוּ מֶלֶךְ יְהוּדָה אֵת כָּל־הַדְּבָרִים הָאֵלֶּה בִּירוּשָׁלַם:	So Jeremiah the prophet spoke all these words in Jerusalem to Zedekiah king of Judah,	
Jer 34:7	וְחֵיל מֶלֶךְ־בָּבֶל גָּלְחָמִים עַל־יְרוּשָׁלַם וְעַל כָּל־עָרֵי יְהוּדָה הַנּוֹתְרוֹת אֶל־לְכִישׁ וְאֶל־עֶזְקָה כִּי הָנָּה נִשְׁאַרוּ בְּעָרֵי יְהוּדָה עָרֵי מְבָצָר: פ	while the king of Babylon's forces were fighting against Jerusalem and against all the cities of Judah which remained – against Lachish and against Azekah, for they remained among the cities of Judah, <i>being</i> fortified cities.	
Jer 34:8	הַדְּבָר אֲשֶׁר־הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה אַחֲרֵי כְרִת הַמֶּלֶךְ צִדְקִיָּהוּ בְרִית אֶת־כָּל־הָעָם אֲשֶׁר בִּירוּשָׁלַם לְקֹרֵא לָהֶם דְּרוֹר:	<i>This is</i> the word which <u>came</u> to Jeremiah from the LORD after King Zedekiah had <u>made</u> a covenant with all the people who <i>were</i> in Jerusalem, to proclaim liberty to them,	came ← <i>became</i> . made ← <i>cut</i> .
Jer 34:9	לְשַׁלַּח אִישׁ אֶת־עַבְדּוֹ וְאִישׁ אֶת־שִׁפְחָתוֹ הָעֵבְרִי וְהָעֵבְרִיָּה חֲפְשִׁים לְבִלְתִּי עֲבַדְבָם בִּיהוּדֵי אָחִיהוּ אִישׁ:	that <u>every</u> man should set his manservant and his maidservant free – the Hebrew <i>man</i> and the Hebrew <i>woman</i> – so as not to impose servitude on them, on <u>any</u> Jew, his brother,	every ← <i>each</i> . any ← <i>a man</i> .
Jer 34:10	וַיִּשְׁמְעוּ כָל־הַשָּׂרִים וְכָל־הָעָם אֲשֶׁר־בָּאוּ בְּבְרִית לְשַׁלַּח אִישׁ אֶת־עַבְדּוֹ וְאִישׁ אֶת־שִׁפְחָתוֹ חֲפְשִׁים לְבִלְתִּי עֲבַדְבָם עוֹד וַיִּשְׁמְעוּ וַיִּשְׁלְחוּ:	a <i>covenant</i> which all the officials heard, as well as all the people who had entered into the covenant for each <i>man</i> to set his manservant free, and each his maidservant, so that they would not impose servitude on them any more. And they heeded <i>it</i> and set <i>them</i> free.	
Jer 34:11	וַיָּשׁוּבוּ אַחֲרֵי־כֵן וַיִּשְׁבוּ אֶת־הָעֲבָדִים וְאֶת־הַשִּׁפְחֹת אֲשֶׁר שָׁלְחוּ חֲפְשִׁים *וַיַּכְבִּישׁוּם *וַיִּכְבְּשׁוּם לְעֲבָדִים וְלַשִּׁפְחֹת: ס	But after that they went back <i>on</i> <i>it</i> , and they made the menservants and the maidservants, whom they had set free, return, and <u>forcibly</u> made <u>them</u> menservants and maidservants <i>again</i> .	forcibly made them: the <i>ktiv</i> ( <i>hiphil</i> stem-formation) is a variant of the <i>qeré</i> ( <i>qal</i> stem- formation).
Jer 34:12	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	Then the word of the LORD <u>came</u> to Jeremiah, from the LORD, saying,	came ← <i>became</i> .
Jer 34:13	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי כָרַתִּי בְרִית אֶת־אֲבוֹתֵיכֶם בַּיּוֹם הַזֶּה הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים לֵאמֹר:	“ <i>This is what</i> the LORD God of Israel says: ‘I <u>made</u> a covenant with your fathers on the day when I brought them out of the land of Egypt, from a house of slaves, when I said,	<i>this is what</i> ← <i>thus</i> . made ← <i>cut</i> .

Jer 34:14	מִקֵּץ שִׁבְעַת שָׁנִים תִּשְׁלַחֻ אִישׁ אֶת־אָחִיו הָעֶבְרָי אֲשֶׁר־יָמְכַר לָךְ וְעִבְדָּךְ שֵׁשׁ שָׁנִים וְשִׁלַּחְתּוּ חֲפָשִׁי מֵעִמְךָ וְלֹא־שָׁמְעוּ אֲבוֹתֶיכֶם אֵלַי וְלֹא הָטוּ אֶת־אָזְנָם:	«After seven years every man will release his Hebrew brother who was sold to you, and who has served you for six years, and you will let him go away from you free.» But your fathers did not heed me and did not incline their ears.	after ← at the end of. every ← each. from you ← from with you. ears ← ear. One ear per person inclined. Compare Ezek 33:26.
Jer 34:15	וַתָּשָׁבוּ אַתֶּם הַיּוֹם וַתַּעֲשׂוּ אֶת־הַיָּשָׁר בְּעֵינַי לְקִרְא דְרוֹר אִישׁ לְרֵעֵהוּ וַתִּכְרַתּוּ בְרִית לְפָנַי בַּבַּיִת אֲשֶׁר־נִקְרָא שְׁמִי עָלָיו:	Then you returned today, and you did what is right in my sight, by each man proclaiming liberty to his neighbour, and you made a covenant in my presence in the house at which my name is called on.	right ← straight. by ... proclaiming: gerundial use of the infinitive. made ← cut.
Jer 34:16	וַתָּשָׁבוּ וַתַּחֲלִילוּ אֶת־שְׁמִי וַתָּשָׁבוּ אִישׁ אֶת־עֶבְדּוֹ וְאִישׁ אֶת־שִׁפְחָתּוֹ אֲשֶׁר־שִׁלַּחְתֶּם חֲפָשִׁים לְנַפְשָׁם וַתִּכְבְּשׁוּ אֹתָם לְהִיּוֹת לָכֶם לְעִבְדִּים וּלְשִׁפְחוֹת: ס	Then you turned away and profaned my name, and each man brought his manservant and his maidservant back, whom you had set free for their comfort, and you forced them to be your menservants and maidservants.	comfort ← soul.
Jer 34:17	לְכֹן כֹּה־אָמַר יְהוָה אֱתֶם לֹא־שָׁמַעְתֶּם אֵלַי לְקִרְא דְרוֹר אִישׁ לְאָחִיו וְאִישׁ לְרֵעֵהוּ הַגָּנִי קִרְא לָכֶם דְרוֹר נֹאֵם־יְהוָה אֶל־הַחֶרֶב אֶל־הַדָּבָר וְאֶל־הָרָעָב וְנָתַתִּי אֶתְכֶם *לְזוּעָה *לְזוּעָה לְכָל מַמְלְכוֹת הָאָרֶץ:	Therefore this is what the LORD says: «You have not heeded me requiring you to proclaim liberty, each man to his brother and each man to his neighbour. I am about to proclaim liberty to you, says the LORD, to the sword, to pestilence and to famine, and I will deliver you to what will be horrific – to all the kingdoms of the earth.	what will be horrific: as in Jer 15:4. AV differs (to be removed). this is what ← thus. I am about to ← behold me. proclaim liberty: ironic.
Jer 34:18	וְנָתַתִּי אֶת־הָאֲנָשִׁים הָעֹבְרִים אֶת־בְּרִיתִי אֲשֶׁר לֹא־הִקִּימוּ אֶת־דְּבַר־יְהוָה אֲשֶׁר כָּרְתוּ לְפָנַי הָעֵגֶל אֲשֶׁר כָּרְתוּ לְשָׁנִים וַיַּעֲבְרוּ בֵין בְּתָרָיו:	And I will deliver the men who transgressed my covenant – who did not fulfil the words of the covenant which they made in my presence, at the calf which they cut in two, and at which they passed between its parts	fulfil ← raise; establish. made ← cut.
Jer 34:19	שָׂרֵי יְהוּדָה וְשָׂרֵי יְרוּשָׁלַם הַסְּרָסִים וְהַכֹּהֲנִים וְכָל עַם הָאָרֶץ הָעֹבְרִים בֵין בְּתָרֵי הָעֵגֶל:	– the officials of Judah and the officials of Jerusalem, the eunuchs and the priests and all the people of the land who passed through between the parts of the calf –	

Jer 34:20	וְנָתַתִּי אוֹתָם בְּיַד אֹיְבֵיהֶם וּבְיַד מְבַקְשֵׁי נַפְשָׁם וְהִיתָה נַבְלָתָם לְמֵאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבְּהֵמַת הָאָרֶץ:	and I will deliver them into the hand of their enemies, and into the hand of those who seek their life. And their corpses will be food for the birds of the sky and the animals of the land.	life ← <i>soul</i> . corpses ← <i>corpse</i> . Collective usage.
Jer 34:21	וְאֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְאֶת־שָׂרָיו אֶתֵּן בְּיַד אֹיְבֵיהֶם וּבְיַד מְבַקְשֵׁי נַפְשָׁם וּבְיַד חֵיל מֶלֶךְ בָּבֶל הָעֹלִים מֵעֲלֵיכֶם:	And I will deliver Zedekiah king of Judah and his officials into the hand of their enemies, and into the hand of those who seek their lives and into the hand of the forces of the king of Babylon, which are departing from you.	lives ← <i>souls</i> . departing from you ← <i>going up from against you</i> . A temporary withdrawal; see [CB].
Jer 34:22	הֲנִי מְצַוֶּה נְאֻם־יְהוָה וְהַשְׁבֹּתִים אֶל־הָעִיר הַזֹּאת וְנִלְחַמוּ עָלֶיהָ וּלְכַדוּהָ וּשְׂרַפְּהָ בְּאֵשׁ וְאֶת־עָרֵי יְהוּדָה אֶתֵּן שְׁמָמָה מֵאִין יֵשֵׁב: פ	I am about to give command, says the LORD, and I will bring them back to this city, and they will fight against it and capture it and burn it with fire, and I will make the cities of Judah a desolation without leaving an inhabitant.» ’ ”	I am about to ← <i>behold me</i> . without leaving ← <i>from not</i> .
Jer 35:1	הַדְּבָר אֲשֶׁר־הָיָה אֶל־יְרֵמְיָהוּ מֵאֵת יְהוָה בִּימֵי יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה לֵאמֹר:	The word which came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, the king of Judah, saying,	came ← <i>became</i> .
Jer 35:2	הָלוֹךְ אֶל־בֵּית הַרְכָּבִים וְדַבַּרְתָּ אוֹתָם וְהִבֵּאתָם בֵּית יְהוָה אֶל־אֶחָת הַלְּשָׁכוֹת וְהִשְׁקִיתָ אוֹתָם יַיִן:	“Go to the house of the Rechabites and speak to them and bring them to the house of the LORD, to one of the reception rooms, and give them wine to drink.”	go: infinitive absolute in the role of an imperative.
Jer 35:3	וְאָקַח אֶת־יָאֲזַנְיָה בֶן־יְרֵמְיָהוּ בֶן־חֲבַצְנְיָה וְאֶת־אָחָיו וְאֶת־כָּל־בָּנָיו וְאֶת כָּל־בֵּית הַרְכָּבִים:	Then I took Jaazaniah, the son of Jeremiah, the son of Habazziniah, and his brothers and all his sons, and the whole house of the Rechabites,	Habazziniah: AV= <i>Habaziniah</i> , ignoring the <i>dagesh forte</i> in the <i>zayin</i> .
Jer 35:4	וְאָבֵא אֹתָם בֵּית יְהוָה אֶל־לְשֹׁכַת בְּנֵי חֲנָן בֶּן־יִגְדָלְיָהוּ אִישׁ הָאֱלֹהִים אֲשֶׁר־אֶצֶּל לְשֹׁכַת הַשָּׂרִים אֲשֶׁר מִמַּעַל לְלְשֹׁכַת מַעֲשִׂיָהוּ בֶן־שָׁלֹם שֹׁמֵר הַסֶּף:	and I brought them to the house of the LORD, to the reception room of the sons of Hanan the son of Igdaliah, the man of God, to the room which was to the side of the office of the officials, which was above the office of Maaseiah the son of Shallum, the doorkeeper.	doorkeeper ← <i>threshold-keeper</i> .
Jer 35:5	וְאֶתֵּן לִפְנֵי   בְּנֵי בֵּית־הַרְכָּבִים גְּבַעִים מְלֵאִים יַיִן וְכִסּוֹת וְאָמַר אֲלֵיהֶם שְׁתוּ־יַיִן:	And I set before the sons of the house of the Rechabites pitchers full of wine, and cups, and I said to them, “Drink some wine.”	pitchers: usually <i>goblets</i> , but in view of the cups, presumably a larger item.



Jer 35:6	וַיֹּאמְרוּ לֹא נִשְׁתֶּה־יַיִן כִּי יֹנָדָב בֶּן־רֵכָב אָבִינוּ צִוָּה עָלֵינוּ לֹא־תִשְׁתּוּ־יַיִן אַתֶּם וּבְנֵיכֶם עַד־עוֹלָם:	But they said, “We will not drink any wine, because Jonadab the son of Rechab our father commanded us and said, ‘You shall not drink wine, <i>neither</i> you, nor your sons, <i>ever</i> .”	ever ← <i>up to the age</i> .
Jer 35:7	וּבַיִת לֹא־תִבְנוּ וְזָרַע לֹא־תִזְרְעוּ וְכָרֶם לֹא־תִטְעוּ וְלֹא יִהְיֶה לָכֶם כִּי בְּאֹהֲלִים תִּשְׁבּוּ כָּל־יְמֵיכֶם לְמַעַן תִּחְיֶוּ יָמִים רַבִּים עַל־פְּנֵי הָאָדָמָה אֲשֶׁר אֶתֶם גָּרִים שָׁם:	And you will not build a house, and you will not sow seed, and you will not plant a vineyard, and you will not have <i>one</i> , for you will live in tents all your days, in order that you may live for <i>many days</i> on the face of the <i>land</i> where you take up residence.’	many days: showing that the expression can stand for <i>many years</i> . land ← <i>ground</i> .
Jer 35:8	וַנִּשְׁמַע בְּקוֹל יְהוֹנָדָב בֶּן־רֵכָב אָבִינוּ לְכֹל אֲשֶׁר צִוָּנוּ לְבַלְתִּי שְׁתוֹת־יַיִן כָּל־יְמֵינוּ אֲנַחְנוּ נָשִׁינוּ בָנֵינוּ וּבָנֹתֵינוּ:	And we have <u>obeyed</u> Jehonadab the son of Rechab our father in everything he commanded us, not to drink wine for all our days – us, our wives, our sons and our daughters –	obeyed ← <i>heard the voice of</i> . Jehonadab: a fuller form of <i>Jonadab</i> .
Jer 35:9	וּלְבַלְתִּי בָנוֹת בָּתַיִם לְשִׁבְתָּנוּ וְכָרֶם וְשָׂדֵה וְזָרַע לֹא יִהְיֶה־לָּנוּ:	and not to build houses <u>for us to live in</u> , and <i>that</i> we should not have vineyard or field or <u>sown crops</u> .	for us to live <i>in</i> ← <i>for our dwelling</i> . sown <i>crops</i> ← <i>seed</i> .
Jer 35:10	וַנָּשָׁב בְּאֹהֲלִים וַנִּשְׁמַע וְנָעַשׂ כְּכֹל אֲשֶׁר־צִוָּנוּ יֹנָדָב אָבִינוּ:	And we have dwelt in tents, and we have obeyed, and we have done <u>everything</u> that Jonadab our father commanded us.	everything ← <i>according to everything</i> .
Jer 35:11	וַיְהִי בְעֵלוֹת נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֶל־הָאָרֶץ וַנֹּאמֶר בָּאוּ וּנְבֹא יְרוּשָׁלַם מִפְּנֵי חֵיל הַכַּשְׂדִּים וּמִפְּנֵי חֵיל אַרָם וַנָּשָׁב בִּירוּשָׁלַם: פ	And it came to pass, when Nebuchadrezzar king of Babylon came up to the land, that we said, ‘Come, let us go <i>to</i> Jerusalem, <u>away from</u> the forces of the Chaldeans and <u>away from</u> the forces of Aramaea.’ So we lived in Jerusalem.”	away from (2x): or <i>because of</i> or <i>for fear of</i> , [BDB] p.818 №6.
Jer 35:12	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר:	Then the word of the LORD <u>came</u> to Jeremiah, saying,	came ← <i>became</i> .
Jer 35:13	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הֲלֹד וְאָמַרְתָּ לְאִישׁ יְהוּדָה וּלְיֹשְׁבֵי יְרוּשָׁלַם הֲלוֹא תִּקְחוּ מוֹסֵר לְשִׁמְעַע אֶל־דְּבָרֵי נְאֻם־יְהוָה:	“This <i>is what</i> the LORD of hosts, the God of Israel, says: ‘Go and say to the men of Judah and to the inhabitants of Jerusalem, «Will you not take correction and <u>listen</u> to my words, says the LORD?’	this <i>is what</i> ← <i>thus</i> . go: infinitive absolute in the role of an imperative. and listen ← <i>to listen</i> .

Jer 35:14	<p>הוֹקֵם אֶת־דְּבָרֵי יְהוֹנָדָב בְּזֶרְכָב אֲשֶׁר־צִוָּה אֶת־בָּנָיו לְבַלְתִּי שְׁתוֹת־יַיִן וְלֹא שְׁתוּ עַד־הַיּוֹם הַזֶּה כִּי שָׁמְעוּ אֶת מִצְוַת אָבִיהֶם וְאֲנֹכִי דִבַּרְתִּי אֵלֵיכֶם הַשָּׁכֵם וּדְבַר וְלֹא שָׁמַעְתֶּם אֵלַי:</p>	<p>The words of <u>Jehonadab</u>, the son of Rechab, have been fulfilled, which he commanded his sons, not to drink wine, and they have not drunk <i>it</i> up to this day, for they <u>obeyed</u> the commandment of their father. But I have spoken to you, rising early and speaking, but you have not <u>obeyed</u> me.</p>	<p>Jehonadab: a fuller form of <i>Jonadab</i>.</p> <hr/> <p>obeyed (2x) ← <i>heard</i>.</p>
Jer 35:15	<p>וְאֶשְׁלַח אֵלֵיכֶם אֶת־כָּל־עַבְדֵי הַנְּבִיאִים   הַשָּׂפִים וְשִׁלַּח   לֵאמֹר שְׁבוּ־נָא אִישׁ מִדְּרָכּוֹ הַרְעָה וְהִיטִיבוּ מַעַלְלֵיכֶם וְאַל־תִּלְכּוּ אַחֲרֵי אֱלֹהִים אַחֲרִים לְעַבְדָם וּשְׁבוּ אֶל־הָאָדָמָה אֲשֶׁר־נָתַתִּי לָכֶם וְלֹא־בַתִּיכֶם וְלֹא הִטִּיתֶם אֶת־אָזְנוֹכֶם וְלֹא שָׁמַעְתֶּם אֵלַי:</p>	<p>And I sent you all my servants, the prophets, <u>rising early and sending them</u>, to say, &lt;Turn back, please, each <i>man</i> from his evil way, and see to it that your deeds are good, and do not go after other gods to serve them, and dwell on the <u>land</u> which I have given you and your fathers.&gt; But you have not <u>inclined your ears</u>, and you have not heeded me.</p>	<p>rising early and sending: infinitives absolute.</p> <hr/> <p>land ← <i>ground</i>.</p> <hr/> <p>ears ← <i>ear</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.</p>
Jer 35:16	<p>כִּי הִקִּימוּ בְנֵי יְהוֹנָדָב בְּזֶרְכָב אֶת־מִצְוַת אָבִיהֶם אֲשֶׁר צִוָּם וְהָעָם הַזֶּה לֹא שָׁמְעוּ אֵלַי: ס</p>	<p>For the sons of <u>Jehonadab</u> the son of Rechab fulfilled their father's commandment which he commanded them, but this people has not <u>obeyed</u> me,</p>	<p>Jehonadab: a fuller form of <i>Jonadab</i>.</p> <hr/> <p>obeyed ← <i>heard</i> + <i>to</i>.</p>
Jer 35:17	<p>לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הַגִּנִּי מִבְּיַא אֶל־יְהוּדָה וְאֶל־ כָּל־יְזֻשְׁבֵי יְרוּשָׁלַם אֶת כָּל־הַרְעָה אֲשֶׁר דִּבַּרְתִּי עֲלֵיהֶם יַעַן דִּבַּרְתִּי אֵלֵיהֶם וְלֹא שָׁמְעוּ וְאֶקְרָא לָהֶם וְלֹא עָנוּ:</p>	<p>which <i>is</i> why <u>this is what</u> the LORD God of hosts, the God of Israel, says: &lt;I am about to bring on Judah and on all the inhabitants of Jerusalem all the trouble which I spoke to them, because I spoke to them, <u>but</u> they did not heed <i>it</i>, and I called to them, <u>but</u> they did not answer.&gt; » ' »</p>	<p><i>this is what</i> ← <i>thus</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p> <hr/> <p>but (2x): adversative use of the <i>vav</i>.</p>
Jer 35:18	<p>וּלְבֵית הַרְכָבִים אָמַר יְרֵמְיָהוּ כֹה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יַעַן אֲשֶׁר שָׁמַעְתֶּם עַל־מִצְוַת יְהוֹנָדָב אָבִיכֶם וּתְשַׁמְרוּ אֶת־כָּל־מִצְוֹתָיו וּתַעֲשׂוּ כְּכֹל אֲשֶׁר־צִוָּה אֶתְכֶם: ס</p>	<p>And Jeremiah said to the house of the Rechabites, “<u>This is what</u> the LORD of hosts, the God of Israel, says: ‘Because you have <u>obeyed</u> the commandment of <u>Jehonadab</u> your father, and you have kept all his commandments, and you have done <u>everything</u> that he commanded you,</p>	<p><i>this is what</i> ← <i>thus</i>.</p> <hr/> <p>obeyed ← <i>heard</i> + <i>to</i>.</p> <hr/> <p>Jehonadab: a fuller form of <i>Jonadab</i>.</p> <hr/> <p>everything ← <i>according to everything</i>.</p>

Jer 35:19	<p>לְכֹן כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֹא־יִכָּרֵת אִישׁ לְיוֹנָדָב בֶּן־רֵכָב עֹמֵד לְפָנַי כָּל־הַיָּמִים: פ</p>	<p>because of that, this <i>is what</i> the LORD of hosts, the God of Israel, says: «There will not be a man cut off from Jonadab the son of Rechab to stand before me at any time.» ’ ’</p>	<p>because of that ← <i>therefore</i>.  this <i>is what</i> ← <i>thus</i>.  to stand ← <i>standing</i>.  at any time ← <i>all the days</i>.</p>
Jer 36:1	<p>וַיְהִי בַשָּׁנָה הָרְבִיעִת לְיְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הָיָה הַדְּבָר הַזֶּה אֶל־יְרֵמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:</p>	<p>Now it came to pass in the fourth year of Jehoiakim the son of Josiah, the king of Judah, <i>that</i> this word came to Jeremiah from the LORD, saying,</p>	
Jer 36:2	<p>קַח־לָךְ מִגִּלְת־סֵפֶר וְכַתְּבַת אֵלַיָּה אֵת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבַּרְתִּי אֵלַיְךָ עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה וְעַל־כָּל־הַגּוֹיִם מִיּוֹם דִּבַּרְתִּי אֵלַיְךָ מִיָּמֵי יֹאשִׁיָּהוּ וְעַד הַיּוֹם הַזֶּה:</p>	<p>“Get yourself a book scroll and write in it all the words which I have spoken to you concerning Israel and concerning Judah, and concerning all the nations, from the day <i>when</i> I spoke to you, in the days of Josiah up to this day.</p>	
Jer 36:3	<p>אוּלַי יִשְׁמְעוּ בַּיִת יְהוּדָה אֵת כָּל־הַרְעָה אֲשֶׁר אֲנִי חֹשֵׁב לַעֲשׂוֹת לָהֶם לְמַעַן יָשׁוּבוּ אִישׁ מִדַּרְכּוֹ הַרְעָה וְסָלַחְתִּי לְעוֹנָם וּלְחַטָּאתָם: ס</p>	<p>Perhaps the house of Judah will pay heed to all the trouble which I am considering to do to them, in order that they turn back, each from his evil way, so that I pardon their iniquity and their sin.”</p>	
Jer 36:4	<p>וַיִּקְרָא יְרֵמְיָהוּ אֶת־בָּרוּךְ בֶּן־נְרִיָּה וַיְכַתֵּב בְּרוּךְ מִפִּי יְרֵמְיָהוּ אֵת כָּל־דְּבָרֵי יְהוָה אֲשֶׁר־דִּבַּר אֵלָיו עַל־מִגִּלְת־סֵפֶר:</p>	<p>At this Jeremiah called for Baruch the son of Neriah, and Baruch wrote in the book scroll from Jeremiah's dictation all the words of the LORD which he had spoken to him.</p>	<p>at this: wider use of the <i>vav</i>.  dictation ← <i>mouth</i>.</p>
Jer 36:5	<p>וַיִּצְוֶה יְרֵמְיָהוּ אֶת־בָּרוּךְ לֵאמֹר אֲנִי עֹצוּר לֹא אוּכַל לָבוֹא בַּיִת יְהוָה:</p>	<p>And Jeremiah commanded Baruch and said, “I am <u>under arrest</u>; I cannot go <i>to</i> the house of the LORD.</p>	<p>under arrest ← <i>shut up</i>.</p>
Jer 36:6	<p>וּבֹאתְךָ אֶתְּה וְקִרְאתְךָ בַּמִּגְלָה אֲשֶׁר־כָּתַבְתָּ מִפִּי אֶת־דְּבָרֵי יְהוָה בְּאָזְנֵי הָעָם בַּיִת יְהוָה בְּיוֹם צוֹם וְגַם בְּאָזְנֵי כָּל־יְהוּדָה הַבָּאִים מֵעָרֵיהֶם תִּקְרָאֵם:</p>	<p>So you go, and read <u>from the scroll</u> which you have written from my dictation; <i>read</i> the words of the LORD in the <u>hearing</u> of the people <i>in</i> the house of the LORD, on a day of fasting, and also read them in the <u>hearing</u> of all of Judah who come from their cities.</p>	<p>from the scroll ← <i>in the scroll</i>. Similarly throughout the chapter. Compare Dan 5:3.  dictation ← <i>mouth</i>.  hearing (2x) ← <i>ears</i>.</p>

Jer 36:7	אוֹלֵי תִפֹּל תְּחַנְּתֶם לִפְנֵי יְהוָה וַיָּשֻׁבוּ אִישׁ מִדְּרָכּוֹ הָרָעָה כִּי־גָדוֹל הָאָף וְהַחֲמָה אֲשֶׁר־דִּבֶּר יְהוָה אֶל־הָעָם הַזֶּה:	Perhaps their supplication will fall before the LORD, and they will turn back, each <i>man</i> from his evil way, for great <i>is</i> the anger and fury which the LORD has pronounced on this people.”	
Jer 36:8	וַיַּעַשׂ בְּרוּךְ בֶּן־נְרִיָּה כְּכֹל אֲשֶׁר־צִוָּהוּ יְרֵמְיָהוּ הַנְּבִיא לִקְרֹא בַסֵּפֶר דְּבַרֵי יְהוָה בַּיַּת יְהוָה: ס	And Baruch the son of Neriah did <u>everything</u> that Jeremiah the prophet commanded him – to read the words of the LORD from the book <i>in</i> the house of the LORD.	everything ← <i>according to everything</i> .
Jer 36:9	וַיְהִי בַשָּׁנָה הַחֲמִשִּׁית לִיהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ־יְהוּדָה בַּחֹדֶשׁ הַתְּשֻׁעִי קָרְאוּ צוּם לִפְנֵי יְהוָה כָּל־הָעָם בִּירוּשָׁלַם וְכָל־הָעָם הַבָּאִים מֵעָרֵי יְהוּדָה בִּירוּשָׁלַם:	And it came to pass in the fifth year of Jehoiakim the son of Josiah, the king of Judah, in the ninth month, <i>that</i> all the people in Jerusalem, and all the people who had come from the cities of Judah to Jerusalem, proclaimed a fast before the LORD.	
Jer 36:10	וַיִּקְרָא בְרוּךְ בַּסֵּפֶר אֶת־דְּבַרֵי יְרֵמְיָהוּ בַּיַּת יְהוָה בְּלִשְׁכַּת גְּמַרְיָהוּ בֶן־שַׁפָּן הַסֹּפֵר בְּחֶצֶר הָעֲלִיזוֹן פֶּתַח שַׁעַר בַּיַּת־יְהוָה הַחֹדֶשׁ בְּאָזְנֵי כָל־הָעָם:	And Baruch read from the book the words of Jeremiah, <i>in</i> the house of the LORD, in the office of Gemariah the son of Shaphan the scribe, in the upper courtyard <i>at</i> the entrance of the New Gate of the house of the LORD, in the <u>hearing</u> of all the people.	hearing ← <i>ears</i> .
Jer 36:11	וַיִּשְׁמַע מִכַּיָּהוּ בֶן־גְּמַרְיָהוּ בֶן־שַׁפָּן אֶת־כָּל־דְּבַרֵי יְהוָה מֵעַל הַסֵּפֶר:	And when Micaiah, the son of Gemariah, the son of Shaphan, heard all the words of the LORD from the book,	Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name.
Jer 36:12	וַיֵּרֶד בַּיַּת־הַמֶּלֶךְ עַל־לִשְׁכַּת הַסֹּפֵר וְהִנֵּה־שָׂם כָּל־הַשָּׂרִים יוֹשְׁבִים אֶל־שֹׁמֵעַ הַסֹּפֵר וּדְלִיָּהוּ בֶן־שֹׁמֵעִיָּהוּ וְאַלְנָתָן בֶּן־עֲכָבוֹר וְגְמַרְיָהוּ בֶן־שַׁפָּן וְצִדְקִיָּהוּ בֶן־חַנְּנִיָּהוּ וְכָל־הַשָּׂרִים:	he went down <i>to</i> the king's house, to the scribe's office, and he found all the officials sitting there – Elishama the scribe and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the officials.	and he found ← <i>and behold</i> .
Jer 36:13	וַיַּגֵּד לָהֶם מִכַּיָּהוּ אֵת כָּל־הַדְּבָרִים אֲשֶׁר שָׁמַע בְּקִרְאֵי בְרוּךְ בַּסֵּפֶר בְּאָזְנֵי הָעָם:	And Micaiah told them all the words which he had heard when Baruch read from the book in the <u>hearing</u> of the people.	Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name.  hearing ← <i>ears</i> .

Jer 36:14	<p>וַיִּשְׁלְחוּ כָּל־הַשָּׂרִים אֶל־בְּרוּךְ  אֶת־יְהוּדִי בֶן־נְתַנְיָהוּ  בֶן־שִׁלְמִיָּהוּ בֶן־כוּשִׁי לֵאמֹר  הַמְּגִלָּה אֲשֶׁר קָרַאתָ בָּהּ  בְּאָזְנֵי הָעָם קַחנָה בְיָדְךָ וְלֵךְ  וְיָקַח בְּרוּךְ בֶּן־נְרִיָּהוּ  אֶת־הַמְּגִלָּה בְיָדוֹ וַיָּבֵא  אֲלֵיהֶם:</p>	<p>And all the officials sent Jehudi, the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch to say, “Take in your hand the scroll from which you read in the <u>hearing</u> of the people, and come <i>here with it</i>.” So Baruch the son of Neriah took the scroll in his hand and came to them.</p>	<p>hearing ← <i>ears</i>.</p>
Jer 36:15	<p>וַיֹּאמְרוּ אֵלָיו שֵׁב נָא וְקִרְאָנָה  בְּאָזְנֵינוּ וַיִּקְרָא בְרוּךְ  בְּאָזְנֵיהֶם:</p>	<p>And they said to him, “Please sit down and read it in our <u>hearing</u>.” So Baruch read <i>it</i> in their <u>hearing</u>.</p>	<p>hearing (2x) ← <i>ears</i>.</p>
Jer 36:16	<p>וַיְהִי כְשִׁמְעֵם אֶת־כָּל־הַדְּבָרִים  פָּחְדוּ אִישׁ אֶל־רֵעֵהוּ וַיֹּאמְרוּ  אֶל־בְּרוּךְ הַגִּיד נִגִּיד לְמֶלֶךְ  אֵת כָּל־הַדְּבָרִים הָאֵלֶּה:</p>	<p>And it came to pass, when they heard all the words, <i>that each</i> was afraid, <i>staring</i> at his neighbour, and they said to Baruch, “<u>We will certainly tell</u> the king all these words.”</p>	<p>we will certainly tell: infinitive absolute.</p>
Jer 36:17	<p>וַאֲת־בְּרוּךְ שָׁאֵלוּ לֵאמֹר  הַגִּדֵנָּא לָנוּ אֵיךְ כָּתַבְתָּ  אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה מִפִּי:</p>	<p>And they inquired of Baruch and said, “Please tell us how <i>it was that you came to</i> write all these words at his <u>dictation</u>.”</p>	<p>dictation ← <i>mouth</i>.</p>
Jer 36:18	<p>וַיֹּאמֶר לָהֶם בְּרוּךְ מִפִּי יִקְרָא  אֵלָי אֵת כָּל־הַדְּבָרִים הָאֵלֶּה  וְאֲנִי כָתַב עַל־הַסֵּפֶר בְּדִיּוֹ: פ</p>	<p>And Baruch said to them, “He <u>dictated</u> all these words to me, while I wrote <i>them</i> in the book in ink.”</p>	<p>dictated ← <i>called from his mouth</i>.</p>
Jer 36:19	<p>וַיֹּאמְרוּ הַשָּׂרִים אֶל־בְּרוּךְ לֵךְ  הִסְתַּר אַתָּה וַיְרַמְיָהוּ וְאִישׁ  אֶל־יָדַע אֵיפָה אַתֶּם:</p>	<p>Then the officials said to Baruch, “Go <i>and</i> hide yourself, you and Jeremiah, and let no man know where you <i>are</i>.”</p>	
Jer 36:20	<p>וַיָּבֹאוּ אֶל־הַמֶּלֶךְ חֲצֵרָה  וְאֶת־הַמְּגִלָּה הִפְקִדוּ בְּלִשְׁכַּת  אֵלִישָׁמַע הַסֹּפֵר וַיְגִידוּ בְּאָזְנֵי  הַמֶּלֶךְ אֵת כָּל־הַדְּבָרִים:</p>	<p>And they went to the king <u>in the courtyard</u>, but they deposited the scroll in the office of Elishama the scribe, and they related all the words in the king's <u>hearing</u>.</p>	<p>in the courtyard ← <i>to the courtyard</i>.  hearing ← <i>ears</i>.</p>
Jer 36:21	<p>וַיִּשְׁלַח הַמֶּלֶךְ אֶת־יְהוּדִי  לְקַחַת אֶת־הַמְּגִלָּה וַיִּקְחָהּ  מִלִּשְׁכַּת אֵלִישָׁמַע הַסֹּפֵר  וַיִּקְרָאָהּ יְהוּדִי בְּאָזְנֵי הַמֶּלֶךְ  וּבְאָזְנֵי כָּל־הַשָּׂרִים הָעֹמְדִים  מֵעַל הַמֶּלֶךְ:</p>	<p>Then the king sent Jehudi to fetch the scroll, and he fetched it from the office of Elishama the scribe, and Jehudi read it in the king's <u>hearing</u> and in the <u>hearing</u> of all the officials who were standing <u>around</u> the king.</p>	<p>hearing (2x) ← <i>ears</i>.  around ← <i>over</i>.</p>

Jer 36:22	וְהַמֶּלֶךְ יוֹשֵׁב בֵּית הַחֹרֶף בַּחֹדֶשׁ הַתְּשִׁיעִי וְאֶת־הָאֵח לְפָנָיו מִבְּעֵרַת:	Now the king was sitting <i>in</i> the winter house in the ninth month, and the <i>fire in the</i> hearth in front of him was burning.	
Jer 36:23	וַיְהִי   בְּקִרְוֹא יְהוּדִי שְׁלֹשׁ דְּלָתוֹת וְאַרְבַּעָה יִקְרַעָהּ בְּתַעַר הַסֵּפֶר וְהִשְׁלִיךְ אֶל־הָאֵשׁ אֲשֶׁר אֶל־הָאֵח עַד־תֵּם כָּל־הַמְּגִלָּה עַל־הָאֵשׁ אֲשֶׁר עַל־הָאֵח:	And it came to pass, when Jehudi had read three <u>or</u> four columns, that <i>the king</i> cut it up with the scribe's <u>penknife</u> , and he <u>threw it</u> into the fire which <i>was</i> in the hearth, until the whole scroll was consumed in the fire which <i>was</i> in the hearth.	or: disjunctive use of the <i>vav</i> , here in an affirmative sentence. <hr/> penknife: used for shaping the nib of a reed pen. <hr/> threw: infinitive absolute in the role of a finite verb.
Jer 36:24	וְלֹא פָחְדוּ וְלֹא קָרְעוּ אֶת־בְּגָדֵיהֶם הַמֶּלֶךְ וְכָל־עֲבָדָיו הַשְּׂמַעִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה:	And they were not afraid, and they did not tear their clothes – <i>neither</i> the king nor <u>any</u> of his servants who heard all these words.	any ← <i>all</i> .
Jer 36:25	וְגַם אֶלְנָתָן וְדֹלֵיהוּ וְגִמְרִיהוּ הַפְּגָעוּ בַּמֶּלֶךְ לְבַלְתִּי שָׂרָף אֶת־הַמְּגִלָּה וְלֹא שָׁמַע אֲלֵיהֶם:	But Elnathan, and Delaiah and Gemariah as well appealed to the king not to burn the scroll, but he did not heed them.	
Jer 36:26	וַיִּצְוֶה הַמֶּלֶךְ אֶת־יִרְחֻמְאֵל בֶּן־הַמֶּלֶךְ וְאֶת־שָׂרְיָהוּ בֶּן־עֲזַרְיָאֵל וְאֶת־שְׁלֹמֹהוּ בֶּן־עֲבַדְיָאֵל לְקַחַת אֶת־בְּרוּךְ הַסֵּפֶר וְאֵת יִרְמְיָהוּ הַנְּבִיא וַיִּסְתְּרֵם יְהוָה: ס	And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to seize Baruch the scribe and Jeremiah the prophet. <u>But</u> the LORD had hidden them.	Jerahmeel: an accurate transliteration, unlike some other AV names ending in <i>-eel</i> . <hr/> but: adversative use of the <i>vav</i> .
Jer 36:27	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ אַחֲרָי   שָׂרָף הַמֶּלֶךְ אֶת־הַמְּגִלָּה וְאֶת־הַדְּבָרִים אֲשֶׁר כָּתַב בְּרוּךְ מִפִּי יִרְמְיָהוּ לֵאמֹר:	And the word of the LORD <u>came</u> to Jeremiah after the king had burnt the scroll and the words which Baruch had written at Jeremiah's <u>dictation</u> , and it said,	came ← <i>became</i> . <hr/> dictation ← <i>mouth</i> .
Jer 36:28	שׁוּב קַח־לְךָ מְגִלָּה אַחֶרֶת וּכְתַב עָלֶיהָ אֵת כָּל־הַדְּבָרִים הַרְּאשֹׁנִים אֲשֶׁר הָיוּ עַל־הַמְּגִלָּה הַרְּאשֹׁנָה אֲשֶׁר שָׂרָף יְהוֹיָקִים מֶלֶךְ־יְהוּדָה:	“ <i>Act</i> again, get yourself another scroll and write on it all the former words which were on the first scroll, which Jehoiakim king of Judah burnt.	

Jer 36:29	<p>וְעַל־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה  תֹּאמֶר כֹּה אָמַר יְהוָה אֱתָהּ  שָׂרַפְתָּ אֶת־הַמְּגִלָּה הַזֹּאת  לֵאמֹר מִדּוּעַ כָּתַבְתָּ עָלֶיהָ  לֵאמֹר בֹּא־יָבוֹא מֶלֶךְ־בָּבֶל  וְהִשְׁחִית אֶת־הָאָרֶץ הַזֹּאת  וְהִשְׁבִּית מִמֶּנָּה אָדָם וּבְהֵמָה:  ס</p>	<p>And you will say to Jehoiakim king of Judah, 'This <i>is what</i> the LORD says: «You burnt this scroll and said, «Why have you written on it, saying, "The king of Babylon will certainly come and bring this land to ruin, and he will remove man and beast from it"»?» »</p>	<p>this <i>is what</i> ← <i>thus</i>.  <hr/> will certainly come: infinitive absolute.</p>
Jer 36:30	<p>לֵכֵן כֹּה־אָמַר יְהוָה  עַל־יְהוֹיָקִים מֶלֶךְ יְהוּדָה  לֹא־יְהִי־לוֹ יוֹשֵׁב עַל־כִּסֵּא  דָּוָד וְנִבְלָתוֹ תִּהְיֶה מִשְׁלֶכֶת  לְחָרֵב בַּיּוֹם וּלְקָרָח בַּלַּיְלָה:  ס</p>	<p>Therefore this <i>is what</i> the LORD says concerning Jehoiakim king of Judah: «He will not have <i>anybody</i> sitting on the throne of David, and his corpse will be thrown to the heat by day, and to the <i>icy cold</i> by night.</p>	<p>this <i>is what</i> ← <i>thus</i>.  <hr/> icy cold ← <i>ice</i>.</p>
Jer 36:31	<p>וּפָקַדְתִּי עָלָיו וְעַל־זֶרְעוֹ  וְעַל־עַבְדָּיו אֶת־עוֹנֵם וְהִבֵּאתִי  עָלֵיהֶם וְעַל־יֹשְׁבֵי יְרוּשָׁלַם  וְאֶל־אִישׁ יְהוּדָה אֵת  כָּל־הָרָעָה אֲשֶׁר־דִּבַּרְתִּי  אֲלֵיהֶם וְלֹא שָׁמְעוּ: ס</p>	<p>And I will visit him and his seed, and his servants, for their iniquity, and I will bring on them and on the inhabitants of Jerusalem and on the men of Judah all the trouble which I spoke to them but <i>which</i> they would not hear.» ' »</p>	
Jer 36:32	<p>וַיִּרְמֵהוּ לָקַח   מְגִלָּה אַחֶרֶת  וַיִּתְּנָהּ אֶל־בָּרוּךְ בֶּן־נֵרְיָהוּ  הַסֹּפֵר וַיִּכְתֹּב עָלֶיהָ מִפִּי  יְרֵמְיָהוּ אֵת כָּל־דְּבָרֵי הַסֹּפֵר  אֲשֶׁר שָׁרַף יְהוֹיָקִים  מֶלֶךְ־יְהוּדָה בָּאֵשׁ וְעוֹד נוֹסֵף  עָלֵיהֶם דְּבָרִים רַבִּים כַּהֵמָה:  ס</p>	<p>So Jeremiah took another scroll and gave it to Baruch the son of Neriah, the scribe, and he wrote on it at Jeremiah's <i>dictation</i> all the words of the book which Jehoiakim king of Judah had burnt in the fire. And there were added to them many more words like those.</p>	<p>dictation ← <i>mouth</i>.</p>
Jer 37:1	<p>וַיִּמְלֹךְ־מֶלֶךְ צְדַקְיָהוּ  בֶּן־יֹאשִׁיָהוּ תַּחַת כְּנִיָהוּ  בֶּן־יְהוֹיָקִים אֲשֶׁר הִמְלִיךְ  נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל בְּאֶרֶץ  יְהוּדָה:  ס</p>	<p>And King Zedekiah, the son of Josiah, reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon had made king in the land of Judah.</p>	
Jer 37:2	<p>וְלֹא שָׁמַע הוּא וְעַבְדָּיו וְעַם  הָאָרֶץ אֶל־דְּבָרֵי יְהוָה אֲשֶׁר  דִּבֶּר בְּיַד יְרֵמְיָהוּ הַנָּבִיא:  ס</p>	<p>But neither he nor his servants nor the people of the land heeded the words of the LORD which he spoke through the <i>intermediacy</i> of Jeremiah the prophet.</p>	<p>intermediacy ← <i>hand</i>.</p>

Jer 37:3	<p>וַיִּשְׁלַח הַמֶּלֶךְ צְדָקְיָהוּ  אֶת־יְהוֹכָל בֶּן־שְׁלֵמְיָהוּ  וְאֶת־צַפְנְיָהוּ בֶן־מַעֲשִׂיָה הַכֹּהֵן  אֶל־יִרְמְיָהוּ הַנָּבִיא לֵאמֹר  הֲתִפְלִל־נָא בְעַדְנוּ אֶל־יְהוָה  אֱלֹהֵינוּ:</p>	<p>And King Zedekiah sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest to Jeremiah the prophet to say, "Please pray to the LORD our God for us."</p>	
Jer 37:4	<p>וַיִּרְמְיָהוּ בָא וַיֵּצֵא בְּתוֹךְ הָעָם  וְלֹא־נָתַנוּ אֹתוֹ בַּיִת *הַכְּלִיא  **הַכְּלוּא:</p>	<p>Meanwhile Jeremiah was going in and out among the people, for they had not put him in prison.</p>	<p>prison: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.</p> <hr/> <p>meanwhile ... for: wider uses of the <i>vav</i>.</p>
Jer 37:5	<p>וַחִיל פָּרְעֹה יֵצֵא מִמִּצְרַיִם  וַיִּשְׁמְעוּ הַכַּשְׂדִּים הַצָּרִים  עַל־יְרוּשָׁלַם אֶת־שִׁמְעָם וַיַּעֲלוּ  מֵעַל יְרוּשָׁלַם: פ</p>	<p>And Pharaoh's forces came out from Egypt, and when the Chaldeans who were besieging Jerusalem heard the report about them, they raised the siege on Jerusalem.</p>	<p>the report about them ← <i>their report</i>, an objective genitive (subjective would be <i>the report they gave</i>, but there is no antecedent to <i>they</i>).</p> <hr/> <p>raised ← <i>took themselves up (niph'al) from at</i>. Compare Jer 21:2.</p>
Jer 37:6	<p>וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ  הַנָּבִיא לֵאמֹר:</p>	<p>Then the word of the LORD came to Jeremiah the prophet, saying,</p>	<p>came ← <i>became</i>.</p>
Jer 37:7	<p>כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל  כֹּה תֹאמְרוּ אֶל־מֶלֶךְ יְהוּדָה  הַשְׁלַח אֶתְכֶם אֵלַי לְדַרְשָׁנִי  הִנֵּה   חֵיל פָּרְעֹה הַיֵּצֵא לְכֶם  לְעִזְזָה שָׁב לְאַרְצוֹ מִצְרַיִם:</p>	<p>"This is what the LORD God of Israel says: 'This is what you will say to the king of Judah who sent you to me to inquire of me: «Look, Pharaoh's forces which came out as help for you will return to their land, Egypt,</p>	<p>this is what (2x) ← <i>thus</i>.</p> <hr/> <p>sent you: the <i>you</i> is plural.</p>
Jer 37:8	<p>וְשָׁבוּ הַכַּשְׂדִּים וְנִלְחָמוּ  עַל־הָעִיר הַזֹּאת וְלָכְדָהּ  וְשָׂרְפָהּ בָּאֵשׁ: ס</p>	<p>and the Chaldeans will come back, and they will fight against this city, and they will capture it and burn it with fire.</p>	
Jer 37:9	<p>כֹּה   אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל  נַפְשֵׁיכֶם לֹא־יִלְכוּ  מֵעֵלֵינוּ הַכַּשְׂדִּים כִּי־לֹא יִלְכוּ:</p>	<p>This is what the LORD says: «Do not deceive yourselves, saying, "The Chaldeans will certainly go away from us", for they will not go.</p>	<p>this is what ← <i>thus</i>.</p> <hr/> <p>yourselves ← <i>your souls</i>.</p> <hr/> <p>will certainly go away: infinitive absolute.</p>
Jer 37:10	<p>כִּי אִם־הִכִּיתֶם כָּל־חֵיל  כַּשְׂדִּים הַנִּלְחָמִים אִתְּכֶם  וְנָשְׂאָרוּ בָּם אֲנָשִׁים מְדַקְרִים  אִישׁ בְּאֹהֲלוֹ יִקְוֶמוּ וְשָׂרְפוּ  אֶת־הָעִיר הַזֹּאת בָּאֵשׁ:</p>	<p>For <i>even</i> if you were to strike down all the forces of the Chaldeans who are fighting you, and there remained among them men thrust through, each <i>one</i> in his tent would arise and burn this city with fire.» » ”</p>	
Jer 37:11	<p>וְהָיָה בְּהַעֲלוֹת חֵיל הַכַּשְׂדִּים  מֵעַל יְרוּשָׁלַם מִפְּנֵי חֵיל  פָּרְעֹה: ס</p>	<p>And it came to pass, when the Chaldeans raised the siege on Jerusalem, because of Pharaoh's forces,</p>	<p>raised the siege: see Jer 21:2, Jer 37:5. Here <i>niph'al</i>, as in Jer 37:5.</p>



Jer 37:12	וַיֵּצֵא יִרְמְיָהוּ מִירוּשָׁלַם לָלֶכֶת אֶרֶץ בְּנִימִן לַחֲלֹק מִשָּׁם בְּתוֹךְ הָעָם:	that Jeremiah went out of Jerusalem to go to the land of Benjamin to have land apportioned to him there among the people.	to have ... apportioned to him: contracted <i>hiphil</i> . AV differs (to separate himself). <hr/> there ← from there.
Jer 37:13	וַיְהִי־הוּא בְּשַׁעַר בְּנִימִן וְשָׁם בְּעַל פְּקֻדֹת וּשְׁמוֹ יִרְיָה בֶּן־שְׁלֵמְיָה בֶּן־חַנְנִיָּה וַיִּתְפָּשׂ אֶת־יִרְמְיָהוּ הַנְּבִיא לְאֹמֵר אֶל־הַכַּשְׂדִּים אַתָּה נִפְלֵ:	And it came to pass, when he was at Benjamin's Gate, that an officer of the guard was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah, and he seized Jeremiah the prophet and said, "You are a defector to the Chaldeans."	
Jer 37:14	וַיֹּאמֶר יִרְמְיָהוּ שֶׁקֶר אֵינְנִי נִפְלֵ עַל־הַכַּשְׂדִּים וְלֹא שָׁמַע אֵלָיו וַיִּתְפָּשׂ יִרְיָה בִּירְמְיָהוּ וַיְבִאֵהוּ אֶל־הַשָּׂרִים:	And Jeremiah said, "That is false. I am not a defector to the Chaldeans." But Irijah did not take any notice of him, and he seized Jeremiah and brought him to the officials.	Irijah did not ... he seized ← he did not ... Irijah seized. <hr/> take any notice of ← hear to.
Jer 37:15	וַיִּקְצְפוּ הַשָּׂרִים עַל־יִרְמְיָהוּ וְהִכּוּ אֹתוֹ וְנָתְנוּ אוֹתוֹ בַּיֵּת הָאֲסוּר בַּיֵּת יְהוֹנָתָן הַסֹּפֵר כִּי־אֵתוֹ עָשׂוּ לְבַיִת הַכְּלֹא:	And the officials were angry with Jeremiah, and they beat him and put him in prison in the house of Jonathan the scribe, for they had made that the prison.	that ← it.
Jer 37:16	כִּי בָא יִרְמְיָהוּ אֶל־בַּיִת הַבּוֹר וְאֶל־הַחֲנִיּוֹת וַיֵּשֶׁב־שָׁם יִרְמְיָהוּ יָמִים רַבִּים: פ	So Jeremiah went into the dungeon, and into the vaults. And Jeremiah remained there for many days.	dungeon ← house of the pit.
Jer 37:17	וַיִּשְׁלַח הַמֶּלֶךְ צְדָקְיָהוּ וַיִּקְחֵהוּ וַיִּשְׁאַלֵהוּ הַמֶּלֶךְ בְּבֵיתוֹ בַּסֵּתֶר וַיֹּאמֶר הֲיֵשׁ דְּבַר מֵאֵת יְהוָה וַיֹּאמֶר יִרְמְיָהוּ יֵשׁ וַיֹּאמֶר בְּיַד מֶלֶךְ־בָּבֶל תִּנְתָּן: ס	Then King Zedekiah sent for him and took him out, and the king questioned him in his house in secret and asked, "Is there any word from the LORD?" And Jeremiah said, "There is." And he said, "You will be delivered into the hand of the king of Babylon."	
Jer 37:18	וַיֹּאמֶר יִרְמְיָהוּ אֶל־הַמֶּלֶךְ צְדָקְיָהוּ מָה חָטָאתִי לָךְ וְלַעֲבָדֶיךָ וְלָעָם הַזֶּה כִּי־נִתַּתָּם אוֹתִי אֶל־בַּיִת הַכְּלֹא:	Then Jeremiah said to King Zedekiah, "In what way have I sinned against you, or against your servants, or against this people, that you should have put me in prison?"	against you: the <i>you</i> is singular. <hr/> you should have put: the <i>you</i> is plural.
Jer 37:19	*וְאֵיךְ נְבִיאֵיכֶם אֲשֶׁר־נְבִאוּ לָכֶם לֵאמֹר לֹא־יָבֹא מֶלֶךְ־בָּבֶל עָלֵיכֶם וְעַל הָאָרֶץ הַזֹּאת:	And where are your prophets who prophesied to you and said, 'The king of Babylon will not come against you or against this land'?	where: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. <hr/> your ... you ... you: plural.

Jer 37:20	וְעַתָּה שְׁמַע־נָא אֲדֹנָי הַמֶּלֶךְ תִּפְלֶנָּא תַּחֲנַנְתִּי לִפְנֵיךָ וְאַל־תִּשְׁבְּנִי בֵּית יְהוֹנָתָן הַסֹּפֵר וְלֹא אָמוֹת שָׁם:	So now, my lord the king, please listen; do let my appeal be welcomed, and do not send me back to the house of Jonathan the scribe, so that I do not die there.”	be welcomed ← <i>fall to your face</i> . so that: purposive use of the vav.
Jer 37:21	וַיִּצְוֶה הַמֶּלֶךְ צְדַקְיָהוּ וַיִּפְקְדוּ אֶת־יִרְמְיָהוּ בַּחֲצַר הַמְּטָרָה וְנָתַן לּוֹ כֶּבֶד־לֶחֶם לַיּוֹם מִחוּץ הָאֵפִים עַד־תֵּם כָּל־הַלֶּחֶם מִזֶּה־הָעִיר וַיֵּשֶׁב יִרְמְיָהוּ בַּחֲצַר הַמְּטָרָה:	But King Zedekiah gave command that they consign Jeremiah to the prison enclosure and give him a round loaf of bread per day from the bakers' street until all the bread in the city was used up. So Jeremiah remained in the prison enclosure.	that: purposive use of the vav. give: infinitive absolute in the role of a finite verb.
Jer 38:1	וַיִּשְׁמַע שְׁפָטִיָּה בֶן־מַטָּן וְגַדְלִיָּהוּ בֶן־פִּשְׁחוֹר וַיּוּכַל בֶּן־שִׁלְמִיָּהוּ וּפִשְׁחוֹר בֶּן־מַלְכִּיָּה אֶת־הַדְּבָרִים אֲשֶׁר יְרַמְיָהוּ מְדַבֵּר אֶל־כָּל־הָעָם לֵאמֹר: ס	Now Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchijah heard the words which Jeremiah spoke to all the people, when he said,	Pashhur (2x): see Jer 20:1. Malchijah: AV differs here ( <i>Malchiah</i> ). See Jer 21:1.
Jer 38:2	כֹּה אָמַר יְהוָה הַיֹּשֵׁב בְּעִיר הַזֹּאת יָמוּת בַּחֶרֶב בַּרְעָב וּבַדָּבָר וְהַיֹּצֵא אֶל־הַכַּשְׂדִּים *יַחִיָּה *וְחַיָּה וְהַיֹּתֵה־לוֹ נַפְשׁוֹ לְשָׁלָל וְחַי: ס	“This <i>is what</i> the LORD says: ‘He who remains in this city will die by the sword, by famine, and by pestilence. But he who goes out to the Chaldeans will live, and his life will be his spoil, and he will live.’	will live: the vav in the <i>qere</i> acts as a correlative to <i>he who</i> . The <i>ketiv</i> is a plain future.  this <i>is what</i> ← <i>thus</i> .  life ← <i>soul</i> .
Jer 38:3	כֹּה אָמַר יְהוָה הַנֶּתָן תִּנְתָּן הָעִיר הַזֹּאת בְּיַד חֵיל מֶלֶךְ־בָּבֶל וּלְכַדָּה:	This <i>is what</i> the LORD says: ‘This city will certainly be delivered into the hand of the forces of the king of Babylon, and he will capture it.’ ”	this <i>is what</i> ← <i>thus</i> .  will certainly be delivered: infinitive absolute.
Jer 38:4	וַיֹּאמְרוּ הַשָּׂרִים אֶל־הַמֶּלֶךְ יּוֹמַת נָא אֶת־הָאִישׁ הַזֶּה כִּי־עַל־כֵּן הוּא־מַרְפָּא אֶת־יָדָיו אֲנָשֵׁי הַמְּלַחְמָה הַנֹּשְׂאָרִים   בְּעִיר הַזֹּאת וְאֵת יָדָיו כָּל־הָעָם לְדַבֵּר אֵלֵיהֶם פְּדָבָרִים הָאֵלֶּה כִּי   הָאִישׁ הַזֶּה אֵינָנו דֹּרֵשׁ לְשָׁלוֹם לָעָם הַזֶּה כִּי אִם־לְרָעָה:	At this the officials said to the king, “Do have this man put to death, for in this way he is weakening the resolve of the warriors who remain in this city, and the resolve of all the people by speaking such words to them, for this man does not seek the welfare of this people, but their detriment.”	in this way ← <i>therefore</i> , but with wider scope.  resolve (2x) ← <i>hands</i> .  by speaking: gerundial use of the infinitive.  welfare ← <i>peace</i> .
Jer 38:5	וַיֹּאמֶר הַמֶּלֶךְ צְדַקְיָהוּ הִנֵּה־הוּא בְּיַדְכֶם כִּי־אֵין הַמֶּלֶךְ יוּכַל אֶתְכֶם דַּבֵּר:	Then King Zedekiah said, “Look, he <i>is</i> in your hands, for the king will not impose anything on you.”	hands ← <i>hand</i> .  impose ← <i>prevail</i> .

Jer 38:6	<p>וַיִּקְחוּ אֶת־יִרְמְיָהוּ וַיְשַׁלְּכוּ  אֹתוֹ אֶל־הַבּוֹר   מִלְכִּיָּהוּ  בֶן־הַמֶּלֶךְ אֲשֶׁר בְּחֶצֶר  הַמִּטְרָה וַיְשַׁלְּחוּ אֶת־יִרְמְיָהוּ  בַּחֲבָלִים וּבַבּוֹר אֵין־מַיִם כִּי  אִם־טִיט וַיִּטְבַּע יִרְמְיָהוּ  בְּטִיט: ס</p>	<p>And they took Jeremiah, and they threw him into the pit of Malchijah the king's son, which is in the prison courtyard, and they let Jeremiah down with ropes. Now <i>there</i> wasn't water in the pit, but mud, and Jeremiah sank in the mud.</p>	<p>Malchijah: AV differs here (<i>Malchiah</i>). See Jer 21:1.</p> <hr/> <p>the king's son: AV differs (<i>Hammelech</i>), taking the word as a proper noun.</p>
Jer 38:7	<p>וַיִּשְׁמַע עֶבֶד־מֶלֶךְ הַכּוּשִׁי  אִישׁ סָרִיס וְהוּא בְּבֵית הַמֶּלֶךְ  כִּי־נָתְנוּ אֶת־יִרְמְיָהוּ אֶל־הַבּוֹר  וְהַמֶּלֶךְ יוֹשֵׁב בַּשַּׁעַר בִּנְיָמִן:</p>	<p>Then when Ebed-Melech the Ethiopian, a eunuch in the king's house, heard that they had put Jeremiah in the pit, while the king was sitting at Benjamin's Gate,</p>	
Jer 38:8	<p>וַיֵּצֵא עֶבֶד־מֶלֶךְ מִבֵּית הַמֶּלֶךְ  וַיְדַבֵּר אֶל־הַמֶּלֶךְ לֵאמֹר:</p>	<p>Ebed-Melech went out of the king's house and spoke to the king and said,</p>	
Jer 38:9	<p>אֲדֹנָי הַמֶּלֶךְ הֲרָעוּ הָאֲנָשִׁים  הָאֵלֶּה אֶת כָּל־אֲשֶׁר עָשׂוּ  לְיִרְמְיָהוּ הַנְּבִיא אֶת  אֲשֶׁר־הִשְׁלִיכוּ אֶל־הַבּוֹר וַיָּמָת  תַּחְתּוֹ מִפְּנֵי הָרָעָב כִּי אֵין  הַלֶּחֶם עוֹד בְּעִיר:</p>	<p>“My lord the king, these men have done wrong with everything they have done to Jeremiah the prophet, in that they have thrown <i>him</i> into the pit, and <i>he</i> will die where <i>he is</i> because of the famine, for <i>there is no bread</i> in the city any more.”</p>	<p>he will die ← <i>and he died</i>, but serving as an unreal condition.</p> <hr/> <p>where he is ← <i>in his place / under himself</i>.</p> <hr/> <p>bread ← <i>the bread</i>. An unexpected definite article. See Gen 22:9.</p>
Jer 38:10	<p>וַיִּצְוֶה הַמֶּלֶךְ אֶת עֶבֶד־מֶלֶךְ  הַכּוּשִׁי לֵאמֹר קַח בְּיָדְךָ מִזֶּה  שְׁלֹשִׁים אָנָשִׁים וְהַעֲלִיתָ  אֶת־יִרְמְיָהוּ הַנְּבִיא מִן־הַבּוֹר  בְּטָרִם יָמוֹת:</p>	<p>Then the king commanded Ebed-Melech the Ethiopian and said, “Take <u>under your authority</u> from here thirty men, and lift Jeremiah the prophet out of the pit before he dies.”</p>	<p>under your authority ← <i>in your hand</i>.</p>
Jer 38:11	<p>וַיִּקַּח   עֶבֶד־מֶלֶךְ  אֶת־הָאֲנָשִׁים בְּיָדוֹ וַיָּבֵא  בֵּית־הַמֶּלֶךְ אֶל־תַּחַת הָאוֹצָר  וַיִּקַּח מִשָּׁם בְּלוּיִ *הַסְּחָבוֹת  **סְחָבוֹת וּבְלוּי מְלָחִים  וַיְשַׁלְּחֵם אֶל־יִרְמְיָהוּ  אֶל־הַבּוֹר בַּחֲבָלִים:</p>	<p>So Ebed-Melech took the men under <u>his authority</u> and went to the king's house, to a <i>cellar</i> under the treasury, and he took from there worn-out <u>threadbare clothes</u> and worn-out <u>decayed garments</u>, and he let them down by ropes into the pit to Jeremiah.</p>	<p>threadbare clothes: the <i>ketiv</i> has an unexpected definite article. See Gen 22:9.</p> <hr/> <p>under his authority ← <i>in his hand</i>.</p>
Jer 38:12	<p>וַיֹּאמֶר עֶבֶד־מֶלֶךְ הַכּוּשִׁי  אֶל־יִרְמְיָהוּ שִׁים נָא בְּלוּאֵי  הַסְּחָבוֹת וְהַמְּלָחִים תַּחַת  אַצְלוֹת יָדֶיךָ מִתַּחַת לַחֲבָלִים  וַיַּעַשׂ יִרְמְיָהוּ כֵן:</p>	<p>And Ebed-Melech the Ethiopian said to Jeremiah, “Please put these worn-out threadbare and decayed clothes under your armpits, <u>under the ropes</u>.” And Jeremiah did so.</p>	<p>under the ropes: perhaps the ropes had loops for the arms, and the old clothes were to protect the shoulders <i>under</i> the ropes there.</p>

Jer 38:13	וַיִּמְשְׁכוּ אֶת־יְרֵמְיָהוּ בַּחֲבָלִים וַיַּעֲלוּ אֹתוֹ מִן־הַבּוֹר וַיֵּשֶׁב יְרֵמְיָהוּ בַּחֲצֵר הַמְּטָרָה: ס	And they pulled Jeremiah <i>up</i> by the cords and lifted him out of the pit. And Jeremiah remained in the prison courtyard.	
Jer 38:14	וַיִּשְׁלַח הַמֶּלֶךְ צְדָקְיָהוּ וַיִּקָּח אֶת־יְרֵמְיָהוּ הַנְּבִיא אֵלָיו אֶל־מְבוֹא הַשְּׁלִישִׁי אֲשֶׁר בְּבַיִת יְהוָה וַיֹּאמֶר הַמֶּלֶךְ אֶל־יְרֵמְיָהוּ שְׂאֵל אֲנִי אֶתְּךָ דְּבַר אֶל־תִּכְחַד מִמֶּנִּי דְבַר:	Then King Zedekiah sent <i>men</i> and <i>had</i> Jeremiah the prophet come to him, at the third entrance to the house of the LORD, and the king said to Jeremiah, “I am about to ask you something. Do not conceal anything from me.”	had ... come ← <i>took</i> .
Jer 38:15	וַיֹּאמֶר יְרֵמְיָהוּ אֶל־צְדָקְיָהוּ כִּי אֲנִיד לְךָ הַלּוֹא הִמַּת תְּמִיתָנִי וְכִל אֵיעֲצֶךָ לֹא תִשְׁמַע אֵלַי:	And Jeremiah said to Zedekiah, “If I tell you, will you not <u>make a point of putting me to death?</u> And if I advise you, you won't heed me.”	make a point of putting me to death: infinitive absolute.
Jer 38:16	וַיִּשְׁבַּע הַמֶּלֶךְ צְדָקְיָהוּ אֶל־יְרֵמְיָהוּ בַּסֵּתֶר לֵאמֹר חִי־יְהוָה * אֵת אֲשֶׁר עָשָׂה־לָּנוּ אֶת־הַנֶּפֶשׁ הַזֹּאת אִם־אֲמִיתְּךָ וְאִם־אֲתַנְּךָ בְּיַד הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר מִבְּקָשִׁים אֶת־נַפְשְׁךָ: ס	At <u>this</u> , King Zedekiah swore in secret to Jeremiah and said, “ <i>As</i> the LORD lives, who <u>gave</u> this life, I <u>certainly will not</u> put you to death or deliver you into the hand of these men who seek your <u>life</u> .”	who: the <i>ketiv</i> has an extra particle, perhaps strengthening the oath. <hr/> <hr/> at this: wider use of the <i>vav</i> . <hr/> <hr/> gave ← <i>made</i> . <hr/> <hr/> life (2x) ← <i>soul</i> . <hr/> <hr/> I certainly will not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Jer 38:17	וַיֹּאמֶר יְרֵמְיָהוּ אֶל־צְדָקְיָהוּ כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אִם־יֵצֵא תֵצֵא אֶל־שָׂרֵי מַלְךְ־בָּבֶל וְחִיתָה נַפְשְׁךָ וְהָעִיר הַזֹּאת לֹא תִשְׂרַף בָּאֵשׁ וְחִיתָה אַתָּה וּבֵיתְךָ:	Then Jeremiah said to Zedekiah, “ <u>This is what</u> the LORD God of hosts, the God of Israel, says: ‘If you <u>single-mindedly go out</u> to the officials of the king of Babylon, then <u>you yourself</u> will live, and this city will not be burned by fire, and you and your household will live.	<i>this is what</i> ← <i>thus</i> . <hr/> <hr/> single-mindedly go out: infinitive absolute. <hr/> <hr/> you yourself ← <i>your soul</i> .
Jer 38:18	וְאִם לֹא־תֵצֵא אֶל־שָׂרֵי מַלְךְ בָּבֶל וְנִתְּנָה הָעִיר הַזֹּאת בְּיַד הַכַּשְׂדִּים וְשָׂרְפוּהָ בָּאֵשׁ וְאַתָּה לֹא־תִמָּלֵט מֵיָדָם: ס	But if you do not go out to the officials of the king of Babylon, then this city will be delivered into the <u>hands</u> of the Chaldeans, and they will burn it with fire, and you will not escape from their <u>hands</u> .’ ”	hands (2x) ← <i>hand</i> .
Jer 38:19	וַיֹּאמֶר הַמֶּלֶךְ צְדָקְיָהוּ אֶל־יְרֵמְיָהוּ אֲנִי דָאֵג אֶת־הַיְהוּדִים אֲשֶׁר נָפְלוּ אֶל־הַכַּשְׂדִּים פְּזוּ־תַנּוּ אֶתִּי בְּיָדָם וְהִתְעַלְלוּ־בִּי: פ	Then King Zedekiah said to Jeremiah, “I am uneasy about the Jews who have defected to the Chaldeans – that they will deliver me into their <u>hands</u> , and <i>that</i> they will maltreat me.”	hands ← <i>hand</i> .

Jer 38:20	וַיֹּאמֶר יְרֵמְיָהוּ לֹא יִתְּנוּ שְׁמַעְנָא   בְּקוֹל יְהוָה לְאֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ וַיִּיטֵב לְךָ וּתְחִי נַפְשֶׁךָ:	And Jeremiah said, “They will not deliver <i>you</i> . Please listen to the voice of the LORD which I am speaking to you, <u>for things to go well with you</u> , and so that <u>you yourself will live</u> .	for things to go well ← <i>and it will be good</i> . you yourself ← <i>your soul</i> .
Jer 38:21	וְאִם־מֵאֵן אַתָּה לְצֵאת זֶה הַדְּבָר אֲשֶׁר הִרְאֵנִי יְהוָה:	But if you refuse to go out, this <i>is</i> the <u>scenario</u> which the LORD has shown me,	scenario ← <i>word, thing</i> .
Jer 38:22	וְהִנֵּה כָּל־הַנְּשִׂים אֲשֶׁר נִשְׂאָרוּ בְּבַיִת מֶלֶךְ־יְהוּדָה מוֹצֵאוֹת אֶל־שָׂרֵי מֶלֶךְ בָּבֶל וְהִנֵּה אִמְרוֹת הַסִּיתוֹף וַיְכַלּוּ לָךְ אֲנָשֵׁי שְׁלֹמֹךָ הַטְּבָעוּ בְּכַךְ רַגְלֶךָ נִסְגוּ אַחֲזָר:	as follows: all the women who remained in the king of Judah's house were brought out to the officials of the king of Babylon, <u>and there the women were</u> , saying, ‘The men who <u>were well-disposed to you</u> Misled you and won you over, <u>And your feet have sunk in the mire</u> . <u>They have slidden back.</u> ’	as follows ... and there <i>the women were</i> ← <i>and behold ... and behold</i> , followed by a feminine verb. well-disposed to you ← <i>of your peace</i> . have sunk ← <i>have been made to sink</i> . they: the reference could be to <i>feet or the men</i> .
Jer 38:23	וְאֶת־כָּל־נְשֵׁיךָ וְאֶת־בָּנֶיךָ מוֹצֵאִים אֶל־הַכַּשְׂדִּים וְאֶתָּה לֹא־תִמָּלֵט מִיָּדָם כִּי בְיַד מֶלֶךְ־בָּבֶל תִּתְּפֹשׂ וְאֶת־הָעִיר הַזֹּאת תִּשְׂרֹף בָּאֵשׁ: פ	And the <i>men</i> were bringing out all your wives and your sons to the Chaldeans. So you will not escape from their <u>hands</u> , for you will be seized by the hand of the king of Babylon, and <u>you will, in effect, burn this city with fire.</u> ”	you will, <i>in effect</i> , burn: possibly <i>it (the hand of the king of Babylon) will burn</i> , or even, despite the אָת, re-pointing to תִּשְׂרֹף, <i>niphal, the city will be burnt</i> . hands ← <i>hand</i> .
Jer 38:24	וַיֹּאמֶר צִדְקִיָּהוּ אֶל־יְרֵמְיָהוּ אִישׁ אֶל־יָדַע בְּדַבְרֵי־הָאֵלֶּה וְלֹא תָמוּת:	Then Zedekiah said to Jeremiah, “Let no man know about these words, and you will not die.	
Jer 38:25	וְכִי־יִשְׁמְעוּ הַשָּׂרִים כִּי־דִבַּרְתִּי אִתְּךָ וּבָאוּ אֵלֶיךָ וְאָמְרוּ אֵלֶיךָ הַגִּידֵה־נָּא לָנוּ מֵהַדְּבָרָתְךָ אֶל־הַמֶּלֶךְ אֶל־תִּכְחַד מִמֶּנּוּ וְלֹא נִמִּיתֶךָ וּמֵהַדְּבָר אֵלֶיךָ הַמֶּלֶךְ:	But if the officials hear that I have spoken with you, or they come to you and say to you, ‘Please tell us what you have said to the king. Do not withhold <i>anything</i> from us, and we will not put you to death, and <i>tell us</i> what the king has said to you’,	
Jer 38:26	וְאָמַרְתָּ אֲלֵיהֶם מִפִּיל־אֲנִי תִּחַנַּנְתִּי לִפְנֵי הַמֶּלֶךְ לְבַלְתִּי הַשִּׁיבֵנִי בֵּית יְהוֹנָתָן לְמוֹת נָשׁ: פ	then you will say to them, ‘I made supplication before the king that he should not send me back <i>to Jonathan's house</i> to die there.’”	

Jer 38:27	<p>וַיָּבֹאוּ כָּל־הַשָּׂרִים אֶל־יְרֵמְיָהוּ  וַיִּשְׂאֲלוּ אֹתוֹ וַיַּגֵּד לָהֶם  כְּכָל־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר  צִוָּה הַמֶּלֶךְ וַיַּחְרְשׁוּ מִמֶּנּוּ כִּי  לֹא־נִשְׁמַע הַדָּבָר: פ</p>	<p>And all the officials came to Jeremiah and questioned him, and he told them <u>all</u> these words which the king had commanded him, and they desisted from him, for the matter was not <u>adverted to</u>.</p>	<p>all ← <i>according to all</i>.</p> <hr/> <p>adverted to ← <i>heard</i>.</p>
Jer 38:28	<p>וַיֵּשֶׁב יְרֵמְיָהוּ בַּחֲצַר הַמַּטְרֶה  עַד־יוֹם אֲשֶׁר־נִלְכְּדָה יְרוּשָׁלַם  ס וְהָיָה כַּאֲשֶׁר נִלְכְּדָה  יְרוּשָׁלַם: פ</p>	<p>And Jeremiah remained in the enclosure of the prison until the day when Jerusalem was captured, and he was <i>there</i> when Jerusalem was captured.</p>	
Jer 39:1	<p>בַּשָּׁנָה הַתְּשֻׁעִית לְצִדְקִיָּהוּ  מֶלֶךְ־יְהוּדָה בַּחֹדֶשׁ הָעֲשׂוֹרִי  בָּא נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל  וְכָל־חֵילוֹ אֶל־יְרוּשָׁלַם וַיִּצְרוּ  עָלֶיהָ: ס</p>	<p>In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadrezzar king of Babylon came with all his forces to Jerusalem, and they besieged it.</p>	
Jer 39:2	<p>בְּעֶשְׂתֵּי־עָשָׂר שָׁנָה  לְצִדְקִיָּהוּ בַּחֹדֶשׁ הָרְבִיעִי  בַּתְּשֻׁעָה לַחֹדֶשׁ הִבְקָעָה  הָעִיר:</p>	<p>In the eleventh year of Zedekiah, in the fourth month, on the ninth <i>day</i> of the month, the city was breached.</p>	
Jer 39:3	<p>וַיָּבֹאוּ כָּל שָׂרֵי מֶלֶךְ־בָּבֶל  וַיֵּשְׁבוּ בְּשַׁעַר הַתּוֹךְ נִרְגַל  שַׂר־אֶצֶר סַמְגַר־נָבוּ  שַׂר־סֹכִים רַב־סֹרִים נִרְגַל  שַׂר־אֶצֶל רַב־מָג וְכָל־שְׂאֵרֵי  שָׂרֵי מֶלֶךְ בָּבֶל:</p>	<p>And all the king of Babylon's officials came and sat at the Middle Gate: <u>Nergal-Sarezer</u>, <u>Samgar-Nebo</u>, <u>Sar-Sechim</u> the chief eunuch, <u>Nergal-Sarezer</u> the chief magus and all the rest of the king of Babylon's officials.</p>	<p>Nergal-Sarezer (2x): AV= <i>Nergal-sharezer</i>.</p> <hr/> <p>the chief eunuch: AV differs (<i>Rab-saris</i>), taking this as a proper noun, throughout the chapter.</p> <hr/> <p>the chief magus: AV differs (<i>Rab-mag</i>), taking ↗</p>
Jer 39:4	<p>וַיְהִי כַּאֲשֶׁר רָאָם צִדְקִיָּהוּ  מֶלֶךְ־יְהוּדָה וְכָל אַנְשֵׁי  הַמִּלְחָמָה וַיִּבְרְחוּ וַיֵּצְאוּ לַיְלָה  מִן־הָעִיר דְּרֹךְ גִּזְן הַמֶּלֶךְ  בְּשַׁעַר בֵּין הַחֲמַתַּיִם וַיֵּצֵא  דְּרֹךְ הָעֲרָבָה:</p>	<p>And it came to pass, when Zedekiah king of Judah and <u>all the warriors saw them</u>, that they fled and departed from the city <i>by night</i>, <i>by the way</i> through the king's garden at the gate between the pair of walls, and he went out <i>by the way</i> of the arid tract.</p>	<p>↳ this as a proper noun, throughout the chapter.</p> <hr/> <p>and all the warriors saw them: AV differs (<i>saw them, and all the men of war</i>).</p>
Jer 39:5	<p>וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים אַחֲרֵיהֶם  וַיִּשְׁגּוּ אֶת־צִדְקִיָּהוּ בְּעֲרָבוֹת  יְרֵחוֹ וַיִּקְחוּ אֹתוֹ וַיַּעֲלֵהוּ  אֶל־נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל  רַבְלָתָה בְּאֶרֶץ חַמַּת וַיִּדְבֵּר  אֹתוֹ מִשְׁפָּטִים:</p>	<p>But the forces of the Chaldeans pursued them, and they caught up with Zedekiah in the arid tracts of Jericho, and they captured him, and they brought him up to Nebuchadrezzar king of Babylon in <u>Riblah</u>, in the land of Hamath, and he pronounced <u>judgment</u> on him.</p>	<p>in Riblah ← <i>to Riblah</i>. Pregnant use.</p> <hr/> <p>judgment ← <i>judgments</i>.</p>

Jer 39:6	וַיִּשְׁחַט מֶלֶךְ בָּבֶל אֶת־בָּנָיו צְדָקְיָהוּ בְּרִבְלָה לְעֵינָיו וְאֶת כָּל־חֲרֵי יְהוּדָה שָׁחַט מֶלֶךְ בָּבֶל:	And the king of Babylon slaughtered Zedekiah's sons in Riblah before his eyes, and the king of Babylon slaughtered all the nobles of Judah.	
Jer 39:7	וְאֶת־עֵינָיו צְדָקְיָהוּ עָוָר וַיֹּאסְרֵהוּ בַּנְּחֻשְׁתַּיִם לְבִיא אֹתוֹ בְּבָלָה:	And he blinded Zedekiah's eyes, and he bound him in fetters, to bring him to Babylon.	
Jer 39:8	וְאֶת־בַּיִת הַמֶּלֶךְ וְאֶת־בַּיִת הָעָם שָׂרְפוּ הַכַּשְׂדִּים בְּאֵשׁ וְאֶת־חֲמוֹת יְרוּשָׁלַם נָתְצוּ:	And the Chaldeans burnt the king's house and the houses of the people with fire, and they pulled down the walls of Jerusalem.	houses ← <i>house</i> . Collective usage, <i>housing stock</i> .
Jer 39:9	וְאֵת יֵתֵר הָעָם הַנִּשְׁאָרִים בְּעִיר וְאֶת־הַנְּפִלִים אֲשֶׁר נָפְלוּ עִלָּיו וְאֵת יֵתֵר הָעָם הַנִּשְׁאָרִים הִגְלָה נְבוּזַרְאֲדָן רַב־טַבָּחִים בָּבֶל:	And <u>Nebuzaradan</u> the chief guard deported the rest of the people who remained in the city, and the defectors who had defected to him, and the rest of the people who remained, <i>to</i> Babylon.	Nebuzaradan ← <i>Nebuzar-Adan</i> here, but we write as one word for consistency. <hr/> guard: or <i>executioner</i> .
Jer 39:10	וּמִן־הָעָם הַדְּלִים אֲשֶׁר אִין־לָהֶם מְאוּמָה הַשְּׂאִיר נְבוּזַרְאֲדָן רַב־טַבָּחִים בְּאַרְץ יְהוּדָה וַיִּתֵּן לָהֶם כְּרָמִים וַיַּגְבִּים בַּיּוֹם הַהוּא:	But Nebuzaradan the chief guard let the poor among the people, who <i>had</i> nothing, remain in the land of Judah, and he gave them vineyards and fields on that day.	
Jer 39:11	וַיִּצַו נְבוּכַדְרֶצְצַר מֶלֶךְ־בָּבֶל עַל־יְרֵמְיָהוּ בֶן־נְבוּזַרְאֲדָן רַב־טַבָּחִים לֵאמֹר:	And Nebuchadrezzar king of Babylon gave commandment concerning Jeremiah <u>through</u> Nebuzaradan the chief guard, which said,	through ← <i>by the hand of</i> .
Jer 39:12	קַחְנוּ וְעִינֵיךָ שִׁים עָלָיו וְאַל־תַּעַשׂ לוֹ מְאוּמָה רָע כִּי *אִם כַּאֲשֶׁר יִדְבַר אֱלֹהֶיךָ בֵּן עֲשֵׂה עִמּוֹ:	“Take him and <u>look after him</u> , and do not do him any harm, {K: but rather} [Q: but] <u>deal</u> with him according to how he speaks to you.”	look after him ← <i>set your eyes on him</i> . <hr/> deal ← <i>so deal</i> .
Jer 39:13	וַיִּשְׁלַח נְבוּזַרְאֲדָן רַב־טַבָּחִים וְנְבוּשַׁזְבָּן רַב־סָרִיס וְנֶרְגַל שַׂר־אַצָּר רַב־מַג וְכָל רַבֵּי מֶלֶךְ־בָּבֶל:	And Nebuzaradan the chief guard, and <u>Nebushazban</u> the chief eunuch, and <u>Nergal-Sarezer</u> the chief magus and all the dignitaries of the king of Babylon sent <i>orders</i> ,	Nebushazban: AV= <i>Nebushasban</i> . <hr/> Nergal-Sarezer: see Jer 39:3.

Jer 39:14	וַיִּשְׁלְחוּ וַיִּקְחוּ אֶת־יְרֵמְיָהוּ מִחֲצַר הַמֶּטְרָה וַיִּתְּנוּ אֹתוֹ אֶל־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן לְהוֹצִיָּאוֹ אֶל־הַבַּיִת וַיָּשֶׁב בְּתוֹךְ הָעָם: ס	and they sent <i>men</i> , and they took Jeremiah from the prison courtyard, and they assigned him to Gedaliah, the son of Ahikam, the son of Shaphan, <i>for him</i> to bring him out <i>and to take him</i> home. And he dwelt among the people.	
Jer 39:15	וְאֶל־יְרֵמְיָהוּ הָיָה דְבַר־יְהוָה בְּהִיטּוֹ עָצוֹר בְּחֲצַר הַמֶּטְרָה לֵאמֹר:	Now the word of the LORD <u>had come</u> to Jeremiah when he was imprisoned in the prison courtyard, saying,	had come ← <i>had become</i> .
Jer 39:16	הַלְוֹךְ וְאָמַרְתָּ לְעֶבֶד־מֶלֶךְ הַכּוּשִׁי לֵאמֹר כֹּה־אָמַר יְהוָה עֹבֹאת אֱלֹהֵי יִשְׂרָאֵל הַנְּגִי *מִבִּי *מִבִּיא אֶת־דְּבָרִי אֶל־הָעִיר הַזֹּאת לְרָעָה וְלֹא לְטוֹבָה וְהָיוּ לְפָנַי בַּיּוֹם הַהוּא:	“Go and speak to Ebed-Melech the Ethiopian and say, ‘ <u>This is what</u> the LORD of hosts, the God of Israel, says: «I am about to bring my words <i>to fulfilment</i> on this city, to <i>its</i> detriment and not to <i>its</i> benefit, and they will take place in front of you on that day.”	bring: the <i>ketiv</i> is an apocopated form of the <i>qeré</i> .  go: infinitive absolute in the role of an imperative.  this is what ← <i>thus</i> .  I am about to ← <i>behold me</i> .
Jer 39:17	וְהִצַּלְתִּיךָ בַיּוֹם־הַהוּא נְאֻם־יְהוָה וְלֹא תִנָּתֵן בְּיַד הָאֲנָשִׁים אֲשֶׁר־אַתָּה יָגוֹר מִפְּנֵיהֶם:	But I will deliver you on that day, says the LORD, and you will not be delivered into the <u>hands</u> of the people of whom you <i>are</i> afraid,	hands ← <i>hand</i> .
Jer 39:18	כִּי מַלֵּט אֶמְלִטְךָ וּבְחָרֵב לֹא תִפֹּל וְהָיְתָה לְךָ נַפְשֶׁךָ לְשָׁלָל כִּי־בִטַּחְתָּ בִּי נְאֻם־יְהוָה: ס	for I <u>will certainly have you escape</u> , and you will not fall by the sword, and your <u>own life</u> will be your spoil, for you have trusted me, says the LORD.» ’”	I will certainly have you escape: infinitive absolute.  life ← <i>soul</i> .
Jer 40:1	הַדְּבָר אֲשֶׁר־הָיָה אֶל־יְרֵמְיָהוּ מֵאֵת יְהוָה אַחֵר   שָׁלַח אֹתוֹ נְבוּזַרְאֲדָן רֶב־טַבָּחִים מִן־הָרָמָה בְּקַחְתּוֹ אֹתוֹ וְהוּא־אֶסוֹר בָּאֲזָקִים בְּתוֹךְ כָּל־גְּלוֹת יְרוּשָׁלַם וַיְהוּדָה הַמְּגָלִים בְּבָבֶלָה:	The word which <u>came</u> to Jeremiah from the LORD after Nebuzaradan the chief guard had released him from Ramah, having taken him when he <i>was</i> bound in fetters among the whole company of deportees from Jerusalem and Judah who <i>were being</i> deported to Babylon.	came ← <i>became</i> .  Ramah ← <i>the Ramah</i> .  deportees from ← <i>deportees of</i> .
Jer 40:2	וַיִּקַּח רֶב־טַבָּחִים לְיְרֵמְיָהוּ וַיֹּאמֶר אֵלָיו יְהוָה אֱלֹהֶיךָ דָּבַר אֶת־הָרָעָה הַזֹּאת אֶל־הַמָּקוֹם הַזֶּה:	And the chief guard took Jeremiah and said to him, “The LORD your God pronounced this trouble on this place.	



Jer 40:3	<p>וַיָּבֵא וַיַּעַשׂ יְהוָה כַּאֲשֶׁר דִּבֶּר כִּי־חָטְאתֶם לַיהוָה וְלֹא־שָׁמַעְתֶּם בְּקוֹלוֹ וְהָיָה לְכֶם *דָּבָר *הַדְּבָר הַזֶּה:</p>	<p>And the LORD has brought <i>it</i> about, and he has done as he said, because you have sinned against the LORD and not obeyed him. So <u>this thing</u> has come on you.</p>	<p>this thing: the <i>ketiv</i> irregularly lacks a definite article. you have sinned: <i>you</i> plural. obeyed him ← <i>heard his voice</i>. come ← <i>become</i>.</p>
Jer 40:4	<p>וַעֲתָה הִנֵּה פִתַּחְתִּיךָ הַיּוֹם מִן־הָאֲזָקִים אֲשֶׁר עַל־יָדְךָ אִם־טוֹב בְּעֵינֶיךָ לָבוֹא אֵתִי בְּבָל בֹּא וְאִשִּׁים אֶת־עֵינֶי עֲלֶיךָ וְאִם־רָע בְּעֵינֶיךָ לָבוֹא־אֵתִי בְּבָל חֲדָל רְאֵה כָּל־הָאָרֶץ לְפָנֶיךָ אֶל־טוֹב וְאֶל־הַיִּשָּׁר בְּעֵינֶיךָ לָלֶכֶת שָׁמָּה לָךְ:</p>	<p>And now, look, I have unbound you today from the fetters on your hands. If <i>it is</i> right in your sight to come with me to Babylon, come and I will look after you, but if <i>it is</i> wrong in your sight to come with me to Babylon, then decline the offer. Look, all the land <i>is</i> before you. Go to wherever <i>it is</i> right and proper in your sight to go.”</p>	<p>hands ← <i>hand</i>. look after you ← <i>set my eye on you</i>. proper ← <i>upright</i>.</p>
Jer 40:5	<p>וְעוֹדֵנוּ לֹא־יָשׁוּב וְשָׁבָה אֶל־גְּדַלְיָה בֶן־אֲחִיקָם בֶּן־שָׁפָן אֲשֶׁר הִפְקִיד מֶלֶךְ־בָּבֶל בְּעָרֵי יְהוּדָה וְשָׁב אִתּוֹ בְּתוֹךְ הָעָם אִוְ אֶל־כָּל־הַיִּשָּׁר בְּעֵינֶיךָ לָלֶכֶת לָךְ וַיִּתֶּן־לוֹ רַב־טַבָּחִים בָּרַחָה וּמִשָּׂאת וַיִּשְׁלַחְהוּ:</p>	<p>And while he still had not gone back, the chief guard said, “Or go back to Gedaliah, the son of Ahikam, the son of Shaphan, whom the king of Babylon has appointed in the cities of Judah, and remain with him among the people, or go to wherever <i>it is</i> right in your sight to go.” And the chief guard gave him provisions and a gift and released him.</p>	<p>or go back: disjunctive use of the <i>vav</i>. right ← <i>upright</i>. provisions: or a meal.</p>
Jer 40:6	<p>וַיָּבֵא יְרֵמְיָהוּ אֶל־גְּדַלְיָה בֶּן־אֲחִיקָם הַמְצַפְּתָה וַיָּשָׁב אִתּוֹ בְּתוֹךְ הָעָם הַנִּשְׁאָרִים בָּאָרֶץ: ס</p>	<p>Then Jeremiah went to Gedaliah the son of Ahikam in Mizpah, and he stayed with him among the people who remained in the land.</p>	<p>in Mizpah ← <i>to the Mizpah</i>.</p>
Jer 40:7	<p>וַיִּשְׁמְעוּ כָל־שָׂרֵי הַחֲיָלִים אֲשֶׁר בַּשָּׂדֶה הָמָּה וְאֲנָשֵׁיהֶם כִּי־הִפְקִיד מֶלֶךְ־בָּבֶל אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בָּאָרֶץ וְכִי   הִפְקִיד אִתּוֹ אֲנָשִׁים וְנָשִׁים וְטָף וּמִדְּלַת הָאָרֶץ מֵאֲשֶׁר לֹא־הֻגְלוּ בְּבָלָה:</p>	<p>And when all the officers of the forces who <i>were</i> in the open country and their men heard that the king of Babylon had appointed Gedaliah the son of Ahikam in the land, and that he had appointed him over men and women and children and <i>some</i> of the poor of the land, from <i>those</i> who were not deported to Babylon,</p>	<p>appointed him over ← <i>appointed with him</i>, or, re-appointed as <i>atho</i>, <i>appointed him (over)</i>.    2 Ki 25:23.</p>

Jer 40:8	<p>וַיָּבֹאוּ אֶל־גְּדַלְיָה הַמְצַפֵּתָה וַיִּשְׁמָעֵאל בֶּן־נְתַנְיָהוּ וַיּוֹחָנָן וַיֹּנָתָן בְּנֵי־קָרַח וּשְׂרָיָה בֶּן־תַּנְחֻמֶת וּבְנֵי   *עופי *עיפי הנטפתי ויזניהו בֶּן־הַמַּעֲכָתִי הֵמָּה וְאֲנָשֵׁיהֶם:</p>	<p>they went to Gedaliah in Mizpah, as <i>did</i> Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of {Q: Ephai} [K: Ophai] the Netophathite, and Jezaniah the son of the Maachathite – they and their men.</p>	<p>The <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue.     2 Ki 25:23.  in Mizpah ← <i>to the Mizpah</i>.  as <i>did</i> ← <i>and</i>. We assume the people listed went to Gedaliah, rather than being people who were already ↗</p>
Jer 40:9	<p>וַיֹּשְׁבַע לָהֶם גְּדַלְיָהוּ בֶּן־אַחִיקָם בֶּן־שָׁפָן וּלְאֲנָשֵׁיהֶם לֵאמֹר אַל־תִּירְאוּ מֵעֲבֹד הַכַּשְׂדִּים שְׁבוּ בְּאֶרֶץ וְעַבְדוּ אֶת־מֶלֶךְ בָּבֶל וַיִּטֵּב לָכֶם:</p>	<p>And Gedaliah, the son of Ahikam, the son of Shaphan, swore to them and to their men, and he said, “Do not be afraid of serving the Chaldeans. <u>Stay</u> in the land and serve the king of Babylon, and <i>things</i> will go well for you.</p>	<p>↳ with Gedaliah, as would be suggested by translating by <i>and</i>.     2 Ki 25:24.  stay ← <i>sit, dwell</i>.  <i>things</i> will go well ← <i>it will be well</i>.</p>
Jer 40:10	<p>וְאֲנִי הֲנִי יֹשֵׁב בַּמְצַפָּה לְעַמֹּד לִפְנֵי הַכַּשְׂדִּים אֲשֶׁר יָבֹאוּ אֵלֵינוּ וְאַתֶּם אִסְפוּ יַיִן וְקִיץ וְשֶׁמֶן וְשִׂמוּ בְכֵלֵיכֶם וּשְׁבוּ בְעָרֵיכֶם אֲשֶׁר־תִּפְשֹׁתֶם:</p>	<p>And <i>as for</i> me, you see that I am living in Mizpah, to stand <i>in service</i> before the Chaldeans who will come to us. And <i>as for</i> you, gather the wine harvest and the summer <i>fruits</i> and the <i>olive</i> oil, and put <i>it</i> in your containers, and dwell in your cities which you have laid hold of.”</p>	<p>you see that I ← <i>behold me</i>.  Mizpah ← <i>the Mizpah</i>.</p>
Jer 40:11	<p>וְגַם כָּל־הַיְהוּדִים אֲשֶׁר־בְּמוֹאָב   וּבְבְנֵי־עַמּוֹן וּבְאֲדוֹם וְאֲשֶׁר בְּכָל־הָאֲרָצוֹת שָׁמְעוּ כִּי־נָתַן מֶלֶךְ־בָּבֶל שְׂאֲרִית לַיהוּדָה וְכֹל הַפְּקִיד עֲלֵיהֶם אֶת־גְּדַלְיָהוּ בֶּן־אַחִיקָם בֶּן־שָׁפָן:</p>	<p>And all the Jews who <i>were</i> in Moab and among the sons of Ammon and in Edom, and who <i>were</i> in all the countries, also heard that the king of Babylon had allowed <i>there to be</i> a remnant in Judah, and that he had appointed Gedaliah, the son of Ahikam, the son of Shaphan, over them.</p>	<p>in Judah ← <i>for Judah</i>.</p>
Jer 40:12	<p>וַיָּשְׁבוּ כָל־הַיְהוּדִים מִכָּל־הַמְּקוֹמוֹת אֲשֶׁר נִדְּחוּ־שָׁם וַיָּבֹאוּ אֶרֶץ־יְהוּדָה אֶל־גְּדַלְיָהוּ הַמְצַפֵּתָה וַיֹּאסְפוּ יַיִן וְקִיץ הַרְבֵּה מְאֹד: פ</p>	<p>And when all the Jews from all the places where they had been driven returned, they came to the land of Judah, to Gedaliah in Mizpah, and they gathered the wine <i>harvest</i> and the summer <i>fruits</i> – a very large quantity.</p>	<p>in Mizpah ← <i>to the Mizpah</i>.  a very large quantity ← <i>very much</i>.</p>
Jer 40:13	<p>וַיּוֹחָנָן בֶּן־קָרַח וְכָל־שָׂרֵי הַחֵיָלִים אֲשֶׁר בַּשָּׂדֶה בָּאוּ אֶל־גְּדַלְיָהוּ הַמְצַפֵּתָה:</p>	<p>And Johanan the son of Kareah, and all the officers of the forces who <i>were</i> in the open country, came to Gedaliah in Mizpah.</p>	<p>in Mizpah ← <i>to the Mizpah</i>.</p>

Jer 40:14	<p>וַיֹּאמְרוּ אֵלָיו הֲיָדַעַתְּ דָּעַ כִּי  בְּעָלִים   מֶלֶךְ בְּנֵי־עַמּוֹן שָׁלַח  אֶת־יִשְׁמָעֵאל בֶּן־נְתַנְיָהוּ  לְהַכְתִּיד נַפְשׁ וְלֹא־הֶאֱמִין לָהֶם  גְּדַלְיָהוּ בֶן־אֲחִיקָם:</p>	<p>And they said to him, “Are you at all aware that Baalis the king of the sons of Ammon has sent Ishmael the son of Nethaniah to dispatch you?” But Gedaliah the son of Ahikam did not believe them.</p>	<p>are you at all aware: infinitive absolute. Perhaps alternatively <i>are you fully aware</i>.</p> <hr/> <p>dispatch you ← <i>strike you (with respect to) the soul</i>.</p>
Jer 40:15	<p>וַיֹּחֲנֵן בֶּן־קָרַח אָמַר  אֶל־גְּדַלְיָהוּ בְּסֹתֵר בַּמְצָפָה  לֵאמֹר אֲלֹכָה נָא וְאִכָּה  אֶת־יִשְׁמָעֵאל בֶּן־נְתַנְיָהוּ וְאִישׁ  לֹא יָדַע לָמָּה יִכְבֶּה נַפְשׁ  וְנִפְצוּ כָּל־יְהוּדָה הַנִּקְבָּצִים  אֵלָיֶךָ וְאֲבָדָה שְׂאֵרֵית יְהוּדָה:</p>	<p>Then Johanan the son of Kareah spoke to Gedaliah in secret in Mizpah and said, “Do let me go and strike Ishmael the son of Nethaniah, and no-one will know about it. Why should he dispatch you, and all Judah who have been gathered to you be scattered, and the remnant of Judah perish?”</p>	<p>Mizpah ← <i>the Mizpah</i>.</p> <hr/> <p>dispatch you ← <i>strike you (with respect to) the soul</i>.</p>
Jer 40:16	<p>וַיֹּאמֶר גְּדַלְיָהוּ בֶן־אֲחִיקָם  אֶל־יֹחָנָן בֶּן־קָרַח אֶל־*תַּעַשׂ  **תַּעֲשֵׂה אֶת־הַדָּבָר הַזֶּה  כִּי־שָׁקֵר אַתָּה דֹבֵר  אֶל־יִשְׁמָעֵאל: ס</p>	<p>But Gedaliah the son of Ahikam said to Johanan the son of Kareah, “Do not do this thing, for you are speaking an untruth concerning Ishmael.”</p>	<p>do (<i>second occurrence in verse</i>): the <i>ketiv</i> is an apocopated form of the <i>qeré</i>.</p>
Jer 41:1	<p>וַיְהִי   בַּחֹדֶשׁ הַשְּׁבִיעִי בָּא  יִשְׁמָעֵאל בֶּן־נְתַנְיָהוּ  בֶּן־אֱלִישָׁמָע מִזֶּרַע הַמְּלוּכָה  וְרֵבִי הַמֶּלֶךְ וְעֹשְׂרֵה אֲנָשִׁים  אִתּוֹ אֶל־גְּדַלְיָהוּ בֶן־אֲחִיקָם  הַמְּצַפָּתָה וַיֹּאכְלוּ שָׁם לֶחֶם  יַחְדָּו בַּמְצָפָה:</p>	<p>But it came to pass in the seventh month that Ishmael, the son of Nethaniah, the son of Elishama, of royal seed, came, with the king's dignitaries and another ten men accompanying him, to Gedaliah the son of Ahikam in Mizpah, and they ate a meal there together in Mizpah.</p>	<p>   2 Ki 25:25.</p> <hr/> <p>royal seed ← <i>seed of the kingship</i>.</p> <hr/> <p>with the king's dignitaries ← <i>and the king's dignitaries</i>.</p> <hr/> <p>accompanying ← <i>with</i>.</p> <hr/> <p>in Mizpah ... in Mizpah ← <i>to the Mizpah ... in the Mizpah</i>.</p> <hr/> <p>a meal ← <i>bread</i>.</p>
Jer 41:2	<p>וַיָּקָם יִשְׁמָעֵאל בֶּן־נְתַנְיָהוּ  וְעֹשְׂרֵת הָאֲנָשִׁים   אֲשֶׁר־הָיוּ  אִתּוֹ וַיַּכּוּ אֶת־גְּדַלְיָהוּ  בֶּן־אֲחִיקָם בֶּן־שָׁפָן בַּחֶרֶב  וַיָּמַת אִתּוֹ אֲשֶׁר־הִפְקִיד  מֶלֶךְ־בָּבֶל בְּאַרְצָא:</p>	<p>And Ishmael the son of Nethaniah, and the ten men who were with him arose, and they struck Gedaliah, the son of Ahikam, the son of Shaphan, with the sword, and he killed him whom the king of Babylon had appointed in the land.</p>	<p>   2 Ki 25:25.</p>
Jer 41:3	<p>וְאֵת כָּל־הַיְהוּדִים אֲשֶׁר־הָיוּ  אִתּוֹ אֶת־גְּדַלְיָהוּ בַּמְצָפָה  וְאֶת־הַכַּשְׂדִּים אֲשֶׁר  נִמְצְאוּ־שָׁם אֶת אֲנָשֵׁי  הַמְּלַחְמָה הִכָּה יִשְׁמָעֵאל:</p>	<p>And Ishmael struck down all the Jews who were with him, with Gedaliah in Mizpah, and also the Chaldeans who were present there – the warriors.</p>	<p>   2 Ki 25:25.</p> <hr/> <p>Mizpah ← <i>the Mizpah</i>.</p> <hr/> <p>present ← <i>found</i>.</p>

Jer 41:4	וַיְהִי בַיּוֹם הַשֵּׁנִי לְהַמִּית אֶת־גְּדַלְיָהוּ וְאִישׁ לֹא יָדַע:	And it came to pass on the second day of the <u>killing</u> of Gedaliah, while no-one knew <u>about it</u> ,	the killing: gerundial use of the infinitive.
Jer 41:5	וַיָּבֹאוּ אֹנָשִׁים מִשְׁכֶּם מִשְׁלוֹ וּמִשְׁמֶרוֹן שְׂמָנִים אִישׁ מִגְּלַחֵי זָקָן וּקְרַעֵי בְּגָדִים וּמִתְגַּדְּדִים וּמִנְחָה וּלְבוֹנָה בְּיָדָם לְהָבִיא בֵּית יְהוָה:	that eighty men came, men from Shechem, from Shiloh and from Samaria, <u>with</u> their beards shaven off and their clothes torn, and having made incisions on themselves, and with a meal-offering and incense in their <u>hands</u> , to bring <u>to</u> the house of the LORD.	hands ← <i>hand</i> .
Jer 41:6	וַיֵּצֵא יִשְׁמָעֵאל בֶּן־נְתַנְיָה לִקְרֹאתָם מִן־הַמְּצָפָה הַלָּדָּה הַלָּדָּה וּבָכָה וַיְהִי כַפְגֵּשׁ אֹתָם וַיֹּאמֶר אֲלֵיהֶם בָּאוּ אֶל־גְּדַלְיָהוּ בֶן־אֲחִיקָם: ס	And Ishmael the son of Nethaniah went out from <u>Mizpah</u> to meet them, <u>weeping</u> continuously as he went, and it came to pass, when he met them, that he said to them, “Come to Gedaliah the son of Ahikam.”	Mizpah ← <i>the Mizpah</i> . weeping continuously as he went: with an infinitive absolute of <i>to go</i> .
Jer 41:7	וַיְהִי כְּבֹאוֹם אֶל־תּוֹךְ הָעִיר וַיִּשְׁחָטֵם יִשְׁמָעֵאל בֶּן־נְתַנְיָה אֶל־תּוֹךְ הַבּוֹר הוּא וְהָאֲנָשִׁים אֲשֶׁר־אִתּוֹ:	Then it came to pass, when they had come inside the city, that Ishmael the son of Nethaniah – he and the men who <i>were</i> with him – slaughtered them <u>and put them</u> in the pit.	
Jer 41:8	וַעֲשָׂרָה אָנָשִׁים נִמְצְאוּ־בָם וַיֹּאמְרוּ אֶל־יִשְׁמָעֵאל אֶל־תִּמְתְּנוּ כִּי־יִשְׁלָנוּ מִטַּמְנִים בַּשָּׂדֶה חֲטִיִּם וְשַׁעֲרִים וְשֶׁמֶן וְדָבָשׁ וַיַּחְדְּל וְלֹא הָמִיתָם בְּתוֹךְ אֲחֵיהֶם:	But ten men <u>were present</u> among them who said to Ishmael, “Do not kill us, for we have hidden treasures in the field – wheat and barley and oil and honey.” And he <u>did not do it</u> , and he did not kill them among their brothers.	were present ← <i>were found</i> . did not do it ← <i>forbore</i> .
Jer 41:9	וְהַבּוֹר אֲשֶׁר הִשְׁלִיד שָׁם יִשְׁמָעֵאל אֶת   כָּל־פְּגָרֵי הָאֲנָשִׁים אֲשֶׁר הִכָּה בְּיַד־גְּדַלְיָהוּ הוּא אֲשֶׁר עָשָׂה הַמֶּלֶךְ אָסָא מִפְּנֵי בַעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל אֵת מֶלֶךְ יִשְׁמָעֵאל בֶּן־נְתַנְיָהוּ חָלְלִים:	And the pit into which Ishmael threw all the corpses of the men whom he had struck down <u>with</u> Gedaliah <i>is the one</i> which King Asa had made <u>when confronting</u> Baasha king of Israel. <u>And</u> Ishmael the son of Nethaniah filled it <u>with those</u> killed.	with ← <i>at the hand of</i> , but also <i>by the side of</i> . when confronting ← <i>from the face of</i> . AV differs ( <i>for fear of</i> ). Compare Jer 41:15.

Jer 41:10	<p>וַיִּשְׁבֶּה   יִשְׁמָעֵאל  אֶת־כָּל־שְׂאֲרֵי־הָעָם אֲשֶׁר  בַּמְצָפָה אֶת־בָּנוֹת הַמֶּלֶךְ  וְאֶת־כָּל־הָעָם הַנִּשְׁאָרִים  בַּמְצָפָה אֲשֶׁר הִפְקִיד  נְבוּזַרְאֲדָן רַב־טַבָּחִים  אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם וַיִּשְׁבֵם  יִשְׁמָעֵאל בֶּן־נְתַנְיָה וַיֵּלֶךְ  לְעֵבֵר אֶל־בְּנֵי עַמּוֹן: ס</p>	<p>Then Ishmael took captive all the remainder of the people who were in Mizpah – the king's daughters and all the people who remained in Mizpah – over whom Nebuzaradan the chief guard had appointed Gedaliah the son of Ahikam. And Ishmael the son of Nethaniah took them captive and set off to cross over to the sons of Ammon.</p>	<p>Mizpah (2x) ← <i>the Mizpah</i>.</p>
Jer 41:11	<p>וַיִּשְׁמַע יוֹחָנָן בֶּן־קָרַח  וְכָל־שָׂרֵי הַחֵיָלִים אֲשֶׁר אִתּוֹ  אֵת כָּל־הָרָעָה אֲשֶׁר עָשָׂה  יִשְׁמָעֵאל בֶּן־נְתַנְיָה:</p>	<p>And when Johanan the son of Kareah and all the officers of the forces which were with him heard all the evil which Ishmael the son of Nethaniah had done,</p>	
Jer 41:12	<p>וַיִּקְחוּ אֶת־כָּל־הָאֲנָשִׁים וַיֵּלְכוּ  לְהִלָּחֵם עִם־יִשְׁמָעֵאל  בֶּן־נְתַנְיָה וַיִּמְצְאוּ אֹתוֹ  אֶל־מַיִם רַבִּים אֲשֶׁר בְּגִבְעוֹן:</p>	<p>they took all the men and went to fight against Ishmael the son of Nethaniah, and they found him at the water-rich area which is in Gibeon.</p>	<p>against ← <i>with</i>. See Gen 14:8.  <hr/> water-rich area ← <i>great waters</i>.  <hr/> Gibeon: see Josh 9:3.</p>
Jer 41:13	<p>וַיְהִי כִּרְאוֹת כָּל־הָעָם אֲשֶׁר  אֶת־יִשְׁמָעֵאל אֶת־יוֹחָנָן  בֶּן־קָרַח וְאֵת כָּל־שָׂרֵי  הַחֵיָלִים אֲשֶׁר אִתּוֹ וַיִּשְׂמְחוּ:</p>	<p>And it came to pass when all the people who were with Ishmael saw Johanan the son of Kareah and all the officers of the forces who were with him, they rejoiced,</p>	
Jer 41:14	<p>וַיִּסְבּוּ כָל־הָעָם אֲשֶׁר־שָׁבָה  יִשְׁמָעֵאל מִן־הַמְצָפָה וַיָּשֻׁבוּ  וַיֵּלְכוּ אֶל־יוֹחָנָן בֶּן־קָרַח:</p>	<p>and all the people whom Ishmael had taken captive from Mizpah turned round and returned and went to Johanan the son of Kareah.</p>	<p>Mizpah ← <i>the Mizpah</i>.</p>
Jer 41:15	<p>וַיִּשְׁמָעֵאל בֶּן־נְתַנְיָה נִמְלֹט  בְּשִׁמְנֵה אֲנָשִׁים מִפְּנֵי יוֹחָנָן  וַיֵּלֶךְ אֶל־בְּנֵי עַמּוֹן: ס</p>	<p>And Ishmael the son of Nethaniah escaped with eight men from the encounter confronting Johanan, and he went to the sons of Ammon.</p>	<p>from the encounter confronting ← <i>from the face of</i>. Compare Jer 41:9.</p>
Jer 41:16	<p>וַיִּקַּח יוֹחָנָן בֶּן־קָרַח וְכָל־שָׂרֵי  הַחֵיָלִים אֲשֶׁר־אִתּוֹ אֵת  כָּל־שְׂאֲרֵי־הָעָם אֲשֶׁר הֵשִׁיב  מֵאֵת יִשְׁמָעֵאל בֶּן־נְתַנְיָה  מִן־הַמְצָפָה אַחֲרֵי הִכָּה  אֶת־גְּדַלְיָה בֶן־אֲחִיקָם גְּבָרִים  אֲנָשֵׁי הַמִּלְחָמָה וְנָשִׁים וְטָף  וְסַרְסִים אֲשֶׁר הֵשִׁיב מִגִּבְעוֹן:</p>	<p>And Johanan the son of Kareah and all the officers of the forces which were with him, with all the remainder of the people whom he had recovered from Ishmael the son of Nethaniah from Mizpah after he had struck down Gedaliah the son of Ahikam, took men, warriors and women and children, and eunuchs, whom he had recovered from Gibeon,</p>	<p>   2 Ki 25:26.  <hr/> Gibeon: see Josh 9:3.</p>

Jer 41:17	וַיֵּלְכוּ וַיֵּשְׁבוּ בְּגֵרֹת *כְּמוֹהֶם *כְּמֹהֶם אֲשֶׁר־אָצֵל בַּיִת לֶחֶם לְלַכֵּת לָבוֹא מִצְרַיִם:	and they set off, and they stayed in the lodging place {Q: of <u>Chimham</u> } [K: as they were], which <i>is</i> beside <u>Bethlehem</u> , <u>on their way to go to Egypt</u> ,	Chimham ( <i>qeré</i> ): see 2 Sam 19:37.     2 Ki 25:26.  Bethlehem: see Gen 35:19.  <i>on their way to go</i> ← <i>to go to come</i> .
Jer 41:18	מִפְּנֵי הַכַּשְׂדִּים כִּי יִרְאוּ מִפְּנֵיהֶם כִּי־הָפָה יִשְׁמַעֵאל בְּוֹנֵת־נְחִיָּה אֶת־גְּדַלְיָהוּ בְּוֹנֵ־אֲחִיקָם אֲשֶׁר־הֶפְקִיד מֶלֶךְ־בָּבֶל בְּאַרְצָם: ס	because of the Chaldeans, because they were afraid of them, because Ishmael the son of Nethaniah had struck down Gedaliah the son of Ahikam, whom the king of Babylon had appointed in the land.	2 Ki 25:26.
Jer 42:1	וַיִּגְשׁוּ כָּל־שָׂרֵי הַחַיִּלִּים וַיֹּחֲנֹן בְּוֹנֵ־קָרַח וַיֹּזְנִיָּה בְּוֹנֵ־הוֹשַׁעְיָה וְכָל־הָעָם מִקָּטָן וְעַד־גָּדוֹל:	Then all the officers of the forces, and Johanan the son of Kareah and Jezaniah the son of Hoshaiah, and all the people <u>both small and great</u> , approached,	both small and great ← <i>from small to great</i> . See note on 2 Ki 25:26.
Jer 42:2	וַיֹּאמְרוּ אֶל־יְרֵמְיָהוּ הַנְּבִיא תִּפְלֶגְנָא תַחֲנַנְתָּנוּ לְפָנֶיךָ וְהַתְּפִלָּל בְּעַדְנוּ אֶל־יְהוָה אֱלֹהֶיךָ בְּעַד כָּל־הַשְּׂאֲרִית הַזֹּאת כִּי־נִשְׁאַרְנוּ מְעַט מִהַרְבֵּה כַּאֲשֶׁר עֵינֶיךָ רְאוּ אֲתָנוּ:	and they said to Jeremiah the prophet, “May our plea <u>be admitted before you</u> , and pray to the LORD your God for us, for all this remnant, for we are left <i>with few</i> , from <i>being many</i> , as your eyes see us.	be admitted before you ← <i>fall at your place</i> .
Jer 42:3	וַיַּגִּדְלָנוּ יְהוָה אֱלֹהֶיךָ אֶת־הַדֶּרֶךְ אֲשֶׁר נֵלְכֶבָה וְאֶת־הַדָּבָר אֲשֶׁר נַעֲשֶׂה:	And may the LORD your God tell us the way by which we should go and the <u>things</u> which we should do.”	things ← <i>thing, word</i> .
Jer 42:4	וַיֹּאמֶר אֵלֵיהֶם יְרֵמְיָהוּ הַנְּבִיא שָׁמַעְתִּי הַגְּנִי מִתְּפִלָּל אֶל־יְהוָה אֱלֹהֵיכֶם כְּדִבְרֵיכֶם וְהָיָה כָּל־הַדָּבָר אֲשֶׁר־יַעֲנֶה יְהוָה אֶתְכֶם אֲנִיד לָכֶם לֹא־אֶמְנַע מִכֶּם דָּבָר:	And Jeremiah the prophet said to them, “I have heard <i>you</i> . I <u>am about to pray</u> to the LORD your God according to your words, and it will come to pass <i>that</i> I will tell you every word which the LORD answers you. I will not withhold anything from you.”	I am about to ← <i>behold me</i> .
Jer 42:5	וְהִמָּה אָמְרוּ אֶל־יְרֵמְיָהוּ יְהִי יְהוָה בְּנֹנוּ לְעַד אֱמֶת וְנֶאֱמָן אִם־לֹא כָּכֵל־הַדָּבָר אֲשֶׁר יִשְׁלַחְךָ יְהוָה אֱלֹהֶיךָ אֵלֵינוּ כִּן נַעֲשֶׂה:	Then they said to Jeremiah, “May the LORD be a true and faithful witness among us. <u>We will certainly do everything</u> that the LORD your God sends <i>word of</i> to you concerning us.	we will certainly do: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. AV differs ( <i>if we do not even according to all things</i> ), not recognizing the oath formula.  <u>everything</u> ← <i>according to everything</i> .

Jer 42:6	אִם-טוֹב וְאִם-רָע בְּקוֹל יְהוָה אֱלֹהֵינוּ אֲשֶׁר *אֲנֹחַ *אֲנַחְנוּ שְׁלָחִים אֶתְּךָ אֵלָיו נִשְׁמָע לְמַעַן אֲשֶׁר יִיטַב-לָנוּ כִּי נִשְׁמָע בְּקוֹל יְהוָה אֱלֹהֵינוּ: ס	Whether <i>it is</i> good or bad <i>news</i> , we will <u>obey</u> the LORD our God to whom we send you, in order that it may go well with us, for we will <u>obey</u> the LORD our God.”	we ( <i>second occurrence in verse</i> ): the <i>ketiv</i> is an apocopated form of the <i>qeré</i> . <hr/> obey (2x) ← <i>hear the voice of</i> .
Jer 42:7	וַיְהִי מִקֵּץ עֶשְׂרֵת יָמִים וַיְהִי דְבַר-יְהוָה אֶל-יְרֵמְיָהוּ:	And it came to pass <u>after</u> ten days that the word of the LORD came to Jeremiah,	after ← <i>at the end of</i> . <hr/> came ← <i>became</i> .
Jer 42:8	וַיִּקְרָא אֶל-יֹחָנָן בֶּן-קָרַח וְאֵל כָּל-שָׂרֵי הַחֵילִים אֲשֶׁר אִתּוֹ וְלִכְלֵל-הָעָם לְמִקְטָן וְעַד-גָּדוֹל:	and he summoned Johanan the son of Kareah and all the officers of the forces which <i>were</i> with him, and all the people <u>both small and great</u> ,	both small and great: see Jer 42:1.
Jer 42:9	וַיֹּאמֶר אֲלֵיהֶם כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר שְׁלַחְתֶּם אֵתִי אֵלָיו לְהַפִּיל תַּחֲנֻנְתְּכֶם לִפְנָיו:	and he said to them, “ <u>This is what</u> the LORD God of Israel, to whom you sent me, to <u>present</u> your plea before him, says:	<i>this is what</i> ← <i>thus</i> . <hr/> present ← <i>make fall</i> .
Jer 42:10	אִם-שׁוּב תִּשְׁבוּ בְּאֶרֶץ הַזֹּאת וּבִנִּיתִי אֶתְכֶם וְלֹא אֶהְרָס וְנִטְעַתִּי אֶתְכֶם וְלֹא אֶתּוֹשׁ כִּי נַחַמְתִּי אֶל-הַרְעָה אֲשֶׁר עָשִׂיתִי לָכֶם:	‘If you are <u>resolved to live</u> in this land, I will build you up, and I will not pull <i>you</i> down, and I will plant you, and I will not pluck <i>you</i> up, for I will have a change of heart concerning the harm which I have done to you.	you are resolved to live: infinitive absolute.
Jer 42:11	אֲלֵ-תִירָאוּ מִפְּנֵי מֶלֶךְ בָּבֶל אֲשֶׁר-אַתֶּם יְרָאִים מִפְּנָיו אֲלֵ-תִירָאוּ מִמֶּנּוּ נְאֻם-יְהוָה כִּי-אַתֶּם אֲנִי לְהוֹשִׁיעַ אֶתְכֶם וְלְהַצִּיל אֶתְכֶם מִיָּדוֹ:	Do not be afraid of the king of Babylon, of whose presence you are fearful. Do not fear him, says the LORD, for I <i>am</i> with you to save you and to deliver you from his hand.	
Jer 42:12	וְאַתֶּם לָכֶם רַחֲמִים וְרַחֵם אֶתְכֶם וְהָשִׁיב אֶתְכֶם אֶל-אֲדַמְתְּכֶם:	And I will <u>show</u> you compassion, so that he is compassionate towards you, and he brings you back to your land.	show ← <i>give</i> . <hr/> so that: a <i>vav</i> introducing manner.
Jer 42:13	וְאִם-אֹמְרִים אַתֶּם לֹא נִשְׁבַּב בְּאֶרֶץ הַזֹּאת לְבַלְתִּי שְׁמָע בְּקוֹל יְהוָה אֱלֹהֵיכֶם:	But if you say, «We will not live in this land», so not <u>obeying</u> the LORD your God,	obeying ← <i>hearing the voice of</i> .
Jer 42:14	לֵאמֹר לֹא כִּי אֶרֶץ מִצְרַיִם נִבְּוֵא אֲשֶׁר לֹא-נִרְאָה מִלְחָמָה וְקוֹל שׁוֹפָר לֹא נִשְׁמָע וְלֹלֶחֶם לֹא-נִרְעַב וְשָׁם נִשְׁבַּב:	saying, «No, <u>instead</u> we will go to the land of Egypt, where we will not see war, and we will not hear the sound of the ramshorn, and we will not have a famine of bread, and <i>it is</i> there <i>that</i> we will <u>live</u> »,	instead ← <i>for</i> . <hr/> live ← <i>sit; dwell</i> .

Jer 42:15	<p>וְעַתָּה לְכֵן שְׁמְעוּ דְבַר־יְהוָה שְׂאֲרִית יְהוּדָה כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אִם־אַתֶּם שׁוֹם תִּשְׁמְוּן פְּנִיכֶם לָבֹא מִצְרַיִם וּבֵאתֶם לְגֹר שָׁם:</p>	<p>then hear now the word of the LORD, <i>you</i> remnant of Judah. <i>This is what</i> the LORD of hosts, the God of Israel, says: «If you are determinedly resolved to go to Egypt, and you go to take up residence there,</p>	<p>this <i>is what</i> ← <i>thus</i>. are determinedly resolved ← <i>setting will set your faces</i>, with an infinitive absolute.</p>
Jer 42:16	<p>וְהִיתָה הַחֶרֶב אֲשֶׁר אַתֶּם יֹרְאִים מִמֶּנָּה שָׁם תִּשְׂיג אֶתְכֶם בְּאֶרֶץ מִצְרַיִם וְהִרְעֵב אֲשֶׁר־אַתֶּם   דְּאָגִים מִמֶּנּוּ שָׁם יִדְבַק אַחֲרֵיכֶם מִצְרַיִם וְשָׁם תָּמֹתוּ:</p>	<p>then the sword will <i>come</i>, which you fear. It will catch up with you there in the land of Egypt, and the famine which you are concerned about will cling to you there <i>in</i> Egypt, and there you will die.</p>	<p>come ← <i>be</i>.</p>
Jer 42:17	<p>וַיְהִיו כָּל־הָאֲנָשִׁים אֲשֶׁר־שָׁמוּ אֶת־פְּנִיָּהֶם לָבֹא מִצְרַיִם לְגֹר שָׁם יָמוּתוּ בַחֶרֶב בְּרָעֵב וּבִדְבַר וְלֹא־יִהְיֶה לָהֶם שְׂרִיד וּפְלִיט מִפְּנֵי הָרָעָה אֲשֶׁר אָנִי מְבִיא עֲלֵיהֶם: ס</p>	<p>And all the people who resolved to go to Egypt to take up residence there will be <i>the ones</i> who die by the sword and by famine and by a plague, and they will have no-one either escaped or delivered from the harm which I will bring on them.</p>	<p>from ← <i>from the face / presence of</i>.</p>
Jer 42:18	<p>כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל כֹּכְאֲשֶׁר נִתְּדָ אִפִּי וַחֲמָתִי עַל־יֹשְׁבֵי יְרוּשָׁלַם כֵּן תִּתְּדָ חֲמָתִי עֲלֵיכֶם בְּבִאֲכֶם מִצְרַיִם וְהִיִּיתֶם לְאֵלָה וּלְשִׁמָּה וּלְקַלְלָה וּלְחֶרֶפָה וְלֹא־תִרְאוּ עוֹד אֶת־הַמָּקוֹם הַזֶּה:</p>	<p>For <i>this is what</i> the LORD of hosts, the God of Israel, says: «When my anger and my fury are poured out on the inhabitants of Jerusalem, so will my fury be poured out on you, <i>if you go to</i> Egypt, and you will be <i>an object of cursing and astonishment</i> and vilification and reproach, and you will no longer see this place.» »</p>	<p>this <i>is what</i> ← <i>thus</i>. if you go: conditional use of a preposition and infinitive. astonishment: or <i>desolation</i>.</p>
Jer 42:19	<p>דְּבַר יְהוָה עֲלֵיכֶם שְׂאֲרִית יְהוּדָה אַל־תִּבְאוּ מִצְרַיִם יְדַע תִּדְעוּ כִּי־הֵעִדְתִּי בְּכֶם הַיּוֹם:</p>	<p>The LORD has spoken to you, <i>you</i> remnant of Judah. Do not go to Egypt. <i>Know with certainty</i> that I have testified against you today.</p>	<p>know with certainty: infinitive absolute.</p>
Jer 42:20	<p>כִּי *הַתַּעֲתִים* **הַתַּעֲתִים* בְּנַפְשׁוֹתֵיכֶם כִּי־אַתֶּם שָׁלַחְתֶּם אֹתִי אֶל־יְהוָה אֱלֹהֵיכֶם לֵאמֹר הַתְּפַלֵּל בְּעַדְנוּ אֶל־יְהוָה אֱלֹהֵינוּ וְכָל אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ כֵּן הַגְּדִלְנוּ וְעָשִׂינוּ:</p>	<p>For <i>you have erred</i> in your <i>sentiments</i>, for you sent me to the LORD your God saying, ‘Pray to the LORD our God for us, and <i>whatever</i> the LORD our God says, tell us, and we will do <i>it</i>.’</p>	<p>you have erred: the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qeré</i>. <i>sentiments</i> ← <i>souls</i>. <i>whatever</i> ← <i>according to everything</i>.</p>



Jer 42:21	וְאָגַד לָכֶם הַיּוֹם וְלֹא שָׁמַעְתֶּם בְּקוֹל יְהוָה אֱלֹהֵיכֶם וְלִכְלֹל אֲשֶׁר-שָׁלַחְנִי אֵלֵיכֶם:	And I have told you today, but you did not <u>obey</u> the LORD your God, nor <u>anything</u> <i>with</i> which he sent me to you.	obey ← <i>hear the voice of</i> . <hr/> anything ← <i>everything</i> .
Jer 42:22	וְעַתָּה יָדַע תְּדַעוּ כִּי בַחֲרַב בְּרָעַב וּבַדָּבָר תָּמוּתוּ בַּמָּקוֹם אֲשֶׁר חָפַצְתֶּם לָבוֹא לָגוּר שָׁם: ס	So now, know with certainty that you will die by the sword <i>and</i> by a famine and by a plague in the place where you wish to go to take up residence.”	
Jer 43:1	וַיְהִי כְכַלּוֹת יְרֵמְיָהוּ לְדַבֵּר אֶל-כָּל-הָעָם אֶת-כָּל-דִּבְרֵי יְהוָה אֱלֹהֵיהֶם אֲשֶׁר שָׁלַחוּ יְהוָה אֱלֹהֵיהֶם אֵלֵיהֶם אֶת כָּל-הַדְּבָרִים הָאֵלֶּה: ס	And it came to pass, when Jeremiah, whom the LORD their God had sent to them, had finished speaking to all the people all the words of the LORD their God – all these words –	
Jer 43:2	וַיֹּאמֶר עֲזַרְיָה בֶן-הוֹשַׁעְיָה וַיּוֹחֲזוּ בְּנֵי-קָרְחַח וְכָל-הָאֲנָשִׁים הַזֵּדִים אֹמְרִים אֶל-יְרֵמְיָהוּ שִׁקֹּר אַתָּה מְדַבֵּר לֹא שְׁלַחָךְ יְהוָה אֱלֹהֵינוּ לֵאמֹר לֵא-תָבֹאוּ מִצְרַיִם לָגוּר שָׁם:	that Azariah the son of Hoshaiah and Johanan the son of Kareah, and all the impertinent men spoke <i>and</i> said to Jeremiah, “You are speaking <u>lies</u> . The LORD our God did not send you to say, ‘You shall not go <i>to</i> Egypt to take up residence there.’	lies ← <i>a lie, falsity</i> .
Jer 43:3	כִּי בָרוּךְ בֶּן-נְרִיָּה מְסִית אֶתְךָ בְּנוּ לְמַעַן תִּתְּ אֶתְנוּ בְּיַד-הַכַּשְׂדִּים לְהַמִּית אֶתְנוּ וְלִהְגְּלוֹת אֶתְנוּ בַבֶּל:	For Baruch the son of Neriah is inciting you against us, in order to deliver us into the <u>hands</u> of the Chaldeans, <i>for them</i> to kill us and to deport us <i>to</i> Babylon.”	hands ← <i>hand</i> .
Jer 43:4	וְלֹא-שָׁמַע יוֹחָנָן בֶּן-קָרְחַח וְכָל-שָׂרֵי הַחַיִּלִּים וְכָל-הָעָם בְּקוֹל יְהוָה לְשַׁבֵּת בְּאֶרֶץ יְהוּדָה:	And neither Johanan the son of Kareah nor <u>any</u> of the officers of the forces, nor <u>any</u> of the people <u>obeyed</u> the LORD, that <i>they</i> should remain in the land of Judah.	any (2x) ← <i>all</i> . <hr/> obeyed ← <i>heard the voice of</i> .
Jer 43:5	וַיִּקַּח יוֹחָנָן בֶּן-קָרְחַח וְכָל-שָׂרֵי הַחַיִּלִּים אֶת כָּל-שְׂאֲרֵי יְהוּדָה אֲשֶׁר-שָׁבוּ מִכָּל-הַגּוֹיִם אֲשֶׁר נִדְחוּ-שָׁם לָגוּר בְּאֶרֶץ יְהוּדָה:	And Johanan the son of Kareah and all the officers of the forces took all the remainder of Judah which had returned to live in the land of Judah from all the nations into which they had been driven	

Jer 43:6	<p>אֶת־הַגְּבָרִים וְאֶת־הַנְּשִׁים  וְאֶת־הַטָּף וְאֶת־בָּנוֹת הַמֶּלֶךְ  וְאֵת כָּל־הַנֶּפֶשׁ אֲשֶׁר הֵיחַ  נְבוּזַרְאֲדָן רַב־טַבָּחִים  אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם  בֶּן־שָׁפָן וְאֵת יִרְמְיָהוּ הַנָּבִיא  וְאֶת־בָּרוּךְ בֶּן־נְרִיָּהוּ:</p>	<p>– the men and the women and the children and the king's daughters and every person whom Nebuzaradan the chief guard had let remain with Gedaliah the son of Ahikam the son of Shaphan, and with Jeremiah the prophet, and with Baruch the son of Neriah –</p>	<p>person ← <i>soul</i>.</p>
Jer 43:7	<p>וַיָּבֹאוּ אֶרֶץ מִצְרַיִם כִּי לֹא  שָׁמְעוּ בְּקוֹל יְהוָה וַיָּבֹאוּ  עַד־תַּחְפַּנְחָס: ס</p>	<p>and they went <i>to</i> the land of Egypt, for they did not obey the LORD, and they came to Tahpanhes.</p>	
Jer 43:8	<p>וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ  בְּתַחְפַּנְחָס לֵאמֹר:</p>	<p>And the word of the LORD came to Jeremiah in Tahpanhes and said,</p>	
Jer 43:9	<p>קַח בְּיָדְךָ אֲבָנִים גְּדוֹלוֹת  וּטְמִנְתָּם בְּמַלְטָה בַּמַּלְבֵּן אֲשֶׁר  בַּפֶּתַח בַּיַּת־פַּרְעֹה בְּתַחְפַּנְחָס  לְעֵינֵי אַנְשֵׁי יְהוּדִים:</p>	<p>“Take <i>some</i> large stones in your hand and conceal them in the mortar in the <u>mastaba</u> which <i>is</i> at the entrance to Pharaoh's house in Tahpanhes, in the sight of <i>some</i> Jewish men,</p>	<p>mastaba: a flat topped pyramid (right frustrum) structure serving as a tomb. See [CB]. AV differs (<i>brickkiln</i>), as [AnLx].</p>
Jer 43:10	<p>וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר  יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל  הַנְּנִי שֵׁלַח וְלִקְחֹתִי  אֶת־נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל  עַבְדִּי וְשִׁמְתִי כִסְאוֹ מִמַּעַל  לְאֲבָנִים הָאֵלֶּה אֲשֶׁר טְמַנְתִּי  וְנָטָה אֶת־שִׁפְרוֹרֹו  **שִׁפְרִירוֹ עָלֵיהֶם:</p>	<p>and say to them, ‘<u>This is what</u> the LORD of hosts, the God of Israel, says: «I <u>am about to</u> send a <i>spiritual force</i>, and I will take Nebuchadrezzar king of Babylon, my servant, and I will put his throne above these stones, which I have hidden, and he will stretch his <u>royal canopy</u> out over them.</p>	<p>royal canopy: the <i>ketiv / qeré</i> issue is a <i>vav / yod</i> issue, and the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>.</p> <hr/> <p>this is what ← <i>thus</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p>
Jer 43:11	<p>*וּבָאָה **וְבָא וְהָכָה  אֶת־אֶרֶץ מִצְרַיִם אֲשֶׁר לַמּוֹת  לַמּוֹת וְאֲשֶׁר לַשְּׂבִי לַשְּׂבִי  וְאֲשֶׁר לַחֶרֶב לַחֶרֶב:</p>	<p>And {Q: he will come,} [K: it will come,] and he will attack the land of Egypt. <i>He who is destined for death will go to death, and he who is destined for captivity will go into captivity, and he who is destined for the sword will go to the sword.</i></p>	
Jer 43:12	<p>וְהִצַּתִּי אֵשׁ בְּבֵתֵי אֱלֹהֵי  מִצְרַיִם וְשָׂרְפָם וְשַׁבְּם וְעָטָה  אֶת־אֶרֶץ מִצְרַיִם  כְּאֲשֶׁר־יַעֲטֶה הָרֹעֶה אֶת־בְּגָדוֹ  וַיֵּצֵא מִשָּׁם בְּשָׁלוֹם:</p>	<p>And I will kindle a fire in the houses of the gods of Egypt, and he will burn them and take them captive, and he will clothe himself <i>with the spoils of</i> the land of Egypt, as a shepherd clothes himself <i>in</i> his garment, and he will depart from there in peace.</p>	

Jer 43:13	וְשָׁבַר אֶת־מִצְבוֹת בֵּית שְׁמֶשׁ אֲשֶׁר בְּאֶרֶץ מִצְרַיִם וְאֶת־בְּתֵי אֱלֹהֵי־מִצְרַיִם יִשְׂרֹף בְּאֵשׁ: ס	And he will break down the images in Beth-Shemesh, which is in the land of Egypt, and he will burn the houses of the gods of Egypt with fire.» ’”	images in ← images of.
Jer 44:1	הַדְּבָר אֲשֶׁר הָיָה אֶל־יְרֵמְיָהוּ אֶל כָּל־הַיְהוּדִים הַיֹּשְׁבִים בְּאֶרֶץ מִצְרַיִם הַיֹּשְׁבִים בְּמִגְדֹל וּבִתְחַפְנָחַס וּבְנֹף וּבְאֶרֶץ פַּתְרוֹס לֵאמֹר: ס	This is the word which came to Jeremiah concerning all the Jews who were living in the land of Egypt, who lived in Migdol and in Tahpanhes and in Noph and in the land of Pathros. And it said,	came ← became.
Jer 44:2	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם אֵת כָּל־הָרָעָה אֲשֶׁר הִבֵּאתִי עַל־יְרוּשָׁלַם וְעַל כָּל־עָרֵי יְהוּדָה וְהֵנִם חָרְבָה הַיּוֹם הַזֶּה וְאִין בָּהֶם יוֹשֵׁב:	“This is what the LORD of hosts, the God of Israel, says: ‘You see all the harm which I have brought on Jerusalem and on all the cities of Judah, and there they are, a desolation on this day, and there is no inhabitant in them,	this is what ← thus. there they are ← behold them.
Jer 44:3	מִפְּנֵי רָעַתְּם אֲשֶׁר עָשׂוּ לְהַכְעִסְנִי לְלַכֵּת לְקַטֵּר לְעַבְד לְאֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדְעוּם הֵמָּה אַתֶּם וְאַבְתִּיכֶם:	because of their evil which they have done, so as to provoke me to anger, by going to burn incense, and by serving other gods whom they had not known, neither they, nor you, nor your fathers.	by going ... by serving: gerundial use of the infinitives.
Jer 44:4	וְאִשְׁלַח אֵלֵיכֶם אֶת־כָּל־עַבְדֵי הַנְּבִיאִים הַשְּׂפִים וְשִׁלַּח לֵאמֹר אֵל־נָא תַעֲשׂוּ אֵת דְּבַר־הַתַּעֲבָה הַזֹּאת אֲשֶׁר שָׁנֵאתִי:	Yet I sent to them all my servants the prophets, rising early and sending them, to say, «Please do not do this abominable thing, which I hate.»	rising early and sending: infinitives absolute. abominable thing ← thing of abomination, a Hebraic genitive.
Jer 44:5	וְלֹא שָׁמְעוּ וְלֹא־הִטּוּ אֶת־אָזְנָם לָשׁוּב מִרָעַתְּם לְבַלְתִּי קַטֵּר לְאֱלֹהִים אֲחֵרִים:	But they did not listen, and they did not incline their ears, by turning away from their evil – by not burning incense to other gods.	ears ← ear. by turning away ... by not burning: gerundial use of the infinitives.
Jer 44:6	וַתִּתֵּן חֲמָתִי וְאַפִּי וַתִּבְעַר בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם וַתְּהִי־יְנֵה לְחָרְבָה לְשִׁמְמָה כַּיּוֹם הַזֶּה: ס	So my fury with my anger was poured out, and it burned in the cities of Judah and in the streets of Jerusalem, which became a ruin and a desolation, as on this day.	

Jer 44:7	<p>וְעַתָּה כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לְמַה אַתֶּם עוֹשִׂים רָעָה גְדוֹלָה אֶל־נַפְשֵׁיכֶם לְהַכְרִית לָכֶם אִישׁ־וְאִשָּׁה עוֹלָל וְיוֹנֵק מִתּוֹךְ יְהוּדָה לְבַלְתִּי הוֹתִיר לָכֶם שְׂאֲרִית:</p>	<p>So now, <i>this is what</i> the LORD God of hosts, the God of Israel, says: «Why are you committing a great evil <i>against yourselves</i>, by going and cutting off from Judah man and woman, child and infant, not leaving yourselves a remnant,</p>	<p><i>this is what</i> ← <i>thus</i>.  <i>against yourselves</i> ← <i>against your souls</i>.  by ... cutting off: gerundial use of the infinitive.  going and: here לָכֶם is dative of disadvantage through ill-advised action. English uses a different idiom.</p>
Jer 44:8	<p>לְהַכְעִסְנִי בַמַּעֲשֵׂי יְדֵיכֶם לְקַטֵּר לְאֱלֹהִים אֲחֵרִים בְּאֶרֶץ מִצְרַיִם אֲשֶׁר־אַתֶּם בָּאִים לָגוֹר שָׁם לְמַעַן הַכְרִית לָכֶם וּלְמַעַן הִיֹּתְכֶם לְקַלְלָה וּלְחַרְפָּה בְּכָל גּוֹיֵי הָאָרֶץ:</p>	<p>so as to provoke me to anger with the works of your hands, by burning incense to other gods in the land of Egypt, where you went to take up residence, cutting yourselves off, and so becoming an <i>object of cursing</i> and reproach among all the nations of the earth?</p>	<p>by burning incense: gerundial use of the infinitive.  yourselves: here לָכֶם is a direct object; see [Ges-HG] §117n.</p>
Jer 44:9	<p>הֲשָׁכַחְתֶּם אֶת־רָעוֹת אֲבוֹתֵיכֶם וְאֶת־רָעוֹת   מַלְכֵי יְהוּדָה וְאֶת רָעוֹת נַשְׂוֵי וְאֶת רָעוֹתְכֶם וְאֶת רָעַת נַשְׂיֶכֶם אֲשֶׁר עָשׂוּ בְּאֶרֶץ יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם:</p>	<p>Have you forgotten the evil <i>deeds</i> of your fathers, and the evil <i>deeds</i> of the kings of Judah, and the evil <i>deeds</i> of their wives, and your own evil <i>deeds</i>, and the evil <i>deeds</i> of your wives which they committed in the land of Judah and in the streets of Jerusalem?</p>	<p>their wives ← <i>his wives</i>, i.e. <i>the wives of each one</i>.  your wives: plural <i>your</i>.</p>
Jer 44:10	<p>לֹא דִבְּאוּ עַד הַיּוֹם הַזֶּה וְלֹא יֵרָאוּ וְלֹא־הִלְכוּ בְּתוֹרָתִי וּבְחֻקֹּתַי אֲשֶׁר־נָתַתִּי לִפְנֵיכֶם וּלְפָנַי אֲבוֹתֵיכֶם: ס</p>	<p>They have not been contrite up to this day, and they have not shown fear, and they have not walked in my law, nor in my statutes which I set before you and before your fathers.</p>	
Jer 44:11	<p>לָכֵן כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הֲנִי שָׁם פָּנִי בְּכֶם לְרָעָה וְלַהַכְרִית אֶת־כָּל־יְהוּדָה:</p>	<p>That <i>is why this is what</i> the LORD of hosts, the God of Israel, says: «I am about to take a firm stand against you, to your detriment, and to cut the whole of Judah off.</p>	<p><i>this is what</i> ← <i>thus</i>.  I am about to ← <i>behold me</i>.  take a firm stand ← <i>set my face</i>.</p>
Jer 44:12	<p>וּלְקַחְתִּי אֶת־שְׂאֲרֵי יְהוּדָה אֲשֶׁר־שָׁמוּ פְּנֵיהֶם לְבוֹא אֶרֶץ־מִצְרַיִם לָגוֹר שָׁם וְתָמוּ כָּל בְּאֶרֶץ מִצְרַיִם יָפְלוּ בַחֶרֶב בְּרֶעֱב יִתָּמוּ מִקָּטָן וְעַד־גְּדוֹל בַּחֶרֶב וּבְרֶעֱב יָמָתוּ וְהָיוּ לְאֵלָה לְשִׁמָּה וּלְקַלְלָה וּלְחַרְפָּה:</p>	<p>And I will take the residue of Judah who took a firm stand to go to the land of Egypt, to take up residence there. And all of <i>them</i> in the land of Egypt will come to an end. They will fall by the sword and by famine. They will come to an end, both small and great. They will die by the sword and by famine, and they will be an <i>object of cursing</i> and of <i>astonishment</i> and of vilification and of reproach.</p>	<p>took a firm stand ← <i>set their face</i>.  both small and great: see Jer 42:1.  astonishment: or <i>desolation</i>.  AV differs in word association, as does MT (<i>and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine</i>).</p>

Jer 44:13	<p>וּפְקַדְתִּי עַל הַיּוֹשְׁבִים בְּאֶרֶץ מִצְרַיִם כַּאֲשֶׁר פָּקַדְתִּי עַל-יְרוּשָׁלַם בַּחֶרֶב בְּרָעַב וּבַדָּבָר:</p>	<p>And I will visit those who dwell in the land of Egypt, as I visited Jerusalem, with the sword, with famine and with a plague.</p>	
Jer 44:14	<p>וְלֹא יִהְיֶה פְּלִיט וְשָׂרִיד לְשֹׂאֲרֵי יְהוּדָה הַבָּאִים לְגֹר-שָׁם בְּאֶרֶץ מִצְרַיִם וּלְשׁוּב   אֶרֶץ יְהוּדָה אֲשֶׁר-הִמָּה מְנוֹשְׂאִים אֶת-נַפְשָׁם לָשׁוּב לְשֵׁבֶת שָׁם כִּי לֹא-יָשׁוּבוּ כִּי אִם-פְּלִטִים: ס</p>	<p>And there will be no-one either escaped or surviving from the residue of Judah who go to take up residence there in the land of Egypt, and to return to the land of Judah which they have set their heart on to return to, and to dwell there, for they will not return, except for escapees.» » ’</p>	<p>from the residue ← to / for / of the residue.</p> <hr/> <p>they have set their heart on ← they lift their soul to.</p>
Jer 44:15	<p>וַיַּעֲנוּ אֶת-יִרְמְיָהוּ כָּל-הָאֲנָשִׁים הַיֹּדְעִים כִּי-מִקְטָרוֹת נָשִׂיָהֶם לְאֱלֹהִים אֲחֵרִים וְכָל-הַנָּשִׁים הָעֹמְדוֹת קָהֵל גָּדוֹל וְכָל-הָעָם הַיּוֹשְׁבִים בְּאֶרֶץ-מִצְרַיִם בַּפֶּתַח רוֹס לֵאמֹר:</p>	<p>Then all the men who knew that their wives burned incense to other gods, and all the women who stood in a large convocation, and all the people who inhabited the land of Egypt in Pathros, answered Jeremiah and said,</p>	
Jer 44:16	<p>הַדָּבָר אֲשֶׁר-דִּבַּרְתָּ אֵלֵינוּ בְּשֵׁם יְהוָה אֵינָנו שֹׁמְעִים אֵלֶיךָ:</p>	<p>“As for the words which you have spoken to us in the name of the LORD, we are not going to heed you.</p>	<p>words ← word, speech.</p>
Jer 44:17	<p>כִּי עָשָׂה נַעֲשֶׂה אֶת-כָּל-הַדָּבָר   אֲשֶׁר-יֵצֵא מִפִּינוּ לְקַטֹּר לְמַלְכַת הַשָּׁמַיִם וְהַסִּידָּה נִסְכִּים כַּאֲשֶׁר עָשִׂינוּ אֲנַחְנוּ וְאֲבֹתֵינוּ מִלְּכֵינוּ וְשָׂרֵינוּ בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם וְנִשְׂבַּע-לֶחֶם וְנִהְיֶה טוֹבִים וְרָעָה לֹא רָאִינוּ:</p>	<p>For we insist on doing everything that left our mouth, to burn incense to the queen of heaven, and to pour out libations to her, as we and our fathers, our kings and our officials did in the cities of Judah and on the streets of Jerusalem. And we had plenty of food, and we were prosperous, and we did not see trouble.</p>	<p>we insist on doing: infinitive absolute.</p> <hr/> <p>queen of heaven: i.e. עֲשֵׂתָרָה, <i>Astarte, Venus</i>. Compare Jer 7:18.</p> <hr/> <p>we had plenty of ← we were satiated (with).</p> <hr/> <p>food ← bread, standing for food in general. See 1 Sam 28:22-24.</p>
Jer 44:18	<p>וּמִן-אֲזַ חָדַלְנוּ לְקַטֹּר לְמַלְכַת הַשָּׁמַיִם וְהַסִּידָּה נִסְכִּים חָסְרָנוּ כָּל וּבַחֶרֶב וּבְרָעַב תָּמְנוּ:</p>	<p>But since we stopped burning incense to the queen of heaven, and pouring libations out to her, we have had a shortage of everything, and we have been perishing by the sword and by famine.</p>	<p>queen of heaven: see Jer 44:17.</p>

Jer 44:19	וְכִי־אֲנַחְנוּ מִקְטָרִים לְמַלְכַת הַשָּׁמַיִם וְלַהֲסֹדָהּ לָהּ נֹסְכִים הַמִּבְלַעֲדֵי אֲנָשֵׁינוּ עֲשִׂינוּ לָהּ כֹּנִיִם לְהַעֲצֹבָהּ וְהֲסֹדָהּ לָהּ נֹסְכִים: פ	And when we were burning incense to the queen of heaven and pouring libations out to her, was it without our men that we made for her <i>sacrificial</i> cakes to worship her, and that we poured out libations to her?"	we were burning incense ... our men: masculine <i>we</i> . Perhaps the <i>men</i> refers to <i>warriors, officials</i> or <i>priests</i> . Others see women speaking (despite discordant gender) and referring to their <i>husbands</i> . <hr/> queen of heaven: see Jer 44:17.
Jer 44:20	וַיֹּאמֶר יְרֵמְיָהוּ אֶל־כָּל־הָעָם עַל־הַגְּבָרִים וְעַל־הַנְּשִׁים וְעַל־כָּל־הָעָם הָעֹנִים אֹתוֹ דָּבַר לֵאמֹר:	Then Jeremiah spoke to all the people, against the men and against the women and against all the people who had given him <i>that answer</i> , and he said,	given him <i>that answer</i> ← answered him word.
Jer 44:21	הֲלוֹא אֶת־הַקְטֹר אֲשֶׁר קִטַּרְתֶּם בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם אַתֶּם וְאֲבוֹתֵיכֶם מַלְכֵיכֶם וּשְׂרֵיכֶם וְעַם הָאָרֶץ אַתֶּם זָכַר יְהוָה וַתַּעֲלֶה עַל־לְבָבוֹ:	“Has the LORD not remembered the burning of incense which you burned in the cities of Judah and in the streets of Jerusalem – you and your fathers, your kings and your officials, and the people of the land – and has it <i>not</i> come to his mind?	come to his mind ← <i>arisen in his heart</i> .
Jer 44:22	וְלֹא־יִוָּכַל יְהוָה עוֹד לְשֹׂאת מִפְּנֵי רָע מַעַלְלֵיכֶם מִפְּנֵי הַתּוֹעֵבֹת אֲשֶׁר עֲשִׂיתֶם וַתְּהִי אֶרְצְכֶם לְחֻרְבָּה וּלְשִׁמְמָה וּלְקַלְלָהּ מֵאִין יוֹשֵׁב כְּהַיּוֹם הַזֶּה:	And the LORD can no longer endure the evil of your deeds – the abominations which you have committed – so your land has become a ruin and a desolation and <i>an object of cursing</i> , without an inhabitant, as <i>it is</i> this day,	endure ← <i>bear from the face of</i> .
Jer 44:23	מִפְּנֵי אֲשֶׁר קִטַּרְתֶּם וְאֲשֶׁר חָטֵאתֶם לַיהוָה וְלֹא שָׁמַעְתֶּם בְּקוֹל יְהוָה וּבַתְּרַתּוֹ וּבְחֻקֹּתָיו וּבְעִדּוֹתָיו לֹא הֲלַכְתֶּם עַל־כֵּן קָרָאת אֶתְכֶם הָרַעַה הַזֹּאת כִּיֹּם הַזֶּה: ס	because you burned incense and because you sinned against the LORD, and you did not obey the LORD, and you did not walk in his law or in his statutes or in his testimonies, which <i>is</i> why this trouble has befallen you, as <i>it is</i> this day.”	obey ← <i>hear the voice</i> . <hr/> befallen: in an Aramaic form.
Jer 44:24	וַיֹּאמֶר יְרֵמְיָהוּ אֶל־כָּל־הָעָם וְאֶל כָּל־הַנְּשִׁים שְׁמָעוּ דְּבַר־יְהוָה כָּל־יְהוּדָה אֲשֶׁר בְּאֶרֶץ מִצְרָיִם: ס	Then Jeremiah said to all the people including all the women, “Hear the word of the LORD, all <i>you of Judah</i> who <i>are</i> in the land of Egypt.	including ← <i>and</i> . Wider use of the <i>vav</i> .

Jer 44:25	<p>כֹּה־אָמַר יְהוָה־צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר אַתֶּם וְנִשְׁיֵיכֶם וּתְדַבְּרֶנָּה בְּפִיכֶם וּבִידֵיכֶם מִלֵּאֲתָתְכֶם   לֵאמֹר עֲשֵׂה נַעֲשֵׂה אֶת־נְדָרֵינוּ אֲשֶׁר נָדַרְנוּ לְקַטֹּר לְמַלְכַת הַשָּׁמַיִם וּלְהַסֵּד לָהּ נִסְכִּים הַקִּים תְּקַיְמֶנָּה אֶת־נְדָרֵיכֶם וְעֲשֵׂה תַעֲשִׂינָה אֶת־נְדָרֵיכֶם: פ</p>	<p>This <i>is what</i> the LORD of hosts, the God of Israel, says: ‘You and your wives have spoken vociferously, and you have confirmed <i>it</i> for your part, saying, «We will <u>certainly</u> fulfil our vows which we have made, to burn incense to the <u>queen of heaven</u> and to pour out libations to her.» You will <u>certainly</u> carry out <u>your vows</u>, and <u>your vows</u> you will <u>certainly</u> perform.</p>	<p>this <i>is what</i> ← <i>thus</i>. vociferously ← <i>by your mouth</i>. for your part ← <i>by your hands</i>. Compare Isa 1:12. certainly ... certainly ... certainly: cases of infinitive absolute. queen of heaven: see Jer 7:18. your vows ... your vows: otiose, but see Gen 12:5.</p>
Jer 44:26	<p>לְכִן שִׁמְעוּ דְבַר־יְהוָה כָּל־יְהוּדָה הַיֹּשְׁבִים בְּאֶרֶץ מִצְרַיִם הַנִּי נִשְׁבַּעְתִּי בְּשֵׁמִי הַגָּדוֹל אָמַר יְהוָה אִם־יְהִי עוֹד שְׁמִי נִקְרָא   בְּפִי   כָּל־אִישׁ יְהוּדָה אָמַר חִי־אֲדֹנָי יְהוָה בְּכָל־אֶרֶץ מִצְרַיִם:</p>	<p>Therefore hear the word of the LORD, all <i>you of Judah</i> who are living in the land of Egypt. Behold, I have sworn by my great name, says the LORD, <i>that</i> my name will <u>certainly not</u> be called <i>on</i> in the mouth of <u>any</u> man of Judah, saying, «<i>As</i> my Lord the LORD lives», in all the land of Egypt.</p>	<p>behold ← <i>behold me</i>. will certainly not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. any ← <i>every</i>.</p>
Jer 44:27	<p>הַנִּי שֶׁקֵּד עֲלֵיהֶם לְרַעַה וְלֹא לְטוֹבָה וְתָמוּ כָל־אִישׁ יְהוּדָה אֲשֶׁר בְּאֶרֶץ־מִצְרַיִם בַּחֶרֶב וּבָרָעַב עַד־כְּלוּתָם:</p>	<p>I am about to watch over them to <i>their</i> detriment and not to <i>their</i> benefit, and every man of Judah who <i>is</i> in the land of Egypt will come to an end by the sword and by famine until they have been annihilated.</p>	<p>I am about to ← <i>behold me</i>.</p>
Jer 44:28	<p>וּפְלִיטֵי חָרָב יִשְׁבוּן מִן־אֶרֶץ מִצְרַיִם אֶרֶץ יְהוּדָה מִתִּי מִסְפָּר וַיִּדְעוּ כָּל־שְׂאֲרֵית יְהוּדָה הַבָּאִים לְאֶרֶץ־מִצְרַיִם לְגֹר שָׁם דְּבַר־מִי יָקוּם מִמֶּנִּי וּמֵהֶם:</p>	<p>But <i>some</i> who escape the sword will return from the land of Egypt to the land of Judah – a <u>few men</u> – and the whole residue of Judah who went to the land of Egypt to take up residence there will know whose word will be established, mine <u>or</u> theirs.</p>	<p>a few men ← <i>man of number</i>. or: disjunctive use of the <i>vav</i> in an affirmative context.</p>
Jer 44:29	<p>וְזֹאת־לָכֶם הָאוֹת נֹאֵם־יְהוָה כִּי־פִקֵּד אֲנִי עֲלֵיכֶם בְּמָקוֹם הַזֶּה לְמַעַן תִּדְעוּ כִּי לֹא יָקוּמוּ דְבָרַי עֲלֵיכֶם לְרַעַה: ס</p>	<p>And this <i>is</i> a sign to you, says the LORD, that I am going to visit you in this place, so that you will know that my words concerning you to your detriment will <u>certainly be established</u>.</p>	<p>certainly be established: infinitive absolute.</p>

Jer 44:30	<p>כֹּה ׀ אָמַר יְהוָה הַנְּגִי נָתַן אֶת־פְּרֹעָה חֶפְרָעַ מֶלֶךְ־מִצְרַיִם בְּיַד אֹיְבָיו וּבְיַד מִבְקָשֵׁי נַפְשׁוֹ כַּאֲשֶׁר נָתַתִּי אֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה בְּיַד נְבוּכַדְרֶאֶצַּר מֶלֶךְ־בָּבֶל אֹיְבוֹ וּמִבְקָשׁ נַפְשׁוֹ: ס</p>	<p>This <i>is what</i> the LORD says: «I am about to deliver Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of those who seek his <u>life</u>, as I delivered Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon – his enemy, and <i>one</i> who sought his <u>life</u>.» ’ ”</p>	<p>this <i>is what</i> ← <i>thus</i>. I am about to ← <i>behold me</i>. life (2x) ← <i>soul</i>.</p>
Jer 45:1	<p>הַדְּבָר אֲשֶׁר דִּבֶּר יִרְמְיָהוּ הַנְּבִיא אֶל־בְּרוּךְ בֶּן־נְרִיָּה בְּכַתְּבוֹ אֶת־הַדְּבָרִים הָאֵלֶּה עַל־סֵפֶר מִפִּי יִרְמְיָהוּ בִּשְׁנַת הַרְבַּעִית לִיהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה לֵאמֹר: ס</p>	<p>The <u>words</u> which Jeremiah the prophet spoke to Baruch the son of Neriah, when he wrote these words in a book at Jeremiah's <u>dictation</u> in the fourth year of Jehoiakim the son of Josiah, the king of Judah, and he said,</p>	<p>words ← <i>word, speech</i>. at Jeremiah's dictation ← <i>from Jeremiah's mouth</i>.</p>
Jer 45:2	<p>כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עָלֶיךָ בְּרוּךְ:</p>	<p>“This <i>is what</i> the LORD God of Israel says <u>to you</u>, Baruch:</p>	<p>this <i>is what</i> ← <i>thus</i>. to you: or <i>concerning you</i>.</p>
Jer 45:3	<p>אָמַרְתָּ אוֹי־נָא לִי כִי־יִסֹף יְהוָה יָגוֹן עַל־מְכַאֲבֵי יַגְעָתִי בְּאַנְחָתִי וּמְנוּחָה לֹא מָצָאתִי: ס</p>	<p>‘You have said, «Oh woe <i>is</i> me, for the LORD has added grief to my sorrow. I have <u>toiled</u> in my sighing, and I have not found rest.» ’</p>	<p>toiled: AV differs somewhat (<i>fainted</i>).</p>
Jer 45:4	<p>כֹּה ׀ תֹּאמַר אֵלָיו כֹּה אָמַר יְהוָה הִנֵּה אֲשֶׁר־בְּנִיתִי אֲנִי הָרִס וְאֵת אֲשֶׁר־נִטַּעְתִּי אֲנִי נֹתֵשׁ וְאֶת־כָּל־הָאָרֶץ הִיא:</p>	<p>This <i>is what</i> you will say to him: ‘This <i>is what</i> the LORD says: «Behold, what I have built, I will demolish, and what I have planted, I will pluck up, so <i>doing</i> to all that land.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Jer 45:5	<p>וְאַתָּה תִּבְקֹשׁ־לָךְ גְּדֻלוֹת אֶל־תִּבְקֹשׁ כִּי הַנְּגִי מִבֵּיא רָעָה עַל־כָּל־בָּשָׂר נְאֻם־יְהוָה וְנָתַתִּי לָךְ אֶת־נַפְשֶׁךָ לְשָׂלָל עַל כָּל־הַמְּקוֹמוֹת אֲשֶׁר תֵּלֵךְ־שָׁם: ס</p>	<p>Now will you <u>ask for</u> great <i>things</i> for yourself? Do not ask for <i>them</i>, for I am about to bring harm on all flesh, says the LORD, but I will give you your <u>life</u> as spoil in all the places you go <i>to</i>.» ’ ”</p>	<p>ask for (2x): or <i>seek</i>. I am about to ← <i>behold me</i>. life ← <i>soul</i>.</p>
Jer 46:1	<p>אֲשֶׁר הָיָה דְבַר־יְהוָה אֶל־יִרְמְיָהוּ הַנְּבִיא עַל־הַגּוֹיִם:</p>	<p>The word of the LORD which came to Jeremiah the prophet concerning the nations,</p>	<p>came ← <i>became</i>.</p>



Jer 46:2	<p>לְמִצְרַיִם עַל־חֵיל פֶּרַעַה נָכוּ  מֶלֶךְ מִצְרַיִם אֲשֶׁר־הָיָה  עַל־נְהַר־פָּרַת בְּכַרְכֶּמֶשׁ אֲשֶׁר  הָכָה נְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל  בְּשָׁנַת הַרְבִּיעִית לִיהוֹיָקִים  בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה:</p>	<p>about Egypt, concerning the forces of Pharaoh Necho king of Egypt, which were at the River Euphrates in Carchemish, which Nebuchadrezzar king of Babylon attacked in the fourth year of Jehoiakim the son of Josiah, the king of Judah.</p>	
Jer 46:3	<p>עֲרֹכוּ מִגֶּן וְצַנָּה וּגְשׁוּ  לְמַלְחָמָה:</p>	<p>“Take up the <u>buckler</u> and the <u>shield</u>,  And <u>give</u> battle.</p>	<p>take up ← <i>arrange</i>.</p> <hr/> <p>buckler ... shield: a buckler is a small round shield; the other shield is large and oblong, or rectangular and door-like.</p> <hr/> <p>give ← <i>approach</i>.</p>
Jer 46:4	<p>אֲסֹרוּ הַסּוּסִים וְעַלֹּה הַפָּרָשִׁים  וְהִתְיַצְבוּ בְּכוֹבָעִים מֵרֶקֶוּ  הֲרַמְחִים לְבָשׁוּ הַסְרִיגָּת:</p>	<p>Harness the horses,  And mount <i>them</i>, you horsemen,  And take your stand in helmets.  Polish the spears;  Put the coat of mail on.</p>	
Jer 46:5	<p>מִדְּוַע רָאִיתִי הֵמָּה חֲתִים  נֹסְגִים אַחֲוֹרִי וְגִבּוֹרֵיהֶם יִפְתּוּ  וּמְנוּס נָסוּ וְלֹא הִפְנּוּ מָגוּר  מִסָּבִיב נְאֻם־יְהוָה:</p>	<p>Why have I seen them in a state of fear,  In retreat,  <i>With</i> their warriors routed,  And <u>fleeing</u> <u>hastily</u>,  Not turning round,  <i>With</i> fear <i>all</i> around?  Says the LORD.</p>	<p>fleeing hastily ← <i>fleeing a flight</i>.</p>
Jer 46:6	<p>אַל־יָנוּס הַקָּל וְאַל־יִמְלֹט  הַגִּבּוֹר צְפוּנָה עַל־יַד  נְהַר־פָּרַת כְּשָׁלוֹ וְנַפְלוּ:</p>	<p>Don't let the light <i>foot</i> soldiers flee,  And don't let the warrior <u>take flight</u>;  They will falter and fall in the north  By the side of the River Euphrates.</p>	<p>take flight ← <i>escape</i>.</p>
Jer 46:7	<p>מִי־זֶה בִּיאֵר יַעֲלֶה בְּנְהַרֹת  יִתְגַּעְשׂוּ מִיָּמִינוּ:</p>	<p>Who <i>is</i> this <i>who</i> is arising like the Nile,  Whose water rages as <i>with fast-flowing rivers</i>?</p>	<p>Nile: a word for <i>river</i>, typically used of <i>the Nile</i>.</p> <hr/> <p>rivers: the word is especially used of the Tigris and the Euphrates, and it implies a good current of water.</p>
Jer 46:8	<p>מִצְרַיִם בִּיאֵר יַעֲלֶה וְכִנְהָרוֹת  יִתְגַּעְשׂוּ מִיָּם וַיֹּאמֶר אֲעֹלָה  אַכְסֶה־אֶרֶץ אַבְיָדָה עִיר  וַיֹּשְׁבֵי בָּהּ:</p>	<p>Egypt is rising like the Nile,  <i>Whose</i> water rages as <i>with fast-flowing rivers</i>,  And it has said,  ‘I will rise up and cover the land.  I will destroy the city  And the inhabitants in it.’</p>	<p>Nile: see Jer 46:7.</p>

Jer 46:9	עָלוּ הַסּוּסִים וְהִתְהַלְלוּ הַרְכָּב וַיֵּצְאוּ הַגְּבוּרִים כּוֹשׁ וּפּוֹט תַּפְשִׁי מִגֵּן וְלוֹדִים תַּפְשִׁי דַּרְכֵי קָשֶׁת:	Rise up, you horses, And move madly, you chariots, And let the warriors set out – Ethiopians and Libyans <i>Who</i> wield the shield, And the Lydians <i>Who</i> wield <i>and</i> draw the bow.	chariots: collective usage, <i>chariot fleet</i> .
Jer 46:10	וְהַיּוֹם הַהוּא לְאֹדֵי יְהוָה צְבָאוֹת יוֹם נִקְמָה לְהִנָּקֵם מִצָּרָיו וְאָכְלָה חֶרֶב וּשְׁבַעַה וְרוֹתָה מִדָּמָם כִּי זָבַח לְאֹדֵי יְהוָה צְבָאוֹת בְּאֶרֶץ צָפוֹן אֶל־נְהַר־פְּרָת:	For that day <i>is</i> for the Lord – The LORD of hosts – A day of vengeance, <i>For him</i> to be avenged on his adversaries. And the sword will consume and be satiated And be bathed in their blood, For the Lord – the LORD of hosts – <i>will have</i> a sacrifice In the northern land at the River Euphrates.	
Jer 46:11	עָלִי גִלְעָד וּקְחִי צָרִי בְּתוֹלַת בְּת־מִצְרַיִם לְשׂוֹא *הַרְבִּיתִי **הַרְבִּית רַפְּאוֹת תִּעֲלֶה אֵין לָךְ:	O virgin daughter of Egypt, Go up <i>to</i> Gilead And fetch balsam resin. <i>You have increased your</i> <i>medications in vain,</i> <i>And you shall not make a</i> <i>recovery.</i>	you have increased: the <i>ktiv</i> is an Aramaic form. <hr/> <hr/> Gilead: see Gen 31:21.
Jer 46:12	שָׁמְעוּ גוֹיִם קְלוֹנָךְ וְצוֹחֲתֶךָ מִלְּאָה הָאָרֶץ כִּי־גָבַר בְּגָבוֹר כְּשָׁלוּ יַחְדָּיו נָפְלוּ שְׁנֵיהֶם: פ	The nations have heard of your shame, And your outcry has filled the earth, For warrior has stumbled against warrior, And the two of them have fallen together.”	
Jer 46:13	הַדָּבָר אֲשֶׁר דִּבֶּר יְהוָה אֶל־יְרֵמְיָהוּ הַנְּבִיא לְבוֹא נְבוּכַדְרֶאֱצַר מֶלֶךְ בָּבֶל לְהַכּוֹת אֶת־אֶרֶץ מִצְרַיִם:	The word which the LORD spoke to Jeremiah the prophet, on <i>the</i> <i>occasion</i> of Nebuchadrezzar king of Babylon coming to attack the land of Egypt.	
Jer 46:14	הַגִּידוּ בְּמִצְרַיִם וְהִשְׁמִיעוּ בְּמִגְדוֹל וְהִשְׁמִיעוּ בְּנֹף וּבְתַחְפְּנָחַס אָמְרוּ הַתִּיַצֵּב וְהִכְנוּ לָךְ כִּי־אָכְלָה חֶרֶב סְבִיבֶיךָ:	“Announce <i>it</i> in Egypt, And proclaim <i>it</i> in Migdol, And proclaim <i>it</i> in Noph and in Tahpanhes. Say, ‘Take your stand and prepare yourself, For the sword will consume around you.’	
Jer 46:15	מִדּוּעַ נִסְחַף אַבְיִרֶיךָ לֹא עָמְדוּ כִּי יְהוָה הִדְפָּו:	Why have your mighty <i>men</i> been swept away? They did not stand <i>firm</i> , For the LORD repulsed them.	The verse contains discordant associations, regularized in our English ( <i>men ... swept away ...</i> <i>stand firm ... them</i> ) – acceptable in Hebrew.

Jer 46:16	הֲרַבָּה כּוֹשֵׁל גַם־נִפְּל אִישׁ אֶל־רֵעֵהוּ וַיֹּאמְרוּ קוּמָה   וּנְשָׁבָה אֶל־עַמֵּנוּ וְאֶל־אֶרֶץ מּוֹלְדֹתֵנוּ מִפְּנֵי חֶרֶב הַיּוֹנָה:	He made many stumble; Indeed, one fell on another, So that they said, 'Get up and let us return to our people, And to our native land, Because of the ravaging sword.'	
Jer 46:17	קִרְאוּ שֵׁם פַּרְעֹה מֶלֶךְ־מִצְרַיִם שְׂאוֹן הַעֲבִיר הַמוֹעֵד:	They called out there, 'Pharaoh king of Egypt <i>is in</i> a tumult; He has let the set time pass by.'	
Jer 46:18	חַי־אֲנִי נְאֻם־הַמֶּלֶךְ יְהוָה צָבָאוֹת שְׁמוֹ כִּי כְּתָבוֹר בְּהָרִים וּכְכַרְמֶל בַּיָּם יָבוֹא:	As I live, says the king – The LORD of hosts <i>is</i> his name – As Tabor <i>is</i> among the mountains, And Carmel <i>is</i> by the sea, He will come.	
Jer 46:19	כְּלִי גֹזֵלָה עָשִׂי לְךָ יוֹשֶׁבֶת בְּתִמְצָרִים כִּי־נָף לְשֹׁמֵה תְּהִיָּה וְנִצָּתָה מֵאֵין יוֹשֵׁב: ס	Make yourself articles for <i>your</i> deportation, O resident daughter of Egypt, For Noph will become a desolation, And it will be burned without <i>leaving</i> an inhabitant.	
Jer 46:20	עֲגֹלָה יַפְה־פִּיָּה מִצְרַיִם קֶרֶן מִצְפּוֹן בָּא בָּא:	Egypt <i>is</i> a very beautiful calf, But <u>destruction</u> will come from the north – It will come.	destruction: [BDB]= <i>gadfly</i> .
Jer 46:21	גַּם־שֹׁכְרֵיהָ בְּקִרְבָּהּ כְּעֹגְלֵי מִרְבֵּק כִּי־גַם־הֵמָּה הִפְּנוּ גִסּוֹ יַחֲדָיו לֹא עָמְדוּ כִּי יוֹם אִיֶּדֶם בָּא עֲלֵיהֶם עַת פִּקְדָתָם:	Her hired <i>soldiers</i> in her precincts <i>Are</i> also like fatted calves, For they too have turned back <i>And</i> fled together <i>and</i> did not stand, For the day of their downfall has come over them – The time of their visitation.	
Jer 46:22	קוֹלָהּ כְּנַחֲשׁ יִלְךָ כִּי־בַחֲלִיל יִלְכוּ וּבְקִרְדָּמוֹת בָּאוּ לָהּ כְּחֹטְבֵי עֵצִים:	Her voice will <u>give utterance</u> like a serpent, For they will <u>advance</u> with an army, And they will come against her with axes, Like hewers of wood.	<u>give utterance</u> ← <i>proceed</i> . <hr/> <u>advance</u> ← <i>proceed</i> .

Jer 46:23	כָּרְתוּ יַעֲרָה נְאֻם־יְהוָה כִּי לֹא יִחָקֵר כִּי רַבּוֹ מְאַרְבֵּה וְאֵין לָהֶם מִסְפָּר:	They will cut her forest down, Says the LORD, Although it <i>cannot</i> be searched out, For they are more numerous than locusts – Countless they <i>are</i> .	
Jer 46:24	הַבִּישָׁה בַת־מִצְרַיִם נִתְּנָה בְיַד עַם־צָפוֹן:	The daughter of Egypt will be ashamed; She will be delivered into the hand of the people of the north.”	
Jer 46:25	אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הַנְּגִי פֹקֵד אֶל־אֲמוֹן מִזָּא וְעַל־פְּרַעֲה וְעַל־מִצְרַיִם וְעַל־אֱלֹהֵיהָ וְעַל־מַלְכֶיהָ וְעַל־פְּרַעֲה וְעַל הַבְּטָחִים בּוֹ:	The LORD of hosts, the God of Israel, says, “I <u>am about to</u> visit Amon of No, and Pharaoh, and Egypt, and its gods, and its kings – both Pharaoh and those who put their trust in him.	I am about to ← <i>behold me</i> . <hr/> Amon: AV differs ( <i>multitude</i> ). [AnLx], [CB] (as an option) = <i>name of an Egyptian idol</i> .
Jer 46:26	וְנִתְּתִים בְּיַד מְבַקְשֵׁי נַפְשָׁם וּבְיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וּבְיַד־עֲבָדָיו וְאַחֲרֵי־כֵן תִּשְׁכֵּן כִּי־מִי־קִדְּם נְאֻם־יְהוָה: ס	And I will deliver them into the hand of those who seek their <u>lives</u> , both into the hand of Nebuchadrezzar king of Babylon and into the hand of his servants. And after that it will be inhabited as in former days, says the LORD.	lives ← <i>soul</i> . One life per person.
Jer 46:27	וְאַתָּה אַל־תִּירָא עַבְדֵי יַעֲקֹב וְאַל־תַּחַת יִשְׂרָאֵל כִּי הַנְּגִי מוֹשַׁעַד מְרַחֵק וְאַת־זֹרְעֵךָ מֵאַרְץ שְׁבִים וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֲנָן וְאֵין מַחְרִיד: ס	But don't you fear, Jacob my servant, And do not be afraid, Israel, For I <u>am about to</u> save you from a distance, And your seed from the land of their captivity, And Jacob will return, And he will be quiet and undisturbed, With no-one causing fear.	Jer 30:10. <hr/> I am about to ← <i>behold me</i> .
Jer 46:28	אַתָּה אַל־תִּירָא עַבְדֵי יַעֲקֹב נְאֻם־יְהוָה כִּי אֶתְּךָ אָנֹכִי כִּי אֶעֱשֶׂה כָּלָה בְּכָל־הַגּוֹיִם   אֲשֶׁר הִדְחַתִּיךָ שָׁמָּה וְאַתְּךָ לֹא־אֶעֱשֶׂה כָּלָה וְיִסְרַתִּיךָ לְמִשְׁפָּט וְנִקָּה לֹא אֲנִקְךָ: ס	Don't you fear, my servant Jacob, Says the LORD, For I <i>am</i> with you, For I will make an end of all the nations <u>To which</u> I have driven you, But I will not make an end of you, But I will discipline you <u>judicially</u> And I will <u>certainly not</u> <u>acquit you</u> .”	Jer 30:11. <hr/> to which ← <i>to where</i> . <hr/> judicially ← <i>to / for judgment</i> . <hr/> certainly not acquit you: infinitive absolute. AV differs somewhat ( <i>not leave thee wholly</i> <i>unpunished</i> ).

Jer 47:1	אֲשֶׁר הָיָה דְבַר־יְהוָה אֶל־יִרְמְיָהוּ הַנָּבִיא אֶל־פְּלִשְׁתִּים בְּטָרַם יָבֵא פָּרַעַה אֶת־עֲזָה: ס	The word of the LORD which came to Jeremiah the prophet concerning the Philistines, before Pharaoh attacked Gaza.	came ← <i>became</i> .
Jer 47:2	כֹּה   אָמַר יְהוָה הַגֹּהֲמִים עֲלִים מִצָּפוֹן וְהָיוּ לְנַחַל שׁוֹטֵף וַיִּשְׁטְפוּ אֶרֶץ וּמְלוֹאָהּ עֵיר וַיֵּשְׁבִי בָּהּ וַיַּעֲקוּ הָאָדָם וְהַיְלָל כָּל יוֹשֵׁב הָאָרֶץ:	“ <i>This is what</i> the LORD says: ‘Behold water rising up from the north, Which will become an overflowing torrent, And which will inundate the land and its fulness, <i>And</i> the city and those inhabiting it. And the men will shout out, And every inhabitant of the land will howl.	this <i>is what</i> ← <i>thus</i> .
Jer 47:3	מִקּוֹל שַׁעֲטַת פָּרָסוֹת אַבְיָרָיו מִרְעַשׁ לְרִכְבּוֹ הִמּוֹן גְּלָגְלָיו לֹא־הִפְנּוּ אַבּוֹת אֶל־בָּנִים מִרְפִּיּוֹן יָדַיִם:	At the sound of the stamping of the hoofs of his <u>strong horses</u> , At the rattling of his chariot <u>fleet</u> – The clatter of its wheels – The fathers will not turn <i>their attention</i> to their sons, From <i>their</i> lack of strength,	strong <i>horses</i> ← <i>strong (ones)</i> , bulls in Jer 50:11, Ps 22:12.  <i>their</i> lack of strength ← <i>the weakness of hands</i> .
Jer 47:4	עַל־הַיּוֹם הַבֹּא לְשָׂדוֹד אֶת־כָּל־פְּלִשְׁתִּים לְהַכְרִית לְצַל וּלְצִידוֹן כָּל שְׂרִיד עֹזֵר כִּי־שָׂדַד יְהוָה אֶת־פְּלִשְׁתִּים שְׂאֲרִית אֵי כַפְתּוֹר:	Because of the day which is coming, To plunder all the Philistines, To cut off every remnant <i>Who</i> assists Tyre and Sidon, For the LORD will plunder the Philistines, <i>And</i> the remnant of the island of Caphtor.	Sidon: see Gen 10:15.  Caphtor: perhaps <i>Crete</i> ; see [CB], [ST].
Jer 47:5	בָּאָה קָרְחָה אֶל־עֲזָה נִדְמָתָה אֲשָׁקְלוֹן שְׂאֲרִית עֲמָקִים עַד־מָתִי תַתְּגוֹדְדִי: ס	Baldness has come on Gaza; Ashkelon is reduced to silence, <i>As is</i> the rest of their valley. How long will you make incisions on yourself?	baldness: the sign of mourning [CB].
Jer 47:6	הוּי חָרַב לִיהוָה עַד־אַנָּה לֹא תִשְׁקָטִי הָאָסָפִי אֶל־תִּעְרָךְ הַרְגָעִי וְדַמִּי:	Alas! O sword of the LORD, How long will you not be at rest? Be put back in your sheath; Rest and be quiet.	
Jer 47:7	אֵיךְ תִּשְׁקָטִי וַיְהוֶה צָוָה־לָּהּ אֶל־אֲשָׁקְלוֹן וְאֶל־חֹוֹף הַיָּם שֵׁם יַעֲדָה: ס	How <i>can</i> you be at rest? Because the LORD has commanded it in Ashkelon And at the sea coast – He has appointed it there.’ ”	

Jer 48:1	<p>לְמוֹאָב כֹּה־אָמַר יְהוָה  צָבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הוּא  אֶל־נָבוֹ כִּי שָׁדְדָה הַבְּיֹשָׁה  נִלְכְּדָה קִרְיַת־יִשָׁה  הַמְשָׁגַב וַחֲתָהּ:</p>	<p>To Moab, <u>this is what</u> the LORD of hosts, the God of Israel, says:  “Woe to Nebo,  For it has been devastated.  Kiriathaim has been put to shame,  And it has been captured.  <u>Misgab</u> has been put to shame,  And it is in disarray.</p>	<p>this is what ← thus.</p> <hr/> <p>Misgab ← the Misgab.</p>
Jer 48:2	<p>אֵין עוֹד תְּהַלֵּת מוֹאָב  בְּחִשְׁבֹּן חֲשָׁבוּ עָלֶיהָ רָעָה  לָכֵן וַנִּכְרִיתָנָה מִגּוֹי גַם־מִדְּמִן  תִּדְמִי אַחֲרָיֶךָ תִּלְדָּךְ חָרָב:</p>	<p><i>There is</i> no more praising of Moab.  In Heshbon they have <u>plotted</u> harm against it, <i>saying</i>,  ‘Come, let us cut it off from <i>being</i> a nation.’  City of Madmen, you will also be reduced to silence;  The sword will come after you.</p>	<p>Heshbon ... plotted: a play on words in Hebrew.</p>
Jer 48:3	<p>קוֹל צַעֲקָה מִחֹרֹנַיִם שָׁד  וְשֹׁבֵר גְּדוֹל:</p>	<p><i>There is</i> a sound of shouting from Horonaim,  Of violence and large <i>scale</i> wreckage.</p>	
Jer 48:4	<p>נִשְׁבְּרָה מוֹאָב הַשְּׁמִיעוּ זַעֲקָה  *צַעֲרִיָּה *צַעֲרִיָּה:</p>	<p>Moab has collapsed;  Her <u>young ones</u> have uttered a shout.</p>	<p>young ones: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>. A <i>vav / yod</i> issue.</p>
Jer 48:5	<p>כִּי מֵעֵלָה *הַלְחוֹת *הַלוֹחִית  בְּבִכּי יַעֲלֶה־בְּכִי כִּי בְּמוֹרֵד  חֹרֹנַיִם צָרִי צַעֲקַת־שֹׁבֵר  שָׁמְעוּ:</p>	<p>For <i>in</i> the ascent of {Q: <u>Luhith</u>} [K: <u>Luhoth</u>],  Weeping upon weeping will arise.  For at the descent of Horonaim,  The <u>distressing shout</u> of destruction <u>was heard</u>.</p>	<p>Luhith (<i>qeré</i>) ... Luhoth (<i>ketiv</i>) ← the Luhith (<i>qeré</i>) ... the Luhoth (<i>ketiv</i>).</p> <hr/> <p>distressing shout ← <i>distresses of a shout</i>. AV differs (<i>cry of destruction</i>).</p> <hr/> <p>was heard ← <i>they have heard</i>. Avoidance of the passive.</p>
Jer 48:6	<p>נָסוּ מִלְטוֹ נַפְשֵׁכֶם וְתִהְיֶינָה  כְּעֵרוֹעֵר בַּמִּדְבָּר:</p>	<p>Take flight,  Save your life,  And be like a <u>leafless tree</u> in the desert.</p>	<p>life ← <i>soul</i>.</p> <hr/> <p>leafless tree: AV differs somewhat (<i>heath</i>). A play on words with <i>Aroer</i> (Jer 48:19).</p>
Jer 48:7	<p>כִּי יַעַן בְּטַחְךָ בְּמַעֲשֵׂיךָ  וּבְאַזְרוֹתֶיךָ גַם־אֶת תִּלְכֵּדֶי  וַיֵּצֵא *כְּמוֹשׁ בְּגוֹלָהּ  כִּהְגִּיו וְשָׂרָיו *יַחַד *יַחַד:</p>	<p>For since your trust <i>is</i> in your works and your treasures,  You too will be captured,  And {Q: Chemosh} [K: Chemish] will go into exile  – Its priests and its officials <u>together</u>.</p>	<p>together: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p>

Jer 48:8	וַיָּבֹא שׂוֹד אֶל-כָּל-עִיר וְעִיר לֹא תִמָּלֵט וְאֶבֶד הָעֵמֶק וְנִשְׁמַד הַמִּישֹׁר אֲשֶׁר אָמַר יְהוָה:	The plunderer will go to every city, And no city will escape, And the valley will be lost, And the plain will be laid waste, <i>According to what the LORD says.</i>	
Jer 48:9	תִּנּוּ-צִיץ לְמוֹאָב כִּי נָצָא תַצֵּא וְעָרֶיהָ לְשִׁמָּה תִהְיֶינָה מֵאֵין יּוֹשֵׁב בָּהֶן:	Give Moab plumage, For it <u>urgently needs to take flight</u> , And its cities will be a desolation, Without <i>any</i> inhabitant <i>left</i> in them.	urgently needs to take flight ← <i>will go out</i> , with an infinitive absolute of a similar (but not cognate?) verb for <i>to take flight</i> .
Jer 48:10	אָרוּר עֹשֶׂה מְלֹאכֶת יְהוָה רַמִּיָּה וְאָרוּר מִנֵּעַ חֶרְבּוֹ מִדָּם:	Cursed <i>is</i> he <i>who</i> does the LORD's work <u>remissly</u> , And cursed <i>is</i> he <i>who</i> withholds his sword from blood.	remissly ← <i>remissness; deceit</i> , so perhaps <i>deceitfully</i> . Adverbial use of the noun.
Jer 48:11	שִׂאֲנָן מוֹאָב מִנְעוּרָיו וְשִׁקֵּט הוּא אֶל-שִׁמְרָיו וְלֹא-הוֹרֵק מִכְּלֵי אֶל-כְּלֵי וּבְגוּלָה לֹא הָלַךְ עַל-כֵּן עָמַד טַעֲמוֹ בּוֹ וְרִיחוֹ לֹא נָמַר: ס	Moab <i>has been</i> at ease since its youth, And it has been resting on its lees And has not been emptied from jar to jar And has not gone into exile, Which <i>is</i> why its <i>original</i> taste <u>remains</u> , And its smell is unchanged.	remains ← <i>stands</i> .
Jer 48:12	לִכֵּן הִנֵּה-יָמִים בָּאִים נְאֻם-יְהוָה וְשִׁלַּחְתִּילֹו צַעִים וְצִעָהוּ וּכְלִיו יִרְקוּ וְנִבְלִיָּהֶם יִנְפְצוּ:	Therefore behold, the days are coming, Says the LORD, When I will send <u>tilters</u> <i>who</i> will <u>tilt</u> it And empty its jars And burst their wineskins.	tilters ... tilt: keeping up the symbol of a wine jar [CB], while maintaining the interpretation, since the words can mean <i>wanderers ... make wander</i> .
Jer 48:13	וּבֶשׂ מוֹאָב מִכְּמוֹשׁ כַּאֲשֶׁר-בָּשׂוּ בֵּית יִשְׂרָאֵל מִבֵּית אֵל מִבְּטָחָם:	And Moab will be ashamed of Chemosh, As the house of Israel was ashamed of Beth-El, Their <i>object of confidence</i> .	
Jer 48:14	אֵיךְ תֹּאמְרוּ גִבּוֹרִים אֲנַחְנוּ וְאֲנִשֵּׁי-חַיִּל לְמִלְחָמָה:	How <i>can</i> you say, 'We <i>are</i> valiant men And warriors <i>ready</i> for war'?	
Jer 48:15	שׂוֹד מוֹאָב וְעָרֶיהָ עָלָה וּמִבְּחַר בְּחֹרָיו יִרְדּוּ לְטַבַּח נְאֻם-הַמֶּלֶךְ יְהוָה צְבָאוֹת שִׁמּוֹ:	Moab <u>has been plundered</u> , And <u>its cities have gone up in flames</u> , And the elite of its youths have gone down to <i>face</i> slaughter, Says the king – The LORD of hosts <i>is</i> his name.	has been plundered: the chapter contains many <i>prophetic perfects</i> (future in sense). We retain the Hebrew tense. <hr/> its cities have gone up <i>in flames</i> : discordant, but admissible and accepted by [CB]. AV differs (and [Moab has] gone up out of her cities).

Jer 48:16	קָרוֹב אִיד־מוֹאָב לָבוֹא וְרַעְתּוֹ מִהֲרָה מְאֹד:	The downfall of Moab <i>is</i> close to coming, And its demise is hastening <u>fast</u> .	fast ← <i>much</i> .
Jer 48:17	גָּדוּ לוֹ כָּל־סְבִיבָיו וְכָל יִדְעֵי שְׁמוֹ אָמְרוּ אֵיכָה נִשְׁבַּר מִטֵּה־עֵז מִקַּל תַּפְאָרָה:	Bewail it, All who <i>are</i> around it, And all who know its name. Say, ‘How the <u>strong sceptre</u> has been broken – The <u>magnificent staff</u> .’	strong sceptre ... magnificent staff ← <i>sceptre of strength ... staff of magnificence</i> , Hebraic genitives.
Jer 48:18	רְדֵי מִכְבוֹד *יִשְׁבִי *וְשָׁבִי בְצַמָּא יִשְׁבַת בִּתְּדִיבֹן כִּי־שָׁדַד מוֹאָב עָלָה בָךְ שַׁחַת מִבְּצָרֶיךָ:	Come down from glory, {Q: And dwell in thirst} [K: <i>you who dwell in thirst</i> ], You daughter <i>who dwells in</i> Dibon, For the despoiler of Moab has come up against you <i>And</i> will sack your fortresses.	The <i>ktiv / qeré</i> issue is a <i>yod / vav</i> issue. On the <i>ktiv</i> construct state before a preposition, see [Ges-HG] §130a.  dwells: or, if the reader prefers, <i> dwell</i> (second person).
Jer 48:19	אֶל־דַּרְךְ עֲמָדִי וְצַפִּי יוֹשְׁבַת עֲרוֹעֵר שְׂאֵל־נָס וְנִמְלָטָה אֲמַרִי מִה־נִּהְיִיתָה:	Stand on the road and keep watch, <i>You</i> inhabitant of <u>Aroer</u> . Ask a fugitive and <i>one who</i> <i>has</i> escaped, <i>And</i> say, ‘What has happened?’	Aroer: see Jer 48:6.
Jer 48:20	הִבִּישׁ מוֹאָב כִּי־חָתָה *הִלִּילִי **הִלִּילוּ   *וּזְעִקוּ *וּזְעִקוּ הַגִּידוּ בְּאַרְנוֹן כִּי שָׁדַד מוֹאָב:	Moab has been put to shame, For it is in disarray; <u>Wail</u> and <u>cry out</u> <i>And</i> report in Arnon That Moab has been despoiled.	wail ... cry out: the <i>ktiv</i> is feminine singular; the <i>qeré</i> masculine plural.
Jer 48:21	וּמִשְׁפַּט בָּא אֶל־אַרְץ הַמִּישֹׁר אֶל־חֶלְזֹן וְאֶל־יְהֻצָּה וְעַל־*מוֹפַעַת **מִיַּפְעַת:	And judgment has come on the level country, On Holon, and on <u>Jahzah</u> , And on {Q: <u>Mephaath</u> } [K: <u>Mophaath</u> ],	Mephaath ( <i>qeré</i> ) ... Mophaath ( <i>ktiv</i> ): a <i>vav / yod</i> issue.  Jahzah: see Josh 13:8.
Jer 48:22	וְעַל־דִּיבֹן וְעַל־נְבוֹ וְעַל־בֵּית דְּבַלְתַּיִם:	And on Dibon, and on Nebo, And on Beth-Diblathaim,	
Jer 48:23	וְעַל קִרְיַתַּיִם וְעַל־בֵּית גַּמּוּל וְעַל־בֵּית מְעוֹן:	And on Kiriathaim, and on Beth-Gamul, And on Beth-Meon,	
Jer 48:24	וְעַל־קִרְיֹת וְעַל־בְּצָרָה וְעַל כָּל־עָרֵי אֶרֶץ מוֹאָב הַרְחֻקוֹת וְהַקְּרִבּוֹת:	And on Kerioth, and on Bozrah, And on all the cities of the land of Moab – Those far off And those nearby.	
Jer 48:25	נִגְדַעְתָּה קַרְן מוֹאָב וּזְרָעוֹ נִשְׁבְּרָה נַאֲם יְהוָה:	The <u>horn</u> of Moab has been cut off, And its arm has been broken, Says the LORD.	horn: standing for <i>power</i> , <i>prestige</i> .



Jer 48:26	הַשְּׂכִירָהוּ כִּי עַל־יְהוָה הִגְדִּיל וְסָפַק מִזֹּאֵב בְּקִיאֹוֹ וְהָיָה לְשֹׁחַק גַּם־הוּא:	Make it drunk, For it has exalted <i>itself</i> against the LORD. But Moab will wallow in its <i>own</i> vomit, And it too will become a laughing stock.	
Jer 48:27	וְאִם   לֹא הַשֹּׁחַק הָיָה לְךָ יִשְׂרָאֵל אִם־בְּגַנְבִים *נִמְצְאָה **נִמְצָא כִּי־מִדֵּי דְבַרְיֶךָ בּוֹ תִתְנוּדָד:	And was not Israel a laughing stock to you? Was it found among thieves? For <u>every time</u> you speak against it, You <u>convulse with laughter</u> .	it found: the <i>ketiv</i> is feminine; the <i>qeré</i> masculine. <hr/> every time ← <i>whenever your</i> <i>words (are)</i> . <hr/> convulse with laughter ← <i>shake</i> <i>yourself</i> .
Jer 48:28	עֲזְבוּ עָרִים וְשִׁכְנוּ בַסֶּלַע יֹשְׁבֵי מִזְאָב וְהָיוּ כִיוֹנָה תִקְנָן בְּעִבְרֵי פִי־פַחַח:	Leave the cities and dwell in the rock, <i>You</i> inhabitants of Moab, And be like a dove; It builds its nest at the sides of the mouth of a pit.	
Jer 48:29	שָׁמַעְנוּ גְאוֹן־מִזְאָב גְּאָה מְאֹד גְּבָהוּ וּגְאוֹנוֹ וּגְאוֹתוֹ וְרַם לְבוֹ:	We have heard of the pride of Moab – <i>He is</i> very proud – His arrogance and his pride and his haughtiness, And the exaltation of his heart.	Isa 16:6.
Jer 48:30	אֲנִי יָדַעְתִּי נְאֻם־יְהוָה עֲבָרְתוֹ וְלֹא־כֵן בְּדִיו לֹא־כֵן עָשׂוֹ:	I know, Says the LORD, His presumptuousness, But <i>he is</i> dishonest; His lies deal <u>dishonestly</u> .	Isa 16:6. <hr/> dishonest ... dishonestly: AV differs ( <i>it shall not be so</i> ), which is also possible.
Jer 48:31	עַל־כֵּן עַל־מִזְאָב אֵילִיל וְלִמִּזְאָב כָּלָה אֲזַעַק אֶל־אֲנָשֵׁי קִיר־חֲרָשׁ יִהְיֶה:	Which <i>is</i> why I will wail for Moab, And for all Moab I will cry out, And for the men of Kir- Heres <u>he will lament</u> .	Isa 16:7. <hr/> he will lament: understand <i>the</i> <i>LORD will lament</i> . A change of grammatical person is not uncommon in Hebrew. Some manuscripts read <i>I will lament</i> [BHS-CA].
Jer 48:32	מִבְּכֵי יַעֲזַר אֲבָכָה־לְךָ הַגֶּפֶן שִׁבְמָה נְטִישְׁתִּיךָ עָבְרוּ יָם עַד יָם יַעֲזַר נִגְעוּ עַל־קִיץ וְעַל־בְּצִירֶךָ שִׁדְדוּ נָפְלִ:	O vine of Sibmah, I will weep for you <i>With</i> more than the weeping of <u>Jazer</u> . Your shoots have crossed the sea; They have reached the sea of <u>Jazer</u> . The plunderer has attacked your summer harvest and your grape harvest.	Isa 16:8. <hr/> This and the following verses describe a future event at the time as if recounting a vision, so using the past tense. <hr/> Jazer (2x): see Num 21:32. AV here = <i>Jazer</i> , but in Num 21:32, <i>Jaazer</i> .

Jer 48:33	וְנִאֲסָפָה שְׂמֵחָה וְגִיל מִכְרָמָל וּמֵאֲרָץ מוֹאָב וְיֵין מִיִּקְבִּים הִשְׁבַּתִּי לֹא-יִדְרֹךְ הַיַּד הַיְדָד לֹא הַיְדָד:	And joy and rejoicing have been <u>taken away</u> From the cultivated land and from the land of Moab. And I have put a stop to wine from the wine vats; They will not tread <i>wine</i> <i>with shouting</i> – The shouting <i>will be</i> <i>different shouting</i> .	Isa 16:10. <hr/> taken away ← <i>gathered in</i> , an expression used of death, as in Gen 25:8. <hr/> different shouting ← <i>no</i> <i>shouting</i> .
Jer 48:34	מִזְעֻקַת חֶשְׁבוֹן עַד-אֶלְעֵלָה עַד-יְהִן נָתַנּוּ קוֹלָם מִצַּעַר עַד-חֶרְזִים עָגְלַת שְׁלִשָּׁה בִּי גַם-מִי נִמְרִים לְמִשְׁמֹת יֵהִיוּ:	Because of the crying out in Heshbon to Elealeh, And to Jahaz, They have raised their voice, And from Zoar to Horonaim – A heifer three years old – For the waters of Nimrim will also become desolations.	Elealeh: see Num 32:3. <hr/> Jahaz: AV= <i>Jahaz</i> here, but see Josh 13:18. <hr/> a heifer three years old: the expression also occurs in Isa 15:5.
Jer 48:35	וְהִשְׁבַּתִּי לְמוֹאָב נְאֻם-יְהוָה מֵעֵלָה בְּמָה וּמִקְטִיר לְאֱלֹהָיו:	And I will put a stop, Says the LORD, To <i>anyone in Moab</i> going up <i>to an idolatrous</i> raised site, And burning incense to his gods.	
Jer 48:36	עַל-כֵּן לִבִּי לְמוֹאָב כַּחֲלִילִים יְהִמָּה וּלְבִי אֶל-אֲנָשֵׁי קִיר-חֶרֶשׁ כַּחֲלִילִים יְהִמָּה עַל-כֵּן יִתְרַת עָשָׂה אֲבָדוֹ:	This <i>is</i> why my heart is <u>humming</u> for Moab Like pipe <i>music for a dirge</i> , And my heart is <u>humming</u> for the <u>men</u> of Kir-Heres Like pipe <i>music</i> : Because the <u>wealth</u> which <u>they had accumulated</u> Has <u>gone to waste</u> .	Isa 16:11. <hr/> humming (2x): or <i>disquieted</i> . The verb is used of emotion as well as physical motion and sounds. <hr/> men ... wealth ... they had accumulated ... gone to waste: discordant, but acceptable in Hebrew.
Jer 48:37	כִּי כָל-רֹאשׁ קָרְחָה וְכָל-זָקֵן גָּרַעַה עַל כָּל-יָדַיִם גְּדֻדָת וְעַל-מִתְנַיִם שָׁק:	For every head <i>will be bald</i> , And every beard removed. On all hands <i>will be</i> incisions, And around the waist, Sackcloth.	bald ← <i>baldness</i> , a sign of mourning. Adjectival use of the noun.
Jer 48:38	עַל כָּל-גִּגּוֹת מוֹאָב וּבְרַחֲבֵתֶיהָ כָּלָה מִסְפָּד כִּי-שִׁבַּרְתִּי אֶת-מוֹאָב כְּכֹלִי אִין-חִפְּץ בּוֹ נְאֻם-יְהוָה:	On all the roofs of Moab and in its streets <i>There will be</i> mourning <u>all</u> <u>around</u> , For I will have broken Moab Like an article in which <i>there is no satisfaction</i> , Says the LORD.	all around ← <i>all of it</i> . <hr/> satisfaction ← <i>pleasure</i> .

Jer 48:39	אֵיךְ חָתָה הִלְלוּ אֵיךְ הַפְּנֵה-עֶרְף מוֹאָב בּוֹשׁ וְהָיָה מוֹאָב לְשִׁחַק וְלִמְחַתָּה לְכָל-סְבִיבָיו: ס	‘How it is in disarray’, They will howl, ‘How Moab has turned its back <i>in</i> shame.’ And Moab will be a laughing stock And <i>a cause of</i> trepidation To all those around it.	
Jer 48:40	כִּי-כֹה אָמַר יְהוָה הִנֵּה כֹנָשׁ יִדְאָה וּפָרַשׁ כְּנֶפֶשׁ אֶל-מוֹאָב:	For <u>this is what</u> the LORD says: ‘Look, <u>he</u> will swoop like an eagle And spread his wings over Moab.	this <i>is what</i> ← <i>thus</i> . <hr/> he: i.e. <i>Nebuchadnezzar</i> [CB].
Jer 48:41	נִלְכְּדָה הַקְּרִיּוֹת וְהַמְצָדוֹת נִתְפָּשָׁה וְהָיָה לֵב גְּבוּרֵי מוֹאָב בַּיּוֹם הַהוּא כְּלֵב אִשָּׁה מְצָרָה:	<u>Kerioth</u> will be captured, And the strongholds will be taken, And the <u>hearts</u> of the warriors of Moab on that day Will be like the heart of a woman in <i>labour</i> pains.	<u>Kerioth</u> ← <i>the Kerioth</i> . <hr/> hearts ← <i>heart</i> .
Jer 48:42	וְנִשְׁמַד מוֹאָב מֵעַם כִּי עַל-יְהוָה הִגְדִּיל:	And Moab will be cut off from <i>being</i> a people, For it has exalted <i>itself</i> against the LORD.	
Jer 48:43	פַּחַד וּפַחַת וּפַח עָלֶיךָ יוֹשֵׁב מוֹאָב נֹאֲס־יְהוָה:	Fear and a pitfall and a snare <i>Are looming</i> over you, <i>You inhabitants</i> of Moab, Says the LORD.	Isa 24:17. <hr/> inhabitants ← <i>inhabitant</i> .
Jer 48:44	*הַנִּס *הַנָּס מִפְּנֵי הַפַּחַד יִפֹּל אֶל-הַפַּחַת וְהַעֲלָה מִן-הַפַּחַת יִלְכַּד בַּפַּח כִּי-אָבִיא אֵלֶיךָ אֶל-מוֹאָב שְׁנַת פְּקֻדָּתָם נֹאֲס־יְהוָה:	<i>And</i> {K: <u>the fugitive</u> } [Q: he who flees] from the fear Will fall into the pit, And he who comes up out of the pit Will be caught in the snare, For I will bring on it – On Moab – The year of their visitation, Says the LORD.	the fugitive: in the <i>ketiv</i> , the word נִס is of similar form to קִים, <i>adversary</i> , in Job 22:20, so a valid form of word-formation. <hr/>    Isa 24:18.
Jer 48:45	בְּצֵל חֶשְׁבּוֹן עָמְדוּ מִפְּחַ נְסִים כִּי-אֵשׁ יֵצֵא מִחֶשְׁבּוֹן וְלַהֲבָה מִבֵּין סִיחֹן וְתֹאכַל פְּאֵת מוֹאָב וְקִדְקַד בְּנֵי שָׂאוֹן:	Those <i>who</i> flee from the <i>invading</i> force Will stand in the shadow of Heshbon, But a fire will come out of Heshbon, And a flame from the midst of Sihon, And it will consume the sideboards of Moab And the crown of the head of the <u>tumultuous</u> warriors.	Num 21:28. <hr/> tumultuous warriors ← <i>sons of</i> <i>tumult</i> . [AnLx] gives <i>tumultuous</i> <i>warriors</i> .

Jer 48:46	אוי־לְךָ מוֹאָב אֶבֶד עַם־כְּמוֹשׁ כִּי־לָקְחוּ בְנֵיךָ בְּשָׂבִי וּבְנֹתֶיךָ בְּשִׁבְיָהּ:	Woe to you, Moab. The people of Chemosh have been <u>ruined</u> , For your sons have been taken into captivity And your daughters into deportation.	Num 21:29. <hr/> ruined: the usual meaning is <i>perished</i> , but the rest of the verse indicates individuals surviving.
Jer 48:47	וּשְׁבַתִּי שְׁבוֹת־מוֹאָב בְּאַחֲרִית הַיָּמִים נְאֻם־יְהוָה עַד־הַנְּהַן מִשְׁפַּט מוֹאָב: ס	But I will reverse the captivity of Moab In the latter days, Says the LORD.’ ” That <u>was</u> the judgment on Moab.	that <i>was</i> ← <i>up to here</i> ; compare Dutch <i>tot zover (to so far)</i> , as a signing off formula.
Jer 49:1	לְבָנֵי עַמּוֹן כֹּה אָמַר יְהוָה הַבָּנִים אֵין לְיִשְׂרָאֵל אִם־יִוָּרֶשׁ אֵין לוֹ מַדּוּעַ יִרְשׁ מְלָכְכֶם אֶת־גָּד וְעַמּוֹ בְּעָרָיו יֵשֵׁב:	To the sons of Ammon, <u>this is</u> <u>what</u> the LORD says: “Does Israel not have sons? Does it not have an heir? Why has their king dispossessed Gad, So that his people live in his cities?”	to: or <i>concerning</i> . <hr/> this <i>is what</i> ← <i>thus</i> . <hr/> so that his people live in his cities: i.e. <i>so that Ammon's</i> <i>people live in Gad's cities</i> . On the liberal use of the third person pronouns ( <i>he, him, his</i> ), see the note to Gen 41:13.
Jer 49:2	לִכֹּן הֵנָּה יָמִים בָּאִים נְאֻם־יְהוָה וְהִשְׁמַעְתִּי אֶל־רַבַּת בְּנֵי־עַמּוֹן תְּרוּעַת מִלְחָמָה וְהִיְתָה לְתֵל שְׁמָמָה וּבְנֹתֶיהָ בָּאֵשׁ תִּצְתָּנָה וְיִרְשׁ יִשְׂרָאֵל אֶת־יְרֻשָׁיו אָמַר יְהוָה:	Behold, that <i>is</i> why the days are coming, Says the LORD, When I will cause a battle- cry to be heard in Rabbah of the sons of Ammon, And it will become a <u>desolate heap of ruins</u> , And its <u>satellite villages</u> will be burned with fire, And Israel will inherit those who dispossessed it, Says the LORD.	a desolate heap <i>of ruins</i> ← <i>a</i> <i>mound of desolation</i> . <hr/> satellite villages ← <i>daughters</i> .
Jer 49:3	הִילֵילִי חֶשְׁבֹּן כִּי שִׁדְדָה־עַי צַעֲקָנָה בְּנוֹת רַבָּה חֲגֵרָנָה שָׁקִים סִפְדָּנָה וְהִתְשׁוּטְטָנָה בְּגִדְרוֹת כִּי מְלָכְכֶם בְּגוֹלָה יֵלְדוּ כִּהְגִּינוּ וְשָׂרָיו יִחַדְדוּ:	Howl, Heshbon, For Ai has been sacked. Cry out, <u>you satellite villages</u> of Rabbah. Bind on sackcloth, mourn; Run to and fro in the fenced <i>places</i> , For their king will go into exile, Together <i>with</i> his priests and his officials.	satellite villages ← <i>daughters</i> .
Jer 49:4	מַה־תִּתְהַלְּלִי בְּעַמְּקִים זָב עַמְּקֵךְ הַבֵּת הַשׁוֹבְבָה הַבֹּטְחָה בְּאַצְרֹתֶיהָ מִי יָבֹוא אֵלַי:	Why do you boast of the valleys, O <u>flowing</u> valley of yours? – O rebellious daughter, Who trust in <u>your</u> treasures, <i>Thinking</i> , ‘Who <i>can</i> come against me?’	flowing: [CB], <i>with blood</i> . <hr/> your ← <i>her</i> . The change of grammatical person is not unusual. See Jer 22:24. We regularize here.

Jer 49:5	הֲנִי מְבִיא עָלֶיךָ פֶּחַד נְאֻם־אֲדֹנָי יְהוִה צְבָאוֹת מִכָּל־סְבִיבֶיךָ וְנִדְחֶתֶם אִישׁ לְפָנָיו וְאִין מִקְבֵּץ לִנְדָד:	I am about to bring fear on you, Says the Lord – The LORD of hosts – Of all those around you. And you will be driven out, Each at his advance, And there will be no-one gathering up him who flees.	I am about to ← <i>behold me</i> .  at his advance ← <i>before him</i> . Or <i>straight ahead</i> .  flees: or <i>wanders</i> .
Jer 49:6	וְאַחֲרֵי־כֵן אָשִׁיב אֶת־שָׁבוֹת בְּנֵי־עַמּוֹן נְאֻם־יְהוָה: ס	But afterwards I will reverse the captivity of the sons of Ammon, Says the LORD.”	
Jer 49:7	לְאָדוֹם כֹּה אָמַר יְהוָה צְבָאוֹת הֲאִין עוֹד חִכְמָה בְּתִימָן אֲבָדָה עֲצָה מִבְּנִים נִסְרַחָה חִכְמָתָם:	To Edom, <i>this is what</i> the LORD of hosts says: “ <i>Is there</i> no longer wisdom in Teman? Has counsel deserted those <i>who should</i> have understanding? Has their wisdom been spilt?”	<i>this is what</i> ← <i>thus</i> .  deserted ← <i>perished from</i> .  been spilt: or <i>become putrid</i> .
Jer 49:8	נָסוּ הַפָּנּוּ הָעַמִּיקוּ לְשֶׁבֶת יִשְׁבִי דֶדָן כִּי אִיד עֲשׂוּ הַבְּאֵתִי עָלָיו עַת פִּקְדָתִיו:	Flee, <i>turn</i> ; Make <i>where</i> you live deep down, <i>You</i> inhabitants of Dedan, For I will bring the downfall of Esau on it When I visit it.	turn: a rare <i>hophal</i> imperative. Only here and Ezek 32:19 according to [Ges-HG] §46 a2, but also Job 21:5.
Jer 49:9	אִם־בְּצָרִים בָּאוּ לָךְ לֹא יִשְׂאָרוּ עוֹלָלוֹת אִם־גִּנְבִים בַּלִּילָה הַשְּׁחִיתוּ דִים:	If those <i>who</i> pick grapes come to you, They will not leave <i>anything</i> <i>to glean</i> . If thieves <i>come</i> in the night, They will plunder <i>as much</i> <i>as they</i> want.	Obad 1:5.  anything to glean ← <i> gleanings</i> .  as much as they want ← <i> their</i> <i> sufficiency</i> .
Jer 49:10	כִּי־אֲנִי חֲשַׁפְתִּי אֶת־עֲשׂוֹ גִלְתִּי אֶת־מִסְתָּרָיו וְנִחְבְּהָ לֹא יִכָּל שֹׁדֵד זָרְעוֹ וְאֶחָיו וְשִׁכְנָיו וְאִינָנוּ:	For I have <i>laid</i> Esau <i>bare</i> ; I have revealed his secret places, And he cannot <i>hide</i> . His seed has been despoiled, As <i>have</i> his brothers and his neighbours, And he <i>is not to be found</i> .	Obad 1:6.  laid ... bare: the same word as <i>investigated</i> in Obad 1:6, but we translate maintaining parallelism within the verse (laid bare ... revealed).  hide: an anomalous ↗
Jer 49:11	עֲזֹבָה יִתְמִיךָ אֲנִי אֶתִּיָּה וְאַלְמָנֹתֶיךָ עָלַי תִּבְטְחוּ: ס	Leave your orphans; I will sustain <i>them</i> , And your widows will trust in me.	↳ infinitive absolute [AnLx], in the role of an infinitive construct.
Jer 49:12	כִּי־כֹה   אָמַר יְהוָה הִנֵּה אֲשֶׁר־אִין מִשְׁפָּטִים לְשִׁתּוֹת הַכּוֹס שָׁתוּ יִשְׁתּוּ וְאַתָּה הוּא נָקָה תִּנָּקָה לֹא תִנָּקָה כִּי שָׁתָה תִשְׁתָּה:	For <i>this is what</i> the LORD says: ‘Behold, <i>those</i> whose judgment <i>was</i> not to drink the cup have certainly drunk <i>it</i> , so <i>will</i> you <i>be</i> the one <i>who</i> is <i>completely</i> <i>absolved</i> ? You will not be <i>absolved</i> , but you will <i>certainly</i> <i>drink it</i> .	Obad 1:16.  <i>this is what</i> ← <i>thus</i> .  certainly drunk ... completely absolved ... certainly drink: all infinitive absolute.

Jer 49:13	<p>כִּי בִי נִשְׁבַּעְתִּי נְאֻם־יְהוָה  כִּי־לְשִׁמָּה לְחִרְפָּה לְחִרְבַּ  וּלְקַלְלָה תִּהְיֶה בְצָרָה  וּכְל־עָרֶיהָ תִּהְיֶינָה לְחִרְבוֹת  עוֹלָם:</p>	<p>For I have sworn by myself, says  the LORD, that Bozrah will be a  desolation, an <i>object of reproach</i>,  a desert and an <i>object of cursing</i>.  And all its cities will become  age-abiding desert places.’ ”</p>	
Jer 49:14	<p>שָׁמוּעָה שָׁמַעְתִּי מֵאֵת יְהוָה  וְצִיר בְּגוֹיִם שָׁלַח הַתְּקַבְּצוּ  וּבָאוּ עָלֶיהָ וְקוּמוּ לַמְלַחְמָה:</p>	<p>I have heard a report from  the LORD,  And an envoy sent among  the nations,  Saying, “Assemble and come  <u>against it</u>,  And rise up for war.</p>	<p>   Obad 1:1.  <hr/> against it ← <i>against her</i>, i.e.  <i>Bozrah</i>.</p>
Jer 49:15	<p>כִּי־הִנֵּה קָטָן נִתְתִּיף בְּגוֹיִם  בְּזוּי בְּאָדָם:</p>	<p>For look,  I will make you small among  the nations  – Despised among men.</p>	<p>   Obad 1:2.</p>
Jer 49:16	<p>תִּפְלֹצְתָךְ הַשֵּׂיא אֶתְךָ זָדוֹן  לְבָדָךְ שָׁכְנִי בַּחֲגוּי הַסֹּלַע  תִּפְשֵׂי מְרוֹם גְּבַעָה כִּי־תִגְבֶּיהָ  כַּנְּשֹׂר קִנְיָךְ מִשָּׁם אֲזִרִידָךְ  נְאֻם־יְהוָה:</p>	<p>Your monstrous idol has  deceived you  By the presumption of your  heart,  You who dwell in the fissures  of the rock  – You who hold the <u>summit</u>  of the hill.  Even if you make your nest  as high as an eagle,  I will bring you down from  there,  Says the LORD.</p>	<p>   Obad 1:3, Obad 1:4.  <hr/> summit ← <i>height</i>.</p>
Jer 49:17	<p>וְהִיְתָה אֶדוֹם לְשִׁמָּה כָּל עִבְרָ  עָלֶיהָ יֵשֶׁם וַיִּשְׂרַק  עַל־כָּל־מְכוֹתָהָ:</p>	<p>And Edom will become a  desolation.  Everyone who passes  through it  Will be astonished  And will <u>jeer</u> at all its  <u>wrecked places</u>,</p>	<p>jeer ← <i>hiss</i>.  <hr/> wrecked places ← <i>striking</i>s.</p>
Jer 49:18	<p>כַּמֵּה־פִּכֹּת סְדוֹם וְעִמְרָה  וּשְׁכֵנֶיהָ אָמַר יְהוָה לֹא־יֵשֵׁב  שָׁם אִישׁ וְלֹא־יִגְוֹר בָּהּ  בֶּן־אָדָם:</p>	<p>As at the overthrow of  Sodom and Gomorrah  and its neighbours,  Says the LORD.  Not a man will dwell there,  And not a son of Adam will  reside in it.</p>	

Jer 49:19	הִנֵּה כְּאַרְיֵה יַעֲלֶה מִגְּאֹזַן הִירְדֵן אֶל־גְּנוֹה אִיתָן כִּי־אַרְגִּיעָה אֲרִיָּצְנוּ מִעָלֶיהָ וּמִי בַחֹר אֲלֶיהָ אֶפְקֹד כִּי מִי כְּמוֹנִי וּמִי יַעֲדֵנִי וּמִי־זֶה רֹעֶה אֲשֶׁר יַעֲמֹד לְפָנַי: ס	Behold, <u>he</u> will come up like a lion From the splendour of the Jordan To the residence of the strong <i>one</i> , For I will act all of a sudden And make <u>it</u> run <u>from the</u> <u>place</u> . And who <i>is</i> chosen So that I may <u>appoint him</u> <u>over it</u> ? For who <i>is</i> like me, And who <i>can</i> arraign me? And who <i>is</i> this shepherd Who will stand before me?	Jer 50:44. <hr/> he: i.e. <i>Nebuchadnezzar</i> [CB]. <hr/> it: i.e. <i>Edom</i> [CB]. <hr/> from <i>the place</i> ← <i>from on her</i> , i.e. <i>Idumea</i> [CB]. <hr/> appoint him: i.e. <i>Nebuchadnezzar</i> [CB]. <hr/> over it ← <i>over her</i> , i.e. <i>Idumea</i> ([CB], <i>the pasturage</i> ).
Jer 49:20	לָכֵן שָׁמְעוּ עֲצַת־יְהוָה אֲשֶׁר יַעַן אֶל־אֲדוֹם וּמַחְשְׁבוֹתָיו אֲשֶׁר חָשַׁב אֶל־יִשְׁבֵי תִימָן אִם־לֹא יִסְחָבוּם צְעִירֵי הַצֹּאן אִם־לֹא יִשִּׁים עֲלֵיהֶם גְּוָהִם:	So hear the counsel of the LORD With which he gave counsel concerning Edom, And his purposes which he has conceived Regarding the inhabitants of Teman. <i>Men</i> will certainly drag away <u>the young of the sheep</u> ; He will certainly devastate <u>their dwelling places</u> , <u>To their cost</u> .	Jer 50:45. <hr/> will certainly drag away ... will certainly devastate: asseverations using an abbreviation of the oath formula of 2 Sam 19:13. <hr/> the young of the sheep: in apposition to the suffix (יִסְחָבוּם). AV differs ( <i>surely the least of  the flock shall draw them out</i> ), possible, but the sense is unclear. <hr/> to their cost ← <i>on them</i> .
Jer 49:21	מִקּוֹל נִפְלֹם רָעֵשָׁה הָאָרֶץ צְעֵקָה בַּיַם־סוּף נִשְׁמָע קוֹלָהּ:	At the sound of their fall, The <u>earth</u> will shake. <i>As for</i> the outcry, The sound of it will be heard at the Red Sea.	Jer 50:46. <hr/> earth: or <i>land</i> .
Jer 49:22	הִנֵּה כְּנֶשֶׁל יַעֲלֶה וַיִּדְאָה וַיִּפְרֹשׂ כַּנְּפָיו עַל־בְּצֻרָה וְהָיָה לֵב גְּבוּרֵי אֲדוֹם בַּיּוֹם הַהוּא כְּלֵב אִשָּׁה מְצַרָה: ס	Look, he will rise like an eagle And swoop and spread his wings over Bozrah, And the <u>hearts</u> of the warriors of Edom on that day Will be like the heart of a woman in <i>labour</i> pains.”	hearts ← <i>heart</i> . One heart per warrior.
Jer 49:23	לְדַמְשֶׁק בּוֹשָׁה חֲמַת וְאַרְפָּד כִּי־שָׁמְעָה רָעָה שָׁמְעוּ נִמְגּוֹ בַּיַם דְּאָגָה הַשִּׁקְט לֹא יוּכַל:	To Damascus: “Hamath has been put to shame, As <i>has</i> Arpad, For they have heard a calamitous report. They are melting away. In the sea <i>there is</i> anxiety; It cannot be at rest.	

Jer 49:24	רַפְתָּה דַּמְשֶׁק הַפְּנִתָה לְנוֹס וְרָטַט   הַחֲזִיקָה צָרָה וְחַבְלִים אֲחֻזָּתָה כִּי־לֹדָה:	Damascus has become feeble; It has <u>taken to flight</u> , And <u>trembling has seized it</u> . Distress and pains have seized it, As <i>a woman</i> in childbirth.	taken to flight ← <i>turned to flee</i> . <hr/> has seized it: we take the verb as a suffix form. No <i>mappiq</i> in the suffix required [Ges-HG]. The suffix required [Ges-HG]. marked as masculine in [AnLx].
Jer 49:25	אֵיךְ לֹא־עֲזְבָה עִיר *תְּהִלָּה **תְּהִלַּת קָרִית מְשׁוֹשִׁי:	How the <u>praised city</u> is <u>unrestored</u> – <u>My joyful town!</u>	praised: the <i>qeré</i> seems unnecessary. <hr/> praised city ... my joyful town ← <i>city of praise ... town of my joy</i> , Hebraic genitives. <hr/> unrestored: see Ex 23:5 (here the verb is negated). AV differs ( <i>not left</i> ). See [CB] and עֲזַב II in [BDB].
Jer 49:26	לְכֵן יִפְּלוּ בַחֲוָרֶיהָ בְּרַחֲבֶיהָ וְכָל־אֲנָשֵׁי הַמִּלְחָמָה יִדְּמוּ בַיּוֹם הַהוּא נֹאֵם יְהוָה צְבָאוֹת:	That <i>is</i> why its young men will fall in its streets, And all the warriors will be cut down, On that day, Says the LORD of hosts.	
Jer 49:27	וְהִצַּתִּי אֵשׁ בַּחֲוֹמֹת דַּמְשֶׁק וְאָכְלָה אֲרַמְנוֹת בְּנ־הַדָּד: ס	And I will light a fire at the wall of Damascus, And it will consume the palaces of Ben-Hadad.”	
Jer 49:28	לְקֶדָר   וְלַמְּמַלְכוֹת חֲצוֹר אֲשֶׁר הִכָּה *נְבוּכַדְרֶאצַּר **נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל כָּה אָמַר יְהוָה קוּמוּ עָלוּ אֶל־קֶדָר וּשְׁדְדוּ אֶת־בְּנֵי־קֶדָם:	To Kedar and to the kingdoms of Hazor which {Q: Nebuchadrezzar} [K: Nebuchadrezzor] king of Babylon attacked. <u>This is what</u> the LORD says: “Arise, go up to Kedar, And plunder the <u>easterners</u> .”	this <i>is what</i> ← <i>thus</i> . <hr/> easterners ← <i>sons of the east</i> .
Jer 49:29	אֶהְלִיֵּהם וְצֹאֲנָם יִקְחוּ יִרְעוּתֵיהֶם וְכָל־כְּלֵיהֶם וּגְמֻלֵיהֶם יִשְׂאוּ לָהֶם וְקִרְאוּ עֲלֵיהֶם מִגּוֹר מִסָּבִיב:	Let them take their tents and their sheep; Let them <u>transport</u> their curtains and all their equipment and their camels, So that they shout to them, ' <i>There is terror all around.</i> '	transport ← <i>transport for themselves</i> , an ethic dative.
Jer 49:30	נִסּוּ נְדוּ מְאֹד הָעַמִּיקוּ לְשֵׁבֶת יִשְׁבִּי חֲצוֹר נֹאֵם־יְהוָה כִּי־יַעַן עָלִיכֶם נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל עָצָה וְחָשַׁב *עֲלֵיהֶם **עָלִיכֶם מִחֲשָׁבָה:	Flee, take flight <u>urgently</u> ; <u>Live in a deep place</u> , <i>You</i> inhabitants of Hazor, Says the LORD, For Nebuchadrezzar king of Babylon has <u>decided on a course of action</u> against you, And he has devised a stratagem opposing {Q: you} [K: them].	The change of grammatical person in the <i>ketiv</i> is not uncommon in Hebrew – see Jer 22:24, Jer 49:4 – but needs adjusting in English here. <hr/> urgently ← <i>exceedingly</i> . <hr/> live in a deep place ← <i>deepen to sit / remain</i> . <hr/> decided on a course of action ← <i>counselled counsel</i> .



Jer 49:31	קומו עלו אל־גוי שלי יושב לבטח נא־יהוה לא־דלתים ולא־ברִיח לוֹ בַדָּד יִשְׁכְּנוּ:	Arise, go up to a nation at ease And dwelling in confidence, Says the LORD, Without doors and not <i>having</i> a bolt. They <i>each</i> dwell <i>in a</i> solitary way.	each ← <i>for himself</i> .
Jer 49:32	והיו גמליהם לבז והמון מקניהם לשלל וזרתים לכל־רוח קצוצי פאה ומכל־עבריו אביא את־אדם נא־יהוה:	And their camels will be a spoil, And the large quantity of their cattle <i>will be</i> plunder, And I will scatter them to every wind – Those <i>who</i> have had <i>their</i> sidelocks cut – And I will bring about their downfall From every side of it, Says the LORD.	those <i>who</i> have had <i>their</i> sidelocks cut: AV differs, as in Jer 25:23.
Jer 49:33	והיתה חצור למעון תנים שממה עד־עולם לא־ישב שם איש ולא־יגור בה בן־אדם: ס	And Hazor will become a den of jackals – An age-abiding desolation. No man will live there, And no son of Adam will reside in it.”	
Jer 49:34	אשר היה דבר־יהוה אל־ירמיהו הנביא אל־עילם בראשית מלכות צדקיה מלך־יהודה לאמר:	The word of the LORD which came to Jeremiah the prophet concerning Elam, at the start of the reign of Zedekiah king of Judah, which said,	came ← <i>became</i> . concerning: or <i>against</i> (both as אל for על). Or <i>to</i> .
Jer 49:35	כה אמל יהוה צבאות הנני שבר את־קשת עילם ראשית גבורתם:	“ <i>This is what</i> the LORD of hosts says: ‘I am about to break Elam’s bow – The principal <i>source</i> of their strength.	this <i>is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> .
Jer 49:36	והבאתי אל־עילם ארבע רוחות מארבע קצות השמים וזרתים לכל הרחות האלה ולא־יהיה הגוי אשר לא־יבוא שם נדחי *עולם** עילם:	And I will bring the four winds From the four ends of the skies on Elam, And I will scatter them by all these winds, And there will be no nation Where those driven out of {Q: Elam} [K: the age] do not go.	The <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue.

Jer 49:37	<p>וְהִחַתַּתִּי אֶת־עֵלָם לְפָנַי  אִיבֵיהֶם וּלְפָנַי   מִבְּקֹשֵׁי  נַפְשָׁם וְהִבֵּאתִי עֲלֵיהֶם   רָעָה  אֶת־חֲרוֹן אַפִּי נְאֻם־יְהוָה  וְשִׁלַּחְתִּי אַחֲרֵיהֶם אֶת־הַחֶרֶב  עַד כְּלוֹתִי אוֹתָם:</p>	<p>And I will terrify Elam  When they face their  enemies  And when they face those  who seek their <u>life</u>.  And I will bring trouble on  them  – The fury of my wrath –  Says the LORD,  And I will send the sword  after them  Until I have finished them  off.</p>	<p>when they face (2x) ← <i>at the face of</i>.  <hr/> life ← <i>soul</i>.</p>
Jer 49:38	<p>וְשִׁמַּתִּי כִסְאִי בְּעֵלָם  וְהִאֲבַדְתִּי מִשָּׁם מֶלֶךְ וְשָׂרִים  נְאֻם־יְהוָה:</p>	<p>And I will place my throne  in Elam,  And I will eradicate the king  and officials from there,  Says the LORD.</p>	
Jer 49:39	<p>וְהָיָה   בְּאַחֲרֵית הַיָּמִים  *אָשׁוּב *אֶשְׁיֵב אֶת־שְׁבִית  **שְׁבוּת עֵלָם נְאֻם־יְהוָה: ס</p>	<p>But it will come to pass in  the latter days  That I will reverse the  <u>captivity</u> of Elam,  Says the LORD.’ ”</p>	<p>reverse: a <i>vav / yod</i> issue, as in  Jer 33:26.  <hr/> captivity: a <i>yod / vav</i> issue is as  in Jer 29:14.</p>
Jer 50:1	<p>הַדָּבָר אֲשֶׁר דִּבֶּר יְהוָה  אֶל־בָּבֶל אֶל־אֶרֶץ כַּשְׁדִּים בְּיַד  יְרֵמְיָהוּ הַנָּבִיא:</p>	<p>The word which the LORD spoke  <u>concerning</u> Babylon –  <u>concerning</u> the land of the  Chaldeans – through the  <u>intermediacy</u> of Jeremiah the  prophet.</p>	<p>concerning (2x): or <i>against</i> (both  as אֶל for עַל). Or <i>to</i>. As in Jer  49:34.  <hr/> intermediacy ← <i>hand</i>.</p>
Jer 50:2	<p>הֲגִידוּ בְּגוֹיִם וְהִשְׁמִיעוּ  וְשִׂאוּ־נֵס הִשְׁמִיעוּ אֶל־תַּכְחָדוּ  אָמְרוּ נִלְכְּדָה בְּבַל הַבֵּישׁ בַּל  חַת מֶרְדֳּדַי הַבֵּישׁוּ עֲצָפְיָה  חַתוּ גְלוּלֵיהָ:</p>	<p>“Tell it to the nations,  And proclaim <i>it</i>,  And raise a banner.  Proclaim <i>it</i>;  Do not conceal <i>it</i>.  Say, ‘Babylon has been  captured,  Bel has been put to shame;  Merodach has been thrown  into disarray.  Its images have been put to  shame;  Its idols have been thrown  into disarray.</p>	
Jer 50:3	<p>כִּי עָלָה עָלֶיהָ גּוֹי מִצָּפוֹן  הוּא־יִשְׁתִּית אֶת־אֶרֶץ לְשִׁמָּה  וְלֹא־יְהִיָּה יוֹשֵׁב בָּהּ מֵאָדָם  וְעַד־בְּהֵמָה נָדוּ הָלְכוּ:</p>	<p>For a nation from the north  has come up against it;  It will make its land a  desolation,  And there will not be <i>anyone</i>  inhabiting it.  Both <u>man and beast</u> will flee  <u>and depart</u>.’</p>	<p>both man and beast ← <i>from man  to beast</i>. See note on 2 Ki 25:26.</p>

Jer 50:4	<p>בַּיָּמִים הָהֵמָּה וּבָעֵת הַהִיא  נְאֻם־יְהוָה יָבֹאוּ בְנֵי־יִשְׂרָאֵל  וּבְנֵי־יְהוּדָה יַחְדָּו הַלֹּדֶף  וּבְכֹל יָלְכוּ וְאֶת־יְהוָה אֱלֹהֵיהֶם  יִבְקְשׁוּ:</p>	<p>In those days, and at that  time,  Says the LORD,  The sons of Israel and the  sons of Judah  Will come together.  They will go about weeping  profusely,  And they will seek the LORD  their God.</p>	<p>go about weeping profusely:  with two cases of the infinitive  absolute.</p>
Jer 50:5	<p>צִיּוֹן יִשְׁאַלוּ דָּרֶךְ הַנָּה פְּנֵיהֶם  בָּאוּ וּנְלֹנוּ אֶל־יְהוָה בְּרִית  עוֹלָם לֹא תִשְׁכַּח: ס</p>	<p>They will ask for Zion  – That destination <i>is</i> their  goal –  And say, ‘Come, and let us  be joined to the LORD  In an age-abiding covenant  Which will not be forgotten.’</p>	<p>that destination <i>is</i> their goal ←  <i>the way to there (is) their face.</i></p>
Jer 50:6	<p>צֹאן אֲבָדוֹת *הִיא *הֵיוּ עִמִּי  לְעֵינֵיהֶם הִתְלַעֲמוּ הָרִים  *שׁוֹבְבִים *שׁוֹבְבוֹם מֵהָר  אֶל־גְּבַעַת הַלְּכוּ שָׁכְחוּ רְבֻצָם:</p>	<p>My people were sheep going  astray,  For their shepherds caused  them to stray.  The mountains {Q: have  turned them aside} [K:  (are) rebellious],  They have gone from  mountain to hill;  They have forgotten their  resting place.</p>	<p>were: the <i>ketiv</i> is singular, <i>qeré</i>  plural.  <hr/> The second <i>ketiv</i> / <i>qeré</i> issue is a  <i>vav</i> / <i>yod</i> issue.  <hr/> have turned them aside (<i>qeré</i>):  we take <i>the mountains</i> as the  subject; AV differs (<i>they have  turned them away on the  mountains</i>).</p>
Jer 50:7	<p>כָּל־מוֹצְאֵיהֶם אֲכָלוּם וְצָרִיהֶם  אָמְרוּ לֹא נֶאֱשַׁם תַּחַת אֲשֶׁר  חָטְאוּ לַיהוָה נוֹה־שֹׁדֵדק וּמִקְוֵה  אֲבוֹתֵיהֶם יְהוָה: ס</p>	<p>All who find them will  devour them,  And their adversaries will  say,  ‘We will not incur guilt,  Because they have sinned  against the LORD  – The home of  righteousness,  The hope of their fathers,  The LORD.’</p>	
Jer 50:8	<p>גָּדוּ מִתּוֹדַי בְּכָל וּמֵאֶרֶץ  כְּשֹׂדִים *יֵצְאוּ *צֹאוּ וְהָיוּ  כְּעֹתוֹדִים לְפָנֵי־צֹאן:</p>	<p>Flee from Babylon  And from the Chaldeans.  {Q: Depart} [K: Let them  depart]  And be like goats in the  company of sheep.</p>	<p>let them depart (<i>ketiv</i>): this  could be regarded as an old  unapocopated form of the  imperative, <i>depart</i>.  <hr/> from Babylon ← <i>from the midst  of Babylon</i>.</p>

Jer 50:9	<p>כִּי הִנֵּה אָנֹכִי מַעִיר וּמַעֲלָה  עַל־בָּבֶל קַה־לְגוֹיִם גְּדֹלִים  מֵאֶרֶץ צָפוֹן וְעָרְכוּ לָהּ מִשָּׁם  תִּלְכְּדוּ חֲצִיּוֹ כַגְּבוּר מִשְׁפִּיל  לֹא יָשׁוּב רִיקָם:</p>	<p>For I am about to <u>arouse</u> and  bring up against Babylon  A contingent of great nations  from the land of the north,  And they will draw up  against it,  And from there it will be  captured.  Its arrows <i>will be</i> like a  warrior <u>causing</u>  <u>bereavement</u>,  <i>Who</i> does not return empty-  <i>handed</i>.</p>	<p>I am about to ← <i>behold me</i>.  <hr/> causing bereavement: AV differs  (<i>expert man</i>), following  manuscripts which have a <i>sin</i>  instead of a <i>shin</i>, so reading  מִשְׁפִּיל, <i>skilled</i>.</p>
Jer 50:10	<p>וְהִיְתָה כְּשָׂדִים לְשָׁלָל  כָּל־שֹׁלְלֵיהָ יִשְׂבְּעוּ נְאֻם־יְהוָה:</p>	<p>And <u>Chaldea</u> will be a spoil,  And all who despoil it will  be satisfied,  Says the LORD.</p>	<p>Chaldea ← <i>Chaldeans</i>, but with  a feminine singular verb.</p>
Jer 50:11	<p>כִּי *תִּשְׂמַחַי **תִּשְׂמַחוּ בִּי  *תַעֲלִזוּ *תַעֲלִזוּ שְׂסִי נַחֲלָתִי  כִּי *תַפּוּשִׁי **תַפּוּשׁוּ כְעֶגְלָה  דְּשָׂה *וּתְצַהֲלִי **וּתְצַהֲלוּ  כְּאַבְרָיִם:</p>	<p>For you were <u>glad</u>,  For you <u>exulted</u>,  <i>You</i> plunderers of my  inheritance,  For you <u>feasted yourselves</u>  like a <u>threshing calf</u>,  And you <u>bellowed</u> like  strong <u>bulls</u>.</p>	<p>you were glad ... you exulted ...  you feasted yourselves ... you  bellowed: the →  <hr/> like a threshing calf: or, re-  pointing and re-spelling as אִשָּׂא,  as a calf (does on) fresh grass.  <hr/> strong bulls ← <i>strong (ones)</i>,  horses in Jer 47:3, bulls in Ps  22:12.</p>
Jer 50:12	<p>בּוֹשָׁה אִמְכֶם מְאֹד חֲפָרָה  יִוְלַדְתֶּכֶם הִנֵּה אַחֲרִית גּוֹיִם  מִדְבַר צִיָּה וְעֶרְבָה:</p>	<p>Your mother will be put to  great shame;  She who gave birth to you  will be put to the blush.  Behold, the final <i>state</i> of the  nations  <i>Will be</i> desert, parched  ground,  And an arid land.</p>	<p>↳ <i>ketiv</i> is feminine singular, i.e.  collective usage of <i>Chaldea</i>; the  <i>qeré</i> is plural, <i>Chaldeans</i>. All  are <i>yod / vav</i> issues.</p>
Jer 50:13	<p>מִקְצַף יְהוָה לֹא תִשָּׁב וְהִיְתָה  שְׂמָמָה בְּלָהּ כָּל עֵבֶר עַל־בָּבֶל  יִשָּׁם וַיִּשְׂרַק עַל־כָּל־מִכּוֹתֶיהָ:</p>	<p>Because of the LORD's  wrath,  It will not be inhabited,  But all of it will become a  desolation.  Everyone <i>who</i> passes by  Babylon will be  <u>astonished</u>  And will <u>jeer</u> at all its  wrecked <u>places</u>.</p>	<p>astonished: the same word as  <i>desolated</i>.  <hr/> jeer ← <i>hiss</i>.  <hr/> wrecked places ← <i>striking</i>s.</p>
Jer 50:14	<p>עָרְכוּ עַל־בָּבֶל   סָבִיב  כָּל־דָּרְכֵי קֹשֶׁת יָדוֹ אֵלֶיהָ  אַל־תַּחֲמְלוּ אֶל־חַץ בִּי לַיהוָה  חֲטָאָה:</p>	<p>Draw up against Babylon  around <i>it</i>,  All <i>you who</i> draw the bow.  Shoot at it;  Do not spare an arrow,  For it has sinned against the  LORD.</p>	

Jer 50:15	<p>הֲרִיעוּ עָלֶיהָ סָבִיב נִתְּנָה יָדָהּ  נָפְלוּ *אֲשׁוּרֵיֶיהָ** אֲשׁוּרֵיֶיהָ  נִהָרְסוּ חוֹמוֹתֶיהָ כִּי נִקְמַת  יְהוָה הִיא הַנִּקְמוֹת בָּהּ כַּאֲשֶׁר  עָשְׂתָה עִשׂוּ-לָהּ:</p>	<p>Shout at it <i>all</i> around.  It has <u>surrendered</u>,  Its <u>foundations</u> have fallen;  Its walls have been  demolished,  For it <i>is</i> the LORD's  vengeance.  Take vengeance on it;  Do to it as it has done.</p>	<p>foundations: or, [BDB],  <i>buttresses</i>. The <i>ketiv</i> and <i>qere</i>  are similar words with the same  meaning.</p> <hr/> <p>surrendered ← <i>given its hand</i>.</p>
Jer 50:16	<p>כָּרְתוּ זֹרְעַ מִבְּבֶל וְתִפֵּשׂ מִגֹּל  בְּעֵת קִצִּיר מִפְּנֵי חֶרֶב הַיּוֹנָה  אִישׁ אֶל-עַמּוֹ יִפְּנוּ וְאִישׁ  לְאָרְצוֹ יִנְסוּ: ס</p>	<p>Cut off the sower from  Babylon  And him <i>who</i> wields the  sickle in the harvest  season.  At the <u>presence</u> of the  oppressing sword,  Let each <i>man</i> turn to his  people,  And let each <i>man</i> flee to his  <i>own</i> country.</p>	<p>presence ← <i>face</i>.</p>
Jer 50:17	<p>שֶׁהַ פְּזוּרָה יִשְׂרָאֵל אֲרֵיזוֹת  הַדִּיחוּ הָרֵאשׁוֹן אֶכְלוּ מִלֶּדֶךָ  אֲשׁוּר וְזֶה הָאֲחֵרוֹן עֲצָמוֹ  נְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל: ס</p>	<p>Israel <i>is</i> a scattered <i>flock of</i>  sheep;  Lions have driven <i>them</i> out.  First the king of Assyria  consumed them,  And just recently  Nebuchadrezzar king of  Babylon has broken their  bones,</p>	
Jer 50:18	<p>לִכֵּן כֹּה-אָמַר יְהוָה צְבָאוֹת  אֱלֹהֵי יִשְׂרָאֵל הַנִּנְיָ פִקֵּד  אֶל-מֶלֶךְ בָּבֶל וְאֶל-אָרְצוֹ  כַּאֲשֶׁר פִּקַּדְתִּי אֶל-מֶלֶךְ  אֲשׁוּר:</p>	<p>Which <i>is</i> why <u>this is what</u>  the LORD of hosts, the  God of Israel, says:  ‘I <u>am about</u> to visit the king  of Babylon and his land,  As I visited the king of  Assyria.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p>
Jer 50:19	<p>וְשִׁבְבְתִי אֶת-יִשְׂרָאֵל אֶל-נֹהוּ  וְרָעָה הַכַּרְמֶל וְהַבְּשָׁן וּבְהַר  אֶפְרַיִם וְהַגִּלְעָד תִּשְׂבַּע נַפְשׁוֹ:</p>	<p>And I will bring Israel back  to their home,  And they will feed <i>on</i>  Carmel and Bashan,  And their <u>appetite</u> will be  satisfied  On Mount Ephraim and <i>in</i>  Gilead.</p>	<p>Carmel ... Bashan ← <i>the Carmel</i>  ... <i>the Bashan</i>.</p> <hr/> <p>appetite ← <i>soul</i>, but with much  wider scope.</p> <hr/> <p>Gilead: see Gen 31:21.</p>
Jer 50:20	<p>בַּיָּמִים הָהֵם וּבַעֲתָהּ הִיא  נִאֲסִי-יְהוָה יִבְקֹשׂ אֶת-עֵוֹן  יִשְׂרָאֵל וְאִינָנוּ וְאֶת-חַטָּאת  יְהוּדָה וְלֹא תִמְצָאֵנָה כִּי  אֶסְלַח לְאֲשֶׁר אֲשָׂאִיר:</p>	<p>In those days and at that  time,  Says the LORD,  Israel's iniquity will be  sought,  But it <i>will not be there</i>,  And Judah's sins,  But they will not be found,  For I will pardon those  Whom I leave remaining.</p>	

Jer 50:21	עַל־הָאָרֶץ מִרְתִּים עָלָה עָלֶיהָ וְאֶל־יֹשְׁבֵי פְקוֹד חֲרַב וְהַחֲרַם אֶחְרִיהֶם נֶאֱסֶיהוּ וְעָשָׂה כְּכֹל אֲשֶׁר צִוִּיתִיךָ: ס	Go up against it – Against the land of Merathaim And against the inhabitants of Pekod. Make <i>them</i> desolate and obliterate them, Says the LORD, And do <u>everything</u> I command you.	everything ← <i>according to everything</i> .
Jer 50:22	קוֹל מִלְחָמָה בְּאָרֶץ וְשֹׁבֵר גְּדוֹל:	<i>There is</i> the sound of war in the land, And of <u>extensive</u> <u>destruction</u> .	extensive destruction ← <i>great breakage</i> .
Jer 50:23	אֵיךְ נִגְדַעַ וַיִּשְׁבֵּר פְּטִישׁ כָּל־הָאָרֶץ אֵיךְ הִיָּתָה לְשֹׁמָה בְּבָל בְּגוֹיִם:	How the hammer of the whole earth is cut off and broken! How Babylon has become <u>an object of astonishment</u> Among the nations!	<i>an object of astonishment</i> : AV differs ( <i>desolation</i> ), also possible.
Jer 50:24	יִקְשְׁתִּי לָךְ וְגַם־נִלְכַדְתָּ בְּבָל וְאַתָּה לֹא יָדַעְתָּ נִמְצְאתָ וְגַם־נִתְּפַשְׁתָּ כִּי בִיהוּה הִתְגַּרְתָּ:	I set a trap for you, And you were <u>duly</u> caught, Babylon, And you were not aware <i>of</i> <i>it</i> . You were found and <u>duly</u> caught, For you contended with the LORD.	duly (2x) ← <i>also</i> .
Jer 50:25	פָּתַח יְהוָה אֶת־אֹצְרוֹ וַיֹּצֵא אֶת־כְּלֵי זַעֲמוֹ כִּי־מְלֹאכָה הִיא לְאֹדְנֵי יְהוָה צְבָאוֹת בְּאָרֶץ כְּשָׂדִים:	The LORD opened his storehouse And brought out instruments of his indignation, For <i>this is</i> the work of the Lord – The LORD of hosts – In the land of the Chaldeans.	
Jer 50:26	בָּאוּ־לָהּ מִקֵּץ פָּתְחוּ מֵאַבְסִיָּה סָלוּהָ כְּמוֹ־עֲרָמִים וְהַחֲרִימוּהָ אַל־תְּהִי־לָהּ שְׂאֲרִית:	Go to it from the furthest point, Open its granaries; Cast it up <u>into heaps</u> , And obliterate it. Don't let it have <i>any</i> remnant.	into heaps ← <i>like heaps</i> .
Jer 50:27	חֲרְבוּ כָל־פָּרִיָּה יִרְדּוּ לְטַבַּח הֲוֵי עֲלֵיהֶם כִּי־בָא יוֹמָם עַתָּה פְּקֻדָתָם: ס	Dispatch all its <u>bulls</u> ; Let them go to the slaughter. Woe to them, For their day has come – The time of their visitation.	bulls: probably figurative, as in Jer 50:11, but here with the explicit word for <i>bulls</i> .

Jer 50:28	קוֹל נִסְיִם וּפְלִיטִים מֵאַרְץ בָּבֶל לְהַגִּיד בְּצִיּוֹן אֶת־נִקְמַת יְהוָה אֲלֵהֵינוּ נִקְמַת הַיְכָלֹ:	<i>There will be</i> the sound of those <i>who</i> flee, And those <i>who</i> escape from the land of Babylon, To report in Zion The vengeance of the LORD our God – The avenging of his temple.	
Jer 50:29	הַשְּׁמִיעוּ אֶל־בָּבֶל   רְבִים כָּל־דֹרְכֵי קִשְׁת חֲנוּ עָלֶיהָ סָבִיב אֶל־יְהִי־*לָהּ פְּלִטָה שְׁלֹמוֹ-לָהּ כַּפְּעֵלָהּ כְּכֹל אֲשֶׁר עָשְׂתָה עֲשׂוֹלָהּ כִּי אֶל־יְהוָה זָדָה אֶל־קְדוֹשׁ יִשְׂרָאֵל:	Call up the archers <i>to go to</i> Babylon – All <i>who</i> draw the bow. Encamp against it <i>all</i> around; Do not let {K: it} [Q: it] have anyone <i>who</i> escapes. Requite it according to its <i>own course of action</i> ; Do to it according to everything which it did, For it has acted defiantly against the LORD – Against the holy <i>one</i> of Israel –	
Jer 50:30	לָכֵן יִפְּלוּ בַחֹרֵיהָ בְּרַחֲבֶיהָ וְכָל־אֲנָשֵׁי מִלְחָמָתָהּ יִדְּמוּ בַיּוֹם הַהוּא נְאֻם־יְהוָה: ס	Which <i>is</i> why its youths will fall in its streets, And all its warriors will be cut down on that day, Says the LORD.	
Jer 50:31	הֲנִנִּי אֵלֶיךָ זָדוֹן נְאֻם־אֲדָנִי יְהוָה צְבָאוֹת כִּי בָא יוֹמְךָ עַתָּה פְּקֹדֶתֶיךָ:	I will soon <i>be</i> against you, Defiance, Says the Lord, the LORD of hosts, For your day is coming – The time <i>when</i> I will visit you.	I will soon <i>be</i> ← <i>behold me</i> .
Jer 50:32	וְכָשֵׁל זָדוֹן וְנָפַל וְאִין לוֹ מְקִים וְהִצַּתִּי אֵשׁ בְּעָרָיו וְאָכְלָהּ כָּל־סָבִיבֶתָיו: ס	And Defiance will stumble and fall; It will <i>have</i> no-one to raise it up. And I will light a fire in its cities, Which will consume all its surrounding areas.’	
Jer 50:33	כֹּה אָמַר יְהוָה צְבָאוֹת עֹשׂוֹקִים בְּנֵי־יִשְׂרָאֵל וּבְנֵי־יְהוּדָה יַחְדָּו וְכָל־שְׂבִיֵהֶם הֶחֱזִיקוּ בָם מֵאָנֹכִי שְׁלָחַם:	<i>This is what</i> the LORD of hosts says: ‘The sons of Israel and the sons of Judah have been oppressed together, And all those who took them captive Have held on to them; They have refused to let them go.	<i>this is what</i> ← <i>thus</i> .

Jer 50:34	גְּאֲלָם   חִזֵּק יְהוָה צְבָאוֹת שָׁמוּ רִיב יְרִיב אֶת־רִיבֵם לְמַעַן הִרְגִיעַ אֶת־הָאָרֶץ וְהִרְגִיז לְיֹשְׁבֵי בָבֶל:	Their redeemer <i>is</i> strong; The LORD of hosts is his name. He will <u>certainly</u> defend their cause So as to bring calm to the land And to bring disquiet To the inhabitants of Babylon.	certainly defend: infinitive absolute.
Jer 50:35	חָרֵב עַל־כְּשָׁדִים נְאֻם־יְהוָה וְאֶל־יֹשְׁבֵי בָבֶל וְאֶל־שָׂרֵיהֶּ וְאֶל־חַכְמֵיהֶּ:	The sword against the Chaldeans! Says the LORD, And against the inhabitants of Babylon, And against its officials, And against its wise <i>men</i> .	
Jer 50:36	חָרֵב אֶל־הַבְּדִים וְנֶאֱלוּ חָרֵב אֶל־גְּבוּרֵיהֶּ וְחָתוּ:	The sword against those <i>who</i> <u>falsify</u> , And they will be <i>seen to</i> <i>have been</i> foolish. The sword against its valiant men, And they will be terrified.	falsify ← <i>feign</i> .
Jer 50:37	חָרֵב אֶל־סוּסָיו וְאֶל־רֶכְבּוֹ וְאֶל־כָּל־הָעָרֵב אֲשֶׁר בְּתוֹכָהּ וְהָיוּ לְנָשִׁים חָרֵב אֶל־אוֹצְרוֹתֶיהָ וּבִזּוּ:	The sword against his horses, And against his chariot <i>fleet</i> , And against all the <u>mixed</u> <u>foreigners</u> <i>who are</i> in it, So that they become women. The sword against its treasuries, So that they are plundered.	mixed foreigners: [AnLx]= <i>foreigners</i> . [BDB]= <i>mixed</i> <i>company</i> ; [CB]= <i>rabble</i> .  in it ← <i>inside it</i> .
Jer 50:38	חָרֵב אֶל־מִימֵיהָ וַיִּבְשּׁוּ כִּי אָרֶץ פְּסֻלִים הִיא וּבְאֵימִים יִתְהַלְלוּ:	A drought on its waters, So that they dry up, For it <i>is</i> a land of carved images, And <i>so that</i> they are driven mad by <i>their</i> monstrosities.	
Jer 50:39	לִכֵּן יֵשְׁבוּ צִיִּים אֶת־אֲיִים וַיֵּשְׁבוּ בָּהּ בְּנֹת יַעֲנָה וְלֹא־תֵשֵׁב עוֹד לְנֹצַח וְלֹא תִשְׁכֹּן עַד־דָּוָר וְדוֹר:	<b>So the desert creatures will</b> <b>live</b> <b>With the <u>animals of the</u></b> <b><u>coastlands</u>,</b> <b>And ostriches will live in it.</b> And it will <u>never</u> be inhabited any more, And it will not be dwelt in from generation to generation.	Rev 18:2, loosely.     Isa 13:20, Isa 13:21.  live (2x) ← <i>sit; dwell</i> .  <i>animals of the coastlands: or</i> <i>(animals of) the islands, or</i> <i>jackals</i> .  never ← <i>not in perpetuity</i> .
Jer 50:40	כְּמַהֲפֹכֶת אֱלֹהִים אֶת־סוּדֵם וְאֶת־עֲמֹרָה וְאֶת־שְׁכֵנֶיהָ נְאֻם־יְהוָה לֹא־יֵשֵׁב שָׁם אִישׁ וְלֹא־יִגְוֹר בָּהּ בֶּן־אָדָם:	As in <u>God's overthrow</u> of Sodom and Gomorrah and its neighbours, Says the LORD, No man will live there, And no son of Adam will reside there.	God's overthrow: or <i>the mighty</i> <i>overthrow</i> , using <i>Elohim</i> , God, for an extreme quality. See Gen 23:6.



Jer 50:41	הִנֵּה עַם בָּא מִצָּפוֹן וְגוֹי גָדוֹל וּמְלָכִים רַבִּים יַעֲרוּ מִרְכְּבֵי־אָרֶץ:	Behold, a people is coming from the north, And a great nation and many kings. They will be stirred up From the remote parts of the earth.	
Jer 50:42	קִשְׁתּוֹ וְכִידָן יַחֲזִיקוּ אֲכֹזְרֵי הַמָּה וְלֹא יִרְחֲמוּ קוֹלָם כִּי־ יַהֲמָה וְעַל־סוּסִים יִרְכָּבוּ עָרוּךְ כְּאִישׁ לְמַלְחָמָה עָלֶיךָ בַּת־בָּבֶל:	They will wield bow and spear. They <i>are</i> cruel, And they will not show compassion. The sound of them <i>is</i> as when the sea rages, And they ride on horses. <i>Each will be</i> drawn up as a man of war against you, O daughter of Babylon.	
Jer 50:43	שָׁמַע מֶלֶךְ־בָּבֶל אֶת־שִׁמְעָם וּרְפוּ יָדָיו צָרָה הַחֲזִיקְתָּהּ חֵיל בְּיֹלְדָהּ:	The king of Babylon has heard the <u>report</u> about them, And his hands have become limp. Anguish has seized him, <i>As has</i> pain <i>As of a woman</i> giving birth.	report about ← <i>report of.</i>
Jer 50:44	הִנֵּה כְּאַרְיֵה יַעֲלֶה מִגְּאוֹן הַיַּרְדֵּן אֶל־נְוֶה אֵיתָן כִּי־אַרְגָּמָה *אֲרוּצִים *אֲרִיצִים מִמְּעֵלֶיהָ וּמִי בַחֹר אֵלֶיהָ אֶפְקֹד כִּי מִי כְמוֹנִי וּמִי יוֹעֲדֵנִי וּמִי־זֶה רֹעֶה אֲשֶׁר יַעֲמֵד לִפְנָי:	Behold, he will come up like a lion From the splendour of the Jordan To the residence of the strong <i>one</i> , For I will act all of a sudden <i>And make them</i> run away <u>from <i>the place</i>.</u> And who <i>is</i> chosen <i>So that</i> I may appoint <i>him</i> over it? For who <i>is</i> like me, And who <i>can</i> arraign me? And who <i>is</i> this shepherd Who will stand before me?	make them run away: the <i>ketiv / qeré</i> issue is a <i>vav / yod</i> issue, where the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qeré</i> . <hr/> <hr/>    Jer 49:19. <hr/> <hr/> from <i>the place</i> ← <i>from on her</i> .
Jer 50:45	לָכֵן שָׁמְעוּ עֲצַת־יְהוָה אֲשֶׁר יַעַן אֶל־בָּבֶל וּמַחֲשׁוֹבוֹתָיו אֲשֶׁר חָשַׁב אֶל־אָרֶץ כְּשָׂדִים אִם־לֹא יִסְחָבוּם צְעִירֵי הָעֶזְרָא אִם־לֹא יִשִּׂים עֲלֵיהֶם נוֹה:	So hear the counsel of the LORD With which he gave counsel concerning Babylon, And his purposes which he has conceived Regarding the land of the Chaldeans. <u><i>Men will certainly</i> drag away</u> <u>the young of the sheep,</u> And he <u>will certainly</u> <u>devastate <i>their</i> dwelling</u> place <u>To their cost.</u>	Jer 49:20. <hr/> <hr/> will certainly drag away ... will certainly devastate: both an asseveration using an abbreviation of the oath formula of 2 Sam 19:13. <hr/> <hr/> the young of the sheep: see Jer 49:20. <hr/> <hr/> to their cost ← <i>on them</i> .

Jer 50:46	מְקוֹל נִתְפָּשָׂה בְּבָל נִרְעָשָׂה הָאָרֶץ וּזְעָקָה בְּגוֹיִם נִשְׁמָע: ס	At the sound <i>when</i> Babylon is captured, The <u>earth</u> will shake, And an outcry will be heard among the nations.’ ”	Jer 49:21. <hr/> earth: or <i>land</i> .
Jer 51:1	כֹּה אָמַר יְהוָה הַנְּגִי מַעִיר עַל-בָּבֶל וְאֶל-יֹשְׁבֵי לֵב קָמִי רוּחַ מְשַׁחִית:	This <i>is what</i> the LORD says: “I am about to stir up a destructive wind against Babylon And against the inhabitants of the <u>Chaldees</u> .	this <i>is what</i> ← <i>thus</i> . <hr/> I am about to ← <i>behold me</i> . <hr/> Chaldees: in atbash; see Jer 25:26. AV differs ( <i>in the midst of them that rise up against me</i> ), treating it as normal Hebrew.
Jer 51:2	וְשַׁלַּחְתִּי לְבָבֶל   זָרִים וְזָרוּהָ וַיִּבְקְקוּ אֶת-אֲרָצָהּ כִּי-הִיוּ עָלֶיהָ מִסָּבִיב בַּיּוֹם רָעָה:	And I will send <u>foreigners</u> to Babylon, Who will winnow it and empty its land, For they will be against it <i>all</i> around on the <u>baneful day</u> ,	foreigners: AV differs ( <i>fanners</i> ), pointing as זָרִים, <i>winnowers</i> , which we regard as the natural consonantal reading, given the context, but we retain the MT pointing as a policy. But Jer 51:51 would naturally be read as <i>foreigners</i> . <hr/> the baneful day ← <i>a day of evil</i> , a Hebraic genitive.
Jer 51:3	אֶל-יִדְרֹךְ *יִדְרֹךְ הַדְרֹךְ קִשְׁתּוֹ וְאֶל-יִתְעַל בְּסַרְיָנוּ וְאֶל-תַּחְמָלוֹ אֶל-בַּחְרִיָּה הַחֲרִימוּ כָל-צַבָּאָה:	{Q: Against the archer who draws his bow} [K: Against the archer (let him who draws the bow draw his bow)], And against him <i>who</i> exalts himself in his coat of mail. And do not spare its young men; Obliterate all of its army.	Re-pointing as אֶל, the <i>qeré</i> reads <i>Do not let the archer draw his bow</i> .
Jer 51:4	וְנָפְלוּ חַלְלִים בְּאָרֶץ כְּשָׂדִים וּמִדְקָרִים בְּחוּצוֹתֶיהָ:	And casualties will fall in the land of the Chaldeans With <i>men</i> pierced through in its streets.	
Jer 51:5	כִּי לֹא-אֶלְמָן יִשְׂרָאֵל וַיהוּדָה מֵאַלְהֵיוּ מִיהוָה צָבָאוֹת כִּי אֲרָצָם מְלֵאָה אֲשֶׁם מִקְדּוֹשׁ יִשְׂרָאֵל:	For Israel <i>has not been</i> widowed, Nor Judah, from their <u>God</u> – From the LORD of hosts – <u>Although</u> their land is full of guilt Against the holy <i>one</i> of Israel.	their God ← <i>his God</i> . <hr/> although: concessive use of the <i>vav</i> .
Jer 51:6	גָּסוּ   מִתּוֹךְ בָּבֶל וּמִלְטוֹ אִישׁ נִפְשׁוֹ אֶל-תִּדְמוּ בַּעֲוֹנָה כִּי עַתָּה נִקְמָה הִיא לַיהוָה גְּמוּלָה הִוא מִשְׁלָם לָהּ:	<b>Flee from Babylon,</b> <b>And let each save his life.</b> <b>Do not be cut down in its iniquity,</b> For it <i>is</i> the time of the LORD's vengeance, <i>When</i> he requites it <i>with</i> retribution.	<b>Rev 18:4.</b> <hr/> from ← <i>from the midst of</i> . <hr/> save ← <i>let escape</i> . <hr/> life ← <i>soul</i> .

Jer 51:7	כּוֹס־זָהָב בְּבַלְי בְּיַד־יְהוָה מִשְׁכַּרְת כָּל־הָאָרֶץ מִיַּיְנָהּ שָׁתוּ גוֹיִם עַל־כֵּן יִתְהַלְּלוּ גוֹיִם:	Babylon was a golden cup in the LORD's hand – A cup which made the whole earth drunk. Nations drank its wine, Which is why the nations are acting in a mad way.	golden cup ← <i>cup of gold</i> , a Hebraic genitive.  its wine ← <i>from its wine</i> .
Jer 51:8	פֹּתְאִים נִפְּלָה בְּבַל וַתִּשְׁבֶּר הִילָלוּ עָלֶיהָ קָחוּ צָרִי לְמַכְאוּבָה אוֹלֵי תִרְפָּא:	<b>Babylon will fall suddenly, And it will collapse.</b> Wail for it, Fetch balsam for its wounds; Maybe it <i>can</i> be healed.	<b>Rev 14:8, Rev 18:2.</b>  collapse ← <i>be broken</i> .  wounds ← <i>pain</i> , but with a root meaning also of <i>to mar, to destroy</i> .
Jer 51:9	*רִפֵּינוּ אֶת־בְּבַלְי וְלֹא נִרְפְּתָה עֲזִבֹתָהּ וְגַלְדָּהּ אִישׁ לְאַרְצוֹ כִּי־נִגַּע אֶל־הַשָּׁמַיִם מִשְׁפָּטָהּ וְנִשְׂא עַד־שָׁחֲקִים:	We applied healing to Babylon, But it did not become healed. Leave it and let each of us go to his <i>own</i> country, For its case in law has reached the heavens, And it has been raised to the skies.	we applied healing: the <i>ketiv</i> and <i>qere</i> are variants of the same word, with the same meaning. But the <i>qere</i> can also mean <i>weakened</i> .
Jer 51:10	הוֹצֵיא יְהוָה אֶת־צַדִּיקֵינוּ בָּאוּ וְנִסְפְּרָה בְּצִיּוֹן אֶת־מַעֲשֵׂה יְהוָה אֱלֹהֵינוּ:	The LORD has vindicated us. Come, let us report in Zion What the LORD our God has done.	vindicated us ← <i>brought out our righteousnesses</i> .  what ... has done ← <i>the deed of ....</i>
Jer 51:11	הִבְרוּ הַחֲצִיִּים מִלְּאוּ הַשְּׁלֵטִים הָעִיר יְהוָה אֶת־רוּחַ מַלְכֵי מִדְיָ כִי־עַל־בְּבַל מְזַמְתּוּ לְהַשְׁחִיתָהּ כִּי־נִקְמַת יְהוָה הִיא נִקְמַת הַיְכָלוֹ:	Polish the arrows; Take up the shields. The LORD has stirred up the spirit of the kings of Media, For his purpose <i>is</i> against Babylon, To bring ruin on it, For it <i>is</i> the LORD's vengeance – The avenging of his temple.	take up ← <i>fill</i> .
Jer 51:12	אֶל־חוֹמֹת בְּבַל שְׂאוּ־נֹס הַחֲזִיקוּ הַמְּשֻׁמָּר הַקְּלִימוּ שֹׁמְרִים הִכִּינוּ הָאֲרָבִים כִּי גַם־זָמַם יְהוָה גַּם־עָשָׂה אֶת אֲשֶׁר־דִּבֶּר אֶל־יֹשְׁבֵי בְּבַל:	Raise a standard at Babylon's walls, Make the watch strong, Set up guards, Prepare ambushes, For the LORD has both purposed and will do What he has declared To the inhabitants of Babylon.	to the inhabitants: or <i>against the inhabitants</i> .
Jer 51:13	*שֹׁכְנֵי עַל־מַיִם רַבִּים רַבַּת אוֹצְרוֹת בָּא קֶצֶף אִמַּת בְּצַעֲדָה:	You dwell by much water, You are rich in treasures, But your end has come – The <i>just</i> deserts of your plundering.	you dwell: the <i>ketiv</i> is an Aramaic form.  rich in ← <i>abundant of</i> .  <i>just</i> deserts ← <i>cubit</i> , i.e. <i>measure</i> .

Jer 51:14	נִשְׁבַּע יְהוָה צְבָאוֹת בְּנַפְשׁוֹ כִּי אֶם-מְלֵאֲתֶיךָ אָדָם כִּלְיֶיךָ וְעָנּוּ עֲלֶיךָ הַיְדָד: ס	The LORD of hosts has sworn <u>by himself</u> <i>and</i> <i>said</i> , 'I will certainly <u>fill</u> you <i>with</i> men, like devouring locusts, And they will <u>raise</u> a shout against you.'	by himself ← <i>by his soul</i> .  I will certainly fill: an asseveration similar to the oath formula of 2 Sam 19:13, but with <i>כִּי</i> , not a negation. See [Ges-HG] §163d.  raise ← <i>answer; testify</i> .
Jer 51:15	עָשָׂה אֶרֶץ בְּכֹחוֹ מִכֵּין תְּבַל בְּחִכְמָתוֹ וּבַתְּבוּנָתוֹ נָטָה שָׁמַיִם:	He <i>is</i> the maker of the earth by his power – The preparer of the world by his wisdom – Who stretched out the heavens with his understanding.	Jer 10:12.
Jer 51:16	לְקוֹל תִּתֵּן הַמָּוֶן מִיַּם בְּשָׁמַיִם וַיַּעַל נְשֹׂאִים מִקְצֵה-אֶרֶץ בְּרָקִים לְמַטֵּר עָשָׂה וַיֵּצֵא רוּחַ מֵאֲצֻרָתָיו:	When he sounds his voice, <i>There is</i> <u>roaring</u> of water in the sky, And he makes vapours rise from the end of the earth. He produces lightning with the rain, And he brings wind out of his storehouses.	Jer 10:13, Ps 135:7.  when he sounds his voice ← <i>at the giving of his voice</i> .  roaring: or <i>a large quantity</i> .  sky: or <i>heavens</i> .
Jer 51:17	נִבְעַר כָּל-אָדָם מִדַּעַת הַבֵּישׁ כָּל-צֹרֵף מִפֶּסֶל כִּי שֶׁקֶר נִסְבּוּ וְלֹא-רוּחַ בָּם:	Every man has become deficient in knowledge; Every metalsmith has become ashamed of the idol, For his cast figure <i>is</i> a false thing, And <i>there is</i> no spirit in them.	Jer 10:14.
Jer 51:18	הֵבֶל הֵמָּה מַעֲשֵׂה תַעֲתָעִים בְּעֵת פְּקֻדָּתָם יֵאָבְדוּ:	They <i>are</i> vanity – A work <u>based on</u> delusions. At the time of <u>their</u> <u>visitation</u> , They will perish.	Jer 10:15.  <i>based on</i> ← <i>of</i> . Wider use of the construct state.  their visitation: an objective genitive.
Jer 51:19	לֹא-כֵּאלֹהֵי חֶלֶק יַעֲקֹב כִּי-יוֹצֵר הַכֹּל הוּא וְשֹׁבֵט נִחַלְתּוֹ יְהוָה צְבָאוֹת שְׁמוֹ: ס	<u>Such</u> is not the portion of Jacob; Rather, <i>it is</i> he who is the fashioner of everything, And of the sceptre of his inheritance – The LORD of hosts <i>is</i> his name.	Jer 10:16.  <i>such</i> ← <i>as these things</i> .  AV differs mid verse, interpolating from Jer 10:16.
Jer 51:20	מַפְצֵל-אֲתָה לִּי כָּלִי מִלְחָמָה וְנִפְצַתִּי בְּךָ גּוֹיִם וְהִשְׁחַתִּי בְּךָ מַמְלָכוֹת:	You <i>are</i> my hammer – Instruments of war – And I will crush nations with you, And I will bring ruin on kingdoms with you.	

Jer 51:21	וּנְפַצְתִּי בְךָ סוּס וְרֹכְבוֹ וּנְפַצְתִּי בְךָ רֶכֶב וְרֹכְבוֹ:	And I will crush a horse and its rider with you, And I will crush a chariot and its rider with you,	and I will crush ... with you ... and I will crush ... with you: otiose, with good effect here, and see Gen 12:5.
Jer 51:22	וּנְפַצְתִּי בְךָ אִישׁ וְאִשָּׁה וּנְפַצְתִּי בְךָ זָקֵן וְנוֹעַר וּנְפַצְתִּי בְךָ בְּחֹר וּבְתוּלָה:	And I will crush man and woman with you, And I will crush old and young with you, And I will crush the young man and the virgin girl with you,	
Jer 51:23	וּנְפַצְתִּי בְךָ רֹעֵה וְעֵדְרוֹ וּנְפַצְתִּי בְךָ אֹכֵל וְצִמְדוֹ וּנְפַצְתִּי בְךָ פְּחוֹת וְסַגְנִים:	And I will crush shepherd and his flock with you, And I will crush farmer and his yoke of oxen with you, And I will crush governors and administrators with you.	
Jer 51:24	וּשְׁלַמְתִּי לְבָבָל וּלְכָל   יוֹשְׁבֵי כְשָׂדִים אֶת כָּל־רַעְתֵם אֲשֶׁר־עָשׂוּ בְצִיּוֹן לְעֵינֵיכֶם נְאֻם יְהוָה: ס	And I will requite Babylon And all the inhabitants of the Chaldees For all the harm they have done to Zion before your eyes, Says the LORD.	
Jer 51:25	הִנְנִי אֵלֶיךָ הַר הַמְּשֻׁחֵת נְאֻם־יְהוָה הַמְּשֻׁחֵת אֶת־כָּל־הָאָרֶץ וְנָטִיתִי אֶת־יָדִי עָלֶיךָ וּגְלַגְלִיתִיךָ מִן־הַסִּלְעִים וְנָתַתִּיךָ לְהָר שְׂרָפָה:	<i>I am here</i> against you, <i>You</i> mountain which bring ruin, Says the LORD, <i>You</i> who bring ruin on the whole earth, And I have stretched out my hand against you, And I will roll you down from the rocks, And I will make you a <u>blazing mountain</u> .	<i>I am here</i> ← <i>behold me</i> .  a blazing mountain ← <i>a mountain of blazing</i> , a Hebraic genitive. The mountain stands for the Chaldean kingdom.
Jer 51:26	וְלֹא־יִקְחוּ מִמֶּךָ אֶבֶן לְפִנֵּה וְאֶבֶן לְמוֹסְדוֹת כִּי־שִׁמְמוֹת עוֹלָם תִּהְיֶה נְאֻם־יְהוָה:	And they will not take from you stone for a <i>cornerstone</i> , Or stone for foundations, For you will be an <u>age-</u> <u>abiding desolate area</u> , Says the LORD.	an age-abiding desolate <i>area</i> ← <i>desolations of an age</i> .
Jer 51:27	שׂאוּ־נֹס בְּאָרֶץ תִּקְעוּ שׁוֹפָר בְּגוֹיִם קִדְּשׁוּ עָלֶיהָ גוֹיִם הַשְׁמִיעוּ עָלֶיהָ מַמְלָכוֹת אֲרָרְט מִנִּי וְאַשְׁכְּנָז פִּקְדוּ עָלֶיהָ טַפְסֹר הֶעֱלוּ־סוּס בִּילְק סָמַר:	Raise a standard in the land, Sound the ramshorn among the nations, Consecrate nations against it; Summon against it the kingdoms of Ararat, Minni, and Ashkenaz. Appoint a general against it; Bring up horses like the bristly devouring locust.	

Jer 51:28	קִדְּשׁוּ עָלֶיהָ גּוֹיִם אֶת־מַלְכֵי מְדֵי אֶת־פְּחוֹתֶיהָ וְאֶת־כָּל־סִגְנֵיהָ וְאֵת כָּל־אֶרֶץ מִמְשַׁלְתּוּ:	Consecrate nations against it – The kings of Media, Their governors and all their administrators, And the whole land <u>under its</u> <u>rule</u> .	under its rule ← <i>of its rule</i> . Wider use of the construct state.
Jer 51:29	וַתִּרְעַשׂ הָאָרֶץ וַתִּחַל כִּי קָמָה עַל־בָּבֶל מַחְשְׁבוֹת יְהוָה לְשׂוֹם אֶת־אֶרֶץ בָּבֶל לְשִׁמָּה מֵאִין יוֹשֵׁב:	And the land will shake and tremble, For the purposes of the LORD will be established against Babylon So as to make the land of Babylon a desolation Without an inhabitant.	
Jer 51:30	חָדְלוּ גִבּוֹרֵי בָּבֶל לְהִלָּחֵם יֵשְׁבוּ בַּמְצָדוֹת נִשְׁתָּה גְּבוּרָתָם הָיוּ לְנָשִׁים הֵצִיטוּ מִשְׁכַּנְתֶּיהָ נִשְׁבְּרוּ בְּרִיחֶיהָ:	The warriors of Babylon have stopped fighting; They have remained in the fortresses. Their valour has ebbed away, They have become women, <u>Its homes have been burned</u> ; <u>Its bolts have been broken</u> .	its homes have been burned ← <i>they have burned its (Babylon's)</i> <i>homes</i> . Avoidance of the passive.
Jer 51:31	רָץ לְקִרְאֵת־רֵץ יָרוּץ וּמַגִּיד לְקִרְאֵת מַגִּיד לְהַגִּיד לְמֶלֶךְ בָּבֶל כִּי־נִלְכְּדָה עִירוֹ מִקְּצֵה:	One <u>runner</u> is running towards <u>another</u> , And one <u>messenger</u> towards <u>another</u> , To tell the king of Babylon That his city has been captured <u>From end to end</u> .	runner ... another ← <i>a runner ...</i> <i>a runner</i> . messenger ... another ← <i>a</i> <i>messenger ... a messenger</i> . from end to end ← <i>from its end</i> .
Jer 51:32	וְהַמַּעְבְּרוֹת נִתְפָּשׁוּ וְאֶת־הָאֲגָמִים שָׂרְפוּ בְּאֵשׁ וְאֲנָשֵׁי הַמִּלְחָמָה נִבְהָלוּ: ס	And the fords have been captured, And the reedy places <u>have</u> <u>been burned with fire</u> , And the combatants have become terrified.	have been burned ← <i>they have</i> <i>burned</i> . Avoidance of the passive.
Jer 51:33	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בֵּת־בָּבֶל כְּגֶרֶן עַת הַדְרִיכָה עוֹד מְעֻט וּבָאָה עַת־הַקְצִיר לָהּ:	For <u>this is what</u> the LORD of hosts, the God of Israel, says: 'The daughter of Babylon <i>is</i> like a threshing floor <i>At</i> the time for it to be trodden. <i>In</i> a little while, The time of harvesting it will come.' ”	this is what ← <i>thus</i> .

Jer 51:34	אכלנו *אכלני *הממנו *הממני נבוכדראצר מלך בבל *הציגנו *הציגני כלי ליק *בלענו *בלעני פתני מלא כרשו מעדני *הדיחנו *הדיחני:	“Nebuchadrezzar the king of Babylon has devoured {Q: me} [K: us], He has routed {Q: me} [K: us], He has presented {Q: me} [K: us] as an empty vessel, He has swallowed {Q: me} [K: us] as a crocodile does, He has filled his belly with my delightful things; He has driven {Q: me} [K: us] out.	The <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue throughout. <hr/> The inhabitant of Zion (Jer 51:35) speaking. <hr/> delightful things ← delights.
Jer 51:35	חמסי ושאר עלבבל תאמר ישבת ציון ודמי אל-ישבי כשדים תאמר ירושלם: ס	The violence I have suffered And that of my kin Be on Babylon”, The inhabitant of Zion will say. “ <u>And may my blood be on</u> the inhabitants of the Chaldees”, Jerusalem will say.	the violence I have suffered ← my violence, an objective genitive.
Jer 51:36	לכן פה אמר יהוה הנני רב את-ריבך ונקמתי את-נקמתך והחרבתי את-ימה והבשתי את-מקורה:	Therefore <u>this is what</u> the LORD says: “ <u>I am about to plead your</u> case, And I will <u>take your</u> revenge, And I will dry up its sea, And I will <u>cause failure of its</u> water-source.	this is what ← thus. <hr/> I am about to ← behold me. <hr/> take your revenge ← avenge your revenge. <hr/> cause failure of ← put to shame, or dry up.
Jer 51:37	והיתה בבל   לגלים   מעוז-תנים שמה ושרקת מאין יושב:	And Babylon will become heaps of stones, A den of jackals, A desolation and a laughing stock, Without an inhabitant.	a laughing stock ← whistling, hissing.
Jer 51:38	יחדו כפפרים ישאגו נערו כגורי אריות:	They will roar together like lion cubs; They will growl like the whelp of lionesses.	
Jer 51:39	בחמם אשית את-משתיהם והשכרתים למען יעלזו וישנו שנת-עולם ולא יקיצו נאם יהוה:	When they are in a state of arousal, I will lay on a banquet for them, And I will make them drunk So that they exult And sleep an age-abiding sleep And do not wake up, Says the LORD.	when they are in a state of arousal ← in their being hot. <hr/> a banquet for them ← their banquet.
Jer 51:40	אורידם כפרים לטבח כאילים עם-עודים:	I will bring them down Like fatted lambs to the slaughter, Like rams with he-goats.	

Jer 51:41	אֵיךְ נִלְכְּדָה שְׁשָׁד וְתִתְפָּשׂ תְּהִלַּת כָּל־הָאָרֶץ אֵיךְ הִיְתָה לְשִׁמָּה בַבֶּל בַּגּוֹיִם:	How <u>Babylon</u> has been captured! And <i>how</i> the <i>object of praise</i> of the whole earth has been seized! How <u>Babylon</u> has become an <i>object of astonishment</i> among the nations.	Babylon: in atbash. See Jer 25:26. <hr/> astonishment: or <i>desolation</i> .
Jer 51:42	עָלָה עַל־בַּבֶּל הַיָּם בַּהֲמוֹן גָּלְיוֹ נִכְסְתָהּ:	The sea came up to Babylon; It was covered by the vast quantity of its waves.	
Jer 51:43	הָיוּ עָרֶיהָ לְשִׁמָּה אֶרֶץ צִיָּה וְעָרְבָה אֶרֶץ לֹא־יֵשֵׁב בָּהֶן כָּל־אִישׁ וְלֹא־יַעֲבֹר בָּהֶן בְּיוֹם אָדָם:	Its towns became a desolation – A land of drought and aridity. A land in whose <i>towns</i> no man <i>can</i> live, And through which <u>no</u> son of Adam will pass.	no ← <i>not every</i> .
Jer 51:44	וּפְקַדְתִּי עַל־בֵּל בַּבֶּל וְהִצֵּאתִי אֶת־בִּלְעֹז מִפִּי וְלֹא־יִנְהָרוּ אֱלֹוֹ עוֹד גּוֹיִם גַּם־חֹזֶמֶת בַּבֶּל נִפְלָה:	And I will visit Bel in Babylon, And I will eject from his mouth what he has swallowed, And the nations will no longer stream to him. Indeed, <u>Babylon's wall</u> will fall.	indeed ← <i>also</i> , but with wider scope.
Jer 51:45	צֵאוּ מִתּוֹכָהּ עַמִּי וּמִלְטוּ אִישׁ אֶת־נַפְשׁוֹ מִחֲרוֹן אַף־יְהוָה:	Come <u>out of it</u> , my people, And let each <i>man</i> save <u>himself</u> From the <u>furious anger</u> of the LORD.	out of it ← <i>out of her midst</i> . <hr/> himself ← <i>his soul</i> . <hr/> furious anger ← <i>fury of anger</i> , translated ↷
Jer 51:46	וּפְנֵי־יֶרֶךְ לִבְבֶּכְךָ וְתִירָאוּ בְשִׁמוּעָה הַנְּשִׁמְעַת בְּאֶרֶץ וּבֹא בְשָׁנָה הַשְּׁמוּעָה וְאַחֲרָיו בְשָׁנָה הַשְּׁמוּעָה וְחָמָס בְּאֶרֶץ וּמִשָּׁל עַל־מִשָּׁל:	And so that your heart does not become faint, And you become afraid at the report heard in the land, When a report comes in <i>one</i> year, And after it a report in the <i>next</i> year, And <i>there is</i> violence in the land – With ruler against ruler –	↳ as a reverse Hebraic genitive, with the <i>nomen regens</i> as the adjective.
Jer 51:47	לִכֵּן הִנֵּה יָמִים בָּאִים וּפְקַדְתִּי עַל־פְּסִילֵי בַבֶּל וְכָל־אֶרְצָהּ תִּבּוֹשׁ וְכָל־חֲלָלֶיהָ יִפְלוּ בְתוֹכָהּ:	<u>Behold</u> , the days are coming When I will visit the carved images of Babylon, And all its land will be put to shame, And all its casualties will fall within its <u>precincts</u> .	behold ← <i>therefore behold</i> , but English does not require a correlative to <i>so that</i> (in the previous verse). <hr/> precincts ← <i>inside</i> .



Jer 51:48	וְרָנְנוּ עַל־בָּבֶל׃ שָׁמַיִם וָאָרֶץ וְכָל־אֲשֶׁר בָּהֶם כִּי מִצָּפוֹן יָבֹאוּ־לָהּ הַשּׁוֹדְדִים נְאֻם־יְהוָה׃	And heaven and earth and all who <i>are</i> in them will be jubilant about Babylon, For the plunderers will come against it from the north, Says the LORD.	
Jer 51:49	גַּם־בָּבֶל לִנְפֹל חֲלָלִי יִשְׂרָאֵל גַּם־לְבָבֶל נָפְלוּ חֲלָלִי כָּל־הָאָרֶץ׃	Babylon <i>was</i> both <i>the cause</i> <i>of</i> Israel's casualties falling, And <i>it was</i> <u>because of</u> <u>Babylon</u> That the casualties of the whole earth fell.	because of Babylon: AV differs (at Babylon). See the preposition ל in [AnLx] № IX, and [BDB] № 5g.
Jer 51:50	פְּלִטִים מִחֶרֶב הִלְכוּ אֶל־תַּעֲמָדוֹ זָכְרוּ מִרְחוֹק אֶת־יְהוָה וִירוּשָׁלַם תִּעֲלֶה עַל־לִבְבְּכֶם׃	<i>You who</i> have escaped the sword, Go <i>away</i> ; do not stand <i>still</i> . Remember the LORD <u>when</u> <u>you are</u> far away, And let Jerusalem <u>come to</u> <u>mind</u> .	when <i>you are</i> far away ← <i>from</i> <i>far away</i> . <hr/> come to mind ← <i>rise on your</i> <i>heart</i> .
Jer 51:51	בְּשָׁנוּ כִּי־שָׁמַעְנוּ חֲרָפָה כִּסְתָה כְּלִמָּה פָּנֵינוּ כִּי בָאוּ זָרִים עַל־מִקְדָּשֵׁי בַיִת יְהוָה׃ ס	We were ashamed when we heard the reproach; Ignominy covered our faces, For foreigners had arrived at the sanctuaries of the house of the LORD.	
Jer 51:52	לָכֵן הִנֵּה־יָמַיִם בָּאִים נְאֻם־יְהוָה וּפְקֹדֹתַי עַל־פְּסִילֶיהָ וּבְכָל־אֲרָצָהּ יֶאֱנָק חֲלָל׃	That <i>is</i> why, behold, the days are coming, Says the LORD, When I will visit its idols, And throughout all its land The wounded will groan.	
Jer 51:53	כִּי־תִעֲלֶה בָבֶל הַשָּׁמַיִם וְכִי תִבְצָר מְרוֹם עֲזָה מֵאֲתֵי יָבֹאוּ שׁוֹדְדִים לָהּ נְאֻם־יְהוָה׃ ס	<i>Even</i> if Babylon rises <i>to</i> the skies, Or if it fortifies <i>itself</i> <i>to</i> the height of its strength, Plunderers will go to it <u>At my instigation</u> , Says the LORD.	at my <i>instigation</i> ← <i>from me</i> .
Jer 51:54	קוֹל זַעֲקָה מִבָּבֶל וְשֹׁבֵר גְּדוֹל מֵאָרֶץ כַּשְׂדִּים׃	<i>Hear</i> a sound of an outcry from Babylon, And of <u>widescale</u> destruction from the land of the Chaldeans.	widescale ← <i>great</i> .
Jer 51:55	כִּי־שָׁדַד יְהוָה אֶת־בָּבֶל וְאָבַד מִמֶּנָּה קוֹל גְּדוֹל וְהִמּוּ גְלִיָּהֶם כְּמַיִם רַבִּים נִתְּנוּ שִׁאוֹן קוֹלָם׃	For the LORD is ravaging Babylon, And he has <u>silenced</u> its loud voice, As their waves rage like mighty waters, As <u>their tumultuous sound</u> <u>rings out</u> .	silenced ← <i>caused to perish</i> . <hr/> their tumultuous sound rings out ← <i>the tumult of their voice is</i> <i>given</i> . Translated as a reverse Hebraic genitive.

Jer 51:56	כִּי בָא עָלֶיהָ עַל-בָּבֶל שׁוֹדֵד וְנִלְכְּדוּ גִבּוֹרֶיהָ חֲתָתָהּ קִשְׁתוֹתֵם בִּי אֶל גְּמִלוֹת יְהוָה שָׁלֵם יִשְׁלֵם:	For the plunderer has come against it – Against Babylon – And its warriors will be captured, And their bows will each be broken in pieces, For the LORD <i>is</i> a GOD of retributions; He will <u>certainly</u> requite <i>them</i> .	certainly requite: infinitive absolute.
Jer 51:57	וְהִשְׁפַּרְתִּי שָׂרֶיהָ וְחַכְמֶיהָ פְּחוּתֶיהָ וְסִגְנֶיהָ וְגִבּוֹרֶיהָ וַיִּשְׁנּוּ שְׁנַת-עוֹלָם וְלֹא יִקְיצוּ נְאֻם-הַמֶּלֶךְ יְהוָה צְבָאוֹת שְׁמוֹ: ס	And I will make its officers and its wise <i>men</i> , And its governors and its administrators and its warriors, Drunk, And they will sleep an age- abiding sleep, And they will not wake up, Says the king – The LORD of hosts <i>is</i> his name.”	
Jer 51:58	כֹּה-אָמַר יְהוָה צְבָאוֹת חֲמוֹת בְּבֵל הַרְחֻבָּה עָרֵעַר תִּתְעַרְעַר וְשַׁעֲרֶיהָ הַגְּבוּהִים בָּאֵשׁ יִצְתּוּ וַיִּגְעוּ עַמִּים בְּדִירֵי-קִיק וְלְאֻמִּים בְּדִירֵי-אֵשׁ וַיַּעֲפוּ: ס	This <i>is what</i> the LORD of hosts says: “The <u>wide walls</u> of Babylon will <u>certainly</u> be <u>demolished</u> , And its tall gates will be <u>burned</u> with fire, And <i>various</i> peoples will toil quite in vain, And nations will become weary, With so much fire.”	this <i>is what</i> ← <i>thus</i> . wide walls of Babylon ← <i>walls</i> <i>of wide Babylon</i> . will certainly be demolished: infinitive absolute. will be burned ← <i>they will burn</i> . Avoidance of the passive. with so much fire ← <i>in</i> <i>sufficiency of fire</i> .
Jer 51:59	הַדְּבָר אֲשֶׁר-צִוָּה   יִרְמְיָהוּ הַנְּבִיא אֶת-שֶׁרְיָה בֶן-נְרִיָּה בֶן-מַחְסִיָּה בְּלִכְתּוֹ אֶת-צִדְקִיָּהוּ מֶלֶךְ-יְהוּדָה בְּבֵל בְּשַׁנַּת הָרִבְעִית לְמַלְכוֹ וּשְׁרָיָה שֵׁר מְנוּחָה:	The <u>words</u> <i>with</i> which Jeremiah the prophet commanded Seraiah, the son of Neriah, the son of Mahseiah, when he went with Zedekiah king of Judah <i>to</i> Babylon, in the fourth year of his reign, when Seraiah <i>was</i> the officer for <u>security</u> ,	words ← <i>word, thing</i> . Mahseiah: AV= <i>Maaseiah</i> , a name used for a distinctly different spelling. security ← <i>resting</i> . See [BDB].
Jer 51:60	וַיִּכְתֹּב יִרְמְיָהוּ אֶת כָּל-הָרָעָה אֲשֶׁר-תָּבוֹא אֶל-בָּבֶל אֶל-סֵפֶר אֶחָד אֶת כָּל-הַדְּבָרִים הָאֵלֶּה הַכְּתוּבִים אֶל-בָּבֶל:	for Jeremiah wrote <u>in a book</u> all the trouble which would come over Babylon – all those things which <i>have been</i> written concerning Babylon.	in a book ← <i>into one book</i> . Pregnant use of the preposition.
Jer 51:61	וַיֹּאמֶר יִרְמְיָהוּ אֶל-שֶׁרְיָה כְּבֹאֵךְ בְּבֵל וְרֵאִיתָ וְקִרְאתָ אֶת כָּל-הַדְּבָרִים הָאֵלֶּה:	And Jeremiah said to Seraiah, “When you arrive <i>in</i> Babylon, then look and read all these words.	This and the following verses are alluded to in <b>Rev 18:21</b> .

Jer 51:62	וְאָמַרְתָּ יְהוָה אֶתָּה דְבַרְתָּ אֶל־הַמְּקוֹם הַזֶּה לְהַכְרִיתוֹ לְבַלְתִּי הַיּוֹתֵבוּ יוֹשֵׁב לְמַאֲדָם וְעַד־בְּהֵמָה כִּי־שָׁמְמוֹת עוֹלָם תִּהְיֶה:	And say, ‘LORD, you have spoken against this place, that <i>you</i> will cut it off so that it has no inhabitant, <u>neither man nor beast</u> , for it will be an age-abiding desolation.’	The verse is alluded to in <b>Rev 18:21</b> .  neither man nor beast: see Gen 6:7.
Jer 51:63	וְהָיָה כְּכַלְתָּךְ לִקְרֹא אֶת־הַסֵּפֶר הַזֶּה תִּקְשֹׁר עָלָיו אֶבֶן וְהִשְׁלַכְתָּו אֶל־תּוֹךְ פְּרַת:	And it will come to pass, when you have finished reading this book, <i>that</i> you will bind a stone to it, and you will cast it into the Euphrates.	The verse is alluded to in <b>Rev 18:21</b> .
Jer 51:64	וְאָמַרְתָּ כֹּכָה תִשָּׁקַע בָּבֶל וְלֹא־תִקּוֹם מִפְּנֵי הָרָעָה אֲשֶׁר אָנֹכִי מְבִיא עָלֶיהָ וַיִּעֲפוּ עַד־הֵנָּה דְבָרַי יִרְמִיָּהוּ: ס	And you will say, ‘ <u>This is how</u> Babylon will sink and will not rise, because of the trouble which I am bringing on it, and they will become weary.’ ” <u>Those were</u> the words of Jeremiah.	The verse is alluded to in <b>Rev 18:21</b> .  this is how ← <i>thus</i> .  those were ← <i>up to here</i> . Compare Jer 48:47.
Jer 52:1	בֶּן־עֶשְׂרִים וְאַחַת שָׁנָה צִדְקִיָּהוּ בְּמַלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ *חַמִּיטַל *חַמוּטַל בַּת־יִרְמִיָּהוּ מִלִּבְנָה:	Zedekiah was twenty-one years old when he <i>started to</i> reign, and he reigned in Jerusalem for eleven years. And the name of his mother was {Q: Hamutal} [K: Hamital] the daughter of Jeremiah, from Libnah.	2 Ki 24:18, 2 Chr 36:11.
Jer 52:2	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה יְהוֹיָקִים:	And he did what <i>was</i> wrong in the sight of the LORD, like everything that Jehoiakim did.	2 Ki 24:19, 2 Chr 36:12.
Jer 52:3	כִּי   עַל־אֲפֵי יְהוָה הִיָּתָה בִּירוּשָׁלַם וַיְהוּדָה עַד־הַשְּׁלִיכּוֹ אוֹתָם מֵעַל פָּנָיו וַיִּמְרֹד צִדְקִיָּהוּ בְּמֶלֶךְ בָּבֶל:	For <i>it was</i> on account of the wrath of the LORD <i>that this</i> happened in Jerusalem and Judah, until he had <u>banished</u> them from his presence. Now Zedekiah rebelled against the king of Babylon.	2 Ki 24:20, 2 Chr 36:13.  happened ← <i>became</i> .  banished ← <i>cast</i> .
Jer 52:4	וַיְהִי בַשָּׁנָה הַתְּשַׁעִית לְמַלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר לְחֹדֶשׁ בָּא נְבוּכַדְרֶצַּר מֶלֶךְ־בָּבֶל הוּא וְכָל־חֵילוֹ עַל־יְרוּשָׁלַם וַיַּחֲנוּ עָלֶיהָ וַיִּבְנוּ עָלֶיהָ דֵּיק סָבִיב:	And it came to pass in the ninth year of his reign, in the tenth month, on the tenth <i>day</i> of the month, <i>that</i> Nebuchadrezzar king of Babylon – he <i>himself</i> and all his army – came against Jerusalem, and they encamped against it, and they built a wall of circumvallation around it.	2 Ki 25:1.
Jer 52:5	וַתְּבֹא הָעִיר בְּמָצוֹר עַד עֶשְׂתֵּי עֶשְׂרֵה שָׁנָה לְמֶלֶךְ צִדְקִיָּהוּ:	And the city came under siege until the eleventh year of King Zedekiah.	2 Ki 25:2.
Jer 52:6	בַּחֹדֶשׁ הָרְבִיעִי בַתְּשַׁעָה לְחֹדֶשׁ וַיַּחֲזֶק הָרָעָב בְּעִיר וְלֹא־הָיָה לָחֶם לָעָם הָאָרֶץ:	In the fourth month, on the ninth <i>day</i> of the month, the famine in the city became <u>severe</u> , and there was no bread for the people of the land.	2 Ki 25:3.  severe ← <i>strong</i> .

Jer 52:7	<p>וּתְבַקַּע הָעִיר וְכָל־אֲנָשֵׁי הַמְּלַחְמָה יִבְרְחוּ וַיֵּצְאוּ מִהָעִיר לַיְלָה דֶּרֶךְ שַׁעַר בֵּין־הַחֲמַתִּים אֲשֶׁר עַל־גִּן הַמֶּלֶךְ וְכַשְׂדִּים עַל־הָעִיר סָבִיב וַיֵּלְכוּ דֶּרֶךְ הָעֲרָבָה:</p>	<p>And the city was breached, and all the warriors fled and departed from the city <i>at night</i>, through the gate between the two walls which <i>were</i> alongside the king's garden, while the Chaldeans <i>were</i> alongside the city around it. And <i>the warriors</i> went by the road through the arid tract.</p>	<p>   2 Ki 25:4. road through ← <i>road of</i>. Wider use of the construct state.</p>
Jer 52:8	<p>וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים אַחֲרָי הַמֶּלֶךְ וַיִּשְׁיגוּ אֶת־צְדַקְיָהוּ בְּעֲרָבַת יְרֵחוֹ וְכָל־חֵילוֹ נִפְצוּ מֵעַלָיו:</p>	<p>Then the Chaldean army pursued the king, and they caught up with Zedekiah in the arid tracts of Jericho, and all his army dispersed themselves away from him.</p>	<p>   2 Ki 25:5.</p>
Jer 52:9	<p>וַיִּתְפָּשׂוּ אֶת־הַמֶּלֶךְ וַיַּעֲלוּ אֹתוֹ אֶל־מֶלֶךְ בָּבֶל רַבְלָתָה בְּאֶרֶץ חַמַּת וַיִּדְבֵּר אֹתוֹ מִשְׁפָּטִים:</p>	<p>And they caught the king, and they brought him up to the king of Babylon in Riblah in the land of Hamath, and <u>sentence was passed on him</u>.</p>	<p>   2 Ki 25:6. in Riblah ← <i>to Riblah</i>. sentence was passed on him ← <i>he / one spoke sentence on him</i>.</p>
Jer 52:10	<p>וַיִּשְׁחַט מֶלֶךְ־בָּבֶל אֶת־בָּנָיו צְדַקְיָהוּ לְעֵינָיו וְגַם אֶת־כָּל־שָׂרֵי יְהוּדָה שָׁחַט בְּרַבְלָתָה:</p>	<p>And the king of Babylon slaughtered Zedekiah's sons in his sight, and he also slaughtered all the officials of Judah in Riblah.</p>	<p>   2 Ki 25:7.</p>
Jer 52:11	<p>וְאֶת־עֵינָיו צְדַקְיָהוּ עָוַר וַיֹּאסְרֵהוּ בַּנְּחֹשְׁתִּים וַיְבִאֵהוּ מֶלֶךְ־בָּבֶל בְּבֵלְתָר וַיִּתְּנֵהוּ *בבית-**בית־הַפְּקֻדָּת עַד־יוֹם מוֹתוֹ:</p>	<p>He also blinded Zedekiah's eyes, and he bound him in fetters, and the king of Babylon brought him to Babylon, and he <u>kept him</u> {K: in} [Q: <i>in</i>] prison until the day of his death.</p>	<p>   2 Ki 25:7. kept ← <i>put</i>.</p>
Jer 52:12	<p>וּבַחֹדֶשׁ הַחֲמִישִׁי בַּעֲשׂוֹר לַחֹדֶשׁ הַיּוֹם הַשְּׁנִי תָּשַׁע־עָשָׂרָה שָׁנָה לְמֶלֶךְ נְבוּזַרְאֲדָן מֶלֶךְ־בָּבֶל בָּא נְבוּזַרְאֲדָן רַב־טַבָּחִים עָמַד לִפְנֵי מֶלֶךְ־בָּבֶל בִּירוּשָׁלַם:</p>	<p>And in the fifth month, on the tenth <i>day</i> of the month, that <i>is</i> the nineteenth year of King Nebuchadrezzar king of Babylon, Nebuzaradan the chief <u>guard</u> came, <i>who</i> stood before the king of Babylon in Jerusalem,</p>	<p>   2 Ki 25:8. guard: see 2 Ki 25:8.</p>
Jer 52:13	<p>וַיִּשְׂרֹף אֶת־בַּיִת־יְהוָה וְאֶת־בַּיִת הַמֶּלֶךְ וְאֵת כָּל־בַּיְתֵי ירוּשָׁלַם וְאֶת־כָּל־בַּיִת הַגָּדוֹל שָׂרְף בָּאֵשׁ:</p>	<p>and he burnt the house of the LORD and the king's house, and all the houses of Jerusalem, and he burnt every high-ranking <i>person's</i> house with fire.</p>	<p>   2 Ki 25:9, 2 Chr 36:19.</p>

Jer 52:14	וְאֶת־כָּל־חַמּוֹת יְרוּשָׁלַם סָבִיב נִתְצוּ כָל־חֵיל כְּשָׂדִים אֲשֶׁר אֶת־רַב־טַבָּחִים:	And the whole army of the Chaldeans, who <i>were</i> under the chief guard, <u>demolished</u> all the walls of Jerusalem surrounding <i>it</i> .	2 Ki 25:10. <hr/> <hr/> under ← <i>with</i> . <hr/> <hr/> demolished: in a Hebrew “OVS” (object-verb-subject) sentence. Similarly many verses following.
Jer 52:15	וּמִדְלוֹת הָעָם וְאֶת־יֵתֶר הָעָם   הַנְּשָׂאֲרִים בְּעִיר וְאֶת־הַנְּפִלִים אֲשֶׁר נָפְלוּ אֶל־מֶלֶךְ בָּבֶל וְאֵת יֵתֶר הָאָמוֹן הַגְּלָה נְבוּזַרְאֲדָן רַב־טַבָּחִים:	And Nebuzaradan the chief guard deported <i>some</i> of the poor among the people, and the rest of the people who remained in the city, and the defectors who had defected to the king of Babylon, and the rest of the <u>population</u> .	2 Ki 25:11. <hr/> <hr/> the poor: feminine plural, but probably not <i>poor women</i> , but rather abstract, ( <i>those in</i> ) <i>poverty</i> . <hr/> <hr/> population ← <i>multitude</i> .
Jer 52:16	וּמִדְלוֹת הָאָרֶץ הַשְּׂאִיר נְבוּזַרְאֲדָן רַב־טַבָּחִים לְכַרְמִים וּלְיַגְבִּים:	But Nebuzaradan the chief guard left <i>some</i> of the poor of the land <i>to be</i> vine-growers and ploughmen.	2 Ki 25:12. <hr/> <hr/> but: adversative use of the <i>vav</i> .
Jer 52:17	וְאֶת־עַמּוּדֵי הַנְּחֹשֶׁת אֲשֶׁר לְבֵית־יְהוָה וְאֶת־הַמְּכֹנּוֹת וְאֶת־יְהוָה הַנְּחֹשֶׁת אֲשֶׁר בְּבֵית־יְהוָה שָׂבְרוּ כְּשָׂדִים וַיִּשְׂאוּ אֶת־כָּל־נְחֹשֶׁתָם בְּבִלְהָ:	And the Chaldeans broke up the copper columns of the house of the LORD, and the plinths, and the copper <i>artificial</i> sea which <i>was</i> in the house of the LORD, and they carried all the <u>copper taken</u> from them to Babylon.	2 Ki 25:13, 2 Chr 36:18. <hr/> <hr/> the copper <i>taken</i> from them ← <i>their copper</i> .
Jer 52:18	וְאֶת־הַסְּרוֹת וְאֶת־הַיָּעִים וְאֶת־הַמְּזֻמְרוֹת וְאֶת־הַמְּזֻרְקֹת וְאֶת־הַכַּפּוֹת וְאֵת כָּל־כְּלֵי הַנְּחֹשֶׁת אֲשֶׁר־יִשְׂרְתוּ בָהֶם לְקַחוּ:	And they took the pans and the shovels and the snuffers and the sprinkling basins and the ladles and all the copper equipment with which they served.	2 Ki 25:14.
Jer 52:19	וְאֶת־הַסְּפִים וְאֶת־הַמַּחְתּוֹת וְאֶת־הַמְּזֻרְקוֹת וְאֶת־הַסִּירֹת וְאֶת־הַמְּנֻרוֹת וְאֶת־הַכַּפּוֹת וְאֶת־הַמְּנַקְיוֹת אֲשֶׁר זָהָב זָהָב וְאֲשֶׁר־כֶּסֶף כֶּסֶף לְקַח רַב־טַבָּחִים:	And the chief guard took the dishes and the firepans and the sprinkling basins and the pans and the lampstands and the ladles and the vials, which <i>were</i> of <u>solid gold</u> and which <i>were</i> of <u>solid silver</u> .	2 Ki 25:15. <hr/> <hr/> dishes: or <i>thresholds</i> . <hr/> <hr/> solid gold ... solid silver ← <i>gold gold ... silver silver</i> .
Jer 52:20	הָעַמּוּדִים   שְׁנַיִם הֵימָּן אֶחָד וְהַבָּקָר שְׁנַיִם־עָשָׂר נְחֹשֶׁת אֲשֶׁר־תַּחַת הַמְּכֹנּוֹת אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה לְבֵית יְהוָה לֹא־הָיָה מִשְׁקָל לְנְחֹשֶׁתָם כָּל־הַכֵּלִים הָאֵלֶּה:	As for the two columns, the one <i>artificial</i> sea, and the twelve copper oxen which <i>were</i> beneath its <u>bottom</u> , which King Solomon had made for the house of the LORD, the copper of all this equipment <u>was</u> of <u>inestimable weight</u> .	2 Ki 25:16. <hr/> <hr/> bottom ← <i>bases</i> . <hr/> <hr/> was of inestimable weight ← <i>had no weight</i> , i.e. <i>had no bounds to its weight</i> .

Jer 52:21	וְהַעֲמוּדִים שְׁמֹנֶה עָשָׂר אָמָה *קוֹמָה *קוֹמַת הָעֵמֹד הָאֶחָד וְחוּט שְׁתֵּים־עָשָׂר אָמָה יִסְבְּנוּ וְעָבְיוּ אַרְבַּע אֶצְבָּעוֹת נְבוּב:	And <i>regarding</i> the columns, eighteen cubits was the {K: height of} [Q: height of] each column, and a cord of twelve cubits went round it, and its thickness was four fingers, and it was hollow.	2 Ki 25:17.  cubit (2x): about 18 inches or 45 cm.  each ← one.
Jer 52:22	וְכִתְרַת עָלָיו נְחֹשֶׁת וְקוֹמַת הַכִּתְרַת הָאֶחָת חֲמֵשׁ אַמּוֹת וְשִׁבְכָה וְרִמּוֹנִים עַל־הַכּוֹתֶרֶת סָבִיב הַכֹּל נְחֹשֶׁת וְכֹאֲלָה לְעֵמּוֹד הַשֵּׁנִי וְרִמּוֹנִים:	And the capital on it was of copper, and the height of the first capital was five cubits, and the trellis and the pomegranates on the capital around it were all of copper, and the second column had the same features and pomegranates.	2 Ki 25:17.  the first ← one.  cubit: about 18 inches or 45 cm.  the same ← like these.
Jer 52:23	וַיְהִיו הָרִמּוֹנִים תְּשַׁעִים וְשֵׁשׁ רוּחָה כָּל־הָרִמּוֹנִים מֵאָה עַל־הַשִּׁבְכָה סָבִיב:	And the pomegranates were ninety-six in number on the exposed sides. The total number of pomegranates on the trellis was one hundred around it.	on the exposed sides ← to the wind.
Jer 52:24	וַיִּקַּח רַב־טַבָּחִים אֶת־שָׂרְיָה כֹּהֵן הָרִאשׁוֹן וְאֶת־צַפְנְיָה כֹּהֵן הַמִּשְׁנָה וְאֶת־שְׁלֹשֶׁת שְׁמָרֵי הַסֶּף:	And the chief guard took Seraiah the head priest, and Zephaniah the second most senior priest, and the three doorkeepers,	2 Ki 25:18.  doorkeepers ← threshold keepers.
Jer 52:25	וּמִן־הָעִיר לָקַח סָרִיס אֶחָד אֲשֶׁר־הָיָה פְּקִיד   עַל־אֲנָשֵׁי הַמְּלַחְמָה וְשִׁבְעָה אָנָשִׁים מֵרֵאֵי פְּנֵי־הַמֶּלֶךְ אֲשֶׁר נִמְצְאוּ בְּעִיר וְאֵת סַפֵּר שֶׁר הַצָּבָא הַמְּצַבָּא אֶת־עַם הָאָרֶץ וְשֵׁשִׁים אִישׁ מֵעַם הָאָרֶץ הַנִּמְצָאִים בְּתוֹךְ הָעִיר:	and from the city he took one eunuch who was in charge of the warriors, and seven men from those who attended to the king, who were present in the city, and the scribe who was a commander of the army, who mobilized the people of the land, and sixty men from the people of the land who were present inside the city,	2 Ki 25:19.  in charge of ← the overseer over.  attended to ← see the face of.  present (2x) ← found.
Jer 52:26	וַיִּקַּח אוֹתָם נְבוּזַרְאֲדָן רַב־טַבָּחִים וַיִּלְךְ אוֹתָם אֶל־מְלֶךְ בָּבֶל רִבְלָתָה:	and Nebuzaradan the chief guard took them and led them to the king of Babylon in Riblah.	2 Ki 25:20.  in Riblah ← to Riblah.
Jer 52:27	וַיַּכּוּ אוֹתָם מֶלֶךְ בָּבֶל וַיְמַתּוּ בְּרִבְלָה בְּאֶרֶץ חַמַּת וַיִּגְל יְהוּדָה מֵעַל אֲדָמָתוֹ:	Then the king of Babylon struck them down and killed them in Riblah in the land of Hamath. And Judah was deported from its land.	2 Ki 25:21.
Jer 52:28	זֶה הָעָם אֲשֶׁר הִגְלָה נְבוּכַדְרֶאצַּר בְּשֵׁנַת־שֶׁבַע יְהוּדִים שְׁלֹשֶׁת אֲלָפִים וְעֶשְׂרִים וּשְׁלֹשָׁה:	This is the number of people whom Nebuchadrezzar deported. In the seventh year, three thousand and twenty-three Jews;	

Jer 52:29	בְּשַׁנַּת שְׁמוֹנֶה עָשָׂר לְנְבוּכַדְרֶאצַּר מִירוּשָׁלַם נָפֶשׁ שְׁמֹנֶה מֵאוֹת שְׁלֹשִׁים וּשְׁנַיִם:	in the eighteenth year of Nebuchadrezzar, eight hundred and thirty-two <u>people</u> from Jerusalem.	people ← <i>soul</i> .
Jer 52:30	בְּשַׁנַּת שָׁלֹשׁ וָעֶשְׂרִים לְנְבוּכַדְרֶאצַּר הִגְלָה נְבוּזַרְאֲדָן רַב־טַבָּחִים יְהוּדִים נָפֶשׁ שֶׁבַע מֵאוֹת אַרְבָּעִים וַחֲמִשָּׁה כָּל־נָפֶשׁ אַרְבַּעַת אֲלָפִים וּשְׁשׁ מֵאוֹת: פ	In the twenty-third year of Nebuchadrezzar, Nebuzaradan the chief guard deported seven hundred and forty-five Jewish persons. And the total <i>number of</i> <u>people</u> was four thousand and six hundred.	persons ... people ← <i>soul</i> ... <i>soul</i> .
Jer 52:31	וַיְהִי בְשָׁלְשִׁים וָשֶׁבַע שָׁנָה לְגָלוֹת יְהוֹיָכִן מֶלֶךְ־יְהוּדָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וַחֲמִשָּׁה לַחֹדֶשׁ נָשָׂא אֲוִיל מֶרְדֹּךְ מֶלֶךְ בָּבֶל בְּשַׁנַּת מַלְכָתוֹ אֶת־רֹאשׁ יְהוֹיָכִין מֶלֶךְ־יְהוּדָה וַיֵּצֵא אוֹתוֹ מִבַּיִת *הַכְּלִיא **הַכְּלוּא:	And it came to pass in the thirty- seventh year of the deportation of Jehoiachin king of Judah, in the twelfth month, on the twenty- fifth <i>day</i> of the month, <i>that</i> Evil- Merodach king of Babylon, in the year when he <i>started to</i> reign, gave Jehoiachin king of Judah his <u>liberty</u> , and he brought him out of the <u>prison</u> .	prison: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning, as in Jer 37:4.     2 Ki 25:27.  gave ... liberty ← <i>raised the</i> <i>head of</i> .
Jer 52:32	וַיְדַבֵּר אֵתוֹ טְבוֹת וַיִּתֵּן אֶת־כִּסְאוֹ מִמַּעַל לְכִסֵּא *מַלְכִים **הַמְּלָכִים אֲשֶׁר אֵתוֹ בְּבָבֶל:	And he spoke <u>welcome words</u> to <u>him</u> , and he appointed his throne above the <u>thrones</u> of {K: <i>the</i> } [Q: <i>the</i> ] kings who <i>were</i> with him in Babylon.	2 Ki 25:28.  welcome ← <i>good</i> .  to him ← <i>with him</i> .  thrones ← <i>throne</i> .
Jer 52:33	וַשִּׁנֵּה אֵת בְּגָדָיו כְּלֵאוֹ וְאָכַל לֶחֶם לְפָנָיו תָּמִיד כָּל־יְמֵי חַיָּו:	And he changed his prison clothes, and he ate <u>food</u> regularly in his presence all the days of his life.	2 Ki 25:29.  food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.  regularly ← <i>always</i> .
Jer 52:34	וְאַרְחָתוֹ אַרְחַת תָּמִיד נִתְּנָה־לוֹ מֵאֵת מֶלֶךְ־בָּבֶל דְּבַר־יוֹם בְּיוֹמוֹ עַד־יוֹם מוֹתוֹ כָּל יְמֵי חַיָּו:	And <i>as for</i> his <u>meals</u> , a regular meal was given to him by the king of Babylon <i>as</i> a day-to-day matter until the day of his death, all the days of his life.	2 Ki 25:30.  meals ← <i>meal</i> .
Lam 1:1	אֵיכָה   יֹשְׁבַה בְּדָד הָעִיר רַבַּתִּי עַם הַיְּתֵה כְּאַלְמָנָה רַבַּתִּי בְּגוֹיִם שָׁרְתִי בַּמְּדִינֹת הַיְּתֵה לְמָס: ס	How the city <i>which</i> was so <u>populous</u> Remains alone <i>and</i> has become like a widow! She <i>who</i> was great among the nations – A princess among the states – Has become tribute-paying.	The chapters are acrostics of the Hebrew alphabet, with irregularities. This verse is starts with an <i>aleph</i> .  populous ← <i>numerous of</i> <i>people</i> .

Lam 1:2	בְּכֹו תִבְכֶּה בַלַּיְלָה וּדְמָעֶתָּה עַל לַחֲיָהּ אֵיזֶן-לָהּ מִנְחָם מִכָּל-אֲהַבֶּיהָ כָּל-רֵעֶיהָ בִּגְדוּ בָּהּ הָיוּ לָהּ לְאִיבִים: ס	She <u>weeps and weeps</u> at night, And her <u>tears</u> are on her <u>cheeks</u> . She has no-one <u>comforting her</u> among all her lovers. All her friends have <u>betrayed her</u> ; They have become her <u>enemies</u> .	weeps and weeps: infinitive absolute. <hr/> tears ... cheeks ← <i>tear ... cheek</i> .
Lam 1:3	גָּלְתָהּ יְהוּדָה מֵעֲנִי וּמִרַב עֲבֹדָה הִיא יֹשְׁבָה בְּגוֹיִם לֹא מִצָּאָה מָנוּחַ כָּל-רֹדְפֶיהָ הַשִּׁיגוּהָ בֵּין הַמְּצָרִים: ס	Judah has gone into <u>exile</u> In <u>affliction</u> and in <u>severe enslavement</u> . She dwells among the <u>Gentiles</u> ; She has not found <u>rest</u> . All those who <u>pursue her</u> have caught up with her, <u>Putting her in straits</u> .	in affliction ... in severe enslavement ← <i>from affliction ... from much enslavement</i> . <hr/> in straits ← <i>between straits</i> .
Lam 1:4	דְּרָכֵי צִיּוֹן אֲבֵלוֹת מִבְּלִי בָּאֵי מוֹעֵד כָּל-שְׁעָרֶיהָ שׁוֹמְמִין כֹּהֲנֶיהָ נֹאנְחִים בְּתוֹלְתֶיהָ נוֹגֹזוֹת וְהִיא מֵר-לָהּ: ס	The roads of Zion <u>mourn</u> For want of <i>any</i> coming <i>to</i> the festival. All her gates are <u>desolate</u> , Her priests <u>sigh</u> , Her virgins <u>grieve</u> – And it <i>is</i> bitter to her.	desolate: in an Aramaic form.
Lam 1:5	הָיוּ צָרֶיהָ לְרֹאשׁ אִיבֶיהָ שָׁלוּ כִּי-יִהְיֶה הַזָּגָה עַל רֶב-פְּשָׁעֶיהָ עוֹלְלֶיהָ הִלְכוּ שְׁבִי לְפָנֵי-צָר: ס	Her adversaries have become the <u>head</u> , Her enemies <u>prosper</u> , For the LORD has <u>afflicted her</u> Because of the large number of her <u>transgressions</u> . Her young children have <u>gone into captivity</u> In front of the <u>adversary</u> .	head: <i>head</i> and <i>tail</i> stand for holding power and being ruled over. Compare Deut 28:13.
Lam 1:6	וַיֵּצֵא *מִן-בֵּית-צִיּוֹן *מִבֶּת-צִיּוֹן כָּל-הַדָּרָה הָיוּ שָׂרֵיהָ כְּאֵילִים לֹא-מִצְאָו מְרֻעָה וַיִּלְכוּ בְּלֹא-כֹחַ לְפָנֵי רוֹדְף: ס	And all her splendour has departed from the daughter of <u>Zion</u> , And her princes, <i>who were</i> like deer, Did not find <u>pasture</u> , And they went <u>powerlessly</u> in front of the <u>pursuer</u> .	from: the <i>ketiv</i> and <i>qere</i> are the separable and inseparable forms of the preposition respectively.
Lam 1:7	זָכְרָה יְרוּשָׁלַם יְמֵי עָנִיָּהּ וּמְרוֹדֶיהָ כָּל מַחְמֹדֶיהָ אֲשֶׁר הָיוּ מִיְמֵי קֹדֶם בְּנִפְלַע עִמָּה בִּיד-צָר וְאֵין עֹזֵר לָהּ רְאוּהָ צָרִים שָׁחֲקוּ עָלָהּ מִשְׁבֶּתָהּ: ס	Jerusalem remembered <i>in</i> the days of her <u>affliction</u> and her <u>wanderings</u> All her <u>valuable</u> objects Which <i>she</i> had in the <u>old days</u> , When her people fell into the hand of the <u>adversary</u> , And <i>there was</i> no-one to help her. The adversaries saw her And <u>mocked her demise</u> .	demise: AV differs ( <i>sabbaths</i> ), which is possible from the consonantal text, as <i>her sabbath</i> , but not MT pointing. <hr/> valuable ← <i>desirable</i> .



Lam 1:8	<p>חָטָא חָטְאָה יְרוּשָׁלַם עַל-כֵּן  לְנִידָה הִיְתָה כָּל-מְכַבְּדֶיהָ  הִזְלוּהָ כִּי-רָאוּ עֲרוֹתָהּ  גַּם-הִיא נֹאנְחָה וְתָשָׁב אַחֲזֹר:  ס</p>	<p>Jerusalem has <u>committed</u> a sin,  Which <i>is</i> why she has become <u>displaced</u>.  All those who honoured her <u>disparage</u> her,  For they have seen her nakedness,  As she herself sighs and turns back.</p>	<p>committed ← <i>sinned</i>.  <hr/> displaced ← (from root נוד) <i>wandering</i>, or, with [BDB] (from root נוד) <i>menstrually unclean</i>, where the <i>dagesh forte</i> is resolved in the <i>yod</i> [AnLx].  <hr/> disparage: in an Aramaic form.</p>
Lam 1:9	<p>טְמֵאתָה בְּשׁוּלֶיהָ לֹא זָכְרָה  אַחֲרִיתָהּ וְתָרַד פְּלֵאִים אֵין  מִנְחָם לָהּ רְאֵה יְהוָה אֶת-עַנְיִי  כִּי הִגְדִּיל אוֹיֵב: ס</p>	<p>Her uncleanness <i>is</i> in her <u>skirts</u>;  She is not mindful of her final state,  And she has <u>plummeted</u> astonishingly.  <i>There is</i> no-one comforting her.  O LORD, look at my affliction,  For the enemy has become powerful.</p>	<p>skirts ← <i>hems (of skirts)</i>.  <hr/> plummeted ← <i>descended</i>, but emphasized by the word <i>astonishingly</i>.</p>
Lam 1:10	<p>יָדוּ פָּרַשׁ צָר עַל כָּל-מַחְמַדֶּיהָ  כִּי-רָאתָהּ גּוֹיִם בָּאוּ מִקְדְּשָׁהּ  אֲשֶׁר צִוִּיתָהּ לֹא-יָבֹאוּ בַקְּהֵל  לְךָ: ס</p>	<p>The adversary has spread his hand over all her <u>valuable</u> objects,  For she has seen <i>how</i> the Gentiles have entered her sanctuary,  Whereas you commanded <i>That</i> they should not come into your convocation.</p>	<p>valuable ← <i>desirable</i>.</p>
Lam 1:11	<p>כָּל-עַמָּה נֹאנְחִים מִבְּקֵשִׁים  לֶחֶם נָתְנוּ *מִחֲמוּדֵיהֶם  **מִחֲמַדֵּיהֶם בְּאֶכֶל לְהָשִׁיב  נַפְשׁ רְאֵה יְהוָה וְהִבִּיטָה כִּי  הִיְתִי זוֹלִלָה: ס</p>	<p>All her people sigh <i>and</i> seek bread.  They have given their <u>desirable objects</u> in exchange for food  To refresh <u>themselves</u>.  O LORD, look and see,  For I have become contemptible.</p>	<p>their desirable objects: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.  <hr/> themselves ← <i>the soul</i>.</p>
Lam 1:12	<p>לֹא אֵלֶיכֶם כָּל-עַבְרֵי דְרָךְ  הִבִּיטוּ וּרְאוּ אִם-יֵשׁ מְכָאוֹב  כְּמְכָאֲבֵי אֲשֶׁר עֲזַלְלִי לִי אֲשֶׁר  הוּגָה יְהוָה בְּיוֹם חֲרוֹן אַפּוֹ: ס</p>	<p><i>Is it not of concern</i> to you,  All <i>you who</i> pass by the way?  Look and see if there is any grief like my grief  Which has been dealt out to me,  Because the LORD has afflicted <i>me</i>  On the day of his <u>furiously</u> <u>anger</u>.</p>	<p>furious anger ← <i>the fury of his anger</i>, a Hebraic genitive, here translated with the <i>nomen regens</i> as the adjective, so as a reverse Hebraic genitive.</p>

Lam 1:13	מִמָּרוֹם שָׁלַח אֵשׁ בְּעַצְמוֹתַי וַיִּרְדְּנָה פֶּרֶשׁ רֶשֶׁת לְרַגְלִי הִשִּׁיבֵנִי אַחֲזֹר נִתְּנֵנִי שְׂמֵמָה כָּל־הַיּוֹם דָּוָה: ס	He has sent fire into my bones from above, And it has subdued <u>them</u> . He has spread a net for my feet, He has turned me back; He has made me desolate, And ailing all day <i>long</i> .	them ← <i>it</i> .
Lam 1:14	נִשְׁקַדׁ עַל פִּשְׁעֵי בִידּוֹ יִשְׁתַּרְגֵּוּ עָלוּ עַל־צַוְאָרֵי הַכְּשִׁיל כַּחֲ נִתְּנֵנִי אֲדֹנָי בִּידֵי לֹא־אוּכַל קוּם: ס	The yoke of my transgressions has been fastened by his hand. They are intertwined, They have come on my neck; He has made my strength falter. The LORD* has delivered me into the hands <i>Of those from whom</i> I cannot get up.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Lam 1:15	סֵלָה כָּל־אֲבִירַי   אֲדֹנָי בְּקִרְבִּי קָרָא עָלַי מוֹעֵד לְשֹׁפֵר בַּחוּרֵי גַּת דָּרַךְ אֲדֹנָי לְבַתּוֹלַת בַּת־יְהוּדָה: ס	The LORD* has removed all my valiant <u>men</u> within my confines. He has called an assembly against me To crush my youths. The LORD* has trodden the wine press, Which <i>is</i> the virgin daughter of Judah.	LORD* (2x): a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  removed ← <i>raised</i> , but also <i>carried away</i> .  within my confines ← <i>in my midst</i> .  which <i>is</i> : הֵאָלֶּף acting as a relative; compare 1 Chr 5:26.
Lam 1:16	עַל־אֵלֶּה   אֲנִי בּוֹכֶיָה עֵינַי   עֵינַי יִרְדָּה מַיִם כִּי־רַחֵק מִמְּנִי מְנַחֵם מְשִׁיב נַפְשִׁי הֵיוּ בְנֵי שׂוֹמְמִים כִּי גָבַר אוֹיֵב: ס	Over these <i>things</i> I weep. My eye, my eye is <u>running</u> with water, For the comforter is far from me, <i>Who</i> would refresh my <u>being</u> . My sons have become devastated, For the enemy has prevailed.	running ← <i>descending</i> .  being ← <i>soul</i> .
Lam 1:17	פָּרְשָׁה צִיּוֹן בִּידֶיהָ אֵין מְנַחֵם לָהּ צוּהָ יְהוָה לִיעֶקֶב סְבִיבוֹ צָרִיו הֵיטָה יְרוּשָׁלַם לְנֹדָה בֵּינֵיהֶם: ס	Zion has spread out <u>her</u> hands; She <i>has</i> no comforter. The LORD has commanded concerning Jacob, “Let his adversaries <i>be</i> round about him”, And Jerusalem has become an <u>unclean woman</u> among them.	her hands ← <i>in / with her hands</i> .  unclean woman: unlike Lam 1:8, the <i>dagesh forte</i> is present, which necessitates the sense of <i>uncleanness</i> .

Lam 1:18	צָדִיק הוּא יְהוָה כִּי פִיהוּ מָרִיתִי שְׁמֵעוּנָא כָּל- <sup>*</sup> עַמִּים <sup>**</sup> הָעַמִּים וּרְאוּ מִכְּאַבִּי בְּתוֹלְתִי וּבַחֹרֵי הַלְּכוּ בְּשִׁבִי: ס	The LORD <i>is</i> righteous, For I have rebelled against his <u>word</u> . Hear now, all <u>you</u> nations. And look at my grief – My virgins and my young men have gone into captivity.	you nations: the <i>qeré</i> adds the definite article, which acts as a vocative. <hr/> <hr/> word ← <i>mouth</i> .
Lam 1:19	קָרָאתִי לְמֵאֲהָבֵי הַמָּה רְמוּנֵי כִּהְנִי וּזְקֵנֵי בְּעִיר גּוֹעוּ כִּי-בִקְשׁוּ אֶכְלֵ לֶמֶז וַיָּשִׁיבוּ אֶת-נַפְשָׁם: ס	I called on my lovers, <i>But</i> they have been treacherous to me. My priests and my elders in the city expired When they sought food for themselves To <u>revive themselves</u> .	revive themselves ← <i>restore</i> <i>their soul</i> .
Lam 1:20	רְאֵה יְהוָה כִּי-צָר-לִי מַעֲי חֲמַרְמָרוּ נְהַפְדּוּ לְבִי בְּקִרְבִּי כִּי מָרוּ מָרִיתִי מִחוּץ שְׂפֵלֵה-חֶרֶב בְּבַיִת כְּמֹת: ס	O LORD, see how I am in straits. My innards are turbulent; My heart is overturned inside me, For I have <u>rebelled badly</u> . Outside the sword has bereaved <i>me</i> ; Inside <i>it is</i> deathly.	rebelled badly: infinitive absolute.
Lam 1:21	שָׁמְעוּ כִּי נֶאֱנַחָה אֲנִי אֵין מְנַחֵם לִי כָּל-אִבִּי שָׁמְעוּ רַעְתִּי שָׁשׂוּ כִּי אַתָּה עָשִׂיתָ הַבָּאָתָּ יוֹם-קָרָאתָ וַיְהִיוּ כְּמוֹנֵי: ס	They have heard that I am sighing – <i>That I have</i> no comforter. All my enemies have heard of my misfortune; They rejoice because you have done <i>this</i> , <i>But</i> you will bring about the day <i>which</i> you have proclaimed, And they will become like me.	
Lam 1:22	תָּבֹא כָּל-רָעַתְתֶּם לְפָנַיָּךְ וְעוֹלָל לָמוּ כַּאֲשֶׁר עוֹלַלְתָּ לִּי עַל כָּל-פְּשָׁעַי כִּי-רַבּוֹת אֲנַחְתִּי וּלְבִי דוּי: פ	Let all their wickedness come before you, And treat them severely as you have treated me severely For all my transgressions. For my sighs <i>are</i> many, And my heart <i>is</i> ailing.	
Lam 2:1	אֵיכָה יַעֲיֵב בְּאִפּוֹ   אֲדָנִי אֶת-בֵּת-צִיּוֹן הַשְּׁלִיךְ מִשָּׁמַיִם אֶרֶץ תִּפְאָרֶת יִשְׂרָאֵל וְלֹא-זָכַר הַדָּם-רַגְלָיו בְּיוֹם אִפּוֹ: ס	How the LORD* has covered the daughter of Zion in darkness in his anger. He has cast the splendour of Israel <i>Down from heaven to</i> the earth. And he did not remember his footstool On the day of his anger.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדוֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.

Lam 2:2	<p>בִּלְעַ אֲדֹנָי *לֹא *וְלֹא חָמַל  אֶת כָּל־נְאוֹת יַעֲקֹב הָרִם  בְּעִבְרָתוֹ מִבְּצָרֵי בֵּת־יְהוּדָה  הִגִּיעַ לְאָרֶץ חִלָּל מִמְּלָכָה  וּשְׂרָיָה: ס</p>	<p>The LORD* has swallowed up all the settlements of Jacob  {K: <i>And</i>} [Q: <i>And</i>] has not had compassion.  In his ire he has demolished the fortifications of the daughter of Judah.  He has cast <i>them</i> to the ground;  He has profaned the kingdom and its princes.</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>
Lam 2:3	<p>גָּדַע בַּחֲרֵי אָף כָּל קֶרֶן יִשְׂרָאֵל  הִשְׁיב אַחֲזֹר יְמִינוֹ מִפְּנֵי אוֹיֵב  וַיִּבְעַר בֵּי־עַקֵּב כָּאֵשׁ לְהִבָּה  אֲכָלָה סְבִיב: ס</p>	<p>In <i>his</i> furious anger  He has cut every horn of Israel off;  He has drawn his right <i>hand</i> back from the presence of the enemy,  And he has burned in <u>Jacob</u> as if <u>with blazing fire</u>,  Which has consumed the land all around.</p>	<p>Jacob: see Gen 32:28.  <hr/> as if <i>with</i> blazing fire ← <i>as fire of a blaze</i>.</p>
Lam 2:4	<p>דָּרַךְ קִשְׁתּוֹ כְּאוֹיֵב נָצַב יְמִינוֹ  כְּצֹר וַיִּהְיֶה כָּל מַחְמַדֵּי־עֵינַיִן  בְּאֵהָלָ בֵּת־צִיּוֹן שִׁפְדָּה כְּאֵשׁ  חֲמָתוֹ: ס</p>	<p>He drew his bow like an enemy;  His right <i>hand</i> stood like an adversary,  And he killed all <i>who were</i> pleasing to the eye  In the tent of the daughter of Zion.  He poured out his fury like fire.</p>	
Lam 2:5	<p>הִיָּה אֲדֹנָי   כְּאוֹיֵב בִּלְעַ  יִשְׂרָאֵל בִּלְעַ כָּל־אַרְמְנוֹתֶיהָ  שַׁחַת מִבְּצָרֶיהָ וַיִּרְבֵּ  בְּבֵת־יְהוּדָה תִּאֲנִיָּה וְאַנְיָה: ס</p>	<p>The LORD* was like an enemy,  He swallowed up Israel,  He swallowed up all her palaces,  He brought her fortifications to ruin,  And he increased mourning and lamentation  In the daughter of Judah.</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>
Lam 2:6	<p>וַיַּחֲמֶם כַּגֵּן שָׂפוֹ שַׁחַת מוֹעֵדוֹ  שָׂפַח יְהוָה   בְּצִיּוֹן מוֹעֵד  וּשְׁבֹת וַיִּנְאַץ בְּזַעַם־אָפוֹ מֶלֶךְ  וְכֹהֵן: ס</p>	<p>And he did violence to his <u>booth</u> like a garden;  He ravaged his assembly.  The LORD has caused the assembly and the Sabbath to be forgotten in Zion,  And he has rejected king and priest  In <u>his angry indignation</u>.</p>	<p>booth: or <i>tabernacle</i>; a similar word in Lev 23:34, but not necessarily cognate.  <hr/> his angry indignation ← <i>the indignation of his anger</i>, a Hebrew genitive.</p>

Lam 2:7	<p>זָנַח אֲדֹנָי   מִזְבְּחוֹ נֶאֱרַר  מִקְדָּשׁוֹ הִסְגִּיל בְּיַד־אוֹיֵב  חֹמֹת אֲרָמְנוֹתֶיהָ קוֹל נִתְּנָו  בְּבֵית־יְהוָה כִּיּוֹם מוֹעֵד: ס</p>	<p>The LORD* has repudiated his altar;  He has abhorred his sanctuary.  He has delivered the walls of her palaces into the hand of the enemy.  They have uttered a sound in the house of the LORD  As <i>on</i> a day of the assembly.</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>
Lam 2:8	<p>חָשַׁב יְהוָה   לְהַשְׁחִית חֹמֹת  בַּת־צִיּוֹן נָטָה קוֹ לֹא־הַשִּׁיב  יָדוֹ מִבֹּלַעַ וַיֹּאבֶל־חַל וְחֹמָה  יַחְדָּו אִמְלְלוּ: ס</p>	<p>The LORD <u>decided</u> to bring the wall of the daughter of Zion to ruin.  He has stretched out a line;  He did not withdraw his hand from swallowing <i>it up</i>,  And he has brought mourning on fortification and wall  – They languish together.</p>	<p>decided ← <i>thought</i>.</p>
Lam 2:9	<p>טָבְעוּ בָאָרֶץ שַׁעֲרֶיהָ אֲבָד  וְשֹׁבַר בְּרִיחֶיהָ מִלְּכָה וְשָׂרֶיהָ  בְּגוֹיִם אֵין תּוֹרָה גַּם־נְבִיאֶיהָ  לֹא־מָצְאוּ חֲזוֹן מִיְהוָה: ס</p>	<p>Her gates have sunk into the ground;  He has wrecked and shattered her bolts.  Her king and her princes <i>are</i> among the Gentiles.  <i>There is no book of the law</i>;  Her prophets do not find <i>any</i> vision from the LORD either.</p>	
Lam 2:10	<p>יִשְׁבוּ לָאָרֶץ יְדָמוּ זִקְנֵי  בַּת־צִיּוֹן הֶעֱלוּ עֹפֶר  עַל־רֹאשָׁם חָגְרוּ שָׁקִים  הוֹרִידוּ לָאָרֶץ רֹאשָׁן בְּתוֹלֵת  יְרוּשָׁלַם: ס</p>	<p>The elders of the daughter of Zion are sitting on the ground;  They are silent.  They have <u>put</u> dust on their <u>heads</u>,  They have girded <i>themselves</i> with sackcloth;  The virgins of Jerusalem have lowered their <u>heads</u> to the ground.</p>	<p>put ← <i>raised</i>.  heads (2x) ← <i>head</i>.</p>
Lam 2:11	<p>כָּלוּ בַדְמָעוֹת עֵינַי חֲמַרְמְרוּ  מַעֵי נִשְׁפָּדוּ לָאָרֶץ כְּבִדֵי  עַל־שֹׁבַר בַּת־עַמִּי בֶעֱטָף  עוֹלָל וַיִּזְנַק בְּרַחְבּוֹת קִרְיָה: ס</p>	<p>My eyes are exhausted with tears;  My innards are turbulent.  My liver is poured out on the ground  Over the devastation of the daughter of my people,  At the fainting of the child and baby  In the streets of the city.</p>	

Lam 2:12	<p>לְאִמָּתָם יֹאמְרוּ אֵיךְ דָּגְגוּ וַיִּזְן  בְּהִתְעַטְּפָם כְּחֹלֶל בְּרַחֲבוֹת  עִיר בְּהִשְׁתַּפֵּף נַפְשָׁם אֶל־חֵיק  אִמָּתָם: ס</p>	<p>To their mothers they say,  “Where <i>is</i> the corn and the  wine?”  As they faint like a wounded  <i>soldier</i> in the streets of  the city,  As their <i>life</i> is poured out  In their mothers' bosom.</p>	<p>life ← <i>soul</i>.</p>
Lam 2:13	<p>מִה־אֶעֱיִידְךָ מִה אֲדַמֶּה־לְךָ  הַבַּת יְרוּשָׁלַם מִה אֲשׁוּה־לְךָ  וְאֶנְחַמְךָ בְּתוֹלַת בֵּת־צִיּוֹן  כִּי־גָדוֹל כַּיָּם שְׁבַרְךָ מִי  יִרְפָּא־לְךָ: ס</p>	<p>What <i>can</i> I testify to you?  To <u>what <i>can</i> I liken you</u>, O  daughter of Jerusalem?  To <u>what <i>can</i> I compare you</u>,  So as to comfort you, O  virgin daughter of Zion?  For your devastation <i>is as</i>  great as the sea.  Who <i>can</i> heal you?</p>	<p>to what <i>can</i> I liken you ... to  what <i>can</i> I compare you ← <i>what</i>  (<i>can</i>) I liken to you ... <i>what</i> (<i>can</i>)  I compare to you.</p>
Lam 2:14	<p>נְבִיאֶיךָ חָזוּ לְךָ שׁוֹא וְתַפֵּל  וְלֹא־גָלוּ עַל־עוֹנֶיךָ לְהַשִּׁיב  *שְׁבִיתְךָ *שְׁבוּתְךָ וַיַּחְזוּ לְךָ  מִשְׂאוֹת שׁוֹא וּמַדּוּחִים: ס</p>	<p>Your prophets had visions  for you  Which were false and  deluded,  And they did not reveal your  iniquity,  Which would have restored  <u>you from your captivity</u>,  But they have had visions  for you  Of false prophecies and  seductions.</p>	<p>restored ... your captivity: the  <i>ketiv / qeré</i> issue is as in Jer  29:14.</p>
Lam 2:15	<p>סָפְקוּ עָלֶיךָ כַּפַּיִם כָּל־עֹבְרֵי  דָרֶךְ שָׂרְקוּ וַיִּנְעוּ רֹאשָׁם  עַל־בַּת יְרוּשָׁלַם הַזֹּאת הָעִיר  שִׁיאָמְרוּ כְּלִילַת יָפִי מִשׁוֹשׁ  לְכֹל־הָאָרֶץ: ס</p>	<p>All <i>who</i> pass by the way  Clap <i>their</i> hands at you.  They whistle and shake their  head  At the daughter of  Jerusalem,  And say, “Is this the city of  which they say,  ‘It is the perfection of beauty  – The joy of all the earth?’”</p>	
Lam 2:16	<p>פָּצוּ עָלֶיךָ פִּיהֶם כָּל־אֹיְבֶיךָ  שָׂרְקוּ וַיַּחְרְקוּ־שֵׁן אָמְרוּ  בְּלַעְנוּ אֶתְּךָ זֶה הַיּוֹם שְׁקוּיִנְהוּ  מִצָּאֵנוּ רָאִינוּ: ס</p>	<p>All your enemies gape at  you;  They whistle and gnash <u>their</u>  <u>teeth</u>.  They say, “We have  swallowed <i>her</i> up.  Indeed <i>this is</i> the <i>very</i> day  which we have hoped for.  We have arrived at <i>it</i>; we  have seen <i>it</i>.”</p>	<p><i>their</i> teeth ← <i>the</i> tooth.</p>

Lam 2:17	<p>עָשָׂה יְהוָה אֲשֶׁר זָמַם בַּעַע  אֲמַרְתּוּ אֲשֶׁר צָוָה מִימֵי־קֹדֶם  הָרָס וְלֹא חָמַל וַיִּשְׁמַח עָלֶיךָ  אוֹיֵב הָרִים קֶרֶן צָרֶיךָ: ס</p>	<p>The LORD has done what he  devised;  He has carried out his word  Which he appointed in days  of old.  He has demolished  And did not show pity.  And he has given the enemy  reason to rejoice over  you;  He has raised the horn of  your adversaries.</p>	<p>in days of old ← <i>since days of  old.</i></p>
Lam 2:18	<p>צָעַק לְבָם אֶל־אֲדָנָי חוֹמַת  בַּת־צִיּוֹן הַזֹּלִיָּדִי כַנְחַל דְּמָעָה  יוֹמָם וְלַיְלָה אֶל־תִּתְּנֵי פוּגַת  לְךָ אֶל־תִּתְּדִם בַּת־עֵינֶיךָ: ס</p>	<p>Their heart cried out to the  LORD*.  O wall of the daughter of  Zion,  Let tears run down like a  torrent day and night,  Do not give yourself respite;  Do not let the pupil of your  eye rest.</p>	<p>LORD*: a change by the  Sopherim from יהוה, <i>Yhvh</i>, to  אֲדָנָי, <i>Adonai</i>. See Gen 18:3 and  [CB] App. 32.</p> <hr/> <p>Let tears run down ← <i>bring  [imperative] a tear down.</i>  Collective usage.</p>
Lam 2:19	<p>קוּמִי   רְנִי *בְּלֵילָה  לְרֹאשׁ אֲשֶׁמְרוֹת שְׁפָכֵי כַמַּיִם  לִבְדָּךְ נִכַח פָּנֵי אֲדָנָי שְׂאֵי אֵלָיו  כַּפְּיֶךָ עַל־נַפְשׁ עוֹלְלֶיךָ  הֶעֱטוּפִים בְּרָעַב בְּרֹאשׁ  כָּל־חוֹצוֹת: ס</p>	<p>Arise, shout out in the night  at the start of the watches,  Pour out your heart like  water in the presence of  the LORD*;  Lift up your hands to him for  the life of your small  children  Who <i>are</i> fainting with  hunger  At the head of all the streets.</p>	<p>in the night: the <i>ketiv</i> and <i>qere</i>  are similar words with the same  meaning.</p> <hr/> <p>LORD*: a change by the  Sopherim from יהוה, <i>Yhvh</i>, to  אֲדָנָי, <i>Adonai</i>. See Gen 18:3 and  [CB] App. 32.</p> <hr/> <p>life ← <i>soul.</i></p>
Lam 2:20	<p>רֹאה יְהוָה וְהִבִּיטָה לְמִי  עוֹלְלֹתָ כֹּה אִם־תֹּאכְלֶנָּה  נָשִׁים פְּרִיִם עַלְלֵי טַפְחִים  אִם־יִהְרַג בְּמִקְדָּשׁ אֲדָנָי כִּהְיוּ  וְנָבִיא: ס</p>	<p>Look, O LORD, and see to  whom you have done <u>this</u>.  Will women eat their <i>own</i>  fruit  – Infants <i>who are nursed</i>?  Will priest and prophet be  killed  In the sanctuary of the  LORD*?</p>	<p>LORD*: a change by the  Sopherim from יהוה, <i>Yhvh</i>, to  אֲדָנָי, <i>Adonai</i>. See Gen 18:3 and  [CB] App. 32.</p> <hr/> <p>this ← <i>thus.</i></p> <hr/> <p>nursed: AV differs (<i>of a span  long</i>).</p>
Lam 2:21	<p>שָׁכְבוּ לְאָרֶץ חוֹצוֹת נַעַר וְזָקֵן  בְּתוֹלְתָי וּבַחוּרֵי נַפְלוּ בַּחֶרֶב  הָרִגְתָּ בַּיּוֹם אֲפָדָה טַבַּחְתָּ לֹא  חֲמַלְתָּ: ס</p>	<p>The youth and the old <i>man</i>  lie on the ground <i>on</i> the  streets.  My virgins and my young  men have fallen by the  sword.  You have killed <i>them</i> on the  day of your anger;  You have slaughtered <i>them</i>  <i>And</i> not shown pity.</p>	

Lam 2:22	תִּקְרָא כְּיוֹם מוֹעֵד מְגוּרִי מִסָּבִיב וְלֹא הָיָה בְּיוֹם אֶף־יְהוָה פָּלִיט וְשָׂרִיד אֲשֶׁר־טִפַּחְתִּי וְרִבִּיתִי אִיבִי כָּל־סָפָּ: פ	You have publicized my fears round about, As on the day of an assembly. But on the day of the LORD's anger There was no-one who had escaped or survived. <i>Those</i> whom I nursed and brought up, My enemy has finished off.	
Lam 3:1	אֲנִי הַגִּבֹּר רָאָה עָנִי בְּשֹׁבֵט עֲבָרְתוֹ:	I <i>am</i> the man <i>who</i> has seen affliction By the rod of his wrath.	
Lam 3:2	אוֹתִי נָהַג וַיִּלְךְ חֹשֶׁךְ וְלֹא־אֹר:	He has driven me and removed <i>me</i> <i>Into</i> darkness, and not light.	
Lam 3:3	אֵךְ בִּי יָשַׁב יְהִפֹּךְ יָדוֹ כָּל־הַיּוֹם: ס	Surely he has turned against me; His hand is <u>adverse</u> <i>to me</i> all day long.	adverse: rather than <i>averse</i> , to bring out the active opposition.
Lam 3:4	בָּלָה בְּשָׂרִי וְעוֹרִי שָׁבַר עֲצָמוֹתַי:	He has caused my flesh and my skin to waste away; He has shattered my bones.	
Lam 3:5	בָּנָה עָלַי וַיִּקַּף רֹאשׁ וַתִּלְאַה:	He has built <i>the case</i> against me And surrounded <i>me with</i> noxiousness and weariness.	
Lam 3:6	בְּמַחְשָׁכִים הוֹשִׁיבָנִי כְּמֵתִי עוֹלָם: ס	He has made me sit in darkness, Like the age-abidingly dead.	
Lam 3:7	גָּדַר בְּעַדֵּי וְלֹא אֶצֵּא הַכְּבִיד נְחֹשְׁתַּי:	He has <u>fenced</u> me in And I <i>cannot</i> go out. He has made my fetter heavy.	fenced me in ← <i>fenced around me</i> .
Lam 3:8	גָּם כִּי אֶזְעַק וְאֶשׁוּעַ שְׁתָּם תִּפְלְתִי:	Although I cry out and shout, He shuts out my prayer.	
Lam 3:9	גָּדַר דְּרָכִי בְּגִזִּית נְתִיבְתִי עֹהָ: ס	He has <u>blocked</u> my ways with hewn stones; He has <u>overturned</u> my paths.	blocked ← <i>fenced</i> . overturned ← <i>twisted, made crooked</i> . Compare Ps 146:9.
Lam 3:10	דָּב אֲרֵב הוּא לִי *אֲרִיָּה **אֲרִי בְּמַסְתָּרִים:	He <i>is</i> a bear in ambush to me – A <u>lion</u> in a covert place.	lion: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.
Lam 3:11	דָּרְכֵי סוּרָר וַיִּפְשְׁחֵנִי שָׁמְנִי שָׁמָם:	He has deflected <i>me from</i> my ways And torn me to pieces; He has made me desolate.	
Lam 3:12	דָּרְךְ קִשְׁתּוֹ וַיַּצִּיבֵנִי כַּמִּטְרָא לְחֵץ: ס	He has drawn his bow And set me as a target for the arrow.	



Lam 3:13	הביא בכליוֹתַי בְּנֵי אֲשַׁפְתּוֹ: He has <u>shot</u> the <u>contents</u> of his quiver into my kidneys.	shot ← <i>brought</i> . contents ← <i>sons</i> .
Lam 3:14	הֵיִתִי שְׂחֹק לְכָל־עַמִּי נְגִינָתָם כָּל־הַיּוֹם: I have become a laughing stock to all my people, <i>In</i> their song all day <i>long</i> .	
Lam 3:15	הִשְׁבִּיעַנִי בַמְרוֹרִים הַרְוֵנִי לְעֵנָה: ס He has <u>filled</u> me with bitter herbs; He has given me wormwood to drink.	filled ← <i>satiated</i> .
Lam 3:16	וַיִּגְרַס בְּחֶצֶץ שֵׁנִי הַכְּפִישָׁנִי בְּאַפָּר: And he has crushed my teeth with gravel; He has covered me with ash.	
Lam 3:17	וַתִּזְנַח מִשְׁלוֹם נַפְשִׁי נְשִׁיתִי טוֹבָה: And you have been averse to <u>my well-being</u> ; I have forgotten <i>what</i> <i>goodness is</i> .	my well-being ← <i>the peace of</i> <i>my soul</i> .
Lam 3:18	וְאָמַר אָבָד נִצְחִי וַתִּזְחַלְתִּי מִיְהוָה: ס And I said, “My endurance and my hope <u>in the LORD</u> Have faded away.”	in the LORD ... have faded away ← <i>are lost from the LORD</i> .
Lam 3:19	זְכַר־עֲנִי וּמְרוֹדֵי לְעֵנָה וְרָאשׁ: Remember my affliction and wandering, The wormwood and the venom.	
Lam 3:20	זְכוֹר תִּזְכּוֹר *וּתְשִׁיחַ **וּתְשׁוּחַ עָלַי נַפְשִׁי: <i>Oh</i> do remember, And may {P: your soul} [M: my soul] <u>sink down</u> onto me.	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= נַפְשִׁי. AV differs.  sink down: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. [CB] interprets as <i>mourn for</i> .  <i>Oh</i> do remember: infinitive absolute.  AV differs in various ways.
Lam 3:21	זֹאת אֲשִׁיב אֶל־לִבִּי עַל־בֶּן אוֹחִיל: ס I will lay this <u>to heart</u> ; This <i>is</i> why I will be in expectation:	to heart ← <i>to my heart</i> .
Lam 3:22	חֶסְדֵי יְהוָה כִּי לֹא־תִמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו: The LORD's kind deeds <i>are</i> <i>such</i> That we are not finished – That his mercies have not come to an end.	
Lam 3:23	חֲדָשִׁים לְבִקְרִים רַבָּה אַמוֹנָתֶךָ: The mornings <i>bring these</i> <i>anew</i> ; Great <i>is</i> your faithfulness.	
Lam 3:24	חֶלְקִי יְהוָה אָמְרָה נַפְשִׁי עַל־בֶּן אוֹחִיל לוֹ: ס “My portion <i>is</i> the LORD,” My <u>inner being</u> has said, “Which <i>is</i> why I will await him.”	inner being ← <i>soul</i> .

Lam 3:25	טוֹב יְהוָה לְקוֹוֹ לְנַפְשׁ תִּדְרָשׁוּנוּ:	The LORD <i>is</i> good to those who put <i>their</i> hope in him – To the <u>person</u> who seeks him.	person ← <i>soul</i> .
Lam 3:26	טוֹב וַיְחַיֵּל וְדוֹמָם לְתַשׁוּעַת יְהוָה:	<i>It is</i> good to be in expectation and quiet for the LORD's salvation.	
Lam 3:27	טוֹב לְגֹבֵר כִּי־יִשָּׂא עַל בְּנֵעוּרָיו: ס	<i>It is</i> good for a man <i>That he</i> bears his yoke in his youth.	
Lam 3:28	יֹשֵׁב בְּדָד וַיִּדָּם כִּי נָטַל עָלָיו:	He sits alone and is silent, For he laid <i>it</i> on him.	
Lam 3:29	יִתֵּן בְּעַפְפֹּל פִּיהוּ אֹלֵי יֵשׁ תִּקְוָה:	He puts his mouth in the dust <i>And says</i> , “Perhaps there is hope.”	
Lam 3:30	יִתֵּן לְמַכְּהוּ לְחֵי יִשְׁבַּע בְּחֶרֶף: ס	He gives his cheek to him who strikes him; He is steeped in reproach.	
Lam 3:31	כִּי לֹא יִזְנַח לְעוֹלָם אֲדֹנָי:	For the LORD* will not repudiate <i>us</i> age- abidingly.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Lam 3:32	כִּי אִם־הוֹזִיָּה וְרַחֵם כָּרַב *חֶסֶדוֹ *חֶסְדָּיו:	Although he causes grief, Yet he shows mercy According to the abundance of his {K: kindness} [Q: kind deeds].	
Lam 3:33	כִּי לֹא עֲנָה מִלְּבוֹ וַיִּגָּה בְּנֵי־אִישׁ: ס	For he does not afflict <u>wholeheartedly</u> Nor <i>so</i> grieve the sons of men.	wholeheartedly ← <i>from his</i> <i>heart</i> .
Lam 3:34	לִדְכָא תַחַת רַגְלָיו כָּל אֲסִירֵי אָרֶץ:	<u>Neither</u> on crushing all the prisoners of the earth under one's feet,	Neither: the negation comes from Lam 3:36.
Lam 3:35	לְהַטּוֹת מִשְׁפַּט־גֹּבֵר נֶגְדַּ פָּנָי עָלְיוֹן:	<i>Nor</i> on perverting <i>the course</i> of justice of a man Against the <u>intention</u> of the MOST HIGH,	intention ← <i>face</i> .
Lam 3:36	לְעוֹת אָדָם בְּרִיבּוֹ אֲדֹנָי לֹא רָאָה: ס	<i>Nor</i> on <u>doing violence to a</u> <u>man's contention</u> Does the LORD* look <i>favourably</i> .	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  doing violence to a man's contention ← <i>perverting a man</i> <i>in his contention</i> .
Lam 3:37	מִי זֶה אָמַר וַתְּהִי אֲדֹנָי לֹא צִוָּה:	Who <i>is</i> it who spoke, and it came to pass, <i>If</i> the LORD* did not command it?	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Lam 3:38	מִפִּי עָלְיוֹן לֹא תֵצֵא הָרְעוּת וְהַטּוֹב:	Do not bad <i>things</i> and good Issue from the mouth of the MOST HIGH?	

Lam 3:39	מה־יתאונן אדם חי גבר על-חטאו**חטאיו: ס	How a man <i>who is</i> alive complains! – A man <u>confronted by his</u> {K: sin} [Q: sins].	confronted by ← <i>at / against</i> .
Lam 3:40	נחפשה דרכינו ונחקרה ונשובה עדיהוה:	Let us search our ways and investigate And return to the LORD.	
Lam 3:41	נשא לבבנו אל-כפים אל-אל בשמים:	Let us lift up our <u>hearts</u> on <i>our</i> hands To GOD in the heavens.	hearts ← <i>heart</i> .
Lam 3:42	נחנו פשענו ומרינו אתה לא סלחת: ס	We have transgressed and rebelled, <i>And</i> you have not forgiven us.	
Lam 3:43	סכתה באף ותרדפנו הרגת לא חמלת:	You have <u>covered us</u> with anger and pursued us; You have killed <i>us</i> and not shown pity.	covered <i>us</i> : [AnLx] has <i>covered</i> <i>yourself</i> .
Lam 3:44	סכותה בענן לך מעבור תפלה:	You have covered yourself with a cloud, So that a prayer <i>cannot</i> pass through.	
Lam 3:45	סחי ומאוס תשימנו בקרב העמים: ס	You have made us an offscouring And a <u>reject</u> in the <u>company</u> of the nations.	a reject: [AnLx] regards as an infinitive absolute; we, with [BDB], take it as a noun. The general sense is hardly affected. <hr/> company ← <i>midst</i> .
Lam 3:46	פצו עלינו פיהם כל-איבינו:	All our enemies gape at us.	
Lam 3:47	פחד ופחת היה לנו השאת והשבר:	Fear and ruin are our <i>lot</i> <i>With</i> desolation and devastation.	
Lam 3:48	פלגי־מים תרד עיני על-שבר בת-עמי: ס	<u>Streams of water</u> run down <u>my eye</u> At the devastation of the daughter of my people.	streams of water run down my eye ← <i>my eye runs down (as)</i> <i>streams of water</i> .
Lam 3:49	עיני נגרה ולא תדמה מאין הפגות:	My eye is flowing and will not become quiet, With no respite,	
Lam 3:50	עדי־שקיו וירא יהוה משמים:	Until the LORD peers down And looks from heaven.	
Lam 3:51	עיני עוללה לנפשי מכל בנות עירי: ס	My eye is wearing on my <u>spiritual condition</u> Because of all the daughters of the city.	spiritual condition ← <i>soul</i> .
Lam 3:52	צוד צדוני כצפור איבי חנם:	My enemies have <u>relentlessly hunted</u> me, Gratuitously, like a bird.	relentlessly hunted: infinitive absolute.
Lam 3:53	צמתו בבור חיי וידו־אבן בי:	They have knocked my life down into the pit, And they have thrown <u>stones</u> at me.	stones ← <i>stone</i> . Collective usage.

Lam 3:54	צפּוֹמִים עַל־רֹאשִׁי אָמַרְתִּי נִגְזַרְתִּי: ס	Waters overwhelmed <i>me</i> above my head. I said, “I have been cut off.”	
Lam 3:55	קָרָאתִי שְׁמֶךָ יְהוָה מְבוֹר תַּחְתִּיּוֹת:	I called <i>on</i> your name, O LORD, From the lowest pit.	
Lam 3:56	קוֹלִי שָׁמַעְתָּ אֶל־תַּעֲלֹם אֲזַנְךָ לְרוֹחַתִּי לְשׁוֹעַתִּי:	You have heard my voice. Do not <u>turn a deaf ear</u> to <u>relieving me</u> at my cry.	turn a deaf ear ← <i>hide your ear</i> . <hr/> relieving me ← <i>my relief</i> .
Lam 3:57	קָרַבְתָּ בְּיוֹם אֶקְרָאךָ אָמַרְתָּ אֶל־תִּירָא: ס	You drew near on the day <i>When</i> I called <i>on</i> you, And you said, “Do not fear.”	
Lam 3:58	רַבַּת אֲדֹנָי רִיבֵי נַפְשִׁי גְּאֻלַּת חַיִּי:	You, O LORD*, have defended the indictments against my person, You have redeemed my life.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> against my person ← <i>of my soul</i> , an objective genitive.
Lam 3:59	רְאִיתָהּ יְהוָה עֲוֹנֹתַי שְׁפָטָה מִשְׁפָּטִי:	O LORD, you have seen <u>my</u> <u>oppression</u> ; Do <u>defend my case</u> .	my oppression: an objective genitive (they oppress me). <hr/> defend my case ← <i>judge my</i> <i>judgment</i> .
Lam 3:60	רְאִיתָהּ כָּל־נִקְמָתָם כָּל־מַחְשַׁבְתָּם לִי: ס	You have seen all their vengeance – All their thoughts concerning me.	
Lam 3:61	שָׁמַעְתָּ חֲרָפְתָם יְהוָה כָּל־מַחְשַׁבְתָּם עָלַי:	You have heard <u>their</u> <u>reproach</u> , O LORD – all their thoughts against me.	their reproach: a subjective genitive (they reproach).
Lam 3:62	שִׁפְתֵי קָמְלֵי וְהִגִּיזוּם עָלַי כָּל־הַיּוֹם:	The lips of those who rise up against me And their meditation <i>Are</i> against me all day <i>long</i> .	
Lam 3:63	שִׁבְתָּם וְקִמְתָם הִבִּיטָה אֲנִי מִנְּגִינָתָם: ס	Observe <u>their sitting down</u> <u>and their rising up</u> ; I <i>am</i> their <i>derisive</i> song.	their sitting down and their rising up: standing for <i>their</i> <i>behaviour</i> . Compare Ps 139:2.
Lam 3:64	תָּשִׁיב לָהֶם גְּמוּלַת יְהוָה כַּמַּעֲשֵׂה יְדֵיהֶם:	Bring retribution on them, O LORD, According to the work of their hands.	bring: future / imperfective for imperative. See Deut 2:28. But perhaps future, a prophecy.
Lam 3:65	תַּתֵּן לָהֶם מְגַנְת־לֵב תִּאֲלָתֶךָ לָהֶם:	Give <u>them</u> a veiled heart – Your curse on them.	give: future / imperfective for imperative. See Deut 2:28.
Lam 3:66	תִּרְדֹּף בְּאֵל וְתִשְׁמִדֵם מִתַּחַת שָׁמַיִם יְהוָה: פ	Pursue <i>them</i> in anger, And destroy them, Under the heavens of the LORD.	pursue: future / imperfective for imperative. See Deut 2:28.

Lam 4:1	אֵיכָה יוּעַם זָהָב יִשְׁנָא הַכֶּתֶם הַטּוֹב תִּשְׁתַּפְּכְנָה אַבְנֵי־קֹדֶשׁ בְּרֹאשׁ כָּל־חוּצוֹת: ס	How gold has become dull, And the good fine gold has changed! The holy gemstones are poured out At the head of all the streets.	has changed: in an Aramaic form.
Lam 4:2	בְּנֵי צִיּוֹן הַיְקָרִים הַמְּסֻלָּאִים בִּפְּזוֹ אֵיכָה נִחְשְׁבוּ לְנִבְלֵי־חֶרֶשׁ מַעֲשֵׂה יְדֵי יוֹצֵר: ס	As for the precious sons of Zion, Who were weighed against fine gold, How they are considered as earthen jars – The work of the hands of the potter!	
Lam 4:3	גַּם־תַּנִּין *תַּנִּים חָלְצוּ שָׂדֶה הַיְנִיקוּ גּוּרֵיהֶן בַּת־עַמִּי לְאַכְזָר *כִּי *עֵנִים *כִּי־עֵנִים בַּמְדַּבֵּר: ס	Even the jackals present a breast; They suckle their cubs. The daughter of my people is prey to the cruel one, {Q: Like the ostriches} [K: For they are distressed] in the desert.	the jackals: the <i>ketiv</i> has an Aramaic plural. <hr/> like the ostriches ... for they are distressed: the difference is just a space. The <i>qere</i> does not use the usual word for <i>ostriches</i> , and perhaps עֵן is a lexical invention specifically for נ
Lam 4:4	דָּבַק לְשׁוֹן יוֹנֵק אֶל־חִפּוֹ בַּצִּמָּא עוֹלָלִים שְׂאֵלוּ לֶחֶם פָּרַשׁ אֵין לָהֶם: ס	The baby's tongue cleaves to the roof of his mouth with thirst. Children ask for bread, But there is no-one to break any for them.	↳ this verse, but we accept it. We translate the <i>ketiv</i> from עֵנִים; for this verb in a finite form, see Isa 25:5. <hr/> baby's ← suckling's. <hr/> to break ← breaking.
Lam 4:5	הָאֲכָלִים לְמַעַדְנִים נִשְׁמוּ בַּחוּצוֹת הָאֲמֻנִים עָלֵי תוֹלַעַ חִבְקוּ אֲשֵׁפֶתוֹת: ס	Those who used to eat delicacies Have become desolate in the streets. Those brought up in scarlet Embrace the rubbish dumps.	
Lam 4:6	וַיִּגְדַּל עֲוֹן בַּת־עַמִּי מִחַטָּאת סָדָם הַהִפּוּכָה כְּמוֹ־רָגַע וְלֹא־חָלְלוּ בָּהּ יָדַיִם: ס	And the punishment for the iniquity of the daughter of my people Is greater than the punishment for the sin of Sodom, Which was overthrown in a moment, And no hands in it endured.	in it endured: AV differs ( <i>stayed on her</i> ).
Lam 4:7	זָכוּ נְזִירֵיהָ מִשֶּׁלֶג צָחוּ מִחֶלֶב אָדָמוּ עֵצֶם מִפְּנִינִים סָפִיר גִּזְרָתָם: ס	Her Nazarites were purer than snow, They were brighter than milk, They were redder in body than red corals; Their features were as of a sapphire.	features ← <i>facet</i> .

Lam 4:8	<p>חֲשֵׁךְ מִשְׁחֹרַת תֵּאָרֶם לֹא נִכְרְוּ בַחֲוֹצוֹת צֶפֶד עִוְרִים עַל-עֲצָמָם יִבֵּשׁ הִיָּה כְעֵץ: ס</p>	<p>Their appearance has become darker than blackness, They are not recognized in the streets; Their skin cleaves to their bones – It has become dry like wood.</p>	
Lam 4:9	<p>טוֹבִים הָיוּ חַלְלֵי-חֶרֶב מִחַלְלֵי רָעַב שֶׁהֵם יָזוּבוּ מִדְּקָרִים מִתְּנוּבַת שְׂדֵי: ס</p>	<p>Those <i>who fell</i> by the sword were better <i>off</i> Than those <i>who</i> died of hunger, For they <u>bled to death</u> when pierced, <i>Rather</i> than <i>dying</i> for lack of the produce of the field.</p>	bled ← <i>flowed</i> .
Lam 4:10	<p>יְדֵי נָשִׁים רַחֲמָנִיּוֹת בִּשְׁלוּ יִלְדֵיהֶן הָיוּ לְבָרוֹת לָמוּ בְשֶׁבֶר בַּת-עַמִּי: ס</p>	<p>The hands of compassionate women Have cooked their <i>own</i> children. They were <u>food</u> to them In the devastation of the daughter of my people.</p>	food ← <i>for eating</i> ← <i>to eat</i> .
Lam 4:11	<p>כָּלָה יְהוָה אֶת-חֲמָתוֹ שֶׁפָּךְ חֲרוֹן אַפּוֹ וַיִּצֵּת-אֵשׁ בְּצִיּוֹן וַתֹּאכַל יְסוּדֹתֶיהָ: ס</p>	<p>The LORD has discharged his wrath; He has poured out <u>his furious anger</u>, And he has kindled a fire in Zion, And it has consumed its foundations.</p>	his furious anger ← <i>the fury of his anger</i> . See Lam 1:12.
Lam 4:12	<p>לֹא הֶאֱמִינוּ מְלֹכֵי-אֶרֶץ *וְכָל כָּל *כָּל יֹשְׁבֵי תִבְלָה כִּי יָבֹא צָר וְאוֹיֵב בְּשַׁעְרֵי יְרוּשָׁלַם: ס</p>	<p>The kings of the earth {K: And} [Q: <i>And</i>] all the inhabitants of the world Did not believe that an adversary and an enemy Would enter the gates of Jerusalem.</p>	
Lam 4:13	<p>מִחַטָּאת נְבִיאֶיהָ עֲוֹנוֹת כַּהֲנָיָה הַשֹּׁפְכִים בְּקִרְבָּה דָם צְדִיקִים: ס</p>	<p>Because of the sins of her prophets, <i>And</i> the iniquities of her priests Who shed the blood of the righteous In her <u>precincts</u>,</p>	precincts ← <i>midst</i> .
Lam 4:14	<p>נָעוּ עִוְרִים בַּחֲוֹצוֹת נִגְאָלוּ בַדָּם בְּלֹא יוֹכְלוּ יִגְעוּ בְּלִבְשֵׁיהֶם: ס</p>	<p>They stagger along in <u>blindness</u> in the streets; They are stained with blood. In their powerlessness They strike their clothes.</p>	blindness ← <i>blind</i> . <hr/> AV differs in the concluding clause ( <i>so that men could not touch their garments</i> ).

Lam 4:15	סֹרְרוּ טִמְאָה קָרְאוּ לָמוֹ סֹרְרוּ סֹרְרוּ אֶל־תִּגְעוּ כִּי נָצוּ גַם־נָעוּ אָמְרוּ בַּגּוֹיִם לֹא יוֹסִיפוּ לָגוֹר: ס	“Go away, <u>you unclean person</u> ”, They call out to them, “Go away, go away. Do not touch.” For they fled and wandered. Among the Gentiles they said, “They will not dwell <i>there</i> any more.	go away ... unclean: plural ... singular.
Lam 4:16	פָּנֵי יְהוָה חִלְקָם לֹא יוֹסִיף לְהִבִּיטָם פָּנֵי כַהֲנָיִם לֹא נִשְׂאוּ *זִקְנִים *וְזִקְנִים לֹא חָנְנוּ: ס	The <u>presence</u> of the LORD has divided them; He no longer watches over them. They did not <u>show</u> the priests <u>respect</u> , {K: <i>Nor</i> } [Q: <i>Nor</i> ] did they show the elders compassion.”	presence ← <i>face</i> . show ... respect ← <i>raise the face</i> .
Lam 4:17	*עוֹדִינָה **עוֹדִינוּ תִכְלִינָה עֵינֵינוּ אֶל־עֲזָרָתְנוּ הֶבֶל בְּצַפִּיתָנוּ צָפִינוּ אֶל־גּוֹי לֹא יוֹשֵׁעַ: ס	Our eyes still fail <u>us</u> At the worthlessness of the help we <i>had</i> , <i>When</i> in our expectation we awaited a people, <i>But they could</i> not save <i>us</i> .	still ... us: we take both forms as first person plural <i>we still</i> , the <i>ketiv</i> being an Aramaism. [AnLx] and [BHS] parse the <i>ketiv</i> as third person feminine plural, so agreeing with <i>eyes</i> .
Lam 4:18	צָדוּ צִעְדֵינוּ מִלְכַת בְּרַחֲבֵינוּ קָרַב קִצְּנוּ מִלְאוּ יָמֵינוּ כִּי־בָא קִצְּנוּ: ס	They <u>hounded</u> <i>us</i> at our steps, So that <i>we could</i> not walk on our streets. Our end came near; Our days were fulfilled, For our end had come.	hounded ← <i>hunted</i> . so that <i>we could</i> not walk ← <i>from to walk</i> .
Lam 4:19	קָלִים הָיוּ רֹדְפֵינוּ מִנְּשָׂרַי שָׁמַיִם עַל־הַהָרִים דָּלְקָנוּ בַּמִּדְבָּר אָרְבוּ לָנוּ: ס	Our pursuers were swifter than eagles of the sky; They ardently pursued us on the mountains – In the desert they ambushed us.	
Lam 4:20	רוּחַ אֵפִינוּ מְשִׁיחַ יְהוָה נִלְכַד בְּשַׁחֲתוֹתֵם אֲשֶׁר אָמְרָנוּ בְּצִלּוֹ נַחֲיָה בַּגּוֹיִם: ס	The breath of our nostrils – <u>The LORD's anointed</u> – Was caught in their <u>snares</u> , <i>Of</i> whom we said, “We will live in his shadow among the Gentiles.”	the LORD's anointed: referring to Zedekiah [CB]. snares: as מְשִׁחִית, in Jer 5:26, taking the root as שַׁחַת. Alternatively, from root שָׁחָה, <i>pit</i> .
Lam 4:21	שִׂישִׁי וְשִׂמְחִי בַת־אֲדוֹם *יוֹשְׁבַתִי **יוֹשְׁבַת בְּאֶרֶץ עוֹץ גַּם־עָלֶיךָ תִּעְבֶּר־כּוֹס תִּשְׁכְּרִי וְתִתְעַרְרִי: ס	<u>Exult</u> and be joyful, O daughter of Edom, <i>You who live</i> in the land of Uz. The cup will pass over you too, And you will become drunk And make yourself naked.	live: the <i>ketiv</i> is an unusual variant form of the <i>qeré</i> . exult (etc.): ironic.

Lam 4:22	תִּסְעֹנֶנְךָ בַּת־צִיּוֹן לֹא יוֹסִיף לְהַגְלוֹתְךָ פֶּקֶד עֹנֶיךָ בַּת־אֲדוֹם גְּלָה עַל־חַטָּאתֶיךָ: פ	Your iniquity has come to <i>its</i> culmination, O daughter of Zion; He will not send you into exile any more. He will punish your iniquity, O daughter of Edom; He will expose your sins.	
Lam 5:1	זָכֵר יְהוָה מַה־הָיָה לָנוּ *הַבֵּיט *הַבֵּיטָה וּרְאֵה אֶת־חַרְפֹּתֵינוּ:	Remember, O LORD, What has come upon us. {K: Look} [Q: Do look] and see <u>our reproach</u> .	our reproach: an objective genitive (they reproach us).
Lam 5:2	נַחֲלָתֵנוּ נִהְפְּכָה לְזָרִים בְּתֵינוּ לְנֹכְרִים:	Our inheritance has been turned over to strangers – Our houses to foreigners.	
Lam 5:3	יְתוּמִים הָיִינוּ *אִין *אִין אָב אִמֹּתֵינוּ כְּאִלְמָנוֹת:	We have become {K: orphans;} [Q: orphans,] {K: <i>We have no</i> } [Q: <i>And we have no</i> ] father. Our mothers <i>are</i> like widows.	
Lam 5:4	מִיַּמֵּינוּ בְּכֶסֶף שָׁתִינוּ עֵצֵינוּ בְּמַחִיר יָבֵאוּ:	We have drunk our water <u>against payment</u> ; Our wood comes at a price.	against payment ← <i>for money</i> .
Lam 5:5	עַל צַוְאֵלֵנוּ נִרְדָּפְנוּ יָגֵעוּ *לֹא *וְלֹא הוֹנַח לָנוּ:	We are pursued at our <u>necks</u> , We are {K: weary;} [Q: weary,] {K: We} [Q: And we] are not given rest.	necks ← <i>neck</i> . Singular in Hebrew because one item per person. Compare Ezek 33:26.
Lam 5:6	מִצָּרִים נָתַנוּ יָד אֲשׁוּר לְשֹׁבַע לְחָם:	We <u>offered</u> the hand <i>to</i> Egypt; <i>We gave</i> Assyria bread <i>with which</i> to be satiated.	offered ← <i>gave</i> . [CB] gives the sense of the verse as <i>we submitted</i> to these nations. But perhaps <i>we paid for help</i> .
Lam 5:7	אֲבֹתֵינוּ חָטְאוּ *אִינָם *וְאִינָם *אִנְחָנוּ *וְאִנְחָנוּ עֹנֵתֵיהֶם סָבְלוּ:	Our fathers have {K: sinned;} [Q: sinned,] {K: They} [Q: And they] <i>are</i> not <i>here</i> . {K: We} [Q: And we] are suffering <i>for</i> their iniquities.	
Lam 5:8	עֲבָדִים מָשְׁלוּ בָנוּ פָרַק אִין מִיָּדָם:	Servants have ruled over us; <u>No-one breaks away</u> from their <u>grip</u> .	no-one breaks away: AV differs ( <i>there is none that doth deliver</i> ), also possible. grip ← <i>hand</i> .
Lam 5:9	בְּנַפְשֵׁנוּ נִבְיֵא לְחַמְנוּ מִפְּנֵי חֶרֶב הַמְּדָבָר:	We fetch our bread at <i>the risk</i> of our <u>lives</u> Because of the <u>sword</u> in the desert.	lives ← <i>souls</i> . sword in ← <i>sword of</i> .
Lam 5:10	עוֹרֵנוּ כְּתַנּוּר נִכְמְרוּ מִפְּנֵי זְלַעְפוֹת רָעֵב:	Our skin is <i>as</i> black as an oven Because of the <u>scorching</u> famine.	scorching ← <i>violent heats of</i> .



Lam 5:11	נָשִׁים בְּצִיּוֹן עָנּוּ בְּתִלַת בְּעָרֵי יְהוּדָה:	They raped the women in Zion And the virgins of the cities of Judah.	
Lam 5:12	שָׂרִים בְּיָדָם נִתְּלוּ פְּנֵי זְקֵנִים לֹא נִהְדָּרוּ:	Princes were hanged at their <u>behest</u> ; The <u>standing</u> of the elderly was not respected.	behest ← <i>hand</i> , but also <i>dominion</i> (1 Chr 18:3) and <i>authority / charge</i> (2 Sam 18:2). <hr/> standing ← <i>face</i> .
Lam 5:13	בַּחֹרִים טָחוּז נְשָׂאוֹ וַנְּעָרִים בַּעֵץ כָּשְׁלוּ:	They took <u>young men</u> to do <u>grinding</u> , And youths staggered with wood.	they took young men to do grinding: from the infinitive construct. [AnLx] and [BDB] take the grinding word as a noun, giving <i>young men have borne the mill</i> .
Lam 5:14	זְקֵנִים מִשְׁעַר שַׁבְּתוֹ בַּחֹרִים מִנְגִּינְתָם:	Old <i>men</i> cease to be at the gate, And young men playing music.	
Lam 5:15	שִׁבַת מְשׁוֹשׁ לִבְנוֹ נִהְפָּךְ לְאֵבֶל מְחֻלָּנוּ:	The joy of our heart has ceased; Our dancing has turned into mourning.	
Lam 5:16	נִפְּלָה עֲטֶרֶת רֹאשֵׁנוֹ אוֹי־נָא לָנוּ כִּי חָטֵאנוּ:	The <u>crown on</u> our head has fallen off. Oh woe to us, For we have sinned!	crown on ← <i>crown of</i> . Wider use of the construct state.
Lam 5:17	עַל-זֶה הָיָה דָוָה לִבְנוֹ עַל-אֲלֵה חֹשְׁכוֹ עֵינֵינוּ:	For this <i>reason</i> our heart has become sick; On these <i>grounds</i> our eyes have become dark.	
Lam 5:18	עַל הַר-צִיּוֹן שְׁשֻׁמָּם שׁוֹעָלִים הִלְכוּבוֹ: פ	On Mount Zion, Which <i>is</i> desolate, Foxes roam.	
Lam 5:19	אַתָּה יְהוָה לְעוֹלָם תֵּשֵׁב בְּסֵאֵף לְדָר וְדָר:	You, O LORD, remain age- abidingly; Your throne <i>is</i> from generation to generation.	
Lam 5:20	לָמָּה לִנְצַח תִּשְׁכַּחַנוּ תַעֲזֹבֵנוּ לְאַרְבַּע יָמִים:	Why should you forget us forever – Abandon us for the length of days?	
Lam 5:21	הַשִּׁיבֵנוּ יְהוָה   אֵלֶיךָ *וְנָשׁוּב *וְנִשְׁוֵבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:	Restore us, O LORD, to yourself, {K: And we will return} [Q: And let us return]. Renew our days As of old.	
Lam 5:22	כִּי אִם-מָאָס מְאֹסָתָנוּ קָצַפְתָּ עָלֵינוּ עַד-מְאֹד:	For you have <u>utterly rejected</u> us, You have been angry with us In <u>great measure</u> .	utterly rejected: infinitive absolute. <hr/> in <i>great measure</i> ← <i>up to much</i> .

Ezek 1:1	וַיְהִי   בְּשָׁלְשִׁים שָׁנָה בְּרַבִּיעִי בְּחֹמֶשֶׁה לַחֹדֶשׁ וְאָנֹכִי בְּתוֹךְ-הַגּוֹלָה עַל-נְהַר-כְּבָר נִפְתְּחוּ הַשָּׁמַיִם וְאָרָא מְרֵאוֹת אֱלֹהִים:	Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was among the deportees at the River Chebar, that the heavens opened, and I saw visions from God.	deportees ← <i>deportation</i> . from God ← <i>of God</i> . Wider use of the construct state.
Ezek 1:2	בְּחֹמֶשֶׁה לַחֹדֶשׁ הַיָּא הַשָּׁנָה הַחֲמִישִׁית לְגָלוֹת הַמֶּלֶךְ יֹויָכִין:	On the fifth day of the month, which was in the fifth year of the deportation of King Jehoiachin,	Jehoiachin ← <i>Joiachin</i> , here.
Ezek 1:3	הָיָה הָיָה דְבַר-יְהוָה אֶל-יְחִזְקֵאל בֶּן-בוּזִי הַכֹּהֵן בְּאֶרֶץ כַּשְׂדִּים עַל-נְהַר-כְּבָר וַתְּהִי עֲלָיו שְׁם יַד-יְהוָה:	the word of the LORD explicitly came to Ezekiel the son of Buzi, the priest, in the land of the Chaldeans, at the River Chebar, and the hand of the LORD came on him there.	explicitly came ← <i>explicitly became</i> . Infinitive absolute. Ezekiel ← <i>Jehezkel</i> , but we retain the AV / traditional English name. the priest: MT's <i>darga</i> associates the priest with Buzi; AV and [CB] with Ezekiel. came on ← <i>became on</i> .
Ezek 1:4	וְאָרָא וְהִנֵּה רוּחַ סַעֲרָה בָאָה מִן-הַצָּפוֹן עָנָן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת וְנֹגְהָ לוֹ סָבִיב וּמִתּוֹכָהּ כְּעֵין הַחֹשֶׁמֶל מִתּוֹךְ הָאֵשׁ:	And I looked, and what I saw was a stormy wind coming from the north – a large cloud and a self-perpetuating fire which had a glare around it, and in the middle of it was a kind of amber, in the middle of the fire.	what I saw was ← <i>behold</i> . stormy wind ← <i>wind of storm</i> , a Hebraic genitive. self-perpetuating ← <i>holding itself</i> . in the middle (2x) ← <i>from the middle</i> . No verb of motion is associated with the phrase.
Ezek 1:5	וּמִתּוֹכָהּ דְמוֹת אַרְבַּע חַיּוֹת וְזֶה מֵרְאִיָּהוּן דְמוֹת אָדָם לְהִנְהָ:	And in the middle of it was an apparition of four beings, and their appearance was like this: they had a similarity to a man,	in the middle ← <i>from the middle</i> . No verb of motion is associated with the phrase. beings ← <i>living (things)</i> .
Ezek 1:6	וְאַרְבַּעַה פָּנִים לְאַחַת וְאַרְבַּע כַּנְפָּיִם לְאַחַת לָהֶם:	but each had four faces, and they each had four wings.	each ... each ← <i>one ... one</i> .
Ezek 1:7	וְרַגְלֵיהֶם רְגֵל יִשְׂרָה וְכַף רַגְלֵיהֶם כַּכַּף רְגֵל עֵגֶל וְנֹצְצִים כְּעֵין נְחֹשֶׁת קָלִיל:	And their legs were straight, and the sole of their feet was like the sole of calf's foot, and they glittered like the gleam of untarnished copper.	straight ← <i>a straight leg / foot</i> . gleam ← <i>eye</i> . untarnished ← <i>light</i> , of the colour when unoxidized, or polished.
Ezek 1:8	*וַיְדוּ *וַיְדִי אָדָם מִתַּחַת כַּנְפֵיהֶם עַל אַרְבַּעַת רַבְעֵיהֶם וּפְנֵיהֶם וְכַנְפֵיהֶם לְאַרְבַּעַתָּם:	And {Q: they had the hands of} [K: his hand was of] a man under their wings on their four sides, and the four of them had faces and wings.	The <i>ketiv / qeré</i> issue is a <i>vav / yod</i> issue. four sides ← <i>four quarters</i> . faces and wings ← <i>their faces and their wings</i> .

Ezek 1:9	חִבְּרֹת אִשָּׁה אֶל-אֲחֹתָהּ כַּנְפֵיהֶם לֹא-יִסְבּוּ בְלִכְתָּן אִישׁ אֶל-עֵבֶר פָּנָיו יֵלְכוּ:	Their wings were joined <u>one to another</u> , and they did not turn round as they moved. Each <i>one</i> moved <u>straight forwards</u> .	one to another ← <i>a female to its sister</i> . <hr/> straight forwards ← <i>over against his face</i> .
Ezek 1:10	וּדְמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל-הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי-שׂוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּן וּפְנֵי-נֶשֶׁר לְאַרְבַּעַתָּן:	And the appearance of their faces <i>was</i> the face of a man, and the four of them <i>had</i> the face of a lion on the right, and the four of them <i>had</i> the face of an ox on the left, and the four of them <i>had</i> the face of an eagle.	
Ezek 1:11	וּפְנֵיהֶם וְכַנְפֵיהֶם פָּרְדוֹת מִלְמַעְלָה לְאִישׁ שְׁתֵּים חִבְּרֹת אִישׁ וּשְׁתֵּים מְכַסּוֹת אֶת גּוֹיְתֵיהֶנָּה:	Both their faces and their wings <u>pointed upwards</u> . Each <i>had</i> two wings joined to each other, and two wings covering their bodies.	both their faces: AV differs ( <i>thus were their faces</i> :). <hr/> pointed upwards ← <i>separated from above</i> , i.e. with an apex as seen from above.
Ezek 1:12	וְאִישׁ אֶל-עֵבֶר פָּנָיו יֵלְכוּ אֶל אֲשֶׁר יִהְיֶה-שָׁמָּה הָרוּחַ לִלְכֹת יֵלְכוּ לֹא יִסְבּוּ בְלִכְתָּן:	And each moved <u>straight forwards</u> . They went wherever the spirit was about to go. They did not turn round as they moved.	straight forwards: see Ezek 1:9.
Ezek 1:13	וּדְמוֹת הַחַיּוֹת מֵרְאִיָּהֶם כְּגַחְלֵי-אֵשׁ בְּעֵרוֹת כְּמֵרְאָה הַלְפָּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנִגְהָ לְאֵשׁ וּמִן-הָאֵשׁ יוֹצֵא בָרָק:	And <i>as for</i> a characterization of the beings, their appearance <i>was</i> like burning fiery coals; it <i>was</i> like the appearance of <u>torches</u> , moving about between the beings, and the fire <i>had</i> a glow, and lightning came out of the fire.	torches ← <i>the torches</i> . An unexpected definite article. See Gen 22:9.
Ezek 1:14	וְהַחַיּוֹת רָצוּא וְשׂוֹב כְּמֵרְאָה הַבְּזָק:	And the beings <u>ran back and forth</u> , in the likeness of lightning.	ran back and forth ← <i>ran and returned</i> . Infinitive absolute of both verbs.
Ezek 1:15	וְאֵרָא הַחַיּוֹת וְהִנֵּה אֹפֶן אֶחָד בְּאָרְץ אַצֵּל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו:	And I looked at the beings, and what <i>I saw was</i> a wheel on the ground, next to the beings which <i>had</i> four faces.	what <i>I saw was</i> ← <i>behold</i> . <hr/> a wheel ← <i>one wheel</i> .
Ezek 1:16	מֵרְאָה הָאוֹפָנִים וּמַעֲשֵׂיהֶם כְּעֵין תַּרְשִׁישׁ וּדְמוֹת אֶחָד לְאַרְבַּעַתָּן וּמֵרְאִיָּהֶם וּמַעֲשֵׂיהֶם כְּאֲשֶׁר יִהְיֶה הָאוֹפֶן בְּתוֹךְ הָאוֹפֶן:	The appearance of the wheels and their nature <i>was</i> like the sparkling of a Tarshish gem, and the four of them <i>had</i> the same appearance. And their form and fashion <i>was</i> as a wheel inside a wheel is.	their nature ← <i>their work / craftsmanship</i> . <hr/> the same ← <i>one</i> .
Ezek 1:17	עַל-אַרְבַּעַת רַבְעֵיהֶן בְּלִכְתָּם יֵלְכוּ לֹא יִסְבּוּ בְלִכְתָּן:	When they moved, they went in the <u>direction of their four sides</u> ; they did not turn round as they moved.	the direction of ← <i>towards</i> . <hr/> four sides ← <i>four quarters</i> .
Ezek 1:18	וְגִבְהֵיהֶן וְגִבָּה לָהֶם וִירְאָה לָהֶם וְגִבְתָּם מְלֵאת עֵינַיִם סָבִיב לְאַרְבַּעַתָּן:	And they <i>had</i> high wheel rims, and they <i>were</i> fearsome, and their rims <i>were</i> full of eyes around them – for <i>all</i> four of them.	rims (2x) ← <i>backs</i> . <hr/> fearsome ← <i>fear to them</i> .

Ezek 1:19	<p>וּבִלְכֹת הַחַיּוֹת יִלְכוּ הָאוֹפָנִים  אֶצְלָם וּבַהֲנִשָּׂא הַחַיּוֹת מֵעַל  הָאָרֶץ יִנָּשְׂאוּ הָאוֹפָנִים:</p>	<p>As the beings moved, the wheels moved alongside them, and as the beings were lifted above the ground, the wheels were lifted <i>too</i>.</p>	
Ezek 1:20	<p>עַל אֲשֶׁר יִהְיֶה-שֵׁם הַרוּחַ  לְלַכֹּת יִלְכוּ שָׁמָּה הַרוּחַ לְלַכֹּת  וְהָאוֹפָנִים יִנָּשְׂאוּ לְעִמָּתָם כִּי  רוּחַ הַחַיָּה בָּאוֹפָנִים:</p>	<p>They went wherever the spirit would be going – to where the spirit <i>was</i> to go. And the wheels were lifted up in concert with them, for the spirit of the being <i>was</i> in the wheels.</p>	
Ezek 1:21	<p>בְּלִכְתָּם יִלְכוּ וּבַעֲמָדָם יַעֲמָדוּ  וּבַהֲנִשָּׂא מֵעַל הָאָרֶץ יִנָּשְׂאוּ  הָאוֹפָנִים לְעִמָּתָם כִּי רוּחַ  הַחַיָּה בָּאוֹפָנִים:</p>	<p>When they moved, <i>these</i> moved, and when they stopped, <i>these</i> stopped, and when they were lifted above the ground, the wheels were lifted up in concert with them, for the spirit of the being <i>was</i> in the wheels.</p>	
Ezek 1:22	<p>וּדְמוּת עַל-רֵאשֵׁי הַחַיָּה רָקִיעַ  כְּעֵין הַקֶּרַח הַנוֹרָא נָטוּי  עַל-רֵאשֵׁיהֶם מְלֻמָּעֵלָה:</p>	<p>And the appearance of <i>what was</i> above the heads of the beings <i>was</i> an expanse, like the sparkle of an awesome <i>sheet of ice</i>, spread out over their heads <u>high up</u>.</p>	<p>beings ← <i>being</i>.  high up ← <i>upwards</i>, or <i>from above</i>. “From” perhaps losing its force.</p>
Ezek 1:23	<p>וְתַחַת הַרְקִיעַ כַּנְפֵיהֶם יִשְׂרוֹת  אִשָּׁה אֶל-אֲחֹתָהּ לְאִישׁ  שְׂתֵימִם מְכַסּוֹת לְהִנָּה וּלְאִישׁ  שְׂתֵימִם מְכַסּוֹת לְהִנָּה אֵת  גְּוִיֹתֵיהֶם:</p>	<p>And under the expanse <i>were</i> their straight wings, facing <u>each other</u>. Each <i>being had</i> two covering their bodies on one side, and each <i>had</i> two covering on the other side.</p>	<p>each other ← <i>a female to its sister</i>.</p>
Ezek 1:24	<p>וְאִשְׁמַע אֶת-קוֹל כַּנְפֵיהֶם  כְּקוֹל מַיִם רַבִּים כְּקוֹל-שִׂדִי  בְּלִכְתָּם קוֹל הַמְּלָה כְּקוֹל  מַחֲנֵה בְּעִמָּדָם תִּרְפִּינָה  כַּנְפֵיהֶן:</p>	<p>And I heard the sound of their wings, like the sound of much <i>running water</i>, like the sound of the ALMIGHTY, as they moved – a <u>tumultuous noise</u> like the sound of a <i>military</i> encampment. When they stood <i>still</i>, they let their wings down.</p>	<p>tumultuous noise ← <i>noise of a tumult</i>, a Hebraic genitive.</p>
Ezek 1:25	<p>וַיְהִי-קוֹל מֵעַל לְרָקִיעַ אֲשֶׁר  עַל-רֵאשֵׁים בְּעִמָּדָם תִּרְפִּינָה  כַּנְפֵיהֶן:</p>	<p>And there was a sound above the expanse which <i>was</i> over <u>their heads</u>. When they stood <i>still</i>, they let their wings down.</p>	<p>their heads ← <i>their head</i>. Singular in Hebrew because one head per being.</p>
Ezek 1:26	<p>וּמִמַּעַל לְרָקִיעַ אֲשֶׁר  עַל-רֵאשֵׁים כְּמַרְאֵה  אַבְנֵי-סַפִּיר דְמוּת כִּסֵּא וְעַל  דְמוּת הַכִּסֵּא דְמוּת כְּמַרְאֵה  אָדָם עָלָיו מְלֻמָּעֵלָה:</p>	<p>And above the expanse which <i>was</i> over their heads <i>was something</i> with the appearance of a sapphire gemstone, <i>as</i> an apparition of a throne, and on the apparition of the throne <i>was</i> an apparition with the appearance of a man on it <u>high up</u>.</p>	<p>high up ← <i>upwards</i>, or <i>from above</i>. “From” perhaps losing its force.</p>

Ezek 1:27	וַאֲרָא   כְּעֵיִן חֲשָׁמַל כְּמִרְאֵה-אֵשׁ בֵּית-לָהּ סָבִיב מִמִּרְאֵה מִתְּנִיֹו וּלְמַעְלָה וּמִמִּרְאֵה מִתְּנִיֹו וּלְמַטָּה רְאִיתִי כְּמִרְאֵה-אֵשׁ וְנִגְהָ לֹו סָבִיב:	And I saw <u>the lustre</u> of amber, like the appearance of fire inside it <i>all</i> around, from the appearance of his waist and upwards. And <i>as for</i> the appearance of his waist and downwards, I saw something with the appearance of fire which <i>had</i> a glow <i>all</i> around.	the lustre ← <i>as the lustre</i> .
Ezek 1:28	כְּמִרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בְּעָנָן בַּיּוֹם הַגֹּשֶׁם כֵּן מִרְאֵה הַנִּגְהָ סָבִיב הוּא מִרְאֵה דְּמוּת כְּבוֹד-יְהוָה וְאֲרָאָה וְאָפַל עַל-פְּנֵי וְאִשְׁמַע קוֹל מִדְבָּר: ס	As is the appearance of a <i>rainbow</i> , which is <i>present</i> in a cloud on a <i>rainy day</i> , so was the appearance of the glow <i>all</i> around. It was the appearance of the manifestation of the glory of the LORD, and when I saw <i>it</i> , I fell <u>face down</u> and heard a voice speaking.	rainy day ← <i>day of the rain</i> , a Hebraic genitive, and an unexpected definite article. See Gen 22:9.  face down ← <i>on my face</i> .
Ezek 2:1	וַיֹּאמֶר אֵלַי בֶּן-אָדָם עֲמֵד עַל-רַגְלֶיךָ וְאִדְבַּר אִתִּי:	And he said to me, “Son of Adam, stand on your feet, and I will speak with you.”	
Ezek 2:2	וַתָּבֵא בִי רוּחַ כְּאֲשֶׁר דִּבֶּר אֵלַי וַתַּעֲמֵדְנִי עַל-רַגְלֵי וְאִשְׁמַע אֶת מִדְבַּר אֵלַי: פ	And <u>the spirit</u> came into me as he spoke to me, and it stood me up on my feet, and I heard him who was speaking to me.	the spirit ← <i>a spirit</i> . This applies to many other cases in this book.  it: feminine, so certainly referring to <i>spirit</i> .
Ezek 2:3	וַיֹּאמֶר אֵלַי בֶּן-אָדָם שׁוּלַח אֲנִי אוֹתְךָ אֶל-בְּנֵי יִשְׂרָאֵל אֶל-גּוֹיִם הַמּוֹרְדִים אֲשֶׁר מְרִדוּ-בִי הֵמָּה וְאֲבוֹתָם פָּשְׁעוּ בִּי עַד-עַצְם הַיּוֹם הַזֶּה:	And he said to me, “Son of Adam, I am sending you to the sons of Israel, to the nations which are rebelling, which have rebelled against me. They and their fathers have been transgressing against me, up to this very day.	
Ezek 2:4	וְהַבְּנִים קָשִׁי פָּנִים וְחוֹקֵי-לֵב אֲנִי שׁוּלַח אוֹתְךָ אֲלֵיהֶם וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה:	And <i>their sons are brazen-faced</i> and <i>stubborn</i> . I am sending you to them, and you will say to them, ‘ <u>This is what</u> my Lord the LORD says.’	brazen-faced ← <i>hard of face</i> .  stubborn ← <i>hard of heart</i> .  this is what ← <i>thus</i> .
Ezek 2:5	וְהִמָּה אִם-יִשְׁמָעוּ וְאִם-יִחְדָּלוּ כִּי בַּיִת מְרִי הִמָּה וַיִּדְעוּ כִּי נָבִיא הָיָה בְּתוֹכָם: פ	And whether they heed <i>it</i> , or whether they decline to – for they <i>are a rebellious house</i> – they will know that a prophet was among them.	rebellious house ← <i>a house of rebellion</i> , a Hebraic genitive.
Ezek 2:6	וְאַתָּה בֶּן-אָדָם אַל-תִּירָא מֵהֶם וּמִדְבָרֵיהֶם אַל-תִּירָא כִּי סָרְבִים וְסִלּוֹנִים אוֹתְךָ וְאַל-עֲקֹרְבִים אַתָּה יוֹשֵׁב מִדְבָרֵיהֶם אַל-תִּירָא וּמִפְּנֵיהֶם אַל-תִּחַת כִּי בַּיִת מְרִי הִמָּה:	And you, son of Adam, do not fear them, and do not fear their words, even though <i>you will be among briars and thorns</i> , and you will be living among scorpions. Do not be afraid of their words, and do not <u>fear them</u> , although they <i>are a rebellious house</i> .	you <i>will be</i> among briars and thorns ← <i>briars and thorns (will be) with you</i> . Metaphorical.  fear them ← <i>fear from before them / from their face</i> .  a rebellious house: see Ezek 2:5.

Ezek 2:7	וּדְבַרְתָּ אֶת־דְּבָרֵי אֱלֹהִים אֲסִי־שִׁמְעוּ וְאִם־יִחְדְּלוּ כִּי מְרֵי הֵמָּה: פ	And you will speak my words to them, whether they heed <i>them</i> or whether they decline to, for they <u>are rebellious</u> .	rebellious ← <i>a rebellion</i> .
Ezek 2:8	וְאַתָּה בֶן־אָדָם שְׁמַע אֶת אֲשֶׁר־אֲנִי מְדַבֵּר אֵלֶיךָ אֶל־תְּהִי־מְרֵי כַּבַּיִת הַמְּרֵי פָּצָה פִּיךָ וְאָכַל אֶת אֲשֶׁר־אֲנִי נָתַן אֵלֶיךָ:	But you, son of Adam, hear what I am speaking to you. Do not be <u>rebellious</u> like the <u>rebellious house</u> . Open your mouth and consume what I give you.”	rebellious ← <i>a rebellion</i> . rebellious house: see Ezek 2:5.
Ezek 2:9	וְאַרְאֶה וְהִנֵּה־יָד שְׁלֹוּחָה אֵלַי וְהִנֵּה־בּוֹ מְגִלַּת־סֵפֶר:	And I looked, and <u>what I saw was</u> a hand stretched out towards me, and <u>there was a book-scroll</u> in it.	Rev 5:1. what I saw was ← <i>behold</i> . there was ← <i>behold</i> .
Ezek 2:10	וַיִּפְרֹשׂ אוֹתָהּ לִפְנֵי וְהִיא כְּתוּבָה פָּנִים וְאַחֲוֹר וְכְתוּב אֵלֶיהָ קִנְיִם וְהִגָּה וְהִיא: ס	And he spread it out in front of me, and <b>it was written on, on the inside and on the back</b> . And lamentations and grieving and mourning <i>were</i> written on it.	Rev 5:1.
Ezek 3:1	וַיֹּאמֶר אֵלַי בֶּן־אָדָם אֶת אֲשֶׁר־תִּמְצָא אֲכֹל אֲכֹל אֶת־הַמְּגִלָּה הַזֹּאת וְלֵךְ דַּבֵּר אֶל־בַּיִת יִשְׂרָאֵל:	And he said to me, “Son of Adam, eat what you find; <b>eat this scroll</b> , then go <i>and</i> speak to the house of Israel.”	Rev 10:9.
Ezek 3:2	וְאִפְתַּח אֶת־פִּי וַיִּאֲכַלְנִי אֶת הַמְּגִלָּה הַזֹּאת:	So I opened my mouth, and he fed me <u>that scroll</u> .	that scroll ← <i>this scroll</i> .
Ezek 3:3	וַיֹּאמֶר אֵלַי בֶּן־אָדָם בְּטִנְךָ תֹּאכַל וּמַעֲיֵךְ תִּמְלֵא אֶת הַמְּגִלָּה הַזֹּאת אֲשֶׁר אֲנִי נָתַן אֵלֶיךָ וְאָכַלָּה וְתִהְיֶה בְּפִי כַּדְּבַשׁ לְמִתּוֹק: פ	Then he said to me, “Son of Adam, feed your stomach and fill your bowels with this scroll which I am giving you.” So I ate <i>it</i> , and <b>it was like honey in my mouth because of its sweetness</b> .	Rev 10:9.
Ezek 3:4	וַיֹּאמֶר אֵלַי בֶּן־אָדָם לְךָ־בֹא אֶל־בַּיִת יִשְׂרָאֵל וּדְבַרְתָּ בְּדַבְּרֵי אֱלֹהִים:	And he said to me, “Son of Adam, depart; go to the house of Israel, and speak to them with my words.	
Ezek 3:5	כִּי לֹא אֶל־עַם עִמְקֵי שְׁפָה וְכַבְּדִי לְשׁוֹן אֶתָּה שְׁלֹוּחַ אֶל־בַּיִת יִשְׂרָאֵל:	For you are not being sent to a people of an <u>unintelligible language</u> or of a <u>difficult tongue</u> , <i>but</i> to the house of Israel	unintelligible ← <i>depths of, so unfathomable</i> . difficult ← <i>heavinesses of</i> .

Ezek 3:6	<p>לֹא   אֶל-עַמִּים רַבִּים עִמְקִי  שָׁפָה וְכַבְדִּי לְשׁוֹן אֲשֶׁר  לֹא-תִשְׁמַע דְּבָרֵיהֶם אִם-לֹא  אֲלֵיהֶם שְׁלַחְתִּיךָ הֲמָה יִשְׁמְעוּ  אֲלֵיךָ:</p>	<p>– not to many nations of an  unintelligible language or a  difficult tongue whose words you  would not understand. <i>But it is  certain that</i> if I had sent you to  them, they would have heeded  you.</p>	<p>unintelligible ... difficult: see  Ezek 3:5.</p> <hr/> <p>understand ← <i>hear</i>.</p> <hr/> <p><i>but it is certain that:</i>  asseveration using an  abbreviation of the oath formula  of 2 Sam 19:13.</p>
Ezek 3:7	<p>וּבֵית יִשְׂרָאֵל לֹא יֵאָבֹוּ לְשִׁמְעַ  אֲלֵיךָ כִּי-אֵינָם אֹבִים לְשִׁמְעַ  אֵלַי כִּי כָל-בֵּית יִשְׂרָאֵל  חֲזֻקִי-מֵצַח וּקְשִׁי-לֵב הֲמָה:</p>	<p>But the house of Israel will not  be willing to heed you, for they  are not willing to heed me, for  the whole house of Israel <i>is</i>  impudent and obstinate.</p>	<p>impudent and obstinate ←  <i>strong of forehead and hard of  heart</i>.</p>
Ezek 3:8	<p>הִנֵּה נָתַתִּי אֶת-פְּנֵיךָ חֲזָקִים  לְעֵמֶת פְּנֵיהֶם וְאֶת-מִצְחֶךָ  חֲזָק לְעֵמֶת מִצְחָם:</p>	<p>Look, I have made you firm in  resolve against their resolve, and  you strong in determination  against their determination.</p>	<p>resolve (2x) ← <i>face</i>.</p> <hr/> <p>determination (2x) ← <i>forehead</i>.</p>
Ezek 3:9	<p>כְּשֹׁמֵר חֲזָק מֵצֶר נָתַתִּי  מִצְחֶךָ לֹא-תִירָא אוֹתָם  וְלֹא-תַחַת מִפְּנֵיהֶם כִּי  בֵּית-מְרִי הֲמָה: פ</p>	<p>As diamond <i>is</i> harder than flint,  so I have made your  determination. Do not be afraid  of them and do not fear them,  although they <i>are</i> a rebellious  house.”</p>	<p>harder ← <i>stronger</i>.</p> <hr/> <p>determination ← <i>forehead</i>.</p> <hr/> <p>fear them: see Ezek 2:6.</p> <hr/> <p>a rebellious house: see Ezek 2:5.</p>
Ezek 3:10	<p>וַיֹּאמֶר אֵלַי בֶּן-אָדָם  אֶת-כָּל-דְּבָרֵי אֲשֶׁר אֲדַבֵּר  אֲלֵיךָ קַח בְּלִבְבְּךָ וּבְאָזְנֶיךָ  שִׁמְע:</p>	<p>And he said to me, “Son of  Adam, take to your heart all the  words which I speak to you, and  hear with your ears.</p>	
Ezek 3:11	<p>וְלֵךְ בָּא אֶל-הַגּוֹלָה אֶל-בְּנֵי  עַמְּךָ וְדַבַּרְתָּ אֲלֵיהֶם וְאָמַרְתָּ  אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה  אִם-יִשְׁמְעוּ וְאִם-יִחַדְדוּ:</p>	<p>And depart and go to the  deportees, to the sons of your  people, and speak to them, and  say to them, ‘<i>This is what</i> my  Lord the LORD says’, whether  they heed <i>it</i>, or whether they  decline <i>to do so</i>.”</p>	<p>deportees ← <i>deportation</i>.</p> <hr/> <p><i>this is what</i> ← <i>thus</i>.</p>
Ezek 3:12	<p>וַתִּשְׁאַנֵּי רוּחַ וְאָשְׁמַע אַחֲרַי  קוֹל רַעַשׁ גָּדוֹל בְּרוּחַ  כְּבוֹד-יְהוָה מִמְּקוֹמוֹ:</p>	<p>Then the spirit took me up, and I  heard the sound of a loud rushing  noise behind me, <i>saying</i>,  “Blessed <i>be</i> the glory of the  LORD <i>in its own place</i>.”</p>	<p>in its own place ← <i>from its  place</i>, but also <i>in, at</i>, [AnLx] נן  VI.</p>
Ezek 3:13	<p>וְקוֹל   בְּנֵפֵי הַחַיּוֹת מְשִׁיקוֹת  אִשָּׁה אֶל-אַחֹותָהּ וְקוֹל  הָאוּפָנִים לְעֵמֶתָם וְקוֹל רַעַשׁ  גָּדוֹל:</p>	<p>And <i>I heard</i> the sound of the  wings of the beings touching  each other, and the sound of the  wheels in concert with them, and  a loud rushing sound.</p>	
Ezek 3:14	<p>וְרוּחַ נִשְׂאָתָנִי וַתִּקְחֵנִי וְאֲלֵךְ  מֵרַ בְּחֵמַת רוּחִי וַיִּדְ-יְהוָה  עָלַי חֲזָקָה:</p>	<p>And the spirit lifted me up and  took me along, and I went <i>feeling</i>  bitter <i>in my exasperation</i>, but the  strong hand of the LORD was on  me.</p>	<p>in my exasperation ← <i>in the  venom / heat / fury of my spirit</i>.</p> <hr/> <p>but: adversative use of the <i>vav</i>.</p>

Ezek 3:15	וְאָבִיב אֶל-הַגּוֹלָה תֵּל אָבִיב הַיֹּשְׁבִים אֶל-נְהַר-כְּבָר *וְאִשֶׁר** וְאִשְׁבַּ הַמָּה יֹשְׁבִים שָׁם וְאִשְׁבַּ שָׁם שִׁבְעַת יָמִים מִשָּׁמַיִם בְּתוֹכְכֶם:	And I went to the <u>deportees</u> <i>in</i> Tel-Abib, who lived at the River Chebar, and {K: I sat where they sat} [Q: I sat down. They sat there and I sat there] for seven days in astonishment among them.	AV differs somewhat, reading a conflation of the <i>ketiv</i> and <i>qere</i> . <hr/> deportees ← <i>deportation</i> .
Ezek 3:16	וַיְהִי מִקְצֵה שִׁבְעַת יָמִים פ וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	And it came to pass <u>after</u> seven days that the word of the LORD came to me and said,	after ← <i>at the end of</i> . <hr/> came ← <i>became</i> .
Ezek 3:17	בֶּן-אָדָם צַפֵּה נְתַתִּיךָ לְבֵית יִשְׂרָאֵל וְשָׁמַעְתָּ מִפִּי דְבָר וְהִזְהַרְתָּ אוֹתָם מִמֶּנִּי:	“Son of Adam, I have made you a watchman for the house of Israel, and you will hear the word from my mouth, and you will give them warning <u>on my behalf</u> .	on my behalf ← <i>from me</i> .
Ezek 3:18	בְּאִמְרֵי לְרָשָׁע מוֹת תָּמוּת וְלֹא הִזְהַרְתּוֹ וְלֹא דִבַּרְתָּ לְהִזְהִיר רָשָׁע מִדַּרְכּוֹ הַרְשָׁעָה לְחַיְתוֹ הוּא רָשָׁע בְּעוֹנוֹ יָמוּת וְדָמוֹ מִיָּדְךָ אֲבַקֵּשׁ:	When I say to the wicked <i>man</i> , ‘You will certainly die’, but <i>when</i> you haven't warned him, and you haven't spoken so as to warn the wicked <i>man to turn</i> from his wicked way, so as to preserve his life, that wicked <i>man</i> will die in his iniquity, and I will <u>require his blood from your hand</u> .	require his blood from your hand: i.e. <i>hold you accountable for his death</i> .
Ezek 3:19	וְאִתָּה כִּי-הִזְהַרְתָּ רָשָׁע וְלֹא-שָׁב מִרְשָׁעוֹ וּמִדַּרְכּוֹ הַרְשָׁעָה הוּא בְּעוֹנוֹ יָמוּת וְאִתָּה אֶת-נַפְשְׁךָ הַצַּלְתָּ: ס	But if you do warn the wicked <i>man</i> , yet he does not turn away from his wickedness and from his evil way, he will die in his iniquity, but you will have saved your <u>life</u> .	life ← <i>soul</i> .
Ezek 3:20	וּבְשׁוֹב צַדִּיק מִצְדָּקוֹ וְעָשָׂה עוֹל וְנָתַתִּי מִכְשׁוֹל לְפָנָיו הוּא יָמוּת כִּי לֹא הִזְהַרְתּוֹ בְּחַטָּאתוֹ יָמוּת וְלֹא תִזְכָּר צְדָקָתוֹ אֲשֶׁר עָשָׂה וְדָמוֹ מִיָּדְךָ אֲבַקֵּשׁ:	And if a righteous <i>man</i> turns away from his righteousness and commits injustice, and I put a stumbling block before him, he will die. If you have not warned him, he will die in his sin, and his righteous deeds which he did will not be remembered, and I <u>will require his blood at your hand</u> .	I will require his blood at your hand: see Ezek 3:18.
Ezek 3:21	וְאִתָּה כִּי הִזְהַרְתּוֹ צַדִּיק לְבַלְתִּי חָטָא צַדִּיק וְהוּא לֹא-חָטָא חַיֵּו יַחִיָּה כִּי נִזְהָר וְאִתָּה אֶת-נַפְשְׁךָ הַצַּלְתָּ: ס	But if you do warn the righteous that the righteous must not sin, and he does not sin, <u>he will certainly live</u> , because he was warned, and you will have saved your <u>life</u> .”	he will certainly live: infinitive absolute. <hr/> life ← <i>soul</i> .
Ezek 3:22	וַתְּהִי עָלַי שֵׁם יְדֵי-יְהוָה וַיֹּאמֶר אֵלַי קוּם צֵא אֶל-הַבְּקָעָה וְשָׁם אֲדַבֵּר אוֹתְךָ:	And the hand of the LORD was on me there, and he said to me, “Arise, go out to the valley, and I will speak with you there.”	



Ezek 3:23	וַאֲקוּם וְאֵצֵא אֶל־הַבְּקָעָה וְהִנֵּה־שָׁם כְּבוֹד־יְהוָה עֹמֵד כְּכְבוֹד אֲשֶׁר רָאִיתִי עַל־נְהַר־כְּבָר וְאָפֵל עַל־פָּנָי:	So I arose and went out to the valley, and <u>what I saw was</u> the glory of the LORD <u>standing</u> there, like the glory which I saw at the River Chebar, and I fell <u>face down</u> .	what <i>I</i> saw was ← <i>behold</i> .  standing: or <i>staying</i> .  face down ← <i>on my face</i> .
Ezek 3:24	וַתְּבֹא־בִי רוּחַ וַתַּעֲמֵדֵנִי עַל־רַגְלָי וַיְדַבֵּר אֵתְלִי וַיֹּאמֶר אֵלַי בֹּא הַסָּגֵר בְּתוֹךְ בֵּיתְךָ:	Then the spirit entered me and stood me up on my feet and spoke with me and said to me, “Go <i>and</i> shut yourself up inside your house.	
Ezek 3:25	וְאַתָּה בֶן־אָדָם הִנֵּה נֹתְנִי עָלֶיךָ עֲבוֹתִים וְאֶסְרוּךָ בָהֶם וְלֹא תֵצֵא בְּתוֹכָם:	And you, son of Adam, <u>be aware</u> that they will <u>put you in bonds</u> and bind you with them so that you will not <i>be able to</i> go out among <u>those people</u> .	be aware that ← <i>behold</i> .  put you in bonds ← <i>put bonds on you</i> .  those <i>people</i> ← <i>them</i> .
Ezek 3:26	וְלִשׁוֹנְךָ אֲדַבִּיק אֶל־חִפְךָ וְנִאֲלַמְתָּ וְלֹא־תִהְיֶה לָּהֶם לְאִישׁ מוֹכִיחַ כִּי בֵּית מְרִי הֵמָּה:	And I will make your tongue stick to your palate, and you will become mute, and they will not have <u>anyone to convict them</u> , for they <i>are</i> a <u>rebellious house</u> .	anyone to convict <i>them</i> ← <i>a convicter</i> .  rebellious house ← <i>house of rebellion</i> , a Hebraic genitive.
Ezek 3:27	וּבְדַבְרֵי אֹתְךָ אֶפְתַּח אֶת־פִּיךָ וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדַנִּי יְהוָה הַשְׁמַע   יִשְׁמַע וְהַחֲדַל   יַחֲדַל כִּי בֵּית מְרִי הֵמָּה: ס	<i>Then</i> when I speak with you, I will open your mouth, and you will say to them, ‘ <u>This is what</u> my Lord the LORD says: «Let him who hears, hear, and let him who declines to, decline»’, for they <i>are</i> a rebellious house.	this <i>is what</i> ← <i>thus</i> .
Ezek 4:1	וְאַתָּה בֶן־אָדָם קַח־לְךָ לִבְנֵה וְנָתַתָּה אוֹתָהּ לְפָנֶיךָ וַחֲקוֹת עָלֶיהָ עִיר אֶת־יְרוּשָׁלַם:	But you, son of Adam, get yourself a tile, and place it in front of you, and engrave on it a city – Jerusalem.	
Ezek 4:2	וְנָתַתָּה עָלֶיהָ מְצוֹר וּבְנִיתָ עָלֶיהָ דָּיֵק וְשָׁפַכְתָּ עָלֶיהָ סֻלָּה וְנָתַתָּה עָלֶיהָ מַחְנֹנֹת וְשִׁים־עָלֶיהָ כָּרִים סָבִיב:	And lay a siege to it, and build a wall of circumvallation against it, and throw up a rampart against it, and put encampments against it, and place battering rams against it <i>all</i> round.	
Ezek 4:3	וְאַתָּה קַח־לְךָ מַחְבַּת בְּרִזָּל וְנָתַתָּה אוֹתָהּ קִיר בְּרִזָּל בֵּינְךָ וּבֵין הָעִיר וְהַכִּינְתָּה אֶת־פָּנֶיךָ אֵלֶיהָ וְהִיְתָה בַּמְצוֹר וְצָרְתָּ עָלֶיהָ אוֹת הַיָּא לְבֵית יִשְׂרָאֵל: ס	And get yourself an iron baking dish, and place it <i>as</i> an iron wall between yourself and the city, and <u>be resolute</u> against it, and it will <u>come under</u> siege, and you will besiege it. It <i>is</i> a sign to the house of Israel.	be resolute ← <i>prepare your face</i> .  come ← <i>become</i> .

Ezek 4:4	וְאַתָּה שָׁכַב עַל-צִדְדֶךָ הַשְּׂמָאלִי וְשַׂמְתָּ אֶת-עֲוֹן בֵּית-יִשְׂרָאֵל עָלָיו מִסְפֵּר הַיָּמִים אֲשֶׁר תִּשְׁכַּב עָלָיו תִּשָּׂא אֶת-עֲוֹנָם:	And lie on your left <i>hand</i> side, and put the iniquity of the house of Israel on it. You will bear their iniquity <i>according to</i> the number of days you lie on it.	
Ezek 4:5	וְאֲנִי נֹתְתִי לְךָ אֶת-שְׁנֵי עֹנָם לְמִסְפֵּר יָמִים שְׁלֹש־מֵאוֹת וּתְשֹׂעִים יוֹם וּנְשֹׂאתָ עֲוֹן בֵּית-יִשְׂרָאֵל:	And I will impose on you the years of their iniquity according to the number of days – three hundred and ninety days. So you will bear the iniquity of the house of Israel.	
Ezek 4:6	וְכִלִּיתָ אֶת-אֵלֶּה וְשָׁכַבְתָּ עַל-צִדְדֶךָ *הַיְמֹנִי *הַיְמִנִי שְׁנֵי יָמִים וּנְשֹׂאתָ אֶת-עֲוֹן בֵּית-יְהוּדָה אַרְבָּעִים יוֹם יוֹם לְשָׁנָה יוֹם לְשָׁנָה נֹתְתִי לְךָ:	And you will complete these <i>days</i> . Then you will lie a second time, on your <i>right hand</i> side, and you will bear the iniquity of the house of Judah for forty days. A day for a year, a day for a year <i>is what</i> I have appointed you.	right: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> . A <i>vav / yod</i> issue.
Ezek 4:7	וְאַל-מְצֹר יְרוּשָׁלַם תִּכְזֹּב פְּנֵיךָ וְזָרַעְךָ חֲשׂוּפָה וּנְבִאתָ עָלֶיהָ:	So <u>be resolute with</u> the siege of Jerusalem, and <i>have</i> your arm exposed when you prophesy against it.	be resolute: see Ezek 4:3. <hr/> with ← <i>towards</i> .
Ezek 4:8	וְהִנֵּה נֹתְתִי עָלֶיךָ עֲבוֹתַיִם וְלֹא-תִהְיֶה מְצַדֵּךְ אֶל-צִדְדֶךָ עַד-כִּלּוֹתֶךָ יְמֵי מְצֹרֶךָ:	And look, I will put bonds on you, and you will not turn over <u>from side to side</u> until you have completed the days of your siege.	from side to side ← <i>from your side to your side</i> .
Ezek 4:9	וְאַתָּה קַח-לְךָ חֲטִיץ וְשִׁעֲרִים וּפּוֹל וְעֵדְשִׁים וְדַחַן וְכַסְמִים וּנְתַתָּה אוֹתָם בְּכִלִּי אֶחָד וְעָשִׂיתָ אוֹתָם לֶךְ לֶלֶחֶם מִסְפֵּר הַיָּמִים אֲשֶׁר-אַתָּה   שׁוֹכֵב עַל-צִדְדֶךָ שְׁלֹש־מֵאוֹת וּתְשֹׂעִים יוֹם תֹּאכְלֶנּוּ:	And get yourself <i>some</i> wheat and barley and beans and lentils and millet and spelt, and put them in <u>a receptacle</u> , and make them into bread for yourself, <i>according to</i> the number of days for which you will be lying on your side. You will eat it for three hundred and ninety days.	a receptacle ← <i>one receptacle</i> .
Ezek 4:10	וּמֵאֲכָלֶךָ אֲשֶׁר תֹּאכְלֶנּוּ בְּמִשְׁקוֹל עֶשְׂרִים שֶׁקֶל לַיּוֹם מֵעַת עַד-עַת תֹּאכְלֶנּוּ:	And your portion which you will eat <i>will be</i> twenty shekels in weight per day. From time to time you shall eat it.	
Ezek 4:11	וּמִים בְּמִשׁוּרָה תִּשְׁתֶּה שְׁשִׁית הַהֵין מֵעַת עַד-עַת תִּשְׁתֶּה:	And you will drink water by measure – a sixth of a <u>hin</u> . From time to time you will drink.	hin: about 1 imperial gallon or 4.5 litres.
Ezek 4:12	וְעָגַת שְׁעֲרִים תֹּאכְלֶנָּה וְהִיא בְּגִלְלֵי צִאֲת הָאָדָם תִּעְגָּנָה לְעֵינֵיהֶם: ס	And you will eat barley cake, and you will bake it in their sight <u>using stools of human</u> excrement.”	using ← <i>in, at, with</i> , i.e. as fuel. The same preposition translated <i>using</i> in 2 Chr 34:6 ( <i>qeré</i> ). <hr/> human ← <i>man's</i> .

Ezek 4:13	וַיֹּאמֶר יְהוָה כֹּכֶה יֹאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־לֶחֶם טָמֵא בְּגוֹיִם אֲשֶׁר אֲדִיחֵם שָׁם:	Then the LORD said, “That <i>is</i> how the sons of Israel will eat their unclean bread among the nations to which I will drive them.”	
Ezek 4:14	וַאֲמַר אֲהֵה אֲדֹנָי יְהוִה הִנֵּה נִפְשִׁי לֹא מִטְמָאָה וְנִבְלָה וְטִרְפָּה לֹא־אֶכְלֹתִי מִנְעוּרַי וְעַד־עַתָּה וְלֹא־בָא בְּפִי בֶשֶׂר פָּגוּל: ס	Then I said, “Alas, my Lord the LORD, look, I <u>myself</u> have not been defiled, and I have not eaten a corpse or anything preyed on from my youth up to now, and no <u>abominable flesh</u> has come to my mouth.”	I myself ← <i>my soul</i> .  abominable flesh ← <i>flesh of abomination</i> , a Hebraic genitive.
Ezek 4:15	וַיֹּאמֶר אֵלַי רְאֵה נָתַתִּי לָךְ אֶת־צִפּוּעֵי *צִפּוּעֵי הַבְּקָר תַּחַת גְּלִלֵי הָאָדָם וְעָשִׂיתָ אֶת־לֶחֶמְךָ עֲלֵיהֶם: ס	Then he said to me, “Look, I will allow you ox <u>dung</u> instead of <u>human stools</u> , and you will make your bread over that.”	dung: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i> . A <i>vav / yod</i> issue.  human ← <i>man's</i> .
Ezek 4:16	וַיֹּאמֶר אֵלַי בֶּן־אָדָם הֲנִנִי שֶׁבֶר מִטֶּה־לֶחֶם בִּירוּשָׁלַם וְאָכְלוּ־לֶחֶם בְּמִשְׁקָל וּבְדַאגָּה וּמִים בְּמִשׁוּרָה וּבְשִׁמְמוֹן יִשְׁתּוּ:	And he said to me, “Son of Adam, I <u>am about to</u> break the <u>supply</u> of bread in Jerusalem, and they will eat bread in weighed out <i>amounts</i> , and with anxiety, and they will drink water in measured amounts and in bewilderment,	I am about to ← <i>behold me</i> .  supply ← <i>staff</i> .
Ezek 4:17	לְמַעַן יִחְסְרוּ לֶחֶם וּמִים וְנִשְׁמוּ אִישׁ וְאָחִיו וְנִמְקוּ בְּעוֹנֵם: פ	because they will lack bread and water, and they will be astonished at <u>one another</u> , and they will waste away in their iniquity.	one another ← <i>a man and his brother</i> .
Ezek 5:1	וְאַתָּה בֶּן־אָדָם קַח־לָךְ   חֶרֶב חֶדָה תַעֲר הַגְּלָבִים תִּקְחָנָה לָךְ וְהֵעֲבַרְתָּ עַל־רֹאשְׁךָ וְעַל־זְקָנְךָ וְלִקְחָתָ לָךְ מֵאֲזֵנֶי מִשְׁקָל וְחִלְקָתָם:	And you, son of Adam, get yourself a sharp <u>sword</u> ; get yourself a barber's razor, and pass it over your head and over your chin, and get yourself some scales for weighing, and divide <u>the hair</u> .	sword: for use as in Ezek 5:2, not for shaving.  the <i>hair</i> ← <i>them</i> .
Ezek 5:2	שְׁלִשִׁית בְּאֹר תִּבְעֵר בְּתוֹךְ הָעִיר כְּמִלְאֵת יְמֵי הַמָּצוֹר וְלִקְחָתָ אֶת־הַשְּׁלִשִׁית תִּפֶּה בְּחָרֶב סְבִיבוֹתֶיהָ וְהַשְּׁלִשִׁית תִּזְרֶה לְרוּחַ וְחָרֶב אֶרְיֵק אַחֲרֵיהֶם:	Burn one third in a fire in the middle of the city when the days of the siege have been completed, and take one third <i>and</i> strike with the sword around it, and scatter one third in the wind, for I will draw out a sword after them.	
Ezek 5:3	וְלִקְחָתָ מִשָּׁם מְעַט בְּמִסְפָּר וְצִרְתָּ אוֹתָם בְּכַנְפֶיךָ:	Then take a small number of <u>them</u> , and bind them to the hems of your <i>cloak</i> .	of them ← <i>from there</i> .

Ezek 5:4	<p>וּמֵהֶם עוֹד תִּקַּח וְהַשְׁלַכְתָּ  אֹתָם אֶל־תּוֹךְ הָאֵשׁ וְשָׂרַפְתָּ  אֹתָם בָּאֵשׁ מִמֶּנּוּ תִצְאֵ־אֵשׁ  אֶל־כָּל־בַּיִת יִשְׂרָאֵל: פ</p>	<p>And take some more of them, and cast them into the fire, and burn them in the fire. A fire will come out from this to the whole house of Israel.”</p>	<p>from this ← <i>from it</i>, masculine, but no clear antecedent (<i>fire</i> is usually feminine, and it is so in the next clause).</p>
Ezek 5:5	<p>כֹּה אָמַר אֲדֹנָי יְהוִה זֹאת  יְרוּשָׁלַם בְּתוֹךְ הַגּוֹיִם שְׂמַתִּיהָ  וּסְבִיבוֹתֶיהָ אַרְצוֹת:</p>	<p>This <i>is what</i> my Lord the LORD says: “This <i>is</i> Jerusalem. I have placed it in the middle of the nations and the countries around it.</p>	<p>this <i>is what</i> ← <i>thus</i>.  <hr/> this <i>is</i> Jerusalem: or <i>this very Jerusalem</i>.</p>
Ezek 5:6	<p>וְתָמַר אֶת־מִשְׁפָּטֵי לְרִשְׁעָהּ  מִן־הַגּוֹיִם וְאֶת־חֻקוֹתֶיהָ  מִן־הָאֲרָצוֹת אֲשֶׁר סְבִיבוֹתֶיהָ  כִּי בַמִּשְׁפָּטִי מָאָסוּ וְחֻקוֹתַי  לֹא־הִלְכוּ בָהֶם: ס</p>	<p>But it has turned against my justice for wickedness worse than <i>that of</i> the nations, and <i>it has changed</i> my statutes for what <i>is worse than those of</i> the countries which <i>are</i> around it, for they have rejected my judicial pronouncements, and <i>as for</i> my statutes, they have not walked in them.”</p>	<p>turned against: from מָרָה. Re-pointing as וְתָמַר, from מוֹר, it would read <i>exchanged</i>.  <hr/> worse than: or (<i>adopted</i>) <i>from</i>.</p>
Ezek 5:7	<p>לָכֵן כֹּה־אָמַר   אֲדֹנָי יְהוִה יַעַן  הִמְנַבְּכֶם מִן־הַגּוֹיִם אֲשֶׁר  סְבִיבוֹתֵיכֶם בְּחֻקוֹתַי לֹא  הִלַּכְתֶּם וְאֶת־מִשְׁפָּטֵי לֹא  עָשִׂיתֶם וְכַמִּשְׁפָּטֵי הַגּוֹיִם  אֲשֶׁר סְבִיבוֹתֵיכֶם לֹא  עָשִׂיתֶם: ס</p>	<p>That <i>is</i> why this <i>is what</i> my Lord the LORD says: “Since you are raging more than the nations which <i>are</i> around you, and you do not walk in my statutes, and you do not carry out my judicial pronouncements, and you have not carried out the judicial pronouncements of the nations which <i>are</i> around you”</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Ezek 5:8	<p>לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הֲנִנִּי  עָלֶיךָ גַּם־אֲנִי וְעָשִׂיתִי בְּתוֹכְךָ  מִשְׁפָּטִים לְעֵינֵי הַגּוֹיִם:</p>	<p>– so says my Lord the LORD – “I, indeed I, <i>am</i> against you, and I will carry out judgments in your midst, in the eyes of the nations.</p>	
Ezek 5:9	<p>וְעָשִׂיתִי בְּךָ אֵת אֲשֶׁר  לֹא־עָשִׂיתִי וְאֵת  אֲשֶׁר־לֹא־אָעֲשֶׂה כַּמְהוּ עוֹד  יַעַן כָּל־תּוֹעֲבֹתֶיךָ: ס</p>	<p>And I will do with you what I have never done, and what I will not do the like of again, on account of all your abominations.</p>	<p>never ← <i>not</i>.</p>
Ezek 5:10	<p>לָכֵן אָבוֹת יֹאכְלוּ בָנִים בְּתוֹכְךָ  וּבָנִים יֹאכְלוּ אָבוֹתָם וְעָשִׂיתִי  בְּךָ שְׁפָטִים וְזָרִיתִי  אֶת־כָּל־שְׂאֵרֵיךָ לְכָל־רוּחַ: פ</p>	<p>That <i>is</i> why fathers will eat <i>their</i> sons in your midst, and sons will eat their fathers, and I will carry out judgments in you, and I will scatter all your remnant to every wind.</p>	<p>in your midst ... in you ... your remnant: MT pointed as feminine, so referring to Jerusalem.</p>

Ezek 5:11	<p>לְכֵן חִי־אֲנִי נְאֻם יְהוָה אִם־לֹא יֵעַן אֶת־מִקְדָּשִׁי טָמְאַת בְּכָל־שְׁקֻצֵיךָ וּבְכָל־תּוֹעֲבוֹתֶיךָ וְגַם־אֲנִי אֶגְרַע וְלֹא־תַחֲוֶס עֵינִי וְגַם־אֲנִי לֹא אֶחְמוֹל:</p>	<p>That <i>is</i> why, <i>as</i> I live” – says my Lord the LORD – “<i>it is most certainly</i> because you have defiled my sanctuary with all your abhorrent things, and with all your abominations, that I <i>for my part</i> will bring about a dearth, and my eye will not pity, nor will I spare.</p>	<p><i>it is</i> most certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.</p> <hr/> <p>for my part ← <i>also</i>.</p>
Ezek 5:12	<p>שְׁלִשְׁתֵּיךָ בַדָּבָר יָמוּתוּ וּבָרַעַב יָכְלוּ בְתוֹכְךָ וְהַשְׁלִישִׁית בַּחֶרֶב יִפְּלוּ סְבִיבוֹתֶיךָ וְהַשְׁלִישִׁית לְכָל־רוּחַ אֲזָרָה וְחָרַב אֶרֶץ אַחֲרֵיהֶם:</p>	<p>One third of you will die in the plague, and they will come to an end in the famine in your midst, and one third will fall by the sword <i>all</i> around you, and I will scatter one third to every wind, and I will draw out the sword after them.</p>	
Ezek 5:13	<p>וְכָלָה אַפִּי וְהִנְחוֹתִי חֲמָתִי בָם וְהִנְחַמְתִּי וַיִּדְעוּ כִי־אֲנִי יְהוָה דְּבַרְתִּי בְקִנְיָתִי בְּכָל־וְתִי חֲמָתִי בָם:</p>	<p>And my anger will be expended, and I will bring my fury down on them, and I will be consoled, and they will know that I, the LORD, have spoken in my zeal when I expend my fury on them.</p>	
Ezek 5:14	<p>וְאֶתְנֶךָ לְחָרְבָה וּלְחָרְפָה בְּגוֹיִם אֲשֶׁר סְבִיבוֹתֶיךָ לְעֵינֵי כָל־עוֹבֵר:</p>	<p>And I will make you a ruin and an <i>object of</i> reproach among the nations which <i>are</i> around you, in the eyes of every <i>one</i> passing through.</p>	<p>you: MT pointed as feminine singular, so a reference to Jerusalem.</p>
Ezek 5:15	<p>וְהָיְתָה חָרְפָה וְגִדּוּפָה מוֹסֵר וּמִשְׁמָה לְגוֹיִם אֲשֶׁר סְבִיבוֹתֶיךָ בְּעִשׂוֹתֶיךָ בְּדָ שְׁפָטִים בְּאֵף וּבַחֲמָה וּבַתְּכַחֲוֹת חֲמָה אֲנִי יְהוָה דְּבַרְתִּי:</p>	<p>And it will become an <i>object of</i> reproach and revilement, of admonition and astonishment to the nations which <i>are</i> around you, when I execute <i>justice</i> against you in anger and in fury and in <i>furiosus castigation</i>. I, the LORD, have spoken.</p>	<p>justice ← <i>judgments</i>.</p> <hr/> <p>furiosus castigation ← <i>castigations of fury</i>, a Hebraic genitive.</p>
Ezek 5:16	<p>בְּשִׁלְחֵי אֶת־חֲצֵי הָרֶעֶב הָרָעִים בָּהֶם אֲשֶׁר הָיוּ לְמִשְׁחִית אֲשֶׁר־אֶשְׁלַח אוֹתָם לְשַׁחֲתֶכֶם וְרַעַב אֶסַף עֲלֵיכֶם וְשִׁבַרְתִּי לָכֶם מִטֶּה־לֶחֶם:</p>	<p>When I send the baneful arrows of famine against them, which <i>will bring ruin</i>, which I will send to bring ruin on you, I will increase the famine on you, and I will break the <i>supply</i> of your bread.</p>	<p>will bring ruin ← <i>will be for a ruiner</i>.</p> <hr/> <p>supply ← <i>staff</i>.</p> <hr/> <p>On the variation of grammatical person (3 plural / 2 plural), see Lev 1:3.</p>
Ezek 5:17	<p>וְשִׁלַּחְתִּי עֲלֵיכֶם רָעַב וְחַיָּה רָעָה וְשִׁכְלֹד וְדָבָר וְדָם יַעֲבֹר־בְּךָ וְחָרַב אֶבְיָא עָלֶיךָ אֲנִי יְהוָה דְּבַרְתִּי: פ</p>	<p>So I will send a famine over you, and <i>wild animals</i>, and they will bereave you. And pestilence and bloodshed will pass through you, and I will bring the sword against you. I, the LORD, have spoken.”</p>	<p>wild animals ← <i>an evil animal</i>.</p>
Ezek 6:1	<p>וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:</p>	<p>And the word of the LORD <i>came</i> to me and said,</p>	<p>came ← <i>became</i>.</p>

Ezek 6:2	בן־אָדָם שִׁים פְּנֶיךָ אֶל־הָרֵי יִשְׂרָאֵל וְהִנָּבֵא אֲלֵיהֶם:	“Son of Adam, <u>direct yourself</u> towards the mountains of Israel, and prophesy to them,	direct yourself towards ← <i>set</i> <i>your face to</i> .
Ezek 6:3	וְאָמַרְתָּ הָרֵי יִשְׂרָאֵל שְׁמָעוּ דְּבַר־אֲדֹנָי יְהוָה כֹּה־אָמַר אֲדֹנָי יְהוָה לְהָרִים וּלְגִבְעוֹת לְאֲפִיקִים *וּלְגַאֲיוֹת * *וּלְגַאֲיוֹת הַנְּגִי אֲנִי מֵבִיא עֲלֵיכֶם חֶרֶב וְאַבְדֹתַי בְּמוֹתֵיכֶם:	and say, ‘ <i>You</i> mountains of Israel, hear the word of my Lord the LORD. This <i>is what</i> my Lord the LORD says to the mountains and to the hills, to the torrents and to the valleys: «I am about to bring the sword against you, and I will destroy your <i>idolatrous</i> raised sites.	to the valleys: the <i>ketiv</i> can be regarded as a <i>scriptio defectiva</i> spelling of the <i>qere</i> .  this <i>is what</i> ← <i>thus</i> .  I am about to ← <i>behold me</i> .
Ezek 6:4	וְנִשְׁמָו מִזְבְּחוֹתֵיכֶם וְנִשְׁבְּרוּ חֲמֻנֵיכֶם וְהַפְּלֵתִי חֲלָלֵיכֶם לְפָנַי גְּלוּלֵיכֶם:	And your altars will be devastated, and your sun-images will be broken down, and I will cause your casualties to fall in the presence of your idols.	
Ezek 6:5	וְנָתַתִּי אֶת־פְּגָרֵי בְנֵי יִשְׂרָאֵל לְפָנַי גְּלוּלֵיהֶם וְזָרִיתִי אֶת־עַצְמוֹתֵיכֶם סְבִיבוֹת מִזְבְּחוֹתֵיכֶם:	And I will place the corpses of the sons of Israel in front of their idols, and I will scatter your bones around your altars.	
Ezek 6:6	בְּכָל מוֹשְׁבוֹתֵיכֶם הָעָרִים תִּחְרַבְנָה וְהַבְּמוֹת תִּישְׁמָנָה לְמַעַן יִחַרְבוּ וַיֵּאֲשָׁמוּ מִזְבְּחוֹתֵיכֶם וְנִשְׁבְּרוּ וְנִשְׁבְּתוּ גְּלוּלֵיכֶם וְנִגְדְּעוּ חֲמֻנֵיכֶם וְנִמְחוּ מֵעֲשִׂיכֶם:	In all your inhabited regions, the cities will be devastated, and the <i>idolatrous</i> raised sites will be made desolate, so that your altars are devastated and are laid waste, and your idols are broken and put an end to, and your sun-images are broken apart, and your works are obliterated.	are laid waste: as in [AnLx], sense IV. The more usual meaning of the word is <i>bear</i> <i>guilt</i> .
Ezek 6:7	וְנָפַל חָלַל בְּתוֹכְכֶם וַיִּדְעֶתֶם כִּי־אֲנִי יְהוָה:	And he <i>who is</i> a casualty will fall in your midst, and you will know that I <i>am</i> the LORD.	
Ezek 6:8	וְהוֹתַרְתִּי בַהֲיוֹת לְכֶם פְּלִיטֵי חֶרֶב בְּגוֹיִם בְּהִזְרוֹתֵיכֶם בְּאַרְצוֹת:	But I will leave <i>some</i> remaining so that you have <i>some who</i> escape the sword among the nations, when you are scattered in the <i>various</i> countries.	
Ezek 6:9	וְזָכְרוּ פְּלִיטֵיכֶם אוֹתִי בְּגוֹיִם אֲשֶׁר נִשְׁבוּ־שָׁם אֲשֶׁר נִשְׁבַּרְתִּי אֶת־לִבִּם הַזֹּזָה אֲשֶׁר־סָר מֵעָלַי וְאֵת עֵינֵיהֶם הַזֹּזוֹת אַחֲרַי גְּלוּלֵיהֶם וְנִקְטְוּ בַּפְּנֵיהֶם אֶל־הָרָעוֹת אֲשֶׁר עָשׂוּ לְכָל תּוֹעֲבֹתֵיהֶם:	And those of your <i>company</i> who escape will remember me among the nations where they have been taken prisoner, because I have been afflicted with their <i>licentious</i> heart, which has departed from me, and with their eyes <i>lusting</i> after their idols. And they will <i>abhor themselves</i> for the <i>evil</i> which they have done with all their abominations.	abhor themselves ← <i>loathe at</i> <i>their faces</i> . The form is as if from קָטַט, but there is no <i>niphal</i> for this form in [AnLx], and [BDB] assigns it to קִיט, as if pointed to וְנִקְטְוּ, <i>feel loathing</i> .  afflicted ← <i>broken</i> .  licentious ... <i>lusting</i> ← <i>whoring</i> ... <i>whoring</i> .  evil ← <i>evils</i> .

Ezek 6:10	וידעו כי־אני יהוה לא אל־חנם דברתי לעשות להם הרעה הזאת: פ	And they will know that I, the LORD, have not spoken in vain that <i>I</i> would do this harm to them.» ’	
Ezek 6:11	כה־אמר אדני יהוה הנה בכפף ורקע ברגלך ואמר־אח אל כל־תועבות רעות בית ישראל אשר בחרב ברעב ובדבר יפלו:	This <i>is what</i> my Lord the LORD says: ‘Strike with your hand and stamp with your foot, and say, «Alas for all the evil abominations, O house of Israel, for the <i>people</i> will fall by the sword and in the famine and by the pestilence.	this <i>is what</i> ← <i>thus</i> .  the <i>people</i> ← <i>they</i> , but discordant with <i>abominations</i> , so probably not a reference to them (as would be implied by the English <i>they</i> ).
Ezek 6:12	הרחוק בדבר ימות והקרוב בחרב יפול והנשאף והנצור ברעב ימות וכליתי חמתי בם:	He who <i>is</i> far off will die in the pestilence, and he who <i>is</i> nearby will fall by the sword, and he who remains and <i>survives those</i> will die in the famine. So I will expend my fury on them.	survives: AV differs ( <i>is besieged</i> ), also possible.
Ezek 6:13	וידעתם כי־אני יהוה בהיות חלליהם בתוך גלוליהם סביבות מזבחותיהם אל כל־גבעה רמה בכל   ראשי ההרים ותחת כל־עץ רענן ותחת כל־אלה עבדה מקום אשר נתנו־שם ריח גיחח לכל גלוליהם:	And you will know that I <i>am</i> the LORD when their casualties are among their idols around their altars, on every high hill <i>and</i> on all the summits of the mountains and under every luxuriant tree and under every bushy terebinth, <i>in</i> the place where they <i>presented</i> a sweet fragrance to all their idols.	presented ← <i>gave</i> .
Ezek 6:14	ונטיתי את־ידי עליהם ונתתי את־הארץ שממה ומשמה ממדבר דבלתה בכל מושבותיהם וידעו כי־אני יהוה: פ	And I will stretch my hand out against them, and I will make the land a desolation, indeed more desolate than the <i>Desert of Diblath</i> , throughout all their inhabited regions, and they will know that I <i>am</i> the LORD.» ’ ”	Desert of Diblath ← <i>Desert of (the way) to Diblath</i> .
Ezek 7:1	ויהי דבר־יהוה אלי לאמר:	Then the word of the LORD <i>came</i> to me and said,	came ← <i>became</i> .
Ezek 7:2	ואתה בן־אדם כה־אמר אדני יהוה לאדמת ישראל קץ בא הקץ על־ארבעת**ארבע בנפות הארץ:	“Now <i>as for</i> you, son of Adam, this <i>is what</i> the Lord, the LORD, says: ‘The ground of Israel <i>is at</i> an end. The end is coming over the <i>four corners</i> of the land.	four: the <i>ketiv</i> and <i>qere</i> issue is one of gender only.  this <i>is what</i> ← <i>thus</i> .  corners ← <i>wings; extremities</i> .  AV differs ( <i>thus saith the Lord GOD unto the land of Israel;</i> ), associating the words differently.

Ezek 7:3	עֲתָהּ הִקְצַן עָלֶיךָ וְשִׁלַּחְתִּי אִפְּי בְּךָ וּשְׁפַטְתִּיךָ בְּדַרְכֶיךָ וְנָתַתִּי עָלֶיךָ אֵת כָּל-תּוֹעֲבוֹתֶיךָ:	Now the end <i>has come</i> over you, And I will send my anger against you, And I will judge you according to your ways, And I will lay on you all your abominations.	you: feminine singular, as are the other pronouns, referring to <i>the land</i> .
Ezek 7:4	וְלֹא-תַחֲוֹס עֵינֵי עָלֶיךָ וְלֹא אֶחְמוֹל כִּי דַרְכֶיךָ עָלֶיךָ אֲתֹן וְתוֹעֲבוֹתֶיךָ בְּתוֹכְךָ תִּהְיֶינָה וַיִּדְעֻתֶם כִּי-אֲנִי יְהוָה: פ	My eye will not have pity on you, And I will not show compassion, But I will lay your ways on you, And your abominations will be in your midst, And you will know That I <i>am</i> the LORD.'	
Ezek 7:5	כֹּה אָמַר אֲדֹנָי יְהוִה רָעָה אֶתֶת רָעָה הִנֵּה בָּאָה:	This <i>is what</i> the Lord, the LORD, says: 'A calamity – one calamity – Behold, It is coming.	this <i>is what</i> ← <i>thus</i> .
Ezek 7:6	קֵץ בָּא בָּא הִנֵּה הַקֵּץ הַקֵּץ אֲלֶיךָ הִנֵּה בָּאָה:	An end is coming, The end is coming; It is <u>looming over you</u> . Behold, It is coming.	looming over you ← <i>putting you in fear</i> , but with a homonym meaning <i>arising over you</i> .
Ezek 7:7	בָּאָה הַצְּפִירָה אֲלֶיךָ יוֹשֵׁב הָאָרֶץ בָּא הַיָּעַת קָרוֹב הַיּוֹם מִהוֹמָה וְלֹא-הָדָד הָרִים:	The <u>turning point</u> has come to you, <i>You</i> inhabitant of the land. The time has come, The day <i>is</i> near; <i>There is</i> tumult, And not joyous shouting, <i>In</i> the mountains.	turning <i>point</i> : AV differs ( <i>morning</i> ).  AV differs in word association, as does MT ( <i>the day of trouble is near</i> ), apparently with an irregular articulate construct case הַיּוֹם מִהוֹמָה.
Ezek 7:8	עֲתָהּ מִקְרוֹב אֲשַׁפּוֹד חַמְתִּי עָלֶיךָ וְכִלִּיתִי אִפְּי בְּךָ וּשְׁפַטְתִּיךָ בְּדַרְכֶיךָ וְנָתַתִּי עָלֶיךָ אֵת כָּל-תּוֹעֲבוֹתֶיךָ:	Now I will <u>shortly</u> pour out my fury over you, And I will expend my anger against you, And I will judge you according to your ways, And I will lay on you all your abominations.	shortly: or <i>from nearby</i> .
Ezek 7:9	וְלֹא-תַחֲוֹס עֵינֵי וְלֹא אֶחְמוֹל בְּדַרְכֶיךָ עָלֶיךָ אֲתֹן וְתוֹעֲבוֹתֶיךָ בְּתוֹכְךָ תִּהְיֶינָה וַיִּדְעֻתֶם כִּי אֲנִי יְהוָה מַכֶּה:	My eye will not have pity, And I will not show compassion. As your ways <i>are</i> , So I will lay <i>them</i> on you, And your abominations will be in your midst, And you will know that <i>it is</i> I, the LORD, <i>Who</i> am doing the striking.	



Ezek 7:10	הִנֵּה הַיּוֹם הַנֶּה בָּאָה יִצְאָה הַצִּפְרָה צֵץ הַמַּטֵּה פָּרַח הַזִּדּוֹן:	Behold the day; Behold, it is coming. The turning point has <u>arisen</u> . The <u>sceptre</u> has flourished; The insolence has <u>blossomed</u> .	arisen ← <i>come out</i> .  the sceptre: i.e. <i>Nebuchadnezzar's rule</i> .  blossomed: the word also means <i>festered</i> ; see Ex 9:9.
Ezek 7:11	הַחֶמֶס   קָם לְמַטֵּה־רָשָׁע לֹא־מֵהֶם וְלֹא מִהֶמוֹנָם וְלֹא מִהֶמָּה וְלֹא־נָה בָהֶם:	Violence has arisen as a <u>rod</u> for wickedness, Not from them or from their <u>own population</u> , And not from a single one of <u>them</u> . And <i>there will be</i> no lamentation for them.	rod for ← <i>rod of</i> ; i.e., [CB], <i>rod</i> for punishing wickedness.  not from them: unclear. Perhaps <i>not originating from them</i> (but from Nebuchadnezzar).  population ← <i>multitude</i> .  not from a single one of them: an ↪
Ezek 7:12	בָּא הָעֵת הַגִּיעַ הַיּוֹם הַקּוֹנָה אֶל־יִשְׁמַח וְהַמוֹכֵר אֶל־יִתְאַבֵּל כִּי חָרוֹן אֶל־כָּל־הֶמוֹנָה:	The time has come; The day has arrived. Don't let the buyer rejoice, And don't let the seller mourn, For <i>there is</i> fury over all its <u>population</u> .	↳ option in [ST] p.142; others, <i>not of their riches</i> . AV differs ( <i>nor of any of theirs</i> ).  population ← <i>multitude</i> ; <i>wealth</i> .
Ezek 7:13	כִּי הַמוֹכֵר אֶל־הַמִּמְכָּר לֹא יָשׁוּב וְעוֹד בְּחַיִּים חִיתָם כִּי־חֲזוֹן אֶל־כָּל־הֶמוֹנָה לֹא יָשׁוּב וְאִישׁ בְּעוֹנוֹ חִיתוֹ לֹא יִתְחַזְּקוּ:	For the seller will not <u>return</u> to what <i>is</i> sold As long as they still live, For the vision <i>is</i> about the whole of its population, <i>Which</i> will not return, And no-one will establish himself <i>in</i> his life By his iniquity.	return to what <i>is</i> sold: [CB], <i>at</i> <i>the jubilee</i> .  As long as they still live ← <i>yet</i> <i>in life their life</i> .
Ezek 7:14	תִּקְעוּ בַתְּקוּעַ וְהָכִין הַכֹּל וְאִין הַלֵּךְ לְמַלְחָמָה כִּי חָרוֹן אֶל־כָּל־הֶמוֹנָה:	They have blown the trumpet, And <i>they</i> have prepared everything, But <i>there is</i> no-one going to battle, For over the whole of <u>its</u> <u>population</u> <i>is</i> my fury.	<i>they</i> have prepared: an infinitive construct acting as an infinitive absolute in the role of a finite verb.  its population ← <i>her multitude</i> , referring to <i>the land</i> .
Ezek 7:15	הַחֶרֶב בַּחוּץ וְהַדֶּבֶר וְהָרָעַב מִבֵּית אֲשֶׁר בְּשָׂדֵה בַחֶרֶב יָמוּת וְאֲשֶׁר בְּעִיר רָעַב וְדָבַר יֵאכְלֵנוּ:	<i>There is</i> the sword outside And pestilence and famine inside. <i>He</i> who <i>is</i> in the field will die by the sword, And <i>as for him</i> who <i>is</i> in the city, Famine and pestilence will consume him.	
Ezek 7:16	וּפְלִטוּ פְּלִיטֵיהֶם וְהָיוּ אֶל־הַהָרִים כִּי־יִנְי הַגְּאֻזוֹת כָּלָם הַמּוֹת אִישׁ בְּעוֹנוֹ:	But <i>there will be</i> some of <u>them who</u> escape, And they will be on the mountains like the doves of the valleys, All cooing, Each for his <i>own</i> iniquity.	<i>there will be</i> some of them who escape ← <i>their escapees</i> will <i>escape</i> .

Ezek 7:17	כָּל־הַיָּדִים תִּרְפִּינָה וְכָל־בְּרָכַיִם תִּלְכְּנָה מֵמַיִם:	All hands will become feeble, And all knees will <u>melt</u> like water.	melt ← <i>go</i> , but also <i>flow, run</i> , of liquids. Compare Job 19:10.
Ezek 7:18	וְחָגְרוּ שָׁקִים וְכִסְתָּהּ אוֹתָם פְּלָצוֹת וְאֵל כָּל־פָּנִים בּוֹשָׁה וּבְכָל־רֵאשֵׁיהֶם קָרַחָה:	And they will gird <i>themselves</i> with sackcloth, And terror will cover them, And <i>there will be</i> shame on every face, And baldness on all their heads.	
Ezek 7:19	כִּסְפָּם בַּחוּצוֹת יִשְׁלִיכוּ וְזָהָבָם לְנִדְהָ יִהְיֶה כִּסְפָּם וְזָהָבָם לֹא־יִוָּכַל לְהַצִּילָם בַּיּוֹם עֲבָרְתָהּ יִהְיֶה נַפְשָׁם לֹא יִשְׁבְּעוּ וּמַעֲיָהֶם לֹא יִמְלְאוּ כִּי־מִכְשׁוֹל עֹנָם הָיָה:	They will discard their silver in the streets, And their gold will become <u>menstrual uncleanness</u> . Their silver and their gold will not be able to save them On the day of the LORD's wrath. They do not satisfy their <u>desires</u> , And they do not fulfil their <u>yearnings</u> , For it has become a stumbling block <u>Resulting from</u> their iniquity.	menstrual uncleanness: AV differs ( <i>be removed</i> ). their silver and their gold (etc.): compare Zeph 1:18. desires ← <i>soul</i> . yearnings ← <i>bowels</i> . resulting from ← <i>of</i> . Wider use of the construct state.
Ezek 7:20	וַצְבִּי עֲדִיז לְגֵאוֹן שָׁמְהוּ וְצִלְמִי תּוֹעֲבַתֶם שְׁקוּצִיָּהֶם עָשׂוּ בּוֹ עַל־כֵּן נִתְּתִיו לָהֶם לְנִדְהָ:	And <i>as for</i> his ornamental splendour, He set it in his <u>pre-eminent place</u> , But they made their <u>abominable and obscene images</u> in it, Which <i>is</i> why I have made it A <u>menstrually unclean thing</u> to them.	his ornamental splendour ← <i>the splendour of his ornament</i> , a Hebraic genitive. pre-eminent <i>place</i> : i.e., [CB], <i>sanctuary</i> . their abominable and obscene images ← <i>images of their abominations, their obscenities</i> .
Ezek 7:21	וְנִתְּתִיו בְּיַד־הַזָּרִים לְבָזוֹ וְלִרְשָׁעֵי הָאָרֶץ לְשָׁלַל *וְחָלְלוּהָ* *וְחָלְלוּהָ*:	And I will deliver it into the hand of foreigners as spoil And to the wicked of the earth as plunder, And they will defile it.	and they will defile it: the suffix ( <i>it</i> ) of the <i>ketiv</i> is feminine, referring to <i>land</i> (Ezek 7:2); of the <i>qeré</i> , masculine, referring to <i>splendour</i> .
Ezek 7:22	וְהִסְבֹּתִי פָנַי מֵהֶם וְחָלְלוּ אֶת־צִפּוֹנִי וּבְאוּבָה פְּרִיָצִים וְחָלְלוּהָ: פ	And I will turn my face away from them, And my <u>hidden treasure</u> will be defiled When raiders come to it And defile it.	my hidden <i>treasure</i> will be defiled ← <i>they will defile my hidden (treasure)</i> . Avoidance of the passive.
Ezek 7:23	עֲשֵׂה חַיָּתוֹק כִּי הָאָרֶץ מְלֵאָה מִשִּׁפְט דָּמִים וְהָעִיר מְלֵאָה חֲמָס:	Make a <u>chain</u> , For the land is full of judicial cases of bloodshed, And the city is full of violence.	chain ← <i>the chain</i> . [CB], as a sign of captivity. An unexpected definite article. See Gen 22:9.

Ezek 7:24	וְהִבֵּאתִי רָעִי גוֹיִם וַיִּרְשׁוּ אֶת־בְּתֵיהֶם וְהִשְׁבֵּתִי גְאוֹן עֲזִים וְנָחְלוּ מִקִּדְשֵׁיהֶם:	And I will bring wicked <i>men</i> from the Gentiles, Who will inherit their houses. And I will put a stop to the arrogance of the powerful, And their sanctifiers will <u>pass on the inheritance.</u>	their sanctifiers will pass on the inheritance: referring to Jerusalem's officiating priests? We would prefer it re-pointed as מִקִּדְשֵׁיהֶם וְנָחְלוּ, <i>they will inherit  their holy places</i> . AV differs ( <i>be  defiled</i> ).
Ezek 7:25	קִפְדָּה־בָּא וּבִקְשׁוּ שְׁלוֹם וְאֵין:	Wreckage is coming, And they will seek peace, But <i>there won't be any</i> .	
Ezek 7:26	הָיָה עַל־הַהוּהָ תָבוֹא וְשִׁמְעָה אֶל־שְׁמוּעָה תִּהְיֶה וּבִקְשׁוּ חֲזוֹן מִנְבִּיא וְתוֹרָה תֵּאבֹד מִכֹּהֵן וְעֵצָה מִזְקֵנִים:	Calamity upon calamity will come, And there will be rumour upon rumour, And they will seek a vision from a prophet, But <u>the priest will be devoid  of the law,</u> And the elders <u>will be devoid  of counsel.</u>	the priest will be devoid of the law ← <i>the law will perish from  the priest</i> . The law stands for <i>divine guidance</i> .  <hr/> <i>will be devoid of counsel ←  counsel (will perish) from the  elders.</i>
Ezek 7:27	הַמֶּלֶךְ יִתְאַבֵּל וְנָשִׂיא יִלְבַּשׁ שִׁמְמָה וַיְדִי עַם־הָאָרֶץ תִּבְהַלְנָה מִדְּרָכָם אֲעֲשֶׂה אוֹתָם וּבְמִשְׁפָּטֵיהֶם אֲשַׁפֵּטֵם וַיִּדְעוּ כִּי־אֲנִי יְהוָה: פ	The king will mourn, And the prince will wear <i>clothes displaying</i> desolation, And the hands of the people of the land <u>will be made  to tremble.</u> I will do to them According to their way, And I will judge them With their <i>own</i> judgments, And they will know That I <i>am</i> the LORD.’ ”	will be made to tremble ← <i>will  be terrified</i> .
Ezek 8:1	וַיְהִי   בַשָּׁנָה הַשִּׁשִּׁית בַּשָּׁשִׁי בַחֲמִשָּׁה לַחֹדֶשׁ אֲנִי יוֹשֵׁב בְּבֵיתִי וְזִקְנֵי יְהוּדָה יוֹשְׁבִים לִפְנָי וַתִּפֹּל עָלַי שֵׁם יְד אֲדֹנָי יְהוָה:	Then it came to pass in the sixth year, in the sixth <i>month</i> , on the fifth <i>day</i> of the month, <i>as</i> I was sitting in my house, and the elders of Judah were sitting in front of me, that the hand of my Lord the LORD fell on me there.	
Ezek 8:2	וַאֲרָאָה וְהִנֵּה דְמוֹת כְּמִרְאֵה־אֵשׁ מִמֵּרָאָה מִתְּנִי וּלְמַטָּה אֵשׁ וּמִמֵּתְנִי וּלְמַעְלָה כְּמִרְאֵה־זָהָר כְּעֵין הַחֲשְׁמֵלָה:	And I looked, and <u>what I saw  was an apparition like fire in  appearance,</u> and from its waist downwards <u>it was like fire in  appearance,</u> and from its waist upwards <u>it was of a brightness  like the gleam of amber in  appearance.</u>	what I saw was ← <i>behold</i> .  <hr/> like fire in appearance (2x) ← <i>from / according to the  appearance of fire</i> .  <hr/> <i>it was of a brightness like the  gleam of amber in appearance  ← (was) as the appearance of a  brightness like the gleam of  amber.</i>

Ezek 8:3	<p>וַיִּשְׁלַח תְּבִנִית יָד וַיִּקְחֵנִי  בְּצִיצַת רֹאשִׁי וַתִּשָּׂא אֹתִי רוּחַ    בֵּין-הָאָרֶץ וּבֵין הַשָּׁמַיִם  וַתְּבֵא אֹתִי יְרוּשָׁלַיִם  בְּמַרְאֹת אֱלֹהִים אֶל-פֶּתַח  שַׁעַר הַפְּנִימִית הַפּוֹנֶה צְפוֹנָה  אֲשֶׁר-שָׁם מוֹשֵׁב סָמֶל  הַקְּנָאָה הַמְּקַנָּה:</p>	<p>And it stretched out the form of a hand, and it took me by a lock of the hair of my head, and the spirit lifted me up between the earth and the heavens, and it brought me to Jerusalem in the visions of God, to the entrance of the inner gate which faces north, where <i>there is</i> the site of the figure of jealousy, which provokes to jealousy.</p>	
Ezek 8:4	<p>וְהִנֵּה-שָׁם כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל  כַּמַּרְאֶה אֲשֶׁר רָאִיתִי  בְּבַקְעָה:</p>	<p>And behold, <i>there was</i> there the glory of the God of Israel, like the vision which I saw in the valley.</p>	<p>valley: see Ezek 3:23.</p>
Ezek 8:5	<p>וַיֹּאמֶר אֵלַי בֶּן-אָדָם שְׂאֵנָא  עֵינֶיךָ דָּרָךְ צְפוֹנָה וְאַשָּׂא עֵינִי  דָּרָךְ צְפוֹנָה וְהִנֵּה מִצְפוֹן  לְשַׁעַר הַמְּזִבַּח סָמֶל הַקְּנָאָה  הַזֶּה בְּבֹאֶה:</p>	<p>And he said to me, “Son of Adam, please lift up your eyes towards the north.” So I lifted up my eyes towards the north, and what I saw in the north at the Altar Gate <i>was</i> this figure of jealousy at the entrance.</p>	<p>towards the north (2x) ← to the way to the north.  <hr/> what I saw ... was ← behold.</p>
Ezek 8:6	<p>וַיֹּאמֶר אֵלַי בֶּן-אָדָם הֲרָאָה  אַתָּה *מַהם* *מָה* **הֵם  עֹשִׂים תּוֹעֲבוֹת גְּדֻלוֹת אֲשֶׁר  בֵּית-יִשְׂרָאֵל   עֹשִׂים פֹּה  לְרַחֲקָה מֵעַל מִקְדָּשִׁי וְעוֹד  תָּשׁוּב תִּרְאֶה תּוֹעֲבוֹת גְּדֻלוֹת:  ס</p>	<p>And he said to me, “Son of Adam, do you see what they are making – gross abominations which the house of Israel is making here, nothing like what <i>should be</i> my sanctuary? But look once again at the gross abominations.”</p>	<p>what they: the <i>ketiv</i> is a contraction of the <i>qeré</i>.  <hr/> nothing like ← to recede from, used adverbially.</p>
Ezek 8:7	<p>וַיְבִא אֹתִי אֶל-פֶּתַח הַחֲצֵר  וְאַרְאֶה וְהִנֵּה חֹר-אֶחָד בְּקִיר:  וַיֹּאמֶר אֵלַי בֶּן-אָדָם חֲתַרְנָא  בְּקִיר וְאַחַתָּר בְּקִיר וְהִנֵּה  פֶּתַח אֶחָד:</p>	<p>And he brought me to the entrance of the courtyard, and I looked, and what I saw was a hole in the wall.</p>	<p>what I saw was ← behold.</p>
Ezek 8:8	<p>וַיֹּאמֶר אֵלַי בֶּן-אָדָם חֲתַרְנָא  בְּקִיר וְאַחַתָּר בְּקִיר וְהִנֵּה  פֶּתַח אֶחָד:</p>	<p>And he said to me, “Son of Adam, please hack through the wall.” So I hacked through the wall, and what I saw was a door.</p>	<p>what I saw was ← behold.  <hr/> a door ← one door.</p>
Ezek 8:9	<p>וַיֹּאמֶר אֵלַי בָּא וּרְאֵה  אֶת-הַתּוֹעֲבוֹת הַרְעוֹת אֲשֶׁר  הֵם עֹשִׂים פֹּה:</p>	<p>Then he said to me, “Come and see the evil abominations which they are making here.”</p>	
Ezek 8:10	<p>וָאָבֹא וְאַרְאֶה וְהִנֵּה  כָּל-תְּבִנִית רֶמֶשׂ וּבְהֵמָה שֶׁקָּץ  וְכָל-גְּלוּלֵי בֵּית יִשְׂרָאֵל מְחֻקָּה  עַל-הַקִּיר סָבִיב   סָבִיב:</p>	<p>So I went and looked, and what I saw was every species of reptile and animal – an abomination. And all the idols of the house of Israel were engraved on a wall all around.</p>	<p>what I saw was ← behold.  <hr/> all around ← around, around.</p>

Ezek 8:11	<p>וּשְׁבַעִים אִישׁ מִזְקְנֵי בֵּית־יִשְׂרָאֵל וַיֹּאזְנֶהוּ בֶן־שָׁפָן עֹמֵד בְּתוֹכְכֶם עֹמְדִים לְפָנֶיהֶם וְאִישׁ מִקְטָרְתּוֹ בְּיָדוֹ וְעֵתֶר עֲנַן־הַקְטָרֶת עֹלָה:</p>	<p>And <i>there were</i> seventy men from the elders of the house of Israel standing before them, with Jaazaniah the son of Shaphan standing among them, and each <i>had</i> his censer in his hand, and a profuse cloud of incense-smoke was rising.</p>	
Ezek 8:12	<p>וַיֹּאמֶר אֵלַי הֲרֵאִיתָ בֶן־אָדָם אֲשֶׁר זָקְנֵי בֵּית־יִשְׂרָאֵל עֹשִׂים בַּחֹשֶׁךְ אִישׁ בְּחֻדְרֵי מִשְׁכִּיתוֹ כִּי אֹמְרִים אֵין יְהוָה רֹאֶה אֲתָנּוּ עֵזֵב יְהוָה אֶת־הָאָרֶץ:</p>	<p>And he said to me, “Have you seen, son of Adam, what the elders of the house of Israel do in darkness – each in his <u>galleries</u> with <u>showpieces</u>? For they say, ‘The LORD does not see us; the LORD has left the earth.’”</p>	<p>galleries with ← <i>galleries of</i>. Wider use of the construct state.</p>
Ezek 8:13	<p>וַיֹּאמֶר אֵלַי עוֹד תָּשׁוּב תִּרְאֶה תּוֹעֵבוֹת גְּדֻלוֹת אֲשֶׁר־הֵמָּה עֹשִׂים:</p>	<p>Then he said to me, “Look <u>once</u> again at the gross abominations which they are perpetrating.”</p>	<p>once ← <i>yet</i>.</p>
Ezek 8:14	<p>וַיָּבֵא אֹתִי אֶל־פֶּתַח שַׁעַר בֵּית־יְהוָה אֲשֶׁר אֶל־הַצְּפוֹנָה וְהִנֵּה־שָׁם הַנְּשִׂימֹת יֹשְׁבוֹת מִבְּכוֹת אֶת־הַתְּמוּזִים: ס</p>	<p>Then he brought me to the entrance of the gate of the house of the LORD, which <i>is on the north side</i>, and <i>what I saw</i> there <i>was</i> women sitting <i>and</i> bewailing <u>Tammuz</u>.</p>	<p>on the north <i>side</i> ← <i>to northwards</i>.  what <i>I saw</i> ... <i>was</i> ← <i>behold</i>.  Tammuz ← <i>the Tammuz</i>, an idol, mourned after each summer solstice.</p>
Ezek 8:15	<p>וַיֹּאמֶר אֵלַי הֲרֵאִיתָ בֶן־אָדָם עוֹד תָּשׁוּב תִּרְאֶה תּוֹעֵבוֹת גְּדֻלוֹת מֵאַלֶּה:</p>	<p>And he said to me, “Have you seen <i>it</i>, son of Adam? Look <u>once</u> again <i>and see</i> abominations <i>which are</i> more gross than <i>those</i>.”</p>	<p>once ← <i>yet</i>.  those ← <i>these</i>.</p>
Ezek 8:16	<p>וַיָּבֵא אֹתִי אֶל־חֲצֵר בֵּית־יְהוָה הַפְּנִימִית וְהִנֵּה־פֶתַח הַיִּכְלָה יְהוָה בֵּין הָאוֹלָם וּבֵין הַמִּזְבֵּחַ כְּעֶשְׂרִים וַחֲמִשָּׁה אִישׁ אֲחֻרֵיהֶם אֶל־הַיִּכְלָה יְהוָה וּפְנֵיהֶם קִדְמָה וְהֵמָּה מִשְׁתַּחֲוִיִּתִם קִדְמָה לְשֶׁמֶשׁ:</p>	<p>Then he brought me to the inner court of the house of the LORD, and <i>what I saw</i> at the door to the temple of the LORD between the portico and the altar <i>was</i> about twenty-five men <i>with</i> their <i>behinds</i> <i>pointing</i> towards the temple of the LORD, and their faces to the east, and they were prostrating themselves eastwards, to the sun.</p>	<p>what <i>I saw</i> ... <i>was</i> ← <i>behold</i>.</p>
Ezek 8:17	<p>וַיֹּאמֶר אֵלַי הֲרֵאִיתָ בֶן־אָדָם הַנִּקְלָה לְבַיִת יְהוּדָה מַעֲשׂוֹת אֶת־הַתּוֹעֵבוֹת אֲשֶׁר עֹשׂוֹפָה כִּי־מָלְאוּ אֶת־הָאָרֶץ חָמָס וַיִּשְׁבוּ לְהַכְעִיסֵנִי וְהֵנָּם שֹׁלְחִים אֶת־הַזְּמוּרָה אֶל־אַפִּים:</p>	<p>And he said to me, “Have you seen, son of Adam? Is it a light <i>thing</i> for the house of Judah to commit the abominations which they are perpetrating here? For they have filled the land <i>with</i> violence, and they have again provoked me to anger, and <i>there they are</i> stretching out a <u>phallic branch</u> to {P: my} [M: their] nose.</p>	<p>An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P=אפי. AV differs.  there they <i>are</i> ← <i>behold them</i>.  a <i>phallic</i> branch: see [CB].</p>

Ezek 8:18	וְגַם־אֲנִי אֶעֱשֶׂה בַחֲמָה לֹא־תַחֲוֹס עֵינַי וְלֹא אֶחַמֵּל וְקִרְאוּ בְּאָזְנִי קוֹל גָּדוֹל וְלֹא אֲשָׁמַע אוֹתָם:	So I <u>for my part</u> will act in fury. My eye will not have pity, and I will not show compassion, and <i>although</i> they may cry out in my ears <i>with</i> a loud voice, I will not hear them.”	for my part ← <i>also</i> .
Ezek 9:1	וַיִּקְרָא בְּאָזְנִי קוֹל גָּדוֹל לֵאמֹר קַרְבוּ פְּקֻדוֹת הָעִיר וְאִישׁ כְּלִי מִשְׁחַתּוֹ בְּיָדוֹ:	Then he exclaimed in my ears <i>in</i> a loud voice and said, “Draw up the city’s body of officers, with each <i>man having</i> his weapon of destruction in his hand.”	
Ezek 9:2	וַהֲנִיָּה שֵׁשֶׁה אַנְשִׁים בָּאִים   מִדְרָךְ־שַׁעַר הָעֶלְיוֹן אֲשֶׁר   מִפְּנֵה צְפוֹנָה וְאִישׁ כְּלִי מִפְּעוּז בְּיָדוֹ וְאִישׁ־אֶחָד בְּתוֹכְכֶם לְבַשׁ בְּדָיִם וְקֶסֶת הַסֹּפֵר בְּמַתְנֵיוֹ וַיָּבֹאוּ וַיַּעֲמֵדוּ אֶצְלֵ מִזְבֵּחַ הַנְּחֹשֶׁת:	And <u>it so happened that</u> six men were coming from the <u>direction</u> of the Upper Gate, which <u>faces</u> northwards, each <i>with</i> his weapon for bludgeoning in his hand, and one man among them dressed <i>in</i> fine linen, with a scribe’s inkhorn at his waist, and they came and stood alongside the copper altar.	it so happened ← <i>behold</i> . direction ← <i>way</i> . faces ← <i>is turned</i> .
Ezek 9:3	וַכְּבוֹד   אֱלֹהֵי יִשְׂרָאֵל נִעְלָה מֵעַל הַכְּרוֹב אֲשֶׁר הָיָה עָלָיו אֶל מַפְתָּן הַבַּיִת וַיִּקְרָא אֶל־הָאִישׁ הַלְּבַשׁ הַבְּדָיִם אֲשֶׁר קָסַת הַסֹּפֵר בְּמַתְנֵיוֹ: ס	And the glory of the God of Israel was <u>removed</u> from the cherub on which it was, to the threshold of the house. And he called out to the man who <i>was</i> dressed <i>in</i> fine linen, who <i>had</i> a scribe’s inkhorn at his waist,	removed ← <i>brought up</i> .
Ezek 9:4	וַיֹּאמֶר יְהוָה *אלו *אלָיו עֲבַל בְּתוֹךְ הָעִיר בְּתוֹךְ יְרוּשָׁלַם וְהַתִּיֹת תָּו עַל־מִצְחֹת הָאֲנָשִׁים הַנִּצָּנְחִים וְהַנִּצָּנְקִים עַל כָּל־הַתּוֹעֲבוֹת הַנַּעֲשׂוֹת בְּתוֹכָהּ:	and the LORD said to him, “Pass through the middle of the city – through the middle of Jerusalem – and <b>put a mark on the foreheads</b> of <i>those</i> men who are sighing and groaning about all the abominations which are being <u>committed</u> in its midst.”	to him: the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qeré</i> . <b>Rev 7:3, Rev 9:4.</b> committed: or ( <i>physically</i> ) <i>made</i> .
Ezek 9:5	וְלֵאמֹר אָמַר בְּאָזְנִי עֲבְרוּ בְּעִיר אַחֲרָיו וְהָכוּ *עַל־*אל־תְּחַס *עֵינֵיכֶם *עֵינֵיכֶם וְאַל־תַּחֲמְלוּ:	And to those <i>officers</i> he said in my hearing, “Pass through the city after him, and strike. <b>Do not</b> let your {Q: eye} [K: eyes] have pity, and do not show compassion.	do not: the <i>ketiv</i> irregularly has an <i>ayin</i> where an <i>aleph</i> is expected. eyes ( <i>ketiv</i> ): discordant with the verb; the <i>qeré</i> is the usual formula, as in Ezek 5:11, Ezek 7:4, Ezek 7:9, Ezek 8:18.
Ezek 9:6	זָקֵן בְּתוֹר וּבְתוֹלָה וְטַף וְנָשִׁים תַּהַרְגוּ לְמִשְׁחִית וְעַל־כָּל־אִישׁ אֲשֶׁר־עָלָיו הַתָּו אַל־תִּגְּשׁוּ וּמִמִּקְדָּשִׁי תִּחְלְדוּ וַיַּחֲלוּ בְּאֲנָשִׁים הַזְּקֵנִים אֲשֶׁר לִפְנֵי הַבַּיִת:	You shall kill, <u>giving no quarter</u> , the old, the young man and the virgin, and children and women, but do not approach <u>any person</u> who <i>has</i> the mark on him, and start from my sanctuary.” So they started with the elders who <i>were</i> in front of the house.	giving no quarter ← <i>to ruination</i> . any ← <i>every</i> . person ← <i>man</i> , but not exclusively so (unlike גָּבַר).

Ezek 9:7	וַיֹּאמֶר אֲלֵיהֶם טַמְּאוּ אֶת־הַבַּיִת וּמְלֹאוּ אֶת־הַחֲצֵרוֹת חֲלָלִים צְאוּ וַיֵּצְאוּ וְהָכּוּ בְּעִיר:	And he said to them, “Defile the house and fill the courts <i>with</i> those killed. Out you go.” So they went out and struck in the city.	
Ezek 9:8	וַיְהִי כִּהְבוֹתָם וַנֹּאשְׁאָר אֲנִי וַאֲפֹלָה עַל־פְּנֵי וַאֲזַעַק וַאֲמַר אֵהָה אֲדַנִּי יְהוָה הַמְּשַׁחֵת אֶתְּהָ אֶת כָּל־שְׂאֵרֵי יִשְׂרָאֵל בְּשִׁפְכְּךָ אֶת־חַמַּתְךָ עַל־יְרוּשָׁלַם:	And it came to pass, as they were striking, that I was left, and I fell face down, and I cried out, and I said, “Alas, my Lord the LORD, are you destroying the whole remainder of Israel, as you pour out your fury over Jerusalem?”	face down ← <i>on my face</i> .
Ezek 9:9	וַיֹּאמֶר אֵלַי עוֹן בַּיִת־יִשְׂרָאֵל וַיהוּדָה גָּדוֹל בְּמֵאֵד מְאֹד וּתְמָלֵא הָאָרֶץ דָּמִים וְהָעִיר מְלֵאָה מִטָּה כִּי אָמְרוּ עֲזָב יְהוָה אֶת־הָאָרֶץ וְאֵין יְהוָה רֹאֶה:	And he said to me, “The iniquity of the house of Israel and Judah is very, very great, and the land has been filled <i>with bloodshed</i> , and the city is full of wresting of justice, for they have said, ‘The LORD has left the earth’, and, ‘The LORD is not looking.’	bloodshed ← <i>bloods</i> .
Ezek 9:10	וְגַם־אֲנִי לֹא־תַחֹס עֵינִי וְלֹא אֶחְמַל דְּרַכְּכֶם בְּרֹאשׁם נִתְּתִי:	So <u>for my part</u> , my eye will not have pity, and I will not show compassion. I will put their way on their head.”	for my part ← <i>also I</i> .
Ezek 9:11	וְהָיָה הָאִישׁ   לְבָשׁ הַבְּדִים אֲשֶׁר הִקְסֵת בְּמַתְנֵיו מְשִׁיב דְּבַר יֹאמֶר עָשִׂיתִי *כֹּאשֶׁר **כָּכָל** אֲשֶׁר צִוִּיתָנִי: ס	And <u>then</u> the man dressed <i>in</i> fine linen, who <i>had</i> the inkhorn at his waist, reported back and said, “I have done {K: what} [Q: everything that] you commanded.”	then ← <i>behold</i> .
Ezek 10:1	וַאֲרָאָה וְהִנֵּה אֶל־הַרְקִיעַ אֲשֶׁל עַל־רֹאשׁ הַכְּרֻבִים כְּאֶבֶן סַפִּיר כְּמֵרְאָה דְּמוֹת כְּסֵא נִרְאָה עֲלֵיהֶם:	And I looked, and <u>what I saw</u> on the expanse which <i>was</i> over the heads of the cherubim <i>was</i> a kind of sapphire gemstone, with the appearance of a <u>figure</u> of a throne, appearing above them.	what I saw ... was ← <i>behold</i> . heads ← <i>head</i> . figure: or <i>likeness</i> .
Ezek 10:2	וַיֹּאמֶר אֶל־הָאִישׁ   לְבָשׁ הַבְּדִים וַיֹּאמֶר בֹּא אֶל־בֵּינֹת לְגַלְגָּל אֶל־תַּחַת לְכַרְוֹב וּמִלֵּא חֲפָנֶיךָ גַּחֲלֵי־אֵשׁ מִבֵּינֹת לְכַרְוֹבִים וּזְרַק עַל־הָעִיר וַיָּבֵא לְעֵינַי:	And he spoke to the man dressed <i>in</i> fine linen, and he said, “Come between the <u>wheels</u> , under the cherub, and fill your fist <i>with fiery burning coals</i> from between the cherubim, and scatter <i>them</i> over the city.” And he came <u>in</u> my sight.	wheels: the “roller” of Ezek 10:13. fiery burning coals ← <i>burning coals of fire</i> , a Hebraic genitive. in my sight ← <i>to my eyes</i> .
Ezek 10:3	וְהַכְּרֻבִים עֹמְדִים מִיְמִין לַבַּיִת בְּבֹאוֹ הָאִישׁ וְהָעָנָן מִלֵּא אֶת־הַחֲצֵר הַפְּנִימִית:	Now the cherubim were standing on the right <i>hand side</i> of the house as the man went in, and the cloud filled the inner court.	

Ezek 10:4	וַיִּרָם כְּבוֹד־יְהוָה מֵעַל הַכְּרוּב עַל מִפְתַּן הַבַּיִת וַיִּמְלֵא הַבַּיִת אֶת־הָעָנָן וְהַחֲצֵר מְלֵאָה אֶת־נֶגְהַ כְּבוֹד יְהוָה:	And the glory of the LORD was lifted up from the cherub, <i>and it was placed</i> on the threshold of the house, and the house was filled with the cloud, and the court was filled with the glow of the glory of the LORD.	
Ezek 10:5	וְקוֹל כַּנְּפֵי הַכְּרוּבִים נִשְׁמָע עַד־הַחֲצֵר הַחִיצוֹנָה כְּקוֹל אֱלֹהֵי שָׁמַיִם בְּדַבְּרוֹ:	And the sound of the cherubim's wings was heard as far as the outer court, like the sound of GOD ALMIGHTY when he speaks.	
Ezek 10:6	וַיְהִי בְּצוּתוֹ אֶת־הָאִישׁ לְבַש־הַבְּדִים לֵאמֹר קַח אֵשׁ מִבֵּינֹת לְגִלְגָּל מִבֵּינֹת לְכְרוּבִים וַיָּבֵא וַיַּעֲמֵד אֶצְלֵ הָאוֹפֵן:	Then it came to pass, when he had commanded the man who was dressed <i>in</i> fine linen, saying, “Take fire from between the <u>wheels</u> , from between the cherubim”, that he went and stood beside the wheel.	wheels: the “roller” of Ezek 10:13.
Ezek 10:7	וַיִּשְׁלַח הַכְּרוּב אֶת־יָדוֹ מִבֵּינֹת לְכְרוּבִים אֶל־הָאֵשׁ אֲשֶׁר בֵּינֹת הַכְּרוּבִים וַיִּשָּׂא וַיִּתֵּן אֶל־חֲפְנֵי לְבַשׁ הַבְּדִים וַיִּקַּח וַיֵּצֵא:	Then the cherub stretched out his hand between the cherubim into the fire which was between the cherubim and lifted <i>some</i> up and put <i>it</i> in the <u>fists</u> of the <i>one</i> dressed <i>in</i> fine linen, which he took and went out.	fists: distinct in Hebrew from <i>hand</i> or <i>palm</i> . Understand <i>put it in the hands whereupon the fists were clenched, to give fistfuls</i> .
Ezek 10:8	וַיֵּרָא לְכְרוּבִים תְּבִנֹת יַד־אָדָם תַּחַת כַּנְּפֵיהֶם:	And the shape of a man's hand appeared to the cherubim under their wings.	
Ezek 10:9	וַאֲרָאָה וְהִנֵּה אַרְבַּעַה אוֹפְנִים אֶצְלֵ הַכְּרוּבִים אוֹפֵן אֶחָד אֶצְלֵ הַכְּרוּב אֶחָד וְאוֹפֵן אֶחָד אֶצְלֵ הַכְּרוּב אֶחָד וּמְרָאָה הָאוֹפְנִים כְּעֵין אֶבֶן תַּרְשִׁישׁ:	And I looked, and <u>what I saw was</u> four wheels alongside the cherubim. One wheel was alongside one cherub, and one wheel was alongside <u>another</u> cherub, and the appearance of the wheels was like the gleam of a Tarshish gemstone.	what I saw was ← <i>behold</i> . another ← <i>one</i> .
Ezek 10:10	וּמְרָאֵיהֶם דְּמוֹת אֶחָד לְאַרְבַּעַתָּם כַּאֲשֶׁר יְהִי הָאוֹפֵן בְּתוֹךְ הָאוֹפֵן:	And <i>as for</i> their appearances, the four of them <i>had</i> one profile, <u>as a wheel</u> within a wheel.	as a wheel ← <i>as is a wheel</i> .
Ezek 10:11	בְּלִכְתָּם אֶל־אַרְבַּעַת רַבְעֵיהֶם יָלְכוּ לֹא יִסְבוּ בְּלִכְתָּם כִּי הַמְּקוֹם אֲשֶׁר־יִפְּנֶה הָרֹאשׁ אֲחֵרָיו יָלְכוּ לֹא יִסְבוּ בְּלִכְתָּם:	When they moved, they went <u>in the direction of</u> their four sides. They did not turn as they moved, but whatever the <u>direction</u> was in which their head was <u>pointing</u> , they followed it. They did not turn when they moved.	in the direction of ← <i>towards</i> . direction ← <i>place</i> . pointing ← <i>turned</i> .
Ezek 10:12	וְכָל־בְּשָׂרָם וּגְבֵיהֶם וַיְדֵיהֶם וְכַנְּפֵיהֶם וְהָאוֹפְנִים מְלֵאִים עֵינִים סָבִיב לְאַרְבַּעַתָּם אוֹפְנֵיהֶם:	And their whole <u>body</u> and their backs and their hands and their wings and the wheels <i>were</i> full of eyes <i>all</i> around, the four of them <i>having</i> their wheels.	body ← <i>flesh</i> .



Ezek 10:13	לְאוֹפְנֵימָם לָהֶם קוֹרָא הַגִּלְגָּל בְּאָזְנֵי:	Their wheels were called, as I heard it, the roller.	their wheels were called, as I heard it, the roller ← <i>to their wheels was called the roller in my ears</i> , where the word for <i>roller</i> also means <i>wheel</i> . See Ezek 10:2, Ezek 10:6.
Ezek 10:14	וְאַרְבַּעַת פָּנִים לְאֶחָד פָּנֵי הָאֶחָד פָּנֵי הַכְּרוּב וּפָנֵי הַשְּׂנִי פָּנֵי אָדָם וְהַשְּׁלִישִׁי פָּנֵי אַרְיֵה וְהָרְבִיעִי פָּנֵי-נְשָׂר:	And <i>each</i> one had four faces. One face was the face of a cherub, and the second face was the face of a man, and the third was the face of a lion, and the fourth was the face of an eagle.	
Ezek 10:15	וַיִּרְמוּ הַכְּרוּבִים הִיא הַחַיָּה אֲשֶׁר רָאִיתִי בְּנְהַר-כְּבָר:	Then the cherubim were lifted up. That was the being which I saw at the River Chebar.	
Ezek 10:16	וּבִלְכַת הַכְּרוּבִים יִלְכוּ הָאוֹפְנִים אַצְלָם וּבִשְׂאֵת הַכְּרוּבִים אֶת-כַּנְפֵיהֶם לָרוּם מֵעַל הָאָרֶץ לֹא-יִסְבּוּ הָאוֹפְנִים גַּם-הֵם מֵאַצְלָם:	And as the cherubim moved, the wheels moved alongside them. And when the cherubim lifted their wings to raise themselves above the ground, the wheels did not turn, <u>even though</u> they were alongside them.	ground ← <i>earth</i> . even though ← <i>also</i> , but with wider scope. alongside ← <i>from alongside</i> .
Ezek 10:17	בְּעִמְדָם יַעֲמְדוּ וּבְרוּמָם יִרְוּמוּ אוֹתָם כִּי רוּחַ הַחַיָּה בָּהֶם:	When they stopped, <i>these</i> stopped, and when they were lifted, <i>these</i> were lifted with them, for the spirit of the being was in them.	
Ezek 10:18	וַיֵּצֵא כְבוֹד יְהוָה מֵעַל מַפְתָּן הַבַּיִת וַיַּעֲמֵד עַל-הַכְּרוּבִים:	Then the glory of the LORD departed from the threshold of the house and remained over the cherubim.	remained: or <i>stood</i> .
Ezek 10:19	וַיִּשְׂאוּ הַכְּרוּבִים אֶת-כַּנְפֵיהֶם וַיִּרְוּמוּ מִן-הָאָרֶץ לְעֵינַי בְּצֵאתָם וְהָאוֹפְנִים לְעִמְתָם וַיַּעֲמֵד פֶּתַח שַׁעַר בַּיִת-יְהוָה הַקִּדְמוֹנִי וּכְבוֹד אֱלֹהֵי-יִשְׂרָאֵל עָלִיהֶם מִלְּמַעְלָה:	Then the cherubim raised their wings and lifted themselves up from the earth in my sight as they departed, and the wheels were in concert with them, and <i>each</i> stood at the entrance of the Eastern Gate of the house of the LORD, and the glory of the God of Israel was over them coming from above.	
Ezek 10:20	הִיא הַחַיָּה אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי-יִשְׂרָאֵל בְּנְהַר-כְּבָר וַאֲדַע כִּי כְרוּבִים הֵמָּה:	This was the being which I saw under the God of Israel at the River Chebar, and I knew that they were the cherubim.	
Ezek 10:21	אַרְבַּעַת אַרְבַּעַת פָּנִים לְאֶחָד וְאַרְבַּעַת כַּנְפִים לְאֶחָד וּדְמוּת יָדֵי אָדָם תַּחַת כַּנְפֵיהֶם:	Each one had four faces, and each one had four wings, and there was a likeness of the hands of a man under their wings.	

Ezek 10:22	<p>וּדְמוֹת פְּנֵיהֶם הָמָּה הַפָּנִים  אֲשֶׁר רָאִיתִי עַל-נְהַר-כְּבָר  מֵרְאִיהֶם וְאוֹתָם אִישׁ  אֶל-עֵבֶר פָּנָיו יֵלְכוּ:</p>	<p>And <i>as for</i> the form of their faces, they <i>were</i> the faces which I saw at the River Chebar, <i>in</i> appearance and <u>identity</u>. Each <i>one</i> moved <u>straight forward</u>.</p>	<p>identity ← <i>them</i>.</p> <hr/> <p>straight forward ← <i>over against his face</i>.</p>
Ezek 11:1	<p>וַתִּשָּׂא אֹתִי רוּחַ וַתְּבֵא אֹתִי  אֶל-שַׁעַר בֵּית-יְהוָה הַקִּדְמוֹנִי  הַפּוֹנֶה קְדִימָה וְהֵנָּה בִּפְתַח  הַשַּׁעַר עֲשָׂרִים וַחֲמִשָּׁה אִישׁ  וְאֶרְאָה בְּתוֹכָם אֶת-יֶאֱזַנְיָה  בֶּן-עֶזֶר וְאֶת-פְּלִטְיָהוּ  בְּנֵי-בְנֵיהוּ שְׂרֵי הָעָם: פ</p>	<p>Then the spirit lifted me up and brought me to the Eastern Gate of the house of the LORD, which faces eastwards, and <u>what I saw</u> at the entrance of the gate <u>was</u> twenty-five men, and among them I saw Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, <u>public officials</u>.</p>	<p>what I saw ... <i>was</i> ← <i>behold</i>.</p> <hr/> <p>Azzur: see Jer 28:1.</p> <hr/> <p>public ← <i>of the people</i>.</p>
Ezek 11:2	<p>וַיֹּאמֶר אֵלַי בֶּן-אָדָם אֵלֶּה  הָאֲנָשִׁים הַחֹשְׁבִים אֹן  וְהַיַּעֲצִים עֲצַת-רָע בְּעִיר  הַזֹּאת:</p>	<p>And he said to me, “Son of Adam, these <i>are</i> the men who are devising subterfuge, and who are <u>planning evil schemes</u> in this city,</p>	<p>planning evil schemes ← <i>advising advice of evil</i>.</p>
Ezek 11:3	<p>הָאֲמֹרִים לֹא בְקִרְוֹב בְּנוֹת  בְּתָיִם הֵיא הַסִּיר וְאֲנַחְנוּ  הַבָּשָׂר:</p>	<p>who say, ‘Do not build houses in the <u>near future</u>. It <i>is</i> the pot, and we <i>are</i> the meat.’</p>	<p>do not build houses in the near future: AV differs (<i>it is not near; let us build houses</i>), which strains the infinitive construct.</p> <hr/> <p>it: i.e. <i>Jerusalem</i>.</p> <hr/> <p>The current inhabitants are ↻</p>
Ezek 11:4	<p>לָכֵן הִנְבֵּא עֲלֵיהֶם הַנְּבֵא  בֶּן-אָדָם:</p>	<p>So prophesy against them; prophesy, son of Adam.”</p>	<p>↳ bad (Ezek 11:15) and do not want newcomers from exile.</p>
Ezek 11:5	<p>וַתִּפֹּל עָלַי רוּחַ יְהוָה וַיֹּאמֶר  אֵלַי אָמַר כֹּה-אָמַר יְהוָה בֶּן  אֲמַרְתֶּם בַּיַּת יִשְׂרָאֵל וּמַעֲלוֹת  רוּחְכֶם אֲנִי יֹדְעָתִיהָ:</p>	<p>Then the spirit of the LORD fell on me, and he said to me, “Say, ‘<u>This is what</u> the LORD says: «You have spoken <u>in this way</u>, O house of Israel, and I know <u>what</u> <u>arises in your mind</u>.’</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>in this way ← <i>thus</i>.</p> <hr/> <p>what arises in your mind ← <i>the arisings of your mind, I know it</i>.</p>
Ezek 11:6	<p>הֲרַבִּיתֶם חַלְלִיכִם בְּעִיר  הַזֹּאת וּמְלֵאתֶם חוּצוֹתֶיהָ  חָלָל: פ</p>	<p>You are responsible for <u>many casualties</u> in this city, and you have filled the outlying areas <u>with casualties</u>.</p>	<p>you are responsible for many casualties ← <i>you have made many your casualties</i>.</p> <hr/> <p>casualties ... casualties: otiose, but see Gen 12:5.</p>
Ezek 11:7	<p>לָכֵן כֹּה-אָמַר אֲדֹנָי יְהוָה  חַלְלִיכֶם אֲשֶׁר שָׂמַתֶּם בְּתוֹכָהּ  הָמָּה הַבָּשָׂר וְהֵיא הַסִּיר  וְאֶתְכֶם הוֹצִיא מִתּוֹכָהּ:</p>	<p>That <i>is why</i> <u>this is what</u> my Lord the LORD says: ‘<i>It is your casualties</i>, whom you have put in the middle of it, who <i>are</i> the meat, and <i>this is</i> the pot, but I will take you <u>out of it</u>.’</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>your casualties: a subjective genitive (you make casualties).</p> <hr/> <p>out of it ← <i>from its midst</i>.</p>
Ezek 11:8	<p>חָרַב יִרְאֶתֶם וְחָרַב אֲבִיָּא  עָלֵיכֶם נְאֻם אֲדֹנָי יְהוָה:</p>	<p>You fear the sword, and <i>it is</i> the sword <i>that</i> I will bring on you, says the Lord, the LORD.</p>	

Ezek 11:9	וְהוֹצֵאתִי אֶתְכֶם מִתּוֹכָהּ וְנָתַתִּי אֶתְכֶם בְּיַד־זָרִים וְעָשִׂיתִי בְּכֶם שְׁפָטִים:	And I will take you <u>out of it</u> and deliver you into the hand of foreigners, and I will execute judgments among you.	out of it ← <i>from its midst</i> .
Ezek 11:10	בַּחֶרֶב תִּפְּלוּ עַל־גְּבוּל יִשְׂרָאֵל אֲשַׁפּוֹט אֶתְכֶם וַיִּדְעֹתֶם כִּי־אֲנִי יְהוָה:	You will fall by the sword; I will judge you at the border of Israel, and you will know that I <i>am</i> the LORD.	
Ezek 11:11	הִיא לֹא־תִהְיֶה לְכֶם לֶסֶיר וְאַתֶּם תִּהְיוּ בְּתוֹכָהּ לְבָשָׂר אֶל־גְּבוּל יִשְׂרָאֵל אֲשַׁפּוֹט אֶתְכֶם:	It will not be a pot to you, although you are meat in it. I will judge you at the border of Israel.	although you are: concessive use of the <i>vav</i> . AV differs ( <i>nor will you be</i> ), negating this verb as well as the former, which is possible, though the two clauses have ↪
Ezek 11:12	וַיִּדְעֹתֶם כִּי־אֲנִי יְהוָה אֲשֶׁר בַּחֲקִי לֹא הִלַּכְתֶּם וּמִשְׁפָּטִי לֹא עָשִׂיתֶם וּכְמִשְׁפָּטֵי הַגּוֹיִם אֲשֶׁר סְבִיבוֹתֵיכֶם עָשִׂיתֶם:	And you will know that I <i>am</i> the LORD in whose statutes you have not walked, whose judgments you have not administered, but you have acted according to the judgments of the nations which <i>are</i> around you.» ’	↳ a separate feel to them. In any case the inhabitants of Jerusalem will sooner or later be taken out of it, Ezek 11:9.
Ezek 11:13	וַיְהִי כַּהֲנַבְאִי וּפְלִטְיָהוּ בְּוִבְנֵיהָ מָתָּה וְאָפֵל עַל־פָּנָי וְאָזַעַק קוֹל־גְּדוֹל וְאָמַר אֶהָהּ אֲדַנִּי יְהוָה כָּלָה אֶתָּה עֲשֵׂה אֵת שְׂאֲרֵית יִשְׂרָאֵל: פ	And it came to pass, as I prophesied, that Pelatiah the son of Benaiah died. And I fell <u>face down</u> , and I cried out <i>in</i> a loud voice, and I said, “Alas, my Lord the LORD, you are making an end of the remnant of Israel.”	face down ← <i>on my face</i> .
Ezek 11:14	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 11:15	בְּוֹאֲדָם אַחִיךָ אַחִיךָ אֲנִשִּׁי גְּאֻלְתְּךָ וְכָל־בֵּית יִשְׂרָאֵל כְּלָה אֲשֶׁר אָמְרוּ לָהֶם יִשְׂבִּי יְרוּשָׁלַם רַחֲקוּ מֵעַל יְהוָה לָנוּ הִיא נְתַנָּה הָאָרֶץ לְמוֹרְשָׁהּ: ס	“Son of Adam, <i>there are</i> your brothers, your brothers, men <i>who are</i> of your wider family, and the whole house of Israel <i>in</i> its entirety, to whom the inhabitants of Jerusalem have said, ‘Distance yourselves from the LORD; this land has been given to us as a possession.’	wider family: the word usually means <i>redemption</i> , so by extension <i>those with a right of redemption through close relationship</i> . <hr/> The verse is an insult by inhabitants of Jerusalem to Ezekiel's wider family in exile.
Ezek 11:16	לָכֵן אָמַר כֹּה־אָמַר אֲדַנִּי יְהוָה כִּי הִרְחַקְתִּים בְּגוֹיִם וְכִי הִפִּיצוֹתִים בְּאַרְצוֹת וְאֶהְיֶה לָהֶם לְמִקְדָּשׁ מֵעַט בְּאַרְצוֹת אֲשֶׁר־בָּאוּ שָׁם: ס	So say, ‘ <u>This is what</u> my Lord the LORD says: «Although I have removed them to the Gentiles, and although I have scattered them among the <i>various</i> countries, I have nevertheless been a sanctuary <u>to a certain extent</u> in the countries to which they have gone.» ’	this <i>is what</i> ← <i>thus</i> . <hr/> to a certain extent ← <i>a little</i> ; perhaps temporal, <i>for a little while</i> .

Ezek 11:17	לְכֹן אֶמַר כֹּה־אָמַר אֲדַנִּי יְהוָה וְקִבַּצְתִּי אֶתְכֶם מִן־הָעַמִּים וְאֶסְפַּתִּי אֶתְכֶם מִן־הָאֲרָצוֹת אֲשֶׁר נִפְצוּתֶם בָּהֶם וְנָתַתִּי לָכֶם אֶת־אֲדַמַּת יִשְׂרָאֵל:	So say, ‘This <i>is what</i> my Lord the LORD says: «I will both gather you from the <i>various</i> peoples and collect you from the <i>various</i> countries in which you have been scattered, and I will give you the land of Israel.	this is what ← thus.
Ezek 11:18	וּבָאוּ־שָׁמָּה וְהִסִּירוּ אֶת־כָּל־שְׁקוּצִיָּה וְאֶת־כָּל־תּוֹעֲבוֹתֶיהָ מִמֶּנָּה:	And they will come there, and they will remove all its obscenities and all its abominations from it.	
Ezek 11:19	וְנָתַתִּי לָהֶם לֵב אֶחָד וְרוּחַ חֲדָשָׁה אֲתֹן בְּקִרְבְּכֶם וְהִסֵּרְתִי לֵב הָאֶבֶן מִבְּשָׂרָם וְנָתַתִּי לָהֶם לֵב בָּשָׂר:	And I will give them <u>one heart</u> , and I will put a new spirit in <u>your</u> inner parts, and I will remove the heart of stone from their flesh, and I will give them a heart of flesh,	them ... your: a change from third to second grammatical person. Compare Lev 1:3, Num 15:9, Isa 33:1 etc. <hr/> one heart: i.e. <i>the same mindset</i> .
Ezek 11:20	לְמַעַן בְּחֻקֹּתַי יֵלְכוּ וְאֶת־מִשְׁפָּטַי יִשְׁמְרוּ וְעָשׂוּ אֲתָם וְהָיוּ־לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים:	in order for them to walk in my statutes, and to keep my judicial ways, and to carry them out. And they will be my people, and I will be their God.	
Ezek 11:21	וְאֶל־לֵב שְׁקוּצִיָּהֶם וְתוֹעֲבוֹתֵיהֶם לִבָּם הִלְךְ דְּרָכָם בְּרֹאשׁם נָתַתִּי נֹאֵם אֲדַנִּי יְהוָה:	But to those <i>whose heart is set on</i> their obscenities, and whose heart walks <i>after</i> their abominations, I will place their way on their head, says the Lord, the LORD.» ’ ”	
Ezek 11:22	וַיִּשָּׂאוּ הַכְּרוּבִים אֶת־כַּנְפֵיהֶם וְהָאוֹפָנִים לְעִמְתָם וּכְבוֹד אֱלֹהֵי־יִשְׂרָאֵל עָלֵיהֶם מִלְּמַעְלָה:	Then the cherubim lifted up their wings, with the wheels in concert with them, and the glory of the God of Israel <i>was over</i> them <i>coming</i> from above.	
Ezek 11:23	וַיֵּלֶךְ כְּבוֹד יְהוָה מֵעַל תּוֹךְ הָעִיר וַיַּעֲמֵד עַל־הַהָר אֲשֶׁר מִקִּדְּם לָעִיר:	And the glory of the LORD went up <u>from</u> the middle of the city, and it stood over the mountain which <i>is</i> to the east of the city.	from ← <i>from over</i> .
Ezek 11:24	וְרוּחַ נִשְׂאָתָנִי וַתְּבִיאָנִי כַּשְׂדִּימָה אֶל־הַגּוֹלָהּ בַּמְּרֹאֶה בְּרוּחַ אֱלֹהִים וַיֵּלֶךְ מֵעָלַי הַמְּרֹאֶה אֲשֶׁר רָאִיתִי:	Then the spirit lifted me up and brought me to Chaldea, to the <u>deportees</u> , in a vision by the spirit of God, then the vision which I had seen went up away from me.	deportees ← <i>deportation</i> .
Ezek 11:25	וְאֲדַבֵּר אֶל־הַגּוֹלָהּ אֵת כָּל־דְּבָרֵי יְהוָה אֲשֶׁר הִרְאֵנִי: פ	And I described to the <u>deportees</u> all the things of the LORD which he had shown me.	deportees ← <i>deportation</i> .
Ezek 12:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .

Ezek 12:2	בן־אָדָם בְּתוֹךְ בֵּית־הַמְּרִי אֲתָהּ יֹשֵׁב אֲשֶׁר עֵינָיִם לָהֶם לִרְאוֹת וְלֹא רָאוּ אָזְנַיִם לָהֶם לִשְׁמָעַל וְלֹא שָׁמְעוּ כִּי בֵּית מְרִי הֵם:	“Son of Adam, you are living among a rebellious house – those who have eyes to see but do not see, and who have ears to hear but do not hear, for they are a rebellious house.	<b>Rom 11:8.</b> <hr/> <hr/> a rebellious house (2x) ← a house of rebellion, a Hebraic genitive.
Ezek 12:3	וְאַתָּה בֶן־אָדָם עֲשֵׂה לְךָ כְּלִי גֹזֶלָה וְגֹלָה יוֹמָם לְעֵינֵיהֶם וְגֹלִית מִמְּקוֹמֶךָ אֶל־מְקוֹם אַחֵר לְעֵינֵיהֶם אוֹלִי יִרְאוּ כִּי בֵּית מְרִי הֵמָּה:	But you, son of Adam, make yourself articles for your deportation, and deport yourself by day in their sight, and deport yourself from your place to another place in their sight. Perhaps they will see, although they are a rebellious house.	articles for your deportation: compare Jer 49:16. <hr/> deport yourself (2x) ← be deported. <hr/> see, although: or see that. <hr/> a rebellious house: see Ezek 12:2.
Ezek 12:4	וְהוֹצֵאתָ כְּלִיךָ כְּכִלֵי גֹלָה יוֹמָם לְעֵינֵיהֶם וְאַתָּה תֵּצֵא בְּעָרֶב לְעֵינֵיהֶם כְּמוֹצְאֵי גֹלָה:	And you will bring out your articles – articles for your deportation – by day in their sight, then you will come out in the evening in their sight, like people being deported.	being deported ← goes out of deportation.
Ezek 12:5	לְעֵינֵיהֶם חָתַרְתָּ לָךְ בַּקִּיר וְהוֹצֵאתָ בוֹ:	In their sight, hack your way through the wall and bring your articles out through it.	hack your way ← hack for yourself.
Ezek 12:6	לְעֵינֵיהֶם עַל־כַּתְּףִי תִשָּׂא בְּעֵלְטָה תוֹצִיא פָּנֶיךָ תִּכְסֶּה וְלֹא תִרְאֶה אֶת־הָאָרֶץ כִּי־מוֹפֶת נִתְּתִידָ לְבַיִת יִשְׂרָאֵל:	Carry them on your shoulder in their sight. Bring them out after sunset. Cover your face, and do not look at the land, for I have made you a sign to the house of Israel.”	after sunset ← thick darkness [AnLx], [BDB], but also attending sunset [BDB]. <hr/> land: or ground. <hr/> sign ← wonder.
Ezek 12:7	וְאֵעַשׂ בֶּן כְּאֲשֶׁר צִוִּיתִי כְּלִי הוֹצֵאתִי כְּכִלֵי גֹלָה יוֹמָם וּבְעָרֶב חָתַרְתִּי־לִי בַקִּיר בְּיַד בְּעֵלְטָה הוֹצֵאתִי עַל־כַּתְּףִי נִשְׂאתִי לְעֵינֵיהֶם: פ	So I did so, as I had been commanded. I brought out my articles – namely articles for my deportation – by day, and in the evening I hacked my way through the wall by hand, and after sunset I brought them out on my shoulder, and I carried them in their sight.	namely ← as. <hr/> hacked my way ← hacked for myself. <hr/> after sunset: see Ezek 12:6.
Ezek 12:8	וַיְהִי דְבַר־יְהוָה אֵלַי בַּבֹּקֶר לֵאמֹר:	Then the word of the LORD came to me in the morning and said,	came ← became.
Ezek 12:9	בֶּן־אָדָם הֲלֹא אָמְרוּ אֵלֶיךָ בֵּית יִשְׂרָאֵל בֵּית הַמְּרִי מָה אַתָּה עֹשֶׂה:	“Son of Adam, did the house of Israel, the rebellious house, say to you, ‘What are you doing?’”	the rebellious house ← the house of rebellion, a Hebraic genitive.
Ezek 12:10	אָמַר אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוָה הַנְּשִׂיא הַמֶּשָׂא הַזֶּה בִּירוּשָׁלַם וְכָל־בֵּית יִשְׂרָאֵל אֲשֶׁר־הֵמָּה בְּתוֹכָם:	Say to them, ‘This is what my Lord the LORD says: «This oracle is about the prince in Jerusalem and the whole house of Israel among whom they are.» ’	this is what ← thus.

Ezek 12:11	אָמַר אֲנִי מוֹפֵתְכֶם כַּאֲשֶׁר עָשִׂיתִי בְּנִי יַעֲשֶׂה לָהֶם בְּגוֹלָה בְּשִׁבִי יִלְכוּ:	Say, 'I <i>am</i> your <u>sign</u> . As I have done, so shall it be done to them in deportation. They will go into captivity.	sign ← <i>wonder</i> .
Ezek 12:12	וְהַנְּשִׂיא אֲשֶׁר-בְּתוֹכָם אֶל-כֶּתֶף יִשָּׂא בְּעֹלְטָה וַיֵּצֵא בְּקִיר יַחְתְּרוּ לְהוֹצִיא בּוֹ פָּנָיו יִכְסֶה יַעַן אֲשֶׁר לֹא-יִרְאֶה לְעֵינָיו הוּא אֶת-הָאָרֶץ:	And the prince who <i>is</i> among them will carry <i>his articles</i> on <i>his</i> shoulder, <u>after sunset</u> , and he will go out. They will hack through the wall to bring <i>their articles</i> out through it. He will hide his face, because he will not see what <i>is</i> before his eyes – the <u>land</u> .'	after sunset: see Ezek 12:6. land: or <i>ground</i> .
Ezek 12:13	וּפְרִשְׁתִּי אֶת-רְשֵׁתִי עָלָיו וְנִתְּפַשׂ בַּמְּצוּדָתִי וְהִבֵּאתִי אֹתוֹ בְּבַלְיָה אֶרֶץ כַּשְׂדִּים וְאוֹתָהּ לֹא-יִרְאֶה וְשָׁם יָמוּת:	And I will spread my net over him, and he will be caught in my netting, and I will bring him to Babylon – the land of the Chaldeans – but he will not see it, and he will die there.	
Ezek 12:14	וְכָל-אֲשֶׁר סְבִיבֹתָיו *עֲזָרָה *עֲזָרוֹ וְכָל-אֲגַפְּיוֹ אֲזָרָה לְכָל-רוּחַ וְחָרַב אֶרֶץ אֶחָרֵיהֶם:	And I will scatter all who <i>are</i> around him – {K: <i>his</i> } [Q: <i>his</i> ] support and all his governmental departments – to every wind, and I will draw out the sword after them.	
Ezek 12:15	וַיֵּדְעוּ כִּי-אֲנִי יְהוָה בַּהֲפִיצֵי אוֹתָם בְּגוֹיִם וְזִרְיָתִי אוֹתָם בְּאַרְצוֹת:	And they will know that I <i>am</i> the LORD when I disperse them among the Gentiles, when I scatter them in the <i>various</i> countries.	
Ezek 12:16	וְהוֹתַרְתִּי מֵהֶם אֲנָשֵׁי מִסְפָּר מִחֶרֶב מִרָעָב וּמִדָּבָר לְמַעַן יִסְפְּרוּ אֶת-כָּל-תּוֹעֲבוֹתֵיהֶם בְּגוֹיִם אֲשֶׁר-בָּאוּ שָׁם וַיֵּדְעוּ כִּי-אֲנִי יְהוָה: פ	But I will leave over a <i>small</i> number of their men, remaining from the sword and from famine and from disease, in order that they may <u>describe</u> all their abominations among the Gentiles where they go, and they will know that I <i>am</i> the LORD.”	of their men ← <i>from them, men</i> . describe ← <i>relate</i> .
Ezek 12:17	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 12:18	בֶּן-אָדָם לֶחֶמֶךָ בְּרַעַשׁ תֹּאכַל וּמִמֶּיךָ בְּרִגְזָה וּבְדֹאגָה תִּשְׁתֶּה:	“Son of Adam, you will eat your <u>bread</u> with trembling, and you will drink your water with trepidation and with anxiety.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. But perhaps used less widely in a famine.

Ezek 12:19	<p>וְאָמַרְתָּ אֶל-עַם הָאָרֶץ כֹּה-אָמַר אֲדֹנָי יְהוִה לְיוֹשְׁבֵי יְרוּשָׁלַם אֶל-אֲדַמַת יִשְׂרָאֵל לְחֶמֶם בְּדַאגָּה יֵאָכְלוּ וּמִימֵיהֶם בְּשִׂמְמוֹן יִשְׁתּוּ לְמַעַן תִּשָּׂם אֶרְצָהּ מִמְּלֶאכָה מִחֶמֶם כָּל-הַיּוֹשְׁבִים בָּהּ:</p>	<p>And you shall say to the people of the land, ‘<u>This is what</u> my Lord the LORD says to the inhabitants of Jerusalem <i>and</i> concerning the land of Israel: ‘They will eat their bread with anxiety, and they will drink their water with bewilderment, because its land will be <u>stripped</u> of its fulness, owing to the violence of all the inhabitants in it.</p>	<p>this <i>is what</i> ← <i>thus</i>. be stripped ← <i>be made desolate</i>.</p>
Ezek 12:20	<p>וְהָעָרִים הַנּוֹשְׁבוֹת תִּחְרַבְנָה וְהָאָרֶץ שְׂמָמָה תִּהְיֶה וַיִּדְעֻתֶם כִּי-אֲנִי יְהוָה: פ</p>	<p>For the inhabited cities will become waste, and the land will become a desolation, and you will know that I <i>am</i> the LORD.» ’ ”</p>	
Ezek 12:21	<p>וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:</p>	<p>Then the word of the LORD <u>came</u> to me and said,</p>	<p>came ← <i>became</i>.</p>
Ezek 12:22	<p>בֶּן-אָדָם מַה-הַמָּשָׁל הַזֶּה לָכֶם עַל-אֲדַמַת יִשְׂרָאֵל לֵאמֹר יֵאָרְכוּ הַיָּמִים וְאֵבֵד כָּל-חִזּוֹן:</p>	<p>“Son of Adam, what <i>does</i> this saying of <u>yours</u> concerning the <u>land</u> of Israel <i>mean</i>, which says, ‘The days are <u>taking their time</u>, and every vision has failed’?</p>	<p>yours: plural. land ← <i>ground</i>. taking their time ← <i>growing long</i>.</p>
Ezek 12:23	<p>לָכֵן אֶמַר אֲלֵיהֶם כֹּה-אָמַר אֲדֹנָי יְהוִה הַשְׁבִּילִי אֶת-הַמָּשָׁל הַזֶּה וְלֹא-יִמְשְׁלוּ אֹתוֹ עוֹד בְּיִשְׂרָאֵל כִּי אִם-דָּבַר אֲלֵיהֶם קָרְבוּ הַיָּמִים וְדַבֵּר כָּל-חִזּוֹן:</p>	<p>Well say to them, ‘<u>This is what</u> my Lord the LORD says: ‘I will put a stop to this saying, and they will not quote it any more in Israel» ’, but say rather to them, ‘The days are <u>approaching with the reality</u> of every vision.’</p>	<p>well ← <i>therefore</i>. this <i>is what</i> ← <i>thus</i>. with the reality ← <i>and the word / matter</i>.</p>
Ezek 12:24	<p>כִּי לֹא יִהְיֶה עוֹד כָּל-חִזּוֹן שׁוֹא וּמִקְסָם חֶלֶק בְּתוֹךְ בַּיִת יִשְׂרָאֵל:</p>	<p>For there will no longer be <u>any</u> false vision or flattering divination within the house of Israel.</p>	<p>any ← <i>every</i>.</p>
Ezek 12:25	<p>כִּי   אֲנִי יְהוָה אֲדַבֵּר אֶת אֲשֶׁר אֲדַבֵּר דָּבָר וַיַּעֲשֶׂה לֹא תִמְשָׁד עוֹד כִּי בְיָמֶיכֶם בַּיִת הַמְּרִי אֲדַבֵּר דָּבָר וְעָשִׂיתִיו נְאֻם אֲדֹנָי יְהוָה: פ</p>	<p>For I <i>am</i> the LORD. I will speak the word which I will speak, and it will be carried out. It will not be <u>delayed</u> any longer, for in your days, <i>you rebellious house</i>, I will speak the word, and I will carry it out, says the Lord, the LORD.”</p>	<p>the word which I will speak: unusual Hebrew word order (tmesis), more like Latin and Greek, but repeated in Ezek 12:28. AV differs slightly. delayed ← <i>drawn out</i>. rebellious house: see Ezek 2:5.</p>
Ezek 12:26	<p>וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:</p>	<p>And the word of the LORD <u>came</u> to me and said,</p>	<p>came ← <i>became</i>.</p>
Ezek 12:27	<p>בֶּן-אָדָם הִנֵּה בֵּית-יִשְׂרָאֵל אֹמְרִים הַחִזּוֹן אֲשֶׁר-הוּא חִזָּה לְיָמִים רַבִּים וְלִעֲתֵימָם רְחוֹקוֹת הוּא נִבְא:</p>	<p>“Son of Adam, <u>be aware that</u> the house of Israel are saying, ‘The vision which he was seeing <i>is</i> for many days <i>in the future</i>, and he is prophesying for remote times.’</p>	<p>be aware that ← <i>behold</i>.</p>

Ezek 12:28	לָכֵן אָמַר אֲלֵיהֶם כֹּה אָמַר אֲדַנִּי יְהוָה לֹא־תִמְשָׁךְ עוֹד כָּל־דִּבְרֵי אֲשֶׁר אֲדַבֵּר דָּבָר וַיַּעֲשֶׂה נְאֻם אֲדַנִּי יְהוָה: ס	So say to them, ‘ <u>This is what</u> my Lord the LORD says: «None of my words will be <u>delayed</u> any longer. The word which I speak will be carried out, says the Lord, the LORD.» ’”	this is what ← thus. <hr/> delayed: see Ezek 12:25.
Ezek 13:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← became.
Ezek 13:2	בֶּן־אָדָם הִנְבֵּא אֶל־נְבִיאֵי יִשְׂרָאֵל הִנְבֵּאִים וְאָמַרְתָּ לְנְבִיאֵי מַלְבָּם שְׁמַעוּ דְבַר־יְהוָה:	“Son of Adam, prophesy to the prophets of Israel who prophesy, and say to those <i>who</i> prophesy from their <i>own</i> heart, ‘Hear the word of the LORD.	
Ezek 13:3	כֹּה אָמַר אֲדַנִּי יְהוָה הִוֵּי עַל־הַנְּבִיאִים הַנִּבְלִים אֲשֶׁר הִלְכִים אַחֲרֵי רוּחַם וְלִבֵּיתִי רָאוּ:	This <i>is what</i> my Lord the LORD says: «Woe to impious prophets, who walk after their <i>own</i> spirit and according to <i>things which</i> they have not seen.	this is what ← thus.
Ezek 13:4	כְּשֹׁעֲלִים בַּחֲרָבוֹת נְבִיאֵיךָ יִשְׂרָאֵל הִיוּ:	<i>It is</i> like foxes in wastelands <i>that</i> your prophets are, O Israel.	
Ezek 13:5	לֹא עָלִיתֶם בַּפְּרָצוֹת וּתְגַדְדוּ גָדָר עַל־בַּיִת יִשְׂרָאֵל לְעַמֹּד בַּמִּלְחָמָה בַּיּוֹם יְהוָה:	You have not gone up to the breaches, <u>nor</u> have you made a fence around the house of Israel <i>so as</i> to stand in battle on <b>the day of the LORD</b> .	<b>Rev 1:10.</b> <hr/> <hr/> nor: negatory use of the <i>vav</i> , as in Deut 33:6.
Ezek 13:6	חָזוּ שׂוֹא וְקָסָם כְּזָב הָאֹמְרִים נְאֻם־יְהוָה וַיְהוֶה לֹא שְׁלָחַם וַיַּחֲלוּ לְקִיָּם דְּבַר:	They have seen visions of what <i>is</i> false, and of deceitful divination, those who say, ‘The LORD says’, when the LORD did not send them, but <i>men expect</i> a matter to be fulfilled.	expect: AV differs ( <i>made ... to hope</i> ), which is also possible. <hr/> a matter to be fulfilled ← <i>to make a matter stand</i> .
Ezek 13:7	הֲלוֹא מַחְזֵה־שׂוֹא חֲזִיתֶם וּמְקָסָם כְּזָב אָמַרְתֶּם וְאֹמְרִים נְאֻם־יְהוָה וְאֲנִי לֹא דִבַּרְתִּי: ס	Have you <u>you</u> not seen a false vision and spoken deceitful divination and been saying, ‘The LORD says’, when I have not spoken?’»	you: plural; still referring to the false prophets.
Ezek 13:8	לָכֵן כֹּה אָמַר אֲדַנִּי יְהוָה יַעַן דִּבַּרְכֶּם שׂוֹא וּחֲזִיתֶם כְּזָב לָכֵן הִנְנִי אֵלֵיכֶם נְאֻם אֲדַנִּי יְהוָה:	Therefore <u>this is what</u> my Lord the LORD says: «Since you have spoken falsely and have <u>seen</u> visions <u>deceitfully</u> , I for my part <u>am</u> against you, says the Lord, the LORD.	this is what ← thus. <hr/> seen: i.e., here, <i>proclaimed</i> . <hr/> deceitfully ← <i>a lie</i> . Adverbial use of the noun. <hr/> I for my part <i>am</i> ← <i>behold me</i> .



Ezek 13:9	וְהִיְתָה יָדִי אֶל־הַנְּבִיאִים הַחֲזִים שְׂוֹאֵי וְהַקְּסָמִים כְּזָבִיב בְּסוֹד עַמִּי לֹא־יְהִיוּ וּבִכְתָּב בֵּית־יִשְׂרָאֵל לֹא יִכְתְּבוּ וְאֶל־אֲדַמַּת יִשְׂרָאֵל לֹא יָבֹאוּ וַיִּדְעֻתֶם כִּי אֲנִי אֲדֹנָי יְהוִה:	And my hand will be against the prophets who see false visions, and those who divine <u>deceitfully</u> . They will not be in the secret council of my people, and they will not be written in the <u>record</u> of the house of Israel, and they will not enter the <u>territory</u> of Israel, and you will know that I <i>am</i> the Lord, the LORD,	deceitfully: see Ezek 13:8. <hr/> record ← <i>writing</i> . <hr/> territory ← <i>ground</i> .
Ezek 13:10	יַעַן וּבִיַעַן הִטְעוּ אֶת־עַמִּי לֵאמֹר שָׁלוֹם וְאִין שָׁלוֹם וְהוּא בְּנֵה חֵיץ וְהִגַּם טַחִים אֹתוֹ תִּפֹּל:	for the very reason that they have caused my people to stray, <u>by saying</u> , «Peace», when <i>there is</i> no peace, and when <i>someone</i> builds a partition- <u>strength</u> wall, <u>you see them</u> plastering it <u>with lime</u> .	by saying: gerundial use of the infinitive. <hr/> you see them ← <i>behold them</i> . <hr/> lime: so, as we say metaphorically, <i>a whitewash</i> .
Ezek 13:11	אֲמַר אֶל־טַחֵי תִּפֹּל וַיִּפֹּל הָיָה   גֶּשֶׁם שׁוֹטֵף וְאִתְּנָה אֲבָנֵי אֶלְגָּבִישׁ תִּפְלֹנָה וְרוּחַ סַעְרוֹת תִּבְקַע:	Say to those <i>who plaster it with lime</i> that it will fall. There will be overwhelming rain, and <u>gigantic hailstones</u> will fall, and a <u>stormy wind</u> will tear <i>it</i> apart.	gigantic hailstones ← <i>you gigantic hailstones</i> , with no <i>hé</i> to indicate a vocative. Re-pointing, וְאִתְּנָה, one could translate <i>I will appoint gigantic hailstones (which) will fall</i> , as read by LXX. <hr/> <hr/> stormy wind ← <i>wind of storms</i> , a Hebraic genitive.
Ezek 13:12	וְהִנֵּה נָפַל הַקִּיר הַלּוֹא יֹאמַר אֵלֵיכֶם אֵיךְ הִטִּיחַ אֲשֶׁר טַחַתֶּם: ס	And look, <i>when</i> the wall has fallen, will it not be said to you, «Where <i>is</i> the plaster <i>with</i> which you plastered <i>it</i> ?» »	
Ezek 13:13	לְכֹן כֹּה אֲמַר אֲדֹנָי יְהוִה וּבִקְעֵתִי רוּחַ־סַעְרוֹת בְּחַמְתִּי וּגֶשֶׁם שׁוֹטֵף בְּאַפִּי יְהִי וְאֲבָנֵי אֶלְגָּבִישׁ בְּחַמָּה לְכַלְהָ:	Therefore <u>this is what</u> my Lord the LORD says: «So I will tear <i>it</i> apart <i>with</i> a <u>stormy wind</u> in my fury, and there will be overwhelming rain in my anger, and gigantic hailstones in fury for <i>its</i> destruction.	this <i>is what</i> ← <i>thus</i> . <hr/> stormy wind: see Ezek 13:11.
Ezek 13:14	וְהִרְסֵתִי אֶת־הַקִּיר אֲשֶׁר־טַחַתֶּם תִּפֹּל וְהִגַּעְתִּיהוּ אֶל־הָאָרֶץ וְנִגְלָה יְסוּדוֹ וְנִפְלָה וּכְלִיתֶם בְּתוֹכָהּ וַיִּדְעֻתֶם כִּי־אֲנִי יְהוִה:	And I will demolish the wall which you have plastered <i>with</i> lime, and I will raze it to the ground, and its foundation will be exposed, and the <u>city</u> will fall, and you will come to an end inside it, and you will know that I <i>am</i> the LORD.	the <i>city</i> ← <i>it</i> , but feminine, not referring to <i>the wall</i> , nor, as in AV, <i>the foundation</i> , which are masculine. <i>Jerusalem</i> in Ezek 13:16. So AV differs.
Ezek 13:15	וּכְלִיתִי אֶת־חַמְתִּי בְּקִיר וּבְטַחִים אֹתוֹ תִּפֹּל וְאֹמַר לְכֶם אִין הַקִּיר וְאִין הַטַּחִים אֹתוֹ:	And I will expend my fury on the wall, and on those who have plastered it <i>with</i> lime, and I will say to you, «The wall no <i>longer exists</i> , nor do those who plastered it –	

Ezek 13:16	<p>נְבִיאֵי יִשְׂרָאֵל הַנְּבִיאִים  אֶל־יְרוּשָׁלַם וְהַחֲזִים לָהּ חֲזוֹן  שָׁלֵם וְאִין שָׁלֵם נְאֻם אֲדֹנָי  יְהוָה: פ</p>	<p>the prophets of Israel who prophesied to Jerusalem, and those who had a vision of peace for it, but <i>there was no peace</i>, says the Lord, the LORD.» ’</p>	
Ezek 13:17	<p>וְאַתָּה בֶן־אָדָם שִׁים פְּנֶיךָ  אֶל־בָּנוֹת עַמְּךָ הַמְתַּנְבְּאוֹת  מִלְבָּהֶן וְהִנְבֵּא עֲלֵיהֶן:</p>	<p>And you, son of Adam, <u>take a firm stand with</u> the daughters of your people who are prophesying from their <u>own hearts</u>, and prophesy against them,</p>	<p>take a firm stand with ← <i>set your face towards</i>.</p> <hr/> <p>hearts ← <i>heart</i>. One heart per daughter.</p>
Ezek 13:18	<p>וְאָמַרְתָּ כֹה־אָמַר   אֲדֹנָי יְהוָה  הוּא לְמַתְפְּרוֹת בְּסָתוֹת עַל    כָּל־אֲצִילֵי יָדָי וְעִשּׂוֹת  הַמְסַפְּחוֹת עַל־רֹאשׁ  כָּל־קוֹמָה לְצוֹדֵד נַפְשׁוֹת  הַנִּפְשׁוֹת תְּצוֹדְדֶנָּה לְעַמִּי  וְנַפְשׁוֹת לִכְנֶה תַחֲיִינָה:</p>	<p>and say, ‘<u>This is what</u> my Lord the LORD says: «Woe to those <u>who sew coverings on all the joints of my hands</u>, and <u>who make screens over the heads of every tall figure so as to ensnare people</u>. Will you ensnare the <u>people</u> of my nation, and <u>preserve yourselves alive</u>?»</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>hands: or (<i>lower</i>) <i>arms</i>.</p> <hr/> <p>people (2x) ← <i>souls</i>.</p> <hr/> <p>yourselves ← <i>your souls</i>. AV differs (<i>souls ... that come unto you</i>).</p> <hr/> <p>See [CB] for an explanation of this verse.</p>
Ezek 13:19	<p>וְתַחֲלִלְנָה אֹתִי אֶל־עַמִּי  בְּשַׁעֲלֵי שְׁעָרִים וּבַפְּתוֹתֵי  לֶחֶם לְהָמִית נַפְשׁוֹת אֲשֶׁר  לֹא־תָמוּתָנָה וְלַחֲיֹת נַפְשׁוֹת  אֲשֶׁר לֹא־תַחֲיִינָה בְּזִבְכְּכֶם  לְעַמִּי שְׁמַעִי כִזָּב: ס</p>	<p>And you have profaned me in relation to my people for handfuls of barley and for pieces of bread, putting <u>people</u> to death who should not die, and <u>preserving people</u> alive who should not live, by your lying to my people <i>who</i> hear the lying,</p>	<p>people (2x) ← <i>souls</i>.</p>
Ezek 13:20	<p>לָכֵן כֹּה־אָמַר   אֲדֹנָי יְהוָה  הִנְנִי אֶל־בְּסָתוֹתֵיכֶם אֲשֶׁר  אַתֶּנָּה מְצַדְדוֹת שָׁם  אֶת־הַנִּפְשׁוֹת לְפָרְחוֹת  וְקָרַעְתִּי אֹתָם מֵעַל זְרוֹעֹתֵיכֶם  וְשַׁלַּחְתִּי אֶת־הַנִּפְשׁוֹת אֲשֶׁר  אַתֶּם מְצַדְדוֹת אֶת־נַפְשֵׁיכֶם  לְפָרְחוֹת:</p>	<p>which <i>is why this is what</i> my Lord the LORD says: «<u>I am here</u> against your coverings where you ensnare the <u>people rabidly</u>, and I will tear them off your arms, and I will let the <u>people go</u> – <u>people</u> whom you hunt <u>rabidly</u>».</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p><i>I am here</i> ← <i>behold me</i>.</p> <hr/> <p>people (3x) ← <i>souls</i>.</p> <hr/> <p>rabidly (2x) ← <i>for breaking out</i>, also of leprosy. AV differs (<i>to make them fly</i>).</p>
Ezek 13:21	<p>וְקָרַעְתִּי אֶת־מְסַפְּחֹתֵיכֶם  וְהִצַּלְתִּי אֶת־עַמִּי מִיָּדְכֶן  וְלֹא־יִהְיוּ עוֹד בְּיָדְכֶן לְמַצוּדָה  וַיִּדְעַתֶּן כִּי־אֲנִי יְהוָה:</p>	<p>And I will tear off your screens, and I will deliver my people from <u>your hands</u>, and they will no longer be in <u>your hands</u> as a prey, and you will know that I <i>am</i> the LORD,</p>	<p>your hands (2x) ← <i>your hand</i>. But <i>your</i> is plural.</p>

Ezek 13:22	<p>יַעַן הַכְּאוֹת לִב־צַדִּיק שֶׁקָרָו וְאֲנִי לֹא הַכְּאַבְתִּיו וּלְחִזּוֹק יָדַי רָשַׁע לְבַלְתִּי־שׁוּב מִדְרָכּוֹ הֲרַע לְהַחֲיֹתוֹ:</p>	<p>because <i>with</i> lying <i>you</i> have caused the heart of the righteous <i>man</i> to despond, but I have not caused him grief. And <i>you</i> have strengthened the hands of the wicked <i>man</i>, so that he does not return from his evil way and preserve his life.</p>	<p>and preserve his life: AV differs (<i>by promising him life</i>), associating the words with the false prophetesses rather than the Lord.</p>
Ezek 13:23	<p>לִכֵּן שׁוֹא לֹא תַחֲזִינָה וְקִסָּם לֹא־תִקְסַמְנָה עוֹד וְהִצַּלְתִּי אֶת־עַמִּי מִיַּדְכֶּן וַיִּדְעֶתֶן כִּי־אֲנִי יְהוָה:</p>	<p>Therefore you will no longer see false visions, nor will you perform divinations, for I will deliver my people from your hands, and you will know that I am the LORD.» » ’ »</p>	<p>perform ← <i>divine</i>. your hands: as in Ezek 13:21.</p>
Ezek 14:1	<p>וַיָּבֹאוּ אֵלַי אַנְשֵׁים מִזִּקְנֵי יִשְׂרָאֵל וַיֵּשְׁבוּ לִפְנֵי: פ</p>	<p>Then <i>some</i> men from the elders of Israel came to me and sat in front of me.</p>	
Ezek 14:2	<p>וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:</p>	<p>And the word of the LORD came to me and said,</p>	<p>came ← <i>became</i>.</p>
Ezek 14:3	<p>בְּן־אָדָם הָאֲנָשִׁים הָאֵלֶּה הֵעִלוּ גְלוּלֵיהֶם עַל־לִבָּם וּמִכְשׁוֹל עֲוֹנָם נָתְנוּ נֹכַח פְּנֵיהֶם הָאֲדָרֶשׁ אֲדָרֶשׁ לָהֶם: ס</p>	<p>“Son of Adam, those men have set up their idols in their hearts, and they have put the stumbling block of their iniquity <i>right</i> in front of themselves. Should I be open to consultation at all by them?”</p>	<p>hearts ← <i>heart</i>. <i>right</i> in front of themselves ← <i>opposite their face(s)</i>. should I be open to consultation at all: an irregular infinitive absolute.</p>
Ezek 14:4	<p>לִכֵּן דַּבֵּר־אוֹתָם וְאָמַרְתָּ אֵלֵיהֶם כֹּה־אָמַר   אֲדַנְיָ יְהוָה אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יַעֲלֶה אֶת־גְּלוּלָיו אֶל־לִבּוֹ וּמִכְשׁוֹל עֲוֹנוֹ יָשִׁים נֹכַח פְּנָיו וּבָא אֶל־הַנְּבִיא אֲנִי יְהוָה נֹעֲנִיתִי לוֹ * בָּה * * בָּא בְרַב גְּלוּלָיו:</p>	<p>So speak to them and say to them, ‘<i>This is what</i> my Lord the LORD says: «<i>When</i> any man of the house of Israel sets up his idols in his heart, and he places the stumbling block of his iniquity <i>right</i> in front of himself, and he comes to the prophet, I, the LORD, will be induced to answer him {K: about it} [Q: <i>who</i> comes] in <i>response</i> to the multitude of his idols,</p>	<p>this <i>is what</i> ← <i>thus</i>. <i>right</i> in front of himself ← <i>opposite his face</i>.</p>
Ezek 14:5	<p>לְמַעַן תִּפְשׂ אֶת־בַּיִת־יִשְׂרָאֵל בְּלִבָּם אֲשֶׁר נָזְרוּ מֵעָלַי בְּגִלּוּלֵיהֶם כְּלָם: ס</p>	<p>so that <i>I</i> catch the house of Israel by their <i>own</i> heart <i>with</i> which they have all alienated themselves from me with their idols.» ’</p>	
Ezek 14:6	<p>לִכֵּן אָמַר   אֶל־בַּיִת יִשְׂרָאֵל כֹּה אָמַר אֲדַנְיָ יְהוָה שׁוּבוּ וְהִשִּׁיבוּ מֵעַל גְּלוּלֵיכֶם וּמֵעַל כָּל־תּוֹעֲבוֹתֵיכֶם הִשִּׁיבוּ פְּנֵיכֶם:</p>	<p>Therefore say to the house of Israel, ‘<i>This is what</i> my Lord the LORD says: «Turn away and restore <i>yourselves</i> from your idols, and turn your <i>attention</i> away from all your abominations.</p>	<p>this <i>is what</i> ← <i>thus</i>. attention ← <i>face</i>.</p>

Ezek 14:7	כִּי אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמֵהַגֵּר אֲשֶׁר-יָגֹר בְּיִשְׂרָאֵל וַיִּנָּזֵר מֵאַחֲרַי וַיַּעַל גְּלוּלָיו אֶל-לְבָבוֹ וּמִכְשׁוֹל עֹנָו וַיִּשֵׂם נֹכַח פָּנָיו וּבָא אֶל-הַנְּבִיא לְדַרְשׁ-לוֹ בִּי אֲנִי יְהוָה נִעֲנֶה-לוֹ בִּי:	For <u>every</u> man of the house of Israel and foreigner who resides in Israel has alienated himself from me and has set up his idols in his heart, and he has placed the stumbling block of his iniquity <u>right in front of himself</u> , and <u>when</u> he comes to the prophet to inquire from him of me, I, the LORD, will be induced to answer him by myself.	every ← <i>each</i> .  <i>right</i> in front of himself: see Ezek 14:4.
Ezek 14:8	וְנִתְתִּי פָנַי בְּאִישׁ הַהוּא וְהִשְׁמַתִּיהוּ לְאוֹת וּלְמִשְׁלִים וְהִכְרַתִּיו מִתּוֹךְ עַמִּי וַיִּדְעֻתֶם כִּי-אֲנִי יְהוָה: ס	And I will <u>take issue</u> with that man, and I will make him a sign and <u>a subject of sayings</u> , and I will cut him off <u>from</u> my people, and you will know that I <u>am</u> the LORD.	take issue with ← <i>set my face against</i> .  from ← <i>from the midst of</i> .
Ezek 14:9	וְהַנְּבִיא כִּי-יִפְתָּהּ וּדְבַר דְּבַר אֲנִי יְהוָה פְּתִיתִי אֶת הַנְּבִיא הַהוּא וְנִטְיִיתִי אֶת-יָדִי עָלָיו וְהִשְׁמַדְתִּיו מִתּוֹךְ עַמִּי יִשְׂרָאֵל:	And if a prophet is deceived when he utters <u>words</u> , I, the LORD, <u>will deceive</u> that prophet, and I will stretch out my hand against him, and I will obliterate him from my people Israel.	words ← <i>a word, speech</i> .  will deceive: [CB] explains as <i>have permitted him to be deceived</i> . We take it as a prophetic future, [Ges-HG] §106n.
Ezek 14:10	וְנִשְׂאוּ עֹנָם כְּעֹן הַדֹּרֶשׁ כְּעֹן הַנְּבִיא יְהִי:	And they will bear the <u>penalty</u> for their iniquity. As <u>the penalty</u> for the iniquity <u>is</u> for the one who consults, so <u>the penalty</u> for the iniquity will be for the prophet,	
Ezek 14:11	לְמַעַן לֹא-יִתְעוּ עוֹד בֵּית-יִשְׂרָאֵל מֵאַחֲרַי וְלֹא-יִטְמְאוּ עוֹד בְּכָל-פְּשָׁעֵיהֶם וְהָיוּ לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים נְאֻם אֲדֹנָי יְהוָה: פ	in order that they should no longer lead the house of Israel astray, away from <u>following</u> me, and that they should no longer defile themselves with all their transgressions, but that they should be my people, and I should be their God, says the Lord, the LORD.» ’ ”	following ← <i>behind</i> .
Ezek 14:12	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 14:13	בְּזֶן-אָדָם אֶרֶץ כִּי תַחֲטָא-לִי לְמַעַל-מַעַל וְנִטְיִיתִי יָדִי עָלֶיהָ וְשִׁבַרְתִּי לָהּ מִטֶּה-לֶחֶם וְהִשְׁלַחְתִּי-בָהּ רָעֵב וְהִכְרַתִּי מִמֶּנָּה אָדָם וּבְהֵמָה:	“Son of Adam, if a land sins against me <u>by acting perversely</u> , then I will stretch my hand against it and break its <u>supply</u> of bread, and I will send a famine to it, and I will cut man and beast off from it.	by acting perversely ← <i>by being perverse (with) perverseness</i> . Gerundial use of the infinitive.  supply ← <i>staff</i> .
Ezek 14:14	וְהָיוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה בְּתוֹכָהּ נֹחַ *דָּנָאל *דָּנִיֵּאל וְאַיִזֵּב הֵמָּה בְּצַדִּיקְתֶּם יִנְצְלוּ נַפְשֵׁם נְאֻם אֲדֹנָי יְהוָה:	And <u>even if</u> these three men were <u>somewhere</u> in it: Noah, <u>Daniel</u> and Job, they by their righteousness would <u>only</u> save their <u>own</u> lives, says the Lord, the LORD.	Daniel: the <i>ketiv</i> can be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .  lives ← <i>souls</i> .

Ezek 14:15	לִי-חַיָּה רָעָה אֶעֱבִיר בְּאֶרֶץ וְשִׁבַּלְתָּהּ וְהִיְתָה שְׂמָמָה מִבְּלִי עוֹבֵר מִפְּנֵי הַחַיָּה:	If I were to cause wild animals to pass through the land and bereave it, and it were to become desolate for want of a passer-by, because of the <i>wild</i> animals,	
Ezek 14:16	שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה בְּתוֹכָהּ חִי-אֲנִי נְאֻם אֲדַנִּי יְהוָה אִם-בָּנִים וְאִם-בָּנוֹת יִצְּלוּ הֵמָּה לְבָדָם וְיִצְּלוּ וְהָאֶרֶץ תִּהְיֶה שְׂמָמָה:	those three men <i>somewhere</i> in it – <i>as I live</i> , says the Lord, the LORD – <u>would certainly not save</u> sons or daughters. They alone would be saved, and the land would become a desolation.	would certainly not save: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ezek 14:17	אִו חֶרֶב אָבִיא עַל-הָאֶרֶץ הַהִיא וְאָמַרְתִּי חֶרֶב תַּעֲבֹר בְּאֶרֶץ וְהִכַּרְתִּי מִמֶּנָּה אָדָם וּבְהֵמָה:	Or if I were to bring the sword on that land and to say, ‘Let the sword pass through the land’, so that I should cut man and beast off from it,	
Ezek 14:18	וְשְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה בְּתוֹכָהּ חִי-אֲנִי נְאֻם אֲדַנִּי יְהוָה לֹא יִצְּלוּ בָנִים וּבָנוֹת כִּי הֵם לְבָדָם יִצְּלוּ:	then these three men <i>somewhere</i> in it – <i>as I live</i> , says the Lord, the LORD – would not save sons or daughters, but they would only save themselves.	
Ezek 14:19	אִו דָּבַר אֲשַׁלַּח אֶל-הָאֶרֶץ הַהִיא וְשִׁפְכֹתִי חֲמָתִי עָלֶיהָ בְּדָם לְהִכָּרִית מִמֶּנָּה אָדָם וּבְהֵמָה:	Or <i>if</i> I were to send a pestilence to that land, and I were to pour my fury out over it in <i>bloodshed</i> , so as to cut man and beast off from it,	
Ezek 14:20	וְנֹחַ *דָּנָאֵל *דַּנְיֵאל וְאִיּוֹב בְּתוֹכָהּ חִי-אֲנִי נְאֻם אֲדַנִּי יְהוָה אִם-בֶּן אִם-בַּת יִצְּלוּ הֵמָּה בְּצִדְקָתָם יִצְּלוּ נַפְשָׁם: פ	and Noah, Daniel and Job <i>were somewhere</i> inside it – <i>as I live</i> , says the Lord, the LORD – <u>they certainly would not save</u> son or daughter. They would <i>only</i> save their <i>own lives</i> by their righteousness.	Daniel: see Ezek 14:14. <hr/> <hr/> they certainly would not save: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. <hr/> lives ← <i>souls</i> .
Ezek 14:21	כִּי כֹה אָמַר אֲדַנִּי יְהוָה אֵף כִּי-אַרְבַּעַת שְׁפָטֵי   הָרָעִים חֶרֶב וְרָעָב וְחַיָּה רָעָה וְדָבָר שִׁלְחֹתִי אֶל-יְרוּשָׁלַם לְהִכָּרִית מִמֶּנָּה אָדָם וּבְהֵמָה:	For <u>this is what</u> the Lord, the LORD, says: ‘Even if I send my four harmful judgments – the sword and famine and wild animals and a pestilence to Jerusalem, so as to cut man and beast off from it,	this <i>is what</i> ← <i>thus</i> .

Ezek 14:22	וְהָיָה נִזְתָּרָה-בָּהּ פְּלֹטָה הַמוּצָאִים בְּנִים וּבָנוֹת הַנָּם יוֹצְאִים אֵלֵיכֶם וּרְאִיתֶם אֶת-דַּרְכֵיכֶם וְאֶת-עֲלֵלוֹתֶם וְנִחַמְתֶּם עַל-הָרָעָה אֲשֶׁר הִבֵּאתִי עַל-יְרוּשָׁלַם אֵת כָּל-אֲשֶׁר הִבֵּאתִי עָלֶיהָ:	yet it will be <i>the case</i> that a remnant will remain in it, who will be brought out – sons and daughters. There they will be coming out to you, and you will see their way and their deeds, and you will be comforted concerning the harm which I brought over Jerusalem, with everything I brought over it.	it will be <i>the case</i> that ← behold.  there they will be ← behold them.  comforted: or <i>grieved for</i> . See Ezek 14:23.
Ezek 14:23	וְנִחַמוּ אֶתְכֶם כִּי-תֵרְאוּ אֶת-דַּרְכֵיכֶם וְאֶת-עֲלֵלוֹתֶם וַיִּדְעַתֶּם כִּי לֹא חֲנַם עֲשִׂיתִי אֵת כָּל-אֲשֶׁר-עָשִׂיתִי בָּהּ נְאֻם אֲדֹנָי יְהוִה: פ	And they will comfort you when you see their way and their deeds, and you will know that <i>it was</i> not for nothing <i>that</i> I did everything that I did in it, says the Lord, the LORD.’ ”	comfort: see Ezek 14:22.
Ezek 15:1	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← became.
Ezek 15:2	בֶּן-אָדָם מֵה־יְהִיָּה עֵץ-הַגֶּפֶן מִכָּל-עֵץ הַזְּמוּרָה אֲשֶׁר הִיא בְּעֵצֵי הַיַּעַר:	“Son of Adam, <i>in what way</i> is a vine tree <i>more than any other</i> tree? Or its branch, which is among the trees of the forest?	any ← every.
Ezek 15:3	הֲיִקַּח מִמֶּנּוּ עֵץ לַעֲשׂוֹת לְמַלְאכָה אִם-יִקְחוּ מִמֶּנּוּ יִתְּד לְתֵלוֹת עָלָיו כָּל-כְּלֵי:	Is wood taken from it to make artisanry? Or does one use it for a peg, to hang all <i>sorts of</i> items on it?	does one ← do they from it.  use it for ← take from it.
Ezek 15:4	הֲנִהָ לָאֵשׁ נָתַן לְאֹכְלָהּ אֵת שְׁנֵי קְצוֹתָיו אֹכְלָהּ הָאֵשׁ וְתוֹכוֹ נֶחֱרַח הַיִּצְלַח לְמַלְאכָה:	Look, it is put in the fire as fuel, and the fire consumes both its ends, and its centre is also burned. Is it fit for craftsmanship?	put in ← given to.  fit for ← successful for.
Ezek 15:5	הֲנִהָ בְּהִיזוֹתוֹ תָּמִים לֹא יַעֲשֶׂה לְמַלְאכָה אִף כִּי-אֵשׁ אֹכְלָתָהּ וַיִּחַר וְנַעֲשֶׂה עוֹד לְמַלְאכָה: ס	Look, when it was in its natural state, it was not used for craftsmanship, so how much less when fire has consumed it, and it has been burned? Will it still be used for craftsmanship?	in its natural state ← perfect.  used (2x) ← done.
Ezek 15:6	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה בְּאֲשֶׁר עֵץ-הַגֶּפֶן בְּעֵץ הַיַּעַר אֲשֶׁר-נָתַתִּיו לָאֵשׁ לְאֹכְלָהּ בֶּן נְתַתִּי אֶת-יֹשְׁבֵי יְרוּשָׁלַם:	So this <i>is what</i> the Lord, the LORD, says: ‘As the vine tree is among the trees of the forest which I have consigned to fire as fuel, so I have consigned the inhabitants of Jerusalem.	this is what ← thus.
Ezek 15:7	וְנָתַתִּי אֶת-פָּנַי בָּהֶם מֵהָאֵשׁ יֵצְאוּ וְהָאֵשׁ תֹּאכְלֵם וַיִּדְעַתֶּם כִּי-אֲנִי יְהוָה בְּשׁוּמִי אֶת-פָּנַי בָּהֶם:	And I will take issue with them; they will come out of the fire, but the fire will devour them, and you will know that I am the LORD when I take issue with them.	I ... take issue with (2x) ← set my face against.

Ezek 15:8	וְנָתַתִּי אֶת־הָאָרֶץ שְׁמָמָה יַעַן מַעַלּוֹ מַעַל נְאֻם אֲדֹנָי יְהוִה: פ	And I will make the land a desolation, because they have acted perversely, says the Lord, the LORD.’”	
Ezek 16:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← became.
Ezek 16:2	בֶּן־אָדָם הוֹדַע אֶת־ירוּשָׁלַם אֶת־תּוֹעֲבוֹתֶיהָ:	“Son of Adam, make Jerusalem's abominations known to her,	make Jerusalem's abominations known to her ← make known to Jerusalem her abominations.
Ezek 16:3	וְאָמַרְתָּ כֹה־אָמַר אֲדֹנָי יְהוִה לִירוּשָׁלַם מִכְרַתֶּיךָ וּמִלְדוֹתֶיךָ מֵאֶרֶץ הַכְּנַעֲנִי אָבִיךָ הָאֹמֹרִי וְאָמַרְךָ חֲתִית:	and say, ‘This <i>is what</i> my Lord the LORD says to Jerusalem: «Your conception and your birth are from the land of the Canaanites. Your father was an Amorite and your mother was a Hittite.	this is what ← thus.  Amorite: see Gen 10:16. The verse is pre-Abrahamic history. See [CB].
Ezek 16:4	וּמִלְדוֹתֶיךָ בְּיוֹם הַוָּלָדֶת אֲתָךְ לֹא־כָרַת שִׁרְךָ וּבִמִים לֹא־רַחַצְתָּ לְמַשְׁעֵי וְהַמְלַח לֹא הַמְלַחַת וְהַחֲתַל לֹא חֲתַלְתָּ:	And as for your birth, on the day when you were born, your umbilical cord was not cut, and you were not washed clean in water, and you were not cleansed with salty water at all, nor were you wrapped in swaddling clothes at all.	cleansed ... at all ... wrapped in swaddling clothes at all: each is a rare <i>hophal</i> infinitive absolute.
Ezek 16:5	לֹא־חָסָה עָלֶיךָ עֵיִן לַעֲשׂוֹת לְךָ אַחַת מֵאֵלֶּה לְחַמֵּלָה עָלֶיךָ וְתִשְׁלַכְנִי אֶל־פְּנֵי הַשָּׂדֶה בְּגַעַל נַפְשֶׁךָ בְּיוֹם הַלֵּלֶת אֲתָךְ:	Not an eye had pity on you, by doing just one of these things to you, to have compassion on you, and you were cast into the open field because of your loathsomeness on the day when you were given birth.	by doing: gerundial use of the infinitive.  open field ← the surface of the field.  your loathsomeness ← the loathsomeness of your soul.  you were given birth ← of you being given birth.
Ezek 16:6	וְאָעֲבַר עָלֶיךָ וְאָרָאֲךָ מִתְּבוֹסֶסֶת בְּדַמֶּיךָ וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי:	When I passed through you, I saw you trodden under foot in your own blood, and I said to you in your own blood, «Live», and again I said to you in your own blood, «Live.»	trodden under foot: AV differs somewhat ( <i>polluted</i> ).
Ezek 16:7	רִבְבָה כְּצֶמַח הַשָּׂדֶה נִתְתִּיךָ וְתָרְבִי וְתִגְדְּלִי וְתָבֵאִי בַעֲדֵי עֲדָיִים שָׂדִים נִכְנָו וּשְׁעָרֶיךָ צִמָּח וְאֵת עָרְס וְעָרִיהָ:	I made you ten thousand inhabitants strong like the wild vegetation, and you increased and become great, and you proceeded to the height of ornamentation. Your breasts matured, and your hair grew, whereas you were naked and destitute.	the height of ornamentation ← ornament of ornaments.  matured ← became established.  destitute ← destitution.

Ezek 16:8	וְאָעֲבַר עָלֶיךָ וְאָרְאֶךָ וְהִנֵּה עַתָּה יַעַת דְּדָיִם וְאֶפְרַשׁ כְּנָפַי עָלֶיךָ וְאֶכְסֶה עֲרוֹתֶיךָ וְאֶשְׁבַּע לְךָ וְאָבֹא בְּבְרִית אִתְּךָ נָאִם אֲדֹנָי יְהוָה וְתָהְיִי לִי:	When I passed through you, I looked at you, and behold, your time <i>was</i> the time of love, and I spread my wing over you, and I covered your nakedness, and I swore to you, and I entered into a covenant with you, says the Lord, the LORD, and you became mine.	
Ezek 16:9	וְאָרְחַצְךָ בַּמַּיִם וְאֶשְׁטֹף דַּמִּיךָ מֵעַלְיֶךָ וְאֶסְכֶּךָ בַּשֶּׁמֶן:	And I washed you with water, and I rinsed your blood off you, and I anointed you with oil.	
Ezek 16:10	וְאֶלְבִּישְׁךָ רִקְמָה וְאֶנְעֶלְךָ תַּחַשׁ וְאֶחְבֹּשְׁךָ בַּשֵּׁשׁ וְאֶכְסֶּךָ מִשִּׁי:	And I clothed you <i>with</i> embroidery, and I shod you <i>with</i> badger <i>skin</i> , and I girded you with fine linen, and I covered you <i>with</i> silk.	
Ezek 16:11	וְאֶעֱדֶךָ עֲדֵי וְאֶתְנֶה צְמִידִים עַל-יְדֶיךָ וְרִבֵּיד עַל-גְּרוֹנְךָ:	And I adorned you <i>with</i> ornaments, and I put bracelets on your hands, and a <u>chain</u> round your <u>neck</u> .	chain: or <i>decorative collar</i> . neck ← <i>throat</i> .
Ezek 16:12	וְאֶתָּן נֹזֶם עַל-אַפְּךָ וְעִגְלִים עַל-אָזְנוֹךָ וְעִטְרַת תְּפָאֲרַת בְּרֹאשְׁךָ:	And I put a nosering on your <u>nose</u> , and earrings on your ears, and a <u>magnificent crown</u> on your head.	nose: AV differs ( <i>forehead</i> ). magnificent crown ← <i>crown of magnificence</i> , a Hebraic genitive.
Ezek 16:13	וְתַעֲדִי זָהָב וְכֶסֶף וּמְלָבוּשֶׁךָ *שְׁשִׁי *שֵׁשׁ וּמִשִּׁי וְרִקְמָה סֹלֶת וּדְבַשׁ וְשֶׁמֶן *אֶכְלָתִי **אֶכְלָתִי וְתִיפִל בְּמֵאֵד מְאֹד וְתִצְלַחִי לְמְלוּכָה:	And you adorned yourself <i>with</i> gold and silver, and your apparel <i>was</i> <u>fine linen</u> and silk and embroidery, and you <u>ate</u> fine flour <i>products</i> and honey and oil, and you became beautiful in the extreme, and you <u>became</u> a <u>prosperous kingdom</u> .	fine linen: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. you ate: the <i>ketiv</i> is an Aramaism. became a prosperous kingdom ← <i>prospered to a kingdom</i> .
Ezek 16:14	וַיֵּצֵא לְךָ שֵׁם בְּגוֹיִם בִּיפְיֶךָ כִּי   כִּלְיִל הוּא בְּהַדְרִי אֲשֶׁר-שָׂמְתִי עָלֶיךָ נָאִם אֲדֹנָי יְהוָה:	And your <u>fame</u> went out among the nations for your beauty, for it <i>was</i> perfect, a <i>testimony</i> to my majesty which I placed on you, says the Lord, the LORD.	fame ← <i>name</i> .
Ezek 16:15	וְתַבְטַחְתִּי בִּיפְיֶךָ וְתִזְנִי עַל-שִׁמְךָ וְתִשְׁפֹּכִי אֶת-תִּזְנוֹתֶיךָ עַל-כָּל-עוֹבֵר לִדְיָהּ:	But you put trust in your beauty, and you prostituted yourself with your <u>fame</u> , and you poured your prostitution on every passer-by; it became his.	fame ← <i>name</i> .
Ezek 16:16	וְתִקַּחְתִּי מִבְּגָדֶיךָ וְתַעֲשִׂי-לָךְ בְּמֹזֹת טְלָאוֹת וְתִזְנִי עֲלֵיהֶם לֹא בָאוֹת וְלֹא יִהְיֶה:	And you took <i>some</i> of your garments, and you made yourself draped <i>idolatrous</i> high places, and you committed prostitution at them, <i>saying</i> , <i>They will not come, and it will not be.</i>	draped ← <i>patched</i> . they ... it: i.e., [CB], <i>the curses ... the judgment</i> .



Ezek 16:17	וּתְקַחִי כְּלֵי תִפְאָרְתְּךָ מִזְהָבִי וּמִכֶּסֶּפֶי אֲשֶׁר נָתַתִּי לָךְ וּתַעֲשִׂי-לָךְ צְלָמֵי זָכָר וּתְזַנְיֵבֶם:	And you took your <u>magnificent articles</u> , <u>made</u> from my gold and my silver which I gave you, and you made yourself images of the male <i>organ</i> , and you committed prostitution with them.	magnificent articles ← <i>articles of your magnificence</i> , a Hebraic genitive.
Ezek 16:18	וּתְקַחִי אֶת-בְּגָדֵי רִקְמָתְךָ וּתְכַסִּים וְשִׁמְנִי וְקִטְרֹתַי *נָתַתִּי *נָתַתְּ לִפְנֵיהֶם:	And you have taken your <u>embroidered garments</u> , and you have <u>covered</u> them, and you have <u>placed</u> my oil and my incense in front of them.	you have placed: the <i>ketiv</i> is an Aramaism. <hr/> your embroidered garments ← <i>garments of your embroidery</i> . <hr/> covered them: i.e. <i>covered the images</i> .
Ezek 16:19	וּלְחֶמֶי אֲשֶׁר-נָתַתִּי לָךְ סֶלֶת וְשִׁמֶן וְדָבַשׁ הָאֵכְלֹתֶיךָ וּנְתַתִּיהוּ לִפְנֵיהֶם לְרִיחַ נִיחָח וַיְהִי נֶאֱמַר אֲדֹנָי יְהוִה:	And <i>there is</i> my <u>food</u> which I gave you – fine flour and oil and honey <i>with which</i> I fed you, but you set it before them as sweet fragrance, and <i>that is what</i> it became, says the Lord, the LORD.	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Ezek 16:20	וּתְקַחִי אֶת-בְּנֵיךָ וְאֶת-בָּנוֹתֶיךָ אֲשֶׁר יִלְדָתְ לִי וּתְזַבְּחִים לָהֶם לְאֲכוֹל הַמַּעֲט *מִתְזַנְתְּךָ **מִתְזַנְוֹתֶיךָ:	And you took your sons and your daughters whom you bore me, and you sacrificed them to the <u>images</u> , to be consumed. <i>Is it a small matter</i> among your {Q: prostitutions} [K: prostitution]	the <i>images</i> ← <i>them</i> . <i>Images</i> supplied from Ezek 16:17. <hr/> to be consumed ← <i>to consume</i> .
Ezek 16:21	וּתְשַׁחֲטֵי אֶת-בְּנֵי וּתְתַנִּים בְּהַעֲבִיר אוֹתָם לָהֶם:	that you have slaughtered my sons and surrendered them, to have them pass over <i>fire</i> for the <u>images</u> ?	the <i>images</i> : see Ezek 16:20.
Ezek 16:22	וְאֵת כָּל-תּוֹעֲבֹתֶיךָ וּתְזַנְוֹתֶיךָ לֹא *זָכַרְתִּי **זָכַרְתְּ אֶת-יָמַי נְעוּרֶיךָ בְּהִיוֹתְךָ עֵרֶם וְעָרְיָה מִתְבוֹסֶסֶת בְּדַמְךָ הָיִית:	And with all your abominations and prostitutions you have not <u>remembered</u> the days of your youth when you were naked and <u>destitute</u> – <i>when</i> you were trodden under foot in your <i>own</i> blood.	you have ... remembered: the <i>ketiv</i> is an Aramaism. <hr/> destitute ← <i>destitution</i> .
Ezek 16:23	וַיְהִי אַחֲרַי כָּל-רָעָתְךָ אֹי אֹי לָךְ נֶאֱמַר אֲדֹנָי יְהוִה:	And it came to pass after all your wrongdoing – woe, woe to you, says the Lord, the LORD –	
Ezek 16:24	וּתְבַנִּי-לָךְ גִּב וּתַעֲשִׂי-לָךְ רִמָּה בְּכָל-רְחוֹב:	that you built yourself an <u>idolatrous mound</u> , and you made yourself a <u>high place</u> in every street.	mound: [CB], <i>brothel</i> ; [BDB], under גִּב, <i>mound</i> for illicit worship. <hr/> high place: [BDB], <i>shrine</i> , for illicit worship.
Ezek 16:25	אֶל-כָּל-רֹאשׁ דֶּרֶךְ בָּנִית רִמָּתְךָ וּתְתַעֲבִי אֶת-יָפְיֶךָ וּתְפַשְׂקִי אֶת-רַגְלֶיךָ לְכָל-עוֹבֵר וּתְרַבִּי אֶת-תְּזַנְוֹתְךָ **תְּזַנְוֹתֶיךָ:	You have built your high place at the <u>head of every road</u> , and you have made your beauty an abomination, and you have opened your legs to every passer-by, and you have been profuse in your {K: prostitution} [Q: prostitutions].	the head of every road ← <i>every head of road</i> .

Ezek 16:26	וַתִּזְנֶי אֶל־בְּנֵי־מִצְרָיִם שְׁכֵנֶיךָ גְדָלִי בָשָׂר וַתַּרְבִּי אֶת־תִּזְנוֹתֶיךָ לְהַכְעִיסַנִּי:	And you have engaged in prostitution with the Egyptians your neighbours, <i>who are very lustful</i> , and you have been profuse in your prostitution, so as to provoke me to anger.	Egyptians ← <i>sons of Egypt</i> . very lustful ← <i>great of flesh</i> .
Ezek 16:27	וְהִנֵּה נָטִיתִי יָדִי עָלֶיךָ וְאֶגְרַע חֶקְךָ וְאֶתָּנֶה בְּנַפְשׁ שְׂנֵאוֹתֶיךָ בָּנוֹת פְּלִשְׁתִּים הַנִּכְלָמוֹת מִדְרָכְךָ זָמָה:	So look, I have stretched my hand out over you, and I have diminished your privileged position, and I have delivered you to the will of those who hate you – the daughters of the Philistines, who are ashamed of your lewd way.	privileged position ← <i>statute</i> , but also, [AnLx], <i>privilege</i> . AV differs ( <i>ordinary food</i> ). will ← <i>soul</i> . daughters: i.e. <i>cities</i> . your lewd way ← <i>your way (of) lewdness</i> , but ↗
Ezek 16:28	וַתִּזְנֶי אֶל־בְּנֵי אַשּׁוּר מִבְּלָתִי שָׁבַעְתָּךְ וַתִּזְזִי וְגַם לֹא שָׁבַעְתָּ:	And you have engaged in prostitution with the Assyrians because of your insatiability, and you have been promiscuous with them, and indeed were not satiated.	↳ not the usual Hebraic genitive construction. See [Ges-HG] §131r. Assyrians ← <i>sons of Assyria</i> . because of your insatiability ← <i>from not your satiability</i> .
Ezek 16:29	וַתַּרְבִּי אֶת־תִּזְנוֹתֶיךָ אֶל־אַרְץ כְּנָעַן כַּשְׂדִּימָה וְגַם־בְּזָאת לֹא שָׁבַעְתָּ:	And you have increased your prostitution in the land of Canaan the Chaldean way, and also in this you were not satiated.	the Chaldean way ← <i>towards Chaldea</i> .
Ezek 16:30	מָה אֲמַלְה לְבַתְּךָ נְאֻם אֲדֹנָי יְהוָה בַּעֲשׂוֹתֶיךָ אֶת־כָּל־אֲלֵה מַעֲשֵׂה אִשָּׁה־זוֹנָה שְׁלֹטָת:	How weak-willed your heart <i>is</i> , says the Lord, the LORD, <i>in that you do</i> all these things. <i>It is</i> the practice of a self-willed prostitute.	in that you do ← <i>in your doing</i> . self-willed ← <i>ruling</i> . prostitute ← <i>prostituting woman</i> .
Ezek 16:31	בְּבִנוֹתֶיךָ גִבּוֹל בְּרֹאשׁ כָּל־דָּרֶךְ וְרִמְתָּךְ *עֲשִׂיתִי *עֲשִׂית בְּכָל־רְחוֹב וְלֹא־*הֵייתִי *הֵיית כְּזוֹנָה לְקַלְס אֶתְנֶנּוּ:	In your satellite villages <i>is</i> your idolatrous mound, at the head of every road, and you have built your high place in every street, but you have not been like a prostitute, in that you have been scornful of taking immoral earnings.	The <i>ketiv</i> forms are Aramaisms. satellite villages ← <i>daughters</i> , as in Jer 49:2. AV differs ( <i>in that thou buildest</i> ), but a plural-form infinitive with suffix is inadmissible. mound ... high place: see Ezek 16:24.
Ezek 16:32	הָאִשָּׁה הַמְנַאֲפֶת תַּחַת אִישָׁה תִּקַּח אֶת־זָרִים:	You are an adulterous woman who takes strangers instead of her husband.	
Ezek 16:33	לְכָל־זָנוֹת יִתְּנוּ־נֶדֶה וְאֵת נִתְּתָ אֶת־נְדָנֶיךָ לְכָל־מְאַהֲבֶיךָ וַתִּשְׁחָדֵי אוֹתָם לְבוֹא אֵלֶיךָ מִסָּבִיב בְּתִזְנוֹתֶיךָ:	To all prostitutes one gives fees, but you have given your gratuities to all your lovers, and you have bribed them to come to you from all around in your prostitutions.	one gives ← <i>they give</i> . Avoidance of the passive.

Ezek 16:34	וַיְהִי-כֵן הַפֶּדַי מִן-הַנְּשִׁים בְּתִזְנוּתֶיךָ וְאַחֲרֶיךָ לֹא זִוְנָה וּבְתִתֶנּוּ אֶתְנֹן וְאַתָּנֹן לֹא נָתַן-לְךָ וַתְּהִי לְהַפְּדָי:	So it has been with you in your prostitutions the opposite of <i>what other women do</i> , in that sexual favour has not been sought from you, and in that you have given a gratuity, and no gratuity was given to you. So you have been the opposite.»	from you ← <i>after you</i> . you have been: taking וַתְּהִי as standing for וַתְּהִי, otherwise, <i>she (Jerusalem) has been</i> .
Ezek 16:35	לְכֹן זִוְנָה שְׁמַעִי דְבַר-יְהוָה: פ	Therefore, <i>you</i> prostitute, hear the word of the LORD.	
Ezek 16:36	כֹּה-אָמַר אֲדֹנָי יְהוִה יַעַן הַשְׁפֵּד נַחֲשָׁתְךָ וַתַּגְלֶה עֲרוֹתְךָ בְּתִזְנוּתֶיךָ עַל-מְאֵהֲבֶיךָ וְעַל כָּל-גְּלוּלֵי תוֹעֵבוֹתֶיךָ וְכַדְמֵי בְּנֵיךָ אֲשֶׁר נָתַתְּ לָהֶם:	This <i>is what</i> my Lord the LORD says: «Because of the squandering of your copper money, and because your nakedness has been revealed in your prostitutions with your lovers and with all your abominable idols, and by the blood of your sons whom you gave to them,	this <i>is what</i> ← <i>thus</i> . copper money: AV differs ( <i>filthiness</i> ). your abominable idols ← <i>the idols of your abominations</i> , a Hebraic genitive.
Ezek 16:37	לְכֹן הִנְנִי מְקַבֵּץ אֶת-כָּל-מְאֵהֲבֶיךָ אֲשֶׁר עָרַבְתָּ עֲלֵיהֶם וְאֵת כָּל-אֲשֶׁר אָהַבְתָּ עָלַי כָּל-אֲשֶׁר שָׁנְאת וְקִבַּצְתִּי אֹתָם עָלֶיךָ מִסָּבִיב וְגִלְתִּי עֲרוֹתְךָ אֲלֵהֶם וְרָאוּ אֶת-כָּל-עֲרוֹתְךָ:	I am about to gather up all your lovers with whom you have been familiar, and all whom you have loved, with all whom you have hated, and I will gather them up against you from round about, and I will reveal your nakedness to them, and they will see all your nakedness.	I am about to ← <i>therefore behold me</i> , but English does not use a correlative after <i>because</i> (in this case, in Ezek 16:36). with whom you have been familiar: <i>qal</i> , but in <i>hithpael</i> sense. Or, from a homonym, <i>to whom you have been pleasing</i> .
Ezek 16:38	וּשְׁפֹטְתֶיךָ מִשְׁפָּטֵי נְאֻפּוֹת וּשְׁפָכַת דָּם וַנִּתְתֶּיךָ דָּם חֲמָה וְקִנְיָה:	And I will judge you <i>with</i> the judgments for women who commit adultery and who shed blood, and I will deliver you up to furious bloodshed and jealousy.	furious bloodshed ← <i>blood of fury</i> , a Hebraic genitive. jealousy: or <i>zeal</i> .
Ezek 16:39	וַנִּתְתֶּי אֹתְךָ בְיָדָם וְהָרְסוּ גִבְךָ וַנִּתְצֹו רְמֹתֶיךָ וְהִפְשִׁטוּ אֹתְךָ בְּגָדֶיךָ וּלְקַחוּ כְּלֵי תַפְאֲרֹתְךָ וְהִנִּיחוּךָ עֵרֶם וְעָרִיה:	And I will deliver you into their hand, and they will flatten your idolatrous mound and demolish your high places, and they will strip you of your clothes, and they will take your magnificent articles and leave you naked and destitute.	flatten ← <i>pull down</i> . your magnificent articles ← <i>the articles of your magnificence</i> , a Hebraic genitive. destitute ← <i>destitution</i> .
Ezek 16:40	וְהֵעֵלוּ עָלֶיךָ קָהָל וְרָגְמוּ אֹתְךָ בְּאֲבָן וּבַתְּקוּדָה בְּחֲרִבוֹתָם:	And they will bring a contingent up against you, and they will stone you with boulders, and they will cut you to pieces with their swords.	
Ezek 16:41	וּשְׂרְפוּ בְּתִיךָ בְּאֵשׁ וְעָשׂוּ-כָךְ שְׁפָטִים לְעֵינַי נְשִׁים רַבּוֹת וְהִשְׁבַּתֶּיךָ מִזִּזְנוּת וְגַם-אֶתְנֹן לֹא תִתְנֶי-עוֹד:	And they will burn your houses with fire, and they will pass judgments on you in the sight of many women. So I will stop you from being a prostitute, and also you will no longer give a gratuity for services.	pass ← <i>make</i> .

Ezek 16:42	והנחתי חמתי בך וסרה קנאתי ממך ושקטתי ולא אכעס עוד:	But I will give rest to my anger on you, and my jealousy will depart from you, and I will have rest and will no longer be angry.	jealousy: or zeal.
Ezek 16:43	יען אשר לא-זכרתי**זכרתך את-ימי נעורייך ותרגזי-לי בכל-אלה וגם-אני הא דרכך   בראש נתיי נאם אדני יהוה ולא *עשיתי**עשית את-הזמה על כל-תועבתך:	Since you have not remembered the days of your youth, but you have been stirred up against me with all these things, now look, I for my part will put your way on your head, says the Lord, the LORD, and you will not commit this lewdness with all your abominations.	you have ... remembered ... commit: the <i>ketiv</i> forms are Aramaisms.  for my part ← also.
Ezek 16:44	הנה כל-המשל עליך ומשל לאמר באמה בתה:	Look, everyone who speaks in proverbs will speak a proverb against you and say, <As the mother is, so is her daughter.>	the mother ← her mother, providing we supply a <i>dagesh</i> (פאמה). [AnLx] has his mother (old orthography). Perhaps the final <i>hé</i> is simply prosthetic.
Ezek 16:45	בת-אמך את געלת אישה ובניה ואחות אחותך את אשר געלו אנשיה ובניהו אמכן חתית ואביכן אמרי:	You are your mother's daughter who loathes her husband and her sons, and you are the sister of your sisters who loathed their husbands and their sons. Your mother was a Hittite and your father was an Amorite.	sisters ← sister, but a plural verb.  your mother: plural possessive adjective.  Amorite: see Gen 10:16, Ezek 16:3.
Ezek 16:46	ואחותך הגדולה שמרון היא ובנותיה היושבת על-שמאולך ואחותך הקטנה ממך היושבת מימינך סדם ובנותיה:	Now your elder sister is Samaria – she and her daughters – and she is situated to your left. And the sister of yours who is younger than you, who is situated to your right, is Sodom and her daughters.	elder ... younger ← greater ... smaller.  is situated (2x) ← sits.  left ... right: these imply a reference direction of looking east.
Ezek 16:47	ולא בדרכיהן הלכת ובתועבותיהן *עשיתי **עשית כמעט קט ותשחתי מהן בכל-דרכיך:	And you didn't walk in their ways, or commit their abominations. But in just a short time, you became more perverse than them in all your ways.	commit: the <i>ketiv</i> is an Aramaism.  but: adversative use of the <i>vav</i> (in the word ותשחתי).  than them: or, if the reader prefers, than they.
Ezek 16:48	חי-אני נאם אדני יהוה אם-עשתה סדם אחותך היא ובנותיה כאשר עשית את ובנותיך:	As I live, says the Lord, the LORD, Sodom your sister – she and her daughters – have certainly not done what you and your daughters have done.	have certainly not done: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.  what ← as.
Ezek 16:49	הנה-זה היתה עון סדם אחותך גאון שבעת-לחם ושלנות השקט היתה לה ולבנותיה ויד-עני ואביון לא החזיקה:	Look, this is what the iniquity of Sodom your sister was: that she and her daughters had pride, immoderation with food, and nonchalant ease, and she did not improve the circumstances of the poor and needy.	immoderation with food ← excess of bread. See 1 Sam 28:22-24.  improve the circumstances of ← strengthen the hand.

Ezek 16:50	וַתִּגְבְּהִינָה וַתַּעֲשִׂינָה תוֹעֵבָה לְפָנַי וְאָסִיר אֶתְהֶן כְּאִשֶּׁר רָאִיתִי: ס	And they were arrogant, and they committed an abomination before me, so I removed them because of <i>what</i> I saw.	
Ezek 16:51	וְשִׁמְרוֹן כַּחֲצֵי חַטָּאתֶיךָ לֹא חָטְאָה וְתַרְבֵּי אֶת־תּוֹעֲבוֹתֶיךָ מִהֲנֶה וַתַּצְדֵּקִי אֶת־*אֲחוֹתְךָ **אֲחוֹתֶיךָ בְּכָל־תּוֹעֲבוֹתֶיךָ אֲשֶׁר *עָשִׂיתִי **עָשִׂיתִי:	And Samaria has not committed half of your sins, but you have multiplied your abominations more than them, and you have justified your {K: sister} [Q: sisters] with all your abominations which you have committed.	you have committed ← <i>you have sinned</i> . The <i>ketiv</i> is an Aramaism.  half ← <i>as half</i> , perhaps denting intensity, <i>even half</i> .  than them: or, if the reader prefers, <i>than they</i> .
Ezek 16:52	גַּם־אָתָּה   שְׂאֵי כָל־מַתְּךָ אֲשֶׁר פָּלַלְתָּ לְאֲחוֹתְךָ בְּחַטָּאתֶיךָ אֲשֶׁר־הִתְעַבְבָּת מֵהֶן תַּצְדִּיקְנָה מִמֶּךָ וְגַם־אָתָּה בּוֹשֵׁל וְשְׂאֵי כָל־מַתְּךָ בְּצַדִּיקְתְּךָ אַחֲוִיתְךָ:	You too, bear your ignominy, you who have charged your sister with your <i>own</i> sins by which you have acted more abominably than them. They are more righteous than you, so you for your part be ashamed and bear your ignominy in your justifying your sister.	than them: or, if the reader prefers, <i>than they</i> .  for your part ← <i>also</i> .  in your justifying: gerundial use of the infinitive.
Ezek 16:53	וְשִׁבַּתִּי אֶת־שְׁבִיתָהֶן אֶת־*שְׁבִית סֹדִם וּבְנוֹתֶיהָ וְאֶת־*שְׁבִית **שְׁבִית שִׁמְרוֹן וּבְנוֹתֶיהָ *וְשְׁבִית **וְשְׁבִית שְׁבִיתֶיךָ בְּתוֹכָהֶנָּה:	But I will reverse their deportation – the deportation of Sodom and her daughters, and the deportation of Samaria and her daughters, and the deportation of your body of deportees among them –	deportation (3x): the <i>ketiv</i> / <i>qere</i> issues are as in Jer 29:14.
Ezek 16:54	לְמַעַן תִּשְׂאֵי כָל־מַתְּךָ וְנִכְלַמְתָּ מִכָּל אֲשֶׁר עָשִׂיתָ בְּנַחֲמֶךָ אֹתָן:	so that you bear your ignominy, and you suffer ignominy for everything you did when you gave them comfort.	you gave them comfort: by being worse, so “justifying” them, Ezek 16:51.
Ezek 16:55	וְאֲחוֹתֶיךָ סֹדִם וּבְנוֹתֶיהָ תִּשְׁבֹּן לְקַדְמָתָן וְשִׁמְרוֹן וּבְנוֹתֶיהָ תִּשְׁבֹּן לְקַדְמָתָן וְאֹתָּהּ וּבְנוֹתֶיךָ תִּשְׁבִּינָה לְקַדְמָתְכֶן:	And your sisters Sodom and her daughters will return to their former state, and Samaria and her daughters will return to their former state, and you and your daughters will return to your former state.	
Ezek 16:56	וְלֹא הִיָּתְהָלָה סֹדִם אֲחוֹתֶיךָ לְשִׁמוּעָה בְּפִיךָ בְּיוֹם גְּאוֹנֶיךָ:	For your sister Sodom did not get a mention by you, at the time when you were behaving arrogantly,	did not get a mention by you ← <i>was not for a report in your mouth</i> .  at the time when you were behaving arrogantly ← <i>on the day of your arrogance</i> .
Ezek 16:57	בְּטָרִם תִּגְלָה רַעְתְּךָ כְּמוֹ עֵת חֲרַפַּת בְּנוֹת־אַרָּם וְכָל־סְבִיבוֹתֶיהָ בְּנוֹת פְּלִשְׁתִּים הַשְּׂאֲטוֹת אוֹתְךָ מִסְּבִיב:	before your wrongdoing was exposed, as it was at the time of the reproach of the daughters of Aramaea and all its surrounding areas – of the daughters of the Philistines round about who despise you.	

Ezek 16:58	אֶת־זִמְתְּךָ וְאֶת־תּוֹעֵבוֹתֶיךָ אֵת נְשֵׂאוֹתַיִם נָאִם יְהוָה: ס	You will bear your lewdness and your abominations, says the LORD.»	
Ezek 16:59	כִּי כֹה אָמַר אֲדֹנָי יְהוִה *וְעֵשִׂית *וְעֵשִׂיתִי אוֹתְךָ כַּאֲשֶׁר עָשִׂית אֲשֶׁר־בְּזִית אֱלֹה לְהַפֵּר בְּרִית:	For this <i>is what</i> my Lord the LORD says: «I will yet deal with you as you have dealt, in that you have despised an oath, in breaking a covenant.	I will ... deal: the <i>ketiv</i> is an Aramaism. <hr/> <hr/> this <i>is what</i> ← <i>thus</i> . <hr/> <hr/> in breaking: gerundial use of the infinitive.
Ezek 16:60	וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי אוֹתְךָ בִּימֵי נְעוּרֶיךָ וְהִקְמוֹתִי לְךָ בְּרִית עוֹלָם:	But I will remember my covenant with you in the days of your youth, and I will establish an age-abiding covenant for you.	
Ezek 16:61	וְזָכַרְתָּ אֶת־דְּרָכֶיךָ וְנִכְלַמְתָּ בְּקַחְתְּךָ אֶת־אֲחוֹתֶיךָ הַגְּדֹלוֹת מִמֶּךָ אֶל־הַקְּטָנוֹת מִמֶּךָ וְנָתַתִּי אֶתְהֶן לְךָ לְבָנוֹת וְלֹא מִבְּרִיתְךָ:	Then you will remember your ways, and you will feel ashamed when you take <i>back</i> your sisters, those older than you <i>as well as</i> those younger than you, when I give them to you as daughters, but not by your covenant.	as well as: Hebrew אֶל־, for which [BDB] includes <i>in addition to</i> .
Ezek 16:62	וְהִקְמוֹתִי אֲנִי אֶת־בְּרִיתִי אִתְּךָ וַיֵּדַעַת כִּי־אֲנִי יְהוָה:	But I will establish my covenant with you, and you will know that I <i>am</i> the LORD,	
Ezek 16:63	לְמַעַן תִּזְכְּרִי וּבִשְׁתָּ וְלֹא יְהִי־לְךָ עוֹד פֶּתַח־זֶן פֶּה מִפְּנֵי כְּלִמְתְּךָ בְּכַפְרֵי־לֶךְ לְכָל־אֲשֶׁר עָשִׂית נָאִם אֲדֹנָי יְהוָה: ס	so that you remember and are ashamed and no longer <i>open</i> your <i>mouth</i> , because of your ignominy when I pardon everything you have done, says the Lord, the LORD.» ’ ”	open your mouth ← <i>have opening of the mouth</i> .
Ezek 17:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <i>came</i> to me and said,	came ← <i>became</i> .
Ezek 17:2	בֶּן־אָדָם חוּד חִידָה וּמְשָׁל מְשָׁל אֶל־בַּיִת יִשְׂרָאֵל:	“Son of Adam, propound a riddle, and <i>tell</i> the house of Israel a parable,	tell ← “ <i>parable-tell</i> ”.
Ezek 17:3	וְאָמַרְתָּ כֹה־אָמַר   אֲדֹנָי יְהוִה הַנְּשֹׂר הַגְּדוֹל גְּדוֹל הַכְּנָפַיִם אֲרָךְ הָאָבֶר מְלֵא הַנוֹשָׂה אֲשֶׁר־לוֹ הָרִקְמָה בָּא אֶל־הַלְּבָנוֹן וַיִּקַּח אֶת־צִמְרֵת הָאֲרָז:	and say, ‘This <i>is what</i> my Lord the LORD says: «The <i>great eagle</i> , with large wings, with long flight-feathers, With full plumage, which has various colours, Has gone to Lebanon And has taken the <i>top</i> of the cedar tree.	this <i>is what</i> ← <i>thus</i> . <hr/> <hr/> great eagle: [CB], the king of Babylon. <hr/> <hr/> top: i.e. <i>Jehoiachin / Jeconiah / Coniah</i> .
Ezek 17:4	אֵת רֹאשׁ יִנְקוֹתָיו קָטַף וַיְבִיאֵהוּ אֶל־אֶרֶץ כְּנָעַן בְּעִיר רְכָלִים שָׁמוֹ:	He has plucked its topmost shoots off And brought it <i>all</i> to the land of the <i>merchant</i> And placed it in a city of traders.	merchant ← <i>Canaan</i> , but the word also means <i>merchant</i> ; i.e., [CB], <i>Babylon</i> . <hr/> <hr/> There are six words for branch or foliage in Ezek 17:4 - Ezek 17:9 (עֵנָף, בַּד־פֶּאֶרֶה, עֵנָף, טֶרֶף). Also מִטָּה and עֵבֶת in Ezek 19:11.

Ezek 17:5	וַיִּקַּח מִזֶּרַע הָאָרֶץ וַיִּתְּנֶהוּ בְּשָׂדֵה-זֶרַע קַח עַל-מַיִם רַבִּים צִפְצָפָה שָׁמוֹ:	He took <i>some</i> of the <u>seed</u> of the land And put it in a <u>field ready</u> to <u>be sown</u> . He took it to a <u>water-rich</u> <u>place</u> And set it out <u>like willow</u> <u>trees</u> .	seed: i.e., [CB], <i>Zedekiah</i> . field <i>ready</i> to be sown ← <i>of</i> <i>seed</i> . to a water-rich place ← <i>to great</i> <i>waters</i> .
Ezek 17:6	וַיִּצְמַח וַיְהִי לְגֶפֶן סְרַחַת שִׁפְלַת קוֹמָה לְפָנוֹת דְּלִיזוֹתָיו אֵלָיו וְשָׂרְשָׁיו תַּחְתָּיו יֵהְיוּ וְתֵהִי לְגֶפֶן וְתַעֲשֶׂה בְּדָיִם וְתִשְׁלַח פְּאֲרוֹת:	And it grew and became a vine Which spread out <i>at low</i> <u>height</u> , And it turned its branches <u>towards him</u> , And its roots were under him. So it became a vine, And it produced tendrils and sent out shoots.	low height ← <i>lowness of height</i> . towards him: i.e., [CB], <i>towards</i> <i>Nebuchadnezzar</i> .
Ezek 17:7	וַיְהִי נֶשֶׁר-אַחַד גָּדוֹל גָּדוֹל כְּנָפַיִם וְרַב-נוֹצָה וְהִנֵּה הִגְפֵן הַזֹּאת כַּפְּנָה שָׂרְשִׁיהָ עָלָיו וְדִלְיוֹתָיו שִׁלְחָה-לֹּז לְהִשְׁקוֹת אוֹתָהּ מֵעֵרְגוֹת מִטְּעָה:	And there was <u>another great</u> <u>eagle</u> , With large wings and copious plumage, And look, this vine stretched its roots hungrily towards him And sent its branches from the terrace <u>on which it</u> <u>was planted</u> To him for <i>him</i> to <u>water</u> it.	another great eagle ← <i>one large</i> <i>eagle</i> , i.e., [CB], <i>Pharaoh</i> <i>Hophra king of Egypt</i> . Zedekiah looks for help from Egypt. on which it was planted ← <i>of its</i> <i>plantation</i> . water: [CB], a reference to <i>the</i> <i>Nile</i> .
Ezek 17:8	אֶל-שָׂדֵה טוֹב אֶל-מַיִם רַבִּים הִיא שְׂתוּלָה לְעֵשׂוֹת עֲנָף וְלִשְׂאֵת פְּרִי לְהִיּוֹת לְגֶפֶן אֲדָרְתָּ: ס	It <i>was</i> planted in a good field, With much water, To produce branches and to bear fruit, To become a <u>magnificent</u> <u>vine</u> .» ’	magnificent vine ← <i>vine of</i> <i>magnificence</i> , a Hebraic genitive.
Ezek 17:9	אָמַר כֹּה אָמַר אֲדֹנָי יְהוִה תִּצְלַח הֲלוֹא אֶת-שָׂרְשִׁיהָ יִנְתֵּק וְאֶת-פְּרִיָּהּ   יְקוֹסֶס וַיִּבֶשׂ כָּל-טֶרְפֵי צִמְחָהּ תִּיבֶשׂ וְלֹא-בִזְרַע גְּדוּלָה וּבְעֵם-רֹב לְמִשְׂאוֹת אוֹתָהּ מִשָּׂרְשִׁיהָ:	Say, ‘ <i>This is what</i> my Lord the LORD says: «Will it thrive? Will he not <u>uproot</u> it And cut its fruit off So that it withers? All the <u>foliage of its growth</u> <u>will wither</u> , But not by a <u>powerful arm</u> , Or by a <u>mighty people</u> <i>coming</i> to <u>pluck it up</u> by its roots.	this <i>is what</i> ← <i>thus</i> . uproot it ← <i>pull its roots up</i> . all the foliage of its growth will wither ← <i>all leaves of its growth</i> – <i>it will wither</i> . powerful ← <i>great</i> . pluck it up: in a semi-Aramaic form.
Ezek 17:10	וְהִנֵּה שְׂתוּלָה הִתְצַלַּח הֲלוֹא כִּגְעַת בָּהּ רוּחַ הַקִּדִּים תִּיבֶשׂ יִבֶשׂ עַל-עֵרְגַת צִמְחָהּ תִּיבֶשׂ: פ	So look, will it, <i>having been</i> planted, thrive? When the east wind hits it, Will it not <u>completely</u> <u>wither</u> ? It will wither on the terraces Where it is cultivated.» ’ ”	completely wither: infinitive absolute. where it is cultivated ← <i>of its</i> <i>growth</i> .

Ezek 17:11	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 17:12	אָמַרְנָא לְבֵית הַמְּרִי הַלֵּא יִדְעֶתֶם מִה־אֵלֶּה אָמַר הַנֶּה־בָּא מֶלֶךְ־בָּבֶל יְרוּשָׁלַם וַיִּקַּח אֶת־מֶלֶכָּהּ וְאֶת־שָׂרֶיהָ וַיָּבֵא אוֹתָם אֵלָיו בְּבָלָה:	“Please say to the <u>rebellious house</u> , ‘Do you not know what these <i>things</i> represent?’ Say, ‘Look, the king of Babylon has come <i>to</i> Jerusalem, and he has captured its king and its officials, and he has brought them to <u>his place</u> in Babylon.	rebellious house: see Ezek 2:5.  his <i>place</i> ← <i>himself</i> .
Ezek 17:13	וַיִּקַּח מִזֶּרַע הַמְּלוּכָה וַיִּכְרֹת אִתּוֹ בְּרִית וַיָּבֵא אִתּוֹ בְּאֵלֶּה וְאֶת־אֵילֵי הָאָרֶץ לָקַח:	And he has taken <i>some</i> of the <u>royal seed</u> and has <u>made a covenant</u> with him and has <u>made him take an oath</u> , and he has taken the high-ranking people of the land	royal seed ← <i>seed of royalty</i> , a Hebraic genitive.  made a covenant ← <i>cut a covenant</i> .  made him take an oath ← <i>brought him into an oath</i> .
Ezek 17:14	לְהִיזוֹת מִמְּלֻכָּהּ שְׂפָלָה לְבִלְתִּי הַתְּנַשֵּׂא לְשֹׁמֵר אֶת־בְּרִיתוֹ לְעַמְּדָה:	so that the kingdom might be lowly, so that it should not exalt itself, so that <i>it</i> should keep his covenant, for it to stand.	
Ezek 17:15	וַיִּמְרֹד־בּוֹ לְשַׁלַּח מְלָאכָיו מִצְרַיִם לְתַתְּלוֹ סוּסִים וְעַס־רַב הַיִּצְלַח הַיִּמְלֹט הָעֹשֶׂה אֵלֶּה וְהַפֵּר בְּרִית וְנִמְלֹט:	But he rebelled against him <u>by sending</u> his envoys <i>to</i> Egypt, <i>asking Pharaoh</i> to give him horses and a large body of men. Will he <i>who</i> does these <i>things</i> either be successful or escape? Or <i>if</i> he breaks the covenant, will he escape?	by sending: gerundial use of the infinitive.
Ezek 17:16	חַי־אֲנִי נְאֻם אֲדֹנָי יְהוִה אִם־לֹא בְּמִקְוֹם הַמְּלָךְ הַמְּמַלִּיךְ אִתּוֹ אֲשֶׁר בָּזָה אֶת־אֱלֹתָיו וְאֲשֶׁר הִפָּר אֶת־בְּרִיתוֹ אִתּוֹ בְּתוֹךְ־בָּבֶל יָמוּת:	As I live, says my Lord the LORD, <u>he will certainly die</u> in the location of the king who made him king, because he despised his oath and because he broke his covenant. He will die with him in the precincts of Babylon.	he will certainly <i>die</i> : asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Ezek 17:17	וְלֹא בְּחֵיל גְּדוֹל וּבְקַהֲל רַב יַעֲשֶׂה אוֹתוֹ פְּרֻעָה בְּמִלְחָמָה בְּשִׁפְךְ סִלְלָה וּבְבִנּוֹת דִּיק לְהַכְרִית נַפְשׁוֹת רַבּוֹת:	And Pharaoh will not <u>attend to</u> him with a large army or a vast contingent in war, <u>in casting up</u> ramparts or <u>in building</u> a wall of circumvallation <i>or</i> <u>in cutting down</u> many people.	attend to ← <i>do</i> .  in casting up ... in building ... in cutting down: gerundial use of the infinitive.  people ← <i>souls</i> .
Ezek 17:18	וּבִזָּה אֵלֶּה לְהַפֵּר בְּרִית וְהִנֵּה נָתַן יָדוֹ וְכָל־אֵלֶּה עָשָׂה לֹא יִמְלֹט: ס	Since he has despised the oath <u>in breaking</u> the covenant, and he has <u>made an agreement</u> and done all these <i>things</i> , he will not escape.	in breaking: gerundial use of the infinitive.  made an agreement ← <i>given his hand</i> .
Ezek 17:19	לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה חַי־אֲנִי אִם־לֹא אֶלְתִּי אֲשֶׁר בָּזָה וּבְרִיתִי אֲשֶׁר הִפָּר וְנִתְּתִיו בְּרֹאשׁוֹ:	Therefore <u>this is what</u> my Lord the LORD says: «As I live, <u>it is certainly</u> my oath which he has despised, and my covenant which he has broken, and I will requite it on his head.	this <i>is what</i> ← <i>thus</i> .  <i>it is</i> certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.



Ezek 17:20	<p>וּפְרַשְׁתִּי עָלָיו רְשֵׁתִי וְנִתְפָּשׂ  בְּמִצּוּדֹתַי וְהֵבִיאֹתִיהוּ בְּבִלְהַ  וְנִשְׁפָּטִי אִתּוֹ שָׁם מֵעַל  אֲשֶׁר מֵעַל-בֵּי:</p>	<p>And I will spread my net over him, and he will be caught in my netting, and I will bring him to Babylon, and I will contend with him there <i>for</i> his perversity <i>with</i> which he has acted towards me.</p>	<p>acted ← <i>been perverse</i>.</p>
Ezek 17:21	<p>וְאֵת כָּל-מְבָרְחוֹ* מְבָרְחוֹ*  בְּכָל-אֲגָפָיו בַּחֶרֶב יִפְּלוּ  וְהַנִּשְׁאָרִים לְכָל-רוּחַ יִפְרָשׁוּ  וַיִּדְעַתֶּם כִּי אֲנִי יְהוָה דְּבַרְתִּי:  ס</p>	<p>And all his <u>men who flee</u> in all his <u>governmental</u> departments will fall by the sword, and those who remain will be scattered to every wind, and you will know that I, the LORD, have spoken.»</p>	<p>his men who flee ← <i>fugitives</i>, already a collective noun, singular in the <i>ketiv</i>, plural in the <i>qeré</i>.</p>
Ezek 17:22	<p>כֹּה אָמַר אֲדֹנָי יְהוִה וְלִקְחֹתִי  אֲנִי מִצִּמְרֵת הָאֲרָז הָרָמָה  וְנִתַּתִּי מִרְאֵשׁ יִנְקוּתָיו רֶךְ  אֶקְטֹף וְשִׁתַּלְתִּי אֲנִי עַל  הַר-גְּבֵה וְתִלּוּל:</p>	<p>This <i>is what</i> my Lord the LORD says: «So I <i>for</i> my part will take a piece of the top of the tall cedar tree and <u>set it</u>; I will pluck from the <u>prime</u> of his shoots a <u>tender one</u>, and I myself will plant <i>it</i> on a high and lofty mountain.</p>	<p>this <i>is what</i> ← <i>thus</i>.  <hr/> set: i.e. <i>plant</i>.  <hr/> prime ← <i>head</i>.  <hr/> a tender <i>one</i>: [CB], quoting the Chaldee Targum, i.e. <i>the Messiah</i>, in a future kingdom.</p>
Ezek 17:23	<p>בְּהַר מְרוֹם יִשְׂרָאֵל אֲשִׁתְּלֶנּוּ  וְנִשְׂא עֵנָף וְעָשָׂה פְרִי וְהָיָה  לְאֲרָז אֲדִיר וְשָׁכְנוּ תַחְתָּיו כָּל  צִפּוֹר כָּל-כַּנָּף בְּצֵל דְּלִיּוֹתָיו  תִּשְׁכְּנָה:</p>	<p>I will plant it on a mountain <u>in the heights</u> of Israel, and it will produce a branch and bear fruit, and it will become a noble cedar, and under it every bird of every <u>kind</u> will dwell – they will dwell in the shadow of its foliage.</p>	<p>in the heights ← <i>of the height</i>.  <hr/> kind ← <i>wing</i>.</p>
Ezek 17:24	<p>וַיִּדְעוּ כָּל-עֵצֵי הַשָּׂדֶה כִּי אֲנִי  יְהוָה הַשֹּׁפֵלִיתִי   עֵץ גְּבֵה  הַגְּבִהֶתִי עֵץ שָׁפֵל הוֹבֵשֶׁתִי  עֵץ לֶחַ וְהִפְרַחְתִּי עֵץ יָבֵשׁ אֲנִי  יְהוָה דְּבַרְתִּי וְעָשִׂיתִי: פ</p>	<p>And all the <u>wild trees</u> will know that I, the LORD, have brought down a tall tree <i>and</i> have exalted a lowly tree, <i>and that</i> I have caused a <u>fresh</u> tree to dry up and have made a dry tree blossom. I, the LORD, have spoken, and I will do <i>it</i>.» ’ ’</p>	<p>wild trees ← <i>trees of the field</i>.  <hr/> fresh ← <i>moist</i>.</p>
Ezek 18:1	<p>וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:</p>	<p>And the word of the LORD <u>came</u> to me and said,</p>	<p>came ← <i>became</i>.</p>
Ezek 18:2	<p>מֵה-לָּכֶם אַתֶּם מְשָׁלִים  אֶת-הַמֶּשֶׁל הַזֶּה עַל-אֲדָמַת  יִשְׂרָאֵל לֵאמֹר אָבוֹת יָאֲכְלוּ  בֶּסֶר וְשֵׁנֵי הַבָּנִים תִּקְהִינָה:</p>	<p>“What <i>are</i> you up to, <i>you who</i> quote this saying about the <u>land</u> of Israel, saying,  ‘The fathers have eaten sour grapes,  And the sons’ teeth are on edge’?</p>	<p>land ← <i>ground</i>.  <hr/> the fathers have eaten sour grapes (etc.): compare Jer 31:29.</p>
Ezek 18:3	<p>חִי-אֲנִי נְאֻם אֲדֹנָי יְהוָה  אִם-יְהִיֶּה לָכֶם עוֹד מֶשֶׁל  הַמֶּשֶׁל הַזֶּה בְּיִשְׂרָאֵל:</p>	<p>As I live, says the Lord, the LORD, you <u>certainly will not have occasion</u> to quote this saying any more in Israel.</p>	<p>certainly will not have: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>

Ezek 18:4	הֲזֶן כָּל־הַנְּפֹשׁוֹת לִי הֲנֵה כִּנְפֵשׁ הָאָב וּכְנֵפֵשׁ הַבֵּן לִי־הֲנֵה הַנְּפֹשׁ הַחַטָּאת הִיא תָּמוּת: ס	Look, all <u>individuals are</u> mine. As the <u>individuality</u> of the father <i>is</i> , So <i>is</i> the <u>individuality</u> of the son – They <i>are</i> mine. The <u>individual</u> who sins will die.	individuals ... individuality ... individuality ... individual ← <i>soul(s)</i> . A proof verse to show the falsehood of “the immortal soul”. See Ps 78:50 and note to 1 Cor 15:45.
Ezek 18:5	וְאִישׁ כִּי־יְהִיָּה צַדִּיק וְעָשָׂה מִשְׁפָּט וּצְדָקָה:	But a man who is just, And <u>who</u> <u>observes</u> justice and equity,	observes ← <i>does</i> .
Ezek 18:6	אֶל־הַהָרִים לֹא אָכַל וְעֵינָיו לֹא נָשָׂא אֶל־גְּלוּלֵי בַיִת יִשְׂרָאֵל וְאֶת־אִשֶׁת רֵעֵהוּ לֹא טָמָא וְאֶל־אִשָּׁה נְדָה לֹא יִקְרָב:	<u>Who</u> has not <u>eaten</u> on the <u>mountains</u> , And <u>who</u> has not raised his eyes to the idols of the house of Israel, And <u>who</u> has not defiled his neighbour's wife, And <u>who</u> has not approached a woman <i>during her</i> menstruation,	eaten on the mountains: i.e. in idoltrous observances.
Ezek 18:7	וְאִישׁ לֹא יוֹנֵה חֲבֻלָתוֹ חוֹב יָשִׁיב גְּזֻלָּה לֹא יִגְזֹל לַחֲמוֹ לָרֶעִב יִתֵּן וְעִירָם יִכְסֶה־בְּגָד:	And <u>who</u> does not oppress <u>anyone</u> , <u>Who</u> returns <u>what was given</u> <u>as security</u> for a loan, <u>Who</u> does not commit robbery, <u>Who</u> gives his <u>food</u> to the hungry And covers the naked <i>with</i> clothing,	anyone ← <i>a man</i> .  what was given as security ← <i>a pledge</i> .  food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Ezek 18:8	בְּנִשְׁךְ לֹא־יִתֵּן וְתַרְבִּית לֹא יִקַּח מֵעוֹל יִשִׁיב יָדוֹ מִשְׁפָּט אֲמַת יַעֲשֶׂה בֵּין אִישׁ לְאִישׁ:	<u>Who</u> does not <u>lend</u> on interest, And <u>who</u> does not take a financial return, <u>Who</u> withdraws his hand from iniquity, <u>Who</u> practices <u>true justice</u> Between <u>one man and</u> <u>another</u> ,	lend ← <i>give</i> .  true justice ← <i>justice of truth</i> , a Hebraic genitive.  one man and another ← <i>man to man</i> .
Ezek 18:9	בְּחֻקוֹתַי יִהְיֶה וּמִשְׁפָּטַי שָׁמַר לַעֲשׂוֹת אֲמַת צַדִּיק הוּא חַיָּה יַחְיֶה נָאִם אֲדַגְּי יְהוָה:	<u>Who</u> walks in my statutes And keeps my judicial pronouncements, By <u>doing what is true</u> – <i>Such a man is just</i> And <u>will certainly live</u> , Says the Lord, the LORD.	by doing: gerundial use of the infinitive.  such ← <i>he</i> .  will certainly live: infinitive absolute.
Ezek 18:10	וְהוֹלִיד בֶּן־פְּרִיץ שִׁפְךָ דָּם וְעָשָׂה אָח מֵאָחַד מֵאֵלֶּה:	If <u>a man</u> begets an unruly son <u>Who</u> sheds blood, And <u>who</u> does <u>anything</u> <u>resembling any one</u> of these <i>things</i> ,	if: conditional use of the <i>vav</i> . The apodosis is in Ezek 18:13.  anything resembling any one ← <i>a brother from</i> .

Ezek 18:11	וְהוּא אֶת-כָּל-אֱלֹהִים לֹא עָשָׂה כִּי גַם אֶל-הַהָרִים אָכַל וְאֶת-אִשְׁתּוֹ רָעָהוּ טָמֵא:	Although <i>the father</i> himself does not do <u>any</u> of these <i>things</i> , But <i>the son</i> for his part eats <u>on the mountains</u> And defiles his neighbour's wife,	any ← <i>all</i> .  for his part ← <i>also</i> , but with wider scope.  eats on the mountains: see Ezek 18:6.
Ezek 18:12	עָנִי וְאֶבְיוֹן הוֹנָה גְזֵלוֹת גָּזַל חָבַל לֹא יָשִׁיב וְאֶל-הַגְּלוּלִים נִשְׂא עֵינָיו תוֹעֵבָה עָשָׂה:	Oppresses the poor and needy, Commits robbery, Does not return <u>what was</u> <u>given as security</u> And raises his eyes to the idols, Commits an abomination,	what was given as security ← <i>a</i> <i>pledge</i> .
Ezek 18:13	בְּנִשְׂדָּךְ נָתַן וְתַרְבִּית לָקַח וְחַי לֹא יִחְיֶה אֵת כָּל-הַתּוֹעֵבוֹת הָאֵלֶּה עָשָׂה מוֹת יוֹמָת דָּמָיו בּוֹ יִהְיֶה:	Lends on interest And takes a financial return – Will <i>the son</i> live? He shall not live; He has committed all these abominations. He shall surely be put to death; His <u>blood</u> will be upon him.	lends ← <i>gives</i> .  the <i>son</i> ← <i>he</i> .  blood ← <i>bloods</i> , but with a <i>singular verb</i> .
Ezek 18:14	וְהִנֵּה הוֹלִיד בֶּן וַיֵּרָא אֶת-כָּל-חַטָּאת אָבִיו אֲשֶׁר עָשָׂה וַיֵּרְאֶה וְלֹא יַעֲשֶׂה כִּהְיוּ:	But <u>if on the other hand</u> <i>a</i> <i>man</i> begets a son, And he sees all his father's sins Which he has committed, And he is discerning And does not do <i>anything</i> like them –	but if on the other hand ← <i>and</i> <i>behold</i> .
Ezek 18:15	עַל-הַהָרִים לֹא אָכַל וְעֵינָיו לֹא נִשְׂא אֶל-גְּלוּלֵי בַיִת יִשְׂרָאֵל אֶת-אִשְׁתּוֹ רָעָהוּ לֹא טָמֵא:	He does not eat on the mountains, And he does not raise his eyes to the idols of the house of Israel, <i>And</i> he does not defile his neighbour's wife,	
Ezek 18:16	וְאִישׁ לֹא הוֹנָה חָבַל לֹא חָבַל וְגִזְלָה לֹא גָזַל לַחֲמוֹ לְרַעֵב נָתַן וְעָרוֹם כִּסָּה-בְּגָד:	And he does not oppress anyone, He does not withhold <i>what is</i> <i>taken as security</i> , He does not commit robbery, He gives his <u>food</u> to the hungry, And he covers the naked <i>with</i> clothing,	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.

Ezek 18:17	מֵעַנֵי הַשִּׁיב יָדוֹ נִשְׁדָּ וְתִרְבִּית לֹא לָקַח מִשְׁפָּטֵי עֲשֵׂה בְּחֻקֹּתַי הַלֵּךְ הוּא לֹא יָמוּת בְּעֵוֹן אָבִיו חַיָּה יְחִיָּה:	He withdraws his hand <i>from</i> <i>demanding payment</i> from the poor, He does not take interest and financial return, He observes my judicial pronouncements, <i>And</i> he walks in my statutes, <i>Then</i> he will not die in the iniquity of his father; <u>The son will certainly live.</u>	the <i>son</i> will certainly live: infinitive absolute.
Ezek 18:18	אָבִיו כִּי־עָשָׂק עֲשָׂק גָּזַל גָּזַל אָח וְאֲשֶׁר לֹא־טוֹב עָשָׂה בְּתוֹךְ עַמּוֹ וְהִנֵּה־מָת בְּעוֹנוֹ:	<i>As for</i> his father, Since he engaged in oppression <i>And</i> committed robbery of <i>his</i> brother <i>And</i> did <i>what is</i> not right among his people, <u>The result is that</u> he will die in his iniquity.	people ← <i>peoples</i> .  the result <i>is that</i> ← <i>and behold</i> .
Ezek 18:19	וְאָמַרְתֶּם מִדַּע לֹא־נִשְׂא הַבֶּן בְּעֵוֹן הָאָב וְהַבֶּן מִשְׁפָּט וְצַדִּיקָה עָשָׂה אֶת כָּל־חֻקֹּתַי שָׁמַר וַיַּעֲשֵׂה אֹתָם חַיָּה יְחִיָּה:	But you will say, ‘Why does the son not bear the iniquity of the father?’ <u>If</u> the son executes justice and righteousness <i>and</i> keeps all my statutes, and he does them, <u>he will surely live.</u>	if: conditional use of the <i>vav</i> .  he will surely live: infinitive absolute.
Ezek 18:20	הַנֶּפֶשׁ הַחַטָּאת הִיא תָמוּת בֶּן לֹא־יִשָּׂא   בְּעֵוֹן הָאָב וְאָב לֹא יִשָּׂא בְּעֵוֹן הַבֶּן צְדִיקַת הַצַּדִּיק עָלָיו תִּהְיֶה וְרִשְׁעַת *רִשַׁע **הָרִשָׁע עָלָיו תִּהְיֶה: ס	The person who sins will die. The son will not bear the iniquity of the father, and the father will not bear the iniquity of the son. The righteousness of the righteous <i>man</i> will be upon him, and the wickedness of {K: <i>the</i> } [Q: <i>the</i> ] wicked <i>man</i> will be upon him.	person ← <i>soul</i> . See Ezek 18:4 and 1 Cor 15:45.
Ezek 18:21	וְהָרִשָׁע כִּי יָשׁוּב מִכָּל־*חַטָּאתוֹ *חַטָּאתָיו אֲשֶׁר עָשָׂה וְשָׁמַר אֶת־כָּל־חֻקֹּתַי וַעֲשֵׂה מִשְׁפָּט וְצַדִּיקָה חַיָּה יְחִיָּה לֹא יָמוּת:	<i>And as for</i> the wicked <i>man</i> , if he turns away from all his {K: <i>sin</i> } [Q: <i>sins</i> ] which he has committed, and he keeps all my statutes, and he observes justice and righteousness, he <u>will</u> <u>certainly live</u> ; he shall not die.	will certainly live: infinitive absolute.
Ezek 18:22	כָּל־פְּשָׁעָיו אֲשֶׁר עָשָׂה לֹא יִזְכְּרוּ לוֹ בְּצַדִּיקָתוֹ אֲשֶׁר־עָשָׂה יְחִיָּה:	None of his transgressions which he has committed will be made mention of against him. He will live in his righteousness which he has done.	none ← <i>not all</i> .
Ezek 18:23	הַחֶפֶץ אֲחַפֵּץ מוֹת רָשָׁע נָאִם אֲדַנִּי יְהוָה הֲלוֹא בְּשׁוּבוֹ מִדְרָכָיו וְחִיָּה: ס	Do I have any pleasure at all <i>in</i> the death of a wicked <i>man</i> ? says my Lord the LORD. <i>Is it</i> not <i>rather</i> in him turning away from his ways, <u>so that</u> he lives?	do I have any pleasure at all: infinitive absolute.  so that: purposive / consecutive (result) use of the <i>vav</i> .

Ezek 18:24	<p>וּבְשׁוֹב צְדִיק מִצְדָּקָתוֹ וְעָשָׂה  עוֹל כְּכֹל הַתּוֹעֵבוֹת  אֲשֶׁר-עָשָׂה הִרְשַׁע יַעֲשֶׂה וְחִי  כָּל-צְדָקָתוֹ**צְדָקָתוֹ  אֲשֶׁר-עָשָׂה לֹא תִזְכָּרָה  בְּמַעֲלוֹ אֲשֶׁר-מָעַל וּבַחֲטָאתוֹ  אֲשֶׁר-חָטָא בָּם יָמוּת:</p>	<p>But when a righteous <i>man</i> turns away from his righteousness and commits injustice such as all the abominations which the wicked <i>man</i> does, will he live? <u>None</u> of his {K: righteousness} [Q: righteous <i>deeds</i>] which he did will be made mention of. <i>It is</i> in his perverseness which he has displayed and in his sins by which he has sinned <i>that</i> he will die.</p>	<p>will be made mention of: plural, concordant with <i>qeré</i>.</p> <hr/> <p>none ← <i>not all</i>.</p>
Ezek 18:25	<p>וְאָמַרְתֶּם לֹא יִתְכַן דְּרֹךְ אֲדֹנָי  שְׂמֵעוּ-נָא בַּיִת יִשְׂרָאֵל הַדְּרָכִי  לֹא יִתְכַן הֲלֹא דְרָכֵיכֶם לֹא  יִתְכַנו:</p>	<p>But you say, ‘The way of the LORD* is not fair.’ Well, hear, O house of Israel. <i>Is</i> my way not fair? <i>Is it</i> not your ways which are not fair?</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>
Ezek 18:26	<p>בְּשׁוֹב-צְדִיק מִצְדָּקָתוֹ וְעָשָׂה  עוֹל וּמַת עֲלֵיהֶם בְּעוֹלוֹ  אֲשֶׁר-עָשָׂה יָמוּת: ס</p>	<p>When a righteous <i>man</i> turns away from his righteousness and displays perverseness and dies in <u>these things</u>, he will die in his perverseness which he displayed.</p>	<p>these <i>things</i> ← <i>them</i>.</p>
Ezek 18:27	<p>וּבְשׁוֹב רָשָׁע מִרְשָׁעָתוֹ אֲשֶׁר  עָשָׂה וַיַּעַשׂ מִשְׁפָּט וּצְדָקָה  הוּא אֶת-נַפְשׁוֹ יַחֲיֶה:</p>	<p>And when a wicked <i>man</i> turns away from his wickedness which he has committed, and he observes justice and righteousness, he will preserve his <u>life</u>,</p>	<p>life ← <i>soul</i>.</p>
Ezek 18:28	<p>וַיִּרְאֶה* וַיִּשׁוּב**וַיִּשָּׁב  מִכָּל-פְּשָׁעָיו אֲשֶׁר עָשָׂה חַיִּי  יַחֲיֶה לֹא יָמוּת:</p>	<p>for he has reviewed <u>things</u> and turned away from all his transgressions which he committed. <u>He will certainly live</u>; he shall not die.</p>	<p>and turned away: the <i>ketiv</i> can be regarded as (rare) <i>scriptio plena</i> spelling of the <i>qeré</i>.</p> <hr/> <p>reviewed ← <i>viewed</i>. See Ps 22:30.</p> <hr/> <p>he will certainly live: infinitive absolute.</p>
Ezek 18:29	<p>וְאָמְרוּ בַּיִת יִשְׂרָאֵל לֹא יִתְכַן  דְּרֹךְ אֲדֹנָי הַדְּרָכִי לֹא יִתְכַנו  בַּיִת יִשְׂרָאֵל הֲלֹא דְרָכֵיכֶם  לֹא יִתְכַנו:</p>	<p>But the house of Israel says, ‘The way of the LORD* is not fair.’ Are my ways not fair, O house of Israel? Are not your ways unfair?</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>
Ezek 18:30	<p>לְכֹן אִישׁ כְּדַרְכָּיו אֲשַׁפֵּט  אֶתְכֶם בַּיִת יִשְׂרָאֵל נְאֻם אֲדֹנָי  יְהוָה שׁוּבוּ וְהִשְׁיבוּ  מִכָּל-פְּשָׁעֵיכֶם וְלֹא-יְהִיָּה לְכֶם  לְמַכְשׁוֹל עוֹן:</p>	<p>So I will judge you according to each <i>one's</i> ways, O house of Israel, says the Lord, the LORD. Turn away and withdraw from all your transgressions, <u>so that</u> iniquity will not be a stumbling block to you.</p>	<p>so that: purposive use of the <i>vav</i>.</p>

Ezek 18:31	הַשְּׁלִיכוּ מֵעֲלֵיכֶם אֶת-כָּל-פְּשָׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בָּם וַעֲשׂוּ לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה וְלִמָּה תָּמְתוּ בֵּית יִשְׂרָאֵל:	Cast all your transgressions by which you have transgressed away from you, and make yourselves a new heart and a new spirit, for why should you die, O house of Israel?	
Ezek 18:32	כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת נָאִם אֲדֹנָי יְהוִה וְהָשִׁיבוּ וַחֲיוּ: פ	For I do not take pleasure in the death of him who dies, says the Lord, the LORD. So turn back and live.	
Ezek 19:1	וְאַתָּה שָׂא קִינָה אֶל-נְשִׂאֵי יִשְׂרָאֵל:	And <i>as for</i> you, deliver a lamentation to the leading men of Israel,	For an interpretation of this chapter, see [CB].
Ezek 19:2	וְאָמַרְתְּ מָה אִמִּי לְבִיא בֵּין אֲרִיּוֹת רְבֻצָה בְּתוֹךְ כְּפָרִים רַבְתָּה גּוּרֵיהֶ:	and say, 'What <i>is</i> your mother? A lioness <i>which</i> lies down among the lions <i>And</i> brings up her cubs among the young lions.	
Ezek 19:3	וַתַּעַל אֶחָד מִגּוּרֵיהָ כְּפִיר הָיָה וַיִּלְמַד לִטְרֹף-טְרֹף אָדָם אָכַל:	And she brought up one of her cubs; It became a young lion And learned to catch prey. It ate a man.	
Ezek 19:4	וַיִּשְׁמְעוּ אֱלֹוִי גוֹיִם בְּשַׁחְתָּם נִתְפָּשׂ וַיִּבְאֵהוּ בַּחֲתָיִם אֶל-אֶרֶץ מִצְרַיִם:	The nations heard of it; It was caught in their pit, And they brought it with hooks to the land of Egypt.	
Ezek 19:5	וַתֵּרָא כִּי נִזְחַלָּה אַבְדָּה תִּקְוֹתָהּ וַתִּקַּח אֶחָד מִגּוּרֵיהָ כְּפִיר שָׂמְתָהּוּ:	And <i>the lioness</i> realized after <u>waiting</u> That her hope was lost, And she took <u>another</u> of her cubs And made it a young lion.	realized after waiting ← <i>saw</i> <i>that she had waited.</i> <hr/> another ← <i>one.</i>
Ezek 19:6	וַיִּתְהַלֵּךְ בְּתוֹךְ-אֲרִיּוֹת כְּפִיר הָיָה וַיִּלְמַד לִטְרֹף-טְרֹף אָדָם אָכַל:	So it walked around among the lions And became a young lion, And it learned to catch prey. It ate a man.	
Ezek 19:7	וַיֵּדַע אֲלִמְנוֹתָיו וְעָרֵיהֶם הִחָרִיב וַתִּשָּׂם אֶרֶץ וּמְלֹאָהּ מִקּוֹל שִׁאֲגָתוֹ:	And it knew its <u>desolate</u> <u>haunts</u> , And it laid their cities waste, And the land and its fulness were devastated By the sound of its roaring.	desolate haunts: compare Isa 13:22. AV differs ( <i>palaces</i> ), from אַרְמוֹן.
Ezek 19:8	וַיִּתְּנוּ עָלָיו גּוֹיִם סָבִיב מִמְדִּינֹת וַיִּפְרְשׂוּ עָלָיו רְשֵׁתָם בְּשַׁחְתָּם נִתְפָּשׂ:	Then the nations <u>took action</u> against it, Round about from <i>various</i> countries. And they spread their net against it. It was caught in their pit,	took action ← <i>gave; put;</i> <i>appoint.</i>

Ezek 19:9	וַיִּתְּנֵהוּ בַסּוּגָר בְּחַחִים וַיְבִאֵהוּ אֶל־מֶלֶךְ בָּבֶל יְבֹאֵהוּ בַּמְצָדוֹת לְמַעַן לֹא־יִשְׁמַע קוֹלוֹ עוֹד אֶל־הָרֵי יִשְׂרָאֵל: פ	And they put it in a cage using hooks, And they brought it to the king of Babylon. They brought it in nets So that its voice would no longer be heard On the mountains of Israel.	using ← by.
Ezek 19:10	אִמְךָ כַּגֶּפֶן בְּדַמְךָ עַל־מִים שְׁתוּלָה פְּרִיָּה וְעִנְפָּהּ הִתְהַ מְמִים רַבִּים:	Your mother <i>is</i> like a vine Planted in your blood by water. She became fruitful and full of branches Due to the abundant water.	
Ezek 19:11	וַיְהִי־לָּהּ מַטְוֹת עֵז אֶל־שִׁבְטֵי מְשָׁלִים וַתִּגְבֶּה קוֹמָתוֹ עַל־בֵּין עֲבֹתִים וַיֵּרָא בְּגִבְהוֹ בְּרַב דְּלִיתָיו:	And she had strong branches For the sceptres of rulers, And its height became great Among the thick branch growth, And it appeared in its height With the abundance of its branches.	strong branches ← rods of strength, a Hebraic genitive.  its height: the possessive suffix is masculine.  great ← high.
Ezek 19:12	וַתִּתֵּשׂ בְּחֶמָה לָאָרֶץ הַשְּׁלֹכָה וְרוּחַ הַקְּדִים הוֹבִישׁ פְּרִיָּה הַתְּפָרְקוּ וַיִּבְשׂוּ מִטָּה עֵזָה אֵשׁ אֲכָלָתָהּ:	But she was plucked up in fury; She was cast down to the ground, And the east wind dried her fruit up. Her strong branches broke apart and dried up, And a fire consumed it.	strong branches ← rod of strength.  it ← masculine.
Ezek 19:13	וַעֲתָה שְׁתוּלָה בַּמִּדְבָּר בְּאָרֶץ צִיָּה וְצָמָא:	And now she <i>has been</i> planted in the desert, In an arid and thirsty land.	arid and thirsty land ← land of aridity and thirst, a Hebraic genitive.
Ezek 19:14	וַתֵּצֵא אֵשׁ מִמֶּטֶה בְּדִיהָ פְּרִיָּה אֲכָלָהּ וְלֹא־הָיָה בָּהּ מִטָּה־עֵז שִׁבְט לְמִשׁוֹל קִינָה הִיא וַתְּהִי לְקִינָה: פ	And fire spread from the stem of her branches; It consumed her fruit, And there was no strong branch in her – No sceptre for ruling. This is a lamentation, And a lamentation it has become.’”	strong branch ← branch of strength.  lamentation ... lamentation: otiose, but see Gen 12:5.
Ezek 20:1	וַיְהִי   בַשָּׁנָה הַשְּׁבִיעִית בְּחַמְשֵׁי בְּעָשׂוֹר לַחֹדֶשׁ בָּאוּ אֲנָשִׁים מִזְקֵנֵי יִשְׂרָאֵל לְדַרְשׁ אֶת־יְהוָה וַיֵּשְׁבוּ לִפְנֵי: ס	Then it came to pass in the seventh year, in the fifth month, on the tenth day of the month, that some of the elders of Israel came to consult the LORD, and they sat before me.	some ← men.
Ezek 20:2	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← became.

Ezek 20:3	<p>בֶּן-אָדָם דַּבֵּר אֶת-זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר אֲדֹנָי יְהוִה הַלְדַּרְשׁ אֶתִּי אַתֶּם בְּאֵים חֵי-אֲנִי אִם-אֲדַרְשׁ לָכֶם נָאִם אֲדֹנָי יְהוָה:</p>	<p>“Son of Adam, speak with the elders of Israel and say to them, ‘<i>This is what</i> my Lord the LORD says: «Have you come to consult me? <i>As I live, I will certainly not be consulted by you, says the Lord, the LORD.</i>»’</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>I will certainly not be consulted: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>
Ezek 20:4	<p>הֲתִשְׁפֹּט אַתֶּם הַתְּשֻׁפוֹט בֶּן-אָדָם אֶת-תּוֹעֵבַת אֲבוֹתָם הַזֵּדִיעִים:</p>	<p>Will you judge them, will you be the judge, son of Adam? Have them know the abominations of their fathers,</p>	
Ezek 20:5	<p>וְאָמַרְתָּ אֲלֵיהֶם כֹּה-אָמַר׃ אֲדֹנָי יְהוִה בְּיוֹם בַּחֲרֵי בְיִשְׂרָאֵל וְאָשָׂא יָדִי לְזָרַע בֵּית יַעֲקֹב וְאוֹדַע לָהֶם בְּאֶרֶץ מִצְרַיִם וְאָשָׂא יָדִי לָהֶם לֵאמֹר אֲנִי יְהוָה אֱלֹהֵיכֶם:</p>	<p>and say to them, ‘<i>This is what</i> my Lord the LORD says: «On the day when I chose Israel, I both raised my hand to the seed of the house of Jacob, and I made myself known to them in the land of Egypt. And I raised my hand to them and said, ‘<i>I am the LORD your God.</i>»</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>raised my hand (2x): i.e., [CB], <i>swore</i>.</p>
Ezek 20:6	<p>בְּיוֹם הַהוּא נִשְׂאֵתִי יָדִי לָהֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֶל-אֶרֶץ אֲשֶׁר-תַּרְתִּי לָהֶם זִבַת חֶלֶב וּדְבַשׁ צְבִי הִיא לְכָל-הָאֲרָצוֹת:</p>	<p>On that day I raised my hand to them that <i>I would bring them out</i> of the land of Egypt to a land which I have destined for them, <i>flowing with milk and honey</i>. It <i>is a beacon of splendour</i> to all the <i>various</i> countries.</p>	<p>raised my hand: i.e., [CB], <i>swore</i>.</p> <hr/> <p>flowing with ← <i>flowing of</i>. Wider use of the construct state.</p> <hr/> <p>splendour: the word has a primary meaning of <i>gazelle</i>. Compare Dan 8:9.</p>
Ezek 20:7	<p>וְאָמַר אֲלֵהֶם אִישׁ שְׂקוּצֵי עֵינָיו הַשְּׂלִיכוּ וּבְגִלּוּלֵי מִצְרַיִם אֶל-תַּטְמְאוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:</p>	<p>And I said to them, ‘Let each <i>man cast away his abominable-looking things</i>, and do not defile yourselves with the idols of Egypt. <i>I am the LORD your God.</i>»</p>	<p>his abominable-looking things ← <i>abominations of his eyes</i>.</p>
Ezek 20:8	<p>וַיִּמְרוּ-בִי וְלֹא אָבוּ לִשְׁמַע אֵלַי אִישׁ אֶת-שְׂקוּצֵי עֵינֵיהֶם לֹא הִשְׂלִיכוּ וְאֶת-גִּלּוּלֵי מִצְרַיִם לֹא עָזְבוּ וְאָמַר לְשַׁפֹּךְ חַמְתִּי עֲלֵיהֶם לְכָלֹת אֲפִלְ בָּהֶם בְּתוֹךְ אֶרֶץ מִצְרַיִם:</p>	<p>But they rebelled against me and were not willing to heed me. They did not each cast away their abominable-looking things, and they did not abandon the idols of Egypt. And I said <i>I would pour my wrath out over them, to expend my anger on them, within the land of Egypt</i>.</p>	<p>abominable-looking things: see Ezek 20:7.</p>
Ezek 20:9	<p>וְאֶעֱשׂ לְמַעַן שְׁמִי לְבַלְתִּי הַחַל לְעֵינֵי הַגּוֹיִם אֲשֶׁר-הֵמָּה בְּתוֹכָם אֲשֶׁר נֹדַעְתִּי אֲלֵיהֶם לְעֵינֵיהֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם:</p>	<p>But I acted for the sake of my name, so that it should not be profaned in the eyes of the nations which <i>are among them</i>, in whose sight I have been made known to them <i>by bringing them out of the land of Egypt</i>.</p>	<p>be profaned: <i>niphal</i> of הָלַל (not recognized by [YLT]).</p> <hr/> <p>among them ← <i>within them</i>.</p> <hr/> <p>by bringing: gerundial use of the infinitive.</p>



Ezek 20:10	וְאוֹצִיאֶם מֵאֶרֶץ מִצְרַיִם וְאֶבְאֵם אֶל-הַמִּדְבָּר:	So I brought them out of the land of Egypt, and I brought them to the desert,	
Ezek 20:11	וְאֶתַן לָהֶם אֶת-חֻקֹּתַי וְאֶת-מִשְׁפָּטַי הַזֹּדֵעֹתַי אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחִי בָהֶם:	and I gave them my statutes, and I made my <u>judicial principles</u> known to them, which a man shall observe and live by.	judicial principles ← <i>judgments</i> .
Ezek 20:12	וְגַם אֶת-שַׁבְּתוֹתַי נָתַתִּי לָהֶם לְהִיזוֹת לְאוֹת בֵּינִי וּבֵינֵיהֶם לְדַעַת כִּי אֲנִי יְהוָה מְקַדְּשָׁם:	And I also gave them my Sabbaths, to be a sign between me and them, <i>for them</i> to know that I, the LORD, sanctify them.	
Ezek 20:13	וַיִּמְרוּ-בִי בֵּית-יִשְׂרָאֵל בַּמִּדְבָּר בְּחֻקֹּתַי לֹא-הֲלָכוּ וְאֶת-מִשְׁפָּטַי מָאֲסוּ אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחִי בָהֶם וְאֶת-שַׁבְּתוֹתַי חָלְלוּ מְאֹד וְאָמַר לְשַׁפֵּד חֲמָתִי עֲלֵיהֶם בַּמִּדְבָּר לְכָלוֹתָם:	But the house of Israel rebelled against me in the desert. They did not walk in my statutes, and they rejected my <u>judicial principles</u> , which a man shall observe and live by, and they profaned my Sabbaths a lot. So I said I would pour my fury out over them in the desert, to make an end of them.	judicial principles ← <i>judgments</i> .
Ezek 20:14	וְאֶעֱשֶׂה לְמַעַן שְׁמִי לְבִלְתִּי הַחֵל לְעֵינֵי הַגּוֹיִם אֲשֶׁר הוֹצֵאתִים לְעֵינֵיהֶם:	And I acted for the sake of my name, so that it should not be <u>profaned</u> in the eyes of the nations in whose sight I brought them out.	be profaned: see Ezek 20:9.
Ezek 20:15	וְגַם-אֲנִי נִשְׂאתִי יָדַי לָהֶם בַּמִּדְבָּר לְבִלְתִּי הָבִיא אוֹתָם אֶל-הָאָרֶץ אֲשֶׁר-נָתַתִּי זִבַּת חֶלֶב וּדְבַשׁ צְבִי הִיא לְכָל-הָאֲרָצוֹת:	And I also <u>raised my hand</u> to them in the desert that <i>I</i> would not <u>bring them</u> to the land which I have given <i>them</i> – flowing with milk and honey, a <i>beacon of splendour</i> to all the <i>various</i> countries –	raised my hand: i.e., [CB], <i>swore</i> . bring them: i.e. <i>bring that particular generation</i> . splendour: see Ezek 20:6.
Ezek 20:16	יַעַן בְּמִשְׁפָּטַי מָאֲסוּ וְאֶת-חֻקֹּתַי לֹא-הֲלָכוּ בָהֶם וְאֶת-שַׁבְּתוֹתַי חָלְלוּ כִּי אַחֲרַי גָּלוּלִיהֶם לְבָם הַלֵּךְ:	because they rejected my <u>judicial principles</u> and did not walk in my statutes and profaned my Sabbaths, for their heart would go after their idols,	judicial principles ← <i>judgments</i> .
Ezek 20:17	וְתַחַס עֵינִי עֲלֵיהֶם מִשַׁחֲתָם וְלֹא-עָשִׂיתִי אוֹתָם כָּלָה בַּמִּדְבָּר:	<u>but</u> my eye spared them from <u>me</u> <u>destroying them</u> , and I did not make an end of them in the desert.	but: adversative use of the <i>vav</i> . <i>me</i> destroying them: gerundial use of the infinitive.
Ezek 20:18	וְאָמַר אֶל-בְּנֵיהֶם בַּמִּדְבָּר בְּחוּקֵי אֲבוֹתֵיכֶם אַל-תֵּלְכוּ וְאֶת-מִשְׁפָּטֵיהֶם אַל-תִּשְׁמְרוּ וּבְגוֹלֵלֵיהֶם אַל-תִּטְמְאוּ:	And I said to their sons in the desert, ‹Do not walk in the statutes of your fathers, and do not keep their <u>judicial principles</u> , and do not defile yourselves with their idols.	judicial principles ← <i>judgments</i> .

Ezek 20:19	אֲנִי יְהוָה אֱלֹהֵיכֶם בְּחֻקֹּתַי לָכוּ וְאֶת־מִשְׁפָּטַי שְׁמְרוּ וְעִשׂוּ אוֹתָם:	I <i>am</i> the LORD your God. Walk in my statutes, and keep my <u>judicial principles</u> , and observe them.	judicial principles ← <i>judgments</i> .
Ezek 20:20	וְאֶת־שַׁבְּתוֹתַי קִדְּשׁוּ וְהָיוּ לְאוֹת בֵּינִי וּבֵינֵיכֶם לְדַעַת כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	And sanctify my Sabbaths, so that they are a sign between me and you, for <i>you</i> to know that I <i>am</i> the LORD your God.›	
Ezek 20:21	וַיִּמְרוּ־בֵי הַבָּנִים בְּחֻקֹּתַי לֹא־הִלְכוּ וְאֶת־מִשְׁפָּטַי לֹא־שְׁמְרוּ לַעֲשׂוֹת אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחִי בָּהֶם אֶת־שַׁבְּתוֹתַי חֲלָלוּ וְאָמַר לְשַׁפָּד חַמְתִּי עֲלֵיהֶם לְכָלוֹת אִפִּי בָם בַּמִּדְבָּר:	But the sons rebelled against me. They did not walk in my statutes, and they did not keep my <u>judicial principles</u> , observing them, which a man shall observe and live by. They profaned my Sabbaths, and I said <i>I</i> would pour my fury out over them, to expend my anger on them in the desert.	judicial principles ← <i>judgments</i> .
Ezek 20:22	וְהִשְׁבַּתִּי אֶת־יָדִי וְאָעֵשׂ לְמַעַן שְׁמִי לְבַלְתִּי הַחֹל לְעֵינֵי הַגּוֹיִם אֲשֶׁר־הוֹצֵאתִי אוֹתָם לְעֵינֵיהֶם:	But I withdrew my hand, and I acted for the sake of my name, so as not to be <u>profaned</u> in the eyes of the Gentiles in whose sight I brought them out.	to be profaned: see Ezek 20:9.
Ezek 20:23	גַּם־אֲנִי נִשְׂאתִי אֶת־יָדִי לָהֶם בַּמִּדְבָּר לְהַפִּיץ אֹתָם בְּגוֹיִם וּלְזָרוֹת אוֹתָם בְּאַרְצוֹת:	I also <u>raised my hand</u> to them in the desert that <i>I</i> would scatter them among the Gentiles and disperse them in the <i>various</i> countries,	raised my hand: i.e., [CB], <i>swore</i> .
Ezek 20:24	יַעַן מִשְׁפָּטַי לֹא־עָשׂוּ וְחֻקֹּתַי מָאָסוּ וְאֶת־שַׁבְּתוֹתַי חֲלָלוּ וְאַחֲרַי גְּלוּלֵי אֲבוֹתָם הָיוּ עֵינֵיהֶם:	because they did not observe my <u>judicial principles</u> , and they rejected my statutes, and they profaned my Sabbaths, and their eyes were after the idols of their fathers.	judicial principles ← <i>judgments</i> .
Ezek 20:25	וְגַם־אֲנִי נָתַתִּי לָהֶם חֻקִּים לֹא טוֹבִים וּמִשְׁפָּטִים לֹא יָחִיו בָּהֶם:	And I also gave them <u>statutes for what is not good</u> , and <u>judicial principles</u> by which they should not live.	statutes: i.e., here, <i>prohibitions</i> . <u>judicial principles ← judgments</u> , but here, again, <i>prohibitions</i> .
Ezek 20:26	וְאִטְמַא אוֹתָם בְּמַתְּנוֹתָם בְּהַעֲבִיר כָּל־פֶּטֶר רַחַם לְמַעַן אֲשַׁמֵּם לְמַעַן אֲשֶׁר יִדְעוּ אֲשֶׁר אֲנִי יְהוָה: ס	So I defiled them by their <i>own</i> gifts when <i>they</i> caused all <i>who</i> open the womb to pass <u>through fire</u> , so that I should lay them waste, so that they might know that I <i>am</i> the LORD.» ’	<i>who</i> open the womb: i.e. <i>firstborn</i> . <u>to pass through fire</u> : explicitly <i>fire</i> in Deut 18:10, Ezek 20:31.
Ezek 20:27	לָכֵן דַּבֵּר אֶל־בַּיִת יִשְׂרָאֵל בְּנֵי־אָדָם וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדַנִּי יְהוָה עוֹד זָאת גִּדְּפוּ אוֹתִי אֲבוֹתֵיכֶם בְּמַעַלְם בְּיַמֵּי מִעַל:	Therefore, son of Adam, speak to the house of Israel and say to them, ‘ <i>This is what</i> my Lord the LORD says: «Your fathers snubbed me even <i>in this way</i> : when they displayed perverseness against me.	<i>this is what</i> ← <i>thus</i> .

Ezek 20:28	<p>וְאֵבִיָּאם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁלַאתִי אֶת־יָדִי לְתֵת אוֹתָהּ לָהֶם וַיִּרְאוּ כָּל־גְּבֻעָה רָמָה וְכָל־עֵץ עֵבֶת וַיִּזְבְּחוּ־שָׁם אֶת־זִבְחֵיהֶם וַיִּתְנוּ־שָׁם כֶּעָס קָרְבָּנִם וַיִּשִׂימוּ שָׁם רֵיחַ נִחוּחֵיהֶם וַיִּסִּיכוּ שָׁם אֶת־נִסְכֵיהֶם:</p>	<p>When I brought them into the land <i>concerning</i> which I had raised my hand to give it to them, they saw every high hill and every dense tree, and they offered their sacrifices there, and there they aroused anger <i>because</i> of their oblations, and they produced their sweet fragrances there, and they poured their libations out there.</p>	<p>raised my hand: i.e., [CB], <i>swore</i>.</p> <hr/> <p>offered ← <i>sacrificed</i>.</p> <hr/> <p>aroused ← <i>gave; put; appointed</i>.</p>
Ezek 20:29	<p>וְאָמַר אֲלֵהֶם מַה הַבְּמָה אֲשֶׁר־אַתֶּם הַבָּאִים שָׁם וַיִּקְרָא שְׁמָהּ בְּמָה עַד הַיּוֹם הַזֶּה:</p>	<p>And I said to them, «What <i>is that idolatrous</i> raised site over there which you are going to?» And it is called <i>Bamah</i> up to this day.»</p>	<p>that ← <i>the</i>.</p> <hr/> <p>Bamah: i.e. <i>raised site</i>.</p>
Ezek 20:30	<p>לָכֵן אָמַר   אֶל־בֵּית יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוִה הַבְּדֹרֶךְ אֲבוֹתֵיכֶם אַתֶּם נִטְמָאִים וְאַחֲרַי שְׁקוּצִיָּהֶם אַתֶּם זֹנִים:</p>	<p>So say to the house of Israel, «This <i>is what</i> my Lord the LORD says: «Are you making yourselves unclean in the way of your fathers, and are you engaging in prostitution, <i>copying</i> their abominations?»</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>copying ← <i>after</i>.</p>
Ezek 20:31	<p>וּבְשִׂאת מִתְּנִיתְכֶם בְּהַעֲבִיר בְּנֵיכֶם בְּאֵשׁ אַתֶּם נִטְמָאִים לְכָל־גְּלוּלֵיכֶם עַד־הַיּוֹם וְאֲנִי אֲדַרְשׁ לָכֶם בֵּית יִשְׂרָאֵל חַי־אֲנִי נְאֻם אֲדֹנָי יְהוִה אִם־אֲדַרְשׁ לָכֶם:</p>	<p>For when <i>you</i> raise your offerings, when you make your sons pass through fire, you defile yourselves with all your <i>idolatrous practices</i>, <i>as you have been doing</i> up to this day. So shall I be consulted by you, O house of Israel? <i>As I live</i>, says the Lord, the LORD, <i>I will certainly not be consulted</i> by you.</p>	<p>offerings ← <i>gifts</i>.</p> <hr/> <p>idolatrous practices ← <i>idols</i>.</p> <hr/> <p>I will certainly not be consulted: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>
Ezek 20:32	<p>וְהָעֵלָה עַל־רוּחְכֶם הִזּוּ לֹא תִּהְיֶה אֲשֶׁר   אַתֶּם אֹמְרִים נְהִיָּה כַּגּוֹיִם כַּמְשַׁפְּחוֹת הָאָרְצוֹת לְשֵׁרֶת עֵץ וָאֶבֶן:</p>	<p>And <i>as for</i> what springs to your mind, it <i>certainly will not come to pass</i>, when you say, «We will be like the Gentiles, like the families of the <i>various</i> countries, serving wood and stone.»</p>	<p>mind ← <i>spirit</i>.</p> <hr/> <p>certainly will not come to pass: infinitive absolute.</p>
Ezek 20:33	<p>חַי־אֲנִי נְאֻם אֲדֹנָי יְהוִה אִם־לֹא בְיַד חֲזָקָה וּבְזִרְעוֹת נְטוּיָה וּבְחִמָּה שְׁפוּכָה אֶמְלֹךְ עָלֵיכֶם:</p>	<p><i>As I live</i>, says the Lord, the LORD, <i>I will certainly reign</i> over you with a strong hand and with an outstretched arm, and with fury poured out.</p>	<p>I will certainly reign: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.</p>
Ezek 20:34	<p>וְהוֹצֵאתִי אֶתְכֶם מִן־הָעַמִּים וְקִבַּצְתִּי אֶתְכֶם מִן־הָאָרְצוֹת אֲשֶׁר נְפוּצְתֶם בָּם בְּיַד חֲזָקָה וּבְזִרְעוֹת נְטוּיָה וּבְחִמָּה שְׁפוּכָה:</p>	<p>And I will bring you out of the <i>various</i> peoples, and I will gather you from the <i>various</i> countries in which you have been scattered, with a strong hand and with an outstretched arm and with fury poured out.</p>	

Ezek 20:35	וְהֵבֵאתִי אֶתְכֶם אֶל-מִדְבָּר הָעַמִּים וְנִשְׁפַּטְתִּי אֶתְכֶם שָׁם פָּנִים אֶל-פָּנִים:	And I will bring you to the <i>place of discourse</i> of the <i>various</i> peoples, and I will contend with you there face to face.	<i>place of discourse</i> : compare Song 4:3 ( <i>speech</i> ). Alternatively, the more common meaning, <i>desert</i> , as AV ( <i>wilderness</i> ). So AV differs.
Ezek 20:36	כַּאֲשֶׁר נִשְׁפַּטְתִּי אֶת-אֲבוֹתֵיכֶם בְּמִדְבַר אֶרֶץ מִצְרַיִם בֶּן אֲשַׁפֵּט אֶתְכֶם נְאֻם אֲדֹנָי יְהוִה:	As I contended with your fathers in the <i>desert</i> of the land of Egypt, so I will contend with you, says the Lord, the LORD.	desert: a play on words; see Ezek 20:35.
Ezek 20:37	וְהֵעֲבַרְתִּי אֶתְכֶם תַּחַת הַשֶּׁבֶט וְהֵבֵאתִי אֶתְכֶם בְּמִסְכַּת הַבְּרִית:	And I will make sure you <i>pass under the rod</i> , and I will bring you into the <i>terms</i> of the covenant.	pass under the rod: i.e. <i>are counted</i> , as sheep are counted.  terms ← <i>bond, obligation</i> .
Ezek 20:38	וּבְרוֹתֵי מַכֶּם הַמְרֹדִים וְהַפּוֹשְׁעִים בִּי מֵאֶרֶץ מִגּוּרֵיהֶם אוֹצִיא אוֹתָם וְאֶל-אֶדְמַת יִשְׂרָאֵל לֹא יָבֹאוּ וַיִּדְעֻתֶם כִּי-אֲנִי יְהוִה:	And I will purge from you those who are rebellious and those who transgress against me. I will remove them from the land of their residence, and <i>they shall not come</i> into the land of Israel, and you will know that I <i>am</i> the LORD.»	they shall not come ← <i>he</i> (→ <i>such a one</i> ) shall not come.
Ezek 20:39	וְאַתֶּם בַּיַּת-יִשְׂרָאֵל כֹּה-אָמַר   אֲדֹנָי יְהוִה אֵישׁ גְּלוּלָיו לְכוּ עֲבְדוּ וְאַחֲרָם אִם-אֵינְכֶם שׁוֹמְעִים אֵלַי וְאַתֶּם קֹדְשֵׁי לֹא תַחֲלִלוּ-עוֹד בְּמִתְנֻנְתֵיכֶם וּבְגִלוּלֵיכֶם:	And <i>as for</i> you, O house of Israel, <i>this is what</i> my Lord the LORD says: «Let each <i>man</i> go <i>and</i> serve his idols, and afterwards if you will not heed me. But do not profane my holy name any more with your gifts and with your idols.	<i>this is what</i> ← <i>thus</i> .  let each <i>man</i> go <i>and</i> serve his idols: ironic.
Ezek 20:40	כִּי בְהַר-קֹדֶשׁי בְּהַר   מְרוֹם יִשְׂרָאֵל נְאֻם אֲדֹנָי יְהוִה שָׁם יַעֲבֹדֵנִי כָּל-בַּיִת יִשְׂרָאֵל כְּלֵה בְּאֶרֶץ שָׁם אֲרַצֶּם וְשָׁם אֲדַרְוֶשׁ אֶת-תְּרוֹמֹתֵיכֶם וְאֶת-דְּרֹשֹׁת מִשְׁאוֹתֵיכֶם בְּכָל-קֹדְשֵׁיכֶם:	For in my holy mountain, in the mountain of the height of Israel, says the Lord, the LORD, there the whole house of Israel will serve me, all of it in the land. There I will delight in them, and there I will require your heave-offerings and your prime gifts, in all your holy <i>dealings</i> .	
Ezek 20:41	בְּרִיחַ נִיחַח אֲרַצָּה אֶתְכֶם בְּהוֹצִיאִי אֶתְכֶם מִן-הָעַמִּים וּקִבַּצְתִּי אֶתְכֶם מִן-הָאֲרָצוֹת אֲשֶׁר נִפְצַלְתֶּם בָּם וְנִקְדַּשְׁתִּי בְּכֶם לְעֵינֵי הַגּוֹיִם:	With a fragrant scent I will delight in you, when I bring you out of the <i>various</i> peoples, and I gather you from the countries in which you have been scattered. And I will be sanctified in you in the sight of the Gentiles.	

Ezek 20:42	וידעתם כי־אני יהוה בהביאי אתכם אל־אדמת ישראל אל־הארץ אשר נשאתי את־ידי לתת אותה לאבותיכם:	And you will know that I <i>am</i> the LORD when I bring you to the ground of Israel, to the land <i>for</i> which I raised my hand to give it to your fathers.	raised my hand: i.e., [CB], <i>swore</i> .
Ezek 20:43	וזכרתם־שם את־דרכיכם ואת כל־עלילותיכם אשר נטמאתם בם ונקטתם בפניכם בכל־רעותיכם אשר עשיתם:	And there you will remember your ways and all your deeds by which you defiled yourselves, and you will loathe yourselves <i>in</i> facing up to yourselves for all your wicked <i>things</i> which you have done.	defiled yourselves: or <i>were defiled</i> . [BDB] allows both. Also in Ezek 20:30, Ezek 20:31.  in facing up to yourselves ← <i>before you</i> .
Ezek 20:44	וידעתם כי־אני יהוה בעשותי אתכם למען שמי לא כדרכיכם הרעים וכעלילותיכם הנשחתות בית ישראל נאם אדני יהוה: פ	And you will know that I <i>am</i> the LORD when I take action with you for my name's sake, not according to your bad ways or according to your corrupted deeds, O house of Israel, says the Lord, the LORD.» ’ ”	
Ezek 20:45	ויהי דבר־יהוה אלי לאמר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 20:46	בן־אדם שים פניך דרך תימנה והטף אל־דרום והנבא אל־יער השדה נגב:	“Son of Adam, <u>face towards</u> the south, and <u>prophecy</u> to the south, and prophecy to the forest of the field <i>in</i> the south.	face towards ← <i>set your face the way of</i> .  prophecy ( <i>first occurrence in verse</i> ) ← <i>distil</i> , metaphorically of prophecy.
Ezek 20:47	ואמרת ליער הנגב שמע דבר־יהוה כה־אמר אדני יהוה הנני מצית־בך   אש ואכלה בך כל־עץ־לח וכל־עץ יבש לא־תכבה להבת שלהבת ונצרב־ובה כל־פנים מנגב צפונה:	And say to the forest <i>in</i> the south, ‘Hear the word of the LORD. <i>This is what</i> my Lord the LORD says: «I am about to light a fire against you, and it will consume every moist tree and every dry tree <i>in your precincts</i> . The blazing flame will not be extinguished, and all faces from the south to the north will be scorched by it.	in the south ← <i>of the south</i> .  this is what ← <i>thus</i> .  I am about to ← <i>behold me</i> .  in your <i>precincts</i> ← <i>in you</i> .
Ezek 20:48	וראו כל־בשר כי אני יהוה בערתיה לא תכבה:	All flesh will see that I, the LORD, burnt it. It will not be extinguished.» ’ ”	
Ezek 20:49	ואמר אהיה אדני יהוה המה אמרים לי הלא ממשל משלים הוא: פ	Then I said, “Alas, my Lord the LORD, they are saying of me, ‘Is he not <u>speaking proverbially</u> ?’ ”	speaking proverbially ← <i>“proverbing” proverbs</i> .
Ezek 21:1	ויהי דבר־יהוה אלי לאמר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .

Ezek 21:2	בֶּן-אָדָם שִׁים פָּנֶיךָ אֶל-יְרוּשָׁלַם וְהִטָּף אֶל-מִקְדָּשִׁים וְהִנָּבֵא אֶל-אֲדַמַת יִשְׂרָאֵל:	“Son of Adam, <u>face towards</u> Jerusalem and <u>prophecy to the sanctuary</u> , and <u>prophecy to the ground of Israel</u> ,	face towards ← <i>set your face to</i> .  prophecy ( <i>first occurrence in verse</i> ): see Ezek 20:46.  sanctuary ← <i>holies</i> .
Ezek 21:3	וְאָמַרְתָּ לְאֲדַמַת יִשְׂרָאֵל כֹּה אָמַר יְהוָה הִנְנִי אֵלֶיךָ וְהוֹצֵאתִי חֶרְבִי מִתַּעֲרָה וְהִכְרַתִּי מִמֶּךָ צְדִיק וְרָשָׁע:	and say to the ground of Israel, ‘ <i>This is what</i> the LORD says: «I <i>am</i> here against you, and I will draw out my sword from its sheath, and I will cut the righteous and the wicked off from you.	this <i>is what</i> ← <i>thus</i> .  I <i>am</i> here ← <i>behold me</i> .
Ezek 21:4	יַעַן אֲשַׁר-הִכְרַתִּי מִמֶּךָ צְדִיק וְרָשָׁע לְכֵן תֵּצֵא חֶרְבִי מִתַּעֲרָה אֶל-כָּל-בָּשָׂר מִנֶּגֶב צָפוֹן:	Since I will cut the righteous and the wicked off from you, my sword will come out of its sheath against all flesh from the south to the north.	
Ezek 21:5	וַיִּדְעוּ כָל-בָּשָׂר כִּי אֲנִי יְהוָה הוֹצֵאתִי חֶרְבִי מִתַּעֲרָה לֹא תָשׁוּב עוֹד: ס	And all flesh will know that I, the LORD, have drawn my sword out from its sheath. It will no longer return.» ’	
Ezek 21:6	וְאַתָּה בֶּן-אָדָם הָאֲנֹכִי בְשִׁבְרוֹן מִתְנַיִם וּבִמְרִירוֹת תִּתְאַחַח לְעֵינֵיהֶם:	And you, son of Adam, <u>give a sigh</u> . Sigh before their eyes, with <u>churning of your stomach</u> and in bitterness.	give a sigh ← <i>sigh (imperative)</i> .  churning of <i>your</i> stomach ← <i>breaking the waist</i> .
Ezek 21:7	וְהָיָה כִּי-יֹאמְרוּ אֵלֶיךָ עַל-מָה אַתָּה נֹאֲנָח וְאָמַרְתָּ אֶל-שְׂמוּעָה כִּי-בָאָה וְנָמַס כָּל-לֵב וְרָפוּ כָל-יָדַיִם וְכִהְתָּה כָּל-רוּחַ וְכָל-בְּרָכִים תִּלְכָּנָה מִיַּם הַגֵּה בָאָה וְנִהְיְתָה נָאֵם אֲדֹנָי יְהוִה: פ	And it will come to pass, when they say to you, ‘What are you sighing for?’, that you will say, ‘Concerning the report, for it is coming, when every heart will sink, and all hands will droop, and every mood will be dejected, and all knees will <u>dissolve like</u> water. Behold, it is coming, and it will be brought to pass, says my Lord the LORD.’ ”	sink ← <i>melt</i> , but not the word for <i>dissolve</i> below, and not the word for <i>melt</i> in Ezek 21:15.  mood ← <i>spirit</i> .  dejected ← <i>dim</i> .  dissolve ← <i>go, run, flow</i> .
Ezek 21:8	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 21:9	בֶּן-אָדָם הִנָּבֵא וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי אָמַר חֶרֶב חֶרֶב הוֹחֲדָה וְגַם-מְרוֹטָה:	“Son of Adam, <u>prophecy and say</u> , ‘ <i>This is what</i> the LORD* says.’ Say, ‘A sword, a sword has been sharpened And also polished.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32, where it is shown as Ezek 21:8.  this <i>is what</i> ← <i>thus</i> .
Ezek 21:10	לְמַעַן טִבַּח טִבַּח הוֹחֲדָה לְמַעַן-יְהִי-לָהּ בָרֶק מְרֹטָה אוֹ נָשִׁישׁ שִׁבְט בְּנֵי מֵאֶסֶת כָּל-עֵץ:	It has been sharpened to <u>carry out slaughter</u> . <i>And it is so that it may have a glitter to it</i> <i>That it has been polished</i> . Or should we rejoice <i>in</i> the sceptre of <u>my son</u> ? <i>The sword despises all wood</i> .	to carry out slaughter ← <i>to slaughter with slaughter</i> .  my son: i.e., [CB], <i>Judah</i> .  AV differs in word grouping ( <i>should we then make mirth? it contemneth the rod of my son, as every tree</i> ).

Ezek 21:11	וַיִּתֵּן אֶתְהָ לְמִרְטָה לְתַפֵּשׁ בְּכַף הַיָּד הַיְחֻדָּה חָרֵב וְהִיא מִרְטָה לְתֵת אוֹתָהּ בְּיַד הַחֹרֵב:	And he has committed it to polishing, To be held in the hand. <i>It is a sword which has been sharpened,</i> And it <i>has been</i> polished, For it to be placed in the hand of the killer.’	to be held ← <i>to hold, for holding.</i> <hr/> it to be placed ← <i>to give / place it.</i> <hr/> the killer: i.e., [CB], <i>the king of Babylon.</i>
Ezek 21:12	זַעַק וְהִילַל בְּיָדָם כִּי־הִיא הִיְתָה בְּעַמִּי הִיא בְּכָל־נְשִׂאֵי יִשְׂרָאֵל מִגֹּרֵי אֶל־חָרֵב הִיוּ אֶת־עַמִּי לְכֹן סָפַק אֶל־יָרֵךְ:	Cry out and howl, Son of Adam, For it will be against my people. <i>It will be</i> against all the officials of Israel. My people will be delivered to the sword, So slap <i>your</i> thigh.	
Ezek 21:13	כִּי בַחַן וּמָה אִם־גַּם־שֵׁבֶט מֵאֶסֶת לֹא יִהְיֶה נֶאֱמַר אֲדֹנָי יְהוָה: פ	For <i>it is</i> a trial. For what <i>will happen</i> when even the sceptre, <i>Which the sword despises,</i> Is not <i>in existence</i> ? Says the Lord, the LORD.	sceptre ... despises: we assume the king had a wooden sceptre. <hr/> AV differs somewhat. We take the sense as ending the reign of the line of David at Jeconiah and Zedekiah until Christ.
Ezek 21:14	וְאַתָּה בֶן־אָדָם הִנְבֵּא וְהָדָךְ כָּף אֶל־כָּף וְתִכְפֹּל חָרֵב שְׁלִישְׁתָּהּ חָרֵב חֲלָלִים הִיא חָרֵב חֲלָל הַגְּדוֹל הַחֲדָרֶת לָהֶם:	And you, son of Adam, prophesy, And strike hand against hand, And let the sword do <u>double work</u> <i>Or triple work.</i> <i>It is a sword for making casualties,</i> A sword for great loss of life, Closing in on them.	do double work ... or triple work ← <i>be doubled (or) third time.</i>
Ezek 21:15	לְמַעַן   לְמוֹג לֵב וְהִרְבָּה הַמְכַשְׁלִים עַל כָּל־שַׁעְרֵיהֶם נִתְּתִי אֲבַחֲת־חָרֵב אַח עֲשׂוּיָהּ לְבָרֶק מְעַטָּה לְטַבַּח:	<i>It is</i> in order that the heart may melt, With many <u>troubles</u> at all their gates, <i>That I have appointed the threatening sword.</i> Oh, <i>it has been</i> made to <u>glitter</u> ; It has been <u>drawn</u> for slaughter.	troubles ← <i>causes of offence / stumbling blocks.</i> <hr/> threatening sword ← <i>threat of a sword.</i> <hr/> to glitter ← <i>for glittering.</i> <hr/> drawn: [Ges-HCL], [BHS-CA] and [BDB] regard it as a textual error for מִרְטָה ( <i>polished</i> ).
Ezek 21:16	הַתְּאַחֲדִי הַיְמָנִי הַשִּׁמְי הַשְּׂמִילִי אָנָּה פָּנֶיךָ מֵעֵדוֹת:	<i>O sword, be sharp,</i> Strike to the right, Take notice, Strike to the left – Wherever your face is pointing.	<i>O sword:</i> the verb is feminine, as is <i>sword.</i> <hr/> be sharp: AV differs ( <i>go thee one way or other</i> ). We take the roots אחד and חָדַד to be cognate in this context.
Ezek 21:17	וְגַם־אֲנִי אֶכֶּה כְּפִי אֶל־כְּפִי וְהִנְחֹתִי חֲמָתִי אָנֹכִי יְהוָה דִּבַּרְתִּי: פ	Then I too will strike my hand against my hand, And give my fury rest. I, the LORD, have spoken.”	

Ezek 21:18	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 21:19	וְאַתָּה בֶן־אָדָם שִׁים־לְךָ   שְׁנַיִם דְּרָכִים לְבוֹא חֶרֶב מִלְּדָבְבָל מֵאַרְץ אֶחָד יֵצְאוּ שְׁנֵיהֶם וַיֵּד בְּרֹא בְּרֹאשׁ דְּרָד־עִיר בְּרֹא:	“Now you, son of Adam, lay out for yourself two roads, for the king of Babylon's sword to come <i>by</i> . The two of them will issue from one country. Carve out a <u>signpost</u> at the head of the road to the city; carve <i>it</i> out.	signpost ← <i>hand</i> .
Ezek 21:20	דְּרָד תְּשִׂים לְבוֹא חֶרֶב אֶת רֶבֶת בְּנֵי־עַמּוֹן וְאֶת־יְהוּדָה בִּירוּשָׁלַם בְּצוּרָה:	Lay out a road for the sword to come to Rabbath of the <u>Ammonites</u> , and to Judah, at fortified Jerusalem.	Ammonites ← <i>sons of Ammon</i> .
Ezek 21:21	כִּי־עֹמֵד מִלְּדָבְבָל אֶל־אֵם הַדְּרָד בְּרֹאשׁ שְׁנֵי הַדְּרָכִים לְקַסְס־קַסְס קַלְקַל בַּחֲצִים שֶׁאֵל בְּתַרְפִּים רָאָה בַכַּבֵּד:	For the king of Babylon will stand at the <u>fork</u> in the road, at the head of two roads, <u>using divination</u> . He will <u>shake arrows</u> , he will inquire of <u>household gods</u> ; he will <u>inspect the liver</u> .	fork ← <i>mother</i> . using divination ← <i>to divine divination</i> . shake arrows ... inspect the liver: forms of divination. household gods ← <i>teraphim</i> . Compare Gen 31:19 ( <i>amulets</i> ).
Ezek 21:22	בְּיַמֵּינוּ הִיָּה   הַקַּסְס יְרוּשָׁלַם לְשׁוֹם כְּרִים לְפִתַח פֶּה בְּרֹצַח לְהַרִים קוֹל בְּתִרוּעָה לְשׁוֹם כְּרִים עַל־שַׁעֲרִים לְשַׁפֵּד סִלְלָה לְבָנוֹת דִּיק:	On his right will be divination <i>concerning</i> Jerusalem, to set up <u>battering rams</u> , to open up a way <u>in</u> for slaughter, to raise a voice in a battle-cry, to set up <u>battering rams</u> against the gates, to throw up a rampart; to build a wall of circumvallation.	battering rams: AV differs ( <i>captains</i> ). way in ← <i>mouth</i> .
Ezek 21:23	וְהָיָה לָהֶם *כַּקְסוֹם*־*כַּקְסֵם־שׂוֹא בְּעֵינֵיהֶם שְׁבַעֵי שְׁבַעוֹת לָהֶם וְהוּא־מְזַכֵּיר עֵזוֹן לְהַתְּפֹשׂ: פ	But it will be like a false divination in their sight – <i>that is</i> , to those <i>who</i> have sworn oaths to <i>the king's officials</i> – and he will make mention of the iniquity, for <i>them</i> to be caught.	divination: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> . <i>the king's officials</i> ← <i>them</i> .
Ezek 21:24	לָכֵן כֹּה־אָמַר אֲדַנִּי יְהוָה יַעַן הִזְכַּרְתֶּם עֲוֹנוֹתֵיכֶם בְּהַגְלוֹת פְּשָׁעֵיכֶם לְהַרְאוֹת חַטָּאוֹתֵיכֶם בְּכֹל עֲלִילוֹתֵיכֶם יַעַן הִזְכַּרְתֶּם בְּכַף תַּתְּפֹשׂוּ: פ	So <i>this is what</i> the Lord, the LORD, says: ‘Since you have brought your iniquity into remembrance, by your transgressions being revealed, by your sins being made manifest, with all your deeds – on account of your being brought into remembrance – you will be caught by the hand.	<i>this is what</i> ← <i>thus</i> . brought ... into remembrance ( <i>first occurrence in verse</i> ): partially in an Aramaic form.
Ezek 21:25	וְאַתָּה חָלַל רְשָׁע נָשִׂיא יִשְׂרָאֵל אֲשֶׁר־בָּא יוֹמוֹ בְּעַת עֵזוֹן קִצֵּ: ס	And <i>as for</i> you, you profane and wicked leader of Israel, whose day has come, at the time of the <u>final iniquity</u> ,	final iniquity ← <i>iniquity of the end</i> , a Hebraic genitive.



Ezek 21:26	כֹּה אָמַר אֲדֹנָי יְהוִה הִסִּיר הַמְצַנְפֹת וְהָרִים הָעֵטְרָה זֹאת לֹא-זֹאת הַשְּׂפֹלָה הַגְּבִיָּה וְהַגְּבִיָּה הַשְּׂפִיל:	this <i>is what</i> the Lord, the LORD, says: «Remove the turban And <u>take</u> the crown away. <u>What was</u> won't be any more. Exalt the lowly And humble the <u>exalted</u> .	this <i>is what</i> ← <i>thus</i> .  take ... away ← <i>raise</i> ; perhaps, <i>put on (someone else)</i> .  what was won't be any more ← <i>this not this</i> .  exalted ← <i>high</i> .
Ezek 21:27	עֲנֵה עֲנֵה עֲנֵה אֲשִׁימְנָה גַּם-זֹאת לֹא הִיָּה עַד-בָּא אֲשֶׁר-לוֹ הַמְשַׁפֵּט וְנִתְתִּיזוּ: פ	I will <u>overturn, overturn,</u> <u>overturn it</u> . Moreover this will not <u>happen</u> Until the coming of <i>him</i> who <i>has</i> the right, Which I will give <i>him</i> .» ’	I will overturn, overturn, overturn it ← <i>an overturning, an</i> <i>overturning, an overturning I</i> <i>will set it</i> .  happen ← <i>become, come to</i> <i>pass</i> .
Ezek 21:28	וְאַתָּה בֶן-אָדָם הִנְבֵּא וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה אֶל-בְּנֵי עַמּוֹן וְאֶל-חַרְפְּתָם וְאָמַרְתָּ חָרֵב חָרֵב פְּתוּחָה לְטֹבַח מְרוּטָה לְהַכִּיל לְמַעַן בָּרַק:	And you, son of Adam, prophesy and say, ‘ <u>This is what</u> my Lord the LORD says to the sons of Ammon and concerning <u>their</u> <u>reproach</u> .’ So say, ‘The sword, the sword <i>is</i> unsheathed, Polished for slaughter <u>To cause devouring</u> – The reason for <i>its</i> glitter –	this <i>is what</i> ← <i>thus</i> .  their reproach: a subjective genitive (they reproach Jerusalem).  to cause devouring: taking the verb as a contraction of לְהַאֲכִיל; otherwise, <i>enduring</i> .
Ezek 21:29	בַּחֲזוֹת לֵךְ שְׂוֹא בְקַס־לֵךְ כְּזָב לְתַת אוֹתְךָ אֶל-צִוְאָרֵי חַלְלֵי רְשָׁעִים אֲשֶׁר-בָּא יוֹמָם בְּעַת עֲוֹן קִץ:	When <i>they</i> see false visions concerning you, When they divine concerning you falsely, Putting you with the necks of <u>those to be executed</u> for <u>their</u> crimes, Whose day will come in the final iniquity.	those <i>to be</i> executed for <i>their</i> crimes ← <i>the slain of</i> <i>wickednesses</i> .
Ezek 21:30	הָשֵׁב אֶל-תַּעֲרָה בְּמִקּוֹם אֲשֶׁר-נִבְרְאתָ בְּאֶרֶץ מְכֻרֹתֶיךָ אֲשַׁפֵּט אֶתְךָ:	Return <i>it</i> to its sheath. I will judge <u>you</u> In the place where you were created, In your native land.	you: feminine singular, which could agree with the (Ammonite) sword.
Ezek 21:31	וְשִׁפְכְּתִי עָלֶיךָ זַעְמִי בָאֵשׁ עֲבַרְתִּי אַפְיִיךָ עָלֶיךָ וְנִתְתִּיךָ בְּיַד אַנְשֵׁים בְּעָרִים חֲרָשֵׁי מִשְׁחִית:	And I will pour out my indignation over you; I will blow on <u>my angry fire</u> against you, And I will deliver you into the hand of savage men, Forgers of destruction.	my angry fire ← <i>the fire of my</i> <i>anger</i> , a Hebraic genitive.
Ezek 21:32	לֹאשׁ תִּהְיֶה לְאַכְלָה דָּמְךָ יִהְיֶה בְּתוֹךְ הָאֶרֶץ לֹא תִזְכָּרִי כִּי אֲנִי יְהוָה דִּבַּרְתִּי: פ	You will be fuel for the fire; Your blood will be in the midst of the land. You will not be remembered, For I, the LORD, have spoken.’ ”	
Ezek 22:1	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .

Ezek 22:2	וְאַתָּה בֶן-אָדָם הַתְּשֹׁפֵט הַתְּשֹׁפֵט אֶת-עִיר הַדָּמִים וְהוֹדַעְתָּהּ אֵת כָּל-תּוֹעֲבוֹתֶיהָ:	“As for you, son of Adam, will you judge, will you judge the City of <u>Blood</u> , and will you make all its abominations known to it?	Blood ← <i>bloods</i> , i.e. <i>deeds of bloodshed</i> .
Ezek 22:3	וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה עִיר שִׁפְכַת דָּם בְּתוֹכָהּ לְבוֹא עָתָה וְעֲשֵׂתָהּ גְלוּלִים עָלֶיהָ לְטִמְאַהּ:	So you will say, ‘This <i>is what</i> my Lord the LORD says: «As for the city which sheds blood in its <u>own</u> precincts, its time <i>is</i> about to come, for it has made idols to defile itself.	this <i>is what</i> ← <i>thus</i> .  in its <u>own</u> precincts ← <i>in its inside</i> .  to defile itself ← <i>to defile against itself</i> .
Ezek 22:4	בְּדַמְךָ אֲשֶׁר-שִׁפַּכְתָּ אֶשְׁמְךָ וּבְגִלּוּלֶיךָ אֲשֶׁר-עָשִׂיתָ טִמְאַתָּה וּתְקַרְיַבֵי יָמֶיךָ וּתְבוֹא עַד-שְׁנוֹתַיִךְ עַל-כֵּן נִתְתִּיךָ חֲרָפָה לְגוֹיִם וְקַלְסָה לְכָל-הָאָרְצוֹת:	You have become guilty of your blood which you have shed, and you have become unclean by your idols which you have made, and you have brought your days near, and you have come to your years, which <i>is</i> why I have made you an <i>object of reproach</i> to the nations and an <i>object of scorn</i> to all the <i>various</i> countries.	you have come ← <i>you (masculine) / she has come</i> . On the translation as second person feminine ( <i>you</i> ), see [Ges-HG] §47k.
Ezek 22:5	הַקְּרִיבוֹת וְהַרְחָקוֹת מִמֶּךָ יִתְקַלְסוּ-בְךָ טִמְאַת הַשָּׁמַיִם רַבַּת הַמְּהוּמָה:	Those near and far from you will mock you, <i>you who are</i> of sullied name and <u>great</u> turmoil.	great turmoil ← <i>greatness of turmoil</i> , a reverse Hebraic genitive, or <i>tumultuous greatness</i> , a regular Hebraic genitive.
Ezek 22:6	הִנֵּה נְשִׂאֵי יִשְׂרָאֵל אִישׁ לְזִרְעוֹ הָיוּ בְּךָ לְמַעַן שִׁפְדוּ-דָּם:	Look, <i>you</i> officials of Israel. Each <i>one</i> in you, <i>Jerusalem</i> , had <i>it</i> in his <u>power</u> to shed blood.	power ← <i>arm</i> .
Ezek 22:7	אָב וָאִם הִקְלוּ בְּךָ לַגֵּר עָשׂוּ בְּעֵשֶׂק בְּתוֹכְךָ יְתוֹם וְאַלְמָנָה הוֹנוּ בְּךָ:	Those in you have despised <i>their</i> father and mother; in <u>your</u> precincts people have dealt with the foreigner with extortion, and in you they have oppressed the orphan and the widow.	in your precincts ← <i>within you</i> .
Ezek 22:8	קִדְשֵׁי בְּזִית וְאֶת-שַׁבְּתוֹתַי חִלַּלְתָּ:	You have despised my holy <i>things</i> , and you have profaned my Sabbaths.	<i>things</i> : or <i>places</i> .
Ezek 22:9	אֲנָשֵׁי רִכְלִי הָיוּ בְּךָ לְמַעַן שִׁפְדוּ-דָּם וְאֶל-הַהָרִים אָכְלוּ בְּךָ זִמָּה עָשׂוּ בְּתוֹכְךָ:	In you were slanderers, so as to shed blood, and in you <i>some</i> ate on the mountains. In <u>your</u> precincts they engaged in <u>intrigue</u> .	on the mountains: i.e. on the idolatrous sites there.  in your precincts ← <i>within you</i> .  engaged in intrigue: or <i>committed depravity</i> .
Ezek 22:10	עָרוֹת-אָב גְּלַה-בְּךָ טִמְאַתָּה הִנְדָּה עֲנוּ-בְּךָ:	In you <i>one</i> has <u>uncovered his</u> father's nakedness; in you they have violated her who was unclean by <i>reason of</i> menstruation.	uncovered <i>his</i> father's nakedness: an expression meaning <i>lying with his father's wife</i> (Lev 20:11). See also Gen 9:22.
Ezek 22:11	וְאִישׁ   אֶת-אִשְׁתּוֹ רָעָהוּ עָשָׂה תּוֹעֲבָה וְאִישׁ אֶת-כַּלְתּוֹ טִמְאַ בְּזִמָּה וְאִישׁ אֶת-אֲחֻתּוֹ בְּתִּיבָתּוֹ עָנָה-בְּךָ:	And a man has committed an abomination with his neighbour's wife, and a man has defiled his daughter-in-law through depravity, and a man in you has violated his sister – his father's daughter.	

Ezek 22:12	שׁוֹחַד לְקַחוּ-בְּךָ לְמַעַן שׁוֹפְדֵי-דָם נִשְׂדָּךְ וְתַרְבִּית לְקַחַתָּ וּתְבַצְעֵי רַעֲיֶיךָ בְּעֶשֶׂק וְאֵתִי שָׁכַחַתָּ נְאֻם אֲדֹנָי יְהוִה:	In you <i>some</i> have accepted a bribe for the purpose of shedding blood. You have taken interest and financial gain, and you have defrauded your neighbours with extortion, and me you have forgotten, says the Lord, the LORD.	
Ezek 22:13	וְהִנֵּה הִכִּיתִי כַּפִּי אֶל-בְּצַעְךָ אֲשֶׁר עָשִׂיתָ וְעַל-דַּמְךָ אֲשֶׁר הָיָה בְּתוֹכְךָ:	And look, I have struck my hand at your unjust gain which you have made, and at your blood which has been <u>in your confines</u> .	in your confines ← <i>within you</i> .
Ezek 22:14	הֲיַעֲמֵד לִבְךָ אִם-תִּחְזַקְנָה יָדֶיךָ לַיָּמִים אֲשֶׁר אֲנִי עֹשֶׂה אוֹתְךָ אֲנִי יְהוָה דְּבַרְתִּי וְעָשִׂיתִי:	Will your heart stand <i>firm</i> , and will your hands hold out in the days when I deal with you? I, the LORD, have spoken, and I will do <i>it</i> .	
Ezek 22:15	וְהִפְצִיתִי אוֹתְךָ בְּגוֹיִם וְזָרִיתִיךָ בְּאַרְצוֹת וְהִתְמַתִּי טְמֵאתְךָ מִמֶּדָּ:	And I will scatter you among the Gentiles, and I will disperse you among the <i>various</i> countries, and I will purge your uncleanness from you.	
Ezek 22:16	וְנִחַלְתָּ בְּךָ לְעֵינֵי גוֹיִם וַיִּדְעַתָּ כִּי-אֲנִי יְהוָה: פ	And you will <u>be profaned</u> by your <i>own</i> self in the eyes of the Gentiles, and you will know that I <i>am</i> the LORD.» ’ ”	be profaned: root חלל. AV differs ( <i>take an inheritance</i> ), root נחל.
Ezek 22:17	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 22:18	בֶּן-אָדָם הֲיוּ-לִי בֵּית-יִשְׂרָאֵל *לְסוּג *לְסִיג בְּלֹם נְחֹשֶׁת וּבְדִיל וּבְרִזָּל וְעוֹפְרַת בְּתוֹךְ כֹּזֵר סִגִּים בְּסֹף הַיּוֹ: ס	“Son of Adam, the house of Israel has become <u>dross</u> to me. They <i>are</i> all copper and tin and iron and lead in the furnace. They have become the <u>dross of silver</u> .	dross: the <i>ktiv</i> has to be regarded as a variant form of the <i>qere</i> . A <i>vav / yod</i> issue.  dross of silver: lead and silver are often found together, along with copper, tin and other elements.
Ezek 22:19	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יֵעַן הָיוּת בְּלֹכֶם לְסִיגִים לָכֵן הִנְנִי קֹבֵץ אֶתְכֶם אֶל-תּוֹךְ יְרוּשָׁלַם:	So <u>this is what</u> the Lord, the LORD, says: ‘Because you have all become dross, I am about to gather you <u>into</u> Jerusalem.	this <i>is what</i> ← <i>thus</i> .  I am about to ← <i>behold me</i> .  into ← <i>into the inside of</i> .
Ezek 22:20	קִבְצַת כֶּסֶף וְנְחֹשֶׁת וּבְרִזָּל וְעוֹפְרַת וּבְדִיל אֶל-תּוֹךְ כֹּזֵר לְפַחַת-עָלָיו אֲשֶׁר לְהִנְתִּיךָ בֵּן אֶקְבֹּץ בְּאַפִּי וּבַחֲמָתִי וְהִנְחִיתִי וְהִתְכַתִּי אֶתְכֶם:	Like a <u>mixture</u> of silver and copper and iron and lead and tin inside a furnace, <u>to have fire blown</u> on it to melt <i>it</i> , so I will gather <i>you</i> in my anger and in my fury, and I will <u>keep you</u> in place and melt you.	mixture ← <i>gathering, collection</i> .  to have fire blown ← <i>to blow fire</i> . <i>Qal</i> for passive of <i>hiphil</i> .  keep <i>you</i> in place ← <i>place you</i> .
Ezek 22:21	וּכְנַסְתִּי אֶתְכֶם וּנְפַחְתִּי עֲלֵיכֶם בְּאֵשׁ עֲבָרְתִּי וְנִתְכַתֶּם בְּתוֹכָהּ:	And I will gather you, and I will blow on you with <u>my irate fire</u> , and you will be melted <u>in it</u> .	my irate fire ← <i>the fire of my ire</i> , a Hebraic genitive.  in it ← <i>inside it</i> .

Ezek 22:22	כִּהְתֹוד כֶּסֶף בְּתֹוד כֹור כֵן תִתְכוּ בְתֹוכָהּ וַיִדְעַתֶם כִּי־אֲנִי יְהוָה שֹפְכֵתִי חֲמָתִי עֲלֵיכֶם: פ	As <i>is</i> the smelting of silver in the furnace, so you will be smelted in it, and you will know that I, the LORD, have poured out my fury on you.’ ”	
Ezek 22:23	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 22:24	בְּן־אָדָם אֲמַר־לָהּ אַתְּ אֶרֶץ לֹא מְטֻהָרָה הִיא לֹא גִשְׁמָה בַּיּוֹם זֶעַם:	“Son of Adam, say to her, ‘You are a land which <i>has not been</i> cleansed, which <i>had no rain</i> on the day of indignation.	no rain ← <i>not its rain</i> .
Ezek 22:25	קָשֶׁר נְבִיאֶיהָ בְּתֹוכָהּ כְּאֶרֶץ שׂוֹאֵג טָרֵף טָרֵף גֹּפֶשׁ אֹכְלוֹ חֶסֶן וַיִּקַּח יִקְחוּ אֶלְמִנּוֹתֶיהָ הִרְבּוּ בְּתֹוכָהּ:	There is a conspiracy of her prophets within her, like a roaring lion tearing <i>at</i> prey. They devour <u>people</u> , they take riches and valuables; they have increased the number of widows she <i>has within</i> her confines.	people ← <i>a soul</i> .  within her confines ← <i>within her</i> .
Ezek 22:26	כַּהֲנִיָּה חָמְסוּ תֹורָתִי וַיַּחֲלִלוּ קֹדֶשִׁי בֵּין־קֹדֶשׁ לְחַל לֹא הִבְדִּילוּ וּבֵּין־הַטְּמֵא לְטָהוֹר לֹא הוֹדִיעוּ וּמִשְׁבְּתוֹתַי הֶעֱלִימוּ עֵינֵיהֶם וְאֶחָל בְּתוֹכֶם:	Her priests have done violence to my law, and they have profaned my holy <u>things</u> . They have not made a distinction between holy and profane, and they have not made <i>the difference</i> known between unclean and clean, and they have hidden their eyes from my Sabbaths, so I have been profaned in their midst.	things: or places.
Ezek 22:27	שָׂרֵיהָ בְּקִרְבָּהּ כְּזֹאֲבִים טָרְפֵי טָרֵף לְשֹׁפְדֵי־דָם לְאַבֵּד נַפְשׁוֹת לְמַעַן בַּצֵּעַ בַּצֵּעַ:	Her officials at her centre <i>are</i> like wolves tearing <i>at</i> prey, <u>shedding</u> blood, <u>destroying</u> <u>people</u> in order to <u>make</u> unjust gain.	shedding ... destroying ← <i>to shed ... to destroy</i> .  people ← <i>souls</i> .  make ← <i>plunder</i> .
Ezek 22:28	וּנְבִיאֶיהָ טָחוּ לָהֶם תַּפֵּל חֲזִים שָׂוִא וְקִסְמִים לָהֶם כְּזָב אֲמָרִים כֹּה אָמַר אֲדַנִּי יְהוָה וַיְהוּה לֹא דִבֶּר:	And her prophets have plastered over <u>these things</u> with lime, seeing false <i>visions</i> and divining falsely to them, saying, « <u>This is what</u> my Lord the LORD says», when the LORD has not spoken.	these things ← <i>them</i> .  this is what ← <i>thus</i> .
Ezek 22:29	עַם הָאָרֶץ עֲשָׂקוּ עֲשָׂקוּ וַגְזֹלוּ גְזָלוּ וְעָנִי וְאַבְיוֹן הוֹנּוּ וְאֶת־הַגֵּר עֲשָׂקוּ בְלֹא מִשְׁפָּט:	The people of the land have <u>committed extortion</u> , and they have <u>snatched away</u> <u>plunder</u> and oppressed the poor and needy, and they have maltreated the foreigner without justice.	committed extortion ← <i>extorted extortion</i> .  snatched away plunder ← <i>plundered plunder</i> .
Ezek 22:30	וַאֲבַקְשׁ מֵהֶם אִישׁ גִּדְר־גִּדְרֵי וְעֹלָמִד בְּפָרֵץ לִפְנֵי בַעַד הָאָרֶץ לְבַלְתִּי שַׁחֲתָהּ וְלֹא מָצָאתִי:	And I sought from them a man who would build a wall, and <i>who</i> would stand at the breach before me, for the sake of the land, to prevent its destruction, but I didn't find <i>anyone</i> .	

Ezek 22:31	וַאֲשַׁפֵּךְ עֲלֵיהֶם זַעְמִי בְּאֵשׁ עֲבַרְתִּי כְּלִיתִים דְּרָכָם בְּרֹאשׁם נָתַתִּי נֶאֱסָ אֲדָנִי יְהוָה: פ	So I have poured out my indignation over them. I have made an end of them in my <u>irate</u> fire. I have put their way on their head, says my Lord the LORD.’ ”	irate fire: see Ezek 22:21.
Ezek 23:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 23:2	בֶּן־אָדָם שְׁתֵּים נָשִׁים בְּנוֹת אִם־אַחַת הֵיוּ:	“Son of Adam, there were two women, Daughters of <u>the same</u> mother.	the same ← <i>one</i> .
Ezek 23:3	וַתִּזְנֶינָה בְּמִצְרַיִם בְּנְעוּרֵיהֶן זָנוּ שָׁמָּה מֵעַכְשָׁיו שְׂדֵיחֶן וְשָׁם עָשׂוּ דְדָי בְּתוֹלֵיהֶן:	And they engaged in prostitution in Egypt – <i>It was</i> in their youth <i>that</i> they engaged in prostitution. There their breasts <u>were fondled</u> , And there their virgin nipples <u>were caressed</u> .	were fondled ... were caressed ← <i>they pressed ... they squeezed</i> . Avoidance of the passive.
Ezek 23:4	וּשְׁמוֹתֶינָם אֶהְלָה הַגְּדוֹלָה וְאֶהְלִיבָה אֶחֻותָהּ וַתְּהִינָה לִי וַתִּלְדֶּנָּה בָּנִים וּבָנוֹת וּשְׁמוֹתֶינָם שָׁמְרוֹן אֶהְלָה וִירוּשָׁלַם אֶהְלִיבָה:	And their names <u>were Aholah</u> the elder <i>one</i> And <u>Aholibah</u> her sister. And they were mine, And they gave birth to sons and daughters, Whose names <u>were Samaria-Aholah</u> And <u>Jerusalem-Aholibah</u> .	Aholah ... Aholah ← <i>Oholah ... Oholah</i> , but we retain the AV / traditional English name. <hr/> Aholibah ... Aholibah ← <i>Oholibah</i> , [AnLx], but not necessarily so, and we retain the AV / traditional English name.
Ezek 23:5	וַתִּזְנֶינָה אֶהְלָה תַּחְתַּי וַתַּעֲגֹב עַל־מֵאֵהָבִיָּה אֶל־אֲשׁוּר קְרוּבִים:	And Aholah acted promiscuously beneath me, And she made love to her lovers, With <u>the Assyrians</u> <i>who were</i> near,	the Assyrians ← <i>Assyria</i> , but with a plural verb.
Ezek 23:6	לְבָשֵׁי תְּכֵלֶת פָּחוֹת וְסֹגְנִים בַּחֲוָרֵי חֶמֶד כָּלָם פְּרָשִׁים רֹכְבֵי סוּסִים:	Dressed <i>in blue</i> – Governors and administrators, All of them <u>attractive young men</u> – Horsemen riding on horses.	attractive young men ← <i>young men of desire</i> , a Hebraic genitive.
Ezek 23:7	וַתִּתֵּן תְּזוּנוֹתֶיהָ עֲלֵיהֶם מִבְּחָר בְּנֵי־אֲשׁוּר כָּלָם וּבְכָל אֲשֶׁר־עָגְבָה בְּכָל־גְּלוּלֵיהֶם נִטְמָאָה:	And she gave her <u>immoral favours</u> to them, All of <i>them</i> being choice sons of Assyria, And she became unclean by all with whom she made love, Through all their idols.	immoral favours ← <i>whoredoms</i> .

Ezek 23:8	<p>וְאֶת־תְּזוּנוֹתֶיהָ מִמְצָרִים לֹא  עָזְבָה כִּי אוֹתָהּ שָׁכְבוּ  בְנֵעוּרֶיהָ וְהֵמָּה עָשׂוּ דְדֵי  בְתוּלֶיהָ וַיִּשְׁפְּכוּ תְזוּנוֹתָם  עָלֶיהָ:</p>	<p>And she did not abandon her  immoral practices  <i>Brought back</i> from Egypt,  For they lay with her in her  youth,  And they caressed her virgin  nipples,  And they poured out their  immorality on her.</p>	
Ezek 23:9	<p>לְכֹן נָתַתִּיהָ בְיַד־מְאַהֲבֶיהָ בְיַד  בְּנֵי אַשּׁוּר אֲשֶׁר עָגְבָה  עָלֶיהֶם:</p>	<p>Therefore I have delivered  her into the hand of her  lovers,  Into the hand of the  <u>Assyrians</u>,  With whom she made love.</p>	<p>Assyrians ← <i>sons of Assyria</i>.</p>
Ezek 23:10	<p>הֵמָּה גִּלּוּ עֲרוֹתָהּ בְּגִיָּה  וּבְנֹתֶיהָ לָקְחוּ וְאוֹתָהּ בַּחֲרָב  הֲרָגוּ וְתַהֲיֶיֶם לְנָשִׁים  וּשְׁפוּטִים עָשׂוּ בָּהּ: ס</p>	<p>They revealed her  nakedness;  They took her sons and her  daughters,  And they killed her with the  sword,  And she became notorious  among women,  For <u>judgment</u> had been  <u>passed</u> on her.</p>	<p>judgment had been passed ←  <i>they (masculine) had passed  judgment</i>. Avoidance of the  passive.</p>
Ezek 23:11	<p>וַתֵּרֶא אַחֹתָהּ אֶהְלִיבָה  וַתִּשְׁחַת עֲגַבְתָּהּ מִמֶּנָּה  וְאֶת־תְּזוּנוֹתֶיהָ מִזְנוּנֵי אַחֹתָהּ:</p>	<p>And her sister Aholibah saw  <i>it</i>,  And she was more perverse  <u>than her</u> <i>in</i> her  lovemaking,  And <i>she</i> was <i>more profuse</i> in  her promiscuous acts <u>than</u>  <u>her sister</u>  <i>In her</i> immoral ways.</p>	<p>than her: or, if the reader prefers,  <i>than she</i>.</p> <hr/> <p>than her sister ... <i>in her</i> immoral  ways ← <i>than the immoral ways  of her sister</i>.</p>
Ezek 23:12	<p>אֶל־בְּנֵי אַשּׁוּר עָגְבָה פְּחוֹת  וּסְגָנִים קָרְבִּים לְבָשִׁי מְכֻלּוֹל  פָּרָשִׁים רֹכְבֵי סוּסִים בַּחֲוָרֵי  חֶמֶד בָּלֵם:</p>	<p>She made love to the  Assyrians,  Governors and  administrators <i>who were</i>  near,  Dressed <u>immaculately</u>,  Horsemen riding on horses  – All <u>attractive young men</u>.</p>	<p>immaculately ← <i>(to) perfection</i>.</p> <hr/> <p>attractive young men: see Ezek  23:6.</p>
Ezek 23:13	<p>וַאֲרָא כִּי נִטְמְאָה דְרָדָּךְ אַחַד  לְשִׁתִּיהֶן:</p>	<p>And I saw that she had  become unclean.  The two of them <u>had the</u>  <u>same conduct</u>.</p>	<p>the same conduct ← <i>one way</i>.</p>
Ezek 23:14	<p>וַתוֹסֶף אֶל־תְּזוּנוֹתֶיהָ וַתֵּרֶא  אֲנָשִׁי מִחֻקָּה עַל־הַקִּיר צִלְמֵי  *כַּשְׂדִּיִּים *כְּשָׂדִים חֻקֵּי  בְּשָׁשׂוּר:</p>	<p>And she added to her  promiscuous deeds  When she saw an <u>engraving</u>  <u>of men</u> on a wall  – Images of <u>Chaldeans</u>  Engraved in red ochre –</p>	<p>Chaldeans: the <i>ketiv</i> and <i>qeré</i>  are similar words with the same  meaning.</p> <hr/> <p>an engraving of men ← <i>men of  (a thing) engraved</i>.</p>

Ezek 23:15	חַגְוִי אֲזוֹר בְּמַתְנִיָּהֶם סְרוּחֵי טְבוּלִים בְּרֵאשֵׁיהֶם מְרֵאָה שְׁלֵשִׁים כָּלָם דְּמוֹת בְּנֵי־בָבֶל כְּשָׂדִים אֶרֶץ מוֹלְדָתָם:	Wearing a belt around their waist, Wearing loose hanging dyed turbans on their heads, All <i>in the style</i> of brigadiers, With imagery of the sons of Babylon – Chaldeans – And their native land.	wearing ... wearing loose hanging ← <i>girded of ... hung loose of</i> .  dyed turbans: perhaps a conflation of homonymous roots meaning <i>dye</i> and <i>wrap</i> . See [AnLx] under טבל.  style ← way.
Ezek 23:16	*ותעגב **ותעגבה עליהם למראה עיניה ותשלח מלאכים אליהם כשדימה:	And she lusted after them when her eyes saw <i>them</i> , And she sent messengers to them in Chaldea.	she lusted: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.  in Chaldea ← to Chaldea.
Ezek 23:17	ויבאו אליה בני־בבל למשכב דדים ויטמאו אותה בתזנותם ויתמאבם ותקע נפשה מהם:	Then the Babylonians came to her To lie <i>making</i> love, And they defiled her with their promiscuity, And she was defiled by them. Then her sentiments became alienated from them.	to lie ← to a “lying with” of.  sentiments ← soul.
Ezek 23:18	ותגל תזנותיה ותגל את־ערוותה ותקע נפשי מעליה כאשר נקעה נפשי מעל אחותה:	When she had revealed her promiscuous acts And had revealed her nakedness, My sentiments became alienated from her, As my sentiments had become alienated from her sister.	my sentiments (2x) ← my soul. The LORD speaking.
Ezek 23:19	ותרבה את־תזנותיה לזכר את־ימי נעוריה אשר זנתה בארץ מצרים:	And she did more promiscuous acts, Remembering the days of her youth When she was promiscuous in the land of Egypt.	
Ezek 23:20	ותעגבה על פלגשיהם אשר בשר־חמורים בשלם וזרמת סוסים זרמתם:	And she lusted after their lovers, Whose flesh <i>was</i> the flesh of donkeys, And whose emission <i>was</i> the emission of horses.	
Ezek 23:21	ותפקדי את זמת נעוריך בעשות ממצרים דדיך למען שדי נעוריך: ס	And you have looked about For the unchaste way of your youth, With caressing of your nipples, As was done in Egypt on account of your youthful breasts.	caressing: we have to re-point as <i>piel</i> , בעשות, as in Ezek 23:3.  as was done in ← from.  your youthful breasts ← the breasts of your youth, a Hebraic genitive.

Ezek 23:22	<p>לְכֹן אֶהְלִיבָה כֹּה־אָמַר אֲדֹנָי  יְהוָה הַנְּנִי מֵעִיר אֶת־מְאַהֲבֶיךָ  עָלֶיךָ אֶת אֲשֶׁר־נִקְטְעָה נַפְשֶׁךָ  מֵהֵם וְהִבֵּאתִים עָלֶיךָ מִסָּבִיב:</p>	<p>Therefore, Aholibah, <i>this is what</i>  the Lord, the LORD, says:  ‘I am about to stir your  lovers up against you,  Those from whom your  sentiments have become  alienated,  And I will bring them  against you <i>all</i> around,</p>	<p>this <i>is what</i> ← <i>thus</i>.  <hr/> I am about to ← <i>behold me</i>.  <hr/> sentiments ← <i>soul</i>.</p>
Ezek 23:23	<p>בְּנֵי בָבֶל וְכָל־כְּשָׁדִים פְּקוֹד  וְשׁוֹעַ וְקוֹעַ כָּל־בְּנֵי אַשּׁוּר  אוֹתָם בַּחֹרֵי חֻמַּד פְּחוֹת  וּסְגָנִים כָּלֵם שְׁלֹשִׁים וּקְרוֹאִים  רֹכְבֵי סוּסִים כָּלֵם:</p>	<p>The sons of Babylon and all  the Chaldeans:  Pekod and Shoa and Koa,  And all the sons of Assyria  with them  – All of them attractive  young men,  Governors and  administrators,  Brigadiers and celebrities,  All of them horseriders.</p>	<p>celebrities ← <i>called out (ones)</i>.  The active verb, used with שָׁם  <i>name, fame</i>, can mean <i>celebrate</i>  [AnLx].</p>
Ezek 23:24	<p>וּבָאוּ עָלֶיךָ הֶצֶן רֶכֶב וּגְלָגַל  וּבִקְהַל עַמִּים צָנָה וּמִגֹּן וְקוֹבֵעַ  יִשְׁימוּ עָלֶיךָ סָבִיב וְנִתְתִּי  לְפָנֵיהֶם מִשְׁפָּט וּשְׁפָטוּךָ  בְּמִשְׁפָּטֵיהֶם:</p>	<p>And a battalion will come  against you,  Chariots and vehicles,  With a contingent of <i>various</i>  peoples,  Who will beset you <i>all</i>  around,  With shield and buckler and  helmet.  And I will allow judgment to  take place before them,  And they will judge you  with their <i>own</i> legal  processes.</p>	<p>vehicles ← <i>wheel</i>.  <hr/> beset ← <i>set against</i>.  <hr/> shield and buckler: see Jer 46:3.</p>
Ezek 23:25	<p>וְנִתְתִי קִנְאָתִי בָּךְ וְעָשׂוּ אוֹתְךָ  בְּחִמָּה אַפָּךְ וְאַזְנֶיךָ יִסְרוּ  וְאַחֲרִיתְךָ בַּחֶרֶב תִּפּוֹל הַמָּה  בְּנִיךָ וּבָנוֹתֶיךָ יִקְחוּ וְאַחֲרִיתְךָ  תֹאכַל בָּאֵשׁ:</p>	<p>And I will set my zeal  against you,  And they will deal with you  in fury.  They will remove your nose  and your ears,  And your posterity will fall  by the sword.  They will capture your sons  and your daughters,  And your posterity will be  consumed by fire.</p>	<p>posterity (2x): AV differs  (<i>remnant ... residue</i>). Otiose, but  see Gen 12:5.</p>
Ezek 23:26	<p>וְהִפְשִׁיטוּךָ אֶת־בְּגָדֶיךָ וּלְקָחוּ  כָּלִי תִפְאַרְתְּךָ:</p>	<p>And they will strip your  clothes off  And take your magnificent  articles away.</p>	<p>magnificent articles ← <i>articles</i>  of magnificence, a Hebraic  genitive.</p>



Ezek 23:27	וְהִשְׁבַּתִּי זְמַתְךָ מִמֶּךָ וְאֶת־זְנוּתְךָ מֵאַרְץ מִצְרַיִם וְלֹא־תִשְׂאִי עֵינֶיךָ אֲלֵיהֶם וּמִצְרַיִם לֹא תִזְכְּרִי־עוֹד: ס	And I will <u>put an end</u> to your unchaste way And your promiscuity <i>which</i> <i>came</i> from the land of Egypt, And you will not raise your eyes to them, And you will no longer remember Egypt.	put an end ← <i>put an end from</i> <i>you</i> .
Ezek 23:28	כִּי כֹה אָמַר אֲדֹנָי יְהוִה הַנְּגִלִי נִתְּנָךְ בְּיַד אֲשֶׁר שָׂנֵאת בְּיַד אֲשֶׁר־נִקְעָה נַפְשְׁךָ מֵהֶם:	For <u>this is what</u> the Lord, the LORD, says: «I am about to deliver you into the hand of those you hate – into the hand of those from whom your <u>sentiments</u> have become alienated.	this is what ← <i>thus</i> . I am about to ← <i>behold me</i> . sentiments ← <i>soul</i> .
Ezek 23:29	וְעָשׂוּ אוֹתְךָ בְּשִׁנְאָה וְלִקְחוּ כָּל־יְגִיעֶיךָ וְעִזְבוּךָ עֵירָם וְעָרִיהָ וְנִגְלָה עֶרְוַת זְנוּתְךָ וְזִמְתְּךָ וְתִזְנוּתֶיךָ:	And they will deal with you with hatred, and they will take all your hard-earned possessions and leave you naked and <u>destitute</u> . And the nakedness of your promiscuous acts and your unchaste behaviour and your immoral ways will be revealed.	destitute ← <i>destitution</i> .
Ezek 23:30	עֲשֵׂה אֵלֶּה לָּךְ בְּזִנוּתְךָ אַחֲרֵי גוֹיִם עַל אֲשֶׁר־נִטְמַאת בְּגִלּוּלֵיהֶם:	<i>They</i> will do these <i>things</i> to you, because you have gone whoring after the Gentiles, whereby you have become unclean with their idols.	<i>They</i> will do: AV differs ( <i>I will</i> <i>do</i> ). The infinitive absolute is in the role of a finite verb, and various subjects could be supplied.
Ezek 23:31	בְּדַרְךָ אַחֲוַתְךָ הִלַכְתְּ וְנָתַתִּי כּוֹסָה בְּיָדְךָ: ס	You have gone the way of your sister, and I will put her cup in your hand.»	
Ezek 23:32	כֹּה אָמַר אֲדֹנָי יְהוִה בּוֹס אַחֲוַתְךָ תִּשְׂתִּי הָעֵמֶקָה וְהִרְחַבְתָּהּ תִּהְיֶה לְצַחֲקִים וּלְלַעַג מִרְבָּה לְהַכִּיל:	This <u>is what</u> the Lord, the LORD, says: «You will drink your sister's deep and wide cup. <i>It will be an occasion of</i> <i>derision and mocking</i> – A lot to stomach.	this is what ← <i>thus</i> . it will be <i>an occasion of</i> : AV differs somewhat, as if reading תִּהְיֶה, and for a justification as second person ( <i>you</i> ), see [Ges- HG] §47k. to stomach ← <i>to contain</i> .
Ezek 23:33	שִׁכְרוֹן וַיִּגְזֹן תִּמְלֵאִי בּוֹס שִׁמָּה וּשְׂמֵמָה בּוֹס אַחֲוַתְךָ שִׁמְרוֹן:	You will be filled <i>with</i> drunkenness and sorrow With the cup of astonishment and desolation – The cup of your sister Samaria.	
Ezek 23:34	וּשְׂתִית אוֹתָהּ וּמָצִית וְאֶת־חֲרָשֶׁיהָ תִּגְרַמִּי וּשְׂדֵיךָ תִּנְתְּקִי כִּי אֲנִי דִבַּרְתִּי נְאֻם אֲדֹנָי יְהוִה: ס	And you will drink it and drain <i>it</i> , And you will <u>gnaw</u> its broken pieces, And you will tear your breasts away, For I have spoken, Says the Lord, the LORD».	gnaw: i.e., [AnLx], <i>lick clean</i> .

Ezek 23:35	לְכֹן כֹּה אָמַר אֲדֹנָי יְהוִה יֶעַן שָׁכַחְתָּ אוֹתִי וּתְשַׁלְּכִי אוֹתִי אֶחָרֵי גִבְךָ וּגְסַתְּ שְׂאֵי זַמְתָּךְ וְאֶת־תּוֹנוֹתֶיךָ: ס	Therefore <u>this is what</u> the Lord, the LORD, says: «Because you have forgotten me, And you have cast me behind your back, You too must bear your unchaste behaviour And immoral ways.» ’ ’ ”	this is what ← thus.
Ezek 23:36	וַיֹּאמֶר יְהוִה אֵלַי בְּזֶ-אָדָם הֲתִשְׁפּוֹט אֶת־אֱהֹלָהּ וְאֶת־אֱהֹלִיבָהּ וְהִגֵּד לָהֶן אֵת תּוֹעֲבוֹתֵיהֶן:	Then the LORD said to me, “Son of Adam, will you judge Aholah and Aholibah, and <u>tell</u> them their abominations?	tell: either an infinitive absolute in the role of a finite verb, or, as AV, an imperative. So AV differs.
Ezek 23:37	כִּי נִאֲפוּ וְדַם בִּידֵיהֶן וְאֶת־גְּלוּלֵיהֶן נִאֲפוּ וְגַם אֶת־בְּנֵיהֶן אֲשֶׁר יִלְדוּ־לִי הֵעֲבִירוּ לָהֶם לְאֹכְלָהּ:	For they have committed adultery, and <i>there is</i> blood on their hands, and <i>it is</i> with their idols <i>that</i> they have committed adultery, and also with their sons whom they have borne to me, <i>whom</i> they have made <u>pass through fire</u> , consuming them.	pass through fire: explicitly fire in Deut 18:10, Ezek 20:31.
Ezek 23:38	עוֹד זֹאת עָשׂוּ לִי טְמֵאוֹ אֶת־מִקְדָּשִׁי בַיּוֹם הַהוּא וְאֶת־שַׁבְּתוֹתַי חָלְלוּ:	They have also done this to me: they defiled my sanctuary on that day, and they have profaned my Sabbaths.	
Ezek 23:39	וּבְשַׁחַטְטֵם אֶת־בְּנֵיהֶם לְגְלוּלֵיהֶם וַיָּבֹאוּ אֶל־מִקְדָּשִׁי בַיּוֹם הַהוּא לְחַלְלוֹ וְהִנֵּה־כָּה עָשׂוּ בְּתוֹךְ בֵּיתִי:	And when they slaughtered their sons to their idols, they came to my sanctuary on <u>the same day</u> to profane it, and <u>so you see what</u> they have done inside my house.	the same day ← that day. <hr/> so you see what ← behold thus.
Ezek 23:40	וְאַף כִּי תִשְׁלַחְנָה לְאִנְשִׁים בָּאִים מִמְּרָחֵק אֲשֶׁר מֵלָאָד שָׁלוּחַ אֵלֵיהֶם וְהִנֵּה־בָּאוּ לְאֲשֶׁר רָחַצְתָּ כַּחֲלֹת עֵינֶיךָ וְעַדִּית עֲדֵי:	‘And moreover <u>you have sent</u> for men to come from far away, to whom a messenger was sent, and look, they have come – they for whom you washed <i>yourself</i> and put eye-shadow on and decked yourself <i>with</i> ornaments.	you have sent: or they have sent, feminine plural.
Ezek 23:41	וַיִּשְׁבֹּת עַל־מִטָּה כְּבוֹדָהּ וְשָׁלַחַן עָרוּךְ לִפְנֵיהָ וּקְטָרֹתַי וְשִׁמְנֵי שִׁמְתָּ עָלֶיהָ:	And <u>you</u> reclined on a magnificent bed, with a table laid in front of it, and <u>you</u> put my incense and my oil on it.	you (2x): feminine singular.

Ezek 23:42	<p>וְקוֹל הַמּוֹן שְׁלוֹ בָּהּ  וְאֵל־אֲנָשִׁים מֵרַב אָדָם  מִבְּאֵים *סוֹבָאִים *סָבְאָיִם  מִמִּדְבָּר וַיִּתְּנוּ צְמִידִים  אֶל־יְדֵיהֶן וַעֲטָרַת תְּפָאֶרֶת  עַל־רֹאשֵׁיהֶן:</p>	<p>And <i>there was</i> the sound of a carefree crowd in it, and these <i>were men</i> from the <u>common masses</u>, Sabaeans brought from the desert, who put bracelets on their wrists and a <u>magnificent crown</u> on their heads.’</p>	<p>Sabaeans: the <i>ketiv</i> could be regarded as a variant form of the <i>qeré</i>; otherwise, it means <i>drunkards</i>.</p> <hr/> <p>it: feminine, referring to Jerusalem.</p> <hr/> <p>common masses ← <i>multitude of man</i>.</p> <hr/> <p>magnificent crown ← <i>crown of magnificence</i>, a Hebraic genitive.</p>
Ezek 23:43	<p>וְאָמַר לַבְּלָה נְאוּפִים *עַת  *עֲתָה *יִזְנָה *יִזְנוּ תִזְנוּתָהּ  וְהִיא:</p>	<p>And I said concerning her who is worn out <i>with adulteries</i>, ‘Will {Q: they} [K: he] <u>now</u> behave immorally <i>with her</i> in her prostitution, <i>with the way she is</i>?’</p>	<p>now: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>.</p> <hr/> <p>with <i>the way she is</i> ← <i>and she</i>.</p>
Ezek 23:44	<p>וַיָּבֹאוּ אֵלֶיהָ כְּבֹא אֶל־אִשָּׁה  זוֹנָה כֵּן בָּאוּ אֶל־אֶהֱלָה  וְאֶל־אֶהֱלִיבָה אִשְׁתֵּי הַזֹּמָה:</p>	<p>And <i>they went</i> to her as <i>one</i> goes to a prostitute. So they went to Aholah and Aholibah, <u>the unchaste women</u>.</p>	<p>they went ← <i>one went</i>.</p> <hr/> <p>prostitute ← <i>prostitute woman</i>.</p> <hr/> <p>the unchaste women ← <i>women of unchasteness</i>, a Hebraic genitive.</p>
Ezek 23:45	<p>וְאֲנָשִׁים צְדִיקִים הֵמָּה יִשְׁפְּטוּ  אוֹתָהֶם מִשְׁפָּט נְאֻפּוֹת  וּמִשְׁפָּט שְׂפָכוֹת דָּם כִּי נְאֻפּוֹת  הֵנָּה וְדָם בְּיַדֵּיהֶן: ס</p>	<p>And <i>it is</i> righteous men who will judge them <i>by the law</i> of adulteresses and the law of those <i>who</i> shed blood, for they are adulteresses, and <i>there is</i> blood on their hands.</p>	
Ezek 23:46	<p>כִּי כֹה אָמַר אֲדֹנָי יְהוִה הֵעֲלָה  עָלֵיהֶם קָהָל וְנָתַן אֹתָהֶן  לְזַעוּהָ וּלְבָזָהּ:</p>	<p>For <i>this is what</i> the Lord, the LORD, says: ‘Bring a contingent up against them, and <u>consign</u> them to atrocity and to <u>being plundered</u>.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>consign: infinitive absolute in the role of an imperative.</p> <hr/> <p>being plundered ← <i>plunder</i>.</p>
Ezek 23:47	<p>וְרָגְמוּ עָלֵיהֶן אֲבָן קָהָל וּבָרָא  אוֹתָהֶן בְּחַרְבוֹתָם בְּנֵיהֶם  וּבְנוֹתֵיהֶם יִהָרְגוּ וּבְתֵיהֶן בָּאֵשׁ  יִשְׂרְפוּ:</p>	<p>And the contingent will <u>stone</u> them and cut them down with their swords. They will kill their sons and their daughters and burn their houses with fire.</p>	<p>stone them: see Lev 20:2.</p>
Ezek 23:48	<p>וְהִשְׁבַּתִּי זִמָּה מִזֶּה־הָאָרֶץ  וְנִגְסְרוּ כָּל־הַנְּשִׂיִם וְלֹא  תַעֲשִׂינָה כְּזִמְתְּכֶנָּה:</p>	<p>And I will banish unchaste behaviour from the land, and all the women will be admonished, and they will not <u>behave in your unchaste way</u>.</p>	<p>behave in ← <i>do like</i>.</p> <hr/> <p>your: plural, so referring to the unchaste women.</p>
Ezek 23:49	<p>וְנִתְּנוּ זִמְתְּכֶנָּה עָלֵיכֶן וַחֲסֵאֵי  גְלוּלֵיכֶן תִּשְׂאִינָה וַיִּדְעֶתֶם כִּי  אֲנִי אֲדֹנָי יְהוִה: פ</p>	<p>And <u>your unchaste way</u> will be required upon you, and you will bear the sins <i>committed</i> with your idols, and you will know that I <i>am</i> the Lord, the LORD.’ ”</p>	<p>your unchaste way will be required ← <i>they will requite your unjust ways</i>. Avoidance of the passive.</p>

Ezek 24:1	וַיְהִי דְבַר־יְהוָה אֵלַי בַּשָּׁנָה הַתְּשִׁיעִית בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר לַחֹדֶשׁ לֵאמֹר:	And the word of the LORD <u>came</u> to me in the ninth year, in the tenth month, on the tenth <u>day</u> of the month and said,	came ← <i>became</i> .
Ezek 24:2	בְּן־אָדָם *כתוב* **כְּתַב־לְךָ אֶת־שֵׁם הַיּוֹם אֶת־עֵצֶם הַיּוֹם הַזֶּה סֶמֶךְ מִלֹּד־בְּבֶל אֶל־יְרוּשָׁלַם בְּעֵצֶם הַיּוֹם הַזֶּה:	“Son of Adam, <u>write down</u> <u>today's date</u> – <u>this very day</u> . The king of Babylon <u>has drawn near</u> to Jerusalem on this very day.	write down ← <i>write for yourself</i> , perhaps suggesting <i>get writing</i> . The <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qere</i> .  today's date ← <i>the name of</i> <i>today</i> .  has drawn near ← <i>has leant on</i> .
Ezek 24:3	וּמְשָׁל אֶל־בֵּית־הַמְּרִי מְשָׁל וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדַנִּי יְהוָה שְׁפַת הַסֵּיף שְׁפַת וְגַם־יֵצֶק בּוֹ מַיִם:	And tell the <u>rebellious house</u> a proverb, and say to them, ‘ <u>This is</u> <u>what</u> my Lord the LORD says: «Put the pot on; Put <u>it</u> on, And pour water into it too.	rebellious house ← <i>house of</i> <i>rebellion</i> , a Hebraic genitive.  this <i>is what</i> ← <i>thus</i> .
Ezek 24:4	אֶסֶף נְתֻחֶיהָ אֵלֶיהָ כָּל־נֶתַח טוֹב יֶרֶךְ וְכַתֵּף מִבְּחַר עֲצָמִים מִלֵּא:	Add its <u>ingredients</u> to it – Every fine piece of thigh and shoulder; Fill it <u>with choice joints</u> .	add its ingredients ← <i>gather its</i> <i>pieces</i> .  joints ← <i>bones</i> .
Ezek 24:5	מִבְּחַר הַצֹּאן לְקוֹחַ וְגַם דּוֹר הָעֲצָמִים תַּחְתֶּיהָ רַתַּח רַתְּחֶיהָ גַם־בְּשָׁלוֹ עֲצָמֶיהָ בַּתּוֹכָהּ: ס	<u>Take</u> the choice of the small cattle, And also <u>burn</u> the bones under it, And <u>boil it thoroughly</u> , And also cook its bones <u>with</u> <u>it</u> .»	take: infinitive absolute in the role of an imperative.  burn: an option in [ST] ( <i>faire</i> <i>brûler</i> ); others, <i>a heap</i> .  boil it thoroughly: verb and cognate noun.  with it ← <i>inside it</i> .
Ezek 24:6	לָכֵן כֹּה־אָמַר   אֲדַנִּי יְהוָה אוֹיֵ עִיר הַדָּמִים סִיר אֲשֶׁר חִלְאַתָּה בָּהּ וְחִלְאַתָּה לֹא יֵצֵא מִמֶּנָּה לְנִתְחֶיהָ לְנִתְחֶיהָ הוֹצִיאָה לֹא־נָפַל עָלֶיהָ גּוֹרֵל:	Therefore <u>this is what</u> my Lord the LORD says: «Woe, City of <u>Blood</u> , Pot which has <u>scum</u> in it, Which the <u>scum</u> does not come out of. Bring it out <u>piece by piece</u> . <u>No lot shall be cast for it</u> .	this <i>is what</i> ← <i>thus</i> .  blood ← <i>bloods</i> .  scum (2x): or <i>rust</i> , or <i>verdigris</i> .  piece by piece ← <i>by its pieces</i> , <i>by its pieces</i> .  no lot shall be cast for it: the ↗
Ezek 24:7	כִּי דָמָה בַּתּוֹכָהּ הִיא עַל־צִחִיחַ סֹלַע שָׁמְתָהּ לֹא שָׁפְכָתָהּ עַל־הָאָרֶץ לְכֶסֶת עָלָיו עָפָר:	For her blood is within her confines; She has put it on a <u>dry</u> surface of a rock. She did not put it on the <u>ground</u> , So having it covered <u>with</u> dust.	↳ city was to be destroyed, not shared out by lot [CB].  dry: or <i>shining</i> . AV differs ( <i>top</i> <i>of</i> ).  ground ← <i>land</i> .

Ezek 24:8	<p>לְהַעֲלוֹת חֲמָה לְנֶקֶם נֶקֶם נָתַתִּי אֶת־דַּמָּה עַל־צַחֲחִיחַ סָלַע לְבַלְתִּי הַכֶּסֶתוֹת: פ</p>	<p><i>It is to arouse</i> fury – To exact vengeance – <i>That</i> I have put her blood on a <u>dry</u> surface of a rock, <u>To prevent it</u> being covered over.»</p>	<p>arouse ← <i>bring up</i>. dry: see Ezek 24:7. to prevent ← <i>so that not</i>.</p>
Ezek 24:9	<p>לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה אֹי עִיר הַדָּמִים גַּם־אֲנִי אֲגַדִּיל הַמְדוּרָה:</p>	<p>Therefore <u>this is what</u> my Lord the LORD says: «Woe to the City of <u>Blood</u>. I <u>for my part</u> will make the bonfire large.</p>	<p>this <i>is what</i> ← <i>thus</i>. Blood ← <i>bloods</i>. for my part ← <i>also</i>.</p>
Ezek 24:10	<p>הַרְבֵּה הָעֵצִים הַדֹּלֵק הָאֵשׁ הִתֵּם הַבָּשָׂר וְהַרְקָח הַמְרַקָּחָה וְהַעֲצָמוֹת יַחְרוּ:</p>	<p>Increase the <i>amount of</i> wood, Light the fire, Prepare the flesh; Spice the ointment, And let the bones <u>be burned</u>.</p>	<p>be burned: perhaps as fuel; see Ezek 24:5. Bones contain some combustible material.</p>
Ezek 24:11	<p>וְהָעֵמִידָה עַל־גַּחְלִיָּה רֻקָּה לְמַעַן תִּחַם וַיִּחַרָה נְחֹשֶׁתָהּ וַנִּתְּכָה בְּתוֹכָהּ טַמְאֻתָהּ תִּתֵּם חֲלֹאֲתָהּ:</p>	<p>And stand <u>it</u> empty on its burning coals So that it becomes hot, And its copper <u>burns</u>, And its uncleanness melts inside it, And its <u>scum</u> is consumed.</p>	<p>it: feminine, referring to <i>the city</i>. burns: perhaps meaning <i>becomes red hot</i>. But hot copper does oxidize, becoming black. scum: see Ezek 24:6.</p>
Ezek 24:12	<p>תֵּאֲנִים הֲלֹאֲת וְלֹא־תִצָּא מִמֶּנָּה רַבַּת חֲלֹאֲתָהּ בָּאֵשׁ חֲלֹאֲתָהּ:</p>	<p>She has <u>caused weariness</u> <i>with</i> vain actions, And the large quantity of her <u>scum</u> has not come out of her. In the fire <i>with</i> her <u>scum</u>!</p>	<p>caused weariness: in an Aramaic form. scum (2x): see Ezek 24:6.</p>
Ezek 24:13	<p>בְּטַמְאֻתְךָ זִמְמָה יַעַן טְהִרְתִּיךָ וְלֹא טְהִרְתָּ מִטַּמְאֻתְךָ לֹא תִטְהַר־יֵעוֹד עַד־הַנִּיחִי אֶת־חֲמָתִי בְּךָ:</p>	<p>In your uncleanness <i>is your</i> unchaste way, Because I cleansed you, But you did not <u>become</u> <u>clean</u>. You will not be cleansed of your uncleanness any more Until I have laid my fury on you.</p>	<p>become clean: i.e. <i>become</i> <i>intrinsically clean</i> (new heart needed).</p>
Ezek 24:14	<p>אֲנִי יְהוָה דִּבַּרְתִּי בָּאָה וְעָשִׂיתִי לֹא־אֶפְרָע וְלֹא־אֶחֹס וְלֹא אֶנְחַם בְּדַרְכֶיךָ וְכַעֲלִילוֹתֶיךָ שִׁפְטוּךָ נֹאֵם אֲדֹנָי יְהוִה: פ</p>	<p>I, the LORD, have spoken. It will come, And I will do <i>it</i>. I will not <u>relent</u>, Nor will I have pity, Nor will I show compassion. They will judge you according to your ways And according to your deeds, Says the Lord, the LORD.» ’ ’</p>	<p>relent ← <i>exempt, reject</i>.</p>
Ezek 24:15	<p>וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:</p>	<p>And the word of the LORD <u>came</u> to me and said,</p>	<p>came ← <i>became</i>.</p>

Ezek 24:16	בן־אָדָם הַנְּגִי לִקַּח מִמֶּךָ אֶת־מַחְמַד עֵינֶיךָ בַּמַּגֵּפָה וְלֹא תִסְפַּד וְלֹא תִבְכֶּה וְלֹא תִבּוֹא דְּמַעֲתֶךָ:	“Son of Adam, I am about to take the <u>delight of your eye</u> away from you with a plague, but you shall not mourn, and you shall not weep, and your <u>tears</u> shall not come.	I am about to ← <i>behold me</i> .  the <u>delight of your eye</u> : i.e., [CB], <i>Ezekiel's wife</i> , put for Jerusalem. See Ezek 24:18.  tears ← <i>tear</i> , collective usage.
Ezek 24:17	הָאֲנֵק   דִּם מֵתִים אֲבַל לֹא־תַעֲשֶׂה פָאָרָךְ חֲבוּשׁ עָלֶיךָ וְנִעְלִיךָ תְּשִׂים בְּרַגְלֶיךָ וְלֹא תַעֲטֶה עַל־שִׁפְם וְלֶחֶם אֲנָשִׁים לֹא תֹאכַל:	Silence <u>any groaning</u> , do not mourn <i>for</i> the dead; put your turban <u>on</u> , and put your shoes on your feet, and do not cover <i>your</i> moustache, and do not eat bread <u>brought by other people</u> .”	silence <i>any</i> groaning ← <i>be silent to groan</i> .  put ... on ← <i>bind ... on you</i> .  <i>brought by other people</i> ← <i>of man</i> , i.e. <i>brought by comforters</i> .
Ezek 24:18	וְאָדַבֵּר אֶל־הָעָם בַּבֹּקֶר וַתָּמָת אִשְׁתִּי בָעֶרֶב וְאָעַשׂ בַּבֹּקֶר כְּאִשֶּׁר צִוִּיתִי:	So I spoke to the people in the morning, and my wife died in the evening. Then I acted in the morning as I had been commanded.	
Ezek 24:19	וַיֹּאמְרוּ אֵלַי הָעָם הֲלֹא־תִגִּיד לָנוּ מֵה־אֵלֶּה לָּנוּ כִּי אַתָּה עֹשֶׂה:	Then the people said to me, “Will you not tell us what these <i>things</i> which you are doing <i>mean</i> to us?”	
Ezek 24:20	וְאָמַר אֲלֵיהֶם דְּבַר־יְהוָה הִיא אֵלַי לֵאמֹר:	So I said to them, “The word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 24:21	אָמַר   לְבַיִת יִשְׂרָאֵל כֹּה־אָמַר אֲדֹנָי יְהוִה הַנְּגִי מִחֲלֹל אֶת־מִקְדָּשִׁי גָאוֹן עֲזֹכֶם מִחֲמַד עֵינֵיכֶם וּמִחֲמַל נַפְשֵׁיכֶם וּבְנֵיכֶם וּבְנוֹתֵיכֶם אֲשֶׁר עֲזַבְתֶּם בַּחֲרֵב יָפְלוּ:	‘Say to the house of Israel, « <u>This is what</u> my Lord the LORD says: <u>I am about to profane</u> my sanctuary, the <u>magnificence of your strength</u> , the <u>delight of your eyes</u> and the <u>object of your tender affection</u> . And your sons and your daughters <u>whom</u> you have left behind will fall by the sword.	this <i>is what</i> ← <i>thus</i> .  I am about to ← <i>behold me</i> .  the <u>object of your tender affection</u> ← <i>the object of compassion of your souls</i> .  whom: our punctuation shows that we take the relative clause as <i>defining</i> (so not applicable to <i>all</i> your sons and daughters).
Ezek 24:22	וַעֲשִׂיתֶם כְּאֲשֶׁר עָשִׂיתִי עַל־שִׁפְם לֹא תַעֲטֹו וְלֶחֶם אֲנָשִׁים לֹא תֹאכְלוּ:	And you shall do what I have done. You shall not <u>cover your moustache</u> , and you shall not eat bread <u>brought by other people</u> .	cover your moustache ... <i>brought by other people</i> : see Ezek 24:17.
Ezek 24:23	וּפָאָרְכֶם עַל־רֵאשֵׁיכֶם וְנִעְלִיכֶם בְּרַגְלֵיכֶם לֹא תִסְפְּדוּ וְלֹא תִבְכוּ וְנִמְקַתֶּם בְּעוֹנֹתֵיכֶם וְנִהְיֶתֶם אִישׁ אֶל־אָחִיו:	And <i>wear</i> your turbans on your heads and your shoes on your feet. You shall not mourn, and you shall not weep. And you will waste away in your iniquities, and you will groan <u>to each other</u> .	to each other ← <i>each / a man to his brother</i> .
Ezek 24:24	וְהָיָה יְחֻזְקָאֵל לְכֶם לְמוֹפֵת כְּכֹל אֲשֶׁר־עָשָׂה תַעֲשׂוּ בְּבֹאֶה וַיִּדְעַתֶּם כִּי אֲנִי אֲדֹנָי יְהוִה: ס	And Ezekiel will be a <u>sign</u> to you. Do according to everything he has done. When it comes <i>to you</i> , you will know that I <i>am</i> the Lord, the LORD.»	sign ← <i>wonder</i> .

Ezek 24:25	וְאַתָּה בֶן-אָדָם הַלֹּא בַיּוֹם קַחְתִּי מֵהֶם אֶת-מְעוֹזָם מְשׁוֹשׁ תִּפְאַרְתָּם אֶת-מַחְמֹד עֵינֵיהֶם וְאֶת-מִשְׁאֵ נַפְשָׁם בְּנֵיהֶם וּבְנוֹתֵיהֶם:	And <i>as for</i> you, son of Adam, <i>will it not be</i> on the day when I take their stronghold from them, their magnificent <i>object of joy</i> , the delight of their eyes and <i>what</i> <i>is dear to their heart</i> – their sons and their daughters –	their magnificent <i>object of joy</i> ← <i>the joy of their magnificence</i> , a Hebraic genitive.  <i>what is dear to their heart</i> ← <i>the</i> <i>lifting of their soul</i> .
Ezek 24:26	בַּיּוֹם הַהוּא יָבוֹא הַפְּלִיט אֵלֶיךָ לְהַשְׁמָעוֹת אֲזוּזִים:	on that day, <i>will it not be that</i> an escapee will come to you to <u>give</u> <u>information</u> ?	to give information ← <i>for a</i> <i>causing to hear of ears</i> .
Ezek 24:27	בַּיּוֹם הַהוּא יִפְתָּח פִּיךָ אֶת-הַפְּלִיט וּתְדַבֵּר וְלֹא תִּהְיֶה לָּהֶם עוֹד וְהֵייתָ לָּהֶם לְמוֹפֵת וַיֵּדְעוּ כִּי-אֲנִי יְהוָה: ס	On that day your mouth will be opened with the escapee, and you will speak, for you will no longer be mute, and you will be a <u>sign</u> to them, and they will know that I <i>am</i> the LORD.’ ”	sign ← <i>wonder</i> .
Ezek 25:1	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 25:2	בֶּן-אָדָם שִׁים פְּנֶיךָ אֶל-בְּנֵי עַמּוֹן וְהִנָּבֵא עֲלֵיהֶם:	“Son of Adam, <u>direct your</u> <u>attention</u> to the Ammonites and prophecy against them,	direct your attention ← <i>set your</i> <i>face</i> .  Ammonites ← <i>sons of Ammon</i> .
Ezek 25:3	וְאָמַרְתָּ לְבְנֵי עַמּוֹן שְׁמָעוּ דְבַר-אֲדֹנָי יְהוָה כֹּה-אָמַר אֲדֹנָי יְהוָה יַעַן אָמַרְתָּ הָאָח אֶל-מִקְדָּשִׁי כִּי-נִגְחַל וְאֶל-אֲדָמַת יִשְׂרָאֵל כִּי נִשְׁמָה וְאֶל-בַּיִת יְהוּדָה כִּי הִלְכוּ בְּגוֹלָה:	and say to the Ammonites, ‘Hear the word of my Lord the LORD. This <i>is what</i> my Lord the LORD says: «Because you said, <Ha!> concerning my sanctuary when it was profaned, and concerning the ground of Israel when it was devastated, and concerning the house of Judah when they <u>were</u> <u>deported</u> ,	Ammonites ← <i>sons of Ammon</i> .  this <i>is what</i> ← <i>thus</i> .  ha: the Hebrew is an interjection of joy or scorn.  were deported ← <i>went into</i> <i>deportation</i> .
Ezek 25:4	לָכֵן הֲנִי נֹתֵן לְבְנֵי-קֶדֶם לְמוֹרָשָׁה וַיֵּשְׁבוּ טִירוֹתֵיהֶם בְּךָ וַנִּתְּנוּ בְּךָ מִשְׁכְּנֵיהֶם הֵמָּה יֹאכְלוּ פְרִיֶךָ וְהֵמָּה יִשְׁתּוּ חֲלָבֶךָ:	I am about to deliver you to the easterners <i>as</i> a possession, and they will station their <u>encampments</u> among you, and they will locate their tent sites among you. They will devour your fruit, and they will drink your milk.	I am about to ← <i>behold me</i> .  encampments: so [BDB], [CB]. [AnLx]= <i>row or range of</i> <i>buildings</i> .
Ezek 25:5	וְנָתַתִּי אֶת-רַבְּבָה לְנוֹה גַמְלִים וְאֶת-בְּנֵי עַמּוֹן לְמִרְבֵּץ-צֹאן וַיֵּדַעְתֶּם כִּי-אֲנִי יְהוָה: ס	And I will make Rabbah a pasture for camels, and the Ammonite <i>territory</i> a place for sheep to lie down, and you will know that I <i>am</i> the LORD.	
Ezek 25:6	כִּי כֹה אָמַר אֲדֹנָי יְהוָה יַעַן מָחַצְתָּ יָד וְרַקְעָתָ בְּרַגְלֶךָ וּתְשִׁמַּח בְּכָל-שֹׁאטָד בְּנַפְשׁ אֶל-אֲדָמַת יִשְׂרָאֵל:	For <i>this is what</i> the Lord, the LORD, says: «Because you have clapped <i>your hands</i> and stamped <i>with your feet</i> and have rejoiced <u>inwardly</u> with all your contempt for the ground of Israel,	this <i>is what</i> ← <i>thus</i> .  <u>inwardly</u> ← <i>in soul</i> .

Ezek 25:7	<p>לְכֹן הִנְנִי נָטִיתִי אֶת־יָדִי עָלֶיךָ וְנָתַתִּיךָ לְבַג * לְבָב לַגּוֹיִם וְהִכְרַתִּיךָ מִן־הָעַמִּים וְהִאֲבַדְתִּיךָ מִן־הָאָרְצוֹת אֲשֶׁמִּיְדוּךָ וַיִּדְעַתָּ כִּי־אֲנִי יְהוָה: ס</p>	<p>I for my part have stretched out my hand over you, and I will make you {Q: a spoil} [K: food] for the Gentiles, and I will cut you off from <i>being one of</i> the various peoples, and I will eliminate you from the various countries. I will destroy you, and you will know that I <i>am</i> the LORD.» »’</p>	<p>I for my part ← <i>behold me.</i></p>
Ezek 25:8	<p>כֹּה אָמַר אֲדֹנָי יְהוִה יַעַן אָמַר מוֹאָב וְשֵׁעִיר הַנֶּהָה כְּכָל־הַגּוֹיִם בֵּית יְהוּדָה:</p>	<p>This <i>is what</i> the Lord, the LORD, says: ‘Because Moab and Seir say, «Look, the house of Judah is like all the Gentiles»,</p>	<p>this <i>is what</i> ← <i>thus.</i></p>
Ezek 25:9	<p>לְכֹן הִנְנִי פֹתַח אֶת־כַּתְּפֹךָ מוֹאָב מִהָעָרִים מֵעָרָיו מִקְצֵהוּ צְבִי אֶרֶץ בֵּית הַיְשִׁימֹת בְּעַל מְעוֹן *וְקִרְיַת־מָחָה *וְקִרְיַת־יָמָה:</p>	<p>I am about to open up the <u>side</u> of Moab, from the cities, from its cities at its border – the magnificence of the land of Beth-Jeshimoth, Baal-Meon and as far as Kiriathaim –</p>	<p>as far as Kiriathaim: the <i>ketiv</i> can be regarded as ↯  I am about to ← <i>behold me.</i>  side ← <i>shoulder.</i></p>
Ezek 25:10	<p>לְבָנֵי־קֶדֶם עַל־בְּנֵי עַמּוֹן וְנָתַתִּיהָ לְמוֹרָשָׁה לְמַעַן לֹא־תִזְכָּר בְּנֵי־עַמּוֹן בַּגּוֹיִם:</p>	<p>to the easterners, together with the Ammonites. And I will give it as a possession, so that the Ammonites may no longer be remembered among the nations.</p>	<p>↳ a <i>scriptio defectiva</i> spelling of the <i>qeré</i>. The locative ending supplies <i>as far as</i>.</p>
Ezek 25:11	<p>וּבְמוֹאָב אֶעֱשֶׂה שְׁפָטִים וַיִּדְעוּ כִּי־אֲנִי יְהוָה: ס</p>	<p>And I will administer judgments in Moab, and they will know that I <i>am</i> the LORD.’</p>	
Ezek 25:12	<p>כֹּה אָמַר אֲדֹנָי יְהוִה יַעַן עֲשׂוֹת אֲדוֹם בְּנִקְמָה נִקְמָה לְבֵית יְהוּדָה וַיִּאֲשָׁמוּ אֲשׁוֹם וְנִקְמוּ בָהֶם:</p>	<p>This <i>is what</i> the Lord, the LORD, says: ‘Because Edom has acted by taking vengeance on the house of Judah, and they have incurred great guilt and avenged themselves on them,</p>	<p>this <i>is what</i> ← <i>thus.</i>  by taking vengeance: gerundial use of the infinitive.  they have incurred great guilt: infinitive absolute.</p>
Ezek 25:13	<p>לְכֹן כֹּה אָמַר אֲדֹנָי יְהוִה וְנָטִיתִי יָדִי עַל־אֲדוֹם וְהִכְרַתִּי מִמֶּנָּה אָדָם וּבְהֵמָה וְנָתַתִּיהָ חֲרָבָה מִתִּמָּן וַיִּדְדָּנָה בְּחָרֶב יִפְלוּ:</p>	<p>this <i>is what</i> the Lord, the LORD, says: «I will stretch out my hand over Edom, and I will cut off from her man and beast, and I will make her more of a wasteland than Teman, and the Dedanites will fall by the sword.</p>	<p>this <i>is what</i> ← <i>thus.</i></p>
Ezek 25:14	<p>וְנָתַתִּי אֶת־נִקְמָתִי בְּאֲדוֹם בְּיַד עַמֵּי יִשְׂרָאֵל וְעָשׂוּ בְּאֲדוֹם כְּאַפִּי וּכְחַמְתִּי וַיִּדְעוּ אֶת־נִקְמָתִי נְאֻם אֲדֹנָי יְהוִה: פ</p>	<p>And I will appoint my vengeance on Edom through the <u>agency</u> of my people Israel, and they will deal with Edom according to my anger and according to my fury, and they will know my vengeance, says the Lord, the LORD.» »’</p>	<p>agency ← <i>hand.</i></p>



Ezek 25:15	כֹּה אָמַר אֲדֹנָי יְהוִה יְעַנֶּה עֲשׂוֹת פְּלִשְׁתִּים בְּנִקְמָה וַיִּנְקְמוּ נֶקֶם בְּשֹׂאֵט בְּנִפְשׁ לְמִשְׁחִית אֵיבַת עוֹלָם:	This <i>is what</i> the Lord, the LORD, says: 'Because the Philistines have dealt in vengeance and have taken vengeance with inward contempt to settle a longstanding enmity,	this <i>is what</i> ← <i>thus</i> . with inward contempt ← <i>in contempt of soul</i> . to settle ← <i>for the ruin of</i> . longstanding ← <i>age-old</i> .
Ezek 25:16	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הֲנִנִּי נוֹטֵה יָדִי עַל-פְּלִשְׁתִּים וְהִכַּרְתִּי אֶת-כְּרִיתִים וְהִאַבְדֹתִי אֶת-שְׂאֵרֵית חוֹף הַיָּם:	this <i>is what</i> the Lord, the LORD, says: «I am about to stretch my hand out over the Philistines, and I will cut the Cherethites off, and I will destroy the remainder of the sea coast.	this <i>is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> . Cherethites: AV= <i>Cherethims</i> .
Ezek 25:17	וְעָשִׂיתִי בָם נִקְמוֹת גְּדוֹלוֹת בְּתוֹכָחֹת חֲמָה וַיִּדְעוּ כִּי-אֲנִי יְהוִה בְּתַתִּי אֶת-נִקְמָתִי בָם: ס	And I will exact great vengeance on them with furious punishments, and they will know that I <i>am</i> the LORD when I bring my vengeance on them.»	furious punishments ← <i>punishments of fury</i> , a Hebraic genitive. bring ← <i>give; put</i> .
Ezek 26:1	וַיְהִי בְעֵשְׂתֵי-עֶשְׂרֵה שָׁנָה בְּאַחַד לַחֲדָשׁ הַזֶּה דְבַר-יְהוָה אֵלַי לֵאמֹר:	And it came to pass in the eleventh year, on the first <i>day</i> of the month, <i>that</i> the word of the LORD came to me and said,	came ← <i>became</i> .
Ezek 26:2	בְּן-אָדָם יְעַן אֲשֶׁר-אָמְרָה עָרַע לְיְרוּשָׁלַם הָאֵח גִּשְׁבָּרָה דְלִתּוֹת הָעַמִּים נִסְבָּה אֵלַי אֲמַלְאָה הַחֲרָבָה:	“Son of Adam, because Tyre has said concerning Jerusalem, ‘Ha! She who <i>was</i> the gateway of the various peoples is broken. She has been diverted to me. I will be filled; she has been laid waste’,	ha: see Ezek 25:3. gateway ← <i>doors</i> . she has been diverted: i.e. <i>her trade has been diverted</i> [CB].
Ezek 26:3	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הֲנִנִּי עֹלֶיךָ עָרַע וְהֵעֲלִיתִי עֹלֶיךָ גּוֹיִם רַבִּים כִּהֵעֲלוֹת הַיָּם לְגַלְיוֹ:	this <i>is what</i> the Lord, the LORD, says: ‘I <i>am</i> here against you, Tyre, and I will bring many nations up against you, as the sea brings its waves up,	this <i>is what</i> ← <i>thus</i> . I <i>am</i> here ← <i>behold me</i> .
Ezek 26:4	וְשַׁחֲתוּ חֲמוֹת עָרַע וְהָרְסוּ מִגְדָּלֶיהָ וְסָחִיתִי עֲפָרָהּ מִמֶּנָּה וְנָתַתִּי אוֹתָהּ לְצַחִיחַ סָלֵעַ:	and they will pull down the walls of Tyre and demolish her towers. Then I will sweep her dust away from her, and I will make her a dry rock.	dry: or <i>shining</i> . AV differs ( <i>top of</i> ). See Ezek 24:7.
Ezek 26:5	מִשְׁטַח חֲרָמִים תְּהִיָּה בְּתוֹךְ הַיָּם כִּי אֲנִי דִבַּרְתִּי נְאֻם אֲדֹנָי יְהוִה וְהָיְתָה לְבַז לְגוֹיִם:	It will be a place for spreading out nets in the middle of the sea, for I have spoken, says the Lord, the LORD, and it will be spoil to the nations.	
Ezek 26:6	וּבְנוֹתֶיהָ אֲשֶׁר בִּשְׂדֵה בַחֲרָב תִּהְרַגְנָה וַיִּדְעוּ כִּי-אֲנִי יְהוִה: פ	And her daughters in the countryside will be killed by the sword, and they will know that I <i>am</i> the LORD.	daughters: i.e. <i>satellite villages</i> .

Ezek 26:7	כִּי כֹה אָמַר אֲדֹנָי יְהוִה הַנְּנִי מֵבִיא אֶל-צֹר נְבוּכַדְרֶצְצַר מֶלֶךְ-בָּבֶל מֵצָפוֹן מֶלֶךְ מְלָכִים בְּסוּס וּבַרְכָב וּבַפָּרָשִׁים וּקְהָל וְעַסָּרָב:	For this <i>is what</i> the Lord, the LORD, says: «I am about to bring to Tyre Nebuchadrezzar king of Babylon, from the north, the king of kings, with cavalry and with chariots and with horsemen, and a contingent, and many people.	this <i>is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> . cavalry ← <i>horse</i> .
Ezek 26:8	בְּנוֹתֶיךָ בַשָּׂדֶה בַּחֲרֹב יִהְרָג וְנָתַן עָלֶיךָ דֵּיֶק וְשָׂפָד עָלֶיךָ סִלְלָה וְהָקִים עָלֶיךָ צָנָה:	He will kill your daughters in the field by the sword, and he will place a wall of circumvallation against you. And he will cast up a rampart against you, and he will raise the buckler against you.	buckler: see Jer 46:3.
Ezek 26:9	וּמַחֵי קָבְלוֹ יִתֵּן בַּחֲמוֹתֶיךָ וּמִגְדָּלֶיךָ יִתֵּן בַּחֲרוּבוֹתָיו:	And he will use battering rams on your walls, and he will demolish your towers with his axes.	use battering rams ← <i>give striking of his battering ram</i> . walls: or <i>double wall</i> , also in Ezek 26:10, Ezek 26:12. axes ← <i>swords</i> , but also ↗
Ezek 26:10	מִשְׁפַּעַת סוּסָיו יִכְסֹּף אֲבָקָם מִקּוֹל פָּרָשׁ וּגְלָגֶל וּרְכָב תִּרְעַשְׁנָה חוֹמוֹתֶיךָ בְּבֹאוֹ בְּשַׁעְרֶיךָ כַּמְּבֹאֵי עִיר מִבְּקָעָה:	Because of the large number of his horses, their dust will cover you; your walls will shake at the sound of horsemen and wheels and chariots, when he comes to your gates, as the influx into a breached city.	↳ other implements with a sharp edge. large number ← <i>abundance</i> . influx into ← <i>enterings of</i> .
Ezek 26:11	בַּפְּרָסוֹת סוּסָיו יִרְמַס אֶת-כָּל-חֻצוֹתֶיךָ עִמָּךְ בַּחֲרֹב יִהְרָג וּמִצְבּוֹת עוֹד לְאָרֶץ תִּרְד:	He will trample on all your outlying areas with the hooves of his horses; he will kill your people by the sword, and your strong idolatrous statues will fall to the ground.	your strong <i>idolatrous</i> statues ← <i>the (idolatrous) statues of your strength</i> , a Hebraic genitive. AV differs ( <i>garrisons</i> ), from מִצְבָּה not מִצְבָּה.
Ezek 26:12	וְשָׁלְלוּ חֵילֶךָ וּבְזוּזוֹ רִבְלֹתֶיךָ וְהָרְסוּ חוֹמוֹתֶיךָ וּבְתֵי חֲמֻדֹתֶיךָ יִתְּצוּ וְאֲבַנֶיךָ וְעֵצֶיךָ וְעַפְרֶיךָ בְּתוֹךְ מַיִם יִשְׁיֻמוּ:	And they will plunder your wealth and take your merchandise as spoil, and they will demolish your walls and pull down your delightful houses, and they will put your stones and your timbers and your dust in the water.	your delightful houses ← <i>the houses of your delight</i> , a Hebraic genitive. in ← <i>inside</i> .
Ezek 26:13	וְהִשְׁבַּתִּי הַמִּזֵּן שִׁירֶיךָ וְקוֹל כְּנֹרֶיךָ לֹא יִשְׁמַע עוֹד:	And I will put a stop to the sound of your songs, and the tones of your harps will not be heard any more.	Rev 18:22. tones ← <i>voice</i> .
Ezek 26:14	וְנָתַתִּיךָ לְצָחִיחַ סֹלַע מִשְׁטַח חֲרָמִים תִּהְיֶה לֹא תִבְנֶה עוֹד כִּי אֲנִי יְהוָה דִּבַּרְתִּי נְאֻם אֲדֹנָי יְהוָה: ס	And I will make you a dry rock; you will be a place for spreading nets. You will not be built any more, for I, the LORD, have spoken, says the Lord, the LORD.»	dry: see Ezek 26:4. you will be ... you will not be built ← <i>it ... it ...</i> . On the translation as second person ( <i>you</i> ), see [Ges-HG] §47k.

Ezek 26:15	<p>כֹּה אָמַר אֲדֹנָי יְהוִה לְצֹר הַלֵּא   מִקּוֹל מִפְּלִתְךָ בְּאֲנָק חָלַל בַּהֲרֵג הֲרֵג בְּתוֹכְךָ יִרְעֲשׂוּ הָאֵיִים:</p>	<p>This <i>is what</i> the Lord, the LORD, says to Tyre: «Will not the coastlands tremble at the sound of your fall, at the groaning of the casualties, at the killing taking place within your precincts?»</p>	<p>this <i>is what</i> ← <i>thus</i>. casualties ← <i>casualty</i>. Collective usage. the killing taking place ← <i>at being killed (with) killing</i>. your precincts ← <i>you</i>.</p>
Ezek 26:16	<p>וַיֵּרְדּוּ מֵעַל כִּסְאוֹתֵם כָּל נְשִׂאֵי הַיָּם וְהִסִּירוּ אֶת־מְעִילֵיהֶם וְאֶת־בְּגְדֵי רִקְמַתָּם יַפְשְׁטוּ חֲרָדוֹת   יִלְבְּשׁוּ עַל־הָאָרֶץ יִשְׁבוּ וְחֲרָדוּ לְרֹגְעִים וּשְׂמֻמוֹ עָלֶיךָ:</p>	<p>And all the princely seafarers will come down from their thrones and remove their robes, and they will take their embroidered clothing off. They will put on tremblings, they will sit on the ground, they will tremble <i>all the time</i>, and they will be astonished at you.</p>	<p>princely seafarers ← <i>princes of the sea</i>. embroidered clothing ← <i>garments of embroidery</i>. ground ← <i>land</i>. <i>all the time</i> ← <i>for moments</i>. [AnLx] has <i>suddenly</i>, but only for this verse.</p>
Ezek 26:17	<p>וְנִשְׂאוֹ עָלֶיךָ קִינָה וְאָמְרוּ לְךָ אֵיךְ אֲבִדְתָּ נְזֻשְׁבַת מִיָּמַיִם הָעִיר הַהִלְלָה אֲשֶׁר הָיְתָה חֲזָקָה בַיָּם הִיא וַיִּשְׁבִּיהָ אֲשֶׁר־נָתַנּוּ חֲתִיתָם לְכָל־יוֹשְׁבֵיהָ:</p>	<p>And they will deliver a lamentation for you, and they will say to you, «How you have perished, <i>You who</i> were inhabited by <i>virtue of maritime activity</i>, The renowned city which was strong on the sea – She and her inhabitants – Where fear is instilled in all her inhabitants.</p>	<p>renowned ← <i>praised</i>. inhabitants ... inhabitants: otiose, but see Gen 12:5. fear is instilled ← <i>they give / put their fear</i>. Avoidance of the passive.</p>
Ezek 26:18	<p>עַתָּה יַחֲרָדוּ הָאֵיִן יוֹם מִפְּלִתְךָ וְנִבְהָלוּ הָאֵיִים אֲשֶׁר־בַּיָּם מִצְאֲתָךְ: ס</p>	<p>Now the maritime countries will tremble, <i>On the day of your fall</i>. And the island countries which are in the sea Will be terrified at your demise.&gt;</p>	<p>maritime countries (<i>first occurrence in verse</i>): in an Aramaic form. demise ← <i>exiting</i>.</p>
Ezek 26:19	<p>כִּי כֹה אָמַר אֲדֹנָי יְהוִה בְּתַתִּי אֶתְךָ עִיר נְחֻרְבָת כְּעָרִים אֲשֶׁר לֹא־נֹשְׁבוּ בְּהַעֲלֹת עָלֶיךָ אֶת־תְּהוֹמוֹ וְכִסּוֹד הַיָּם הָרַבִּים:</p>	<p>For this <i>is what</i> the Lord, the LORD, says: «When I make you a desolate city like the cities which are not inhabited, when I bring the ocean over you, and abundant waters cover you,</p>	<p>this <i>is what</i> ← <i>thus</i>. ocean: or <i>abyss</i>.</p>
Ezek 26:20	<p>וְהוֹרַדְתִּיךָ אֶת־יֹרְדֵי בֹר אֶל־עַם עוֹלָם וְהוֹשַׁבְתִּיךָ בְּאָרֶץ תַּחְתִּיּוֹת כְּחֲרָבוֹת מְעוֹלָם אֶת־יֹרְדֵי בֹר לְמַעַן לֹא תִשָּׁבַי וְנָתַתִּי צְבִי בְּאָרֶץ חַיִּים:</p>	<p>I will bring you down with those who go down into the pit, to the people of a past age, and I will install you in the underworld – indeed the desolate places of a past age – with those who descend into the pit, so that you will not be inhabited, and I will display splendour in the land of the living.</p>	<p>underworld ← <i>land of lower (places)</i>. display ← <i>give</i>.</p>

Ezek 26:21	בְּלִהוֹת אֶתְנֶדֶד וְאֵינְךָ וְתִבְקָשִׁי וְלֹא־תִמְצָאֵי עוֹד לְעוֹלָם נָא אֲדַנִּי יְהוָה: ס	I will appoint you terrors, and you <i>will be</i> no more, and you will be sought but not found any more, age-abidingly, says the Lord, the LORD.> » '”	
Ezek 27:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 27:2	וְאַתָּה בֶן־אָדָם שֵׂא עַל־צָר קִינָה:	“And you, son of Adam, deliver a lamentation for Tyre,	Tyre: AV= <i>Tyrus</i> throughout Ezekiel, but elsewhere in many places <i>Tyre</i> .
Ezek 27:3	וְאָמַרְתָּ לְצוֹר *הִישַׁבְתִּי *הִישַׁבְתָּ עַל־מְבוֹאֹת יָם רַכְלַת הָעַמִּים אֶל־אֵיִם רַבִּים כֹּה אָמַר אֲדַנִּי יְהוָה צוֹר אַתָּה אָמַרְתָּ אֲנִי בְלִילֹת יָפִי:	And say to Tyre, ‘ <u>You who dwell</u> at the entrance <u>routes</u> from the sea, The merchant of the <i>various</i> peoples, Trading with many maritime countries, <u>This is what</u> my Lord the LORD says: «Tyre, you have said, I <i>am</i> the perfection of beauty.»	<i>you who dwell</i> : the <i>ketiv</i> can be regarded as a (perhaps colloquial) variant form of the <i>qeré</i> .  from the sea ← <i>of the sea</i> . Wider use of the construct state.  this <i>is what</i> ← <i>thus</i> .
Ezek 27:4	בְּלִב יַמִּים גְּבוּלֶיךָ בְּנֵיךָ כָּלְלוּ יָפִיךָ:	Your borders <u>are</u> in the heart of the seas; Your builders have perfected your beauty.	in the heart of the seas: more loosely <i>on the high seas</i> . Perhaps standing for <i>as far in the sea as the ships go</i> .
Ezek 27:5	בְּרוּשִׁים מִשְׁנִיר בָּנוּ לָךְ אֵת כָּל־לַחְתִּים אָרְזוּ מִלְּבָנוֹן לְקָחוּ לְעֵשׂוֹת תֶּרֶן עֲלֶיךָ:	They have constructed all your <u>hull</u> planks <u>from</u> cypress from Senir; They have taken cedar from Lebanon to make a mast for you.	<i>hull</i> planks ← <i>boards</i> , so perhaps <i>decking</i> , but see Ezek 27:6; [AnLx]= <i>boarding, deck</i> .
Ezek 27:6	אֶלּוֹנִים מִבָּשָׁן עָשׂוּ מִשׁוֹטֵיךָ קִרְשֵׁךָ עָשׂוּ־שֵׁן בֵּת־אֲשֻׁרִים מֵאֵי *כְּתִים *כְּתִיִּים:	They made your oars <u>from</u> terebinths from Bashan. The daughters of the <u>Assyrians</u> made your benches with ivory from the islands of Chittim.	the daughters of the Assyrians ← <i>the daughter of the Assyrians</i> , but with regrouped and re-pointed letters, בְּתֵאשֻׁרִים, with <i>box trees</i> . The plural <i>Assyrians</i> only here.  Chittim: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
Ezek 27:7	שֵׁשׁ־בְּרֻקָּה מִמִּצְרַיִם הָיָה מִפְּרִשֵׁךָ לְהִיּוֹת לָךְ לְגָס תְּכֵלֶת וְאַרְגָּמָן מֵאֵי אֶלִישָׁה הָיָה מְכַסֶּךָ:	Your <u>material</u> to be <i>made</i> into your sail Was fine linen with embroidery from Egypt; Your <u>dress</u> Was blue and purple from the islands of Elishah.	↳ assume the ships had benches rather than decks.  material ← <i>sail material</i> .  dress ← <i>covering</i> .

Ezek 27:8	יֹשְׁבֵי צִדּוֹן וְאַרְוֹד הָיוּ שָׂטִים לְךָ חֲכָמִים צוֹר הָיוּ בְּךָ הַמָּה חַבְלִיךָ:	The inhabitants of Sidon and Arvad were your rowers. Your skilled <i>men</i> , O Tyre, Were <i>present</i> in your <i>precincts</i> ; They <i>were</i> your <i>ships'</i> captains.	Sidon: see Gen 10:15. <hr/> your <i>precincts</i> ← <i>you</i> .
Ezek 27:9	זְקֵנֵי גֵבַל וְחֲכָמֶיהָ הָיוּ בְּךָ מְחִזְקֵי בְדָקְךָ כָּל־אֲנִיּוֹת הַיָּם וּמִלְחִיהֶם הָיוּ בְּךָ לְעֶרֶב מְעַרְבֶךָ:	The elders of Gebal and its skilled <i>men</i> were <i>present</i> in your <i>precincts</i> , Sealing your <i>ships'</i> leaks. All the ships of the sea and their sailors were <i>present</i> in your <i>confines</i> To trade your wares.	your <i>precincts</i> ... your <i>confines</i> ← <i>you</i> ... <i>you</i> . <hr/> sealing: or <i>repairing</i> . <hr/> leaks ← <i>breach</i> .
Ezek 27:10	פָּרַס וְלוּד וּפּוּט הָיוּ בְּחִילֶךָ אֲנָשִׁי מִלְחָמָתְךָ מָגֵן וְכוֹבֵעַ תָּלוּ־בְךָ הַמָּה נִתְּנוּ הַדְּרָךְ:	<i>Men</i> from Persia and Lud and Put were in your forces – Your <i>men</i> of war. They hung shield and helmet <i>on display</i> in you; They gave <i>you</i> your dignity.	Put: see Gen 10:6. <hr/> your <i>men</i> of war ← <i>the men</i> of your war.
Ezek 27:11	בְּנֵי אַרְוֹד וְחִילֶיךָ עַל־חוֹמוֹתֶיךָ סָבִיב וְגַמְדִים בְּמַגְדְּלוֹתֶיךָ הָיוּ שֶׁלְטִיָּהֶם תָּלוּ עַל־חוֹמוֹתֶיךָ סָבִיב הַמָּה כָּל־לוּ יִפְיֶךָ:	The sons of Arvad and your forces <i>were stationed</i> on your walls round about, And there were <i>bold</i> warriors on your towers. They hung their shields on your walls round about; They perfected your beauty.	bold warriors: AV differs ( <i>Gammadims</i> ), a name.
Ezek 27:12	תַּרְשִׁישׁ סַחְרָתְךָ מְרַב כָּל־הוֹן בְּכֶסֶף בְּרֹזָל בְּדִיל וְעוֹפֶרֶת נִתְּנוּ עֲזוֹבוֹנֶיךָ:	Tarshish <i>was</i> your trading partner, because of the abundance of all <i>kinds</i> of wealth. They <i>traded</i> for your merchandise with silver, iron, tin and lead.	traded ← <i>gave</i> . <hr/> Verses 12-24 have a certain poetic quality, but not as pronounced as the foregoing.
Ezek 27:13	יָוָן תְּבַל וּמֶשֶׁךְ הַמָּה רְכָלֶיךָ בְּנַפֵּשׁ אָדָם וְכָלִי נְחֹשֶׁת נִתְּנוּ מְעַרְבֶךָ:	Javan, Tubal, and Meshech <i>were</i> your trading partners, <b>trading in people</b> , and they <i>traded</i> articles of copper <i>for</i> your wares.	<b>Rev 18:13.</b> <hr/> Javan: i.e. <i>Ionia</i> . <hr/> people ← <i>souls of men</i> , i.e. <i>slaves</i> . <hr/> traded ← <i>gave</i> .
Ezek 27:14	מִבֵּית תּוֹגַרְמָה סוּסִים וּפָרָשִׁים וּפְרָדִים נִתְּנוּ עֲזוֹבוֹנֶיךָ:	Those from the house of Togarmah <i>traded</i> horses and horsemen and mules <i>for</i> your merchandise.	traded ← <i>gave</i> .
Ezek 27:15	בְּנֵי דֶדָן רְכָלֶיךָ אֵיִם רַבִּים סַחְרַת יָדְךָ קִרְנוֹת שֵׁן *וְהוֹבָנִים *וְהַבָּנִים הַשִּׁיבוּ אֶשְׁכְּרֶךָ:	The sons of Dedan <i>were</i> trading partners of yours; many maritime countries <i>traded</i> the merchandise you deal in. They offered <i>horns</i> of <i>ivory</i> , and <b>ebony</b> as a gift to you.	ebony: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> . <hr/> you deal in ← <i>of your hand</i> . <hr/> horns of ivory: perhaps <i>tusks</i> .

Ezek 27:16	אַרְמָהּ סַחֲרֵתְךָ מְרַב מְעֻשֵׂיֶךָ בְּנֹפֶךָ אֲרָגְמָן וּרְקֵמָה וּבּוּץ וְרֵאמֹת וְכִדְדָד נָתַנּוּ בְּעֻבּוֹנֵיֶךָ:	Aramaea was your trading partner, because of the abundance of your products, in chrysoprase, purple material and embroidery and fine linen, and precious things and rubies, which they traded for your merchandise.	products ← works, e.g. of an artificer.  precious things: perhaps corals; see [BDB].  traded ← gave.
Ezek 27:17	יְהוּדָה וְאֶרֶץ יִשְׂרָאֵל הָמָּה רְכָלֶיךָ בְּחֹטֵי מִנִּיחַ וּפַנָּג וּדְבֶשׁ וְשֶׁמֶן וְצָרִי נָתַנּוּ מִמֶּרְבֶּךָ:	Judah and the land of Israel were trading partners of yours; they traded with you in wheat from Minnith and Pannag, and honey and oil and balsam resin for your wares.	traded ← gave.
Ezek 27:18	דַּמְשֶׁק סַחֲרֵתְךָ בְּרַב מְעֻשֵׂיֶךָ מְרַב כָּל־הֶזֶן בֵּינָן חֲלָבוֹן וְצֶמֶר צָחָר:	Damascus was your trading partner in the abundance of your products, because of all the wealth in the wine of Helbon and the brilliant white wool.	products: see Ezek 27:16.  brilliant white wool ← wool of brilliant whiteness.
Ezek 27:19	וְדָן וַיּוֹן מֵאוּזַל בְּעֻבּוֹנֵיֶךָ נָתַנּוּ בְּרִזָּל עֲשׂוֹת קֶדֶה וְקִנְיָה בְּמִעְרַבְךָ הָיָה:	And Dan and Javan traded spun products for your merchandise. Forged iron, cassia and calamus were among your wares.	spun products: this could be re-pointed to from Uzal, a name mentioned in Gen 10:27.  Javan: see Ezek 27:13.
Ezek 27:20	דֶּדָן רְכָלֶתְךָ בְּבִגְדֵי־חֹפֶשׁ לְרִכְבָּהּ:	Dedan was your trading partner in elegant clothes for riding.	elegant clothes ← clothes of elegance ([ST] has magnificence), a Hebraic genitive.
Ezek 27:21	עֲרַב וְכָל־נְשִׂאֵי קֶדֶר הָמָּה סַחְרֵי יָדְךָ בְּכָרִים וְאֵילִים וְעִתּוּדִים בָּם סַחְרֵיֶךָ:	Arabia and all the princes of Kedar were trading partners in your produce, for lambs and rams and he-goats. In these things they were your trading partners.	produce ← hand; power.
Ezek 27:22	רְכָלֵי שֶׁבָא וְרַעְמָה הָמָּה רְכָלֶיךָ בְּרֵאשׁ כָּל־בָּשֶׂם וּבְכָל־אֶבֶן יְקָרָה וְזָהָב נָתַנּוּ עֻבּוֹנֵיֶךָ:	The merchants from Sheba and Raamah were your trading partners, foremost in all balsam resin and all gemstones and gold. They traded in your market places.	foremost in ← at the head of.  traded ← gave.
Ezek 27:23	חָרָן וְכַנְחַן וְעֵדֵן רְכָלֵי שֶׁבָא אֲשׁוּר בְּלִמְד רְכָלֶתְךָ:	Haran and Canneh and Eden, the traders of Sheba, Assyria and Chilmad were your trading partners.	trading partners ← trading partner.
Ezek 27:24	הָמָּה רְכָלֶיךָ בְּמִכְלָלִים בְּגִלְוֵי תְּכֵלֶת וּרְקֵמָה וּבְגִנְזֵי בְּרָמִים בְּחֻבְלִים חֻבְשִׁים וְאֲרָזִים בְּמִרְכָּלֶתְךָ:	They were your trading partners in luxury items, in mantles made from blue material, and embroidery and in chests of multi-coloured cloth, bound in cords and made secure, in your market.	luxury ← perfected.

Ezek 27:25	אֲנִיּוֹת תַּרְשִׁישׁ שְׂרוֹתֶיךָ מִמַּעַרְבֶיךָ וּתְמֻלְאֵי וְתַכְבְּדֵי מֵאֵד בְּלִב־יָמִים:	The ships of Tarshish <i>were</i> your <u>transportation</u> <i>with</i> your wares, And you were <u>accomplished</u> And very honoured in the <u>heart of the seas</u> .	transportation: from root שׁוּר; AV differs ( <i>singers</i> ), from נִשֵּׂר. <hr/> accomplished ← <i>filled</i> . <hr/> in the heart of the seas: more loosely <i>on the high seas</i> .
Ezek 27:26	בְּמַיִם רַבִּים הֵבִיאֹךָ הַשָּׁטִים אֶתְךָ רוּחַ הַקָּדִים שִׁבְרָךְ בְּלִב יָמִים:	Those who rowed you Have brought you to <u>tempestuous</u> water. The east wind has broken you in the heart of the seas.	tempestuous ← <i>mighty; much</i> .
Ezek 27:27	הוֹנֵךְ וְעִזְבוֹנֶיךָ מִמַּעַרְבֶיךָ מִלְּחִימָיִךְ וְחַבְלֶיךָ מִחִזְיָיִךְ בְּדָקָד וְעַרְבֵי מִמַּעַרְבֶיךָ וְכָל־אֲנָשֵׁי מִלְּחָמְתֶיךָ אֲשֶׁר־בָּךְ וּבְכָל־קִהְלֶיךָ אֲשֶׁר בְּתוֹכְךָ יִפְּלוּ בְּלִב יָמִים בְּיוֹם מִפְּלִתֶךָ:	Your wealth and your merchandise <i>and</i> your wares And your sailors and your <i>ships'</i> captains, Those who repair your <u>leaks</u> , And <u>your negotiators</u> in <u>trading</u> , And all your men of war who <i>are</i> in your <u>confines</u> , And <i>people</i> <u>throughout</u> your community Who <i>are</i> <u>within</u> your <u>precincts</u> Will fall in the heart of the <u>seas</u> On the day of your <u>demise</u> .	leaks ← <i>breach</i> . <hr/> your negotiators in trading ← <i>negotiators of your trading</i> . <hr/> in your <u>confines</u> ... within your precincts ← <i>in you ... in you</i> . <hr/> throughout ← <i>in all</i> . <hr/> in the heart of the seas: more loosely <i>on the high seas</i> . <hr/> demise ← <i>fall</i> .
Ezek 27:28	לְקוֹל זַעֲקַת חַבְלֵיךָ יִרְעָשׁוּ מִגְרָשׁוֹת:	At the sound of the cry of your <i>ships'</i> captains, The <u>open areas</u> will shake.	open areas: perhaps of the sea; see [CB].
Ezek 27:29	וַיִּרְדּוּ מֵאֲנִיּוֹתֵיהֶם כָּל תַּפְּשֵׁי מְשׁוֹט מִלְּחִים כָּל חַבְלֵי הַיָּם אֶל־הָאָרֶץ יַעֲמָדוּ:	All <i>who</i> handle the oar, Sailors <i>and</i> all <i>ships'</i> captains on the sea, Will disembark from their ships. They will stand on land,	
Ezek 27:30	וְהִשְׁמִיעוּ עָלֶיךָ בְּקוֹלָם וַיִּזְעֻקוּ מְרָה וַיַּעֲלוּ עָפָר עַל־רִאשֵׁיהֶם בְּאִפְרַיִתְפִּלְשׁוּ:	And they will <u>vociferate</u> against you And shout <u>bitterly</u> , And they will throw dust up over their heads; They will roll around in ash.	vociferate ← <i>cause with their voice to be heard</i> . <hr/> bitterly ← <i>bitterness</i> .
Ezek 27:31	וְהִקְרִיחוּ אֵלֶיךָ קִרְחָה וְחָגְרוּ שָׂקִים וּבְכוּ אֵלֶיךָ בְּמִרְנָנָפֶשׁ מִסִּפְדַּ מֵר:	And they will <u>make</u> <u>themselves</u> bald for you, And they will bind sackcloth on, And they will weep for you with <u>bitter feelings</u> And bitter mourning.	make <i>themselves</i> bald ← <i>“bald” (themselves) bald</i> . <hr/> bitter feelings ← <i>bitterness of soul</i> .

Ezek 27:32	וְנָשְׂאוּ אֵלֶיךָ בְּנִיחָם קִינָה וְקוֹנְנוּ עֲלֶיךָ מִי כְצוֹר כְּדָמָה בְּתוֹךְ הַיָּם:	And they will deliver in their lamenting over you A dirge, And they will lament over you, And say, ‹Who is like Tyre, Like desolation In the middle of the sea?›	they will lament: it would be more concordant to translate <i>they will dirge</i> , but the verb <i>to dirge</i> is rather rare. <hr/> desolation: or <i>silence</i> .
Ezek 27:33	בְּצֵאת עֲזֹבוֹנֶיךָ מִיָּמִים הַשְּׂבַעְתָּ עַמִּים רַבִּים בְּרֹב הַזֵּינֶיךָ וּמַעֲרִיבֶיךָ הָעִשְׂרֶת מִלְּכֵי-אָרֶץ:	When your merchandise went out <u>by sea</u> , You satisfied many peoples with the abundance of your wealth and wares; You enriched the kings of the earth.	by sea ← <i>from seas</i> .
Ezek 27:34	עַתָּה נִשְׁבַּרְתָּ מִיָּמִים בְּמַעַמְקֵי-מַיִם מֵעֲרִבֶיךָ וְכָל-קְהָלֶיךָ בְּתוֹכֶךָ נִפְלוּ:	<i>It is</i> the time when <i>you</i> are broken off from the seas With <i>their</i> depths of water. Your trade And the whole of the community in your confines Will collapse.	
Ezek 27:35	כָּל יוֹשְׁבֵי הָאֲרָצוֹת שָׂמְמוּ עֲלֶיךָ וּמְלָכֵיהֶם שָׁעֲרוּ שְׁעָרֵי רָעְמוֹ פָּנִים:	All the inhabitants of the maritime countries will be astounded at you, When their kings <u>shudder in horror</u> And <i>their</i> faces palpitate.	shudder in horror ← <i>shudder a shudder</i> .
Ezek 27:36	סַחְרִים בְּעַמִּים שָׂרְקוּ עֲלֶיךָ בְּלִהְיוֹת הָיִיתָ וְאַיִן עַד-עוֹלָם: ס	Traders among the <i>various</i> peoples will whistle at you. You will be a <u>dreadful scene</u> , And you <i>will be</i> no more, Age-abidingly.» ’ ’	a dreadful scene ← <i>terrors</i> .
Ezek 28:1	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 28:2	בֶּן-אָדָם אָמַר לְנָגִיד צֹר כֹּה-אָמַר   אֲדַנִּי יְהוָה יֵעַן גָּבַה לְבָבְךָ וַתֹּאמֶר אֵל אֲנִי מוֹשֵׁב אֱלֹהִים יֹשֵׁבְתִי בְּלִב יָמִים וְאַתָּה אָדָם וְלֹא-אֵל וַתִּתֵּן לְבָבְךָ כְּלִב אֱלֹהִים:	“Son of Adam, say to the prince of Tyre, ‘ <u>This is what</u> my Lord the LORD says: «Because your heart has been <u>proud</u> , You have said, ‹I <i>am</i> GOD; I sit <i>in</i> the seat of God <u>In the heart of the seas.</u> › But you <i>are</i> a man and not GOD, And you have inclined your heart <i>To be</i> as if God's heart.	this <i>is what</i> ← <i>thus</i> . <hr/> proud ← <i>high</i> . <hr/> in the heart of the seas: more loosely <i>on the high seas</i> .
Ezek 28:3	הֲנֵה חָכְמָה אַתָּה *מִדְּנָאֵל **מִדְּנִיאֵל כָּל-סֵתוֹם לֹא עֲמֻמוֹד:	Look, you are wiser than <u>Daniel</u> . No secret is hidden from you.	Daniel: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .



Ezek 28:4	בְּחָכְמָתְךָ וּבְתַבּוּנָתְךָ עָשִׂיתָ לָךְ חֵיל וְתַעֲשׂ זָהָב וְכֶסֶף בְּאֻצְרוֹתֶיךָ:	In your wisdom and your understanding, You have acquired <u>riches</u> , And you have acquired gold and silver in your treasuries.	riches: or <i>power</i> .
Ezek 28:5	בְּרֹב חֲכָמְתְּךָ בִּרְכַלְתְּךָ הִרְבִּיתָ חֵילְךָ וַיִּגְבֶּה לְבַבְךָ בְּחֵילְךָ: ס	By the greatness of your wisdom, By your trade, You have increased your <u>wealth</u> , And your heart has become proud with your <u>wealth</u> .	wealth ... wealth: otiose, but see Gen 12:5. The same as <i>riches</i> in Ezek 28:4, so also <i>power</i> .
Ezek 28:6	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יֵעַן תִּתְּךָ אֶת־לִבְבְּךָ כְּלֵב אֱלֹהִים:	That <i>is</i> why <u>this is what</u> the Lord, the LORD, says: «Because you have disposed your heart <i>To be</i> as if God's heart,	this <i>is what</i> ← <i>thus</i> .
Ezek 28:7	לָכֵן הֲנִי מְבִיא עֲלֶיךָ זָרִים עָרִיצִי גוֹיִם וְהִרִיקוּ חֲרָבוֹתָם עַל־יָפִי חֲכָמְתְּךָ וְחָלְלוּ יַפְעָתְךָ:	Therefore I am about to bring foreigners against you – Fierce <i>ones</i> from the Gentiles – And they will draw their swords against the excellence of your wisdom, And they will <u>spoil</u> your splendour.	I am about to ← <i>behold me</i> . <hr/> spoil ← <i>profane</i> .
Ezek 28:8	לְשַׁחַת יִזְרְדוּךָ וּמָתָה מְמוֹתַי חָלַל בְּלֵב יָמִים:	They will bring you down into the pit, And you will die the <u>death</u> of him <i>who is struck</i> through, <u>In the heart of the seas</u> .	death ← <i>deaths</i> , using a poetic form. <hr/> in the heart of the seas: more loosely <i>on the high seas</i> .
Ezek 28:9	הֲאָמַר תֹּאמַר אֱלֹהִים אָנֹכִי לִפְנֵי הַרְגֶּךָ וְאַתָּה אָדָם וְלֹא־אֵל בְּיַד מְחַלְלֶיךָ:	Will you <u>really</u> say, "I <i>am</i> God" Before him who will kill you, When you <i>are</i> a man and not GOD, In the hands of those who will strike you through?	really say: from the infinitive absolute.
Ezek 28:10	מוֹתֵי עֲרָלִים תָּמוּת בְּיַד־זָרִים כִּי אָנֹכִי דִבַּרְתִּי נְאֻם אֲדֹנָי יְהוִה: ס	You will die the <u>death</u> of the uncircumcised, By the hand of foreigners, For I have spoken <i>it</i> , Says the Lord, the LORD. > » ’ ”	death ← <i>deaths</i> .
Ezek 28:11	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .

Ezek 28:12	<p>בן־אָדָם שָׂא קִינָה עַל־מֶלֶךְ צוֹר וְאָמַרְתָּ לוֹ כֹּה אָמַר אֲדֹנָי יְהוָה אַתָּה חוֹתֵם תְּכַנִּית מְלֵא חֲכָמָה וּכְלִיל יָפִי:</p>	<p>“Son of Adam, deliver a lamentation to the king of Tyre, and say to him, ‘<u>This is what</u> my Lord the LORD says: «You seal perfection in form. <i>You are full of wisdom</i> And <i>are of absolute beauty</i>.</p>	<p>this <i>is what</i> ← <i>thus</i>. absolute beauty ← <i>complete of beauty</i>.</p>
Ezek 28:13	<p>בְּעֵדֶן גֶּן־אֱלֹהִים הָיִיתָ כָּל־אֶבֶן יְקָרָה מִסַּכְתְּךָ אָדָם פִּטְדָּה וַיְהִלִם תַּרְשִׁישׁ שֹהֵם וַיִּשְׂפָה סַפִּיר נִפְדָּ וּבִרְקַת וְזָהָב מְלֵאכֶת תַּפְּיִד וְנִקְבִיז בָּךְ בַּיּוֹם הַבְּרָאָךְ כּוֹנְנֹו:</p>	<p>You were in Eden, the garden of God; Every precious gemstone <i>was</i> your covering: Ruby, topaz, and diamond, Chrysolite, onyx, jasper, Sapphire, chrysoprase, emerald, And gold. The workmanship of your drums and your bezels <i>was with you</i>; They were prepared on the day when you were created.</p>	<p>with you: or <i>in you</i>.</p>
Ezek 28:14	<p>אַתָּה־כְּרוֹב מִמְּשַׁח הַסּוֹכֵךְ וַנִּתְּתִיךָ בְּהַר קֹדֶשׁ אֱלֹהִים הָיִיתָ בְּתוֹךְ אַבְנֵי־אֵשׁ הַתְּהַלְכֶתָ:</p>	<p>You <i>are</i> the anointed cherub Who acts as a covering, And I appointed you. You have been on the holy mountain of God; You have walked around among the <u>fiery stones</u>.</p>	<p>fiery stones ← <i>stones of fire</i>, a Hebraic genitive.</p>
Ezek 28:15	<p>תָּמִים אַתָּה בְּדַרְכֶיךָ מִיּוֹם הַבְּרָאָךְ עַד־נִמְצָא עוֹלָתָה בָּךְ:</p>	<p>You <i>were</i> perfect in your ways From the day you were created Until unrighteousness was found in you.</p>	
Ezek 28:16	<p>בְּרַב רִכְלֹתֶיךָ מָלֹו תוֹכְךָ חָמָס וַתַּחַטָּא וְאַחַלְלֶיךָ מִהַר אֱלֹהִים וְאַבְדָּךְ כְּרוֹב הַסּוֹכֵךְ מִתּוֹךְ אַבְנֵי־אֵשׁ:</p>	<p>With the large amount of your trade They have filled your precincts <i>with</i> violence, And you have sinned, And I have removed you as profaned from the mountain of God, And I <u>will eradicate you</u>, <i>You</i> who act as a covering cherub, From among the fiery stones.</p>	<p>they have filled: in an irregular form, perhaps reflecting a colloquial pronunciation. precincts ← <i>midst</i>. I will eradicate you: in an irregular or colloquial form.</p>
Ezek 28:17	<p>גָּבַהּ לִבְךָ בִּיפְיֶיךָ שַׁחַף חֲכָמְתֶךָ עַל־יִפְעֹתֶיךָ עַל־אָרֶץ הַשְׁלַכְתִּיךָ לִפְנֵי מְלָכִים נִתְּתִיךָ לְרְאוּתָהּ בָּךְ:</p>	<p>Your heart has become <u>proud</u> Because of your beauty. You have spoilt your wisdom on account of your splendour. I will cast you down to the earth; I will place you before kings, For <i>them</i> to look at you.</p>	<p>proud ← <i>high</i>.</p>

Ezek 28:18	<p>מְרַב עֲוֹנוֹתֶיךָ בְּעוֹל רְכַלְתָּךְ  חֲלַלְתָּ מִקְדָּשֶׁיךָ וְאַצְאֵאֲשׁ  מִתּוֹכְךָ הִיא אֲכַלְתָּךְ וְאַתָּנָךְ  לְאַפֵּר עַל-הָאָרֶץ לְעֵינַי  כָּל-רְאִיךָ:</p>	<p>With the abundance of your <u>iniquity</u>,  With the unrighteousness in your trade,  You have profaned your sanctuaries.  So I will produce fire from within you;  It will consume you,  And I will make you ash on the earth  In the sight of all who see you.</p>	<p>iniquity ← <i>iniquities</i>.</p>
Ezek 28:19	<p>כָּל-יֹדְעֵיךָ בְּעַמִּים שָׁמְמוּ  עָלֶיךָ בְּלִהוֹת הָיִיתָ וְאַיִנָּךְ  עַד-עוֹלָם: פ</p>	<p>All among the <i>various</i> nations who know you  Will be astonished at you.  You will be a <u>terrible scene</u>,  And you <i>will be</i> no more Age-abidingly.» ’ ”</p>	<p>a terrible scene ← <i>terrors</i>.</p>
Ezek 28:20	<p>וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:</p>	<p>Then the word of the LORD <u>came</u> to me and said,</p>	<p>came ← <i>became</i>.</p>
Ezek 28:21	<p>בֶּן-אָדָם שִׁים פָּנֶיךָ אֶל-צִידוֹן  וְהִנָּבֵא עָלֶיהָ:</p>	<p>“Son of Adam, <u>direct your attention to Sidon</u> and prophesy against it.</p>	<p>direct your attention ← <i>set your face</i>.  <hr/> Sidon: see Gen 10:15.</p>
Ezek 28:22	<p>וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה  הִנְנִי עָלֶיךָ צִידוֹן וְנִכְבַּדְתִּי  בְּתוֹכָךְ וַיִּדְעוּ כִּי-אֲנִי יְהוִה  בְּעִשְׂוֹתַי בָּהּ שְׁפָטִים  וְנִקְדַּשְׁתִּי בָּהּ:</p>	<p>And you will say, ‘<u>This is what</u> my Lord the LORD says:  «Here I <i>am</i> against you, <u>Sidon</u>,  And I will become glorified within <u>your confines</u>.  And they will know that I <i>am</i> the LORD  When I execute judgments in it.  And I will be sanctified in it.</p>	<p>this is what ← <i>thus</i>.  <hr/> Sidon: see Gen 10:15.  <hr/> your confines ← <i>inside you</i>.</p>
Ezek 28:23	<p>וְשַׁלַּחְתִּי-בָּהּ דָּבָר וּדְם  בְּחוֹצוֹתֶיהָ וְנִפְלַל חֲלָל  בְּתוֹכָהּ בְּחָרֶב עָלֶיהָ מִסָּבִיב  וַיִּדְעוּ כִּי-אֲנִי יְהוָה:</p>	<p>And I will send a plague to it  And blood in its streets,  And he <i>who is</i> struck <u>will fall</u> in its <u>precincts</u>  By the sword against it <i>all</i> around,  And they will know that I <i>am</i> the LORD.</p>	<p>will fall: <i>pilal</i> of נִפְלַל; AV differs (<i>shall be judged</i>), <i>niphal</i> of פָּלַל.  <hr/> in its precincts ← <i>inside her</i>.</p>
Ezek 28:24	<p>וְלֹא-יְהִיֶּה עוֹד לְבַיִת יִשְׂרָאֵל  סֵלֶזֶן מִמַּאִיר וְקוֹץ מִכָּאֵב  מִכָּל סְבִיבֹתָם הַשְּׂאֵטִים  אוֹתָם וַיִּדְעוּ כִּי אֲנִי אֲדֹנָי  יְהוָה: ס</p>	<p>And the house of Israel will no longer have a stinging barb or painful thorn from <u>any</u> around them who despise them, and they will know that I <i>am</i> the Lord, the LORD.»</p>	<p>any ← <i>all</i>.</p>

Ezek 28:25	<p>כֹּה-אָמַר אֲדֹנָי יְהוִה בְּקִבְצֵי    אֶת-בֵּית יִשְׂרָאֵל מִן-הָעַמִּים  אֲשֶׁר נִפְצוּ בָם וְנִקְדַּשְׁתִּי בָם  לְעֵינֵי הַגּוֹיִם וַיֵּשְׁבוּ  עַל-אֲדָמָתָם אֲשֶׁר נָתַתִּי  לְעַבְדֵי לְיַעֲקֹב:</p>	<p>This <i>is what</i> my Lord the LORD says: «When I gather the house of Israel from the nations among which they have been scattered, and I have been sanctified through them in the eyes of the Gentiles, they will <u>live</u> on their land which I have given to my servant – to Jacob.</p>	<p>this <i>is what</i> ← <i>thus</i>.  <hr/> live ← <i> dwell</i>.</p>
Ezek 28:26	<p>וַיֵּשְׁבוּ עָלֶיהָ לְבֶטַח וּבָנוּ בָתַיִם  וְנִטְעוּ כַרְמִים וַיֵּשְׁבוּ לְבֶטַח  בַּעֲשׂוֹתַי שְׁפֹטִים בְּכֹל  הַשְּׂאֲטִים אֲתֶם מִסְבִּיבוֹתֶם  וַיִּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם:  ס</p>	<p>And they will <u>live</u> on it in security, and they will build houses and plant vineyards, and they will <u>live</u> in security, when I execute judgments on all those who despise them from round about them, and they will know that I <i>am</i> the LORD their God.» ’ ”</p>	<p>live (2x) ← <i> dwell</i>.</p>
Ezek 29:1	<p>בַּשָּׁנָה הָעֲשִׂירִית בַּעֲשָׂרֵי  בַּשָּׁנִים עָשָׂר לַחֹדֶשׁ הָיָה  דְּבַר-יְהוָה אֵלַי לֵאמֹר:</p>	<p>In the tenth year, in the tenth <i>month</i>, on the twelfth <i>day</i> of the month, the word of the LORD <u>came</u> to me and said,</p>	<p>came ← <i> became</i>.</p>
Ezek 29:2	<p>בֶּן-אָדָם שִׁים פְּנֶיךָ עַל-פְּרֹעָה  מֶלֶךְ מִצְרַיִם וְהִנָּבֵא עָלָיו  וְעַל-מִצְרַיִם כְּלָה:</p>	<p>“Son of Adam, <u>direct your attention</u> to Pharaoh king of Egypt, and prophesy against him and against all Egypt.</p>	<p>direct your attention ← <i> set your face</i>.</p>
Ezek 29:3	<p>דַּבֵּר וְאָמַרְתָּ כֹּה-אָמַר   אֲדֹנָי  יְהוָה הִנְנִי עֹלֶיךָ פְּרֹעָה  מֶלֶךְ-מִצְרַיִם הַתַּנִּים הַגְּדוֹל  הַרְבֵּץ בְּתוֹךְ יְאֲרָיו אֲשֶׁר אָמַר  לִי יְאֲרִי וְאֲנִי עָשִׂיתֵנִי:</p>	<p>Speak and say, ‘This <i>is what</i> my Lord the LORD says:  «I <i>am</i> here against you, Pharaoh king of Egypt, You great serpent who lie in your rivers, Who have said, &lt;My river <i>is</i> mine, And I made <i>it for</i> myself.&gt;</p>	<p>this <i>is what</i> ← <i> thus</i>.  <hr/> I <i>am</i> here ← <i> behold me</i>.  <hr/> your rivers ... have said ← <i> his rivers (i.e. channels of the Nile) ... (he) has said</i>, but we conform to the subject of the main clause (<i>you</i>).</p>
Ezek 29:4	<p>וְנָתַתִּי *חַחִיִּים** חַחִים  בְּלַחְיֶיךָ וְהִדְבַקְתִּי דְגַת-יְאֲרֶיךָ  בְּקִשְׁקֻשְׁתֶּיךָ וְהָעֲלִיתִיךָ מֵתוֹךְ  יְאֲרֶיךָ וְאֵת כָּל-דְּגַת יְאֲרֶיךָ  בְּקִשְׁקֻשְׁתֶּיךָ תִּדְבֹּק:</p>	<p>But I will put <u>hooks</u> in your jaws,  And I will make the fish of your rivers stick in your scales,  And I will bring you up <u>from</u> your rivers  <u>With</u> all the fish of your rivers,  <u>Which</u> will stick in your scales.</p>	<p>hooks: the <i>ktiv</i> can be regarded as a variant form of the <i>qeré</i>.  <hr/> from ← <i> from inside</i>.  <hr/> with: from the <i>vav</i> of וְאֵת.  <hr/> <i>which</i>: AV differs, omitting, but it is required if תָּא is taken as accusative.</p>

Ezek 29:5	<p>וְנִטְשְׁתִּיךָ הַמִּדְבָּרָה אוֹתְךָ  וְאֵת כָּל־דְּגַת יַאֲרֵיךָ עַל־פְּנֵי  הַשָּׂדֶה תִּפּוֹל לֹא תֵאָסֵף וְלֹא  תִקְבֹּץ לַחַיִּית הָאָרֶץ וְלַעוֹף  הַשָּׁמַיִם נִתְּתִיךָ לְאֹכְלָהּ:</p>	<p>And I will leave you <u>in the desert</u>  – You and all the fish of your rivers.  You will fall on <u>the open countryside</u>;  You will not be collected up,  And you will not be gathered.  I have appointed you as food for the wild animals  And for the birds of the sky.</p>	<p>in the desert ← <i>into the desert</i>.  the open countryside ← <i>the face of the field</i>.</p>
Ezek 29:6	<p>וַיִּדְעוּ כָּל־יֹשְׁבֵי מִצְרַיִם כִּי אֲנִי  יְהוָה יַעַן הָיִיתֶם מְשַׁעֲנַת קִנְיָה  לְבַיִת יִשְׂרָאֵל:</p>	<p>And all the inhabitants of Egypt will know  That I <i>am</i> the LORD,  Because they were a reed staff <i>of support</i> to the house of Israel.</p>	
Ezek 29:7	<p>בַּתְּפֹשֶׁם בְּךָ *בַּכַּפַּךְ *בְּכַף  תִּרְוֹץ וּבִקְעַת לָהֶם כָּל־כַּתְּף  וּבַהֲשַׁעֲנָם עָלֶיךָ תִּשְׁבֵּר  וְהַעֲמַדְתָּ לָהֶם כָּל־מִתְנַגֵּם: ס</p>	<p>When they held on to you by {K: your hand} [Q: the hand],  You <u>collapsed</u>,  And you split all their <u>shoulders</u>.  And when they leant on you,  You <u>buckled</u>,  And you brought all their loins to a standstill.»</p>	<p>collapsed ← <i>were crushed</i>.  shoulders ← <i>shoulder</i>. The figure means all their defences were breached.  buckled ← <i>were broken</i>.</p>
Ezek 29:8	<p>לְכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הֲנֵנִי  מֵבִיא עָלֶיךָ חֶרֶב וְהִכְרַתִּי  מִמֶּךָ אָדָם וּבְהֵמָה:</p>	<p>So <u>this is what</u> my Lord the LORD says: «I am about to bring the sword over you, and I will cut man and beast off from you.</p>	<p>this <i>is what</i> ← <i>thus</i>.  I am about to ← <i>behold me</i>.</p>
Ezek 29:9	<p>וְהָיְתָה אֶרֶץ־מִצְרַיִם לְשִׁמְמָה  וְחִרְבָּה וַיִּדְעוּ כִּי־אֲנִי יְהוָה יַעַן  אָמַר יְאֹר לִי וְאֲנִי עָשִׂיתִי:</p>	<p>And the land of Egypt will be a desolation and a ruin, and they will know that I <i>am</i> the LORD, because he said, «The river <i>is</i> mine, and I made <i>it</i>.»</p>	
Ezek 29:10	<p>לְכֵן הֲנֵנִי אֵלֶיךָ וְאֶל־יַאֲרֵיךָ  וְנִתְּתִי אֶת־אֶרֶץ מִצְרַיִם  לְחִרְבוֹת חֶרֶב שִׁמְמָה מִמִּגְדֹּל  סוּנָה וְעַד־גְּבוּל כּוּשׁ:</p>	<p>So I <i>am</i> here against you and against your rivers, and I will make the land of Egypt ruins – a desolate ruin – from <u>Migdol Syene</u> to the border of Ethiopia.</p>	<p>Migdol: there is a town simply called Migdol in Jer 44:1, Jer 46:14. AV differs (<i>tower</i>), based on the meaning.  Syene ← <i>Seveneh</i>, but we retain the AV / traditional English name in conjunction with <i>Migdol</i>. Modern name <i>Assouan</i> [CB], <i>Aswan</i> [Wikipedia].</p>
Ezek 29:11	<p>לֹא תַעֲבֹרֶבָה רֶגֶל אָדָם וְרֶגֶל  בְּהֵמָה לֹא תַעֲבֹרֶבָה וְלֹא  תִשָּׁב אַרְבָּעִים שָׁנָה:</p>	<p>No foot of man will pass through it, nor will <u>the feet</u> of cattle pass through it, and it will not be inhabited for forty years.</p>	<p>the feet ← <i>a foot</i>.</p>

Ezek 29:12	<p>וְנָתַתִּי אֶת־אֶרֶץ מִצְרַיִם שְׁמָמָה בְּתוֹךְ   אֲרָצוֹת נִשְׁמֹת וְעָלֶיהָ בְּתוֹךְ עָרִים מִחֲרָבוֹת תִּהְיֶינָה שְׁמָמָה אֲרַבְעִים שָׁנָה וְהִפְצַתִּי אֶת־מִצְרַיִם בְּגוֹיִם וְזָרִיתִים בְּאֲרָצוֹת: פ</p>	<p>And I will make the land of Egypt a desolation among desolated countries, and its cities will be a desolation among ruined cities, for forty years. And I will scatter the Egyptians among the Gentiles; I will disperse them among the <i>various</i> countries.»</p>	<p>the Egyptians ← <i>Egypt</i>, but with a plural suffix in <i>disperse them</i>.</p>
Ezek 29:13	<p>כִּי כֹה אָמַר אֲדֹנָי יְהוִה מֶלֶךְ אֲרַבְעִים שָׁנָה אֶקְבֹּץ אֶת־מִצְרַיִם מִן־הָעַמִּים אֲשֶׁר־נִפְצוּ שָׁמָּה:</p>	<p>For this <i>is what</i> my Lord the LORD says: «After forty years, I will gather the Egyptians from the <i>various</i> peoples where they have been scattered.</p>	<p>this <i>is what</i> ← <i>thus</i>. after ← <i>at the end of</i>. the Egyptians ← <i>Egypt</i>, but with a plural verb following.</p>
Ezek 29:14	<p>וְשִׁבַּתִּי אֶת־שְׁבוֹת מִצְרַיִם וְהִשְׁבַּתִּי אֹתָם אֶרֶץ פַּתְרוֹס עַל־אֶרֶץ מְכוֹרְתָם וְהָיוּ שָׁם מַמְלָכָה שְׁפֵלָה:</p>	<p>And I will reverse the displacement of the Egyptians, and I will bring them back <i>to</i> the land of Pathros, to their native country, and they will be a low kingdom there.</p>	<p>Egyptians ← <i>Egypt</i>, but with a plural pronoun following.</p>
Ezek 29:15	<p>מִן־הַמַּמְלָכוֹת תִּהְיֶה שְׁפֵלָה וְלֹא־תִתְנַשֵּׂא עוֹד עַל־הַגּוֹיִם וְהָמַעֲטִיתִים לְבִלְתִּי רְדוֹת בְּגוֹיִם:</p>	<p>It will be the lowest of kingdoms, and it will no longer exalt itself over the nations, and I will make them few <i>in number</i> so that <i>they</i> cannot rule over the nations.</p>	
Ezek 29:16	<p>וְלֹא יִהְיֶה עוֹד לְבַיִת יִשְׂרָאֵל לְמַבְטָח מִזִּכְרֵי עוֹן בְּפִנּוֹתָם אֲחִרֵיהֶם וַיֵּדְעוּ כִּי אֲנִי אֲדֹנָי יְהוָה: פ</p>	<p>And it will no longer be for the house of Israel a trusted <i>ally</i>, as <i>they</i> bring iniquity to mind as they appeal to them, and they will know that I <i>am</i> the Lord, the LORD.» ’ ”</p>	<p>a trusted <i>ally</i> ← <i>an object of confidence</i>.</p>
Ezek 29:17	<p>וַיְהִי בְּעֶשְׂרִים וְשֵׁבַע שָׁנָה בְּרֵאשׁוֹן בְּאַחַד לַחֹדֶשׁ הַזֶּה דְּבַר־יְהוָה אֵלַי לֵאמֹר:</p>	<p>Then it came to pass in the twenty-seventh year, in the first month, on the first day of the month, <i>that</i> the word of the LORD came to me and said,</p>	<p>twenty-seventh year: i.e., [CB] table p.1105, of the captivity of Jehoiachin. came ← <i>became</i>.</p>
Ezek 29:18	<p>בֶּן־אָדָם נְבוּכַדְרֶצַּר מֶלֶךְ־בָּבֶל הֶעֱבִיד אֶת־חֵילוֹ עַבְדָּה גְּדֹלָה אֶל־עַר כָּל־רֹאשׁ מִקְרָח וְכָל־כֶּתֶף מְרוּטָה וְשָׁכַר לֹא־הָיָה לוֹ וְלִחְלוֹ מִצָּר עַל־הָעַבְדָּה אֲשֶׁר־עָבַד עָלֶיהָ: ס</p>	<p>“Son of Adam, Nebuchadrezzar king of Babylon has engaged his forces on a major campaign against Tyre. Every head <i>has been</i> made bald, and every shoulder <i>has become</i> raw, but he has had no payoff, nor <i>have</i> his forces, from Tyre, for the campaign which he undertook against it.</p>	<p>campaign (2x) ← <i>work</i>. raw ← <i>bare</i>. payoff ← <i>wages</i>.</p>

Ezek 29:19	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הַנְּנִי נָתַן לְנְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל אֶת-אֶרֶץ מִצְרַיִם וְנָשָׂא הַמָּנָה וְשָׁלַל שְׁלָלָהּ וּבָזַז בָּזָה וְהִיתָה שָׂכָר לְחֵילוֹ:	Therefore <u>this is what</u> the Lord, the LORD, says: 'I am about to give the land of Egypt to Nebuchadrezzar king of Babylon, and he will carry off its wealth, and he will plunder <i>it for</i> its plunder, and spoil <i>it for</i> its spoil, and it will be pay for his forces.	this is what ← thus. I am about to ← behold me. pay ← wages.
Ezek 29:20	פְּעֻלָּתוֹ אֲשֶׁר-עָבַד בָּהּ נִתְּתִי לוֹ אֶת-אֶרֶץ מִצְרַיִם אֲשֶׁר עָשׂוּ לִי נְאֻם אֲדֹנָי יְהוִה: ס	In his campaign which he has undertaken against it, I have delivered the land of Egypt to him, because they have acted for me, says the Lord, the LORD.	they have acted for me: i.e. the Babylonians.
Ezek 29:21	בַּיּוֹם הַהוּא אֶצְמִיחַ קֶרֶן לְבֵית יִשְׂרָאֵל וְלָדָךְ אֶתְּנֶן פֶּתַח-חַוּוּן-פֶּה בְּתוֹכֵם וַיִּדְעוּ כִּי-אֲנִי יְהוָה: פ	On that day I will cause a horn to spring up in the house of Israel, and I will give you ability to speak up in their midst, and they will know that I am the LORD.' ”	ability to speak up ← opening of the mouth.
Ezek 30:1	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← became.
Ezek 30:2	בְּן-אָדָם הַנְּבֵא וְאָמַרְתָּ כֹה אָמַר אֲדֹנָי יְהוִה הִלְלִילוּ הָהָרִים לְיוֹם:	“Son of Adam, prophesy and say, ‘This is what my Lord the LORD says: «Howl, woe be to the day!	this is what ← thus.
Ezek 30:3	כִּי-קָרוֹב יוֹם וְקָרוֹב יוֹם לְיְהוָה יוֹם עָנָן עֵת גּוֹיִם יְהִיָּה:	For the day is near, Yes, the day of the LORD is near. It will be a day of cloud, A time of the Gentiles.	<b>Rev 1:10.</b> yes: wider use of the vav. a time: i.e. a time of judgment.
Ezek 30:4	וּבָאָה חֶרֶב בְּמִצְרַיִם וְהִיתָה חֲלָחְלָה בְּכוּשׁ בְּנַפְלֵי חֲלָל בְּמִצְרַיִם וְלִקְחוּ הַמוֹנֵה וְנִהְרְסוּ יְסוּדוֹתֶיהָ:	And the sword will come to Egypt, And there will be trembling in Ethiopia When a casualty falls in Egypt, And they take its wealth, And its foundations are demolished.	its ... its: referring to Egypt (feminine).
Ezek 30:5	כּוּשׁ וּפּוּט וְלוּד וְכָל-הָעָרָב וְכּוּב וּבְנֵי אֶרֶץ הַבְּרִית אַתֶּם בְּחָרֵב יִפְּלוּ: פ	Ethiopia and Libya and Lud, and all the mixed population, and Chub, and the sons of the land of the covenant will fall by the sword with them.»	Lud: AV= Lydia.
Ezek 30:6	כֹּה אָמַר יְהוָה וְנִפְּלוּ סְמֵכַי מִצְרַיִם וַיִּרַד גְּאוֹן עֲזָה מִמִּגְדֹּל סוּנֵה בְּחָרֵב יִפְּלוּ-בָהּ נְאֻם אֲדֹנָי יְהוָה:	This is what the LORD says: «So those who support Egypt will fall, And the pride of its strength will decline. From Migdol Syene they will fall in it by the sword, Says the Lord, the LORD.	this is what ← thus. support: or, possibly, rely on, but see Ezek 30:8. decline ← descend. Migdol Syene: see Ezek 29:10. in it: i.e. in Egypt.

Ezek 30:7	וְנִשְׁמוּ בְּתוֹךְ אַרְצוֹת נִשְׁמוֹת וְעָרָיו בְּתוֹךְ-עָרִים נַחְרָבוֹת תִּהְיֶינָה:	And they will be desolate inside desolated countries, And <i>each</i> one's cities will be <i>reckoned</i> among the ruined cities.	<i>each</i> one's cities: MT= <i>his cities</i> ; AV= <i>her cities</i> ; LXX= <i>their</i> <i>cities</i> . So AV differs somewhat.
Ezek 30:8	וַיֵּדְעוּ כִּי-אֲנִי יְהוָה בְּתַתִּי-אֵשׁ בְּמִצְרַיִם וְנִשְׁבְּרוּ כָּל-עֲזָרֶיהָ:	And they will know that I <i>am</i> the LORD, When I produce fire in Egypt, And all those who help her are <u>routed</u> .	produce ← <i>give; put</i> . routed ← <i>broken</i> .
Ezek 30:9	בַּיּוֹם הַהוּא יֵצְאוּ מִלְּאֲכָיִם מִלִּפְנֵי בָעִים לְהַחְרִיד אֶת-כּוֹשׁ בְּטַח וְהִיתָה חִלְחָלָה בְּהֵם בַּיּוֹם מִצְרַיִם כִּי הִנֵּה בָּאָה: ס	On that day, messengers will go out from my presence in ships To instil fear in <u>confident</u> Ethiopia, And there will be trembling among them on the day of Egypt. For behold, <u>it is coming</u> .»	confident Ethiopia ← <i>Ethiopia</i> <i>of security</i> . it: feminine, grammatically agreeing with <i>trembling</i> .
Ezek 30:10	כֹּה אָמַר אֲדֹנָי יְהוִה וְהִשְׁבַּתִּי אֶת-הַמּוֹן מִצְרַיִם בְּיַד נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל:	<u>This is what</u> the Lord, the LORD, says: «I will put a stop to the <u>affluence</u> of Egypt, By the hand of Nebuchadrezzar King of Babylon.	<i>this is what</i> ← <i>thus</i> . affluence ← <i>multitude</i> , also of possessions.
Ezek 30:11	הוּא וְעַמּוֹ אִתּוֹ עָרִיצֵי גוֹיִם מּוֹבְאִים לְשַׁחַת הָאָרֶץ וְהָרִיקוּ חֲרוֹבוֹתֶם עַל-מִצְרַיִם וּמָלְאוּ אֶת-הָאָרֶץ חֲלָל:	He and his people with him – Fierce <i>people</i> from the Gentiles – <i>Will be</i> brought to bring the land to ruin, And they will draw their swords against Egypt, And they will fill the land <i>with</i> the fallen.	
Ezek 30:12	וְנָתַתִּי יְאֵרִים חֲרָבָה וּמְכַרְתִּי אֶת-הָאָרֶץ בְּיַד-רָעִים וְהִשְׁמַתִּי אֶרֶץ וּמְלֶאכֶה בְּיַד-זָרִים אֲנִי יְהוָה דְּבַרְתִּי: ס	And I will make the rivers dry land, And I will sell the land into the hand of the wicked, And I will make the land and its fulness desolate by the hand of foreigners. I, the LORD, have spoken.»	
Ezek 30:13	כֹּה-אָמַר אֲדֹנָי יְהוִה וְהִאֲבַדְתִּי גִלּוּלִים וְהִשְׁבַּתִּי אֱלִילִים מִנֶּפֶץ וּנְשִׂא מֵאֶרֶץ-מִצְרַיִם לֹא יִהְיֶה-עוֹד וְנָתַתִּי יִרְאָה בְּאֶרֶץ מִצְרַיִם:	<u>This is what</u> my Lord the LORD says: «And I will destroy the idols, And I will put a stop to the false gods from Noph, And there will not be a prince from the land of Egypt any more, And I will put fear in the land of Egypt,	<i>this is what</i> ← <i>thus</i> .



Ezek 30:14	וְהִשְׁמַתִּי אֶת־פַּתְרוֹס וְנָתַתִּי אֵשׁ בְּצֶעַן וְעָשִׂיתִי שְׁפָטִים בְּנֹא:	And I will devastate Pathros, And I will produce fire in Zoan, And I will execute judgments in No,	produce ← give; put.
Ezek 30:15	וְשִׁפְכֵתִי חַמְתִּי עַל־סִין מְעוֹז מִצְרַיִם וְהִכַּרְתִּי אֶת־הַמּוֹן נֹא:	And I will pour out my fury on Sin, The fortress of Egypt, And I will cut the horde of No off.	
Ezek 30:16	וְנָתַתִּי אֵשׁ בְּמִצְרַיִם חוֹל *תחיל**תחול סין ונא תהיה להבקע ונף צרי יומם:	And I will produce fire in Egypt; <i>The city of Sin will writhe painfully,</i> And No will be broken into, And Noph will have tribulations by day.	writhe painfully: the <i>ktiv</i> can be regarded as a variant form of the <i>qere</i> . Constructed with an infinitive absolute. <hr/> <hr/> produce ← give; put. <hr/> <hr/> broken into ← split.
Ezek 30:17	בַּחֹרֵי אָוֶן וּפִי־בֶסֶת בַּחֶרֶב יִפְּלוּ וְהָנָה בְּשָׁבִי תִלְכָּנָה:	The young men of Aven and Pi-Beseth will fall by the sword, And the <i>women</i> will go into captivity.	Aven: as MT and AV, but by alternative vocalization, <i>On</i> , i.e. <i>Heliopolis</i> . <hr/> <hr/> <i>women</i> ← they (feminine), which could refer to the cities, as AV, but <i>women</i> balances <i>young men</i> . So AV differs.
Ezek 30:18	וּבְתַחַפְנַחַס חֲשָׁד הַיּוֹם בְּשִׁבְרֵי־שֵׁם אֶת־מִטּוֹת מִצְרַיִם וְנִשְׁבַּתְבָּה גְּאוֹן עֲזָה הִיא עַנְּן יִכְסֶּנָּה וּבְנוֹתֶיהָ בְּשָׁבִי תִלְכָּנָה:	And in Tahpanhes the day will hold itself back When I break the yoke beams of Egypt there, And its pride in its strength ceases. A cloud will cover it, And its daughters will go into captivity.	will hold itself back: as MT. Re- pointed, more naturally, <i>will become dark</i> , as AV. So AV differs. <hr/> <hr/> Tahpanhes: MT AV= <i>Tehaphnehes</i> here, but we align it with Jer 43:8 etc. <hr/> <hr/> daughters: i.e. <i>the (population of) its satellite villages</i> .
Ezek 30:19	וְעָשִׂיתִי שְׁפָטִים בְּמִצְרַיִם וַיֵּדְעוּ כִּי־אֲנִי יְהוָה: פ	And I will execute judgments in Egypt, And they will know that I <i>am</i> the LORD.» ’ ”	
Ezek 30:20	וַיְהִי בְּאַחַת עֶשְׂרֵה שָׁנָה בְּרֵאשׁוֹן בְּשִׁבְעָה לַחֹדֶשׁ הָיָה דְּבַר־יְהוָה אֵלַי לֵאמֹר:	Then it came to pass in the eleventh year, in the first month, on the seventh day of the month, <i>that</i> the word of the LORD came to me and said,	came ← became.
Ezek 30:21	בֶּן־אָדָם אֲתִּירֹעַ פְּרָעָה מִלְּדֵי־מִצְרַיִם שִׁבְרָתִי וְהָנָה לֹא־חִבְשָׁה לְתַת רְפְאוֹת לְשׁוֹם חַתּוּל לְחִבְשָׁה לְחֻזְקָה לְתַפֵּשׂ בַּחֶרֶב: ס	“Son of Adam, I have broken the arm of Pharaoh king of Egypt, and look, it will not be bound up, to let it heal, with a bandage applied to bind it, to strengthen it, so that it could wield a sword.	to let it heal ← to give it healings. <hr/> <hr/> applied ← to apply.

Ezek 30:22	לָכֵן כֹּה־אָמַר   אֲדַנִּי יְהוָה הִנְנִי אֶל־פְּרַעֲהַ מֶלֶךְ־מִצְרַיִם וְשִׁבַּרְתִּי אֶת־זְרָעוֹתָיו אֶת־הַחֲזִיקָה וְאֶת־הַנְּשַׁבֵּרֶת וְהַפִּלְתִּי אֶת־הַחֶרֶב מִיָּדוֹ:	Therefore <u>this is what</u> the Lord, the LORD, says: 'Here I <u>am</u> against Pharaoh king of Egypt, and I will break his arms – the strong <i>one</i> and the broken <i>one</i> – and I will cause the sword to fall from his hand.	this is what ← thus. <hr/> here I am ← behold me.
Ezek 30:23	וְהִפְצוֹתִי אֶת־מִצְרַיִם בְּגוֹיִם וְזָרִיתֶם בְּאַרְצוֹת:	And I will scatter the <u>Egyptians</u> among the nations, and I will disperse them among the <i>various</i> countries.	the Egyptians ← Egypt.
Ezek 30:24	וְחִזְקֹתִי אֶת־זְרָעוֹת מֶלֶךְ בָּבֶל וְנָתַתִּי אֶת־חֶרְבִי בְיָדוֹ וְשִׁבַּרְתִּי אֶת־זְרָעוֹת פְּרַעֲהַ וְנָאֵק נְאֻקוֹת חָלָל לְפָנָיו:	And I will strengthen the arms of the king of Babylon, and I will put my sword in his hand, but I will break Pharaoh's arms, and he will groan before him <i>with</i> the groanings of one struck through.	
Ezek 30:25	וְהִחְזַקְתִּי אֶת־זְרָעוֹת מֶלֶךְ בָּבֶל וְזָרְעוֹת פְּרַעֲהַ תִּפְלְנָה וַיֵּדְעוּ כִּי־אֲנִי יְהוָה בְּתַתִּי חֶרְבִי בְיַד מֶלֶךְ־בָּבֶל וְנָטָה אוֹתָהּ אֶל־אֶרֶץ מִצְרַיִם:	And I will strengthen the king of Babylon's arms, but Pharaoh's arms will fall down. And they will know that I <i>am</i> the LORD when I put my sword in the hand of the king of Babylon, and he directs it towards the land of Egypt.	
Ezek 30:26	וְהִפְצוֹתִי אֶת־מִצְרַיִם בְּגוֹיִם וְזָרִיתִי אוֹתָם בְּאַרְצוֹת וַיֵּדְעוּ כִּי־אֲנִי יְהוָה: ס	So I will scatter the <u>Egyptians</u> among the nations, and I will disperse them among the <i>various</i> countries, and they will know that I <i>am</i> the LORD.' ”	the Egyptians ← Egypt.
Ezek 31:1	וַיְהִי בְּאַחַת עֶשְׂרֵה שָׁנָה בְּשִׁלְשֵׁי בְּאַחַד לַחֹדֶשׁ הָיָה דְּבַר־יְהוָה אֵלַי לֵאמֹר:	Then it came to pass in the eleventh year, in the third <i>month</i> , on the first <i>day</i> of the month, <i>that</i> the word of the LORD <u>came</u> to me and said,	came ← became.
Ezek 31:2	בֶּן־אָדָם אָמַר אֶל־פְּרַעֲהַ מֶלֶךְ־מִצְרַיִם וְאֶל־הַמּוֹנֹה אֶל־מִי דְמִיתָ בְּגִדְלָךְ:	“Son of Adam, say to Pharaoh king of Egypt, and to his horde, ‘Whom do you resemble in your greatness?’	
Ezek 31:3	הִנֵּה אֲשׁוּר אָרְזוּ בַלְבָּנוֹן יִפֶּה עֲנָף וְחֶרֶשׁ מֵצֵל וְגִבָּה קוֹמָה וּבֵין עֲבֹתָיִם הָיְתָה צִמְרָתוֹ:	Behold, <u>Assyria was</u> a cedar in Lebanon, <u>With beautiful boughs</u> And <i>having</i> foliage giving shade. And <i>it was</i> of great height, And between <i>its</i> branches <i>was</i> its crest.	Assyria: this could be re-pointed to the box tree (wood). <hr/> with beautiful boughs ← beautiful of bough.

Ezek 31:4	<p>מִיָּם גְּדֹלוֹהוּ תְהוּם רִמְמָתָהוּ  אֶת־נְהַרְתֶּיהָ הַלֵּךְ סְבִיבוֹת  מִטְעָה וְאֶת־תַּעֲלֵתֶיהָ שְׁלָחָה  אֶל כָּל־עֵצֵי הַשָּׂדֶה:</p>	<p>Water made him great;  The <u>deep water</u> elevated him,  With its <u>rivers</u> flowing around its <u>plantations</u>.  And it has put out its channels  To all the trees of the <u>countryside</u>.</p>	<p>deep <i>water</i>: i.e. <i>the Nile</i>.  rivers: perhaps <i>irrigation channels</i>; perhaps <i>distributaries</i>.  plantations ← <i>plantation</i>.  countryside ← <i>field</i>.</p>
Ezek 31:5	<p>עַל־כֵּן גָּבְהָא קָמְתוּ מִכָּל עֵצֵי  הַשָּׂדֶה וְתַרְבִּינָה סָרַעְפְּתוֹ  וְתִאֲרַכְנָה * פֹּאֲרָתוֹ  ** פֹּאֲרָתוֹ מִמֵּי רַבִּים  בְּשִׁלְחוֹ:</p>	<p>That <i>is why</i> its <u>standing</u> was higher  Than <u>any tree</u> of the countryside,  And its boughs were numerous,  And its foliage was <u>extensive</u>  – Because of the large amount of water <i>present</i>  When it put out <i>shoots</i>.</p>	<p>its foliage: the <i>ktiv</i> has to be regarded as a variant form of the <i>qeré</i>.  standing ← <i>height</i>.  any tree ← <i>all trees</i>.  put out <i>shoots</i> ← <i>sent</i>.</p>
Ezek 31:6	<p>בְּסַעֲפֹתָיו קָנְנוּ כָל־עוֹף  הַשָּׁמַיִם וְתַחַת פֹּאֲרָתוֹ יִלְדוּ  כָּל חַיַּת הַשָּׂדֶה וּבְצִלוֹ יִשְׁבוּ  כָּל גּוֹיִם רַבִּים:</p>	<p>All the birds of the sky built their nests on its boughs,  And all the wild animals gave birth under its foliage,  And all <i>kinds of</i> great nations dwelt <u>in its shade</u>.</p>	<p>in its shade: i.e. <i>under the patronage of Pharaoh of Egypt (Ezek 31:2) / Assyria (see Ezek 31:3)</i>.</p>
Ezek 31:7	<p>וַיֵּיךְ בְּגִדְלוֹ בְּאַרְךָ דְּלִיּוֹתָיו  כִּי־הָיָה שָׂרְשׁוֹ אֶל־מֵי רַבִּים:</p>	<p>And it became beautiful as it grew,  Through the length of its branches,  For its root was at much water.</p>	
Ezek 31:8	<p>אַרְזִים לֹא־עָמְמוּהוּ  בְּגַן־אֱלֹהִים בְּרוֹשִׁים לֹא דָמוּ  אֶל־סַעֲפֹתָיו וְעֶרְמָנִים לֹא־הָיוּ  כְּפֹאֲרָתוֹ כָּל־עֵץ בְּגַן־אֱלֹהִים  לֹא־דָמָה אֵלָיו בִּיפְיוֹ:</p>	<p>Cedars did not conceal it in the garden of God;  Cypresses were not similar <i>to it</i> in its boughs,  And plane trees were not like <i>it in</i> its foliage.  No tree in the garden of God was like it in its beauty.</p>	
Ezek 31:9	<p>יָפָה עָשִׂיתָיו בְּרַב דְּלִיּוֹתָיו  וַיִּקְנָאָהוּ כָּל־עֵצֵי־עֵדֶן אֲשֶׁר  בְּגַן הָאֱלֹהִים: ס</p>	<p>I made it beautiful <u>with its many branches</u>,  And all the trees of Eden which <i>were</i> in the garden of God  Were jealous of it.</p>	<p>with its many branches ← <i>in the multitude of its branches</i>.</p>
Ezek 31:10	<p>לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יְעַן  אֲשֶׁר גָּבַהֲתָ בְּקוֹמָה וַיִּתֵּן  צִמְרָתוֹ אֶל־בֵּין עֲבוֹתָיִם וְרָם  לְבָבוֹ בְּגָבְהוֹ:</p>	<p>Therefore <u>this is what</u> my Lord the LORD says: «Because <u>you</u> have made <u>yourself of high standing</u>, and <u>he</u> has put his crest among the boughs, and his heart is lifted up in his <u>self-exaltation</u>,</p>	<p>this <i>is what</i> ← <i>thus</i>.  you ... he: i.e., [CB], <i>Pharaoh ... Ashur (Assyria)</i>.  made yourself of high standing ← <i>been high in stature</i>.  self-exaltation ← <i>height</i>.</p>

Ezek 31:11	וְאֶתְנֵהוּ בְיַד אֵיל גּוֹיִם עָשׂוּ וַיַּעַשׂה לֹא כְרִשְׁעוֹ גְּרִשְׁתָּהוּ:	I will deliver him into the hand of the mighty <i>one</i> of the nations. They will certainly engage him. I will drive him out according to his wickedness.	they ← <i>it</i> , grammatically agreeing with <i>might</i> . will certainly engage: infinitive absolute.
Ezek 31:12	וַיִּכְרְתוּהוּ זָרִים עָרִיצֵי גּוֹיִם וַיִּטְשׂוּהוּ אֶל־הַהָרִים וּבְכָל־גְּאֻזוֹת נָפְלוּ דְלִיּוֹתָיו וַתִּשְׁבְּרָנָה פִּאֲרָתוֹ בְּכָל אֲפִיקֵי הָאָרֶץ וַיִּרְדּוּ מֵצֵלוֹ כָּל־עַמֵּי הָאָרֶץ וַיִּטְשׂוּהוּ:	And fierce <i>people</i> from the Gentiles will cut him off and abandon him. His branches will fall off onto the mountains and in all the valleys, and his foliage will be broken up in all the gullies of the land, and all the <i>various</i> peoples of the earth will come down from his shade and abandon him.	come down from his shade: i.e. <i>stop seeing him as a patron</i> .
Ezek 31:13	עַל־מִפְלְתוֹ יִשְׁכְּנוּ כָּל־עוֹף הַשָּׁמַיִם וְאֶל־פִּאֲרָתוֹ הָיוּ כָּל חַיֵּי הַשָּׂדֶה:	All <i>kinds</i> of birds of the sky will live in its ruins, and all <i>kinds</i> of wild animals will be in its foliage,	live ← <i> dwell</i> .
Ezek 31:14	לִמְעַן אֲשֶׁר לֹא־יִגְבְּהוּ בְּקוֹמָתָם כָּל־עֵצֵי־מַיִם וְלֹא־יִתְנֶנּוּ אֶת־צִמְרָתָם אֶל־בֵּין עֲבֹתִים וְלֹא־יַעֲמְדוּ אֵלֵיהֶם בְּגִבְהֵם כָּל־שְׁתֵּי מַיִם כִּי־כֻלָּם נָתַנּוּ לַמָּוֶת אֶל־אָרֶץ תַּחְתִּית בְּתוֹךְ בְּנֵי אָדָם אֶל־יֹרְדֵי בּוֹר: ס	because no aquatic trees will exalt themselves in their height, nor will they put out their crest among their boughs, nor will the <i>mighty ones</i> among them stand <i>having great height</i> – all <i>which</i> drink water – for they are all consigned to death, to the underworld, among the sons of Adam, to those <i>who</i> go down <i>into</i> the pit.»	the <i>mighty ones</i> among them ← <i>their mighty ones</i> . AV differs ( <i>their trees</i> ). <i>having great height</i> ← <i>in their height</i> . consigned ← <i>given; put</i> .
Ezek 31:15	כֹּה־אָמַר אֲדֹנָי יְהוִה בְּיוֹם רִדְתּוֹ שְׂאוּלָה הָאֲבֵלְתִי כִסְתִי עָלָיו אֶת־תְּהוֹם וְאָמְנַע נְהַרְוֹתֶיהָ וַיִּכְלְאוּ מַיִם רַבִּים וְאֶקְדַּר עָלָיו לְבָנוֹן וְכָל־עֵצֵי הַשָּׂדֶה עָלָיו עֲלִפָּה:	This <i>is what</i> my Lord the LORD says: «On the day when he went down into the grave, I caused mourning, I covered him with the deep, and I held back its rivers, and much water was restrained, and I caused Lebanon to mourn gloomily over him, and all the trees of the countryside <i>were</i> languid.	this <i>is what</i> ← <i>thus</i> . covered him with the deep ← <i>covered the deep over him</i> . languid ← <i>languor</i> .
Ezek 31:16	מִקּוֹל מִפְלְתוֹ הִרְעַשְׁתִּי גּוֹיִם בְּהוֹרְדֵי אֶתּוֹ שְׂאוּלָה אֶת־יֹרְדֵי בּוֹר וַיִּנְחַמוּ בְּאָרֶץ תַּחְתִּית כָּל־עֵצֵי־עֵדֶן מִבְּחַר וְטוֹב־לְבָנוֹן כָּל־שְׁתֵּי מַיִם:	At the sound of his fall I made nations tremble. When I brought him down to the grave with those <i>who</i> go down to the pit, all the trees of Eden were consoled in the underworld – the choice and best of Lebanon, all those <i>which</i> drink water.	
Ezek 31:17	גַּם־הֵם אֶתּוֹ יִרְדּוּ שְׂאוּלָה אֶל־חַלְלֵי־חֶרֶב וְזָרְעוּ יִשְׁבוּ בְּצֵלוֹ בְּתוֹךְ גּוֹיִם:	They also went down to the grave with him, to those struck through by the sword, including his arm – those <i>who</i> lived in his shade among the nations.	lived ← <i>dwelt</i> . in his shade: i.e. <i>under his patronage</i> .

Ezek 31:18	אֶל־מִי דְמִיתַתְּ כְכֹה בְכָבוֹד וּבְגָדָל בְּעֵצֵי־עֵדֶן וְהוֹרַדְתָּ אֶת־עֵצֵי־עֵדֶן אֶל־אֲרָץ תַּחְתִּית בְּתוֹךְ עֲרָלִים תִּשְׁכַּב אֶת־חֲלָלֵי־חֶרֶב הוּא פָרְעֹה וְכָל־הַמוֹנֵה נְאֻם אֲדֹנָי יְהוִה: ס	Whom do you <u>resemble</u> in honour and greatness among the trees of Eden? Yet you will be brought down with the trees of Eden to the underworld. You will lie among the uncircumcised with those struck through by the sword. <u>This is</u> Pharaoh and all of his horde, says my Lord the LORD.» ’ ”	resemble ← <i>resemble thus.</i> <hr/> this ← <i>he.</i>
Ezek 32:1	וַיְהִי בַשְּׁתִּי עֶשְׂרֵה שָׁנָה בַּשְּׁנֵי־עֶשֶׂר חֹדֶשׁ בְּאַחַד לַחֹדֶשׁ הָיָה דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then it came to pass in the twelfth year, in the twelfth month, on the first <i>day</i> of the month, <i>that</i> the word of the LORD came to me and said,	came ← <i>became.</i>
Ezek 32:2	בְּוֶן־אָדָם שָׂא קִינָה עַל־פָּרְעֹה מִלֶּךְ־מִצְרַיִם וְאָמַרְתָּ אֵלָיו כְּפִיר גּוֹיִם נְדַמִּיתָ וְאַתָּה כַּתְּנִים בַּיַּמִּים וְתִגַּח בְּנִהְרוֹתֶיךָ וְתִדְלַח־מַיִם בְּרִגְלֶיךָ וְתִרְפָּס נְהֹרוֹתָם:	“Son of Adam, deliver a lamentation for Pharaoh king of Egypt, and say to him, ‘You resemble a lion cub among the nations, And you <i>are</i> like a serpent in the seas, And you have <u>broken through</u> into your rivers, And you have made the water turbid with your feet, And you have <u>stirred up mud in</u> their rivers.’	among the nations ← <i>of the nations.</i> <hr/> seas: including freshwater seas. <hr/> broken through: of birth, or an egg hatching. <hr/> stirred up <i>mud in</i> ← <i>trampled.</i>
Ezek 32:3	כֹּה אָמַל אֲדֹנָי יְהוִה וּפְרַשְׁתִּי עָלֶיךָ אֶת־רְשֵׁתִי בְקֶהֱל עַמִּים רַבִּים וְהֶעֱלוּךָ בְּחַרְמֵי:	<u>This is what</u> my Lord the LORD says: ‘So I will spread my net over you With an assembly of many peoples, And they will bring you up in my netting.	this is what ← <i>thus.</i>
Ezek 32:4	וְנִטְשְׁתִּיךָ בְּאֲרָץ עַל־פְּנֵי הַשָּׂדֶה אֲטִילְךָ וְהִשְׁכַּנְתִּי עָלֶיךָ כָּל־עוֹף הַשָּׁמַיִם וְהִשְׁבַּעְתִּי מִמֶּךָ חַיִּית כָּל־הָאָרֶץ:	And I will abandon you in the land; I will dump you <u>in the open country</u> , And I will cause all <i>kinds of</i> birds of the sky to settle on you, And I will satisfy the animals of all the land with you.	in the open country ← <i>on the surface of the field.</i>
Ezek 32:5	וְנָתַתִּי אֶת־בְּשָׂרְךָ עַל־הַהָרִים וּמְלֵאתִי הַגְּאִיֹת רְמוֹתֶיךָ:	And I will put your flesh on the mountains, And I will fill the valleys <u>with your lofty person.</u>	lofty <i>person</i> ← <i>loftiness.</i> [AnLx] has <i>heap.</i>

Ezek 32:6	וְהִשְׁקִיתִי אֶרֶץ צָפְתָךְ מִדְּמָךְ אֶל־הַהָרִים וְאֶפְקִים יִמְלֵאוּן מִמֶּךָ:	And I will give drink to the land <i>Which</i> will flow with you – With your blood – On the mountains. And the channels will be filled with you.	<i>which</i> will flow with you ← <i>of your flowing</i> , i.e. <i>wash you away</i> .
Ezek 32:7	וְכִסִּיתִי בְּכַבֹּוֹתַי שָׁמַיִם וְהִקְדַּרְתִּי אֶת־כְּכַבְיֵהֶם שֶׁשֶׁם בְּעָנָן אֶכְסְנוּ וְיָרַח לֹא־יֵאִיר אוֹרוֹ:	And I will veil the sky When I extinguish you And I obscure its stars. I will cover the sun with a cloud, And the moon will not shine its light.	
Ezek 32:8	כָּל־מְאֹרֵי אוֹר בְּשָׁמַיִם אֶקְדִּירֵם עָלֶיךָ וְנָתַתִּי חֹשֶׁךְ עַל־אֶרְצֶךָ נְאֻם אֲדֹנָי יְהוִה:	I will obscure all <u>sources</u> of light in the sky over you, And I will put darkness over your land, Says the Lord, the LORD.	sources ← <i>luminaries</i> .
Ezek 32:9	וְהִכְעַסְתִּי לֵב עַמִּים רַבִּים בְּהִבִּיאִי שְׁבָרָךְ בְּגוֹלִים עַל־אֶרְצוֹת אֲשֶׁר לֹא־יָדְעָתָם:	And I will provoke the heart of many nations to anger, When I bring your <u>demise</u> about Among the nations in the countries Which you have not known.	demise ← <i>breakage</i> .
Ezek 32:10	וְהִשְׁמוֹתִי עָלֶיךָ עַמִּים רַבִּים וּמְלָכֵיהֶם יִשְׁעֲרוּ עָלֶיךָ שֶׁעַר בְּעוֹפְפֵי חַרְבֵי עַל־פְּנֵיהֶם וְחָרְדוּ לְרֹגְעִים אִישׁ לְנַפְשׁוֹ בְּיוֹם מִפְּלִתָּךְ: ס	And I will make many nations astonished at you, And their kings will shudder <i>in horror</i> at you When I <u>brandish</u> my sword <u>in front of them</u> . And they will tremble <u>all the time</u> – Each <i>man</i> for his <u>life</u> – On the day of your <u>demise</u> .	brandish ← <i>make fly</i> . in front of them ← <i>at their faces</i> . <i>all the time</i> ← <i>for moments</i> , as in Ezek 26:16. life ← <i>soul</i> . demise ← <i>fall</i> .
Ezek 32:11	כִּי כֹה אָמַר אֲדֹנָי יְהוִה חֶרֶב מִלֶּךְ־בָּבֶל תְּבוֹאָה:	For <u>this is what</u> the Lord, the LORD, says: «The king of Babylon's sword will come <i>to</i> you.	this <i>is what</i> ← <i>thus</i> .
Ezek 32:12	בְּחַרְבוֹת גְּבוּרִים אֶפִּיל הַמוֹנֶה עָרִיצֵי גוֹיִם כֻּלָּם וְשִׁדְדוּ אֶת־גְּאוֹן מִצְרַיִם וְנִשְׁמַד כָּל־הַמוֹנֶה:	I will cause the fall of your horde by the swords of warriors – All of them <i>being</i> fierce people from the Gentiles – And they will plunder the splendour of Egypt, And all its horde will be destroyed.	
Ezek 32:13	וְהִאֲבַדְתִּי אֶת־כָּל־בְּהֵמָתָהּ מֵעַל מַיִם רַבִּים וְלֹא תִדְלַחַם רֶגֶל־אָדָם עוֹד וּפְרָסוֹת בְּהֵמָה לֹא תִדְלַחַם:	And I will obliterate all its cattle from <i>places</i> at much water, And no man's foot will <u>make it turbid</u> any more, Nor will hooves of cattle <u>make it turbid</u> .	make it turbid ... make it turbid: otiose, but see Gen 12:5.

Ezek 32:14	אֲז אֲשַׁקֶּיעַ מִימֵיהֶם וְנִהְרוּתָם כְּשֶׁמֶן אוֹלֵיךְ נֹאֵם אֲדַנִּי יְהוָה:	Then I will make their water subside, And I will make their rivers flow like oil – Says the Lord, the LORD –	
Ezek 32:15	בְּתַתִּי אֶת־אֶרֶץ מִצְרַיִם שְׂמָמָה וְנִשְׁמָה אֶרֶץ מְמִלְאָה בְּהַכּוֹתִי אֶת־כָּל־יֹשְׁבֵי בָּהּ וַיֵּדְעוּ כִּי־אֲנִי יְהוָה:	When I make the land of Egypt a desolation, And the land is made <u>devoid</u> of its fulness, When I strike all those <i>who</i> <u>live</u> in it. And they will know that I <i>am</i> the LORD.	devoid ← <i>desolated</i> .  live ← <i> dwell</i> .
Ezek 32:16	קִינָה הִיא וְקוֹנְנוֹהָ בְּנוֹת הַגּוֹיִם תְּקוֹנְנָהּ אוֹתָהּ עַל־מִצְרַיִם וְעַל־כָּל־הַמּוֹנָהּ תְּקוֹנְנָהּ אוֹתָהּ נֹאֵם אֲדַנִּי יְהוָה: פ	<u>That is</u> the lamentation <i>With which</i> they shall lament it; The daughters of the nations will lament it. They will lament it – Egypt and all its horde – Says the Lord, the LORD.» ’ ”	that ← <i> it</i> .
Ezek 32:17	וַיְהִי בַשְּׁתֵּי עָשָׂר שָׁנָה בַּחֲמִשָּׁה עָשָׂר לַחֹדֶשׁ הַזֶּה דִּבְרֵי־יְהוָה אֵלַי לֵאמֹר:	Then it came to pass in the twelfth year, on the fifteenth day of the month, <i>that</i> the word of the LORD <u>came</u> to me and said,	came ← <i> became</i> .
Ezek 32:18	בֶּן־אָדָם נִהַה עַל־הַמּוֹן מִצְרַיִם וְהוֹרְדָהּ אוֹתָהּ וּבְנוֹת גּוֹיִם אֲדָרָם אֶל־אֶרֶץ תַּחְתִּיּוֹת אֶת־יֹרְדֵי בּוֹר:	“Son of Adam, bewail the horde of Egypt, And <u>lament its descent</u> – It and the daughters of the noble nations – To the underworld, With those <i>who</i> go down <i>to</i> the pit.	<i>lament</i> its descent ← <i>bring it</i> <i>down</i> . [CB] explains as <i>declare</i> <i>(by the dirge) that they shall</i> <i>descend</i> .
Ezek 32:19	מִמִּי נַעֲמַת רִדָּה וְהִשְׁכַּבָּה אֶת־עַרְלִים:	Who <i>is there</i> , <i>That</i> you are more of a delight than <i>they</i> ? Descend and <u>be laid down</u> with the uncircumcised.	be laid down: a rare <i>hophal</i> imperative. Only here and Jer 49:8, [Ges-HG] §46a2.
Ezek 32:20	בְּתוֹךְ חַלְלֵי־חֶרֶב יִפְּלוּ חֶרֶב נִתְּנָה מְשָׁכוּ אוֹתָהּ וְכָל־הַמּוֹנִיהָ:	They will fall among those struck through by the sword. It has been delivered <i>to</i> the sword. Drag it and all its hordes away.	
Ezek 32:21	יְדַבְּרוּ־לוֹ אֵלַי גְּבוּרִים מִתּוֹךְ שְׂאוֹל אֶת־עֲזָרָיו יִרְדּוּ שָׁכְבוּ הָעַרְלִים חַלְלֵי־חֶרֶב:	The mighty among the warriors will speak to <u>him</u> From inside the grave with his helpers. They have descended; They lie uncircumcised, Struck through by the sword.	him: i.e. <i>Pharaoh</i> .

Ezek 32:22	שֵׁם אַשּׁוּר וְכָל־קְהָלָהּ סְבִיבוֹתָיו קְבָרָתָיו כָּלָם חֲלָלִים הַנִּפְּלִים בַּחֶרֶב:	Assyria <i>is</i> there With all its assembled people. Around him <i>are</i> his graves. All of them <i>are</i> those struck through, Who fell by the sword.	
Ezek 32:23	אֲשֶׁר נָתַנוּ קְבָרָתֶיהָ בִּירְכַת־יָבוֹר וַיְהִי קְהָלָהּ סְבִיבוֹת קְבָרָתָהּ כָּלָם חֲלָלִים נִפְּלִים בַּחֶרֶב אֲשֶׁר־נָתַנוּ חַתִּית בְּאֶרֶץ חַיִּים:	And its sepulchres were <u>made</u> at the sides of the pit, And its assembled people are around its burial place. They <i>are</i> all those <i>who were</i> struck through, <i>Who</i> fell by the sword, Who <u>struck terror</u> in the land of the living.	made ← <i>given; put.</i> struck terror ← <i>put terror.</i>
Ezek 32:24	שֵׁם עֵילָם וְכָל־הַמוֹנָהּ סְבִיבוֹת קְבָרָתָהּ כָּלָם חֲלָלִים הַנִּפְּלִים בַּחֶרֶב אֲשֶׁר־יָרְדוּ עָרְלִים   אֶל־אֶרֶץ תַּחְתִּיּוֹת אֲשֶׁר נָתַנוּ חַתִּיתָם בְּאֶרֶץ חַיִּים וַיִּשְׂאוּ כְלִמָּתָם אֶת־יֹרְדֵי בּוֹר:	Elam <i>is</i> there With all its horde around its burial place. They <i>were</i> all struck through, Who fell by the sword, Who descended uncircumcised to the underworld, Who <u>struck terror</u> in the land of the living, But they bore their ignominy With those <i>who</i> descend <i>into</i> the pit.	struck terror ← <i>put their terror.</i>
Ezek 32:25	בְּתוֹךְ חֲלָלִים נָתַנוּ מִשְׁכָּב לָהּ בְּכָל־הַמוֹנָהּ סְבִיבוֹתָיו קְבָרָתָהּ כָּלָם עָרְלִים חֲלָלִי־חֶרֶב כִּי־נָתַן חַתִּיתָם בְּאֶרֶץ חַיִּים וַיִּשְׂאוּ כְלִמָּתָם אֶת־יֹרְדֵי בּוֹר בְּתוֹךְ חֲלָלִים נָתַן:	Its bed was <u>appointed</u> among those struck through, Among all its horde. <u>Around it</u> <i>are</i> its graves. They <i>are</i> all uncircumcised, Struck through by the sword, For they <u>struck terror</u> in the land of the living, But they bore their ignominy with those <i>who</i> descend <i>into</i> the pit. He is consigned to <i>the</i> <i>company of</i> those struck through.	was appointed ← <i>they gave / appointed.</i> Avoidance of the passive. around it: masculine; the antecedent could be <i>the bed.</i> struck terror ← <i>put their terror.</i>
Ezek 32:26	שֵׁם מֶשֶׁךְ תְּבַל וְכָל־הַמוֹנָהּ סְבִיבוֹתָיו קְבָרֹתֶיהָ כָּלָם עָרְלִים מִחֲלָלֵי חֶרֶב כִּי־נָתַנוּ חַתִּיתָם בְּאֶרֶץ חַיִּים:	Meshech, Tubal, and all its horde <i>are</i> there. Around him <i>are</i> its sepulchres. They <i>are</i> all uncircumcised, Struck through by the sword, For they <u>struck terror</u> in the land of the living.	struck terror ← <i>put their terror.</i>



Ezek 32:27	<p>וְלֹא יִשְׁכְּבוּ אֶת־גְּבוּרִים  נִפְלִים מֵעֲרֻלִים אֲשֶׁר  יִרְדּוּ־שָׂאוֹל בְּכָל־מְלַחְמָתָם  וַיִּתְּנוּ אֶת־חַרְבוֹתָם תַּחַת  רִאשֵׁיהֶם וַתְּהִי עֲוֹנָתָם  עַל־עַצְמוֹתָם כִּי־חֲתִית  גְּבוּרִים בְּאַרְצָן חַיִּים:</p>	<p>And they will not lie with  the warriors <i>who</i> fell  – Those of the  uncircumcised  Who have descended <i>to</i> the  grave with their weapons  of war.  For their swords <u>were put</u>  under their heads,  But their iniquities are in  their bones,  For <i>they were</i> the terror of  warriors in the land of the  living.</p>	<p>were put ← <i>they put</i>. Avoidance  of the passive.</p>
Ezek 32:28	<p>וְאַתָּה בְּתוֹךְ עֲרֻלִים תִּשְׁבֵּר  וּתִשְׁכַּב אֶת־חֲלָלֵי־חָרֶב:</p>	<p>And <i>as for</i> you, you will be  <u>overthrown</u> among the  uncircumcised,  And you will lie with those  struck through by the  sword.</p>	<p>overthrown ← <i>broken</i>.</p>
Ezek 32:29	<p>שָׁמָּה אֲדוֹם מְלָכֶיהָ  וְכָל־נְשִׂאֵיהָ אֲשֶׁר־נָתַנּוּ  בְּגִבּוֹרָתָם אֶת־חֲלָלֵי־חָרֶב  הֵמָּה אֶת־עֲרֻלִים יִשְׁכְּבוּ  וְאֶת־יְרֵדֵי בּוֹר:</p>	<p>Edom <i>is</i> there,  <i>As are</i> its kings and all its  princes  Who <u>for their valour</u> have  been placed  With those struck through by  the sword.  They will lie with the  uncircumcised  And with those <i>who</i> descend  <i>into</i> the pit.</p>	<p>for their valour: or <i>in their</i>  <i>valour</i>.</p>
Ezek 32:30	<p>שָׁמָּה נְסִיכֵי צָפוֹן כְּלָם  וְכָל־צַדִּנֵי אֲשֶׁר־יִרְדּוּ  אֶת־חֲלָלִים בְּחֲתִיתָם  מִגְּבוֹרָתָם בּוֹשִׁים וַיִּשְׁכְּבוּ  עֲרֻלִים אֶת־חֲלָלֵי־חָרֶב וַיִּשְׂאוּ  כְלִמָּתָם אֶת־יְרֵדֵי בּוֹר:</p>	<p>All the <u>princes</u> of the north  <i>are</i> there  And all the <u>Sidonians</u>  Who descended with those  struck through.  On account of their  <i>campaign of terror</i>,  They are ashamed of their  <i>show of strength</i>,  And they will lie  uncircumcised  With those struck through by  the sword.  And they will bear their  ignominy  With those <i>who</i> descend <i>into</i>  the pit.</p>	<p>princes: not the same word as in  Ezek 32:29; perhaps more like a  <i>war-lord</i>.  <hr/> Sidonians: see Gen 10:15.</p>
Ezek 32:31	<p>אוֹתָם יִרְאֶה פְּרָעָה וְנָחַם  עַל־כָּל־*הַמוֹנָה *הַמוֹנֹו  חֲלָלֵי־חָרֶב פְּרָעָה וְכָל־חֵילוֹ  נְאֻם אֲדֹנָי יְהוִה:</p>	<p>Pharaoh will see them,  And he will be comforted  over all <u>his horde</u>  – Those struck through with  the sword,  Pharaoh and all his forces –  Says the Lord, the LORD.</p>	<p>his horde: the <i>ktiv</i> reads <i>her</i>  <i>horde</i>, but the feminine suffix is  sometimes found for the  masculine without a  “correcting” <i>qeré</i>, as in Ezek  32:32.</p>

Ezek 32:32	כִּי־נָתַתִּי אֶת־חַתִּיתוֹ *חַתִּיתִי בְּאֶרֶץ חַיִּים וְהִשְׁכַּב בְּתוֹךְ עֵרְלִים אֶת־חֲלָלֵי־חֶרֶב פָּרְעָה וְכָל־הַמוֹנֵה נְאֻם אֲדֹנָי יְהוָה: פ	For I have put {Q: my terror} [K: his terror] in the land of the living, And he will be laid among the uncircumcised, With those struck through by the sword – Pharaoh and all his horde – Says the Lord, the LORD.”	
Ezek 33:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 33:2	בְּן־אָדָם דַּבֵּר אֶל־בְּנֵי־עַמְּךָ וְאָמַרְתָּ אֲלֵיהֶם אֶרֶץ כִּי־אָבִיא עָלַיָּה חֶרֶב וְלָקַחְוּ עִם־הָאָרֶץ אִישׁ אֶחָד מִקְצֵיהֶם וְנָתַנּוּ אֹתוֹ לָהֶם לְצִפָּה:	“Son of Adam, speak to the sons of your people and say to them, ‘When I bring a sword over a land, if the people of the land take one man from their <u>borders</u> and appoint him as their watchman,	borders ← <i>ends</i> .
Ezek 33:3	וְרָאָה אֶת־הַחֶרֶב בָּאָה עַל־הָאָרֶץ וְתָקַע בְּשׁוֹפָר וְהִזְהִיר אֶת־הָעָם:	and he sees the sword coming over the land, and he blows the ramshorn and warns the people,	
Ezek 33:4	וְשָׁמַע הַשְּׁמִיעַ אֶת־קוֹל הַשׁוֹפָר וְלֹא נִזְהָר וַתָּבֹא חֶרֶב וַתִּקַּחְהוּ דָּמוֹ בְּרֹאשׁוֹ יְהִיָּה:	if a <u>person</u> <u>hears</u> the sound of the ramshorn but does not take <u>heed</u> , and the sword comes and takes him, his blood will be on his head;	a person hears ← <i>a hearer</i> <i>hears</i> . heed ← <i>admonition</i> .
Ezek 33:5	אֵת קוֹל הַשׁוֹפָר שָׁמַע וְלֹא נִזְהָר דָּמוֹ בּוֹ יְהִיָּה וְהוּא נִזְהָר נַפְשׁוֹ מִלָּט:	he heard the sound of the ramshorn, but he did not take <u>heed</u> . His blood will be upon him. But he <i>who</i> takes <u>heed</u> will save his <u>life</u> .	heed (2x) ← <i>admonition</i> . life ← <i>soul</i> .
Ezek 33:6	וְהִצִּיף הַצִּיפָּה כִּי־רָאָה אֶת־הַחֶרֶב בָּאָה וְלֹא־תָקַע בְּשׁוֹפָר וְהָעָם לֹא־נִזְהָר וַתָּבֹא חֶרֶב וַתִּקַּח מֵהֶם נַפְשׁוֹ הוּא בַּעֲוֹנוֹ נִלְקַח וְדָמוֹ מִיַּד־הַצִּיפָּה אֲדַרְשׁ: ס	And if the watchman sees the sword coming, but he does not sound the ramshorn, and the people are not warned when the sword comes, it will take <i>a</i> <i>person's</i> <u>life</u> from them. That <i>person</i> will be taken in his iniquity, but I will require his blood from the hand of the watchman.’	life ← <i>soul</i> .
Ezek 33:7	וְאַתָּה בְּן־אָדָם צִיפָּה נִתְּיָךְ לְבַיִת יִשְׂרָאֵל וְשָׁמַעְתָּ מִפִּי דְּבָר וְהִזְהַרְתָּ אֹתָם מִמֶּנִּי:	And <i>as for</i> you, son of Adam, I have appointed you <i>as</i> a watchman for the house of Israel. When you hear <u>anything</u> from my mouth, you shall give them warning from me.	anything ← <i>a word</i> .

Ezek 33:8	בְּאֶמְרֵי לְרָשָׁע רָשָׁע מוֹת תָּמוּת וְלֹא דְבַרְתָּ לְהַזְהִיר רָשָׁע מִדְרָכּוֹ הוּא רָשָׁע בְּעוֹנוֹ יָמוּת וְדָמּוֹ מִיָּדְךָ אֲבַקֵּשׁ:	When I say to the wicked <i>man</i> , ‘ <i>You wicked man, you shall surely die</i> ’, but you don’t speak to warn the wicked <i>man</i> about his way, that wicked <i>man</i> will die in his iniquity, but I will require his blood from your hand.	you shall surely die: infinitive absolute. <hr/> about his way ← <i>from his way</i> .
Ezek 33:9	וְאַתָּה כִּי־הַזְהַרְתָּ רָשָׁע מִדְרָכּוֹ לָשׁוּב מִמְּנֶה וְלֹא־שָׁב מִדְרָכּוֹ הוּא בְּעוֹנוֹ יָמוּת וְאַתָּה נִפְשֶׁךָ הַצַּלְתָּ: ס	But if you warn the wicked <i>man</i> about his way, for <i>him</i> to turn back from it, and he does not turn back from his way, he will die in his iniquity, but you will have saved your <i>life</i> .	about ← <i>from</i> . <hr/> life ← <i>soul</i> .
Ezek 33:10	וְאַתָּה בֶן־אָדָם אָמַר אֶל־בֵּית יִשְׂרָאֵל בֶּן אֲמַרְתֶּם לְאֹמֶר כִּי־פָשְׁעֵינוּ וְחַטָּאתֵינוּ עָלֵינוּ וּבָם אֲנַחְנוּ נִמְקִים וְאֵיךְ נַחֲיָה:	And you, son of Adam, say to the house of Israel, ‘You have spoken like this and said, «If our transgressions and our sins <i>are</i> on us, and we are wasting away in them, then how <i>can</i> we live?»’	
Ezek 33:11	אֶמַר אֲלֵיהֶם חֵי־אֲנִי   נָאִם   אֲדַנִּי יְהוָה אִם־אֶחְפֹּץ בְּמוֹת הָרָשָׁע כִּי אִם־בְּשׁוּב רָשָׁע מִדְרָכּוֹ וְחַיָּה שׁוּבוּ שׁוּבוּ מִדְרָכֵיכֶם הָרָעִים וְלָמָּה תָּמוּתוֹ בֵּית יִשְׂרָאֵל: פ	Say to them, ‘ <i>As I live</i> , says my Lord the LORD, I <u>certainly do not</u> take pleasure in the death of the wicked <i>man</i> , but in a wicked <i>man</i> turning back from his way, and living. Turn back, turn back from your wicked ways, for why should you die, O house of Israel?’	I certainly do not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ezek 33:12	וְאַתָּה בֶן־אָדָם אָמַר אֶל־בְּנֵי־עַמּוּךָ צְדָקַת הַצַּדִּיק לֹא תִצְלִלְנוּ בַיּוֹם פְּשָׁעוֹ וְרָשָׁעַת הָרָשָׁע לֹא־יִכָּשֵׁל בָּהּ בַּיּוֹם שׁוּבוּ מִרְשָׁעוֹ וְצַדִּיק לֹא יִוָּכַל לְחַיּוֹת בָּהּ בַּיּוֹם חַטָּאתוֹ:	And you, son of Adam, say to the sons of your people, ‘The righteousness of the righteous <i>man</i> will not save him on the day of his transgression, and the wickedness of the wicked <i>man</i> is not <i>something</i> he will stumble in on the day of his turning away from his wickedness, whereas a righteous <i>man</i> cannot live by it on the day of his <i>sin</i> .	his sin ← <i>his sinning</i> ← <i>his “to sin”</i> .
Ezek 33:13	בְּאֶמְרֵי לְצַדִּיק חַיָּה יְחִיָּה וְהוּא־בִטָּח עַל־צְדָקָתוֹ וְעָשָׂה עוֹל כָּל־צְדָקָתוֹ** צְדָקָתוֹ לֹא תִזְכְּרָנָה וּבָעוּלוֹ אֲשֶׁר־עָשָׂה בּוֹ יָמוּת:	When I say of the righteous <i>man</i> , « <i>He will certainly live</i> », and he trusts in his righteousness, but he commits injustice, none of his {K: righteousness} [Q: righteous deeds] will be remembered, but <i>it will be</i> in his injustice which he has committed <i>that</i> he will die.	he will certainly live: infinitive absolute. <hr/> righteous deeds ( <i>qeré</i> ) ← <i>righteousnesses</i> .
Ezek 33:14	וּבְאֶמְרֵי לְרָשָׁע מוֹת תָּמוּת וְשָׁב מִחַטָּאתוֹ וְעָשָׂה מִשְׁפָּט וְצַדִּיקָה:	And when I say to the wicked <i>man</i> , « <i>You will certainly die</i> », but he turns back from his sin and does justice and righteousness,	you will certainly die: infinitive absolute.

Ezek 33:15	חבל ישיב רשע גזלה ישלם בחקות החיים הלך לבלתי עשות עול חיו יחיה לא ימות:	and the wicked <i>man</i> restores what was given as security, and he repays what he has misappropriated, and he walks in the statutes of life, not committing injustice, he will certainly live; he shall not die.	what was given as security ← <i>a pledge</i> .  what he has misappropriated ← <i>spoil</i> .  he will certainly live: infinitive absolute.
Ezek 33:16	כל-חטאתו**חטאתיו אשר חטא לא תזכרנה לו משפט וצדקה עשה חיו יחיה:	None of his {Q: sins} [K: sin] which he has committed will be remembered regarding him. He has done justice and righteousness; he shall certainly live.'	On the <i>ketiv / qeré</i> , the corresponding verb is plural.  committed ← <i>sinned</i> .  regarding him ← <i>to him</i> .  he shall certainly live: infinitive absolute.
Ezek 33:17	ואמרו בני עמך לא יתכן דרך אדני והמה דרכם לא יתכן:	Yet the sons of your people have said, 'The way of the LORD* is not fair.' But <i>it is their way</i> <i>which is not fair</i> .	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אדני, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ezek 33:18	בשוב צדיק מצדקתו ועשה עול ומת בהם:	If a righteous <i>man</i> turns away from his righteousness and commits injustice, then he will die in those <i>things</i> .	
Ezek 33:19	ובשוב רשע מרשעתו ועשה משפט וצדקה עליהם הוא יחיה:	And if a wicked <i>man</i> turns away from his wickedness and does justice and righteousness, he will live on account of them.	
Ezek 33:20	ואמרתם לא יתכן דרך אדני איש כדרכיו אשפוט אתכם בית ישראל פ	But you say, 'The way of the LORD* is not fair.' <i>But I will</i> <i>judge you each according to his</i> <i>ways, O house of Israel.</i> '	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אדני, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. But [CB] has Ezek 33:29 in error for this verse.
Ezek 33:21	ויהי בשתי עשרה שנה בעשירי בחמשה לחודש לגלותנו באלי הפליט מירושלם לאמר הכתה העיר:	Then it came to pass in the twelfth year of our deportation, in the tenth <i>month</i> , on the fifth <i>day</i> of the month, <i>that an escapee</i> came to me from Jerusalem and said, "The city has been attacked."	an escapee ← <i>the escapee</i> . An unexpected definite article. See Gen 22:9.
Ezek 33:22	וידיהוה היתה אלי בערב לפני בוא הפליט ויפתח אתפי עד-בוא אלי בבקר ויפתח פי ולא נאלמתי עוד: פ	And the hand of the LORD had been on me in the evening before the escapee came, and he opened my mouth before he came to me in the morning, so my mouth was opened, and I was no longer mute.	the escapee came: see Ezek 24:27.
Ezek 33:23	ויהי דבריהוה אלי לאמר:	Then the word of the LORD came to me and said,	came ← <i>became</i> .

Ezek 33:24	<p>בֶּן־אָדָם יְשֵׁבֵי הַחֲרָבוֹת הָאֵלֶּה עַל־אֲדֹמַת יִשְׂרָאֵל אֹמְרִים לֵאמֹר אֶחָד הָיָה אֲבֹרָהֶם וַיִּירֶשׂ אֶת־הָאָרֶץ וַאֲנַחְנוּ רַבִּים לָנוּ נְתָנָה הָאָרֶץ לְמוֹרְשָׁהּ: ס</p>	<p>“Son of Adam, the inhabitants of these wastelands, on the territory of Israel, are talking and saying, ‘Abraham was one <i>man</i>, and he inherited the land, whereas we are many, and the land has been given to us as an inheritance.’</p>	<p>territory ← <i>ground</i>.</p> <hr/> <p>whereas: adversative use of the <i>vav</i>.</p>
Ezek 33:25	<p>לֵכֹן אֹמַר אֲלֵיהֶם כֹּה־אָמַר   אֲדַנִּי יְהוָה עַל־הַדָּם   תֹּאכְלוּ וְעֵינֵיכֶם תִּשְׂאוּ אֶל־גְּלוּלֵיכֶם וְדָם תִּשְׁפְּכוּ וְהָאָרֶץ תִּירָשׁוּ:</p>	<p>So say to them, ‘This <i>is what</i> my Lord the LORD says: «You have been eating with blood, and lifting your eyes up to your idols and shedding blood. So will you inherit the land?»</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Ezek 33:26	<p>עִמַּדְתֶּם עַל־חֲרָבְכֶם עֲשִׂיתֶן תּוֹעֵבָה וְאִישׁ אֶת־אִשְׁתׁ רֵעֵהוּ טִמַּאתֶם וְהָאָרֶץ תִּירָשׁוּ: ס</p>	<p>You have <u>confided</u> in your <u>swords</u>, you have committed an abomination, and each has defiled his neighbour's wife. So will you inherit the land?» ’</p>	<p>confided in ← <i>stood on</i>. See Dan 11:14.</p> <hr/> <p>swords ← <i>sword</i> (one per person). English uses the plural (more than one sword in the group).</p>
Ezek 33:27	<p>כֹּה־תֹאמַר אֲלֵהֶם כֹּה־אָמַר אֲדַנִּי יְהוָה חִי־אֲנִי אִם־לֹא אֲשֶׁר בַּחֲרָבוֹת בַּחֲרָב יִפְּלוּ וְאֲשֶׁר עַל־פְּנֵי הַשָּׂדֶה לַחֲיָה נִתְּתִיו לְאֹכְלוֹ וְאֲשֶׁר בַּמְּצֻדוֹת וּבַמְּעֻרוֹת בַּדְּבַר יָמוּתוּ:</p>	<p>Say <u>this</u> to them: ‘This <i>is what</i> my Lord the LORD says: «As I live, they who <i>are</i> in the wastelands will certainly fall by the sword, and <i>him</i> who <i>is</i> in the open countryside I will give to the animals for them to eat, and <i>those</i> in fortresses or caves will die of a plague.</p>	<p>this ← <i>thus</i>.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>will certainly fall: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.</p> <hr/> <p>the open countryside ← <i>surface of the field</i>.</p>
Ezek 33:28	<p>וְנִתַּתִּי אֶת־הָאָרֶץ שְׂמָמָה וּמִשְׁמָהּ וּנְשַׁבַּת גְּאוֹן עִזָּהּ וּשְׂמֹמוֹ הָרִי יִשְׂרָאֵל מֵאִן עוֹבֵר:</p>	<p>And I will make the land a desolation and a wasteland, and <i>its</i> pride in its strength will cease, and the mountains of Israel will become desolate, with no-one passing through.</p>	
Ezek 33:29	<p>וַיֵּדְעוּ כִּי־אֲנִי יְהוָה בְּתַתִּי אֶת־הָאָרֶץ שְׂמָמָה וּמִשְׂמָה עַל כָּל־תּוֹעֵבוֹתֵיכֶם אֲשֶׁר עָשׂוּ: ס</p>	<p>And they will know that I am <u>the LORD</u> when I make the land a desolation and a wasteland on account of all their abominations which they committed.» ’</p>	<p>the LORD: see [CB] App. 32 and the notes for this verse, and see our note to Ezek 33:20.</p>
Ezek 33:30	<p>וְאַתָּה בֶּן־אָדָם בְּנֵי עַמֶּךָ הַנִּדְבָרִים בֶּדֶן אֶצֶל הַקִּירוֹת וּבְפִתְחֵי הַבָּתִּים וּדְבַר־חֵד אֶת־אֶחָד אִישׁ אֶת־אָחִיו לֵאמֹר בָּאוּ־נָא וּשְׁמְעוּ מִה הַדְּבָר הַיּוֹצֵא מֵאֵת יְהוָה:</p>	<p>And <i>as for</i> you, son of Adam, the sons of your people are talking about you at the walls and at the doors of the houses, and they speak to each other, each to his brother, saying, ‘Come now, and hear what the word <i>is</i> which proceeds from the LORD.’</p>	

Ezek 33:31	וַיָּבֹאוּ אֵלַי כַּמְבֹאֲעִים וַיֵּשְׁבוּ לִפְנֵי עַמִּי וְשָׁמְעוּ אֶת־דְּבָרֵי וְאוֹתָם לֹא יַעֲשׂוּ כִּי־עֲגָבִים בְּפִיהֶם הֵמָּה עֹשִׂים אַחֲרַי בְּצַעַם לִבָּם הַלֵּד:	And they will come to you as an influx of people, and my people will sit before you, and they will hear your words, but they will not do them, for they show love in their speech, <i>but</i> their heart goes after unjust gain.	influx ← entering. <hr/> show ← do. <hr/> unjust gain ← their unjust gain.
Ezek 33:32	וְהִנֵּה לָהֶם כְּשִׁיר עֲגָבִים יִפָּה קוֹל וּמִטֵּב נִגּוֹן וְשָׁמְעוּ אֶת־דְּבָרֵי וְעֹשִׂים אֵינָם אוֹתָם:	And here you <i>are</i> like a lovely song to them, nice vocally, and a good musician. So they will hear your words, but they will not do them.	here you are ← behold you. <hr/> nice vocally ← fair of voice. <hr/> a good musician ← doing well to play music.
Ezek 33:33	וּבְבֹאֵה הִנֵּה בָּאָה וַיִּדְעוּ כִּי נָבִיא הָיָה בְּתוֹכָם: ס	And when this comes to pass – behold, it is coming – they will know that there was a prophet among them.”	
Ezek 34:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← became.
Ezek 34:2	בְּן־אָדָם הַנָּבִיא עַל־רוּעֵי יִשְׂרָאֵל הַנָּבִיא וְאָמַרְתָּ אֲלֵיהֶם לְרָעִים כֹּה אָמַר   אֲדַנְיָ יְהוָה הוּא רַעֲי־יִשְׂרָאֵל אֲשֶׁר הָיוּ רָעִים אוֹתָם הֲלוֹא הֲצִאֵן יָרְעוּ הָרָעִים:	“Son of Adam, prophesy to the shepherds of Israel; prophesy and say to these shepherds, ‘This <i>is what</i> my Lord the LORD says: «Woe to the shepherds of Israel, who have been tending themselves. <i>Is it</i> not the flock <i>that</i> shepherds tend?’	this is what ← thus.
Ezek 34:3	אֶת־הַחֶלֶב תֹּאכְלוּ וְאֶת־הַצֶּמֶר תִּלְבְּשׁוּ הַבְּרִיאָה תִּזְבְּחוּ הֲצִאֵן לֹא תִרְעוּ:	You eat the fatness, and you clothe yourselves with the wool. You sacrifice the fattened animal, <i>but</i> you do not tend the flock.	the fatness: i.e. the best part.
Ezek 34:4	אֶת־הַנְּחֻלֹת לֹא חִזַּקְתָּם וְאֶת־הַחֹלָה לֹא־רַפֵּאתָם וְלִנְשֻׁבֶרֶת לֹא חִבַּשְׁתָּם וְאֶת־הַנְּדַחַת לֹא הִשְׁבַּתְתָּם וְאֶת־הָאֲבֹדֶת לֹא בִקְשַׁתְתָּם וּבְחִזְקָה רִדִיתָם אֹתָם וּבְפָרֶךְ:	You have not strengthened the ailing, nor have you nursed the sick, nor have you bound up the crushed, nor have you brought back her who was driven out, nor have you sought that which was getting lost. But you have ruled over them with force and with rigour.	nursed ← healed. <hr/> crushed ← broken. <hr/> her who: or, generalising, that which.
Ezek 34:5	וּתְפוּצִינָה מִבְּלֵי רָעָה וּתְהַיִּינָה לְאֹכְלֵה לְכָל־חַיִּית הַשָּׂדֶה וּתְפוּצִינָה:	And they were scattered for want of a shepherd, and they were food for all kinds of wild animals, <i>so</i> they were scattered.	so: consecutive use of the vav.
Ezek 34:6	יִשְׁגּוּ צֹאנִי בְּכָל־הָהָרִים וְעַל כָּל־גִּבְעָה רָמָה וְעַל כָּל־פְּנֵי הָאָרֶץ נִפְצוּ צֹאנִי וְאֵין דּוֹרֵשׁ וְאֵין מְבַקֵּשׁ:	My flock has gone astray in all the mountains and on every high hill, and my flock has been scattered all over the surface of the earth, with no-one seeking them and no-one searching for them.	

Ezek 34:7	לְכֹן רְעִים שְׁמְעוּ אֶת־דְּבַר יְהוָה:	So, <i>you</i> shepherds, hear the word of the LORD.	
Ezek 34:8	חַי־אֲנִי נְאֻם   אֲדַנְי יְהוָה אִם־לֹא יֵעַן הִיֹּת־צֹאֲנִי   לְבֹז וְתִהְיֶינָהּ צֹאֲנִי לְאֹכְלָהּ לְכָל־חַיֵּת הַשָּׂדֶה מֵאִין רֹעֶה וְלֹא־דָרְשׁוּ רְעִי אֶת־צֹאֲנִי וַיִּרְעוּ הָרְעִים אוֹתָם וְאֶת־צֹאֲנִי לֹא רָעוּ: ס	As I live, says the Lord, the LORD, <i>it is most definitely the case that</i> my flock is a prey, and my flock has been food for all <i>kinds of</i> wild animals, for want of a shepherd, and my shepherds did not seek my flock, but the shepherds tended themselves and did not tend my flock.	<i>it is most definitely the case that:</i> asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Ezek 34:9	לְכֹן הָרְעִים שְׁמְעוּ דְבַר־יְהוָה:	So, you shepherds, hear the word of the LORD.»	
Ezek 34:10	כֹּה־אָמַר אֲדַנְי יְהוָה הַנְּנִי אֶל־הָרְעִים וְדַרְשֵׁתִי אֶת־צֹאֲנִי מִיָּדָם וְהִשְׁבַּתִּים מִרְעוֹת צֹאֲנִי וְלֹא־יִרְעוּ עוֹד הָרְעִים אוֹתָם וְהִצַּלְתִּי צֹאֲנִי מִפִּיהֶם וְלֹא־תִהְיֶינָהּ לָהֶם לְאֹכְלָהּ: ס	This <i>is what</i> my Lord the LORD says: «I <i>am</i> here against the shepherds, and I will demand my flock <i>back</i> from their charge, and I will stop them from tending the flock, and the shepherds will no longer <i>tend them</i> , and I will rescue my flock from their mouth, and they will not be food for them <i>any longer</i> .»	<i>this is what ← thus.</i> <hr/> <i>I am here ← behold me.</i> <hr/> <i>charge ← hand.</i> <hr/> <i>tend them: AV differs (feed themselves), but see the previous clause in the sentence.</i>
Ezek 34:11	כִּי כֹה אָמַר אֲדַנְי יְהוָה הַנְּנִי־אֲנִי וְדַרְשֵׁתִי אֶת־צֹאֲנִי וּבְקִרְתִּים:	For <i>this is what</i> my Lord the LORD says: «Here I <i>am</i> , my very self, and I will seek my flock and search for them,	<i>this is what ← thus.</i> <hr/> <i>here I am, my very self ← behold me, I.</i>
Ezek 34:12	כְּבִקְרַת רֹעֶה עֹדְרוֹ בְּיוֹם־הִיּוֹתוֹ בְּתוֹךְ־צֹאֲנֹ נִפְרָשׁוֹת כֹּן אֲבַקֵּר אֶת־צֹאֲנִי וְהִצַּלְתִּי אֹתָהֶם מִכָּל־הַמְּקוֹמֹת אֲשֶׁר נִפְצְוּ שֵׁם בְּיוֹם עָנָן וְעָרְפָּל:	<i>and as a shepherd</i> tending his flock searches <i>when he is</i> among his flock <i>when they are</i> scattered, so I will search for my flock, and I will rescue them from all the places where they were scattered on a cloudy and gloomy day.	<i>when he is ← on the day of his being.</i> <hr/> <i>a cloudy and gloomy day ← a day of cloud and gloom, a Hebraic genitive.</i>
Ezek 34:13	וְהוֹצֵאתִים מִן־הָעַמִּים וְקִבַּצְתִּים מִן־הָאָרְצוֹת וְהִבִּיאֵתִים אֶל־אֲדֹמְתָם וְרִעִיתִים אֶל־הַרֵי יִשְׂרָאֵל בְּאִפְיקִים וּבְכֹל מוֹשְׁבֵי הָאָרֶץ:	And I will bring them out from the nations, and I will gather them from the <i>various</i> countries, and I will bring them to their <i>own</i> country, and I will tend them on the mountains of Israel, at the watercourses and at all inhabitable places <i>in the land</i> .	<i>in the land ← of the land.</i>

Ezek 34:14	בְּמִרְעָה-טוֹב אֶרְעֶה אֹתָם וּבְהַרֵי מְרוֹם-יִשְׂרָאֵל יִהְיֶה נֹוֹהֵם שֵׁם תִּרְבְּצָנָה בְּנוֹה טוֹב וּמִרְעָה שֶׁמֶן תִּרְעִינָה אֶל-הַרֵי יִשְׂרָאֵל:	I will tend them on good pasture land, and their <u>fold</u> will be on the mountains of the heights of Israel. There they will lie in a good <u>fold</u> , and they will feed <i>on rich</i> pasture on the mountains of Israel.	fold (2x): or dwelling place. <hr/> rich ← fat; fertile.
Ezek 34:15	אֲנִי אֶרְעֶה צֹאֲנִי וְאֲנִי אֲרַבִּיעֵם נָאִם אֲדֹנָי יְהוִה:	I will tend my flock, and I will give them <i>somewhere</i> to lie down, says the Lord, the LORD.	give them <i>somewhere</i> to lie down ← cause them to lie down.
Ezek 34:16	אֶת-הָאֲבֻדֹת אֲבַקֵּשׁ וְאֶת-הַנִּדְחֹת אֲשִׁיב וְלֹנְשֵׁבֹת אֲחַבֵּשׁ וְאֶת-הַחֹלָה אֲחַזֵּק וְאֶת-הַשְּׂמֵנָה וְאֶת-הַחֲזָקָה אֲשַׁמֵּיד אֶרְעֶנָּה בְּמִשְׁפָּט:	I will seek that which is getting lost, and I will bring back what is being driven out, and I will bind up what is crushed, and I will give strength to the sick. But I will destroy the fat and the strong. <u>I will tend them with justice.</u> »	I will tend them ← I will tend her / it.
Ezek 34:17	וְאֶתְנָה צֹאֲנִי כֹה אָמַר אֲדֹנָי יְהוִה הַנְּנִי שֹׁפֵט בֵּין-שֵׂה לְשֵׂה לְאֵילִים וְלַעֲתוּדִים:	And <i>as for</i> you, my flock, <u>this is what</u> the Lord, the LORD, says: ‘I am about to judge between flock animal and flock animal, between rams and he-goats.	this is what ← thus. <hr/> I am about to ← behold me.
Ezek 34:18	הַמְעַט מִכֶּם הַמִּרְעָה הַטוֹב תִּרְעוּ וְיִתְּלוּ מְרַעֲיֵכֶם תִּרְמָסוּ בְּרַגְלֵיכֶם וּמִשְׁקַע-מַיִם תִּשְׁתּוּ וְאֵת הַנּוֹתְרִים בְּרַגְלֵיכֶם תִּרְפְּשׁוּן:	Is it a small matter to you <i>that</i> you feed yourselves on good pasture, but you trample on the rest of your pastures with your feet? And <i>that</i> you yourselves drink from a pool of water, but you stir up the rest of the water with your feet?	to you ← from / than you. <hr/> the rest of the water: i.e. what “the flock” will have to drink.
Ezek 34:19	וְצֹאֲנִי מִרְמָס רַגְלֵיכֶם תִּרְעִינָה וּמִרְפֵּשׁ רַגְלֵיכֶם תִּשְׁתִּינָה: ס	So my flock <i>have to</i> feed on the pasture trampled by your feet, and drink from the water stirred up by your feet.	by your feet ← of your feet. Wider use of the construct state, here as an instrument of the passive.
Ezek 34:20	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה אֵלֵיהֶם הַנְּנִי-אֲנִי וְשֹׁפֵטֹתִי בֵּין-שֵׂה בְרִיָּה וּבֵין שֵׂה רָזָה:	Therefore <u>this is what</u> the Lord, the LORD, says to them: «I myself <i>am</i> here, and I will judge between fatted flock animals and lean flock animals,	this is what ← thus. <hr/> I myself <i>am</i> here ← behold me, I.
Ezek 34:21	יַעַן בָּצַד וּבְכַתֵּף תִּהְדָּפוּ וּבְקַרְנֵיכֶם תִּנְגַּחוּ כָּל-הַנִּחְלָוֹת עַד אֲשֶׁר הִפִּיצוּתֶם אוֹתָנָה אֶל-הַחוּצָה:	because you have pushed with your side and your shoulder, and you have butted all the ailing with your horns until you had scattered them widely.	widely ← to outside.
Ezek 34:22	וְהוֹשַׁעְתִּי לְצֹאֲנִי וְלֹא-תִהְיֶינָה עוֹד לְבָז וְשֹׁפֵטֹתִי בֵּין שֵׂה לְשֵׂה:	And I will save my flock, and they will no longer be a prey, and I will judge between flock animal and flock animal.	



Ezek 34:23	וְהִקְמַתִּי עֲלֵיהֶם רֹעֶה אֶחָד וְרֹעֶה אֶתְהֶן אֶת עַבְדִּי דָוִד הוּא יִרְעֶה אֹתָם וְהוּא יְהִי לָהֶן לְרֹעֶה:	And I will set up one shepherd over them, and he will tend them – my servant David. He will tend them, and he will be their shepherd.	
Ezek 34:24	וְאֲנִי יְהוָה אֱהִי לָהֶם לְאֱלֹהִים וְעַבְדִּי דָוִד נָשִׂיא בְּתוֹכְכֶם אֲנִי יְהוָה דִּבַּרְתִּי:	And I, the LORD, will be their God, and my servant David <i>will</i> <i>be</i> a <u>leader</u> among them. I, the LORD, have spoken.	leader: or <i>prince</i> .
Ezek 34:25	וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם וְהִשְׁבַּתִּי חַיֵּיהֶם מִזֶּה אֶרֶץ וַיֵּשְׁבוּ בַּמִּדְבָּר לְבֶטַח וַיִּשְׁנוּ בִּיעָרִים:	And I will make a covenant of peace with them, and I will banish <u>beasts of prey</u> from the land, and they will <u>live</u> in the desert in security and sleep in the forests.	beasts of prey ← <i>bad animals</i> , but it is a strong stereotyped expression, also in Modern Hebrew. <hr/> live ← <i> dwell</i> .
Ezek 34:26	וְנָתַתִּי אוֹתָם וְסָבִיבוֹת גְּבַעְתִּי בְּרִכָּה וְהוֹרַדְתִּי הַגֶּשֶׁם בְּעֵתוֹ גֶשְׁמֵי בְרִכָּה יִהְיוּ:	And I will make them and the vicinity of my hill a blessing, and I will bring rain in its season – there will be rains of blessing.	
Ezek 34:27	וְנָתַן עֵץ הַשָּׂדֶה אֶת־פְּרִיֹו וְהָאָרֶץ תִּתֵּן יְבוּלָהּ וְהָיוּ עַל־אֲדָמְתָם לְבֶטַח וַיִּדְעוּ כִּי־אֲנִי יְהוָה בְּשִׁבְרִי אֶת־מִטּוֹת עֲלֵם וְהִצַּלְתִּים מִיַּד הָעֹבְדִים בָּהֶם:	And the <u>wild tree</u> will yield its fruit, and the earth will yield its produce, and they will be on their land in security, and they will know that I <i>am</i> the LORD when I break their yoke beams and save them from the <u>grip</u> of those who exploit them.	wild tree ← <i>tree of the field /</i> <i>countryside</i> . <hr/> grip ← <i>hand</i> .
Ezek 34:28	וְלֹא־יְהִיו עוֹד בַּז לְגוֹיִם וְחַיֵּית הָאָרֶץ לֹא תֹאכַלְם וַיֵּשְׁבוּ לְבֶטַח וְאִין מַחְרִיד:	And they will no longer be a prey to the Gentiles, nor will the animals of the land devour them, but they will <u>live</u> in security, with no-one to make <i>them</i> afraid.	live ← <i> dwell</i> . <hr/> Compare this verse with Lev 26:6, Job 11:19, Isa 17:2, Mic 4:4, Zeph 3:13.
Ezek 34:29	וְהִקְמַתִּי לָהֶם מִטַּע לְשֵׁם וְלֹא־יְהִיו עוֹד אֶסְפִּי רֶעִב בָּאָרֶץ וְלֹא־יִשְׂאוּ עוֹד כְּלִמַּת הַגּוֹיִם:	And I will establish a <u>plantation</u> for them of renown, and they will no longer be gathered <i>to their</i> <i>fathers</i> through famine in the land, and they will no longer bear <u>the reproach of the Gentiles</u> .	plantation: perhaps a reference to the Messiah. See [CB]. <hr/> the reproach of the Gentiles: an objective genitive (the Gentiles reproach).
Ezek 34:30	וַיִּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אֲתֶם וְהָמָּה עַמִּי בֵּית יִשְׂרָאֵל נָאִם אֲדַבֵּר יְהוָה:	And they will know that I, the LORD their God, <i>am</i> with them, and they <i>will be</i> my people, the house of Israel, says the Lord, the LORD.	
Ezek 34:31	וְאַתָּן צֹאֲנֵי צֹאֵן מִרְעִיתִי אָדָם אֲתֶם אֲנִי אֱלֹהֵיכֶם נָאִם אֲדַבֵּר יְהוָה: פ	And you, my flock, the flock of my pasture, <u>are Adamic seed</u> , and I <i>am</i> your God, says the Lord, the LORD.» ’ »	Adamic <i>seed</i> ← <i>Adam</i> .
Ezek 35:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .

Ezek 35:2	בן־אָדָם שִׁים פְּנֶיךָ עַל־הָרִי שְׁעִיר וְהִנַּבֵּא עָלָיו:	“Son of Adam, <u>direct your attention to Mount Seir</u> , and <u>prophecy against it</u> ,	direct your attention ← <i>set your face</i> , as in Ezek 25:2, Ezek 28:21, Ezek 29:2.
Ezek 35:3	וְאָמַרְתָּ לוֹ כֹּה אָמַר אֲדֹנָי יְהוָה הִנְנִי אֵלֶיךָ הַר־שְׁעִיר וְנָטִיתִי יָדִי עָלֶיךָ וְנָתַתִּיךָ שְׁמָמָה וּמְשָׁמָה:	and say to it, ‘ <u>This is what my Lord the LORD says</u> : « <u>Here I am</u> against you, O Mount Seir, And I have stretched out my hand against you, And I have appointed you <i>to</i> desolation and devastation.	this is what ← <i>thus</i> . here I am ← <i>behold me</i> .
Ezek 35:4	עָרֶיךָ חָרְבָה אֲשִׁים וְאַתָּה שְׁמָמָה תִּהְיֶה וַיִּדְעַתָּ כִּי־אֲנִי יְהוָה:	I will make your cities a ruin, And you will be a desolation. And you will know that I <i>am</i> the LORD,	
Ezek 35:5	יַעַן הָיִיתָ לָּךְ אֵיבַת עוֹלָם וַתִּגַּר אֶת־בְּנֵי־יִשְׂרָאֵל עַל־יַד־חֶרֶב בְּעַת אֵיזֶם בְּעַת עֶזְרוֹ קִי:	Because you have had an age-old hostility, And you delivered the sons of Israel to the edges of the sword At the time of their calamity, At the time of <u>the final iniquity</u> .	the final iniquity ← <i>the iniquity of the end</i> . It does not say <i>their</i> (implying Israel's) iniquity, as many translations would have it. The prophecy is against Mount Seir.
Ezek 35:6	לְכֵן חִי־אֲנִי נְאֻם אֲדֹנָי יְהוָה כִּי־לָדָם אֶעֱשֶׂךָ וְדָם יִרְדֹּפֶךָ אִם־לֹא דָם שָׁנַאתָ וְדָם יִרְדֹּפֶךָ:	Therefore, <i>as I live</i> , says the Lord, the LORD, I will <u>destine</u> you for blood, and blood will pursue you. <u>You have certainly hated in a bloody way</u> , and blood will pursue you.	destine ← <i>make, do</i> . you have certainly hated: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. AV differs ( <i>sith [=since] thou hast not hated</i> ).
Ezek 35:7	וְנָתַתִּי אֶת־הָרִי שְׁעִיר לְשְׁמָמָה וּשְׁמָמָה וְהִכַּרְתִּי מִמֶּנּוּ עֹבֵר וְשָׁב:	And I will make Mount Seir a desolation and a devastation, and I will cut it off for <i>anyone</i> passing by or coming back.	
Ezek 35:8	וּמְלֵאתִי אֶת־הָרִיו חַלְלִיו גְּבַעוֹתֶיךָ וְגֵאוֹתֶיךָ וְכָל־אֲפִיקֶיךָ חַלְלֵי־חֶרֶב יִפְּלוּ בָהֶם:	And I will fill its mountains <i>with</i> its <i>men</i> struck through. On your hills and <i>in</i> your valleys and all your watercourses, victims of the sword will fall.	
Ezek 35:9	שְׁמָמוֹת עוֹלָם אֶתְנַןְךָ וְעָרֶיךָ לֹא *תִּשְׁבְּנָה *תִּשְׁבְּנָה וַיִּדְעַתֶּם כִּי־אֲנִי יְהוָה:	I will make you into age-abiding desolations, and your cities will not {K: be inhabited} [Q: be restored], and you will know that I <i>am</i> the LORD.	The <i>geré</i> could be re-pointed to תִּשְׁבְּנָה, the sense of the <i>ketiv</i> .
Ezek 35:10	יַעַן אָמַרְתָּ אֶת־שְׁנֵי הַגּוֹיִם וְאֶת־שְׁתֵּי הָאָרְצוֹת לִי תִּהְיֶינָה וִירְשָׁנָה וַיְהִי שָׁם הָיָה:	Because you said, ‘The two nations and the two countries will be mine, and we will inherit <i>it</i> ’, when the LORD was <i>present</i> there,	it: feminine, so perhaps collective, but see [CB].

Ezek 35:11	לְכֹן חִי־אֲנִי נְאֻם יְהוָה וְעָשִׂיתִי כְּאַפִּי וְכַקְנָאֲתִי אֲשֶׁר עָשִׂיתָ מִשְׁנֹאֲתֶיךָ בָּם וְנֹדַעְתִּי בָּם כְּאֲשֶׁר אֶשְׁפֹּטָה׃	as I live, says the Lord, the LORD, I will act according to your anger and your envy which you have shown, because of your hatred of them. And I will have become known among them when I judge you.	shown ← done.
Ezek 35:12	וַיִּדְעַתְּ כִּי־אֲנִי יְהוָה שָׁמַעְתִּי   אֶת־כָּל־נְאֻצוֹתֶיךָ אֲשֶׁר אָמַרְתָּ עַל־הָרֵי יִשְׂרָאֵל לֵאמֹר   *שִׁמְמָה *שָׁמְמוּ לָנוּ נִתְּנוּ לְאֹכְלָה׃	And you will know that I <i>am</i> the LORD. I have heard all your insults which you have uttered against the mountains of Israel, saying, <{K:It has become desolate} [Q:They have become desolate]; they have been delivered to us as prey.>	prey ← food.
Ezek 35:13	וַתַּגְדִּילוּ עָלַי בְּפִיכֶם וְהִעַתְרַתֶּם עָלַי דְּבָרֵיכֶם אֲנִי שָׁמַעְתִּי׃ ס	And you have acted presumptuously against me with your mouth, and you have been profuse with your words against me. I have heard <i>them</i> .»	acted presumptuously ← made great.
Ezek 35:14	כֹּה אָמַר יְהוָה בְּשִׁמְחָה כָּל־הָאָרֶץ שִׁמְמָה אֶעֱשֶׂה־לָּךְ׃	This <i>is what</i> my Lord the LORD says: «When the whole of the land is joyful, I will make you a desolation.	this is what ← thus. land: or earth.
Ezek 35:15	כְּשִׁמְחֹתְךָ לְנַחֲלַת בֵּית־יִשְׂרָאֵל עַל אֲשֶׁר־שִׁמְמָה כִּן אֶעֱשֶׂה־לָּךְ שִׁמְמָה תְּהִיָּה הַר־שֵׁעִיר וְכָל־אֲדוֹם כְּלָה וַיִּדְעוּ כִּי־אֲנִי יְהוָה׃ פ	As <i>was</i> your rejoicing at the fate of the house of Israel, because it had become desolate, so I will do to you. Mount Seir, you will become a desolation, as <i>will</i> all of Edom <i>in</i> its entirety, and they will know that I <i>am</i> the LORD.» ’ ”	fate: the word more often means inheritance.
Ezek 36:1	וְאַתָּה בֶן־אָדָם הִנְבֵּא אֶל־הָרֵי יִשְׂרָאֵל וְאָמַרְתָּ הָרֵי יִשְׂרָאֵל שָׁמְעוּ דְּבַר־יְהוָה׃	“And you, son of Adam, prophesy to the mountains of Israel and say, ‘You mountains of Israel, hear the word of the LORD.	
Ezek 36:2	כֹּה אָמַר יְהוָה יֵעַן אָמַר הָאוֹיֵב עָלֵיכֶם הָאֵח וּבְמוֹת עוֹלָם לְמוֹרְשָׁה הִיְתָה לָנוּ׃	This <i>is what</i> my Lord the LORD says: «Because the enemy has said against you, <Ha! So the age-abiding raised sites will come into our possession>,	this is what ← thus. come into our possession ← become to us to a possession, discordant in number, or concordant with the complement.
Ezek 36:3	לְכֹן הִנְבֵּא וְאָמַרְתָּ כֹּה אָמַר אֲנִי יְהוָה יֵעַן בִּיעַן שְׂמוֹת וְשֵׂאֵף אֶתְכֶם מִסָּבִיב לְהִיּוֹתְכֶם מוֹרְשָׁה לְשֵׂאֲרֵי הַגּוֹיִם וְתֵעָלוּ עַל־שִׁפְתַי לְשׁוֹן וְדַבַּת־עַם׃	prophesy and say, <This <i>is what</i> my Lord the LORD says: "Because <i>and</i> for the very reason that they have made you mountains of Israel desolate, and they have swallowed you up all around, so that you became a possession to the remainder of the nations, and you were incorporated into the gossip and slander of the people,	this is what ← thus. swallowed ... up ← inhaled, in an infinitive absolute. incorporated ← brought up. gossip ← lip of the tongue.

Ezek 36:4	<p>לְכֹן הָרֵי יִשְׂרָאֵל שִׁמְעוּ  דְּבַר־אֲדֹנָי יְהוָה כֹּה־אָמַר  אֲדֹנָי יְהוָה לְהָרִים וּלְגִבְעוֹת  לְאִפְיָקִים וּלְגֵאוֹת וּלְחֲרָבוֹת  הַשְּׁמָמוֹת וּלְעָרִים הַנְּעֻזְבוֹת  אֲשֶׁר הָיוּ לְבַז וּלְלַעַג לְשָׂאֲרֵית  הַגּוֹיִם אֲשֶׁר מְסֻבִּים ס</p>	<p><i>you</i> mountains of Israel, hear the word of the Lord, the LORD." &gt; »  This <i>is what</i> my Lord the LORD says to the mountains and to the hills, to the watercourses and to the valleys, and to the desolated ruins and to the abandoned cities which are a spoil and a laughing stock to the remainder of the nations which <i>are</i> round about,</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Ezek 36:5	<p>לְכֹן כֹּה־אָמַר אֲדֹנָי יְהוָה  אִם־לֹא בָאֵשׁ קִנְיָתִי דִּבְרַתִּי  עַל־שָׂאֲרֵית הַגּוֹיִם וְעַל־אֶדְוֹם  כִּלְאֵ אֲשֶׁר נָתְנוּ־אֶת־אֶרְצִי    לָהֶם לְמִוְרָשָׁה בְּשִׂמְחַת  כָּל־לֵבָב בְּשֹׂאֵט נֶפֶשׁ לְמַעַן  מִגְרָשָׁה לְבַז:</p>	<p>so this <i>is what</i> my Lord the LORD says: «I have most definitely spoken in the ardour of my zeal against the remainder of the nations, and against all of Edom, who gave my land to themselves as a possession, with wholehearted joy and inward contempt in plundering it as a spoil.»</p>	<p>this <i>is what</i> ← <i>thus</i>.  I have most definitely spoken: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.  ardour ← <i>fire</i>.  inward contempt ← <i>contempt of soul</i>.  in plundering: gerundial use of the infinitive. Aramaic form.</p>
Ezek 36:6	<p>לְכֹן הַנְּבֵא עַל־אֲדַמַּת יִשְׂרָאֵל  וְאָמַרְתָּ לְהָרִים וּלְגִבְעוֹת  לְאִפְיָקִים וּלְגֵאוֹת כֹּה־אָמַר    אֲדֹנָי יְהוָה הִנְנִי בְּקִנְיָתִי  וּבְחִמְתִּי דִּבְרַתִּי יַעַן כְּלִמַּת  גּוֹיִם נִשְׂאָתֶם:</p>	<p>Therefore prophesy concerning the land of Israel and say to the mountains and to the hills, to the watercourses and to the valleys, ‘This <i>is what</i> my Lord the LORD says: «Behold, in my zeal and in my fury I have spoken, because you are bearing the ignominy shown by the Gentiles.»</p>	<p>land ← <i>ground</i>.  this <i>is what</i> ← <i>thus</i>.  behold ← <i>behold me</i>.  you: the mountains etc. are spoken to, up to Ezek 36:15.</p>
Ezek 36:7	<p>לְכֹן כֹּה אָמַר אֲדֹנָי יְהוָה אֲנִי  נִשְׂאָתִי אֶת־יַדִּי אִם־לֹא הַגּוֹיִם  אֲשֶׁר לְכֶם מְסֻבִּי הֵמָּה  כְּלִמַּתֶּם יִשְׂאוּ:</p>	<p>Therefore this <i>is what</i> my Lord the LORD says: «I have raised my hand; the Gentiles whom you have round about you will certainly bear their ignominy.</p>	<p>this <i>is what</i> ← <i>thus</i>.  raised my hand: i.e., [CB], sworn.  will certainly bear: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.</p>
Ezek 36:8	<p>וְאַתֶּם הָרֵי יִשְׂרָאֵל עֲנֹפְכֶם  תִּתְּנוּ וּפְרִיכֶם תִּשְׂאוּ לְעַמִּי  יִשְׂרָאֵל כִּי קָרְבוּ לָבוֹא:</p>	<p>But you, <i>you</i> mountains of Israel, will put out your branches and bear your fruit for my people Israel, for they will soon be coming,</p>	<p>branches ← <i>branch</i>.  will soon be ← <i>are close to</i>.</p>
Ezek 36:9	<p>כִּי הִנְנִי אֵלֵיכֶם וּפָנִיתִי אֵלֵיכֶם  וְנִעְבַּדְתֶּם וְנִזְרַעְתֶּם:</p>	<p>for I <i>am</i> here for you, and I have turned to you, so that you will be cultivated and sown.</p>	<p>I <i>am</i> here ← <i>behold me</i>.  so that: purposive use of the <i>vav</i>.</p>
Ezek 36:10	<p>וְהִרְבִּיתִי עֲלֵיכֶם אָדָם כָּל־בַּיִת  יִשְׂרָאֵל כִּלְאֵ וְנִשְׁבְּוּ הָעָרִים  וְהַחֲרָבוֹת תִּבְנֶינָה:</p>	<p>And I will increase the number of people on you – the whole house of Israel in its entirety – and the cities will be inhabited, and the ruins will be rebuilt.</p>	<p>people ← <i>Adam</i>.  rebuilt ← <i>built</i>.</p>

Ezek 36:11	וְהִרְבֵּיתִי עֲלֵיכֶם אָדָם וּבְהֵמָה וּרְבוּ וּפְרוּ וְהוֹשַׁבְתִּי אֶתְכֶם בְּקִדְמוֹתֵיכֶם וְהִטַּבְתִּי מִרְאשֵׁיתֵיכֶם וַיִּדְעַתֶּם כִּי־אֲנִי יְהוָה:	So I will increase <i>the number of</i> people and cattle, and they will be numerous and will be fruitful, and I will <u>install</u> you as in your <u>previous state</u> , and I will do more good <i>to you</i> than <i>in</i> your earlier times, and you will know that I <i>am</i> the LORD.	install ← <i>make dwell</i> .  previous state ← <i>previous states</i> .
Ezek 36:12	וְהוֹלַכְתִּי עֲלֵיכֶם אָדָם אֶת־עַמִּי יִשְׂרָאֵל וַיִּרְשׁוּךָ וְהָיִיתָ לָהֶם לְנַחֲלָה וְלֹא־תוֹסֵף עוֹד לְשַׁבֵּלֵם: ס	And I will lead <u>people</u> in to you – my people Israel – and they will inherit you, <i>you mountains of Israel</i> , and you will be an inheritance to them, and you will no longer bereave them of children.»	people ← <i>Adam</i> .
Ezek 36:13	כֹּה אָמַר אֲדֹנָי יְהוִה יַעַן אֲמַרְיִים לְכֶם אֲכַלְתָּ אָדָם *אֶתִי **אֶתְּ וּמִשְׁבַּלְתָּ *גּוֹיךָ **גּוֹיֶיךָ הָיִיתָ:	This <i>is what</i> my Lord the LORD says: «Because they say to you, «You devour <u>people</u> , and you have been bereaving your {K: nation} [Q: nations],	you: the <i>ketiv</i> is a contracted Aramaic form.  this <i>is what</i> ← <i>thus</i> .  people ← <i>Adam</i> .
Ezek 36:14	לִכֹּן אָדָם לֹא־תֹאכְלֵי עוֹד *וּגּוֹיֶיךָ לֹא *תִכְשְׁלֵי-**תִשְׁבַּלֵי־עוֹד נְאֻם אֲדֹנָי יְהוָה:	you will no longer devour <u>people</u> , and you will no longer {Q: bereave} [K: cause] {K: your nation} [Q: your nations] {Q: - } [K: to stumble], says the Lord, the LORD.	people ← <i>Adam</i> .
Ezek 36:15	וְלֹא־אֲשַׁמֵּיעַ אֵלֶיךָ עוֹד כְּלִמַּת הַגּוֹיִם וְחִרְפַּת עַמִּים לֹא תִשְׁאִי־עוֹד *וּגּוֹיֶיךָ **וּגּוֹלֶיךָ לֹא־תִכְשְׁלֵי עוֹד נְאֻם אֲדֹנָי יְהוָה: ס	And I will no longer <u>let</u> the contempt of the Gentiles <i>directed</i> at you <u>be heard</u> , and you will no longer <u>bear</u> the <u>reproach</u> of the <u>nations</u> , and you will no longer bereave your <i>own</i> {K: nation} [Q: nations], says the Lord, the LORD.» ’ ”	contempt of the Gentiles ... reproach of the nations: subjective genitives (the Gentiles contemn ... the nations reproach).  let ... be heard ← <i>make heard</i> .
Ezek 36:16	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 36:17	בֶּן־אָדָם בֵּית יִשְׂרָאֵל יֹשְׁבִים עַל־אֲדָמָתָם וַיִּטְמְאוּ אוֹתָהּ בְּדַרְכָּם וּבַעֲלִילוֹתָם כְּטִמְאַת הַנִּגְדָּה הִיְתָה דַרְכָּם לִפְנָי:	“Son of Adam, <i>when</i> the house of Israel was <u>living</u> on their <i>own</i> <u>land</u> , they defiled it with their way and their deeds. Their way before me was like the uncleanness of menstruation.	living ← <i>dwelling</i> .  land ← <i>ground</i> .
Ezek 36:18	וַאֲשַׁפַּךְ חַמְתִּי עֲלֵיהֶם עַל־הַדָּם אֲשֶׁר־שָׁפְכוּ עַל־הָאָרֶץ וּבְגִלוֹלֵיהֶם טִמְאוּהָ:	So I poured my fury out over them, because of the blood which they had shed on the land which they had defiled with their idols.	
Ezek 36:19	וַאֲפִיץ אֹתָם בְּגוֹיִם וַיִּזְרוּ בְּאֲרָצוֹת כְּדַרְכָּם וּכְעִלּוֹתָם שִׁפְטוּתֵימָם:	Then I scattered them among the nations, and they were dispersed in the <i>various</i> countries. I judged them according to their way and according to their deeds.	

Ezek 36:20	<p>וַיָּבֹאוּ אֶל-הַגּוֹיִם אֲשֶׁר-בָּאוּ שָׁם וַיְחַלְּלוּ אֶת-שֵׁם קֹדְשִׁי בְּאָמַר לָהֶם עַם-יְהוָה אֱלֹהֵי וּמֵאֲרָצוֹ יֵצְאוּ:</p>	<p>And when it had come to the Gentiles, where they went, <i>the Gentiles profaned my holy name</i>, when they said of them, ‘These <i>are</i> the LORD’s people, but they have come out of his land.’</p>	<p><b>Rom 2:24.</b> Romans interprets as <i>the Gentiles</i>. Elsewhere in this chapter it is <i>the house of Israel</i> who profane.</p> <hr/> <p>it had come: referring to →</p> <hr/> <p>my holy name ← <i>the name of my holiness</i>, a Hebraic genitive.</p>
Ezek 36:21	<p>וַאֲחַמְלָה עַל-שֵׁם קֹדְשִׁי אֲשֶׁר חָלְלוּהוּ בַּיַּת יִשְׂרָאֵל בְּגוֹיִם אֲשֶׁר-בָּאוּ שָׁמָּה: ס</p>	<p>Then I had pity on <b>my holy name which the house of Israel had profaned among the Gentiles</b> to whom they went.</p>	<p>↳ the house of Israel. A few manuscripts, the Targum [BHS-CA], LXX and Vulgate read <i>they</i>.</p> <hr/> <p><b>Rom 2:24.</b></p> <hr/> <p>to whom ← <i>to where</i>.</p>
Ezek 36:22	<p>לֵכֵן אֲמַר לְבַיַּת-יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוִה לֹא לְמַעַנְכֶם אֲנִי עֹשֶׂה בַּיַּת יִשְׂרָאֵל כִּי אִם-לְשֵׁם-קֹדְשִׁי אֲשֶׁר חָלְלִיתֶם בְּגוֹיִם אֲשֶׁר-בָּאתֶם שָׁם:</p>	<p>So say to the house of Israel, ‘This <i>is what</i> my Lord the LORD says: «I am not acting for your sake, O house of Israel, but for the sake of <b>my holy name</b>, which you have profaned among the Gentiles to whom you have gone.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>my holy name ← <i>the name of my holiness</i>, a Hebraic genitive.</p> <hr/> <p>to whom ← <i>to where</i>.</p>
Ezek 36:23	<p>וְקִדְשִׁיתִי אֶת-שְׁמִי הַגָּדוֹל הַמְּחַלְּלֵי בְּגוֹיִם אֲשֶׁר חָלְלִיתֶם בְּתוֹכָם וַיְדַעוּ הַגּוֹיִם כִּי-אֲנִי יְהוָה נְאֻם אֲדֹנָי יְהוִה בְּהַקְדִּישִׁי בְּכֶם לְעֵינֵיהֶם:</p>	<p>And I will sanctify <b>my great name, which has been profaned among the Gentiles, which you profaned among them</b>, and the Gentiles will know that I <i>am</i> the LORD, says the Lord, the LORD, when I am sanctified among them in their sight.</p>	<p><b>Rom 2:24.</b></p>
Ezek 36:24	<p>וְלִקַּחְתִּי אֶתְכֶם מִן-הַגּוֹיִם וְקִבַּצְתִּי אֶתְכֶם מִכָּל-הָאֲרָצוֹת וְהִבֵּאתִי אֶתְכֶם אֶל-אֲדַמְתְּכֶם:</p>	<p>Then I will take you from the Gentiles, and I will gather you from all the <i>various</i> countries, and I will bring you to your land.</p>	
Ezek 36:25	<p>וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטַהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל-גְּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם:</p>	<p>And I will sprinkle clean water over you, and you will become clean from all your <u>unclean ways</u>, and I will cleanse you from all your idols.</p>	<p>unclean ways ← <i>uncleanesses</i>.</p>
Ezek 36:26	<p>וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה אֲתֵן בְּקִרְבְּכֶם וְהִסַּרְתִּי אֶת-לֵב הָאֶבֶן מִבְּשָׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר:</p>	<p>And I will give you a new heart, and I will put a new spirit inside you, and I will remove the heart of stone from your flesh, and I will give you a heart of flesh.</p>	
Ezek 36:27	<p>וְאֶת-רוּחִי אֲתֵן בְּקִרְבְּכֶם וְעָשִׂיתִי אֶת אֲשֶׁר-בְּחֻקֵי תִלְכוּ וּמִשְׁפָּטֵי תִשְׁמְרוּ וְעָשִׂיתֶם:</p>	<p>And I will put my spirit inside you, and I will make you walk in my statutes, and you will observe my judgments and execute <i>them</i>.</p>	

Ezek 36:28	וַיֵּשְׁבְתֶם בְּאֶרֶץ אֲשֶׁר נָתַתִּי לְאַבְתֵיכֶם וְהִייתֶם לִי לְעָם וְאֲנִי אֶהְיֶה לָכֶם לֵאלֹהִים:	And you will <u>live</u> in the land which I gave to your fathers, and you will be my people, and I will be your God.	live ← <i> dwell.</i>
Ezek 36:29	וְהוֹשַׁעְתִּי אֶתְכֶם מִכָּל טְמֵאוֹתֵיכֶם וְקָרַאתִי אֶל־הַדָּגָן וְהִרְבִּיתִי אֹתוֹ וְלֹא־אָתֹן עָלֵיכֶם רָעַב:	And I will save you from all your <u>unclean ways</u> , and I will call on the corn and increase it, and I will not <u>bring</u> famine over you.	unclean ways ← <i> uncleannesses.</i> bring ← <i> give, put, appoint.</i>
Ezek 36:30	וְהִרְבִּיתִי אֶת־פְּרֵי הָעֵץ וְתִגְבַּת הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא תִקְחוּ עוֹד חֶרְפַּת רָעַב בְּגוֹיִם:	And I will increase the fruit of the tree and the produce of the field, so that you will no longer <u>incur</u> the reproach of a famine among the Gentiles.	incur ← <i> take.</i>
Ezek 36:31	וְזָכַרְתֶּם אֶת־דַּרְכֵיכֶם הָרָעִים וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים וּנְקַטְתֶּם בְּפִנְיֶכֶם עַל עֲוֹנוֹתֵיכֶם וְעַל תּוֹעֲבוֹתֵיכֶם:	But you will remember your evil ways and your deeds which <i>were</i> not right, and you will loathe yourselves <u>in your view</u> on account of your iniquities and on account of your abominations.	in your view ← <i> at your face.</i>
Ezek 36:32	לֹא לְמַעַנְכֶם אֲנִי־עוֹשֶׂה נְאֻם אֲדֹנָי יְהוִה יוֹדַע לָכֶם בּוֹשׁוּ וְהִכְלַמּוּ מִדַּרְכֵיכֶם בַּיִת יִשְׂרָאֵל: ס	Be it known to you <i>that it is</i> not for your sakes that I am acting, says the Lord, the LORD. Be ashamed and disgraced with your ways, O house of Israel.»	
Ezek 36:33	כֹּה אָמַר אֲדֹנָי יְהוִה בְּיוֹם טְהַרִי אֶתְכֶם מִכָּל עֲוֹנוֹתֵיכֶם וְהוֹשַׁבְתִּי אֶת־הָעָרִים וְנִבְנוּ הַחֲרָבוֹת:	<i>This is what</i> my Lord the LORD says: «On the day when I cleanse you from all your iniquities, I will populate the cities <i>with you</i> , and the ruins will be <u>rebuilt</u> .	<i>this is what</i> ← <i> thus.</i> rebuilt ← <i> built.</i>
Ezek 36:34	וְהָאֶרֶץ הַנְּשֻׁמָּה תִעֲבַד תַּחַת אֲשֶׁר הָיְתָה שְׂמָמָה לְעֵינַי כָּל־עוֹבֵר:	And the land which <i>was</i> desolate will be cultivated instead of it being a desolation in the sight of everyone passing through.	
Ezek 36:35	וְאָמְרוּ הָאֶרֶץ הַלְלוּ הַנְּשֻׁמָּה הַיְתָה כְּגַן־עֵדֶן וְהָעָרִים הַחֲרָבוֹת וְהַנְּשֻׁמּוֹת וְהַנְּהַרְסוֹת בְּצוּרוֹת יֵשְׁבוּ:	And they will say, «This land which <i>was</i> desolate has become like the garden of Eden, and the cities which <i>were</i> ruined and devastated and demolished <i>are</i> fortified <i>and</i> are inhabited.»	
Ezek 36:36	וַיִּדְעוּ הַגּוֹיִם אֲשֶׁר יִשְׁאָרוּ סְבִיבוֹתֵיכֶם כִּי אֲנִי יְהוִה בְּנִיתִי הַנְּהַרְסוֹת נִטְעָתִי הַנְּשֻׁמָּה אֲנִי יְהוִה דַּבַּרְתִּי וַעֲשִׂיתִי: ס	And the Gentiles who remain round about you will know that I <i>am</i> the LORD – <i>that</i> I have built what <i>was</i> demolished <i>and that</i> I have planted what <i>was</i> desolate. I, the LORD, have spoken, and I will do <i>it</i> .»	

Ezek 36:37	כֹּה אָמַר אֲדֹנָי יְהוִה עוֹד זֹאת אֶדְרֹשׁ לְבֵית־יִשְׂרָאֵל לַעֲשׂוֹת לָהֶם אֲרֻבָּה אַתֶּם כַּצֹּאֵן אָדָם:	This <i>is what</i> my Lord the LORD says: «I will yet be asked by the house of Israel to act for them. I will increase the people like a flock.»	the people like a flock ← <i>them like the flock, Adam</i> . Re-pointing as כַּצֹּאֵן אָדָם, <i>like a flock of Adam</i> → <i>like a human flock</i> .  this <i>is what</i> ← <i>thus</i> .  asked: or <i>sought</i> .
Ezek 36:38	כַּצֹּאֵן קִדְשִׁים כַּצֹּאֵן יְרוּשָׁלַם בְּמוֹעֲדֶיהָ בֵּן תְּהִינָה הָעָרִים הַחֲרֻבוֹת מִלְּאֹת צֹאֵן אָדָם וַיִּדְעוּ כִּי־אֲנִי יְהוָה: ס	As a flock of holy <i>people</i> , as the flock of Jerusalem on its festival days, so the ruined cities will be, full of the human flock, and they will know that I <i>am</i> the LORD.» ’ ”	the human flock: here the MT pointing is as our re-pointing of Ezek 36:37.
Ezek 37:1	הַיְתָה עָלַי יַד־יְהוָה וַיּוֹצֵאֲנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבְּקָעָה וְהִיא מְלֵאָה עֲצָמוֹת:	The hand of the LORD was on me, and he led me out in the spirit of the LORD, and he set me down in the middle of a valley which <i>was</i> full of bones.	a valley ← <i>the valley</i> . An unexpected definite article. See Gen 22:9.
Ezek 37:2	וַהֲעִבִירֵנִי עֲלֵיהֶם סָבִיב   סָבִיב וְהָיָה רַבּוֹת מְאֹד עַל־פְּנֵי הַבְּקָעָה וְהָיָה יְבֹשׁוֹת מְאֹד:	And he conducted me to them <i>all</i> around, and I saw that <i>they were</i> very numerous over the surface of the valley, and I saw that <i>they were</i> very dry.	I saw that (2x) ← <i>behold</i> .
Ezek 37:3	וַיֹּאמֶר אֵלַי בֶּן־אָדָם הֲתַחְיֶינָה הָעֲצָמוֹת הָאֵלֶּה וְאָמַר אֲדֹנָי יְהוָה אַתָּה יָדַעְתָּ:	And he said to me, “Son of Adam, <i>can</i> these bones live?” And I said, “My Lord the LORD, you know.”	
Ezek 37:4	וַיֹּאמֶר אֵלַי הַנְּבֵא עַל־הָעֲצָמוֹת הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבֹשׁוֹת שִׁמְעוּ דְבַר־יְהוָה:	And he said to me, “Prophecy about these bones, and say to them, ‘Dry bones, hear the word of the LORD.’”	
Ezek 37:5	כֹּה אָמַר אֲדֹנָי יְהוִה לַעֲצָמוֹת הָאֵלֶּה הִנֵּה אֲנִי מְבִיא בְכֶם רוּחַ וַחַיִּיתֶם:	This <i>is what</i> my Lord the LORD says to these bones: «I am about to bring spirit into you, and you will live.»	this <i>is what</i> ← <i>thus</i> .  I am about to ← <i>behold me</i> .
Ezek 37:6	וְנָתַתִּי עֲלֵיכֶם גְּדִים וְהִעֲלֵתִי עֲלֵיכֶם בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בְכֶם רוּחַ וַחַיִּיתֶם וַיִּדְעֻתֶם כִּי־אֲנִי יְהוָה:	And I will put sinews on you, and I will make flesh arise over you, and I will cover you with skin, and I will put spirit in you, and you will live, and you will know that I <i>am</i> the LORD.» ’ ”	
Ezek 37:7	וַנְּבֵאתִי כַּאֲשֶׁר צִוִּיתִי וַיְהִי־קוֹל כַּהֲנַבְּאִי וְהִנֵּה־רָעַשׁ וַתִּקְרְבוּ עֲצָמוֹת עֶצֶם אֶל־עֶצְמוֹ:	So I prophesied as I had been commanded. And there was a sound as I prophesied, and it <i>was</i> actually an <i>earth</i> tremor, and the bones came close to each other.	it <i>was</i> actually ← <i>behold</i> .  <i>earth</i> tremor ← <i>tumult; rushing, rattling</i> , but often apparently of an earthquake.  to each other ← <i>bone to its bone</i> .



Ezek 37:8	וְרָאִיתִי וְהִנֵּה-עַלֵיהֶם גְּדִים וּבָשָׂר עָלָה וַיִּקְרָם עֲלֵיהֶם עוֹר מִלְמַעְלָה וְרוּחַ אֵין בָּהֶם:	And I looked and what <i>I</i> saw was sinews and flesh arise, and skin covering them from above, but there was no spirit in them.	what <i>I</i> saw was ← <i>behold</i> .  skin covering them: or <i>he</i> covered them with skin, corresponding syntactically to Ezek 37:6.
Ezek 37:9	וַיֹּאמֶר אֵלַי הַנְּבֵא אֶל-הָרוּחַ הַנְּבֵא בֶן-אָדָם וְאָמַרְתָּ אֶל-הָרוּחַ כֹּה-אָמַר   אֲדַנִּי יְהוָה מֵאַרְבַּע רוּחוֹת בָּאֵי הָרוּחַ וּפְתִי בַהֲרוּגִים הָאֵלֶּה וַיְחִיּוּ:	Then he said to me, “Prophecy to the spirit, prophecy, son of Adam, and say to the spirit, ‘ <i>This is what</i> my Lord the LORD says: «Come, spirit, from the four winds, and breathe into these who <i>have been</i> killed, so that they live.» ’ ”	this <i>is what</i> ← <i>thus</i> .  so that: purposive use of the <i>vav</i> .
Ezek 37:10	וְהַנְּבֵאתִי כַּאֲשֶׁר צִוִּי וַתְּבוֹא בָהֶם הָרוּחַ וַיְחִיּוּ וַיַּעֲמֵדוּ עַל-רַגְלֵיהֶם חֵיל גָּדוֹל מֵאֲדָמָאֵד: ס	So I prophesied as he commanded me, and the spirit came over them, and they revived, and they stood on their feet, <i>as</i> a very large host indeed.	revived ← <i>lived</i> .
Ezek 37:11	וַיֹּאמֶר אֵלַי בֶּן-אָדָם הֲעֵצְמוֹת הָאֵלֶּה כֹּל-בַּיִת יִשְׂרָאֵל הֲמָה הִנֵּה אֹמְרִים יְבֹשׁוּ עֵצְמוֹתֵינוּ וְאָבְדָה תְּקוּמָתָנוּ נִגְזְרָנוּ לָנוּ:	Then he said to me, “Son of Adam, these bones <i>are</i> the whole house of Israel. Look, they are saying, ‘Our bones are dry, our hope is lost; <i>we have got</i> ourselves cut off.’ ”	we have got ourselves cut off ← <i>we have been cut off for ourselves</i> . A colloquial ethic dative.
Ezek 37:12	לָכֵן הַנְּבֵא וְאָמַרְתָּ אֲלֵיהֶם כֹּה-אָמַר אֲדַנִּי יְהוָה הִנֵּה אֲנִי פֹתַח אֶת-קְבֻרוֹתֵיכֶם וְהֵעֲלִיתִי אֶתְכֶם מִקְבְּרוֹתֵיכֶם עַמִּי וְהִבֵּאתִי אֶתְכֶם אֶל-אֲדַמַּת יִשְׂרָאֵל: ס	Therefore prophecy and say to them, ‘ <i>This is what</i> my Lord the LORD says: «I am about to open your graves, and I will bring you up out of your graves, my people, and I will bring you to the <i>land</i> of Israel.’ ”	this <i>is what</i> ← <i>thus</i> .  I am about to ← <i>behold me</i> .  land ← <i>ground</i> .
Ezek 37:13	וַיְדַעְתֶּם כִּי-אֲנִי יְהוָה בְּפִתְחֵי אֶת-קְבֻרוֹתֵיכֶם וּבְהֵעֲלוֹתִי אֶתְכֶם מִקְבְּרוֹתֵיכֶם עַמִּי:	And you will know that I <i>am</i> the LORD, when I open your graves and when I bring you up out of your graves, my people.	
Ezek 37:14	וְנָתַתִּי רוּחִי בְכֶם וַחֲיִיתֶם וְהִנַּחְתִּי אֶתְכֶם עַל-אֲדַמַּתְכֶם וַיְדַעְתֶּם כִּי-אֲנִי יְהוָה דְּבַרְתִּי וַעֲשִׂיתִי נְאֻם-יְהוָה: פ	And I will put my spirit in you, and you will live, and I will set you down on your <i>land</i> , and you will know that I, the LORD, have spoken and acted, says the LORD.» ’ ”	land ← <i>ground</i> .
Ezek 37:15	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <i>came</i> to me and said,	came ← <i>became</i> .

Ezek 37:16	<p>וְאַתָּה בֶן-אָדָם קַח-לָךְ עֵץ  אֶחָד וּכְתֹב עָלָיו לְיְהוּדָה  וּלְבְנֵי יִשְׂרָאֵל *חִבְרו  **חִבְרָיו וּלְקַח עֵץ אֶחָד  וּכְתֹב עָלָיו לְיוֹסֵף עֵץ אֶפְרַיִם  וּכְל-בֵּית יִשְׂרָאֵל *חִבְרו  **חִבְרָיו:</p>	<p>“And you, son of Adam, get yourself a <i>piece of wood</i>, and write on it, ‘For Judah and for the sons of Israel – {Q: those} [K: him] associated with him’, and take another <i>piece of wood</i>, and write on it, ‘For Joseph, Ephraim’s <i>piece of wood</i>, and the whole house of Israel – {Q: those} [K: him] associated with him.’</p>	<p>associated (2x) ← (his) companions / associates (<i>qeré</i>); (his) companion / associate (<i>ketiv</i>). The expression refers to the tribes not explicitly named here.</p> <hr/> <p>a <i>piece of wood</i> ... another <i>piece of wood</i> ← one wood ... one wood.</p>
Ezek 37:17	<p>וְקָרַב אֹתָם אֶחָד אֶל-אֶחָד לָךְ  לְעֵץ אֶחָד וְהָיוּ לְאַחַדִּים  בְּיָדְךָ:</p>	<p>And just join them one to another, into one <i>piece of wood</i>, so that they become a <i>unity</i> in your hand.</p>	<p>just ← for yourself, an ethic dative.</p> <hr/> <p>unity ← ones.</p>
Ezek 37:18	<p>וּכְבֹּאֶשֶׁר יֹאמְרוּ אֵלֶיךָ בְּנֵי עַמֶּךָ  לֵאמֹר הֲלוֹא-תִגִּיד לָנוּ  מִה-אֵלֶּה לָּךְ:</p>	<p>And when the sons of your people speak to you and say, ‘Will you not tell us what these <i>actions</i> of yours <i>mean</i>?’,</p>	
Ezek 37:19	<p>דַּבֵּר אֲלֵהֶם כֹּה-אָמַר אֲדֹנָי  יְהוָה הִנֵּה אֲנִי לֹקַח אֶת-עֵץ  יוֹסֵף אֲשֶׁר בְּיַד-אֶפְרַיִם  וּשְׁבִטֵי יִשְׂרָאֵל *חִבְרו  **חִבְרָיו וְנִתְתִּי אוֹתָם עָלָיו  אֶת-עֵץ יְהוּדָה וְעָשִׂיתָם לְעֵץ  אֶחָד וְהָיוּ אֶחָד בְּיָדִי:</p>	<p>say to them, ‘This <i>is what</i> my Lord the LORD says: «I am about to take Joseph’s <i>piece of wood</i>, which <i>is</i> in Ephraim’s hand, and the tribes of Israel – {Q: those} [K: him] associated with him – and put them with this: with Judah’s <i>piece of wood</i>, and I will make them into one <i>piece of wood</i>, and they will be one in my hand.» ’</p>	<p>this <i>is what</i> ← thus.</p> <hr/> <p>I am about to ← behold me.</p> <hr/> <p>associated: see Ezek 37:16.</p>
Ezek 37:20	<p>וְהָיוּ הָעֵצִים אֲשֶׁר-תִּכְתֹּב  עֲלֵיהֶם בְּיָדְךָ לְעֵינֵיהֶם:</p>	<p>And the <i>pieces of wood</i> on which you write shall be <i>held</i> in your hand in their sight.</p>	
Ezek 37:21	<p>וְדַבֵּר אֲלֵיהֶם כֹּה-אָמַר אֲדֹנָי  יְהוָה הִנֵּה אֲנִי לֹקַח אֶת-בְּנֵי  יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר  הִלְכוּ-שָׁם וְקִבַצְתִּי אֹתָם  מִסָּבִיב וְהִבֵּאתִי אוֹתָם  אֶל-אֲדָמָתָם:</p>	<p>Say to them, ‘This <i>is what</i> my Lord the LORD says: «I am about to take the sons of Israel from among the Gentiles where they went, and I will gather them from round about, and I will bring them to their <i>land</i>.</p>	<p>this <i>is what</i> ← thus.</p> <hr/> <p>I am about to ← behold me.</p> <hr/> <p>land ← ground.</p>
Ezek 37:22	<p>וְעָשִׂיתִי אֹתָם לְגוֹי אֶחָד  בְּאֶרֶץ בְּהָרֵי יִשְׂרָאֵל וּמֶלֶךְ  אֶחָד יִהְיֶה לְכֻלָּם לְמֶלֶךְ וְלֹא  *יִהְיֶה-**יְהִיוּ-עוֹד לְשְׁנַיִם גּוֹיִם  וְלֹא יִחַצּוּ עוֹד לְשְׁתֵּי מַמְלָכוֹת  עוֹד:</p>	<p>And I will make them into one nation in the land, in the mountains of Israel, and they will all have one king as king, and {Q: they} [K: it] will <i>no longer</i> be two nations, and they will no longer be divided into two kingdoms <i>any more</i>.</p>	<p>no longer ... any more: the pleonasm is present in the Hebrew.</p>

Ezek 37:23	וְלֹא יִטְמְאוּ עוֹד בְּגִלּוּלֵיהֶם וּבִשְׁקוּצֵיהֶם וּבְכָל פְּשָׁעֵיהֶם וְהוֹשַׁעְתִּי אֹתָם מִכָּל מוֹשְׁבֵתֵיהֶם אֲשֶׁר חָטְאוּ בָהֶם וְטַהַרְתִּי אוֹתָם וְהָיוּ לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים:	And they will no longer defile themselves with their idols and with their abominations and with all their transgressions, and I will save them from all their places of abode in which they have sinned, and I will cleanse them, and they will be my people, and I will be their God.	
Ezek 37:24	וְעַבְדִּי דָוִד מֶלֶךְ עֲלֵיהֶם וְרוֹעֵה אֶחָד יִהְיֶה לְכָלם וּבְמִשְׁפָּטַי יֵלְכוּ וְחֻקְתִּי יִשְׁמְרוּ וַעֲשׂוּ אוֹתָם:	And my servant David <i>will be</i> king over them, and there will be one shepherd for all of them, and they will walk in my judicial ways, and they will keep my statutes, and do them.	
Ezek 37:25	וַיֵּשְׁבוּ עַל-הָאָרֶץ אֲשֶׁר נָתַתִּי לְעַבְדִּי לְיַעֲקֹב אֲשֶׁר יָשְׁבוּ-בָהּ אֲבוֹתֵיכֶם וַיֵּשְׁבוּ עָלֶיהָ הִמָּה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד-עוֹלָם וְדָוִד עַבְדִּי נָשִׂיא לָהֶם לְעוֹלָם:	And they will <u>live</u> on the land which I gave to my servant Jacob, on which your fathers <u>lived</u> , and they and their sons and their sons' sons will <u>live</u> on it age-abidingly, and David my servant <i>will be</i> their prince age-abidingly.	live ... lived ... live ← dwell ... dwelt ... dwell.
Ezek 37:26	וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם וְנִתְתִים וְהִרְבִּיתִי אוֹתָם וְנִתְתִי אֶת-מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם:	And I will make a covenant of peace <u>with them</u> . It will be an age-abiding covenant with them, and I will <u>settle</u> them, and I will multiply them, and I will put my sanctuary in their midst age-abidingly.	with them: or <i>for them</i> . settle ← <i>put; give</i> .
Ezek 37:27	וְהָיָה מִשְׁכְּנִי עֲלֵיהֶם וְהָיִיתִי לָהֶם לֵאלֹהִים וְהָמָּה יִהְיוּ-לִי לְעָם:	And <b>my tabernacle will be with them, and I will be their God, and they will be my people.</b>	2 Cor 6:16. tabernacle: i.e. <i>abode</i> , here.
Ezek 37:28	וַיֵּדְעוּ הַגּוֹיִם כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶת-יִשְׂרָאֵל בְּהִיּוֹת מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם: ם	And the Gentiles will know that I <i>am</i> the LORD <i>who</i> sanctifies Israel when my sanctuary is among them age-abidingly.» ’ ם	
Ezek 38:1	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	The word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 38:2	בֶּן-אָדָם שִׂים פְּנֶיךָ אֶל-גּוֹג אֶרֶץ הַמְּגוּג נָשִׂיא רֹאשׁ מִשְׁדֵּךְ וְתַבַּל וְהִנְבָּא עָלָיו:	“Son of Adam, <u>direct your attention to Gog, the land of Magog</u> , the foremost prince of Meshech and Tubal, and prophesy against him,	Rev 20:8. direct your attention ← <i>set your face</i> . See Ezek 35:2.
Ezek 38:3	וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוָה הַנִּנְיָ אֵלַיִךְ גּוֹג נָשִׂיא רֹאשׁ מִשְׁדֵּךְ וְתַבַּל:	and say, ‘ <i>This is what</i> my Lord the LORD says: «Here I <i>am</i> against you, Gog, foremost prince of Meshech and Tubal.	this <i>is what</i> ← <i>thus</i> .

Ezek 38:4	<p>וְשׁוּבְבִתִּיךָ וְנָתַתִּי חֲחִים  בְּלַחֲיֶיךָ וְהוֹצֵאתִי אוֹתְךָ  וְאֶת־כָּל־חֵילֶיךָ סוּסִים וּפָרָשִׁים  לְבָשִׁי מִכְּלוּל בָּלֶם קֶהֱל רַב  צָנָה וּמִגֵּן תַּפְשֵׁי חֲרָבוֹת כָּלֶם:</p>	<p>And I will turn you back and put hooks in your jaws. But I will draw you out, with all your forces, horses and horsemen, all fully fitted out – a large contingent – all of them <i>with</i> shield and buckler, wielding swords.</p>	<p>draw ← <i>bring</i>.</p> <hr/> <p>fully fitted out ← <i>dressed immaculately</i>.</p> <hr/> <p>buckler: see Jer 46:3.</p>
Ezek 38:5	<p>פָּרַס כּוֹשׁ וּפּוֹט אֲתֶם כָּלֶם  מִגֵּן וְכוֹבֵעַ:</p>	<p>Persia, Ethiopia <i>and</i> Libya will be with them, all of them <i>with</i> buckler and helmet,</p>	<p>buckler: see Jer 46:3.</p>
Ezek 38:6	<p>גָּמַר וְכָל־אֲגַפְיָהּ בֵּית תּוֹגַרְמָה  יִרְכְּתֵי צָפוֹן וְאֶת־כָּל־אֲגַפְיֹ  עַמִּים רַבִּים אֲתָדָךְ:</p>	<p>with Gomer and all its battalions, with the house of Togarmah, the remote parts of the north and all their battalions – many nations with you.</p>	<p>Togarmah: [CB] identifies this as <i>Armenia</i>, but we regard this as highly speculative.</p>
Ezek 38:7	<p>הֲכֵן וְהִכֵּן לְךָ אֲתָהּ וְכָל־קֶהֱלֶךָ  הַנִּקְהָלִים עֲלֶיךָ וְהֵייתָ לָהֶם  לְמִשְׁמָר:</p>	<p>Be prepared and prepare yourself, you and all your contingents which have been assembled around you, and be a guard to them.</p>	<p>around you ← <i>to you</i>.</p>
Ezek 38:8	<p>מֵימִים רַבִּים תִּפְקַד בְּאַחֲרִית  הַשָּׁנִים תָּבוֹא   אֶל־אֶרֶץ    מְשׁוּבֶבֶת מִחֶרֶב מִקְבֻצַּת  מַעַמִּים רַבִּים עַל הַרֵי יִשְׂרָאֵל  אֲשֶׁר־הֵיוּ לְחֲרָבָה תָּמִיד וְהֵיא  מַעַמִּים הוֹצֵאָה וַיֵּשְׁבוּ לְבֵטַח  כָּלֶם:</p>	<p>After many days you will be visited. In the last years you will come to the land which was brought back from <i>destruction</i> by the sword, a land with a population gathered from many nations, to the mountains of Israel which were continuously a ruin. But <i>the inhabitants</i> will have been brought out from the nations, and they will all be living there in safety.</p>	<p>after ← <i>from</i>. The Greek of Rev 13:4 uses this Semitic idiom.</p> <hr/> <p>be living ← <i>be dwelling</i>.</p>
Ezek 38:9	<p>וְעָלִיתָ כְּשֹׂאָה תָּבוֹא כְּעָנָן  לְכַסּוֹת הָאָרֶץ תִּהְיֶה אֲתָהּ  וְכָל־אֲגַפְיֶיךָ וְעַמִּים רַבִּים  אוֹתְךָ: ס</p>	<p>And you will go up and arrive like a tempest; you will be like a cloud set to cover the land – you and all your battalions, and many nations with you.»</p>	
Ezek 38:10	<p>כֹּה אָמַר אֲדֹנָי יְהוִה וְהִיא    בַּיּוֹם הַהוּא יַעֲלוּ דְבָרִים  עַל־לִבְבְּךָ וְחִשְׁבַּת מַחֲשַׁבַת  רָעָה:</p>	<p>This <i>is what</i> my Lord the LORD says: «It will also come to pass on that day <i>that matters</i> will come to your mind, and you will think an evil thought.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>mind ← <i>heart</i>.</p>
Ezek 38:11	<p>וְאָמַרְתָּ אֶעֱלֶה עַל־אֶרֶץ  פְּרוֹזוֹת אָבוֹא הַשְּׁקֵטִים יִשְׁבִּי  לְבֵטַח כָּלֶם יֹשְׁבִים בְּאֵין  חוֹמָה וּבְרִיחַ וּדְלֹתַיִם אֵין  לָהֶם:</p>	<p>And you will say, «I will go up to the land of unwalled villages; I will come to those who are at rest – all of them living in safety, living without a wall, not having bolt or doors –</p>	<p>living (2x) ← <i>dwelling</i>.</p>

Ezek 38:12	<p>לְשָׁלַל שָׁלַל וּלְבַז בְּזוּ לְהַשִּׁיב  יָדְךָ עַל־חַרְבֹת נֹשְׁבֹת  וְאֶל־עַם מְאַסְףֵי מְגוּלִים עֹשֶׂה  מִקְנֵה וּקְנָיו יֹשְׁבֵי עַל־טִבּוֹר  הָאָרֶץ:</p>	<p>to seize plunder, and to take spoil, in turning your hand against the <u>reinhabited</u> ruins and against a people gathered from the nations, who are acquiring cattle and property, <u>who live</u> at the <u>hub</u> of the land.</p>	<p>to seize plunder ... take spoil ← to plunder plunder ... spoil spoil.</p> <hr/> <p>in turning: gerundial use of the infinitive.</p> <hr/> <p>reinhabited ← inhabited.</p> <hr/> <p>live ← dwell.</p> <hr/> <p>hub ← navel, or high place.</p>
Ezek 38:13	<p>שֵׁבָא וְדִדֹן וְסַחְרֵי תַרְשִׁישׁ  וְכָל־כְּפַרְיָהּ יֹאמְרוּ לְךָ  הַלְשָׁלַל שָׁלַל אֶתְּהָ בָּא הַלְבָּז  בְּזוּ הַקְהַלְתָּ קְהַלְךָ לְשֵׂאת    בְּסֹף וְזָהָב לְקַחַת מִקְנֵה וּקְנָיו  לְשָׁלַל שָׁלַל גְּדוֹל: ס</p>	<p>Sheba and Dedan and the merchants of Tarshish and all its <u>villages</u> will say to you, <u>Is it to seize plunder that you have come? Is it to take spoil that you have assembled your contingent,</u> to carry off silver and gold, to take cattle and property <u>and to seize much plunder?</u> » ’</p>	<p>villages: AV differs (<i>young lions</i>). See Neh 6:2.</p> <hr/> <p>to seize plunder ... take spoil ... seize much plunder ← to plunder plunder ... spoil spoil ... plunder great plunder.</p>
Ezek 38:14	<p>לָכֵן הִנְבֵּא בֶן־אָדָם וְאָמַרְתָּ  לְגֹג כֹּה אָמַר אֲדֹנָי יְהוִה  הֲלוֹא   בַּיּוֹם הַהוּא בְּשֵׁבֶת  עַמִּי יִשְׂרָאֵל לְבִטַח תִּדְעֶ:</p>	<p>Therefore prophesy, son of Adam, and say to Gog, <u>‘This is what</u> my Lord the LORD says: «On that day, when my people Israel dwell in safety, will you not know <u>what is happening?</u>»</p>	<p>this is what ← thus.</p>
Ezek 38:15	<p>וּבָאתָ מִמְּקוֹמְךָ מִיִּרְכַתִּי צָפוֹן  אֶתְּהָ וְעַמִּים רַבִּים אֶתְּךָ רַכְבֵּי  סוּסִים כָּלֵם קְהַל גְּדוֹל וְחֵיל  רַב:</p>	<p>And you will come from your place, from the remote parts of the north – you and many nations with you – all horseriders, a large contingent and a great army.</p>	
Ezek 38:16	<p>וְעָלִיתָ עַל־עַמִּי יִשְׂרָאֵל כְּעָנָן  לְכַסּוֹת הָאָרֶץ בְּאַחֲרִית  הַיָּמִים תִּהְיֶה וְהִבְאוֹתִיךָ  עַל־אֲרָצִי לְמַעַן דַּעַת הַגּוֹלִים  אֹתִי בְּהַקְדָּשִׁי בְּךָ לְעֵינֵיהֶם  גֹּג: ס</p>	<p>And you will come up to my people Israel like a cloud <u>set</u> to cover the land. It will be in the last days, and I will bring you against my land in order that the Gentiles may know me when I am sanctified through you in their sight, Gog.»</p>	
Ezek 38:17	<p>כֹּה־אָמַר אֲדֹנָי יְהוִה  הֲאֶתְּהָ־הוּא אֲשֶׁר־דִּבַּרְתִּי  בַּיָּמִים קְדָמוֹנִים בְּיַד עֲבָדֵי  נְבִיאֵי יִשְׂרָאֵל הַנְּבִאִים בַּיָּמִים  הָהֵם שָׁנִים לְהָבִיא אֶתְּךָ  עָלֵיהֶם: ס</p>	<p><u>This is what</u> my Lord the LORD says: «<u>Is it you of whom I spoke</u> in the former days, by the <u>intermediacy</u> of my servants the prophets of Israel, who prophesied in those days for years <u>that I would bring you up</u> against them?»</p>	<p>this is what ← thus.</p> <hr/> <p>intermediacy ← hand.</p>
Ezek 38:18	<p>וְהָיָה   בַּיּוֹם הַהוּא בַּיּוֹם בּוֹא  גֹּג עַל־אֲדַמַת יִשְׂרָאֵל נָאֵם  אֲדֹנָי יְהוִה תַּעֲלֶה חֲמָתִי  בְּאַפִּי:</p>	<p>So it will come to pass on that day when Gog comes against the land of Israel – says the Lord, the LORD – that my fury will mount up in my <u>anger</u>.</p>	<p>anger: or nose, or with AV, face. So AV differs.</p>

Ezek 38:19	<p>וּבִקְנָאֲתִי בְאֵשׁ-עֲבָרְתִי  דְּבַרְתִּי אִם-לֹא   בַּיּוֹם הַהוּא  יְהִי רָעַשׁ גָּדוֹל עַל אֲדַמַּת  יִשְׂרָאֵל:</p>	<p>And in my zeal, in my fiery ire, I have spoken. On that day there will certainly be a great earthquake over the land of Israel.</p>	<p>there will certainly be: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.</p> <hr/> <p>earthquake: see Ezek 37:7.</p> <hr/> <p>land ← ground.</p>
Ezek 38:20	<p>וְרַעְשׂוּ מִפְּנֵי דַגֵּי הַיָּם וְעוֹף  הַשָּׁמַיִם וְחַיֵּת הַשָּׂדֶה  וְכָל-הַרֹמֵשׁ הָרֶמֶשׂ  עַל-הָאָדָמָה וְכָל הָאָדָם אֲשֶׁר  עַל-פְּנֵי הָאָדָמָה וְנִהְרְסוּ  הַהָרִים וְנָפְלוּ הַמְּדֻרְגּוֹת  וְכָל-חוֹמָה לְאַרְצָא תִפּוֹל:</p>	<p>And the fish of the sea and the birds of the sky and the wild animals and every reptile that crawls over the ground and all men who are on the surface of the ground will tremble at my presence, and the mountains will be demolished, and the steep places will fall down, and every wall in the land will collapse.</p>	<p>wild animals ← animal of the field.</p>
Ezek 38:21	<p>וּקְרָאתִי עָלָיו לְכָל-הָרִי חָרֵב  נָאֵם אֲדַנִּי יְהוָה חָרֵב אִישׁ  בְּאָחִיו תִּהְיֶה:</p>	<p>And I will call the sword against him on all my mountains, says the Lord, the LORD. The sword of every man will be against his brother.</p>	<p>on ← to, onto.</p> <hr/> <p>every ← each.</p>
Ezek 38:22	<p>וְנִשְׁפַּטְתִּי אֹתוֹ בַּדָּבָר וּבַדָּם  וּגְשָׁם שׁוֹטֵף וְאֶבְנֵי אֶלְגָבִישׁ  אֵשׁ וְגַפְרִית אֲמַטִּיר עָלָיו  וְעַל-אַגְפָּיו וְעַל-עַמִּים רַבִּים  אֲשֶׁר אִתּוֹ:</p>	<p>And I will contend with him by plague and by blood, and I will rain overwhelming rain and hailstones and fire and sulphur on him and on his battalions and on many nations which are with him.</p>	
Ezek 38:23	<p>וְהִתְגַּדַּלְתִּי וְהִתְקַדְשַׁתִּי  וְנִודַעְתִּי לְעֵינֵי גוֹיִם רַבִּים  וַיֵּדְעוּ כִּי-אֲנִי יְהוָה: ס</p>	<p>And I will have myself magnified and sanctified, and I will be acknowledged in the sight of many nations, and they will know that I am the LORD.» ’</p>	
Ezek 39:1	<p>וְאַתָּה בֶן-אָדָם הִנְבֵּא עַל-גּוֹג  וְאָמַרְתָּ כֹּה אָמַר אֲדַנִּי יְהוָה  הִנְנִי אֵלֶיךָ גּוֹג נָשִׂיא רֹאשׁ  מִשָּׁד וְתַבָּל:</p>	<p>And you, son of Adam, prophesy against Gog, and say, ‘This is what my Lord the LORD says: «Here I am against you, Gog, foremost prince of Meshech and Tubal.</p>	<p>this is what ← thus.</p> <hr/> <p>here I am ← behold me.</p>
Ezek 39:2	<p>וְשִׁבַּבְתִּיךָ וְשִׂישְׂאֲתִיךָ  וְהֵעֲלִיתִיךָ מִיַּרְכְּתֵי צָפוֹן  וְהִבֵּאתִיךָ עַל-הָרֵי יִשְׂרָאֵל:</p>	<p>And I will steer you and lead you, and I will bring you up from the remote parts of the north, and I will bring you to the mountains of Israel.</p>	<p>lead you: AV differs (leave but the sixth part of thee).</p>
Ezek 39:3	<p>וְהִכִּיתִי קֶשֶׁתְךָ מִיַּד שְׂמְאוֹלֶיךָ  וְחִצֶּיךָ מִיַּד יְמִינֶךָ אֶפִּיל:</p>	<p>Then I will strike your bow out of your left hand, and I will knock your arrows out of your right hand.</p>	<p>knock ... out of ← make fall.</p>

Ezek 39:4	עַל־הָרֵי יִשְׂרָאֵל תִּפּוֹל אַתָּה וְכָל־אֲגַפְיָיִךְ וְעַמִּים אֲשֶׁר אִתְּךָ לְעֵיט צִפּוֹר כָּל־כַּנְּףָךְ וְחַיֵּית הַשָּׂדֶה נְתַתִּיךָ לְאֹכְלָהּ:	You will fall on the mountains of Israel, you and all your battalions, as <i>will</i> the nations which are with you. I will make you food for birds of prey of every <u>kind</u> and the <u>wild animals</u> .	kind ← <i>wing</i> . wild animals ← <i>animal of the field</i> .
Ezek 39:5	עַל־פְּנֵי הַשָּׂדֶה תִּפּוֹל כִּי אֲנִי דִּבַּרְתִּי נְאֻם אֲדֹנָי יְהוִה:	You will fall <u>in the open country</u> , for I have spoken, says the Lord, the LORD.	in the open country ← <i>on the surface of the field</i> .
Ezek 39:6	וְשַׁלַּחְתִּי־אֵשׁ בְּמָגוֹג וּבְיֹשְׁבֵי הָאֲרָצוֹת לְבַטַּח וַיֵּדְעוּ כִּי־אֲנִי יְהוִה:	And I will send fire onto Magog, and onto those who <u>live</u> confidently in the <u>coastlands</u> , and they will know that I <i>am</i> the LORD.	live ← <i> dwell</i> . confidently ← <i> in security</i> . coastlands: or <i>islands</i> .
Ezek 39:7	וְאֶת־שֵׁם קִדְשִׁי אֲדִיעַ בְּתוֹךְ עַמִּי יִשְׂרָאֵל וְלֹא־אֶחְלֶה אֶת־שֵׁם־קִדְשִׁי עוֹד וַיֵּדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוִה קְדוֹשׁ בְּיִשְׂרָאֵל:	And I will make <u>my holy name</u> known among my people Israel, and I will not have <u>my holy name</u> profaned any more, and the Gentiles will know that I <i>am</i> the LORD, the holy <i>one</i> in Israel.	my holy name (2x) ← <i> the name of my holiness</i> , a Hebraic genitive.
Ezek 39:8	הִנֵּה בָאָה וְנִהְיֶתָה נְאֻם אֲדֹנָי יְהוִה הוּא הַיּוֹם אֲשֶׁר דִּבַּרְתִּי:	Behold, it is coming, and it will be brought to pass, says the Lord, the LORD. That <i>is</i> the day which I have spoken of.	
Ezek 39:9	וַיֵּצְאוּ יֹשְׁבֵי אֶרֶץ יִשְׂרָאֵל וַיִּבְעְרוּ וְהָשִׁיקוּ בְּנֶשֶׁק וּמִגָּן וְצִנָּה בְּקֶשֶׁת וּבַחֲצִים וּבַמִּקְלָה וּבַרְמָח וַיִּבְעְרוּ בָהֶם אֵשׁ שִׁבְעַת שָׁנִים:	And the inhabitants of the cities of Israel will go out and <u>start a fire</u> , and they will set <u>weapons</u> and <u>bucklers and shields</u> and bows and arrows and javelins and spears alight, and they will burn them <i>in</i> a fire for seven years.	start a fire ← <i> burn</i> . bucklers and shields: see Jer 46:3.
Ezek 39:10	וְלֹא־יִשְׂאוּ עֵצִים מִן־הַשָּׂדֶה וְלֹא יַחְטְבוּ מִן־הַיַּעְרִים כִּי בְּנֶשֶׁק יִבְעְרוּ־אֵשׁ וְשָׁלְלוּ אֶת־שִׁלְלֵיהֶם וּבָזְזוּ אֶת־בְּזוּזֵיהֶם נְאֻם אֲדֹנָי יְהוִה: ס	And they will no <i>longer</i> carry away wood from the countryside, nor will they hew <i>it</i> from the forests, for they will burn weapons <i>in</i> a fire, and they will plunder those who plundered them, and they will spoil those who spoiled them, says the Lord, the LORD.	
Ezek 39:11	וְהָיָה בַיּוֹם הַהוּא אֶתֶּן לְגוֹג מְקוֹם־שָׂם קֶבֶר בְּיִשְׂרָאֵל גִּי הָעֹבְרִים קִדְמַת הַיָּם וְחִסְמַת הִיא אֶת־הָעֹבְרִים וְקִבְרוּ שָׁם אֶת־גּוֹג וְאֶת־כָּל־הַמּוֹנֶה וְקִרְאוּ גִיא הַמּוֹן גּוֹג:	And it will come to pass on that day <i>that</i> I will give Gog a place there – a grave in Israel – <i>in</i> the valley of those who pass through, east of the sea, and it will block those who <i>would</i> pass through, for they will bury Gog and all his horde there, and they will call <i>it</i> the Valley of <u>Hamon-Gog</u> .	Hamon-Gog: i.e. <i> the horde of Gog</i> .

Ezek 39:12	<p>וּקְבְרוּם בַּיַּת יִשְׂרָאֵל לְמַעַן טַהַר אֶת־הָאָרֶץ שִׁבְעָה חֳדָשִׁים:</p>	<p>And the house of Israel will be burying them for seven months, so as to cleanse the land.</p>	
Ezek 39:13	<p>וּקְבְרוּ כָּל־עַמֵּי הָאָרֶץ וְהָיָה לָהֶם לְשֵׁם יוֹם הַכְּבֹדִי נְאֻם אֲדֹנָי יְהוִה:</p>	<p>And all the people of the land will do the burying, and it will be to their renown – the day when I am glorified – says the Lord, the LORD.</p>	<p>day when ← <i>day of</i>.</p>
Ezek 39:14	<p>וְאֲנָשֵׁי תְּמִיד יִבְדְּלוּ עֲבָרִים בָּאָרֶץ מִקְבְּרֵי אֶת־הָעֲבָרִים אֶת־הַנּוֹתְרִים עַל־פְּנֵי הָאָרֶץ לְטַהֲרָהּ מִקְצָה שִׁבְעָה־חֳדָשִׁים יַחְקְרוּ:</p>	<p>And men with an ongoing <i>task</i> will be selected to pass through the land, burying, with <i>others</i> passing through, those who remain on the face of the land, to cleanse it. <i>And after</i> seven months, they will investigate,</p>	<p>will be selected ← <i>they will select</i>. Avoidance of the passive.  after ← <i>at the end of</i>.</p>
Ezek 39:15	<p>וְעָבְרוּ הָעֲבָרִים בָּאָרֶץ וְרָאָה עֵצָם אָדָם וּבָנָה אֶצְלוֹ צִיּוֹן עַד קָבְרוּ אֹתוֹ הַמְּקַבְּרִים אֶל־גִּיאַ הַמּוֹן גּוֹג:</p>	<p>and of those who pass through the land, if <i>anyone</i> sees a man's bone, he will build a way-mark next to it, <i>to be there</i> until the buriers have buried it, in the Valley of Hamon-Gog.</p>	<p>those who pass through ← <i>the passers-through pass through</i>.</p>
Ezek 39:16	<p>וְגַם שֵׁם־עִיר הַמּוֹנָה וְטַהְרוּ הָאָרֶץ: ס</p>	<p>And also the name of the city <i>will be</i> Hamonah. So they will cleanse the land.» ’</p>	
Ezek 39:17	<p>וְאַתָּה בֶן־אָדָם כֹּה־אָמַר   אֲדֹנָי יְהוִה אָמַר לְצַפּוֹר כָּל־כְּנָף וְלִכְלָל   תִּיתַת הַשָּׂדֶה הַקְּבָצוּ וּבֵאוּ הָאֶסְפּוּ מִסְבִּיב עַל־זִבְחִי אֲשֶׁר אֲנִי זֹבַח לָכֶם זֹבַח גְּדוֹל עַל הַרֵי יִשְׂרָאֵל וְאָכַלְתֶּם בֶּשֶׂר וּשְׁתִּיתֶם דָּם:</p>	<p>And <i>as for</i> you, son of Adam, <i>this is what</i> the Lord, the LORD, says: ‘<b>Say to the birds of every kind</b> and to all the wild animals, <b>«Gather and come, And congregate round about at my sacrifice</b> Which I am <u>making</u> for you – <b>A great sacrifice</b> on the mountains of Israel – <b>And you will eat flesh</b> and drink blood.</p>	<p><b>Rev 19:17, Rev 19:18.</b>  this is what ← <i>thus</i>.  kind ← <i>wing</i>. A more poetic word in English would be <i>feather</i>.  making ← <i>sacrificing</i>.</p>
Ezek 39:18	<p>בֶּשֶׂר גְּבוּרִים תֹּאכְלוּ וְדַם־נְשִׂאֵי הָאָרֶץ תִּשְׁתּוּ אֵילִים כְּרִים וְעֵתוּדִים פְּרִים מְרִיאֵי בָשָׂן כֻּלָּם:</p>	<p>You shall eat the flesh of warriors And drink the blood of the princes of the earth. They <i>are</i> all <i>as</i> rams and fatted lambs and goats and bulls – The fatted animals of Bashan.</p>	
Ezek 39:19	<p>וְאָכַלְתֶּם־חֶלֶב לְשִׁבְעָה וּשְׁתִּיתֶם דָּם לְשִׁכְרוֹן מִזִּבְחִי אֲשֶׁר־זִבַּחְתִּי לָכֶם:</p>	<p>And you will eat fat to the <u>full</u>, And you will drink blood <u>until you are drunk</u> from my sacrifice Which I have <u>made</u> for you.</p>	<p>to the full ← <i>to satiety</i>.  until you are drunk ← <i>to drunkenness</i>.  made ← <i>sacrificed</i>.</p>



Ezek 39:20	וּשְׂבַעְתֶּם עַל־שִׁלְחָנִי סוּס וְרֶכֶב גְּבוּר וְכָל־אִישׁ מִלְחָמָה נְאֻם אֲדֹנָי יְהוִה:	And you will be satisfied at my table, <i>With horses and chariots</i> And warriors and all kinds of men of war, Says my Lord the LORD.	horses ... chariots ... warriors ... men ← horse ... chariot ... warrior ... man.
Ezek 39:21	וְנִתַּתִּי אֶת־כְּבוֹדִי בְּגוֹיִם וְרָאוּ כָּל־הַגּוֹיִם אֶת־מִשְׁפָּטִי אֲשֶׁר עָשִׂיתִי וְאֶת־יָדִי אֲשֶׁר־שָׂמְתִי בָּהֶם:	And I will present my glory among the Gentiles, and all the Gentiles will see my judgment which I executed, and my hand which I laid on them.	present ← give; put.
Ezek 39:22	וַיֵּדְעוּ בֵּית יִשְׂרָאֵל כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם מִן־הַיּוֹם הַהוּא וְהִלְאָה:	And the house of Israel will know that I am the LORD their God from that day on.	
Ezek 39:23	וַיֵּדְעוּ הַגּוֹיִם כִּי בַעֲוֹנֹם גָּלוּ בֵּית־יִשְׂרָאֵל עַל אֲשֶׁר מָעַלוּ־בִי וְאָסַתָּר פָּנַי מֵהֶם וְאָתַנְטָם בְּיַד צָרֵיהֶם וַיִּפְּלוּ בַחֶרֶב כָּלָם:	And the Gentiles will know that the house of Israel was deported for their iniquity, because they acted treacherously against me, so I hid my face from them, and I delivered them into the hands of their adversaries, and they all fell by the sword.	
Ezek 39:24	כִּטְמְאַתֶּם וּכְפַשְׁעֵיהֶם עָשִׂיתִי אֲתָם וְאָסַתָּר פָּנַי מֵהֶם: ס	I dealt with them according to their uncleanness and according to their transgressions, and I hid my face from them.»	
Ezek 39:25	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה עַתָּה אָשִׁיב אֶת־שְׁבִיט־שְׁבוּת יַעֲקֹב וְרַחֲמֹתַי כָּל־בֵּית יִשְׂרָאֵל וְקִנְיַתִּי לְשֵׁם קֹדֶשׁ:	Therefore <i>this is what</i> the Lord, the LORD, says: ‘Now I will reverse the captivity of Jacob, and I will have compassion on the whole house of Israel, and I will be zealous for my holy name.	captivity: the <i>ketiv / qere</i> issue is as in Jer 29:14.  this is what ← thus.  my holy name ← the name of my holiness, a Hebraic genitive.
Ezek 39:26	וְנָשׂוּ אֶת־כָּל־מִתְמָתָם וְאֶת־כָּל־מַעֲלָם אֲשֶׁר מָעַלוּ־בִי בְּשִׁבְתָּם עַל־אֲדָמָתָם לְבֶטַח וְאִין מַחְרִיד:	And they will have borne their shame and all their treachery which they engaged in against me when they lived on their land in security, with no-one making them afraid,	will have borne: in a colloquial form.  treachery which they engaged in ← treachery which they were treacherous with.  lived ← dwelt.
Ezek 39:27	בְּשׁוֹבְבֵי אוֹתָם מִן־הָעַמִּים וְקִבַּצְתִּי אֹתָם מֵאֲרָצוֹת אֲיִבֵיהֶם וְנִקְדַּשְׁתִּי בָּם לְעֵינֵי הַגּוֹיִם רַבִּים:	when I bring them back from the various peoples, and I gather them from the countries of their enemies, and I am sanctified among them in the sight of many nations.	
Ezek 39:28	וַיֵּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם בְּהִגְלוֹתִי אֹתָם אֶל־הַגּוֹיִם וּכְנִסְתִּים עַל־אֲדָמָתָם וְלֹא־אוֹתִיר עוֹד מֵהֶם שָׁם:	And they will know that I am the LORD their God, who deported them to the Gentiles. And I will collect them on their land; I will not leave any of them yonder any longer.	who deported ← in my deporting.

Ezek 39:29	<p>וְלֹא־אֶסְתִּיר עוֹד פָּנַי מֵהֶם  אֲשֶׁר שָׁפַכְתִּי אֶת־רוּחִי  עַל־בַּיִת יִשְׂרָאֵל נְאֻם אֲדֹנָי  יְהוָה: פ</p>	<p>And I will no longer hide my face from them when I have poured out my spirit on the house of Israel, says the Lord, the LORD.’”</p>	
Ezek 40:1	<p>בְּעֶשְׂרִים וְחֲמֵשׁ שָׁנָה לְגָלוּתֵנוּ  בְּרֵאשִׁית הַשָּׁנָה בְּעֶשְׂוֹר לַחֹדֶשׁ  בְּאַרְבַּע עָשָׂר שָׁנָה אַחֵר  אֲשֶׁר הִכְתָּה הָעִיר בְּעַצְמָהּ    הַיּוֹם הַזֶּה הִיָּתָה עָלַי יַד־יְהוָה  וַיְבִיא אֹתִי שָׁמָּה:</p>	<p>In the twenty-fifth year of our deportation, at the beginning of the year, on the tenth <i>day</i> of the month, in the fourteenth year after the city was attacked, on this very day, the hand of the LORD was on me, and he brought me there.</p>	
Ezek 40:2	<p>בְּמַרְאֹת אֱלֹהִים הֵבִיאֲנִי  אֶל־אֶרֶץ יִשְׂרָאֵל וַיְנַחֲנִי  אֶל־הַר גְּבוֹה מְאֹד וְעָלְיוֹ  כְּמַבְנֵה־עִיר מִן־גֹּב:</p>	<p>In the visions of God, he brought me to the land of Israel, and he set me down on a very high mountain, on which <i>was</i> a kind of structure of a city on the south <i>side</i>.</p>	
Ezek 40:3	<p>וַיְבִיא אֹתִי שָׁמָּה וְהִנֵּה־אִישׁ  מְרֵאָהוּ כְּמֵרְאָה נְחֹשֶׁת  וּפְתִיל־פְּשֵׁתִים בְּיָדוֹ וְקִנָּה  הַמִּדָּה וְהוּא עֹמֵד בַּשַּׁעַר:</p>	<p>And he brought me there, and <u>what I saw was</u> a man. His appearance <i>was</i> like the appearance of copper, and <i>he had</i> a cord of flax in his hand, and a <u>measuring rod</u>, and he stood at the gate.</p>	<p>what <i>I saw was</i> ← <i>behold</i>.  <hr/> a measuring rod ← <i>a cane of the measuring</i>, i.e. <i>the measuring rod</i>. An unexpected definite article. See Gen 22:9.</p>
Ezek 40:4	<p>וַיְדַבֵּר אֵלַי הָאִישׁ בְּן־אָדָם  רְאֵה בְּעֵינֶיךָ וּבְאָזְנוֶיךָ שְׁמַע  וְשִׂים לְבָבְךָ לְכֹל אֲשֶׁר־אֲנִי  מְרֵאָה אוֹתְךָ כִּי לְמַעַן  הִרְאוֹתְכָה הַבְּאֲתָה הַנֶּה הַגֵּד  אֶת־כָּל־אֲשֶׁר־אַתָּה רֹאֶה  לְבַיִת יִשְׂרָאֵל:</p>	<p>And the man said to me, “Son of Adam, see with your eyes, and hear with your ears, and <u>take note</u> of everything I show you, for <i>it is</i> in order to show you <i>that</i> you have been brought here. Tell the house of Israel everything that you see.”</p>	<p>take note ← <i>place your heart</i>.</p>
Ezek 40:5	<p>וְהִנֵּה חוֹמָה מְחוּץ לְבַיִת סָבִיב    סָבִיב וּבִיד הָאִישׁ קִנָּה  הַמִּדָּה שֵׁשׁ־אַמּוֹת בְּאַמָּה  וּטְפַח וַיִּמַּד אֶת־רֹחַב הַבְּנִין  קִנָּה אֶחָד וְקוֹמָה קִנָּה אֶחָד:</p>	<p>And <u>what I saw was</u> a wall outside the house <i>all around</i>, and in the man's hand <i>was</i> the measuring rod, six cubits <i>long as determined</i> by forearm and handbreadth. And he measured the width of the <u>structure</u>: <i>it was</i> one rod-length, and <i>its</i> height <i>was</i> one rod-length.</p>	<p>what <i>I saw was</i> ← <i>behold</i>.  <hr/> the house: i.e. <i>the temple</i>.  <hr/> <i>all around</i> ← <i>around, around</i>.  <hr/> cubit: about 18 inches or 45 cm.  <hr/> structure ← <i>building</i>, i.e., here, <i>wall</i>.</p>

Ezek 40:6	<p>וַיָּבֹא אֶל-שַׁעַר אֲשֶׁר פָּנָיו  דָּרָךְ הַקְּדִימָה וַיַּעַל  *בַּמַּעְלוֹתוֹ *בְּמַעְלוֹתָיו וַיִּמַּד    אֶת-סָף הַשַּׁעַר קָנָה אֶחָד  רָחֵב וְאֵת סָף אֶחָד קָנָה אֶחָד  :רָחֵב</p>	<p>And he went to the gate which  <u>faces east</u>, and he went up its  <u>steps</u>, and he measured the  threshold of the gate: <i>its</i> width  was one rod-length. And he  <u>measured the other</u> threshold:  one rod-length in width.</p>	<p>steps: the <i>ketiv</i> is a variant  spelling of the <i>qeré</i>.</p> <hr/> <p>faces east ← <i>its face (is) the way  of eastward</i>.</p> <hr/> <p>the other ← <i>one</i>.</p>
Ezek 40:7	<p>וְהָתָא קָנָה אֶחָד אַרְדָּו וְקָנָה  אֶחָד רָחֵב וּבֵין הַתְּאִים חֲמִשׁ  אַמּוֹת וְסָף הַשַּׁעַר מֵאֶצֶל  אוֹלָם הַשַּׁעַר מִהַבַּיִת קָנָה  :אֶחָד</p>	<p>As for the side-room, <i>its</i> length  was one rod-length, and <i>its</i> width  was one rod-length, and the  distance between the side-rooms  was five cubits. And the  threshold of the gate to the  portico <u>at the gate in front of the  house</u> was one rod-length long.</p>	<p>to the portico ← <i>from next to the  portico</i>.</p> <hr/> <p>in front of the house ← <i>from the  house, i.e. temple</i>.</p>
Ezek 40:8	<p>וַיִּמַּד אֶת-אֹלָם הַשַּׁעַר מִהַבַּיִת  :קָנָה אֶחָד</p>	<p>Then he measured the portico at  the gate <u>in front of the house</u>: <i>it</i>  was one rod-length.</p>	<p>in front of the house ← <i>from the  house, i.e. temple</i>.</p>
Ezek 40:9	<p>וַיִּמַּד אֶת-אֹלָם הַשַּׁעַר שְׁמֹנֶה  אַמּוֹת *וְאֵילוֹ *וְאֵילוֹ שְׁתֵּי  אַמּוֹת וְאֹלָם הַשַּׁעַר מִהַבַּיִת:</p>	<p>Then he measured the portico at  the gate: <i>it</i> was eight cubits. And  its {Q: turrets} [K: turret]  <u>measured</u> two cubits. And the  portico at the gate <u>was in front of  the house</u>.</p>	<p>turrets (<i>qeré</i>): as [CB]. AV  differs somewhat (<i>posts</i>).  [BDB]= <i>projecting pillars,  pilasters</i>.</p> <hr/> <p>in front of the house ← <i>from the  house, i.e. temple</i>.</p>
Ezek 40:10	<p>וְתֵאֵי הַשַּׁעַר דָּרָךְ הַקְּדִים  שְׁלֹשָׁה מִפֶּה וְשְׁלֹשָׁה מִפֶּה  מִדָּה אַחַת לְשְׁלֹשָׁתָם וּמִדָּה  אַחַת לְאֵילִם מִפֶּה וּמִפֶּה:</p>	<p>And the side-rooms of the gate  on the east <u>were three in number  on one side and three in number  on the other side</u>. All three of  them <u>were of the same</u> size, and  the turrets <u>on each side were</u> of  one size.</p>	<p>on the east ← <i>the way of the  east</i>.</p> <hr/> <p>on one side ... on the other side  ← <i>from here ... from here</i>.</p> <hr/> <p>the same ← <i>one</i>.</p> <hr/> <p>on each side ← <i>from here and  from here</i>.</p>
Ezek 40:11	<p>וַיִּמַּד אֶת-רָחֵב פֶּתַח-הַשַּׁעַר  עָשָׂר אַמּוֹת אַרְדָּו הַשַּׁעַר  שְׁלוֹשׁ עֶשְׂרֵה אַמּוֹת:</p>	<p>Then he measured the width of  the door to the gate: <i>it</i> was ten  cubits. The length of the gate <i>was</i>  thirteen cubits.</p>	
Ezek 40:12	<p>וּגְבוּל לְפָנֵי הַתְּאִים אַמָּה  אַחַת וְאַמָּה-אַחַת גְּבוּל מִפֶּה  וְהָתָא שֵׁשׁ-אַמּוֹת מִפֶּה וְשֵׁשׁ  אַמּוֹת מִפֶּה:</p>	<p>And the gap in front of the side-  rooms <i>was</i> one cubit, and <i>there</i>  was a gap of one cubit to the  side. And the side-room <i>itself</i>  <u>measured six cubits by six cubits</u>.</p>	<p>to the side ← <i>from here</i>.</p> <hr/> <p><i>measured six cubits by six cubits</i>  ← <i>(was) six cubits from here  and six cubits from here</i>.</p>
Ezek 40:13	<p>וַיִּמַּד אֶת-הַשַּׁעַר מִגַּג הַתְּאִי  לְגִגְוֹ רָחֵב עֶשְׂרִים וְחָמֵשׁ  אַמּוֹת פֶּתַח נֶגְדַּת פֶּתַח:</p>	<p>Then he measured the gate from  the roof of a side-room to  <i>another's</i> roof: the width <i>was</i>  twenty-five cubits <u>from door to  door</u>.</p>	<p>to <i>another's</i> roof ← <i>to its roof</i>.  The reference is not clear (the  gate's roof? another side-room's  roof?).</p> <hr/> <p>from door to door ← <i>entrance  against entrance</i>.</p>

Ezek 40:14	וַיַּעַשׂ אֶת-אֵילִים שְׁשִׁים אַמָּה וְאֶל-אֵיל הַחֲצָר הַשְּׂעָר סָבִיב   סָבִיב:	Then he <u>measured</u> the turrets: <i>they were sixty cubits, this being</i> to a turret in the courtyard, <i>all</i> <u>around</u> the gate.	measured ← <i>did</i> .  this being ← <i>and</i> .  all around ← <i>around, around</i> .
Ezek 40:15	וְעַל פְּנֵי הַשְּׂעָר *הִיא תוֹן **הֵאֵיתוֹן עַל-לְפָנָי אֶלֶם הַשְּׂעָר הַפְּנִימִי חֲמִשִּׁים אַמָּה:	And from the front of the gate of the entrance to the front of the portico of the inner gate <i>it was</i> fifty cubits.	entrance: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> .
Ezek 40:16	וְחַלּוֹנוֹת אֶטְמוֹת אֶל-הַתְּאִים וְאֶל אֵלֵיהֶמָּה לְפָנֶיהָ לְשַׁעַר סָבִיב   סָבִיב וְכֵן לְאֶלְמוֹת וְחַלּוֹנוֹת סָבִיב   סָבִיב לְפָנֶיהָ וְאֶל-אֵיל תְּמָרִים:	And the side-rooms and their turrets <i>had shuttered</i> windows on the <i>sides</i> inside the gate <i>all</i> <u>around</u> , and similarly the porticos. These <i>were</i> the windows <i>all around</i> on the inside. And <i>each</i> turret <i>had</i> palm tree <i>motifs</i> .	shuttered: [CB]= <i>latticed</i> . AV differs somewhat ( <i>narrow</i> ).  all around (2x) ← <i>around,</i> <i>around</i> .  these were ← <i>and</i> .
Ezek 40:17	וַיְבִיאֵנִי אֶל-הַחֲצָר הַחִיצוֹנָה וְהִנֵּה לְשָׁכוֹת וְרִצְפָּה עָשׂוּי לְחֲצָר סָבִיב   סָבִיב שְׁלֹשִׁים לְשָׁכוֹת אֶל-הַרְצָפָה:	Then he brought me to the outer court, and <i>what I saw was</i> annexes and a tiled floor, made for the court <i>all around</i> . <i>There</i> <i>were</i> thirty annexes on the tiled floor.	what I saw was ← <i>behold</i> .  annexes (2x): or <i>offices</i> .  all around ← <i>around, around</i> .
Ezek 40:18	וְהַרְצָפָה אֶל-כַּתְּף הַשְּׂעָרִים לְעֹמֶת אַרְדָּ הַשְּׂעָרִים הַרְצָפָה הַתְּחַתּוֹנָה:	And the tiled floor <i>was</i> to the <i>side</i> of the gates. <i>All along</i> the length of the gates <i>was</i> the lower tiled floor.	side ← <i>shoulder</i> .  all along ← <i>in contiguity of</i> .
Ezek 40:19	וַיִּמַּד רָחֵב מִלְּפָנֵי הַשְּׂעָר הַתְּחַתּוֹנָה לְפָנֵי הַחֲצָר הַפְּנִימִי מִחוּץ מֵאָה אַמָּה הַקָּדִים וְהַצָּפוֹן:	And he measured the width from in front of the lower gate to the front of the inner court on the outside. <i>It was</i> one hundred cubits <i>going east and going</i> north.	
Ezek 40:20	וְהַשְּׂעָר אֲשֶׁר פָּנָיו דְּרָךְ הַצָּפוֹן לְחֲצָר הַחִיצוֹנָה מִדָּד אַרְבֹּ וְרַחְבּוֹ:	And he measured the length and width of the gate of the outer court <i>which faces north</i> .	which faces north ← <i>its face (is)</i> <i>the way of northward</i> .
Ezek 40:21	*וְתָאוּ *וְשְׁלֹשָׁה מִפּוֹ וְשְׁלֹשָׁה מִפּוֹ *וְאֵילוֹ *וְאֵילוֹ *וְאֶלְמוֹ *וְאֶלְמוֹ הִיָּה כְּמִדַּת הַשְּׂעָר הָרִאשׁוֹן חֲמִשִּׁים אַמָּה אַרְבֹּ וְרַחֵב חֲמֵשׁ וְעֶשְׂרִים בְּאַמָּה:	And the <u>side-rooms</u> to it <i>were</i> three <u>on one side</u> and three <u>on the</u> <u>other side</u> , and its turrets and its porticos were according to the <u>measurements</u> of the first gate. Its length <i>was</i> fifty cubits, and its width <i>was</i> twenty-five cubits.	In all textual issues, the <i>ketiv</i> has a singular noun, the <i>qeré</i> plural. But the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .  on one side ... on the other side ← <i>from here ... from here</i> .  measurements ← <i>measurement</i> .

Ezek 40:22	<p>*וּחְלוֹנָיו *וְחַלְוֹנָיו *וְאֵלְמָיו *וְתַמְרָיו *  כְּמִדַּת הַשַּׁעַר אֲשֶׁר פָּנָיו דְּרָךְ  הַקְּדִים וּבְמַעְלֹת שְׁבַע  יַעֲלוּ-בָּזוּ *וְאֵלְמוּ *וְאֵלְמָיו  לְפָנֵיהֶם:</p>	<p>And its <u>windows</u> and its <u>porticos</u>  and its <u>palm tree motifs</u> were  according to the <u>measurements</u>  of the gate which <u>faces east</u>. And  <u>one ascends</u> to it by seven steps,  and its <u>porticos</u> were in front of  them.</p>	<p>The textual issues are all as in  Ezek 40:21.</p> <hr/> <p>measurements ← <i>measurement</i>.</p> <hr/> <p>faces east: as in Ezek 40:6.</p> <hr/> <p>one ascends ← <i>they ascend</i>.  Impersonal.</p>
Ezek 40:23	<p>וְשַׁעַר לְחֶצֶר הַפְּנִימִי נִגְדָה  הַשַּׁעַר לְצָפוֹן וְלִקְדָּים וַיִּמַּד  מִשַּׁעַר אֶל-שַׁעַר מֵאָה אַמָּה:</p>	<p>And the gate of the inner court  was opposite the gate to the north  and to the east. And he measured  from gate to gate: one hundred  cubits.</p>	
Ezek 40:24	<p>וַיִּלְכְּנֵי דְרָךְ הַדְּרוֹם  וְהִנֵּה-שַׁעַר דְּרָךְ הַדְּרוֹם וּמִדָּד  *אֵילוּ *וְאֵילָיו *וְאֵילְמוּ *  *וְאֵילְמוּ כַּמִּדּוֹת הָאֵלֶּה:</p>	<p>Then he led me to the <u>south</u>, and  what <i>I saw</i> was the gate to the  south, and he measured <u>its turrets</u>  and <u>its porticos</u>, and <u>they were</u> as  the <u>previous</u> measurements.</p>	<p>The textual issues are all as in  Ezek 40:21.</p> <hr/> <p>to the south ← <i>the way of the  south</i>.</p> <hr/> <p>what <i>I saw</i> was ← <i>behold</i>.</p> <hr/> <p>the previous ← <i>these</i>.</p>
Ezek 40:25	<p>וּחְלוֹנִים לוֹ *וְאֵילְמוּ סָבִיב   סָבִיב  כְּהַחֲלוֹנוֹת הָאֵלֶּה חֲמִשִּׁים  אַמָּה אַרְבָּע וָרֶחֶב חֲמִשָּׁה  וְעֶשְׂרִים אַמָּה:</p>	<p>And it <i>had</i> windows, as <i>did</i> its  porticos <u>all</u> around like the  <u>previous</u> windows. The length  was fifty cubits and the width  was twenty-five cubits.</p>	<p>The textual issue is as in Ezek  40:21.</p> <hr/> <p><u>all</u> around ← <i>around, around</i>.</p> <hr/> <p>previous ← <i>these</i>.</p>
Ezek 40:26	<p>וּבְמַעְלֹת שְׁבַע *עֲלוֹת  *עֲלוֹתָיו *וְאֵלְמוּ *וְאֵלְמוּ  לְפָנֵיהֶם וְתַמְרִים לוֹ אֶחָד מִפּוֹ  וְאֶחָד מִפּוֹ אֶל-אֵילוֹ *  *אֵילָיו:</p>	<p>And <u>there were</u> seven steps in its  <u>flight of steps</u>, and its <u>portico</u>  was in front of them, and its  palm tree <u>motifs</u> were <u>the same</u>  on <u>one side</u> as on the other side,  on its <u>turrets</u>.</p>	<p>The textual issues are all as in  Ezek 40:21.</p> <hr/> <p>the same on one side as on the  other side ← <i>one from here and  one from here</i>.</p>
Ezek 40:27	<p>וְשַׁעַר לְחֶצֶר הַפְּנִימִי דְרָךְ  הַדְּרוֹם וַיִּמַּד מִשַּׁעַר  אֶל-הַשַּׁעַר דְּרָךְ הַדְּרוֹם מֵאָה  אַמּוֹת:</p>	<p>And <i>as for</i> the gate to the inner  court to the <u>south</u>, he measured  from gate to gate in the <u>south</u>,  and it was one hundred cubits.</p>	<p>the south (2x) ← <i>the way of the  south</i>.</p>
Ezek 40:28	<p>וַיְבִיאֵנִי אֶל-חֶצֶר הַפְּנִימִי  בְּשַׁעַר הַדְּרוֹם וַיִּמַּד  אֶת-הַשַּׁעַר הַדְּרוֹם כַּמִּדּוֹת  הָאֵלֶּה:</p>	<p>Then he brought me to the inner  court at the south gate, and he  measured the south gate <i>which</i>  <u>had</u> the <u>same</u> measurements.</p>	<p>the same measurements ← <i>as  these measurements</i>.</p>

Ezek 40:29	<p>*ותאו** וְתָאֵיו *ואילו  *ואיליו** וְאֵילָיו *ואלמו** וְאֵלְמָיו  בַּמְדוֹת הָאֵלֶּה וְחִלּוּנוֹת לּוֹ  *ולאלמו** וְלֵאֲלָמָיו סָבִיב    סָבִיב חֲמֵשִׁים אַמָּה אָרְךָ  וְרֹחַב עֶשְׂרִים וְחֲמֵשׁ אַמּוֹת:</p>	<p>And its <u>side-rooms</u> and its <u>turrets</u>  and its <u>porticos</u> <i>had</i> the same  <u>measurements as previously</u>, and  it <i>had</i> windows, as <i>did</i> its  porticos <i>all around</i>. It was fifty  cubits <i>in length</i>, and <i>its width</i>  was twenty-five cubits.</p>	<p>The textual issues are all as in  Ezek 40:21.  <hr/> <hr/> <i>had</i> the same measurements ←  <i>(were)</i> as these measurements.  <hr/> <hr/> <i>all around</i> ← <i>around, around</i>.</p>
Ezek 40:30	<p>וְאֵלְמוֹת סָבִיב   סָבִיב אָרְךָ  חֲמֵשׁ וְעֶשְׂרִים אַמָּה וְרֹחַב  חֲמֵשׁ אַמּוֹת:</p>	<p>And its porticos <i>all around</i> were  twenty-five cubits <i>in length</i>, and  <i>their width</i> was five cubits.</p>	<p><i>all around</i> ← <i>around, around</i>.</p>
Ezek 40:31	<p>וְאֵלְמָו אֶל-חֲצֵר הַחִצּוֹנָה  וְתַמְרִים אֶל-אֵילו *ואילו** וְאֵילָיו  וּמַעְלוֹת שְׁמוֹנֶה *מעלו  **מַעְלָיו:</p>	<p>And its porticos were <i>facing</i> the  outer court, and its turrets <i>had</i>  palm tree <i>motifs</i>, and <i>there</i> were  eight <u>steps</u> to its staircase.</p>	<p>The textual issues are as in Ezek  40:21. The word for <i>porticos</i> is  as in the <i>ketiv</i> elsewhere, with  no <i>qeré</i> here.  <hr/> <hr/> <i>facing</i> ← <i>to; towards</i>.</p>
Ezek 40:32	<p>וַיְבִיאֵנִי אֶל-הַחֲצֵר הַפְּנִימִי  דֶרֶךְ הַקְּדָדִים וַיִּמַּד אֶת-הַשַּׁעַר  בַּמְדוֹת הָאֵלֶּה:</p>	<p>Then he brought me to the inner  court to the <u>east</u>, and he  measured the gate. It <i>had</i> the  same measurements as <i>the</i>  <i>previous ones</i>.</p>	<p>the east ← <i>the way of the east</i>.  <hr/> <hr/> the same measurements as <i>the</i>  <i>previous ones</i> ← <i>as these</i>  <i>measurements</i>.</p>
Ezek 40:33	<p>*ותאו** וְתָאֵיו *ואלו  *ואיליו** וְאֵלְמָיו *ואלמו** וְאֵלְמָיו  בַּמְדוֹת הָאֵלֶּה וְחִלּוּנוֹת לּוֹ  *ולאלמו** וְלֵאֲלָמָיו סָבִיב    סָבִיב אָרְךָ חֲמֵשִׁים אַמָּה  וְרֹחַב חֲמֵשׁ וְעֶשְׂרִים אַמָּה:</p>	<p>And its <u>side-rooms</u> and its <u>turrets</u>  and its <u>porticos</u> <i>had</i> the same  <u>measurements as the previous</u>  <i>ones</i>, and it <i>had</i> windows, as <i>did</i>  its porticos <i>all around</i>. Its length  was fifty cubits, and <i>its width</i>  was twenty-five cubits.</p>	<p>The textual issues are all as in  Ezek 40:21.  <hr/> <hr/> the same measurements ← <i>as</i>  <i>these measurements</i>.  <hr/> <hr/> <i>all around</i> ← <i>around, around</i>.</p>
Ezek 40:34	<p>*ואלמו** וְאֵלְמָיו לְחֲצֵר  הַחִיצוֹנָה וְתַמְרִים אֶל-אֵלו  *ואיליו** מִפּוֹ וּמִפּוֹ וּשְׁמוֹנֶה  מַעְלוֹת *מעלו** מַעְלָיו:</p>	<p>And its porticos were <i>facing</i> the  outer court, and its turrets <i>had</i>  palm tree <i>motifs</i> on <u>both sides</u>,  and <i>there</i> were eight steps to its  staircase.  .....</p>	<p>The textual issues are all as in  Ezek 40:21.  <hr/> <hr/> <i>facing</i> ← <i>to; towards</i>.  <hr/> <hr/> on both sides ← <i>from here and</i>  <i>from here</i>.</p>
Ezek 40:35	<p>וַיְבִיאֵנִי אֶל-שַׁעַר הַצָּפוֹן וַיִּמַּד  בַּמְדוֹת הָאֵלֶּה:</p>	<p>Then he brought me to the north  gate, and he measured <i>it as</i>  <i>having the previous</i>  <i>measurements</i>.</p>	<p>the previous measurements ←  <i>as these measurements</i>.</p>
Ezek 40:36	<p>*תאו** תָּאֵיו *אלו** וְאֵלְמָיו  *ואלמו** וְאֵלְמָיו וְחִלּוּנוֹת לּוֹ  סָבִיב   סָבִיב אָרְךָ חֲמֵשִׁים  אַמָּה וְרֹחַב חֲמֵשׁ וְעֶשְׂרִים  אַמָּה:</p>	<p>As for its <u>side-rooms</u>, its <u>turrets</u>  and its <u>porticos</u> and its <u>windows</u>  <i>all around</i>, the length of <i>them</i>  was fifty cubits, and the width of  <i>them</i> was twenty-five cubits.</p>	<p>The textual issues are all as in  Ezek 40:21.  <hr/> <hr/> <i>all around</i> ← <i>around, around</i>.</p>

Ezek 40:37	*ואילו *ואילו לְחָצֵר הַחֵיצוֹנָה וְתַמָּרִים אֶל-אֵילו *ואילו *ואילו מִפּוֹ וּמִפּוֹ וּשְׁמֹנֶה מַעְלוֹת *מעלו *מעלו:	And its turrets <i>were facing</i> the outer court, and its turrets <i>had</i> palm tree <i>motifs</i> on both sides, and <i>there were</i> eight steps to its staircase.	The textual issues are all as in Ezek 40:21. <hr/> <hr/> facing ← <i>to; towards</i> . <hr/> <hr/> on both sides ← <i>from here and from here</i> .
Ezek 40:38	וּלְשֹׁכָה וּפְתָחָהּ בְּאֵילִים הַשְּׁעָרִים שָׁם יִדְּיָחוּ אֶת-הָעֹלָה:	And <i>there was</i> an annex with its entrance by the turrets <i>at</i> the gates. There they washed the burnt offering.	
Ezek 40:39	וּבְאֵלֶם הַשְּׁעָר שְׁנַיִם שְׁלַחֲנוֹת מִפּוֹ וּשְׁנַיִם שְׁלַחֲנוֹת מִפָּה לְשַׁחוֹט אֲלֵיהֶם הָעֹלָה וְהַחֲטָאת וְהָאָשָׁם:	And in the portico of the gate <i>were</i> two tables on one side and two tables on the other side, on which to slaughter the burnt offering and the sin-offering and the guilt-offering.	on one side ... on the other side ← <i>from here ... from here</i> .
Ezek 40:40	וְאֶל-הַכְּתָף מַחוּצָה לְעֹלָה לְפֶתַח הַשְּׁעָר הַצְּפוֹנָה שְׁנַיִם שְׁלַחֲנוֹת וְאֶל-הַכְּתָף הָאַחֶרֶת אֲשֶׁר לְאֵלֶם הַשְּׁעָר שְׁנַיִם שְׁלַחֲנוֹת:	And on one side facing outside, as <i>one</i> goes up to the entrance of the northern gate, <i>were</i> two tables, and on the other side which <i>belongs</i> to the portico of the gate <i>were</i> two tables.	side (2x) ← <i>shoulder</i> .
Ezek 40:41	אַרְבַּעַת שְׁלַחֲנוֹת מִפָּה וְאַרְבַּעַת שְׁלַחֲנוֹת מִפָּה לְכַתֵּף הַשְּׁעָר שְׁמוֹנֶה שְׁלַחֲנוֹת אֲלֵיהֶם יִשְׁחָטוּ:	<i>There were</i> four tables on one side and four tables on the other side, to the sides of the gate – eight tables on which they did the slaughtering.	on one side ... on the other side ← <i>from here ... from here</i> . <hr/> <hr/> sides ← <i>shoulder</i> (singular).
Ezek 40:42	וְאַרְבַּעַת שְׁלַחֲנוֹת לְעֹלָה אֲבָנֵי גֹזִית אַרְדָּ אֲמָה אַחַת וְחֻצֵי וְרַחֲב אֲמָה אַחַת וְחֻצֵי וְגִבָּה אֲמָה אַחַת אֲלֵיהֶם וַיִּנְיָחוּ אֶת-הַכֵּלִים אֲשֶׁר יִשְׁחָטוּ אֶת-הָעֹלָה בָּם וְהִזְבַּח:	And four tables for the burnt offering <i>were made</i> of hewn stone. The length <i>was</i> one and a half cubits, and the width <i>was</i> one and a half cubits, and the height <i>was</i> one cubit. They placed on them the utensils with which they slaughtered the burnt offering and the sacrifice.	
Ezek 40:43	וְהַשְּׁפָתִים טֶפַח אֶחָד מוֹכָנִים בְּבַיִת סָבִיב   סָבִיב וְאֶל-הַשְּׁלַחֲנוֹת בְּשַׁר הַקָּרְבָּן:	And the hooks <i>were</i> one handbreadth wide, held up in <i>their</i> slots <i>all</i> around. And on the tables <i>was</i> the flesh of the oblation.	hooks: as [BDB], AV. [CB]= <i>ranges</i> . [AnLx]= <i>folds for cattle,</i> <i>or cooking vessels</i> . <hr/> <hr/> in their slots ← <i>in the receptacle / house</i> . <hr/> <hr/> all around ← <i>around, around</i> .

Ezek 40:44	<p>וּמְחוּצָהּ לְשַׁעַר הַפְּנִימִי  לְשִׁכּוֹת שָׂרִים בְּחֶצֶר הַפְּנִימִי  אֲשֶׁר אֶל-כְּתֵף שַׁעַר הַצָּפוֹן  וּפְנֵיהֶם דְּרֹךְ הַדְּרוֹם אֶחָד  אֶל-כְּתֵף שַׁעַר הַקְּדָיִם פְּנֵי  דְּרֹךְ הַצָּפוֹן:</p>	<p>And outside the inner gate <i>were</i> the annexes for the singers in the inner court, which <i>was</i> at the <u>side</u> of the north gate, and they <u>faced south</u>, with one to the <u>side</u> of the eastern gate <u>facing north</u>.</p>	<p>side (2x) ← <i>shoulder</i>.  faced south ← <i>(were) the way of the south</i>.  facing north ← <i>(being) the way of the north</i>.</p>
Ezek 40:45	<p>וַיֹּדַבֵּר אֵלַי זֶה הַלְשָׁכָה אֲשֶׁר  פְּנֵיהָ דְרֹךְ הַדְּרוֹם לְכֹהֲנִים  שֹׁמְרֵי מִשְׁמֶרֶת הַבַּיִת:</p>	<p>And he said to me, “This <i>is</i> the annex which <u>faces south</u> for the priests who keep guard of the house.</p>	<p>faces south ← <i>(is) the way of the south</i>.</p>
Ezek 40:46	<p>וְהַלְשָׁכָה אֲשֶׁר פְּנֵיהָ דְרֹךְ  הַצָּפוֹן לְכֹהֲנִים שֹׁמְרֵי  מִשְׁמֶרֶת הַמִּזְבֵּחַ הַזֶּה  בְּנֵי-צִדּוֹק הַקִּרְבִּים מִבְּנֵי-לֵוִי  אֶל-יְהוָה לְשָׂרְתוֹ:</p>	<p>And the annex which <u>faces north</u> <i>is</i> for the priests who keep guard of the altar. They <i>are</i> the sons of Zadok, <i>descended</i> from the sons of Levi, who approach the LORD, to serve him.”</p>	<p>faces north ← <i>(is) the way of the north</i>.</p>
Ezek 40:47	<p>וַיִּמַד אֶת-הַחֶצֶר אָרְבַּע   מֵאָה  אַמָּה וְרֹחַב מֵאָה אַמָּה  מִרְבַּעַת וְהַמִּזְבֵּחַ לִפְנֵי הַבַּיִת:</p>	<p>And he measured the courtyard. <i>Its</i> length <i>was</i> one hundred cubits, and <i>its</i> width <i>was</i> one hundred cubits; <i>it</i> <i>was</i> square. And the altar <i>was</i> in front of the house.</p>	
Ezek 40:48	<p>וַיְבִיאֵנִי אֶל-אֵלֶם הַבַּיִת וַיִּמַד  אֵל אֵלֶם חֲמֵשׁ אַמּוֹת מִפָּה  וְחֲמֵשׁ אַמּוֹת מִפָּה וְרֹחַב  הַשַּׁעַר שְׁלֹשׁ אַמּוֹת מִפּוֹ  וְשְׁלֹשׁ אַמּוֹת מִפּוֹ:</p>	<p>Then he brought me to the portico of the house, and he measured the <u>turrets</u> of the portico: five cubits <u>on one side</u> and five cubits <u>on the other side</u>. And the width of the gate <i>was</i> three cubits <u>on one side</u> and three cubits <u>on the other side</u>.</p>	<p>turrets ← <i>turret</i>. The defective spelling lacks an expected <i>yod</i>, making the word, theoretically alternatively, GOD.  on one side ... on the other side (2x) ← <i>from here ... from here</i>.</p>
Ezek 40:49	<p>אָרְבַּע הָאֵלֶם עֶשְׂרִים אַמָּה  וְרֹחַב עֶשְׂתֵּי עֶשְׂרֵה אַמָּה  וּבְמַעְלֹת אֲשֶׁר יַעֲלוּ אֵלָיו  וְעַמֻּדִים אֶל-הָאֵילִים אֶחָד  מִפָּה וְאֶחָד מִפָּה:</p>	<p>The length of the portico <i>was</i> twenty cubits, and the width <i>was</i> eleven cubits, and at the steps <i>by</i> which <u>one goes</u> up to it <i>there were</i> columns by the turrets <u>on each side</u>.</p>	<p>one goes ← <i>they go</i>.  on each side ← <i>one from here and one from here</i>.</p>
Ezek 41:1	<p>וַיְבִיאֵנִי אֶל-הַהֵיכָל וַיִּמַד  אֶת-הָאֵילִים שֵׁשׁ-אַמּוֹת  רֹחַב-מִפּוֹ וְשֵׁשׁ-אַמּוֹת-רֹחַב  מִפּוֹ רֹחַב הָאֹהֶל:</p>	<p>Then he brought me to the <u>temple</u>, and he measured the turrets <i>as being</i> six cubits <i>in</i> width <u>on one side</u> and six cubits <i>in</i> width <u>on the other side</u>, <i>which was</i> the width of the tent.</p>	<p>temple: or <i>palace</i>, i.e. the main building.  cubit (2x): about 18 inches or 45 cm.  on one side ... on the other side ← <i>from here ... from here</i>.</p>



Ezek 41:2	<p>וְרֹחַב הַפֶּתַח עֶשְׂרֵת אַמּוֹת  וּכְתָפוֹת הַפֶּתַח חֲמֵשׁ אַמּוֹת  מִפּוֹ וְחֲמֵשׁ אַמּוֹת מִפּוֹ וַיִּמַּד  אֶרְכוֹ אַרְבָּעִים אַמָּה וְרֹחַב  עֲשָׂרִים אַמָּה:</p>	<p>And the width of the entrance was ten cubits, and the sides of the entrance were five cubits on one side and five cubits on the other side. And he measured its length: it was forty cubits, and its width was twenty cubits.</p>	<p>sides ← <i>shoulders</i>.</p> <hr/> <p>on one side ... on the other side  ← <i>from here ... from here</i>.</p>
Ezek 41:3	<p>וּבָא לַפְּנִימָה וַיִּמַּד אֵיל־הַפֶּתַח  שְׁתֵּי אַמּוֹת וְהַפֶּתַח שֵׁשׁ  אַמּוֹת וְרֹחַב הַפֶּתַח שֶׁבַע  אַמּוֹת:</p>	<p>And he went inside and measured the turret of the entrance: it was two cubits high. And the entrance was six cubits high, and the width of the entrance was seven cubits.</p>	
Ezek 41:4	<p>וַיִּמַּד אֶת־אֶרְכוֹ עֲשָׂרִים אַמָּה  וְרֹחַב עֲשָׂרִים אַמָּה אֶל־פְּנֵי  הַהֵיכָל וַיֹּאמֶר אֵלַי זֶה קֹדֶשׁ  הַקְּדוֹשִׁים:</p>	<p>And he measured its length: it was twenty cubits. And its width was twenty cubits in front of the temple. Then he said to me, "This is the holy of holies."</p>	
Ezek 41:5	<p>וַיִּמַּד קִיר־הַבַּיִת שֵׁשׁ אַמּוֹת  וְרֹחַב הַצֵּלַע אַרְבַּע אַמּוֹת  סָבִיב   סָבִיב לְבַיִת סָבִיב:</p>	<p>Then he measured the wall of the house: it was six cubits. And the width of the side-chamber was four cubits all around the house.</p>	<p>side-chamber ← <i>rib</i>, but also a side-room. We distinguish the word from the side-rooms of Ezek 40:7 and the annexes of Ezek 40:17 by our use of chamber.</p> <hr/> <p>all around ← <i>around, around ... around</i>.</p>
Ezek 41:6	<p>וְהַצֵּלְעוֹת צֹלַע אֶל־צֹלַע  שְׁלוֹשׁ וּשְׁלֹשִׁים פְּעָמִים  וּבָאוֹת בְּקִיר אֲשֶׁר־לְבַיִת  לְצֵלְעוֹת סָבִיב   סָבִיב לְהִיּוֹת  אֲחוּזִים וְלֹא־יְהִיּוּ אֲחוּזִים  בְּקִיר הַבַּיִת:</p>	<p>And the side-chambers were arranged as side-chamber on side-chamber in three storeys, repeated thirty times. And they were recessed in the wall which was for the house, for the side-chambers all around to be as if gripped in, but they were not actually gripped in by the wall of the house.</p>	<p>were recessed in ← <i>went into</i>.</p> <hr/> <p>all around ← <i>around, around</i>.</p>
Ezek 41:7	<p>וְרֹחַבָּהּ וְנִסְבָּהּ לְמַעְלָה  לְמַעְלָה לְצֵלְעוֹת כִּי  מוֹסַב־הַבַּיִת לְמַעְלָה לְמַעְלָה  סָבִיב   סָבִיב לְבַיִת עַל־כֵּן  רֹחַב־לְבַיִת לְמַעְלָה וְכֵן  הִתְחַתְּוֹנָה יַעֲלֶה עַל־הָעֲלִיוֹנָה  לְהִיכּוֹנָה:</p>	<p>And the edifice of the side-chambers became wider and curved as it went up and up, for the edifice was arc-shaped as it went up and up and round and round the house, so that there was more width higher up, as one goes up from the ground floor to the top storey via the middle level.</p>	<p>arc-shaped: [AnLx], [BDB] regards the word as a noun, but we take it as <i>hophal</i> participle, turning / changing, from which arc-shaped, applying to both sides. Perhaps concave (on the outside), not just trapezoidal.</p>
Ezek 41:8	<p>וַיִּרְאֵנִי לְבַיִת גְּבֵה סָבִיב    סָבִיב *מִסֻּדוֹת *מִסֻּדוֹת  הַצֵּלְעוֹת מִלּוֹ הַקֶּנֶה שֵׁשׁ  אַמּוֹת אֲצִילָה:</p>	<p>And I saw the height of the house all around. The foundations of the side-chambers were, as measured by a full rod, six cubits to the join.</p>	<p>foundations: the <i>ketiv qere</i> issue is a <i>yod / vav</i> issue, but the meanings are the same.</p> <hr/> <p>all around ← <i>around, around</i>.</p> <hr/> <p>to the join: perhaps ↗</p>

Ezek 41:9	<p>רַחֵב הַקִּיר אֲשֶׁר-לִצְלַע אֶל-הַחוּץ חֲמֵשׁ אַמּוֹת וְאֲשֶׁר מִנְּחָ בֵּית צְלָעוֹת אֲשֶׁר לְבַיִת:</p>	<p>The thickness of the wall which <i>was adjoined</i> to the side-chamber on the outside <i>was</i> five cubits. And the remaining <i>part of</i> the structure of the side-chambers <i>was</i> what <i>was</i> inside <i>the wall</i>.</p>	<p>↳ part of the architecture, or denoting a special cubit from the wrist “joint” to the armpit. AV differs (<i>great</i>).</p>
Ezek 41:10	<p>וּבֵין הַלְשָׁכוֹת רַחֵב עֶשְׂרִים אַמָּה סָבִיב לְבַיִת סָבִיב   סָבִיב:</p>	<p>And between the annexes <i>was</i> a gap of twenty cubits <i>all around</i> the structure.</p>	<p>gap ← <i>width</i>.  <i>all around</i> ← <i>around ... around, around</i>.  structure ← <i>house</i>.</p>
Ezek 41:11	<p>וּפְתַח הַצְּלַע לַמִּנְחָ פָּתַח אַחַד דְּרָדָּ הַצְּפֹן וּפְתַח אֶחָד לְדָרוֹם וְרַחֵב מְקוֹם הַמִּנְחָ חֲמֵשׁ אַמּוֹת סָבִיב   סָבִיב:</p>	<p>As for the entrance of the side-chamber to the remaining <i>part</i>, <i>there was</i> one entrance <i>to the north</i> and one entrance <i>to the south</i>. And the width of the remaining <i>part was</i> five cubits <i>all around</i>.</p>	<p>to the north ... to the south ← <i>the way of the north ... to the south</i>.  <i>all around</i> ← <i>around, around</i>.</p>
Ezek 41:12	<p>וְהַבְּנִין אֲשֶׁר אֶל-פְּנֵי הַגְּזֵרָה פְּאֵת דְּרָדָּ-הַיָּם רַחֵב שְׁבַעִים אַמָּה וְקִיר הַבְּנִין חֲמֵשׁ-אַמּוֹת רַחֵב סָבִיב   סָבִיב וְאַרְפוֹ תִּשְׁעִים אַמָּה:</p>	<p>And <i>as for</i> the building which <i>was</i> beside the <u>passageway</u> <i>in</i> the western corner, <i>its width was</i> seventy cubits, and the wall of the building <i>was</i> five cubits <u>thick</u> <i>all around</i>, and its length <i>was</i> ninety cubits.</p>	<p>passageway: ≈ as [BDB] quoting A. B. Davidson (<i>yard</i>). AV differs (<i>separate place</i>).  western corner ← <i>corner of the way of the sea</i>.  thick ← <i>wide</i>.</p>
Ezek 41:13	<p>וּמָדַד אֶת-הַבַּיִת אַרְדָּ מֵאָה אַמָּה וְהַגְּזֵרָה וְהַבְּנִיָּה וְקִירוֹתֶיהָ אַרְדָּ מֵאָה אַמָּה:</p>	<p>And he measured the house. <i>Its length was</i> one hundred cubits, and the <u>passageway</u> and the building and its walls <i>were</i> one hundred cubits <i>in length</i>.</p>	<p>passageway: see Ezek 41:12.</p>
Ezek 41:14	<p>וְרַחֵב פְּנֵי הַבַּיִת וְהַגְּזֵרָה לְקֵדָּיִם מֵאָה אַמָּה:</p>	<p>And the width of the <u>sides</u> of the house and the <u>passageway</u> to the east <i>was</i> one hundred cubits.</p>	<p>sides ← <i>faces</i>.  passageway: see Ezek 41:12.</p>
Ezek 41:15	<p>וּמָדַד אַרְדָּ-הַבְּנִין אֶל-פְּנֵי הַגְּזֵרָה אֲשֶׁר עַל-אַחֲרֶיהָ *וְאֵתוֹקִיָּהּ *וְאֵתִיקֶיהָ מִפּוֹ וּמִפּוֹ מֵאָה אַמָּה וְהַהִיכָל הַפְּנִימִי וְאֵלֶמֶי הַחֲצָר:</p>	<p>Then he measured the length of the building beside the <u>passageway</u> which <i>was</i> behind it, and its <u>colonnade</u> on each side. <i>It was</i> one hundred cubits, and <i>there was</i> an <u>inner temple</u>, and <i>there were</i> the porticos of the court.</p>	<p>its colonnade: the <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue, but the meanings are the same.  passageway: see Ezek 41:12. Perhaps its length is referred to here.  on each side ← <i>from here and from here</i>.  an inner temple ← <i>the inner temple</i>.</p>
Ezek 41:16	<p>הַסָּפִים וְהַחֲלוֹנִים הָאֵטְמוֹת וְהָאֵתִיקִים   סָבִיב לְשִׁלְשָׁתָם נִגְדַּד הַסֵּף שְׁחִיף עֵץ סָבִיב   סָבִיב וְהָאֶרֶץ עַד-הַחֲלֹנוֹת וְהַחֲלֹנוֹת מִכְּסוֹת:</p>	<p>And <i>there were</i> thresholds and shuttered windows and <i>interior</i> colonnades, <i>all three of them going</i> round about, opposite the <i>main</i> threshold. <i>There was</i> panelling in wood <i>all around</i> from the ground to the windows – but the windows were <u>excepted</u> –</p>	<p><i>all around</i> ← <i>around, around</i>.  excepted ← <i>covered, pardoned (for not being panelled)</i>. AV differs (<i>covered</i>).</p>

Ezek 41:17	עַל־מַעַל הַפֶּתַח וְעַד־הַבַּיִת הַפְּנִימִי וְלַחוּץ וְאֶל־כָּל־הַקִּיר סָבִיב   סָבִיב בַּפְּנִימִי וּבַחִיצוֹן מִדּוֹת:	to above the entrance, and up to the inner house, and on the outside, and on every wall <i>all</i> around, on the inside and on the outside, <i>according to their</i> measurements.	<i>all</i> around ← <i>around, around.</i>
Ezek 41:18	וְעָשׂוּי כְּרוּבִים וְתַמְרִים וְתַמְרָה בֵּין־כְּרוּב לְכְרוּב וּשְׁנַיִם פָּנִים לְכְרוּב:	And <i>it</i> was fashioned with cherubim and palm tree <i>motifs</i> , and <i>there</i> was a palm tree between the cherubim, and <i>each</i> cherub <i>had</i> two faces.	between the cherubim ← <i>between cherub and cherub.</i>
Ezek 41:19	וּפְנֵי אָדָם אֶל־הַתְּמָרָה מִפּוֹ וּפְנֵי־כַפִּיר אֶל־הַתְּמָרָה מִפּוֹ עָשׂוּי אֶל־כָּל־הַבַּיִת סָבִיב   סָבִיב:	So <i>there</i> was the face of a man facing a palm tree <u>on one side</u> , and the face of a lion cub facing a palm tree <u>on the other side</u> . <i>It</i> was fashioned <i>like this</i> on the whole house <i>all</i> around.	on one side ... on the other side ← <i>from here ... from here.</i> <hr/> <i>all</i> around ← <i>around, around.</i>
Ezek 41:20	מִהָאָרֶץ עַד־מַעַל הַפֶּתַח הַכְּרוּבִים וְהַתְּמָרִים עָשׂוּיִם וְקִיר הַהֵיכָל:	From the ground to above the entrance, cherubim and palm trees <i>were</i> fashioned, <u>including</u> on the wall of the <u>temple</u> .	temple: with supralinear dots. See [CB] App. 31. [CB] says this indicates that the word was added by mistake. <hr/> <i>including</i> ← <i>and.</i>
Ezek 41:21	הַהֵיכָל מְזוּזָת רְבִיעָה וּפְנֵי הַקֹּדֶשׁ הַמְּרֹאָה כַּמְּרֹאָה:	<i>As for</i> the temple, its doorpost was square, and <i>as for</i> the façade of the sanctuary, <i>its appearance was similar</i> .	<i>its</i> appearance was similar ← <i>the appearance (was) as the appearance.</i>
Ezek 41:22	הַמִּזְבֵּחַ עֵץ שְׁלוֹשׁ אַמּוֹת גְּבֻהָ וְאָרְכוֹ שְׁתַּיִם־אַמּוֹת וּמִקְצְעוֹתָיו לוֹ וְאָרְכוֹ וְקִירָתָיו עֵץ וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְהוָה:	And <i>there</i> was an altar of wood, whose height was three cubits and whose length was two cubits, and whose corners and length and walls <i>were</i> of wood. And he said to me, “This <i>is</i> the table which <i>stands</i> before the LORD.”	
Ezek 41:23	וּשְׁתַּיִם דְּלָתוֹת לְהֵיכָל וְלִקְדֹשׁ:	And <i>there</i> were two doors to the temple and to the sanctuary.	
Ezek 41:24	וּשְׁתַּיִם דְּלָתוֹת לְדְלָתוֹת שְׁתַּיִם מוֹסְבּוֹת דְּלָתוֹת שְׁתַּיִם לְדָלֶת אַחַת וּשְׁתַּיִ דְּלָתוֹת לְאַחֶרֶת:	And the doors <i>had</i> two leaves – two <u>swinging</u> leaves – two to one door and two leaves to the other.	the doors <i>had</i> two leaves: i.e. they were bi-fold doors. <hr/> <i>swinging</i> ← <i>turning.</i>
Ezek 41:25	וְעָשׂוּיָהּ אֵלֶיהֶן אֶל־דְּלָתוֹת הַהֵיכָל כְּרוּבִים וְתַמְרִים כַּאֲשֶׁר עָשׂוּיִם לְקִירוֹת וְעַב עֵץ אֶל־פְּנֵי הָאוּלָם מִהַחוּץ:	And the cherubim and the palm trees <i>were</i> fashioned on them – on the doors of the temple – like <i>those</i> fashioned on the walls. And <i>there</i> were wooden <u>steps</u> in front of the portico on the outside.	steps: see 1 Ki 7:6. AV differs somewhat ( <i>thick planks</i> ).

Ezek 41:26	<p>וְחַלּוֹנִים אֶטְמוֹת וְתַמְרִים מִפּוֹ וּמִפּוֹ אֶל־כְּתָפוֹת הָאוֹלָם וְצִלְעוֹת הַבַּיִת וְהָעֵבִים:</p>	<p>And <i>there were</i> shuttered windows and palm tree <i>motifs</i> on each side, on the <u>sides</u> of the portico and on the <u>sides</u> of the house and the <u>steps</u>.</p>	<p>on each side ← <i>from here and from here</i>.</p> <hr/> <p>sides ... sides ← <i>shoulders ... ribs</i>.</p> <hr/> <p>steps: see 1 Ki 7:6.</p>
Ezek 42:1	<p>וַיֹּצֵאֵנִי אֶל־הַחֲצַל הַחִיצוֹנָה הַדְרָדָּה דְרָדָּה הַצָּפוֹן וַיְבִיאֵנִי אֶל־הַלְשָׁכָה אֲשֶׁר נִגְדַת הַגְּזֵרָה וְאֲשֶׁר־נִגְדַת הַבְּנִין אֶל־הַצָּפוֹן:</p>	<p>Then he led me out to the outer courtyard <i>by the avenue</i> in the direction of the north, and he brought me to the annex which was opposite the <u>passageway</u> and opposite the building to the north.</p>	<p>avenue ← <i>way, road</i>.</p> <hr/> <p>direction ← <i>way, road</i>.</p> <hr/> <p>passageway: see Ezek 41:12.</p>
Ezek 42:2	<p>אֶל־פְּנֵי־אֲרָבָה אַמּוֹת הַמָּאָה פָּתַח הַצָּפוֹן וְהָרַחֵב חֲמִשִּׁים אַמּוֹת:</p>	<p>At the head of a length of one hundred cubits was the north entrance, and the width was fifty cubits.</p>	<p>at the head of ← <i>to the face of, facing</i>.</p> <hr/> <p>cubit (2x): about 18 inches or 45 cm.</p>
Ezek 42:3	<p>נִגְדַת הָעֶשְׂרִים אֲשֶׁל לְחָצֵר הַפְּנִימִי וְנִגְדַת רֶצֶפָה אֲשֶׁר לְחָצֵר הַחִיצוֹנָה אֶתִּיק אֶל־פְּנֵי־אֶתִּיק בְּשָׁלְשִׁים:</p>	<p>Opposite the twenty cubits of the inner court, and opposite the tiled floor of the outer court, was a colonnade facing a colonnade, in three storeys.</p>	
Ezek 42:4	<p>וּלְפָנַי הַלְשָׁכוֹת מֵהַלָּךְ עֶשֶׂר אַמּוֹת רָחֵב אֶל־הַפְּנִימִית דְרָדָּה אִמָּה אַחַת וּפְתָחֶיהֶם לְצָפוֹן:</p>	<p>And in front of the annexes was a walkway ten cubits wide, leading to an inner way, a way one cubit wide. And their entrances were to the north.</p>	
Ezek 42:5	<p>וְהַלְשָׁכוֹת הָעֲלִיוֹנָת קִצְרוֹת כִּי־יֹכְלוּ אֶתִּיקִים מֵהֵנָּה מֵהַתְּחִתָּנוֹת וּמֵהַתְּכֹנּוֹת בְּנִין:</p>	<p>And the upper annexes were shorter, because the colonnades took space from them, making them shorter than the lowest storey, and than the middle storey of the building.</p>	<p>took space ← <i>were consumed (hophal)</i>, or, re-pointed, consumed (<i>qal</i>), but in either case, a contracted form, losing an <i>aleph</i>, as in Ezek 28:16, Ezek 39:26.</p> <hr/> <p>storey (2x) ← <i>storeys</i>, but we take the plural as ↗</p>
Ezek 42:6	<p>כִּי מִשְׁלֹשׁוֹת הֵנָּה וְאִין לָהֶן עַמּוּדִים כְּעַמּוּדֵי הַחֲצָרוֹת עַל־כֵּן נֶאֱצַל מֵהַתְּחִתָּנוֹת וּמֵהַתְּכֹנּוֹת מֵהָאָרֶץ:</p>	<p>For they were on the third storey, and they did not have pillars like the pillars of the courtyards, which is why they were indented with respect to the lower storey rooms and the middle storey rooms rising from the ground.</p>	<p>↳ referring to the many architectural items on the storey.</p> <hr/> <p>indented with respect to ← <i>held back from</i>.</p>
Ezek 42:7	<p>וְגֵדֵר אֲשֶׁר־לְחוּץ לְעַמֻּת הַלְשָׁכוֹת דְרָדָּה הַחֲצֵר הַחִיצוֹנָה אֶל־פְּנֵי הַלְשָׁכוֹת אֲרָבּוֹ חֲמִשִּׁים אִמָּה:</p>	<p>And there was a wall which passed outside, opposite the annexes, through the outer court in front of the annexes. Its length was fifty cubits.</p>	<p>wall: or <i>fence</i>.</p> <hr/> <p>opposite: or <i>adjoining</i>.</p> <hr/> <p>through ← <i>(by) way (of)</i>.</p>

Ezek 42:8	כִּי־אַרְךָ הִלְשָׁכוֹת אֲשֶׁר לְחָצֵר הַחֲצוֹנָה חֲמִשִּׁים אַמָּה וְהֵנָּה עַל־פְּנֵי הַהֵיכָל מֵאַה אַמָּה:	For the length of the annexes which <i>belonged</i> to the outer court was fifty cubits, <u>but in contrast those</u> in front of the temple were one hundred cubits <i>in length</i> .	but in contrast ← <i>and behold</i> .
Ezek 42:9	*וּמִתַּחַת *לְשָׁכוֹת **וּמִתַּחַת **הִלְשָׁכוֹת הָאֵלֶּה *הַמְּבֹאוֹ *הַמְּבִיא מִהַקְּדִים בְּבֹאוֹ לְהֵנָּה מִהַחָצֵר הַחֲצוֹנָה:	And <u>under these annexes</u> was the entrance to the east <i>as</i> one comes to them from the outer court.	under ... annexes: the <i>ketiv</i> associates the letters differently from the <i>qeré</i> , but the sense is not affected.  entrance to ← <i>the entering from</i> . The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue, but the <i>qeré</i> , <i>the bringer</i> , is scarcely plausible.
Ezek 42:10	בְּרֹחַב   גִּדְרֵי הַחָצֵר דְּרָךְ הַקְּדִים אֶל־פְּנֵי הַגְּזֵרָה וְאֶל־פְּנֵי הַבְּנִינֹת לְשָׁכוֹת:	And in the width of the wall of the court in the eastern <u>direction</u> in front of the <u>passageway</u> and in front of the building were annexes.	direction ← <i>way</i> .  passageway: see Ezek 41:12.
Ezek 42:11	וְדֶרֶךְ לְפָנֵיהֶם כְּמֵרְאָה הִלְשָׁכוֹת אֲשֶׁר דְּרָךְ הַצָּפוֹן כְּאַרְכּוֹ בְּנֵי רֹחַבּוֹ וְכָל מוֹצְאֵיהֶן וְכַמְשָׁפְטֵיהֶן וְכַפְתַּחֲחֵיהֶן:	And the avenue in front of them <u>had the same appearance as the annexes which were in the avenue to the north</u> . They <i>had</i> the same length and breadth, and <i>at</i> all their exits their <u>designs</u> and their entrances <i>were</i> the same.	<i>had</i> the same ← ( <i>was</i> ) <i>as</i> .  designs ← <i>judgments</i> , but also <i>modes, manners</i> .  <i>were</i> the same ← <i>as ... as</i> .
Ezek 42:12	וְכַפְתַּחֲתֵי הִלְשָׁכוֹת אֲשֶׁר דְּרָךְ הַדְּרוֹם פָּתַח בְּרֵאשִׁי דְּרָךְ דְּרָךְ בְּפָנֵי הַגְּזֵרָה הַגְּזֵרָה דְּרָךְ הַקְּדִים בְּבֹאוֹן:	And like the entrances to the annexes which <i>were on</i> the southern avenue <i>was</i> the entrance at the head of the avenue, the avenue in front of the fence of the garden, <i>and</i> the avenue to the east, <u><i>serving as ways in</i></u> .	<i>serving as ways in</i> ← <i>in their (feminine plural, referring to avenues) coming in</i> . But the suffix could be an object, <i>in (a person's) entering them</i> .
Ezek 42:13	וַיֹּאמֶר אֵלַי לְשָׁכוֹת הַצָּפוֹן לְשָׁכוֹת הַדְּרוֹם אֲשֶׁר אֶל־פְּנֵי הַגְּזֵרָה הֵנָּה   לְשָׁכוֹת הַקְּדִשׁ אֲשֶׁר יֹאכְלוּ־שָׁם הַכֹּהֲנִים אֲשֶׁר־קְרוּבִים לִיהוָה קֹדְשֵׁי הַקְּדָשִׁים שָׁם יֵנִיחוּ   קֹדְשֵׁי הַקְּדָשִׁים וְהַמִּנְחָה וְהַחֲטָאֹת וְהָאֲשֵׁם כִּי הַמָּקוֹם קֹדֶשׁ:	Then he said to me, “The annexes of the north <i>and</i> the annexes of the south which <i>are</i> in front of the passageway <i>are</i> the <u>holy annexes</u> where the priests who come close to the LORD eat <u>holy of holies</u> . There they deposit the <u>holy of holies</u> and the meal-offering and the sin-offering and the guilt-offering, for the place <i>is</i> holy.	holy annexes ← <i>annexes of holiness</i> , a Hebraic genitive.  holy of holies (2x): see 2 Chr 31:14.
Ezek 42:14	בְּבֹאוֹם הַכֹּהֲנִים וְלֹא־יֵצְאוּ מִהַקְּדֶשׁ אֶל־הַחָצֵר הַחֲצוֹנָה וְשָׁם יֵנִיחוּ בְּגֵדֵיהֶם אֲשֶׁר־יִשְׁרְתוּ בָהֶן כִּי־קֹדֶשׁ הֵנָּה *יִלְבְּשׁוּ *וְלִבְשׁוּ בְּגָדִים אַחֲרָיִם וְקָרְבוּ אֶל־אֲשֶׁר לְעַם:	When the priests go in, they shall not come <i>straight</i> out of the sanctuary to the outer court, for <i>it is</i> there <i>that</i> they shall deposit their clothes in which they serve, for <u><i>the clothes are holy</i></u> . {K: They shall wear} [Q: And they wore] different clothes when they {K: approach} [Q: approached] whatever <i>is accessible</i> to the people.”	<i>the clothes</i> ← <i>they / those</i> , feminine, referring to clothes, not priests.  <i>holy</i> ← <i>holiness</i> .  approach ( <i>ketiv</i> ): the tense is adapted to conform to the previous issue.

Ezek 42:15	<p>וְכִלְיָהוּ אֶת־מִדּוֹת הַבַּיִת הַפְּנִימִי וְהוֹצִיאֲנִי דְרֹךְ הַשַּׁעַר אֲשֶׁר פָּנָיו דְרֹךְ הַקְּדָיִם וּמִדְּוֹ סָבִיב   סָבִיב:</p>	<p>When he had finished the measurements of the inner house, he brought me out through the gate which faces east, and he measured it <i>all</i> around.</p>	<p>through ← (by) way of. faces east ← its face the way of the east. all around ← around, around.</p>
Ezek 42:16	<p>מָדַד רוּחַ הַקְּדָיִם בְּקִנְיָה הַמִּדָּה חֲמֵשׁ־אֲמוֹת **מֵאוֹת קָנִים בְּקִנְיָה הַמִּדָּה סָבִיב:</p>	<p>He measured the eastern quarter with the measuring rod. It was {Q: five hundred rod-lengths} [K: five cubits of rods] by the measuring rod going around.</p>	<p>quarter ← wind.</p>
Ezek 42:17	<p>מָדַד רוּחַ הַצָּפוֹן חֲמֵשׁ־מֵאוֹת קָנִים בְּקִנְיָה הַמִּדָּה סָבִיב:</p>	<p>He measured the northern quarter. It was five hundred rod-lengths by the measuring rod going around.</p>	<p>quarter ← wind.</p>
Ezek 42:18	<p>אֶת רוּחַ הַדְּרוֹם מָדַד חֲמֵשׁ־מֵאוֹת קָנִים בְּקִנְיָה הַמִּדָּה:</p>	<p>He measured the southern quarter. It was five hundred rod-lengths by the measuring rod.</p>	<p>quarter ← wind.</p>
Ezek 42:19	<p>סָבַב אֶל־רוּחַ הַיָּם מָדַד חֲמֵשׁ־מֵאוֹת קָנִים בְּקִנְיָה הַמִּדָּה:</p>	<p>He turned to the western quarter and measured five hundred rod-lengths by the measuring rod.</p>	<p>quarter ← wind.</p>
Ezek 42:20	<p>לְאַרְבַּע רוּחוֹת מִדְּוֹ חוֹמָה לֹא סָבִיב   סָבִיב אַרְבַּע חֲמֵשׁ מֵאוֹת וְרַחֵב חֲמֵשׁ מֵאוֹת לְהַבְדִּיל בֵּין הַקֹּדֶשׁ לְחָל:</p>	<p>He measured it at the four quarters. It had a wall all around. The length was five hundred rod-lengths, and the width was five hundred rod-lengths, to separate what is holy from what is profane.</p>	<p>quarters ← winds. all around ← around, around.</p>
Ezek 43:1	<p>וַיֹּלְכֵנִי אֶל־הַשַּׁעַר שֶׁעַר אֲשֶׁר פָּנָה דְרֹךְ הַקְּדָיִם:</p>	<p>Then he led me to the gate, the gate which faces east.</p>	
Ezek 43:2	<p>וְהִנֵּה כְבוֹד אֱלֹהֵי יִשְׂרָאֵל בָּא מִדְּרֹךְ הַקְּדָיִם וְקוֹלוֹ כְּקוֹל מֵיִם רַבִּים וְהָאָרֶץ הָאֵירָה מִכְבֹּדוֹ:</p>	<p>And behold, the glory of the God of Israel came from the east, and the sound of it was like the sound of fast-flowing water. And the land lit up with his glory.</p>	<p>from the east ← from the way of the east. fast-flowing ← great. lit up ← gave light, rather than was illuminated.</p>
Ezek 43:3	<p>וּכְמֵרְאָה הַמִּרְאָה אֲשֶׁר רָאִיתִי כְּמֵרְאָה אֲשֶׁר־רָאִיתִי בְּבָאִי לְשַׁחַת אֶת־הָעִיר וּמֵרְאוֹת כְּמֵרְאָה אֲשֶׁר רָאִיתִי אֶל־נְהַר־כְּבָר וְאָפֵל אֶל־פָּנָי:</p>	<p>And the appearance in the vision which I saw was as in the vision which I saw when I came to bring the city to ruin, and the visions were like the vision which I saw at the River Chebar. And I fell face down.</p>	<p>to bring the city to ruin: i.e. to prophesy of its ruin. face down ← on my face.</p>
Ezek 43:4	<p>וּכְבוֹד יְהוָה בָּא אֶל־הַבַּיִת דְרֹךְ שֶׁעַר אֲשֶׁר פָּנָיו דְרֹךְ הַקְּדָיִם:</p>	<p>And the glory of the LORD came to the house through the gate which faces east.</p>	<p>faces east ← its face (is) the way of the east.</p>

Ezek 43:5	וַתִּשְׂאֵנִי רוּחַ וַתְּבִיאֵנִי אֶל-הַחֲצַר הַפְּנִימִי וְהִנֵּה מְלֵא כְבוֹד-יְהוָה הַבַּיִת:	Then the spirit carried me and brought me to the inner courtyard, and <i>I saw that</i> the glory of the LORD filled the house.	<i>I saw that</i> ← <i>behold</i> .
Ezek 43:6	וַאֲשַׁמַּע מְדַבֵּר אֵלַי מֵהַבַּיִת וְאִישׁ הָיָה עִמָּד אֵצְלִי:	And I heard <i>him</i> speaking to me from the house while a man was standing next to me.	
Ezek 43:7	וַיֹּאמֶר אֵלַי בֶּן-אָדָם אֶת-מְקוֹם כְּסְאִי וְאֶת-מְקוֹם כַּפּוֹת רַגְלֵי אֲשֶׁר אֲשָׁכֵן-שָׁם בְּתוֹךְ בְּנֵי-יִשְׂרָאֵל לְעוֹלָם וְלֹא יִטְמְאוּ עוֹד בֵּית-יִשְׂרָאֵל שֵׁם קִדְשֵׁי הַמָּה וּמַלְכֵיהֶם בְּזוּנוֹתָם וּבַפְּגְרֵי מַלְכֵיהֶם בְּמוֹתָם:	And he said to me, “Son of Adam, <i>observe</i> the place of my throne and the place for the soles of my feet, where <b>I will dwell among the sons of Israel</b> age-abidingly. And the house of Israel will no longer defile <u>my holy name</u> , <i>neither</i> they, nor their kings with their prostitution, nor by the corpses of their kings <i>and</i> their <u>idolatrous raised sites</u> ,	<i>and their idolatrous raised sites:</i> or, re-pointing as בְּמוֹתָם, <i>in their death</i> .  Rev 21:3.  my holy name ← <i>the name of my holiness</i> , a Hebraic genitive.
Ezek 43:8	בְּתַתֶּם סָפָם אֶת-סְפֵי וּמְזוּזוֹתָם אֵצֶל מְזוּזוֹתַי וְהַקִּיר בֵּינִי וּבֵינֵיהֶם וְטִמְאוּ   אֶת-שֵׁם קִדְשֵׁי בְּתוֹעֲבוֹתָם אֲשֶׁר עָשׂוּ וְאָכַל אֶתְּם בְּאֶפְי:	<i>which they did</i> when they put their threshold with my threshold, and their doorpost alongside my doorpost, and the wall between me and them, and they defiled <u>my holy name</u> with their abominations which they committed, so that I made an end of them in my anger.	my holy name ← <i>the name of my holiness</i> , a Hebraic genitive.
Ezek 43:9	עַתָּה יִרְחֲקוּ אֶת-זְנוֹתָם וּפְגַרֵי מַלְכֵיהֶם מִמֶּנִּי וְשִׁכְנֵתִי בְּתוֹכְכֶם לְעוֹלָם: ס	Now they will remove their prostitution and the corpses of their kings from me, and I will dwell in their midst age-abidingly.	
Ezek 43:10	אַתָּה בֶּן-אָדָם הַגֵּד אֶת-בַּיִת-יִשְׂרָאֵל אֶת-הַבַּיִת וּיְכַלְמוּ מַעֲוֹנוֹתֵיהֶם וּמִדְּוֹ אֶת-תְּכַנִּית:	You, son of Adam, <u>describe</u> the house to the house of Israel, so that they are put to shame because of their iniquities, and let them measure the layout.	describe ← <i>tell</i> .
Ezek 43:11	וְאִם-נִכְלְמוּ מִכָּל אֲשֶׁר-עָשׂוּ צוּרַת הַבַּיִת וּתְכוּנָתוֹ וּמוֹצְאָיו וּמוֹבְאָיו וְכָל-צִוְרוֹתָיו וְאֵת כָּל-חֻקֹּתָיו וְכָל-צוּרֹתַי **צוּרֹתָיו וְכָל-תּוֹרֹתוֹ **תּוֹרֹתָיו הוֹדַע אֹתָם וְכָתַב לְעֵינֵיהֶם וַיִּשְׁמְרוּ אֶת-כָּל-צוּרֹתָיו וְאֶת-כָּל-חֻקֹּתָיו וְעָשׂוּ אֹתָם:	And when they are ashamed of everything they have done, make known to them the <u>procedures</u> of the house, and its layout within, and its exits and its entrances and all {Q: its <u>procedures</u> } [K: its <u>procedure</u> ], and all its statutes and all its <u>procedures</u> , and all its {Q: <u>laws</u> } [K: <u>law</u> ], and write <i>them down</i> in their sight, so that they observe all its <u>procedures</u> and all its statutes, and do them.	laws ( <i>qeré</i> ) ... law ( <i>ketiv</i> ): the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .  procedures (5x) ← <i>form / forms</i> [AnLx], but they must be <i>observable</i> (in the sense of <i>keeping them</i> ) and <i>doable</i> (see end of verse). Collective usage where singular.

Ezek 43:12	זֹאת תּוֹרַת הַבַּיִת עַל־רֹאשׁ הָהָר כָּל־גִּבּוֹלוֹ סָבִיב   סָבִיב קֹדֶשׁ קְדוּשִׁים הִנֵּה־זֹאת תּוֹרַת הַבַּיִת:	This <i>is</i> the law of the house. On the summit of the mountain, the whole of its <u>site</u> <i>all</i> around <i>is</i> a holy of holies. Look, this <i>is</i> the law of the house.	site ← <i>border, territory</i> .  <i>all</i> around ← <i>around, around</i> .
Ezek 43:13	וְאֵלֶּה מְדוֹת הַמִּזְבֵּחַ בְּאַמּוֹת אַמָּה אַמָּה וּטְפַח וְחֵיק הָאֵמָה וְאַמָּה־רָחֵב וּגְבוּלָהּ אֶל־שִׁפְתָהּ סָבִיב זֵרֶת הָאֶחָד וְזֶה גֵב הַמִּזְבֵּחַ:	These <i>are</i> the dimensions of the altar in cubits, a cubit <i>here being</i> a cubit and a handbreadth. Now the <i>plinth ledge is a cubit deep</i> and a cubit <i>in</i> width, and its border at its edge <i>all</i> around <i>is</i> one span <i>high</i> . And that <i>is</i> the plinth of the altar.	cubit (5x): about 18 inches or 45 cm.  <i>plinth</i> ledge ← <i>bosom, back, vault, mound</i> .  span: see Ex 28:16.  The structure forms a pyramid of square blocks, leaving ledges of one cubit.
Ezek 43:14	וּמֵחֵיק הָאָרֶץ עַד־הַעֲזָרָה הַתַּחְתּוֹנָה שְׁתַּיִם אַמּוֹת וְרָחֵב אַמָּה אַחַת וּמֵהַעֲזָרָה הַקְּטָנָה עַד־הַעֲזָרָה הַגְּדוֹלָה אַרְבַּע אַמּוֹת וְרָחֵב הָאֵמָה:	And from the <i>plinth</i> ledge at the bottom <i>up</i> to the <i>mid-level</i> ledge <i>is</i> two cubits, and the width <i>is</i> one cubit, and from the <i>mid-level</i> ledge <i>up</i> to the <i>high-level</i> ledge <i>is</i> four cubits, and the width <i>is</i> one cubit.	<i>plinth</i> ledge: see Ezek 43:13.  bottom ← <i>ground</i> .  mid-level ... mid-level ← <i>lower ... small</i> .  high-level ← <i>great</i> .
Ezek 43:15	וְהַהֲרָאֵל אַרְבַּע אַמּוֹת וּמֵהָאֲרָאֵל וּלְמַעַלָּה הַקְּרָנוֹת אַרְבַּע:	And the <i>hearth</i> <i>is</i> four cubits <i>higher</i> , and from the <i>hearth</i> <i>rising</i> up, <i>there are</i> the four horns.	hearth ( <i>first occurrence in verse</i> ) ← <i>mount of God</i> , but quite similar to the word <i>lion of God</i> .  hearth ( <i>second occurrence in verse</i> ) ← <i>a lion of God</i> , but applied to the altar. [BHS] has a <i>ketiv qeré</i> issue with the word as in the next verse.
Ezek 43:16	*וְהָאֲרָאֵל *וְהָאֲרָאֵל שְׁתַּיִם עֶשְׂרֵה אַרְבַּע בְּשְׁתַּיִם עֶשְׂרֵה רָחֵב רְבֹועַ אֵל אַרְבַּעַת רְבָעִיו:	And the <i>hearth</i> <i>is</i> twelve cubits <i>in</i> length by twelve cubits <i>in</i> width. <i>It is</i> square in its four corners.	hearth ← <i>lion of God</i> . The <i>ketiv</i> could be taken as a variant spelling of the <i>qeré</i> . Compare Ezek 43:15.
Ezek 43:17	וְהַעֲזָרָה אַרְבַּע עֶשְׂרֵה אַרְבַּע בְּאַרְבַּע עֶשְׂרֵה רָחֵב אֵל אַרְבַּעַת רְבָעִיָּה וְהַגְּבוּל סָבִיב אוֹתָהּ חֲצִי הָאֵמָה וְהַחֵיק־לָהּ אַמָּה סָבִיב וּמַעַלְתָּהּ פְּנֹת קְדִים:	And the <i>hearth</i> ledge <i>is</i> fourteen cubits long by fourteen cubits wide, <i>measured</i> to its four corners, and the border around it <i>is</i> half a cubit <i>high</i> , and its ledge <i>is</i> one cubit <i>wide</i> <i>all</i> around, and its steps face east.”	its ledge ← <i>its bosom</i> . This is effectively a repetition of the high-level ledge of Ezek 43:14.
Ezek 43:18	וַיֹּאמֶר אֵלַי בֶּן־אָדָם כֹּה אָמַר אֲדַנִּי יְהוָה אֵלֶּה חֻקֹּת הַמִּזְבֵּחַ בַּיּוֹם הַעֲשׂוֹתוֹ לְהַעֲלוֹת עָלָיו עוֹלָה וּלְזַרֵק עָלָיו דָּם:	Then he said to me, “Son of Adam, <i>this is what</i> the Lord, the LORD, says: ‘These <i>are</i> the statutes of the altar on the day when it is made, <i>namely</i> to offer a burnt offering on it and to sprinkle blood on it.	this <i>is what</i> ← <i>thus</i> .



Ezek 43:19	<p>וְנָתַתָּה אֶל־הַכֹּהֲנִים הַלְוִיִּם  אֲשֶׁר הֵם מִזֶּרַע צְדוֹק  הַקְּרֹבִים אֵלַי נְאֻם אֲדֹנָי יְהוִה  לְשִׁרְתָּנִי פֶרֶךְ בְּזֶבֶקֶר  לְחַטָּאת:</p>	<p>And you will give the Levite priests who <i>are</i> of the seed of Zadok – who <i>are</i> near to me, says the Lord, the LORD, to serve me – a bull-calf of the oxen as a sin-offering.</p>	
Ezek 43:20	<p>וְלָקַחְתָּ מִדְּמֹו וְנָתַתָּה  עַל־אַרְבַּע קַרְנֹתָיו וְאֶל־אַרְבַּע  פְּנֹת הָעֲזוּזָה וְאֶל־הַגְּבוּל  סָבִיב וְחַטָּאת אֹתוֹ  וּכְפַרְתָּהוּ:</p>	<p>And you will take <i>some</i> of its blood and put <i>it</i> on <i>the altar's</i> four horns and on the four corners of the ledge, and on the <i>rim</i> <i>all</i> around, and you will offer it as a sin-offering and make atonement <i>with</i> it.</p>	<p>rim ← border.</p>
Ezek 43:21	<p>וְלָקַחְתָּ אֶת הַפֶּרֶךְ הַחַטָּאת  וּשְׂרָפוֹ בַּמִּקְדָּשׁ הַבַּיִת מְחוּץ  לְמִקְדָּשׁ:</p>	<p>And you will take the bull <i>which is</i> the sin-offering, and he will burn it in the appointed place of the house outside the sanctuary.</p>	
Ezek 43:22	<p>וּבַיּוֹם הַשֵּׁנִי תִקְרִיב  שְׂעִיר־עִזִּים תָּמִים לְחַטָּאת  וְחַטָּאוּ אֶת־הַמִּזְבֵּחַ כַּאֲשֶׁר  חַטָּאוּ בַּפֶּרֶךְ:</p>	<p>And on the second day, you will offer a perfect buck of the goats as a sin-offering, and <i>the priests</i> will <u>make the altar a sin-offering</u>, as they make the sin-offering with the bull.</p>	<p>make the altar a sin-offering: perhaps referring to sprinkling blood, so the altar itself counts as a sin-offering.</p>
Ezek 43:23	<p>בְּכִלּוֹתֶךָ מִחַטָּאת תִּקְרִיב פֶּרֶךְ  בְּזֶבֶקֶר תָּמִים וְאַיִל מִן־הַצֹּאן  תָּמִים:</p>	<p><i>And</i> when you have finished offering for sin, you shall offer a perfect bull-calf of the oxen and a perfect ram from the sheep.</p>	
Ezek 43:24	<p>וְהִקְרַבְתָּם לִפְנֵי יְהוָה  וְהִשְׁלִיכוּ הַכֹּהֲנִים עָלֵיהֶם  מֶלַח וְהִעֲלוּ אוֹתָם עֹלָה  לַיהוָה:</p>	<p>And you will offer them before the LORD, and the priests will throw salt over them, and they will offer them <i>as</i> a burnt offering to the LORD.</p>	
Ezek 43:25	<p>שִׁבְעַת יָמִים תַּעֲשֶׂה  שְׂעִיר־חַטָּאת לַיּוֹם וּפֶרֶךְ  בְּזֶבֶקֶר וְאַיִל מִן־הַצֹּאן  תָּמִימִים יַעֲשׂוּ:</p>	<p>For seven days you shall carry out <i>the sacrifice</i> of the goat as a sin-offering each day, and they shall perform <i>the sacrifice</i> of a bull-calf of the oxen and a ram from the sheep, <i>both being</i> perfect.</p>	
Ezek 43:26	<p>שִׁבְעַת יָמִים יְכַפְּרוּ  אֶת־הַמִּזְבֵּחַ וְטָהְרוּ אֹתוֹ  וּמִלְאוּ *יָדוּ *יָדָיו:</p>	<p>For seven days they shall make the altar an atonement and cleanse it, and they shall inaugurate it.</p>	<p>inaugurate it ← fill its {K: hand} [Q: hands]. AV differs (consecrate themselves).</p>

Ezek 43:27	<p>וַיִּכְלוּ אֶת־הַיָּמִים ס וְהָיָה בַיּוֹם הַשְּׁמִינִי וְהִלָּאָה יַעֲשׂוּ הַכֹּהֲנִים עַל־הַמִּזְבֵּחַ אֶת־עֹלוֹתֵיכֶם וְאֶת־שְׁלֹמֵיכֶם וְרָצַאתִי אֶתְכֶם נְאֻם אֲדֹנָי יְהוִה: ס</p>	<p>And they will <u>see</u> the days <u>through</u>, and it will come to pass on the eighth day and further <i>that</i> the priests will perform your burnt offerings and your peace-offerings on the altar, and I will be pleased with you, says the Lord, the LORD.’ ”</p>	<p>see ... through: treating the <i>piel</i> verb transitively. AV differs (<i>are expired</i>).</p>
Ezek 44:1	<p>וַיָּשֶׁב אֹתִי דֶרֶךְ שַׁעַר הַמִּקְדָּשׁ הַחַיצוֹן הַפְּנֵה קְדָיִם וְהוּא סָגוּר:</p>	<p>Then he brought me back through the gate of the outer sanctuary, which faces east, and it <i>was</i> shut.</p>	
Ezek 44:2	<p>וַיֹּאמֶר אֵלַי יְהוָה הַשַּׁעַר הַזֶּה סָגוּר יִהְיֶה לֹא יִפְתָּח וְאִישׁ לֹא־יָבֵא בּוֹ כִּי יְהוָה אֱלֹהֵי־יִשְׂרָאֵל בָּא בּוֹ וְהָיָה סָגוּר:</p>	<p>And the LORD said to me, “This gate will be shut. It shall not be opened, and no man shall enter by it, for the LORD God of Israel enters by it, so it shall be shut.</p>	
Ezek 44:3	<p>אֶת־הַנְּשִׂיא נְשִׂיא הוּא יִשְׁבְּבוּ לֶאֱכֹל־לֶחֶם לִפְנֵי יְהוָה מִדְּרֹךְ אֱלֹם הַשַּׁעַר יָבֹא וּמִדְּרֹכּוֹ יֵצֵא:</p>	<p><i>But as for</i> the prince, <i>it is</i> the prince who will sit in it to eat <u>bread</u> before the LORD. He will come in through the portico of the gate, and he will go out through it.”</p>	<p>bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.</p>
Ezek 44:4	<p>וַיְבִיאֵנִי דֶרֶךְ־שַׁעַר הַצָּפוֹן אֶל־פְּנֵי הַבַּיִת וְאָרָא וְהִנֵּה מָלֵא כְבוֹד־יְהוָה אֶת־בַּיִת יְהוָה וָאֶפֶל אֶל־פָּנָי:</p>	<p>Then he brought me through the northern gate to the front of the house, and I looked, and <u>I saw</u> <u>that</u> the glory of the LORD filled the house of the LORD, and I fell <u>face down</u>.</p>	<p><i>I saw that</i> ← <i>behold</i>. face down ← <i>to my face</i>.</p>
Ezek 44:5	<p>וַיֹּאמֶר אֵלַי יְהוָה בְּן־אָדָם שִׁים לְבָבְךָ וּרְאֵה בְעֵינֶיךָ וּבְאָזְנוֹךָ שְׁמַע אֶת כָּל־אֲשֶׁר אֲנִי מְדַבֵּר אִתְּךָ לְכָל־חֻקֹּת בֵּית־יְהוָה וּלְכָל־*תּוֹרֹתוֹ **תּוֹרֹתָיו וְשִׁמַּתָּ לְבָבְךָ לְמַבּוֹא הַבַּיִת בְּכָל מוֹצְאֵי הַמִּקְדָּשׁ:</p>	<p>Then the LORD said to me, “Son of Adam, <u>take note</u>, and see with your eyes, and hear with your ears everything that I am saying to you concerning all the statutes of the house of the LORD and {K: its whole law} [Q: all its laws], and <u>take note of the entrance to</u> the house, with all the <u>exits of</u> the sanctuary.</p>	<p>take note (2x) ← <i>set your heart</i>, i.e. <i>attention</i>. the entrance to: or (<i>any occasion of</i>) <i>entering</i>. the exits of: or (<i>any occasion of</i>) <i>exiting</i>.</p>
Ezek 44:6	<p>וְאָמַרְתָּ אֶל־מְרִי אֶל־בַּיִת יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוָה רַב־לְכֶם מִכָּל־תּוֹעֲבוֹתֵיכֶם בַּיִת יִשְׂרָאֵל:</p>	<p>And you shall say to the <u>rebels</u> – to the house of Israel – ‘<u>This is</u> <u>what</u> my Lord the LORD says: «<u>You have committed more than enough</u> abominations, O house of Israel,</p>	<p>rebels ← <i>rebellion</i>. this is what ← <i>thus</i>. more than enough ← <i>more to you than all</i>.</p>

Ezek 44:7	<p>בְּהֵבִיאְכֶם בְּנֵי־נֹכַר עַרְלֵי־לֵב וְעַרְלֵי בָשָׂר לְהִיזֹת בְּמִקְדָּשִׁי לְחַלְלוֹ אֶת־בֵּיתִי בְּהַקְרִיבְכֶם אֶת־לֶחְמֵי חֶלֶב וְדָם וַיִּפְרוּ אֶת־בְּרִיתִי אֵלַי כְּלִתּוּעֲבוֹתֵיכֶם:</p>	<p>because you have brought foreigners in, uncircumcised in heart and uncircumcised in the flesh, for <i>them</i> to be in my sanctuary, <u>profaning</u> it, <i>namely</i> my house, when you offered my bread, fat and blood. So they broke my covenant with all your abominations.</p>	<p>profaning ← <i>to profane</i>.</p>
Ezek 44:8	<p>וְלֹא שָׁמַרְתֶּם מִשְׁמַרְתִּי קֹדְשִׁי וַתְּשִׂימוּן לְשֹׁמְרֵי מִשְׁמַרְתִּי בְּמִקְדָּשִׁי לְכֶם:</p>	<p>And you have not kept the charge of my holy <i>things</i>, but you have put the keepers of my charge in my sanctuary <u>for your own ends</u>.»</p>	<p>for your own ends ← <i>for you</i>.</p>
Ezek 44:9	<p>כֹּה־אָמַר אֲדֹנָי יְהוִה כָּל־בֶּן־נֹכַר עֶרְל לֵב וְעֶרְל בָּשָׂר לֹא יָבֹא אֶל־מִקְדָּשִׁי לְכָל־בֶּן־נֹכַר אֲשֶׁר בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:</p>	<p>This <i>is what</i> my Lord the LORD says: «No foreigner, uncircumcised in heart or uncircumcised in the flesh shall enter into my sanctuary – <i>none</i> of all the foreigners who <i>are</i> among the sons of Israel,</p>	<p>this is what ← <i>thus</i>. <hr/>or: disjunctive use of the vav. <hr/>all the foreigners ← <i>every</i> foreigner.</p>
Ezek 44:10	<p>כִּי אִם־הַלְוִיִּם אֲשֶׁר רָחַקוּ מֵעָלַי בְּתַעֲוֹת יִשְׂרָאֵל אֲשֶׁר תָּעוּ מֵעָלַי אַחֲרֵי גְלוּלֵיהֶם וַנִּשְׂאוּ עוֹנָם:</p>	<p>but <i>it is</i> rather the Levites, who have become distant from me, with Israel going astray when they strayed from me, <i>going</i> after their idols. And they will bear their iniquity.</p>	
Ezek 44:11	<p>וְהָיוּ בְּמִקְדָּשִׁי מְשָׁרְתִים פְּקֻדוֹת אֶל־שַׁעְרֵי הַבַּיִת וּמְשָׁרְתִים אֶת־הַבַּיִת הַמָּה יִשְׁחָטוּ אֶת־הָעֹלָה וְאֶת־הַזֶּבֶח לְעָם וְהָמָּה יַעֲמְדוּ לִפְנֵיהֶם לְשָׁרְתָם:</p>	<p>But they will be ministering in my sanctuary, <i>having been given</i> charge of the gates of the house, and serving the house. They will slaughter the burnt offering and the sacrifice for the people, and they will stand before them, to minister to them,</p>	<p>charge ← <i>charges</i>.</p>
Ezek 44:12	<p>יַעַן אֲשֶׁר יִשְׁרְתוּ אוֹתָם לִפְנֵי גְלוּלֵיהֶם וְהָיוּ לְבַיִת־יִשְׂרָאֵל לְמַכְשׁוֹל עֲזֹן עַל־בֶּן נִשְׂאָתִי יָדֵי עֲלֵיהֶם נָאֻם אֲדֹנָי יְהוִה וַנִּשְׂאוּ עוֹנָם:</p>	<p>because they ministered to them before their idols, and they were an <u>iniquitous stumbling block</u> to the house of Israel, which <i>is</i> why I have raised my hand against them, says the Lord, the LORD, and they will bear their iniquity.</p>	<p>iniquitous stumbling block ← <i>stumbling block of iniquity</i>, a Hebraic genitive.</p>
Ezek 44:13	<p>וְלֹא־יִגָּשׁוּ אֵלַי לְכַהֵן לִי וּלְגִשָׁתִּי עַל־כָּל־קֹדְשִׁי אֶל־קֹדְשִׁי הַקְּדָשִׁים וַנִּשְׂאוּ כָּל־מִתָּתָם וַתּוֹעֲבוּתָם אֲשֶׁר עָשׂוּ:</p>	<p>But they shall not come near to me to officiate as a priest to me, <i>nor</i> to come near to <u>any</u> of my holy <i>things</i> in the holy of holies, and they will bear their shame and their abominations which they have committed.</p>	<p>any ← <i>all</i>.</p>

Ezek 44:14	וְנָתַתִּי אוֹתָם שְׁמָרֵי מִשְׁמֶרֶת הַבַּיִת לְכָל עֲבֹדָתוֹ וְלְכָל אֲשֶׁר יַעֲשֶׂה בּוֹ: פ	But I will appoint them <i>as</i> keepers of the charge of the house in all its <u>operations</u> , and in everything that is done in it.	operations ← <i>work, service</i> .
Ezek 44:15	וְהַכֹּהֲנִים הַלְוִיִּם בְּנֵי צְדוֹק אֲשֶׁר שָׁמְרוּ אֶת-מִשְׁמֶרֶת מִקְדָּשִׁי בְּתַעֲוֹת בְּנֵי-יִשְׂרָאֵל מֵעַלֵּי הַמָּה יִקְרְבוּ אֵלַי לְשִׁרְתָּנִי וְעָמְדוּ לִפְנֵי לְהַקְרִיב לִי חֶלֶב וְדָם נְאֻם אֲדֹנָי יְהוִה:	But the Levite priests <i>who are</i> the sons of Zadok, who kept the charge of my sanctuary when the sons of Israel strayed from me, will come near to me to serve me, and they will stand before me to offer fat and blood to me, says the Lord, the LORD.	but: adversative use of the vav.
Ezek 44:16	הֵמָּה יָבֹאוּ אֶל-מִקְדָּשִׁי וְהֵמָּה יִקְרְבוּ אֶל-שֻׁלְחָנִי לְשִׁרְתָּנִי וְשָׁמְרוּ אֶת-מִשְׁמֶרֶתִּי:	They shall come into my sanctuary, and they shall come near to my table to serve me, and they will keep my charge.	
Ezek 44:17	וְהָיָה בְּבוֹאָם אֶל-שַׁעְרֵי הַחֲצֵר הַפְּנִימִית בְּגָדֵי פְשָׁתִים יִלְבָּשׁוּ וְלֹא-יַעֲלֶה עֲלֵיהֶם צֹמֶר בְּשָׂרְתָם בְּשַׁעְרֵי הַחֲצֵר הַפְּנִימִית וּבֵיתָהּ:	And it will come to pass, when they come to the gates of the inner court, that they will wear linen clothes, and no wool will <u>come</u> on them when they minister at the gates of the inner court and inside.	come ← <i>come up</i> .
Ezek 44:18	פְּאָרֵי פְשָׁתִים יִהְיוּ עַל-רֵאשֵׁם וּמְכַנְסֵי פְשָׁתִים יִהְיוּ עַל-מִתְנִיָּהֶם לֹא יַחְגְּרוּ בַיָּזַע:	They shall have linen turbans on their <u>heads</u> , and they shall have linen trousers around their waist. They shall not gird <i>themselves</i> with <i>anything causing</i> sweat.	heads ← <i>head</i> .
Ezek 44:19	וּבְצֵאתָם אֶל-הַחֲצֵר הַחִיצוֹנָה אֶל-הַחֲצֵר הַחִיצוֹנָה אֶל-הָעַם יִפְשְׁטוּ אֶת-בְּגֵדֵיהֶם אֲשֶׁר-הֵמָּה מְשַׁרְתֵּם בָּם וְהֵנִיחוּ אוֹתָם בְּלִשְׁכַת הַקֹּדֶשׁ וְלָבְשׁוּ בְּגָדִים אַחֲרָיִם וְלֹא-יִקְדָּשׁוּ אֶת-הָעַם בְּבִגְדֵיהֶם:	And when they go out to the outer court – to the outer court to <i>where</i> the people <i>are</i> – they shall take off the clothes in which they minister and put them in the <u>holy annexes</u> , and they shall wear <u>different</u> clothes, and they shall <u>not sanctify</u> the people in their <i>ordinary</i> clothes.	holy annexes ← <i>annexes of holiness</i> , a Hebraic genitive.  different ← <i>other</i> .  shall not sanctify: only those so intended were to be sanctified. Compare Ezek 46:20.
Ezek 44:20	וְרֵאשֵׁם לֹא יִגְלָחוּ וּפְרַע לֹא יִשְׁלָחוּ כְּסוּם יִכְסְמוּ אֶת-רֵאשֵׁיהֶם:	And they shall not shave their <u>heads</u> , but they shall not let the locks of their hair hang down. They shall <u>certainly trim the hair on</u> their heads.	heads ( <i>first occurrence in verse</i> ) ← <i>head</i> .  certainly trim <i>the hair on</i> : infinitive absolute.
Ezek 44:21	וַיִּזֶן לֹא-יִשְׁתּוּ כָּל-כֹּהֵן בְּבוֹאָם אֶל-הַחֲצֵר הַפְּנִימִית:	And no priest shall drink wine when they go into inner court.	

Ezek 44:22	וְאֶלְמָנָה וְגֵרוּשָׁה לֹא יִקְחוּ לָהֶם לְנָשִׁים כִּי אִם-בְּתוּלַת מִזְרַע בֵּית יִשְׂרָאֵל וְהָאֶלְמָנָה אֲשֶׁר תְּהִיָּה אֶלְמָנָה מִכֹּהֵן יִקְחוּ:	And they shall not take a widow or a divorcee as their wives, but rather a virgin of the seed of the house of Israel, but they <i>can</i> take a widow who is a priest's widow.	
Ezek 44:23	וְאֶת-עַמִּי יוֹרוּ בֵּין קֹדֶשׁ לְחָל וּבֵין-טָמֵא לְטָהוֹר לְיֹדְעִים:	And they shall instruct my people <i>in the difference</i> between holy and profane, and they shall make known to them <i>the</i> <i>difference</i> between unclean and clean.	
Ezek 44:24	וְעַל-רִיב הָמָּה יַעֲמְדוּ *לְשֹׁפֵט **לְמִשְׁפָּט בְּמִשְׁפָּטִי *וּשְׁפֹטָהוּ **יִשְׁפָּטוּהוּ וְאֶת-תּוֹרָתִי וְאֶת-חֻקֹּתִי בְּכָל-מוֹעֲדֵי יִשְׁמְרוּ וְאֶת-שַׁבְּתוֹתַי יִקְדְּשׁוּ:	And in a dispute they shall stand {K: to judge} [Q: for judgment] according to my judicial pronouncements, {K: and} [Q: <i>and</i> ] <u>they shall judge the matter</u> , and they shall keep my laws and my statutes in all my set times, and they shall sanctify my Sabbaths.	they shall judge: the <i>ketiv</i> and <i>qere</i> are different words from the same root, with the same meaning here. <hr/> <i>the matter</i> ← <i>it</i> , referring to <i>the</i> <i>dispute</i> .
Ezek 44:25	וְאֶל־מֵת אָדָם לֹא יָבֹא לְטַמְּאָהּ כִּי אִם-לְאָב וּלְאִם וּלְבֶן וּלְבַת לְאָח וּלְאֶחָת אֲשֶׁר-לֹא-הָיְתָה לָאִישׁ יִטְמָאוּ:	No-one shall go to a dead person, so becoming unclean, except that they may defile themselves for <i>their</i> father, or for <i>their</i> mother, or for <i>their</i> son, or for <i>their</i> daughter, for <i>their</i> brother or for <i>their</i> sister who does not have a husband.	
Ezek 44:26	וְאַחֲרֵי טְהַרְתּוֹ שִׁבְעַת יָמִים יִסְפְּרוּ-לוֹ:	Then after his cleansing, they shall count out seven days for him,	
Ezek 44:27	וּבְיוֹם בָּאוֹ אֶל-הַקֹּדֶשׁ אֶל-הַחֹצֵר הַפְּנִימִית לְשָׁרֵת בִּקְדָשׁ יִקְרִיב חַטָּאתוֹ נֹאֵם אֲדֹנָי יְהוִה:	then on the day when he goes into the sanctuary – into the inner court to serve in the sanctuary – he shall <u>make</u> his sin-offering, says the Lord, the LORD.	make ← <i>offer</i> .
Ezek 44:28	וְהָיְתָה לָהֶם לְנַחֲלָה אֲנִי נַחֲלָתָם וְאַחֲזָה לְאֶתְתָנּוּ לָהֶם בְּיִשְׂרָאֵל אֲנִי אֶחֲזָתָם:	And <i>this</i> will be their inheritance: I <i>am</i> their inheritance. And you will not give them <u>any territory</u> in Israel: I <i>am</i> their <u>territory</u> .	territory (2x) ← <i>a possession (of</i> <i>land)</i> .
Ezek 44:29	הַמִּנְחָה וְהַחֲטָאת וְהָאֵשֶׁם הָמָּה יֹאכְלוּם וְכָל-חֶרֶם בְּיִשְׂרָאֵל לָהֶם יְהִיָּה:	And they shall eat the meal- offering, and the sin-offering, and the guilt-offering. And every dedicated thing in Israel shall be theirs.	

Ezek 44:30	<p>וְרֵאשִׁית כָּל־בְּכוֹרֵי כָל  וְכָל־תְּרוּמַת כָּל מִכְלָל  תְּרוּמוֹתֵיכֶם לַכֹּהֲנִים יִהְיֶה  וְרֵאשִׁית עֲרֹסוֹתֵיכֶם תִּתְּנוּ  לְכֹהֵן לְהַנִּיחַ בְּרַכָּה אֶל־בֵּיתְךָ:</p>	<p>And the first <i>harvest</i> of all firstfruits of everything, and every heave-offering, of everything from all your heave-offerings, will be for the priests. And you will give the first <i>batch</i> of your <u>dough</u> to the priest so as to cause a blessing to rest on your house.</p>	<p>dough: or <i>coarse meal</i>.</p>
Ezek 44:31	<p>כָּל־גְּבֻלָּה וְטֶרֶף מִן־הָעוֹף  וּמִן־הַבְּהֵמָה לֹא יֹאכְלוּ  הַכֹּהֲנִים: פ</p>	<p>The priests shall not eat <u>any</u> <u>carcase</u>, or anything preyed on, of poultry or of cattle.</p>	<p>any ← <i>every</i>.</p> <hr/> <p>carcase: i.e. <i>animal or bird that died other than by being ritually slaughtered</i>.</p>
Ezek 45:1	<p>וּבְהַפִּילְכֶם אֶת־הָאָרֶץ בְּנַחְלָה  תִּרְיָמוּ תְרוּמָה לַיהוָה   קֹדֶשׁ  מִן־הָאָרֶץ אַרְבָּע חֲמֵשֶׁה  וְעֶשְׂרִים אֶלֶף אַרְבָּע וְרֹחַב  עֶשְׂרֵה אֶלֶף קֹדֶש־הוּא  בְּכָל־גְּבוּלָה סָבִיב:</p>	<p>And when you assign the land as an inheritance, you shall <u>make</u> an offering to the LORD, a <i>holy part</i> of the land, a <u>strip</u> of twenty-five thousand <u>units</u> <i>in</i> length, and ten thousand <i>in</i> width. It <i>will be</i> a <i>holy place</i> in all its <u>extent</u> round about.</p>	<p>make ← <i>raise</i>.</p> <hr/> <p>strip ← <i>length</i>.</p> <hr/> <p><i>units</i>: rod-lengths, or <i>reeds</i>, as in Ezek 40:5 rather ↗</p> <hr/> <p>extent ← <i>border</i>.</p>
Ezek 45:2	<p>יִהְיֶה מִזֶּה אֶל־הַקֹּדֶשׁ חֲמֵשׁ  מֵאוֹת בַּחֲמֵשׁ מֵאוֹת מְרַבֵּעַ  סָבִיב וְחֲמֵשִׁים אַמָּה מְגֻרָשׁ  לוֹ סָבִיב:</p>	<p>Of this, there will be for the sanctuary five hundred by five hundred <i>cubits</i> square <i>all</i> around, and it <i>will have</i> fifty cubits of pasture around <i>it</i>.</p>	<p>↳ than <i>cubits</i> as in Ezek 40:9. A rod-length is 6 cubits and a standard cubit is about 18 inches or 45 cm. But in Ezek 40:6, the cubit includes a handbreadth. [CB] has a reed = 12 feet or 3.7m.</p>
Ezek 45:3	<p>וּמִן־הַמִּדָּה הַזֹּאת תִּמְדוּ אַרְבָּע  *חמש* **חֲמֵשֶׁה וְעֶשְׂרִים  אֶלֶף וְרֹחַב עֶשְׂרֵת אֶלְפִים  וּבֹי־יִהְיֶה הַמִּקְדָּשׁ קֹדֶשׁ  קִדְשִׁים:</p>	<p>So according to this measured-out <i>area</i>, you shall measure a length of twenty-five thousand <u>units</u> and a width of ten thousand <u>units</u>, and in it will be the sanctuary – the holy of holies.</p>	<p>five: the <i>ketiv</i> and <i>qere</i> are different genders of the same word, with the same meaning.</p> <hr/> <p><i>units</i> (2x): see Ezek 45:1.</p>
Ezek 45:4	<p>קֹדֶשׁ מִן־הָאָרֶץ הוּא לְכֹהֲנִים  מְשָׁרְתֵי הַמִּקְדָּשׁ יִהְיֶה  הַקְּרָבִים לְשָׂרְתָא אֶת־יְהוָה  וְהָיָה לָהֶם מְקוֹם לְבָתַיִם  וּמִקְדָּשׁ לְמִקְדָּשׁ:</p>	<p>It <i>is</i> a <i>holy part</i> of the land; it shall be for the priests, the servants of the sanctuary who come near to serve the LORD. And it will be their place for houses, and a sanctuary for the sanctuary.</p>	
Ezek 45:5	<p>וְחֲמֵשֶׁה וְעֶשְׂרִים אֶלֶף אַרְבָּע  וְעֶשְׂרֵת אֶלְפִים רֹחַב *יִהְיֶה  **וְהָיָה לְלוֹיִם מְשָׁרְתֵי הַבַּיִת  לָהֶם לְאַחֲזָה עֶשְׂרִים לְשָׂכָתָה:</p>	<p>So <i>it will be</i> twenty-five thousand <u>units</u> <i>in</i> length and ten thousand <u>units</u> <i>in</i> width. {K: <i>And</i>} [Q: <i>And</i>] it will be for the Levites, the servants of the house – theirs as a <u>territory</u> <i>with</i> twenty annexes.</p>	<p><i>units</i> (2x): see Ezek 45:1.</p> <hr/> <p>territory: see Ezek 44:28.</p>

Ezek 45:6	<p>וְאַחֲזַת הָעִיר תִּתְּנוּ חֲמֵשֶׁת אֲלָפִים רֹחַב וְאַרְבַּע חֲמֵשֶׁת וְעֶשְׂרִים אֶלֶף לְעֹמֶת תְּרוֹמַת הַקֹּדֶשׁ לְכָל-בַּיִת יִשְׂרָאֵל יְהִי׃</p>	<p>And you shall <u>assign</u> the <u>territory</u> of the city <i>to be</i> five thousand <u>units</u> in width and a length of twenty-five thousand <u>units</u>, opposite the <u>place</u> of the <u>holy</u> <u>heave-offering</u>. It shall be for the whole house of Israel.</p>	<p>assign ← <i>give, put</i>.</p> <hr/> <p>territory: see Ezek 44:28.</p> <hr/> <p><u>units</u> (2x): see Ezek 45:1.</p> <hr/> <p>holy heave-offering ← <i>heave-offering of holiness</i>.</p>
Ezek 45:7	<p>וּלְנָשִׂיא מְזֵה וּמְזֵה לְתְרוֹמַת הַקֹּדֶשׁ וְלִאֲחֲזַת הָעִיר אֶל-פְּנֵי תְרוֹמַת-הַקֹּדֶשׁ וְאֶל-פְּנֵי אֲחֲזַת הָעִיר מִפְּאֵת-יָם יָמָה וּמִפְּאֵת-קִדְמָה קְדִימָה וְאַרְבַּע לְעֹמוֹת אֶחָד הַחֲלָקִים מִגְּבוּל יָם אֶל-גְּבוּל קְדִימָה׃</p>	<p>And for the prince <i>there will be</i> <u>land</u> on each side of the <u>holy</u> <u>heave-offering</u>, and of the <u>grounds</u> of the city, opposite the <u>place</u> of the <u>holy heave-offering</u> and opposite the <u>grounds</u> of the city, from the western side to the west, and from the eastern side eastwards, and the length <i>will be</i> <i>all</i> along one of the apportionments, from the western border to the eastern border.</p>	<p>holy heave-offering (2x): see Ezek 45:6.</p> <hr/> <p><u>grounds</u> (2x) ← <i>possession (of land)</i>.</p>
Ezek 45:8	<p>לְאָרֶץ יִהְיֶה-לוֹ לְאַחֲזָה בְּיִשְׂרָאֵל וְלֹא-יִזְנוּ עוֹד נְשִׂיאֵי אֶת-עַמִּי וְהָאָרֶץ יִתְּנוּ לְבַיִת-יִשְׂרָאֵל לְשִׁבְטֵיהֶם׃ ס</p>	<p>In the land it will be his <u>territory</u> in Israel, and my princes will no longer oppress my people, and the land will be <u>given</u> to the house of Israel according to their tribes.»</p>	<p>territory: see Ezek 44:28.</p> <hr/> <p>the land will be given ← <i>they will give the land</i>. Avoidance of the passive.</p>
Ezek 45:9	<p>כֹּה-אָמַר אֲדֹנָי יְהוִה רַב-לִבְכֶם נְשִׂיאֵי יִשְׂרָאֵל חָמַס וְשׂוֹד הִסִּירוּ וּמִשְׁפָּט וּצְדָקָה עֲשׂוּ הֲרִימוּ גְרִשְׁתֵּיכֶם מֵעַל עַמִּי נְאֻם אֲדֹנָי יְהוִה׃</p>	<p>This <i>is what</i> my Lord the LORD says: «<i>You</i> princes of Israel, <u>enough of your injustice!</u> <u>Renounce</u> violence and oppression, and execute justice and righteousness. Desist from your banishments <i>imposed</i> on my people, says the Lord, the LORD.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>enough of your <i>injustice</i> ← <i>(too) much to you</i>. Similar to Ezek 44:6.</p> <hr/> <p>renounce ← <i>remove</i>.</p>
Ezek 45:10	<p>מֵאֲזִי-צֶדֶק וְאֵיפַת-צֶדֶק וּבַת-צֶדֶק יְהִי לְכֶם׃</p>	<p>You shall have just balances and a just <u>ephah</u> and a just <u>bath</u>.</p>	<p>ephah ... bath: both about 6 imperial gallons or 27 litres (dry / liquid measure respectively).</p>
Ezek 45:11	<p>הָאֵיפָה וְהַבַּת תִּכְּוֶן אֶחָד יִהְיֶה לְשֵׂאת מַעֲשֵׂר הַחֹמֶר הַבַּת וְעֶשְׂרִית הַחֹמֶר הָאֵיפָה אֶל-הַחֹמֶר יִהְיֶה מִתְּכַנְּתוֹ׃</p>	<p>The <u>ephah</u> and the <u>bath</u> shall be of <u>equal</u> volume, so that a <u>bath</u> may have a volume of one tenth of a <u>homer</u>, and an <u>ephah</u> one tenth of a <u>homer</u>. The <u>derivative</u> <u>measures</u> shall be from the <u>homer</u>.</p>	<p>ephah (2x) ... bath (2x): both about 6 imperial gallons or 27 litres (dry / liquid measure respectively).</p> <hr/> <p>equal ← <i>one</i>.</p> <hr/> <p>homer (3x): about 60 imperial gallons or 270 litres.</p> <hr/> <p>the derivative measures ← <i>its proportion</i>.</p>

Ezek 45:12	וְהַשֶּׁקֶל עֲשָׂרִים גֵּרָה עֲשָׂרִים שְׁקָלִים חֲמִשָּׁה וְעֲשָׂרִים שְׁקָלִים עֲשָׂרָה וְחֲמִשָּׁה שֶׁקֶל הַמָּנֶה יִהְיֶה לָכֶם:	And the shekel <i>shall be</i> twenty gerahs. Twenty shekels, twenty- five shekels, fifteen shekels will amount to your maneh.	twenty ... twenty-five ... fifteen ... maneh: according to Gill's exposition, corresponding to the royal, sacred, and common maneh. The application is in a prophetic future. The maneh to shekel rate was different in the kings period; see 1 Ki 10:17.  will amount to ← will be.
Ezek 45:13	זֹאת הַתְּרוּמָה אֲשֶׁר תָּרִימוּ שֵׁשִׁית הָאֵיפָה מִחֹמֶר הַחֲטָיִם וְשֵׁשִׁיתֶם הָאֵיפָה מִחֹמֶר הַשְּׁעָרִים:	This is the heave-offering which you shall make: a sixth of an ephah from a homer of wheat. You shall also give a sixth part of an ephah from a homer of barley.	make ← raise.  ephah (2x): about 6 imperial gallons or 27 litres.  homer (2x): about 60 imperial gallons or 270 litres.
Ezek 45:14	וְחֹק הַשֶּׁמֶן הַבַּת הַשֶּׁמֶן מֵעֵשֶׂר הַבַּת מִן-הַכֹּר עֲשֶׂרֶת הַבֵּתִים חֹמֶר כִּי-עֲשֶׂרֶת הַבֵּתִים חֹמֶר:	And as for the statute concerning oil, it is a bath of oil. A bath is a tenth of a cor, which is ten baths, which is a homer, for there are ten baths in a homer.	baths (4x): about 6 imperial gallons or 27 litres.  cor: about 60 imperial gallons or 270 litres.  homer (2x): about 60 imperial gallons or 270 litres.
Ezek 45:15	וְשֶׂה-אַחַת מִן-הַצֹּאן מִן-הַמְּאֵתַיִם מִמִּשְׁקֵה יִשְׂרָאֵל לְמִנְחָה וְלַעֲוֹלָה וְלִשְׁלָמִים לְכַפֵּר עֲלֵיהֶם נְאֻם אֲדֹנָי יְהוָה:	And you shall offer one lamb from the flock, out of two hundred, from the well-watered country of Israel, as a gift- offering and a burnt offering, and as peace-offerings, to atone for them, says my Lord the LORD.	gift-offering: usually bloodless and translated meal-offering. Perhaps bloodless also here, not referring to the lamb, which is the burnt offering.
Ezek 45:16	כָּל הָעָם הָאָרֶץ יִהְיוּ אֶל-הַתְּרוּמָה הַזֹּאת לְנִשְׂיָא בְּיִשְׂרָאֵל:	All the people in the land will be linked to this heave-offering for the prince in Israel.	for the prince: or to the prince.
Ezek 45:17	וְעַל-הַנְּשִׂיא יִהְיֶה הָעֹלֹת וְהַמִּנְחָה וְהַנֶּסֶךְ בַּחֲגִים וּבְחַדָּשִׁים וּבְשַׁבָּתוֹת בְּכָל-מוֹעֲדֵי בַּיִת יִשְׂרָאֵל הוּא יַעֲשֶׂה אֶת-הַחֲטָאת וְאֶת-הַמִּנְחָה וְאֶת-הָעֹלָה וְאֶת-הַשְּׁלָמִים לְכַפֵּר בְּעַד בַּיִת-יִשְׂרָאֵל: ס	And it will be up to the prince to make the burnt offerings and the meal-offering and the libation at the festivals and on the new moons and on the Sabbaths – on all the festival days of the house of Israel. He will offer the sin- offering and the meal-offering and the burnt offering and the peace-offerings to atone for the house of Israel.»	offer ← make, do.
Ezek 45:18	כֹּה-אָמַר אֲדֹנָי יְהוָה בְּרִאשׁוֹן בְּאַחַד לַחֹדֶשׁ תִּקַּח פֶּרֶבֶן-בָּקָר תָּמִים וְחֲטָאת אֶת-הַמִּקְדָּשׁ:	This is what my Lord the LORD says: «In the first month, on the first day of the month, you shall take a perfect bull-calf of the oxen, and you will expiate the sanctuary from sin.	this is what ← thus.



Ezek 45:19	<p>וְלָקַח הַכֹּהֵן מִדַּם הַחֹטְאֹת וַנְּתֵן אֶל-מְזוֹזֹת הַבַּיִת וְאֶל-אַרְבַּע פְּנֹת הָעֲזָרָה לְמִזְבֵּחַ וְעַל-מְזוֹזֹת שַׁעַר הַחֲצָר הַפְּנִימִית:</p>	<p>And the priest will take <i>some</i> of the blood of the sin-offering and put <i>it</i> on the <u>doorposts</u> of the house, and on the four corners of the ledge of the altar, and on the <u>posts</u> of the gate of the inner court.</p>	<p>doorposts ... posts ← <i>doorpost</i> ... <i>post</i>.</p>
Ezek 45:20	<p>וְכִן תַּעֲשֶׂה בַשְּׁבִיעִי בַחֹדֶשׁ מֵאִישׁ שָׁגָה וּמִפְּתִי וּכְפָרָתָם אֶת-הַבַּיִת:</p>	<p>And you will do likewise on the seventh day of the month, for anyone sinning through ignorance or through folly, and you will atone for the house.</p>	
Ezek 45:21	<p>בְּרֵאשׁוֹן בְּאַרְבַּעַת עָשָׂר יוֹם לְחֹדֶשׁ יִהְיֶה לָכֶם הַפֶּסַח חֹג שִׁבְעוֹת יָמִים מִצֹּת יֶאֱכַל:</p>	<p>In the first <i>month</i>, on the fourteenth day of the month, <u>you</u> will celebrate the Passover, a festival of a <u>week</u> of days. Unleavened bread will be eaten.</p>	<p>you will celebrate ← <i>there will be to you</i>.</p> <hr/> <p>a week ← <i>weeks</i>, but cognate with <i>seven(s)</i>.</p>
Ezek 45:22	<p>וְעָשָׂה הַנָּשִׂיא בַיּוֹם הַהוּא בְּעֵדוֹ וּבְעֵד כָּל-עַם הָאָרֶץ פָּר חֹטְאֹת:</p>	<p>And the prince will <u>offer</u> on that day for himself and for all the people of the land, a bull <i>as</i> a sin-offering.</p>	<p>offer ← <i>make, do</i>.</p>
Ezek 45:23	<p>וּשְׁבַעַת יְמֵי-הַחֹג יַעֲשֶׂה עוֹלָה לַיהוָה שִׁבְעַת פָּרִים וּשְׁבַעַת אֵילִים תְּמִימִם לַיּוֹם שִׁבְעַת הַיָּמִים וְחֹטְאֹת שְׁעִיר עֲזִים לַיּוֹם:</p>	<p>And for the seven days of the festival, he will make a burnt offering to the LORD – seven bulls and seven rams per day, perfect <i>ones</i>, for the seven days, and as a sin-offering, a buck of the goats per day,</p>	
Ezek 45:24	<p>וּמִנְחָה אֵיפָה לְפָר וְאֵיפָה לְאֵיל יַעֲשֶׂה וְשֶׁמֶן הֵינן לְאֵיפָה:</p>	<p>and he will offer a meal-offering of an <u>ephah</u> per bull, and an <u>ephah</u> per ram, and a <u>hin</u> of oil per <u>ephah</u>.</p>	<p>ephah (3x): about 6 imperial gallons or 27 litres.</p> <hr/> <p>hin: about 1 imperial gallon or 4.5 litres.</p>
Ezek 45:25	<p>בַּשְּׁבִיעִי בַחֲמִשָּׁה עָשָׂר יוֹם לְחֹדֶשׁ בְּחֹג יַעֲשֶׂה כְּאֵלֶּה שִׁבְעַת הַיָּמִים כְּחֹטְאֹת כְּעוֹלָה וּכְמִנְחָה וּכְשֶׁמֶן: ס</p>	<p>In the seventh <i>month</i>, on the fifteenth day of the month, at the festival, he will <u>offer similarly</u> for seven days – likewise with the sin-offering, likewise with the burnt offering and likewise with the meal-offering and likewise with the oil.»</p>	<p>offer ← <i>make, do</i>.</p> <hr/> <p>similarly ← <i>like these</i>.</p>
Ezek 46:1	<p>כֹּה-אָמַר אֲדֹנָי יְהוִה שַׁעַר הַחֲצָר הַפְּנִימִית הַפְּנִיָה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמִי הַמַּעֲשָׂה וּבַיּוֹם הַשְּׁבִיט יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח:</p>	<p>This <i>is what</i> my Lord the LORD says: «The gate of the inner court facing east will be shut for the six working days, then on the Sabbath day it will be opened, and on the day of the new moon it will be opened.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>

Ezek 46:2	<p>וּבֹא הַנָּשִׂיא דֶרֶךְ אוֹלָם  הַשַּׁעַר מִחוּץ וְעָמַד עַל־מְזוֹזַת  הַשַּׁעַר וְעָשׂוּ הַכֹּהֲנִים  אֶת־עוֹלֹתָו וְאֶת־שְׁלָמָיו  וְהִשְׁתַּחֲוָה עַל־מִפְתָּן הַשַּׁעַר  וַיֵּצֵא וְהַשַּׁעַר לֹא־יִסָּגֵר  עַד־הָעֶרֶב:</p>	<p>And the prince will come through the portico <i>of</i> the outer gate, and he will stand at the gatepost, and the priests will offer his burnt offering and his peace-offerings, and he will worship at the threshold of the gate, then he will go out. But the gate will not be shut until the evening.</p>	<p>offer ← <i>do, make.</i></p>
Ezek 46:3	<p>וְהִשְׁתַּחֲוּוּ עַם־הָאָרֶץ פֶּתַח  הַשַּׁעַר הַהוּא בַשַּׁבָּתוֹת  וּבַיָּמֵי הַחֹדֶשׁ לִפְנֵי יְהוָה:</p>	<p>And the people of the land will worship <i>at</i> the entrance of that gate on Sabbaths and on days of the new moon, before the LORD.</p>	
Ezek 46:4	<p>וְהֵעֳלָה אֲשֶׁר־יִקְרַב הַנָּשִׂיא  לְיְהוָה בַּיּוֹם הַשַּׁבָּת שֵׁשֶׁה  כִּבְשִׂים תְּמִימִם וְאֵיל תְּמִים:</p>	<p>And the burnt offering which the prince shall offer to the LORD on the day of the Sabbath <i>is</i> six perfect lambs and a perfect ram,</p>	
Ezek 46:5	<p>וּמִנְחָה אֵיפָה לְאֵיל וְלִכְבָּשִׂים  מִנְחָה מִתַּת יָדוֹ וְשִׁמֹן הֵינן  לְאֵיפָה:</p>	<p>and a meal-offering of an ephah per ram, and with the lambs <i>he will offer</i> a meal-offering <i>as</i> a gift according to his means, and a hin of oil per ephah.</p>	<p>ephah (2x): about 6 imperial gallons or 27 litres.  <hr/> according to his means ← <i>of his hand.</i>  <hr/> hin: about 1 imperial gallon or 4.5 litres.</p>
Ezek 46:6	<p>וּבַיּוֹם הַחֹדֶשׁ פֶּר בּוֹזֶבֶקֶר  תְּמִימִם וְשֵׁשֶׁת כִּבְשִׂים וְאֵיל  תְּמִימִם יְהִיוּ:</p>	<p>And on the day of the new moon <i>he will offer</i> a perfect bull-calf of the oxen and six lambs and a ram. They shall be perfect.</p>	<p>perfect: plural, perhaps because the bull-calf refers collectively to those needed for repeated sacrifices. Many manuscripts have the singular [BHS-CA].</p>
Ezek 46:7	<p>וְאֵיפָה לֶפֶר וְאֵיפָה לְאֵיל  יַעֲשֶׂה מִנְחָה וְלִכְבָּשִׂים  כַּאֲשֶׁר תִּשְׁיֵג יָדוֹ וְשִׁמֹן הֵינן  לְאֵיפָה:</p>	<p>And he will offer an ephah per bull and an ephah per ram, <i>as</i> a meal-offering, and for the lambs according to his means, and a hin of oil per ephah.</p>	<p>offer ← <i>do, make.</i>  <hr/> ephah (3x): about 6 imperial gallons or 27 litres.  <hr/> according to his means ← <i>as his hand reaches.</i>  <hr/> hin: about 1 imperial gallon or 4.5 litres.</p>
Ezek 46:8	<p>וּבְבֹא הַנָּשִׂיא דֶרֶךְ אוֹלָם  הַשַּׁעַר יָבוֹא וּבְדֶרֶכוֹ יֵצֵא:</p>	<p>When the prince comes, he shall come through the portico <i>of</i> the gate, and he shall go out through it.</p>	

Ezek 46:9	<p>וּבְבוֹא עַם-הָאָרֶץ לִפְנֵי יְהוָה בַּמּוֹעֲדִים הֵבֵא דְרֹד־שֶׁעַר צָפוֹן לְהִשְׁתַּחֲוֹת יֵצֵא דְרֹד־שֶׁעַר נֹגֵב וְהֵבֵא דְרֹד־שֶׁעַר נֹגֵב יֵצֵא דְרֹד־שֶׁעַר צָפוֹנָה לֹא יָשׁוּב דְרֹד הַשֶּׁעַר אֲשֶׁר-בָּא בּוֹ כִּי נִכְחוּ *יֵצְאוּ **יֵצֵא:</p>	<p>But when the people of the land come before the LORD on the festival days, he who comes in through the northern gate to worship shall go out through the southern gate, and he who comes in through the southern gate shall go out through the northern gate. He shall not return through the gate by which he came, for {K: they} [Q: he] shall leave opposite it.</p>	
Ezek 46:10	<p>וְהַנְּשִׂיא בְּתוֹכְכֶם בְּבוֹאֵם יָבוֹא וּבְצֵאתְכֶם יֵצְאוּ:</p>	<p>And the prince <i>who is</i> among them will go in when they go in, and when they go out, <u>he shall go out with them.</u></p>	<p>he shall go out <i>with them</i> ← <i>they shall go out</i>, but, [BHS-CA], many manuscripts read <i>he shall go out</i>. Compare the textual issue in Ezek 46:9.</p>
Ezek 46:11	<p>וּבְחַגִּים וּבַמּוֹעֲדִים תְּהִיָּה הַמִּנְחָה אֵיפָה לֶפָר וְאֵיפָה לְאֵיל וּלְכַבְּשִׁים מִתַּת יָדוֹ וְשֶׁמֶן הַיֵּין לְאֵיפָה: ס</p>	<p>And at festivals and appointed times, the meal-offering will consist of an ephah per bull and an ephah per ram, and for the lambs, a gift according to his means, and oil – a hin per ephah.</p>	<p>consist of ← <i>be</i>. ----- ephah (3x): about 6 imperial gallons or 27 litres. ----- according to his means ← <i>of his hand</i>. ----- hin: about 1 imperial gallon or 4.5 litres.</p>
Ezek 46:12	<p>וּכְיַעֲשֶׂה הַנְּשִׂיא נְדָבָה עוֹלָה אוֹ-שְׁלָמִים נְדָבָה לַיהוָה וּפָתַח לוֹ אֶת הַשֶּׁעַר הַפְּנִיָּה קָדִים וְעָשָׂה אֶת-עֹלֹתוֹ וְאֶת-שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה בְּיוֹם הַשַּׁבָּת וַיֵּצֵא וְסָגַר אֶת-הַשֶּׁעַר אַחֲרָי צֵאתוֹ:</p>	<p>And when the prince makes a voluntary burnt offering or voluntary peace-offerings to the LORD, and he has opened the east-facing gate for himself, he shall make his burnt offering and his peace-offerings <i>in the same way</i> as when he makes them on the Sabbath day, and he will go out and close the gate after he has gone out.</p>	
Ezek 46:13	<p>וּלְכַבֵּשׁ בֶּן-שָׁנָתוֹ תָּמִים תַּעֲשֶׂה עוֹלָה לַיּוֹם לַיהוָה בְּבֹקֶר בְּבֹקֶר תַּעֲשֶׂה אֹתוֹ:</p>	<p>And you shall offer a perfect one-year-old lamb per day as a burnt offering to the LORD. You shall offer it every morning.</p>	<p>offer (2x) ← <i>make, do</i>.</p>
Ezek 46:14	<p>וּמִנְחָה תַּעֲשֶׂה עָלָיו בְּבֹקֶר בְּבֹקֶר שְׁשִׁית הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הַהֵינֶן לָרֶם אֶת-הַסֹּלֶת מִנְחָה לַיהוָה חֲקוֹת עוֹלָם תָּמִיד:</p>	<p>And you shall make a meal-offering with it every morning, a sixth of an ephah, and a third of a hin of oil to moisten the fine flour. <i>It is</i> a meal-offering to the LORD; they are age-abiding statutes continually.</p>	<p>ephah: about 6 imperial gallons or 27 litres. ----- hin: about 1 imperial gallon or 4.5 litres.</p>
Ezek 46:15	<p>*וְעָשׂוּ **יַעֲשׂוּ אֶת-הַכֶּבֶשׂ וְאֶת-הַמִּנְחָה וְאֶת-הַשֶּׁמֶן בְּבֹקֶר בְּבֹקֶר עוֹלֹת תָּמִיד: פ</p>	<p>{K: So they} [Q: They] shall offer the lamb, and the meal-offering, and the oil, every morning as a continual burnt offering.»</p>	<p>offer ← <i>make, do</i>.</p>

Ezek 46:16	כֹּה־אָמַר אֲדֹנָי יְהוִה כִּי־יִתֵּן הַנָּשִׂיאַ מִתְּנָה לְאִישׁ מִבְּנָיו נַחֲלָתוֹ הִיא לְבָנָיו תְּהִיָּה אַחֲזָתָם הִיא בְּנַחֲלָה:	This <i>is what</i> my Lord the LORD says: «If the prince gives a gift to any of his sons, it will be the inheritance of his sons. It will be their territory by inheritance.	this <i>is what</i> ← <i>thus</i> . any ← <i>a man</i> . territory: see Ezek 44:28.
Ezek 46:17	וְכִי־יִתֵּן מִתְּנָה מִנַּחֲלָתוֹ לְאֶחָד מִמֶּעַבְדָּיו וְהִיְתָה לוֹ עַד־שְׁנַת הַדְּרוֹר וְשָׁבַת לְנָשִׂיאַ אֶדְ נַחֲלָתוֹ בָּנָיו לָהֶם תְּהִיָּה:	But if he gives a gift from his inheritance to one of his servants, it will be his until the year of liberty when it returns to the prince. But <i>when</i> his inheritance is given to his sons, it shall be theirs.	it returns: in an Aramaic form.
Ezek 46:18	וְלֹא־יִקַּח הַנָּשִׂיאַ מִנַּחֲלַת הָעָם לְהוֹנִתָם מֵאַחֲזָתָם מֵאַחֲזָתוֹ יִנַּחַל אֶת־בָּנָיו לְמַעַן אֲשֶׁר לֹא־יִפְצְצוּ עַמִּי אִישׁ מֵאַחֲזָתוֹ:	Now the prince shall not take <i>any</i> of the people's inheritance, in dispossessing them of their territory. He may give his sons <i>some</i> of his territory as an inheritance, so that my people are not scattered – each from his territory.» ’ ’	in dispossessing: gerundial use of the infinitive. territory (3x): see Ezek 44:28.
Ezek 46:19	וַיְבִיאֵנִי בַמְּבֹאֹ אֲשֶׁר עַל־כַּתֵּף הַשַּׁעַר אֶל־הַלְּשָׁכוֹת הַקְּדֹשׁ אֶל־הַכְּהֹנִים הַפְּגוֹת צְפוֹנָה וְהִנֵּה־שָׁם מְקוֹם *בִּירְכַתָּם **בִּירְכַתִּים יָמָּה: ס	Then he brought me through the entrance which <i>was</i> at the side of the gate to the holy annexes for the priests, which face north, and what <i>I saw was</i> a place there in the furthest part to the west.	in the furthest part: the <i>ktiv</i> can be regarded ↴ side ← <i>shoulder</i> . holy annexes ← <i>annexes of holiness</i> . what <i>I saw was</i> ← <i>behold</i> .
Ezek 46:20	וַיֹּאמֶר אֵלַי זֶה הַמְּקוֹם אֲשֶׁר יִבְשְׁלוּ־שָׁם הַכְּהֹנִים אֶת־הָאֶשֶׁם וְאֶת־הַחֻטָּאת אֲשֶׁר יֵאָפוּ אֶת־הַמִּנְחָה לְבִלְתִּי הוֹצִיא אֶל־הַחָצֵר הַחִיצוֹנָה לְקַדֵּשׁ אֶת־הָעָם:	And he said to me, “This <i>is</i> the place where the priests cook the guilt-offering and the sin-offering, <i>and</i> where they bake the meal-offering, so that they do not bring <i>them</i> out into the outer court, so sanctifying the people.”	↳ as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> . AV differs somewhat ( <i>on the two sides</i> ). so sanctifying: see Ezek 44:19.
Ezek 46:21	וַיֹּצִיאֵנִי אֶל־הַחָצֵר הַחִיצוֹנָה וַיַּעֲבִירֵנִי אֶל־אַרְבַּעַת מְקוֹצְעֵי הַחָצֵר וְהִנֵּה חָצֵר בְּמִקְצַע הַחָצֵר חָצֵר בְּמִקְצַע הַחָצֵר:	Then he brought me out to the outer court, and he brought me across to the four corners of the court. And <i>what I saw was</i> a court in each corner of the court.	what <i>I saw was</i> ← <i>behold</i> . a court in each corner of the court ← <i>a court in the corner of a court, a court in the corner of a court</i> .
Ezek 46:22	בְּאַרְבַּעַת מְקוֹצְעוֹת הַחָצֵר חָצֵרוֹת קְטָרוֹת אַרְבַּעַם אַרְדָּ וּשְׁלֹשִׁים רְחָב מִדָּה אֶחָת לְאַרְבַּעַתָּם מְהֻקְצָעוֹת:	In the four corners of the court <i>were</i> adjoining courts forty <i>cubits</i> long and thirty <i>cubits</i> wide. <i>All</i> four of them, set in the corners, had the same dimensions.	set in the corners: with supralinear dots. See [CB] App. 31. cubit (2x): about 18 inches or 45 cm. the same dimensions ← <i>one measurement</i> .

Ezek 46:23	<p>וְטוֹר סָבִיב בָּהֶם סָבִיב  לְאַרְבַּעְתָּם וּמִבְּשָׁלוֹת עֲשׂוּי  מִתַּחַת הַטִּירוֹת סָבִיב:</p>	<p>And there was a <u>circle of buildings</u> in them, <u>all</u> around in the four of them, and it was constructed with kitchens under the <u>ring of buildings</u>.</p>	<p>circle ← row around.  <u>ring of buildings</u> ← ranges around.</p>
Ezek 46:24	<p>וַיֹּאמֶר אֵלַי אֱלֹהֵי בַיִת  הַמְּבֹשְׁלִים אֲשֶׁר יִבְשְׁלוּ-שָׁם  מִשְׁרָתִי הַבַּיִת אֶת-יֹבֵחַ הָעָם:</p>	<p>Then he said to me, “These <u>constitute</u> the cooks' house where the servants of the house cook the sacrifice for the people.”</p>	
Ezek 47:1	<p>וַיִּשְׁבְּנִי אֶל-פֶּתַח הַבַּיִת  וְהִנֵּה-מַיִם יֵצְאִים מִתַּחַת  מִפְתָּן הַבַּיִת קְדִימָה כִּי-פָנִי  הַבַּיִת קְדָיִם וְהַמַּיִם יֵרְדוּ  מִתַּחַת מִכְּתָף הַבַּיִת הַיְמָנִית  מִנְּגִב לַמִּזְבֵּחַ:</p>	<p>Then he brought me back to the entrance of the house, and <u>what I saw was water coming out from under the threshold of the house</u> towards the east, for the house faces east. And the water ran down from under the right <u>hand side</u> of the house, to the south of the altar.</p>	<p>Alluded to in <b>John 7:38, Rev 22:1</b>.  <u>what I saw was</u> ← behold.  side ← shoulder.</p>
Ezek 47:2	<p>וַיֹּצֵאנִי דֶרֶךְ-שַׁעַר צְפוֹנָה  וַיְסַבְּנִי דֶרֶךְ חוּץ אֶל-שַׁעַר  הַחוּץ דֶּרֶךְ הַפּוֹנֶה קְדָיִם  וְהִנֵּה-מַיִם מִפְּכִים מִן-הַכְּתָף  הַיְמָנִית:</p>	<p>Then he brought me out through the north gate, and he took me round <u>along</u> the outside road to the outer gate, <u>to</u> the road <u>going</u> east. And <u>what I saw was</u> water flowing out from the right <u>hand side</u>.</p>	<p>going ← facing.  <u>what I saw was</u> ← behold.  side ← shoulder.</p>
Ezek 47:3	<p>בַּצֵּאת-הָאִישׁ קְדָיִם וְקוֹ בַיָּדוֹ  וַיִּמַּד אֵלָי בָּאַמָּה וַיַּעֲבֵרְנִי  בַמַּיִם מִי אֶפְסוֹסִים:</p>	<p>When the man came out <u>to</u> the east, with a line in his hand, he measured one thousand <u>cubits</u>, and he brought me across in the water – water <u>up to</u> the ankles.</p>	<p>cubit: about 18 inches or 45 cm.  up to ← of.</p>
Ezek 47:4	<p>וַיִּמַּד אֵלָי וַיַּעֲבֵרְנִי בַמַּיִם מִי  בְרַכְיִים וַיִּמַּד אֵלָי וַיַּעֲבֵרְנִי מִי  מִתְּנָיִם:</p>	<p>Then he measured a thousand <u>cubits further</u> away, and he brought me across in the water – water <u>up to</u> the knees. Then he measured a thousand cubits <u>further</u> and brought me <u>to</u> water <u>up to</u> the waist.</p>	<p>up to ← of.</p>
Ezek 47:5	<p>וַיִּמַּד אֵלָי נָחַל אֲשֶׁר  לֹא-אוּכַל לַעֲבֹר כִּי-גָאוּ הַמַּיִם  מִי שָׁחוּ נָחַל אֲשֶׁר לֹא-יַעֲבֹר:</p>	<p>Then he measured a thousand cubits <u>further</u>, and <u>it was</u> a brook which I could not cross, because the water had risen high – <u>it was</u> water to swim <u>in</u> – a torrent which <u>could</u> not be crossed <u>on foot</u>.</p>	
Ezek 47:6	<p>וַיֹּאמֶר אֵלַי הֲרָאִיתָ בֶן-אָדָם  וַיֹּלְכֵנִי וַיִּשְׁבְּנִי שְׂפַת הַנָּחַל:</p>	<p>And he said to me, “Have you seen <u>it</u>, son of Adam?” Then he led me and brought me back <u>to</u> the bank of the brook.</p>	
Ezek 47:7	<p>בְּשׁוּבִי וְהִנֵּה אֶל-שְׂפַת הַנָּחַל  עֵץ רַב מְאֹד מְזָה וּמְזָה:</p>	<p>And when I had returned, <u>what I saw was</u> a very <u>great</u> abundance of <u>trees</u> on the <u>banks</u> of the brook, on each side.</p>	<p><u>what I saw was</u> ← behold.  trees ... banks ← tree ... bank.  Collective usage.</p>

Ezek 47:8	<p>וַיֹּאמֶר אֵלַי הַמַּיִם הָאֵלֶּה יוֹצְאִים אֶל-הַגְּלִילָה הַקְּדֻמוֹנָה וַיֵּרְדוּ עַל-הָעֲרָבָה וּבָאוּ הַיָּמָה אֶל-הַיָּמָה הַמוֹצְאִים *וְנִרְפְּאוּ *וְנִרְפְּוּ הַמַּיִם:</p>	<p>And he said to me, “This water is coming out to the eastern region, and it is going down to the arid land. Then it goes into the sea, and <i>when</i> it has been brought to the sea, the water {K: <u>is healed</u>} [Q: is calm].</p>	<p>is healed (<i>ketiv</i>): i.e. <i>is made wholesome</i>.</p>
Ezek 47:9	<p>וְהָיָה כָּל-נֶפֶשׁ חַיָּה   אֲשֶׁר-יִשְׂרָץ אֶל כָּל-אֲשֶׁר יָבוֹא שָׁם נַחְלִים יַחְיֶה וְהָיָה הַדָּגָה רַבָּה מְאֹד כִּי בָּאוּ שָׁמָּה הַמַּיִם הָאֵלֶּה וַיִּרְפְּאוּ וְחַי כָּל אֲשֶׁר-יָבוֹא שָׁמָּה הַנַּחֲלִ:</p>	<p>And it shall come to pass <i>that</i> every living creature which teems everywhere the brook goes, shall live, and the fish will be very abundant, because this water has gone there, and they are healed, and everywhere where the brook goes comes to life.</p>	<p>brook ← brooks, pointed as dual.  creature ← soul.  comes to life ← lives.</p>
Ezek 47:10	<p>וְהָיָה *יַעֲמְדוּ *עַמְדוֹ עָלָיו דְּוָגִים מֵעֵין גְּדִי וְעַד-עֵין עֲגָלִים מִשְׁטוֹחַ לַחֲרָמִים יִהְיוּ לְמִינֵה תִּהְיֶה דְגָתָם כְּדָגַת הַיָּם הַגָּדוֹל רַבָּה מְאֹד:</p>	<p>And it will come to pass <i>that</i> fishermen will stand in it from En-Gedi to En-Eglaim. It will be a place for casting nets. Its fish will be of various kinds, like the fish of the Great Sea, in very great abundance.</p>	<p>will stand: the <i>ketiv</i> and <i>qere</i> are different conjugated forms of the same word, with the same meaning here.  of various kinds ← of its kind.  the Great Sea: i.e., [CB], the Mediterranean.</p>
Ezek 47:11	<p>*בַּצֹּאֲתוֹ *בַּצֹּאֲתָיו וּגְבָאֵיו וְלֹא יִרְפְּאוּ לְמַלַּח נַתָּנוּ:</p>	<p>But its {Q: <u>swamps</u>} [K: <u>swamp</u>] and marshes shall not be healed. They will be given over to salt.</p>	<p>swamps (<i>qere</i>) ... swamp (<i>ketiv</i>): the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qere</i>.</p>
Ezek 47:12	<p>וְעַל-הַנַּחֲל יַעֲלֶה עַל-שְׂפָתוֹ מִזֶּה   וּמִזֶּה   כָּל-עֵץ-מֵאֲכָל לֹא-יָבוֹל עָלָיו וְלֹא-יִתֵּם פְּרִיּוֹ לַחֲדָשָׁיו יִבְכֹּר כִּי מִיָּמָיו מִזֶּה-מִקְדָּשׁ הָמָּה יוֹצְאִים *וְהָיָה פְּרִיּוֹ לְמֵאֲכָל וְעָלָיו לְתִרְוּפָה: ס</p>	<p>And along the brook on its banks on each side, every kind of fruit tree will arise. Its foliage will not wither and its fruit will not come to an end. According to its months, it will bear early fruit, because its water comes out of the sanctuary. And its fruit will be for food and its leaves for healing.</p>	<p>will be: the <i>ketiv</i> is plural.  banks ← bank.  fruit tree ← tree of food, so probably including nuts, olives etc., but the verse continues with fruit.</p>
Ezek 47:13	<p>כֹּה אָמַר אֲדֹנָי יְהוִה גְּבוּל אֲשֶׁר תִּתְנַחֲלוּ אֶת-הָאָרֶץ לְשֵׁנֵי עָשָׂר שְׁבֻטֵי יִשְׂרָאֵל יוֹסֵף חֲבָלִים:</p>	<p>This <i>is what</i> the Lord, the LORD, says: ‘This <i>is</i> the border of what you will inherit as the land for the twelve tribes of Israel. Joseph will inherit two apportionments.</p>	<p>this <i>is what</i> ← thus.  this <i>is</i> the border: with <i>נָ</i> for an original <i>הָ</i>, or a demonstrative pronoun in its own right.</p>
Ezek 47:14	<p>וְנַחֲלֹתָם אוֹתָהּ אִישׁ כְּאָחָיו אֲשֶׁר נָשָׂאתִי אֶת-יָדִי לְתַתָּהּ לְאַבְתֵּיכֶם וְנָפְלָה הָאָרֶץ הַזֹּאת לְכֶם בְּנַחֲלָה:</p>	<p>And you shall inherit it – each as his brother – <i>that</i> which I raised my hand to give to your fathers, and this land will fall to you as an inheritance.</p>	<p>raised my hand: i.e. <i>swore</i>.</p>

Ezek 47:15	וְזֶה גְבוּל הָאָרֶץ לְפֶאת צְפוֹנָה מִן־הַיָּם הַגָּדוֹל הַדֶּרֶדְדַּי חֶתְלוֹן לְבוֹא צֶדְדָה:	And this <i>is</i> the border of the land on the northern side, from the <u>Great Sea</u> <i>by</i> the way <i>to</i> Hethlon, as <i>one</i> goes to Zedad:	the Great Sea: i.e., [CB], <i>the Mediterranean</i> .
Ezek 47:16	חַמַּת   בְּרוֹתָהּ סִבְרַיִם אֲשֶׁר בֵּין־גְּבוּל דְּמֶשֶׁק וּבֵין גְּבוּל חַמַּת חָצֵר הַתִּיכוֹן אֲשֶׁר אֶל־גְּבוּל חוֹרֵן:	Hamath, Berothah, Sibraim, which <i>is</i> between the border at Damascus and the border at Hamath, <u>Hazer-Hatticon</u> , which <i>is</i> at the border of <u>Havran</u> .	Hazer: AV= <i>Hazar</i> . Havran: AV= <i>Hauran</i> .
Ezek 47:17	וְהָיָה גְבוּל מִן־הַיָּם חָצֵר עֵינָוֹן גְּבוּל דְּמֶשֶׁק וְצָפוֹן   צְפוֹנָה וּגְבוּל חַמַּת וְאֵת פְּאֵת צָפוֹן:	And the border will be from the sea <i>to</i> <u>Hazar-Enan</u> , the border at Damascus. And <i>as for</i> the north, to the north the border <i>is</i> at Hamath. So <i>this is</i> the north side.	Hazar-Enan ← <i>Hazar-Enon</i> here, but elsewhere always <i>Hazar-Enan</i> . this: we have to read the Hebrew as <i>זאת</i> , or regard it as a demonstrative pronoun in its own right. Similarly in the next two verses, but not Ezek 47:20.
Ezek 47:18	וּפְאֵת קְדִים מִבֵּין חוֹרֵן וּמִבֵּין־דְּמֶשֶׁק וּמִבֵּין הַגְּלָעָד וּמִבֵּין אֶרֶץ יִשְׂרָאֵל הַיַּרְדֵּן מִגְּבוּל עַל־הַיָּם הַקְּדִמוֹנִי תִּמְדוּ וְאֵת פְּאֵת קְדִימָה:	And <i>as for</i> the eastern side, you shall <u>allocate territory</u> from between <u>Havran</u> and Damascus, and between <u>Gilead</u> and the land of Israel <i>at</i> the Jordan, from the border at the eastern sea. So <i>this is</i> the eastern side.	allocate ← <i>measure</i> . Havran: see Ezek 47:16. Gilead: see Gen 31:21.
Ezek 47:19	וּפְאֵת נֹגֵב תִּימְנָה מִתְּמָר עַד־מֵי מְרִיבוֹת קָדֵשׁ נַחֲלָה אֶל־הַיָּם הַגָּדוֹל וְאֵת פְּאֵת־תִּימְנָה נֹגֵבָה:	And the southern side, to the south, <i>is</i> from Tamar to the water at <u>Meriboth</u> of Kadesh, <i>to</i> the torrent <i>going</i> to the <u>Great Sea</u> . So <i>this is</i> the south side, to the south.	Meriboth: see Ex 17:7 ( <i>Meribah</i> ). AV differs ( <i>strife</i> ), translating here. the Great Sea: i.e., [CB], <i>the Mediterranean</i> .
Ezek 47:20	וּפְאֵת־יָם הַיָּם הַגָּדוֹל מִגְּבוּל עַד־נֹכַח לְבוֹא חַמַּת זָאת פְּאֵת־יָם:	And the western side <i>is</i> the <u>Great Sea</u> from the border to opposite the approach to Hamath. This <i>is</i> the western side.	the Great Sea: i.e., [CB], <i>the Mediterranean</i> .
Ezek 47:21	וְחִלַּקְתֶּם אֶת־הָאָרֶץ הַזֹּאת לְכֶם לְשִׁבְטֵי יִשְׂרָאֵל:	And you will divide this land of yours for the tribes of Israel.	
Ezek 47:22	וְהָיָה תִפְלוּ אוֹתָהּ בְּנַחֲלָה לְכֶם וּלְהַגְרִים הַגְּרִים בְּתוֹכְכֶם אֲשֶׁר־הוֹלְדוּ בְנִים בְּתוֹכְכֶם וְהָיוּ לְכֶם כְּאֶזְרָח בְּבְנֵי יִשְׂרָאֵל אֶתְכֶם יִפְלוּ בְּנַחֲלָה בְּתוֹךְ שִׁבְטֵי יִשְׂרָאֵל:	And it will come to pass <i>that</i> you will cast <i>lots</i> for it <i>coming</i> into your inheritance, and into <i>the inheritance</i> of foreigners who reside among you, who have begotten sons among you, who will be to you as <u>native citizens</u> among the sons of Israel. They will <u>obtain</u> an inheritance with you among the tribes of Israel.	native citizens ← <i>a native</i> . obtain ← <i>fall in</i> .

Ezek 47:23	וְהָיָה בְּשׁוֹבֵט אֲשֶׁר-גָּר הַגֵּר אֹתוֹ שָׁם תִּתְּנוּ נַחֲלָתוֹ נְאֻם אֲדֹנָי יְהוִה: ס	And it will come to pass <i>that</i> in whatever tribe where the foreigner is resident with <u>them</u> , there you will give <i>him</i> his inheritance, says the Lord, the LORD.	them ← <i>it</i> , referring to the tribe collectively.
Ezek 48:1	וְאֵלֶּה שְׁמוֹת הַשְּׁבֵטִים מִקְצֵה צְפוֹנָה אֶל-יַד דֶּרֶךְ-חֶתְלֹן   לְבוֹאֲחַמַת חֶצֶר עֵינֵן גְּבוּל דְּמִשְׁק צְפוֹנָה אֶל-יַד חַמַת וְהָיוּ-לוֹ פְּאֵת-קָדִים הַיָּם דָּן אֶחָד:	And these <i>are</i> the names of the tribes, from the northern extremity at the <u>course</u> of the road to Hethlon, at the approach to Hamath <i>and</i> to Hazar-Enan <i>and</i> to the border of Damascus <u>in the north</u> , to the <u>side</u> of Hamath. Now Dan will have – from east to west – one <i>section</i> .	course ... side ← <i>hand ... hand</i> , but also <i>side, place</i> .  in the north ← <i>towards the north</i> .
Ezek 48:2	וְעַל   גְּבוּל דָּן מִפְּאֵת קָדִים עַד-פְּאֵת-יָמָה אֲשֶׁר אֶחָד:	And at the border with Dan, from the eastern side to the western side, <i>there is one section for</i> Asher.	
Ezek 48:3	וְעַל   גְּבוּל אֲשֶׁר מִפְּאֵת קָדִים וְעַד-פְּאֵת-יָמָה נַפְתָּלִי אֶחָד:	And at the border with Asher, from the eastern side to the western side, <i>there is one section for</i> Naphtali.	
Ezek 48:4	וְעַל   גְּבוּל נַפְתָּלִי מִפְּאֵת קָדִים עַד-פְּאֵת-יָמָה מְנַשֶּׁה אֶחָד:	And at the border with Naphtali, from the eastern side to the western side, <i>there is one section for</i> Manasseh.	
Ezek 48:5	וְעַל   גְּבוּל מְנַשֶּׁה מִפְּאֵת קָדִים עַד-פְּאֵת-יָמָה אֶפְרַיִם אֶחָד:	And at the border with Manasseh, from the eastern side to the western side, <i>there is one section for</i> Ephraim.	
Ezek 48:6	וְעַל   גְּבוּל אֶפְרַיִם מִפְּאֵת קָדִים וְעַד-פְּאֵת-יָמָה רְאוּבֵן אֶחָד:	And at the border with Ephraim, from the eastern side to the western side, <i>there is one section for</i> Reuben.	
Ezek 48:7	וְעַל   גְּבוּל רְאוּבֵן מִפְּאֵת קָדִים עַד-פְּאֵת-יָמָה יְהוּדָה אֶחָד:	And at the border with Reuben, from the eastern side to the western side, <i>there is one section for</i> Judah.	
Ezek 48:8	וְעַל גְּבוּל יְהוּדָה מִפְּאֵת קָדִים עַד-פְּאֵת-יָמָה תִּהְיֶה הַתְּרוּמָה אֲשֶׁר-תָּרִימוּ חֲמִשָּׁה וְעֶשְׂרִים אֶלְף רֹחַב וְאַרְבַּע כְּפֶאֱחָד הַחֲלָקִים מִפְּאֵת קָדִים עַד-פְּאֵת-יָמָה וְהָיָה הַמִּקְדָּשׁ בְּתוֹכוֹ:	And at the border with Judah, from the eastern side to the western side, there will be the <i>section for the</i> heave-offering which you shall <u>make</u> . <i>It is</i> twenty-five thousand <i>units</i> in width, and <i>its</i> length <i>is</i> the same as <u>each</u> of the sections from the eastern side to the western side, and the sanctuary will be in the middle of it.	make ← <i>raise</i> .  <i>units</i> : see Ezek 45:1. Applicable throughout the chapter.  each ← <i>one</i> .



Ezek 48:9	הַתְּרוּמָה אֲשֶׁר תָּרִימוּ לַיהוָה אֶרֶץ חֲמִשָּׁה וָעֶשְׂרִים אֵלֶּף וְרֹחַב עֶשְׂרֵת אֲלָפִים:	The heave-offering <i>section</i> which you shall <u>make</u> to the LORD <i>is</i> of length twenty-five thousand <i>units</i> , and <i>its</i> width is ten thousand <i>units</i> .	make ← raise.
Ezek 48:10	וְלֹאֵלֶּה תִּהְיֶה תְּרוּמַת־הַקֹּדֶשׁ לְכֹהֲנִים צְפוּנָה חֲמִשָּׁה וָעֶשְׂרִים אֵלֶּף וְיָמָּה רֹחַב עֶשְׂרֵת אֲלָפִים וְקִדְמָה רֹחַב עֶשְׂרֵת אֲלָפִים וְנֹגְבָה אֶרֶץ חֲמִשָּׁה וָעֶשְׂרִים אֵלֶּף וְהִיא מִקְדָּשׁ־יְהוָה בְּתוֹכוֹ:	And <i>it is</i> for these <i>that</i> the holy heave-offering <i>section</i> is: the priests. To the north <i>it is</i> twenty-five thousand <i>units</i> long, and to the west <i>its</i> width <i>is</i> ten thousand <i>units</i> , and to the east <i>its</i> width is ten thousand <i>units</i> , and to the south <i>its</i> length <i>is</i> twenty-five thousand <i>units</i> , and the sanctuary of the LORD shall be in the middle of it.	
Ezek 48:11	לְכֹהֲנִים הַמִּקְדָּשׁ מִבְּנֵי צְדוֹק אֲשֶׁר שָׁמְרוּ מִשְׁמֵרַתִּי אֲשֶׁר לֹא־תָעוּ בַתְּעוֹת בְּנֵי יִשְׂרָאֵל בְּאֲשֶׁר תָּעוּ הַלְוִיִּם: ס	<i>It is</i> for the priests, who <i>are</i> sanctified, from the sons of Zadok, who kept my charge, who did not go astray when the sons of Israel went astray, as when the Levites went astray.	
Ezek 48:12	וְהִיְתָה לָהֶם תְּרוּמָיָה מִתְּרוּמַת הָאָרֶץ קֹדֶשׁ קֹדְשִׁים אֶל־גְּבוּל הַלְוִיִּם:	And they will have the heave-offering section on account of the heave-offering of the land <i>as</i> a holy of holies, <i>extending</i> to the border of the Levites.	
Ezek 48:13	וְהַלְוִיִּם לְעַמַּת גְּבוּל הַכֹּהֲנִים חֲמִשָּׁה וָעֶשְׂרִים אֵלֶּף אֶרֶץ וְרֹחַב עֶשְׂרֵת אֲלָפִים כָּל־אֶרֶץ חֲמִשָּׁה וָעֶשְׂרִים אֵלֶּף וְרֹחַב עֶשְׂרֵת אֲלָפִים:	And the Levites <i>will be</i> adjoining the border of the priests <i>in a region</i> twenty-five thousand <i>units</i> in length and ten thousand <i>units</i> in width. The whole length <i>is</i> twenty-five thousand <i>units</i> and the width <i>is</i> ten thousand <i>units</i> .	
Ezek 48:14	וְלֹא־יִמְכְּרוּ מִמֶּנּוּ וְלֹא יִמָּר וְלֹא *יעבור **יעביר ראשית הָאָרֶץ בִּי־קֹדֶשׁ לַיהוָה:	And they shall not sell <i>any</i> of it, nor exchange <i>it</i> , nor {Q: shall <i>anyone</i> remove the firstfruits of the land} [K: shall the firstfruits of the land be moved], for <i>they</i> are holy to the LORD.	exchange: discordant in number or regroup the letters with the vav following. <hr/> The <i>ketiv</i> / <i>qeré</i> issue is a vav / <i>yod</i> issue, and the <i>ketiv</i> is discordant.
Ezek 48:15	וְחֲמִשָּׁת אֲלָפִים הַנּוֹתָר בְּרֹחַב עַל־פְּנֵי חֲמִשָּׁה וָעֶשְׂרִים אֵלֶּף חֹל־הוּא לְעִיר לְמוֹשָׁב וְלִמְגֵרֶשׁ וְהִיְתָה הָעִיר *בְּתוֹכָה **בְּתוֹכוֹ:	And the five thousand <i>units</i> which <u>remain</u> in the width out of the twenty-five thousand <i>units</i> <i>is</i> to be secular for the city, as a residential area and as common land, and the city will be in the middle of it.	it: the <i>ketiv</i> is feminine, generalizing; the <i>qeré</i> agrees with <i>common land</i> . <hr/> <hr/> which remain: i.e. after the two ten thousand unit lengths of Ezek 48:18.

Ezek 48:16	<p>וְאֵלֶּה מְדוֹתֶיהָ פְּאֵת צָפוֹן  חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים  וּפְאֵת-נֹגֵב חֲמֵשׁ* חֲמֵשׁ  מֵאוֹת וְאַרְבַּעַת אֲלָפִים  וּמִפְּאֵת קְדִים חֲמֵשׁ מֵאוֹת  וְאַרְבַּעַת אֲלָפִים וּפְאֵת-יָמָה  חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים:</p>	<p>And these <i>are</i> the <u>dimensions</u> of <i>the city</i>. The northern side <i>is</i> four thousand five hundred <i>units long</i>, and the southern side <i>is</i> four thousand {Q: five} [K: five, five] hundred <i>units long</i>, and on the eastern side <i>it is</i> four thousand five hundred <i>units wide</i>, and the western side <i>is</i> four thousand five hundred <i>units wide</i>.</p>	<p>dimensions ← <i>measurements</i>.</p> <hr/> <p><i>the city</i> ← <i>it</i>, feminine, in agreement.</p>
Ezek 48:17	<p>וְהָיָה מִגְרֵשׁ לְעִיר צְפוֹנָה  חֲמֵשִׁים וּמֵאֲתָיִם וְנֹגֵבָה  חֲמֵשִׁים וּמֵאֲתָיִם וְקְדִימָה  חֲמֵשִׁים וּמֵאֲתָיִם וַיְמָה  חֲמֵשִׁים וּמֵאֲתָיִם:</p>	<p>And there will be common land <i>belonging</i> to the city to the north, two hundred and fifty <i>units long</i>, and to the south, two hundred and fifty <i>units long</i>, and to the east, two hundred and fifty <i>units wide</i>, and to the west, two hundred and fifty <i>units wide</i>.</p>	<p>This verse describes a thin strip two hundred and fifty units wide surrounding the city.</p>
Ezek 48:18	<p>וְהַנּוֹתֵר בְּאַרְדֵּי לְעֵמֶת    תְּרוֹמַת הַקֹּדֶשׁ עֲשֶׂרֶת אֲלָפִים  קְדִימָה וְעֲשֶׂרֶת אֲלָפִים יָמָה  וְהָיָה לְעֵמֶת תְּרוֹמַת הַקֹּדֶשׁ  וְהִיְתָה *תְּבוּאָתָה *תְּבוּאָתוֹ  לֶלֶחֶם לְעַבְדֵי הָעִיר:</p>	<p>And the rest of the length appertaining to the holy heave-offering <i>section is</i> ten thousand <i>units</i> to the east, and ten thousand <i>units</i> to the west, and it appertains to the holy heave-offering <i>section</i>. And its <u>produce</u> shall be <u>food</u> for the workers <u>in the city</u>.</p>	<p>its produce: the pronominal suffix in the <i>ketiv</i> is feminine, perhaps generalising; the <i>qeré</i> is masculine, referring to <i>rest</i>.</p> <hr/> <p>food ← <i>bread</i>, standing for <i>food</i> in general. See 1 Sam 28:22-24.</p> <hr/> <p>in the city ← <i>of the city</i>. Wider use of the construct state.</p>
Ezek 48:19	<p>וְהָעֹבֵד הָעִיר יַעֲבֹדוּהוּ מִכָּל  שִׁבְטֵי יִשְׂרָאֵל:</p>	<p>And <i>as for</i> the <u>workers</u> in the city, they shall be from every tribe of Israel doing work <i>in it</i>.</p>	<p>workers ← <i>worker</i>, but followed by a plural verb.</p>
Ezek 48:20	<p>כָּל-הַתְּרוֹמָה חֲמֵשֶׁה וְעֶשְׂרִים  אֶלֶף בַּחֲמֵשֶׁה וְעֶשְׂרִים אֶלֶף  רְבִיעִית תְּלִימוֹ אֶת-תְּרוֹמַת  הַקֹּדֶשׁ אֶל-אַחֲזַת הָעִיר:</p>	<p>The whole heave-offering <i>section is</i> twenty-five thousand <i>units long</i> by twenty-five thousand <i>units</i>. You shall <u>offer</u> the <u>holy heave-offering</u> <i>in</i> a square within the <u>territory</u> of the city.</p>	<p>offer ← <i>raise</i>.</p> <hr/> <p>holy heave-offering ← <i>heave-offering of holiness</i>, a Hebraic genitive.</p> <hr/> <p>territory: see Ezek 44:28.</p>
Ezek 48:21	<p>וְהַנּוֹתֵר לְנִשְׂיָא מְזָה   וּמְזָה    לְתְּרוֹמַת-הַקֹּדֶשׁ וְלְאַחֲזַת  הָעִיר אֶל-פְּנֵי חֲמֵשֶׁה וְעֶשְׂרִים  אֶלֶף   תְּרוֹמָה עַד-גְּבוּל  קְדִימָה וַיְמָה עַל-פְּנֵי חֲמֵשֶׁה  וְעֶשְׂרִים אֶלֶף עַל-גְּבוּל יָמָה  לְעֵמֶת חֲלָקִים לְנִשְׂיָא וְהִיְתָה  תְּרוֹמַת הַקֹּדֶשׁ וּמִקְדָּשׁ הַבַּיִת  *בְּתוֹכָה *בְּתוֹכוֹ:</p>	<p>And the remainder <i>is</i> for the prince, on each side of the holy heave-offering <i>section</i>. And <i>as for</i> the <u>territory</u> of the city, <u>alongside</u> the twenty-five thousand <i>units width</i> of the heave-offering <i>section</i> to the border on the east, and to the west, <u>alongside</u> the twenty-five thousand <i>units width</i> to the border on the west, <i>it</i> appertains to the prince's apportionments. So it will be a holy heave-offering <i>section</i>, and the sanctuary of the house <i>will be</i> in the <u>middle of it</u>.</p>	<p>the middle of it: the “it” is feminine in the <i>ketiv</i>. Compare Ezek 48:18.</p> <hr/> <p>territory: see Ezek 44:28.</p> <hr/> <p>alongside (2x): the remainder flanks the central holy area.</p> <hr/> <p><i>it</i> appertains ← (<i>is</i>) <i>alongside</i>.</p>

Ezek 48:22	<p>וּמֵאַחַזְתֵּי הַלְוִיִּם וּמֵאַחַזְתֵּי הָעִיר בְּתוֹךְ אֲשֶׁר לְנָשִׂיא יְהִיָּה בֵּין   גְּבוּל יְהוּדָה וּבֵין גְּבוּל בְּנֵימֵן לְנָשִׂיא יְהִיָּה:</p>	<p>So <u>part</u> of the <u>territory</u> of the Levites and <u>part</u> of the <u>territory</u> of the city will be <u>enclosed</u> by what belongs to the prince. <i>The remainder of the section</i> between the border with Judah and the border with Benjamin will be for the prince.</p>	<p>territory (2x): see Ezek 44:28. <hr/>enclosed by ← <i>within</i>.</p>
Ezek 48:23	<p>וַיִּתֵּר הַשְּׁבֵטִים מִפְּאֵת קְדִימָה עַד־פְּאֵת־יָמָה בְּנֵימֵן אֶחָד:</p>	<p>As for the rest of the tribes, from the eastern side to the western side, <i>there is one section</i> for Benjamin.</p>	
Ezek 48:24	<p>וְעַל   גְּבוּל בְּנֵימֵן מִפְּאֵת קְדִימָה עַד־פְּאֵת־יָמָה שְׂמֹעוֹן אֶחָד:</p>	<p>And at the border with Benjamin, from the eastern side to the western side, <i>there is one section</i> for Simeon.</p>	
Ezek 48:25	<p>וְעַל   גְּבוּל שְׂמֹעוֹן מִפְּאֵת קְדִימָה עַד־פְּאֵת־יָמָה יִשָּׁשָׁכָר אֶחָד:</p>	<p>And at the border with Simeon, from the eastern side to the western side, <i>there is one section</i> for Issachar.</p>	
Ezek 48:26	<p>וְעַל   גְּבוּל יִשָּׁשָׁכָר מִפְּאֵת קְדִימָה עַד־פְּאֵת־יָמָה זְבוּלֹן אֶחָד:</p>	<p>And at the border with Issachar, from the eastern side to the western side, <i>there is one section</i> for Zebulun.</p>	
Ezek 48:27	<p>וְעַל   גְּבוּל זְבוּלֹן מִפְּאֵת קְדִימָה עַד־פְּאֵת־יָמָה גָּד אֶחָד:</p>	<p>And at the border with Zebulun, from the eastern side to the western side, <i>there is one section</i> for Gad.</p>	
Ezek 48:28	<p>וְעַל גְּבוּל גָּד אֶל־פְּאֵת נָגֵב תִּימָנָה וְהָיָה גְבוּל מִתְּמָר מִי מְרִיבַת קָדֵשׁ נַחֲלָה עַל־הַיָּם הַגָּדוֹל:</p>	<p>And as for the border with Gad, on the <u>southern</u> side, the border shall be from Tamar <i>to</i> the water of Meribah of Kadesh, <i>and to</i> the <u>torrent</u> <i>going to</i> the <u>Great Sea</u>.</p>	<p>southern ← <i>south southward</i>. <hr/>torrent: see next verse. <hr/>the Great Sea: i.e. <i>the Mediterranean</i>.</p>
Ezek 48:29	<p>זֹאת הָאָרֶץ אֲשֶׁר־תִּפְּלוֹ מִנַּחֲלָה לְשֵׁבֵטֵי יִשְׂרָאֵל וְאֵלֶּה מַחְלְקוֹתָם נֶאֱמַר אֲדֹנָי יְהוִה: פ</p>	<p>This <i>is</i> the land which you will allocate by <u>lot</u> to the tribes of Israel according to <i>their</i> inheritance, and these <i>are</i> their apportionments, says the Lord, the LORD.</p>	<p>lot: a homonym with <i>torrent</i> in Ezek 48:28, but without special significance (?).</p>
Ezek 48:30	<p>וְאֵלֶּה תוֹצְאֹת הָעִיר מִפְּאֵת צְפוֹן חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אַלְפִים מִדָּה:</p>	<p>And these <i>are</i> the city exits. Along the north side, <i>which is</i> four thousand five hundred <i>units</i> in <u>length</u></p>	<p>length ← <i>measurement</i>. The city is actually square (Ezek 48:16).</p>
Ezek 48:31	<p>וּשְׁעָרֵי הָעִיר עַל־שְׁמוֹת שֵׁבֵטֵי יִשְׂרָאֵל שְׁעָרִים שְׁלוֹשָׁה צְפוֹנָה שְׁעַר רְאוּבֵן אֶחָד שְׁעַר יְהוּדָה אֶחָד שְׁעַר לֵוִי אֶחָד:</p>	<p>– for the gates of the city <i>are</i> according to the names of the tribes of Israel – three gates in the north: one gate of Reuben, one gate of Judah, one gate of Levi;</p>	

Ezek 48:32	וְאֶל־פְּאֵת קְדִימָה חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים וּשְׁעָרִים שְׁלֹשָׁה וְשַׁעַר יוֹסֵף אֶחָד שַׁעַר בְּנִימָן אֶחָד שַׁעַר דָּן אֶחָד:	and on the eastern side, <i>which is</i> four thousand five hundred <i>units</i> <i>in width</i> , with three gates: with one gate of Joseph, one gate of Benjamin, one gate of Dan;	
Ezek 48:33	וּפְאֵת־נֹגֵבָה חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים מֵדָה וּשְׁעָרִים שְׁלֹשָׁה שַׁעַר שִׁמְעוֹן אֶחָד שַׁעַר יִשָּׂשכָר אֶחָד שַׁעַר זְבוּלוֹן אֶחָד:	and <i>on</i> southern side, <i>which is</i> four thousand five hundred <i>units</i> <i>in length</i> , with three gates: one gate of Simeon, one gate of Issachar, one gate of Zebulun;	length ← <i>measurement</i> .
Ezek 48:34	פְּאֵת־יָמָה חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים שְׁעָרֵיהֶם שְׁלֹשָׁה שַׁעַר גָּד אֶחָד שַׁעַר אָשֶׁר אֶחָד שַׁעַר נַפְתָּלִי אֶחָד:	and on the western side, <i>which is</i> four thousand five hundred <i>units</i> <i>in width</i> , <u>three gates</u> : one gate of Gad, one gate of Asher, one gate of Naphtali.	three gates ← <i>their three gates</i> .
Ezek 48:35	סָבִיב שְׁמֹנֶה עָשָׂר אֵלֶּף וְשֵׁם־הָעִיר מִיּוֹם יְהוָה   שְׁמָה:	The perimeter is <u>eighteen</u> <u>thousand units</u> , and the name of the city from <i>that day shall be</i> the LORD <i>Is There</i> .’ ”	eighteen thousand: four sides of 4500 (see preceding five verses).
Dan 1:1	בְּשָׁנַת שְׁלוֹשׁ לְמַלְכוּת יְהוֹיָקִים מֶלֶךְ־יְהוּדָה בָּא נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל יְרוּשָׁלַם וַיִּצַר עָלֶיהָ:	In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came <i>to</i> Jerusalem and besieged it.	
Dan 1:2	וַיִּתֵּן אֲדֹנָי בְּיָדוֹ אֶת־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה וּמִקְצַת כְּלֵי בַיִת־הָאֱלֹהִים וַיְבִיאֵם אֶרֶץ־שִׁנָּר בַּיִת אֱלֹהֵיו וְאֶת־הַכֵּלִים הַבָּיִת אוֹצָר אֱלֹהֵיו:	And the LORD* delivered Jehoiakim king of Judah and some of the equipment of the house of God into his hand, and he brought <i>it</i> to the land of Shinar, <i>to</i> the house of his <u>gods</u> , and he brought the equipment <i>to</i> the treasury of his <u>gods</u> .	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> it: i.e. <i>the equipment only</i> , but perhaps <i>them</i> , so including Jehoiakim. <hr/> gods (2x): or <i>god</i> . Compare 1 Chr 10:10. It is unambiguously <i>gods</i> in Dan 2:11 (but the context is different).
Dan 1:3	וַיֹּאמֶר הַמֶּלֶךְ לְאַשְׁפֶּנֶז רֶב סָרִיסוֹ לְהָבִיא מִבְּנֵי יִשְׂרָאֵל וּמִזְרַע הַמְּלוּכָה וּמִן־הַפְּרִתִּים:	And the king <u>commanded</u> Ashpenaz the head of his eunuchs to bring <i>some</i> of the sons of Israel and <i>some</i> of the <u>royal seed</u> , and <i>some seed</i> of the high-ranking officials,	commanded ← <i>said</i> , but also <i>commanded</i> . Compare 1 Chr 14:12. <hr/> royal seed ← <i>seed of the</i> <i>kingdom</i> , a Hebraic genitive.

Dan 1:4	<p>יְלָדִים אֲשֶׁר אֵין בָּהֶם כָּל-מָאוֹס *מוֹם וְטוֹבִי מֵרֵאָה וּמִשְׂכִּילִים בְּכָל-חֲכָמָה וַיִּדְעוּ דַעַת וּמִבִּינֵי מַדְעַ וְאֲשֶׁר כָּח בָּהֶם לְעַמֹּד בְּהִיכַל הַמֶּלֶךְ וּלְלַמְּדֵם סֵפֶר וּלְשׁוֹן בְּשָׂדִים:</p>	<p>children in whom <i>was no blemish</i>, and <i>who were good-looking and insightful</i> in all wisdom, and <i>who were knowledgeable</i> and <i>who understood science</i>, and <i>who had the mettle to stand in the king's palace</i>. And <i>he gave commandment</i> to teach them the literature and language of the Chaldeans.</p>	<p>blemish: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word.</p> <hr/> <p>no ← <i>not every</i>.</p> <hr/> <p>good-looking ← <i>good of appearance</i>.</p> <hr/> <p>were knowledgeable ← <i>know knowledge</i>.</p>
Dan 1:5	<p>וַיִּמְנֹן לָהֶם הַמֶּלֶךְ דְּבַר-יוֹם בַּיּוֹמוֹ מִפֶּתַח-בַּיִת הַמֶּלֶךְ וּמִיַּין מִשְׁתֵּיו וּלְגַדְלָם שָׁנִים שְׁלוֹשׁ וּמִקְצֵתָם יַעֲמִדוּ לִפְנֵי הַמֶּלֶךְ:</p>	<p>And the king appointed them daily servings from the king's fare, and some wine <i>as used</i> for his drink, and <i>he gave instructions</i> to educate them for three years, and at the end of <i>that</i>, they would stand before the king.</p>	<p><i>as used</i> for ← <i>of</i>.</p> <hr/> <p>educate: as [AnLx]. AV differs somewhat (<i>nourish</i>). [BDB]= <i>bring up</i>.</p> <hr/> <p>that ← <i>them</i>, i.e., <i>the three years</i>.</p>
Dan 1:6	<p>וַיְהִי בָהֶם מִבְּנֵי יְהוּדָה דְּנִיָּאל חֲנַנְיָה מִישָׂאֵל וְעַזְרִיָּה:</p>	<p>And among them were, of the sons of Judah, Daniel, Hananiah, Mishael and Azariah.</p>	
Dan 1:7	<p>וַיִּשֶׂם לָהֶם שְׂר הַסְּרִיסִים שִׁמּוֹת וַיִּשֶׂם לְדְנִיָּאל בֶּלְטֶשְׁצַר וְלְחַנַּנְיָה שְׁדַרְחַד וְלְמִישָׂאֵל מִשְׁחַךְ וְלְעַזְרִיָּה עֲבֵד נְגוֹ:</p>	<p>And the officer in charge of the eunuchs assigned them names. And he assigned to Daniel, Belteshazzar; and to Hananiah, Shadrach; and to Mishael, Meshach; and to Azariah, Abed-Nego.</p>	
Dan 1:8	<p>וַיִּשֶׂם דְּנִיָּאל עַל-לְבָבוֹ אֲשֶׁר לֹא יִתְגַּאֲלַב בְּפֶתַח הַמֶּלֶךְ וּבִיַּין מִשְׁתֵּיו וַיִּבְקֶשׁ מִשְׂר הַסְּרִיסִים אֲשֶׁר לֹא יִתְגַּאֲלַב:</p>	<p>Now Daniel <i>resolved</i> that he would not defile himself with the king's fare or with the wine <i>as used</i> for his drink, and he requested from the officer in charge of the eunuchs that he should not defile himself.</p>	<p>resolved ← <i>put to his heart</i>.</p>
Dan 1:9	<p>וַיִּתֵּן הָאֱלֹהִים אֶת-דְּנִיָּאל לְחֶסֶד וְלִרְחֻמִּים לִפְנֵי שְׂר הַסְּרִיסִים:</p>	<p>And God gave Daniel <i>kind and compassionate treatment</i> before the officer in charge of the eunuchs.</p>	<p>gave Daniel kind and compassionate treatment ← <i>gave Daniel to kindness and compassion</i>.</p>
Dan 1:10	<p>וַיֹּאמֶר שְׂר הַסְּרִיסִים לְדְנִיָּאל יֵרָא אֲנִי אֶת-אֲדֹנָי הַמֶּלֶךְ אֲשֶׁר מָנָה אֶת-מִאֲכַלְכֶם וְאֶת-מִשְׁתֵּיכֶם אֲשֶׁר לָמָּה יֵרָאָה אֶת-פְּנֵיכֶם זַעֲפִים מִן-הַיְלָדִים אֲשֶׁר כָּגִילְכֶם וְחִיבַתְּם אֶת-רֹאשִׁי לְמֶלֶךְ:</p>	<p>And the officer in charge of the eunuchs said to Daniel. "I am fearful of my lord the king who appointed your food and your drink, because why should he see <i>your faces</i> more pallid than <i>those of the other</i> children of your age, and <i>why</i> should <i>you all cost me</i> my head with the king?"</p>	<p>your: plural.</p> <hr/> <p>pallid ← <i>sullen, sad</i>, but here not of emotion, but physical appearance.</p> <hr/> <p>you <i>all</i>: plural, seen from the verb ending. Daniel's compatriots had the same request.</p> <hr/> <p>cost ← <i>incriminate, forfeit</i>.</p>

Dan 1:11	וַיֹּאמֶר דָּנִיֵּאל אֶל־הַמְּלָצָר אֲשֶׁר מִנָּה שַׂר הַסְּרִיסִים עַל־דָּנִיֵּאל חֲנַנְיָהּ מִישָׂאֵל וְעִזְרְיָהּ:	Then Daniel said to the head steward whom the head of the eunuchs had appointed over Daniel, Hananiah, Mishael and Azariah,	had appointed: in a Hebrew “OVS” (object-verb-subject) sentence, taking אֲשֶׁר as the object.
Dan 1:12	נִסְּנָא אֶת־עַבְדֶּיךָ יָמִים עֲשָׂרָה וַיִּתְּנוּ־לָנוּ מִן־הַזֹּרְעִים וְנֹאכְלָה וּמִים וְנִשְׁתָּה:	“Please do a trial with your servants for ten days, and let them give us <i>some</i> vegetables to eat and water to drink.	
Dan 1:13	וַיִּרְאוּ לְפָנֶיךָ מְרֵאֵינוּ וּמְרֵאֵה הַיְלָדִים הָאֹכְלִים אֶת פֶּתֶבֶג הַמֶּלֶךְ וְכֹאֲשֶׁר תִּרְאֶה עֲשֵׂה עִם־עַבְדֶּיךָ:	Then our appearance and that of the children who eat the king's fare will be seen in your presence, and then deal with your servants according to what you see.”	
Dan 1:14	וַיִּשְׁמַע לָהֶם לְדַבַּר הַזֶּה וַיִּנְסֶם יָמִים עֲשָׂרָה:	And he heeded them in this matter, and he gave them a trial for ten days.	
Dan 1:15	וּמִקְצַת יָמִים עֲשָׂרָה נִרְאָה מְרֵאֵיהֶם טוֹב וּבְרִיאֵי בָשָׂר מִן־כָּל־הַיְלָדִים הָאֹכְלִים אֶת פֶּתֶבֶג הַמֶּלֶךְ:	And at the end of ten days, their appearance was better and more healthy than <i>that of</i> all the children who ate the king's fare.	was ← <i>appeared</i> . healthy ← <i>fat of flesh</i> .
Dan 1:16	וַיְהִי הַמְּלָצָר נֹשֵׂא אֶת־פֶּתֶבֶגָּם וַיִּזֵּן מִשְׁתֵּיהֶם וַיִּתֵּן לָהֶם זֵרְעָנִים:	Then the head steward took away their fare and wine for their drink and gave them vegetables.	took away: probably standing for <i>took it off the menu</i> , as it was probably never physically brought.
Dan 1:17	וַהֲיִלְדִים הָאֵלֶּה אַרְבַּעַתָּם נָתַן לָהֶם הָאֱלֹהִים מַדָּע וְהַשְׂכָּל בְּכָל־סֵפֶר וְחֻכְמָה וְדַנְיָאֵל הַבִּיז בְּכָל־חֲזוֹן וְחִלְמוֹת:	And God gave these four children intellect and insight in all literature and wisdom, and Daniel had understanding of every vision and <i>all</i> dreams.	
Dan 1:18	וּלְמִקְצַת הַיָּמִים אֲשֶׁר־אָמַר הַמֶּלֶךְ לְהַבִּיאֵם וּבִיאֵם שָׂר הַסְּרִיסִים לִפְנֵי נְבֻכַדְנֶצַּר:	And after the days which the king had specified <i>as to when</i> to bring them in, the head of the eunuchs brought them before Nebuchadnezzar.	after ← <i>at the end of</i> .
Dan 1:19	וַיְדַבֵּר אִתָּם הַמֶּלֶךְ וְלֹא נִמְצָא מִכֵּלָם כְּדָנִיֵּאל חֲנַנְיָהּ מִישָׂאֵל וְעִזְרְיָהּ וַיַּעֲמָדוּ לִפְנֵי הַמֶּלֶךְ:	And the king spoke with them. And of all of them, no-one was found like Daniel, Hananiah, Mishael and Azariah, and they stood before the king.	
Dan 1:20	וְכָל דְּבַר חֻכְמַת בִּינָה אֲשֶׁר־בִּקֶּשׂ מֵהֶם הַמֶּלֶךְ וַיִּמְצְאוּם עֲשָׂר יָדוֹת עַל כָּל־הַחֲרֻטָּמִים הָאֲשָׁפִים אֲשֶׁר בְּכָל־מַלְכוּתוֹ:	And in every matter of wisdom in discernment which the king asked them, he found them ten times superior to all the magi and enchanters who were in all his kingdom.	wisdom in ← <i>wisdom of</i> . ten times ← <i>ten hands</i> . superior to ← <i>above</i> .

Dan 1:21	וַיְהִי דְנִיָּאל עַד־שְׁנַת אַחַת לְכוֹרֶשׁ הַמֶּלֶךְ: פ	And Daniel was <i>there</i> until the first year of Cyrus the king.	
Dan 2:1	וּבְשַׁנַּת שְׁתַּיִם לְמַלְכוּת נְבֻכַדְנֶצַּר חָלַם נְבֻכַדְנֶצַּר חַלְמוֹת וַתִּתְפַּעֵם רוּחוֹ וּשְׁנָתוֹ נִהְיָתָה עָלָיו:	And in the second year of Nebuchadnezzar's reign, Nebuchadnezzar had <u>dreams</u> , and his spirit was disturbed, and his sleep <u>eluded</u> him.	had dreams ← <i>dreamt dreams</i> .  eluded him ← <i>was gone by at him, was over on him</i> .
Dan 2:2	וַיֹּאמֶר הַמֶּלֶךְ לְקָרָא לְחַרְטָמִים וְלֹאֲשָׁפִים וְלִמְכַשְׁפִּים וְלִכְשָׁדִים לְהַגִּיד לְמֶלֶךְ חַלְמוֹתָיו וַיָּבֹאוּ וַיַּעֲמְדוּ לִפְנֵי הַמֶּלֶךְ:	And the king <u>summoned</u> the magi and the enchanters and the magicians and the Chaldeans to <u>give</u> the king the <u>interpretation</u> of his dreams, and they came and stood before the king.	summoned ← <i>said to call for</i> .  give ... the interpretation ← <i>tell, but also expound</i> .
Dan 2:3	וַיֹּאמֶר לָהֶם הַמֶּלֶךְ חֲלוֹם חַלְמוֹתַי וַתִּפְּעֵם רוּחִי לְדַעַת אֶת־הַחֲלוֹם:	And the king said to them, “I have had a <u>dream</u> , and my spirit is anxious to know <i>the meaning</i> of the dream.”	had a dream ← <i>dreamt a dream</i> .
Dan 2:4	וַיְדַבְּרוּ הַכְּשָׁדִים לְמֶלֶךְ אֲרַמִּית מִלְּפָא לְעֵלְמִין חַיִּי אָמַר חֲלָמָא *לְעַבְדִּי **לְעַבְדִּי וּפְשָׂרָא נְחֹוּא:	And the Chaldeans said to the king <i>in Aramaic</i> , “O king, live age-abidingly. Tell your {K: servants} [Q: servant] the dream, and we will <u>give</u> the interpretation.”	The <i>qeré</i> seems to be unjustified.  The Aramaic portion starts here at <i>O king</i> and ends at Dan 7:28.  give ← <i>declare</i> .
Dan 2:5	עָנָה מִלְּפָא וְאָמַר *לְכַשְׂדִּיא **לְכַשְׂדָּאִי מַלְתָּא מִנִּי אֲזָדָא הֵן לָא תְהוֹדְעוּנִי חֲלָמָא וּפְשָׂרָה הַדְּמִין תַּתְעַבְדוּן וּבְתִיכוּן נְוִלִי יִתְשָׁמוּן:	The king answered and said to the Chaldeans, “The matter <u>escapes</u> me. If you do not make the dream and its interpretation known to me, you will be <u>dismembered</u> and your houses will be made a dunghill.	Chaldeans: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . Here the word has connotations of astrology and other occult practices.  escapes me ← <i>departs from me</i> .  be dismembered ← <i>be made limbs</i> .
Dan 2:6	וְהֵן חֲלָמָא וּפְשָׂרָה תְהַחֲזִין מִתְנָן וּנְבִזְבָּה וַיִּקַּר שְׂגִיָּא תְקַבְּלוּן מִז־קִדְמִי לְהֵן חֲלָמָא וּפְשָׂרָה הַחֲוִנִי:	But if you expound the dream and its interpretation, you will receive gifts and a <u>reward</u> and great honour <u>from</u> me. So expound the dream and its interpretation to me.”	reward ← <i>present</i> , but it must be distinct from the “gifts” received.  from ← <i>from before</i> .
Dan 2:7	עָנוּ תַגְיָנוֹת וְאָמְרִין מִלְּפָא חֲלָמָא יֹאמַר לְעַבְדוֹהִי וּפְשָׂרָה נְהַחֲוִה:	They answered again and said, “Let the king tell his servants the dream, and we will expound the interpretation.”	
Dan 2:8	עָנָה מִלְּפָא וְאָמַר מִן־יַעֲיֵב יִדַע אָנָּה דִּי עֲדָנָא אֲנִתוּן זְבָגִין כָּל־קַבְּלִי דִּי חֲזִיתוּן דִּי אֲזָדָא מִנִּי מַלְתָּא:	The king replied and said, “I definitely know that you are buying time, because you see that the matter <u>escapes</u> me,	escapes me ← <i>departs from me</i> .

Dan 2:9	<p>דִּי הֵן-חֲלָמָא לֹא תְהוּדְעֻנְנִי  חֲדָה-הִיא דְתַכּוֹן וּמְלָה כְדָבָה  וּשְחִיתָהּ *הַזְמַנְתּוֹן  **הַזְדַּמְנָתוֹן לְמֵאמְרֵי קֳדָמִי  עַד דִּי עֲדָנָא יִשְׁתַּנָּא לְהֵן  חֲלָמָא אֲמְרוּ לִי וְאֲנִדְעֵ דִּי  פְשָׁרָה תְהֻחֻנְנִי:</p>	<p>so if you do not make the dream known to me, <i>then</i> the judgment against you <i>is</i> conclusive, and you have conspired in speaking false and fabricated words to me, bidding your time. Otherwise, tell me the dream, and I will know that you <i>can</i> explain its interpretation.”</p>	<p>conspired: or <i>been opportunistic</i>. The <i>ktiv</i>, assimilating a <i>daleth</i>, is a variant of the <i>qere</i>.</p> <hr/> <p>judgment against you ← <i>your judgment</i>, an objective genitive.</p> <hr/> <p>conclusive ← <i>one</i>, i.e. <i>it can only go one way</i>.</p> <hr/> <p>false and fabricated words to me ← <i>a false and corrupt word before me</i>.</p> <hr/> <p>bidding your time ← <i>until the time changes</i>.</p>
Dan 2:10	<p>עֲנוּ *כַשְׂדִּיא **כַּשְׂדָּאִי  קֳדָם-מֶלֶכָא וְאֲמְרוּן לְאִתִּי  אֲנִשׁ עַל-יִבְשֶׁתָא דִּי מֶלֶת  מֶלֶכָא יוֹכַל לְהַחְוִיָּה כָּל-קַבְלֵי  דִּי כָל-מְלִיךְ רַב וְשְׁלִיט מְלָה  כְּדָנָה לֹא שְׂאֵל לְכָל-חֲרָטָם  וְאֲשַׁף וְכַשְׂדִּי:</p>	<p>The Chaldeans answered the king and said, “There does not exist a man on dry land who <i>can</i> expound the king's matter, and for this reason <i>no</i> great king or ruler has <i>ever</i> asked <i>any</i> magus or enchanter or Chaldean a question like this.</p>	<p>Chaldeans: as in Dan 2:5.</p> <hr/> <p>the king ← <i>before the king</i>.</p> <hr/> <p>can ← <i>will be able</i>.</p> <hr/> <p>no ← <i>not every</i>.</p> <hr/> <p>any ← <i>every</i>.</p>
Dan 2:11	<p>וּמֶלֶתָא דִּי-מֶלֶכָה שְׂאֵל יְקִיָּה  וְאַחֲרָן לֹא אִיתִי דִּי יְחֻוּנָה  קֳדָם מֶלֶכָא לְהֵן אֱלֹהִין דִּי  מְדַרְהוֹן עַם-בְּשָׂרָא לֹא  אִיתוּהִי:</p>	<p>And the matter which the king is asking <i>is</i> difficult, and there is no-one else who <i>can</i> expound it to the king, except the gods, whose abode is not with flesh.”</p>	<p>to the king ← <i>before the king</i>.</p>
Dan 2:12	<p>כָּל-קַבְלֵי דְנָה מֶלֶכָא בְּנָס  וּקְצָף שְׂגִיא וְאֲמַר לְהוֹבְדָה  לְכָל חַפְיָמִי בְּבַל:</p>	<p>On account of this, the king became enraged and very angry, and he gave an order to execute all the wise <i>men</i> of Babylon.</p>	<p>gave an order ← <i>said</i>.</p>
Dan 2:13	<p>וּדְתָא נְפָקַת וְחַפְיָמִיא  מְתַקְטְלִין וּבְעוּ דְנִיָּאֵל  וְחַבְרוּהִי לְהַתְקַטְלָה: פ</p>	<p>And the decree went out, and the wise <i>men</i> started to be killed. And they searched for Daniel and his colleagues for <i>them</i> to be killed.</p>	<p>started to be killed ← (<i>were</i>) <i>being killed</i>. AV differs (<i>should be slain</i>), but the participle (with no conjunction) does not introduce purpose. See [FR] §177.</p>
Dan 2:14	<p>בְּאֲדִין דְנִיָּאֵל הִתִּיב עֵטָא  וּטְעָם לְאַרְיֹד רַב-טְבַחְיָא דִּי  מֶלֶכָא דִּי נִפְקַ לְקַטְלָה  לְחַפְיָמִי בְּבַל:</p>	<p>Then Daniel responded <i>with</i> caution and discernment to Arioch the king's chief executioner, who had gone out to kill the wise <i>men</i> of Babylon.</p>	
Dan 2:15	<p>עֲנָה וְאֲמַר לְאַרְיֹד שְׁלִיטָא  דִּי-מֶלֶכָא עַל-מָה דְתָא  מְהַחְצָפָה מִזְקֻדָּם מֶלֶכָא  אַדִּין מֶלֶתָא הוּדַע אֲרִיֹד  לְדִנְיָאֵל:</p>	<p>He answered and said to Arioch the king's commissioner, “Why <i>is</i> the decree from the king <i>so</i> urgent?” Then Arioch informed Daniel of the matter.</p>	<p>urgent ← <i>hastening / hastened</i>.</p> <hr/> <p>informed: in an Aramaic “OVS” (object-verb-subject) sentence.</p>



Dan 2:16	וַדְּנִיָּאל עַל וּבִעָה מִזְמַלְכָּא דִּי זְמַן יִנְתַּן-לֵיהּ וּפְשָׂרָא לְהַחְוִיָּה לְמַלְכָּא: פ	And Daniel went in and requested from the king that he give him time, so that he <i>could</i> expound the interpretation to the king.	
Dan 2:17	אָדִין דְּנִיָּאל לְבֵיתָהּ אֲזַל וְלַחֲנַנְיָה מִיִּשְׁאֵל וְעִזְרִיָּה חֲבֵרוּהִי מִלְּתָא הוּדְעָ:	Then Daniel went to his house and informed Hananiah, Mishael and Azariah his colleagues <i>about</i> the matter,	
Dan 2:18	וּרְחֲמִין לְמַבְעָא מִזְקֻדָּם אֱלֹהַ שְׁמִיָּא עַל-רְזָה דְּנָה דִּי לָא יְהַבְדּוּן דְּנִיָּאל וְחֲבֵרוּהִי עַם-שְׂאֵר חֲכִימֵי בָבֶל:	and to ask for mercy from the GOD of heaven about this secret, so that Daniel and his colleagues <u>should not perish</u> with the rest of the wise <i>men</i> of Babylon.	from ← <i>from before</i> .  Daniel ... should not perish ← <i>they should not destroy ... Daniel</i> . Avoidance of the passive.
Dan 2:19	אָדִין לְדְנִיָּאל בְּחֻזָּא דִּי-לִילִיָּא רְזָה גְּלִי אָדִין דְּנִיָּאל בְּרֻךְ לְאֱלֹהַ שְׁמִיָּא:	Then in a vision of the night the secret was revealed to Daniel, whereupon Daniel blessed the GOD of heaven.	
Dan 2:20	עָנָה דְּנִיָּאל וְאָמַר לְהוּא שְׁמֵהּ דִּי-אֱלֹהַ מְבָרַךְ מִזְעֻלְמָא וְעַד-עֻלְמָא דִּי חֲכֻמָּתָא וּגְבוּרָתָא דִּי לְהֵי-יָא:	Daniel responded and said, “Blessed be the name of GOD from age to age, Because wisdom and might <i>are</i> his.	
Dan 2:21	וְהוּא מְהַשְׁנֵא עַדְנִיָּא וְזִמְנִיָּא מְהַעֲדָה מְלָכִין וּמְהַקִּים מְלָכִין יְהַב חֲכֻמָּתָא לְחֲכִימִין וּמְנַדְעָא לִידְעֵי בִינָה:	And he changes seasons and times; He removes kings, and he establishes kings. He gives wisdom to the wise And knowledge to those <i>who</i> <u>have understanding</u> .	have understanding ← <i>know understanding</i> .
Dan 2:22	הוּא גְּלָא עֲמִיקְתָּא וּמְסַתְרָתָא יַדַּע מְהַ בְּחֻשׁוֹכָא *וְנַהִירָא *וְנַהִירָא עִמָּה שְׂרָא:	He reveals deep <i>things</i> and hidden <i>things</i> ; He knows what <i>is</i> in darkness, But with him <u>dwells light</u> .	light: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> .  dwells ← <i>is lodged</i> . [FR] §150 parses as a passive participle; [AnLx] as preterite active.
Dan 2:23	לָךְ   אֱלֹהַ אֲבֹהַתִּי מְהוּדָא וּמְשַׁבַּח אָנָּה דִּי חֲכֻמָּתָא וּגְבוּרָתָא יְהִבְתָּ לִּי וְכָעַן הוּדְעַתְנִי דִּי-בְעִינָא מִנְךָ דִּי-מִלְּת מַלְכָּא הוּדְעַתְנָא:	You, O GOD of my fathers, I celebrate and praise, For you have given me wisdom and power, And now you have made known to me What we requested from you, For you have made the king's <i>subject</i> matter known to us.”	

Dan 2:24	<p>כָּל־קִבֹּל דָּנָה דְּנִיאֵל עַל עַל־אַרְיוֹךְ דִּי מְנֵי מַלְכָּא לְהוֹבְדָה לְחַכְיִמֵי בְּבַל אֲזַל   וְכֵן אֲמַר־לָהּ לְחַכְיִמֵי בְּבַל אֶל־תְּהוֹבֵד הַעֲלֵנִי קֳדָם מַלְכָּא וּפְשָׂרָא לְמַלְכָּא אַחֵוא: ס</p>	<p>On account of this, Daniel went into <i>the presence of</i> Arioch, whom the king had appointed for the execution of the wise <i>men</i> of Babylon. He went and said <u>this</u> to him: “Do not execute the wise <i>men</i> of Babylon. Bring me into <u>the presence of the king</u>, and I will expound the interpretation to the king.”</p>	<p>this ← <i>thus</i>. the presence of ← <i>before</i>.</p>
Dan 2:25	<p>אַדִּין אַרְיוֹךְ בְּהַתְּבַהֲלָהּ הַנְּעַל לְדִנְיָאֵל קֳדָם מַלְכָּא וְכֵן אֲמַר־לָהּ דִּי־הַשְּׂכַחַת גְּבַר מִזְבְּנֵי גְלוּתָא דִּי יְהוּד דִּי פְשָׂרָא לְמַלְכָּא יְהוּדַע:</p>	<p>At <u>this</u> Arioch brought Daniel hastily into <u>the presence of the king</u>, and he said <u>this</u> to him: “I have found a man <u>among the deportees of Judah</u> who will make the interpretation known to the king.”</p>	<p>at this ← <i>then, thereupon</i>. the presence of ← <i>before</i>. this ← <i>thus</i>. among the deportees ← <i>from the sons of the exile</i>.</p>
Dan 2:26	<p>עֲנָה מַלְכָּא וְאָמַר לְדִנְיָאֵל דִּי שְׂמָה בִלְטִשְׂאֶצַּר *הַאִיתִךְ *הַאִיתִךְ כְּהֵל לְהוֹדְעַתְנִי חֲלָמָא דִּי־חֲזִית וּפְשָׂרָהּ:</p>	<p>The king responded and said to Daniel, whose name was Belteshazzar, “Is <u>it true</u> that you are able to make known to me the dream which I saw, and its interpretation?”</p>	<p>is it <i>true</i> that you: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning.</p>
Dan 2:27	<p>עֲנָה דְּנִיאֵל קֳדָם מַלְכָּא וְאָמַר רְזָה דִּי־מַלְכָּא שְׂאֵל לָא חַכְיִמִּין אֲשַׁפִּין חֲרַטְמִין גְּזֻרִין יְכַלִּין לְהַחֲוִיָּה לְמַלְכָּא:</p>	<p>Daniel answered in the presence of the king and said, “Are not the wise <i>men and</i> enchanters <i>and</i> magi <i>and</i> diviners able to expound to the king the secret which the king is asking about?”</p>	
Dan 2:28	<p>בְּרַם אִיתִי אֱלֹהֵי בְּשִׁמְיָא גְּלָא רְזִין וְהוֹדַע לְמַלְכָּא נְבוּכַדְנֶצַּר מָה דִּי לְהוּא בְּאַחְרִית יוֹמָא חֲלָמָךְ וְחֻזֵּי רֵאשִׁד עַל־מִשְׁכַּבְךָ דְּנָה הוּא: פ</p>	<p>But there is a GOD in heaven <i>who</i> reveals secrets and <i>who</i> has made known to King Nebuchadnezzar what will <u>take place</u> in the latter days. Your dream and the visions <u>in your head</u> on your bed <i>are as follows</i>.</p>	<p>take place ← <i>be</i>. in your head ← <i>of your head</i>. as follows ← <i>this</i>.</p>
Dan 2:29	<p>אַנְתָּה מַלְכָּא רַעִיוֹנְךָ עַל־מִשְׁכַּבְךָ סִלְקוּ מָה דִּי לְהוּא אַחְרֵי דְנָה וְגֵלָא רְזִיא הוֹדַעְךָ מָה־דִּי לְהוּא:</p>	<p>As <i>for you</i>, O king, there arose <i>in your cogitations</i> on your bed what will <u>take place</u> after this, and he <i>who</i> reveals secrets has made known to you what will <u>take place</u>.</p>	<p>you: [BHS] has a textual issue as in Dan 3:10. cogitations ← <i>cogitation</i> in [WLC] (though not all manuscripts, [BHS-CA]) but with a plural verb. take place (2x) ← <i>be</i>.</p>
Dan 2:30	<p>וְאַנְהָ לָא בְּחַכְמָה דִּי־אִיתִי בִּי מִזְכְּל־חִיָּיא רְזָא דְנָה גְּלִי לִי לְהוּן עַל־דְּבַרְתִּי דִּי פְשָׂרָא לְמַלְכָּא יְהוּדַעוּן וְרַעִיוֹנִי לְבַבְךָ תַּנְדַּע:</p>	<p>And <i>as for me</i>, this secret has not been revealed to me by there being more wisdom in me than in <i>anyone</i> living, but to the intent that the interpretation <u>should be made known</u> to the king, and <i>that</i> you should know the cogitations of your heart.</p>	<p>anyone ← <i>all</i>. should be made known ← <i>they should make known</i>. Avoidance of the passive.</p>

Dan 2:31	אַנְתָּהּ מִלְכָּא חֲזָה הַוִּיתְּ וְאַלּוֹ צִלְמִים חַד שְׁגִיָּא צִלְמָא דְכֵן רַב וְזִינָה יִתִּיר קֶאֱם לְקַבְלָד וְרִנָּה דְּחִיל:	You, O king, were having a vision, and you beheld a great image. That image was large, and its splendour was prodigious, standing in front of you, and its appearance was fearful.	were having a vision ← were seeing. you beheld ← behold. a great image ← one great image.
Dan 2:32	הוּא צִלְמָא רֵאשֵׁה דִּי־דְהַב טָב חֲדוּהִי וְדַרְעוּהִי דִּי כֶסֶף מְעוּהִי וְיִרְכָתָהּ דִּי נְחָשׁ:	The image was like this: its head was of good quality gold, its breast and its arms were of silver, its midriff and its thighs were of copper,	the image was like this ← this (was) the image. breast: plural in Aramaic, but not the word for female breasts (תִּדְיִן expected in Biblical Aramaic). See the examples of both in [MJ].
Dan 2:33	שְׁקוּהִי דִּי פְרִזְל רְגִלוּהִי *מְנַהוּן *מְנַהִין דִּי פְרִזְל *וּמְנַהוּן *וּמְנַהִין דִּי חֶסֶף:	its legs were of iron; its feet were partly of iron and partly of clay.	partly (2x) ← of them. The <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, having a masculine and feminine suffix respectively, with the same meaning.
Dan 2:34	חֲזָה הַוִּיתְּ עַד דִּי הַתְּגֹרַת אַבְן דִּי־לָא בִידִין וּמַחַת לְצִלְמָא עַל־רְגִלוּהִי דִּי פְרִזְלָא וְחֶסֶפָּא וְהִדְקַת הַמּוֹן:	You were having the vision until a stone was cut out, which was not done with hands, and which struck the image on the feet of iron and clay and shattered them.	were having the vision ← were seeing. cut out: or broken off. not done with hands: i.e. not man-made. Compare Col 2:11.
Dan 2:35	בְּאֲדִין דְּקוּ בְּחַדָּה פְּרִזְלָא חֶסֶפָּא נְחָשָׁא כֶסֶפָּא וְדַהַבָּא וְהוּוּ כְעוּר מִן־אֲדָרִי־קִיט וּנְשָׂא הַמּוֹן רוּחָא וְכַל־אַתָּר לֹא־הִשְׁתַּבַּח לְהוּן וְאַבְנָא   דִּי־מַחַת לְצִלְמָא הוּת לְטוּר רַב וּמְלַת כָּל־אַרְעָא:	Then the iron and the clay, copper, silver and gold were shattered together, and they became like chaff from the summer threshing floors, and the wind carried them away, and no place was found for them, but the stone which struck the image became a great mountain, and it filled the whole earth.	Rev 12:8. no ← not every.
Dan 2:36	דְּנָה חֲלֵמָא וּפְשָׁרָה נְאֻמַּר קְדָם־מִלְכָּא:	That was the dream, and we will give its interpretation in the presence of the king.	that ← this. give ← say.
Dan 2:37	אַנְתָּהּ מִלְכָּא מְלִיךְ מְלִכֵּי דִּי אַלְהָ שְׁמַיָּא מְלִכוּתָא חֶסֶן וְתֻקְפָּא וְיֻקְרָא יְהִב־לְךָ:	You, O king, are king of kings, to whom the GOD of heaven gave the kingdom, the power, and the authority and the honour.	honour: or glory. Compare the Lord's prayer, Matt 6:13.
Dan 2:38	וּבְכָל־דִּי *דַּאֲרִין *דִּי־רִין בְּנֵי־אֲנָשָׁא חַיִּית בְּרָא וְעוּף־שְׁמַיָּא יְהַב בִּידְךָ וְהַשְׁלִטְךָ בְּכָל־הוּן אַנְתָּה־הוּא רֵאשֵׁה דִּי דַהַבָּא:	And everywhere where the sons of man, wild animals and the birds of the sky dwell, he has delivered them all into your hand and given you power over them all. The head of gold represents you.	dwell: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> .

Dan 2:39	<p>וּבְתַרְדֵּי תִקּוּם מַלְכוּ אַחֲרֵי  אֲרַעָא מִנְדָּד וּמַלְכוּ *תְּלִיתִיא  **תְּלִיתָאָה אַחֲרֵי דֵי נְחֻשָּׁא  דֵי תִשְׁלַט בְּכָל־אֲרַעָא:</p>	<p>And after you, another kingdom, inferior to yours, will arise, and a third kingdom – another <i>one</i> – which <i>will be</i> of copper, which will rule over all the earth.</p>	<p>third: the <i>ketiv</i> and <i>qere</i> are masculine and feminine forms respectively of the same word, with the same meaning.</p> <hr/> <p>yours ← you.</p>
Dan 2:40	<p>וּמַלְכוּ *רַבִּיעִיָּה **רַבִּיעָאָה  תְּהוּנָא תְּקִיפָה כְּפִרְזֻלָּא  כָּל־קִבְלָא דֵי פִרְזֻלָּא מְהֵדֵק  וְחִשֵּׁל פְּלָא וְכְפִרְזֻלָּא  דֵי־מִרְעַע כָּל־אֲלִין תִּדְק  וְתִרַע:</p>	<p>And a fourth kingdom: it will be as strong as iron, for iron shatters and smashes everything, and as iron which crushes all these, so it will shatter and break.</p>	<p>fourth: the <i>ketiv</i> is a variant form of the <i>qere</i>.</p>
Dan 2:41	<p>וְדִי־חֲזִיתָה רַגְלֵיא וְאַצְבָּעָתָא  *מְנַהוּן **מְנַהֵן חֶסֶף דֵי־פַחֲר  *וּמְנַהוּן **וּמְנַהֵן פִּרְזֻל מַלְכוּ  פְּלִיגָה תְּהוּנָה וּמִן־נְצֻבָתָא דֵי  פִּרְזֻלָּא לְהוּא־בָּה כָּל־קִבְלָא דֵי  חֲזִיתָה פִּרְזֻלָּא מְעָרְב בְּחֶסֶף  טִינָא:</p>	<p>And as regards the fact that you saw the feet and the toes, partly of potter's clay and partly of iron, it will be a divided kingdom, and there will be some of the firmness of iron in it, inasmuch as you saw iron mixed with clay earthenware.</p>	<p>partly (2x): see 2:33.</p> <hr/> <p>firmness: or, [FR], <i>seed</i>, but not the same word as in Dan 2:43.</p>
Dan 2:42	<p>וְאַצְבָּעַת רַגְלֵיא *מְנַהוּן  **מְנַהֵן פִּרְזֻל *וּמְנַהוּן  **וּמְנַהֵן חֶסֶף מִן־קֶצֶת  מַלְכוּתָא תְּהוּנָה תְּקִיפָה וּמְנָה  תְּהוּנָה תְּבִירָה:</p>	<p>And as for the toes, partly of iron and partly of clay, part of the kingdom will be strong and part of it will be fragile.</p>	<p>partly (2x): see 2:33.</p>
Dan 2:43	<p>*דֵי **וְדִי חֲזִיתָ פִּרְזֻלָּא  מְעָרְב בְּחֶסֶף טִינָא מִתְעַרְבִין  לְהוּן בְּזִרְע אֲנָשָׁא וְלֹא־לְהוּן  דְּבִקִין דְּנָה עִם־דְּנָה הָא־כְּדֵי  פִּרְזֻלָּא לָא מִתְעַרְב  עִם־חֶסֶף־פִּינָא:</p>	<p>{K: And} [Q: And] as regards the fact that you saw iron mixed with clay earthenware, they will be mixed in with the seed of mankind, but they will not stick to each other, just as iron does not blend with clay.</p>	<p>mixed in with the seed of mankind: compare Gen 6:2, Matt 13:38, Jude 1:6.</p>
Dan 2:44	<p>וּבְיוֹמֵיהוֹן דֵי מַלְכֵיא אֲנוּן  יְקִים אֱלֹהֵ שְׁמֵיא מַלְכוּ דֵי  לְעֻלְמִין לָא תִתְחַבֵּל וּמַלְכוּתָהּ  לְעַם אַחֲרִין לָא תִשְׁתַּבֵּק תִּדְק  וְתִסִּיף כָּל־אֲלִין מַלְכוּתָא  וְהִיא תִקּוּם לְעֻלְמֵיא:</p>	<p>And in the days of those kings, the GOD of heaven will set up an age-abiding kingdom which will not be destroyed, nor will the kingdom be left to another people. It will shatter and put an end to all these kingdoms, and it will stand age-abidingly.</p>	<p>the days of those kings ← <i>their days of those kings</i>.</p> <hr/> <p>be left: the Aramaic root occurs in Mark 15:34.</p>

Dan 2:45	כָּל־קַבֵּל דִּי־חֲזִיתָ דִּי מְטוּרָא אֲתַגְזֵרְתָּ אֲבָן דִּי־לֹא בִידִין וְהִדְקַת פְּרִזְלָא נְחֹשָׁא חֲסָפָא כְּסָפָא וְדִהֲבָא אֱלֹהֵי רַב הוּדַע לְמַלְכָּא מַה דִּי לְהוּא אַחֲרֵי דְנָה וַיֵּצִיב חֲלָמָא וּמְהִימָן פְּשָׁרָה: פ	In view of the fact that you saw that a stone was cut out of the mountain, which was not done with hands, and it shattered the iron, the copper, the clay, the silver and the gold, the great G O D has made known to the king what will take place after the present time. Now the dream is certain, and its interpretation is trustworthy.”	take place ← be.  the present time ← this.
Dan 2:46	בְּאֵדִין מַלְכָּא נְבוּכַדְנֶצַּר נָפַל עַל־אֲנָפּוּהֵי וּלְדַנְיָאֵל סָגַד וּמִנְחָה וּנְיַחְחִין אָמַר לְנִסְכָּה לָהּ:	At this King Nebuchadnezzar fell face down, and he prostrated himself to Daniel, and he said he would pour out a meal-offering and fragrances to him.	at this ← then, therefore.  face down ← on his face.
Dan 2:47	עָנָה מַלְכָּא לְדַנְיָאֵל וְאָמַר מִן־קִשְׁטֵי דִי אֱלֹהֵכֹזֵן הוּא אֱלֹהֵי אֱלֹהִין וּמְרַא מַלְכִין וְגַלְיָה רְזִין דִּי יְכַלֵּת לְמַגְלָא רְזָה דְנָה:	The king responded to Daniel and said, “It is true that your G O D is the G O D of gods, and the Lord of kings and a revealer of secrets, in that you were able to reveal this secret.”	your: plural, referring to the sons of Israel (Dan 1:3).
Dan 2:48	אֵדִין מַלְכָּא לְדַנְיָאֵל רַפִּי וּמִתְנֵן רַבְרָבֵן שְׂגִיאוֹן יְהִב־לָהּ וְהַשְׁלִטָּה עַל כָּל־מְדִינַת בָּבֶל וּרְב־סַגְנִין עַל כָּל־חַפְיָמֵי בָבֶל:	Then the king exalted Daniel, and he gave him many great gifts, and he put him in charge of the whole province of Babylon, and he made him the administrator over all the wise men of Babylon.	put him in charge of ← had him rule over.  administrator ← chief of prefects.
Dan 2:49	וּדְנִיָּאֵל בְּעָא מִן־מַלְכָּא וּמְנִי עַל עֲבִידְתָּא דִי מְדִינַת בָּבֶל לְשִׁדְרָךְ מִשְׁדָּךְ וְעַבְדֵּי נְגוֹ וּדְנִיָּאֵל בְּתַרְעֵי מַלְכָּא: פ	And Daniel made requests to the king, and he appointed Shadrach, Meshach and Abed-Nego over the administration of the province of Babylon. And Daniel was in the king's royal court.	administration ← work.
Dan 3:1	נְבוּכַדְנֶצַּר מַלְכָּא עֲבַד צֵלָם דִּי־דְהָב רֹמְיָה אֲמִין שְׁתִין פְּתִיָה אֲמִין שֵׁת אֲקִימָה בְּבִקְעַת דּוּרָא בְּמְדִינַת בָּבֶל:	Nebuchadnezzar the king made an image of gold. Its height was sixty cubits and its breadth was six cubits. He set it up in the lowland of Dura in the province of Babylon.	cubit (2x): about 18 inches or 45 cm.
Dan 3:2	וּנְבוּכַדְנֶצַּר מַלְכָּא שְׁלַח לְמַכְנָשׁ   לְאַחְשַׁדְרַפְנֵיָא סַגְיָא וּפְחוּתָא אֲדַרְגְזָרִיָא גְּדַבְרִיָא דְתַבְרִיָא תַפְתִּיָא וְכָל שְׁלִטְנֵי מְדִינַתָּא לְמִתָּא לְחִנְכַת צֵלָמָא דִי הֵקִים נְבוּכַדְנֶצַּר מַלְכָּא:	And Nebuchadnezzar the king sent word to assemble the satraps, the administrators and the governors, the high court judges, the treasurers, the legislators, the security officials and all the rulers of the provinces, for them to come to the dedication of the image which King Nebuchadnezzar had set up.	

Dan 3:3	בְּאֵינָן מִתְכַּנְּשִׁין אַחַשְׁדַּרְפַּנְיָא סַגְנִיָּא וּפְחֻתָּא אֲדַרְגֻזְרִיָּא גְּדַבְרִיָּא דְּתַבְרִיָּא תַּפְתִּיָּא וְכָל שְׁלֹטְנֵי מְדִינָתָא לְחִנְכַּת צְלָמָא דֵּי הַקִּים נְבוּכַדְנֶצַּר מִלְכָּא *וּקְאִמִין *וּקְיָמִין לְקַבֵּל צְלָמָא דֵּי הַקִּים נְבוּכַדְנֶצַּר:	At this the satraps, the administrators and the governors, the high court judges, the treasurers, the legislators, the security officials and all the rulers of the provinces assembled for the dedication of the image which Nebuchadnezzar the king set up, and they stood facing the image which Nebuchadnezzar had set up.	had set up: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.  at this ← then, therefore.
Dan 3:4	וְכַרְוִזָּא קְרָא בְּחִיל לְכוּן אַמְרִין עַמְמִיָּא אַמְיָּא וּלְשֹׁנֵיָּא:	And the herald proclaimed loudly, “We command you, O peoples and nations and languages,	languages: i.e. <i>linguistic groups</i> .
Dan 3:5	בְּעֵדְנָא דִּי־תִשְׁמְעוּן קַל קְרָנָא מְשֻׁרוּקִיתָּא *קִיתְרוּס *קְתָרוּס סַבְכָּא פְּסַנְתְּרִין סוּמְפַנְיָהּ וְכָל זְגִי זְמַרָּא תַּפְלִין וְתַסְגְּדוּן לְצֵלָם דְּהַבָּא דֵּי הַקִּים נְבוּכַדְנֶצַּר מִלְכָּא:	that at the moment when you hear the sound of the horn, the flute, the harp, the sambuke, the psaltery, the bagpipes, and all the kinds of music, you shall fall down and prostrate yourselves to the image of gold which Nebuchadnezzar the king set up.	harp: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.
Dan 3:6	וּמִן־דִּי־לֹא יִפֹּל וְיִסְגַּד בְּה־שַׁעֲתָא יְתַרְמָא לְגֹא־אֲתוֹן נוֹרָא יְקַדְתָּא:	And whoever does not fall down and prostrate himself will at that time be thrown into a furnace of blazing fire.”	time ← hour.  into ← inside.
Dan 3:7	כָּל־קַבֵּל דְּנָה בְּה־זְמַנָּא כְּדִי שְׁמַעִין כָּל־עַמְמִיָּא קַל קְרָנָא מְשֻׁרוּקִיתָּא *קִיתְרוּס *קְתָרוּס שַׁבְכָּא פְּסַנְתְּרִין וְכָל זְגִי זְמַרָּא נְפִלִין כָּל־עַמְמִיָּא אַמְיָּא וּלְשֹׁנֵיָּא סַגְדִּין לְצֵלָם דְּהַבָּא דֵּי הַקִּים נְבוּכַדְנֶצַּר מִלְכָּא:	In accordance with this, at the very moment when all the peoples heard the sound of the horn, the flute, the harp, the sambuke, the psaltery, and all the kinds of music, all the peoples, nations and languages would fall down and prostrate themselves to the image of gold which Nebuchadnezzar the king had set up.	harp: see Dan 3:5.  moment ← time.  languages: see Dan 3:4.
Dan 3:8	כָּל־קַבֵּל דְּנָה בְּה־זְמַנָּא קְרַבוּ גְּבַרִין כְּשַׁדְּאִין וְאַכְלוּ קְרַצִּיהוֹן דֵּי יְהוּדֵיָּא:	Pursuant to this, at that very time some Chaldean men came along and slandered the Jews.	came along ← came near.  slandered ← ate the pieces of.
Dan 3:9	עֲנוּ וְאַמְרִין לְנְבוּכַדְנֶצַּר מִלְכָּא מִלְכָּא לְעֵלְמִין חַיִּי:	They broached the subject and said to King Nebuchadnezzar, “O king, live age-abidingly.	they broached the subject ← they answered, but no question asked. See Gen 18:27.

<p>Dan 3:10</p>	<p>*אנתה *אנת מלכא שמת  טעם די כל-אנש די-ישמע  קל קרנא משרקיתא  *קיתרס *קתרוס שבכא  פסנתרין *וסיפניה  *וסופניה וכל זגי זמרא יפל  ויסגד לצלם דהבא:</p>	<p>O king, you issued a decree that every man who hears the sound of the horn, the flute, the harp, the sambuke, the psaltery and the bagpipes, and all the kinds of music, shall fall down and prostrate themselves to the image of gold,</p>	<p>you: the <i>ketiv</i> can be regarded as a variant form (a Hebraism) of the <i>qeré</i>.</p> <hr/> <p>harp: see Dan 3:5.</p> <hr/> <p>bagpipes: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p>
<p>Dan 3:11</p>	<p>ומן-די-לא יפל ויסגד יתרמא  לגוא-אתון נורא יקדתא:</p>	<p>and whoever does not fall down and worship shall be thrown into a furnace of blazing fire.</p>	
<p>Dan 3:12</p>	<p>איתי גברין יהודאין די-מנית  יתהון על-עבידת מדינת בבל  שדרך מישך ועבד נגו גבריא  אלך לא-שמו *עליך *עלך  מלכא טעם *לאלהיך  *לאלהיך לא פלחין ולצלם  דהבא די הקימת לא סגדיו:  ס</p>	<p>There are Jewish men whom you appointed over the administration of the province of Babylon, Shadrach, Meshach and Abed-Nego. These men, O king, have not heeded you; they do not worship {K: your gods} [Q: your GOD], nor do they prostrate themselves to the image of gold which you set up.”</p>	<p>you: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning.</p> <hr/> <p>your gods: the <i>ketiv</i> could be read as either <i>your god</i> or <i>your gods</i>. The image might represent one particular god.</p> <hr/> <p>administration ← <i>work</i>.</p> <hr/> <p>heeded ← <i>paid attention to</i> ← <i>placed decree on</i>.</p>
<p>Dan 3:13</p>	<p>באדין נבוכדנצר ברגו וחמה  אמר להיתיה לשדרך מישך  ועבד נגו באדין גבריא אלך  היתיו קדם מלכא:</p>	<p>At this Nebuchadnezzar, in rage and fury, gave commandment to bring Shadrach, Meshach and Abed-Nego in. So these men were brought before the king.</p>	<p>at this ← <i>then, therefore</i>.</p> <hr/> <p>gave commandment ← <i>said</i>, but also <i>commanded</i>.</p>
<p>Dan 3:14</p>	<p>ענה נבוכדנצר ואמר להון  הצדא שדרך מישך ועבד נגו  לאלהי לא איתכוון פלחין  ולצלם דהבא די הקימת לא  סגדיו:</p>	<p>Nebuchadnezzar addressed them and said to them, “Shadrach, Meshach and Abed-Nego, do you really not worship my gods, nor prostrate yourselves to the image of gold which I set up?”</p>	<p>addressed ← <i>answered</i>, but no question asked. See Gen 18:27.</p>

Dan 3:15	<p>כְּעַן הֵן אֵי־תִכּוֹן עֵת־יָדִין דִּי  בְּעֵדְנָא דִּי־תִשְׁמַעוּן קֹל קַרְנָא  מִשְׂרוּקֵי־תָא *קִיתֶרס  **קִתְרוּס שְׁבָכָא פְּסִנְתְּרִין  וְסוּמְפְנֵיָהּ וְכָל   זְנֵי זְמָרָא  תְּפִלוֹן וְתִסְגְּדוּן לְצִלְמָא  דִּי־עֲבַדְתָּ וְהוּן לָא תִסְגְּדוּן  בַּה־שְׁעָתָה תִתְרַמּוּן  לְגוּא־אַתּוֹן נוֹרָא יְקַדְתָּא  וּמִן־הוּא אֱלֹהֵי דִי יִשְׂיֻזְבְּנָכוֹן  מִזְיָדִי:</p>	<p>Now then, if you are <u>willing</u> at the time when you hear the sound of the horn, the flute, the harp, the sambuke, the psaltery and the bagpipes, and all kinds of music, <u>to fall down</u> and prostrate yourselves to the image which I made, <i>fine</i>. But if you do not prostrate yourselves, at that very <u>time</u> you will be thrown into a furnace of blazing fire, and what <u>G O D is there</u> who <i>can</i> deliver you from my hands?"</p>	<p>harp: see Dan 3:5.  <hr/> willing ← <i>prepared</i>.  <hr/> to fall down ← <i>you will fall down</i>.  <hr/> but: adversative use of the <i>vav</i>.  <hr/> time ← <i>hour</i>.</p>
Dan 3:16	<p>עֲנֵנוּ שְׂדֵרְךָ מִיִּשְׂדָּךְ וְעַבְדְּ נָגוּ  וְאַמְרִין לְמַלְכָּא נְבוּכַדְנֶצַּר  לֹא־חֲשַׁחִין אֲנַחְנָה עַל־דְּנָה  פְּתַגְסָּהּ לְהַתְּבוּתָךְ:</p>	<p>Shadrach, Meshach and Abed-Nego answered and said to the king, "Nebuchadnezzar, we are not obliged to reply to you in this matter.</p>	
Dan 3:17	<p>הֵן אֵי־תִי אֱלֹהֵנָא דִּי־אֲנַחְנָא  פְּלַחִין יְכָל לְשִׂזְבוּתָנָא  מִן־אַתּוֹן נוֹרָא יְקַדְתָּא  וּמִן־יָדְךָ מַלְכָּא יִשְׂיֻזְבְּ:</p>	<p>Nevertheless, our God, whom we worship, is able to save us from the furnace of blazing fire. And from your hand, O king, he will save <i>us</i>.</p>	<p>nevertheless ← <i>if there is / behold / surely there is</i>, here used adverbially.</p>
Dan 3:18	<p>וְהֵן לָא יְדִיעַ לְהוּא־לְךָ מַלְכָּא  דִּי *לֹא־לְהִיד *לֹא־לְהִיד  לֹא־אֵי־תִינָא **אֵי־תִנָּא פְּלַחִין  וּלְצִלְמֵי דְהַבָּא דִי הִקִּימְתָּ לֹא  נִסְגְּד: ס</p>	<p>And <i>even</i> if <i>he does</i> not, let it be known to you, O king, that <i>we do not worship</i> {K: <u>your gods</u>} [Q: <u>your G O D</u>], and we will not prostrate ourselves to the image of gold which you have set up."</p>	<p>we do not worship: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning.  <hr/> your gods: we do not understand where the <i>qeré</i> comes from in Codex Leningradensis, and it is absent in [BHS].</p>
Dan 3:19	<p>בְּאַדִּין נְבוּכַדְנֶצַּר הִתְמַלִּי  חַמָּא וְצִלְמֵי אֲנַפּוּהִי *אִשְׁתַּנּוּ  **אִשְׁתַּנּוּ עַל־שְׂדֵרְךָ מִיִּשְׂדָּךְ  וְעַבְדְּ נָגוּ עֲנָה וְאַמַּר לְמִזְאָ  לְאַתּוֹנָא חַד־שִׁבְעָה עַל דִּי  חִזָּה לְמִזְיָה:</p>	<p>At this Nebuchadnezzar became full of fury, and the complexion of his face <u>changed</u>, in opposition to Shadrach, Meshach and Abed-Nego. He responded and gave commandment to heat the furnace seven times more than it was customary to heat it.</p>	<p>changed: the <i>qeré</i> is singular (discordant with the plural / dual word for <i>his face</i>).  <hr/> at this ← <i>then, therefore</i>.</p>
Dan 3:20	<p>וּלְגַבְרִין גְּבַר־חַיִּל דִּי בְּחִילָה  אַמַּר לְכַפְתָּהּ לְשְׂדֵרְךָ מִיִּשְׂדָּךְ  וְעַבְדְּ נָגוּ לְמַרְמָא לְאַתּוֹן  נוֹרָא יְקַדְתָּא:</p>	<p>And he commanded men, valiant warriors who <i>were</i> in his army, to bind Shadrach, Meshach and Abed-Nego, <i>and</i> to throw <i>them</i> into the furnace of blazing fire.</p>	



Dan 3:21	בְּאֲדָן גְּבֻרִיאַ אֱלֹדְ כְּפֹתוֹ בְּסַרְבְּלִיהוֹן *פְּטִישִׁיהוֹן **פְּטִישִׁיהוֹן וְכַרְבְּלָתְהוֹן וּלְבִישִׁיהוֹן וּרְמִיּוֹ לְגֹאֲ- אֲתוֹן נֹרָא יִקְדָּתָא:	So these men were bound in their trousers, their shirts and their hats and their garments, and they were thrown into the furnace of blazing fire.	their shirts: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> . <hr/> into ← <i>inside</i> .
Dan 3:22	כָּל-קַבֵּל דְּנָה מִן-דִּי מַלְתָּ מִלְכָא מַחְצָפָה וְאֲתוֹנָא אַזְהָ יִתִּירָא גְּבֻרִיאַ אֱלֹדְ דִּי הֶסְקוּ לְשַׁדְרָךְ מִישַׁךְ וְעַבְדֵּי נְגֹוֹ קֶטֶל הַמֹּזֵן שְׁבִיבָא דִּי נֹרָא:	As a result of this, considering that the king's word was pressing, and the furnace was heated in the extreme, the flame of the fire killed those men who took Shadrach, Meshach and Abed-Nego up.	those ← <i>these</i> .
Dan 3:23	וּגְבֻרִיאַ אֱלֹדְ תִלְתְּהוֹן שַׁדְרָךְ מִישַׁךְ וְעַבְדֵּי נְגֹוֹ נָפְלוּ לְגֹאֲ-אֲתוֹן-נֹרָא יִקְדָּתָא מְכַפְתִּין: פ	And these three men, Shadrach, Meshach and Abed-Nego fell into the furnace of blazing fire, bound.	
Dan 3:24	אַדִּין נְבוּכַדְנֶצַּר מִלְכָא תֹהָ וְקַם בְּהִתְבַּהֲלָה עָנָה וְאָמַר לְהַדְּבֹרוּהִי הֲלֹא גְבֻרִין תִּלְתָּא רְמִינָא לְגֹאֲ-נֹרָא מְכַפְתִּין עָנִין וְאָמַרִין לְמִלְכָא יִצִּיבָא מִלְכָא:	Then Nebuchadnezzar the king was astonished, and he arose in haste and reacted and said to his attendants, “Did we not throw three men into the fire, bound?” They answered and said to the king, “Certainly, O king.”	reacted ← <i>answered</i> , but no question asked. See Gen 18:27.
Dan 3:25	עָנָה וְאָמַר הָאֲ-אַנָּה חֹזָה גְּבֻרִין אַרְבַּעָה שְׂרִין מֵהֶלְכִין בְּגֹאֲ-נֹרָא וְחָבֵל לֹא-אִיתִי בְּהוֹן וְרוּחַ דִּי *רַבִּיעִיא **רַבִּיעֵאָה דְּמָה לְבַר-אַלְהִין: ס	He replied and said, “Look, I see four men, loose, walking around in the fire, and there is no harm <i>being done</i> to them. And the appearance of the fourth is like a son of God.”	the fourth: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . <hr/> in ← <i>inside</i> .
Dan 3:26	בְּאֲדָן קֶרֶב נְבוּכַדְנֶצַּר לְתַרְעֵ אַתוֹן נֹרָא יִקְדָּתָא עָנָה וְאָמַר שַׁדְרָךְ מִישַׁךְ וְעַבְדֵּי-נְגֹוֹ עַבְדוּהִי דִּי-אַלְהָא *עֲלִיא **עֲלֵאָה פִּקוּ וְאַתּוּ בְּאֲדָן נִפְקִין שַׁדְרָךְ מִישַׁךְ וְעַבְדֵּי נְגֹוֹ מִן-גֹּאֲ נֹרָא:	Then Nebuchadnezzar approached the door of the furnace of blazing fire and addressed them and said, “Shadrach, Meshach and Abed-Nego, servants of the MOST HIGH GOD, come out and come here.” Then Shadrach, Meshach and Abed-Nego came out of the fire.	Most HIGH: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . <hr/> addressed ← <i>answered</i> , but no question asked. See Gen 18:27. <hr/> of the fire ← <i>from inside the fire</i> .

Dan 3:27	<p>וּמִתְכַנְשֵׁין אַחַשְׁדָּרְפָּנֵיאַ  סְגִנְיָא וּפְחֻתָא וְהַדְּבָרֵי  מִלְכָא חֲזִין לְגַבְרֵיא אֱלֹדֵי דִי  לֹא-שֵׁלֵט נֹרָא בְּגִשְׁמֵהוּן  וּשְׁעָר רֵאשֵׁהוּן לֹא הִתְחַרְךְ  וְסַרְבְּלֵיהוּן לֹא שָׁנוּ וְרִיחַ נֹר  לֹא עָדַת בְּהוּן:</p>	<p>And the satraps, administrators and governors and attendants to the king gathered together <i>and</i> saw these men over whose bodies the fire had no power, and whose hair of their head was not singed, and whose trousers were not affected, and on whom the smell of fire did not pass.</p>	<p>affected ← <i>changed</i>.</p>
Dan 3:28	<p>עָנָה נְבוּכַדְנֶצַּר וְאָמַר בְּרִיךְ  אַלְהֵהוּן דִּי-שְׁדַרְךְ מִישְׁדָּ  וְעֵבֵד נְגֹו דִי-שֵׁלַח מִלְאַכָּה  וְשִׁיזַב לְעֵבְדוּהִי דִי הִתְרַחְצוּ  עֲלוּהִי וּמִלַּת מִלְכָא שְׁנִיו  וְיִהְיֹו גִשְׁמֵיהוּן *גִּשְׁמֵהוּן  דִּי לֹא-יִפְלַחוּן וְלֹא-יִסְגְּדוּן  לְכָל-אַלֵּה לְהֵן לְאַלְהֵהוּן:</p>	<p>Nebuchadnezzar <u>spoke up</u> and said, “Blessed <i>be</i> the God of Shadrach, Meshach and Abed-Nego, who sent his angel and saved his servants who put their trust in him and <u>defied</u> the king’s word, and <i>who</i> gave up their bodies so that they should not worship or prostrate themselves to <u>any</u> GOD except their God.</p>	<p>their bodies: the <i>qeré</i> is <i>their</i> body.</p> <hr/> <p>spoke up ← <i>answered</i>, but no question asked. See Gen 18:27.</p> <hr/> <p>defied ← <i>changed</i>. Also <i>frustrated</i> [BDB].</p> <hr/> <p>any ← <i>every</i>.</p>
Dan 3:29	<p>וּמִנֵּי שְׁיִים טֵעַם דִּי כָל-עַם  אַמָּה וְלִשָּׁן דִּי-יֵאמַר *שְׁלַה  **שְׁלוּ עַל אַלְהֵהוּן דִּי-שְׁדַרְךְ  מִישְׁדָּ וְעֵבֵד נְגֹוֹא הַדְּמִין  יִתְעַבֵּד וּבֵיתָהּ נֹולִי יִשְׁתּוּהּ  כָּל-קַבֵּל דִּי לֹא אֵיתִי אֵלֵה  אַחֲרָן דִּי-יִבֵּל לְהַצֵּלָהּ כְּדָנָה:</p>	<p>And a decree is <i>hereby</i> issued by me, that every people and nation and language which speaks <u>disrespectfully</u> about the God of Shadrach, Meshach and Abed-Nego will be <u>dismembered</u> and their house will be made a dunghill, because there is no other GOD who can bring deliverance like this.”</p>	<p>disrespectfully ← <i>negligence</i>. The <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p> <hr/> <p>language: see Dan 3:4.</p> <hr/> <p>be dismembered: see Dan 2:5.</p> <hr/> <p>their house ← <i>his house</i>.</p> <hr/> <p>be made ← <i>be made equal to</i>.</p>
Dan 3:30	<p>בְּאֲדִין מִלְכָא הֲצֵלַח לְשְׁדַרְךְ  מִישְׁדָּ וְעֵבֵד נְגֹו בְּמִדְיַת  בָּבֶל: פ</p>	<p>Then the king promoted Shadrach, Meshach and Abed-Nego in the province of Babylon.</p>	
Dan 4:1	<p>נְבוּכַדְנֶצַּר מִלְכָא לְכָל-עַמְמַיָּא  אַמַּיָּא וְלִשְׁנַיָּא דִּי-דְאָרִין  **דִּירִין בְּכָל-אַרְעָא שְׁלַמְכוּן  יִשְׁגָּא:</p>	<p>“From Nebuchadnezzar the king to all peoples and nations and languages who <u>dwell</u> in all the earth, <b>may your peace increase</b>.</p>	<p>dwell: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.</p> <hr/> <p>1 Pet 1:2.</p> <hr/> <p>languages: see Dan 3:4.</p> <hr/> <p>earth: or <i>land</i>.</p>
Dan 4:2	<p>אַתֵּיא וְתַמְהֵיא דִי עֵבֵד עַמֵּי  אַלְהָא *עֵלִיא **עֵלְאָה שְׁפָר  קְדָמִי לְהַחֲוִיָּה:</p>	<p>It gives me pleasure to communicate the signs and wonders which the <u>MOST HIGH</u> GOD has done <i>in connection</i> with me.</p>	<p>MOST HIGH: see Dan 3:26.</p> <hr/> <p>it gives me pleasure ← <i>it was pleasing before me</i>.</p>

Dan 4:3	אֲתוֹהִי כְּמָה רַבְרָבִין וְתַמְהוּהִי כְּמָה תְּקִיפִין מְלָכוּתָהּ מְלָכוּת עֲלָם וְשִׁלְטָנָה עִם-דָּר וְדָר: אֲתוֹהִי כְּמָה רַבְרָבִין וְתַמְהוּהִי כְּמָה תְּקִיפִין מְלָכוּתָהּ מְלָכוּת עֲלָם וְשִׁלְטָנָה עִם-דָּר וְדָר:	How great his signs <i>are!</i> And how powerful his wonders <i>are!</i> His kingdom <i>is</i> an age- abiding kingdom, And his rule <i>is</i> with generation <u>after</u> <u>generation</u> .	after ← <i>and</i> .
Dan 4:4	אֲנִי נְבוּכַדְנֶצַּר שְׁלֵה הָיִית בְּבֵיתִי וְרַעְנָן בְּהִיכְלִי: אֲנִי נְבוּכַדְנֶצַּר שְׁלֵה הָיִית בְּבֵיתִי וְרַעְנָן בְּהִיכְלִי:	I, Nebuchadnezzar, was at ease in my house and thriving in my palace.	
Dan 4:5	חֵלֶם חֲזִית וַיִּדְחַלְנִי וְהִרְהִירִין עַל-מִשְׁכְּבִי וְחֲזוֹן רֵאשִׁי יִבְהַלְנִי: חֵלֶם חֲזִית וַיִּדְחַלְנִי וְהִרְהִירִין עַל-מִשְׁכְּבִי וְחֲזוֹן רֵאשִׁי יִבְהַלְנִי:	I <u>had</u> a dream, and it frightened me, and <i>my</i> thoughts on my bed and the <u>visions</u> in my head disturbed me.	had ← <i>saw</i> . visions in ← <i>visions of</i> . Wider use of the construct state.
Dan 4:6	וּמְנִי שֵׁים טַעַם לְהַנְעִלָה קְדָמִי לְכָל חַכְמֵי בָבֶל דֵּי-פִשְׁר חֵלְמָא יְהוּדְעָנִי: וּמְנִי שֵׁים טַעַם לְהַנְעִלָה קְדָמִי לְכָל חַכְמֵי בָבֶל דֵּי-פִשְׁר חֵלְמָא יְהוּדְעָנִי:	And a decree was issued <u>by me</u> to bring in before me all the wise <i>men</i> of Babylon, for them to make the interpretation of the dream known to me.	by me ← <i>from me</i> .
Dan 4:7	בְּאַדְיָן *עַלְלִין* *עֲלִין חֲרַטְמֵיָא אֲשַׁפֵּיָא *כְּשַׁדִּיא *כְּשַׁדִּיאִי וְגִזְרֵיָא וְחֵלְמָא אָמַר אֲנִי קְדָמִיהוֹן וּפְשָׁרָה לְא־מְהוּדְעִין לִי: בְּאַדְיָן *עַלְלִין* *עֲלִין חֲרַטְמֵיָא אֲשַׁפֵּיָא *כְּשַׁדִּיא *כְּשַׁדִּיאִי וְגִזְרֵיָא וְחֵלְמָא אָמַר אֲנִי קְדָמִיהוֹן וּפְשָׁרָה לְא־מְהוּדְעִין לִי:	At <u>this</u> the magi, the enchanters, the <u>Chaldeans</u> and the diviners came in, and I <u>described</u> the dream in their presence, but they did not make its interpretation known to me.	Chaldeans: see Dan 2:2 - Dan 2:5. came in: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. at this ← <i>then, therefore</i> . described ← <i>said</i> .
Dan 4:8	וְעַד אַחֲרָיִן עַל קְדָמִי דְנִיָּאל דֵּי-שְׁמָהּ בִּלְטִשְׂאֶצַּר כְּשֵׁם אֱלֹהֵי וְדֵי רוּחַ-אֱלֹהִין קְדִישִׁין בָּהּ וְחֵלְמָא קְדָמוּהִי אִמְרַת: וְעַד אַחֲרָיִן עַל קְדָמִי דְנִיָּאל דֵּי-שְׁמָהּ בִּלְטִשְׂאֶצַּר כְּשֵׁם אֱלֹהֵי וְדֵי רוּחַ-אֱלֹהִין קְדִישִׁין בָּהּ וְחֵלְמָא קְדָמוּהִי אִמְרַת:	And <u>last of all</u> Daniel came in to my presence, whose name <i>is</i> Belteshazzar after the name of my G O D, and in whom <i>is</i> the spirit of holy gods, and I described the dream to him <i>as</i> <i>follows</i> :	last of all ← <i>until eventually</i> .
Dan 4:9	בִּלְטִשְׂאֶצַּר רַב חֲרַטְמֵיָא דֵּי   אֲנִי יָדַעַת דֵּי רוּחַ אֱלֹהִין קְדִישִׁין בְּדָךְ וְכִלְרָז לְא־אֲנָס לְךָ חֲזוֹן חֵלְמֵי דֵּי-חֲזִית וּפְשָׁרָה אָמַר: בִּלְטִשְׂאֶצַּר רַב חֲרַטְמֵיָא דֵּי   אֲנִי יָדַעַת דֵּי רוּחַ אֱלֹהִין קְדִישִׁין בְּדָךְ וְכִלְרָז לְא־אֲנָס לְךָ חֲזוֹן חֵלְמֵי דֵּי-חֲזִית וּפְשָׁרָה אָמַר:	‘Belteshazzar, head of the magi, in <u>whom</u> I know that the spirit of the holy gods <i>is</i> , and <u>no</u> mystery <i>is</i> too difficult for you. <u>Set out</u> the visions of my dream which I <u>had</u> , and its interpretation.	in whom ← <i>whom ... in you</i> . no ← <i>not every</i> . set out ← <i>say</i> . I had ← <i>I saw</i> .
Dan 4:10	וְחֲזוֹן רֵאשִׁי עַל-מִשְׁכְּבִי חֲזָה הָיִית וְאֵלוֹ אֵילָן בְּגוֹא אֲרַעָא וְרוּמָה שְׂגִיָא: וְחֲזוֹן רֵאשִׁי עַל-מִשְׁכְּבִי חֲזָה הָיִית וְאֵלוֹ אֵילָן בְּגוֹא אֲרַעָא וְרוּמָה שְׂגִיָא:	Now I saw the visions of my head on my bed, And <u>there was</u> a tree in the middle of the earth, And its height <i>was</i> great.	there was ← <i>behold</i> .

Dan 4:11	<p>רָבָה אֵילָנָא וְתִקְף וְרוּמָה  יִמְטָא לְשָׁמַיָא וְחִזּוּתָהּ לְסוּף  כָּל-אַרְעָא:</p>	<p>The tree grew and became strong,  And <u>in height</u> it reached the sky,  And <u>it was visible</u> at the ends of the whole world.</p>	<p>in height ← <i>its height</i>.  <hr/> it was visible ← <i>its visibility (was)</i>.  <hr/> ends ← <i>end</i>.  <hr/> world: or <i>known civilized world</i>.  <i>Land</i> would not fit well in Dan 4:22.</p>
Dan 4:12	<p>עֲפִיָה שְׁפִיר וְאַנְבֵּה שְׂגִיָא  וּמְזוֹן לְכָל-אַבְּהָה תַּחְתּוּהִי  תַּטְלִל   חֵיוֹת בָּרָא וּבַעֲנָפוּהִי  *יִדְרוֹן *יִדְרוֹן צִפְרֵי שְׁמַיָא  וּמִנָּה יִתְזִין כָּל-בִּשְׂרָא:</p>	<p>Its foliage <i>was</i> beautiful  And its fruit <i>was</i> plentiful,  And <i>there was</i> food for everything in it.  Under it wild animals <i>could</i> find shade,  And in its branches the birds of the sky <i>could dwell</i>,  And from it all flesh <i>could</i> be nourished.</p>	<p>dwell: the <i>ketiv</i> and <i>qeré</i> regard <i>birds</i> as a masculine and feminine word respectively.</p>
Dan 4:13	<p>חִזָּה הֵנִית בְּחֻזִי רֵאשִׁי  עַל-מִשְׁכְּבִי וְאֵלֹו עִיר וְקוֹדֵישׁ  מִן-שְׁמַיָא נָחַת:</p>	<p>I saw <i>things</i> in the visions of my head on my bed, and <u>there was</u> an angel – indeed a holy <i>one</i> – descending from heaven.</p>	<p>there was ← <i>behold</i>. One being is involved, as the verb is singular. AV differs (<i>a watcher and a holy one</i>).  <hr/> indeed ← <i>and</i>.</p>
Dan 4:14	<p>קָרָא בְּחֵיל וּבֵן אָמַר גְּדוּ  אֵילָנָא וְקַצְצוּ עֲנָפוּהִי אֲתֵרוּ  עֲפִיָה וּבְדַרוּ אַנְבֵּה תִגְדּוּ  חֵיוֹתָא מִן-תַּחְתּוּהִי וְצִפְרֵיָא  מִן-עֲנָפוּהִי:</p>	<p>He proclaimed loudly and said <u>this</u>:  «Cut the tree down,  And chop its branches off;  Strip its foliage off,  And scatter its fruit.  Let the animals under it flee,  And <i>also</i> the birds from its branches.</p>	<p>this ← <i>thus</i>.  <hr/> strip ← <i>shake</i>.</p>
Dan 4:15	<p>בְּרִם עֵקֶר שְׂרִשׁוּהִי בְּאַרְעָא  שְׂבָקוּ וּבְאַסוּר דִּי-פְרָזֶל וּנְחָשׁ  בְּדַתְאָא דִּי בָרָא וּבִטְל שְׁמַיָא  יְצַטְבַּע וְעַם-חֵיוֹתָא חִלְקָהּ  בְּעֵשֶׂב אַרְעָא:</p>	<p>But leave the <u>stump</u> with its roots in the ground,  And <i>do that</i> with iron and copper bonds  Pegged in the <u>wild grass</u>,  And let it be moistened with the <u>dew from</u> the sky,  And <i>let</i> its portion <i>be</i> with the animals  In the vegetation of the earth.</p>	<p>stump with ... dew from ← <i>stump of ... dew of</i>. Wider use of the construct state.  <hr/> wild grass ← <i>grass of the field</i>.</p>
Dan 4:16	<p>לְבַבָּהּ מִן-אֲנוּשָׁא **אֲנָשָׁא  יִשְׁנֹן וּלְבַב חֵיוָהּ יִתְיַהֵב לָהּ  וְשִׁבְעָה עֲדָנִין יַחְלִפוּן עָלֶיהָ:</p>	<p>Let his heart be changed from <u>that</u> of a man,  And let the heart of an animal be given to him,  And let seven <u>timespans</u> pass over him.</p>	<p>man: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.  <hr/> let his heart be changed ← <i>let them change his heart</i>. Avoidance of the passive.  <hr/> timespans ← <i>times, i.e. years</i>. Compare Dan 12:7, which is explicit in Rev 11:2.</p>

Dan 4:17	<p>בְּגִזְרַת עִירִין פִּתְגָּמָא וּמֵאמֵר  קִדְּשִׁין שְׁאַלְתָּא עַד־דְּבַרְתָּ  דִּי יִנְדַעוּן חֵיִיא דִּי־שְׁלִיט  *עֵלִיא *עֵלְאָה בְּמַלְכוּת  *אֲנוּשָׂא *אֲנָשָׂא וּלְמִן־דִּי  יַצְבֵּא יִתְנֶנָּה וּשְׁפַל אֲנָשִׁים  יִקִּים *עֵלִיה *עֵלְהָ:</p>	<p>The matter <i>is</i> by the decree  of angels,  And the <u>proceeding</u> <i>is</i> by the  edict of the holy <i>ones</i>,  So that the living may know  That the <b>MOST HIGH</b> <i>is</i> the  ruler in the kingdom of  man,  And <i>that</i> he may give it to  whomever he wishes,  And <i>that</i> he may set the  <u>lowest of men over it.</u>»</p>	<p><b>MOST HIGH</b>: see Dan 3:26.  <hr/> man: see Dan 4:16.  <hr/> over it: the <i>ketiv</i> and <i>qere</i> are  different declined forms of the  same word, with the same  meaning.  <hr/> proceeding ← <i>matter</i>.  <hr/> lowest of ← <i>low of</i>.</p>
Dan 4:18	<p>דְּנָה חֲלָמָא חֲזִית אָנְה מְלָכָא  נְבוּכַדְנֶצַּר *וּאֲנַתָּה *וְאֲנָתָּ  בְּלִטְשָׂאֲצַר פִּשְׂרָא   אָמַר  כְּלִקְבַל דִּי   כְּל־חֲכִימִי  מְלָכוּתִי לֹא־יִכְלִין פִּשְׂרָא  לְהוֹדְעָתִי *וּאֲנַתָּה *וְאֲנָתָּ  כְּהַל דִּי רִיח־אַלְהִין קִדְּשִׁין  בְּדִ:</p>	<p>I, King Nebuchadnezzar, <u>saw</u> this  dream. Now <u>you</u>, Belteshazzar,  <u>give</u> the interpretation, because  <u>none</u> of the wise <i>men</i> of my  kingdom are able to make the  interpretation known to me, but  <u>you</u> are able to, because the spirit  of the holy gods <i>is</i> in you.’</p>	<p>you (2x): see Dan 3:10.  <hr/> saw: in an Aramaic “OVS”  (object-verb-subject) sentence.  <hr/> give ← <i>say</i>.  <hr/> none ← <i>not all</i>, but in a  negation, <i>all</i> becomes <i>none</i>.</p>
Dan 4:19	<p>אֲדִין דְּנִיָּאל דִּי־שְׁמָה  בְּלִטְשָׂאֲצַר אֲשַׁתּוּמִּם כְּשַׁעָה  חֲדָה וְרַעִינָהי יְבַהֲלָנָה עָנָה  מְלָכָא וְאָמַר בְּלִטְשָׂאֲצַר  חֲלָמָא וּפִשְׂרָא אֶל־יְבַהֲלֵךְ  עָנָה בְּלִטְשָׂאֲצַר וְאָמַר *מֵרֵאִי  **מְרִי חֲלָמָא *לְשִׁנְאִיד  **לְשִׁנְאִיד וּפִשְׂרָה *לְעֵרִיד  **לְעֵרִיד:</p>	<p>At this Daniel, whose name was  Belteshazzar, was stupefied for  about one hour, and his thoughts  disturbed him. The king <u>reacted</u>  and said, ‘Belteshazzar, do not  let the dream and the  interpretation disturb you.’  Belteshazzar replied and said,  ‘My lord, <i>may</i> the dream <i>apply</i> to  {K: those who hate you} [Q: him  who hates you], and its  interpretation to {K: your  adversaries} [Q: your adversary].’</p>	<p>my lord: the <i>ketiv</i> and <i>qere</i> are  different spellings of the same  word.  <hr/> at this ← <i>then, therefore</i>.  <hr/> reacted ← <i>answered</i>, but no  question asked. See Gen 18:27.</p>
Dan 4:20	<p>אֵילָנָא דִּי חֲזִית דִּי רְבָה וּתְקֹף  וְרוּמָה יִמְטָא לְשָׁמְיָא וְחֲזוּתָה  לְכָל־אַרְעָא:</p>	<p>The tree which you saw, which  grew and became strong, and  which <u>in height</u> reached the sky,  and <u>which was visible</u> over the  whole <u>world</u>,</p>	<p>in height ← <i>its height</i>.  <hr/> was visible ← <i>its visibility</i>  (<i>was</i>).  <hr/> world: see Dan 4:11.</p>
Dan 4:21	<p>וְעַפְיָה שְׁפִיר וְאֲנָבָה שְׁגִיָּא  וּמְזוֹן לְכָל־בְּיָה תַחְתּוּהִי  תְדוּר חִיּוֹת בְּרָא וּבְעִנְפוּהִי  יִשְׁכְּנוּ צִפְרֵי שְׁמַיָּא:</p>	<p>and whose foliage <i>was</i> beautiful,  and whose fruit <i>was</i> plentiful,  with <i>there being</i> food for  everything in it, <i>with</i> wild  animals <i>able</i> to dwell under it,  and in whose branches the birds  of the sky <i>could</i> settle,</p>	
Dan 4:22	<p>*אֲנַתָּה- *אֲנַתְּהוּא מְלָכָא  דִּי רְבִית וּתְקִפָּת וּרְבוּתָךְ  רְבַת וּמְטָת לְשָׁמְיָא וּשְׁלִטְנָךְ  לְסוּף אַרְעָא:</p>	<p><i>represents you</i>, O king, who <u>have</u>  <u>grown</u> and <u>become strong</u>, and  whose greatness has increased  and reached the sky, and whose  rule <i>extends</i> to the end of the  <u>world</u>.</p>	<p>you: see Dan 3:10.  <hr/> have grown: we read the <i>ketiv</i>,  רְבִיתָ.  <hr/> world: see Dan 4:11.</p>

Dan 4:23	<p>וְדִי חֲזָה מִלְכָּא עִיר וְקַדִּישׁ נַחַת   מִן־שָׁמַיָּא וְאַמֵּר גְּדוּ אֵילָנָא וְחַבְלוּהִי בְרִם עֵקֶר שְׂרֻשׁוּהִי בְּאַרְעָא שְׂבֻקוּ וּבְאַסוּר דִּי־פְרָזֶל וּנְחָשׁ בְּדַתָּא דִּי בְרָא וּבִטְל שְׁמַיָּא יִצְטַבַּע וְעַס־חַיּוֹת בְּרָא חֶלְקָה עַד דִּי־שִׁבְעָה עֲדָנִין יִחְלְפוּן עֲלוּהִי:</p>	<p>And concerning <i>the fact</i> that the king saw an angel – indeed a holy <i>one</i> – descending from heaven saying, «Cut the tree down and destroy it, but leave the <u>stump</u> with its roots in the ground, and <i>do that</i> with iron and copper <u>bonds</u> <i>pegged</i> in the <u>wild grass</u>, and let it be moistened by the <u>dew from the sky</u>, and <i>let</i> its portion <i>be</i> with the wild animals until seven <u>timespans</u> pass over it»,</p>	<p>indeed ← <i>and</i>. stump with ... dew from: see Dan 4:15. bonds ← <i>bond</i>. wild grass: see Dan 4:15. timespans: see Dan 4:16.</p>
Dan 4:24	<p>דְּנָה פִּשְׂרָא מִלְכָּא וְגִזְרַת *עֵלִיא **עֲלָאָה הִיא דִּי מְטַת עַל־*מֵרַאי **מְרִי מִלְכָּא:</p>	<p>this <i>is</i> the interpretation, O king, and it <i>is</i> the decree of the <u>MOST HIGH</u> which has come upon <u>my lord</u> the king.</p>	<p>Most HIGH: see Dan 3:26. my lord: see Dan 4:19.</p>
Dan 4:25	<p>וְלָךְ טַרְדִּין מִן־אַנְשָׂא וְעַס־חַיּוֹת בְּרָא לְהוּהַ מְדַרְךְ וְעִשְׂבָּא כְּתוֹרִין   לָךְ יִטְעִמוּן וּמִטְל שְׁמַיָּא לָךְ מְצַבְעִין וְשִׁבְעָה עֲדָנִין יִחְלְפוּן עֲלֶיךְ עַד דִּי־תִנְדַּע דִּי־שְׁלִיט עֲלֵיא בְּמַלְכוּת אֲנָשָׂא וְלִמְוֹדֵי יִצְבָּא יִתְנַגַּה:</p>	<p>Now you will be driven out from <u>human society</u>, and your habitat will be with the wild animals, and you will be <u>fed</u> on grass like oxen, and you will <u>obtain drink</u> from the dew of the sky. And seven <u>timespans</u> will pass over you in order that you may know that the <u>MOST HIGH</u> <i>is</i> the ruler in the kingdom of man, and <i>that</i> he <i>can</i> give it to whomever he wishes.</p>	<p>Most HIGH: there is a textual issue in [BHS], but not [WLC]. you will be driven out ... be fed ... obtain drink ← <i>they will drive you out ... etc.</i> Avoidance of the passive. human society ← <i>man</i>. timespans: see Dan 4:16. over you: see Dan 4:17, <i>over it</i>. in order that ← <i>until</i>, but purposive.</p>
Dan 4:26	<p>וְדִי אֲמַרוּ לְמִשְׁבַּק עֵקֶר שְׂרֻשׁוּהִי דִּי אֵילָנָא מְלֻכוּתְךָ לָךְ קִיָּמָה מִן־דִּי תִנְדַּע דִּי שְׁלִטִין שְׁמַיָּא:</p>	<p>And <i>concerning the fact</i> that it <i>was enjoined</i> to leave the <u>stump</u> with the roots of the tree, your kingdom <i>will remain</i> yours after you have come to know that heaven <i>is</i> the ruler.</p>	<p>it was enjoined ← <i>they said</i>. Avoidance of the passive. stump with: see Dan 4:15. remain ← <i>be enduring</i>.</p>
Dan 4:27	<p>לְהוּן מִלְכָּא מְלַבִּי יִשְׁפַּר *עֵלִיד **עֲלָךְ *וּחִטִּיד **וּחִטְאָךְ בְּצַדִּיקָה פְּרֻק וְעוּיְתָךְ בְּמַחֵן עֲגִין הוּן תְּהוּא אַרְכָּה לְשִׁלוּתְךָ:</p>	<p>So, O king, let my counsel be commended to you, desist from your {K: sins} [Q: sin] in <i>favour of</i> righteousness, and from your iniquity in <i>favour of</i> being compassionate to the poor, and it may <i>be</i> that your prosperity <i>will</i> have long duration.’ ”</p>	<p>to you: see Dan 3:12. be commended ← <i>be seemly</i>. desist from ← <i>break off</i>. it may <i>be</i> that ← <i>if</i>, but denoting general contingency / possibility.</p>
Dan 4:28	<p>כָּלָא מְטָא עַל־נְבוּכַדְנֶצַּר מִלְכָּא: פ</p>	<p>All <u>this</u> came upon Nebuchadnezzar the king.</p>	<p>all this ← <i>the all</i>.</p>
Dan 4:29	<p>לְקַצַּת יֶרְחִין תְּרִי־עֶשֶׂר עַל־הֵיכַל מְלֻכוּתָא דִּי בָבֶל מִהֲלָךְ הוּהַ:</p>	<p>Twelve months later <i>as</i> he was walking in the palace of the kingdom of Babylon,</p>	<p>twelve months later ← <i>at the end of twelve months</i>.</p>

Dan 4:30	<p>עָנָה מְלֶכָא וְאָמַר הֲלֵא דִּיאֶהֱיָא בְּבַל רְבִתָּא דִּיאֶנְהָ בְּנִיתָהּ לְבֵית מְלָכוֹ בְּתִקְוָה חֲסֵנִי וְלִיקַר הַדְרִי:</p>	<p>the king <u>ventured to speak</u> and said, “<i>Is</i> this not Babylon the Great, which I built as a <u>royal house</u> by the strength of my power, and to the honour of my glory?”</p>	<p>ventured to speak ← <i>answered</i>, but no question asked. See Gen 18:27.</p> <hr/> <p>royal house ← <i>house of the kingdom</i>, a Hebraic genitive.</p>
Dan 4:31	<p>עוֹד מְלִתָּא בְּפִסְ מְלָכָא קָל מִזְשָׁמִיָּא נָפַל לָךְ אֲמַרִין נְבוּכַדְנֶצַּר מְלָכָא מְלִכּוּתָהּ עֲדַת מְנָדָּ:</p>	<p>While the words were still in the king's mouth, a voice came down from heaven <i>and said</i>, “You are <i>hereby</i> informed, O King Nebuchadnezzar, <i>that</i> the kingdom has retreated from you.</p>	<p>the words were ← <i>the word was</i>.</p> <hr/> <p>came down ← <i>fell</i>.</p> <hr/> <p>you are <i>hereby</i> informed ← <i>to you they say</i>.</p>
Dan 4:32	<p>וּמִן־אֲנָשָׁא לָךְ טָרְדִין וְעַס־חַיּוֹת בְּרָא מְדֻרְךָ עֲשָׂבָא כְּתוֹרִין לָךְ יִטְעֻמוּן וְשִׁבְעָה עֲדָנִין יַחְלְפוּן *עֵלִיד *עֵלָךְ עַד דִּי־תִנְדַּע דִּי־שְׁלִיט עֲלֵיא בְּמִלְכוּת אֲנָשָׁא וְלִמְדִי יִצְבָּא יִתְנַגָּה:</p>	<p>And you are <i>hereby</i> driven out from <u>human society</u>, and your habitat <i>is</i> with wild animals. You will be fed grass like oxen, and seven <u>timespans</u> will pass over you in order that you may know that the MOST HIGH <i>is</i> the ruler in the kingdom of man, and that he <i>can</i> give it to whomever he wishes.”</p>	<p>over you: see Dan 4:17, <i>over it</i>.</p> <hr/> <p>driven out ... human society ... you will be fed ... timespans ... in order that: see Dan 4:25.</p>
Dan 4:33	<p>בַּה־שַׁעֲתָא מְלִתָּא סְפַת עַל־נְבוּכַדְנֶצַּר וּמִן־אֲנָשָׁא טָרִיד וְעֲשָׂבָא כְּתוֹרִין יֹאכַל וּמִטְל שְׁמִיָּא גְשָׁמָה יִצְטַבַּע עַד דִּי שַׁעְרָה כְּנִשְׂרִין רַבָּה וְטַפְרוּהִי כְּצַפְרִין:</p>	<p>At that very moment the pronouncement was fulfilled on Nebuchadnezzar, and he was driven out from <u>human society</u>, and he ate grass like oxen, and his body <u>obtained drink</u> from the dew of the sky, until his hair had grown like eagle's <i>plumage</i>, and his nails <i>were</i> like birds' <i>claws</i>.</p>	<p>at that very moment ← <i>in it the hour</i>.</p> <hr/> <p>pronouncement was fulfilled ← <i>word was ended / accomplished</i>.</p> <hr/> <p>human society ← <i>man</i>.</p> <hr/> <p>obtained drink ← <i>was wetted</i>.</p>
Dan 4:34	<p>וְלִקְצַת יוֹמִיָּה אֲנָה נְבוּכַדְנֶצַּר עֵינֵי   לְשָׁמִיָּא נְטַלְת וּמְנַדְעֵי עָלֵי יְתוּב *וְלַעֲלִיא *וְלַעֲלָאָה בְּרַכְת וְלַחֵי עֲלִמָּא שְׁבַחַת וְהַדְרַת דִּי שְׁלִטְנָה שְׁלִטְוֹן עֲלָם וּמְלִכּוּתָהּ עַם־דָּר וְדָר:</p>	<p>“And at the end of the days, I, Nebuchadnezzar, lifted up my eyes up to heaven, and my sanity returned to me, and I blessed the MOST HIGH, and I praised and gave glory to him who lives age-abidingly, Whose dominion <i>is</i> an age-abiding dominion, And whose kingdom <i>is</i> with every generation.</p>	<p>MOST HIGH: see Dan 3:26.</p> <hr/> <p>every generation ← <i>generation and generation</i>.</p>
Dan 4:35	<p>וְכָל־דָּאֵרִי *דִּי־יִרֵי אֲרַעָא כְּלָה חֲשִׁיבִין וְכַמְצַבִּיָּה עֲבַד בְּחִיל שְׁמִיָּא *וּדָאֵרִי *וְדִי־יִרֵי אֲרַעָא וְלֹא אֵיתִי דִּי־יִמְתָּא בִּידָהּ וַיֹּאמֶר לָהּ מָה עַבְדַּתְּ:</p>	<p>And all the <u>inhabitants</u> of the earth are <u>considered nothing</u>, And as he wishes, <i>so</i> he acts, With the might of heaven. And <i>as for</i> the <u>inhabitants</u> of the earth, <u>Well</u> there is no-one who <i>can</i> ward his hand off, Or say to him, ‘What are you doing?’</p>	<p>inhabitants (2x): the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.</p> <hr/> <p>considered nothing ← <i>not considered</i>.</p> <hr/> <p>well: wider use of the <i>vav</i>.</p>

Dan 4:36	<p>בַּה־זְמַנָּא מְנַדְעִי   יְתוּב עָלַי וְלִיקָר מְלִכּוּתֵי הַדְרִי וְזוּלִי יְתוּב עָלַי וְלֵי הַדְּבָרִי וְרַבְרַבְנֵי יִבְעוּן וְעַל־מְלִכּוּתֵי הַתְּקֻנָּת וְרַבּוּ יִתִירָה הוֹסַפְתָּ לִּי:</p>	<p>At that <u>very time</u> my sanity returned to me. And to the honour of my kingdom, my glory and my splendour returned to me, and my attendants and my high-ranking officials sought me, and I was restored over my kingdom, and exceeding greatness was added to me.</p>	<p>at that very time ← <i>in it the time.</i></p>
Dan 4:37	<p>כְּעֵן אֲנִי נְבוּכַדְנֶצַּר מְשַׁבַּח וּמְרוֹמָם וּמַהֲדֵל לְמַלְךְ שָׁמַיָּא דִּי כָּל־מַעֲבְדוֹהִי קָשְׁט וְאַרְחַתָּה דִּין וְדִל מְהַלְכִין בְּגוֹהַ יִכָּל לְהַשְׁפִּילָה: פ</p>	<p>So now I, Nebuchadnezzar, praise and exalt and glorify the king of heaven, all of whose works <i>are</i> truth, and whose ways <i>are</i> justice, and who is able to humble those <i>who</i> walk in arrogance.”</p>	
Dan 5:1	<p>בְּלִשְׂאֲצָר מְלִכָּא עֲבַד לְחַם רַב לְרַבְרַבְנָוְהִי אֱלָף וְלִקְבַל אַלְפָּא חֲמֵרָא שְׁתָּה:</p>	<p>Belshazzar the king <u>held</u> a grand banquet for one thousand of his high-ranking officials, and he <u>drank</u> wine in the presence of the thousand.</p>	<p>held ← <i>made.</i> drank ← <i>was drinking, or kept drinking.</i></p>
Dan 5:2	<p>בְּלִשְׂאֲצָר אָמַר   בְּטַעַם חֲמֵרָא לְהִיתָיָה לְמַאֲנֵי דְהַבָּא וְכִסְפָּא דִּי הַנִּפְקָ לְנְבוּכַדְנֶצַּר אֲבוּהִי מִן־הֵיכְלָא דִּי בִירוּשָׁלַם וְיִשְׁתּוֹן בְּהוֹן מְלִכָּא וְרַבְרַבְנָוְהִי שְׁגֻלְתָּה וְלַחֲנַתָּה:</p>	<p>Belshazzar, while tasting the wine, <u>gave an order</u> to bring the gold and silver articles which Nebuchadnezzar his <u>father</u> had taken out of the temple which <i>is</i> in Jerusalem, for the king and his high-ranking officials, his consorts and his concubines, to <u>drink from</u>.</p>	<p>gave an order ← <i>said</i>, but also <i>commanded</i>. Compare 1 Chr 14:12. father: the term includes forefathers; here <i>grandfather</i>. See [CB]. drink from: see Dan 5:3.</p>
Dan 5:3	<p>בְּאֲדִין הִיתוּ מְאֲנֵי דְהַבָּא דִּי הַנִּפְקוּ מִן־הֵיכְלָא דִּי־בֵית אֱלֹהָא דִּי בִירוּשָׁלַם וְאַשְׁתּוּ בְּהוֹן מְלִכָּא וְרַבְרַבְנָוְהִי שְׁגֻלְתָּה וְלַחֲנַתָּה:</p>	<p>So they brought the golden articles which they had taken out of the temple of the house of GOD, which <i>is</i> in Jerusalem, and the king and his high-ranking officials <i>and</i> his consorts and his concubines <u>drank from</u> them.</p>	<p>drank from ← <i>drank in</i> (as in French, <i>boire dans un verre</i>).</p>
Dan 5:4	<p>אַשְׁתּוּ חֲמֵרָא וְשִׁבְחוּ לְאֱלֹהֵי דְהַבָּא וְכִסְפָּא נְחֹשָׁא פְּרֻזָּא אַעָא וְאַבְנָא:</p>	<p>They drank the wine and praised the gods of gold and silver, copper, iron, wood and stone.</p>	
Dan 5:5	<p>בַּה־שַׁעֲתָה *נִפְקוּ* נִפְקָה אַצְבָּעֵן דִּי יַד־אֲנָשׁ וְכַתְּבִין לְקַבֵּל נְבִרְשִׁתָּא עַל־גִּירָא דִּי־כַתְּל הֵיכְלָא דִּי מְלִכָּא וּמְלִכָּא חִזָּה פֶּס יְדָה דִּי כַתְּבָה:</p>	<p>At that <u>very moment</u> the fingers of a man's hand <u>appeared</u> and <u>started</u> writing opposite the lampstand on the plaster of the wall of the king's palace. And the king saw the palm of the hand which was writing.</p>	<p>appeared: the <i>ketiv</i> is masculine (in Hebrew it would be common gender); the <i>qeré</i> is feminine. at that very moment ← <i>in it the hour.</i></p>



Dan 5:6	אֲדִין מְלֶכָא זִיזְהִי שְׁנוּהִי וְרַעִינְהִי יְבַהֲלוּנְהָ וְקֹטְרִי חֲרִצָּה מִשְׁתְּרִין וְאַרְכָּבָתָהּ דָּא לְדָא נְקָשׁוּ:	At this the king's radiant complexion <u>changed</u> , and his thoughts alarmed him, and his hip joints became loose, and his knees knocked against each other.	at this ← <i>then, therefore</i> . changed ← <i>changed (on) him</i> .
Dan 5:7	קָרָא מְלֶכָא בְּחִיל לְהַעֲלָה לְאַשְׁפִּיּא *כַּשְׂדִּיא *כַּשְׂדָּאִי וְגִזְרִיא עָנָה מְלֶכָא וְאָמַר   לְחַכְמֵי בָבֶל דֵּי כָל־אַנְשֵׁי דִּי־יִקְרָה כְּתַבָּה דְנָה וּפְשָׁרָהּ יְחַוְנֵי אֲרֻגּוּנָא יִלְבַּשׁ *וְהַמוֹנְכָא *וְהַמְּנִיכָא דִּי־דְהָבָא עַל־צוּאֲרָה וְתַלְתֵּי בְּמַלְכוּתָא יִשְׁלֹט: ס	The king called out loudly to bring in the enchanters, the Chaldeans and the diviners. The king addressed <i>them</i> and said to the wise <i>men</i> of Babylon, “Any man who <i>can</i> read this writing and expound its interpretation to me will be clothed <i>in</i> purple and have a golden chain around his neck, and he will rule <i>as the third in command</i> in the kingdom.”	Chaldeans: see Dan 2:5. chain: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. any ← <i>every</i> . the third <i>in command</i> : as read by [AnLx], [BDB]. [FR] §71 reads the word with a suffix, so <i>my third (in command)</i> .
Dan 5:8	אֲדִין *עַלְלִין *עַלְלִין כָּל חַכְמֵי מְלֶכָא וְלֹא־כָהֲלִין כְּתָבָא לְמַקְרָא *וּפְשָׁרָא *וּפְשָׁרָהּ לְהוֹדְעָה לְמְלֶכָא:	So all the king's wise <i>men</i> came in, but they were not able to read the writing or to make {K: the interpretation} [Q: its interpretation] known to the king.	came in: the <i>ketiv</i> and <i>qere</i> are different conjugated forms of the same word, with the same meaning. but: adversative use of the <i>vav</i> .
Dan 5:9	אֲדִין מְלֶכָא בְּלִשְׂאֲצֹר שְׂגִיא מִתְבַּהֵל וְזִיזְהִי שְׁנִין עֲלוּהִי וְרַבְרַבְנֹהִי מִשְׁתַּבְּשִׁין:	Then King Belshazzar became exceedingly alarmed, and his radiance <u>changed</u> , and his high-ranking officials were perplexed.	changed ← <i>changed on him</i> .
Dan 5:10	מְלִכְתָּא לְקַבֵּל מִלֵּי מְלֶכָא וְרַבְרַבְנֹהִי לְבֵית מִשְׁתֵּיא *עֲלַת *עֲלַת עֲנַת מְלִכְתָּא וְאָמְרַת מְלֶכָא לְעֲלָמִין חַיִּי אֶל־יְבַהֲלוּךְ רַעִיוֹךְ וְזִיזְהִי אֶל־יִשְׁתַּנּוּ:	On account of the words of the king and his high-ranking officials, the queen came into the banqueting house. The queen spoke out and said, “O king, live age-abidingly. Do not let your thoughts alarm you and do not let your radiance change.	came into: the <i>ketiv</i> and <i>qere</i> are different conjugated forms of the same word, with the same meaning. spoke out ← <i>answered</i> , but no question asked. See Gen 18:27. thoughts ← <i>thought</i> .
Dan 5:11	אִתֵּי גִבְרָא בְּמַלְכוּתְךָ דֵּי רוּחַ אַלְהִין קַדִּישִׁין בְּהַּ וּבִיזְמֵי אַבוּךְ נְהִירוּ וְשַׁבְּלַתְנוּ וְחַכְמָה כְּחַכְמַת־אַלְהִין הַשְׁתַּכַּחַת בְּהַ וּמְלֶכָא נְבֻכַדְנֶצַּר אַבוּךְ רַב חַרְטָמִין אֲשַׁפִּין כַּשְׂדָּאִין גְּזִרִין הַקִּימָה אַבוּךְ מְלֶכָא:	There is a man in your kingdom in whom <i>there is</i> the spirit of holy gods, and in the days of your father, enlightenment and intelligence and wisdom like the wisdom of the gods were found in him. And <i>as for</i> King Nebuchadnezzar your father, your father the king appointed him head of the magi, enchanters, Chaldeans and diviners,	father (3x): see Dan 5:2. were found ← <i>was found</i> .

Dan 5:12	<p>כָּל־קַבֵּל דֵּי רוּחַ   יִתְיָרָה  וּמְנַדְע וְשִׁכְלָתָנּוּ מִפֶּשֶׁר  חִלְמִין וְאַחֻוּיִת אַחֲדִין וּמִשְׁרָא  קִטְרִין הַשְּׁתַּכַּחַת בַּהּ בְּדַנְיָאֵל  דֵּי־מִלְכָא שָׁם־שְׁמָה  בְּלִטְשָׁאֲצָר כְּעֵן דְּנִיָּאֵל יִתְקַרֵּי  וּפְשָׁרָה יִהְיֶה: פ</p>	<p>because a prodigious spirit and knowledge and intelligence <i>in</i> interpreting dreams and cracking riddles and solving problems were found in him – in Daniel – whom the king named Belteshazzar. Now then, let Daniel be called and let him give the interpretation.”</p>	<p>cracking ← <i>expounding</i>.  problems ← <i>knots</i>.  were found ← <i>was found</i>.  named ← <i>appointed his name</i>.  give ← <i>expound</i>.</p>
Dan 5:13	<p>בְּאֲדִין דְּנִיָּאֵל הֶעֱל קִדָּם  מִלְכָא עָנָה מִלְכָא וְאָמַר  לְדַנְיָאֵל *אֲנַתְהּ* *אֲנַתְהּ* *אֲנַתְהּ* הוּא  דְּנִיָּאֵל דֵּי־מִן־בְּנֵי גְלוּתָא דֵּי  יְהוּד דֵּי הֵיִתִּי מִלְכָא אָבִי  מִן־יְהוּד:</p>	<p>So Daniel was brought in before the king. The king started to speak and said to Daniel, “Are you Daniel, who is one of the deportees from Judah, whom my father the king brought from Judah?”</p>	<p>you: the <i>ketiv</i> can be regarded as a variant form (a Hebraism) of the <i>qeré</i>.  started to speak ← <i>answered</i>, but no question asked. See Gen 18:27.  from Judah ← <i>of Judah</i>.</p>
Dan 5:14	<p>וְשִׁמְעַת *עֲלִיד* *עֲלִיד* דֵּי  רוּחַ אֱלֹהִין בְּךָ וְנִהְיֶירו  וְשִׁכְלָתָנּוּ וְחִכְמָה יִתְיָרָה  הַשְּׁתַּכַּחַת בְּךָ:</p>	<p>For I have heard concerning you that the spirit of gods <i>is</i> in you, and that enlightenment and intelligence and prodigious wisdom have been found in you.</p>	<p>concerning you: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning.</p>
Dan 5:15	<p>וּכְעֵן הֶעֱלוּ קְדָמֵי חֲכִימַיָּא  אֲשַׁפִּיָּא דֵּי־כְתָבָה דְּנָה יְקִרִין  וּפְשָׁרָה לְהוֹדְעַתְנִי וְלֹא־כִהְלִין  פְּשָׁר־מִלְתָּא לְהַחְוִיָּה:</p>	<p>And now the wise <i>men</i> and the enchanters were brought into my presence to read this writing and to make its interpretation known to me, but they were not able to expound the meaning of the text.</p>	<p>text ← <i>word, thing</i>.</p>
Dan 5:16	<p>וְאַנְה שְׁמַעַת *עֲלִיד* *עֲלִיד*  דֵּי־תוּכַל *תִּיכּוּל* פְּשָׁרִין  לְמִפְשָׁר וְקִטְרִין לְמִשְׁרָא כְּעֵן  הֵן *תוּכַל* *תִּכּוּל* כְּתָבָא  לְמִקְרָא וּפְשָׁרָה לְהוֹדְעַתְנִי  אֲרַגְוֵנָא תִּלְבַּשׁ *וְהִמּוֹנְכָא  *וְהִמְנִיכָא דֵּי־דְהָבָא  עַל־צוּאֲרָךְ וְתִלְתָּא בְּמִלְכוּתָא  תְּשֻׁלֵּט: פ</p>	<p>And I have heard concerning you that you are able to give interpretations and to solve problems. Now if you can read the writing and make its interpretation known to me, you will be clothed <i>in</i> purple, and you will have a golden chain around your neck, and you will rule as the third <i>in command</i> in the kingdom.”</p>	<p>concerning you: see Dan 5:14.  you are able ... you can: the <i>ketiv</i> is a Hebrew form.  chain: see Dan 5:7.  give ← <i>interpret</i>.</p>
Dan 5:17	<p>בְּאֲדִין עָנָה דְּנִיָּאֵל וְאָמַר קִדָּם  מִלְכָא מִתְּנַתְּדֵךְ לָךְ לְהוּיָן  וְנִבְזִיבִיתְךָ לְאַחֲרִין הֵב בְּרָם  כְּתָבָא אֶקְרָא לְמִלְכָא וּפְשָׁרָא  אַהוֹדְעָנָה:</p>	<p>At this Daniel responded and said in the presence of the king, “Let your gifts be for yourself, and give your rewards to another, but I will read the writing to the king, and I will make the interpretation known to him.</p>	<p>at this ← <i>then, therefore</i>.  rewards: see Dan 2:6.</p>

Dan 5:18	<p>*אנתה**אנת מלכא אלהא  *עליא**עלאה מלכותא  ורבותא ויקרא והדרה ירב  לנבכדנצר אבוד:</p>	<p>You are the king, but it is the MOST HIGH G O D who gave the kingdom and the magnificence and the honour and the glory to Nebuchadnezzar your father.</p>	<p>you: see Dan 5:13.  <hr/> MOST HIGH: see Dan 3:26.</p>
Dan 5:19	<p>ומן רבותא די יהב לה כל  עממא אמיא ולשניא הנו  *זאעין**זיעין ודחלין  מזקדמוהי די יהוה צבא הוה  קטל ודי יהוה צבא הוה מחא  ודי יהוה צבא הוה מרים  ודי יהוה צבא הוה משפיל:</p>	<p>And on account of the magnificence which he gave him, all the peoples and nations and languages trembled and feared before him. Whom he wished, he killed, and whom he wished, he preserved alive. Whom he wished, he exalted, and whom he wished, he brought low.</p>	<p>trembled: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.  <hr/> languages: see Dan 3:4.  <hr/> exalted ... brought low: compare Ps 75:7, applied to God.</p>
Dan 5:20	<p>וכדי רם לבבה ורוחה תקפת  להזדה הנחת מן כרסא  מלכותה ויקרה העדיו מנה:</p>	<p>But when his heart became haughty, and his spirit became obdurate to the point of him acting impertinently, he was taken down from his royal throne, and his honour was removed from him.</p>	<p>his royal throne ← <i>the throne of his kingdom</i>, a Hebraic genitive.  <hr/> his honour was removed ← <i>they removed his honour</i>. Avoidance of the passive.</p>
Dan 5:21	<p>ומן בני אנשא טריד ולבבה    עסחיותא *שוי**שיו  ועסערדיא מדורה עשבא  כתורין יטעמונה ומטל שמיא  גשמה יצטבע עד די ידע  די שליט אלהא *עליא  *עלאה במלכות אנשא  ולמן די יצבה יהקים *עליה  *עלה:</p>	<p>And he was driven out from human society, and his heart was made like that of animals, and his habitat was with wild asses, and he was fed on grass like oxen, and his body was moistened from the dew of the sky, until he acknowledged that the MOST HIGH G O D is the ruler in the kingdom of man, and that whom he wishes, he appoints over it.</p>	<p>his heart was made: {Q: they} [K: one] made his heart. Avoidance of the passive.  <hr/> MOST HIGH: see Dan 3:26.  <hr/> over it: see Dan 4:17.  <hr/> human society ← <i>the sons of man</i>.  <hr/> he was fed ← <i>they fed him</i>. Avoidance of the passive.</p>
Dan 5:22	<p>*ואנתה**ואנת ברה  בלשאצר לא השפלת לבבך  כל קבל די כל דנה ידעת:</p>	<p>And you are his son Belshazzar. You have not humbled your heart, yet you knew all this.</p>	<p>you: see Dan 5:13.</p>

Dan 5:23	<p>וְעַל מְרֵא־שְׁמַיָא   הִתְרוֹמְמַתְּ  וּלְמַאנְיָא דִּי־בֵיתָהּ הֵי־תִי  *קְדַמִּיד *קְדַמְךָ *וְאַנְתָּה  *וְאַנְתָּ *וּרְבַרְבַּנִּיד  *וּרְבַרְבַּנְךָ שְׁגַלְתְּךָ וְלַחֲנַתְךָ  חֲמַרָא שְׁתִּין בְּהוֹן וְלֹא־לְהֵי  כְּסָפָא־וְדֹהַבָא נְחֹשָׁא פְּרִזְלָא  אַעָא וְאַבְנָא דִּי לֹא־חֲזוּן  וְלֹא־שְׁמַעוּן וְלֹא יְדַעוּן שְׁבַחְתָּ  וְלֹא־לְהָא דִּי־נִשְׁמַתְךָ בִּידָהּ  וְכָל־אַרְחַתְךָ לֵיהּ לֹא הִדְרַתְּ:</p>	<p>And you have exalted yourself over the Lord of heaven, and the articles of his house were brought in before you, and you and your {K: high-ranking officials} [Q: high-ranking official], your consorts and your concubines have drunk wine from them, and you have praised gods of silver and gold, copper and iron, wood and stone, which do not see and do not hear and do not perceive, but you have not glorified the G O D in whose hand your breath is and to whom all your ways are answerable.</p>	<p>before you: the <i>ketiv</i> and <i>qere</i> are different declined forms of the same word, with the same meaning.</p> <hr/> <p>you (third occurrence in verse): see Dan 5:13.</p> <hr/> <p>were brought in ← they brought in. Avoidance of the passive.</p> <hr/> <p>have drunk ... from: see Dan 5:3.</p>
Dan 5:24	<p>בְּאֵדִין מִן־קְדַמְוְהֵי שְׁלִיחַ  פְּסָא דִּי־יָדָא וְכֹתְבָא דְנָה  רְשִׁים:</p>	<p>So the palm of a hand was sent from him, and this writing was inscribed.</p>	<p>a hand ← the hand.</p> <hr/> <p>from ← from before.</p>
Dan 5:25	<p>וְדִנְהָ כְּתָבָא דִּי רְשִׁים מְנָא  מְנָא תְּקֵל וּפְרָסִין:</p>	<p>And this is the writing which was inscribed:  ‘Mene, mene, tekel, upharsin.’</p>	<p>Mene, mene, tekel, upharsin: i.e. <i>summed up, summed up, weighed</i> (all singular), and <i>dividing</i> (plural, and active).</p>
Dan 5:26	<p>דְּנָה פְּשֵׁר־מְלִתָּא מְנָא  מְנַה־אַלְהָא מְלִכּוּתְךָ  וְהַשְׁלֵמָה:</p>	<p>This is the interpretation of the words: mene – G O D has summed up your kingdom, and he has brought it to an end;</p>	<p>words ← word, matter.</p>
Dan 5:27	<p>תְּקֵל תְּקִילְתָּהּ בְּמֵאזְנֵיָא  וְהַשְׁתַּכַּחְתָּ חֲסִיר:</p>	<p>tekel – you have been weighed in the balance and found wanting;</p>	
Dan 5:28	<p>פְּרַס פְּרִיסְתָּ מְלִכּוּתְךָ וְיַהֲבַת  לְמַדֵּי וּפְרַס:</p>	<p>peres – your kingdom is divided and is to be given to Media and Persia.”</p>	<p>peres: the passive, singular, unlenited, form, without the <i>vav copulative</i>, of <i>upharsin</i>.</p> <hr/> <p>divided ... Persia: both words have root פרס (p-r-s).</p>
Dan 5:29	<p>בְּאֵדִין   אֲמַר בִּלְשַׁאצָּר  וְהַלְבִּישׁוּ לְדַנְיָאֵל אַרְגָּוָנָא  *וְהַמוֹנְכָא *וְהַמְנִיכָא  דִּי־דֹהַבָא עַל־צוּאָרָהּ וְהַכְרִזּוּ  עַלְוְהֵי דִי־לְהוֹא שְׁלִיט תְּלִתָּא  בְּמְלִכּוּתָא:</p>	<p>Then Belshazzar gave commandment, and they clothed Daniel in purple, and he put a chain of gold around his neck, and he made proclamation concerning him that he was to be the third in command in the kingdom.</p>	<p>chain: see Dan 5:7.</p> <hr/> <p>gave commandment: see Dan 3:13.</p>
Dan 5:30	<p>בַּהּ בְּלִילְיָא קְטִיל בִּלְשַׁצְר  מְלִכָּא *כְּשַׁדְיָא *כְּשַׁדְיָא:  פ</p>	<p>That very night Belshazzar the Chaldean king was killed.</p>	<p>Chaldean: see Dan 2:5.</p>

Dan 5:31	וְדָרְיוֹשׁ מְדִיָּא קִבֵּל מַלְכוּתָא כְּבַר שָׁנַיִם וּשְׁתַּיִם וְתַרְתֵּינָן:	Darius the Mede received the kingdom when <i>he was sixty-two</i> years old.	Mede: no issue in [WLC]. In [BHS] the <i>ktiv</i> can be regarded as a variant form of the <i>qere</i> .  sixty-two: or <i>about sixty-two</i> , but the number is rather precise. Compare Josh 7:3, Luke 9:28.
Dan 6:1	שָׁפַר קָדָם דָּרְיוֹשׁ וְהַקִּים עַל־מַלְכוּתָא לְאַחַשְׁדָּרְפָּנִיא מֵאָה וְעֶשְׂרִים דֵּי לְהוֹן בְּכָל־מַלְכוּתָא:	It pleased Darius to appoint one hundred and twenty satraps over the kingdom, who were to be <i>distributed</i> throughout all the kingdom,	it pleased Darius to appoint ← <i>it was pleasing before Darius, and he appointed</i> .
Dan 6:2	וְעַלָּא מְנַהוֹן סַרְכִּין תְּלָתָא דֵּי דְנִיָּאל חֲדָּמ־מְנַהוֹן דִּי־לְהוֹן אַחַשְׁדָּרְפָּנִיא אֵלָיו יְהִיבִין לְהוֹן טַעְמָא וּמַלְכָּא לֹא־לְהוֹן נֹזֵק:	and over them three ministers, of whom Daniel <i>was</i> one, <u>to whom</u> these satraps would give a report, so that the king would not <u>be in danger</u> .	to whom: plural.  so that: purposive use of the <i>vav</i> .  be in danger ← <i>suffering injury</i> , [AnLx], [BDB], [Ges-HCL], but unclear whether physical or financial.
Dan 6:3	אַדִּין דְנִיָּאל דְנָה הוּא מְתַנַּחַח עַל־סַרְכִּיא וְאַחַשְׁדָּרְפָּנִיא כָּל־קִבְּל דֵּי רוּחַ יִתִּירָא בֵּיה וּמַלְכָּא עֲשִׂית לְהַקְמוּתָהּ עַל־כָּל־מַלְכוּתָא:	Then this Daniel distinguished himself <u>more than</u> the <i>other</i> ministers and satraps, because <i>there was</i> a prodigious spirit in him, and the king <u>proposed</u> to appoint him over the whole kingdom.	more than ← <i>above</i> .  proposed: [AnLx] parses as <i>peal preterite</i> , but the form is consistent with a <i>peal passive participle</i> , so perhaps like English <i>be minded</i> .
Dan 6:4	אַדִּין סַרְכִּיא וְאַחַשְׁדָּרְפָּנִיא הוּוּ בַעֲזִין עָלָה לְהַשְׁפָּחָה לְדְנִיָּאל מֵצֵד מַלְכוּתָא וְכָל־עָלָה וּשְׁחִיתָהּ לֹא־יִכְלִין לְהַשְׁפָּחָה כָּל־קִבְּל דִּי־מְהִימָן הוּא וְכָל־שָׁלוּ וּשְׁחִיתָהּ לֹא הַשְׁתַּכַּחַת עָלוּהִי:	At <u>this</u> the ministers and satraps tried to find a pretext against Daniel from the <u>standpoint</u> of the kingdom, but they could not find <u>any</u> pretext or corrupt practice, because he <i>was</i> faithful, and <u>no</u> negligence or corrupt practice was found concerning him.	at this ← <i>then, thereupon</i> .  tried ← <i>sought</i> .  standpoint ← <i>side</i> . [FR] has <i>political angle</i> .  any ← <i>every</i> .  no ← <i>not every</i> .
Dan 6:5	אַדִּין גְּבַרִיא אֵלָךְ אֲמַרִין דֵּי לֹא נְהַשְׁפַּח לְדְנִיָּאל דְנָה כָּל־עָלָה לְהוֹן הַשְׁפָּחָה עָלוּהִי בְּדַת אֱלֹהֵיהּ: ס	So these men said, “We shall not find <u>any</u> pretext against this Daniel, except <i>when</i> we find <i>something</i> against him in the <u>formalities</u> of his G O D.”	any ← <i>every</i> .  formalities: or <i>law</i> .
Dan 6:6	אַדִּין סַרְכִּיא וְאַחַשְׁדָּרְפָּנִיא אֵלָן הִרְגִּישׁוּ עַל־מַלְכָּא וְכֹן אֲמַרִין לֵיהּ דָּרְיוֹשׁ מַלְכָּא לְעִלְמִין חַיִּי:	Then these ministers and satraps <u>assembled with</u> the king and spoke <u>as follows</u> to him: “O King Darius, live age-abidingly.	assembled with ← <i>assembled at</i> .  as follows ← <i>thus</i> .

Dan 6:7	אֲתִיעֲטוּ כָּל   סָרְכֵי מַלְכוּתָא סַגְנֵיָא וְאַחְשָׁדְרָפְנֵיָא הַדְּבָרֵיָא וּפְחֻחֻתָא לְקִימָה קִים מְלָכָא וּלְתַקְפָּה אֶסֶר דִּי כָּל־דִּי־יִבְעָה בְּעוּ מִן־כָּל־אַלֹּהִי וְאַנְשׁ עַד־יּוֹמִין תְּלַתִּין לְהוּ מִנְּךָ מְלָכָא יִתְרַמָּא לְגַב אַרְיוּתָא:	All the ministers of the kingdom, the administrators and the satraps, the attendants and the governors have taken counsel together to establish a <u>statute</u> , O king, and to issue a prohibition, that <u>anyone</u> who prays for a request from <u>any</u> G O D or man for thirty days except from you, O king, will be thrown into the <u>lions'</u> den.	statute, O king: AV differs ( <i>royal statute</i> ) ← <i>statute of the king</i> , a Hebrew genitive, possible, but not MT punctuation. anyone ← <i>everyone</i> . any ← <i>every</i> . lions' ← <i>lionesses'</i> , unless the word is generically feminine.
Dan 6:8	כְּעַן מְלָכָא תְקִים אֶסְרָא וְתַרְשֵׁם כְּתָבָא דִּי לֹא לְהִשְׁנִיָּה כְּדַת־מְדֵי וּפְרָס דִּי־לֹא תַעֲדָא:	Now then, O king, ratify the prohibition, and draw up the document which <i>is</i> <u>immutable</u> according to the law of Media and Persia, so that it does not lapse.”	immutable ← <i>not to change</i> .
Dan 6:9	כָּל־קִבְּלֵי דְנָגָה מְלָכָא דְרִיּוֹשׁ רְשֵׁם כְּתָבָא וְאַסְרָא:	On account of this, King Darius drew up the document and the prohibition.	
Dan 6:10	וְדַנִּיֵּאל כְּדִי יָדַע דִּי־רְשֵׁים כְּתָבָא עַל לְבֵיתָהּ וּכְוִין פְּתִיחוֹן לָהּ בְּעִלְיָתָהּ נִגְדַּ יְרוּשָׁלַם וּזְמַנִּין תְּלָתָהּ בְּיוֹמָא הוּא   בְּרִדָּה עַל־בְּרֻכּוֹהִי וּמִצְלָא וּמוֹדָא קְדָם אֱלֹהֵהּ כָּל־קִבְּלֵי דִי־הוּא עֲבָד מִן־קִדְמַת דְנָגָה: ס	Then when Daniel came to know that the document had been drawn up, he went into his house with his windows open in his upper room facing Jerusalem, and three times a day he knelt down on his knees and prayed and gave praise before his G O D, just as he used to do before this.	facing Jerusalem: compare Ps 5:7.
Dan 6:11	אֲדִינוּ גְבַרֵיָא אֵלֶךְ הַרְגִּישׁוּ וְהִשְׁכַּחוּ לְדַנִּיֵּאל בְּעֵא וּמִתְחַנְּנוּ קְדָם אֱלֹהֵהּ:	Then these men assembled and found Daniel praying and seeking mercy before his G O D.	
Dan 6:12	בְּאִדִּין קְרִיבוּ וְאַמְרִין קְדָם־מְלָכָא עַל־אַסְרֵי מְלָכָא הֲלֵא אֶסֶר רְשַׁמְתָּ דִּי כָּל־אַנְשׁ דִּי־יִבְעָה מִן־כָּל־אַלֹּהִי וְאַנְשׁ עַד־יּוֹמִין תְּלַתִּין לְהוּ מִנְּךָ מְלָכָא יִתְרַמָּא לְגַב אַרְיוּתָא עֲנֵה מְלָכָא וְאַמַּר יַצִּיבָא מִלְתָּא כְּדַת־מְדֵי וּפְרָס דִּי־לֹא תַעֲדָא:	At this they went up to the king and said in <i>his</i> presence concerning the king's prohibition, “Did you not draw up a prohibition that <u>anyone</u> who prays for a request from <u>any</u> G O D or man for thirty days except from you, O king, would be thrown into the <u>lions'</u> den?” The king answered and said, “The <u>words</u> <i>are</i> fixed according to the law of Media and Persia which does not lapse.”	at this ← <i>then, therefore</i> . they went up to the king and said in <i>his</i> presence ← <i>approached and said before the king</i> . anyone ← <i>everyone</i> . any ← <i>every</i> . lions': see Dan 6:7. words <i>are</i> ← <i>word (is)</i> .

Dan 6:13	<p>בְּאֲדִין עָנוּ וְאָמְרוּן קֹדֶם  מַלְכָּא דִּי דְנִיָּאל דִּי מִן־בְּנֵי  גְלוּתָא דִּי יְהוּד לְא־שָׁם  *עֲלִיד *עֲלִיד *עֲלִיד מַלְכָּא טַעֲם  וְעַל־אֶסְרָא דִּי רִשְׁמַתָּ וְזִמְנִין  תְּלַתָּהּ בְּיוֹמָא בְּעָא בְּעוֹתָהּ:</p>	<p>To <u>this</u> they replied and said in the king's presence, "Daniel, who <u>is one</u> of the <u>deportees</u> from Judah, has not heeded <u>you</u>, O king, or the prohibition which you drew up, and he prays for his request three times a day."</p>	<p>you ← <i>at you</i>. The <i>ketiv</i> and <i>qere</i> are different declined forms of the same word, with the same meaning.</p> <hr/> <p>to this ← <i>then, therefore</i>.</p> <hr/> <p>deportees ← <i>sons of deportation</i>.</p>
Dan 6:14	<p>אֲדִין מַלְכָּא כְּדִי מַלְתָּא שְׁמַע  שָׂגִיא בְּאֵשׁ עֲלוּהִי וְעַל דְנִיָּאל  שָׁם בָּל לְשִׁיבוּתָהּ וְעַד מְעַלִּי  שְׁמֵשָׁא הוּא מְשַׁתְּדֵר  לְהַצִּלוּתָהּ:</p>	<p>Then when the king heard the words, it <u>grieved him</u> greatly. And concerning Daniel, he applied <i>his</i> mind to deliver him, and up to sunset he made efforts to save him.</p>	<p>words ← <i>word, discourse</i>.</p> <hr/> <p>it <u>grieved him</u> ← <i>it was bad on him</i>.</p>
Dan 6:15	<p>בְּאֲדִין גְּבַרִיָּא אֱלִיד הֲרַגְשׁוּ  עַל־מַלְכָּא וְאָמְרוּן לְמַלְכָּא דְע  מַלְכָּא דִּי־דַת לְמַדִּי וּפְרָס  דִּי־כְל־אֶסֶר וּקִים דִּי־מַלְכָּא  יְהִקִּים לָא לְהַשְׁנִיָּה:</p>	<p>Then these men assembled to the king and said to the king, "Be <u>aware</u>, O king, that the law of Media and Persia <i>is such</i> that <u>no</u> prohibition or statute which the king establishes <i>is open</i> to change."</p>	<p>be aware ← <i>know</i>.</p> <hr/> <p>no ← <i>not every</i>.</p>
Dan 6:16	<p>בְּאֲדִין מַלְכָּא אָמַר וְהִיתִיו  לְדְנִיָּאל וּרְמֹו לְגַבָּא דִּי  אֲרִיּוֹתָא עֲנָה מַלְכָּא וְאָמַר  לְדְנִיָּאל אֱלֹהֶךָ דִּי *אֲנַתָּה  **אֲנַת פִּלְח־לָהּ בְּתַדִּירָא  הוּא יִשְׁיִבְנֵךָ:</p>	<p>So the king gave commandment, and they brought Daniel and threw <i>him</i> into the <u>lions'</u> den. The king <u>addressed</u> <i>him</i> and said to Daniel, "Your G O D, whom <u>you</u> constantly worship, will save <u>you</u>."</p>	<p>you: see Dan 5:13.</p> <hr/> <p>lions': see Dan 6:7.</p> <hr/> <p>addressed ← <i>answered</i>, but no question asked. See Gen 18:27.</p>
Dan 6:17	<p>וְהִיתִית אֶבֶן חֲדָה וְשַׁמַּת  עַל־פִּסְ גַּבָּא וְחַתְמָה מַלְכָּא  בְּעִזְקָתָהּ וּבְעִזְקַת רַבְרַבְנֹוהִי  דִּי לְא־תִשְׁנָא צְבוּ בְּדְנִיָּאל:</p>	<p>And a <u>stone</u> was brought, and it was placed on the <u>entrance</u> to the den, and the king sealed it with his seal ring and with the seal ring of his high-ranking officials, so that the plot against Daniel should not change.</p>	<p>a stone ← <i>one stone</i>.</p> <hr/> <p>entrance ← <i>mouth</i>.</p>
Dan 6:18	<p>אֲדִין אָזַל מַלְכָּא לְהִיכְלָהּ וּבַת  טוֹת וְדַחֲוֹן לְא־הִנְעֵל קְדָמוּהִי  וְשִׁנְתָּהּ גִּדַּת עֲלוּהִי:</p>	<p>Then the king went to his palace and spent the night fasting, and he did not have entertainment come before him, and his sleep evaded him.</p>	
Dan 6:19	<p>בְּאֲדִין מַלְכָּא בְּשִׁפְרָפְרָא  יְקוּם בְּנִגְהָא וּבְהַתְּבַהֲלָהּ  לְגַבָּא דִּי־אֲרִיּוֹתָא אָזַל:</p>	<p>Then at dawn the king arose, at <i>first</i> light, and he went hastily to the <u>lions'</u> den.</p>	<p>lions': see Dan 6:7.</p>

Dan 6:20	<p>וּכְמִקְרָבָהּ לְגַבְאֵי לְדַנְיָאֵל בְּקָל  עֲצִיב זַעֲקָא עֲנָה מְלָכָא וְאָמַר  לְדַנְיָאֵל דַּנְיָאֵל עֲבַד אֱלֹהָא  חַיָּא אֱלֹהֵי דֵי *אֲנַתָּה* אֲנַתָּה  פְּלַח-לָהּ בְּתַדְיָא הֵיכֵל  לְשִׁיבוּתָךְ מִן-אַרְיֹתָא:</p>	<p>And as he approached the den, he called out in a sad voice to Daniel, <i>and</i> the king <u>s</u>poke and said to Daniel, “Daniel, servant of the living G O D, was your G O D, whom you worship continually, able to save you from the <u>l</u>ions?”</p>	<p>you: see Dan 3:10.  <hr/> spoke ← <i>answered</i>, but no question asked. See Gen 18:27.  <hr/> lions: see Dan 6:7.</p>
Dan 6:21	<p>אָדִין דַּנְיָאֵל עִם-מְלָכָא מְלַל  מְלָכָא לְעִלְמִין חַיִּי:</p>	<p>Then Daniel <u>s</u>aid to the king, “O king, live age-abidingly.</p>	<p>said to ← <i>spoke with</i>.</p>
Dan 6:22	<p>אֱלֹהֵי שְׁלַח מְלַאכְהָ וּסְגַר פִּם  אַרְיֹתָא וְלֹא חִבְלוּנִי כָּל-קָבֵל  דֵּי קִדְמוּהִי זָכוּ הִשְׁתַּכַּחַת לִי  וְאִף *קִדְמִיךָ* קִדְמִיךָ מְלָכָא  חִבּוּלָה לֹא עֲבַדְתָּ:</p>	<p>My G O D has sent his angel and closed the <u>l</u>ions' mouths, and they have not harmed me, because <u>I</u> was found to be <u>i</u>nnocent before him, and I haven't done <i>anything</i> injurious before you either, O king.”</p>	<p>before you: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning.  <hr/> lions': see Dan 6:7.  <hr/> I was found to be innocent ← <i>innocence was found to me</i>.</p>
Dan 6:23	<p>בְּאִדִּין מְלָכָא שְׂגִיא טַאֲב  עֲלוּהִי וְלַדְנְיָאֵל אָמַר  לְהַנְסִיקָה מִן-גַּבְאֵי וְהִסַּק  דַּנְיָאֵל מִן-גַּבְאֵי וְכָל-חִבְלֵי  לְאֵה־שְׁתַּכַּח בֵּיהּ דֵּי הֵימֵן  בְּאֵלֵהּ:</p>	<p>At this the king was very pleased about him, <i>and</i> he gave commandment to bring Daniel up out of the den. So Daniel was brought up out of the den, and <u>n</u>o harm was found on him, because he had put trust in his G O D.</p>	<p>at this ← <i>then, therefore</i>.  <hr/> was very pleased about him: [FR] and [BDB] differ, regarding the word עֲלוּהִי as referencing <i>the king</i>, so reading <i>it pleased him</i>, with no reference to Daniel.  <hr/> no ← <i>not every</i>.</p>
Dan 6:24	<p>וְאָמַר מְלָכָא וְהִיטִיו גְּבַרְיָא  אֲלֵךְ דֵּי-אֲכָלוּ קַרְצוּהִי דֵּי  דַּנְיָאֵל וְלִגְבֵי אַרְיֹתָא רְמוֹ  אֲנוּן בְּנִיהוֹן וּנְשִׂיהוֹן וְלֹא-מְטוֹ  לְאַרְעִית גַּבְאֵי עַד דֵּי-שְׁלִטוּ  בְּהוֹן אַרְיֹתָא וְכָל-גְּרַמִּיהוֹן  הִדְקוּ:</p>	<p>And the king gave commandment, and they brought <u>those</u> men who had <u>s</u>landered Daniel, and they threw them, their sons, and their wives into the <u>l</u>ions' den. And they had not landed at the bottom of the den before the <u>l</u>ions overpowered them, and they crushed all their bones.</p>	<p>those ← <i>these</i>.  <hr/> slandered: see Dan 3:8.  <hr/> lions' ... lions: see Dan 6:7.  <hr/> landed at ← <i>come to</i>.</p>
Dan 6:25	<p>בְּאִדִּין דְּרִיּוֹשׁ מְלָכָא כָּתַב  לְכָל-עַמְמַיָּא אַמְיָא וְלִשְׁנַיָּא  דֵּי-דַאֲרִין *דִּירִין  בְּכָל-אַרְעָא שְׁלַמְכוֹן יִשְׁגָּא:</p>	<p>Then Darius the king wrote to all the peoples, nations and languages who lived in the whole earth, “<b>May your peace increase</b>.”</p>	<p>lived: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.  <hr/> <b>1 Pet 1:2</b>.  <hr/> languages: see Dan 3:4.  <hr/> earth: or <i>land</i>.</p>



Dan 6:26	<p>מִזְקָדְמִי שֵׁים טַעַם דִּי    בְּכָל־שְׁלֹטֹן מַלְכוּתֵי לְהֹן  *וְאֵעִין *וְזֵעִין וְדַחְלִין  מִזְקָדָם אֱלֹהָה דִּי־דְנִיָּאל  דִּי־הוּא   אֱלֹהָה תְּיָא וְקַיָּם  לְעֵלְמִין וּמַלְכוּתָהּ דִּי־לָא  תַתְּחַבֵּל וּשְׁלֹטְנָה עַד־סוּפָא:</p>	<p>A decree is <i>hereby</i> issued by me that in every administrative region of my kingdom, they tremble and fear before Daniel's G O D,  For he <i>is</i> the living G O D,  Who endures throughout the ages,  Whose kingdom will not be destroyed,  And whose dominion <i>is</i> up to the end.</p>	<p>tremble: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.    by me ← <i>from before me</i>.</p>
Dan 6:27	<p>מְשִׁיבֵיב וּמַצֵּל וְעַבְדֵי אֲתִין  וְתַמְהִין בְּשָׁמַיָּא וּבְאַרְעָא דִּי  שִׁיבִיב לְדְנִיָּאל מִזִּיד  אַרְיֹותָא:</p>	<p>He saves and rescues  And performs signs and wonders  In heaven and on earth,  For he saved Daniel  From the <u>reach</u> of the <u>lions</u>.”</p>	<p>reach ← <i>hand</i>.    lions: see Dan 6:7.</p>
Dan 6:28	<p>וְדְנִיָּאל דְנָהּ הִצְלַח בְּמַלְכוּת  דְרִיוֹשׁ וּבְמַלְכוּת כּוֹרֶשׁ  *פֶּרְסִיא *פֶּרְסָאָה: פ</p>	<p>And this Daniel prospered in the kingdom of Darius and in the kingdom of Cyrus the <u>Persian</u>.</p>	<p>Persian: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>.</p>
Dan 7:1	<p>בְּשַׁנַּת חֲדָה לְבִלְאִשְׁצַר מֶלֶךְ  בְּבָל דְנִיָּאל תְּלַם חֲזָה וְחֲזוּי  רֵאשָׁה עַל־מִשְׁכַּבָּהּ בְּאֲדִין  חֲלָמָא כְּתִב רֵאשׁ מְלִין אָמַר:</p>	<p>In the first year of Belshazzar king of Babylon, Daniel <u>had</u> a <u>dream</u>, and <i>there were</i> visions in his head <i>while</i> on his bed. Then he wrote the dream down <i>and set out the essentials</i> of the <i>subject</i> matter.</p>	<p>had a dream ← <i>saw a dream</i>.    set out ← <i>said</i>.    the essentials ← <i>the head</i>.</p>
Dan 7:2	<p>עָנָה דְנִיָּאל וְאָמַר חֲזָה הוּיָת  בְּחֲזוּי עַם־לִילִיָּא וְאָרוּ אַרְבַּע  רוּחֵי שָׁמַיָּא מְגִיחוּן לִימָא  רַבָּא:</p>	<p>Daniel <u>elucidated</u> and said, “I saw <i>things</i> in a vision of mine in the night. Now <i>there were</i> the four winds of heaven stirring the great sea,</p>	<p>elucidated ← <i>answered</i>, but no question asked. See Gen 18:27.    there were ← <i>behold</i>.</p>
Dan 7:3	<p>וְאַרְבַּע חִיּוֹן רַבְרָבֹן סִלְקוּן  מִזִּמְנֵי שְׁנֵין דָּא מִזְדָּא:</p>	<p>and four large animals arising out of the sea, differing one from another.</p>	
Dan 7:4	<p>קְדַמִּיתָא כְּאַרְיֵה וְגַפִּין  דִּי־נִשְׂר לָהּ חֲזָה הוּיָת עַד  דִּי־מְרִיטוּ גַפִּיָּהּ וְנִטְיִלַת  מִזְאֲרָעָא וְעַל־רַגְלִין כְּאִנְשׁ  הֶקְיַמַת וּלְבָב אִנְשׁ יְהִיב לָהּ:</p>	<p>The first <i>one</i> was like a lion, and it <i>had</i> an eagle's wings. I <u>continued looking</u> until its wings were plucked, and it was lifted up from the earth and was made to stand on legs as a man <i>does</i>, and the heart of a man was given to it.</p>	<p>continued looking ← <i>was looking</i>.</p>
Dan 7:5	<p>וְאַרוּ חִיּוּהּ אַחֲרֵי תַנְיָנָה דְמִיָּה  לְדָב וְלִשְׁטַר־חַד הֶקְמַת  וְתַלַּת עֲלֵעִין בְּפִמָּה בֵּין  *שְׁנֵיה *שְׁנָה וְכֹן אָמַרִין לָהּ  קוּמִי אֲכַלִּי בְּשַׂר שְׂגִיָּא:</p>	<p>And <i>there was</i> another animal – a second <i>one</i> – like a bear, and it was made to stand up on one side, and <i>it had</i> three ribs in its mouth between its teeth. And <i>this is what</i> was said to it: ‘Arise, and devour much flesh.’</p>	<p>its teeth: the <i>ketiv</i> is dual (<i>two rows of teeth</i>); there doesn't seem to be a need for the <i>qeré</i>, singular (<i>set of teeth</i>).    there was ← <i>behold</i>.    this is what ← <i>thus</i>.    was said ← <i>they said</i>.</p>

Dan 7:6	<p>בְּאַתֵּר דְּנָה חֲזָה הָיִית וְאַרְו  אֲחֲרֵי כְנֻמֶּר וְלָהּ גַּפְיִן אַרְבַּע  דִּי-עוֹף עַל-גְּבִייה *גְּבִייה  וְאַרְבַּעַה רֵאשִׁין לְחִיּוֹתָא  וְשִׁלְטִין יְהִיב לָהּ:</p>	<p>After this I <u>continued</u> to see, and there <u>was</u> another, like a leopard, and it <u>had</u> four bird's wings on its back, and the animal <u>had</u> four heads, and <u>it was given</u> rule.</p>	<p>back: the <i>ketiv</i> is a plural word.  <hr/> continued to see ← <i>was seeing</i>.  <hr/> there <i>was</i> ← <i>behold</i>.  <hr/> it was given rule ← <i>rule was given to it</i>.</p>
Dan 7:7	<p>בְּאַתֵּר דְּנָה חֲזָה הָיִית בְּחֻזֵי  לִילִיא וְאַרְו חִיּוֹה *רְבִיעִיה  **רְבִיעֵאָה דְּחִילָהּ וְאַיְמַתְנִי  וְתַקִּיפָא יְתִירָא וְשִׁנִּין  דִּי-פְרִזֵּל לָהּ רַבְרָבִין אֲכַלָּהּ  וּמְדַקָּה וְשִׁאָרָא *בְּרַגְלִיה  **בְּרַגְלָהּ רַפְסָה וְהִיא מְשַׁנְיָה  מִן-כָּל-חִיּוֹתָא דִּי קְדָמֶיהָ  וּקְרַנִּין עֶשְׂרִין לָהּ:</p>	<p>After this I continued to see <i>a vision</i> in the visions of the night, and there <u>was</u> a fourth animal, frightful and terrifying, and exceedingly strong. And its many teeth <u>were</u> of iron, and it devoured and crushed, and it trampled on the rest with its {K: feet} [Q: foot]. Moreover it was different from all the animals which <u>were</u> before it, and it <u>had</u> ten horns.</p>	<p>fourth: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.  <hr/> there <i>was</i> ← <i>behold</i>.  <hr/> moreover: wider use of the <i>vav</i>.</p>
Dan 7:8	<p>מְשַׁתְּפֵל הָיִית בְּקִרְנֵיא וְאַלו  קִרְוִן אֲחֲרֵי זַעִירָה סִלְקַת  *בִּינִיהוּן **בִּינִיהוּן וְתִלַּת  מִן-קִרְנֵיא קְדָמִיתָא  *אֲתַעְקְרָה  מִן-קְדָמִיהָ **קְדָמָה וְאַלו  עֵינִין כְּעֵינֵי אֲנָשָׁא בְּקִרְנֵא-דָא  וּפְסִם מִמְלַל רַבְרָבִין:</p>	<p>I looked at its horns, and I <u>saw</u> another small horn arise among them. And three of the first horns <u>were uprooted</u> before it. And <u>what I saw was</u> eyes in this horn like the eyes of a man, and a mouth speaking presumptuous words.</p>	<p>among them ... were uprooted: the <i>ketiv</i> is masculine, the <i>qeré</i> feminine.  <hr/> before it: the <i>ketiv</i> and <i>qeré</i> are different forms of the same word. For our reading, see [FR] §84. See also Dan 7:20.  <hr/> saw ... what I saw was ← <i>behold</i> ... <i>behold</i>.  <hr/> presumptuous: the Aramaic word combines the concepts of <i>great</i> and <i>arrogant</i>.</p>
Dan 7:9	<p>חֲזָה הָיִית עַד דִּי כְרִסוֹן רְמִיו  וְעִתִּיק יוֹמִין יִתְב לְבוּשָׁה    כְּתִלְג חֲזֹר וְשִׁעַר רֵאשָׁה  כְּעֵמֶר נִקָּא כְּרִסִּיה שְׁבִיבִין  דִּי-נֹר גְּלִגְלוּהִי נֹר דְּדִלְק:</p>	<p>I <u>continued seeing</u>,  And then the thrones were set up,  And the Ancient of Days sat down.  His clothing <u>was</u> like white snow,  And the hair on his head <u>was</u> like pure wool.  His throne <u>was</u> flames of fire,  And its wheels <u>were</u> burning fire.</p>	<p>continued seeing ← <i>was seeing</i>.  <hr/> and then ← <i>until</i>, but actually <i>until and beyond</i>.</p>

Dan 7:10	<p>נְהַר דִּי־נֹר נָגַד וְנִפְקַ  מִן־קִדְמוֹהִי אֶלְפִי *אלפים  **אֶלְפִין יִשְׁמְשׁוּנָהּ וְרָבוּ  *רבוּן **רַבְבֹּן קִדְמוֹהִי יְקוּמוּן  דִּינָא יִתְבּ וְסִפְרִין פְּתִיחוּ:</p>	<p>A river of fire flowed and issued from him;  A million served him,  And a <b>hundred million</b> arose in his presence.  The court sat, and the books were opened.</p>	<p>million ← <i>thousand thousands</i>, the <i>thousands</i> in the <i>ketiv</i> being Hebrew rather than Aramaic.</p> <hr/> <p>hundred million ← <i>ten thousand ten thousands</i>. The <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.</p> <hr/> <p><b>Rev 5:11.</b></p> <hr/> <p>from him ← <i>from his presence</i>.</p> <hr/> <p>served: or <i>will serve</i>.</p> <hr/> <p>arose ← <i>will arise</i>.</p>
Dan 7:11	<p>חָזָה הָיִית בְּאֵינִין מִן־קֶל  מְלִיא רַבְרַבְתָּא דִּי קֶרְנָא  מְמַלְלָה חָזָה הָיִית עַד דִּי  קִטִּילַת חַיּוֹתָא וְהוּבַד גְּשְׁמָה  וְיַהֲבַת לִיקְדַת אֶשָּׁא:</p>	<p>I continued seeing, and then from a voice <i>there came</i> presumptuous words which the horn spoke. I continued seeing, and then the animal was killed, and its body was destroyed and <b>consigned to the burning of a fire</b>.</p>	<p><b>Rev 19:20, Rev 20:10, Rev 20:14, Rev 20:15</b> (allusions).</p> <hr/> <p>continued seeing (2x) ← <i>was seeing</i>.</p> <hr/> <p>presumptuous: see Dan 7:8.</p> <hr/> <p>and then: see Dan 7:9.</p> <hr/> <p>a fire ← <i>the fire</i>.</p>
Dan 7:12	<p>וּשְׂאֵר חַיּוֹתָא הָעֵדִין  שְׁלֹטְנָהוֹן וְאַרְכָּהּ בְּחַיִּין  יַהֲבַת לְהוֹן עַד־זְמַן וְעַד־זְמַן:</p>	<p>And <i>as for</i> the remaining animals, their rule was taken away, but a prolongation of <i>their</i> life was granted to them for a time and a season.</p>	<p>their rule was taken away ← <i>they took their rule away</i>. Avoidance of the passive.</p>
Dan 7:13	<p>חָזָה הָיִית בְּחֻזִּין לִילִיא וְאַרוֹ  עַם־עַנְגִּי שְׁמִיא כְּבָר אֲנִישׁ  אַתָּה הוּא וְעַד־עֵתִיק יִזְמִיא  מְטָה וּקְדָמוֹהִי הַקְרָבוֹהִי:</p>	<p>And I continued seeing in the visions of the night, And what <i>I saw was</i>, <b>With clouds of the sky, One like a son of man coming</b>, And he went up to the Ancient of Days, And he was brought near him.</p>	<p><b>Matt 24:30, Matt 26:64, Mark 13:26, Heb 10:37, Rev 1:7, Rev 1:13, Rev 14:14.</b></p> <hr/> <p>continued seeing ← <i>was seeing</i>.</p> <hr/> <p>what <i>I saw was</i> ← <i>behold</i>.</p> <hr/> <p>he was brought ← <i>they brought him</i>. Avoidance of the passive.</p>
Dan 7:14	<p>וְלֵיהּ יַהֲבַת שְׁלֹטִין וְיִקְר וּמְלָכוֹ  וְכָל עַמְמֵיא אַמְיָא וְלִשְׁנֵיא  לֵיהּ יַפְלַחוּן שְׁלֹטְנָהּ שְׁלֹטִין  עַלְמֵ דִי־לֵא יַעֲדָהּ וּמְלָכוּתָהּ  דִּי־לֵא תִתְחַבֵּל: פ</p>	<p>And to him rule was given, And honour, and a kingdom, And all peoples and nations and languages worshipped him. <i>His rule was</i> an age-abiding rule Which would never pass away, And his kingdom <i>was one</i> Which will not be destroyed.</p>	<p>languages: see Dan 3:4.</p> <hr/> <p>worshipped: or <i>will worship</i>. Compare Dan 7:10.</p> <hr/> <p>his rule <i>was</i>: i.e. in the vision, or, prophetically, <i>his rule (will be)</i>.</p>
Dan 7:15	<p>אַתְפְּרִית רוּחִי אֲנָה דְנִיָּאל  בְּגוֹא נְדָנָה וְחֻזִּין רֵאשִׁי  יְבַהֲלֵנִי:</p>	<p>My spirit was grieved – <i>that of</i> me, Daniel, in <i>my being</i> – and the visions in my head disturbed me.</p>	<p>in (<i>first occurrence in verse</i>) ← <i>in the inside of</i>.</p> <hr/> <p>being ← <i>sheath</i>. An English idiom is (<i>mortal</i>) <i>coil</i>.</p>

Dan 7:16	<p>קִרְבַּת עַל־חַד מִן־קְאֻמֵּיָא וַיִּצְיֵבָא אֲבַע־מְנָה עַל־כָּל־דְּנָה וְאִמְרֵ־לִי וּפְשָׁר מִלֵּיא יְהוּדַעְנִי:</p>	<p>I approached one of those standing, and I <u>inquired</u> of him the <u>reality</u> of all this, and he told me, and <u>he made</u> the interpretation of the words <u>known</u> to me.</p>	<p>inquired ← <i>searched</i>. reality ← <i>steadfastness</i>. he made ... known: nominal future tense; evidence that the Aramaic verb system is not tense but aspect or perspective based.</p>
Dan 7:17	<p>אֵלִין חֵיּוּתָא רַבְרַבְתָּא דִּי אַנְי אַרְבַּע אַרְבַּעָה מַלְכִין יְקוּמוּן מִן־אַרְעָא:</p>	<p>These large animals, of which <i>there were</i> four, <i>represent</i> four kings <i>who</i> will arise from the earth.</p>	
Dan 7:18	<p>וַיִּקְבְּלוּן מַלְכוּתָא קְדִישִׁי עַל־יֻנְיִין וַיַּחֲסִנוּן מַלְכוּתָא עַד־עַלְמָא וְעַד עַלְם עַלְמֵיא:</p>	<p>But the holy <i>ones</i> of the <u>MOST HIGH</u> will receive the kingdom, and they will possess the kingdom age-abidingly, and throughout the durations of the ages.</p>	<p>MOST HIGH: not the usual Aramaic expression, but it is used in some of the other occurrences in this chapter.</p>
Dan 7:19	<p>אַדִּין צְבִית לִיצְבָּא עַל־חֵיּוּתָא רַב־עֵיּוּתָא דִּי־הוּת שְׁנִיָּה מִן־כְּלֵהוּן *כָּלְהִין דְּחִילָה יִתִּירָה *שְׁנִיָּה *שְׁנִיָּה דִּי־פְרִזְלֵ וְטַפְרִיָּה דִּי־נַחֲשׁ אַכְלָה מְדַקָּה וּשְׂאָרָא בְּרַגְלֵיהָ רַפְסָה:</p>	<p>Then I wished to know precisely about the fourth <b>animal</b>, which was different from <u>all the others</u>, <i>being</i> exceedingly frightful. Its teeth <i>were</i> of iron, and its claws <i>were</i> of copper. It devoured and crushed, and it trampled on the rest with its feet.</p>	<p>all <i>the others</i> ← <i>all of them</i>. The <i>ketiv</i> is masculine; the <i>qeré</i> feminine, agreeing with <i>animals</i>. teeth: a textual issue as in Dan 7:5. <b>Rev 12:3, Rev 13:1, Rev 17:3, Rev 17:7.</b></p>
Dan 7:20	<p>וְעַל־קִרְנֵיאָ עֵשׂוּל דִּי בְּרֵאשָׁה וְאַחֲרֵי דִי סִלְקַת *וּנְפִלוּ *וּנְפִלָה מִן־קְדַמְיָה *קְדַמְיָה תִּלְתָּ וּקְרָנָא דְכֹן וְעֵינִין לָהּ וּפִם מְמַלְל רַבְרָבִין וְחֻזָּה רַב מִן־חַבְרַתָּה:</p>	<p>And concerning the <b>ten horns</b> on its head, and the other <i>one</i> which arose, and before which the three fell, now that horn <i>had</i> eyes and a mouth speaking <u>presumptuous words</u>, and its appearance <i>was</i> more imposing than <i>that of those accompanying it</i>.</p>	<p>before: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning. See Dan 7:8. fell: the <i>ketiv</i> is masculine; the <i>qeré</i> feminine, agreeing with <i>horns</i>. <b>Rev 12:3, Rev 13:1, Rev 17:3, Rev 17:7, Rev 17:12, Rev 17:16.</b> presumptuous: see Dan 7:8. those accompanying it ← <i>its companions</i>.</p>
Dan 7:21	<p>חֻזָּה הָוִית וּקְרָנָא דְכֹן עֲבָדָה קָרַב עַס־קְדִישִׁין וַיִּכְלָה לְהוּן:</p>	<p>I <u>continued seeing</u>, and that horn <u>waged a war on the holy ones</u>, and <u>it prevailed over them</u>,</p>	<p><b>Rev 11:7, Rev 13:7.</b> continued seeing ← <i>was seeing</i>.</p>
Dan 7:22	<p>עַד דִּי־אַתָּה עֲתִיק יוֹמֵיא וְדִינָא יְהִב לְקְדִישִׁי עַל־יֻנְיִין וְזַמְנָא מְטָה וּמַלְכוּתָא הֶחֱסֵנוּ קְדִישִׁין:</p>	<p>until the Ancient of Days came, and justice was given to the holy <i>ones</i> of the <u>MOST HIGH</u>, and the time arrived <u>when</u> the holy <i>ones</i> took possession of the kingdom.</p>	<p>when ← <i>and</i>.</p>

Dan 7:23	<p>כֹּן אָמַר חִיּוֹתָא רְבִיעִיתָא מִלְכוֹ *רְבִיעִיא *רְבִיעֵאָה תְּהוּא בְּאַרְעָא דִּי תִשְׁנָא מִן־כָּל־מְלָכוֹתָא וְתֹאכַל כָּל־אַרְעָא וְתִדּוּשְׁנָהּ וְתִדְקַנְנָהּ:</p>	<p>He said <u>this</u>: ‘The fourth animal will be the fourth kingdom on the earth, which will be different from all the <i>other</i> kingdoms, and it will devour the whole earth and <u>pound</u> it and crush it.</p>	<p>fourth (<i>second occurrence in verse</i>): the <i>ketiv</i> is a variant form of the <i>qere</i>.</p> <hr/> <p>this ← <i>thus</i>.</p> <hr/> <p>pound ← <i>thresh</i>. Not the same word as <i>trample</i> in Dan 7:19.</p>
Dan 7:24	<p>וְקִרְנֵיָא עֲשָׂר מְנַה מְלָכוֹתָהּ עֲשָׂרָה מְלָכִין יִקְמוּן וְאַחֲרָיו יִקּוּם אַחֲרֵיהוֹן וְהוּא יִשְׁנָא מִן־קִדְמָיָא וְתִלְתָּהּ מְלָכִין יְהֻשְׁפַל:</p>	<p>And the ten horns <u>which constitute the kingdom represent</u> ten kings <i>who</i> will arise, and another will arise after them, and he will be different from the preceding <i>ones</i>, and he will bring three kings down.</p>	<p>which constitute ← (<i>are</i>) of it.</p>
Dan 7:25	<p>וּמְלִין לְעֵד *עֲלִיא **עֲלֵאָה יִמְלֵל וְלִקְדִישֵׁי עֲלִיוֹנִין יִבְלָא וְיִסְפֵּר לְהִשְׁנָהּ זְמַנִּין וְדַת וְיִתְיַבּוּן בִּידֵהּ עַד־עֵדוֹן וְעַד־נִין וְפִלְג עֵדוֹן:</p>	<p>And he will speak words <u>against</u> the MOST HIGH, and he will <u>wear out</u> the holy <i>ones</i> of the MOST HIGH, and he will contrive to change times and the law. And they will be delivered into his hand until <b>a time, times, and half a time</b> have passed.</p>	<p>Most HIGH: see Dan 3:26.</p> <hr/> <p><b>Rev 11:2, Rev 11:3, Rev 12:6, Rev 12:14, Rev 13:5.</b> “A time, times, and half a time” stands for 3½ years, which is 42 months or 1260 days. Compare Dan 8:14, Dan 12:7, Dan 12:11, Dan 12:12.</p> <hr/> <p>against ← <i>to the side of</i>. Alternatively, (<i>making accusations</i>) to.</p> <hr/> <p>wear out: as [FR], [BDB]. [AnLx] has <i>destroy</i>.</p>
Dan 7:26	<p>וְדִינָא יִתָּב וְשִׁלְטָנָהּ יִהְיֶדוֹן לְהִשְׁמָדָהּ וְלְהוֹבְדָהּ עַד־סוּפָא:</p>	<p>And the court will sit, and <u>his rule will be removed, by destroying and eliminating it</u> until <i>its</i> end.</p>	<p>his rule will be removed ← <i>they will remove his rule</i>. Avoidance of the passive.</p> <hr/> <p>by destroying and eliminating: gerundial use of the infinitive.</p>
Dan 7:27	<p>וּמְלָכוֹתָהּ וְשִׁלְטָנָא וּרְבוּתָא דִּי מְלָכוֹת תְּחֻוֹת כָּל־שְׂמַיָּא יְהִיבֵת לְעַם קְדִישֵׁי עֲלִיוֹנִין מְלָכוֹתָהּ מְלָכוֹת עֲלֵם וְכָל שִׁלְטָנָא לָהּ יִפְלָחוּן וְיִשְׁתַּמְעוּן:</p>	<p>And the kingdom and the rule and the greatness of the kingdoms under all heaven <u>will be given</u> to the people – the holy <i>ones</i> of the MOST HIGH. His kingdom <i>is</i> an age-abiding kingdom, and all administrative regions will worship him and obey him.’</p>	<p>kingdoms: AV differs (<i>kingdom</i>).</p> <hr/> <p>will be given ← <i>was given</i>. Prophetic usage, or a description looking back at the vision (Dan 7:21).</p>
Dan 7:28	<p>עַד־כֶּה סוּפָא דִּי־מִלְתָּא אֲנָה דְּנִיָּאל שְׂגִיא   רַעִיוֹנִי יְבַהֲלֵנִי וְזִיוִי יִשְׁתַּנּוֹן עֲלִי וּמִלְתָּא בְּלִבִּי נְטַרְתָּ: פ</p>	<p>That <i>is it</i> up to the end of the matter. <i>As for</i> me, Daniel, my thoughts disturbed me <i>very</i> much, and my radiance <u>changed</u>. But I kept the matter in my heart.”</p>	<p>that <i>is it</i> up to ← <i>up to here</i>.</p> <hr/> <p>changed ← <i>changed on me</i>. Compare Dan 5:9.</p>
Dan 8:1	<p>בְּשַׁנַּת שְׁלוֹשׁ לְמְלָכוֹת בְּלֹא־שִׁצְרַת הַמֶּלֶךְ חָזוֹן נִרְאָה אַלִּי אֲנִי דְנִיָּאל אַחֲרֵי הַנִּרְאָה אַלִּי בַתְּחִלָּה:</p>	<p>In the third year of the reign of Belshazzar the king, a vision appeared to me – <i>to me</i> Daniel – after what had appeared to me at first,</p>	<p>The text reverts to Hebrew at this verse.</p>

Dan 8:2	<p>וְאֶרְאָהּ בְּחִזּוֹן וַיְהִי בְּרֵאֲתִי וְאֲנִי בְּשׁוֹשַׁן הַבֵּיִרָה אֲשֶׁר בְּעֵילָם הַמְּדִינָה וְאֶרְאָהּ בְּחִזּוֹן וְאֲנִי הָיִיתִי עַל-אוּבַל אוּלַי:</p>	<p>and I saw in the vision, and it came to pass as I saw that I was at the citadel of Shushan, which is in the province of Elam. Then I saw in the vision that I was at the Ulai Canal.</p>	<p>that I was ← <i>and I was</i>. Wider use of the <i>vav</i>.</p>
Dan 8:3	<p>וְאֲשָׂא עֵינַי וְאֶרְאָהּ וְהִנֵּה   אֵיל אֶחָד עֹמֵד לִפְנֵי הָאֵבֶל וְלוֹ קַרְנַיִם וְהַקַּרְנַיִם גְּבוּהוֹת וְהָאֶחָת גְּבוּהָ מִזֶּה־הַשְּׁנַיִת וְהַגְּבוּהָ עָלָה בְּאַחֲרָנָה:</p>	<p>And I lifted up my eyes and looked, and there was a ram standing before the canal, and it had two horns, and the two horns were high, but one was higher than the other, and the higher one arose later.</p>	<p>there was ← <i>behold</i>. a ram ← <i>one ram</i>. two (2x): from the dual ending. other ← <i>second</i>.</p>
Dan 8:4	<p>רָאִיתִי אֶת-הָאֵיל מִנְּגַח לְמָה וְצִפּוֹנָה וְנִגְבָּה וְכָל-חַיּוֹת לֹא-יַעֲמְדוּ לִפְנָיו וְאִין מִצִּיל מִיָּדוֹ וְעָשָׂה כְּרָצוֹנוֹ וְהִגְדִּיל:</p>	<p>I saw the ram butting westwards and northwards and southwards, and no animal could stand against it, and there was no-one who delivered anyone from its grip, and it did as it wished, and it became great.</p>	<p>no ← <i>not every</i>. against ← <i>before</i>. grip ← <i>hand</i>. as it wished ← <i>as its will</i>.</p>
Dan 8:5	<p>וְאֲנִי   הָיִיתִי מִבֵּין וְהִנֵּה צִפִּיר-הָעִזִּים בָּא מִזֶּה-הַמְּעָרָב עַל-פְּנֵי כָל-הָאָרֶץ וְאִין נֹגַעַת בָּאָרֶץ וְהַצִּפִּיר קָרוֹן חֲזוֹת בֵּין עֵינָיו:</p>	<p>And as I was contemplating this, what I saw was a goat buck come from the west over the expanse of the whole land, not touching the ground, and the goat buck had a conspicuous horn between its eyes.</p>	<p>what I saw was ← <i>behold</i>. expanse ← <i>face, surface</i>. land: or <i>earth</i>. touching: or <i>striking</i>. ground: or <i>earth, or land</i>.</p>
Dan 8:6	<p>וַיָּבֹא עַד-הָאֵיל בְּעַל הַקַּרְנַיִם אֲשֶׁר רָאִיתִי עֹמֵד לִפְנֵי הָאֵבֶל וַיִּרַץ אֵלָיו בְּחִמָּת כָּחוֹ:</p>	<p>And it came to the ram which had the two horns, which I saw standing at the canal, and it ran to it in its intense fury.</p>	<p>two: see Dan 8:3. at the canal ← <i>before the canal</i>. its intense fury ← <i>in the fury of its power</i>, a Hebraic genitive.</p>
Dan 8:7	<p>וַרְאִיתִיו מִגֵּיעַ   אֶצֶל הָאֵיל וַיִּתְמַרְמַר אֵלָיו וַיִּדָּ אֶת-הָאֵיל וַיִּשְׁבַּר אֶת-שְׁתֵּי קַרְנָיו וְלֹא-הָיָה כַח בְּאֵיל לְעֹמֵד לִפְנָיו וַיִּשְׁלִיכֵהוּ אֶרְצָה וַיִּרְמָסֵהוּ וְלֹא-הָיָה מִצִּיל לְאֵיל מִיָּדוֹ:</p>	<p>And I saw it come up to the ram, and it acted ferociously against it, and it struck the ram and shattered its two horns, and there was no strength in the ram to stand against it. And it cast the ram down onto the ground and trampled on it, and there was no-one who delivered the ram from its grip.</p>	<p>the ram ← <i>it</i>. grip ← <i>hand</i>.</p>
Dan 8:8	<p>וַצִּפִּיר הָעִזִּים הִגְדִּיל עַד-מְאֹד וַכְּעֲצָמוֹ נִשְׁבְּרָה הַקָּרוֹן הַגְּדוּלָה וַתַּעֲלֶנָּה חֲזוֹת אַרְבַּע תַּחְתֵּיהָ לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם:</p>	<p>And the goat buck became very great, but just as it was displaying strength, the large horn broke, and four others arose conspicuously in its place, facing the four winds of heaven.</p>	<p>it was displaying strength ← <i>as its being strong</i>, a subjective genitive of the infinitive construct, or possibly from the noun עָצַם, <i>strength</i>. winds of heaven: i.e. <i>quarters of the compass</i>.</p>

Dan 8:9	<p>וּמִן־הָאֶחָת מֵהֶם יֵצֵא  קָרָן־אֶחָת מְצַעֲרָהּ  וּתְגַדֵּל־יֵתֵר אֶל־הַנֶּגֶב  וְאֶל־הַמִּזְרָח וְאֶל־הַצְּבִי:</p>	<p>And from one of them a very small <u>horn</u> came out, but it became exceedingly great southwards and eastwards and towards the <u>Splendid Land</u>.</p>	<p>a ... horn ← <i>one horn</i>.</p> <hr/> <p>Splendid <i>Land</i> ← <i>splendour; gazelle</i>. In Dan 11:16 and Dan 11:41 the word <i>land</i> is explicit.</p>
Dan 8:10	<p>וּתְגַדֵּל עַד־צָבָא הַשָּׁמַיִם  וּתְפַל אֶרְצָה מִן־הַצָּבָא  וּמִן־הַכּוֹכָבִים וּתְרַמְסֵם:</p>	<p>And it became great – as great as the host of the <u>sky</u> – and it brought <i>some</i> of the host and <i>some</i> of the stars down to the ground and trampled on <u>them</u>.</p>	<p>as great as ← <i>up to</i>.</p> <hr/> <p>sky: or <i>heaven</i>.</p> <hr/> <p>them: i.e. <i>the people symbolized by them</i>, as [CB].</p>
Dan 8:11	<p>וְעַד שֶׁר־הַצָּבָא הַגְּדִיל וּמִמֶּנּוּ  *הַרִים **הַנֶּרְס הַתָּמִיד  וְהַשְּׁלֹךְ מְכוּן מִקְדָּשׁוֹ:</p>	<p>And it magnified <i>itself</i> to the <u>heights</u> of the prince of the <u>host</u>, and {Q: the perpetual <i>sacrifice</i> was removed} [K: it removed the perpetual <i>sacrifice</i>] from him, and the place of his sanctuary was overthrown,</p>	<p>to the heights of ← <i>up to</i>.</p> <hr/> <p>host: perhaps <i>priestly host</i> here, and probably so in verse 13, but the <i>celestial host</i> in verse 10. [CB] refers <i>the prince of the host</i> to <i>God</i>.</p>
Dan 8:12	<p>וְצָבָא תִנְתֵּן עַל־הַתָּמִיד  בְּפִשַׁע וְתִשְׁלֹךְ אֶמֶת אֶרְצָה  וְעִשְׂתָּהּ וְהִצְלִיחָהּ:</p>	<p>so that the host would be delivered up at the <i>place of the perpetual sacrifice</i> in transgression, and truth would be cast to the ground. And it did <i>this</i> and prospered.</p>	
Dan 8:13	<p>וְאִשְׁמְעָה אֶחָד־קְדוֹשׁ מִדְּבָר  וַיֹּאמֶר אֶחָד קְדוֹשׁ לְפִלְמוֹנִי  הַמְדַּבֵּר עַד־מַתִּי הַחֲזוֹן  הַתָּמִיד וְהַפִּשַׁע שִׁמְסֵם תֵּת  וְקִדֵּשׁ וְצָבָא מְרַמֵּס:</p>	<p>And I heard a <u>holy one</u> speak, and a <u>holy one</u> said to the particular <i>one</i> speaking, “How long <i>is</i> the <u>vision of the perpetual sacrifice</u> and the devastating transgression – the delivering up of both the <i>holy place</i> and the host <i>to</i> being trampled on?”</p>	<p>a <u>holy one</u> (2x) ← <i>one holy (one)</i>.</p> <hr/> <p>particular <i>one</i> ← <i>such a one; an anonymous person</i>.</p> <hr/> <p>how long ← <i>up to when</i>.</p> <hr/> <p>vision of the perpetual <i>sacrifice</i> ← <i>perpetual vision</i>.</p>
Dan 8:14	<p>וַיֹּאמֶר אֵלַי עַד עָרֵב בֵּיקָר  אֲלָפִים וּשְׁלֹשׁ מֵאוֹת וַנְּצַדֵּק  קִדְשׁ:</p>	<p>And he said to me, “Until two thousand three hundred <u>evenings and mornings</u>. Then the sanctuary will be <u>purified</u>.”</p>	<p>evenings and mornings ← <i>evening, morning, i.e. full days</i>.</p> <hr/> <p>purified: or <i>justified</i>.</p>
Dan 8:15	<p>וַיְהִי בְּרֵאֵתִי אֲנִי דְנִיֵּאל  אֶת־הַחֲזוֹן וְאֶבְקֶשָׁה בִּינָה  וְהִנֵּה עֹמֵד לְנִגְדִי  כְּמִרְאֵה־גִבּוֹר:</p>	<p>And it came to pass as I, Daniel, saw the vision, that I sought understanding. And <u>what I saw was that</u> there stood before me an <u>apparition of a man</u>.</p>	<p>what <i>I saw was that</i> ← <i>behold</i>.</p> <hr/> <p>an apparition of a man ← <i>as the appearance of a man</i>.</p>
Dan 8:16	<p>וְאִשְׁמַע קוֹל־אָדָם בֵּין אוּלַי  וַיִּקְרָא וַיֹּאמֶר גַּבְרִיאֵל הֲבֵן  לְהֵלֹז אֶת־הַמְּרָאָה:</p>	<p>And I heard the voice of a man in the middle of the Ulai, and he called out and said, “Gabriel, explain the vision to this <i>man</i>.”</p>	
Dan 8:17	<p>וַיָּבֵא אֶצְלַי עִמָּדִי וּבִבְאוֹ  נִבְעַתִּי וְאֶפְלָה עַל־פָּנָי וַיֹּאמֶר  אֵלַי הֲבֵן בְּוֹ־אָדָם כִּי לְעֵת־קֵץ  הַחֲזוֹן:</p>	<p>And he came to my <u>station</u>, and as he came, I was terrified and I fell <u>face down</u>. But he said to me, “Understand, son of Adam, that the vision <i>is</i> for the end time.”</p>	<p>station ← <i>standing place</i>.</p> <hr/> <p>face down ← <i>on my face</i>.</p>

Dan 8:18	<p>וּבְדַבְרוֹ עָמִי נִרְדַּמְתִּי עַל-פָּנַי  אֲרָצָה וְלִגְעֵבִי וַיַּעֲמִדְנִי  עַל-עַמְדָּי:</p>	<p>And as he spoke to me, I slumped down to the ground <u>face down</u>, and he touched me, and he stood me up at my <u>station</u>.</p>	<p>face down ← <i>on my face</i>.  station: see Dan 8:17.</p>
Dan 8:19	<p>וַיֹּאמֶר הַנְּנִי מוֹדִיעֶךָ אֵת  אֲשֶׁר־יְהִיָּה בְאַחֲרֵית הַזְּעַם כִּי  לְמוֹעֵד קָץ:</p>	<p>And he said, “I <i>am</i> here making known to you what will <u>take place</u> at the end of the <u>indignation</u>, for <i>it is</i> for the end <u>time period</u>.</p>	<p>I <i>am</i> here ← <i>behold me</i>.  take place ← <i>come; become</i>.  indignation: on God's part, or <i>insolence</i>, on the small horn's part.</p>
Dan 8:20	<p>הָאֵיל אֲשֶׁר־רָאִיתָ בְּעַל  הַקְּרָנַיִם מַלְכֵי מְדֵי וּפְרָס:</p>	<p>The ram which you saw, having two horns, <i>represents</i> the kings of Media and Persia.</p>	
Dan 8:21	<p>וְהַצִּפִּיר הַשְּׁעִיר מִלֶּךְ יוֹן  וְהַקְּרָן הַגָּדוֹלָה אֲשֶׁר בֵּין־עֵינָיו  הוּא הַמֶּלֶךְ הָרִאשׁוֹן:</p>	<p>And the hairy goat <i>represents</i> the king of <u>Greece</u>, and the large horn which <i>is</i> between its eyes <i>is</i> the first king.</p>	<p>Greece: or <i>Javan</i>.</p>
Dan 8:22	<p>וְהַנְּשֻׁבֶרֶת וַתַּעֲמִדְנָה אַרְבַּע  תַּחֲתֶיהָ אַרְבַּע מַלְכוּתוֹת מִגּוֹי  יַעֲמִדְנָה וְלֹא בְכַחוֹ:</p>	<p>And <i>as for</i> the horn which was broken, and the four which stood in its place, <i>these are</i> four kingdoms out of a people which will stand up, but not in its <i>own</i> strength.</p>	
Dan 8:23	<p>וּבְאַחֲרֵית מַלְכוּתָם כְּהֵתָם  הַפְּשָׁעִים יַעֲמִד מִלֶּךְ עֲזֹפָנִים  וּמִבֵּין חִידוֹת:</p>	<p>And at the end of their <u>kingdom</u>, when transgressors <u>reach their conclusion</u>, a king of fierce appearance, <i>and</i> <u>shrewd in dealing with problems</u>, will stand up.</p>	<p>kingdom: or <i>reign</i>.  reach their conclusion ← <i>complete</i>.  shrewd in dealing with problems ← <i>understanding riddles</i>.</p>
Dan 8:24	<p>וְעֶצֶם כָּחוֹ וְלֹא בְכָחוֹ  וְנִפְלְאוֹת יִשְׁחִית וְהִצְלִיחַ  וְעָשָׂה וְהִשְׁחִית עֲצוּמִים  וְעַם־קִדְשִׁים:</p>	<p>And his power will be mighty, but <i>it will</i> not <i>be</i> in his <i>own</i> power, and he will spoil in an astounding way, and he will prosper and be active, and he will spoil mighty <i>people</i> <u>including</u> the <u>holy people</u>.</p>	<p>including ← <i>and</i>. Wider use of the <i>vav</i>.  the holy people ← <i>the people of the holy (ones)</i>.</p>
Dan 8:25	<p>וְעַל־שְׂכָלוֹ וְהִצְלִיחַ מְרָמָה  בְּיָדוֹ וּבְלִבּוֹ יִגְדִּיל וּבְשִׁלּוֹה  יִשְׁחִית רַבִּים וְעַל־שְׂרָשְׁרִים  יַעֲמֵד וּבְאִפְסֵי יָד יִשָּׁבֵר:</p>	<p>And through his expertise he will prosper, <i>with</i> <u>deceit</u> <u>under</u> his <u>control</u>, and in his heart he will magnify <i>himself</i>, and in calmness he will spoil many, and he will <u>take a stand</u> against the <u>prince of princes</u>. Then without <u>human power</u> he will be broken.</p>	<p>under his control ← <i>in his hand</i>.  take a stand ← <i>stand</i>.  the prince of princes: i.e. <i>the Messiah</i> [CB].  human power ← <i>a hand</i>.  Compare Dan 2:34, Col 2:11.</p>
Dan 8:26	<p>וּמְרֵאָה הָעֶרֶב וְהַבֶּקֶר אֲשֶׁר  נֶאֱמַר אֱמֶת הוּא וְאַתָּה סֶתֶם  הַחֲזוֹן כִּי לַיָּמִים רַבִּים:</p>	<p>Now the vision of the evening and the morning which was declared <i>is</i> true, but <b>you close the vision</b>, for <i>it is</i> for many days <i>from now</i>.”</p>	<p><b>Rev 10:4, Rev 22:10.</b>  <i>from now</i>: or, less probably, <i>in duration</i>.</p>



Dan 8:27	<p>וְאֲנִי דָנְיָאֵל נִהְיִיתִי וְנִחַלִּיתִי  יָמִים וְאָקוּם וְאֶעֱשֶׂה  אֶת־מְלַאכֶת הַמֶּלֶךְ  וְאֶשְׁתּוּמָם עַל־הַמְרָאָה וְאִין  מִבִּין: פ</p>	<p>And I, Daniel, <u>became ill</u> for a number of days. Then I arose and did the king's work, but I was astounded at the vision, and <i>there</i> was no-one who understood it.</p>	<p>became ill ← <i>became and was ill.</i></p>
Dan 9:1	<p>בְּשָׁנַת אַחַת לְדָרְיוֹשׁ  בֶּן־אַחַשְׁוֵרוּשׁ מִזְרַע מֶדְי  אֲשֶׁר הֶמְלִיךְ עַל מַלְכוּת  כַּשְׂדִּים:</p>	<p>In the first year of Darius the son of Ahasuerus, of Median seed, who had been made king over the kingdom of the Chaldeans,</p>	
Dan 9:2	<p>בְּשָׁנַת אַחַת לְמַלְכוּ אֲנִי  דָנְיָאֵל בִּינְתִי בְּסִפְרִים מִסְפָּר  הַשָּׁנִים אֲשֶׁר הָיָה דְבַר־יְהוָה  אֶל־יִרְמְיָה הַנָּבִיא לְמַלְאוֹת  לְחַרְבוֹת יְרוּשָׁלַם שְׁבַעִים  שָׁנָה:</p>	<p>in the first year of his reign, I, Daniel – because the word of the LORD <u>had come</u> to Jeremiah the prophet – came to understand through books the number of years to fulfil the desolations of Jerusalem: seventy years.</p>	<p>had come ← <i>had become.</i>  <hr/> See Jer 25:11-12.</p>
Dan 9:3	<p>וְאֶתְנָה אֶת־פָּנַי אֶל־אֲדָנָי  הָאֱלֹהִים לְבַקֵּשׁ תְּפִלָּה  וּתְחִנוּנִים בְּצוּם וְשֹׁק וְאַפָּר:</p>	<p>And I <u>turned my attention</u> to the LORD* God, in seeking intercession and <i>making</i> supplications, with fasting and sackcloth and ashes.</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדָנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.  <hr/> turned my attention ← <i>gave my face.</i>  <hr/> in seeking: gerundial use of the infinitive.</p>
Dan 9:4	<p>וְאֶתְפַּלְלָה לַיהוָה אֱלֹהֵי  וְאֶתְוַדָּה וְאָמַרְהָ אֲנָא אֲדָנָי  הָאֵל הַגָּדוֹל וְהַנּוֹרָא שֹׁמֵר  הַבְּרִית וְהַחֹסֵד לְאַהֲבָיו  וּלְשִׁמְרֵי מִצְוֹתָיו:</p>	<p>And I prayed to the LORD my God, and I confessed and said, “Please, LORD*, O great and awesome GOD, <i>who</i> keeps the covenant, and <i>shows</i> kindness to those who love <u>him</u> and keep his commandments,</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדָנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.  <hr/> him: the Hebrew addresses God in the third person, which we retain in translation, whence also <i>who keeps.</i></p>
Dan 9:5	<p>חָטָאנוּ וְעוֹיְנוּ *וְהִרְשַׁעְנוּ  *וְהִרְשַׁעְנוּ וּמָרְדָנוּ וְסוֹר  מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ:</p>	<p>we have sinned and been iniquitous, {Q: we have} [K: and we have] acted wickedly and rebelled, and <i>we have departed</i> from your commandments and your <u>regulations</u>,</p>	<p>we have departed: infinitive absolute in the role of a finite verb.  <hr/> regulations: or <i>judgments.</i></p>
Dan 9:6	<p>וְלֹא שָׁמַעְנוּ אֶל־עֲבָדֶיךָ  הַנְּבִיאִים אֲשֶׁר דִּבְרוּ בְּשִׁמְךָ  אֶל־מְלָכֵינוּ שָׂרֵינוּ וְאַבְתֵּינוּ  וְאֶל כָּל־עַם הָאָרֶץ:</p>	<p>and we did not heed your servants the prophets, who spoke in your name to our kings, our high-ranking officials, and our fathers, and to all the people of the land.</p>	

Dan 9:7	<p>לְךָ אֲדֹנָי הַצְדָּקָה וְלָנוּ בְּשֵׁת הַפְּנִים כִּי־זֶה לְאִישׁ יְהוּדָה וְלִיּוֹשְׁבֵי יְרוּשָׁלַם וְלִכְל־יִשְׂרָאֵל הַקְּרֹבִים וְהָרְחֹקִים בְּכָל־הָאָרְצוֹת אֲשֶׁר הִדְחַתְּם שָׁם בְּמַעַלְם אֲשֶׁר מָעַלְוּ־בָךְ:</p>	<p>Yours, O LORD*, <i>is</i> justice, and ours <i>is</i> shamefacedness on this day – on the men of Judah and on the inhabitants of Jerusalem, and on all Israel, those near and those far away in all the lands to which you have driven them out – because of their perverseness <i>with</i> which they have acted perversely with you.</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p> <hr/> <p>on this day ← <i>as this day</i>, but see כִּי in [AnLx].</p> <hr/> <p>men of Judah ← <i>man of Judah</i>.</p>
Dan 9:8	<p>יְהוָה לָנוּ בְּשֵׁת הַפְּנִים לְמַלְכֵינוּ לְשָׂרֵינוּ וְלְאֲבֹתֵינוּ אֲשֶׁר חָטְאוּ לָךְ:</p>	<p>O LORD, ours <i>is</i> shame to <i>our</i> faces, to our kings, to our high- ranking officials and to our fathers, because we have sinned against you.</p>	
Dan 9:9	<p>לְאֲדֹנָי אֱלֹהֵינוּ הַרְחָמִים וְהַסְּלַחְוֹת כִּי מָרַדְנוּ בּוֹ:</p>	<p>Mercy and forgiveness <i>are</i> of the LORD* our God, yet we have rebelled against him.</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>
Dan 9:10	<p>וְלֹא שָׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ לְלַכֵּת בְּתוֹרָתוֹ אֲשֶׁר נָתַן לְפָנֵינוּ בְּיַד עֲבָדָיו הַנְּבִיאִים:</p>	<p>And we have not obeyed the LORD our God <i>telling us</i> to walk in his laws which he has set before us, through the intermediacy of his servants the prophets.</p>	<p>obeyed ← <i>heard the voice of</i>.</p> <hr/> <p>intermediacy ← <i>hand</i>.</p>
Dan 9:11	<p>וְכָל־יִשְׂרָאֵל עָבְרוּ אֶת־תּוֹרַתְךָ וְסוּר לְבַלְתִּי שְׁמוֹעַ בְּקוֹלְךָ וּתְתַד עָלֵינוּ הָאֱלֹהִים וְהַשְּׁבַעָה אֲשֶׁר כְּתוּבָה בְּתוֹרַת מֹשֶׁה עַבְד־הָאֱלֹהִים כִּי חָטְאוּ לּוֹ:</p>	<p>And all Israel has transgressed your law and turned aside in not obeying you, and the curse has been poured out on us, and the oath, which <i>are</i> written in the law of Moses, the servant of God, for we have sinned against him.</p>	<p>turned aside: infinitive absolute in the role of a finite verb.</p> <hr/> <p>in not obeying ← <i>not to hear the voice of</i>. Gerundial use of the infinitive.</p> <hr/> <p><i>are</i> written ← <i>(is) written</i>. Attraction of verb to nearest subject.</p> <hr/> <p>him: i.e. <i>God</i>.</p>
Dan 9:12	<p>וַיִּקַּם אֶת־דְּבָרָיו *דְּבָרוֹ   אֲשֶׁר־דִּבֶּר עָלֵינוּ וְעַל שְׁפָטֵינוּ אֲשֶׁר שְׁפָטוּנוּ לְהָבִיא עָלֵינוּ רָעָה גְדֹלָה אֲשֶׁר לֹא־נַעֲשִׂתָהּ תַּחַת כָּל־הַשָּׁמַיִם כַּאֲשֶׁר נַעֲשִׂתָהּ בִּירוּשָׁלַם:</p>	<p>And he has fulfilled his {K: words} [Q: word] which he spoke against us and against our judges who judged us, by bringing a great calamity on us, which has not been done under all of heaven as it has been done in Jerusalem.</p>	<p>fulfilled ← <i>established</i>.</p> <hr/> <p>by bringing: gerundial use of the infinitive.</p>
Dan 9:13	<p>כַּאֲשֶׁר כְּתוּב בְּתוֹרַת מֹשֶׁה אֶת כָּל־הָרָעָה הַזֹּאת בָּאָה עָלֵינוּ וְלֹא־חָלֵינוּ אֶת־פָּנֵי   יְהוָה אֱלֹהֵינוּ לָשׁוּב מֵעוֹנֵנוּ וְלִהְיוֹת כַּאֲשֶׁר בְּאִמְרָתְךָ:</p>	<p>As <i>it is</i> written in the law of Moses, all this calamity has come upon us, and we have not pleaded with the LORD our God, by turning away from our iniquities and acting prudently in your truth.</p>	<p>pleaded with ← <i>appeased the face of</i>.</p> <hr/> <p>by turning away ... acting prudently: gerundial use of the infinitive.</p>

Dan 9:14	וַיִּשְׁקַד יְהוָה עַל־הַרְעָה וַיְבִיֵאֵהָ עָלֵינוּ כִּי־צַדִּיק יְהוָה אֱלֹהֵינוּ עַל־כָּל־מַעֲשָׂיו אֲשֶׁר עָשָׂה וְלֹא שָׁמַעְנוּ בְּקוֹלוֹ:	And the LORD watched over the calamity and brought it on us, for the LORD our God <i>is</i> righteous in all his dealings which he does, but we did not <u>obey</u> him.	obey him ← <i>hear his voice</i> .
Dan 9:15	וְעַתָּה   אֲדַנִּי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת־עַמְּךָ מֵאֶרֶץ מִצְרַיִם בְּיַד חֲזָקָה וַתַּעַשׂ־לָךְ שֵׁם כְּבוֹד הַיּוֹם הַזֶּה חֲטֵאוֹנוּ רָשָׁעֵנוּ:	And now, O LORD* our God, who brought your people out of the land of Egypt with a strong hand and acquired fame for yourself as <i>on</i> this day, with us having sinned and acted wickedly,	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Dan 9:16	אֲדַנִּי כָּל־צְדָקְתְּךָ יִשְׁבַּג־נָא אִפְּךָ וַחֲמַתְךָ מֵעִירְךָ יְרוּשָׁלַם הַר־קְדֻשֶׁךָ כִּי בַחֲטָאֵינוּ וּבַעֲוֹנוֹת אֲבוֹתֵינוּ יְרוּשָׁלַם וְעַמְּךָ לְחַרְפָּה לְכָל־סְבִיבֵתֵינוּ:	O LORD*: according to all your righteousness, do let your anger and your fury turn away from your city, Jerusalem, your <u>holy mountain</u> , for <i>it is</i> because of our sins and because of the iniquities of our fathers <i>that</i> Jerusalem and your people <i>are</i> a reproach to all <i>those</i> around us.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  righteousness ← <i>righteousnesses</i> as pointed by MT, but the consonantal text could read <i>righteousness</i> .  holy mountain ← <i>mountain of holiness</i> , a Hebraic genitive.
Dan 9:17	וְעַתָּה   שְׁמַע אֱלֹהֵינוּ אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תַּחֲנוּנָיו וְהָאֵר פְּנֵיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמַם לְמַעַן אֲדַנִּי:	So now, hear, O God of ours, the prayer of your servant and his supplications, and <u>be propitious</u> to your sanctuary, which <i>is</i> desolate, for the sake of the LORD*.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  be propitious to ← <i>shine your face on</i> .
Dan 9:18	הִטָּה אֱלֹהֵי   אֲזַנְךָ וְשִׁמְעַ *פְּקוּחָה **פְּקוּחָה עֵינֶיךָ וּרְאֵה שְׂמִמְתִּינוּ וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ כִּי   לֹא עַל־צְדָקְתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל־רַחֲמֶיךָ הַרְבִּים:	O God of mine, incline your ear and hear, <u>open</u> your eyes and see our desolate <i>conditions</i> and the city over which your name is called, for <i>it is</i> not on account of our <u>righteousness</u> <i>that</i> we lay our supplications before you, but on account of your many mercies.	open: the <i>ketiv</i> is a less abrupt form of the <i>qere</i> .  righteousness: see Dan 9:16.
Dan 9:19	אֲדַנִּי   שְׁמָעָה אֲדַנִּי   סְלַחָה אֲדַנִּי הַקְּשִׁיבָה וַעֲשֵׂה אֶל־תִּאֲחַר לְמַעַנְךָ אֱלֹהֵי כִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמְּךָ:	O LORD*, do hear, O LORD*, do forgive, O LORD*, do listen and act. Do not delay, for your sake, O God of mine, for your name is called upon over your city and over your people.”	LORD* (3x): a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.

Dan 9:20	וְעוֹד אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְוֹדֶה חַטָּאתִי וְחַטָּאת עַמִּי יִשְׂרָאֵל וּמִפִּיל תְּחִנָּתִי לִפְנֵי יְהוָה אֱלֹהֵי עַל הַר-קֹדֶשׁ אֱלֹהֵי:	And as I was still speaking and praying and confessing my sin and the sin of my people Israel and laying my supplication before the LORD my God on the <u>holy mountain</u> of my God,	holy mountain ← <i>mountain of holiness</i> , a Hebraic genitive.
Dan 9:21	וְעוֹד אֲנִי מְדַבֵּר בַּתְּפִלָּה וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי בְּחִזּוֹן בַּתְּחִלָּה מֵעַף בֵּיתָךְ נֹגַע אֵלַי כְּעַת מִנְחַת-עֶרֶב:	indeed while I was still speaking in prayer, the man Gabriel, whom I had seen in the vision at first, <i>being propelled</i> into a rapid flight, touched me, at about the time of the evening meal-offering,	propelled ← <i>made to fly</i> .
Dan 9:22	וַיְבִינֵנִי וַיְדַבֵּר עִמִּי וַיֹּאמֶר דָּנִיֵּאל עֲתָה יֵצֵא תִּי לְהַשְׂכִּילְךָ בִּינָה:	and he explained and spoke with me and said, “Daniel, I have come out now <u>to impart understanding to you</u> .	to impart understanding to you ← <i>to make you insightful (in) understanding</i> .
Dan 9:23	בַּתְּחִלָּת תְּחִנּוּנֶיךָ יֵצֵא דְבָר וְאֲנִי בָאתִי לְהַגִּיד כִּי חֲמוּדוֹת אַתָּה וּבֵין בְּדָבָר וְהִבֵּן בְּמִרְאָה:	At the start of your supplications, a <u>pronouncement</u> went out, and I have come to report that you <i>are greatly loved</i> . So understand the matter and discern the vision.	pronouncement ← <i>word</i> .  greatly loved: the plural form justifies <i>greatly</i> .
Dan 9:24	שִׁבְעִים שָׁבָעִים נְחָתָךְ עַל-עַמְּךָ   וְעַל-עִיר קְדוֹשְׁךָ לְכֹלֵא הַפֶּשַׁע *וּלְחַתֵּם **וּלְהַתֵּם *חַטָּאוֹת **חַטָּאת וּלְכַפֵּר עֲוֹן וּלְהַבִּיא צְדָק עֲלָמִים וּלְחַתֵּם חִזּוֹן וּנְבִיא וּלְמַשֵּׁחַ קֹדֶשׁ קְדוֹשִׁים:	Seventy <i>year-weeks</i> have been determined concerning your people and concerning your holy city, <u>to put an end to transgression</u> and to {K: seal up} [Q: cause] {K: sins} [Q: the sin] {K: - } [Q: to cease], and to atone for iniquity, and to bring in age-abiding righteousness, and to seal the vision and prophet, and to anoint the holy of holies.	The first <i>ketiv</i> and <i>qere</i> hinge on a letter being a <i>hé</i> or a <i>heth</i> .  <i>year-weeks</i> : i.e. <i>periods of seven years</i> .  to put an end to: taking the root as כלה. Alternatively, taking the root as בלא, <i>to confine</i> .
Dan 9:25	וְתִדְעַ וְתִשְׁכַּל מִז־מֵצֵא דְבָר לְהַשִּׁיב וּלְבַנּוֹת יְרוּשָׁלַם עַד-מָשִׁיחַ נָגִיד שָׁבָעִים שִׁבְעָה וּשְׁבַעִים שָׁשִׁים וּשְׁנָיִם תָּשׁוּב וּנְבִנְתָה רְחוֹב וְחָרוֹץ וּבְצוֹק הָעֵתִים:	And <u>know and understand that</u> from the issuing of the <u>order</u> to restore and <u>rebuild</u> Jerusalem up to messiah the leader, <i>there are seven year-weeks</i> and sixty-two <i>year-weeks</i> , and street and ditch will be built again, but in <u>distressful times</u> .	know and understand: future / imperfective for imperative. See Deut 2:28.  order ← <i>word</i> .  rebuild ← <i>build</i> .  <i>year-weeks (2x)</i> : see Dan 9:24.  distressful times ← <i>distress of the times</i> .
Dan 9:26	וְאַחֲרֵי הַשְּׁבַעִים שָׁשִׁים וּשְׁנָיִם יִכָּרֵת מָשִׁיחַ וְאִין לוֹ וְהָעִיר וְהַקְּדוֹשׁ יִשְׁחִית עִם נָגִיד הַבָּא וְקִצּוֹ בַשֶּׁטֶף וְעַד קֵץ מִלְחָמָה נִחְרָצֹת שִׁמְמוֹת:	And after the sixty-two <i>year-weeks</i> , messiah will be cut off, but <u>not for himself</u> , and the people of the coming leader will spoil the city and the sanctuary, and his end <i>will be</i> with a flood. And until the end of the war, desolations are determined.	<i>year-weeks</i> : see Dan 9:24.  but not for himself: or <i>and he (will have) nothing</i> .

Dan 9:27	וְהִגְבִּיר בְּרִית לְרַבִּים שְׁבוּעַ אֶחָד וְחֻצֵי הַשְּׁבוּעַ יִשְׁבִּית   זָבַח וּמִנְחָה וְעַל כִּנְיָ שְׁקֻוּצִים מְשֻׁמִּים וְעַד-כְּלָה וְנִחְרָצָה תִּתְּדָ עַל-שְׁמֵם: פ	And he will confirm a covenant with many for one <u>year-week</u> , and <i>after</i> half of the <u>year-week</u> he will put a stop to sacrifice and meal-offering, and he <i>who</i> makes desolate <i>will stand on the <b>pinnacle of abominations</b></i> , and <i>this will be</i> until the conclusion. Then <i>what is</i> determined will be poured out on <b>the desolator</b> .”	<b>Matt 24:15, Mark 13:14.</b> <hr/> <u>year-week (2x): see Dan 9:24.</u> <hr/> he <i>who</i> makes desolate (etc.): AV differs in several respects. <hr/> pinnacle: or <i>wing</i> . Perhaps a high place symbolizing the epitome of abominations.
Dan 10:1	בְּשָׁנַת שְׁלוֹשׁ לְכוֹרֶשׁ מֶלֶךְ פָּרַס דְּבַר נִגְלָה לְדַנְיָאֵל אֲשֶׁר-נִקְרָא שְׁמוֹ בֵּלְטַשְׁאֲצַר וְאַמַּת הַדְּבַר וְצָבָא גְדוֹל וּבֵין אֶת-הַדְּבָר וּבִינָה לוֹ בַּמְרָאָה:	In the third year of Cyrus king of Persia, a matter was revealed to Daniel, who was called Belteshazzar, and the matter is true. Now <i>there was</i> intense warfare, and he understood the matter, and he <i>had</i> understanding in the vision.	true ← <i>truth</i> . <hr/> intense warfare: or <i>a great army</i> . AV differs ( <i>the appointed time was long</i> ).
Dan 10:2	בַּיָּמִים הָהֵם אָנִי דָּנִיֵּאל הָיִיתִי מִתְאַבֵּל שְׁלֹשָׁה שָׁבָעִים יָמִים:	In those days I, Daniel, was mourning for <u>three full weeks</u> ;	three full weeks ← <i>three weeks of days</i> .
Dan 10:3	לֶחֶם חֲמָדוֹת לֹא אֲכַלְתִּי וּבִשָּׂר וַיֵּין לֹא-בָא אֵלַי וְסוּד לֹא-סָכַתִּי עַד-מְלֵאת שְׁלֹשַׁת שָׁבָעִים יָמִים: פ	I did not eat <u>appetizing food</u> , and <i>neither</i> meat nor wine came to my mouth, and I did not <u>anoint myself</u> at all until <u>three full weeks</u> had elapsed.	appetizing food ← <i>desirable bread</i> . See 1 Sam 28:22-24. <hr/> anoint <i>myself</i> at all: infinitive absolute. <hr/> three full weeks had elapsed ← <i>the filling of three sevens of days</i> .
Dan 10:4	וּבַיּוֹם עֶשְׂרִים וָאַרְבַּעָה לַחֹדֶשׁ הָרִאשׁוֹן וְאָנִי הָיִיתִי עַל יַד הַנְּהַר הַגְּדוֹל הוּא חִדְקֵל:	And on the twenty-fourth day of the first month, when I was on the side of the great river, that <i>is</i> the <u>Hiddekel</u> ,	Hiddekel: Akkadian for <i>the Tigris</i> [CB]. See Gen 2:14.
Dan 10:5	וְאִשָּׁא אֶת-עֵינַי וְאָרָא וְהִנֵּה אִישׁ-אֶחָד לְבוּשׁ בְּדָיִם וּמִתְנַנֵּן חֲגָרִים בְּכֶתֶם אוּפָז:	I lifted up my eyes, and I looked, and <u>what I saw was</u> a man clothed <i>in</i> fine linen, whose waist was girded with fine gold from Uphaz.	what <i>I saw was</i> ← <i>behold</i> . <hr/> a man ← <i>one man</i> .
Dan 10:6	וּגּוּיָתוֹ כְּתַרְשִׁישׁ וּפָנָיו כְּמִרְאֵה בָרָק וְעֵינָיו כְּלַפְיֵדִי אֲשׁ וּזְרַעְתָּיו וּמִרְגְּלֹתָיו כְּעֵץ נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן:	And his body <i>was</i> like the Tarshish <u>gemstone</u> , and his face <i>had</i> the appearance of lightning, and his eyes <i>were</i> like torches of fire, and his arms and his feet <i>had</i> the gleam of polished copper, and the sound of his speech <i>was</i> like the sound of a crowd.	<i>had</i> the appearance ... <i>had</i> the gleam ← ( <i>was</i> ) <i>like</i> the appearance ... ( <i>were</i> ) <i>like</i> the eye. Compare Num 11:7, Prov 23:31.

Dan 10:7	<p>וְרֵאִיתִי אֲנִי דְנִיַּאל לְבַדִּי  אֶת־הַמְּרֹאֶה וְהָאֲנָשִׁים אֲשֶׁר  הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמְּרֹאֶה  אֲבָל חֲרָדָה גְּדֹלָה נִפְלְאָה  עָלֵיהֶם וַיִּבְרְחוּ בַּחֲבָא:</p>	<p>And I, Daniel, on my own, saw the vision, but the men who were with me did not see the vision, but a great fear fell on them, and they fled so as to hide.</p>	
Dan 10:8	<p>וְאֲנִי נִשְׁאַרְתִּי לְבַדִּי וְאֶרְאֶה  אֶת־הַמְּרֹאֶה הַגְּדֹלָה הַזֹּאת  וְלֹא נִשְׁאַרְבִּי כַח וְהוֹדִי  נִהְפָּךְ עָלַי לְמִשְׁחִית וְלֹא  עָצַרְתִּי כַח:</p>	<p>And I remained on my own, and I saw this great vision, but I didn't have <i>any</i> strength left, and my radiance turned into pallor, and I didn't retain <i>any</i> strength.</p>	<p>I didn't have <i>any</i> strength left ← <i>strength did not remain to me.</i></p> <hr/> <p>pallor ← <i>ruin on me.</i></p>
Dan 10:9	<p>וְאִשְׁמַע אֶת־קוֹל דְּבָרָיו  וּכְשָׁמְעִי אֶת־קוֹל דְּבָרָיו וְאֲנִי  הָיִיתִי נֹרֵדִים עַל־פְּנֵי וּפְנֵי  אַרְצָה:</p>	<p>But I heard the sound of his <u>speech</u>, and when I heard the sound of his <u>speech</u> while I was in a deep sleep on my face, <u>with</u> my face to the ground,</p>	<p>speech (2x) ← <i>words.</i></p> <hr/> <p>while ... with: wider use of the <i>vav</i>.</p>
Dan 10:10	<p>וְהִנֵּה־יָד נֹגְעָה בִּי וַתִּנְעֵנֵנִי  עַל־בְּרָכָי וְכַפּוֹת יָדַי:</p>	<p>it so <i>happened</i> that a hand touched me and <u>made my knees</u> and hands tremble.</p>	<p>it so <i>happened</i> that ← <i>behold.</i></p> <hr/> <p>made my knees and hands tremble ← <i>made me tremble at my knees and the palms of my hands</i>; see נגע in [AnLx]. But perhaps, <i>knocked me onto my hands and knees.</i></p>
Dan 10:11	<p>וַיֹּאמֶר אֵלַי דְּנִיַּאל  אִישׁ־חֲמֹדוֹת הֲבִין בְּדַבְרַיִם  אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיךָ וְעַמַּד  עַל־עַמֻּדָךְ כִּי עָתָה שְׁלַחְתִּי  אֵלֶיךָ וּבְדַבְרוֹ עָמִית אֶת־הַדָּבָר  הַזֶּה עֹמֵדְתִי מִרְעִיד:</p>	<p>And he said to me, “Daniel, greatly beloved man, understand the words which I am speaking to you, and stand at your <u>station</u>, for I have been sent to you now.” And as he spoke <u>these words</u> to me, I stood up trembling.</p>	<p>station: see Dan 8:17.</p> <hr/> <p>these words ← <i>this word.</i></p>
Dan 10:12	<p>וַיֹּאמֶר אֵלַי אֶל־תִּירָא דְנִיַּאל  כִּי   מִז־הַיּוֹם הָרִאשׁוֹן אֲשֶׁר  נָתַתָּ אֶת־לִבְךָ לְהִבִּין  וּלְהַתְּעַנּוֹת לִפְנֵי אֱלֹהֶיךָ  נִשְׁמָעוּ דְּבָרֶיךָ וְאֲנִי־בֵאתִי  בְּדַבְרֶיךָ:</p>	<p>And he said to me, “Do not fear, Daniel, for <i>ever</i> since the first day when you set your heart on understanding <i>things</i> and submitting yourself before your God, your words have been heard, and I have come in <i>answer</i> to your words.</p>	
Dan 10:13	<p>וְשָׂר   מַלְכוֹת פָּרְס עֹמֵד  לְנַגְדִּי עֹשְׂרִים וְאַחַד יוֹם וְהִנֵּה  מִיכָאֵל אֶחָד הַשָּׂרִים  הָרִאשׁוֹנִים בָּא לְעֹזְרֵנִי וְאֲנִי  נֹתַרְתִּי שָׁם אֶצֶל מַלְכֵי פָּרְס:</p>	<p>But the prince of the kingdom of Persia <u>withstood</u> me for twenty-one days. <u>Then what happened</u> was that Michael, one of the foremost princes, came to help me, and I remained there with the kings of Persia.</p>	<p>withstood ← <i>standing against.</i></p> <hr/> <p>then what <i>happened</i> was that ← <i>and behold.</i></p>

Dan 10:14	<p>וּבֵאתִי לְהַבִּינְךָ אֶת אֲשֶׁר־יִקְרָה לְעַמְּךָ בְּאַחֲרֵית הַיָּמִים כִּי־עוֹד חֲזוֹן לַיָּמִים:</p>	<p>Now I have come to <u>explain</u> to you what will happen to your people in the last days, for the vision <i>was</i> for <i>many</i> days yet.”</p>	<p>explain ← <i>make understand</i>.</p>
Dan 10:15	<p>וּבִדְבָרוֹ עָמִי בְּדַבְרֵי אֱלֹהִים נִתְתִּי פָנַי אֶרְצָה וְנִאֲלַמְתִּי:</p>	<p>And as he spoke with me about these things, I <u>fac</u>ed the ground and became mute,</p>	<p>faced ← <i>set my face to</i>.</p>
Dan 10:16	<p>וְהִנֵּה כְּדַמוֹת בְּנֵי אָדָם נִגַּע עַל־שִׁפְתַי וְאֶפְתַּח־פִּי וְאֶדְבַּרְהָ וְאָמַרְהָ אֶל־הָעַמִּיד לְנִגְדֵי אֲדֹנָי בְּמַרְאֵה נְהַפְכוֹ צִרְיִי עָלַי וְלֹא עֲצַרְתִּי כַּח־</p>	<p>and behold, <i>someone</i> in the likeness of the sons of Adam touched my lips, and I opened my mouth, and I spoke and said to the <i>one</i> standing opposite me, “My lord, at the vision <u>pangs of pain</u> came over me, and I did not retain <i>any</i> strength.</p>	<p>pangs of pain ← <i>my pangs</i>. came ← <i>turned</i>.</p>
Dan 10:17	<p>וְהֵיךְ יוֹכַל עֶבֶד אֲדֹנָי זֶה לְדַבֵּר עִם־אֲדֹנָי זֶה וְאֲנִי מֵעַתָּה לֹא־יִעֲמַד־בִּי כֹחַ וְנִשְׁמָה לֹא נִשְׁאַרְה־בִּי:</p>	<p>For how can a servant of my lord here speak with <u>my lord here</u>, when <u>for my part</u>, <u>from that moment</u>, no strength has remained in me, and no breath has been left in me.”</p>	<p>my lord here: AV differs somewhat (<i>this my lord</i>). for my part ← <i>I</i> (emphatic pronoun). from that moment ← <i>from now</i>.</p>
Dan 10:18	<p>וַיִּסַּף וַיִּגַּע־בִּי כְּמַרְאֵה אָדָם וַיַּחֲזִקֵנִי:</p>	<p>Then <i>the one</i> in the likeness of a man touched me again and strengthened me,</p>	
Dan 10:19	<p>וַיֹּאמֶר אֶל־תִּירָא אִישׁ־חֲמִדוֹת שָׁלוֹם לְךָ חֲזַק וְחֲזַק וּבִדְבָרוֹ עָמְלִי הִתְחַזְּקֵתִי וְאָמַרְהָ יְדַבֵּר אֲדֹנָי בִּי חֲזַקְתָּנִי:</p>	<p>and he said to me, “Do not fear, greatly beloved man. Peace to you. Become stronger and stronger.” And as he spoke with me, I gained strength, and I said, “Let my lord speak, for you have strengthened me.”</p>	
Dan 10:20	<p>וַיֹּאמֶר הֵידְעָתָּ לְמָה־בָּאתִי אֵלָיִךְ וְעַתָּה אָשׁוּב לְהִלָּחֵם עִם־שֶׁר־פָּרַס וְאֲנִי יוֹצֵא וְהִנֵּה שֶׁר־יוֹן בָּא:</p>	<p>And he said, “Do you know why I have come to you? And now I will return to fight <u>against</u> the prince of Persia, and <i>as</i> I go, look, the prince of <u>Greece</u> will come.</p>	<p>against ← <i>with</i>. See Gen 14:8. Greece: or <i>Javan</i>.</p>
Dan 10:21	<p>אֲבָל אֲגִיד לְךָ אֶת־הַרְשׁוּם בְּכֹתֵב אֱמֶת וְאֵין אֶחָד מִתְחַזֵּק עִמִּי עַל־אֱלֹהִים בִּי אִם־מִיכָאֵל שְׂרָכָם: פ</p>	<p>But I will <u>tell you</u> what is recorded in the scripture of truth, and <i>there is</i> not one gathering strength with me concerning these <i>things</i>, except Michael <u>your</u> prince.</p>	<p>tell you: singular <i>you</i>. your prince: plural <i>your</i>.</p>
Dan 11:1	<p>וְאֲנִי בַשָּׁנָה אֶחָת לְדַרְיוֹשׁ הַמֶּדִי עָמְדִי לְמַחְזִיק וּלְמַעֲזוֹ לוֹ:</p>	<p>And I, in the first year of Darius the Mede, <i>was at my station</i> as his strengthener and stronghold.</p>	<p>See [CB] for identification of the kings etc. in this chapter. station: see Dan 8:17.</p>

Dan 11:2	<p>וְעַתָּה אֶמֶת אֶגִּיד לָךְ  הִנֵּה-עוֹד שְׁלֹשָׁה מְלָכִים  עֹמְדִים לְפָרֶס וְהַרְבִּיעִי יַעֲשֶׂה  עֲשָׂר-גְּדוֹל מְלֹ מְלָ וְכַחֲזָקְתּוֹ  בְּעֲשָׂו יַעֲרִי הַכֹּל אֶת מְלָכוֹת  יָוָן:</p>	<p>And now I will relate the truth to you. Behold, three kings <i>are</i> still <i>to arise</i> in Persia. And the fourth will <u>accumulate</u> greater wealth than <u>any</u>, and <i>just</i> as he will become strong in his riches, <i>so</i> he will stir everyone up <u>against</u> the kingdom of <u>Greece</u>.</p>	<p>arise ← <i>stand</i>.  <hr/> accumulate ← <i>enrich</i>.  <hr/> any ← <i>all</i>.  <hr/> against ← <i>with</i>. Compare Gen 14:8.  <hr/> Greece: or <i>Javan</i>.</p>
Dan 11:3	<p>וְעֹמֵד מֶלֶךְ גָּבוֹר וּמִשְׁלֵי  מִמֶּשֶׁל רַב וְעֹשֶׂה כְּרָצוֹנוֹ:</p>	<p>And a mighty king will <u>arise</u>, and he will rule over a great empire, and he will do <u>as he wishes</u>.</p>	<p>arise ← <i>stand</i>.  <hr/> as he wishes ← <i>according to his will</i>.</p>
Dan 11:4	<p>וְכַעֲמֹדוֹ תִשְׁבַּר מְלָכוֹתָו וְתִחָץ  לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם וְלֹא  לְאַחֲרֵיתוֹ וְלֹא כְּמִשְׁלוֹ אֲשֶׁר  מָשָׁל בִּי תִנְתָּשׁ מְלָכוֹתָו  וְלְאַחֲרָיִם מִלְּבַד-אֲלֵהָ:</p>	<p>And when he <u>arises</u>, his kingdom will be broken, and it will be divided into the <u>four winds of heaven</u>, but not for his posterity, and not according to his <i>manner of rule</i> by which he ruled, for his kingdom will be plucked up and <i>will be</i> for others – other than these.</p>	<p>arises ← <i>stands</i>.  <hr/> four winds of heaven: i.e. <i>quarters of the compass</i>. Compare Dan 8:8.</p>
Dan 11:5	<p>וַיִּחַזַּק מֶלֶךְ-הַנֶּגֶב וּמִן-שָׂרָיו  וַיִּחַזַּק עָלָיו וּמִשְׁלֵי מִמֶּשֶׁל רַב  מִמֶּשֶׁלְתּוֹ:</p>	<p>And the king of the south will become strong, but <i>one</i> of his princes will <u>become stronger than him</u>, and he will rule. His rule will be a great empire.</p>	<p>become stronger than ← <i>become strong over him</i>.  <hr/> him: or, if the reader prefers, <i>he</i>.</p>
Dan 11:6	<p>וְלִקְחַן שָׁנִים יִתְחַבְּרוּ וּבַת  מֶלֶךְ-הַנֶּגֶב תָּבוֹא אֶל-מֶלֶךְ  הַצָּפוֹן לַעֲשׂוֹת מִישָׁרִים  וְלֹא-תִעָצֵר כּוֹחַ הַזְּרוּעַ וְלֹא  יַעֲמֹד וְזָרְעוֹ וְתִנְתָּן הִיא  וּמִבִּיאֵיהָ וְהִילְדָהּ וּמִחַזְקָהּ  בְּעֵתֵימָּהּ:</p>	<p>And <u>after some years</u>, they will form an <u>alliance</u>, and the daughter of the king of the south will go to the king of the north to make a <u>compact</u>, but she will not retain a <u>strong arm</u>, and he will not stand, nor <i>will</i> his arm, and she will be delivered up, as <i>will</i> those who brought her, and he who begot her, and he who strengthened her in <i>those</i> times.</p>	<p>after ← <i>at the end of</i>.  <hr/> form an alliance ← <i>join each other</i>.  <hr/> a compact ← <i>straightnesses, equitable things</i>.  <hr/> a strong arm ← <i>strength of the arm</i>.</p>
Dan 11:7	<p>וְעֹמֵד מִנְצֵר שָׂרְשֵׁיהָ כִּנּוּ וַיָּבֵא  אֶל-הַחֵיל וַיָּבֵא בְּמַעוֹז מֶלֶךְ  הַצָּפוֹן וְעֹשֶׂה בָהֶם וְהַחֲזִיק:</p>	<p>But <i>one</i> from a branch of her roots will <u>assume his role</u>, and he will <u>turn</u> to the army, and he will go to the fortress of the king of the north, and he will engage them and prevail.</p>	<p>assume his role ← <i>stand (on) his pedestal</i>.  <hr/> turn ← <i>go</i>.</p>
Dan 11:8	<p>וְגַם אֱלֹהֵיהֶם עִסְ-נִסְכֵיהֶם  עִסְ-כְּלֵי חֲמֻדָתָם בְּסוֹף זֹהָב  בְּשָׁבִי יָבֵא מִצְרַיִם וְהוּא שָׁנִים  יַעֲמֹד מִמֶּלֶךְ הַצָּפוֹן:</p>	<p>And he will also take <i>back to</i> Egypt their gods with their <u>cast images</u>, with their <u>valuable articles of silver and gold</u> <i>which were captured</i>, and he will stand for more years than the king of the north.</p>	<p>cast images: AV differs (<i>princes</i>), which is the usual meaning for this word as consonantal text, but our translation is acceptable in [AnLx] even for the text as pointed.  <hr/> valuable ← <i>of desire</i>.  <hr/> <i>which were captured</i> ← <i>in the captivity</i>.</p>



Dan 11:9	וּבֹא בְּמַלְכוּת מֶלֶךְ הַנִּגְב וְשָׁב אֶל־אֲדָמָתוֹ:	So the king of the south will come into a kingdom then return to his <u>territory</u> .	territory ← <i>ground</i> .
Dan 11:10	*וּבְנֵי *וּבְנֵי יִתְגָּרוּ וְאֶסְפוּ הַמִּזֶּן חֵילִים רַבִּים וּבֹא בֹא וְשֹׁטֵף וְעָבַר וְיָשֵׁב *וְיִתְגָּרוּ *וְיִתְגָּרָה עַד- *מֵעַזָּה *מֵעַזָּה:	And his <u>sons</u> will be provoked, and they will gather a large quantity of powerful forces, and they will come with <u>determination</u> , and they will <u>inundate the place</u> and pass through, then they will return. Then {K: they will be provoked} [Q: he will be provoked] at {K: the fortress} [Q: his fortress].	sons: the <i>ketiv</i> reads <i>son</i> , but with a plural verb.  they will come with determination ← <i>it [the large quantity] will come</i> , with an infinitive absolute.  inundate: see Dan 11:40.  at ← <i>up to</i> .
Dan 11:11	וְיִתְמַרְמַר מֶלֶךְ הַנִּגְב וְיֵצֵא וְנִלְחַם עִמּוֹ עַם-מֶלֶךְ הַצָּפוֹן וְהָעַמִּיד הַמִּזֶּן רַב וְנָתַן הַהֶמְזֶן בְּיָדוֹ:	And the king of the south will become bitter, and he will go out to wage war <u>against</u> him – <u>against</u> the king of the north – and he will <u>recruit</u> a large multitude, but the multitude will be delivered into <u>his hand</u> .	against (2x) ← <i>with</i> . See Gen 14:8.  he will recruit: <i>the king of the north [CB] will make stand</i> .  his hand: [CB]= <i>the king of the south's hand</i> .
Dan 11:12	וְנִשָּׂא הַהֶמְזֶן *ירוֹם *וְיָרֵם לְבָבוֹ וְהִפִּיל רַבָּאוֹת וְלֹא יֵעָזוּ:	{K: And he will carry the multitude away;} [Q: And when he has carried the multitude away,] his heart will be exalted, and he will cut down tens of thousands, but he will not gain strength.	
Dan 11:13	וְשָׁב מֶלֶךְ הַצָּפוֹן וְהָעַמִּיד הַמִּזֶּן רַב מִזֶּה־הָרִאשׁוֹן וְלִקְץ הָעֵתִים שָׁנִים יָבֹא יָבֹא בְּחֵיל גָּדוֹל וּבְרִכּוּשׁ רַב:	Then the king of the north will again <u>recruit</u> a multitude, larger than the first <i>one</i> , and <u>after many</u> vicissitudes <i>and</i> years, he will come with determination, with a great army and with much <u>military equipment</u> .	recruit ← <i>make stand</i> .  after ← <i>at the end of</i> .  <i>military equipment</i> ← <i>acquisition</i> , but here the military term is <i>materiel</i> .
Dan 11:14	וּבְעֵתֵים הֵהֵם רַבִּים יַעֲמְדוּ עַל-מֶלֶךְ הַנִּגְב וּבְנֵי   פְּרִיצֵי עִמָּדָה יִנְשְׂאוּ לְהָעַמִּיד חֲזֹן וְנִכְשְׁלוּ:	And in those times, many will defend the king of the south, and the <u>violent members</u> of your people will exalt themselves <u>in establishing</u> the vision, but they will fail.	defend: as in Dan 12:1 ( <i>stand for</i> ) and see Ezek 33:26 ( <i>confide in</i> ). AV differs ( <i>stand up against</i> ), which is also possible.  the violent members ← <i>sons of violence</i> .  in establishing: gerundial use of the infinitive.
Dan 11:15	וְיָבֹא מֶלֶךְ הַצָּפוֹן וְיִשְׁפֹּךְ סוּלְלָה וְלָכַד עִיר מְבֻצָּרוֹת וְזָרְעוֹת הַנִּגְב לֹא יַעֲמְדוּ וְעַם מְבַחְרָיו וְאִין כַּח לַעֲמֹד:	And the king of the north will come, and he will cast up a rampart and capture a <u>highly fortified city</u> , and the <u>arms</u> of the south will not stand, nor <i>will</i> his elite <i>people</i> , and <i>they will</i> not have strength to stand.	a highly fortified city ← <i>a city of fortifications</i> .  arms: the word for the part of the body, not weapons. But the word stands for <i>physical ability</i> , e.g. to defend oneself.

Dan 11:16	וַיֵּעַשׂ הַבָּא אֵלָיו כְּרָצוֹנוֹ וְאֵין עוֹמֵד לְפָנָיו וַיַּעֲמֵד בְּאַרְצֵ-הַצְּבִי וְכֹלָה בִּידּוֹ:	And the <i>one</i> who is coming will do <u>as he wishes</u> , and no-one will stand against him, and he will stand in the <u>Splendid Land</u> , and <u>destructive power will be</u> at his disposal.	as he wishes ← <i>according to his will</i> .  Splendid Land: see Dan 8:9.  destructive power will be at his disposal ← <i>completion / destruction in his hand</i> .
Dan 11:17	וַיֵּשֶׁם   פָּנָיו לְבֹא בְתַקָּף כָּל-מַלְכוּתוֹ וַיִּשְׁרִים עִמּוֹ וַעֲשֶׂה וּבֵת הַנָּשִׁים יִתְּן-לּוֹ לְהַשְׁחִיתָהּ וְלֹא תַעֲמֵד וְלֹא-לּוֹ תִהְיֶה:	And he will <u>resolve</u> to come with the <u>might of all his kingdom</u> , and he will <u>settle with equitable terms</u> with him, and he will give him the <i>fairest</i> daughter among women to spoil her, but she will not <u>brook it</u> , and she will not be his.	resolve ← <i>set his face</i> .  settle with ← <i>make</i> .  equitable terms: AV differs ( <i>upright ones</i> ).  brook it ← <i>stand</i> , i.e. as colloquial English <i>stand for it</i> .
Dan 11:18	*וַיִּשֶׁב **וַיִּשְׁם   פָּנָיו לְאִיִּים וְלִכְדּוֹ רַבִּים וְהַשְׁבִּית קָצִין חֲרָפְתוֹ לֹא בְלִתִּי חֲרָפְתוֹ יִשְׁיב לוֹ:	And {K: he will turn} [Q: he will direct] his <u>attention</u> to the <u>islands</u> , and he will capture many <i>of them</i> , and a commander will put an end to his reproach for him. <i>Then</i> with no reproach of his, he will turn <i>his attention</i> to him.	attention ← <i>face</i> .  islands: or <i>coastlands</i> .
Dan 11:19	וַיִּשֶׁב פָּנָיו לְמַעוֲזֵי אֶרְצוֹ וְנִכְשַׁל וְנִפֹּל וְלֹא יִמָּצֵא:	Then he will turn his <u>attention</u> to the strongholds of his <i>own</i> country, but he will fail and fall, and he <u>will be nowhere to be found</u> .	attention ← <i>face</i> .  will be nowhere to be found ← <i>will not be found</i> .
Dan 11:20	וַעֲמֵד עַל-כַּנּוֹ מַעֲבִיר נֹגֵשׁ הַדֶּר מַלְכוּת וּבַיָּמִים אֲחָדִים יִשָּׁבֵר וְלֹא בְאַפִּים וְלֹא בְמַלְחָמָה:	Then an <u>oppressor</u> will <u>take on his role</u> , and he will pass through the <u>glorious kingdom</u> . But in a few days he will be crushed, but not by anger and not by war.	oppressor: AV differs somewhat ( <i>raiser of taxes</i> ). No explicit reference to <i>tax</i> in Hebrew.  take on his role ← <i>stand on his pedestal</i> .  glorious kingdom ← <i>glory of the kingdom</i> . A reverse Hebraic genitive ( <i>nomen regens</i> as the adjective). Compare Isa 49:8, Isa 57:10, Isa 60:3.
Dan 11:21	וַעֲמֵד עַל-כַּנּוֹ נְבִיזָה וְלֹא-נִתְּנוּ עָלָיו הוֹד מַלְכוּת וּבֹא בְשִׁלּוֹה וְהַחֲזִיק מַלְכוּת בְּחִלְקִלְקוֹת:	Then the despicable <i>one</i> will <u>take on his role</u> , but he will not be <u>invested with the majesty of the kingdom</u> . And he will come calmly, and he will take hold of the kingdom by flatteries.	take on his role: see Dan 11:20.  he will not be invested with ← <i>they will not put on him</i> . Avoidance of the passive.  [CB] sees a switch from a now historical to a yet future prophetic perspective here, and it introduces the antichrist.
Dan 11:22	וְזָרְעוֹת הַשֶּׁטֶף יִשְׁטְפוּ מִלְּפָנָיו וַיִּשָּׁבְרוּ וְגַם נְגִיד בְּרִית:	And <i>people</i> will be swept away before him <i>in the arms of a flood</i> , and they will be crushed, as also the leader of the covenant.	
Dan 11:23	וּמִן-הַתְּחַבְּרוֹת אֵלָיו יַעֲשֶׂה מַרְמָה וְעֹלָה וְעָצָם בְּמַעַט-גּוֹי:	And he will <u>act deceitfully</u> towards <i>those in league</i> with him, and he will rise and become strong with a small people.	act deceitfully ← <i>do deceit</i> .  in league ← <i>joining themselves</i> .

Dan 11:24	בְּשִׁלְוָהּ וּבְמִשְׁמַנֵּי מְדִינָהּ יָבֹא וְעָשָׂה אֲשֶׁר לֹא-עָשׂוּ אֲבֹתָיו וְאֲבוֹת אֲבֹתָיו בְּזָה וְשָׁלַל וּרְכֹשׁ לָהֶם יִבְזֹר וְעַל מִבְצָרִים יַחְשֵׁב מִחֲשִׁבְתּוֹ וְעַד-עֵת:	Calmly and in the fertile parts of the province, he will come and do what neither his fathers nor his father's fathers <i>ever</i> did. He will lavishly distribute booty and spoil and property to them, and he will devise plots against fortifications, <u>which will be</u> for a time.	which: relative use of the vav.
Dan 11:25	וַיַּעַר כָּחוֹ וּלְבָבוֹ עַל-מֶלֶךְ הַנִּגְבַּ בְּחֵיל גָּדוֹל וּמֶלֶךְ הַנִּגְבַ יִתְגָּרֶה לְמַלְחָמָה בְּחֵיל-גָּדוֹל וְעָצוֹם עַד-מְאֹד וְלֹא יַעֲמֵד כִּי-יַחְשְׁבוּ עָלָיו מִחֲשִׁבוֹת:	Then he will stir up his power and his heart against the king of the south, with a large force. And the king of the south will be provoked into war, with a force large and mighty in the extreme, but he will not <u>prevail</u> , because they will devise plots against him.	prevail ← stand.
Dan 11:26	וְאֹכְלֵי פֶתֶבְגּוֹ יִשְׁבְּרוּהוּ וְחֵילֹ יִשְׁטוּף וְנִפְלוּ חֲלָלִים רַבִּים:	And those who <u>dine with him</u> will <u>cut him to pieces</u> , and his army will <u>swirl around</u> , and many will fall <i>as</i> casualties.	dine with him ← eat his portion of food. cut him to pieces ← break him in pieces. swirl around ← overflow.
Dan 11:27	וּשְׁנֵיהֶם הַמְּלָכִים לְבָבָם לְמַרְעַע וְעַל-שִׁלְחוֹן אֶחָד כָּזָב יִדְבְּרוּ וְלֹא תִצְלַח כִּי-עוֹד קָם לְמוֹעֵד:	And the <u>hearts</u> of both kings will be <u>set on</u> wrongdoing, and they will tell <u>lies</u> at one table, but <i>the proceeding</i> will not be successful, for the end <u>will still come</u> in <u>due course</u> .	hearts ← heart. lies ← a lie, falsehood. due course ← set time.
Dan 11:28	וַיָּשָׁב אֶרְצוֹ בְּרִכּוּשׁ גָּדוֹל וּלְבָבוֹ עַל-בְּרִית קֹדֶשׁ וְעָשָׂה וְשָׁב לְאֶרְצוֹ:	Then he will return <i>to his own</i> land with much property, and his heart <u>will be</u> against the <u>holy covenant</u> . Then he will <u>take action</u> and <i>then</i> return to his land.	holy covenant ← covenant of holiness, a Hebraic genitive. take action ← do.
Dan 11:29	לְמוֹעֵד יָשׁוּב וַיָּבֹא בַּנִּגְבַ וְלֹא-תִהְיֶה כְּרֵאשֹׁנָה וְכִאֲחֻרָּנָה:	In <u>due course</u> he will <u>return</u> and <u>go to the south</u> , but it will not be like the first <i>occasion</i> or the last.	due course: see Dan 11:27. return and go to the south: or go to the south again.
Dan 11:30	וַיָּבֹאוּ בָּו צִיִּים כְּתִים וְנִכְאָה וְשָׁב וְזָעַם עַל-בְּרִית-קֹדֶשׁ וְעָשָׂה וְשָׁב וַיִּבֶן עַל-עֲזָבֵי בְּרִית קֹדֶשׁ:	And ships <i>from</i> Chittim will come against him, and he will be despondent, and he will return, and he will be indignant over the <u>holy covenant</u> , and he will <u>take action</u> . Then he will return and act shrewdly with those <i>who</i> forsake the <u>holy covenant</u> .	holy covenant (2x): see Dan 11:28. take action ← do.
Dan 11:31	וְזָרְעִים מִמֶּנּוּ יַעֲמְדוּ וְחִלְלוּ הַמִּקְדָּשׁ הַמְּעוֹז וְהַסִּירוּ הַתְּמִיד וְנִתְּנָה הַשְּׁקוּץ מִשׁוֹמֵם:	And <u>brigades</u> from him will arise and desecrate the sanctuary – the place of strength – and they will put a stop to the perpetual <i>sacrifice</i> , and they will set up <b>the desolating abomination</b> .	<b>Matt 24:15, Mark 13:14.</b> brigades from him will arise ← arms (of the body) from him will stand.

Dan 11:32	וּמְרִשְׁעֵי בְרִית יַחְנִיף בַּחֲלָקוֹת וְעַם יִדְעֵי אֱלֹהֵיו יַחֲזִקוּ וְעָשׂוּ:	And he will entice violators of the covenant to profanity with flatteries, but a people who know their God will remain steadfast and take action.	their God ← <i>its God</i> , but <i>know</i> is plural <i>ad sensum</i> .
Dan 11:33	וּמִשְׁכִּילֵי עַם יְבִינּוּ לְרַבִּים וְנִכְשְׁלוּ בַּחֶרֶב וּבַלְהָבָה בְּשִׁבְי וּבְבִזָּה יָמִים:	And those of the people with insight will explain to many, but they will be brought down by the sword and by the flame, by captivity and by being plundered, for a number of days.	be brought down ← <i>stumble, fail</i> .
Dan 11:34	וּבַהֲכַשְׁלָם יַעֲזְרוּ עֶזְרָה מְעַט וְנִלְווּ עֲלֵיהֶם רַבִּים בַּחֲלָלְקוֹת:	And as they are brought down, they will be afforded a little help, but many will associate with them with flatteries.	brought down ← <i>stumble, fail</i> . afforded a little help ← <i>helped a little help</i> .
Dan 11:35	וּמִן־הַמְּשִׁילִים יִכְשְׁלוּ לְצָרוֹף בָּהֶם וּלְבַרֵּר וּלְלַבֵּן עַד־עֵת קָץ כִּי־עוֹד לְמוֹעֵד:	And <i>some</i> of those enlightened will be brought down, to refine them, and to purify them and to whiten them up to the end time. For <i>it is</i> still a designated time away.	be brought down: see Dan 11:34. refine them ← <i>refine among them</i> . whiten: i.e. <i>cleanse</i> .
Dan 11:36	וְעָשָׂה כְּרָצוֹנוֹ הַמֶּלֶךְ וַיִּתְרוֹמֵם וַיִּתְגַּדֵּל עַל־כָּל־אֵל וְעַל־אֵל אֱלִים יִדְבַר נִפְלְאוֹת וְהִצְלִיחַ עַד־כְּלָה זְעַם כִּי נַחֲרָצָה נַעֲשֶׂתָה:	And the king will do as he wishes, and he will exalt himself and present himself as great – above every GOD – and he will speak awesomely against the GOD of GODS, and he will prosper until the indignation is ended, for <i>what has been</i> determined will be accomplished.	as he wishes ← <i>according to his will</i> . awesomely ← <i>extraordinary / wonderful / wondrous things</i> . See the Introduction for our use of typography to distinguish the words for <i>God / god</i> .
Dan 11:37	וְעַל־אֱלֹהֵי אֲבֹתָיו לֹא יִבִּין וְעַל־חֻמְדַּת נָשִׁים וְעַל־כָּל־אֱלוֹהַ לֹא יִבִּין כִּי עַל־כָּל יִתְגַּדֵּל:	And he will not give consideration to the God of his fathers, nor will he give consideration to attraction to women, or give consideration to any GOD, because he will present himself as greater than all.	attraction to women ← <i>desire of women</i> , an objective genitive. But a subjective genitive is also possible. any ← <i>every</i> . greater than ← <i>above</i> .
Dan 11:38	וּלְאֱלֹהֵי מַעֲזִים עַל־כִּנּוֹ יִכְבֵּד וּלְאֱלוֹהַ אֲשֶׁר לֹא־יָדְעָהּ אֲבֹתָיו יִכְבֵּד בְּזָהָב וּבַכֶּסֶף וּבְאֲבָן יִקְרָה וּבַחֲמֻדוֹת:	But he will honour the GOD of strongholds in his role. So he will honour a GOD whom his fathers did not know, with gold and with silver and with precious gemstones and with valuable items.	in his role: or <i>on his pedestal</i> , but we take the abstract sense as in Dan 11:20 etc. valuable ← <i>desirable</i> .
Dan 11:39	וְעָשָׂה לְמִבְצָרֵי מַעֲזִים עַם־אֱלוֹהַ נֹכַר אֲשֶׁר *הַכִּיר **יִכִּיר יְרִבָּה כְּבוֹד וְהַמְשִׁילִים בְּרַבִּים וְאֲדָמָה יַחֲלֵק בְּמַחִיר:	And he will organize fortified strongholds in connection with a foreign GOD, and whoever {K: has acknowledged} [Q: acknowledges] <i>him</i> , he will greatly honour, and he will give them rule over many, and he will apportion land at a price.	organize fortified strongholds ← <i>do / make fortifications of strongholds</i> . at a price: we cannot justify as a reward from the Hebrew. whoever has acknowledged <i>him</i> : AV differs ( <i>whom he shall acknowledge</i> ), also possible.

Dan 11:40	<p>וּבַעַת קֶץ יִתְנַגַּח עִמּוֹ מֶלֶךְ הַנֹּגֵב וַיִּשְׁתַּעַר עָלָיו מֶלֶךְ הַצָּפוֹן בְּרֶכֶב וּבַפָּרָשִׁים וּבִאֲנִיּוֹת רַבּוֹת וּבָא בְּאֶרְצוֹת וַיִּשְׁטֹף וַעֲבַר:</p>	<p>And at the end time, the king of the south will <u>skirmish</u> with him, and the king of the north will rage against him with chariots and with cavalry and with many ships, and he will enter <i>those</i> countries and will <u>inundate</u> <i>them</i> and pass on.</p>	<p>skirmish ← <i>butt around</i>.  inundate: perhaps meaning <i>overwhelm</i>, but perhaps literal; compare Dan 9:26, Dan 11:10, Dan 11:22.</p>
Dan 11:41	<p>וּבָא בְּאֶרֶץ הַצְּבִי וּרְבוֹת יִכְשְׁלוּ וְאֵלֶּה יִמְלָטוּ מִיָּדוֹ אֶדּוֹם וּמוֹאָב וְרֵאשִׁית בְּנֵי עַמּוֹן:</p>	<p>Then he will enter the <u>Splendid Land</u>, and many <i>countries</i> will be brought down, but these will escape from his hand: Edom and Moab and the principal part of the sons of Ammon.</p>	<p>Splendid Land: see Dan 8:9.</p>
Dan 11:42	<p>וַיִּשְׁלַח יָדוֹ בְּאֶרְצוֹת וְאֶרֶץ מִצְרַיִם לֹא תִהְיֶה לְפִלִּיטָה:</p>	<p>And he will stretch out his hand in <i>various</i> countries, and the land of Egypt will not <u>have deliverance</u>.</p>	<p>have deliverance ← <i>be for escape</i>.</p>
Dan 11:43	<p>וּמַשָּׁל בְּמִכְמְנֵי הַזָּהָב וְהַכֶּסֶף וּבְכָל חֲמֻדוֹת מִצְרַיִם וְלִבְיָם וּכְשֵׁים בְּמַצְעָדָיו:</p>	<p>And he will rule over treasures of gold and silver, and over all the <u>valuable</u> items of Egypt. And Libyans and Ethiopians <i>will follow</i> in his footsteps.</p>	<p>valuable ← <i>desirable</i>.</p>
Dan 11:44	<p>וַיִּשְׁמְעוּת יְבִהְלֵהוּ מִמִּזְרַח וּמִצָּפוֹן וַיֵּצֵא בַחֲמָא גְדֻלָּה לְהַשְׁמִיד וְלִהְחָרִים רַבִּים:</p>	<p>But rumours from the east and from the north will alarm him, and he will set off in great <u>fury</u> to destroy and obliterate many.</p>	<p>fury: in an Aramaic form.</p>
Dan 11:45	<p>וַיִּטֵּעַ אֹהֶלִי אֶפְדָּנוֹ בֵּין יַמִּים לְהֵרֵצְבֵי-קֹדֶשׁ וּבָא עַד-קֶצֶוֹ וְאֵין עֹזֵר לוֹ:</p>	<p>And he will pitch the palatial tents between the seas in the <u>holy Splendid Mount</u>, and he will come to his end, with no-one helping him.</p>	<p>holy Splendid Mount ← <i>mount of gazelle of holiness</i>. See Dan 8:9.</p>
Dan 12:1	<p>וּבַעַת הַהִיא יַעֲמֵד מִיכָאֵל הַשָּׂר הַגָּדוֹל הַעֹמֵד עַל-בְּנֵי עַמּוֹךְ וְהִיְתָה עֵת צָרָה אֲשֶׁר לֹא-נִהְיְתָה מִהַיּוֹת גְּזוּי עַד הָעֵת הַהִיא וּבַעַת הַהִיא יִמְלָט עַמּוֹךְ כָּל-הַנִּמְצָא כָּתוּב בַּסֵּפֶר:</p>	<p>And at that time Michael will stand up – the great prince who <u>stands</u> for the sons of your people – and <b>there will be a time of tribulation such as there never has been since the coming into existence of a nation up to that time</b>, and at that time your people will be delivered – everyone who is <b>found written in the book</b>.</p>	<p><b>Matt 24:21, Mark 13:19; Phil 4:3, Rev 3:5, Rev 13:8, Rev 17:8, Rev 20:12, Rev 20:15, Rev 21:27.</b>  stands for: see Dan 11:14.</p>
Dan 12:2	<p>וְרַבִּים מִיִּשְׁנֵי אֲדַמַּת-עָפָר יִקְיֵצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לְחַרְפוֹת לְדָרְאוֹן עוֹלָם: ס</p>	<p>And many of those sleeping <i>in the dusty ground</i> will awaken, some to age-abiding life, and some to age-abiding reproach <i>and</i> abhorrence.</p>	<p>dusty ground ← <i>ground of dust</i>, a Hebraic genitive.</p>
Dan 12:3	<p>וְהַמְּשַׁבְּלִים יִזְהָרוּ כְּזֹהָר הַרְקִיעַ וּמַצְדֵי-קִי הַרְבִּים כְּכּוֹכְבִים לְעוֹלָם וָעֵד: פ</p>	<p>And those who have insight will shine like the brilliance of the firmament, and those who make many righteous <i>will shine</i> like the stars, age-abidingly and throughout time.</p>	<p>Compare Matt 13:43.</p>

Dan 12:4	וְאַתָּה דְנִיָּאל סַתֵּם הַדְּבָרִים וְחָתַם הַסֵּפֶר עַד־עֵת קֵץ יִשְׁטְטוּ רַבִּים וְתִרְבֶּה הַדַּעַת:	But you, Daniel, close up the words and <b>seal up the book</b> , until the end time. Many will <u>run to and fro</u> , and knowledge will increase.”	<b>Rev 10:4, Rev 22:10.</b> <hr/> <hr/> run to and fro: either positively, <i>scour, scrutinize, explore (the book)</i> , or negatively, <i>be chaotic, go wild with</i> .
Dan 12:5	וְרָאִיתִי אֲנִי דְנִיָּאל וְהִנֵּה שְׁנַיִם אֲחֵרִים עֹמְדִים אֶחָד הֵנָּה לְשֵׁפֶת הַיָּאֵר וְאֶחָד הֵנָּה לְשֵׁפֶת הַיָּאֵר:	Then I, Daniel, saw <i>a vision</i> , and there <i>were</i> two others standing, one on <u>one side</u> of the river and one on <u>the other side</u> of the river.	there <i>were</i> ← <i>behold</i> . <hr/> <hr/> one side ... the other side ← <i>here ... here</i> .
Dan 12:6	וַיֹּאמֶר לְאִישׁ לְבוּשׁ הַבְּדִים אֲשֶׁר מִמַּעַל לְיָמָיו הַיָּאֵר עַד־מָתִי קֵץ הַפְּלֹאוֹת:	And <u>he</u> said to the man clothed <i>in</i> fine linen who <i>was</i> above the water of the river, “How long <i>is it to</i> the end of the wonders?”	he: presumably <i>one of the “others” at the side of the river</i> . Or <i>Michael?</i>
Dan 12:7	וַאֲשָׁמַע אֶת־הָאִישׁ   לְבוּשׁ הַבְּדִים אֲשֶׁר מִמַּעַל לְיָמָיו הַיָּאֵר וַיֵּרָם יָמִינוֹ וּשְׂמָאלוֹ אֶל־הַשָּׁמַיִם וַיִּשָּׁבַע בְּחַי הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וְחֻצֵי וּכְכֹלוֹת נַפְץ יִדְעִם־קֹדֶשׁ תִּכְלֶינָה כָּל־אֱלֹהִים:	And I heard the man clothed <i>in</i> fine linen who <i>was</i> above the water of the river. And <b>he raised his right hand</b> and his left <i>hand towards heaven</i> , and he swore by him who lives age-abidingly, that <i>it was</i> for <b>a time, times and a half</b> , and <i>he swore that</i> at the completion of the crushing of the <u>strength of the holy people</u> , all these <i>things</i> would come to an end.	<b>Rev 10:5, Rev 11:2, Rev 11:3, Rev 12:6, Rev 12:14, Rev 13:5.</b> <hr/> <hr/> a time, times and a half: i.e. <i>three and a half years</i> . See Dan 7:25. <hr/> <hr/> strength ← <i>hand</i> . <hr/> <hr/> holy people ← <i>people of holiness</i> , a Hebraic genitive.
Dan 12:8	וְאֲנִי שָׁמַעְתִּי וְלֹא אָבִין וְאָמַרְהָ אֲדֹנָי מִה אֲחֵרִית אֱלֹהִים: פ	And although I heard, I did not understand, and I said, “My lord, what <i>is</i> the end <i>result</i> of these <i>things?</i> ”	and although: from two <i>vavs</i> , one being used concessively.
Dan 12:9	וַיֹּאמֶר לְךָ דְנִיָּאל כִּי־סִתַּמְתִּים וְחָתַמְתִּים הַדְּבָרִים עַד־עֵת קֵץ:	And he said, “Go <i>your way</i> Daniel, for the words are closed up and sealed until the end time.	
Dan 12:10	יִתְבַּרְרוּ וַיִּתְלַבְּנוּ וַיִּצְרְפוּ רַבִּים וְהַרְשִׁיעוּ רָשָׁעִים וְלֹא יָבִינוּ כָּל־רָשָׁעִים וְהַמְשַׁכְּלִים יָבִינוּ:	Many will be purified and whitened and refined, but the wicked will act wickedly, and <u>none of the wicked will understand</u> , but those with insight will understand.	none ← <i>not ... all</i> .
Dan 12:11	וּמֵעַתַּת הוֹסֵר הַתָּמִיד וְלָתֵת שְׁקוּץ שָׁמַם יָמִים אָלֶף מֵאָתַיִם וְתִשְׁעִים:	And from the time <i>when</i> the perpetual <i>sacrifice</i> is removed and <i>when the desolating abomination</i> is installed, <i>there are one thousand two hundred and ninety days</i> .	<b>Matt 24:15, Mark 13:14.</b> <hr/> <hr/> one thousand two hundred and ninety days: three and a half years and thirty days. See Dan 7:25.
Dan 12:12	אֲשֶׁר־יְחַכְּמָה וַיִּגִּיעַ לְיָמָיו אָלֶף שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְחִמְשָׁה:	Blessed <i>is</i> he who waits and comes to <u>one thousand three hundred and thirty-five days</u> .	one thousand three hundred and thirty-five days: three and a half years and seventy-five days. See Dan 7:25.

Dan 12:13	וְאַתָּה לֵךְ לְקֶזֶז וְתִנּוּחַ וְתַעֲמֵד לְגֵרְלֶךָ לְקֶזֶז הַיָּמִיז׃	But you proceed to the end, and you shall rest. Then you shall stand in your lot at the end of days.”	
Hos 1:1	דְּבַר־יְהוָה   אֲשֶׁר הָיָה אֶל־הוֹשֵׁעַ בֶּן־בְּעֵרִי בְיָמֵי עֲזִיָּה יוֹתָם אָחָז יְחֻזְקִיָּה מְלֶכֶי יְהוּדָה וּבְיָמֵי יִרְבֵּעַם בֶּן־יֹאָשׁ מֶלֶךְ יִשְׂרָאֵל׃	<i>This is the word of the LORD which came to Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, the king of Israel.</i>	came ← <i>became</i> . <hr/> Hosea ← <i>Hoshea</i> , but we retain the AV / traditional English name.
Hos 1:2	תְּחִלַּת דְּבַר־יְהוָה בְּהוֹשֵׁעַ פ וַיֹּאמֶר יְהוָה אֶל־הוֹשֵׁעַ לֵךְ קַח־לְךָ אִשָּׁת זְנוּנִים וְיֻלְדֵי זְנוּנִים כִּי־זָנָה תִּזְנֶה הָאָרֶץ מֵאַחֲרֵי יְהוָה׃	<i>This is the beginning of the word of the LORD through Hosea. And the LORD said to Hosea, “Go, take a wife of prostitution and children of prostitution, for the land has thoroughly committed prostitution in departing from following the LORD.”</i>	take ← <i>take to yourself</i> . <hr/> thoroughly committed prostitution: infinitive absolute. <hr/> <i>in departing</i> from following ← <i>from after</i> .
Hos 1:3	וַיֵּלֶךְ וַיִּקַּח אֶת־גֹּמֶר בַּת־דִּבְלַיִם וַתַּהַר וַתֵּלֶד־לוֹ בֶּן׃	So he went and took Gomer, the daughter of Diblaim. And she conceived and bore him a son.	
Hos 1:4	וַיֹּאמֶר יְהוָה אֵלָיו קְרָא שְׁמוֹ יִזְרְעֵאל כִּי־עוֹד מְעַט וּפְקַדְתִּי אֶת־דְּמֵי יִזְרְעֵאל עַל־בַּיִת יְהוּא וְהִשְׁבַּתִּי מִמְּלֻכּוֹת בַּיִת יִשְׂרָאֵל׃	And the LORD said to him, “Call him <i>Jezeel</i> , for <i>in</i> just a little <i>while</i> , I will visit the blood of <i>Jezeel</i> on the house of Jehu, and I will put an end to the kingdom of the house of Israel.	Jezeel (2x): see Josh 15:56.
Hos 1:5	וְהָיָה בַיּוֹם הַהוּא וְשִׁבַּרְתִּי אֶת־קֶשֶׁת יִשְׂרָאֵל בְּעַמְק יִזְרְעֵאל׃	And it will come to pass on that day that I will break the bow of Israel in the Valley of <i>Jezeel</i> .”	Jezeel: see Josh 15:56.
Hos 1:6	וַתַּהַר עוֹד וַתֵּלֶד בַּת וַיֹּאמֶר לוֹ קְרָא שְׁמָהּ לֹא רַחֲמָה כִּי לֹא אוֹסִיף עוֹד אֲרַחֵם אֶת־בְּנֵי יִשְׂרָאֵל כִּי־נָשָׂא אִשָּׁא לָהֶם׃	Then she conceived again and bore a daughter, and he said to him, “Call her <b>Lo-Ruhamah</b> , for <b>I will not have compassion any more on the house of Israel</b> , for I will <u>utterly carry</u> them <i>away</i> .”	<b>1 Pet 2:10.</b> <hr/> utterly carry: infinitive absolute.
Hos 1:7	וְאַתְּבִית יְהוּדָה אֲרַחֵם וְהוֹשַׁעְתִּים בִּיהוָה אֱלֹהֵיהֶם וְלֹא אוֹשִׁיעֵם בְּקֶשֶׁת וּבַחֶרֶב וּבַמִּלְחָמָה בְּסוּסִים וּבַפָּרָשִׁים׃	But on the house of Judah I will have compassion, and I will deliver them through the LORD their God, but I will not deliver them through the bow or sword or war, <i>or</i> through horses or through horsemen.”	
Hos 1:8	וַתִּגְמַל אֶת־לֹא רַחֲמָה וַתַּהַר וַתֵּלֶד בֶּן׃	And she weaned Lo-Ruhamah, then she conceived and bore a son.	

Hos 1:9	וַיֹּאמֶר קְרָא שְׁמוֹ לֹא עַמִּי כִּי אַתֶּם לֹא עַמִּי וְאַנְכִי לֹא־אַהֲיֶיהָ לָכֶם: ס	And he said, “Call him Lo-Ammi, because <b>you will not be my people</b> , and I will not <u>belong</u> to you.	<b>Rom 9:25.</b> <hr/> <hr/> belong ← <i>be</i> .
Hos 1:10	וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקְוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי אֱלֹהִים:	And the number of the sons of Israel will be as the sand of the sea, which <i>cannot</i> be measured and <i>cannot</i> be counted, and <b>it will come to pass that in the place where it was said to them, ‘You are not my people’, it will be said to them, ‘You are the sons of the living GOD.’</b>	<b>Rom 9:25, Rom 9:26, 1 Pet 2:10, Rev 21:3.</b>
Hos 1:11	וְנִקְבְּצוּ בְנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרַעַל:	And the sons of Judah and the sons of Israel will be gathered together, and they will appoint for themselves one head, and they will come up from the land, for great <i>will be</i> the day of Jezreel.	Jezreel: see Josh 15:56.
Hos 2:1	אָמְרוּ לְאַחֵיכֶם עַמִּי וּלְאֲחוֹתֵיכֶם רַחֲמָה:	<b>Say to your brothers, ‘Ammi’, and to your sisters, ‘Ruhamah.’</b>	<b>1 Pet 2:10.</b> <hr/> <hr/> Ammi ← <i>my people</i> . <hr/> <hr/> Ruhamah ← <i>receiving compassion</i> .
Hos 2:2	רִיבוּ בְּאִמְכֶם רִיבוּ כִּי־הִיא לֹא אִשְׁתִּי וְאַנְכִי לֹא אִישָׁה וְתָסַר זְנוּנִיָּהּ מִפְּנֵיהָ וְנֹאֲפוּפֶיהָ מִבֵּין שִׁדְיָהּ:	Contend with your mother, contend <i>with her</i> , For she <i>is</i> not my wife, And I <i>am</i> not her husband. And let her put her <u>prostitution away</u> , And her adulteries from between her breasts,	prostitution ← <i>prostitutions</i> . <hr/> <hr/> away ← <i>away from before her</i> .
Hos 2:3	פָּן־אֶפְשִׁיטְנָה עֲרֻמָּה וְהִצַּגְתִּיהָ כְּיוֹם הַיּוֹלְדָה וְשִׁמְתִיהָ כַּמִּדְבָּר וְשִׁתָּהּ כְּאָרֶץ צִיָּה וְהִמַּתִּיהָ בְּצַמָּא:	Lest I strip her naked, And I <u>make</u> her like the day she was born, And I <u>make</u> her like a <u>desert</u> , And I <u>make</u> her like a dry land, And I kill her through thirst,	make ... make ... make: Hebrew has three different words; it's our English that is otiose here. <hr/> <hr/> a desert ← <i>the desert</i> . Idiomatic use of the generic article. See [ABD] §12 2(b)i.
Hos 2:4	וְאֶת־בְּנֵיהָ לֹא אֲרַחֵם כִּי־בָנֵי זְנוּנִים הֵמָּה:	And I do not have compassion on her sons, Because they <i>are</i> the sons of <u>prostitution</u> ,	prostitution ← <i>prostitutions</i> .
Hos 2:5	כִּי זָנְתָה אִמָּם הַבִּישָׁה הִזְרַתָּם כִּי אִמָּה אֶלְכָה אֲחֵרֵי מֵאֵהָבִי נִתְּנִי לַחֲמִל וּמִימֵי צִמְרִי וּפִשְׁתֵּי שִׁמְנֵי וּשְׁקוּיֵי:	For their mother has committed prostitution. She acted shamefully <i>when</i> she conceived them, For she said, ‘I will go after my lovers, Who give <i>me</i> my <u>bread</u> and my <u>water</u> , My wool and my flax, My oil and my drink.’	bread ... water: standing for all kinds of food and drink.



Hos 2:6	<p>לְכוּ הַנְּגִישׁוּ אֶת־דַּרְכְּכֶם בְּסִירִים וּגְדַדְתִּי אֶת־גְּדֻרְהָ וְנִתְּיבוּתֶיהָ לֹא תִמְצָא:</p>	<p>Therefore I am about to hedge your way in with thorns And put up her walling, And she will not find her paths.</p>	<p>I am about to ← <i>behold me.</i> put up her walling ← “wall” her wall.</p>
Hos 2:7	<p>וְרִדְפָה אֶת־מְאַהֲבֶיהָ וְלֹא־תִשְׁיג אֹתָם וּבְקִשְׁתָּם וְלֹא תִמְצָא וְאִמְרָה אֶלְכֶה וְאֲשׁוּבָה אֶל־אִישִׁי הַרְאֲשׁוּן כִּי טוֹב לִי אִזּוּ מֵעַתָּה:</p>	<p>And she will pursue her lovers, But she will not catch up with them, And she will seek them But will not find <i>them</i>, And she will say, ‘Let me go, And I will return to my first husband, For <i>it was</i> better with me then than now.’</p>	
Hos 2:8	<p>וְהִיא לֹא יָדְעָה כִּי אֲנִי נָתַתִּי לָהּ הַדָּגָן וְהַתִּירוֹשׁ וְהַיֶּצֶהָר וְכֶסֶף הַרְבִּיתִּי לָהּ וְזָהָב עָשׂוּ לְבַעַל:</p>	<p>For she did not know that <i>it</i> was I <i>Who</i> gave her <i>her</i> corn and new wine and new oil, And <i>who</i> increased her silver and gold, <i>Which</i> they fashioned for Baal.</p>	
Hos 2:9	<p>לְכוּ אָשׁוּב וּלְקַחְתִּי דָגְלִי בְעֵתוֹ וְתִירוֹשִׁי בְּמוֹעֵדוֹ וְהַצְלֵתִי צִמְרִי וּפְשֵׁתִי לְכֶסֶת אֶת־עֲרוּתָהּ:</p>	<p>That <i>is</i> why I will take my corn back again on its day, And my new wine in its season, And I will recall my wool and my flax, <i>Which were used</i> to cover her nakedness.</p>	<p>day ← <i>time.</i> recall ← <i>take / snatch away.</i></p>
Hos 2:10	<p>וְעַתָּה אֲגַלֶּה אֶת־נִבְלָתָהּ לְעֵינֵי מְאַהֲבֶיהָ וְאִישׁ לֹא־יִצִּילֶנָה מִיָּדִי:</p>	<p>And now I will reveal her obscenity In the eyes of her lovers, And no-one will <i>be able</i> to deliver her from my hand.</p>	
Hos 2:11	<p>וְהִשְׁבַּתִּי כָּל־מְשׁוּשֵׁה חַגָּה חֲדָשָׁה וְשַׁבָּתָהּ וְכֹל מוֹעֵדָהּ:</p>	<p>And I will put a stop to all her rejoicing, Her <i>celebration of feasts</i>, Her <i>new moons</i>, and her <i>Sabbaths</i>, And all her <i>festivals</i>.</p>	<p>feasts ... new moons ... Sabbaths ... festivals ← <i>feast ... new moon</i> ... <i>Sabbath ... festival.</i></p>
Hos 2:12	<p>וְהִשְׁמַתִּי גִפְנֶה וְתֵאֱנֹתָהּ אֲשֶׁר אָמְרָה אֶתְנֶנָּה הֶמָּה לִי אֲשֶׁר נָתַנוּ־לִי מְאַהֲבָי וְשִׁמְתִים לְיַעַר וְאֶכְלָתֶם חַיֵּת הַשָּׂדֶה:</p>	<p>And I will lay her <i>vines</i> and her <i>fig trees</i> waste, <i>Of</i> which she said, ‘They <i>are</i> my reward which my lovers gave me.’ And I will make them a woodland, And the beasts of the field will devour them.</p>	<p>vines ... fig trees ← <i>vine ... fig</i> <i>tree.</i></p>

Hos 2:13	<p>וּפְקַדְתִּי עָלֶיהָ אֶת־יָמֶי  הַבְּעָלִים אֲשֶׁר תִּקְטִיר לָהֶם  וּתְעַד נִזְמָה וְחִלְיָתָהּ וּתְלַךְ  אַחֲרַי מֵאֲהַבְיָהּ וְאֶתִּי שָׁחָה  נְאֻם־יְהוָה: פ</p>	<p>And I will visit on her the  days of the Baalim,  When she burnt incense to  them  And adorned herself <i>with</i> her  earring and her necklace  And went after her lovers,  But she forgot me,  Says the LORD.</p>	
Hos 2:14	<p>לִכֹּן הִנֵּה אֲנֹכִי מִפְתִּיחַ  וְהִלְכְתִּיָּהּ הַמִּדְבָּר וְדִבַּרְתִּי עִלָּהּ  לְבָהּ:</p>	<p>So look, I will allure her  And make her go <i>to</i> the  desert,  Where I will <u>spea</u>k kindly to  <u>her</u>.</p>	<p>where: wider use of the vav.  <hr/> speak kindly to her ← <i>to her heart</i>.</p>
Hos 2:15	<p>וְנָתַתִּי לָהּ אֶת־כַּרְמֶיהָ מִשֵּׁם  וְאֶת־עֵמֶק עֶכוֹר לְפֶתַח תְּקוּהָ  וְעִנְתָהּ שָׁמָּה בְיָמֶי נְעוּרֶיהָ  וְכִיּוֹם עָלְתָהּ מֵאֶרֶץ־מִצְרָיִם:  ס</p>	<p>And I will give her <i>back</i> her  vineyards  When she comes from there,  And the Valley of Achor as a  door of hope.  And she will sing there, as in  the days of her youth,  And as on the day when she  came up out of the land of  Egypt.</p>	
Hos 2:16	<p>וְהָיָה בַּיּוֹם־הַהוּא נְאֻם־יְהוָה  תִּקְרָאֵי אִישִׁי וְלֹא־תִקְרָאֵי־לִי  עוֹד בְּעָלָי:</p>	<p>And it will come to pass on  that day,  Says the LORD,  That you will call <i>me</i>, ‘My  husband’,  And you will no longer call  me, ‘My <u>Baal</u>’.</p>	<p>my Baal: a play on words, with  the meanings <i>my husband /</i>  <i>owner / lord</i> or <i>my Baal</i>.</p>
Hos 2:17	<p>וְהִסַּרְתִּי אֶת־שְׁמוֹת הַבְּעָלִים  מִפִּיהָ וְלֹא־יִזְכְּרוּ עוֹד בְּשֵׁמָם:</p>	<p>And I will remove the names  of the Baalim from her  mouth,  And they will no longer be  remembered by their  name.</p>	
Hos 2:18	<p>וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא  עִם־חַיֵּי הַשָּׁדָה וְעִם־עוֹף  הַשָּׁמַיִם וְרִמַּשׁ הָאָדָמָה וְקִשְׁת  וְחֶרֶב וּמִלְחָמָה אֲשַׁבֵּר  מִזֶּה־הָאָרֶץ וְהִשְׁכַּבְתִּים לְבֵטַח:</p>	<p>I will make a covenant with  them on that day,  With the <u>wild animals</u> and  with the birds of the sky  And the creeping things of  the ground,  And I will break the bow and  sword, and war from the  land,  And I will enable them to lie  down in security.</p>	<p>wild animals ← <i>animal of the field</i>.</p>
Hos 2:19	<p>וְאֲרֻשְׁתִּיךָ לִי לְעוֹלָם  וְאֲרֻשְׁתִּיךָ לִי בְצֶדֶק וּבְמִשְׁפָּט  וּבְחַסֵּד וּבְרַחֲמִים:</p>	<p>And I will betroth you to  myself for <i>an age-abiding</i>  <i>marriage</i>,  And I will betroth you to  myself in righteousness  and in judgment  And in kindness and in  compassion.</p>	

Hos 2:20	וְאַרְשָׁתִּיךָ לִי בְּאַמוּנָה וַיִּדְעַתְּ אֶת־יְהוָה: ס	And I will betroth you to myself in faithfulness, And you will know the LORD.	
Hos 2:21	וְהָיָה   בַּיּוֹם הַהוּא אָעֲנֶה נְאֻם־יְהוָה אָעֲנֶה אֶת־הַשָּׁמַיִם וְהֵם יַעֲנֵנוּ אֶת־הָאָרֶץ:	And it will come to pass on that day <i>That</i> I will answer, Says the LORD. I will answer the heavens, And they will answer the earth.	
Hos 2:22	וְהָאָרֶץ תַּעֲנֶה אֶת־הַדָּגָן וְאֶת־הַתִּירוֹשׁ וְאֶת־הַיִּצְהָר וְהֵם יַעֲנֵנוּ אֶת־יִזְרְעֵאל:	And the earth will answer the corn, And the new wine and the new oil, And they will answer <u>Jezeel</u> .	Jezeel: see Josh 15:56.
Hos 2:23	וַיִּזְרַעְתִּיהָ לִי בְּאָרֶץ וְרַחֲמָתִי אֶת־לֹא רַחֲמָה וְאַמְרָתִי לְלֹא־עַמִּי עַמִּי־אַתָּה וְהוּא יֹאמֶר אֱלֹהִי: פ	And I will sow her to myself in the land, And I will have compassion on Lo-Ruhamah, And I will say to Lo-Ammi, <b>‘You are my people’,</b> <b>And he will say,</b> <b>‘You are my God.’ ”</b>	<b>Rom 9:26, 2 Cor 6:16.</b> <hr/> <hr/> he: the man standing for the entire people.
Hos 3:1	וַיֹּאמֶר יְהוָה אֵלַי עוֹד לֵךְ אֶהֱבֵאֲשֶׁה אֶהֱבֵת רַע וּמְנַאֲפֵת כְּאֶהֱבֵת יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְהֵם פְּגִים אֶל־אֱלֹהִים אֲחֵרִים וְאֶהֱבֵי אֲשֵׁישֵׁי עֵגְבִים:	Then the LORD said to me, “Go again and make love to a woman <i>who is</i> loved by a friend, but <i>who is</i> adulterous, <i>just</i> as the LORD loves the sons of Israel, but they are turning to other gods, and they love <u>cakes of raisins</u> .”	cakes of raisins ← <i>cakes of grapes</i> . AV differs ( <i>flagons of wine</i> ).
Hos 3:2	וְאֶכְרַתָּ לִי בַחֲמֹשֶׁה עָשָׂר כֶּסֶף וְחֹמֶר שְׁעָרִים וְלֶתֶךְ שְׁעָרִים:	So I bought her for fifteen <i>pieces</i> of silver and a <u>homer</u> of barley and a <u>lethek</u> of barley.	homer: about 60 imperial gallons or 270 litres. <hr/> lethek: half a homer, so about 30 imperial gallons or 135 litres.
Hos 3:3	וְאָמַר אֵלַיָּה יָמִים רַבִּים תִּשְׁבִּי לִי לֹא תִזְנִי וְלֹא תִהְיִי לְאִישׁ וְגַם־אֲנִי אֶלְיָד:	And I said to her, “Remain with me for many days, <i>and</i> do not commit prostitution. So do not have a <u>relationship with any</u> man, because after all, I myself <i>will be</i> for you.”	have a relationship with ← <i>be to</i> .
Hos 3:4	כִּי   יָמִים רַבִּים יִשְׁבּוּ בְנֵי יִשְׂרָאֵל אֵין מֶלֶךְ וְאֵין שָׂר וְאֵין זָבַח וְאֵין מִצְבֵּה וְאֵין אֶפֹּד וְתַרְפִּים:	For the sons of Israel will remain many days <i>with</i> no king and no prince, and no sacrifice and no <u>pillar</u> and no ephod or <u>household gods</u> .	pillar: some form of memorial or idolatrous statue; compare Ex 24:4 and 2 Ki 3:2. <hr/> household gods ← <i>teraphim</i> . Compare Gen 31:19.

Hos 3:5	<p>אַחַר יָשׁוּבוּ בְנֵי יִשְׂרָאֵל  וּבִקְשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶם  וְאֵת דָּוִד מַלְכָּם וּפְחָדּוֹ  אֶל־יְהוָה וְאֶל־טוֹבוֹ בְּאַחֲרִית  הַיָּמִים: פ</p>	<p><i>But</i> afterwards the sons of Israel  will return and seek the LORD  their God and David their king,  and they will fear the LORD and  his goodness in the latter days.</p>	
Hos 4:1	<p>שִׁמְעוּ דְבַר־יְהוָה בְּנֵי יִשְׂרָאֵל  כִּי רִיב לִיהוָה עַם־יוֹשְׁבֵי  הָאָרֶץ כִּי אֵין־אֱמֶת וְאֵין־חֶסֶד  וְאֵין־דַּעַת אֱלֹהִים בְּאָרֶץ:</p>	<p>Hear the word of the LORD,  <i>You</i> sons of Israel,  For the LORD <i>has</i> a quarrel  With the inhabitants of the  land.  For <i>there is</i> no truth,  And <i>there is</i> no mercy,  And <i>there is</i> no knowledge  of God in the land.</p>	
Hos 4:2	<p>אֵלֶּה וּכְחֹשׁ וּרְצַח וְגַנְבַּ וְנֶאֱפָ  פִּרְצוּ וְדַמִּים בְּדַמִּים נִגָּעוּ:</p>	<p>They burst out <i>in cursing</i>  and <i>lying</i>  And <i>murder</i> and <i>stealing</i> and  <i>adultery</i>,  And <i>they strike with</i>  <i>bloodshed</i> upon  <i>bloodshed</i>.</p>	<p>cursing ... lying ... murder ...  stealing ... adultery: all infinitive  absolute used gerundially.</p> <hr/> <p>they strike: AV differs (<i>blood  toucheth</i>).</p>
Hos 4:3	<p>עַל־כֵּן   תֵּאָבֵל הָאָרֶץ וְאִמְלֵל  כָּל־יוֹשֵׁב בָּהּ בַּחַיִּית הַשָּׂדֶה  וּבְעוֹף הַשָּׁמַיִם וּגְסֻדֵי הַיָּם  יֵאָסְפוּ:</p>	<p>That <i>is</i> why the earth will  mourn,  And every inhabitant of it  will languish,  Among the wild animals  And among the birds of the  sky.  And also the fish of the sea  will <i>perish</i>.</p>	<p>perish ← <i>be gathered</i>, i.e. with  their deceased ancestors.</p>
Hos 4:4	<p>אַךְ אִישׁ אֶל־יָרִיב וְאֶל־יֹכֵחַ  אִישׁ וְעַמָּה כַּמְרִיבֵי כֹהֵן:</p>	<p>But let no-one quarrel  And no-one contend,  For your people <i>are</i> like  those <i>who</i> contend <i>with</i>  the priest.</p>	<p>We take the second אִישׁ as the  subject of יֹכֵחַ; AV differs,  taking it as the object (<i>yet let no  man strive, nor reprove  another</i>).</p>
Hos 4:5	<p>וּכְשֶׁלַּת הַיּוֹם וּכְשֶׁלַּת גַּם־נְבִיא  עִמָּךְ לַיְלָה וְדַמִּיתִי אִמָּךְ:</p>	<p>So you will stumble <i>in</i> the  daytime,  And the prophet will stumble  too with you <i>at</i> night,  And I will reduce your  mother to silence.</p>	
Hos 4:6	<p>נִדְמּוּ עַמִּי מִבְּלִי הַדַּעַת  כִּי־אֲתָהּ הַדַּעַת מְאֹסָתָ  וְאִמָּאֲסָאךָ מִכֶּהֵן לִי וּתְשַׁכַּח  תּוֹרַת אֱלֹהֶיךָ אֲשַׁכַּח בְּנֵיךָ  גַם־אֲנִי:</p>	<p>My people are reduced to  silence for want of  knowledge,  For you have rejected  knowledge,  And I have rejected you  from officiating as a  priest to me.  Since you have forgotten the  law of your God,  I <u>for my part</u> will forget your  sons.</p>	<p>since: causal use of the vav.</p> <hr/> <p>for my part ← <i>also</i>.</p>

Hos 4:7	כָּרַבְּם בֵּן חֲטָאוֹ לִי כְבוֹדָם בְּקִלּוֹן אֲמִיר: בְּקִלּוֹן אֲמִיר:	As they increased, They sinned against me. {P: They have exchanged my honour} [M: I will exchange their honour] For dishonour.	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= כְּבוֹדִי ... הַמִּירוֹ the MT.
Hos 4:8	חֲטָאת עַמִּי יֹאכְלוּ וְאֶל-עֲוֹנָם יִשְׂאוּ נַפְשׁוֹ: יִשְׂאוּ נַפְשׁוֹ:	They eat the sin-offering of my people, And they <u>set their affections</u> <u>on iniquity.</u>	set their affections on iniquity ← <i>lift their soul to their iniquity.</i>
Hos 4:9	וְהָיָה כַּעַם כִּפְתָּהוּ וּפְקֻדָּתִי עָלָיו דְּרָכָיו וּמַעַלְלָיו אָשִׁיב לוֹ: דְּרָכָיו וּמַעַלְלָיו אָשִׁיב לוֹ:	<u>And the people and the</u> <u>priest acted in the same</u> <u>way,</u> So I will visit their ways on them, And I will requite them <i>with</i> their <i>own</i> deeds.	and the people and the priest acted in the same way ← <i>it was</i> <i>as the people so the priest.</i> Compare Isa 24:2.
Hos 4:10	וְאֹכְלוּ וְלֹא יִשְׂבְּעוּ הַזֶּנֶן וְלֹא יִפְרְצוּ כִּי-אֶת-יְהוָה עָזְבוּ לְשֹׁמֵר: יִפְרְצוּ כִּי-אֶת-יְהוָה עָזְבוּ לְשֹׁמֵר:	And they will eat But not be satisfied, And they will commit prostitution But not abound, For they have forsaken the LORD <i>And the keeping of his law.</i>	the keeping: gerundial use of the infinitive.
Hos 4:11	זָנוּת וַיִּזְוּ וּתִירוֹשׁ יִקַּח-לֵב: זָנוּת וַיִּזְוּ וּתִירוֹשׁ יִקַּח-לֵב:	Prostitution and wine and new wine Have taken <i>hold of their</i> heart.	
Hos 4:12	עַמִּי בִעְצוֹ יִשְׁאַל וּמִקְלוֹ יִגִּיד לוֹ כִּי רוּחַ זְנוּנִים הִתְעָה וַיִּזְנוּ מִתַּחַת אֱלֹהֵיהֶם: עַמִּי בִעְצוֹ יִשְׁאַל וּמִקְלוֹ יִגִּיד לוֹ כִּי רוּחַ זְנוּנִים הִתְעָה וַיִּזְנוּ מִתַּחַת אֱלֹהֵיהֶם:	My people inquires at its wooden <i>idol</i> , And its stick answers them, For a spirit of prostitution has led <i>them</i> astray, And they commit prostitution Under <i>the eyes of</i> their God.	
Hos 4:13	עַל-רֵאשֵׁי הַהָרִים יִזְבְּחוּ וְעַל-הַגְּבָעוֹת יִקְטְרוּ תַחַת אֵלֹן וְלִבְנֵה וְאֵלֶּה כִּי טוֹב צִלָּהּ עַל-כֵּן תִּזְנֶינָהּ בְּנוֹתֵיכֶם וּכְלוֹתֵיכֶם תִּנְאַפְנָה: עַל-רֵאשֵׁי הַהָרִים יִזְבְּחוּ וְעַל-הַגְּבָעוֹת יִקְטְרוּ תַחַת אֵלֹן וְלִבְנֵה וְאֵלֶּה כִּי טוֹב צִלָּהּ עַל-כֵּן תִּזְנֶינָהּ בְּנוֹתֵיכֶם וּכְלוֹתֵיכֶם תִּנְאַפְנָה:	On the tops of mountains they offer sacrifices, And on the hills they burn incense, Under the oak tree, the white poplar and the terebinth, For its shade <i>is</i> pleasant, <u>Which <i>is</i> why</u> your daughters commit prostitution, And your brides commit adultery.	which <i>is</i> why: or, perhaps, <i>which</i> ( <i>is</i> ) <i>how</i> .

Hos 4:14	<p>לֹא־אֶפְקֹד עַל־בְּנוֹתֵיכֶם כִּי  תִזְנֶינָה וְעַל־כַּלּוֹתֵיכֶם כִּי  תִנְאַפְנָה כִּי־הֵם עִם־הַזְנוֹת  יִפְרְדּוּ וְעִם־הַקְדָּשׁוֹת יִזְבְּחוּ  וְעִם לֹא־יָבִין יִלְבָּט:</p>	<p>I will not punish your daughters  When they commit prostitution,  Or your daughters-in-law  When they commit adultery,  For the <i>men</i> go aside with prostitutes,  And they sacrifice with the harlots.  So the people <i>who</i> do not understand will stumble.</p>	
Hos 4:15	<p>אִם־זָנָה אַתָּה יִשְׂרָאֵל  אֶל־אֲשֵׁם יְהוּדָה וְאֶל־תַּבְּאוֹ  הַגִּלְגָּל וְאֶל־תַּעֲלוֹ בֵּית אֵזֶן  וְאֶל־תִּשְׁבְּעוּ חַי־יְהוָה:</p>	<p>Although you engage in prostitution, O Israel,  Don't let Judah become guilty.  And do not go <i>to</i> Gilgal,  And do not go up <i>to</i> Beth-Aven,  And do not swear, "The LORD lives."</p>	Gilgal ← <i>the Gilgal</i> .
Hos 4:16	<p>כִּי כַפְרָה סָרְרָה סָרַר יִשְׂרָאֵל  עַתָּה יִרְעֵם יְהוָה כְּכֶבֶשׂ  בַּמֶּרְחֵב:</p>	<p>For Israel is recalcitrant like a recalcitrant heifer,  And now the LORD will put them to pasture,  Like a lamb in a wide <i>open</i> place.</p>	
Hos 4:17	<p>חֲבוּר עֲצָבִים אֶפְרַיִם הִנְחִלּוּ:</p>	<p>Ephraim is joined to idols;  Leave him <i>to it</i>.</p>	
Hos 4:18	<p>סָר סְבָאָם הַזֶּנֶה הַזֶּנוּ אָהָבוּ  הָבוּ קָלוֹן מִגְּנִיָּה:</p>	<p>Their drinking bout <u>has</u> gone,  <u>They have loved committing abundant prostitution;</u>  Give <i>them their way</i>.  Her <u>princes</u> <i>are</i> a dishonour.</p>	<p>has gone: AV differs (<i>is sour</i>).  <hr/> they have loved: AV differs in association of the word (<i>her rulers with shame do love</i>).  <hr/> committing abundant prostitution: infinitive absolute.  <hr/> princes ← <i>shields</i>. But [AnLx], tropically, <i>princes</i>.</p>
Hos 4:19	<p>צָרַר רוּחַ אוֹתָהּ בְּכַנְפֶיהָ  וַיִּבְשּׁוּ מִזְבְּחוֹתָם ס</p>	<p>The wind has tied her up in her wings,  And they will be ashamed of their sacrifices.</p>	
Hos 5:1	<p>שְׁמַעוּ־זאת הַכֹּהֲנִים וְהַקְּשִׁיבוּ    בֵּית יִשְׂרָאֵל וּבֵית הַמֶּלֶךְ  הָאֲזִינוּ כִּי לָכֶם הַמִּשְׁפָּט  כִּי־פָח הָיִיתֶם לְמִצְפָּה וְרִשְׁתָּ  פְּרוּשָׁה עַל־תַּבּוֹר:</p>	<p>Hear this, <i>you</i> priests,  And hearken, O house of Israel,  And give ear, O royal house,  For judgment on you <i>is impending</i>,  Because you were a snare to Mizpah  And a net spread out over Tabor.</p>	
Hos 5:2	<p>וְשַׁחֲטָה שֹׂטִים הָעֹמְקִיו וְאָנִי  מוֹסֵר לְכָל־ם:</p>	<p>The backsliders had deep designs to slaughter,  While <i>I passed</i> censure on all of them.</p>	

Hos 5:3	אֲנִי יָדַעְתִּי אֶפְרַיִם וַיִּשְׂרָאֵל לֹא נִכְתָּד מִמֶּנִּי כִּי עַתָּה הִזְנִיתָ אֶפְרַיִם נִטְמָא יִשְׂרָאֵל:	I know Ephraim, And Israel <i>is</i> not hidden from me, For now you, Ephraim have committed prostitution, And Israel has become unclean.	
Hos 5:4	לֹא יִתְּנוּ מַעַלְלֵיהֶם לְשׁוּב אֶל־אֱלֹהֵיהֶם כִּי רוּחַ זְנוּנִים בְּקִרְבָּם וְאֶת־יְהוָה לֹא יָדְעוּ:	They do not make their works <i>fit</i> for returning to their God, For a spirit of prostitution <i>is</i> in their midst, And they do not know the LORD.	
Hos 5:5	וְעֵנָה גְאוֹן־יִשְׂרָאֵל בְּפָנָיו וַיִּשְׂרָאֵל וְאֶפְרַיִם יִכְשְׁלוּ בַעֲוֹנָם כָּשַׁל גַּם־יְהוּדָה עִמָּם:	And the pride of Israel will testify to its face, And Israel and Ephraim will stumble in their iniquity, And Judah will stumble too with them.	
Hos 5:6	בְּצֹאֲנֵם וּבְבִקְרָם יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה וְלֹא יִמְצְאוּ חֶלֶץ מֵהֶם:	They will go and seek the LORD among their sheep and their cattle, But they will not find <i>him</i> . He will have withdrawn from them.	
Hos 5:7	בִּיהוָה בָּגְדוּ כִּי־בָנִים זָרִים יִלְדוּ עַתָּה יֹאכְלֵם חֹדֶשׁ אֶת־חֻלְקֵיהֶם: ס	They have dealt treacherously with the LORD, For they have borne sons <i>who are</i> strangers, And now <u>they will be devoured in a month along with their apportioned regions.</u>	they will be devoured in a month ← a month will devour them.
Hos 5:8	תִּקְעוּ שׁוֹפָר בַּגְּבְעָה חֲצֹצְרָה בְּרָמָה הֲרִיעוּ בַּיִת אֲזוֹן אַחֲרֵיךָ בְּנִימִין:	Blow the ramshorn in Gibeah And the trumpet in Ramah. Sound the alarm <i>in</i> Beth- Aven. Look behind you, Benjamin.	Gibeah: see Josh 15:57.
Hos 5:9	אֶפְרַיִם לְשִׁמָּה תִהְיֶה בַּיּוֹם תּוֹכַחַה בְּשִׁבְטֵי יִשְׂרָאֵל הוֹדַעְתִּי נֶאֱמָנָה:	Ephraim will become a desolation on the day of rebuke. Among the tribes of Israel, I have made <i>it</i> known faithfully.	
Hos 5:10	הָיוּ שָׂרֵי יְהוּדָה כְּמַסִּיגֵי גְבוּל עָלִיָּהֶם אֲשַׁפּוֹד כְּמַיִם עֵבֶרְתִּי:	The princes of Judah were like those <i>who</i> moved the boundary. I will pour out my anger on them like water.	
Hos 5:11	עָשׂוּק אֶפְרַיִם רְצוּץ מִשִּׁפְט כִּי הוֹאִיל הִלְךָ אַחֲרֵי־צוֹ:	Ephraim <i>is</i> oppressed, Justice <i>has been</i> perverted, For he willingly <u>followed the commandment.</u>	perverted ← broken. followed the commandment: of 1 Ki 12:28 etc. [CB].

Hos 5:12	וְאֲנִי כַעֵשׁ לְאֶפְרַיִם וְכַרְקָב לְבַיִת יְהוּדָה:	So I <i>will be</i> like the moth to Ephraim And like rot to the house of Judah.	
Hos 5:13	וַיֵּרָא אֶפְרַיִם אֶת־חֲלָיו וַיהוּדָה אֶת־מַזְרוֹ וַיֵּלֶךְ אֶפְרַיִם אֶל־אַשּׁוּר וַיִּשְׁלַח אֶל־מֶלֶךְ יָרֵב וְהוּא לֹא יוּכַל לְרַפֵּא לָכֶם וְלֹא־יִגְהֶה מִכֶּם מְזוֹר:	When Ephraim saw his sickness And Judah <i>saw</i> his wound, Ephraim went to Assyria And sent <i>envoys</i> to King Jareb. But he was not able to cure you, And he did not heal your wound.	
Hos 5:14	כִּי אֲנֹכִי כַשְׁחַל לְאֶפְרַיִם וְכַכְפִּיר לְבַיִת יְהוּדָה אֲנִי אֲנִי אֶטְרֹף וְאֵלֶךְ אֶשָּׂא וְאִין מַצִּיל:	For I <i>will be</i> like a lion to Ephraim And as a young lion to the house of Judah. I myself will tear to pieces And go, and carry off, And <i>there will be</i> no-one to deliver <i>him</i> .	
Hos 5:15	אֵלַי אָשׁוּבָה אֶל־מְקוֹמִי עַד אֲשֶׁר־יֵאָשְׁמוּ וּבִקְשׁוּ פָנַי בְּצָר לָהֶם יִשְׁחַרְגֵנִי:	I will go <i>and</i> return to my place Until they acknowledge their guilt And seek my face. When they are in straits, They will <u>diligently seek</u> me.	diligently seek ← <i>dawn-seek</i> .
Hos 6:1	לָכוּ וְנָשׁוּבָה אֶל־יְהוָה כִּי הוּא טָרַף וַיִּרְפָּאנוּ יְדֵי וַיַּחְבְּשֵׁנוּ:	“Come, let us return to the LORD, For he tore apart, But he will heal us. He struck, But he will bind us up.	
Hos 6:2	יַחֲיֵנוּ מִיָּמַיִם בַּיּוֹם הַשְּׁלִישִׁי יִקְמְנוּ וְנַחֲיָה לְפָנָיו:	He will make us alive after <u>two days</u> ; On the <u>third day</u> he will raise us up, And we will live in his presence.	two days ... third day: consider Ps 90:4, 2 Pet 3:8, where a day stands for 1000 years. Could the two days be a Lo-Ammi period from AD 70 to AD 2070, with restoration in the third “day”?
Hos 6:3	וְנִדְעָה נִרְדְּפָה לְדַעַת אֶת־יְהוָה כְּשֶׁחַר נִכּוֹן מוֹצֵאוֹ וַיָּבֹא כְגֶשֶׁם לָנוּ כַּמִּלְקוֹשׁ יּוֹרֵה אֶרֶץ:	And we will know, <i>saying</i> , ‘Let us follow so as to know the LORD. His rising <i>is</i> like the steady dawn, And he will come like rain on us, Like the late <i>and</i> early rain <i>on</i> the land.’ ”	



Hos 6:4	<p>מָה אֶעֱשֶׂה לְךָ אֶפְרַיִם מָה  אֶעֱשֶׂה לְךָ יְהוּדָה וְחִסְדְּכֶם  כַּעֲנוּ-בִקְרֹךְ וְכִטְלֵ מִשְׁכִּים  הַלֵּךְ:</p>	<p>What shall I do to you,  Ephraim?  What shall I do to you,  Judah?  For the compassion you  <i>show</i>  <i>Is just as a cloud in the</i>  <i>morning,</i>  And like the early dew,  <i>Which goes away.</i></p>	
Hos 6:5	<p>עַל-כֵּן חָצַבְתִּי בְּנְבִיאִים  הֲרַגְתִּים בְּאִמְרֵי-פִי וּמִשְׁפָּטֶיךָ  אֹר יֵצֵא:</p>	<p>That <i>is</i> why I have hewn into  the prophets;  I have killed them by the  words of my mouth,  And <i>my</i> judgments on you  go forth <i>like</i> light.</p>	<p>prophets: i.e. <i>false prophets</i>  here.  <hr/> <i>my</i> judgments on you: an  objective suffix “you”. AV  differs, subjective (<i>thy</i>  <i>judgments</i>).</p>
Hos 6:6	<p>כִּי חִסֵּד חָפַצְתִּי וְלֹא-זֶבַח  וְדַעַת אֱלֹהִים מַעֲלוֹת:</p>	<p><b>For I desired <u>mercy</u></b>  <b>And not sacrifice,</b>  And knowledge of God  Rather than burnt offerings.</p>	<p><b>Matt 9:13, Matt 12:7.</b>  <hr/> mercy: or <i>kindness</i>. The NT  quotes use ἔλεος.</p>
Hos 6:7	<p>וְהֵמָּה כַּאֲדָם עָבְרוּ בְרִית שָׁם  בְּגָדוּ בִי:</p>	<p>But they like <u>Adam</u> have  transgressed the covenant;  There, they dealt  treacherously with me.</p>	<p>Adam: AV differs (<i>men</i>).</p>
Hos 6:8	<p>גִּלְעָד קִרְיַת פְּעֻלֵי אֹזֹן עַקְבָּה  מִדָּם:</p>	<p><u>Gilead</u> is a town of workers  of iniquity  – <i>A town</i> stained with blood.</p>	<p>Gilead: see Gen 31:21.</p>
Hos 6:9	<p>וּכְחֵפֵי אִישׁ גְּדוּדִים חֶבֶר  כִּהְנִים דְּרֹךְ יְרֻצְחוֹ-שִׁכְמָה כִּי  זָמָה עָשׂוּ:</p>	<p>And as gangs wait <i>for</i> a man,  <i>So is</i> a company of priests.  On the road to <u>Shechem</u> they  commit murder,  For they perpetrate  wickedness.</p>	<p>to Shechem: AV differs (<i>by</i>  <i>consent</i>).  <hr/> wickedness: with connotations  of <i>scheming</i>.</p>
Hos 6:10	<p>בְּבֵית יִשְׂרָאֵל רָאִיתִי  *שַׁעֲרִירִיה *שִׁשְׁעֲרוֹרִיָּה שָׁם  זָנוּת לְאֶפְרַיִם נִטְמָא יִשְׂרָאֵל:</p>	<p>In the house of Israel I have  seen a horrible thing.  In that place <i>there is</i> the  prostitution of Ephraim.  Israel is defiled.</p>	<p>a horrible thing: the <i>ketiv</i> can be  regarded as a variant form of the  <i>qeré</i>. A <i>yod / vav</i> issue.</p>
Hos 6:11	<p>גַּם-יְהוּדָה שָׁת קָצִיר לָךְ  בְּשׁוּבֵי שְׁבוֹת עַמִּי: פ</p>	<p>For you also, Judah,  He has appointed a reaping  <i>time</i>,  When I reverse the captivity  of my people.</p>	
Hos 7:1	<p>כִּרְפָּאִי לְיִשְׂרָאֵל וְנִגְלָה עֲוֹן  אֶפְרַיִם וְרַעוֹת שְׁמֵרוֹן כִּי  פָּעְלוּ שִׁקְר וְגִנְבּוּ יָבוֹא פֶּשַׁט  גְּדוּד בַּחֹזֶק:</p>	<p>When I heal Israel,  The iniquity of Ephraim will  be revealed,  As <i>will</i> the evil <i>deeds</i> of  Samaria.  For they have acted falsely,  And the thief comes in,  And a gang commits robbery  in the open.</p>	

Hos 7:2	<p>וּבִלְיָאֲמָרוֹ לְלִבָּבְם כָּל־רַעְתָּם זָכַרְתִּי עִתָּהּ סִבְבוֹם מֵעַלְלֵיהֶם נִגַּד פָּנַי הַיּוֹם:</p>	<p>And they don't <u>consider</u> <i>That</i> I have remembered all their wrongdoing. Their deeds surround them now; They are before me.</p>	<p>consider ← <i>say in their heart.</i></p>
Hos 7:3	<p>בְּרַעְתָּם יִשְׂמְחוּ־מֶלֶךְ וּבְכַחְשֵׁיהֶם שָׂרִים:</p>	<p>With their evil <i>deeds</i> they pleased the king, And with their falsehood, princes.</p>	
Hos 7:4	<p>כֹּלֶם מִנְּאֻפִים כְּמוֹ תֹנֹר בְּעָרָה מֵאֻפָּה יִשְׁבּוֹת מְעִיר מְלוֹשׁ בְּצֶק עַד־חֲמֻצָּתוֹ:</p>	<p>They <i>are</i> all adulterers, Like a baker's burning oven. Will he stop stoking <i>it</i>, <i>Or</i> kneading the dough before it <i>is</i> leavened?</p>	<p>There is no interrogative particle, but an interrogative sense seems to best fit the context. AV differs, translating noninterrogatively (declaratively).</p>
Hos 7:5	<p>יוֹם מִלְּזַנּוֹ הַחֲלוּ שָׂרִים חֲמַת מִיַּזְן מִשֶּׁדֶּי יָדוֹ אֶת־לְעֻצִים:</p>	<p><i>On the festival</i> day of our king, The princes made <i>him</i> weak <i>with the intoxication</i> of wine. He stretched out his hand with the scoffers.</p>	<p>intoxication ← <i>venom</i>, from חֲמָה. Wider use of the construct state, before a preposition, [Ges- HG] §130. AV differs (<i>bottles</i>), re-pointing to חֲמַת from חֲמַת.</p>
Hos 7:6	<p>כִּי־קִרְבוּ כַתְּנוֹר לִבָּם בְּאָרְבַּם כָּל־הַלֵּילָה יִשָּׁן אִפְהֶם בְּקָר הוּא בַעַר כְּאֵשׁ לַהֲבָה:</p>	<p>For in their <u>plotting</u> they bring their <u>hearts</u> near to an oven. All night <u>their baker</u> sleeps, <i>But in</i> the morning, it burns like a blazing fire.</p>	<p>plotting ← <i>ambushing.</i>  hearts ← <i>heart.</i>  their baker: not from אַף, <i>anger</i>. This verse resumes the analogy of Hos 7:4.</p>
Hos 7:7	<p>כֹּלֶם יַחֲמוּ כַתְּנוֹר וְאָכְלוּ אֶת־שִׁפְטֵיהֶם כָּל־מְלָכֵיהֶם נָפְלוּ אִין־קִרְא בָהֶם אֵלַי:</p>	<p>They are all <i>as</i> hot as a furnace, And they have devoured their judges. All their kings have fallen; <i>There is</i> no-one among them <i>who</i> calls to me.</p>	
Hos 7:8	<p>אֶפְרַיִם בְּעַמִּים הוּא יִתְבּוֹלֵל אֶפְרַיִם הִיָּה עֵגֶה בְּלֵי הַפּוֹכָה:</p>	<p>Ephraim is mixing with the Gentiles; Ephraim is <i>like</i> a cake <i>which</i> <i>wasn't</i> turned over.</p>	
Hos 7:9	<p>אָכְלוּ זָרִים כֹּחֹו וְהוּא לֹא יָדַע גַּם־שִׁיבָה זָרְקָה בּוֹ וְהוּא לֹא יָדַע:</p>	<p>Strangers have devoured his strength, And he does not <u>realize</u> <i>it</i>. Also grey hair is strewn over him, But he <u>is</u> not <u>aware</u> of <i>it</i>.</p>	<p>realize ... is ... aware ← <i>know ... knows</i>. Otiose, but see Gen 12:5.</p>
Hos 7:10	<p>וְעֵנָה גְאוֹן־יִשְׂרָאֵל בְּפָנָיו וְלֹא־שָׁבוּ אֶל־יְהוָה אֱלֹהֵיהֶם וְלֹא בִקְשׂוּהוּ בְכָל־זֵאת:</p>	<p>And the pride of Israel testifies to his face, Yet they do not return to the LORD their God, <i>And</i> for all this they do not seek him.</p>	

Hos 7:11	וַיְהִי אֶפְרַיִם כִּיּוֹנָה פּוֹתָה אֵין לֵב מִצְרַיִם קָרְאוּ אֲשׁוּר הִלְכוּ:	And Ephraim has become like an unsuspecting dove, Without <u>mettle</u> . They call out <i>to</i> Egypt; They go <i>to</i> Assyria.	mettle ← <i>a heart</i> .
Hos 7:12	כַּאֲשֶׁר יֵלְכוּ אֶפְרָיִם עֲלֵיהֶם רִשְׁתִּי בְּעוֹף הַשָּׁמַיִם אֲוִרֵדֵם אִיסְרָם כְּשִׁמְעַ לְעֵדְתָם: ס	As they go, I will spread my net over them; I will bring them down like the birds of the sky. I will chasten them according to the report of their congregation.	
Hos 7:13	אֹי לָהֶם כִּי־נָדְדוּ מִמְּנֵי שָׂד לָהֶם כִּי־פָשְׁעוּ בִי וְאֲנֹכִי אֶפְרָיִם וְהִמָּה דִבְרוּ עָלַי כְּזָבִים:	Woe to them, For they have wandered away from me. Devastation <i>be</i> upon them, For they have transgressed against me. <u>Although</u> I redeemed them, They <u>nevertheless</u> speak lies about me.	although ... nevertheless: wider use of the <i>vav</i> , as a concessive conjunction and its correlative adverb.
Hos 7:14	וְלֹא־זָעְקוּ אֵלַי בְּלִבָּם כִּי יִלְלוּ עַל־מִשְׁכְּבוֹתָם עַל־דָּגָן וְתִירוֹשׁ יִתְגַּוְרוּ יָסוּרוּ בִי:	And they did not call out to me in their heart, For they howled on their couches, <i>Where</i> they congregate for <i>their</i> food and wine. They have <u>departed</u> from me.	departed: AV differs ( <i>rebel</i> ), reading יָסוּרוּ from יָסְרוּ.
Hos 7:15	וְאֲנִי יִסְרַתִּי חֲזַקְתִּי זְרוּעֹתָם וְאֵלַי יַחֲשְׁבוּ־רָע:	And I chastened <i>them</i> , And I strengthened their arms, Yet they devise wickedness against me.	
Hos 7:16	יָשׁוּבוּ   לֹא עָלָה הֵיזוּ בְּקִשְׁתִּי רַמְיָהּ יִפְלוּ בְּחֶרֶב שָׁרִיָּהֶם מִזַּעַם לְשׁוֹנָם זֹו לְעֵגֶם בְּאַרְץ מִצְרַיִם:	They return, <i>But</i> not <i>to</i> the Most High. They are like an untrustworthy bow. Their princes fall by the sword Because of the insolence of their tongue. This <i>is the cause</i> of them <i>suffering</i> derision in the land of Egypt.	
Hos 8:1	אֶל־חֶכְךָ שִׁפְרָ כַּנְּשֹׁר עַל־בַּיִת יְהוָה יֵעַן עֲבָרוּ בְרִיתִי וְעַל־תּוֹרָתִי פָשְׁעוּ:	<i>Put</i> the ramshorn to your <u>mouth</u> ; <i>War is coming</i> like an eagle against the house of the LORD, Because they have transgressed my covenant And violated my law.	mouth ← <i>palate</i> .

Hos 8:2	לִי יִזְעֻקוּ אֱלֹהֵי יִדְעָנוּךָ יִשְׂרָאֵל:	To me they will cry, “We – Israel – know you, O God of mine.”	
Hos 8:3	זָנַח יִשְׂרָאֵל טוֹב אוֹיֵב יִרְדְּפוּ:	Israel has cast off that <i>which</i> <i>is</i> good; The enemy will pursue him.	
Hos 8:4	הֵם הִמְלִיכוּ וְלֹא מִמְּנֵי הַשִּׁירוּ וְלֹא יִדְעֵתִי בְּסַפִּים וּזְהָבָם עָשׂוּ לָהֶם עֲצָבִים לְמַעַן יִכָּרֵת:	They have appointed kings, But not from me; They have appointed princes, But I did not <u>acknowledge it</u> . <i>With</i> their silver and their gold They have made themselves idols, <u>Which is why</u> they will be cut off.	acknowledge ← <i>know</i> .  which <i>is</i> why: the more common meaning is <i>in order that</i> . Compare Isa 44:9.  they will be cut off ← <i>it</i> (i.e. <i>the</i> <i>people</i> ) will be cut off.
Hos 8:5	זָנַח עֲגֻלְךָ שְׁמֵרוֹן חָרָה אַפִּי בָּם עַד-מָתִי לֹא יוֹכְלוּ נִקְוִין:	<u>He has rejected your calf</u> , Samaria. My anger is kindled against them. How long will they fail to attain to innocence?	he has rejected your calf: AV differs ( <i>thy calf ... hath cast thee</i> <i>off</i> ).
Hos 8:6	כִּי מִיִּשְׂרָאֵל וְהוּא חָרַשׁ עָשָׂהוּ וְלֹא אֱלֹהִים הוּא כִּי-שִׁבְבִים יִהְיֶה עֲגֹל שְׁמֵרוֹן:	For the artificer who made it <i>was</i> from Israel – <u>A man, who is not God</u> . For Samaria's calf will become splinters.	a man, who is not God: or it ( <i>is</i> ) not God. The pronoun could refer to the artificer or the calf.
Hos 8:7	כִּי רוּחַ יִזְרְעוּ וְסוּפְתָהּ יִקְצְרוּ קָמָה אֵין-לוֹ צֶמַח בְּלִי יַעֲשֶׂה-קֶמַח אוֹלֵי יַעֲשֶׂה זָרִים יִבְלַעְהוּ:	For they have sown wind, But they will reap a hurricane. It <i>has</i> no standing corn; <i>It is</i> a shoot without yielding <i>anything</i> <i>By which</i> one can make flour. If perchance it does yield <i>anything</i> , Strangers will swallow it up.	
Hos 8:8	נִבְלַע יִשְׂרָאֵל עֵתָהּ הִיוּ בְּגוֹיִם כְּכֹלֵי אֵין-חֶפֶץ בּוֹ:	Israel is swallowed up. Now they are among the Gentiles, Like an item in which <i>there</i> <i>is</i> no pleasure.	
Hos 8:9	כִּי-הִלְמָה עָלוּ אֲשׁוּר פָּרָא בּוֹדֵד לוֹ אֶפְרַיִם הִתְנֶה אֲהָבִים	For they went <i>to</i> Assyria, <i>Like</i> a wild donkey on its own. <i>And</i> Ephraim hired lovers.	
Hos 8:10	גַּם כִּי-יִתְּנוּ בְּגוֹיִם עֵתָהּ אֶקְבְּצֵם וַיִּחַלוּ מִטַּעַם מִמֶּשָׂא מִלֶּךְ שָׂרִים:	Even though they have hired <i>lovers</i> among the Gentiles, Now I will gather them, But they will <u>profane</u> <u>themselves</u> for a while, Under the burden of the king of princes.	will profane <i>themselves</i> : <i>hiphil</i> of חָלַל. The word could theoretically be re-pointed in many stem-formations from חָלַל חָלַל, חָלָה, and חוּל. In <i>niphal</i> or <i>pual</i> from חָלַל it reads <i>will be</i> <i>profaned</i> .

Hos 8:11	כִּי־הִרְבֶּה אֲפָרַיִם מִזְבְּחֹת לְחֹטָא הָיִוּלוּ מִזְבְּחֹת לְחֹטָא:	For Ephraim has increased <i>the number</i> of altars <i>With which</i> to sin. They have become altars For him to sin.	
Hos 8:12	*אכתוב-**אכתב-לו* רבו **רבי תורתִי כמו־זר נחֻשְׁבוּ:	I have written down for him {Q: The great things} [K: The greatness] in my law, <i>But</i> they were considered <i>Something</i> strange.	I have written down: the <i>ketiv</i> can be regarded as the <i>scriptio</i> <i>plena</i> spelling of the <i>qeré</i> . <hr/> the great things ( <i>qeré</i> ) ... the greatness ( <i>ketiv</i> ): a vav / yod issue.
Hos 8:13	זִבְחֵי הַבְּהֵבִי זִבְחֹו בֶּשֶׁר וַיֹּאכְלוּ יְהוָה לֹא רָצָם עֲתָה יִזְכֹּר עֲוֹנָם וַיִּפְקֹד חַטֹּאתֵם הֲמָה מִצְרַיִם יָשׁוּבוּ:	They offer the sacrifices <i>which are</i> gifts to me, And they eat the flesh, <i>But</i> the LORD does not accept them. Now he will remember their iniquity, And he will visit their sins. They will return <i>to</i> Egypt.	offer ← <i>sacrifice</i> . <hr/> the sacrifices <i>which are</i> gifts to me ← <i>the sacrifices of my gifts</i> . An expegetic genitive.
Hos 8:14	וַיִּשְׁכַּח יִשְׂרָאֵל אֶת־עֹשֶׂהוּ וַיִּבְנוּ הַיְכָלוֹת וַיהוּדָה הִרְבָּה עָרִים בְּצָרוֹת וְשָׁלַח־תִּי־אֵשׁ בְּעָרֶיךָ וְאָכְלָה אֶרְמֹנֶיךָ: ס	And Israel has forgotten its maker And has built temples, And Judah has increased its fortified cities. So I shall send fire into its cities, Which will devour her palaces.	
Hos 9:1	אַל־תִּשְׂמַח יִשְׂרָאֵל   אֶל־גִּיל בְּעַמִּים כִּי זָנִיתָ מֵעַל אֱלֹהֶיךָ אָהַבְתָּ אֶתְנֹן עַל כָּל־גֶּרְנוֹת דָּגָן:	Do not be pleased, Israel, With rejoicing as the Gentiles <i>do</i> , For you have committed prostitution against your God. You have loved the wages of prostitution On every floor for threshing corn.	
Hos 9:2	גֶּרֶן וַיִּקֶּב לֹא יִרְעֶם וְתִירוֹשׁ יִכָּחַשׁ בָּהּ:	The threshing floor and the wine vat will not feed them, And the new wine in <i>the</i> <i>land</i> will fail.	<i>the land</i> ← <i>it</i> , feminine, but no nearby feminine antecedent.
Hos 9:3	לֹא יִשְׁבוּ בְּאֶרֶץ יְהוָה וְשָׁב אֲפָרַיִם מִצְרַיִם וּבְאֶשׁוּר טָמֵא יֹאכְלוּ:	They will not dwell in the LORD's land, And Ephraim will return <i>to</i> Egypt, And he will eat unclean <i>food</i> in Assyria.	

Hos 9:4	<p>לֹא יִסְכוּ לַיהוָה   יַיִן וְלֹא  יַעֲרְבוּ-לוֹ זִבְחֵיהֶם כְּלָחֶם  אוֹנִים לָהֶם כָּל-אֲכָלֵיו יִטְמָאוּ  כִּי-לַחֲמֵם לְנַפְשָׁם לֹא יָבוֹא  בֵּית יְהוָה:</p>	<p>They will not pour out wine offerings to the LORD,  And they will not be pleasing to him.  Their sacrifices will be like <u>mourners'</u> food to them;  All who eat it will be defiled.  For their bread for their <u>life</u>  Will not come <i>into</i> the house of the LORD.</p>	<p>mourners' ← <i>of sorrow</i>.</p> <hr/> <p>life ← <i>soul</i>.</p>
Hos 9:5	<p>מַה-תַּעֲשׂוּ לַיּוֹם מוֹעֵד וּלְיוֹם  חַג-יְהוָה:</p>	<p>What will you do on the festival day,  And on a day of the feast of the LORD?</p>	
Hos 9:6	<p>כִּי-הִנֵּה הֵלְכוּ מִשָּׂד מִצְרַיִם  תִּקְבְּצֵם מִן תִּקְבְּרֵם מִחֲמַד  לְכַסְפָּם קִמוֹשׁ יִרְשֵׁם חוּחַ  בְּאֶהְלֵיהֶם:</p>	<p>For look, they have departed on account of the devastation.  Egypt will gather them,  And Memphis will bury them.  <i>As for their delightful silver items,</i>  Nettles will inherit them,  <i>As will thorn bushes in their tents.</i></p>	<p>gather them: i.e. <i>to their fathers</i>, in death.</p> <hr/> <p>their delightful silver <i>items</i> ← <i>the delight of their silver</i>.</p> <hr/> <p><i>as will thorn bushes in their tents: or (and there will be) thorn bushes in their tents.</i></p>
Hos 9:7	<p>בָּאוּ   יְמֵי הַפְּקֻדָּה בָּאוּ יְמֵי  הַשִּׁלְם יִדְעוּ יִשְׂרָאֵל אֲוִיל  הַנְּבִיא מִשְׁגַּע אִישׁ הָרוּחַ עַל  רֵב עוֹנֵד וְרֵבָה מִשְׁטָמָה:</p>	<p>The days of visitation are coming,  <b>The days of retribution</b> are coming,  And Israel will know <i>it</i>.  The prophet <i>is</i> a fool;  The spiritual man <i>is</i> mad,  Because of the abundance of your iniquity  And the great enmity.</p>	<p><b>Luke 21:22.</b></p>
Hos 9:8	<p>צִפָּה אֶפְרַיִם עַם-אֱלֹהֵי נְבִיא  פָּח יְקוֹשׁ עַל-כָּל-דַּרְכָּיו  מִשְׁטָמָה בְּבֵית אֱלֹהֵיו:</p>	<p>Ephraim <i>was</i> a watchman with my God.  <i>As for the prophet,</i>  The fowler's trap <i>is set</i> on all his ways.  <i>There is</i> enmity in the house of his God.</p>	<p><i>As for the prophet (etc.): AV differs (also possible).</i></p>
Hos 9:9	<p>הָעֲמִיקוּ-שַׁחַתוּ כִּימֵי הַגְּבֵעָה  יִזְכּוֹר עוֹנֵם יִפְקֹד חַטָּאוֹתָם:  ס</p>	<p>They have deeply corrupted <i>their ways</i>,  As in the days of <u>Gibeah</u>.  He will remember their iniquity;  He will visit their sins.</p>	<p>Gibeah: see Josh 15:57.</p>

Hos 9:10	כַּעֲנַבִּים בַּמִּדְבָּר מֵצֵאתִי יִשְׂרָאֵל כְּבִכּוּרָה בְּתֵאנָה בְּרֵאשִׁיתָהּ רָאִיתִי אֲבוֹתֵיכֶם הָמָּה בָּאוּ בְּעַל-פְּעוֹר וַיִּנְזְרוּ לְבִשְׁתׁ וַיְהִיו שְׁקוּצִים כְּאַהֲבָם:	I found Israel like bunches of grapes in the desert; I saw your fathers like early fruit on the fig tree in its <u>early days</u> . <i>But they went to Baal-Peor;</i> They consecrated themselves to a shameful thing And became abominations with their acts of love.	early days ← <i>beginning</i> . <hr/> with their acts of love ← <i>according to their loving</i> .
Hos 9:11	אֶפְרַיִם כְּעוֹף יִתְעוֹפֵף כְּבוֹדָם מִלְדָּה וּמִבְּטָן וּמִהַרְרִיזוֹן:	Ephraim <i>is</i> like a bird; Their glory has flown away. <i>They are deprived</i> of birth, Of <u>pregnancy</u> , and of conception.	pregnancy ← <i>womb</i> .
Hos 9:12	כִּי אִם-יִגְדְּלוּ אֶת-בְּנֵיהֶם וְשִׁבְּלֵתִים מֵאָדָם כִּי-גַם-אֹי לָהֶם בְּשׁוּרֵי מָהֶם:	Although they bring up their sons, I will bereave them, <i>Depriving them</i> of a man. For woe indeed to them When I depart from them.	
Hos 9:13	אֶפְרַיִם כְּאֲשֶׁר-רָאִיתִי לְצוֹר שֶׁתּוּלָה בְּנֹה וְאֶפְרַיִם לְהוֹצִיא אֶל-הַרְגַּ בְּנָיו:	Ephraim, as what I have seen in Tyre, <i>Was</i> planted in a pasture. But Ephraim <i>is on the point</i> of <u>bringing</u> its sons to the slayer.	bringing ← <i>bringing out</i> . Gerundial use of the infinitive.
Hos 9:14	תִּזְלֶהֶם יְהוָה מֵהַתֵּתֵן תִּזְלֶהֶם רַחֵם מִשְׁכִּיל וְשִׁדִּים צִמְקִים:	O LORD, give <i>them</i> ... – What will you give them? Give them a miscarrying womb and dried up breasts.	
Hos 9:15	כָּל-רַעְתָּם בְּגִלְגָל כִּי-שָׂם שָׂנְאֹתִים עַל רַע מַעֲלָלֵיהֶם מִבֵּיתִי אֲגַרְשֶׂם לֹא אוֹסֵף אֶהְבֹּתָם כָּל-שָׂרֵיהֶם סָרְרִים:	All the wickedness <i>was</i> in <u>Gilgal</u> , For there I hated them, Because of the wickedness of their deeds. I will drive them out of my house, I will no longer love them; All their princes are refractory.	Gilgal ← <i>the Gilgal</i> .
Hos 9:16	הִכָּה אֶפְרַיִם שָׂרְשָׁם יִבֶּשׂ פְּרִי *בלי-בל-יעשון גם כן ילדון והמתי מחמדי בטנם: ס	Ephraim has been struck, Their root is dried up, <i>And they do not</i> produce fruit. Even if they do bear <i>children</i> , I will kill the delights of their womb.	not: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> .
Hos 9:17	יִמְאָסֶם אֱלֹהֵי כִּי לֹא שָׁמְעוּ לוֹ וַיְהִיו נִדְדִים בְּגוֹיִם: ס	My God has rejected them, For they have not heard him, And they have become wanderers among the Gentiles.	

Hos 10:1	<p>גִּפְזוֹ בּוֹקֵק יִשְׂרָאֵל פְּרִי  יִשְׁה־לּוֹ כְּרֵב לְפָרְיוֹ הַרְבֵּה  לְמִזְבְּחוֹת כְּטוֹב לְאַרְצוֹ  הִיטִיבוּ מִצְבוֹת:</p>	<p>Israel is a <u>luxuriant</u> vine;  It yields its fruit.  <i>But</i> in proportion to the  abundance of its fruit,  It has increased <i>its</i> altars.  In proportion to the  goodness of its land,  They have been good at  <i>erecting idolatrous</i>  statues.</p>	<p>luxuriant: AV differs (<i>empty</i>).  See [AnLx] under בִּקֵּק.</p>
Hos 10:2	<p>חָלַק לִבָּם עֲתָה יֵאָשְׁמוּ הוּא  יַעַרְף מִזְבְּחוֹתָם יִשְׁדָּד  מִצְבוֹתָם:</p>	<p>Their heart is divided;  Now they will bear their  guilt.  He will break the necks of  their altars;  He will devastate their  <i>idolatrous</i> statues.</p>	
Hos 10:3	<p>כִּי עֲתָה יֵאמְרוּ אֵין מֶלֶךְ לָנוּ  כִּי לֹא יִרְאֵנוּ אֶת־יְהוָה וְהַמֶּלֶךְ  מִה־יַּעֲשֶׂה־לָּנוּ:</p>	<p>For they will now say,  “<i>We have</i> no king,  For we have not feared the  LORD”,  And, “What would a king do  for us?”</p>	
Hos 10:4	<p>דִּבְרוּ דְבָרִים אֲלוֹת שׁוֹא כָּתָת  בְּרִית וּפְרַח כְּרֹאשׁ מִשְׁפָּט  עַל תִּלְמֵי שָׁדִי:</p>	<p>They have spoken words,  Swearing <u>falsely</u>,  Making a covenant,  So that judgment flourishes  like hemlock in the  furrows of the field.</p>	<p>falsely ← <i>falsity</i>. Adverbial use  of a noun.</p>
Hos 10:5	<p>לְעֹגְלוֹת בֵּית אֲוֹן יִגְוְרוּ שְׁכֵן  שְׁמֵרוֹן כִּי־אֲבַל עָלָיו עֲמוֹ  וּכְמֵרֵיו עָלָיו יִגְלוּ עַל־כְּבוֹדוֹ  כִּי־גָלָה מִמֶּנּוּ:</p>	<p>The inhabitants of Samaria  will fear for the <u>calves</u> of  Beth-Aven,  For its people shall mourn  for it,  As <i>will</i> the idolatrous priests  <i>who</i> rejoiced over it  – Over its glory,  Which has departed from it.</p>	<p>calves: i.e. <i>idolatrous images of</i>  (<i>female</i>) calves.</p>
Hos 10:6	<p>גַּם־אוֹתוֹ לְאַשּׁוּר יּוֹבֵל מִנְחָה  לְמֶלֶךְ יָרֵב בְּשָׁנָה אֶפְרַיִם יִקָּח  וַיִּבּוֹשׁ יִשְׂרָאֵל מֵעֲצָתוֹ:</p>	<p>This too will be carried to  Assyria,  As a present for King Jareb.  Ephraim will receive shame,  And Israel will be ashamed  because of his counsel.</p>	
Hos 10:7	<p>גְּדִמָּה שְׁמֵרוֹן מִלְכָּה כְּקַצֵּף  עַל־פְּנֵי־מַיִם:</p>	<p>Samaria <i>with</i> her king is  reduced to silence,  Like foam on the surface of  the sea.</p>	



Hos 10:8	<p>וּנְשַׁמְדוּ בְּמֹזֵת אֲזֶן חֲטָאת  יִשְׂרָאֵל קֹזֶץ וְדַרְדָּר יַעֲלֶה  עַל־מִזְבְּחֹתֵם וְאָמְרוּ לַהָרִים  כִּסּוֹנוֹ וְלַגְּבְעוֹת נִפְלוּ עָלֵינוּ: ס</p>	<p>And the <i>idolatrous</i> raised sites of Aven will be destroyed.  <i>They are</i> Israel's sin.  Thorns and brambles will come up on their altars.  And <b>they will say to the mountains,</b>  <b>“Cover us”,</b>  <b>And to the hills,</b>  <b>“Fall on us.”</b></p>	<p><b>Luke 23:30, Rev 6:16.</b></p>
Hos 10:9	<p>מִימֵי הַגְּבֵעָה חֲטָאתָ יִשְׂרָאֵל  שָׁם עָמְדוּ לְאִתְּשִׁיגִם בַּגְּבֵעָה  מִלְחָמָה עַל־בְּנֵי עֵלוֹהַּ:</p>	<p>From the days of <u>Gibeah</u>  You have sinned, O Israel.  There they took a stand.  <u>Did not</u> battle befall them in <u>Gibeah</u>  Because of the <u>wicked men</u>?</p>	<p>Gibeah (2x): see Josh 15:57. For the incident, see Judg 19 and 20.</p> <hr/> <p>did not: AV differs (not interrogative).</p> <hr/> <p>wicked men ← <i>sons of iniquity</i>.</p>
Hos 10:10	<p>בְּאוֹתֵי וְאֶסְרָם וְאֶסְפוּ עֲלֵיהֶם  עַמִּים בְּאֶסְרָם לְשֵׁתֵי *עֵינָתָם  **עוֹנְתָם:</p>	<p>In my longing I would chastise them  When nations were gathered against them,  When they {K: <i>joined battle</i> at their two fountains}  [Q: were bound for their two iniquities].</p>	<p>AV differs (<i>two furrows</i>), which Strong's Concordance refers to the <i>ketiv</i>.</p>
Hos 10:11	<p>וְאֶפְרַיִם עֶגְלָה מִלְמָדָה  אֶהְבֵּתִי לְדֹשׁ וְאֲנִי עֲבָרְתִּי  עַל־טוֹב צֹאֲרָהּ אֶרְכִּיב  אֶפְרַיִם יַחְרוֹשׁ יְהוּדָה  יִשְׁדָּד־לוֹ יַעֲקֹב:</p>	<p>But Ephraim <i>is</i> a trained calf,  <i>Which</i> likes to tread <i>corn</i>,  And I <u>passed over the beauty of her neck</u>.  I will cause Ephraim to be ridden,  And Judah will plough,  And Jacob will harrow for him.</p>	<p>I passed over the beauty of her neck: the farming context would suggest re-pointing על as על, yoke, perhaps giving <i>I passed a good yoke (over) her neck</i>, although the verb in <i>qal</i> stem-formation would be strained (re-pointing as <i>piel</i> would fit).</p>
Hos 10:12	<p>זָרְעוּ לָכֶם לְצִדְקָה קִצְרוּ  לְפִי־חֶסֶד נִירוּ לָכֶם נִיר וְעַתָּה  לְדָרוֹשׁ אֶת־יְהוָה עַד־יָבֹוא  וַיְרָה צִדְקַת לָכֶם:</p>	<p>Sow righteousness for yourselves,  Reap in proportion to <i>your</i> mercy,  And break up fallow land for yourselves,  For <i>it is</i> time to be seeking the LORD  Until he comes  And rains righteousness on you.</p>	
Hos 10:13	<p>חָרַשְׁתָּם־רָשָׁע עוֹלָתָהּ  קִצְרְתָם אֶכְלָתָם פְּרִי־כַחַשׁ  כִּי־בִטַּחְתָּ בְּדַרְכְּךָ בְּרַב  גְּבוּרֶיךָ:</p>	<p>You have ploughed injustice,  You have reaped iniquity,  You have eaten the fruit of falsehood,  For you put trust in your <i>own</i> way  – In the greatness of your warriors.</p>	<p>Compare the verse with Job 4:8.</p>

Hos 10:14	<p>וְקָאֵם שָׂאוֹן בְּעַמּוֹךְ  וְכָל-מִבְצָרֶיךָ יִשָּׂד כְּשֵׁד  שָׁלְמָן בֵּית אַרְבָּאֵל בְּיוֹם  מִלְחָמָה אִם עַל-בָּנִים רָטְשָׁה:</p>	<p>And a tumult will arise  among your people,  And all your fortified cities  will be plundered,  As <i>when</i> Shalman plundered  Beth-Arbel on the day of  battle,  When a mother was dashed  to pieces with <i>her</i> sons.</p>	<p>with <i>her</i> sons: or <i>on (her) sons</i>.</p>
Hos 10:15	<p>כָּכָה עָשָׂה לָכֶם בֵּית-אֵל מִפְּנֵי  רַעַת רַעַתְכֶם בְּשָׁחַר נִדְמָה  נִדְמָה מֶלֶךְ יִשְׂרָאֵל:</p>	<p>So shall Beth-El do to you,  Because of <u>your great</u>  wickedness;  At dawn, the king of Israel  will be <u>utterly reduced to</u>  silence.</p>	<p>your great wickedness ← <i>the</i>  wickedness of your wickedness.</p> <hr/> <p>utterly reduced to silence: <i>niphal</i>  infinitive absolute.</p>
Hos 11:1	<p>כִּי נַעַר יִשְׂרָאֵל וְאֶהְבֵּהוּ  וּמִמִּצְרַיִם קָרָאתִי לְבָנִי:</p>	<p>When Israel <i>was</i> a child,  I loved him,  And <b>I called my son from</b>  <b>Egypt.</b></p>	<p><b>Matt 2:15.</b></p>
Hos 11:2	<p>קָרְאוּ לָהֶם בְּן הַלְכוּ מִפְּנֵיהֶם  לְבַעֲלִים יִזְבְּחוּ וְלַפְסִלִים  יִקְטְרוּן:</p>	<p><i>As they called them,</i>  So they departed from their  presence.  They sacrificed to the  Baalim,  And they burnt incense to  carved images.</p>	<p>they called them: [CB], i.e. <i>the</i>  prophets called them.</p>
Hos 11:3	<p>וְאֲנִי תַרְגְּלֹתִי לְאַפְרַיִם קָחֵם  עַל-זְרוּעֹתַי וְלֹא יָדְעוּ כִּי  רָפָאתִים:</p>	<p>And I taught Ephraim to  walk,  Taking them by <u>their arms</u>,  But they did not know that I  had healed them.</p>	<p>their arms ← <i>his arms</i>.</p>
Hos 11:4	<p>בַּחֲבִלֵי אָדָם אֲמַשְׁכֶּם  בְּעִבְתוֹת אֲהַבָּה וְאֶהְיֶה לָהֶם  כְּמַרְיָמִי עַל עַל לְחִיָּהֶם וְאֵט  אֲלִיו אוֹכִיל:</p>	<p>I drew them with <u>human</u>  cords,  With strings of love,  And I was to them like those  who lift off the yoke on  their jaws.  And I stretched <i>my hand</i> out  to them  And fed them.</p>	<p>human cords ← <i>cords of Adam</i>.</p> <hr/> <p>to them ← <i>to him</i>.</p>
Hos 11:5	<p>לֹא יָשׁוּב אֶל-אֶרֶץ מִצְרַיִם  וְאֲשׁוּר הוּא מֶלֶךְ כִּי מֵאֲנֹו  לָשׁוּב:</p>	<p>He shall not return to the  land of Egypt,  Or <i>go to</i> Assyria, which <i>was</i>  his king  When they refused to repent.</p>	<p>AV differs, including in time  frame.</p>
Hos 11:6	<p>וְחַלְהָ חֶרֶב בְּעָרָיו וְכִלְתָּהּ  בְּדָיו וְאָכְלָה מִמַּעֲצוֹתֵיהֶם:</p>	<p>And the sword <u>was wielded</u>  in his cities,  And it wasted his <u>officials</u>,  And it devoured <i>them</i>,  Because of their counsels.</p>	<p>was wielded ← <i>was being</i>  hurled. Participle of חוּל.</p> <hr/> <p>officials: AV differs (<i>branches</i>).  More usual meanings are <i>parts</i>,  <i>staves</i>, <i>linen garments</i>, but  [AnLx] also gives <i>princes</i>.</p> <hr/> <p>AV differs, including ↗</p>

Hos 11:7	וְעַמִּי תְלוּאִים לְמִשׁוֹבְתִי וְאֶל־עַלִּי יִקְרְאוּהוּ יַחַד לֹא יְרוּמִם:	But my people <i>are</i> bent on <u>backsliding from me</u> . Although they call upon him – To the Most High – They collectively do not exalt <i>him</i> .	↳ in time frame. We maintain a theme of compassion throughout this chapter.  backsliding from me ← <i>my</i> <i>backsliding</i> , an objective genitive (they disobey me).
Hos 11:8	אֵיךְ אֶתְנֶנְךָ אֶפְרַיִם אֲמַגְנֶנְךָ יִשְׂרָאֵל אֵיךְ אֶתְנֶנְךָ כְּאַדְמָה אֲשִׁימֶנְךָ כְּצִבְאִים נְהַפְדֶּךָ עָלַי לְבִי יַחַד נִכְמְרוּ נְחוּמִי:	How <i>could</i> I give you up, Ephraim, <i>Or</i> deliver you up, Israel? How <i>could</i> I give you up, like Admah, <i>Or</i> make you like Zeboim? My heart has turned within me; My consolations are altogether kindled.	
Hos 11:9	לֹא אֶעֱשֶׂה חֲרוֹן אַפִּי לֹא אָשׁוּב לְשַׁחַת אֶפְרַיִם כִּי אֵל אֲנִי וְלֹא־אִישׁ בְּקִרְבֶּנִי קְדוֹשׁ וְלֹא אָבוֹא בְּעִיר:	I will not execute the fury of my anger; I will not ruin Ephraim again, For I <i>am</i> GOD, and not man – The holy <i>one</i> in your midst – And I will not come <u>in</u> <u>anger</u> .	in anger: from root עיר. AV differs ( <i>into the city</i> ), from root עור.
Hos 11:10	אַחֲרַי יְהוָה יִלְכוּ כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאָג וַיַּחֲרְדוּ בָּנִים מִיָּם:	They shall walk after the LORD; He shall roar like a lion. When he roars, Sons <i>of men</i> tremble more than <i>they do</i> from a <u>roaring sea</u> .	sea: AV differs ( <i>the west</i> ).
Hos 11:11	יַחֲרְדוּ כְּצִפּוֹר מִמִּצְרַיִם וּכְיוֹנָה מֵאַרְץ אֲשׁוּר וְהוֹשַׁבְתִּים עַל־בָּתֵּיהֶם נְאֻם־יְהוָה: ס	They will tremble like a bird from Egypt Or a dove from the land of Assyria. Then I will settle them in their houses, Says the LORD.	
Hos 11:12	סָבְבֵנִי בְלִחְשׁ אֶפְרַיִם וּבְמִרְמָה בַּיִת יִשְׂרָאֵל וַיְהוּדָה עַד רֹד עִם־אֵל וְעִם־קְדוֹשִׁים נֶאֱמָן:	Ephraim has surrounded me with falsehood, And the house of Israel with deceit, But Judah still <u>walks</u> with GOD, And <i>is</i> faithful with the holy <i>ones</i> .	walks: from רוד. AV differs ( <i>rules</i> ), taking it from רדה.
Hos 12:1	אֶפְרַיִם רֹעֵה רוּחַ וְרֹדֵף קָדִים כָּל־הַיּוֹם כָּזָב וְשֹׂד יִרְבֶּה וּבְרִית עִם־אֲשׁוּר יִכְרְתוּ וְשִׁמּוֹן לְמִצְרַיִם יוּבַל:	Ephraim is feeding on wind And is pursuing the eastern blast. All day <i>long</i> he <u>does more</u> fraud and plundering, And they have made a covenant with Assyria, And oil is brought to Egypt.	does more ← <i>increases</i> .

Hos 12:2	וְרִיב לַיהוָה עִם־יְהוּדָה וְלִפְקֹד עַל־יַעֲקֹב כְּדַרְכָּיו כַּמַּעַלְלָיו יָשִׁיב לוֹ:	And the LORD has a quarrel with Judah, And <i>a reason</i> to visit Jacob according to his ways. He will recompense him according to his works.	
Hos 12:3	בְּבֶטֶן עֲקַב אֶת־אָחִיו וּבְאוֹנוֹ שָׂרָה אֶת־אֱלֹהִים:	In the womb he supplanted his brother, And in his strength he wrestled with God.	wrestled with God: see Gen 32:28.
Hos 12:4	וַיִּשַׁר אֶל־מְלֹאָךְ וַיִּכַּל בְּכָה וַיִּתְחַנֵּן־לוֹ בֵּית־אֵל יִמְצְאוּנוּ וְשָׁם יְדַבֵּר עִמָּנוּ:	And he contended with the angel, And <u>he prevailed</u> . He wept and entreated him. <i>In Beth-El</i> he found him, And there he spoke with us.	he prevailed: perhaps, with [CB], understand <i>the angel prevailed</i> ; see [CB] here, and [CB]'s note at Gen 32:28.
Hos 12:5	וַיהוָה אֱלֹהֵי הַצְּבָאוֹת יְהוָה זָכָרוּ:	And the LORD <i>is</i> the God of hosts; The LORD <i>is</i> his memorial <i>name</i> .	
Hos 12:6	וְאַתָּה בְּאֱלֹהֶיךָ תָּשׁוּב חֶסֶד וּמִשְׁפָּט שְׁמֹר וּמִנּוּהָ אֶל־אֱלֹהֶיךָ תִּמְיֹד:	And you will return to your God. Keep mercy and judgment, And wait for your God, always.	
Hos 12:7	כְּנֻעַן בִּידוֹ מֵאֲזֵנֵי מִרְמָה לְעֵשֶׂק אֶהֱב:	<i>He is</i> a merchant. In his hand are false balances; He loves to defraud.	
Hos 12:8	וַיֹּאמֶר אֶפְרַיִם אֲדָךְ עֲשִׂרְתִּי מִצָּאתַי אֲזֵן לִי כֹל־יִגְיֵעִי לֹא יִמְצְאוּלִי עֲזֹן אֲשֶׁר־חָטָא:	And Ephraim said, “Surely I have become rich; I have found wealth for myself. <i>In all my labours</i> they will not find in me <i>any</i> wrongdoing, Which <i>would be</i> sin.”	
Hos 12:9	וְאַנְכִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרַיִם עַד אוֹשִׁיבֶךָ בְּאֹהֳלִים כִּימֵי מוֹעֵד:	But I <i>am</i> the LORD your God From the land of Egypt. I will yet have you dwell in tents, As on the days of the festival.	
Hos 12:10	וְדַבַּרְתִּי עַל־הַנְּבִיאִים וְאַנְכִי חֲזֹן הַרְבִּיתִי וּבִיד הַנְּבִיאִים אֲדַמָּה:	And I have spoken through the prophets, And I have increased <i>the number of</i> visions, And I have given metaphors through the <u>intermediacy</u> of the prophets.	intermediacy ← <i>hand</i> .

Hos 12:11	אִם-גִּלְעָד אֲנִי אֶדְ-שׁוּא הִיוּ בְּגִלְגַל שְׂוֹרִים זִבְחוֹ גָם מִזְבְּחוֹתֵם כְּגִלְיִים עַל תְּלִמֵי שָׂדֵי:	Is <u>Gilead</u> vanity? Surely they are falsehood. They sacrifice oxen in <u>Gilgal</u> , And their altars <i>are</i> like heaps of stones in the furrows of the field.	Gilead: see Gen 31:21. <hr/> Gilgal ← <i>the Gilgal</i> .
Hos 12:12	וַיִּבְרַח יַעֲקֹב שָׂדֵה אֲרָם וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה וּבְאִשָּׁה שָׁמֵר:	And Jacob fled <i>to</i> the country of Aramaea, And <u>Israel</u> served <i>there</i> for a <u>wife</u> , And for a <u>wife</u> he kept <i>sheep</i> .	Israel: Jacob's later name, referring to the man, not the nation. <hr/> wife ... wife: otiose, but see Gen 12:5.
Hos 12:13	וּבְנָבִיא הָעֵלָה יְהוָה אֶת-יִשְׂרָאֵל מִמִּצְרָיִם וּבְנָבִיא נִשְׁמָר:	And by a prophet The LORD brought Israel up out of Egypt, And by a prophet He was guarded.	by a prophet (2x): i.e. <i>by Moses</i> .
Hos 12:14	הַכְּעִים אֶפְרַיִם תְּמָרוּרִים וְדָמָיו עָלָיו יִטּוֹשׁ וְחָרְפָתוֹ יָשִׁיב לוֹ אֲדֹנָיו:	Ephraim provoked <i>the LORD</i> bitterly, And he will leave his <i>acts of</i> bloodshed on him, And his LORD will requite him his reproach.	
Hos 13:1	כַּדְבָר אֶפְרַיִם רִתַּת נִשְׂא הוּא בְּיִשְׂרָאֵל וַיֵּאֱשֶׁם בַּבַּעַל וַיָּמָת:	When Ephraim <u>spoke of</u> <u>trembling</u> , He carried <i>weight</i> in Israel, But he became guilty with Baal And died.	spoke of trembling: or <i>spoke</i> , ( <i>there was</i> ) <i>trembling</i> . [BDB] admits both.
Hos 13:2	וַעֲתָה   יוֹסִפוּ לַחֲטֹא וַיַּעֲשׂוּ לָהֶם מִסְכָּה מִכֶּסֶפֶם כְּתִבּוּנִם עֲצָבִים מַעֲשֵׂה חָרָשִׁים כִּלְּהָ לָהֶם הֵם אֱמֹרִים זִבְחֵי אֲדָם עֲגָלִים יִשְׁקֹוּן:	And now they are sinning more, And they have made a cast image for themselves from their silver According to their understanding – Idols, all of it the work of artificers. To them they say, “Let those <i>who</i> sacrifice men kiss the calves.”	those <i>who</i> sacrifice men: AV differs ( <i>men who sacrifice</i> ).
Hos 13:3	לָכֵן יִהְיוּ כַעֲנַן-בֹּקֵר וְכֹטֵל מִשְׁכָּיִם הַלֶּדֶךְ כַּמֶּץ יִסְעַר מִגֶּרֶן וְכַעֲשָׂן מֵאֲרָבָה:	Therefore they shall be like the <u>cloud in the morning</u> , And like the early dew <i>which</i> <u>evaporates</u> ; Like chaff blown away from the threshing floor, And like smoke from a chimney.	cloud in the morning ← <i>cloud of</i> <i>the morning</i> . <hr/> evaporates ← <i>goes</i> .
Hos 13:4	וְאַנְכִי יְהוָה אֱלֹהֶיךָ מֵאֲרָץ מִצְרָיִם וְאֱלֹהִים זֹולָתִי לֹא תִדְעַע וּמוֹשִׁיעַ אֲנִי בְלִתִּי:	But I <i>am</i> the LORD your God, From the land of Egypt. And you will know no gods besides me, And <i>that there is</i> no saviour except me.	

Hos 13:5	אָנִי יָדַעְתִּיךָ בַּמִּדְבָּר בְּאַרְצָה תְּלָאֲבוֹת:	I knew you in the desert, In the land of drought.	
Hos 13:6	כְּמִרְעִיתָם וַיִּשְׂבְּעוּ שְׂבָעוּ וַיִּרְם לִבָּם עַל-כֵּן שָׁכַחוּנִי:	Such <i>was</i> their pasture That they were satisfied. They were satisfied, And their heart was lifted. That <i>is</i> why they forgot me.	
Hos 13:7	וְאֵהִי לָהֶם כְּמוֹ-שֹׁחַל כְּנֹמֵר עַל-דַּרְדָּר אֲשׁוּר:	And I was to them like a lion; I will watch like a leopard by the <i>wayside</i> .	
Hos 13:8	אֶפְגָּשֶׁם כְּדָב שְׂכֹל וְאֶקְרַע סָגוֹר לִבָּם וְאֶכְלֶם שָׁם כְּלִבִּיא חַיַּת הַשָּׂדֶה תִּבְקַעֵם:	I will come against them like a bear bereaved of cubs, And I will tear <u>the enclosure</u> of their heart, And I will devour them there like a lion; A wild animal will tear them in pieces.	the enclosure: here, <i>the pericardium</i> .
Hos 13:9	שָׁחַתְךָ יִשְׂרָאֵל כִּי-בִי בַעֲזָרְךָ:	It has ruined you, Israel, For <i>you are</i> against me – Against your <u>helper</u> .	helper ← <i>help</i> . AV differs in many respects.
Hos 13:10	אֲהִי מֶלֶכְךָ אֲפֹא וַיּוֹשִׁיעֶךָ בְּכָל-עָרֶיךָ וְשֹׁפְטֶיךָ אֲשֶׁר אָמַרְתָּ תִּנְהַלְלֵנִי מֶלֶךְ וְשָׂרִים:	I will be your king. Where <i>is</i> he <i>who can</i> save you in all your cities, And your <u>rulers regarding</u> whom you said, “Give me a king and princes”?	rulers ← <i>judges</i> , but also <i>rulers</i> .
Hos 13:11	אֶתַּן-לְךָ מֶלֶךְ בְּאַפִּי וְאֶקַּח בְּעִבְרָתִי: ס	I gave you a king in my anger, And I took <i>one</i> away in my wrath.	
Hos 13:12	צָרוֹר עֲזוֹן אֶפְרַיִם צָפוּנָה חֲטָאתוֹ:	The iniquity of Ephraim <i>is</i> <u>stowed away</u> ; His sin is hidden away.	stowed away ← <i>bundled up</i> .
Hos 13:13	חִבְלֵי יוֹלְדָה יִבְאוּ לוֹ הוּא-בֶן לֹא חָכֵם כִּי-עֵת לֹא-יַעֲמֵד בְּמִשְׁבֵּר בָּנִים:	The birth pangs of one bearing a child will come upon him. He <i>is</i> not a wise son, For <u>time will not stand still</u> When <i>it comes</i> to the sons breaking out <i>of the womb</i> .	time will not stand still: AV differs ( <i>he should not stay</i> ).
Hos 13:14	מִיַּד שְׂאוֹל אֶפְדֶּם מִמּוֹת אֲנִי אֶגְאָלֶם אֹהֵי דְבָרֶיךָ מוֹת אֹהֵי קִטְבֶּךָ שְׂאוֹל גָּחַם יִסְתָּר מֵעֵינַי:	I will deliver them from the <u>power</u> of the grave; I will redeem them from death. <b><i>O death, I will be a plague</i></b> <b><i>on you;</i></b> <b><i>O grave, I will be your</i></b> <b><i>destruction.</i></b> <u>Repentance will be hidden</u> <u>from my eyes.</u>	<b>1 Cor 15:55.</b> power ← <i>hand</i> . a plague ← <i>plagues</i> . repentance will be hidden from my eyes: i.e. <i>I will not repent of</i> <i>this</i> .

Hos 13:15	כִּי הוּא בֶן אֲחִים יִפְרֵיא יְבוּא קָדִים רוּחַ יְהוָה מִמִּדְבָּר עָלָה וַיְבוֹשׁ מְקוֹרוֹ וַיַּחַרֵּב מַעֲיָנוֹ הוּא יִשְׁטָה אוֹצֵר כָּל-כְּלֵי חֲמֻדָּה:	For he will be <u>fruitful</u> among his brothers, <i>But then</i> an east wind will come – An <u>almighty wind</u> will come up from the desert. And his fount will <u>become</u> <u>dry</u> , And his spring will dry up. He shall plunder the treasury of every <u>precious object</u> .	fruitful: a play on words, “ <i>Ephraimful</i> ”.  almighty wind ← <i>wind of the</i> <i>LORD</i> . An idiom for an extreme; compare Gen 23:6.  become dry: see [ST]; also <i>be</i> <i>ashamed</i> , <i>בוש</i> being cognate with <i>יָבַשׁ</i> .  precious ← <i>desirable</i> .
Hos 13:16	תִּאֲשַׁם שְׁמֵרוֹן כִּי מָרְתָה בְּאֱלֹהֶיהָ בַחֲרָב יִפְלוּ עַלְלֵיהֶם יִרְטְשוּ וְהָרִיזוּתֶיהֶם יִבְקָעוּ: פ	Samaria will <u>bear her guilt</u> , For she has rebelled against her God. They will fall by the sword. Their children will be torn apart, And <u>his pregnant women</u> will be ripped open.	bear her guilt: AV differs ( <i>become desolate</i> ).  his: perhaps the change of gender indicates a reference to Israel, the subject of the next verse.
Hos 14:1	שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעוֹנֶיךָ:	Return, Israel, to the LORD your God, For you have stumbled in your iniquity.	
Hos 14:2	קַחוּ עִמָּכֶם דְּבָרִים וּשְׁבוּ אֶל-יְהוָה אֱמָרוּ אֵלָיו כָּל-תִּשְׂאָא עֹז וְקַח-טוֹב וְנִשְׁלַמְהָ פָרִים שְׁפַתֵּינוּ:	Take with you words, And return to the LORD, <i>And say to him</i> , “Take <i>away</i> all <i>our</i> iniquity, Receive <i>us</i> favourably, And we will repay <u>with the</u> <u>calves of our lips</u> .”	<i>with the calves of our lips</i> : regrouping the letters and re- pointing, פָּרִי מִשְׁפַּתֵּינוּ, would yield <i>the fruit from our lips</i> , an expression used in Heb 13:15. But “calves” gives the sense of sacrifice.
Hos 14:3	אֲשׁוּר   לֹא יוֹשִׁיעֵנוּ עַל-סוּס לֹא נִרְכָּב וְלֹא-נֶאֱמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה יַדֵּינוּ אֲשֶׁר-בָּךְ יִרְחַם יְתוֹם:	Assyria will not save us; Let us not ride on horses, And let us no longer say, ‘Our gods’ to the work of our hands. <i>Let it be that through you</i> The orphan receives compassion.”	
Hos 14:4	אֲרַפָּא מְשׁוֹבְתָם אֶהְבֵּם נְדָבָה כִּי שָׁב אִפִּי מִמֶּנּוּ:	“I will heal their apostasy, I will love them freely, For my anger will have turned from <u>him</u> .”	him: i.e., [CB], <i>Israel</i> .
Hos 14:5	אֶהְיֶה כְּטֵל לְיִשְׂרָאֵל יִפְרַח כְּשׁוֹשְׁנָה וַיִּדְּ שָׁרְשָׁיו כְּלִבְנָנוֹן:	I will be like dew to Israel, <i>And he will flourish like a</i> lily, And he will <u>strike root</u> <i>As trees do in Lebanon</i> .	strike root ← <i>strike his roots</i> .
Hos 14:6	יִלְכּוּ יִנְקוּתָיו וַיְהִי כְזֵית הַדָּוָד וַיְרִיחַ לוֹ כְּלִבְנָנוֹן:	His shoots will <u>spread</u> , And his splendour will be like an olive tree, And he will <i>have</i> a scent <i>As aromatic trees do in</i> Lebanon.	spread ← <i>go; flow</i> .

Hos 14:7	<p>יִשְׁבוּ יֹשְׁבֵי בְּצֵלוֹ יַחֲיוּ דָגָן וַיִּפְרְחוּ כַגֶּפֶן זָכְרוּ כִיִּין לְבָנוֹן: ס</p>	<p>And they who dwell in his shadow will return, And they will <i>revive like</i> corn And flourish like the vine. Their <i>memorial will be</i> like the wine of Lebanon.</p>	<p>revive: <i>piel</i>, which is usually transitive, but one can supply <i>themselves</i> (compare Hos 8:10). Re-pointed as <i>qal</i> (יָחִי), which seems more natural, it would be intransitive.</p> <hr/> <p>memorial: AV differs (<i>scent</i>).</p>
Hos 14:8	<p>אֶפְרַיִם מֵה־לִּי עוֹד לְעַצְבִּים אֲנִי עֲנִיתִי וְאֲשׁוּרְנוּ אֲנִי כַבְּרוֹשׁ רִעֲנֹן מִמֶּנִּי פְרִי־ךָ נִמְצָא:</p>	<p>Ephraim <i>will say</i>, ‘What <i>have I to do</i> with idols any more?’ And I will answer and regard him. I <i>will be</i> like a green cypress; And from me your fruit will be found.</p>	
Hos 14:9	<p>מִי חָכֵם וַיִּבֶן אֱלֹהִים נְבוֹן וַיִּדְעֵם כִּי־יִשְׁרָיִם דְּרָכָי יְהוָה וְצַדִּיקִים יִלְכוּ בָם וּפְשָׁעִים יִכָּשְׁלוּ בָם:</p>	<p>Let him <i>who is</i> wise understand these <i>things</i>, And let him <i>who is</i> intelligent know them, For the ways of the LORD <i>are</i> upright, And the righteous will walk in them, But the transgressors will stumble in them.”</p>	
Joel 1:1	<p>דְּבַר־יְהוָה אֲשֶׁר הָיָה אֶל־יוֹאֵל בֶּן־פֶּתוּאֵל:</p>	<p>The word of the LORD which came to Joel the son of Pethuel.</p>	<p>came ← <i>became</i>.</p>
Joel 1:2	<p>שִׁמְעוּ־זאת הַזְּקֵנִים וְהָאֲזִינוּ כֹּל יוֹשְׁבֵי הָאָרֶץ הַהִיְתָה זֹאת בִּימֵיכֶם וְאִם בִּימֵי אֲבֹתֵיכֶם:</p>	<p>Listen to this, <i>you</i> elders, And give ear, all <i>you</i> dwellers of the land. Was <i>there ever anything like</i> this in your days, Or in the days of your fathers?</p>	
Joel 1:3	<p>עֲלֶיךָ לְבָנֶיכֶם סַפְּרוּ וּבְנֵיכֶם לְבָנֵיהֶם וּבְנֵיהֶם לְדוֹר אַחֵר:</p>	<p>Tell your sons about it, And <i>have</i> your sons <i>tell</i> their sons, And <i>have</i> their sons <i>tell</i> another generation.</p>	
Joel 1:4	<p>יָתֵר הַגִּזְם אָכַל הָאֲרָבָה וַיִּתֵּר הָאֲרָבָה אָכַל הַיֵּלֶק וַיִּתֵּר הַיֵּלֶק אָכַל הַחֲסִיל:</p>	<p>What <i>was</i> left by the gnawing locust, The swarming locust has eaten. What <i>was</i> left by the swarming locust, The devouring locust has eaten. And what <i>was</i> left by the devouring locust, The consuming locust has eaten.</p>	



Joel 1:5	הִקְיִצוּ שְׂכֹרִים וּבְכוּ וְהִלְלוּ כָּל־שְׂתֵי יַיִן עַל־עֵסִים כִּי נִכְרַת מִפִּיכֶם:	Wake up, drunkards, and weep; And all drinkers of wine, Wail over the new wine, For it is cut off from your mouth.	
Joel 1:6	כִּי־גוּל עָלָה עַל־אֲרָצִי עֲצוּם וְאֵין מִסְפָּר שָׁנָיו שְׁנֵי אַרְיֵה וּמַתְלַעוֹת לָבִיא לוֹ:	For a nation has gone up onto my land – A powerful and innumerable <i>one</i> . Its teeth <i>are</i> the teeth of a lion, And it <i>has</i> the incisors of a great lion.	
Joel 1:7	שֵׁם גִּפְנִי לְשֹׁמֵה וּתְאֲנִתִי לְקִצְפָה חֲשֹׁף חֲשֹׁפָה וְהִשְׁלִיךְ הַלְּבִינו שְׂרִיגֶיהָ:	It has made my vine a desolation And my fig tree splinters. It has <u>stripped it bare</u> And cast <i>it</i> away; Its branches have turned white.	stripped ... bare: infinitive absolute (enhancing <i>stripped</i> ).
Joel 1:8	אֲלֵי כְּבַתּוּלָה חָגַרְתִּי־שֵׁק עַל־בֶּעַל גְּעוּרִיָּה:	Lament like a virgin girded <i>in</i> sackcloth For the <u>husband</u> of her youth.	husband: i.e. <i>intended husband</i> .
Joel 1:9	הַכֹּרֶת מִנַּחֵה וּנְסֹךְ מִבַּיִת יְהוָה אָבְלוּ הַכֹּהֲנִים מִשְׂרָתִי יְהוָה:	The meal-offering and the libation Have been cut off from the house of the LORD. The priests – the LORD's servants – are in mourning.	
Joel 1:10	שָׂדֵד שָׂדָה אָבְלָה אֲדָמָה כִּי שָׂדֵד דָּגָן הוֹבִישׁ תִּירוֹשׁ אֲמָלֵל יִצְהָר:	The countryside is wasted, The ground mourns, For the corn is wasted. The new wine has dried up; The new oil is languishing.	
Joel 1:11	הַבָּיִשׁוּ אֶכְרִים הִילִילוּ כְּרָמִים עַל־חֲטָה וְעַל־שְׁעָרָה כִּי אָבַד קִצִּיר שָׂדָה:	The farmers have been put to shame. The vinedressers are howling, <i>Also</i> for the wheat and for the barley, Because the harvest of the field has failed.	
Joel 1:12	הַגִּפֶּן הוֹבִישָׁה וְהַתְּאֵנָה אֲמָלְלָה רְמוֹן גַּם־תַּמָּר וְתַפּוּחַ כָּל־עֵצֵי הַשָּׂדֶה יָבִשׁוּ כִּי־הַבִּישׁ שָׁשׂוֹן מוֹרְבָנֵי אָדָם: ס	The vine has dried up, The fig tree is languishing – The pomegranate and the date and the apple too. All the trees of the field have dried up, For joy has dried up from the sons of Adam.	

Joel 1:13	חָגְרוּ וּסְפְדוּ הַכֹּהֲנִים הַלַּיְלָה מִשְׁרָתִי מִזִּבְחַ בָּאוּ לִינִי בְּשִׁקִּים מִשְׁרָתִי אֱלֹהֵי כִי נִמְנַע מִבַּיִת אֱלֹהֵיכֶם מִנְחָה וְנִסְדָּ:	Gird yourselves and mourn, <i>you</i> priests; Howl, you servants of the altar. Come and pass the night in sackcloth, <i>You</i> servants of my God, For the meal-offering and the libation have been withheld from the house of your God.	
Joel 1:14	קִדְשׁוּ-צוֹם קְרָאוּ עֲצֵרָה אֲסַפּוּ זִקְנִים כָּל יֹשְׁבֵי הָאָרֶץ בֵּית יְהוָה אֱלֹהֵיכֶם וְזַעֲקוּ אֶל-יְהוָה:	Hold a holy fast; Proclaim a solemn assembly. Gather the elders <i>and</i> all the inhabitants of the land <i>to</i> the house of the LORD your God, And cry out to the LORD.	hold a holy fast ← <i>sanctify a fast.</i>
Joel 1:15	אָהָה לַיּוֹם כִּי קָרוֹב יוֹם יְהוָה וּכְשֵׁד מִשָּׁדֵי יָבוֹא:	Alas for the day! For <b>the day of the LORD</b> is near, And it will come as devastation from the ALMIGHTY.	Rev 1:10.
Joel 1:16	הֲלוֹא נִגְדַ עֵינֵינוּ אֶכְל נִכְרַת מִבַּיִת אֱלֹהֵינוּ שְׂמֵחָה וְגִיל:	Is not food cut off in front of our eyes? <i>Are not</i> happiness and rejoicing <i>cut off</i> from the house of our God?	
Joel 1:17	עָבְשׁוּ פְרֻדוֹת תַּחַת מְגֵרְפֹתֵיהֶם נִשְׁמוּ אֶצְרוֹת נִהְרְסוּ מִמְגָּרוֹת כִּי הִבִּישׁ דָּגָן:	The seeds decay under their covering soil, The storehouses have been laid waste, The garners have been demolished, For the corn <i>supply</i> has dried up.	
Joel 1:18	מִהֲנֹאֲנָחָה בְּהֵמָה נִבְכוּ עֹדְרֵי בָקָר כִּי אֵין מִרְעָה לָהֶם גַּם-עֹדְרֵי הָעֶזְאֵן נֹאֲשָׁמוּ:	How the cattle sigh, <i>How</i> the herds of oxen are perplexed, For <i>there is</i> no pasture for them, And the flocks of sheep are perishing.	
Joel 1:19	אֵלֶיךָ יְהוָה אֶקְרָא כִּי אֵשׁ אֶכְלָה נְאוֹת מִדְבָּר וְלַהֲבָה לַהֲטָה כָּל-עֵצֵי הַשָּׂדֶה:	On you, O LORD, I will call, For fire has devoured the pastures of the desert, And a flame has set all the trees of the field ablaze.	
Joel 1:20	גַּם-בְּהֵמוֹת שָׂדֶה תִעְרֹג אֵלֶיךָ כִּי יִבְשׁוּ אַפְיָקֵי מַיִם וְאֵשׁ אֶכְלָה נְאוֹת הַמִּדְבָּר: פ	The beasts of the field also bleat to you, For the brooks of water have dried up, And fire has devoured the pastures of the desert.	

Joel 2:1	תִּקְעוּ שׁוֹפָר בְּצִיּוֹן וְהֲרִיעוּ בְּהַר קְדְשֵׁי יְרֻשָׁתוֹ כֹּל יֹשְׁבֵי הָאָרֶץ כִּי־בֹא יוֹם־יְהוָה כִּי קָרוֹב:	Blow the ramshorn in Zion, And sound the alarm on <u>my</u> <u>holy mountain</u> . Let all the inhabitants of the land tremble, For <b>the day of the LORD</b> is coming, For <i>it is</i> near.	<b>Rev 1:10.</b> <hr/> <hr/> my holy mountain ← <i>the</i> <i>mountain of my holiness</i> , a Hebraic genitive. <hr/> <hr/> tremble: or <i>stand in awe</i> .
Joel 2:2	יוֹם חֹשֶׁךְ וְאִפְלָה יוֹם עָנָן וְעֲרַפָּל כְּשַׁחַר פֶּרֶשׁ עַל־הַהָרִים עִם רֶב וְעֲצוּם כְּמָהוּ לֹא נִהְיָה מִן־הָעוֹלָם וְאַחֲרָיו לֹא יוֹסֵף עַד־שְׁנֵי דוֹר וְדוֹר:	<i>It is</i> a day of darkness and dimness, A day of cloud and gloom, Like <u>blackness</u> spreading over the mountains, <i>Consisting of</i> a numerous and strong people. There has not been <i>anything</i> like it from <u>ancient time</u> , Nor will there again be after it, <u>In the years</u> of generation after generation.	blackness: AV differs ( <i>morning</i> ). The word also means <i>dawn</i> , but a root meaning is <i>to be black</i> . The clause describes an attack on Zion just prior to the LORD's intervention. <hr/> <hr/> ancient time ← <i>the age</i> . <hr/> <hr/> in the years ← <i>up to the years</i> .
Joel 2:3	לִפְנֵי אֲכָלָה אֵשׁ וְאַחֲרָיו תִּלְהֹט לַהֲבָה כְּגַן־עֵדֶן הָאָרֶץ לִפְנֵי וְאַחֲרָיו מִדְּבַר שְׂמָמָה וְגַם־פְּלִיטָה לֹא־הִיְתָה לוֹ:	Fire will consume in front of <u>them</u> , And behind <u>them</u> a flame will spread a conflagration. The land in front of <u>them</u> <i>is</i> like the garden of Eden, But behind <u>them</u> <i>is</i> a <u>desolate desert</u> , And they will not have anyone <i>who escapes it</i> .	them (4x) ← <i>it / him</i> , which we take as referring to the people of the previous verse. <hr/> <hr/> desolate desert ← <i>desert of</i> <i>desolation</i> , a Hebraic genitive.
Joel 2:4	כְּמַרְאֵה סוּסִים מְרֹאֵהוּ וּכְפָרָשִׁים בֵּין יְרוּצוֹן:	Their appearance <i>is</i> as the appearance of horses, And they run like horsemen.	
Joel 2:5	כְּקוֹל מְרַכְבוֹת עַל־רֵאשֵׁי הַהָרִים יִרְקְדוּן כְּקוֹל לְהַב אֵשׁ אֲכָלָה קֶשׁ כְּעַם עֲצוּם עָרוּד מִלְחָמָה:	They rattle along over the tops of hills With the noise of chariots And with a sound like a <u>flame</u> devouring stubble. <i>They are</i> a <u>powerful people</u> , Equipped for war.	flame ← <i>flame of fire</i> . <hr/> <hr/> a powerful people ← <i>as a</i> <i>powerful people</i> . The <i>ke</i> perhaps denoting intensity. Compare [AnLx], ָ II (c).
Joel 2:6	מִפְּנֵי יַחֲלֹו עַמִּים כָּל־פָּנִים קִבְּצוּ פְּאֲרוֹר:	In their presence nations will writhe; All faces will <u>lose</u> <i>their</i> shine.	lose ← <i>gather in</i> .
Joel 2:7	כְּגִבּוֹרִים יִרְצוּן כְּאֲנָשִׁי מִלְחָמָה יַעֲלוּ חוֹמָה וְאִישׁ בְּדַרְכֵּי יִלְכּוּן וְלֹא יַעֲבֹטוּן אֲרַחוֹתָם:	Like warriors they run; Like men of war, they climb a wall. And each <i>one</i> marches in his file, And they do not break <u>ranks</u> .	ranks ← <i>their ranks</i> .

Joel 2:8	וְאִישׁ אֶחָיו לֹא יִדְחֶקוֹן גְּבֵר בְּמִסְלָתוֹ יִלְכּוֹן וּבַעֲדַת הַשְּׁלַח יִפְּלוּ לֹא יִבְצָעוּ:	And no-one jostles <u>his</u> <u>neighbour</u> ; <i>Each</i> man walks on his path. And <i>when</i> they fall, <i>hit</i> by a missile, They <u>do not break up the</u> <u>formation</u> .	his neighbour ← <i>his brother</i> . <hr/> they do not break up <i>the</i> <i>formation</i> : AV differs ( <i>they shall</i> <i>not be wounded</i> ).
Joel 2:9	בְּעִיר יִשְׁקוּ בַחֹמֶה יִרְצֹן בַּבָּתִּים יַעֲלוּ בְּעֵד הַחַלּוּנִים יָבֹאוּ כַגֵּב:	In the city, they scurry to and fro, And they run on the wall. They climb into houses; They come through windows like a thief.	
Joel 2:10	לִפְנֵי רַגְזָה אֲרֶץ רָעְשׁוּ שָׁמַיִם שֶׁשֶׁם וַיִּרַח קִדְרוֹ וְכוֹכְבֵּים אֶסְפוּ נִגְהָם:	In front of them the earth will tremble, And the heavens will shake. The sun and moon will be darkened, And the stars will <u>withdraw</u> their brightness.	withdraw ← <i>gather in</i> ; a different word from Joel 2:6.
Joel 2:11	וַיְהִי־נִתְּן קוֹלֹ לִפְנֵי חֵילוֹ כִּי רַב מְאֹד מַחְנֵהוּ כִּי עֲצוּם עָשָׂה דְבָרוֹ כִּי־גְדוֹל יוֹם־יְהוָה וְנֹרָא מְאֹד וּמִי יִכַּלְנוּ:	And the LORD will sound his voice before his army (For his camp is very mighty), And he who gives his word <i>is</i> powerful. For great <i>is the day of the</i> <b>LORD</b> , And quite terrible, And who <i>can</i> endure it?	<b>Rev 1:10.</b>
Joel 2:12	וְגַם־עַתָּה נֹאמַ־יְהוָה שׁוּבוּ עָדַי בְּכָל־לִבְבְּכֶם וּבְצוּם וּבְבִכּוֹי וּבְמִסָּפַד:	And even now, Says the LORD, Return to me with your whole heart, And with fasting and with weeping And with mourning.	
Joel 2:13	וּקְרָעוּ לְבַבְכֶם וְאַל־בְּגְדֵיכֶם וּשׁוּבוּ אֶל־יְהוָה אֱלֹהֵיכֶם כִּי־חַנּוּן וָרַחוּם הוּא אֲרֶךְ אֲפִים וְרַב־חֶסֶד וְנֶחֱם עַל־הָרָעָה:	And tear your heart, And not your clothes, And return to the LORD your God, <u>For he <i>is</i> gracious and</u> <u>merciful</u> , Longsuffering and of great kindness, Who <u>repents of <i>doing</i> harm</u> .	for he <i>is</i> gracious and merciful (etc.): compare Jonah 4:2. <hr/> repents of <i>doing</i> harm: i.e. <i>is</i> <i>open to a change of heart if</i> <i>warranted by repentance of the</i> <i>sinner</i> in view.
Joel 2:14	מִי יוֹדַע יָשׁוּב וְנֶחֱם וְהִשְׁאִיר אַחֲרָיו בְּרָכָה מִנְחָה וְזִנְסָד לַיהוָה אֱלֹהֵיכֶם: פ	Who knows <i>if</i> they will return and repent, And leave a <u>gift behind</u> – A meal-offering and a libation To the LORD your God?	they ← <i>he</i> . A collective reference to a people. AV differs, referring this to God, also possible, but incompatible with a meal-offering and a libation in our sentence structure. <hr/> gift: or <i>blessing</i> . <hr/> behind ← <i>behind them</i> .

Joel 2:15	תִּקְעוּ שׁוֹפָר בְּצִיּוֹן קִדְשׁו־צִוּם קִרְאוּ עֲצָרָה:	Sound the ramshorn in Zion, Hold a <u>holy fast</u> ; Proclaim a solemn assembly.	hold a holy fast ← <i>sanctify a fast</i> .
Joel 2:16	אִסְפוּ-עִם קִדְשׁוֹ קְהַל קְבָצוֹ זְקֵנִים אִסְפוּ עוֹלָלִים וַיִּנְקִי שָׂדִים יֵצֵא חֲתָן מִחֲדָרָו וְכֻלָּה מִחֲפָתָה:	Gather the people, Proclaim a <u>holy convocation</u> , Assemble the elders; Gather the children And those <i>who are</i> breastfed. Let the bridegroom go out of his room, And the bride <i>go out</i> of her bridal chamber.	proclaim a holy convocation ← <i>sanctify a convocation</i> .  are breastfed ← <i>suck breasts</i> .
Joel 2:17	בֵּין הָאוּלָם וְלִמְזִבַּח יִבְכוּ הַכֹּהֲנִים מִשְׁרַתֵי יְהוָה וַיֹּאמְרוּ חֹסֶה יְהוָה עַל-עַמּוֹד וְאַל-תִּתֵּן נַחֲלֶתְךָ לְחָרָפָה לְמִשְׁלַבֵּם גּוֹיִם לָמָּה יֹאמְרוּ בְּעַמִּים אֵיךְ אֱלֹהֵיהֶם:	Between the portico and the altar, Let the priests – the servants of the LORD – weep, And let them say, “Take pity, O LORD on your people, And do not allow your inheritance <i>to become</i> a reproach, By <i>which</i> the Gentiles <i>would</i> <u>have a proverb</u> against them. <u>Why should those among the</u> <u>Gentiles say</u> , ‘Where <i>is</i> their God?’ ”	would have a proverb: AV differs ( <i>should rule</i> ), also possible, but less suited to the context.  why should those among the Gentiles say (etc.): compare Ps 79:10.
Joel 2:18	וַיִּקְנֵא יְהוָה לְאַרְצוֹ וַיַּחַמְל עַל-עַמּוֹ:	And the LORD will be zealous for his land, And he will spare his people.	
Joel 2:19	וַיַּעַן יְהוָה וַיֹּאמֶר לְעַמּוֹ הַנְּגִי שִׁלַּח לָכֶם אֶת-הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר וּשְׂבַעְתֶּם אֹתוֹ וְלֹא-אֶתֶן אֶתְכֶם עוֹד חָרָפָה בְּגוֹיִם:	And the LORD will answer And will say to his people, “Look, I am sending you corn and new wine and new oil, And you will be satisfied with it, And I will no longer make you a reproach among the Gentiles.	
Joel 2:20	וְאֶת-הַצִּפּוֹנִי אֲרַחֵק מֵעַלְיֶכֶם וְהִדַּחֲתִיו אֶל-אֶרֶץ צִיָּה וּשְׂמָמָה אֶת-פָּנָיו אֶל-הַיָּם הַקִּדְמוֹנִי וְסָפוּ אֶל-הַיָּם הָאַחֲרוֹן וְעָלָה בָאָשׁוּ וַתֵּעַל צַחֲנָתוֹ כִּי הִגְדִּיל לַעֲשׂוֹת:	And I will remove the northerner from you, And I will drive him out into a dry and desolate land, With his face towards the <u>eastern sea</u> , And his rear towards the <u>western sea</u> , And his stench will go up, And his foul smell will rise, For he acted presumptuously in <i>what</i> he did.	the eastern sea ... the western sea: i.e. <i>the Dead Sea ... the</i> <i>Mediterranean</i> .

Joel 2:21	אֲל־תִּירָאִי אֲדָמָה גִילִי וְשִׂמְחִי כִּי־הִגְדִּיל יְהוָה לַעֲשׂוֹת:	Do not fear, <i>O</i> land; Rejoice and be happy, For the LORD has <u>presumed</u> to act.	presumed to act: or <i>done great things</i> , but this is the figure of speech called <i>ironic echo</i> , a special case of <i>antanaclasis</i> , using the same words as in the previous verse in a different way.
Joel 2:22	אֲל־תִּירָאוּ בַּהֲמוֹת שָׂדֵי כִי דָּשְׂאוּ נְאוֹת מִדְּבַר כִּי־עֵץ נִשְׂא פִרְיוֹ תֵּאֲנֶה וּגְפֹן נִתְּנוּ חֵילִם:	Do not fear, <i>you</i> wild animals, For the pastures of the desert will sprout grass, For the tree will bear its fruit; The fig tree and the vine will yield their richness.	
Joel 2:23	וּבְנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בִיהוָה אֱלֹהֵיכֶם כִּי־נָתַן לָכֶם אֶת־הַמּוֹרָה לְצִדְקָה וַיּוֹרֵד לָכֶם גֶּשֶׁם מוֹרָה וּמִלְקוֹשׁ בְּרֵאשׁוֹן:	So, <i>you</i> sons of Zion, Be glad and rejoice in the LORD your God, For he has given you the <u>teacher of righteousness</u> , And he has brought down rain upon you, <u>Early rain</u> and late rain, <i>as</i> aforetime.	teacher of righteousness: or <i>early rain for righteousness</i> , but this is a play on Hebrew words; see below. <hr/> early rain: a play on words with <i>teacher of righteousness</i> .
Joel 2:24	וּמִלְאוּ הַגֵּרְנוֹת בָּר וְהִשְׂקוּ הַיִּקְבִּים תִּירוֹשׁ וַיִּצְהָר:	And the threshing floors will be full of grain, And the vats will overflow <i>with</i> new wine and new oil.	
Joel 2:25	וְשִׁלַּמְתִּי לָכֶם אֶת־הַשָּׁנִים אֲשֶׁר אָכַל הָאַרְבֶּה הַיֵּלֶק וְהַחֲסִיל וְהַגִּזְמִים חִילֵי הַגְּדוֹל אֲשֶׁר שִׁלַּחְתִּי בָכֶם:	And I will restore to you the years Which the swarming locust devoured, <i>And</i> the devouring locust, and the consuming locust and the gnawing locust – My great army which I sent against you.	
Joel 2:26	וְאָכַלְתֶּם אָכּוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְּלִיא וְלֹא־יִבְשׁוּ עַמִּי לְעוֹלָם:	And you will <u>eat freely</u> and <u>be satisfied</u> , And you will praise the name of the LORD your God, Who dealt wondrously with you, And my people will <u>never</u> be ashamed.	eat freely: infinitive absolute. <hr/> be satisfied: infinitive absolute in the role of a finite verb. <hr/> never ← <i>not for the age</i> .
Joel 2:27	וַיִּדְעֻתֶם כִּי בִקְרֵב יִשְׂרָאֵל אֲנִי וְאֲנִי יְהוָה אֱלֹהֵיכֶם וְאֵין עוֹד וְלֹא־יִבְשׁוּ עַמִּי לְעוֹלָם: ס	And you will know that I <i>am</i> in the midst of Israel, And <i>that</i> I <i>am</i> the LORD your God, And <i>that there is</i> no other. And my people will <u>never</u> be ashamed.”	never ← <i>not for the age</i> .

Joel 2:28	וְהָיָה אַחֲרֵי־כֵן אֲשַׁפּוּד אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּנֵיכֶם וּבְנוֹתֵיכֶם זְקֵנֵיכֶם חִלְמוֹת יַחְלְמוּן בְּחֻרֵיכֶם חֲזִינֹת יִרְאוּ:	“And it will come to pass after that, <i>That</i> I will pour out my spirit on all flesh, And your sons and your daughters will prophesy, And your old people will have dreams, And your young men will see visions.	Acts 2:17. <hr/> <hr/> have dreams ← <i>dream dreams</i> .
Joel 2:29	וְגַם עַל־הָעֲבָדִים וְעַל־הַשִּׁפְחֹת בַּיָּמִים הַהֵמָּה אֲשַׁפּוּד אֶת־רוּחִי:	And I will also pour out my spirit On menservants and on maidservants in those days.	Acts 2:18.
Joel 2:30	וְנִתְּתִי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ דָּם וָאֵשׁ וְתִמְרוֹת עָשָׂן:	And I will show wonders in the sky and on the earth – Blood and fire, And pillars of smoke.	Acts 2:19. <hr/> <hr/> in the sky: or <i>in heaven</i> .
Joel 2:31	הַשֶּׁמֶשׁ יִהְיֶה לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא:	The sun will be turned to darkness, And the moon to blood, Before the great and terrible day of the LORD comes.	Acts 2:20, Rev 6:12.
Joel 2:32	וְהָיָה כָּל אֲשֶׁר־יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט כִּי בְהַר־צִיּוֹן וּבִירוּשָׁלַם תִּהְיֶה פְּלִיטָה כַּאֲשֶׁר אָמַר יְהוָה וּבְשָׂרֵידִים אֲשֶׁר יְהוָה קָרָא:	And it shall come to pass <i>That</i> everyone who calls on the name of the LORD Will be delivered, For on Mount Zion and in Jerusalem there will be deliverance, As the LORD has said, And for the remnants whom the LORD calls.	Acts 2:21, Rom 10:13. <hr/> <hr/> remnants ← <i>escapees</i> .
Joel 3:1	כִּי הִנֵּה בַּיָּמִים הַהֵמָּה וּבָעֵת הַהִיא אֲשֶׁר *אָשׁוּב *אֲשִׁיב אֶת־שְׁבוֹת יְהוּדָה וִירוּשָׁלַם:	For look, In those days and at that time, When I reverse the captivity of Judah and Jerusalem,	reverse: the <i>ketiv</i> would normally mean <i>when I return</i> , intransitively, but also, [AnLx], <i>bring back</i> . A <i>vav / yod</i> issue.
Joel 3:2	וְקִבַּצְתִּי אֶת־כָּל־הַגּוֹיִם וְהוֹרַדְתִּים אֶל־עֵמֶק יְהוֹשָׁפָט וְנִשְׁפַּטְתִּי עִמָּם שָׁם עַל־עַמִּי וְנִחַלְתִּי יִשְׂרָאֵל אֲשֶׁר פָּזְרוּ בְּגוֹיִם וְאֶת־אֶרֶץ חִלְקוֹ:	I will gather all the Gentiles, And I will bring them down to the Valley of Jehoshaphat, And I will litigate with them there, Concerning my people and my inheritance Israel, Whom they have scattered among the nations, And <i>as to why</i> they have divided up my land.	

Joel 3:3	וְאֶל־עַמִּי יָדוּ גֹרָל וַיִּתְּנוּ הַלֵּל בַּזֹּנָה וְהַיְלֵדָה מָכְרוּ בֵּינָם וַיִּשְׁתּוּ:	For they have cast lots for my people, And they have given boys for prostitutes, And they have sold girls for wine And have drunk <i>it</i> .	for: causal use of the <i>vav</i> .  boys ... prostitutes ... girls ← <i>the boy ... the prostitute ... the girl</i> . Collective usage.
Joel 3:4	וְגַם מִה־אַתֶּם לִי צָר וְצִדּוֹן וְכָל גְּלִילוֹת פְּלִשְׁתֵּי הַגִּמּוֹל אַתֶּם מְשַׁלְּמִים עָלַי וְאִם־גְּמָלִים אַתֶּם עָלַי קַל מִהֵרָה אָשִׁיב גְּמֻלְכֶם בְּרֹאשְׁכֶם:	And also, <i>what have you to do with me</i> , Tyre and Sidon and all the regions of Philistia? Will you repay me <i>with</i> retribution? Well if you retribute me, I will swiftly <i>and</i> rapidly return your retribution onto your head.	what <i>have you to do with me</i> ← <i>what you to me</i> .  Sidon: see Gen 10:15.
Joel 3:5	אֲשֶׁר־כֶּסֶּף וְזָהָבִי לְקַחְתֶּם וּמַחְמְדֵי הַטֹּבִים הֵבֵאתֶם לְהִכְלִיכֶם:	For you have taken my silver and my gold, And you have brought my fine precious objects into your temples.	precious ← <i>desirable</i> .
Joel 3:6	וּבְנֵי יְהוּדָה וּבְנֵי יְרוּשָׁלַם מָכְרְתֶם לְבְנֵי הַיּוֹנִים לְמַעַן הִרְחִיקֶם מֵעַל גְּבוּלָם:	And you have sold the sons of Judah and the sons of Jerusalem to the sons of the Greeks, So removing them from their <u>territory</u> .	territory ← <i>border</i> .
Joel 3:7	הִנְנִי מְעִירָם מִזֶּה־הַמָּקוֹם אֲשֶׁר־מָכְרְתֶם אֹתָם שָׁמָּה וְהֵשֵׁבְתִי גְמֻלְכֶם בְּרֹאשְׁכֶם:	Look, I am stirring them up <i>To move them</i> from the place where you sold them, And I will bring back your recompense onto your head.	
Joel 3:8	וּמְכַרְתִּי אֶת־בְּנֵיכֶם וְאֶת־בָּנוֹתֵיכֶם בְּיַד בְּנֵי יְהוּדָה וּמְכַרוֹם לְשַׁבְּאִים אֶל־גְּזוֹי רְחֹק כִּי יְהוָה דִּבֶּר: ס	And I will sell your sons and your daughters Into the hand of the sons of Judah, Who will sell them to the Sabaeans – To a distant nation – For the LORD has spoken.	
Joel 3:9	קְרֹאוּ־זֹאת בְּגוֹיִם קִדְשׁוּ מִלְחָמָה הָעִירוּ הַגְּבוּרִים יָגִשׁוּ יַעֲלוּ כָּל אַנְשֵׁי הַמִּלְחָמָה:	Announce this among the nations, <u>Proclaim a holy war</u> , Arouse the warriors, Let all men of war approach And go up.	proclaim a holy war ← <i>sanctify a war</i> .
Joel 3:10	כָּתוּ אֶתִּיכֶם לְחַרְבֹת וּמִזְמֹרְתֵיכֶם לְרִמְחִים הַחֲלָשׁ יֹאמֶר גְּבוּר אָנִי:	Beat your ploughshares into swords And your pruning shears into spears. Let him who <i>is</i> weak say, 'I <i>am</i> a warrior.'	



Joel 3:11	עֲשׂוּ וּבֹאוּ כָּל־הַגּוֹיִם מִסָּבִיב וְנִקְבְּצוּ שָׁמָּה הַנִּחַת יְהוָה גְּבוּרֵיךָ:	Make haste and come, All <i>you</i> nations round about, And be gathered there. O LORD, Bring down your warriors.	make haste: AV differs ( <i>assemble yourselves</i> ).  there: AV differs in word association, as does MT ( <i>thither cause thy mighty ones to come down</i> ).
Joel 3:12	יַעֲזְרוּ וַיַּעֲלוּ הַגּוֹיִם אֶל־עַמֶּמְךָ יְהוֹשֻׁפָט בִּי שָׁם אֲשַׁב לְשֹׁפֵט אֶת־כָּל־הַגּוֹיִם מִסָּבִיב:	Let the nations be aroused And go up to the Valley of Jehoshaphat, For there I will sit to judge all the nations round about.	Jehoshaphat: i.e. <i>the LORD (Jehovah / Yahveh) will judge</i> .
Joel 3:13	שְׁלַחוּ מִגֶּלְ כִּי בִשְׁלַ קָצִיר בָּאוּ רְדוּ בִי־מִלְאָה גֵת הַשִּׁיקוּ הַיִּקְבִּים כִּי רַבָּה רָעַתְם:	<b>Send in the sickle, For the harvest is ripe;</b> Come and tread, For the wine press is full. The wine vats are overflowing, For great <i>is</i> their wickedness.	<b>Rev 14:15.</b>  tread: from root רָדָה. AV differs ( <i>get you down</i> ), from root יָרַד.
Joel 3:14	הַמִּוֹנִים הַמִּוֹנִים בְּעַמֶּמְךָ הַחֲרוֹץ בִּי קְרוֹב יוֹם יְהוָה בְּעַמֶּמְךָ הַחֲרוֹץ:	<i>There are</i> multitudes, multitudes, In the Valley of Decision, For the day of the LORD <i>is</i> near, In the Valley of Decision.	
Joel 3:15	שֶׁמֶשׁ וַיָּרַח קִדְרוּ וְכוֹכְבִים אָסְפוּ נִגְהָם:	<b>The sun and moon will be darkened,</b> And the stars will <u>withdraw</u> their brightness.	<b>Acts 2:20, Rev 6:12.</b>  withdraw: as Joel 2:10.
Joel 3:16	וַיְהוָה מִצִּיּוֹן יִשְׁאַג וּמִירוּשָׁלַם יִתֵּן קוֹלוֹ וְרָעְשׁוּ שָׁמַיִם וָאָרֶץ וַיְהוָה מִחֲסֵה לְעַמּוֹ וּמְעוֹז לְבָנֵי יִשְׂרָאֵל:	And <u>the LORD</u> will roar from Zion; He will sound his voice from Jerusalem, And heaven and earth will tremble. But the LORD <i>will be</i> a refuge for his people, And a stronghold to the sons of Israel.	the LORD will roar (etc.): compare Amos 1:2.
Joel 3:17	וַיִּדְעֻתֶם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם שָׁכֵן בְּצִיּוֹן הַר־קֹדֶשׁ וְהִיְתָה ירוּשָׁלַם קֹדֶשׁ וְזָרִים לֹא־יַעֲבְרוּבָה עוֹד: ס	And you will know that I <i>am</i> the LORD your God, Dwelling in Zion, my holy mountain. And Jerusalem will be holy, And strangers will no longer pass through her.	holy ( <i>second occurrence in verse</i> ) ← holiness.

Joel 3:18	<p>וְהָיָה בַיּוֹם הַהוּא יִטְפוּ הַהָרִים עָסִים וְהִגְבְּעוֹת תִּלְכְּנָה חֵלֶב וְכָל־אֲפִיקֵי יְהוּדָה יִלְכוּ מֵיִם וּמַעַיִן מִבַּיִת יְהוָה יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשְּׁטִיִּם:</p>	<p>And it will come to pass on that day <i>That</i> the mountains will distil new wine, And the hills will run <i>with</i> milk, And all the brooks of Judah will run <i>with</i> water, And a <b>spring will come out at the house of the LORD,</b> And it will <u>feed</u> the stream of <u>Shittim</u>.</p>	<p>Alluded to in <b>John 7:38</b>. <hr/> feed ← <i>water</i>. <hr/> Shittim: i.e. <i>Acacias</i>.</p>
Joel 3:19	<p>מִצְרַיִם לְשִׁמְמָה תִּהְיֶה וְאֲדוֹם לְמִדְבָּר שִׁמְמָה תִּהְיֶה מִחֲמַס בְּנֵי יְהוּדָה אֲשֶׁר־שָׁפְכוּ דַּם־נָקִיא בְּאֶרְצָם:</p>	<p>Egypt will become a desolation, And Edom will become a desolate desert, Because of the <u>violence done to the sons of Judah</u>, In that they shed innocent blood in their land.</p>	<p>violence <i>done to</i> the sons of Judah ← <i>violence of the sons of Judah</i>, an objective genitive.</p>
Joel 3:20	<p>וְיְהוּדָה לְעוֹלָם תֵּשֵׁב וִירוּשָׁלַם לְדוֹר וָדוֹר:</p>	<p>But Judah will remain age- abidingly, And Jerusalem from generation to generation,</p>	
Joel 3:21	<p>וְנִקֵּיתִי דַמָּם לֹא־נִקֵּיתִי וְיְהוָה שֶׁכֵן בְּצִיּוֹן:</p>	<p>And I will cleanse their blood <i>that</i> I have not cleansed, And the LORD will dwell in Zion.”</p>	
Amos 1:1	<p>דְּבָרֵי עַמּוּזִים אֲשֶׁר־הָיָה בְּנִקְדִים מִתְקוּעַ אֲשֶׁר חָזָה עַל־יִשְׂרָאֵל בִּימֵי   עֲזִיָּה מֶלֶךְ־יְהוּדָה וּבִימֵי יִרְבֵּעַם בֶּן־יֹאָשׁ מֶלֶךְ יִשְׂרָאֵל שְׁנַת־ לִפְנֵי הָרָעֵשׁ:</p>	<p>The words of Amos, who was among the herdsmen from Tekoa, <i>describing</i> what he saw concerning Israel, in the days of <u>Uzziah</u> king of Judah, and in the days of Jeroboam the son of Joash, the king of Israel, two years before the <i>earthquake</i>.</p>	<p>Uzziah ← <i>Uziah</i>. See 2 Ki 15:13.</p>
Amos 1:2	<p>וַיֹּאמֶר   יְהוָה מִצִּיּוֹן יִשְׁאַג וּמִירוּשָׁלַם יִתֵּן קוֹלוֹ וְאָבְלוּ נְאוֹת הָרָעִים וַיִּבֶשׂ רֹאשׁ הַכַּרְמֶל: פ</p>	<p>And he said, “The <u>LORD will roar</u> from <u>Zion</u>, And he will sound his voice from Jerusalem, And the pastures of the shepherds will mourn, And the summit of <u>Carmel</u> will dry up.”</p>	<p>the LORD will roar (etc.): compare Joel 3:16. <hr/> Carmel ← <i>the Carmel</i>.</p>
Amos 1:3	<p>כֹּה אָמַר יְהוָה עַל־שְׁלֹשָׁה פְּשָׁעֵי דַמְשֶׁק וְעַל־אַרְבַּעָה לֹא אֲשִׁיבֶנּוּ עַל־דְּוֹשָׁם בְּחַרְצוֹת הַבְּרֹזֶל אֶת־הַגְּלֶעֶד:</p>	<p><u>This is what</u> the LORD says: “For three transgressions of Damascus, And for four, I will not avert it, Because of their threshing of <u>Gilead</u> With iron threshing sledges.</p>	<p><i>this is what</i> ← <i>thus</i>. <hr/> Gilead: see Gen 31:21.</p>

Amos 1:4	וּשְׁלַחְתִּי אֵשׁ בְּבַיִת חֲזָאֵל וְאָכְלָה אֲרָמְנוֹת בֶּן־הַדָּד:	So I will send fire on the house of Hazael, Which will consume the palaces of Ben-Hadad.	
Amos 1:5	וּשְׁבַרְתִּי בְרִיחַ דַּמָּשֶׁק וְהִכַרְתִּי יוֹשֵׁב מִבְּקַעַת־אָוֶן וְתוֹמֵךְ שִׁבְט מִבַּיִת עֵדֶן וְגִלּוֹ עִם־אֲרָם קִירָה אָמַר יְהוָה: פ	And I will break the <i>gate</i> -bar of Damascus, And I will cut off the inhabitant from the lowland of Aven, And him <i>who</i> wields the sceptre of Beth-Eden. And the people of Aramaea will go into captivity in <u>Kir</u> , Says the LORD.”	Aven: as MT and AV, here the same place as <i>Beth-Aven</i> . The city of <i>On</i> (as in Gen 41:45), also called <i>Heliopolis</i> , has the same consonantal spelling. <hr/> in Kir ← <i>to Kir</i> .
Amos 1:6	כֹּה אָמַר יְהוָה עַל־שִׁלְשָׁה פְּשָׁעֵי עֲזָה וְעַל־אַרְבַּעָה לֹא אֲשִׁיבֶנּוּ עַל־הַגְּלוּתָם גְּלוּת שְׁלֵמָה לְהַסְגִּיר לְאֲדוֹם:	This <i>is what</i> the LORD says: “For three transgressions of Gaza, And for four, I will not avert it, Because of their <i>act of</i> taking a <i>people</i> entirely captive, To deliver <i>them</i> to Edom.	this <i>is what</i> ← <i>thus</i> .
Amos 1:7	וּשְׁלַחְתִּי אֵשׁ בְּחוֹמַת עֲזָה וְאָכְלָה אֲרָמְנֹתֶיהָ:	And I will send fire onto the wall of Gaza, Which will consume her palaces.	
Amos 1:8	וְהִכַרְתִּי יוֹשֵׁב מֵאַשְׁדּוֹד וְתוֹמֵךְ שִׁבְט מֵאַשְׁקֶלֶון וְהִשִּׁיבֹתִי יָדִי עַל־עֶקְרוֹן וְאָבְדוּ שְׂאֲרֵית פְּלִשְׁתִּים אָמַר אֲדֹנָי יְהוָה: פ	And I will cut off the inhabitant from Ashdod, And him <i>who</i> wields the sceptre from Ashkelon. And I will turn my hand against Ekron, And the remnants of the Philistines will perish, Says the Lord, the LORD.”	
Amos 1:9	כֹּה אָמַר יְהוָה עַל־שִׁלְשָׁה פְּשָׁעֵי־צָר וְעַל־אַרְבַּעָה לֹא אֲשִׁיבֶנּוּ עַל־הַסְּגִירָם גְּלוּת שְׁלֵמָה לְאֲדוֹם וְלֹא זָכְרוּ בְרִית אַחִים:	This <i>is what</i> the LORD says: “For three transgressions of Tyre, And for four, I will not avert it, Because they delivered them up <i>with</i> a complete captivity to Edom, And they did not remember the <u>brotherly covenant</u> .	this <i>is what</i> ← <i>thus</i> . <hr/> brotherly covenant ← <i>covenant of brothers</i> , between David / Solomon and Hiram king of Tyre, 1 Ki 4:21.
Amos 1:10	וּשְׁלַחְתִּי אֵשׁ בְּחוֹמַת צָר וְאָכְלָה אֲרָמְנֹתֶיהָ: פ	And I will send fire onto the wall of Tyre, Which will consume her palaces.”	

Amos 1:11	<p>כֹּה אָמַר יְהוָה עַל־שִׁלְשָׁה פְּשָׁעַי אֲדוֹם וְעַל־אַרְבַּעָה לֹא אֲשִׁיבֶנּוּ עַל־רִדְפוֹ בַּחֶרֶב אָחִיו וְשַׁחַת רַחֲמָיו וַיִּטְרֹף לְעַד אַפּוֹ וְעִבְרָתוֹ שָׁמְרָה נֶצַח:</p>	<p>This <i>is what</i> the LORD says: “For three transgressions of Edom, And for four, I will not avert it, Because they pursued their brother with the sword, And forswore <u>compassion</u>, And their anger was perpetually tearing <i>them</i> to pieces, And they retained their wrath unremittingly.</p>	<p>this <i>is what</i> ← <i>thus</i>.  compassion ← <i>his compassions</i>.</p>
Amos 1:12	<p>וְשִׁלַּחְתִּי אֵשׁ בְּתִימָן וְאָכְלָה אֲרַמְנוֹת בְּצָרָה: פ</p>	<p>And I will send fire on Teman, Which will consume the palaces of Bozrah.”</p>	
Amos 1:13	<p>כֹּה אָמַר יְהוָה עַל־שִׁלְשָׁה פְּשָׁעַי בְּנֵי־עַמּוֹן וְעַל־אַרְבַּעָה לֹא אֲשִׁיבֶנּוּ עַל־בְּקָעַם הַרְוֹת הַגְּלֵטָד לְמַעַן הַרְחִיב אֶת־גְּבוּלָם:</p>	<p>This <i>is what</i> the LORD says: “For three transgressions of the sons of Ammon, And for four, I will not avert it, Because of them ripping open the pregnant <i>women</i> of <u>Gilead</u> In order to widen their <u>territory</u>.</p>	<p>this <i>is what</i> ← <i>thus</i>.  Gilead: see Gen 31:21.  territory ← <i>border</i>.</p>
Amos 1:14	<p>וְהִצַּתִּי אֵשׁ בְּחוֹמַת רַבָּה וְאָכְלָה אֲרַמְנוֹתֶיהָ בְּתִרוּעָה בַּיּוֹם מִלְחָמָה בְּסַעַר בַּיּוֹם סוּפָה</p>	<p>And I will light a fire on the wall of Rabbah, Which will consume her palaces, With an alarm sound on the day of war, With a storm on the day of the whirlwind.</p>	
Amos 1:15	<p>וְהִלְךְ מֶלֶכְם בְּגוּלָה הוּא וְשָׂרָיו יַחְדָּו אָמַר יְהוָה: פ</p>	<p>And their king will go into captivity, He together with his princes, Says the LORD.”</p>	
Amos 2:1	<p>כֹּה אָמַר יְהוָה עַל־שִׁלְשָׁה פְּשָׁעַי מוֹאָב וְעַל־אַרְבַּעָה לֹא אֲשִׁיבֶנּוּ עַל־שָׂרְפוֹ עֲצָמוֹת מֶלֶךְ־אֲדוֹם לְשִׂיד:</p>	<p>This <i>is what</i> the LORD says: “For three transgressions of Moab, And for four, I will not avert it, Because he burnt the bones of the king of Edom to lime.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Amos 2:2	<p>וְשִׁלַּחְתִּי־אֵשׁ בְּמוֹאָב וְאָכְלָה אֲרַמְנוֹת הַקְּרִיּוֹת וּמַת בְּשִׂאוֹן מוֹאָב בְּתִרוּעָה בְּקוֹל שׁוֹפָר:</p>	<p>And I will send fire to Moab, Which will consume the palaces of <u>Kerioth</u>, And Moab will die in a tumult, In an alarm sound – At the sound of the ramshorn.</p>	<p>Kerioth: AV= <i>Kirioth</i>. Recognized as a place by [LHG], but the site is unknown.</p>

Amos 2:3	וְהִכַּרְתִּי שׁוֹפֵט מִקִּרְבָּהּ וְכָל־שָׂרֶיהָ אֶהְרֹג עִמּוֹ אָמַר יְהוָה: פ	And I will cut off the judge from their midst, And I will kill all their princes with him, Says the LORD.”	
Amos 2:4	כֹּה אָמַר יְהוָה עַל־שִׁלְשָׁה פְּשָׁעֵי יְהוּדָה וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֵנוּ עַל־מֵאֶסֶם אֶת־תּוֹרַת יְהוָה וְחָקֵיו לֹא שָׁמְרוּ וַיִּתְעוּם כַּזְבֵּיהֶם אֲשֶׁר־הִלְכוּ אֲבוֹתָם אֶחְרִיהֶם:	This <i>is what</i> the LORD says: “For three transgressions of Judah, And for four, I will not avert it, Because of them rejecting the law of the LORD, When they did not keep his statutes, And their lies led <i>them</i> astray – <i>Lies</i> which their fathers walked in.	this <i>is what</i> ← <i>thus</i> . walked in ← <i>walked after</i> .
Amos 2:5	וְשִׁלַּחְתִּי אֵשׁ בִּיהוּדָה וְאָכְלָהּ אַרְמְנוֹת יְרוּשָׁלַם: פ	And I will send fire to Judah, Which will consume the palaces of Jerusalem.”	
Amos 2:6	כֹּה אָמַר יְהוָה עַל־שִׁלְשָׁה פְּשָׁעֵי יִשְׂרָאֵל וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֵנוּ עַל־מִכְרָם בַּכֶּסֶף צְדִיק וְאֲבִיוֹן בַּעֲבוּר נַעֲלָיִם:	This <i>is what</i> the LORD says: “For three transgressions of Israel, And for four, I will not avert it, Because they sold the righteous for silver, And the poor in return for a pair of sandals.	this <i>is what</i> ← <i>thus</i> .
Amos 2:7	הֲשֹׂאֲפִים עַל־עַפְר־אֶרֶץ בְּרֹאשׁ דָּלִים וְדָרָךְ עֲנוּיִם יִטּוּ וְאִישׁ וְאָבִיו יִלְכוּ אֶל־הַנְּעִרָה לְמַעַן חַלֵּל אֶת־שֵׁם קֹדֶשִׁ:	They <u>crush</u> the head of the poor in the dust of the earth, And they pervert the way of the meek, And a man and his father go to a girl To profane <u>my holy name</u> .	crush: AV differs ( <i>pant after</i> ). We take the metaphorical sense of [AnLx], and we consider it cognate with שׁוּף. my holy name ← <i>the name of my holiness</i> , a Hebraic genitive.
Amos 2:8	וְעַל־בְּגָדִים חִבְּלִים יִטּוּ אֶצְל כָּל־מִזְבֵּחַ וַיִּין עֲנוּשִׁים יִשְׁתּוּ בֵּית אֱלֹהֵיהֶם:	And they <u>recline</u> in clothes taken in pledge, Next to every altar, And they drink confiscated wine <i>In</i> the house of their <u>God</u> .	recline ← <i>incline</i> , stem- formation <i>hiphil</i> , elsewhere transitive. God: AV differs ( <i>god</i> ), uncapitalized.
Amos 2:9	וְאֲנֹכִי הִשְׁמַדְתִּי אֶת־הָאֹמֹרִי מִפְּנֵיהֶם אֲשֶׁר כְּגִבַּה אֲרָזִים גְּבָהוּ וְחֶסֶן הוּא כְּאֵלוֹנִים וְאֲשַׁמֵּיד פְּרִיֹו מִמַּעַל וְשָׂרְשָׁיו מִתַּחַת:	Yet I destroyed the <u>Amorite</u> before them, Whose height <i>was</i> as the height of cedars, And who <i>was as</i> strong as oak trees. And I destroyed his fruit above, And his roots below <i>the ground</i> .	Amorite: see Gen 10:16.

Amos 2:10	וְאַנְכִי הֶעֱלִיתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְאוֹלַךְ אֶתְכֶם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה לְרִשְׁתָּ אֶת־אֶרֶץ הָאֱמֹרִי:	And I brought you up out of the land of Egypt, And I led you in the desert for forty years, To inherit the land of the <u>Amorite</u> .	Amorite: see Gen 10:16.
Amos 2:11	וְאֶקִּים מִבְּנֵיכֶם לְנָבִיאִים וּמִבְּחֹרֵיכֶם לְנָזִירִים הָאֵף אֵין־זֹאת בְּנֵי יִשְׂרָאֵל נְאֻם־יְהוָה:	And I raised up <i>some</i> of your sons <i>to be</i> prophets, And <i>some</i> of your youths <i>to</i> <i>be</i> Nazarites. <i>Is this not so,</i> O sons of Israel? Says the LORD,	
Amos 2:12	וַתִּשְׁקוּ אֶת־הַנְּזִירִים יַיִן וְעַל־הַנְּבִיאִים צִוִּיתָם לֵאמֹר לֹא תִנְבְּאוּ:	But you gave the Nazarites wine to drink, And you commanded the prophets, saying, 'Do not prophesy.'	
Amos 2:13	הִנֵּה אֲנִי מְעִיק תַּחְתִּיכֶם כַּאֲשֶׁר תַּעֲיֵק הָעֲגֹלָה הַמְּלֵאָה לֵה עֶמִיר:	Look, I <u>am</u> <u>burdened</u> by you, As a <u>cart</u> full of sheaves <u>is</u> <u>burdened</u> .	am burdened by ... is burdened ← <i>press down under ... presses</i> <i>down</i> . An intransitive <i>hiphil</i> , or implicitly reflexive (supply <i>myself</i> etc.). <hr/> a cart ← <i>the cart</i> . An unexpected definite article. See Gen 22:9.
Amos 2:14	וְאֲבַד מְנוּס מִקָּל וְחֹזֵק לֹא־יֵאֱמָן כַּחֲזוֹ וְגִבּוֹר לֹא־יִמְלֹט נַפְשׁוֹ:	So <u>refuge</u> will be unavailable to the swift, And the strong will not <i>be</i> <i>able</i> to build up his force, And the warrior will not <i>be</i> <i>able</i> to save his <u>life</u> .	so: consecutive (result) use of the <i>vav</i> . <hr/> life ← <i>soul</i> .
Amos 2:15	וַתִּפֶּשׂ הַקֶּשֶׁת לֹא יַעֲמֹד וְקַל בְּרַגְלָיו לֹא יִמְלֹט וְרֹכֵב הַסּוּס לֹא יִמְלֹט נַפְשׁוֹ:	And the archer will not stand, And he <i>who is</i> swift on his feet will not escape, And he who rides <i>on</i> a horse will not save his <u>life</u> .	life ← <i>soul</i> .
Amos 2:16	וְאִמְיָן לְבוֹ בַּגְּבוּרִים עָרוֹם יָנוּס בַּיּוֹם־הַהוּא נְאֻם־יְהוָה: פ	And he who <i>is</i> courageous among warriors Will flee naked on that day, Says the LORD.”	
Amos 3:1	שִׁמְעוּ אֶת־הַדְּבָר הַזֶּה אֲשֶׁר דִּבֶּר יְהוָה עֲלֵיכֶם בְּנֵי יִשְׂרָאֵל עַל כָּל־הַמִּשְׁפָּחָה אֲשֶׁר הֶעֱלִיתִי מֵאֶרֶץ מִצְרַיִם לֵאמֹר:	Hear this word which the LORD has spoken concerning you, <i>you</i> sons of Israel, concerning all the family which I brought up from the land of Egypt, saying,	

Amos 3:2	<p>רַק אֶתְכֶם יָדַעְתִּי מִכָּל  מִשְׁפָּחוֹת הָאָדָמָה עַל-כֵּן  אֶפְקֹד עָלֵיכֶם אֵת  כָּל-עֲוֹנֹתֵיכֶם:</p>	<p>“Only you have I known,  Of all the families of the  <u>earth</u>,  Which <i>is</i> why I will visit on  you  All your iniquities.</p>	<p>Compare Deut 4:34, Deut 7:6 -  Deut 7:7.  <hr/> earth ← <i>ground</i>.</p>
Amos 3:3	<p>הֵילְכוּ שְׁנַיִם יַחְדָּו בְּלִתֵּי  אִם-נִוְעָדוּ:</p>	<p><i>Can</i> two walk together,  Unless they <u>have met by</u>  <u>appointment?</u></p>	<p>have met by appointment: or <i>are</i>  in agreement.</p>
Amos 3:4	<p>הִישָׂא אַרְיֵה בְּעֵר וְטָרַף אֵין  לוֹ הֵיטֵן כְּפִיר קוֹלֹ מִמְעַנְתּוֹ  בְּלִתֵּי אִם-לָכַד:</p>	<p>Does the lion roar in the  forest  When it <i>has</i> no prey?  Does the young lion sound  its voice from its den  If it has not caught <i>anything?</i></p>	
Amos 3:5	<p>הַתִּפֹּל צִפּוֹר עַל-פַּח הָאָרֶץ  וּמוֹקֵשׁ אֵין לָהּ הֵיעֵל-פַּח  מִן-הָאָדָמָה וְלָכַד לֹא יִלְכּוֹד:</p>	<p>Does a bird fall into a snare  on the ground  When <i>there is</i> no <u>bait set</u> for  it?  Does the snare <u>snap up</u> from  the ground  When it has <u>trapped nothing</u>  <u>at all?</u></p>	<p>bait ← <i>trap</i>. Perhaps just  referring to the setting up of the  trap.  <hr/> snap up ← <i>rise</i>. AV differs  (<i>shall (one) take up</i>).  <hr/> trapped nothing at all: using an  infinitive absolute.</p>
Amos 3:6	<p>אִם-יִתְקַע שׁוֹפָר בְּעִיר וְעַם  לֹא יִחַרְדּוּ אִם-תִּהְיֶה רָעָה  בְּעִיר וַיְהִי לֹא עָשָׂה:</p>	<p>Is the ramshorn <i>ever</i>  sounded in the city  Without the people fearing?  Is there ever a calamity in  the city  Which the LORD did not  <u>cause?</u></p>	<p>cause ← <i>do</i>.</p>
Amos 3:7	<p>כִּי לֹא יַעֲשֶׂה אֲדֹנָי יְהוִה דְבָר  כִּי אִם-גָּלָה סוֹדוֹ אֶל-עַבְדָּיו  הַנְּבִיאִים:</p>	<p>For the Lord, the LORD, does  not do anything,  Except <i>after</i> he has revealed  his secret  To his servants, the prophets.</p>	
Amos 3:8	<p>אַרְיֵה שָׂאָג מִי לֹא יִירָא אֲדֹנָי  יְהוִה דְבָר מִי לֹא יִנְבֵּא:</p>	<p><i>When</i> the lion roars,  Who will not fear?  <i>And when</i> the Lord, the  LORD, speaks,  Who will not prophesy?</p>	
Amos 3:9	<p>הִשְׁמִיעוּ עַל-אַרְמְנוֹת  בְּאַשְׁדּוֹד וְעַל-אַרְמְנוֹת בְּאֶרֶץ  מִצְרַיִם וְאָמְרוּ הָאֵסְפוּ  עַל-הַרֵי שָׁמְרוֹן וּרְאוּ מְהוֹמַת  רְבוֹת בְּתוֹכָהּ וְעִשׂוּקִים  בְּקִרְבָּהּ:</p>	<p>Proclaim <i>it</i> to the palaces in  Ashdod  And to the palaces in the  land of Egypt,  And say,  ‘Be gathered on the  mountains of Samaria,  And see the great  <u>consternation</u> within it,  And the oppressed in its  midst.’</p>	<p>consternation ← <i>consternations</i>.</p>

Amos 3:10	<p>וְלֹא־יָדְעוּ עֲשׂוֹת־נֹכַחַהּ נְאֻם־יְהוָה הָאוֹצְרִים חָמָס וְשָׂד בְּאַרְמֹנוֹתֵיהֶם: פ</p>	<p>For they do not know how to do <i>what is</i> right, Says the LORD – Those who treasure up violence and spoil in their palaces.</p>	<p>for: causal use of the <i>vav</i>.</p>
Amos 3:11	<p>לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה צֹר וְסָבִיב הָאָרֶץ וְהוֹרֵד מִמֶּנָּה עֵזָד וְנִבְזוּ אַרְמֹנוֹתֶיהָ:</p>	<p>Therefore <i>this is what</i> the Lord, the LORD, says: 'There will be an adversary, And he will be around the land, And he will sap your strength from you, And your palaces will be plundered.'</p>	<p><i>this is what</i> ← <i>thus</i>. <hr/> sap ← bring down.</p>
Amos 3:12	<p>כֹּה אָמַר יְהוָה פֶּאֶשֶׁר יֵצֵל הָרֶעֶה מִפִּי הָאֲרִי שְׁתֵּי כַרְעִים אוּ בְדֹל־אֶזֶן בֶּן יִנְצְלוּ בְנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּשִׁמְרוֹן בַּפֶּאֶת מִטָּה וּבִדְמֶשֶׁק עָרֵשׁ:</p>	<p><i>This is what</i> the LORD says: 'As the shepherd saves two legs or a piece of an ear From the mouth of the lion, So the sons of Israel will be saved – Those dwelling in Samaria, In the corner of a bed Or on a damask couch.</p>	<p><i>this is what</i> ← <i>thus</i>.</p>
Amos 3:13	<p>שִׁמְעוּ וְהִעִידוּ בְּבֵית יַעֲקֹב נְאֻם־אֲדֹנָי יְהוִה אֱלֹהֵי הַצְּבָאוֹת:</p>	<p>Hear and testify in the house of Jacob, Says the Lord, the LORD God of hosts.</p>	<p>in: or <i>against</i>.</p>
Amos 3:14	<p>כִּי בַיּוֹם פִּקְדֵי פִשְׁעֵי־יִשְׂרָאֵל עָלְיוּ וּפִקְדֹתַי עַל־מִזְבְּחוֹת בֵּית־אֵל וְנִגְדְעוּ קַרְנוֹת הַמִּזְבֵּחַ וְנָפְלוּ לָאָרֶץ:</p>	<p>For on the day when I visit the transgressions of Israel on them, I will also visit the altars of Beth-El, And the horns of the altars will be cut off, And they will fall to the ground.</p>	
Amos 3:15	<p>וְהִכִּיתִי בֵּית־הַחֶרֶף עַל־בֵּית הַקִּיץ וְאַבְדּוּ בְּתֵי הַשָּׁן וְסָפוּ בְּתֵים רַבִּים נְאֻם־יְהוָה: ס</p>	<p>And I will strike the winter house against the summer house, And the ivory houses will cease to exist, And many <i>other</i> houses will come to an end, Says the LORD.</p>	
Amos 4:1	<p>שִׁמְעוּ הַדְּבָר הַזֶּה פָּרוֹת הַבָּשָׁן אֲשֶׁר בְּהַר שִׁמְרוֹן הָעֹשֶׂקוֹת דְּלִים הָרֹצְצוֹת אֲבִיוָנִים הָאֹמְרֹת לְאֲדֹנֵיהֶם הַבִּיאָה וְנִשְׁתֵּה:</p>	<p>Hear this word, <i>you heifers</i> of Bashan, Who <i>are</i> in the mountain of Samaria, Who oppress the poor, Who crush the needy, Who say to their lords, «Bring wine, And let us drink.»</p>	<p>heifers: standing for <i>women</i>, or <i>wives</i>. <hr/> Bashan ← <i>the Basham</i>.</p>



Amos 4:2	נִשְׁבַּע אֲדֹנָי יְהוִה בְּקִדְשׁוֹ כִּי הִנֵּה יָמִים בָּאִים עֲלֵיכֶם וְנִשְׂא אֶתְכֶם בְּצִנּוֹת וְאַחֲרֵיתְכֶן בְּסִירֹת דּוּגָה:	The Lord, the LORD, has sworn by his holiness, For look, the days are coming on you, When he will take you away by hooks, And your posterity by fishing tackle.	
Amos 4:3	וּפְרָצִים תִּצְאָנָה אִשָּׁה נִגְדָה וְהִשְׁלַכְתָּנָה הַהַרְמוֹנָה נְאֻם־יְהוָה:	And <u>you</u> will go out <i>in</i> <u>waves</u> , one opposite another, And <u>you</u> will throw <i>the</i> <u>hooks</u> at the palace, Says the LORD.	you (2x): feminine plural. waves ← <i>bursts</i> , or <i>breaches</i> . The sense is not clear to us, but we do not emend the text as many translations do.
Amos 4:4	בָּאוּ בֵּית־אֵל וּפְשְׁעוּ הַגִּלְגָּל הֲרַבּוּ לַפֶּשַׁע וְהִבִּיאוּ לַבִּקּוּר זְבַחֵיכֶם לְשִׁלֶּשֶׁת יָמִים מִעֲשֵׂרְתֵיכֶם:	Go to Beth-El and transgress, And to Gilgal and transgress more. And bring your sacrifices in the morning, And within three <u>days</u> bring your tithes.	Gilgal ← <i>the Gilgal</i> . transgress more ← <i>increase</i> <i>transgressing</i> . days: [CB] notes as <i>years</i> , referring to Num 28:3 and Deut 14:28. But [WLC], LXX and the Vulgate read <i>days</i> . The grammatical forms ↪
Amos 4:5	וְקֹטֵר מִחֶמֶץ תּוֹדֶה וְקִרְאוּ נִדְבּוֹת הַשְּׂמִיעוּ כִּי כֵן אֶהְבֶּתֶם בְּנֵי יִשְׂרָאֵל נְאֻם אֲדֹנָי יְהוָה:	And burn <i>your</i> thank- offering with leavened bread, And call for the freewill- offerings. Proclaim <i>them</i> , For that <i>is what</i> you love, You sons of Israel, Says the Lord, the LORD.	↳ revert to masculine in this and subsequent verses. with ← <i>from</i> . that <i>is what</i> ← <i>so</i> . The verse is ironic.
Amos 4:6	וְגַם־אֲנִי נָתַתִּי לָכֶם נְקִיּוֹן שֵׁנִים בְּכָל־עָרֵיכֶם וְחֹסֶר לֶחֶם בְּכָל מְקוֹמֵיכֶם וְלֹא־שָׁבַתֶם עָדֵי נְאֻם־יְהוָה:	Now I myself have given you <u>clean teeth</u> in all your cities, And shortage of bread in all your places, Yet you have not returned to me, Says the LORD.	clean teeth ← <i>cleanness of teeth</i> , standing for famine. yet: adversative / concessive use of the <i>vav</i> .
Amos 4:7	וְגַם אֲנֹכִי מִנְעַתִּי מִכֶּם אֶת־הַגֶּשֶׁם בְּעוֹד שְׁלֹשָׁה חֳדָשִׁים לְקַצִּיר וְהַמְטַרְתִּי עַל־עֵיר אַחַת וְעַל־עֵיר אַחַת לֹא אֶמְטִיר חֶלְקָה אַחַת תִּמְטָר וְחֶלְקָה אֲשֶׁר־לֹא־תִמְטִיר עָלֶיהָ תִּיבֵשׁ:	And I have also withheld rain from you, With three months <i>to go</i> before the harvest, And I brought rain to one city, But I did not bring rain to another city. One parcel of land was rained on, But the parcel of land where I brought no rain Dried up.	I brought no rain: third person feminine, standing for <i>my soul</i> (=I), compare Ps 16:2, or second person masculine, so an interlocution, <i>you brought no</i> <i>rain</i> , in direct speech, by Amos. AV differs somewhat in word association.

Amos 4:8	<p>וְנָעוּ שְׁתֵּי־עָרִים אֶל־עִיר אַחַת לְשִׁתּוֹת מִים וְלֹא יִשְׂבְּעוּ וְלֹא־שִׁבְתֶּם עָדִי נְאֻם־יְהוָה:</p>	<p>So <i>the inhabitants of two or three cities had to travel</i> to one city and back To drink water, And they were not satiated, <u>Yet</u> you did not return to me, Says the LORD.</p>	<p>yet: adversative use of the vav.</p>
Amos 4:9	<p>הִכִּיתִי אֶתְכֶם בַּשֶּׁדֶפֶן וּבִירְקוֹן הַרְבֹּת גְּנוֹתֵיכֶם וּכְרַמֵּיכֶם וַתֹּאנִיכֶם וַיִּזְיֵתֵיכֶם יֹאכַל הַגָּזֶם וְלֹא־שִׁבְתֶּם עָדִי נְאֻם־יְהוָה: ס</p>	<p>And I struck you with much blight and mildew <i>In</i> your gardens and vineyards, And the gnawing locust ate your fig trees and olive trees, <u>Yet</u> you did not return to me, Says the LORD.</p>	<p>yet: adversative use of the vav.</p>
Amos 4:10	<p>שְׁלַחְתִּי בְּכֶם דָּבָר בְּדֶרֶךְ מִצְרַיִם הִרְגֹתִי בַחֲרֹב בַּחֲוֹרֵיכֶם עִם שְׁבִי סוּסֵיכֶם וְאֵעֲלֶה בְּאֵשׁ מַחֲנֵיכֶם וּבְאַפְכֶם וְלֹא־שִׁבְתֶּם עָדִי נְאֻם־יְהוָה:</p>	<p>I sent a plague to you, <u>Egyptian style</u>. I killed your youths with the sword, With capture of your horses, And I caused the stench of your camps to go up into your <u>nostrils</u>, <u>Yet</u> you did not return to me, Says the LORD.</p>	<p>Egyptian style ← <i>in the way of Egypt</i>. <hr/>nostrils ← <i>nostril, nose, or anger</i>. <hr/>yet: adversative use of the vav.</p>
Amos 4:11	<p>הִפַּכְתִּי בְּכֶם כְּמַהֲפַכַת אֱלֹהִים אֶת־סֹדֶם וְאֶת־עֲמֹרָה וַתִּהְיֶה כְּאֹד מִצֵּל מִשְׂרָפָה וְלֹא־שִׁבְתֶּם עָדִי נְאֻם־יְהוָה: ס</p>	<p>I have caused overthrowings among you, Like the <u>overthrow of God of Sodom and Gomorrah</u>, And you became like a firebrand rescued from the fire, <u>Yet</u> you did not return to me, Says the LORD.</p>	<p>overthrow of God: perhaps an idiom for an extreme quality, <i>a mighty overthrow</i>; compare Gen 23:6 etc. <hr/>yet: adversative use of the vav.</p>
Amos 4:12	<p>לָכֵן כֹּה אֶעֱשֶׂה־לְךָ יִשְׂרָאֵל עַקֵּב כִּי־זֹאת אֶעֱשֶׂה־לְךָ הַכּוֹן לְקִרְאֵת־אֱלֹהֶיךָ יִשְׂרָאֵל:</p>	<p>So I will deal with you this way, O Israel. <i>Now</i> because this <i>is what</i> I will do to you, Prepare to meet your God, O Israel.</p>	
Amos 4:13	<p>כִּי הִנֵּה יוֹצֵר הָרִים וּבֹרֵא רוּחַ וּמַגִּיד לְאָדָם מֶה־שָׁחַו עֲשֶׂה שִׁחַל עֵיפָה וְדֶרֶךְ עַל־בַּמַּתִּי אֲרַץ יְהוָה אֱלֹהֵי־צַבָּאוֹת שְׁמוֹ: ס</p>	<p>For look, he <i>who</i> forms the mountains, And creates the wind, And tells man what <u>his purpose is</u>, Makes dawn darkness, And treads on the <i>idolatrous</i> raised sites of the land – The LORD God of hosts <i>is</i> his name.</p>	<p>his purpose: i.e. <i>God's purpose</i>, by analogy with Amos 3:7. AV differs (uncapitalized pronoun). N.B. Our convention is not to capitalize pronouns at all.</p>
Amos 5:1	<p>שִׁמְעוּ אֶת־הַדְּבָר הַזֶּה אֲשֶׁר אֲנֹכִי נֹשֵׂא עֲלֵיכֶם קִנְיָה בַּיִת יִשְׂרָאֵל:</p>	<p>Hear this word which I am <u>relating</u> against you <i>as a</i> lamentation, O house of Israel.</p>	<p>relating ← <i>raising</i>, an idiom introducing prophecy, lamentations etc.</p>

Amos 5:2	נפלה לא־תוֹסִיף קום בתולת יִשְׂרָאֵל נְטִיֶּשֶׁה עַל־אֲדָמָתָהּ אֵין מְקִימָהּ:	The virgin of Israel has fallen; She <i>cannot</i> get up again. She has been left on the ground; <i>There is no-one to lift her up.</i>	the ground ← <i>her ground</i> .
Amos 5:3	כִּי כֹה אָמַר אֲדֹנָי יְהוִה הָעִיר הַיֹּצֵאת אֶלֶף תִּשְׁאֵר מֵאָה וְהַיֹּצֵאת מֵאָה תִשְׁאֵר עֶשְׂרֵה לְבַיִת יִשְׂרָאֵל: ס	For this <i>is what</i> the Lord, the LORD, says: 'The city that goes out <i>with</i> a thousand Will be left with a hundred, And <i>the city</i> that goes out <i>with</i> a hundred Will be left with ten <i>Remaining</i> to the house of Israel.'	this <i>is what</i> ← <i>thus</i> . <hr/> will be left with (2x) ← <i>will leave</i> , i.e. <i>to itself</i> .
Amos 5:4	כִּי כֹה אָמַר יְהוָה לְבַיִת יִשְׂרָאֵל דְּרִשׁוּנִי וְחִיו:	For this <i>is what</i> the LORD says to the house of Israel: 'Seek me and live.	this <i>is what</i> ← <i>thus</i> .
Amos 5:5	וְאַל־תִּדְרְשׁוּ בֵּית־אֵל וְהַגְּלָל לֹא תִבְאוּ וּבְאֵר שִׁבְעָה לֹא תַעֲבְרוּ כִּי הַגְּלָל גְּלָהּ יִגְלֶה וּבֵית־אֵל יִהְיֶה לְאֵוֹן:	But do not seek Beth-El, And do not go <i>to</i> Gilgal, And do not cross <i>to</i> Beersheba, For Gilgal will certainly go <i>into exile</i> , And Beth-El will be <i>annihilated</i> .	Gilgal (2x) ← <i>the Gilgal</i> . <hr/> will certainly go into exile: infinitive absolute. <hr/> annihilated ← <i>nothingness</i> .
Amos 5:6	דְּרִשׁוּ אֶת־יְהוָה וְחִיו פְּנֵי־יִצְחָק כָּאֵשׁ בַּיִת יֹסֵף וְאָכְלָהּ וְאֵין־מְכַבֵּה לְבַיִת־אֵל:	Seek the LORD and live Lest he advances like a fire <i>over</i> the house of Joseph, And it consumes <i>it</i> , And <i>there is no-one</i> to extinguish <i>it</i> in Beth-El,	in Beth-El ← <i>for Beth-El</i> .
Amos 5:7	הַהֲפָכִים לְלַעֲנָה מִשְׁפָּט וְצָדִיקָה לְאָרֶץ הַגִּיחוּ:	<i>You</i> who turn judgment to wormwood, And <i>who</i> lay righteousness down on the ground.	wormwood: i.e., metaphorically, <i>distress</i> .
Amos 5:8	עֲשֵׂה כִימָה וּכְסִיל וְהַפֶּדֶד לְבִקְרָה צִלְמוֹת וַיּוֹם לַיְלָה הַחֲשִׁיד הַקּוֹרָא לְמֵי־הַיָּם וַיִּשְׁפֹּךְ עַל־פְּנֵי הָאָרֶץ יְהוָה שְׁמוֹ: ס	He who makes the Pleiades and Orion, And turns the shadow of death into morning, And darkens day into night, Who calls the water of the sea And pours it onto the face of the earth – The LORD <i>is</i> his name –	
Amos 5:9	הַמְבַלְיֵג שָׂדַי עַל־עֵז וְשָׂדַי עַל־מִבְצָר יָבוֹא:	Who brings sudden destruction on the strong, And destruction <i>which</i> will come upon the fortification.	AV differs throughout ( <i>That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress</i> ).

Amos 5:10	שָׁנְאוּ בְשַׁעַר מוֹכֵיחַ וְדָבַר תָּמִים יִתְעֲבוּ:	They have hated him <i>who</i> rebuked at the <u>gate</u> , And they have loathed him <i>who</i> speaks that <i>which is</i> upright.	gate: or <i>law court</i> , where judicial hearings were held.
Amos 5:11	לָכֵן יַעַן בּוֹשְׁסֵכֶם עַל-דָּל וּמִשְׁאֵת-בֵּר תִּקְחוּ מִמֶּנּוּ בְּתִי גִזִּית בְּנִיתֶם וְלֹא-תִשְׁבוּ בָּם כִּרְמֵי-חֶמֶד נִטְעַתֶם וְלֹא תִשְׁתּוּ אֶת-יַיִנָּם:	Therefore, because you have trampled on the poor And taken a <i>cart</i> -load of grain from him, <i>Although</i> you have built houses of hewn stone, You will not live in them, <i>And although</i> you have planted attractive vineyards, You will not drink their wine.	
Amos 5:12	כִּי יִדְעַתִּי רַבִּים פְּשָׁעֵיכֶם וְעֲצָמִים חֲטָאתֵיכֶם צָרִי צָדִיק לְקַחֵי כֹפֶר וְאֶבְיוֹנִים בְּשַׁעַר הַטּוֹ:	For I know <i>that</i> your transgressions <i>are</i> many, And <i>that</i> your sins <i>are</i> enormous. <i>They are</i> oppressors of the righteous, And takers of <u>bribes</u> , And they pervert <i>the justice</i> <i>of</i> the poor at the <u>gate</u> .	bribes: or <i>ransom</i> , but apparently <i>bribe</i> in 1 Sam 12:3. <hr/> gate: or <i>law court</i> , where judicial hearings were held.
Amos 5:13	לָכֵן הַמְשַׁכִּיל בְּעַת הַהִיא יִדָּם כִּי יַעַת רָעָה הִיא:	Therefore let him who <i>is</i> prudent Be silent at that time, For <i>it is</i> an evil time.	
Amos 5:14	דִּרְשׁוּ-טוֹב וְאַל-רָע לְמַעַן תִּחְיוּ וִיהִי-כֵן יְהוָה אֱלֹהֵי-צְבָאוֹת אִתְּכֶם כַּאֲשֶׁר אָמַרְתֶּם:	Seek good and not evil, In order that you may live, And it will be <u>the case</u> <i>That</i> the LORD God of hosts <i>will be</i> with you, As you have said.	the case ← <i>so / thus</i> .
Amos 5:15	שְׁנֹאוּ-רָע וְאָהֲבוּ טוֹב וְהִצִּיגוּ בְשַׁעַר מִשְׁפַּט אוֹלֵי יַחֲנֹן יְהוָה אֱלֹהֵי-צְבָאוֹת שְׂאֵרֵית יוֹסֵף: ס	Hate evil and love good, And install justice at the <u>gate</u> ; Maybe the LORD God of hosts will be merciful To the remnant of Joseph.'	gate: or <i>law court</i> , where judicial hearings were held.
Amos 5:16	לָכֵן כֹּה-אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֲדֹנָי בְּכָל-רְחֹבֹת מִסְפָּד וּבְכָל-חֻצוֹת יֹאמְרוּ הַזֶּה וְקִרְאוּ אֶכֶר אֶל-אֶבֶל וּמִסְפָּד אֶל-יֹדְעֵי נְהִי:	Therefore <u>this is what</u> the LORD God of hosts – The LORD* – says: ' <i>There will be</i> mourning in all streets, And in all open places they will say, «Woe, Woe», And they will call the farmer to lamentation, And those <i>who</i> know wailing, <i>to</i> mourning.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> <hr/> this <i>is what</i> ← <i>thus</i> .

Amos 5:17	וּבְכָל-כְּרָמִים מְסֻפָּד כִּי-אֶעְבֹּר בְּקִרְבֶּךָ אָמַר יְהוָה: ס	And <i>there will be</i> mourning in all the vineyards, For I will pass through your precincts, Says the LORD.	
Amos 5:18	הֲיִי הַמִּתְאַוִּים אֶת-יוֹם יְהוָה לְמַהֲזֶה לָכֶם יוֹם יְהוָה הוּא-חֹשֶׁךְ וְלֹא-אֹר: ס	Woe to those who long for <b>the day of the LORD.</b> <i>What is it</i> to you? <b>The day of the LORD is</b> darkness And not light.	<b>Rev 1:10.</b> <hr/> <hr/> what <i>is</i> it ← <i>why (is) this</i> . The sense is <i>What (good news) (is) it</i> ...?
Amos 5:19	כְּאִשֶּׁר יָנוּס אִישׁ מִפְּנֵי הָאֲרִי וּפָגְעוּ הַדָּב וּבָא הַבַּיִת וְסָמַךְ יָדוֹ עַל-הַקִּיר וְנִשְׁכָּו הַנְּחָשׁ:	<i>It is</i> like a man fleeing from the lion, When a bear meets him, Or when he comes home, When he rests his arm on a wall, A <u>serpent</u> bites him.	a wall ... a serpent ← <i>the wall ... the serpent</i> . Unexpected definite articles; compare Gen 22:9.
Amos 5:20	הֲלֹא-חֹשֶׁךְ יוֹם יְהוָה וְלֹא-אֹר וְאִפְּל וְלֹא-נֹגַהּ לוֹ:	<i>Is not the day of the LORD</i> darkness and not light? And <i>is it not</i> gloomy With no brightness in it?	<b>Rev 1:10.</b>
Amos 5:21	שִׁנְאתִי מֵאֲסֹתַי חֲגִיקֶם וְלֹא אָרִיחַ בְּעֲצֹרֹתֵיכֶם:	I hate, I reject your feasts, And I do not <i>fragrantly</i> smell your solemn assemblies.	
Amos 5:22	כִּי אִם-תַּעֲלוּ-לִי עֹלוֹת וּמִנְחֹתֵיכֶם לֹא אֲרַצֶּה וְשִׁלֵּם מְרִיאֵיכֶם לֹא אֲבִיט:	Although you offer burnt offerings and your meal- offerings to me, I will not receive <i>them</i> , And I will not <u>take pleasure</u> <i>in</i> the peace-offering of your fatted calves.	take pleasure ← <i>look upon with pleasure</i> .
Amos 5:23	הַסֵּר מֵעָלַי הַמְּזֹן שִׁרְיָךְ וְזָמַרְתָּ נְבִלָיִךְ לֹא אֶשְׁמָע:	Remove from me the noise of your songs, For I will not hear the music of your lutes.	
Amos 5:24	וַיָּגַל כַּמַּיִם מִשֶּׁפֶט וְצַדִּיקָה כַּנַּחַל אֵיתָן:	Let judgment roll on like water, And righteousness like a <u>constant</u> stream.	constant: as opposed to <i>seasonal</i> .
Amos 5:25	הֲזָבַחִים וּמִנְחָה הִגַּשְׁתָּם-לִי בַּמִּדְבָּר אַרְבַּעִים שָׁנָה בֵּית יִשְׂרָאֵל:	<b>Did you for forty years</b> <b>offer me sacrifices and</b> <b>meal-offerings in the</b> <b>desert,</b> <b>O house of Israel?</b>	<b>Acts 7:42.</b> <hr/> <hr/> meal-offerings ← <i>meal-offering</i> .
Amos 5:26	וַנִּשְׂאֲתֶם אֶת סִבּוֹת מַלְכְּכֶם וְאֵת כִּיּוֹן צְלָמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם אֲשֶׁר עָשִׂיתֶם לָכֶם:	<b>And you raised up the</b> <b>shrine of your king,</b> <b>And Saturn, your images</b> <b>and the star of your</b> <b>gods</b> <b>Which you made for</b> <b>yourselves.</b>	your king: this could be re- pointed to <i>your Moloch</i> , as in Acts 7:43. <hr/> <b>Acts 7:43.</b> <hr/> Saturn: Hebrew <i>Chiun</i> , the Egyptian / Greek god <i>Remphan</i> . <hr/> gods: or <i>god</i> .

Amos 5:27	וְהִגַּלְתִּי אֶתְכֶם מֵהַלְאָה לְדַמְשֶׁק אָמַר יְהוָה אֱלֹהֵי-צְבָאוֹת שְׁמוֹ: פ	<b>So I will deport you to beyond Damascus,</b> Says the LORD – The God of hosts <i>is</i> his name.	<b>Acts 7:43</b> , where the city mentioned is <i>Babylon</i> .
Amos 6:1	הוּי הַשְּׂאֲנָנִים בְּצִיּוֹן וְהַבְּטָחִים בְּהַר שֹׁמְרוֹן נִקְבְּלֵי רֵאשִׁית הַגּוֹיִם וּבָאוּ לָהֶם בַּיִת יִשְׂרָאֵל:	Woe to those at ease in Zion, And those who trust in the mountain of Samaria – Those who <i>are</i> designated the foremost of the nations – To whom the house of Israel came.	The sense is: <i>Woe to the elite of Judah, and to the privileged whole unsplit house of Israel, to whom split-off northern Israel came (for justice and judgment).</i> See [CB].
Amos 6:2	עֲבְרוּ כַלְנֶה וּרְאוּ וּלְכוּ מִשָּׁם חֲמַת רֶבֶה וּרְדוּ גַת-פְּלִשְׁתִּים הַטּוֹבִים מִן-הַמְּמַלְכוֹת הָאֵלֶּה אִם-רַב גְּבוּלָם מִגְּבולְכֶם:	Cross <i>to</i> Calneh and look, And go from there to <u>Greater Hamath</u> , And go down <i>to</i> Gath of the Philistines. <i>Are</i> they better than these kingdoms, And <i>is</i> their border greater than your <u>border</u> ?	Calneh ... Greater Hamath ... Gath: these had been overthrown, as we interpret [CB].  border?: read the question mark as question-comma. The next line would be uncapitalized in prose format.
Amos 6:3	הַמְּנַדִּים לְיוֹם רָע וְתַגִּישׁוּן שֵׁבֶת חָמָס:	– <i>You</i> who <u>push back</u> the evil day, But bring forward the <u>seat of violence</u> ,	push back: i.e. <i>in their minds</i> .  seat of violence: antithetically reminiscent of AV's <i>mercy seat</i> (our <i>atonement cover</i> ), but it is not the same word for <i>seat</i> .
Amos 6:4	הַשְּׂכָבִים עַל-מִטּוֹת שֵׁן וּסְרָחִים עַל-עֲרֻשׁוֹתָם וְאִכְלִים כְּרִים מִצֵּאֵן וְעִגְלִים מִתּוֹךְ מִרְבֵּק:	<i>You</i> who lie on ivory beds And <u>stretch out on their couches</u> And eat the fatted lambs of the flock and the calves from the stall,	<i>you</i> ... their: the sentence starts in Amos 6:2 with an imperative (second person), but it changes to third person in this verse.  stretch out ← ( <i>are</i> ) <i>stretched out</i> .
Amos 6:5	הַפְּרָטִים עַל-פֵּי הַנְּבֵל כְּדָוִד חֲשָׁבוּ לָהֶם כְּלֵי-שִׁיר:	Who chant to the sound of the lute, <i>Who</i> like David invent for <u>themselves</u> musical instruments,	themselves: on the grammatical person, see note to Amos 6:4.  musical instruments ← <i>instruments of song</i> .
Amos 6:6	הַשְּׂתִים בְּמִזְרְקֵי יַיִן וְרֵאשִׁית שְׂמָנִים יִמְשְׁחוּ וְלֹא נֶחְלוּ עַל-שִׁבְרֵי יוֹסֵף	Who drink from <i>sacrificial</i> wine dishes And anoint <u>themselves</u> with prime oils, And <i>who</i> are not grieved by <u>the break-up of Joseph</u> .	<i>themselves</i> : on the grammatical person, see note to Amos 6:4.  the break-up of Joseph: i.e. the splitting of Israel into two kingdoms.
Amos 6:7	לָכֵן עֲתָה יִגְלוּ בְּרֵאשִׁי גּוֹלִים וְסָר מִרְזַח סְרוּחִים: פ	That <i>is</i> why they will now go into captivity, At the head of the <i>body of</i> captives. And the merrymaking of those reclining will be gone.’	

Amos 6:8	<p>נִשְׁבַּע אֲדֹנָי יְהוָה בְּנַפְשׁוֹ  נְאֻם־יְהוָה אֱלֹהֵי צְבָאוֹת  מִתְאָב אֲנֹכִי אֶת־גְּאוֹן יַעֲקֹב  וְאֶרְמַנְתִּיו שְׁנֵאתִי וְהִסְגֵּרְתִּי  עִיר וּמְלֵאָה:</p>	<p>The Lord, the LORD, has  sworn by <u>himself</u>,  Says the LORD God of hosts,  ‘I abhor the pride of Jacob,  And I hate his palaces,  So I will deliver up the city  and its fulness.’</p>	<p>himself ← <i>his soul</i>.</p>
Amos 6:9	<p>וְהָיָה אִם־יֹתְרוֹ עֲשָׂרָה  אֲנָשִׁים בְּבַיִת אֶחָד וּמָתוּ:</p>	<p>And it will come to pass, if ten  men remain in one house, that  they will die.</p>	
Amos 6:10	<p>וּנְשָׂאוֹ דוֹדוֹ וּמִסְרָפוֹ לְהוֹצִיא  עֲצָמִים מִן־הַבַּיִת וְאָמַר  לְאִשָּׁר בִּירְכֵתִי הַבַּיִת הַעוֹד  עִמָּדִי וְאָמַר אֲפֹס וְאָמַר הֲס  כִּי לֹא לְהִזְכִּיר בְּשֵׁם יְהוָה:</p>	<p>And <i>a man's</i> uncle will take him  aside, as <i>will</i> his cremator, to  take the bones out from the  house, and he will say to <i>anyone</i>  who <i>is</i> at the sides of the house,  ‘Are there any more with you?’  And he will say, ‘None.’ And he  will say, ‘Keep quiet, for <i>it is not</i>  <i>the time</i> to make mention of the  name of the LORD.’</p>	
Amos 6:11	<p>כִּי־הִנֵּה יְהוָה מְצִוֶּה וְהִכָּה  הַבַּיִת הַגָּדוֹל רְסִיסִים וְהַבַּיִת  הַקָּטָן בְּקַעֲסִים:</p>	<p>For look, the LORD  commands  And strikes a <u>large house</u>  <i>into</i> fragments,  And a <u>small house</u> <i>into</i> split  stone.</p>	<p>a large house ... a small house:  unexpected definite articles. See  Gen 22:9.</p>
Amos 6:12	<p>הֲיִרְצוּן בְּסֶלֶעַ סוּסִים  אִם־יִחְרוֹשׁ בַּבְּקָרִים  כִּי־הִפַּכְתֶּם לְרֹאשׁ מִשְׁפָּט  וּפְרִי צְדָקָה לְלַעֲנָה:</p>	<p>Do horses run on a rock,  Or does <i>anyone</i> plough <i>it</i>  with oxen?  For you have turned justice  into hemlock,  And the fruit of  righteousness into  wormwood.</p>	
Amos 6:13	<p>הֲשִׂמְחִים לְלֹא דְבַר הָאֲמָרִים  הֲלוֹא בְּחִזְקֵנוּ לְקַחְנוּ לָנוּ  קַרְנָיִם:</p>	<p><i>You</i> rejoice in a <u>thing of no</u>  <u>substance</u>,  Saying, ‘Did we not acquire  our <u>prestigious position</u>  through our <i>own</i>  strength?’</p>	<p>a thing of no substance ← <i>a not</i>  <i>a thing</i>.  prestigious position ← <i>horns</i>.</p>
Amos 6:14	<p>כִּי הִנְנִי מְקִים עֲלֵיכֶם בַּיִת  יִשְׂרָאֵל נְאֻם־יְהוָה אֱלֹהֵי  הַצְּבָאוֹת גּוֹי וְלִחְצוּ אֶתְכֶם  מִלְּבוֹא חֲמַת עַד־נַחַל  הָעַרְבָה: ס</p>	<p>For look, I <u>am about to</u> raise  a nation up against you,  O house of Israel,  Says the LORD God of hosts,  And they will oppress you,  So that <i>you cannot go to</i>  <u>Hamath</u>  Or <i>anywhere</i> up to the brook  of the arid tract.”</p>	<p>I am about to ← <i>behold me</i>.  Hamath: AV= <i>Hemath</i> here.</p>

Amos 7:1	כֹּה הִרְאֵנִי אֲדֹנָי יְהוִה וְהִנֵּה יוֹצֵר גְּבִי בְּתַחֲלֵת עֲלוֹת הַלֶּקֶשׁ וְהִנֵּה-לֶקֶשׁ אַחַר גִּזֵּי הַמְּלֶדֶת:	This <i>is what</i> my Lord the LORD showed me, and <i>what I saw was</i> him fashioning the locust at the start of when the latter growth springs up, and <i>then I saw</i> the latter growth after the king's reapings.	this <i>is what</i> ← <i>thus</i> .  what <i>I saw was</i> ... then <i>I saw</i> ← <i>behold</i> ... <i>behold</i> .  locust: not one of those in Joel 1:4.  reapings: of <i>grass / herbs</i> , Amos 7:2; perhaps of hay. AV differs slightly ( <i>mowings</i> ).
Amos 7:2	וְהִיָּה אִם-כָּלָה לְאָכֹל אֶת-עֵשֶׂב הָאָרֶץ וְאָמַר אֲדֹנָי יְהוִה סְלַח-נָא מִי יָקוּם יַעֲקֹב כִּי קָטָן הוּא:	And it came to pass, when <i>the locust</i> had finished eating the grass of the land, that I said, “My Lord the LORD, please forgive <i>the question</i> . <i>Who will endure it? Will Jacob? For he is small.</i> ”	grass: or <i>herbs</i> .  who: AV differs ( <i>by whom</i> ).  endure: or <i>rise; prosper</i> .
Amos 7:3	נָחַם יְהוִה עַל-זֹאת לֹא תֵהִיָּה אָמַר יְהוִה:	And the LORD repented over this. “It will not come to pass”, said the LORD.	
Amos 7:4	כֹּה הִרְאֵנִי אֲדֹנָי יְהוִה וְהִנֵּה קָרָא לְרֵב בְּאֵשׁ אֲדֹנָי יְהוִה וְתֹאכַל אֶת-תְּהוֹם רֵבָה וְאָכַלָה אֶת-הַחֹלֶק:	This <i>is what</i> my Lord the LORD showed me, and <i>what I saw was</i> my Lord the LORD calling for a contention by fire, and it consumed the Great Ocean, and it consumed <i>a portion of land</i> .	this <i>is what</i> ← <i>thus</i> .  what <i>I saw was</i> ← <i>behold</i> .  a portion ← <i>the portion</i> . Hebrew often has an unexpected definite article, as in Gen 22:9, but perhaps definite here. [CB] refers this to what is given to Israel.
Amos 7:5	וְאָמַר אֲדֹנָי יְהוִה חֲדַל-נָא מִי יָקוּם יַעֲקֹב כִּי קָטָן הוּא:	And I said, “My Lord the LORD, please stop. <i>Who will endure it? Will Jacob? For he is small.</i> ”	endure: see Amos 7:2.
Amos 7:6	נָחַם יְהוִה עַל-זֹאת גַּם-הִיא לֹא תֵהִיָּה אָמַר אֲדֹנָי יְהוִה: ס	And the LORD repented over this. “This will not come to pass either”, my Lord the LORD said.	
Amos 7:7	כֹּה הִרְאֵנִי וְהִנֵּה אֲדֹנָי נֹצֵב עַל-חֹמַת אֲנָדָּד וּבִידּוֹ אֲנָדָּד:	This <i>is what</i> he showed me, and <i>what I saw was</i> the LORD* standing on a vertical wall, and in his hand <i>was</i> a plumbline.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  this <i>is what</i> ← <i>thus</i> .  what <i>I saw was</i> ← <i>behold</i> .  vertical wall ← <i>wall of plumbline</i> .
Amos 7:8	וַיֹּאמֶר יְהוִה אֵלַי מִה-אַתָּה רֹאֶה עֲמוֹס וְאָמַר אֲנָדָּד וַיֹּאמֶר אֲדֹנָי הִנְנִי שָׂם אֲנָדָּד בְּקִרְבִּי עִמִּי יִשְׂרָאֵל לֹא-אוֹסִיף עוֹד עֲבוֹר לִי:	And the LORD said to me, “What do you see, Amos?” And I said, “A plumbline.” And the LORD* said, “I am about to place a plumbline In the midst of my people Israel. I will not <i>forgive</i> them any more.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  I am about to ← <i>behold me</i> .  forgive ← <i>pass through</i> , but also <i>pass by</i> , metaphorically.



Amos 7:9	וְנִשְׁמֹוּ בְּמֹזֹת יִשְׁחָק וּמִקְדָּשָׁי יִשְׂרָאֵל יִחָרְבוּ וּקְמָתִי עַל־בַּיִת יִרְבַּעַם בַּחֶרֶב: פ	And the high places of Isaac will become desolate, And the sanctuaries of Israel will be devastated. And I will rise up against the house of Jeroboam with the sword.”	
Amos 7:10	וַיִּשְׁלַח אֲמַצְיָה כֹהֵן בֵּית־אֵל אֶל־יִרְבָּעַם מֶלֶךְ־יִשְׂרָאֵל לֵאמֹר קִשֶׁר עָלֶיךָ עֲמוֹס בְּקִרְבֵּי בַיִת יִשְׂרָאֵל לֹא־תֹכֵל הָאָרֶץ לְהִכִּיל אֶת־כָּל־דְּבָרָיו:	Then Amaziah the priest of Beth- El sent <i>word</i> to Jeroboam the king of Israel and said, “Amos has conspired against you in the midst of the house of Israel. The land is not able to endure <u>any</u> of his words.	the priest of Beth-El sent: regrouping, one could read, <i>the priest sent (word to) Beth-El,</i> which was the place of the royal residence, Amos 7:13. <hr/> any ← <i>all</i> .
Amos 7:11	כִּי־כֹה אָמַר עֲמוֹס בַּחֶרֶב יָמוֹת יִרְבָּעַם וַיִּשְׂרָאֵל גָּלָה יָגֵלָה מֵעַל אֲדָמָתוֹ: ס	For this <i>is what</i> Amos says: ‘Jeroboam will die by the sword, And Israel will certainly go into captivity, <u>Away from its land.</u> ’ ”	this <i>is what</i> ← <i>thus</i> . <hr/> away from ← <i>from on</i> .
Amos 7:12	וַיֹּאמֶר אֲמַצְיָה אֶל־עֲמוֹס חֲזֵה לֶךְ בְּרַח־לֶךְ אֶל־אֶרֶץ יְהוּדָה וְאָכַל־שֵׁם לֶחֶם וְשֵׁם תִּנְבֵּא:	And Amaziah said to Amos, “Go, <i>you</i> seer. Flee to the land of Judah, and eat <u>bread</u> there, and prophecy there.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Amos 7:13	וּבֵית־אֵל לֹא־תֹסִיף עוֹד לְהִנָּבֵא כִּי מִקְדָּשׁ־מֶלֶךְ הוּא וּבֵית מַמְלָכָה הוּא: ס	And do not prophesy any more <i>in</i> Beth-El, for it <i>is</i> the king's sanctuary, and it <i>is</i> the <u>royal</u> <u>residence.</u> ”	royal residence ← <i>house of the kingdom</i> .
Amos 7:14	וַיַּעַן עֲמוֹס וַיֹּאמֶר אֶל־אֲמַצְיָה לֹא־נָבִיא אָנֹכִי וְלֹא בֶן־נְבִיא אָנֹכִי כִּי־בֹקֵר אָנֹכִי וּבֹלֵס שִׁקְמִים:	Then Amos answered and said to Amaziah, “ <u>I am</u> not a prophet, and I <i>am</i> not a prophet's son, for I <i>am</i> a herdsman and a picker of sycamore fig <i>fruit</i> .	I <i>am</i> not a prophet: perhaps ironic, since his prophecies were rejected. Or perhaps supply <i>by profession</i> .
Amos 7:15	וַיִּקְחֵנִי יְהוָה מֵאַחֲרֵי הָעֶאֱזָן וַיֹּאמֶר אֵלָי יְהוָה לֶךְ הִנָּבֵא אֶל־עַמִּי יִשְׂרָאֵל:	But the LORD took me from <i>looking</i> after the flock, and the LORD said to me, ‘Go <i>and</i> prophecy to my people Israel, <i>and say</i> ,	
Amos 7:16	וְעַתָּה שְׁמַע דְּבַר־יְהוָה אֲתָה אָמַר לֹא תִנְבֵּא עַל־יִשְׂרָאֵל וְלֹא תִטֵּיף עַל־בַּיִת יִשְׁחָק:	«And now, hear the word of the LORD, you <i>who</i> are saying, ‘Do not prophesy against Israel, And do not distil <i>prognostications</i> against the house of <u>Isaac</u> .»	Isaac: in an unusual spelling.

Amos 7:17	<p>לְכֹן כֹּה־אָמַר יְהוָה אֲשַׁתֶּף  בְּעֵיר תִּזְנֶה וּבְנִיָּהּ וּבְנִתֶיהָ  בַּחֶרֶב יָפְלוּ וְאֲדַמְתֶּךָ בַּחֶבֶל  תִּחַלֵּק וְאַתָּה עַל־אֲדָמָה  טָמְאָה תִּמּוֹת וַיִּשְׂרָאֵל גָּלָה  יְגָלָה מֵעַל אֲדַמְתּוֹ: ס</p>	<p>Because of that, <u>this is what</u> the LORD says:  &lt;Your wife will commit whoredom in the city,  And your sons and daughters will fall by the sword,  And your land will be divided up with the measuring line,  And you will die on unclean land,  And Israel will <u>certainly go into captivity</u>  Away from its land.&gt; » ' »</p>	<p>this is what ← thus.  <hr/> certainly go into captivity: infinitive absolute.  <hr/> away from ← from on.</p>
Amos 8:1	<p>כֹּה הִרְאֵנִי אֲדֹנָי יְהוִה וְהִנֵּה  כְּלוֹב קִיץ:</p>	<p><u>This is what</u> my Lord the LORD showed me, and <u>what I saw was</u> a basket of summer <i>fruit</i>.</p>	<p>this is what ← thus.  <hr/> what I saw was ← behold.</p>
Amos 8:2	<p>וַיֹּאמֶר מֶה־אַתָּה רֹאֵה עֲמוֹס  וַאֲמַר כְּלוֹב קִיץ וַיֹּאמֶר יְהוָה  אֵלַי בָּא הַקֶּץ אֶל־עַמִּי יִשְׂרָאֵל  לֹא־אֹסִיף עוֹד עֲבוֹר לוֹ:</p>	<p>And he said, “What do you see, Amos?” And I said, “A basket of summer <i>fruit</i>.” And the LORD said to me,  “The end has come to my people Israel;  I will not <u>forgive</u> them any more.</p>	<p>forgive: or <i>pass through</i>.  Compare Amos 7:8.</p>
Amos 8:3	<p>וְהִילִילוּ שִׁירֹת הַיֶּכֶל בַּיּוֹם  הַהוּא נֹאֵם אֲדֹנָי יְהוִה רַב  הַפֶּגֶר בְּכָל־מְקוֹם הַשְּׁלֵיף  הֵס: פ</p>	<p>And <u>the songs of the temple will be howlings</u> on that day,  Says the Lord, the LORD.  Corpses <i>will be</i> numerous everywhere.  Men will say, ‘He has cast it <u>off</u>.  Keep silence.’</p>	<p>the songs of the temple will be howlings: or <i>they will howl songs of the temple</i>.  <hr/> he has cast it off: AV differs (they shall cast them forth).</p>
Amos 8:4	<p>שְׁמַעוּ־זֹאת הַשְּׂאֲפִים אֲבוֹן  וְלִשְׁבִּית *עֲנוּי־* *עֲנוּי־* אֶרֶץ:</p>	<p>Hear this, <i>you</i> who swallow up the needy  And <i>in so doing</i>, put a stop To the <i>livelihood</i> of the {Q: poor} [K: meek] of the land,</p>	<p>The <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue.  <hr/> put a stop ← to put a stop.</p>
Amos 8:5	<p>לֵאמֹר מָתִי יַעֲבֹר הַחֹדֶשׁ  וְנִשְׁבְּרָה שֶׁבֶר וְהַשְּׁבַת  וְנִפְתַּח־הַבַּר לְהַקְטִין אִיפָּה  וְלַהֲגִדִּיל שֶׁקֶל וְלַעֲוֹת מֵאֲזוּנֵי  מִרְמָה:</p>	<p>Saying, ‘When will the new moon be over,  So we <i>can</i> sell corn?  And the Sabbath,  So we <i>can</i> open the grain stores,  Selling a short ephah,  And <i>in so doing</i>, make more shekels,  And <u>swindle with</u> false balances,</p>	<p>ephah: about 6 imperial gallons or 27 litres.  <hr/> swindle ← <i>distort</i>.</p>
Amos 8:6	<p>לְקַנּוֹת בַּכֶּסֶף דָּלִים וְאֲבוֹן  בְּעֲבוֹר נַעֲלִים וּמִפֶּל בָּר  נִשְׁבִּיר:</p>	<p>So we <i>can</i> buy the poverty-stricken for silver,  And the needy for a pair of sandals’,  And <i>saying</i>, ‘Let us sell the refuse of the grain.’</p>	

Amos 8:7	נִשְׁבַּע יְהוָה בְּגִּבּוֹן יַעֲקֹב אִם-אֶשְׁכַּח לְנֹצַח כָּל-מַעֲשֵׂיהֶם:	The LORD has sworn by the excellency of Jacob, 'I will certainly never forget any of their works.'	I will certainly never forget: strong denial using an abbreviation of the oath formula of 2 Sam 3:35, enhanced by <i>for ever</i> .
Amos 8:8	הֲעַל זֹאת לֹא-תִרְגַּז הָאָרֶץ וְאָבֵל כָּל-יֹשֵׁב בָּהּ וְעֹלְתָהּ כָּאֵל כְּלֵה וְנִגְרְשָׁה *וְנִשְׁקָה **וְנִשְׁקָעָה כִּיאוֹר מִצְרַיִם: ס	Will the land not tremble for this, And every inhabitant on it mourn? And will it not all rise like a river And be driven about And be submerged like the River of Egypt?	be submerged: the <i>ketiv</i> is from נִשְׁקָה, <i>be overflowed</i> , and the <i>qere</i> is from נִשְׁקָע, <i>be submerged</i> . So the meanings are similar.
Amos 8:9	וְהָיָה   בַּיּוֹם הַהוּא נֹאֵם אֲדֹנָי יְהוָה וְהִבֵּאתִי הַשֶּׁמֶשׁ בְּצַהָרִים וְהִחֲשַׁכְתִּי לְאָרֶץ בַּיּוֹם אֹר:	And it will happen on that day, Says the Lord, the LORD, That I will make the sun set at noon, And I will make the earth dark on a day in <i>broad daylight</i> .	
Amos 8:10	וְהִפַּכְתִּי חֲגִיכֵיכֶם לְאָבֵל וְכָל-שִׁירֵיכֶם לְקִינָה וְהֵעֲלִיתִי עַל-כָּל-מִתְנַלְמֵי שֶׁקֶר וְעַל-כָּל-רֹאשׁ קָרְחָה וְשִׁמְתִּיהָ כְּאָבֵל יָחִיד וְאַחֲרִיתָהּ בַּיּוֹם מָר:	And I will turn your feasts into mourning And all your songs into a dirge, And I will cause <i>you</i> to put sackcloth round every waist, And <i>there will be</i> baldness on every head, And I will make <u>the land</u> like mourning for an only <u>son</u> , And its final condition <u>will be a bitter day</u> .	<i>the land</i> ← <i>it</i> , feminine.  for an only <i>son</i> ← <i>of an only (one)</i> . LXX= ἀγαπητοῦ, <i>of a beloved</i> ; Vulgate= unigniti, <i>of an only-begotten</i> .  a bitter day ← <i>like a bitter day</i> , but see note to Gen 24:28.
Amos 8:11	הִנֵּה   יָמִים בָּאִים נֹאֵם אֲדֹנָי יְהוָה וְהִשְׁלַחְתִּי רָעָב בָּאָרֶץ לֹא-רָעָב לֶלֶחֶם וְלֹא-צָמָא לְמַיִם כִּי אִם-לְשִׁמְעַת אֶת דְּבָרֵי יְהוָה:	Behold, the days are coming, Says the Lord, the LORD, When I will send a famine to the land, But not a famine of bread, And not thirst for water, But <i>one</i> of hearing the words of the LORD.	
Amos 8:12	וְנָעוּ מֵיָם עַד-יָם וּמִצָּפוֹן וְעַד-מִזְרָח יִשׁוּטְטוּ לְבַקֵּשׁ אֶת-דְּבַר-יְהוָה וְלֹא יִמְצְאוּ:	And they will <u>wander</u> from sea to sea, And from the north to the east, And they will run to and fro To seek the word of the LORD, But they will not find <i>it</i> .	wander: or <i>stagger</i> .

Amos 8:13	בַּיּוֹם הַהוּא תִתְעַלְפֶנָּה הַבְּתוּלֹת הַיְפּוֹת וְהַבְּחֹרִים בְּצָמָא:	On that day, the beautiful virgins will faint, As <i>will</i> the young men, from thirst,	faint: or <i>veil themselves</i> , in which case there is a play on words, as the word also yokes the young men, who simply faint from thirst (unveiled).
Amos 8:14	הַנִּשְׁבָּעִים בְּאַשְׁמַת שְׁמֵרוֹן וְאָמְרוּ חֵי אֱלֹהֵיךָ דָן וְחֵי דָרֶךְ בְּאֶרֶץ-שִׁבְעַ וְנָפְלוּ וְלֹא-יִקְוּמוּ עוֹד: ס	Who swear by the guilt of Samaria, And say, ‘As your God lives, Dan’, And, ‘As the way of Beersheba lives.’ So they will fall And not rise again.”	
Amos 9:1	רָאִיתִי אֶת-אֲדֹנָי נֹצֵב עַל-הַמִּזְבֵּחַ וַיֹּאמֶר הָדָד הַכַּפְתָּוֹר וַיִּרְעֲשׂוּ הַסָּפִים וּבְצַעַם בְּרֹאשׁ כָּלֶם וְאַחֲרֵיהֶם בַּחֶרֶב אֶהְרַג לֹא-יִנּוֹס לָהֶם נֶס וְלֹא-יִמְלֹט לָהֶם פְּלִיט:	I saw the LORD* standing on the altar, And he said, “Strike the capital <i>of the pillar</i> So that the lintels shake, And make them all crash onto <i>their</i> heads, And I will kill the last of them with the sword. None of them fleeing will get away, And no fugitive among them will escape.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> lintels ← <i>thresholds</i> , but here apparently the “threshold” above the head.
Amos 9:2	אֲם-יַחְתְּרוּ בְּשֹׁאֹל מִשָּׁם יָדֵי תִקַּחֶם וְאֲם-יַעֲלוּ הַשָּׁמַיִם מִשָּׁם אֲוִרִידֶם:	<i>Even</i> if they dig through to the <u>underworld</u> , My hand will take them from there, And <i>even</i> if they ascend <i>to</i> heaven, I will bring them down from there.	underworld: or <i>grave</i> .
Amos 9:3	וְאֲם-יִחְבְּאוּ בְּרֹאשׁ הַכַּרְמֶל מִשָּׁם אֲחַפֵּשׂ וְלִקְחָתִים וְאֲם-יִסְתְּרוּ מִנְּגַד עֵינַי בְּקִרְקַע הַיָּם מִשָּׁם אֲצַוָּה אֶת-הַנָּחַשׁ וְנִשְׁכָּם:	And if they hide on the top of <u>Carmel</u> , I will search and take them from there, And if they conceal themselves from my eyes on the sea bed, I will command the serpent, And it will bite them, <i>Ousting them</i> from there.	Carmel ← <i>the Carmel</i> .
Amos 9:4	וְאֲם-יֵלְכוּ בְּשִׁבְי לִפְנֵי אֹיְבֵיהֶם מִשָּׁם אֲצַוָּה אֶת-הַחֶרֶב וְהִרְגָתֶם וְשִׁמְתִי עֵינִי עֲלֵיהֶם לְרָעָה וְלֹא לְטוֹבָה:	And if they go into exile before their enemies, <u>There</u> I will command the sword, And it will kill them. And I will set my eye against them, For <i>their</i> harm and not for <i>their</i> good.	there ← <i>from there</i> .

Amos 9:5	<p>וּאֲדַנִּי יְהוָה הַעֲבָאוֹת הַנוֹגְעַ  בְּאֶרֶץ וְתַמּוּג וְאֲבָלוֹ  כָּל-יְוֹשְׁבֵי בָהּ וְעַלְתָּה כִּי־אֶרֶץ  כְּלָה וְשִׁקְעָה כִּי־אֶרֶץ מִצְרַיִם</p>	<p>And <i>it is</i> the Lord, the LORD  of hosts,  Who strikes the earth  So that it melts,  So that all <u>its inhabitants</u>  mourn,  And it all rises like a river,  And it is submerged like the  River of Egypt</p>	<p>its inhabitants ← <i>the inhabitants in it.</i></p>
Amos 9:6	<p>הַבּוֹנֶה בַשָּׁמַיִם *מַעֲלוֹתוֹ  **מַעֲלוֹתָיו וְאֶגְדָּתוֹ עַל-אֶרֶץ  יְסֻדָּה הַקְּרָא לְמֵי-הַיָּם  וַיִּשְׁפֹּכֶם עַל-פְּנֵי הָאֶרֶץ יְהוָה  שְׁמוֹ:</p>	<p>– Who builds his <u>high</u>  <u>residences</u> in the heavens,  And <i>as for</i> his vault of the  heavens above the earth,  He founded it.  He calls to the water of the  sea,  And pours it out on the  surface of the earth  – The LORD <i>is</i> his name.</p>	<p>high residences: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>. The word is as for <i>sundial degrees</i>, or for <i>ascents</i> as a possible translation of the titles of Psalms 120 - 134.</p>
Amos 9:7	<p>הֲלוֹא כְּבָנֵי כְּשִׁיִּים אַתֶּם לִי  בְנֵי יִשְׂרָאֵל נְאֻם-יְהוָה הֲלוֹא  אֶת-יִשְׂרָאֵל הֶעֱלִיתִי מֵאֶרֶץ  מִצְרַיִם וּפְלִשְׁתִּיִּים מִכַּפְתֹּר  וְאַרְם מִקִּיר:</p>	<p><i>Are</i> you not to me like the  sons of Ethiopians,  O sons of Israel?  Says the LORD.  Did I not bring Israel up out  of the land of Egypt?  And the Philistines from  <u>Caphtor</u>,  And the Aramaean from  Kir?</p>	<p>Caphtor: [CB] refers this to Crete.</p>
Amos 9:8	<p>הֲיֵה עֵינַי   אֲדַנֶּה יְהוָה  בְּמַמְלַכְהָ הַחֲטָאָה וְהַשְׁמַדְתִּי  אֶתְהָ מֵעַל פְּנֵי הָאֲדָמָה אֲפֹס  כִּי לֹא הַשְׁמִיד אֶשְׁמִיד  אֶת-בַּיִת יַעֲקֹב נְאֻם-יְהוָה:</p>	<p>Look, the eyes of the Lord,  the LORD, <i>are</i> against the  <u>sinful kingdom</u>,  And I will cut it off from the  face of the <u>earth</u>,  Except that I will not <u>utterly</u>  <u>destroy</u> the house of  Jacob,  Says the LORD.</p>	<p>sinful kingdom ← <i>kingdom of sin</i>, a Hebraic genitive.  <hr/> earth ← <i>ground, land</i>.  <hr/> utterly destroy: infinitive absolute.</p>
Amos 9:9	<p>כִּי-הִנֵּה אֲנֹכִי מְצַוֶּה וְהִנְעוֹתִי  בְּכָל-הַגּוֹיִם אֶת-בַּיִת יִשְׂרָאֵל  כַּאֲשֶׁר יִנּוּעַ בַּכְּבֵּרָה וְלֹא-יִפּוֹל  צֶרֶר אֶרֶץ:</p>	<p>For behold, I am about to  command  And cause the house of  Israel to <u>wander</u> among  all the nations,  As <i>corn</i> is shaken around in  a sieve,  But no grain falls <i>to</i> the  ground.</p>	<p>wander: or <i>stagger</i>; compare Amos 8:2. It is also related to the word for <i>shaken around</i> in this verse.</p>
Amos 9:10	<p>בַּחֲרֹב יָמוּתוּ כָּל חֲטָאֵי עַמִּי  הָאֲמָרִים לֹא-תִגֵּשׁ וְתִקְדִּים  בְּעַדֵּינוּ הָרָעָה:</p>	<p>All <u>sinner</u>s among my  people will die by the  sword,  Who say,  ‘No evil will approach and  come upon us.’</p>	<p>sinners among ← <i>sinner</i>s of.  Wider use of the construct state.</p>

Amos 9:11	<p>בַּיּוֹם הַהוּא אֶקְוִים אֶת־סֹכֶת דָּוִד הַנִּפְּלֹת וְגִדְרֹתַי אֶת־פְּרִצֵיהֶן וְהִרְסֹתִיו אֶקְוִים וּבְנִיתֶיהָ כִּימֵי עוֹלָם:</p>	<p><b>On that day I will raise up the <u>tabernacle of David</u>, Which has fallen down, And I will wall up their breaches, And I will raise up <u>its</u> ruins, And I will build <u>her</u> up As in days of <u>old</u>,</b></p>	<p><b>Acts 15:16.</b></p> <hr/> <p>tabernacle ← <i>booth</i>. Not the same word as the one for <i>the tabernacle</i>.</p> <hr/> <p>its ... her: referring to the house (masculine) of Jacob and the tabernacle (feminine) of David.</p> <hr/> <p>of old ← <i>of the age</i>.</p>
Amos 9:12	<p>לְמַעַן יִירָשׁוּ אֶת־שְׂאֵרֵי אֲדוֹם וְכָל־הַגּוֹיִם אֲשֶׁר־נִקְרְאוּ שְׁמִי עֲלֵיהֶם נְאֻם־יְהוָה עֹשֶׂה זֹאת: פ</p>	<p><b>In order that they who are called after my name May inherit the remnant of Edom And all the Gentiles, Says the LORD, Who is doing this.</b></p>	<p><b>Acts 15:17, James 2:7.</b></p> <hr/> <p>who are called after my name ← <i>on whom my name has been called</i>. See James 2:7.</p> <hr/> <p>One could construe this verse with <i>they and all the Gentiles among whom my name is called</i> as the subject of the verb <i>may inherit</i>. The absence of a second אֶת, infixed in וְכָל, militates for this; compare Gen 1:1 (אֶת repeated).</p>
Amos 9:13	<p>הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְנִגַּשׁ חוֹרֵשׁ בְּקֶצֶר וְדָרָךְ עֲנָבִים בְּמִשְׁךְ הַזֶּרַע וְהִטִּיפוּ הַהָרִים עֲסִיס וְכָל־הַגְּבָעוֹת תִּתְמוּגְגָה:</p>	<p>Look, the days are coming, Says the LORD, When the ploughman <u>will be</u> close behind the reaper, And the grape-treader the seed-sower, And the mountains will distil new wine, And all the hills will melt.</p>	<p>will be close behind ← <i>approaching</i>. Perhaps suggesting no winter.</p>
Amos 9:14	<p>וּשְׁבַתִּי אֶת־שְׁבוֹת עַמִּי יִשְׂרָאֵל וּבָנוּ עָרִים נְשֻׁמוֹת וַיֵּשְׁבוּ וַיִּטְעוּ כְרָמִים וְשָׂתוּ אֶת־יַיְנָם וְעָשׂוּ גִזְזוֹת וְאָכְלוּ אֶת־פְּרִיָהֶם:</p>	<p>And I will reverse the captivity of my people Israel, And they will <u>rebuild</u> the desolate cities And they will dwell <i>in them</i>, And they will plant vineyards And they will drink their wine, And they will make gardens And they will eat their fruit.</p>	<p>rebuild ← <i>build</i>.</p>
Amos 9:15	<p>וְנִטְעָתֵם עַל־אֲדָמְתְּם וְלֹא יִנְתְּשׁוּ עוֹד מֵעַל אֲדָמְתְּם אֲשֶׁר נָתַתִּי לָהֶם אָמַר יְהוָה אֱלֹהֵיךָ:</p>	<p>And I will plant them on their land, And they will not be plucked up any more from their land Which I have given to them, Says the LORD your God.”</p>	

Obad 1:1	חֲזוֹן עֲבַדְיָה כֹּה־אָמַר אֲדֹנָי יְהוָה לְאֲדוֹם שְׁמוּעָה שְׁמָעֵנוּ מֵאֵת יְהוָה וְצִיר בְּגוֹיִם שְׁלַח קוֹמוּ וּנְקוּמָה עָלֶיהָ לְמַלְחָמָה:	The vision of Obadiah. <i>This is what</i> my Lord the LORD says to Edom: “We have heard a report from the LORD, And an envoy sent among the nations, <i>Saying</i> , ‘Rise and let us rise against her in war.’	Jer 49:14. <hr/> this is what ← thus. <hr/> This verse contains the words of Edom's foes [CB].
Obad 1:2	הִנֵּה קָטָן נִתְתִּיךָ בְּגוֹיִם בְּזוּי אֲתָה מְאֹד:	Look, I have made you small among the nations; You <i>are</i> greatly despised.	Jer 49:15. <hr/> Here, the LORD speaks his own words.
Obad 1:3	זָדוֹן לִבְךָ הִשְׂיֵאֵךְ שְׂכֵנִי בְּחַגְיוֹ-סִלְעַ מְרוֹם שְׁבַתּוֹ אִמַּר בְּלִבּוֹ מִי יוֹרְדֵנִי אֶרֶץ:	The insolence of your heart has deceived you, <i>You who</i> dwell in the fissures of the rock. He who <i>has</i> a high dwelling place Says in his heart, ‘Who <i>can</i> bring me down to earth?’	Jer 49:16. <hr/> The verse changes from second to third grammatical person (not uncommon in Hebrew).
Obad 1:4	אִם־תִּגְבֶּיִה כַּנְּשֹׁר וְאִם־בֵּין כּוֹכְבִים שָׁיִם קִנְיֵךְ מִשָּׁם אוֹרִידֶךָ נְאֻם־יְהוָה:	<i>Even</i> if you exalt <i>yourself</i> like the eagle, And <i>even</i> if you make your nest among the stars, I will bring you down from there, Says the LORD.	Jer 49:16.
Obad 1:5	אִם־גַּנְבִים בָּאוּ-לְךָ אִם־שׁוֹדְדֵי לַיְלָה אֵיךְ נִדְמִיתָה הֲלוֹא יִגְנְבוּ דַיִם אִם־בְּצָרִים בָּאוּ לְךָ הֲלוֹא יִשְׁאִירוּ עִלְלוֹת:	If thieves were to come to you, Or burglars in the night, How you would be ruined! Would they not steal <u>as much as they want</u> ? If grape- <i>harvest</i> raiders come to you, Will they not <i>just</i> leave gleanings?	Jer 49:9. <hr/> as much as they want ← <i>their sufficiency</i> .
Obad 1:6	אֵיךְ נִחְפְּשׁוּ עֲשׂוֹ נִבְעוּ מִצְפְּנָיו:	How <i>the affairs</i> of Esau are <u>investigated</u> , And how his hidden designs are searched out!	Jer 49:10. <hr/> investigated: the same word as <i>laid bare</i> in Jer 49:10, but we translate maintaining parallelism within the verse (investigated ... searched out).
Obad 1:7	עַד־הִגְבּוּל שְׁלֹחוּךָ כָּל אֲנָשֵׁי בְּרִיתְךָ הִשְׂיֵאוּךָ יְכָלוּ לְךָ אֲנָשֵׁי שְׁלָמָךָ לַחֲמֹךָ יִשְׂימוּ מְזוֹר תַּחְתֶּיךָ אֵין תְּבוּנָה בּוֹ:	All your <u>allies</u> have sent you to the border; They have deceived you. <u>Those who were well-disposed to you</u> have outwitted you; They place your bread <i>in a hunter's net</i> under you, <i>But you have no understanding about it at all.</i>	your allies ← <i>the men of your covenant</i> . <hr/> those who <i>were</i> well-disposed to you ← <i>the men of your peace</i> . <hr/> outwitted ← <i>prevailed over</i> .

Obad 1:8	הֲלוֹא בַיּוֹם הַהוּא נֶאֱסִי-יְהוָה וְהֶאֱבַדְתִּי חֻכְמִים מֵאֲדוֹם וּתְבוּנָה מֵהַר עִשָׂו:	Will I not destroy the wise <i>men</i> of Edom on that day, Says the LORD, And <i>remove</i> understanding from the mount of Esau?	of Edom ← <i>from Edom</i> .
Obad 1:9	וְחַתּוֹ גְבוּרֵיךָ תִימְּנוּ לְמַעַן יִכָּרֵת אִישׁ מֵהַר עִשָׂו מִקָּטָל:	And your warriors of Teman will be afraid Of each <i>man</i> being cut off From the mount of Esau, And they will be afraid of slaughter.	your warriors of Teman: AV differs ( <i>thy mighty men, O Teman</i> ), also possible, but see [Ges-HG] §128d for examples of genitives after a noun with a suffix.
Obad 1:10	מִחֲמַס אֶחֱיֶיךָ יַעֲקֹב תִּכְסֶּיךָ בוֹשָׁה וְנִכְרַתְּ לְעוֹלָם:	For the <i>violence done</i> against your brother Jacob, Shame will cover you, And you will be cut off age- abidingly.	violence <i>done</i> against your brother ← <i>violence of your brother</i> , an objective genitive (you violated your brother).
Obad 1:11	בַּיּוֹם עִמָּדֶיךָ מִנֶּגֶד בַּיּוֹם שְׁבוֹת זָרִים חִילוּ וְנִכְרְיִים בָּאוּ *שִׁעְרוּ *שְׁעָרָיו וְעַל-יְרוּשָׁלַם יָדוּ גוֹזְלִים גַּם-אֲתָהּ כָּאֶחָד מֵהֵם:	On the day when you stood opposite <i>Jacob</i> , On the day when strangers took his army captive, And foreigners came <i>to</i> his {K: gate} [Q: gates] And cast lots over Jerusalem, You too <i>were one of them</i> .	one of them ← <i>like one of them</i> , but see note to Gen 24:28.
Obad 1:12	וְאַל-תִּרְאֵה בַיּוֹם-אֶחֱיֶיךָ בַּיּוֹם נִכְרְוּ וְאַל-תִּשְׂמַח לְבִנְיָ-יְהוּדָה בַּיּוֹם אֲבָדָם וְאַל-תִּגְדֹּל פִּיךָ בַּיּוֹם צָרָה:	But do not look <i>with</i> <i>satisfaction</i> On the day of your brother, On the day of his <i>loss of</i> <i>sovereignty</i> . And do not rejoice over the sons of Judah On the day when they perish, And do not <i>gloat</i> On the day of <i>their</i> adversity.	loss of sovereignty ← <i>alienation</i> . <hr/> gloat ← <i>magnify your mouth</i> . <hr/> AV differs, using the past tense. But the forms are prohibitions, being either warnings previously given, or regarding a future event.
Obad 1:13	אַל-תֵּבֹא בַשְּׁעַר-עַמִּי בַיּוֹם אִידָם אַל-תִּרְאֵה גַם-אֲתָהּ בִּרְעַתּוֹ בַּיּוֹם אִידוֹ וְאַל-תִּשְׁלַחְנָה בְּחִילוֹ בַּיּוֹם אִידוֹ:	Do not <i>go</i> to the gate of my people On the day of their <i>calamity</i> , And do not look upon <i>their</i> suffering On the day of their calamity, And do not <i>send forces</i> against <i>their forces</i> On the day of their calamity.	go ... their calamity ... send ... their forces: a mid verse switch of grammatical person of both verbal subjects and suffixes, but we take them as the same references.
Obad 1:14	וְאַל-תִּעַמַּד עַל-הַפְּרָק לְהִכָּרִית אֶת-פְּלִיטָיו וְאַל-תִּסְגֵּר שְׂרִידָיו בַּיּוֹם צָרָה:	And do not stand at the road junction, To cut off their escapees, And do not close off their fugitives On the day of adversity.	



Obad 1:15	כִּי־קָרֹב יוֹם־יְהוָה עַל־כָּל־הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ יַעֲשֶׂה לְךָ גְּמֹלָה יָשׁוּב בְּרֹאשׁוֹ׃	For <b>the day of the LORD</b> is near, <i>Coming</i> upon all nations. As you have done, So it shall be done to you; Your recompense will return onto your head.	Rev 1:10.
Obad 1:16	כִּי כַּאֲשֶׁר שָׁתִיתֶם עַל־הָר קִדְשֵׁי יִשְׁתּוּ כָּל־הַגּוֹיִם תָּמִיד וְשָׁתוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ׃	For as you have drunk on <u>my</u> <u>holy</u> mountain, So all the nations will drink continually. And they will drink and swallow, And they will be as if they had <u>never</u> existed.	Jer 49:12.  my holy mountain ← <i>the</i> <i>mountain of my holiness</i> , a Hebraic genitive.  never ← <i>not</i> .
Obad 1:17	וּבְהָר צִיּוֹן תְּהִיָּה פְּלִיטָה וְהָיָה קֹדֶשׁ וַיִּרְשׁוּ בֵּית יַעֲקֹב אֶת מִוֶּרְשֵׁיהֶם׃	But on Mount Zion there will be deliverance, And it will be <u>holy</u> , And the house of Jacob will <u>receive their inheritances</u> .	holy ← <i>holiness</i> .  receive their inheritances ← <i>inherit their inheritances</i> .
Obad 1:18	וְהָיָה בֵּית־יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְהִבָּהּ וּבֵית עֵשָׂו לְקֶשׁ׃ וְדָלְקוּ בָהֶם וַאֲכָלוּם וְלֹא־יִהְיֶה שְׂרִיד לְבַיִת עֵשָׂו כִּי יְהוָה דִּבֶּר׃	And the house of Jacob will become fire, And the house of Joseph a flame, But the house of Esau <i>will</i> <i>become</i> stubble. So <u>they will be burned and</u> <u>consumed</u> , And there will not be any escapee of the house of Esau, For the LORD has spoken.	they will be burned and consumed ← <i>they will burn</i> <i>them and consume them</i> . Avoidance of the passive.
Obad 1:19	וַיִּרְשׁוּ הַנֶּגֶב אֶת־הָר עֵשָׂו וְהַשְּׁפֵלָה אֶת־פְּלִשְׁתִּים וַיִּרְשׁוּ אֶת־שְׂדֵה אֶפְרַיִם וְאֶת שְׂדֵה שִׁמְרוֹן וּבְנֵימָן אֶת־הַגִּלְעָד׃	And the south will inherit the mount of Esau, And the lowlands <i>will inherit</i> the Philistines, And they will inherit the <u>territory</u> of Ephraim, And the <u>territory</u> of Samaria. And Benjamin <i>will inherit</i> <u>Gilead</u> .	territory (2x) ← <i>field</i> .  Gilead: see Gen 31:21.
Obad 1:20	וּגְלַת הַחֲלָהָזָה לְבְנֵי יִשְׂרָאֵל אֲשֶׁר־כְּנַעֲנִים עַד־צֶרְפָּת וּגְלַת ירוּשָׁלַם אֲשֶׁר בְּסַפְרַד יִרְשׁוּ אֶת עָרֵי הַנֶּגֶב׃	And the captives of these forces of the sons of Israel Who <u>are scattered among</u> the Canaanites <i>Will inherit territory</i> as far as <u>Zarephath</u> . And the captives of Jerusalem Who <u>are in Sepharad</u> Will inherit the cities of the south.	<i>are scattered among</i> : AV differs ( <i>shall possess</i> ).  Zarephath: see 1 Ki 17:9.  Sepharad: the Modern Hebrew for <i>Spain</i> , though not universally acknowledged as the ancient meaning. See also [CB].

Obad 1:21	וְעֲלוּ מוֹשְׁעִים בְּהַר צִיּוֹן לְשַׁפֵּט אֶת־הַר עִשָּׂו וְהִיְתָה לִיהוָה הַמְּלוּכָה:	And saviours will go to Mount Zion, To judge the mount of Esau, And the kingdom will be the LORD's."	
Jonah 1:1	וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶּן־אָמִיַּתַי לֵאמֹר:	And the word of the LORD came to Jonah the son of Amittai and said,	came ← <i>became</i> .
Jonah 1:2	קוּם לָךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא עָלֶיהָ כִּי־עָלְתָה רַעַתָּם לִפְנָי:	"Get up and go to Nineveh, the great city, and call out to it that their wickedness has come up into my presence."	
Jonah 1:3	וַיִּקַּם יוֹנָה לְבָרַח לְתַרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרַד יָפוֹ וַיִּמְצָא אֲנִיָּה   בָּאָה תַרְשִׁישִׁי וַיִּתֵּן שְׂכָרָהּ וַיֵּרַד בָּהּ לָבוֹא עִמָּהֶם תַרְשִׁישָׁה מִלִּפְנֵי יְהוָה:	But Jonah got up to flee to Tarshish, away from the presence of the LORD, and he went down <i>to</i> Joppa, and he found a ship going <i>to</i> Tarshish, and he paid the fare for this, and he went down into it, to go with them to Tarshish, away from the presence of the LORD.	
Jonah 1:4	וַיְהִי הַטֵּיִל רֹחַ־גְּדוֹלָה אֶל־הַיָּם וַיְהִי סַעֲרָ־גְדוֹל בַּיָּם וְהָאֲנִיָּה חֲשֹׁבָה לְהִשָּׁבֵר:	But the LORD sent out a great wind to the sea, and there was a great storm on the sea, and the ship <u>was on the point of</u> being broken.	was on the point of ← <i>reckoned,</i> <i>thought,</i> but also <i>was about to</i> .
Jonah 1:5	וַיִּירָאוּ הַמְּלָחִים וַיִּזְעֻקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־הַבָּלִים אֲשֶׁר בָּאֲנִיָּה אֶל־הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה יָרַד אֶל־יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם:	And the sailors were afraid, and each <i>one</i> called to his god, and they jettisoned the <u>cargo</u> which <i>was</i> in the ship into the sea in order to lighten <i>the vessel</i> from it, but Jonah had gone down into the cabins of the vessel and had lain down, and he was in deep sleep.	cargo: [CB] has <i>tackling</i> , but the word is used of various objects, such as kitchen utensils (Lev 11:34), weapons (1 Sam 8:12), and musical instruments (2 Chr 23:13).
Jonah 1:6	וַיִּקְרַב אֵלָיו רֵב הַחִבְלִי וַיֹּאמֶר לּוֹ מַה־לָּךְ נִרְדָּם קוּם קְרָא אֶל־אֱלֹהֶיךָ אוּלַי יַתְעַשֶּׂת הָאֱלֹהִים לָנוּ וְלֹא נִאֲבָד:	And the captain approached him and said to him, "What are you <u>doing sleeping</u> ? Get up and call on your God. It may be that God will consider us, and we will not perish."	what are you <i>doing</i> sleeping ← <i>what (is it) to you sleeping</i> .
Jonah 1:7	וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנַפִּילָה גּוֹרְלוֹת וְנִדְעָה בְּשַׁלְמֵי הָרָעָה הַזֹּאת לָנוּ וַיַּפְּלוּ גּוֹרְלוֹת וַיַּפֵּל הַגּוֹרֵל עַל־יוֹנָה:	And each <i>man</i> said to his neighbour, "Come and let us cast lots, so we know on account of whom this misfortune of ours <i>has</i> <i>come</i> ." And they cast lots, and the lot fell on Jonah.	

Jonah 1:8	וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָא לָנוּ בְּאֵשֶׁר לְמִי־הָרָעָה הַזֹּאת לָנוּ מִה־מְלֶאכֶתֶךָ וּמֵאֵין תָּבוֹא מֵה אֶרֶץֶךָ וְאִי־מִזֶּה עִם אֶתָּה:	And they said to him, “Please tell us on account of <u>what</u> this misfortune of ours <i>is</i> , and what your business <i>is</i> , and where you come from, and what your country <i>is</i> , and of which people you <i>are</i> .”	what: or <i>whom</i> .
Jonah 1:9	וַיֹּאמֶר אֲלֵיהֶם עֲבָרִי אָנֹכִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרָא אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־הַיַּבֶּשֶׁת:	And he said to them, “I <i>am</i> a Hebrew, and I <u>fear</u> the LORD God of heaven, who made the sea and the dry land.”	I fear: in a Hebrew “OSV” (object-subject-verb) sentence.
Jonah 1:10	וַיִּירָאוּ הָאֲנָשִׁים יְרָאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו מִה־זֹּאת עָשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלְפָּנָי יְהוָה הוּא בָּרַח כִּי הִגִּיד לָהֶם:	And the men were afraid <i>with</i> a great fear, and the men said to him, “What <i>is</i> this <i>that</i> you have done?” For the men knew that he was fleeing <u>from</u> the LORD, for he had told them.	from ← <i>from the face of</i> .
Jonah 1:11	וַיֹּאמְרוּ אֵלָיו מִה־נַּעֲשֶׂה לָּךְ וְיִשְׁתַּק הַיָּם מִעֲלֵינוּ כִּי הֵיטֵב הוֹלֵךְ וְסָעַר:	And they said to him, “What should we do to you, so that the sea will calm down <u>for</u> us? For the sea is becoming more and more tempestuous.”	for us ← <i>from on us</i> .
Jonah 1:12	וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטְלֵנִי אֶל־הַיָּם וְיִשְׁתַּק הַיָּם מִעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי בְשָׁלִי הַסָּעַר הַגָּדוֹל הַזֶּה עָלֵיכֶם:	And he said to them, “Lift me up and throw me into the sea, and the sea will calm down <u>for</u> you, for I know that <i>it is</i> on account of me <i>that</i> this great storm <i>has</i> come on you.”	for you ← <i>from on you</i> .
Jonah 1:13	וַיַּחְתְּרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל־הַיַּבֶּשֶׁת וְלֹא יָכְלוּ כִּי הֵיטֵב הוֹלֵךְ וְסָעַר עָלֵיהֶם:	Then the men rowed in order to return to dry land, <u>but</u> they could not <i>do it</i> , because the sea was becoming more and more tempestuous on them.	but: adversative use of the <i>vav</i> .
Jonah 1:14	וַיִּקְרָאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אֱלֹהֵינוּ נִאֲבָדָה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאַל־תִּתֵּן עָלֵינוּ דָּם נָקִיא כִּי־אַתָּה יְהוָה כַּאֲשֶׁר חָפַצְתָּ עָשִׂיתָ:	So they called to the LORD and said, “We beseech you, LORD, please do not let us perish because of this man's <u>life</u> , and do not lay innocent blood on us, for you, O LORD, do what you please.”	life ← <i>soul</i> .
Jonah 1:15	וַיִּשְׂאוּ אֶת־יוֹנָה וַיַּטְּלוּהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ:	So they lifted Jonah up and threw him in the sea. And the sea stopped its raging.	
Jonah 1:16	וַיִּירָאוּ הָאֲנָשִׁים יְרָאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זָבַח לַיהוָה וַיַּדְּרוּ נְדָרִים:	And the men feared the LORD with a great fear, and they <u>offered</u> a sacrifice to the LORD, and they <u>made</u> vows.	offered ← <i>sacrificed</i> . made vows ← <i>vowed vows</i> .
Jonah 1:17	וַיִּמַן יְהוָה דָּג גָּדוֹל לִבְלַעַ אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמַעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת:	Then the LORD appointed a large fish to swallow Jonah. And <b>Jonah was in the inner parts of the fish for three days and three nights.</b>	<b>Matt 12:40.</b>

Jonah 2:1	וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמְעַי הַדָּגָה׃	And Jonah prayed to the LORD his God from the inner parts of the fish.	
Jonah 2:2	וַיֹּאמֶר קָרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שׁוֹעֲתִי שָׁמַעְתָּ קוֹלִי׃	And he said, “I called on account of my predicament to the LORD, And he answered me. I cried out from the belly of the <u>underworld</u> , And you heard my voice.	underworld: the word can sometimes be translated <i>grave</i> .
Jonah 2:3	וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבְבַי יָמִים וְנָהָר יִסְבְּבֵנִי כָּל־מִשְׁבְּרֵיךָ וְגַלְיָד עָלַי עָבְרוּ׃	And you cast me <i>into</i> the deep, In the <u>heart of the seas</u> , And the tide surrounded me. All your breakers and your waves passed over me.	in the heart of the seas: more loosely <i>on the high seas</i> .
Jonah 2:4	וְאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינַיךָ אַךְ אוֹסִיף לְהִבִּיט אֶל־הֵיכַל קֹדְשֶׁךָ׃	And I said, ‘I have been driven out of your <u>sight</u> , But I will look again at your <u>holy temple</u> .’	sight ← eyes.  your holy temple ← <i>the temple of your holiness</i> , a Hebraic genitive.
Jonah 2:5	אֶפְפוּנֵי מַיִם עַד־נִפְשׁ תְּהוֹם יִסְבְּבֵנִי סוּף חָבוּשׁ לְרֹאשִׁי׃	Water has surrounded me, <u>Threatening my life</u> . The deep has encompassed me; Sea-weed <i>is</i> bound around my head.	threatening <i>my life</i> ← <i>up to soul</i> .
Jonah 2:6	לְקַצְבֵי הָרִים יָרַדְתִּי הָאָרֶץ בְּרַחֲמֶיךָ בַּעֲדֵי לְעוֹלָם וַתַּעַל מִשַּׁחַת חַיֵּי יְהוָה אֱלֹהֵי׃	I descended to the roots of the mountains; The earth <i>with its bars were closing in</i> after me for age-long time, But you <u>rescued</u> my life from the pit, O LORD my God.	rescued ← <i>raised</i> .
Jonah 2:7	בַּהֲתַעֲטֹף עָלַי נַפְשִׁי אֶת־יְהוָה זָכַרְתִּי וַתְּבוֹא אֵלַיךָ תְּפִלָּתִי אֶל־הֵיכַל קֹדְשֶׁךָ׃	When my <u>life</u> was draining away from me, I remembered the LORD, And my prayer came to you – To your <u>holy temple</u> .	life ← <i>soul</i> .  your holy temple ← <i>the temple of your holiness</i> , a Hebraic genitive.
Jonah 2:8	מִשְׁמָרִים הַבְּלִי־שׁוֹא חֲסֵדָם יַעֲזֹבוּ׃	Those <i>who</i> pay respect to vain idols Abandon <i>themselves to their tender mercies</i> ,	AV differs, and [CB] offers another explanation.  their tender mercies ← <i>their kindness</i> . We take this as irony, as <i>the idols'</i> ( <i>nonexistent</i> ) <i>kindness</i> .
Jonah 2:9	וְאֲנִי בְּקוֹל תּוֹדָה אֶזְבְּחָה־לָּךְ אֲשֶׁר נִדְרַתִּי אֲשַׁלְּמָה יִשׁוּעָתָה לִיהוָה׃ ס	But I will sacrifice to you with a voice of thanksgiving; <i>That</i> which I vowed, I will fulfil, <i>For salvation is</i> of the LORD.”	

Jonah 2:10	וַיֹּאמֶר יְהוָה לְדָג וַיִּקְא אֶת־יוֹנָה אֶל־הַיַּבֶּשֶׁה: פ	Then the LORD spoke to the fish, and it ejected Jonah onto the dry land.	
Jonah 3:1	וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שֵׁנִית לֵאמֹר:	And the word of the LORD <u>came</u> to Jonah a second time and said,	came ← <i>became</i> .
Jonah 3:2	קוּם לֵךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וְקִרְא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיךָ:	“Arise <i>and</i> go to Nineveh, the great city, and proclaim to it the proclamation which I am speaking to you.”	
Jonah 3:3	וַיִּקַּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כְּדִבְרֵי יְהוָה וְנִינְוָה הִיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשֶׁת יָמִים:	So Jonah got up and went to Nineveh according to the word of the LORD. Now Nineveh was an <u>exceedingly great</u> city, <i>it being</i> three days' journey <i>round its</i> <i>perimeter</i> .	exceedingly great ← <i>great to God</i> , an idiom using <i>Elohim</i> , God, for an extreme quality. See Gen 23:6.
Jonah 3:4	וַיַּחַל יוֹנָה לָבוֹא בְּעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וְנִינְוָה נֶהְפֶּכֶת:	And Jonah began to go into the city, <i>making</i> a day's journey, and he made a proclamation and said, “ <u>There are forty days to go</u> , then Nineveh will be overturned.”	forty days to go ← <i>still forty days</i> .
Jonah 3:5	וַיֵּאֱמִינוּ אַנְשֵׁי נִינְוָה בְּאֱלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְּדוֹלָם וְעַד־קִטְנֵיהֶם:	And the men of Nineveh believed God, and they called a fast, and they put on sackcloth, <u>both great and small</u> .	both great and small ← <i>from great and to small</i> . See 1 Sam 15:3 and Gen 6:7.
Jonah 3:6	וַיֵּגַע הַדְּבָר אֶל־מֶלֶךְ נִינְוָה וַיִּקַּם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ מִמַּעַלְיוֹ וַיִּכֶס שֵׁק וַיֵּשֶׁב עַל־הָאֶפֶר:	And the matter reached the king of Nineveh, and he rose up from his throne and removed his robe and covered <i>himself with</i> sackcloth and sat in ashes.	
Jonah 3:7	וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה מִטַּעַם הַמֶּלֶךְ וּגְדָלָיו לֵאמֹר הֲאִדָּם וְהַבְּהֵמָה הַבֶּקָר וְהַצֹּאן אֶל־יִטְעֶמוּ מֵאוֹמָה אֶל־יִרְעוּ וּמִים אֶל־יִשְׁתּוּ:	And he made a pronouncement and announced in Nineveh by decree of the king and his nobles and said, “Let man, and cattle, and oxen, and sheep not taste anything, nor feed, and let them not drink water.	
Jonah 3:8	וַיִּתְפַּסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחִזְקָה וַיֵּשְׁבוּ אִישׁ מִדַּרְכּוֹ הָרָעָה וּמִן־הַחֶמֶס אֲשֶׁר בְּכַפֵּיהֶם:	But let man and cattle be covered <i>in</i> sackcloth, and let them call out to God in strength <i>of mind</i> , and let each <i>man</i> turn from his wicked way and from the violence which <i>is</i> in their hands.	
Jonah 3:9	מִי־יֹדֵעַ יֵשׁוּב וְנַחַם הָאֱלֹהִים וַיֵּשֶׁב מִחֲרוֹן אַפּוֹ וְלֹא נֶאֱבַד:	Who knows <i>whether</i> God will turn and repent and turn from the fury of his anger, so that we do not perish.”	

Jonah 3:10	וַיִּרְא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדְרָכָם הָרָעָה וַיִּנְחַם הָאֱלֹהִים עַל־הָרָעָה אֲשֶׁר־דָּבַר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:	And God saw their deeds – that they had turned from their evil way – and God repented of the harm which he had said he would do to them, and he did not do <i>it</i> .	
Jonah 4:1	וַיִּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיַּחַר לוֹ:	But <u>it</u> greatly displeased Jonah, and it infuriated him.	it greatly displeased Jonah ← <i>it displeased Jonah (with) great displeasure.</i>
Jonah 4:2	וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנֹכָה יְהוָה הֲלוֹא־זֶה דְבָרִי עַד־הַיּוֹתֵי עַל־אֲדַמְתִּי עַל־כֵּן קָדַמְתִּי לְבָרֶךְ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי חַנוּן וְרַחוּם אַרְךָ אַפַּיִם וְרַב־חַסֵּד וַיִּנְחַם עַל־הָרָעָה:	And he prayed to the LORD and said, “O LORD, I beseech you, <u>was</u> not this <i>result</i> my <u>concern</u> , up to the time that I was in my land? – the reason I was quick to flee to Tarshish? For I knew <u>that you were</u> a compassionate and merciful GOD, longsuffering <u>and</u> of great kindness, and repentant of that which <i>is</i> bad.	concern ← <i>word, thing.</i> <hr/> that you <i>were</i> a compassionate and merciful GOD (etc.): compare Joel 2:13.
Jonah 4:3	וַעֲתָה יְהוָה קַח־נָפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: ס	And now, O LORD, take, I beseech you, my <u>life</u> from me, for <u>it is</u> better for me to die than to live.”	life ← <i>soul.</i> <hr/> <i>it is</i> better for me to die than to live ← <i>my death (is) better than my life.</i>
Jonah 4:4	וַיֹּאמֶר יְהוָה הֲהֵיטֵב חָרָה לָךְ:	But the LORD said, “ <u>Is it good</u> that you should be infuriated?”	is it good: adverbial use of the infinitive absolute, here translated as a noun clause.
Jonah 4:5	וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֹּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סֹכָה וַיֹּשֶׁב תַּחְתֶּיהָ בַּצֵּל עַד אֲשֶׁר יֵרְאֶה מִה־יְהִיָּה בָּעִיר:	Then Jonah went out of the city and sat to the <u>east</u> of the city, and he made a booth for himself there, and he sat under it in the shade, until he should see what would happen in the city.	to the east of: or <i>in front of.</i>
Jonah 4:6	וַיִּמַן יְהוָה־אֱלֹהִים קִיקְיֹון וַיַּעַל   מֵעַל לְיוֹנָה לְהִיֹּות צֶלַעַ עַל־רֹאשׁוֹ לְהַצִּיל לוֹ מִרָעָתוֹ וַיִּשְׂמַח יוֹנָה עַל־הַקִּיקְיֹון שִׂמְחָה גְדוֹלָה:	And the LORD God appointed a castor oil plant, and he caused it to go up over Jonah, to be a shade over his head, to deliver him from his distress. And Jonah was <u>very pleased</u> about the castor oil plant.	was very pleased ← <i>rejoiced (with) great joy.</i>
Jonah 4:7	וַיִּמַן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשָּׁחַר לְמַחֲרַת וַתִּדָּךְ אֶת־הַקִּיקְיֹון וַיִּיבֶשׁ:	But God appointed a worm at the rising of dawn on the next day, and it struck the castor oil plant, and it withered.	
Jonah 4:8	וַיְהִי   בְּזֶרַח הַשֶּׁמֶשׁ וַיִּמַן אֱלֹהִים רוּחַ קָדִים חָרִישִׁית וַתִּדָּךְ הַשֶּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֵּף וַיִּשְׂאֵל אֶת־נַפְשׁוֹ לְמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי:	And it came to pass at sunrise that God appointed a <u>sultry</u> east wind, and the sun struck Jonah's head, and he became faint, and he asked <u>in his heart</u> to die, and he said, “ <u>It is</u> better for me to die than to live.”	sultry: AV differs ( <i>vehement</i> ). <hr/> <i>in his heart</i> ← <i>his soul.</i> <hr/> <i>it is</i> better for me to die than to live ← <i>my death (is) better than my life.</i>

Jonah 4:9	וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֲהִיטֵב חָרָה־לָּךְ עַל־הַקִּיקְיֹון וַיֹּאמֶר הִיטֵב חָרָה־לִּי עַד־מָוֶת:	But God said to Jonah, “Is it good that you should be infuriated about the castor oil plant?” And he said, “It is good that I should be infuriated, to the extent of <i>wanting</i> death.”	is it good ... it is good: adverbial use of the infinitive absolute, here translated as noun clauses.
Jonah 4:10	וַיֹּאמֶר יְהוָה אֶתְּהָ חֶסֶתְךָ עַל־הַקִּיקְיֹון אֲשֶׁר לֹא־עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּו שֶׁבֶן־לַיְלָה הָיָה וּבֶן־לַיְלָה אָבַד:	But the LORD said, “You pitied the castor oil plant, which you did not toil over and did not cultivate, which came in a night and perished in a night.	
Jonah 4:11	וְאַנִּי לֹא אֲחֹוס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשְׁבֶיהָ הַרְבֵּה מְשֵׁתִים־עֶשְׂרֵה רְבֹו אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינֹו לְשִׂמְאֹלוֹ וּבְהֵמָה רַבָּה:	Should I not pity the great city of Nineveh, in which there are more than one hundred and twenty thousand people, who do not know <i>the difference</i> between their right <i>hand</i> and their left, and <i>also</i> much cattle?”	
Mic 1:1	דְּבַר־יְהוָה   אֲשֶׁר הָיָה אֶל־מִיכָה הַמֹּרַשְׁתִּי בִימֵי יֹזָתָם אַחֲזוּ יְחִזְקִיָה מֶלֶכִי יְהוּדָה אֲשֶׁר־חָזָה עַל־שֹׁמְרוֹן וִירוּשָׁלַם:	The word of the LORD which came to Micah the Morashtite in the days of Jotham, Ahaz and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.	came ← <i>became</i> . <hr/> Morashtite: AV= <i>Morasthite</i> . See Jer 26:18.
Mic 1:2	שְׁמַעוּ עַמִּים כְּלָם הַקְּשִׁיבִי אָרֶץ וּמְלֹאָהּ וַיְהִי אֲדֹנָי יְהוָה בְּכֶם לְעֵד אֲדֹנָי מֵהֵיכַל קֹדֶשׁוֹ:	Hear, <u>all you people</u> , And hearken, <i>O earth</i> and <u>your fulness</u> , And let my Lord the LORD be a witness against you – <i>That is the LORD*</i> From <u>his holy temple</u> .	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> all you people ... your fulness ← <i>peoples, all of them ... its fulness</i> . Unexpected grammatical third persons; see Obad 1:3. <hr/> his holy temple ← <i>the temple of his holiness</i> , a Hebraic genitive.
Mic 1:3	כִּי־הִנֵּה יְהוָה יֹצֵא מִמְּקוֹמוֹ וַיֵּרֵד וְדָרַךְ עַל־*בְּמוֹתָי **בְּמַתֵּי אָרֶץ:	For look, the LORD is coming out of his place, And he will descend and step Onto the <u>idolatrous raised sites</u> of the earth.	the <i>idolatrous</i> raised sites: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> .
Mic 1:4	וְנִמְסוּ הַהָרִים תַּחְתָּיו וְהָעִמְקִים יִתְבַקְּעוּ כַּדֹּונָג מִפְּנֵי הָאֵשׁ כְּמִים מִגְּרִים בְּמוֹרָד:	Then the mountains will melt under him, And the valleys will be split; <i>They will be</i> like wax in front of a fire, And like water pouring down a gully.	pouring ← <i>being poured</i> .

Mic 1:5	<p>בְּפֶשַׁע יַעֲקֹב כָּל־זֹאת  וּבַחַטָּאוֹת בַּיִת יִשְׂרָאֵל  מִי־פֶשַׁע יַעֲקֹב הֲלוֹא שְׁמֵרוֹן  וּמִי בְמֹת יְהוּדָה הֲלוֹא  יְרוּשָׁלַם:</p>	<p>All this <i>is</i> for the transgression of Jacob, And for the sins of the house of Israel. What <i>is</i> the transgression of Jacob? Is it not Samaria? And <u>what</u> are the idolatrous raised sites of Judah? Are they not in Jerusalem?</p>	<p>what (2x): perhaps <i>where</i>, but the word usually means <i>who</i>, or, less commonly, <i>what</i>.  <hr/> Samaria: i.e. <i>Samaria's idolatry</i>.</p>
Mic 1:6	<p>וְשִׁמְתִי שְׁמֵרוֹן לְעֵי הַשָּׂדֶה  לְמַטְעֵי כָרֶם וְהִגַּרְתִּי לְגִי  אַבְנֶיהָ וַיִּסְדֶּיהָ אֲגַלֶּה:</p>	<p>“And I will make Samaria a ruin of the countryside – Vineyard plantation <i>sites</i>. And I will pour her stones out into the valley, And I will expose her foundations.</p>	<p>This verse and the following give direct speech by the LORD.</p>
Mic 1:7	<p>וְכָל־פְּסִילֶיהָ יִכָּתוּ  וְכָל־אַתְנֻנֶיהָ יִשְׂרְפוּ בָאֵשׁ  וְכָל־עַצְבֶּיהָ אֲשִׁים שְׁמָמָה כִּי  מֵאַתְנַן זֹנָה קִבְּצָה  וְעַד־אַתְנַן זֹנָה יָשׁוּבוּ:</p>	<p>And all her carved images will be beaten in pieces, And all her wages of prostitution will be burnt in fire. And I will make all her idols a desolation, For she gathered <i>them</i> from the wages of prostitution, And to the wages of prostitution they shall return.”</p>	
Mic 1:8	<p>עַל־זֹאת אֶסְפְּדָה וְאֵילִילָה  אֵילֶכָה *שִׁילֹל* *שׁוֹלֹל וְעָרוֹם  אֶעֱשֶׂה מִסְפָּד בְּתַנִּים וְאַבֵּל  כַּבְּנוֹת יַעֲנָה:</p>	<p>For this I will mourn and howl; I will walk <i>as one who has been stripped</i> and is naked. I will undertake mourning like jackals, And lamentation like ostriches.</p>	<p>stripped: the <i>ketiv</i> has to be regarded as an equivalent to the <i>qere</i>.</p>
Mic 1:9	<p>כִּי אֲנוּשָׁה מִכּוֹתֶיהָ כִּי־בָאָה  עַד־יְהוּדָה נָגַע עַד־שַׁעַר עַמִּי  עַד־יְרוּשָׁלַם:</p>	<p>For her wounds <i>are</i> incurable, For <i>this</i> has come to Judah; <u>He</u> has reached the gate of my people – Jerusalem.</p>	<p>he: [CB], <i>some unnamed foe</i>.</p>
Mic 1:10	<p>בְּגַת אֶל־תִּגִּידוּ בְכוֹ אֶל־תִּבְכוּ  בְּבַיִת לְעַפְרָה עֶפֶר  *הַתְּפַלְשִׁי* *הַתְּפַלְשִׁי*:</p>	<p>Do not relate <i>this</i> in Gath; Do not weep at all. In the house of Aphrah, {Q: Roll} [K: You rolled] <i>in</i> the dust.</p>	<p>We take <i>ketiv</i> as an Aramaic form; as standard Hebrew <i>I rolled in the dust</i>.  <hr/> do not weep at all: infinitive absolute.</p>



Mic 1:11	עֲבְרִי לָכֶם יוֹשְׁבַת שָׁפִיר עֲרִיה־בִּשְׁת לֹא יֵצֵאָה יוֹשְׁבַת צֶאֱזָן מִסֵּפֶל בַּיִת הָאֶצֶל יִקַּח מִכֶּם עִמְדָתוֹ:	Transgress as you will, O inhabitants of Shaphir, In nakedness and shame. The inhabitant of Zaanan did not come out At the mourning of Beth- Ezel; He will take his support away from you.	transgress: or <i>cross over</i> . <i>Transgress</i> in Hos 6:7. AV differs ( <i>pass ye away</i> ).  as you will ← <i>for yourselves</i> . Ironic.  inhabitants ← <i>inhabitant</i> .  Shaphir: AV= <i>Saphir</i> .
Mic 1:12	כִּי־חָלָה לְטוֹב יוֹשְׁבַת מְרוֹת כִּי־יָרַד רָע מֵאֵת יְהוָה לְשַׁעַר ירוּשָׁלַם:	For the inhabitants of Maroth waited for good times, When bad times came down from the LORD, At the gate of Jerusalem.	inhabitants ← <i>inhabitant</i> .  Maroth: " <i>Bittertown</i> ".
Mic 1:13	רָתַם הַמֶּרְכָבָה לְרֶכֶשׁ יוֹשְׁבַת לְכִישׁ רֵאשִׁית חֲטָאֵת הִיא לְבַת־צִיּוֹן כִּי־בָדַד נִמְצְאוּ פִשְׁעֵי יִשְׂרָאֵל:	Hitch the steed to the chariot, O inhabitants of Lachish. It is the beginning of sin for the daughter of Zion, For the transgressions of Israel have been found in you.	steed to the chariot ← <i>chariot to the steed</i> .  inhabitants ← <i>inhabitant</i> .
Mic 1:14	לָכֵן תִּתְּנִי שְׁלוּחִים עָלַי מִזְרֶשֶׁת גַּת בְּתֵי אַחְזִיב לְאַכְזִיב לְמַלְכֵי יִשְׂרָאֵל:	Therefore give a bill of divorce in Moresheth- Gath. The houses of Achzib are deceit to the kings of Israel.	Achzib: " <i>Deceittown</i> ".
Mic 1:15	עַד הִירֵשׁ אָבִי לֶךְ יוֹשְׁבַת מְרֶשֶׁה עַד־עַדְלָם יָבֹוא כְּבוֹד יִשְׂרָאֵל:	I am still going to bring the dispossessor to you, O inhabitants of Mareshah. The glory of Israel will come to Adullam.	dispossessor: or <i>heir</i> . [CB] refers this to Assyria.  inhabitants ← <i>inhabitant</i> .  glory of Israel: [CB] refers this to the nobility of Israel, fleeing to a cave.
Mic 1:16	קַרְחִי וְגִזִּי עַל־בְּנֵי תַעֲנוּגֵיךָ הִרְחַבִּי קַרְחָתְךָ כַּנְּשֶׁר כִּי גָלוּ מִמֶּךָ: ס	Make yourself bald and shave yourself, For the sake of your delightful sons. Make your baldness wide like the eagle, For they will be deported away from you.	shave ← <i>shear</i> .  your delightful sons ← <i>the sons of your delight</i> , a Hebraic genitive.
Mic 2:1	הִזִּי חֲשִׁבֵי־אֶזְנוֹן וּפְעֻלֵי רַע עַל־מִשְׁכְּבוֹתָם בְּאֹזַר הַבְּקָר יַעֲשׂוּהָ כִּי יִשְׁלָאֵל יָדָם:	Woe to those who devise vain things, And those who engage in evil on their couches. At morning light they perform it, For it is in the power of their hand.	vain things ← <i>vanity</i> , but also <i>iniquity</i> .

Mic 2:2	<p>וְחָמְדוּ שָׂדוֹת וְגָזְלוּ וּבָתִּים וְנָשְׂאוּ וְעָשְׂקוּ גֵבֶר וּבֵיתוֹ וְאִישׁ וּנְחֻלָּתוֹ: פ</p>	<p>And they covet fields And they seize <i>them</i>, And <i>they covet</i> houses And they <u>expropriate</u> them, And they oppress a <u>fellow</u> and his household, And a man and his inheritance.</p>	<p>expropriate ← <i>take up, remove.</i>  fellow ← <i>man, warrior; husband.</i></p>
Mic 2:3	<p>לָכֵן כֹּה אָמַר יְהוָה הַנְּנִי חֹשֵׁב עַל־הַמְשַׁפְּחָה הַזֹּאת רָעָה אֲשֶׁר לֹא־תִמְיִשׁוּ מַשָּׁם צְוֹאֲרֹתֵיכֶם וְלֹא תִלְכוּ רוּמָה כִּי עֵת רָעָה הִיא:</p>	<p>Therefore <u>this is what</u> the LORD says: “Look, I am devising evil on this family – <u>A yoke from which</u> you will not <i>be able to</i> move your necks – And you will not walk haughtily, For it <i>will be</i> a time of evil.</p>	<p>this is what ← <i>thus.</i>  from which ← <i>which from there.</i></p>
Mic 2:4	<p>בַּיּוֹם הַהוּא יִשָּׂא עֲלֵיכֶם מִשָּׁל וְנָהָה נָהִי נָהִיָּה אָמַל שָׂדוֹד נִשְׁדָּנוּ חֶלֶק עִמִּי יָמִיר אֵיךְ יִמִּישׁ לִי לְשׁוֹבֵב שְׂדֵינוּ יַחֲלֶק:</p>	<p>On that day a proverb <u>will be</u> <u>uttered</u> against you, And a <u>mournful lamentation</u> <u>will be delivered</u>, <i>Which</i> will say, ‘<u>We have been completely</u> <u>plundered</u>; He has changed the portion of my people. How he has removed <i>what</i> <i>was</i> mine, <u>By overturning</u> our fields <u>And dividing them up.</u>’ ”</p>	<p>will be uttered ... a mournful lamentation will be delivered ← <i>one will take up ... one will lament a lamentation of lamenting.</i> Avoidance of the passive.  we have been completely plundered: infinitive absolute.  by overturning: gerundial use of the infinitive.</p>
Mic 2:5	<p>לָכֵן לֹא־יְהִיָּה לְךָ מִשְׁלִיךְ חֶבֶל בְּגֹרֶל בְּקֶהֱל יְהוָה:</p>	<p>Therefore you will not have <i>anyone</i> <u>drawing a</u> <u>boundary</u> by lot In the convocation of the LORD.</p>	<p>drawing a boundary ← <i>casting a cord.</i></p>
Mic 2:6	<p>אַל־תִּטְפוּ יִטְיִפוּן לֹא־יִטְפוּ לְאֵלֶּה לֹא יִסַּג בְּלִמּוֹת:</p>	<p>“Do not prophesy”, <u>they</u> <u>prophesy</u>. So they do not prophesy to these <i>people</i>. No-one withdraws <i>from</i> the shame <i>he incurs</i>.</p>	<p>they prophesy: AV differs (<i>say they to them that prophesy</i>).</p>
Mic 2:7	<p>הֲאָמַר בֵּית־יַעֲקֹב הַקְּצֹר רוּחַ יְהוָה אִם־אֵלֶּה מֵעַלְלִיו הֲלוֹא דְּבָרֵי יִיטִיבוּ עִם הַיִּשָּׁר הוֹלֵךְ:</p>	<p>“Are you called the house of Jacob? Has the LORD become impatient? Or <i>are</i> these <i>things</i> his works? Are not my works good With him who walks uprightly?</p>	<p>We take the sense as, <i>House of Jacob, you have brought this trouble on yourself.</i></p>

Mic 2:8	וְאַתְמוֹל עָמְלִי לְאוֹיֵב יְקוּמִם מִמּוֹל שְׁלֵמָה אֲדָר תִּפְשְׁטוּן מֵעֲבָרִים בְּטַח שׁוֹבֵי מִלְחָמָה:	And recently my people would rise <i>as if</i> against an enemy. Encountering a garment, You would strip off the mantle From passers-by, confidently – Those returning from battle.	encountering ← <i>from opposite</i> , perhaps for <i>when standing</i> <i>opposite</i> .  AV differs somewhat.  The sense is highway robbery of people enriched with spoils of war.
Mic 2:9	נָשִׂי עָמְלִי תִגְרֹשׁוּן מִבַּיִת תִּעֲנֶגְיָהּ מֵעַל עַלְלֵיהָ תִקְחוּ הַדְרֵי לְעוֹלָם:	You drive out the women of my people, <i>Each</i> from <u>her pleasant</u> <u>home</u> . You have taken away my honour from her children age-abidingly.	her pleasant home ← <i>the home</i> <i>of her pleasure</i> .
Mic 2:10	קוּמוּ וּלְכוּ כִּי לֹא־זֹאת הַמְנוּחָה בְּעִבּוֹר טְמֵאָה תִּתְבַּל וְחָבַל נִמְרָץ:	Rise and go, For this <i>is</i> not <u>rest</u> , Because of uncleanness, And it is destructive with a pernicious destruction.	rest ← <i>the rest</i> .
Mic 2:11	לֹא־אִישׁ הִלְךְ רוּחַ וְשָׁקַר כְּזָב אֵטָף לְדָ לִיזִן וְלִשְׁכַר וְהָיָה מִטִּיף הָעַם הַזֶּה:	If a man walks <i>in a spirit of</i> <u>falsehood</u> , And he lies, Saying, ‘I will prophesy to you of wine and strong drink’, Then he will be <i>accepted as</i> a prophet of this people.	spirit of falsehood ← <i>spirit and</i> <i>falsehood</i> .
Mic 2:12	אֶסֶף אֶסָּף יַעֲקֹב כְּלֹד קִבְּץ אֶקְבֹּץ שְׂאֵרֵי יִשְׂרָאֵל יַחַד אֲשִׁימְנוּ כְּצֹאן בְּצִרְיָה כְּעֹדֵל בְּתוֹךְ הַדְּבָרוֹ תְהִימְנָה מֵאָדָם:	I will certainly <u>gather</u> all of you, Jacob, I will certainly <u>collect</u> the remainder of Israel And put him together like the sheep of Bozrah, Like a flock in the middle of its pasture. <i>The women</i> will bustle with <i>so many</i> people.	I will certainly gather ... I will certainly collect: both infinitive absolute.
Mic 2:13	עָלָה הַפְרֵץ לִפְנֵיהֶם פָּרְצוּ וַיַּעֲבְרוּ שַׁעַר וַיֵּצְאוּ בּוֹ וַיַּעֲבֹר מִלְכָם לִפְנֵיהֶם וַיְהוּהוּ בְּרֵאשִׁים: פ	The <u>demolisher</u> has <u>gone</u> <u>out</u> . They break <i>what is in front</i> <i>of them</i> , And they cross the gate and come out through it. Their king crosses in front of them, And the LORD <i>is</i> at their head.”	demolisher ← <i>breaker-in</i> , <i>breach-maker</i> .  gone out ← <i>gone up</i> , used of going out to war.  in front of them: AV differs in association of the word, as does MT ( <i>the breaker is come up</i> <i>before them</i> ).
Mic 3:1	וְאָמַר שְׁמְעוּנָא רָאשֵׁי יַעֲקֹב וּקְצִינֵי בַּיִת יִשְׂרָאֵל הֲלוֹא לְכֶם לְדַעַת אֶת־הַמִּשְׁפָּט:	And I said, “Hear, I beseech you, O heads of Jacob, And leaders of the house of Israel. <i>Is it not incumbent</i> on you to know judgment?”	

Mic 3:2	שְׂנְאֵי טוֹב וְאַהֲבֵי *רָעָה *רָע גִזְלֵי עוֹרֵם מֵעֲלֵיהֶם וּשְׂאֲרָם מֵעַל עַצְמוֹתָם:	You are haters of good And lovers of evil. You flay their skin off them And <i>remove</i> their flesh off their bones.”	evil: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.
Mic 3:3	וְאֲשֶׁר אָכְלוּ שְׂאֵר עַמִּי וְעוֹרֵם מֵעֲלֵיהֶם הַפְּשִׁיטוּ וְאֶת־עַצְמֹתֵיהֶם פָּצְחוּ וּפְרָשׁוּ כַּאֲשֶׁר בִּסִּיר וּכְבָּשָׂר בְּתוֹךְ קִלְחָת:	And what they eat <i>is</i> the flesh of my people, And they flay their skin off them And break their bones, And they chop <i>them</i> up for <i>cooking</i> in a pot, Or as meat <i>for stewing</i> in a cauldron.	for ← <i>as</i> .
Mic 3:4	אֲזִי יִזְעֻקוּ אֶל־יְהוָה וְלֹא יַעֲנֶה אוֹתָם וַיִּסְתֵּר פָּנָיו מֵהֶם בְּעֵת הַהִיא כַּאֲשֶׁר הִרְעוּ מֵעֲלֵיהֶם: פ	Then they will cry out to the LORD, But he will not answer them, And he will hide his face from them at that time, According to how they have done wrong <i>in</i> their works.	
Mic 3:5	כֹּה אָמַר יְהוָה עַל־הַנְּבִיאִים הַמְתַּעִים אֶת־עַמִּי הַנִּשְׁכָּיִם בְּשִׁנֵּיהֶם וְקָרְאוּ שְׁלוֹם וְאֲשֶׁר לֹא־יִתְּנוּ עַל־פִּיהֶם וְקִדְּשׁוּ עַלְיוֹ מִלְחָמָה:	<i>This is what</i> the LORD says Concerning the prophets who are leading my people astray, Biting with their teeth, And <i>who</i> call, “Peace”, (And whoever does not deliver according to their <u>speech</u> , They <u>prepare a holy war</u> against him):	<i>this is what</i> ← <i>thus</i> . <hr/> speech ← <i>mouth</i> . AV differs in this clause. <hr/> prepare a holy war ← <i>sanctify a</i> <i>war</i> .
Mic 3:6	לָכֵן לַיְלָה לְכֶם מַחְזוֹן וְחֹשֶׁכָה לְכֶם מִקְסָם וּבֹאָה הַשְּׁמֶשׁ עַל־הַנְּבִיאִים וְקָדַר עֲלֵיהֶם הַיּוֹם:	“Therefore you will <i>have</i> a night <i>blackout</i> from <u>visions</u> , And darkness from divining, And the sun will set on the prophets, And <i>daylight</i> will grow dim on them.	visions ← <i>vision</i> .
Mic 3:7	וּבָשׁוּ הַחֲזִיִּים וְחִפְּרוּ הַקְּסָמִים וְעָטוּ עַל־שִׁפְפֵם כָּלֵם כִּי אֵין מַעֲנֶה אֱלֹהִים:	And the seers will be ashamed, And the diviners will blush, And they will all cover their <u>mouth</u> , For there <i>will be</i> no answer from God.”	mouth: a single word meaning <i>the lower part of the face</i> , or perhaps, as in Modern Hebrew, <i>moustache</i> .
Mic 3:8	וְאוֹלָם אָנֹכִי מְלֹאתִי כֹחַ אֶת־רוּחַ יְהוָה וּמִשְׁפָּט וּגְבוּרָה לְהַגִּיד לְיַעֲקֹב פְּשָׁעוֹ וּלְיִשְׂרָאֵל חַטָּאתוֹ: ס	But truly, I am full of power With the spirit of the LORD, And of judgment and of courage To tell Jacob <i>of</i> his transgression And Israel <i>of</i> his sin.	

Mic 3:9	שְׁמַעו־נָא זֹאת רְאֵשֵׁי בַיִת יַעֲקֹב וּקְצִינֵי בַיִת יִשְׂרָאֵל הַמְתַּעֲבִים מִשְׁפָּט וְאֵת כָּל־הַיִּשְׁרָה יַעֲקֹשׁוּ:	Hear this, I beseech you, <i>You</i> heads of the house of Jacob, And <i>you</i> leaders of the house of Israel, Who exercise judgment abominably And pervert everything that <i>is</i> upright,	
Mic 3:10	בְּנֶה צִיּוֹן בַּדָּמִים וִירוּשָׁלַם בְּעוֹלָה:	And <i>you</i> who build Zion with blood, And Jerusalem with iniquity.	you: singular. One could supply <i>he</i> .
Mic 3:11	רְאֵשֵׁיהָ   בְּשֹׁחַד יִשְׁפֹּטוּ וְכֹהֲנֶיהָ בַּמַּחִיר יִזְרוּ וַנְּבִיאֶיהָ בְּכֶסֶף יִקְסְמוּ וְעַל־יְהוָה יִשְׁעֲנוּ לֵאמֹר הֲלוֹא יְהוָה בְּקִרְבָּנוּ לֹא־תָבוֹא עָלֵינוּ רָעָה:	Its leaders judge by bribery, And its priests teach for a fee, And its prophets divine for money. Yet they lean on the LORD, saying, “Is not the LORD among us? No evil shall come upon us.”	yet: adversative use of the <i>vav</i> .
Mic 3:12	לְכֵן בְּגִלְלָתְכֶם צִיּוֹן שָׂדֵה תִּתְחַרֵּשׁ וִירוּשָׁלַם עֵינֵי תְהִיָּה וְהָר הַבַּיִת לְבַמֹּת יַעֲר: פ	Therefore, on your account, Zion will be ploughed to a field, And Jerusalem will become ruins, And the Temple Mount will become woodland heights.	ruins: in an Aramaic form. <hr/> Temple Mount ← <i>mount of the house</i> .
Mic 4:1	וְהָיָה   בְּאַחֲרֵית הַיָּמִים יְהִיָּה הָר בַּיִת־יְהוָה נְכוֹן בְּרֵאשׁ הַהָרִים וְנִשְׂא הוּא מִגְבָּעוֹת וְנִהְרֻ עָלָיו עַמִּים:	And it will come to pass in the last days <i>That</i> the mountain of the house of the LORD will be established As the foremost of the mountains, And it will be exalted above the hills, And the various peoples will flow to it.	Isa 2:2. <hr/> as the foremost ← <i>on the top</i> .
Mic 4:2	וְהָלְכוּ גוֹיִם רַבִּים וְאָמְרוּ לְכוּ   וְנַעֲלֵה אֶל־הַר־יְהוָה וְאֶל־בַּיִת אֱלֹהֵי יַעֲקֹב וְיִזְרְנוּ מִדְרָכָיו וְנִלְכָה בְּאַרְחֻתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַם:	And many Gentile nations will go, And they will say, “Come, and let us go up to the mountain of the LORD, And to the house of the God of Jacob, And he will instruct us concerning his ways, And let us walk in his paths.” For the law will go out from Zion, And the word of the LORD from Jerusalem.	Isa 2:3.

Mic 4:3	<p>וּשְׁפֹט בֵּין עַמִּים רַבִּים וְהוֹכִיחַ  לְגוֹיִם עֲצָמִים עַד־רְחוֹק  וּכְתָתוּ חֲרַבְתִּיהֶם לְאַתִּים  וּחְנִיתֵיהֶם לְמִזְמֵרוֹת  לְאִישׁוֹ גֹי אֶל־גֹּי חֶרֶב  וּלְאִיל־מִדּוֹן עוֹד מִלְחָמָה:</p>	<p>And he will judge among many peoples,  And he will <u>convict</u> mighty nations,  <u>However far away</u>.  And they will beat their swords into ploughshares  And their spears into pruning shears.  Nation will not lift up the sword against nation,  And they will no longer learn warfare.</p>	<p>   Isa 2:4.  <hr/> convict: or <i>reprove</i>. Less judicial than <i>judge</i>; the sense is to <i>demonstrate that someone is wrong</i>.  <hr/> however far away ← <i>up to far away</i>.</p>
Mic 4:4	<p>וַיֵּשְׁבוּ אִישׁ תַּחַת גִּפְנוֹ וְתַחַת  תְּאֵנָתוֹ וְאִין מִחְרִיד כִּי־פִי  יְהוָה צְבָאוֹת דִּבֶּר:</p>	<p>And each <i>man</i> will sit under his vine  And under his fig tree.  And <i>there will be</i> no-one making <i>them</i> afraid,  For the mouth of the LORD of hosts has spoken.</p>	<p>Compare this verse with Lev 26:6, Job 11:19, Isa 17:2, Zeph 3:13, Ezek 34:28.</p>
Mic 4:5	<p>כִּי כָל־הָעַמִּים יֵלְכוּ אִישׁ בְּשֵׁם  אֱלֹהָיו וְאַנְחֵנוּ גִלְדָּךְ  בְּשֵׁם־יְהוָה אֱלֹהֵינוּ לְעוֹלָם  וְעַד: פ</p>	<p>For all the <i>various</i> peoples will walk each in the name of his god,  <u>But</u> we will walk in the name of the LORD our God,  For the age and <i>in</i> perpetuity.</p>	<p>but: adversative use of the <i>vav</i>.</p>
Mic 4:6	<p>בַּיּוֹם הַהוּא נֶאֱסַי־הוּא אֶסְפֶּה  הַצֹּלְעָה וְהַנְּדָחָה אֶקְבְּצָה  וְאֲשֶׁר הִרְעֵתִי:</p>	<p>On that day, says the LORD, I will gather the <u>lame women</u>,  And collect her who <i>has been</i> cast out,  And those I have afflicted.</p>	<p>lame <i>women</i>: feminine singular, but we take it as collective usage.</p>
Mic 4:7	<p>וּשְׁמַתִּי אֶת־הַצֹּלְעָה לְשֵׂאֲרֵית  וְהַנְּהַלְאָה לְגוֹי עֲצוּם וּמֶלֶךְ  יְהוָה עֲלֵיהֶם בְּהַר צִיּוֹן מֵעַתָּה  וְעַד־עוֹלָם: פ</p>	<p>And I will make the <u>lame women</u> a remnant,  And her who <i>has been</i> cast out a great nation,  And the LORD will reign over them,  On Mount Zion,  From that time and age-abidingly.</p>	<p>lame <i>women</i>: as in Mic 4:6.</p>
Mic 4:8	<p>וְאַתָּה מִגְדַּל־עֹדֵד עֶפְלָי  בֵּת־צִיּוֹן עֲדִידָה תֵּאֲתָה וּבָאָה  הַמְּשֻׁלָּה הַרְאֵשְׁנָה מִמְּלֻכַת  לְבַת־יְרוּשָׁלַם:</p>	<p>And <i>as for</i> you, <u>O tower of the flock</u>,  <u>Citadel</u> of the daughter of Zion,  To you it will betake itself and come  – The first dominion,  The kingdom of the <u>daughter</u> of Jerusalem.</p>	<p>tower of the flock: [CB] refers this to Bethlehem.  <hr/> citadel: or, as a name, <i>Ophel</i>.  <hr/> daughter: here perhaps in the sense of <i>satellite town</i>.</p>

Mic 4:9	<p>עֲתָהּ לָמָּה תִרְעִי רַע הַמֶּלֶךְ  אֵין־בָּךְ אִם־יִזְעַדְךָ אָבֹד  בִּי־הַחֲזִיקְךָ חֵיל בַּיּוֹלָדָה:</p>	<p>Now why do you shout  noisily?  <i>Is there</i> no king among you?  Or has your adviser ceased  to exist?  For a writhing has seized  you  Like a woman giving birth.</p>	<p>you: feminine singular, as used  for cities.  shout noisily ← <i>noise a noise.</i></p>
Mic 4:10	<p>חֹולִי וְגַחִי בַת־צִיּוֹן בַּיּוֹלָדָה  בִּי־עֲתָהּ תִצְאִי מִקְרִיָה  וְשִׁכְנִתְּ בַשָּׂדֶה וּבָאת עַד־בְּבֵל  שָׁם תִּנְצְלִי שָׁם יִגְאָלְךָ יְהוָה  מִכַּף אִבְיָדָךְ:</p>	<p>Writhe and go into labour,  O daughter of Zion,  Like a woman giving birth.  For now you will go out of  the town,  And dwell in the  countryside,  And you will go to Babylon,  But there you will be  rescued;  There the LORD will redeem  you  From the grip of your  enemies.</p>	<p>grip ← <i>hand.</i></p>
Mic 4:11	<p>וְעֲתָה נֶאֱסָפוּ עָלֶיךָ גּוֹיִם רַבִּים  הָאֹמְרִים תִּחְנַף וְתִחַז בְּצִיּוֹן  עֵינֵינוּ:</p>	<p>And now, many nations will  be gathered against you,  Saying, “Let her be  profaned”,  And, “Let our eyes see  Zion.”</p>	<p>let our eyes see Zion: discordant  in number, but that is not  uncommon in Hebrew.  Otherwise, <i>let her see our eyes  in Zion.</i></p>
Mic 4:12	<p>וְהֵמָּה לֹא יָדְעוּ מַחְשְׁבוֹת  יְהוָה וְלֹא הֵבִינוּ עֲצָתוֹ כִּי  קִבְּצָם כְּעֹמֵר גֶּרְנָה:</p>	<p>But they do not know the  thoughts of the LORD,  And they do not understand  his counsel,  For he will gather them,  Like a sheaf taken to the  threshing floor.</p>	
Mic 4:13	<p>קוּמִי וְדוּשִׁי בַת־צִיּוֹן בִּי־קִרְרֶיךָ  אֲשִׁים בְּרֹזֶל וּפְרָסֶתֶיךָ אֲשִׁים  נַחוּשָׁה וְהִדְקוֹת עַמִּים רַבִּים  וְהַחְרַמְתִּי לַיהוָה בְּצַעֲמִם  וְחִילָם לְאֲדוֹן כָּל־הָאָרֶץ:</p>	<p>“Rise and thresh,  O daughter of Zion,  For I will make your horn of  iron,  And I will make your hooves  of copper,  And you will grind many  peoples small”,  And I will consecrate their  unjust gain to the LORD,  And their wealth to the Lord  of the whole earth.</p>	<p>I will consecrate: or, as an  Aramaism, <i>you will consecrate.</i>  But the previous verb in this  verse, וְהִדְקוֹת, <i>you will grind  small</i>, is regular Hebrew for the  same grammatical person and  tense as the proposed Aramaism.</p>
Mic 5:1	<p>עֲתָה תִתְגַּדְּדִי בַת־גְּדוּד מְצוֹר  שָׁם עָלֵינוּ בַשֶּׁבֶט יָכוּ  עַל־הַלְחִי אֵת שִׁפְטֵי יִשְׂרָאֵל:  ס</p>	<p>Now gather in troops,  O daughter of the troop.  He has placed a siege against  us.  They will strike the judge of  Israel  With a rod against the cheek.</p>	

Mic 5:2	<p>וְאַתָּה בֵּית־לַחֵם אֶפְרַתָּה  צָעִיר לְהֵיוֹת בְּאַלְפֵי יְהוּדָה  מִמֶּדֶד לִי יֵצֵא לְהֵיוֹת מוֹשֵׁל  בְּיִשְׂרָאֵל וּמוֹצְאֹתָיו מִקְדָּם  מִימֵי עוֹלָם:</p>	<p>“But <i>as for you, Bethlehem Ephrathah,</i>  <i>Although you are small among the thousands of Judah,</i>  From you he <i>who is mine will come out,</i>  To be a ruler in Israel,  Yet his <i>goings are</i> of age-old time.</p>	<p>Matt 2:6, John 7:42.  <hr/> Bethlehem: see Gen 35:19.  <hr/> yet: concessive use of the vav.  <hr/> goings ← <i>goings out.</i>  <hr/> time ← <i>days.</i></p>
Mic 5:3	<p>לָכֵן יִתְנָם עַד־עֵת יוֹלְדָה יִלְדָה  וַיֵּתֶר אָחָיו יִשׁוּבוּן עַל־בְּנֵי  יִשְׂרָאֵל:</p>	<p>Therefore he will suffer them  Until the time <i>when she who is giving birth</i>  Has given birth,  Then the rest of his brothers  will return to the sons of Israel.</p>	
Mic 5:4	<p>וְעָמַד וּרְעָה בְּעֵז יְהוָה בְּגֹאֲוֹן  שֵׁם יְהוָה אֱלֹהָיו וַיֵּשְׁבוּ  כִּי־עֲתָה יִגְדַּל עַד־אֶפְסֵי־אָרֶץ:</p>	<p>And he will stand and tend <i>them</i>  In the strength of the LORD,  In the excellence of the name of the LORD his God,  And they will remain <i>secure,</i>  For then he will have become great up to the ends of the earth.</p>	
Mic 5:5	<p>וְהָיָה זֶה שָׁלוֹם אֲשׁוּר    כִּי־יָבֹא בְּאֶרְצֵנוּ וְכִי יֵדְרֹךְ  בְּאֶרְמֹנֵינוּ וְהִקְמֵנוּ עָלָיו  שִׁבְעָה רֹעִים וְשִׁמְנָה נְסִיכֵי  אָדָם:</p>	<p>And this <i>man</i> will be peace.  When Assyria comes to our land,  And when he treads in our palaces,  We will raise up against him seven shepherds  And eight princely men.</p>	<p>princely men ← <i>princes of men.</i></p>
Mic 5:6	<p>וְרָעוּ אֶת־אֶרֶץ אֲשׁוּר בַּחֶרֶב  וְאֶת־אֶרֶץ נִמְרֹד בַּפְּתָחֶיהָ  וְהִצִּיל מֵאֲשׁוּר כִּי־יָבֹא  בְּאֶרְצֵנוּ וְכִי יֵדְרֹךְ בְּגִבּוֹלֵנוּ: ס</p>	<p>And they will <u>rule</u> the land of Assyria with the sword,  And the land of Nimrod at its gates.  And he will deliver <i>us</i> from Assyria,  When he comes into our land,  And when he steps into our territory.</p>	<p>rule: from root רָעָה, <i>pasture, govern,</i> or from root רָעַע, <i>break,</i> as in Jer 11:6. AV differs, taking the alternative, loosely, (<i>waste</i>).  <hr/> territory ← <i>border.</i></p>
Mic 5:7	<p>וְהָיָה   שְׂאֵרֵי יַעֲקֹב בְּקֶרֶב  עַמִּים רַבִּים כְּטֵל מֵאֵת יְהוָה  כְּרִבִּיבִים עַל־יַעֲשֵׁב אֲשֶׁר  לֹא־יִקְוָה לְאִישׁ וְלֹא יִחַל  לְבַנֵּי אָדָם:</p>	<p>And the remainder of Jacob will be in the midst of many peoples,  Like dew from the LORD,  Like showers on the grass.  And he will not put hope in man,  Nor will he put expectation in the sons of Adam.</p>	



Mic 5:8	וְהָיָה שְׂאֵרֵית יַעֲקֹב בְּגוֹיִם בְּקֶרֶב עַמִּים רַבִּים כְּאַרְיֵה בְּבֵהֲמוֹת יַעַר כְּכַפִּיר בְּעֵדְרֵי צֶאֱן אֲשֶׁר אִם עֶבֶר וְרָמָס וְטָרַף וְאֵין מַצִּיל:	And the remainder of Jacob will be among the Gentiles, In the midst of many peoples, Like a lion among the beasts of the forest, Like a young lion among the flocks of sheep, And if it comes across <i>them</i> , It tramples and tears <i>them</i> to pieces, And <i>there is</i> no-one to deliver <i>them</i> .	
Mic 5:9	תָּרָם יָדְךָ עַל־צָרֶיךָ וְכָל־אֹיְבֶיךָ יִכָּרְתוּ: פ	Let your hand be raised against your adversaries, And may all your enemies be cut off.	
Mic 5:10	וְהָיָה בַּיּוֹם־הַהוּא נֹאֵם־יְהוָה וְהִכַּרְתִּי סוּסֶיךָ מִקֶּרְבְּךָ וְהִאַבְדֹתִי מִרְכַבְתֶּיךָ:	And it will come to pass on that day, Says the LORD, That I will cut off your horses from your midst, And I will destroy your chariots.	
Mic 5:11	וְהִכַּרְתִּי עָרֵי אֲרָצְךָ וְהִרְסֹתִי כָּל־מִבְצָרֶיךָ:	And I will cut off the cities of your land, And I will demolish all your fortresses.	
Mic 5:12	וְהִכַּרְתִּי כְּשָׁפִים מִיָּדְךָ וּמַעוֹנָנִים לֹא יִהְיוּ־לְךָ:	And I will cut off sorceries from your <u>reach</u> , And you will have no diviners by clouds.	reach ← <i>hand</i> .
Mic 5:13	וְהִכַּרְתִּי פְסִילֶיךָ וּמַצְבֹּתֶיךָ מִקֶּרְבְּךָ וְלֹא־תִשְׁתַּחֲוֶה עוֹד לְמַעֲשֵׂה יָדֶיךָ:	And I will cut off your carved images, And your pillars from your midst, And you will no longer worship the works of your hands.	
Mic 5:14	וּנְתַשְׁתִּי אֲשִׁירֶיךָ מִקֶּרְבְּךָ וְהִשְׁמַדְתִּי עָרֶיךָ:	And I will pull down your phallic parks from your precincts, And I will destroy your cities.	
Mic 5:15	וְעָשִׂיתִי בְּאַף וּבַחֲמָה נֶקֶם אֶת־הַגּוֹיִם אֲשֶׁר לֹא שָׁמְעוּ: ס	And I will take vengeance in anger and in fury On the Gentiles who have not listened.”	
Mic 6:1	שִׁמְעוּ־נָא אֶת אֲשֶׁר־יְהוָה אָמַר קוֹם רִיב אֶת־הַהָרִים וּתְשַׁמְעֵנָה הַגְּבָעוֹת קוֹלְךָ:	Do listen to what the LORD is saying: “Rise <i>and</i> contend with the mountains, And let the hills hear your voice.	

Mic 6:2	שְׁמְעוּ הָרִים אֶת־רִיב יְהוָה וְהָאֲתָנִים מְסָדֵי אָרֶץ כִּי רִיב לִיהוָה עַם־עַמּוֹ וְעַם־יִשְׂרָאֵל יִתְנַבַּח:	Hear, <i>O</i> mountains, the LORD's contention, And <i>you</i> firm foundations of the earth, For the LORD <i>has</i> a contention with his people, And he will argue with Israel.	
Mic 6:3	עַמִּי מַה־עָשִׂיתִי לָךְ וּמָה הִלַּאתְךָ עֵנָה בִּי:	My people, what have I done to you? And <i>in</i> what <i>way</i> have I wearied you? Testify <i>the case</i> against me.	
Mic 6:4	כִּי הֵעֵלְתִיךָ מֵאֶרֶץ מִצְרַיִם וּמִבַּיִת עֲבָדִים פְּדִיתִיךָ וְאַשְׁלַח לְפָנֶיךָ אֶת־מֹשֶׁה אֶת־מִרְיָם וּמְרִיָּם:	For I brought you out of the land of Egypt, And I redeemed you from a house of slavery When I sent Moses, Aaron and Miriam before you.	slavery ← <i>slaves</i> , or <i>servants</i> .
Mic 6:5	עַמִּי זְכַר־נָא מַה־יַּעַץ בְּלֶק מִלָּךְ מִזָּאֵב וּמַה־עָנָה אֶתֹּ בַלְעָם בֶּן־בְּעֹר מִן־הַשְּׂטִיִּים עַד־הַגִּלְגָּל לְמַעַן דַּעַת צְדָקוֹת יְהוָה:	My people, do remember how Balak king of Moab took counsel, And how Balaam the son of Beor answered him, From Shittim to Gilgal, In order to know the righteous <i>ways</i> of the LORD.”	Balaam: see Num 22:5. <hr/> Shittim ... Gilgal ← <i>the Shittim</i> ... <i>the Gilgal</i> .
Mic 6:6	בַּמָּה אֶקְדֶּם יְהוָה אֲפָף לְאֱלֹהֵי מְרוֹם הָאֶקְדָּמְנוּ בְּעוֹלוֹת בַּעֲגָלִים בְּנֵי שָׁנָה:	With what shall I come before the LORD, And bow to God <u>on high</u> ? Shall I come before him with burnt offerings, With one-year-old calves?	on high ← <i>of height</i> .
Mic 6:7	הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים בְּרַבָּבוֹת גַּחְלֵי־שֶׁמֶן הָאֶתָּן בְּכוֹרֵי פִשְׁעֵי פְרִי בִטְנִי חֲטָאת נַפְשִׁי:	Is the LORD pleased with thousands of rams? <i>Or</i> with tens of thousands of streams of oil? Shall I give my firstborn <i>for</i> my transgression – The fruit of my belly – <i>For</i> my <u>personal sins</u> ?	my personal sins ← <i>the sins of</i> <i>my soul</i> .
Mic 6:8	הֲגִיד לָךְ אָדָם מַה־טוֹב וּמַה־יְהוָה דּוֹרֵשׁ מִמֶּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהִצַּנְעַת לְכַת עַם־אֱלֹהֶיךָ: פ	He has told you, <i>O</i> man, What <i>is</i> good, And what the LORD requires from you, <i>Which is</i> rather to exercise justice, And to love kindness, And to walk humbly with your God.	

Mic 6:9	קוֹל יְהוָה לְעִיר יִקְרָא וְתוֹשִׁיָּהּ יִרְאֶה שְׁמִדָּה שְׁמָעוּ מִטָּה וּמִי יַעֲדָה:	The voice of the LORD calls to the city, And your name provides wisdom: “Hear the rod of chastisement. And who appointed <i>the matter</i> ?”	your name provides wisdom: AV differs, and it is discordant in gender (which can be acceptable). Our translation implies an example of a Hebrew “OVS” (object-verb-subject) sentence.
Mic 6:10	עוֹד הָאֵשׁ בְּבֵית רָשָׁע אֶצְרוֹת רָשָׁע וְאִי־פַת רְזוּן זְעוּמָה:	Are there still <i>in</i> the house of the wicked Treasures <i>obtained</i> by wickedness? And a short-measured ephah <i>Causing</i> indignation?	ephah: about 6 imperial gallons or 27 litres.  causing indignation ← <i>indignant</i> (agreeing with <i>ephah</i> ).
Mic 6:11	הֲאֶזְכָּה בְּמֵאֲזֵנֵי רָשָׁע וּבְכִיסִים אֲבַנֵּי מְרָמָה:	Will I be <i>found</i> pure with dishonest balances? Or <i>will I be found</i> with the bag of false weights?	will I be <i>found</i> pure: AV differs ( <i>shall I count (them) pure</i> ), apparently taking the verb as <i>piel</i> or <i>hiphil</i> (possible by re-pointing). We see the questions ↷
Mic 6:12	אֲשֶׁר עָשִׂי־רִיָּה מְלֵאוֹ חֲמָס וַיִּשְׁבְּיָהּ דְּבָרוֹ-שֶׁקֶר וּלְשׁוֹנָם רַמְיָהּ בְּפִיהֶם:	For her rich <i>men</i> are full of violence, And her inhabitants speak falsely, And their tongue <i>is</i> <u>deceitful</u> in their mouth.	↳ as being for those addressed to consider (rather than Micah being introspective).  deceitful ← <i>deceit</i> .
Mic 6:13	וְגַם-אֲנִי הִחֲלִיתִי הַכּוֹתָדָה הַשָּׁמַם עַל-חַטָּאתָדָה:	I will also afflict <i>you</i> By <u>striking</u> you and making <i>you</i> desolate For your sins.	by striking: gerundial use of the infinitive.
Mic 6:14	אֲתָהּ תֹאכַל וְלֹא תִשְׂבַּע וַיִּשְׁחָד בְּקִרְבְּךָ וְתִסַּג וְלֹא תִפְלִיט וְאֲשֶׁר תִּפְלֹט לַחֲרָב אֶתָּן:	You will eat But not be satisfied, And you <i>will have</i> dissatisfaction inside you. And should you take hold of <i>something</i> , You will not carry <i>it</i> away safely. And whoever would escape I will give up to the sword.	AV differs in parts.
Mic 6:15	אֲתָהּ תִזְרַע וְלֹא תִקְצוֹר אֲתָהּ תִדְרֹךְ-זֵית וְלֹא-תִסּוֹד שֶׁמֶן וְתִירוֹשׁ וְלֹא תִשְׁתֶּה-יַיִן:	You will sow, But you will not reap. You will tread the olive, But you will not anoint <i>yourself</i> with its oil, And <i>you will prepare</i> must, But you will not drink the wine.	

Mic 6:16	וַיִּשְׁתַּמְרְ חֻקֹּת עֲמֹרֵי וְכֹל־ מַעֲשֵׂה בֵּית-אֲחָאָב וּתְלָכוּ בְּמַעֲצוֹתָם לְמַעַן תִּתִּי אֶתְךָ לְשִׁמָּה וַיִּשְׁבִּיָהּ לְשַׂרְקָה וַחֲרַפְתָּ עַמִּי תִשְׂאוּ: פ	So let <i>a man</i> <u>beware</u> Of the statutes of Omri And all the works of the house of Ahab – For you have walked in their counsels – <u>Lest</u> I make you a desolation, And its inhabitants <i>an object</i> of <u>jeering</u> , And they bear the reproach of my people.”	beware: AV differs ( <i>are kept</i> ); also in what follows. <hr/> lest ← <i>in order that</i> , but understand ( <i>otherwise, I would</i> <i>act</i> ) <i>in order to</i> . <hr/> jeering ← <i>hissing</i> .
Mic 7:1	אֲלֵלִי לִי כִי הִלִּיתִי כְּאֶסְפִּי-קִיץ כְּעֹלֹלֹת בְּצִיר אֵין-אֶשְׁכּוֹל לְאֶכּוֹל בְּבוֹרָה אֶתְהָה נַפְשִׁי:	Alas for me, For I am like <i>those doing</i> the summer ingathering <i>and</i> the vintage gleaning. <i>But there is</i> no bunch of grapes to eat Or early fruit <i>which</i> my <u>being</u> longs for.	being ← <i>soul</i> .
Mic 7:2	אָבָד חֲסִיד מִן-הָאָרֶץ וַיִּשָּׂר בְּאָדָם אֵין כָּלֵם לְדַמִּים יֶאֱרָבוּ אִישׁ אֶת-אָחִיהוּ יִצְוֹדוּ חֶרֶם:	The kind have <u>disappeared</u> from the earth, And <i>there is</i> no-one upright among men; They all lie in wait for blood, And a man hunts his brother <i>with</i> a net.	disappeared ← <i>perished</i> .
Mic 7:3	עַל-הָרַע כְּפַיִם לְהִיטִיב הַשָּׂר שֶׁאֵל וְהַשֹּׁפֵט בְּשִׁלּוֹם וְהַגְּדוֹל דָּבַר הַנּוֹת נַפְשׁוֹ הוּא וַיַּעֲבֹתוּהָ:	<i>Their hands are intent</i> on prospering through evil. The prince asks for <i>favours</i> , And the judge <i>asks</i> for a bribe, And the <u>important man</u> speaks of <u>his personal</u> <u>wishes</u> , And they pervert <u>the case</u> .	important ← <i>great</i> . <hr/> his personal wishes ← <i>the lust of</i> <i>his soul</i> . <hr/> the case ← <i>it</i> .
Mic 7:4	טוֹבָם כְּחֹדֶק יִשְׂר מִמְּסוּכָה יוֹם מִצְפִּיָּד פְּקֻדָתְךָ בָּאָה עֲתָה תִהְיֶה מְבוֹכְתָם:	Their goodness <i>is</i> like a briar; <i>Their uprightness is thornier</i> than a thorn-hedge. The day your watchmen <i>are</i> <i>looking out for</i> – <i>The day</i> of your visitation – is coming. At that time <u>they will be in</u> <u>confusion</u> .	they will be in confusion ← <i>their confusion will be</i> .
Mic 7:5	אַל-תִּאֲמִינוּ בְרֵעַ אֶל-תִּבְטְחוּ בְּאֵלוֹף מִשְׁכַּבְתָּ חִיקְךָ שְׁמֵר פֶּתַח-חַי-פִּיךָ:	Do not put faith in a neighbour; Do not put trust in the local leader Any more than <i>in her who</i> lies <i>in</i> your bosom. Guard the portals of your mouth.	AV differs somewhat.

Mic 7:6	כִּי־בֶן מְנַבֵּל אָב בֵּת קָמָה בְּאִמָּהּ כְּלָה בַחֲמַתָּהּ אִיבִי אִישׁ אֲנֹשֵׁי בֵיתוֹ:	For the son despises his father, And the daughter rises up against her mother, And the daughter-in-law against her mother-in- law. A man's enemies <i>are</i> the men of his household.	Matt 10:35, Matt 10:36, Mark 13:12, Luke 12:53.  daughter-in-law: or <i>bride</i> .
Mic 7:7	וְאֲנִי בִיהוָה אֶצְפֶּה אוֹחִילָה לְאֱלֹהֵי יִשְׁעֵי יִשְׁמַעְנִי אֱלֹהֵי:	But I will watch for the LORD; I will wait for the God of my salvation. My God will hear me.	
Mic 7:8	אֶל־תִּשְׂמַחֵי אִלְבַּתִּי לִי כִי נִפְלֹתִי קָמַתִי כִי־אֲשָׁב בַּחֹשֶׁךְ יְהוָה אֹר לִי: ס	Do not rejoice, <i>You enemy</i> of mine. If I fall, I will rise, And if I sit in darkness, The LORD <i>is</i> my light.	enemy: feminine singular.
Mic 7:9	זַעַף יְהוָה אֲשָׂא כִי חָטָאתִי לוֹ עַד אֲשֶׁר יִרִיב רִיבִי וְעָשָׂה מִשְׁפָּטִי יוֹצִיאֲנִי לְאֹר אֲרָאָה בְּצַדִּיקוֹתָיו:	I will bear the anger of the LORD, For I have sinned against him, Until he pleads my case, And he <u>passes judgment</u> <u>concerning me</u> . He will bring me out into the light, And I will see his righteousness.	passes judgment concerning me ← <i>does my judgment</i> .
Mic 7:10	וְתָרָא אִלְבַּתִּי וְתִכְסֶּה בּוֹשָׁה הָאִמְרָה אֵלַי אִיזוֹ יְהוָה אֱלֹהֶיךָ עֵינַי תִּרְאֶינָה בָּהּ עֲתָה תִּהְיֶה לְמִרְמָס כְּטִיט חוֹצוֹת:	Then my <u>enemy</u> will see <i>it</i> , And shame will cover her Who said to me, “Where <i>is</i> the LORD your God?” My eyes will see her. Now she will <u>be trodden</u> <u>down</u> , Like the mud of the out- fields.	enemy: feminine singular, as in Mic 7:8.  be trodden down ← <i>be a</i> <i>trodden down thing</i> .
Mic 7:11	יוֹם לְבִנוֹת גְּדִרְיָךְ יוֹם הֵוא יִרְחַק־חֶק:	<i>It is</i> a day of building your walls. On that day, The <u>boundary</u> will be <u>pushed</u> <u>back</u> .	boundary: AV differs somewhat ( <i>decree</i> ), both words being linked by the concept of <i>something fixed</i> .  pushed back ← <i>made distant</i> .
Mic 7:12	יוֹם הוּא וְעִדְיָךְ יָבֹא לְמִנִּי אֲשׁוּר וְעָרֵי מְצֹר וְלְמִנִּי מְצֹר וְעַד־נְהָר וַיִּם מִיָּם וְהָר הָהָר:	On that day, He will come to you from Assyria, And <i>from</i> fortified cities, And from the fortification to the river, And from sea <i>to</i> sea, And <i>from</i> mountain <i>to</i> mountain.	

Mic 7:13	וְהִיְתָה הָאָרֶץ לְשִׁמְמָה עַל־יִשְׁבֵּיהָ מִפְּרֵי מַעֲלָלֵיהֶם: ס	And the land shall be a desolation on its inhabitants On account of the fruit of their works.	
Mic 7:14	רְעֵה עַמְּךָ בְּשִׁבְטֶיךָ צֹאן נִחְלָתְךָ שֹׁכְנֵי לְבָדָד יַעַר בְּתוֹךְ כְּרָמַל יִרְעוּ בָשָׁן וְגִלְעָד כִּימֵי עוֹלָם:	Feed your people with your sceptre – The sheep of your inheritance – Dwelling solitarily <i>in</i> the forest in the midst of Carmel. Let them feed <i>in</i> Bashan and Gilead, As in days of age-old time.	feed: or, metaphorically, <i>govern</i> . Gilead: see Gen 31:21.
Mic 7:15	כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאֶנּוּ נִפְלְאוֹת:	As in the days when you came out of the land of Egypt, I will show him wonders.	
Mic 7:16	יִרְאוּ גוֹיִם וַיִּבְשׂוּ מִכֹּל גְּבוּרַתְם יִשִּׁימוּ יָד עַל־פִּה אֲזִינֵיהֶם תִּחְרַשְׁנָה:	The Gentiles will see And be ashamed of all their might. They will put <i>their</i> hand to <i>their</i> mouth; Their ears will be deaf.	
Mic 7:17	יִלְחֲכוּ עִפְרָיִם כַּחַשׁ כְּזוֹחֲלֵי אֶרֶץ יִרְגְּזוּ מִמִּסְגְּרֹתֵיהֶם אֶל־יְהוָה אֱלֹהֵינוּ יִפְחָדוּ וַיִּרְאוּ מִמֶּךָ:	They will lick the dust like the snake; Like the crawling things of the earth, They will <i>come</i> trembling out of their confined spaces. They will fear the LORD our God And be afraid because of you.	
Mic 7:18	מִי־אֵל כַּמּוֹדֵךָ נִשְׂא עוֹן וְעֵבֶר עַל־פְּשָׁע לְשִׂיאֵרִית נִחְלָתוֹ לֹא־יִחְזִיק לְעַד אִפּוֹ כִּי־חַפֵּץ חַסְדֵּךָ הוּא:	Who <i>is</i> a GOD like you, Forgiving iniquity and pardoning transgressions For the remnant of his inheritance? He will not retain his anger in perpetuity, For he delights in kindness.	
Mic 7:19	יָשׁוּב יִרְחַמֵּנוּ יִכָּבֵשׁ עוֹנֵתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־חַטְאוֹתֵינוּ:	He will again have mercy on us; He will trample our iniquities <i>underfoot</i> . And you will cast all their sins into the depths of the sea.	The change of grammatical person is not unusual in Hebrew.
Mic 7:20	תִּתֵּן אֱמֶת לְיַעֲקֹב חַסְדֵּךָ לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִימֵי קִדְמָה:	You will impart truth to Jacob, <i>And</i> kindness to Abraham, Which you swore to our fathers In days of old.	

Nah 1:1	מִשָּׂא נִינְוֵה סֵפֶר חֲזוֹן נְחֻם הָאֶלְקֹשִׁי:	The burden of Nineveh. The book of the vision of Nahum the Elkoshite.	
Nah 1:2	אֵל קַנּוּא וְנִקָּם יְהוָה נִקָּם יְהוָה וּבִעַל חַמָּה נִקָּם יְהוָה לְצָרָיו וְנוֹטֵר הוּא לְאִיְבָיו:	GOD <i>is</i> jealous And the LORD is vengeful. The LORD is vengeful, And <i>he is</i> a person of fury. The LORD takes vengeance on his adversaries, And he reserves <i>judgment</i> on his enemies.	a person of fury ← a possessor of fury.
Nah 1:3	יְהוָה אַרְךְּ אַפַּיִם *וּגְדוֹל-***וּגְדֹל-כַּח וְנִקָּה לֹא יִנְקָה יְהוָה בְּסוֹפָה וּבִשְׂעָרָה דַּרְכּוֹ וְעָנָן אֲבָק רִגְלָיו:	The LORD <i>is</i> longsuffering and great in power, And <i>he will</i> certainly not acquitt <i>the guilty</i> . The LORD's way <i>is</i> in a whirlwind and in a storm, And the clouds <i>are</i> the fine dust of his feet.	great: the <i>ktiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> . <hr/> he will certainly not acquit: infinitive absolute. <hr/> the clouds ← a cloud. Collective usage.
Nah 1:4	גוֹעַר בַּיָּם וַיִּבְשֶׂהוּ וְכָל-הַנְּהָרוֹת הַחֲרִיב אֲמָלָל בָּשָׁן וְכַרְמֶל וּפְרַח לְבָנוֹן אֲמָלָל:	He rebukes the sea and makes it dry, And he dries up all the rivers. Bashan languishes, and Carmel <i>too</i> , And the flower of Lebanon languishes <i>as well</i> .	languishes ... languishes: otiose, but see Gen 12:5.
Nah 1:5	הָרִים רָעֲשׂוּ מִמֶּנּוּ וְהַגְּבָעוֹת הִתְמַגְּגוּ וַתִּשָּׂא הָאָרֶץ מִפְּנֵי וַתִּבֵּל וְכָל-יֹשְׁבֵי בָהּ:	Mountains tremble before him, And hills melt, And the land is upheaved in his presence, As <i>is</i> the world and all its inhabitants.	upheaved: AV differs ( <i>burned</i> ).
Nah 1:6	לִפְנֵי זַעַמּוֹ מִי יַעֲמֹד וּמִי יִקּוּם בַּחֲרוֹן אַפּוֹ חֲמַתּוֹ נִתְּכָה כְּאֵשׁ וְהַצְּרִים נִתְּצוּ מִמֶּנּוּ:	Who <i>can</i> stand before his indignation, And who <i>can</i> endure the fury of his anger? His wrath is poured out like fire, And the rocks are demolished by him.	endure ← rise in.
Nah 1:7	טוֹב יְהוָה לְמַעֲזוֹ בַיּוֹם צָרָה וַיֵּדַע חֲסִי בּוֹ:	The LORD <i>is</i> good; <i>He is</i> a stronghold on the day of adversity, And he knows those <i>Who</i> trust in him.	
Nah 1:8	וּבִשְׂטָף עִבְרַר כָּל־הָיַעֲשָׂה מְקוֹמָהּ וְאִיְבָיו יִרְדְּף-חֹשֶׁךְ:	And with a flood passing over, He will make an end of <i>its</i> site; Darkness will pursue his <i>enemies</i> .	its site ← her place, referring to Nineveh. <hr/> pursue: in a Hebrew “OVS” (object-verb-subject) sentence. <hr/> his enemies: i.e. the LORD's enemies.

Nah 1:9	מה־תִּחְשְׁבוּן אֶל־יְהוָה כָּלָה הוא עֲשֵׂה לֹא־תִקּוּם פְּעָמִים צָרָה:	What do you imagine against the LORD? He will make an end; Adversity will not rise up a second time.	
Nah 1:10	כִּי עַד־סִירִים סְבָלִים וְכִסְבָּאִם סְבוּאִים אֶבְלוּ כִּקֵּשׁ יִבֵּשׁ מְלֵא:	For <i>the end</i> will come to the entwined thorns, And <i>this</i> will happen when they are drunk from their drinking bout. They will be consumed like chaff fully dry.	
Nah 1:11	מִמָּדָּךְ יֵצֵא חֲשֵׁב עַל־יְהוָה רָעָה יַעֲזֵן בְּלִיעֵל: ס	From <u>you</u> one will come out Imagining evil against the LORD – A worthless counsellor.	from you: i.e. <i>from Nineveh</i> .
Nah 1:12	כֹּה   אָמַר יְהוָה אִם־שְׁלָמִים וְכֵן רַבִּים וְכֵן נִגְזְרוּ וְעָבַר וְעָנְתָךְ לֹא אֶעֱנֶךָ עוֹד:	<u>This is what</u> the LORD says: “ <u>Even if they are</u> in full number, And <i>ever</i> so numerous, Nevertheless, they will be cut down, And <i>the event</i> will pass. <u>Although</u> I have afflicted you, I will not afflict you any more.	<u>this is what</u> ← <i>thus</i> .  <i>the event</i> will pass: or <i>he</i> will pass (through).  although: concessive use of the <i>vav</i> . The reference is now to Judah. See [CB].
Nah 1:13	וְעַתָּה אֲשַׁבֵּר מִטְהוּ מֵעַלְיָךְ וּמוֹסְרֵתֶיךָ אֲנַתֶּק:	And now I will break his yoke off you, And I will undo your bonds.	yoke: the word normally means <i>connecting pole, drawbar</i> .
Nah 1:14	וְצִוָּה עָלֶיךָ יְהוָה לֹא־יִזְרַע מִשְׁמַחַךְ עוֹד מִבֵּית אֱלֹהֶיךָ אֲכַרִית פֶּסֶל וּמִסַּכָּה אָשִׁים קִבְרֶךָ כִּי קָלוֹתָ: פ	And the LORD will give commandment concerning you; No-one of your name will be propagated any more. I will cut off the carved image and the cast image from the house of your gods; I will appoint your grave, For you are despised.	
Nah 1:15	הִנֵּה עַל־הַהָרִים רַגְלֵי מְבַשֵּׂר מִשְׁמִיעַ שְׁלוֹם חֲגֵי יְהוּדָה חֲגֵיךָ שְׁלָמִי נִדְרֶיךָ כִּי לֹא יוֹסִיף עוֹד *לְעָבוֹר-***לְעָבַר-בְּךָ בְּלִיעֵל כֹּלָה נִכְרָתָ:	Behold on the mountains The feet of him <i>who</i> brings good tidings, <i>Who</i> proclaims peace. Celebrate your feasts, Judah, And fulfil your vows, For the worthless <i>one</i> will no longer pass through you; He will have been completely cut off.	pass: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> .  behold on the mountains ... the feet of him <i>who</i> brings good tidings ... <i>who</i> proclaims peace: compare Isa 52:7 (quoted in Rom 10:15).



Nah 2:1	<p>עָלָה מִפִּיךָ עַל־פָּנֶיךָ נִצּוֹר מִצָּרָה צִפְה־דָרְךָ חִזַּק מִתְנַיִם אַמֵּץ כַּח מְאֹד:</p>	<p>The scatterer has <u>gone up</u> in <u>confrontation</u> with you. Guard the rampart, Watch the highway, Firm up <i>your</i> loins; Build up <i>your</i> strength greatly.</p>	<p>gone up: used of <i>going to battle</i>. Compare 2 Sam 23:9.  in confrontation with you ← <i>against your face</i>.  guard: infinitive absolute in the role of an imperative.</p>
Nah 2:2	<p>כִּי שָׁב יְהוָה אֶת־גְּאוֹן יַעֲקֹב כַּגְּאוֹן יִשְׂרָאֵל כִּי בְקָקוֹם בְּקָקִים וּזְמַרְיָהֶם שָׁחֲתוּ:</p>	<p>For the LORD will <u>restore</u> the splendour of Jacob As the splendour of Israel, For the emptiers have emptied them And have brought ruin on their branches.</p>	<p>restore: AV differs (<i>hath turned away</i>). [AnLx] V gives <i>lead / bring back</i>.</p>
Nah 2:3	<p>מִגֵּן גִּבְרֵיהֶוּ מְאֹדִים אֲנָשֵׁי־חַיִל מִתְלַעִים בְּאֵשׁ־פְּלִדוֹת הָרֶכֶב בַּיּוֹם הַכִּינּוּ וְהִבְרָשִׁים הָרַעְלוּ:</p>	<p>His warriors' shield <i>is</i> stained red, The <u>valiant men</u> <i>are dyed</i> scarlet, The chariots <i>are</i> with <u>fiery</u> <u>steel</u> On the day which he has prepared, And the cypresses are shaken <i>by it</i>.</p>	<p>valiant men ← <i>men of valour</i>, a Hebraic genitive.  dyed: others, <i>clothed in</i>, also possible.  fiery steel ← <i>fire of steels</i>. A reverse Hebraic genitive; compare Isa 49:8. As ↗</p>
Nah 2:4	<p>בַּחוּצוֹת יִתְהוֹלְלוּ הָרֶכֶב יִשְׁתַּקְשְׁקוּן בְּרַחֲבוֹת מְרֵאִיהֶן כַּלְפִּידִים כַּבְּרָקִים יְרוּצְצוּ:</p>	<p>Chariots drive in a frenzy in the open places, They run up and down the streets, Their appearance <i>is</i> as flares; They run swiftly like lightning flashes.</p>	<p>↳ a regular Hebraic genitive, <i>steely fire</i>.</p>
Nah 2:5	<p>יִזְכֹּר אֲדִירָיו יִכְשְׁלוּ *בִּהֲלֹכוֹתָם *בְּהִלְכָתָם יִמְהָרוּ חוֹמָתָהּ וְהָכֵן הַסִּבְדָּ:</p>	<p>He will remember his dignitaries; They will stumble <u>as they</u> <u>go</u>. They will return <i>to</i> its wall, And the defence will be prepared.</p>	<p>as they go ← {<i>K: in their goings</i>} [<i>Q: in their going</i>].</p>
Nah 2:6	<p>שַׁעְרֵי הַנְּהָרוֹת נִפְתָּחוּ וְהַיִּכָּל נִמְוָג:</p>	<p>The sluices of the rivers will be opened, And the palace will be dissolved.</p>	
Nah 2:7	<p>וְהָצֵב גְּלִתָּהּ הָעֵלְתָּהּ וְאִמְהַתִּיהָ מִנְּהֻגוֹת בְּקוֹל יוֹנִים מִתַּפְפֹּת עַל־לִבְבָהּ:</p>	<p>And <u>it has been determined</u>: <i>Nineveh</i> will go into captivity, <u>She</u> will be made to go up, And her maidservants will lament like the sound of doves, Beating their hearts.</p>	<p>it has been determined: AV differs (<i>Huzzab</i>), as a name.  she: [CB], standing for the <i>queen</i> or <i>queen-mother</i>, personifying the city.</p>

Nah 2:8	וּנִינְוָה כְּבַרְכַּת־מַיִם מִיְמֵי הָיָא וְהָמָּה נִסִּים עֹמְדֵי עֹמְדֵי וְאֵין מִפְנֵה:	Now Nineveh <i>has been</i> like a pool of water Since the days of its <i>existence</i> , But they flee. <i>They will say</i> , 'Make a stand, make a stand!' But there will be none <u>turning back</u> .	turning back: or, <i>turning (them) back</i> . This verb can be intransitive in <i>hiphil</i> .
Nah 2:9	בְּזוֹ כֶּסֶף בְּזוֹ זָהָב וְאֵין לָצֶה לְתִכּוֹנָה כְּבֹד מִכָּל כְּלִי חֲמֻדָּה:	'Take silver as spoil; Take gold as spoil', And <i>there is</i> no end to the store And abundance of every <u>precious</u> object.	precious ← <i>desirable</i> .
Nah 2:10	בוֹקָה וּמְבוֹקָה וּמְבֻלָּקָה וְלֵב נֶמֶס וּפֶקַע בְּרַפְּיִים וְחִלְחָלָה בְּכָל־מִתְנַזֵּים וּפְנֵי כָּל־מִסְפָּעוֹ פְּאֲרוֹר:	It will be empty and emptied And laid waste, And <i>its</i> heart will melt, And <i>its</i> knees will totter, And <i>it will be</i> in trepidation in all <i>its</i> loins, And all their faces will <u>lose</u> <u>their</u> shine.	will totter ← ( <i>will be</i> ) a <i>tottering</i> .  lose <i>their</i> shine: AV differs somewhat ( <i>gather darkness</i> ).
Nah 2:11	אֵיִה מְעוֹן אַרְיֹת וּמְרֻעָה הִוא לְכַפְרִים אֲשֶׁר הִלְדָּ אַרְיָה לְבִיא שֵׁם גֹּר אַרְיָה וְאֵין מִחְרִיד:	Where <i>is</i> the den of the lions, And the feeding ground of the young lions? Where the lion goes, The great lion <i>is</i> there, And the lion's whelp, And <i>there is</i> nothing to <u>make</u> <u>them</u> afraid.	to make <i>them</i> afraid ← <i>making</i> <i>afraid</i> .
Nah 2:12	אַרְיָה טָרַף בְּדֵי גְרוֹתָיו וּמְחַנֵּק לְלִבָּאֲתָיו וַיִּמְלֵא־טָרֵף חֲרוֹיו וּמְעַנְתָּיו טָרְפָּה:	The lion tears in pieces enough for his whelps, And <u>crushes</u> for his lionesses And fills his lairs <i>with</i> prey, And his den <i>with</i> what <i>has</i> <i>been</i> preyed on.	crushes ← <i>strangles</i> .
Nah 2:13	הִנְנִי אֵלֶיךָ נְאֻם יְהוָה צְבָאוֹת וְהִבְעַרְתִּי בַעֲשָׁן רִכְבָּה וּכְפִירֶיךָ תֹאכַל חֶרֶב וְהִכְרַתִּי מֵאָרֶץ טָרְפֶּךָ וְלֹא־יִשְׁמַע עוֹד קוֹל מִלְּאַבְבָּה: ס	Look, I am against you, Says the LORD of hosts, And I will set its chariots on fire with smoke, And the sword will devour your lion cubs, And I will cut your prey off from the land, And the voice of your messengers will no longer be heard.	
Nah 3:1	הִזֵּי עִיר דָּמִים כְּלֵה בַחֲשׁ פָּרַק מִלְּאָה לֹא יִמֵּשׁ טָרֵף:	Alas for the City of Blood; All of it <i>is</i> full of deceit and violence. <u>The predation does not stop</u> .	the predation does not stop: AV differs somewhat ( <i>the prey</i> <i>departeth not</i> ).

Nah 3:2	<p>קוֹל שׁוֹט וְקוֹל רֶעֶשׂ אוֹפֹן  וְסוֹס דֹּהָר וּמְרַכָּבָה מְרַקְדָּה:</p>	<p><i>There will be the sound of  the whip,  And the sound of the rattling  of a wheel,  And of a prancing horse  And a jolting chariot.</i></p>	
Nah 3:3	<p>פָּרַשׁ מַעֲלָה וְלֹהֵב חָרֵב וּבְרַק  חֲנִית וְרֹב חֶלְלִים וְכַבֵּד פֶּגֶר וְאִין  קִצָּה לַגְּוִיָּה *יִכְשְׁלוּ *וְכִשְׁלוּ  בְּגוֹיֹתָם:</p>	<p>The horseman raises both a  glaring sword and a  glittering spear,  And <i>there are</i> many  casualties  And an <u>abundance</u> of  corpses,  And <i>there is</i> no end to dead  bodies;  {K: <u>They stumble</u>} [Q: And  <u>they stumble</u>] on their  dead bodies.</p>	<p>they stumble: the <i>ketiv</i> could be  <i>niphal</i>. No change in meaning.</p> <hr/> <p>abundance ← <i>weight</i>.</p>
Nah 3:4	<p>מֵרַב זְנוּנֵי זוֹנָה טוֹבַת חֵן  בַּעֲלַת בְּשָׁפִים הַמְכַרֶת גּוֹיִם  בְּזוּנוּיָהּ וּמְשַׁפְּחוֹת בְּכִשְׁפֶיהָ:</p>	<p>Because of the great extent  of prostitution by the  prostitute,  <i>And because</i> the mistress of  sorceries <i>is in</i> good  favour,  Who sells nations through  her prostitution,  And families through her  sorceries,</p>	
Nah 3:5	<p>הִנְנִי אֵלֶיךָ נְאֻם יְהוָה צְבָאוֹת  וְגִלְתִּי שׁוּלְיֶיךָ עַל־פְּנֶיךָ  וְהִרְאִיתִי גּוֹיִם מֵעֶרְךָ  וּמַמְלָכוֹת קְלוּנֶיךָ:</p>	<p>Behold, I am against you,  Says the LORD of hosts,  And I will uncover your skirt  in front of you,  And I will show nations your  nakedness,  And kingdoms your shame.</p>	
Nah 3:6	<p>וְהִשְׁלַכְתִּי עֲלֶיךָ שִׁקְצִים  וְנִבְלַתֶיךָ וְשִׁמְתֶיךָ כְּרָאִי:</p>	<p>And I will cast abominations  on you,  And I will despise you,  And I will make a spectacle  of you.</p>	
Nah 3:7	<p>וְהָיָה כָּל־רֹאֵיךָ יָדוּד מִמֶּךָ  וְאָמַר שְׂדֵדָה גִּינוּהָ מִי יִנּוּד  לָהּ מֵאִין אֲבַקֵּשׁ מְנַחֲמִים לָהּ:</p>	<p>And it will come to pass  <i>That</i> all who see you  Will flee from you  And will say,  ‘Nineveh has been laid  waste;  Who will console her?’  From where <i>can</i> I seek  comforters for you?</p>	

Nah 3:8	הַתִּיטְבִי מִנָּא אַמּוֹן הַיְשָׁבָה בְּיַאֲרִים מִיָּם סָבִיב לָהּ אַשְׁר־חִיל יָם מִיָּם חוֹמָתָהּ:	Are you better than No- Amon, Which is situated among the rivers, With water round about it, Whose fortification is the sea, And whose wall consists of the sea?	No-Amon: i.e. <i>Thebes</i> , in upper Egypt, [LHG], [CB]. AV differs ( <i>populous No</i> ). rivers: the Nile and its canals etc. Compare Ezek 31:4.
Nah 3:9	כּוֹשׁ עֲצָמָהּ וּמִצְרַיִם וְאִין קָצָה פּוֹט וְלוּבִים הָיוּ בְּעֲזָרְתָּךְ:	Ethiopia is <i>your</i> strength, As is Egypt, To which there is no end. Put and Libya were among your allies.	<i>your</i> strength: AV differs, re- pointing with a <i>mappiq</i> ( <i>her</i> <i>strength</i> ).
Nah 3:10	גַּם־הִיא לְגָלָה הִלְכָה בְּשָׁבִי גַּם עַל־לִיָּהּ יִרְטָשׁוּ בְּרֹאשׁ כָּל־חוֹצוֹת וְעַל־נִכְבְּדֶיהָ יָדוּ גוֹרָל וְכָל־גְּדוּלֶיהָ רָתְקוּ בְּזָקִים:	It will <u>duly</u> go into exile, Into captivity, And its children will be dashed to the ground at the head of all open spaces. And they will cast lots for its honoured <i>men</i> , And all its pre-eminent <i>men</i> will be bound in fetters.	duly ← <i>also</i> , but with wider scope.
Nah 3:11	גַּם־אַתָּה תִּשְׁכָּרִי תְּהִי נֶעְלָמָה גַּם־אַתָּה תִּבְקָשִׁי מְעוֹז מֵאוֹיֵב:	You too will become drunk, You will be hidden; You too will seek a stronghold Away from <i>your</i> enemy.	
Nah 3:12	כָּל־מִבְצָרֶיךָ תֵּאֲנִים עַם־בְּבוּרִים אִם־יִזְעוּ וְנִפְלוּ עַל־פִּי אוֹכֵל:	All your fortifications will be <i>like</i> fig trees with firstfruits. If they are shaken, They fall to the mouth of the eater.	
Nah 3:13	הִנֵּה עִמָּךְ נָשִׁים בְּקִרְבֶּךָ לְאַיְבֶיךָ פְּתוּחַ נִפְתְּחוּ שַׁעְרֵי אַרְצֶךָ אֲכָלָה אֵשׁ בְּרִיחֶיךָ:	Look, your people <i>are</i> women in your midst. The gates of your land <u>are</u> <u>completely open</u> to your enemies; Fire will consume your bars.	are completely open: infinitive absolute.
Nah 3:14	מִי מְצוֹר שְׁאֲבִי־לָךְ חִזְקִי מִבְצָרֶיךָ בָּאֵי בְטִיט וְרִמְסִי בַּחֲמֵר הַחִזְקִי מִלְּבָן:	Draw water for yourself <i>ready</i> for a siege, Strengthen your fortifications, Go to the mud, And tread on the clay; Renovate the brick-kiln.	
Nah 3:15	שָׁם תִּאֲכַלְךָ אֵשׁ תִּכְרִיתְךָ חֶרֶב תִּאֲכַלְךָ כִּי־לֶק הַתְּכַבֵּד כִּי־לֶק הַתְּכַבְּדִי כְּאַרְבֶּה:	There, fire will consume you, The sword will cut you off; It will consume you like the devouring locust. Abound like the devouring locust, Abound like the swarming locust!	

Nah 3:16	הַרְבִּית רְכֻלֶיךָ מִכּוֹכְבֵי הַשָּׁמַיִם יֶלֶק פֶּשֶׁט וַיִּעָף: הַשָּׁמַיִם יֶלֶק פֶּשֶׁט וַיִּעָף:	You have increased your <i>number of</i> merchants More than the stars of heaven. The devouring locust will strip <i>you</i> And fly off.	
Nah 3:17	מִנְזֻלֶיךָ כַּאֲרָבָה וְטַפְסָרִיךָ כַּגּוֹב גְּבֵי הַחוּגִים בְּגִדְרוֹת בְּיוֹם קָרָה שָׁמֶשׁ זָרְחָה וְנוֹדָד וְלֹא-נוֹדַע מְקוֹמוֹ אֵימָּם:	Your princes <i>are</i> like swarming locusts, And your generals <i>are</i> like teeming locusts, Which settle in walled places, On a <u>cold day</u> , <i>But when</i> the sun rises, They flee, And the place where they <i>are</i> is not known.	cold day ← <i>day of cold</i> , a Hebraic genitive.
Nah 3:18	נָמּוּ רֹעֵיךָ מִלֶּךְ אַשּׁוּר יִשְׁכְּנוּ אֲדִירֶיךָ נִפְּשׁוּ עִמָּךְ עַל-הַהָרִים וְאִין מְקַבְּצִין:	Your shepherds slumber, O king of Assyria; Your dignitaries are at rest. Your people have been scattered to the mountains, And <i>there is</i> no-one to <u>gather</u> <i>them</i> .	to gather ← <i>gathering</i> .
Nah 3:19	אִין-כִּהְיָה לְשִׁבְרֶךָ נַחְלָה מִכְּתָדְךָ כֹּל   שִׁמְעֵי שִׁמְעֶךָ תִּקְעוּ כָּף עֲלֶיךָ כִּי עַל-מִי לֹא-עֲבַרְתָּ רַעְתָּךְ תָּמִיד:	<i>There is</i> no alleviation of your break-up; The blow on you is grievous. All who hear a report about you Clap <i>their</i> hands over you, For over whom has your wickedness not passed continually?"	
Hab 1:1	הַמֶּשָׂא אֲשֶׁר חָזָה חֲבַקּוּק הַנְּבִיא:	The <u>burden</u> which Habakkuk the prophet saw.	burden: i.e. <i>burden of prophecy</i> , a solemn prophetic declaration, as in Isa 13:1.
Hab 1:2	עַד-אָנָּה יְהוָה שׁוֹעֵתִי וְלֹא תִשְׁמַע אָזְעִי אֵלֶיךָ חַמָּס וְלֹא תוֹשִׁיעַ:	How long, O LORD, will I cry out, But you won't hear? I shout out to you <i>about</i> violence, But you don't save.	
Hab 1:3	לָמָּה תִּרְאֵנִי אָוֹן וְעִמְלֵי תִבְיֹט וְשׂוֹד וְחַמָּס לְנִגְדֵי וַיְהִי רִיב וּמִדּוֹן יִשָּׂא:	Why do you show me iniquity, And <u>have me</u> see toil? Oppression and violence <i>are</i> facing me, And there is contention, And strife raises <i>its</i> head.	have <i>me</i> see: although <i>hiphil</i> , the verb is not normally causative, so typically meaning <i>you see</i> . But it is apparently causative here.

Hab 1:4	על־כֵּן תִּפּוֹג תּוֹרָה וְלֹא־יֵצֵא לְנֹצֵחַ מִשְׁפָּט כִּי רָשַׁע מִכְּתִיר אֶת־הַצְּדִיק עַל־כֵּן יֵצֵא מִשְׁפָּט מֵעֵקֶל:	This <i>is</i> how the law is inoperative, And justice never <u>takes</u> place. For the wicked surround <u>the</u> <u>righteous</u> , Which <i>is</i> how a perverted justice <u>takes place</u> .	takes place (2x) ← <i>goes out</i> . <hr/> the wicked ... the righteous: singular, but we take such references as collective usage throughout the chapter.
Hab 1:5	רְאוּ בְּגוֹיִם וְהִבִּיטוּ וְהִתְמַהוּ תִּמְהוּ כִּי־פֹעֵל פֹּעֵל בְּיַמֵּיכֶם לֹא תֵאֱמִינוּ כִּי יִסְפָּר:	“ <b>Look among the Gentiles</b> <b>and see,</b> <b>And be amazingly amazed.</b> <b>For <i>there is one</i> carrying</b> <b>out a work in your days</b> <b><i>Which</i> you will not believe</b> <b>When it is told <i>you</i>.</b> ”	Acts 13:41.
Hab 1:6	כִּי־הֲנִי מִקִּים אֶת־הַפְּשָׁדִים הַגּוֹי הַמֶּר וְהַנְּמָהָר הַהוֹלֵךְ לְמִרְחַב־אָרֶץ לְרֶשֶׁת מִשְׁכָּנוֹת לֹא־לוֹ:	For I am about to rouse the Chaldeans – The bitter and hasty nation, Who go to the wide <i>outposts</i> of the earth In order to inherit <u>habitable</u> <u>territory</u> <i>Which is</i> not theirs.	I am about to ← <i>behold me</i> . <hr/> habitable territory ← <i>tabernacles</i> ; compare Ex 25:9.
Hab 1:7	אֵיִם וְנוֹרָא הוּא מִמֶּנּוּ מִשְׁפָּטוֹ וּשְׂאֵתוֹ יֵצֵא:	They <i>are</i> terrible and fearful. Their <i>own concept</i> of justice and dignity <u>applies</u> .	applies ← <i>goes out</i> .
Hab 1:8	וְקָלוּ מִנְּמָרִים סוֹסָיו וְחֲדוּ מִזְאֲבֵי טֶרֶב וּפְשׁוּ פִרְשָׁיו וּפִרְשָׁיו מִרְחֹק יָבֹאוּ יִטְפוּ כַּנְּשֵׁר חֵשׁ לְאֶכּוֹל:	And their horses are swifter than leopards, And they are more fierce than the wolves of the evening. Their <u>horsemen</u> spread out, And their <u>horsemen</u> come from afar, And they fly like an eagle <i>that</i> hastens to eat.	horsemen ... horsemen: otiose, but see Gen 12:5.
Hab 1:9	כֻּלָּהּ לְחַמֵּס יָבֹוא מְגַמֵּת פְּנֵיהֶם קָדִימָה וַיֵּאֱסֹף כְּחוֹל שָׁבִי:	They all come for violence; The objective of their <u>mission is to advance</u> , And they gather captives like sand.	mission ← <i>face</i> , but also used of <i>intention</i> , as in <i>set one's face</i> . <hr/> <i>is to advance</i> ← ( <i>is</i> ) <i>forwards</i> . AV differs ( <i>as the east wind</i> ).
Hab 1:10	וְהוּא בְּמַלְכִים יִתְקַלֵּם וְרוֹזְנִים מִשְׁחָק לוֹ הוּא לְכָל־מִבְצָר יִשְׂחָק וַיֵּצֵבֵר עֵפֶר וַיִּלְבְּדָהּ:	They also mock kings, And princes <i>are objects of</i> derision to them. They laugh at every fortification; They heap up mounds of <u>ground</u> And capture it.	ground ← <i>dust</i> .
Hab 1:11	אֲזַ חֲלָף רוּחַ וַיַּעֲבֵר וְאִשָּׁם זֹו כְּחוֹ לְאֵלָהוּ:	<i>But</i> then <i>his</i> attitude will change; When he is in transgression, He will <u>realize his guilt</u> – <i>He who attributes</i> this power of his to his god.”	realize his guilt ← <i>be guilty</i> , which is also possible. AV differs ( <i>offend</i> ). Perhaps a future reference to Dan 4:30 and the verses following.

Hab 1:12	<p>הֲלוֹא אַתָּה מִקְדָּם יְהוָה אֱלֹהֵי קְדוֹשֵׁי לֹא נָמוּת יְהוָה לְמִשְׁפָּט שִׁמְתוֹ וְצוֹר לְהוֹכִיחַ יִסְדָּתוֹ:</p>	<p><i>Are you not of old, O LORD, My God, my holy {P: one} [M: one?] {P: – You who do not die?} [M: We will not die.] O LORD, you have appointed them to judgment, And you, the rock, have destined them to condemnation.</i></p>	<p>An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= תָּמוּת. AV differs.</p> <hr/> <p>them (2x) ← <i>him</i>.</p> <hr/> <p>condemnation: or <i>rebuke</i>.</p>
Hab 1:13	<p>טָהוֹר עֵינַיִם מֵרְאוֹת רָע וְהִבִּיט אֶל-עֲמָל לֹא תוֹכֵל לִמָּה תִבְיֵט בּוֹגְדִים תַּחֲרִישׁ בְּבַלְע רָשָׁע צַדִּיק מִמֶּנּוּ:</p>	<p><i>You are too pure of eyes to see evil, And you are not able to look on injustice. Why do you look on traitors and remain silent? – On the wicked man swallowing up someone more righteous than he?</i></p>	<p>injustice: the word more commonly means <i>toil</i>.</p>
Hab 1:14	<p>וַתַּעֲשֶׂה אָדָם כַּדְּגֵי הַיָּם כַּרִּמָּשׁ לֹא-מִשָּׁל בּוֹ:</p>	<p><i>And you make man like the fish of the sea, Like the reptiles, Which have no ruler over them.</i></p>	
Hab 1:15	<p>כִּלְה בַחֲכָה הֶעֱלָה יַגְרָהוּ בַחֲרָמוֹ וַיֹּאסְפֶהוּ בְּמִכְמַרְתּוֹ עַל-כֵּן יִשְׂמַח וַיִּגִּיל:</p>	<p><i>They lift everyone with a hook, And they drag them away in their net, And they gather them in their dragnet, Which is why they rejoice and exult.</i></p>	
Hab 1:16	<p>עַל-כֵּן יִזְבַּח לְחַרְמוֹ וַיִּקְטֹר לְמִכְמַרְתּוֹ כִּי בַהֲמָה שָׁמֵן חִלְקוֹ וּמֵאֲכָלוֹ בְּרֵאָה:</p>	<p><i>That is why they sacrifice to their net, And burn incense to their dragnet, For by these things their portion is fat, And their food rich.</i></p>	<p>Add to this verse, or so they <i>think</i>.</p>
Hab 1:17	<p>הֲעַל כֵּן יִרִיק חֲרָמוֹ וְתַמִּיד לְהָרֵג גּוֹיִם לֹא יַחְמוֹל: ס</p>	<p><i>Will they therefore empty their net? Indeed they will not spare their continual destruction of nations.</i></p>	<p>destruction ← <i>killing</i>. Gerundial use of the infinitive.</p>
Hab 2:1	<p>עַל-מִשְׁמַרְתִּי אֶעֱמְדָה וְאֶתְיַצְּבָה עַל-מִצּוֹר וְאַצְפֶּה לְרֵאוֹת מֵהַיַּדְּבָר־בִּי וּמָה אֲשִׁיב עַל-תּוֹכְחָתִי:</p>	<p><i>I will stand at my watch, And position myself at the bulwark, And I will watch to see what he says to me, And how I answer his rebuke of me.</i></p>	<p>his rebuke of me ← <i>my rebuke</i>, an objective genitive.</p>
Hab 2:2	<p>וַיַּעֲנֵנִי יְהוָה וַיֹּאמֶר כְּתוֹב חֲזוֹן וּבְאֵר עַל-הַלְחוֹת לְמַעַן יִרְוַץ קוֹרָא בּוֹ:</p>	<p><i>And the LORD answered me and said, “Write the vision And engrave it on tablets, So that he who reads it May run.</i></p>	<p>run: traditionally taken to mean (read) <i>fluently</i>, but [CB], <i>run as the messenger (with the tablets)</i>.</p>

Hab 2:3	<p>כִּי עוֹד חֲזוֹן לְמוֹעֵד וַיִּפָּח לֶקֶץ וְלֹא יִכְזָב אִסְיַתְמָהְמָה חֲכֵה-לוֹ כִּי-בֹא יָבֹא לֹא יֵאָחֵר:</p>	<p>For <i>there is</i> still a vision for the appointed time, And he will <u>inspire it</u> for the end <i>time</i>, And he will not lie. If it delays, wait for it, <b>For it will certainly come;</b> <b>It will not linger.</b></p>	<p><b>Heb 10:37.</b> <hr/><hr/> inspire ← <i>breathe out</i>. <hr/><hr/> it will certainly come: infinitive absolute.</p>
Hab 2:4	<p>הִנֵּה עֹפְלָה לֹא-יִשְׁרָה נִפְשׁוֹ בּוֹ וְצַדִּיק בְּאַמוֹנָתוֹ יַחִיה:</p>	<p>Behold someone whose <u>mind</u> in him is puffed up; It is not upright, <b>But the just shall live by his faith.</b></p>	<p><b>Rom 1:17, Gal 3:11, Heb 10:38.</b> <hr/><hr/> mind ← <i>soul</i>.</p>
Hab 2:5	<p>וְאֵף כִּי-הֵינִן בּוֹגֵד גְּבַר יְהִיר וְלֹא יִנּוּה אֲשֶׁר הִרְחִיב כְּשֵׂאוֹל נִפְשׁוֹ וְהוּא כַּמּוֹת וְלֹא יִשְׂבַּע וַיֵּאֲסֹף אֵלָיו כָּל-הַגּוֹיִם וַיִּקְבֹּץ אֵלָיו כָּל-הָעַמִּים:</p>	<p>And furthermore, <u>wine deals treacherously</u>, <i>Making</i> a man proud, And not dwelling quietly – <i>One</i> who increases his <u>appetite</u> like the grave, And who, like death, <i>cannot</i> be satisfied, Who gathers to himself all the nations, And collects to himself all the peoples.</p>	<p>wine deals treacherously: AV differs (<i>because he transgresseth by wine</i>). <hr/><hr/> appetite ← <i>soul</i>.</p>
Hab 2:6	<p>הֲלוֹא-אֵלֶּה כֻּלָּם עָלָיו מִשְׁלַ יִשְׂאוּ וּמְלִיצָה חִידוֹת לוֹ וַיֹּאמֶר הִזֵּי הַמַּרְבֵּה לֹא-לוֹ עַד-מָתִי וּמִכְבִּיד עָלָיו עַבְטִיט:</p>	<p>Will not all these utter a proverb against him, So that <i>he is an object of satire and riddles</i>? And say, ‘Woe to him who increases what is not his! How long <i>can he continue</i> to weigh himself down <i>with accumulated debts</i>?’</p>	<p>AV differs in several respects.</p>
Hab 2:7	<p>הֲלוֹא פָתַע יְקוֹמוּ נִשְׁכָּיֶךָ וַיִּקְצוּ מִזַּעְזְעֶיךָ וְהִיִּת לְמִשְׁסוֹת לָמוֹ:</p>	<p>Will not <u>your creditors</u> suddenly rise up, And will not those who agitate you awaken? And you will be a prey to them.</p>	<p>your creditors ← <i>your biters</i>, an objective genitive.</p>
Hab 2:8	<p>כִּי אַתָּה שָׁלוֹת גּוֹיִם רַבִּים יִשְׁלֹף כָּל-יִתְרַ עַמִּים מִדְּמֵי אָדָם וְחַמְסֵ-אָרֶץ קִרְיָה וְכָל-יֹשְׁבֵי בָּהּ: פ</p>	<p>Since you have plundered many nations, The whole remainder of nations will plunder you, Because of the <i>bloodshed</i> of man And the violence <i>in</i> the land, <i>In</i> the town, And <i>among</i> all those inhabiting it.</p>	
Hab 2:9	<p>הוּי בָצַע בָּצַע רָע לְבֵיתוֹ לְשׁוֹם בְּמָרוֹם קָנָו לְהִנְצִל מִכַּף-רָע:</p>	<p>Woe to him <i>who makes</i> <u>wicked unjust gain</u> for his household, To place his nest on high, In order to be delivered from an <u>evil hand</u>.</p>	<p>makes ... unjust gain ← <i>unjustly gains ... unjust gain</i>. <hr/><hr/> evil hand ← <i>hand of evil</i>, a Hebraic genitive.</p>



Hab 2:10	יַעֲצֶתָּ בָשֶׁת לְבֵיתְךָ קִצּוֹת-עַמִּים רַבִּים וְחוֹטֵא נַפְשֶׁךָ:	You have counselled a shameful <i>course of action</i> to your house – The cutting off of many nations, So sinning <i>against yourself</i> .	yourself ← <i>your soul</i> .
Hab 2:11	כִּי-אֲבֹן מְקִיר תִּזְעַק וְכַפִּים מַעַץ יַעֲנֶנָּה: פ	For a stone will cry out from the wall, And a rafter of wood will answer it.	
Hab 2:12	הוּא בָנָה עִיר בַּדָּמִים וְכוֹנֵן קָרְיָה בְעוֹלָה:	Woe to him <i>who</i> builds a wall by bloodshed And establishes a town by iniquity.	
Hab 2:13	הֲלוֹא הֲנָה מֵאֵת יְהוָה צְבָאוֹת וַיִּיגְעוּ עַמִּים בְּדִי-אֵשׁ וּלְאֻמִּים בְּדִי-רִיק יַעֲפוּ:	Look, <i>is it</i> not of the LORD of hosts That the nations tire themselves for <i>things that are fit for fire</i> , And the <i>various</i> peoples weary themselves for <i>things that are vain</i> ?	<i>things that are fit for fire</i> : AV differs ( <i>in the fire</i> ).
Hab 2:14	כִּי תִמְלֵא הָאָרֶץ לְדַעַת אֶת-כְּבוֹד יְהוָה כַּמַּיִם יִכְסּוּ עַל-יָם: ס	For the earth shall be filled with the <i>knowledge of the glory of the LORD</i> , As the waters cover the sea.	Isa 11:9. with the knowledge of ← <i>to know</i> .
Hab 2:15	הוּא מְשַׁקָּה רֵעֵהוּ מִסֶּפֶחַ חֲמַתְךָ וְאָף שֶׁכָּר לְמַעַן הַבֵּיט עַל-מְעוֹרֵיהֶם:	Woe to him who gives his neighbour drink, <i>You who</i> pour out your <i>wrath</i> , And also make drunk, In order to see their nakedness.	your wrath: AV differs ( <i>thy bottle</i> ).
Hab 2:16	שָׂבַעְתָּ קִלּוֹן מִכְבוֹד שְׂתָה גַּם-אֶתָּה וְהֶעֱרַל תִּסּוֹב עָלֶיךָ בּוֹס יָמִין יְהוָה וְקִיקְלוֹן עַל-כְּבוֹדְךָ:	You are saturated with shame rather than glory. <i>You too must drink</i> and show yourself uncircumcised. The cup of the right <i>hand</i> of the LORD will hem you in, And utter ignominy <i>will come</i> over your honour.	you too must drink: satirical.
Hab 2:17	כִּי חֲמַס לְבָנוֹן יִכְסֶּךָ וְשֹׁד בְּהֵמוֹת יַחֲתִינוּ מִדְּמֵי אָדָם וְחֲמַס-אָרֶץ קָרְיָה וְכָל-יֹשְׁבֵי בָּהּ: ס	For the violence of Lebanon will cover you, And the <i>destruction by beasts</i> will terrify them, Because of the bloodshed of man And the violence of the land, <i>In a town and on</i> all its inhabitants.	destruction by beasts ← <i>destruction of beasts</i> . Wider use of the construct state. Metaphorically <i>extortion by beastly people</i> .

Hab 2:18	מִהֲהוֹעִיל פֶּסֶל כִּי פֶסֶל יֵצְרוּ מִסִּכָּה וּמִזֹּרֶה שֶׁקָּרַב כִּי בְטָח יֵצֵר יֵצְרוּ עָלָיו לַעֲשׂוֹת אֱלִילִים אֲלֵמִים: ס	<i>In what way is a carved image profitable?</i> For the fashioner of it carved it; <i>Or</i> a cast image, or a teacher of falsehood? For the artisan trusts his artefact <i>as benefiting</i> him, <i>And he is occupied</i> making mute idols.	
Hab 2:19	הוּא אָמַר לְעֵץ הַקִּיֶּצֶה עֹרֵי לְאַבֵּן דּוּמָם הוּא יוֹרֵה הִנֵּה הוּא תְּפוּשׁ זָהָב וְכֶסֶף וְכִלְרוּחַ אֵין בְּקִרְבּוֹ:	Woe to him <i>who</i> says to a <i>piece</i> of wood, ‘Awake’, <i>And to</i> <u>mute stone</u> , ‘Arise.’ This is <i>his</i> teacher! Look, it <i>is</i> set in gold and silver, <i>And there isn't any</i> spirit inside it.”	mute stone ← <i>stone of muteness</i> , a Hebraic genitive. <hr/> any ← <i>all</i> .
Hab 2:20	וַיְהוֹה בְּהֵיכַל קִדְשׁוֹ הִס מִפְּנֵי כָּל־הָאָרֶץ: פ	But the LORD <i>is</i> in his <u>holy temple</u> . Be silent in his presence, All the earth.	his holy temple ← <i>the temple of his holiness</i> , a Hebraic genitive.
Hab 3:1	תְּפִלָּה לַחֲבִקּוֹק הַנְּבִיא עַל שְׂגִינּוֹת:	A prayer of Habakkuk the prophet concerning <u>pre-eminence</u> .	pre-eminence: from root שָׁגַII [Ges-HCL], but not in this sense in [AnLx], [BDB]. AV differs ( <i>Shigionoth</i> ); [CB]= <i>crying aloud</i> , from root שָׁאָ. Meaning not certain.
Hab 3:2	יְהוָה שָׁמַעְתִּי שְׁמַעְדָּךְ יִרְאֵתִי יְהוָה פָּעַלְךָ בְּקִרְבִּי שָׁנִים חִיֵּהוּ בְּקִרְבִּי שָׁנִים תּוֹדִיעַ בְּרָגַז רַחֵם תִּזְכּוֹר:	LORD, I have heard your report; I have feared, O LORD, your work. Revive it in the <u>course</u> of years – In the <u>course</u> of years make <i>it</i> known. In raging, Remember to be merciful.	course (2x) ← <i>midst</i> .
Hab 3:3	אֱלֹהִים מִתִּימָן יָבֹא וְקָדוֹשׁ מִהַר־פָּאָרָן סִלָּה בִּסְתָה שָׁמַיִם הוֹדוּ וְתִהְיֶה מְלֵאָה הָאָרֶץ:	May GOD come from Teman, And the holy <i>one</i> from Mount Paran. Selah. His glory covers the heavens, And his praise fills the earth.	The verbs here and following could be taken in other tenses than ours. <hr/> Selah: [AnLx] and [BDB] prefer <i>raise (the voice)</i> ; [Ges-HCL] prefers <i>rest, silence</i> . [AnLx] and [Ges-HCL] also offer the alternative.
Hab 3:4	וְנִגְהָ כְּאֹר תִּהְיֶה קִרְנָיִם מִיָּדוֹ לֹא וְשֵׁם חֲבִיזוֹן עֲזָה:	And <i>his</i> splendour is as a light; He <i>has</i> beams of <i>light</i> emanating from his hand, Where his power <i>is</i> <u>concealed</u> .	concealed ← <i>concealment</i> .
Hab 3:5	לִפְנֵי יְיָ דָבָר וַיֵּצֵא רֶשֶׁף לְרַגְלָיו:	Pestilence goes before him, And lightning emanates at his feet.	

Hab 3:6	עָמַד   וַיִּמְדַּד אֶרֶץ רָאָה וַיִּתַּן גּוֹלִים וַיִּתְפָּצְצוּ הַרְרֵי־עַד שָׁחוּ גְבַעוֹת עוֹלָם הַלִּיכוֹת עוֹלָם לוֹ:	He stood and measured out the earth; He looked and <u>shook up</u> the nations, And the perpetual mountains were scattered, And age-abiding hills were brought low. His ways <i>are</i> age-abiding.	shook up ← <i>loosened</i> .
Hab 3:7	תַּחַת אֲוֹן רָאִיתִי אֹהֲלֵי כוֹשֵׁן יִרְגָּזוּן יְרִיעוֹת אֶרֶץ מִדְיָן: ס	I saw the tents of Cushan in adversity, <i>And</i> the awnings of the land of Midian shake.	
Hab 3:8	הַבְּנֵהָרִים חָרָה יְהוָה אִם בַּבְּנֵהָרִים אִפְּךָ אִם־בַּיָּם עָבַרְתָּךְ כִּי תִרְכַּב עַל־סוּסֶיךָ מִרְכַּבְתֶּיךָ יִשׁוּעָה:	Was the LORD furious with the <u>rivers</u> ? Or <i>was</i> your anger with the <u>rivers</u> ? Or <i>was</i> your wrath with the sea? For you will ride on your horses, <i>Drawing</i> your chariots of salvation.	rivers ... rivers: otiose, but see Gen 12:5. English could use <i>rivers ... waterways</i> .
Hab 3:9	עָרִיָּה תֵעוֹר קִשְׁתְּךָ שְׁבַעוֹת מִטּוֹת אָמַר סֵלָה נְהָרוֹת תִּבְקַע־אֶרֶץ:	Your bow <u>will be made</u> <u>completely bare</u> , <i>According to</i> the oaths <i>made</i> to the tribes – <i>Your declaration to them</i> . Selah. You divide the earth <i>with</i> rivers.	will be made completely bare ← <i>will be bared bare</i> . Perhaps because all arrows (i.e. <i>judgments</i> ) will be used up, rather than just the unsheathing.
Hab 3:10	רָאוּךָ יַחִילוּ הַרִיִם זָרִם מִיָּם עָבַר נִתַּן תְּהוֹם קוֹלוֹ רוֹם יִדְהוּ נִשְׂא:	The mountains saw you, <i>And</i> they writhed. A <u>watery downpour</u> brought overflow, The deep sounded its voice; It lifted its hands up high.	watery downpour ← <i>downpour</i> <i>of water</i> , a Hebraic genitive.
Hab 3:11	שֶׁמֶשׁ יָרַח עָמַד זְבֻלָּה לְאוֹר חִצֵּיךָ יִהְלְכוּ לְנֹגַהּ בְּרִק חִנִּיתְךָ:	The sun <i>and</i> moon stood <i>still</i> <i>in their</i> residence; At the light of your arrows they proceed – At the brightness of the glittering of your spear.	
Hab 3:12	בְּזַעַם תִּצְעַד־אֶרֶץ בְּאַף תִּדְוֹשׁ גּוֹיִם:	In indignation you step <i>through</i> the earth; In anger you tread on nations.	
Hab 3:13	יֵצְאתָ לְיִשְׁעַ עֲמֹךָ לְיִשְׁעַ אֶת־מְשִׁיחֶךָ מִחֻצַּת רֹאשׁ מִבַּיִת רָשָׁע עָרוֹת יִסּוֹד עַד־צִוּאָר סֵלָה: פ	You have gone out for the salvation of your people, For the salvation of <u>your</u> <u>anointed nation</u> ; You have shattered the head in the house of the wicked <u>In making it bare from</u> the foundation to the neck. Selah.	of your anointed <i>nation</i> : or <i>of</i> <i>your messiah</i> , or <i>with your</i> <i>messiah</i> .  in making <i>it</i> bare: gerundial use of the infinitive.

Hab 3:14	<p>נִקְבְּתָ בְמַטְיוֹ רֹאשׁ * פְּרוּזוֹ  * פְּרוּזוֹ יִסְעֵרוּ לְהַפְיֵצְנִי  עַל־יִצְתָם כְּמוֹ-לֶאֱכֹל עָנִי  בְּמִסְתָּר:</p>	<p>You have bored through the head of their {K: ruler} [Q: rulers] with his sceptres.  They rage like a storm in order to scatter me;  Their exultation <i>is</i> as if to consume the poor in secret.</p>	<p>ruler (<i>ketiv</i>) ... rulers (<i>qere</i>): AV differs (<i>villages</i>).</p>
Hab 3:15	<p>דְּרַכְתָּ בַיָּם סוּסֶיךָ חֲמֹר מַיִם  רַבִּים:</p>	<p>You made your way through the sea <i>with</i> your horses,  <i>Through</i> great foaming water.</p>	
Hab 3:16	<p>שָׁמַעְתִּי   וַתִּרְגַּז בְּטִנִּי לְקוֹל  צִלְלוֹ שִׁפְתֵי יָבוֹא רֶקֶב  בַּעֲצָמֵי וַתַּחֲתִי אֲרַגֵּז אֲשֶׁר  אֲנֹחַ לַיּוֹם צָרָה לַעֲלוֹת לְעַם  יִגְדְּנֵנוּ:</p>	<p>I heard <i>it</i>,  And my stomach trembled;  At the sound, my lips quivered.  A loathsome <i>feeling</i> comes on my bones,  And I shake <u>on the spot</u>,  <i>Wishing</i> that I may rest on the day of adversity.  At the <u>advance</u> towards the people,  He will attack them.</p>	<p>loathsome ← <i>rotten</i>.  on the spot ← <i>under me</i>.  advance ← <i>coming up</i>.</p>
Hab 3:17	<p>כִּי-תֵאָנֶה לְאֶת-פְּרוּחַ וְאֵין יָבוֹל  בַּגִּפְנִים כַּחַשׁ מַעֲשֵׂה-זֵית  וּשְׂדֵמוֹת לֹא-עֲשֵׂה אֶכְלֵ גֶזֶר  מִמְכָּלָה זֵאֵן וְאֵין בְּקָר  בְּרִפְתֵּים:</p>	<p>For a fig tree will not blossom,  And <i>there will be</i> no produce on the vines,  And the crop of the olive tree will fail,  And the <u>cornfields</u> will not yield food,  And the sheep will be cut off from the fold,  And <i>there will be</i> no cattle in the stalls.</p>	<p>cornfields: or <i>blighted corn</i>.</p>
Hab 3:18	<p>וְאֲנִי בִיהוָה אֶעְלֹזָה אֲגִילָה  בֵּאלֹהֵי יִשְׁעֵי:</p>	<p>But I will exult in the LORD;  I will rejoice in the God of my salvation.</p>	<p>but: adversative use of the <i>vav</i>.</p>
Hab 3:19	<p>יְהוָה אֲדַנִּי חִילֵי וַיִּשֶׁם רַגְלִי  כְּאֵילֹת וְעַל בְּמוֹתַי יִדְרֹכֵנִי  לְמִנְצַח בְּנִגְיֹתַי:</p>	<p>The LORD my Lord <i>is</i> my strength,  And he makes my feet like <i>those</i> of the deer,  And he makes me walk on my raised sites.  <u>To the choirmaster</u>,  <i>For accompaniment</i> by my stringed instruments.</p>	<p>the LORD my Lord: usually in the opposite order.  to the choirmaster: see Ps 4:1.</p>

Zeph 1:1	<p>דְּבַר־יְהוָה   אֲשֶׁר הָיָה  אֶל־צְפַנְיָה בֶן־כוּשִׁי בֶן־גְּדַלְיָה  בֶן־אַמְרִיָּה בֶן־חִזְקִיָּה בִּימֵי  יֹאשִׁיָּהוּ בֶן־אַמּוֹן מֶלֶךְ יְהוּדָה:</p>	<p>The word of the LORD which came to Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah, the son of Amon, the king of Judah.</p>	<p>came ← <i>became</i>.</p> <hr/> <p>Hezekiah: MT and AV here = <i>Hizkiah</i>, but this is the same name as for King Hezekiah (2 Ki 16:20), and we show the equivalence to the traditional English name.</p> <hr/> <p>Josiah ← <i>Joshiahu</i>, but we retain the AV / traditional English name.</p>
Zeph 1:2	<p>אֶסְףְּ אֶסְףְּ כָּל מַעַל פָּנָי  הָאֲדָמָה נְאֻם־יְהוָה:</p>	<p>“I will certainly gather everything up  From the face of the earth,  Says the LORD.</p>	<p>I will certainly gather everything up: from אֶסְףְּ, <i>gather</i>, and סוּף <i>end</i>, evidently perceived as cognate. The former is an infinitive absolute.</p> <hr/> <p>earth ← <i>ground</i>.</p>
Zeph 1:3	<p>אֶסְףְּ אָדָם וּבְהֵמָה אֶסְףְּ  עוֹף־הַשָּׁמַיִם וּדְגַי הַיָּם  וְהַמְכַשְׁלוֹת אֶת־הַרְשָׁעִים  וְהַכְרַתִּי אֶת־הָאָדָם מֵעַל פָּנָי  הָאֲדָמָה נְאֻם־יְהוָה:</p>	<p>I will gather up man and cattle;  I will gather up the birds of the sky  And the fish of the sea,  And the causes of offence – The wicked.  So I will cut off man from the face of the earth,  Says the LORD.</p>	<p>earth ← <i>ground</i>.</p>
Zeph 1:4	<p>וְנִטִּיתִי יָדִי עַל־יְהוּדָה וְעַל  כָּל־יֹשְׁבֵי יְרוּשָׁלַם וְהַכְרַתִּי  מִזֶּה־הַמָּקוֹם הַזֶּה אֶת־שֵׁאֵר  הַבָּעַל אֶת־שֵׁם הַכֹּמְרִים  עַם־הַכֹּהֲנִים:</p>	<p>And I will stretch my hand out over Judah  And over all the inhabitants of Jerusalem,  And I will cut off the residue of Baal from this place – The name of the idolatrous priests,  With the <i>apostate Levitical</i> priests,</p>	
Zeph 1:5	<p>וְאֶת־הַמְשַׁתְּחִיִּים עַל־הַגָּגוֹת  לְצַבָּא הַשָּׁמַיִם  וְאֶת־הַמְשַׁתְּחִיִּים הַנִּשְׁבָּעִים  לַיהוָה וְהַנִּשְׁבָּעִים בְּמַלְכָם:</p>	<p>And the worshippers of the host of heaven on the rooftops,  And the worshippers who swear to the LORD,  And those swearing by <u>Malcam</u>,</p>	<p>Malcam: AV= <i>Malcham</i>, but we show the hard <i>kaph</i> (and closed syllable), as AV sometimes does with names elsewhere. The consonantal spelling is as in <i>Milcom</i> (1 Ki 11:5, 1 Ki 11:33, 2 Ki 23:13).</p>
Zeph 1:6	<p>וְאֶת־הַנְּסוּגִים מֵאַחֲרַי יְהוָה  וְאֲשֶׁר לֹא־בִקְשׁוּ אֶת־יְהוָה  וְלֹא דָרְשׁוּהוּ:</p>	<p>And those who apostatize from the LORD,  And <i>those</i> who have not sought the LORD  And have not inquired of him.</p>	<p>from ← <i>from after</i>.</p>

Zeph 1:7	<p>הַסּ מִפְּנֵי אֲדֹנָי יְהוָה כִּי קָרוֹב  יוֹם יְהוָה כִּי־הֵכִיז יְהוָה זֶבַח  הַקֹּדֶשׁ קִרְאוּ:</p>	<p>Be silent before the Lord, the  LORD,  For <b>the day of the LORD</b> is  near,  For the LORD has prepared a  sacrifice;  He has sanctified those he  has invited.</p>	<p><b>Rev 1:10.</b></p>
Zeph 1:8	<p>וְהָיָה בַּיּוֹם זֶבַח יְהוָה וּפְקֻדָּתִי  עַל־הַשָּׂרִים וְעַל־בְּנֵי הַמִּלֻּךְ  וְעַל כָּל־הַלְבָּשִׁים מִלְּבוּשׁ  נִכְרִי:</p>	<p>And it will come to pass on  the day of the LORD's  sacrifice  That I will <u>visit</u> the officials,  And the sons of the king,  And all those who are  clothed <i>in</i> foreign  clothing.</p>	<p>visit: i.e., here, <i>punish</i>.</p>
Zeph 1:9	<p>וּפְקֻדָּתִי עַל כָּל־הַדּוֹלֵג  עַל־הַמַּפְתָּן בַּיּוֹם הַהוּא  הַמְּמַלְאִים בַּיִת אֲדֹנֵיהֶם חָמָס  וּמְרָמָה: ס</p>	<p>And I will visit all <u>those who  leap over the threshold</u>,  On that day,  Who fill their masters'  houses <i>with</i> violence and  deceit.</p>	<p>those who leap over the  threshold ← <i>him who leaps over  the threshold, i.e. breaks in.</i></p>
Zeph 1:10	<p>וְהָיָה בַּיּוֹם הַהוּא נֹאֵם־יְהוָה  קוֹל צְעָקָה מִשַּׁעַר הַדָּגִים  וַיִּלְלָה מִזֶּה־הַמִּשְׁנָה וְשָׁבַר גָּדוֹל  מִהַגְּבָעוֹת:</p>	<p>And on that day,  Says the LORD,  There will be the sound of  crying out from the Fish  Gate,  And howling from the  Second <i>Gate</i>,  And a great crash from the  hills.</p>	
Zeph 1:11	<p>הִילִילוּ יֹשְׁבֵי הַמַּכְתֵּשׁ כִּי  גִדְמָה כָּל־עַם כְּנָעַן נִכְרְתוּ  כָּל־נְטִילֵי כֶסֶף:</p>	<p>Howl, you inhabitants of  Maktesh,  For all the merchant people  have been silenced,  And all those <i>who are</i> laden  with silver have been cut  off.</p>	
Zeph 1:12	<p>וְהָיָה בָּעֵת הַהִיא אֲחַפֵּשׁ  אֶת־יְרוּשָׁלַם בַּנֵּרוֹת וּפְקֻדָּתִי  עַל־הָאֲנָשִׁים הַקִּפְאִים  עַל־שִׁמְרֵיהֶם הָאֲמָרִים  בְּלִבָּבָם לֹא־יִיטִיב יְהוָה וְלֹא  יִרְע:</p>	<p>And it will come to pass at  that time  <i>That</i> I will seek Jerusalem  with lamps,  And I will <u>visit</u> the men  Who <u>rest coolly indifferent</u>  <u>on their oars</u>,  Who say in their heart,  ‘The LORD will not do good  or bad.’</p>	<p>visit: see Zeph 1:8.  <hr/> rest coolly <i>indifferent</i> on their  oars ← <i>congeal on their lees</i>,  but we use the common English  idiom. A similar idiom is <i>rest on  their laurels</i>. The expression  <i>settle on their lees</i> is from the  AV and is not in common use.</p>
Zeph 1:13	<p>וְהָיָה חֵילָם לְמִשְׁפָּה וּבְתִיחֶם  לְשִׁמְמָה וּבְנֹו בָתִּים וְלֹא יֵשְׁבוּ  וְנִטְעוּ כְרָמִים וְלֹא יִשְׁתּוּ  אֶת־יַיִנָם:</p>	<p>And their wealth will  become a prey,  And their houses a  desolation.  And they will build houses  But not inhabit <i>them</i>,  And plant vineyards  But not drink their wine.</p>	

Zeph 1:14	קָרוֹב יוֹם־יְהוָה הַגָּדוֹל קָרוֹב וּמְהֵרָ מְאֹד קוֹל יוֹם יְהוָה מֵר צִרְחַ שֵׁם גְּבוּרָה:	The great <b>day of the LORD</b> <i>is</i> near, <i>It is</i> near; And <i>it is</i> very hasty. <i>At</i> the sound of the day of the LORD, The warrior will shout out there bitterly.	Rev 1:10.
Zeph 1:15	יוֹם עֲבָרָה הַיּוֹם הַהוּא יוֹם צָרָה וּמְצוּקָה יוֹם שְׂאָה וּמְשׂוֹאָה יוֹם חֹשֶׁךְ וְאַפְלָה יוֹם עָגוּן וְעֲרֵפֶל:	That day <i>is</i> a day of wrath, A day of distress and anguish, A day of annihilation and obliteration, A day of darkness and obscurity, A day of cloud and gloom,	
Zeph 1:16	יוֹם שׁוֹפָר וּתְרוּעָה עַל הָעָרִים הַבְּצֻרוֹת וְעַל הַפְּנֹת הַגְּבוּהוֹת:	A day of the ramshorn and alarm, At the fortified cities And at the high corner <i>towers</i> .	
Zeph 1:17	וְהִצַּרְתִּי לְאָדָם וְהִלְכוּ כְּעוֹרִים כִּי לִיהוָה חָטְאוּ וְשִׁפְדוּ דָמָם כְּעֶפֶר וּלְחֻמָּם כְּגִלְלִים:	And I will oppress man, And they will walk as the blind, For they have sinned against the LORD, And their blood will be poured out like dust, And their <u>flesh</u> like dung.	flesh: or <i>bowels</i> [BDB], but not [AnLx], [ST], [Ges-HCL].
Zeph 1:18	גַּם־כֶּסֶף־גַּם־זָהָב־לֹא־יִוָּכַל לְהַצִּילֵם בְּיוֹם עֲבָרַת יְהוָה וּבְאֵשׁ קִנְאָתוֹ תֵּאָכַל כָּל־הָאָרֶץ כִּי־כָלָה אֲדֹנָי־נִבְהָלָה יַעֲשֶׂה אֵת כָּל־יִשְׁבֵי הָאָרֶץ: ס	Neither <u>their silver</u> nor <u>their</u> <u>gold</u> will be able to save them, On the day of the LORD's wrath, And all the earth will be consumed in <u>his jealous</u> <u>fire</u> , For he will make an end – A most terrifying one – <u>Of all the inhabitants of the</u> earth.	their silver nor their gold (etc.): compare Ezek 7:19.  his jealous fire ← <i>the fire of his</i> <i>jealousy</i> , a Hebraic genitive.  of all the inhabitants ← <i>with all</i> <i>the inhabitants</i> .
Zeph 2:1	הִתְקוּשְׁשׁוּ וְקוּשׁוּ הַגּוֹי לֹא נִכְסָף:	Assemble yourselves, and gather, O undesirable nation.	
Zeph 2:2	בְּטָרָם לֵדַת חֹק כְּמִן עֶבֶר יוֹם בְּטָרָם   לֹא־יִבּוֹא עֲלֵיכֶם חֲרוֹן אַף־יְהוָה בְּטָרָם לֹא־יִבּוֹא עֲלֵיכֶם יוֹם אַף־יְהוָה:	Before the <u>issuing</u> of the statute, The <u>days</u> will pass like chaff, Until the day of the fury of the LORD's anger comes on you, Until the day of the LORD's anger comes on you.	issuing of ← <i>giving birth to</i> .  days ← <i>day</i> .

Zeph 2:3	<p>בִּקְשׁוּ אֶת־יְהוָה כָּל־עַנְוֵי הָאָרֶץ אֲשֶׁר מִשְׁפָּטוֹ פָּעְלוּ בִּקְשׁוּ־צֶדֶק בִּקְשׁוּ עֲנֹה אֹלֵי תִּסְתְּרוּ בַיּוֹם אִף־יְהוָה:</p>	<p>Seek the LORD, all <i>you</i> meek of the earth, Who have acted <i>in</i> <i>accordance with</i> his justice. Seek righteousness, Seek meekness; Perhaps you will be hidden On the day of the LORD's anger.</p>	
Zeph 2:4	<p>כִּי עֲזָה עֲזוּבָה תִּהְיֶה וְאַשְׁקֵלוֹן לְשִׁמְמָה אֲשִׁדּוּד בַּצָּהֳרָיִם יִגְרֹשׁוּהָ וְעֶקְרוֹן תִּעָקֵר: ס</p>	<p>For Gaza will be forsaken, And Ashkelon <i>will be</i> a desolation. They will drive out Ashdod at midday, And Ekron will be eradicated.</p>	
Zeph 2:5	<p>הוּא יֹשְׁבֵי חֶבֶל הַיָּם גְּזוּי כְרֹתִים דְּבַר־יְהוָה עֲלֵיכֶם כְּנֹעַן אֶרֶץ פְּלִשְׁתִּים וְהֵאבְדְתִיד מֵאִין יוֹשֵׁב:</p>	<p>Woe to the inhabitants of the tract by the sea – The nation of Cherethites! The word of the LORD <i>is</i> against you, Canaan, Land of the Philistines, And I will destroy you Without <i>leaving</i> an inhabitant.</p>	
Zeph 2:6	<p>וְהִיְתָה חֶבֶל הַיָּם נְזוֹת כְּרֹת לְעֵיִם וְגִדְרוֹת צֹאן:</p>	<p>And the tract by the sea will be dwelling places, <i>And wells</i>, for shepherds, And walled folds for sheep.</p>	<p>wells: not the usual word. AV differs (<i>cottages</i>); [CB]= <i>pens</i>. The root meaning is <i>to dig</i>.</p>
Zeph 2:7	<p>וְהָיָה חֶבֶל לְשֹׂאֲרֵי בֵית יְהוּדָה עֲלֵיהֶם יִרְעוּן בְּבֵתֵי אֲשִׁקְלוֹן בְּעֶרְבַי יִרְבְּצוּן כִּי יִפְקְדֵם יְהוָה אֱלֹהֵיהֶם וְשָׁב *שְׁבוֹתָם *שְׁבִיתָם:</p>	<p>And the tract will be for the remnant of the house of Judah. They will <u>feed on it</u>; They will lie down in the houses of Ashkelon in the evening, For the LORD their God will visit them And reverse <u>their captivity</u>.</p>	<p>their captivity: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>. A <i>vav / yod</i> issue.</p> <hr/> <p>feed on it ← <i>feed on them</i>.</p>
Zeph 2:8	<p>שָׁמַעְתִּי חֲרַפַּת מוֹאָב וְגִדּוּפֵי בְנֵי עַמּוֹן אֲשֶׁר חָרְפוּ אֶת־עַמִּי וַיִּגְדְּלוּ עַל־גְּבוּלָם:</p>	<p>I have heard the <u>reproach of</u> <u>Moab</u>, And the vilifications of the sons of Ammon, Who reproach my people, And <i>who</i> make <i>themselves</i> great <u>on their territory</u>.</p>	<p>reproach of Moab: a subjective genitive (Moab reproaches), as is seen from the rest of the verse.</p> <hr/> <p>on: AV differs (<i>against</i>).</p> <hr/> <p>territory ← <i>border</i>.</p>



Zeph 2:9	<p>לְכֵן חִי־אֲנִי נְאֻם יְהוָה צְבָאוֹת  אֱלֹהֵי יִשְׂרָאֵל כִּי־מוֹאָב כְּסֹדֶם  תִּהְיֶה וּבְנֵי עַמּוֹן כְּעַמֹּרָה  מִמֶּשֶׁק חֲרוּל וּמִכְרֵה־מֶלֶח  וּשְׂמֵמָה עַד־עוֹלָם שְׂאֲרֵית  עַמִּי יִבְזֹם וַיִּתֵּר *גּוֹי *גּוֹי  יִנְחָלוּם:</p>	<p>Therefore, <i>as</i> I live,  Says the LORD of hosts  – The God of Israel –  <u>Moab</u> will be like Sodom,  And the sons of Ammon like  Gomorrah:  A domain of nettles and a pit  of salt,  And an age-abiding  desolation.  The remnant of my people  will take them as spoil,  And the remainder of <u>my</u>  <u>nation</u> will inherit them.</p>	<p>my nation: the <i>ketiv</i> could be regarded a variant form of the <i>qere</i>.</p> <hr/> <p>Moab: preceded by the conjunction כִּי, which we take as merely affirming the direct speech, as is sometimes the case with ὅτι in the New Testament, e.g. Mark 7:20.</p>
Zeph 2:10	<p>זֹאת לָהֶם תַּחַת גְּאוֹנָם כִּי  חָרְפוּ וַיִּגְדְּלוּ עַל־עַם יְהוָה  צְבָאוֹת:</p>	<p>This <i>is what</i> they will have  in place of their pride,  For they reproached and  acted proudly  Against the people of the  LORD of hosts.</p>	
Zeph 2:11	<p>נֹרָא יְהוָה עֲלֵיהֶם כִּי רָזָה אֶת  כָּל־אֱלֹהֵי הָאָרֶץ וַיִּשְׁתַּחֲוֶוּ־לוֹ  אִישׁ מִמְּקוֹמוֹ כָּל אֲיֵי הַגּוֹיִם:</p>	<p>The LORD <i>will be</i> terrible to  them,  For he will cause all the gods  of the land to waste away.  And they will worship him,  Each <i>man</i> in his place,  Over all the coastlands of the  Gentiles.</p>	
Zeph 2:12	<p>גַּם־אַתֶּם כּוֹשִׁים חֲלָלֵי חַרְבֵי  הַמָּה:</p>	<p>You Ethiopians too,  They <i>are</i> those <i>to be</i> struck  by my sword.</p>	
Zeph 2:13	<p>וַיִּט יָדוֹ עַל־צָפוֹן וַיֹּאבֶד  אֶת־אַשּׁוּר וַיִּשֶׂם אֶת־נִינְוָה  לְשֵׂמֵמָה צִיָּה כַּמִּדְבָּר:</p>	<p>He will stretch his hand out  to the north  And will destroy Assyria,  And he will make Nineveh a  desolation  – A dry land like the desert.</p>	
Zeph 2:14	<p>וּרְבִצּוֹ בְּתוֹכָהּ עֲדָרִים  כָּל־חִיתוֹ־גּוֹי גַּם־קֶאֶת  גַּם־קֶפֶד בְּכַפְתָּרִיָּה יִלְיֵנוּ קוֹל  יִשׁוּרָר בְּחִלּוֹן חֲרֹב בַּסֹּף כִּי  אַרְזָה עֲרָה:</p>	<p>And the flocks will lie in its  midst  – All the Gentiles' animals.  Also the pelican and the  hedgehog will lodge in  the capitals <i>of the fallen</i>  <i>columns</i>,  And there will be the sound  of a <i>bird</i> singing from the  window.  There will be desolation at  the threshold,  For he will expose the cedar  panelling.</p>	

Zeph 2:15	זֹאת הָעִיר הַעֲלִיזָה הַיּוֹשֶׁבֶת לְבִטָּח הָאִמְרָה בְּלִבָּבָהּ אָנִי וְאֶפְסִי עוֹד אֵיךְ   הִיְתָה לְשִׁמָּה מִרְבֵּץ לַחַיָּה כָּל עוֹבֵר עָלֶיהָ יִשְׂרָק יִנְיַע יָדוֹ: ס	<i>This is the joyful city, Dwelling in supposed security, Saying in its heart, 'I am and there is none besides me.'</i> How it has become a desolation – A place for animals to lie down <i>in</i> . Everyone passing through it will hiss <i>at it</i> And wave <i>it aside</i> with the hand.	Compare the verse with Isa 47:8.
Zeph 3:1	הִי מְרֵאָה וְנִגְאָלָה הָעִיר הַיּוֹנָה:	Woe to the rebellious and polluted and oppressing <u>city</u> .	city: i.e., [CB], <i>Jerusalem</i> .
Zeph 3:2	לֹא שָׁמְעָה בְּקוֹל לֹא לְקַחָהּ מוֹסֵר בֵּיהוָה לֹא בְטָחָה אֶל-אֱלֹהֶיהָ לֹא קָרְבָהּ:	It did not listen to the voice, It did not accept correction, It did not trust in the LORD; It did not draw near to its God.	
Zeph 3:3	שָׂרֵיהָ בְּקִרְבָּהּ אֲרִיּוֹת שֹׁאֲגִים שִׁפְטֵיהָ זֵאֲבֵי עָרֵב לֹא גָרְמוּ לְבָקֵר:	Its officials in its <u>society</u> <i>are</i> roaring lions, Its judges <i>are</i> evening wolves; <u>They leave nothing to gnaw</u> in the morning.	society ← <i>midst</i> . <hr/> they <i>leave</i> nothing to gnaw ← they <i>shall not gnaw</i> .
Zeph 3:4	נְבִיאֶיהָ פְּחִזִים אֲנָשֵׁי בְּגָדוֹת כַּהֲנֵיהָ חֲלָלוּ-קֹדֶשׁ חֲמָסוֹ תוֹרָה:	Its prophets are acting <u>recklessly</u> ; <i>They are</i> treacherous men. Its priests have profaned the holy <i>place</i> ; They have done violence to the law.	recklessly: or <i>proudly</i> .
Zeph 3:5	יְהוָה צְדִיק בְּקִרְבָּהּ לֹא יַעֲשֶׂה עוֹלָה בְּבֹקֵר בְּבֹקֵר מִשְׁפָּטוֹ יִתֵּן לְאוֹר לֹא נֶעְדָר וְלֹא-יִדְעַע עוֹל בְּשֵׁת:	<i>But</i> the righteous LORD <i>is</i> in its midst; He does not <u>act iniquitously</u> . Each morning he gives his judgment <i>as</i> a light. <u>It is not lacking</u> . But the unjust knows no shame.	act iniquitously ← <i>do iniquity</i> . <hr/> it is not lacking: AV differs ( <i>he faileth not</i> ).
Zeph 3:6	הִכַּרְתִּי גוֹיִם נָשַׁמוּ פְּנוֹתָם הִחְרַבְתִּי חוֹצוֹתָם מִבְּלֵי עוֹבֵר נִצְדוּ עָרֵיהֶם מִבְּלֵי-אִישׁ מֵאֵין יוֹשֵׁב:	I have cut off nations; Their <u>cornerstones</u> have been made desolate. I have laid their streets waste, So that <i>there is</i> no-one passing by. Their cities have been made desolate, So that <i>there is</i> no man – No inhabitant – <i>in them</i> .	

Zeph 3:7	אָמַרְתִּי אֲדַתִּירְאֵי אוֹתִי תִּקְחֵי מוֹסֵר וְלֹא־יִכָּרֵת מְעוֹזָהּ כֹּל אֲשֶׁר־פָּקַדְתִּי עָלֶיהָ אֲכֹן הַשְּׂבִימוּ הַשְּׁחִיתוּ כֹּל עַל־לוֹתָם:	I said, ‘Surely you will fear me, And take correction, And its <u>dwelling</u> will not be cut off’, <i>Considering every way</i> in which I had visited it. But truly, they rose early <i>And</i> caused ruin <i>in</i> all their works.	dwelling: standing for Jerusalem's status as a place in which to dwell.
Zeph 3:8	לָכֵן חִכוּ־לִי נְאֻם־יְהוָה לְיוֹם קוּמִי לְעֵד בְּי מִשְׁפָּטִי לְאַסֹּף גּוֹיִם לְקַבְּצֵי מַמְלָכוֹת לְשַׁפֵּד עָלֵיהֶם זַעֲמִי כֹל חֲרוֹן אַפִּי בְּי בְּאֵשׁ קִנְאָתִי תֹאכַל כֹּל־הָאָרֶץ:	Therefore wait for me, Says the LORD, <i>Wait</i> for the day of me rising for the raid, For my judgment <i>is</i> to gather nations, For me to collect kingdoms, To pour out over them my indignation – All the fury of my anger. For in the fire of my jealousy All the earth will be consumed.	This verse contains all twenty-two Hebrew letters, including the five final forms.
Zeph 3:9	כִּי־אֲז אֶהַפֵּךְ אֶל־עַמִּים שִׁפְהָ בְּרוּרָה לְקִרְא כֻלָּם בְּשֵׁם יְהוָה לְעַבְדּוֹ שְׂכֵם אֶחָד:	For then I will bring change to the people – A pure <u>lip</u> – That they may all call on the name of the LORD, To serve him <u>standing shoulder to shoulder</u> .	lip: probably referring to <i>things said</i> , as in Isa 6:5, but perhaps <i>language</i> .  standing shoulder to shoulder ← (as) one shoulder.
Zeph 3:10	מֵעֵבֶר לְנַהַר־כּוֹשׁ עֲתָרִי בִּתְפוּצֵי יוֹבְלוֹן מִנְחָתִי:	Beyond the rivers of Ethiopia, Those who entreat me – <u>She</u> who <i>is</i> in my diaspora – Will bring my offering.	she ← <i>the daughter</i> , standing for <i>Israel</i> , followed by a plural verb.
Zeph 3:11	בַּיּוֹם הַהוּא לֹא תִבוֹשִׁי מִכָּל עַל־לִתִּיד אֲשֶׁר פָּשַׁעְתָּ בִּי כִּי־אֲז   אֶסִּיר מִקְרִבְךָ עַל־יָדִי גְּאוּתְךָ וְלֹא־תוֹסֵפִי לְגִבְהָהּ עוֹד בְּהַר קְדָשִׁי:	On that day, you will not be ashamed of <u>any</u> of your works <i>With</i> which you transgressed against me, For then I will have removed from your midst Those rejoicing <i>in</i> your pride, And you will no longer be haughty on my holy mountain.	any ← <i>all</i> .
Zeph 3:12	וְהִשְׁאַרְתִּי בְּקִרְבְּךָ עַם עָנִי וְדָל וְחָסוּ בְּשֵׁם יְהוָה:	And I will leave in your midst an afflicted and poor people, And they will trust in the name of the LORD.	

Zeph 3:13	<p>שְׂאֲרֵית יִשְׂרָאֵל לֹא־יַעֲשׂוּ  עוֹלָה וְלֹא־יִדְבְּרוּ כָזָב  וְלֹא־יִמְצָא בְּפִיהֶם לְשׁוֹן  תִּרְמִית כִּי־הֵמָּה יִרְעוּ וְרִבְצוּ  וְאִין מִחְרִיד: ס</p>	<p>The remnant of Israel will  not commit iniquity  And will not speak lies,  <b>And there will not be found  in their mouth a  deceitful tongue,</b>  For they will pasture and lie  down,  And <i>there will be</i> no-one to  make them afraid.</p>	<p><b>Rev 14:5.</b>  <hr/> a deceitful tongue ← <i>a tongue of  deceit</i>, a Hebraic genitive.  <hr/> to make them afraid ← <i>making  them afraid</i>.  <hr/> Compare this verse with Lev  26:6, Job 11:19, Isa 17:2, Mic  4:4, Ezek 34:28.</p>
Zeph 3:14	<p>רְנִי בַת־צִיּוֹן הֲרִיעוּ יִשְׂרָאֵל  שִׂמְחִי וְעִלְזִי בְכָל־לֵב בַּת  יְרוּשָׁלַם:</p>	<p>Sing for joy, O daughter of  Zion,  Shout aloud, Israel,  Be glad and exult with all  <i>your</i> heart,  O daughter of Jerusalem.</p>	
Zeph 3:15	<p>הֲסִיר יְהוָה מִשְׁפָּטֶיךָ פְּנָה  אֲיִבֶד מִלֶּדְךָ יִשְׂרָאֵל   יְהוָה  בְּקִרְבֶּךָ לֹא־תִירָאֵי רַע עוֹד:</p>	<p>The LORD has taken away  the <u>judgments against  you</u>;  He has removed your enemy.  The king of Israel – the  LORD – <i>is</i> in your midst,  And you will <u>fear</u> evil no  more.</p>	<p>the judgments against you ←  <i>your judgments</i>, an objective  genitive.  <hr/> fear: AV differs (<i>see</i>). The  identical word occurs in Zeph  3:16, where AV= <i>fear</i>.</p>
Zeph 3:16	<p>בַּיּוֹם הַהוּא יֹאמַר לִירוּשָׁלַם  אֲל־תִּירָאֵי צִיּוֹן אֲל־יִרְפוּ יְדֶיךָ:</p>	<p>On that day, it will be said to  Jerusalem,  ‘Do not fear’,  And to Zion,  ‘Don’t let your hands droop.’</p>	
Zeph 3:17	<p>יְהוָה אֱלֹהֶיךָ בְּקִרְבֶּךָ גְּבוּר  יוֹשִׁיעַ יִשִּׁיעַ עָלֶיךָ בְּשִׂמְחָה  יִחְרֵשׁ בְּאַהֲבָתוֹ יִגִּיל עָלֶיךָ  בְּרִנָּה:</p>	<p>The LORD your God <i>is</i> in  your midst,  A mighty <i>one who</i> will save.  He will rejoice over you  with gladness,  He will be quiet in his love;  He will exult over you with  singing.</p>	
Zeph 3:18	<p>נוֹגֵי מִמוּעַד אֶסְפְּתִי מִמֶּדְךָ הָיוּ  מִשְׂאֵת עָלֶיהָ חֲרָפָה:</p>	<p>I will gather  Those grieved by the  <i>cessation of the festival</i>.  They were your <i>inhabitants</i>;  The burden upon her <i>was</i> a  reproach.</p>	
Zeph 3:19	<p>הֲנַנִּי עֲשֵׂה אֶת־כָּל־מַעֲנֶיךָ  בְּעֵת הַהִיא וְהוֹשַׁעְתִּי  אֶת־הַצֹּלְעָה וְהִנְדַּחְתָּ אֶקְבִּץ  וְשִׂמְתִים לְתִהְלָה וְלִשְׂמֵ  בְכָל־הָאָרֶץ בְּשִׂתְמָם:</p>	<p>I <u>will</u> deal with all your  oppressors at that time,  And I will save her who is  limping.  I will gather her who <i>has  been</i> cast out,  And I will make them a  <i>recipient of</i> praise and  renown  In all the land <i>where</i> their  shame <i>was</i>.</p>	<p>I will ← <i>behold me</i>, with the  sense of <i>I am about to</i>, but here  with a more future reference.</p>

Zeph 3:20	<p>בָּעַת הַהִיא אָבִיא אֶתְכֶם  וּבְעַת קִבְצִי אֶתְכֶם כִּי־אֶתֶן  אֶתְכֶם לְשֵׁם וּלְתִהְלֵה בְּכָל  עַמֵּי הָאָרֶץ בְּשׁוּבִי  אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם אֶמַר  יְהוָה:</p>	<p>At that time I will bring you  <i>home</i>,  At the time when I gather  you,  For I will give you renown  and praise  Among all the <i>various</i>  peoples of the earth,  When I reverse your  captivity in front of your  eyes,  Says the LORD.”</p>	
Hagg 1:1	<p>בְּשָׁנַת שְׁתַּיִם לְדַרְיוֹשׁ הַמֶּלֶךְ  בַּחֹדֶשׁ הַשְּׁשִׁי בַיּוֹם אֶחָד  לְחֹדֶשׁ הָיָה דְבַר־יְהוָה  בְּיַד־חַגִּי הַנְּבִיא אֶל־זְרֻבָּבֶל  בֶּן־שָׁאֲלֵתִיאֵל פַּחַת יְהוּדָה  וְאֶל־יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן  הַגָּדוֹל לֵאמֹר:</p>	<p>In the second year of Darius the  king, in the sixth month, on the  first day of the month, the word  of the LORD <u>came</u> through the  intermediacy of Haggai the  prophet, <i>with a prophecy</i> for  Zerubbabel the son of Shealtiel,  the governor of Judah, and for  Joshua the son of <u>Jozadak</u>, the  high priest, and it said,</p>	<p>came ← <i>became</i>.  intermediacy ← <i>hand</i>.  Jozadak: AV= <i>Josedech</i>,  deviating from its normal  transliteration of <i>qamets, tsadé</i>  and <i>qoph</i>.</p>
Hagg 1:2	<p>כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר  הָעַם הַזֶּה אָמְרוּ לֹא עָתִידָא  עֲתִבֵּית יְהוָה לְהַבְנֹת: פ</p>	<p>“This <i>is what</i> the LORD of hosts  says: ‘This people has said, «The  time has not come, the time for  the house of the LORD to be  built.» ’ ”</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Hagg 1:3	<p>וַיְהִי דְבַר־יְהוָה בְּיַד־חַגִּי  הַנְּבִיא לֵאמֹר:</p>	<p>And the word of the LORD <u>came</u>  through the <u>intermediacy</u> of  Haggai the prophet and said,</p>	<p>came ← <i>became</i>.  intermediacy ← <i>hand</i>.</p>
Hagg 1:4	<p>הֲעַת לְכֶם אַתֶּם לְשֹׁבֵת  בְּבַתֵּיכֶם סְפוּנִים וְהַבַּיִת הַזֶּה  חָרֵב:</p>	<p>“<i>Is it</i> the time for you to dwell in  your panelled houses, while this  house is <i>lying</i> desolate?</p>	<p>for you ← <i>for you, you</i>,  emphasizing the contrast in the  verse.</p>
Hagg 1:5	<p>וְעַתָּה כֹּה אָמַר יְהוָה צְבָאוֹת  שִׁימוּ לְבַבְכֶם עַל־דַּרְכֵיכֶם:</p>	<p>So now, <u>this is what</u> the LORD of  hosts says: ‘Consider your ways.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Hagg 1:6	<p>זָרַעְתֶּם הַרְבֵּה וְהִבֵּא מְעוֹט  אָכַל וְאִין־לְשַׁבְּעָה שְׂתוּ  וְאִין־לְשַׁכְּרָה לְבוֹשׁ וְאִין־לְחֹם  לֹו וְהַמְשַׁתְּכֵר מִשְׁתַּכֵּר  אֶל־צָרוֹר נְקוּב: פ</p>	<p>You have sown much,  But <u>brought</u> little in;  <u>Eaten</u>,  But not to satisfaction;  <u>Drunk</u>,  But not to the full;  <u>Clothed yourselves</u>,  But not <i>enough</i> to warm  <u>yourselves</u>.  And the hired man hires  himself out  For <i>wages going into</i> a purse  <u>with holes</u>.’</p>	<p>brought ... eaten ... drunk ...  clothed yourselves: cases of the  infinitive absolute in the role of  finite verbs.  to warm yourselves ← <i>to warm</i>  <i>oneself</i>.  with holes ← <i>perforated</i>.</p>
Hagg 1:7	<p>כֹּה אָמַר יְהוָה צְבָאוֹת שִׁימוּ  לְבַבְכֶם עַל־דַּרְכֵיכֶם:</p>	<p>This <i>is what</i> the LORD of hosts  says: ‘Consider your ways.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>

Hagg 1:8	עָלוּ הָהָר וְהִבֵּאתֶם עֵץ וּבְנוּ הַבַּיִת וְאָרְצָה־בּוֹ *וְאֶכְבֵּד * *וְאֶכְבְּדָה אָמַר יְהוָה:	Go up <i>to</i> the mountain and bring wood, and build the house, and I will accept it. And {K: I will be honoured} [Q: let me be honoured] <i>by it</i> , says the LORD.	
Hagg 1:9	פָּנָה אֶל־הַרְבֵּה וְהֵנָּה לְמַעַט וְהִבֵּאתֶם הַבַּיִת וּנְפַחְתִּי בּוֹ יַעַן מָה נֶאֱסַי יְהוָה צְבָאוֹת יַעַן בֵּיתִי אֲשֶׁר־הוּא חָרֵב וְאַתֶּם רָצִים אִישׁ לְבֵיתוֹ:	<i>You turned your attention to much gain</i> , but look, <i>it came</i> to little, and when you brought <i>it</i> home, I <u>blew on it</u> . Why? says the LORD of hosts. Because of my house, in that it is desolate, but you run, each <i>man</i> to his <i>own</i> house.	<i>you turned your attention:</i> infinitive absolute in the role of a finite verb. <hr/> blew on it: perhaps, with LXX, meaning <i>blew it away</i> .
Hagg 1:10	עַל־כֵּן עָלִיכֶם כָּל־אֵו שָׁמַיִם מָטֹל וְהָאָרֶץ כָּל־אֶה יְבוֹלָה:	That <i>is</i> why heaven is shut on you, <u>so that <i>there is</i> no dew</u> , and the land has held back its produce.	so that <i>there is</i> no dew ← <i>from dew</i> .
Hagg 1:11	וְאָקְרָא חָרֵב עַל־הָאָרֶץ וְעַל־הַהָרִים וְעַל־הַדָּגָן וְעַל־הַתִּירוֹשׁ וְעַל־הַיִּצְהָר וְעַל אֲשֶׁר תּוֹצִיא הָאָדָמָה וְעַל־הָאָדָם וְעַל־הַבְּהֵמָה וְעַל כָּל־יִגְיַע כַּפַּיִם: ס	For I called a drought on the land and on the mountains, and on the corn, and on the new wine, and on the new oil, and on <i>that</i> which the ground produces, and on man and on the cattle, and on all manual toil. ”	for: causal use of the <i>vav</i> .
Hagg 1:12	וַיִּשְׁמַע זְרֻבָבֶל   בֶּן־שַׁלְתִּיאֵל וַיהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְכָל   שְׂאֲרֵית הָעָם בְּקוֹל יְהוָה אֱלֹהֵיהֶם וְעַל־דְּבַר־יְהוָה הַנִּבְיָא כַּאֲשֶׁר שָׁלַח יְהוָה אֱלֹהֵיהֶם וַיִּירָאוּ הָעָם מִפְּנֵי יְהוָה:	Then Zerubbabel the son of Shealtiel, and Joshua the son of Jozadak, the high priest, and all the remainder of the people, <u>heeded the LORD</u> their God, and the words of Haggai the prophet, according as the LORD their God sent him, and the people <u>feared the LORD</u> .	Jozadak: see Hagg 1:1. <hr/> heeded ← <i>heard the voice</i> . <hr/> feared the LORD ← <i>feared before the LORD</i> .
Hagg 1:13	וַיֹּאמֶר חַגִּי מֵלֶאדָּ יְהוָה בְּמִלְאָכוֹת יְהוָה לָעָם לֵאמֹר אֲנִי אִתְּכֶם נְאֻם־יְהוָה:	And Haggai the LORD's messenger spoke with the LORD's message to the people and said, “I <i>am</i> with you, says the LORD.”	
Hagg 1:14	וַיַּעַר יְהוָה אֶת־רוּחַ זְרֻבָבֶל בֶּן־שַׁלְתִּיאֵל פַּחַת יְהוּדָה וְאֶת־רוּחַ יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְאֶת־רוּחַ כָּל שְׂאֲרֵית הָעָם וַיָּבֹאוּ וַיַּעֲשׂוּ מִלְאָכָה בְּבֵית־יְהוָה צְבָאוֹת אֱלֹהֵיהֶם: פ	And the LORD roused the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jozadak, the high priest, and the spirit of all the remainder of the people, and they came, and they carried out the work in the house of the LORD of hosts their God,	Shealtiel ← <i>Shaltiel</i> here, but not in Hagg 1:1. <hr/> Jozadak: see Hagg 1:1.

Hagg 1:15	בְּיוֹם עֶשְׂרִים וָאַרְבָּעָה לַחֹדֶשׁ בְּשֵׁשִׁי בִשְׁנַת שְׁתַּיִם לְדָרְיוֹשׁ הַמֶּלֶךְ:	on the twenty-fourth day of the month, in the sixth <i>month</i> , in the second year of Darius the king.	
Hagg 2:1	בְּשִׁבְעֵי בְּעֶשְׂרִים וְאַחַד לַחֹדֶשׁ הָיָה דְבַר־יְהוָה בִּיד־חַגֵּי הַנְּבִיא לֵאמֹר:	In the seventh <i>month</i> , on the twenty-first <i>day</i> of the month, the word of the LORD <u>came</u> through the <u>intermediacy</u> of Haggai the prophet and said,	came ← <i>became</i> . intermediacy ← <i>hand</i> .
Hagg 2:2	אֲמַר־נָא אֶל־זְרֻבָבֶל בֶּן־שֵׁלְתִיאל פֶּתַח יְהוּדָה וְאֶל־יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְאֶל־שְׂאֲרֵית הָעָם לֵאמֹר:	“Please speak to Zerubbabel the son of Shealtiel, the governor of Judah, and to Joshua the son of Jozadak, the high priest, and the remainder of the people, and say,	Shealtiel ← <i>Shaltiel</i> , as in Hagg 1:14, but not Hagg 1:1. Jozadak: see Hagg 1:1.
Hagg 2:3	מִי בְכֶם הִנְשָׂאֵר אֲשֶׁר רָאָה אֶת־הַבַּיִת הַזֶּה בְּכְבוֹדוֹ הָרִאשׁוֹן וְמָה אַתֶּם רֹאִים אֵתוֹ עַתָּה הֲלוֹא כְמֹהוּ כְּאִין בְּעֵינֵיכֶם:	‘Who <i>is there</i> remaining among you who has seen this house in its former glory? And how do you see it now? <i>Is it</i> not in your sight nothing compared to <i>what it was</i> ?	
Hagg 2:4	וְעַתָּה חֲזַק זְרֻבָבֶל   נְאֻם־יְהוָה וְחֲזַק יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְחֲזַק כָּל־עַם הָאָרֶץ נְאֻם־יְהוָה וְעֲשׂוּ כִּי־אֲנִי אֶתְכֶם נְאֻם יְהוָה צְבָאוֹת:	So now, be strong, Zerubbabel, says the LORD, and be strong Joshua, son of Jozadak, high priest, and be strong all of <i>you</i> people of the land, says the LORD, and <i>start work</i> , for I <i>am</i> with you, says the LORD of hosts.	Jozadak: see Hagg 1:1.
Hagg 2:5	אֶת־הַדְּבָר אֲשֶׁר־כָּרַתִּי אִתְּכֶם בְּצֵאתְכֶם מִמִּצְרַיִם וְרוּחִי עֹמֵדֵת בְּתוֹכְכֶם אֶל־תִּירְאוּ: ס	I <i>uphold</i> the word which I covenanted with you when you came out of Egypt, and my spirit remains in your midst; do not fear.	
Hagg 2:6	כִּי כֹה אָמַר יְהוָה צְבָאוֹת עוֹד אֶחָת מְעַט הִיא וְאֲנִי מֵרַעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־הַיָּם וְאֶת־הַחֲרָבָה:	For <i>this is what</i> the LORD of hosts says: « <b>Just once more, and it will be in a little while, and I will shake heaven and the earth</b> , both the sea and the dry land,	<b>Heb 12:26, Heb 12:27.</b> this <i>is what</i> ← <i>thus</i> .
Hagg 2:7	וְהִרְעִשְׁתִּי אֶת־כָּל־הַגּוֹיִם וּבָאוּ חֲמֻדַּת כָּל־הַגּוֹיִם וּמִלְאַתִּי אֶת־הַבַּיִת הַזֶּה כְּבוֹד אָמַר יְהוָה צְבָאוֹת:	and I will shake all the nations. Then the <u>desire of all the nations will come</u> , and I will fill this house <i>with glory</i> , says the LORD of hosts.	<b>Heb 10:37.</b> By implication, the subject of <i>to come</i> is one who is expected. desire of all the nations: see note in [CB]. For other examples of a discordant plural verb, see the Hebrew of Ps 140:9 <i>ketiv</i> , Jer 2:34, Jer 46:9.

Hagg 2:8	לִי הַכֶּסֶף וְלִי הַזָּהָב נְאֻם יְהוָה צְבָאוֹת:	The silver <i>is</i> mine and the gold <i>is</i> mine, says the LORD of hosts.	
Hagg 2:9	גְּדוֹל יְהוָה כְּבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן מִן־הָרִאשׁוֹן אָמַר יְהוָה צְבָאוֹת וּבְמִקּוֹם הַזֶּה אֶתֵּן שָׁלוֹם נְאֻם יְהוָה צְבָאוֹת: פ	The glory of this latter house will be greater than <i>that of</i> the first, says the LORD of hosts, and I will give peace in this place, says the LORD of hosts.» ’ ”	
Hagg 2:10	בְּעֶשְׂרִים וָאַרְבַּעַה לַתְּשִׁיעִי בְּשַׁנַּת שְׁתַּיִם לְדַרְיוֹשׁ הָיָה דְּבַר־יְהוָה אֶל־חַגִּי הַנְּבִיא לֵאמֹר:	On the twenty-fourth <i>day</i> of the ninth <i>month</i> , in the second year of Darius, the word of the LORD <i>came</i> to Haggai the prophet and said,	came ← <i>became</i> .
Hagg 2:11	כֹּה אָמַר יְהוָה צְבָאוֹת שְׁאַלְנָא אֶת־הַכֹּהֲנִים תּוֹרָה לֵאמֹר:	“This <i>is what</i> the LORD of hosts says: ‘Please ask the priests <i>about</i> the law, and say,	this <i>is what</i> ← <i>thus</i> .
Hagg 2:12	הֲאִם יִשָּׂא־אִישׁ בְּשֵׁר־קֹדֶשׁ בְּכַנָּף בְּגָדוֹ וְנָגַע בְּכַנְפוֹ אֶל־הַלֶּחֶם וְאֶל־הַנַּיִד וְאֶל־הַיַּיִן וְאֶל־שֶׁמֶן וְאֶל־כָּל־מֵאֲכָל הַיִּקְדָּשׁ וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ לֹא:	«If a man carries holy meat in the fold of his garment, and it touches in his fold bread, or boiled food, or wine or oil or <u>any</u> food, <u>is it still holy?</u> » ’ ” And the priests answered and said, “No.”	any ← <i>all</i> . <hr/> is it <i>still</i> holy?: or, as AV, <i>does it (i.e. the bread etc.) become holy?</i> , so AV differs. But the application in Hagg 2:14 is of becoming unclean, not of a pretension of becoming holy.
Hagg 2:13	וַיֹּאמֶר חַגִּי אִם־יִגַּע טְמֵא־נֶפֶשׁ בְּכָל־אֵלֶּה הֲיִטְמָא וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ יִטְמָא:	Then Haggai said, “If a <i>man</i> who is <u>unclean</u> touches <u>any</u> of these, does it become unclean?” And the priests answered and said, “It becomes unclean.”	unclean ← <i>unclean of soul</i> ; see Lev 22:4. <hr/> any ← <i>all</i> .
Hagg 2:14	וַיַּעַן חַגִּי וַיֹּאמֶר בֵּין הָעַם־הַזֶּה וּבֵין־הַגּוֹי הַזֶּה לִפְנֵי נְאֻם־יְהוָה וְכֵן כָּל־מַעֲשֵׂה יְדֵיהֶם וְאֲשֶׁר יִקְרִיבוּ שָׁם טְמֵא הוּא:	Then Haggai reacted and said, “So <i>it is</i> with this people, and so <i>it is</i> with this nation, before me, says the LORD, and so <i>is</i> all the work of their hands. And <i>that</i> which they offer there is unclean.	reacted ← <i>answered</i> , but no question asked. Compare Gen 18:27.
Hagg 2:15	וְעַתָּה שִׁימוּ־נָא לְבַבְכֶם מִן־הַיּוֹם הַזֶּה וּמֵעַתָּה מִטֶּרֶם שׁוּם־אֶבֶן אֶל־אֶבֶן בְּהִיכַל יְהוָה:	So now, please <u>consider</u> from this day on, <i>how</i> from before a stone was put on a stone in the LORD's temple,	consider ← <i>set your heart</i> .
Hagg 2:16	מֵהַיּוֹתָם בָּא אֶל־עֲרַמַת עֲשָׂרִים וְהָיְתָה עֲשָׂרָה בָּא אֶל־הַיִּקְבׁ לַחֲשֵׁף חֲמִשִּׁים פּוֹרָה וְהָיְתָה עֲשָׂרִים:	<i>that ever since</i> they came into existence, <i>if anyone</i> came to a heap of twenty <i>measures of grain</i> , it <u>turned out to be</u> ten. <i>If</i> he came to the wine vat to draw off fifty <i>measures from</i> the wine press, it <u>turned out to contain</u> twenty.	since they came into existence ← <i>since their existing</i> . <hr/> turned out to be ... turned out to contain ← <i>became ... became</i> .



Hagg 2:17	הִלִּיתִי אֶתְכֶם בַּשֹּׁדָפוֹן וּבִירְקוֹן וּבִבְרָד אֶת כָּל־מַעֲשֵׂה יְדֵיכֶם וְאִין־אֶתְכֶם אֵלַי נְאֻם־יְהוָה:	I have struck you with blight and mildew and with hail, on all the work of your hands, but you <i>have</i> not <i>come</i> to me, says the LORD.	
Hagg 2:18	שִׁימוּ־נָא לְבַבְכֶם מִן־הַיּוֹם הַזֶּה וּמֵעַלָּה מִיּוֹם עָשְׂרִים וְאַרְבָּעָה לַתְּשִׁיעֵי לְמִן־הַיּוֹם אֲשֶׁר־יָסַד הַיְכָל־יְהוָה שִׁימוּ לְבַבְכֶם:	Just consider from this day on, from the twenty-fourth day of the ninth <i>month</i> , from the day when the temple of the LORD was founded. Consider <i>it</i> .	
Hagg 2:19	הַעוֹד הַזֶּרַע בַּמְּגוּרָה וְעֵד־הַגֶּפֶן וְהַתְּאֵנָה וְהַרְמוֹן וְעֵץ הַזַּיִת לֹא נִשְׂא מִן־הַיּוֹם הַזֶּה אֲבָרְךָ: ס	<i>Is there</i> still any seed in the granary? And also the vine and the fig tree and the pomegranate and the olive tree have not borne <i>fruit</i> . But from this day, I will bless.”	and also ← <i>and up to</i> . We would prefer to re-point as וְעַד, and <i>still</i> , as AV actually does ( <i>yet</i> ). So AV differs.
Hagg 2:20	וַיְהִי דְבַר־יְהוָה   שְׁנִית אֶל־חַגִּי בְּעֶשְׂרִים וְאַרְבָּעָה לַחֹדֶשׁ לֵאמֹר:	And the word of the LORD came a second time to Haggai, on the twenty-fourth <i>day</i> of the month and said,	
Hagg 2:21	אָמַר אֶל־זְרֻבָּבֶל פַּחַת־יְהוּדָה לֵאמֹר אֲנִי מֵרַעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ:	“Speak to Zerubbabel the governor of Judah, and say, ‘I will shake heaven and the earth.	
Hagg 2:22	וְהִפַּכְתִּי כִסֵּא מַמְלָכוֹת וְהִשְׁמַדְתִּי חֲזַק מַמְלָכוֹת הַגּוֹיִם וְהִפַּכְתִּי מִרְכָּבָה וְרִכְבָּיָהּ וַיִּרְדּוּ סוּסִים וְרִכְבֵיהֶם אִישׁ בְּחֶרֶב אָחִיו:	And I will overturn the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations, and I will overturn the chariot <i>fleet</i> and its riders, and horses and their riders will <i>fall</i> , each <i>one</i> by his brother's sword.	fall ← <i>come down</i> , perhaps with connotations of <i>to the grave</i> .
Hagg 2:23	בַּיּוֹם הַהוּא נְאֻם־יְהוָה צְבָאוֹת אֶקְחֶךָ זְרֻבָּבֶל בֶּן־שֵׁאלְתִיאל עַבְדִּי נְאֻם־יְהוָה וְשִׁמְתִּיךָ כַּחַוְתָּם כִּי־בָךְ בָּחַרְתִּי נְאֻם יְהוָה צְבָאוֹת:	On that day, says the LORD of hosts, I will take you, Zerubbabel son of Shealtiel, my servant, says the LORD, and I will make you like a seal, for I have chosen you, says the LORD of hosts.’ ”	
Zech 1:1	בַּחֹדֶשׁ הַשְּׁמִינִי בִשְׁנַת שְׁתַּיִם לְדַרְיוֹשׁ הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה בֶּן־בְּרַכְיָה בֶּן־עֲדוֹ הַנְּבִיא לֵאמֹר:	In the eighth month, in the second year of Darius, the word of the LORD <i>came</i> to Zechariah, the son of Berechiah, the son of Iddo, the prophet, and said,	came ← <i>became</i> .
Zech 1:2	קִצְף יְהוָה עַל־אֲבוֹתֵיכֶם קִצְף:	“The LORD <i>is</i> <i>very</i> angry with your fathers,	very angry ← <i>angry (with) an anger</i> .

Zech 1:3	וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר יְהוָה צְבָאוֹת שׁוּבוּ אֵלַי נְאֻם יְהוָה צְבָאוֹת וְאֶשׁוּב אֵלֵיכֶם אָמַר יְהוָה צְבָאוֹת:	so you will say to them, ‘ <u>This is what</u> the LORD of hosts says: «Return to me, says the LORD of hosts, and I will return to you, says the LORD of hosts.	this is what ← thus.
Zech 1:4	אֲלֹתֵיהֶן כְּאֲבֹתֵיכֶם אֲשֶׁר קָרְאוּ-אֲלֵיהֶם הַנְּבִיאִים הָרָאשׁוֹנִים לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת שׁוּבוּ נָא מִדְרָכֵיכֶם הָרָעִים *וּמַעַלְלֵיכֶם* *וּמַעַלְלֵיכֶם הָרָעִים וְלֹא שָׁמְעוּ וְלֹא-הִקְשִׁיבוּ אֵלַי נְאֻם-יְהוָה:	Do not be like your fathers to whom the first prophets called and said, ‘ <u>This is what</u> the LORD of hosts says: "Return now from your wicked ways and your wicked works"’, but <i>who</i> did not heed <i>it</i> and <i>who</i> did not hearken to me, says the LORD.	works: the <i>ktiv</i> can be regarded as a variant form of the <i>qeré</i> . <hr/> <hr/> this is what ← thus.
Zech 1:5	אֲבוֹתֵיכֶם אֵי-הֵם וְהַנְּבִיאִים הַלְעוֹלָם יֵחִיו:	Where <i>are</i> your fathers? And do the prophets live age-abidingly?	
Zech 1:6	אָדָּן דְּבַרִי וְחֻקֵי אֲשֶׁר צִוִּיתִי אֶת-עַבְדֵי הַנְּבִיאִים הַלּוֹא הִשְׁיִגוּ אֲבֹתֵיכֶם וַיָּשׁוּבוּ וַיֹּאמְרוּ כַּאֲשֶׁר זָמַם יְהוָה צְבָאוֹת לַעֲשׂוֹת לָנוּ כְּדַרְכֵינוּ וּכְמַעַלְלֵינוּ כִּן עָשָׂה אֲתָנוּ: ס	But <i>regarding</i> my words and my statutes <i>with</i> which I commanded my servants the prophets, have they not overtaken your fathers? Then they repented and said, ‘According to <i>how</i> the LORD of hosts purposed to deal with us, according to our ways and our deeds, so he has dealt with us.’ » ’ »	repented ← returned, often with the sense of <i>to God</i> .
Zech 1:7	בְּיוֹם עֶשְׂרִים וָאַרְבָּעָה לַעֲשֵׂתִי-עָשָׂר חֹדֶשׁ הוּא-חֹדֶשׁ שְׁבַט בְּשַׁנַּת שְׁתַּיִם לְדַרְיוֹשׁ הַיְהוּדִי דְבַר-יְהוָה אֶל-זְכַרְיָה בֶן-בְּרַכְיָהוּ בֶן-עֵדוּיָה הַנְּבִיאִי לֵאמֹר:	On the twenty-fourth day of the eleventh month, that <i>is</i> the month of Shevat, in the second year of Darius, the word of the LORD came to Zechariah, the son of Berechiah, the son of Iddo, the prophet, <i>as follows</i> :	Shevat: AV= <i>Sebat</i> , but we use the modern name. <hr/> <hr/> came ← became. <hr/> <hr/> as follows ← <i>saying</i> , but a description rather than new direct speech follows.
Zech 1:8	רָאִיתִי   הַלַּיְלָה וְהִנֵּה-אִישׁ רֹכֵב עַל-סוּס אָדָם וְהוּא עֹמֵד בֵּין הַהַדְסִים אֲשֶׁר בְּמַצְלָה וְאַחֲרָיו סוּסִים אֲדָמִים שְׂרָקִים וְלִבְנָיִם:	I saw <i>a vision</i> at night, and <i>there was</i> a man riding on a red horse, who stood between the myrtles which <i>were</i> in the deep vale, and after him <i>came</i> red horses, <i>bay ones</i> , and white ones.	deep vale: from root צוּל, perhaps meaning <i>deep (sea)</i> . Re-pointed מַצְלָה, from צָלַל, it would read <i>shade</i> . <hr/> <hr/> there was ← behold. <hr/> <hr/> bay: AV differs ( <i>speckled</i> ).
Zech 1:9	וַאֲמַר מִה-אֵלֶּה אֲדַגֵּן וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בִּי אָנִי אַרְאֶךָ מִה-הֵמָּה אֵלֶּה:	And I said, “What are these, <i>my Lord</i> ?” And the angel speaking to me said to me, “I will show you what these <i>are</i> .”	my Lord: at this stage, Zechariah is addressing the LORD, whose word had just come to him (Zech 1:7). So a capital <i>L</i> . The fact that an angel interposes does not detract from this.

Zech 1:10	וַיַּעַן הָאִישׁ הָעֹמֵד בֵּין הַהַדְסִים וַיֹּאמֶר אֵלֶּה אֲשֶׁר שָׁלַח יְהוָה לְהִתְהַלֵּךְ בָּאָרֶץ:	And the man standing between the myrtles answered and said, “These <i>are</i> what the LORD has sent, to walk up and down on the earth.”	
Zech 1:11	וַיַּעֲנוּ אֶת־מַלְאָךְ יְהוָה הָעֹמֵד בֵּין הַהַדְסִים וַיֹּאמְרוּ הִתְהַלַּכְנוּ בָּאָרֶץ וְהִנֵּה כָּל־הָאָרֶץ יְשֻׁבֶת וְשָׁקֵטָה:	And they answered the angel of the LORD, who was standing between the myrtles, and they said, “We have walked up and down on the earth, and <u>what we</u> <u>saw was that</u> the whole earth was dwelling <i>undisturbed</i> and was quiet.”	what <i>we</i> saw was ← <i>behold</i> .
Zech 1:12	וַיַּעַן מַלְאָךְ־יְהוָה וַיֹּאמֶר יְהוָה צְבָאוֹת עַד־מָתִי אַתָּה לֹא־תִרְחַם אֶת־יְרוּשָׁלַם וְאֶת עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה זֶה שִׁבְעִים שָׁנָה:	And the angel of the LORD replied and said, “O LORD of hosts, how long will you not have compassion on Jerusalem and the cities of Judah, over which you have been indignant for seventy years now?”	
Zech 1:13	וַיַּעַן יְהוָה אֶת־הַמַּלְאָךְ הַדֹּבֵר בִּי דְבָרִים טוֹבִים דְּבָרִים נְחָמִים:	And the LORD answered the angel speaking to me, <i>with</i> good words, comforting words.	
Zech 1:14	וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בִּי קְרֵא לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת קִנְיַתִּי לְיְרוּשָׁלַם וּלְצִיּוֹן קִנְיָה גְדוֹלָה:	And the angel speaking to me said, “Call out and say, ‘ <u>This is</u> <u>what</u> the LORD of hosts says: «I am jealous for Jerusalem and Zion <i>with</i> a great jealousy.	this <i>is what</i> ← <i>thus</i> .
Zech 1:15	וְקִצְף גְּדוֹל אֲנִי קִצְפִּי עַל־הַגּוֹיִם הַשְּׂאֲנָנִים אֲשֶׁר אָנֹכִי קִצְפָּתִי מִעֵט וְהִמָּה עָזְרוּ לְרָעָה:	And I am angry with a great anger, With the nations which <i>are</i> at ease, For I was a little angry, But they have <u>exacerbated</u> the evil.»	exacerbated ← <i>helped</i> .
Zech 1:16	לָכֵן כֹּה־אָמַר יְהוָה שְׁבִתִּי לְיְרוּשָׁלַם בְּרַחֲמִים בֵּיתִי יִבְנֶה כֹּה נֹאֵם יְהוָה צְבָאוֹת *וְקוֹה *וְקוֹ יִנְטָה עַל־יְרוּשָׁלַם:	Therefore <u>this is what</u> the LORD says: «I will return to Jerusalem with compassion; My house will be built in it, Says the LORD of hosts, And a <u>cord</u> will be stretched out over Jerusalem.» ’	cord: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. <hr/> <hr/> this <i>is what</i> ← <i>thus</i> .
Zech 1:17	עוֹד   קְרֵא לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת עוֹד תְּפוּצִינָה עָרֵי מְטוֹב וְנָחַם יְהוָה עוֹד אֶת־צִיּוֹן וּבָחַר עוֹד בְּיְרוּשָׁלַם: ס	Call out again and say, ‘ <u>This is</u> <u>what</u> the LORD of hosts says: «My cities will yet overflow <i>with</i> goodness, And the LORD will yet have <u>mercy on Zion</u> , And he will yet choose Jerusalem.» ’	this <i>is what</i> ← <i>thus</i> . <hr/> <hr/> the LORD will yet have mercy on Zion ... and he will yet choose Jerusalem: compare Isa 14:1, Isa 51:3.

Zech 1:18	וַאֲשָׂא אֶת־עֵינַי וְאָרָא וְהִנֵּה אַרְבַּע קַרְנֹת:	Then I lifted up my eyes and looked, and <u>what I saw was</u> four horns.	what <i>I saw was</i> ← <i>behold</i> .
Zech 1:19	וַאֲמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי מִה־אֵלֶּה וַיֹּאמֶר אֵלַי אֵלֶּה הַקַּרְנֹת אֲשֶׁר זָרוּ אֶת־יְהוּדָה אֶת־יִשְׂרָאֵל וִירוּשָׁלַם: ס	And I said to the angel who was speaking to me, “What <i>are</i> these?” And he said to me, “These <i>are</i> the horns which scattered Judah, Israel and Jerusalem.”	
Zech 1:20	וַיִּרְאֵנִי יְהוָה אַרְבַּעַת חַרְשֵׁים:	And the LORD showed me four craftsmen.	
Zech 1:21	וַאֲמַר מֶה אֵלֶּה בָּאִים לַעֲשׂוֹת וַיֹּאמֶר לֵאמֹר אֵלֶּה הַקַּרְנֹת אֲשֶׁר־זָרוּ אֶת־יְהוּדָה כְּפִי־אִישׁ לֹא־נִשְׂא רֹאשׁוֹ וַיָּבִאוּ אֵלֶּה לְהַחְרִיד אֹתָם לִידֹת אֶת־קַרְנֹת הַגּוֹיִם הַנִּשְׂאִים קֶרֶן אֶל־אֶרֶץ יְהוּדָה לְזָרוֹתָהּ: ס	And I said, “What are these coming to do?” And he spoke and said, “Those <i>are</i> the horns which scattered Judah, so that no man <i>could</i> lift his head, but these have come to terrify them, to throw out the horns of the Gentiles who are lifting up a horn against the land of Judah, to scatter it.”	
Zech 2:1	וַאֲשָׂא עֵינַי וְאָרָא וְהִנֵּה־אִישׁ וּבְיָדוֹ חֶבֶל מִדָּה:	And I lifted up my eyes and looked, and <u>what I saw was</u> a man, and in his hand <i>was</i> a <b>measuring cord</b> .	<b>Rev 21:15.</b> <hr/> <hr/> what <i>I saw was</i> ← <i>behold</i> .
Zech 2:2	וַאֲמַר אָנָּה אַתָּה הַלֵּךְ וַיֹּאמֶר אֵלַי לְמַד אֶת־יְרוּשָׁלַם לְרֵאוֹת כַּמֶּה־רְחֵבָהּ וְכַמֶּה אָרְכָּהּ:	And I said, “Where are you going?” And he said to me, “To measure Jerusalem, to see what its width <i>is</i> and what its length <i>is</i> .”	
Zech 2:3	וְהִנֵּה הַמַּלְאָךְ הַדֹּבֵר בִּי יֵצֵא וּמַלְאָךְ אֲחֵר יֵצֵא לִקְרֹאתוֹ:	Then <u>what I saw was</u> the angel who had been speaking to me, going out, and another angel coming out to meet him.	what <i>I saw was</i> ← <i>behold</i> .
Zech 2:4	וַיֹּאמֶר אֵלָיו רֵץ דַּבֵּר אֶל־הַנְּעָר הַלֵּז לֵאמֹר פְּרִזוֹת תִּשָּׁב יְרוּשָׁלַם מְרַב אָדָם וּבְהֵמָה בְּתוֹכָהּ:	And he said to him, “Run, speak to this young man and say, ‘Jerusalem will be inhabited <i>as</i> open villages, because of the large number of men and cattle inside it.	
Zech 2:5	וַאֲנִי אֶהְיֶה־לָּהּ נְאֻם־יְהוָה חֹמַת אֵשׁ סָבִיב וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ: פ	And I will be to it a wall of fire round about, says the LORD, and I will be <i>there</i> for glory <u>in its precincts</u> .	in its precincts ← <i>in its midst</i> .
Zech 2:6	הוֹי הוֹי וְנָסוּ מֵאֶרֶץ צָפוֹן נְאֻם־יְהוָה כִּי בְּאַרְבַּע רוּחוֹת הַשָּׁמַיִם פָּרַשְׁתִּי אֶתְכֶם נְאֻם־יְהוָה:	Hey, hey! Now flee from the northern land, says the LORD, for <i>I am the one who</i> scattered you like the four winds of heaven, says the LORD.	

Zech 2:7	הֲוֵי צִיּוֹן הַמְּלֻטִי יוֹשֶׁבֶת בְּתַבְּבֹל: ס	Hey, Zion, make your escape, <i>you who dwell as a dependency</i> of Babylon.	dependency ← <i>daughter</i> .
Zech 2:8	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אַחַר כְּבוֹד שְׁלַחְנֵי אֱלֹהֵי-הַגּוֹיִם הַשְּׁלָלִים אֶתְכֶם כִּי הִגַּעַתְּ בְּכֶם נִגַּע בְּבַבְּת עֵינָו: [M: his eye].	For this <i>is what</i> the LORD of hosts says: «He has sent me after glory, to the Gentiles who spoil you, for he who touches you touches the apple of {P: my eye} [M: his eye].	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= עֵינִי. AV differs. <hr/> <hr/> this <i>is what</i> ← <i>thus</i> . <hr/> <hr/> he has sent me: i.e. <i>the LORD has</i> <i>sent Zechariah</i> , as if ↗
Zech 2:9	כִּי הֵנִי מְנַיֵף אֶת־יָדִי עֲלֵיהֶם וְהָיוּ שָׁלָל לְעַבְדֵיהֶם וַיְדַעְתֶּם כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי: ס	For I am about to wave my hand at them, and they will become a spoil to their servants, and you will know that the LORD of hosts has sent me.	↳ indirect speech ( <i>that he has</i> <i>sent me</i> ), but we conjoin it with the direct speech of the rest of the sentence. <hr/> <hr/> I am about to ← <i>behold me</i> .
Zech 2:10	רִנֵּי וְשִׂמְחֵי בֶת־צִיּוֹן כִּי הֵנִי־בָא וְשֹׁכֵנְתִי בְּתוֹכְךָ נְאֻם־יְהוָה:	Shout for joy and rejoice, daughter of Zion, for behold, I am coming, and I will dwell in your midst, says the LORD.	
Zech 2:11	וַיִּגְלוּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם וְשֹׁכֵנְתִי בְּתוֹכְךָ וַיְדַעְתָּ כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי אֲלֶיךָ:	And many nations will be joined to the LORD on that day, and they will be a people to me, and I will dwell in your midst, and you will know that the LORD of hosts has sent me to you.	
Zech 2:12	וַיִּנְחַל יְהוָה אֶת־יְהוּדָה חֶלְקוֹ עַל אֲדָמַת הַקִּדְשׁ וּבָחַר עוֹד בִּירוּשָׁלַם:	And the LORD will inherit Judah, his portion, on holy ground, and he will still choose Jerusalem.	
Zech 2:13	הִס כָּל־בָּשָׂר מִפְּנֵי יְהוָה כִּי יַעֲזוֹר מִמַּעוֹן קִדְשׁוֹ: ס	Be silent, all flesh, before the LORD, for he has been roused from his holy dwelling place.» ' ' "	his holy dwelling place ← <i>the</i> <i>dwelling place of his holiness</i> , a Hebraic genitive.
Zech 3:1	וַיִּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מְלֶאֶךְ יְהוָה וְהִשְׁטָן עֹמֵד עַל־יְמִינוֹ לְשֹׁטְנוֹ:	And he showed me Joshua the high priest standing before the angel of the LORD, and Satan was standing on his right <i>hand</i> side to oppose him.	
Zech 3:2	וַיֹּאמֶר יְהוָה אֶל־הִשְׁטָן יַגְעֹר יְהוָה בְּדֶ הִשְׁטָן וַיַּגְעֹר יְהוָה בְּדֶ הַבָּחָר בִּירוּשָׁלַם הַלּוֹא זֶה אוֹד מִצֵּל מֵאֵשׁ:	And the LORD said to Satan, “May the LORD rebuke you, Satan, may the LORD, who chooses Jerusalem, rebuke you. <i>Isn't this man</i> a firebrand rescued from the fire?”	this <i>man</i> : Joshua the high priest, but representing the people, having suffered much, but saved from utter destruction. See [DB- VPZ] pp.94-95.
Zech 3:3	וַיְהוֹשֻׁעַ הָיָה לְבָשׁ בְּגָדִים צוּאִים וְעֹמֵד לִפְנֵי מְלֶאֶךְ:	Now Joshua was clothed <i>in</i> filthy garments, and <i>he</i> was standing before the angel.	

Zech 3:4	וַיַּעַן וַיֹּאמֶר אֶל־הַעֲמָדִים לִפְנֵי לְאֹמֶר הַסִּירוּ הַבְּגָדִים הַצְּאִים מֵעָלַי וַיֹּאמֶר אֵלָיו רְאֵה הֲעִבְרָתִי מֵעָלֶיךָ עֹנֶךָ וְהִלְבַּשׁ אֶתְךָ מַחֲלָצוֹת:	And <i>the angel</i> reacted and spoke to those standing before him and said, “Take the filthy clothes off him.” And he said to <i>Joshua</i> , “Look, I have remitted your iniquity, and <i>I</i> have clothed you in costly dress.”	reacted ← <i>answered</i> , but no question asked. See Gen 18:27.  remitted ← <i>transferred from</i> you.  <i>I</i> have clothed: infinitive absolute in the role of a finite verb.
Zech 3:5	וַאֲמַר יְשִׁימוּ צְנִיף טְהוֹר עַל־רֹאשׁוֹ וַיְשִׁימוּ הַצְּנִיף הַטְּהוֹר עַל־רֹאשׁוֹ וַיִּלְבַּשְׁהוּ בְּגָדִים וּמִלְאָךְ יְהוָה עֹמֵד:	Then I said, “Put a clean turban on his head.” And they put a clean turban on his head and clothed him <i>in</i> garments, while the angel of the LORD stood <i>by</i> .	put ← <i>let them put</i> , or, more literally, <i>they will put</i> .
Zech 3:6	וַיַּעַד מִלְאָךְ יְהוָה בֵּיהוֹשֻׁעַ לֵאמֹר:	Then the angel of the LORD testified to Joshua and said,	
Zech 3:7	כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בְּדַרְכֵי תִלְךָ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אֶתְּהָ תִדְּוִן אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרוֹ וְנִתְּתִי לָךְ מִהַלְכִים בֵּין הַעֲמָדִים הָאֵלֶּה:	“This <i>is what</i> the LORD of hosts says: ‘If you walk in my paths, and if you keep my charge, then you too will govern my house, and you will guard my courts, and I will give you <i>right of way</i> between these who are standing by.	this <i>is what</i> ← <i>thus</i> .  <i>right of way</i> ← <i>ways / journeys</i> .
Zech 3:8	שְׁמַע־נָא יְהוֹשֻׁעַ   הַכְּהֵן הַגָּדוֹל אֶתְּהָ וְרַעֲיָךְ הַיֹּשְׁבִים לִפְנֶיךָ כִּי־אֲנִישֵׁי מוֹפֶת הֵמָּה כִּי־הִנְנִי מְבִיא אֶת־עַבְדִּי צִמְחָה:	Now listen, Joshua the high priest, you and your colleagues sitting before you, for they <i>are significant men</i> . For <i>I am about to bring in</i> my servant the Branch.	significant men ← <i>men of sign</i> , a Hebraic genitive.  <i>I am about to</i> ← <i>behold me</i> .
Zech 3:9	כִּי   הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לִפְנֵי יְהוֹשֻׁעַ עַל־אֶבֶן אַחַת שְׁבַע עֵינַיִם הִנְנִי מִפְּתַח פְּתָחָהּ נֹאֵם יְהוָה צְבָאוֹת וּמִשְׁתִּי אֶת־עֹן הָאָרֶץ־הַזֹּאת בְּיוֹם אֶחָד:	For <i>here is</i> the stone which I have put before Joshua. <i>There will be seven eyes</i> on one stone. <i>I am about to</i> incise its engraving, says the LORD of hosts, and I will remove the iniquity of <i>this land</i> in one day.	<b>Rev 5:6.</b>  <i>here is</i> ← <i>behold</i> .  <i>I am about to</i> ← <i>behold me</i> .  <i>this land</i> ← <i>that land</i> .
Zech 3:10	בְּיוֹם הַהוּא נֹאֵם יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל־תַּחַת גִּפְנוֹ וְאֶל־תַּחַת תְּאֵנָה:	On that day, says the LORD of hosts, each of you will call to his neighbour, under the vine and under the fig tree.’ ”	
Zech 4:1	וַיָּשָׁב הַמִּלְאָךְ הַדֹּבֵר בִּי וַיַּעֲרֵנִי כְּאִישׁ אֲשֶׁר־יֵעוֹר מִשְׁנֵתוֹ:	And the angel who was speaking to me came back and woke me up, as a man who is woken from his sleep.	

Zech 4:2	<p>וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה *וַיֹּאמֶר *וַאֲמַר רְאִיתִי   וְהִנֵּה מְנוֹרַת זָהָב כְּלֵה וְגִלְגָּל עַל-רֹאשָׁהּ וְשִׁבְעָה נְרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֵרוֹת אֲשֶׁר עַל-רֹאשָׁהּ:</p>	<p>And he said to me, “What do you see?” And {Q: I said,} [K: he said,] “I looked, and what I saw was a lampstand, all of gold, with its bowl above it, with its seven lamps on it, and seven pipes for the seven lamps which were above it.</p>	<p>what I saw was ← behold. seven pipes for the seven lamps ← seven and seven pipes for the lamps. above it (2x) ← on its head.</p>
Zech 4:3	<p>וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִיְמִין הַגִּלְגָּל וְאֶחָד עַל-שְׂמאלָהּ:</p>	<p>And there were <b>two olive trees</b> beside it – one to the right of the bowl and one to its left.”</p>	<p>Rev 11:4.</p>
Zech 4:4	<p>וָאֵעַן וַאֲמַר אֶל-הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה-אֵלֶּה אֲדֹנָי:</p>	<p>Then I inquired and spoke to the angel who was speaking to me, and I said, “What are these, my lord?”</p>	<p>inquired ← asked, but no question asked; rather, one is raised. Compare Gen 18:27.</p>
Zech 4:5	<p>וַיַּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יָדַעְתָּ מָה-הֵמָּה אֵלֶּה וַאֲמַר לֹא אֲדֹנָי:</p>	<p>And the angel who was speaking to me answered and said to me, “Do you not know what these are?” And I answered, “No, my lord.”</p>	
Zech 4:6	<p>וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר-יְהוָה אֶל-זֵרֻבָּבֶל לֵאמֹר לֹא בְחַיִל וְלֹא בִכְחַ כִּי אִם-בְּרוּחֵי אֲמַר יְהוָה צָבָאוֹת:</p>	<p>And he answered and spoke to me and said, “This is the word of the LORD to Zerubbabel. <i>It is not</i> by force and not by strength, but by my spirit, says the LORD of hosts.</p>	<p>to Zerubbabel: followed by לֵאמֹר, to say, which merely reaffirms that direct speech follows.</p>
Zech 4:7	<p>מִי-אַתָּה הַר-הַגְּדוֹל לְפָנַי זֵרֻבָּבֶל לְמִישֵׁר וְהוֹצִיא אֶת-הָאֶבֶן הָרִאשֹׁנָה תְּשֹׂאוֹת חֵן חֵן לָהּ: פ</p>	<p>Who are you, you great mountain? Before Zerubbabel, you become a plain, and he will bring out the head-stone. There will be shoutings of «Grace, grace» to it.’ ”</p>	
Zech 4:8	<p>וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:</p>	<p>And the word of the LORD came to me and said,</p>	<p>came ← became.</p>
Zech 4:9	<p>יָדַי זֵרֻבָּבֶל יִסְדּוּ הַבַּיִת הַזֶּה וַיְדִיּוּ תִבְצַעְנָהּ וַיִּדְעַתְּ כִּי-יְהוָה צָבָאוֹת שְׁלַחֲנִי אֵלֵיכֶם:</p>	<p>“The hands of Zerubbabel founded this house, and his hands will complete it, and you will know that the LORD of hosts sent me to you.</p>	
Zech 4:10	<p>כִּי מִי בֹז לְיוֹם קִטְנוֹת וְשִׁמְחוּ וְרֹאוּ אֶת-הָאֶבֶן הַבְּדִיל בַּיָּד זֵרֻבָּבֶל שִׁבְעָה-אֵלֶּה עֵינֵי יְהוָה הֵמָּה מְשׁוֹטְטִים בְּכָל-הָאָרֶץ:</p>	<p>For who despises the day of small matters? For they will rejoice and see the plummet in the hand of Zerubbabel. <b>These seven are the eyes of the LORD</b>, scrutinizing the whole world.”</p>	<p>Rev 5:6. small matters: the start of building did not seem impressive. the eyes of the LORD (etc.): compare Prov 15:3 and 2 Chr 16:9.</p>

Zech 4:11	וַאֲנִי וְאָמַר אֵלָיו מִה־שְׁנֵי הַזֵּיתִים הָאֵלֶּה עַל־יְמִין הַמְּנוּרָה וְעַל־שְׂמֹאלָהּ:	Then I <u>inquired</u> and said to him, “What <i>are</i> these two olive trees to the right of the lampstand, and to its left?”	inquired: see Zech 4:4.
Zech 4:12	וַאֲנִי שְׁנִית וְאָמַר אֵלָיו מִה־שְׁתֵּי שִׁבְלֵי הַזֵּיתִים אֲשֶׁר בְּיַד שְׁנֵי צְנִתְרוֹת הַזֹּהָב הַמְּרִיקִים מֵעֲלֵיהֶם הַזֹּהָב:	And I <u>inquired</u> a second time and said to him, “What <i>are</i> the two branches of the olive trees, which by <u>means</u> of two golden tubes empty the golden <i>bowl</i> above them?”	inquired: see Zech 4:4.  means ← <i>the hand</i> .
Zech 4:13	וַיֹּאמֶר אֵלָי לֵאמֹר הֲלוֹא יָדַעְתָּ מִה־אֵלֶּה וְאָמַר לֹא אֲדַנִּי:	Then he spoke to me and said, “Do you not know what these <i>are</i> ?” And I said, “No, <u>my Lord</u> .”	my Lord: Zechariah is addressing the LORD, whose word had directly come to him (Zech 4:8). There is no angel in this portion. Compare Zech 1:9. So a capital L. The LORD is ↗
Zech 4:14	וַיֹּאמֶר אֵלֶּה שְׁנֵי בְנֵי־הַיְצְהָר הָעֹמְדִים עַל־אֲדוֹן כָּל־הָאָרֶץ:	And he said, “These <i>are</i> the two <u>anointed ones</u> who stand by the Lord of all the earth.”	↳ explicitly Zechariah's interlocutor in Zech 5:4, and probably in the intervening exchanges.  <u>anointed ones</u> ← <i>sons of new oil</i> .
Zech 5:1	וַאֲשׁוּב וְאִשָּׂא עֵינַי וְאֶרְאָה וְהִנֵּה מְגִלָּה עֹפֶה:	Then I <u>lifted up</u> my eyes again and looked, and <u>what I saw was</u> a flying scroll.	what <i>I saw was</i> ← <i>behold</i> .
Zech 5:2	וַיֹּאמֶר אֵלָי מָה אַתָּה רֹאֵה וְאָמַר אֲנִי רֹאֵה מְגִלָּה עֹפֶה אָרְכָּהּ עֶשְׂרִים בָּאַמָּה וְרָחְבָּהּ עֶשֶׂר בָּאַמָּה:	And he said to me, “What do you see?” And I said, “I see a flying scroll. Its length <i>is</i> twenty <u>cubits</u> , and its width <i>is</i> ten <u>cubits</u> .”	cubit (2x): about 18 inches or 45 cm.
Zech 5:3	וַיֹּאמֶר אֵלָי זֹאת הִיא אֵלֶּה הַיּוֹצֵאת עַל־פְּנֵי כָל־הָאָרֶץ כִּי כָל־הַגֹּנֵב מִזֶּה כְּמוֹהָ נִקָּה וְכָל־הַנִּשְׁבָּע מִזֶּה כְּמוֹהָ נִקָּה:	And he said to me, “This <i>is</i> the curse which is going out over the face of the whole earth. For everyone who steals, as <i>in the prohibition of</i> one side, <u>is being acquitted</u> , and everyone who swears, as <i>in the prohibition of</i> the other side, <u>is being acquitted</u> .”	is being acquitted (2x): as [AnLx], [CB]; [DB-VPZ] has <i>shall be cleansed away</i> . AV differs ( <i>shall be cut off</i> ). With the scroll, the LORD is objecting to the acquittals.
Zech 5:4	הַיּוֹצֵאתִיהָ נָאֻם יְהוָה צְבָאוֹת וּבָאָה אֶל־בֵּית הַגֹּנֵב וְאֶל־בֵּית הַנִּשְׁבָּע בְּשֵׁם יְהוָה לְשָׁקֵר וְלָנָה בְּתוֹךְ בֵּיתוֹ וְכָלְתּוֹ וְאֶת־עֵצָיו וְאֶת־אֲבָנָיו:	I will send it out, says the LORD of hosts, and it will go to the house of the thief, and the house of <i>the one who</i> swears by my name falsely, and it will lodge inside his house, and it will consume it, both its timbers and its stones.”	
Zech 5:5	וַיֵּאָדָּם הַמְּלַאֲךָ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלָי שֵׂא נָא עֵינֶיךָ וּרְאֵה מָה הַיּוֹצֵאת הַזֹּאת:	And the angel who was speaking to me <u>came up</u> and said to me, “Lift up your eyes and see what this <i>is</i> that is setting out.”	came up ← <i>came out</i> .



Zech 5:6	וַאֲמַר מִה־הִיא וַיֹּאמֶר זֹאת הָאֵיפָה הַיּוֹצֵאת וַיֹּאמֶר זֹאת עֵינִים בְּכָל־הָאָרֶץ:	And I said, “What <i>is</i> it?” And he said, “This <i>is</i> the ephah which is setting out.” And he said, “This <i>is</i> their appearance all over the earth.”	ephah: about 6 imperial gallons or 27 litres. Symbolizing trade or commerce [DB-VPZ].  appearance ← eye.
Zech 5:7	וְהִנֵּה כִכָּר עֹפֶרֶת נִשְׂאת וְזֹאת אִשָּׁה אֹחֶת יוֹשֶׁבֶת בְּתוֹךְ הָאֵיפָה:	And what I saw was a talent of lead being lifted up. And this <i>is</i> a woman sitting inside the ephah.	what I saw was ← behold.  talent: see Ex 25:39.  a woman ← one woman.  ephah: about 6 imperial gallons or 27 litres.
Zech 5:8	וַיֹּאמֶר זֹאת הַרְשָׁעָה וַיִּשְׁלַךְ אֶתָּה אֶל־תּוֹךְ הָאֵיפָה וַיִּשְׁלַךְ אֶת־אֶבֶן הָעֹפֶרֶת אֶל־פִּיהָ: ס	And he said, “This <i>is</i> wickedness.” And he cast her into the ephah, and he cast the block of lead over its opening.	ephah: about 6 imperial gallons or 27 litres.
Zech 5:9	וְאִשָּׁא עֵינַי וְאָרָא וְהִנֵּה שְׁתֵּי נָשִׁים יוֹצְאוֹת וְרוּחַ בְּכַנְפֵיהֶם וְלַהֲנָה כְּנָפִים כְּכַנְפֵי הַחֲסִידָה וַתִּשְׁאֲנָה אֶת־הָאֵיפָה בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם:	Then I lifted up my eyes and looked, and what I saw was two women coming out, and <i>there</i> was wind in their wings, for they had wings like the wings of a stork, and they lifted up the ephah between the earth and the sky.	what I saw was ← behold.  ephah: about 6 imperial gallons or 27 litres.  the sky: or heaven.
Zech 5:10	וַאֲמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי אָנָּה הֵמָּה מוֹלְכוֹת אֶת־הָאֵיפָה:	And I said to the angel who was speaking to me, “Where are they taking the ephah to?”	ephah: about 6 imperial gallons or 27 litres.
Zech 5:11	וַיֹּאמֶר אֵלַי לְבָנוֹת־לָהּ בַּיִת בְּאֶרֶץ שִׁנָּר וְהוּכַן וְהִנְיָחָה שָׁם עַל־מְכַנְתָּהּ: ס	And he said to me, “To build for her a house in the land of Shinar. It will be established and set down there on its base.”	Shinar: i.e. <i>Babylonia</i> [CB], [DB-VPZ].
Zech 6:1	וָאָשֵׁב וְאִשָּׁא עֵינַי וְאָרָא וְהִנֵּה אַרְבַּע מְרֻכְבוֹת יֹצְאוֹת מִבֵּין שְׁנֵי הַהָרִים וְהָהָרִים הָרִי נְחֹשֶׁת:	And I lifted up my eyes again and looked, and what I saw was four chariots coming out between two mountains, and the mountains were mountains of copper.	what I saw was ← behold.
Zech 6:2	בַּמְרֻכְבָּה הָרֵאשֹׁנָה סוּסִים אֲדָמִים וּבַמְרֻכְבָּה הַשְּׁנִית סוּסִים שְׁחָרִים:	In the first chariot were red horses, and in the second chariot were black horses.	in (2x): i.e. <i>in the harness of</i> , so the chariots were drawn by the various horses. Similarly in the next verse.
Zech 6:3	וּבַמְרֻכְבָּה הַשְּׁלִישִׁית סוּסִים לְבָנִים וּבַמְרֻכְבָּה הָרְבִיעִית סוּסִים בְּרָדִים אֲמָצִים:	And in the third chariot were white horses, and in the fourth chariot were vigorous dappled horses.	vigorous dappled horses: AV differs ( <i>grisled and bay</i> ). It is the “and” that makes a substantive difference, if it then refers to two groups of horses. See Zech 6:6 and Zech 6:7.
Zech 6:4	וָאֶעַן וַאֲמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי מִה־אֵלֶּה אֲדָנִי:	Then I inquired and said to the angel who was speaking to me, “What <i>are</i> these, my lord?”	inquired: see Zech 4:4.

Zech 6:5	וַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר אֵלַי אֱלֹהִים אַרְבַּע רְחוֹת הַשָּׁמַיִם יוֹצְאוֹת מִהַתִּיצֵב עַל-אֲדוֹן כָּל-הָאָרֶץ:	And the angel answered and said to me, “These <i>are</i> the four spirits of heaven, going out from standing by the Lord of all the earth.	
Zech 6:6	אֲשֶׁר-בָּהֶן הַסּוֹסִים הַשְּׁחֹרִים יֵצְאוּ אֶל-אֶרֶץ צְפוֹן וְהַלְבָּנִים יֵצְאוּ אֶל-אַחֲרֵיהֶם וְהַבְּרָדִים יֵצְאוּ אֶל-אֶרֶץ הַתֵּימָן:	The black horses in it are going out to the land of the north, and the white <i>ones</i> are going out after them, and the dappled <i>ones</i> are going out to the land of <u>Teman</u> .	Teman: i.e. <i>the south</i> .
Zech 6:7	וְהָאֲמֹצִים יֵצְאוּ וַיִּבְקְשׁוּ לָלֶכֶת לְהַתְּהַלֵּךְ בְּאֶרֶץ וַיֹּאמֶר לָבוֹ הַתְּהַלְכוּ בְּאֶרֶץ וַתְּהַלְכֶנָּה בְּאֶרֶץ:	Then when the vigorous <i>ones</i> went out, they asked to go and patrol the earth.” And he said, “Go <i>and</i> patrol the earth.” So they patrolled the earth.	they: feminine, so agreeing with the <i>chariots</i> rather than the <i>horses</i> .
Zech 6:8	וַיִּזְעַק אֹתִי וַיְדַבֵּר אֵלַי לֵאמֹר רְאֵה הֵיוּצְאִים אֶל-אֶרֶץ צְפוֹן הַנִּיחוּ אֶת-רוּחִי בְּאֶרֶץ צְפוֹן: ס	And he cried out to me and spoke to me and said, “See <u>those which are going out</u> to the land of the north; they have set my spirit down in the land of the north.	those which are going out: masculine, so agreeing with the <i>horses</i> .
Zech 6:9	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Zech 6:10	לְקוֹחַ מֵאֵת הַגּוֹלָה מִחֻלְדַּי וּמֵאֵת טוֹבִיָּה וּמֵאֵת יְדַעְיָה וּבָאתָ אֵתָּהּ בַּיּוֹם הַהוּא וּבָאתָ בֵּית יֵאֲשִׁיָּה בֶן-צִפְנָנָה אֲשֶׁר-בָּאוּ מִבָּבֶל:	Take <u>some</u> of the deportees: <i>those</i> of Heldai, <i>those</i> of Tobiah, and <i>those</i> of Jedaiah, and go on that day, and go <i>to</i> the house of <u>Josiah</u> the son of Zephaniah, <i>with those</i> who came from Babylon.	take: infinitive absolute in the role of an imperative.  Tobiah: AV= <i>Tobijah</i> here, but the more frequent <i>Tobiah</i> in Ezra and Nehemiah.  Josiah ← <i>Joshiah</i> , but we retain the AV / traditional English name.
Zech 6:11	וְלָקַחְתָּ כֶּסֶף-וְזָהָב וְעָשִׂיתָ עֲטָרוֹת וְשַׂמְתָּ בְּרֵאשׁ יְהוֹשֻׁעַ בֶּן-יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל:	And take silver and gold, and make crowns, and put <i>them</i> on the head of Joshua the son of <u>Jozadak</u> , the high priest.	Jozadak: see Hagg 1:1.
Zech 6:12	וְאָמַרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר הִנֵּה-אִישׁ צִמַּח שָׁמוֹ וּמִתְחַתָּיו יִצְמַח וּבָנָה אֶת-הַיִּכְלָל יְהוָה:	And speak to him, and say, ‘ <u>This is what</u> the LORD of hosts <u>says</u> : «Behold the man – the Branch <i>is</i> his name – and <u>under his protection</u> he will grow up, and he will build the house of the LORD.	<u>this is what</u> ← <i>thus</i> .  <u>says</u> ← <i>says ... saying</i> .  <u>under his protection</u> ← <i>from under him</i> . AV differs ( <i>out of his place</i> ). [DB-VPZ] renders <i>from His own root (or stock)</i> .
Zech 6:13	וְהוּא יִבְנֶה אֶת-הַיִּכְלָל יְהוָה וְהוּא-יֵשֵׂא הוֹד וְיָשֵׁב וּמָשַׁל עַל-כִּסְאֵו וְהָיָה כֹהֵן עַל-כִּסְאֵו וְעֵצַת שְׁלוֹם תִּהְיֶה בֵּין שְׁנֵיהֶם:	And he will build the temple of the LORD, and he will bear majesty, and he will sit and rule on his throne, and he will be a priest on his throne, and there will be the counsel of peace between the two <u>offices</u> .	<i>offices</i> : king and priest, which can only both be fulfilled by the Messiah.

Zech 6:14	וְהֶעֱטָרְתָּ תְּהִיָּה לְחֶלֶם וְלִטּוּבִיָּה וְלִידְעָיָה וְלַחֲזַן בְּזֶפְנֵיָהּ לְזִכָּרוֹן בְּהֵיכַל יְהוָה:	And Helem and <u>Tobiah</u> and Jedaiah will have the crowns, as <u>will</u> Hen the son of Zephaniah, as a memorial in the temple of the LORD.	Tobiah: AV= <i>Tobijah</i> here, but the more frequent <i>Tobiah</i> in Ezra and Nehemiah.  as <u>will</u> Hen: or <i>for the grace of</i> , as in [DB-VPZ] p.203, but not MT punctuation.
Zech 6:15	וְרוּחוֹקִים   יָבֹאוּ וּבְנוּ בְּהֵיכַל יְהוָה וְיִדְעֹתֶם כִּי־יְהוָה צָבָאוֹת שְׁלַחְנִי אֵלֵיכֶם וְהָיָה אִם־שָׁמוּעַ תִּשְׁמָעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם: ס	And <i>people</i> from far away will come and build in the temple of the LORD, and you will know that the LORD of hosts sent me to you. And it will come to pass if you <u>make a point of heeding</u> the LORD your God.» ’”	make a point of heeding: infinitive absolute.
Zech 7:1	וַיְהִי בִשְׁנַת אַרְבַּע לְדַרְיוֹשׁ הַמֶּלֶךְ הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה בְּאַרְבַּעַה לַחֹדֶשׁ הַתְּשֻׁעִי בְכֶסֶלֹ:	And it came to pass in the fourth year of Darius the king <i>that</i> the word of the LORD <u>came</u> to Zechariah on the <i>fourth day</i> of the ninth month, <i>that is</i> <u>Kislev</u> .	came ← <i>became</i> .  Kislev: AV= <i>Chisleu</i> , but we use the modern English name.
Zech 7:2	וַיִּשְׁלַח בֵּית־אֵל שַׂר־אַצָּר וְרָגַם מֶלֶךְ וְאֲנָשָׁיו לְחַלּוֹת אֶת־פָּנָי יְהוָה:	And <u>Sar-Ezer</u> and Regem-Melech and his men <u>sent envoys</u> to Beth-El to <u>entreat</u> the LORD,	Sar-Ezer: AV= <i>Sherezzer</i> .  sent ... to Beth-El: AV differs. The subject of <i>sent</i> could be (1) <i>Beth-El</i> (but towns are usually feminine); (2) Sar-Ezer, ours →  entreat: see Jer 26:19.
Zech 7:3	לֵאמֹר אֶל־הַכֹּהֲנִים אֲשֶׁר לְבֵית־יְהוָה צָבָאוֹת וְאֶל־הַנְּבִיאִים לֵאמֹר הֲאֵבַכְּהָ בַחֹדֶשׁ הַחֲמִשִּׁי הַנִּזְוֹר כַּאֲשֶׁר עָשִׂיתִי זֶה כַּמָּה שָׁנִים: פ	to <u>say</u> to the priests who <i>were</i> at the house of the LORD of hosts and to the prophets, “Shall I weep in the fifth month, separating myself, as I have done for so many years now?”	↳ and [CB]; (3) <i>they</i> , AV, which also renders <i>Beth-El</i> as <i>the house of God</i> .  say ← <i>to say ... to say</i> .
Zech 7:4	וַיְהִי דְבַר־יְהוָה צָבָאוֹת אֵלַי לֵאמֹר:	And the word of the LORD of hosts <u>came</u> to me and said,	came ← <i>became</i> .
Zech 7:5	אָמַר אֶל־כָּל־עַם הָאָרֶץ וְאֶל־הַכֹּהֲנִים לֵאמֹר כִּי־צִמַּמְתֶּם וְסָפֹד בַּחֲמִישִׁי וּבְשִׁבְעִי זֶה שִׁבְעִים שָׁנָה הָצוּם צִמַּמְתִּי אָנִי:	“Speak to all the people of the land and to the priests, and say, ‘When you fasted and <u>mourned</u> in the fifth and seventh <i>month</i> for the last seventy years, <u>did you</u> really fast for me?’	mourned: infinitive absolute in the role of a finite verb.  did you really fast: infinitive absolute.  for me: with an emphatic pronoun.
Zech 7:6	וְכִי תֹאכְלוּ וְכִי תִשְׁתּוּ הֲלֹא אַתֶּם הָאֹכְלִים וְאַתֶּם הַשֹּׂתִים:	And when you ate and when you drank, were you not eating <i>for</i> yourselves and drinking <i>for</i> yourselves?	

Zech 7:7	הֲלוֹא אֶת־הַדְּבָרִים אֲשֶׁר קָרָא יְהוָה בְּיַד הַנְּבִיאִים הָרִאשׁוֹנִים בְּהִיּוֹת יְרוּשָׁלַם יֹשְׁבַת וּשְׁלוֹה וְעָרֶיהָ סְבִיבֹתֶיהָ וְהַנֶּגֶב וְהַשְּׁפֵלָה יָשָׁב: פ	Have you not considered the words which the LORD proclaimed through the <u>intermediacy</u> of the former prophets when Jerusalem was inhabited and prosperous, and her cities around her and the south and the plain <i>were also</i> inhabited? ”	intermediacy ← <i>hand</i> .
Zech 7:8	וַיְהִי דְבַר־יְהוָה אֶל־זְכַרְיָה לֵאמֹר:	And the word of the LORD <u>came</u> to Zechariah and said,	came ← <i>became</i> .
Zech 7:9	כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר מִשְׁפָּט אֱמַת שִׁפְטוּ וְחַסָּד וּרְחָמִים עֲשׂוּ אִישׁ אֶת־אָחִיו:	“This <i>is what</i> the LORD of hosts says: ‘Judge <u>with true justice</u> and show kindness and compassion, each <i>man</i> to his brother.	this <i>is what</i> ← <i>thus</i> . says ← <i>says ... to say</i> . true justice ← <i>justice of truth</i> , a Hebraic genitive.
Zech 7:10	וְאַל־מַנְהֶה וְיִתּוֹם גֵּר וְעָנִי אֶל־תַּעֲשֶׂקוּ וְרַעַת אִישׁ אָחִיו אֶל־תַּחֲשְׁבוּ בַלְבַּבְכֶם:	Do not oppress the widow or the orphan, the foreigner or the poor, and do not devise wickedness in your <u>hearts</u> , one <i>against</i> his brother.”	hearts ← <i>heart</i> .
Zech 7:11	וַיִּמָּאֲנוּ לְהִקְשִׁיב וַיִּתְּנוּ כִתְף סָרְרַת וְאַזְנֵיהֶם הִכְבִּידוּ מִשְׁמוֹעַ:	But they refused to listen, and they gave a rebellious shoulder, and they made their ears too dull to hear.	
Zech 7:12	וּלְבָם שָׁמוּ שְׁמִיר מִשְׁמוֹעַ אֶת־הַתּוֹרָה וְאֶת־הַדְּבָרִים אֲשֶׁר שָׁלַח יְהוָה צְבָאוֹת בְּרוּחוֹ בְּיַד הַנְּבִיאִים הָרִאשׁוֹנִים וַיְהִי קֶצֶף גְּדוֹל מֵאֵת יְהוָה צְבָאוֹת:	And they made their <u>hearts as hard as diamond</u> , preventing them from hearing the law and the words which the LORD of hosts sent by his spirit, through the <u>intermediacy</u> of the former prophets, and there <u>came</u> great anger from the LORD of hosts.	hearts ← <i>heart</i> . diamond: as [AnLx]. AV= <i>adamant stone</i> , [BDB]= <i>flint</i> etc. intermediacy ← <i>hand</i> . came ← <i>became</i> .
Zech 7:13	וַיְהִי כַאֲשֶׁר־קָרָא וְלֹא שָׁמְעוּ בֶן יִקְרָאוּ וְלֹא אֶשְׁמָע אָמַר יְהוָה צְבָאוֹת:	“And it has come to pass, <i>that just</i> as he cried out, and they did not listen, so they will cry out, and I will not listen, says the LORD of hosts.	
Zech 7:14	וְאִסְעָרִם עַל כָּל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּם וְהָאָרֶץ נִשְׁמָה אֲחֵרֵיהֶם מֵעַבֵּר וּמִשָּׁב וַיִּשְׁימוּ אֶרֶץ־חֲמֻדָּה לְשִׁמָּה: פ	So I have driven them like a storm into all nations which they did not know of, and the land has become waste after them, so that <i>there is</i> no-one passing through or returning, and they have made the <u>pleasant land</u> a desolation.”	pleasant land ← <i>land of pleasantness</i> , a Hebraic genitive.
Zech 8:1	וַיְהִי דְבַר־יְהוָה צְבָאוֹת לֵאמֹר:	And the word of the LORD of hosts <u>came</u> and said,	came ← <i>became</i> .

Zech 8:2	כֹּה אָמַר יְהוָה צְבָאוֹת קְנָאתִי לְצִיּוֹן קְנָאָה גְּדוֹלָה וְחַמָּה גְּדוֹלָה קְנָאתִי לָהּ:	“This <i>is what</i> the LORD of hosts says: ‘I am jealous for Zion <i>with</i> a great jealousy, And <i>with</i> great fury I am jealous for her.’	this is what ← thus.
Zech 8:3	כֹּה אָמַר יְהוָה שְׁבִתִי אֶל־צִיּוֹן וְשֹׁכְנֵי בְּתוֹךְ יְרוּשָׁלַם וְנִקְרְאָה יְרוּשָׁלַם עִיר־הָאֱמֶת וְהָר־יְהוָה צְבָאוֹת הָר הַקֹּדֶשׁ: ס	This <i>is what</i> the LORD says: ‘I will return to Zion, and I will dwell in the midst of Jerusalem, and Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts, the <u>Holy Mountain</u> .’	this is what ← thus. <hr/> Holy Mountain ← <i>Mountain of Holiness</i> , a Hebraic genitive.
Zech 8:4	כֹּה אָמַר יְהוָה צְבָאוֹת עַד יִשְׁבוּ זְקֵנִים וְזִקְנוֹת בְּרַחְבוֹת יְרוּשָׁלַם וְאִישׁ מִשְׁעֲנֵתוֹ בְּיָדוֹ מִרְבַּי יָמִים:	This <i>is what</i> the LORD of hosts says: ‘Elderly men and women will yet dwell in the streets of Jerusalem, each <i>with</i> his staff in his hand because of <i>their</i> advanced age.’	this is what ← thus. <hr/> advanced age ← <i>abundance of days</i> .
Zech 8:5	וְרַחְבוֹת הָעִיר יִמְלְאוּ יְלָדִים וְיִלְדוֹת מִשְׁחַקִּים בְּרַחְבֵּיתֶיהָ: ס	And the streets of the city will be full of boys and girls playing in its streets.’	
Zech 8:6	כֹּה אָמַר יְהוָה צְבָאוֹת כִּי יִפְלֵא בְּעֵינַי שְׂאֵרֵית הָעַם הַזֶּה בַּיָּמִים הָהֵם גַּם־בְּעֵינַי יִפְלֵא נְאֻם יְהוָה צְבָאוֹת: פ	This <i>is what</i> the LORD of hosts says: ‘If it is marvellous in the sight of the remnant of this people, in those days, will it also be marvellous in my sight? says the LORD of hosts.’	this is what ← thus.
Zech 8:7	כֹּה אָמַר יְהוָה צְבָאוֹת הֲנִי מוֹשִׁיעַ אֶת־עַמִּי מֵאֶרֶץ מִזְרַח וּמֵאֶרֶץ מְבֹאֵה הַשָּׁמֶשׁ:	This <i>is what</i> the LORD of hosts says: ‘I am about to save my people from the land of the <u>east</u> and from the land of the <u>west</u> .’	this is what ← thus. <hr/> I am about to ← <i>behold me</i> . <hr/> east ... west ← <i>rising ... setting of the sun</i> , standing for <i>all parts of the earth</i> [DB-VPZ].
Zech 8:8	וְהִבֵּאתִי אֹתָם וְשָׁכְנוּ בְּתוֹךְ יְרוּשָׁלַם וְהָיוּ לִי לְעַם וְאֲנִי אֱהִיָּה לָהֶם לְאֱלֹהִים בְּאֱמֶת וּבְצִדְקָה: ס	And I will bring them, and they will dwell in the <u>precincts</u> of Jerusalem, <b>and they will be a people to me, and I will be God to them</b> , in truth and righteousness.’	<b>2 Cor 6:16, Rev 21:7.</b> <hr/> precincts ← <i>midst</i> .
Zech 8:9	כֹּה־אָמַר יְהוָה צְבָאוֹת תְּחַזְקֵנָה יְדֵיכֶם הַשְּׂמַעִים בַּיָּמִים הָאֵלֶּה אֶת הַדְּבָרִים הָאֵלֶּה מִפִּי הַנְּבִיאִים אֲשֶׁר בַּיּוֹם יֹסֵד בֵּית־יְהוָה צְבָאוֹת הַהִיכָל לְהַבְנֹת:	This <i>is what</i> the LORD of hosts says: ‘May you be of <u>good courage</u> , you who hear in these days these words from the mouth of the prophets who <i>were present</i> on the day <i>when</i> the house of the LORD of hosts was founded, <i>when</i> the temple was to be built.’	this is what ← thus. <hr/> you be of good courage ← <i>your hands be strengthened</i> .

Zech 8:10	<p>כִּי לִפְנֵי הַיָּמִים הָהֵם שָׁכַר  הָאָדָם לֹא נָהִיָּה וּשְׁכָר  הַבְּהֵמָה אֵינָנָה וְלִיּוֹצֵא וְלִבָּא  אִין-שְׁלוֹם מִן-הַעֵר וְאֶשְׁלַח  אֶת-כָּל-הָאָדָם אִישׁ בְּרֵעֵהוּ:</p>	<p>For before those days, a man had no wages, and <i>there were</i> no wages for <i>keeping</i> cattle, and <i>there was</i> no peace for him who went about his business, because of affliction. And I sent <u>every man</u> against his neighbour.</p>	<p><i>keeping</i> cattle: or (<i>working with</i>) farm animals.</p> <hr/> <p>went about his business ← <i>went out and came in</i>.</p> <hr/> <p>every man ← <i>every man each</i>.</p>
Zech 8:11	<p>וְעַתָּה לֹא כַיָּמִים הָרִאשׁוֹנִים  אֲנִי לְשֹׂאֲרֵית הָעַם הַזֶּה נָאֵם  יְהוָה צְבָאוֹת:</p>	<p>But now, I <i>will not be</i> as in the former days to the remnant of this people, says the LORD of hosts.</p>	
Zech 8:12	<p>כִּי-זֶרַע הַשְּׁלוֹם הַגֶּפֶן תִּתֵּן  פְּרִיָּהּ וְהָאָרֶץ תִּתֵּן אֶת-יְבוּלָהּ  וְהַשָּׁמַיִם יִתְּנוּ טֶלֶם וְהִנְחִלְתִּי  אֶת-שֹׂאֲרֵית הָעַם הַזֶּה  אֶת-כָּל-אֱלֹהִים:</p>	<p>For <i>it will be</i> a seed <i>enjoying</i> peace. The vine will yield its fruit, and the land will yield its produce, and the heavens will give their dew. And I will give all these <i>things</i> as a possession to the remnant of this people.</p>	
Zech 8:13	<p>וְהָיָה כַּאֲשֶׁר הָיִיתֶם קָלְלָה  בְּגוֹיִם בֵּית יְהוּדָה וּבֵית  יִשְׂרָאֵל בֶּן אוֹשִׁיעַ אֶתְכֶם  וְהָיִיתֶם בְּרָכָה אֶל-תִּירָאוּ  תַחֲזַקְנָה יְדֵיכֶם: ס</p>	<p>And it will come to pass, <i>that just</i> as you were an <i>object of</i> cursing among the Gentiles, O house of Judah and house of Israel, so I will save you, and you will be a blessing. Do not fear; <u>be of good courage.</u></p>	<p>be of good courage ← <i>strengthen your hands</i>.</p>
Zech 8:14	<p>כִּי כֹה אָמַר יְהוָה צְבָאוֹת  כַּאֲשֶׁר זָמַמְתִּי לְהָרַע לְכֶם  בְּהַקְצִיף אֲבֹתֵיכֶם אֹתִי אָמַר  יְהוָה צְבָאוֹת וְלֹא נִחַמְתִּי:</p>	<p>For <u>this is what</u> the LORD of hosts says: ‘<i>Just</i> as I purposed to bring harm to you when your fathers provoked me to anger, says the LORD of hosts, and I did not repent,</p>	<p>this is what ← <i>thus</i>.</p>
Zech 8:15	<p>כֵּן שָׁבַתִּי זְמַמְתִּי בַיָּמִים  הָאֵלֶּה לְהִיטִיב אֶת-יְרוּשָׁלַם  וְאֶת-בֵּית יְהוּדָה אֶל-תִּירָאוּ:</p>	<p>so I have again purposed in these days to do good to Jerusalem and to the house of Judah; do not fear.</p>	
Zech 8:16	<p>אֵלֶּה הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּ  דַּבְּרוּ אִמְתּוֹ אִישׁ אֶת-רֵעֵהוּ  אִמְתּוֹ וּמִשְׁפַּט שְׁלוֹם שִׁפְטוּ  בְּשַׁעֲרֵיכֶם:</p>	<p>These <i>are</i> the things which you are to do: <b>speak the truth, each one with his neighbour</b>, and judge in your <u>courts</u> <i>with</i> truth and <u>sound</u> judgment.</p>	<p><b>Eph 4:25.</b></p> <hr/> <p>courts ← <i>gates</i>.</p> <hr/> <p>sound ← <i>of peace</i>, but with wider scope.</p>
Zech 8:17	<p>וְאִישׁ   אֶת-רַעַת רֵעֵהוּ  אֶל-תַּחֲשְׁבוּ בְלִבְבְּכֶם וּשְׁבַעַת  שֶׁקֶר אֶל-תִּאָהֲבוּ כִּי  אֶת-כָּל-אֱלֹהִים אֲשֶׁר שָׁנֵאתִי  נָאֵם-יְהוָה: ס</p>	<p>And don't let any of you plot harm in your <u>hearts</u> against his neighbour, and do not love a false oath, for all these <i>things are</i> what I hate, says the LORD.’ ”</p>	<p>hearts ← <i>heart</i>.</p>
Zech 8:18	<p>וַיְהִי דְבַר-יְהוָה צְבָאוֹת אֵלַי  לֵאמֹר:</p>	<p>And the word of the LORD of hosts <u>came</u> to me and said,</p>	<p>came ← <i>became</i>.</p>

Zech 8:19	כֹּה־אָמַר יְהוָה צְבָאוֹת צוֹם הַרְבִּיעִי וְצוֹם הַחֲמִישִׁי וְצוֹם הַשְּׁבִיעִי וְצוֹם הָעֲשִׂירִי יִהְיֶה לְבֵית־יְהוּדָה לְשִׂשׁוֹן וּלְשִׂמְחָה וּלְמַעֲדִים טוֹבִים וְהָאֱמֶת וְהַשְּׁלוֹם אֶהְבּוּ: פ	“This <i>is what</i> the LORD of hosts says: ‘The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth will be to the house of Judah for rejoicing, and for gladness, and for good festival times, so love truth and peace.’	this is what ← thus.
Zech 8:20	כֹּה אָמַר יְהוָה צְבָאוֹת עַד אֲשֶׁר יָבֹאוּ עַמִּים וְיִשְׁבִּי עָרִים רַבּוֹת:	This <i>is what</i> the LORD of hosts says: ‘It will yet be that various peoples will come, and inhabitants of many cities,	this is what ← thus.
Zech 8:21	וְהָלְכוּ יִשְׁבִּי אֶחָת אֶל־אֶחָת לֵאמֹר גִּלְכָּה הֲלוֹךְ לְחַלּוֹת אֶת־פָּנַי יְהוָה וּלְבַקֵּשׁ אֶת־יְהוָה צְבָאוֹת אֱלֹכֶיךָ גַּם־אֲנִי:	and the inhabitants of one city will go to another and say, «Let us without fail go to entreat the LORD and seek the LORD of hosts. I too will go.»	without fail go: infinitive absolute. entreat ← weaken the face.
Zech 8:22	וּבָאוּ עַמִּים רַבִּים וְגוֹיִם עֲצוּמִים לְבַקֵּשׁ אֶת־יְהוָה צְבָאוֹת בִּירוּשָׁלַם וּלְחַלּוֹת אֶת־פָּנַי יְהוָה: ס	And many peoples will come, and powerful nations, to seek the LORD of hosts in Jerusalem, and to entreat the LORD.’	entreat: see Zech 8:21.
Zech 8:23	כֹּה אָמַר יְהוָה צְבָאוֹת בְּיָמֵים הַהֵמָּה אֲשֶׁר יַחֲזִיקוּ עֲשָׂרָה אֲנָשִׁים מִכָּל לְשׁוֹנוֹת הַגּוֹיִם וְהִחֲזִיקוּ בְּכַנְף אִישׁ יְהוּדִי לֵאמֹר גִּלְכָּה עִמָּכֶם כִּי שָׁמַעְנוּ אֱלֹהִים עִמָּכֶם: ס	This <i>is what</i> the LORD of hosts says: ‘In those days what will happen is that ten men of all the languages of the Gentiles will take hold, namely they will take hold of the hem of the garment of a Jewish man and say, «Let us go with you, for we have heard that God is with you.» ’ ”	this is what ← thus. namely: wider use of the vav. with you (2x): plural.
Zech 9:1	מִשָּׂא דְבַר־יְהוָה בְּאַרְץ חֲדָרָךְ וּדְמָשֶׁק מִנְחָתוֹ כִּי לִיהוָה עֵין אָדָם וְכָל שְׁבִטֵי יִשְׂרָאֵל:	The burden of the word of the LORD in the land of Hadrach And Damascus its resting place, For the LORD has an eye on mankind And on all the tribes of Israel,	its: i.e. the burden's. the LORD has an eye on (etc.): AV differs (when the eyes of man ... shall be towards the LORD), also possible. mankind ← man; Adam. Collective usage.
Zech 9:2	וְגַם־חֲמַת תִּגְבַּל־בָּהּ צָר וְצִדוֹן כִּי חֲכָמָה מְאֹד:	And Hamath also, which borders on it, And Tyre, and Sidon, For it is very wise.	Sidon: see Gen 10:15.
Zech 9:3	וַתִּבְנֶן צָר מְצוֹר לָהּ וַתַּצְבֵּר־כֶּסֶף כַּעֲפָר וַחֲרוֹץ כְּטִיט חוֹצוֹת:	And Tyre built itself a fortification, And it heaped up silver like dust, And fine gold like the mud of the streets.	

Zech 9:4	הָנָה אֲדֹנָי יוֹרְשָׁנָה וְהִכָּה בָיִם חִילָהּ וְהָיָא בְּאֵשׁ תֵּאֱכָל:	The LORD* will take possession of it And <u>cast</u> its wealth into the sea, And it will be consumed by fire.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> cast ← <i>strike; push</i> .
Zech 9:5	תִּרְא אַשְׁקֶלֶון וְתִירָא וְעֵזָה וְתַחֲלִל מְאֹד וְעַקְרוֹן כִּי־הִבִּישׁ מִבְּטָהּ וְאֶבֶד מְלֶלֶךְ מֵעֵזָה וְאַשְׁקֶלֶון לֹא תִשָּׁב:	And Ashkelon will see and be afraid, And Gaza will tremble greatly, And Ekron, for its expectation will be put to shame, And <u>Gaza will lose its kingship</u> , And Ashkelon will not be inhabited.	Gaza will lose its kingship ← <i>the king(ship) will perish from Gaza</i> .
Zech 9:6	וַיֵּשֶׁב מִמֶּזֶר בְּאַשְׁדּוֹד וְהִכְרַתִּי גְּאוֹן פְּלִשְׁתִּים:	And he <i>who is of mixed race</i> will dwell in Ashdod, And I will cut off the pride of the Philistines.	of mixed race: [CB], [DB-VPZ] p.295. Others and Talmud: <i>child of adultery or incest</i> , also as AV ( <i>bastard</i> ). So AV differs.
Zech 9:7	וְהִסְרֹתִי דַמְיוֹ מִפִּי וְשִׁקְצוֹ מִבֵּין שִׁנָּיו וְנִשְׂאָר גִּם־הוּא לֹא־לִהְיֶנּוּ וְהָיָה כְּאַלְפֵי בֵיהוּדָה וְעַקְרוֹן כִּיבוּסִי:	And I will remove <u>their</u> blood <i>sacrifices</i> from <u>their</u> mouth, And <u>their</u> abominations from between <u>their</u> teeth, And he <i>who remains will also belong</i> to our God And <i>will be</i> like a chief in Judah, And Ekron <i>will be</i> as the Jebusite.	their (4x) ← <i>his</i> .
Zech 9:8	וְחִנִּיתִי לְבֵיתִי מֵעֶבֶר וּמִשָּׁב וְלֹא־יַעֲבֹר עֲלֵיהֶם עוֹד נֹגֵשׁ כִּי עֲתָה רָאִיתִי בְעֵינָי: ס	And I will encamp my house <u>at its station</u> , <i>Preventing anyone</i> from passing through or returning, And the taskmaster will no longer pass through against them, For now I have seen with my eyes.	<i>at its station</i> : as [AnLx]. AV differs ( <i>because of the army</i> ).
Zech 9:9	גִּילִי מְאֹד בַּת־צִיּוֹן הֲרִיעִל בַּת יְרוּשָׁלַם הִנֵּה מִלְכָּךְ יָבוֹא לָךְ צַדִּיק וְנוֹשָׁע הוּא עָלֶיךָ וְרֹכֵב עַל־חֲמֹר וְעַל־עֵיֶר בְּוַתְּנוֹת:	Rejoice greatly, O daughter of Zion, <b>Shout out, O daughter of Jerusalem.</b> <b>Behold, your king is coming to you;</b> He <i>is</i> righteous and <u>saved</u> . <b>He is lowly,</b> <b>And riding on a donkey,</b> <b>And on a colt</b> – <b>The foal of an <u>ass</u>.</b>	<b>Matt 21:5, John 12:15.</b> <hr/> and saved: AV differs somewhat ( <i>having salvation</i> ). Theoretically possibly gerundival use of the participle, <i>and (needing) to be saved</i> , but at the time of the second coming of Christ (equally in view by the prophets), a ↯ <hr/> ass ← <i>she-asses</i> , i.e. <i>one of the she-asses</i> .



Zech 9:10	וְהִכַּרְתִּי-רֶכֶב מֵאֶפְרַיִם וְסוּס מִירוּשָׁלַם וְנִכְרְתָה קֶשֶׁת מִלַּחְמָה וְדִבַּר שָׁלוֹם לְגוֹיִם וּמְשָׁלוּ מֵיַם עַד-יָם וּמִנְהַר עַד-אֶפְסַי-אֲרָץ:	And I will cut off the chariot from Ephraim, And the horse from Jerusalem, And the bow of war will be cut off. And he will speak peace to the Gentiles, And <u>his dominion will be</u> from sea to sea, And from <u>the river</u> to the ends of the earth.	↳ plain passive past participle is appropriate, <i>saved</i> . See [DB- VPZ] pp.307-308.  his dominion <i>will be</i> (etc.): compare Ps 72:8.  the river: i.e., [DB-VPZ], <i>the</i> <i>Euphrates</i> .
Zech 9:11	גַּם-אֶת בְּדַם-בְּרִיתְךָ שִׁלַּחְתִּי אֶסְרִיִךָ מִבּוֹר אֵין מַיִם בּוֹ:	<i>As for you</i> too, By the blood of your covenant, I have released your captives from the pit <u>Which had no water in it.</u>	you: feminine singular, so <i>daughter of Jerusalem</i> .  which <i>had</i> no water in it: signifying Israel's captivity, but not death, [DB-VPZ].
Zech 9:12	שׁוּבוּ לְבִצְרוֹן אֶסְרִי הַתְּקוּהָ גַם-הַיּוֹם מִגִּיד מְשֻׁנָּה אֲשִׁיב לָךְ:	O captives of hope, Return to the fortress, <i>For this very day I declare</i> <i>That I will restore double to</i> <i>you.</i>	
Zech 9:13	כִּי-דַרְכֵּי לֵי יְהוּדָה קֶשֶׁת מִלֵּאתִי אֶפְרַיִם וְעוֹרְרֵי בְנֵיךָ צִיּוֹן עַל-בְּנֵיךָ יוֹן וְשִׁמְתִּיד כְּחֶרֶב גְּבוּר:	For I have drawn Judah <i>as</i> my bow, And I have <u>filled it with</u> <u>Ephraim</u> . And I have awakened your sons, O Zion, Against your sons, O <u>Greece</u> , And I have made you like a warrior's sword.	filled <i>it with</i> Ephraim: Ephraim is the arrow, attached to the bow.  Greece: or <i>Javan</i> .
Zech 9:14	וַיְהוּהוּ עֲלֵיהֶם יִרְאֶה וַיֵּצֵא כְּבָרֶק חֶצֶוֹ וְאֵדְנֵי יְהוּהוּ בְּשׁוֹפָר יִתְקַע וְהִלָּךְ בְּסַעֲרוֹת תִּימָן:	And the LORD will be seen against them, And his arrow will go out like lightning, And my Lord the LORD will sound the ramshorn, And he will go <i>out</i> in the tempests of the south.	
Zech 9:15	יְהוּהוּ צְבָאוֹת יִגֹּן עֲלֵיהֶם וְאָכְלוּ וְכִבְּשׁוּ אֲבְנֵי-קֶלֶעַ וְשָׁתוּ הֵמוּ כְּמוֹ-יַיִן וּמִלֵּאֵם כְּמִזְרֶק בְּזוּיּוֹת מִזְבֵּחַ:	The LORD of hosts will protect them, And they will consume and subdue <u>the sling stones</u> , And they will drink and be boisterous as <i>with</i> wine, And they will be full, like a <i>sacrificial</i> bowl And as the corners of the altar.	the sling stones: direct object, denoting the enemy [DB-VPZ] p.329. AV differs ( <i>with sling</i> <i>stones</i> ), as if Israel's instrument.
Zech 9:16	וַיְהוּשִׁיעֵם יְהוּהוּ אֱלֹהֵיהֶם בַּיּוֹם הַהוּא כְּצֹאן עִמּוֹ כִּי אֲבְנֵי-נִזָּר מִתְנוֹסְסוֹת עַל-אֲדָמְתוֹ:	And the LORD their God will save them on that day, As the flock of his people, For the gemstones of the diadem will be lifted up, As an ensign over his land.	

Zech 9:17	כִּי מֵה־טוֹבוֹ וּמֵה־יְפֹיֹ דָגָן בַּחֹרִים וְתִירוֹשׁ יִנְוֹבֵב בְּתַלּוֹת: :	For how <i>great</i> is his goodness and his beauty! Corn will make the youths flourish, And new wine the virgins.	
Zech 10:1	שְׁאַלּוּ מִיְהוָה מָטָר בְּעֵת מִלְקוֹשׁ יְהוָה עֲשֵׂה חֲזִיזִים וּמְטַר־גֶּשֶׁם יִתֵּן לָהֶם לְאִישׁ עֲשֵׂב בַשָּׂדֶה: :	Ask for rain from the LORD In the time of the latter rain. The LORD makes lightning strikes And appoints them pouring rain <i>For</i> vegetables in the field for each <i>person</i> .	pouring rain ← <i>downpour of rain</i> .
Zech 10:2	כִּי הַתְּרַפִּים דְּבָרוּ־אָזֶן וְהַקּוֹסְמִים חָזוּ שֶׁקֶר וְחַלְמוֹת הַשְּׂוֹא יִדְבְּרוּ הֶבֶל יִנְחָמוֹן עַל־כֵּן נָסְעוּ כְמוֹ־צֹאן יַעֲנֶוּ כִּי־אֵין רֹעֵה: פ	For the <u>household gods</u> speak vanity, And the diviners see lying visions And tell false dreams. They give empty comfort. That <i>is</i> why they move around like sheep <i>And</i> are afflicted, Because <i>there is</i> no shepherd.	household gods ← <i>teraphim</i> . Compare Gen 31:19.
Zech 10:3	עַל־הָרַעִים חָרָה אַפִּי וְעַל־הָעִתּוֹדִים אֶפְקֹד כִּי־פִקֵּד יְהוָה צְבָאוֹת אֶת־עֲדָרוֹ אֶת־בַּיִת יְהוּדָה וְשֵׁם אוֹתָם כְּסוֹס הַדָּוָד בַּמִּלְחָמָה: :	“My anger was kindled against the shepherds, And I will visit the he-goats, For the LORD of hosts will visit his flock – The house of Judah – And he will make them like <u>his majestic horse</u> in war.	his majestic horse ← <i>the horse of his majesty</i> , a Hebraic genitive. A restored people fit for the LORD to ride on [DB-VPZ].
Zech 10:4	מִמֶּנּוּ פָנָה מִמֶּנּוּ יָתֵד מִמֶּנּוּ קָשֶׁת מִלְחָמָה מִמֶּנּוּ יֵצֵא כָּל־נוֹגֵשׁ יַחְדָּו: :	From him <u>comes the</u> <u>cornerstone</u> , From him <u>comes the</u> peg, From him <u>comes</u> the bow of war; From him every <i>role of</i> taskmaster <u>converges</u> together.	the <u>cornerstone</u> : see Isa 28:16. <hr/> the <u>peg</u> : see Isa 22:22 - Isa 22:23. <hr/> converges ← <i>comes out</i> .
Zech 10:5	וְהָיוּ כְּגִבּוֹרִים בּוֹסִים בְּטִיט חוֹצוֹת בַּמִּלְחָמָה וְנִלְחָמוּ כִּי יְהוָה עִמָּם וְהִבִּישׁוּ רַכְבֵּי סוֹסִים: :	And they will be as warriors, Treading down in the mire of the streets in war, And they will fight, For the LORD <i>will be</i> with them, And <u>they will put horseriders</u> <u>to shame</u> .	they will put horseriders to shame: AV differs somewhat ( <i>the riders on horses shall be confounded</i> ), also possible.

Zech 10:6	<p>וּגְבַרְתִּי   אֶת־בַּיִת יְהוּדָה  וְאֶת־בַּיִת יוֹסֵף אוֹשִׁיעַ  וְהוֹשִׁבוֹתִים בְּיָרְחֵי רַחֲמָתָם וְהָיוּ  כַּאֲשֶׁר לֹא־זָנְחָתִים בְּיָאֲנִי  יְהוָה אֱלֹהֵיהֶם וְאָעֲנֶם:</p>	<p>And I will make the house of  Judah strong,  And I will save the house of  Joseph,  And I will give them a  dwelling place.  For I will have mercy on  them,  And they will be as if I had  never thrust them away,  For I <i>am</i> the LORD their  God,  And I will answer them.</p>	<p>never ← <i>not</i>.</p>
Zech 10:7	<p>וְהָיוּ כְּגִבּוֹר אֶפְרָיִם וְשָׂמַח  לִבָּם כְּמוֹ־יַיִן וּבְנֵיהֶם יֵרְאוּ  וְשִׂמְחוּ יַגִּל לִבָּם בִּיהוָה:</p>	<p>And Ephraim will be like a  warrior,  And their heart will be glad,  as <i>with</i> wine,  And their sons will see and  be glad;  Their heart will rejoice in the  LORD.</p>	
Zech 10:8	<p>אֶשְׁרָקָה לָהֶם וְאֶקְבָּצֶם בְּיָ  פְּדִיתִים וְרָבוּ כְּמוֹ רָבוּ:</p>	<p>And I will <u>whistle</u> to them  And gather them,  For I will redeem them,  And they will increase  As they have <i>previously</i>  increased.</p>	<p>whistle: as a shepherd does, to  gather his flock [DB-VPZ]. AV  differs, to modern ears at least  (<i>hiss</i>).</p>
Zech 10:9	<p>וְאֶזְרַעֵם בְּעַמִּים וּבְמַרְחָקִים  יִזְכְּרוּנִי וְחָיוּ אֶת־בְּנֵיהֶם וְשָׁבוּ:</p>	<p>And I will sow them among  the nations,  And in remote places they  will remember me,  And they will live with their  sons,  And they will return.</p>	
Zech 10:10	<p>וְהִשִּׁיבוֹתִים מֵאֶרֶץ מִצְרַיִם  וּמֵאֲשׁוּר אֶקְבָּצֶם וְאֶל־אֶרֶץ  גִּלְעָד וּלְבָנוֹן אָבִיאֵם וְלֹא  יִמָּצָא לָהֶם:</p>	<p>And I will bring them from  the land of Egypt,  And from Assyria I will  gather them,  And I will bring them to  Gilead and Lebanon,  But <i>the necessary room</i> will  not be found for them.</p>	<p>Gilead: see Gen 31:21.</p>
Zech 10:11	<p>וְעָבַר בַּיָּם צָרָה וְהָפָה בַּיָּם  גָּלִים וְהִבִּישׁוּ כָּל מְצוּלוֹת יָאֵר  וְהוֹרֵד גְּאוֹן אֲשׁוּר וְשִׁבֵּט  מִצְרַיִם יִסּוֹר:</p>	<p>And <i>with</i> adversity he will  pass over the sea,  And he will strike the waves  on <u>the sea</u>,  And all the deep places of  <u>the river</u> will become dry,  And the pride of Assyria will  be brought down,  And the sceptre of Egypt  will depart.</p>	<p>the sea ... the river: i.e. <i>the Red  Sea ... the Nile</i> [DB-VPZ].</p>
Zech 10:12	<p>וּגְבַרְתִּים בִּיהוָה וּבְשֵׁמוֹ  יִתְהַלְכוּ נְאֻם יְהוָה: ס</p>	<p>And I will make them strong  in the LORD,  And they will walk about in  his name,  Says the LORD.”</p>	

Zech 11:1	פֶּתַח לְבָנוֹן דִּלְתִיךָ וְתֹאכַל אֵשׁ בְּאַרְזֵיךָ:	Open your doors, O Lebanon, And let fire devour your cedars.	
Zech 11:2	הִלֵּל בְּרוֹשׁ כִּי־נָפַל אֶרֶז אֲשֶׁר אֲדָרִים שִׁדְדוּ הִלִּילוּ אֱלוֹנֵי בָּשָׁן כִּי יָרַד יַעַר *הַבְּצוֹר **הַבְּצִיר:	Howl, <i>O</i> cypress tree, For the cedar has fallen, For the mighty <i>ones</i> have been spoiled. Howl, <i>O</i> oaks of Bashan, For the <u>inaccessible</u> forest has come down.	inaccessible: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. A <i>vav / yod</i> issue.
Zech 11:3	קוֹל יִלְלַת הַרְעִים כִּי שִׁדְדָה אֲדָרְתָם קוֹל שֹׁאֲגַת כְּפִירִים כִּי שִׁדַּד גְּאוֹן הַיַּרְדֵּן: ס	<i>Hear</i> the voice of howling of the shepherds, For their magnificence has been <u>spoiled</u> . <i>Hear</i> the voice of roaring of lions, For the excellency of the Jordan has been <u>spoiled</u> .	spoiled ... spoiled: otiose, but see Gen 12:5.
Zech 11:4	כֹּה אָמַר יְהוָה אֱלֹהֵי רְעָה אֶת־צֹאן הַהֲרֵגָה:	<i>This is what</i> the LORD my God says: “Tend the flock of slaughter,	<i>this is what</i> ← <i>thus</i> .
Zech 11:5	אֲשֶׁר קִנְיֵהוּ יִהְרָגוּ וְלֹא יֵאָשְׁמוּ וּמִכְרִיֵהוּ יֵאָמַר בְּרוּךְ יְהוָה וְאֵעֲשֶׂר וְרַעִיָהֶם לֹא יִחְמוֹל עֲלֵיהֶם:	whose owners slaughter <i>them</i> , but they do not bear the guilt. And <i>each of</i> those who sell them says, ‘Blessed <i>is</i> the LORD, for I have gained riches.’ And their shepherds do not have compassion on them.	<i>each of</i> : from the singular verb with a plural subject.
Zech 11:6	כִּי לֹא אֶחְמוֹל עוֹד עַל־יֹשְׁבֵי הָאָרֶץ נְאֻם־יְהוָה וְהָיָה אֲנֹכִי מִמְצִיא אֶת־הָאָדָם אִישׁ בְּיַד־רֵעֵהוּ וּבְיַד מַלְכוֹ וְכַתְתּוּ אֶת־הָאָרֶץ וְלֹא אֶצִּיל מִיָּדָם:	For I will no longer have compassion on the inhabitants of the land, says the LORD, and <u>I am</u> <u>about to</u> deliver up each man into the hand of his neighbour, and into the hand of his king. And <i>enemies</i> will strike the land, but I will not save them from their <u>grip</u> .	I am about to ← <i>behold, I</i> . <u>grip</u> ← <i>hand</i> .
Zech 11:7	וְאַרְעָה אֶת־צֹאן הַהֲרֵגָה לְכֹן עֲנִי הַצֹּאן וְאַקְחֵ־לִי שֵׁנִי מִקְלוֹת לְאַחַד קָרָאתִי נְעֵם וְלְאַחַד קָרָאתִי חֲבָלִים וְאַרְעָה אֶת־הַצֹּאן:	And I tended the flock of slaughter, which <i>is</i> why, <i>O</i> oppressed <i>ones</i> of the flock, I <u>took</u> two rods. One I called Beauty, and the other I called Binders, and I tended the flock.	took ← <i>got for myself</i> .
Zech 11:8	וְאֶכְחַד אֶת־שְׁלֹשַׁת הַרְעִים בְּיָרַח אֶחָד וְתִקְצַר נַפְשִׁי בָּהֶם וְגַם־נַפְשָׁם בַּחֲלָה בִּי:	And I obliterated three shepherds in one month, for I <u>was impatient</u> with them, and also their <u>whole</u> <u>being</u> loathed me.	I was impatient ← <i>my soul was</i> <i>short</i> . <u>whole being</u> ← <i>soul</i> .

Zech 11:9	וְאָמַר לֹא אֲרַעָה אֶתְכֶם הַמֵּתָה תָמוּת וְהַנִּכְחָדָת תִּכָּחַד וְהַנִּשְׁאָרוֹת תֹּאכְלֶנָּה אִשָּׁה אֶת־בֶּשֶׂר רְעוּתָהּ:	And I said, ‘I will not tend you. Let her that is dying, die, and her that is being obliterated, be obliterated. And <i>as for</i> those who remain, let them eat each other's flesh.’	
Zech 11:10	וְאָקַח אֶת־מַקְלִי אֶת־נֹעַם וְאֶגְדַּע אֹתוֹ לְהַפִּיר אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אֶת־כָּל־הָעַמִּים:	And I took my staff, Beauty, and I broke it asunder, to break my covenant which I made with all the nations.	
Zech 11:11	וַתִּפָּר בַּיּוֹם הַהוּא וַיִּדְעוּ כֵן עֲנֵי הַצֹּאן הַשֹּׁמְרִים אֹתִי כִּי דְבַר־יְהוָה הוּא:	And it was broken on that day, and the oppressed of the flock who had regard for me knew <u>this</u> , for it <u>was</u> the word of the LORD.	this ← <i>thus</i> . <hr/> for it <i>was</i> : or <i>that it (was)</i> .
Zech 11:12	וְאָמַר אֲלֵיהֶם אִם־טוֹב בְּעֵינֵיכֶם הָבּוּ שְׂכָרִי וְאִם־לֹא   חִדְלוּ וַיִּשְׁקְלוּ אֶת־שְׂכָרִי שְׁלֹשִׁים כֶּסֶף:	And I said to them, ‘If <i>it is</i> good in your sight, give me my wages, and if not, then decline. <b>And they weighed out my wages: thirty silver coins.</b> ’ ”	<b>Matt 27:9.</b>
Zech 11:13	וַיֹּאמֶר יְהוָה אֵלַי הַשְׁלִיכֵהוּ אֶל־הַיִּזְצָר אֲדָר הַיָּקָר אֲשֶׁר יִקְרַתִּי מֵעֲלֵיהֶם וְאֶקְחָה שְׁלֹשִׁים הַכֶּסֶף וְאֲשַׁלְּךָ אֹתוֹ בֵּית יְהוָה אֶל־הַיִּזְצָר:	<b>And the LORD said to me,</b> “ <b>Throw it to the potter</b> , the grand sum of the valuation at which I was valued by them.” So I took the thirty silver <i>coins</i> , and I threw them to the potter <i>in</i> the house of the LORD.	<b>Matt 27:9-10.</b> <hr/> <hr/> grand sum ← <i>splendour of price</i> . Ironic. Compensation for (fatal) injury to a servant; see Ex 21:32.
Zech 11:14	וְאֶגְדַּע אֶת־מַקְלֵי הַשְּׁנִי אֶת הַחֲבָלִים לְהַפִּיר אֶת־הָאֲחֻזָּה בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל: ס	Then I broke my second staff, Binders, to break the brotherhood between Judah and Israel.	
Zech 11:15	וַיֹּאמֶר יְהוָה אֵלַי עוֹד קַח־לְךָ כְּלֵי רֹעֵה אֲוֹלִי:	And the LORD said to me, “Get yourself a foolish shepherd's implement again.	
Zech 11:16	כִּי הִנֵּה־אֲנִכִּי מִקִּים רֹעֵה בְּאֶרֶץ הַנִּכְחָדוֹת לֹא־יִפְקֹד הַנֶּעֱר לֹא־יִבְקֹשׁ וְהַנִּשְׁבָּרֶת לֹא יִרְפָּא הַנִּצְבָּה לֹא יִכְלֹל וּבֶשֶׂר הַבְּרִיאָה יֹאכֹל וּפְרִסִיהֶן יִפְרֹק: ס	For I am about to raise up a shepherd in the land. He will not take care of those who are being obliterated, he will not seek <u>that</u> <u>which has been driven out</u> , he will not heal what <i>is</i> broken, he will not sustain what is <i>still</i> standing, <u>but</u> he will eat the meat of the <u>fatted calves</u> and tear their hooves apart.	I am about to ← <i>behold, I</i> . <hr/> that which has been driven out: AV differs ( <i>the young one</i> ), taking a homonymous root. <hr/> but: adversative use of the <i>vav</i> . <hr/> fatted calves ← <i>a fatted calf</i> .
Zech 11:17	הוּי רֵעִי הַאֲלִיל עֲזָבִי הַצֹּאן חָרַב עַל־זְרוּעוֹ וְעַל־עֵינָיו יִמְיֹנוּ זָרְעוֹ יָבוֹשׁ תִּיבֹשׁ וְעֵינָיו יִמְיֹנוּ כָּהָה תִּכָּהָה: ס	Woe to the vain shepherd, <i>Who</i> abandons the flock. <i>Let a sword be</i> against his arm And against his right eye. His arm will <u>completely</u> <u>waste away</u> , And his right eye will <u>become utterly dim.</u> ”	completely waste away ← <i>completely dry up</i> . Infinitive absolute. <hr/> become utterly dim: infinitive absolute.

Zech 12:1	מָשָׂא דְבַר־יְהוָה עַל־יִשְׂרָאֵל נֹאֲמֵי־יְהוָה נֹטָה שָׁמַיִם וַיִּסַּד אָרֶץ וַיַּצֵּר רוּח־אָדָם בְּקִרְבּוֹ: פ	The burden of the word of the LORD concerning Israel, says the LORD, <i>who</i> stretches out the heavens and is the founder of the earth, and <i>who</i> forms the spirit of man inside him.	
Zech 12:2	הִנֵּה אֲנִכִי שֵׁם אֶת־ירוּשָׁלַם סִף־רַעַל לְכָל־הָעַמִּים סָבִיב וְגַם עַל־יְהוּדָה יִהְיֶה בַּמָּצוֹר עַל־ירוּשָׁלַם:	“I am about to make Jerusalem a cup of reeling to all the <i>various</i> peoples round about, and it will also be <i>so</i> concerning Judah, in the siege against Jerusalem.	I am about to ← <i>behold, I.</i>
Zech 12:3	וְהָיָה בַיּוֹם־הַהוּא אֲשֵׁים אֶת־ירוּשָׁלַם אֲבֵן מַעֲמָסָה לְכָל־הָעַמִּים כָּל־עֹמְסֶיהָ שָׁרוּט יִשְׁרָטוּ וְנֹאֲסָפוּ עָלֶיהָ כָּל גּוֹיֵי הָאָרֶץ:	And it will come to pass on that day <i>that</i> I will make Jerusalem a burdensome stone to all the <i>various</i> peoples. All who lift it will be <u>utterly cut in pieces</u> , <i>even</i> if all the nations of the earth are gathered against it.	burdensome stone ← <i>stone of burden</i> , a Hebraic genitive.  utterly cut in pieces: infinitive absolute.  <i>even</i> if: concessive conditional use of the <i>vav</i> .
Zech 12:4	בַּיּוֹם הַהוּא נֹאֲמֵי־יְהוָה אֶכֶה כָּל־סוּס בַּתְּמָהוֹן וּרְכָבוֹ בַּשְּׂגָעוֹן וְעַל־בַּיִת יְהוּדָה אֶפְקַח אֶת־עֵינָי וְכָל סוּס הָעַמִּים אֶכֶה בַּעֲוֹנוֹן:	On that day, says the LORD, I will strike every horse with astonishment, and its rider with madness, and I will open my eyes on the house of Judah, and I will strike every horse of the <u>Gentiles</u> with blindness.	Gentiles ← <i>peoples</i> .
Zech 12:5	וְאָמְרוּ אֲלֵפֵי יְהוּדָה בְּלִבָּם אֲמַצָּה לִי יִשְׁבִי יְרוּשָׁלַם בִּיהוָה צְבָאוֹת אֱלֹהֵיהֶם:	And the governors of Judah will say in their <u>hearts</u> , ‘The inhabitants of Jerusalem <i>are</i> my strength, through the LORD of hosts their God.’	hearts ← <i>heart</i> .
Zech 12:6	בַּיּוֹם הַהוּא אֲשֵׁים אֶת־אֲלֵפֵי יְהוּדָה כְּכִיּוֹר אֵשׁ בְּעֵצִים וְכַלְפִּיד אֵשׁ בְּעֵמִיר וְאָכְלוּ עַל־יְמִין וְעַל־שְׂמֹאל אֶת־כָּל־הָעַמִּים סָבִיב וַיִּשְׁבָּה יְרוּשָׁלַם עוֹד תַּחֲתֶיהָ בִּירוּשָׁלַם: פ	On that day I will make the governors of Judah like a brazier of fire with wood, and as a torch of fire in a sheaf, and they will consume to the right and to the left all the <i>various</i> peoples round about, and Jerusalem will yet be inhabited in its place, in Jerusalem.	
Zech 12:7	וְהוֹשִׁיעַ יְהוָה אֶת־אֹהֲלֵי יְהוּדָה בְּרֵאשִׁנָּה לְמַעַן לֹא־תִגְדַּל תַּפְאֶרֶת בֵּית־דָּוִד וְתַפְאֶרֶת יֹשְׁבֵי יְרוּשָׁלַם עַל־יְהוּדָה:	And the LORD will save the tents of Judah first, in order that the splendour of the house of David, and the splendour of the <u>inhabitants</u> of Jerusalem, should not become greater than <i>that of</i> Judah.	inhabitants ← <i>inhabitant</i> , i.e. <i>population</i> .

Zech 12:8	בַּיּוֹם הַהוּא יִגֹן יְהוָה בְּעַד יוֹשֵׁב יְרוּשָׁלַם וְהָיָה הַנִּכְשָׁל בֵּיהֶם בַּיּוֹם הַהוּא כְּדָוִד וּבֵית דָּוִד כְּאַלֹהִים כְּמַלְאָךְ יְהוָה לִפְנֵיהֶם:	On that day, the LORD will defend the <u>inhabitants</u> of Jerusalem, and <i>even</i> he among them who stumbles will be on that day like David, and the house of David <i>will be</i> like God, like the angel of the LORD in front of them.	inhabitants: see Zech 12:7.
Zech 12:9	וְהָיָה בַּיּוֹם הַהוּא אֲבַקֵּשׁ לְהַשְׁמִיד אֶת־כָּל־הַגּוֹיִם הַבָּאִים עַל־יְרוּשָׁלַם:	And it will come to pass on that day <i>that</i> I will strive to destroy all the nations which come against Jerusalem.	
Zech 12:10	וְשִׁפְכְתִי עַל־בֵּית דָּוִד וְעַל יוֹשֵׁב יְרוּשָׁלַם רוּחַ חַן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר־דָּקְרוּ וּסְפְדוּ עָלָיו כְּמִסְפַּד עַל־הַיְחִיד וְהִמָּר עָלָיו כְּהִמָּר עַל־הַבְּכוֹר:	And I will pour out on the house of David and on the <u>inhabitants</u> of Jerusalem a spirit of grace and supplications, and <b>they will look on me whom they pierced, and they will mourn for him</b> as the mourning for an only <i>son</i> , and <i>they will weep bitterly</i> over him, as <i>one</i> weeps bitterly for a firstborn <i>son</i> .	<b>John 19:37, Rev 1:7.</b> <hr/> <hr/> inhabitants: see Zech 12:7. <hr/> <hr/> <i>they</i> will weep bitterly: infinitive absolute in the role of a finite verb.
Zech 12:11	בַּיּוֹם הַהוּא יִגְדַל הַמִּסְפָּד בִּירוּשָׁלַם כְּמִסְפַּד הַדְּדַרְמֹן בְּבִקְעַת מְגִדֹן:	On that day the mourning in Jerusalem will be great, as the mourning of Hadad-Rimmon, in the Valley of <u>Megiddon</u> .	Megiddon: elsewhere the word is <i>Megiddo</i> (מְגִדֹן).
Zech 12:12	וּסְפְדָה הָאָרֶץ מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבַד מִשְׁפָּחַת בֵּית־דָּוִד לְבַד וּנְשֵׂיהֶם לְבַד מִשְׁפָּחַת בֵּית־נָתָן לְבַד וּנְשֵׂיהֶם לְבַד:	<b>And the land will mourn, each family apart</b> – the family of the house of David apart, and their wives apart, and the family of the house of <u>Nathan</u> apart, and their wives apart,	<b>Matt 24:30.</b> <hr/> <hr/> each family ← <i>families (and) families</i> . <hr/> <hr/> Nathan: see 2 Sam 5:14 and Luke 3:31, representing the royal line.
Zech 12:13	מִשְׁפָּחַת בֵּית־לוֹי לְבַד וּנְשֵׂיהֶם לְבַד מִשְׁפָּחַת הַשִּׁמְעִי לְבַד וּנְשֵׂיהֶם לְבַד:	the family of the house of Levi apart, and their wives apart, the family of <u>Shimei</u> apart, and their wives apart,	Shimei: see Num 3:18, representing the priestly line.
Zech 12:14	כָּל־הַמִּשְׁפָּחוֹת הַנִּשְׁאָרוֹת מִשְׁפָּחַת מִשְׁפָּחַת לְבַד וּנְשֵׂיהֶם לְבַד: ס	<i>and</i> all the families that remain, <u>each family</u> apart, and their wives apart.	each family ← <i>families (and) families</i> .
Zech 13:1	בַּיּוֹם הַהוּא יִהְיֶה מְקוֹר נְפֹתָח לְבֵית דָּוִד וּלְיֹשְׁבֵי יְרוּשָׁלַם לְחֻטָּאת וּלְנִדָּה:	On that day <b>a fountain will be opened for the house of David</b> , and for the <u>inhabitants</u> of Jerusalem, <u>for sin</u> and for <u>uncleanness</u> .	Alluded to in <b>John 7:38</b> . <hr/> <hr/> for sin and for uncleanness: i.e. <i>as a means for removal of sin and uncleanness</i> [DB-VPZ].

Zech 13:2	וְהָיָה בַּיּוֹם הַהוּא נְאֻם יְהוָה צְבָאוֹת אֲכַרִּית אֶת־שְׁמוֹת הַעֲצָבִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמֵאָה אֶעְבִּיר מִן־הָאָרֶץ:	And it will come to pass on that day, says the LORD of hosts, <i>that</i> I will cut off the names of the idols from the land, and they will not be remembered any more. And I will also remove the prophets and the <u>unclean spirit</u> from the land.	prophets: i.e. <i>false prophets</i> .  unclean spirit ← <i>spirit of uncleanness</i> , a Hebraic genitive.
Zech 13:3	וְהָיָה כִּי־יִנְבֵּא אִישׁ עוֹד וְאָמְרוּ אֵלָיו אָבִיו וְאִמּוֹ יִלְדִּיו לֹא תַחֲיֶה כִּי שָׁקַר דִּבַּרְתָּ בְּשֵׁם יְהוָה וְדִקְרָהוּ אָבִיהוּ וְאִמּוֹ יִלְדִּיו בַּהֲנַבְּאוֹ:	And it will come to pass, if a man still prophesies, that his father and his mother who gave him birth will say to him, ‘You shall not live, because you have spoken <u>falsely</u> in the name of the LORD.’ And his father and his mother who gave him birth will thrust him through when he prophesies.	falsely ← <i>falsehood</i> . Adverbial use of the noun.
Zech 13:4	וְהָיָה   בַּיּוֹם הַהוּא יִבְשׁוּ הַנְּבִיאִים אִישׁ מִחֻזֵּינוּ בַּהֲנַבְּאוֹתָו וְלֹא יִלְבְּשׁוּ אֲדָרֶת שֹׁעַר לְמַעַן כַּחַשׁ:	And it will come to pass on that day <i>that</i> the prophets will be put to shame, each <i>one</i> because of his vision when he prophesies, and they will not wear a hairy cloak in order to deceive.	
Zech 13:5	וְאָמַר לֹא נָבִיא אָנֹכִי אִישׁ־עֹבֵד אֲדָמָה אָנֹכִי כִּי אָדָם הִקְנִי מִנְעוּרַי:	And he will say, ‘I <i>am</i> not a prophet; I am a tiller of the ground, for a man <u>has employed me for this</u> from my youth.’	has employed: perhaps <i>bought</i> , but that is a one-off transaction sitting uncomfortably with <i>from my youth</i> .
Zech 13:6	וְאָמַר אֵלָיו מַה הַמַּכּוֹת הָאֵלֶּה בֵּין יָדֶיךָ וְאָמַר אֲשֶׁר הִכִּיתִי בֵּית מֵאֵהֶבִי: ס	Now <i>someone</i> will say to him, ‘What <u>are these wounds</u> on your hands?’ And he will say, ‘ <i>They are those with which I was struck by the house of my friends.</i> ’	wounds: [CB] and AV refer these to the resurrected Christ; [DB-VPZ] considers them self-inflicted or in connection with idolatrous rites. Reference to Christ fits the succeeding verses; reference to idolatrous prophets fits the preceding context.
Zech 13:7	חָרֵב עוֹרִי עַל־רֵעִי וְעַל־גֹּבֵר עַמִּיתִי נְאֻם יְהוָה צְבָאוֹת הָדָד אֶת־הָרֶעֱהָ וְתַפּוּצִין הַצֹּאֵן וְהִשְׁבַּתִּי יָדַי עַל־הַצֹּעְרִים:	<i>O sword</i> , awake against my shepherd And against the man <i>who is</i> my colleague, Says the LORD of hosts. <b>Strike the shepherd,</b> <b>And let the sheep be scattered,</b> And I will turn my hand to those who are little.	<b>Matt 26:31, Mark 14:27.</b>
Zech 13:8	וְהָיָה בְּכֹל־הָאָרֶץ נְאֻם־יְהוָה פִּי־שְׁנַיִם בָּהּ יִכָּרְתוּ יִגְעוּ וְהִשְׁלִשִׁית יוֹתֵר בָּהּ:	And it will come to pass in the whole land, Says the LORD, <i>That two thirds</i> of it will be cut off <i>and die</i> , And the third <i>part</i> will remain in it.	two thirds ← <i>a mouth of two</i> , an idiom for <i>two parts</i> , and here <i>two thirds</i> .



Zech 13:9	וְהִבֵּאתִי אֶת־הַשְּׁלִישִׁית בְּאֵשׁ וְצִרְפְּתִים כְּצִרְף אֶת־הַכֶּסֶף וּבְחַנְתִּים כְּבַחַן אֶת־הַזָּהָב הוּא   יִקְרָא בְשִׁמִּי וְאֲנִי אֶעֱנֶה אֹתוֹ אִמְרֹתַי עִמִּי הוּא וְהוּא יֹאמֶר יְהוָה אֱלֹהֵי: ס	And I will bring the third part into the fire, And I will refine them as a refiner of silver, And I will assay them as <u>in</u> assaying gold. They will call on my name, And I will answer <u>them</u> . I will say, ‘ <u>They are</u> my people’, And <u>they</u> will say, ‘The LORD is my God.’	in assaying: gerundial use of the infinitive.  they ... them ... they ... they ← he ...him ... he ... he, referring to the people.
Zech 14:1	הִנֵּה יוֹם־בָּא לַיהוָה וְחִלַּק שָׁלְלֶךָ בְּקִרְבְּךָ:	Behold, <b>the day of the LORD</b> is coming, and your spoil will be divided in <u>your</u> midst.	<b>Rev 1:10.</b>  your midst: reference to Jerusalem.
Zech 14:2	וְאֶסְפְּתִי אֶת־כָּל־הַגּוֹיִם   אֶל־יְרוּשָׁלַם לְמַלְחָמָה וְנִלְכְּדָה הָעִיר וְנִשְׁסוּ הַבָּתִּים וְהַנְּשִׁים *תִּשְׁגַּלְנָה **תִּשְׁכַּבְּנָה וְיָצָא חֲצֵי הָעִיר בְּגוֹלָה וַיִּתֵּר הָעָם לֹא יִפְרֹת מִזֶּה־הָעִיר:	And I will gather all the nations to Jerusalem to war, and the city will be captured, and the houses will be plundered, and the women <u>raped</u> . And half of the city will be <u>deported</u> , but the rest of the people will not be cut off from the city.	raped: the Masoretes considered the <i>ketiv</i> obscene and replaced it by a more polite word, <i>to be lain</i> , an unusual passive (in Hebrew and English) of a normally intransitive verb. Compare Deut 28:30.  be deported ← go into exile.
Zech 14:3	וַיֵּצֵא יְהוָה וְנִלְחַם בַּגּוֹיִם הָהֵם כְּיוֹם הַלְחָמוֹ בְּיוֹם קָרֵב:	Then the LORD will go out and fight against those nations, as on the day when he fought – on the day of battle.	
Zech 14:4	וְעָמְדוּ רַגְלָיו בַּיּוֹם־הַהוּא עַל־הַר הַזֵּיתִים אֲשֶׁר עַל־פְּנֵי יְרוּשָׁלַם מִקֶּדֶם וְנִבְקַע הָר הַזֵּיתִים מִחֲצָיו מִזְרָחָה וּמִמָּוֶה גָּיָא גְדוֹלָה מְאֹד וּמִשׁ חֲצֵי הָהָר צְפוֹנָה וְחֲצִי־נִגְבָּה:	And on that day his feet will stand on the Mount of Olives, which <i>is</i> before Jerusalem to the east, and the Mount of Olives will be split in half, eastwards and westwards, <i>and there will be</i> a very big valley, and half of the mountain will move northwards, and half of it southwards.	
Zech 14:5	וְנִסַּתֶּם גֵּיא־הָרִי כִּי־יָגִיעַ גֵּי־הָרִים אֶל־אֶצֶל וְנִסַּתֶּם כַּאֲשֶׁר נִסַּתֶּם מִפְּנֵי הָרָעַשׁ בְּיָמֵי עֲזִיָּה מֶלֶךְ־יְהוּדָה וּבָא יְהוָה אֱלֹהֵי כָּל־קְדוּשִׁים עִמָּךְ:	And you will flee <i>to</i> the valley of my mountains, for the valley of the mountains will reach Azal, and you will flee as you fled from the earthquake in the days of Uzziah king of Judah, and the LORD my God will come. All the holy <i>ones will be</i> with you.	
Zech 14:6	וְהָיָה בַּיּוֹם הַהוּא לֹא־יְהִיָּה אֹר יִקְרוּת *יקפאון **יקפאון:	And it will come to pass on that day <i>that</i> there will be no {K: light; the prized <u>lights</u> will <u>wane</u> } [Q: prized lights or congelation].	wane ( <i>ketiv</i> ) ← congeal, freeze. A <i>vav / yod</i> issue. AV differs ( <i>not be dark</i> ).  prized lights: i.e. the sun, moon, and stars.

Zech 14:7	וְהָיָה יוֹם־אֶחָד הוּא יוֹדֵעַ לַיהוָה לֹא־יוֹם וְלֹא־לַיְלָה וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אֹר:	And it will come to pass <i>on a certain day</i> – it is known to the LORD – that there will be no day and no night. Then it will come to pass in the evening that there will be light.	Rev 1:10. <hr/> <hr/> a certain ← one.
Zech 14:8	וְהָיָה   בַּיּוֹם הַהוּא יֵצֵאוּ מִיַּם־חַיִּים מִירוּשָׁלַם חֲצִיָּים אֶל־הַיָּם הַקְּדֹמוֹנִי וְחֲצִיָּים אֶל־הַיָּם הָאַחֲרוֹן בְּקִיץ וּבְחֶרֶף יִהְיֶה:	And it will come to pass on that day that <b>living water will go out from Jerusalem</b> , half of it to the eastern sea and half of it to the western sea. <i>This</i> will be in summer and in winter.	Alluded to in <b>John 7:38, Rev 22:1</b> . <hr/> <hr/> eastern ← early, i.e. the direction of the sun early in the day. <i>The Dead (Sea)</i> . <hr/> <hr/> western ← last, i.e. the direction of the sun late in the day. <i>The Mediterranean (Sea)</i> .
Zech 14:9	וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד:	And the LORD will be king over all the earth; on that day, the LORD will be one, and his name one.	the LORD will be one: or <i>there will be one LORD</i> .
Zech 14:10	יִסּוּב כָּל־הָאָרֶץ כְּעֶרְבָה מִגִּבְע לְרִמּוֹן נֶגֶב יְרוּשָׁלַם וְרֵאמָה וַיִּשְׁבָּה תַּחְתֶּיהָ לְמִשְׁעַר בְּנֵימִן עַד־מְקוֹם שַׁעַר הָרֵאשׁוֹן עַד־שַׁעַר הַפְּנִיִים וּמִגִּדְל חַנְּנָאֵל עַד יַקְבִּי הַמְּלֶדֶךְ:	All the land will be changed to like the arid tract from Geba to Rimmon, south of Jerusalem. Then it will be <i>lifted up</i> high, and it will be inhabited in its place, from Benjamin's Gate to the place of the first gate – to the Corner Gate – and <i>from</i> the Tower of Hananel to the king's wine vats.	the arid tract: according to [DB-VPZ] it is a place, <i>Arabah</i> , a name for the <i>Jordan Valley</i> . <hr/> <hr/> Corner Gate ← <i>Corners Gate</i> . <hr/> <hr/> Hananel: see Jer 31:38.
Zech 14:11	וַיֵּשְׁבוּ בָּהּ וְחָרֵם לֹא יִהְיֶה־עוֹד וַיִּשְׁבָּה יְרוּשָׁלַם לְבֶטַח:	And they will dwell in it, and there will be no more destruction, and Jerusalem will be inhabited securely.	
Zech 14:12	וְזֹאת   תְּהִיָּה הַמִּגְפָּה אֲשֶׁר יִגַּף יְהוָה אֶת־כָּל־הָעַמִּים אֲשֶׁר צָבְאוּ עַל־יְרוּשָׁלַם הַמֶּמְקָה   בְּשָׂרוֹ וְהוּא עֹמֵד עַל־רַגְלָיו וְעֵינָיו תִּמְקְנָה בְּחִרְיָהוֹן וְלִשְׁוֹנוֹ תִּמְקַם בְּפִיהֶם:	And this will be the <i>way of striking</i> in which the LORD will strike all the <i>various</i> peoples who made war against Jerusalem: he will cause <i>their flesh</i> to melt away while <i>they are standing on their feet</i> , and their eyes will melt in their sockets, and their tongue will melt away in their mouth.	their flesh ... they are standing on their feet ← <i>his flesh ... he is standing on his feet</i> . Also elsewhere in this verse, but finally the Hebrew is <i>their mouth</i> . The use of the singular emphasizes that each one will undergo the fate.
Zech 14:13	וְהָיָה בַּיּוֹם הַהוּא תְּהִיָּה מְהוּמַת־יְהוָה רַבָּה בָּהֶם וְהִחֲזִיקוּ אִישׁ יָד רֵעֵהוּ וְעָלְתָה יָדוֹ עַל־יַד רֵעֵהוּ:	And it will come to pass on that day that there will be a great commotion among them from the LORD, and each <i>one</i> will seize the hand of his neighbour, and his hand will rise against the hand of his neighbour.	from the LORD ← <i>of the LORD</i> . Wider use of the construct state.
Zech 14:14	וְגַם־יְהוּדָה תִּלָּחֵם בִּירוּשָׁלַם וְאֶסְפָּה חֵיל כָּל־הַגּוֹיִם סָבִיב זֶהָב וְכֶסֶף וּבְגָדִים לְרַב מְאֹד:	And Judah will also fight in Jerusalem, and the wealth of all the Gentiles round about will be gathered – gold and silver and clothes, in great abundance.	

Zech 14:15	וְכֵן תִּהְיֶה מִגִּפְתֵּי הַסּוּס הַפָּרָד הַגָּמֶל וְהַחֲמוֹר וְכָל־הַבְּהֵמָה אֲשֶׁר יִהְיֶה בַּמַּחֲנֹת הַהֵמָּה כַּמִּגִּפָּה הַזֹּאת:	And <u>that is</u> the way that the striking of the horse, the mule, the camel and the donkey, and all cattle will be, which will be in those camps: <i>it will be</i> according to <u>that way of</u> striking.	that <i>is</i> the way that ← <i>thus</i> . <hr/> that <i>way of</i> ← <i>this (way of)</i> .
Zech 14:16	וְהָיָה כָּל־הַנּוֹתָר מִכָּל־הַגּוֹיִם הַבָּאִים עַל־יְרוּשָׁלַם וְעָלוּ מִדֵּי שָׁנָה בְּשָׁנָה לְהִשְׁתַּחֲוֹת לְמֶלֶךְ יְהוָה צְבָאוֹת וּלְחַג אֶת־חַג הַסֻּכּוֹת:	And it will come to pass <i>that</i> all the remainder of all the Gentiles who <u>came against</u> Jerusalem will go up from year to year, to worship the king, the LORD of hosts, and to celebrate the Festival of Tabernacles.	came against ← <i>come against</i> (participle), as in Zech 12:9, but just possibly here <i>come to</i> , in a peaceful way after removal of the enemies.
Zech 14:17	וְהָיָה אֲשֶׁר לֹא־יַעֲלֶה מֵאֵת מִשְׁפַּחֹת הָאָרֶץ אֶל־יְרוּשָׁלַם לְהִשְׁתַּחֲוֹת לְמֶלֶךְ יְהוָה צְבָאוֹת וְלֹא עֲלֵיהֶם יִהְיֶה הַגֶּשֶׁם:	And it will come to pass that <i>concerning any representative</i> from the families of the earth who does not go up to Jerusalem to worship the king, the LORD of hosts, there will be no rain on them.	
Zech 14:18	וְאִם־מִשְׁפַּחַת מִצְרַיִם לֹא־תַעֲלֶה וְלֹא בָּאָה וְלֹא עֲלֵיהֶם תִּהְיֶה הַמִּגִּפָּה אֲשֶׁר יִגַּף יְהוָה אֶת־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לְחַג אֶת־חַג הַסֻּכּוֹת:	And if the family of Egypt does not go up, and it does not come, then <i>there will be</i> no rain on them; <i>that will be the way of</i> striking <i>with</i> which the LORD will strike the Gentiles who do not go up to celebrate the Festival of Tabernacles.	
Zech 14:19	זֹאת תִּהְיֶה חַטָּאת מִצְרַיִם וְחַטָּאת כָּל־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לְחַג אֶת־חַג הַסֻּכּוֹת:	<u>That</u> will be <i>the punishment for</i> the sin of Egypt, and the <i>punishment for</i> the sin of all the Gentiles who do not go up to celebrate the Festival of Tabernacles.	that ← <i>this</i> .
Zech 14:20	בַּיּוֹם הַהוּא יִהְיֶה עַל־מַצְלוֹת הַסּוּס קֹדֶשׁ לַיהוָה וְהָיָה הַסִּירוֹת בְּבֵית יְהוָה כַּמִּזְרְקִים לִפְנֵי הַמִּזְבֵּחַ:	On that day there will be <i>written</i> on the bells of a horse, ‘Holiness to the LORD’. And the pans in the house of the LORD will be as basins before the altar.	a horse ← <i>the horse</i> . An unexpected definite article. See Gen 22:9.
Zech 14:21	וְהָיָה כָּל־סִיר בִּירוּשָׁלַם וּבִיהוּדָה קֹדֶשׁ לַיהוָה צְבָאוֹת וּבְאוֹ כָּל־הַזְּבָחִים וְלָקְחוּ מֵהֶם וּבִשְׁלוּ בָהֶם וְלֹא־יִהְיֶה כֹּנַעֲנִי עוֹד בְּבֵית־יְהוָה צְבָאוֹת בַּיּוֹם הַהוּא:	And every pan in Jerusalem and in Judah will be <u>holy</u> to the LORD of hosts, and all those who sacrifice will come and will take <i>some</i> of them, and they will cook in them. And there will not be any <u>Canaanite</u> any longer in the house of the LORD of hosts, on that day.”	holy ← <i>holiness</i> . <hr/> Canaanite: or <i>merchant</i> .
Mal 1:1	מִשָּׂא דְבַר־יְהוָה אֶל־יִשְׂרָאֵל בְּיַד מַלְאָכָיו:	The burden of the word of the LORD to Israel through the <u>intermediacy</u> of Malachi.	intermediacy ← <i>hand</i> .

Mal 1:2	אָהַבְתִּי אֶתְכֶם אָמַר יְהוָה וְאָמַרְתֶּם בְּמָה אָהַבְתָּנוּ הֲלוֹא-אָח עָשׂוּ לַיַּעֲקֹב נְאֻם-יְהוָה וְאָהַב אֶת-יַעֲקֹב:	“I have loved you, says the LORD, but you say, ‘In what way have you loved us?’ <i>Was</i> not Esau Jacob's brother? says the LORD, and <b>I loved Jacob</b> ,	<b>Rom 9:13.</b>
Mal 1:3	וְאֶת-עֵשׂוּ שָׂנְאֵתִי וְאֲשֵׁים אֶת-הָרָיו שְׂמָמָה וְאֶת-נַחֲלָתוֹ לְתַנּוֹת מִדְּבָר:	<b>but I hated Esau</b> , and I have made his mountains a desolation, and <i>I have given</i> his inheritance to the desert jackals.	<b>Rom 9:13.</b>
Mal 1:4	כִּי-תֹאמַר אָדוֹם רָשָׁנוּ וְנִשׁוּב וְנִבְנֶה חֲרֻבוֹת כֹּה אָמַר יְהוָה צְבָאוֹת הֲמָה יִבְנוּ וְאֲנִי אֶהְרֹס וְקִרְאוּ לָהֶם גְּבוּל רְשָׁעָה וְהָעַם אֲשֶׁר-זַעַם יְהוָה עַד-עוֹלָם:	For Edom says, ‘We have been broken in pieces, but we will build up the waste places again.’ This <i>is what</i> the LORD of hosts says: ‘They may build, but I will pull down, and they will call them the Wicked Territory, and the People <i>with whom</i> the LORD has an Age-abiding Indignation.	this <i>is what</i> ← <i>thus</i> . territory ← <i>border</i> .
Mal 1:5	וְעֵינֵיכֶם תִּרְאֶינָה וְאַתֶּם תֹּאמְרוּ יִגְדַּל יְהוָה מֵעַל לְגְבוּל יִשְׂרָאֵל:	And your eyes will see, and you will say, «May the LORD be magnified above the <u>territory</u> of Israel.»	territory ← <i>border</i> .
Mal 1:6	בֶּן יִכְבֵּד אָב וְעַבְדֵּי אֲדוֹנָיו וְאִם-אָב אֲנִי אֵיךְ כְּבוֹדִי וְאִם-אֲדוֹנִים אֲנִי אֵיךְ מוֹרְאִי אָמַר   יְהוָה צְבָאוֹת לָכֶם הֲפֹהֵימִים בּוֹזֵי שְׁמִי וְאָמַרְתֶּם בְּמָה בּוֹזֵנוּ אֶת-שְׁמִי:	A son honours <i>his</i> father, and a servant his master, so if I <i>am</i> a father, where <i>is</i> my honour? And if I <i>am</i> a master, where <i>is my fear</i> ? The LORD of hosts says to you, «The priests despise my name.» Yet you say, «In what way do we despise your name?»	my fear: an objective genitive (they fear me).
Mal 1:7	מְגִישִׁים עַל-מִזְבְּחִי לֶחֶם מְגָאֵל וְאָמַרְתֶּם בְּמָה גָאֵלְנוּךָ בְּאֶמְרֶכֶם שְׁלַחַן יְהוָה נִבְזָה הוּא:	<i>You</i> offer polluted bread on the altar, but you say, «In what way do we pollute you?» In that you say, «The table of the LORD <i>is</i> despicable.»	
Mal 1:8	וְכִי-תִגִּישׁוּן עֹר לְזִבְחֵ אֵין רָע וְכִי תִגִּישׁוּ פֶסֶח וְחֹלָה אֵין רָע הֲקָרִיבָהוּ נָא לְפָחַתְךָ הִירְצָךָ אוֹ הִישָׂא פְנֶיךָ אָמַר יְהוָה צְבָאוֹת:	And when you offer a blind <u>animal</u> to be sacrificed, <i>is it</i> not wrong? And when you offer a lame or sick <u>animal</u> , <i>is it</i> not wrong? Offer it now to your <u>governor</u> and see if he is pleased with you, or if he <u>commends you</u> , says the LORD of hosts.’ ”	to be sacrificed ← <i>to sacrifice</i> (it). offer it now to your governor: i.e. give it as a live gift. commends you ← <i>raises your face</i> .
Mal 1:9	וְעַתָּה חַלּוּ-נָא פְנֵי-אֵל וְיַחַנְנוּ מִיַּדְכֶם הִיתָה זֹאת הִישָׂא מִכֶּם פְּנִים אָמַר יְהוָה צְבָאוֹת:	And now, <u>entreat</u> GOD, I pray you, that he be gracious to us. This has come about because of your <u>deeds</u> . “Will he <u>commend any</u> of you? says the LORD of hosts.	entreat ← <i>weaken the face</i> . deeds ← <i>hands</i> . commend ← <i>raise the face</i> .

Mal 1:10	<p>מִי גַם־בְּכֶם וַיִּסְגֹּר דְלֹתַיִם וְלֹא־תֵאֵירוּ מִזְבְּחֵי חַנֻּם אֵין־לִי חֶפֶץ בְּכֶם אָמַר יְהוָה צְבָאוֹת וּמִנְחָה לֹא־אֲרַצֶּה מִיְדָכֶם:</p>	<p>Who <u>among you</u> would close the doors? And you do not kindle my altar <u>freely</u>. I <i>have</i> no pleasure in you, says the LORD of hosts, and I will not accept an offering from your hands.</p>	<p>among you: i.e., [CB], <i>among you priests</i>.</p> <hr/> <p>doors: i.e. <i>temple doors</i>, to stop the profaning.</p> <hr/> <p>freely: apparently charging customers to offer their sacrifice.</p>
Mal 1:11	<p>כִּי מִמְזֹרַח־שֶׁמֶשׁ וְעַד־מְבֹאוֹ גָדוֹל שָׁמַיִם בְּגוֹיִם וּבְכָל־מְקוֹם מִקְטֹר מִגֵּשׁ לְשָׁמַיִם וּמִנְחָה טְהוֹרָה כִּי־גָדוֹל שָׁמַיִם בְּגוֹיִם אָמַר יְהוָה צְבָאוֹת:</p>	<p>For my name <i>is</i> great among the Gentiles from the rising of the sun to where it sets, and in every place incense <i>is</i> burnt <i>and</i> offered to my name, and a pure offering, for my name <i>is</i> great among the Gentiles, says the LORD of hosts.</p>	<p>AV differs, supplying the verb <i>to be</i> in the future throughout. That makes sense, but Hebrew normally uses an explicit verbal form for specific future events. We take Mal 1:12 as a contrast to this verse, so also in the present tense (AV differs, past tense).</p>
Mal 1:12	<p>וְאַתֶּם מְחַלְלִים אוֹתוֹ בְּאַמְרֵיכֶם שֶׁלַחַן אֲדֹנָי מְגֹאֵל הוּא וְנִיבּוֹ נִבְזָה אֲכָלוֹ:</p>	<p>But you <u>profane</u> it when you say, ‘The table of the LORD* <i>is</i> polluted, and its produce, its fruit, <i>is</i> despicable.’</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p> <hr/> <p>you profane: present participle. AV differs (<i>have profaned</i>); see Mal 1:11.</p>
Mal 1:13	<p>וְאַמַּרְתֶּם הֲיֵנָה מִתְּלָאָה וְהִפְחַתְתֶּם אוֹתוֹ אָמַר יְהוָה צְבָאוֹת וְהִבֵּאתֶם גְּזוּל וְאֶת־הַפְּסֹחַ וְאֶת־הַחֹלָה וְהִבֵּאתֶם אֶת־הַמִּנְחָה הָאֲרָצָה אוֹתָהּ מִיְדָכֶם אָמַר יְהוָה: ס</p>	<p>And you said, ‘Look <u>how</u> wearisome <i>it is</i>’, and you {P: disparaged me} [M: deprecated it], says the LORD of hosts, and you brought snatched <i>animals</i>, and lame <i>ones</i>, and sick <i>ones</i>, and you brought <i>them as</i> an offering. Should I be pleased with that from your hand? says the LORD.</p>	<p>An amendment by the Sopherim. We reverse the change. See [CB] App. 33, and amend Mal 1:12. P= אוֹתִי. AV differs.</p> <hr/> <p>how wearisome ← <i>what weariness</i>.</p>
Mal 1:14	<p>וְאָרְוֵר נֹכַח וַיֵּשׁ בְּעֵדְרוֹ זָכָר וְנָדַר וְזָבַח מִשְׁחַת לְאֲדֹנָי כִּי מֶלֶךְ גָּדוֹל אָנִי אָמַר יְהוָה צְבָאוֹת וּשְׁמִי נֹרָא בְּגוֹיִם:</p>	<p>But cursed <i>be</i> he <i>who</i> fraudulently withholds, when there is a male in his flock, and he vows, and he sacrifices a spoiled <i>animal</i> to the LORD*, for I <i>am</i> a great king, says the LORD of hosts, and my name is feared among the Gentiles.</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>
Mal 2:1	<p>וְעַתָּה אֵלֵיכֶם הַמְצִיחַ הַזֹּאת הַכְּהֹנִים:</p>	<p>And now, this commandment <i>is</i> for you, O priests.</p>	
Mal 2:2	<p>אִם־לֹא תִשְׁמָעוּ וְאִם־לֹא תִשְׁיִמוּ עַל־לֵב לְתַת כְּבוֹד לְשָׁמַיִם אָמַר יְהוָה צְבָאוֹת וְשִׁלַּחְתִּי בְכֶם אֶת־הַמְּאָרָה וְאֲרוֹתִי אֶת־בְּרֻכּוֹתֵיכֶם וְגַם אֲרוֹתֶיהָ כִּי אֵינְכֶם שֹׁמְעִים עַל־לֵב:</p>	<p>And if you do not listen, and if you do not lay <i>it</i> to heart, to give honour to my name, says the LORD of hosts, then I will send the <u>curse</u> on you, and I will curse your blessings. And indeed, I have <i>already</i> cursed <u>them</u>, for you are not laying <i>this</i> to heart.</p>	<p>the curse: of Deut 28:20.</p> <hr/> <p>them ← <i>it</i>.</p>

Mal 2:3	הֲנִי גַעַר לְכֶם אֶת־הַזֶּרַע וְזָרִיתִי פֶרֶשׁ עַל־פְּנֵיכֶם פֶּרֶשׁ חַגִּיכֶם וְנָשָׂא אֶתְכֶם אֵלָיו:	I am about to rebuke your seed, and I will spread dung on your faces – the dung of your feasts – and you will be taken away to it.	I am about to ← <i>behold me</i> .  rebuke: AV differs ( <i>corrupt</i> ).  you will be taken away to it ← <i>he / one will take you away to it</i> , i.e. to ↗
Mal 2:4	וַיְדַעְתֶּם כִּי שִׁלַּחְתִּי אֵלֵיכֶם אֶת הַמִּצְוָה הַזֹּאת לְהִיּוֹת בְּרִיתִי אֶת־לְוִי אָמַר יְהוָה צְבָאוֹת:	And you will know that I have sent this commandment to you, that my covenant may be with Levi, says the LORD of hosts.	↳ the foul place where animal dung and waste was deposited. Avoidance of the passive.
Mal 2:5	בְּרִיתִי   הֵיטָה אִתּוֹ הַחַיִּים וְהַשְּׁלוֹם וְאֶתְנַס־לוֹ מוֹרָא וַיִּירָאֵנִי וּמִפְּנֵי שְׁמִי נַחַת הוּא:	My covenant was with <u>him</u> , life and peace, and I gave them to him <i>as a matter of fear</i> , so that he would fear me, and <i>so that</i> he would be put in awe, on account of my name.	him: i.e. <i>Levi</i> .
Mal 2:6	תּוֹרַת אֱמֶת הֵיטָה בְּפִיהוּ וְעוֹלָה לֹא־נִמְצָא בְּשִׁפְתָיו בְּשָׁלוֹם וּבְמִישׁוֹר הִלְךְ אִתִּי וּרְבִים הִשִּׁיב מֵעוֹן:	There was a law of truth in his mouth, and injustice was not found on his lips. He walked with me in peace and equity, and he recovered many from iniquity.	
Mal 2:7	כִּי־שִׁפְתֵי כֹהֵן יִשְׁמְרוּ־דַעַת וְתוֹרָה יִבְקְשׁוּ מִפִּיהוּ כִּי מִלֶּאֱדָ יְהוֹה־צְבָאוֹת הוּא:	For the lips of a priest should guard knowledge, and they should seek the law from his <u>pronouncements</u> , for he <i>is</i> the messenger from the LORD of hosts.	pronouncements ← <i>mouth</i> .
Mal 2:8	וְאַתֶּם סָרַתֶם מִן־הַדֶּרֶךְ הַכְּשֻׁלְתֶם רַבִּים בַּתּוֹרָה שִׁחַתְתֶם בְּרִית הַלְוִי אָמַר יְהוָה צְבָאוֹת:	But you have departed from the way, you have caused many to stumble in the law, <i>and</i> you have perverted the covenant of Levi, says the LORD of hosts.	
Mal 2:9	וְגַם־אֲנִי נִתַּתִּי אֶתְכֶם נְבִזִים וּשְׁפָלִים לְכָל־הָעָם כִּפְּנֵי אֲשֶׁר אֵינְכֶם שֹׁמְרִים אֶת־דַּרְכֵי וְנָשָׂאִים פָּנִים בַּתּוֹרָה: פ	So I too will make you despised and lowly regarded by all the people, according as you do not guard my ways, and you show partiality in <i>administering</i> the law.”	
Mal 2:10	הֲלוֹא אָב אֶחָד לְכָלֵנוּ הֲלוֹא אֵל אֶחָד בְּרָאֵנוּ מִדּוּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ:	Do we not all <i>have</i> one father? Did not one GOD create us? Why do we deal faithlessly one to his brother, so violating the covenant of our fathers?	
Mal 2:11	בְּגַדְהָ יְהוּדָה וְתוֹעֵבָה נַעֲשֶׂתָה בְּיִשְׂרָאֵל וּבִירוּשָׁלַם כִּי   חָלַל יְהוּדָה קֹדֶשׁ יְהוָה אֲשֶׁר אָהָב וּבָעַל בַּת־אֵל נָכָר:	Judah has been treacherous, and an abomination has been perpetrated in Israel and in Jerusalem, for Judah has profaned the LORD's <u>holiness</u> , <u>in</u> that he loved and married the daughter of a strange GOD.	holiness: or <i>sanctuary</i> .  in that he loved: AV differs in word grouping, as does MT ( <i>the holiness of the LORD which he loved</i> ), also possible.

Mal 2:12	<p>יְכַרֵּת יְהוָה לְאִישׁ אֲשֶׁר  יַעֲשֶׂנָה עֵר וְעִנָּה מֵאֲהֲלֵי  יַעֲקֹב וּמִגִּישׁ מִנְחָה לַיהוָה  צְבָאוֹת: פ</p>	<p>May the LORD cut off any man who does <u>this</u>, <u>whether</u> on guard or <u>whether</u> answering a <u>watchword challenge</u> from the tents of Jacob, <u>even if</u> he brings an offering to the LORD of hosts.</p>	<p>this ← <i>it</i>.</p> <hr/> <p><i>whether</i> on guard or <i>whether</i> answering a <i>watchword challenge</i> ← (<i>whether</i>) <i>awake etc</i>. AV differs (<i>master and the scholar</i>), [CB]= <i>wakener and answerer</i>; <i>temple guards</i>. [PC] and others offer the sense of <i>everybody</i>, but [PC] regards the sense we have as the most probable.</p> <hr/> <p>if: conditional use of the <i>vav</i>.</p>
Mal 2:13	<p>וְזֹאת שְׁנֵית תַּעֲשׂוּ בְּסוֹת  דְּמָעָה אֶת־מִזְבַּח יְהוָה בְּכִי  וְאִנְקָה מֵאִין עוֹד פְּנוֹת  אֶל־הַמִּנְחָה וְלִקְחַת רֶצֶן  מִיָּדְכֶם:</p>	<p>And this second <i>thing</i> you do (while <u>covering</u> the LORD's altar <i>with tears</i>, <i>with weeping</i> and <i>groaning</i>), so that he no longer <u>respects</u> the offering, to receive <i>it with delight</i> from your <u>hands</u>.</p>	<p>covering: infinitive construct in the role of a participle.</p> <hr/> <p>respects ← <i>turns to</i>.</p> <hr/> <p>hands ← <i>hand</i>.</p>
Mal 2:14	<p>וְאִמַּרְתֶּם עַל־מָה עַל כִּי־יְהוָה  הֵעִיד בֵּינֵךָ וּבֵין אִשְׁתְּ  נְעוּרֶיךָ אֲשֶׁר אֵתָּה בְּגִדְתָּהּ  בָּהּ וְהִיא חֲבֵרְתְּךָ וְאִשְׁתְּ  בְּרִיתְךָ:</p>	<p>And yet you say, “Why?” Because the LORD testifies <i>the case</i> between you and the wife of your youth, that you dealt treacherously with her, but she <i>was</i> your companion, and <i>your wife by your covenant</i>.</p>	<p><i>your wife by your covenant</i> ← <i>the wife of your covenant</i>.</p>
Mal 2:15	<p>וְלֹא־אֶחָד עָשָׂה וּשְׂאֵר רוּחַ לֹא  וּמָה הֵאֱחָד מִבְּקֵשׁ זֶרַע  אֱלֹהִים וְנִשְׁמַרְתֶּם בְּרוּחֲכֶם  וּבְאִשְׁתׁ נְעוּרֶיךָ אֶל־יִבְגְּדוּ:</p>	<p>And did he not make <i>you</i> one? And he <i>has</i> the residue of the <u>spirit</u>. And why one? <i>He is</i> seeking a seed of God, so you <i>must</i> be on guard in your spirit, and do not deal faithlessly with the wife of your youth.</p>	<p>he <i>has</i> the residue of the spirit: the text could perhaps better be re-pointed to שְׂאֵר, giving <i>kinship of spirit</i>. We see the verse as a warning against corruption of <i>the seed of God</i> by adultery, by which Nephilimic contamination could enter. See Gen 6:4.</p>
Mal 2:16	<p>כִּי־שָׁנֵא שֵׁלַח אָמַר יְהוָה  אֱלֹהֵי יִשְׂרָאֵל וְכִסָּה חֻמָּס  עַל־לְבוּשׁוֹ אָמַר יְהוָה צְבָאוֹת  וְנִשְׁמַרְתֶּם בְּרוּחֲכֶם וְלֹא  תִבְגְּדוּ: ס</p>	<p>“For the LORD God of Israel says <i>that</i> he hates <u>divorce</u>, as <i>one</i> covers up violence with one's clothes, says the LORD of hosts, so be on your guard in your spirit, and do not deal faithlessly.”</p>	<p>divorce: the context is faithless treatment of the wife.</p>
Mal 2:17	<p>הוֹגַעְתֶּם יְהוָה בְּדַבְרֵיכֶם  וְאִמַּרְתֶּם בְּמָה הוֹגַעְנוּ  בְּאִמְרֵיכֶם כֹּל־עֲשֵׂה רָע טוֹב    בְּעֵינֵי יְהוָה וּבָהֶם הוּא חָפֵץ  אִו אֵינָה אֱלֹהֵי הַמִּשְׁפָּט:</p>	<p>You have wearied the LORD with your words, yet you say, “In what <i>way</i> have we wearied <i>him</i>?” In that you say, “Everyone <i>who</i> does wrong <i>is</i> good in the eyes of the LORD, and he is pleased with them”, or, “Where <i>is</i> the God of judgment?”</p>	

Mal 3:1	הַנְּנִי שְׁלַח מְלָאכִי וּפְנֵה־דַרְדָּרָךְ לְפָנַי וּפְתָאֵם יָבוֹא אֶל־הֵיכָלִי הָאֲדוֹן   אֲשֶׁר־אַתֶּם מְבַקְשִׁים וּמְלֹאֲדֵי הַבְּרִית אֲשֶׁר־אַתֶּם חֹפְצִים הִנֵּה־בָּא אָמַר יְהוָה צְבָאוֹת:	“I am about to send my messenger, and he will prepare a way before me. Then the Lord, whom you seek, will suddenly come to his temple, and the messenger of the covenant in whom you delight. Behold, he is coming, says the LORD of hosts.	Matt 11:10, Mark 1:2, Luke 1:17, Luke 7:27.  I am about to ← <i>behold me</i> .  and the messenger: or <i>as (will) the messenger</i> .  whom: or <i>which</i> .
Mal 3:2	וּמִי מְכַלְכֵּל אֶת־יוֹם בּוֹאוֹ וּמִי הֶעֱמִד בְּהִרְאוֹתָיו כִּי־הוּא כָּאֵשׁ מְצַרֶּף וּכְבָרִית מְכַבְּסִים:	And Who <i>can</i> endure the <b>day</b> of his coming? And <b>who can stand</b> at his appearing? For he <i>is</i> like a refiner's fire, And like fullers' lye.	Rev 6:17.  lye: a caustic substance used to make soap, which can be used in fulling.
Mal 3:3	וַיֹּשֶׁב מְצַרֶּף וּמְטַהֵר כֶּסֶף וְטַהֵר אֶת־בְּנֵי־לֵוִי וְזָקַק אֹתָם כַּזָּהָב וּכְכֶסֶף וְהָיוּ לַיהוָה מְגִישֵׁי מִנְחָה בְּצַדִּיקָה:	And he will sit <i>as</i> a refiner and purifier of silver, and he will purify the sons of Levi, and he will refine them like gold and silver, and they will become offerers of the meal-offering to the LORD in righteousness.	
Mal 3:4	וְעִרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמֹנִיּוֹת:	And the offering of Judah and Jerusalem will be pleasing to the LORD, as <i>in</i> the days of an age <i>past</i> , and as <i>in</i> former years.	
Mal 3:5	וְקִרְבֹּתִי אֵלֵיכֶם לְמִשְׁפָּט וְהֵייתִי   עֵד מְמַהֵר בְּמִכְשָׁפִים וּבַמְנַאֲפִים וּבַנְּשָׁבְעִים לְשֹׁקֵר וּבַעֲשָׂקִי שְׂכָר־שָׂכִיר אֶלְמָנָה וַיִּתּוֹם וּמִטִּי־גֵר וְלֹא יִרְאוּנִי אָמַר יְהוָה צְבָאוֹת:	And I will draw near to you for justice, and I will be a swift witness against the sorcerers and against the adulterers, and against those who swear falsely, and against those <i>who defraud the hired labourer of his wages</i> , the widow and the orphan, and those <i>who pervert the case of</i> the foreigner, and <i>who</i> do not fear me, says the LORD of hosts.	defraud the hired labourer of <i>his</i> wages ← <i>defraud the wages of the hired labourer</i> .
Mal 3:6	כִּי אֲנִי יְהוָה לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:	For I <i>am</i> the LORD; I do not change, and you sons of Jacob have not perished.	
Mal 3:7	לְמִימֵי אֲבוֹתֵיכֶם סָרְתֶם מִחֻקִּי וְלֹא שָׁמַרְתֶּם שׁוּבוּ אֵלַי וְאֲשׁוּבָה אֵלֵיכֶם אָמַר יְהוָה צְבָאוֹת וְאַמַּרְתֶּם בְּמָה נָשׁוּב:	Since the days of your fathers, you have departed from my statutes and have not kept <i>them</i> . Return to me, and I will return to you, says the LORD of hosts. But you say, ‘In what <i>way</i> should we return?’	
Mal 3:8	הֲיִקְבַע אָדָם אֱלֹהִים כִּי אַתֶּם קֹבְעִים אֹתִי וְאַמַּרְתֶּם בְּמָה קֹבְעֵנוּדָה הַמַּעֲשֵׂר וְהַתְּרוּמָה:	<i>Can</i> a man defraud God? For you are defrauding me. But you say, ‘In what <i>way</i> do we defraud you?’ <i>In</i> tithing and <i>in</i> the heave-offering.	



Mal 3:9	בְּמִאֲרָה אַתֶּם נֹאֲרִים וְאֵתִי אַתֶּם קֹבְעִים הַגּוֹי כֹּלֹו:	You {P: curse} [M: <i>are</i> cursed] with a curse, and you are defrauding me – all the nation.	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= קָאָרִים. AV differs.
Mal 3:10	הָבִיאוּ אֶת־כָּל־הַמַּעֲשֵׂר אֶל־בַּיִת הָאוֹצֵר וְיִהְיֶה טֶרֶף בְּבֵיתִי וּבְחֲנוּנֵי נָא בְּזֹאת אָמַר יְהוָה צְבָאוֹת אִם־לֹא אֶפְתַּח לָכֶם אֶת אַרְבּוֹת הַשָּׁמַיִם וְהִרִיקֵתִי לָכֶם בְּרָכָה עַד־בְּלִי־דִי:	Bring all of the tithe to the treasury, so that there is provision in my house. And test me, please, in this <i>matter</i> , says the LORD of hosts, whether <i>or</i> not I will open for you the windows of heaven and empty out an <u>abundant</u> blessing on you.	abundant ← <i>up to without sufficiency</i> , i.e. <i>without (stopping at) just enough</i> , or <i>without sufficient (resources to hold it)</i> .
Mal 3:11	וְנִעַרְתִּי לָכֶם בְּאֹכֵל וְלֹא־יִשְׁחַת לָכֶם אֶת־פְּרִי הָאֲדָמָה וְלֹא־תִשְׁכַּל לָכֶם הַגֶּפֶן בְּשֹׁדָה אָמַר יְהוָה צְבָאוֹת:	And I will rebuke the consuming <i>locust</i> for you, and it will not ruin your fruit of the ground, and it will not cause the vine in the field to be unfruitful, says the LORD of hosts.	
Mal 3:12	וְאִשְׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיֶה אַתֶּם אֶרֶץ חֶפְצַן אָמַר יְהוָה צְבָאוֹת: ס	And all the nations will call you blessed, for you will be a <u>delightful land</u> , says the LORD of hosts.	delightful land ← <i>land of delight</i> , a Hebraic genitive.
Mal 3:13	חִזְקוּ עָלַי דְּבַרְיֶכֶם אָמַר יְהוָה וְאִמַּרְתֶּם מִה־נִּדְבַרְנוּ עָלֶיךָ:	Your words have been obstinate against me, says the LORD, yet you say, ‘ <i>In what way</i> have we spoken together against you?’	
Mal 3:14	אִמַּרְתֶּם שׁוּא עֲבַד אֱלֹהִים וּמִה־בְּצַע כִּי שָׁמְרָנוּ מִשְׁמֵרְתּוֹ וְכִי הִלְכְנוּ קִדְרָנִית מִפְּנֵי יְהוָה צְבָאוֹת:	You say, ‘ <i>It is vain</i> to serve God, and what profit <i>is there</i> that we keep his charge, and that we walk mournfully before the LORD of hosts?’	
Mal 3:15	וְעַתָּה אֲנַחְנוּ מֵאִשְׁרִים וְיָדִים גַּם־נִבְנוּ עֲשֵׂי רָשָׁעָה גַם בְּחָנוּ אֱלֹהִים וַיִּמְלְטוּ:	And <i>so</i> now we call those <i>who are</i> presumptuous blessed, <i>and</i> also <i>those who claim</i> that those <i>who</i> act wickedly <i>are</i> firmly established, <i>and</i> even those <i>who</i> put God to the test and escape <i>without consequence</i> .’ ”	established ← <i>built</i> .
Mal 3:16	אִז נִדְבְּרוּ יְרֵאֵי יְהוָה אִישׁ אֶת־רֵעֵהוּ וַיִּקְשֹׁב יְהוָה וַיִּשְׁמַע וַיִּכְתַּב סֵפֶר זִכְרוֹן לִפְנֵי לִירְאֵי יְהוָה וְלַחֲשָׁבֵי שְׁמוֹ:	Then those who feared the LORD spoke together, one to another, and the LORD hearkened and heard, and a book of remembrance was written before him, of those who feared the LORD and those who respected his name.	

Mal 3:17	וְהָיוּ לִי אֲמַר יְהוָה צְבָאוֹת לְיוֹם אֲשֶׁר אֲנִי עֹשֶׂה סִגְלָה וְחַמְלַתִּי עֲלֵיהֶם כַּאֲשֶׁר יַחְמֵל אִישׁ עַל-בְּנוֹ הָעֶבֶד אֹתוֹ:	“And they will be mine, says the LORD of hosts, on the day when I make <i>them</i> a special possession. And I will have compassion on them, as a man has compassion on his son who serves him.	
Mal 3:18	וּשְׁבַתְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֶבֶד אֱלֹהִים לְאֲשֶׁר לֹא עֲבָדוֹ: ס	And you will return, and you will see <i>the difference</i> between the righteous and the wicked, and between him <i>who</i> serves God and him who does not serve him.	
Mal 4:1	כִּי-הִנֵּה הַיּוֹם בָּא בַעַר כַּתָּנוּר וְהָיוּ כָל-זֵדִים וְכָל-עֹשֵׂה רָשָׁע לְקַשׁ וְלֵהִט אֹתָם הַיּוֹם הַבֹּא אֲמַר יְהוָה צְבָאוֹת אֲשֶׁר לֹא-יַעֲזֹב לָהֶם שָׁרֵשׁ וְעַנְף:	For behold, the day is coming, burning like a furnace, and all the presumptuous, and all those <i>who</i> act wickedly will be <i>like</i> chaff. And <i>that</i> coming day will set them on fire, says the LORD of hosts, who will not leave them root <u>or</u> branch.	or: disjunctive use of the vav.
Mal 4:2	וְזָרְחָה לָכֶם יְרֵאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמִרְפָּא בְּכַנְפֶיהָ וַיֵּצְאוּתֶם וּפְשַׁתֶּם כְּעִגְלֵי מִרְבֵּק:	And the sun of righteousness will rise on you who fear my name, and healing <i>will be</i> in its wings, and you will go out and thrive like <i>fatted</i> calves of the stall.	
Mal 4:3	וְעִסְוֹתֶם רְשָׁעִים כִּי-יִהְיוּ אֶפְרָ תַּחַת כַּפּוֹת רַגְלֵיכֶם בַּיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה אֲמַר יְהוָה צְבָאוֹת: פ	And you will tread down the wicked, for they will be <i>as</i> ashes under the soles of your feet, on the day when I do <i>this</i> , says the LORD of hosts.	
Mal 4:4	זְכוֹר תּוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתוֹ בְּחַרְבַּ עַל-כָּל-יִשְׂרָאֵל חֻקִּים וּמִשְׁפָּטִים:	Remember the law of Moses my servant, whom I commanded at <u>Horeb</u> , concerning all Israel, <i>with</i> statutes and <u>judicature</u> .	Horeb: also known as <i>Sinai</i> . judicature ← <i>judgments</i> .
Mal 4:5	הִנֵּה אֲנִי שֹׁלֵחַ לָכֶם אֶת אֵלֶיָּה הַנְּבִיא לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא:	Behold, I am going to <b>send you Elijah</b> the prophet before the coming of the great and terrible <b>day of the LORD</b> ,	<b>Luke 1:17, Rev 1:10.</b> Elijah: compare Mal 3:1.
Mal 4:6	וְהִשִּׁיב לִב-אֲבוֹת עַל-בָּנִים וְלִב בָּנִים עַל-אֲבוֹתָם פֶּן-אָבּוֹא וְהִכִּיתִי אֶת-הָאָרֶץ חֶרֶם:	and he will <b>turn the hearts of the fathers to the sons</b> , and the <u>hearts</u> of the sons to their fathers, lest I come and strike the earth <i>with</i> sacred destruction.”	<b>Luke 1:17.</b> hearts (2x) ← <i>heart</i> .