

The *Far Above All* Translation of the Bible

2025 Edition [preview -1]

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

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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. 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

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- 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 translations¹, that אֵלַי (*elai*, on me) is wrong and that it should be re-pointed to אֵלַי (*elei*, 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 woman². 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 4.18³, 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, a page on a site which hosts the WLC text. The web page www.tanach.us/License.html reads (as of 28 October 2014):

¹ 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).

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

³ 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, וְיָצַק and (2) at Jer 44:19, where לְהַעֲצֹבָה has a mappiq, giving לְהַעֲצֹבָה. Further and future changes can be tracked at 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>
TextFiles	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.”⁴

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. 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.

⁴ Email from Kirk Lowery at the Groves Center to the present author on Monday 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^{AV} (14:8^{MT}), 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^{AV} (44:15^{MT}), 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 ^{†††} , 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 [†]	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 ^{††} , 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
Where in A.V. and R.V. it still appears		Ps	14:1, 2, 5
as "God". It is printed "GOD*" in the		Ps	53:1, 2, 4, 5
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 ^{amended} 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 ^{AV})	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 ^{AV}) 2 Sam 19:20 (2 Sam 19:19 ^{AV})	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 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*⁵. 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. חֵמָה, which may be positive (*thoughtfulness, discretion, deliberation*) or negative (*scheming, machination*).

⁵ 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.

הִמָּלֵט אֶמְלֵט

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 בְּבֵית הַזֶּה מִמֶּנִּי

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

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

כִּי־לִי אֵימִים יָקוּוּ

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

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

הָרַבּוּ עָלַי מְאֹד מְהֵרָא

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 אֶחָיֶךָ

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

Last modified on 10 June 2012 at 20:19

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^{AV} (1 Sam 24:10^{MT})]

*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^{AV} (Ps 80:18^{MT})?

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 *הָלַךְ*, *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 *אֲשֶׁם*, *טָהֵר*, *טָמֵא*.

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

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

וְהַנָּהָר הָרְבִיעִי הוּא פָּרָת

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

- *אין*, *אינו*, *אֵינוּ*, *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 אָרוּר אַתָּה 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:

וְהָיְתָה נֶפֶשׁ אֲדֹנָי צְרוּרָה | בַּצָּרוּר הַחַיִּים

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

וַתְּהִי נִבְלָתוֹ מְשֻׁלָּכֶת בַּדֶּרֶךְ

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

וְהַמֶּלֶךְ הָיָה מֵעֲמֹד
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*
מִתְבּוֹסֵסֶת בְּדַמָּךְ הָיִיתָ
you were trodden under foot in your own blood [Ezek 16:22]

- negation by *אין* or *לא* without a verb or *ישׁ*:
וְאִישׁ אֵין בְּאֶרֶץ
and *there is* not a man in the land [Gen 19:31]

An example of a negation constructed with *ישׁ*, so not italicized, is 1 Sam 21:8^{AV} (1 Sam 21:9^{MT}):

וְאֵין יָשׁ-פֶּה תַּחַת-יָדְךָ תִּנֵּית 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 *לא* 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	וַיִּישֶׁם* לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֲכַל עַד אֶם-דִּבַּרְתִּי דְּבָרִי וַיֹּאמֶר דְּבַר:	And { K: he set a meal before him } [Q: a meal was set before him] to eat, and he said, “I will not eat until I have explained my mission.” And he said, “Explain it.”	explained my mission ← spoken my things, words.
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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 אָמְנָם כִּי *אִם גֹּאֵל אֲנֹכִי וְגַם יֵשׁ 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 חֲמִשָּׁה מִן-הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַנֶּחֱמָם כָּל-הַהֶמּוֹן *הַנֶּחֱמָם כָּל-הַהֶמּוֹן *הַנֶּחֱמָם נִשְׁאָרוּ-בָּהּ הַנֶּחֱמָם כָּל-הַהֶמּוֹן יִשְׂרָאֵל אֲשֶׁר-תָּמוּ וְנִשְׁלַחַה וְנִרְאָה:	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 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 ^{AV}	וַיֵּעָקֹב הַלֵּךְ לְדֶרֶכוֹ וַיִּפְגְּעוּ-בּוֹ מַלְאֲכֵי אֱלֹהִים:	And Jacob went his way, and the angels of God met him.
Gen 32:3 Gen 32:2b ^{AV}	וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שְׁם-הַמָּקוֹם הַהוּא מַחֲנֵיִם: 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 ^{AV}	וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו אָחִיו אֶרְצָה שִׁעִיר שְׂנֵה 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 superscription 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 changing the verse renumbering, but by a blank line and upwards arrow, ↑, e.g.

Psalms Chapter 3

....

⁹Salvation is of the Lord;
Your blessing is on your people.
Selah.

Psalms Chapter 4

¹To the choirmaster, in songs set to stringed music.↑

A Psalm of David.

²When 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 *Jehezkeel*; *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 *Issiah* (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 אֱלֹהֵי (Aramaic)	Elohim	=	God /god	Uncapitalized when it is not the God of Israel.
יְהוָה	Jehovah	=	the LORD	
יְה	Jah	=	THE LORD	
אֵל אֱלִים אֱלִם	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 אֱלֹהֵי (Aramaic)	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 ^{MT} (Ps 45:11 ^{AV})).
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 יְהוָה, altered by the Sopherim	Adonai where the primitive text was Jehovah, altered by the Sopherim	=	the LORD*	
אֱלֹהִים where the primitive text was יְהוָה, altered by the Sopherim	Elohim where the primitive text was Jehovah, altered by the Sopherim	=	the LORD**	
אֲדֹנִים	Adonim	=	the LORD	
שָׁדַי	Shaddai	=	ALMIGHTY	
עֶלְיוֹן	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 אֲבְרָם אֲדֹנָי יְהוָה

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

2025 Edition, Volume 3 [preview-1]

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 בִּימֵי עֲזִיָּהוּ יוֹתָם אָחָז יְחִזְקִיָּהוּ מְלָכֵי 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 <i>and</i> Hezekiah, kings of Judah.	Isaiah ← <i>Jeshaiahu</i> , but we retain the AV / traditional English name.
Isa 1:2	שְׁמַעוּ שָׁמַיִם וְהָאֲרֶץ כִּי יְהוָה דִּבֶּר בָּנִים גְּדֹלְתִי 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, <u>But</u> they have rebelled against me.	but: adversative use of the vav.
Isa 1:3	יָדַע שׂוֹר קִנְיָהּ וְחֲמֹר אֲבוּס בְּעֲלֵיו יִשְׂרָאֵל לֹא יָדַע עָמִי לֹא הִתְבּוֹנֵן:	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	הוּא גֹּזִי חַטָּא עִם כָּבֵד עוֹן זֶרַע מְרֻעִים בָּנִים מְשַׁחֲתִים עֲזָבוּ אֶת-יְהוָה נֶאֱצָו אֶת-קְדוֹשׁ יִשְׂרָאֵל נָזְרוּ אֲחֹזֵר:	Alas, a sinful nation, A people <u>laden with</u> iniquity, 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 לַחֲלִי וְכָל-לֵבָב דָּוִי:	Why should <u>you</u> be struck any more? <u>You</u> would add to the apostasy. Every head <i>is ailing</i> , And every heart <i>is</i> faint.	you (2x): plural. ailing ← <i>to ailment</i> .
Isa 1:6	מִכַּף-רֶגֶל וְעַד-רֹאשׁ אֵין-בּוֹ מָתָם פָּצַע וְחִבּוּרָהּ וּמַכָּה טָרִיָּה לֹא-זָרוּ וְלֹא חִבְּשׁוּ וְלֹא רִכְבָּה בַשֶּׁמֶן:	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</u> <u>dressed</u> with oil.	wounds ← <i>a blow</i> . bathed: either <i>qal</i> of זָרַר (<i>pressed out</i>), or <i>pual</i> of זָרָה (<i>besprinkled</i>). they have not been dressed ← <i>it has not been softened</i> .

Isa 1:7	<p>אַרְצְכֶם שְׁמָמָה עָרֵיכֶם שָׂרְפוֹת אֵשׁ אֲדַמְתֶּכֶם לְנִגְדְּכֶם זָרִים אֹכְלִים אֹתָהּ וְשִׁמְמָה בְּמַהֲפֶכֶת 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 בַּת־צִיּוֹן כְּסִכָּה בְּכַרֶּם 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>לֹאִלִּי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ שָׂרִיד כְּמַעֲט כְּסֹדֶם הָיִינוּ לְעִמְרָה דְּמִינוּ: ס</p>	<p>If the LORD of hosts had not left us a <u>very small</u> remnant, We would be like Sodom; We would resemble Gomorrah.</p>	<p>Rom 9:29.</p> <hr/> <p>very small: the <i>ke</i> denoting intensity. Compare [AnLx] ָ II (c). Compare also Gen 24:28, Neh 7:2.</p>
Isa 1:10	<p>שְׁמְעוּ דְּבַר־יְהוָה קְצִינֵי סֹדֶם הֶאֱזִינוּ תּוֹרַת אֱלֹהֵינוּ עַם עֲמָרָה:</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>לְמַה־לִּי רַב־זִבְחֵיכֶם יֹאמֶר יְהוָה שָׂבַעְתִּי עֹלוֹת אֵילִים וַחֲלֵב מְרִיאִים וְדָם פְּרִים וּכְבָּשִׁים וְעִתוּדִים לֹא חִפְצָתִי:</p>	<p>“To what <i>end</i> is 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 Mark 12:33.</p>
Isa 1:12	<p>כִּי תָבֹאוּ לִרְאוֹת פָּנַי מִיִּבְקֶשׁ זֹאת מִיִּדְכֶם רִמָּס חֲצָרַי:</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= לִרְאוֹת. AV differs.</p> <hr/> <p>on your part ← <i>from your hand</i>.</p> <hr/> <p>trample over: i.e. <i>profane</i>.</p>
Isa 1:13	<p>לֹא תוֹסִיפוּ הָבִיא מִנְחַת־שָׁוְא קִטְרֶת תוֹעֵבָה הִיא לִי חֲדָשׁ וְשִׁבְתָּ קִרְא מִקְרָא לֹא־אוֹכֵל אֶזְנוֹ וְעֵצָרָה:</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	חֲדָשֵׁיכֶם וּמוֹעֲדֵיכֶם שְׂנֵאָה נַפְשִׁי הָיוּ עָלַי לְטָרַח נִלְאִיתִי נִשְׂאָ:	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.	being ← <i>soul</i> .
Isa 1:15	וּבִפְרָשְׁכֶם כַּפֵּיכֶם אֶעְלִים עֵינִי מִכֶּם גַּם כִּי־תִרְבּוּ תַפְלָה אֵינֶנִּי שֹׁמֵעַ יְדֵיכֶם דְּמִים מָלְאוּ:	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.	
Isa 1:16	רַחֲצוּ הַזֻּכּוֹ הִסְירוּ רָעַ מֵעַלְלֵיכֶם מִנְגִּיד עֵינֵי חֲדָלוּ הָרַע:	Wash, cleanse yourselves, <u>Banish evil from</u> your works in my sight; Cease doing wrong.	banish ← <i>remove</i> . evil from ← <i>evil of</i> .
Isa 1:17	לִמְדוּ הֵיטֵב דַּרְשׁוּ מִשְׁפָּט אֲשֶׁרוֹ חֲמוּץ שִׁפְטוֹ יָתוֹם רִיבוֹ אֲלַמְנָה: ס	Learn to do good, Seek justice, <u>Succour</u> the oppressed, Give the orphan justice; <u>Defend the case of</u> the widow.	succour ← <i>set right, straighten</i> [BDB]. defend the case of ← <i>contend</i> (for).
Isa 1:18	לְכוּ־נָא וְנוֹכַחְהָ יֹאמֶר יְהוָה אִם־יִהְיוּ חַטָּאֵיכֶם כַּשָּׁנִים כַּשָּׁלֵג יִלְבִּינוּ אִם־יֶאֱדִימוּ כַתּוֹלַע כַּצֶּמֶר יִהְיוּ:	Come now, and let us <u>come</u> <u>to a settlement</u> , Says the LORD, Even if your sins are as scarlet, 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.	come to a settlement ← <i>dispute</i> . scarlet ← <i>scarlets</i> , i.e. <i>scarlet</i> <i>clothes</i> .
Isa 1:19	אִם־תֵּאָבֹו וּשְׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ:	If you are willing, and you are heedful, You will eat the goodness of the land.	
Isa 1:20	וְאִם־תִּמְאָנוּ וּמְרִיתֶם חָרֵב תֹּאכְלוּ כִּי פִי יְהוָה דִּבֶּר: ס	<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.”	but: adversative use of the vav.
Isa 1:21	אֵיכָה הָיְתָה לְזוֹנָה קִרְיָה נְאֻמָּנָה מְלֹאתִי מִשְׁפָּט צֶדֶק יָלִין בָּהּ וְעַתָּה מִרְצָחִים:	How did the faithful city become a prostitute? She <i>was</i> full of justice, Righteousness used to dwell in her, But now – murderers.	
Isa 1:22	כַּסֵּפֶךָ הָיָה לְסִיגִים סָבָאךָ מִהוּל בַּמַּיִם:	Your silver has become dross; Your liquor <i>has been</i> adulterated With water.	

Isa 1:23	<p>שְׂרֵיָד סוֹרְרִים וְחֲבָרִי גִנְבִּים כָּלֹו אֶהָב שְׁחָד וְרָדָף שְׁלֹמָנִים 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>לָכֵן נֹאֵם הָאֲדוֹן יְהוָה צְבָאוֹת אֲבִיר יִשְׂרָאֵל הוּא אֲנִיחֶם מִצָּרֵי 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 <u>avenge</u> myself on my enemies.</p>	<p>rid ← <i>comfort</i>.</p>
Isa 1:25	<p>וְאֲשִׁיבָה יָדִי עָלֶיךָ וְאַצְרֶף כַּבֵּר סִיגֶיךָ וְאַסִּירָה כָּל־בְּדִילֶיךָ:</p>	<p>And I will draw my hand over you And refine your dross, As <i>is done</i> with potash, And I will <u>remove</u> all your <u>tin</u>.</p>	<p>remove all your tin: i.e. from the silver.</p>
Isa 1:26	<p>וְאֲשִׁיבָה שְׁפָטֶיךָ כַּבְּרָאשׁוֹנָה וְיַעֲצֶיךָ כַּבְּתַחֲלָה אַחֲרֵי־כֵן יִקְרָא לְךָ עִיר הַצֶּדֶק קִרְיָה נֶאֱמָנָה:</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 וְשָׁבִיָּה בַּצִּדְקָה:</p>	<p>Zion will be redeemed justly, As <i>will</i> those returning to her, <u>righteously</u>.</p>	<p>justly ...righteously ← <i>in justice</i> ... <i>in righteousness</i>.</p>
Isa 1:28	<p>וְשֹׁבֵר פְּשָׁעִים וְחַטָּאִים יַחֲדוּ וְעֹזְבֵי יְהוָה יִכָּלֹו:</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>	<p>annihilated ← <i>terminated</i>.</p>
Isa 1:29	<p>כִּי יִבְשׁוּ מַאֲלִים אֲשֶׁר חִמְדָּתָם וְתַחֲפֹרוּ מֵהַגָּנוֹת אֲשֶׁר בְּתַרְתָּם:</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 כַּאֲלֵה נֹבֶלֶת עֹלָה וְכִגְנָה 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 הַחֲסָן לְנֹעֶרֶת וּפְעֹלוֹ לְנִיצוֹץ וּבָעֵרוּ שְׁנֵיהֶם יַחְדָּו וְאֵין מְכַבֶּה: 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	הַדָּבָר אֲשֶׁר חָזָה יִשְׁעִיָּהוּ בֶן-אֲמוֹץ עַל-יְהוּדָה וִירוּשָׁלַם:	The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.	
Isa 2:2	וְהָיָה בְּאַחֲרֵית הַיָּמִים נָכוֹן יְהִי־הָהָר בֵּית-יְהוָה בְּרֹאשׁ הַהָרִים וְנִשְׂא מִגְבָּעוֹת וְנִהְרָו 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 <u>As the foremost</u> 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 /</i> <i>at the head.</i> <hr/> flock ← <i>stream.</i>
Isa 2:3	וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָבוֹ וְנַעֲלֶה אֶל-הַר-יְהוָה אֶל-בֵּית אֱלֹהֵי יַעֲקֹב וְיִרְנֹו מִדְרָכָיו וְנִלְכָּה בְּאַרְחֹתָיו 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 וְכָתְתוּ חֲרֻבוֹתָם לְאַתִּים וַחֲנִיתוֹתֵיהֶם 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</i> <i>wrong.</i>
Isa 2:5	בֵּית יַעֲקֹב לָבוֹ וְנִלְכָּה בְּאוֹר יְהוָה:	O house of Jacob, Come, and let us walk in the light of the LORD.	

Isa 2:6	כִּי נִשְׁתָּה עִמָּךְ בֵּית יַעֲקֹב כִּי מָלְאוּ מִקְדָּם וְעַנְגִּים כַּפְלִשִּׁים וּבְלִדֵי נָכָרִים 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 לְאַצְרָתוֹ וַתִּמְלֵא אֶרֶצוֹ סוּסִים וְאֵין קֶצֶה לְמִרְכָּבָתוֹ:	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 לְאֲשֶׁר עָשׂוּ אֶצְבָּעֵתָיו:	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 וַיִּשְׁפֹּל-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	בֹּא בְצוּר וְהִטְמֵן בְּעַפְרָה מִפְּנֵי פַחַד יְהוָה וּמִהֲדָר גָּאֻנוֹ:	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 גְבוּהוֹת אָדָם שִׁפְלֵי וְשַׁח רוּם אַנְשִׁים וְנִשְׁגָּב יְהוָה לְבָדּוֹ בַּיּוֹם הַהוּא: ס	A <u>man's</u> arrogant <u>eyes</u> 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 Hebraic genitive.
Isa 2:12	כִּי יוֹם לַיהוָה צְבָאוֹת עַל כָּל-גִּזָּאָה וָרֹם וְעַל כָּל-נִשְׁאָה וְשִׁפְלֵי:	For the day of the LORD 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-אַרְצֵי הַלְבָּנוֹן הָרָמִים וְהַנִּשְׂאִים וְעַל כָּל-אֱלוֹנֵי 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 הָרָמִים וְעַל כָּל-הַגְּבָעוֹת הַנִּשְׂאֹת:	And against all the high mountains, And against all the exalted hills,	

Isa 2:15	וְעַל כָּל-מִגְדָּל גְּבוּהָ וְעַל כָּל-חֹמֶה בְּצוּרָה:	And against every tall tower, And against every fortified wall,	
Isa 2:16	וְעַל כָּל-אֲנִיּוֹת תַּרְשִׁישׁ וְעַל כָּל-שְׂכִינֹת הַחֲמֻדָּה:	And against all the ships of Tarshish, And against all attractive sights.	attractive ← <i>desirable</i> .
Isa 2:17	וְשֹׁחַ גְּבוּהוֹת הָאָדָם וְשָׁפַל רוּם אַנְשִׁים וְנִשְׁגָּב יְהוָה לְבַדּוֹ 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 בַּמְעָרוֹת צְרִים וּבְמַחְלֹת עֶפְרַם מִפְּנֵי פֶחַד יְהוָה וּמִהֲדָר גְּאוּנוֹ בְּקוֹמוֹ לְעֶרֶץ הָאָרֶץ:	And they will go into the caves in the rocks 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.	Rev 6:15. <hr/> in the rocks ← <i>of the rocks</i> . <hr/> ground ← <i>dust</i> .
Isa 2:20	בַּיּוֹם הַהוּא יִשְׁלֹךְ הָאָדָם אֶת אֱלִילָיו כֶּסֶף וְאֶת אֱלִילֵי זָהָב אֲשֶׁר עָשׂוּ-לוֹ לְהִשְׁתַּחֲוֹת לְחֹפֶר פְּרוֹת וּלְעֹטְלָפִים:	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/> were made ← <i>they made</i> . Avoidance of the passive.
Isa 2:21	לְבוֹא בְּנִקְרוֹת הָעֲרִים וּבְסַעֲפֵי הַסְּלָעִים מִפְּנֵי פֶחַד יְהוָה וּמִהֲדָר גְּאוּנוֹ 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	חֲדָלוּ לָכֶם מִן-הָאָדָם אֲשֶׁר נִשְׁמָה בְּאָפוֹ 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 for yourselves from</i> .
Isa 3:1	כִּי הִנֵּה הָאֲדֹנָן יְהוָה צְבָאוֹת מִסִּיר מִירוּשָׁלַם וּמִיהוּדָה מִשֶּׁעַן וּמִשְׁעֵנָה כָּל מִשְׁעַן-לֶחֶם וְכָל מִשְׁעַן-מַיִם:	For behold, the Lord – the LORD of hosts – Is removing supplies and provisions from Jerusalem and from Judah – All supplies of <u>bread</u> 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 וְקֹסֵם וְזָקֵן:	Affecting the warrior and soldier, Judge and prophet and diviner, And old <i>man</i> ,	
Isa 3:3	שֹׂרֵחַמָּשִׁים וְנִשְׂוֹא פָנִים וְיֹעֵץ וְחָכֵם חֲרָשִׁים וְנָבוֹן לַחֵשׁ:	Commander of fifty and dignitary, And counsellor and <u>skilled</u> <u>craftsman</u> , And the initiate in incantations.	dignitary ← <i>elevated of face</i> . skilled craftsman ← <i>wise in</i> <i>artisanries</i> .
Isa 3:4	וְנָתַתִּי נְעָרִים שָׂרֵיהֶם וְתַעֲלוּלִים יִמְשְׁלוּבָם:	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 יִרְהֹבוּ הַנָּעַר בְּזָקֵן וְהַנְּקִלָּה בַּנִּכְבָּד:	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־יִתְפֹּשׂ אִישׁ בְּאָחִיו בֵּית אָבִיו שְׂמֹלָה לְכָה קָצִין תִּהְיֶה־לָּנוּ וְהַמְכָּשֶׁלָה הַזֹּאת תַּחַת יָדָךְ:	For a man will take hold of his brother <i>in</i> his father's house, And he will say, “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	יִשְׂאֹ בַיּוֹם הַהוּא לֵאמֹר לֹא־אֶהְיֶה חֹבֵשׁ וּבֵיתִי אֵין לֶחֶם וְאֵין שְׂמֹלָה לֹא תִשְׁיַמְנִי 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> . remedies ← <i>binds up</i> . while: wider use of the <i>vav</i> .
Isa 3:8	כִּי כָשְׁלָה יְרוּשָׁלַם וַיהוּדָה נָפַל כִּי־לִשְׁוֹנָם וּמַעֲלִיָּהֶם אֶל־יְהוָה לַמָּרוֹת 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, In <i>grieving</i> his majestic <u>gaze</u> .	in grieving: gerundial use of the infinitive. his majestic gaze ← <i>the eyes of</i> <i>his majesty</i> , a Hebraic genitive.

Isa 3:9	הִכָּרַת פְּנֵיהֶם עֲנָתָה בָּם וְחִטָּאתָם כְּסֹדֶם הִגִּידוּ לֹא כִּחָדוּ אוֹי 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 to their very selves, For they are recompensed <i>with</i> evil.	betray ← <i>declare</i> , but <i>betray</i> also in Job 17:5. to their very selves ← <i>to their</i> <i>souls</i> . they are recompensed ← <i>they</i> <i>recompense them</i> . Avoidance of the passive.
Isa 3:10	אָמְרוּ צְדִיק כִּי־טוֹב כִּי־פָרִי מֵעֲלֵיהֶם יֵאָכְלוּ:	Say to the righteous <i>man</i> that <i>this</i> is pleasing: That <i>men</i> will eat the fruit of their works.	
Isa 3:11	אוֹי לְרָשָׁע רַע כִּי־גִמְלוֹ יִדּוּ יַעֲשֶׂה לוֹ:	Woe to the evil wicked <i>man</i> ! For the just <u>deserts</u> of his hands Will be repaid him.	just deserts ← <i>reprisal</i> . repaid ← <i>done, dealt</i> .
Isa 3:12	עַמִּי נִגְשָׁיו מְעוֹלָל וְנָשִׁים מְשָׁלוּ בוֹ עַמִּי מֵאֲשָׁרֶיךָ מִתְעִים וְדָרְךָ אֲרַחֲתֶיךָ בִּלְעוּ: ס	As for my people, their taskmasters are <u>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 are <i>brutish</i> . subverted ← <i>swallowed</i> .
Isa 3:13	נָצַב לָרִיב יְהוָה וְעָמַד לִדִּין עַמִּים:	The LORD <i>is</i> poised to take issue, And he is taking a stand <u>in</u> judging <i>various</i> peoples.	in judging: gerundial use of the infinitive.
Isa 3:14	יְהוָה בְּמִשְׁפָּט יָבֹוא עַם־זִקְנֵי עָמוֹ וְשָׂרָיו וְאֹתָם בַּעֲרֵתָם הַכָּרֶם גִּזְלַת הָעָנִי בִּבְתִּיכֶם:	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	*מַלְכֶם *מָה-**לָכֶם תִּדְבָּקוּ עַמִּי וּפָנִי עֲנִיִּים תִּטְחֲנוּ נַאֲם־אֲדֹנֵי יְהוָה צְבָאוֹת: ס	“What <u>concern</u> has it been to <u>you</u> Who 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	וַיֹּאמֶר יְהוָה יֶעַן כִּי גָבְהוּ בָנוֹת צִיּוֹן וַתִּלְכְּנָה *נְטוּוֹת **נְטוּיּוֹת גְּרוֹן וּמִשְׁקָרוֹת עֵינַיִם הַלּוֹךְ וְטָפַף תִּלְכְּנָה וּבִרְגִלֵיהֶם תַּעֲבֹסְנָה:	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</u> with <i>their</i> eyes, Mincing along as they walk, And wearing anklets on their feet,	vaunting: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> . flirting: alternatively agreeing with <i>eyes</i> . mincing along as they walk ← <i>going and mincing they go</i> , with 2 infinitives absolute.

Isa 3:17	וְשָׂפַח אֲדָנִי קֶדְקֵד בְּנוֹת צִיּוֹן וַיְהִי פָתָחַן יַעֲרָה: ס	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 nakedness.	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/> nakedness: or <i>pudenda</i> .
Isa 3:18	בַּיּוֹם הַהוּא יִסֹּר אֲדָנִי אֶת תַּפְאֶרֶת הָעֲבָטִים וְהַשְּׁבִיטִים וְהַשְּׁהָרָנִים:	On that day the LORD* will remove the adornment of anklets, And the sun-disks, And the moon-bangles,	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 3:19	הַנְּטִיפּוֹת וְהַשִּׁירֹת וְהָרַעְלוֹת:	The pendants, and the bracelets, And the veils,	
Isa 3:20	הַפְּאָרִים וְהַצֵּדוֹת וְהַקְּשָׁרִים וּבֵתִי הַנֶּפֶשׁ וְהַלְחָשִׁים:	The headdresses and the ankle-chains and the waistbands, And the perfume boxes, And the amulets,	perfume boxes ← <i>houses of the soul</i> ; [AnLx]= <i>perfume boxes</i> , [BDB]= <i>vials of perfume</i> .
Isa 3:21	הַטְּבָעוֹת וְנִזְמֵי הָאָף:	The rings <i>on fingers</i> and the noserings,	
Isa 3:22	הַמְּחֻלְצוֹת וְהַמַּעֲטָפוֹת וְהַמְטָפְחוֹת וְהַחֲרִיטִים:	The mantles and the fine coats, And the cloaks, And the purses,	
Isa 3:23	וְהַגְּלִינִים וְהַסְּדִינִים וְהַצְּנִיפּוֹת וְהָרְדִידִים:	And the mirrors, And the linen underwear, And the turbans And the scarves.	
Isa 3:24	וְהָיָה תַּחַת בָּשָׁם מִקֵּץ יְהִי וְתַחַת חֲגוּרָה נִקְפָּה וְתַחַת מַעֲשָׂה מְקַשָּׁה קֶרֶחַה וְתַחַת פְּתִיגִיל מַחְגֶּרֶת שֶׁק בִּיתַחַת יָפִי:	And it will come to pass <i>That</i> instead of perfume there will be rottenness, And instead of a girdle, a cord, And instead of hairstyling, baldness, And instead of an overcoat, a wrapping of sackcloth; Burn marks instead of beauty.	cord: or <i>bruising</i> . AV differs (<i>rent</i>). <hr/> hairstyling ← <i>work of plaiting</i> .
Isa 3:25	מִתֵּיךְ בַּחֶרֶב יִפְּלוּ וּגְבוּרַתְךָ בַּמִּלְחָמָה:	Your men will fall by the sword, As <i>will</i> your <i>military</i> might in war.	
Isa 3:26	וְאָנוּ וְאָבְלוּ פִּתְחֶיהָ וְנִקְתָּהָ לָאָרֶץ תֵּשֵׁב:	And her gates will sigh and mourn, And she will be vacated And remain on the ground.”	

Isa 4:1	וְהִחְזִיקוּ שִׁבְעַ נָשִׁים בְּאִישׁ אַחַד בַּיּוֹם הַהוּא לֵאמֹר לְחִמֵּנוּ נֹאכֵל וְשִׁמְלָתֵנוּ נִלְבָּשׁ רַק יִקְרָא שְׁמֵךְ עָלֵינוּ אֲסָף חֲרָפָתֵנוּ: ס	And on that day, Seven women will take hold of one man And will say, “We will eat our <u>own</u> bread, And we will wear our <u>own</u> clothing, Only let us be called by your <u>name</u> To remove <u>our</u> reproach.”	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 לְצִבִּי וּלְכְבוֹד וּפְרִי הָאָרֶץ לְגֹאֲזוֹן וּלְתַפְאֶרֶת לְפִלִּיטַת יִשְׂרָאֵל:	On that day the LORD's branch will be <i>The source of</i> 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 of</i> ← <i>for</i> . <i>will demonstrate</i> ← <i>(be) for</i> .
Isa 4:3	וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַם קָדוֹשׁ יֹאמַר לוֹ כָּל-הַכָּתוּב 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 יָדִיחַ מִקְרָבָהּ בְּרוּחַ מְשַׁפֵּט וּבְרוּחַ בָּעֵר:	when the <u>LORD*</u> 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. confines ← <i>midst</i> .
Isa 4:5	וּבָרָא יְהוָה עַל-כָּל-מִכּוֹן הַר-צִיּוֹן וְעַל-מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנִגְהָ אֵשׁ לְהָבָה לִילָה כִּי עַל-כָּל-כְּבוֹד חִפָּה:	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> by night, for all glory <i>will have</i> a canopy over <i>it</i> .	flaming fiery glow ← <i>a glow of fire of flame</i> , Hebraic genitives.
Isa 4:6	וְסִכָּה תְהִיָּה לְצִל־יוֹמָם מִחֶרֶב וּלְמַחֲסֵה וּלְמִסְתָּוֶר מִזֶּרֶם וּמִמְּמָטָר: 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 לִידֵי־י שִׁירַת דּוֹדִי לְכַרְמִי בָּרֶם הִיא לִידֵי־י בְּקֶרֶן בּוֹ-שֶׁמֶן:	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	<p>וַיַּעֲזֹקְהוּ וַיִּסְקְלֵהוּ וַיִּטְעֵהוּ שָׂרֶק וַיִּבֶן מִגְדָּל בְּתוֹכּוֹ וַגְּסִיָּקָב חָצֵב בּוֹ וַיִּקֹּוּ לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים:</p>	<p>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 <i>good</i> grapes, But it produced blighted ones.</p>	<p>produce ... produced ← <i>make ... made</i>.</p> <hr/> <p>blighted: or <i>stinking</i>, or <i>sour</i>.</p> <hr/> <p>but: adversative use of the <i>vav</i>.</p>
Isa 5:3	<p>וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שְׁפֹטוּ-נָא בֵּינִי וּבֵין כְּרָמִי:</p>	<p>So now, O inhabitant of Jerusalem, And <i>men</i> of Judah, Please judge between me and my vineyard.</p>	<p>men ← <i>man</i>.</p>
Isa 5:4	<p>מַה-לַּעֲשׂוֹת עוֹד לְכְרָמִי וְלֹא עָשִׂיתִי בּוֹ מְדוּעַ קִוִּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים:</p>	<p>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 <i>good</i> grapes, But it produced blighted ones?</p>	<p>blighted: see Isa 5:2.</p>
Isa 5:5	<p>וַעֲתָה אוֹדִיעָה-נָא אֶתְכֶם אֵת אֲשֶׁר-אַנִּי עֹשֶׂה לְכְרָמִי הַסֵּר מִשׁוֹכְתּוֹ וְהָיָה לְבָעֵר פֶּרֶץ גִּדְרוֹ וְהָיָה לְמִרְמָס:</p>	<p>So now let me make known to you what I am about to do to my vineyard. <i>I will remove</i> its hedge, And it will be <i>consigned</i> to burning; And <i>I will tear down</i> its wall, And it will become a place trodden down.</p>	<p><i>I will remove ... I will tear down</i>: both infinitive absolute in the role of a finite verb.</p>
Isa 5:6	<p>וְאֲשִׁיתָהוּ בְתָה לֹא יִזְמַר וְלֹא יַעֲדָר וְעָלָה שְׁמִיר וְשִׁית וְעַל הָעֵבִים אֲצִוָּה מִהֲמָטִיר עָלָיו מָטָר:</p>	<p>And I will make it a <i>desolate</i> place, <i>Where</i> 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.</p>	<p>desolate place ← <i>cutting up</i>.</p>
Isa 5:7	<p>כִּי כָרֶם יְהוָה צְבָאוֹת בֵּית יִשְׂרָאֵל וְאִישׁ יְהוּדָה נָטַע שִׁעְשׁוּעִיו וַיִּקֹּוּ לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצַדִּיקָה וְהִנֵּה צַעֲקָה: ס</p>	<p>For the vineyard of the LORD of hosts <i>Is</i> the house of Israel, And the men of Judah <i>Are</i> his delightful plantation. And he expected justice But <i>what came was</i> bloodshed; And righteousness, But <i>what came was</i> crying out.</p>	<p>but what came <i>was</i> (2x) ← <i>and behold</i>.</p>

Isa 5:8	הוּי מְגִיעֵי בַיִת בְּבֵית שָׂדֶה בְּשָׂדֶה יִקְרִיבוּ עַד אָפֶס מָקוֹם וְהוֹשְׁבֹתֶם לְבִדְכֶם 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</i> <i>may be placed</i>).
Isa 5:9	בְּאָזְנֵי יְהוָה צְבָאוֹת אִם-לֹא בְּתִים רַבִּים לְשֹׁמֵה יְהוָה גְּדִלִים וְטוֹבִים מֵאֵין 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</i> <i>do not become</i> . Asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Isa 5:10	כִּי עֲשֹׂרֶת צִמְדֵי-כָרֶם יַעֲשֹׂוּ בֵת אַחַת וְזֶרַע חֹמֶר יַעֲשֶׂה אֵיפָה: פ	For ten times <i>what</i> a yoke of <i>oxen plough in a day in a</i> vineyard 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	הוּי מְשִׁכִּימֵי בִבְקָר שֹׁכֵר יִרְדְּפוּ מֵאַחֲרֵי בִנְשׁוֹף 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 כְּזֹר וְנִבֵּל תָּף וְחָלִיל וַיֵּין מִשְׁתִּיָּהֶם וְאֵת פֶּעַל יְהוָה לֹא יִבְיטוּ וּמַעֲשֵׂה יָדָיו לֹא רָאוּ:	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 deeds, 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 וְהִמּוֹנָה צָחָה צָמָא:	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</i> <i>thirst</i> , Hebraic genitives.
Isa 5:14	לָכֵן הִרְחִיבָה שְׂאוֹל נַפְשָׁהּ וּפִעֲרָה פִּיהָ לְבִלִי-חֶק וַיִּרְדּוּ הַדְּרָה וְהִמּוֹנָה וּשְׂאוֹנָה וְעָלָז בָּהּ:	That <i>is</i> why the grave has opened <i>itself</i> 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	וַיִּשְׁחַ אָדָם וַיִּשְׁפַּל-אִישׁ וְעֵינָיו גְּבוּהִים תִּשְׁפַּלְנָה:	A man is made low, And a person is humbled, And the eyes of the arrogant will be brought down,	brought down ← <i>humbled</i> . Otiose, but see Gen 12:5.
Isa 5:16	וַיִּגְבֶּה יְהוָה עֲבָאוֹת 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 כְבָשִׁים 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	הוּא מִשְׁכִּי הָעוֹן בַּחֲבִלֵי הַשּׂוֹא וְכַעֲבוֹת הָעֲגֻלָּה חֲטָאָה:	Woe to those who pull <u>iniquity</u> along 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 יִמְהָר יַחֲיִשָּׁה מַעֲשָׂהּ לְמַעַן נִרְאָה וְתִקְרַב וְתִבּוֹאָה 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 ...</i> <i>hasten (his work)</i> .
Isa 5:20	הוּא הָאֹמְרִים לָרַע טוֹב וְלִטּוֹב רָע שְׁמִים חֲשֵׁךְ לְאוֹר וְאוֹר לְחֲשֵׁךְ 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	הוּא חֲכָמִים בְּעֵינֵיהֶם וְנִגְדִּים פְּנֵיהֶם נִבְּנִים:	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	הוּא גִבּוֹרִים לְשִׁתּוֹת יַיִן וְאֲנָשֵׁי-חַיִּל לְמִסְךְ שִׁכָּר:	Woe to the champions in <u>drinking</u> liquor, And the masters in <u>mixing</u> strong drink,	masters ← <i>men of might</i> . <hr/> in drinking ... in mixing: gerundial use of the infinitive.
Isa 5:23	מַצְדִּיקֵי רָשָׁע עֵקֶב שֹׁחַד וְצַדִּיקַת צְדִיקִים יִסְּרוּ מִמֶּנּוּ: ס	<i>And</i> those <i>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>לִכְן כִּאֲכַל קֵשׁ לִשְׁוֹן אֵשׁ וַחֲשֵׁשׁ לַהֲבֵה יִרְפָּה שְׂרָשָׁם כַּמֶּקֶץ יִהְיֶה וּפְרִיָּהֶם כֶּאֱבֶק יַעֲלֶה כִּי מָאֲסוּ אֶת תּוֹרַת יְהוָה עֲבָאוֹת וְאֶת אִמְרַת קְדוֹשׁ-יִשְׂרָאֵל נֶאֱצוּ:</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 <u>appear</u> like dust, For they have rejected the law of the LORD of hosts, And they have despised the <u>words</u> of the holy <i>one</i> of Israel.</p>	<p>rotten ← <i>like rottenness</i>.</p> <hr/> <p>appear ← <i>come up</i>.</p> <hr/> <p>words ← <i>word, saying</i>.</p>
Isa 5:25	<p>עַל-כֵּן חָרָה אֶף-יְהוָה בְּעַמּוֹ וַיִּטּ יָדוֹ עָלָיו וַיַּכְהוּ וַיִּרְגְּזוּ הַהָרִים וַתֵּהִי נִבְלָתָם כְּסוּחָה בְּקֶרֶב חוּצוֹת בְּכָל-זֹאת לֹא-שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָה:</p>	<p>This <i>is</i> why the LORD's anger is kindled against <u>his 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. <i>Yet</i> 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.</p> <hr/> <p>filth: or <i>sweepings</i>.</p>
Isa 5:26	<p>וְנִשְׂא־נֵס לְגוֹיִם מִרְחֹק וְשָׂרָק לֹא מִקְצֵה הָאָרֶץ וְהִנֵּה מֵהֵרָה 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 חִלְצָיו וְלֹא נִתַּק שְׂרוּד נַעֲלָיו:</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 around</u> 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 סוֹסֵיוֹ כַּצֵּר נִחְשְׁבוּ וְגִלְגָּלָיו כְּסוּפָה:</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>שִׁאָגָה לֹו כְּלִבְיָא *וּשְׂאָג **יִשְׂאָג כְּכַפִּירִים וַיִּנְהֹם וַיֹּאחֲזוּ טָרֶף וַיִּפְלִיטוּ וְאִין מִצִּיל:</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>וַיִּנְהֹם עָלֵיו בַּיּוֹם הַהוּא כְּנִהֲמֵתִים וְנִבֵּט לְאָרֶץ וְהִנֵּה חֹשֶׁךְ צָר וְאֹר חֹשֶׁךְ בְּעֶרְיָפִיהָ: פ</p>	<p>But <u>he</u> will <u>roar</u> at them on that day, Like the <u>roaring</u> of the sea. And <i>if</i> one looks at the earth, There <i>will be</i> darkness <i>and</i> distress, And the light will be made dark By its overclouding.</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 ... growling, 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 וְשׁוּלֵיו מְלֵאִים אֶת־הַיְכָל:</p>	<p>In the year of the death of King Uzziah, I saw the <u>LORD</u>* 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 לֹו שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאֶחָד בְּשֵׁתַיִם יְכֶסֶה פָּנָיו וּבְשֵׁתַיִם יְכֶסֶה רַגְלָיו וּבְשֵׁתַיִם יַעֲוֹפֶף:</p>	<p>Seraphim were standing <u>around</u> <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 וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:</p>	<p>And one called to another and said, “Holy, holy, holy, Is the LORD of hosts. His glory <i>is</i> the fulness Of all the earth.”</p>	<p>Rev 4:8.</p>
Isa 6:4	<p>וַיִּנְעֻזוּ אֲמוֹת הַסָּפִּים מִקּוֹל הַקּוֹרָא וְהַבַּיִת יִמְלֵא עָשָׁן:</p>	<p>And the bases of the thresholds moved at the sound of the <i>one</i> calling, and the house became filled <i>with</i> smoke.</p>	<p>Rev 15:8.</p>
Isa 6:5	<p>וְאָמַר אוֹיְלִי כִי־נִדְמִיתִי כִי אִישׁ טָמֵא־שִׁפְתַּיִם אָנֹכִי וּבִתְוֹךְ עַם־טָמֵא שִׁפְתַּיִם אָנֹכִי יוֹשֵׁב כִּי אֶת־הַמֶּלֶךְ יְהוָה צְבָאוֹת רָאֹו עֵינָי:</p>	<p>Then I said, “<i>Woe is</i> me, For I am <i>reduced to silence</i>, 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	וַיַּעַף אֶלַי אֶחָד מִן־הַשֶּׁרָפִים וּבִידּוֹ רִצְפָּה בְּמִלְקָחַים 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	וַיָּגַע עַל־פִּי וַיֹּאמֶר הִנֵּה נִגַּע זֶה עַל־שִׁפְתַיִךְ וְסָר עֲוֹנְךָ וַחֲטִאתְךָ תִּכָּפֵּר:	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	וַאֲשַׁמֵּעַ אֶת־קוֹל אֲדֹנָי אֹמֵר אֶת־מִי אֶשְׁלַח וּמִי יֵלֶךְ־לִנּוּ וַאֲמַר הֲנִי שְׁלַחְנִי:	And I heard the voice of the <u>LORD</u> *, who said, “Whom shall I send, And who will go on our behalf?” And I said, “ <u>Here I am</u> ; 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. here I <i>am</i> ← <i>behold me</i> .
Isa 6:9	וַיֹּאמֶר לִךְ וְאָמַרְתָּ לָעָם הַזֶּה שְׁמָעוּ שְׁמוּעָה וְאַל־תִּבְיֵנוּ וּרְאוּ רֹאיוֹ וְאַל־תִּדְעוּ:	And he said, “Go and say to this people, ‘You will <u>definitely hear</u> But <u>certainly not</u> understand, And you will <u>definitely see</u> But <u>certainly not</u> discern.	Matt 13:14, Mark 4:12, Luke 8:10, John 12:40, Acts 28:26, Rom 11:8. definitely hear ... definitely see: both infinitive absolute. certainly not (2x): strong negation, the negating particle also being used for prohibitions.
Isa 6:10	הַשֵּׁמֶן לִב־הָעָם הַזֶּה וְאֲזִינוּ הַכֶּבֶד וְעֵינָיו הָשַׁע פֶּן־יִרְאֶה בְּעֵינָיו וּבְאָזְנוֹ יִשְׁמַע וּלְבָבוֹ יִבִּין וְשֹׁב וּרְפָא לוֹ:	Make the heart of this people <u>obtuse</u> , And make their ears <u>dull</u> , And <u>cover</u> 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.’ ”	Matt 13:15, Mark 4:12, Luke 8:10, John 12:40, Acts 28:27. obtuse ← <i>fat</i> . dull ← <i>heavy</i> . cover their eyes: from root שָׁעַע. Or turn their eyes away, from root שָׁעַה. The imperatives in this verse could ↻
Isa 6:11	וַאֲמַר עַד־מָתַי אֲדֹנָי וַיֹּאמֶר עַד אֲשֶׁר אִם־שָׂאוּ עָרִים מֵאִין יוֹשֵׁב וּבָתִּים מֵאִין אָדָם וְהָאֲדָמָה תִּשָּׂאָה שְׁמָמָה:	Then I said, “For how long <i>is it</i> , <u>LORD</u> *?” 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 <i>in</i> desolation.	↳ conceivably be taken as cases of infinitive absolute in the role of a finite verb (<i>has become</i> <i>obtuse</i> ... <i>have made dull</i> ... <i>cover</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.
Isa 6:12	וְרָחַק יְהוָה אֶת־הָאָדָם וּרְבָה הָעֲזוּבָה בְּקֶרֶב 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 עֲשָׂרִיָּה וְשֶׁבַה וְהִיָּתָה לְבַעַר כָּאֵלֶּה וְכֵאלֹזֶן אֲשֶׁר בְּשִׁלְכָת מִצֶּבֶת בָּם זֶרַע קֹדֶשׁ מִצֶּבֶתָּהּ: 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 vav. ravaged ← <i>for consuming</i> . holy seed ← <i>seed of holiness</i> , a Hebraic genitive.
Isa 7:1	וַיְהִי בִימֵי אָחָז בְּנוֹיּוֹתָם בְּנוֹ-עֲזִיָּהוּ מֶלֶךְ יְהוּדָה עָלָה רְצִין 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	וַיִּגַּד לְבֵית דָּוִד לֵאמֹר נָחָה אָרָם עַל-אַפְרַיִם וַיָּנֻעַ לְבָבוֹ וּלְבַב עַמּוֹ כְּנוּעַ עֲצֵי-יַעַר מִפְּנֵי-רוּחַ:	And it was reported to the house of David <u>as follows</u> : “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> . taken up a position ← <i>alighted, rested</i> .
Isa 7:3	וַיֹּאמֶר יְהוָה אֶל-יִשְׁעִיָּהוּ צֶא-נָא לִקְרֹאת אָחָז אֶתָּה וְשָׂאָר יֶשׁוּב בְּנֶגֶד אֶל-קֶצֶה תַּעֲלֶת הַבְּרֶכֶה הָעֲלִיּוֹנָה אֶל-מִסְלַת שֶׁדָּה 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 הִשָּׁמֶר וְהִשְׁקֵט אֶל-תִּירָא וּלְבַבְךָ אֶל-יִרְדָּ מִשְׁנֵי זַנְבוֹת הָאוּדִים הָעֹשִׂנִים הָאֵלֶּה בְּחִירֵי-אָף רְצִין 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-יַעַן עָלֶיךָ אָרָם רָעָה אַפְרַיִם 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	נַעֲלֶה בִיהוּדָה וְנִקְיָצָנָה וְנִבְקַעְנָה אֵלֵינוּ וְנִמְלִיךְ מֶלֶךְ בְּתוֹכָהּ אֵת בֶּן-טַבְּאָל: 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 אֲדֹנִי יְהוָה לֹא תָקוּם וְלֹא תִהְיֶה:	This <i>is what</i> 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 רִצִּין וּבְעוֹד שְׁשִׁים וְחָמֵשׁ שָׁנָה יַחַת אֶפְרַיִם מָעֵם:	For the head of Aramaea is Damascus, And the head of Damascus is Rezin, And in sixty-five years' time, Ephraim will be severed from <i>being</i> a people.	severed ← <i>broken</i> .
Isa 7:9	וְרֹאשׁ אֶפְרַיִם שִׁמְרוֹן וְרֹאשׁ שִׁמְרוֹן בֶּן־רִמְלִיָּהוּ אִם לֹא תִאֱמִינוּ כִּי לֹא תִאֱמָנוּ: ס	And the head of Ephraim is Samaria, And the head of Samaria is the son of Remaliah. If your faith does not hold up, You will not be upheld.» ’ ”	if your faith does not hold up ... you will not be upheld ← <i>if you do not believe, you will not be believed / established</i> ; the figure of speech is <i>adnominatio</i> or <i>paronomasia</i> .
Isa 7:10	וַיֹּסֶף יְהוָה דְּבַר אֶל־אֲחָז לֵאמֹר:	Then the LORD spoke to Ahaz again and said,	
Isa 7:11	שְׁאַל־לְךָ אוֹת מֵעַם יְהוָה אֱלֹהֶיךָ הֶעֱמַק שְׁאֵלָה אוֹ הִגְבֵּה לְמַעֲלָה:	“Ask for a sign for yourself from the LORD your God. Make the request profound or make <i>it</i> soaringly high.”	soaringly ← <i>upwards</i> .
Isa 7:12	וַיֹּאמֶר אֲחָז לֹא־אֶשְׁאַל וְלֹא־אֶנְסֶה אֶת־יְהוָה:	But Ahaz said, “I will not ask, and I will not test the LORD.”	
Isa 7:13	וַיֹּאמֶר שְׁמַעוּנָא בֵּית דָּוִד הַמְעַט מִכֶּם הֲלָאוֹת אֲנִישִׁים 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	לִכֹּן יִתֵּן אֲדֹנִי הוּא לָכֶם אוֹת הִנֵּה הָעַלְמָה הָרָה וְיִלְדֶּת בֶּן וְקָרְאת שְׁמוֹ עִמָּנוּ אֵל:	Therefore the LORD* himself will give you a sign. Behold, a virgin will conceive and bear a son, and she will call him Immanuel.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנִי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. Matt 1:23. virgin ← <i>the virgin</i> . Although there is another word for <i>virgin</i> (בְּתוּלָה), it is inconceivable that this word (עַלְמָה), 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	חֲמֵאָה וּדְבַשׁ יֹאכֵל לִדְעֹתוֹ מֵאוֹס בָּרַע וּבָחֹר בְּטוֹב:	He will eat curds and honey, for him to know to reject evil and to choose good.	to reject ... to choose: both infinitive absolute, according to [Ges-HG] §113 emphasizing an idea in the abstract.

Isa 7:16	כִּי בִטָרִם יֵדַע הַנַּעַר מֶאֱס בָּרַע וּבָחַר בְּטוֹב תִּעָזֵב הָאֲדָמָה אֲשֶׁר אַתָּה קֹץ מִפְּנֵי שְׁנֵי מְלָכֶיהָ:	For before the boy knows to reject evil and choose good, the land which you loathe will be deserted by its two kings.	
Isa 7:17	יָבִיא יְהוָה עָלֶיךָ וְעַל-עַמֶּךָ וְעַל-בֵּית אָבִיךָ יָמִים אֲשֶׁר לֹא-בָאוּ לְמִיּוֹם סוּר-אֶפְרַיִם מֵעַל יְהוּדָה אֶת מֶלֶךְ אַשּׁוּר: פ	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</i> with the king of Assyria.	with the king: AV differs (<i>even the king</i>). We take the word אֶת as sociative; the AV as accusative.
Isa 7:18	וְהָיָה בַּיּוֹם הַהוּא יִשְׁלַק יְהוָה לְזָבוּב אֲשֶׁר בְּקֶצֶה יְאֲרִי מִצָּרִים וּלְדַבּוּרָה אֲשֶׁר בְּאֶרֶץ אַשּׁוּר:	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.	
Isa 7:19	וּבָאוּ וְנָחוּ כָל־בְּנֵי-חַלִּי הַבְּתוֹת וּבְנִקְיֵי הַסְּלָעִים וּבְכָל־הַנְּעֻצוּצִים וּבְכָל־ הַנְּהַלְלִים:	And they will all come and <u>settle</u> In the watercourses of the ravines, And the fissures in the rocks, And in all the thorn bushes And in all the pasture lands.	settle ← <i>rest</i> .
Isa 7:20	בַּיּוֹם הַהוּא יִגְלַח אֲדֹנָי בְּתַעַר הַשְּׂכִירָה בְּעֶבְרֵי נָהָר בְּמֶלֶךְ אַשּׁוּר אֶת-הָרֹאשׁ וְשֵׁעַר הָרַגְלִים וְגַם אֶת-הַזָּקֵן תִּסְפֶּה: ס	On that day, the <u>LORD</u> * 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.	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 7:21	וְהָיָה בַּיּוֹם הַהוּא יַחֲיֶה-אִישׁ עֹגֶלֶת בָּקָר וּשְׁתֵּי-צֹאן:	And it will come to pass on that day <i>That</i> a man will <u>keep</u> a heifer and two sheep,	keep ← <i>keep alive</i> .
Isa 7:22	וְהָיָה מֵרֵב עֲשׂוֹת חֶלֶב יֹאכֵל חֶמְאָה כִּי-חֶמְאָה וּדְבַשׁ יֹאכֵל כָּל-הַנוֹתָר בְּקֶרֶב הָאָרֶץ:	And it will come to pass, From the high yield of the production of milk, <i>That</i> he will eat curds. For everyone who remains in the land Will eat curds and honey.	

Isa 7:23	וְהָיָה בַּיּוֹם הַהוּא יְהִיָּה כָּל־מָקוֹם אֲשֶׁר יְהִי־שָׁם אֵלֶּף גֶּפֶן בְּאַלְף כֶּסֶף לַשָּׁמִיר וְלִשְׂיֵית יְהִיָּה:	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 וּבִקְשֵׁת יָבֹא שָׁמָּה כִּי־שָׁמִיר וְשִׂית תִּהְיֶה 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 בִּמְעֹדָל יַעֲדֲרוֹן לֹא־תָבֹא שָׁמָּה יִרְאֶת שָׁמִיר וְשִׂית וְהָיָה לְמִשְׁלַח שׁוֹר וּלְמִרְמָס שֶׁה: פ	And <i>as for</i> all the mountains which had been hoed with a hoe, <u>You shall not go there,</u> For fear of briars and thorns. And it will be <i>a 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־לָךְ גְּלוֹן גָּדוֹל וּכְתֹב עָלָיו בְּחֶרֶט אֲנֹשׁ לְמַהֵר שָׁלַל חֶשׁ בָּז:	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-</u> <u>Baz.</u> ’ ”	Maher-Shalal-Hash-Baz: i.e. <i>quick-spoil-haste-plunder.</i>
Isa 8:2	וַאֲעִידָהּ לִי עֵדִים נֶאֱמָנִים אֶת אוּרִיָּה הַכֹּהֵן וְאֶת־זִכְרְיָהוּ בֶן יִבְרָכְיָהוּ:	And I took faithful witnesses to be witnesses for me: Uriah the priest and Zechariah the son of Jeberechiah.	
Isa 8:3	וַאֲקָרַב אֶל־הַנְּבִיאָה וַתֵּהָרֵם וַתֵּלֶד בֶּן וַיֹּאמֶר יְהוָה אֵלַי קְרָא שְׁמוֹ מַהֵר שָׁלַל חֶשׁ בָּז:	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 בִטְרָם יֵדַע הַנְּעָר קְרָא אָבִי וְאִמִּי יִשָּׂא אֶת־חֵיל דָּמָשֶׁק וְאֶת שָׁלַל שַׁמְרוֹן לִפְנֵי מֶלֶךְ 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 דְּבַר אֵלַי עוֹד לֵאמֹר:	The LORD spoke to me yet again and said,	
Isa 8:6	יֵעַן כִּי מָאֵס הָעָם הַזֶּה אֶת מֵי הַשִּׁלֹּחַ הַהִלָּכִים לֹאֵט וּמִשׁוֹשׁ אֶת־רִצִּין וּבִן־רִמְלִיָּהוּ:	“Since this people rejects the waters of Shiloah, Which <u>flow</u> gently, And <u>rejoices in</u> 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־מִי הַנָּהָר הָעֲצוּמִים וְהַרְבֵּים אֶת־מֶלֶךְ אַשּׁוּר וְאֶת־כָּל־כְּבוֹדוֹ וְעָלָה עַל־כָּל־אֲפִיקָיו וְהִלָּךְ עַל־כָּל־גְּדוֹתָיו:</p>	<p>You will <u>see</u> the <u>LORD</u>* 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>וְחָלָף בִּיהוּדָה שָׁטָף וְעָבַר עַד־צֹאֵר יֵגִיעַ וְהָיָה מִטּוֹת בְּנִפְיֹ מָלֵא רֶחֶב־אֲרָצְךָ עֲמָנוּ אֵל: ס</p>	<p>And he will pass through Judah, Inundating and crossing through, Coming up to the neck. And he will <u>spread his</u> <u>wings</u> Over the full width of your land, Immanuel.</p>	<p>he will spread his wings ← <i>and</i> it will be spreading out of his wings.</p>
Isa 8:9	<p>רָעוּ עַמִּים וְחָתוּ וְהֶאֱזִינוּ כָּל מִרְחַק־אָרֶץ הַתְּאֲזִרוּ וְחָתוּ הַתְּאֲזִרוּ וְחָתוּ:</p>	<p>Do <u>harm</u>, you various 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 עֲצָה וְתִפֹּר דְּבָרֹךְ דָּבָר 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 בְּחִזְקַת הַיָּד וּסְרָנִי מִלִּכְתּוֹ בְּדֶרֶךְ הָעַם־הַזֶּה לֵאמֹר:</p>	<p>For <u>this is what</u> 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>this is what ← <i>thus</i>.</p> <hr/> <p>a shot in the arm ← <i>strengthening of the hand</i>.</p>
Isa 8:12	<p>לֹא־תֹאמְרוּן קֶשֶׁר לְכֹל אֲשֶׁר־יֹאמַר הָעָם הַזֶּה קֶשֶׁר וְאֶת־מִוֶּרְאוֹ לֹא־תִירָאוּ וְלֹא תִעֲרִיצוּ:</p>	<p>“You shall not say, ‘A conspiracy’, To everything where the people say, ‘A conspiracy.’ And do not fear their fearsomeness, And do not be afraid.</p>	<p>1 Pet 3:14.</p> <hr/> <p>you: plural.</p> <hr/> <p>their fearsomeness: i.e. <i>their</i> <i>show of being fearsome</i>, a subjective genitive, relating to <i>causing fear</i>. Compare the next verse.</p>
Isa 8:13	<p>אֶת־יְהוָה עֲבֹאֹת אֲתוֹ תִקְדִּישׁוּ וְהוּא מִוֶּרְאֵכֶם וְהוּא מִעֲרָצְכֶם:</p>	<p>Sanctify the LORD of hosts himself, For he <i>is to be</i> your fearfulness, And he <i>is to be</i> your trepidation.</p>	<p>1 Pet 3:15.</p> <hr/> <p>your fearfulness: a subjective genitive of <i>feeling fear</i>, 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 וּלְאַבְן נֶגֶף וּלְצֹר מְכֻשׁוֹ לְשָׁנֵי בָתַי יִשְׂרָאֵל לִפְחַ וּלְמוֹקֵשׁ לְיוֹשְׁבֵי יְרוּשָׁלַם:	And he will become a sanctuary, But a stumbling block and a rock of offence To the two houses of Israel, And a trap and a snare To the inhabitants of Jerusalem.	Rom 9:33, 1 Pet 2:8. <hr/> but: adversative use of the vav. <hr/> block ← stone.
Isa 8:15	וְכָשְׁלוּ בָם רַבִּים וְנָפְלוּ וְנִשְׁבְּרוּ וְנוֹקְשׁוּ וְנִלְכְּדוּ: ס	And many will stumble at them, And they will fall and be broken, And be ensnared and be caught.	Matt 24:10.
Isa 8:16	צֹר תַּעֲוִידָה 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	וְחִכֵּיתִי לַיהוָה הַמִּסְתִּיר פָּנָיו מִבֵּית יַעֲקֹב וְקוֹיֵתִי-לּוֹ:	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 נָתַתִּי-לִי יְהוָה לְאִתּוֹת וּלְמוֹפְתִים בְּיִשְׂרָאֵל מֵעַם יְהוָה צְבָאוֹת הַשֹּׁכֵן בְּהָר צִיּוֹן: ס	Here <u>am</u> I, And the children whom the LORD has given me, As signs and as miracles in Israel From the LORD of hosts, Who dwells in Mount Zion.	Heb 2:13. <hr/> here <i>am</i> I ← <i>behold me.</i>
Isa 8:19	וְכִי-יֹאמְרוּ אֵלֵיכֶם דְּרָשׁוּ אֶל-הָאֲבוֹת וְאֶל-הַיִּדְעָנִים הַמְצַפְצָפִים וְהַמְהַגִּים הַלּוֹא-עֵם אֶל-אֱלֹהָיו יִדְרֹשׁ 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 וּלְתַעֲוִידָה אִם-לֹא יֹאמְרוּ כַּדְבָר 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</i> a <u>glimmer of reason.</u>	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 וּבֵאלֹהָיו וּפָגַה לְמַעַלָּה:	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-אֶרֶץ יְבֵט וְהִנֵּה צָרָה וְחֹשֶׁכָה מְעוֹף צוּקָה 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 לְאַשֶׁר מוֹצֵק לָהּ פַּעַת הָרָאשׁוֹן הַקָּל אֶרְצָה זְבֻלוֹן וְאַרְצָה נַפְתָּלִי וְהָאֶחָד הַכְּבִיד דֶּרֶךְ הַיָּם עֲבַר הַיַּרְדֵּן גָּלִיל הַגּוֹיִם:</p>	<p>For <i>it</i> will not <i>be</i> faint, as regards the <i>land's</i> straitness, as <i>on</i> the first occasion <i>when</i> he brought the land of Zebulun and the land of Naphtali into contempt, and later made it <i>more</i> grievous, <i>on</i> the way of the sea, beyond the Jordan, <i>in</i> Galilee of the Gentiles.</p>	<p>Matt 4:15.</p> <hr/> <p>faint: we take this as <i>hophal</i> from root עָפָה, not the noun from root עָוָה.</p> <hr/> <p>the <i>land's</i> ← <i>her</i> / <i>its</i>.</p>
Isa 9:2	<p>הָעָם הַהֹלְכִים בְּחֹשֶׁךְ רָאוּ אֹר גָּדוֹל יֹשְׁבֵי בְּאֶרֶץ צְלֻמוֹת אֹר נִגְהָ עֲלֵיהֶם:</p>	<p>The people who walked in darkness Have seen a great light, And on those <i>who</i> dwelt in the land of the shadow of death A light has shone.”</p>	<p>Matt 4:16.</p>
Isa 9:3	<p>הִרְבִּיתָ הַגּוֹי *לֹא **לֹו הִגְדַּלְתָּ הַשְׂמֻחָה שְׂמֻחָו לִפְנֵיךָ כְּשִׂמְחַת בְּקָצִיר כַּאֲשֶׁר יִגְלוּ בְּחֻלְקָם שָׁלָל:</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</i> joy at harvest time, Or as when they delight As they share the spoil.</p>	
Isa 9:4	<p>כִּי אֶת־עַל סִבְלוֹ וְאֵת מִטָּה שִׁכְמוֹ שִׁבֵּט הַנִּגְשׁ בּוֹ הַחֲתָת כִּיּוֹם מִדְיָן:</p>	<p>For you have broken <u>their</u> burdensome yoke And <u>their</u> shoulder bar – 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</i> burden ... <i>the bar of its</i> shoulder, Hebraic genitives.</p>
Isa 9:5	<p>כִּי כָל־סֶאֱזוֹן סֶאֱזַן בְּרָעַשׁ וְשִׁמְלָה מְגוֹלָלָה בְּדָמִים וְהִיתָה לְשִׁרְפָה 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 יִלְד־לָנוּ בֶן נָתַן־לָנוּ וְתָהִי הַמְּשֻׁרָה עַל־שִׁכְמוֹ וְיִקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֱלֹ גִבּוֹר אֲבִיעַד שֶׁר־שָׁלוֹם:</p>	<p>For a child is to be born for us, A son is to be given to us, And <u>he</u> will shoulder government, And he will be called Wonderful, Counsellor, Mighty GOD, Father of Perpetuity, Prince of Peace.</p>	<p>Alluded to in Luke 2:11.</p> <hr/> <p>he will shoulder government ← government will be on his shoulder.</p> <hr/> <p>Wonderful: see Judg 13:18.</p>

Isa 9:7	<p>לֹם*רַבָּה **לְמַרְבֵּה הַמְשָׁרָה וּלְשָׁלוֹם אֵין־קֶץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהַכִּין אֹתָהּ וּלְסַעְדָּהּ בְּמִשְׁפָּט וּבְצִדְקָה מֵעַתָּה וְעַד־עוֹלָם קִנְיַת יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹאת: ס</p>	<p><i>There will be no end to the <u>great extent</u> 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 <u>that time</u> 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 שָׁלַח אֲדֹנִי בִיעָקֵב וַנִּפְּלֵ בִּישְׂרָאֵל:</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 אֲדֹנִי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>
Isa 9:9	<p>וַיֵּדְעוּ הָעָם כֻּלּוֹ אֶפְרַיִם וְיוֹשְׁבֵי שִׁמְרוֹן בְּגִאוֹהָ וּבְגִדְלָהּ לֵבָב לֵאמֹר:</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 נִבְנְהָ שִׁקְמִים גִּדְּעוּ וְאַרְזִים נַחֲלִיף:</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>וַיִּשְׁגְּבַ יְהוָה אֶת־צָרֵי רָצִין עָלָיו וְאֶת־אֹיְבָיו יִסְכְּסֹד:</p>	<p>But the LORD will strengthen the <u>adversarial</u> <u>forces of</u> 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 מִקְדָּם וּפְלִשְׁתִּים מֵאַחֲזֹר וַיֹּאכְלוּ אֶת־יִשְׂרָאֵל בְּכַל־פֶּה בְּכַל־זֹאת לֹא־שָׁב אַפּוֹ וְעוֹד יָדוֹ נְטוּיָה:</p>	<p>Aramaea from the east And the Philistines from the west – And they will consume Israel <u>with a voracious</u> <u>appetite</u>. Yet for all this, his anger will not recede, And his hand <i>will still be</i> stretched out.</p>	<p>with a voracious appetite ← <i>with all mouth</i>.</p>
Isa 9:13	<p>וְהָעָם 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>וַיַּכֶּת יְהוָה מִיִּשְׂרָאֵל רֹאשׁ וְזִנְבָ כֶּפֶה וְאַגְמֹן יוֹם אֶחָד:</p>	<p>And the LORD will cut off from Israel Head and tail, <u>Palm-branch and bulrush</u>, <i>In</i> 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 וְנִשְׂוֹא־פָנִים הוּא הָרֹאשׁ וְנָבִיא מִזֶּרֶחַ־שָׁקֶר הוּא הַזֶּנֶב:	The elder and dignitary <i>Is</i> who the head <i>is</i> , And the prophet <i>who</i> teaches <i>lies</i> <i>Is</i> who the tail <i>is</i> .	dignitary ← <i>elevated of face</i> . lies ← <i>the lie</i> .
Isa 9:16	וַיְהִיו מְאֹשְׁרֵי הָעַם־הַזֶּה מִתְעַיִם וּמְאֹשְׁרֵי מְבַלְעִים:	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־בַּחוּרָיו לֹא־יִשְׂמַח אֲדֹנָי וְאֶת־יְתֻמָּיו וְאֶת־אֶלְמָנָתָיו לֹא יִרְחֶם כִּי כָל־חֲנִיף וּמֶרֶע וְכָל־פֶּה דֹבֵר נִבְלָה בְּכָל־זֹאת לֹא־שָׁב אָפוּ 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 כָאֵשׁ רִשְׁעָה שָׁמִיר וְשִׁית תֹּאכֵל וְתִצֵּת בְּסִבְכֵי הַיַּעַר וַיִּתְאַבְּכוּ גִּאוֹת עָשָׂן:	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 <i>swell</i> up <i>Like</i> the billowing of smoke.	swell up: or <i>roll around</i> .
Isa 9:19	בְּעִבְרַת יְהוָה צְבָאוֹת נֶעְתָּם אָרֶץ וַיְהִי הָעָם כְּמִאֲכָלֶת אֵשׁ אִישׁ אֶל־אָחִיו לֹא יִחְמְלוּ:	In the wrath of the LORD of hosts, The land will be <i>burned</i> , 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	וַיִּגְזֹר עַל־יְמִין וְרֵעֵב וַיֹּאכֵל עַל־שְׂמָאוֹל וְלֹא שָׂבְעוּ אִישׁ בְּשֶׁר־זֵרְעוֹ יֹאכְלוּ:	And he will divide <i>a portion</i> on the right <i>hand side</i> , <i>Yet</i> be hungry, And eat on the left <i>hand</i> <i>side</i> . <i>But</i> 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 אָפוּ 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 הַחֲקִיקִים חֲקִי־אֹן וּמִכְתָּבִים עֲמַל כְּתָבוֹ:	Woe to those who <u>issue</u> vain decrees, And the <i>state</i> secretaries who <u>draw up</u> <u>iniquitous</u> edicts,	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 דָּלִים וּלְגָזֹל מִשְׁפָּט עֲנִי עַמִּי לַהֲיֹת אֲלֻמָּנוֹת שְׁלָלָם וְאֶת־יְתוּמִים יָבֹז:	In <u>denying</u> the needy a legal process, In <u>robbing</u> the poor among my people of justice, With <u>widows</u> <u>being</u> 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 מִמֶּרְחָק תָּבוֹא עַל־מִלִּי תִּנּוּסוּ לְעִזְרָה וְאַנָּה תַּעֲזֹבוּ בְּבוֹדְכֶם:	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	בְּלִתִּי כָרַע תַּחַת אֲסִיר וְתַחַת הַרוּגִים יִפְּלוּ בְּכָל־זֹאת לֹא־שָׁב אָפוֹ וְעוֹד יָדוֹ נְטוּיָה: ס	<i>How will one</i> <u>not</u> collapse <u>in</u> <u>imprisonment</u> , Or <i>what if</i> they fall <u>to</u> <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 אֲשׁוּר שֶׁבֶט אַפִּי וּמִטֶּה־הוּא בִידִם 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 חֲנָף אֲשַׁלְּחֵנּוּ וְעַל־עַם עִבְרָתִי אֲצִוֶּנּוּ לְשַׁלֵּל שְׁלָל' וּלְבֹז בֹּז *וּלְשִׁימוּ *וּלְשׁוּמוֹ מִרְמָס כְּחֶמֶר חוּצוֹת:	I will send against them a profane nation, And I will command them <i>to go</i> against the people with whom I <i>am</i> angry, To <u>take</u> <u>spoil</u> and to <u>seize</u> <u>plunder</u> , And to <u>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 יַחֲשֵׁב בִּי לְהַשְׁמִיד בְּלִבָּבוֹ וּלְהַכְרִית גּוֹיִם לֹא מַעֵט:	However, they will not <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 יֹאמַר הֲלֹא שָׂרֵי יַחֲדוֹ מְלָכִים:	For he will say, “Are not my officials a <u>collection of kings</u> ?	collection of kings ← <i>kings</i> <i>together</i> .

Isa 10:9	הֲלֹא כְּכַרְכֶּמִּישׁ בָּלָנוּ אִם-לֹא כְּאַרְפַּד חֲמַת אִם-לֹא כְּדַמָּשֶׁק שִׁמְרוֹן:	Is Calno not like Carchemish? Or <i>is</i> Hamath not like Arpad? Or <i>is</i> Samaria not like Damascus?	
Isa 10:10	בְּאִשֶּׁר מְצָאָה יָדִי לְמַמְלָכֶת הָאֱלִיל וּפְסִילֵיהֶם מִירוּשָׁלַם וּמִשִּׁמְרוֹן:	When my hand finds <u>idolatrous kingdoms</u> , And their carved images, <u>Surpassing those of</u> Jerusalem and Samaria,	idolatrous kingdoms ← <i>kingdoms of the idol</i> , a Hebraic genitive. surpassing ← <i>(more) than</i> .
Isa 10:11	הֲלֹא בְּאִשֶּׁר עָשִׂיתִי לְשִׁמְרוֹן וּלְאֱלִילֶיהָ בֵּן אֶעֱשֶׂה לִירוּשָׁלַם וּלְעֶצְבֶּיהָ: 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-יִבְעַע אֲדֹנָי אֶת-כָּל-מַעֲשָׂהוּ בְּהָר צִיּוֹן וּבִירוּשָׁלַם אֶפְקֹד עַל-פְּרִי-גִדְלֵי לֵבָב מֶלֶךְ-אַשּׁוּר וְעַל-תַּפְאֶרֶת 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 <u>his 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. I will: effectively <i>he will</i> here. result ← <i>fruit</i> . high-mindedness ← <i>greatness</i> <i>of heart</i> . his haughty eyes ← <i>the exalting</i> <i>of his eyes</i> .
Isa 10:13	כִּי אָמַר בְּכַח יָדִי עָשִׂיתִי וּבְחֻכְמָתִי כִּי נִבְּנֹתִי וְאָסִיר גְּבוּלֹת עַמִּים *וְעֵתִידֹתֵיהֶם **וְעֵתוֹדוֹתֵיהֶם שׁוֹשְׁתִּי וְאוֹרִיד כְּאֶבֶר יוֹשְׁבֵים:	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. populations ← <i>inhabitants</i> .
Isa 10:14	וְתִמְצָא כֶקֶן יָדִי לְחִיל הָעַמִּים וּכְאֶסָף בִּיעִצִים עֲזָבוֹת כָּל-הָאָרֶץ אֲנִי אֶסְפָּתִי וְלֹא הָיָה גִידָד 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	הִתְפַּאֵל הַגִּרְזֵן עַל הַחֹצֵב בּוֹ אִם-יִתְגַּדֵּל הַמְשׂוֹר עַל-מְנִיפּוֹ כִּהְנִיף שֶׁבֶט וְאֶת-מְרִימֹו כִּהְרִים מִטָּה לֹא-עֵץ:	Will the axe vaunt itself over him who hews with it? Or will the saw make itself greater <u>than him</u> who <u>handles it</u> ? Likewise, <i>can</i> a rod lift the very <i>ones</i> who raise it? Similarly, <i>can</i> a stick raise <i>him who is not wood</i> ?	than him: or, if the reader prefers, <i>than he</i> . handles ← <i>lifts</i> . <i>him who is not wood: i.e. flesh and blood. AV differs (as if it were no wood).</i>
Isa 10:16	לָכֵן יִשְׁלַח הָאֱדֹן יְהוָה צָבָאוֹת בְּמִשְׁמָנוֹ רוֹזֵן וְתַחַת כְּבֹדוֹ יִקַּד יִקַּד בִּיקּוֹד אֵשׁ:	This <i>is</i> why my Lord the LORD of hosts Will send leanness into his fat places, And instead of his glory, <u>There will be burning</u> , as a fire burns.	fat: i.e. <i>fertile</i> . there will be burning, as a fire burns ← <i>burning will burn like the burning of fire</i> .
Isa 10:17	וְהָיָה אֹר-יִשְׂרָאֵל לְאֵשׁ וְקִדּוּשׁוֹ לִלְהָבָה וּבָעֲרָה וְאָכְלָה שִׁיתוֹ וְשִׁמְרֹו בְיוֹם אֶחָד:	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.	
Isa 10:18	וְכָבוֹד יַעֲרֹ וְכֶרְמֻלּוֹ מִנֶּפֶשׁ וְעַד-בֶּשֶׂר יִכָּלָה וְהָיָה כַּמָּסַס נֶסֶס:	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 <i>one</i> wasting away.	both spiritually and physically ← <i>from soul and up to flesh</i> . <i>one</i> wasting away: AV differs (<i>a standardbearer</i>).
Isa 10:19	וְשָׂאֵר עֵץ יַעֲרֹ מִסֵּפֶר יְהוָה וְנָעַר יִכְתְּבֵם: פ	And the remainder of the trees of his forest will be <i>few in</i> number, And a boy will <i>be able to set them down in writing</i> .	set them down in writing ← <i>write them</i> , i.e. <i>register them individually</i> .
Isa 10:20	וְהָיָה בְּיוֹם הַהוּא לֹא-יֹסִיף עוֹד שָׂאֵר יִשְׂרָאֵל וּפְלִיטַת בֵּית-יַעֲקֹב לְהִשָּׁעַן עַל-מִבְּהוֹ וְנִשָּׁעַן עַל-יְהוָה קְדוֹשׁ יִשְׂרָאֵל בְּאֵמֶת:	And it will come to pass on that day <i>That</i> 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.	
Isa 10:21	שָׂאֵר יִשׁוּב שָׂאֵר יַעֲקֹב אֶל-אֵל גְּבוּר:	The remainder will return – The remainder of Jacob – To the mighty GOD.	

Isa 10:22	כִּי אִם־יִהְיֶה עַמֶּךָ יִשְׂרָאֵל כְּחֹל הַיָּם שָׂאֵר יָשׁוּב בּוֹ כְּלִיזֹן חֲרוּץ שׁוֹטֵף צָדָקָה:	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 כָלָה וְנִחְרָצָה אֲדֹנִי יְהוָה צְבָאוֹת עֹשֶׂה בִקְרֹב כְּלִי־הָאָרֶץ: ס	For my Lord the LORD of hosts Will bring about the conclusion And <i>what has been</i> determined In the <u>precincts</u> of the whole land.	Rom 9:28. <hr/> what: relative use of the <i>vav</i> . <hr/> precincts ← <i>midst</i> .
Isa 10:24	לָכֵן כֹּה־אָמַר אֲדֹנִי יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל צִיּוֹן מֵאֲשׁוּר בְּשִׁבְט יִכְכֶּה וּמִטֵּהוּ יִשְׂאֵלֶיךָ בְּדֶרֶךְ מִצְרַיִם:	Therefore my Lord the LORD of hosts says this: “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 <u>the way</u> Egypt <i>did</i> ,	this ← <i>thus</i> . <hr/> the way Egypt <i>did</i> ← <i>the way of</i> Egypt.
Isa 10:25	כִּי־עוֹד מְעַט מְזַעַר וְכָלָה זְעֵם וְאָפִי עַל־תַּבִּלִּיתָם:	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	וְעוֹרָר עָלָיו יְהוָה צְבָאוֹת שׁוֹט כְּמַכַּת מִדְיָן בְּצוּר עוֹרֵב וּמִטֵּהוּ עַל־הֵימָּם וְנִשְׂאֹו 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 in</i> Egypt.	as in ← <i>of</i> .
Isa 10:27	וְהָיָה בַּיּוֹם הַהוּא יִסּוֹר סִבְלוֹ מֵעַל שִׁכְמֶךָ וְעָלוּ מֵעַל צוּאֶרְךָ וְחִבֵּל עַל מִפְּנֵי־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	בֹּא עַל־עֵיט עֶבֶר בְּמִגְרֹון לְמִכְמֶשׁ 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 גִבֵּעַ מִלֹּזָן לָנוּ חֲרָדָה הָרָמָה גִּבְעַת שָׁאוּל נָסָה:	They have crossed the pass; They have taken up quarters <i>in Geba</i> . <i>Ramah</i> is trembling; <i>Gibeah</i> of Saul has fled.	Ramah ← <i>the Ramah</i> . Gibeah: see Josh 15:57.
Isa 10:30	צִהֲלִי קוֹלְךָ בַּת־גָּלִים הַקְשִׁיבִי לִישָׁה עֲנִיָּה עֲנֹתוֹת:	<i>Shout out</i> , 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	נִדְּדָה מִדְּמִנָּה יֹשְׁבֵי הַגְּבִים הָעִיזוּ:	Madmenah has moved away; The inhabitants of <i>Gebim</i> have secured <i>their effects</i> .	Gebim ← <i>the Gebim</i> .
Isa 10:32	עוֹד הַיּוֹם בְּנֹב לַעֲמֹד יִנְפֹף יָדוֹ הָרַר *בֵּית-**בַּת-צִיּוֹן גִּבְעַת יְרוּשָׁלַם: ס	<i>On the very day when</i> he stands in Nob, He will shake his <i>fist</i> <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> . <i>fist</i> ← <i>hand</i> .
Isa 10:33	הִנֵּה הָאֲדוֹן יְהוָה צְבָאוֹת מִסְעָף פֶּאֶרָה בְּמַעֲרָצָה וְרִמִּי הַקּוֹמָה גְּדוּעִים 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	וְנִקָּף סִבְכֵי הַיַּעַר בַּבְּרִזָּל וְהַלְבָּנוֹן בְּאֲדִיר יָפוֹל: ס	And he will cut down the thickets of the forest with iron, And Lebanon will <i>be felled</i> 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 חֹטֶר מִגִּזְעַ יֵשׁוּעַ וְנִצָּר מִשְׁרָשָׁיו יִפְרֶה:	And a <i>shoot</i> will come out of <i>the stem of Jesse</i> , And a <i>branch</i> from his roots will become fruitful.	John 7:42. 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 Matt 2:23 .
Isa 11:2	וְנָחָה עָלָיו רוּחַ יְהוָה רוּחַ חֵכְמָה וּבִינָה רוּחַ עֲצָה וְגִבּוּרָה רוּחַ דָּעַת וְיִרְאָת 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 יוֹכִיחַ:	He will delight in him Through <i>his</i> fear of the LORD, And he will not judge by appearance to the eyes, Nor will he arbitrate by <u>what 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> . by what his ears hear ← <i>according to the hearing of his ears</i> .
Isa 11:4	וְשָׁפֵט בְּצֶדֶק דְּלִים וְהוֹכִיחַ בְּמִשְׁוֹר לְעַנְוֵי-אֶרֶץ וְהִכָּה-אֶרֶץ בְּשֶׁבֶט פִּיו 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 אֲזֹר מִתְּנִי וְהָאֱמוּנָה אֲזֹר חֲלָצִיו:	And righteousness will be the girdle around his waist, And faithfulness the girdle around his loins.	girdle around (2x) ← <i>girdle of</i> . Wider use of the construct state.
Isa 11:6	וְגַר זֵאֵב עִם-כֶּבֶשׂ וְנֹמֵר עִם-גְּדִי יִרְבֹּץ וְעֹגֵל וּכְפִיר וּמְרִיא יַחְדָּו וְנַעַר קָטָן 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 תִּרְעִינָה יַחְדָּו יִרְבְּצוּ יְלָדֵיהֶן וְאַרְיֵה כִּבְבָּקָר יֹאכֹל-תֵּבָבֹן:	And the cow and the bear will graze, And their young will lie down together, And the lion will eat straw like the ox.	young ← <i>children</i> .
Isa 11:8	וְשָׁעֲשַׁע יוֹנֵק עַל-חֹר פֶּתֶן וְעַל מְאוּרֹת צִפְעוֹנָי גָּמוּל יָדָו הֲדָה:	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> . infant ← <i>weaned (one)</i> .
Isa 11:9	לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ בְּכָל-הָאֶרֶץ קִדְשֵׁי בֵּי-מִלְאָה הָאָרֶץ דַּעַה אֶת-יְהוָה בְּמִים לִים מְכֻסִּים: פ	They will not do harm And they will not cause damage <u>Anywhere in my holy 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. <u>anywhere in</u> ← <i>in all of</i> . my holy mountain ← <i>the mountain of my holiness</i> , a Hebraic genitive.

Isa 11:10	וְהָיָה בַּיּוֹם הַהוּא שָׂרֵשׁ יִשְׂרָאֵל אֲשֶׁר עֲמַד לְנֶס עַמִּים אֵלָיו גּוֹיִם יִדְרְשׁוּ וְהָיְתָה מְנוּחָתוֹ כְּבוֹד: פ	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 <u>rest in him</u> will be glorious.	Matt 12:21, Rom 15:12, John 7:42, Rev 5:5, Rev 22:16 (Jesse being David's father). root of Jesse: Christ as Jesse's forbear as creator. Contrast Isa 11:1, and compare Rev 22:10 (root and offspring of David). rest in him ← <i>his rest</i> . glorious ← <i>glory</i> .
Isa 11:11	וְהָיָה בַּיּוֹם הַהוּא יוֹסִיף אֲדֹנָי שְׁנִית יָדוֹ לְקִנּוֹת אֶת־שָׂאֵר עַמּוֹ אֲשֶׁר יִשְׁאַר מֵאַשּׁוּר וּמִמִּצְרַיִם וּמִפֶּתַח רוֹם וּמִכּוּשׁ וּמִעֵילָם וּמִשְׁנַעַר וּמִחֲמַת וּמֵאֵי הַיָּם:	And it will come to pass on that day <i>That the <u>LORD*</u> will extend his hand a second time 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.</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. a second time ← <i>again a second time</i> . coastlands: or <i>islands</i> .
Isa 11:12	וְנָשָׂא נֶס לְגוֹיִם וְאָסַף גְּדָתִי יִשְׂרָאֵל וּנְפָצוֹת יְהוּדָה יִקְבֹּץ מֵאַרְבַּע כְּנָפּוֹת הָאָרֶץ:	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.	corners ← <i>wings</i> .
Isa 11:13	וְסָרָה קִנְאָת אֶפְרַיִם וְצָרֵי יְהוּדָה יִכָּרְתוּ אֶפְרַיִם לֹא־יִקְנֶא אֶת־יְהוּדָה וְיְהוּדָה לֹא־יִצָּר אֶת־אֶפְרַיִם:	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.	fade away ← <i>depart</i> .
Isa 11:14	וְעָפוּ בְּכַתְף פְּלִשְׁתִּים יָמָּה יַחְדּוּ יִבְזּוּ אֶת־בְּנֵי־קֶדֶם אֲדָוָם וּמוֹאָב מִשְׁלֹחַ יָדָם וּבְנֵי עַמּוֹן מִשְׁמַעְתָּם:	They will <u>attack</u> the Philistines on the <u>slopes</u> to the west; Together they will spoil the <u>inhabitants</u> of the east. Edom and Moab <i>will be</i> for <u>them to lay their hands</u> <u>on</u> , And the Ammonites <i>will be</i> <u>in subjection to them</u> .	attack ← <i>fly at</i> . slopes ← <i>shoulder</i> . inhabitants ← <i>sons</i> . them to lay their hands on ← <i>a sending of their hands</i> . in subjection to them ← <i>their obedience</i> .

Isa 11:15	וְהִחְרִים יְהוָה אֶת לְשׁוֹן יַם-מִצְרַיִם וְהִנְיף יָדוֹ עַל-הַנָּהָר בְּעַיִם רוּחוֹ וְהִכְהִי לְשִׁבְעָה נָחָלִים וְהִדְרִיד בְּנָעָלִים:	And the LORD will lay the gulf of the Egyptian sea waste, And he will lift his hand against <u>the river</u> with the ardour of his breath, And he will strike it into seven streams, And he will <u>enable them to</u> <u>cross wearing shoes</u> .	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 מְסָלָה לְשָׂאֵר עַמּוֹ אֲשֶׁר יִשְׁאָר מֵאֲשׁוּר בְּאֲשֶׁר הִיְתָה לְיִשְׂרָאֵל בְּיוֹם עָלְתוֹ מֵאֶרֶץ מִצְרָיִם:	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 <u>When</u> they came up from the land of Egypt.	when ← <i>on the day of</i> .
Isa 12:1	וְאָמַרְתָּ בְּיוֹם הַהוּא אוֹדֹךָ יְהוָה כִּי אֲנַפְתָּ בִּי יֵשֶׁב אַפְךָ וַתִּנְחַמְנֵנִי:	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 אֶפְחַד כִּי-עָזִי וְזִמְרַת יְהוָה יְהוָה וַיְהִי-לִי לְיִשׁוּעָה:	Behold, O GOD of my salvation, I will trust and not be afraid, For <u>the LORD</u> , <u>the LORD</u> <i>Is my strength</i> and <i>my song</i> <i>of praise</i> , 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	וּשְׂאֲבֹתֶם-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</i> salvation.
Isa 12:4	וְאָמַרְתֶּם בְּיוֹם הַהוּא הוֹדוּ לַיהוָה קְרָאוּ בְּשִׁמּוֹ 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 **מוֹדַעַת זֹאת בְּכָל-הָאָרֶץ:	Sing <i>praises to</i> 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	צִהִי וְרָנִי יוֹשֶׁבֶת צִיּוֹן כִּי-גָדוֹל בְּקִרְבְּךָ קְדוֹשׁ יִשְׂרָאֵל: פ	<u>Shout out</u> and sing for joy, O inhabitant of Zion, For great <u>among</u> 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 בָבֶל אֲשֶׁר חָזָה יִשְׁעִיהוּ בֶן-אֲמוּזַן:	The <u>burden</u> 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־נֶס הָרִימוּ קוֹל לָהֶם הִנֵּפוּ יָד וִיבֹאוּ פִתְחֵי נְדִיבִים:	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 לְמִקְדָּשֵׁי גִם קָרָאתִי גִבּוֹרֵי לְאַפִּי עַל־יָזִי גְּאוּתִי:	I have commanded my sanctified <i>ones</i> ; I have also summoned my warriors <i>In service of my anger,</i> Who exult in my exaltation.	
Isa 13:4	קוֹל הַמּוֹן בְּהָרִים דְּמוֹת עַם־רַב קוֹל שְׂאוֹן מִמְּלָכוֹת גּוֹיִם נֶאֱסָפִים יְהוָה צְבָאוֹת מִפְקֵד צָבָא מִלְחָמָה:	The sound of a crowd in the mountains, The image of a numerous people, The tumultuous sound of kingdoms of Gentiles <i>who have gathered</i> – The LORD of hosts is mobilizing an army <u>for</u> <u>war</u> .	for war ← <i>of war</i> .
Isa 13:5	בָּאִים מֵאֶרֶץ מְרֹחֶק מִקְצֵה הַשָּׁמַיִם יְהוָה וְכָלִי 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	הִלְלוּ בִּי קְרוֹב יוֹם יְהוָה בְּשֹׁד מִשְׁדֵּי יְבוֹא:	Howl, for the day of the LORD <i>is</i> near. It will come as devastation from the ALMIGHTY.	Rev 1:10.
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 וְחִבְלִים יֵאָחֲזוּן בִּיּוֹלָדָה יִחִילוֹן אִישׁ אֶל־רֵיעָהוּ יִתְמָהוּ פָּגִי לְהָבִים פָּנֵיהֶם:	And they will be terrified; Writings and pains will seize <i>them</i> ; They will writhe like <i>a</i> <i>woman giving birth</i> . <u>Every man</u> will be astonished at his neighbour; <u>Their faces will be ablaze in</u> <u>appearance</u> .	every ← <i>each</i> . their faces <i>will be</i> ablaze in appearance ← <i>faces of flames</i> (<i>will be</i>) <i>their faces</i> .
Isa 13:9	הִנֵּה יוֹם־יְהוָה בָּא אֲכַזְרִי וְעִבְרָה וְחֲרוֹן אַף לְשׁוֹם הָאָרֶץ לְשֹׂמָה וְחִטְאֶיהָ יִשְׁמִיד מִמֶּנָּה:	Behold, the day of the LORD <i>is</i> coming, Cruel <i>in wrath and</i> furious anger, To make the land a desolation, And he will obliterate its sinners from it.	Rev 1:10. wrath and ← <i>both wrath and</i> .

Isa 13:10	כִּי-כּוֹכְבֵי הַשָּׁמַיִם וּבְסִילֵיהֶם לֹא יִהְיוּ אֹרֶם חֹשֶׁךְ הַשֶּׁמֶשׁ בַּצֹּאתוֹ וַיִּרְחַ לֹא-יָגִיה אֹרֹךְ:	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.	Matt 24:29, Mark 13:24, Mark 13:25. light ... radiance ← <i>light</i> ... <i>light</i> . Otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5.
Isa 13:11	וּפְקַדְתִּי עַל-תִּבְלִי רָעָה וְעַל-רָשָׁעִים עֲוֹנָם וְהַשְׁבַּתִּי גִּזְאוֹן זֵדִים וְגִאֲוֹת עֲרִיצִים אֶשְׁפִּיל:	And I will inflict punishment on the world for its evil, 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	אֶקִּיר אֲנוֹשׁ מִפָּז וְאָדָם מִכְתָּם אוֹפִיר:	I will make a man more precious than pure gold, And a human being <i>more</i> <i>precious</i> than <i>fine gold</i> 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 מִמְּקוֹמָהּ בְּעִבְרַת יְהוָה צְבָאוֹת וּבְיוֹם חֲרוֹן אַפוֹ:	For this reason I will shake the heavens, And the earth will be wrenched 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 כַּצִּבִּי מִדָּח וּכְצֹאֵן וְאֵין מִקְבֵּץ אִישׁ אֶל-עַמּוֹ יִפְּנוּ וְאִישׁ אֶל-אַרְצוֹ 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 בַּחֲרָב:	Everyone who is found Will be thrust through, And everyone who has withdrawn Will fall by the sword.	
Isa 13:16	וְעַלְלֵיהֶם יִרְטָשׁוּ לְעֵינֵיהֶם יִשָּׁסוּ בִּתְיֵיהֶם וּנְשֵׂיהֶם *תִּשְׁגֹּלְנָה *תִּשְׁכַּבְּנָה:	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	הַנְּנִי מַעִיר עֲלֵיהֶם אֶת-מִדֵּי אֲשֶׁר-כֶּסֶף לֹא יַחֲשְׁבוּ וְזָהָב לֹא יַחֲפֹצוּבוּ:	I <u>am about to</u> 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> . care for ← <i>think (of)</i> .

Isa 13:18	וּקְשָׁתוֹת נִעָרִים תִּרְטָשְׁנָה וּפְרִי־בֶטֶן לֹא יִרְחֲמוּ עַל־בָּנִים לֹא־תַחֲוֹס עֵינָם:	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.	bows: i.e. <i>arrows fired by bows</i> . eyes ← <i>eye</i> .
Isa 13:19	וְהִיְתָה בָבֶל צְבִי מַמְלָכוֹת תִּפְאָרֶת גָּאוֹן כְּשָׂדִים כְּמַהפֹּכֶת אֱלֹהִים אֶת־סֹדֶם וְאֶת־עֲמֹרָה:	And Babylon, the splendour of the kingdoms, The proud <i>grandeur</i> of the Chaldeans, Will be as God's overthrow of Sodom and Gomorrah.	proud <i>grandeur</i> ← <i>grandeur of the pride</i> , a Hebraic genitive.
Isa 13:20	לֹא־תֵשֵׁב לְנֹצַח וְלֹא תִשְׁכֵּן עַד־דָּוָר וְדָוָר וְלֹא־יִהְיֶה שָׁם עֲרָבִי וְרַעִים לֹא־יִרְבְּצוּ שָׁם:	It will <i>never</i> be inhabited, And it will not be dwelt in from generation to generation, Nor will the Arabian pitch a tent there, Nor will shepherds <i>tend</i> <i>their sheep</i> there.	Jer 50:39. never ← <i>not in perpetuity</i> . tend ← <i>make lie</i> .
Isa 13:21	וְרִבְצוּ־שָׁם צִיִּים וּמִלָּאוּ בְּתֵיבָתָם אַחִים וְשָׁכְנוּ שָׁם בְּנוֹת יַעֲנָה וְשֹׁעִירִים יִרְקְדוּ־שָׁם:	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.	Rev 18:2 (allusion). Jer 50:39.
Isa 13:22	וְעֵנָה אֵיִם בְּאַלְמִנוֹתָיו וְתַנִּים בְּהִיכְלֵי עֶגְגָּ וְקָרוֹב לְבוֹא עֲתָה וַיָּמִיָּה לֹא יִמָּשְׁכוּ:	And jackals will howl in its desolate places, And wild dogs in the <i>luxurious palaces</i> . And its time <i>is</i> near to coming, And its days will not be prolonged.	luxurious palaces ← <i>palaces of luxury</i> , a Hebraic genitive.
Isa 14:1	כִּי יִרְחַם יְהוָה אֶת־יַעֲקֹב וּבָחַר עוֹד בְּיִשְׂרָאֵל וְהִנִּיחָם עַל־אֲדָמָתָם וְנִלְוָה הַגֵּר עֲלֵיהֶם וְנִסְפְּחוּ עַל־בֵּית יַעֲקֹב:	When the LORD has mercy on Jacob, and he <i>chooses</i> Israel again, and he puts them in their land, the foreigner will join them, and they will be associated with the house of Jacob.	when the LORD ... chooses Israel again: compare Isa 51:3 and especially Zech 1:17.
Isa 14:2	וְלִקְחוּם עַמִּים וְהִבִּיאוּם אֶל־מְקוֹמָם וְהִתְנַחֲלוּם בֵּית־יִשְׂרָאֵל עַל אֲדָמַת יְהוָה לְעֹבְדִים וְלַשְׁפָּחוֹת וְהָיוּ שָׁבִים לְשִׁבְיָהֶם וְרָדוּ בְּנִגְשֵׁיהֶם: ס	And <i>various</i> nations will <i>take</i> <i>them</i> and bring them to their place, then the <i>house of Israel</i> will possess <i>them</i> on the LORD's land, and <i>they will be</i> menservants and maidservants, and the <i>house of Israel</i> will take their captors captive, and they will subdue those who oppressed them.	take them: i.e. <i>take the house of Jacob</i> . On the liberal use of the third person pronouns (<i>they</i> , <i>them</i> , <i>their</i>), see the note to Gen 41:13. then the house of Israel will possess them: or, regrouping the words, <i>they (the nations) will settle them (the house of Israel)</i> – <i>the house of Israel</i> – (<i>etc.</i>).

Isa 14:3	וְהָיָה בַּיּוֹם הַנִּיחַ יְהוָה לְךָ מַעֲצָבָךָ וּמִרְגָּזָךָ וּמִזֶּה־הָעֲבֹדָה הַקָּשָׁה אֲשֶׁר עָבַדְתָּךְ:	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	וְנִשְׂאֵת הַמֶּשֶׁל הַזֶּה עַל־מֶלֶךְ בָּבֶל וְאָמַרְתָּ אִיד שָׁבַת נִגַּשׁ שְׁבִתָּה מִדְּהָבָה:	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 city has come to a standstill!	quote ← <i>take up</i> .
Isa 14:5	שֶׁבַר יְהוָה מִטֵּה רְשָׁעִים שִׁבְט מַשְׁלִים:	The LORD has broken the rod of the wicked And the sceptre of rulers.	
Isa 14:6	מִכָּה עַמִּים בְּעִבְרָה מִכָּת בִּלְתִּי סָרָה רִדָּה בְּאֵף גּוֹיִם מִרְדֹּף 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:	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 לֹא־יַעֲלֶה הַכֶּרֶת עָלֵינוּ:	Even the fir trees rejoice for you, And the cedars of Lebanon, <i>Saying</i> , ‘Since you <u>have been brought down low</u> , 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	שְׂאוֹל מִתַּחַת רְגֹזָה לְךָ לְקִרְאָת בּוֹאֵךְ עוֹרֵר לְךָ רָפָאִים כָּל־עֲתוּדֵי אָרֶץ הַקִּים מִכְּסֹאוֹתָם 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־יָעֲנוּ וַיֹּאמְרוּ אֵלֶיךָ גַּם־אַתָּה חֲלִיתָ כְּמוֹנוּ אֵלֵינוּ נִמְשָׁלְתָּ:	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 תַּחְתִּיךָ יַצַּע רָמָה וּמִכְסִּיךָ 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, And <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 נָפַלְתָּ מִשָּׁמַיִם הַיֵּלֶל בֶּן־שָׁחַר נִגְדַעְתָּ לָאָרֶץ חֹלֶשׁ עַל־גּוֹיִם:	How you have fallen from heaven, <u>Lucifer</u> , Son of the dawn! You have been struck down to the earth, <i>You who</i> overthrew nations.	heaven: or <i>the sky</i> . Lucifer ← <i>Helel</i> , perhaps meaning <i>morning star</i> , a name of Satan. See [CB].
Isa 14:13	וְאַתָּה אָמַרְתָּ בְּלִבְבְּךָ הַשָּׁמַיִם אֶעֱלֶה מִמֶּעַל לְכֹכְבֵי־אֵל אֲרִים כְּסֵאִי וְאֶשֶׁב בְּהַר־מוֹעֵד בִּירְכְתִי צִפּוֹן:	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	אֶעֱלֶה עַל־בִּמְתִי עַב אֲדַמָּה לְעִלְיוֹן:	I will ascend on the heights of a cloud; I will be like the MOST HIGH.'	
Isa 14:15	אָךְ אֶל־שְׂאוֹל תּוֹרֵד אֶל־יִרְכְתִי־בּוֹר:	But you will be brought down to the grave, To the remote parts of the pit.	
Isa 14:16	רְאִיךָ אֵלֶיךָ יִשְׁגִּיחוּ אֲלֶיךָ יִתְבֹּנְנוּ הַזֶּה הָאִישׁ מִרְגִּזִי הָאָרֶץ מִרְעִישׁ מַמְלָכוֹת:	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 תֵּבֵל כַּמְדָּבָר וְעָרָיו הָרֶס אֲסִירָיו לֹא־פָתַח בֵּיתָה:	– <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־מַלְכֵי גוֹיִם כָּלֶם שָׁכְבוּ בְּכָבוֹד 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 הִשְׁלַכְתָּ מִקְבְּרְךָ כְּנֹצָר נִתְעָב לְבוֹשׁ הָרָגִים מְטֻעָנִי חָרֵב יוֹרְדִי אֶל־אֲבִנֵי־בּוֹר כְּפֶגֶר מוֹבֵס:	But you have been cast <i>down</i> Instead of <i>having</i> 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 carcase trodden under foot.	cast <i>down</i> ... instead of <i>having</i> your tomb: or <i>cast out of your</i> <i>tomb</i> , if ever he went in. with the sword ← <i>of the sword</i> . Wider use of the construct state.

Isa 14:20	לֹא־תִתְּחַד אִתָּם בְּקְבוּרָה כִּי־אַרְצָךְ שַׁחַת עִמָּךְ הִרְגָתָ לֹא־יִקְרָא לְעוֹלָם זֶרַע מֵרָעִים:	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	הַכִּינוּ לְבָנָיו מִטְבַּח בַּעֲוֹן אֲבוֹתָם בְּלִי־קָמוֹ וִירְשׁוּ אֶרֶץ וּמָלְאוּ פְּנֵי־תֵבֶל עָרִים:	Prepare slaughter 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 נָאִם יְהוָה צָבָאוֹת וְהִכָּרְתִּי לְבָבֶל שֵׁם וְשָׂאֵר וְגִין וְנָכַד נָאִם־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	וְשִׁמְתִּיהָ לְמוֹרֶשׁ קַפָּד וְאִגְמֵ־מִיָּמִים וְטֹאטְאִתֶּיהָ בְּמִטְאָטָא הַשְׁמָד נָאִם 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 כֹאֲשֶׁר דִּמְתִּיל בֵּן הָיְתָה וְכֹאֲשֶׁר יַעֲצִיתִי הִיא תִּקּוּם:	The LORD of hosts has sworn and said, “It <u>will</u> certainly come to pass <i>just</i> as I intended. And as I have purposed <i>it</i> , So it will <u>be</u> established,	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	לְשֹׁבֵר אֲשׁוּר בְּאַרְצִי וְעַל־הָרֵי אֲבוּסָנִי וְסָר מֵעֲלֵיהֶם עָלֹ וְסִבְּלוּ מֵעַל שִׁכְמוֹ יָסוּר:	<i>Namely that I will break the</i> Assyrian in my land, And I will trample on him on <u>my mountains</u> , And his yoke will <u>be</u> <u>removed</u> from them, And his burden will <u>be</u> <u>removed</u> from his shoulder.	my mountains: this could be re- pointed to <i>my mountain</i> . <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 <u>is the 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	בִּי־יְהוָה צְבָאוֹת יַעַץ וּמִי יִפָּרֹ וַיִּדּוּ הַנְּטוּיָהּ וּמִי יִשְׁיבֶנָּה: 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 אַחָז הָיָה הַמָּשָׂא 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 פִלִּשְׁתַּ כְּלֹךְ כִּי נִשְׁבַּר שִׁבְט מִכָּךְ בִּי־מִשְׁרַשׁ נָחַשׁ יֵצֵא צִפֹּעַ וּפְרִיּוֹ שָׂרָף מְעוֹפֹף:	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</u> <u>serpent</u> .	Philistia: AV= <i>Palestina</i> here. See Ex 15:14. stock ← <i>root</i> . 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 בְכוֹרֵי דָלִים וְאַבְיוֹנִים לִבְטָח יִרְבְּצוּ וְהַמָּתִי בָרַעַב שָׂרֵשֶׁד וּשְׂאֲרֵיתָד יִהְיֶה:	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</i> <i>poor</i> , an idiom for an extreme. be nourished ← <i>graze, feed</i> .
Isa 14:31	הִילֵילִי שִׁעָר זַעֲקִי־עִיר נָמוֹג פִּלִּשְׁתַּ כְּלֹךְ כִּי מִצָּפוֹן עָשָׁן 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 <i>person</i> at his festivals.	Philistia: as Isa 14:29. AV differs in the last clause (and none shall be alone in his appointed times). [CB] also differs (there shall be no stragglers).
Isa 14:32	וּמַה־יַּעֲנֶה מַלְאֲכֵי־גּוֹי כִּי יִהְיֶה יִסָּד צִיּוֹן וּבָהּ יַחֲסוּ עַנְיֵי עַמּוֹ: ס	And <u>what</u> will the <u>messengers of the</u> <u>Gentiles report back</u> ? That the LORD has <u>established</u> Zion. 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 (what shall one answer the messengers of the Gentiles). established: or <i>founded</i> .
Isa 15:1	מָשָׂא מוֹאָב כִּי בָלִיל שִׁדָּד עַר מוֹאָב נִדְמָה כִּי בָלִיל שִׁדָּד 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. reduced to silence (2x): see Isa 6:5.

Isa 15:2	עָלָה הַבַּיִת וְדִבּוֹן הַבְּמוֹת לִבְכִי עַל-נִבּוֹ וְעַל מִדְבָּא מוֹאָב יִלְלִיל בְּכָל-רֹאשֵׁי קַרְחָה כָּל-זֶקֶן גְּרוּעָה:	The <i>royal</i> house and Dibon have gone up To the <i>idolatrous</i> raised sites to <u>weep</u> . 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.	the <i>royal</i> house: AV differs (<i>Bajith</i>), but no such place mentioned in [LHG]. to weep ← <i>for weeping</i> .
Isa 15:3	בְּחוּצָתָיו חָגְרוּ שָׁק עַל גִּגּוֹתֶיהָ וּבִרְחֻבֶתֶיהָ כָּלָה יִלְלִיל יֶרֶד בִּבְכִי:	In its outlying areas, They will gird themselves with sackcloth, And on its roofs and in its streets All will wail. <i>Tears</i> will run down with weeping.	
Isa 15:4	וְתִזְעַק חֶשְׁבּוֹן וְאֶלְעָלָה עַד-יָהֶץ נִשְׁמַע קוֹלָם עַל-פֶּן חֲלָצֵי מוֹאָב יִרְעוּ נַפְשׁוֹ יִרְעָה לוֹ:	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.	Elealeh: see Num 32:3. inner being ← <i>soul</i> .
Isa 15:5	לִבִּי לְמוֹאָב יִזְעַק בְּרִיחָה עַד-צֹעַר עֲגָלַת שְׁלִשִּׁיהָ כִּי מַעֲלָה הַלּוּחִית בִּבְכִי יַעֲלֶה-בּוֹ כִּי דֶרֶךְ חוֹרֲנַיִם זַעֲקַת-שֹׁבֵר יַעֲעֵרוּ:	My heart will cry out for Moab, Its fugitives <i>will flee</i> to Zoar – A <u>heifer three years old</u> . For <i>he</i> will climb the ascent of Luhith with weeping, For <i>they</i> will raise a cry of destruction On the road to Horonaim.	its ... he ... they: feminine singular, masculine singular, plural respectively. a heifer three years old: the expression also occurs in Jer 48:34.
Isa 15:6	כִּי-יִמִּי נִמְרִים מְשֻׁמוֹת יִהְיוּ כִּי-יִבֶשׁ חֲצִיר כָּלָה דָּשָׁא יִרָק לֹא הִיָּה:	For the waters of Nimrim will become desolations, For the pastures will dry up. Grass will <u>shrivel</u> ; There will be no greenery.	shrivel ← <i>be ended, be wasted,</i> <i>waste away</i> .
Isa 15:7	עַל-פֶּן יִתְרָה עָשָׂה וּפְקֻדָּתָם עַל גַּחַל הָעֲרָבִים יִשְׁאוּם:	This <i>is</i> why they will carry the wealth <i>which</i> they gained, And their store, To the brook of the willows.	
Isa 15:8	כִּי-הִקִּיפָה הַזַּעֲקָה אֶת-גִּבּוֹל מוֹאָב עַד-אֶגְלַיִם יִלְלָתָהּ וּבְאֵר אֵילִים יִלְלָתָהּ:	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-Elaim.	wailing ... lamentation ← <i>wailing ... wailing</i> . Otiose, but see Gen 12:5. has reached ← <i>(is) up to</i> .

Isa 15:9	כִּי מִי דִימוֹן מְלֹאוֹ דָם כִּי־אֲשִׁית עַל־דִּימוֹן נוֹסֶפֶת לְפִלִּיטַת מוֹאָב אֶרְיָה וְלִשְׂאֵרִית 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	שְׁלַח־כֶּרֶם שְׁלֵל־אֶרֶץ מִסְלַע מִדְבָּרָה אֶל־הָר בֶּת־צִיּוֹן:	Send a <i>tribute</i> -lamb to the ruler of the land, From Sela to the desert, To the mountain of the daughter of Zion.	Sela: now called Petra [CB].
Isa 16:2	וְהָיָה כְּעוֹף־נוֹדֵד קִן מְשֻׁלַּח תְּהִי־יֵנָה בְּנוֹת מוֹאָב מִעֲבָרַת לְאַרְנוֹן:	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 פְּלִלְיָה שִׁיתִּי כְּלִיל צֶלֶךְ בְּתוֹךְ צִהָרִים סִתְּרִי נִדְחִים 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>ketiv</i> is plural; <i>qeré</i> is feminine singular. The other imperatives are plural, feminine singular, feminine singular, feminine singular respectively.
Isa 16:4	יִגְוְרוּ בְּךָ נִדְחֵי מוֹאָב הָיִי־סֶתֶר לָמוֹ מִפְּנֵי שׂוֹדֵד כִּי־אִפְסָה הַמֶּלֶךְ כָּלָה שׂוֹד תָּמוּ רִמָּס מִן־הָאָרֶץ:	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 בְּחֶסֶד כִּסֵּא וְיֹשֵׁב עָלָיו בְּאֵמֶת בְּאֶהֱל דָּוִד שֹׁפֵט וְדֹרֵשׁ מִשְׁפָּט וּמֵהָר 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 גָּא מְאֹד גְּאוֹתוֹ וּגְאוֹנוֹ וְעִבְרָתוֹ לֹא־כֵן בִּדְיוֹ: ס	And we have heard of the pride of Moab – <i>He is very proud</i> – With his haughtiness and his pride and his <u>presumptuousness</u> . His lies <u>are groundless</u> .	Jer 48:29, Jer 48:30. <u>presumptuousness: or wrath.</u> <u>are groundless: AV differs (shall not be so).</u>

Isa 16:7	לָכֵן יִילֵל מוֹאָב לְמוֹאָב כָּלָה יִילֵל לְאֲשִׁישֵׁי קִיר־חֲרָשֶׁת 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 שְׂדֵמוֹת חֶשְׁבוֹן אִמְלָל גִּפּוֹן שִׁבְמָה בַּעֲלֵי גוֹיִם הִלְמוּ שְׂרוּקֶיהָ עַד־יַעְזָר נִגְעוּ תָּעוּ מִדְּבַר שְׁלַחוֹתֶיהָ נִטְשׁוּ 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 אֲבֹכָה בְּבִכִּי יַעְזָר גִּפּוֹן שִׁבְמָה אֲרִינֹךְ דִּמְעָתִי חֶשְׁבוֹן וְאֶלְעָלָה כִּי עַל־קִיַּצְךָ וְעַל־קִצִּירְךָ הֵידָד נָפַל:	That <i>is</i> why I will <i>tearfully</i> <i>weep</i> For 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	וְנִאֲסָף שִׂמְחָה וְגִיל מִן־הַכֶּרְמֶל וּבִכְרָמִים לֹא־יִרְגֹזוּ לֹא יִרְעַע יָיִן בִּיקְבֵּים לֹא־יִדְרֹךְ הַדֶּרֶךְ הַיָּדָד הַשִּׁבְתִּי:	And joy and rejoicing will be taken away 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 מַעֵי לְמוֹאָב כַּבִּנּוֹר יִהְיוּ וְקִרְבִּי לְקִיר חֲרָשׁ:	That <i>is</i> why my inward parts are <i>humming</i> 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 ק
Isa 16:12	וְהָיָה כִּי־נִרְאָה כִּי־נִלְאָה מוֹאָב עַל־הַבְּמָה וּבָא אֶל־מִקְדָּשׁוֹ לְהִתְפַּלֵּל וְלֹא יִזְכֵּל:	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 <i>gain strength</i> .	↳ 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 הַדָּבָר אֲשֶׁר דִּבֶּר יְהוָה אֶל־מוֹאָב מֵאָז:	This <i>is</i> the word which the LORD spoke to Moab <i>at that time</i> .	at that time ← <i>from that time</i> .

Isa 16:14	וַעֲתָה דְבַר יְהוָה לֵאמֹר בְּשָׁלֹשׁ שָׁנִים כְּשָׁנֵי שָׂכִיר וְנִקְלָה כְבוֹד מוֹאָב בְּכָל הַהֲמוֹן הָרֹב וּשְׂאֵר מִעֵט מִזֶּעַר 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, <u>despite</u> 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 מוֹסֵר מַעִיר וְהִיְתָה מְעִי מִפְּלָה:	The burden of Damascus. “Behold, Damascus <i>will be</i> <u>deprived of its existence</u> as a city, And it will become a heap of ruins.	deprived of ← <i>removed from</i> .
Isa 17:2	עֲזֻבוֹת עָרֵי עָרֶעֶר לְעִדָּרִים תִּהְיֶינָה וְרִבְצוּ וְאֵין 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 מִבְצָר מֵאֶפְרַיִם וּמִמְלָכָה מִדַּמְשֶׁק וּשְׂאֵר אֲרָם כְּכְבוֹד בְּנֵי־יִשְׂרָאֵל יִהְיוּ נֶאֱמָם יְהוָה צְבָאוֹת: ס	Fortifications will cease <i>to</i> <i>exist in</i> 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 בַּיּוֹם הַהוּא יִדָּל כְּבוֹד יַעֲקֹב וּמִשְׁמֶן בְּשָׂרוֹ יִרָּזָה:	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</u> <u>become leaner</u> ,	his complexion will become leaner ← <i>the fatness of his flesh</i> <i>will be thinned</i> .
Isa 17:5	וְהָיָה כַּאֲסֹף קַצִּיר קָמָה וְזָרְעוּ שִׁבְלִים יִקְצֹר וְהָיָה כְּמִלְקֵט שִׁבְלִים בְּעֵמֶק רְפָאִים:	And it will come to pass, <u>When the reaper gathers the</u> <u>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,</i> <i>the corn</i> . Rephaim: see [CB] App. 25.
Isa 17:6	וְנִשְׂאֲרֻבוּ עוֹלֵלֹת כְּנָקָה זֵית שָׁנִים שְׁלֹשָׁה גִּרְגָּרִים בְּרֹאשׁ אֲמִיר אֲרֻבְעָה חֲמִשָּׁה בְּסַעֲפֶיהָ פְּרִיָּהּ נֶאֱמָם־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-קָדוֹשׁ 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 אֶצְבְּעֹתָיו 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 מָעוֹז כַּעֲזוֹבֶת הַחֲרָשׁ וְהָאֲמִיר אֲשֶׁר עָזְבוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל וְהִיתָה 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</i> <i>of his stronghold</i> , a Hebraic genitive. wilderness ← <i>abandonment</i> . thicket ← <i>ramification</i> . they ← <i>it</i> , ref. <i>what is</i> <i>abandoned</i> .
Isa 17:10	כִּי שָׁכַחְתָּ אֱלֹהֵי יִשְׁעֶךָ וְצֹר מָעוֹז לֹא זָכַרְתָּ עַל-כֵּן תִּטְעַל נִטְעֵי נַעֲמָנִים וְזִמְרַת זֹר תִּזְרְעֵנִי:	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</i> <i>the foreigner</i> . A metaphor for idolatry.
Isa 17:11	בַּיּוֹם נִטְעֶךָ תִּשְׁגֹּשְׁגִי וּבִבְקָר זֶרַעֲךָ תִּפְרִיחִי גַּד קָצִיר בַּיּוֹם נַחֲלָה וּכְאֹב אָנוּשׁ: ס	On the day you plant <i>it</i> , You cause <i>it</i> to grow, And on the morning you <u>sow it</u> , 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	הוּא הַמּוֹלַן עַמִּים רַבִּים כַּהֲמוֹת יָמִים יְהֻמּוֹן וּשְׂאוֹן לְאֻמִּים כַּשְׂאוֹן מִים בְּבִירִים 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	לְאֻמִּים כַּשְׂאוֹן מִים רַבִּים יִשְׂאוֹן וְגֵעַר בּוֹ וְגַם מִמָּרְחָק וְרֹדֶף בְּמֶזְחָ הָרִים לִפְנֵי-רוּחַ וּכְגִלְגָּל לִפְנֵי 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 ...</i> <i>he ... he</i> . in a whirlwind ← <i>before a</i> <i>whirlwind</i> .

Isa 17:14	<p>לַעֲת עֶרֶב וְהָנָה בַּלָּהָה בְּטָרֶם בְּקָר אֵינָנו זֶה חֶלֶק שׁוֹסִינוּ וְגִזְרָל לְבִזְזֵינוּ: ס</p>	<p>At evening time <u>there will</u> <u>be</u> terror, And before the morning <u>they</u> will not <u>be there</u>. This <i>is</i> the part of those who spoil us, And the fate of those who plunder us.”</p>	<p>there will be ← <i>behold</i>. they ← <i>he</i>. The collective peoples of the previous verse.</p>
Isa 18:1	<p>הוּא אֶרֶץ צִלְצֹל כְּנָפִים אֲשֶׁר מַעְבֵּר לְנַהֲרֵי-כוֹשׁ:</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 בָּיָם צִירִים וּבְכָל־גִּמְאָ עַל־פְּנֵי־מִים לָכוּ מִלְּאָכִים קָלִים אֶל־גֹּי מִמֶּשֶׁד וּמוֹרָט אֶל־עַם נוֹרָא מִן־הוּא וְהִלָּאָה גֹי קוֹ־קוּ וּמְבוֹסָה אֲשֶׁר־בָּזְאוּ נְהָרִים אֶרְצוֹ:</p>	<p>Which sends ambassadors by <u>sea</u> In papyrus vessels over the water, <i>To say</i>, ‘Go, <i>you</i> 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>. under strain ← <i>stretched</i>. AV differs (<i>scattered</i>). ever since when they first <i>existed</i> ← <i>from it and onwards</i>. strong rule ← <i>a line, a line, or a</i> <i>rule, a rule</i>.</p>
Isa 18:3	<p>כָּל־יֹשְׁבֵי תֵבֶל וְשֹׁכְנֵי אֶרֶץ בְּנִשְׁאֲגֻס הָרִים תִּרְאוּ וּכְתֻקַּע שׁוֹפָר 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 *אִשְׁקוּטָה **אֶשְׁקָטָה וְאִבִּיטָה בְּמִכּוֹנִי כָחַם צֶחַ עַל־אֹזֶר כְּעָב טֹל בָּחַם קִצִּיר:</p>	<p>For <u>this is what</u> the LORD has said to me: ‘<u>I will be quiet</u>, And I will look at my abode, Like a serene heat <u>in</u> <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>qeré</i>. this <i>is what</i> ← <i>thus</i>. in <i>daylight</i>: AV differs (<i>upon</i> <i>herbs</i>).</p>
Isa 18:5	<p>כִּי־לִפְנֵי קִצִּיר כְּתִם־פָּרַח וּבְקֶסֶר גִּמְלָה יִהְיֶה נֹצֶה וְכָרַת הַזִּלְזִלִּים בַּמְזִמְרוֹת וְאֶת־הַנְּטִישׁוֹת הַסִּיר הִתִּז:</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>יַעֲזֹבוּ יַחְדָּו לַעֲיֵט הָרִים וּלְבִהֶמַת הָאָרֶץ וְקֶץ עָלֵיו הָעֵיט וְכָל־בִּהֶמַת 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><i>will be the predators in the winter</i> ← <i>will pass the winter on him</i>.</p>
Isa 18:7	<p>בַּעֲתָ הֵהִיא יוֹבֵל־שָׁי לַיהוָה צְבָאוֹת עִם מְמַשָּׁךְ וּמוֹרֵט וּמַעַם נוֹרָא מִן־הוּא וְהִלָּאָה גֹּי קוֹרְקוֹ וּמְבוֹסָה אֲשֶׁר בְּזָאוּ נְהָרִים אֲרָצוֹ אֶל־מְקוֹם שֵׁם־יְהוָה צְבָאוֹת הֶרֶץ־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> Mount Zion.”</p>	<p>Compare Isa 18:2.</p>
Isa 19:1	<p>מִשָּׂא מִצְרַיִם הִנֵּה יְהוָה רֹכֵב עַל־עַב קָלָ וּבָא מִצְרַיִם וְנָעוּ אֱלִילֵי מִצְרַיִם מִפְּנֵיו וּלְבָב מִצְרַיִם יִמָּס 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>וְסִכְסַכְתִּי מִצְרַיִם בְּמִצְרַיִם וְנִלְחַמּוּ אִישׁ־בְּאֶחָיו וְאִישׁ בְּרֵעֵהוּ עֵיר בְּעִיר מִמְּלָכָה בְּמִמְלָכָה:</p>	<p>And I will incite Egypt against Egypt, And a man will fight his brother, And a man his neighbour, <i>And a city a city,</i> <i>And a kingdom a kingdom.</i></p>	<p>Matt 24:7, Mark 13:8, Luke 21:10, loosely.</p>
Isa 19:3	<p>וְנִבְקָה רוּחַ־מִצְרַיִם בְּקִרְבּוֹ וְעִצָּתוֹ אֲבִלָּע וּדְרָשׁוּ אֶל־הָאֱלִילִים וְאֶל־הָאֱטֹטִים וְאֶל־הָאֲבֹת 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>וְסִפַּרְתִּי אֶת־מִצְרַיִם בְּיַד אֲדָנִים קָשִׁה וּמִלֵּךְ עַז יִמְשֹׁל־בָּם נָאִם הָאֲדֹנָן 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 מֵהַיָּם וְנָהָר יִיבֶשׁ: 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 יֶאֱרִי מִצֹּר קִנָּה וְסוּף קָמְלוּ:	And <u>the rivers will stink</u> , 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 נִדָּף וְאִינְנוּ:	The pastures by the river And in the river <u>estuary</u> , And every <u>crop dependent</u> <u>on</u> the river Will dry up <i>and</i> be driven about, And it <u>will be gone</u> .	estuary ← <i>mouth</i> . crop ← <i>sowing</i> . dependent on ← <i>of</i> . Wider use of the construct state. <i>will be gone</i> ← (<i>will be</i>) <i>not</i> .
Isa 19:8	וְאָנוּ הַדִּיגִים וְאָבְלוּ כָּל-מְשִׁלֵּכֵי בִּיאֹזֵר חֲכָה וּפְרָשֵׁי מִכְמֶרֶת עַל-פְּנֵי-מַיִם אֲמָלְלוּ:	And the fishermen will sigh and mourn; All <i>who</i> cast a hook into the river, And those <i>who</i> stretch a net over the water Will languish.	
Isa 19:9	וּבִשּׁוּ עֲבָדֵי פִשְׁתִּים שְׂרִיקוֹת וְאַרְגָּיִם חוֹרִי:	And the workers in combed flax will <u>be at a loss</u> , As <i>will</i> the weavers <i>of</i> white linen.	be at a loss ← <i>be ashamed</i> .
Isa 19:10	וְהָיוּ שְׂתַתִּיָּה מִדְּבָאִים כָּל-עֹשֵׂי שֹׁכֵר אֲגַמִּי-נֶפֶשׁ:	And its <u>foundations</u> will be broken in pieces – All <i>who</i> <u>earn wages from</u> lakes <i>Harbouring aquatic life</i> .	foundations: the river provides the foundation of the economy. earn wages ← <i>make wages</i> . AV differs (<i>make sluices</i>). <i>life</i> ← <i>soul</i> .
Isa 19:11	אֲדֹ-אֹלִים שָׂרֵי צֶעַן חֲכָמִי יַעֲצִי פִרְעֹה עֲצָה נִבְעָרָה אֵיד תֹּאמְרוּ אֶל-פִּרְעֹה בֶן-חֲכָמִים אֲנִי בֶן-מַלְכֵי-קֶדֶם:	What fools the officials of Zoan <i>are</i> – The <i>wise men</i> who <u>give</u> Pharaoh <u>dim-witted</u> <u>advice!</u> How <i>can</i> you say to Pharaoh, 'I <i>am</i> a son of the <i>wise</i> ; I <i>am</i> a son of the <u>eastern</u> kings'?	give ... advice ← <i>advise ...</i> <i>advice</i> . dim-witted ← <i>brutish</i> . eastern: or <i>ancient</i> , as AV. So AV differs.
Isa 19:12	אֵימָּה אֶפֹּא חֲכָמֶיךָ וַיִּגִּידוּ נָא לְךָ וַיִּדְּעוּ מִה-יַעַן יְהוָה צְבָאוֹת עַל-מִצְרָיִם:	Where <i>are</i> they? Where <i>are</i> your <i>wise men</i> ? 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 נִשְׁאֹ שָׂרֵי נֹף הִתְעוּ אֶת־מִצְרַיִם פִּנְתָּ שְׁבָטֶיהָ:</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 עֹנֵקִים וְהִתְעוּ אֶת־מִצְרַיִם בְּכָל־מַעֲשָׂהוּ בְּהִתְעוֹת שְׂכֹר בְּקִיאוֹ:</p>	<p>The LORD has infused a spirit of misdirection in its precincts, 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 כִּפָּה וְאַגְמוֹן: ס</p>	<p>And Egypt will not have <i>any</i> work, Which the head or tail, <u>Palm-branch or bulrush</u> Might do.</p>	<p>palm-branch or bulrush: compare Isa 9:14.</p>
Isa 19:16	<p>בַּיּוֹם הַהוּא יִהְיֶה מִצְרַיִם כַּנָּשִׁים וְחָרַד וּפָחַד מִפְּנֵי תְנוּפֹת יַד־יְהוָה צְבָאוֹת אֲשֶׁר־הוּא מִנִּיף עָלֵיו:</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 אֲדֹמַת 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 שְׂפַת כְּנָעַן וְנִשְׁבָּעוֹת לַיהוָה צְבָאוֹת עִיר הַהָרָס יֹאמֶר 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 וּמִצְבָּה 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 לַחֲצִים וַיִּשְׁלַח לָהֶם מוֹשִׁיעַ וְרַב וְהַצִּילָם:</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 רָבָב or, from רִיב, <i>a defender</i> [AnLx]. [BDB] admits <i>great</i>, but not [AnLx].</p>

Isa 19:21	וְנִדְעַתְּ יְהוָה לְמִצְרַיִם וַיֵּדְעוּ מִצְרַיִם אֶת־יְהוָה בַּיּוֹם הַהוּא וַעֲבָדוּ זֶבַח וּמִנְחָה וַיִּדְרוּ־נֶדֶר לַיהוָה וְשָׁלְמוּ:	And the LORD will be known to Egypt, and Egypt will know the LORD on that day, and <i>they</i> will make <u>sacrifices</u> and <u>meal-offerings</u> , and they will make <u>vows</u> 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	וַיִּגַּף יְהוָה אֶת־מִצְרַיִם נֶגֶף וּרְפוּאָה וְשָׁבוּ עַד־יְהוָה וְנָעֲתַר לָהֶם וּרְפָאֵם:	And the LORD will strike Egypt – <u>strike</u> and <u>heal</u> – 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 תְהִיָּה מְסָלָה מִמִּצְרַיִם אֲשׁוּרָה וּבֶאֱשׂוּר בְּמִצְרַיִם וּמִצְרַיִם בְּאֲשׁוּר וַעֲבָדוּ 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 <u>serve with</u> Assyria.	serve with Assyria: or, theoretically, <i>serve Assyria</i> .
Isa 19:24	בַּיּוֹם הַהוּא יִהְיֶה יִשְׂרָאֵל שְׁלִישִׁיָּה לְמִצְרַיִם וּלְאֲשׁוּר בְּרֶכֶה בְּקֶרֶב הָאָרֶץ:	On that day, Israel will be a <i>joint</i> third with Egypt and Assyria, <i>as</i> 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	בְּשָׁנָה בָּא תַרְתָּן אֲשִׁדּוּדָה בְּשָׁלַח אֹתוֹ סַרְגֹּון מֶלֶךְ אֲשׁוּר וַיִּלָּחֶם בְּאֲשִׁדּוּד וַיִּלְכְּדָהּ:	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 יִשְׁעִיָּהוּ בֶן־אֲמוּזַן לֵאמֹר לֵךְ וּפְתַחַתְּ הַשֵּׁק מֵעַל מַתְנֶיךָ וְנָעַלְךָ תַּחֲלָץ מֵעַל רַגְלֶיךָ וַיַּעַשׂ כֵּן הָלַךְ עָרוֹם וַיִּתְּחַף: 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 בְּאֲשֶׁר הָלַךְ עֲבָדִי יִשְׁעִיָּהוּ עָרוֹם וַיִּתְּחַף שְׁלֹשׁ שָׁנִים אֹת וּמוֹפֶת 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־שְׂבִי מִצְרַיִם וְאֶת־גְּלוֹת כּוּשׁ נִעְרִים וְזָקְנִים עָרוֹם וַיִּתְּחַף וַיְחַשְׁפוּ 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 וַבִּשּׁוּ מְבוֹשׁ מִבְּטָם וּמִן־מִצְרַיִם תִּפְאֶרְתָּם:	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 יֹשֵׁב הָאֵי הַזֶּה בַּיּוֹם הַהוּא הִנֵּה־כָּה מִבְּטָנוּ אֲשֶׁר־נָסְנוּ שָׁם לְעֶזְרָה לְהִנָּצֵל מִפְּנֵי מֶלֶךְ אַשּׁוּר וְאֵיךְ נִמָּלֵט 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 בִּנְגֹב לְחֹלֶף מִמִּדְבָּר בָּא מֵאֶרֶץ נוֹרָאָה:	The burden of the Desert of the Sea. 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 בּוֹגֵד וְהַשּׂוֹדֵד שׂוֹדֵד עָלַי עֵלָם צוּרֵי מְדִי כָל־אֲנַחְתָּהּ הַשְׁבֵּתִי:	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 צִרִּים אֲחֻזּוֹנִי כְּצִירֵי יוֹלְדָה נַעֲוִיתִי מִשְׁמַע נִבְהַלְתִּי 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	תָּעָה לִבִּי פִלְצוֹת בַּעֲתַתִּנִּי אֶת גִּשְׁף חֲשָׁקִי שָׁם לִי לְחֻרְדָּה:	My heart is distraught. Something horrible has terrified me; It has made my pleasant night My <i>time of</i> trepidation.	is distraught ← <i>has gone astray</i> . AV differs somewhat (<i>panted</i>).
Isa 21:5	עָרֹךְ הַשְׁלַחַן צַפָּה הַצִּפִּית אֲכוֹל שְׂתָה קוּמוּ הַשָּׂרִים מִשְׁחוּ מִגֶּן: פ	Prepare the table, Let the watch keep watch, Eat and drink, Arise, you commanders; Anoint the shield.	keep watch ... eat ... drink: all infinitive absolute. anoint ← <i>consecrate</i> .
Isa 21:6	כִּי כֹה אָמַר אֱלֹהֵי אֲדָנִי לֵךְ הַעֲמֵד הַמִּצְפָּה אֲשֶׁר יִרְאֶה יְגִיד:	For this <i>is what</i> the LORD* says to me: “Go and appoint a watchman Who 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 is what ← <i>thus</i> . a watchman ← <i>the watchman</i> . An unexpected definite article. See Gen 22:9.

Isa 21:7	וּרְאָה רֶכֶב צֶמֶד פָּרָשִׁים רֶכֶב חֲמֹר רֶכֶב 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 אֲרִיָּה עַל־מִצְפָּה אֲדֹנָי אֲנֹכִי עֹמֵד תָּמִיד יוֹמָם וְעַל־מִשְׁמַרְתִּי אֲנֹכִי לַיָּל כָּל־הַלַּיְלוֹת:	And he called out, “A lion. O <u>LORD*</u> , 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>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Isa 21:9	וְהִנֵּה־זֶה בֹּא רֶכֶב אִישׁ צֶמֶד פָּרָשִׁים וַיַּעַן וַיֹּאמֶר נָפְלָה נָפְלָה בָּבֶל וְכָל־פְּסִילֵי אֱלֹהֶיהָ שָׁבַר לְאַרְצָ:	And <u>here is</u> what <i>is</i> coming: A manned chariot <i>fleet and</i> horsemen in pairs.” And he answered and said, “ Babylon has fallen; it has fallen. And he has <u>torn</u> all the carved images of its gods <u>Down</u> to the ground.”	Rev 14:8, Rev 18:2. here <i>is</i> ← <i>behold this</i> . pairs ← <i>a pair</i> , but we take it as collective usage. torn ... down ← <i>broken</i> .
Isa 21:10	מִדְשְׁתִּי וּבֶן־גֶּרְנִי אֲשֶׁר שָׁמַעְתִּי מֵאֵת יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִגַּדְתִּי לָכֶם: ס	O threshed <i>people</i> of mine, And my <u>product of the</u> <u>threshing floor</u> , 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</i> <i>floor</i> .
Isa 21:11	מִשָּׂא דוּמָה אֵלַי קָרָא מִשְׁעִיר שִׁמְרֵ מִה־מַּלְיָלָה שֹׁמֵר מִה־מַּלְיָל:	The <u>burden</u> of Idumea. He is calling out to me from Seir, “Watchman, what <i>is there to</i> <i>report</i> from the night? Watchman, what <i>is there to</i> <i>report</i> from the night?”	burden: see Isa 13:1. Idumea ← <i>Dumah</i> , i.e. <i>Edom</i> .
Isa 21:12	אָמַר שֹׁמֵר אֶתָּה בֹּקֶר וְגַם־לַיְלָה אִם־תִּבְעָיוֹן בָּעֵי שָׁבוּ אִתּוֹ: ס	The watchman said, “The morning is coming, And also the night. If you will inquire, Do inquire. Return <i>and</i> come.”	return <i>and</i> come: i.e. go home for now and come again to inquire again later. Compare [CB].
Isa 21:13	מִשָּׂא בְּעָרָב בֵּיעַר בְּעָרָב תָּלִינוּ אֲרָחוֹת דִּדְנָיִם:	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	לְקִרְאָתָּה צָמֵא הָתִינוּ מֵיִם יֹשְׁבֵי אֶרֶץ תִּימָא בְּלַחְמֹו קִדְמוֹ נִדְד:	The inhabitants of the land of Tema <u>Brought</u> water to him <i>who</i> <i>was</i> thirsty; They <u>met</u> the fugitive With <u>food</u> for him.	brought ... met: these indicatives could be re-pointed as imperatives. food for him ← <i>his bread</i> .

Isa 21:15	כִּי־מִפְּנֵי חֲרָבוֹת נָדְדוּ מִפְּנֵי חֶרֶב נְטוּשָׁה וּמִפְּנֵי קֶשֶׁת דְּרוֹכָהּ וּמִפְּנֵי כָּבֵד 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 בָעוֹד שָׁנָה בְּשָׁנִי שָׁכִיר וְכֹלָה כָּל־כְּבוֹד קֶדָר:	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. this is what ← <i>thus</i> .
Isa 21:17	וּשְׂאֵר מִסְפַּר־קֶשֶׁת גְּבוּרֵי בְנֵי־קֶדָר יִמָּעֲטוּ כִּי יִהְיֶה אֱלֹהֵי־יִשְׂרָאֵל דֹּבֵר: ס	And the <u>number of archers</u> <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</i> <i>the number of the bow</i> . from among ← <i>of</i> . Wider use of the construct state.
Isa 22:1	מָשָׂא גֵּיָא חֲזִיוֹן מַה־לֵּךְ אִפּוֹא כִּי־עָלִית בֵּלְךָ לַגָּגוֹת:	The <u>burden</u> of the Valley of Vision. What <i>is the matter</i> with you, then? For <u>you have all</u> gone up to the roofs.	burden: see Isa 13:1. you have all ← <i>all of you</i> (<i>singular</i>) has.
Isa 22:2	תִּשְׁאֲזוֹת מְלֹאָה עִיר הוֹמָיָה קִרְיָה עֲלִיזָה חֲלָלִיךָ לֹא חֲלָלִי־חֶרֶב וְלֹא מִתִּי מִלְחָמָה:	<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־קָצִינֶיךָ נִדְּדוּ־יַחַד מִקֶּשֶׁת אֲסָרוּ כָל־נִמְצָאֶיךָ אֲסָרוּ יַחֲדָו מִרְחוֹק בְּרָחוּ:	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 אֶמְרָתִי שָׁעוּ מִנִּי אֶמְרָר בְּבִכִי אֶל־תֵּאִיצוּ לִנְחָמֵנִי עַל־שֹׁד בַּת־עַמִּי:	This <i>is</i> why I said, “Look away from me; I <u>will weep bitterly</u> . Do not hasten to comfort me About the devastation of the daughter of my people.”	I will weep bitterly ← <i>I will</i> <i>make bitterness with weeping</i> .
Isa 22:5	כִּי יוֹם מְהוּמָה וּמְבוֹסָה וּמְבוֹכָה לֵאדֹנָי יְהוֹה צְבָאוֹת בִּגְיָא חֲזִיוֹן מִקְרָקֶר קֶר וְשׁוֹעַ אֶל־הָהָר:	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	וַיֵּלֶם נָשָׂא אֲשָׁפָה בְּרֶכֶב אָדָם פָּרָשִׁים 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־עֲמֻקֵּי מַלְאוּ רֶכֶב וְהַפָּרָשִׁים שֵׁת שֵׁת הַשְּׁעָרָה:	And it came to pass that your choice valleys were full of chariots, And the horsemen <u>drew</u> <u>themselves up with</u> <u>yigour</u> at the gate,	drew themselves up with vigour: infinitive absolute.
Isa 22:8	וַיִּגְלֹ אֶת מִסְדֵּי יְהוּדָה וַתִּבֹּט בַּיּוֹם הַהוּא אֶל־נֹשֶׁק בֵּית הַיַּעַר:	And <u>they</u> removed Judah's covering, And you saw on that day The weaponry of the <u>house</u> <u>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	וְאַתָּה בָּקִיעֵי עִיר־דָּוִד רְאִיתָם כִּי־רָבוּ וַתִּקְבְּצוּ אֶת־מֵי הַבְּרֶכֶה 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	וְאַתָּה־בָּתִּי יְרוּשָׁלַם סָפַרְתָּם וַתִּתְּצוּ הַבָּתִּים לְבָאֵר הַחֹמָה:	And you have counted the houses in Jerusalem, And you have pulled down houses To fortify the wall.	
Isa 22:11	וּמִקְנָה עָשִׂיתָם בֵּין הַחֲמֹתַיִם לְמֵי הַבְּרֶכֶה הַיִּשְׁנָה וְלֹא הִבַּטְתָּם אֶל־עֹשִׂיהָ וַיִּצְרָה מֶרְחֹק 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 בַּיּוֹם הַהוּא לְבָכִי וּלְמִסְפָּד וּלְקִרְחָה וּלְחֹגֶר שֹׁק:	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 הָרָג בָּקָר וְשַׁחַט צֹאן אָכַל בָּשָׂר וְשִׁתּוֹת יֵין אָכַל וְשָׁתוּ כִּי מָחָר נָמוֹת:	But what <i>he saw was</i> Rejoicing and merrymaking, Killing the ox and slaughtering the sheep, Eating meat and <u>drinking</u> wine, <i>saying</i> , “ Eat and drink, For tomorrow we die. ”	1 Cor 15:32. but what <i>he saw was</i> ← <i>and</i> <i>behold</i> . killing ... slaughtering ... eating ... drinking ... eat ... drink: all infinitive absolute in the role of finite verbs.

Isa 22:14	וְגִלָּה בְּאָזְנִי יְהוָה צְבָאוֹת אִם־יִכְפֹּר הָעוֹן הַזֶּה לָכֶם עַד־תָּמֹתוּן אָמַר אֲדֹנָי יְהוָה צְבָאוֹת: פ	And <i>this</i> was revealed in my ears By the LORD of hosts: “This iniquity of yours <u>will</u> certainly not be expiated 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 יְהוָה צְבָאוֹת לֵךְ־בֹּא אֶל־הַסֵּבֶן 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־לֶּךְךָ פֹּה וּמִי לָךְ פֹּה כִּי־חֲצַבְתָּ לָךְ פֹּה קֶבֶר חֲצָבִי מָרוֹם קִבְּרוּ חֲקָקִי בִּסְלַע מִשְׁכָּן לִּי:	And say, ‘What <i>business do</i> you <i>have</i> here? And <u>just</u> 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 ethic dative. abode ← <i>tabernacle</i> .
Isa 22:17	הִנֵּה יְהוָה מְטִלְטֵלְךָ טִלְטָלָה גִּבּוֹר וְעֹטֵף 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 כְּדוֹר אֶל־אֶרֶץ רַחֲבַת יָדַיִם שָׁמָּה תָּמוּת וְשָׁמָּה מִרְכָּבוֹת כְּבוֹדְךָ קָלוֹן בֵּית אֲדֹנֶיךָ:	He will <u>wrap</u> a wrapping <u>right around</u> you And <i>throw</i> you like a ball into a <u>very wide</u> country, And there you will die, And there the chariots representing 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	וְהִדַּפְתִּיךָ מִמַּצְבֶּיךָ וּמִמַּעַמְדְּךָ יִהְיֶה־רָסָד:	And I will thrust you from your station, And he will pull you down from your <i>high</i> standing.	
Isa 22:20	וְהָיָה בַּיּוֹם הַהוּא וְקָרָאתִי לְעַבְדִּי לְאֵלְיָקִים 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 וְאַבְגָּנְךָ אֲחַזְקֶנּוּ וּמִמְשַׁלְתְּךָ אֶתֵּן בְּיָדוֹ וְהָיָה לְאָב לְיוֹשֵׁב 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 מִפֶּתַח בֵּית־דָּוִד עַל־שִׁכְמוֹ וּפֶתַח וְאֵין סֹגֵר וְסֹגֵר וְאֵין פֶּתַח:	And I will put the key to the house of David on his shoulder, And he will open and no- one will shut, And he will shut, and no- one will open.	Rev 3:7.
Isa 22:23	וְתִקְעֵתִיו יָתֵד בְּמָקוֹם נֶאֱמָן וְהָיָה לְכֶסֶּא כְבוֹד לְבֵית אָבִיו:	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.	the glorious throne ← <i>throne of glory</i> , a Hebraic genitive.
Isa 22:24	וְתָלוּ עָלָיו כָּל כְּבוֹד בֵּית־אָבִיו הַצְּאֲצָאִים וְהַצִּפְעוֹת כָּל כְּלֵי הַקָּטָן מִכְלֵי הָאֲגָנוֹת וְעַד כָּל־כְּלֵי הַנְּבִלִים:	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> .’	bestow ← <i>hang</i> .
Isa 22:25	בַּיּוֹם הַהוּא נֶאֱמַר יְהוָה צְבָאוֹת תָּמוּשׁ הֵיטָד הַתְּקוּעָה בְּמָקוֹם נֶאֱמָן וְנִגְדָּעָה וְנִפְלָה וְנִכְרַת הַמֶּשָּׂא אֲשֶׁר־עָלֶיהָ כִּי יְהוָה דִּבֶּר: ס	On that day, says the LORD of hosts, The peg which was secured in a faithful place <u>Will be removed</u> , and it will be cut down, And it will fall, And the burden on it will be withdrawn, For the LORD has spoken.”	will be removed: <i>qal</i> for passive of <i>hiphil</i> . Compare Job 15:30.
Isa 23:1	מִשָּׂא צָר הִילִילוּ אֲנִינֹת תַּרְשִׁישׁ כִּי־שָׁדַד מִבַּיִת מִבּוֹא מֵאֶרֶץ כְּתִים נִגְלָה־לָּמוֹ:	The <u>burden</u> of Tyre. Wail, O ships of Tarshish, For it has been plundered, <u>Not leaving</u> a house <i>or</i> a way in. <i>This was revealed to them</i> From the land of Chittim.	burden: see Isa 13:1. not leaving ← <i>from</i> .
Isa 23:2	דָּמּוּ יוֹשְׁבֵי אֵי סוּחַר צִידוֹן עֲבָר יָם מִלְּאוּד:	Be silent, <i>you</i> inhabitants of the <u>coastland</u> , You <i>whom</i> the <u>merchants</u> of <u>Sidon</u> , <i>Who</i> cross the sea, Have <u>stocked up</u> ,	coastland: <i>or island</i> . merchants ← <i>merchant</i> . Sidon: see Gen 10:15. stocked up ← <i>filled</i> .
Isa 23:3	וּבְמִים רַבִּים יִזְרַע שׂוֹחַר קִצִּיר יֵאָזֵר תְּבוּאָתָהּ וְתִהְיֶה סוּחַר גּוֹיִם:	<i>Bringing</i> over the <u>high seas</u> Seed from <u>Shihor</u> . The harvest from <u>the river</u> <i>Is Tyre's source of income</i> , So that it became the emporium of the nations.	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> . Tyre's ← <i>her</i> .

Isa 23:4	<p>בּוֹשִׁי צִדּוֹן כִּי־אָמַר יָם מְעוֹז הָיָם לֹא־אָמַר לֹא־חֲלָתִי וְלֹא־יִלְדָּתִי וְלֹא גִדְּלָתִי בַּחֲוָרִים רוֹמְמָתִי בַּתּוֹלוֹת:</p>	<p>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.”</p>	Sidon: see Gen 10:15.
Isa 23:5	<p>בְּאֲשֶׁר־שָׁמַע לְמִצְרַיִם יַחֲלוּ בְּשִׁמְעָה צָר:</p>	<p>As <i>at</i> the report of Egypt, So shall they writhe <i>At</i> the report of Tyre.</p>	
Isa 23:6	<p>עֲבְרוּ תַרְשִׁישָׁה הִלִּילוּ יֹשְׁבֵי אֵי:</p>	<p>Cross over to Tarshish <i>and</i> wail, <i>You</i> inhabitants of the <u>coastland</u>.</p>	coastland: or <i>island</i> .
Isa 23:7	<p>הֲזֹאת לָכֶם עֲלִיזָה מִימֵי־קֶדֶם קִדְמָתָהּ יִבְלֶיהָ רִגְלֶיהָ מֵרְחוֹק לָגוֹר:</p>	<p><i>Was</i> this your joy, Whose origin <i>dates</i> from ancient <u>times</u>? Its <u>feet</u> will bring it <i>Somewhere</i> far away to dwell.</p>	<p>times ← <i>days</i>.</p> <hr/> <p>feet: i.e. <i>ships</i> [CB].</p>
Isa 23:8	<p>מִי יַעַץ זֹאת עַל־צָר הַמַּעֲטִירָה אֲשֶׁר סַחְרֶיהָ שָׂרִים כְּנַעְנִיָּה נִכְבְּדֵי־אַרְצָה:</p>	<p>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?</p>	decided ← <i>counselled</i> .
Isa 23:9	<p>יְהוָה צְבָאוֹת יַעֲצֶה לְחַלֵּל גָּאוֹן כָּל־צִבִּי לְהַקֵּל כָּל־נִכְבְּדֵי־אַרְצָה:</p>	<p>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.</p>	<p>decided ← <i>counselled</i>.</p> <hr/> <p>defame ← <i>profane</i>.</p>
Isa 23:10	<p>עֲבְרִי אֶרֶצְךָ כִּיָּאֵר בַּת־תַּרְשִׁישׁ אֵין מִזַּח עוֹד:</p>	<p>Cross your country like a <u>river</u>, O daughter of Tarshish; <i>There is no longer any</i> <i>girding yourself up</i>.</p>	<p>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.</p> <hr/> <p><i>girding yourself up</i> ← <i>girdle</i>.</p>
Isa 23:11	<p>יָדוּ נָטָה עַל־הָיָם הַרְגִּיזוּ מִמְלָכוֹת יְהוָה צָוָה אֶל־כְּנָעַן לְשֹׁמֵד מֵעֲזַנְיָה:</p>	<p>He stretched out his hand over the sea; He shocked kingdoms. The LORD has given commandment against <u>Canaan</u> To destroy its strongholds.</p>	Canaan: or <i>the merchant</i> . [CB] interprets as <i>Tyre</i> .

Isa 23:12	וַיֹּאמֶר לֹא־תוֹסִיפִי עוֹד לַעֲלֹז הַמַּעֲשָׂקָה בְּתוֹלַת בֶּת־צִידוֹן *כְּתִיִּים *כְּתִיִּים קוֹמִי עֲבְרִי גַם־שָׁם לֹא־יָנוּחַ לְךָ:	And he said, “You will no longer exult, <i>You</i> oppressed virgin daughter of <u>Sidon</u> . Arise and cross over <i>to</i> <u>Chittim</u> , <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	הֵן אֶרֶץ כַּשְׂדִּים זֶה הָעָם לֹא הָיָה אֲשׁוּר יִסְדָּה לְצִיִּים הַקִּימוּ *בַּחֲנוּי *בַּחֲנוּי עָרְרוּ אֲרָמְנוֹתֶיהָ שָׁמָּה לְמַפֵּלָה:	Look at the land of the Chaldeans: This people did not exist <i>previously</i> . Assyria founded it for <i>the</i> <i>inhabitants of</i> the desert. <i>The attackers</i> erected <u>their</u> <u>watchtowers</u> , 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	הִלִּילוּ אֲנִיּוֹת תַּרְשִׁישׁ כִּי שָׁדַד מַעֲזִבָן: ס	Wail, <i>you</i> ships of Tarshish, For your stronghold has been laid waste.	
Isa 23:15	וְהָיָה בַּיּוֹם הַהוּא וְנִשְׁכַּחַת צֶלֶ שְׁבַעִים שָׁנָה בִּימֵי מֶלֶךְ אֶחָד מֶלֶךְ שְׁבַעִים שָׁנָה יִהְיֶה לְצֹר בְּשִׁירַת הַזֹּנוֹה:	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 after</i> seventy years Tyre will <i>very</i> <i>much</i> 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 כְּבֹר סָבִי עִיר זֹנוֹה נִשְׁכַּחַת הִיטִיבִי נֶגֶן 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 מֶקֶץ שְׁבַעִים שָׁנָה יִפְקֹד יְהוָה אֶת־צֹר וְשָׁבָה לְאַתְנָנָה וְזִנְתָה אֶת־כָּל־מַמְלָכוֹת הָאָרֶץ עַל־פְּנֵי הָאֲדָמָה:	And <i>after</i> 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 סַחְרָה וְאַתְנָנָה קָדֵשׁ לִיהוָה לֹא יֵאָצֵר וְלֹא יִחָסֵן כִּי לִישָׁבִים לְפָנֵי יְהוָה יִהְיֶה סַחְרָה לֶאֱכֹל לְשִׂבְעָה וּלְמִכְסָּה 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 quality clothing</u> .	holy ← <i>holiness</i> . <hr/> good quality clothing ← <i>splendid covering</i> .
Isa 24:1	הִנֵּה יְהוָה בּוֹקֵק הָאָרֶץ וּבֹלֵקָה וְעֹנָה פָּנֶיהָ וְהִפִּיץ יִשְׁבִּיָּה:	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 כָּעַם כַּכֶּהֶן כַּעֲבָד כַּאֲדָנָיו כַּשִּׁפְחָה כַּגִּבְרָתָהּ כַּקֹּזֵנָה כַּמֹּזֵכֶר כַּמִּלְוֶה כַּלֹּזֶה כַּנְשֵׂה כַּאֲשֶׁר נָשָׂא בֹו:	And it will come to pass <i>that</i> <u>As the people at large are,</u> <u>So the priest will be;</u> 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 תִּבּוֹק הָאָרֶץ וְהַבּוֹז תִּבּוֹז 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. these words ← <i>this word.</i>
Isa 24:4	אֲבֵלָה נִבְלָה הָאָרֶץ אֲמִלְלָה נִבְלָה תִּבֵּל אֲמִלְּלוּ 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 חֲנֻפָּה תַּחַת יִשְׁבִּיָּהּ כִּי־עֲבָרוּ תּוֹרֹת חֻלְּפוּ חֹק הַפָּרוּ בְרִית עוֹלָם:	And the land has been defiled by its inhabitants, 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> . <u>disregarded</u> ← <i>passed by</i> . AV differs (<i>changed</i>).
Isa 24:6	עַל־כֵּן אָלָה אָכְלָה אֶרֶץ וַיֵּאֱשָׁמוּ יֹשְׁבֵי בָהּ עַל־כֵּן חָרָו יֹשְׁבֵי אֶרֶץ וְנִשְׁאָר אִנּוּשׁ מְזַעֵר:	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	אֲבַל תִּירוֹשׁ אֲמִלְלָה־גִּפֹּן נִאֲנָחוּ 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	שִׁבְתַּ מְשׁוֹשׁ תְּפִים חֲדָל שָׁאוֹן עַל־יָדַיִם שִׁבְתַּ מְשׁוֹשׁ כִּנּוֹר:	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 יִמֵּר שִׁכָּר לְשִׁתּוֹ:	They shall not drink wine with singing; The liquor will become bitter To those who drink it.	

Isa 24:10	נִשְׁבְּרָה קִרְיַת־תָּהוּ סָגַר כָּל־בַּיִת מִבּוֹא: The town of desolation has been broken up; Every house is shut up, Preventing entering.	preventing ← <i>from</i> .
Isa 24:11	צוּחָה עַל־הַיֵּין בַּחוּצוֹת עָרְבָה כָּל־שִׂמְחָה גָּלָה מְשׁוֹשׁ הָאָרֶץ: <i>There is a cry for wine in the streets; All joy has drawn to a close, And the rejoicing in the land has passed away.</i>	drawn to a close ← <i>become evening / become dark</i> . has passed away ← <i>has gone into captivity</i> .
Isa 24:12	נִשְׁאָר בָּעִיר שְׂמָה וּשְׂאִיָּה יִכַּת־שַׁעַר: <i>What remains in the city is desolation, And the gate has been pounded to ruins.</i>	
Isa 24:13	כִּי כֹה יִהְיֶה בְּקֶרֶב הָאָרֶץ בְּתוֹךְ הָעַמִּים כְּנֻקָּף זֵית כְּעוֹלֵלֶת אִם־כֻּלָּה בְּצִיר: <i>For so it will be on the earth among the nations, As when the olive tree has been beaten, Like the gleanings when the grape harvest has finished.</i>	on the earth among the nations ← <i>in the midst of the earth within the nations</i> .
Isa 24:14	הֵמָּה יִשְׂאוּ קוֹלָם יִרְנוּ בְּגִיאֹן יִהְיֶה צִהְלוֹ מִיָּם: <i>They will raise their voices; They will be jubilant. They will shout for joy from across the sea Because of the majesty of the LORD.</i>	voices ← <i>voice</i> . shout for joy ← <i>neigh</i> ; compare Mark 1:43, John 11:38.
Isa 24:15	עַל־כֵּן בְּאֵרִים כִּבְדּוֹ יְהוָה בְּאֵי הַיָּם שֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל: ס <i>For this reason, glorify the LORD with lights – The name of the LORD God of Israel – In the coastlands of the sea.</i>	lights ← <i>Urim</i> , as in Ex 28:30. coastlands: or <i>islands</i> .
Isa 24:16	מִכְנֵף הָאָרֶץ זְמַרְתָּ שְׂמַעְנוּ צָבִי לְצִדִּיק וְאָמַר רִזִּי־לִי רִזִּי־לִי אֲוִי לִי בִגְדִים בְּגָדוֹ וּבְגָד בּוֹגְדִים בְּגָדוֹ: <i>From the extremities of the earth we have heard singing To the illustriousness of the righteous one, But I said, “Woe is me, woe is me, alas for me, Traitors have betrayed me, And the traitors have committed a betrayal.”</i>	extremities ← <i>wing</i> . woe is me (2x) ← <i>woe to me</i> . committed ← <i>betrayed</i> .
Isa 24:17	פֶּחַד וּפִתְחַת וּפַח עֲלֶיךָ יוֹשֵׁב הָאָרֶץ: <i>Fear, and a pitfall, and a snare Are looming over you, You inhabitants of the earth.</i>	Jer 48:43. inhabitants ← <i>inhabitant</i> .
Isa 24:18	וְהָיָה הַנֶּס מִקּוֹל הַפֶּחַד יִפֹּל אֶל־הַפִּתְחַת וְהָעוֹלָה מִתּוֹךְ הַפִּתְחַת יִלְכַּד בַּפֶּחַ כִּי־אֲרָבוֹת מִמְרוֹם נִפְתָּחוּ וַיִּרְעְשׁוּ מוֹסְדֵי אָרֶץ: <i>And it will come to pass That he who flees at a fearful sound Will fall into the pit, And he who comes up out of the pit Will be caught in the snare, For the floodgates on high will open, And the foundations of the earth will shake.</i>	Jer 48:44. out of ← <i>from inside</i> . will open: we take this and many subsequent verbs as prophetic perfects, i.e. with a future reference.

Isa 24:19	רַעָה הַתִּרְעָעָה הָאָרֶץ פֶּזֶר הַתְּפֹרָרָה אֶרֶץ מוֹט הַתְּמוֹטָטָה אֶרֶץ:	The earth will be utterly broken into pieces, The earth will be thoroughly torn apart; The earth will totter perilously.	utterly broken ... thoroughly torn apart ... totter perilously: all infinite absolute. totter perilously: or <i>be severely shaken</i> .
Isa 24:20	נֹזַע תִּנּוּעַ אֶרֶץ כְּשָׁכֹר וְהִתְנוּדָה כְּמַלְוִינָה וְכַבֵּד עָלֶיהָ פִּשְׁעָהּ וְנָפְלָה וְלֹא-תִסֵּיף קוּם: ס	The earth will stagger precariously 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.	stagger precariously: infinite absolute.
Isa 24:21	וְהָיָה בַּיּוֹם הַהוּא יִפְקֹד יְהוָה עַל-צָבָא הַמָּרוֹם בְּמָרוֹם וְעַל-מַלְכֵי הָאֲדָמָה עַל-הָאֲדָמָה:	And it will come to pass on that day That the LORD will visit the higher powers In a high place, And the kings of the earth On the earth.	higher powers ← <i>power / host / army (on) high</i> .
Isa 24:22	וְאִסְפוּ אִסְפָּה אֲסִיר עַל-בּוֹר וְסָגְרוּ עַל-מִסְגָּר וּמֵרֶב יָמִים יִפְקְדוּ:	And they will be gathered up, Like the herding of prisoners into the pit, And they will be shut up in confinement, Then after many days they will be visited.	herding ← <i>gathering</i> . prisoners ← <i>a prisoner</i> . visited: or <i>punished</i> , but sometimes <i>delivered</i> .
Isa 24:23	וְחִפְרָה הַלְבָנָה וּבֹשֶׁה הַחֲמָה כִּי-מָלָךְ יְהוָה צְבָאוֹת בְּהָר צִיּוֹן וּבִירוּשָׁלַם וְנִגַּד זִקְנָיו כְּבוֹד: פ	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, With glory in the presence of his appointed elders.	
Isa 25:1	יְהוָה אֱלֹהֵי אֲתָה אֲרֹמְמֶךָ אוֹדָה שִׁמְךָ כִּי עָשִׂיתָ פֶלֶא עֲצוֹת מִרְחוֹק אֱמוּנָה אָמֵן:	O LORD, you <i>are</i> my God. I will exalt you; I will praise your name, For you have acted wonderfully, With counsel from the distant past, In sure faithfulness.	acted wonderfully ← <i>done a wonder</i> , but this kind of expression can be adverbial. counsel ← <i>counsels</i> . sure ← <i>faithful</i> .
Isa 25:2	כִּי שִׁמְתָּ מַעִיר לְגֵל קְרִיָה בְּצוּרָה לְמַפְלָה אֲרָמֹן 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-עֲזֵי קְרִית 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	<p>כִּי־הִיִּיתָ מַעֲזוֹ לְדָל מַעֲזוֹ לְאַבְיוֹן בְּצָרָלוֹ מַחֲסֵה מִזֶּרֶם צֶל מַחֲרֵב כִּי רוּחַ עָרִיצִים בְּזֶרֶם קִיר:</p>	<p>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.</p>	<p>onslaught ← <i>spirit; wind; tempest; anger.</i></p> <hr/> <p>against ← <i>of</i>. Wider use of the construct state.</p>
Isa 25:5	<p>בַּחֲרֵב בְּצִיּוֹן שְׂאוֹן זָרִים תִּכְנִיעַ חֶרֶב בְּצֵל עָב זִמִּיר עָרִיצִים יַעֲנֶה: פ</p>	<p>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.</p>	<p>is shielded by ← <i>in the shade of</i>.</p> <hr/> <p>singing: AV differs (<i>branch</i>).</p>
Isa 25:6	<p>וַעֲשֵׂה יְהוָה צִבְאוֹת לְכָל־הָעַמִּים בְּהַר הַזֶּה מִשְׁתֵּה שְׂמָנִים מְשֵׁתָה שְׂמָרִים שְׂמָנִים מִמַּחֲוִים שְׂמָרִים מִזְקָקִים:</p>	<p>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.</p>	<p>rich feast ← <i>feast of fat (things)</i>.</p>
Isa 25:7	<p>וּבִלַּע בְּהַר הַזֶּה פְּנֵי־הַלֹּט הַלֹּט עַל־כָּל־הָעַמִּים וְהַמִּסְכָּה הַנְּסוּכָה עַל־כָּל־הַגּוֹיִם:</p>	<p>And on this mountain, He will remove the veil Which shrouds all the nations, And the covering Which is spread over all the Gentiles.</p>	<p>remove ← <i>swallow</i>.</p> <hr/> <p>veil ← <i>face of the veil</i>.</p> <hr/> <p>shrouds ← <i>veils over</i>.</p>
Isa 25:8	<p>בִּלַּע הַמּוֹת לְנֶצַח וּמַחָה אֲדָנִי יְהוָה דִּמְעָה מֵעַל כָּל־פָּנִים וְחִרְפַּת עֲמֹז יִסִּיר מֵעַל כָּל־הָאָרֶץ כִּי יְהוָה דִּבֶּר: פ</p>	<p>He will swallow up death for ever, And my Lord the LORD Will wipe away the tears from every face, And he will remove the reproach on his people From the whole world, For the LORD has spoken.</p>	<p>1 Cor 15:54, Rev 7:17, Rev 21:4.</p> <hr/> <p>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 →</p> <hr/> <p>tears ← <i>tear</i>. Collective usage.</p>
Isa 25:9	<p>וְאָמַר בֵּינֵם הַהוּא הַנָּה אֱלֹהֵינוּ זֶה קִוִּינוּ לוֹ וַיִּוְשִׁיעֵנוּ זֶה יְהוָה קִוִּינוּ לוֹ נַגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתוֹ:</p>	<p>And on that day, people will say, “Behold this God of ours; We waited for him, and he has saved us. This is 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	כִּי־תִנּוּחַ יְדֵי־הוָה בְּהַר הַזֶּה וְנָדוּשׁ מוֹאָב תַּחֲתָיו כְּהִדּוּשׁ מִתְבֵּן *בְּמִי *בְּמוֹ מִדְּמִנָּה:	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> .	him: or <i>it</i> . 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.
Isa 25:11	וּפָרֵשׁ יָדָיו בְּקִרְבּוֹ כְּאִשֶּׁר יִפְרֹשׁ הַשָּׁחָה לְשָׁחוֹת וְהַשְׁפִּיל גְּאוֹתָו עַם אֲרָבוֹת יָדָיו:	And he will spread out his arms in their midst, As a swimmer spreads <i>his</i> <i>arms</i> to swim, And he will bring their haughtiness down Together with the <i>proceeds</i> <i>of the</i> fraudulence of their hands.	
Isa 25:12	וּמִבְצָר מִשְׁגָּב חוֹמַתֶּיךָ הַשָּׁחַ הַשְׁפִּיל הִגִּיעַ לָאָרֶץ עַד־עָפָר: ס	And <i>as for</i> the fortification – The high fort of your walls – He will bring <i>it</i> down; He will <u>demolish</u> <i>it</i> And raze <i>it</i> to the ground <u>as</u> <u>dust</u> .	demolish ← <i>make low</i> . as dust ← <i>up to dust</i> .
Isa 26:1	בַּיּוֹם הַהוּא יוֹשֵׁר הַשִּׁיר־הַזֶּה בְּאֶרֶץ יְהוּדָה עִיר עֲזוּלָנוּ יִשׁוּעָה יִשִּׁית חוֹמוֹת וְחָלַ:	On that day, this song will be sung in the land of Judah: We <u>have</u> a <u>strong city</u> ; He will provide salvation <i>Like</i> walls and fortifications.	strong city ← <i>city of strength</i> , a Hebraic genitive.
Isa 26:2	פָּתְחוּ שְׁעָרִים וַיָּבֹא גּוֹי־צַדִּיק שֹׁמֵר אֱמָנִים:	Open the gates, And let a righteous nation enter, <i>One which keeps to what is</i> <i>faithful</i> .	
Isa 26:3	יֵצֵר סִמּוּךְ תִּצְרֶה שְׁלוֹם שְׁלוֹם כִּי בְךָ בִטּוֹחַ:	You will keep <i>him</i> in <u>deep</u> <u>peace</u> <i>Whose thoughts are to rely</i> <i>on you</i> , For <i>it is</i> in you <i>that</i> he <u>trusts</u> .	deep peace ← <i>peace, peace</i> . thoughts are to rely ← <i>thought</i> <i>(is) rested</i> . trusts: or <i>(is) secured</i> .
Isa 26:4	בִּטְחוּ בַיהוָה עַד־עֶד כִּי בֵּיהַ יְהוָה צוּר עוֹלָמִים:	Trust in the <u>LORD</u> in <u>all</u> <u>perpetuity</u> , For the rock of the ages <i>Is found</i> in the LORD, the LORD.	the LORD: AV differs (<i>JEHOVAH</i>). See Ex 6:3. all perpetuity ← <i>perpetuities of</i> <i>perpetuity</i> .
Isa 26:5	כִּי הֵשֵׁחַ יִשְׁבִּי מְרוֹם קְרִיָּה נִשְׁגְּבָה יִשְׁפִּילָנָה יִשְׁפִּילָהּ עַד־אֶרֶץ יִגִּיעָנָה 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	תִּרְמָסְנָה רַגְלֵי רַגְלֵי עֲנֵי פָעָמִי דָּלִים:	A foot – the feet of the poor – Will trample on it, <i>As will</i> the steps of the needy.	

Isa 26:7	אֶרַח לְצַדִּיק מִישָׁרִים יֵשֶׁר מַעְגֵּל צַדִּיק תִּפְלֵס:	The way of the righteous <i>is</i> straight; You make the path of the righteous Straight <i>and</i> level.	you make the path of the righteous ... straight <i>and</i> level ← you level straight the path of the righteous. AV differs (thou, most upright, dost weigh the path of the just).
Isa 26:8	אֵף אֶרַח מִשְׁפָּטֶיךָ יְהוָה קוֹיְנוֹךָ לְשִׁמְךָ וּלְזִכְרְךָ תִּאֲוֶת־נַפְשׁ:	Indeed, O LORD, we have waited for you In the way of your judgments. The longing of <i>our</i> inner being Is for your name And for remembrance of you.	inner being ← soul. remembrance of you ← your remembrance, an objective genitive.
Isa 26:9	נַפְשִׁי אֹוִיתִיךָ בַּלַּיְלָה אֶפְרוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָ כִּי פֶּאֶשֶׁר מִשְׁפָּטֶיךָ לְאָרֶץ צֶדֶק לְמַדּוֹ יֵשְׁבִי תִּבְלִ:	My inner being longs for you at night, My spirit also inside me seeks you at dawn. For when your judgments are given on the earth, The inhabitants of the world learn righteousness.	my inner being longs for ← my soul, I long for. my spirit ... seeks ← my spirit, I seek.
Isa 26:10	יֵחֹן רָשָׁע בַּל־לָמַד צֶדֶק בְּאָרֶץ נִכְחוֹת יַעֲוֶל וּבַל־יִרְאֶה גִּיאֹת יְהוָה: ס	Although the wicked man may be shown favour, He does not learn righteousness. In an upright land, he acts iniquitously, And he will not see the majesty of the LORD.	upright land ← land of uprightnesses, a Hebraic genitive.
Isa 26:11	יְהוָה רָמָה יָדְךָ בַּל־יִחִיזוּן יִחִזּוּ וַיִּבְשׁוּ קִנְאֹתֶם אֶפְאֵשׁ צָרִיךָ תֹאכְלֵם: ס	O LORD, your hand is high; They do not see <i>it</i> , But they will see the zeal of the people And be ashamed. Indeed, fire will consume your adversaries.	zeal of the people: AV differs, with zeal as envy. fire will consume your adversaries: we associate the words as MT; AV differs (the fire of thine enemies shall devour them).
Isa 26:12	יְהוָה תַּשְׁפֵּת שְׁלוֹם לָנוּ כִּי גַם כָּל־מַעֲשֵׂינוּ פַעֲלֹתָ לָנוּ:	O LORD, you arrange peace for us, For you are even <i>the one</i> at work in all our deeds for us.	the one at work ← working.
Isa 26:13	יְהוָה אֱלֹהֵינוּ בְּעָלּוֹנוּ אֲדָנִים זוֹלָתְךָ לְבַד־בְּךָ נִזְכִּיר שִׁמְךָ:	O LORD our God, Various masters other than you have had dominion over us, But yours is the only name that we make mention of.	yours is the only name that we make mention of ← it (is) only at you (that) we make mention of your name.
Isa 26:14	מֵתִים בַּל־יִחְיּוּ רַפָּאִים בַּל־יִקְמוּ לָבֹן פִּקְדֹתַי וַתִּשְׁמַדֵּם וַתִּאֲבֹד כָּל־זִכְרָם לָמוֹ:	They are dead, They shall not live, The Rephaim shall not rise, Seeing how you have visited them and destroyed them And have obliterated all memory of them.	Rephaim: see [CB] App. 25. AV differs (deceased).

Isa 26:15	יִסְפַּתְּ לַגּוֹי יְהוָה יִסְפַּתְּ לַגּוֹי נִכְבְּדַתְּ רַחֲקָתָּ כָּל-קְצוֹי-אֶרֶץ:	You have enlarged the nation, O LORD; You have increased the nation. You are glorified; You have <u>extended</u> all the <u>boundaries of the land</u> .	extended ← <i>made remote</i> . boundaries of the land: or <i>ends of the earth</i> .
Isa 26:16	יְהוָה בִּצָּר פָּקֻדוֹךָ צָקוֹן לַחֹשׁ מוֹסְרֶךָ 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 was) to them</i> .
Isa 26:17	כִּמּוֹ הָרָה תִּקְרִיב לֵלֶדֶת תַּחֲלִיל תִּזְעַק בַּחֲבֻלֶיהָ בֵּן הֵינּוּ 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 חֲלֵנוּ כִּמּוֹ יִלְדֵנוּ רוּחַ יְשׁוּעַת בַּל-נַעֲשֶׂה אֶרֶץ וּבַל-יִפְּלוּ יֹשְׁבֵי תִבְלִי:	We have conceived, We have been through birth pangs, <i>But it is</i> as if we have given birth to wind, Not <i>to</i> 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 womb</u> .	bring ← <i>do</i> . come ← <i>fall</i> . See [CB].
Isa 26:19	יַחֲיוּ מֵתֶיךָ נִבְלָתִי יְקוֹמּוּן הִקְיִצוּ וְרִנְנוּ שֹׁכְנֵי עֶפְרַיִם טַל אוֹרֶת טֶלֶךְ וְאֶרֶץ רִפְאִים תִּפְּיֵל: 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> resplendent dew, But the earth will <u>bring 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	לֵךְ עַמִּי בֹא בַחֲדָרֶיךָ וְסָגַר *דִּלְתֶיךָ *דִּלְתֶיךָ בַּעֲדֶךָ חֲבִי בְּמַעֲט־רִגָּעַ עַד-יַעֲבוֹר-**יַעֲבֹר-זַעַם:	Go, my people, <u>Enter</u> your rooms, Close {K: your doors} [Q: your door] after you; <u>Hide</u> for a <u>very</u> little while Until the indignation <u>has passed</u> .	has passed: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> . go ... enter: masculine singular. hide: feminine singular, or a paragogic <i>yod</i> . very: the <i>ke</i> denoting intensity. Compare [AnLx] ָ II (c).
Isa 26:21	כִּי-יִהְיֶה יְהוָה יֵצֵא מִמְּקוֹמוֹ לִפְקֹד עֲוֹן יֹשְׁבֵי-הָאָרֶץ עָלָיו וְגִלְתָּה הָאָרֶץ אֶת-דַּמְיָהּ וְלֹא-תִכְסֶּה עוֹד עַל-הַרוּגֶיהָ: ס	For behold, the LORD is about to come out of his place To <u>requite</u> the iniquity of the inhabitants of the land. And the earth will reveal its blood, And it will no longer cover up <u>Those killed which it holds</u> .	requite ← <i>visit on him / it</i> . those killed <i>which</i> it <i>holds</i> ← <i>its killed</i> .

Isa 27:1	<p>בַּיּוֹם הַהוּא יִפְקֹד יְהוָה בְּחֶרְבוֹ הַקָּשָׁה וְהַגְדוֹלָה וְהַחֲזָקָה עַל לִוְיָתָן נָחֵשׁ בָּרֶחַ וְעַל לִוְיָתָן נָחֵשׁ עֲקֻלָּתוֹן וְהָרָג 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>). monster in the sea: or, [CB], <i>crocodile in the Nile</i>. See Job 41:1.</p>
Isa 27:2	<p>בַּיּוֹם הַהוּא כָּרַם חֲמֵד עֲנוּלָה:</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 לְרֹגְעִים אֲשַׁקֶּנָּה כִּן יִפְקֹד עָלֶיהָ לַיְלָה וַיּוֹם אֲצַרְנָה:</p>	<p>I <i>am</i> 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>. encroaches on ← <i>visits</i>. AV differs (<i>hurt</i>).</p>
Isa 27:4	<p>חֲמָה אֵין לִי מִיִּיתָנִי שָׁמִיר שִׁית בַּמִּלְחָמָה אֶפְשָׁעָה בָּהּ אֲצִיתָנָה יַחַד:</p>	<p>I <i>am</i> not furious; Who would assign me <i>to</i> 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. in one go ← <i>together</i>.</p>
Isa 27:5	<p>אֹי יַחֲזֹק בְּמַעוּזִי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי:</p>	<p>Or <i>who</i> would seize my stronghold? Let him make peace with me; Let <i>it be</i> peace <i>that</i> he makes with me.</p>	
Isa 27:6	<p>הַבָּאִים יִשְׂרָשׁ יַעֲקֹב יִצְיָן וּפְרַח יִשְׂרָאֵל וּמִלָּאוּ פְּנֵי־תֵבֶל תְּנוּבָה: ס</p>	<p>When they come, Jacob will strike root, Israel will flower and flourish, And the face of the world will be full of fruit.</p>	<p>fruit ← <i>produce</i>, but also <i>fruit</i>, which can be taken in a wide sense. AV differs at the end ([<i>Israel</i>] <i>will fill the face of the earth</i>), which is discordant in number.</p>
Isa 27:7	<p>הַכְּמַכָּת מִכֶּהוּ הַכֶּהוּ אֶס־כְּהָרָג הָרָגוֹ הָרָג:</p>	<p>Has he attacked him Like the attack of <i>the one</i> attacking him? Or has he been killed In a way like the killing of those killed by him?</p>	
Isa 27:8	<p>בְּסִסְאָה בְּשִׁלְחָה תִּרְיַבְנָה הָגָה בְּרוּחוֹ הַקָּשָׁה בַּיּוֹם קָדִים:</p>	<p>In moderation, when you sent them away, You disputed with them. He expelled them by means of his harsh wind, On the day of the east wind.</p>	<p>them (2x) ← <i>she ... her</i>, i.e. <i>Israel</i> [CB]. AV differs in several respects.</p>

Isa 27:9	<p>לִכְן בְּזֹאת יִכָּפֵר עֲוֹן־יַעֲקֹב וְזֶה כָּל־פְּרִי הַסֵּר חֲטָאתוֹ בְּשׁוּמֹז כָּל־אֲבִי מִזִּבְחַ כָּאֲבִי־גֵר מִנִּפְצוֹת לֹא־יִקְמוּ אֲשֶׁרִים וְחֻמָּנִים:</p>	<p>So by this <i>means</i>, Jacob's iniquity will be atoned for, And this is all the fruit of removing his sin, 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.</p>	<p>Rom 11:27.</p> <hr/> <p>of removing: gerundial use of the infinitive.</p>
Isa 27:10	<p>כִּי עִיר בְּצוּרָה בְּדָד נִזְוָה מִשְׁלַח וְנַעֲזֹב כַּמְדָּבָר שָׁם יִרְעָה עֵגֶל וְשָׁם יִרְבֹּץ וְכָלָה סַעֲפִיָּה:</p>	<p>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.</p>	<p>its: referring to the city (feminine) in some metaphorical sense.</p>
Isa 27:11	<p>בִּיבֹשׁ קִצְרָהּ תִּשְׁבְּרָנָה נָשִׁים בְּאוֹת מְאִירוֹת אוֹתָהּ כִּי לֹא עַם־בִּינּוֹת הוּא עַל־כֵּן לֹא־יִרְחַמְנוּ עֲשֵׂהוּ וְיִצְרוּ לֹא יִחַנְנוּ: ס</p>	<p>When its harvest is dried up, They will be broken. Women will come to set <i>it</i> 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.</p>	<p>they: referring to <i>the stones</i> (fem.) of Isa 27:9 [CB].</p> <hr/> <p>it: referring to <i>the city</i>.</p>
Isa 27:12	<p>וְהָיָה בַּיּוֹם הַהוּא יַחֲבֹט יְהוָה מִשְׁבַּלֹּת הַנָּהָר עַד־נַחֲל מִצְרַיִם וְאַתֶּם תִּלְקָטוּ לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל: ס</p>	<p>And it will come to pass on that day <i>That</i> the LORD will thresh <i>you</i> out, From the rising of the river To the Brook of Egypt, And you will be gleaned up one by one, <i>You</i> sons of Israel.</p>	<p>from the rising ... to the Brook of Egypt: perhaps signifying <i>from the far north to the far south</i>. 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 בַּיּוֹם הַהוּא יִתְקַעַ בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר וְהִנָּדְחִים 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 holiness</i>, a Hebraic genitive.</p>

Isa 28:1	<p>הוֹי עֲטָרַת גִּאוֹת שְׁכָרִי אֶפְרַיִם וְצִיץ נֹבֵל צְבִי תִּפְאַרְתּוֹ אֲשֶׁר עַל־רֹאשׁ גִּיא־שִׁמְנִים הַלְוִמִּי יוֹן:</p>	<p>Woe to the crown of pride, To the drunkards of Ephraim, Whose <u>magnificent splendour</u> <i>Is</i> a fading flower Which <i>is</i> in the best fertile valley – <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 head of the valley of fatnesses</i>.</p>
Isa 28:2	<p>הִנֵּה חֲזָק וְאַמֵּץ לְאֹדְנֵי כְזָרִם בְּרֹד שֶׁעַר קָטַב כְּזָרִם מִים כְּבִירִים שֹׁטְפִים הַנִּיחַ לְאָרֶץ בְּיָד:</p>	<p>Behold, the LORD* <i>has what 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 destruction</i>, a Hebraic genitive.</p> <hr/> <p>torrential ← <i>mighty</i>.</p>
Isa 28:3	<p>בְּרִגְלִים תִּרְמָסֶנָּה עֲטָרַת גִּאוֹת 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 צִיצֵת נֹבֵל צְבִי תִּפְאַרְתּוֹ אֲשֶׁר עַל־רֹאשׁ גִּיא שִׁמְנִים כְּכַבּוֹרָה בְּטָרֶם לְיָץ אֲשֶׁר יֵרָאֶה הָרָאֹה אוֹתָהּ בְּעוֹדָה בְּכַפּוֹ יִבְלַעְנָה: ס</p>	<p>And the <u>magnificent splendour</u>, Which <i>is</i> in the best fertile valley, 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	<p>בַּיּוֹם הַהוּא יִהְיֶה יְהוָה צִבְאוֹת לְעֲטָרַת צְבִי וְלִצְפִּירַת תִּפְאַרֶּה לְשָׂאֵר עַמּוֹ:</p>	<p>On that day the LORD of hosts Will be a crown of splendour And a diadem of magnificence To the remainder of his people,</p>	
Isa 28:6	<p>וְלְרוּחַ מִשְׁפָּט לִיּוֹשֵׁב עַל־הַמִּשְׁפָּט וְלִגְבוּרָה מְשִׁיבִי מִלְחָמָה שְׂעָרָה: ס</p>	<p>And a spirit of justice to him who sits in judgment, And <i>a spirit of</i> valour to them <i>Who repulse the assault on the gate</i>.</p>	<p>repulse the assault on the gate ← <i>repulse the war (directed) towards the gate</i>. AV differs (<i>turn the battle to the gate</i>), which is also possible.</p>

Isa 28:7	<p>וְגַם-אֵלֶּה בֵּינָם שָׁגוּ וּבִשְׁכָּר תָּעוּ כִּהְיוּ וְנִבְיֵא שָׁגוּ בִשְׁכָּר נִבְלָעוּ מִן-הַיָּיִן תָּעוּ מִן-הַשְׁכָּר שָׁגוּ בְּרָאָה פָּקוּ פְּלִילִיָּה:</p>	<p>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</u> <u>administration of justice.</u></p>	<p>floundered ← <i>been unreliable.</i></p> <p>the administration of justice: in a single word, <i>judicature.</i></p>
Isa 28:8	<p>בִּי כָל-שִׁלְחָנוֹת מְלֵאוֹ קִיא צֹאָה בְּלִי מָקוֹם: ס</p>	<p>For all the tables are full of vomit <i>and</i> excrement Without a <i>clean</i> space.</p>	
Isa 28:9	<p>אֶת-מִי יוֹרֶה דַּעָה וְאֶת-מִי יְבִין שְׁמוּעָה גְּמוּלִי מִחֶלֶב עֲתִיקִי מִשְׁדִּים:</p>	<p>To whom will he impart knowledge? And to whom will he <u>disclose information?</u> – <i>To those who have been</i> weaned from milk, <i>And who have grown out of</i> breastfeeding.</p>	<p>disclose information ← <i>make</i> understand a report.</p>
Isa 28:10	<p>כִּי צֹ לָצוּ צֹ לָצוּ קוֹ לָקוּ קוֹ לָקוּ זַעִיר שֵׁם זַעִיר שֵׁם:</p>	<p>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.</p>	<p>rule upon rule (2x): compare Isa 18:2.</p>
Isa 28:11	<p>כִּי בִלְעָגִי שִׁפָּה וּבִלְשׁוֹן אַחֶרֶת יְדַבֵּר אֶל-הָעָם הַזֶּה:</p>	<p>For he will speak to this people In jabbering foreign speech, And in a different language</p>	<p>1 Cor 14:21.</p> <p>jabbering <i>foreign</i> speech ← jabberings / derisions of lips, [Ges-HCL] supporting <i>foreign.</i></p>
Isa 28:12	<p>אֲשֶׁר אָמַר אֵלֵיהֶם זֹאת הַמְנוּחָה הַנִּיחוּ לְעֵינֶיךָ וְזֹאת הַמְרֻגָּעָה וְלֹא אָבּוּא שְׁמוּעָה:</p>	<p>– <i>To this people</i> to whom he said, “<i>This is the rest;</i> Give the weary rest”, And, “<i>This is the</i> tranquillity.” But they were unwilling to hear.</p>	<p>1 Cor 14:21.</p>

Isa 28:13	וְהָיָה לָהֶם דְּבַר־יְהוָה צוֹ לָצוֹ צוֹ לָצוֹ קוֹ לָקוֹ קוֹ לָקוֹ זַעִיר שֵׁם זַעִיר שֵׁם לְמַעַן יֵלְכוּ וְכָשְׁלוּ אַחֲזוּל וְנִשְׁבְּרוּ וְנוֹקְשׁוּ 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 שִׁמְעוּ דְּבַר־יְהוָה אַנְשֵׁי לָצֹן 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> <i>Who are in Jerusalem.</i>	scornful men ← <i>men of scorn</i> , a Hebraic genitive.
Isa 28:15	כִּי אָמַרְתֶּם כְּרַתְנוּ בְרִית אֶת־מָוֶת וְעַם־שָׂאוֹל עָשִׂינוּ חַזָּה *שִׁיט *שׁוֹט שׁוֹטָךְ כִּי־*עֵבֶר **יַעֲבֹר לֹא יִבֹּאֲנוּ כִּי שִׁמְנוּ כָזָב מַחֲסֵנוּ וּבִשְׁקָר נִסְתָּרְנוּ: ס	For you have said, “We have made a covenant with death, And we have made a contract with the grave, <i>That when the</i> <i>overwhelming scourge</i> <i>passes through,</i> 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>qeré</i> are similar words with the same meaning. <hr/> passes through: the <i>ketiv</i> and <i>qeré</i> are different conjugated forms of the same word, with a similar meaning.
Isa 28:16	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי יֹסֵד בְּצִיּוֹן אֶבֶן אֶבֶן בְּחֵן פִּנְתִּי יִקְרֶת מוֹסֵד מוֹסֵד הַמָּאֲמִין לֹא יִחְיֶשׁ:	This <i>is</i> why my Lord the LORD says, “Behold, <u>I am about to lay</u> <u>as a foundation</u> <u>A stone in Zion,</u> <u>A stone for testing,</u> <u>A cornerstone, precious as</u> <u>a well-founded</u> <u>foundation,</u> <i>And he who believes in it</i> <i>will not blunder.</i>	Rom 9:33, Rom 10:11, 1 Pet 2:6. <hr/> I am about to ← <i>behold me.</i> <hr/> cornerstone, precious as a well- founded foundation ← <i>corner</i> <i>of precious of founded</i> <i>foundation.</i>
Isa 28:17	וּשְׁמַתִּי מִשְׁפָּט לָקוֹ וּצְדָקָה לְמִשְׁקָלֶת וַיָּעָה בָרֶד מַחֲסֵה כָזָב וְסִתֵּר מַיִם יִשְׁטָפוּ:	And I will establish justice according to a <i>straight</i> <i>line,</i> And righteousness according to a plummet. And hail will sweep away the covering of the lie, And water will flush secrecy out.	line: or <i>commandment</i> , as in Isa 28:10. <hr/> sweep away ← <i>shovel away.</i> <hr/> flush ← <i>wash away, overflow.</i>

Isa 28:18	<p>וְכִפֹּר בְּרִיתְכֶם אֶת־מָוֶת וְחִזּוֹתְכֶם אֶת־שְׂאוֹל לֹא תָקוּם שׁוֹט שׁוֹטֵל כִּי יַעֲבֹר וְהָיִיתֶם 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 <u>an object for it to tread down</u>.</p>	<p>abolished: or <i>atoned for</i>. an object for <i>it</i> to tread down ← <i>for treading down</i>.</p>
Isa 28:19	<p>מִדִּי עֲבָרוּ יִקַּח אֶתְכֶם כִּי־בִבְקָר בִּבְקָר יַעֲבֹר בַּיּוֹם וּבַלַּיְלָה וְהָיָה רַק־זוֹעָה הַבֵּין 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 to contemplate hearing about.</i></p>	
Isa 28:20	<p>כִּי־קָצֵר הַמֶּצֶעַ מִהַשְׁתַּרְעַ וְהַמִּסְכָּה צָרָה כְּהַתְכַּנֵּס:</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 כְהִרְפְּזִים יָקוּם יְהוָה כְּעֵמֶק בְּגִבְעוֹן יִרְגַּז 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 אֵל־תִּתְּלוּצְצוּ פֶן־יִחַזְקוּ מוֹסְרֵיכֶם 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 הַקְשִׁיבוּ 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 וְיִשְׁדֹּד 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	הֲלוֹא אִם־שׁוּה פָּנֶיהָ וְהִפִּיץ קֶצֶחַ וּכְמֵן יִזְרַק וְשֵׁם חֲטָה שׁוֹרֶה וּשְׁעָרָה נִסְמָן וּכְסֻמָּת גְּבֻלָּתוֹ:	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 <i>In</i> its allocated <u>area</u> ?	area ← <i>border</i> .
Isa 28:26	וַיְסֹרוּ לַמִּשְׁפָּט אֱלֹהֵיו יוֹרְנֹו:	And <i>there is one who</i> instructs him in justice: His God teaches him.	
Isa 28:27	כִּי לֹא בַּחֲרוּץ יוֹדֵשׁ קֶצֶחַ וְאוֹפֵן עֲגֻלָּה עַל־כֶּמֶן יוֹסֵב כִּי בַמֶּטֶה יַחֲבִט קֶצֶחַ וּכְמֵן בַּשֶּׁבֶט:	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.	
Isa 28:28	לֶחֶם יוֹדֵק כִּי לֹא לִנְצַח אָדוּשׁ יְדוּשְׁנוּ וְהֵמָּם גִּלְגַּל עֲגֻלָּתוֹ וּפָרְשָׁיו לֹא־יִדְקֶנוּ:	Is <u>flour</u> ground fine? For he will not <u>thresh away</u> <i>at</i> it for ever, Nor will he drive the wheel of his wagon, Nor will his horsemen <u>grind</u> <i>it fine</i> .	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.
Isa 28:29	גַּם־זֹאת מֵעַם יְהוָה צְבָאוֹת יֵצֵאָה הַפְּלִיא עֲצָה הַגְּדִיל תוֹשִׁיָה: ס	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> .	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> .
Isa 29:1	הוּי אֲרִיאֵל אֲרִיאֵל קְרִית חֲנָה דָּוִד סָפוּ שָׁנָה עַל־שָׁנָה חֲגִים יִנְקָפוּ:	Woe to Ariel, to Ariel, The town <i>where</i> David encamped. <u>Let the years mount up</u> , Let the festivals come round,	let the years mount up ← <i>add</i> <i>year to year</i> . AV differs somewhat (<i>let them kill</i> <i>sacrifices</i>).
Isa 29:2	וְהִצִּיקוֹתִי לְאֲרִיאֵל וְהִיתָה תִּאֲנִיָּה וְאַנְיָה וְהִיתָה לִּי בְּאֲרִיאֵל:	But I will distress Ariel, And there will be sighing and sorrow, And it will be to me A <u>veritable lion of God</u> .	veritable: the <i>ke</i> denoting intensity. Compare [AnLx] ָ 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.
Isa 29:3	וְחִנֵּיתִי כְדֹוֹר עָלֶיךָ וְצִרְתִּי עָלֶיךָ מִצֵּב וְהִקִּימֹתִי עָלֶיךָ מִצְרֹת:	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.	in a circle ← <i>as a circle</i> . garrison: AV differs (<i>mount</i>).

Isa 29:4	<p>וְשַׁפְלֹתַי מֵאֶרֶץ תִּדְבְּרִי וּמִעָפָר תִּשָּׁח אֶמְרֹתַי וְהָיָה כְּאוֹב מֵאֶרֶץ קוֹלֵד וּמִעָפָר אֶמְרֹתַי תִּצְפָּצֵף:</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 כְּאֹבֶק דֶּק הַמּוֹן זָרִיד וּכְמֶזְעַר עֵבֶר הַמּוֹן עָרִיצִים 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 בְּרָעַם וּבְרָעַשׁ וּקוֹל גָּדוֹל סוּפָה וּסְעָרָה וְלֶהֱבֹאֵשׁ 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 הַצְבָּאִים עַל־אַרְיֵאל וְכָל־צִבְיָהּ וּמִצְדֹּתֶיהָ וְהַמְצִיקִים 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 כְּאִשֹּׁר יַחֲלֵם הָרָעִב וְהִנֵּה אוֹכֵל וְהִקִּיץ וּרְיָקָה נִפְשׁוֹ וּכְאִשֹּׁר יַחֲלֵם הַצָּמָא וְהִנֵּה שָׂתֵה וְהִקִּיץ וְהִנֵּה עֵיף וְנִפְשׁוֹ שׁוֹקֵקָה בֶּן יְהוָה הַמּוֹן כָּל־הַגּוֹיִם הַצְבָּאִים עַל־הָר צִיּוֹן: ס</p>	<p>And it will come to pass <i>That just as</i> when a hungry <i>man dreams that</i> he is eating, 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</u> he is drinking, 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>.</p> <hr/> <p>belly ← <i>soul</i>.</p> <hr/> <p>he finds that ← <i>behold</i>.</p> <hr/> <p>being ← <i>soul</i>.</p>
Isa 29:9	<p>הִתְמַהְמְהוּ וּתְמָהּוּ הִשְׁתַּעֲשְׁעוּ וּשְׁעוּ שִׁכְרוּ וְלֹא־יִזְוֹנוּ וְלֹא שִׁכְרוּ:</p>	<p>Rest and be astonished; <u>Indulge yourself and be</u> <u>dazzled</u>: <u>They are drunk</u>, but not <i>with</i> wine; <u>They stagger</u>, but not <i>with</i> strong liquor.</p>	<p>they are drunk ... they stagger: these words could be re-pointed as (ironic) imperatives.</p> <hr/> <p>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־רְאִשֵׁיכֶם הַחֲזִים כָּסָה:</p>	<p>For the LORD has poured a spirit of deep sleep over you, And he has closed your eyes. He has covered over the prophets, And your leaders, the seers.</p>	Rom 11:8.
Isa 29:11	<p>וְתִהְיֶה לָכֶם חֲזוֹן הַכֹּל כְּדִבְרֵי הַסֵּפֶר הַחֲתוּם אֲשֶׁר־יִתְּנוּ אֹתוֹ אֶל־יֹדֵעַ *הַסֵּפֶר **סֵפֶר לֹא־מֵר קָרָא נֶאֱזָה 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</u> <u>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 <i>man</i> ← a <i>knower of</i> <i>the book / a book (ketiv / qeré)</i>.</p> <hr/> <p>a sealed book ← <i>the sealed</i> <i>book</i>. An unexpected definite article. See Gen 22:9.</p>
Isa 29:12	<p>וְנָתַן הַסֵּפֶר עַל־אֲשֶׁר לֹא־יָדַע סֵפֶר לֹא־מֵר קָרָא נֶאֱזָה וְאָמַר לֹא יָדַעְתִּי סֵפֶר: ס</p>	<p>Or like a book <i>which</i> is given to someone who does not <u>know</u> <u>how to read</u>, while <i>they</i> say, “Do read this”, and he says, “I do not <u>know how to read</u>.”</p>	<p>know how to read (2x) ← <i>know</i> <i>book</i>.</p>
Isa 29:13	<p>וַיֹּאמֶר אֲדֹנָי יֵעָן כִּי נִגַּשׁ הָעָם הַזֶּה בִּפְּיוֹ וּבִשְׂפָתָיו כְּבִדּוּנִי וְלִבּוֹ רַחֵק מִמֶּנִּי וְתִהְיֶה יִרְאַתָּם אֵתִי מִצּוֹת אֲנָשִׁים מִלְּמֻדָּה:</p>	<p>And the <u>LORD</u>* said, “Since this people approaches with their mouth, And with their lips they honour me, But they have put their heart far from me, And their fear of me is a commandment of men <i>Which has been taught</i> <i>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.</p> <hr/> <p>Matt 15:8, Matt 15:9, Mark 7:6, Mark 7:7.</p>
Isa 29:14	<p>לִכְן הִנְנִי יוֹסֵף לְהַפְלִיא אֶת־הָעַם־הַזֶּה הַפֶּלֶא וּפְלֵא וְאֶבְדָּה חֲכֻמַּת חֲכָמָיו וּבִינַת נִבְנָיו תִּסְתָּתֵר: ס</p>	<p><u>Watch out for me</u> doing more wonders with this people – <u>Doing wondrous</u> <u>wonders</u> – As the wisdom of their wise men comes to nothing, And the intelligence of their intellectuals Goes into hiding.”</p>	<p>1 Cor 1:19.</p> <hr/> <p>watch out for me ← <i>behold me</i>.</p> <hr/> <p>doing wondrous wonders ← <i>acting wondrously and a</i> <i>wonder</i>, with an infinitive absolute.</p>
Isa 29:15	<p>הוּא הַמַּעֲמִיקִים מִיְהוָה לְסִתָּר עֲצָה וְהִיא בְּמַחְשָׁב מַעֲשֵׂיהֶם וַיֹּאמְרוּ מִי רֹאֵנוּ וּמִי יוֹדְעֵנוּ:</p>	<p>Woe to those who lay deep designs Away from the LORD, So hiding <i>their</i> purpose, 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	הַפִּכְכֶּם אִם־כֶּחָמֶר הֵיָצַר יִחָשֵׁב כִּי־יֹאמַר מַעֲשֵׂה לַעֲשֹׂהוּ לֹא עָשָׂנִי וַיֵּצֵר אֹמֶר לְיוֹצְרוֹ לֹא הִבִּין:	<i>Such is your perverseness. Will the potter be considered as clay? For will the product say of its maker, “He didn't make me”? Or will the artefact say of its fashioner, “He doesn't have any understanding”?</i>	Rom 9:20. AV differs in the first two lines (Surely your turning of things upside down shall be esteemed as the potter's clay).
Isa 29:17	הֲלוֹא־עוֹד מְעַט מְזֹנֵר וְשֵׁב לְבָנֹן לְכַרְמֶל וְהַפְּרָמֶל לְיַעַר יִחָשֵׁב:	<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>	
Isa 29:18	וְשָׁמְעוּ בַּיּוֹם־הַהוּא הַחֲרָשִׁים דְּבַר־יִסְגָּפָר וּמֵאֶפֶל וּמִחֹשֶׁךְ עֵינֵי עֹרְרִים תִּרְאֶינָה:	<i>And on that day, The deaf will hear the words of the book, And the eyes of the blind, Which were in obscurity and darkness, Will see.</i>	<i>which were in ← from.</i>
Isa 29:19	וְיִסְפוּ עֲנוּיִם בִּיהוָה שִׂמְחָה וְאֲבִיוֹנֵי אָדָם בִּקְדוֹשׁ יִשְׂרָאֵל יִגִּילוּ:	<i>And the meek will increase their joy in the LORD, And the poor among men Will exult in the holy one of Israel.</i>	
Isa 29:20	כִּי־אַפֶּס עָרִיץ וְכָלָה לֶץ וְנִכְרְתוּ כָּל־שֹׁקְדֵי אָוֶן:	<i>For the violent one will come to nothing, And the mocker will come to an end, And all those who lie in wait iniquitously Will be cut off</i>	
Isa 29:21	מַחֲטִיאֵי אָדָם בְּדָבָר וּלְמוֹכִיחַ בִּשְׁעָר יִקְשׁוּן וַיִּטּוּ בַתְּהוֹ צַדִּיק: ס	<i>– Those who make a man sin with a word, And ensnare one who reproves at the gate, And lead a righteous man astray with confusion.</i>	<i>confusion: or desolation.</i>
Isa 29:22	לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי־בֵית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עֲתָה יִבוֹשׁ יַעֲקֹב וְלֹא עֲתָה פָּנָיו יִחְוֲרוּ:	<i>This is why the LORD, who redeemed Abraham, says this to the house of Jacob: “It is not now that Jacob will be ashamed, And it is not now that his face will turn pale,</i>	<i>this ← thus.</i>

Isa 29:23	כִּי בִּרְאֹתוֹ יִלְדִּיּוֹ מַעֲשֵׂה יָדַי בְּקִרְבּוֹ יִקְדִּישׁוּ שְׁמִי וְהַקְדִּישׁוּ אֶת־קְדוּשַׁי יַעֲקֹב וְאֶת־אֱלֹהֵי יִשְׂרָאֵל יַעֲרִיצוּ:	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.	company ← <i>midst</i> .
Isa 29:24	וַיָּדְעוּ תַעֲרִירוֹת בֵּינָה וְרוֹגְגִים לְלַמְדוֹ-לִקְחַ:	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> .”	have understanding ← <i>know understanding</i> . lessons ← <i>instruction</i> .
Isa 30:1	הֵיוּ בָנִים סּוֹרְרִים נֶאֱסִיָּהוּ לַעֲשׂוֹת עֲצָה וְלֹא מִנִּי וּלְנִסְדָּ מִסֵּכָה וְלֹא רוּחִי לְמַעַן סְפוֹת חֲטָאת עַל־חֲטָאת:	“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,	
Isa 30:2	הַהֲלֹכִים לָרֶדֶת מִצְרַיִם וּפִי לֹא שָׁאֲלוּ לַעֲזוֹ בְּמַעְזוֹ פִּרְעֹה וּלְחַסוֹת בְּצֵל מִצְרַיִם:	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.	oracle ← <i>mouth</i> .
Isa 30:3	וְהָיָה לָכֶם מַעְזוֹ פִּרְעֹה לְבָשֶׁת וְהַחֲסוֹת בְּצֵל־מִצְרַיִם לְכַלְמָה:	But Pharaoh's stronghold Will be <u>something you will</u> <u>be ashamed of</u> , And <i>your</i> trust in the shadow of Egypt <i>Will be to your</i> disgrace.	something you will be ashamed of ← <i>shame to you</i> .
Isa 30:4	כִּי־הָיוּ בָצְעַן שָׂרָיו וּמְלָאכָיו חֲנֹס יִגִּיעוּ:	For his officers were in Zoan, And his envoys arrived <i>in</i> Hanes.	
Isa 30:5	כָּל־הַבְּאִישׁ *הַבִּישׁ עַל־עַם לֹא־יִזְעִילוּ לָמוֹ לֹא לַעֲזֹר וְלֹא לְהִזְעִיל כִּי לְבָשֶׁת וְגַם־לְחִרְפָּה: ס	Everyone {Q: became ashamed because of} [K: became odious to] a people <i>Who</i> did not benefit them. <i>They were</i> neither a help nor a benefit, But <i>rather</i> a matter of shame And ignominy as well.”	In <i>ketiv</i> and <i>qeré</i> , the force of <i>hiphil</i> is intransitive or reflexive, which is occasionally the case.

Isa 30:6	<p>מִשָּׂא בְּהִמּוֹת נֶגֶב בְּאֶרֶץ צָרָה וְצוֹקָה לְבִיא וְלִישׁ מֵהֶם אֶפְעָה וְשָׂרָף מְעוֹפֵף יִשְׂאוּ עַל־כִּתְּף עֵיִרִים חִילָּהֶם וְעַל־דִּבְשֶׁת גְּמִלִים אוֹצְרוֹתָם עַל־עַם לֹא יוֹעִילוּ:</p>	<p>The <u>burden</u> of the animals of the south. In a <u>distressed and troubled</u> land, Among them <i>being</i> 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 <i>them</i>.</p>	<p>burden: see Isa 13:1.</p> <hr/> <p>distressed and troubled land ← <i>land of distress and trouble</i>, a Hebraic genitive.</p> <hr/> <p>among ← <i>from</i>.</p>
Isa 30:7	<p>וּמִצְרַיִם הֶבֶל וָרִיק יַעֲזֹרוּ לָכֵן קָרָאתִי לָזֹאת רְהַב הֵם שָׁבֶת:</p>	<p>And Egypt will help In a <u>vacuous and empty</u> way, Which <i>is</i> why I have <u>called</u> it, “<u>Rahab</u> sits still.”</p>	<p>called it ← <i>called this</i>.</p> <hr/> <p>Rahab: a name for <i>Egypt</i>, meaning <i>insolence</i>, here used collectively for the people. AV differs (<i>their strength</i>).</p>
Isa 30:8	<p>עַתָּה בּוֹא כְּתֹבָה עַל־לוּחַ אֲתָם וְעַל־סֵפֶר חֻקָּה וּתְהִי לְיוֹם אַחֲרוֹן לָעַד עַד־עוֹלָם:</p>	<p>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, <i>And</i> in age-abiding perpetuity.</p>	
Isa 30:9	<p>כִּי עַם מָרִי הוּא בָנִים בְּחָשִׁים בָּנִים לֹא־אָבוּ שְׂמוֹעַ תּוֹרַת יְהוָה:</p>	<p>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,</p>	<p>rebellious people ← <i>people of rebellion</i>, a Hebraic genitive.</p>
Isa 30:10	<p>אֲשֶׁר אָמְרוּ לְרֹאִים לֹא תִרְאוּ וְלַחֲזִים לֹא תַחֲזוּ־לָנוּ נִכְחוֹת דִּבְרוּ־לָנוּ חֲלָלוֹת חֲזוּ מִהֲתָלוֹת:</p>	<p>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,</p>	
Isa 30:11	<p>סֹרוּ מִנִּי־דֶרֶךְ הַטּוֹ מִנִּי־אֲרֶחַ הַשְׁבִּיתוּ מִפְּנֵינוּ אֶת־קְדוֹשׁ יִשְׂרָאֵל: ס</p>	<p>Depart from the way, Turn off from the path; <u>Remove</u> the holy <i>one</i> of Israel From <u>our presence</u>.”</p>	<p>remove ← <i>make cease</i>.</p> <hr/> <p>our presence ← <i>our faces</i>.</p>
Isa 30:12	<p>לָכֵן כֹּה אָמַר קְדוֹשׁ יִשְׂרָאֵל יַעַן מָאֲסַכֶּם בְּדִבְרֵי הַזֶּה וַתִּבְטַחוּ בְּעֶשֶׂק וּנְלִזּוּ וַתִּשְׁעֶנּוּ עָלֵיו:</p>	<p>That <i>is</i> why <u>this</u> <i>is</i> what the holy <i>one</i> of Israel says: “Since you have rejected <u>these words</u> And trusted in oppression and deviousness And relied on it,</p>	<p>this ← <i>thus</i>.</p> <hr/> <p>these words ← <i>this word / speech</i>.</p>

Isa 30:13	לָכֵן יִהְיֶה לָכֶם הָעֵזָה כַּפְּרֵץ נִפֹּל נִבְעָה בַּחוּמָה נִשְׁגְּבָה אֲשֶׁר־פָּתָאם לִפְתֹּעַ יָבוֹא שִׁבְרָה:	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> .	all of a sudden: see Isa 29:6.
Isa 30:14	וְשִׁבְרָה כְּשִׁבַר גִּבֹּל יוֹצְרִים כְּתוּת לֹא יַחֲמֹל וְלֹא־יִמָּצֵא בְּמִכְתָּתוֹ חֶרֶשׁ לַחֲתוּת אֵשׁ מִיָּקוּד וְלִחְשׁוֹף מִיָּם מִגָּבֵא: פ	And he will break it, Like the breaking of a shattered potter's jar. He will not show mercy, And in <u>his act of shattering</u> , 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."	his act of shattering: a subjective genitive. AV differs (<i>the bursting of it</i>), taking the suffix as objective, referring to <i>iniquity</i> in the previous verse, which is also possible.
Isa 30:15	כִּי כֹה־אָמַר אֲדֹנָי יְהוִה קְדוֹשׁ יִשְׂרָאֵל בְּשׁוּבָה וְנַחַת תִּנְשְׁעוּן בְּהִשְׁקֵט וּבְבִטְחָה תִּהְיֶה גְבוּרַתְכֶם וְלֹא אֲבִיתֶם:	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,	this ← <i>thus</i> .
Isa 30:16	וְתֹאמְרוּ לֹא־כִי עַל־סוּס נָנוּס עַל־כֵּן תִּנְנוּסוּן וְעַל־קַל נִרְכָּב עַל־כֵּן יִקְלוּ רַדְפֵיכֶם:	And you said, 'No, but <i>rather</i> we will flee on <i>horseback</i> .' That <i>is</i> why you will flee. And <i>you said</i> , 'We will ride on swift <i>horses</i> .' That <i>is</i> why those who pursue you will be swift.	
Isa 30:17	אַלֶּף אֶחָד מִפְּנֵי גְעֵרַת אֶחָד מִפְּנֵי גְעֵרַת חֲמֵשָׁה תִּגְסוּ עַד אִם־נֹתְרֹתֶם כְּתֹרֵן עַל־רֹאשׁ הָהָר וּכְנֶס עַל־הַגְּבֵעָה:	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> ."	a mountain ... a hill ← <i>the</i> <i>mountain ... the hill</i> . Unexpected definite articles. See Gen 22:9.
Isa 30:18	וְלָכֵן יַחֲכֶה יְהוָה לַחֲנֻנֶכֶם וְלָכֵן יְרוּם לְרַחֲמֵכֶם כִּי־אֱלֹהֵי מִשְׁפָּט יְהוָה אֲשֶׁר־יִבְלִיחוּ לֹ: ס	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.	

Isa 30:19	כִּי־עַם בְּצִיּוֹן יֵשֵׁב בִּירוּשָׁלַם בְּכֹו לֹא־תִבְכֶּה חֲנוּן יַחְנֹךְ לְקוֹל זַעֲקֶךָ כְּשִׁמְעֶתוּ עָנְךָ:	For the people will dwell in Zion in Jerusalem, <i>And you will certainly not</i> 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־יִכָּנֵף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רְאוּת אֶת־מוֹרֶיךָ:	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	וְאֲזַנֶיךָ תִשְׁמַעְנָה דְבָר מֵאַחֲרֶיךָ לֵאמֹר זֶה הַדֶּרֶךְ לָכֹו בּוֹ 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 ← <i>a word; a discourse</i> .
Isa 30:22	וּטְמַאתֶם אֶת־צְפוֹי פְּסִילֵי כֶסֶףְךָ וְאֶת־אַפְדֵּת מִסְכַּת זָהָבְךָ תִזְרַם כִּמּוֹ דָּוָה צֶא תֹאמַר 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 <i>the discharge of a</i> menstruating woman. “ <i>Away with you</i> ”, You will say to it.	silver overlay of your idols ← <i>the overlay of the idols of your</i> <i>silver</i> , a Hebraic genitive. your golden cast image ← <i>the</i> <i>cast image of your gold</i> , a Hebraic genitive. away with you ← <i>go out</i> .
Isa 30:23	וְנָתַן מִטֶּר זֶרַעַךְ אֲשֶׁר־תִּזְרַע אֶת־הָאֲדָמָה וְלֶחֶם תִּבּוֹאֵת הָאֲדָמָה וְהָיָה דִשָּׁן וְשֶׁמֶן יִרְעָה מִקִּנְיֶיךָ בַּיּוֹם הַהוּא כָּר נֶרְחָב:	And he will give rain for your seed Which you sow <i>on</i> the ground, And <i>as for</i> food – The produce of the land – It will be rich and fat. Your cattle will graze on that day <i>On</i> broad pasture land.	rain for ← <i>rain of</i> . Wider use of the construct state. food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Isa 30:24	וְהָאֵלֶפִים וְהָעֵיִרִים עֲבָדֵי הָאֲדָמָה בְּלִיל חֲמִין יֹאכְלוּ אֲשֶׁר־זָרָה בְּרַחַת וּבִמְזֹרָה:	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]= <i>salted, seasoned</i> . [BDB]= <i>seasoned with salt</i> .
Isa 30:25	וְהָיָה עַל־כָּל־הָר גְּבֵה וְעַל־ כָּל־גִּבְעָה נִשְׁאָה פְּלָגִים יְבִלִי־מִים בַּיּוֹם הַהוּא רֹב בְּנָפֶל 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 אֹרֶה־הַלְבָּנָה כְּאֹר הַחֲמָה וְאֹר הַחֲמָה יִהְיֶה שְׁבַע־תַּיִם כְּאֹר שְׁבַעַת הַיָּמִים בְּיוֹם חֲבַשׁ יְהוָה אֶת־שִׁבְרָם עֲמֹו וּמַחֲץ מִכָּתוּ יִרְפָּא: 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 מִמְּרָחֵק בָּעֵר אָפוּ וּכְבֹּד מִשָּׁאָה שִׁפְתָיו מִלֵּאוּ זַעַם וּלְשׁוֹנוֹ כֶּאֱשׁ אֵכָלֶת:	Behold, the name of the LORD is coming from afar; His anger is burning, And the burden <i>is heavy</i> . His lips are full of indignation, And his tongue <i>is</i> like a consuming fire.	heavy ← <i>heaviness</i> .
Isa 30:28	וְרוּחוֹ כִּנְחַל שׁוֹטֵף עַד־צֹנָאֵר יִחַצֶּה לִהְנַפֵּה גּוֹיִם בְּנִפְתּוֹ שׁוֹא וְרָסָן מִתְּעָה עַל לַחֲיֵי 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> . <i>whose level</i> comes ← <i>it divides</i> , i.e. above and below its surface. <i>sieve to separate</i> ← <i>sieve of</i> . Wider use of the construct state.
Isa 30:29	הַשִּׁיר יִהְיֶה לָכֶם כְּלִיל הַתְּקִד־שִׁחַג וְשִׁמְחַת לִבָּב כְּהוֹלֵל בְּחִלְלִי לְבוֹא בְּהִרְיָהוּ אֶל־צוּר 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 pipe. 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. pipe: such as a <i>flute</i> (the Modern Hebrew meaning of the word).
Isa 30:30	וְהַשְׁמִיעַ יְהוָה אֶת־הוֹד קוֹלוֹ וְנָתַת זְרוּעוֹ יִרְאֶה בְּזַעַף אָף וְלֹהֵב אֵשׁ אוֹכֵלָה נֶפֶץ וְזָרֵם וְאַבֵּן בָּרֵד:	And the LORD will have <u>his</u> <u>majestic voice</u> heard, And he will show <u>how his</u> <u>arm comes down</u> 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> <i>of his majesty</i> , a Hebraic genitive. how his arm comes down ← <i>the</i> <i>letting down of his arm</i> . a violent flood ← <i>a dashing</i> .
Isa 30:31	כִּי־מְקוֹל יְהוָה יַחַת אֲשׁוּר בְּשִׁבְט יָכָה:	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 נָתַת. Alternatively, as <i>qal</i> of נָתַת, <i>be</i> <i>terrified</i> .

Isa 30:32	וְהָיָה כָּל מַעְבֵּר מִטָּה מוֹסְדָה אֲשֶׁר יִנְיַח יְהוָה עָלָיו בְּתַפִּים וּבְכִנּוֹרוֹת וּבְמִלְחָמוֹת תִּנּוּפָה נֶלְחָם-בָּהּ *בָּם:	And every passage of the <u>rod as decreed</u> , 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). <hr/> <u>rod as decreed</u> ← <i>rod of decree</i> . <hr/> <u>tumultuous wars</u> ← <i>wars of</i> <i>tumult</i> , a Hebraic genitive.
Isa 30:33	כִּי-עָרוֹךְ מֵאֲתָמוּל תִּפְתָּה גַּם-הוּא *הֵיאָה לַמֶּלֶךְ הוֹכֵן הָעֵמִיק הָרָחֵב מִדְּרָתָהּ אֵשׁ וְעֵצִים הִרְבָּה נִשְׁמַת יְהוָה כִּנְחָל גִּפְרִית בַּעֲרָה בָּהּ: ס	For Topheth was set up in the former time; <u>It was even prepared</u> for the king. He has made <i>it</i> deep; He has made <i>it</i> wide. <i>It 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. <hr/> Topheth: AV= <i>Tophet</i> here, but not in 2 Ki 23:10; in the Valley of Hinnom →
Isa 31:1	הוּא הֵיִרְדִּים מִצְרַיִם לְעֶזְרָה עַל-סוֹסִים יִשְׁעֻנוּ וַיִּבְטְחוּ עַל-רֶכֶב כִּי רַב וְעַל פָּרָשִׁים כִּי-עֲצָמוֹ 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-דִּבְרָיו לֹא הִסִּיר וְקָם עַל-בֵּית מְרִעִים וְעַל-עֲזָרָת פְּעָלֵי אָוֶן:	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> . <hr/> accomplices ← <i>help</i> .
Isa 31:3	וּמִצְרַיִם אָדָם וְלֹא-אֱלֹהִים וּסוֹסֵיהֶם בָּשָׂר וְלֹא-רוּחַ וַיִּהְיֶה יָטָה יָדוֹ וְכָשַׁל עֲזָרוֹ וְנָפַל עֲזָרוֹ וַיַּחֲדּוּ כָּלם יַכְלִיּוּ: 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 פֶּאֶשֶׁר יִהְיֶה הָאֲרִיָּה וְהַכֶּפִּיר עַל־טֶרֶפוֹ אֲשֶׁר יִקְרָא עָלָיו מִלֵּא רָעִים מִקּוֹלָם לֹא יִחַת וּמִהֲמוֹנָם לֹא יַעֲנֶה בֶן יִרְדֹּ יְהוָה צָבָאוֹת לְצַבָּא עַל־הֶרֶצִּיּוֹן וְעַל־גְּבַעְתָּהּ:</p>	<p>For <u>this is what</u> the LORD says to me: “‘As when the lion or the young lion 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>בְּצִפְּרִים עֹפּוֹת בֶּן יֶגֶן יְהוָה צָבָאוֹת 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 And <u>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 הָעַמְקִיקוּ 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 יִמָּאֶסּוּן אִישׁ אֱלִילֵי כֶסֶף וְאֱלִילֵי זָהָב אֲשֶׁר עָשׂוּ לָבָם יְדֵיבָם 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 בְּחֶרֶב לֹא־אִישׁ וְחֶרֶב לֹא־אָדָם תֹּאכְלֵנוּ וְנָס לֹא מִפְּנֵי־חֶרֶב וּבַחֲזִירוֹ לָמָס 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 tribute-bearing.</p>	<p>take flight ← <i>flee for himself</i>. <hr/> from the sword ← <i>from the face</i> of a sword, but also <i>from the</i> edge of a sword [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 מִמְּגֹזַר יַעֲבֹזֹר וְחֲתּוֹ מִגֶּסֶס שָׂרָיו נֶאֱסִי־יְהוָה אֲשֶׁר־אוֹר לֹא בְצִיּוֹן וְתִנּוֹר לֹא בִירוּשָׁלַם: ס</p>	<p>And <u>their rock of refuge will</u> <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</i> <i>his strong hold</i>).</p>
Isa 32:1	<p>הֵן לְצִדִּיק יִמְלֹךְ־מִלְדָּ וּלְשָׁרִים 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 כְּמַחְבֵּא־רוּחַ וְסִתָּר זֶרֶם כַּפְלִי־מִים בְּצִיּוֹן כַּצֵּל סֶלַע־כָּבֵד 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 תִשְׁעֶינָה עֵינֵי רְאִים וְאָזְנִי שְׁמָעִים תִּקְשְׁבֶנָּה:	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 dim</i>).
Isa 32:4	וּלְבָב נְמָהֳרִים יִבִּין לְדַעַת וּלְשׁוֹן עֲלִיָּים תִּמְהָר לְדַבֵּר צָחוֹת:	And the heart of the hasty Will understand <i>the</i> importance of having 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 נָדִיב וְלִכְלִי 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 יִדְבֹּר וּלְבָו יַעֲשֶׂה־אָזֶן לַעֲשׂוֹת חֲנָף וּלְדַבֵּר אֶל־יְהוָה תּוֹעָה לְהָרִיק נֶפֶשׁ רָעֵב וּמִשְׁקָה צָמָא יִחְסֹר:	For the fool will speak folly, And his heart will occupy itself with 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	וְכָלִי כָלִיו רָעִים הוּא זְמוּת יַעַץ לְחַבֵּל *עֲנוּיִם *עֲנִיִּים בְּאִמְרֵי־שֶׁקֶר וּבְדַבֵּר אֲבִיוֹן מִשְׁפָּט:	And the methods of the miser <i>are</i> wicked. He decides on schemings To take advantage of the {Q: poor} [K: meek] With deceitful talk, Whereas when the needy man speaks, It is for justice.	methods ← <i>instruments</i> . decides on ← <i>advises</i> . advantage ← <i>spoil</i> .
Isa 32:8	וְנָדִיב נְדִיבוֹת יַעַץ וְהוּא עַל־נְדִיבוֹת יָקוּם: פ	And the generous <i>man</i> decides on generosity, And by generosity he will stand.	decides on ← <i>advises</i> .
Isa 32:9	נָשִׁים שְׂאֲנָנוֹת קִמְנָה שְׁמַעְנָה קוֹלֵי בָנוֹת בְּטָחוֹת הָאֲזָנָה אִמְרָתִי:	You women <i>who are</i> at ease, Arise and hear my voice; You confident daughters, Listen to my discourse.	

Isa 32:10	יָמִים עַל־שָׁנָה תִּרְגַּזְנָה בְּטָחוֹת בִּי כָלָה בְּצִיר אֶסֶף בְּלִי יְבוּא:	<i>For many days annually, You will be agitated, You confident women, For the grape harvest will fail – The ingathering will not come.</i>	
Isa 32:11	חֲרָדוּ שְׂאֲנָנוֹת רִגְזָה בְּטָחוֹת פֶּשְׁטָה וְעָרָה וַחֲגֹרָה עַל־חֲלָצִים:	<i>Tremble, you women at ease, Be awestruck, you confident women; Strip off and be naked, Then gird up your waist.</i>	
Isa 32:12	עַל־שָׂדִים סָפְדִים עַל־שְׂדֵי־חֶמֶד עַל־גִּפֶּן פְּרִיָּה:	<i>Babes lament for the breasts; Parents for the delightful fields – For the fruitful vine.</i>	delightful fields ← <i>fields of delight</i> , a Hebraic genitive.
Isa 32:13	עַל אֲדָמַת עֲמִי קֹוצ שָׁמִיר תַּעֲלֶה בִּי עַל־כָּל־בִּתִּי מְשֹׁשׁ קִרְיָה עֲלִיזָה:	<i>On the land of my people The thistle and the briar will come up, For they will be over all joyous households In the delightful town.</i>	joyous households ← <i>houses of joy</i> , a Hebraic genitive.
Isa 32:14	כִּי־אַרְמוֹן נָטַשׁ הֶמְזֹן עִיר עֲזָב עָפָל וּבָחֹן הָיָה בְּעַד מְעֻרוֹת עַד־עוֹלָם מְשֹׁשׁ פְּרָאִים מִרְעָה עֲדָרִים:	<i>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, And pasture for flocks –</i>	disappear ← <i>be deserted</i> .
Isa 32:15	עַד־יֵעָרָה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְּבָר לְכַרְמָל *וְכִרְמֵל **וְהַכְרְמָל לֵיעָר יִחְשָׁב:	<i>Until a spirit is poured out on us from above, And the desert becomes a well-cultivated plain, And {K: the} [Q: the] well- cultivated plain Is considered a forest.</i>	
Isa 32:16	וְשָׁכֵן בַּמִּדְבָּר מִשְׁפָּט וְצִדְקָה בְּכַרְמֵל תֵּשֵׁב:	<i>And justice will prevail In the desert, And righteousness will be prevalent In the well-cultivated plain.</i>	prevail ← <i> dwell</i> .
Isa 32:17	וְהָיָה מַעֲשֵׂה הַצִּדְקָה שָׁלוֹם וְעִבְדַּת הַצִּדְקָה הַשָּׁקֵט וּבִטָּח עַד־עוֹלָם:	<i>And the accomplishment of righteousness Will be peace, And the work of rectitude Will be quietness and security age-abidingly.</i>	righteousness ... rectitude ← <i>righteousness ... righteousness</i> . Otiose, but see Gen 12:5.
Isa 32:18	וְיָשָׁב עַמִּי בְּנוֹה שָׁלוֹם וּבְמִשְׁכָּנֹת מְבֹטָחִים וּבְמִנוּחֹת שְׂאֲנָנוֹת:	<i>And my people will dwell In a peaceful abode, And in secure dwelling places, And in quiet resting places.</i>	peaceful abode ← <i>abode of peace</i> , a Hebraic genitive.

Isa 32:19	וּבָרַד בְּרִדַּת הַיַּעַר וּבִשְׁפֹלָה תִּשְׁפַּל הָעִיר:	And when hail comes down <i>in</i> the forest, The city will <u>lie low in the</u> <u>lowland</u> .	lie low in the lowland: perhaps standing for <i>lie low as if in the</i> <i>lowland</i> (and not bearing the brunt of the storm).
Isa 32:20	אֲשֵׁרֵיכֶם זֶרְעֵי עַל-כָּל-מָיִם מִשְׁלַחִי רֶגֶל-הַשּׁוֹר וְהַחֲמֹר: ס	Blessed <i>are</i> you <i>who</i> sow <u>Wherever <i>there is</i></u> water, And <i>who drive</i> 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 שָׂדוּד וּבֹגֵד וְלֹא-בִגְדוֹ בּוֹ כִּהְתִּמָּךְ שׂוֹדֵד תּוֹשֵׁד כְּנִלְתָּךְ לְבִגְד יִבְגְּדוּ-בְךָ: ס	Woe to the plunderer, You <i>who were</i> not plundered, And to the traitor, Him whom <u>no-one</u> betrayed. When you stop plundering, You will be plundered, When you finish betraying, <u>You will be betrayed</u> .	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</i> <i>betray</i> . you will be betrayed ← <i>they</i> <i>will betray you</i> . Avoidance of the passive.
Isa 33:2	יְהוָה חַנּוּנוֹ לִךָ קוֹיֵנוּ הִיא זֶרְעַם לְבִקְרִים אֶף-יִשׁוּעָתָנוּ בְּעֵת 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 הַמּוֹן נִדְּדוּ עַמִּים מִרֹּמְמֵתָךְ 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 אִסְףָּ הַחֲסִיל כַּמֶּשֶׁק גִּבִּים שׂוֹקֵק בּוֹ:	And your plunder will be gathered <i>Like</i> a swarm of <u>consuming</u> <u>locusts</u> ; <u>They will be greedy for it</u> , <i>Like</i> 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	נִשְׁגָּב יְהוָה כִּי שָׁכַן מְרוֹם מִלֵּא צִיּוֹן מִשְׁפָּט וּצְדָקָה:	The LORD is exalted, For he inhabits the heights; He will fill Zion <i>With</i> justice and righteousness.	
Isa 33:6	וְהָיָה אֲמוֹנַת עֲתִידָךְ חֶסֶן יִשׁוּעַת חֲכָמָת וּדְעַת יִרְאָת יְהוָה הִיא אוֹצְרוֹ: ס	And the abundance of <i>acts</i> <i>of</i> salvation, wisdom and knowledge Will be the <u>mainstay</u> of your times, <i>And</i> fear of the LORD <i>Will be</i> his treasure.	mainstay ← <i>faithfulness</i> .
Isa 33:7	הֵן אֲרָאֶלֶם צָעֲקוּ חֲצָה מִלֵּאכֵי שְׁלוֹם מִרְיָבִיּוֹן:	Behold, their heroes will cry out in the open; The messengers of peace will weep bitterly.	

Isa 33:8	נִשְׁמּוּ מִסְלֹת שָׁבַת עֶבֶר אַחַר הַפֶּר בְּרִית מָאֵס עָרִים לֹא חָשַׁב אָנוּשׁ:	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	אָבֵל אֲמַלְלָה אֶרֶץ הַחֲפִיר לִבְגָזוֹן קָמַל הִיָּה הַשָּׁרוֹן בְּעֶרְבָה וְנֹעַר בָּשָׁן וְכַרְמֶל:	The earth mourns <i>and is</i> languishing, And Lebanon is ashamed <i>and is</i> withering. <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> . <i>their foliage</i> : AV differs somewhat (<i>their fruits</i>).
Isa 33:10	עֲתָה אֶקוּם יְהוָה עֲתָה אֶרְוֹמֶם עֲתָה אֲנִשָּׂא:	“Now I will arise”, The LORD will say, “Now I will be exalted; Now I will be extolled.	
Isa 33:11	תִּהְיוּ חֹשֶׁשׁ תִּלְדוּ קֶשׁ רוּחֲכֶם אֵשׁ תֹּאכְלֶכֶם:	You will conceive stubble; You will give birth to chaff. <u>Your own fiery breath</u> will consume you.	your <i>own</i> fiery breath ← <i>your breath + fire</i> . The same construction in Isa 31:7.
Isa 33:12	וְהָיוּ עַמִּים מְשֻׁרְפוֹת שֵׁיִד קוֹצִים בְּסוּחִים בָּאֵשׁ יִצְתּוּ: ס	And nations will be <i>like</i> the burning of lime; They will be set on fire, 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</i> far away, What I have done, And know, <i>you who are</i> nearby, my might.”	
Isa 33:14	פָּחַדוּ בְּצִיּוֹן חַטָּאִים אַחֲזָה רַעְדָה חֲנָפִים מִי יִגְוֹר לָנוּ אֵשׁ אוֹכֵלָה מִי־יִגְוֹר 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. withstand (2x) ← <i>abide</i> . English and Hebrew have a parallel metaphorical sense of <i>tolerate</i> .
Isa 33:15	הִלֵּךְ צְדָקוֹת וְדִבֶּר מִיִּשְׁרָיִם מֵאֵס בְּבַצֵּעַ מַעֲשֵׂקוֹת נֹעַר בְּפִיּוֹ מִתְמַד בְּשֹׁחַד אֵטֶם אָזְנוֹ מִשְׁמַע דְּמִים וְעֵצֶם עֵינָיו מִרְאוֹת בִּרְעָה:	<i>As for him who</i> walks righteously And speaks uprightly, Rejecting unjust gain From fraudulent practices, <u>Dismissing with a wave of</u> his hands <i>Any offer</i> of a bribe, Shutting his ear So as not to hear <i>plots of</i> bloodshed, And closing his eyes So as not to see <i>plans for</i> evil,	from ← <i>of</i> . Wider use of the construct state. dismissing <i>with</i> a wave of ← <i>he shakes</i> . offer ← <i>acquiring</i> .

Isa 33:16	הוא מְרוֹמִים יִשָּׁבֵן מְצָדוֹת סִלְעִים מְשֻׁגְבוֹ לַחֲמוֹ נָתַן מִמּוֹ נֶאֱמָנִים:	He will dwell high up; His high fort <i>is</i> a citadel of rock. His food is provided for; His water <i>supply is</i> reliable.	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	מֶלֶךְ בִּיפְיוֹ תַחְזִינָה עֵינֶיךָ תִּרְאֶינָה אֶרֶץ מְרַחֲקִים:	Your eyes will see the king in his magnificence; They will see a far- stretching land.	magnificence ← <i>beauty</i> . a far-stretching land ← <i>a land of distances</i> .
Isa 33:18	לִבְךָ יִהְיֶה אִימָה אִיָּה סֹפֵר אִיָּה שֹׁקֵל אִיָּה סֹפֵר אֶת־הַמִּגְדָּלִים:	Your heart will be taken up with dread. Where <i>is</i> the scribe? Where <i>is</i> the weigher? Where <i>is</i> he who counts the towers?	be taken up with ← <i>meditate</i> .
Isa 33:19	אֶת־עַם נֹעֵז לֹא תִרְאֶה עַם עֹמְקֵי שִׁפָּה מְשֻׁמוֹעַ גִּלְעָג לְשׁוֹן אֵין בִּינָה:	You will not see a fierce people, Nor a people of unintelligible speech, Jabbering in a tongue Not understood.	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	חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִּרְאֶינָה יְרוּשָׁלַם נוֹה שְׂאֵן אֶהֱל בִּלְיָצֵעַן בִּלְיָסַע יִתְדֹתָיו לֹנָצַח וְכֹל־חֲבָלָיו בִּלְיִנְתָּקוּ:	Behold Zion, Town of our festival times. Your eyes will see Jerusalem, A dwelling place at ease, A tent which does not move around, Whose pegs do not for ever journey, And none of whose guylines are detached.	none ← <i>all ... not</i> .
Isa 33:21	כִּי אִם־שָׁם אֲדִיר יְהוָה לָנוּ מְקוֹם־נְהָרִים יְאָרִים רַחְבֵּי יָדַיִם בִּלְתִּלְךְ בּוֹ אֲנִי־שִׁיט וְצִי אֲדִיר לֹא יַעֲבְרֵנוּ:	For the mighty LORD <i>will be</i> there, As our place of rivers – Watercourses – very wide ones. No galley 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 מְחַקְּקֵנוּ יְהוָה מַלְכֵנוּ 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	נִטְשׁוּ חֲבָלֶיךָ בַּל־יִחְזָקוּ בֶּן־תִּרְנָם בַּל־פָּרְשׁוּ נֹס אֲז חֶלֶק עַד־שָׁלַל מִרְבֵּה פִסְחִים בְּזָזוּ בָּז:	Your rigging has been loosened, They have not strengthened <u>the base</u> of their mast; They have not unfurled a sail. Then the booty of much spoil is divided; The lame <u>grab the plunder</u> .	the base: from root כָּנַן. AV's <i>well</i> is from root כָּנַן. So AV differs. grab the plunder ← <i>plunder the plunder</i> .
Isa 33:24	וּבֶל־יֹאמַר שֹׁכֵן חֲלִיתִי הָעָם הַיֹּשֵׁב בָּהּ נִשְׂא עוֹן:	And the inhabitant will not say, “I am ill.” The people who live in it <i>Are</i> forgiven <i>their</i> iniquity.	
Isa 34:1	קִרְבוּ גוֹיִם לִשְׁמָע וּלְאֻמִּים הִקְשִׁיבוּ תִשְׁמַע הָאָרֶץ וּמְלָאָהּ תִּבְּל וְכָל־צִאֲצָאֶיהָ:	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.	
Isa 34:2	כִּי קָצָף לִיהוָה עַל־כָּל־הַגּוֹיִם וְחִמָּה עַל־כָּל־צְבָאָם הַחֲרִימָם נָתַן לְטָבַח:	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.	<i>is</i> angry with ← (<i>has</i>) <i>anger over</i> . <i>is</i> wrathful over ← (<i>has</i>) <i>wrath over</i> .
Isa 34:3	וְחִלְלֵיהֶם יִשְׁלָכוּ וּפְגָרֵיהֶם יַעֲלֶה בְּאַשָּׁם וְנִמְסוּ הָרִים מִדָּמָם:	And their casualties will be dumped, And <i>from</i> their corpses their stench will come, And mountains will melt From their blood.	
Isa 34:4	וְנִמְקוּ כָל־צְבָא הַשָּׁמַיִם וְנִגְלוּ כִּסְפֵּי הַשָּׁמַיִם וְכָל־צְבָאָם יִבֹּל כִּנְבֵּל עֵלֶה מִגֶּפֶן וְכִנְבֵּלֶת מִתְּאֵנָה:	And all the array of heaven will <u>dissolve</u>, And the heavens will be rolled up like a <u>scroll</u>, And all their array will fall away, Like the falling off of foliage from a vine, Or like a <i>fig</i> falling from a fig tree .	Matt 24:29, Mark 13:25, Heb 1:12, Rev 6:13-14. dissolve ← <i>melt</i> . scroll ← <i>book</i> .
Isa 34:5	כִּי־רוֹתָהּ בְּשָׁמַיִם חֲרָבִי הִנֵּה עַל־אֲדָוָה תִּדְּרַד וְעַל־עַם חֲרָמִי לְמִשְׁפָּט:	For my sword will be satiated in the heavens, And behold, it will descend on Edom And on a people <u>I have condemned in judgment</u> .	I have condemned ← <i>of my devotion (to destruction)</i> . in judgment ← <i>to judgment</i> .

Isa 34:6	<p>תָּרַב לַיהוָה מְלֶאכָה דָּם הַדְּשָׁנָה מִחֶלֶב מִדָּם כְּרִים וְעִתּוּדִים מִחֶלֶב כְּלִיזֹת אֵילִים כִּי זָבַח לַיהוָה בְּבִצְרָה וְטִבַּח גָּדוֹל בְּאַרְצֵן אֱדוֹם:</p>	<p>The LORD's sword is full of blood; It is besmeared with fat From the blood of fatted lambs and he-goats 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 וּפָרִים עִם־אַבִּירִים וְרוּתָהּ אֶרְצָם מִדָּם וְעַפְרָם מִחֶלֶב יִדְשָׁן:</p>	<p>And the buffaloes will be brought down with them, And oxen with strong bulls, And their land will be saturated with blood, And their dust will be made greasy with fat.</p>	<p>buffaloes: or <i>rhinoceroses</i>. 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 שְׁלוּמִים לְרִיב צִיּוֹן:</p>	<p>For <i>it is</i> the day of the LORD's vengeance – The year of retribution – For the controversy over Zion.</p>	<p>retribution ← <i>retributions</i>.</p>
Isa 34:9	<p>וְנַהֲפֹכוּ נַחְלֶיהָ לְזָפֶת וְעַפְרָהּ לְגַפְרִית וְהִיתָה אֶרְצָהּ לְזָפֶת בְּעֵרָה:</p>	<p>And its streams will be turned into pitch, And its dust into sulphur, And its land will become burning pitch.</p>	<p>pitch ... pitch: otiose, but see Gen 12:5.</p>
Isa 34:10	<p>לַיְלָה וַיּוֹמָם לֹא תִכְבֶּה לְעוֹלָם יַעֲלֶה עֲשָׁנָה מִדּוֹר לְדוֹר תַּחֲרֹב לְנֶצַח נִצָּחִים אֵין עֹבֵר בָּהּ:</p>	<p>Night and day it will not be extinguished; Its smoke will rise up age- abidingly. From generation to generation it will be desolate; In all perpetuity No-one will pass through it.</p>	<p>Rev 14:11, Rev 19:3. desolate ← <i>dried up</i>, but [AnLx] gives <i>laid waste</i>. in all perpetuity ← <i>in perpetuity of perpetuities</i>.</p>
Isa 34:11	<p>וַיִּרְשׁוּהָ קָאֵת וּקְפוֹד וַיִּנְשׂוּף וְעָרַב יִשְׁכְּנוּ־בָּהּ וְנָטָה עָלֶיהָ קוֹתָהּ וְאַבְנֵי־בָהּ:</p>	<p>And the pelican and the hedgehog will inherit it, And the owl and the crow will inhabit it, And it is delineated as desolate, And it is marked off as forlorn.</p>	<p>Alluded to in Rev 18:2. it is delineated as desolate ← <i>the line of desolation extends over it</i>. <i>it is marked off as forlorn</i> ← <i>the (boundary) stones of forlornness</i>.</p>
Isa 34:12	<p>חֲרִיָּה וְאֵין־שֵׁם מְלוּכָה יִקְרָאוּ וְכָל־שְׂרָיָה יִהְיוּ אָפָס:</p>	<p>As for their nobles, There will be nothing there Which they can proclaim as a kingdom, And all its officials Will be no more.</p>	

Isa 34:13	וְעֹלֶתָהּ אֲרֻמְנָתֶיהָ סִירִים קִמּוֹשׁ וְחוֹחַ בְּמִבְצָרֶיהָ וְהִיְתָה נֹהָ תַנִּים חֲצִיר לִבְנוֹת יַעֲנָה:	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.	jackals: see Isa 34:14.
Isa 34:14	וּפָגְשׁוּ צִיִּים אֶת־אֲיִים וְשָׁעִיר עַל־רֵעֵהוּ יִקְרָא אֶדְ-שָׁם הַרְגִיעָה לִילִית וּמִצְאָהּ לָהּ מִנוּחַ:	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.	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.
Isa 34:15	שָׁמָּה קִנְיָה קִפּוֹז וְתַמְלִיט וּבִקְעָה וְדִגְרָה בְּצֵלָהּ אֶדְ-שָׁם נִקְבְּצוּ דִּיּוֹת אִשָּׁה רְעוּתָהּ:	The eagle-owl will make its nest there And lay its eggs and hatch <i>them</i> And brood over <i>them</i> in its shadow. Vultures will also gather there – The female <i>and</i> her mate.	eagle-owl: uncertain. Probably not a snake, because most don't incubate their eggs, but a python does coil around them.
Isa 34:16	דִּרְשׁוּ מֵעַל־סֵפֶר יְהוָה וּקְרְאוּ אֶחָת מֵהֵנָּה לֹא נִעְדְּרָה אִשָּׁה רְעוּתָהּ לֹא פָקְדוּ כִּי־פִי הוּא צִוָּה וְרוּחוֹ הוּא קִבְּצָן:	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.	in the book ← <i>from upon the book</i> .
Isa 34:17	וְהוּא־הִפִּיל לָהֶן גּוֹזָל וַיִּדּוּ חִלְקָתָהּ לָהֶם בָּקוּ עַד־עוֹלָם יִירָשׁוּהָ לְדוֹר וָדוֹר יִשְׁכְּנוּ־בָּהּ: ס	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.	
Isa 35:1	יִשְׁשׂוּם מִדְבָּר וְצִיָּה וְתִגַּל עֲרֵבָה וְתִפְרַח כַּחֲבַצְלֹת:	The desert and the dry place will take delight in them, And the arid tract will rejoice And blossom like a lily.	

Isa 35:2	פָּרַח תִּפְרָח וְתִגַּל אָף גִּילַת וְרָנָן כְּבוֹד הִלְבֵּנוּל נִתְּנָה הַדֵּר הַפְּרָמֶל וְהַשְׁרוֹן הֶמָּה 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 וּבְרָכִים כְּשִׁלּוֹת אֲמָצוּ:	Strengthen weak hands, And embolden faltering knees.	Heb 12:12. Compare this verse with Job 4:3, Job 4:4.
Isa 35:4	אִמְרוּ לְנִמְהָרֵי־לֵב חֲזִקוּ אַל־תִּירְאוּ הִנֵּה אֱלֹהֵיכֶם נֹקֵם יָבוֹא גָמוֹל אֱלֹהִים הוּא יָבוֹא וְיִשְׁעֵכֶם:	Say to those of a panic- stricken heart, “Be strong and do not fear. Behold, your God will come with vengeance – With God's retribution. He will come and save you.”	
Isa 35:5	אִז תִּפְקַחְנָה עֵינֵי עֹרְרִים וְאִזְנֵי חֲרָשִׁים תִּפְתָּחְנָה:	Then the eyes of the blind will be opened, And opened will be the ears of the deaf.	Matt 15:31, Luke 4:18; Matt 11:5 (allusion). opened ... opened: different verbs in Hebrew, so not otiose.
Isa 35:6	אִז יִדְלַג כְּאַיִל פֶּסַח וְתָרַן לְשׁוֹן אֵלֶם כִּי־נִבְקְעוּ בַּמִּדְבָּר מַיִם וּנְחָלִים בְּעֶרְבָה:	Then the lame will leap like the deer, And the tongue of the mute will shout for joy, At a time when water will be laid open in the desert, As will streams in the arid tracts.	Alluded to in Matt 11:5, Matt 15:31 . laid open: with connotations of <i>cracking open</i> . the arid tracts ← <i>an arid tract</i> .
Isa 35:7	וְהָיָה הַשָּׂרֵב לָאֵם וְצִמְאֹן לְמִבְּוֵעֵי מַיִם בְּנוֹה תְנִים רִבְצָה חֲצִיר לִקְנֶה וְגִמְאָ:	And the parched ground will become a lake, And the thirsty land springs of water. In the jackals' den where they lie down Will be 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־שֵׁם מַסְלֹל וְדֶרֶךְ וְדֶרֶךְ הַקֹּדֶשׁ יִקְרָא לָהּ לֹא־יַעֲבֹרְנָה טָמֵא וְהוּא־לִמּוֹ הַלֵּךְ דֶּרֶךְ וְאִוִּילִים לֹא יִתְעוּ:	And there will be a highway and a road there, And it will be called the Holy Road. No-one unclean will pass over it, And it will be for him who walks in the way, And the impious will not stray onto it.	Holy Road ← <i>road of holiness</i> , a Hebraic genitive. the way: compare Acts 9:2.

Isa 35:9	לֹא־יִהְיֶה שָׁם אֲרִיָּה וּפְרִיץ חַיּוֹת בְּלִי־עֵלְנָה לֹא תִמָּצֵא שָׁם וְהָלְכוּ גְּאוּלָּיִם:	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> .	lions ← <i>a lion</i> .
Isa 35:10	וּפְדוּיֵי יְהוָה יִשְׁבוּן וּבָאוּ צִיּוֹן בְּרָנָה וּשְׂמִינֶה עוֹלָם עַל־רֹאשֵׁם שְׂשׂוֹן וּשְׂמִינֶה יִשְׁיִגּוּ וְנָסוּ יָגוֹן וְאַנְחָה: פ	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.	Isa 51:11.
Isa 36:1	וַיְהִי בְּאַרְבַּע עָשָׂר שָׁנָה לְמֶלֶךְ חִזְקִיָּהוּ עָלָה סַנְחֶרִיב מֶלֶךְ־אַשּׁוּר עַל כָּל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְּפָשׂם:	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.	2 Ki 18:13, 2 Chr 32:1. Sennacherib: see 2 Ki 18:13.
Isa 36:2	וַיִּשְׁלַח מֶלֶךְ־אַשּׁוּר אֶת־רַב־שָׁקָה מִלְכִּישׁ יְרוּשָׁלַיִם אֶל־הַמֶּלֶךְ חִזְקִיָּהוּ בְּחֵיל כָּבֵד וַיַּעֲמֵד בְּתַעֲלַת הַבְּרֶכֶה הָעֲלִיוֹנָה בְּמִסְלַת שָׂדֶה כּוֹבֵס:	And the king of Assyria sent the <u>chief butler</u> from Lachish to Jerusalem, to King Hezekiah, with a sizeable <u>army</u> , and they stood at the <u>conduit</u> at the upper pool, <i>which is</i> at the <u>aqueduct</u> to the <u>washer's</u> site.	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> .
Isa 36:3	וַיָּצֵא אֵלָיו אֱלִיָּקִים בֶּן־חִלְקִיָּהוּ אֲשֶׁר עַל־הַבַּיִת וְשִׁבְנָא הַסֹּפֵר וַיּוֹאֵחַ בֶּן־אַסָּף הַמְּזָכִיר:	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.	2 Ki 18:18.
Isa 36:4	וַיֹּאמֶר אֲלֵיהֶם רַב־שָׁקָה אִמְרוּ־נָא אֶל־חִזְקִיָּהוּ כֹּה־אָמַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר מָה הַבִּטְחוֹן הַזֶּה אֲשֶׁר בְּטַחַת:	And the chief butler said to them, “Kindly say to Hezekiah, ‘ <i>This is what</i> the great king, the king of Assyria, says: «What <i>is</i> this <i>object of trust</i> in which you trust?	2 Ki 18:19. <i>this is what</i> ← <i>thus</i> .
Isa 36:5	אֲמַרְתִּי אֶדְבַר־שִׁפְתַיִם עֲצָה וּגְבוּרָה לְמַלְחָמָה עֲתָה עַל־מִי בְּטַחַת כִּי מָרַדְתָּ בִּי:	I quote <i>you</i> – but <i>it is vain talk</i> – « <i>I have counsel and wherewithal</i> for war.» Now in whom have you trusted? For you have rebelled against me.	2 Ki 18:20, 2 Chr 32:10. vain talk ← <i>word of the lips</i> .

Isa 36:6	<p>הִנֵּה בִטָּחַתְּ עַל־מִשְׁעֶנֶת הַקֶּנֶה הַרְצוּן הַזֶּה עַל־מִצְרַיִם אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וּבֹא בְכַפּוֹ וּנְקָבָה בּוֹ פְּרִעָה מִלֶּךְ־מִצְרַיִם לְכָל־הַבְּטָחִים עָלָיו:</p>	<p>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.</p>	<p> 2 Ki 18:21.</p> <hr/> <p>buckled reed staff: compare Isa 42:3, quoted in Matt 12:20.</p> <hr/> <p>slips ← goes.</p>
Isa 36:7	<p>וְכִי־תֹאמַר אֵלַי אֱלֹהֵהוּ אֱלֹהֵינוּ בִטָּחָנוּ הֲלוֹא־הוּא אֲשֶׁר הִסִּיר חֲזֻקָּהּ אֶת־בְּמִתָּיו וְאֶת־מִזְבְּחֹתָיו וַיֹּאמֶר לִיהוּדָה וּלְיְרוּשָׁלַם לִפְנֵי הַמִּזְבֵּחַ הַזֶּה תִּשְׁתַּחֲווּ:</p>	<p>And if you say to me, ‘We trust in the LORD our God’, <i>is that</i> not he whose raised sites and whose altars Hezekiah removed, when he said to Judah and to Jerusalem, ‘<i>It is</i> before this altar <i>that</i> you will worship?’ »</p>	<p> 2 Ki 18:22, 2 Chr 32:12.</p>
Isa 36:8	<p>וְעַתָּה הִתְעַרְב נָא אֶת־אֲדָנִי הַמֶּלֶךְ אֲשׁוּר וְאַתָּנָה לָךְ אַלְפִים סוּסִים אִם־תּוֹכֵל לָתֵת לָךְ רֶכֶבִים עֲלֵיהֶם:</p>	<p>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.</p>	<p> 2 Ki 18:23.</p>
Isa 36:9	<p>וַאֲיֵךְ תִּשָּׁיב אֶת פְּנֵי פַחַת אֶחָד עַבְדֵי אֲדָנִי הַקְּטָנִים וּתְבַטַּח לָךְ עַל־מִצְרַיִם לְרֶכֶב וּלְפָרָשִׁים:</p>	<p>And how <i>can</i> 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?</p>	<p> 2 Ki 18:24.</p> <hr/> <p>decline the offer ← repulse the face.</p> <hr/> <p>a governor among ← a governor of one of.</p>
Isa 36:10	<p>וְעַתָּה הִמְבַּלְעָדִי יְהוָה עָלִיתִי עַל־הָאָרֶץ הַזֹּאת לְהַשְׁחִיתָהּ יְהוָה אָמַר אֵלַי עֲלֵה אֶל־הָאָרֶץ הַזֹּאת וְהַשְׁחִיתָהּ:</p>	<p>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.’ ”</p>	<p> 2 Ki 18:25.</p>
Isa 36:11	<p>וַיֹּאמֶר אֱלִיאִקִּים וְשִׁבְנָא וַיּוֹאֲחַ אֶל־רַב־שָׂקָה דְּבַר־נָא אֶל־עַבְדֵּיךָ אַרְמִית כִּי שְׂמָעִים אֲנַחְנוּ וְאֶל־תְּדַבֵּר אֵלֵינוּ יְהוּדִית בְּאָזְנֵי הָעָם אֲשֶׁר עַל־הַחוֹמָה:</p>	<p>Then Eliakim and Shebna and Joah said to the chief butler, “Please speak to your servants <i>in</i> Aramaic, for we understand <i>it</i>, and do not speak to us <i>in</i> Judaeen, <i>it being</i> intelligible to the people who <i>are on the wall</i>.”</p>	<p> 2 Ki 18:26, 2 Chr 32:18.</p> <hr/> <p>understand ← hear.</p> <hr/> <p>intelligible to ← in the ears of.</p> <hr/> <p>on the wall: or at the wall.</p>

Isa 36:12	<p>וַיֹּאמֶר רַב־שָׁקָה הָאֵל אֲדֹנָיִךְ וְאֵלֶיךָ שְׁלַחְנִי אֲדֹנִי לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה הֲלֹא עַל־הַנָּשִׁים הַיֹּשְׁבִים עַל־הַחוֹמָה לֶאֱכֹל אֶת־*חֲרָאֵיהֶם **צֹאֲתָם וְלִשְׁתּוֹת אֶת־*שִׁינֵיהֶם **מִיָּמִי *רַגְלֵיהֶם 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 <u>on the wall</u>, <i>that</i> they will have to eat <u>their excrement</u> and drink <u>their urine</u> with you?”</p>	<p>their excrement ... their urine: see 2 Ki 18:27.</p> <hr/> <p> 2 Ki 18:27.</p> <hr/> <p>on the wall: or <i>at the wall</i>.</p>
Isa 36:13	<p>וַיַּעֲמֵד רַב־שָׁקָה וַיִּקְרָא בְּקוֹל־גָּדוֹל יְהוּדִית וַיֹּאמֶר שְׁמָעוּ 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 אֱלִישָׁא לָכֶם חֲזַקְיָהוּ כִּי לֹא־יֻכַּל 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.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p>
Isa 36:15	<p>וְאַל־יִבְטַח אֶתְכֶם חֲזַקְיָהוּ אֱלִי־יְהוָה לֵאמֹר הֲצִל יִצְיָאֵנוּ יְהוָה לֹא תִנָּתֵן 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.</p> <hr/> <p>certainly deliver: infinitive absolute.</p>
Isa 36:16	<p>אַל־תִּשְׁמָעוּ אֶל־חֲזַקְיָהוּ ס כִּי כֹה אָמַר הַמֶּלֶךְ אַשּׁוּר עֲשׂוּ־אִתִּי בְרֶכָה וּצְאוּ אֵלַי וְאֲכֹלוּ אִישׁ־גִּפְנוֹ וְאִישׁ תִּיאֲנָתוֹ וּשְׁתּוּ אִישׁ מִי־בֹרֹו:</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</i> partnership 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 <u>water from</u> his cistern,</p>	<p> 2 Ki 18:31.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>water from ← <i>water of</i>. Wider use of the construct state.</p>
Isa 36:17	<p>עַד־בָּאִי וְלָקַחְתִּי אֶתְכֶם אֶל־אַרְצַן פָּאֶרְצֶכֶם אֶרֶץ דָּגָן וְתִירוֹשׁ אֶרֶץ לֶחֶם וְכֶרֶמִים:</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־יִסִּית אֶתְכֶם חֲזַקְיָהוּ לֵאמֹר יְהוָה יִצְיָאֵנוּ הֲהִצִּילֵנוּ אֱלֹהֵי הַגּוֹיִם אִישׁ אֶת־אַרְצוֹ 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 grip of the king of Assyria?</p>	<p> 2 Ki 18:32, 2 Ki 18:33.</p> <hr/> <p><i>and don't let</i> ← <i>lest</i>.</p> <hr/> <p>anyone's land ← <i>a man his land</i>.</p> <hr/> <p><i>grip</i> ← <i>hand</i>.</p>
Isa 36:19	<p>אֵיֶּה אֱלֹהֵי חֲמַת וְאַרְפָּד אֵיֶּה אֱלֹהֵי סַפְרַוַּיִם וְכִי־הִצִּילֵנוּ אֶת־שִׁמְרוֹן מִיָּדִי:</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.</p> <hr/> <p><i>grip</i> ← <i>hand</i>.</p>

Isa 36:20	מִי בְּכָל־אֱלֹהֵי הָאָרְצוֹת הָאֵלֶּה אֲשֶׁר־הֶצִּילוּ אֶת־אֲרָצָם מִיַּד־יְהוָה אֶת־יְרוּשָׁלַם מִיַּד־יְהוָה	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?’ ”	2 Ki 18:35. grip (2x) ← <i>hand</i> .
Isa 36:21	וַיִּחַרְיֹשׁוּ וְלֹא־עָנוּ אֹתוֹ דְּבַר בִּי־מִצְוֹת הַמֶּלֶךְ הֵיאֵל לְאֹמֶר לֹא תַעֲנֶנּוּהוּ:	And they fell silent, and they did not answer him a word, for the king's commandment <i>was</i> , “Do not answer him.”	2 Ki 18:36. <i>was</i> ← (<i>was</i>) <i>to say</i> , but acting as a direct speech marker.
Isa 36:22	וַיָּבֹא אֶלְיָקִים בֶּן־חִלְקִיָּהוּ אֲשֶׁר־עַל־הַבַּיִת וְשִׁבְנָא הַסּוֹפֵר וְיֹאחַז בֶּן־אֲסָף הַמְּזִכֵּר אֶל־חִזְקִיָּהוּ קְרוּעֵי בְּגָדִים וַיַּגִּידוּ לוֹ אֶת דְּבָרֵי רַב־שָׂקָה: ס	Then Eliakim the son of Hilkiyah, 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.	2 Ki 18:37.
Isa 37:1	וַיְהִי כִשְׁמַע הַמֶּלֶךְ חִזְקִיָּהוּ וַיִּקְרַע אֶת־בְּגָדָיו וַיִּתְכַּס בְּשָׂק וַיָּבֹא בֵּית יְהוָה:	And it came to pass, when King Hezekiah heard <i>it</i> , that he tore his clothes and covered himself in sackcloth, and he went <i>to</i> the house of the LORD.	2 Ki 19:1.
Isa 37:2	וַיִּשְׁלַח אֶת־אֶלְיָקִים אֲשֶׁר־עַל־הַבַּיִת וְאֵת שְׁבְנָא הַסּוֹפֵר וְאֵת זִקְנֵי הַכֹּהֲנִים מִתְכַּסִּים בְּשָׂקִים אֶל־יִשְׁעֵיהוּ בֶּן־אֲמוּזַן הַנְּבִיא:	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.	2 Ki 19:2.
Isa 37:3	וַיֹּאמְרוּ אֵלָיו כֹּה אָמַר חִזְקִיָּהוּ יוֹם־צָרָה וְתוֹכָחָה וְנֹאצָּה הַיּוֹם הַזֶּה כִּי בָאוּ בָנִים עַד־מִשְׁבֵּר וְכֹחַ אֵין לִלְדָּה:	And they said to him, “ <i>This is what</i> Hezekiah says: ‘This day is 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.’ ”	2 Ki 19:3. <i>this is what</i> ← <i>thus</i> .
Isa 37:4	אוֹלֵי יִשְׁמַע יְהוָה אֱלֹהֶיךָ אֵת דְּבָרֵי רַב־שָׂקָה אֲשֶׁר שָׁלַח מֶלֶךְ־אַשּׁוּר אֲדַנְיוֹ לְחִרְף אֱלֹהִים חַי וְהוֹכִיחַ בְּדְבָרִים אֲשֶׁר שָׁמַע יְהוָה אֱלֹהֶיךָ וְנִשְׂאֵת תְּפִלָּה בְּעַד הַשְּׂאֲרִית הַנִּמְצָאָה:	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.’ ”	you will take up: a pointing issue; see 2 Ki 19:4. 2 Ki 19:4. <i>defy</i> ← <i>scorn</i> [AnLx], or <i>revile</i> [CB].
Isa 37:5	וַיָּבֹאוּ עֲבָדֵי הַמֶּלֶךְ חִזְקִיָּהוּ אֶל־יִשְׁעֵיהוּ:	And when King Hezekiah's servants came to Isaiah,	2 Ki 19:5.

Isa 37:6	וַיֹּאמֶר אֲלֵיהֶם יִשְׁעֶיהוּ כֹּה תֹאמְרוּן אֶל־אֲדֹנֵיכֶם כֹּה אָמַר יְהוָה אֶל־תִּירָא מִפְּנֵי הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ אֲשֶׁר גִּדְּפוּ נְעָרֵי מֶלֶךְ־אַשּׁוּר אוֹתִי:	Isaiah said to them, “ <i>This is what</i> you will say to your master: ‘ <i>This is what</i> 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. this is what (2x) ← thus.
Isa 37:7	הִנְנִי נֹתֵן בּוֹ רוּחַ וְשָׁמַע שְׁמוּעָה וְשָׁב אֶל־אַרְצוֹ וְהִפְלִיתִיו בַּחֶרֶב בְּאַרְצוֹ:	I am about to put in him a certain 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 own country.» ’ ”	2 Ki 19:7. I am about to ← behold me.
Isa 37:8	וַיָּשָׁב רַב־שָׂקָה וַיִּמָּצֵא אֶת־מֶלֶךְ אַשּׁוּר נֹלָחַם עַל־לִבְנָה כִּי שָׁמַע כִּי נָסַע מִלְכִּישׁ:	Then the chief butler returned and found the king of Assyria at war with Libnah, for he had heard that he had moved from Lachish.	2 Ki 19:8. he had moved: he = Sennacherib, 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־חִזְקִיָּהוּ לֵאמֹר:	And he heard about Tirhakah king of Ethiopia, when informants said, “He has gone out to wage war with you.” And when he heard about it, he sent messengers to Hezekiah to say,	2 Ki 19:9.
Isa 37:10	כֹּה תֹאמְרוּן אֶל־חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר אֵל־יִשְׂאָךְ אֱלֹהֶיךָ אֲשֶׁר אַתָּה בּוֹטֵחַ בּוֹ לֵאמֹר לֹא תִנָּתֵן יְרוּשָׁלַם בְּיַד מֶלֶךְ אַשּׁוּר:	“ <i>This is what</i> you will say to Hezekiah king of Judah. Say, ‘Do not let your God in whom you trust deceive you when <i>he</i> says, «Jerusalem will not be delivered into the hand of the king of Assyria.»	2 Ki 19:10, 2 Chr 32:17. 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, in obliterating them. So will you be delivered?	2 Ki 19:11, 2 Chr 32:17. in obliterating them: gerundial use of the infinitive.
Isa 37:12	הֲצִילוּ אוֹתָם אֱלֹהֵי הַגּוֹיִם אֲשֶׁר הִשְׁחִיתוּ אֲבוֹתַי אֶת־גּוֹזָן וְאֶת־חֶרֶן וְרֶצֶף וּבְנֵי־עֵדֶן אֲשֶׁר בְּתֶלְשָׁר:	Have the gods of the nations delivered them – nations which my fathers brought to ruin: Gozan and Haran and Rezeph and the sons of Eden who were in Telassar?	2 Ki 19:12. Telassar: AV= Telassar here, but Thelassar in 2 Ki 19:12.
Isa 37:13	אֵיָּה מֶלֶךְ־חַמַּת וּמֶלֶךְ אַרְפָּד וּמֶלֶךְ לְעִיר סֶפְרַוַּיִם הֲנֵעַ וְעוּהָ:	Where is the king of Hamath or the king of Arpad or the king of the city of Sepharvaim, Hena or Ivvah?’ ”	2 Ki 19:13. or (3x): see 2 Ki 19:13. Ivvah: AV= Ivah, not recognizing the dagesh in the vav.

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 הַכְּרֻבִּים אַתָּה־הוּא הָאֱלֹהִים לְבַדָּךְ לְכָל 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	הִטָּה יְהוָה אָזְנְךָ וּשְׁמָע פִּקְחַת יְהוָה עֵינֶיךָ וּרְאֵה וּשְׁמָע אֶת כָּל־דִּבְרֵי סַנְחֶרִיב אֲשֶׁר שָׁלַח לְחַרֵּף אֱלֹהִים חַיִּי:	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	אָמְנָם 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 וְאֶבֶן וַיִּאֲבֹדוּם:	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 וּנְדַעוּ 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־דִּבֶּר יְהוָה עָלָיו בָּזָה לָךְ לַעֲגָה לָךְ בְּתוֹלַת בֵּת־צִיּוֹן אַחֲרֶיךָ רֹאשׁ הַנִּיעָה 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 וּתְשֹׁא מְרוֹם עֵינֶיךָ אֶל־קִדּוֹשׁ 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	בֵּיד עֲבָדֶיךָ חֲרַפְתָּ אֲדַנִּי וּתְאֹמַר בְּרַב רֶכֶבִּי אֲנִי עָלִיתִי מְרוֹם הָרִים יִרְכַּתִּי לְבָנוֹן וְאַכְרַת קוֹמַת אֲרָזָיו מִבְּחָר בְּרָשָׁיו וְאַבּוֹא מְרוֹם קִצּוֹ יַעַר כַּרְמֶלֹו׃	Through your servants you have defied the <u>LORD*</u> 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 <i>And</i> 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 אֲדוֹנָי, <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 וּשְׁתִּיתִי מַיִם וְאַחֲרַב בְּכַף־פַּעֲמֵי כָּל יְאֹרֵי מִצּוֹר׃	I have dug <i>wells</i> and drunk water, And by my <u>expeditions</u> I have caused all the channels <u>to places</u> <i>under</i> 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־שָׁמַעְתָּ לְמַרְחוֹק אוֹתָהּ עָשִׂיתִי מִימֵי קֶדֶם וַיִּצְרְתִּיהָ עֵתָהּ הִבֵּאתִיהָ וּתְהִי לְהִשָּׂאוֹת גְּלִים נָצִים עָרִים בְּצֻרוֹת׃	Have you not heard from long ago <i>That</i> I made <u>this</u> ? – That in ancient days I formed it? I have brought it about now, And it was <i>so that you</i> <u>should</u> reduce fortified cities To desolate heaps of stones.	2 Ki 19:25. <hr/> this ← <i>it</i> .
Isa 37:27	וַיִּשְׁבִּיֵהוּן קִצְרֵי־יָד חֲתוּ וּבָשׁוּ הָיוּ עֵשֶׂב שָׂדֶה וִירֵק דָּשָׁא חֲצִיר גִּזְזוֹת וּשְׂדֵמָה לִפְנֵי קָמָה׃	And their inhabitants <i>were</i> <u>powerless</u> , 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 <u>on standing corn</u> .	2 Ki 19:26. <hr/> powerless ... wild vegetation ... grassy verdure ... on standing corn: see 2 Ki 19:26.
Isa 37:28	וּשְׁבַתְתָּ וַיֵּצֵאתְךָ וּבּוֹאְךָ יִדְעֹתִי וְאֵת הַתְּרַגּוּזְךָ אֵלַי׃	Now I have known your way of life, 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 הַתְּרַגְּזוֹן אֵלַי וְשֹׁאֲנֹךָ עָלָה בְּאָזְנִי וְשִׁמְתִּי חֹחִי בְּאַפִּי וּמִתְּגִל בְּשִׁפְתִּיךָ וְהִשִּׁיבְתִּיךָ בְּדֶרֶךְ אֲשֶׁר-בָּאתָ 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>	<p> 2 Ki 19:28.</p>
Isa 37:30	<p>וְזֶה-לִּי הָאוֹת אֲכֹל הַשָּׁנָה סְפִיחַ וּבִשְׁנֵה הַשָּׁנִית שְׂחִים וּבִשְׁנֵה הַשְּׁלִישִׁית זֶרְעוּ וְקִצְרוּ וְנִטְעוּ כִרְמִים *וְאָכֹל **וְאָכְלוּ פְּרִים:</p>	<p>'And <u>this will be</u> a sign to you: This year <u>you will eat</u> the produce of spilt grain, And in the second year the produce of self-sown grain, But in the third year, Sow and reap and plant vineyards And <u>eat</u> 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>וְיִסְפָּה פְּלִיטַת בֵּית-יְהוּדָה הַנִּשְׁאָרָה שְׂרֵשׁ לְמַטָּה וְעֹשָׂה 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>	<p> 2 Ki 19:30.</p>
Isa 37:32	<p>כִּי מִירוּשָׁלַם תֵּצֵא שְׂאֲרִית וּפְלִיטָה מִהַר צִיּוֹן קִנְיָתָה 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>	<p> 2 Ki 19:31.</p>
Isa 37:33	<p>לָכֵן כֹּה-אָמַר יְהוָה אֱלֹהֵי-מֶלֶךְ אֲשׁוּר לֹא יָבוֹא אֶל-הָעִיר הַזֹּאת וְלֹא-יִזְרֶה שָׁם חֵץ וְלֹא-יִקְדֹּמָנָה מִגֶּן וְלֹא-יִשְׁפֹּךְ עָלֶיהָ סִלְלָה:</p>	<p>Therefore <u>this is what</u> the LORD says concerning the king of Assyria: 'He shall not come to this city, And he shall not shoot an arrow there, And <u>he shall not advance on it with a shield</u>, And he shall not raise an earthwork against it.</p>	<p> 2 Ki 19:32.</p> <hr/> <p>this is what ← thus.</p> <hr/> <p>he shall not advance on it <i>with</i> a shield: see 2 Ki 19:32.</p>
Isa 37:34	<p>בְּדֶרֶךְ אֲשֶׁר-בָּא בָּהּ יָשׁוּב וְאֶל-הָעִיר הַזֹּאת לֹא יָבוֹא נֹאם-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>	<p> 2 Ki 19:33.</p>
Isa 37:35	<p>וְגִנֹּתַי עַל-הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעְנִי 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>	<p> 2 Ki 19:34.</p>

Isa 37:36	וַיֵּצֵא מַלְאָךְ יְהוָה וַיַּכֶּה בְּמַחְנֵה אֲשׁוּר מֵאָה וּשְׁמֹנִים וַחֲמִשָּׁה אָלֶף וַיִּשְׁכְּמוּ בַּבֹּקֶר וַהֲנִה כָּל־פָּגְרִים 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, <u>they saw that they were all dead – corpses.</u>	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	וַיֵּסֶע וַיֵּלֶךְ וַיָּשָׁב סְנַחֲרִיב מֶלֶךְ-אַשּׁוּר וַיָּשָׁב בְּנִינֻוּה:	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 מְשַׁתַּחֲוֶה בַּיֵּת נִסְרֹךְ אֱלֹהָיו וְאַדְרַמֶּלֶךְ וּשְׂרָאֲצַר בְּנָיו הִכְּהוּ בַּחֶרֶב וַהֲמָה נִמְלְטוּ אֶרֶץ אֲרָרָט וַיִּמְלֹךְ אֶסְרַחְדֹּן בֶּן־וּ 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 הֵם חָלָה חִזְקִיָּהוּ לָמוֹת וַיָּבֹא אֵלָיו יִשְׁעִיָּהוּ בֶן-אֲמוּץ הַנְּבִיא וַיֹּאמֶר אֵלָיו כֹּה-אָמַר יְהוָה צֹו לְבֵיתְךָ כִּי מֵת אַתָּה וְלֹא תַחְיֶה:	In those days Hezekiah became <u>mortally</u> 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> . <i>this is what</i> ← <i>thus</i> .
Isa 38:2	וַיִּסַּב חִזְקִיָּהוּ פָנָיו 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 לִפְנֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם וְהֵטוֹב בְּעֵינֶיךָ עֲשִׂיתִי וַיִּבֶדַּח חִזְקִיָּהוּ בְּכִי גָדוֹל: ס	and he said, “I implore you, O LORD, do <u>remember how</u> I have walked before you in truth, and with a <u>sincere</u> heart, and <i>how</i> I have done what <i>is right</i> in your sight.” And Hezekiah wept <i>with</i> great weeping.	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 <u>came</u> to Isaiah <u>as follows</u> :	2 Ki 20:4. came ← <i>became</i> . as follows ← <i>to say</i> .
Isa 38:5	הֲלוֹי וְאִמַּרְתָּ אֶל-חִזְקִיָּהוּ כֹּה-אָמַר יְהוָה אֱלֹהֵי דָוִד אָבִיךָ שְׁמַעְתִּי אֶת-תְּפִלָּתְךָ רָאִיתִי אֶת-דִּמְעָתְךָ הַנְּגִיל יוֹסֵף עַל-יָמֶיךָ חֲמֵשׁ עֶשְׂרֵה 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 <u>am about to</u> add fifteen years to your days.	2 Ki 20:5, 2 Ki 20:6. go: infinitive absolute in the role of an imperative. <i>this is what</i> ← <i>thus</i> . tears ← <i>tear</i> . I am about to ← <i>behold me</i> .
Isa 38:6	וּמִכָּף מֶלֶךְ-אַשּׁוּר אֶצִּילְךָ וְאֶת הָעִיר הַזֹּאת וְגִנֹּתֶי 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	וְהָיָה הַאֵת מֵאֵת יְהוָה אֲשֶׁל יַעֲשֶׂה יְהוָה אֶת־הַדָּבָר 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 הַמַּעֲלֹת אֲשֶׁר יֵרְדֶה בַּמַּעֲלֹת אַחֲזִי בְּשֶׁמֶשׁ אַחֲרָנִית עֹשֶׂר מַעֲלֹת וְתֵשֵׁב הַשֶּׁמֶשׁ עֹשֶׂר מַעֲלֹת בַּמַּעֲלֹת 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 <i>recovered</i> from his sickness:	recovered ← <i>lived</i> .
Isa 38:10	אֲנִי אֲמַרְתִּי בְּדַמִּי יָמִי אֵלֶכָה בְּשַׁעְרֵי שְׂאוֹל פִּקְדָתִי יָתֵר שְׁנוֹתַי:	“I said, ‘In the <i>quiet period</i> 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] דָּמִי. AV differs (<i>in the cutting off of my days</i>).
Isa 38:11	אֲמַרְתִּי 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 <i>Among</i> 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</i>) <i>cessation</i> . AV differs; see [AnLx] חֲדָל.
Isa 38:12	דּוֹרִי נִסָּע וְנִגְלָה מִנִּי כְּאֶהָל רָעִי קִפְדָתִי כְּאַרְגָּ חֵיל מִדָּלָה 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 כְּאֶרֶי בֵּן יִשְׁבֵּר כָּל־עַצְמוֹתַי מִיּוֹם עַד־לַיְלָה תִּשְׁלִימָנִי:	I <i>waited expectantly</i> 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 אֲצַפְצָף אֶהְיֶה כִּי־וְנָה דָלוּ עֵינַי לְמָרוֹם אֲדֹנָי עֲשֵׂקָה־לִּי 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	מָה־אֲדַבֵּר וְאֶמְרֶ־לִי וְהוּא עָשָׂה אֲדֹדָה כָּל־שְׁנוֹתַי עַל־מֵר 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 / at bitterness of my soul</i> .
Isa 38:16	אֲדֹנָי עָלֵיהֶם יַחֲיוּ וְלִכְלִבָּהֶן חַיִּי 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>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. my spiritual life ← <i>the life of</i> <i>my spirit</i> , a Hebraic genitive.
Isa 38:17	הִנֵּה לְשָׁלוֹם מֵר־לִי מֵר וְאַתָּה חֲשַׁקְתָּ נַפְשִׁי מִשְׁחַת בְּלִי כִי הִשְׁלַכְתָּ אַחֲרַי גִּוְף כָּל־חֲטָאִי:	But <i>it was</i> for peace That I had great bitterness, But you were pleased <i>to</i> <i>deliver</i> my <i>being</i> From the pit of <i>destruction</i> , 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 תִּוְדָּךְ מוֹת יִהְיֶה לְלֹךְ לֹא־יִשְׁפְּרוּ יוֹרְדֵי־בּוֹר אֶל־אַמְתָּךְ:	For the grave does not praise you, Nor does death laud you. Those <i>who</i> go down <i>to</i> the pit Do not await your truth.	
Isa 38:19	חַי חַי הוּא יוֹדֵךְ כְּמוֹנֵי הַיּוֹם אָב לְבָנִים יוֹדִיעַ אֶל־אַמְתָּךְ:	<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 לְהוֹשִׁיעַנִי וּנְגִינוֹתַי נִגְנֶן כָּל־יָמַי חַיִּינוּ 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 דְּבַלֶּת תֵּאֲנִים 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 <i>recover</i> .”	2 Ki 20:7. recover ← <i>live</i> . See Isa 38:9.
Isa 38:22	וַיֹּאמֶר חִזְקִיָּהוּ 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	<p>בַּעַת הַהוּא שָׁלַח מֶרְדַּךְ בֶּלְאָדָן בֶּן־בִּלְאָדָן מֶלֶךְ־בָּבֶל סִפְרִים וּמִנְחָה אֶל־חִזְקִיָּהוּ וַיִּשְׁמַע כִּי חָלָה וַיִּחְזַק:</p>	<p>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 recovered</u>.</p>	<p> 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].</p> <hr/> <p>had recovered: the word is similar to the name <i>Hezekiah</i>. A play on words, or the reason for king's name.</p>
Isa 39:2	<p>וַיִּשְׂמַח עֲלֵיהֶם חִזְקִיָּהוּ וַיֵּרָאם אֶת־בֵּית *נִכְתָּה **נִכְתּוֹ אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַבְּשָׂמִים וְאֵת הַשֶּׁמֶן הַטוֹב וְאֵת כָּל־בֵּית כָּלֵיו וְאֵת כָּל־אֲשֶׁר נִמְצָא בְּאֶצְרָתָיו לֹא־הָיָה דָּבָר אֲשֶׁר לֹא־הָרָאם חִזְקִיָּהוּ בְּבֵיתוֹ וּבְכָל־מְמַשְׁלָתוֹ:</p>	<p>And Hezekiah was pleased with them, and he showed them {K: the} [Q: his] spice 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 present</i> in his treasures. There was nothing which Hezekiah did not show them in his house and in all his <i>realm</i>.</p>	<p> 2 Ki 20:13.</p> <hr/> <p>spice: AV differs (<i>precious things</i>).</p> <hr/> <p>present ← <i>found</i>.</p> <hr/> <p>realm ← <i>rule</i>.</p>
Isa 39:3	<p>וַיָּבֹא יִשְׁעִיָּהוּ הַנָּבִיא אֶל־הַמֶּלֶךְ חִזְקִיָּהוּ וַיֹּאמֶר אֵלָיו מָה אָמְרוּ הָאֲנָשִׁים הָאֵלֶּה וּמֵאֵן יָבֹאוּ אֵלַי וַיֹּאמֶר חִזְקִיָּהוּ 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 חִזְקִיָּהוּ אֵת כָּל־אֲשֶׁר בְּבֵיתִי רָאוּ לֹא־הָיָה דָּבָר אֲשֶׁר לֹא־הָרָאִיתִים בְּאֶצְרָתִי:</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 treasures.”</p>	<p> 2 Ki 20:15.</p>
Isa 39:5	<p>וַיֹּאמֶר יִשְׁעִיָּהוּ אֶל־חִזְקִיָּהוּ שִׁמַּע 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 אֶצְרָו אֲבִתֶּיךָ עַד־הַיּוֹם הַזֶּה בָּבֶל לֹא־יֻתֵּר דָּבָר 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>וּמִבְנֵיךָ אֲשֶׁר יֵצְאוּ מִמֶּךָ אֲשֶׁר תֹּלִיד יִקְחוּ וְהֵיוּ סְרִיסִים בְּהִיכַל מֶלֶךְ בָּבֶל:</p>	<p>And they will take <i>away some</i> of your sons who will <u>descend from</u> you, whom you will beget, and they will be eunuchs in the palace of the king of Babylon.’ ”</p>	<p> 2 Ki 20:18.</p> <hr/> <p>descend from you ← <i>come out of you</i>.</p>

Isa 39:8	וַיֹּאמֶר חִזְקִיָּהוּ אֶל־יִשְׁעִיָּהוּ טוֹב דְּבַר־יְהוָה אֲשֶׁר דִּבַּרְתָּ וַיֹּאמֶר כִּי יִהְיֶה שָׁלוֹם וָאֱמֶת בְּיָמָי: פ	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.”	2 Ki 20:19. right ← <i>good</i> .
Isa 40:1	נַחֲמוּ נַחֲמוּ עַמִּי יֹאמֶר אֱלֹהֵיכֶם:	“Take <u>comfort</u> , take <u>comfort</u> , 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	דְּבָרוּ עַל־לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלֶיהָ כִּי מִלְּאָה צָבָאָה כִּי נִרְצָה עֲוֹנָהּ כִּי לִקְחָהּ מִיַּד יְהוָה כָּפָלִים בְּכָל־חַטָּאתֶיהָ: ס	“Speak <u>kindly</u> to Jerusalem, And proclaim to her That her warfare has been <u>concluded</u> , 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> , <i>be comforted</i> , but [Ges-HG] §46 does not admit a <i>pual</i> imperative for any verb. kindly ← <i>at the heart</i> . concluded ← <i>fulfilled</i> .
Isa 40:3	קוֹל קוֹרֵא בַּמִּדְבָּר פָּנוּ דֶּרֶךְ יְהוָה יִשְׂרוּ בְּעֶרְבָה מִסְלָה לְאַלְהֵינוּ:	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 יִנָּשָׂא 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 <u>steep</u> 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 <i>crooked</i> .
Isa 40:5	וְנִגְלָה כְּבוֹד יְהוָה וּרְאוּ כָל־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 אֹמֵר קָרָא וְאָמַר מָה אֶקְרָא כָּל־הַבָּשָׂר חֲצִיר וְכָל־חֲסֵדוֹ 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 <u>wild</u> flower.	1 Pet 1:24. wild ← <i>of the field</i> .

Isa 40:7	יֵבֶשׁ חֲצִיר נִבֵּל צִיץ כִּי רוּחַ יְהוָה נִשְׁבָּה בּוֹ אֶכְנָן חֲצִיר הָעָם:	The grass dries up, And the flower fades, For the spirit of the LORD blows on it. Truly, The people <i>are</i> grass.	1 Pet 1:24.
Isa 40:8	יֵבֶשׁ חֲצִיר נִבֵּל צִיץ וְדִבְרֵ־אֱלֹהֵינוּ יָקוּם לְעוֹלָם: ס	The grass dries up, And the flower fades, But the word of our God Will stand age-abidingly.”	1 Pet 1:24, 1 Pet 1:25. <hr/> but: adversative use of the vav.
Isa 40:9	עַל הַר־גִּבְעָה עֲלִי־לָךְ מִבְּשָׂרָת צִיּוֹן הַרְיָמִי בְּכַח קוֹלְךָ מִבְּשָׂרָת יְרוּשָׁלַם הַרְיָמִי 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 אֲדֹנָי יְהוָה בָּחֻזַּק יָבֹוא וְזִרְעוֹ מְשָׁלָה לוֹ הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לִפְנֵיו:	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	כִּרְעָה עֹדְרוֹ יִרְעָה בְּזִרְעוֹ יִקְבֹּץ טְלָאִים וּבְחִיקוֹ יִשָּׂא עֲלֹות יִנְהַל: 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 בְּזִרְתָּ תִּכֹּן וְכֹל בְּשִׁלְשׁ עֶפֶר הָאָרֶץ וְשָׁקֵל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֵאזֵנָם:	Who has measured the waters in the palm of his hand Or sized up the heavens by the span? Or calculated the <i>volume of</i> 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/> ephah: about 6 imperial gallons or 27 litres.
Isa 40:13	מִי־תִכַּן אֶת־רוּחַ יְהוָה וְאִישׁ עֲצָתוֹ יוֹדִיעֵנוּ:	Who has assessed the spirit of the LORD, And <i>what</i> man has imparted knowledge to him <i>With</i> his counsel?	Rom 11:34, 1 Cor 2:16.

Isa 40:14	אֶת־מִי נֹעֵץ וַיְבִינֵהוּ וַיְלַמְּדֵהוּ בְּאֵרֶחַ מִשְׁפָּט וַיְלַמְּדֵהוּ דֹעַת וְדֶרֶךְ 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	הֵן גּוֹיִם כְּמֶרְמֶד מִדְּלִי וּכְשֶׁחַק מֵאֲזַנִּים נִחְשְׁבוּ הֵן אֵיִם כְּדָק יֶטוֹל:	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 דִּי בַעַר וַחֲיָתוֹ אֵין דִּי 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 נֶגְדוֹ מֵאַפָּס וְתָהוּ נִחְשְׁבוּ־לּוֹ:	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	וְאֶל־מִי תִדְמִיּוֹן אֵל וּמַה־דְּמוּת תַּעֲרֹכוּ לּוֹ:	So to whom will you liken GOD, And <i>with</i> what comparison Will you draw <i>a parallel</i> with him?	
Isa 40:19	הַפֶּסֶל נִסְדָּךְ חָרָשׁ וְצִרְיָה בִּזְהָב יִרְקַעֲנֻ וּרְתִיקוֹת כֶּסֶף צוֹרֵף:	The artisan casts <u>an idol</u> , And refines gold <i>and</i> <u>overlays it</u> , 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	הַמִּסְכָּן תְּרוּמָה עֵץ לֹא־יִרְקָב יִבְחַר חָרָשׁ חָכֵם יִבְקֶשׁ־לּוֹ לְהַכִּין פֶּסֶל לֹא יִמוּט:	<i>As for</i> the heave-offering of the impoverished, He selects some wood <i>which</i> will not rot, And 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	הֲלֹא תִדְעוּ הֲלֹא תִשְׁמְעוּ הֲלֹא הִגַּד מֵרֵאשִׁית לָכֶם הֲלֹא הִבִּינְתֶּם 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־חֻג הָאָרֶץ וַיִּשְׁבֶּיהָ כְּחִגְבִּים הַנוֹטָה כָּדֵל שָׁמַיִם וַיִּמְתְּחֶם כְּאַהֲלֵ לַשָּׁבֶת:	<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	הַנּוֹתֵן רוֹזְנִים לְאֵין שְׁפֹטִי אֶרֶץ כְּתָהוּ עָשָׂה:	Who <u>reduces</u> princes to nothing, And makes the judges of the world desolate.	reduces ← <i>gives, puts, sets</i> .
Isa 40:24	אֵף בִּלְנִטְעוֹ אֵף בִּלְזָרְעוֹ אֵף בִּלְשָׂרֵשׁ בְּאֶרֶץ גִּזְעָם וְגַם־נִשֹּׁף בָּהֶם וַיִּכְשׁוּ וַסַּעֲרָה 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	וְאֶל־מִי תִדְמִיּוּנִי וְאֲשׁוּה יֹאמַר 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 אֱלֹהֵ הַמּוֹצִיא בְּמִסְפָּר צְבָאָם לְכֹלֹם בְּשֵׁם יִקְרָא מְרֹב אוֹנִים וְאִמְיָן כָּח אִישׁ לֹא נֶעְדָּר: 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 דְרָכִי מִיְהוָה וּמֵאֱלֹהֵי מִשְׁפָּטִי 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 אֵין חֶקֶר לְתַבּוּנָתוֹ:	Have you not known, Or have you not heard, <i>That</i> 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 כָּח וּלְאֵין אוֹנִים עֲצָמָה יִרְבֶּה:	He gives the exhausted strength, And he increases the vigour Of <i>those who have</i> no energy.	

Isa 40:30	וַיֵּעֲפוּ נְעָרִים וַיִּגְעוּ וּבַחֹרִים כְּשׂוֹל יִכְשָׁלוּ:	But youths will become exhausted and weary, And young men will <u>surely</u> <u>stumble</u> .	surely stumble: infinitive absolute.
Isa 40:31	וְקוֹי יְהוָה יַחְלִיפוּ כַּח יַעֲלוּ אֲבָר כַּנְּשָׁרִים יְרוּצוּ וְלֹא יִיָּגְעוּ יִלְכוּ וְלֹא יֵעֲפוּ: פ	But those who <u>confide in</u> the 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.	confide in ← <i>confide of</i> . flight ← <i>wing feather</i> .
Isa 41:1	הַחֲרִישׁוּ אֵלַי אֲלֵים וְלֹא־מִים יַחְלִיפוּ כַּח יִגְשׁוּ אֲזִי יִדְבְּרוּ יַחֲדוּ לְמִשְׁפָּט נִקְרָבָה:	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.	coastlands: or <i>islands</i> .
Isa 41:2	מִי הָעִיר מִמִּזְרַח צֶדֶק יִקְרָאָהוּ לְרִגְלוֹ יִתֵּן לִפְנֵי גוֹיִם וּמַלְכִּים יִרְדֵּי יִתֵּן כְּעַפְלָ חֲרָבוֹ כְּקֶשׁ נִדְף קִשְׁתּוֹ:	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.	
Isa 41:3	יִרְדָּפֵם יַעֲבֹר שְׁלוֹם אַרֶחַ בְּרִגְלָיו לֹא יָבוֹא:	He pursued them; He came through <i>in</i> safety Along a way <i>which</i> he had not taken on foot.	
Isa 41:4	מִי־פָעַל וַעֲשָׂה קְרָא הַדְּרוֹת מֵרֶאשׁ אֲנִי יְהוָה רִאשׁוֹן וְאֶת־אַחֲרָנִים אֲנִי־הוּא:	Who has performed <i>it</i> and accomplished <i>it</i> , Calling generations from the beginning? I, the LORD, The first and with the last; <i>I am</i> he.	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.
Isa 41:5	רָאוּ אֲיִים וַיִּירָאוּ קִצּוֹת הָאָרֶץ יַחֲרָדוּ קִרְבּוֹ וַיִּאֲתָיוּ:	The <u>coastlands</u> have seen <i>it</i> , And they feared. The ends of the earth trembled; They approached and came.	coastlands: or <i>islands</i> .
Isa 41:6	אִישׁ אֶת־רֵעֵהוּ יַעֲזֹרוּ וְלֹא־חִיו יֹאמַר חֲזֹק:	They helped each other, And <i>each</i> said to his brother, 'Take courage.'	take courage ← <i>strengthen</i> .

Isa 41:7	וַיַּחֲזֹק חָרָשׁ אֶת־צִרְיָהּ מִחֲלִיק פְּטִישׁ אֶת־הוֹלֵם פָּעַם אָמַר לְדָבֵק טוֹב הוּא וַיַּחֲזִקְהוּ בְּמַסְמְרִים לֹא יִמוּט׃ ס	And the artisan <u>encouraged</u> the refiner, And he <i>who</i> hammers thin <i>encouraged</i> him who strikes <i>on</i> the anvil, As he said, ‘It is right for soldering.’ And he fastened it with rivets <i>Which would not come</i> <i>loose.</i>	<u>encouraged</u> ← <i>strengthened.</i> <u>come loose</u> ← <i>totter.</i>
Isa 41:8	וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בַּחֲרִיתִּיךָ זָרַע אַבְרָהָם אֱהָבִי׃	But you, Israel, <i>are my</i> servant , And Jacob, <u>you</u> whom I chose , <i>Are the seed of my friend</i> Abraham ,	Matt 12:18, James 2:23. <u>you</u> : from the verbal suffix.
Isa 41:9	אֲשֶׁר הִחֲזַקְתִּיךָ מִקְצוֹת הָאָרֶץ וּמֵאֲצִילֶיהָ קָרָאתִיךָ וְאָמַר לְךָ עַבְדִּי־אַתָּה בַּחֲרִיתִּיךָ וְלֹא מָאֲסִיתִיךָ׃	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־אָנִי אַל־תִּשְׁתַּע כִּי־אֲנִי אֱלֹהֶיךָ אֲמַצְתִּיךָ אֶף־עֲזָרְתִּיךָ אֶף־תִּמְכָּתִיךָ 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 וַיִּכְלְמוּ כָל הַנִּחָרִים בְּךָ יִהְיוּ כְאֵין וַיֵּאבְדוּ 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	תִּבְקֹשׁוּ וְלֹא תִמְצְאוּם אַנְשֵׁי מִצֵּתְךָ יִהְיוּ כְאֵין וּכְאֶפֶס אַנְשֵׁי מִלְחָמָתְךָ׃	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 יְמִינְךָ הָאָמַר לְךָ אַל־תִּירָא אֲנִי עֲזָרְתִּיךָ׃ ס	For I <i>am</i> the LORD your God, <i>Who</i> will hold your right <i>hand</i> , Who says to you, ‘Do not fear; I will help you.’	

Isa 41:14	אֶל־תִּירָאִי תוֹלַעַת יַעֲקֹב מִתִּי יִשְׂרָאֵל אֲנִי עֲזָרְתִּיךָ נֹאֵם־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 your redeemer – The holy <i>one</i> of Israel.	your redeemer ← <i>and your redeemer.</i>
Isa 41:15	הִנֵּה שִׁמְתִּיךָ לְמוֹרֵג חֲרוּץ חָדָשׁ בָּעַל פִּיפּוֹת תְּדוּשׁ הָרִים וְתִדָּק וּגְבָעוֹת כַּמָּץ תִּשִּׂים:	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	תִּזְרֹם וְרוּחַ תִּשָּׂאֵם וּסְעָרָה תִּפְּיץ אוֹתָם וְאַתָּה תִּגֹּל בִּיהוָה 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 מַיִם וְאֵין לְשׁוֹנֵם בַּצִּמָּא נִשְׁתָּה אֲנִי יְהוָה אֲעֲנֶם אֱלֹהֵי יִשְׂרָאֵל לֹא אֶעְזֹבֵם:	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	אֶפְתָּח עַל־שִׁפְיֵים נְהָרוֹת וּבְתוֹךְ בְּקָעוֹת מַעֲיִנוֹת אֲשִׁים מִדְּבַר לְאֲגַם־מַיִם וְאַרְץ צִיָּה לְמוֹצָאֵי 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</i> , <i>fountains</i> .
Isa 41:19	אֶתֵּן בַּמִּדְבָּר אֶרֶז שֹׁפָה וְהֶדֶס וְעֵץ שֶׁמֶן אֲשִׁים בְּעֶרְבָה בְּרוֹשׁ תִּדְהָר וּתְאֻשׁוֹר יַחֲדוּ:	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 וַיֵּדְעוּ וַיִּשְׁימוּ וַיִּשְׁכִּילוּ יַחֲדוּ כִּי יַד־יְהוָה עָשְׂתָה זֹאת וּקְדוֹשׁ יִשְׂרָאֵל בִּרְאָה: 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 הִגִּישׁוּ עֲצֻמוֹתֵיכֶם יֹאמֶר מֶלֶךְ יַעֲקֹב:	Advance your arguments, Says the LORD; Bring forward your strong <i>reasoning</i> , Says the king of Jacob.	arguments ← <i>contention</i> .
Isa 41:22	יִגִּישׁוּ וַיְגִידוּ לָנוּ אֵת אֲשֶׁר תִּקְרִינָה הָרֵאשֻׁנוֹת מָה הָנָה הִגִּידוּ וְנִשְׁמָה לְבָנֵנוּ וְנִדְעָה אַחֲרֵיתָן אוֹ הַבָּאוֹת הַשְּׂמִיעָנוּ:	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 <i>attention</i> , 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	הִגִּידוּ הָאֲתִיּוֹת לְאַחֹר וְנִדְעָה כִּי אֱלֹהִים אַתֶּם אֶפְתִּיטִיבוּ וְתִרְעוּ וְנִשְׁתַּעַה *וְנֵרָא *וְנִרְאָה יַחֲדוּ:	Tell us the <i>things</i> Which are going to happen in the future, So that we may know, For <u>you are gods</u> , And also do good or do evil, So we <i>can</i> be overawed And {K: fear} [Q: see <i>it</i>] together.	John 10:34. <hr/> in the future ← <i>afterwards</i> . <hr/> you <i>are</i> gods: ironic here. But see Ps 82:6.
Isa 41:24	הֲיִנְיָ אַתֶּם מֵאִין וּפְעֻלָּתְכֶם מֵאִפֶּעַ תּוֹעֵבָה יִבְחַר בְּכֶם:	Look, you <i>are less</i> than nothing, And your practices <i>are less</i> than <i>vacuous</i> . And he <i>who</i> chooses you <i>Is</i> an abomination.	vacuous: breath, vanity.
Isa 41:25	הֵעִירוֹתִי מִצָּפוֹן וַיָּאֵת מִמְזֶרֶח־שֶׁמֶשׁ יִקְרָא בְּשִׁמִּי וַיָּבֹא סַגְיִים כְּמוֹחֶמֶר וְכִמּוֹ יֹצֵר יִרְמָס־טִיט:	I have raised <i>one</i> up from the north, And he shall come. From the rising of the sun, He will proclaim my name, And he will cut <i>through</i> administrators like loam, And as a potter treads clay.	proclaim my name ← <i>call on my name</i> , but see [AnLx]. <hr/> cut <i>through</i> ← <i>enter</i> , so <i>pass through</i> .
Isa 41:26	מִי־הִגִּיד מֵרָאשׁ וְנִדְעָה וּמִלְפָּנִים וְנֹאמַר צָדִיק אָף אִין־מִגִּיד אָף אִין מִשְׁמִיעַ אָף 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 <i>anyone</i> who tells <i>it</i> , There just isn't <i>anyone</i> 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 מְבַשֵּׂר אֶתָּן:	First, <i>I will say</i> to Zion, ‘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	וְאֶרָא וְאֵין אִישׁ וּמַאֲלָה וְאֵין יוֹעֵץ וְאִשְׁאָלָם וַיִּשְׁבוּ דְבָר:	And I looked, But <i>there</i> was no-one, And <i>I sought</i> 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 כָּלֶם אֲנֹן אָפֶס מַעֲשֵׂיהֶם רוּחַ וְתָהוּ נִסְכֵּיהֶם: 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 <i>libations</i> .
Isa 42:1	הֵן עַבְדִּי אֶתְמַדְּבֹו בְּחִירִי רָצְתָה נַפְשִׁי נִתְּתִי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא:	Behold my servant <i>whom I</i> will sustain – My chosen <i>one in whom</i> my <u>being</u> delights. I have cast my spirit over him; He will <u>bring</u> justice To the Gentiles.	Matt 12:18. <hr/> being ← <i>soul</i> . <hr/> bring ← <i>bring out</i> .
Isa 42:2	לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא-יִשְׁמִיעַ בַּחוּץ קוֹלוֹ:	He will not shout, and he will not act <u>high-</u> <u>handedly</u>, Nor <u>make</u> his voice <u>heard</u> in the street.	Matt 12:19. <hr/> high-handedly ← <i>be lifted</i> . <hr/> nor make ... heard: i.e. <i>not</i> <i>clamorously</i> .
Isa 42:3	קִנְיָה רָצוֹן לֹא יִשְׁבֹּר וּפִשְׁתָּהּ כִּהְיָה לֹא יִכְבֶּנֶה לְאַמַּת יוֹצִיא מִשְׁפָּט:	He will not break a buckled reed, And he will not extinguish a <u>smouldering wick</u>. He will <u>bring</u> justice In accordance with truth.	Matt 12:20. <hr/> smouldering wick ← <i>dim flax</i> . <hr/> bring ← <i>bring out</i> .
Isa 42:4	לֹא יִכָּהֵל וְלֹא יִרְוֹץ עַד-יֵשִׁים 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 יִרְוֹץ for רָצַץ, from stem רָצַץ. AV differs somewhat (<i>be discouraged</i>). <hr/> coastlands: or <i>islands</i> .
Isa 42:5	כֹּה-אָמַר הָאֵל יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיהֶם רָקַע הָאָרֶץ וַצִּאֲצֵאֶיהָ נִתַּן נִשְׁמָה לָעָם עָלֶיהָ וְרוּחַ לַהֲלָכִים בָּהּ:	<i>This <u>is what</u> GOD, the LORD – Who created the heavens and <u>stretched</u> them out, Who pitched the earth and <u>what it brings forth</u>, Who gives breath to the people upon it, And spirit to those who walk on it – says:</i>	<i>this is what</i> ← <i>thus</i> . <hr/> stretched: plural by attraction, or impersonal. <hr/> what it brings forth ← <i>its</i> <i>offspring</i> .
Isa 42:6	אֲנִי יְהוָה קָרָאתִיךָ בְּצִדִּק וְאַחֲזִק בְּיָדְךָ וְאַצְרִיךָ וְאַתְּנֶנִּי לְבְרִית עִם לְאֻזֹּר 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> . – A light of the Gentiles –	Luke 2:32. <hr/> a covenant people ← <i>a</i> <i>covenant of people</i> . A reverse Hebraic genitive; compare Isa 49:8, Dan 11:20.

Isa 42:7	לִפְקַח עֵינַיִם עֲוֹרוֹת לְהוֹצִיא מִמִּסְגָּר אֲסִיר מִבֵּית כְּלָא יֹשְׁבֵי חֹשֶׁךְ:	To open blind eyes, To take <u>prisoners</u> out of confinement <i>And those who dwell in darkness out of their prison.</i>	prisoners ← <i>a prisoner.</i>
Isa 42:8	אֲנִי יְהוָה הוּא שְׁמִי וּכְבוֹדִי לֹא־אֶחָד לֹא־אֶתֶּן וְתִהְיֶה לִּי לִפְסִילִים:	I <u>am</u> the LORD; That <i>is</i> 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	הָרְאֵשׁנוֹת הֵנָּה־בָּאוּ וְחִדְשׁוֹת אֲנִי מְגִיד בְּטָרִם תַּצְמַחְנָה אֲשַׁמִּיעַ אֶתְכֶּם: פ	<i>As for the former things,</i> <u>You see</u> <i>that</i> they have come about, <i>And as for the new things,</i> I declare <i>them</i> . Before they arise, I will proclaim <i>them</i> to you.	you see ← <i>behold.</i>
Isa 42:10	שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ תִּהְיֶה מִקְצֵה הָאָרֶץ יוֹרְדֵי הַיָּם וּמִלְאוֹ אִיִּים וְיִשְׁבִּיהֶם:	Sing a new song to the LORD – His praiseworthiness from the end of the earth – <i>You</i> who go down to the sea and its fulness, <i>You</i> <u>coastlands</u> And <i>you</i> who live in them.	coastlands: or <i>islands</i> .
Isa 42:11	יִשְׂאוּ מִדְּבַר וְעָרָיו חֲצֵרִים תֵּשֵׁב קֶדֶר יִרְנֹו יֹשְׁבֵי סֹלֶעַ מִרְאֵשׁ הָרִים יִצְוּחוּ:	Let the desert and its cities raise <i>their voices</i> , <i>And</i> the courtyards <i>which</i> Kedar inhabits. Let the inhabitants of the rock be jubilant, Let them shout from the peak of the mountains,	
Isa 42:12	יִשְׁיִמוּ לַיהוָה כְּבוֹד וְתִהְיֶה לָּהֶם בָּאִיִּים יְגִידוּ:	Let them give glory to the LORD, And let them proclaim his praiseworthiness In the <u>coastlands</u> .	give ← <i>place</i> . coastlands: or <i>islands</i> .
Isa 42:13	יְהוָה כְּגִבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יַעֲרִי קִנְיָאָה יִרְעֶה אֶף־יִצְרִיחַ עַל־אֹיְבָיו 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	הֶחֱשִׁיתִי מֵעוֹלָם אַחֲרִישׁ אֶתְאַפֵּק כִּי־וּלְדָה אֶפְתָּה אֲשֶׁם וְאֶשְׂאֵף יַחַד:	I have been silent <u>for a long</u> <u>time</u> ; I have been quiet <i>and</i> restrained myself. <i>But</i> I will scream like a woman giving birth; I will <u>puff</u> and pant <u>at the</u> <u>same time</u> .	for a long time ← <i>from an age</i> . puff: AV differs (<i>destroy</i>), from root שָׁמַם. We take the root as נָשַׁם (<i>to breathe, pant</i>). at the same time ← <i>together</i> .

Isa 42:15	אֲחָרִיב הָרִים וְגִבְעוֹת וְכָל-עֵשְׂבָם אוֹבִישׁ וְשִׁמְתִּי נְהָרוֹת לְאֵיִם וְאִגָּמִים 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 בְּדֶרֶךְ לֹא יָדְעוּ בְּנִתְיבוֹת לֹא-יָדְעוּ אֲדָרִיכֶם אֲשִׁים מִחֹשֶׁךְ לִפְנֵיהֶם לְאֹר וּמַעַקְשִׁים לְמִישׁוֹר אֶלֶּה 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 level. 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 אַחֲזֹר יִבְשׁוּ בִשֶׁת הַבִּטְחִים בַּפֶּסֶל הָאֱמָרִים 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 be <u>put to great</u> <u>shame</u> .	be put to great shame ← <i>will be</i> <i>ashamed (with) a shame</i> .
Isa 42:18	הַחֲרָשִׁים שִׁמְעוּ וְהַעֲוִרִים הַבִּיטוּ לְרֵאוֹת:	<i>You deaf ones</i> , hear! <i>You blind ones</i> , Look up so as to see!	
Isa 42:19	מִי עֵוֵל כִּי אִם-עֲבָדִי וְחָרֵשׁ כַּמְלֵאכִי אֲשַׁלַּח מִי עֵוֵל כַּמְשַׁלֵּם וְעוֹר כַּעֲבַד 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</i> <i>who has been preserved</i> ? Or blind, like the servant of the LORD?	preserved: AV differs somewhat (<i>perfect</i>). [CB]= <i>an intimate</i> <i>friend or trusted one</i> , referring this to Israel.
Isa 42:20	*רֵאִית *רֵאוֹת רַבּוֹת וְלֹא תִשְׁמַר פְּקוּחַ אָזְנִים וְלֹא יִשְׁמַע:	For <i>you</i> have seen many <i>things</i> , But you do not <u>take note of</u> <i>them</i> ; <i>You have pricked up</i> the ears 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 חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וַיֹּאדִיר:	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	וְהוּא עֲסִיבָזוּ וְשִׁסּוּי הַפֶּחַ בַּחֲוָרִים כְּלָם וּבִבְתֵי כְלָאִים הַחֲבָאוּ הָיוּ לְבָז וְאֵין מַעֲלִיל מִשָּׁסָה וְאִין־אִמֵּר הַשֵּׁב:	But it is a people plundered and preyed on, By <i>those</i> ensnaring them all in pits, While they hide in <u>confinement</u> . 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.”	by <i>those</i> ensnaring: gerundial use of the infinitive. <hr/> confinement ← <i>prison</i> .
Isa 42:23	מִי בְכֶם יֵאָזִין זֹאת יִקְשֹׁב וְיִשְׁמַע לְאַחֲזֹר:	Who among you will attend to this? <i>Who</i> will listen and heed <i>it</i> afterwards?	
Isa 42:24	מִי־נָתַן *לְמִשְׁוֹסָה **לְמִשָּׁסָה יַעֲקֹב וְיִשְׂרָאֵל לְבַזִּים הָלוּא יְהוָה זֶה חֲטֵאֵנוּ לוֹ וְלֹא־אָבֹ בְּדַרְכֵי הָלוֹךְ וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ:	Who made Jacob a <i>target of</i> <u>spoil</u> 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 <u>to</u> <u>walk</u> in his ways, And they did not heed his law.	<i>target of</i> spoil: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. <hr/> to walk: infinitive absolute in the role of an infinitive construct.
Isa 42:25	וַיִּשְׁפֹּךְ עָלָיו חֲמָה אַפּוֹ וַעֲזֹז מִלְחָמָה וַתִּלְהַטְהוּ מִסָּבִיב וְלֹא יָדַע וַתִּבְעַר־בּוֹ וְלֹא־יֵשִׁים עַל־לֵב: פ	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.	
Isa 43:1	וַעֲתָה כֹּה־אָמַר יְהוָה בִּרְאֵךְ יַעֲקֹב וַיִּצְרֶךְ יִשְׂרָאֵל אֶל־תִּירָא כִּי גִאֲלִיתִיךָ קִרְאִיתִי בְּשִׁמְךָ לִי־אֶתָּה:	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.	<i>this is what</i> ← <i>thus</i> .
Isa 43:2	כִּי־תַעֲבֹר בַּמַּיִם אֶתְּךָ־אֲנִי וּבְנְהַרֹת לֹא יִשְׁטָפוּךָ כִּי־תֵלֵךְ בַּמּוֹ־אֵשׁ לֹא תִכָּהַ וְלֹהָבָה לֹא תִבְעַר־בְּךָ:	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.	

Isa 43:3	כִּי אֲנִי יְהוָה אֱלֹהֶיךָ קְדוֹשׁ יִשְׂרָאֵל מוֹשִׁיעֶךָ נִתַּתִּי כַּפְרֶךָ מִצָּרִים כּוֹשׁ וּסְבָא תַּחֲתֶיךָ:	For I <i>am</i> the LORD your God, The holy <i>one</i> of Israel, Your saviour. I have given Egypt <i>as</i> a ransom for you, And Ethiopia and Seba on behalf of you,	
Isa 43:4	מֵאֲשֶׁר יִקְרָת בְּעֵינַי נִכְבְּדָתָּ וְאֲנִי אֶהְבֵּתִיךָ וְאַתָּן אָדָם תַּחֲתֶיךָ וְלְאֻמִּים תַּחַת נַפְשֶׁךָ:	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 <u>existence</u> .	existence ← <i>soul</i> .
Isa 43:5	אַל-תִּירָא כִּי אֶתְדַּאֲנִי מִמְזָרְחַ אָבִיָּא זְרַעְךָ וּמִמַּעַרְב אֶקְבֹּצֶךָ:	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.	
Isa 43:6	אֲמַר לַצָּפוֹן תִּנֵּי וּלְתִימָן אַל-תִּכְלְאִי הִבֵּי־אִי בְנֵי מִרְחֹק וּבָנוֹתִי מִקְצֵה הָאָרֶץ:	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.	
Isa 43:7	כָּל הַנִּקְרָא בְּשְׁמִי וּלְכַבֹּדִי בְּרֵאתִיו יִצְרָתִיו אֶף-עָשִׂיתִיו:	I created everyone who is called by my name, And <i>it is</i> for my glory. I fashioned him; Indeed, I made him.	
Isa 43:8	הוֹצִיא עִם-עֹר וְעִינַיִם יֵשׁ וְחִרְשִׁים וְאַזְנוֹת לִמּוֹ:	Bring out the blind people Who <i>nevertheless</i> have eyes, And the deaf Who <i>nevertheless</i> have ears.	
Isa 43:9	כָּל-הַגּוֹיִם נִקְבְּצוּ יַחְדָּו וַיֵּאסְפוּ לְאֻמִּים מִי בָהֶם יֵגִיד זֹאת וְרֵאשֻׁנוֹת יִשְׁמִיעֵנוּ יִתְּנוּ עֲדִיהֶם וַיִּצְדְּקוּ וַיִּשְׁמְעוּ וַיֹּאמְרוּ אֱמֶת:	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 <u>witnesses</u> And be justified. Or let them hear, and let them say, ' <i>It is the truth.</i> '	witnesses: or <i>testimonies</i> .

Isa 43:10	אַתֶּם עַדִּי נְאֻם־יְהוָה וְעַבְדִּי אֲשֶׁר בָּחַרְתִּי לְמַעַן תִּדְעוּ וְתֵאֱמִינוּ לִי וְתִבְיֵנוּ 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 מִבְלָעָדִי 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 עַדִּי נְאֻם־יְהוָה וְאֲנִי־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 אֶפְעֹל וּמִי יִשְׁיבֶנָּה: ס	Indeed, since <i>the existence</i> <i>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 בַּבֶּלָה וְהוֹרַדְתִּי בְּרִיחִים כָּלֶם וּכְשָׁדִים בְּאֲנִיּוֹת רִנָּתָם:	<u>This <i>is what</i></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 Chaldeans <i>are in</i> <u>outcry in their ships</u> .	this <i>is what</i> ← <i>thus.</i> fugitives: AV differs (<i>nobles</i>). the Chaldeans <i>are in</i> outcry in <i>their ships</i> ← <i>Chaldeans in</i> <i>ships (is) their outcry.</i>
Isa 43:15	אֲנִי יְהוָה קְדוֹשְׁכֶם בּוֹרֵא יִשְׂרָאֵל מִלְּפָנֶיךָ: ס	I <i>am</i> the LORD your holy <i>one</i> , The creator of Israel, Your king.”	
Isa 43:16	כֹּה אָמַר יְהוָה הַנּוֹתֵן בַּיָּם דֶּרֶךְ וּבַמַּיִם עֲזִים נְתִיבָה:	<u>This <i>is what</i></u> the LORD – Who <u>makes a passage</u> in the sea, And a <u>route</u> in raging water,	this <i>is what</i> ← <i>thus.</i> makes a passage ← <i>gives a</i> <i>way.</i> route ← <i>path.</i>
Isa 43:17	הַמוֹצִיא רֶכֶב־וּסּוֹס חֵיל וְעֶזוֹ יַחֲדוּ יִשְׁכְּבוּ בַל־יִקּוּמוּ דָּעְכוּ כַּפְשֵׁתָה כָּבוֹ:	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 רִאשֹׁנוֹת וְקִדְמֹנוֹת אַל־תִּתְּבֹנְנוּ:	Do not remember the former <i>things</i> , And do not consider ancient <i>matters</i> .	
Isa 43:19	הִנְנִי עֹשֶׂה חֲדָשָׁה עִתָּה תִּצְמַח הַלֹּא תִדְעוּהָ אֲףִי אֲשִׁים בַּמִּדְבָּר דֶּרֶךְ בִּישְׁמוֹן נְהַרֹת:	I am about to make something new – 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/> I am about to ← <i>behold me</i> . <hr/> build ← <i>lay</i> .
Isa 43:20	תִּכְבְּדֵנִי חַיַּת הַשָּׂדֶה תַּנִּים וּבְנֹת יַעֲנָה כִּי־נָתַתִּי בַּמִּדְבָּר מַיִם נְהַרֹת בִּישִׁימֹן לְהַשְׁקוֹת עַמִּי בְּחִירִי:	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 הֶעֱבַדְתָּךְ בַּמִּנְחָה וְלֹא הוֹגַעְתָּךְ בַּלְבֹּנָה:	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־קִנִּיתָ לִּי בַכֶּסֶף קָנָה וְחִלָּב זִבְחֶיךָ לֹא הִרְוִיתָנִי אֵד הֶעֱבַדְתָּנִי בַּחֲטָאוֹתֶיךָ הוֹגַעְתָּנִי בַּעֲוֹנוֹתֶיךָ: 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 מַחֶה פְשָׁעֶיךָ לִמְעַגְּלִי וְחֲטָאתֶיךָ לֹא אֶזְכֹּר:	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	הִזְכִּירֵנִי נִשְׁפָּטָה יַחַד סִפֵּר אַתָּה 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> . put your case ← <i>tell / recount</i> .
Isa 43:27	אָבִיךָ הִרְאָשׁוֹן 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 לְחֶרֶם 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. condemnation ← <i>devotion (to destruction)</i> . Compare Isa 34:5.
Isa 44:1	וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בְּחֶרְתִּי בּוֹ:	But now, hear, O Jacob my servant, And Israel, whom I have chosen.	
Isa 44:2	כֹּה־אָמַר יְהוָה עֹשֶׂה וְיִצְרָךְ מִבֶּטֶן יַעֲרֹךְ אֶל־תִּירָא עַבְדִּי יַעֲקֹב וַיִּשְׁרוּן בְּחֶרְתִּי בּוֹ:	This <i>is what</i> 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.	this is what ← <i>thus</i> . Jeshurun: AV= <i>Jesurun</i> here, but elsewhere <i>Jeshurun</i> . See Deut 32:15.
Isa 44:3	כִּי אֶצְקֶמֶיִם עַל־צִמָּא וְנִזְלִים עַל־יְבֹשֶׁה אֶצְקֶ רוּחִי עַל־זֶרְעֶךָ וּבִרְכָתִי עַל־צֹאצְאֶיךָ:	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 בִּבְיֵן חֲצִיר פְּעֵרָבִים עַל־יְבֵל־מַיִם:	And they will sprout up among the vegetation Like willows by streams of water.	
Isa 44:5	זֶה יֹאמֵר לַיהוָה אֲנִי זֶה יִקְרָא בְּשֵׁם־יַעֲקֹב זֶה יִכְתֹּב יְדוֹ 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.”	by hand ← <i>his hand</i> .
Isa 44:6	כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן וְאַחֲרוֹן וּמִבְלָעַדִּי אֵין אֱלֹהִים:	This <i>is what</i> the LORD – The king of Israel, And his <i>kinsman</i> redeemer, The LORD of hosts – says: “ I am the first And I am the last , And besides me <i>there is</i> no God.	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. this is what ← <i>thus</i> .

Isa 44:7	<p>וּמִי־כְמוֹנִי יִקְרָא וַיַּגִּידָהּ וַיַּעֲרֹכָהּ לִי 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>אֶל־תִּפְחָדוּ וְאֶל־תִּרְהוּ הֲלֹא מֵאִזְּכָר הַשְׁמַעְתִּיךָ וְהַגִּדְתִּי וְאַתֶּם עַדִּי הִישׁ אֱלֹהִי מִבְּלַעַדִּי וְאִין צֹר בַּל־יִדְעַתִּי:</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>.</p> <hr/> <p>rock: frequently used metaphorically of God (Deut 32 throughout, 1 Sam 2:2, Hab 1:12 etc.).</p>
Isa 44:9	<p>יִצְרֵי־פֶסֶל כֻּלָּם תְּהוּ וְחִמּוּדֵיהֶם בַּל־יֻעִילוּ וְעֵדֵיהֶם הֵמָּה בַּל־יֵרְאוּ וּבַל־יִדְעוּ לְמַעַן יִבְשׁוּ:</p>	<p><i>As for</i> the fashioners of an idol, They <i>are</i> all <i>a 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. <u>So</u> they will be ashamed.</p>	<p>sought-after <i>objects</i> ← <i>desired</i> (<i>objects</i>).</p> <hr/> <p>so: the Hebrew word usually introduces purpose, but here apparently consequence. Compare Hos 8:4.</p>
Isa 44:10	<p>מִי־יִצֹר אֵל וּפֶסֶל נֹסֵף לְבִלְתִּי 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 וְחֲרָשֵׁים הֵמָּה מֵאֲדָם יִתְקַבְּצוּ כֻּלָּם יַעֲמְדוּ יִפְחָדוּ יִבְשׁוּ יַחַד:</p>	<p><u>You will see 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 <u>And all be put to shame</u> together.</p>	<p>you will see that ← <i>behold</i>.</p> <hr/> <p>be put to shame: <i>qal</i> for passive of <i>hiphil</i>.</p>
Isa 44:12	<p>חֲרָשׁ בְּרֹזֶל מַעֲצָד וּפָעַל בִּפְחָם וּבִמְקַבּוֹת יִצְרֶהוּ וּפָעֲלֵהוּ בְּזִרְעַת כַּחֲזוֹ גַם־רַעֲב וְאִין פֶּחַ לֹא־שָׁתָה מִיָּם וַיִּיעֶף:</p>	<p>The <u>blacksmith</u> <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</i> is hungry And <i>has</i> no strength <i>And</i> has not drunk water And has become weary.</p>	<p>blacksmith ← <i>artisan of iron</i>.</p> <hr/> <p>chisel: [AnLx], [BDB], [Ges- HCL] have <i>axe</i>, but (household) idols are made using a hammer and chisel, not an axe.</p> <hr/> <p>his strong arm ← <i>the arm of his</i> <i>strength</i>, a Hebraic genitive.</p>

Isa 44:13	<p>חֲרֹשׁ עֲצִים נָטָה קוֹ יְתָאֲרֶהוּ בְּשֶׁרֶד יַעֲשֶׂהוּ בַּמִּקְצָעוֹת וּבַמְחוּגָה יְתָאֲרֶהוּ וַיַּעֲשֶׂהוּ כְּתַבְנִית אִישׁ כְּתַפְאֶרֶת אָדָם לְשֶׁבֶת בֵּית:</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 in</u> a house.</p>	<p>woodcarver ← <i>artisan of wood</i>.</p> <hr/> <p>stand ← <i> dwell / sit</i>.</p>
Isa 44:14	<p>לְכַרֹּת-לּוֹ אֲרָזִים וַיִּקַּח תְּרֹזָה וְאֵלֹון וַיֹּאמֶץ-לּוֹ בַּעֲצֵי-יַעַר נָטַע אֶרֶן וּגְשָׁם יַגְדִּל:</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 לְבָעֵר וַיִּקַּח מֵהֶם וַיִּחַם אֶף-יִשְׁיֵק וְאָפָה לֶחֶם אֶף-יִפְעֵל-אֵל וַיִּשְׁתַּחֲוֶה עֲשֶׂהוּ פֶסֶל וַיִּסְגְּד-לָמוֹ:</p>	<p>And the <u>wood</u> becomes <i>something</i> for a man to burn, And he takes <i>some</i> of the <u>logs</u> 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 <u>wood</u> ← <i>it</i>.</p> <hr/> <p>the <u>logs</u> ← <i>them</i>.</p> <hr/> <p>to it: a good example of לְמוֹ standing for לָּו. See [Ges-HG] §103f.</p>
Isa 44:16	<p>חֲצִיֹן שָׂרָף בְּמוֹ-אֵשׁ עַל-חֲצִיֹן בָּשָׂר יֹאכֵל יִצְלָה צָלִי וַיִּשְׂבֵּעַ אֶף-יִחַם וַיֹּאמֶר הֵאָח חֲמוּתִי רָאִיתִי אֹר:</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 joint, 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.</p> <hr/> <p>joint ← <i>roasting</i>.</p> <hr/> <p>has his fill ← <i>is satiated</i>.</p> <hr/> <p>provided myself with ← <i>seen</i>.</p>
Isa 44:17	<p>וַשְׂאֲרִיתוֹ לֹאֵל עָשָׂה לְפֶסֶל *יִסְגֹּד-**וַיִּסְגְּד-לּוֹ וַיִּשְׁתַּחֲוֶה וַיִּתְפַּלֵּל אֵלָיו וַיֹּאמֶר הַצִּילֵנִי כִּי אֵלִי אַתָּה:</p>	<p>Then he <u>turns</u> the rest of <i>it</i> into a GOD – – Into his idol – And <u>prostrates himself</u> 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>.</p> <hr/> <p>turns ← <i>makes</i>.</p>
Isa 44:18	<p>לֹא יָדְעוּ וְלֹא יָבִינוּ כִּי טָח מִרְאוֹת עֵינֵיהֶם מִהַשְׂכִּיל לְבַתָּם:</p>	<p>They do not know, And they do not understand, For he has <u>covered</u> 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־יָשִׁיב אֶל־לִבּוֹ וְלֹא דַעַת וְלֹא־תְבוּנָה לְאֹמֶר חֲצִי שָׂרַפְתִּי בְמוֹ־אֵשׁ וְאֵף אָפִיתִי עַל־גִּחְלִי לֶחֶם אֲצִלֶּה בָשָׂר וְאֹכֵל וַיִּתְּרוּ לְתוֹעֵבָה אֲעֻשֶׂה לְבֹל עֵץ אֶסְגֹּד:</p>	<p>And no-one lays <i>it</i> to <u>heart</u>, And <i>there is</i> no knowledge and no understanding, <i>Whereby they would</i> say, ‘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, <i>And</i> prostrate myself to a wooden product?’</p>	<p>heart ← <i>his heart</i>.</p>
Isa 44:20	<p>רָעָה אֲפֹר לֵב הוֹתֵל הִטָּהוּ וְלֹא־יֵצִיל אֶת־נַפְשׁוֹ וְלֹא יֹאמַר הֲלוֹא שָׁקֵר בִּימִינִי: 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־אֱלֹהֵי יַעֲקֹב וְיִשְׂרָאֵל כִּי עֲבַדְיָאֲתָה יִצְרָתִיךָ עֲבַד־לִי אֲתָה יִשְׂרָאֵל לֹא תִנְשָׁנִי:</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>מַחֲיִיתִי כָעָב פִּשְׁעֶיךָ 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>רָנּוּ שָׁמַיִם כִּי־עָשָׂה יְהוָה הֲרִיעוּ תַּחְתִּיּוֹת אֶרֶץ פָּצְחוּ הָרִים רָנָה יַעַר וְכָל־עֵץ בּוֹ כִי־גָאֵל יְהוָה יַעֲקֹב וּבִי־שְׂרָאֵל 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	כֹּה־אָמַר יְהוָה גִּזְלֹךְ וַיִּצְרֹךְ מִבֶּטֶן אֲנֹכִי יְהוָה עָשָׂה כָּל נֹטָה שָׁמַיִם לְבִדִּי רָקַע הָאָרֶץ *מִי *אֵתִי **מֵאֵתִי:	This <i>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,]	this <i>is what</i> ← <i>thus</i> .
Isa 44:25	מִפֹּר אֲתוֹת בְּדִים וְקִסְמִים יְהוֹלֵל מְשִׁיב חֲכָמִים אָחֹזֶר וְדַעְתָּם יִשְׁכַּל:	<i>Who</i> obstructs <u>false signs</u> , And <i>who</i> puts magicians to shame, <i>Who</i> refutes the wise, And <i>who</i> shows the fallacy of their knowledge,	false signs ← <i>signs of falsities</i> , a Hebraic genitive. refutes ← <i>drives back</i> .
Isa 44:26	מְקִים דְּבַר עֲבָדָיו וְעֹצֵת מִלֵּאכָיו יִשְׁלֵם הָאֵלֹהִים לִירוּשָׁלַם תּוֹשֵׁב וְלַעֲרֵי יְהוּדָה תִּבְנֶינָה וְחֲרֻבוֹתֶיהָ אֶקְוִמָם:	Who brings to pass the word of his servant And fulfils the <u>counsel</u> <u>committed to</u> his messengers, Who says to Jerusalem, ‘You will be inhabited’, And to the cities of Judah, ‘You will be <u>rebuilt</u> ’, For I will restore her desolate places,	brings to pass ← <i>raises</i> . fulfils ← <i>completes</i> . counsel <i>committed to</i> : a subjective genitive (the LORD gives counsel). AV differs (<i>counsel of</i>), suggesting that the LORD takes counsel. rebuilt ← <i>built</i> .
Isa 44:27	הָאֵלֹהִים לְצוּלָה חֲרָבִי וְנִהְרַתִּיךְ אוֹבִישׁ:	<i>I</i> who say to the deep, ‘Become dry’, And I dry your rivers up,	
Isa 44:28	הָאֵלֹהִים לְכוֹרֶשׁ רַעִי וְכָל־חֶפְצֵי יִשְׁלֵם וְלֵאמֹר לִירוּשָׁלַם תִּבְנֶינָה וְהִכָּל תֹּסֵד: ס	<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 founded.’	rebuilt ← <i>built</i> .
Isa 45:1	כֹּה־אָמַר יְהוָה לְמַשִּׁיחוֹ לְכוֹרֶשׁ אֲשֶׁר־הִחַזְקָתִי בְיָמִינוֹ לְרַד־לְפָנָיו גּוֹיִם וּמַתְּנִי מַלְכִּים אֶפְתָּח לְפֶתַח לְפָנָיו דְּלָתַיִם וְשַׁעֲרֵים לֹא יִסָּגְרוּ:	This <i>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:	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> .

Isa 45:2	אֲנִי לִפְנֵיךָ אֵלֶיךָ וְהִדּוּרִים *אוֹשֵׁר** אֵי־שֶׁר דְּלֹתוֹת נְחוֹשֶׁה אֲשַׁבֵּר וּבְרִיחֵי בְרֹזֶל אֶגְדַּע:	'I will walk before you, And I <u>will straighten</u> 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</i> , <i>scriptio defectiva</i>) is a variant of the <i>qeré</i> (<i>piel</i>), with the same meaning.
Isa 45:3	וְנָתַתִּי לְךָ אוֹצְרוֹת חֹשֶׁךְ וּמִטְמְנֵי מִסְתָּרִים לְמַעַן תֵּדַע כִּי־אֲנִי יְהוָה הַקּוֹרֵא בְּשִׁמְךָ אֱלֹהֵי יִשְׂרָאֵל:	And I will give you <u>dark</u> <u>treasures</u> , And <u>valuables hidden in</u> secret places, 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 עַבְדִּי יַעֲקֹב וְיִשְׂרָאֵל בְּחִירִי וְאֶקְרָא לְךָ בְּשִׁמְךָ אֶכְבֹּד וְלֹא יִדְעֻנִּי:	<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 זולָתִי אֵין אֱלֹהִים אַחֲרָיִךְ וְלֹא יִדְעֻנִּי:	I <i>am</i> the LORD, And <i>there is</i> no other; <i>There is</i> no God apart from me. I gird you up, But you haven't known me.	Mark 12:32.
Isa 45:6	לְמַעַן יֵדְעוּ מִמִּזְרַח־שֶׁמֶשׁ וּמִמַּעַרְבָּה כִּי־אֶפֶס בִּלְעָדִי 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־יִשְׁעַ וּצִדְקָה תִצְמַיֵחַ יַחַד אֲנִי יְהוָה בִּרְאִיתִיו: 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־חֲרָשֵׁי אָדָמָה הַיֹּאמֵר חֲמֹר לִי־צִרוֹ מִה־תַּעֲשֶׂה וּפַעֲלָךְ 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. Shall the clay say to its fashioner, «What are you making?»? Or <i>shall</i> your work <i>say</i>, «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>Rom 9:20.</p>
Isa 45:10	<p>הוֹי אָמֵר לְאָב מִה־תּוֹלִיד וּלְאִשָּׁה מִה־תַּחֲלִילִין: 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 תַצְוֹנִי:</p>	<p><i>This 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 is what ← <i>thus</i>.</p>
Isa 45:12	<p>אֲנֹכִי עָשִׂיתִי אָרֶץ וָאָדָם עָלֶיהָ בָּרָאתִי אֲנִי יְדִי נָטוּ שָׁמַיִם וְכָל־צָבָאָם 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 set out</i> 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 הֵעִירְתִּהוּ בְצֹדֶק וְכָל־דִּרְכּוֹ אִישָׁר הוּא־יְבַנֶּה עִירִי וְגָלוּתִי יִשְׁלַח לֹא בְמַחִיר וְלֹא בְשֹׁחַד אָמַר יְהוָה צְבָאוֹת: פ</p>	<p>I have raised <i>him</i> up in righteousness, And I will direct all his ways. He will <i>rebuild</i> my city And let my captives go, Without <i>them paying</i> 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 וְסַחֲר־כּוֹשׁ וְסִבָּאִים אֲנָשִׁי מִדֶּה עָלֶיךָ יַעֲבְרוּ וְלֶךְ יִהְיוּ אַחֲרֶיךָ יֵלְכוּ בְּזָקִים יַעֲבְרוּ וְאַלֶיךָ יִשְׁתַּחֲווּ אֲלֶיךָ יִתְפַּלְּלוּ אֵךְ בְּךָ אֵל וְאֵין עוֹד אַפְס אֱלֹהִים:</p>	<p>This <i>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>this <i>is what</i> ← <i>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>אֲכֹן 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>בוֹשׁוּ וְגַם־נִכְלְמוּ כָל־סֵלֶם יַחְדָּו הֵלְכוּ בִּבְלִמָּה 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 נוֹשָׁע בִּיהוָה תִּשׁוּעָתָה עוֹלָמִים לֹא־תִבְשׁוּ וְלֹא־תִכְלְמוּ 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 בְּרָאָה לְשִׁבְתָּ יִצְרָה אֲנִי יְהוָה וְאֵין עוֹד:</p>	<p>For this <i>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>this <i>is what</i> ← <i>thus</i>.</p>
Isa 45:19	<p>לֹא בִסְתֵר דִּבַּרְתִּי בְּמָקוֹם אָרֶץ חֹשֶׁךְ לֹא אָמַרְתִּי לְזֶרַע יַעֲקֹב תִּהְיוּ בִקְשׁוֹנֵי אֲנִי יְהוָה דַּבֵּר צֶדֶק מִגִּיד מִיִּשְׁרָאֵל:</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	הַקְבִּצוּ וּבֹאוּ הַתִּנְגְּשׁוּ יַחַד פְּלִיטֵי הַגּוֹיִם לֹא יָדְעוּ הַנִּשְׁאִים אֶת־עֵץ פִּסְלָם וּמִתְפַּלְלִים אֶל־אֵל לֹא יִשְׁעֵהוּ:	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>	their wooden idols ← <i>the wood</i> <i>of their idols.</i>
Isa 45:21	הַגִּידוּ וְהִגִּישׁוּ אִם יֹועֲצוּ יַחַד מִי הִשְׁמִיעַ זֹאת מִקֶּדֶם מֵאֲז הַגִּידָה הַלּוֹא אֲנִי יְהוָה וְאִין־עוֹד אֱלֹהִים מִבִּלְעָדִי אֶל־צִדִּיק וּמוֹשִׁיעַ אֲנִי זֹלָתִי:	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 none</i> besides me.	in advance ← <i>formerly.</i>
Isa 45:22	פְּנוּ־אֵלַי וְהוֹשָׁעוּ כָּל־אֶפְסֵי־אֶרֶץ כִּי אֲנִי־אֵל וְאִין עוֹד:	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.	
Isa 45:23	בִּי נִשְׁבַּעְתִּי יֵצֵא מִפִּי צִדְקָה דָּבָר וְלֹא יָשׁוּב כִּי־לִי תִכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לִשׁוֹן:	I have sworn by myself – The utterance has gone out of my mouth righteously And will not be <u>revoked</u> – For every knee will bow to me, And every tongue will swear.	Rom 14:11, Phil 2:10, Phil 2:11. <hr/> utterance ← <i>word.</i> <hr/> be revoked ← <i>return.</i>
Isa 45:24	אִךְ בִּיהוָה לִי אָמַר צִדְקוֹת וְעַז עֲדִיו יָבֹוא וַיִּבְשׁוּ כָל הַנִּחָרִים בּוֹ:	<i>A person</i> will say, 'Surely in the LORD I <i>have</i> 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> .	put to shame ← <i>ashamed, qal</i> for passive of <i>hiphil</i> .
Isa 45:25	בִּיהוָה יִצְדְּקוּ וַיְתַהַלְלוּ כָּל־זֶרַע יִשְׂרָאֵל:	<i>It is by the action of</i> the LORD That all the seed of Israel Will be justified and will glory.	
Isa 46:1	כָּרַע בֵּל קָרַס נְבוֹ הִיוּ עֲצִבֵיהֶם לַחֲיָה וּלְבַהֲמָה נִשְׂאֲתֵיכֶם עֲמוּסוֹת מִשָּׂא לְעִיפָה:	Bel has collapsed, Nebo is buckling; They were their idols, <u>Modelled on</u> wild animals and cattle, <u>Things you carried as</u> burdens – A <u>wearisome load</u> .	modelled on ← <i>according to.</i> AV differs (<i>were upon</i>). <hr/> <i>things</i> you carried ← <i>your</i> (<i>things</i>) <i>carried.</i> <hr/> wearisome load ← <i>a load to</i> <i>wearying.</i>

Isa 46:2	קָרְסוּ כָרְעוּ יַחְדָּו לֹא יָכֻלוּ מִלֵּט מִשָּׂא וְנַפְשָׁם בַּשָּׁבִי הִלְכָּה: ס	They have buckled and collapsed together; They could not save the carried load, And they <u>themselves</u> have gone into captivity.	themselves ← <i>their soul</i> .
Isa 46:3	שִׁמְעוּ אֵלַי בֵּית יַעֲקֹב וְכָל־שְׂאֲרִית בֵּית יִשְׂרָאֵל הָעֹמְסִים מִן־בֶּטֶן הַנְּשִׂאִים מִן־רֶחֶם:	Hear me, house of Jacob, And all the remainder of the house of Israel, Who have been <u>sustained</u> from <i>the time of</i> the belly, Who have been <u>nurtured</u> since the womb.	sustained ← <i>lifted, borne, carried</i> . nurtured ← <i>borne, carried</i> .
Isa 46:4	וְעַד־זָקְנָה אָנִי הוּא וְעַד־שִׁיבָה אָנִי אֶסְבֵּל אָנִי עָשִׂיתִי וְאָנִי אֶשָּׂא וְאָנִי אֶסְבֵּל וְאִמְלֹט: ס	Up to <i>your</i> old age, I <i>am</i> he, And I will <u>support</u> <i>you</i> up to <u>advanced years</u> . I act and I <u>nurture</u> , And I <u>support</u> and deliver.	support (2x) ← <i>bear, carry</i> . advanced years ← <i>grey hair</i> . nurture ← <i>bear, carry</i> .
Isa 46:5	לִמִּי תִדְמִיּוּנִי 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	הַזֵּלִים זָהָב מִמִּים וְכֶסֶף בַּקֶּנֶה יִשְׁקְלוּ יִשְׁכְּרוּ צוּרָה וַיַּעֲשֶׂהוּ אֵל יִסְגְּדוּ אֶף־יִשְׁתַּחֲווּ:	They shake out gold from a bag And weigh silver by the beam <i>of a balance</i> . They hire a metalworker, And he makes it into a GOD. <i>Then</i> they prostrate themselves, And indeed they worship.	
Isa 46:7	יִשְׂאֶהוּ עַל־כַּתֵּף יִסְבֶּלְהוּ ^o וַיִּנְיַחְהוּ תַּחְתֵּי וַיַּעֲמֵד מִמְקוֹמוֹ לֹא יִמָּשׁ אֶף־יִצָּעֵק אֵלָיו וְלֹא יַעֲזֶה מִצָּרָתוֹ לֹא יִזְשִׁיעֵנּוּ: ס	They lift it up; They carry it on the shoulder And put it down <u>in its place</u> , 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 <i>cannot</i> save <u>a person</u> from his distress.	<i>in its place</i> ← <i>under itself</i> . <i>a person</i> ← <i>him</i> .
Isa 46:8	זָכְרוּ־זֹאת וְהִתְאֲשִׁשׁוּ הַשִּׁיבוּ פִּזְשִׁיעִים עַל־לֵב:	Remember this And show yourselves men; Lay <i>this</i> , <i>you</i> transgressors, To heart again.	
Isa 46:9	זָכְרוּ רֵאשִׁנוֹת 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>I am</i> God, And <i>there is</i> no-one like me,	of old ← <i>from an age</i> .

Isa 46:10	<p>מִגִּיד מֵרֵאשִׁית אַחֲרִית וּמִקֶּדֶם אֲשֶׁר לֹא־נַעֲשׂוּ אִמַּר עַצְתִּי תָקוּם וְכָל־חֲפָצִי אֶעֱשֶׂה:</p>	<p><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.'</p>	
Isa 46:11	<p>קִרְא מִמִּזְרַח עֵיט מֵאֶרֶץ מֵרֶחֶק אִישׁ *עֲצָתוֹ *עַצְתִּי אֶפְדְּבָרְתִּי אֶפְאַבִּיאָנָה יֵצְרָתִי אֶפְאַעֲשֶׂנָה: ס</p>	<p>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.</p>	<p>The <i>qeré / ketiv</i> issue is a vav / yod issue. More literally, <i>of my counsel / of his counsel</i> respectively.</p>
Isa 46:12	<p>שְׁמָעוּ אֵלַי אַבְיָרִי לֵב הֲרִחֹקִים מִצְדָּקָה:</p>	<p>Listen to me, You stout-hearted <i>men</i>, Who <i>are</i> far from righteousness.</p>	
Isa 46:13	<p>קִרְבִּיתִי צִדְקָתִי לֹא תִרְחָק וּתְשׁוּעָתִי לֹא תֵאָחֵר וְנִתְּתִי בְּצִיּוֹן תְּשׁוּעָה לְיִשְׂרָאֵל תִּפְאָרְתִּי: ס</p>	<p>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.</p>	
Isa 47:1	<p>רְדִי וּשְׁבִי עַל־עָפָר בְּתוֹלַת בֶּת־בָּבֶל שְׁבִי־לָאָרֶץ אִין־כֶּסֶּא בֶּת־כַּשְׂדִּים כִּי לֹא תוֹסִיפִי יִקְרְאוּ־לָךְ רַבָּה וְעִנְיָנָה:</p>	<p>Come down and sit on the dust, <i>You</i> virgin daughter of Babylon; Sit on the ground <i>where there is</i> no chair, <i>You</i> daughter of the Chaldeans, For you will no longer have them calling you Tender and delicate.</p>	
Isa 47:2	<p>קַחִי רִחִים וְטַחֲנִי קֶמַח גִּלְי צַמְתָּד חֲשָׁפִי־שֹׁבֶל גִּלְי־שׁוֹק עֲבְרִי נְהָרוֹת:</p>	<p>Take the millstones and grind flour, Uncover your veil, <u>Lift</u> the <u>train</u> of <i>your</i> robe, Uncover the calf of <i>your</i> leg; Cross the rivers.</p>	<p>lift ← <i>uncover; strip.</i> train: AV differs (<i>locks</i>).</p>
Isa 47:3	<p>תִּגְלֵ עֲרוּתְךָ גַם תִּרְאֶה חֲרָפְתְּךָ נִקָּם אִקְחָה וְלֹא אֶפְגַּע אָדָם: ס</p>	<p>Let your nakedness be revealed; Let also your ignominy be seen. I will take revenge; I will not regard a man with favour.</p>	

Isa 47:4	גֹּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קָדוֹשׁ יִשְׂרָאֵל:	As for our redeemer, His name is the LORD of hosts – The holy <i>one</i> of Israel.	
Isa 47:5	שְׁבִי דוּמָם וּבֹאִי בַחֲשָׁךְ בְּתַכְשֻׁדִּים כִּי לֹא תוֹסִיפִי יִקְרְאוּ-לָךְ גְּבֵרֶת 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 נִחְלַתִּי וְאַתָּנִם בִּידֶךָ לֹא-שָׁמַתְתִּי לָהֶם רַחֲמִים עַל-זִמּוֹן הַכְּבֹדֶתָ עֲלֶיךָ מָאֵד:	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 אֲהִיָּה גְבֵרֶת עַד לֹא-שָׁמַתְתִּי אֵלֶּה עַל-לִבֶּךָ לֹא זָכַרְתְּ אַחֲרִיתָהּ: 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 שְׁמַעֲי-זֹאת עַדִּינָה הַיּוֹשֶׁבֶת לְבֶטֶח הָאִמְרָה בְּלִבָּבָה אֲנִי וְאַפְסִי עוֹד לֹא אִשָּׁב אֶלְמָנָה וְלֹא אֲדַע שָׂכוֹל:	And now, hear this, <i>you</i> delicate <i>one</i> , Who <u>sits</u> in security, Who <u>says</u> in <i>her</i> heart, 'I <i>am the one</i> , And <i>there is</i> no-one besides me. I shall not sit as a widow, And I shall not know bereavement of children.'	Rev 18:7. <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/> Compare the verse with Zeph 2:15.
Isa 47:9	וַתְּבֹאנָה לָךְ שְׁתֵּי-אֵלֶּה רַגְעַ בְּיוֹם אֶחָד שָׂכוֹל וְאַלְמָן כְּתִמָּם בָּאוּ עֲלֶיךָ בָּרָב כְּשִׁפְיֶיךָ בַּעֲצָמַת חֲבָרִיךָ מָאֵד:	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.	profusion ← <i>strength</i> .

Isa 47:10	<p>וַתִּבְטַחְתִּי בִרְעִיתִךָ אֲמַרְתְּ אֵין רֹאִנִי חֲכַמְתִּךָ וְדַעְתִּךָ הִיא שׁוֹבֶבְתִּךָ וַתֹּאמְרִי בְלִבִּי אֲנִי וְאִפְסִי 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 עָלֶיךָ רָעָה לֹא תִדְעִי שִׁחָרָה וְתִפֹּל עָלֶיךָ הַזֶּה לֹא תוּכְלִי כִפְרָה וְתִבֹּא עָלֶיךָ פֶּתְאִם שׁוֹאָה לֹא תִדְעִי:</p>	<p>And evil will come over you, And you will not know its <u>origin</u>, And calamity will befall you, Which you will not be able to <u>avert</u>, And destruction will come over you suddenly, <i>When</i> you are unaware.</p>	<p>origin ← <i>dawn</i>.</p> <hr/> <p>avert ← <i>expiate</i>.</p>
Isa 47:12	<p>עַמְדֵי־נָא בַחֲבִלֶיךָ וּבִרְבִּי כְשָׁפֶיךָ בְּאֲשֶׁר יִגְעַת מְנוּעוּרֶיךָ אוּלִי תוּכְלִי הוֹעִיל אוּלִי תַעֲרוּצִי:</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 עֲצָתֶיךָ יַעֲמְדוּ־נָא וְיוֹשִׁיעֶיךָ *הִבְרוּ *הַבְּרִי שָׁמַיִם הַחַיִּים בְּכּוֹכְבֵּי מִזְדִּיעֵם לְחֻדָּשִׁים מֵאֲשֶׁר יָבֹאוּ עָלֶיךָ:</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 And make <i>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</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue, but the meanings are essentially the same.</p> <hr/> <p>consultations ← <i>counsels</i>.</p>
Isa 47:14	<p>הִנֵּה הֵיוּ כֶקֶשׁ אֵשׁ שְׂרָפָתָם לֹא־יִצִּילוּ אֶת־נַפְשָׁם מִיַּד לִהְבֵּה אֵין־גִּחְלָת לַחֲמָם אִוֵּר לִשְׁבֹּת נִגְדּוֹ:</p>	<p>Look, they are like stubble; Fire will burn them up. They <i>cannot</i> save <u>themselves</u> From the <u>reach</u> of the flame. <i>It will not be</i> burning coals to <u>warm oneself</u>, Or a fire to sit <u>around</u>.</p>	<p>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, to warm.</p> <hr/> <p>themselves ← <i>their souls</i>.</p> <hr/> <p>reach ← <i>hand</i>.</p> <hr/> <p>around ← <i>opposite it</i>.</p> <hr/> <p>The last sentence in the verse is the figure of speech <i>understatement</i>.</p>

Isa 47:15	<p>בֶּן הַיּוֹלָךְ אֲשֶׁר יִגַּעַת סַחְרֵיךְ מִנְעוּרֶיךָ אִישׁ לְעִבְרֹתוֹ תָּעוּ אֵין מוֹשִׁיעֶיךָ: ס</p>	<p>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.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Isa 48:1	<p>שְׁמְעוּ-זֹאת בֵּית-יַעֲקֹב הַנִּקְרָאִים בְּשֵׁם יִשְׂרָאֵל וּמִמֶּי יְהוּדָה יֵצְאוּ הַנִּשְׁבָּעִים בְּשֵׁם יְהוָה וּבֵאלֹהֵי יִשְׂרָאֵל יִזְכִּירוּ לֹא בֶאֱמֶת וְלֹא בַצִּדִּיקָה:</p>	<p>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.</p>	
Isa 48:2	<p>כִּי-מַעִיר הַקֹּדֶשׁ נִקְרָאוּ וְעַל-אֱלֹהֵי יִשְׂרָאֵל נִסְמְכוּ יְהוָה צְבָאוֹת שְׁמוֹ: ס</p>	<p>For they are called <i>a people</i> from the <i>holy city</i>, Who <i>trust in</i> the God of Israel – The LORD of hosts <i>is</i> his name.</p>	<p>holy city ← <i>city of holiness</i>. trust in ← <i>lean on</i>.</p>
Isa 48:3	<p>הָרֵאשֵׁנוֹת מֵאֲזֵי הַגִּדְתִּי וּמִפִּי יֵצְאוּ וְאֲשִׁמִּיעֵם פִּתְאֹם עֲשִׂיתִי וְתִבְאֲנָה:</p>	<p>I have <i>foretold</i> 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>,</p>	<p>foretold ← <i>told from then</i>.</p>
Isa 48:4	<p>מִדַּעְתִּי כִּי קָשָׁה אַתָּה וְגִיד בְּרוֹל עֲרֹפֶךָ וּמִצַּחֲךָ נְחוּשָׁה:</p>	<p>Because I <i>know that</i> you <i>are</i> stubborn, And that your neck <i>has</i> an <i>iron sinew</i>, And that <i>you have</i> a <i>brazen</i> <i>forehead</i>.</p>	<p>I know ← <i>from my knowledge</i>. iron sinew ← <i>sinew of iron</i>, a Hebraic genitive. you <i>have</i> a <i>brazen forehead</i> ← <i>your forehead (is) copper</i>.</p>
Isa 48:5	<p>וְאֶגִּיד לְךָ מֵאֲזֵי בִטְרָם תְּבוֹא הַשְּׁמַעְתִּיךָ פֶּן-תֹּאמַר עֲצָבִי עָשָׂם וּפִסְלִי וְנִסְכֵּי צֹנִם:</p>	<p>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.’</p>	
Isa 48:6	<p>שְׁמַעְתָּ חֲזֵה בְלָה וְאַתָּם הֲלֹא תִגִּידוּ הַשְּׁמַעְתִּיךָ חֲדָשׁוֹת מֵעַתָּה וְנִצְרוֹת וְלֹא יִדְעַתֶּם:</p>	<p><i>You</i> have heard, ‘Look at all this.’ And will <i>you</i> not announce <i>it</i>? I have proclaimed to <i>you</i> new things, <i>recently</i>, And secret things Which <i>you</i> have not known.</p>	<p>you ... you ... you ... you: singular ... plural ... singular ... plural. recently ← <i>from now</i>.</p>

Isa 48:7	עֲתָה נִבְרָאוּ וְלֹא מֵאֶז וּלְפָנֵי-יּוֹם וְלֹא שָׁמַעְתֶּם פֶּן-תֹּאמַר הִנֵּה יִדְעָתִין:	They are being created now – And not <u>in the past</u> , Before the day, <u>Before you had heard</u> – So that you <i>cannot</i> say, 'Look, I <u>knew these things</u> .'	in the past ← <i>from then</i> . before you had heard ← <i>and you had not heard</i> . I knew these <i>things</i> : with an Aramaic suffix.
Isa 48:8	גַּם לֹא-שָׁמַעְתָּ גַּם לֹא יָדַעְתָּ גַּם מֵאֶז לֹא-פָתַחְתָּ אָזְנוֹךָ כִּי יִדְעָתִי בְּגֹד תִּבְגְּדוּ וּפֶשַׁע מִבְּטֶן 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 אֶאֱרִיד אִפִּי וְתַהֲלִתִּי אֶחְטֶם-לָךְ לְבַלְתִּי הִכְרִיתֶךָ:	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> . restrain ← <i>muzzle</i> .
Isa 48:10	הִנֵּה צִרְפָּתִיךָ וְלֹא בְכֶסֶף בְּחִרְתִּיךָ בְּכוֹר עֲנִי:	Behold, I have refined you, But not for money; I have <u>chosen you</u> . In the furnace of affliction.	chosen you: or <i>tested, assayed</i> .
Isa 48:11	לְמַעַן לְמַעַן אֶעֱשֶׂה כִּי אֵיךְ יִחַל וּכְבוֹדִי לְאַחֵר 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	שָׁמַע אֵלֵי יַעֲקֹב וְיִשְׂרָאֵל מִקְרָאִי אֲנִי-הוּא אֲנִי רִאשׁוֹן אֲנִי אֲנִי אַחֲרוֹן:	Hear me, Jacob, And Israel, my called out <i>people</i> : I <i>am</i> he. I am the first; I am also the last.	Rev 22:13.
Isa 48:13	אֶף-יָדִי יִסְדָּה אֶרֶץ וַיְמִינִי טִפְחָה שָׁמַיִם קָרָא אֲנִי אֵלֵיהֶם יַעֲמֶדוּ יַחֲדוּ:	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	הִקְבְּצוּ כָלְכֶם וּשְׁמָעוּ מִי בְּהֶם הִגִּיד אֶת-אֱלֹהֵי יְהוָה אֶהְיֶה 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; <u>He will do his will</u> 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 דִּבַּרְתִּי אֶף־קָרָאתִיו הִבִּיאֲתִיו וְהִצְלִיחַ דְּרָכּוֹ:	I, I have spoken, And I have called him too; I have brought him <i>onto the scene</i> , And he will make his way prosperous.	
Isa 48:16	קִרְבוּ אֵלַי שְׁמֻעוּ־זֹאת לֹא מֵרָאשׁ בִּסְתֵּר דִּבַּרְתִּי מֵעַתָּה הָיִוְתָה 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. From the <u>start of time</u> There I <i>have been</i> .” And now my Lord the LORD has sent me, <u>With</u> his spirit.	AV differs in punctuation (<i>I have not spoken in secret from the beginning</i>). from the start of time ← <i>from time, its being</i> . with ← <i>and</i> .
Isa 48:17	כֹּה־אָמַר יְהוָה גְּאֻלְךָ קְדוֹשׁ יִשְׂרָאֵל אֲנִי יְהוָה אֱלֹהֶיךָ מִלְמַדְךָ לְהוֹעִיל מְדְרִיכְךָ בְּדֶרֶךְ תֵּלֶךְ:	<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	לֹא הִקְשַׁבְתָּ לְמִצְוֹתַי וַיְהִי כִנְהַר שְׁלוֹמֶךָ וְצִדְקָתְךָ כַּגִּלִּי 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	וַיְהִי כַחַל זֶרַעַךָ וְצִאֲצָאִי מֵעֵד כִּמְעַתְּיוֹ לֹא־יִכָּרֵת וְלֹא־יִשְׁמַד שְׁמוֹ מִלְפָּנַי:	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 it 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. fine gravel ← <i>its fine gravel</i> . their name ← <i>its name</i> , referring to <i>offspring</i> .
Isa 48:20	צֵאוּ מִבָּבֶל בְּרָחוּ מִכַּשְׂדִּים בְּקוֹל רִנָּה הִגִּידוּ הַשְּׁמִיעוּ זֹאת הוֹצִיאוּהָ עַד־קֶצֶה הָאָרֶץ אֲמַרְוּ גְּאֻל יְהוָה עַבְדּוֹ יַעֲקֹב:	Go out of Babylon; 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.’	Rev 18:4. jubilant voice ← <i>voice of jubilation</i> , a Hebraic genitive.
Isa 48:21	וְלֹא צָמְאוּ בַּחֲרָבוֹת הַזֵּלִיכִם מִיָּם מַצּוֹר הִזְיֵל לָמוֹ וַיִּבְקַע־צוֹר וַיִּזְבוּ מַיִם:	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 <i>vav</i> .
Isa 48:22	אֵין שָׁלוֹם אָמַר יְהוָה לְרָשָׁעִים: ס	<i>There is no peace,</i> Says the LORD, For the wicked.”	

Isa 49:1	שִׁמְעוּ אֵימֹתַי אֲלֵי וְהִקְשִׁיבוּ לְאֲמִים מְרֻחָקִים יְהוָה מִבֶּטֶן קָרָאֲנִי מִמֶּעִי אִמִּי הַזְכִּיר שְׁמִי:	“Hear me, <i>you coastlands</i> , And listen, <i>you</i> distant peoples. The LORD has called me from the womb; From my mother's belly He had made mention of my name.	Hear me: Messiah speaks. coastlands: or <i>islands</i> . belly ← <i>bowels</i> , but also <i>belly</i> , <i>womb</i> (and, more figuratively, <i>mind</i>).
Isa 49:2	וַיֵּשֶׁם פִּי כְחֶרֶב חֲדָה בָּצַל יָדוֹ הֶחְבִּיאֲנִי וַיְשִׁימֵנִי לְחֵץ בָּרוּר בְּאִשְׁפָּתוֹ הִסְתִּירֵנִי:	And he has made my mouth like a sharp sword ; 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.	Rev 1:16, Rev 2:16, Rev 19:15.
Isa 49:3	וַיֹּאמֶר לִי עַבְדִּי-אָתָּה 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	וָאֲנִי אֶמְרָתִי לִרְיק יִנְעַתִּי לְתֹהוּ וְהֶבֶל כְּחֵי כָלִיתִי אֲכֹן מִשְׁפָּטִי אֶת-יְהוָה וּפְעֻלָּתִי אֶת-אֱלֹהִי:	But I said, ‘I have toiled in vain, I have expended my energy on a <i>wasteful thing</i> , And a futile <i>matter</i> , Yet my <i>vindication</i> is with the LORD, And my recompense <i>Is</i> with my God.’	wasteful: or <i>desolate</i> . vindication ← <i>justice</i> , but see [BDB] № 1f, which includes <i>execution of judgment in favour</i> .
Isa 49:5	וַעֲתָה אֶמַר יְהוָה יֵצְרִי מִבֶּטֶן לְעֶבֶד לֹא לְשׁוֹבֵב יַעֲקֹב אֲלֵיו וַיִּשְׂרָאֵל *לֹא *לֹא יֵאָסֶף וְאֶכְבֵּד בְּעֵינֵי יְהוָה וְאֱלֹהֵי הָיָה עִזִּי:	And now, says the LORD, Who formed me from the womb <i>To be</i> 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.	On the <i>ketiv</i> , see Ex 21:8. AV differs, taking the <i>ketiv</i> here.
Isa 49:6	וַיֹּאמֶר נָקַל מִהְיוֹתִי לִי עֶבֶד לְהִקִּים אֶת-שְׁבִטִי יַעֲקֹב *וְנִצְרִי *וְנִצְוִרֵי יִשְׂרָאֵל לְהָשִׁיב וּנְתַתִּיךָ לְאֹר גּוֹיִם לְהִיּוֹת יְשׁוּעָתִי עַד-קֶצֶה הָאָרֶץ: ס	And he said, ‘Is it a trivial <i>matter</i> to be my servant, To establish the tribes of Jacob, And to restore those <i>preserved</i> of Israel? And I will make you a light of the Gentiles To be my salvation As far as the end of the earth.’ ”	preserved: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. Luke 2:32, Acts 13:47. And he said: Messiah quotes “Jehovah” (the LORD).

Isa 49:7	<p>כֹּה אָמַר יְהוָה גֹּאֲלֵי יִשְׂרָאֵל קְדוֹשׁוֹ לְבֹזֵה-נַפְשׁ לְמַתְעֵב גּוֹי לְעֶבֶד מַשְׁלִים מְלָכִים יִרְאוּ וְקָמוּ שָׂרִים וַיִּשְׁתַּחֲווּ לִמְעַן יְהוָה אֲשֶׁר נֶאֱמַן קֹדֶשׁ יִשְׂרָאֵל וַיִּבְחָרֶךָ:</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</i> despicable, 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</i> <i>man despiseth, to him whom the</i> <i>nation abhorreth, to a servant of</i> <i>rulers</i> outside direct speech.</p> <hr/> <p>this is what ← <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</i> <i>a nation</i>.</p>
Isa 49:8	<p>כֹּה אָמַר יְהוָה בְּעֵת רְצוֹן עֲנִיתִיךָ וּבְיוֹם יְשׁוּעָה עֲזַרְתִּיךָ וְאַצְרֶךָ וְאַתְּנֶנָּה לְבְרִית עָם לְהַקִּים אֶרֶץ לְהִנָּחִיל נַחֲלוֹת שְׁמֹמֹת:</p>	<p>This <i>is what</i> the LORD says: “At an acceptable time, I answered you, And on the day of salvation, I helped you, And I will preserve you and make you a <u>covenant</u> <u>people</u>, To establish the earth, By giving desolate places an inheritance,</p>	<p>2 Cor 6:2.</p> <hr/> <p>this is what ← <i>thus</i>.</p> <hr/> <p>a covenant people ← <i>a</i> <i>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>לֹא אָמַר לְאֶסּוּרִים צֵאוּ לֵאשֶׁר בַּחֹשֶׁךְ הָגְלוּ עַל-דַּרְכֵיכֶם יֵרְעוּ וּבְכָל-שָׂפָיִים מְרַעִיתָם:</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> <i>revealed</i>.</p>
Isa 49:10	<p>לֹא יִרְעָבוּ וְלֹא יִצְמָאוּ וְלֹא-יִכָּם שָׂרֵב וְשֹׁמֵשׁ כִּי-מֵרַחֵם יְנַהֲגֵם וְעַל-מְבוּעֵי מַיִם יְנַהֲלֵם:</p>	<p>They will not hunger, and they will not thirst, And neither a dry heat wave nor the sun will harm them, For as he has mercy on them, He will guide them, And he will lead them to springs of water.</p>	<p>Rev 7:16, Rev 7:17.</p> <hr/> <p>harm ← <i>strike</i>.</p>
Isa 49:11	<p>וְשִׁמַּתִּי כָל-הָרִי לְדֶרֶךְ וּמִסְלָתִי יִרְמוֹן:</p>	<p>And I will turn all my mountains into a road, And my highways <i>will be</i> raised up.</p>	<p>a road ← <i>the road</i>. Perhaps a reference to <i>the way</i>; compare Isa 35:8, Acts 9:2.</p> <hr/> <p>will be raised up: <i>qal</i> for passive of <i>hiphil</i>. Compare 1 Sam 2:1.</p>

Isa 49:12	הִנֵּה-אֵלֶּה מֵרָחוֹק יָבֹאוּ וְהִנֵּה-אֵלֶּה מֵצָפוֹן וּמִיָּם וְאֵלֶּה מֵאֲרָץ סִינַיִם:	Behold, these <i>things</i> will come from far away, And <i>you will see</i> some <i>coming</i> from the north, And from the west, And some from the land of <u>China</u> .”	<u>you will see</u> ← <i>behold</i> . China: supported by [Ges-HCL] (amongst other possibilities).
Isa 49:13	רָנוּ שָׁמַיִם וְגִלְי אֶרֶץ *יִפְצְחוּ **וּפִצְחוּ הָרִים רִנָּה כִּי-נָחַם יְהוָה עַמּוֹ וַעֲנִיו יְרַחֵם: ס	Be jubilant, O heavens, And rejoice, <i>O earth</i> . {Q: And break out <i>into</i> jubilation, <i>O mountains</i> ,} [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.	Rev 12:12.
Isa 49:14	וַתֹּאמֶר צִיּוֹן עֲזָבַנִי יְהוָה וְאֲדַנִּי שָׁכַחְנִי:	Yet Zion said, “The LORD has deserted me, And the <u>LORD</u> * has forgotten me.”	LORD*: a change by the Sopherim from יְהוָה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. Otiose, but see Gen 12:5.
Isa 49:15	הֲתִשְׁכַּח אִשָּׁה עוֹלָה מֵרָחֶם בֶּן-בִּטְנָהּ גַּם-אֵלֶּה תִּשְׁכַּחְנָהּ וְאֲנֹכִי לֹא אֶשְׁכַּחֲדָּ:	“ <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 <i>women</i> were to forget, Yet I will not forget you.	The LORD is speaking here.
Isa 49:16	הֵן עַל-כַּפַּיִם חֲקַתִּיךָ חֹמֹתֶיךָ נִגְדִי תָמִיד:	Behold, I have engraved you on the palms <i>of my</i> <i>hands</i> ; Your walls <i>are</i> always before me.	
Isa 49:17	מָהֵרוּ בְנֵיךָ מִהָרָסִיךָ וּמִחֲרָבֶיךָ 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	שִׂי-סָבִיב עֵינֶיךָ וּרְאֵי כָלֵם נִקְבְּצוּ בְּאוֹלֶךְ חֵי-אֲנִי נֹאמֵר-יְהוָה כִּי כָלֵם כָּעֲדִי תִלְבָּשִׁי וְתִקְשְׁרִים כִּכְלָה:	Lift up your eyes round about, and see: All of them have gathered <i>and</i> come to you. <i>As</i> I live, 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	<p>כִּי חֲרַבְתִּיךָ וְשִׁמְמַתִּיךָ וְאַרְץ הֶרְסַתִּיךָ כִּי עָתָה תִּצְרִי מִיֹּשֵׁב וְרַחֲקוּ מִבְּלַעֲיֶיךָ:</p>	<p>For your wastelands and your desolate places, And your devastated land <i>Are</i> such that now <i>you are</i> <i>too hard pressed</i> for <i>anyone</i> to inhabit <i>you</i>, But those who are swallowing you up Will be removed.</p>	<p>you are too hard pressed: AV differs (<i>[the land] ... shall even</i> <i>now be too narrow</i>), reading the verb as third person.</p>
Isa 49:20	<p>עוֹד יֹאמְרוּ בְּאָזְנוֹיְךָ בְּנֵי שִׁכְלֶיךָ צָר־לִי הַמָּקוֹם גְּשָׁה־לִּי וְאַשְׁבָּה:</p>	<p>Your sons who have been bereaved of children Will yet have <i>a word</i> to say in your <i>ear</i>, ‘The place is too <i>hostile</i> to me.’ ‘<i>Come near to</i> me, So that I <i>can live there</i>.’</p>	<p>ear ← <i>ears</i>.</p> <hr/> <p>hostile ← <i>strait</i>.</p> <hr/> <p>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.</p>
Isa 49:21	<p>וְאָמַרְתָּ בְּלִבְבְּךָ מִי יִלְד־לִי אֶת־אֱלֹהָ וְאֲנִי שְׂכוּלָהּ וְגִלְמוּדָהּ גָּלָהּ וְסוּרָה וְאֱלֹהָ מִי גִדֵּל הֵן אֲנִי נִשְׁאַרְתִּי לְבָדִי אֱלֹהָ אֵיפָה הֵם: פ</p>	<p>Then you will say in your heart, ‘Who bore me these, As I <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 <i>from</i>?’ ”</p>	
Isa 49:22	<p>כֹּה־אָמַר אֲדֹנָי יְהוִה הֵנָּה אֲשָׂא אֶל־גּוֹיִם יָדַי וְאֶל־עַמִּים אָרִים נָסִי וְהִבִּיאוּ בְנֶיךָ בְּחֻצֹן וּבְנִתֶיךָ עַל־כִּתְּף תִּנְשָׂאנָה:</p>	<p>This <i>is what</i> my Lord the LORD says: “Behold I will <i>raise my</i> <i>hand to</i> 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 <i>their</i> <i>shoulders</i>.”</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>raise my hand to: i.e. <i>call</i>.</p> <hr/> <p>shoulders ← <i>shoulder</i>.</p>
Isa 49:23	<p>וְהָיוּ מְלָכִים אֲמִנֶיךָ וְשָׂרוּתֵיהֶם מִיְּנִיקְתֶּיךָ אֲפִים אֶרֶץ יִשְׁתַּחֲווּ לָךְ וְעַפְרָ רִגְלֶיךָ יִלְחָכוּ וִידְעוּתָ כִּי־אֲנִי יְהוִה 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 <i>be put to shame</i>.”</p>	<p>be put to shame: see Isa 44:11.</p>
Isa 49:24	<p>הֵיכָח מִגִּבּוֹר מְלָקוֹחַ וְאִם־שָׁבִי צָדִיק יִמְלֹט:</p>	<p><i>Can</i> spoil be taken from a warrior? Or <i>can</i> a <i>righteous</i> captive be delivered?</p>	<p>righteous: a Qumran scroll reads (<i>captive of a</i>) עָרִיץ, <i>fierce</i> <i>one, 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 וּמִלְקוֹחַ עֲרִיץ יִמְלֹט וְאֶת־יְרִיבֶךָ אֲנֹכִי אֲרִיב וְאֶת־בְּנֶיךָ אֲנֹכִי אוֹשִׁיעַ:</p>	<p>But <u>this is what</u> 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־מוֹנִידֶךָ אֶת־בָּשָׂרָם וְכַעֲסִים דָּמָם יִשְׁכָּרוּן וַיִּדְעוּ 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 סִפָּר כְּרִיתוֹת אִמְכֶם אֲשֶׁר שָׁלַחְתִּיהָ אוֹ מִי מְנוּשִׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לוֹ הֵן בַּעֲוֹנוֹתֵיכֶם נִמְכַּרְתֶּם וּבִפְשָׁעֵיכֶם שָׁלַחָה אִמְכֶם:</p>	<p>This <i>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	<p>מִדּוּעַ בָּאתִי וְאֵין אִישׁ קָרָאתִי וְאֵין עֹנֶה הַקְצֹר קִצְרָה יָדִי מִפְּדוּת וְאִם־אֵין־בִּי כֹחַ לְהַצִּיל הֵן בִּגְעַרְתִּי אַחֲרִיב יָם אֲשִׁים נְהָרוֹת מְדַבֵּר תְּבֹאֵשׁ דִּגְתָּם מֵאֵין מַיִם וְתָמַת בְּצָמָא:</p>	<p>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 <i>who</i> answered? Am I really <i>incapable</i> 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.</p>	<p>am I really incapable ← <i>is my hand really too short</i>, with an infinitive absolute.</p>
Isa 50:3	<p>אֲלֹבִישׁ שָׁמַיִם קִדְרוֹת וְשָׁק אֲשִׁים בְּסוּתָם: ס</p>	<p>I <i>can</i> clothe the heavens <i>in</i> obscurity And make sackcloth their covering.”</p>	

Isa 50:4	אֲדַנִּי יְהוָה נָתַן לִי לְשׁוֹן לְמוֹדִים לְדַעַת לַעֲוֹת אֶת־יַעֲרֵף דָּבַר יַעֲרִיר בִּבְקָר בִּבְקָר יַעֲרִיר לִי אֲזֵן לְשִׁמְעַת כָּל־מוֹדִים:	“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. <hr/> learned tongue ← <i>tongue of taught (things)</i> , a Hebraic genitive.
Isa 50:5	אֲדַנִּי יְהוָה פָּתַח־לִי אָזֶן וְאָנֹכִי לֹא מָרִיתִי אַחֲזֹר לֹא נִסּוּגְתִּי:	My Lord the LORD has opened my ear, And I have not rebelled; I have not slid back.	
Isa 50:6	גִּילִי נָתַתִּי לַמַּכִּים וּלְחִי לְמַרְטִים פָּנִי לֹא הִסְתַּרְתִּי מִכְלָמוֹת וְרֹק:	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 ignominious <u>treatment</u> And spittle.	ignominious treatment ← <i>ignominies</i> .
Isa 50:7	וְאֲדַנִּי יְהוָה יַעֲזֹר־לִי עַל־כֵּן לֹא נִכְלַמְתִּי עַל־כֵּן שְׁמִתִּי פָנִי בַּחֲלָמִישׁ וְאֵדַע 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	קָרוֹב מַצְדִּיקִי מִי־יָרִיב אֵתִי נִעַמְדָה יַחַד מִי־בָעַל מִשְׁפָּטִי יָגֵשׁ 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	הֵן אֲדַנִּי יְהוָה יַעֲזֹר־לִי מִי־הוּא יִרְשִׁיעֵנִי הֵן כָּל־ם כַּבְּגָד יִבְלוּ עָשׂ יֵאָכְלוּ:	Behold, my Lord the LORD will help me. Who <i>is</i> it <i>who can</i> condemn me? You will see <u>that</u> 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 בָכֶם יִרָא יְהוָה שִׁמְעַת בְּקוֹל עֲבָדָו אֲשֶׁר הֶלֶךְ חֹשֶׁכִים וְאֵין נֹגֵה לוֹ יִבְטַח בְּשֵׁם יְהוָה וְיִשָּׁעַן בְּאַלְהָיו:	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> . <hr/> obeying ← <i>hearing the voice of</i> . <hr/> light ← <i>shining</i> . <hr/> rely ← <i>lean</i> .

Isa 50:11	<p>הֲו כָלְכֶם קִדְחִי אֵשׁ מֵאֲזִרִי זִיקוֹת לָכוּ בָּאוּר אֲשַׁכֶּם וּבְזִיקוֹת בְּעֶרְתֶּם מִיָּדִי הִיִּתְהַזְאֵת לָכֶם לְמַעַצְבָּה תִּשְׁכַּבְּבוּ: פ</p>	<p>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.”</p>	<p>arm ← <i>gird</i>.</p>
Isa 51:1	<p>שִׁמְעוּ אֵלַי רְדָפִי צֶדֶק מִבְקֹשֵׁי יְהוָה הַבִּיטוּ אֶל-צֹר חֲצַבְתֶּם וְאֶל-מִקְבֵּת בּוֹר נִקְרַתֶּם:</p>	<p>“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.</p>	<p>rock ... hollow: explained in the next verse.</p> <hr/> <p>hollow: or <i>shaft</i>, as of a mine.</p>
Isa 51:2	<p>הַבִּיטוּ אֶל-אַבְרָהָם אֲבִיכֶם וְאֶל-שָׂרָה תַּחֲוֹלְלֶכֶם כִּי-אֶחָד קָרָאתִיו וְאַבְרָכָהוּ וְאַרְבָּהוּ: ס</p>	<p>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>.</p>	<p>multiply him: i.e. <i>multiply his</i> <i>descendants</i>.</p>
Isa 51:3	<p>כִּי-נַחֵם יְהוָה צִיּוֹן נַחֵם כָּל-חֲרֻבָתֶיהָ וַיִּשֶׂם מְדִבְרָהּ כְּעֵדֶן וְעֶרְבָתָהּ כְּגִן-יְהוָה שָׁשׂוֹן וְשִׂמְחָהּ יִמְצָא בָּהּ תֹדָה וְקוֹל זִמְרָה: ס</p>	<p>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.</p>	<p>for the LORD will comfort Zion: compare Isa 14:1, Zech 1:17.</p>
Isa 51:4	<p>הִקְשִׁיבוּ אֵלַי עַמִּי וְלֹאֻמִּי אֵלַי הֶאֱזִינוּ כִּי תוֹרָה מֵאִתִּי תֵּצֵא וּמִשְׁפָּטִי לְאוֹר עַמִּים אֶרְגִּיעַ:</p>	<p>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.</p>	
Isa 51:5	<p>קָרוֹב צִדְקִי יֵצֵא יִשְׁעִי וְזִרְעִי עַמִּים יִשְׁפְּטוּ אֵלַי אֵימִם יִקְוּ וְאֶל-זִרְעִי יִיחַלְדוּ:</p>	<p>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.</p>	<p>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></p> <hr/> <p>coastlands: or <i>islands</i>.</p>

Isa 51:6	<p>שָׂאוּ לְשָׁמַיִם עֵינֶיכֶם וְהִבֵּיטוּ אֶל־הָאָרֶץ מִתַּחַת כִּי־שָׁמַיִם כָּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כַּבָּגָד תִּבְלֶה וְיִשְׁבִּיָּהּ כְּמוֹ־כֵן יָמוּתוּן וְיִשׁוּעָתִי לְעוֹלָם תִּהְיֶה וְצִדְקָתִי לֹא תִחָת: ס</p>	<p>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 <u>a garment</u>, 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.</p>	<p>a garment ← <i>the garment</i>, but the consonantal text would also support <i>a garment</i>. An unexpected definite article. See Gen 22:9.</p> <hr/> <p>in a similar way: as AV, [CB], [MT] (by virtue of the <i>maqgef</i>). [BDB] differs in its main option (<i>as a gnat</i>), root בָּנָן.</p>
Isa 51:7	<p>שִׁמְעוּ אֵלַי יְדַעֵי צֶדֶק עִם תּוֹרָתִי בְלִבָּם אֶל־תִּירְאוּ חֲרַפַּת אָנוּשׁ וּמִגְדַּפְתָּם אֶל־תִּחָתוּ:</p>	<p>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.</p>	<p>your heart ← <i>their heart</i>.</p>
Isa 51:8	<p>כִּי כַּבָּגָד יֵאָכְלֻם עֹשׂ וּכְצֶמֶר יֵאָכְלֻם סָס וְצִדְקָתִי לְעוֹלָם תִּהְיֶה וְיִשׁוּעָתִי לְדוֹר דּוֹרִים: ס</p>	<p>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 generation</u>.</p>	<p>generation to generation ← <i>generation of generations</i>.</p>
Isa 51:9	<p>עוֹרֵי עוֹרֵי לְבָשִׁי־עוֹז וְרוּעַ יְהוָה עוֹרֵי כְיָמִי קָדָם דְּרוֹת עוֹלָמִים הֲלֹא אֶת־הֵיא הַמְחַצֶּבֶת רֶהֱב מְחוֹלֶלֶת תִּנָּז:</p>	<p>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 <i>land of crocodile</i>?</p>	<p>Rahab ... crocodile: names for Egypt, where crocodiles were worshipped.</p>
Isa 51:10	<p>הֲלֹא אֶת־הֵיא הַמְחַרְבֶּת יָם מִי תִהְיוּם רַבָּה הַשְּׁמָה מִעַמְקֵי־יָם דֶּרֶךְ לַעֲבֹר גְּאוּלִּים:</p>	<p><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?</p>	
Isa 51:11	<p>וּפְדוּיֵי יְהוָה יִשׁוּבוּן וּבָאוּ צִיּוֹן בְּרָנָה וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם שִׂשׂוֹן וְשִׂמְחָה יִשְׁיָגוּן גִּסּוֹ יָגוֹן וְאִנְחָה: ס</p>	<p>And the LORD's redeemed will return And come <i>to</i> Zion in jubilation, With age-abiding joy on their <u>heads</u>. <u>They will obtain happiness and joy</u>, <i>Whereas</i> sorrow and sighing will flee.</p>	<p> Isa 35:10.</p> <hr/> <p>heads ← <i>head</i>.</p> <hr/> <p>they will obtain happiness and joy: possibly intransitive here, <i>happiness and joy will arrive, paralleling will flee</i>.</p>

Isa 51:12	אֲנֹכִי אֲנֹכִי הוּא מְנַחֲמָכֶם מִי־אַתָּה וְתִירְאִי 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	וְתִשְׁכַּח יְהוָה עֲשֶׂךָ נוֹטָה שָׁמַיִם וַיִּסֹּד אֶרֶץ וַתַּפְחִיד תָּמִיד כָּל־הַיּוֹם מִפְּנֵי חֶמֶת הַמָּצִיק בְּאֲשֶׁר בּוֹנֵן לְהִשְׁחִית וְאִיָּה חֶמֶת הַמָּצִיק:	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	מִהֵר צֵעָה לְהַפְתָּח וְלֹא־יָמוּת לִשְׁחַת וְלֹא יִחְסֹר לַחֲמוֹ:	The exile hastens to be <u>released</u> And not to die in the pit, And <u>not to have lack of</u> <u>food</u> .	released ← <i>loosed.</i> 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 רִגַע הָיִים וַיִּהְיוּ גָלְיוֹ יְהוָה צְבָאוֹת שִׁמּוֹ:	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 דְּבָרִי בִפִּיךָ וּבִצֶּל יָדִי כִּסִּיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסֹד 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 הַתַּרְעֵלָה שָׁתִית מְצִית:	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	אֵין־מְנַהֵל לָהּ מִכָּל־בָּנִים יִלְדָה וְאֵין מַחֲזִיק בְּיָדָהּ מִכָּל־בָּנִים גְּדֹלָה:	<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 קֹרְאִיךָ מִיָּנֹד לְךָ הַשֵּׁד וְהַשֶּׁבֶר וְהָרֶעֶב וְהַחֶרֶב מִי אֲנַחֲמֶךָ:	<i>There are two things which call out to you:</i> Who will console you? <i>Regarding the devastation, the ruination, the hunger and the sword,</i> <i>Who says, 'I will comfort you'?</i>	<i>things which call out to you ← your callers.</i> We take the root as קָרָא, not, as [AnLx], AV קָרָה / וְקָרָא, <i>befall</i> , but it is also possible. So AV differs. who: AV differs (<i>by whom</i>).
Isa 51:20	בְּנֵיךָ עָלְפוּ שָׁכְבוּ בְּרֹאשׁ כָּל־חֻצוֹת כְּתוּא מְכַמֵּר הַמְּלֵאִים חֲמַת־יְהוָה גְּעֵרַת אֱלֹהֶיךָ:	Your sons have fainted; They lie at the head of all the streets, Like an oryx <i>in</i> a trap. <i>They are full of the LORD's fury</i> – A <i>rebuke from</i> your God.	rebuke from ← <i>rebuke of</i> , a subjective genitive (God rebukes).
Isa 51:21	לִכֵּן שְׁמַע־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 אֲדֹנָיִךְ יְהוָה וְאֱלֹהֶיךָ יָרִיב עִמּוֹ הִנֵּה לִקְחָתִי מִיָּדְךָ אֶת־כּוֹס הַתְּרַעֲלָה אֶת־קַבְעֶת כּוֹס חֲמָתִי לֹא־תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד:	<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 ← thus.</i>
Isa 51:23	וְשִׁמְתִּיהָ בְּיַד־מוֹנִיָּךְ אֲשֶׁר־אָמְרוּ לְנַפְשְׁךָ שְׁחִי וְנַעֲבְרָה וְתַשִּׁימִי כְּאֶרֶץ גִּזּוֹד וְכַחוּץ לַעֲבָרִים: ס	And I will put it in the hand Of those who afflict you, Who have said to <i>you</i> 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> .”	you personally ← <i>your soul</i> .
Isa 52:1	עוֹרֵי עוֹרֵי לְבָשִׂי עֲזוֹךְ צִיּוֹן לְבָשִׂי בְּגָדֵי תִפְאָרְתְּךָ יְרוּשָׁלַם עִיר הַקֹּדֶשׁ כִּי לֹא יוֹסִיף יְבֹא־בְךָ עוֹד עֶרְלָה וְטָמֵא:	Wake up, wake up, Put on your strength, O Zion; Put on <i>your splendid clothes</i> , O Jerusalem, <i>You holy city</i> , For the uncircumcised and the unclean Will no longer come into you.	your splendid clothes ... holy city ← <i>the clothes of your splendour ... city of holiness</i> , Hebraic genitives.
Isa 52:2	הַתְּנַעֲרִי מֵעָפָר קוֹמִי שְׁבִי יְרוּשָׁלַם *הַתַּפְתַּחוּ **הַתְּפַתְּחִי מוֹסְרֵי צוּאֲרֶךְ שְׁבִיָּה בַת־צִיּוֹן: ס	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.	shake the dust off yourself ← <i>shake yourself from the dust</i> . bonds around ← <i>bonds of</i> . Wider use of the construct state.

Isa 52:3	כִּי־כֹה אָמַר יְהוָה חֲנָם נִמְכַּרְתֶּם וְלֹא בְכֶסֶף תִּגְאָלוּ:	For <u>this is what</u> the LORD says: “You were sold for nothing, And you will be redeemed Without money.”	this is what ← thus.
Isa 52:4	כִּי כֹה אָמַר אֲדֹנָי יְהוִה מִצְרַיִם יִרְדּוּ־עַמִּי בְּרֹאשׁוֹנָה לְגֹר שָׁם וְאַשּׁוּר בְּאַפִּס עֲשָׂקוֹ:	For <u>this is what</u> my Lord the LORD says: “In time past, My people went down to Egypt To live there, And Assyria oppressed them for no <u>reason</u> ,	this is what ← thus. <hr/> in time past ← in the first (time). <hr/> for no reason ← for nothingness.
Isa 52:5	וְעַתָּה מִי־לִי־מַה־לִּי־פֹה נָא־יְהוָה כִּי־לָקַח עַמִּי חֲנָם מִשְׁלוֹ מִשְׁלֵי יְהִלְלוּ נָא־יְהוָה וְתָמִיד כָּל־הַיּוֹם שְׁמִי מִנְאָץ:	And now {K: who} [Q: what] do I have here? Says the LORD, For my people were taken undeservedly. <u>Those ruling them</u> make <u>them</u> howl, Says the LORD, And my name is continuously despised All day long.	those ruling them: the <i>ketiv</i> has a singular object suffix, as a collective reference to <i>my</i> <i>people</i> . <hr/> Rom 2:24.
Isa 52:6	לָכֵן יָדַע עַמִּי שְׁמִי לָכֵן בֵּינִים הֵהוּא כִּי־אֲנִי־הוּא הַמְדַּבֵּר 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 and says, ‘Here I <i>am</i> .’ ”	here I am ← behold me.
Isa 52:7	מַה־נָּאוּ עַל־הַהָרִים רְגֵלִי מִבֶּשֶׁר מְשֻׁמֵּעַ שְׁלוֹם מִבֶּשֶׁר טוֹב מְשֻׁמֵּעַ יְשׁוּעָה אָמַר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיהָ:	How becoming on the mountains Are the feet of him who brings good news, Who proclaims peace, Who brings good news of well-being, <i>Who</i> proclaims salvation, <i>Who</i> says to Zion, “Your God reigns.”	Rom 10:15. Compare also Nah 1:15.
Isa 52:8	קוֹל צִפְיָד נִשְׂאוּ קוֹל יַחַד יִרְנְנוּ כִּי עֵין בְּעֵין יִרְאוּ בָשׁוּב 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 ← eye to eye, but not in the modern English sense of agreeing with each other. <hr/> returns: AV differs (<i>shall bring</i> <i>again</i>), reading as if <i>hiphil</i> .
Isa 52:9	פָּצְחוּ רִנְנוּ יַחַדוּ תְּרַבּוּת יְרוּשָׁלַם כִּי־נָחַם יְהוָה עַמּוֹ גָּאֹל 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	חֲשֵׁף יְהוָה אֶת־זְרוֹעַ קְדְשׁוֹ לְעֵינֵי כָּל־הַגּוֹיִם וְרָאוּ כָּל־אֲפִסֵּי־אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ: ס	The LORD has made <u>his</u> <u>holy</u> <u>arm</u> bare In the sight of all the nations, And all the <u>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. all the ends of the earth (etc.): compare Ps 98:3.
Isa 52:11	סֹּוּרוּ סֹּוּרוּ צֵאוּ מִשָּׁם טָמֵא אַל־תִּגָּעוּ צֵאוּ מִתּוֹכָהּ הִבְרֹו נִשְׂאֵי כָּלִי יְהוָה:	Depart, depart, Get out of there; Do not touch <i>any</i> unclean <i>thing</i>. Go away from <u>her</u>, Be purified, <i>You</i> who carry the LORD's equipment.	2 Cor 6:17, Rev 18:4. go away from her ← <i>go out from her midst</i> .
Isa 52:12	כִּי לֹא בַּחֲפָזוֹן תֵּצֵאוּ וּבְמִנוּסָה לֹא תֵּלְכוּן כִּי־הִלָּךְ לִפְנֵיכֶם יְהוָה וּמֵאַסְפָּכֶם 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 יִשְׁכִּיל עַבְדִּי יְרוֹם וְנִשְׂא וְגִבָּה מְאֹד:	Behold, my servant will act prudently; He will be exalted And extolled, And he will be very high.	
Isa 52:14	כַּאֲשֶׁר שָׁמְמוּ עָלָיְךָ רַבִּים בֶּן־מִשְׁחַת מְאִישׁ מְרֹאֵהוּ וְתֹארוֹ מִבְּנֵי אָדָם:	<i>Just</i> as many were astonished at you – Such <i>was</i> the disfigurement of his appearance, More than <i>that of any</i> man, And of his <u>looks</u> , More than <i>that of any of the</i> sons of Adam –	looks ← <i>form</i> .
Isa 52:15	כֵּן יִזַּח גּוֹיִם רַבִּים עָלָיו יִקְפְּצוּ מְלָכִים פִּיהֶם כִּי אֲשֶׁר לֹא־סִפֵּר לָהֶם רָאוּ וְאֲשֶׁר לֹא־שָׁמְעוּ הִתְבּוֹנְנוּ:	So he will <u>sprinkle</u> many nations; Kings will shut their mouths at him, For they will see what was <u>never</u> told them, And they will contemplate What they had <u>never</u> <i>heard before</i>.	Rom 15:21. sprinkle: the word is common in Leviticus for sprinkling blood for atonement. never (2x) ← <i>not</i> .
Isa 53:1	מִי הֶאֱמִין לְשִׁמְעַתָּנוּ וְזָרוּעַ יְהוָה עַל־מִי נִגְלָתָהּ:	Who has believed our <u>account</u>, And to whom has the arm of the LORD been revealed?	John 12:38, Rom 10:16. account ← <i>thing heard</i> .

Isa 53:2	וַיֵּעַל כַּיּוֹנָק לִפְנֵי וְכִשְׁרָשׁ מֵאֶרֶץ צִיָּה לֹא־תֶאֱרָ לּוֹ וְלֹא הָדָר וְנִרְאָהוּ וְלֹא־מְרֹאָה וְנִחְמְדָהוּ:	For he grew up before him like a <u>shoot</u> , And like a root from <u>arid</u> ground. 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</i> <i>suck</i> . arid ground ← <i>land of aridity</i> , a Hebraic genitive.
Isa 53:3	נִבְזָה וְחָדַל אִישִׁים אִישׁ מִכְאָבוֹת וִידוּעַ חָלִי וּכְמִסְתָּר פָּנִים 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 <i>a person</i> hiding <i>his</i> face <u>from him</u> . He was despised, And we did not esteem him.	affliction ← <i>illness</i> . from him: the same form as <i>from us</i> , compare [YLT], but the context militates for <i>from him</i> .
Isa 53:4	אֲכַן חָלִינוּ הוּא נָשָׂא וּמִכְאָבֵינוּ סָבַלָם וְאֶנְחֵנוּ חֲשַׁבְנָהוּ נִגּוּעַ מִכָּה אֱלֹהִים וּמַעֲנָה:	Surely he has borne our ailments And taken the weight of our sorrows. But we considered him stricken – Struck by God and afflicted.	Matt 8:17. Alluded to in 1 Pet 2:24. sorrows: or <i>pains</i> .
Isa 53:5	וְהוּא מִחַלָּל מִפְשָׁעֵנוּ מִדָּבָא 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, And by his weals <u>Our healing came.</u>	1 Pet 2:24. wounded: or <i>pierced</i> , but not the same word as in Zech 12:10. our healing came ← <i>it was healed for us</i> .
Isa 53:6	כָּלֵנוּ כִּצְאֹן תַעֲנִינוּ אִישׁ לְדֶרֶכוֹ פָּנִינוּ וַיהוָה הִפְגִּיעַ בּוֹ אֶת עֲוֹן כָּלֵנוּ:	We like sheep have all gone astray; We have each turned <u>our</u> <u>own way</u> . But the LORD has laid on him The iniquity of us all.	1 Pet 2:25. our own way ← <i>his (own) way</i> .
Isa 53:7	נִגָּשׁ וְהוּא נִעְנָה וְלֹא יִפְתַּח־פִּיו כִּשְׁהָ לְטַבַּח יוֹבֵל וּכְרָחֵל לִפְנֵי גִזְזִיָּה נֹאֲלָמָה וְלֹא יִפְתַּח פִּיו:	He was oppressed, and he was afflicted, But he did not open his mouth. He was led like a lamb to the slaughter, And as a ewe before its shearers is silent He did not open his mouth.	Acts 8:32. Alluded to in 1 Pet 2:23.

Isa 53:8	<p>מַעֲצָר וּמִמְשָׁפֶט לֶקַח וְאֶת־דֹּרוֹ מִי יְשׁוּחַח כִּי נִגְזַר מֵאָרֶץ חַיִּים מִפְּשַׁע עַמִּי נִגַּע לָמוֹ:</p>	<p>He was taken <u>under</u> <u>compulsion</u> and by <u>sentencing</u>, And who <i>can</i> describe <i>what his posterity is?</i> For he was cut off from <u>the land of the living</u>; For the transgression of my people He <u>was struck down</u>.</p>	<p>Acts 8:33.</p> <hr/> <p>under compulsion ← <i>from</i> <i>retention</i>.</p> <hr/> <p>posterity ← <i>generation</i>.</p> <hr/> <p>he was struck down ← <i>a strike</i> <i>on him</i>.</p>
Isa 53:9	<p>וַיִּתֵּן אֶת־רִשְׁעֵים קִבְרוֹ וְאֶת־עֲשִׂיר בְּמָתוֹ עַל לֹא־חַמָּס עָשָׂה וְלֹא מְרָמָה בִּפְּיוֹ:</p>	<p>And his <u>grave</u> was <u>appointed</u> with the wicked, But with a rich <i>man</i> in his death, Because he did no violence, And there was no deceit in his mouth.</p>	<p>1 Pet 2:22.</p> <hr/> <p>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</i> <i>grave</i>.</p>
Isa 53:10	<p>וַיְהִיָּה חֶפֶץ דָּכְאוֹ הַחַלִּי אִם־תִּשְׁעִים אָשָׁם נִפְשׁוֹ יִרְאֶה זֶרַע יֶאֱרִיךְ יָמִים וְחֶפֶץ יְהוָה בִּידּוֹ יִצְלַח:</p>	<p>Yet the LORD was pleased to bruise him, <i>And to ravage him</i>. When his life makes a guilt- offering, He will see <i>his</i> seed, He will prolong <i>his</i> days, And the pleasure of the LORD Will prosper in his hand.</p>	<p>ravage ← <i>make sick</i>.</p> <hr/> <p>life ← <i>soul</i>.</p> <hr/> <p>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.</p>
Isa 53:11	<p>מֵעַמָּל נִפְשׁוֹ יִרְאֶה יִשְׁבַּע בְּדַעְתּוֹ יִצְדִּיק צְדִיק עַבְדִּי לְרַבִּים וְעֹנֹתָם הוּא יִסְבֹּל:</p>	<p>He will see <i>the result</i> of his <u>inward toil</u>; He will be satisfied. My <u>righteous servant</u> will justify many by his knowledge, And he will bear their iniquities.</p>	<p>his inward toil ← <i>the toil of his</i> <i>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>לִכְן אֶחְלַק־לּוֹ בְּרַבִּים וְאֶת־עֲצוּמִים יַחְלַק שְׁלֹל־ תַּחַת אֲשֶׁר הִעֲרָה לַמּוֹת נִפְשׁוֹ וְאֶת־פְּשָׁעִים נִמְנָה וְהוּא חֲטָא־רַבִּים נָשָׂא וּלְפִשָּׁעִים 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 <u>being</u> to death, And he was counted with the transgressors, And he bore the sin of many, And he <u>pleaded</u> for the <u>transgressors</u>.</p>	<p>Mark 15:28, Luke 22:37.</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>רְנִי עֲקָרָה לֹא יָלְדָה פֶּצְחִי רְנֶה וְצַהֲלִי לֹא־חָלָה כִּי־רַבִּים בְּנֵי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָה אָמַר יְהוָה:</p>	<p>“Be jubilant, <i>you who are</i> barren And have not given birth. Break out <i>into</i> jubilation, And shout for joy, <i>You who</i> have not been through labour, For the sons of her <i>who</i> was desolate will be more Than the sons of her <i>who</i> is married, Says the LORD.</p>	<p>Gal 4:27.</p> <hr/> <p>shout for joy ← <i>neigh</i>. Compare Isa 10:30.</p>
Isa 54:2	<p>הֲרִחִיבִי מְקוֹם אֹהֶלְךָ וִירֵעוֹת מִשְׁכְּנוֹתֶיךָ יִטּוּ אֶל־תַּחֲשֻׁכֵי הָאֵלֶיכִי מִיתְרֶיךָ וַיִּתְּדֶיךָ 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. Jerusalem.</p> <hr/> <p>let the curtains ... be stretched ← <i>let them stretch the curtains</i>. Avoidance of the passive.</p>
Isa 54:3	<p>כִּי־יִמִּין וּשְׂמָאוֹל תִּפְרָצִי וְזֶרְעֶךָ 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>אֶל־תִּירָאִי כִּי־לֹא תִבּוֹשִׁי וְאֶל־תִּכְלָמִי כִּי לֹא תַחֲפִירִי כִּי בָשֶׁת עֲלוֹמִיךָ תִּשְׁכַּחִי וְחִרְפַּת אִלְמְנוּתֶיךָ לֹא תִזְכָּרִי־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	<p>כִּי בַעֲלֶיךָ עֲשִׂיךָ יְהוָה צְבָאוֹת שֵׁמוֹ וְגֹאֲלֶךָ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־הָאָרֶץ יִקְרָא:</p>	<p>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.</p>	
Isa 54:6	<p>כִּי־כָאִשָּׁה עָזוּבָה וְעַצוּבַת רוּחַ קִרְאָךָ יְהוָה וְאִשֶּׁת נְעוּרִים כִּי תִמָּאֵס אָמַר אֱלֹהֶיךָ:</p>	<p>For the LORD has called you As a woman <i>who has been</i> deserted, And <i>who is</i> grieved in spirit, And <i>as</i> a youthful wife – For you were rejected, Says your God.</p>	<p>grieved in ← <i>grieved of</i>.</p> <hr/> <p>youthful wife ← <i>wife of youth</i>, a Hebraic genitive.</p>
Isa 54:7	<p>בְּרִגְעַ קָטָן עָזַבְתִּיךָ וּבְרַחֲמִים גְּדֹלִים אֶקְבֹּצֶךָ:</p>	<p>For a short while I left you, But I will gather you With great tender affection.</p>	

Isa 54:8	בְּשַׁעַף קֶזַף הִסְתַּרְתִּי פָנַי לִגְלַע מִמֶּךָ וּבְחֶסֶד עוֹלָם רַחֲמֶיךָ אָמַר גְּאֻלְךָ 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 מִעֵבֶר מִיַּנַּח עוֹד עַל־הָאָרֶץ בֵּן נִשְׁבַּעְתִּי מִקֶּזֶף עָלֶיךָ וּמִגְעָר־בֶּדֶךָ:	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> Nor to rebuke you.	not to be angry with you (etc.): i.e. when the time for this comes.
Isa 54:10	כִּי הַהָרִים יִמּוּשׁוּ וְהַגְּבָעוֹת תִּמּוּטְנָה וְחִסְדֵּי מֵאֲתָךְ לֹא־יִמּוּשׁוּ וּבְרִית שְׁלוֹמִי לֹא תִמּוּט אָמַר מְרַחֵם 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 סַעֲרָה לֹא נִחְמָה הִנֵּה אֲנֹכִי מִרְבִּיץ בַּפּוֹד אֲבָנֶיךָ וְיִסְדֶּתִיךָ בַּסַּפִּירִים:	Poor, tossed about, <i>And not comforted 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</i> <i>antimony</i> , or <i>in eye shadow</i> , but here probably a dark mineral.
Isa 54:12	וְשִׁמְתִּי כֹדֶד שְׁמֶשְׁתֶּיךָ וְשַׁעֲרֶיךָ לְאַבְנֵי אֶקֶדַח וְכָל־גְּבוּלְךָ לְאַבְנֵי־חַפֵּץ:	And I will make your windows of rubies, And your gates of garnet, And all your border Of attractive gemstones.	attractive gemstones ← <i>stones</i> <i>of delight</i> , a Hebraic genitive.
Isa 54:13	וְכָל־בְּנֶיךָ לְמוֹדֵי יְהוָה וְרַב שְׁלוֹם בְּנֶיךָ:	And all your sons <i>will be</i> the LORD's <i>disciples</i>, And the peace of your sons Will be great.	John 6:45. <hr/> disciples: perhaps, having learnt, <i>scholars</i> .
Isa 54:14	בַּצִּדְקָה תִּבּוֹנְנִי רַחֲמֵי מַעֲשֶׂק כִּי־לֹא תִירָאִי וּמִמַּחְתָּה כִּי לֹא־תִקְרַב אֵלֶיךָ:	You will be established in righteousness; <u>You will certainly be far</u> <u>from oppression</u> , For you will not fear, And <i>you will be far</i> from terror, For it will not come near you.	you will certainly be far from oppression: an imperative, expressing distinct assurance; see [Ges-HG] §110c.

Isa 54:15	הֵן גֹּזֵר יִגְוֹר אֶפֶס מֵאוֹתֵי מִי־גֵר אֶתְּדַע עָלֶיךָ יְפוֹל: Behold, <u>no-one</u> at all will <u>dwell</u> with you Unless <i>it is</i> authorized by my sign; He <i>who</i> has dwelt with you Would attack you.	<i>no-one</i> at all will dwell: infinitive absolute. The AV differs, but it is also plausible. The verse is difficult because of the ambiguity of גֹּזֵר (<i>dwell</i> or <i>gather</i> or <i>attack</i>), and other words.
Isa 54:16	*הֵן **הִנֵּה אֲנִכִּי בִּרְאִיתִי חֲרָשׁ נִפְחַ בְּאֵשׁ פָּחִם וּמוֹצִיא כְּלִי לְמַעֲשָׂהוּ וְאֲנִכִּי בִּרְאִיתִי מִשְׁחִית לְחַבֵּל: Behold, I created the craftsman, <i>Who</i> puffs on the coal fire And produces an instrument for his work. And I created the ruiner To lay waste.	behold: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. coal fire ← <i>fire of coals</i> . an instrument: or <i>an object</i> , or <i>a</i> <i>weapon</i> . for his work: or <i>by his work</i> .
Isa 54:17	כָּל־כְּלִי יוֹצֵר עָלֶיךָ לֹא יִצְלַח וְכָל־לְשׁוֹן תִּקְוִים־אֶתְּדַע לְמַשְׁפָּט תִּרְשִׁיעִי זֹאת נִחְלַתִּי עַבְדֵי יְהוָה וְצִדְקָתָם מֵאֵתִי נֶאֱמַר־יְהוָה: ס No weapon produced against you will be successful, And you will condemn every tongue <i>which</i> <u>confronts</u> 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.	confronts ← <i>rises</i> . law ← <i>judgment, justice</i> .
Isa 55:1	הוּא כָל־צִמָּא לִכְּו לַמַּיִם וְאֲשֶׁר אֵין־לּוֹ בְּכֶסֶף לִכְּו שִׁבְרוֹ וְאֵכְלוֹ וּלְכֹו שִׁבְרוֹ בְּלוֹא־בְכֶסֶף וּבְלוֹא מַחִיר יֵין וְחֵלֶב: “Hey, everyone <i>who is</i> thirsty, Come to the water, Including him <i>who has no</i> money. Come <i>and buy something,</i> and eat, And come <i>and buy</i> wine and milk, Without money and without a price.	Rev 21:6, Rev 22:17; John 7:38 (allusion). buy (2x) ← <i>broker</i> .
Isa 55:2	לָמָּה תִּשְׁקָלוּ־כֶסֶף בְּלוֹא־לֶחֶם וַיִּגְיעַכֶּם בְּלוֹא לְשִׁבְעָה שְׂמֵעוּ שְׂמֹעַ אֵלַי וְאֵכְלוּ־טוֹב וְתִתְעַנֵּג בְּדִשָּׁן נַפְשְׁכֶם: 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? <u>Listen carefully</u> to me, And eat <i>what is</i> good, And let your <u>being</u> delight itself In fatness.	listen carefully: infinitive absolute. being ← <i>soul</i> .
Isa 55:3	הִטּוּ אָזְנוֹכֶם וּלְכוּ אֵלַי שְׂמֵעוּ וְתַחֲי נַפְשְׁכֶם וְאֶכְרַתָּה לָכֶם בְּרִית עוֹלָם חֲסִדֵי דָוִד הַנֶּאֱמָנִים: 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 – The faithful kindnesses of David.	Acts 13:34. 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> .

Isa 55:4	הֵן עַד לְאֻמִּים נִתְּתִיו נָגִיד וּמִצְוָה לְאֻמִּים:	Behold, I have made him A witness to the <u>nations</u> – A leader and a commander For the <u>nations</u> .	nations ... nations: otiose, but see Gen 12:5.
Isa 55:5	הֵן גְּוֵי לֹא־תִדְעַל תִּקְרָא וְגוֹי לֹא־יִדְעוּךָ אֵלֶיךָ יְרוּצוּ לְמַעַן יִהְיֶה אֱלֹהֶיךָ וּלְקַדּוֹשׁ יִשְׂרָאֵל כִּי פִאֲרָךְ: ס	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.	
Isa 55:6	דַּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ קִרְאוּהוּ בְּהִיּוֹתוֹ קָרוֹב:	Seek the LORD While he is to be found; Call upon him While he is near.	
Isa 55:7	יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מִחֲשַׁבְתּוֹ וַיָּשָׁב אֶל־יְהוָה וַיִּרְחַמֵּהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ:	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.	iniquitous man ← <i>man of iniquity</i> , a Hebraic genitive.
Isa 55:8	כִּי לֹא מִחֲשַׁבּוֹתַי מִחֲשַׁבּוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נְאֻם יְהוָה:	For my thoughts <i>are</i> not your thoughts, And your ways <i>are</i> not my ways, Says the LORD.	
Isa 55:9	כִּי־גִבְהֵהוּ שָׁמַיִם מֵאָרֶץ כֵּן גִּבְהֵהוּ דַּרְכֵי מִדְּרָכֵיכֶם וּמִחֲשַׁבְתֵּי מִמִּחֲשַׁבְתֵּיכֶם:	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 מִן־הַשָּׁמַיִם וְשִׁמְהָ 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 <u>fertile</u> , And give growth and yield seed for the sower, And bread for him who eats,	2 Cor 9:10. <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 <u>in vain</u> , 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־בְשִׂמְחָה תֵּצְאוּ וּבְשָׁלוֹם תִּזְבְּלוּן הַהָרִים וְהַגְּבָעוֹת יִפְצְחוּ לִפְנֵיכֶם רִנָּה וְכָל־עֵצֵי הַשָּׂדֶה יִמְחֲאוּ־כָף:	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 הַסְּרָפָד 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 <i>fame</i> , As an age-abiding sign <i>Which</i> will not be cut off.”	fame ← <i>name</i> .
Isa 56:1	כֹּה אָמַר יְהוָה שְׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי־קְרוֹבָה יְשׁוּעָתִי לָבוֹא וְצִדְקָתִי לְהִגָּלוֹת:	This <i>is what</i> the LORD says: “Maintain justice and <i>act</i> <i>righteously</i> , For my salvation <i>is drawing</i> <i>near</i> , As <i>is</i> my righteousness <i>Which is</i> to be revealed.	this <i>is what</i> ← <i>thus</i> . act righteously ← <i>do</i> <i>righteousness</i> . <i>is drawing near</i> ← (<i>is</i>) <i>close to</i> <i>come</i> .
Isa 56:2	אֲשֶׁר־יֹאמַר יְעֹשֶׂה־זֹאת וּבֶן־אָדָם יַחֲזִיק בָּהּ שֹׁמֵר שַׁבָּת מִחֻלּוֹ וְשֹׁמֵר יָדוֹ מִמַּעֲשׂוֹת 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 <i>any</i> evil.	any ← <i>every</i> .
Isa 56:3	וְאַל־יֹאמַר בֶּן־הַנֶּכֶר הַגֵּלּוּה אֶל־יְהוָה לֵאמֹר הַבְּדֵל יַבְדִּילֵנִי יְהוָה מֵעַל עַמּוֹ וְאַל־יֹאמַר הַסֵּרִים הֵן אֲנִי עֵץ יָבֵשׁ: ס	And do not let the <i>foreigner</i> Who <i>is</i> joined to the LORD <i>say</i> , ‘The LORD will <i>surely</i> <i>separate</i> me from his people’, And do not let the eunuch <i>say</i> , ‘Look, I <i>am</i> dry wood.’ ”	foreigner ← <i>son of foreignness</i> . <i>say</i> ← <i>say saying</i> . surely separate: infinitive absolute.
Isa 56:4	כִּי־כֹה אָמַר יְהוָה לְסִרְסִים אֲשֶׁר יִשְׁמְרוּ אֶת־שַׁבָּתוֹתַי וּבָחֲרוּ בְּאֲשֶׁר חָפְצָתִי וּמִחֲזִיקִים בְּבְרִיתִי:	For this <i>is what</i> the LORD <i>says</i> To the eunuchs who keep my Sabbaths, And choose what I delight in, And keep my covenant:	this <i>is what</i> ← <i>thus</i> .

Isa 56:5	וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחוֹמֹתַי יָד וְשֵׁם טוֹב מִבָּנִים וּמִבָּנוֹת שֵׁם עוֹלָם אֲתֶן-לָו אֲשֶׁר לֹא יִכָּרֵת: ס	“Now I will give them <u>A memorial and a name</u> In my house and within my walls, Better than sons and daughters. I will give <u>him</u> an age- abiding name Which will not be cut off.	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. give him: AV differs (<i>give</i> <i>them</i>), but we follow the Hebrew.
Isa 56:6	וּבְנֵי הַנָּכָר הַנִּלְוִים עַל-יְהוָה לְשִׁרְתּוֹ וְלֹא-הִבָּה אֶת-שֵׁם יְהוָה לְהִזּוֹת לוֹ לְעִבְדִּים כָּל-שֹׁמֵר שַׁבָּת מִחֻלּוֹ וּמִחֻזִּיקִים בְּבְרִיתִי:	And <u>I will allow</u> the foreigners Who <u>are</u> joined to the LORD In <u>serving</u> him And in <u>loving</u> the name of the LORD To be his servants – Everyone <i>who</i> keeps the Sabbath By <u>not</u> profaning it, And <i>all who</i> keep my covenant.	<i>I will allow</i> : supplied from <i>I will</i> <i>give</i> in Isa 56:5, the verb נָתַן covering both meanings. in serving ... in loving ... by not profaning: gerundial use of the infinitive.
Isa 56:7	וְהִבִּיאֹתִים אֶל-הָר קֹדֶשׁ וְשִׂמְחָתִים בְּבֵית תְּפִלָּתִי עוֹלִתֵיהֶם וּזְבַחֵיהֶם לְרָצוֹן עַל-מִזְבְּחִי כִּי בֵיתִי בֵּית-תְּפִלָּה יִקְרָא לְכָל-הָעַמִּים:	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 my house will be called A house of prayer for all the nations.”	Matt 21:13, Mark 11:17, Luke 19:46. my holy mountain ← <i>the</i> <i>mountain of my holiness</i> , a Hebraic genitive.
Isa 56:8	נָאֻם אֲדֹנָי יְהוָה מִקִּבְּץ נִדְחֵי יִשְׂרָאֵל עוֹד אֶקְבֹּץ עָלָיו לְנִקְבְּצָיו:	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.	there ← <i>to him / it</i> , referring to Israel as a nation.
Isa 56:9	כָּל חִיתוֹ שָׂדֵי אֲתִיו לֶאֱכֹל כָּל-חִיתוֹ בִּיעֵר: ס	All <i>you</i> wild animals, Come to eat – All <i>you</i> wild animals of the forest.	
Isa 56:10	*צִפּוֹ **צִפּוֹ עוֹרִים כָּלָם לֹא יָדְעוּ כָּלָם כְּלָבִים אֱלֹמִים לֹא יֻכְלוּ לִנְבֹּחַ הַזִּים שְׂכָבִים אֶהְבִּי לָנוּם:	<u>His watchmen</u> <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 watchman</i> , but it has a plural adjective.

Isa 56:11	וְהַכְּלָבִים עֲיִי-נָפֶשׁ לֹא יֵדְעוּ שְׂבָעָה וְהֵמָּה רָעִים לֹא יֵדְעוּ הֵבִין כָּלֵם לְדֶרֶךְם פָּנוּ אִישׁ לְבָצְעוֹ 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 שֹׂכֵר וְהִיָּה כֹזֵה יוֹם מָחָר גָּדוֹל יֵתֵר מְאֹד:	‘Come on’, <i>they</i> say, ‘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	הַצַּדִּיק אֲבָד וְאֵין אִישׁ שָׁם עַל-לֵב וְאֲנִשִּׁיחֶסֶד נֶאֱסָפִים בְּאֵין מִבִּין כִּי־מִפְּנֵי הָרָעָה נֶאֱסַף הַצַּדִּיק:	The righteous <i>man</i> is <u>no</u> <u>more</u> , And <i>there</i> is no man <i>who</i> lays <i>it</i> to heart, And <u>kind men</u> have been taken away, With no-one understanding That <i>it</i> is 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 שָׁלוֹם יְנוּחוּ עַל־מִשְׁכְּבוֹתָם הִלֵּךְ נִלְחָו:	He <u>will enter into</u> peace; They will rest on their couches, <i>Each</i> who walks in <u>his</u> uprightness.	he will enter <i>into</i> peace: or <i>peace will come</i> . his uprightness ← <i>his</i> (i.e. <i>God's</i>) <i>straightforwardness</i> .
Isa 57:3	וְאַתֶּם קִרְבוּ־הִנֵּה בְנֵי עֲנָנָה זֶרַע מְנַאֲף וְתִזְנֶה:	<u>But</u> <i>as for</i> you, draw near here, <i>You</i> sons of the <u>diviner</u> by clouds, And seed of the adulterer and the <u>prostitute</u> .	but: adversative use of the vav. diviner: feminine. and the prostitute ← <i>and she</i> <i>committed whoredom</i> .
Isa 57:4	עַל־מִי תִתְעַנְּגוּ עַל־מִי תִּרְחִיבוּ פֶה תֹאדְרִיכוּ לְשׁוֹן הֲלוֹא־אַתֶּם יְלִדֵי־פֶשַׁע זֶרַע שָׁקֵר:	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 <i>at</i> ? Are you not <u>transgressive</u> <u>children</u> – A <u>false seed</u> ?	smirk ← <i>widen the mouth</i> . poke ← <i>lengthen</i> . transgressive children ← <i>children of transgression</i> . The usual expression is <i>sons of</i> <i>transgression</i> , but see Isa 2:6. a false seed ← <i>a seed of falsity /</i> <i>lying</i> , a Hebraic genitive.
Isa 57:5	הַנִּחָמִים בְּאֱלִים תַּחַת כָּל־עֵץ רַעְגָן שְׁחָטִי הִילָדִים בְּנִחְלָיִים תַּחַת סְעָפֵי הַסִּלְעִים:	– <i>You</i> who <i>are</i> inflamed by idols Under every luxuriant tree, Slaughtering children at the streams Under the fissures in the rocks?	

Isa 57:6	בְּחִלְקֵי־גִּחַל חִלְקֶךָ הֵם הֵם גִּזְרֶיךָ גַּם־לָהֶם שְׂפָכֶתָ נֶסֶךְ הָעֲלִית מִנְחָה הָעַל אֵלֶּה אֲנַחֵם:	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?	
Isa 57:7	עַל הַר־גְּבוּהָ וְנִשְׂא שְׁמָתָ מִשְׁכַּבְּךָ גַּם־שָׁם עָלִית לְזִבְחַ זֶבַח:	You have <u>made</u> your <u>bed</u> . On a high and lofty mountain; There too you went up To <u>offer</u> sacrifice.	made your bed ← <i>placed your couch</i> . offer ← <i>sacrifice</i> .
Isa 57:8	וְאַחֲרֵי הַדִּלְתָּ וְהִמְזוּזָה שְׁמָתָ זָכְרוּנֶיךָ כִּי מֵאֲתֵי גְלִית וְתַעֲלִי הִרְחַבְתָּ מִשְׁכַּבְּךָ וְתִכְרַת־לְךָ מֵהֶם אֶהְבֵּת מִשְׁכַּבְּסָּךְ יָד חַיִּית:	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 <i>available</i> , And you <u>have made</u> yourself <i>a covenant</i> With <i>some</i> of them. You have loved their bed; You have seen <i>their male</i> <i>member</i> .	gone up: or <i>offered</i> . 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. male member ← <i>hand</i> , and various other meanings. See [BDB] p.390, № 4g for <i>phallus</i> . AV differs (<i>it</i>).
Isa 57:9	וְתִשְׂרִי לְמִלֶּךָ בְּשֶׁמֶן וְתִרְבִּי רִקְחֶיךָ וְתִשְׁלַחִי צְרִיךְ עַד־מִרְחָק וְתִשְׁפִּילִי עַד־שְׂאוֹל:	And you went to the king with oil, And you <i>took many</i> fragrances, And you sent your ambassadors <i>far and</i> <i>wide</i> , And you brought <i>people</i> down to the grave.	<i>took many fragrances</i> ← <i>increased your fragrances</i> . <i>far and wide</i> ← <i>up to from far</i> . <i>people</i> : AV differs (<i>thyself</i>).
Isa 57:10	בְּרַב דְּרָכֶיךָ יִגְעַת לֹא אָמַרְתָּ נוֹאֵשׁ חַיִּית יָדְךָ מִצָּאת עַל־כֵּן לֹא חָלִית:	You exhaust yourself with your <i>grand way</i> . You have not said, ' <i>It is desperate.</i> ' You have found <i>vitality</i> in your <i>reach</i> , 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. <i>vitality</i> ← <i>life</i> . <i>reach</i> ← <i>hand</i> .

Isa 57:11	<p>וְאֶת־מִי דָאֲגַתְּ וְתִירָאִי כִי תִכְזֹּבִי וְאוֹתִי לֹא זָכַרְתְּ לֹא־שָׁמַתְּ עַל־לִבְךָ הֲלֹא אֲנִי מִחֹשֶׁה וּמִעֲלֹם וְאוֹתִי לֹא תִירָאִי:</p>	<p>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?</p>	<p>while: temporal use of the vav.</p>
Isa 57:12	<p>אֲנִי אֹנִיד צְדָקָתְךָ וְאֶת־מַעֲשֶׂיךָ וְלֹא יוֹעִילוּךָ:</p>	<p>I <i>can</i> tell of your righteousness And your works, But they will not profit you.</p>	
Isa 57:13	<p>בְּזַעֲקֶךָ יִצְלָךְ קְבוּצֶיךָ וְאֶת־כָּל־שִׂאֲרוֹנֶיךָ יִקַּח־הַבָּל וְהַחֹסֶה בִּי יִנְחַל־אֶרֶץ וְיִירַשׁ הָרֶקֶדְשִׁי:</p>	<p>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>.</p>	<p>my holy mountain ← <i>the mountain of my holiness</i>, a Hebraic genitive.</p>
Isa 57:14	<p>וְאָמַר סְלוּ־סְלוּ פְּנוּ־דֶרֶךְ הָרִימוּ מִכְשׁוֹל מִדֶּרֶךְ עַמִּי: ס</p>	<p>And he will say, 'Raise an embankment, raise an embankment, Clear a way; Remove <i>any</i> obstacle From my people's road.'</p>	
Isa 57:15	<p>כִּי כֹה אָמַר יְהוָה וְנִשְׂאָ שֹׁכֵן עַל וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֶשְׁכֵּן וְאֶת־דִּבְכָּא וּשְׁפַל־רוּחַ לְהַחְיֹת רוּחַ שְׁפָלִים וּלְהַחְיֹת לֵב נִדְבָּאִים:</p>	<p>For <u>this is what</u> the <i>one</i> <i>Who</i> is high and exalted, <i>Who</i> 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.</p>	<p>this is what ← <i>thus</i>. holily ← (<i>as a</i>) <i>holy (one)</i>. humble in spirit ← <i>humble of spirit</i>. Wider use of the construct state. revive ... revitalize ← <i>revive ...</i> <i>revive</i>. Otiose, but see Gen 12:5.</p>
Isa 57:16	<p>כִּי לֹא לְעוֹלָם אֶרִיב וְלֹא לְנֶצַח אֶקְצֹף כִּי־רוּחַ מִלְּפָנַי יִעֲטֹף וְנִשְׁמָת אֲנִי עֹשִׂיתִי:</p>	<p>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.</p>	

Isa 57:17	בַּעֲנֹן בָּצָעוּ קַצְפָּתִי וְאַכְהוּ הַסֵּתֶר וְאַקְצָף וַיִּלְךָ שׁוֹבֵב בְּדֶרֶךְ 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 ← (as a) rebellious (one).
Isa 57:18	דַּרְכֵּי רְאִיתִי וְאַרְפָּאֵהוּ וְאַנְחֵהוּ 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	בּוֹרָא *נוֹב **נִיב שְׁפָתַיִם שָׁלוֹם שָׁלוֹם לְרָחוֹק וְלִקְרוֹב אָמַר יְהוָה וּרְפָאֵתִיו:	<i>I create the fruit</i> of the lips: Peace, peace to him who is far off And to him who is near, Says the LORD, And I will heal him.	the fruit: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. Eph 2:17.
Isa 57:20	וְהִרְשָׁעִים כִּיִּם נִגְרָשׁ כִּי הַשֶּׁקֶט לֹא יִכָּל וַיִּגְרָשׁוּ מִמֵּיז 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 שָׁלוֹם אָמַר אֱלֹהֵי לְרִשָּׁעִים: ס	<i>There is no peace</i> ”, Says my God, “For the wicked.”	
Isa 58:1	קְרֹא בְּגֶרוֹן אֶל־תַּחֲשֹׁךְ כְּשׁוֹפֵר הָרֶם קוֹלְךָ וְהִגַּד לְעַמִּי פִשְׁעָם וּלְבֵית 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 וְדַעַת דַּרְכֵי יַחְפָּצוֹן כְּגֹי אֲשֶׁר־צָדָקָה עָשָׂה וּמִשְׁפָּט אֱלֹהֵי לֹא עָזַב יִשְׁאָלוּנִי 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 God</u> , So <u>that</u> they ask for <u>righteous judgments</u> , And delight in drawing near to God.	so that: purposive use of the vav. 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	<p>לָמָּה צִמְנוּ וְלֹא רָאִיתָ עֲנִינוּ נִפְשָׁנוּ וְלֹא תִדְעֶה הֵן בַּיּוֹם צִמְמָכֶם תִּמְצְאוּ-חֶפֶץ וְכָל-עֲצֵבֵיכֶם תִּנְגְּשׁוּ:</p>	<p>‘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 <i>In all the labour you impose.</i></p>	<p>ourselves ← <i>our souls</i>. <i>it is because</i> ← <i>behold</i>. take pleasure ← <i>find pleasure</i>. the labour you <i>impose</i> ← <i>your labours</i>, here causative.</p>
Isa 58:4	<p>הֵן לָרִיב וּמִצָּה תִצּוּמוֹ וְלִהְיוֹת בְּאִגְרֵף רָשָׁע לֹא-תִצּוּמוּ כִּיּוֹם לְהִשְׁמִיעַ בְּמִרוֹם קוֹלְכֶם:</p>	<p><i>It is because</i> you fast in contention and quarrel, And <u>with striking</u> with a <u>wicked fist</u>. You <i>cannot</i> fast as <i>you do</i> today In order to make your voice heard on high.</p>	<p><i>it is because</i> ← <i>behold</i>. with striking: gerundial use of the infinitive. wicked fist ← <i>fist of wickedness</i>, a Hebraic genitive.</p>
Isa 58:5	<p>הֲכֹזֶה יִהְיֶה צִוֹּם אֲבַחְרֶהוּ יוֹם עֲנֹת אָדָם נִפְשׁוֹ הִלְכֵּהוּ כְּאִגְמָן רָאשׁוֹ וְשָׁק וְאֶפֶר יַצִּיעַ הִלְזָה תִקְרָא-צִוֹּם וַיּוֹם רָצוֹן לַיהוָה:</p>	<p>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?</p>	<p>approve of ← <i>choose</i>. himself ← <i>his soul</i>.</p>
Isa 58:6	<p>הֲלוֹא זֶה צִוֹּם אֲבַחְרֶהוּ פִתְחֵה חֲרָצִיבוֹת רָשָׁע הֲתֵר אֲגַדּוֹת מוֹטֶה וְשִׁלַּח רְצוּצִים חֲפָשִׁים וְכָל-מוֹטֶה תִּנְתַּקּוּ:</p>	<p><i>Is not this the fast that I approve of:</i> To loosen tight bonds of wickedness, To unfasten the straps of the yoke, And to send the oppressed away free, And <i>that</i> you detach every yoke?</p>	<p>Alluded to in Luke 4:18. <i>I approve of</i> ← <i>I will choose it</i>. oppressed ← <i>crushed, buckled</i>.</p>
Isa 58:7	<p>הֲלוֹא פָרַס לָרֵעַב לֶחֶמְךָ וְעֲנִיִּים מְרוּדִים תָּבִיא בֵּית כִּי-תִרְאֶה עָרֹם וְכִסְיָתוֹ וּמִבְשָׂרְךָ לֹא תִתַּעֲלֵם:</p>	<p><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 <i>own family</i>?</p>	<p>clothe ← <i>cover</i>. <i>ignore</i> ← <i>hide yourself from</i>, figuratively <i>ignore</i>, as in Modern Hebrew. family ← <i>flesh</i>.</p>
Isa 58:8	<p>אֲזִי יִבְקַע כְּשַׁחַר אוֹרְךָ וְאַרְכָּתְךָ מִהֵרָה תִצְמַח וְהִלָּךְ לִפְנֶיךָ צִדְקָךָ כְּבוֹד יְהוָה יֵאֱסָפֶךָ:</p>	<p>Then your light will <u>break through</u> like the dawn, And your revitalization will spring up speedily, And your righteousness will go before you, <i>And</i> the glory of the LORD Will gather you up.</p>	<p>break through ← <i>be broken through</i>.</p>

Isa 58:9	אֲזַ תִּקְרָא וַיהוָה יַעֲנֶה תְּשׁוּעַ וַיֹּאמֶר הִנְנִי אִם־תִּסֹּר מִתּוֹכָךְ מוֹטֶה שֶׁלַּח אֶצְבֶּע וּדְבַר־אָוֶן:	Then you will call out, And the LORD will answer; You will cry out, And he will say, ‘Here I <u>am</u> .’ If you remove the yoke from your <u>company</u> – <u>Pointing</u> the finger And speaking vanity –	here I <u>am</u> ← <i>behold me</i> . <hr/> company ← <i>midst</i> . <hr/> pointing ← <i>sending, casting</i> . <hr/>
Isa 58:10	וְתַפֵּק לָרֹעֵב נַפְשְׁךָ וְנַפֵּשׁ נַעֲנֶה תִשְׁבִּיעַ וְזֶרַח בַּחֲשֵׁךְ אוֹרְךָ וְאֶפְלֹתֶךָ בְּצַהֲרָיִם:	And stir <u>yourself</u> for the hungry, And satisfy an afflicted <u>person</u> , Then your light will arise in the dark, And <i>what was</i> your gloom <i>Will become</i> like midday <i>light</i> .	yourself ← <i>your soul</i> . <hr/> person ← <i>soul</i> . <hr/>
Isa 58:11	וְנִחַךְ יְהוָה תָּמִיד וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נַפְשְׁךָ וְעֶצְמוֹתֶיךָ יִחְלִיץ וְהָיִיתָ כְּגֵן רוּחַ וּכְמוֹצֵא מַיִם אֲשֶׁר לֹא־יִכָּזֵבוּ מִיָּמֶיךָ:	And the LORD will always lead you, And he will satisfy your <u>appetite</u> in dry places And make your joints <u>pliant</u> , And you will become like a <u>well-watered garden</u> , And like a <u>fount of water</u> Whose water does not fail .	John 7:38 (allusion). <hr/> appetite ← <i>soul</i> . <hr/> joints pliant: or <i>bones strong</i> . <hr/> fail ← <i>deceive</i> . <hr/>
Isa 58:12	וּבָנוּ מִמֶּךָ חֲרֻבוֹת עוֹלָם מוֹסְדֵי דוֹר־דָּוָר תִּקְוָם וְקִרְאָ לְךָ גֵּדֶר פָּרֶץ מְשֻׁבָּב נְתִיבוֹת לְשֹׁבֵת:	And <i>those to issue</i> from you Will <u>rebuild</u> the age-old desolate places; You will <u>re-establish</u> the foundations of generation upon generation, And you will be called The <u>Sealer</u> of the Breach – The Restorer of Paths to Inhabit.	rebuild ← <i>build</i> . <hr/> re-establish ← <i>establish</i> . <hr/> sealer ← <i>fencer / wall builder</i> . <hr/>
Isa 58:13	אִם־תִּשָּׁב מִשְׁבַּת רְגֻלְךָ עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קָדְשִׁי וְקִרְאָתָ לְשֹׁבֵת עֲנֵג לְקָדוֹשׁ יְהוָה מְכַבֵּד וְכִבְדָּתוֹ מַעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֲפָצֶךָ וְדִבְרֶיךָ:	If you <u>restrain yourself</u> from trampling on the Sabbath, From <u>indulging</u> your desires on my <u>holy day</u> , And you call the Sabbath, Delight, The Holy <i>Occasion</i> of the LORD, And Honourable, And you honour it By <u>not indulging</u> your <i>own</i> ways, By <u>not finding</u> your <i>own</i> entertainment Or speaking <i>your own</i> words,	restrain <i>yourself</i> from trampling on ← <i>turn your foot from</i> . <hr/> indulging (2x) ← <i>doing</i> . <hr/> my holy day ← <i>the day of my holiness, a Hebraic genitive</i> . <hr/> it: masculine, agreeing with <i>holy day</i> , or <i>Sabbath</i> which can be masculine. Or, <i>him</i> . <hr/> by not indulging ... by not finding: gerundial use of the infinitive. <hr/>

Isa 58:14	אָז תִּתְעַנֵּג עַל־יְהוָה וְהִרְכַּבְתִּידָּךְ עַל־בְּמוֹתַי אֶרֶץ וְהֶאֱכַלְתִּידָּךְ נַחֲלַת יַעֲקֹב אֲבִיךָ 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	הֵן לֹא־קָצְרָה יַד־יְהוָה מִהוֹשִׁיעַ וְלֹא־כִבְדָּה 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 הֵיוּ מִבְדִּילִים בֵּינְכֶם לִבְיָן 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 כַפֵּיכֶם נִגְאָלוּ בַדָּם וְאֶצְבְּעוֹתֵיכֶם בַּעֲוֹן שִׁפְתוֹתֵיכֶם דִּבְרוּ־שָׁקֶר 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	אֵין־קִרְאָה בְצִדִּיק וְאֵין נִשְׁפָּט בְּאַמוּנָה בְטוֹחַ עַל־תְּהוֹ וּדְבַר־שָׁוְא הָרָו עָמַל וְהוֹלִיד אָוֶן:	<i>There is no-one giving</i> <i>verdicts in righteousness,</i> 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 צִפְעוֹנִי בִקְעוּ וְקוֹרֵי עֲכָבִישׁ יֶאֱרָגוּ הָאֵבֶל מִבִּיצִיָּהֶם יָמוּת וְהִזְוָה 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־יִהְיוּ לְבָגָד וְלֹא יִתְכַסּוּ בִּמְעִשֵׂיהֶם מְעִשֵׂיהֶם מַעֲשֵׂי־אָוֶן וּפְעֹל חָמָס בְּכַפֵּיהֶם:	Their <u>webs</u> will not become a garment, And they will not cover themselves with their deeds. Their deeds <i>are vain deeds</i> , 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 יָרָצוּ וַיִּמְהָרוּ לְשַׁפֹּךְ דָּם נָקִי מִחֲשֻׁבוֹתֵיהֶם מִחֲשָׁבוֹת אֲזָן שֹׂד וְשֹׁפֵר בְּמַסְלוֹתָם:</p>	<p>Their feet run to evil, And they are quick to shed innocent blood. Their thoughts <i>are</i> <u>vain</u> <u>thoughts</u>; Oppression and wreckage Are in their ways.</p>	<p>Rom 3:15, Rom 3:16.</p> <hr/> <p>vain thoughts ← <i>thoughts of</i> vanity.</p>
Isa 59:8	<p>דֶּרֶךְ שָׁלוֹם לֹא יָדְעוּ וְאֵין מִשְׁפָּט בְּמַעְגְלוֹתָם נִתְיִבוֹתֵיהֶם עָקְשׁוּ לָהֶם כָּל דֶּרֶךְ בָּהּ לֹא יָדַע שָׁלוֹם:</p>	<p>They have not known the way of peace, And <i>there is</i> no justice in their paths. They have made a perverse <u>course</u> for themselves; No-one who <u>follows</u> it Will know peace.</p>	<p>Rom 3:17.</p> <hr/> <p>course ← <i>trodden path</i>.</p> <hr/> <p>follows ← <i>treads in</i>.</p>
Isa 59:9	<p>עַל־כֵּן רָחַק מִשְׁפָּט מִמָּוְנוֹ וְלֹא תִשְׁיַגְנוּ צְדָקָה נְקוּהָ לְאוֹר וְהַנְּהַח־שֹׁד לְנִגְהוֹת בְּאַפְלוֹת נִהְלָךְ:</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</u> <i>is</i> 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>נִגְשָׁשָׁה כְּעֹרִים קִיר וּכְאֵין עֵינַיִם נִגְשָׁשָׁה כְּשִׁלְנוֹ בְּצַהֲרִיִּם כְּנֹשֶׁף בְּאַשְׁמֻנִים כַּמֵּתִים:</p>	<p>We <u>feel</u> <i>for</i> a wall like the blind, And we grope 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.</p> <hr/> <p>well-nourished ← <i>in the</i> <i>fatnesses</i>. AV differs (<i>desolate</i> <i>places</i>).</p>
Isa 59:11	<p>נִהְמָה כְּדָבִים כָּלֵנוּ וְכִזְיוֹנִים הִגָּה נִהְגָּה נִקְוָה לְמִשְׁפָּט וְאֵין לִישׁוּעָה רַחֲמָה מִמָּוְנוֹ:</p>	<p>We all growl like bears, And we <u>coo</u> and <u>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־רָבוּ פְשָׁעֵינוּ נִגְדָּךְ וְחַטָּאוֹתֵינוּ עֲנִתָה בָנוּ כִּי־פְשָׁעֵינוּ אָתָּנוּ וְעֹנֹתֵינוּ יָדְעָנוּם:</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 וּכְחָשׁ בִּיהוָה וְנִסּוֹג מֵאַחֵר אֱלֹהֵינוּ דְּבַר־עֶשֶׂק וְסִרְיָה הָרָו וְהִגּוֹ מִלֵּב דְּבַר־שִׁקָּר:</p>	<p><i>In</i> transgressing and acting <u>deceitfully</u> with the LORD, And <u>in sliding away from</u> our God; <u>In speaking</u> extortion and apostasy, <i>And in</i> conceiving and <u>devising false words</u> 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.</p> <hr/> <p>in sliding away from ← <i>in</i> <i>receding from after</i>.</p> <hr/> <p>false words ← <i>words of</i> <i>falsehood</i>, a Hebraic genitive.</p>

Isa 59:14	וְהַסֵּג אַחֹר מִשְׁפָּט וְצִדְקָה מִרְחוֹק תַּעֲמֹד בִּי-כִשְׁלָה בִּרְחוֹב אֱמֶת וְנָכְחָה 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 נֶעְדָּרַת וְסָר מִרְעֵ מִשְׁתּוּלָל 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 זָרְעוֹ 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	וַיִּלְבֹּשׂ צִדְקָה בִּשְׂרָיו וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבֹּשׂ בִּגְדֵי נָקָם תִּלְבָּשֶׁת וַיַּעֲט כַּמְעִיל קִנְיָאָה:	For he wore righteousness as armour, And <i>he had</i> a helmet of salvation 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	כָּעַל גְּמֻלוֹת כָּעַל יִשְׁלֵם חֲמָה לְצָרָיו גְּמוּלָ לְאֹיְבָיו לְאֵיִם גְּמוּלָ יִשְׁלֵם:	As <i>it is</i> with retribution, 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>). <u>coastlands: or islands.</u>
Isa 59:19	וַיִּירָאוּ מִמַּעַרְב אֶת-שֵׁם יְהוָה וּמִמְזִרְחַ שֶׁמֶשׁ אֶת-כְּבוֹדוֹ כִּי-יָבוֹא כְנָהֵר צָר רֹוח יְהוָה נִסְסָה 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 put <u>him to flight</u> .	east ← <i>rising of the sun</i> . <u>put him to flight: polel of גּוֹס.</u> AV differs (lift up a standard, from root נָסַס).
Isa 59:20	וְבָא לְצִיּוֹן גּוֹאֵל וּלְשִׁבִי פֹשַׁע בִּיעָקֹב נֹאֵם יְהוָה:	“And the redeemer will come to Zion And to those among Jacob <i>Who are to turn away from</i> transgression , Says the LORD.	Rom 11:26.

Isa 59:21	וְאֲנִי נָתַתְּ בְרִיתִי אִתָּם אָמַר יְהוָה רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ לֹא-יִמָּוֶשׁוּ מִפִּיךָ וּמִפִּי זִרְעֶךָ וּמִפִּי זֶרַע זִרְעֶךָ אָמַר יְהוָה מֵעַתָּה וְעַד-עוֹלָם: ס	And <i>as for</i> me, This is my covenant with them, 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.”	Rom 11:27.
Isa 60:1	קוּמִי אוֹרִי כִּי בָא אוֹרֶךָ וּכְבוֹד יְהוָה עָלֶיךָ זָרַח:	“ Arise, shine, For your light has come, And the glory of the LORD has risen over you.	Alluded to in Eph 5:14.
Isa 60:2	כִּי-הִנֵּה הַחֹשֶׁךְ יִכְסֶּה-אֶרֶץ וְעֶרְפָּל לְאֻמִּים וְעָלֶיךָ זִרְחַ יְהוָה וּכְבוֹדוֹ עָלֶיךָ יֵרָאֶה:	For behold, Darkness will cover the earth, And thick clouds the <i>various</i> peoples, But over you the LORD will rise, And his glory will be seen upon you.	Alluded to in Eph 5:14. <hr/> darkness ← <i>the darkness</i> . An unexpected definite article. See Gen 22:9. <hr/> but: adversative use of the vav.
Isa 60:3	וְהָלְכוּ גוֹיִם לְאוֹרֶךָ וּמַלְכִּים לְנִגְהָ זֶרְחָךָ:	And Gentiles will go to your light, And kings to your bright rising.	Rev 21:24. <hr/> your bright rising ← <i>the brightness of your rising</i> . A reverse Hebraic genitive; compare Dan 11:20.
Isa 60:4	שְׂאִי-סְבִיב עֵינֶיךָ וּרְאִי כָל־ נִקְבְּצוּ בְּאוֹלֶךְ בְּנֶיךָ מִרְחֹק יָבֹאוּ וּבְנֹתֶיךָ עַל-צֵד תֵּאֱמָנָה:	Lift up your eyes round about and see: They have all <u>gathered</u> <i>And</i> have come to you. Your sons will come from afar, And your daughters will be carried <u>alongside</u> .	gathered: or <i>been gathered</i> . <hr/> alongside ← <i>on a side</i> .
Isa 60:5	אָז תִּרְאִי וְנִהְרְתָּ וּפָתַח וּרְחַב לְבָבְךָ כִּי-יִהְיֶה עָלֶיךָ הַמָּוֶן לִם חֵיל גּוֹיִם יָבֹאוּ לָךְ:	Then you will see and <u>be</u> <u>bright</u> , And your heart will <u>be</u> <u>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.	be bright: or <i>flow</i> , as in Isa 2:2 (<i>flock</i>). <hr/> be moved: or <i>fear</i> , but also of <i>agitation with wonder and joy</i> , [AnLx].

Isa 60:6	שְׁפֹעַת גְּמָלִים תִּכְסֹּךְ בְּכָרִי מִדִּין וְעִיפָה כָּלֶם מִשְׁבָּא יָבֹאוּ זָהָב וּלְבוֹנָה יִשְׂאוּ וּתְהַלֵּל יְהוָה יְבִשְׂרוּ:	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־צֹאן קֶדָר יִקְבְּצוּ לְךָ אֵילִי נְבִיֹת יִשְׂרָתוֹנָד יַעֲלוּ עַל־רָצוֹן מִזִּבְחִי וּבֵית תַּפְאֲרָתִי אֶפְאֵר:	All the small cattle of Kedar will be gathered to you; The rams of Nebaioth will serve you. They will go up in acceptance onto my altar, And I will adorn my magnificent house.	Nebaioth: see Gen 25:13. my magnificent house ← <i>the house of my magnificence</i> , a Hebraic genitive.
Isa 60:8	מִי־אֵלֶּה כְּעָב תַּעֲוִפִּינָה וְכִי־זֵנִים אֶל־אַרְבַּתֵּיהֶם:	Who <i>are</i> these <i>who</i> fly like a cloud, And <i>are</i> like doves flying to their dovecotes?	these <i>who</i> fly: feminine; [CB] interprets as <i>sailing ships</i> .
Isa 60:9	כִּי־לִי אֵיִם יִקְוּ וְאִנּוֹת תַּרְשִׁישׁ בְּרֹאשָׁנָה לְהָבִיא בְּנִיךָ מֵרְחוֹק כְּסָפָם וְזָהָבָם אֲתָם לְשֵׁם יְהוָה אֱלֹהֶיךָ וּלְקִדּוֹשׁ 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> . <u>coastlands</u> : or <i>islands</i> . name ← <i>fame</i> .
Isa 60:10	וּבָנוּ בְנֵי־נֹכַח חֲמַתֶּיךָ וּמַלְכֵיהֶם יִשְׂרָתוֹנָד כִּי בִקְצָפִי הִכִּיתֶיךָ וּבִרְצוֹנִי רַחֲמַתֶּיךָ:	And foreigners will build your walls, And their kings will serve you, For I struck you in my anger, <u>But</u> I will have mercy on you in my goodwill.	but: adversative use of the <i>vav</i> .
Isa 60:11	וּפִתְחוּ שַׁעְרֶיךָ תָּמִיד יוֹמָם וּלְיָלָה לֹא יִסָּגְרוּ לְהָבִיא אֵלֶיךָ חֵיל גּוֹיִם וּמַלְכֵיהֶם נְהוּגִים:	And your gates will always be open; They will not be closed by day or night, So as <i>to allow</i> a <u>host of</u> <u>Gentiles to be brought</u> to you, <i>With</i> their kings being led.	Rev 21:25. 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־הַגּוֹי וְהַמְּלָכָה אֲשֶׁר לֹא־יַעֲבֹדוּךָ יִאֲבְדוּ וְהַגּוֹיִם חֶלֶב 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	כְּבוֹד הַלְבָנוֹן אֵלֶיךָ יָבוֹא בְּרוֹשׁ תְּדַהֵר וּתְאֲשׁוּר יַחְדָּו לְפָאֵל מְקוֹם מְקֻדָּשִׁי וּמְקוֹם רַגְלִי אֶכְבֹּד:	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</u> <u>of my feet</u> .	place of my feet: i.e. <i>the temple</i> [CB].
Isa 60:14	וְהָלְכוּ אֵלֶיךָ שְׁחוּחַ בָּנֵי מִצְרָיִם וְהִשְׁתַּחֲווּ עַל-כַּפּוֹת רַגְלֶיךָ כָּל-מִנְאֲצִיךְ וְקָרְאוּ לְךָ עִיר יְהוָה צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל:	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.	
Isa 60:15	תַּחַת הַיּוֹתֵד עֲזוּבָה וּשְׁנוּאָה וְאֵין עוֹבֵר וְשִׁמְתִּיךָ לְגִאֲזוֹן עוֹלָם מְשׁוֹשׁ דּוֹר וָדוֹר:	Instead of you being forsaken and hated, With no-one passing through, I will make you the magnificence of the age – A joy for generation upon generation.	age: or <i>world</i> .
Isa 60:16	וַיִּנָּקֶה חֶלֶב גּוֹיִם וְשֵׁד מַלְכִּים תִּינָקִי וַיְדַעַת כִּי אֲנִי יְהוָה מוֹשִׁיעֶךָ וְגִאֲלֶךָ אֲבִיר יַעֲקֹב:	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.	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 נָחַץ
Isa 60:17	תַּחַת הַנְּחֹשֶׁת אָבִיא זָהָב וְתַחַת הַבְּרֹזֶל אָבִיא כֶּסֶף וְתַחַת הָעֵצִים נָחֶשֶׁת וְתַחַת הָאֲבָנִים בְּרֹזֶל וְשִׁמְתִּי פְקֻדָּתְךָ שְׁלוֹם וְנִגְשִׁיךָ צְדָקָה:	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.	↳ 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> . tax gatherers: as [CB], with reference to Luke 3:13. The Hebrew commonly means <i>taskmaster, superintendent</i> .
Isa 60:18	לֹא-יִשְׁמַע עוֹד חֶמֶס בְּאַרְצֶךָ שֵׁד וְשֹׁבֵר בְּגְבוּלֶיךָ וְקִרְאָת יְשׁוּעָה חוֹמֹתֶיךָ וְשַׁעְרֶיךָ תִּהְיֶה:	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.	ruin ← <i>breakage</i> .

Isa 60:19	<p>לֹא־יְהִי־לָךְ עוֹד הַשֶּׁמֶשׁ לְאֹר יוֹמָם וּלְנֶגַה הַיָּרֵחַ לֹא־יֵאֲרִיר לָךְ וְהָיָה־לָךְ יְהוָה לְאֹר עוֹלָם וְאַל־הֵיךְ לְתַפְאֲרָתְךָ:</p>	<p>You will no longer have the sun for light by day, And the moon will not illuminate you by shining, But the LORD will be your age-abiding light, 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 יֵאֲסֹף כִּי יְהוָה יְהִי־לָךְ לְאֹר עוֹלָם וְשָׁלְמוֹ יָמֵי אַבְלָדְךָ:</p>	<p>Your sun will no longer set, And your moon will not wane, 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 כֻּלָּם צְדִיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ נָצַר *מטעו **מַטְעֵי מַעֲשֵׂה יָדַי לְהַתְּפָאֵר:</p>	<p>And your people <i>will</i> all <i>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</u> glorification.</p>	<p>The <i>ketiv</i> / <i>qere</i> issue is a <i>vav</i> / <i>yod</i> issue.</p> <hr/> <p>for glorification ← <i>to be</i> glorified.</p>
Isa 60:22	<p>הַקָּטָן יִהְיֶה לְאַלֶּף וְהַצָּעִיר לְגוֹי עָצוֹם אֲנִי יְהוָה בְּעֵתָהּ 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 מִשְׁחָ יְהוָה אֲתִי לְבִשָּׁר עֲנֻוִים שְׁלַחֲנִי לְחִבָּשׁ לְנִשְׁבְּרֵי־לֵב לְקַרְא לְשִׁבּוּיִם דְּרוּר וּלְאַסוּרִים פְּקַח־קוֹחַ:</p>	<p>The spirit of my Lord the LORD <i>is</i> upon me, Because the LORD has anointed me To declare good news <i>to</i> the meek. He has sent me to bind up the brokenhearted, To proclaim freedom to captives, And <u>release</u> to prisoners,</p>	<p>Luke 4:18, Matt 11:5 (allusion).</p> <hr/> <p>release ← <i>opening</i>, i.e. <i>of</i> prison.</p> <hr/> <p>prisoners ← <i>bound ones</i>.</p>
Isa 61:2	<p>לְקַרְא שְׁנַת־רָצוֹן לַיהוָה וַיּוֹם נָקָם לְאַלְהֵינוּ לְנַחֵם כָּל־אֲבֵלִים:</p>	<p>To proclaim the <u>acceptable</u> year of the LORD, And the day of vengeance of our God, To comfort all <i>who</i> mourn,</p>	<p>Luke 4:19, Luke 21:22.</p> <hr/> <p>acceptable year ← <i>year of</i> <i>acceptance</i>, a Hebraic genitive.</p>

Isa 61:3	<p>לְשׁוֹם לְאַבְלֵי צִיּוֹן לְתֶת לָהֶם פָּאֵר תַּחַת אֶפְרַשְׁמֹן שִׁשׁוֹן תַּחַת אֶבֶל מַעֲטָה תְּהִלָּה תַּחַת רֵיחַ כְּהָה וְקִרְא לָהֶם אֵילֵי הַצֶּדֶק מִטַּע יְהוָה לְהַתְּפָאֵר:</p>	<p>To re-appoint 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 melancholic spirit. And they will be called oaks of righteousness – The LORD's plantation for glorification.</p>	<p>re-appoint ← <i>appoint</i>, i.e. to appoint them to something joyful. For other re- words, see Isa 61:4.</p> <hr/> <p>melancholic ← <i>dull</i>.</p>
Isa 61:4	<p>וּבְנוּ חֲרָבוֹת עוֹלָם שְׂמֻמוֹת רָאשֵׁי יְקוֹמְמוֹ וְחִדְשׁוּ עָרֵי חֶרֶב שְׂמֻמוֹת דֹּר וְדֹר:</p>	<p>And they will rebuild the age-old desolate places, And they will re-establish the first devastations And renew the desolate cities – The desolations which were of generation after generation.</p>	<p>rebuild ... re-establish ← <i>build</i> ... establish.</p> <hr/> <p>desolate cities ← <i>cities of</i> <i>desolation</i>, a Hebraic genitive.</p> <hr/> <p>generation after generation ← <i>generation and generation</i>.</p>
Isa 61:5	<p>וְעָמְדוּ זָרִים וְרָעוּ צֹאנֵכֶם וּבְנֵי נֶזֶר אֶכְרִיכֶם וְכֹרְמֵיכֶם:</p>	<p>And strangers will stand in service And tend your sheep, And foreigners will be your farmers And your vinedressers,</p>	
Isa 61:6	<p>וְאַתֶּם כֹּהֲנֵי יְהוָה תִּקְרְאוּ מִשְׁרָתִי אֱלֹהֵינוּ יֹאמַר לָכֶם חֵיל גּוֹיִם תֹּאכְלוּ וּבְכַבּוּדָם תִּתִּימְרוּ:</p>	<p>Whereas you will be called priests of the LORD – You will be spoken of as the servants of our God. You will eat from the resources of the Gentiles, And you will obtain their glory by way of exchange.</p>	<p>Rev 1:6, Rev 5:10, Rev 20:6.</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>superbietetis</i>).</p>
Isa 61:7	<p>תַּחַת בִּשְׂתֶּכֶם מִשְׁנֶה וּכְלָמָה יִרְנוּ חֵלְקֶם לִכְן בְּאַרְצָם מִשְׁנֶה יִירְשׁוּ שְׂמַחַת עוֹלָם תִּהְיֶה לָהֶם:</p>	<p>Instead of your shame will be a double portion, And instead of ignominy, They will rejoice over their lot, Which is why they will inherit double in their land, And they will have age- abiding joy.</p>	<p>portion: [CB], of honour.</p>
Isa 61:8	<p>כִּי אֲנִי יְהוָה אֶהֱבֶה מִשְׁפָּט שֹׂא גֹל בְּעוֹלָה וְנִתַּתִּי פְּעֻלָּתָם בְּאַמֻּת וּבְרִית עוֹלָם אֶכְרוֹת לָהֶם:</p>	<p>For I, the LORD, love justice; I hate robbery at the burnt offering. But I will make their deeds truthful, And I will make an age- abiding covenant 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	וְנֹדַע בְּגוֹיִם זֶרַעִם וְצִאָתָם בְּתוֹךְ הָעַמִּים כָּל־רְאִיָּהֶם יִכְרוֹם כִּי הֵם זֶרַע בְּרֶךְ 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	שׁוֹשׁ אֲשִׁישׁ בִּיהוָה תִּגַּל נַפְשִׁי בְּאֱלֹהֵי כִי הַלְבִּישָׁנִי בְּגָדֵי־יֵשַׁע מְעִיל צְדָקָה יַעֲטֵנִי כַּחֲתָן יִכְהֶן פָּאֵר וְכִכְלָה תַּעֲבֶדָה כְּלִיָּה:	I will greatly rejoice in the LORD; My being 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> <i>with</i> her ornaments.	greatly rejoice: infinitive absolute. 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</u> <u>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</i> <i>sowings</i> .
Isa 62:1	לִמְעַן צִיּוֹן לֹא אֶחְשֶׁה וּלְמַעַן יְרוּשָׁלַם לֹא אֶשְׁקוּט עַד־יֵצֵא כְּנִגְהָ צְדָקָה וּשְׁוַעֲתָהּ כָּל־פֶּיֶד יִבְעֹר:	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</i> (<i>which</i>) <i>blazes</i> .
Isa 62:2	וְרָאוּ גוֹיִם צְדָקָתְךָ 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 עֲטֹרַת תְּפָאֶרֶת בְּיַד־יְהוָה *וּצִנּוֹף *וּצִנּוֹף מְלוּכָה בְּכַף־אֱלֹהֶיךָ:	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). royal turban ← <i>turban of</i> <i>royalty</i> , a Hebraic genitive.

Isa 62:4	<p>לֹא־יֵאמָר לְךָ עוֹד עֲזוּבָה וְלֹא־רָצָךְ לֹא־יֵאמָר עוֹד שְׁמָמָה כִּי לְךָ יִקְרָא חֶפְצִי־בָּהּ וְלֹא־רָצָךְ בְּעוֹלָה כִּי־חֶפֶץ יְהוָה בָּךְ וְאֶרְצְךָ 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 Hephzi-Bah, And your land, Beulah, 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>.</p> <hr/> <p>Beulah: i.e. <i>married</i>.</p>
Isa 62:5	<p>כִּי־יִבְעַל בַּחֹר בְּתוּלָה יִבְעֻלוּךָ בָנֶיךָ וּמִשּׁוֹשׁ חֲתָן עַל־כֻּלָּהּ יִשְׂשֵׁן 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־חומֹתֶיךָ יְרוּשָׁלַם הַפְקִדְתִּי שָׁמָרִים כָּל־הַיּוֹם וְכָל־הַלַּיְלָה תָּמִיד לֹא יִחָשׂוּ הַמְזַכְרִים אֶת־יְהוָה אֱלֹהֶיךָ 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, Do not keep silence.</p>	<p>do not keep silence ← <i>let (there) not (be) silence in you.</i></p>
Isa 62:7	<p>וְאַל־תִּתְּנֵנוּ דָּמִי לוֹ עַד־יָכוֹן וְעַד־יֵשְׁבִים אֶת־יְרוּשָׁלַם תְּהִלָּה בְּאַרְצִי:</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 וּבִזְרֹעַ עֲזוֹ אִם־אֶתֵּן אֶת־דִּגְגְּךָ עוֹד מֵאֵכָל לֹא־יִבֶּיךָ וְאִם־יִשְׁתּוּ בְּנֵי־נֶכֶר תִּירוּשֶׁךָ אֲשֶׁר יַגְעֶת בּוֹ:</p>	<p>The LORD has sworn by his right <i>hand</i>, And by <u>his strong arm</u>, “I will certainly not give your corn <i>As</i> food to your enemies any more, And foreigners <u>certainly</u> <u>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.</p> <hr/> <p>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 יֹאכְלֻהוּ וְהִלְלוּ אֶת־יְהוָה וּמִקְבָּצָיו יִשְׁתּוּ בְּחֻצְרוֹת קֹדְשֵׁי: 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	עֲבְרוּ עֲבְרוּ בַשְּׁעָרִים פָּנוּ דֶּרֶךְ הָעָם סִלּוּ סִלּוּ הַמַּסְלָה סִקְלוּ מֵאֲבֹן הָרִימוּ גֵם עַל־הָעַמִּים:	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	הִנֵּה יְהוָה יְהוָה הַשְׁמִיעַ אֶל־קוֹצֵה הָאָרֶץ אָמְרוּ לְבַת־צִיּוֹן הִנֵּה יִשְׁעֶךָ בָּא הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לִפְנֵינוּ:	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	וְקָרְאוּ לָהֶם עַם־הַקֹּדֶשׁ גְּאוּלֵּי יְהוָה וְלֵךְ יִקְרָא דְרוּשָׁה עִיר לֹא נִעְזְבָה: 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</i> <i>holiness</i> , a Hebraic genitive.
Isa 63:1	מִי־זֶה בָּא מֵאֲדוֹם חֲמוֹץ בְּגָדִים מְבֻצָּרִים זֶה הַדּוֹר בְּלִבוֹשׁוֹ צֹעָה בְּרֹב כַּחוֹ אָנִי מְדַבֵּר בְּצַדִּיקָה רַב לְהוֹשִׁיעַ:	Who <i>is</i> this <i>Who</i> has come from Edom, In reddened clothes from Bozrah? – He who <i>is</i> adorned in his attire? He strides in his great might. “ <i>It is I who</i> speak in righteousness, Powerful to save.”	Rev 19:13. <hr/> <hr/> in reddened clothes ← <i>splendid</i> <i>(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	מִדּוּעַ אָדָם לְלִבוֹשׁוֹ וּבְגָדָיו כְּדֶרֶךְ בְּגָת:	Why <i>are</i> your clothes red, And <i>why</i> are your garments Like <i>those</i> of one who <u>treads</u> the wine press?	treads ← <i>treads in</i> .
Isa 63:3	פּוֹרָה דִּרְכָתִי לִבְדִּי וּמַעֲמִים אֵין־אִישׁ אִתִּי וְאֶדְרֹכֶם בְּאַפִּי וְאַרְמָסֶם בְּחִמָּתִי וַיֵּז נֶצְחָם עַל־בְּגָדִי וְכָל־מְלִבוֹשֵׁי אֶגְאָלָתִי:	“ I have trodden the wine press on my own, And <i>there was</i> no man from the <i>various</i> peoples with me. And I trod them in my anger , And I trampled on them in my fury, And their juice was spattered on my garments , And I <u>stained</u> all my articles of clothing.	Rev 14:20, Rev 19:13, Rev 19:15. <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	כִּי יוֹם נָקָם בְּלִבִּי וּשְׁנַת גְּאוּלִּי בָּאָה:	For the day of vengeance is in my heart, And the year of my redeemed has come.	Luke 21:22.
Isa 63:5	וְאֲבִיט וְאֵין עֹזֵר וְאֶשְׁתּוֹמֵם וְאֵין סוֹמֵךְ וְתוֹשָׁע לִי זִרְעִי וְחִמְתִּי הִיא סִמְכָתִנִּי:	And I looked, And <i>there was</i> no helper, And I was astonished That <i>there was</i> no-one supporting. But my arm worked salvation for me, And <i>it was</i> my fury Which supported me.	
Isa 63:6	וְאֲבוֹס עַמִּים בְּאַפִּי וְאֶשְׁכַּרֵם בְּחִמְתִּי וְאוֹרִיד לָאָרֶץ נִצָּחִים: ס	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 <i>juice</i> down to the ground.”	juice: standing for <i>blood</i> as in Isa 63:3. AV differs somewhat (<i>strength</i>).
Isa 63:7	חֲסִדֵי יְהוָה אֲזַכִּיר תְּהִלָּת יְהוָה כִּעֵל כָּל אֲשֶׁר-גָּמְלָנוּ יְהוָה וְרַב-טוֹב לְבֵית יִשְׂרָאֵל אֲשֶׁר-גָּמְלָם בְּרַחֲמָיו וּבְכָרֶב חֲסִדָּיו:	I will make mention of the LORD's kindnesses – The LORD's praiseworthy acts – 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.	praiseworthy acts ← <i>praises</i> .
Isa 63:8	וַיֹּאמֶר אֶדְ-עַמִּי הֲמָה בָּנִים לֹא יִשְׁקְרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ:	For he said, “Indeed, they <i>are</i> my people, Sons <i>who</i> will not act falsely.” And he became their saviour.	sons <i>who</i> will not act falsely: when Jer 33:33 takes place.
Isa 63:9	בְּכָל-צָרָתָם *לֹא **לֹו צָר וּמִלֵּאָד פָּנָיו הוֹשִׁיעֵם בְּאַהֲבָתוֹ וּבְחֶמְלָתוֹ הוּא גֹּאֲלָם וַיִּנְטָלֵם וַיִּנְשָׂאֵם כָּל-יְמֵי עוֹלָם:	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.	On the <i>ketiv</i> , see Ex 21:8. Our text ← <i>it was</i> {Q: - } [K: not] adverse to him.
Isa 63:10	וְהִמָּה מָרוּ וְעִצְבוּ אֶת-רוּחַ קִדְשׁוֹ וַיִּהְיֶה לָהֶם לְאוֹיֵב הוּא נִלְחַם-בָּם:	But they rebelled And grieved his <u>holy spirit</u> , And he turned into their enemy, And he fought against them.	his holy spirit ← <i>the spirit of his holiness</i> .

Isa 63:11	<p>וַיִּזְכֹּר יְמֵי-עוֹלָם מִשֶּׁה עָמָו אֵינָהּ הַמַּעֲלָם מִיָּם אֶת רַעִי צֹאֲנוֹ אֵינָהּ הַשֵּׁם בִּקְרָבוֹ אֶת-רוּחַ קֹדְשׁוֹ:</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.</p> <hr/> <p>his holy spirit ← <i>the spirit of his holiness</i>, a Hebraic genitive.</p> <hr/> <p>inside them ← <i>in his / its inside</i>, a reference to <i>the flock</i>.</p>
Isa 63:12	<p>מֹלִיךְ לִימִין מֹשֶׁה זְרוֹעַ תִּפְאַרְתּוֹ בְּזֻקַּע 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>מֹלִיכֶם בְּתַהֲמוֹת כְּסוּס בַּמִּדְבָּר לֹא יִכְשְׁלוּ:</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>כְּבַהֲמָה בִּבְקָעָה תִּרְדּוּ רוּחַ יְהוָה תְּנִיחוּנוּ בֶן נְהַגְתָּ עִמָּךְ לַעֲשׂוֹת לָךְ שֵׁם תִּפְאַרֶת:</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.</p> <hr/> <p>a magnificent name ← <i>a name of magnificence</i>, a Hebraic genitive.</p>
Isa 63:15	<p>הִבֵּט מִשָּׁמַיִם וּרְאָה מִזְבֵּל קֹדֶשְׁךָ וְתִפְאַרְתְּךָ אֵינָהּ קִנְיָתְךָ וְגִבּוֹרְתְּךָ הִמּוֹן מַעֲיֵד וְרַחֲמֶיךָ אֵלַי הַתְּאֻפָּקוֹ:</p>	<p>Look from heaven, And see from <u>your holy magnificent dwelling</u> <u>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.</p> <hr/> <p>sympathies ← <i>bowels</i>.</p>
Isa 63:16	<p>כִּי-אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יָדָעֵנוּ וְיִשְׂרָאֵל לֹא יִכְרֹנוּ אַתָּה יְהוָה אָבִינוּ גָּאֻלֵּנוּ 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 מִדְּרָכֶיךָ תִּקְשִׁיחַ לִבֵּנוּ מִיִּרְאָתְךָ שׁוֹב לִמְעַן עֲבָדֶיךָ שְׂבִטִי נִחַלְתָּךְ:	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	לִמְצֹעַר יִרְשׁוּ עַם־קֹדֶשְׁךָ צָרֵינוּ בּוֹסְסוּ מִקֹּדֶשְׁךָ:	For a while they <u>took</u> <u>possession</u> of <u>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	הֵיִינוּ מֵעוֹלָם לֹא־מִשְׁלַת בָּם לֹא־נִקְרָא שִׁמְךָ 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> .	¶ Verse division: part of Isa 63:19MT is in Isa 64:1AV. they have not been called after your name ← <i>your name has</i> <i>not 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	בִּקְדַח אֵשׁ הִמְסִים מַיִם תִּבְעֶה־אֵשׁ לְהוֹדִיעַ שִׁמְךָ לְצָרֶיךָ מִפְּנֵי גוֹיִם יִרְגְּזוּ:	As fire burns <u>brushwood</u> , <i>And</i> fire boils water, <i>So it will be</i> <u>In making</u> your name <u>known</u> to your adversaries <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	בַּעֲשׂוֹתְךָ נֹרָאוֹת 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	וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עֵין לֹא־רָאָתָּה אֱלֹהִים זֹולַתְךָ יַעֲשֶׂה לְמַחֲבֶה־לוֹ:	For they have <u>never</u> heard, Nor have they given ear, Nor has an eye seen, O God, except you, <u>What he will do</u> For him who awaits him.	1 Cor 2:9. 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־שָׁשׁ וְעָשָׂה צֶדֶק בְּדֶרֶכֶיךָ יִזְכָּרוּךְ הוֹדָאתָה קִצְפָּתָ וְנִחַטָּא בָּהֶם עוֹלָם וְנוֹשָׁע:	You met with him who rejoices And does righteousness; <u>They will remember you</u> by your ways. Look, you have been angry, And 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 remembered</i> .

Isa 64:6	וְנָהִי כְטֵמָא בָּלָנוּ וּכְבִּגְד עֲדִים כָּל-צִדְקֹתֵינוּ וְנִבֵּל כַּעֲלֵה בָּלָנוּ וְעֹנֵנוּ כְרוּחַ יִשְׁאָנוּ:	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 faded like a leaf, And our iniquities have carried us away like the wind.	faded: intransitive use of <i>hiphil</i> .
Isa 64:7	וְאִין-קוֹרָא בְּשִׁמְךָ מִתְעוֹרֵר לְהַחְזִיק בְּךָ כִּי-הִסְתַּרְתָּ פָנֶיךָ מִמֶּנּוּ וּתְמוּנָנוּ בְּיַד-עֹנֵנוּ:	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 melt On account of our iniquities.	to melt: the metaphorical sense is <i>to despond</i> . <hr/> on account of ← <i>by the hand of</i> .
Isa 64:8	וְעַתָּה יְהוָה אֲבִינוּ אַתָּה אֲנַחְנוּ הַחֹמֶר וְאַתָּה יֹצְרֵנוּ וּמַעֲשֵׂה יָדְךָ בָּלָנוּ:	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.	
Isa 64:9	אֶל-תִּקְצֹף יְהוָה עַד-מָאֵד וְאֶל-לֵעַד תִּזְכֹּר עֹן הָאָדָם הַבִּטְנָא עִמָּךְ כָּלֵנוּ:	O LORD, Do not be extremely angry, And do not remember iniquity in perpetuity. Behold, do look, We <i>are</i> all your people.	extremely ← <i>as far as much</i> .
Isa 64:10	עָרֵי קֹדֶשְׁךָ הָיוּ מִדְבָּר צִיּוֹן מִדְבָּר הָיְתָה יְרוּשָׁלַם שְׁמָמָה:	Your holy cities have become a desert; Zion has become a desert, Jerusalem – a desolation.	your holy cities ← <i>the cities of your holiness</i> , a Hebraic genitive.
Isa 64:11	בֵּית קֹדֶשְׁנוּ וּתְפִאֲרָתֵנוּ אֲשֶׁר הִלְלוּךָ אֲבוֹתֵינוּ הִיא לְשַׁרְפֶּת אֵשׁ וְכָל-מַחְמְדֵינוּ הִיא לְחִרְבָּה:	Our holy and majestic house, In which our fathers praised you, Has become a burnt-out conflagration, And all our delightful objects Have become a desolation.	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> .
Isa 64:12	הֲעַל-אֵלֶּה תִתְאַפֵּק יְהוָה תַּחֲשָׁה וּתַעֲנֵנוּ עַד-מָאֵד: ס	Will you restrain yourself Concerning these <i>things</i> , O LORD? Or will you be silent And afflict us in the extreme?	in the extreme ← <i>as far as much</i> .

Isa 65:1	<p>נִדְרַשְׁתִּי לִלְוֹא שְׁאֵלוֹ נִמְצָאתִי לִלְאֹא בִקְשֵׁנִי אִמְרָתִי הִנְנִי הִנְנִי אֶל־גּוֹי לֹא־קָרָא בְּשִׁמִּי:</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>Rom 10:20.</p> <hr/> <p>here I am (2x) ← behold me.</p>
Isa 65:2	<p>פִּרְשֵׁתִי יְדֵי כָל־הַיּוֹם אֶל־עַם סוֹרֵר הַהֹלְכִים הַדֶּרֶךְ לֹא־טוֹב אַחֵר מַחֲשַׁבְתֵּיהֶם:</p>	<p>I have stretched out my hands all day <i>long</i> To a recalcitrant people Who walk in a way <i>which</i> is not good, After their <i>own</i> thoughts</p>	<p>Rom 10:21.</p>
Isa 65:3	<p>הָעַם הַמְּכַעֲסִים אוֹתִי עַל־פָּנַי תָּמִיד זִבְחִים בַּגִּנּוֹת וּמִקְטָרִים עַל־הַלְבָּנִים:</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 בַּקְבָּרִים וּבִנְצוּרִים יִלְנֻוּ הָאֹכְלִים בֶּשֶׂר הַחֲזִיר *וּפֹרֶק *וּמֶרֶק פְּגָלִים כְּלִיהֶם:</p>	<p>Who live in sepulchres And dwell in <u>secret</u> spaces, Who eat pork, And whose pans <i>contain</i> <u>soup</u> made from abominable things,</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>הָאֹמְרִים קִרְבִּי אֵלַי אֶל־תִּגְשֵׁבִי כִי קִדְשְׁתִּיךְ אֵלֶּה עֹשֵׂן בְּאִפִּי אֲשֶׁר יִקְדֹּת כָּל־הַיּוֹם:</p>	<p>Who say, ‘<i>Keep yourself to yourself</i>; 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 לִפְנֵי לֹא אֶחְשֶׂה כִּי אִם־שְׁלֵמָתִי וְשְׁלֵמָתִי עַל־חִיקָם:</p>	<p>Behold, <i>it</i> is written before me; I will not be silent, But I will repay, And I will repay Into their bosom.</p>	
Isa 65:7	<p>עֲוֹנוֹתֵיכֶם וְעֹנוֹת אֲבוֹתֵיכֶם יִחָדְדוּ אָמַר יְהוָה אֲשֶׁר קָטְרוּ עַל־הָהָרִים וְעַל־הַגְּבָעוֹת חֲרָפוּנִי וּמִדַּתִּי פָעַלְתֶּם רָאשֻׁנָה *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 <u>Into</u> their bosom.”</p>	<p>into: the <i>ketiv</i> often has the sense of the <i>qeré</i>.</p>

Isa 65:8	כֹּה אָמַר יְהוָה כֶּאֱשֶׁר יִמָּצֵא הַתִּירוֹשׁ בַּאֲשָׁכּוֹל וְאָמַר אֶל־תִּשְׁחִיתֵהוּ כִּי בִרְכָּה בּוֹ כֵּן אֶעֱשֶׂה לְמַעַן עֲבָדִי לְבִלְתִּי הִשְׁחִית הַכֹּל:	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.	this <i>is what</i> ← <i>thus</i> .
Isa 65:9	וְהוֹצֵאתִי מִיַּעֲקֹב זֶרַע וּמִיהוּדָה יוֹרֵשׁ הָרִי וִירֵשׁוּהָ בְּחִירִי וְעַבְדִּי יִשְׁכְּנוּ־שָׁמָּה:	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.	this ← <i>it</i> .
Isa 65:10	וְהָיָה הַשָּׂרוֹן לְגֹה־צֹאן וְעֶמֶק עֲכוֹר לְרֶבֶץ בָּקָר לְעֹמֵי אֲשֶׁר דִּרְשׁוּנִי:	And Sharon will be a pasture for sheep, And the Valley of Achor a place for oxen to lie down – For my people who have sought me.	Sharon ← <i>the Sharon</i> . <hr/> pasture: or <i>fold</i> .
Isa 65:11	וְאַתֶּם עֲזַבְיִי יְהוָה הַשְׁכֵּחִים אֶת־הָר קִדְשִׁי הָעֲרֻכִים לְגֹד שִׁלְחוֹן וְהַמְמַלְאִים לְמִנִּי מִמָּסָד:	But you are forsakers of the LORD, Who forget <i>my holy</i> <i>mountain</i> , Who prepare a table for Gad, And who fill <i>the vial with</i> spiced wine For <i>Meni</i> ,	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>).
Isa 65:12	וּמִנִּיתִי אֶתְכֶם לַחֲרֹב וּכְלָכֶם לְטַבַּח תִּכְרְעוּ יַעַן קָלָאתִי וְלֹא עֲנִיתֶם דְּבַרְתִּי וְלֹא שָׁמַעְתֶּם וַתַּעֲשׂוּ הָרַע בְּעֵינַי וּבְאֲשֶׁר לֹא־חָפְצָתִי בַחֲרֹתְכֶם: פ	So I will <i>destine</i> 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.”	destine: a play on words with <i>Meni</i> (Isa 65:11).
Isa 65:13	לֵכֵן כֹּה־אָמַר אֲדֹנָיִי יְהוָה הִנֵּה עַבְדִּי יֹאכְלוּ וְאַתֶּם תִּרְעָבוּ הִנֵּה עַבְדִּי יִשְׁתּוּ וְאַתֶּם תִּצְמָאוּ הִנֵּה עַבְדִּי יִשְׂמְחוּ וְאַתֶּם תִּבְשּׁוּ:	Therefore <i>this is what</i> my Lord the LORD says: “Behold, my servants will eat, <i>But</i> you will hunger; Behold, my servants will drink, <i>But</i> you will thirst; Behold, my servants will rejoice, <i>But</i> you will be ashamed.	this <i>is what</i> ← <i>thus</i> . <hr/> but (3x): adversative use of the vav.

Isa 65:14	הִנֵּה עֲבָדֵי יְרֵנוּ מְטוֹב לֵב וְאַתֶּם תִּצְעֲקוּ מִכָּאֵב לֵב וּמִשֹּׁכַר רוּחַ תִּלְלִלוֹ:	Behold, my servants will be jubilant from a <u>cheerful</u> heart, 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 of heart</i> . <hr/> a painful heart ← <i>painfulness of heart</i> . <hr/> a broken spirit ← <i>breakage of spirit</i> .
Isa 65:15	וְהִנַּחְתָּם שְׁמֶכֶם לְשִׁבוּעָה לְבַחֲרִי וְהִמִּיתָ אֲדָנִי יְהוָה וּלְעַבְדָּיו יִקְרָא שֵׁם אֲחֵר:	And you will leave your name As a curse to my chosen <i>ones</i> , And my Lord the LORD will put you to death, And he will call his servants by another name,	
Isa 65:16	אֲשֶׁר הִמְתַּבָּרַךְ בָּאָרֶץ יִתְבָּרַךְ בֵּאלֹהֵי אֱמֶן וְהִנְשַׁבַּע בָּאָרֶץ יִשָּׁבַע בֵּאלֹהֵי אֱמֶן כִּי נִשְׁכָּחוּ הַצָּרוֹת הָרֵאשֹׁנוֹת וְכִי נִסְתָּרוּ מֵעֵינַי:	So that he who is blessed on earth Will be blessed by the God of truth, And he who swears <u>on earth</u> 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־הֵנִנִי בּוֹרֵא שָׁמַיִם חֲדָשִׁים וְאָרֶץ חֲדָשָׁה וְלֹא תִזְכָּרָהּ הָרֵאשֹׁנוֹת וְלֹא תִעֲלֶינָה עַל־לֵב:	For I <u>am about to</u> create new heavens and a new earth , And the former <i>things</i> will not be remembered, And they will not arise in the heart.	2 Pet 3:13, Rev 21:1. <hr/> I am about to ← <i>behold me</i> .
Isa 65:18	כִּי־אִם־שִׂישׁוּ וְגִילוּ עַד־עֶד אֲשֶׁר אֲנִי בּוֹרֵא כִּי הֵנִנִי בּוֹרֵא אֶת־יְרוּשָׁלַם גִּלְיָה וְעַמָּה מְשׁוֹשׁ:	But rejoice and exult <u>in all</u> <u>perpetuity</u> <i>In</i> what I am about to create, For I <u>am about to</u> create Jerusalem – A joy – And her people <i>will be</i> a delight.	<i>in all perpetuity</i> ← <i>perpetuities of perpetuity</i> . <hr/> I am about to ← <i>behold me</i> .
Isa 65:19	וְגִלְתִּי בִירוּשָׁלַם וְשִׁשְׁתִּי בְּעַמִּי 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־יִהְיֶה מִשָּׁם עוֹד עוֹל יָמִים וְזָקֵן אֲשֶׁר לֹא־יִמְלֹא אֶת־יָמָיו כִּי הַנֶּעַר בֶּן־מֵאָה שָׁנָה יָמוּת וְהַחוּטָא בֶּן־מֵאָה 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 vav. whose days are not fulfilled ← who does not fill his days.</p>
Isa 65:21	<p>וּבְנוּ בָתִּים וַיֵּשְׁבוּ וְנָטְעוּ כִרְמִים 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 וְאַחֵר יֵשֵׁב לֹא יִטְעוּ וְאַחֵר יֹאכֵל כִּי־כִימֵי הָעֵץ יִמֵּי עַמִּי וּמַעֲשֵׂה יְדֵיהֶם יִבְלוּ בַּחִירִי:</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 <i>Will be</i> 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 לָרִיק וְלֹא יֵלְדוּ לְבִהְלָה כִּי זֶרַע בְּרוּכֵי יְהוָה הֵמָּה וְצִאצְאֵיהֶם 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, <i>As will</i> their offspring with them.</p>	
Isa 65:24	<p>וְהָיָה טָרֶם־יִקְרָאוּ וְאֲנִי אֶעֱנֶה עוֹד הֵם מְדַבְּרִים וְאֲנִי אֶשְׁמַע:</p>	<p>And it will come to pass <i>That</i> before they call out, I will answer, And while they are still speaking, I will heed <i>them</i>.</p>	
Isa 65:25	<p>זֵאֵב וְטֹלָה יֵרְעוּ כֶּאֱחָד וְאַרְיֵה כִּבְקָר יֹאכֵל־תָּבֶן וְנָחֵשׁ עֹפֵר לַחֲמֹ לֹא־יִרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָר קִדְשִׁי אָמַר 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</u> <i>will be</i> 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>. food ← <i>bread</i>, standing for <i>food</i> in general. See 1 Sam 28:22-24. anywhere in ← <i>in all of</i>. 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 רַגְלִי אֵיזָה בֵּית אֲשֶׁר תִּבְנוּ-לִי וְאֵיזָה מְקוֹם מִנוּחָתִי:</p>	<p>This <i>is what</i> the LORD says: “Heaven <i>is</i> my throne, And the earth <i>is</i> my footstool. What house <i>is it</i> which you will build me, And what resting place of mine <i>will you build</i>?”</p>	<p>Matt 5:34, Matt 5:35, Acts 7:49.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p>
Isa 66:2	<p>וְאֶת-כָּל-אֱלֹהֵי יָדַי עָשָׂתָה וַיְהִיו כָּל-אֱלֹהֵי נֶאֱסִי-יְהוָה וְאֶל-זֶה אֲבִיט אֶל-עָנִי וְנִכְהָרוּחַ וְחָרַד עַל-דְּבָרִי:</p>	<p>For <i>my hand</i> made all these <i>things</i>, 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 <i>contrite</i>, And him <i>who</i> trembles at my word.</p>	<p>Acts 7:50.</p> <hr/> <p>my hand: in a Hebrew “OSV” (object-subject-verb) sentence.</p> <hr/> <p><i>are those</i> ← (<i>is</i>) <i>this</i>.</p> <hr/> <p>contrite ← <i>struck of spirit</i>.</p>
Isa 66:3	<p>שׁוֹחֵט הַשּׁוֹר מִכֶּה-אִישׁ זֹבֵחַ הַשֶּׁה עֶרְף לֵלֵב מַעֲלֶה מִנְחָה דֹּם-חַיִּיר מִזְכִּיר לְבָנָה מִבְּרֶךְ אֲנֹן גִּם-הֵמָּה בָּחֲרוּ בְּדַרְכֵיהֶם וּבְשִׁקּוּצֵיהֶם נִפְשָׁם חִפְצָה:</p>	<p>But he who slaughters an ox <i>as if</i> he is striking a man, He <i>who</i> sacrifices a lamb <i>as 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 <i>an idol</i> – These also have chosen their ways, And their <i>being</i> 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 וּמִגּוֹרָתָם אָבִיא לָהֶם יָעַן קְרָאתִי וְאִין עֲוֹנָה דִּבַּרְתִּי וְלֹא שָׁמְעוּ וַיַּעֲשׂוּ הָרַע בְּעֵינַי וּבְאֲשֶׁר לֹא-חִפְצָתִי בָּחֲרוּ: ס</p>	<p>I too will choose their <i>depravity</i>, 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>שִׁמְעוּ דְּבַר-יְהוָה הַחֲרָדִים אֶל-דְּבָרוֹ אָמְרוּ אֲחֵיכֶם שְׂנֵאִיכֶם מְנַדִּיכֶם לְמַעַן שְׁמִי יִכְבֵּד 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 שֹׁאֵן מִעִיר קוֹל מִהֵיכָל קוֹל יְהוָה מִשְׁלֵם גְּמוּלָה לְאֹיְבָיו:	A sound of tumult from the city, A sound from the temple, The voice of the LORD Giving retribution to his enemies <i>Will be heard.</i>	voice: the same word as <i>sound</i> . giving ← <i>paying</i> .
Isa 66:7	בְּטֶרֶם תַּחֲלִי יֵלֶדָה בְּטֶרֶם יָבוֹא חֶבֶל לָהּ 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 בֵּינוֹם אֶחָד אִם־יִוָּלֵד גּוֹי פֶּעַם אַחַת כִּי־חַלָּה גַם־יִלְדָה צִיּוֹן אֶת־בְּנֶיהָ:	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 אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי הַמוֹלִיד וְעַצְרְתִּי אֶמַר אֱלֹהִידָּ: 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־אֲהַבֶּיהָ שֵׁישׁוּ אֶתָּהּ מְשׁוֹשׁ כָּל־הַמִּתְאֲבָלִים 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 תִּינָקוּ וּשְׂבַעְתֶּם מִשֵּׂד תִּנְחַמְיָה לְמַעַן תִּמְצוּ וְהִתְעַנְגְתֶּם מִזֵּיו כְּבוֹדָהּ: ס	In order that you may suck and be satisfied From <i>her comforting breast</i> , And in order that you may imbibe And delight yourself In the abundance of her glory.”	her comforting breast ← <i>the breast of her comfortings</i> , a Hebraic genitive. 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 הִנְנִי נֹטֶה־אֵלַיָּה כְּנֶהֱרָ שְׁלֹם וּכְנַחַל שׁוֹטֵף כְּבוֹד גּוֹיִם וַיִּנְקָתָם עַל־צֵד תַּנְשְׂאוּ וְעַל־בְּרָכִים תִּשְׁעֲשְׂעוּ:</p>	<p>For this <i>is what</i> the LORD says: “I <u>am about to</u> extend peace 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 <i>is what</i> ← <i>thus</i>. <hr/> I am about to ← <i>behold me</i>. <hr/> in <i>her</i> lap ← <i>on (her) knees</i>.</p>
Isa 66:13	<p>כָּאִישׁ אֲשֶׁר אִמּוֹ תִנְחַמְנוּ בֶן אֶנְכִי אֲנַחֲמָכֶם 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 לִבְכֶּם וְעֲצָמוֹתֵיכֶם כִּדְשָׁא תִפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה אֶת־עַבְדֵּיו וְזַעַם אֶת־אֹיְבָיו:</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 מְרַכֵּבְתִּיו לְהָשִׁיב בְּחֶמָה אָפוּ וְגַעַרְתּוּ בְּלֶהֱבִיאֵשׁ:</p>	<p>For behold, the LORD will come with fire, And his chariots <i>will be</i> like a whirlwind, To <u>satisfy</u> his anger in fury, And his rebuke in fiery <u>flames</u>.</p>	<p>satisfy ← <i>repay</i>. <hr/> his rebuke: either subjective (the LORD rebukes in vengeance), or objective (the LORD takes vengeance on those who rebuked him). <hr/> fiery flames ← <i>flames of fire</i>, a Hebraic genitive.</p>
Isa 66:16	<p>כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבַחֲרָבוֹ אֶת־כָּל־בָּשָׂר וְרַבּוֹ חֲלָלִי יְהוָה:</p>	<p>For the LORD will contend with all flesh With fire and with his sword, And <u>those defeated by the</u> <u>LORD</u> Will be numerous.</p>	<p>those defeated by the LORD ← <i>the LORD's pierced</i>.</p>
Isa 66:17	<p>הַמְתַּקְדְּשִׁים וְהַמְטַהֲרִים אֶל־הַגְּזוֹת אַחֵר *אֶחָד **אֶחָת בַּתּוֹךְ אֶכְלִי בֶשֶׂר הַחֲזִיר וְהַשֶּׁמֶץ וְהָעֵכָבֶר יַחְדָּו יָסֻפוּ נְאֻם־יְהוָה:</p>	<p>Those who sanctify themselves and purify themselves in the gardens, Behind <u>one thing</u> in the middle, And those who eat pork, And the <u>abomination</u>, and the mouse, Will come to an end together”, Says the LORD.</p>	<p>one: the <i>ketiv</i> is masculine, <i>qeré</i> feminine (the usual form for an abstraction). <hr/> <i>thing</i>: [CB] App. 42, <i>a phallus</i>. <hr/> abomination: [CB] refers this to <i>consuming blood</i>.</p>

Isa 66:18	<p>וְאֶנֶכִי מַעֲשֵׂיהֶם וּמַחְשְׁבֹתֵיהֶם בָּאָה לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְשׁוֹנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי:</p>	<p>“And <i>as for</i> me, And their deeds and their thoughts, <i>The time will come</i> 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 וּשְׁלַחְתִּי מֵהֶם פְּלִיטִים אֶל־הַגּוֹיִם תַּרְשִׁישׁ פּוּל וְלֹוד מְשֻׁכִּי קֶשֶׁת תְּבַל וַיּוֹן הָאֲרָיִם הָרַחֲקִים 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 <i>who</i> escape, To Tarshish, Pul and Lud, To those <i>who</i> draw the bow, To Tubal and Javan, And to distant maritime countries Who have not heard my fame, And <i>who</i> 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 וּבָרֶכֶב וּבַצִּבִּיּוֹת וּבַפָּרָדִים וּבַכְּרָפוֹת עַל הָר קִדְשֵׁי יְרוּשָׁלַם אָמַר יְהוָה כֹּאֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בְּכָלִי טָהוֹר 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 לַכֹּהֲנִים לְלוֹיִם אֲמַר יְהוָה:</p>	<p>And I will take <i>a portion</i> from them For the Levite priests”, Says the LORD.</p>	
Isa 66:22	<p>כִּי כֹאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עוֹשֶׂה עִמָּדִים לִפְנֵי נְאֻם־יְהוָה כֵּן יַעֲמֹד זְרַעְכֶם וְשִׁמְכֶם:</p>	<p>“For as the new heavens and the new earth, 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 מִדִּי־חֲדָשׁ בְּחֲדָשׁוֹ וּמִדִּי שַׁבָּת בְּשַׁבְּתוֹ יָבֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמַר 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 וַיֵּרְאוּ בַּפִּגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דְּרָאוֹן לְכָל־בָּשָׂר:	“And they will go out And see the carcasses of the men who have transgressed against me, For their worm will not die, And their fire will not be extinguished, And they will be an abhorrence To all flesh.”	Mark 9:44, Mark 9:46, Mark 9:48.
Jer 1:1	דְּבַר־יִרְמְיָהוּ בֶן־חִלְקִיָּהוּ מִן־הַכֹּהֲנִים אֲשֶׁר בְּעַנְתוֹת בְּאֶרֶץ בִּנְיָמִן:	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 דְּבַר־יְהוָה אֵלָיו בִּימֵי יֹאשִׁיָּהוּ בֶן־אָמֹן מֶלֶךְ יְהוּדָה בְּשָׁלֹשׁ־עָשָׂר שָׁנָה לְמָלְכוֹ:	To whom the word of the LORD <u>came</u> in the days of <u>Josiah</u> the son of Amon, the king of Judah, in the thirteenth year of his reign.	came ← <i>became</i> . 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 עָשָׂרָה שָׁנָה לְצַדִּיקָהוּ בֶּן־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 דְּבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Jer 1:5	בְּטֶרֶם *אֶצְוֶךָ **אֶצְרָךְ בְּבֶטֶן יִדְעָתִיךָ וּבְטֶרֶם תֵּצֵא מִרְחֹם הַקֶּדְשִׁיךָ נָבִיא לְגוֹיִם נִתְּתִיךָ:	“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</i> a prophet to the nations.”	I formed you: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word.
Jer 1:6	וַאֲמַר אָהֵל אֲדֹנִי יְהוָה הִנֵּה לֹא־יָדַעְתִּי דִבָּר כִּי־נַעַר אָנֹכִי: פ	Then I said, “Oh, my Lord the LORD, Look, I do not know how to <u>speak</u> , For I <i>am</i> just 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 אֶשְׁלַחְךָ תֵּלֵךְ וְאֵת כָּל־אֲשֶׁר אֶצְוֶךָ תִּדְבֹּר:	But the LORD said to me, “Do not say, ‘I <i>am</i> just a lad’, For you shall go everywhere I send you, And you shall speak everything I command you.	

Jer 1:8	אַל-תִּירָא מִפְּנֵיהֶם כִּי-אַתָּךְ אֲנִי לְהַצִּלְךָ 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 וַיַּגֵּעַ עַל-פִּי וַיֹּאמֶר יְהוָה אֵלַי הִנֵּה נָתַתִּי דְבָרִי בְּפִיךָ:	Then the LORD stretched out his hand and touched my mouth, at which the LORD said to me, “Look, I have put my words in your mouth.	at which ← <i>and</i> . Wider use of the vav.
Jer 1:10	רֹאֵה הִפְקַדְתִּיךָ הַיּוֹם הַזֶּה עַל-הַגּוֹיִם וְעַל-הַמְּמַלְכוֹת לְנִתּוֹשׁ וּלְנִתּוּץ וּלְהַאֲבִיד וּלְהָרוֹס לְבָנוֹת וּלְנִטּוֹעַ: פ	See, I have appointed you today Over the nations and over the kingdoms, To <u>tear down</u> and to demolish 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 רֹאֶה יְרֵמְיָהוּ וְאָמַר מִקֵּל שֶׁקֶד אֲנִי רֹאֶה:	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 הִיטִבְתָּ לְרֹאוֹת כִּי-שֶׁקֶד אֲנִי עַל-דְּבָרִי לַעֲשׂוֹתוֹ: 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 רֹאֶה וְאָמַר סִיר נָפוּחַ אֲנִי רֹאֶה וּפָנָיו 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 pot</u> , and <u>its face</u> <u>is turned from the north</u> .”	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 תִּפְתָּח 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-מְשֻׁפָּחוֹת מִמְּלָכוֹת צָפוֹנָה נְאֻם-יְהוָה וּבָאוּ וַנִּתְּנוּ אִישׁ כִּסְאוֹ פֶתַח שַׁעְרֵי 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 <i>To</i> 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>וְדִבַּרְתִּי מִשְׁפָּטִי אוֹתָם עַל כָּל־רָעָתָם אֲשֶׁר עָזְבוּנִי וַיִּקְטְרוּ לְאֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לַמַּעֲשֵׂי 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 תֶּאָזֵר מִתְּנִיד וְקָמְתָּ וְדִבַּרְתָּ אֲלֵיהֶם אֶת 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 נִתְּתִיד הַיּוֹם לְעִיר מִבְצָר וּלְעִמּוּד בְּרִזָּל וּלְחֻמּוֹת נְחֹשֶׁת עַל־כָּל־הָאָרֶץ לְמַלְכֵי יְהוּדָה לְשָׂרֶיהָ לְכַהֲנֶיהָ וּלְעַם הָאָרֶץ:</p>	<p><i>And as for my part,</i> 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> (<i>emphatic pronoun</i>).</p>
Jer 1:19	<p>וְנִלְחָמוּ אֵלַיִךְ וְלֹא־יִנְכָּלוּ לָךְ כִּי־אֲתָךְ אֲנִי נְאֻם־יְהוָה לְהַצִּילְךָ: פ</p>	<p>And they will fight against you, <i>But</i> 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 לָךְ חֶסֶד נְעוּרֶיךָ אֲהַבַת כָּל־יְלֻתֶיךָ לְכַתֹּךְ אַחֲרַי בַּמִּדְבָּר בְּאָרֶץ לֹא זְרוּעָה:</p>	<p>“Go and proclaim in Jerusalem's ears and say, ‘<i>This is what</i> the LORD says: «I remember your <u>kindness</u> <u>in</u> 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.</p> <hr/> <p><i>this is what</i> ← <i>thus</i>.</p> <hr/> <p>kindness in ← <i>kindness of</i>.</p> <hr/> <p>uncultivated ← <i>unsown</i>.</p>
Jer 2:3	<p>קָדֵשׁ יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתָה כָּל־אֲכָלֶיךָ יֹאשְׁמוּ רָעָה תָּבֵא אֲלֵיהֶם נְאֻם־יְהוָה: פ</p>	<p>Israel <i>is</i> <u>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 בֵּית יַעֲקֹב וְכָל־מִשְׁפָּחוֹת בֵּית 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 מִה־מָּצְאוּ אֲבוֹתֵיכֶם בִּי עוֹל כִּי רָחֲקוּ מֵעָלַי וַיֵּלְכוּ אַחֲרֵי 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 is what ← <i>thus</i> .
Jer 2:6	וְלֹא אָמְרוּ אֵינָהּ יְהוָה הַמַּעֲלָה אֶתָּנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיד אֶתָּנוּ 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 an <u>arid and sunken</u> land, 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 sunkenness</i> .
Jer 2:7	וָאָבִיא אֶתְכֶם אֶל־אֶרֶץ הַכֶּרְמֶל לֶאֱכֹל פְּרִיָּה וְטוֹבָה וְתִבְּאוּ וְתִטְמְאוּ אֶת־אֶרְצִי וְנִחַלְתִּי שְׁמַתְּם לְתוֹעֵבָה:	And I brought you into a cultivable land, To eat its fruit and its <u>good</u> produce, But you came and defiled my land, And you made <u>my</u> <u>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 אֵינָהּ יְהוָה וְתַפְּשִׁי הַתּוֹרָה לֹא יָדְעוּנִי וְהַרְעִים פִּשְׁעוֹ בִּי וְהִנְבִּיאִים נִבְּאוּ בַבַּעַל וְאַחֲרָי לֹא־יֹעִלוּ 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 נֹאס־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 אֲנִי כְּתִיִּים וְרָאוּ וְקִדְר שְׁלָחוּ וְהִתְבּוֹנְנוּ מֵאֵד וְרָאוּ הֵן 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	הַיִּמִּיר גּוֹי אֱלֹהִים וְהִמָּה לֹא אֱלֹהִים וְעַמִּי הִמִּיר 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 וּשְׁעָרוֹ חָרְבוּ מְאֹד נֶאֱסִיָּהוּהוּ:	O heavens, be astonished at this, And shudder <i>and</i> be very astounded, Says the LORD.	
Jer 2:13	כִּי־שְׁתֵּי־רָעוֹת עָשָׂה עַמִּי אֲתִי עֲזָבוּ מְקוֹר מִי־מַיִם חַיִּים לְחַצֵּב לָהֶם בְּאֵרוֹת בְּאֶרֶץ 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	הַעֲבָד יִשְׂרָאֵל אִם־יִלְד בֵּית הוּא מְדוּעַ הִיָּה לְבָז:	Is Israel a servant? Or <i>is</i> he a homeborn <i>slave</i> ? Why has he become a <i>target</i> <i>of</i> spoil?	
Jer 2:15	עָלִיו יִשְׂאֲגוּ כְּפָרִים נִתְּנוּ קוֹלָם וַיַּשִּׁיתוּ אֶרֶצוֹ לְשִׁמְהָ עָרָיו *נִצְתָה *נִצְתָה מִבְּלִי יָשָׁב:	Young lions roar at him; They made their sound, And they laid his land waste. His cities <u>were burned</u> <u>down</u> , Leaving <u>no inhabitant</u> .	were burned down: the <i>ketiv</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 *וּתְחַפְּנִס **וּתְחַפְּנִס יִרְעוּד קִדְקֹד:	Also the sons of Noph and Tahpanhes Have shaved your scalp.	Tahpanhes: <i>ketiv</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 רָעָה, <i>grazed</i> , or רָ
Jer 2:17	הֲלוֹא־זֹאת תַּעֲשֶׂה־לָּךְ עֲזָבְךָ אֶת־יְהוָה אֱלֹהֶיךָ בָּעֵת מוֹלִיכְךָ בַּדֶּרֶךְ:	Are you not doing this to yourself By <u>your forsaking</u> 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 רָעָה. by your forsaking: gerundial use of the infinitive.
Jer 2:18	וְעַתָּה מִה־לָּךְ לְדֶרֶךְ מִצְרַיִם לְשִׁתּוֹת מִי שְׁחֹר וּמִה־לָּךְ לְדֶרֶךְ אַשּׁוּר לְשִׁתּוֹת מִי נָהָר:	So now, what <i>do</i> you <i>have</i> <i>to do</i> with Egypt's way, With <u>drinking</u> the waters of Shihor? And what <i>do</i> you <i>have to do</i> with Assyria's way, With <u>drinking</u> the waters of <u>the river</u> ?	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>תִּסְרֹךְ רַעְתָּךְ וּמִשְׁבוֹתֶיךָ תּוֹכְחֶךָ וְדַעִי וְרֹאִי כִי־רַע וּמָר עֲזָבְךָ אֶת־יְהוָה אֱלֹהֶיךָ וְלֹא פָּחַדְתָּ אֵלַיִךְ נֶאֱס־אֲדֹנִי יְהוָה 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 <u>Is</u> evil and bitter, And <u>there is</u> no <u>fear of me</u> in you, Says the Lord, the LORD of hosts.</p>	<p>your forsaking: gerundial use of the infinitive.</p> <hr/> <p>fear of me ← <i>my fear</i>, an objective genitive (they fear me, negated).</p>
Jer 2:20	<p>כִּי מֵעוֹלָם שָׁבַרְתִּי עֲלֶיךָ נִתְקַתִּי מוֹסְרֹתֶיךָ וַתֹּאמְרִי לֹא *אֶעֱבֹד *אֶעֱבֹר כִּי עַל־כָּל־גִּבְעָה גְבָהָה וְתַחַת כָּל־עֵץ רַעֲנָן אֶת צִעָה זֹנָה:</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>.</p> <hr/> <p>luxuriant tree: i.e. in a phallic park; see 1 Ki 14:23.</p>
Jer 2:21	<p>וְאַנְכִי נִטְעַתִּיךָ שָׂרֵק בְּלֶה זָרַע אֱמֶת וְאִידִל נִהַפְכָתָ לִי סוּרִי הִגֵּפֶן נִכְרִיָּה:</p>	<p>Yet I planted you as a choice vine, All of it <i>being</i> a <u>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.</p> <hr/> <p><i>you</i> who turn aside to become a foreign vine ← <i>turners aside of a foreign vine</i>.</p>
Jer 2:22	<p>כִּי אִם־תִּכְבֹּסִי בַנָּתָר וְתִרְבִּי־לֶךְ בְּרִית נִכְתָּם עֲוֹנֶךָ לִפְנֵי נֶאֱם אֲדֹנִי יְהוָה:</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>אֵיךְ תֹּאמְרִי לֹא נִטְמָאתִי אַחֲרֵי הַבְּעָלִים לֹא הִלַּכְתִּי רֹאִי דְרָכְךָ בְּנֹיָא דְעֵי מָה עָשִׂית בְּכֶרֶךָ קָלָה מִשְׁרָכֶת 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. <u>You are</u> a swift young she-camel, <u>Devious in</u> her ways.</p>	<p>devious in ← <i>twisting of</i>.</p>

Jer 2:24	<p>פָּרָה לִמְד מְדָבָר בְּאוֹת נִפְשׁוּ *נִפְשָׁהּ שְׁאֶפָה רוּחַ תִּאֲנֶתָה מִי יִשְׁבְּנָה כָּל־מִבְקָשֶׁיהָ לֹא יֵעָפוּ בְּחִדּוּשָׁה יִמְצְאוּנָה:</p>	<p>A wild donkey is accustomed to the desert; {Q: In her} [K: At his] feeling of desire She draws in breath. As for her passion, Who <i>can</i> turn it back? None who seek her become weary; In her <i>mating season</i> they find her.</p>	<p>feeling of desire ← <i>desire of the soul</i>.</p> <hr/> <p>turn it back: AV differs (<i>turn her back</i>), also possible.</p> <hr/> <p>none ← <i>not all</i>.</p> <hr/> <p>mating season ← <i>month</i>.</p>
Jer 2:25	<p>מִנְעִי רַגְלֶךָ מִיָּחָף *וּגּוֹרֶנֶךָ *וּגְרוֹנֶךָ מִצְמָאָה וּתְאֻמְרֵי נוֹאֵשׁ לֹא כִי־אֶהְבֵּתִי זָרִים וְאֶחְרִיהֶם אֵלֶיךָ:</p>	<p>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.'</p>	<p>throat: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>.</p> <hr/> <p>feet ← <i>foot</i>.</p>
Jer 2:26	<p>כְּבִשְׁת גָּנֹב כִּי יִמָּצֵא בֵּן הַבֵּיטוּ בֵּית יִשְׂרָאֵל הֵמָּה מִלְכֵיהֶם שָׂרֵיהֶם וְכֹהֲנֵיהֶם וְנְבִיאֵיהֶם:</p>	<p>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,</p>	<p>caught ← <i>found, discovered</i>.</p>
Jer 2:27	<p>אֲמָרִים לָעֵץ אָבִי אַתָּה וְלֶאֱבֹן אַתָּה *יִלְדַתְנִי *יִלְדַתְנִי כִי־פָנּוּ אֵלַי עֶרְף וְלֹא פָנִים וּבָעֵת רָעַתְם יֹאמְרוּ קוֹמָה וְהוֹשִׁיעֵנוּ:</p>	<p><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 <i>their</i> <u>back</u> to me, And not <i>their</i> face, But in their time of trouble, they say, 'Arise and save us.'</p>	<p><i>their back</i> ← <i>the back of the neck</i>.</p>
Jer 2:28	<p>וְאֵיָהּ אֱלֹהֶיךָ אֲשֶׁר עָשִׂיתָ לָךְ יִקְוֹמוּ אִם־יוֹשִׁיעוּךָ בָּעֵת רָעַתְךָ כִּי מִסַּפֵּר עָרֶיךָ הֵיוּ אֱלֹהֶיךָ יְהוּדָה: ס</p>	<p>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.</p>	
Jer 2:29	<p>לָמָּה תִּרְיְבוּ אֵלַי כָּלֶכֶם פִּשְׁעֵתֶם בִּי נֹאם־יְהוָה:</p>	<p>Why do you contend with me? You have all transgressed against me, Says the LORD.</p>	
Jer 2:30	<p>לְשׂוֹא הִבֵּיתִי אֶת־בְּנֵיכֶם מוֹסֵר לֹא לָקָחוּ אֶכְלָה חֶרֶבְכֶם נִבְיְאֵיכֶם כְּאֲרִיָּה מִשְׁחִית:</p>	<p>I have struck your sons in vain; They do not take discipline. Your sword has devoured your prophets, Like a <i>rampaging</i> lion.</p>	<p>rampaging ← <i>ruining</i>.</p>

Jer 2:31	הַדּוֹר אַתֶּם רְאוּ דְבַר־יְהוָה הַמְדַּבֵּר הָיִיתִי לְיִשְׂרָאֵל אֶם אֶרֶץ מֵאֲפֶלְיָה מְדוּעַ אָמְרוּ עָמְלִי רָדְנוּ לֹא־נָבֹא עוֹד אֵלַיִךְ:	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 רדד, or possibly רדה.
Jer 2:32	הֲתִשְׁכַּח בְּתוּלָה עֲדִיָּה כָּלָה קִשְׁרֶיהָ וְעַמִּי שִׁכְחוּנִי יָמִים אֵין 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 vav.
Jer 2:33	מִהֲתִיטְבִי דֶרֶךְךָ לְבַקֵּשׁ אֶהְיֶה לְכֹן גַּם אֶת־הָרָעוֹת *לְמַדְתִּי *לְמַדָּת אֶת־דֶּרֶכֶיךָ:	How well you go your way in seeking love! That <i>is</i> why <u>you have</u> also <u>taught</u> bad women your ways.	you have ... taught: the <i>ketiv</i> is an Aramaism. <hr/> The verse is ironic. <hr/> in seeking: gerundial use of the infinitive.
Jer 2:34	גַּם בְּכַנְפֶיךָ נִמְצְאוּ דָם נִפְשׁוֹת אֲבִיוֹנִים נְקִיִּים לֹא־בִמְחַתֶּרֶת 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 of</i> an investigation, For <i>it is abundantly evident</i> on all these skirts.	lives ← <i>souls</i> . <hr/> find it ← <i>find them</i> , referring to the transgressions or items of evidence.
Jer 2:35	וְתֹאמְרִי כִי נָקִיתִי אֲדָ שָׁב אִפּוּ מִמֶּנִּי הִנְנִי נִשְׁפָּט אוֹתָךְ עַל־אַמְרֶךָ לֹא חָטָאתִי:	But you say, 'As I am innocent, Surely his anger will recede from me.' <i>But I am about to</i> contend with you about your saying, 'I have not sinned.'	I am about to ← <i>behold me</i> .
Jer 2:36	מִהֲתִזְלִי מְאֹד לְשִׁנּוֹת אֶת־דֶּרֶכְךָ גַּם מִמִּצְרַיִם תִּבּוֹשִׁי כְּאַשּׁוּר־בִּשְׁתָּ 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 וַיִּדֹּךְ עַל־רֹאשְׁךָ כִּי־מָאֵס יְהוָה בְּמִבְטְחֶיךָ וְלֹא תִצְלִיחִי לָהֶם:	You will also come out of this With your hands on your head. For the LORD has rejected your trusted allies, 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. <hr/> your trusted allies ← (<i>objects of</i>) confidence.

Jer 3:1	<p>לֹאמֹר הֲנִי יִשְׁלַח אִישׁ אֶת-אִשְׁתּוֹ וְהִלְכָה מֵאִתּוֹ וְהִיְתָה לְאִישׁ-אַחֵר הַיָּשׁוּב אֵלֶיהָ עוֹד הֲלוֹא חֲנוּף תַּחֲנֹף הָאָרֶץ הִיא וְאַתָּה זֹנִית רַעִים רְבִים וְשׁוֹב 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 <u>be</u> <u>badly</u> <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-שָׁפָיִם וּרְאֵי אִיפֹה לֹא *שְׁגַלְתָּ *שְׁכַבְתָּ עַל-דְּרָכִים יִשְׁבֶּתָ לָהֶם כַּעֲרָבִי בַּמִּדְבָּר וּתַחֲנִיפִי אֶרֶץ בְּזִנוּתֶיךָ וּבִרְעֻתֶךָ:</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>.</p> <hr/> <p>roadside ← <i>road</i>.</p>
Jer 3:3	<p>וַיִּמְנְעוּ רַבְבִּים וּמִלְקוֹשׁ לוֹא הָיָה וּלְמִצַּח אִשָּׁה זֹנָה הָיָה לָךְ מֵאַנְתָּ הַכֶּלֶם:</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 **קִרְאת לִי אָבִי אֵלּוּף נַעֲרִי 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 לְנִצָּח הֲנֵה *דִּבַּרְתִּי **דְּבַרְתָּ וּתַעֲשֵׂי הָרָעוֹת וּתּוֹכֵל: פ</p>	<p>Will he keep <i>his anger</i> age- abidingly? Or will he retain <i>it</i> in perpetuity? Look, you <u>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.</p> <hr/> <p><i>his anger</i>: compare Lev 19:18, Ps 103:9.</p> <hr/> <p>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 מְשֻׁבָּה יִשְׂרָאֵל הִלְכָה הִיא עַל-כָּל-הָר גְּבִיָּה וְאֶל-תַּחַת כָּל-עֵץ רַעֲנָן וּתְזַנִּי-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.</p> <hr/> <p>committing ← <i>and you</i> <i>committed</i> (change of grammatical person).</p>

Jer 3:7	<p>וַאֲמַר אַחֲרֵי עֲשׂוֹתָהּ אֶת-כָּל-אֱלֹהֵי תְּשׁוּב וְלֹא-שָׁבָה *וּתְרָא * בְּגֹדֶה אַחֻתָּהּ 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 <u>saw it</u>.</p>	<p>saw: the <i>ketiv</i> is an unapocopated form of the <i>qere</i>.</p>
Jer 3:8	<p>וַאֲרָא כִּי עַל-כָּל-אֲדוֹת אֲשֶׁר נִאֲפָה מִשְׁבַּה יִשְׂרָאֵל שָׁלַחְתִּיהָ וְאָתַן אֶת-סִפָּר כְּרִיתְתִּיהָ אֵלֶיהָ וְלֹא יִרְאָה בְּגֹדֶה יְהוּדָה אַחֻתָּהּ וּתְלֹךְ וּתִזֶן גַּם-הִיא:</p>	<p>And I saw <i>it</i>, 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 מְקַל זְנוּתָהּ וּתְחַנְּף 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 <u>stone and wood</u>.</p>	<p>stone and wood: i.e. <i>stone and wooden idols</i>.</p>
Jer 3:10	<p>וְגַם-בְּכָל-זֹאת לֹא-שָׁבָה אֵלַי בְּגֹדֶה אַחֻתָּהּ יְהוּדָה בְּכָל-לִבָּהּ כִּי אִם-בְּשִׁקָּר נֹאמַי-יְהוָה: פ</p>	<p>And even despite all this, neither did her treacherous sister Judah return to me with all her heart, but falsely <i>so</i>, says the LORD.”</p>	
Jer 3:11	<p>וַיֹּאמֶר יְהוָה אֵלַי צִדְקָה נִפְשָׁה מִשְׁבַּה יִשְׂרָאֵל מִבְּגֹדֶה יְהוּדָה:</p>	<p>And the LORD said to me, “Apostate Israel has justified <u>herself</u> more than treacherous Judah.</p>	<p>herself ← <i>her soul</i>.</p>
Jer 3:12	<p>הֲלֹךְ וּקְרֵאתִי אֶת-הַדְּבָרִים הָאֵלֶּה צְפוּנָה וְאָמַרְתָּ שׁוּבָה מִשְׁבַּה יִשְׂרָאֵל נֹאמַי-יְהוָה לֹא-אֶפִּיל פָּנַי בָּכֶם כִּי-חֲסִיד אֲנִי נֹאמַי-יְהוָה לֹא אֶטּוֹר לְעוֹלָם:</p>	<p>Go and proclaim these things in the north, and say, ‘Return, apostate Israel, Says the LORD. I will not <u>rage at you</u>, For I <i>am</i> kind, Says the LORD; I will not keep <i>my anger</i> age-abidingly.</p>	<p>go: infinitive absolute in the role of an imperative.</p> <hr/> <p>rage at you ← <i>cause my face to fall on you</i>.</p>
Jer 3:13	<p>אֲדָ דַּעִי עֲוֹנְךָ כִּי בִיהוּה אֱלֹהֶיךָ פִּשְׁעָתָ וּתְפִזִּיר אֶת-דִּרְכֶּיךָ לְזָרִים תַּחַת כָּל-עֵץ רַעֲנָן וּבְקוֹלֵי לֹא-שָׁמַעְתָּם נֹאמַי-יְהוָה:</p>	<p>But <u>admit</u> your iniquity, For you have transgressed against the LORD your God, And you have <u>gone in all directions</u> to foreigners, Under every <u>luxuriant tree</u>, But you have not heeded my voice, Says the LORD.</p>	<p>admit ← <i>know</i>.</p> <hr/> <p>gone in all directions ← <i>scattered your ways</i>.</p> <hr/> <p>luxuriant tree: see Jer 2:20.</p>

Jer 3:14	<p>שׁוּבוּ בָנִים שׁוֹבְבִים נְאֻם־יְהוָה כִּי אֲנֹכִי בָעַלְתִּי בָכֶם וְלָקַחְתִּי אֶתְכֶם אֶחָד מֵעִיר 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 לָכֶם רָעִים כָּלִבִּי 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 תִרְבּוּ וּפְרִיתֶם בָּאָרֶץ בַּיָּמִים הָהֵמָּה נְאֻם־יְהוָה לֹא־יֵאמְרוּ עוֹד אֲרוֹן 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 mention it, nor will they <u>go to</u> <u>see it</u>, nor will it <u>be made</u> any more.</p>	<p>come to mind ← <i>rise on a</i> <i>heart</i>.</p> <hr/> <p>go to see ← <i>visit</i>.</p> <hr/> <p>it be made: or <i>that be done</i>.</p>
Jer 3:17	<p>בַּעֲתָהּ הָיָא יִקְרָאוּ לִירוּשָׁלַם כִּסֵּא יְהוָה וְנִקְווּ אֵלָיָהּ כָּל־הַגּוֹיִם לְשֵׁם יְהוָה לִירוּשָׁלַם וְלֹא־יֵלְכוּ עוֹד אַחֲרֵי שְׁרָרוֹת לִבָּם הָרָע: 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.</p> <hr/> <p>obstinacy ← <i>firmness</i>.</p>
Jer 3:18	<p>בַּיָּמִים הָהֵמָּה 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 אֵיד אֲשִׁיתֶךָ בְּבָנִים וְאֶתְּזַלְלֶךָ אֶרֶץ חֲמֻדָּה נַחֲלַת צְבִי צְבָאוֹת גּוֹיִם וְאָמַר אָבִי *תִּקְרָאוּ-**תִּקְרָאִי־לִי וּמֵאַחֲרַי לֹא *תִּשׁוּבוּ **תִּשׁוּבוּ:</p>	<p>But I said, «How shall I place you among the sons, And give you a pleasant land, An inheritance <i>which is the</i> <u>splendour of splendours</u> of the nations?» And I said, «<u>You will call me</u>, «My father», And <u>you will not turn back</u> from following me.»</p>	<p>you will call ... you will not turn back: the <i>ketiv</i> is plural; the <i>qeré</i> feminine singular. The earlier references to <i>you</i> in this verse are feminine singular.</p> <hr/> <p>the splendour of splendours: [AnLx] admits this sense; AV differs (<i>with a goodly ... of the</i> <i>hosts</i>), also possible.</p>
Jer 3:20	<p>אֲכֹן בִּגְדָה אִשָּׁה מֵרַעָה בֵּן בִּגְדָתָם בֵּי בֵּית יִשְׂרָאֵל נְאֻם־יְהוָה:</p>	<p>Surely, <i>as</i> a wife is <u>unfaithful to</u> her husband, 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־שָׁפִיִּים נִשְׁמָע בְּכִי תַחְנוּנֵי בְנֵי יִשְׂרָאֵל כִּי הָעוּ אֶת־דֶּרֶכָם שָׁכְחוּ 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 בָנִים שׁוֹבְבִים אַרְפָּה מְשׁוֹבְתֵיכֶם הִנְנִי אֲתָנוּ לָךְ כִּי אַתָּה 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 לַשָּׁקָר מִגִּבְעוֹת הָמוֹן הָרִים אֲכֹן בִּיהוָה אֱלֹהֵינוּ תְּשׁוּעַת יִשְׂרָאֵל:	Truly, <i>salvation is</i> in vain From hills <i>and many</i> mountains; Truly, the salvation of Israel <i>Is</i> in the LORD our God.	many ← <i>a multitude of.</i>
Jer 3:24	וְהַבֶּשֶׁת אָכְלָה אֶת־יָגִיעַ אֲבוֹתֵינוּ מִנְעוּרֵינוּ אֶת־צֹאנָם וְאֶת־בָּקָרָם אֶת־בָּנֵיהֶם 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	נִשְׁכַּבָּה בְּבִשְׁתָּנוּ וְתַכְסֵּנוּ כְּלָמָתֵנוּ כִּי לִיהוָה אֱלֹהֵינוּ חָטֵאנוּ 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 נֹאֲמִי־יְהוָה אֵלַי תָּשׁוּב וְאִם־תִּסָּר שְׁקוּצֵיךָ מִפְּנֵי וְלֹא תִּגְדֹּל:	“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 בְּאַמֶּת בְּמִשְׁפָּט וּבִצְדָקָה וְהִתְבָּרְכוּ בּוֹ גּוֹיִם וְבוֹ יִתְהַלְלוּ: ס	And you swear <i>that</i> the LORD lives, In truth, in justice, in righteousness, Then the nations <u>will be blessed</u> through him 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	<p>בִּיכָה אָמַר יְהוָה לְאִישׁ יְהוּדָה וְלִירוּשָׁלַם גִּירוּ לָכֶם גֵּיר וְאַל־תִּזְרְעוּ אֶל־קוֹצִים:</p>	<p>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.</p>	<p>this is what ← <i>thus</i>.</p>
Jer 4:4	<p>הַמָּלוּ לִיהוָה וְהִסְרוּ עֲרֻלוֹת לְבַבְכֶם אִישׁ יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם פֶּן־תֵּצֵא כָאֵשׁ חֲמָתִי וּבַעֲרָה וְאֵין מְכַבֶּה מִפְּנֵי רָע מַעַלְלֵיכֶם:</p>	<p>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.</p>	
Jer 4:5	<p>הַגִּידוּ בִיהוּדָה וּבִירוּשָׁלַם הַשְׁמִיעוּ וְאָמְרוּ *וּתְקַעוּ **תְּקַעוּ שׁוֹפָר בְּאֶרֶץ קְרָאוּ מִלְאוּ וְאָמְרוּ הֵאסְפוּ וְנִבְּאוּ אֶל־עַרְי הַמְבַצֵּר:</p>	<p>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 it aloud</u> and say, ‘Assemble and let us go to the fortified cities.</p>	<p>proclaim <i>it</i> aloud ← <i>proclaim, fill</i>. fortified cities ← <i>cities of fortification</i>, a Hebraic genitive.</p>
Jer 4:6	<p>שְׂאו־נֹס עִיּוֹנָה הָעִיזוּ אֶל־תַּעֲמָדוֹ כִּי רָעָה אֲנֹכִי מִבֵּיא מִצָּפוֹן וְשֹׁבֵר גְּדוֹל:</p>	<p>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>.</p>	<p>in Zion ← <i>into Zion</i>, pregnant use of the locative of motion. destruction ← <i>breakage</i>.</p>
Jer 4:7	<p>עָלָה אַרְיֵה מִסִּבְכוֹ וּמִשְׁחִית גּוֹיִם נָסַע יֵצֵא מִמִּקְמוֹ לְשׁוֹם אֶרֶץ לְשֹׁמֵה עָרִיד תִּצְיָנָה מֵאֵין יוֹשֵׁב:</p>	<p>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.</p>	<p>left ← <i>gone out of</i>.</p>
Jer 4:8	<p>עַל־זֹאת חֲגְרוּ שָׁקִים סָפְדוּ וְהִילָלוּ כִּי לֹא־שָׁב חֲרוֹן אַף־יְהוָה מִמֶּנּוּ: פ</p>	<p>Because of this, gird yourselves <i>with</i> sackcloth, Mourn and howl, For the <u>furiously angry</u> of the LORD Has not receded from us.</p>	<p>furious anger ← <i>fury of anger</i>.</p>

Jer 4:9	וְהָיָה בַּיּוֹם הַהוּא נֶאֱסֶה־הוּא יֹאבֵד לִב־הַמֶּלֶךְ וְלִב הַשָּׂרִים וְנִשְׁמָו הַכֹּהֲנִים וְהַנְּבִיאִים יִתְמָהוּ:	And it will come to pass on that day, Says the LORD, That <u>the king will lose heart</u> , <u>As will the officials</u> , 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 אֲהֵא אֲדַנִּי יְהוָה אֲכֹן הַשָּׂא הַשְׂאֵת לָעַם הַזֶּה וְלִירוּשָׁלַם לֵאמֹר שְׁלוֹם יִהְיֶה 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 יֹאמַר לָעַם־הַזֶּה וְלִירוּשָׁלַם רֵיחַ צַח שְׁפִיִּים בַּמִּדְבָּר דֶּרֶךְ בַּת־עַמִּי לֹא לְזֹרוֹת וְלֹא לְהַבִּיר:	At that time, it will be said to this people and to Jerusalem, “ <i>There is a dry wind from the heights in the desert,</i> <i>On its way to the daughter of 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	רוּחַ מָלֵא מֵאֵלֶּה יָבֹא לִי עֲתָה 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 כְּעַנְנִים יַעֲלֶה וְכִסּוּפָה מִרְכָּבוֹתָיו קָלוּ מִנִּשְׁרִים סוּסָיו אֹזִי 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	כִּבְּסִי מִרְעָה לִבְךָ יְרוּשָׁלַם לְמַעַן תּוֹשְׁעִי עַד־מָתִי תִלֵּין בְּקִרְבְּךָ מַחֲשָׁבוֹת אוֹנָה:	“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 מְגִיד מִדָּן וּמִשְׁמִיעַ אֶזְנוֹ מִהָר 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 הַנִּהָה הַשְׁמִיעוּ עַל־יְרוּשָׁלַם נִצְרִים בָּאִים מֵאַרְץ 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 voices 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 שְׂדֵי הָיוּ עָלֶיהָ מִסָּבִיב כִּי־אֲתִי מִרְתָּהּ נֹאֵם־יְהוָה:	They are against her like guards around a field, Because she has rebelled against me, Says the LORD.	
Jer 4:18	דְּרָכְךָ וּמַעַלְלֶיךָ עָשׂוּ אֵלֶּה לָּךְ זֹאת רָעַתְךָ כִּי מָר כִּי נִגַּעַ עַד־לִבֶּךָ: 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	מַעֲי מַעֲי *אֲחֻלָּה **אֲחֻלָּה קִירוֹת לִבִּי הִמָּה־לִּי לִבִּי לֹא אֲחֲרִישׁ כִּי קוֹל שׁוֹפָר *שִׁמְעֵתִי **שִׁמְעֵת נִפְשִׁי תְרוּעֶת מִלְחָמָה:	<u>My anguish, my anguish;</u> <u>I writhe at the sides of my</u> heart. My heart is agitated in me; I <u>cannot</u> be quiet, For <u>my inner being has</u> <u>heard</u> 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> . has heard: the <i>ketiv</i> is an Aramaism. my anguish, my anguish ← <i>my</i> <i>bowels, my bowels</i> . my inner being ... has heard ← <i>my</i> ↻
Jer 4:20	שָׁבַר עַל־שֹׁבֵר נִקְרָא כִּי שִׁדְדָה כָּל־הָאָרֶץ פְּתָאֵם שִׁדְדוּ אֹהֲלֵי רָגַע יִרְעֵתִי:	Destruction upon destruction is <u>reported</u> , For all the land has been spoiled; My tents were suddenly spoiled – My <u>encampment</u> in a moment.	↳ <i>soul, you have heard</i> . reported: or <i>met with</i> . encampment ← <i>curtains</i> .
Jer 4:21	עַד־מָתִי אֶרְאֶה־נֶּס אֲשִׁמְעָה 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 יָדְעוּ בָּנִים סְכָלִים הִמָּה וְלֹא נְבוֹנִים הִמָּה חֲכָמִים הִמָּה לְהָרַע וּלְהִיטִיב לֹא יָדְעוּ:	“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 in doing wrong, But they do not know <i>how</i> to do <i>what is</i> right.”	fools ← <i>a fool</i> . in doing wrong: gerundial use of the infinitive.
Jer 4:23	רָאִיתִי אֶת־הָאָרֶץ וְהִנֵּה־תָהוּ וּבָהּ וְאֶל־הַשָּׁמַיִם וְאֵין אוֹרָם:	I have seen the land And <u>seen that it is</u> desolate and deserted. And concerning the heavens, Their light <i>is</i> absent.	and seen that it <i>is</i> ← <i>and</i> <i>behold</i> .

Jer 4:24	רָאִיתִי הַהָרִים וְהֵנָּה רַעֲשִׁים וְכָל־הַגְּבָעוֹת הִתְקַלְקְלוּ:	I have seen the hills And <u>seen</u> 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	רָאִיתִי וְהֵנָּה אֵין הָאָדָם וְכָל־עוֹף הַשָּׁמַיִם נָדְדוּ:	I looked and <u>saw</u> that <i>there</i> <i>was</i> no man, And <i>that</i> all the birds of the sky Had flown away.	and saw that <i>there was</i> ← <i>and</i> <i>behold</i> .
Jer 4:26	רָאִיתִי וְהֵנָּה הַכְּרָמִל הַמְדֻבָּר וְכָל־עָרָיו נִתְּצוּ מִפְּנֵי יְהוָה מִפְּנֵי חֲרוֹן אַפּוֹ: ס	I looked and <u>saw</u> 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.	and saw ← <i>and behold</i> .
Jer 4:27	כִּי־כֹה אָמַר יְהוָה שְׁמָמָה תִּהְיֶה כָל־הָאָרֶץ וְכֻלָּהּ לֹא אָעֲשֶׂה:	For <u>this is what</u> the LORD says: “All the land will be a desolation, But I will not <u>bring it to a</u> <u>complete end</u> .	this is what ← <i>thus</i> . bring <i>it</i> to a <i>complete end</i> ← <i>make an end</i> .
Jer 4:28	עַל־זֹאת תֵּאָבֵל הָאָרֶץ וְקִדְרוּ הַשָּׁמַיִם מִמַּעַל עַל כִּי־דִבַּרְתִּי זִמְתִּי וְלֹא נִחַמְתִּי וְלֹא־אָשׁוּב מִמֶּנָּה:	On account of this 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 <u>revoke it</u> .	revoke it ← <i>return from it</i> .
Jer 4:29	מִקּוֹל פָּרֶשׁ וְרֹמֶה קֶשֶׁת בְּרַחַת כָּל־הָעִיר בָּאוּ בָּעֵבִים וּבִכְפֹּסִים עָלוּ כָל־הָעִיר עֲזוּבָה וְאִין־יֹשֵׁב בָּהֶן אִישׁ:	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.	
Jer 4:30	*וְאֵת שְׂדוֹד מִהֲתַעֲשִׂי כִּי־תִלְבָּשִׁי שָׁנִי כִּי־תַעֲדִי עֲדִי־זָהָב כִּי־תִקְרָעִי בַּפֹּךְ עֵינֶיךָ לְשׂוֹא תִתִּיפִי מֵאֲסוּ־בֶד עֵגְבִים נִפְשֶׁךָ יִבְקָשׁוּ:	And <u>when you have been</u> devastated, What will you do? <i>Even if</i> you dress in scarlet, If you adorn yourself <i>with</i> golden ornaments, If you <u>make</u> your eyes <u>stand</u> <u>out</u> with eye shadow, You will beautify yourself in vain. <i>Your</i> lovers will reject you; They will seek your <u>life</u> .	you: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. make ... stand out ← <i>tear</i> (<i>open</i>). life ← <i>soul</i> .

Jer 4:31	<p>כִּי קוֹל כְּחוֹלָה שָׁמַעְתִּי צָרָה כַּמְבִּיָּרָה קוֹל בְּתִצִּיּוֹן תְּתִיפֹחַ תִּפְרָשׁ כַּפֶּיהָ אוֹיֵנָּה לִי כִי־עִיפָה נַפְשִׁי לְהַרְגִים: פ</p>	<p>For I have heard a sound Like <i>a woman giving birth</i> – 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 <i>being</i> is weary With those <i>who</i> 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 וּבְקֹשׁוּ בְּרַחוּבוֹתֶיהָ אִם־תִּמְצְאוּ אִישׁ אִם־יֵשׁ עֹשֶׂה מִשְׁפָּט מִבְּקֶשׁ אֱמוּנָה וְאִסְלַח לָהּ:</p>	<p>Traverse the open places of Jerusalem, And <i>take a look</i> and ascertain and <i>find out</i> 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 <i>the city</i>.</p>	<p>take a look ← <i>look, please</i>.</p> <hr/> <p>find out ← <i>seek</i>.</p> <hr/> <p><i>the city</i> ← <i>her</i>.</p>
Jer 5:2	<p>וְאִם חִי־יְהוָה יֹאמְרוּ לָכֵן לִשְׁקֹר יִשָּׁבְעוּ:</p>	<p>But if they say, ‘As the LORD lives’, <i>It will be</i> <i>Because</i> they are swearing falsely.”</p>	<p>because ← <i>therefore</i>, giving the motive, not the consequence.</p>
Jer 5:3	<p>יְהוָה עֵינֶיךָ הֲלֹא לְאֱמוּנָה הִכִּיתָה אֹתָם וְלֹא־חָלּוּ כְּלִיתָם מֵאֲנֹן קָחַת מוֹסֵר חִזְקוּ פְּנֵיהֶם מִסָּלַע מֵאֲנֹן לְשׁוּב:</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, <i>But</i> they have refused to accept correction. They have hardened <i>themselves</i> more than rock; They have refused to return.</p>	<p>themselves ← <i>their faces</i>.</p>
Jer 5:4	<p>וְאֲנִי אֲמַרְתִּי אֲדֹדָלִים הֵם נֹאֲלֹו כִּי לֹא יָדְעוּ דֶּרֶךְ 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, <i>Or</i> the justice of their God.</p>	
Jer 5:5	<p>אֶלְכֶּה־לִּי אֶל־הַגְּדֹלִים וְאֶדְבָּרָה אוֹתָם כִּי הֵמָּה יָדְעוּ דֶּרֶךְ יְהוָה מִשְׁפָּט אֱלֹהֵיהֶם אֲךָ הֵמָּה יַחְדּוֹ שִׁבְרוּ עַל נִתְקוּ מוֹסְרוֹת:</p>	<p>I <i>will</i> betake <i>myself</i> to great <i>men</i>; I will speak to them, For they know the way of the LORD – The justice of their God. But they have altogether broken <i>the yoke</i>; 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	<p>עַל־כֵּן הֵכֶם אֲרִיָּה מִיַּעַר זֶאֱב עֲרֻבוֹת יִשְׁדָּדִם נִמְר שִׁקְד עַל־עֲרִיָּהֶם כָּל־הַיּוֹצֵא מִהֲנָה יִטְרֹף כִּי רַבּוּ פְּשָׁעֵיהֶם עֲצָמוּ *מִשְׁבוּתֵיהֶם **מְשׁוּבוּתֵיהֶם:</p>	<p>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.”</p>	<p>their apostasies: the <i>ketiv</i> can be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>.</p>
Jer 5:7	<p>אֵי לְזֹאת *אֶסְלֹחַ- **אֶסְלַח־לָךְ בְּנֵי־ךְ עֲזָבוּנִי וַיִּשָּׁבְעוּ בְּלֹא אֱלֹהִים וַאֲשַׁבַּע אוֹתָם וַיִּנְאַפוּ וּבֵית זוֹנָה יִתְגַּדְּדוּ:</p>	<p>“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.</p>	<p>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.</p> <hr/> <p>on what account ← <i>what for this</i>.</p> <hr/> <p>filled ← <i>satiated</i>.</p> <hr/> <p>converged on: or <i>lacerated themselves (in)</i>.</p>
Jer 5:8	<p>סוֹסִים מִיִּזְנִים מְשָׁכִים הָיוּ אִישׁ אֶל־אִשְׁתִּי רָעָהּ וַיִּצְהָלוּ:</p>	<p>They were <i>like ruttish</i> horses, Wandering about lusting, Each neighing after his neighbour's wife.</p>	<p>ruttish: or, [AnLx], <i>heavy, stout</i>. [BDB]= <i>ruttish</i>.</p> <hr/> <p>wandering about lusting: from root שָׁכַח, plural. AV differs (<i>in the morning</i>), root שָׁכַח, singular.</p> <hr/> <p>neighing: used of shouting for joy; see Isa 10:30, Isa 12:6, and compare Mark 1:43, John 11:38.</p>
Jer 5:9	<p>הֲעַל־אֱלֹהִים לֹא־אֶפְקֹד נְאֻם־יְהוָה וְאִם בְּגוֹי אֲשֶׁר־כָּזָה לֹא תִתְנַקֵּם נַפְשִׁי: ס</p>	<p>Shall I not visit on account of these <i>things</i>? Says the LORD, And shall my being not be avenged On a nation such as this?</p>	<p>visit ← <i>punish</i>.</p> <hr/> <p>being ← <i>soul</i>.</p>
Jer 5:10	<p>עֲלֹ בְּשָׂרוֹתֶיהָ וְשַׁחֲתוּ וְכָלָה אֶל־תַּעֲשׂוּ הַסִּירוּ נְטִישׁוֹתֶיהָ כִּי לֹא לִיהוָה הַמָּה:</p>	<p>‘Go up onto her walls and demolish <i>it</i>, But do not bring <i>it</i> to a complete end. Remove its bulwarks For they <i>are</i> not for the LORD.</p>	<p>go up: the direct speech here is as if to an attacker.</p>
Jer 5:11	<p>כִּי בָגָדוּ בְּגֵדוֹ בֵּית יִשְׂרָאֵל וּבֵית יְהוּדָה נְאֻם־יְהוָה:</p>	<p>For the house of Israel and the house of Judah Have treacherously betrayed me’, Says the LORD.</p>	<p>treacherously betrayed: infinitive absolute.</p>

Jer 5:12	כַּחֲשׁוּ בִיהוָה וַיֹּאמְרוּ לֹא־הוּא וְלֹא־תָבוֹא עָלֵינוּ רָעָה וְחָרֵב וְרָעָב לֹא נִרְאָה:	They have acted deceitfully with the LORD and said, ‘He <i>is</i> not <i>concerned</i> . No harm will come over us, And we will not see sword or famine.’	
Jer 5:13	וְהַנְּבִיאִים יִהְיוּ לְרוּחַ וְהַדְּבָר אֲיֵן בָּהֶם כִּי 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 דְּבָרְכֶם אֶת־הַדְּבָר הַזֶּה הִנְנִי נֹתֵן דְּבָרִי בְפִיךָ לְאֵשׁ וְהָעֵם הַזֶּה יֵעָצִים 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 <u>am about to</u> 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 /</i> <i>thing</i> . I am about to ← <i>behold me</i> .
Jer 5:15	הִנְנִי מֵבִיא עֲלֵיכֶם גּוֹי מִמֶּרְחֶק בֵּית יִשְׂרָאֵל נֹאֵם־יְהוָה גּוֹי אֵיתָן הוּא גּוֹי מֵעוֹלָם הוּא גּוֹי לֹא־תִדְעַ לְשׁוֹנוֹ וְלֹא תִשְׁמַע מִה־יְדִבֵּר:	I <u>am about to</u> 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 – A <u>nation</u> whose tongue you do not know, And you will not <u>understand</u> what <u>they say</u> .	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 כֶקֶבֶר פֶּתוּחַ כָּלֵם גְּבוּרִים:	Their quiver <i>is</i> like an open grave; They <i>are</i> all warriors.	
Jer 5:17	וְאָכַל קִצְיֹרְךָ וְלַחֲמֶךָ יֹאכְלוּ בָנֶיךָ וּבָנוֹתֶיךָ יֹאכְלוּ צֹאנְךָ וּבִקְרֹךְ יֹאכְלוּ גִפְנֶךָ וּתְאֵנֶיךָ יִרְשָׁשׁ עֲרֵי מִבְצָרֶיךָ אֲשֶׁר אַתָּה בּוֹטָח בָּהֶנָּה 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 הָהֵמָּה נֹאֵם־יְהוָה לֹא־אֶעֱשֶׂה אֵתְכֶם 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 תַּחַת מָה עָשָׂה יְהוָה אֱלֹהֵינוּ לָנוּ אֶת-כָּל-אֵלֶּה וְאִמְרַת אֱלֹהִים כַּאֲשֶׁר עֲזַבְתֶּם אוֹתִי וַתַּעֲבֹדוּ אֱלֹהֵי נֹכַר בְּאַרְצְכֶם בְּן תַּעֲבֹדוּ זָרִים בְּאַרֶץ 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, ‘ <i>Just</i> 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 בְּבֵית יַעֲקֹב וְהִשְׁמִיעוּהָ בִיהוּדָה לֵאמֹר:	Report this in the house of Jacob, And announce it in Judah, And say,	
Jer 5:21	שְׁמַעוּ-נָא זֹאת עַם סָכָל וְאֵין לֵב עֵינַיִם לָהֶם וְלֹא יֵרְאוּ אֲזִנַּיִם לָהֶם וְלֹא יִשְׁמָעוּ:	‘Now hear this, <i>you</i> foolish people, And without a heart, Who have eyes, But will not see; Who have ears, But will not hear,	Mark 8:18.
Jer 5:22	הֲאוֹתִי לֹא-תִירָאוּ נְאֻם-יְהוָה אִם מִפְּנֵי לֹא תַחֲלִילוּ אֲשֶׁר-שָׁמַתִּי חוֹל גְּבוּל לַיָּם חֹק-עוֹלָם וְלֹא יַעֲבֹרְנָהוּ וַיִּתְּגַעְשׂוּ וְלֹא יִכָּלּוּ וְהָמוּ גִלְיוֹ וְלֹא יַעֲבֹרְנָהוּ:	Do you not fear me? Says the LORD. Do you not tremble at the presence of me <u>Who have set</u> sand as 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> . although (2x): concessive use of the vav.
Jer 5:23	וְלָעַם הַזֶּה הָיָה לֵב סוֹרֵר וּמִזֵּרָה 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 בְּלִבָּבָם גִּירָא נָא אֶת-יְהוָה אֱלֹהֵינוּ הַנֹּתֵן גֶּשֶׁם *וִירָה **וִיזֶרָה וּמִלְקוֹשׁ בָּעֵתוֹ שְׁבַעוֹת חֲקוֹת קִצִּיר 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	עֲוֹנוֹתֵיכֶם 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 בְּעַמִּי רָשָׁעִים יִשׁוּר כְּשֶׁךְ יְקוֹשִׁים הִצִּיבוּ 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	כְּכֶלֶב מָלֵא עוֹף כֵּן בְּתֵיהֶם מְלֵאִים מְרֻמָּה עַל־כֵּן גִּדְּלוּ 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 עָשְׂתוּ גַם עָבְרוּ דְּבַר־רָע דִּין לֹא־דָנוּ דִּין יָתוֹם וַיַּצְלִיחוּ וּמִשְׁפָּט אֲבִיוָנִים לֹא שִׁפְטוּ:	They become fat, They have a shining <i>complexion</i> ; They have even transgressed in matters of <u>the wicked</u> <i>one</i> . They do not execute justice – Justice of the orphan – And they become prosperous. They do not <u>do justice to</u> the poor.	the wicked <i>one</i> : ≈ [CB] (<i>the lawless one</i>). do justice to ← <i>judge justice of</i> .
Jer 5:29	הֲעַל־אֱלֹה לֹא־אֶפְקֹד נְאֻם־יְהוָה אִם בְּגוֹי אֲשֶׁר־כָּזָה לֹא תִתְּנָקֶם 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> . being ← <i>soul</i> .
Jer 5:30	שִׁמָּה וְשִׁעְרוֹרָה נְהִיָּתָה בְּאַרְצִי:	An astonishing and horrendous <i>thing</i> Has taken place in the land.	
Jer 5:31	הַנְּבִיאִים נִבְּאוּ־בִשְׁקֶר וְהַכֹּהֲנִים יִרְדּוּ עַל־יְדֵיהֶם וְעַמִּי אֲהָבוּ כֵן וּמִה־תַּעֲשֹׂו לֹא־חֲרִיתָה:	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 <i>with</i> them ← <i>tread at their hands</i> . AV differs (<i>bear rule by their</i> <i>means</i>).
Jer 6:1	הָעֵזוּ בְּנֵי בִנְיָמִן מִקְרָב יְרוּשָׁלַם וּבִתְקוֹעַ תִּקְעוּ שׁוֹפָר וְעַל־בֵּית הַכֶּרֶם שָׂאוּ מִשְׁאֵת כִּי רָעָה נִשְׁקָפָה מִצָּפוֹן וְשָׁבַר 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> . trouble ← <i>evil</i> .
Jer 6:2	הִנֵּה וְהִמְעַנְגָה דָּמִיתִי בַּת־צִיּוֹן:	I have likened the daughter of Zion To a fair and delicate <i>woman</i> .	

Jer 6:3	אֲלֵיהָ יָבֹאוּ רֹעִים וְעִדְרֵיהֶם תִּקְעוּ עָלֶיהָ אֹהֲלִים סָבִיב רָעוּ אִישׁ אֶת־יָדוֹ:	Shepherds will come to her with their flocks, They will pitch their tents <u>near</u> her round about; Each <i>one</i> will pasture <i>in</i> his <u>place</u> .”	near: or <i>against</i> . place ← <i>hand</i> , but many other meanings.
Jer 6:4	קִדְּשׁוּ עָלֶיהָ מִלְחָמָה קוֹמוּ וְנַעֲלָה בַצְהָרִים אֹי לָנוּ בִּי־פִנְהָ הַיּוֹם כִּי יִנָּטוּ עַל־לִי־עָרֵב:	“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 <u>are</u> <u>lengthening</u> .”	The verse quotes the enemy's words against Zion. Then Jeremiah's lament. Then the ememy in Jer 6:5. advanced ← <i>turned</i> . are lengthening ← <i>are</i> <i>extended</i> .
Jer 6:5	קוֹמוּ וְנַעֲלָה בַלַּיְלָה וְנִשְׁחִיתָהָ אֲרָמְנוֹתֶיהָ: ס	“Arise, and let us go up in the night, And destroy her palaces.”	
Jer 6:6	כִּי כֹה אָמַר יְהוָה צְבָאוֹת בְּרָתוֹ עֵצָה וְשִׁפְכוּ עַל־יְרוּשָׁלַם סִלְלָה הִיא הָעִיר הַפְּקֹד כָּלָה עֲשָׂק בְּקִרְבָּהּ:	For <u>this is what</u> 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. <u>There is nothing but</u> oppression inside her.	this <i>is what</i> ← <i>thus</i> . <i>there is nothing but</i> ← <i>all of her</i> (<i>is</i>).
Jer 6:7	בְּהֶקִיר *בוֹר **בֵּיר מִימֶיהָ בֶּן הַקֶּרֶה רָעַתָּה חָמַס וְשֹׂד יִשְׁמַע בָּהּ עַל־פְּנֵי תָמִיד חֲלִי וּמִכָּבָה:	As a <u>cistern keeps</u> 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>qeré</i> are similar words with the same meaning. keeps ... cool ... kept ...cool: root קרר. AV differs (<i>casteth</i> <i>out</i>). [AnLx] has <i>let spring up</i> , root קור.
Jer 6:8	הוֹסֵרִי יְרוּשָׁלַם פֶּן־תִּקַּע נַפְשִׁי מִמֶּדֶד פֶּן־אֲשִׁימָד שְׁמָמָה אֶרֶץ לֹא נוֹשָׁבָה: פ	Be chastised, Jerusalem, So that I <u>myself do not</u> 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 כִגְפֹן שְׂאֲרִית יִשְׂרָאֵל הַשֵּׁב יָדְךָ כְּבוֹצֵר עַל־סִלְסוּלוֹת:	<u>This is what</u> 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> . certainly glean out: infinitive absolute. AV differs, not having our nested direct speech.

Jer 6:10	<p>עַל־מִי אֶדְבַּרְהָ וְאֶעֱדָה וְיִשְׁמָעוּ הִנֵּה עֲרָלָה אֶזְנָם וְלֹא יוֹכְלוּ לְהִקְשִׁיב הִנֵּה דְּבַר־יְהוָה הִיא לָהֶם לְחִרְפָּה לֹא יַחֲפְצוּ־בּוֹ:</p>	<p>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.</p>	<p>ears are ← <i>ear is</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.</p> <hr/> <p>came ← <i>became</i>.</p>
Jer 6:11	<p>וְאַתָּה חֲמַת יְהוָה מְלֹאֲתִי נִלְאַיְתִי הַכִּיל שִׁפְךָ עַל־עוֹלָלִי בַּחוּץ וְעַל סוֹד בַּחוּרִים יַחֲדוֹ כִּי־גַם־אִישׁ עִם־אִשָּׁה יִלְכְּדוּ זָקֵן עִם־מְלֵא יָמִים:</p>	<p>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 <i>And an old man with him who is full of days.</i></p>	<p>enduring ← <i>containing</i>.</p> <hr/> <p>heap ← <i>pour; cast up</i>. AV differs somewhat (<i>I will pour</i>).</p> <hr/> <p>We introduce nested direct speech to indicate that these are the words of the attacking army.</p>
Jer 6:12	<p>וְנִסְבוּ בֵּיתֵיהֶם לְאַחֲרִים שְׂדוֹת וְנָשִׁים יַחֲדוּ כִּי־אַטָּה אֶת־יָדֶי עַל־יִשְׂרָאֵל הָאָרֶץ נָאִם־יְהוָה:</p>	<p>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.</p>	
Jer 6:13	<p>כִּי מִקְטָנָם וְעַד־גְּדוֹלָם כָּלֹו בּוֹצֵעַ בָּצַע וּמִנְבִּיא וְעַד־כֹּהֵן כָּלֹו עֲשֵׂה שֹׁקֵר:</p>	<p>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.</p>	<p>both ... and: see 1 Sam 15:3.</p>
Jer 6:14	<p>וַיִּרְפְּאוּ אֶת־שִׁבְרֵי עַמִּי עַל־נִקְלָה לֵאמֹר שָׁלוֹם שָׁלוֹם וְאֵין שָׁלוֹם:</p>	<p>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.</p>	<p>The verse is ironic.</p> <hr/> <p>and they <i>had</i> an easy way ← <i>lightly</i>.</p> <hr/> <p>demise ← <i>breakage</i>.</p>
Jer 6:15	<p>הֲבִישׁוּ כִי תוֹעֲבָה עָשׂוּ גַם־בָּוֶשׁ לֹא־יָבוֹשׁוּ גַם־הַכֹּלִים לֹא יָדְעוּ לָכֵן יִפְּלוּ בַּנִּפְלִים בְּעַת־פְּקֻדֹתַיִם יִכָּשְׁלוּ אָמַר יְהוָה: ס</p>	<p>Were they ashamed when they committed an abomination? They were not ashamed <u>at all</u>, Nor did they <u>have a sense of ignominy</u>, Which <i>is</i> why they will <u>be among those who fall</u>. At the time when I visit them, They will stumble, Says the LORD."</p>	<p>at all: infinitive absolute.</p> <hr/> <p>have a sense of ignominy ← <i>know causing ignominy</i>, but not causal here.</p> <hr/> <p>be among those who fall ← <i>fall among the fallers</i>.</p>

Jer 6:16	כֹּה אָמַר יְהוָה עֲמְדוּ עַל־דַּרְכִּים וּרְאוּ וּשְׁאֲלוּ לְנִתְבוֹת עוֹלָם אִי־זֶה דֶּרֶךְ הַטּוֹב וּלְכוּ־בָּהּ וּמָצְאוּ מְרוּגָה לְנַפְשְׁכֶם וַיֹּאמְרוּ לֹא גִלְדִּי:	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 right one, And walk on it, And find rest for yourselves. But they said, ‘We will not walk <i>there</i> .’	this <i>is what</i> ← <i>thus</i> . right ← <i>good</i> . selves ← <i>souls</i> .
Jer 6:17	וַהֲקִמְתִּי עֲלֵיכֶם צָפִים הַקְשִׁיבוּ לְקוֹל שׁוֹפָר וַיֹּאמְרוּ לֹא נִקְשִׁיב:	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.’	
Jer 6:18	לִכֵּן שִׁמְעוּ הַגּוֹיִם וּדְעֵי עֵדָה אֶת־אֲשֶׁר־בָּם:	Therefore hear, O nations, And know, <i>O</i> congregation, What <i>is to happen</i> among them.	
Jer 6:19	שִׁמְעֵי הָאָרֶץ הִנֵּה אֲנֹכִי מֵבִיא רָעָה אֶל־הָעָם הַזֶּה פְּרִי מַחְשְׁבוֹתָם כִּי עַל־דְּבָרִי לֹא הִקְשִׁיבוּ וְתוֹרָתִי וַיִּמָּאֲסוּ־בָּהּ:	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.	I am about to ← <i>behold me</i> .
Jer 6:20	לְמַה־זֶּה לִי לְבוֹנָה מִשְׁבָּא תְּבוֹא וְקִנְיָה הַטּוֹב מֵאֶרֶץ מֶרְחָק עַל־וִיתִיכֶם לֹא לְרָצוֹן וּבְחִיכֶם לֹא־עֲרִבוּ לִי: ס	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.”	a distant country ← <i>a country of</i> <i>distance</i> , a Hebraic genitive.
Jer 6:21	לִכֵּן כֹּה אָמַר יְהוָה הִנְנִי נֹתֵן אֶל־הָעָם הַזֶּה מְכַשְׁלִים וְכַשְׁלוּ בָם אֲבוֹת וּבָנִים יַחְדָּו שָׁכֵן וָרֵעַ *יֵאָבְדוּ *וְאָבְדוּ: פ	That <i>is</i> why <u>this <i>is what</i></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.”	this <i>is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> .
Jer 6:22	כֹּה אָמַר יְהוָה הִנֵּה עָם בָּא מֵאֶרֶץ צָפוֹן וְגוֹי גָּדוֹל יַעֲזֹר מִי־רַכְתִּי־אֶרֶץ:	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.	this <i>is what</i> ← <i>thus</i> .

Jer 6:23	קָשֶׁת וְכִידּוֹן יַחֲזִיקוּ אֲכֹזְרֵי הוּא וְלֹא יִרְחֲמוּ קוֹלָם בָּיִם יִהְיֶה וְעַל-סוּסִים יִרְכָּבוּ עָרוֹךְ בָּאִישׁ לַמִּלְחָמָה עָלֶיךָ בֵּת-צִיּוֹן:	They will wield bow and spear; They <u>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 יָדֵינוּ צָרָה הַחֲזִיקָתָנוּ חֵיל בִּיּוֹלָדָהּ:	We have heard of their fame, Our hands have become limp, And adversity has taken hold of us, As <i>has</i> writhing like <i>a</i> woman giving birth.	
Jer 6:25	אַל-תֵּצְאִי **תֵּצְאוּ הַשָּׂדֶה וּבִדְרֹךְ אַל-תֵּלְכִי **תֵּלְכוּ בִּי חֶרֶב לְאַיֵּב מְגוֹר מִסָּבִיב:	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 <i>there is</i> 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-שָׁקֶל וְהִתְפַּלְשִׁי בְּאַפֵּר אֲבָל יַחִיד עֹשֵׂי לִךְ מִסִּפָּד תִּמְרוּרִים בִּי פִתְאֹם יָבֹא הַשֹּׂדֵד 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 ← <i>lamentation of bitternesses</i> , a Hebraic genitive.
Jer 6:27	בַּחוּץ נִתְתִּידָּךְ בְּעַמִּי מִבְצָר וְתִדְּעַ וּבַחֲנִנָּה אֶת-דִּרְכָּם:	“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 הִלְכִי רָכִיל נִחַשְׁתָּ וּבִרְזָל כָּלֶם מְשַׁחֲתִים הֵמָּה:	They <i>are</i> all inveterate rebels, Who go about slandering. They <i>are</i> copper and iron; They <i>are</i> all <u>ruinous people</u> .	ruinous people ← <i>ruiners</i> .
Jer 6:29	נָחַר מִפֶּחַ *מֵאשְׁתָּם **מֵאֵשׁ **תָּם עֲפָרַת לְשׂוֹא צֶרֶף צָרוֹף וְרָעִים לֹא נִתְקוּ:	There <u>is burning with</u> <u>bellows</u> ; In the fire, 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. there is burning <i>with</i> bellows: <i>niphal</i> of חָרַר, <i>to burn</i> ; alternatively, <i>the bellows snort</i> , <i>qal</i> of נָחַר.
Jer 6:30	בְּסֹף נִמְאָס קָרְאוּ לָהֶם בִּי-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־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	The word which <u>came</u> to Jeremiah from the LORD, to say,	came ← <i>became</i> .
Jer 7:2	עֲמֹד בַּשַּׁעַר בֵּית יְהוָה וְקִרְאתָ שָׁם אֶת־הַדְּבַר הַזֶּה וְאָמַרְתָּ שְׁמִעוּ דְּבַר־יְהוָה כָּל־יְהוּדָה הַבָּאִים בַּשַּׁעֲרִים 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 הִיטִיבוּ דְרָכֵיכֶם 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> . install ← <i>cause to dwell</i> .
Jer 7:4	אַל־תִּבְטְחוּ לָכֶם אֶל־דְּבָרֵי הַשָּׁקֶר לֵאמֹר הֵיכַל יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה הֵמָּה:	Do not put your trust in <u>lying</u> words, 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־הִיטִיב תִּיטִיבוּ אֶת־דְּרָכֵיכֶם 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 יָתוֹם וְאַלְמָנָה לֹא תַעֲשֹׁקוּ 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 בְּאֶרֶץ 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 הַשָּׁקֶר לְבִלְתִּי הוֹעִיל:	Look, you are putting your trust in lying words, <i>which are</i> to no avail.	
Jer 7:9	הַגִּזְבֹּ רָצַח וְנָאֵף וְהִשָּׁבַע לִשְׁקֹר וּקְטָר לִבְעַל וְהָלַךְ 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</u> falsely 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 לִפְנֵי בֵּית הַזֶּה אֲשֶׁר נִקְרָא שְׁמִי עָלָיו וְאָמַרְתֶּם נִצַּלְנוּ לְמַעַן עֲשׂוֹת אֵת כָּל־הַתּוֹעֲבוֹת 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	הַמְעֵרַת פְּרָצִים הִיא הַבַּיִת הַזֶּה אֲשֶׁר-נִקְרָא שְׁמִי עָלָיו בְּעֵינֵיכֶם גַּם אֲנִכִּי הִנֵּה רְאִיתִי נָאִם-יְהוָה: ס	Has this house, at which my name is called on in your sight, become a den of thieves ? 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 שָׁכַנְתִּי שְׁמִי שָׁם בְּרָאשׁוֹנָה וְרָאוּ אֶת אֲשֶׁר-עָשִׂיתִי לוֹ מִפְּנֵי רָעַת עַמִּי יִשְׂרָאֵל:	For just go to my place which <i>is</i> in Shiloh, 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 עֲשׂוֹתְכֶם אֶת-כָּל-הַמַּעֲשִׂים הָאֵלֶּה נָאִם-יְהוָה וְאָדַבְרָ אֵלֵיכֶם הַשָּׁכֵם וְדַבֵּר וְלֹא שָׁמַעְתֶּם וְאָקְרָא אֶתְכֶם וְלֹא עָנִיתֶם:	And now, on account of <i>your doing</i> 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 בֹּטְחִים בּוֹ וְלַמָּקוֹם אֲשֶׁר-נָתַתִּי לָכֶם וְלֵאבֹתֵיכֶם 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 Shiloh.	Shiloh ← <i>Shilo</i> here.
Jer 7:15	וְהִשְׁלַכְתִּי אֶתְכֶם מֵעַל פָּנָי כַּאֲשֶׁר הִשְׁלַכְתִּי אֶת-כָּל-אֲחֵיכֶם אֶת כָּל-זֶרַע אֶפְרַיִם: ס	And I will banish you from my presence, as I banished all your brothers – all the seed of Ephraim.» ’	
Jer 7:16	וְאַתָּה אֶל-תִּתְפַּלֵּל בְּעַד-הָעָם הַזֶּה וְאַל-תִּשָּׂא בְּעַדָם רִנָּה וּתְפִלָּה וְאַל-תִּפְגַּע-בִּי כִּי-אֵינֶנִּי שֹׁמֵעַ אִתְּךָ:	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 וּבְחָצוֹת 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 מְבַעְרִים אֶת־הָאֵשׁ וְהַנָּשִׁים לְשׁוֹת בֶּצֶק לַעֲשׂוֹת כּוֹנִיִּם לְמַלְכַּת הַשָּׁמַיִם וְהַסֵּד נֹסְכִים לֵאלֹהִים אֲחֵרִים לְמַעַן הַכְעִסְנִי:</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 <i>queen of heaven</i>, and they <i>pour</i> libations to other gods, so provoking me to anger.</p>	<p>queen of heaven: i.e. עֲשֵׁתֶרֶת, <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 מְכַעֲסִים נֹאם־יְהוָה הֲלוֹא אַתֶּם לְמַעַן בִּשְׁת פְּנֵיהֶם: ס</p>	<p><i>Is it me that</i> they provoke to anger? says the LORD. <i>Is it not</i> themselves, <i>with the consequence of them being</i> shamefaced?</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 אֲדֹנָי יְהוִה הִנֵּה אֲפִי וְחִמָּתִי נִתְּכַת אֶל־הַמָּקוֹם הַזֶּה עַל־הָאָדָם וְעַל־הַבְּהֵמָה וְעַל־עֵץ הַשָּׁדָה וְעַל־פְּרֵי הָאֲדָמָה וּבַעֲרָה וְלֹא תִכָּבֶּה: ס</p>	<p>That <i>is</i> why <i>this is what</i> 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 סָפוּ עַל־זִבְחֵיכֶם 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 בְּיָוֶם *הוֹצִיא **הוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם עַל־דְּבַרִּי עוֹלָה וּזְבַח:</p>	<p>For I did not speak to your fathers and I did not command them <i>when</i> {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־הַדָּבָר הַזֶּה צִוִּיתִי אוֹתָם לֵאמֹר שְׁמְעוּ בְּקוֹלִי וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם וְהִלַּכְתֶּם בְּכָל־הַדֶּרֶךְ אֲשֶׁר אֲצִוֶּה אַתֶּם 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־הָטוּ אֶת־אָזְנָם וַיִּלְכוּ בְּמַעֲצוֹת בְּשָׂרוֹת לִבָּם הָרַע וַיְהִיו לְאָחֹזֶר וְלֹא לְפָנִים:</p>	<p>But they did not take heed, and they did not incline their <i>ears</i>, 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 וְאֶשְׁלַח אֲלֵיכֶם אֶת־כָּל־עֲבָדַי הַנְּבִיאִים יוֹם הַשָּׁבָע וְשִׁלַּח:	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, rising early daily and sending them.	yet: adversative use of the vav. rising ... sending: both are infinitive absolute. daily ← <i>day</i> . Adverbial use of the noun.
Jer 7:26	וְלֹא שָׁמְעוּ אֵלַי וְלֹא הָטוּ אֶת־אָזְנָם וַיִּקְשׁוּ אֶת־עַרְפָּם הֲרֵעוּ מֵאֲבוֹתָם:	But they did not listen to me, and they did not incline their ears, but they stiffened their necks, 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	וּדְבַרְתָּ 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 אֲבָדָה הָאֵמוּנָה 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	גָּזִי נִזְרָךְ וְהַשְׁלִיכִי וְשֹׂאֵי עַל־שִׁפְיָם קִינָה בֵּי מָאָס יְהוָה וַיִּטֹּשׁ אֶת־דֹּר עֲבָרָתוֹ:	Shave off your long hair and cast it 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 נָאֻס־יְהוָה שְׁמוֹ שְׁקוּצִיהֶם בַּבַּיִת אֲשֶׁר־נִקְרָא־שְׁמִי עָלָיו לְטִמְאָו:	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 בְּמֹזֶת הַתְּפֹת אֲשֶׁל בְּגִיא בְּוֶהֱנָם לְשַׂרְף אֶת־בְּנֵיהֶם וְאֶת־בָּנֹתֵיהֶם בָּאֵשׁ אֲשֶׁל לֹא צִוִּיתִי וְלֹא עֲלָתָה עַל־לְבִי: ס	And they have built the <i>idolatrous</i> raised sites to Topheth, which <i>is</i> in the Valley of the Son of Hinnom, 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 נֹאס־יְהוָה וְלֹא־יֵאֱמָר עוֹד הַתְּפֹת וְגִיא בְּוֶהֱנָם כִּי אִם־גִּיא הֶהְרֵגָה וְקִבְּרוּ בַּתְּפֹת מֵאִין מָקוֹם:	Therefore behold, the days are coming, says the LORD, when it will no longer be called Topheth and the Valley of the Son of Hinnom, but the Valley of Killing, and they will bury people in Topheth until <i>there is</i> no room.	Topheth ... the Valley of the Son of Hinnom ... Topheth: see Jer 7:31.

Jer 7:33	וְהִיְתָה נִבְלַת הָעָם הַזֶּה לְמַאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבֶהֱמַת 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</i> no-one to frighten <i>them</i> away.	corpses ← <i>corpse</i> .
Jer 7:34	וְהִשְׁבַּתִּי מֵעֲרֵי יְהוּדָה וּמִמְחֻצוֹת יְרוּשָׁלַם קוֹל שְׂשׂוֹן וְקוֹל שִׁמְחָה קוֹל חֲתָן וְקוֹל כָּלָה כִּי לְחֻרְבָּה תִּהְיֶה הָאָרֶץ:	And in the cities of Judah and the open places of Jerusalem I will put a stop to the sound of rejoicing and the sound of happiness, the sound of a bridegroom and the sound of a bride , for the land will become a desolation.	Rev 18:23.
Jer 8:1	בַּעֲתָה הַהִיא נֹאמַר יְהוָה *וַיֵּצִיאוּ *וַיֹּצִיאוּ אֶת־עַצְמוֹת מַלְכֵי־יְהוּדָה וְאֶת־עַצְמוֹת־שָׂרָיו וְאֶת־עַצְמוֹת הַכֹּהֲנִים וְאֶת עַצְמוֹת הַנְּבִיאִים וְאֶת עַצְמוֹת יוֹשְׁבֵי־יְרוּשָׁלַם מִקְבְּרֵיהֶם:	At that time, says the LORD, <u>they</u> <u>will bring out</u> the bones of the kings of Judah and the bones of <u>their officials</u> , 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/> their officials ← <i>his officials</i> .
Jer 8:2	וַיִּשְׁטְחוּם לְשֶׁמֶשׁ וּלְיָרֵחַ וּלְכָל צֶבֶא הַשָּׁמַיִם אֲשֶׁר אָהָבוּם וְאֲשֶׁר עֲבָדוּם וְאֲשֶׁל הָלְכוּ אֲחֵרֵיהֶם וְאֲשֶׁר דָּרְשׂוּם וְאֲשֶׁר הִשְׁתַּחֲוּוּ לָהֶם לֹא יֵאָסְפוּ וְלֹא יִקָּבְרוּ לְדָמָן עַל־פְּנֵי הָאֲדָמָה יִהְיוּ:	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 מֵחַיִּים לְכָל הַשְּׂאֲרִית הַנִּשְׁאָרִים מִן־הַמִּשְׁפָּחָה הַרְעָה הַזֹּאת בְּכָל־הַמְּקוֹמוֹת הַנִּשְׁאָרִים אֲשֶׁר הִדְחֵתִים שָׁם נָאֻם 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 יָקוּמוּ אִם־יָשׁוּב וְלֹא יָשׁוּב:	And you will say to them, 'This <i>is what</i> 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/> turn away ... turn back: the Hebrew uses exactly the same word twice. A play on words. [CB] differs.

Jer 8:5	<p>מִדּוּעַ שׁוֹבְבָה הָעַם הַזֶּה יְרוּשָׁלַם מְשַׁבָּה נִצָּחַת הִחְזִיקוּ בַתְרָמִית מֵאֲנוּ לָשׁוּב:</p>	<p>Why <i>is</i> this people – Apostate Jerusalem – Constantly rebellious? They have <u>persisted</u> in deceit; They have refused to return.</p>	<p>persisted in ← <i>held onto</i>.</p>
Jer 8:6	<p>הִקְשַׁבְתִּי וְאָשְׁמַע לוֹ-אֶבְרָהָם יִדְבְּרוּ אֵין אִישׁ נָחֵם עַל-רַעְתּוֹ לֵאמֹר מָה עָשִׂיתִי כִּלְהָ שָׁב *בִּמְרֻצוֹתָם **בְּמִרוּצָתָם כְּסוֹס שׁוֹטֵף בְּמִלְחָמָה:</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-חֲסִידָהּ בַּשָּׁמַיִם יִדְעָה מִזְמַנָּהּ וְתָר *וְסוֹס **וְסִי וְעֶגְלוֹ שָׁמְרוּ אֶת-עֵת בִּיאָתָהּ וְעַמִּי לֹא יִדְעוּ אֵת 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 אָכַל הַנֶּה לִשְׁקֹר עָשָׂה עֵט שִׁקְר סִפְרִים:</p>	<p>How <i>can</i> you say, ‹We are wise, And the law of the LORD <i>is</i> with us?› Truly, look, he made <i>it</i> in vain; The scribes' <u>pen is in vain</u>.</p>	<p>the scribes' pen <i>is</i> in vain ← <i>the pen (is) vanity of the scribes</i>.</p>
Jer 8:9	<p>הַבֵּישׁוּ חֲכָמִים חֲתוּ וַיִּלְכְּדוּ הִנֵּה בְּדַבַּר-יְהוָה מֵאֲסוּ 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</u> <i>do</i> they <i>have</i>?</p>	<p>what wisdom ← <i>wisdom of what</i>.</p>
Jer 8:10	<p>לָכֵן אֶתֵּן אֶת-נְשֵׂיהֶם לְאַחֵרִים שְׂדוֹתֵיהֶם לְיֹזְשִׁים כִּי מִקְטָן וְעַד-גָּדוֹל כִּלְהָ בָצַע בָּצַע מִנְבִּיאַ וְעַד-כֹּהֵן כִּלְהָ עָשָׂה שִׁקְר:</p>	<p>That <i>is</i> why I will give their wives to others, <i>And</i> their fields to those <i>who</i> take possession <i>of them</i>, Because from small to great, They have all <u>relentlessly</u> <u>made unjust gain</u>; <i>Among both</i> 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	וַיִּרְפוּ אֶת־שֹׁבֵר בַּת־עֲמִל עַל־נִקְלָה לֵאמֹר שָׁלוֹם שָׁלוֹם וְאִין שָׁלוֹם:	And they had an easy way of healing the demise of my people, Saying, 'Peace, peace', When <i>there was</i> no peace.	Compare Jer 6:14.
Jer 8:12	הֲבָשׁוּ כִי תוֹעֵבָה עָשׂוּ גַם־בְּיוֹשׁ לֹא־יִבְשׁוּ וְהַכְּלִים לֹא יִדְעוּ לָכֵן יִפְּלוּ בַּנְּפִלִים בַּעֲת פְּקֻדָּתָם יִכָּשְׁלוּ 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 <i>is</i> 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> . at all: infinitive absolute. have a sense of ignominy ... be among those: see Jer 6:14.
Jer 8:13	אֶסְףּ אֲסִיפָם נְאֻם־יְהוָה אֵין עֲנָבִים בַּגָּפֶן וְאֵין תְּאֵנִים בַּתְּאֵנָה וְהָעֵלֶה נָבֵל וְאֶתֶּן לָהֶם יַעֲבְרוּם:	I will certainly make an end of them, Says the LORD. <i>There</i> are no grapes on the vine, And no figs on the fig tree, And the foliage is withering. And what I have given them, <i>They transgress.</i> » ' ''	certainly make an end: from two cognate roots, with an infinitive absolute. they transgress: AV differs (<i>shall pass away</i>).
Jer 8:14	עַל־מָה אֲנַחֲנוּ יֹשְׁבֵי־הָאָסָפוֹ וְנִבְּאוּ אֶל־עָרֵי הַמִּבְצָר 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	תָּנָה לְשָׁלוֹם וְאִין טוֹב לָעֵת מִרְפָּה וְהִנֵּה בָעֲתָה:	<i>We waited</i> for peace, But <i>there was</i> nothing good – For a time of healing, But <i>what came was</i> terror.	<i>we waited</i> : infinitive absolute in the role of a finite verb. what came <i>was</i> ← <i>behold</i> .
Jer 8:16	מִדָּן נִשְׁמַע נַחֲרַת סוּסָיו מִקּוֹל מִצְהָלוֹת אֲבִירָיו רָעִשָׁה כָּל־הָאָרֶץ וַיָּבֹאוּ וַיֹּאכְלוּ אֶרֶץ וּמְלוּאָהָ עִיר וַיִּשְׁבִּי בָּהּ: ס	From Dan the snorting of his horses was heard. At the sound of neighing of his mighty <i>animals</i> , 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 בָּכֶם נָחָשִׁים צִפְעָנִים אֲשֶׁר אֵין-לָהֶם לַחֵשׁ וְנִשְׁכוּ אֶתְכֶם נָא־יְהוָה: ס	“For I <u>am about to</u> send serpents <i>and</i> vipers against you, <u>Which cannot be charmed</u> , And they will bite you, Says the LORD.”	I am about to ← <i>behold me</i> . which <i>cannot</i> be charmed ← which (have) no charming.
Jer 8:18	מִבְּלִיגִיתִי עָלַי יִגְזֹן עָלַי לִבִּי דָּוִי:	My cheerfulness <i>has turned</i> into sorrow; My heart <i>is faint within me</i> .	within me ← <i>upon me</i> .
Jer 8:19	הִנֵּה-קוֹל שׁוֹעֵת בַּת-עַמִּי מֵאֶרֶץ מְרַחֲקִים הִיְהוָה אֵין בְּצִיּוֹן אִם-מֶלֶכָּה אֵין בָּהּ מִדּוֹעַ הַכְּעִסוּנִי בִפְסִלֵיהֶם בְּהַבְלִי נִכְר:	<u>Just hear</u> the sound of the crying out Of the daughter of my people, From a distant land. <i>Is the LORD not at Zion?</i> <i>Or is her king not in her?</i> “Why have they provoked me to anger with their carved images – With their foreign idols?”	just hear ← <i>behold</i> .
Jer 8:20	עֵבֶר קָצִיר כָּלָה קִיץ וְאַנְחָנוּ לֹא נִוָּשָׁעֵנוּ:	The harvest has passed away; The summer has ended, <u>But</u> we have not been saved.	but: adversative use of the vav.
Jer 8:21	עַל-יִשְׁבָּר בַּת-עַמִּי הַשְּׁבָרָתִי קִדְרָתִי שָׁמָּה הַחֲזָקָתִנִּי:	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	הֲצָרִי אֵין בְּגִלְעָד אִם-רֹפֵא אֵין שָׁם כִּי מִדּוֹעַ לֹא עָלְתָהּ אַרְכַּת בַּת-עַמִּי:	<i>Is there</i> no balsam in <u>Gilead</u> ? <i>Or is there</i> no doctor there? So why has the health of the daughter of my people not <u>blossomed</u> ?	Gilead: see Gen 31:21. blossomed ← <i>sprung up</i> .
Jer 9:1	מִי־יִתֵּן רֹאשִׁי מַיִם וְעֵינַי מְקוֹר דְּמָעָה וְאַבְכָּה יוֹמָם וּלְיָלָה אֶת חֲלָלִי בַת-עַמִּי:	<u>If only I had</u> 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־יִתְּנִי בַּמִּדְבָּר מְלוֹן אַרְחִים וְאַעֲזֹבָה אֶת-עַמִּי וְאֶלְכָה מֵאֲתָם כִּי כָלָם מִנְּאֻפִּים עֹצְרֵת בְּגָדִים:	<u>If only I had</u> in the desert a <u>traveller's</u> lodging place 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	<p>וַיִּדְרְכוּ אֶת־לְשׁוֹנָם קְשָׁתָם שֶׁקֶר וְלֹא לְאֱמוּנָה גָּבְרוּ בָּאָרֶץ כִּי מִרְעָה אֶל־רְעָה יֵצְאוּ וְאֶתִּי לֹא־יֵדְעוּ נְאֻם־יְהוָה: ס</p>	<p>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 gone <u>from</u> <u>one bad thing to another</u>, And they have not known me, Says the LORD.</p>	<p>spoken deceitfully ← <i>drawn</i> <i>their tongue</i>, an analogy with drawing a bow.</p> <hr/> <p>in a faithful way: לְ serving as a periphrasis of the adverb.</p> <hr/> <p>gone from <i>one</i> bad thing to another ← <i>gone out from</i> <i>badness to badness</i>.</p>
Jer 9:4	<p>אִישׁ מִרְעֵהוּ הִשְׁמִירוּ וְעַל־כָּל־אָח אֶל־תִּבְטְחוּ כִּי כָל־אָח עֶקֶב יַעֲקֹב וְכָל־רֵעַ רֵכִיל יִהְיֶה: ס</p>	<p>Let each <i>man</i> beware of his neighbour, And do not trust <u>any</u> brother, For every brother will <u>defraud and defraud</u>, And every neighbour will go about slandering.</p>	<p>any ← <i>every</i>.</p> <hr/> <p>defraud and defraud: infinitive absolute.</p>
Jer 9:5	<p>וְאִישׁ בִּרְעֵהוּ יִהְיֶה וְאֶמֶת לֹא יִדְבְּרוּ לְמַדּוֹ לְשׁוֹנָם דִּבְר־שֶׁקֶר הָעוֹה נִלְאוּ: ס</p>	<p>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</u> <u>iniquitously</u>.</p>	<p>in acting iniquitously: gerundial use of the infinitive absolute.</p>
Jer 9:6	<p>שִׁבְתֶּךָ בְּתוֹךְ מִרְמָה בְּמִרְמָה מֵאַנּוּ דַּעֲת־אוֹתִי נְאֻם־יְהוָה: ס</p>	<p><u>You are seated</u> in the midst of deceit; <i>It is</i> through deceit <i>That</i> they refuse to know me, Says the LORD.”</p>	<p>you <i>are</i> seated ← <i>your seating</i>.</p>
Jer 9:7	<p>לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת הַנִּנִּי צוֹרֶפֶם וּבַחֲנֻתִים כִּי־אֵיךְ אֶעֱשֶׂה מִפְּנֵי בַת־עַמִּי: ס</p>	<p>That <i>is</i> why <u>this is what</u> the LORD of hosts says: “I <u>am about to</u> refine them, And I will test them, For how <i>else</i> should I act In view of the daughter of my people?</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p>
Jer 9:8	<p>חֵץ *שׁוֹחַט *שֶׁחוּט לְשׁוֹנָם מִרְמָה דִּבֵּר בְּפִיו שָׁלוֹם אֶת־רְעֵהוּ יִדְבֹּר וּבִקְרָבוֹ יֵשִׁים אָרְבוֹ: ס</p>	<p>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.</p>	<p>deadly (<i>ketiv</i>) / hammered (<i>qeré</i>): AV differs (<i>shot out</i>).</p>
Jer 9:9	<p>הֲעַל־אֵלֶּה לֹא־אֶפְקֹד־בָּם נְאֻם־יְהוָה אִם בְּגוֹי אֲשֶׁר־כֵּזָה לֹא תִתְּנָקָם נַפְשִׁי: ס</p>	<p>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?</p>	<p>being ← <i>soul</i>.</p>

Jer 9:10	עַל־הָהָרִים אֶשָּׂא בְכִי וְנָהִי וְעַל־נְאֻזֹת מִדְבָּר קִינָה כִּי נִצַּתוּ מִבְּלִי־אִישׁ עֵבֶר וְלֹא שָׁמְעוּ קוֹל מִקְנֵה מַעֲוֹף הַשָּׁמַיִם וְעַד־בְּהֵמָה נִדְדוּ הַלְכוּ:	I will bring forth 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 has been heard. Both birds of the sky and cattle have migrated And have gone away.	bring forth ← raise. has been heard ← they have heard. Avoidance of the passive.
Jer 9:11	וְנָתַתִּי אֶת־יְרוּשָׁלַם לְגָלִים מִמֶּעוֹן תַּנִּים וְאֶת־עָרֵי יְהוּדָה אֶתֵּן שְׁמָמָה מִבְּלִי 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 any inhabitant.	
Jer 9:12	מִי־הָאִישׁ הַחֲכָם וַיָּבִן אֶת־זֹאת וְאֶשֶׁר דִּבֶּר פִּי־יְהוָה אֵלָיו וַיִּגְדֵּה עַל־מֶלֶךְ אֲבֹדָה הָאָרֶץ נִצָּתָה כַּמִּדְבָּר מִבְּלִי עֵבֶר: ס	Who is the wise man who understands this, and to whom the mouth of the LORD has spoken, so that 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 vav.
Jer 9:13	וַיֹּאמֶר יְהוָה עַל־עֲזָבָם אֶת־תּוֹרָתִי אֲשֶׁר נָתַתִּי לְפָנֵיהֶם וְלֹא־שָׁמְעוּ בְּקוֹלִי וְלֹא־הָלְכוּ בָּהּ:	And the LORD said, “Because of them deserting my law, which I gave in their presence, but they did not heed my voice, and they did not walk in it,	them deserting: gerundial use of the infinitive. walk in it: i.e. walk in the law (of Moses), in grammatical agreement.
Jer 9:14	וַיֵּלְכוּ אַחֲרֵי שְׁרָרוֹת לִבָּם וְאַחֲרֵי הַבְּעָלִים אֲשֶׁר לִמְדוּם אֲבוֹתָם: ס	and they walked according to the obstinacy of their heart, and after the Baalim, which their fathers taught them	Baalim: i.e. gods of the Phoenicians.
Jer 9:15	לִכֵּן כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מֵאֲכִילִם אֶת־הָעֵץ הַזֶּה לָעֵנָה וְהַשְׁקִיתִם מִי־רֹאשׁ:	– because of that – this is what the LORD of hosts, the God of Israel, says: ‘I am about to feed wormwood to this people and to give them hemlock water to drink.	this is what ← thus. I am about to ← behold me. wormwood: metaphorically of distress [AnLx].
Jer 9:16	וְהִפְצֹזְתִּים בְּגוֹלִים אֲשֶׁר לֹא יָדְעוּ הֵמָּה וְאֲבוֹתָם וְשַׁלַּחְתִּי אַחֲרֵיהֶם אֶת־הַחֶרֶב עַד כִּלְוֹתִי אוֹתָם: פ	And I will scatter them among nations which neither 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 הַתְּבוֹנְנוּ וְקִרְאוּ לַמְּקוֹנְנוֹת וּתְבוֹאֵינָה וְאֵל־הַחֲכָמוֹת שְׁלָחוּ וּתְבוֹאֵנָה:	This <i>is what</i> 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.	this <i>is what</i> ← <i>thus</i> .
Jer 9:18	וּתְמַהֲרָנָה וּתְשֹׁנָה עָלֵינוּ נְהִי וּתְרַדְנָה עֵינֵינוּ דְמָמָה וְעַפְעָפֵינוּ יָדָיו־מַיִם:	And let them hasten to <i>recite</i> a lamentation on our account, So that our eyes run <i>with</i> <i>tears</i> And our eyelids flow with water.	recite ← <i>raise</i> . tears ← <i>a tear</i> .
Jer 9:19	כִּי קוֹל נְהִי נִשְׁמָע מִצִּיּוֹן אֵיד שֹׁדְדֵנוּ בְּשָׁנוּ מֵאֵל כִּי־עֲזָבָנוּ אֶרֶץ כִּי הִשְׁלִיכוּ מִשְׁכְּנוֹתֵינוּ: ס	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 <i>overthrown</i> .’ ”	we have been ... put to shame: <i>qal</i> for passive of <i>hiphil</i> . See Job 15:30. have been overthrown ← <i>they</i> <i>have overthrown</i> . Avoidance of the passive.
Jer 9:20	כִּי־שִׁמְעָנָה נָשִׁים דְּבַר־יְהוָה וּתְקַח אָזְנְכֶם דְּבַר־פִּי וּלְמַדְנָה בְּנוֹתֵיכֶם נְהִי וְאִשָּׁה רַעֲיוֹתָה קִינָה:	But, <i>you</i> women, Hear the word of the LORD, And let your <i>ears</i> accept the word of his mouth, And teach your daughters lamentation, And <i>let</i> each <i>teach</i> her neighbour a dirge.	ears ← <i>ear</i> . Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Jer 9:21	כִּי־עָלָה מָוֶת בְּחַלּוֹנֵינוּ בָּא בְּאַרְמְנוֹתֵינוּ לְהַכְרִית עוֹלָל מִחוּץ בְּחוּרִים מִרְחֻבוֹת:	For death has come through our windows; It has entered our castles To cut down the infant outside And the <i>youth</i> in the <i>streets</i> .	youth ← <i>youths</i> . in the streets ← <i>from the streets</i> .
Jer 9:22	דִּבֶּר כֹּה נְאֻם־יְהוָה וְנִפְלָה נִבְלַת הָאָדָם כְּדָמֶן עַל־פְּנֵי הַשָּׂדֶה וּכְעֶמֶר מֵאַחֲרֵי הַקֶּצֶר וְאֵין מְאַסֶּף: ס	Say, “This <i>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.’	this <i>is what</i> ← <i>thus</i> .

Jer 9:23	כֹּה אָמַר יְהוָה אֱלֹהֵי־יִתְהַלֵּל חֲכָם בַּחֲכֻמָּתוֹ וְאֱלֹהֵי־יִתְהַלֵּל הַגִּבּוֹר בַּגְּבוּרָתוֹ אֱלֹהֵי־יִתְהַלֵּל עֲשִׂיר בַּעֲשָׂרוֹ:	This <i>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, And do not let the wealthy <i>man</i> boast of his wealth,	this is what ← <i>thus</i> .
Jer 9:24	כִּי אִם־בָּזְאֵת יִתְהַלֵּל הַמִּתְהַלֵּל הַשֶּׁכֶּל וַיִּדְעַ אֹתִי כִּי אֲנִי יְהוָה עֹשֶׂה חֶסֶד מִשְׁפָּט וְצִדְקָה בָּאָרֶץ כִּי־בִאֵלָה חֲפָצָתִי נֶאֱמַר־יְהוָה: ס	But rather let the boaster boast in this: Being instructed and knowing me, 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.	1 Cor 1:31, 2 Cor 10:17 , where it is adapted a little. being instructed ... knowing: gerundial infinitives, here the infinitive absolute.
Jer 9:25	הִנֵּה יָמִים בָּאִים נֶאֱמַר־יְהוָה וַיִּפְקְדֵנִי עַל־כָּל־מוֹל 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 according to the flesh, but not by a spiritual circumcision</i> . Compare Col 2:11.
Jer 9:26	עַל־מִצְרַיִם וְעַל־יְהוּדָה וְעַל־אֲדָוִם וְעַל־בְּנֵי עַמּוֹן וְעַל־מוֹאָב וְעַל כָּל־קְצוּצֵי פֶּאֶה הַיֹּשְׁבִים בַּמִּדְבָּר כִּי כָל־הַגּוֹיִם עֲרִלִּים וְכָל־בֵּית יִשְׂרָאֵל עֲרִיל־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 corners</i>). uncircumcised of heart: see Jer 9:25.
Jer 10:1	שִׁמְעוּ אֶת־הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה עֲלֵיכֶם בֵּית יִשְׂרָאֵל:	Hear the word which the LORD has spoken to you, O house of Israel.	
Jer 10:2	כֹּה אָמַר יְהוָה אֱלֹהֵי־דָרֶךְ הַגּוֹיִם אֲל־תִּלְמְדוּ וּמֵאֲתוֹת הַשָּׁמַיִם אֲל־תִּחַתּוּ כִּי־יִחַתּוּ הַגּוֹיִם מִהֶמָּה:	“This <i>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.	this is what ← <i>thus</i> . ways ← <i>way</i> . sky: or <i>heavens</i> .
Jer 10:3	כִּי־חֻקּוֹת הָעַמִּים הַבֵּל הוּא כִּי־עֵץ מִיַּעַר כָּרְתוּ מַעֲשֶׂה יְדֵי־חָרָשׁ בַּמַּעֲצָד:	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</i> a <i>person</i> cuts down, And <i>it becomes</i> the work of the hands of a craftsman with a chisel.	customs: or <i>statutes</i> . vain ← <i>vanity</i> . Adjectival use of the noun.

Jer 10:4	בְּכֶסֶף וּבַזָּהָב יִיפְהֶוּ בְּמַסְמְרוֹת וּבַמַּקְבּוֹת יַחֲזִקוּם וְלֹא יִפֹּק:	He beautifies it with silver and with gold, And they strengthen it with nails and with hammers So that it is not fragile.	it ← <i>them</i> , as if understanding <i>by them</i> . so that: purposive use of the <i>vav</i> . fragile: or <i>unstable</i> .
Jer 10:5	כְּתֵמֶר מְקֻשָּׁה הֵמָּה וְלֹא יְדַבְּרוּ נִשְׁוֹא יִנְשׂוּא כִּי לֹא יִצְעֲדוּ אֶל־תִּירְאוֹ מֵהֶם כִּי־לֹא יִרְעוּ וְגַם־הִיטִיב אֵין אוֹתָם: ס	They <i>are</i> like a rigid post, And they do not speak. They <u>need to be carried</u> Because they <i>cannot</i> walk. Do not fear them, For they <i>cannot</i> do harm, And neither <i>can</i> they do <i>any</i> good.' ”	rigid post: [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. need to be carried: infinitive absolute. walk ← <i>step, march</i> .
Jer 10:6	מֵאֵין כְּמוֹךָ יְהוָה גָּדוֹל אַתָּה וְגָדוֹל שְׁמֶךָ 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	מִי לֹא יִרְאֶךָ מֶלֶךְ הַגּוֹיִם כִּי לָךְ יֵאָתָה כִּי בְּכָל־חֻכְמִי הַגּוֹיִם וּבְכָל־מַלְכוּתָם מֵאֵין כְּמוֹךָ:	Who does not fear you, 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</i> like you.	Rev 15:4. kingdoms ← <i>kingdom</i> . <i>there is no-one</i> ← <i>from /</i> <i>because no-one</i> .
Jer 10:8	וּבִאֲחַת יַבְעֲרוּ וַיַּכְסְּלוּ מוֹסֵר הַבָּלִים עֵץ הוּא:	They are at the same <i>time</i> vulgar and foolish; <i>For instruction in</i> vain things, <i>They have a piece of</i> wood.	instruction in ← <i>instruction of</i> . Wider use of the construct state.
Jer 10:9	כֶּסֶף מְרֻקָּע מִתַּרְשִׁישׁ יוֹבֵא וְזָהָב מֵאוּפָז מַעֲשֵׂה חָרָשׁ וַיְדִי צוּרָף תְּבֻלָּת וְאַרְגָּמָן לְבוּשָׁם מַעֲשֵׂה חֻכְמִים כָּלָם:	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</i> clothing – They <i>are</i> all the work of skilled <i>men</i> .	
Jer 10:10	וַיְהוָה אֱלֹהִים אֱמֶת הוּא־אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם מִקְצָפוֹ תִרְעַשׂ הָאָרֶץ וְלֹא־יִכְלוּ גוֹיִם זַעֲמוֹ: ס	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.	truthful ← <i>truth</i> .
Jer 10:11	כִּדְבָרָה תֹאמְרוּן לַהֹם אֱלֹהִיָּא דִּי־שְׁמִיָּא וְאַרְקָא לֹא עֲבָדוּ יֵאבְדוּ מֵאַרְעָא וּמִן־תַּחְתּוֹת שְׁמִיָּא אֱלֹהִ: ס	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.	This verse is in Aramaic.

Jer 10:12	עֲשֵׂה אֶרֶץ בְּכֹחוֹ מִכֵּין תִּבְלֶה בְּחִכְמָתוֹ וּבְתִבּוּנָתוֹ נִטָּה שָׁמַיִם:	He <i>is</i> the maker of the earth by his power – The preparer of the world by his wisdom – <i>Who</i> stretched out the heavens With his understanding.	Jer 51:15. heavens: or <i>skies</i> .
Jer 10:13	לְקוֹל תִּתֹּן הַמָּוֶן מַיִם בְּשָׁמַיִם וַיַּעֲלֶה נְשָׁאִים מִקְצֵה *אֶרֶץ **הָאָרֶץ בְּרָקִים לַמָּטָר עֲשֵׂה וַיּוֹצֵא רוּחַ מֵאֲצֻרְתָּיו:	When he sounds his voice, <i>There is</i> roaring of water in the sky, 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.	Jer 51:16, Ps 135:7. when he sounds his voice ← <i>at</i> <i>the giving of his voice</i> . roaring: or <i>a large quantity</i> . sky: or <i>heavens</i> . ends ← <i>end</i> .
Jer 10:14	נִבְעֵר כָּל-אָדָם מִדַּעַת הַבֵּישׁ כָּל-צֹרֶף מִפָּסֶל כִּי שֶׁקֶר נִסְכּוֹ 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	הֵבֶל הֵמָּה מַעֲשֵׂה תַעֲתָעִים בָּעֵת פִּקְדֹתָם יֵאָבְדוּ:	They <i>are</i> vanity – A work <i>based on</i> delusions. At the time of <u>their</u> <u>visitation</u> , They will perish.	Jer 51:18. <i>based on</i> ← <i>of</i> . Wider use of the construct state. their visitation: an objective genitive.
Jer 10:16	לֹא-כִאֲלֶּה חֶלֶק יַעֲקֹב כִּי-יוֹצֵר הַכֹּל הוּא וַיִּשְׂרָאֵל שֶׁבֶט נַחֲלָתוֹ יְהוָה צְבָאוֹת שְׁמוֹ: ס	<u>Such</u> <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. such ← <i>as these (things)</i> .
Jer 10:17	אֲסִפִּי מֵאֶרֶץ כְּנַעַתָּךְ *יֹשְׁבֵי **יִשְׁבֵּת בַּמְצֹר: ס	Collect up your belongings <i>And take them away</i> from the land, <u><i>You who dwell</i></u> in the <u>fortification</u> .	<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. the fortification: i.e. <i>Jerusalem</i> [CB].
Jer 10:18	כִּי-כֹה אָמַר יְהוָה הַנִּנִּי קוֹלֵעַ אֶת-יוֹשְׁבֵי הָאָרֶץ בַּפֶּעַם הַזֹּאת וְהִצְרוֹתִי לָהֶם לְמַעַן יִמָּצְאוּ: ס	For <u>this <i>is</i> what</u> the LORD says: “ <u>I am about to sling out</u> the inhabitants of the land at this time, And I will cause them distress In order that they may encounter <i>it</i> .”	this <i>is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> . sling out: the same root word as in Judg 20:16, 1 Sam 17:49 (<i>sling, slung</i>).

Jer 10:19	אָוִי לִי עַל־שִׁבְרֵי נַחֲלָה מִכְּתִי וְאֲנִי אֲמַרְתִּי אֲדָּה זֶה חֲלִי וְאֶשָּׂאנוּ:	Woe <i>is</i> me for my <u>demise</u> ; My <u>wound</u> is morbid, And I have said, “This really <i>is</i> a calamity Which I shall bear.”	woe <i>is</i> me ← woe to me. demise ← breakage. wound ← blow. calamity: or infirmity.
Jer 10:20	אֶהְיֶה לִי שִׁדָּד וְכָל־מִיתְרֵי נִתְקָו בְּנֵי יִצְאָנִי וְאִיָּנָם אֵין־נֹטָה עוֹד אֶהְיֶה לִי וּמִקֵּים יִרְעוּתִי:	My tent has been plundered, And all my guylines have been detached. My sons have gone away from me, And they <i>are</i> not to be found, And <i>there is</i> no-one pitching my tent any more Or setting up my <u>encampment</u> .	encampment ← curtains.
Jer 10:21	כִּי נִבְעְרוּ הָרָעִים וְאֶת־יְהוָה לֹא דָרְשׁוּ עַל־כֵּן לֹא הִשְׁכִּילוּ וְכָל־מְרִעִיתָם 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 ← pasture, standing for what is pastured (metonymy of adjunct).
Jer 10:22	קוֹל שְׁמוּעָה הִנֵּה בָאָה וְרַעַשׁ גָּדוֹל מֵאַרְצָךְ צִפּוֹן לְשׁוֹם אֶת־עָרֵי יְהוּדָה שְׁמָמָה מְעוֹן תִּנָּים: ס	You will find that a report of a rumour <i>is</i> coming, 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 ← behold it is coming.
Jer 10:23	יָדַעְתִּי יְהוָה כִּי לֹא לָאָדָם דִּרְכוֹ לֹא־לְאִישׁ הַלֵּךְ וְהָכִין אֶת־צִעְדּוֹ:	I know, O LORD, That <i>it is</i> not for man to <i>determine</i> his way; <i>It is</i> not for man when walking To direct his <i>own</i> steps.	steps ← step.
Jer 10:24	יִסְרְנֵי יְהוָה אֲדָבֶם־בְּמִשְׁפָּט 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 מְשִׁפְחוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ כִּי־אָכְלוּ אֶת־יַעֲקֹב וְאָכְלָהוּ וַיִּכְלָהוּ וְאֶת־נְוֹהוּ 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 וְדַבַּרְתֶּם 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, ‘ <u>This is what</u> 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	אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם בְּיוֹם הוֹצִיאִי־אוֹתָם מֵאֶרֶץ־מִצְרַיִם מִכּוּר הַבְּרָזָל לֵאמֹר שִׁמְעוּ בְּקוֹלִי וְעֲשִׂיתֶם אוֹתָם כְּכֹל אֲשֶׁר־אֲצַוֶּה אֶתְכֶם וְהִייתֶם לִי לְעָם וְאֲנִי אֶהְיֶה לָכֶם לֵאלֹהִים:	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> <i>things</i> according to everything that I command you, and you will be a people to me, and I will be God to you,	these <i>things</i> ← <i>them</i> .
Jer 11:5	לְמַעַן הִקִּים אֶת־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבוֹתֵיכֶם לֵתֵת לָהֶם אֶרֶץ זָבַת חֶלֶב וְדָבַשׁ בְּיוֹם הַזֶּה וְאָעַן וְאָמַר אָמֵן יְהוָה: ס	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> with milk and honey, as <i>on</i> this day.» ” And I answered and said, “Amen, O LORD.”	fulfil ← <i>set up</i> . flowing with ← <i>flowing of</i> . Wider use of the construct state.
Jer 11:6	וַיֹּאמֶר יְהוָה אֵלַי קְרֹא אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם לֵאמֹר שִׁמְעוּ אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת וְעֲשִׂיתֶם אוֹתָם:	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.	
Jer 11:7	כִּי הֵעֵד הֵעֵדְתִּי בְּאֲבוֹתֵיכֶם בְּיוֹם הָעֲלוֹתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם וְעַד־הַיּוֹם הַזֶּה הַשָּׁמַיִם וְהָעֵד לֵאמֹר שִׁמְעוּ בְּקוֹלִי:	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.»	solemn: from the infinitive absolute.

Jer 11:8	<p>וְלֹא שָׁמְעוּ וְלֹא-הָטוּ אֶת-אָזְנָם וַיֵּלְכוּ אִישׁ בְּשִׁרְיוֹת לִבָּם הָרַע וְאֲבִיא עָלֵיהֶם אֶת-כָּל-דִּבְרֵי 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 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 אֲבוֹתָם הָרָשׁוֹנִים אֲשֶׁר מָאֲנוּ לִשְׁמוֹעַ אֶת-דִּבְרֵי יְהוָה הָלְכוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעַבְדָם הִפְרוּ בֵּית-יִשְׂרָאֵל וּבֵית יְהוּדָה אֶת-בְּרִיתִי אֲשֶׁר כָּרַתִּי אֶת-אֲבוֹתָם: ס</p>	<p>They have returned to the <u>former iniquities of their fathers</u> 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 <u>made</u> 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 מֵבִיא אֵלֵיהֶם רָעָה אֲשֶׁר לֹא-יֻכְלוּ לְצַאת מִמֶּנָּה וְזָעְקוּ אֵלַי וְלֹא אֶשְׁמַע אֲלֵיהֶם:</p>	<p>That <i>is</i> why <u>this <i>is what</i></u> the LORD says: ‘I <u>am about to</u> 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 vav.</p>
Jer 11:12	<p>וְהָלְכוּ עָרֵי יְהוּדָה וַיִּשְׁבִּי יְרוּשָׁלַם וְזָעְקוּ אֶל-הָאֱלֹהִים אֲשֶׁר הֵם מְקַטְרִים לָהֶם וְהוֹשַׁע לֹא-יִשְׁעוּ 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 <u>in the slightest</u> in the time of their trouble.</p>	<p>in the slightest: from the infinitive absolute.</p>
Jer 11:13	<p>כִּי מִסְפַּר עָרֶיךָ הֵיוּ אֱלֹהֶיךָ יְהוּדָה וּמִסְפַּר חֲצוֹת יְרוּשָׁלַם שִׁמְתֶם מִזְבְּחוֹת לְבָשֶׁת מִזְבְּחוֹת לְקַטֹּר לְבַעַל: ס</p>	<p>«For <i>the number of</i> your gods was the number of your cities, O Judah. And <i>to the tune of</i> the number of open spaces of Jerusalem, you have set up altars to <i>what is shameful</i> – altars to burn incense to Baal.»</p>	<p><i>the number of</i> your gods was the number of your cities ← <i>the number of your cities was your gods</i>.</p> <hr/> <p>shameful ← <i>shame</i>.</p>
Jer 11:14	<p>וְאַתָּה אֲלִיתָ תִּפְלִל בְּעַד-הָעָם הַזֶּה וְאַל-תִּשָּׂא בַעַדָם רִנָּה וּתִפְלֶה כִּי אֶינֶנִּי 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 vav.</p>

Jer 11:15	<p>מֶה לִידֵיָי בְּבֵיתִי עֲשׂוֹתָהּ הַמְזֻמָּתָה הָרְבִים וּבִשְׂר־קֹדֶשׁ יַעֲבְרוּ מֵעַלֶיךָ כִּי רָעַתְכִי אֲזַ תַּעֲלֹזִי:</p>	<p>What <i>entitlement</i> does my beloved <i>have to be</i> in my house, With <i>so many</i> making the <i>place a place of intrigue</i>? And they <u>neglect</u> the holy flesh of the <i>sacrifices which are due</i> to you. When <i>they neglect harming you</i>, O Jerusalem, Then <i>you will rejoice</i>.</p>	<p>the place ← <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>זֹאת רָעַנְוּ יִפֶּה פְּרִי־תֵּאֵר קָרָא יְהוָה שְׂמֹךְ לְקוֹל הַמוֹלָה גְּדֹלָה הָצִית אֵשׁ עָלֶיהָ וְרָעוּ דְּלִיּוֹתֶיהָ:</p>	<p>The LORD has called <i>you</i> a flourishing olive tree – <i>The beauty of a fine fruit</i>. At the sound of a great tumult, He lit a fire in <i>her</i>, And <i>its</i> branches were broken.</p>	<p>you ← <i>your name</i>.</p> <hr/> <p>the beauty of a fine fruit ← <i>beautiful (in respect) of fruit of fine form</i>.</p> <hr/> <p>her ... its: i.e. <i>Jerusalem's ... the tree's</i>.</p>
Jer 11:17	<p>וַיְהוֶה עֲבָאוֹת הַנוֹטֵעַ אוֹתָךְ דְּבַר עַלֶיךָ רָעָה בְּגִלְל רָעַת 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 <u>undertook</u>, so as to provoke me to anger, by <u>burning incense</u> to Baal.’ ”</p>	<p>undertook ← <i>did for themselves</i>.</p> <hr/> <p>by burning incense: gerundial use of the infinitive.</p>
Jer 11:18	<p>וַיְהוֶה הוֹדִיעֵנִי וְאָדַעָה אֲזַ הִרְאִיתֵנִי מַעֲלָלֵיהֶם:</p>	<p>And the LORD made <i>it</i> known to me, and I came to know <i>it</i>. <i>It</i> was then <i>that</i> you showed me their works.</p>	
Jer 11:19	<p>וְאֲנִי כְּכֶבֶשׂ אֶלּוֹף יוֹבֵל לְטִבּוֹחַ וְלֹא־יָדַעְתִּי כִּי־עָלִי חֲשָׁבוּ מַחֲשָׁבוֹת נִשְׁחִיתָה עֵץ בְּלַחֲמוֹ וּנְכַרְתָּנּוּ מֵאֶרֶץ חַיִּים וְשִׁמוֹ לֹא־יִזְכָּר עוֹד:</p>	<p>But I am like a <u>tame lamb</u> led to the slaughter, and I did not know that they had devised plots against me <i>and had said</i>, “Let us destroy the tree <u>at its</u> 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 (<i>a lamb or an ox</i>).</p> <hr/> <p>at its nourishment ← <i>at its bread</i>. Compare English <i>nip in the bud</i> or <i>destroy at source</i>.</p>
Jer 11:20	<p>וַיְהוֶה עֲבָאוֹת שִׁפְטָא צֶדֶק בָּחוּן כְּלִיּוֹת וּלֵב אֶרְאָה נִקְמָתָךְ מִהֶם כִּי אֵלֶיךָ גָּלִיתִי אֶת־רִיבִי: ס</p>	<p>But, O LORD of hosts, <i>You who judge righteously, You who test kidneys and heart</i>, I will see your vengeance on them, For I have revealed my contention to you.</p>	<p>Rev 2:23.</p> <hr/> <p>kidneys: i.e. <i>inward feelings</i>. Compare Ps 139:13, Prov 23:16.</p>

Jer 11:21	לָכֵן כֹּה־אָמַר יְהוָה עַל־אֲנָשִׁי עֲנֹתוֹת הַמְּבַקְשִׁים אֶת־נַפְשִׁי לֵאמֹר לֹא תִנְבֵּא בִשְׁם יְהוָה וְלֹא תָמוּת בְּיַדְנוּ: ס	That <i>is</i> why <u>this is what</u> the LORD says to the men of Anathoth, who seek your <u>life</u> , who say, “You shall not prophesy in the name of the LORD, so that you do not die by our hand.”	this <i>is</i> what ← <i>thus</i> . life ← <i>soul</i> .
Jer 11:22	לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת הַנְּנִי פֶקֶד עֲלֵיהֶם הַבְּחוּרִים יָמָתוּ בַחֶרֶב בְּנֵיהֶם וּבָנוֹתֵיהֶם יָמָתוּ בָרָעָב:	That <i>is</i> why <u>this is what</u> 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.	this <i>is</i> what ← <i>thus</i> . I am about to ← <i>behold me</i> .
Jer 11:23	וּשְׂאִרִית לֹא תִהְיֶה לָהֶם כִּי־אֲבִיא רָעָה אֶל־אֲנָשִׁי עֲנֹתוֹת שְׁנַת פְּקֻדָּתָם: ס	And there will be no remainder of them, for I will bring harm on the men of Anathoth, <i>in</i> the year of their visitation.”	
Jer 12:1	צָדִיק אַתָּה יְהוָה כִּי אָרִיב אֵלַיךְ אֶדְ מִשְׁפָּטִים אֲדַבֵּר אוֹתְךָ מִדּוֹעַ דֶּרֶךְ רְשָׁעִים צִלְחָה שָׁלוֹ כָּל־בִּגְדֵי בָגָד:	You <i>are</i> righteous, O LORD, When I take issue with you, But I will <u>contend a legal issue</u> with you. Why does the way of the wicked prosper? All those <i>who act treacherously</i> are at ease.	contend a legal issue ← <i>speak judgments</i> . act treacherously ← <i>betray betrayal</i> .
Jer 12:2	נִטְעַתֶּם גַּם־שָׁרְשׁוֹ יִלְכוּ גַּם־עָשׂוּ פְּרִי קָרוֹב אַתָּה בְּפִיָּהֶם וּרְחוֹק מִכְּלִוְיֹתֵיהֶם:	You planted them, And they <u>for their part</u> have taken root; They <u>sprout up and</u> 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. <u>sprout up</u> ← <i>go</i> . inward feelings ← <i>kidneys</i> .
Jer 12:3	וְאַתָּה יְהוָה יִדְעָתִי תִרְאֵנִי וּבְחִנָּת לִבִּי אֶתְּךָ הִתְקַם כְּצֹאן לְטִבְחָה וְהִקְדַּשְׁם לְיוֹם הַרְגָּה: ס	But you, O LORD, know me; You see me, and you test my heart's <u>attitude to you</u> . Draw them off like sheep for the slaughter, And <u>devote</u> them to the day of killing.	to you ← <i>with you</i> . devote ← <i>sanctify</i> .
Jer 12:4	עַד־מָתִי תֵאָבֵל הָאָרֶץ וְעֵשֶׂב כָּל־הַשָּׂדֶה יִיבֹשׁ מִרְעַת יִשְׁבִּי־בָה סָפְתָה בְּהֵמוֹת וְעוֹף כִּי אָמְרוּ לֹא יִרְאֶה אֶת־אַחֲרֵיתָנוּ:	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 רָצְתָה וַיִּלְאוּךָ וְאִידָּ תִתְחַרֶּה אֶת־הַסּוּסִים וּבְאַרְץ שָׁלוֹם אַתָּה בּוֹטָח וְאִידָּ תַעֲשֶׂה בְּגֵאוֹן הַיַּרְדֵּן:	“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 <i>only</i> 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 beasts</i> .
Jer 12:6	כִּי גַם־אֶחָיִךְ וּבֵית־אָבִיךָ גַם־הֵמָּה בָּגְדוּ בָּךְ גַּם־הֵמָּה קָרְאוּ אַחֲרֶיךָ מֵלֹא אֶל־תִּאֲמֹן בָּם כִּי־יִדְבְּרוּ אֵלֶיךָ 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 נְטָשְׁתִּי אֶת־נַחֲלָתִי נָתַתִּי אֶת־יְדֹדוֹת נַפְשִׁי בְּכַף אִיבִיָּה:	I have forsaken my house, I have abandoned my inheritance; I have <u>delivered</u> my <u>dear</u> <u>love</u> Into the hand of her enemies.	delivered ← <i>given</i> . my dear love ← <i>the love of my</i> <i>soul</i> .
Jer 12:8	הֵי־תֵהֱ־לִי נַחֲלָתִי כְּאַרְיֵה בֵּיעַר נִתְּנָה עָלַי בְּקוֹלָה עַל־כֵּן שָׁנְאַתִּיהָ:	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</i> <i>to</i> hate it.	decried ← <i>given by its voice</i> <i>against</i> .
Jer 12:9	הֲעֵיט צְבוּעַ נַחֲלָתִי לִי הֲעֵיט סָבִיב עָלֶיהָ לָכֹן אֶסְפּוּ כָּל־חַיַּת הַשָּׂדֶה הִתְיוּ לֶאֱכָלָהּ:	<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	רָעִים רַבִּים שָׁחֲתוּ כְרָמִי בִּסְסוּ אֶת־חֲלֻקָּתִי נָתְנוּ אֶת־חֲלֻקַּת חֲמֹדֹתִי לַמִּדְבָּר שָׁמָּה:	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</i> <i>portion</i> , a subjective genitive (a portion I give, not take).
Jer 12:11	שָׁמָּה לְשִׁמְמָה אָבְלָה עָלַי שָׁמָּה נִשְׁמָה 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</i> <i>heart</i> .

Jer 12:12	עַל־כָּל־שָׁפִים בַּמִּדְבָּר בָּאוּ שִׁדְדִים כִּי חָרַב לַיהוָה אֲכָלָה מִקְצֵה־אֶרֶץ וְעַד־קֶצֶה הָאֶרֶץ אֵין שָׁלוֹם לְכָל־בָּשָׂר: ס	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</i> no peace for <i>any</i> flesh.	any ← <i>all</i> .
Jer 12:13	זָרְעוּ חֲטִים וְקָצְרוּ קִצְרוֹ נָחְלוּ לֹא יוֹעֵלוּ וּבָשׁוּ מִתְבוֹאֲתֵיכֶם מִחֲרוֹן אֶף־יְהוָה: ס	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 <i>your</i> 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	כֹּה אָמַר יְהוָה עַל־כָּל־שֹׁכְנֵי הָרָעִים הַנִּגְעִים בְּנַחֲלָה אֲשֶׁר־הִנַּחֲלָתִי אֶת־עַמִּי אֶת־יִשְׂרָאֵל הַנִּגְנִי נִתְשָׁם מֵעַל אֲדָמָתָם וְאֶת־בֵּית יְהוּדָה אֶתּוֹשׁ מִתּוֹכָם:	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: “ <u>I am about to</u> pluck them out of their land, and I will pluck the house of Judah up <u>from where they are</u> .”	this <i>is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> . from where they <i>are</i> ← <i>from</i> <i>their midst</i> .
Jer 12:15	וְהָיָה אַחֲרַי נִתְשֵׁי אוֹתָם אָשׁוּב וְרַחֲמָתִים וְהִשְׁבַּתִּים אִישׁ לְנַחֲלָתוֹ וְאִישׁ לְאֶרְצוֹ:	And it will come to pass, after I have plucked them up, <i>that</i> I will <u>relent</u> , and I will have compassion on them, and I will bring them back, each to his inheritance, and each to his land.	relent ← <i>return; desist</i> .
Jer 12:16	וְהָיָה אִם־לָמַד יִלְמְדוּ אֶת־דֶּרֶכִי עַמִּי לְהִשָּׁבַע בְּשִׁמִּי חַי־יְהוָה כַּאֲשֶׁר לָמְדוּ אֶת־עַמִּי לְהִשָּׁבַע בַּבָּעַל וְנִבְנוּ בְּתוֹךְ עַמִּי:	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.	diligently learn: infinitive absolute.
Jer 12:17	וְאִם לֹא יִשְׁמָעוּ וְנִתְשָׁתִי אֶת־הַגּוֹי הַהוּא נִתּוֹשׁ וְאַבָּד נַאֲם־יְהוָה: ס	But if they will not heed <i>it</i> , I will eradicate that people, <u>eradicating</u> and <u>annihilating</u> , says the LORD.”	eradicating ... annihilating: both are infinitive absolute.
Jer 13:1	כֹּה־אָמַר יְהוָה אֵלֵי הָלוֹךְ וְקִנִּיתָ לָךְ אֲזוֹר פְּשָׁתִים וְשַׁמְתּוּ עַל־מִתְנֶיךָ וּבְמִים לֹא תִבְאֶהוּ:	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.”	this <i>is what</i> ← <i>thus</i> . go: infinitive absolute in the role of an imperative. put ← <i>bring</i> .
Jer 13:2	וָאֶקַּנָּה אֶת־הָאֲזוֹר כַּדְבָּר יְהוָה וְאָשַׁם עַל־מִתְנֵי: ס	So I got the belt according to the word of the LORD, and I put <i>it</i> around my waist.	

Jer 13:3	וַיְהִי דְבַר־יְהוָה אֵלַי שֵׁנִית לֵאמֹר:	Then the word of the LORD <u>came</u> to me a second time and said,	came ← <i>became</i> .
Jer 13:4	קַח אֶת־הָאָזֹר אֲשֶׁר קָנִיתָ אֲשֶׁר עַל־מִתְּנֶיךָ וְקוּם לֵךְ פְּרָתָה וּטְמֵנָהּ שָׁם בְּנָקִיק הַסֶּלַע:	“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.”	
Jer 13:5	וָאֵלַךְ וָאֶטְמַנְהוּ בַּפֶּרֶת כַּאֲשֶׁר צִוָּה יְהוָה אוֹתִי:	So I went and I hid it in the Euphrates <i>region</i> , as the LORD had commanded me.	
Jer 13:6	וַיְהִי מִקֵּץ יָמִים רַבִּים וַיֹּאמֶר יְהוָה אֵלַי קוּם לֵךְ פְּרָתָה וְקַח מִשָּׁם אֶת־הָאָזֹר אֲשֶׁר צִוִּיתִיךָ לְטַמְנוֹ־שָׁם:	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.”	after ← <i>at the end of</i> .
Jer 13:7	וָאֵלַךְ פְּרָתָה וָאֶחְפַּר וָאֶקַּח אֶת־הָאָזֹר מִן־הַמָּקוֹם אֲשֶׁר־טַמַּנְתִּיו שָׁמָּה וְהִנֵּה נִשְׁחַת הָאָזֹר לֹא יִצְלַח לְכֹל: פ	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 <u>I saw that</u> the belt was ruined; it was not fit for <i>anything</i> .	<u>I saw that</u> ← <i>behold</i> . anything ← <i>everything</i> .
Jer 13:8	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Jer 13:9	כֹּה אָמַר יְהוָה כָּכָה אֲשַׁחִית אֶת־גָּאוֹן יְהוּדָה וְאֶת־גָּאוֹן יְרוּשָׁלַם הָרַב:	“ <u>This is what</u> the LORD says: ‘Similarly, I will ruin the pride of Judah, and the great pride of Jerusalem.’	this is what ← <i>thus</i> .
Jer 13:10	הָעָם הַזֶּה הִרָע הָרַע הַמְּאֲנִים לְשִׁמוֹעַ אֶת־דְּבָרֵי הַהֲלָכִים בְּשִׁרְרוֹת לִבָּם וַיִּלְכוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעַבְדָּם וּלְהַשְׁתַּחֲוֹת לָהֶם וַיְהִי כַּאֲזֹר הַזֶּה אֲשֶׁר לֹא־יִצְלַח לְכֹל:	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> .	which refuses ← <i>who refuse</i> . anything ← <i>everything</i> .
Jer 13:11	כִּי כַּאֲשֶׁר יִדְבֶּק הָאָזֹר אֶל־מִתְּנֵי־אִישׁ בֵּין הַדְּבָקוֹתֵי אֵלַי אֶת־כָּל־בֵּית יִשְׂרָאֵל וְאֶת־כָּל־בֵּית יְהוּדָה נְאֻם־יְהוָה לְהִיּוֹת לִי לְעָם וּלְשֵׁם וּלְתִהְלֵלָה וּלְתִפְאָרֶת וְלֹא שָׁמְעוּ:	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.’	

Jer 13:12	<p>וַאֲמַרְתָּ אֲלֵיהֶם אֶת־הַדָּבָר הַזֶּה ס כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל כָּל־נֶבֶל יִמְלֵא יַיִן וַאֲמָרוּ אֵלֶיךָ הֵידַע לֹא נִדְעָ כִּי כָל־נֶבֶל יִמְלֵא יַיִן:</p>	<p>Now you will say <u>these words</u> to them: ‘<u>This is what</u> 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>.</p> <hr/> <p>this is what ← <i>thus</i>.</p> <hr/> <p>know full well: infinitive absolute.</p>
Jer 13:13	<p>וַאֲמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה הַנְּנִי מִמֶּלֶא 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, ‘<u>This is what</u> the LORD says: «<u>I am about</u> to fill all the inhabitants of this land, and the kings <i>in the line</i> 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 is what ← <i>thus</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p>
Jer 13:14	<p>וְנִפְצַתִּים אִישׁ אֶל־אָחִיו וְהָאָבוֹת וְהַבָּנִים יַחְדָּו נָאִם־יְהוָה לֹא־אֲחַמּוּל 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 <u>in bringing them to ruin</u>.» ’ ”</p>	<p>in bringing them to ruin ← <i>from bringing them to ruin</i>. Gerundial use of the infinitive.</p>
Jer 13:15	<p>שִׁמְעוּ וְהִאֲזִינוּ אֶל־תִּגְבְּהוּ 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 יַחֲשֹׁךְ וּבְטֶרֶם יִתְגַּבֵּפוּ רַגְלֵיכֶם עַל־הָרֵי נֶשֶׁף וְקוֹיֹתָם לְאוֹר וְשִׁמָּה לְצִלְמוֹת *יִשִּׁית **וְשִׁית לְעֶרְפֶּל:</p>	<p>Give the LORD your God honour Before he brings darkness, And before your feet strike the <u>mountains in</u> 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>.</p> <hr/> <p>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 וְדָמָע תִּדְמָע וְתֵרֶד עֵינִי דִמְעָה כִּי נִשְׁבָּה עֶדֶר יְהוָה: ס</p>	<p>And if you do not heed it, My <u>inner being</u> will weep in <u>secret places</u> Because of <i>your</i> arrogance. My eye <u>will weep bitterly</u> And run with tears, For the LORD's flock will have been taken captive.</p>	<p>inner being ← <i>soul</i>.</p> <hr/> <p>secret places: perhaps standing for <i>a most secret place</i>.</p> <hr/> <p>will weep bitterly: infinitive absolute.</p>
Jer 13:18	<p>אָמַר לַמֶּלֶךְ וּלְגִבְיֶרָה הַשְׁפִּילוּ שִׁבּוּ כִּי יָרַד מִרְאשׁוֹתֵיכֶם עֲטֹרַת תִּפְאֳרַתְכֶם:</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.</p> <hr/> <p>the crown of your splendour: or, as a Hebraic genitive, <i>your splendid crown</i>.</p>

Jer 13:19	עָרֵי הַנֶּגֶב סָגְרוּ וְאֵין פֶּתַח הַגִּלְתִּי יְהוּדָה כֻּלָּהּ הַגִּלְתִּי שְׁלֹמִים: ס	The cities of the south will be shut, And <i>there</i> will be no-one opening <i>them</i> up. All of Judah will be <u>exiled</u> ; It will be completely <u>exiled</u> .	exiled ... exiled: otiose, but see Gen 12:5. The verbs are in an Aramaic form.
Jer 13:20	*שֵׂאִי *שְׂאוּ עֵינֵיכֶם *וְרָאִי *וְרָאוּ הַבָּאִים מִצָּפוֹן אֵיזָה הַעֵדֶל נִתַּן-לָךְ צֹאן תִּפְאָרְתֶּךָ:	Lift up your eyes And <u>see</u> those coming from the north. Where <i>is</i> the flock <i>which</i> was given to you? – Your splendid sheep?	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.
Jer 13:21	מִה-תֹּאמְרִי כִי-יִפְקֹד עָלַי וְאַתָּה לְמַדַּת אֲתָם עָלַי אֲלֵפִים לְרֹאשׁ הָלֹא חֲבָלִים יֵאֱחָזוּךָ כִּמוֹ אִשָּׁת לֵדָה:	What will you say when he visits you? For you taught <u>them</u> , And <i>they</i> will be over you as masters, And <i>they</i> will become your head. Will not <i>birth</i> pangs seize you, As of a woman in labour?	them ... they ... <i>they</i> : i.e. <i>the invaders from the north</i> . a woman in labour ← <i>a woman of labour</i> . Wider use of the construct state.
Jer 13:22	וְכִי תֹאמְרִי בִלְבָבְךָ מִדּוּעַ קָרָאֲנִי אֱלֹהִים בְּרַב עֲוֹנֶךָ נִגְלֹוּ שׁוּלְיֶיךָ נִחְמָסוּ עַקְבֶּיךָ:	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	הֲיִהְיֶה כּוֹשִׁי עֹזְרוֹ וְנֹמֵר חֲבֵרְבֵרְתִּיו גִּם-אֲתָם תּוֹכְלוּ לְהִיטִיב לְמַדֵּי הָרָע:	Can an Ethiopian change his skin, Or a leopard his spots? <i>If so then</i> you too can do good, <i>You</i> who are accustomed to doing evil.	
Jer 13:24	וְאַפִּיצֵם בְּקֶשׁ-עֹזֶבֶר לְרוּחַ מִדְבָּר:	And I will scatter them Like chaff passing by in a <u>wind from</u> the desert.	wind from ← <i>wind of</i> . Wider use of the construct state.
Jer 13:25	זֶה גּוֹרְלְךָ מִנֶּת-מִדֶּיךָ מֵאֲתִי נְאֻם-יְהוָה אֲשֶׁר שָׁכַחְתָּ אוֹתִי וַתִּבְטָחִי בַשָּׁקֶר:	This <i>is</i> your lot, A portion from me <u>to be 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> . lie: or <i>false thing</i> .
Jer 13:26	וְגִם-אֲנִי חֲשַׁפְתִּי שׁוּלְיֶיךָ עַל-פָּנֶיךָ וְנִרְאָה קִלְוֹנְךָ:	So I <u>for my part</u> Will uncover the train of your skirt <i>Up</i> to your face So <u>that</u> your shame is seen.	for my part ← <i>also</i> , but with wider scope. so that: purposive use of the <i>vav</i> .

Jer 13:27	נֶאֱפִיֵךְ וּמַצְהִלוֹתֶיךָ זִמַּת זִנְוִתְךָ עַל-גִּבְעוֹת בְּשׂוּדָה רָאִיתִי שְׁקוּצֶיךָ אוֹי לְךָ יְרוּשָׁלַם לֹא תִטְהָרִי אַחֲרַי מִתִּי עַד: 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. after how long, still?: i.e. <i>when</i> <i>will you finally do it?</i>
Jer 14:1	אֲשֶׁר הָיָה דְבַר-יְהוָה אֶל-יִרְמְיָהוּ עַל-דְּבָרֵי הַבְּצָרוֹת:	<i>This is the word of the LORD</i> which <u>came</u> to Jeremiah concerning the droughts:	came ← <i>became</i> .
Jer 14:2	אֲבֵלָה יְהוּדָה וּשְׁעָרֶיהָ אִמְלָלוּ קִדְרֹהּ לָאָרֶץ וְצוֹחַת יְרוּשָׁלַם עָלֶיהָ:	“Judah is mourning, And her gates are languishing And <u>lamenting</u> 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	וְאַדְרִיָּהֻם שָׁלְחוּ *צִעֲוִרִיהֶם **צִעֲוִרִיהֶם לַמַּיִם בָּאוּ עַל-גִּבֵּי לֹא-מָצְאוּ מַיִם שָׁבוּ כִּלְיֵהֶם רִיקִם בָּשׁוּ וְהִכְלִמוּ וְחָפּוּ רֹאשָׁם:	And their nobles have sent <u>their young children</u> for water, And they came to the cisterns, But they did not find <i>any</i> water. They returned <i>with</i> 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>qeré</i> .
Jer 14:4	בַּעֲבוּר הָאֲדָמָה חֲתָה כִּי לֹא-הָיָה גֶשֶׁם בָּאָרֶץ בָּשׁוּ אֲכָרִים חָפּוּ רֹאשָׁם:	For the land is cracked, For there has been no rain in the land. The <u>farmers</u> have been put to shame; They have covered their heads.	farmers: or <i>ploughmen</i> .
Jer 14:5	כִּי גַם-אֵילַת בְּשׂוּדָה יִלְדָה וְעִזּוֹב כִּי לֹא-הָיָה דָּשָׁא:	For even the hind in the field has given birth And <u>abandoned</u> <i>the fawn</i> , For there was no grass.	abandoned: infinitive absolute in the role of a finite verb.
Jer 14:6	וּפָרָאִים עֹמְדֵי עַל-שָׂפָיִם שׂוֹאֲפֵי רוּחַ פְּתָנִים כָּלוּ עֵינֵיהֶם כִּי-אֵין עֵשֶׂב:	And wild donkeys stand on the heights And draw breath like jackals. Their eyes are wasted Because <i>there is</i> no herbaceous vegetation.”	

Jer 14:7	אֲסִפְּנוּנוּ עָנּוּ בָנוּ יְהוָה עֲשֵׂה לְמַעַן שְׁמֶךָ כִּי־רַבּוּ מְשׁוּבְתֵינוּ 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 מוֹשִׁיעוֹ בְּעֵת צָרָה לָמָּה תִּהְיֶה כַּגֵּר בָּאָרֶץ וּכְאֹרֶחַ נֹטֶה לָלוֹן:	O hope of Israel, His saviour in a time of distress, Why are you like a foreigner in the land, And like a wayfarer <i>who</i> turns in To lodge for the night?	
Jer 14:9	לָמָּה תִּהְיֶה כְּאִישׁ נִדְהָם כַּגִּבּוֹר לֹא־יוֹכֵל לְהוֹשִׁיעַ וְאַתָּה בְּקִרְבָּנוּ יְהוָה וְשִׁמְךָ עָלֵינוּ נִקְרָא אֶל־תִּנְחֲנוּ: ס	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</u> <u>name</u> . Do not abandon us!	we are called after your name ← <i>your name is called on over</i> <i>us</i> . See 2 Sam 12:28, James 2:7.
Jer 14:10	כֹּה־אָמַר יְהוָה לָעַם הַזֶּה בֵּן אָהָבוּ לָנוּעַ רְגִלֵיהֶם לֹא חָשְׁכוּ וַיִּהְיֶה לֹא רָצֹם עֲתָה יִזְכֹּר עֲוֹנָם וַיִּפְקֹד חַטֹּאתֵם: ס	This <i>is what</i> the LORD says to this people: “This <i>is how</i> 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 <i>visit</i> their sins.”	this <i>is what</i> ← <i>thus</i> . ----- this <i>is how</i> ← <i>thus</i> . ----- visit: i.e. <i>punish</i> .
Jer 14:11	וַיֹּאמֶר יְהוָה אֵלַי אֶל־תִּתְפַּלֵּל בְּעַד־הָעָם הַזֶּה לְטוֹבָה:	And the LORD said to me, “Do not pray for this people favourably.	favourably ← <i>for good</i> .
Jer 14:12	כִּי יִצְמוּ אֵינִנִּי שִׁמְעַל אֶל־רִנָּתָם וְכִי יַעֲלוּ עֹלָה וּמִנְחָה אֵינִנִּי רָצֹם כִּי בַחֲרֹב וּבִרְעָב וּבִדְבַר אָנָּכִי מְכַלָּה אוֹתָם: ס	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.”	
Jer 14:13	וָאָמַר אֶהְיֶה אֲדַנִּי יְהוָה הִנֵּה הַנְּבִאִים אֹמְרִים לָהֶם לֹא־תִרְאוּ חֶרֶב וְרָעָב לֹא־יִהְיֶה לָכֶם כִּי־שָׁלוֹם אָמַת אֶתֵּן לָכֶם בַּמָּקוֹם הַזֶּה: ס	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.’ ”	what <i>is happening is that</i> ← <i>behold</i> . ----- true peace ← <i>peace of truth</i> , a Hebraic genitive.

Jer 14:14	<p>וַיֹּאמֶר יְהוָה אֵלַי שֶׁקֶר הַנְּבִאִים נְבִאִים בְּשִׁמִּי לֹא שְׁלַחְתִּים וְלֹא צִוִּיתִים וְלֹא דִּבַּרְתִּי אֲלֵיהֶם חֲזֹן שֶׁקֶר וְקֶסֶם *וְאִלּוּל *וְתַרְמִית לִבָּם *וְתַרְמוֹת *וְתַרְמִית לִבָּם הֵמָּה מִתְנַבְּאִים לָכֵם: 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</i> / <i>qere</i> issues are <i>vav</i> / <i>yod</i> issues, but the meanings are essentially the same.</p> <hr/> <p>lies ← <i>lie</i> / <i>falsity</i>.</p> <hr/> <p>a false vision ← <i>a vision of a lie</i> / <i>falsity</i>, a Hebraic genitive.</p>
Jer 14:15	<p>לָכֵן כֹּה־אָמַר יְהוָה עַל־הַנְּבִאִים הַנְּבִאִים בְּשִׁמִּי וְאֲנִי לֹא־שְׁלַחְתִּים וְהֵמָּה אֹמְרִים חֶרֶב וָרָעָב לֹא יִהְיֶה בָּאָרֶץ הַזֹּאת בַּחֶרֶב וּבָרָעָב יָתֵמוּ הַנְּבִאִים הָהֵמָּה:</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 is what ← <i>thus</i>.</p>
Jer 14:16	<p>וְהָעָם אֲשֶׁר־הֵמָּה נְבִאִים לָהֶם יִהְיוּ מִשְׁלָכִים בְּחֻצוֹת יְרוּשָׁלַם מִפְּנֵי הָרָעָב וְהַחֶרֶב וְאִין מִקְבֵּר לָהֵמָּה הֵמָּה נְשִׁיָּהֶם וּבְנֵיהֶם וּבְנִיתֵיהֶם וְשִׁפְכֹתִי עֲלֵיהֶם אֶת־רַעְתָּם:</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 תִּרְדָּנָה עֵינַי דְּמָעָה לַיְלָה וְיוֹמָם וְאֶל־תִּדְמִינָה כִּי שֹׁבֵר גְּדֹל נִשְׁבְּרָה בְּתוֹלַת בִּתְעָמִי 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>.</p> <hr/> <p>run ← <i>go down</i>.</p> <hr/> <p>tears ← <i>a tear</i>.</p> <hr/> <p>cease ← <i>be reduced to silence</i>.</p>
Jer 14:18	<p>אִם־יֵצְאֹתִי הַשָּׂדֶה וְהִנֵּה חֲלָלִי־חֶרֶב וְאִם בָּאתִי הָעִיר וְהִנֵּה תַחְלוּאֵי רָעָב כִּי־גַם־נְבִיא גַם־כֹּהֵן סָחְרוּ אֶל־אֶרֶץ וְלֹא יָדְעוּ: 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 Which they do not <u>care</u> for.’ ”</p>	<p>what I see <i>is</i> (2x) ← <i>behold</i>.</p> <hr/> <p>suffering from ← <i>diseases of</i>.</p> <hr/> <p>care for ← <i>know</i>, but also <i>care for</i>.</p>

Jer 14:19	<p>הַמָּאֵס מֵאִסַּת אֶת־יְהוּדָה אִם־בְּצִיּוֹן גָּעַלָה נִפְשָׁךְ מִדֹּעַ הַבֵּיתָנוּ וְאִין לָנוּ מִרְפָּא קֹוָה לְשָׁלוֹם וְאִין טוֹב וּלְעֵת מִרְפָּא וְהִנֵּה בָעֵתָהּ:</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 hoped</i> for peace, But <i>there is</i> nothing good, And for a time of healing, But <u>what came was</u> terror.</p>	<p>really rejected: infinitive absolute.</p> <hr/> <p>inner self ← <i>soul</i>.</p> <hr/> <p><i>to the extent</i> that: consecutive (result) use of the vav.</p> <hr/> <p><i>we hoped</i> for: infinitive absolute in the role of a finite verb.</p> <hr/> <p>but what came <i>was</i> ← <i>behold</i>.</p>
Jer 14:20	<p>יָדַעְנוּ יְהוָה רְשָׁעֵנוּ עֵוֹן אֲבוֹתֵינוּ כִּי חָטְאוּנוּ 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>אַל־תִּנְאֹץ לִמְעַן שְׁמֶךָ אַל־תִּנְבֹּל פֶּסֶא כְּבוֹדְךָ זָכָר אַל־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 בְּהִבְלֵי הַגּוֹיִם מְגִשְׁמִים וְאִם־הַשָּׁמַיִם יִתְּנוּ רִבְבִים הֲלֹא אַתָּה־הוּא יְהוָה אֱלֹהֵינוּ וְנִקְוָה־לָּךְ כִּי־אַתָּה עֹשֵׂית אֶת־כָּל־אֵלֶּה: 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 וְשָׁמוּאֵל לִפְנֵי אִין נִפְשִׁי אֶל־הָעָם הַזֶּה שְׁלַח מֵעַל־פָּנַי 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>.</p> <hr/> <p>depart ← <i>go out</i>.</p>
Jer 15:2	<p>וְהָיָה כִּי־יֹאמְרוּ אֵלֶיךָ אָנָּה נֵצַא וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה אֲשֶׁר לַמּוֹת לַמּוֹת וְאֲשֶׁר לַחֲרֹב לַחֲרֹב וְאֲשֶׁר לָרָעַב לָרָעַב וְאֲשֶׁר לַשָּׁבִי לַשָּׁבִי:</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, ‘<i>This is what</i> the LORD says: «<i>He who is destined</i> for death, To death; And <i>he who is destined</i> for the sword, To the sword; And <i>he who is destined</i> for famine, To famine; And <i>he who is destined</i> for captivity, To captivity.» ’</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>

Jer 15:3	<p>וּפָקַדְתִּי עֲלֵיהֶם אַרְבַּע מִשְׁפָּחוֹת נְאֻם־יְהוָה אֶת־הַחֶרֶב לַהֲרֹג וְאֶת־הַכְּלָבִים לִסְחֹב וְאֶת־עוֹף הַשָּׁמַיִם וְאֶת־בְּהֵמַת הָאָרֶץ לֶאֱכֹל וּלְהַשְׁחִית:</p>	<p>And I will visit them in four ways, 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>.</p> <hr/> <p>wild animals ← <i>animals of the land</i>.</p>
Jer 15:4	<p>וְנָתַתִּים *לְזוּעָה *לְזוּעָה לְכָל מַמְלָכוֹת הָאָרֶץ בְּגִלְלִי מִנְשָׁה בֶן־יְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה עַל אֲשֶׁר־עָשָׂה בִּירוּשָׁלַם:</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	<p>כִּי מִי־יַחְמֹל עָלַיִךְ יְרוּשָׁלַם וּמִי יִנּוּד לָךְ וּמִי יִסּוֹר לְשָׁאֵל לְשָׁלֹם לָךְ:</p>	<p>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>?</p>	<p>how you are ← <i>about your peace</i>.</p>
Jer 15:6	<p>אַתָּה נָטַשְׁתָּ אֹתִי נְאֻם־יְהוָה אֲחֹזֵר תִּלְכִּי וְאַט אֶת־יָדִי עָלַיִךְ וְאֶשְׁחִיתֶךָ נְלֹאִיתִי הַנֶּחֱם:</p>	<p>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>.</p>	<p>of showing compassion: gerundial use of the infinitive.</p>
Jer 15:7	<p>וְאֶזְרֵם בְּמִזְרָה בְּשַׁעְרֵי הָאָרֶץ שִׁכַּלְתִּי אֲבֹדְתִי אֶת־עַמִּי מִדְרָכֵיהֶם לֹא־שָׁבוּ:</p>	<p>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.</p>	
Jer 15:8	<p>עֲצֻמוֹתַי אֶלְמָנָתוֹ מִחוּל יָמִים הִבֵּאתִי לָהֶם עַל־אֵם בְּחוּר שֹׁדֵד בַּצְּהָרִים הִפְלֵתִי עָלֶיהָ פֶּתָאֵם עִיר וּבְהִלּוֹת:</p>	<p>Their widows are more numerous, <i>Let me tell you</i>, 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.</p>	<p><i>let me tell you</i> ← <i>to me</i>, an ethic dative, simply showing the speaker's interest in the matter.</p> <hr/> <p>fear: from root עיר [AnLx]. AV differs (<i>city</i>), from root עור [AnLx].</p>

Jer 15:9	אִמְלִלָּהּ יִלְדֵּת הַשְּׁבַעָה נִפְחָה נִפְשָׁה *בָּאָה **בָּא שְׁמֶשׁה בְּעַד יוֹמָם בּוֹשָׁה וְחִפְרָה וְשִׂאֲרֵיהֶם לַחֲרֹב אֶתֶּן לִפְנֵי אֲבִיהֶם נֶאֱמַר-יְהוָה: ס	One who has given birth to seven is languishing; She has breathed <i>her last</i> . Her sun <u>has set</u> While <i>it is</i> 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>qeré</i> are different genders of the same word, with the same meaning. <hr/> she ← <i>her soul</i> .
Jer 15:10	אֲוִי-לִי אִמִּי כִי יִלְדֹתִנִי אִישׁ רִיב וְאִישׁ מָדוֹן לְכָל-הָאָרֶץ לֹא-נִשְׁתִּיתִי וְלֹא-נִשְׁוִיבִי בָלָה 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. Yet they all curse me.	Jeremiah speaks.
Jer 15:11	אָמַר יְהוָה אִם-לֹא *שְׁרוּתָךְ **שְׁרִיתִיךָ לְטוֹב אִם-לֹא הַפְגַּעְתִּי בְךָ בַּעֲתֵרְעָה וּבַעֲתֵת צָרָה אֶתְהַאֲבִיב:	The LORD said, “I will certainly <u>set you free</u> 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>qeré</i> . AV differs (<i>thy remnant</i>), reading שְׁאֲרִיתְךָ. <hr/> I will certainly (2x): standing for <i>if I do not ... may God do</i> <i>this to me</i> . Asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Jer 15:12	הֲיֵרַע בְּרִזָּל בְּרִזָּל מִצָּפוֹן וְנִחַשֶׁת:	“Does iron break iron, From the north? Or <u>copper</u> ?”	Perhaps a change of person spoken to, from Jeremiah to Israel. <hr/> copper: AV differs (<i>steel</i>), but only here for precisely this common Hebrew word.
Jer 15:13	חִילֶךָ וְאוֹצְרוֹתֶיךָ לִבִּי אֶתֶּן לֹא בְמַחִיר וּבְכָל-חַטְאוֹתֶיךָ 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 <u>territories</u> .”	territories ← <i>borders</i> . <hr/> All second person pronouns are masculine singular, with unclear antecedent (Israel. standing for the people? Jeremiah ill- suited?).
Jer 15:14	וְהֶעֱבַרְתִּי אֶת-אֲבִיבֶיךָ בָּאָרֶץ לֹא יִדְעֶתָ כִּי-אֵשׁ קִדְחָהּ בְּאִפִּי עָלֵיכֶם תּוֹקֵד: ס	““And I will cause your enemies to pass through a land Which <u>you</u> are not acquainted with.” ““For a fire has been kindled in my anger; It will burn against <u>you</u> .”	you ... you: singular ... plural. Reference to Jeremiah, then to the people?

Jer 15:15	<p>אַתָּה יָדַעְתָּ יְהוָה זְכַרְנִי וּפְקֻדָּנִי וְהִנָּקָם לִי מִדָּבָרִי אֶל-לְאַרְךָ אֶפְסָה תִקְחֵנִי דָע שְׂאֵתִי עָלֶיךָ חֲרָפָה:</p>	<p>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.</p>	<p>in persistence of your anger: others, <i>forbearing</i>, <i>longsuffering</i>, but that is contrary to the context. Compare Prov 25:15.</p> <hr/> <p>be aware ← <i>know</i>.</p>
Jer 15:16	<p>נִמְצְאוּ דְבָרַיִךְ וְאִכְלָם וַיְהִי *דְּבָרִיךְ *דְּבָרֶךָ לִי לְשִׂשׂוֹן וּלְשִׂמְחַת לִבִּי בִּי־נִקְרָא שִׁמְךָ עָלַי יְהוָה אֱלֹהֵי צְבָאוֹת: ס</p>	<p>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.</p>	<p>The singular verb militates for the <i>qeré</i>, but a discordant verb is not to be excluded.</p> <hr/> <p>absorbed ← <i>ate</i>.</p> <hr/> <p>I am called after your name ← <i>your name is called over me</i>. See Jer 14:9.</p>
Jer 15:17	<p>לֹא-יִשְׁבְּתִי בְּסוּד-מְשַׁחֲקִים וְאֶעֱלֶז מִפְּנֵי יָדְךָ בְּדַד יִשְׁבְּתִי בִּי־זַעַם מִלֹּאֲתָנִי: ס</p>	<p>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.</p>	<p>company ← <i>secret assembly</i>.</p>
Jer 15:18	<p>לָמָּה הִיא כְּאֵבִי נֹצֵחַ וּמִכָּתִי אֲנוּשָׁה מֵאֲנָה הָרָפָא הִיוּ תִּהְיֶה לִי כִּמּוֹ אֲכֹזֵב מִיָּם לֹא נֶאֱמָנוּ: ס</p>	<p>Why <i>is</i> my pain perpetual And my wound incurable? It refuses to heal. Will it really be a delusion of mine <i>Like</i> untrustworthy waters?</p>	<p>wound ← <i>blow</i>.</p> <hr/> <p>to heal ← <i>to be healed</i>, but also intransitive.</p> <hr/> <p>will it really be: infinitive absolute.</p>
Jer 15:19	<p>לָכֵן כֹּה-אָמַר יְהוָה אִם-תָּשׁוּב וְאִשְׁיבֶךָ לִפְנֵי תַעֲמֹד וְאִם-תּוֹצִיא יִקָּר מְזוּלָל כִּפִּי תִּהְיֶה יֹשְׁבוֹ הַמָּה אֵלֶיךָ וְאַתָּה לֹא-תָשׁוּב אֲלֵיהֶם:</p>	<p>That <i>is</i> why <i>this is what</i> the LORD says: “If you return, I will restore you, And you will stand before me. And if you utter honoured words Rather 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>.</p> <hr/> <p>utter ← <i>bring out</i>.</p> <hr/> <p>honoured ← <i>precious</i>.</p>
Jer 15:20	<p>וְנִתַּתִּיךָ לָעָם הַזֶּה לְחֹמַת נְחֹשֶׁת בְּצוּרָה וְנִלְחָמוּ אֵלֶיךָ וְלֹא-יִנְכָּלוּ לָךְ בִּי־אֲתָנָךְ אֲנִי לְהוֹשִׁיעֶךָ וּלְהַצִּילָךְ 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	וְהִצַּלְתִּיךָ מִיַּד רָעִים וּפְדֹתִיךָ מִכַּף עֲרָצִים: פ	And I will deliver you from the hand of the wicked, And I will redeem you from the grip of the violent.”	grip ← <i>palm of the hand</i> .
Jer 16:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Jer 16:2	לֹא־תִקַּח לְךָ אִשָּׁה וְלֹא־יִהְיוּ לְךָ בָּנִים וּבָנוֹת בַּמָּקוֹם הַזֶּה:	“You shall not <u>take</u> a wife, and you shall not have sons or daughters in this place.	take ← <i>take to yourself</i> .
Jer 16:3	כִּי־כֹה אָמַר יְהוָה עַל־הַבָּנִים וְעַל־הַבָּנוֹת הַיֹּלֻדִים בַּמָּקוֹם הַזֶּה וְעַל־אִמֵּיהֶם הַיֹּלְדוֹת אוֹתָם וְעַל־אֲבוֹתָם הַמוֹלְדִים אוֹתָם בָּאָרֶץ הַזֹּאת:	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:	this is what ← <i>thus</i> .
Jer 16:4	מָמוּתֵי תַחֲלָאִים יָמָתוּ לֹא יִסְפְּדוּ וְלֹא יִקְבְּרוּ לְדָמֶן עַל־פְּנֵי הָאֲדָמָה יִהְיוּ וּבַחֲרֹב וּבִרְעָב יֵכְלוּ וְהִיתָה נְבִלָתָם לְמֵאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבִהֵמַת הָאָרֶץ: ס	‘They will die disease-ridden 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 corpses 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 אַל־תָּבוֹא בֵּית מְרִיחַ וְאַל־תִּלְךָ לְסֻפּוֹד וְאַל־תִּגְד לָהֶם כִּי־אֶסְפְּתִי אֶת־שְׁלוֹמִי מֵאֵת הָעַם־הַזֶּה נְאֻם־יְהוָה אֶת־הַחֶסֶד וְאֶת־הַרְחָמִים:	For <u>this is what</u> 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.	this is what ← <i>thus</i> .
Jer 16:6	וּמָתוּ גְדֻלִּים וּקְטָנִים בָּאָרֶץ הַזֹּאת לֹא יִקְבְּרוּ וְלֹא־יִסְפְּדוּ לָהֶם וְלֹא יִתְגַּדֵּד וְלֹא יִקְרַח לָהֶם:	And great and small in this land will die. They will not be buried and <u>they will not be lamented</u> , 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 כּוֹס תְּנַחֲמוֹמִים עַל־אֲבִיו וְעַל־אִמּוֹ:	And <u>bread</u> will not be broken for <u>them</u> in mourning to comfort <u>anyone</u> for the dead, and they will not give them a cup of condolence to drink, for one's father or for one's mother.	bread will not be broken for them ← <i>they will not break</i> (bread) for them. Avoidance of the passive. AV differs (<i>neither</i> <i>shall men tear themselves for</i> <i>them</i>). anyone ← <i>him</i> .
Jer 16:8	וּבֵית־מִשְׁתֶּה לֹא־תָבוֹא לִשְׁבֹּת אוֹתָם לֶאֱכֹל וּלְשָׁתוֹת: 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 הִנְנִי מַשְׁבִּית מִן־הַמָּקוֹם הַזֶּה לְעֵינֵיכֶם וּבְיָמֵיכֶם קוֹל שִׂשׂוֹן וְקוֹל שִׂמְחָה קוֹל חֲתָן וְקוֹל כַּלָּה:	For this <i>is what</i> the LORD of hosts, the God of Israel, says: « I am about to put an end to this place before your eyes and in your days – the sound of joy and the sound of happiness and the sound of the bridegroom and the sound of the bride. » ’	Rev 18:23. <hr/> this <i>is what</i> ← <i>thus</i> . <hr/> I am about to ← <i>behold me</i> . <hr/> an end to ← <i>an end from</i> .
Jer 16:10	וְהָיָה כִּי תִגִּיד לָעָם הַזֶּה אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וְאָמְרוּ אֵלֶיךָ עַל־מָה דִּבֶּר יְהוָה עָלֵינוּ אֵת כָּל־הָרָעָה הַגְּדוֹלָה הַזֹּאת וּמָה עֲוֹנֵנוּ וּמָה חַטָּאתֵנו אֲשֶׁר חָטֵאנוּ 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	וְאָמַרְתָּ אֲלֵיהֶם עַל־ אֲשֶׁר־עָזְבוּ אֲבוֹתֵיכֶם אוֹתִי נֹאֵם־יְהוָה וַיֵּלְכוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וַיַּעֲבְדוּם וַיִּשְׁתַּחֲוּוּ לָהֶם וְאֵתִי עָזְבוּ וְאֶת־תּוֹרָתִי לֹא שָׁמְרוּ:	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.	
Jer 16:12	וְאַתֶּם הִרְעַתֶּם לַעֲשׂוֹת מֵאֲבוֹתֵיכֶם וְהִנֵּכֶם הַלְכִים אִישׁ אַחֲרֵי שְׁרָרוֹת לְבוֹהֶרֶע לְבַלְתִּי שְׁמַע אֵלַי:	But you have <u>acted worse</u> than your fathers, and <u>here you are</u> each walking after the obstinacy of his evil heart, so as not to listen to me.	acted worse ← <i>been bad in doing</i> , with gerundial use of the infinitive. <hr/> here you are ← <i>behold you</i> .
Jer 16:13	וְהִטַּלְתִּי אֶתְכֶם מֵעַל הָאָרֶץ הַזֹּאת עַל־הָאָרֶץ אֲשֶׁל לֹא יָדַעְתֶּם אֹתָם וְאֲבוֹתֵיכֶם וַעֲבַדְתֶּם־שָׁם אֶת־אֱלֹהִים אֲחֵרִים יוֹמָם וּלְיָלָה אֲשֶׁר לֹא־אָתַתְּ לָכֶם חַיִּינָה: ס	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 <u>show</u> you grace.	show ← <i>give</i> .
Jer 16:14	לִכֵּן הִנֵּה־יָמִים בָּאִים נֹאֵם־יְהוָה וְלֹא־יֵאמַר עוֹד חַי־יְהוָה אֲשֶׁר הָעֵלָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם:	Therefore behold, the days are coming, says the LORD, when it will no longer be said, « <i>As</i> the LORD lives, who brought the sons of Israel up out of the land of Egypt»,	Jer 23:7.
Jer 16:15	כִּי אִם־חַי־יְהוָה אֲשֶׁר הָעֵלָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ צָפוֹן וּמִכָּל הָאֲרָצוֹת אֲשֶׁר הִדִּיחָם שָׁמָּה וְהִשְׁבַּתִּים עַל־אֲדָמָתָם אֲשֶׁר נָתַתִּי לְאֲבוֹתָם: ס	but rather, « <i>As</i> 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.	Jer 23:8. <hr/> for: causal use of the <i>vav</i> .

Jer 16:16	<p>הִנְנִי שֹׁלַח *לְדוּגִים **לְדִיגִים רְבִים נְאֻם־יְהוָה וְדִיגֹם וְאַחֲרֵי־כֵן אֶשְׁלַח לְרְבִים צִידִים וְצִדּוֹם מֵעַל כָּל־הָר וּמֵעַל כָּל־גִּבְעָה וּמִמְקִיקֵי הַסִּלְעִים:</p>	<p>I <u>am</u> about to send many <u>fishermen</u>, says the LORD, and they will fish them, and after that I will send many hunters, and they will hunt them <u>from</u> every mountain, and from every hill, and <u>from</u> 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.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p> <hr/> <p>from (2x) ← <i>from on</i>.</p>
Jer 16:17	<p>כִּי עֵינַי עַל־כָּל־דַּרְכֵיהֶם לֹא נִסְתָּרוּ מִלְפָּנַי וְלֹא־נִצְפָן עֲוֹנָם מִנֶּגֶד עֵינַי:</p>	<p>For my eyes <i>are</i> on all their ways – they are not hidden <u>from</u> me, and their iniquity is not concealed <u>from</u> my eyes.</p>	<p>from me ← <i>from before me</i>.</p> <hr/> <p>from my eyes ← <i>from opposite my eyes</i>.</p>
Jer 16:18	<p>וּשְׁלַמְתִּי רִאשׁוֹנָה מִשְׁנָה עֲוֹנָם וְחַטָּאתָם עַל חֲלָלָם אֶת־אֶרֶצִי בְנִבְלֹת שְׁקוּצֵיהֶם וְתוֹעֲבוֹתֵיהֶם מְלֵאוֹ אֶת־נַחֲלָתִי: ס</p>	<p>And I will first requite their iniquity and their sin double for <u>their</u> 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 עֹזִי וּמִצְוֵי וּמְנוּסֵי בְיוֹם צָרָה אֱלִידָה גּוֹיִם יִבְאוּ מֵאַפְסֵי־אֶרֶץ וַיֹּאמְרוּ אֲדֹ־שֶׁקֶר נָחֲלוּ אֲבוֹתֵינוּ הֶבֶל וְאִין־בָּם 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>הִיַּעֲשֶׂה־לּוֹ אָדָם אֱלֹהִים וְהֵמָּה 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>לָכֵן הִנְנִי מוֹדִיעֶם בַּפֶּעַם הַזֹּאת אוֹדִיעֶם אֶת־יָדִי וְאֶת־גְּבוּרָתִי וַיֵּדְעוּ כִּי־שְׁמִי יְהוָה: ס</p>	<p>That <i>is</i> why I <u>am</u> about to 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</u> the LORD.</p>	<p>I am about to ← <i>behold me</i>.</p> <hr/> <p>my name <i>is</i> the LORD: as AV here, but compare Ex 6:3.</p>
Jer 17:1	<p>חַטָּאת יְהוּדָה כְּתוּבָה בַּעֵט בְּרָזָל בְּצִפְרָן שְׁמִיר חֲרוּשָׁה עַל־לִיחַ לִבָּם וּלְקֶרְנוֹת מִזְבְּחוֹתֵיהֶם:</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 רַעֲנָן 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	הָרְרִי בַשָּׂדֶה חִילָךְ כָּל-אוֹצְרוֹתֶיךָ לִבּוֹ אֶתֵּן בְּמַתִּיךָ בַּחֲטָאֵת בְּכָל-גְּבוּלֶיךָ:	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.	territories ← <i>borders</i> .
Jer 17:4	וְשִׁמְטָתָהּ וּבָדָל מִנַּחֲלָתָךְ אֲשֶׁר נָתַתִּי לָךְ וְהֶעֱבַדְתִּיךָ אֶת-אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר לֹא-יָדַעְתָּ כִּי-אֵשׁ קִדְחָתָם בְּאִפִּי עַד-עוֹלָם תִּקְדָּה: ס	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.”	be removed ← <i>let lie fallow</i> , but also <i>cease from</i> . you have kindled: the <i>you</i> here is plural; all 7 preceding occurrences of <i>you</i> / <i>your</i> are singular.
Jer 17:5	כֹּה אָמַר יְהוָה אֲרוּר הַגִּבֹּר אֲשֶׁר יִבְטַח בָּאָדָם וְשֵׁם בָּשָׂר זָרְעוֹ וּמִן-יְהוָה יִסּוֹר לִבּוֹ:	<i>This is what</i> the LORD says: “Cursed <i>is</i> the man who trusts in man, Who <i>makes</i> flesh his <i>strong</i> arm, And whose heart departs from the LORD.	<i>this is what</i> ← <i>thus</i> . man ... man ← (<i>strong</i>) man ... (<i>Adamic</i>) man. makes ← <i>sets</i> .
Jer 17:6	וְהָיָה כְּעֶרְעֵר בְּעֶרְבָה וְלֹא יִרְאֶה כִּי-יָבֹא טוֹב וְשָׁכֵן חֲרָרִים בַּמִּדְבָּר אֶרֶץ מִלְחָה וְלֹא תֵשֵׁב: ס	And he will be <i>most</i> <i>destitute</i> In an arid tract, And he will not see <i>it</i> when <i>prosperity</i> comes, And he will live <i>in</i> parched places in the desert, In a salty land, And not inhabited.	most destitute ← <i>as destitute</i> , but see [AnLx] ַּ II (c), noting intensity. AV differs (<i>like the</i> <i>heath</i>). prosperity ← <i>good</i> .
Jer 17:7	בָּרוּךְ הַגִּבֹּר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה יְהוָה מִבְּטָחוֹ:	Blessed <i>is</i> the man who trusts in the LORD, Whose <i>reliance</i> is the LORD.	reliance ← <i>trusting</i> .
Jer 17:8	וְהָיָה כֶּעֶץ שָׁתוּל עַל-מַיִם וְעַל-יֹבֵל יִשְׁלַח שְׁרָשָׁיו וְלֹא *יִרָא **יִרְאֶה כִּי-יָבֹא חֹם וְהָיָה עָלָיו רֶעֶן וּבִשְׁנַת בַּצָּרָה לֹא יִדָּאָג וְלֹא יִמָּשׁ מִעֲשׂוֹת פְּרִי:	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> <i>produce</i> fruit.	fear: AV differs (<i>see</i>), taking the <i>qeré</i> . Ps 1:3. fail to produce ← <i>recede from</i> <i>producing</i> .

Jer 17:9	עֵקֶב הַלֵּב מִכָּל וְאָנֹכִי הוּא מִי יִדְעֵנּוּ:	The heart <i>is</i> more deceitful than <u>anything</u> , And it <i>is</i> incurable – Who <i>can</i> discern it?	See note on James 4:5 , where this verse may be alluded to. anything ← <i>everything</i> . discern ← <i>know</i> .
Jer 17:10	אֲנִי יְהוָה חִקֵּר לֵב בַּחֲזֹן כְּלִיֹּת וְלִתֵּת לְאִישׁ *כְּדַרְכּוֹ **כְּדַרְכָּיו כִּפְרִי מִעֲלֵלָיו: ס	I, the LORD, search the heart <i>And examine the kidneys,</i> So as to give to a man according to his {K: way} [Q: ways], And according to the fruit of his works.	Rom 2:6, Rom 8:27, Rev 2:23, Rev 18:6, Rev 20:12, Rev 20:13, Rev 22:12. kidneys: i.e. <i>inward feelings</i> .
Jer 17:11	קָרָא דָגֵל וְלֹא יֵלֵד עֹשֶׂה עֹשֶׂר וְלֹא בְמִשְׁפָּט בַּחֲצִי יָמָיו **יָמָיו יַעֲזֹבֵנּוּ וּבְאַחֲרֵיתוֹ יִהְיֶה נָבִל:	<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] <u>it leaves him</u> , And in his later <i>life</i> he becomes a fool.”	partridge ← <i>(male) partridge</i> . it leaves him: AV differs (<i>he ... shall leave them</i>), exchanging subject and predicate.
Jer 17:12	כִּסֵּא כְבוֹד מְרוֹם מְרֹאשׁוֹן מְקוֹם מְקַדְשָׁנוּ:	The place of our sanctuary <i>is a glorious throne</i> ; <i>It has been</i> an exalted place from the beginning.	a glorious throne ← <i>a throne of glory</i> , a Hebraic genitive.
Jer 17:13	מִקְוֵה יִשְׂרָאֵל יְהוָה כָּל-עֹזֵבֶיךָ יִבְשׁוּ *יִסּוּרִי **יִסּוּרִי בְּאַרְץ יִכְתְּבוּ כִי עֲזָבוּ מְקוֹר מַיִם-חַיִּים אֶת-יְהוָה: ס	The hope of Israel <i>is</i> the LORD; 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, <u>So that</u> I am healed. Save me <u>So that</u> I am saved, For you <i>are</i> my <i>focus of</i> praise.	so that (2x): purposive use of the vav.
Jer 17:15	הִנֵּה-הֵמָּה אֹמְרִים אֵלַי דְּבַר-יְהוָה יָבֹוא נָא:	See <u>how</u> 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 מִרְעָה אַחֲרֶיךָ וַיּוֹם אָנוּשׁ לֹא הִתְאַוִּיתִי אִתָּה יְדַעַת מוֹצֵא שִׁפְתִּי נֹכַח פִּנְיֶךָ הָיָה:	But I have not hastened <i>away</i> From <i>being</i> a shepherd in <u>following you</u> , Nor have I longed for <u>the</u> <u>sorrowful day</u> . 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> . in following you ← <i>after you</i> .

Jer 17:17	אַל־תִּהְיֶה־לִּי לְמַחֲתָה מִחֲסִי־אַתָּה בְּיוֹם רָעָה:	Do not be a terror to me; You <i>are</i> my refuge on the <i>evil day</i> .	evil day ← <i>day of evil</i> , a Hebraic genitive.
Jer 17:18	יָבֹשׁוּ רִדְפֵי וְאֶל־אַבְשָׁה אֲנִי יִחַתּוּ הָמָּה וְאֶל־אַחֲתָהּ אֲנִי הִבִּיא עָלֵיהֶם יוֹם רָעָה וּמִשְׁנָה 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 <i>evil day</i> , 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 הַלֵּךְ וְעַמְדַת בְּשַׁעַר בְּנֵי־*עַם **הָעַם אֲשֶׁר יָבֹאוּ בּוֹ מַלְכֵי 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 שְׁמָעוּ דְּבַר־יְהוָה מַלְכֵי יְהוּדָה וְכָל־יְהוּדָה וְכָל יֹשְׁבֵי יְרוּשָׁלַם הַבָּאִים בַּשַּׁעְרִים 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 וְאַל־תִּשְׂאוּ מִשָּׂא בְּיוֹם הַשַּׁבָּת וְהִבֵּאתֶם בַּשַּׁעְרֵי יְרוּשָׁלַם:	This <i>is what</i> the LORD says: «Watch out for your <i>lives</i> , 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 וְקִדַּשְׁתֶּם אֶת־יוֹם הַשַּׁבָּת כַּאֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם:	And you shall not take a burden out of your houses on the Sabbath day, and you shall not do <i>any</i> work, and you shall sanctify the Sabbath day, as I commanded your fathers.» ’ ’	any ← <i>every</i> .
Jer 17:23	וְלֹא שָׁמְעוּ וְלֹא הִטּוּ אֶת־אָזְנוֹם וַיִּקְשׂוּ אֶת־עַרְפָּם לִבְלֹתִי *שׁוֹמַע *שְׁמוֹעַ וּלְבַלְּתִי קַחַת מוֹסֵר:	But they did not hear, and they did not incline their <i>ears</i> , but they stiffened their <i>necks</i> so as not <i>to hear</i> , and so as not to accept discipline.	to hear: the <i>ketiv</i> is a participle; the <i>qeré</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	<p>וְהָיָה אִם־שָׁמַעַתְּ שְׁמִיעוֹן אֵלַי נֹאמַרְיָהוּהָ לְבַלְתִּי הִבֵּי מִשָּׂא בְשַׁעְרֵי הָעִיר הַזֹּאת בַּיּוֹם הַשַּׁבָּת וּלְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת לְבַלְתִּי עֲשׂוֹת־*בָּה **בּו כָּל־מְלָאכָה:</p>	<p>“But if you will <u>make a point of</u> heeding me, says the LORD, by <u>not bringing</u> a burden in through the gates of this city on the Sabbath day, and by <u>sanctifying</u> the Sabbath day, by <u>not doing</u> any work <u>on it</u>,</p>	<p>on it: the <i>ketiv</i> is feminine, agreeing with <i>Sabbath</i>; the <i>qeré</i> is masculine, agreeing with <i>day</i>.</p> <hr/> <p>but ← <i>and it will be</i>.</p> <hr/> <p>make a point of heeding: infinitive absolute.</p> <hr/> <p>by not bringing ... by sanctifying ... by not doing: gerundial use of the infinitive.</p> <hr/> <p>any ← <i>every</i>.</p>
Jer 17:25	<p>וּבָאוּ בְשַׁעְרֵי הָעִיר הַזֹּאת מְלָכִים וְשָׂרִים יֹשְׁבִים עַל־כִּסֵּא דָוִד רֹכְבִים בָּרֶכֶב וּבִסּוּסִים הֵמָּה וְשָׂרֵיהֶם אִישׁ יְהוּדָה וְיֹשְׁבֵי 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 <i>chariots</i>, and on horses – they and their princes, <u>men of</u> <i>Judah</i> and the inhabitants of Jerusalem – and this city will be inhabited age-abidingly.</p>	<p>chariots ← <i>a chariot</i>. Collective usage; elsewhere often <i>a chariot fleet</i>.</p> <hr/> <p>men of Judah ← <i>a man of Judah</i>. Collective usage.</p>
Jer 17:26	<p>וּבָאוּ מֵעֲרֵי־יְהוּדָה וּמִסְבִּיבוֹת יְרוּשָׁלַם וּמֵאֶרֶץ בְּנִימִן וּמִן־הַשְּׂפֵלָה וּמִן־הָהָר וּמִן־הַנֶּגֶב מְבֹאִים עוֹלָה וְזֶבֶח וּמִנְחָה וְלִבְנוֹנָה 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 <u>mountains</u>, and from the south, bringing a burnt offering and a sacrifice, and a meal-offering, and frankincense, and bringing a thank-offering <i>to</i> the house of the LORD.</p>	<p>mountains ← <i>mountain</i>. Collective usage, <i>a mountain range</i>.</p>
Jer 17:27	<p>וְאִם־לֹא תִשְׁמָעוּ אֵלַי לְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת וּלְבַלְתִּי שָׂאת מִשָּׂא וּבָא בְשַׁעְרֵי יְרוּשָׁלַם בַּיּוֹם הַשַּׁבָּת וְהִצַּתִּי אֵשׁ בְּשַׁעְרֶיהָ וְאָכְלָה אֲרָמְנוֹת יְרוּשָׁלַם וְלֹא תִכְבֶּה: פ</p>	<p>But if you will not heed me <i>concerning</i> sanctifying the Sabbath day, and not carrying a burden, or <u>coming in</u> through the gates of Jerusalem <i>laden</i> 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־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:</p>	<p>The word which <u>came</u> to Jeremiah from the LORD and said,</p>	<p>came ← <i>became</i>.</p>
Jer 18:2	<p>קוּם וִירְדָּתָ בֵּית הַיּוֹצֵר וְשָׁמָּה אֲשַׁמְּיַעְךָ אֶת־דִּבְרֵי:</p>	<p>“Get up and go down <i>to</i> the potter's house, and I will inform you of my words there.”</p>	
Jer 18:3	<p>וְאֵרַד בֵּית הַיּוֹצֵר *וְהִנֵּהוּ **וְהִנֵּה *הוּא עֹשֶׂה מְלָאכָה עַל־הַטֹּרְנָה:</p>	<p>So I went down <i>to</i> the potter's house, and <u>there he was</u>, making artisanry at the turntable.</p>	<p>there he <i>was</i> ← <i>behold him</i>. One word in the <i>ketiv</i>; two in the <i>qeré</i>, with a minor spelling difference.</p>

Jer 18:4	וְנִשְׁחַת הַכְּלִי אֲשֶׁר הוּא עָשָׂה בַּחֲמֶר בִּיד הַיּוֹצֵר וְשָׁב וַיַּעֲשֵׂהוּ כְּלִי אֲחֵר כַּאֲשֶׁר יֵשֶׁר בְּעֵינֵי הַיּוֹצֵר לַעֲשׂוֹת: פ	But the article which he was making from clay became spoiled in the hand of the potter, and he <u>started</u> again, and he made it into another article, as <i>was</i> the right <i>thing</i> to do in the eyes of the potter.	started again ← <i>returned</i> .
Jer 18:5	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Jer 18:6	הֲכִיּוֹצֵר הִזֶּה לֹא־אוֹכֵל לַעֲשׂוֹת לָכֶם בֵּית יִשְׂרָאֵל נְאֻם־יְהוָה הִנֵּה כַּחֲמֶר בִּיד הַיּוֹצֵר כִּן־אַתֶּם בְּיָדִי בֵּית 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	רָגַע אֲדַבֵּר עַל־גּוֹי וְעַל־מַמְלָכָה לְנִתּוֹשׁ וּלְנִתּוֹץ וְלִהְיוֹת אֲבִיד:	<i>Now for one moment</i> I will speak about a nation and about a kingdom, <i>about</i> plucking up and tearing down and destroying.	plucking up ... tearing down ... destroying: gerundial use of the infinitives.
Jer 18:8	וְשָׁב הַגּוֹי הַהוּא מִרַעְתּוֹ אֲשֶׁר דִּבַּרְתִּי עָלָיו וְנִחַמְתִּי עַל־הָרָעָה אֲשֶׁר חָשַׁבְתִּי לַעֲשׂוֹת לוֹ: ס	But <i>if</i> that <u>nation</u> turns away from its <u>evil</u> <u>which</u> I have spoken <i>about</i> concerning it, then I will repent of the evil which I had <u>intended</u> 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	וְרָגַע אֲדַבֵּר עַל־גּוֹי וְעַל־מַמְלָכָה לִבְנֹת וּלְגַטֵּעַ:	And <i>for another moment</i> I will speak about a nation and about a kingdom, <i>about</i> building and planting.	building ... planting: gerundial use of the infinitives.
Jer 18:10	וַעֲשֵׂה *הָרָעָה* **הָרַעַל 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 <u>that</u> I would <u>do</u> 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	וַעֲתָה אֲמַר־נָא אֶל־אִישׁ־יְהוּדָה וְעַל־יוֹשְׁבֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר יְהוָה הִנֵּה אֲנִכִּי יוֹצֵר עֲלֵיכֶם רָעָה וְחָשַׁב עֲלֵיכֶם מַחֲשָׁבָה שׁוּבוּ נָא אִישׁ מִדְּרָכּוֹ 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</u> <i>what</i> the LORD says: «I <u>am about</u> to <u>craft</u> evil 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 <i>is what</i> ← <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 נֹאֵשׁ כִּי־אַחֲרִי מַחֲשַׁבּוֹתֵינוּ נֵלֶךְ וְאִישׁ שָׁרָרוֹת לְבוֹהָרַע 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 כֹּאֲלֶה שֶׁעָרַרְתָּ עֲשֶׂתָהּ 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 מַצֹּר שְׂדֵי שֶׁלֶג לְבָנוֹן אִם-יִנָּתְשׁוּ מֵיִם זָרִים קָרִים נוֹזְלִים:	Does the <u>snow of Lebanon</u> <u>Desert the rock</u> in the plain? Or will the flowing foreign cold water Be withdrawn?	does the snow of Lebanon ... Desert the rock: AV differs (<i>will</i> (<i>a man</i>) <i>leave the snow of</i> <i>Lebanon</i>). We interpret as <i>the</i> <i>snow feeds the brook in the</i> <i>plain</i> .
Jer 18:15	כִּי-שָׁכַחְנִי עַמִּי לְשׂוֹא יִקְטְרוּ וַיִּכְשְׁלוּם בְּדַרְכֵיהֶם שְׁבִילִי עוֹלָם לְלַכֵּת נְתִיבוֹת דֶּרֶךְ לֹא סֹלֶלָה:	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 אֶרֶצָם לְשִׁמָּה *שְׂרוּקָת *שְׂרִיקוֹת עוֹלָם כָּל עוֹבֵר עָלֶיהָ יִשָּׁם וַיִּנָּד בְּרֹאשׁוֹ:	So making their land a desolation – An age-long <i>object of</i> <i>jeering</i> . Everyone <i>who</i> passes over it is astonished And shakes his head.	<i>object of</i> jeering ← <i>hissing</i> , <i>whistling</i> . The <i>ketiv</i> is singular, the <i>qere</i> plural. Singular in Jer 19:8.
Jer 18:17	כְּרוּחַ-קִדִּים אֶפְיָצָם לִפְנֵי אוֹיֵב עֶרְף וְלֹא-פָנִים אֶרְאֶם 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 אֶרְאֶם, it reads <i>show</i> explicitly, as is read by eastern manuscripts, LXX, Vulgate, Syriac [BHS-CA].
Jer 18:18	וַיֹּאמְרוּ לָכֵן וַנַּחֲשֶׁבֶה עַל-יִרְמְיָהוּ מַחֲשָׁבוֹת כִּי לֹא-תֵאבֹד תּוֹרָה מִכֶּהֱן וְעֵצָה מִחֲכָם וְדָבָר מִנְּבִיא לָכֵן וַנִּכְהוּ בַלְשׁוֹן וְאֶל-נִקְשִׁיבָה אֶל-כָּל-דִּבְרֵיו:	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</i> <i>thoughts</i> . <hr/> 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). <hr/> fail ← <i>perish</i> . <hr/> any ← <i>all</i> .
Jer 18:19	הֲקִשִּׁיבָה יְהוָה אֵלַי וּשְׁמַע לְקוֹל יְרִיבִי:	O LORD, heed me, And hear the voice Of those who take issue with me.	

Jer 18:20	הַיָּשָׁלִם תַּחַת־טוֹבָה רָעָה כִּי־כָרוּ שׁוֹחָה לְנַפְשִׁי זָכָר עֲמָדִי לִפְנֵיךָ לְדַבֵּר עֲלֵיהֶם טוֹבָה לְהָשִׁיב אֶת־חַמָּתְךָ 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	לָכֵן תֵּן אֶת־בְּנֵיהֶם לָרֶעֱב וְהִגַּרְםָּ עַל־יַד־חֶרֶב וְתִהְיֶנָּה נָשִׁיהֶם שְׂכָלוֹת וְאַלְמָנוֹת וְאֲנָשֵׁיהֶם יִהְיוּ הֶרְגֵי מוֹת בַּחֲוִרֵיהֶם מִכִּי־חָרֵב בְּמַלְחָמָה:	Therefore deliver their sons to famine, And give them over to the <u>blade</u> of the sword, And let their wives be bereaved of children And <i>be</i> widows, And let their men be <u>put to</u> <u>death</u> , <i>And let</i> their young men be struck by the sword in battle.	blade ← <i>hands; powers; sides</i> . put to death ← <i>killed of death</i> .
Jer 18:22	תִּשְׁמַע זַעֲקָה מִבֵּיתֵיהֶם כִּי־תָבִיא עֲלֵיהֶם גָּדוֹד פְּתָאִם כִּי־כָרוּ *שִׁיחָה **שׁוֹחָה לְלַכְדָּנִי וּפְחִים טָמְנוּ לְרַגְלִי:	Let <i>their</i> shout be heard from their houses When you suddenly bring a troop on them, For they have dug a <u>pit</u> to trap me, And they have hidden snares for my feet.	pit: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
Jer 18:23	וְאַתָּה יְהוָה יָדַעְתָּ אֶת־כָּל־עֲצָתְךָ עָלַי לַמּוֹת אֶל־תִּכְפֹּר עַל־עוֹנָם וְחַטָּאתָם מִלִּפְנֵיךָ אֶל־תִּמְחִי *וְהָיוּ **וְיִהְיוּ מְכַשְׁלִים לִפְנֵיךָ בָּעֵת אֲפָךְ עֲשֵׂה בָהֶם: ס	But you, O LORD, Know all their deadly plans against me. Do not pardon their iniquity, And do not <u>blot out</u> their sin from your presence, And <u>let them be</u> made to stumble before you. At the time of your anger, Deal with them.	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.
Jer 19:1	כֹּה אָמַר יְהוָה הֵלוֹךְ וְקִנִּיתָ בְּקִבְּק יוֹצֵר חֶרֶשׁ וּמִזְקָנִי הָעָם וּמִזְקָנֵי הַכֹּהֲנִים:	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,	this <i>is what</i> ← <i>thus</i> . go: infinitive absolute in the role of a finite verb.
Jer 19:2	וִיצֵאתָ אֶל־גִּיא בֶן־הַנֶּם אֲשֶׁר פֶּתַח שַׁעַר *הַחֲרוֹסוֹת **הַחֲרוֹסִית וְקִרְאתָ שָׁם אֶת־הַדְּבָרִים אֲשֶׁר־אֲדַבֵּר אֵלֶיךָ:	and go out to the <u>Valley of the</u> <u>Son of Hinnom</u> , which <i>is at</i> the entrance of the <u>Pottery Gate</u> , and proclaim there the words which I will speak to you.	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> .

Jer 19:3	<p>וַאֲמַרְתָּ שְׁמָעוּ דְּבַר־יְהוָה מַלְכֵי יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מְבִיא רָעָה עַל־הַמָּקוֹם הַזֶּה אֲשֶׁר כָּל־שְׁמָעָה תִּצְלָנָה אָזְנוֹ:</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. <i>This is what</i> the LORD of hosts, the God of Israel, says: «I <u>am about to</u> 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>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p>
Jer 19:4	<p>יַעַן אֲשֶׁר עֲזַבְנִי וַיִּנְכְּרוּ אֶת־הַמָּקוֹם הַזֶּה וַיִּקְטְרוּ־בּוֹ לֵאלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדְעוּם הֵמָּה וְאֲבוֹתֵיהֶם וּמַלְכֵי יְהוּדָה וּמָלְאוּ אֶת־הַמָּקוֹם הַזֶּה דָּם נָקִים:</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־בָּמֹת הַבַּעַל לְשָׂרָף אֶת־בְּנֵיהֶם בָּאֵשׁ עֹלֹת לִבְעַל 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 <u>arise in my</u> 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 הַתֶּפֶת וְיִגֵּא בֶן־הַנֶּם כִּי אִם־יִגֵּא הַהֲרָגָה:</p>	<p>Therefore <u>be aware that</u> the days are coming, says the LORD, when this place will no longer be called <i>Topheth</i>, and the Valley of the Son of Hinnom, but the Valley of Killing.</p>	<p>be aware that ← <i>behold</i>.</p> <hr/> <p>Topheth: see Jer 7:31, Jer 7:32.</p>
Jer 19:7	<p>וּבִקַּתִּי אֶת־עֶצֶת יְהוּדָה וִירוּשָׁלַם בַּמָּקוֹם הַזֶּה וְהַפִּלֹתִים בַּחֶרֶב לִפְנֵי אֹיְבֵיהֶם וּבְיַד מְבַקְשֵׁי נַפְשָׁם וְנָתַתִּי אֶת־גְּבֻלָּתָם לַמָּאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבֶהֱמַת 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 <i>lives</i>, and I will make their <i>corpses</i> food for the birds of the sky and the animals of the land.</p>	<p>lives ← <i>soul</i>.</p> <hr/> <p>corpses ← <i>corpse</i>. Singular in Hebrew because one per person.</p>
Jer 19:8	<p>וְשָׁמַתִּי אֶת־הָעִיר הַזֹּאת לְשִׁמָּה וּלְשָׂרָקָה כָּל עֹבֵר עָלֶיהָ יִשֹּׁם וְיִשָּׂרַק עַל־כָּל־מִכְתָּהָ:</p>	<p>And I will make this city a desolation and an <i>object of</i> jeering; everyone <i>who</i> passes over it will be astonished and will hiss at all its <i>wrecked places</i>.</p>	<p><i>object of</i> jeering ← <i>hissing, whistling</i>.</p> <hr/> <p>wrecked <i>places</i> ← <i>smittings</i>.</p>
Jer 19:9	<p>וְהֵאכַלְתִּים אֶת־בָּשָׂר בְּנֵיהֶם וְאֵת בָּשָׂר בָּנֹתֵיהֶם וְאִישׁ בְּשַׁר־רֵעֵהוּ יֹאכְלוּ בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יִצְקוּ לָהֶם אֹיְבֵיהֶם וּמְבַקְשֵׁי 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 <i>lives</i> will oppress them.» ’</p>	<p>lives ← <i>soul</i>.</p>

Jer 19:10	וּשְׁבַרְתָּ הַבִּקְבֵּק לְעֵינַי הָאֲנָשִׁים הַהֹלְכִים אוֹתָךְ:	And you will break the pitcher in the sight of the men who are walking with you.	
Jer 19:11	וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה צְבָאוֹת כָּכָה אֶשְׁבֵּר אֶת־הָעָם הַזֶּה וְאֶת־הָעִיר הַזֹּאת כַּאֲשֶׁר יִשְׁבֵּר אֶת־כְּלִי הַיּוֹצֵר אֲשֶׁר לֹא־יוּכַל לְהִרְפֶּה עוֹד וּבִתְפֹּת יִקְבְּרוּ מֵאֵין מָקוֹם לְקָבֹר:	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 <u>lack of room</u> to bury <i>them</i> elsewhere.	this <i>is what</i> ← <i>thus</i> . Topheth: see Jer 7:31. for lack of room: AV differs (<i>till there be no place</i>).
Jer 19:12	כֹּן־אֶעֱשֶׂה לְמָקוֹם הַזֶּה נֹאֲס־יְהוָה וּלְיוֹשְׁבָיו וְלָתֶת אֶת־הָעִיר הַזֹּאת כְּתֹפֶת:	That <i>is what</i> I will do to this place, says the LORD, and to its inhabitants, to make this city like Topheth.	that <i>is what</i> ← <i>thus</i> . Topheth: see Jer 7:31.
Jer 19:13	וְהָיוּ בָתֵּי יְרוּשָׁלַם וּבָתֵּי מַלְכֵי יְהוּדָה כַּמָּקוֹם הַתֹּפֶת הַטְּמֵאִים לְכָל הַבָּתִּים אֲשֶׁר קִטְּרוּ עַל־גִּגְתֵיהֶם לְכָל צָבָא הַשָּׁמַיִם וְהַסֵּד נְסָכִים לְאֱלֹהִים אֲחֵרִים: פ	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 poured</i> libations to other gods.» ’ ”	Topheth: see Jer 7:31. poured: infinitive absolute in the role of a finite verb.
Jer 19:14	וַיָּבֹא יִרְמְיָהוּ מִהִתְפֹּת אֲשֶׁר שָׁלְחוֹ יְהוָה שָׁם לְהִנָּבֵא וַיַּעֲמֵד בַּחֲצַר בֵּית־יְהוָה וַיֹּאמֶר אֶל־כָּל־הָעָם: ס	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,	Topheth: see Jer 7:31.
Jer 19:15	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי *מְבִי **מְבִיא אֶל־הָעִיר הַזֹּאת וְעַל־כָּל־עַרְיָה אֵת כָּל־הָרָעָה אֲשֶׁר דִּבַּרְתִּי עָלֶיהָ כִּי הָקְשׁוּ אֶת־עַרְפָּם לְבָלְתִי שְׁמוֹעַ אֶת־דִּבְרִי:	“‘ <u>This is what</u> the LORD of hosts, the God of Israel, says: ‘ <u>I 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.’ ”	bring: the <i>ketiv</i> is an apocopation of the <i>qeré</i> . this <i>is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> . <i>the land's</i> ← <i>her</i> . necks ← <i>neck</i> . Singular in Hebrew because one item per person. Compare Ezek 33:26.
Jer 20:1	וַיִּשְׁמַע פַּשְׁחוּר בֶּן־אִמֶּר הַכֹּהֵן וְהוּא פֶקִיד נָגִיד בְּבֵית יְהוָה אֶת־יִרְמְיָהוּ נָבִיא אֶת־הַדְּבָרִים הָאֵלֶּה:	And Pashhur the son of Immer the priest, who <i>was</i> a leading superintendent in the house of the LORD, heard Jeremiah prophesying these things.	Pashhur: (<i>shin + heth</i>), AV= Pashur.

Jer 20:2	<p>וַיַּכֵּה פֶּשֶׁחִיּוּר אֶת יִרְמְיָהוּ הַנָּבִיא וַיִּתֵּן אֹתוֹ עַל-הַמֶּהֱפֶכֶת אֲשֶׁר בְּשַׁעַר בְּנֵימִן הַעֲלִיזֹן אֲשֶׁר בְּבֵית יְהוָה:</p>	<p>And Pashhur struck Jeremiah the prophet and put him in the prison 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.</p> <hr/> <p>prison: or <i>stocks</i>.</p>
Jer 20:3	<p>וַיְהִי מִמָּחֳרַת וַיֵּצֵא פֶּשֶׁחִיּוּר אֶת-יִרְמְיָהוּ מִן-הַמֶּהֱפֶכֶת וַיֹּאמֶר אֵלָיו יִרְמְיָהוּ לֹא פֶּשֶׁחִיּוּר קָרָא יְהוָה שְׁמִי כִּי אֶם-מָגוֹר מְסָבִיב: פ</p>	<p>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.</p>	<p>Pashhur (2x): see Jer 20:1.</p> <hr/> <p>prison: or <i>stocks</i>.</p> <hr/> <p>Magor-Missabib: i.e. <i>fear round about</i>.</p>
Jer 20:4	<p>כִּי כֹה אָמַר יְהוָה הַגִּנִּי נִתְּנָךְ לְמָגוֹר לְךָ וּלְכָל-אַהֲבֶיךָ וְנִפְּלוּ בַּחֶרֶב אִיְבֵיהֶם וְעֵינֶיךָ רְאוּת וְאֶת-כָּל-יְהוּדָה אֶתֵּן בְּיַד מֶלֶךְ-בָּבֶל וְהִגָּלְסָם בְּבָלָה וְהִכָּם בַּחֶרֶב:</p>	<p>For this <i>is what</i> the LORD says: ‘I <i>am about to</i> 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.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p>
Jer 20:5	<p>וְנָתַתִּי אֶת-כָּל-חֶסֶן הָעִיר הַזֹּאת וְאֶת-כָּל-יָגִיעָהּ וְאֶת-כָּל-יִקְרָהּ וְאֶת כָּל-אוֹצְרוֹת מַלְכֵי יְהוּדָה אֶתֵּן בְּיַד אִיְבֵיהֶם וּבְזֹזֹם וּלְקָחוּם וְהִבִּיאוּם בְּבָלָה:</p>	<p>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.</p>	
Jer 20:6	<p>וְאַתָּה פֶּשֶׁחִיּוּר וְכָל יֹשְׁבֵי בֵּיתְךָ תֵּלְכוּ בַּשָּׁבִי וּבָבֶל תָּבוֹא וְשָׁם תָּמוּת וְשָׁם תִּקְבֹּר אֶתְּךָ וְכָל-אַהֲבֶיךָ אֲשֶׁר-נִבֵּאתָ לָהֶם בְּשִׁקְרָה: ס</p>	<p>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 there that</i> you will die, and <i>it is there that</i> you will be buried – you and all your friends to whom you prophesied falsely.’ ”</p>	<p>Pashhur: see Jer 20:1.</p>
Jer 20:7	<p>פָּתִיתַנִּי יְהוָה וּאֶפֶת חֲזָקַתִּנִּי וְתוֹכַל הִיְתִי לְשִׁחוֹק כָּל-הַיּוֹם כֻּלָּה לַעֲגֹל לִי:</p>	<p>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.</p>	

Jer 20:8	<p>כִּי־מִדִּי אֲדַבֵּר אֲזַעַק חַמָּס וְשׁוֹד אֶקְרָא כִּי־הִיא דְּבַר־יְהוָה לִי לְחֶרֶף וּלְקָלָס כָּל־הַיּוֹם:</p>	<p>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>.</p>	
Jer 20:9	<p>וְאִמַּרְתִּי לֹא־אֶזְכְּרֵנוּ וְלֹא־אֲדַבֵּר עוֹד בְּשֵׁמוֹ וְהִיא בְּלִבִּי כְּאֵשׁ בֹּעֶרֶת עֶצֶר בְּעִצְמֹתַי וְנִלְאַיְתִי בְּכָל־וְלֹא אוּכָל:</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 <i>enduring it</i>, And I was not able <i>to do so</i>.</p>	<p>enduring: i.e. <i>with enduring</i>, gerundial use of the infinitive.</p>
Jer 20:10	<p>כִּי שָׁמַעְתִּי דְּבַת רַבִּים מְגֹזֵר מִסָּבִיב הִגִּידוּ וְנִגִּידְנוּ כָּל־ אֲנוֹשׁ שְׁלוֹמִי שִׁמְרִי צִלְעִי אוֹלֵי יַפְתָּה וְנוֹכְלָה לֹא וְנִקְחָה נִקְמַתְנוּ מִמֶּנּוּ:</p>	<p>For I have heard the slander of many; <i>There is fear all round</i>. “Report <i>it</i>, and we will report him”, <i>they say</i>. Every man I <u>have been well-</u> <u>disposed towards</u>, <u>Who would stand by me</u>, <i>Says</i>, “Perhaps he will be enticed, And we will get the better of <u>him</u>, 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>וְיְהוָה אוֹתִי כְּגִבּוֹר עָרִיץ עַל־כֵּן רִדְפִי יִכְשְׁלוּ וְלֹא יִכָּלּוּ בָּשׁוּ מֵאֵל כִּי־לֹא הִשְׁכִּילוּ כְּלִמָּת עוֹלָם לֹא תִשָּׁכַח:</p>	<p>But the LORD <i>is</i> with me as a mighty warrior, Which <i>is</i> why those who pursue me will stumble And will not prevail. They will be very ashamed, Because they have not acted prudently. <i>They will have age-abiding ignominy</i> <i>Which</i> will not be forgotten.</p>	
Jer 20:12	<p>וְיְהוָה צְבָאוֹת בֹּחֵן צָדִיק רֹאֵה כְּלִיּוֹת וְלֵב אֲרָאָה נִקְמַתָּה מֵהֶם כִּי אֵלֶיךָ גָּלִיתִי אֶת־רִיבִי: ס</p>	<p>But the LORD of hosts tests the righteous <i>And sees</i> the kidneys and the heart. I will see your vengeance on them, For I have disclosed my contention to you.</p>	<p>Rom 8:27, Rev 2:23. 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 הֲצִיל אֶת־נַפְשׁ אֲבִיוֹן מִיַּד מַרְעִים: ס</p>	<p>Sing to the LORD; Praise the LORD, For he has delivered the <u>livelihood</u> of the poor From the <u>grip</u> of evildoers.</p>	<p>livelihood ← <i>soul</i>.</p> <hr/> <p>grip ← <i>hand</i>.</p>

Jer 20:14	אָרוּר הַיּוֹם אֲשֶׁר יֻלְּדֵתי בּוֹ יוֹם אֲשֶׁר-יֻלְּדֵתִנִּי אִמִּי אֶל-יְהִי בָרוּךְ:	Cursed <i>be</i> the day on which I was born – The day when my mother bore me. Let it not be blessed.	Compare this verse and the following verses to Job 3:3.
Jer 20:15	אָרוּר הָאִישׁ אֲשֶׁר בָּשָׂר אֶת-אָבִי לֵאמֹר יֻלְּדֵ לָךְ בֵּן 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 כְעָרִים אֲשֶׁר-הִפְךָ יְהוָה וְלֹא נָחַם וְשָׁמַע זַעקָה בַּבֹּקֶר וּתְרוּעָה 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-מוֹתֵתִנִּי מִרְחֹם וְתִהְיֶה-לִּי אִמִּי קִבְרִי וְרַחֲמָהּ הָרֶת עוֹלָם:	Because he did not kill me <i>in the womb</i> , So that my mother would be my grave, And <i>her womb would be</i> <i>age-abidingly pregnant</i> .	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 mother and child die</i> . MT's <i>rafé</i> changes <i>her womb</i> to <i>a damsel</i> , a word →
Jer 20:18	לָמָּה זֶה מִרְחֹם יֵצְאתִי לִרְאוֹת עֵמָל וַיִּגְזֹן וַיִּכְלוּ בְּבִשְׁת יָמַי: פ	Why <i>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	הַדְּבַר אֲשֶׁר-הָיָה אֶל-יִרְמְיָהוּ מֵאֵת יְהוָה בְּשִׁלַּח אֵלָיו הַמֶּלֶךְ צִדְקִיָּהוּ אֶת-פִּשְׁחוּר בֶּן-מִלְכִּיָּה וְאֶת-צַפְנִיָּה בְּן-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	דַּרְשֵׁנָּה בַּעֲדֵנוּ אֶת-יְהוָה כִּי נִבְוֹכַדְרֶאצַּר מֶלֶךְ-בָּבֶל נִלְחָם עָלֵינוּ אוּלַי יַעֲשֶׂה יְהוָה אוֹתָנוּ כְּכָל-נִפְלְאוֹתָיו וַיַּעֲלֶה מֵעָלֵינוּ: 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 יִרְמְיָהוּ 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 הִנְנִי מִסֵּב אֶת־כְּלֵי הַמִּלְחָמָה אֲשֶׁר בְּיָדְכֶם אֲשֶׁר אַתֶּם נֹלְחָמִים בָּם אֶת־מֶלֶךְ בָּבֶל וְאֶת־הַכַּשְׂדִּים הַצָּרִים עֲלֵיכֶם מִחוּץ לַחֻמָּה וְאֶסְפְּתִי אוֹתָם אֶל־תּוֹךְ הָעִיר הַזֹּאת:</p>	<p>‘This <i>is what</i> the LORD God of Israel says: «I <u>am about to</u> 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 <u>into</u> 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 אִתְּכֶם בַּיָּד נְטוּיָה וּבְזֹרֹעַ חֲזָקָה וּבְאַף וּבְחֵמָה וּבְקֶצֶף 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>וְהִכֵּיתִי אֶת־יוֹשְׁבֵי הָעִיר הַזֹּאת וְאֶת־הָאָדָם וְאֶת־הַבְּהֵמָה בְּדֶבֶר 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 נֹאמַר יְהוָה אֶתֵּן אֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְאֶת־עַבְדָּיו וְאֶת־הָעָם וְאֶת־הַנְּשָׂאִים בְּעִיר הַזֹּאת מִן־הַדֶּבֶר מִן־הַחֶרֶב וּמִן־הָרָעָב בְּיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וּבְיַד אִיְבֵיהֶם וּבְיַד מִבְקָשֵׁי נַפְשָׁם וְהָפֵס לְפִי־חֶרֶב לֹא־יָחוּס עֲלֵיהֶם וְלֹא יַחְמֹל 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 <u>after</u> the plague, <u>after</u> the sword, and <u>after</u> the famine, into the hand of Nebuchadrezzar king of Babylon, into the hand of their enemies and into the hand of those seeking their <u>life</u>, 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>וְאֶל־הָעָם הַזֶּה תֹּאמַר כֹּה אָמַר יְהוָה הִנְנִי נֹתֵן 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 <u>am about to</u> 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 בָּעִיר הַזֹּאת יָמוּת בַּחֶרֶב וּבָרָעָב וּבַדֶּבֶר וְהַיֹּצֵא וְנָפַל עַל־הַכַּשְׂדִּים הַצָּרִים עֲלֵיכֶם *יַחִיָּה *וְיַחִיָּה וְהַיֹּתֶה־לּוֹ 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 <u>will live</u>, and his <u>life</u> will be his spoil.</p>	<p>will live: the <i>ketiv</i> and <i>qeré</i> are different forms of the same word, with the same meaning. life ← <i>soul</i>.</p>

Jer 21:10	כִּי שָׁמַתִּי פָנַי בְּעִיר הַזֹּאת לְרָעָה וְלֹא לטוֹבָה נְאֻם־יְהוָה בְּיַד־מֶלֶךְ בָּבֶל תִּנָּתֵן וּשְׂרָפָהּ בָּאֵשׁ: 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	בֵּית דָּוִד כֹּה אָמַר יְהוָה דִּינוּ לְבִקֹּר מִשְׁפָּט וְהַצִּילוּ גָזוּל מִיַּד עוֹשֵׁק פְּנִיתֶצְאָ כָּאֵשׁ חֲמָתִי וּבְעֶרְהָ וְאִין מִכְּפָה מִפְּנֵי רָע *מַעֲלִילֵיהֶם **מַעֲלִילֵיכֶם:	‘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 ← thus.
Jer 21:13	הִנְנִי אֵלֶיךָ יֹשֶׁבֶת הָעֵמֶק צוּר הַמִּישֹׁר נְאֻם־יְהוָה הָאֲמָרִים מִי־יַחַת עָלֵינוּ וּמִי יָבוֹא בְּמַעוֹנוֹתֵינוּ:	<u>I am here</u> against you, <i>You</i> who inhabit the valley And <u>the rock of the plain</u> , 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 here</u> ← <i>behold me</i> . <hr/> the rock of the plain: i.e. Zion [CB].
Jer 21:14	וּפָקַדְתִּי עֲלֵיכֶם כְּפָרִי מַעֲלִילֵיכֶם נְאֻם־יְהוָה וְהַצִּתִּי אֵשׁ בִּיעֲרָהּ 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 down <i>to</i> the house of the king of Judah, and speak <u>these words</u> there,	this is what ← thus. <hr/> these words ← <i>this word /</i> <i>thing</i> .
Jer 22:2	וְאָמַרְתָּ שְׁמַע דְּבַר־יְהוָה מֶלֶךְ יְהוּדָה הִישָׁב עַל־כִּסֵּא דָוִד אַתָּה וְעַבְדֶּיךָ וְעַמְּךָ הַבָּאִים בְּשַׁעְרֵים הָאֵלֶּה: ס	and say, ‘Hear the word of the LORD, O king of Judah, <i>you</i> who sit on the throne of David, you and your servants and your people who come through these gates.	

Jer 22:3	כֹּה אָמַר יְהוָה עֲשׂוּ מִשְׁפָּט וְצִדְקָה וְהַצִּילוּ גָזוּל מִיָּד עֲשׂוּק וְגֵר יָתוֹם וְאַלְמָנָה אַל־תִּגְדּוּ אֶל־תַּחֲמוֹסוֹ וְדָם 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 בַשַּׁעֲרֵי הַבַּיִת הַזֶּה מְלָכִים יֹשְׁבִים לְדָוִד עַל־כִּסְאוֹ רֹכְבִים בָּרֶכֶב וּבַסּוּסִים הוּא *וְעַבְדּוֹ **וְעַבְדָּיו וְעַמּוֹ:	For if you diligently <u>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, <u>each</u> 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־לַחֲרָבָה יִהְיֶה הַבַּיִת הַזֶּה: ס	<u>But</u> 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־בֵּית מֶלֶךְ יְהוּדָה גִּלְעָד אֶתָּה לִי רֹאשׁ הַלְּבָנוֹן אִם־לֹא אֲשִׁיתֶךָ מִדְּבַר עָרִים לֹא *נוֹשְׁבָה **נוֹשְׁבוֹ:	For <u>this is what</u> the LORD says to the house of the king of Judah: «You <u>are Gilead</u> to me – The summit of Lebanon – <u>But I will certainly</u> make you a desert – Cities <u>which are not</u> <u>inhabited</u> .	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 וְכִלָּיו וְכִרְתּוֹ 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 <u>cedars</u> 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>אַל־תִּבְכּוּ לָמֹת וְאַל־תִּגְדּוּ לוֹ בְּכּוּ בְכוֹ לַהֲלֹךְ כִּי לֹא יָשׁוּב עוֹד וְרָאָה אֶת־אֶרֶץ מוֹלֶדְתּוֹ: ס</p>	<p>Do not weep for him <i>who</i> is dead, And do not bemoan him; <i>Weep profusely 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 שָׁלֹם בֶּן־יִשְׁאִיָּהוּ 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 בַּמָּקוֹם אֲשֶׁר־הִגְלוּ אֹתוֹ שָׁם יָמוּת וְאֶת־הָאֶרֶץ 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 וְעִלְיוֹתָיו בְּלֹא מִשְׁפָּט בִּרְעֵהוּ יַעֲבֹד חַטָּם 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 אֲבָנָה־לִּי בַּיִת מְדוֹת וְעִלְיוֹת מְרוּחִים וְקָרַע לוֹ חִלּוּנֵי וְסָפּוֹן בָּאָרֶז וּמִשׁוֹחַ בַּשָּׁשָׁר: בְּשִׁשִּׁי:</p>	<p>Who says, «I will build myself a <i>vast</i> <i>house</i>, And spacious upper rooms.» And he cuts himself out windows, And <i>it is</i> panelled with cedar, And <i>it is</i> <i>painted</i> 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 אֲבִידָה לֹא אָכַל וְשָׁתָה וְעָשָׂה מִשְׁפָּט וְצִדִּיקָה אֲזַ טוֹב לוֹ:</p>	<p>Will you reign Because you <i>are</i> <i>zealous</i> 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 דִּי־עָנִי וְאֲבִיּוֹן אֲזַ טוֹב הֲלֹא־הִיא הַדַּעַת אֹתִי נְאֻם־יְהוָה:</p>	<p>He defended the interest of the poor and the needy, Then <i>it went</i> well <i>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-בִּצְעֶךָ וְעַל דָּם-הַנָּקִי לְשָׁפוֹךְ וְעַל-הָעֶשֶׂק וְעַל-הַמְרוּצָה לַעֲשׂוֹת: ס</p>	<p>For your eyes and your heart <i>Are set</i> on nothing but personal profit And <u>on</u> <u>shedding</u> the blood of the innocent And on oppression and on <u>inflicting</u> 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 אָחֻות לֹא-יִסְפְּדוּ לוֹ הוּא אָדוֹן וְהוּא הֵדָּה:</p>	<p>That <i>is</i> why <u>this is what</u> 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 וְהַשִּׁלֵּךְ מֵהַלָּאָה לְשַׁעֲרֵי יְרוּשָׁלַם: ס</p>	<p>He will be buried <i>with</i> the burial of a donkey, <i>Which they drag and cast</i> <u>down</u> 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 וּבְבִשָּׁן תִּגִּי קוֹלְךָ וְצַעֲקֵי מִמַּעְבְּרִים כִּי נִשְׁבְּרוּ כָל-מֵאֵהָבִיד:</p>	<p>Go up <i>to</i> Lebanon and cry out, And <u>raise</u> your voice in <u>Bashan</u>, And cry out from <u>Abarim</u>, For all your lovers have been <u>routed</u>.</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 בְּשָׁלוֹתֶיךָ אָמַרְתָּ לֹא אֶשְׁמַע זֶה דְּרָכְךָ 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-רֹעֵיךָ תִּרְעָה-רוּחַ וּמֵאֵהָבִיד בְּשָׁבִי יִלְכוּ כִּי אֲזֹ תִבְשִׁי וְנִכְלַמְתָּ מִכָּל רָעַתְךָ:</p>	<p>The wind will <u>consume</u> 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	<p>*יֹשְׁבֵי לִבְנוֹן *מִקְנֵנִי *מִקְנֵנִת בְּאֲרוֹזִים מִה־יִנְחֹנֶה בְּבֹא־לָךְ חֲבָלִים חֵל בִּלְדָּה:</p>	<p><i>You who live in Lebanon, Who have had your nest built in the cedars, How pitiable you are When the pangs come upon you</i> – The throes as of <i>a woman</i> giving birth.</p>	<p><i>you who live ... who have had your nest built: the ketiv forms have perhaps an early case ending; see [Ges-HG] §90n. Compare Jer 10:17.</i></p> <hr/> <p>Lebanon: standing for the houses built of Lebanese timber.</p>
Jer 22:24	<p>חִי־אֲנִי נְאֻם־יְהוָה כִּי אִם־יְהִי כָנִיָּהוּ בֶן־יְהוֹיָקִים מֶלֶךְ יְהוּדָה חֹתֶם עַל־יָד יִמִּינִי כִּי מִשֹּׁם אֶתְקַנֶּנּוּ:</p>	<p><i>As I live, says the LORD, even if Coniah the son of Jehoiakim, the king of Judah, were a signet on my right hand, I would still pluck you off it.</i></p>	<p>Coniah: an abbreviated form of <i>Jeconiah</i>, another name of <i>Jehoiachin</i>.</p> <hr/> <p>you: a change from third to second grammatical person. Compare Lev 1:3, Num 15:9, Isa 33:1 etc.</p> <hr/> <p>off it ← <i>from there</i>.</p>
Jer 22:25	<p>וְנִתַּתִּיךָ בְּיַד מְבַקְשֵׁי נַפְשְׁךָ וּבְיַד אֲשֶׁר־אַתָּה יָגוּר מִפְּנֵיהֶם וּבְיַד נְבוּכַדְרֶעֶצַר מֶלֶךְ־בָּבֶל וּבְיַד הַכַּשְׂדִּים:</p>	<p><i>And I will deliver you into the hand of those who seek your life, and into the hand of those whose presence you fear, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.</i></p>	<p>life ← <i>soul</i>.</p>
Jer 22:26	<p>וְהִטַּלְתִּי אֹתְךָ וְאֶת־אִמְךָ אֲשֶׁר יָלְדְתָךְ עַל הָאָרֶץ אַחֶרֶת אֲשֶׁר לֹא־יִלְדְתָם שָׁם וְשָׁם תָּמוּתוּ:</p>	<p><i>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.</i></p>	
Jer 22:27	<p>וְעַל־הָאָרֶץ אֲשֶׁר־הֵם מִנְשָׂאִים אֶת־נַפְשָׁם לָשׁוּב שָׁם שָׁמָּה לֹא יָשׁוּבוּ: ס</p>	<p><i>And to a land where they will set their heart on returning, but they will not return to it.</i></p>	<p>set ← <i>lift</i>.</p> <hr/> <p>heart ← <i>soul</i>.</p> <hr/> <p>to it ← <i>to there</i>.</p>
Jer 22:28	<p>הֲעֶצֶב נִבְזָה נָפוּץ הָאִישׁ הַזֶּה כְּנִיָּהוּ אִם־כְּלִי אֵין חֶפֶץ בּוֹ מִדּוֹעַ הוּטְלוֹ הוּא וְזָרְעוֹ וְהִשְׁלָכוּ עַל־הָאָרֶץ אֲשֶׁר לֹא־יָדְעוּ:</p>	<p><i>Is this man Coniah not a despicable smashed piece of earthenware? Or a vessel which has nothing attractive about it? Why have he and his seed been cast out And ejected into a land Which they have not known?»</i></p>	<p>nothing attractive about it ← <i>no delight in it</i>.</p>
Jer 22:29	<p>אָרֶץ אָרֶץ אָרֶץ שְׁמַעִי דְּבַר־יְהוָה: ס</p>	<p><i>O earth, earth, earth, Hear the word of the LORD.</i></p>	

Jer 22:30	<p>כֹּה אָמַר יְהוָה כְּתָבוּ אֶת־הָאִישׁ הַזֶּה עֲרִירִי גִבֹּר לֹא־יִצְלַח בְּיָמָיו כִּי לֹא יִצְלַח מִזֶּרְעוֹ אִישׁ יָשֵׁב עַל־כִּסֵּא דָּוִד וּמִשָּׁל עוֹד בִּיהוּדָה:</p>	<p>This <i>is what</i> the LORD says: «Record this man <i>as</i> 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>.</p> <hr/> <p>record ← <i>write</i>.</p> <hr/> <p>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>הִנֵּה רֹעִים מֵאַבְדִּים וּמִפְּצָעִים אֶת־צֹאן מִרְעִיתִי נְאֻם־יְהוָה:</p>	<p>“Woe to the shepherds <i>who</i> are destroying and scattering the sheep of my flock, 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 ↯</p> <hr/> <p>flock ← <i>pasturing</i>.</p>
Jer 23:2	<p>לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עַל־הָרֹעִים הָרָעִים אֶת־עַמִּי אֲתֶם הַפֹּצְעִים אֶת־צֹאנִי וְתִדְחוּם וְלֹא פָקַדְתֶּם אֲתֶם הַנְּנִי פֶקֶד 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 <u>am about to 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.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>taken care ... appoint: from the same verb in Hebrew.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p>
Jer 23:3	<p>וְאֲנִי אֶקְבֹּץ אֶת־שְׂאֵרֵי צֹאנִי מִכָּל הָאֲרָצוֹת אֲשֶׁר־הִדְחֹתִי אֲתֶם שָׁם וְהִשְׁבֹּתִי אֹתָהֶן עַל־גִּוְהֶן 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 רֹעִים וְרָעוּם וְלֹא־יִירָאוּ עוֹד וְלֹא־יִחָתּוּ 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 מֶלֶךְ וְהִשְׁכִּיל וַעֲשָׂה מִשְׁפָּט וְצִדְקָה בָּאָרֶץ:</p>	<p>Behold, the days are coming, Says the LORD, When I will raise a righteous branch to David, And he will reign <i>as</i> king, And he will act wisely And administer justice and righteousness in the land.</p>	<p>John 7:42.</p> <hr/> <p> Jer 33:14, Jer 33:15.</p>

Jer 23:6	<p>בִּימֵיו תִּשָּׁע יְהוּדָה וְיִשְׂרָאֵל 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.</p> <hr/> <p>he will be called ← <i>one will call him</i>.</p> <hr/> <p>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>לָכֵן הִנֵּה-יָמִים בָּאִים נֹאמִי-יְהוָה וְלֹא-יֹאמְרוּ עוֹד חִי-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-חִי-יְהוָה אֲשֶׁר הֶעֱלָה וְאֲשֶׁר הֵבִיא אֶת-זֶרַע בֵּית יִשְׂרָאֵל מֵאֶרֶץ צִפּוֹנָה וּמִכָּל הָאֲרָצוֹת אֲשֶׁר הִדְחָתִים 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>לְנָבִיאִים נִשְׁבַּר לִבִּי בְקִרְבִּי רָחַפוּ כָּל-עַצְמוֹתַי הִלִּיתִי כְּאִישׁ שׂוֹכֵר וּכְגֹבֵר עֲבָרוּ יַיִן מִפְּנֵי יְהוָה וּמִפְּנֵי דְבָרִי 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 <u>his holy words</u>.</p>	<p>his holy words ← <i>the words of his holiness</i>.</p>
Jer 23:10	<p>כִּי מִנְּאֻפִּים מְלֵאָה הָאֲרֶץ כִּי-מִפְּנֵי אֱלֹהִים אֲבָלָה הָאֲרֶץ יִבְשׁוּ נְאוֹת מִדְּבָר וּתְהִי מְרוֹצֶתָם רָעָה וּגְבוּרָתָם לֹא-כֵן:</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 <i>is</i> out of place.</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-נְבִיאִים גַּם-כֹּהֵן חָנְפוּ גַּם-בְּבֵיתִי מִצְאָתִי רָעָתָם נֹאמִי-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>לָכֵן יִהְיֶה דְרָכָם לָהֶם כְּחִלְקִלְקוֹת בְּאֶפְלָה יִדְחוּ וְנָפְלוּ בָּהּ כִּי-אֲבִיא עֲלֵיהֶם רָעָה שְׁנַת פְּקֻדָּתָם נֹאמִי-יְהוָה:</p>	<p>Which <i>is</i> why their way will be like slippery places for them in <i>pitch</i> dark. 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</i> dark ← <i>thick darkness</i> [AnLx].</p>

Jer 23:13	<p>וּבְנֵי־אִי שְׁמֵרוֹן רָאִיתִי תַּפְלָה הַנִּבְּאוֹ בַּבַּעַל 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־אִי יְרוּשָׁלַם רָאִיתִי שְׁעִירוֹהָ נֶאֱזָף וְהָלַךְ בַּשִּׁקָּל וַחֲזָקוּ יְדֵי מְרָעִים לְבַלְתִּי־שָׁבוּ אִישׁ מִרַעְתּוֹ הַיּוֹלֵי כָל־סֹדֶם וַיִּשְׁבֶּיהָ כַּעֲמֹרָה: ס</p>	<p>And among the prophets of Jerusalem, I have seen a horrible <i>thing</i>. <i>They</i> commit adultery and <i>walk</i> in falsehood, And they strengthen the hands of those <i>who</i> do wrong, So that <i>no-one</i> 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 הַנִּגְזְרִים מֵאֲכִיל אוֹתָם לַעֲנָה וְהַשְׁקָתִים מִי־רֹאשׁ כִּי מֵאֵת נְבִיאֵי יְרוּשָׁלַם יֵצְאָה חֲנֻפָּה לְכָל־הָאָרֶץ: פ</p>	<p>That <i>is</i> why this <i>is what</i> the LORD of hosts says against the prophets: 'I <i>am about to</i> feed them with wormwood And to give them hemlock water to drink, For profanity from the prophets of Jerusalem Has <i>pervaded</i> the whole of the land.'</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>I <i>am about to</i> ← <i>behold me</i>.</p> <hr/> <p>pervaded ← <i>gone out into</i>.</p>
Jer 23:16	<p>כֹּה־אָמַר יְהוָה צְבָאוֹת אֶל־תִּשְׁמָעוּ עַל־דִּבְרֵי הַנְּבִאִים הַנְּבִאִים לָכֵם מִהַבְּלִים הֵמָּה אֲתֹכֶם חֲזֹן לָבָם יִדְּבָרוּ לֹא מִפִּי יְהוָה:</p>	<p>This <i>is what</i> 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 what</i> ← <i>thus</i>.</p>
Jer 23:17	<p>אֹמְרִים אָמֹר לְמִנְאֲצֵי דִבֶּר יְהוָה שָׁלוֹם יִהְיֶה לָכֶם וְכָל הַלֵּךְ בַּשִּׁרְרוֹת לָבוֹ אָמְרוּ לֹא־תָבוֹא עֲלֵיכֶם רָעָה:</p>	<p>They <i>gravely say</i> 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	כִּי מִי עָמַד בְּסוֹד יְהוָה וַיֵּרָא וַיִּשְׁמַע אֶת־דְּבָרוֹ מִי־הַקְּשִׁיב *דְּבָרִי *דְּבָרוֹ וַיִּשְׁמַע: ס	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> ?	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. <hr/> consultation with: see Jer 23:22.
Jer 23:19	הִנֵּה סַעֲרַת יְהוָה חֲמָה יֵצֵאָה וְסַעַר מִתְּחוֹלָל עָלַי רָאשׁ רָשָׁעִים יִחוּל:	Behold the LORD's storm. Fury has gone out, And a storm is breaking out; It will rage on the head of the wicked.	
Jer 23:20	לֹא יִשׁוּב אֶף־יְהוָה עַד־עֲשׂוֹתוֹ וְעַד־הִקְיָמוֹ מְזֻמוֹת לְבוֹ בְּאַחֲרִית הַיָּמִים תִּתְּבוֹנְנוּ בָּהּ בִּינָה:	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־דִבְרֹתַי אֲלֵיהֶם וְהֵם נִבְּאוּ:	“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 <i>vav</i> .
Jer 23:22	וְאִם־עָמְדוּ בְּסוֹדִי וַיִּשְׁמְעוּ דְּבָרִי אֶת־עַמִּי וַיִּשְׁבּוּ מִדְּרָכָם הָרָע וּמִרָע מַעֲלָלֵיהֶם: ס	But if they had stood in <u>consultation with</u> me, 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. <hr/> they would have proclaimed: AV differs, placing this in the protasis of the condition.
Jer 23:23	הֲאֵלֹהִי מִקְרֹב אֲנִי נְאֻם־יְהוָה וְלֹא אֵלֹהִי מֵרָחֹק:	<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 בַּמִּסְתָּרִים 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 אֵת אֲשֶׁר־אָמְרוּ הַנְּבִאִים הַנְּבִאִים בְּשֵׁמִי 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 הִישׁ בְּלִב הַנְּבִאִים נִבְּאֵי הַשֶּׁקֶר וּנְבִיאֵי תִרְמַת 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 לְהַשְׁכִּיחַ אֶת־עַמִּי שְׁמִי בַחֲלוֹמֹתָם אֲשֶׁר יִסְפְּרוּ אִישׁ לְרֵעֵהוּ כַּאֲשֶׁר שָׁכַחוּ אֲבוֹתָם אֶת־שְׁמִי בַבַּעַל:	– 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־אֵתוֹ חֶלֶם יְסַפֵּר חֶלֶם וְאֲשֶׁר דִּבְרִי אֵתוֹ יְדַבֵּר דִּבְרֵי אֱמֶת מִה־לְתִּבְּנָן אֶת־הַבֶּר 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 דִבְרִי כָאֵשׁ נְאֻם־יְהוָה וּכַפְּטִישׁ יַפְצִץ סֶלַע: ס	<i>Is</i> my word not <u>therefore</u> like fire? Says the LORD, And like a hammer <i>Which</i> can shatter rock?	therefore ← <i>thus</i> .
Jer 23:30	לָכֵן הִנְנִי עַל־הַנְּבִאִים נְאֻם־יְהוָה מִגִּנְבֵי 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 וַיְנַאֲמוּ 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 חֲלֻמוֹת שֶׁקֶר נְאֻם־יְהוָה וַיְסַפְּרוּם וַיַּתְעוּ אֶת־עַמִּי בְשִׁקְרֵיהֶם וּבִפְחֲזוֹתָם וְאֲנֹכִי לֹא־שָׁלַחְתִּים וְלֹא צִוִּיתִים וְהוֹעִיל לֹא־יִזְעִילוּ 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־מִּשָּׁא יְהוָה וְאָמַרְתָּ אֲלֵיהֶם אֶת־מַה־מִּשָּׁא וְנִטְשֵׁתִי אֶתְכֶם נְאֻם־יְהוָה:	And if this people, or the prophet, or a priest, should <u>ask</u> <u>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</u> <u>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 vav.
Jer 23:34	וְהַנְּבִיא וְהַכֹּהֵן וְהָעָם אֲשֶׁר יֹאמַר מִשָּׁא 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	כָּה תֹאמְרוּ אִישׁ עַל־רֵעֵהוּ וְאִישׁ אֶל־אֲחִיו מִה־עַנָּה יְהוָה וּמִה־דִבֶּר 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 דִּבְרוֹ וְהִפַּכְתֶּם אֶת־דִּבְרֵי 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, <i>for</i> you have overturned the words of the living God – the LORD of hosts our God.	for: causal use of the vav.
Jer 23:37	כָּה תֹאמַר אֶל־הַנְּבִיא מִה־עַנָּד יְהוָה וּמִה־דִבֶּר יְהוָה:	This <i>is what</i> you will say to the prophet: 'What has the LORD answered you?', and, 'What has the LORD said?'	this <i>is what</i> ← <i>thus</i> .
Jer 23:38	וְאִם־מִשָּׂא יְהוָה תֹאמְרוּ לָכֵן כָּה אָמַר יְהוָה יֵעַן אֲמַרְכֶם אֶת־הַדִּבֶּר הַזֶּה מִשָּׂא יְהוָה וְאַשְׁלַח אֲלֵיכֶם לְאֹמֶר לֹא תֹאמְרוּ מִשָּׂא יְהוָה:	And if <i>you folk</i> say, 'The oracle of the LORD', then <i>this is what</i> the LORD will say: 'Because of you saying <i>these words</i> : «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. this <i>is what</i> ← <i>thus</i> . these words ← <i>this word / thing</i> .
Jer 23:39	לָכֵן הִנְנִי וְנִשְׁיִיתִי אֶתְכֶם נָשָׂא וְנִטְשִׁיתִי אֶתְכֶם וְאֶת־הָעִיר אֲשֶׁר נָתַתִּי לָכֶם וְלֹאֲבוֹתֵיכֶם מֵעַל פָּנַי:	<i>because of that</i> , look, I will utterly forget 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 מוֹעֲדִים לִפְנֵי הֵיכַל יְהוָה אַחֲרֵי הַגְּלוּת נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֶת־יְכִנְיָהוּ בֶן־יְהוִיָּקִים מֶלֶךְ־יְהוּדָה וְאֶת־שָׂרֵי יְהוּדָה וְאֶת־הַחֲרָשׁ וְאֶת־הַמִּסְגָּר מִירוּשָׁלַם וַיְבֹאֵם בָּבֶל:	The LORD showed me <i>a vision</i> , and <i>there were</i> two baskets of figs placed 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 <i>craftsmen</i> and the <i>blacksmiths</i> , from Jerusalem, and he had brought them <i>to</i> Babylon.	there were ← <i>behold</i> . placed ← <i>fixed</i> . craftsmen ... blacksmiths ← <i>craftsman ... blacksmith</i> .
Jer 24:2	הַדּוּד אֶחָד תְּאֵנִים טֹבוֹת מְאֹד כְּתֵאֲנֵי הַבְּכּוֹרוֹת וְהַדּוּד אֶחָד תְּאֵנִים רָעוֹת מְאֹד אֲשֶׁר לֹא־תֵאכְלָנָה מִרָע: 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</i> putridity.	putridity ← <i>badness</i> .

Jer 24:3	וַיֹּאמֶר יְהוָה אֵלַי מֶה־אַתָּה רֹאֶה יִרְמְיָהוּ וְאָמַר תְּאֵנִים הַתְּאֵנִים הַטֹּבוֹת טְבוֹת מְאֹד וְהָרְעוֹת רְעוֹת מְאֹד אֲשֶׁר לֹא־תֹאכְלֵנָה מֵרַע: 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</i> putridity.”	putridity ← <i>badness</i> .
Jer 24:4	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	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 כַּתְּאֵנִים הַטְּבוֹת הָאֵלֶּה בְּן־אֲכִיר אֶת־גְּלוֹת יְהוּדָה אֲשֶׁר שָׁלַחְתִּי מִן־הַמָּקוֹם הַזֶּה אֶרֶץ כַּשְׂדִּים לְטוֹבָה:	“ <u>This is what</u> 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 <i>to</i> the land of the Chaldeans, for <i>their own</i> good.	this is what ← <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 אֶהָרֵם וּנְטַעְתִּים וְלֹא אֶתּוֹשׁ:	And I will direct my eye to them for <i>their own</i> good, 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 וְאֲנֹכִי אֶהְיֶה לָהֶם לֵאלֹהִים כִּי־יָשְׁבוּ אֵלַי בְּכָל־לֶבָם: 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	וּכְתֵאֲנִים הָרְעוֹת אֲשֶׁר לֹא־תֹאכְלֵנָה מֵרַע כִּי־כֹה אָמַר יְהוָה בֶּן אֶתָּן אֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְאֶת־שָׂרָיו וְאֶת שְׂאֵרֵי יְרוּשָׁלַם הַנִּשְׁאָרִים בָּאָרֶץ הַזֹּאת וְהַיֹּשְׁבִים בָּאָרֶץ מִצָּרִים:	And as the bad figs <i>are</i> , which <i>could</i> not be eaten because of <i>their</i> putridity, contrariwise <u>this is what</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 is what ← <i>thus</i> .
Jer 24:9	וְנָתַתִּים לְזוּעָה *לְזוּעוֹה *לְזוּעוֹה לְרָעָה לְכָל מַמְלָכוֹת הָאָרֶץ לְחַרְפָּה וּלְמַשָּׁל לְשִׁנְיָנָה וּלְקַלְלָה בְּכָל־הַמְּקוֹמוֹת אֲשֶׁר־אֲדִיחֶם שָׁם:	and I will make them <i>a target of</i> terror to <i>their</i> detriment, in all the kingdoms of the earth, <i>as</i> a reproach and a byword, and an <i>object of</i> taunting and of cursing, in all the places to which I will <u>drive</u> them.	terror: the <i>ketiv</i> / <i>qeré</i> issue is as in Jer 15:4. AV differs, taking the <i>ketiv</i> (<i>to be removed</i>). drive ← <i>expel</i> .

Jer 24:10	<p>וּשְׁלַחְתִּי בָם אֶת־הַחֶרֶב אֶת־הָרָעָב וְאֶת־הַדָּבָר עַד־תִּמָּם מֵעַל הָאֲדָמָה אֲשֶׁר־נָתַתִּי לָהֶם וְלֹאֲבוֹתֵיהֶם: פ</p>	<p>And I will send against them the sword, famine, and a plague, until they are consumed off the land which I gave to them and to their fathers.» ’ ”</p>	<p>a plague ← <i>the plague</i>.</p>
Jer 25:1	<p>הַדָּבָר אֲשֶׁר־הָיָה עַל־יְרֵמְיָהוּ עַל־כָּל־עַם יְהוּדָה בַּשָּׁנָה הָרַבְעִית לִיהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הִיא הַשָּׁנָה הָרִאשׁוֹנִית לְנְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל:</p>	<p>The word which came to Jeremiah concerning the whole people of Judah in the fourth year of Jehoiakim the son of Josiah, the king of Judah – that is the first year of Nebuchadrezzar king of Babylon –</p>	<p>came ← <i>became</i>.</p>
Jer 25:2	<p>אֲשֶׁר דִּבֶּר יְרֵמְיָהוּ הַנָּבִיא עַל־כָּל־עַם יְהוּדָה וְאֶל כָּל־יֹשְׁבֵי יְרוּשָׁלַם לֵאמֹר:</p>	<p>which Jeremiah the prophet spoke to all the people of Judah, and to all the inhabitants of Jerusalem, when he said,</p>	
Jer 25:3	<p>מִן־שָׁלֹשׁ עֶשְׂרֵה שָׁנָה לִי־אֲשִׁיָּהוּ בֶן־אָמוֹן מֶלֶךְ יְהוּדָה וְעַד הַיּוֹם הַזֶּה זֶה שָׁלֹשׁ וְעֶשְׂרִים שָׁנָה הָיָה דְּבַר־יְהוָה אֵלַי וְאָדַבְרָה אֲלֵיכֶם אֲשֶׁר־לֹא שָׁמַעְתֶּם:</p>	<p>“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 coming to me, and I have spoken to you, rising early to speak, but you have not listened.</p>	<p>coming ← <i>becoming</i>.</p> <hr/> <p>rising early: infinitive absolute used adverbially.</p> <hr/> <p>but: adversative use of the vav.</p>
Jer 25:4	<p>וּשְׁלַח יְהוָה אֲלֵיכֶם אֶת־כָּל־עֲבָדָיו הַנְּבִיאִים הַשְּׂכֵם וּשְׁלַח וְלֹא שָׁמַעְתֶּם וְלֹא־הִטִּיתֶם אֶת־אָזְנוֹכֶם לִשְׁמָע:</p>	<p>And the LORD sent all his servants the prophets to you, rising early and sending them, but you did not listen, and you did not incline your ears to hear,</p>	<p>rising early: infinitive absolute used adverbially.</p> <hr/> <p>ears ← <i>ear</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.</p>
Jer 25:5	<p>לֵאמֹר שׁוּבוּ־נָא אִישׁ מִדֶּרֶכוֹ הָרָעָה וּמִכָּל־מַעַלְלֵיכֶם וּשְׁבוּ עַל־הָאֲדָמָה אֲשֶׁר נָתַן יְהוָה לָכֶם וְלֹאֲבוֹתֵיכֶם לְמֹן־עוֹלָם וְעַד־עוֹלָם:</p>	<p>while they said, ‘Do turn back, each one from his evil way, and from the evil of your deeds, and live on the land which the LORD gave to you and to your fathers, from age to age.</p>	<p>live ← <i> dwell</i>.</p>
Jer 25:6	<p>וְאַל־תֵּלְכוּ אַחֲרֵי אֱלֹהִים אַחֲרִים לְעַבְדָם וּלְהִשְׁתַּחֲוֹת לָהֶם וְלֹא־תִכְעִיסוּ אוֹתִי בְּמַעֲשֵׂה יְדֵיכֶם וְלֹא אָרַע לָכֶם:</p>	<p>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, so that I do not bring trouble on you.</p>	<p>so that: purposive use of the vav.</p>

Jer 25:7	וְלֹא־שָׁמַעְתֶּם אֵלַי נְאֻם־יְהוָה לְמַעַן *הַכְּעִסוּנִי *הַכְּעִיֶּסְנִי בְּמַעֲשֵׂה יְדֵיכֶם לְרָע 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 יֵעָן אֲשֶׁר לֹא־שָׁמַעְתֶּם אֶת־דְּבָרִי:	Therefore <u>this is what</u> the LORD of hosts says: “Since you did not heed my words,	this is what ← thus.
Jer 25:9	הֲנִי שֹׁלֵחַ וְלִקְחָתִי אֶת־כָּל־מִשְׁפְּחוֹת צָפוֹן נְאֻם־יְהוָה וְאֶל־נְבוּכַדְרֶצַּר מֶלֶךְ־בָּבֶל עַבְדִּי וְהַבְּאִתִּים עַל־הָאָרֶץ הַזֹּאת וְעַל־יֹשְׁבֶיהָ וְעַל כָּל־הַגּוֹיִם הָאֵלֶּה סָבִיב וְהַחְרַמְתִּים וְשָׂמַתִּים לְשִׁמָּה וְלִשְׂרָקָה וְלִחְרָבוֹת עוֹלָם:	I am about to send <u>orders</u> and take all the families of the north, says the LORD, and to <u>send orders</u> 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 <u>object of jeering</u> and age-abiding wastelands.	I am about to ← behold me. <u>object of jeering</u> ← whistling, hissing.
Jer 25:10	וְהֶאֱבַדְתִּי מֵהֶם קוֹל שִׁשׁוֹן וְקוֹל שִׂמְחָה קוֹל חֲתָן וְקוֹל כִּלָּה קוֹל רִחִים וְאוֹר גֵּר:	And I will remove from them the sound of joy and the sound of happiness, <i>and</i> the sound of a bridegroom and the sound of a bride, and the sound of millstones and the light of a <u>lamp</u> .	Rev 18:22. remove ← cause to perish. lamp: or candle.
Jer 25:11	וְהָיְתָה כָּל־הָאָרֶץ הַזֹּאת לְחִרְבָּה לְשִׁמָּה וְעַבְדּוֹ הַגּוֹיִם הָאֵלֶּה אֶת־מֶלֶךְ בָּבֶל 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 כַּמְּלֹאוֹת שִׁבְעִים שָׁנָה אֶפְקָד עַל־מֶלֶךְ־בָּבֶל וְעַל־הַגּוֹי הַהוּא נְאֻם־יְהוָה אֶת־עוֹנָם וְעַל־אָרֶץ כַּשְׁדִּים וְשָׂמַתִּי 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	*וְהֵבֵאתִי *וְהֵבֵאתִי עַל־הָאָרֶץ הַזֹּאת אֶת־כָּל־דְּבָרֵי אֲשֶׁר־דִּבַּרְתִּי עָלֶיהָ אֵת כָּל־הַכְּתוּב בַּסֵּפֶר הַזֶּה אֲשֶׁר־נִבְּא יְרֵמְיָהוּ עַל־כָּל־הַגּוֹיִם:	And I will <u>bring</u> 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 עֲבֹדוּבָם גַּם־הֵמָּה גּוֹיִם רַבִּים וּמְלָכִים גְּדֹלִים וְשַׁלַּמְתִּי לָהֶם כַּפְּעֵלָם וּכְמַעֲשֵׂה יְדֵיהֶם: ס	For also many nations and great kings will themselves impose servitude on them, and I will requite them according to their deeds 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 הַחֲמָה הַזֹּאת מִיָּדִי וְהַשְׁקִיתָהּ אֶתְכֶּל־הַגּוֹיִם אֲשֶׁר אֲנִי שֹׁלֵחַ אוֹתָךְ אֲלֵיהֶם:	For <u>this is what</u> the LORD God of Israel says to me: “Take this wine cup of fury from my hand, and give it to drink to all the nations to which I send you.	Rev 16:19. this is what ← <i>thus</i> .
Jer 25:16	וְשָׁתוּ וְהִתְגַּעְעוּ וְהִתְהַלְּלוּ מִפְּנֵי הַחֶרֶב אֲשֶׁר אֲנִי שֹׁלֵחַ בֵּינָתָם:	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	וָאֶקַּח אֶת־הַכּוֹס מִיַּד יְהוָה וָאֲשַׁקָּה 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־מְלָכֶיהָ אֶת־שָׂרֶיהָ לְתֵת אֹתָם לְחֶרֶב לְשָׂמָה לְשִׁרְקָה וּלְקַלְלָהּ כִּיּוֹם 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,	<i>in making</i> : gerundial use of the infinitive. <i>object of jeering</i> ← <i>hissing, whistling</i> .
Jer 25:19	אֶת־פַּרְעֹה מֶלֶךְ־מִצְרַיִם וְאֶת־עַבְדָּיו וְאֶת־שָׂרָיו וְאֶת־כָּל־עַמּוֹ:	<i>and</i> Pharaoh king of Egypt, and his servants and his officials, and all his people,	
Jer 25:20	וְאֵת כָּל־הָעָרֹב וְאֵת כָּל־מְלָכֵי אֶרֶץ הָעוּז וְאֵת כָּל־מְלָכֵי אֶרֶץ פְּלִשְׁתִּים וְאֶת־אַשְׁקְלוֹן וְאֶת־עֶזְרָה וְאֶת־עֶקְרוֹן וְאֵת שְׂאֵרִית אֲשָׁדּוֹד:	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 <u>Gaza</u> and Ekron, and the remainder of Ashdod,	Gaza ← <i>Azzah</i> . AV= <i>Azzah</i> here, but <i>Gaza</i> 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־מְלָכֵי־צָר וְאֵת כָּל־מְלָכֵי צִידוֹן וְאֵת מְלָכֵי הָאֵי אֲשֶׁר בְּעֶבֶר הַיָּם:	and all the kings of Tyre, and all the kings of <u>Sidon</u> , and the kings of the <u>coastland</u> which <i>is</i> facing the sea,	Sidon: see Gen 10:15. coastland: or <i>island</i> .
Jer 25:23	וְאֶת־דִּדָן וְאֶת־תִּימָא וְאֶת־בּוּז וְאֵת כָּל־קְצוּצֵי פָאָה:	and Dedan and Tema and Buz, and all <u>who have had their</u> <u>sidelocks cut</u> ,	<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 הָעֲרָב הַשֹּׁכְנִים בַּמִּדְבָּר:	and all the kings of Arabia, and all the kings of the mixed population who <u>live</u> in the desert,	live ← <i> dwell</i> .
Jer 25:25	וְאֵת כָּל־מַלְכֵי זִמְרִי וְאֵת כָּל־מַלְכֵי עִילָם וְאֵת כָּל־מַלְכֵי מֶדִי:	and all the kings of Zimri, and all the kings of Elam, and all the kings of Media,	
Jer 25:26	וְאֵת כָּל־מַלְכֵי הַצָּפוֹן הַקְּרִבִּים וְהַרְחֻקִּים אִישׁ אֶל־אָחִיו וְאֵת כָּל־הַמַּמְלָכוֹת הָאָרֶץ אֲשֶׁר עַל־פְּנֵי הָאָדָמָה וּמֶלֶךְ שִׁשְׁחַךְ יִשְׁתֶּה אַחֲרֵיהֶם:	and all the kings of the north, those near and those far away, <u>one beside another</u> , 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.	one beside another ← <i> each / a man beside his brother</i> . land ← <i> ground</i> . Babylon ← <i> Sheshach</i> , which is <i>Babel</i> (= <i>Babylon</i>) in atbash, i.e. reversing the Hebrew alphabet (<i>aleph</i> becomes <i>tav</i> etc.). AV differs (<i>Sheshach</i>).
Jer 25:27	וְאָמַרְתָּ אֲלֵיהֶם ס כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל שִׁתּוּ וְשִׁכְרוּ וּקְיּוּ וְנָפְלוּ וְלֹא תָקוּמוּ מִפְּנֵי הַחֶרֶב אֲשֶׁר אֲנִי שִׁלַּח בֵּינֵיכֶם:	“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.» ’	this <i>is what</i> ← <i> thus</i> .
Jer 25:28	וְהָיָה כִּי יִמָּאֲנוּ לִקְחַת־הַכּוֹס מִיָּדְךָ לְשִׁתּוֹת וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְהוָה צְבָאוֹת שִׁתּוּ תִּשְׁתּוּ:	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: « <u>You will certainly drink it</u> .	this <i>is what</i> ← <i> thus</i> . you will certainly drink: infinitive absolute.
Jer 25:29	כִּי הִנֵּה בָעִיר אֲשֶׁר נִקְרָא־שְׁמִי עָלֶיהָ אֲנִכִּי מִחַל לְהָרַע וְאַתֶּם הַנִּקְחָה תִּנְקּוּ לֹא תִּנְקּוּ כִּי חָרַב אֲנִי קֹרֵא עַל־כָּל־יֹשְׁבֵי הָאָרֶץ נֹאֵם יְהוָה צְבָאוֹת:	For in this city in which my name is called, <u>I am about to</u> start bringing harm. And will you <u>by any means be held</u> guiltless? You will not be held guiltless, for I am calling <i>for</i> a sword against all the inhabitants of the land, says the LORD of hosts.» ’	I am about to ← <i> behold me</i> . by any means be held guiltless: infinitive absolute.
Jer 25:30	וְאַתָּה תִּנְבֵּא אֲלֵיהֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם יְהוָה מִמְרוֹם יִשְׁאֵג וּמִמַּעוֹן קִדְּשׁוּ יִתְּן קוֹלוֹ שֹׁאֵג יִשְׁאֵג עַל־גִּזְהוֹ הַיָּדוּל בְּדֶרֶכִּים יַעֲנֶה אֶל כָּל־יֹשְׁבֵי הָאָרֶץ:	And you will prophesy all these words to them, and you will say to them, ‘The LORD will roar from <u>the heights</u> , And from <u>his holy dwelling</u> <u>place</u> 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.	the heights ← <i> a height</i> . his holy dwelling place ← <i> the dwelling place of his holiness</i> . vociferate ← <i> give his voice</i> . roar loudly: infinitive absolute.

Jer 25:31	<p>בָּא שָׁאוֹן עַד־קֵצָה הָאָרֶץ כִּי רִיב לִיהוָה בְּגוֹיִם נִשְׁפָּט הוּא לְכָל־בָּשָׂר הָרָשָׁעִים נִתָּנָם לְחָרֵב 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	<p>כֹּה אָמַר יְהוָה צְבָאוֹת הַנֶּה רָעָה יֵצֵאת מִגּוֹי אֶל־גּוֹי וְסָעַר גְּדוֹל יַעֲזוֹר מִיִּרְכְּתֵי־אָרֶץ:</p>	<p>This <u>is what</u> the LORD of hosts says: “Behold, trouble is spreading from nation to nation, And a great storm will be stirred up From the uttermost parts of the earth,</p>	<p>this <i>is what</i> ← <i>thus</i>. <hr/> spreading ← <i>going out</i>.</p>
Jer 25:33	<p>וְהָיוּ חֲלָלִי יְהוָה בַּיּוֹם הַהוּא מִקֵּצָה הָאָרֶץ וְעַד־קֵצָה הָאָרֶץ לֹא יִסָּפְדוּ וְלֹא יֵאָסְפוּ וְלֹא יִקָּבְרוּ לְדָמָן עַל־פָּנָי הָאֲדָמָה יִהְיוּ:</p>	<p>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.</p>	<p>fallen ← <i>pierced</i>.</p>
Jer 25:34	<p>הִלְלִילוּ הָרֹעִים וְזַעֲקוּ וְהִתְפַּלְשׁוּ אַדְיָרֵי הָצֹאן כִּי־מָלְאוּ יְמֵיכֶם לְטִבּוֹחַ וּתְפוּצוֹתֵיכֶם וּנְפִלְתֶּם בְּכָל־ חֲמָדָה:</p>	<p>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, <i>As have</i> your <u>migratings</u> <i>of</i> <i>the flock</i>, And you will fall like a precious article.</p>	<p>migratings ← <i>dispersings</i>, <i>scatterings</i>. <hr/> precious article ← <i>article of</i> <i>desire</i>.</p>
Jer 25:35	<p>וְאָבַד מָנוֹס מִן־הָרֹעִים וּפְלִיטָה מֵאֲדִירֵי הָצֹאן:</p>	<p>And flight will <u>cease to be</u> <u>available to</u> the shepherds, As will escape to the dignitaries of the flock.</p>	<p>cease to be available to ← <i>perish from</i>.</p>
Jer 25:36	<p>קוֹל צַעֲקַת הָרֹעִים וִילָלַת אֲדִירֵי הָצֹאן כִּי־שָׁדַד יְהוָה אֶת־מְרִעֵיתָם:</p>	<p><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.</p>	

Jer 25:37	וַנִּדְמוּ נֵאֻזֹת הַשָּׁלוֹם מִפְּנֵי חֲרוֹן אַף־יְהוָה: And the peaceful pastures will be cut off On account of the furious anger of the LORD.	peaceful pastures ← <i>pastures of peace</i> , a Hebraic genitive. furious anger ← <i>anger of fury</i> , a Hebraic genitive.
Jer 25:38	עֲזֹב בְּכַפִּיר סִכּוֹ בִּי־הֵיחָה אַרְצָם לְשִׁמָּה מִפְּנֵי חֲרוֹן הַיֹּזָה 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 oppressor. And because of <u>his</u> furious anger.”	oppressor: MT vocalizes feminine, or as the word for <i>dove</i> . The consonantal text can be masculine. his furious anger ← <i>the fury of his anger</i> , a Hebraic genitive.
Jer 26:1	בְּרֵאשִׁית מַמְלְכוֹת יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הָיָה הַדְּבָר הַזֶּה מֵאֵת יְהוָה לֵאמֹר: At the start of the reign of Jehoiakim the son of Josiah, the king of Judah, this word <i>came</i> from the LORD <u>as follows</u> :	came ← <i>became</i> . as follows ← <i>to say</i> .
Jer 26:2	כֹּה אָמַר יְהוָה עֹמֵד בַּחֲצַר בֵּית־יְהוָה וְדַבַּרְתָּ עַל־כָּל־עָרֵי יְהוּדָה הַבָּאִים לְהִשְׁתַּחֲוֹת בֵּית־יְהוָה אֵת כָּל־הַדְּבָרִים אֲשֶׁר צִוִּיתִיךָ לֵדַבֵּר אֵלֵיהֶם אֲל־תִּגְרַע דְּבָר: “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	אוּלֵי יִשְׁמְעוּ וְיָשָׁבוּ אִישׁ מִדֶּרְכּוֹ הָרָעָה וְנִחַמְתִּי אֶל־הָרָעָה אֲשֶׁר אָנֹכִי חֹשֵׁב לַעֲשׂוֹת לָהֶם מִפְּנֵי רָע מַעֲלָלֵיהֶם: 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 אֱסֹלָא תִשְׁמְעוּ אֵלַי לֵלְכָת בְּתוֹרָתִי 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	לִשְׁמָע עַל־דְּבָרֵי עֲבָדַי הַנִּבְּאִים אֲשֶׁר אָנֹכִי שֹׁלֵחַ אֵלֵיכֶם וְהִשְׁכַּם וְשֹׁלֵחַ וְלֹא שִׁמְעֶתֶם: 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 כְּשִׁילֹה וְאֶת־הָעִיר *הַזֹּאת* **הַזֹּאת אֶתֵּן לְקָלָלָהּ 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>qeré</i> .

Jer 26:7	וַיִּשְׁמְעוּ הַכֹּהֲנִים וְהַנְּבִיאִים וְכָל־הָעָם אֶת־יְרֵמְיָהוּ מְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה בְּבֵית 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 כְּכָלוֹת יְרֵמְיָהוּ לְדַבֵּר אֶת כָּל־אֲשֶׁר־צִוָּה יְהוָה לְדַבֵּר אֶל־כָּל־הָעָם וַיִּתְּפְּשׂוּ אֹתוֹ הַכֹּהֲנִים וְהַנְּבִיאִים 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 certainly die.</u> ”	you will certainly die: infinitive absolute.
Jer 26:9	מִדּוּעַ נְבִיִּית בְּשֵׁם־יְהוָה לֵאמֹר כְּשִׁלּוֹ יִהְיֶה הַבַּיִת הַזֶּה וְהָעִיר הַזֹּאת תִּחָרֵב מֵאִין יֹשְׁבֵי וַיִּקְהֵל כָּל־הָעָם אֶל־יְרֵמְיָהוּ בְּבֵית יְהוָה:	Why have you prophesied in the name of the LORD, saying, ‘This house will be like Shiloh, 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	וַיִּשְׁמְעוּ שְׂרֵי יְהוּדָה אֶת הַדְּבָרִים הָאֵלֶּה וַיַּעֲלוּ מִבֵּית־הַמֶּלֶךְ בֵּית יְהוָה וַיֵּשְׁבוּ בַּפֶּתַח שַׁעַר־יְהוָה הַחֲדָשׁ: 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	וַיֹּאמְרוּ הַכֹּהֲנִים וְהַנְּבִיאִים אֶל־הַשָּׂרִים וְאֶל־כָּל־הָעָם לֵאמֹר מִשְׁפַּט־מוֹת לֹא־ישׁ הַזֶּה כִּי נִבֵּא אֶל־הָעִיר הַזֹּאת כָּאֲשֶׁר שָׁמַעְתֶּם בְּאָזְנֵיכֶם:	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 <i>with your ears.</i> ”	death penalty ← <i>judgment of death.</i> <hr/> with your ears ← <i>in your ears.</i>
Jer 26:12	וַיֹּאמֶר יְרֵמְיָהוּ אֶל־כָּל־הַשָּׂרִים וְאֶל־כָּל־הָעָם לֵאמֹר יְהוָה שְׁלַחְנִי לְהַנְבִּיאַ אֶל־הַבַּיִת הַזֶּה וְאֶל־הָעִיר הַזֹּאת אֶת כָּל־הַדְּבָרִים אֲשֶׁר שָׁמַעְתֶּם:	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	וַעֲתָה הִיטִיבוּ דְרֹכֵיכֶם וּמַעַלְלֵיכֶם וּשְׁמָעוּ בְּקוֹל יְהוָה אֱלֹהֵיכֶם וַיִּנָּתֶם יְהוָה אֶל־הַרְעָה אֲשֶׁר דִּבֶּר עֲלֵיכֶם:	So now, mend your ways and <i>correct</i> your deeds and heed the voice of the LORD your God, and the LORD will <i>renounce</i> the harm which he has spoken against you.	renounce ← <i>repent of.</i>
Jer 26:14	וְאֲנִי הִנְנִי בִידְכֶם עֹשׂוֹלִי כְּטוֹב וְכִישָׁר בְּעֵינֵיכֶם:	And <i>as for</i> me, <u>here I <i>am</i></u> in your <u>hands</u> . Do to me what <i>is</i> right and proper 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	<p>אָד יָדַע תִּדְעוּ כִּי אִם־מִמָּתִים אַתֶּם אֹתִי כִּי־דָם נָקִי אַתֶּם נֹתְנִים עָלֵיכֶם וְאַל־הָעִיר הַזֹּאת וְאַל־יֹשְׁבֶיהָ כִּי בְּאַמַּת שְׁלַחְנִי יְהוָה עָלֵיכֶם לְדַבֵּר בְּאָזְנֵיכֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה: ס</p>	<p>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>.”</p>	<p>be well aware: infinitive absolute. in your hearing ← <i>in your ears</i>.</p>
Jer 26:16	<p>וַיֹּאמְרוּ הַשָּׂרִים וְכָל־הָעָם אֶל־הַכֹּהֲנִים וְאֶל־הַנְּבִיאִים אֵין־לְאִישׁ הַזֶּה מִשְׁפַּט־מוֹת כִּי בִשְׁם יְהוָה אֱלֹהֵינוּ דִּבֶּר אֱלֵינוּ:</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>וַיָּקֻמוּ אַנְשֵׁים מִזִּקְנֵי הָאָרֶץ וַיֹּאמְרוּ אֶל־כָּל־קְהֵל 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>*מִיכָיָה *מִיכָה הַמֹּרַשְׁתִּי הָיָה נִבְאָ בַּיָּמִי חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה וַיֹּאמֶר אֶל־כָּל־עַם יְהוּדָה לֵאמֹר כֹּה־אָמַר יְהוָה צְבָאוֹת צִיּוֹן שָׂדֶה תִּחְרַשׁ וִירוּשָׁלַיִם עֵיִים תִּהְיֶה וְהָר הַבַּיִת לְבָמוֹת יֵעָר:</p>	<p>“{Q:Micah} [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>Moreseth</i>, but we retain the Hebraic form. <i>this is what</i> ← <i>thus</i>. the house: i.e. <i>the house of the LORD</i>.</p>
Jer 26:19	<p>הֲהֵמָּה תִּהְיוּ חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְכָל־יְהוּדָה הֲלֹא יָרָא אֶת־יְהוָה וַיַּחֵל אֶת־פָּנָיו יְהוָה וַיִּנָּחֶם יְהוָה אֶל־הָרָעָה אֲשֶׁר־דִּבֶּר עָלֵיהֶם וַאֲנַחְנוּ עֹשִׂים 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. <i>entreat</i> ← <i>weaken the face of</i>. we are committing: AV differs (<i>might we procure</i>), apparently referring to what might happen to them. <i>ourselves</i> ← <i>our souls</i>.</p>
Jer 26:20	<p>וְגַם־אִישׁ הָיָה מִתְנַבֵּא בִשְׁם יְהוָה אֹרְיָהוּ בֶן־שִׁמְעִיָּהוּ מִקִּרְיַת הַיְעָרִים וַיִּנָּבֵא 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 Kiriath-Jearim, 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. Kiriath-Jearim: see Josh 9:17.</p>

Jer 26:21	<p>וַיִּשְׁמַע הַמֶּלֶךְ יְהוֹיָקִים וְכָל־גִּבּוֹרָיו וְכָל־הַשָּׂרִים אֶת־דְּבָרָיו וַיִּבְקֹשׁ הַמֶּלֶךְ הַמִּיתוֹ וַיִּשְׁמַע אֹרִיָּהּ וַיֵּרָא וַיִּבְרַח וַיָּבֹא 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	<p>וַיִּשְׁלַח הַמֶּלֶךְ יְהוֹיָקִים אֲנָשִׁים מִצְרַיִם אֶת אֶלְנָתָן בֶּן־עֲכָבוֹר וְאֲנָשִׁים אִתּוֹ אֶל־מִצְרַיִם:</p>	<p>Then King Jehoiakim sent men <i>to</i> Egypt: Elnathan the son of Achbor, and men with him, <i>to</i> Egypt.</p>	
Jer 26:23	<p>וַיֹּצִיאוּ אֶת־אֹרִיָּהּ מִמִּצְרַיִם וַיָּבֵאוּהוּ אֶל־הַמֶּלֶךְ יְהוֹיָקִים וַיַּכּוּהוּ בַחֶרֶב וַיִּשְׁלֹךְ אֶת־גְּבֻלָּתוֹ אֶל־קִבְרֵי בְנֵי הָעָם:</p>	<p>And they brought <u>Uriah</u> 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 <u>ordinary people</u>.”</p>	<p>Uriah: AV= <i>Urijah</i> here. See 2 Ki 16:10.</p> <hr/> <p>ordinary people ← <i>sons of the people</i>.</p>
Jer 26:24	<p>אֵךְ יַד אַחִיקָם בֶּן־שָׁפָן הָיְתָה אֶת־יְרֵמְיָהּ לְבִלְתִּי תִתְּאוֹתוֹ בְּיַד־הָעָם לְהַמִּיתוֹ: פ</p>	<p><i>And</i> 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.</p>	
Jer 27:1	<p>בְּרֵאשִׁית מַמְלַכַת יְהוֹיָקִים בֶּן־יְאוֹשִׁיָּהּ מֶלֶךְ יְהוּדָה הָיָה הַדָּבָר הַזֶּה אֶל־יְרֵמְיָה מֵאֵת יְהוָה לֵאמֹר:</p>	<p>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></p>	<p>came ← <i>became</i>.</p> <hr/> <p>as follows ← <i>to say</i>.</p>
Jer 27:2	<p>כֹּה־אָמַר יְהוָה אֱלֹי עֲשֵׂה לָךְ מוֹסְרוֹת וּמִטּוֹת וּנְתַתֶּם עַל־צוּרְךָ:</p>	<p>– <i>this is what</i> the LORD said to me – : “Make yourself fetters and yoke beams, and put them on your neck.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Jer 27:3	<p>וְשַׁלַּחְתֶּם אֶל־מֶלֶךְ אֲדוֹם וְאֶל־מֶלֶךְ מוֹאָב וְאֶל־מֶלֶךְ בְּנֵי עַמּוֹן וְאֶל־מֶלֶךְ צָר וְאֶל־מֶלֶךְ צִידוֹן בְּיַד מְלָאכִים הַבָּאִים יְרוּשָׁלַם אֶל־צִדְקִיָּהּ מֶלֶךְ יְהוּדָה:</p>	<p>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 agency of the messengers who come <i>to</i> Jerusalem to Zedekiah king of Judah.</p>	<p>Tyre: AV= <i>Tyrus</i> here, elsewhere often <i>Tyre</i>.</p> <hr/> <p>Sidon: see Gen 10:15.</p> <hr/> <p>agency ← <i>hand</i>.</p>
Jer 27:4	<p>וְצִוִּיתִי אֹתָם אֶל־אֲדֹנֵיהֶם לֵאמֹר כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל כֹּה תֹאמְרוּ אֶל־אֲדֹנֵיכֶם:</p>	<p>And command them to say to their <u>masters</u>, ‘<i>This is what</i> the LORD of hosts, the God of Israel, says.’ <i>This is what</i> you shall say to your <u>masters</u>:</p>	<p>masters (2x): or <i>lords</i>.</p> <hr/> <p>this <i>is what</i> (2x) ← <i>thus</i>.</p>

Jer 27:5	אֲנֹכִי עָשִׂיתִי אֶת־הָאָרֶץ אֶת־הָאָדָם וְאֶת־הַבְּהֵמָה אֲשֶׁל עַל־פְּנֵי הָאָרֶץ בְּכָחִי הַגָּדוֹל וּבְזְרוֹעֵי הַנְּטוּיָה וְנָתַתִּיהָ לְאִשָּׁר יֵשֶׁר בְּעֵינַי:	‘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 the <i>land</i> to him who is upright in my sight.	the <i>land</i> ← <i>it</i> , referring to the earth / land.
Jer 27:6	וְעַתָּה אֲנֹכִי נָתַתִּי אֶת־כָּל־הָאֲרָצוֹת הָאֵלֶּה בְּיַד נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל עַבְדִּי וְגַם אֶת־חַיַּת הַשָּׂדֶה נָתַתִּי לוֹ לְעַבְדּוֹ:	And now I have delivered all these lands into the hand of Nebuchadnezzar king of Babylon, my servant, and I have also given the <i>wildlife</i> to him, so as to serve him.	wildlife ← <i>life of the field</i> .
Jer 27:7	וְעַבְדּוּ אֹתוֹ כָּל־הַגּוֹיִם וְאֶת־בָּנָו וְאֶת־בְּנוֹ־בָנָו עַד בֹּא־עַת אֲרָצוֹ גַּם־הוּא וְעַבְדּוּ בּוֹ גּוֹיִם רַבִּים וּמַלְכִּים גְּדֹלִים:	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, <i>including</i> great kings.	including ← <i>and</i> .
Jer 27:8	וְהָיָה הַגּוֹי וְהַמַּמְלָכָה אֲשֶׁר לֹא־יַעֲבֹדוּ אֹתוֹ אֶת־נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל וְאֵת אֲשֶׁר לֹא־יָתַן אֶת־צוּרָאוֹ בְּעַל מֶלֶךְ בָּבֶל בַּחֶרֶב וּבָרָעָב וּבִדְבַר אֶפְקֹד עַל־הַגּוֹי הַהוּא נֹאס־יְהוָה עַד־תָּמִי אֲתֵם בַּיָּד:	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 <i>annihilated</i> them by his hand.	annihilated ← <i>finished</i> .
Jer 27:9	וְאַתֶּם אַל־תִּשְׁמָעוּ אֶל־נְבִיאֵיכֶם וְאֶל־קְסָמִיכֶם וְאֶל־חִלְמֵיכֶם וְאֶל־עֲנֻנֵיכֶם וְאֶל־כַּשְׁפֵּיכֶם אֲשֶׁר־הֵם אֹמְרִים אֲלֵיכֶם לֵאמֹר לֹא תַעֲבֹדוּ אֶת־מֶלֶךְ בָּבֶל:	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.»	
Jer 27:10	כִּי שֶׁקֶר הֵם נִבְּאִים לָכֵם לְמַעַן הֲרַחֵק אֶתְכֶם מֵעַל אֲדַמְתְּכֶם וְהִדַּחְתִּי אֶתְכֶם וְאַבְדֶּתֶם:	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.	
Jer 27:11	וְהַגּוֹי אֲשֶׁר יָבִיא אֶת־צוּרָאוֹ בְּעַל מֶלֶךְ־בָּבֶל וְעַבְדּוֹ וְהִנַּחְתִּיו עַל־אֲדָמְתּוֹ נֹאס־יְהוָה וְעַבְדָּהּ וַיֵּשֶׁב בָּהּ:	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 <i>they will till</i> it and remain on it.’ ”	they will till ← <i>it will till</i> , referring to the nation.

Jer 27:12	<p>וְאֶל־צִדְקִיָּה מֶלֶךְ־יְהוּדָה דִּבַּרְתִּי כְּכָל־הַדְּבָרִים הָאֵלֶּה לְאָמֹר הִבִּיאוּ אֶת־צוּרֵיכֶם בְּעַל מֶלֶךְ־בָּבֶל וְעַבְדּוּ 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 אַתָּה וְעַמְּךָ בַּחֶרֶב בָּרָעַב וּבִדְבַר פֶּאֶשׁ׃ דָּבָר 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>וְאֶל־תִּשְׁמָעוּ אֶל־דְּבַר־י הַנְּבִאִים הָאֹמְרִים אֵלֵיכֶם לְאָמֹר 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 נָא־יְהוָה וְהֵם נְבִאִים בְּשֵׁמִי לְשֶׁקֶר לְמַעַן הַדִּיחִי אֶתְכֶם וְאַבְדֶּתֶם אַתֶּם 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>וְאֶל־הַכֹּהֲנִים וְאֶל־כָּל־הָעָם הָזֶה דִּבַּרְתִּי לְאָמֹר כֹּה אָמַר יְהוָה אֱלֹהֵי־תִשְׁמָעוּ אֶל־דְּבַר־י נְבִיאֵיכֶם הַנְּבִאִים לָכֶם לְאָמֹר הִנֵּה כָּלִי בֵּית־יְהוָה מוֹשָׁבִים מִבְּבִלְיָה עֹתָה מְהֵרָה כִּי שֶׁקֶר הִמָּה נְבִאִים לָכֶם׃</p>	<p>And I spoke to the priests and to the whole of this people and said, “This <i>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 אֲלֵיהֶם עַבְדּוּ 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 אַתֶּם יִפְגְּעוּ־נָא בִּיהוָה צְבָאוֹת לְבַלְתִּיבָאוּ הַכְּלִים הַנוֹתְרִים בְּבֵית־יְהוָה וּבֵית מֶלֶךְ יְהוּדָה וּבִירוּשָׁלַם בְּבִלְיָה׃ 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	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי־עַמּוּדִים וְעַל־הַיָּם וְעַל־הַמְּכָנּוֹת וְעַל יֵתֶר הַפְּלִים הַנּוֹתְרִים בְּעִיר הַזֹּאת:	For <u>this is what</u> 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,	this is what ← thus.
Jer 27:20	אֲשֶׁר לֹא־לָקְחוּם נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל בְּגָלוֹתוֹ אֶת־יְכוֹנָיָה בֶּן־יְהוֹיָכִים מֶלֶךְ־יְהוּדָה מִירוּשָׁלַם בָּבֶלָה וְאֶת 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־הַפְּלִים הַנּוֹתְרִים בְּבֵית יְהוָה וּבֵית מֶלֶךְ־יְהוּדָה וִירוּשָׁלַם:	– indeed <u>this is what</u> 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 is what ← thus.
Jer 27:22	בָּבֶלָה יֹבְאוּ וּשְׁמָה יִהְיוּ עַד יוֹם פִּקְדִי אֲתָם נְאֻם־יְהוָה וְהָעֲלִיתִים וְהָשִׁיבֹתִים 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 בִּרְאשִׁית מַמְלַכְתָּ צִדְקִיָּה מֶלֶךְ־יְהוּדָה *בִּשְׁנַת *בַּשָּׁנָה הָרְבַּעִית בַּחֹדֶשׁ הַחֲמִישִׁי אָמַר אֵלַי חֲנַנְיָהּ בֶּן־עֲזוּרָה הַנָּבִיא אֲשֶׁר מִגְּבֵעוֹן בְּבֵית יְהוָה לָעִינִי 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>qeré</i> . A similar issue in Jer 32:1. <hr/> <u>Azzur</u> : AV= <i>Azur</i> . <hr/> <u>Gibeon</u> : see Josh 9:3.
Jer 28:2	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר שִׁבַּרְתִּי אֶת־עַל מֶלֶךְ בָּבֶל:	“ <u>This is what</u> the LORD of hosts, the God of Israel, has spoken. He said, ‘I have broken the king of Babylon's yoke.	this is what ← thus.
Jer 28:3	בְּעוֹד שְׁנַתִּים יָמִים אָנִי מְשִׁיב אֶל־הַמָּקוֹם הַזֶּה אֶת־כָּל־כְּלֵי בֵּית יְהוָה אֲשֶׁר לָקַח נְבוּכַדְנֶצַּר 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</u> to Babylon.	time ← days. <hr/> took (<i>second occurrence in verse</i>) ← brought.

Jer 28:4	וְאֶת־יְכֹנְיָה בֶן־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה וְאֶת־כָּל־גָּלוּת יְהוּדָה הַבָּאִים בַּבֶּלָה אֲנִי 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 יִרְמְיָה הַנָּבִיא אֶל־חֲנַנְיָה הַנָּבִיא לְעֵינֵי הַכֹּהֲנִים וּלְעֵינֵי כָל־הָעָם הָעֹמְדִים בְּבֵית 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 יִרְמְיָה הַנָּבִיא אֲמֹן כֵּן יַעֲשֶׂה יְהוָה יְקֻם יְהוָה אֶת־דְּבָרֶיךָ אֲשֶׁר נִבֵּאתָ לְהָשִׁיב כָּל־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> . by bringing back: gerundial use of the infinitive.
Jer 28:7	אֲדֹ־שְׁמַע־נָא הַדָּבָר הַזֶּה אֲשֶׁר אֲנֹכִי דֹבֵר בְּאָזְנֶיךָ וּבְאָזְנֵי כָל־הָעָם:	But do hear this <u>pronouncement</u> which I speak in your <u>hearing</u> and in the <u>hearing</u> of all the people.	pronouncement ← <i>word, thing</i> . hearing (2x) ← <i>ears</i> .
Jer 28:8	הַנְּבִיאִים אֲשֶׁר הָיוּ לִפְנֵי וּלְפָנֶיךָ מִן־הָעוֹלָם וַיִּנָּבְאוּ אֶל־אֲרָצוֹת רַבּוֹת וְעַל־מַמְלָכוֹת גְּדוֹלוֹת 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> . plagues ← <i>a plague</i> .
Jer 28:9	הַנָּבִיא אֲשֶׁר יִנָּבֵא לְשָׁלוֹם בָּבֵא דְבַר הַנָּבִיא יוֹדֵעַ הַנָּבִיא אֲשֶׁר־שָׁלַחוּ יְהוָה בְּאֵמָת:	<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 חֲנַנְיָה הַנָּבִיא אֶת־הַמוֹטָה מֵעַל צוּרָא יִרְמְיָה הַנָּבִיא וַיִּשְׁבְּרָהּ:	Then Hananiah the prophet took the yoke beam off the neck of Jeremiah the prophet and broke it.	

Jer 28:11	וַיֹּאמֶר חֲנַנְיָהּ לְעֵינֵי כָל־הָעָם לֵאמֹר כֹּה אָמַר יְהוָה בְּכֹה אֲשַׁבֵּר אֶת־עַל נִבְכַּדְנֶאצַּר מֶלֶךְ־בָּבֶל בְּעוֹד שְׁנַתַּיִם יָמִים מֵעַל צוּאֵר כָּל־הַגּוֹיִם וַיֵּלֶךְ יִרְמְיָה הַנָּבִיא לְדַרְכּוֹ: פ	And Hananiah spoke in the sight of all the people and said, “ <u>This is what</u> the LORD says: ‘In this way 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 is what ← thus. time ← days.
Jer 28:12	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָה אַחֲרֵי שִׁבּוֹר חֲנַנְיָה הַנָּבִיא אֶת־הַמֹּזָה מֵעַל צוּאֵר יִרְמְיָה הַנָּבִיא 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 ← became.
Jer 28:13	הֲלוֹךְ וְאָמַרְתָּ אֶל־חֲנַנְיָה לֵאמֹר כֹּה אָמַר יְהוָה מֹזֶטַת עֵץ שִׁבְרֶתָ וְעָשִׂיתָ תַּחְתִּיתָהֶן מֹזֶטַת בַּרְזֶל:	“Go and speak to Hananiah and say, ‘ <u>This is what</u> 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. this is what ← thus.
Jer 28:14	כִּי כֹה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עַל בַּרְזֶל נָתַתִּי עַל־צוּאֵר כָּל־הַגּוֹיִם הָאֵלֶּה לְעֶבֶד אֶת־נִבְכַּדְנֶאצַּר מֶלֶךְ־בָּבֶל וְעִבְדָּהוּ וְגַם אֶת־חֵית הַשָּׂדֶה נָתַתִּי לוֹ:	For <u>this is what</u> 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 is what ← thus. wild animals ← animal of the field.
Jer 28:15	וַיֹּאמֶר יִרְמְיָה הַנָּבִיא אֶל־חֲנַנְיָה הַנָּבִיא שְׁמַע־נָא חֲנַנְיָה לֹא־שָׁלַחַךְ יְהוָה וְאַתָּה הַבְטַחְתָּ 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 הַנְּנִי מִשְׁלַחְךָ מֵעַל פְּנֵי הָאֲדָמָה הַשָּׁנָה אַתָּה מֵת כִּי־סָרָה דְּבַרְתָּ אֶל־יְהוָה:	which is why <u>this is what</u> 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 is what ← thus. I am about to ← behold me. deviously ← deviousness. Adverbial use of the noun.
Jer 28:17	וַיָּמָת חֲנַנְיָה הַנָּבִיא בַּשָּׁנָה הַהִיא בַּחֹדֶשׁ הַשְּׁבִיעִי: פ	And Hananiah the prophet died in that year in the seventh month.	

Jer 29:1	<p>וְאֵלֶּה דְּבָרֵי הַסֵּפֶר אֲשֶׁר שָׁלַח יִרְמְיָה הַנָּבִיא מִירוּשָׁלַם אֶל־יָתֵר זִקְנֵי הַגּוֹלָה וְאֶל־הַכֹּהֲנִים וְאֶל־הַנְּבִיאִים וְאֶל־כָּל־הָעָם אֲשֶׁר הִגְלָה נְבוּכַדְנֶאצַּר מִירוּשָׁלַם בְּבָבֶלֶה:</p>	<p>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,</p>	
Jer 29:2	<p>אַחֲרֵי צֵאת יְכֹנִיָּה מֶלֶךְ וְהַגְבִּירָה וְהַסְרִיסִים שְׂרִי יְהוּדָה וִירוּשָׁלַם וְהַחֲרָשׁ וְהַמְסָגָר מִירוּשָׁלַם:</p>	<p>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,</p>	<p>craftsmen ... blacksmiths ← <i>craftsman ... blacksmith.</i></p>
Jer 29:3	<p>בְּיַד אֶלְעָשָׂה בֶן־שָׁפָן וְגִמְרִיָּה בֶן־חִלְקִיָּה אֲשֶׁר שָׁלַח צִדְקִיָּה מֶלֶךְ־יְהוּדָה אֶל־נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל בְּבָבֶלֶה לֵאמֹר: ס</p>	<p><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,</p>	
Jer 29:4	<p>כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לְכָל־הַגּוֹלָה אֲשֶׁר־הִגְלִיתִי מִירוּשָׁלַם בְּבָבֶלֶה:</p>	<p>“<i>This is what</i> the LORD of hosts, the God of Israel, says to all the deportees whom I deported from Jerusalem to Babylon:</p>	<p>this is what ← <i>thus.</i></p>
Jer 29:5	<p>בְּנוּ בָתִּים וּשְׁבוּ וְנִטְעוּ גִּזְזֹת וְאָכְלוּ אֶת־פְּרִיָן:</p>	<p>‘Build houses and dwell <i>in them</i>, and plant gardens, and eat their fruit.</p>	
Jer 29:6	<p>קַחוּ נָשִׁים וְהוֹלִידוּ בָנִים וּבָנוֹת וְקַחוּ לְבָנֵיכֶם נָשִׁים וְאֶת־בָּנוֹתֵיכֶם תָּנוּ לְאֲנָשִׁים וְתִלְדְּנָה בָנִים וּבָנוֹת וְרַבּוּ־שָׁם וְאַל־תִּמְעָטוּ:</p>	<p>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.</p>	
Jer 29:7	<p>וְדַרְשׁוּ אֶת־שְׁלוֹם הָעִיר אֲשֶׁר הִגְלִיתִי אֶתְכֶם שָׁמָּה וְהִתְפַּלְלוּ בַּעֲדָהּ אֶל־יְהוָה כִּי בְשָׁלוֹמָהּ יִהְיֶה לָכֶם שְׁלוֹם: פ</p>	<p>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>.’</p>	<p>welfare (3x) ← <i>peace</i>. Also elsewhere throughout this chapter.</p>
Jer 29:8	<p>כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֵל־יִשְׂיָאוּ לָכֶם נְבִיאֵיכֶם אֲשֶׁר־בְּקִרְבְּכֶם וְקִסְמֵיכֶם וְאַל־תִּשְׁמָעוּ אֶל־חִלְמֵיכֶם אֲשֶׁר אַתֶּם מַחְלָמִים:</p>	<p>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>.</p>	<p>this is what ← <i>thus.</i> dreams which you have ← <i>dreams which you cause to dream / dream</i> [BDB].</p>

Jer 29:9	כִּי בִשְׁקֶר הֵם נִבְּאִים לָכֵם בְּשִׁמִּי לֹא שְׁלַחְתִּים נָאִם־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 לְבַבְלִי שְׁבָעִים שָׁנָה אֶפְקֹד אֶתְכֶם וְהִקְמַתִּי עֲלֵיכֶם אֶת־דְּבָרֵי הַטּוֹב לְהָשִׁיב אֶתְכֶם אֶל־הַמָּקוֹם הַזֶּה:	For <u>this is what</u> the LORD says: 'It is 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 is what ← thus.
Jer 29:11	כִּי אֲנֹכִי יֹדַעְתִּי אֶת־הַמַּחְשְׁבֹת אֲשֶׁר אֲנֹכִי חֹשֵׁב עֲלֵיכֶם נָאִם־יְהוָה מַחְשְׁבוֹת שְׁלוֹם וְלֹא לְרָעָה לִתֵּת לָכֵם אַחֲרִית וְתִקְוָה:	For I know the <u>thoughts which</u> I have concerning you, says the LORD, thoughts of welfare and not of trouble, to give you posterity and hope.	thoughts which I have ← thoughts which I think. <hr/> posterity: as in Ps 109:13. AV differs (an ... end).
Jer 29:12	וְקִרְאתֶם אֵתִי וְהִלַכְתֶּם וְהִתְפַּלַּלְתֶּם אֵלַי וְשָׁמַעְתִּי אֲלֵיכֶם:	And you will call <i>on</i> me, and you will go and pray to me, and I will hear you,	
Jer 29:13	וּבִקְשֶׁתֶּם אֵתִי וּמְצֵאתֶם כִּי תִדְרֹשֻׁנִי בְּכָל־לִבְבְּכֶם:	and you will look for me and find <i>me</i> , for you will seek me with all your heart.	
Jer 29:14	וְנִמְצָאתִי לָכֵם נָאִם־יְהוָה וְשִׁבַּתִּי אֶת־*שְׁבִיתְכֶם **שְׁבוּתְכֶם וְקִבַּצְתִּי אֶתְכֶם מִכָּל־הַגּוֹיִם וּמִכָּל־הַמְּקוֹמוֹת אֲשֶׁר הִדַּחְתִּי אֶתְכֶם שָׁם נָאִם־יְהוָה וְהִשְׁבַּתִּי אֶתְכֶם אֶל־הַמָּקוֹם אֲשֶׁר־הִגַּלְתִּי אֶתְכֶם מִשָּׁם:	And I will be found by you, says the LORD, and I will reverse your <u>captivity</u> , 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>qere</i> are similar words with the same meaning. A <i>vav</i> / <i>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 נִבְּאִים בְּבָלָה: 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 אֲחֵיכֶם אֲשֶׁר לֹא־יָצְאוּ אִתְּכֶם בְּגוֹלָה:	For <u>this is what</u> 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. <hr/> this is what ← thus.

Jer 29:17	כֹּה אָמַר יְהוָה צְבָאוֹת הַנִּנִּי מִשְׁלַח בָּם אֶת־הַחֶרֶב אֶת־הָרָעָב וְאֶת־הַדָּבָר וְנָתַתִּי אוֹתָם כִּפְתָּאִים הַשְׁעָרִים אֲשֶׁר לֹא־תֹאכְלֶנָּה מִרָע:	– <i>this is what</i> the LORD of hosts says – : ‘I <u>am about to</u> 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 is what ← <i>thus</i> . I am about to ← <i>behold me</i> . putridity ← <i>badness</i> .
Jer 29:18	וְרָדַפְתִּי אַחֲרֵיהֶם בַּחֶרֶב בָּרָעָב וּבַדָּבָר וְנָתַתִּים *לְזוּעָה *לְזַעֲוָה לְכָל מִמְלָכוֹת הָאָרֶץ לְאֵלָה וּלְשִׁמָּה וּלְשָׂרָקָה וּלְחֶרְפָּה בְּכָל־הַגּוֹיִם אֲשֶׁר־הִדְחָתִים 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 <i>an 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 אֲלֵיהֶם אֶת־עֲבָדֵי הַנְּבִאִים הַשֶּׁכֶם וְשָׁלַח וְלֹא שָׁמְעָתָם נְאֻם־יְהוָה:	because they did not heed my words, says the LORD, <u>who</u> 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 שָׁמְעוּ דְּבַר־יְהוָה כָּל־הַגּוֹלָה אֲשֶׁר־שָׁלַחְתִּי מִירוּשָׁלַם בְּבָלָה: 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 בְּשֵׁמי שָׂקָר הַנִּנִּי נָתַן אֹתָם בְּיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וְהִכָּם לְעֵינֵיכֶם:	<i>This 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 <u>am about to</u> deliver them into the hand of Nebuchadrezzar king of Babylon, and he will strike them down <i>in your sight</i> .	this is what ← <i>thus</i> . I am about to ← <i>behold me</i> . in your sight ← <i>at your eyes</i> .
Jer 29:22	וְלָקַח מֵהֶם קִלְלָה לְכָל־גְּלוֹת יְהוּדָה אֲשֶׁר בְּבָבֶל לְאֹמֹר יִשְׁמֹךְ יְהוָה כְּצִדְקִיָּהוּ וּכְאֲחָב אֲשֶׁר־קָלַם מֶלֶךְ־בָּבֶל בְּאֵשׁ:	And a curse <i>formula</i> will be taken from their <i>example</i> 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 <i>fire</i> » » ,	from their <i>example</i> ← <i>from them</i> . a fire ← <i>the fire</i> . An unexpected definite article. See Gen 22:9.

Jer 29:23	<p>יַעַן אֲשֶׁר עָשׂוּ נְבִלָה בְּיִשְׂרָאֵל וַיִּנָּאֲפוּ אֶת־נָשֵׁי רַעֲיָהֶם וַיְדַבְּרוּ דָּבָר בְּשֵׁמִי שָׁקֵר אֲשֶׁר לֹא צִוִּיתֶם וְאֲנֹכִי *הוֹיָדַע *הַיּוֹדֵעַ וְעַד נֹאמַר־יְהוָה: ס</p>	<p>because they committed impiety in Israel, and they committed adultery with the wives of their neighbours, and they spoke a false pronouncement 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.</p>	<p>pronouncement ← <i>word, thing</i>.</p>
Jer 29:24	<p>וְאַל־שִׁמְעִיָּהוּ הַנְּחֵלְמִי תֹאמַר לֵאמֹר:</p>	<p>And you shall speak to Shemaiah the Nehelamite and say,</p>	
Jer 29:25	<p>כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר יַעַן אֲשֶׁר אַתָּה שָׁלַחַת בְּשִׁמְכָה סְפָרִים אֶל־כָּל־הָעָם אֲשֶׁר בִּירוּשָׁלַם וְאַל־צַפְנִיָּה בֶן־מַעֲשִׂיָּה הַכֹּהֵן וְאֵל כָּל־הַכֹּהֲנִים לֵאמֹר:</p>	<p>‘This <i>is what</i> the LORD of hosts, the God of Israel has spoken. He has said, <i>‘I will be making an 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,</p>	<p>Shemaiah's letters were an attempt to get Jeremiah arrested.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p>
Jer 29:26	<p>יְהוָה נִתְּנָךְ כֹּהֵן תַּחַת יְהוֹיָדָע הַכֹּהֵן לְהִיּוֹת פְּקֻדִים בֵּית יְהוָה לְכָל־אִישׁ מְשַׁגֵּעַ וּמַתְנַבֵּא וְנִתְּתָה אִתּוֹ אֶל־הַמַּהְפֹּכֶת וְאֶל־הַצִּיּוֹק:</p>	<p>‘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.</p>	<p>prison: or <i>stocks</i>.</p>
Jer 29:27	<p>וְעַתָּה לָמָּה לֹא גַעַרְתָּ בִּירְמְיָהוּ הָעֹנֵתִי הַמַּתְנַבֵּא לָכֶם:</p>	<p>Accordingly <u>now</u>, why have you not rebuked Jeremiah the Anathothite, who was acting like a prophet to you?</p>	<p>accordingly now: this is the correlative of <i>since</i> in verse 25.</p> <hr/> <p>Anathothite ← <i>Annethothite</i>, in an unmorphological form. See 2 Sam 23:27.</p>
Jer 29:28	<p>כִּי עַל־כֵּן שָׁלַח אֵלֵינוּ בָּבֶל לֵאמֹר אֲרַכָּה הִיא בָּנוּ בָתִּים וְשָׁבוּ וְנִטְעוּ גִזְזֹת וְאָכְלוּ אֶת־פְּרִיָהֶן:</p>	<p>For this <i>is</i> how he sent <i>word</i> to us <i>in</i> Babylon, saying, "It <i>will be</i> long. Build houses and live <i>in them</i>, and plant gardens and eat their fruit." > » ’ ”</p>	
Jer 29:29	<p>וַיִּקְרָא צַפְנִיָּה הַכֹּהֵן אֶת־הַסֵּפֶר הַזֶּה בְּאָזְנֵי יְרֵמְיָהוּ הַנָּבִיא: פ</p>	<p>And Zephaniah the priest read this letter in the hearing of Jeremiah the prophet.</p>	
Jer 29:30	<p>וַיְהִי דְבַר־יְהוָה אֶל־יְרֵמְיָהוּ לֵאמֹר:</p>	<p>Then the word of the LORD <u>came</u> to Jeremiah and said,</p>	<p>came ← <i>became</i>.</p>

Jer 29:31	שְׁלַח עַל־כָּל־הַגּוֹלָה לֵאמֹר כֹּה אָמַר יְהוָה אֱלֹהֵי־שִׁמְעִיָּה הַנְּחֵלָמִי יְעֹן אֲשֶׁר נָבֵא לָכֶם שִׁמְעִיָּה וְאֲנִי לֹא שְׁלַחְתִּיו וַיִּבְטַח אֶתְכֶם עַל־שָׁקֶר:	“Send <i>word</i> to all the deportees and say, ‘ <u>This is what</u> 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 is what ← thus. when ← and.
Jer 29:32	לֵבֹן כֹּה־אָמַר יְהוָה הַנְּנִי פֶקֶד עַל־שִׁמְעִיָּה הַנְּחֵלָמִי וְעַל־זֶרְעוֹ לֹא־יִהְיֶה לוֹ אִישׁ יֹשֵׁב בְּתוֹד־הָעַם הַזֶּה וְלֹא־יִרְאֶה בְּטוֹב אֲשֶׁר־אֲנִי עֹשֶׂה־לְעַמִּי נָאִם־יְהוָה כִּי־סָרָה דְּבַר עַל־יְהוָה: ס	this <i>is what</i> the LORD says: « <u>I am about to</u> 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 <u>deviously</u> against the LORD.» ’ ”	this is what ← therefore thus. 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 ← behold me. deviously ← deviousness.
Jer 30:1	הַדְּבַר אֲשֶׁר הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	The word which <u>came</u> to Jeremiah from the LORD and said,	came ← became.
Jer 30:2	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר כְּתֹב־לְךָ אֶת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבַּרְתִּי אֵלֶיךָ אֶל־סֵפֶר:	“ <u>This is what</u> the LORD God of Israel has spoken. He says, ‘ <u>Write</u> all the words which I have spoken to you <u>in a book</u> .	this is what ← thus. write ← write for yourself. The sense is get writing. in a book ← into a book. Pregnant use of the preposition.
Jer 30:3	כִּי הִנֵּה יָמִים בָּאִים נָאִם־יְהוָה וְשִׁבְתִּי אֶת־שְׁבוֹת עַמִּי יִשְׂרָאֵל וַיהוּדָה אָמַר יְהוָה וְהִשְׁבַּתִּים אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לַאֲבוֹתָם 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 <u>this is what</u> the LORD says: “We have heard the sound of trembling, Fear, and absence of peace.	this is what ← thus.
Jer 30:6	שִׁאלוּ־נָא וּרְאוּ אִם־יֵלֵד זָכָר מִדּוּעַ רָאִיתִי כָל־גִּבּוֹר יָדָיו עַל־חֻלְצָיו כִּי־זָלְזָה וְנִהְפְּכוּ כָל־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 ← pale yellow or green.

Jer 30:7	הוּי כִּי גָדוֹל הַיּוֹם הַזֶּה הוּא מֵאִן כְּמָהוּ וְעַתְצָרָה הִיא לִיעֲקֹב וּמִמֶּנָּה יוֹשָׁע:	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 ↗ with ← <i>from</i> , i.e. <i>different from</i> (anything like it).
Jer 30:8	וְהָיָה בַּיּוֹם הַהוּא נֶאֱמַר יְהוָה צָבָאוֹת אֲשֶׁר עָלָו מֵעַל צוּאָרָךְ וּמוֹסְרוֹתֶיךָ אֲנִתְּקָה 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	וְעָבְדוּ אֶת יְהוָה אֱלֹהֵיהֶם וְאֶת דָּוִד מֶלֶכָם אֲשֶׁר אֶקִּים 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 אֲלִתִּירָא עַבְדִּי יַעֲקֹב נֶאֱמַר-יְהוָה וְאַל-תַּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעֶךָ מִרְחֹק וְאֶת-זֶרְעֶךָ מֵאֶרֶץ שָׁבִים וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֲנָן וְאִין מִחֲרִיד:	But don't you fear, Jacob my servant, Says the LORD, 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 46:27. I am about to ← <i>behold me</i> .
Jer 30:11	כִּי-אַתָּךְ אֲנִי נֶאֱמַר-יְהוָה לְהוֹשִׁיעֶךָ כִּי אֶעֱשֶׂה כָּלָה בְּכָל-הַגּוֹיִם אֲשֶׁר הִפְצֹתִיךָ שָׁם אַךְ אֶתְּךָ לֹא-אֶעֱשֶׂה כָּלָה וְיִסְרְתִיךָ לְמִשְׁפָּט וְנִקְהָה לֹא אֲנַקֶּךָ: פ	For I <i>am</i> with you, Says the LORD, To save you, For I will make an end of all the nations <u>To which</u> I have scattered you, But I will not make an end of you, But I will discipline you judicially, And I will <u>certainly not</u> acquit you.	Jer 46:28. to which ← <i>where</i> . judicially ← <i>to / for judgment</i> . certainly not acquit: infinitive absolute. AV differs somewhat (<i>not leave thee altogether unpunished</i>).
Jer 30:12	כִּי כֹה אָמַר יְהוָה אֲנוּשׁ לְשִׁבְרֶךָ נִחְלָה מִכָּתֶדָה:	For <u>this is what</u> the LORD says: 'Your demise <i>is</i> incurable; Your blow <i>is</i> grievous.	this <i>is what</i> ← <i>thus</i> . demise ← <i>to the breakage</i> . grievous ← <i>ill</i> .
Jer 30:13	אִין-דִּין דִּינֶךָ לְמִזּוֹר רַפְאוֹת תַּעֲלָה אִין לְךָ:	<i>There is</i> no-one pleading your case, <u>For you to be</u> bandaged up. You <i>do not have</i> medicines for recovery.	for you <i>to be</i> bandaged up ← for bandaging.

Jer 30:14	<p>כָּל-מְאַהֲבֶיךָ שָׁכַחוּךָ אוֹתָךָ לֹא יִדְרְשׁוּ כִּי מַכַּת אוֹיֵב הַבִּיתִּיךָ מוֹסֵר אֶכְזְרִי עַל רֹב 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 – A cruel chastisement – For the great extent of your iniquity, And for how 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 chastisement</i>.</p>
Jer 30:15	<p>מִה־תִּזְעַק עַל-שִׁבְרֶךָ אָנוּשׁ מִכְּאֲבֶךָ עַל ׀ רֹב עוֹנֶיךָ עֲצָמוֹ חֲטֹאתֶיךָ עָשִׂיתִי אֵלֶּה לָּךְ:</p>	<p>Why do you cry out about your demise? Your grievous situation is incurable. It is because of the great extent of your iniquity – Because your sins have become immense – That I have done these things to you.</p>	<p>demise ← <i>breakage</i>.</p>
Jer 30:16	<p>לָכֵן כָּל-אֹכְלֶיךָ יֵאָכְלוּ וְכָל-צָרֶיךָ בָּלֶם בַּשָּׁבִי יִלְכוּ וְהָיוּ שְׂאִסֶּיךָ לַמִּשְׁפָּה וְכָל-בְּזוּיֶךָ אֶתָּן לְבָז:</p>	<p>On this account all those who devour you Will themselves be devoured, And as for 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	<p>כִּי אֶעֱלֶה אֲרֻכָּה לָּךְ וּמִמְכּוֹתֶיךָ אֲרַפֶּאֲךָ נֶאֱסִי-יְהוָה כִּי נִדְחָה קָרָאוּ לָּךְ צִיּוֹן הִיא דִּרְשׁ אֵין לָהּ: ס</p>	<p>For I will bring restoration to you, And I will heal your wounds, Says the LORD, For they called you Cast Out, And they said, «This is Zion; She has no-one seeking her.» ’ ”</p>	<p>bring ← <i>bring up</i>. <hr/> I will heal your wounds ← <i>I will heal you from your strokes</i>.</p>
Jer 30:18	<p>כֹּה ׀ אָמַר יְהוָה הִנְנִי-שׁוֹב שְׁבוֹת אֶהְיֶי יַעֲקֹב וּמִשְׁכְּנֹתָיו אֲרַחֵם וְנִבְנְתָה עִיר עַל-תִּלְּהָ וְאֲרָמוֹן עַל-מִשְׁפָּטוֹ יֵשֵׁב:</p>	<p>This is what 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 stand Where it has that right.</p>	<p>this is what ← <i>thus</i>. <hr/> I am about to ← <i>behold me</i>. <hr/> stand ← <i>sit</i>. <hr/> where it has that right ← <i>on its justice</i>.</p>

Jer 30:19	<p>וַיֵּצֵא מֵהֶם תּוֹדָה וְקוֹל מִשְׁחָקִים וְהִרְבִּיתִים וְלֹא יִמְעָטוּ וְהִכְבִּדְתִּים וְלֹא יִצְעָרוּ:</p>	<p>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.</p>	
Jer 30:20	<p>וְהָיוּ בָנָיו כְּקֶדֶם וְעַדְתּוֹ לִפְנֵי תְבוֹן וּפְקֻדָּתִי עַל כָּל־לֹחֲצָיו:</p>	<p>And his <u>sons</u> will be as in former time, And his congregation will be established before me, And I will visit all who oppress him.</p>	<p>his sons: standing for <i>Jacob's</i> <i>descendants</i>.</p>
Jer 30:21	<p>וְהָיָה אֲדִירֹו מִמֶּנּוּ וּמִשְׁלֹו מִקְרָבֹו יֵצֵא וְהִקְרַבְתִּיו וְנִגַּשׁ אֵלַי כִּי מִי הוּא־זֶה עָרַב אֶת־לְבֹו לְגִשְׁתׂ אֵלַי נְאֻם־יְהוָה:</p>	<p>And his illustrious one will <u>come</u> from his <i>own</i> self, And his ruler will issue <u>from</u> <u>his 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.</p>	<p>come ← <i>become</i>.</p> <hr/> <p>from his inward parts: AV differs (<i>from the midst of them</i>), not recognizing Jacob (Jer 30:18) as the antecedent.</p>
Jer 30:22	<p>וְהִייתֶם לִי לְעָם וְאֲנִכִּי אֶהְיֶה לָכֶם לֵאלֹהִים: ס</p>	<p>And you will be a people to me, And I will be God to you.</p>	<p>2 Cor 6:16.</p>
Jer 30:23	<p>הִנֵּה סַעֲרַת יְהוָה חֲמָה יִצְאָה סַעַר מִתְגֹּזֵר עַל רֹאשׁ רָשָׁעִים יַחֲוֹל:</p>	<p>And behold, the LORD's storm – Fury – will go out; A sweeping storm. It will whirl on the head of the wicked.</p>	
Jer 30:24	<p>לֹא יִשׁוּב חֲרוֹן אַף־יְהוָה עַד־עֲשֹׂתוֹ וְעַד־הִקְיָמוֹ מִזְמוֹת לְבֹו בְּאַחֲרִית הַיָּמִים תִּתְבּוֹנְנוּ בָּהּ:</p>	<p>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.</p>	<p>relent ← <i>return</i>; <i>cease</i>.</p>
Jer 31:1	<p>בָּעֵת הַהִיא נְאֻם־יְהוָה אֶהְיֶה לֵאלֹהִים לְכָל מִשְׁפָּחוֹת יִשְׂרָאֵל וְהָמָּה יְהוּדֵי־לִי לְעָם: ס</p>	<p>At that time, says the LORD, I will be God to all the families of Israel, and they will be a people to me.</p>	<p>2 Cor 6:16.</p>
Jer 31:2	<p>כֹּה אָמַר יְהוָה מֵצֵא חַן בְּמִדְבָּר עִם שְׂרִידֵי חָרֵב הַלֹּוד לְהִרְגִיעֹו יִשְׂרָאֵל:</p>	<p>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>.”</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>taking steps ← <i>going</i>. Infinitive absolute.</p> <hr/> <p>them ← <i>him</i>.</p>

Jer 31:3	מֵרַחֹק יְהוָה נִרְאָה לִי וְאַהֲבַת עוֹלָם אֶהְבֹּתִיךָ 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 in</i> kindness.	
Jer 31:4	עוֹד אֶבְנֶנְךָ וְנִבְנִית בְּתוֹלָת יִשְׂרָאֵל עוֹד תַּעֲדִי תִפְיֶיךָ וַיֵּצֵאת בַּמַּחֲוֹל מִשְׁחָקִים:	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 rejoice</i> .	rejoice: or <i>play music</i> .
Jer 31:5	עוֹד תִּטְעִי כְרָמִים בְּהָרֵי שִׁמְרוֹן נָטְעוּ נֹטְעִים וְחָלְלוּ:	You will again plant vineyards In the mountains of Samaria. The planters will plant <i>them</i> And gather 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 יִשְׁ-יּוֹם קִרְאוּ נֹצְרִים בְּהָר אֶפְרַיִם קוֹמוּ וְנַעֲלֶה 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 רָגְזוּ לִיעֲקֹב שִׂמְחָה וְצִהְלוּ בְּרֹאשׁ הַגּוֹיִם הַשְׁמִיעוּ הִלְלוּ וְאָמְרוּ הוֹשִׁעַ יְהוָה אֶת-עַמּוֹ אֶת שְׂאֵרִית יִשְׂרָאֵל:	For <i>this is what</i> the LORD says: “Shout for joy to Jacob, And <i>burst out in exultation</i> at the head of the nations. Proclaim and praise and say, ‘O LORD save your people, The remnant of Israel.’	<i>this is what</i> ← <i>thus</i> . <i>burst out in exultation</i> ← <i>neigh</i> . See Jer 5:8.
Jer 31:8	הֲנִי מְבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקִבְצָתִים מִיַּרְכְּתֵי-אֶרֶץ בָּם עוֹר וּפֶסֶחַ הָרָה וְיִלְדֹת יַחְדָּו קָהָל גָּדוֹל יָשׁוּבוּ הִנֵּה:	I <i>am about to</i> 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 is</i> giving birth together. A great convocation will return here.	I am about to ← <i>behold me</i> .

Jer 31:9	בְּבִכִּי יָבֹאוּ וּבְתַחֲנוּנִים אוֹבִילֶם אוֹלִיכֶם אֶל־נַחְלֵי מַיִם בְּדֶרֶךְ יִשְׂרָאֵל לֹא יִפְּשְׁלוּ בָּהּ כִּי־הָיִיתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכֹרִי הוּא: ס	They will come with weeping, And I will lead them with <i>their</i> supplications; I will conduct them to brooks of water 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	שִׁמְעוּ דְּבַר־יְהוָה גּוֹיִם וְהִגִּידוּ בְּאָזְנֵי מְמַרְחָק וְאָמְרוּ מְזֻרָה יִשְׂרָאֵל יִקְבְּצֵנוּ וְשִׁמְרוּ כְרַעַה עֲדָרוֹ:	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 וְגָאֵלוֹ מִיַּד חֲזָק מִמֶּנּוּ:	For the LORD has ransomed Jacob And redeemed him from a hand stronger than he <i>was</i> .	
Jer 31:12	וּבָאוּ וְרִנְּנוּ בְּמְרוֹם־צִיּוֹן וְנִהְרְוּ אֶל־טוֹב יְהוָה עַל־דָּגָן וְעַל־תִּירֶשׁ וְעַל־יִצְהָר וְעַל־בְּנֵי־צֶאֱן וּבִקָּר וְהִיתָה נֶפֶשׁ כֶּגֶז רֹהֵ וְלֹא־יוֹסִיפוּ 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</u> garden, And they will no longer languish.	flock ← <i>flow</i> . spiritual condition ← <i>soul</i> . well-watered ← <i>soaked</i> ; <i>saturated</i> .
Jer 31:13	אֲזִי תִשְׂמַח בְּתוֹלָהּ בְּמַחֲוֹל וּבְחָרִים וְזִקְנִים יַחְדָּו וְהַפְכֹתִי אֲבָלָם לְשִׂשׂוֹן וְנַחֲמֹתִים וְשִׂמְחָתִים מִיְּגוֹנָם:	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	וְרוֹיְתִי נִפֶּשׁ הַכֹּהֲנִים דָּשֵׁן וְעַמִּי אֶת־טוֹבִי יִשְׂבְּעוּ נֶאֱס־יְהוָה: ס	And I will <u>saturate the</u> <u>sentiments</u> of the priests with fat, 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	כֹּה אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמָע נְהִי בְכִי תַמְרוּלִים רָחֵל מִבְּכָה עַל־בָּנֶיהָ מֵאֲנָה לְהִנָּחֵם עַל־בָּנֶיהָ כִּי אֵינָנּוּ: ס	This <i>is what</i> the LORD says: “A sound is heard in Ramah – Lamentation and very bitter weeping – Rachel grieving for her sons. She refuses to be comforted for her sons, For <u>they are no more.</u> ”	Matt 2:18. this <i>is what</i> ← <i>thus</i> . very bitter weeping ← <i>weeping</i> <i>of bitterness</i> . Rachel: AV= <i>Rahel</i> here. they ← <i>he / it</i> .
Jer 31:16	כֹּה אָמַר יְהוָה מִנְעִי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה כִּי יֵשׁ שָׂכָר לַפֻּעֲלֹתֶיךָ נֶאֱס־יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב:	This <i>is what</i> the LORD says: “Restrain your voice from weeping, And your eyes from tears, For there is recompense <u>in</u> <u>what is performed for</u> <u>you</u> , Says the LORD, And they will return from the land of the enemy.	this <i>is what</i> ← <i>thus</i> . in what is performed 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	וַיִּשְׁתַּקֹּוּהָ לְאַחֲרִיתָךְ נֶאֱס־יְהוָה וְשָׁבוּ בָנִים לְגְבוּלָם: ס	And there is hope for your posterity, Says the LORD, And the sons will return to their territory.	posterity: see Jer 29:11. AV differs (<i>end</i>), in the sense of <i>latter time</i> , which is also possible. territory ← <i>border</i> .
Jer 31:18	שָׁמָע שְׁמַעְתִּי אֶפְרַיִם מִתְנוֹדָד יִסְרֹתֵנִי וְאוֹסֵר כְּעֶגְלָה לֹא לִמָּד הִשִּׁיבֵנִי וְאֲשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי:	I have of course heard <i>how</i> 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־אַחֲרֵי שׁוּבִי נִחַמְתִּי וְאַחֲרֵי הִנָּדְעִי סָפַקְתִּי עַל־יֶרֶךְ בִּשְׂתִּי וְגַם־נִכְלַמְתִּי כִּי נִשְׂאֵתִי חֶרֶפַת 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	<p>הֲבֵן יִקָּר לִי אֶפְרַיִם אִם יֶלֶד שֶׁשְׂעָיִם כִּי־מִדֵּי דְבָרִי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מֵעַי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יְהוָה: ס</p>	<p>Is Ephraim a dear son to me? Or a <u>most delightful child</u>? For whenever I speak concerning him, I <u>intensely remember</u> him still, Which <i>is</i> why my <u>mind is</u> disquieted for him. I will <u>certainly show him</u> mercy, Says the LORD.</p>	<p>a most delightful child ← <i>a child of delights</i>.</p> <hr/> <p>intensely remember: infinitive absolute.</p> <hr/> <p>mind is ← <i>bowels are</i>.</p> <hr/> <p>certainly show him mercy: infinitive absolute.</p>
Jer 31:21	<p>הֲצִיבִי לָךְ צִינִים שְׂמִי לָךְ תִּמְרוּרִים שְׂתִי לִבְךָ לְמַסְלָה דֶּרֶךְ *הִלַּכְתִּי *הִלַּכְתָּ שׁוֹבִי בְּתוֹלַת יִשְׂרָאֵל שְׁבִי אֶל־עָרֶיךָ אֵלֶּה:</p>	<p>Erect <u>your</u> waymarks, Set up <u>your</u> signposts; Set your heart on the highway – The road <i>on which you</i> have walked. Return, O virgin of Israel; Return to these cities of yours.</p>	<p>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.</p> <hr/> <p>erect your ... set up your ← <i>erect for yourself ... set up for yourself</i>. Feminine singular.</p>
Jer 31:22	<p>עַד־מָתַי תִּתְחַמְקִין הַבֵּת הַשּׁוֹבְבָה כִּי־בָרָא יְהוָה חֲדָשָׁה בָּאָרֶץ נִקְבָּה תִּסּוּבֵב גִּבּוֹר: ס</p>	<p>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 <u>court</u> a man.”</p>	<p>court ← <i>go round, orbit</i>. [CB] explains as Israel cleaving to the LORD.</p>
Jer 31:23	<p>כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עוֹד יֹאמְרוּ אֶת־הַדָּבָר הַזֶּה בָּאָרֶץ יְהוּדָה וּבְעָרָיו בְּשׁוֹבֵי אֶת־שְׁבוּתָם יְבָרְכֶךָ יְהוָה נֹוֹה־צֶדֶק הָר הַקֹּדֶשׁ:</p>	<p>This <i>is what</i> the LORD of hosts, the God of Israel, says: “<i>People</i> will yet say <u>these words</u> 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.’</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>these words ← <i>this word / thing / utterance</i>.</p>
Jer 31:24	<p>וַיֵּשְׁבוּ בָּהּ יְהוּדָה וְכָל־עָרָיו יַחְדוֹ אֶכְרִים וְנָסְעוּ בַּעֲדָר:</p>	<p>And farmers will <u>live there</u> – <i>in</i> Judah and all its cities together – and they will move around among the flock.</p>	<p>live there ← <i> dwell in it</i>.</p>
Jer 31:25	<p>כִּי הִרְוִיתִי נַפְשׁ עֵיפָה וְכָל־נַפְשׁ דָּאָבָה מְלֵאתִי:</p>	<p>For I have refreshed the weary <u>person</u>, And I have <u>restored</u> every grieving <u>individual</u>.”</p>	<p>person ... individual ← <i>soul ... soul</i>. Otiose, but see Gen 12:5.</p> <hr/> <p>restored ← <i>filled, refilled</i>.</p>
Jer 31:26	<p>עַל־זֹאת הִקִּיצְתִּי וְאָרָאָה וּשְׁנָתִי עֲרָבָה לִי: ס</p>	<p>At this I awoke and looked, and my sleep had been sweet to me.</p>	
Jer 31:27	<p>הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה:</p>	<p>“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.</p>	

Jer 31:28	וְהָיָה כַּאֲשֶׁר שָׁקַדְתִּי עֲלֵיהֶם לְנִתּוֹשׁ וּלְנִתּוֹץ וּלְהָרֵס וּלְהַאֲבִיד וּלְהַרְעֵם כֵּן אֲשָׁקֵד עֲלֵיהֶם לְבָנוֹת וּלְנִטּוֹעַ נְאֻם־יְהוָה:	And it will come to pass, <i>that</i> <i>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	בְּיָמִים הָהֵם לֹא־יֹאמְרוּ עוֹד אָבוֹת אָכְלוּ בֶסֶר 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. 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 בַּעֲוֹנוֹ יָמוּת כָּל־הָאָדָם הָאֹכֵל 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־בְּרִית יִשְׂרָאֵל וְאֶת־בְּרִית 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. make ← <i>cut</i> .
Jer 31:32	לֹא כַּבְרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בַּיּוֹם הַהוּא בִּידָם 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. made ← <i>cut</i> . although: concessive use of the <i>vav</i> .
Jer 31:33	כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת־בְּרִית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נְאֻם־יְהוָה נִתְּנִי אֶת־תּוֹרָתִי בְּקֶרְבָּם וְעַל־לִבָּם אֶכְתָּבָנָה וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה 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. make ← <i>cut</i> .
Jer 31:34	וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו לֵאמֹר דַּעוּ אֶת־יְהוָה כִּי־כֹלָם יֵדְעוּ אוֹתִי לְמִקְטָנָם וְעַד־גְּדֹלָם נְאֻם־יְהוָה כִּי אֶסְלַח לְעֹוֹנָם וּלְחַטָּאתָם לֹא אֶזְכֹּר־עוֹד: ס	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.' ”	John 6:45, Heb 8:11, Heb 8:12, Heb 10:17. See also 1 John 2:10, 1 John 2:27.

Jer 31:35	כֹּה אָמַר יְהוָה נִתֵּן שֶׁמֶשׁ לְאוֹר יוֹמָם חֻקַּת יָרֵחַ וְכּוֹכְבִּים לְאוֹר לַיְלָה רָגַע הַיָּם וַיַּהֲמוּ גִלְיוֹ יְהוָה צְבָאוֹת שִׁמוֹ:	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,	this is what ← thus. statutes: i.e. <i>regular behaviour</i> . stirring up: AV differs (<i>divideth</i>). so that: purposive use of the vav.
Jer 31:36	אִם-יִמָּשׁוּ הַחֻקִּים הָאֵלֶּה מִלִּפְנֵי נְאֻם-יְהוָה גַּם זֶרַע יִשְׂרָאֵל יִשְׁבְּתוּ מֵהָיֹת גּוֹי לִפְנֵי כָל-הַיָּמִים: ס	‘If these statutes 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> .’ ”	statutes: see Jer 31:35. The horn of Dan 7:25 attempts to change <i>times and the law</i> , perhaps these statutes. from me ← <i>from before me</i> .
Jer 31:37	כֹּה אָמַר יְהוָה אִם-יִמָּדוּ שָׁמַיִם מִלְמַעְלָה וַיִּחְקְרוּ מִוֶּסֶד-יָאָרֶץ לְמַטָּה גַם-אֲנִי אֶמְאָס בְּכָל-זֶרַע יִשְׂרָאֵל עַל-כָּל-אֲשֶׁר עָשׂוּ נְאֻם-יְהוָה: ס	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.	this is what ← thus.
Jer 31:38	הִנֵּה יָמִים **בָּאִים נְאֻם-יְהוָה וְנִבְנְתָה הָעִיר לַיהוָה מִמִּגְדָּל חֲנַנְאֵל שְׁעַר הַפִּנָּה:	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 Hananel to the Corner Gate.	Hananel ← <i>Hanan’el</i> . AV= <i>Hananeel</i> , not recognizing that the second syllable is closed. See Gen 31:21.
Jer 31:39	וַיֵּצֵא עוֹד *קוֹה **קוֹ הַמִּדָּה נִגְדּוּ עַל גִּבְעַת גָּרֵב וְנָסַב גִּעְתָּה:	And the measuring line will yet go out opposite it at Gareb Hill and go round to Goath.	line: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
Jer 31:40	וְכָל-הָעֵמֶק הַפְּגָרִים וְהַדָּשָׁן וְכָל-הַשְּׂרָמוֹת **הַשְּׂדֵמּוֹת עַד-נַחַל קִדְרוֹן עַד-פִּנַּת שְׁעַר הַסּוּסִים מִזְרָחָה קָדֵשׁ לַיהוָה לֹא-יִנָּתֵשׁ וְלֹא-יִהְיֶה עוֹד לְעוֹלָם: ס	And all the valley, <i>with</i> the corpses and the ashes, 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 <i>never</i> be pulled down again.”	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> . ashes: i.e. <i>ashes of a burnt body</i> . never ← <i>not for the age</i> .
Jer 32:1	הַדְּבָר אֲשֶׁר-הָיָה אֶל-יִרְמְיָהוּ מֵאֵת יְהוָה *בִּשְׁנַת **בִּשְׁנָה הָעֲשָׂרִית לְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה הִיא הַשְּׁנָה שְׁמִנֵּה-עֶשְׂרֵה שָׁנָה לְנִבְכַּדְרֶאצַּר:	The word which <i>came</i> to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah – that <i>is</i> the eighteenth year of Nebuchadrezzar.	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. came ← <i>became</i> . eighteenth year ← <i>the year, eighteenth year</i> .

Jer 32:2	וְאֵז חֵיל מֶלֶךְ בָּבֶל צָרִים עַל־יְרוּשָׁלַם וַיִּרְמִיָּהוּ הַנָּבִיא הָיָה כְּלוּא בַּחֲצַר הַמֶּטְרָה אֲשֶׁר בֵּית־מֶלֶךְ יְהוּדָה:	It was then that the forces of the king of Babylon were besieging Jerusalem, and Jeremiah the prophet was confined in the courtyard of the prison which belonged to the king of Judah's house,	
Jer 32:3	אֲשֶׁר כָּלְאוּ צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר מְדוּעַ אַתָּה נָבִיא לֵאמֹר כֹּה אָמַר יְהוָה הַנִּנִּי נָתַן אֶת־הָעִיר הַזֹּאת בְּיַד מֶלֶךְ־בָּבֶל וְלָכְדָּהּ:	because Zedekiah king of Judah had imprisoned him, saying, "Why do you prophesy, saying, '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 capture it.	this is what ← thus. I am about to ← behold me.
Jer 32:4	וְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה לֹא יִמָּלֵט מִיַּד הַכַּשְׂדִּים כִּי הִנֵּה יִנָּתֵן בְּיַד מֶלֶךְ־בָּבֶל וְדַבֵּר־פִּיו עַם־פִּיו וְעֵינָיו אֶת־*עֵינוּ **עֵינָיו תִּרְאֶינָה:	And Zedekiah king of Judah shall not escape from the hand of the Chaldeans, but he will certainly be delivered into the hand of the king of Babylon, and he will speak face to face, and they will see each other's eyes.	they will see each other's eyes ← his eyes will see his {Q: eyes} [K: eye]. certainly be delivered: infinitive absolute. face to face ← his mouth with his mouth.
Jer 32:5	וּבָבֶל יוֹלֵךְ אֶת־צִדְקִיָּהוּ וְשָׁם יְהִי עַד־פָּקְדִי אֹתוֹ נְאֻם־יְהוָה כִּי תִלָּחֲמוּ אֶת־הַכַּשְׂדִּים לֹא תִצְלִיחוּ: פ	And he will lead Zedekiah to Babylon, and <i>that is where</i> he will be until I visit him, says the LORD. If you fight the Chaldeans, you will not succeed» ”?	that is where ← there.
Jer 32:6	וַיֹּאמֶר יִרְמְיָהוּ הִיָּה דְּבַר־יְהוָה אֵלַי לֵאמֹר:	Then Jeremiah said, "The word of the LORD came to me and said,	came ← became.
Jer 32:7	הִנֵּה חֲנַמְאֵל בֶּן־שָׁלֹם דִּדְךָ בָּא אֵלֶיךָ לֵאמֹר קִנְיָה לְךָ אֶת־שָׂדֵי אֲשֶׁר בַּעַנְתּוֹת כִּי לְךָ מִשְׁפָּט הַגְּאֻלָּה לְקִנְיוֹת:	‘Look, Hanamel the son of Shallum your uncle is coming to you to say, «Buy my field, which is in Anathoth, for you have the right of redemption to buy it.» ’ ”	Hanamel ← Hanam'el. AV= Hanameel not recognizing that the second syllable is closed. See Gen 31:21.
Jer 32:8	וַיָּבֹא אֵלַי חֲנַמְאֵל בֶּן־דָּדִי כַּדְּבַר יְהוָה אֶל־חֲצַר הַמֶּטְרָה וַיֹּאמֶר אֵלַי קִנְיָה נָא אֶת־שָׂדֵי אֲשֶׁר־בַּעַנְתּוֹת אֲשֶׁר בְּאֶרֶץ בְּנִימִן כִּי־לְךָ מִשְׁפָּט הִירָשָׁה וְלְךָ הַגְּאֻלָּה קִנְיָה־לְךָ וְאַדַּע כִּי דְּבַר־יְהוָה הוּא:	And Hanamel 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 is in Anathoth, which is in the land of Benjamin, for you have the right of inheritance, and you have the right of redemption. Buy it for yourself.” And I knew that it was the word of the LORD.	Hanamel: see Jer 32:7.

Jer 32:9	וַאֲקָנָה אֶת־הַשָּׂדֶה מֵאֵת חֲנַמְאֵל בֶּן־דָּדִי אֲשֶׁר בְּעִנְתוֹת וְאֶשְׁקַל־לּוֹ אֶת־הַכֶּסֶף שִׁבְעָה שְׁקָלִים וְעָשָׂה הַכֶּסֶף:	So I bought the field from Hanamel, my uncle's son, who was in Anathoth, and I weighed the money out to him – seventeen shekels was the weight of silver.	Hanamel: see Jer 32:7.
Jer 32:10	וָאֶכְתַּב בְּסֵפֶר וָאֶחַתָּם וָאֶעַד עֵדִים וָאֶשְׁקַל הַכֶּסֶף בְּמֵאזְנִים:	And I signed the deeds and put my seal on them, and I had witnesses witness it, and I weighed out the silver in a balance.	signed the deeds ← wrote in the book.
Jer 32:11	וָאֶקַּח אֶת־סֵפֶר הַמִּקְנָה אֶת־הַחֲתוּם הַמְצוּה וְהַחֲקִים וְאֶת־הַגְּלוּי:	And I took the deeds of the purchase, those which were sealed according to the regulation and the statutes, and those which were public,	regulation ← commandment. public ← revealed.
Jer 32:12	וָאֶתָּן אֶת־הַסֵּפֶר הַמִּקְנָה אֶל־בָּרוּךְ בֶּן־נְרִיָּה בֶּן־מַחְסִיָּה לְעֵינֵי חֲנַמְאֵל דָּדִי וּלְעֵינֵי הָעֵדִים הַכֹּתְבִים בְּסֵפֶר הַמִּקְנָה לְעֵינֵי כָל־הַיְּהוּדִים הַיֹּשְׁבִים בַּחֲצַר הַמִּטְרָה:	and I gave the purchase deeds to Baruch, the son of Neriah, the son of Mahseiah, in the sight of Hanamel my cousin 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= Maaseiah, a name used for a distinctly different Hebrew spelling. Hanamel: see Jer 32:7. cousin ← uncle, but apparently also including cousin.
Jer 32:13	וָאֶצְוָה אֶת בָּרוּךְ לְעֵינֵיהֶם לֵאמֹר:	And I gave instruction to Baruch in their sight and said,	
Jer 32:14	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לָקוּחַ אֶת־הַסִּפְרִים הָאֵלֶּה אֵת סֵפֶר הַמִּקְנָה הַזֶּה וְאֵת הַחֲתוּם וְאֵת סֵפֶר הַגְּלוּי הַזֶּה וְנָתַתָּם בְּכֵל־חֶרֶשׁ לְמַעַן יַעֲמְדוּ יָמִים רַבִּים: ס	“This is what the LORD of hosts, the God of Israel, says: ‘Take these deeds – the deeds of this purchase and what is sealed, and this public document, and put them in an earthenware container so that they will keep for many days.’”	this is what ← thus. take: infinitive absolute in the role of an imperative. keep ← stand, endure. many days: standing for a long period of time.
Jer 32:15	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עוֹד יִקְנוּ בָתַּיִם וּשְׂדוֹת וְכַרְמִים בָּאָרֶץ הַזֹּאת: פ	For this is what the LORD of hosts, the God of Israel, says: ‘Houses and fields and vineyards will yet be acquired in this land.’”	this is what ← thus.
Jer 32:16	וָאֶתְפַּלֵּל אֶל־יְהוָה אַחֲרַי תְּתִי 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	<p>אֶהָיָה אֲדֹנֵי יְהוָה הִנֵּה אֶתְּהָ עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ בְּכַחַךְ הַגָּדוֹל וּבְזְרֻעַךְ הַנְּטוּיָה לֹא־יִפְלֹא מִמֶּךָ כָּל־דְּבָר:</p>	<p>“Alas, my Lord the LORD, look, you made the heavens and the earth by your great power and by your outstretched arm. Nothing is <i>too difficult</i> for you,</p>	<p>nothing ← <i>not everything</i>. difficult ← <i>wonderful, extraordinary</i>.</p>
Jer 32:18	<p>עָשָׂה חֶסֶד לְאֲלֹפִים וּמִשְׁלָם עֲוֹן אֲבוֹת אֶל־חֵיק בְּנֵיהֶם אַחֲרֵיהֶם הָאֵל הַגָּדוֹל הַגִּבּוֹר יְהוָה צְבָאוֹת שְׁמוֹ:</p>	<p>as you <i>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.</p>	<p>show ← <i>do</i>.</p>
Jer 32:19	<p>גָּדֹל הָעֲצָה וְרַב הָעֲלִילָה אֲשֶׁר־עֵינֶיךָ פְּקֻחוֹת עַל־כָּל־דֶּרֶךְ בְּנֵי אָדָם לְתֵת לְאִישׁ כְּדַרְכּוֹ וְכִפְרֵי מַעַלְלָיו:</p>	<p>You are great in counsel and mighty in deed, whose eyes <i>are alert</i> to all the ways of the sons of Adam, to render to a man according to his ways, and according to the fruit of his works,</p>	<p>Rom 2:6, Rev 2:23, Rev 18:6, Rev 20:12, Rev 20:13, Rev 22:12. alert ← <i>open</i>.</p>
Jer 32:20	<p>אֲשֶׁר־שָׁמַתָּ אֹתוֹת וּמִפְתֵּי בְּאֶרֶץ־מִצְרַיִם עַד־הַיּוֹם הַזֶּה וּבְיִשְׂרָאֵל וּבָאָדָם וַתַּעֲשֵׂה־לָךְ שֵׁם בַּיּוֹם הַזֶּה:</p>	<p>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 on</i> this day.</p>	
Jer 32:21	<p>וַתֵּצֵא אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּאֹתוֹת וּבְמוֹפְתִים וּבְיָד חֲזָקָה וּבְאֲזֻרַע נְטוּיָה וּבְמוֹרָא גָּדוֹל:</p>	<p>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.</p>	
Jer 32:22	<p>וַתֵּתֵן לָהֶם אֶת־הָאָרֶץ הַזֹּאת אֲשֶׁר־נִשְׁבַּעְתָּ לְאֲבוֹתָם לְתֵת לָהֶם אֶרֶץ זָבֶת חֶלֶב וּדְבַשׁ:</p>	<p>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.</p>	
Jer 32:23	<p>וַיָּבֹאוּ וַיִּרְשׁוּ אֹתָהּ וְלֹא־שָׁמְעוּ בְּקוֹלִי *וּבְתִירוֹתַי **וּבְתוֹרָתִי לֹא־הִלְכוּ אֵת כָּל־אֲשֶׁר צִוִּיתָה לָהֶם לַעֲשׂוֹת לֹא עָשׂוּ וַתִּקְרָא אֹתָם אֵת כָּל־הָרָעָה הַזֹּאת:</p>	<p>And they came, and they inherited it, <i>but</i> 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	הִנֵּה הַסְּלָלוֹת בָּאוּ הָעִיר לְלַכְדָּהּ וְהָעִיר נִתְּנָה בְּיַד הַכַּשְׂדִּים הַנִּלְחָמִים עָלֶיהָ מִפְּנֵי הַחֶרֶב וְהָרָעָב וְהַדָּבָר וְאֲשֶׁר דִּבַּרְתָּ הָיָה וְהִנֵּה רָאָה:	Look, ramparts 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> .	ramparts ← <i>the ramparts</i> . Offensive ramparts. An unexpected definite article. See Gen 22:9.
Jer 32:25	וְאַתָּה אָמַרְתָּ אֵלַי אֲדֹנָי יְהוֹה קְנֵה לִּי הַשָּׂדֶה בַּכֶּסֶף וְהָעֵד עֲדִים וְהָעִיר נִתְּנָה בְּיַד הַכַּשְׂדִּים:	And you have said to me, my Lord the LORD, ‘Buy yourself the field for silver , and have witnesses witness <i>it</i> ’, and the city has been delivered into the hands of the Chaldeans.”	Matt 27:9. hands ← <i>hand</i> .
Jer 32:26	וַיְהִי דְבַר־יְהוֹה אֶל־יִרְמְיָהוּ לֵאמֹר:	And the word of the LORD came to Jeremiah and said,	came ← <i>became</i> .
Jer 32:27	הִנֵּה אֲנִי יְהוֹה אֱלֹהֵי כָּל־בָּשָׂר הַמִּמְּנִי יִפְּלֹא כָּל־דְּבָר:	“Behold, I <i>am</i> the LORD God of all flesh. <i>Is anything</i> too difficult for me?	anything ← <i>everything</i> . difficult ← <i>wonderful, extraordinary</i> .
Jer 32:28	לָכֵן כֹּה אָמַר יְהוֹה הִנְנִי נֹתֵן אֶת־הָעִיר הַזֹּאת בְּיַד הַכַּשְׂדִּים וּבְיַד נְבוּכַדְרֶעֶצַר מֶלֶךְ־בָּבֶל וְלַכְדָּהּ:	So <i>this is what</i> the LORD says: ‘I <i>am about to</i> deliver this city into the hand of the Chaldeans and into the hand of Nebuchadrezzar king of Babylon, and he will capture it.	<i>this is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> .
Jer 32:29	וּבָאוּ הַכַּשְׂדִּים הַנִּלְחָמִים עַל־הָעִיר הַזֹּאת וְהָצִיתוּ אֶת־הָעִיר הַזֹּאת בָּאֵשׁ וּשְׂרָפוּהָ וְאֵת הַבָּתִּים אֲשֶׁר קִטְּרוּ עַל־גִּגְוֹתֵיהֶם לַפֶּעַל וְהִסְכוּ נִסְכִּים לָאֱלֹהִים אַחֲרַיִם לְמַעַן הַכְּעִסְנִי:	And the Chaldeans who are fighting against this city will come, and they will <i>set this city on fire</i> , 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.	set this city on fire ← <i>kindle this city with fire</i> .
Jer 32:30	כִּי־הָיוּ בְנֵי־יִשְׂרָאֵל וּבְנֵי יְהוּדָה אָדָּךְ עֹשִׂים הָרַע בְּעֵינַי מִנְעֻרְתֵּיהֶם כִּי בְנֵי־יִשְׂרָאֵל אָדָּךְ מְכַעְסִים אֹתִי בְּמַעֲשֵׂה יְדֵיהֶם נֹאֲם־יְהוֹה:	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.	
Jer 32:31	כִּי עַל־אַפִּי וְעַל־חֲמָתִי הָיְתָה לִי הָעִיר הַזֹּאת לְמִן־הַיּוֹם אֲשֶׁר בָּנוּ אוֹתָהּ וְעַד הַיּוֹם הַזֶּה לְהַסִּירָהּ מֵעַל פָּנַי:	For this city has been to me a <i>cause of</i> my anger and my fury, from the day when they built it, up to this day – <i>a cause for me</i> to remove it from <i>my sight</i> ,	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> . my sight ← <i>my face / before me</i> .

Jer 32:32	עַל־כָּל־רָעוּת בְּנֵי־יִשְׂרָאֵל וּבְנֵי־ יְהוּדָה אֲשֶׁר עָשׂוּ לְהַכְעִסְנִי הֵמָּה מְלָכֵיהֶם שָׂרֵיהֶם כֹּהֲנֵיהֶם וּנְבִיאֵיהֶם 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 עֶרְף וְלֹא פָנִים וּלְמַד אֶתֶם הַשֶּׁכֶם וְלִמָּד וַאֲיָנָם שִׁמְעִים לְקַחַת מוֹסֵר:	And they turned <u>their back</u> to me, and not the face, <u>although</u> I taught them, <u>rising early</u> and <u>teaching</u> , but they did not listen, to receive correction.	their back: see Jer 2:27. although: concessive use of the vav. taught ... rising early ... teaching: infinitive absolute.
Jer 32:34	וַיַּעֲשׂוּ שְׁקוּצֵיהֶם בְּבֵית אֲשֶׁר־נִקְרָא־שְׁמִי עָלָיו לְטָמְאוֹ:	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־בָּמוֹת הַבַּעַל אֲשֶׁר בָּגִיא בֶן־הֶחָם לְהַעֲבִיר אֶת־בָּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם לְמַלְךְ אֲשֶׁר לֹא־צִוִּיתִים וְלֹא עָלָתָה עַל־לִבִּי לַעֲשׂוֹת הַתּוֹעֵבָה הַזֹּאת לְמַעַן *הַחֲטִי **הַחֲטִיא אֶת־יְהוּדָה: ס	And they built the <i>idolatrous</i> raised sites to Baal, which <i>are</i> in the Valley of the Son of Hinnom, to make their sons and their daughters pass through <i>fire</i> to Molech, which I did not command them and which did not arise in my heart – to commit this abomination, so as <u>to cause Judah to sin</u> .	to cause ... to sin: the <i>ketiv</i> is an apocopated form of the <i>qeré</i> . the Valley of the Son of Hinnom: from which via Greek, <i>Gehenna</i> .
Jer 32:36	וַעֲתָה לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֱלֹהֵי־עִיר הַזֹּאת אֲשֶׁר אַתֶּם אֹמְרִים נִתְּנָה בְּיַד מֶלֶךְ־בָּבֶל בַּחֶרֶב וּבָרָעַב וּבַדָּבָר:	And now, therefore, <u>this is what</u> the LORD God of Israel says to this city which <u>you</u> 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 מְקַבֵּץ מִכָּל־הָאֲרָצוֹת אֲשֶׁר הִדַּחְתִּים שָׁם בְּאַפִּי וּבַחֲמָתִי וּבִקְצָף גָּדוֹל וְהִשְׁבַּתִּים אֶל־הַמָּקוֹם הַזֶּה וְהִשְׁבַּתִּים לְבֶטַח:	«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 לֵאלֹהִים:	And they will be my people, and I will be their God.	2 Cor 6:16.
Jer 32:39	וְנָתַתִּי לָהֶם לֵב אֶחָד וְדֶרֶךְ אֶחָד לִירְאָה אוֹתִי כָל־הַיָּמִים לְטוֹב לָהֶם וּלְבָנֵיהֶם אֲחֵרֵיהֶם:	And I will give them one heart and one way, to fear me <u>all the time</u> for their welfare and for <i>that of</i> their sons after them.	all the time ← <i>all the days</i> .

Jer 32:40	<p>וְכָרַתִּי לָהֶם בְּרִית עוֹלָם אֲשֶׁר לֹא־אָשׁוּב מֵאַחֲרֵיהֶם לְהִיטִיבִי אוֹתָם וְאֶת־יְרָאֲתִי אֶתֵּן בְּלִבָּבְכֶם לְבִלְתִּי סוּר מֵעָלַי:</p>	<p>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.</p>	<p>make ← <i>cut</i>.</p> <hr/> <p>fear of me ← <i>my fear</i>. An objective genitive.</p>
Jer 32:41	<p>וְשִׂשְׁתִּי עֲלֵיהֶם לְהִטִּיב אוֹתָם וְנִטְעַתִּים בָּאָרֶץ הַזֹּאת בְּאֵמֶת בְּכָל־לִבִּי וּבְכָל־נַפְשִׁי: ס</p>	<p>And I will rejoice over them <u>in doing them good</u>, and I will plant them in this land <u>firmly</u> with all my heart and with all my soul.»</p>	<p>in doing them good: gerundial use of the infinitive.</p> <hr/> <p>firmly ← <i>in firmness / in truth</i>.</p>
Jer 32:42	<p>כִּי־כֹה אָמַר יְהוָה בְּאֲשֶׁר הִבֵּאתִי אֶל־הָעָם הַזֶּה אֶת כָּל־הָרָעָה הַגְּדוֹלָה הַזֹּאת כֵּן אֲנֹכִי מֵבִיא עֲלֵיהֶם אֶת־כָּל־הַטּוֹבָה אֲשֶׁר אֲנֹכִי דֹּבֵר עֲלֵיהֶם:</p>	<p>For <u>this is what</u> the LORD says: «<i>Just</i> as I brought all this great trouble on this people, so I am going to bring all <i>this</i> good on them, which I am declaring to them.</p>	<p>this is what ← <i>thus</i>.</p>
Jer 32:43	<p>וְנִקְנְהָ הַשָּׂדֶה בָּאָרֶץ הַזֹּאת אֲשֶׁר אַתֶּם אֹמְרִים שְׁמָמָה הִיא מֵאִין אָדָם וּבְהֵמָה נִתְּנָה בְּיַד הַכַּשְׂדִּים:</p>	<p>And a field will be bought in this land, <i>of which</i> you say, «It is a desolation, <u>without</u> man or beast; it has been delivered into the hand of the Chaldeans.»</p>	<p>without ← <i>from there not being</i>.</p>
Jer 32:44	<p>שָׂדוֹת בִּכְסֵף יִקְנוּ וְכָתוּב בְּסֵפֶר וְחָתוּם וְהָעֵד עֵדִים בָּאָרֶץ בְּנִימָן וּבְסָבִיבִי יְרוּשָׁלַם וּבְעָרֵי יְהוּדָה וּבְעָרֵי הַהָר וּבְעָרֵי הַשְּׁפֵלָה וּבְעָרֵי הַנֶּגֶב כִּי־אָשִׁיב אֶת־שְׁבוּתָם נְאֻם־יְהוָה: פ</p>	<p>They will buy fields for silver, and <u>write</u> in the deeds and <u>seal</u> <i>it</i>, and <u>have witnesses witness it</u>, 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.» ’ ’</p>	<p>Matt 27:9.</p> <hr/> <p>write ... seal ... have witnesses witness: all infinitive absolute in the role of finite verbs.</p>
Jer 33:1	<p>וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ שֵׁנִית וְהוּא עוֹדֵנוּ עָצוּר בְּחֶצֶר הַמִּטְרָה לְאֹמֶר:</p>	<p>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,</p>	<p>came ← <i>became</i>.</p>
Jer 33:2	<p>כֹּה־אָמַר יְהוָה עֹשֶׂה יְהוָה יוֹצֵר אוֹתָהּ לְהַכִּינָהּ יְהוָה שְׁמוֹ:</p>	<p>“<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:</p>	<p>this is what ← <i>thus</i>.</p> <hr/> <p>it ... it ... it: feminine, perhaps referring to <i>the earth</i>, or generalising, <i>all this</i>.</p>
Jer 33:3	<p>קְרֵא אֵלַי וְאֶעֱנֶךָ וְאֶגִּידָה לָּךְ גְּדֻלוֹת וּבִצְרוֹת לֹא יָדַעְתָּם: ס</p>	<p>‘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.</p>	

Jer 33:4	כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עַל-בֵּיתִי הָעִיר הַזֹּאת וְעַל-בֵּיתִי מַלְכֵי יְהוּדָה הַנִּתְּצִים אֶל-הַסִּלְלוֹת וְאֶל-הַחֶרֶב:	For <u>this is what</u> 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 is what ← thus.
Jer 33:5	בָּאִים לְהִלָּחֵם אֶת-הַכַּשְׂדִּים וּלְמַלֵּאם אֶת-פְּגְרֵי הָאָדָם אֲשֶׁר-הִכֵּיתִי בְּאַפִּי וּבְחִמָּתִי וְאֲשֶׁר הִסְתַּרְתִּי פָנַי מִהָעִיר הַזֹּאת עַל כָּל-רָעָתָם:	«They have been brought to combat the Chaldeans, but <i>it will</i> <i>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</i> <i>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 וּרְפָאוֹתִים וְגַלִּיתִי לָהֶם עֵתֶרֶת שָׁלוֹם 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</i> <i>her</i> . <i>welfare: or peace.</i>
Jer 33:7	וְהִשְׁבַּתִּי אֶת-שִׁבּוֹת יְהוּדָה וְאֶת שִׁבּוֹת יִשְׂרָאֵל וּבְנִתִים כַּבְּרָאשְׁנָה:	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-עֲוֹנָם אֲשֶׁר חָטְאוּ-לִי וְסִלַּחְתִּי *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 <i>all</i> 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>qere</i> . sinned ... sinned: otiose, but see Gen 12:5.
Jer 33:9	וְהָיְתָה לִי לִשְׂשׂוֹן לְתִהְלָה וּלְתִפְאֶרֶת לְכָל גּוֹיֵי הָאָרֶץ אֲשֶׁר יִשְׁמְעוּ אֶת-כָּל-הַטּוֹבָה אֲשֶׁר אֲנֹכִי עֹשֶׂה אֹתָם וּפָחַדוֹ וּרְגֻזוֹ עַל כָּל-הַטּוֹבָה וְעַל כָּל-הַשָּׁלוֹם אֲשֶׁר אֲנֹכִי עֹשֶׂה לָּהּ: 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. <i>welfare: or peace.</i>
Jer 33:10	כֹּה אָמַר יְהוָה עוֹד יִשְׁמַע בְּמִקוֹם-הַזֶּה אֲשֶׁר אַתֶּם אֹמְרִים חֶרֶב הוּא מֵאִין אָדָם וּמֵאִין בְּהֵמָה בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם הַנִּשְׁמֹת מֵאִין אָדָם וּמֵאִין יוֹשֵׁב וּמֵאִין בְּהֵמָה:	This <i>is what</i> the LORD says: «There will yet be heard in this place <i>of</i> which you say, « <i>It 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»,	this is what ← thus. without <i>leaving</i> (5x) ← <i>from</i> <i>not</i> .

Jer 33:11	<p>קוֹל שִׂשׂוֹן וְקוֹל שִׂמְחָה קוֹל חֲתָן וְקוֹל כַּלָּה קוֹל אִמְרִים הוֹדוּ אֶת־יְהוָה צְבָאוֹת כִּי־טוֹב יְהוָה כִּי־לְעוֹלָם חֶסֶד מִבָּאִים תוֹדָה בֵּית 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 to as it was at the beginning, says the LORD.»</p>	
Jer 33:12	<p>כֹּה־אָמַר יְהוָה צְבָאוֹת עוֹד יִהְיֶה בַּמָּקוֹם הַזֶּה הַחֲרָב מֵאִין־אָדָם וְעַד־בְּהֵמָה וּבְכָל־עֲרֵיו נֹה רְעִים מִרְבָּצִים צֹאן:</p>	<p>This <i>is what</i> the LORD of hosts says: «There will yet be in this desolate place <u>without</u> man or beast, and in all its cities, a pasture for shepherds, to allow the sheep to recline.</p>	<p>this is what ← <i>thus</i>. without ← <i>from not</i>.</p>
Jer 33:13	<p>בְּעָרֵי הָהָר בְּעָרֵי הַשְּׁפֵלָה וּבְעָרֵי הַנֶּגֶב וּבָאָרֶץ בְּנִימִן וּבְסָבִיבֵי יְרוּשָׁלַם וּבְעָרֵי יְהוּדָה עַד תַּעֲבֹרְנָה הַצֹּאן עַל־יְדֵי מוֹנֶה 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</i> counts <i>them</i>, says the LORD.</p>	<p>mountains ← <i>mountain</i>. Collective usage; also a <i>mountain range</i>.</p>
Jer 33:14	<p>הִנֵּה יָמִים בָּאִים נֹאֵם־יְהוָה וְהִקְמַתִּי אֶת־הַדָּבָר הַטוֹב אֲשֶׁר דִּבַּרְתִּי אֶל־בֵּית יִשְׂרָאֵל וְעַל־בֵּית 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 וּבַיָּמֵי הַהֵם אֶצְמִיחַ לְדָוִד צֶמַח צְדָקָה וְעָשָׂה מִשְׁפָּט וְצְדָקָה בָּאָרֶץ:</p>	<p>In those days and at that time, I will cause a <u>righteous branch</u> to spring up to David, And he will execute justice and righteousness in the land.</p>	<p>John 7:42. Jer 23:5. righteous branch ← <i>a branch of righteousness</i>, a Hebraic genitive.</p>
Jer 33:16	<p>בַּיָּמִים הָהֵם תוֹשַׁע יְהוּדָה וִירוּשָׁלַם תִּשְׁכֹּן לְבֶטֶח וְזֶה אֲשֶׁר־יִקְרָא־לָהּ יְהוָה צְדָקָנוּ: ס</p>	<p>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 <u>Righteousness</u>.»</p>	<p> Jer 23:6. it: feminine, referring to Jerusalem. the LORD our Righteousness: see Jer 23:6.</p>

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 is what ← thus. to sit ← sitting. For transmission of the right to the throne, see note to Jer 22:30.
Jer 33:18	וְלִפְהֶנִּים 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 ← raising. to burn: implying burning incense. offer sacrifices ← do a sacrifice. all the time ← all the days.
Jer 33:19	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר:	And the word of the LORD came to Jeremiah and said,	came ← became.
Jer 33:20	כֹּה אָמַר יְהוָה אִם־תִּפְּרוּ אֶת־בְּרִיתִי הַיּוֹם וְאֶת־בְּרִיתִי הַלַּיְלָה וּלְבִלְתִּי הֵיוֹת יוֹמָם־וּלְיָלָה בְּעֵתָם:	“This is what the LORD says: ‘If you can break my covenant of the day and my covenant of the night, so that there are not day and night in their time,	this is what ← thus. day and night ← by day and night. See note to Jer 31:36.
Jer 33:21	גַּם־בְּרִיתִי תִפָּרֵל אֶת־דָּוִד עַבְדִּי מִהֵיוֹת־לּוֹ בֶּן מַלְךְ עַל־כִּסְאוֹ וְאֶת־הַלְוִיִּם הַכֹּהֲנִים מִשְׁרָתִי:	then my covenant with David my servant can 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 he does not have a prospect of. God always had Christ in line; see note on Jer 22:30. Levites are present in the future ↗
Jer 33:22	אֲשֶׁר לֹא־יִסְפָּר צָבָא הַשָּׁמַיִם וְלֹא יִמָּד חוֹל הַיָּם כֵּן אֲרַבָּה אֶת־זֶרַע דָּוִד עַבְדִּי וְאֶת־הַלְוִיִּם מִשְׁרָתִי אִתִּי: 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 ← became.
Jer 33:24	הֲלוֹא רָאִיתָ מִהֶעֶם הַזֶּה דִּבְּרוּ לֵאמֹר שְׁתֵּי הַמִּשְׁפָּחוֹת אֲשֶׁר בָּחַר יְהוָה בָּהֶם וַיִּמָּאָסּוּ וְאֶת־עַמִּי יִנְאַצּוּן מִהֵיוֹת 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 vav.
Jer 33:25	כֹּה אָמַר יְהוָה אִם־לֹא בְרִיתִי יוֹמָם וּלְיָלָה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא־שִׁמַּמְתִּי:	This is what the LORD says: ‘If I have not set up my covenant of day and night – not the statutes of heaven and earth –	this is what ← thus. not ... not: the two negatives in the Hebrew are loosely associated as not my covenant and not set up.

Jer 33:26	גַּם־זָרַע יַעֲקֹב וְדָוִד עַבְדִּי אֲמַאֲס מִקַּחַת מִזֵּרְעוֹ מִשְׁלִים אֶל־זָרַע אַבְרָהָם יִשְׁחָק וַיַּעֲקֹב כִּי־אֲשׁוּב **אֲשִׁיב אֶת־שְׁבוּתָם וְרַחֲמָתִים: 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 <u>I will reverse</u> 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 וְנְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וְכָל־חֵילוֹ וְכָל־מַמְלָכוֹת אֶרֶץ מִמְּשָׁלָת יָדוֹ וְכָל־הָעַמִּים גְּלַחֲמִים עַל־יְרוּשָׁלַם וְעַל־כָּל־עָרֶיהָ לֵאמֹר:	The word which <u>came</u> to Jeremiah from the LORD when Nebuchadrezzar was king of Babylon, and all his forces and all the kingdoms of the land under the <u>rule</u> of his hand and all the <i>various</i> peoples were fighting against Jerusalem and against all its cities. It said,	came ← <i>became</i> . Nebuchadrezzar: AV usually distinguishes between <i>Nebuchadrezzar</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 בְּיָד מֶלֶךְ־בָּבֶל וְשָׂרְפָהּ בָּאֵשׁ:	“ <u>This is what</u> the LORD God of Israel says: ‘Go and speak to Zedekiah king of Judah, and say to him, « <u>This is what</u> the LORD says: <u>I am about to</u> deliver this city into the hand of the king of Babylon, and he will burn it with fire.	this is what (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 תִּתְּפָשׂ וּבִידוֹ תִּנָּתֵן וְעֵינֶיךָ אֶת־עֵינָיו מֶלֶךְ־בָּבֶל תִּרְאֶינָה וּפִיָּהּ אֶת־פִּיךָ יִדְבֹּר וּבָבֶל תָּבוֹא:	And you will not escape from his grip, for you will <u>certainly be seized</u> and delivered into his hand, and your eyes will see the king of Babylon, and he will speak to you <u>face to face</u> , 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. > <u>This is what</u> the LORD says to you: <You will not die by the sword.	this is what ← <i>thus</i> .
Jer 34:5	בְּשָׁלוֹם תָּמוּת וּכְמִשְׂרָפוֹת אֲבוֹתֶיךָ הַמְּלָכִים הָרִאשֹׁנִים אֲשֶׁר־הָיוּ לִפְנֶיךָ בֵּן יִשְׂרָפוּ־לָךְ וְהוּא אֲדוֹן יִסְפְּדוּ־לָךְ כִּי־דָבַר אֲנִי־דִבַּרְתִּי נְאֻם־יְהוָה: ס	You will die in peace and according to the <i>aromatic burning for</i> 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	<p>וְחִיל מֶלֶךְ-בָּבֶל נִלְחָמִים עַל-יְרוּשָׁלַם וְעַל כָּל-עָרֵי יְהוּדָה הַנּוֹתָרוֹת אֶל-לָכִישׁ וְאֶל-עֶזְקָה כִּי הָנָּה נִשְׁאַרְוּ בְּעָרֵי יְהוּדָה עָרֵי מְבָצָר: פ</p>	<p>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.</p>	
Jer 34:8	<p>הַדְּבָר אֲשֶׁר-הָיָה אֶל-יִרְמְיָהוּ מֵאֵת יְהוָה אַחֲרֵי כָרַת הַמִּלֻּךְ עֲדָקָתָהּ בְּרִית אֶת-כָּל-הָעָם אֲשֶׁר בִּירוּשָׁלַם לִקְרֹא לָהֶם דְּרוֹר:</p>	<p><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,</p>	<p>came ← <i>became</i>.</p> <hr/> <p>made ← <i>cut</i>.</p>
Jer 34:9	<p>לְשַׁלַּח אִישׁ אֶת-עַבְדּוֹ וְאִישׁ אֶת-שִׁפְחָתוֹ הָעֵבֶרִי וְהָעֵבֶרְיָה חֲפָשִׁים לְבִלְתִּי עֲבַד-בָּם בִּיהוּדֵי אֶחָיו אִישׁ:</p>	<p>that <u>every</u> <i>man</i> 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,</p>	<p>every ← <i>each</i>.</p> <hr/> <p>any ← <i>a man</i>.</p>
Jer 34:10	<p>וַיִּשְׁמְעוּ כָּל-הַשָּׂרִים וְכָל-הָעָם אֲשֶׁר-בָּאוּ בְּבְרִית לְשַׁלַּח אִישׁ אֶת-עַבְדּוֹ וְאִישׁ אֶת-שִׁפְחָתוֹ חֲפָשִׁים לְבִלְתִּי עֲבַד-בָּם עוֹד וַיִּשְׁמְעוּ וַיִּשְׁלְחוּ:</p>	<p>a covenant 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.</p>	
Jer 34:11	<p>וַיָּשׁוּבוּ אַחֲרֵי-כֵן וַיֵּשְׁבוּ אֶת-הָעֲבָדִים וְאֶת-הַשִּׁפְחֹת אֲשֶׁר שָׁלְחוּ חֲפָשִׁים *וַיַּכְבִּישׁוּם* וַיַּכְבְּשׁוּם לְעֲבָדִים וּלְשִׁפְחֹת: ס</p>	<p>But after that they went back <i>on 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>.</p>	<p>forcibly made them: the <i>ketiv</i> (<i>hiphil</i> stem-formation) is a variant of the <i>qeré</i> (<i>qal</i> stem-formation).</p>
Jer 34:12	<p>וַיְהִי דְבַר-יְהוָה אֶל-יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:</p>	<p>Then the word of the LORD <u>came</u> to Jeremiah, from the LORD, saying,</p>	<p>came ← <i>became</i>.</p>
Jer 34:13	<p>כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי כָרַתִּי בְרִית אֶת-אֲבוֹתֵיכֶם בַּיּוֹם הַזֶּה אוֹתָם מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים לֵאמֹר:</p>	<p>“<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,</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>made ← <i>cut</i>.</p>

Jer 34:14	מִקֵּץ שִׁבְעַת שָׁנִים תִּשְׁלַחֻ אִישׁ אֶת־אָחִיו הָעֶבְרִי אֲשֶׁר־יָמָכָר לְךָ וַעֲבָדְךָ שָׁשׁ 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 לְקֹרֵא דְרוֹר אִישׁ לְרֵעֵהוּ וַתַּכְרִתּוּ בְרִית לִפְנֵי בֵּית 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 וַתַּחֲלִלּוּ אֶת־שְׁמִי וַתָּשָׁבוּ אִישׁ אֶת־עַבְדּוֹ וְאִישׁ אֶת־שִׁפְחָתוֹ אֲשֶׁר־שִׁלַּחְתֶּם חֲפָשִׁים לְנַפְשָׁם וַתַּכְּבִּשׁוּ אֹתָם לְהִיּוֹת לָכֶם לַעֲבָדִים וְלִשְׁפָחוֹת: 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	לִכֵּן כֹּה־אָמַר יְהוָה אֱתֶם לֹא־שָׁמַעְתֶּם אֵלַי לְקֹרֵא דְרוֹר אִישׁ לְאָחִיו וְאִישׁ לְרֵעֵהוּ הַנִּגְנִי קֹרֵא לָכֶם דְרוֹר נָא־יְהוָה אֶל־הַחֶרֶב אֶל־הַדָּבָר וְאֶל־הָרָעָב וְנָתַתִּי אֶתְכֶם *לְזוּעָה *לְזוּעָה לְכָל מַמְלָכוֹת 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־דִּבְרֵי הַבְּרִית אֲשֶׁר כָּרְתוּ לִפְנֵי הָעֵגֹל אֲשֶׁר כָּרְתוּ לְשָׁנִים וַיַּעֲבְרוּ בֵּין 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 הַסֵּרָסִים וְהַכֹּהֲנִים וְכָל עַם הָאָרֶץ הָעֹבְרִים בֵּין בְּתָרֵי הָעֵגֹל:	– 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 וְהָיְתָה נִבְלָתָם לְמַאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבֶהֱמַת 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 מֵעַלֵיכֶם:	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 <u>lives</u> and into the hand of the forces of the king of Babylon, which are <u>departing</u> <u>from you</u> .	lives ← <i>souls</i> . departing from you ← <i>going up</i> <i>from against you</i> . A temporary withdrawal; see [CB].
Jer 34:22	הֲנִי מְצִוֶּה נְאֻם־יְהוָה וְהַשְׁבֹּתִים אֶל־הָעִיר הַזֹּאת וְנִלְחַמוּ עָלֶיהָ וּלְכָדוּהָ וּשְׂרָפֶהָ בָּאֵשׁ וְאֶת־עָרֵי יְהוּדָה אֶתֵּן שְׁמָמָה מֵאִין יֵשֵׁב: פ	I am <u>about to</u> 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 <u>without leaving</u> an inhabitant.» ’ ”	I am about to ← <i>behold me</i> . without <i>leaving</i> ← <i>from not</i> .
Jer 35:1	הַדָּבָר אֲשֶׁר־הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה בְּיָמֵי יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה לֵאמֹר:	The word which <u>came</u> 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	הָלוּךְ אֶל־בֵּית הַרְכָּבִים וּדְבַרְתָּ אוֹתָם וְהִבֵּאתָם בְּיַת יְהוָה אֶל־אֶחָת הַלְּשָׁכוֹת וְהִשְׁקִיתָ אוֹתָם יַיִן:	“Go <u>to</u> the house of the Rechabites and speak to them and bring them <i>to</i> 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	וָאָקַח אֶת־יֶאֱזַנְיָה בֶן־יִרְמְיָהוּ 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	וָאָבָא אֹתָם בֵּית יְהוָה אֶל־לְשֹׁכַת בְּנֵי חֲנָן בֶּן־יִגְדָלְיָהוּ אִישׁ הָאֱלֹהִים אֲשֶׁר־אֶצֶּל לְשֹׁכַת הַשָּׂרִים אֲשֶׁר מִמַּעַל לְלְשֹׁכַת מַעֲשִׂיָּהוּ בֶן־שָׁלֹם שֹׁמֵר הַסֶּף:	and I brought them <i>to</i> the house of the LORD, to the reception room of the sons of Hanan the son of Igdaliah, the man of God, <i>to the room</i> which was to the side of the office of the officials, which <i>was</i> above the office of Maaseiah the son of Shallum, the doorkeeper.	doorkeeper ← <i>threshold-keeper</i> .
Jer 35:5	וָאֵתָן לִפְנֵי בְּנֵי בֵית־הַרְכָּבִים גְּבָעִים מְלֵאִים יַיִן וְכִסּוֹת וָאָמַר אֲלֵיהֶם שְׁתוּ־יַיִן:	And I set before the sons of the house of the Rechabites <u>pitchers</u> full of wine, and cups, and I said to them, “Drink <i>some</i> 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 אֲבִינוּ צִוָּה עָלֵינוּ לֵאמֹר 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	וּבֵית לֹא־תִבְנוּ וְזֶרַע לֹא־תִזְרְעוּ וְכֶרֶם לֹא־תִטְעוּ וְלֹא יִהְיֶה לָכֶם כִּי בָאֵהָלִים תִּשְׁבּוּ כָּל־יְמֵיכֶם לְמַעַן תִּחְיֶוּ יָמִים רַבִּים עַל־פְּנֵי הָאֲדָמָה אֲשֶׁר אַתֶּם 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 אֲבִינוּ לְכֹל אֲשֶׁר צִוָּנוּ לַבִּלְתִּי שְׁתוֹת־יַיִן כָּל־יְמֵינוּ אֲנַחְנוּ נָשִׁינוּ בָנֵינוּ וּבָנֹתֵינוּ:	And we have <i>obeyed</i> 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 בָּתִּים לִשְׁבֹתָנוּ וְכֶרֶם וְשָׂדֶה וְזֶרַע לֹא יִהְיֶה־לָּנוּ:	and not to build houses <i>for us to live in</i> , and <i>that</i> we should not have vineyard or field or <i>sown crops</i> .	for us to live in ← <i>for our dwelling</i> . sown crops ← <i>seed</i> .
Jer 35:10	וַנָּשָׁב בָּאֵהָלִים וַנִּשְׁמַע וְנַעַשׂ כְּכֹל אֲשֶׁר־צִוָּנוּ יֹנָדָב אֲבִינוּ:	And we have dwelt in tents, and we have obeyed, and we have done <i>everything</i> that Jonadab our father commanded us.	everything ← <i>according to everything</i> .
Jer 35:11	וַיְהִי בַעֲלוֹת נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֶל־הָאָרֶץ וַנֹּאמֶר בָּאוּ וְנִבּוֹא 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, <i>away from</i> the forces of the Chaldeans and <i>away from</i> 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 <i>came</i> to Jeremiah, saying,	came ← <i>became</i> .
Jer 35:13	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִלֹךְ וְאַמְרַתָּ לְאִישׁ יְהוּדָה וּלְיוֹשְׁבֵי יְרוּשָׁלַם הֲלֹא תִקְחוּ מוֹסֵר לִשְׁמֹעַ אֶל־דִּבְרֵי נָאִם־יְהוָה:	“ <i>This 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 <i>listen</i> to my words, says the LORD?	this is what ← <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 בְּיָרֵכָב אֲשֶׁר־צִוָּה אֶת־בָּנָיו לִבְלֹתִי שְׁתּוֹת־יַיִן וְלֹא שְׁתּוּ עַד־הַיּוֹם הַזֶּה כִּי שָׁמְעוּ אֶת מִצְוַת אֲבִיהֶם וְאֲנֹכִי דִבַּרְתִּי אֲלֵיכֶם הַשָּׁכֶם 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 אֲלֵיכֶם אֶת־כָּל־עֲבָדֵי הַנְּבִאִים הַשָּׁכִים וְשִׁלַּח לֵאמֹר שְׁבוּ־נָא אִישׁ מִדֶּרֶכּוֹ הָרָעָה וְהִיטִיבוּ מַעַלְלֵיכֶם וְאַל־תֵּלְכוּ אַחֲרֵי אֱלֹהִים אַחֲרִים לְעִבְדָם 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, ‘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.’ But you have not inclined your <u>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 בְּיָרֵכָב אֶת־מִצְוַת אֲבִיהֶם 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 הַנִּנִּי מִבֵּיא אֶל־יְהוּדָה וְאֶל כָּל־יֹשְׁבֵי יְרוּשָׁלַם אֶת כָּל־הָרָעָה אֲשֶׁר דִּבַּרְתִּי עֲלֵיהֶם יַעַן דִּבַּרְתִּי אֲלֵיהֶם וְלֹא שָׁמְעוּ וְאָקְרָא 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: ‘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.’ » ’ ”</p>	<p>this <i>is</i> what ← <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 הַרְכָּבִים אָמַר יִרְמְיָהוּ כֹה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יַעַן אֲשֶׁר שָׁמַעְתֶּם עַל־מִצְוַת יְהוֹנָדָב אֲבִיכֶם וְתִשְׁמְרוּ אֶת־כָּל־מִצְוֹתָיו וְתַעֲשׂוּ כְּכֹל אֲשֶׁר־צִוָּה אֲתָכֶם: ס</p>	<p>And Jeremiah said to the house of the Rechabites, “This <i>is what</i> 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>this <i>is</i> what ← <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	לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֹא־יִכָּרֵת אִישׁ לְיוֹנָדָב בֶּן־רֵכָב עַמְד לִפְנֵי כָּל־הַיָּמִים: פ	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 <u>stand</u> before me at any time.» ’ ”	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> .
Jer 36:1	וַיְהִי בַשָּׁנָה הָרְבִיעִת לִיהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הָיָה הַדָּבָר הַזֶּה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	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,	
Jer 36:2	קַח־לָךְ מִגִּלְת־סֵפֶר וְכַתְּבָתָּ אֵלֶיָּה אֵת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבַּרְתִּי אֵלֶיךָ עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה וְעַל־כָּל־הַגּוֹיִם מִיּוֹם דִּבַּרְתִּי אֵלֶיךָ מִימִי יֹאשִׁיָּהוּ וְעַד הַיּוֹם הַזֶּה:	“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.	
Jer 36:3	אוּלַּי יִשְׁמְעוּ בֵּית יְהוּדָה אֵת כָּל־הָרָעָה אֲשֶׁר אֲנִכִּי חֹשֵׁב לַעֲשׂוֹת לָהֶם לְמַעַן יָשׁוּבוּ אִישׁ מִדֶּרֶכּוֹ הָרָעָה וְסָלַחְתִּי לְעֹנָם וּלְחַטָּאתָם: ס	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.”	
Jer 36:4	וַיִּקְרָא יִרְמְיָהוּ אֶת־בָּרוּךְ בֶּן־נֶרְיָה וַיִּכְתֹּב בְּרוּךְ מִפִּי יִרְמְיָהוּ אֵת כָּל־דִּבְרֵי יְהוָה אֲשֶׁר־דִּבֶּר אֵלָיו עַל־מִגִּלְת־סֵפֶר:	At <u>this</u> Jeremiah called for Baruch the son of Neriah, and Baruch wrote in the book scroll from Jeremiah's <u>dictation</u> all the words of the LORD which he had spoken to him.	at this: wider use of the vav. dictation ← <i>mouth</i> .
Jer 36:5	וַיִּצְוֵה יִרְמְיָהוּ אֶת־בָּרוּךְ לֵאמֹר אֲנִי עֹצוּר לֹא אוּכַל לָבוֹא בֵּית יְהוָה:	And Jeremiah commanded Baruch and said, “I am <u>under</u> <u>arrest</u> ; I cannot go <i>to</i> the house of the LORD.	under arrest ← <i>shut up</i> .
Jer 36:6	וּבֹאת אַתָּה וְקִרְאתָ בַּמִּגִּלָּה אֲשֶׁר־כָּתַבְתָּ מִפִּי אֶת־דִּבְרֵי יְהוָה בְּאָזְנֵי הָעָם בֵּית יְהוָה בְּיוֹם צוֹם וְגַם בְּאָזְנֵי כָּל־יְהוּדָה הַבָּאִים מֵעָרֵיהֶם תִּקְרְאוּם:	So you go, and read <u>from the</u> <u>scroll</u> which you have written from my <u>dictation</u> ; <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.	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> .

Jer 36:7	<p>אוֹלֵי תִפֹּל תַּחֲנַנְתֶּם לַיהוָה וַיָּשׁוּבוּ אִישׁ מִדְרָכּוֹ הָרָעָה כִּי־גָדוֹל הָאֵף וְהַחֲמָה אֲשֶׁר־דִּבֶּר יְהוָה אֶל־הָעָם הַזֶּה:</p>	<p>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.”</p>	
Jer 36:8	<p>וַיַּעַשׂ בָּרוּךְ בֶּן־נִרְיָה כְּכֹל אֲשֶׁר־צִוָּהוּ יְרֵמְיָהוּ הַנָּבִיא לִקְרֹא בַסֵּפֶר דְּבָרֵי יְהוָה בֵּית יְהוָה: ס</p>	<p>And Baruch the son of Neriah did <i>everything</i> that Jeremiah the prophet commanded him – to read the words of the LORD from the book <i>in</i> the house of the LORD.</p>	<p>everything ← <i>according to everything</i>.</p>
Jer 36:9	<p>וַיְהִי בַשָּׁנָה הַחֲמִשִּׁית לִיהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ־יְהוּדָה בַּחֹדֶשׁ הַתְּשַׁעִי קָרְאוּ צֹם לַפָּנִי יְהוָה כָּל־הָעָם בִּירוּשָׁלַם וְכָל־הָעָם הַבָּאִים מֵעָרֵי יְהוּדָה בִּירוּשָׁלַם:</p>	<p>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.</p>	
Jer 36:10	<p>וַיִּקְרָא בָרוּךְ בַּסֵּפֶר אֶת־דְּבָרֵי יְרֵמְיָהוּ בֵּית יְהוָה בְּלִשְׁכַּת גִּמְרִיָּהוּ בֶן־שַׁפָּן הַסֹּפֵר בְּחֻצֵּר הָעֲלִיזֹן פֶּתַח שַׁעַר בֵּית־יְהוָה הַחֹדֶשׁ בָּאֲזָנֵי כָל־הָעָם:</p>	<p>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 <i>hearing</i> of all the people.</p>	<p>hearing ← <i>ears</i>.</p>
Jer 36:11	<p>וַיִּשְׁמַע מִכְיָהוּ בֶן־גִּמְרִיָּהוּ בֶן־שַׁפָּן אֶת־כָּל־דְּבָרֵי יְהוָה מֵעַל הַסֵּפֶר:</p>	<p>And when <u>Micaiah</u>, the son of Gemariah, the son of Shaphan, heard all the words of the LORD from the book,</p>	<p>Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name.</p>
Jer 36:12	<p>וַיֵּרֶד בֵּית־הַמֶּלֶךְ עַל־לִשְׁכַּת הַסֹּפֵר וְהָנָה־שָׁם כָּל־הַשָּׂרִים יּוֹשְׁבִים אֵלֶיּוֹ שָׁמָּה הַסֹּפֵר וְדִלְיָהוּ בֶן־שִׁמְעִיָּהוּ וְאַלְנָתָן בֶּן־עֲכָבוֹר וְגִמְרִיָּהוּ בֶן־שַׁפָּן וְצִדְקִיָּהוּ בֶן־חֲנַנְיָהוּ וְכָל־הַשָּׂרִים:</p>	<p>he went down <i>to</i> the king's house, to the scribe's office, <i>and</i> <i>he found</i> 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.</p>	<p>and he found ← <i>and behold</i>.</p>
Jer 36:13	<p>וַיַּגֵּד לָהֶם מִכְיָהוּ אֵת כָּל־הַדְּבָרִים אֲשֶׁר שָׁמַע בְּקֹרֵא בָרוּךְ בַּסֵּפֶר בָּאֲזָנֵי הָעָם:</p>	<p>And <u>Micaiah</u> told them all the words which he had heard when Baruch read from the book in the <i>hearing</i> of the people.</p>	<p>Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name.</p> <hr/> <p>hearing ← <i>ears</i>.</p>

Jer 36:14	<p>וַיִּשְׁלְחוּ כָּל־הַשָּׂרִים אֶל־בָּרוּךְ אֶת־יְהוּדִי בֶן־נְתַנְיָהוּ בֶן־שַׁלְמִיָּהוּ בֶן־כוּשִׁי לֵאמֹר הַמְּגִלָּה אֲשֶׁר קָרַאתָ בָּהּ בְּאָזְנֵי הָעָם קַחנָה בְיָדְךָ וְלֵךְ וְיִקַּח בָּרוּךְ בֶּן־נֶרְיָהוּ אֶת־הַמְּגִלָּה בְיָדוֹ וַיָּבֵא אֵלֵיהֶם:</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 וְיִקְרָא בָרוּךְ 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 כְשֶׁמָעַם אֶת־כָּל־הַדְּבָרִים פָּחַדוּ אִישׁ אֶל־רֵעֵהוּ וַיֹּאמְרוּ אֶל־בָּרוּךְ הֲגִיד נְגִיד לְמֶלֶךְ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה:</p>	<p>And it came to pass, when they heard all the words, <i>that</i> each was afraid, <i>staring</i> at his neighbour, and they said to Baruch, “We <u>will certainly tell</u> the king all these words.”</p>	<p>we will certainly tell: infinitive absolute.</p>
Jer 36:17	<p>וַאֲת־בָּרוּךְ שָׁאָלוּ לֵאמֹר הֲגִד־נָא 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 בָּרוּךְ מִפִּי יִקְרָא אֵלַי אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וְאֲנִי כָתַב עַל־הַסֵּפֶר בְּדִי: 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־בָּרוּךְ לֵךְ הִסְתַּר אַתָּה וַיִּרְמִיָּהוּ 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 הִפְקְדוּ בְּלִשְׁכַּת אֱלִישָׁמָע 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>.</p> <hr/> <p>hearing ← <i>ears</i>.</p>
Jer 36:21	<p>וַיִּשְׁלַח הַמֶּלֶךְ אֶת־יְהוּדִי לְקַחַת אֶת־הַמְּגִלָּה וַיִּקְחָהּ מִלִּשְׁכַּת אֱלִישָׁמָע 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>.</p> <hr/> <p>around ← <i>over</i>.</p>

Jer 36:22	וְהַמֶּלֶךְ יוֹשֵׁב בֵּית הַחֹרֶף בַּחֹדֶשׁ הַתְּשִׁיעִי וְאֶת־הָאֵח לִפְנָיו מִבְּעֶרְתָּ:	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 יִקְרַעְהָ בְּתֵנֶר הַסֹּפֵר וְהִשְׁלִךְ 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. <u>penknife</u> : used for shaping the nib of a reed pen. <u>threw</u> : infinitive absolute in the role of a finite verb.
Jer 36:24	וְלֹא פָחַדּוּ וְלֹא קָרְעוּ אֶת־בְּגָדֵיהֶם הַמֶּלֶךְ וְכָל־עֲבָדָיו הַשְּׁמָעִים 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 וּדְלִיָּהוּ וְגִמְרִיָּהוּ הַפָּגְעוּ בַּמֶּלֶךְ לְבַלְתִּי שְׂרֹף אֶת־הַמְּגִלָּה וְלֹא שָׁמַע אֵלֵיהֶם:	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־יִרְחֻמְיָאֵל בֶּן־הַמֶּלֶךְ וְאֶת־שְׂרָיָהוּ בֶּן־עֲזַרְיָאֵל וְאֶת־שְׁלֵמְיָהוּ בֶּן־עֲבֵדְיָאֵל לִקְחַת אֶת־בְּרוּךְ הַסֹּפֵר וְאֵת יִרְמְיָהוּ הַנָּבִיא וַיִּסְתָּרֵם יְהוָה: ס	And the king commanded <u>Jerahmeel</u> 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> . <u>but</u> : adversative use of the <i>vav</i> .
Jer 36:27	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ אַחֲרָי שְׂרָף 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> . <u>dictation</u> ← <i>mouth</i> .
Jer 36:28	שׁוּב קַח־לָךְ מְגִלָּה אַחֶרֶת וּכְתַב עָלֶיהָ אֵת כָּל־הַדְּבָרִים הָרִאשׁוֹנִים אֲשֶׁר הָיוּ עַל־הַמְּגִלָּה הָרִאשׁוֹנָה 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 37:3	<p>וַיִּשְׁלַח הַמֶּלֶךְ צִדְקִיָּהוּ אֶת־יְהוֹכָל בֶּן־שַׁלְמִיָּה וְאֶת־צַפְנִיָּהוּ בֶן־מַעֲשִׂיָּה הַכֹּהֵן אֶל־יִרְמְיָהוּ הַנָּבִיא לֵאמֹר הֲתִפְּלִל־נָא בְּעַדְנוּ 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 בָּא וַיֵּצֵא בְּתוֹךְ הָעָם וְלֹא־נָתַנוּ אֹתוֹ בַּיִת *הַכְּלִיא **הַכְּלוּא:</p>	<p>Meanwhile Jeremiah was going in and out among the people, <u>for</u> they had not put him in prison.</p>	<p>prison: the <i>ketiv</i> and <i>qeré</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 פָּרַעְהַ יֵצֵא מִמִּצְרַיִם וַיִּשְׁמְעוּ הַכַּשְׂדִּים הַצָּרִים עַל־יְרוּשָׁלַם אֶת־שִׁמְעָם וַיַּעֲלוּ מִעַל יְרוּשָׁלַם: פ</p>	<p>And Pharaoh's forces came out from Egypt, and when the Chaldeans who were besieging Jerusalem heard <u>the report</u> about <u>them</u>, they raised <u>the siege</u> 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 <u>came</u> 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 הַשֹּׁלַח אֲתָכֶם אֵלַי לְדִרְשָׁנִי הַגֵּה חִיל פָּרַעְהַ הַיֵּצֵא לָכֶם לְעִזְזָה שָׁב לְאַרְצוֹ מִצְרַיִם:</p>	<p>"<u>This is what</u> the LORD God of Israel says: '<u>This is what</u> you will say to the king of Judah who <u>sent you</u> 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>וַיָּשׁוּבוּ הַכַּשְׂדִּים וַיִּנְלַחֲמוּ עַל־הָעִיר הַזֹּאת וּלְכַדָּהּ וּשְׂרָפָהּ 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־מֵרָחֵק יֵלְכוּ מֵעַלְיָנוּ הַכַּשְׂדִּים כִּי־לֹא יֵלְכוּ:</p>	<p>This <i>is what</i> the LORD says: «Do not deceive yourselves, saying, "The Chaldeans <u>will certainly go</u> 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־חִיל בְּשָׂדִים הַנִּלְחָמִים אֲתָכֶם וְנִשְׁאַרוּ בָּם אַנְשִׁים מְדַקְרִים אִישׁ בְּאֹהֶלוֹ יִקְוֹמוּ 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	וְהָיָה בְּהֵעָלוֹת תֵּיל הַכַּשְׂדִּים מֵעַל יְרוּשָׁלַם מִפְּנֵי תֵּיל פָּרָעָה: ס	And it came to pass, when the Chaldeans raised <i>the siege</i> on Jerusalem, because of Pharaoh's forces,	raised <i>the siege</i> : see Jer 21:2, Jer 37:5. Here <i>niphal</i> , as in Jer 37:5.
Jer 37:12	וַיֵּצֵא יִרְמְיָהוּ מִירוּשָׁלַם לִלְכֹּת אֶרֶץ בְּנִימִן לַחֲלֹק מַשָּׁם בְּתוֹךְ הָעָם:	that Jeremiah went out of Jerusalem to go <i>to</i> the land of Benjamin to <i>have land</i> apportioned <i>to him</i> there among the people.	to have ... apportioned <i>to him</i> : contracted <i>hiphil</i> . AV differs (<i>to separate himself</i>). there ← <i>from there</i> .
Jer 37:13	וַיְהִי־הוּא בְּשַׁעַר בְּנִימִן וְשָׁם בָּעַל פִּקְדָּת וּשְׁמוֹ יִרְיָה בֶּן־שְׁלֵמְיָה בֶּן־חֲנַנְיָה וַיִּתְּפֹשׂ אֶת־יִרְמְיָהוּ הַנְּבִיא לֵאמֹר אַל־הַכַּשְׂדִּים אֹתָהּ נָפַל:	And it came to pass, <i>when</i> he was at Benjamin's Gate, that an officer of the guard <i>was</i> there, whose name <i>was</i> 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 שָׁקֶר אֵינְנִי נָפַל עַל־הַכַּשְׂדִּים וְלֹא שָׁמַע אֵלָיו וַיִּתְּפֹשׂ יִרְיָהּ בִּירְמְיָהוּ וַיְבִאֵהוּ אֶל־הַשָּׂרִים:	And Jeremiah said, " <i>That is</i> false. I am not a defector to the Chaldeans." But Irijah <i>did not</i> take <i>any notice</i> of him, and <i>he</i> seized Jeremiah and brought him to the officials.	Irijah did not ... he seized ← <i>he did not</i> ... Irijah seized. take any notice of ← <i>hear to</i> .
Jer 37:15	וַיִּקְצְפוּ הַשָּׂרִים עַל־יִרְמְיָהוּ וְהָכּוּ אֹתוֹ וְנָתְנוּ אוֹתוֹ בֵּית הָאִסּוּר בֵּית יְהוֹנָתָן הַסֹּפֵר כִּי־אֹתוֹ עָשׂוּ לְבֵית הַכְּלָא:	And the officials were angry with Jeremiah, and they beat him and put him <i>in</i> prison <i>in</i> the house of Jonathan the scribe, for they had made <i>that</i> the prison.	that ← <i>it</i> .
Jer 37:16	כִּי בָּא יִרְמְיָהוּ אֶל־בֵּית הַבּוֹר וְאֶל־הַחֲגִיזוֹת וַיֵּשְׁב־שָׁם יִרְמְיָהוּ יָמִים רַבִּים: פ	So Jeremiah went into the <u>dungeon</u> , and into the vaults. And Jeremiah remained there for many days.	dungeon ← <i>house of the pit</i> .
Jer 37:17	וַיִּשְׁלַח הַמֶּלֶךְ צִדְקִיָּהוּ וַיִּקְחֵהוּ וַיִּשְׁאַלֵּהוּ הַמֶּלֶךְ בְּבֵיתוֹ בְּסֵתֶר וַיֹּאמֶר הִישׁ דְּבַר מֵאֵת יְהוָה וַיֹּאמֶר יִרְמְיָהוּ יֵשׁ וַיֹּאמֶר בְּיַד מֶלֶךְ־בָּבֶל תִּנָּתֵן: ס	Then King Zedekiah sent <i>for him</i> and took him <i>out</i> , and the king questioned him in his house in secret and asked, "Is there <i>any</i> 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 צִדְקִיָּהוּ מָה חָטָאתִי לָךְ וְלַעֲבָדֶיךָ וְלָעָם הַזֶּה כִּי־נָתַתָּם אוֹתִי אֶל־בֵּית הַכְּלָא:	Then Jeremiah said to King Zedekiah, " <i>In what way</i> have I sinned <i>against you</i> , or against your servants, or against this people, that <i>you should have put</i> me in prison?	against you: the <i>you</i> is singular. you should have put: the <i>you</i> is plural.

Jer 37:19	<p>*וַאִיזוּ וְאֵיִה נְבִיאֵיכֶם אֲשֶׁר-נִבְּאוּ לָכֶם לֵאמֹר לֹא-יָבֹא מֶלֶךְ-בָּבֶל עָלֵיכֶם וְעַל הָאָרֶץ הַזֹּאת:</p>	<p>And <u>where are</u> your prophets who prophesied to you and said, ‘The king of Babylon will not come against you or against this land’?</p>	<p>where: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p> <hr/> <p>your ... you ... you: plural.</p>
Jer 37:20	<p>וְעַתָּה שְׁמַע־נָא אֲדֹנָי הַמֶּלֶךְ תִּפְּל־נָא תַּחֲנוּנִי לִפְנֶיךָ וְאַל-תִּשְׁבְּנִי בֵּית יְהוֹנָתָן הַסֹּפֵר וְלֹא אָמוּת שָׁם:</p>	<p>So now, my lord the king, please listen; do let my appeal be welcomed, and do not send me back <i>to</i> the house of Jonathan the scribe, <u>so that</u> I do not die there.”</p>	<p>be welcomed ← <i>fall to your face</i>.</p> <hr/> <p>so that: purposive use of the <i>vav</i>.</p>
Jer 37:21	<p>וַיִּצְוֶה הַמֶּלֶךְ צִדְקִיָּהוּ וַיִּפְקְדוּ אֶת-יִרְמְיָהוּ בַּחֲצַר הַמִּטְרָה וַנִּתֵּן לוֹ כֶּפֶר-לֶחֶם לַיּוֹם מִחוּץ הָאֵפִים עַד-תָּם כָּל-הַלֶּחֶם מִן-הָעִיר וַיֵּשֶׁב יִרְמְיָהוּ בַּחֲצַר הַמִּטְרָה:</p>	<p>But King Zedekiah gave command <u>that</u> they consign Jeremiah to the prison enclosure and <u>give</u> 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.</p>	<p>that: purposive use of the <i>vav</i>.</p> <hr/> <p>give: infinitive absolute in the role of a finite verb.</p>
Jer 38:1	<p>וַיִּשְׁמַע שַׁפְטִיָּה בֶן-מַתָּן וְגַדְלִיָּהוּ בֶן-פִּשְׁחוּר וַיּוֹכֵל בֶּן-שַׁלְמִיָּהוּ וּפִשְׁחוּר בֶּן-מִלְכִּיָּה אֶת-הַדְּבָרִים אֲשֶׁר יִרְמְיָהוּ מְדַבֵּר אֶל-כָּל-הָעָם לֵאמֹר: ס</p>	<p>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,</p>	<p>Pashhur (2x): see Jer 20:1.</p> <hr/> <p>Malchijah: AV differs here (<i>Malchiah</i>). See Jer 21:1.</p>
Jer 38:2	<p>כֹּה אָמַר יְהוָה הַיֹּשֵׁב בְּעִיר הַזֹּאת יָמוּת בַּחֶרֶב בָּרָעֵב וּבַדָּבָר וְהֵיטָא אֶל-הַכַּשְׂדִּים *יַחִיָּה *וְחַיָּה וְהֵיטָה-לוֹ נַפְשׁוֹ לְשָׁלָל וְחַי: ס</p>	<p>“<u>This is what</u> 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 <u>will live</u>, and his <u>life</u> will be his spoil, and he will live.’</p>	<p>will live: the <i>vav</i> in the <i>qeré</i> acts as a correlative to <i>he who</i>. The <i>ketiv</i> is a plain future.</p> <hr/> <p>this is what ← <i>thus</i>.</p> <hr/> <p>life ← <i>soul</i>.</p>
Jer 38:3	<p>כֹּה אָמַר יְהוָה הַנִּתֵּן תִּנָּתֵן הָעִיר הַזֹּאת בְּיַד חֵיל מֶלֶךְ-בָּבֶל וּלְכַדָּה:</p>	<p><u>This is what</u> the LORD says: ‘This city <u>will certainly be</u> <u>delivered</u> into the hand of the forces of the king of Babylon, and he will capture it.’ ”</p>	<p>this is what ← <i>thus</i>.</p> <hr/> <p>will certainly be delivered: infinitive absolute.</p>

Jer 38:4	<p>וַיֹּאמְרוּ הַשָּׂרִים אֶל־הַמֶּלֶךְ יּוֹמֶת נָא אֶת־הָאִישׁ הַזֶּה כִּי־עַל־כֵּן הוּא־מַרְפָּא אֶת־יָדָיו אֲנִישֵׁי הַמִּלְחָמָה הַנִּשְׁאָרִים בְּעִיר הַזֹּאת וְאֵת יָדָיו כָּל־הָעָם לְדַבֵּר אֵלֵיהֶם בְּדַבָּרִים הָאֵלֶּה כִּי הָאִישׁ הַזֶּה אֵינָנו דֹּרֵשׁ לְשָׁלוֹם לָעָם הַזֶּה כִּי אִם־לְרָעָה:</p>	<p>At this the officials said to the king, “Do have this man put to death, for <u>in this way</u> he is weakening the <u>resolve</u> of the warriors who remain in this city, and the <u>resolve</u> of all the people <u>by speaking</u> such words to them, for this man does not seek the <u>welfare</u> of this people, but <i>their</i> detriment.”</p>	<p>in this way ← <i>therefore</i>, but with wider scope.</p> <hr/> <p>resolve (2x) ← <i>hands</i>.</p> <hr/> <p>by speaking: gerundial use of the infinitive.</p> <hr/> <p>welfare ← <i>peace</i>.</p>
Jer 38:5	<p>וַיֹּאמֶר הַמֶּלֶךְ צִדְקִיָּהוּ הִנֵּה־הוּא בְּיַדְכֶם כִּי־אֵין הַמֶּלֶךְ יוֹכֵל אֶתְכֶם דָּבָר:</p>	<p>Then King Zedekiah said, “Look, he <i>is</i> in your <u>hands</u>, for the king will not <u>impose</u> anything on you.”</p>	<p>hands ← <i>hand</i>.</p> <hr/> <p>impose ← <i>prevail</i>.</p>
Jer 38:6	<p>וַיִּקְחוּ אֶת־יִרְמְיָהוּ וַיִּשְׁלְכוּ אֹתוֹ אֶל־הַבּוֹר מִלְכִּיָּהוּ בֶן־הַמֶּלֶךְ אֲשֶׁר בַּחֲצַר הַמַּטְרֶה וַיִּשְׁלְחוּ אֶת־יִרְמְיָהוּ בַּחֲבָלִים וּבְבוֹר אֵין־מַיִם כִּי אִם־טִיט וַיִּטְבַּע יִרְמְיָהוּ בְּטִיט: ס</p>	<p>And they took Jeremiah, and they threw him into the pit <i>of Malchijah the king's son</i>, which <i>is</i> 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 עֲבַד־מֶלֶךְ הַכּוּשִׁי אִישׁ סָרִיס וְהוּא בְּבֵית הַמֶּלֶךְ כִּי־נָתְנוּ אֶת־יִרְמְיָהוּ אֶל־הַבּוֹר וְהַמֶּלֶךְ יוֹשֵׁב בְּשַׁעַר 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 עֲבַד־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 הִרְעוּ הָאֲנָשִׁים הָאֵלֶּה אֶת כָּל־אֲשֶׁר עָשׂוּ לְיִרְמְיָהוּ הַנָּבִיא אֶת אֲשֶׁר־הִשְׁלִיכוּ אֶל־הַבּוֹר וַיָּמָת תַּחֲתָיו מִפְּנֵי הָרָעָב כִּי אֵין הָלֶחֶם עוֹד בָּעִיר:</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 <u>he will die</u> where <u>he is</u> because of the famine, for <i>there</i> is no <u>bread</u> 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 <i>is</i> ← <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 עֲבַד־מֶלֶךְ הַכּוּשִׁי לֵאמֹר קַח בְּיָדְךָ מִזֶּה שְׁלֹשִׁים אָנָשִׁים וְהַעֲלִיתָ אֶת־יִרְמְיָהוּ הַנָּבִיא מִן־הַבּוֹר בְּטָרֶם יָמוּת:</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 בִּידוֹ וַיָּבֵא בֵּית־הַמֶּלֶךְ אֶל־תַּחַת הָאוֹצָר וַיִּקַּח מִשָּׁם בָּלוּי *הַסַּחְבוֹת **סַחְבוֹת וּבָלוּי מַלְחִים 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 <i>a cellar</i> under the treasury, and he took from there worn-out <u>threadbare clothes</u> and worn-out decayed garments, 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 שֵׁים נָא בָלוּאֵי הַסַּחְבוֹת וְהַמַּלְחִים 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	<p>וַיִּמְשְׁכוּ אֶת־יִרְמְיָהוּ בַּחֲבָלִים וַיַּעֲלוּ אוֹתוֹ מִן־הַבּוֹר וַיֵּשֶׁב יִרְמְיָהוּ בַּחֲצֵר הַמִּטְרָה: ס</p>	<p>And they pulled Jeremiah <i>up</i> by the cords and lifted him out of the pit. And Jeremiah remained in the prison courtyard.</p>	
Jer 38:14	<p>וַיִּשְׁלַח הַמֶּלֶךְ צִדְקִיָּהוּ וַיִּקַּח אֶת־יִרְמְיָהוּ הַנָּבִיא אֵלָיו אֶל־מְבוֹא הַשְּׁלִישִׁי אֲשֶׁר בְּבֵית יְהוָה וַיֹּאמֶר הַמֶּלֶךְ אֶל־יִרְמְיָהוּ שְׂאֵל אֲנִי אֶתְּךָ דְּבַר אֶל־תַּכְחֵד מִמֶּנִּי דְבַר:</p>	<p>Then King Zedekiah sent <i>men</i> and <u>had</u> Jeremiah the prophet <u>come</u> 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."</p>	<p>had ... come ← <i>took</i>.</p>
Jer 38:15	<p>וַיֹּאמֶר יִרְמְיָהוּ אֶל־צִדְקִיָּהוּ כִּי אֲנִיד לָךְ הֲלוֹא הִמַּת תְּמִיתָנִי וְכִי אֵיעֲצֶךָ לֹא תִשְׁמַע אֵלָי:</p>	<p>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."</p>	<p>make a point of putting me to death: infinitive absolute.</p>
Jer 38:16	<p>וַיִּשָּׁבַע הַמֶּלֶךְ צִדְקִיָּהוּ אֶל־יִרְמְיָהוּ בַּסֵּתֶר לֵאמֹר חַי־יְהוָה *אֵת אֲשֶׁר עָשִׂה־לָּנוּ אֶת־הַנֶּפֶשׁ הַזֹּאת אִם־אֶמִּיתְּךָ וְאִם־אֶתְּנֶךָ בְּיַד הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר מְבַקְשִׁים אֶת־נַפְשְׁךָ: ס</p>	<p>At <u>this</u>, King Zedekiah swore in secret to Jeremiah and said, "<i>As</i> the LORD lives, <u>who</u> gave 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>."</p>	<p>who: the <i>ketiv</i> has an extra particle, perhaps strengthening the oath.</p> <hr/> <p>at this: wider use of the <i>vav</i>.</p> <hr/> <p>gave ← <i>made</i>.</p> <hr/> <p>life (2x) ← <i>soul</i>.</p> <hr/> <p>I certainly will not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>

Jer 38:17	<p>וַיֹּאמֶר יִרְמְיָהוּ אֶל־צִדְקִיָּהוּ כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אִם־יֵצֵא תֵצֵא אֶל־שָׂרֵי מֶלֶךְ־בָּבֶל וְחִיתָהּ נִפְשֶׁךָ וְהָעִיר הַזֹּאת לֹא תִשְׂרָף בָּאֵשׁ וְחִיתָה אַתָּה וּבֵיתֶךָ:</p>	<p>Then Jeremiah said to Zedekiah, “<i>This is what</i> 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.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>single-mindedly go out: infinitive absolute.</p> <hr/> <p>you yourself ← <i>your soul</i>.</p>
Jer 38:18	<p>וְאִם לֹא־תֵצֵא אֶל־שָׂרֵי מֶלֶךְ בָּבֶל וְנִתְּנָה הָעִיר הַזֹּאת בְּיַד הַכַּשְׂדִּים וְשָׂרְפוּהָ בָּאֵשׁ וְאַתָּה לֹא־תִמָּלֵט מִיָּדָם: ס</p>	<p>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>.’ ”</p>	<p>hands (2x) ← <i>hand</i>.</p>
Jer 38:19	<p>וַיֹּאמֶר הַמֶּלֶךְ צִדְקִיָּהוּ אֶל־יִרְמְיָהוּ אֲנִי דָאֵג אֶת־הַיְּהוּדִים אֲשֶׁר נָפְלוּ אֶל־הַכַּשְׂדִּים פְּנִיתָנוּ אֹתָי בְּיָדָם וְהִתְעַלְלֹוּ־בִי: פ</p>	<p>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.”</p>	<p>hands ← <i>hand</i>.</p>
Jer 38:20	<p>וַיֹּאמֶר יִרְמְיָהוּ לֹא יִתְּנוּ שְׁמַע־נָא בְּקוֹל יְהוָה לְאֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ וַיֵּיטֵב לָךְ וְתָחִי נִפְשֶׁךָ:</p>	<p>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</u> with you, and so that <u>you yourself</u> will live.</p>	<p>for things to go well ← <i>and it will be good</i>.</p> <hr/> <p>you yourself ← <i>your soul</i>.</p>
Jer 38:21	<p>וְאִם־מָאֵן אַתָּה לֵצֵאת זֶה הַדְּבָר אֲשֶׁר הָרָאֵנִי יְהוָה:</p>	<p>But if you refuse to go out, this <i>is</i> the <u>scenario</u> which the LORD has shown me,</p>	<p>scenario ← <i>word, thing</i>.</p>
Jer 38:22	<p>וְהִנֵּה כָל־הַנָּשִׁים אֲשֶׁר נִשְׂאָרוּ בְּבֵית מֶלֶךְ־יְהוּדָה מוֹצְאוֹת אֶל־שָׂרֵי מֶלֶךְ בָּבֶל וְהִנֵּה אִמְרוֹת הַסִּיתוּד וַיִּכְלוּ לָךְ אֲנָשִׁי שְׁלֹמֹךְ הִטְבְּעוּ בְּבֶן רָגְלֶךָ נִסְגּוּ אַחֲזֹר:</p>	<p>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, and there <i>the women were</i>, saying, ‘The men who <i>were well-</i> <i>disposed to you</i> Misled you and won you over, And your feet <u>have sunk</u> in the mire. <i>They</i> have slidden back.’</p>	<p>as follows ... and there <i>the women were</i> ← <i>and behold ... and behold</i>, followed by a feminine verb.</p> <hr/> <p>well-disposed to you ← <i>of your peace</i>.</p> <hr/> <p>have sunk ← <i>have been made to sink</i>.</p> <hr/> <p>they: the reference could be to <i>feet</i> or <i>the men</i>.</p>
Jer 38:23	<p>וְאֶת־כָּל־נָשִׁיךָ וְאֶת־בְּנֶיךָ מוֹצְאִים אֶל־הַכַּשְׂדִּים וְאַתָּה לֹא־תִמָּלֵט מִיָּדָם כִּי בְיַד מֶלֶךְ־בָּבֶל תִּתְּפֹשׂ וְאַתָּה־הָעִיר הַזֹּאת תִּשְׂרָף בָּאֵשׁ: פ</p>	<p>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</u> this city with fire.”</p>	<p>you will, <i>in effect</i>, burn: possibly <i>it (the hand of the king of Babylon)</i> will burn, or even, despite the אַתָּה, re-pointing to תִּשְׂרָף, <i>niphal</i>, the city will be burnt.</p> <hr/> <p>hands ← <i>hand</i>.</p>

Jer 38:24	וַיֹּאמֶר זְדַקְיָהוּ אֶל־יִרְמְיָהוּ אִישׁ אֶל־יָדַע בְּדִבְרֵי־הָאֱלֹהִים 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 אֵלָיו הַגִּידָה־נָא לָנוּ מִה־דִּבְרֶתְךָ אֶל־הַמֶּלֶךְ אֶל־תִּכְחַד מִמֶּנּוּ וְלֹא נָמִיתְךָ וּמִה־דִּבְרֶךָ אֵלָיו 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 לָמוּת שָׁם׃ פ	then you will say to them, ‘I made supplication before the king that he should not send me back <i>to</i> Jonathan's house to die there.’ ”	
Jer 38:27	וַיָּבֹאוּ כָל־הַשָּׂרִים אֶל־יִרְמְיָהוּ וַיִּשְׁאָלוּ אֹתוֹ וַיַּגֵּד לָהֶם כָּל־הַדִּבְרִים הָאֵלֶּה אֲשֶׁר צִוָּה הַמֶּלֶךְ וַיַּחֲרֹשׁוּ מִמֶּנּוּ כִּי לֹא־נִשְׁמַע הַדָּבָר׃ פ	And all the officials came to Jeremiah and questioned him, and he told them <i>all</i> these words which the king had commanded him, and they desisted from him, for the matter was not <i>adverted</i> <i>to</i> .	all ← <i>according to all</i> . adverted to ← <i>heard</i> .
Jer 38:28	וַיֵּשֶׁב יִרְמְיָהוּ בַּחֲצַר הַמִּטְרָה עַד־יוֹם אֲשֶׁר־נִלְכְּדָה יְרוּשָׁלַם ס וְהָיָה כַּאֲשֶׁר נִלְכְּדָה יְרוּשָׁלַם׃ פ	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.	
Jer 39:1	בַּשָּׁנָה הַתְּשַׁעִית לְצִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה בַּחֹדֶשׁ הָעֲשָׂרִי בָּא נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וְכָל־חִילוֹ אֶל־יְרוּשָׁלַם וַיִּצְרוּ עָלֶיהָ׃ ס	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.	
Jer 39:2	בַּעֲשֹׂתֵי־עֶשְׂרֵה שָׁנָה לְצִדְקִיָּהוּ בַּחֹדֶשׁ הָרְבִיעִי בַּתְּשַׁעָה לַחֹדֶשׁ הִבְקָעָה הָעִיר׃	In the eleventh year of Zedekiah, in the fourth month, on the ninth <i>day</i> of the month, the city was breached.	

Jer 39:3	<p>וַיָּבֹאוּ כָּל שָׂרֵי מֶלֶךְ-בָּבֶל וַיֵּשְׁבוּ בַּשַּׁעַר הַתְּוֹךְ נִרְגַּל שַׁר-אַצָּר סַמְגַר-נֶבֹו שַׁר-סָכִים רַב-סָרִיס נִרְגַּל שַׁר-אַצָּל רַב-מָג וְכָל-שְׂאֵרֵי שָׂרֵי מֶלֶךְ בָּבֶל:</p>	<p>And all the king of Babylon's officials came and sat at the Middle Gate: Nergal-Sarezer, Samgar-Nebo, Sar-Sechim the chief eunuch, Nergal-Sarezer 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 מָג</p>
Jer 39:4	<p>וַיְהִי כַּאֲשֶׁר רָאם צְדָקְיָהוּ מֶלֶךְ-יְהוּדָה וְכָל אַנְשֵׁי הַמִּלְחָמָה וַיִּבְרְחוּ וַיֵּצְאוּ לַיְלָה מִן-הָעִיר דֶּרֶךְ גֵּן הַמֶּלֶךְ בַּשַּׁעַר בֵּין הַחֲמֹתַיִם וַיֵּצֵא דֶּרֶךְ הָעֲרֵבָה:</p>	<p>And it came to pass, when Zedekiah king of Judah and all the warriors saw them, that they fled and departed from the city by night, by the way through the king's garden at the gate between the pair of walls, and he went out by the way of the arid tract.</p>	<p>ל 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-צְדָקְיָהוּ בְּעֲרֵבוֹת יֶרֶחוֹ וַיִּקְחוּ אֹתוֹ וַיַּעֲלֵהוּ אֶל-נְבוּכַדְרֶצַּר מֶלֶךְ-בָּבֶל רַב־לְתָה בְּאֶרֶץ חֲמַת וַיִּדְבֵּר אִתּוֹ 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 Riblah, in the land of Hamath, and he pronounced judgment on him.</p>	<p>in Riblah ← <i>to Riblah</i>. Pregnant use.</p> <hr/> <p>judgment ← <i>judgments</i>.</p>
Jer 39:6	<p>וַיִּשְׁחַט מֶלֶךְ בָּבֶל אֶת-בָּנָיו צְדָקְיָהוּ בְּרַב־לָה לְעֵינָיו וְאֵת כָּל-חֲרֵי יְהוּדָה שָׁחַט מֶלֶךְ בָּבֶל:</p>	<p>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.</p>	
Jer 39:7	<p>וְאֶת-עֵינָיו צְדָקְיָהוּ עָוָר וַיֹּאסְרֵהוּ בַּנְּחֹשֶׁתִּים לְבִיא אֹתוֹ בַּבֵּלָה:</p>	<p>And he blinded Zedekiah's eyes, and he bound him in fetters, to bring him to Babylon.</p>	
Jer 39:8	<p>וְאֶת-בֵּית הַמֶּלֶךְ וְאֶת-בֵּית הָעָם שָׂרְפוּ הַכַּשְׂדִּים בָּאֵשׁ וְאֶת-חֲמוֹת יְרוּשָׁלַם נָתְצוּ:</p>	<p>And the Chaldeans burnt the king's house and the houses of the people with fire, and they pulled down the walls of Jerusalem.</p>	<p>houses ← <i>house</i>. Collective usage, <i>housing stock</i>.</p>
Jer 39:9	<p>וְאֵת יֶתֶר הָעָם הַנִּשְׁאָרִים בָּעִיר וְאֶת-הַנְּפִלִים אֲשֶׁר נָפְלוּ עָלָיו וְאֵת יֶתֶר הָעָם הַנִּשְׁאָרִים הִגִּילָה נְבוּזַר-אֲדָן רַב-טַבָּחִים בָּבֶל:</p>	<p>And Nebuzaradan 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, to Babylon.</p>	<p>Nebuzaradan ← <i>Nebuzar-Adan</i> here, but we write as one word for consistency.</p> <hr/> <p>guard: or <i>executioner</i>.</p>

Jer 39:10	<p>וּמִן־הָעַם הַדְּלִים אֲשֶׁר אֵין־לָהֶם מְאוֹמָה הַשְּׂאִיר נְבוּזַרְאֲדָן רַב־טַבָּחִים בְּאַרְץ יְהוּדָה וַיִּתֵּן לָהֶם כְּרָמִים וַיַּגְבִּים בַּיּוֹם הַהוּא:</p>	<p>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.</p>	
Jer 39:11	<p>וַיֵּצֵא נְבוּכַדְרֶצְצַר מֶלֶךְ־בָּבֶל עַל־יְרֵמְיָהוּ בֶּיַד נְבוּזַרְאֲדָן רַב־טַבָּחִים לֵאמֹר:</p>	<p>And Nebuchadrezzar king of Babylon gave commandment concerning Jeremiah through Nebuzaradan the chief guard, which said,</p>	<p>through ← <i>by the hand of</i>.</p>
Jer 39:12	<p>קַחְנוּ וְעֵינֶיךָ שִׁים עָלָיו וְאַל־תַּעַשׂ לוֹ מְאוֹמָה רָע כִּי *אִם כְּאֲשֶׁר יִדְבַּר אֱלֹהִים בְּךָ עֲשֵׂה עִמּוֹ:</p>	<p>“Take him and look after him, and do not do him any harm, {K: but rather} [Q: but] deal with him according to how he speaks to you.”</p>	<p>look after him ← <i>set your eyes on him</i>.</p> <hr/> <p>deal ← <i>so deal</i>.</p>
Jer 39:13	<p>וַיִּשְׁלַח נְבוּזַרְאֲדָן רַב־טַבָּחִים וְנְבוּשַׁזְבָּן רַב־סָרִיס וְנֶרְגַל־ שָׂר־אֶצֶר רַב־מָג וְכָל רַבֵּי מֶלֶךְ־בָּבֶל:</p>	<p>And Nebuzaradan the chief guard, and Nebushazban the chief eunuch, and Nergal-Sarezer the chief magus and all the dignitaries of the king of Babylon sent <i>orders</i>,</p>	<p>Nebushazban: AV= <i>Nebushasban</i>.</p> <hr/> <p>Nergal-Sarezer: see Jer 39:3.</p>
Jer 39:14	<p>וַיִּשְׁלְחוּ וַיִּקְחוּ אֶת־יְרֵמְיָהוּ מִחֲצַר הַמִּטְרָה וַיִּתְּנוּ אוֹתוֹ אֶל־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שַׁפָּן לְהוֹצֵאוֹ אֶל־הַבַּיִת וַיֵּשֶׁב בְּתוֹךְ הָעָם: ס</p>	<p>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.</p>	
Jer 39:15	<p>וְאַל־יְרֵמְיָהוּ הָיָה דְּבַר־יְהוָה בְּהֵיטּוֹ עֲצוֹר בַּחֲצַר הַמִּטְרָה לֵאמֹר:</p>	<p>Now the word of the LORD <i>had</i> come to Jeremiah when he was imprisoned in the prison courtyard, saying,</p>	<p>had come ← <i>had become</i>.</p>
Jer 39:16	<p>הֲלוֹךְ וְאָמַרְתָּ לְעֶבֶד־מֶלֶךְ הַכּוּשִׁי לֵאמֹר כֹּה־אָמַר יְהוָה עֲבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי *מִבִּי *מְבִיא אֶת־דְּבָרִי אֶל־הָעִיר הַזֹּאת לְרָעָה וְלֹא לְטוֹבָה וְהָיוּ לְפָנֶיךָ בַּיּוֹם הַהוּא:</p>	<p>“Go and speak to Ebed-Melech the Ethiopian and say, ‘<i>This is what</i> the LORD of hosts, the God of Israel, says: «I am about to bring my words to fulfilment 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.</p>	<p>bring: the <i>ketiv</i> is an apocopated form of the <i>qeré</i>.</p> <hr/> <p>go: infinitive absolute in the role of an imperative.</p> <hr/> <p>this is what ← <i>thus</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p>
Jer 39:17	<p>וְהֵצַלְתִּיךָ בַּיּוֹם־הַהוּא נָא־סִי־יְהוָה וְלֹא תִנָּתֵן בְּיַד הָאֲנָשִׁים אֲשֶׁר־אַתָּה יָגוֹר מִפְּנֵיהֶם:</p>	<p>But I will deliver you on that day, says the LORD, and you will not be delivered into the hands of the people of whom you <i>are</i> afraid,</p>	<p>hands ← <i>hand</i>.</p>

Jer 39:18	כִּי מַלְטִי אֶמְלִטְךָ וּבְחַרְבִּי לֹא תִּפֹּל וְהִיָּתָה לְךָ נַפְשְׁךָ לְשָׁלָל כִּי־בִטַּחְתָּ בִּי נְאֻם־יְהוָה: ס	for I <u>will</u> certainly <u>have</u> you <u>escape</u> , and you will not fall by the sword, and your <i>own</i> life 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־יִרְמְיָהוּ מֵאֵת יְהוָה אַחֵר שָׁלַח אֹתוֹ נְבוּזַרְאֲדָן רַב־טַבָּחִים מִן־הָרָמָה בְּקַחְתּוֹ אֹתוֹ וְהוּא־אֶסּוּר בְּאֲזֻקִּים בְּתוֹךְ כָּל־גָּלוּת יְרוּשָׁלַם וַיהוּדָה הַמְגָלִים בְּבָלָה:	The word which <u>came</u> to Jeremiah from the LORD after Nebuzaradan the chief guard had released him from <u>Ramah</u> , having taken him when he <i>was</i> bound in fetters among the whole company of <u>deportees</u> <u>from</u> 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 רַב־טַבָּחִים לִירְמְיָהוּ וַיֹּאמֶר אֵלָיו יְהוָה אֱלֹהֶיךָ דִּבֶּר 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	וַיֵּבֶא וַיַּעַשׂ יְהוָה כַּאֲשֶׁר דִּבֶּר כִּי־חָטְאֲתֶם לַיהוָה וְלֹא־שָׁמַעְתֶּם בְּקוֹלוֹ וְהָיָה לָכֶם *דָּבָר *הַדְּבָר הַזֶּה:	And the LORD has brought <i>it</i> <u>about</u> , and he has done as he said, because <u>you have</u> <u>sinned</u> against the LORD and not <u>obeyed</u> <u>him</u> . So <u>this thing</u> has <u>come</u> on you.	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> .
Jer 40:4	וַעֲתָה הִנֵּה פִתַּחְתִּיךָ הַיּוֹם מִן־הָאֲזֻקִּים אֲשֶׁר עַל־יָדְךָ אִם־טוֹב בְּעֵינֶיךָ לָבוֹא אֵתִי בְּבָלָא וְאֲשִׁים אֶת־עֵינִי עָלֶיךָ וְאִם־רָע בְּעֵינֶיךָ לָבוֹא־אֵתִי בְּבָלָא חֲדָל רְאֵה כָּל־הָאָרֶץ לִפְנֶיךָ אֶל־טוֹב וְאֶל־הַיָּשָׁר בְּעֵינֶיךָ לָלֶכֶת שְׁמָה לְךָ:	And now, look, I have unbound you today from the fetters on your <u>hands</u> . If <i>it is</i> right in your sight to come with me <i>to</i> Babylon, come and I will <u>look</u> <u>after</u> you, but if <i>it is</i> wrong in your sight to come with me <i>to</i> Babylon, <i>then</i> decline the offer. Look, all the land <i>is</i> before you. Go to wherever <i>it is</i> right and <u>proper</u> in your sight to go.”	hands ← <i>hand</i> . look after you ← <i>set my eye on you</i> . proper ← <i>upright</i> .
Jer 40:5	וַעֲזֹדְנוּ לֹא־יָשׁוּב וְשָׁבָה אֶל־גְּדַלְיָה בֶן־אֲחִיקָם בֶּן־שָׁפָן אֲשֶׁר הִפְקִיד מֶלֶךְ־בָּבֶל בְּעָרֵי יְהוּדָה וְשָׁב אִתּוֹ בְּתוֹךְ הָעָם אֹ אֶל־כָּל־הַיָּשָׁר בְּעֵינֶיךָ לָלֶכֶת לְךָ וַיִּתֵּן־לּוֹ רַב־טַבָּחִים אַרְחָה וּמִשְׁאָת וַיִּשְׁלַחְהוּ:	And while he still had not gone back, <i>the chief guard</i> said, “ <u>Or</u> go <u>back</u> 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 <u>provisions</u> and a gift and released him.	or go back: disjunctive use of the vav. right ← <i>upright</i> . provisions: or <i>a meal</i> .

Jer 40:6	<p>וַיָּבֹא יִרְמְיָהוּ אֶל-גְּדַלְיָה בֶּן-אֲחִיקָם הַמְצַפְתָּה 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 כָּל-שָׂרֵי הַחֲיָלִים אֲשֶׁר בְּשׂוּדָה הָמָּה וְאֲנָשֵׁיהֶם כִּי-הִפְקִיד מֶלֶךְ-בָּבֶל אֶת-גְּדַלְיָהוּ בֶן-אֲחִיקָם בָּאָרֶץ וְכִי הִפְקִיד אִתּוֹ אָנָּשִׁים וְנָשִׁים וְטָף וּמִדֹּלַת הָאָרֶץ מֵאֲשֶׁר לֹא-הֻגְלוּ בָּבֶלָה:</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 אִתּוֹ, <i>appointed him</i> (over).</p> <hr/> <p> 2 Ki 25:23.</p>
Jer 40:8	<p>וַיָּבֹאוּ אֶל-גְּדַלְיָה הַמְצַפְתָּה וַיִּשְׁמַעְאֵל בֶּן-נְתַנְיָהוּ וַיּוֹחָנָן וַיֹּנָתָן בְּנֵי-קָרַח וּשְׂרָיָה בֶּן-תַּנְחֻמֶּת וּבְנֵי *עוֹפִי **עֵיפִי הַנְּטַפְתִּי וַיִּזְנֶהוּ בֶּן-הַמַּעֲכָתִי הָמָּה 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</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue.</p> <hr/> <p> 2 Ki 25:23.</p> <hr/> <p>in Mizpah ← <i>to the Mizpah</i>.</p> <hr/> <p>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>וַיֵּשְׁבַע לָהֶם גְּדַלְיָהוּ בֶּן-אֲחִיקָם בֶּן-שָׁפָן וּלְאֲנָשֵׁיהֶם לֵאמֹר אַל-תִּירָאוּ מֵעַבְדֹּד הַכַּשְׂדִּים שְׁבוּ בָאָרֶץ וְעַבְדוּ אֶת-מֶלֶךְ בָּבֶל וַיִּיטֹב 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. Stay in the land and serve the king of Babylon, and <i>things will go well</i> for you.</p>	<p>↳ with Gedaliah, as would be suggested by translating by <i>and</i>.</p> <hr/> <p> 2 Ki 25:24.</p> <hr/> <p>stay ← <i>sit, dwell</i>.</p> <hr/> <p><i>things will go well</i> ← <i>it will be</i> <i>well</i>.</p>
Jer 40:10	<p>וְאַנִּי הִנְנִי יֹשֵׁב בַּמְצַפָּה לַעֲמֹד לִפְנֵי הַכַּשְׂדִּים אֲשֶׁר יָבֹאוּ אֵלֵינוּ וְאַתֶּם אִסְפוּ לֵין וְקִיץ וְשֶׁמֶן וְשִׁלְמוּ בְּכֻלֵּיכֶם וּשְׁבוּ בְעָרֵיכֶם אֲשֶׁר-תִּפְשַׁתֶּם:</p>	<p>And <i>as for</i> me, you see that I am living in Mizpah, to stand <i>in</i> <i>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>.</p> <hr/> <p>Mizpah ← <i>the Mizpah</i>.</p>
Jer 40:11	<p>וְגַם כָּל-הַיְּהוּדִים אֲשֶׁר-בְּמוֹאָב וּבְבְנֵי-עַמּוֹן וּבְאֲדוֹם וְאֲשֶׁר בְּכָל-הָאֲרָצוֹת שָׁמְעוּ כִּי-נָתַן מֶלֶךְ-בָּבֶל שְׂאֵרִית לַיהוּדָה וְכִי הִפְקִיד עֲלֵיהֶם אֶת-גְּדַלְיָהוּ בֶּן-אֲחִיקָם 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 כָּל־הַיְּהוּדִים מִכָּל־הַמְּקוֹמוֹת אֲשֶׁר נִדְּחוּ־שָׁם וַיָּבֹאוּ אֶרֶץ־יְהוּדָה אֶל־גְּדַלְיָהוּ הַמַּצְפָּתָה וַיֹּאסֶפוּ 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>.</p> <hr/> <p>a very large quantity ← <i>very much</i>.</p>
Jer 40:13	<p>וַיּוֹחֲנָן בֶּן־קָרַח וְכָל־שָׂרֵי הַחֲיָלִים אֲשֶׁר בַּשָּׂדֶה בָּאוּ אֶל־גְּדַלְיָהוּ הַמַּצְפָּתָה:</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 דָּלַע כִּי בַעַלִּים מֶלֶךְ בְּנֵי־עַמּוֹן שָׁלַח אֶת־יִשְׁמָעֵאל בֶּן־נְתַנְיָה לְהַכְתֹּךְ נָפֶשׁ וְלֹא־הָאֱמִין לָהֶם גְּדַלְיָהוּ בֶן־אֲחִיקָם:</p>	<p>And they said to him, “<u>Are you at all aware</u> that Baalis the king of the sons of Ammon has sent Ishmael the son of Nethaniah to <u>dispatch you</u>?” 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>וַיּוֹחֲנָן בֶּן־קָרַח אָמַר אֶל־גְּדַלְיָהוּ בְּסֵתֶר בַּמַּצְפָּה לֵאמֹר אֵלֶכָה נָא וְאִכָּה אֶת־יִשְׁמָעֵאל בֶּן־נְתַנְיָה וְאִישׁ לֹא יָדַע לְמָה יִכְבֶּה נָפֶשׁ וְנִפְצוּ כָּל־יְהוּדָה הַנִּקְבָּצִים אֵלָיָהּ וְאִבְדָּה שְׂאֲרֵית 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 <i>about it</i>. Why should he <u>dispatch you</u>, 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־יּוֹחָנָן בֶּן־קָרַח אֶל־*תַּעַשׂ **תַּעֲשֵׂה אֶת־הַדָּבָר הַזֶּה כִּי־שָׁקֵר אַתָּה דֹּבֵר אֶל־יִשְׁמָעֵאל: ס</p>	<p>But Gedaliah the son of Ahikam said to Johanan the son of Kareah, “Do not <u>do</u> 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־נְתַנְיָה בֶּן־אֵלִישָׁמָע מִזֶּרַע הַמְּלוּכָה וְרֵבִי הַמֶּלֶךְ וְעֶשְׂרֵה אַנְשֵׁים אִתּוֹ אֶל־גְּדַלְיָהוּ בֶן־אֲחִיקָם הַמַּצְפָּתָה וַיֹּאכְלוּ שָׁם לֶחֶם יַחְדוֹ בַּמַּצְפָּה:</p>	<p>But it came to pass in the seventh month <i>that</i> 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	וַיָּקָם יִשְׁמָעֵאל בֶּן־נְתַנְיָה וְעֹשְׂרֵת הָאֲנָשִׁים אֲשֶׁר־הָיוּ אִתּוֹ וַיַּכּוּ אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן בַּחֶרֶב וַיָּמָת אֹתוֹ אֲשֶׁר־הֶפְקִיד מֶלֶךְ־בָּבֶל בָּאָרֶץ:	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.	2 Ki 25:25.
Jer 41:3	וְאֵת כָּל־הַיְּהוּדִים אֲשֶׁר־הָיוּ אִתּוֹ אֶת־גְּדַלְיָהוּ בַּמִּצְפָּה וְאֶת־הַכַּשְׂדִּים אֲשֶׁר נִמְצְאוּ־שָׁם אֶת אֲנָשֵׁי הַמֶּלֶךְמָה הֵכָּה יִשְׁמָעֵאל:	And Ishmael struck down all the Jews who were with him, with Gedaliah in Mizpah, and <i>also</i> the Chaldeans who were <u>present</u> there – the warriors.	2 Ki 25:25. Mizpah ← <i>the Mizpah</i> . present ← <i>found</i> .
Jer 41:4	וַיְהִי בַיּוֹם הַשֵּׁנִי לְהָמִית אֶת־גְּדַלְיָהוּ וְאִישׁ לֹא יָדַע:	And it came to pass on the second day of <u>the killing</u> of Gedaliah, while no-one knew <i>about it</i> ,	the killing: gerundial use of the infinitive.
Jer 41:5	וַיָּבֹאוּ אֲנָשִׁים מִשֶּׁכֶם מִשִּׁלוֹ וּמִשְׁמֶרֶן שְׂמָנִים אִישׁ מִגְלַחִי זָקֵן וּקְרָעֵי בָגָדִים וּמִתְגַּדְּדִים וּמִנְחָה וּלְבֹנָה בְיָדָם לְהָבִיא בֵּית יְהוָה:	that eighty men came, men from Shechem, from Shiloh and from Samaria, <i>with</i> 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 <i>to</i> the house of the LORD.	hands ← <i>hand</i> .
Jer 41:6	וַיֵּצֵא יִשְׁמָעֵאל בֶּן־נְתַנְיָה לִקְרֹאתָם מִן־הַמִּצְפָּה הַלֵּךְ הָלָךְ וּבָכָה וַיְהִי כַּפְגֵּשׁ אֹתָם וַיֹּאמֶר אֲלֵיהֶם בָּאוּ אֶל־גְּדַלְיָהוּ בֶן־אֲחִיקָם: ס	And Ishmael the son of Nethaniah went out from Mizpah to meet them, <u>weeping continuously as he went</u> , 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 <i>and put them</i> in the pit.	
Jer 41:8	וְעֹשְׂרֵה אֲנָשִׁים נִמְצְאוּ־בָם וַיֹּאמְרוּ אֶל־יִשְׁמָעֵאל אַל־תִּמְתֵּנוּ כִּי־יִשְׁלָנוּ מִטְּמֵנִים בַּשָּׂדֶה חֲטִיִּם וְשִׁעָרִים וְשֶׁמֶן וְדָבָשׁ וַיַּחֲדֹל 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	וַהֲבֹר אֲשֶׁר הִשְׁלִיךְ שָׁם יִשְׁמַעְאֵל אֶת כָּל-פְּגָרֵי הָאֲנָשִׁים אֲשֶׁר הָכָה בְּיַד-גְּדַלְיָהוּ הוּא אֲשֶׁר עָשָׂה הַמֶּלֶךְ אֲסָא מִפְּנֵי בַעֲשָׂא מֶלֶךְ-יִשְׂרָאֵל אֹתוֹ מֵלֹא יִשְׁמַעְאֵל בְּנִתְנִיָּהוּ חֲלָלִים:	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. <i>And</i> Ishmael the son of Nethaniah filled it <i>with those</i> 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	וַיֵּשֶׁב יִשְׁמַעְאֵל אֶת-כָּל-שְׂאֵרֵית הָעָם אֲשֶׁר בְּמִצְפָּה אֶת-בָּנוֹת הַמֶּלֶךְ וְאֶת-כָּל-הָעָם הַנִּשְׁאָרִים בְּמִצְפָּה אֲשֶׁר הִפְקִיד נְבוּזַרְאֲדָן רַב-טַבָּחִים אֶת-גְּדַלְיָהוּ בֶן-אֲחִיקָם וַיֵּשְׁבֻם יִשְׁמַעְאֵל בְּנִתְנִיָּה וַיֵּלֶךְ לַעֲבֹד אֶל-בְּנֵי עַמּוֹן: ס	Then Ishmael took captive all the remainder of the people who <i>were</i> in Mizpah – the king's daughters and all the people who remained in Mizpah – <i>over</i> 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.	Mizpah (2x) ← <i>the Mizpah</i> .
Jer 41:11	וַיִּשְׁמַע יוֹחָנָן בֶּן-קָרַח וְכָל-שָׂרֵי הַחֵיָלִים אֲשֶׁר אִתּוֹ אֵת כָּל-הָרָעָה אֲשֶׁר עָשָׂה יִשְׁמַעְאֵל בְּנִתְנִיָּה:	And when Johanan the son of Kareah and all the officers of the forces which <i>were</i> with him heard all the evil which Ishmael the son of Nethaniah had done,	
Jer 41:12	וַיִּקְחוּ אֶת-כָּל-הָאֲנָשִׁים וַיֵּלְכוּ לְהִלָּחֵם עִם-יִשְׁמַעְאֵל בְּנִתְנִיָּה וַיִּמְצְאוּ אֹתוֹ אֶל-מַיִם רַבִּים אֲשֶׁר בְּגִבְעוֹן:	they took all the men and went to fight <u>against</u> Ishmael the son of Nethaniah, and they found him at the <u>water-rich area</u> which <i>is</i> in Gibeon.	against ← <i>with</i> . See Gen 14:8. water-rich area ← <i>great waters</i> . Gibeon: see Josh 9:3.
Jer 41:13	וַיְהִי כִּרְאוֹת כָּל-הָעָם אֲשֶׁר אֶת-יִשְׁמַעְאֵל אֶת-יוֹחָנָן בֶּן-קָרַח וְאֵת כָּל-שָׂרֵי הַחֵיָלִים אֲשֶׁר אִתּוֹ וַיִּשְׂמְחוּ:	And it came to pass when all the people who <i>were</i> with Ishmael saw Johanan the son of Kareah and all the officers of the forces who <i>were</i> with him, they rejoiced,	
Jer 41:14	וַיִּסְבּוּ כָל-הָעָם אֲשֶׁר-שָׁבָה יִשְׁמַעְאֵל מִן-הַמִּצְפָּה וַיָּשֻׁבוּ וַיֵּלְכוּ אֶל-יוֹחָנָן בֶּן-קָרַח:	and all the people whom Ishmael had taken captive from Mizpah turned round and returned and went to Johanan the son of Kareah.	Mizpah ← <i>the Mizpah</i> .
Jer 41:15	וַיִּשְׁמַעְאֵל בְּנִתְנִיָּה נִמְלֹט בְּשִׁמְנֵה אֲנָשִׁים מִפְּנֵי יוֹחָנָן וַיֵּלֶךְ אֶל-בְּנֵי עַמּוֹן: ס	And Ishmael the son of Nethaniah escaped with eight men <u>from the encounter</u> confronting Johanan, and he went to the sons of Ammon.	from the encounter confronting ← <i>from the face of</i> . Compare Jer 41:9.

Jer 41:16	<p>וַיִּקַּח יוֹחָנָן בֶּן־קָרַח וְכָל־שָׂרֵי הַחֲיָלִים אֲשֶׁר־אִתּוֹ אֶת כָּל־שְׂאֲרֵית הָעָם אֲשֶׁר הֵשִׁיב מֵאֵת יִשְׁמָעֵאל בֶּן־נְתַנְיָה מִן־הַמִּצְפָּה אַחֵר הַכָּה אֶת־גְּדַלְיָה בֶן־אֲחִיקָם גְּבָרִים אֲנָשֵׁי הַמִּלְחָמָה וְנָשִׁים וְטֹף וְסָרְסִים אֲשֶׁר הֵשִׁיב מִגִּבְעֹן:</p>	<p>And Johanan the son of Kareah and all the officers of the forces which <i>were</i> 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.</p> <p>Gibeon: see Josh 9:3.</p>
Jer 41:17	<p>וַיֵּלְכוּ וַיֵּשְׁבוּ בְּגִרּוֹת *כְּמוֹהֶם **כְּמָהֶם אֲשֶׁר־אָצֵל בֵּית לָחֶם לָלֶכֶת לָבוֹא מִצְרָיִם:</p>	<p>and they set off, and they stayed in the lodging place {Q: of Chimham} [K: as they <i>were</i>], which <i>is</i> beside Bethlehem, <i>on</i> <i>their way to go to</i> Egypt,</p>	<p>Chimham (<i>qeré</i>): see 2 Sam 19:37.</p> <p> 2 Ki 25:26.</p> <p>Bethlehem: see Gen 35:19.</p> <p><i>on their way to go</i> ← <i>to go to</i> <i>come</i>.</p>
Jer 41:18	<p>מִפְּנֵי הַכַּשְׂדִּים כִּי יִרְאוּ מִפְּנֵיהֶם כִּי־הָכָה יִשְׁמָעֵאל בֶּן־נְתַנְיָה אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם אֲשֶׁר־הֶפְקִיד מֶלֶךְ־בָּבֶל בָּאָרֶץ: ס</p>	<p>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.</p>	<p> 2 Ki 25:26.</p>
Jer 42:1	<p>וַיָּגֶשׁוּ כָל־שָׂרֵי הַחֲיָלִים וַיּוֹחֲזוּ בֶן־קָרַח וַיִּזְנִיָּה בֶן־הוֹשֵׁעִיָּה וְכָל־הָעָם מִקָּטָן וְעַד־גָּדוֹל:</p>	<p>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,</p>	<p>both small and great ← <i>from</i> <i>small to great</i>. See note on 2 Ki 25:26.</p>
Jer 42:2	<p>וַיֹּאמְרוּ אֶל־יִרְמְיָהוּ הַנְּבִיא תִּפְלֶגָא תַּחֲנֹנָנוּ לִפְנֵיךָ וְהַתְּפִלָּל בְּעַדָּנוּ אֶל־יְהוָה אֱלֹהֶיךָ בְּעַד כָּל־הַשְּׂאֲרִית הַזֹּאת כִּי־נִשְׁאַרְנוּ מְעַט מִהֶרְבֶּה כַּאֲשֶׁר עֵינֶיךָ רְאוּ אֲתָנוּ:</p>	<p>and they said to Jeremiah the prophet, “May our plea <u>be</u> <u>admitted before you</u>, and pray to the LORD your God for us, for all this remnant, for we are left <i>with</i> few, from <i>being</i> many, as your eyes see us.</p>	<p>be admitted before you ← <i>fall</i> <i>at your place</i>.</p>
Jer 42:3	<p>וַיַּגִּד־לָנוּ יְהוָה אֱלֹהֶיךָ אֶת־הַדֶּרֶךְ אֲשֶׁר נִלְדָּבָה וְאֶת־הַדָּבָר אֲשֶׁר נַעֲשֶׂה:</p>	<p>And may the LORD your God tell us the way by which we should go and the <u>things</u> which we should do.”</p>	<p>things ← <i>thing, word</i>.</p>

Jer 42:4	<p>וַיֹּאמֶר אֲלֵיהֶם יְרֵמְיָהוּ הַנָּבִיא שָׁמַעְתִּי הִנְנִי מִתְפַּלֵּל אֶל־יְהוָה אֱלֹהֵיכֶם כְּדִבְרֵיכֶם וְהָיָה כֹּל־הַדָּבָר אֲשֶׁר־יֵעָנֶה יְהוָה אֶתְכֶם אֲגִיד לָכֶם לֹא־אֶמְנָע מִכֶּם דָּבָר:</p>	<p>And Jeremiah the prophet said to them, “I have heard <i>you</i>. I <u>am</u> about to pray 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.”</p>	<p>I am about to ← <i>behold me</i>.</p>
Jer 42:5	<p>וְהֵמָּה אָמְרוּ אֶל־יְרֵמְיָהוּ יְהִי יְהוָה בָּנוּ לְעֵד אֱמֶת וְנֶאֱמָן אִם־לֹא כָּכֹל־הַדָּבָר אֲשֶׁר יִשְׁלַחְךָ יְהוָה אֱלֹהֶיךָ אֵלֵינוּ כֹּן נַעֲשֶׂה:</p>	<p>Then they said to Jeremiah, “May the LORD be a true and faithful witness among us. We <u>will certainly do everything</u> that the LORD your God sends <i>word of</i> to you concerning us.</p>	<p>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.</p> <hr/> <p>everything ← <i>according to everything</i>.</p>
Jer 42:6	<p>אִם־טוֹב וְאִם־רָע בִּקְוֹל יְהוָה אֱלֹהֵינוּ אֲשֶׁר *אֲנוּ **אֲנַחְנוּ שְׁלָחִים אֶתְךָ אֵלָיו נִשְׁמָע לְמַעַן אֲשֶׁר יִיטֵב־לָנוּ כִּי נִשְׁמָע בִּקְוֹל יְהוָה אֱלֹהֵינוּ: ס</p>	<p>Whether <i>it is</i> good or bad <i>news</i>, we will <u>obey</u> the LORD our God to whom <u>we</u> send you, in order that it may go well with us, for we will <u>obey</u> the LORD our God.”</p>	<p>we (<i>second occurrence in verse</i>): the <i>ketiv</i> is an apocopated form of the <i>qeré</i>.</p> <hr/> <p>obey (2x) ← <i>hear the voice of</i>.</p>
Jer 42:7	<p>וַיְהִי מִקֵּץ עֶשְׂרֵת יָמִים וַיְהִי דְּבַר־יְהוָה אֶל־יְרֵמְיָהוּ:</p>	<p>And it came to pass <u>after</u> ten days that the word of the LORD <u>came</u> to Jeremiah,</p>	<p>after ← <i>at the end of</i>.</p> <hr/> <p>came ← <i>became</i>.</p>
Jer 42:8	<p>וַיִּקְרָא אֶל־יֹחָנָן בֶּן־קָרַח וְאֵל כָּל־שָׂרֵי הַחֲיִלִּים אֲשֶׁר אִתּוֹ וְלִכְל־הָעָם לְמִקְטָן וְעַד־גָּדוֹל:</p>	<p>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>,</p>	<p>both small and great: see Jer 42:1.</p>
Jer 42:9	<p>וַיֹּאמֶר אֲלֵיהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר שְׁלַחְתָּם אֹתִי אֵלָיו לְהַפִּיל תַּחֲנֻתְכֶם לִפְנָיו:</p>	<p>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:</p>	<p>this is what ← <i>thus</i>.</p> <hr/> <p>present ← <i>make fall</i>.</p>
Jer 42:10	<p>אִם־שׁוֹב תִּשְׁבוּ בָאָרֶץ הַזֹּאת וּבִנִיתִי אֶתְכֶם וְלֹא אֶהְרֵס וְנִטַּעְתִּי אֶתְכֶם וְלֹא אֶתּוֹשׁ כִּי נִחַמְתִּי אֶל־הָרָעָה אֲשֶׁר עָשִׂיתִי לָכֶם:</p>	<p>‘If you <u>are 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.</p>	<p>you are resolved to live: infinitive absolute.</p>
Jer 42:11	<p>אֶל־תִּירָאוּ מִפְּנֵי מֶלֶךְ בָּבֶל אֲשֶׁר־אַתֶּם יֹרְאִים מִפְּנָיו אֶל־תִּירָאוּ מִמֶּנּוּ נְאֻם־יְהוָה כִּי־אֶתְכֶם אֲנִי לְהוֹשִׁיעַ אֶתְכֶם וּלְהַצִּיל אֶתְכֶם מִיָּדוֹ:</p>	<p>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.</p>	

Jer 42:12	וַאֲתָן לָכֶם רַחֲמִים וְרַחֵם אֶתְכֶם וְהָשִׁיב אֶתְכֶם אֶל-אֲדַמְתְּכֶם:	And I will <u>show</u> you compassion, <u>so that</u> he is compassionate towards you, and he brings you back to your land.	show ← <i>give</i> . so that: a vav introducing manner.
Jer 42:13	וְאִם-אֹמְרִים אַתֶּם לֹא נִשָּׁב בָּאָרֶץ הַזֹּאת לְבִלְתִּי שְׁמָעַ 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 כִי אֶרֶץ מִצְרַיִם נָבֹא אֲשֶׁר לֹא-נִרְאָה מִלְחָמָה וְקוֹל שׁוֹפָר לֹא נִשְׁמָע וְלֹלֶחֶם לֹא-נִרְעַב וְשָׁם נִשָּׁב:	saying, «No, <u>instead</u> we will go <i>to</i> 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> . live ← <i>sit; dwell</i> .
Jer 42:15	וְעַתָּה לְכֹן שְׁמָעוּ דְּבַר-יְהוָה שְׂאֵרִית יְהוּדָה כֹּה-אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אִם-אַתֶּם שׁוֹם תִּשְׁמָוּן פְּנִיכֶם לָבֹא מִצְרַיִם וּבֵאתֶם לְגֹר נָשׁ:	then hear now the word of the LORD, <i>you</i> remnant of Judah. <u>This is what</u> the LORD of hosts, the God of Israel, says: «If you <u>are determinedly resolved</u> to go <i>to</i> Egypt, and you go to take up residence there,	this <i>is what</i> ← <i>thus</i> . are determinedly resolved ← <i>setting will set your faces</i> , with an infinitive absolute.
Jer 42:16	וְהִיתָה הַחֶרֶב אֲשֶׁר אַתֶּם יֹרְאִים מִמֶּנָּה שֶׁם תִּשְׁיֵג אֶתְכֶם בָּאָרֶץ מִצְרַיִם וְהִרְעֵב אֲשֶׁר-אַתֶּם דֹּאֲגִים מִמֶּנּוּ שֶׁם יִדְבַק אַחֲרֵיכֶם מִצְרַיִם וְשָׁם תָּמֻתוּ:	then the sword will <u>come</u> , 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.	come ← <i>be</i> .
Jer 42:17	וְהָיוּ כָל-הָאֲנָשִׁים אֲשֶׁר-שָׁמוּ אֶת-פְּנֵיהֶם לָבֹא מִצְרַיִם לְגֹר שָׁם יָמוּתוּ בַּחֶרֶב בָּרָעַב וּבִדְבַר וְלֹא-יִהְיֶה לָהֶם שְׂרִיד וּפְלִיט מִפְּנֵי הָרָעָה אֲשֶׁר אָנִי מְבִיא עֲלֵיהֶם: ס	And all the people who resolved to go <i>to</i> Egypt to take up residence there will be <i>the ones</i> <i>who</i> die by the sword and by famine and by a plague, and they will have no-one either escaped or delivered <u>from</u> the harm which I will bring on them.	from ← <i>from the face / presence</i> <i>of</i> .
Jer 42:18	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל כֹּאֲשֶׁר נִתַּד אֲפִי וַחֲמָתִי עַל-יֹשְׁבֵי יְרוּשָׁלַם כֵּן תִּתַּד חֲמָתִי עֲלֵיכֶם בְּבֹאְכֶם מִצְרַיִם וְהִיִּיתֶם לְאֵלָה וּלְשִׁמָּה וּלְקִלְלָה וּלְחֶרֶפָה וְלֹא-תֵרְאוּ עוֹד אֶת-הַמָּקוֹם הַזֶּה:	For this <i>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, <u>if you go</u> <i>to</i> Egypt, and you will be <i>an object</i> <i>of</i> cursing and <u>astonishment</u> and vilification and reproach, and you will no longer see this place.» »	this <i>is what</i> ← <i>thus</i> . if you go: conditional use of a preposition and infinitive. astonishment: or <i>desolation</i> .

Jer 42:19	דְּבַר יְהוָה עֲלֵיכֶם שְׂאִרִית יְהוּדָה אֶל־תָּבֹאוּ מִצְרַיִם יָדַעַתְּ תִּדְעוּ כִּי־הֵעִידֹתִי בְּכֶם הַיּוֹם:	The LORD has spoken to you, <i>you</i> remnant of Judah. Do not go <i>to</i> Egypt. <u>Know with certainty</u> that I have testified against you today.	know with certainty: infinitive absolute.
Jer 42:20	כִּי *הִתַּעַתִּים **הִתְעִיתֶם בְּנַפְשׁוֹתֵיכֶם כִּי־אַתֶּם שָׁלַחְתֶּם אֹתִי אֶל־יְהוָה אֱלֹהֵיכֶם לֵאמֹר הֲתַפְלֹל בְּעַדְנוּ אֶל־יְהוָה אֱלֹהֵינוּ וְכָל־ אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ כֵּן הִגַּדְלָנוּ וַעֲשִׂינוּ:	For you <u>have erred</u> in your sentiments, for you sent me to the LORD your God saying, ‘Pray to the LORD our God for us, and <u>whatever</u> the LORD our God says, tell us, and we will do <i>it</i> .’	you have erred: the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qeré</i> . sentiments ← <i>souls</i> . whatever ← <i>according to</i> <i>everything</i> .
Jer 42:21	וְאֶגֶד לָכֶם הַיּוֹם וְלֹא שְׁמַעְתֶּם בְּקוֹל יְהוָה אֱלֹהֵיכֶם וְלֹכַל אֲשֶׁר־שָׁלַחֵנִי אֲלֵיכֶם:	And I have told you today, but you did not <u>obey</u> the LORD your God, nor <u>anything</u> with which he sent me to you.	obey ← <i>hear the voice of</i> . anything ← <i>everything</i> .
Jer 42:22	וְעַתָּה יָדַעַתְּ תִּדְעוּ כִּי בַחֲרֵב בָּרָעַב וּבִדְבַר תָּמוּתוֹ בַּמָּקוֹם אֲשֶׁר חָפְצִיתֶם לָבוֹא לָגוֹר 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 כְּכַלּוֹת יִרְמְיָהוּ לְדַבֵּר אֶל־כָּל־הָעָם אֶת־כָּל־דְּבָרֵי יְהוָה אֱלֹהֵיהֶם אֲשֶׁר שָׁלַח יְהוָה אֱלֹהֵיהֶם אֲלֵיהֶם 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־הוֹשֵׁעִיָּה וַיּוֹחֲזֵנוּ בֶן־קָרֵחַ וְכָל־הָאֲנָשִׁים הַזֵּדִים אֹמְרִים אֶל־יִרְמְיָהוּ שִׁקֵּר אַתָּה מְדַבֵּר לֹא שְׁלַחֲךָ יְהוָה אֱלֹהֵינוּ לֵאמֹר לֹא־תָבֹאוּ מִצְרַיִם לָגוֹר 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 בָּנוּ לְמַעַן תֵּת אֶתְנוּ בְּיַד־הַכַּשְׂדִּים לְהָמִית אֶתְנוּ וּלְהַגְלוֹת אֶתְנוּ בָּבֶל:	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־שָׁמַעַ יוֹחָנָן בֶּן־קָרֵחַ וְכָל־שָׂרֵי הַחֵילִים וְכָל־הָעָם בְּקוֹל יְהוָה לָשֶׁבֶת 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> . obeyed ← <i>heard the voice of</i> .

Jer 43:5	וַיִּקַּח יוֹחָנָן בֶּן־קָרֵחַ וְכָל־שָׂרֵי הַחֵיָלִים אֶת כָּל־שְׂאֲרֵי יְהוּדָה אֲשֶׁר־שָׁבוּ מִכָּל־הַגּוֹיִם אֲשֶׁר נִדְּחוּ־שָׁם לְגֹר 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	אֶת־הַגְּבָרִים וְאֶת־הַנְּשִׁים וְאֶת־הַטָּף וְאֶת־בָּנוֹת הַמֶּלֶךְ וְאֶת כָּל־הַנָּפֶשׁ אֲשֶׁר הֵנִיחַ נְבוּזַרְאֲדָן רַב־טַבָּחִים אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן וְאֶת יִרְמְיָהוּ הַנָּבִיא וְאֶת־בָּרוּךְ בֶּן־נֶרְיָהוּ:	– 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 –	person ← <i>soul</i> .
Jer 43:7	וַיָּבֹאוּ אֶרֶץ מִצְרַיִם כִּי לֹא שָׁמְעוּ בְּקוֹל יְהוָה וַיָּבֹאוּ עַד־תַּחְפָּנֶחַס:	and they went <i>to</i> the land of Egypt, for they did not obey the LORD, and they came to Tahpanhes.	
Jer 43:8	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ בְּתַחְפָּנֶחַס לֵאמֹר:	And the word of the LORD came to Jeremiah in Tahpanhes and said,	
Jer 43:9	קַח בְּיָדְךָ אֲבָנִים גְּדֹלוֹת וּטְמִנָתָם בַּמָּלֵט בַּמַּלְבֵּן אֲשֶׁר בַּפֶּתַח בֵּית־פַּרְעֹה בְּתַחְפָּנֶחַס לְעֵינֵי אַנְשֵׁים יְהוּדִים:	“Take <i>some</i> large stones in your hand and conceal them in the mortar in the <i>mastaba</i> which <i>is</i> at the entrance to Pharaoh's house in Tahpanhes, in the sight of <i>some</i> Jewish men,	mastaba: a flat topped pyramid (right frustrum) structure serving as a tomb. See [CB]. AV differs (<i>brickkiln</i>), as [AnLx].
Jer 43:10	וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי שֹׁלֵחַ וְלִקְחָתִי אֶת־נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל עַבְדִּי וְשִׁמְתִּי כְּסֹאוֹ מִמַּעַל לְאֲבָנִים הָאֵלֶּה אֲשֶׁר טְמַנְתִּי וְנָטָה אֶת־שִׁפְרוֹ עֲלֵיהֶם: **שִׁפְרִירוֹ עֲלֵיהֶם:	and say to them, ‘ <i>This is what</i> the LORD of hosts, the God of Israel, says: «I <i>am about to</i> send <i>a 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.	royal canopy: the <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue, and the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . this <i>is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> .
Jer 43:11	*וּבָאָה **וְנָבֵא וְהָכָה אֶת־אֶרֶץ מִצְרַיִם אֲשֶׁר לָמוֹת לָמוֹת וְאֲשֶׁר לְשָׁבִי לְשָׁבִי וְאֲשֶׁר לַחֲרֹב לַחֲרֹב:	And {Q: he will come,} [K: it will come,] and he will attack the land of Egypt. <i>He who is</i> <i>destined for death will go to</i> <i>death</i> , and <i>he who is destined</i> for captivity <i>will go</i> into captivity, and <i>he who is destined</i> for the sword <i>will go</i> to the sword.	

Jer 43:12	וְהִצַּתִּי אֵשׁ בְּבֵתֵי אֱלֹהֵי מִצְרַיִם וּשְׂרָפָם וְשָׂבָם וְעָטָה אֶת־אֶרֶץ מִצְרַיִם כַּאֲשֶׁר־יַעֲטֶה הָרֹעֶה אֶת־בָּגְדוֹ וַיֵּצֵא מִשָּׁם בְּשָׁלוֹם:	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.	
Jer 43:13	וְשִׁבַר אֶת־מַצְבּוֹת בֵּית שֶׁמֶשׁ אֲשֶׁר בְּאֶרֶץ מִצְרַיִם וְאֶת־בֵּתֵי אֱלֹהֵי־מִצְרַיִם יִשְׂרָף בָּאֵשׁ: ס	And he will break down the images in Beth-Shemesh, which <i>is</i> in the land of Egypt, and he will burn the houses of the gods of Egypt with fire.» ’ ”	images in ← <i>images of</i> .
Jer 44:1	הַדָּבָר אֲשֶׁר הָיָה אֶל־יִרְמְיָהוּ אֶל כָּל־הַיְּהוּדִים הַיֹּשְׁבִים בְּאֶרֶץ מִצְרַיִם הַיֹּשְׁבִים בְּמִגְדֹּל וּבְתַחְפָּנֶחַס וּבְנֹף וּבְאֶרֶץ פַּתְרוֹס לֵאמֹר: ס	<i>This is</i> the word which <i>came</i> 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 ← <i>became</i> .
Jer 44:2	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם אֵת כָּל־הָרָעָה אֲשֶׁר הִבֵּאתִי עַל־יְרוּשָׁלַם וְעַל כָּל־עָרֵי יְהוּדָה וְהֵנָּה חֲרָבָה הַיּוֹם הַזֶּה וְאֵין בָּהֶם יוֹשֵׁב:	“ <i>This is what</i> 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 <i>there</i> <i>they are</i> , a desolation <i>on</i> this day, and <i>there is</i> no inhabitant in them,	this <i>is what</i> ← <i>thus</i> . there they <i>are</i> ← <i>behold them</i> .
Jer 44:3	מִפְּנֵי רָעַתְם אֲשֶׁר עָשׂוּ לְהַכְעִסְנִי לָלֶכֶת לְקַטֹּר לְעַבֵּד לְאֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדַעְתֶּם הֵמָּה אַתֶּם וְאֲבֹתֵיכֶם:	because of their evil which they have done, <i>so as</i> to provoke me to anger, <i>by going</i> to burn incense, <i>and by serving</i> other gods whom they had not known, <i>neither they, nor you, nor your</i> fathers.	by going ... by serving: gerundial use of the infinitives.
Jer 44:4	וְאֶשְׁלַח אֲלֵיכֶם אֶת־כָּל־עֲבָדֵי הַנְּבִיאִים הַשְּׂבִים וְשָׁלַח לֵאמֹר אַל־נָא תַעֲשׂוּ אֵת דְּבַר־הַתַּעֲבָה הַזֹּאת אֲשֶׁר שָׂנֵאתִי:	Yet I sent to them all my servants the prophets, <i>rising</i> <i>early and sending them</i> , to say, «Please do not do this <i>abominable thing</i> , which I hate.»	rising early and sending: infinitives absolute. <i>abominable thing</i> ← <i>thing of</i> <i>abomination</i> , a Hebraic genitive.
Jer 44:5	וְלֹא שָׁמְעוּ וְלֹא־הִטּוּ אֶת־אָזְנָם לָשׁוּב מִרָעַתָם לְבַלְתִּי קַטֹּר לְאֱלֹהִים אֲחֵרִים:	But they did not listen, and they did not incline their <i>ears</i> , <i>by</i> <i>turning away</i> from their evil – <i>by</i> <i>not burning</i> incense to other gods.	ears ← <i>ear</i> . <i>by turning away ... by not</i> <i>burning</i> : gerundial use of the infinitives.

Jer 44:6	וַתִּתֵּךְ חֲמָתִי וְאַפִּי וַתִּבְעַר בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם וַתְּהִינָה לְחָרְבָה לְשִׁמְמָה בַּיּוֹם 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 <i>and</i> a desolation, as <i>on</i> this day.	
Jer 44:7	וַעֲתָה כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵמָּה אַתֶּם עֹשִׂים רָעָה גְדוֹלָה אֶל־נַפְשֵׁיכֶם לְהַכְרִית לָכֶם אִישׁ־אִשָּׁה עוֹלִל וְיוֹנֵק מִתּוֹךְ יְהוּדָה לְבִלְתִּי הוֹתִיר לָכֶם שְׂאֲרִית:	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,	<i>this is what</i> ← <i>thus</i> . against yourselves ← <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.
Jer 44:8	לְהַכְעִסְנִי בַּמַּעֲשֵׂי יְדֵיכֶם לְקַטֵּר לֵאלֹהִים אֲחֵרִים בְּאֶרֶץ מִצְרַיִם אֲשֶׁר־אַתֶּם בָּאִים לָגוּר שָׁם לִמְעַן הַכְרִית לָכֶם וּלְמַעַן הִיוֹתְכֶם לְקָלָלָה וּלְחָרְפָּה בְּכָל גּוֹיֵי הָאָרֶץ:	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</i> cursing and reproach among all the nations of the earth?	by burning incense: gerundial use of the infinitive. yourselves: here לָכֶם is a direct object; see [Ges-HG] §117n.
Jer 44:9	הֲשָׁכַחְתֶּם אֶת־רַעוֹת אֲבוֹתֵיכֶם וְאֶת־רַעוֹת מַלְכֵי יְהוּדָה וְאֵת רַעוֹת נָשָׁיו וְאֵת רַעֲתֵיכֶם וְאֵת רַעַת נְשֵׁיכֶם אֲשֶׁר עָשׂוּ בְּאֶרֶץ יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם:	Have you forgotten the evil deeds of your fathers, and the evil deeds of the kings of Judah, and the evil deeds of <i>their wives</i> , and your <i>own</i> evil deeds, and the evil deeds of <i>your wives</i> which they committed in the land of Judah and in the streets of Jerusalem?	their wives ← <i>his wives</i> , i.e. <i>the wives of each one</i> . your wives: plural <i>your</i> .
Jer 44:10	לֹא דָכְאוּ עַד הַיּוֹם הַזֶּה וְלֹא יֵרָאוּ וְלֹא־הָלְכוּ בְּתוֹרָתִי וּבְחֻקֹּתַי אֲשֶׁר־נָתַתִּי לִפְנֵיכֶם וּלְפָנַי אֲבוֹתֵיכֶם: ס	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.	
Jer 44:11	לָכֵן כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי שָׁם פָּנַי בָּכֶם לְרָעָה וּלְהַכְרִית אֶת־כָּל־יְהוּדָה:	That <i>is</i> why <i>this is what</i> the LORD of hosts, the God of Israel, says: «I <i>am</i> about to take a firm stand against you, to <i>your</i> detriment, and to cut the whole of Judah off.	<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> .

Jer 44:12	<p>וְלִקְחֹתִי אֶת־שְׂאֲרֵית יְהוּדָה אֲשֶׁר־שָׁמוּ פָנֵיהֶם לָבוֹא אֶרֶץ־מִצְרַיִם לָגוּר שָׁם וְתָמוּ כָּל בְּאֶרֶץ מִצְרַיִם יִפְּלוּ בַּחֶרֶב בָּרָעַב יָתָמוּ מִקְטָן וְעַד־גָּדוֹל בַּחֶרֶב וּבָרָעַב יָמָתוּ וְהָיוּ לְאֵלֶּה לְשִׁמָּה וּלְקָלָלָהּ וּלְחִרְפָּה:</p>	<p>And I will take the residue of Judah who <u>took a firm stand</u> to go <i>to</i> the land of Egypt, to take up residence there. And all <i>of them</i> in the land of Egypt will come to an end. They will fall by the sword <i>and</i> by famine. They will come to an end, <u>both small and great</u>. They will die by the sword and by famine, and they will be <i>an object of cursing and of astonishment</i> and of vilification and of reproach.</p>	<p>took a firm stand ← <i>set their face</i>.</p> <hr/> <p>both small and great: see Jer 42:1.</p> <hr/> <p>astonishment: or <i>desolation</i>.</p> <hr/> <p>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>וּפָקַדְתִּי עַל הַיּוֹשְׁבִים בְּאֶרֶץ מִצְרַיִם כַּאֲשֶׁר פָּקַדְתִּי עַל־יְרוּשָׁלַם בַּחֶרֶב בָּרָעַב וּבִדְבָר:</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 פָּלִיט וְשָׂרִיד לְשְׂאֲרֵית יְהוּדָה הַבָּאִים לָגוּר־שָׁם בְּאֶרֶץ מִצְרַיִם וּלְשׁוּב אֶרֶץ יְהוּדָה אֲשֶׁר־הִמָּה מְנוּשָׂאִים אֶת־נַפְשָׁם לָשׁוּב לְשִׁבְתָּ שָׁם כִּי לֹא־יָשׁוּבוּ כִּי אִם־פְּלִטִים: ס</p>	<p>And there will be no-one either escaped or surviving <u>from the residue</u> of Judah who go to take up residence there in the land of Egypt, and to return <i>to</i> the land of Judah which <u>they have set their heart on</u> to return <i>to</i>, and to dwell there, for they will not return, except for escapees.» » ’</p>	<p>from the residue ← <i>to / for / of the residue</i>.</p> <hr/> <p>they have set their heart on ← <i>they lift their soul to</i>.</p>
Jer 44:15	<p>וַיַּעֲנוּ אֶת־יִרְמְיָהוּ כָּל־הָאֲנָשִׁים הַיֹּדְעִים כִּי־מִקְטָרוֹת נָשִׂיָהֶם לְאֱלֹהִים אַחֲרִים וְכָל־הַנָּשִׁים הָעַמָּדוֹת קָהֵל גָּדוֹל וְכָל־הָעָם הַיּוֹשְׁבִים בְּאֶרֶץ־מִצְרַיִם בִּפְתָּרוֹס לֵאמֹר:</p>	<p>Then all the men who knew that their wives burned incense to other gods, and all the women who stood <i>in</i> 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>“<i>As for the words</i> which you have spoken to us in the name of the LORD, we are not going to heed you.</p>	<p>words ← <i>word, speech</i>.</p>

Jer 44:17	<p>כִּי עָשָׂה נַעֲשֶׂה אֶת־כָּל־הַדָּבָר אֲשֶׁר־יֵצֵא מִפִּינוּ לְקֹטֵר לְמַלְכַּת הַשָּׁמַיִם וְהַסִּידָּהּ נִסְכִּים כַּאֲשֶׁר עָשִׂינוּ אֲנַחְנוּ וְאֲבֹתֵינוּ מְלָכֵינוּ וְשָׂרֵינוּ בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם וְנִשְׁבַּע־לֶחֶם וְנָהִיָּה 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. עֲשֻׁתָּרַת, Astarte, Venus. 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־אֲזַחֲלֵנוּ לְקֹטֵר לְמַלְכַּת הַשָּׁמַיִם וְהַסִּידָּהּ נִסְכִּים חֲסָרְנוּ כָּל וּבַחֲרָב וּבָרָעָב 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	<p>וְכִי־אֲנַחְנוּ מִקְטָרִים לְמַלְכַּת הַשָּׁמַיִם וְלַהֲסֹדָהּ נִסְכִּים הַמְּבֻלְעָדִי אֲנָשִׁינוּ עָשִׂינוּ לָהּ כֹּנִיִם לְהַעֲצָבָהּ וְהַסֹּדָהּ לָהּ נִסְכִּים: פ</p>	<p>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 sacrificial cakes to worship her, and that we poured out libations to her?"</p>	<p>we were burning incense ... our men: masculine we. Perhaps the men refers to warriors, officials or priests. Others see women speaking (despite discordant gender) and referring to their husbands.</p> <hr/> <p>queen of heaven: see Jer 44:17.</p>
Jer 44:20	<p>וַיֹּאמֶר יִרְמְיָהוּ אֶל־כָּל־הָעָם עַל־הַגְּבָרִים וְעַל־הַנָּשִׁים וְעַל־כָּל־הָעָם הָעֹנִים אֵת דְּבַר לֵאמֹר:</p>	<p>Then Jeremiah spoke to all the people, against the men and against the women and against all the people who had given him that answer, and he said,</p>	<p>given him that answer ← answered him word.</p>
Jer 44:21	<p>הֲלוֹא אֶת־הַקֹּטֵר אֲשֶׁר קִטַּרְתֶּם בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם אַתֶּם וְאֲבֹתֵיכֶם מְלָכֵיכֶם וְשָׂרֵיכֶם וְעַם הָאָרֶץ אַתֶּם זָכַר יְהוָה וְתַעֲלֶה עַל־לְבֹבוֹ:</p>	<p>"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 not come to his mind?"</p>	<p>come to his mind ← arisen in his heart.</p>
Jer 44:22	<p>וְלֹא־יֻכַּל יְהוָה עוֹד לְשֹׂאת מִפְּנֵי רָע מַעַלְלֵיכֶם מִפְּנֵי הַתּוֹעֲבֹת אֲשֶׁר עָשִׂיתֶם וְתָהִי אֶרֶצְכֶם לְחֻרְבָּה וּלְשִׁמָּה וּלְקָלִלָה מֵאִין יוֹשֵׁב כְּהַיּוֹם הַזֶּה:</p>	<p>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 an object of cursing, without an inhabitant, as it is this day,</p>	<p>endure ← bear from the face of.</p>

Jer 44:23	<p>מִפְּנֵי אֲשֶׁר קִטְרַתְּם וְאֲשֶׁר חָטֵאתֶם לַיהוָה וְלֹא שָׁמַעְתֶּם בְּקוֹל יְהוָה וּבְתַרְתּוֹ וּבְחֻקֵּי וּבְעֵדוּתָיו לֹא הִלַּכְתֶּם עַל־כֵּן קָרְאתִי אֶתְכֶם הָרְעָה הַזֹּאת בַּיּוֹם הַזֶּה: ס</p>	<p>because you burned incense and because you sinned against the LORD, and you did not <u>obey</u> 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 <u>befallen</u> you, as <i>it is</i> this day.”</p>	<p>obey ← <i>hear the voice</i>.</p> <hr/> <p>befallen: in an Aramaic form.</p>
Jer 44:24	<p>וַיֹּאמֶר יִרְמְיָהוּ אֶל־כָּל־הָעָם וְאֶל כָּל־הַנָּשִׁים שְׁמָעוּ דְּבַר־יְהוָה כָּל־יְהוּדָה אֲשֶׁר בְּאֶרֶץ מִצְרַיִם: ס</p>	<p>Then Jeremiah said to all the people <u>including</u> all the women, “Hear the word of the LORD, all <i>you of</i> Judah who <i>are</i> in the land of Egypt.</p>	<p>including ← <i>and</i>. Wider use of the <i>vav</i>.</p>
Jer 44:25	<p>כֹּה־אָמַר יְהוָה־צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר אַתֶּם וְנָשֵׁיכֶם וּתְדַבְּרֶנָּה בְּפִיכֶם וּבִידֵיכֶם מִלֵּאתֶם לֵאמֹר עֲשֵׂה נַעֲשֵׂה אֶת־נִדְרֵינוּ אֲשֶׁר נִדְרַנּוּ לְקַטֹּר לְמַלְכַת הַשָּׁמַיִם וּלְהַסֵּד לָהּ נִסְכִּים הַקִּים תְּקִימָנָה אֶת־נִדְרֵיכֶם וְעֲשֵׂה תַעֲשִׂינָה אֶת־נִדְרֵיכֶם: פ</p>	<p>This <i>is what</i> the LORD of hosts, the God of Israel, says: ‘You and your wives have spoken <u>vociferously</u>, and you have confirmed <i>it</i> <u>for your part</u>, saying, «We will <u>certainly</u> fulfil our vows which we have made, to burn incense to the <u>queen of</u> <u>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>.</p> <hr/> <p>vociferously ← <i>by your mouth</i>.</p> <hr/> <p>for your part ← <i>by your hands</i>. Compare Isa 1:12.</p> <hr/> <p>certainly ... certainly ... certainly: cases of infinitive absolute.</p> <hr/> <p>queen of heaven: see Jer 7:18.</p> <hr/> <p>your vows ... your vows: otiose, but see Gen 12:5.</p>
Jer 44:26	<p>לְכֹן שְׁמָעוּ דְּבַר־יְהוָה כָּל־יְהוּדָה הַיֹּשְׁבִים בְּאֶרֶץ מִצְרַיִם הַנִּגְזְרִים וְנִשְׁבַּעְתִּי בִשְׁמִי הַגָּדוֹל אָמַר יְהוָה אִם־יְהִיָּה 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</i> Judah who are living in the land of Egypt. <u>Behold</u>, I have sworn by my great name, says the LORD, <i>that</i> my name <u>will 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>.</p> <hr/> <p>will certainly not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p> <hr/> <p>any ← <i>every</i>.</p>
Jer 44:27	<p>הַנִּגְזְרִים שֶׁקֵּד עֲלֵיהֶם לְרָעָה וְלֹא לְטוֹבָה וְתָמוּ כָל־אִישׁ יְהוּדָה אֲשֶׁר בְּאֶרֶץ־מִצְרַיִם בַּחֶרֶב וּבָרָעָב 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 חָרֵב יִשְׁבוּן מִן־אֶרֶץ מִצְרַיִם אֶרֶץ יְהוּדָה מְתֵי מִסְפָּר וַיֵּדְעוּ כָּל־שְׂאֲרֵית יְהוּדָה הַבָּאִים לְאֶרֶץ־מִצְרַיִם לִגְוֹר שֵׁם דְּבַר־מִי יָקוּם מִמֶּנִּי וּמֵהֶם:</p>	<p>But <i>some</i> who escape the sword will return from the land of Egypt <i>to</i> 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>.</p> <hr/> <p>or: disjunctive use of the vav in an affirmative context.</p>
Jer 44:29	<p>וְזֹאת־לָכֶם הָאוֹת נֹאם־יְהוָה כִּי־פָקֵד אֲנִי עֲלֵיכֶם בַּמָּקוֹם הַזֶּה לְמַעַן תֵּדְעוּ כִּי לֹא יִקְוֹמוּ דְבָרַי עֲלֵיכֶם לְרָעָה: 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 הַנְּנִי נִתֵּן אֶת־פִּרְעֹה חֲפָרְעָה מֶלֶךְ־מִצְרַיִם בְּיַד אֹיְבָיו וּבְיַד מְבַקְשֵׁי נַפְשׁוֹ כַּאֲשֶׁר נָתַתִּי אֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה בְּיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֹיְבוֹ וּמְבַקֵּשׁ נַפְשׁוֹ: ס</p>	<p>This <i>is what</i> the LORD says: «I am <u>about to</u> 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>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p> <hr/> <p>life (2x) ← <i>soul</i>.</p>
Jer 45:1	<p>הַדְּבָר אֲשֶׁר דִּבֶּר יִרְמְיָהוּ הַנָּבִיא אֶל־בָּרוּךְ בֶּן־נֶרְיָה בְּכַתְּבוֹ אֶת־הַדְּבָרִים הָאֵלֶּה עַל־סֵפֶר מִפִּי יִרְמְיָהוּ בִּשְׁנָה הָרְבַּעִית 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 <u>at Jeremiah's 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>.</p> <hr/> <p>at Jeremiah's dictation ← <i>from Jeremiah's mouth</i>.</p>
Jer 45:2	<p>כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עָלֶיךָ בָּרוּךְ:</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>.</p> <hr/> <p>to you: or <i>concerning you</i>.</p>
Jer 45:3	<p>אָמַרְתָּ אוֹי־נָא לִי כִי־יִסֹּף יְהוָה יָגוֹן עַל־מִכְאָבִי יִלְעָתִי 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־בִּנִּיתִי אֲנִי הָרֶם וְאֵת אֲשֶׁר־נִטְעָתִי אֲנִי נִתֵּשׁ 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 גְּדֻלּוֹת אֶל־תִּבְקֹשׁ כִּי הִנְנִי מְבִיא רָעָה עַל־כָּל־בָּשָׂר נְאֻם־יְהוָה וְנָתַתִּי לָךְ אֶת־נַפְשְׁךָ לְשָׁלָל עַל כָּל־הַמְּקוֹמוֹת אֲשֶׁר תֵּלֵךְ־שָׁם: ס</p>	<p>Now will you <u>ask</u> for great <i>things</i> for yourself? Do not <u>ask</u> for <i>them</i>, for I <u>am about to</u> 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 to.» ’”</p>	<p>ask for (2x): or <i>seek</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p> <hr/> <p>life ← <i>soul</i>.</p>
Jer 46:1	<p>אֲשֶׁר הָיָה דְּבַר־יְהוָה אֶל־יִרְמְיָהוּ הַנָּבִיא עַל־הַגּוֹיִם:</p>	<p>The word of the LORD which <u>came</u> to Jeremiah the prophet concerning the nations,</p>	<p>came ← <i>became</i>.</p>
Jer 46:2	<p>לְמִצְרַיִם עַל־חֵיל פֶּרַעַה נָכוֹ מֶלֶךְ מִצְרַיִם אֲשֶׁר־הָיָה עַל־נְהַר־פָּרָת בְּכַרְכֶּמֶשׁ אֲשֶׁר הָכָה נְבוּכַדְרֶצַּר מֶלֶךְ בָּבֶל בְּשָׁנַת הָרִבִּיעִית 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 מָגֵן וְצִנֹּה וְגָשׁוּ לַמִּלְחָמָה:</p>	<p>“Take <u>up</u> 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 וְעֲלוּ הַפָּרָשִׁים וְהִתְיַצְבוּ בְּכוֹבְעִים מִרְקוֹ הָרַמָּחִים לִבְשׁוּ 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>מִדּוּעַ רָאִיתִי הֵמָּה חֲתִים נִסְגִּים אַחֲזֹר וְגִבּוֹרֵיהֶם יָפְתּוּ וּמִנּוּס נָסוּ וְלֹא הִפְנוּ 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>אֲלִיָּנוּס הִקְל וְאֲלִימָלֵט הַגִּבּוֹר צָפוֹנָה עַל־יַד נְהַר־פָּרָת כְּשֶׁלּוּ וְנָפְלוּ:</p>	<p>Don't let the light <i>foot</i> <i>soldiers</i> 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 בְּנִהְרֹת יִתְגַּעֲשׂוּ מִיָּמָיו:</p>	<p>Who <i>is</i> this <i>who</i> is arising like the Nile, Whose water rages as <i>with</i> <i>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 וּכְנַהְרֹת יִתְגַּעֲשׂוּ מִיָּם וַיֹּאמֶר אֲעֹלָה אֲכַסֶּה-אֶרֶץ אֲבִידָה עִיר וַיֵּשְׁבִי בָּהּ:</p>	<p>Egypt is rising like the Nile, <i>Whose</i> water rages as <i>with</i> <i>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	<p>עֲלֹ הַסּוּסִים וְהִתְהַלְּלוּ הָרֶכֶב וַיֵּצְאוּ הַגְּבוּרִים כּוֹשׁ וּפּוֹט תַּפְּשִׁי מִגֶּן וְלוֹדִים תַּפְּשִׁי דֶּרֶכִי קָשָׁת:</p>	<p>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.</p>	<p>chariots: collective usage, <i>chariot fleet</i>.</p>
Jer 46:10	<p>וַהֲיֹם הַהוּא לֵאדֹנִי יְהוָה צְבָאוֹת יוֹם נִקְמָה לְהִנָּקֵם מִצְרָיו וְאֹכְלָה חֶרֶב וְשִׁבְעָה וְרוֹתָה מַדְמָם כִּי זָבַח לֵאדֹנִי יְהוָה צְבָאוֹת בְּאֶרֶץ צָפוֹן אֶל-נְהַר-פָּרָת:</p>	<p>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.</p>	
Jer 46:11	<p>עֲלִי גִלְעָד וּקְחִי צָרִי בְּתוֹלַת בְּתִמְצָרִים לְשׂוֹא *הַרְבִּיתִי **הַרְבִּית רַפְּאוֹת תַּעֲלֶה אֵין לְךָ:</p>	<p>O virgin daughter of Egypt, Go up <i>to Gilead</i> And fetch balsam resin. <i>You have increased your</i> medications in vain, <i>And you shall not make a</i> recovery.</p>	<p>you have increased: the <i>ketiv</i> is an Aramaic form.</p> <hr/> <p>Gilead: see Gen 31:21.</p>
Jer 46:12	<p>שָׁמְעוּ גוֹיִם קְלוֹנֶיךָ וַצֹּחֲתֶךָ מִלֵּאָה הָאָרֶץ בִּי־גְבוּר בְּגְבוּר כְּשָׁלוּ יַחְדָּיו נָפְלוּ שְׁנֵיהֶם: פ</p>	<p>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."</p>	

Jer 46:13	הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה אֶל־יִרְמְיָהוּ הַנָּבִיא לְבוֹא נְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל לְהַכּוֹת אֶת־אֶרֶץ מִצְרַיִם:	The word which the LORD spoke to Jeremiah the prophet, on <i>the</i> <i>occasion of</i> Nebuchadrezzar king of Babylon coming to attack the land of Egypt.	
Jer 46:14	הִגִּידוּ בְּמִצְרַיִם וְהִשְׁמִיעוּ בְּמִגְדוֹל וְהִשְׁמִיעוּ בְּנוֹף וּבְתַחְפְּנֶחֶס אָמְרוּ הַתִּיּוֹצֵב וְהִכְנוּ לָךְ כִּי־אֲכַלָּה חָרֵב 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	מָדוּעַ נִסְחַף אַבְיִרֶיךָ לֹא עָמְדוּ כִּי יְהוָה הִדְפּוֹ:	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	הָרַבָּה כּוֹשֵׁל גַּם־נָפַל אִישׁ אֶל־רֵעֵהוּ וַיֹּאמְרוּ קוֹמָה וְנִשְׁבָּה אֶל־עַמָּנוּ וְאֶל־אֶרֶץ מִזְלֹתֵנוּ מִפְּנֵי חָרֵב 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	קָרְאוּ שָׁם פִּרְעֹה מֶלֶךְ־מִצְרַיִם שְׁאוֹן הָעֵבִיר 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 בְּתַבּוֹר 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	כָּלִי גֹלָה עָשִׂי לָךְ יוֹשֶׁבֶת בְּתִמְצָרַיִם כִּי־נָךְ לְשִׁמָּה תִּהְיֶה וְנִצְתָּה מֵאִין 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 יְפֵה־פִיָּה מִצְרַיִם קָרָן 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־שִׁכְרִיָּהּ בְּקִרְבָּהּ בְּעִגְלֵי מִרְבֵּק בִּי־גִם־הֶמָּה הִפְּנוּ נָסוּ יַחֲדָיו לֹא עָמְדוּ כִּי יוֹם אִידָם 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 בְּנַחֵשׁ יִלְךְ כִּי־בַחִיל יֵלְכוּ וּבִקְרָדְמוֹת בָּאוּ לָהּ כַּחֲטָבֵי עֵצִים:	Her voice will give utterance like a serpent, For they will <u>advance</u> with an army, And they will come against her with axes, Like hewers of wood.	give utterance ← <i>proceed</i> . <hr/> advance ← <i>proceed</i> .
Jer 46:23	כָּרְתוּ יַעֲרָהּ נְאֻם־יְהוָה כִּי לֹא יַחְקֹר כִּי רַבּוֹ מֵאַרְבֶּה 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 בְּתִמְצָרִים נִתְּנָה בְּיַד 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 הִנְנִי פּוֹקֵד אֶל־אֱמוֹן מִנָּא וְעַל־פִּרְעֹה וְעַל־מִצְרַיִם וְעַל־אֱלֹהֵיהֶּם וְעַל־מַלְכֵיהֶם וְעַל־פִּרְעֹה וְעַל הַבְּטָחִים בּוֹ:	The LORD of hosts, the God of Israel, says, “ <u>I am about to</u> visit <u>Amon</u> 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 תִּשְׁכֹּן כִּי־מִי־קִדְּםָם 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 אֵל־תִּירָא עַבְדִּי יַעֲקֹב וְאַל־תַּתַּח יִשְׂרָאֵל כִּי הִנְנִי מוֹשְׁעֶךָ מִרְחוֹק וְאַתִּי־זֹרְעֶךָ מֵאֶרֶץ שָׁבִים וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֲנוּ וְאֵין מַחְרִיד: ס	But don't you fear, Jacob my servant, And do not be afraid, Israel, For <u>I 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	<p>אֲתָהּ אֶל-תִּירָא עַבְדִּי יַעֲקֹב נֹאמֶר-יְהוָה כִּי אֶתְּךָ אֲנִי כִי אֶעֱשֶׂה כָלָה בְּכָל-הַגּוֹיִם אֲשֶׁר הִדְחַתִּיךָ שָׁמָּה וְאַתְּ לֹא-אֶעֱשֶׂה כָלָה וַיִּסְרְתִיךָ לְמִשְׁפָּט וְנִקָּה לֹא אֲנַקֶּךָ: ס</p>	<p>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 judicially And I will <u>certainly not</u> acquit you.”</p>	<p> Jer 30:11. to which ← <i>to where</i>. judicially ← <i>to / for judgment</i>. certainly not acquit you: infinitive absolute. AV differs somewhat (<i>not leave thee wholly unpunished</i>).</p>
Jer 47:1	<p>אֲשֶׁר הָיָה דְּבַר-יְהוָה אֶל-יִרְמְיָהוּ הַנָּבִיא אֶל-פְּלִשְׁתִּים בְּטָרֶם יָבֶה פָּרַעַה אֶת-עֲזָה: ס</p>	<p>The word of the LORD which <u>came</u> to Jeremiah the prophet concerning the Philistines, before Pharaoh attacked Gaza.</p>	<p>came ← <i>became</i>.</p>
Jer 47:2	<p>כֹּה אָמַר יְהוָה הִנֵּה-מַיִם עֹלִים מִצָּפוֹן וְהָיוּ לְנַחַל שׁוֹטֵף וַיִּשְׁטְפוּ אֶרֶץ וּמְלוֹאָהּ עֵיר וַיֵּשְׁבִי בָּהּ וַיַּעֲקֹוּ הָאָדָם וְהִלָּל כָּל יוֹשֵׁב הָאָרֶץ:</p>	<p>“<u>This is what</u> 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.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Jer 47:3	<p>מִקּוֹל שַׁעֲטָת פָּרָסוֹת אַבִּירָיו מִרְעַשׁ לְרִכְבּוֹ הַמֶּזֶן גִּלְגָּלִיו לֹא-הִפְנוּ אַבּוֹת אֶל-בָּנִים מִרְפִּיזֵי יָדַיִם:</p>	<p>At the sound of the stamping of the hoofs of his <u>strong horses</u>, At the rattling of his chariot <i>fleet</i> – The clatter of its wheels – The fathers will not turn <i>their attention to their</i> sons, From <i>their</i> lack of strength,</p>	<p>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>.</p>
Jer 47:4	<p>עַל-הַיּוֹם הַבֹּא לְשָׂדֶד אֶת-כָּל-פְּלִשְׁתִּים לְהַכְרִית לְצַל וּלְצִידוֹן כָּל שָׂרִיד עֹזֵר כִּי-שָׂדֶד יְהוָה אֶת-פְּלִשְׁתִּים שְׂאֵרִית אִי כַפְתּוֹר:</p>	<p>Because of the day which is coming, To plunder all the Philistines, To cut off every remnant <i>Who</i> assists Tyre and <u>Sidon</u>, For the LORD will plunder the Philistines, <i>And</i> the remnant of the island of <u>Caphtor</u>.</p>	<p>Sidon: see Gen 10:15. Caphtor: perhaps <i>Crete</i>; see [CB], [ST].</p>
Jer 47:5	<p>בָּאָה קָרְחָה אֶל-עֲזָה נִדְמָתָהּ אֶשְׁקָלוֹן שְׂאֵרִית עַמָּקָם עַד-מָתִי תִתְּגַדְּדִי: ס</p>	<p><u>Baldness</u> 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?</p>	<p>baldness: the sign of mourning [CB].</p>

Jer 47:6	הוֹי חֶרֶב לַיהוָה עַד־אָנָה לֹא תִשְׁקָטִי הָאֶסְפִּי אֶל־תַּעֲרֹךְ הַרְגָּעִי וְדָמִי:	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 וַיהוָה צֹוֶה־לָּהּ אֶל־אַשְׁקְלוֹן וְאֶל־חוֹף הַיָּם שָׁם יַעֲדָהּ: 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	לְמוֹאָב כֹּה־אָמַר יְהוָה עֲבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הוּא אֶל־נָבוֹ כִּי שִׁדְּדָהּ הִבִּישָׁה נִלְכְּדָה קִרְיָתִים הִבִּישָׁה הַמִּשְׁגָּב וַחֲתָהּ:	To Moab, <i>this is what</i> 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. Misgab has been put to shame, And it is in disarray.	this is what ← <i>thus</i> . Misgab ← <i>the Misgab</i> .
Jer 48:2	אֵין עוֹד תִּהְיֶה מוֹאָב בְּחִשְׁבֹּן חֲשָׁבוּ עָלֶיהָ רָעָה לָבוֹ וַנִּכְרִיתָנָה מִגּוֹי גַּם־מִדְּמִן תִּדְּמִי אַחֲרָיֶךָ תִּלְךְ חֶרֶב:	<i>There is no more</i> praising of Moab. In Heshbon they have plotted 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.	Heshbon ... plotted: a play on words in Hebrew.
Jer 48:3	קוֹל צִעָקָה מִחֲרוֹנַיִם שָׁד וְשֹׁבֵר גָּדוֹל:	<i>There is</i> a sound of shouting from Horonaim, Of violence and large <i>scale</i> wreckage.	
Jer 48:4	נִשְׁבְּרָה מוֹאָב הַשְּׁמִיעוּ זַעֲקָה *צַעֲרוּרִיה *צַעֲרִיָּה:	Moab has collapsed; Her young <i>ones</i> have uttered a shout.	young <i>ones</i> : the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> . A <i>vav / yod</i> issue.
Jer 48:5	כִּי מַעֲלָה *הַלְחוֹת **הַלוּחִית בִּבְכִי יַעֲלֶה־בְּכִי כִּי בְּמוֹרֵד חוֹרָנַיִם צָרִי צַעֲקַת־שֹׁבֵר שָׁמְעוּ:	For <i>in</i> the ascent of {Q: Luhith} [K: Luhoth], Weeping upon weeping will arise. For at the descent of Horonaim, The <u>distressing shout</u> of destruction <u>was heard</u> .	Luhith (<i>qeré</i>) ... Luhoth (<i>ketiv</i>) ← <i>the Luhith (qeré) ... the</i> <i>Luhoth (ketiv)</i> . distressing shout ← <i>distresses</i> <i>of a shout</i> . AV differs (<i>cry of</i> <i>destruction</i>). was heard ← <i>they have heard</i> . Avoidance of the passive.
Jer 48:6	נָסוּ מִלְטוֹ נַפְשֵׁכֶם וְתִהְיֶינָה כַּעֲרוֹעַר בַּמִּדְבָּר:	Take flight, Save your <i>life</i> , And be like a <u>leafless tree</u> in the desert.	life ← <i>soul</i> . leafless tree: AV differs somewhat (<i>heath</i>). A play on words with <i>Aroer</i> (Jer 48:19).

Jer 48:7	<p>כִּי יֵעַן בְּטַחֲךָ בְּמַעֲשֶׂיךָ וּבְאַצְרוֹתֶיךָ גַּם־אֶת תְּלַכְדִּי וַיֵּצֵא *כְּמִישׁ **כְּמוֹשׁ בַּגּוֹלָה כִּהְנִיזוּ וּשְׂרָיו *יַחַד **יַחְדָּיו:</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 together.</p>	<p>together: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.</p>
Jer 48:8	<p>וַיָּבֹא שׂוֹד אֶל־כָּל־עִיר וְעִיר לֹא תִמָּלֵט וְאֶבֶד הָעֵמֶק וְנִשְׁמַד הַמִּישָׁר אֲשֶׁר אָמַר יְהוָה:</p>	<p>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</i> the LORD says.</p>	
Jer 48:9	<p>תִּנוּ־צִיץ לְמוֹאָב כִּי נֵצַא תַּצָּא וְעָרֶיהָ לְשִׁמָּה תִּהְיֶינָה מֵאֵין יוֹשֵׁב בָּהֶן:</p>	<p>Give Moab plumage, For it <u>urgently needs to take</u> flight, And its cities will be a desolation, Without <i>any</i> inhabitant <i>left</i> in them.</p>	<p>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>.</p>
Jer 48:10	<p>אָרוּר עֹשֶׂה מְלָאכֶת יְהוָה רְמִיָּה וְאָרוּר מִנֵּעַ חֶרְבּוֹ מִדָּם:</p>	<p>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.</p>	<p>remissly ← <i>remissness</i>; <i>deceit</i>, so perhaps <i>deceitfully</i>. Adverbial use of the noun.</p>
Jer 48:11	<p>שָׁאֲנָן מוֹאָב מִנְּעוּרָיו וְשִׁקֵּט הוּא אֶל־שִׁמְרָיו וְלֹא־הוֹרֵק מִכְּלִי אֶל־כְּלִי וּבַגּוֹלָה לֹא הִלָּךְ עַל־כֵּן עָמַד טַעֲמוֹ בּוֹ וְרִיחוֹ לֹא נִמְרָ: ס</p>	<p>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.</p>	<p>remains ← <i>stands</i>.</p>
Jer 48:12	<p>לָכֵן הִנֵּה־יָמִים בָּאִים נֹאֲמִיָּהוּהָ וְשִׁלַּחְתִּי־לָו צָעִים וַיַּעֲהוּ וּכְלִי יִרְקוּ וְנִבְלִיָּהֶם יִנְפְּצוּ:</p>	<p>Therefore behold, the days are coming, Says the LORD, When I will send <u>tilters</u> who will <u>tilt</u> it And empty its jars And burst their wineskins.</p>	<p>tilters ... tilt: keeping up the symbol of a wine jar [CB], while maintaining the interpretation, since the words can mean <i>wanderers ... make</i> <i>wander</i>.</p>
Jer 48:13	<p>וּבֶשׁ מוֹאָב מִכְּמוֹשׁ כַּאֲשֶׁר־בָּשׂוּ בֵּית יִשְׂרָאֵל מִבֵּית אֵל מִבְּטָחָם:</p>	<p>And Moab will be ashamed of Chemosh, As the house of Israel was ashamed of Beth-El, Their <i>object of</i> confidence.</p>	
Jer 48:14	<p>אֵיךְ תֹּאמְרוּ גִבּוֹרִים אֲנַחְנוּ וְאֲנִשִּׁי־חַיִּל לַמִּלְחָמָה:</p>	<p>How <i>can</i> you say, ‘We <i>are</i> valiant men And warriors <i>ready</i> for war’?</p>	

Jer 48:15	שָׁדַד מוֹאָב וְעָרֶיהָ עָלָה וּמִבְּחֵר בְּחֹרָיו יֵרְדוּ לְטֶבַח נְאֻם־הַמֶּלֶךְ יְהוָה צְבָאוֹת שְׁמוֹ:	Moab has been plundered, And its cities have gone up <i>in flames</i> , 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</i> <i>perfects</i> (future in sense). We retain the Hebrew tense. its cities have gone up <i>in</i> <i>flames</i> : discordant, but admissible and accepted by [CB]. AV differs (<i>and [Moab</i> <i>has] gone up out of her cities</i>).
Jer 48:16	קָרוֹב אִיד־מוֹאָב לָבוֹא וְרַעְתּוֹ מְהֵרָה מָאֵד:	The downfall of Moab <i>is</i> close to coming, And its demise is hastening <i>fast</i> .	fast ← <i>much</i> .
Jer 48:17	גִּדּוּ לוֹ כָּל־סְבִיבָיו וְכָל יִדְעֵי שְׁמוֹ אָמְרוּ אִיכָּה נִשְׁפָּר מִטֶּה־עֵז מִקֵּל תַּפְאָרָה:	Bewail it, All who <i>are</i> around it, And all who know its name. Say, ‘How the <i>strong sceptre</i> has been broken – The <i>magnificent staff</i> .’	strong sceptre ... magnificent staff ← <i>sceptre of strength</i> ... <i>staff of magnificence</i> , Hebraic genitives.
Jer 48:18	רְדִי מִכְבוֹד *יֹשְׁבֵי **וּשְׁבִי בְצִמָּא יִשְׁבֶּת בַּת־דִּיבּוֹן כִּי־שָׁדַד מוֹאָב עָלָה בָּךְ 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 will sack your</i> <i>fortresses</i> .	The <i>ketiv</i> / <i>qeré</i> issue is a <i>yod</i> / <i>vav</i> issue. On the <i>ketiv</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־דָּרֶךְ עֲמָדִי וְצַפִּי יוֹשֶׁבֶת עָרוֹעַר שְׁאֵל־יָנֹס וְנִמְלָטָה אִמְרֵי מֶה־נִּהְיָתָה:	Stand on the road and keep watch, <i>You</i> inhabitant of <i>Aroer</i> . Ask a fugitive and <i>one who</i> <i>has escaped</i> , <i>And say</i> , ‘What has happened?’	Aroer: see Jer 48:6.
Jer 48:20	הִבִּישׁ מוֹאָב כִּי־חָתָה *הִלִּילִי **הִלִּילּוּ *וְזַעֲקִי **וְזַעֲקוּ הַגִּידוּ בְּאַרְנוֹן כִּי שָׁדַד מוֹאָב:	Moab has been put to shame, For it is in disarray; <i>Wail and cry out</i> <i>And report</i> in Arnon That Moab has been despoiled.	wail ... cry out: the <i>ketiv</i> is feminine singular; the <i>qeré</i> masculine plural.
Jer 48:21	וּמִשְׁפַּט בָּא אֶל־אַרְץ הַמִּישֹׁר אֶל־חֲלוֹן וְאֶל־יְהֻצָּה וְעַל־*מוֹפַעַת **מִיַּפְעַת:	And judgment has come on the level country, On Holon, and on <i>Jahzah</i> , And on {Q: <i>Mephaath</i> } [K: <i>Mophaath</i>],	Mephaath (<i>qeré</i>) ... Mophaath (<i>ketiv</i>): a <i>vav</i> / <i>yod</i> issue. Jahzah: see Josh 13:8.
Jer 48:22	וְעַל־דִּיבּוֹן וְעַל־נָבֹו וְעַל־בֵּית דְּבַלְתַּיִם:	And on Dibon, and on Nebo, And on Beth-Diblathaim,	
Jer 48:23	וְעַל קִרְיַתַּיִם וְעַל־בֵּית גָּמוּל וְעַל־בֵּית מְעוֹן:	And on Kiriathaim, and on Beth-Gamul, And on Beth-Meon,	

Jer 48:24	וְעַל-קְרִיּוֹת וְעַל-בְּצֶרֶה וְעַל כָּל-עָרֵי אֶרֶץ מוֹאָב הָרְחֹקוֹת וְהַקְרִבּוֹת:	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	נִגְדַעְהָ קֶרֶן מוֹאָב וְזָרְעוֹ 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	הַשְׂכִּי־הוּ כִּי עַל-יְהוָה הִגְדִּיל וְסָפַק מוֹאָב בְּקִיאוֹ 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 לָךְ יִשְׂרָאֵל אִם-בְּגַנְגָּיִם *נִמְצְאָה **נִמְצְאָה כִּי-מִדֵּי דְבָרֶיךָ בּוֹ תִתְנוּדָד:	And was not Israel a laughing stock to you? Was <u>it found</u> 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 וּשְׁכְנֵי בִּסְלַע יֹשְׁבֵי מוֹאָב וְהָיוּ כִּיּוֹנָה תִּקְנֶן בְּעֵבְרֵי פִי-פֶּחַח:	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 גְּאוֹן-מוֹאָב גְּאוֹה מְאֹד גָּבְהוּ וּגְאוֹנוֹ וּגְאוֹתוֹ וְרָם 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 בִּדְאוֹ לֹא-כֵן עָשָׂה:	I know, Says the LORD, His presumptuousness, But <i>he is dishonest</i> ; His lies deal <i>dishonestly</i> .	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-מוֹאָב אֵלֵּיל וְלְמוֹאָב כְּלָה אֲזַעֵק אֶל-אֲנָשֵׁי קִיר-חֶרֶשׁ 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 <i>he will</i> lament.	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	<p>מִבְּכִי יַעְזֹר אֲבָכָה-לָךְ הַגִּפֶּן שְׂבָמָה נְטִישְׁתִּיךָ עָבְרוּ יָם עַד יָם יַעְזֹר נִגָּעוּ עַל-קִיצֶךָ וְעַל-בְּצִירֶךָ שִׁדְד נָפַל:</p>	<p>O vine of Sibmah, I will weep for you <i>With</i> more than the weeping of Jazer. Your shoots have crossed the sea; They have reached the sea of Jazer. The plunderer has attacked your summer harvest and your grape harvest.</p>	<p> Isa 16:8.</p> <hr/> <p>This and the following verses describe a future event at the time as if recounting a vision, so using the past tense.</p> <hr/> <p>Jazer (2x): see Num 21:32. AV here = Jazer, but in Num 21:32, Jaazer.</p>
Jer 48:33	<p>וְנִאֲסָפָה שְׂמָחָה וְגִיל מִכְרָמָל וּמֵאֶרֶץ מוֹאָב וְיֵין מִקְבִּים הַשְׁבֵּתִי לֹא-יִדְרֹךְ הַיָּד הַיָּדָד לֹא הַיָּדָד:</p>	<p>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</i> shouting – The shouting <i>will be</i> <u>different shouting</u>.</p>	<p> Isa 16:10.</p> <hr/> <p>taken away ← <i>gathered in</i>, an expression used of death, as in Gen 25:8.</p> <hr/> <p>different shouting ← <i>no</i> <i>shouting</i>.</p>
Jer 48:34	<p>מִזְעַקַת חֶשְׁבֹּן עַד-אֶלְעֵלָה עַד-יְהִל נָתַנוּ קוֹלָם מִצֹּעַר עַד-חֲרָנִים עָגְלַת שְׁלִשְׁיָה בִּי גַם-מִי נִמְרִים לְמִשְׁמֹת יְהוֹי:</p>	<p>Because of the crying out in Heshbon to Elealeh, And to Jahaz, They have raised their voice, And from Zoar to Horonaim – A <u>heifer three years old</u> – For the waters of Nimrim will also become desolations.</p>	<p>Elealeh: see Num 32:3.</p> <hr/> <p>Jahaz: AV= <i>Jahaz</i> here, but see Josh 13:18.</p> <hr/> <p>a heifer three years old: the expression also occurs in Isa 15:5.</p>
Jer 48:35	<p>וְהַשְׁבֵּתִי לְמוֹאָב נֹאס־יְהוָה מַעַלָּה בָּמָה וּמִקְטִיר לְאֱלֹהָיו:</p>	<p>And I will put a stop, Says the LORD, To <i>anyone in</i> Moab going up to an <i>idolatrous</i> raised site, And burning incense to his gods.</p>	
Jer 48:36	<p>עַל-כֵּן לְבִי לְמוֹאָב כַּחֲלִילִים יְהִמָּה וּלְבִי אֶל-אֲנָשִׁי קִיר-חֶרֶשׁ כַּחֲלִילִים יְהִמָּה עַל-כֵּן יִתְרַת עָשָׂה אָבָדוּ:</p>	<p>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>.</p>	<p> Isa 16:11.</p> <hr/> <p>humming (2x): or <i>disquieted</i>. The verb is used of emotion as well as physical motion and sounds.</p> <hr/> <p>men ... wealth ... they had accumulated ... gone to waste: discordant, but acceptable in Hebrew.</p>
Jer 48:37	<p>כִּי כָל-רֹאשׁ קָרְחָה וְכָל-זָקָן גָּרַעַה עַל כָּל-יָדַיִם גְּדֻת וְעַל-מִתְנָיִם שֹׁק:</p>	<p>For every head <i>will be</i> bald, And every beard removed. On all hands <i>will be</i> incisions, And around the waist, Sackcloth.</p>	<p>bald ← <i>baldness</i>, a sign of mourning. Adjectival use of the noun.</p>

Jer 48:38	עַל כָּל־גִּגְוֹת מוֹאָב וּבְרַחֲבֵיהָ כָּלָה מִסִּפָּד כִּי־שִׁבְרֵתִי אֶת־מוֹאָב כְּכֹלִי אֵין־חֶפֶץ בּוֹ נְאֻם־יְהוָה:	On all the roofs of Moab and in its streets <i>There will be mourning all around,</i> 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> satisfaction ← <i>pleasure.</i>
Jer 48:39	אֵיד חֲתָה הִלְלוּ אֵיד הַפְּנֵה־עֶרְף מוֹאָב בּוֹשׁ וְהָיָה מוֹאָב לְשֹׁחַק וְלִמְחִתָּה לְכָל־סָבִיבָיו: ס	‘How it is in disarray’, They will howl, ‘How Moab has turned its back <i>in shame.</i> ’ 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 כְנָשָׁר יִדְאָה וּפָרַשׁ כְּנָפָיו אֶל־מוֹאָב:	For <i>this is what</i> the LORD says: ‘Look, <i>he</i> will swoop like an eagle And spread his wings over Moab.	<i>this is what</i> ← <i>thus.</i> he: i.e. <i>Nebuchadnezzar</i> [CB].
Jer 48:41	נִלְכְּדָה הַקְּרִיּוֹת וְהַמְצָדוֹת נִתְפָּשָׁה וְהָיָה לֵב גְּבוּרֵי מוֹאָב בַּיּוֹם הַהוּא כָּלֵב אִשָּׁה מִצָּרָה:	<i>Kerioth</i> will be captured, And the strongholds will be taken, And the <i>hearts</i> of the warriors of Moab on that day Will be like the heart of a woman in <i>labour</i> pains.	<i>Kerioth</i> ← <i>the Kerioth.</i> 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	פֶּחַד וּפִתְחַת וּפֶחַ עֲלִיד יוֹשֵׁב מוֹאָב נְאֻם־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. <i>inhabitants</i> ← <i>inhabitant.</i>
Jer 48:44	*הַנִּס *הֵנָּס מִפְּנֵי הַפֶּחַד יִפֹּל אֶל־הַפִּתְחַת וְהָעֵלָה מִן־הַפִּתְחַת יִלְכֹּד בַּפֶּחַ כִּי־אָבִיא אֵלָיָה אֶל־מוֹאָב שָׁנַת פְּקֻדָּתָם נְאֻם־יְהוָה:	<i>And</i> {K: <i>the fugitive</i> } [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. Isa 24:18.

Jer 48:45	<p>בְּצֵל חֶשְׁבֹּן עָמְדוּ מִכָּח נָסִים כִּי־אֵשׁ יֵצֵא מִחֶשְׁבֹּן וְלֶהֱבֶה מִבֵּין סִיחֹן וְתֹאכֵל פָּאֵת מוֹאָב וְקִדְקֹד בְּנֵי שָׁאוֹן:</p>	<p>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> <u>warriors</u>.</p>	<p> Num 21:28.</p> <hr/> <p>tumultuous warriors ← <i>sons of</i> <i>tumult</i>. [AnLx] gives <i>tumultuous warriors</i>.</p>
Jer 48:46	<p>אֹי־לֶךְ מוֹאָב אָבָד עַם־כְּמוֹשׁ כִּי־לָקְחוּ בְנֵיךְ בְּשָׁבִי וּבְנִתֶיךָ בַּשְּׁבִיָּה:</p>	<p>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.</p>	<p> Num 21:29.</p> <hr/> <p>ruined: the usual meaning is <i>perished</i>, but the rest of the verse indicates individuals surviving.</p>
Jer 48:47	<p>וּשְׁבִתִּי שְׁבוֹת־מוֹאָב בְּאַחֲרִית הַיָּמִים נְאֻם־יְהוָה עַד־הֵנָּה מִשְׁפַּט מוֹאָב: ס</p>	<p>But I will reverse the captivity of Moab In the latter days, Says the LORD.’ ” That <u>was</u> the judgment on Moab.</p>	<p>that <i>was</i> ← <i>up to here</i>; compare Dutch <i>tot zover (to so far)</i>, as a signing off formula.</p>
Jer 49:1	<p>לְבָנֵי עַמּוֹן כֹּה אָמַר יְהוָה הַבָּנִים אֵין לְיִשְׂרָאֵל אִם־יֹרֶשׁ אֵין לוֹ מִדּוֹעַ יֶרֶשׁ מִלָּכָם אֶת־גָּד וְעַמּוֹ בְּעָרָיו יֵשֵׁב:</p>	<p>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 <u>cities</u>?”</p>	<p>to: or <i>concerning</i>.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>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.</p>
Jer 49:2	<p>לִכֹּן הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְהִשְׁמַעְתִּי אֶל־רַבַּת בְּנֵי־עַמּוֹן תְּרוּעַת מִלְחָמָה וְהִיְתָה לְתֵל שְׁמָמָה וּבְנִתֶיהָ בָּאֵשׁ תִּצְתָּנָה וִירֶשׁ יִשְׂרָאֵל אֶת־יִרְשָׁיו אָמַר יְהוָה:</p>	<p>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.</p>	<p>a desolate heap <i>of ruins</i> ← <i>a</i> <i>mound of desolation</i>.</p> <hr/> <p>satellite villages ← <i>daughters</i>.</p>

Jer 49:3	הִלִּילִי חֲשָׁבוֹן כִּי שָׁדְדָה-עֵי צַעֲקָנָהּ בָּנוֹת רַבָּה חֲגֵרָנָה שָׁקִים סָפְדָנָה וְהִתְשׁוּטְטָנָה בַּגְּדָרוֹת כִּי מִלְכָּם בַּגּוֹלָה יֵלֶךְ כְּהֵנּוּ וְשָׂרָיו יִחָדְדוּ:	Howl, Heshbon, For Ai has been sacked. Cry out, <i>you satellite</i> villages 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	מִה־תִּתְהַלְלִי בְּעַמְּקִים זֶב עַמְּקֹךְ הַבֵּת הַשּׁוֹבֵבָה הַבִּטְחָה בְּאַצְרֹתֶיהָ מִי יָבֹא אֵלַי:	Why do you boast of the valleys, O <i>flowing</i> valley of yours? – O rebellious daughter, Who trust in <i>your</i> treasures, <i>Thinking</i> , ‘Who <i>can</i> come against me?’	flowing: [CB], <i>with blood</i> . your ← <i>her</i> . The change of grammatical person is not unusual. See Jer 22:24. We regularize here.
Jer 49:5	הֵנֵנִי מֵבִיא עָלֶיךָ פֶּחַד נֹאֶם-אֲדַנִּי יְהוָה צְבָאוֹת מִכָּל-סְבִיבֶיךָ וְנִדְחָתָם אִישׁ לְפָנָיו וְאֵין מִקְבֵּץ לְנֶדֶד:	I am <i>about to</i> bring fear on you, Says the Lord – The LORD of hosts – Of all those around you. And you will be driven out, Each <i>at his advance</i> , And there will be no-one gathering up him who <i>flees</i> .	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-שְׁבוֹת בְּנֵי-עַמּוֹן נֹאֶם-יְהוָה: ס	But afterwards I will reverse the captivity of the sons of Ammon, Says the LORD.”	
Jer 49:7	לְאֶדוֹם כֹּה אָמַר יְהוָה צְבָאוֹת הָאֵין עוֹד חִכְמָה בְּתִימָן אֲבָדָה עֵצָה מִבָּנִים נִסְרָחָה חִכְמָתָם:	To Edom, <i>this is what</i> the LORD of hosts says: “ <i>Is there</i> no longer wisdom in Teman? Has counsel <i>deserted</i> those <i>who should</i> have understanding? Has their wisdom <i>been</i> <i>spilt</i> ?”	<i>this is what</i> ← <i>thus</i> . deserted ← <i>perished from</i> . been spilt: or <i>become putrid</i> .
Jer 49:8	נָסוּ הַפָּנוּ הָעַמִּיקוּ לְשֹׁבֵת יִשְׁבִּי דֶדָן כִּי אִיד עָשׂוּ הִבְאֵתִי עָלָיו עֵת פְּקֻדָּתוֹ:	Flee, <i>turn</i> ; Make <i>where you</i> 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-בֹּצְרִים בָּאוּ לָךְ לֹא יִשְׁאָרוּ עוֹלָלוֹת אִם-גִּנָּבִים בְּלִילָה הִשְׁחִיתוּ דִּים:	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 want</i> .	Obad 1:5. <i>anything to glean</i> ← <i> gleanings</i> . <i>as much as they want</i> ← <i>their</i> <i>sufficiency</i> .

Jer 49:10	כִּי־אֲנִי חֲשַׁפְתִּי אֶת־עֵשָׂו גִּלְיָתִי אֶת־מִסְתָּרָיו וְנִחְבְּהָ לֹא יוּכַל שֹׁדֵד זֶרְעוֹ וְאָחִיו וּשְׁכֵנָיו וְאֵינָנּוּ:	For I have <u>laid</u> Esau <u>bare</u> ; I have revealed his secret places, And he cannot <u>hide</u> . 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 יִתְמִיד אֲנִי אֲחִיָּה וְאַלְמָנָתִיד עָלַי תִּבְטָחוּ: 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־אֵין מְשַׁפֵּטִים לְשָׁתוֹת הַכּוֹס שָׁתוּ יִשְׁתּוּ וְאַתָּה הוּא נָקָה תִּנָּקָה לֹא תִנָּקָה כִּי שָׁתָה תִּשְׁתָּה:	For <u>this is what</u> the LORD says: ‘Behold, <i>those</i> whose judgment <i>was</i> not to drink the cup have <u>certainly drunk it</u> , so <i>will</i> you <i>be</i> the one <i>who</i> is <u>completely</u> <u>absolved</u> ? You will not be absolved, but you will <u>certainly</u> <u>drink it</u> .	Obad 1:16. this <i>is what</i> ← <i>thus</i> . certainly drunk ... completely absolved ... certainly drink: all infinitive absolute.
Jer 49:13	כִּי בִי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי־לִשְׁמָה לְחִרְפָּה לְחָרֵב וּלְקִלְלָה תִּהְיֶה בְצָרָה וְכָל־עָרֶיהָ תִּהְיֶינָה לְחִרְבוֹת עוֹלָם:	For I have sworn by myself, says the LORD, that Bozrah will be a desolation, an <i>object of</i> reproach, a desert and an <i>object of</i> cursing. And all its cities will become age-abiding desert places.’ ”	
Jer 49:14	שְׁמוּעָה שָׁמַעְתִּי מֵאֵת יְהוָה וְצִיר בְּגוֹיִם שָׁלַח הִתְקַבְּצוּ וּבָאוּ עָלֶיהָ וְקוּמוּ לְמִלְחָמָה:	I have heard a report from the LORD, And an envoy sent among the nations, <i>Saying</i> , “Assemble and come <u>against it</u> , And rise up for war.	Obad 1:1. against it ← <i>against her</i> , i.e. <i>Bozrah</i> .
Jer 49:15	כִּי־הִנֵּה קָטָן נִתְתִּיד בְּגוֹיִם בְּזוֹי בְּאָדָם:	For look, I will make you small among the nations – Despised among men.	Obad 1:2.
Jer 49:16	תִּפְלֹצְתָךְ הַשִּׂיא אֶתְךָ זָדוֹן לִבְךָ שָׁכְנִי בַּחֲגוּי הַסֹּלַע תִּפְשִׁי מְרוֹם גְּבַעָה כִּי־תִגְבֶּיהָ כְּנֶשֶׁל קִנְךָ מִשָּׁם אֲוִרִידְךָ נְאֻם־יְהוָה:	Your monstrous idol has deceived you <i>By</i> the presumption of your heart, <i>You who</i> dwell in the fissures of the rock – <i>You who</i> hold the <u>summit</u> of the hill. Even if you make your nest <i>as</i> high as an eagle, I will bring you down from there, Says the LORD.	Obad 1:3, Obad 1:4. summit ← <i>height</i> .

Jer 49:17	וְהָיְתָה אֲדוֹם לְשִׁמְהָ כָּל עֵבֶר עָלֶיהָ יֵשֶׁם וַיִּשְׁרָק עַל-כָּל-מְבוֹתָהּ:	And Edom will become a desolation. Everyone <i>who</i> passes through it Will be astonished And will jeer at all its <i>wrecked places</i> ,	jeer ← <i>hiss</i> . wrecked <i>places</i> ← <i>striking</i> s.
Jer 49:18	כַּמֶּה־פִּכָּת סְדֹם וְעֹמֹרָה וַיִּשְׁכְּנֶיהָ אָמַר יְהוָה לֹא-יֵשֵׁב שָׁם אִישׁ וְלֹא-יֵגוּר בָּהּ בֶּן-אָדָם:	As <i>at</i> 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.	
Jer 49:19	הִנֵּה כְּאַרְיֵה יַעֲלֶה מִגְּאֹן הַיַּרְדֵּן אֶל-נִגְוֵה אִיתָן כִּי-אַרְגִּיעָה אֲרִיצָנוּ מֵעָלֶיהָ וּמִי בַחֹר אֵלֶיהָ אֶפְקֹד כִּי מִי כְמוֹנִי וּמִי יַעֲדֵנִי וּמִי־זֶה רֹעֶה אֲשֶׁר יַעֲמֹד לִפְנָי: ס	Behold, <i>he</i> 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 it run from <i>the</i> <i>place</i> . And who <i>is</i> chosen So that I may appoint him 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?	Jer 50:44. he: i.e. <i>Nebuchadnezzar</i> [CB]. it: i.e. <i>Edom</i> [CB]. from <i>the place</i> ← <i>from on her</i> , i.e. <i>Idumea</i> [CB]. appoint him: i.e. <i>Nebuchadnezzar</i> [CB]. over it ← <i>over her</i> , i.e. <i>Idumea</i> ([CB], <i>the pasturage</i>).
Jer 49:20	לִבֵּן שִׁמְעוּ עֲצַת־יְהוָה אֲשֶׁר יַעַן אֶל-אֲדוֹם וּמַחֲשָׁבוֹתָיו אֲשֶׁר חָשַׁב אֶל-יִשְׁבֵּי תִימָן אִם-לֹא יִסְחָבוּם צְעִירֵי הַצֹּאן אִם-לֹא יִשִּׁים עָלֵיהֶם נֹהֵם:	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 will certainly drag</i> <i>away the young of the</i> <i>sheep</i> ; He <i>will certainly devastate</i> their dwelling places, To their cost.	Jer 50:45. will certainly drag away ... will certainly devastate: asseverations using an abbreviation of the oath formula of 2 Sam 19:13. the young of the sheep: in apposition to the suffix (יִסְחָבוּם). AV differs (<i>surely the</i> <i>least of the flock shall draw</i> <i>them out</i>), possible, but the sense is unclear. to their cost ← <i>on them</i> .
Jer 49:21	מִקּוֹל נִפְלֹם רָעָשָׁה הָאָרֶץ צִעֲקָהּ בַּיַּם-סוּף נִשְׁמָע קוֹלָהּ:	At the sound of their fall, The <i>earth</i> will shake. As for the outcry, The sound of it will be heard at the Red Sea.	Jer 50:46. earth: or <i>land</i> .
Jer 49:22	הִנֵּה כְּנֶשֶׁר יַעֲלֶה וַיִּדְּאֶה וַיִּפְרֹשׂ כְּנָפָיו עַל-בְּצָרָה וְהָיָה לֵב גְּבוּרֵי אֲדוֹם בַּיּוֹם הַהוּא כְּלֵב אִשָּׁה מִצָּרָה: ס	Look, he will rise like an eagle And swoop and spread his wings over Bozrah, And the <i>hearts</i> 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 בִּי־שִׁמְעָה רָעָה שָׁמְעוּ נִמְגּוּ בַיָּם דְּאָגָה הַשֶּׁקֶט לֹא יוֹכֵל:	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 לָנוּס וּרְטַט הַחֲזִיקָה צָרָה וְחִבְלִים אֲחוֹזָתָה כִּי־לֹדָה:	Damascus has become feeble; It has <u>taken to flight</u> , And trembling <u>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> . has seized it: we take the verb as a suffix form. No <i>mappiq</i> in the suffix required [Ges-HG]. רְטַט marked as masculine in [AnLx].
Jer 49:25	אֵיךְ לֹא־עֲזָבָה עִיר *תִּהְיֶה **תִּהְלֹת קִרְיַת מְשׁוֹשִׁי:	How the <u>praised city</u> is <u>unrestored</u> – My joyful town!	praised: the <i>qeré</i> seems unnecessary. praised city ... my joyful town ← <i>city of praise ... town of my joy</i> , Hebraic genitives. unrestored: see Ex 23:5 (here the verb is negated). AV differs (<i>not left</i>). See [CB] and עָזַב II in [BDB].
Jer 49:26	לָכֵן יִפְּלוּ בַחֲוָרֶיהָ בְּרַחֲבֶיהָ וְכָל־אֲנָשֵׁי הַמִּלְחָמָה יִדְּמוּ בַּיּוֹם הַהוּא נֹאם יְהוָה צָבָאוֹת:	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 בְּחוֹמַת דַּמְשֶׁק וְאָכְלָה אֲרָמְנוֹת בֶּן־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 וְלַמַּמְלָכוֹת חָצוֹר אֲשֶׁר הִכָּה *נְבוּכַדְרֶאצַּר **נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל כֹּה אָמַר יְהוָה קוֹמוּ עָלוּ אֶל־קֶדָר וּשְׁדֹדוּ אֶת־בְּנֵי־קֶדֶם:	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> . easterners ← <i>sons of the east</i> .
Jer 49:29	אֲהַלִּיהֶם וְצֹאנָם יִקְחוּ יִרְעוּתֵיהֶם וְכָל־כְּלֵיהֶם וְגִמְלֵיהֶם יִשְׂאוּ לָהֶם וְקִרְאוּ עֲלֵיהֶם מִגֹּזֶר 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</i> terror <i>all</i> around.’	transport ← <i>transport for themselves</i> , an ethic dative.

Jer 49:30	<p>נִסּוּ נָדוּ מֵאֵד הָעִמִּיקוּ לְשִׁבַּת יִשְׁבִּי חָצוֹר נְאֻם־יְהוָה כִּי־יַעַן עָלִיכֶם נְבוּכַדְרֶצַּר מֶלֶךְ־בָּבֶל עָצָה וַחֲשָׁב *עֲלֵיהֶם *עָלִיכֶם מִחֲשָׁבָה:</p>	<p>Flee, take flight <u>urgently</u>; Live in a <u>deep place</u>, You inhabitants of Hazor, Says the LORD, For Nebuchadrezzar king of Babylon has <u>decided on a</u> <u>course of action</u> against you, And he has devised a stratagem opposing {Q: you} [K: them].</p>	<p>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.</p> <hr/> <p>urgently ← <i>exceedingly</i>.</p> <hr/> <p>live in a deep place ← <i>deepen to sit / remain</i>.</p> <hr/> <p>decided on a course of action ← <i>counselled counsel</i>.</p>
Jer 49:31	<p>קוּמוּ עָלוּ אֶל־גּוֹי שְׁלִיו יוֹשֵׁב לְבֶטֶח נְאֻם־יְהוָה לֹא־דִלְתִּים וְלֹא־בָרִיחַ לוֹ בְּדָד יִשְׁכְּנוּ:</p>	<p>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 <u>each</u> dwell in a solitary way.</p>	<p>each ← <i>for himself</i>.</p>
Jer 49:32	<p>וְהָיוּ גְמְלֵיהֶם לְבָז וְהָמוֹן מִקְנֵיהֶם לְשָׁלָל וְזִרְתֵּיהֶם לְכָל־רוּחַ קְצוּצֵי פָאָה וּמִכָּל־עֲבָרָיו אָבִיא אֶת־אֲדָם נְאֻם־יְהוָה:</p>	<p>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 have had their</i> <i>sidelocks cut</i> – And I will bring about their downfall From every side of it, Says the LORD.</p>	<p>those <i>who</i> have had <i>their</i> sidelocks cut: AV differs, as in Jer 25:23.</p>
Jer 49:33	<p>וְהָיְתָה חָצוֹר לְמַעֲוֹן תַּנִּים שְׁמָמָה עַד־עוֹלָם לֹא־יֵשֵׁב שָׁם אִישׁ וְלֹא־יִגְדֹר בָּהּ בֶּן־אָדָם: ס</p>	<p>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.”</p>	
Jer 49:34	<p>אֲשֶׁר הָיָה דְּבַר־יְהוָה אֶל־יִרְמְיָהוּ הַנָּבִיא אֶל־עֵילָם בְּרֹאשִׁית מַלְכוּת צִדְקִיָּה מֶלֶךְ־יְהוּדָה לֵאמֹר:</p>	<p>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,</p>	<p>came ← <i>became</i>.</p> <hr/> <p>concerning: or <i>against</i> (both as עַל for אֶל). Or <i>to</i>.</p>
Jer 49:35	<p>כֹּה אָמַר יְהוָה צְבָאוֹת הַנִּנִּי שִׁבְרִי אֶת־קֶשֶׁת עֵילָם רֹאשִׁית גְּבוּרָתָם:</p>	<p>“This <i>is what</i> the LORD of hosts says: ‘I <u>am about to</u> break Elam’s bow – The principal <i>source</i> of their strength.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p>

Jer 49:36	וְהִבֵּאתִי אֶל-עֵילָם אַרְבַּע רוּחוֹת מֵאַרְבַּע קְצוֹת הַשָּׁמַיִם וְזָרְתִּים לְכָל הָרְחוֹת הָאֲלֵה וְלֹא-יִהְיֶה הַגּוֹי אֲשֶׁר לֹא-יָבוֹא שָׁם נִדְחֵי *עוֹלָם **עֵילָם:	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</i> / <i>qeré</i> issue is a vav / <i>yod</i> issue.
Jer 49:37	וְהִחַתַּתִּי אֶת-עֵילָם לִפְנֵי אֹיְבֵיהֶם וּלְפָנַי מִבְּקָשֵׁי נַפְשָׁם וְהִבֵּאתִי עֲלֵיהֶם רָעָה אֶת-חֲרוֹן אַפִּי נֹאס־יְהוָה וְשִׁלַּחְתִּי אַחֲרֵיהֶם אֶת-הַחֶרֶב עַד כָּלוֹתִי אוֹתָם:	And I will terrify Elam When they face their enemies And when they face those who seek their life. 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.	when they face (2x) ← at the face of. life ← soul.
Jer 49:38	וְשִׁמַּתִּי כִסְאִי בְעֵילָם וְהִאֲבַדְתִּי מִשָּׁם מֶלֶךְ וְשָׂרִים נֹאס־יְהוָה:	And I will place my throne in Elam, And I will eradicate the king and officials from there, Says the LORD.	
Jer 49:39	וְהָיָה בְּאַחֲרֵית הַיָּמִים *אֲשׁוּב **אֲשִׁיב אֶת-שְׁבִית **שְׁבוּת עֵילָם נֹאס־יְהוָה: ס	But it will come to pass in the latter days That I will reverse the captivity of Elam, Says the LORD.’ ”	reverse: a vav / yod issue, as in Jer 33:26. captivity: a yod / vav issue is as in Jer 29:14.
Jer 50:1	הַדָּבָר אֲשֶׁר דִּבֶּר יְהוָה אֶל-בָּבֶל אֶל-אַרְץ כַּשְׁדִּים בְּיַד יִרְמְיָהוּ הַנָּבִיא:	The word which the LORD spoke concerning Babylon – concerning the land of the Chaldeans – through the intermediacy of Jeremiah the prophet.	concerning (2x): or against (both as אֶל for עַל). Or to. As in Jer 49:34. intermediacy ← hand.
Jer 50:2	הַגִּידוּ בַּגּוֹיִם וְהַשְׁמִיעוּ וְשִׂאוּ-יָם הַשְׁמִיעוּ אֶל-תַּכְחָדוֹ אִמְרוּ נִלְכְּדָה בְּבָל הַבִּישׁ בַּל חַת מֶרְדֹּךְ הַבִּישׁוּ עֲצָבֶיהָ חָתוּ גְלוּלֶיהָ:	“Tell it to the nations, And proclaim it, And raise a banner. Proclaim it; Do not conceal it. 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.	

Jer 50:3	כִּי עָלָה עָלֶיהָ גּוֹי מִצָּפוֹן הוּא־יִשִּׁית אֶת־אֶרֶצָהּ לְשִׁמָּה וְלֹא־יִהְיֶה יוֹשֵׁב בָּהּ מֵאָדָם וְעַד־בְּהֵמָה גָּדוּ הַלָּכוּ:	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. <u>Both man and beast</u> will flee <i>and depart.</i>	both man and beast ← <i>from man to beast</i> . See note on 2 Ki 25:26.
Jer 50:4	בַּיָּמִים הָהֵמָּה וּבַעֲתָהּ הִיא נֹאמְסִיָּהוּהָ יָבֹאוּ בְנֵי־יִשְׂרָאֵל הֵמָּה וּבְנֵי־יְהוּדָה יַחְדָּו הַלֹּךְ וּבְכֹל יֵלְכוּ וְאֶת־יְהוָה אֱלֹהֵיהֶם יִבְקְשׁוּ:	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 <u>about weeping</u> <u>profusely</u> , And they will seek the LORD their God.	go about weeping profusely: with two cases of the infinitive absolute.
Jer 50:5	צִיּוֹן יִשְׁאַלֹּו דֶּרֶךְ הַנָּה פְּנֵיהֶם בָּאוּ וְנָלְנוּ אֶל־יְהוָה בְּרִית עוֹלָם לֹא תִשְׁכַּח: ס	They will ask for Zion – <u>That destination is their</u> <u>goal</u> – <i>And say</i> , ‘Come, and let us be joined to the LORD <i>In an age-abiding covenant</i> <i>Which</i> will not be forgotten.’	that destination <i>is</i> their goal ← <i>the way to there (is) their face</i> .
Jer 50:6	צֹאן אֲבָדוֹת *הִיָּה **הֵנוּ עֲמִי לְעִיָּהֶם הִתְעוּם הָרִים שׁוֹבִבִים *שׁוֹבְבוֹם מִהָר אֶל־גִּבְעָה הָלְכוּ שָׁכְחוּ רַבָּצִים:	My people <u>were</u> sheep going astray, <i>For</i> their shepherds caused them to stray. The mountains {Q: <u>have</u> <u>turned them aside</u> } [K: (are) rebellious], They have gone from mountain to hill; They have forgotten their resting place.	were: the <i>ketiv</i> is singular, <i>qeré</i> plural. The second <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue. have turned them aside (<i>qeré</i>): we take <i>the mountains</i> as the subject; AV differs (<i>they have</i> <i>turned them away on the</i> <i>mountains</i>).
Jer 50:7	כָּל־מוֹצְאֵיהֶם אֲכָלוּם וְצָרֵיהֶם אָמְרוּ לֹא נֶאֱשַׁם תַּחַת אֲשֶׁר חָטְאוּ לַיהוָה נִגַּה־צֶדֶק וּמִקְוֵה אֲבוֹתֵיהֶם יְהוָה: ס	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.’	
Jer 50:8	גָּדוּ מִתּוֹךְ בָּבֶל וּמֵאֶרֶץ כַּשְׂדִּים *יֵצְאוּ **צֹאֻ וְהָיוּ כְּעִתּוּדִים לִפְנֵי־צֹאן:	Flee <u>from Babylon</u> <i>And</i> from the Chaldeans. {Q: Depart} [K: <u>Let them</u> <u>depart</u>] And be like goats in the company of sheep.	let them depart (<i>ketiv</i>): this could be regarded as an old unapocopated form of the imperative, <i>depart</i> . from Babylon ← <i>from the midst</i> <i>of Babylon</i> .

Jer 50:9	<p>כִּי הִנֵּה אֲנֹכִי מַעִיר וּמַעֲלֶה עַל-בָּבֶל קְהַל-גּוֹיִם גְּדֹלִים מֵאֶרֶץ צָפוֹן וְעָרְכוּ לָהּ מִשָּׁם תִּלְכְּדוּ חֲצִיו בְּגִבּוֹר מִשְׁכִּיל לֹא יָשׁוּב רִיקָם:</p>	<p>For I <u>am about to</u> arouse 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>. causing bereavement: AV differs (<i>expert man</i>), following manuscripts which have a <i>sin</i> instead of a <i>shin</i>, so reading מִשְׁכִּיל, <i>skilled</i>.</p>
Jer 50:10	<p>וְהִיְתָה כְּשָׂדִים לְשָׁלַל כָּל-שֹׁלְלֶיהָ יִשְׂבְּעוּ נְאֻם-יְהוָה:</p>	<p>And Chaldeā 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 *תִּשְׂמַח *תִּשְׂמַח *כִּי *תַעֲלֹזי *תַעֲלֹזוּ שְׂסִי נַחֲלָתִי כִּי *תִּפּוּשִׁי *תִּפּוּשׁוּ בְּעִגְלָה דָּשָׁה *וּתְצַהֲלִי *וּתְצַהֲלוּ בְּאַבְרִים:</p>	<p>For you <u>were glad</u>, For you <u>exulted</u>, <i>You</i> plunderers of my inheritance, For you <u>feasted yourselves</u> <u>like a threshing calf</u>, And you <u>bellowed like</u> <u>strong bulls</u>.</p>	<p>you were glad ... you exulted ... you feasted yourselves ... you bellowed: the → like a threshing calf: or, re- pointing and re-spelling as דָּשָׁה, <i>as a calf (does on) fresh grass</i>. strong <i>bulls</i> ← <i>strong (ones)</i>, horses in Jer 47:3, bulls in Ps 22:12.</p>
Jer 50:12	<p>בְּוִשָׁה אִמְכֶם מְאֹד חֲפָרָה יִלְדְּתֶכֶם הִנֵּה אַחֲרִית גּוֹיִם מִדְּבַר 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>מִקְצָף יְהוָה לֹא תֵשֵׁב וְהִיְתָה שְׂמֵמָה כֻּלָּהּ כָּל עֵבֶר עַל-בָּבֶל יִשָּׁם וְיִשְׁרָק עַל-כָּל-מְבוֹתֶיהָ:</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 <u>wrecked places</u>.</p>	<p>astonished: the same word as <i>desolated</i>. jeer ← <i>hiss</i>. wrecked <i>places</i> ← <i>striking</i>s.</p>
Jer 50:14	<p>עָרְכוּ עַל-בָּבֶל סָבִיב כָּל-דֹּרְכֵי קִשְׁת יְדוֹ אֵלֶיהָ אַל-תַּחֲמְלוּ אֶל-חֶץ כִּי לִיהוָה 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 *אֲשׁוּיֶתֶיהָ *אֲשׁוּיֶתֶיהָ נִהָרְסוּ חֳמוֹתֶיהָ כִּי נִקְמַת יְהוָה הִיא הַנִּקְמָה בָּהּ כַּאֲשֶׁר עָשְׂתָה עָשׂוּ-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 זֹרֶעַ מִבְּבֶל וְתַפֵּשׂ מִגָּל בַּעַת קָצִיר 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>שֶׁה פְּזוּרָה יִשְׂרָאֵל אֲרִיזוֹת הִדְּיחוּ הָרֹאשִׁימִים אֶכְלֹוּ מִלֶּךְ אֲשׁוּר וְזֶה הָאֲחֵרוֹן עֲצָמוֹ נְבוּכַדְרֶעֶצַר 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>לָכֵן כֹּה-אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי פֹקֵד אֶל-מֶלֶךְ בָּבֶל וְאֶל-אֲרָצוֹ כַּאֲשֶׁר פִּקְדְתִּי 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 to</u> 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>וְשִׁבַּבְתִּי אֶת-יִשְׂרָאֵל אֶל-גִּלְעָד וְרָעָה הַכַּרְמֶל וְהַבָּשָׁן וּבְהָר אֶפְרַיִם וְהַגִּלְעָד תִּשְׂבַּע נַפְשׁוֹ:</p>	<p>And I will bring Israel back to their home, And they will feed <i>on</i> <u>Carmel</u> and <u>Bashan</u>, And their <u>appetite</u> will be satisfied On Mount Ephraim and <i>in</i> <u>Gilead</u>.</p>	<p>Carmel ... Bashan ← <i>the</i> <i>Carmel ... 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 הֵם וּבַיָּמִים הֵם נֹאמַר יְהוָה יִבְקֹשׁ אֶת-עַוְנוֹ יִשְׂרָאֵל וְאֵינָנוּ וְאֶת-חַטָּאת יְהוּדָה וְלֹא תִמְצָאֵנָה כִּי אֶסְלַח לְאִשֶּׁר אֲשָׁאִיר:</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 מֵרְתִים עָלָה עָלֶיהָ וְאֶל־יוֹשְׁבֵי פֶקוֹד חָרַב וְהַחֲרָם אַחֲרֵיהֶם נֶאֱסִיחָהּ וַעֲשֵׂה כָּל־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 בָּאָרֶץ וְשֹׁבֵר גָּדוֹל:	<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 נִגְדַע וַיִּשָּׁבֵר פְּטִישׁ כָּל־הָאָרֶץ אֵיךְ הִיָּתָה לְשֹׁמָה בְּבָל בַּגּוֹיִם:	How the hammer of the whole earth is cut off and broken! How Babylon has become <i>an object of astonishment</i> Among the nations!	<i>an object of astonishment</i> : AV differs (<i>desolation</i>), also possible.
Jer 50:24	יָקַשְׁתִּי לָךְ וְגַם־נִלְכַּדְתָּ בְּבָל וְאַתָּה לֹא יָדַעְתָּ נִמְצָאתָ וְגַם־נִתְפַּשְׁתָּ כִּי בִיהוּה הִתְגַּרִּיתָ:	I set a trap for you, And you were <u>duly</u> caught, Babylon, And you were not aware <i>of 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־אֻצְרוֹ וַיּוֹצֵא אֶת־כָּלִי זַעֲמוֹ כִּי־מִלְאָכָה הִיא לֵאדֹנֵי יְהוָה צָבָאוֹת בָּאָרֶץ כַּשְׂדִּים:	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	בְּאוֹלָהּ מִקֵּץ פְּתָחוֹ מֵאֲבָסִיָּה סָלוּהָ כְּמוֹ־עֲרָמִים וְהַחְרִימוּהָ אֶל־תְּהִי־לָהּ שָׂאֲרִית:	Go to it from the furthest point, Open its granaries; Cast it up <u>into</u> <u>heaps</u> , And obliterate it. Don't let it have <i>any</i> remnant.	into heaps ← <i>like heaps</i> .
Jer 50:27	חֲרִבוּ כָּל־פָּרִיָּהּ יִרְדּוּ לְטֶבַח הוּא עֲלֵיהֶם כִּי־בָא יוֹמָם עַתָּה פֶּקֶדָתָם: 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 נָסִים וּפְלִיטִים מֵאַרְץ בָּבֶל לְהַגִּיד בְּצִיּוֹן אֶת־נִקְמַת יְהוָה אֱלֹהֵינוּ נִקְמַת הַיִּכְלוֹ:	There will be 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	הַשְׁמִיעוּ אֶל־בָּבֶל רַבִּים כָּל־דֹּרְכֵי קֶשֶׁת חֲנוּ עָלֶיהָ סָבִיב אֶל־יְהוֹי־*לָהּ פְּלִטָה שְׁלֹמוֹ-לָהּ כַּפְעָלָהּ כָּכָל אֲשֶׁר עָשְׂתָה עֲשׂוֹ-לָהּ 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: <i>it</i> } [Q: <i>it</i>] 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 בַחֲוָרֶיהָ בְּרוּחַבָּתֶיהָ וְכָל־אֲנָשֵׁי מִלְחָמָתָהּ יִדְּמוּ בַּיּוֹם הַהוּא נָאֵם־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	הִנְנִי אֵלַיִךְ זָדוֹן נָאֵם־אֲדֹנָי יְהוָה צְבָאוֹת כִּי בָּא יוֹמְךָ עַתָּה פְּקֻדָּתִיךָ:	I <u>will soon</u> <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	וְכָשֶׁל זָדוֹן וְנָפַל וְאִין לוֹ מְקוֹם וְהִצַּתִּי אֵשׁ בְּעָרָיו וְאָכְלָהּ כָּל־סָבִיבָתָיו: 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־שְׁבִיָּהֶם הַחֲזִיקוּ בָּם מֵאֲנוּ שְׁלָחָם:	<u>This is what</u> 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.	this is what ← <i>thus</i> .

Jer 50:34	גִּאֲלָם חֲזַק יְהוָה צְבָאוֹת שְׁמוֹ רֵיב יָרִיב אֶת־רִיבָם לְמַעַן הִרְגִיעַ אֶת־הָאָרֶץ וְהִרְגִּיז לִישְׁבֵי 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	חֶרֶב עַל־פְּשָׁדִים נֹאֵם־יְהוָה וְאֶל־יֹשְׁבֵי בָבֶל וְאֶל־שָׂרֶיהָ וְאֶל־חֲכָמֶיהָ:	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	חֶרֶב אֶל־הַבְּדִים וְנֹאֲלוּ חֶרֶב אֶל־גְּבוּרֶיהָ וְחָתוּ:	The sword against those <i>who falsify</i> , 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	חֶרֶב אֶל־סוּסָיו וְאֶל־רֶכְבּוֹ וְאֶל־כָּל־הָעָרֶב אֲשֶׁר בְּתוֹכָהּ וְהָיוּ לְנָשִׁים חֶרֶב אֶל־אוֹצְרוֹתֶיהָ וּבִזְזוּ:	The sword against his horses, And against his chariot <i>fleet</i> , And against all the <u>mixed</u> <u>foreigners who are in it</u> , 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	חֶרֶב אֶל־מִימֶיהָ וַיִּבְשּׁוּ כִי אָרֶץ פִּסְלִים הִיא וּבְאִמִּים 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	לִכֹּן יִשְׁבּוּ צִיִּים אֶת־אֲיִים וַיִּשְׁבּוּ בָּהּ בְּנֹת יַעֲנָה וְלֹא־תֵשֵׁב עוֹד לְנֶצַח וְלֹא תִשְׁכֹּן עַד־דָּוָר וְדָוָר:	So the desert creatures will live With the <i>animals of the</i> coastlands, And ostriches will live in it. 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	בְּמַהֲפֹכֶת אֱלֹהִים אֶת־סֹדֶם וְאֶת־עֹמֶרָה וְאֶת־שְׂכֵנֶיהָ נֹא־יִהְיֶה לֹא־יֵשֵׁב שָׁם אִישׁ וְלֹא־יִגֹּר 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 overthrow</i> , using <i>Elohim</i> , God, for an extreme quality. See Gen 23:6.
Jer 50:41	הִנֵּה עַם בָּא מִצָּפוֹן וְגוֹי גָּדוֹל וּמְלָכִים רַבִּים יָעִרוּ מִיִּרְכְּתֵי־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	קֶשֶׁת וְכִידָן יַחֲזִיקוּ אֲבָזָרִי הֶמָּה וְלֹא יִרְחֲמוּ קוֹלָם כִּי־ יִהְיֶה וְעַל־סוּסִים יִרְכָּבוּ עָרוֹךְ כְּאִישׁ לַמִּלְחָמָה 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־שְׁמֵעַם וּרְפוּ יָדָיו צָרָה הַחֲזִיקָתָהּ חֵיל בִּיּוֹלָדָהּ:	The king of Babylon has heard the <u>report about</u> 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 מִגִּזְאוֹן הִירְדֵן אֶל־גִּנָּה אִיתָן כִּי־אַרְגָּעָה *אֲרוּצִים **אֲרִיעֶם מִמֶּלֶכָּהּ וּמִי בַחֲוֹר אֵלֶיהָ אֶפְקֹד כִּי מִי כְמוֹנִי וּמִי יוֹעֵדֵנִי וּמִי־זֶה רֹעֶה אֲשֶׁר יַעֲמֹד 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 <u>And make them run away</u> <u>from the place</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</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue, where the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qeré</i> . Jer 49:19. from <i>the place</i> ← <i>from on her</i> .

Jer 50:45	<p>לִכְן שָׁמְעוּ עֲצַת־יְהוָה אֲשֶׁר יַעַן אֶל־בָּבֶל וּמַחֲשׁבוֹתָיו אֲשֶׁר חָשַׁב אֶל־אֶרֶץ כַּשְׂדִּים אִם־לֹא יִסְחָבוּם צְעִירֵי הַצֹּאן אִם־לֹא יֵשִׁים עָלֵיהֶם נוֹה:</p>	<p>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. <i>Men will certainly drag away the young of the sheep,</i> And he <i>will certainly devastate their dwelling place</i> <i>To their cost.</i></p>	<p> Jer 49:20.</p> <hr/> <p>will certainly drag away ... will certainly devastate: both an asseveration using an abbreviation of the oath formula of 2 Sam 19:13.</p> <hr/> <p>the young of the sheep: see Jer 49:20.</p> <hr/> <p>to their cost ← <i>on them.</i></p>
Jer 50:46	<p>מִקּוֹל נִתְפָּשָׁה בָּבֶל נִרְעָשָׁה הָאֶרֶץ וּזְעָקָה בַּגּוֹיִם נִשְׁמָע: ס</p>	<p>At the sound <i>when</i> Babylon is captured, The <u>earth</u> will shake, And an outcry will be heard among the nations.’ ”</p>	<p> Jer 49:21.</p> <hr/> <p>earth: or <i>land</i>.</p>
Jer 51:1	<p>כֹּה אָמַר יְהוָה הַנְּנִי מֵעִיר עַל־בָּבֶל וְאֶל־יֹשְׁבֵי לֵב קָמִי רוּחַ מְשַׁחִית:</p>	<p><i>This is what</i> the LORD says: “I <u>am about to</u> stir up a destructive wind against Babylon And against the inhabitants of the <u>Chaldees</u>.</p>	<p><i>this is what</i> ← <i>thus</i>.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p> <hr/> <p>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.</p>
Jer 51:2	<p>וְשַׁלַּחְתִּי לְבָבֶל זָרִים וְזָרוּהָ וַיִּבְקְקוּ אֶת־אֶרֶצָהּ כִּי־הִיוּ עָלֶיהָ מִסְבִּיב בְּיוֹם רָעָה:</p>	<p>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>,</p>	<p>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>.</p> <hr/> <p>the baneful day ← <i>a day of evil</i>, a Hebraic genitive.</p>
Jer 51:3	<p>אֶל־יִדְרֹךְ *יִדְרֹךְ הַדֶּרֶךְ קִשְׁתּוֹ וְאֶל־יִתְעַל בְּסִרְיָנוּ וְאֶל־תַּחֲמָלוֹ אֶל־בַּחֲרִיהָ הַחֲרִימוּ כָּל־צִבְאָהּ:</p>	<p>{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.</p>	<p>Re-pointing as אֶל, the <i>qeré</i> reads <i>Do not let the archer draw his bow</i>.</p>
Jer 51:4	<p>וְנָפְלוּ חַלְלִים בְּאֶרֶץ כַּשְׂדִּים וּמִדְּקָרִים בְּחוּצוֹתֶיהָ:</p>	<p>And casualties will fall in the land of the Chaldeans With <i>men</i> pierced through in its streets.</p>	

Jer 51:5	כִּי לֹא־אֶלְמָן יִשְׂרָאֵל וַיהוּדָה מֵאַלְהֵיו מִיהוָה צָבָאוֹת כִּי אֶרֶץ מְלֵאָה אָשָׁם מִקְדּוֹשׁ יִשְׂרָאֵל:	For Israel <i>has not been</i> widowed, Nor Judah, from <u>their 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> . although: concessive use of the vav.
Jer 51:6	גָּסוּ מִתּוֹךְ בָּבֶל וּמִלְטוֹ אִישׁ נִפְשׁוֹ אֶל־תִּדְמוּ בַּעֲוֹנָה כִּי עַתָּה נִקְמָה הִיא לַיהוָה גְּמוּלָה הוּא מִשְׁלֵם לָהּ:	Flee from Babylon, And let each save his life. Do not be cut down in its iniquity, For it <i>is</i> the time of the LORD's vengeance, <i>When</i> he requites it <i>with</i> retribution.	Rev 18:4. from ← <i>from the midst of</i> . save ← <i>let escape</i> . life ← <i>soul</i> .
Jer 51:7	כּוֹס־זָהָב בָּבֶל בְּיַד־יְהוָה מִשְׁכֶּרֶת כָּל־הָאָרֶץ מִיַּיְנָהּ שָׁתוּ גוֹיִם עַל־כֵּן יִתְהַלְלוּ גוֹיִם:	Babylon <i>was</i> a golden cup in the LORD's hand – <i>A cup which</i> made the whole earth drunk. Nations drank <u>its wine</u> , Which <i>is</i> 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	פִּתְאֹם נִפְלָה בָּבֶל וַתִּשָּׁבֶר הִלְילוּ עָלֶיהָ קְחוּ צָרִי לְמַכְאוּבָהּ אוֹלֵי תִרְפָּא:	Babylon will fall suddenly, And it will collapse. Wail for it, Fetch balsam for its <u>wounds</u> ; Maybe it <i>can</i> be healed.	Rev 14:8, Rev 18:2. 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	*רפאנו **רפינו אֶת־בָּבֶל וְלֹא נִרְפְּתָה עֲזָבוֹהָ וְנִלְדָּה אִישׁ לְאֶרֶצוֹ 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>qeré</i> are variants of the same word, with the same meaning. But the <i>qeré</i> can also mean <i>weakened</i> .
Jer 51:10	הוֹצִיא יְהוָה אֶת־צִדְקָתֵינוּ בָּאוּ וְנִסְפְּרָה בְּצִיּוֹן אֶת־מַעֲשֵׂה יְהוָה אֱלֹהֵינוּ:	The LORD has <u>vindicated us</u> . Come, let us report in Zion <u>What</u> the LORD our God <u>has</u> <u>done</u> .	vindicated us ← <i>brought out our righteousnesses</i> . what ... has done ← <i>the deed of</i>
Jer 51:11	הִבְרוּ הַחֲצִיצִים מִלְּאוּ הַשְּׁלֹטִים הַעִיר יְהוָה אֶת־רוּחַ מְלִכֵּי מִדְיָ כִי־עַל־בָּבֶל מְזֻמָּתָהּ לְהַשְׁחִיתָהּ כִּי־נִקְמַת יְהוָה הִיא נִקְמַת הִיכָלוֹ:	Polish the arrows; <u>Take up</u> 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	<p>אֶל־חֹמֹת בָּבֶל שְׂאוּ־נֹס הַחֲזִיקוּ הַמְשָׁמֵר הַקִּימוּ שְׂמָרִים הַכִּינוּ הָאֲרָבִים כִּי גַם־זָמַם יְהוָה גַּם־עָשָׂה אֵת אֲשֶׁר־דִּבֶּר אֶל־יֹשְׁבֵי בָבֶל:</p>	<p>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.</p>	<p>to the inhabitants: or <i>against the inhabitants</i>.</p>
Jer 51:13	<p>*שְׁכַנְתִּי **שְׁכַנְתָּ עַל־מַיִם רַבִּים רַבַּת אוֹצְרוֹת בָּא קֶצֶד אַמֶּת בְּצַעֲדָה:</p>	<p>You dwell by much water, You are rich in treasures, But your end has come – The <i>just</i> deserts of your plundering.</p>	<p>you dwell: the <i>ketiv</i> is an Aramaic form.</p> <hr/> <p>rich in ← <i>abundant of</i>.</p> <hr/> <p><i>just</i> deserts ← <i>cubit</i>, i.e. <i>measure</i>.</p>
Jer 51:14	<p>נִשְׁבַּע יְהוָה עַבְדָּוָת בְּנַפְשׁוֹ כִּי אִם־מְלֹאֲתֶיךָ אָדָם כְּלִילֶק וְעָנּוּ עָלֶיךָ הַיִּדֹּד: ס</p>	<p>The LORD of hosts has sworn by himself <i>and</i> <i>said</i>, ‘I will certainly fill you with men, like devouring locusts, And they will raise a shout against you.’</p>	<p>by himself ← <i>by his soul</i>.</p> <hr/> <p>I will certainly fill: an asseveration similar to the oath formula of 2 Sam 19:13, but with כִּי, not a negation. See [Ges-HG] §163d.</p> <hr/> <p>raise ← <i>answer; testify</i>.</p>
Jer 51:15	<p>עָשָׂה אֶרֶץ בְּכֹחוֹ מְכִין תְּבֵל בְּחִכְמָתוֹ 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 – Who stretched out the heavens with his understanding.</p>	<p> Jer 10:12.</p>
Jer 51:16	<p>לְקוֹל תִּתֹּן הַמֶּזֶן מֵיִם בַּשָּׁמַיִם וַיַּעַל נְשָׁאִים מִקְצֵה־אֶרֶץ בְּרָקִים לְמָטָר עָשָׂה וַיֵּצֵא רוּחַ מֵאֲצֻרְתָּיו:</p>	<p>When he sounds his voice, There is roaring 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.</p>	<p> Jer 10:13, Ps 135:7.</p> <hr/> <p>when he sounds his voice ← <i>at the giving of his voice</i>.</p> <hr/> <p>roaring: or <i>a large quantity</i>.</p> <hr/> <p>sky: or <i>heavens</i>.</p>
Jer 51:17	<p>נִבְעַר כָּל־אָדָם מִדַּעַת הַבֵּישׁ כָּל־צֹרֵף מִפֶּסֶל כִּי שֶׁקֶר נִסְכּוֹ וְלֹא־רוּחַ בָּם:</p>	<p>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.</p>	<p> Jer 10:14.</p>
Jer 51:18	<p>הֵבֵל הֵמָּה מַעֲשֵׂה תַעֲתָעִים בָּעֵת פְּקֻדָּתָם יֵאָבְדוּ:</p>	<p>They <i>are</i> vanity – A work <i>based on</i> delusions. At the time of their visitation, They will perish.</p>	<p> Jer 10:15.</p> <hr/> <p><i>based on</i> ← <i>of</i>. Wider use of the construct state.</p> <hr/> <p>their visitation: an objective genitive.</p>

Jer 51:19	לֹא־כֶּאֱלֶה חֵלֶק יַעֲקֹב כִּי־יוֹצֵר הַכֹּל הוּא וְשֹׁבֵט נִחַלְתּוֹ יְהוָה צְבָאוֹת שְׁמוֹ: ס	Such 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. such ← <i>as these things</i> . AV differs mid verse, interpolating from Jer 10:16.
Jer 51:20	מַפִּץ־אֲתָה לִי כָּלִי מִלְחָמָה וְנִפְצְתִּי בָךְ גּוֹיִם וְהִשְׁחַתִּי בָךְ 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	וְנִפְצְתִּי בָךְ סוֹס וּרְכָבוֹ וְנִפְצְתִּי בָךְ רֶכֶב וּרְכָבוֹ:	And I <u>will crush</u> a horse and its rider <u>with you</u> , And I <u>will crush</u> a chariot and its rider <u>with you</u> ,	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	וְנִפְצְתִּי בָךְ אִישׁ וְאִשָּׁה וְנִפְצְתִּי בָךְ זָקֵן וְנָעַר וְנִפְצְתִּי בָךְ בָּחֹר 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	וְנִפְצְתִּי בָךְ רֹעֶה וְעֵדְרוֹ וְנִפְצְתִּי בָךְ אֶבֶר וְצֹמֶדוֹ וְנִפְצְתִּי בָךְ פְּחוֹת וּסְגָנִים:	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	וְשַׁלַּמְתִּי לְבָבָל וְלָכָל יוֹשְׁבֵי כְּשָׂדִים אֶת כָּל־רַעְתָּם 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 הַמְּשַׁחִית נְאֻם־יְהוָה הַמְּשַׁחִית אֶת־כָּל־הָאָרֶץ וְנָטִיתִי אֶת־יָדִי עָלֶיךָ וְגִלְגַּלְתִּיךָ מִן־הַסִּלְעִים וְנָתַתִּיךָ לְהָר שָׂרָפָה:	I <u>am</u> here against you, You mountain which bring ruin, Says the LORD, You 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 <u>am</u> here ← <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 לִפְנֵה וְאֶבֶן לְמוֹסְדוֹת כִּי־שִׁמְמוֹת עוֹלָם תִּהְיֶה נֶאֱסִיָּהוּ:	And they will not take from you stone for a cornerstone, Or stone for foundations, For you will be an age- abiding desolate area, Says the LORD.	an age-abiding desolate area ← desolations of an age.
Jer 51:27	שִׂאוּ־נֹס בָּאָרֶץ תִּקְעוּ שׁוֹפָר בְּגוֹיִם קִדְּשׁוּ עָלֶיהָ גּוֹיִם הַשְׁמִיעוּ עָלֶיהָ מַמְלָכוֹת אֲרָרְט מִנִּי וְאַשְׁכְּנָז פִּקְדּוּ עָלֶיהָ טַפְסֹר הָעֵלֹו־סוּס כִּי־לֹקֵץ 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 מִדֵּי אֶת־פַּחוֹתֶיהָ וְאֶת־כָּל־סִגְנֶיהָ וְאֶת כָּל־אֲרָץ מִמְּשִׁלָּתוֹ:	Consecrate nations against it – The kings of Media, Their governors and all their administrators, And the whole land under its rule.	under its rule ← of its rule. Wider use of the construct state.
Jer 51:29	וְתִרְעַשׂ הָאָרֶץ וְתִחַל כִּי קָמָה עַל־בָּבֶל מַחֲשָׁבוֹת יְהוָה לַשּׁוּם אֶת־אֲרָץ 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	חִדְּלוּ גִבּוֹרֵי בָּבֶל לְהִלָּחֵם יֵשְׁבוּ בַּמְצָדוֹת נִשְׁתָּה גְּבוּרָתָם הָיוּ לְנָשִׁים הִצִּיתוּ מִשְׁכְּנֹתֶיהָ נִשְׁבְּרוּ בְּרִיחֶיהָ:	The warriors of Babylon have stopped fighting; They have remained in the fortresses. Their valour has ebbed away, They have become women, Its homes have been burned; Its bolts have been broken.	its homes have been burned ← they have burned its (Babylon's) homes. Avoidance of the passive.
Jer 51:31	רָץ לְקִרְאֵת־רֵץ יָרוּץ וּמַגִּיד לְקִרְאֵת מַגִּיד לְהַגִּיד לְמַלְךְ בָּבֶל כִּי־נִלְכְּדָה עִירוֹ מִקְצָה:	One runner is running towards another, And one messenger towards another, To tell the king of Babylon That his city has been captured From end to end.	runner ... another ← a runner ... a runner. messenger ... another ← a messenger ... a messenger. from end to end ← from its end.
Jer 51:32	וְהַמַּעְבְּרוֹת נִתְּפָשׁוּ וְאֶת־הָאֲגָמִים שָׂרְפוּ בָאֵשׁ וְאֲנָשֵׁי הַמִּלְחָמָה נִבְהָלוּ: ס	And the fords have been captured, And the reedy places have been burned with fire, And the combatants have become terrified.	have been burned ← they have burned. Avoidance of the passive.

Jer 51:33	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בֶּת-בָּבֶל כְּגֶרֶן עֵת הַדְרִיכָה עוֹד מְעֻט וּבָאָה עַתְהָקְצִיר לָהּ:	For <u>this is what</u> the LORD of hosts, the God of Israel, says: ‘The daughter of Babylon is like a threshing floor At the time for it to be trodden. In a little while, The time of harvesting it will come.’ ”	this is what ← thus.
Jer 51:34	*אֲכַלְנוּ *אֶכְלֵנִי *הַמִּמְנוּ **הַמִּמְנִי נְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל *הַצִּיגְנוּ *הַצִּיגְנִי כָלִי רֵיק *בִּלְעֵנוּ *בִּלְעֵנִי כְתֻזִּין מִלֵּא כִרְשׁוֹ מִעֲדָנִי *הַדִּיחֵנוּ **הַדִּיחֵנִי:	“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 <u>delightful things</u> ; He has driven {Q: me} [K: us] out.	The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue throughout. The inhabitant of Zion (Jer 51:35) speaking. <i>delightful things</i> ← <i>delights</i> .
Jer 51:35	חֲמָסִי וּשְׂאִרִי עַל-בָּבֶל תֹּאמַר יִשְׁבֶּת צִיּוֹן וְדָמִי אֶל-יִשְׁבֵּי כְשָׁדִים תֹּאמַר יְרוּשָׁלַם: ס	The <u>violence</u> I have <u>suffered</u> And <u>that of</u> my kin <i>Be</i> on Babylon”, The inhabitant of Zion will say. “And may my blood <i>be</i> on the inhabitants of the Chaldees”, Jerusalem will say.	the violence I have suffered ← <i>my violence</i> , an objective genitive.
Jer 51:36	לָכֵן כֹּה אָמַר יְהוָה הַנְּגִיד־רֹב אֶת־רִיבְךָ וְנִקְמָתִי אֶת־נִקְמָתְךָ וְהַחֲרַבְתִּי אֶת־יָמָהּ וְהִבֵּשְׁתִּי אֶת־מְקוֹרָהּ:	Therefore <u>this is what</u> the LORD says: “I <u>am about to</u> plead your case, And I will <u>take your</u> <u>revenge</u> , And I will dry up its sea, And I will <u>cause failure of</u> its <u>water-source</u> .	this is what ← thus. I am about to ← <i>behold me</i> . take your revenge ← <i>avenge</i> <i>your revenge</i> . cause failure of ← <i>put to shame</i> , or <i>dry up</i> .
Jer 51:37	וְהָיְתָה בָבֶל לְגִלִּים מְעוֹר־תַּנִּים שָׁמָּה וּשְׂרָקָה מֵאֵין יוֹשֵׁב:	And Babylon will become heaps of stones, A den of jackals, A desolation and a laughing stock, Without an inhabitant.	a laughing stock ← <i>whistling</i> , <i>hissing</i> .
Jer 51:38	יִחַדּוּ כַפְפָּרִים יִשְׁאָגוּ נְעָרוֹ כְּגֹרִי אֲרִיּוֹת:	They will roar together like lion cubs; They will growl like the whelp of lionesses.	

Jer 51:39	בְּחֶמֶם אֲשִׁית אֶת־מִשְׁתֵּיהֶם וְהִשְׁכַּרְתִּים לְמַעַן יֵעָלְזוּ וְיִשְׁנֹוּ שְׁנַת־עוֹלָם וְלֹא יִקְיצוּ נָאֻם יְהוָה:	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 ← <i>in their being hot</i> . a banquet for them ← <i>their banquet</i> .
Jer 51:40	אֲזִרִידֵם כְּכִרִים לְטָבוֹחַ כְּאֵילִים עִם־עֲתוּדִים:	I will bring them down Like fatted lambs to the slaughter, Like rams with he-goats.	
Jer 51:41	אֵיךְ נִלְכְּדָה שִׁשְׁךָ וַתִּתְפָּשׂ תְּהִלַּת כָּל־הָאָרֶץ אֵיךְ הִיְתָה לְשִׁמָּה בְּבָל בַּגּוֹיִם:	How Babylon has been captured! And <i>how</i> the <i>object of</i> praise of the whole earth has been seized! How Babylon has become an <i>object of astonishment</i> among the nations.	Babylon: in atbash. See Jer 25:26. astonishment: or <i>desolation</i> .
Jer 51:42	עָלָה עַל־בָּבֶל 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 וְעֶרְבָה אֶרֶץ לֹא־יֵשֵׁב בָּהֶן כָּל־אִישׁ וְלֹא־יַעֲבֹר בָּהֶן בֶּן־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 <i>no</i> son of Adam will pass.	no ← <i>not every</i> .
Jer 51:44	וּפָקַדְתִּי עַל־בָּל בְּבָבֶל וְהִצַּאתִי אֶת־בִּלְעוֹ מִפִּי וְלֹא־יִנְהָרוּ אֵלָיו עוֹד גּוֹיִם גַּם־חַוִּמַּת בָּבֶל 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, Babylon's wall will fall.	indeed ← <i>also</i> , but with wider scope.
Jer 51:45	צֵאוּ מִתּוֹכָה עַמִּי וּמִלְטוּ אִישׁ אֶת־נַפְשׁוֹ מִחֲרוֹן אַף־יְהוָה:	Come out of it, my people, And let each <i>man</i> save himself From the <i>furious anger</i> of the LORD.	out of it ← <i>out of her midst</i> . himself ← <i>his soul</i> . furious anger ← <i>fury of anger</i> , translated ↗

Jer 51:46	<p>וּפְנֵי־יִרְדָּ לְבַבְכֶּם וְתִירְאוּ בְּשִׁמוּעָה הַנִּשְׁמָעַת בְּאֶרֶץ וּבָא בַשָּׁנָה הַשְּׁמוּעָה וְאַחֲרָיו בַּשָּׁנָה הַשְּׁמוּעָה וְחֹמֶס בְּאֶרֶץ וּמִשָּׁל עַל־מִשָּׁל:</p>	<p>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 –</p>	<p>↳ as a reverse Hebraic genitive, with the <i>nomen regens</i> as the adjective.</p>
Jer 51:47	<p>לִכְן הִנֵּה יָמִים בָּאִים וּפְקַדְתִּי עַל־פְּסִילֵי בָבֶל וְכָל־אַרְצָהּ תִּבּוֹשׁ וְכָל־חֲלָלֶיהָ יִפְּלוּ בְּתוֹכָהּ:</p>	<p>Behold, 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>.</p>	<p>behold ← <i>therefore behold</i>, but English does not require a correlative to <i>so that</i> (in the previous verse).</p> <hr/> <p>precincts ← <i>inside</i>.</p>
Jer 51:48	<p>וְרִנְנוּ עַל־בָּבֶל שָׁמַיִם וָאָרֶץ וְכָל־אֲשֶׁר בָּהֶם כִּי מִצָּפוֹן יָבוֹא־לָהּ הַשּׁוֹדְדִים נְאֻם־יְהוָה:</p>	<p>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.</p>	
Jer 51:49	<p>גַּם־בָּבֶל לִנְפֹל חֲלָלֵי יִשְׂרָאֵל גַּם־לְבָבֶל נָפְלוּ חֲלָלֵי כָּל־הָאָרֶץ:</p>	<p>Babylon <i>was</i> both <i>the cause of</i> Israel's casualties falling, And <i>it was because of</i> <u>Babylon</u> That the casualties of the whole earth fell.</p>	<p>because of Babylon: AV differs (<i>at Babylon</i>). See the preposition לְ in [AnLx] № IX, and [BDB] № 5g.</p>
Jer 51:50	<p>פְּלִטִים מִחֶרֶב הִלְכוּ אֶל־תַּעֲמָדוֹ זָכְרוּ מִרְחוֹק אֶת־יְהוָה וִירוּשָׁלַם תִּעֲלֶה עַל־לְבַבְכֶּם:</p>	<p><i>You who</i> have escaped the sword, Go away; do not stand <i>still</i>. Remember the LORD <u>when you are far away</u>, And let Jerusalem <u>come to mind</u>.</p>	<p>when <i>you are</i> far away ← <i>from far away</i>.</p> <hr/> <p>come to mind ← <i>rise on your heart</i>.</p>
Jer 51:51	<p>בְּשָׁנוּ כִּי־שָׁמַעְנוּ חֲרָפָה כִּסְתָּהּ כָּל־מָה פָּגִינוּ כִּי בָּאוּ זָרִים עַל־מִקְדָּשֵׁי בֵּית יְהוָה: ס</p>	<p>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.</p>	
Jer 51:52	<p>לִכְן הִנֵּה־יָמִים בָּאִים נְאֻם־יְהוָה וּפְקַדְתִּי עַל־פְּסִילֶיהָ וּבְכָל־אַרְצָהּ יֶאֱנָק חָלָל:</p>	<p>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.</p>	

Jer 51:53	כִּי־תֵעָלֶה בָּבֶל הַשָּׁמַיִם וְכִי תִבְצֹר מְרוֹם עֲזָה מֵאֵתִי יִבָּאוּ שׂוֹדְדִים לָהּ נֹאֵם־יְהוָה: ס	Even if Babylon rises <i>to</i> the skies, Or if it fortifies <i>itself to</i> the height of its strength, Plunderers will go to it <u>At my instigation</u> , Says the LORD.	at my instigation ← from me.
Jer 51:54	קוֹל זַעֲקָה מִבָּבֶל וְשֹׁכֵר גָּדוֹל מֵאֶרֶץ כַּשְׁדִּים:	Hear a sound of an outcry from Babylon, And of widescale destruction from the land of the Chaldeans.	widescale ← great.
Jer 51:55	כִּי־שִׁדְד יְהוָה אֶת־בָּבֶל וְאֶבֶד מִמֶּנָּה קוֹל גָּדוֹל וְהֶמוּ גְלִיָּהֶם כַּמִּים רַבִּים נִתְּן שִׁאוֹן קוֹלָם:	For the LORD is ravaging Babylon, And he has silenced its loud voice, As their waves rage like mighty waters, As their tumultuous sound rings out.	silenced ← caused to perish. their tumultuous sound rings out ← the tumult of their voice is given. Translated as a reverse Hebraic genitive.
Jer 51:56	כִּי בָא עָלֶיהָ עַל־בָּבֶל שׁוֹדֵד וְנִלְכְּדוּ גִבּוֹרֶיהָ חֲתָתָהּ קִשְׁתֹּתֶיהָ כִּי אֵל גְּמֻלוֹת יְהוָה שָׁלֵם יִשְׁלָם:	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 certainly requite them.	certainly requite: infinitive absolute.
Jer 51:57	וְהִשְׁפַּרְתִּי שָׂרֶיהָ וְחֲכָמֶיהָ פְּחוּתֶיהָ וְסִגְנֶיהָ וְגִבּוֹרֶיהָ וַיִּשְׁנּוּ שְׁנַת־עוֹלָם וְלֹא יָקִיצוּ נֹאֵם־הַמֶּלֶךְ יְהוָה צְבָאוֹת שִׁמּוֹ: 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 בָּבֶל הַרְחֲבָה עֲרֶעֶר תִּתְעַרְעֵר וְשַׁעְרֶיהָ הִגְבְּהִים בָּאֵשׁ יִצְתּוּ וַיִּגְעּוּ עַמִּים בְּדִירֵיק וּלְאֻמִּים בְּדִיאֵשׁ וַיַּעֲפוּ: ס	This <i>is what</i> the LORD of hosts says: “The <u>wide walls of Babylon</u> will certainly be demolished, And its tall gates will be burned with fire, And various peoples will toil quite in vain, And nations will become weary, With so much fire.”	this is what ← thus. wide walls of Babylon ← walls of wide Babylon. will certainly be demolished: infinitive absolute. will be burned ← they will burn. Avoidance of the passive. with so much fire ← in sufficiency of fire.

Jer 51:59	הַדְּבָר אֲשֶׁר-צִוָּה יְרֵמְיָהוּ הַנְּבִיא אֶת-שָׂרְיָה בֶן-נִרְיָה בֶּן-מַחְסִיָּה בְּלָכְתּוֹ אֶת-צִדְקִיָּהוּ מֶלֶךְ-יְהוּדָה בָּבֶל בְּשָׁנַת הָרַבָּעִית לְמָלְכוֹ וּשְׂרָיָה שָׂר מְנוּחָה:	The words <u>with</u> which Jeremiah the prophet commanded Seraiah, the son of Neriah, the son of Mahseiah, when he went with Zedekiah king of Judah to Babylon, in the fourth year of his reign, when Seraiah <i>was</i> the officer for security,	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 יְרֵמְיָהוּ 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 יְרֵמְיָהוּ אֶל-שָׂרְיָה כְּבֹאֲךָ בָּבֶל 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 Rev 18:21 .
Jer 51:62	וַאֲמַרְתָּ יְהוָה אַתָּה דִּבַּרְתָּ אֶל-הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ לְבִלְתִּי הֵיחָתְבוּ יוֹשֵׁב לְמַאֲדָם וְעַד-בְּהֵמָה כִּי-שִׁמְמוֹת 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 Rev 18:21 . neither man nor beast: see Gen 6:7.
Jer 51:63	וְהָיָה כְּכִלְתְּךָ לִקְרֹא אֶת-הַסֵּפֶר הַזֶּה תִּקְשֹׁר עָלָיו אֶבֶן וְהִשְׁלַכְתָּ אֶל-תּוֹךְ פְּרָת:	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 Rev 18:21 .
Jer 51:64	וַאֲמַרְתָּ כֹּכָה תִשָּׁקַע בָּבֶל וְלֹא-תִקּוּם מִפְּנֵי הָרָעָה אֲשֶׁר אָנֹכִי מֵבִיא עָלֶיהָ וַיֵּעָפוּ עַד-הֵנָּה דְּבָרֵי יְרֵמְיָהוּ: 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.’ ” Those <i>were</i> the words of Jeremiah.	The verse is alluded to in Rev 18:21 . this <i>is</i> how ← <i>thus</i> . those <i>were</i> ← <i>up to here</i> . Compare Jer 48:47.
Jer 52:1	בֶּן-עֶשְׂרִים וְאַחַת שָׁנָה צִדְקִיָּהוּ בְּמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ *חַמִּיטַל* חֲמוּטַל בֶּת-יְרֵמְיָהוּ 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 <i>was</i> {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־אֲף יְהוָה הָיְתָה בִּירוּשָׁלַם וַיהוּדָה עַד־הַשְׁלִיכוֹ אוֹתָם מֵעַל פָּנָיו וַיִּמְרֹד צִדְקִיָּהוּ בַּמֶּלֶךְ 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 בִשְׁנָה הַתְּשַׁעִית לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בֶּעָשׂוֹר לַחֹדֶשׁ בָּא נְבוּכַדְרֶעֶצַר מֶלֶךְ־בָּבֶל הוּא וְכָל־חִילוֹ עַל־יְרוּשָׁלַם וַיִּחְנוּ 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	וַתָּבֹא הָעִיר בַּמָּצוֹר עַד עֶשְׂתֵּי עָשָׂרָה שָׁנָה לְמָלְךְ צִדְקִיָּהוּ:	And the city came under siege until the eleventh year of King Zedekiah.	2 Ki 25:2.
Jer 52:6	בַּחֹדֶשׁ הָרְבִיעִי בְּתִשְׁעָה לַחֹדֶשׁ וַיַּחֲזֹק הָרָעֵב 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	וַתִּבָּקַע הָעִיר וְכָל־אֲנָשֵׁי הַמִּלְחָמָה יִבְרָחוּ וַיֵּצְאוּ מִהָעִיר לִילָה דֶּרֶךְ שַׁעַר בֵּין־הַחֲמֹתִים אֲשֶׁר עַל־גִּן הַמֶּלֶךְ וְכַשְׂדִּים עַל־הָעִיר סָבִיב וַיֵּלְכוּ דֶּרֶךְ הָעֲרֵבָה:	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 <i>it</i> . And <i>the warriors</i> went <i>by</i> the road <u>through</u> the arid tract.	2 Ki 25:4. road through ← <i>road of</i> . Wider use of the construct state.
Jer 52:8	וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים אַחֲרֵי הַמֶּלֶךְ וַיִּשְׁיגוּ אֶת־צִדְקִיָּהוּ בְּעֲרֵבַת יְרֵחוֹ וְכָל־חִילוֹ נָפְצוּ מֵעַלָיו:	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.	2 Ki 25:5.
Jer 52:9	וַיִּתְּפְשׂוּ אֶת־הַמֶּלֶךְ וַיַּעֲלוּ אֹתוֹ אֶל־מֶלֶךְ בָּבֶל רִבְלָתָה בְּאֶרֶץ חֲמַת וַיִּדְבֵּר אֹתוֹ מִשְׁפָּטִים:	And they caught the king, and they brought him up to the king of Babylon <u>in Riblah</u> in the land of Hamath, and <u>sentence was passed on him</u> .	2 Ki 25:6. in Riblah ← <i>to Riblah</i> . sentence was passed on him ← <i>he / one spoke sentence on him</i> .
Jer 52:10	וַיִּשְׁחַט מֶלֶךְ־בָּבֶל אֶת־בָּנָיו צִדְקִיָּהוּ לְעֵינָיו וְגַם אֶת־כָּל־שָׂרֵי יְהוּדָה שָׁחַט בְּרִבְלָתָה:	And the king of Babylon slaughtered Zedekiah's sons in his sight, and he also slaughtered all the officials of Judah in Riblah.	2 Ki 25:7.

Jer 52:11	<p>וְאֶת־עֵינֵי צְדָקְיָהוּ עָוָר וַיֹּאסְרֵהוּ בַּנְּחֹשְׁתִּים וַיְבֹאֵהוּ מֶלֶךְ־בָּבֶל בְּבֵלְהָ וַיִּתְּנֵהוּ *בְּבֵית־* בֵּית־הַפִּקְדָּת 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</u> him {K: in} [Q: <i>in</i>] prison until the day of his death.</p>	<p> 2 Ki 25:7.</p> <hr/> <p>kept ← <i>put</i>.</p>
Jer 52:12	<p>וּבַחֹדֶשׁ הַחֲמִישִׁי בַּעֲשׂוֹר לַחֹדֶשׁ הָיָא שְׁנַת תִּשְׁע־עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ נְבוּכַדְרֶאצַּר 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 guard came, <i>who</i> stood before the king of Babylon in Jerusalem,</p>	<p> 2 Ki 25:8.</p> <hr/> <p>guard: see 2 Ki 25:8.</p>
Jer 52:13	<p>וַיִּשְׂרֹף אֶת־בֵּית־יְהוָה וְאֶת־בֵּית הַמֶּלֶךְ וְאֶת כָּל־בֵּתֵי יְרוּשָׁלַם וְאֶת־כָּל־בֵּית הַגָּדוֹל שָׂרָף 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	<p>וְאֶת־כָּל־חֲמוֹת יְרוּשָׁלַם סָבִיב נָתַצוּ כָל־חֵיל כְּשָׂדִים אֲשֶׁר אֶת־רַב־טַבָּחִים:</p>	<p>And the whole army of the Chaldeans, who <i>were</i> <u>under</u> the chief guard, <u>demolished</u> all the walls of Jerusalem surrounding <i>it</i>.</p>	<p> 2 Ki 25:10.</p> <hr/> <p>under ← <i>with</i>.</p> <hr/> <p>demolished: in a Hebrew “OVS” (object-verb-subject) sentence. Similarly many verses following.</p>
Jer 52:15	<p>וּמִדְּלוֹת הָעָם וְאֶת־יֹתֵר הָעָם הַנִּשְׁאָרִים בָּעִיר וְאֶת־הַנִּפְלִיִם אֲשֶׁר נָפְלוּ אֶל־מֶלֶךְ בָּבֶל וְאֶת יֹתֵר הָאָמּוֹן הַגָּלָה נְבוּזַרְאֲדָן רַב־טַבָּחִים:</p>	<p>And Nebuzaradan the chief guard deported <i>some</i> of the <u>poor</u> 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>.</p>	<p> 2 Ki 25:11.</p> <hr/> <p>the poor: feminine plural, but probably not <i>poor women</i>, but rather abstract, (<i>those in</i>) <i>poverty</i>.</p> <hr/> <p>population ← <i>multitude</i>.</p>
Jer 52:16	<p>וּמִדְּלוֹת הָאָרֶץ הַשְּׂאִיר נְבוּזַרְאֲדָן רַב־טַבָּחִים לְכַרְמִים וּלְיֹגְבִים:</p>	<p>But Nebuzaradan the chief guard left <i>some</i> of the poor of the land <i>to be</i> vine-growers and ploughmen.</p>	<p> 2 Ki 25:12.</p> <hr/> <p>but: adversative use of the <i>vav</i>.</p>
Jer 52:17	<p>וְאֶת־עַמּוּדֵי הַנְּחֹשֶׁת אֲשֶׁר לְבֵית־יְהוָה וְאֶת־הַמְּכָלוֹת וְאֶת־יֵם הַנְּחֹשֶׁת אֲשֶׁר בְּבֵית־יְהוָה שָׂבְרוּ כְּשָׂדִים וַיִּשְׂאוּ אֶת־כָּל־נְחֹשֶׁתָם בְּבֵלְהָ:</p>	<p>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</u> <i>taken from them</i> to Babylon.</p>	<p> 2 Ki 25:13, 2 Chr 36:18.</p> <hr/> <p>the copper <i>taken</i> from them ← <i>their copper</i>.</p>

Jer 52:18	וְאֶת־הַסְּרוֹת וְאֶת־הַיָּעִים וְאֶת־הַמְּזֻרָּוֹת וְאֶת־הַמְּזֻרְקֹת וְאֶת־הַכַּפֹּת וְאֶת כָּל־כְּלִי הַנְּחֹשֶׁת אֲשֶׁר־יִשְׁרְתּוּ בָּהֶם לִקְחוּ:	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־הַסַּפִּים וְאֶת־הַמַּחְתֹּת וְאֶת־הַמְּזֻרְקֹת וְאֶת־הַסִּירֹת וְאֶת־הַמְּנִירוֹת וְאֶת־הַכַּפֹּת וְאֶת־הַמִּנְקִיּוֹת אֲשֶׁר זָהָב זָהָב וְאֲשֶׁר־כֶּסֶף כֶּסֶף לָקַח רַב־טַבָּחִים:	And the chief guard took the <u>dishes</u> 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. dishes: or <i>thresholds</i> . solid gold ... solid silver ← <i>gold</i> <i>gold</i> ... <i>silver silver</i> .
Jer 52:20	הָעֲמוּדִים שְׁנַיִם הֵימָּן אֶחָד וְהַבָּקָר שְׁנַיִם־עָשָׂר נִחֲשֶׁת אֲשֶׁר־תַּחַת הַמְּכֻנּוֹת אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה לְבֵית יְהוָה לֹא־הָיָה מִשְׁקָל לְנִחְשֹׁתָם 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 <i>was of inestimable</i> <u>weight</u> .	2 Ki 25:16. bottom ← <i>bases</i> . was of inestimable weight ← <i>had no weight</i> , i.e. <i>had no</i> <i>bounds to its weight</i> .
Jer 52:21	וְהָעֲמוּדִים שְׁמֹנֶה עָשָׂר אֲמָה *קומה *קומת הָעֲמֹד הָאֶחָד וְחוּט שְׁתֵּים־עָשָׂר אֲמָה יִסְבְּנוּ וְעִבּוֹ אַרְבַּע אֲצָבָעוֹת נָבוֹב:	And <i>regarding</i> the columns, eighteen cubits <i>was</i> the {K: height of} [Q: height of] <u>each</u> column, and a cord of twelve cubits went round it, and its thickness <i>was</i> four fingers, <i>and it</i> <i>was</i> hollow.	2 Ki 25:17. cubit (2x): about 18 inches or 45 cm. each ← <i>one</i> .
Jer 52:22	וְכִתְרָת עָלָיו נִחֲשֶׁת וְקוֹמַת הַכִּתְרָת הָאֶחָת חָמֵשׁ אַמּוֹת וְשִׁבְכָּה וְרִמּוֹנִים עַל־הַכּוֹתֶרֶת סָבִיב הַכֹּל נִחֲשֶׁת וְכֹאֵלָה לְעַמּוּד הַשֵּׁנִי וְרִמּוֹנִים:	And the capital on it <i>was of</i> copper, and the height of <u>the first</u> capital <i>was</i> five cubits, and the trellis and the pomegranates on the capital around <i>it were</i> all of copper, and the second column <i>had the same features</i> and pomegranates.	2 Ki 25:17. the first ← <i>one</i> . cubit: about 18 inches or 45 cm. the same ← <i>like these</i> .
Jer 52:23	וַיְהִי הָרִמּוֹנִים תִּשְׁעִים וְשָׁשָׁה רוּחָה כָּל־הָרִמּוֹנִים מֵאָה עַל־הַשִּׁבְכָּה סָבִיב:	And the pomegranates were ninety-six <i>in number on the</i> <u>exposed sides</u> . The total <i>number</i> of pomegranates on the trellis <i>was</i> one hundred around <i>it</i> .	on the <i>exposed</i> sides ← <i>to the</i> <i>wind</i> .
Jer 52:24	וַיִּקַּח רַב־טַבָּחִים אֶת־שֶׁרִיָּה כֹּהֵן הָרִאשׁ וְאֶת־צַפְנְיָה כֹּהֵן הַמִּשְׁנָה וְאֶת־שְׁלֹשֶׁת שֹׁמְרֵי הַסֶּף:	And the chief guard took Seraiah the head priest, and Zephaniah the second <i>most senior</i> priest, and the three <u>doorkeepers</u> ,	2 Ki 25:18. doorkeepers ← <i>threshold</i> <i>keepers</i> .

Jer 52:25	<p>וּמִן־הָעִיר לָקַח סָרִיס אֶחָד אֲשֶׁר־הָיָה פֶּקִיד עַל־אֲנָשֵׁי הַמֶּלֶךְ וְשִׁבְעָה אַנְשִׁים מֵרָאִי פְנֵי־הַמֶּלֶךְ אֲשֶׁר נִמְצְאוּ בָּעִיר וְאֵת סֹפֶר שָׂר הָעֶבֶר הַמַּצָּבֵא אֶת־עַם הָאָרֶץ וְשֵׁשִׁים אִישׁ מֵעַם הָאָרֶץ הַנִּמְצָאִים בְּתוֹךְ הָעִיר:</p>	<p>and from the city he took one eunuch who was <u>in charge of</u> the warriors, and seven men from those who attended to the king, who were <u>present</u> in the city, and the scribe <i>who was</i> a commander of the army, who mobilized the people of the land, and sixty men from the people of the land who were <u>present</u> inside the city,</p>	<p> 2 Ki 25:19.</p> <hr/> <p>in charge of ← <i>the overseer over</i>.</p> <hr/> <p>attended to ← <i>see the face of</i>.</p> <hr/> <p>present (2x) ← <i>found</i>.</p>
Jer 52:26	<p>וַיִּקַּח אוֹתָם נְבוּזַרְאֲדָן רַב־טַבָּחִים וַיֵּלֶךְ אוֹתָם אֶל־מֶלֶךְ בָּבֶל רַב־לְתָה:</p>	<p>and Nebuzaradan the chief guard took them and led them to the king of Babylon <u>in Riblah</u>.</p>	<p> 2 Ki 25:20.</p> <hr/> <p>in Riblah ← <i>to Riblah</i>.</p>
Jer 52:27	<p>וַיַּכּה אוֹתָם מֶלֶךְ בָּבֶל וַיָּמָתָם בְּרִבְלָה בְּאֶרֶץ חֲמַת וַיִּגַּל יְהוּדָה מֵעַל אֲדָמָתָהּ:</p>	<p>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.</p>	<p> 2 Ki 25:21.</p>
Jer 52:28	<p>זֶה הָעָם אֲשֶׁר הִגְלָה נְבוּכַדְרֶאצַּר בְּשָׁנַת־שִׁבְעַ יְהוּדִים שְׁלֹשָׁת אֲלָפִים וְעֶשְׂרִים וּשְׁלֹשָׁה:</p>	<p>This <i>is the number of</i> people whom Nebuchadrezzar deported. In the seventh year, three thousand and twenty-three Jews;</p>	
Jer 52:29	<p>בְּשָׁנַת שְׁמוֹנֶה עָשָׂר לְנְבוּכַדְרֶאצַּר מִירוּשָׁלַם נָפֶשׁ שְׁמֹנֶה מֵאוֹת שְׁלֹשִׁים וּשְׁנַיִם:</p>	<p>in the eighteenth year of Nebuchadrezzar, eight hundred and thirty-two people from Jerusalem.</p>	<p>people ← <i>soul</i>.</p>
Jer 52:30	<p>בְּשָׁנַת שָׁלֹשׁ וְעֶשְׂרִים לְנְבוּכַדְרֶאצַּר הִגְלָה נְבוּזַרְאֲדָן רַב־טַבָּחִים יְהוּדִים נָפֶשׁ שִׁבְעַת מֵאוֹת אַרְבָּעִים וְחֲמִשָּׁה כָּל־נָפֶשׁ אַרְבַּעַת אַלְפִים וְשֵׁשׁ מֵאוֹת: פ</p>	<p>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> people was four thousand and six hundred.</p>	<p>persons ... people ← <i>soul ... soul</i>.</p>
Jer 52:31	<p>וַיְהִי בְשָׁלְשִׁים וְשִׁבְעַת שָׁנָה לְגָלוּת יְהוֹיָכִן מֶלֶךְ־יְהוּדָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וְחֲמִשָּׁה לַחֹדֶשׁ נָשָׂא אֹוִיל מֶרְדֹּךְ מֶלֶךְ בָּבֶל בְּשָׁנַת מַלְכָּתוֹ אֶת־רֹאשׁ יְהוֹיָכִין מֶלֶךְ־יְהוּדָה וַיֵּצֵא אוֹתוֹ מִבֵּית *הַכְּלִיא **הַכְּלוּא:</p>	<p>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, that 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>.</p>	<p>prison: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning, as in Jer 37:4.</p> <hr/> <p> 2 Ki 25:27.</p> <hr/> <p>gave ... liberty ← <i>raised the head of</i>.</p>

Jer 52:32	וַיְדַבֵּר אֵתֹו טֹבֹות וַיִּתֵּן אֶת־כִּסְאוֹ מִמַּעַל לְכִסֵּא *מַלְכִים **הַמְּלָכִים אֲשֶׁר אֵתֹו בְּבָבֶל:	And he spoke <u>welcome words</u> to <u>him</u> , and he appointed his throne above the <u>thrones</u> of {K: the} [Q: the] 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 אֶת בְּגָדָי כְּלָאוֹ וְאָכַל לֶחֶם לִפְנֵי תָמִיד 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	וְאַרְחָתֹו אֲרָחַת תָּמִיד נִתְּנָה־לּוֹ מֵאֵת מֶלֶךְ־בָּבֶל דְּבַר־יוֹם בְּיוֹמוֹ עַד־יוֹם מוֹתֹו 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 יֹשְׁבָה בְּדָד הָעִיר רַבָּתִי עִם הָיְתָה כְּאַלְמָנָה רַבָּתִי בַּגּוֹיִם שְׂרָתִי בַּמְּדִינֹות הָיְתָה 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	בָּכָו תִּבְכֶּה בַּלַּיְלָה וּדְמָעָתָהּ עַל לִחְיָהּ אֵין־לָהּ מְנַחֵם מִכָּל־אַהֲבִיָּה כָּל־רַעֲיָהּ בָּגְדוּ בָּהּ הִי לָהּ לֹא־יְבִיִּים: ס	She <u>weeps and weeps</u> at night, And her <u>tears</u> are on her <u>cheeks</u> . She has no-one comforting <i>her</i> among all her lovers. All her friends have betrayed her; They have become her enemies.	weeps and weeps: infinitive absolute. tears ... cheeks ← <i>tear ... cheek</i> .
Lam 1:3	גָּלְתָה יְהוּדָה מֵעֲנִי וּמָרָב עֲבָדָה הִיא יֹשְׁבָה בַּגּוֹיִם לֹא מַצָּאָה מְנוּחַ כָּל־רֹדְפֶיהָ הַשִּׁיגוּהָ בֵּין הַמַּצָּרִים: ס	Judah has gone into exile In <u>affliction</u> and in <u>severe</u> <u>enslavement</u> . She dwells among the Gentiles; She has not found rest. All those who pursue her have caught up with her, <i>Putting her in</i> <u>straits</u> .	in affliction ... in severe enslavement ← <i>from affliction</i> <i>... from much enslavement</i> . in straits ← <i>between straits</i> .
Lam 1:4	דְּרָכֵי צִיּוֹן אֲבֵלוֹת מִבְּלִי בָּאֵי מוֹעֵד כָּל־שְׁעָרֶיהָ שׁוֹמְמִין כִּהְיָה נֶאֱנָחִים בְּתוֹלְתֶיהָ נוֹגֹות וְהִיא מֵר־לָהּ: ס	The roads of Zion mourn For want of <i>any</i> coming <i>to</i> the festival. All her gates are <u>desolate</u> , Her priests sigh, Her virgins grieve – And it <i>is</i> bitter to her.	desolate: in an Aramaic form.

Lam 1:5	<p>הָיוּ צָרֶיהָ לְרֹאשׁ אִיבֶיהָ שָׁלוֹ כִּי־יְהוָה הוֹגָה עַל רַב־פְּשָׁעֶיהָ עוֹלָלֶיהָ הָלְכוּ שְׁבִי לִפְנֵי־צָר: ס</p>	<p>Her adversaries have become the <u>head</u>, Her enemies prosper, For the LORD has afflicted her Because of the large number of her transgressions. Her young children have gone <i>into</i> captivity In front of the adversary.</p>	<p>head: <i>head</i> and <i>tail</i> stand for holding power and being ruled over. Compare Deut 28:13.</p>
Lam 1:6	<p>וַיָּצֵא *מִן־*בֵּת־*מִבֶּת־צִיּוֹן כָּל־הַדָּרָה הֵיוּ שָׂרֶיהָ כְּאֵילִים לֹא־מָצְאוּ מְרֻעָה וַיִּלְכוּ בְּלֹא־כֹחַ לִפְנֵי רוֹדֵף: ס</p>	<p>And all her splendour has departed <u>from</u> the daughter of Zion, And her princes, <i>who were</i> like deer, Did not find pasture, And they went powerlessly in front of the pursuer.</p>	<p>from: the <i>ketiv</i> and <i>qeré</i> are the separable and inseparable forms of the preposition respectively.</p>
Lam 1:7	<p>זָכְרָה יְרוּשָׁלַם יָמֵי עָנִיָּהּ וּמְרוּדֶיהָ כָּל מַחֲמָדֶיהָ אֲשֶׁר הָיוּ מִיָּמֵי קֹדֶם בְּנִפְלַע עָמָהּ בִּיד־צָר וָאֵין עֹזֹר לָהּ רְאוּהָ צָרִים שָׁחֲקוּ עַל מִשְׁבֶּתָהּ: ס</p>	<p>Jerusalem remembered <i>in</i> the days of her affliction and her wanderings All her <u>valuable</u> objects Which <i>she</i> had in the old days, When her people fell into the hand of the adversary, And <i>there was</i> no-one to help her. The adversaries saw her <i>And</i> mocked her <u>demise</u>.</p>	<p>demise: AV differs (<i>sabbaths</i>), which is possible from the consonantal text, as <i>her sabbath</i>, but not MT pointing.</p> <hr/> <p>valuable ← <i>desirable</i>.</p>
Lam 1:8	<p>חָטָא חָטָאָה יְרוּשָׁלַם עַל־כֵּן לְנִידָה הִיטָה כָּל־מִכְבָּדֶיהָ הִזְלִיחָה כִּי־רָאוּ עֲרוֹתָהּ גַּם־הִיא נִאֲנָחָה וּתְשֹׁב 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, <i>As</i> she herself sighs and turns back.</p>	<p>committed ← <i>sinned</i>.</p> <hr/> <p>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].</p> <hr/> <p>disparage: in an Aramaic form.</p>
Lam 1:9	<p>טִמְאַתָּה בְּשׁוּלֶיהָ לֹא זָכְרָהּ אַחֲרִיתָהּ וַתִּרְדּוּ פְּלָאִים אֵין מִנְחָם לָהּ רְאֵה יְהוָה אֶת־עֲנִיִּי כִי 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>.</p> <hr/> <p>plummeted ← <i>descended</i>, but emphasized by the word <i>astonishingly</i>.</p>

Lam 1:10	<p>יָדוּ פֶּרֶשׁ צָרַעַל כָּל־מַחְמְדֵיהָ כִּי־רָאָתָהּ גּוֹיִם בָּאוּ מִקְדָּשָׁהּ אֲשֶׁר צִוִּיתָהּ לֹא־יָבֹאוּ בִקְהָלָהּ לָדָּ: 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 מִבִּקְשִׁים לֶחֶם נָתְנוּ *מַחְמוּדֵיהֶם **מַחְמְדֵיהֶם בְּאֹכַל לְהַשִּׁיב נַפְשָׁם רְאֵה יְהוָה וְהִבִּיטָה כִּי הָיִיתִי זֹלִלָה: ס</p>	<p>All her people sigh <i>and</i> seek bread. They have given <u>their 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.</p> <hr/> <p>themselves ← <i>the soul</i>.</p>
Lam 1:12	<p>לֹא אֲלִיכֶם כָּל־עֲבָרֵי דֶרֶךְ הַבֵּיטוּ וּרְאוּ אִם־יֵשׁ מְכָאוֹב כְּמִכְאֹבִי אֲשֶׁר עֹלָלָ לִי אֲשֶׁר הוֹגָה יְהוָה בְּיוֹם חֲרוֹן אַפּוֹ: ס</p>	<p><i>Is it not of concern</i> to you, All <i>you who</i> pass <i>by</i> 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> anger.</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	<p>מִמָּרוֹם שָׁלַח־אֵשׁ בְּעַצְמוֹתַי וַיִּדְבֶּנָה פֶּרֶשׁ רֶשֶׁת לְרַגְלִי הַשִּׁיבֵנִי אַחֲזֹר נִתְּנִי שִׁמְמָה כָּל־הַיּוֹם דָּוָה: ס</p>	<p>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>.</p>	<p>them ← <i>it</i>.</p>
Lam 1:14	<p>נִשְׁקַדְּ עַל פִּשְׁעֵי בִידִי יִשְׁתַּרְגְּוּ עָלַי עַל־צוּאוֹרֵי הַכְּשִׁיל כַּחַי נִתְּנִי אֲדֹנִי בִידִי לֹא־אוּכַל קוֹם: ס</p>	<p>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 <u>LORD*</u> has delivered me into the hands <i>Of those from whom</i> I cannot get up.</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 1:15	<p>סָלָה כָּל־אֲבִירַי אֲדֹנָי בְּקִרְבִּי קָרָא עָלַי מוֹעֵד לְשֹׁבֵר בַּחוּרֵי גֵת דֶּרֶךְ אֲדֹנָי לְבַתּוּלַת בֵּת־יְהוּדָה: ס</p>	<p>The <u>LORD</u>* has <u>removed</u> all my valiant <u>men</u> <u>within</u> <u>my confines</u>. He has called an assembly against me To crush my youths. The <u>LORD</u>* has trodden the wine press, Which <u>is</u> the virgin daughter of Judah.</p>	<p>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.</p> <hr/> <p>removed ← <i>raised</i>, but also <i>carried away</i>.</p> <hr/> <p>within my confines ← <i>in my midst</i>.</p> <hr/> <p>which <i>is</i>: הִי acting as a relative; compare 1 Chr 5:26.</p>
Lam 1:16	<p>עַל־אֵלֶּה אֲנִי בּוֹכֶיָה עֵינַי עֵינִי יִרְדֶּה מַיִם כִּי־רָחַק מִמֶּנִּי מִנְחָם מְשִׁיב נִפְשֵׁי הָיוּ בְנֵי שׁוֹמְמִים כִּי גָבַר אוֹיֵב: ס</p>	<p>Over these <i>things</i> I weep. My eye, my eye is <u>running</u> <u>with water</u>, 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.</p>	<p>running ← <i>descending</i>.</p> <hr/> <p>being ← <i>soul</i>.</p>
Lam 1:17	<p>פָּרְשָׁה צִיּוֹן בְּיָדֶיהָ אֵין מִנְחָם לָהּ צוּהָ יְהוָה לִיעֲקֹב סְבִיבּוֹ צָרְיוֹ הִיתָה יְרוּשָׁלַם לְנֶדָה בֵּינֵיהֶם: ס</p>	<p>Zion has spread out <u>her</u> <u>hands</u>; 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.</p>	<p>her hands ← <i>in / with her hands</i>.</p> <hr/> <p>unclean woman: unlike Lam 1:8, the <i>dagesh forte</i> is present, which necessitates the sense of <i>uncleanness</i>.</p>
Lam 1:18	<p>צָדִיק הוּא יְהוָה כִּי פִּיהוּ מִרִּיתִי שְׁמַעוּ־נָא כָּל־עַמִּים **הָעַמִּים וְרָאוּ מַכְאֲבִי בַּתּוּלָתִי וּבַחוּרֵי הֶלְכוּ בַשָּׁבִי: ס</p>	<p>The LORD <i>is</i> righteous, For I have rebelled against his <u>word</u>. Hear now, all <u>you nations</u>, And look at my grief – My virgins and my young men have gone into captivity.</p>	<p><i>you</i> nations: the <i>qeré</i> adds the definite article, which acts as a vocate.</p> <hr/> <p>word ← <i>mouth</i>.</p>
Lam 1:19	<p>קָרָאתִי לַמֵּאֲהָבִי הֵמָּה רַמּוֹנִי כִּהְנִי וּזְקַנִּי בָּעִיר גּוֹעוּ כִּי־בִקְשׁוּ אֶכֶל לָמוֹ וַיָּשִׁיבוּ אֶת־נַפְשָׁם: ס</p>	<p>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>.</p>	<p>revive themselves ← <i>restore their soul</i>.</p>
Lam 1:20	<p>רָאָה יְהוָה כִּי־צָר־לִי מַעֲיָ חֲמַרְמָרוֹ נִהְפָּךְ לִבִּי בְּקִרְבִּי כִּי מָרוּ מִרִּיתִי מִחוּץ שִׁכְלָה־חָרָב בַּבַּיִת כַּמּוֹת: ס</p>	<p>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.</p>	<p>rebelled badly: infinitive absolute.</p>

Lam 1:21	<p>שָׁמְעוּ כִּי נֶאֱנַחָה אֲנִי אֵין מְנַחֵם לִי כָּל-אֵיבֵי שָׁמְעוּ רַעְתִּי שָׁשׂוּ כִּי אַתָּה עָשִׂיתָ הַבָּאָה יוֹם-קִרְאָתָּ וַיְהִי כַּמוֹנִי: ס</p>	<p>They have heard that I am sighing – <i>That</i> I have 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.</p>	
Lam 1:22	<p>תָּבֹא כָּל-רַעְתָּם לִפְנֵיךָ וְעוֹלָל לָמוּ כַּאֲשֶׁר עוֹלָלְתָּ לִי עַל כָּל-פְּשָׁעַי כִּי-רַבּוֹת אֲנַחְתִּי וּלְבִי דָוִי: פ</p>	<p>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.</p>	
Lam 2:1	<p>אֵיכָה יֵעִיב בְּאֶפֶס אֲדֹנָי אֶת-בֵּת-צִיּוֹן הַשְּׁלִיד מִשָּׁמַיִם אֶרֶץ תִּפְאָרֶת יִשְׂרָאֵל וְלֹא-זָכַר הַדָּם-רַגְלָיו בְּיוֹם אֶפֶס: ס</p>	<p>How the <u>LORD</u>* has covered the daughter of Zion in darkness in his anger. He has cast the splendour of Israel <i>Down</i> from heaven <i>to</i> the earth. And he did not remember his footstool On the day of his anger.</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 2:2	<p>בָּלַע אֲדֹנָי * לֹא ** וְלֹא חָמַל אֶת כָּל-נִאֲזוֹת יַעֲקֹב הָרָם בְּעִבְרָתוֹ מִבְּצָרֵי בֵּת-יְהוּדָה הִגִּיעַ לָאָרֶץ חָלָל מַמְלָכָה וּשְׂרָיָה: ס</p>	<p>The <u>LORD</u>* 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 אֵף כָּל קֶרֶן יִשְׂרָאֵל הִשְׁיב אַחֲוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעַר בֵּיעֶקֶב כָּאֵשׁ לַהֲבָה 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> <i>as if with</i> blazing fire, <i>Which</i> has consumed <i>the</i> <i>land</i> all around.</p>	<p>Jacob: see Gen 32:28. as if <i>with</i> blazing fire ← <i>as fire</i> <i>of a blaze</i>.</p>

Lam 2:4	<p>דָּרַךְ קִשְׁתּוֹ כְּאוֹיֵב נֹצֵב יְמִינוֹ כָּצַר וַיִּהְרֹג כָּל מַחֲמַדֵּי־עֵין בְּאֶהֱלִי בַת־צִיּוֹן שָׁפַךְ כָּאֵשׁ 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>הִלָּה אֲדֹנִי כְּאוֹיֵב בִּלְעַ יִשְׂרָאֵל בִּלְעַ כָּל־אַרְמְנוֹתֶיהָ שָׁחַת מִבְצָרָיו וַיִּרַב בְּבֵית־יְהוּדָה תִּאֲנֶיהָ וְאֲנִיהָ: 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 אֲדֹנִי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>
Lam 2:6	<p>וַיַּחֲמֶם כַּגֵּן שָׂכֹו שָׁחַת מוֹעֵדוֹ שָׁכַח יְהוָה בְּצִיּוֹן מוֹעֵד וְשַׁבָּת וַיִּנָּאץ בְּזַעַם־אָפוֹ מֶלֶךְ וְלִהְיוֹן: ס</p>	<p>And he did violence to his booth 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 his angry indignation.</p>	<p>booth: or <i>tabernacle</i>; a similar word in Lev 23:34, but not necessarily cognate.</p> <hr/> <p>his angry indignation ← <i>the indignation of his anger</i>, a Hebrew genitive.</p>
Lam 2:7	<p>זָנַח אֲדֹנִי מִזְבְּחוֹ נֶאֱרַר מִקִּדְשׁוֹ הִסְגִּיר בְּיַד־אוֹיֵב חֹמֹת אַרְמְנוֹתֶיהָ קוֹל נִתְּנוּ 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 אֲדֹנִי, <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־הָשִׁיב יָדוֹ מִבִּלְעַ וַיֹּאבֶל־חָל וְחֹמָה יַחֲדוּ אִמָּלְלוּ: 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 בָּאָרֶץ שְׁעָרֶיהָ אֲבָד וְשֹׁבֵר בְּרִיחֶיהָ מִלְכָּה וְשָׁרֶיהָ 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>יֹשְׁבֵי לְאָרֶץ יְדֻמוּ זָקְנֵי בִּתְצִיּוֹן הֶעֱלּוּ עָפָר עַל־רֹאשָׁם חָגְרוּ שָׁקִים הוֹרִידוּ לְאָרֶץ רֹאשָׁן בְּתוֹלֵת יְרוּשָׁלַם: ס</p>	<p>The elders of the daughter of Zion are sitting on the ground; They are silent. They have put dust on their heads, They have girded themselves with sackcloth; The virgins of Jerusalem have lowered their heads to the ground.</p>	<p>put ← raised. heads (2x) ← head.</p>
Lam 2:11	<p>כָּלֹו בְדַמְעוֹת עֵינַי חֲמַרְמָרוּ מִעֵי נִשְׁפָּךְ לְאָרֶץ כְּבִדִּי עַל־שֹׁבֵר בִּתְעֻמִּי בַּעֲטָף עוֹלָל וְיוֹנֵק 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>לְאַמְתָּם יֹאמְרוּ אֵיךְ דָּגַן וַיֵּין בְּהִתְעַטְּפָם כְּחָלָל בְּרַחְבּוֹת עִיר בְּהִשְׁתַּפֵּךְ נַפְשָׁם אֶל־חֵיק אֲמַתָּם: ס</p>	<p>To their mothers they say, “Where <i>is</i> the corn and the wine?” As they faint like a wounded soldier in the streets of the city, As their life is poured out In their mothers' bosom.</p>	<p>life ← soul.</p>
Lam 2:13	<p>מֶה־אֶעֱיִידָךְ מֶה אֲדַמָּה־לָּךְ הִבַּת יְרוּשָׁלַם מֶה אֲשׁוּה־לָּךְ וְאַנְחִמְךָ בְּתוֹלֵת בִּתְצִיּוֹן כִּי־גְדוֹל כַּיֵּם שִׁבְרְךָ מִי יִרְפָּא־לָּךְ: ס</p>	<p>What <i>can</i> I testify to you? <u>To what <i>can</i> I liken you,</u> O daughter of Jerusalem? <u>To 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 ← what (<i>can</i>) I liken to you ... what (<i>can</i>) I compare to you.</p>

Lam 2:14	<p>נְבִיאֶיךָ חָזוּ לְךָ שׁוֹא וְתָפֹל וְלֹא-גָלוּ עַל-עֲוֹנֶךָ לְהַשִּׁיב *שְׁבִיתֶךָ **שְׁבוּתֶךָ וַיַּחְזוּ לְךָ מִשְׁאֹת שׁוֹא וּמַדּוּחִים: ס</p>	<p>Your prophets had visions for you <i>Which were</i> false and deluded, And they did not reveal your iniquity, Which would have <u>restored</u> <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 / qere</i> issue is as in Jer 29:14.</p>
Lam 2:15	<p>סָפְקוּ עָלֶיךָ כַּפַּיִם כָּל-עֹבְרֵי דֶרֶךְ שָׁרְקוּ וַיִּגְעוּ רֹאשָׁם עַל-בֵּת יְרוּשָׁלַם הַזֹּאת הָעִיר שִׁיאָמְרוּ בְּלִילֹת יָפִי מִשׁוֹשׁ לְכָל-הָאָרֶץ: ס</p>	<p>All <i>who</i> pass <i>by</i> 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, ‘<i>It is</i> the perfection of beauty – The joy of all the earth’?”</p>	
Lam 2:16	<p>פָּצוּ עָלֶיךָ פִּיהֶם כָּל-אֹיְבֶיךָ שָׁרְקוּ וַיַּחְרְקוּ-שֵׁן אָמְרוּ בְּלָעֵנוּ אֵךְ זֶה הַיּוֹם שֶׁקִּוִּינוּהוּ מִצָּאֵנוּ רָאִינוּ: ס</p>	<p>All your enemies gape at you; They whistle and gnash <i>their teeth</i>. 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 teeth</i> ← <i>the tooth</i>.</p>
Lam 2:17	<p>עָשָׂה יְהוָה אֲשֶׁר זָמַם בַּעַע אָמְרָתוֹ אֲשֶׁר צִוָּה מִימֵי-קֶדֶם הָרָס וְלֹא חָמַל וַיִּשְׁמַח עָלֶיךָ אֹיֵב הָרִים קֶרֶן צָרֶיךָ: ס</p>	<p>The LORD has done what he devised; He has carried out his word Which he appointed in <u>days</u> <u>of old</u>. 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</i> <i>old</i>.</p>
Lam 2:18	<p>צָעַק לִבָּם אֶל-אֲדֹנֵי חוֹמַת בֵּת-צִיּוֹן הַזֹּרֵידי כִּנְחָל דְּמָעָה יוֹמָם וּלְלַיְלָה אֶל-תַּתְּנִי פִּוְגַת לְךָ אֶל-תִּתְּנִים בֵּת-עֵינֶיךָ: ס</p>	<p>Their heart cried out to the <u>LORD*</u>. <i>O</i> 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 אֲדֹנֵי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p> <hr/> <p>Let tears run down ← <i>bring</i> [imperative] a tear down. Collective usage.</p>

Lam 2:19	<p>קוּמִי רִנִּי *בַּלֵּיל *בַּלַּיְלָה לְרֹאשׁ אֲשֶׁמְרוֹת שִׁפְכִי כַמַּיִם לִבְּךָ נִכַח פָּנַי אֲדֹנָי שְׂאֵי אֵלָיו כַּפְּיֶךָ עַל־נַפְשִׁי עוֹלָלֶיךָ הָעֲטוּפִים בְּרָעַב בְּרֹאשׁ כָּל־חוּצוֹת: ס</p>	<p>Arise, shout out <u>in the night</u> at the start of the watches, Pour out your heart like water in the presence of the <u>LORD</u>*; Lift up your hands to him for the <u>life</u> 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 אֲדֹנָי, <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 עוֹלָלָתָ כֹּה אִם־תֹּאכְלֶנָּה נָשִׁים פְּרִים עַלְלֵי טַפִּימִם אִם־יִהְיֶה בְּמִקְדָּשְׁךָ אֲדֹנָי כֹּהֵן 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 <u>LORD</u>*?</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>this ← <i>thus</i>.</p> <hr/> <p>nursed: AV differs (<i>of a span</i> <i>long</i>).</p>
Lam 2:21	<p>שָׁכְבוּ לְאָרֶץ חוּצוֹת גֶּעֶר וְזָקֵן בְּתוֹלָתִי וּבַחֲוֹרֵי נַפְלֹו בַּחֲרֵב הָרַגְתָּ בַּיּוֹם אֶפְדָּ טַבַּחַתָּ לֹא חֲמִלָתָ: 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	<p>תִּקְרָא כִּיּוֹם מוֹעֵד מְגוּרִי מִסָּבִיב וְלֹא הָיָה בַּיּוֹם אֶף־יְהוָה פָּלִיט וְשָׂרִיד אֲשֶׁר־טַפַּחְתִּי וְרִבִּיתִי אִיבִי כֻלָּם: פ</p>	<p>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.</p>	
Lam 3:1	<p>אֲנִי הַגִּבֹּר רָאָה עֲנִי בְּשִׁבְטִי עֲבָרְתוֹ:</p>	<p>I <i>am</i> the man <i>who</i> has seen affliction By the rod of his wrath.</p>	
Lam 3:2	<p>אוֹתִי נָהַג וַיִּלְךְ חֹשֶׁךְ וְלֹא־אֹר:</p>	<p>He has driven me and removed <i>me</i> <i>Into</i> darkness, and not light.</p>	
Lam 3:3	<p>אֵךְ בִּי יֵשֵׁב יַהֲפֹךְ יָדוֹ כָּל־הַיּוֹם: ס</p>	<p>Surely he has turned against me; His hand is <u>adverse</u> <i>to me</i> all day <i>long</i>.</p>	<p>adverse: rather than <i>averse</i>, to bring out the active opposition.</p>
Lam 3:4	<p>בָּלָה בְּשָׂרִי וְעוֹרִי שִׁבֵּר עַצְמוֹתַי:</p>	<p>He has caused my flesh and my skin to waste away; He has shattered my bones.</p>	

Lam 3:5	בָּנָה עָלַי וִיקָר רֹאשׁ וּתְלָאָה:	He has built <i>the case</i> against me And surrounded <i>me</i> with 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 בְּעָדִי וְלֹא אֵצֶא הַכְּבִיד נִחַשְׁתִּי:	He has fenced 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	גַּם כִּי אֶזְעַק וְאֶשׁוּעַ שְׁתָּם תִּפְלְתִּי:	Although I cry out and shout, He shuts out my prayer.	
Lam 3:9	גָּדַר דְּרָכִי בְּגִזִּית נְתִיבָתִי עָוָה: ס	He has blocked my ways with hewn stones; He has overturned my paths.	blocked ← <i>fenced</i> . overturned ← <i>twisted, made crooked</i> . Compare Ps 146:9.
Lam 3:10	דָּב אֲרֵב הוּא לִי *אֲרִיה **אֲרִי בְּמִסְתָּרִים:	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>qeré</i> are similar words with the same meaning.
Lam 3:11	דָּרְכֵי סוּרָר וַיִּפְשְׁחֵנִי שָׁמָּנִי שָׁמָּם:	He has deflected <i>me from</i> my ways And torn me to pieces; He has made me desolate.	
Lam 3:12	דָּרָךְ קָשְׁתּוֹ וַיַּצִּיבָנִי כַּמִּטְרָא לַחֵץ: ס	He has drawn his bow And set me as a target for the arrow.	
Lam 3:13	הֵבִיא בְּכִלְיוֹתַי בָּנִי אֲשַׁפְתּוֹ:	He has shot the contents of his quiver into my kidneys.	shot ← <i>brought</i> . contents ← <i>sons</i> .
Lam 3:14	הָיִיתִי שֹׁחֵק 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	הִשְׂבִּיעַנִי בַּמְרוֹרִים הָרוֹנִי לַעֲנָה: ס	He has filled me with bitter herbs; He has given me wormwood to drink.	filled ← <i>satiated</i> .
Lam 3:16	וַיִּגְרַס בַּחֲצֵץ שָׁנִי הַכְּפִישָׁנִי בְּאַפֵּר:	And he has crushed my teeth with gravel; He has covered me with ash.	
Lam 3:17	וַתִּזְנַח מִשְׁלוֹם נַפְשִׁי נִשְׁתִּיתִי טוֹבָה:	And you have been averse to <u>my well-being</u> ; I have forgotten <i>what</i> goodness <i>is</i> .	my well-being ← <i>the peace of my soul</i> .
Lam 3:18	וְאָמַר אֲבָד נִצְחִי וְתוֹחֻלָּתִי מִיְּהוָה: ס	And I said, “My endurance and my hope in the LORD Have faded away.”	in the LORD ... have faded away ← <i>are lost from the LORD</i> .
Lam 3:19	זָכַר-עֲנִי וּמְרוּדִי לַעֲנָה וְרָאשׁ:	Remember my affliction and wandering, The wormwood and the venom.	

Lam 3:20	זָכוֹר תִּזְכֹּר *וּתְשִׁיחַ *וּתְשִׁיחַ 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 אָשִׁיב אֶל-לִבִּי עַל-כֵּן 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	חֲסֵדֵי 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 אֲמוֹנָתְךָ:	The mornings <i>bring these</i> anew; Great <i>is</i> your faithfulness.	
Lam 3:24	חֶלְקִי יְהוָה אִמְרָה נַפְשִׁי עַל-כֵּן 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 לְקוֹן לְנַפֵּשׁ תִּדְרֹשְׁנוּ:	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 לְתַשׁוּעָה יְהוָה:	<i>It is</i> good to be in expectation and quiet for the LORD's salvation.	
Lam 3:27	טוֹב לְגִבֹּר כִּי-יִשָּׂא עַל בְּנִעוּרָיו: ס	<i>It is</i> good for a man That <i>he bears his</i> 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 בְּעַפְפֹּר פִּיהוּ אוֹלֵי יֵשׁ תִּקְוָה:	He puts his mouth in the dust And <i>says</i> , “Perhaps there is hope.”	
Lam 3:30	יִתֵּן לְמַכּוֹה לְחִי יִשְׁבַּע בְּחִרְפָּה: 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 <u>LORD</u> * 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־הוֹגָה וְרַחֵם כָּלֵב *חֲסֵדוֹ**חֲסָדָיו:	Although he causes grief, Yet he shows mercy According to the abundance of his {K: kindness} [Q: kind deeds].	
Lam 3:33	כִּי לֹא עָנָה מִלְּבֹו וַיִּגָּה בְּנֵי־אִישׁ: ס	For he does not afflict wholeheartedly Nor <i>so</i> grieve the sons of men.	wholeheartedly ← <i>from his</i> heart.
Lam 3:34	לִדְבַּא תַּחַת רַגְלָיו כָּל אֲסִירֵי אָרֶץ:	Neither on crushing all the prisoners of the earth under one's feet,	Neither: the negation comes from Lam 3:36.
Lam 3:35	לְהַטּוֹת מִשְׁפָּט־גֹּבֶר נֶגֶד פָּנָי עֲלִיּוֹן:	Nor on perverting the course of justice of a man Against the intention of the MOST HIGH,	intention ← <i>face</i> .
Lam 3:36	לַעֲוֹת אָדָם בְּרִיבֹו אֲדֹנָי לֹא רָאָה: ס	Nor on doing violence to a man's contention 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 צֹוָה:	Who <i>is</i> it who spoke, and it came to pass, If 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 עֲלִיּוֹן לֹא תֵצֵא הָרָעוֹת וְהַטּוֹב:	Do not bad <i>things</i> and good Issue from the mouth of the MOST HIGH?	
Lam 3:39	מִה־יִּתְאוּנֶן אָדָם חַי גֹּבֶר עַל־חַטָּאוֹ**חֲטָאָיו: ס	How a man <i>who is</i> alive complains! – A man confronted by his {K: sin} [Q: sins].	confronted by ← <i>at / against</i> .
Lam 3:40	נַחֲפָשָׁה דִּרְכֵּינוּ וְנַחֲקָרָה וְנָשׁוּבָה עַד־יְהוָה:	Let us search our ways and investigate And return to the LORD.	
Lam 3:41	נִשָּׂא לְבַבֵּנוּ אֶל־כַּפְּפִים אֶל־אֵל בְּשָׁמַיִם:	Let us lift up our hearts on <i>our</i> hands To GOD in the heavens.	hearts ← <i>heart</i> .
Lam 3:42	נַחֲנוּ פָשַׁעְנוּ וּמָרִינוּ אֶתְּךָ לֹא סָלַחְתָּ: ס	We have transgressed and rebelled, And you have not forgiven us.	
Lam 3:43	סָכַתָּה בָּאֵף וַתִּרְדֹּפֵנוּ הָרָגְתָּ לֹא חֲמַלְתָּ:	You have covered <i>us</i> with anger and pursued us; You have killed <i>us</i> and not shown pity.	covered <i>us</i> : [AnLx] has covered <i>yourself</i> .
Lam 3:44	סָכַתָּה בַּעֲנָן לְךָ מַעְבֹּר תַּפְלָה:	You have covered yourself with a cloud, So that a prayer <i>cannot</i> pass through.	

Lam 3:45	סָחִי וּמֵאוֹס תְּשִׁימֵנוּ בְּקֶרֶב הָעַמִּים: 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	פָּצוּ עָלֵינוּ פִּיהֶם כָּל-אֵיבֵינוּ:	All our enemies gape at us.	
Lam 3:47	פֶּחַד וּפֹחַת הִיא לָנוּ הַשָּׂאת וְהַשָּׁבֶר:	Fear and ruin are our <i>lot</i> <i>With</i> desolation and devastation.	
Lam 3:48	פְּלִגֵּי-מַיִם תֵּרַד עֵינִי עַל-שֹׁבֶר בַּת-עַמִּי: ס	<u>Streams of water run down</u> <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	עֵינִי נִגְרָה וְלֹא תִדְמָה מֵאֵין הַפְּגוֹת:	My eye is flowing and will not become quiet, With no respite,	
Lam 3:50	עַד-יִשְׁקֹף וְיֵרָא יְהוָה מִשָּׁמַיִם:	Until the LORD peers down And looks from heaven.	
Lam 3:51	עֵינִי עוֹלָלָה לְנַפְשִׁי מִכָּל בָּנוֹת עִירִי: 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	צוֹד צָדוֹנִי כַצֶּפֶר אֵיבִי חָנָם:	My enemies have <u>relentlessly hunted</u> me, Gratuitously, like a bird.	relentlessly hunted: infinitive absolute.
Lam 3:53	צָמְתוּ בַבּוֹר חַיִּי וַיִּדּוּ-אֶבֶן בִּי:	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	צָפוּ-מַיִם 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 מִבּוֹר תַּחְתִּיּוֹת:	I called <i>on</i> your name, O LORD, From the lowest pit.	
Lam 3:56	קוֹלִי שָׁמַעְתָּ אֶל-תַּעֲלֵם אֲזִנְךָ לְרוּחֹתִי לְשׁוּעָתִי:	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	רַבָּתְּ אֲדֹנִי רִיבִי נִפְשִׁי גְּאֻלָּתִי חַיִּי:	You, O <u>LORD*</u> , have defended the indictments against <u>my person</u> , You have redeemed my life.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנִי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> against my person ← <i>of my</i> <i>soul</i> , an objective genitive.

Lam 3:59	רְאִיתָהּ יְהוָה עֲוֹתַי שְׁפֹטָה מִשְׁפָּטִי:	O LORD, you have seen my oppression; Do defend my case.	my oppression: an objective genitive (they oppress me). defend my case ← judge my judgment.
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 חֲרָפָתָם יְהוָה כָּל־מַחְשַׁבְתָּם עָלַי:	You have heard their reproach, O LORD – all their thoughts against me.	their reproach: a subjective genitive (they reproach).
Lam 3:62	שִׁפְתֵי קָמִי וְהִגִּיזִנָם עָלַי כָּל־הַיּוֹם:	The lips of those who rise up against me And their meditation Are against me all day long.	
Lam 3:63	שִׁבְתָּם וְקִימָתָם הַבִּיטָה אֲנִי מִגִּינָתָם: ס	Observe their sitting down and their rising up; I am their derisive song.	their sitting down and their rising up: standing for their behaviour. Compare Ps 139:2.
Lam 3:64	תָּשִׁיב לָהֶם גְּמוּלַ 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	תִּתֵּן לָהֶם מְגִנַת־לֵב תִּאֲלָתֶךָ לָהֶם:	Give them a veiled heart – Your curse on them.	give: future / imperfective for imperative. See Deut 2:28.
Lam 3:66	תִּרְדֹּף בָּאֵף וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִ יְהוָה: פ	Pursue them 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 הַבֶּתֶם הַטּוֹב תִּשְׁתַּפְּכֶנָּה אֲבָנֵי־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 בִּפְּזָ אֵיכָה נִחְשְׁבוּ לְנִבְלֵי־חֶרֶשׁ מַעֲשֵׂה יָדַי 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 שֵׁד הַיִּנְקוּ גּוּרֵיהֶן בַּת־עַמִּי לְאֶכָזָר *כִּי *עֲנִים **כִּיעֲנִים בַּמִּדְבָּר: 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. like the ostriches ... for they are distressed: the difference is just a space. The <i>qeré</i> does not use the usual word for <i>ostriches</i> , and perhaps יָעַן is a lexical invention specifically for נִי

Lam 4:4	<p>דִּבֶּק לְשׁוֹן יוֹנֵק אֶל־חֻכוֹ בַּצֵּמָא עוֹלָלִים שְׁאָלוּ לֶחֶם פֶּרֶשׁ אֵין לָהֶם: ס</p>	<p>The <u>ba</u>by's tongue cleaves to the roof of his mouth with thirst. Children ask for bread, <i>But there is no-one to break any</i> for them.</p>	<p>↳ this verse, but we accept it. We translate the <i>ketiv</i> from עָנִים; for this verb in a finite form, see Isa 25:5.</p> <hr/> <p>baby's ← <i>suckling's</i>.</p> <hr/> <p>to break ← <i>breaking</i>.</p>
Lam 4:5	<p>הָאֲכָלִים לְמַעַדָּיִם נִשְׁמוּ בַּחוּצוֹת הָאֲמָנִים עַלִי תוֹלָע חִבְקוּ אֲשֵׁפֶתוֹת: ס</p>	<p>Those who <i>used to</i> eat delicacies Have become desolate in the streets. Those brought up in scarlet Embrace the rubbish dumps.</p>	
Lam 4:6	<p>וַיִּגְדַּל עֵזֶן בַּת־עַמִּי מִחֹטְאָתָא סָדָם הִהְפֹּכָה כְּמוֹ־רִגַע וְלֹא־חָלָו בָּהּ יָדַיִם: ס</p>	<p>And <i>the punishment</i> for the iniquity of the daughter of my people Is greater than <i>the punishment</i> for the sin of Sodom, Which <i>was</i> overthrown in a moment, And no hands <u>in it</u> <u>endured</u>.</p>	<p>in it endured: AV differs (<i>stayed on her</i>).</p>
Lam 4:7	<p>זָכוּ נְזִירֶיהָ מִשֶּׁלֶג צָחוּ מִחֶלֶב אֲדָמוּ עֹצֶם מִפְּנִינִים סָפִיר גִּזְרָתָם: ס</p>	<p>Her Nazarites were purer than snow, They were brighter than milk, They were redder <i>in</i> body than red corals; Their <u>features</u> <i>were as of a sapphire</i>.</p>	<p>features ← <i>facet</i>.</p>
Lam 4:8	<p>חֲשֵׁךְ מִשְׁחוֹר תִּאָּרֶם לֹא נִכְרוּ בַּחוּצוֹת צָפַד עוֹרֶם עַל־עֲצָמָם יֵבֶשׁ הָיָה כָּעֵץ: 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 חֲלִי־חֶרֶב מִחֲלָלִי רָעַב שֶׁהֵם יָזוּבוּ מִדִּקְרָיִם מִתְּנוּבַת שָׂדֵי: 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</u> <i>to death</i> <i>when</i> pierced, <i>Rather than dying for lack of the produce of the field</i>.</p>	<p>bled ← <i>flowed</i>.</p>
Lam 4:10	<p>יְדֵי נָשִׁים רַחֲמָנִיּוֹת בִּשְׁלוּ יִלְדֵיהֶן הָיוּ לְבָרוֹת לָמוֹ בְּשֶׁבֶר 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>	<p>food ← <i>for eating</i> ← <i>to eat</i>.</p>

Lam 4:11	כָּלָה יְהוָה אֶת־חֲמָתוֹ שָׁפַךְ חֲרוֹן אַפּוֹ וַיִּצַּת־אֵשׁ בְּצִיּוֹן וַתֹּאכַל יְסוּדֹתֶיהָ: ס	The LORD has discharged his wrath; He has poured out <u>his</u> <u>furiously</u> anger, And he has kindled a fire in Zion, And it has consumed its foundations.	his furious anger ← <i>the fury of his anger</i> . See Lam 1:12.
Lam 4:12	לֹא הָאֱמִינִי מַלְכֵי־אֶרֶץ *וְכָל **כָּל יֹשְׁבֵי תִבְלָה כִּי יָבֹא צָר וְאוֹיֵב בְּשַׁעְרֵי יְרוּשָׁלַם: ס	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.	
Lam 4:13	מִחֲטָאת נְבִיאֶיהָ עֲוֹנוֹת כְּהֻנָּתָהּ הַשֹּׁפְכִים בְּקִרְבָּהּ דָּם צַדִּיקִים: ס	Because of the sins of her prophets, And the iniquities of her priests Who shed the blood of the righteous In her <u>precincts</u> ,	precincts ← <i>midst</i> .
Lam 4:14	נָעוּ עוֹרִים בַּחוּצוֹת נִגְאָלוּ בַּדָּם בָּלֹא יוֹכְלוּ יִגְעוּ בְּלִבְשֵׁיהֶם: ס	They stagger along in <u>blindness</u> in the streets; They are stained with blood. In their powerlessness They strike their clothes.	blindness ← <i>blind</i> . AV differs in the concluding clause (<i>so that men could not touch their garments</i>).
Lam 4:15	סוּרוּ טִמְאָה קָרְאוּ לָמוֹ סוּרוּ סוּרוּ אֶל־תִּגְעוּ כִּי נָצוּ גַם־נָעוּ אָמְרוּ בַּגּוֹיִם לֹא יוֹסִיפוּ לָגוּר: 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 לְהַבִּיטָם פָּנֵי כְהֹנִים 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 תִכְלֶינָה עֵינֵינוּ אֶל־עֲזָרָתָנוּ הֶבֶל בְּצַפִּיתָנוּ צָפִינוּ אֶל־גּוֹי לֹא יוֹשֵׁעַ: ס	Our eyes <u>still</u> fail <u>us</u> At the worthlessness of the help we <i>had</i> , When in our expectation we awaited a people, But they could 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 צַעֲדֵינוּ מִלֶּכֶת בְּרַחֲבֵינוּ קָרַב קִצֵּינוּ מִלְּאוּ יָמֵינוּ כִּי־בָא קִצֵּינוּ: ס	They <u>hounded</u> <i>us at</i> our steps, <u>So that <i>we could not walk</i></u> 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 not walk</i> ← <i>from to walk</i> .
Lam 4:19	קָלִים הָיוּ רֹדְפֵינוּ מִנְּשָׁרַי שָׁמַיִם עַל־הַהָרִים דִּלְקָנוּ 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 אֲפִינוּ מָשִׁיחַ יְהוָה נִלְכַּד בְּשַׁחֲתוֹתָם אֲשֶׁר אִמְרָנוּ בְּצִלּוֹ נַחִיָּה בְּגוֹיִם: 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 מִשְׁחִית in Jer 5:26, taking the root as שַׁחַת. Alternatively, from root שָׁחַ, <i>pit</i> .
Lam 4:21	שִׂישִׁי וְשִׂמְחִי בִּתְּאֵדוֹם *יוֹשְׁבַת בְּאֶרֶץ עוֹץ גַּם־עָלֶיךָ תַעֲבֹר־כּוֹס תִּשְׁכְּרִי וְתִתְּעָרִי: ס	<u>Exult</u> and be joyful, O daughter of Edom, <i>You who <u>live</u> in the land of</i> 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	תִּסְ־עוֹנֶךָ בִּתְצִיּוֹן לֹא יוֹסִיף לְהַגְלוֹתְךָ פֶּקֶד עוֹנֶךָ בִּתְּאֵדוֹם גְּלָה עַל־חַטֹּאתֶיךָ: 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	זָכֹר יְהוָה מַה־הָיָה לָנוּ *הִבִּיט *הִבִּיטָה וְרָאָה אֶת־חֲרָפָתָנוּ:	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	נִחַלְתָּנוּ נְהַפְכָה לְזָרִים בְּתֵינוּ לְנִכְרִים:	Our inheritance has been turned over to strangers – Our houses to foreigners.	
Lam 5:3	יְתוּמִים הָיִינוּ *אֵין *וְאֵין אָב אִמֹּתֵינוּ כְּאִלְמָנוֹת:	We have become {K: orphans;} [Q: orphans,] {K: <i>We have no</i> } [Q: And <i>we have no</i>] father. Our mothers <i>are</i> like widows.	
Lam 5:4	מִיָּמֵינוּ בְּכֶסֶף שָׁתִינוּ עֵצֵינוּ בַּמִּחָר 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 צוֹאֲרֵנוּ נִרְדָּפְנוּ יִגְעֵנוּ *לֹא **וְלֹא הִוָּנַח 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 נָתַנּוּ יָד אֲשׁוּר לְשִׁבְעַ לָחֶם:	We <u>offered</u> the hand <i>to</i> Egypt; <i>We gave</i> Assyria bread <i>with</i> <i>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</i> <i>help</i> .
Lam 5:7	אֲבֹתֵינוּ חָטְאוּ *אִינֶם **וְאִינֶם *אֲנַחְנוּ **וְאֲנַחְנוּ עֹנִתֵיהֶם סָבְלוּ:	Our fathers have {K: sinned;} [Q: sinned,] {K: They} [Q: And they] <i>are not here</i> . {K: We} [Q: And we] are suffering <i>for</i> their iniquities.	
Lam 5:8	עֲבָדִים מָשְׁלוּ בָנוּ פֶּרֶק אֵין מִיָּדָם:	Servants have ruled over us; <u>No-one breaks away</u> from their grip.	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 לַחֲמֵנוּ מִפָּנֵי חֶרֶב הַמִּדְבָּר:	We fetch our bread at <i>the</i> <i>risk of</i> our <u>lives</u> Because of the <u>sword in</u> the desert.	lives ← <i>souls</i> . sword in ← <i>sword of</i> .
Lam 5:10	עוֹרֵנוּ כְּתָנֹר נִכְמְרוּ מִפָּנֵי זִלְעָפוֹת רָעָב:	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 עָזוּ בְּתִלֹת בְּעָרֵי יְהוּדָה:	They raped the women in Zion <i>And the virgins of the cities</i> <i>of Judah</i> .	
Lam 5:12	שָׂרִים בִּידָם נִתְּלוּ פָנֵי 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). standing ← <i>face</i> .
Lam 5:13	בַּחֹרִים טָחוּ נְשָׂאֵי וְנַעֲרִים בַּעֵץ כָּשָׁלוּ:	They took young <u>men</u> to <u>do</u> grinding, 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</i> <i>borne the mill</i> .
Lam 5:14	זְקֵנִים מְשַׁעֲר שְׁבָתוֹ בַּחֹרִים מִנְּגִינָתָם:	Old <i>men</i> cease to be at the gate, <i>And</i> young men playing music.	
Lam 5:15	שִׁבַּת מְשׁוֹשׁ לִבֵּנוּ נִהְפָּדָה לְאֵבֶל מְחֻלָּנוּ:	The joy of our heart has ceased; Our dancing has turned into mourning.	
Lam 5:16	נִפְלָה עֲטֹרַת רֹאשֵׁנוּ אוֹי־נָא לָנוּ כִּי חָטְאֵנוּ:	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	על־זֶה הִיָּה דָוָה לִבֵּנוּ על־אַלֶּה חֲשָׁכוּ 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 שְׁשָׁמִם שׁוֹעֲלִים הִלְכוּ־בּוֹ: פ	On Mount Zion, Which <i>is</i> desolate, Foxes roam.	
Lam 5:19	אַתָּה יְהוָה לְעוֹלָם תֵּשֵׁב כִּסְאֶךָ לְדָר וּדְוָר:	You, O LORD, remain age- abidingly; Your throne <i>is</i> from generation to generation.	
Lam 5:20	לָמָּה לִנְצַח תִּשְׁכַּחֲנוּ תַעֲזֹבֵנוּ לְאַרְדֹּךָ 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־מָאֵס מְאֹדֵנוּ קִצְפָּתָהּ עָלֵינוּ עַד־מָאֵד:	For you have <u>utterly rejected</u> us, You have been angry with us <u>In great measure</u> .	utterly rejected: infinitive absolute. in great <i>measure</i> ← <i>up to much</i> .
Ezek 1:1	וַיְהִי בְּשָׁלְשִׁים שָׁנָה בְּרַבִּיעִי בְּחֹמֶשֶׁת לַחֹדֶשׁ וְאֲנִי בְּתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתָּחוּ הַשָּׁמַיִם וָאֲרָאָה מֵרָאוֹת אֱלֹהִים:	Now it came to pass in the thirtieth year, in the fourth <i>month</i> , on the fifth <i>day</i> of the <i>month</i> , when I <i>was</i> among the <u>deportees</u> at the River Chebar, <i>that</i> the heavens opened, and I saw visions <u>from God</u> .	deportees ← <i>deportation</i> . from God ← <i>of God</i> . Wider use of the construct state.
Ezek 1:2	בְּחֹמֶשֶׁת לַחֹדֶשׁ הִיא הַשָּׁנָה הַחֲמִישִׁית לְגָלוֹת הַמֶּלֶךְ יֹיָכִין:	On the fifth <i>day</i> of the <i>month</i> , which <i>was in</i> the fifth year of the deportation of King <u>Jehoiachin</u> ,	Jehoiachin ← <i>Joiachin</i> , here.
Ezek 1:3	הִיָּה הִנֵּה דְבַר־יְהוָה אֶל־יְחִזְקֵאל בֶּן־בוּזִי הַכֹּהֵן בְּאֶרֶץ כַּשְׂדִּים עַל־נְהַר־כְּבָר וַתְּהִי עָלָיו שֵׁם יְד־יְהוָה:	the word of the LORD <u>explicitly</u> <u>came</u> to <u>Ezekiel</u> the son of Buzi, the <u>priest</u> , in the land of the Chaldeans, at the River Chebar, and the hand of the LORD <u>came</u> <u>on</u> him there.	explicitly came ← <i>explicitly</i> <i>became</i> . Infinitive absolute. Ezekiel ← <i>Jehezkel</i> , but we retain the AV / traditional English name. the priest: MT's <i>darga</i> associates <i>the priest</i> with <i>Buzi</i> ; AV and [CB] with Ezekiel. came on ← <i>became on</i> .

Ezek 1:4	וַאֲרָא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן־הַצָּפוֹן עָנָן גָּדוֹל וָאֵשׁ מִתְלַקַּחַת וְנִגְהָ לּוֹ סָבִיב וּמִתּוֹכָהּ כְּעֵין הַחֹשֶׁמֶל מִתּוֹךְ הָאֵשׁ:	And I looked, and <u>what I saw</u> <u>was</u> a <u>stormy wind</u> coming from the north – a large cloud and a self-perpetuating fire which <u>had</u> a glare around <u>it</u> , and <u>in the</u> <u>middle</u> of it <u>was</u> a kind of amber, <u>in the middle</u> of the fire.	what I saw was ← <i>behold</i> . stormy wind ← <i>wind of storm</i> , a Hebraic genitive. self-perpetuating ← <i>holding</i> <i>itself</i> . in the middle (2x) ← <i>from the</i> <i>middle</i> . No verb of motion is associated with the phrase.
Ezek 1:5	וּמִתּוֹכָהּ דְּמוֹת אַרְבַּע חַיּוֹת וְזֶה מֵרְאִיָּהוּן דְּמוֹת אָדָם לְהִנֵּה:	And <u>in the middle</u> of it <u>was</u> an apparition of four beings, and their appearance <u>was like</u> this: they <u>had</u> a similarity to a man,	in the middle ← <i>from the</i> <i>middle</i> . No verb of motion is associated with the phrase. beings ← <i>living (things)</i> .
Ezek 1:6	וְאַרְבַּעָה פָּנִים לְאַחַת וְאַרְבַּע כְּנָפִים לְאַחַת לָהֶם:	but <u>each</u> <u>had</u> four faces, and they <u>each</u> <u>had</u> four wings.	each ... each ← <i>one ... one</i> .
Ezek 1:7	וּרְגְלֵיהֶם רִגְלֵי יִשְׂרָאֵל וְכַף רְגְלֵיהֶם כְּכַף רִגְלֵי עֹגֵל וְנִצְצִים כְּעֵין נְחֹשֶׁת קָלִיל:	And their legs <u>were straight</u> , and the sole of their feet <u>was like</u> 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 <i>polished</i> .
Ezek 1:8	*וַיֵּדוּ *וַיְיָדֵי אָדָם מִתַּחַת כְּנָפֵיהֶם עַל אַרְבַּעַת רַבְעֵיהֶם וּפְנֵיהֶם וְכְנָפֵיהֶם לְאַרְבַּעַתָּם:	And {Q: <i>they had</i> the hands of} [K: <i>his hand was of</i>] a man under their wings on their <u>four sides</u> , and the four of them <u>had faces</u> and wings.	The <i>ketiv / qere</i> issue is a <i>vav /</i> <i>yod</i> issue. four sides ← <i>four quarters</i> . faces and wings ← <i>their faces</i> <i>and their wings</i> .
Ezek 1:9	חִבְּרַת אִשָּׁה אֶל־אֲחוֹתָהּ כְּנָפֵיהֶם לֹא־יִסְבּוּ בְּלִכְתָּן אִישׁ אֶל־עֵבֶר פָּנָיו יֵלְכוּ:	Their wings were joined <u>one to</u> <u>another</u> , and they did not turn round as they moved. Each <u>one</u> moved <u>straight forwards</u> .	one to another ← <i>a female to its</i> <i>sister</i> . straight forwards ← <i>over</i> <i>against his face</i> .
Ezek 1:10	וְדְמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל־הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּן:	And the appearance of their faces <u>was</u> the face of a man, and the four of them <u>had</u> the face of a lion on the right, and the four of them <u>had</u> the face of an ox on the left, and the four of them <u>had</u> the face of an eagle.	
Ezek 1:11	וּפְנֵיהֶם וְכְנָפֵיהֶם פְּרֻדּוֹת מִלְמַעְלָה לְאִישׁ שְׁתֵּים חִבְּרוֹת אִישׁ וּשְׁתֵּים מְכֻסּוֹת אֶת גִּיתֵיהֶנָּה:	<u>Both</u> <u>their faces</u> and their wings <u>pointed upwards</u> . Each <u>had</u> two <u>wings</u> joined to each other, and two <u>wings</u> covering their bodies.	both their faces: AV differs (<i>thus were their faces</i> ;). pointed upwards ← <i>separated</i> <i>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 בְּלִכְתָּן:	And each moved <u>straight</u> <u>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 מְרֵאִיהֶם כְּגַח־לִי־אֵשׁ בְּעֵרוֹת כְּמֵרָאָה הַלִּפְּדִים הִיא מְתַהַלֶּכֶת בֵּין הַחַיּוֹת וְנִגְהָ לָאֵשׁ וּמִן־הָאֵשׁ יֹצֵא 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 וְשׁוֹב כְּמֵרָאָה הַבּוֹק:	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	וָאֵרָא הַחַיּוֹת וְהִנֵּה אֹפֶן אֶחָד בְּאַרְץ אֶצֶל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו:	And I looked at the beings, and <u>what I saw was a wheel</u> on the ground, next to the beings which <i>had</i> four faces.	what <i>I saw was</i> ← <i>behold</i> . a wheel ← <i>one wheel</i> .
Ezek 1:16	מֵרָאָה הָאוֹפָנִים וּמַעֲשֵׂיהֶם כְּעֵין תַּרְשִׁישׁ וּדְמוֹת אֶחָד לְאַרְבַּעַתָּן וּמֵרָאִיהֶם וּמַעֲשֵׂיהֶם כְּאִשֶּׁר יְהִי הָאוֹפֶן בְּתוֹךְ הָאוֹפֶן:	The appearance of the wheels and <u>their nature was</u> like the sparkling of a Tarshish <i>gem</i> , and the four of them <i>had the same</i> appearance. And their form and fashion <i>was</i> as a wheel inside a wheel is.	their nature ← <i>their work / craftsmanship</i> . the same ← <i>one</i> .
Ezek 1:17	עַל־אַרְבַּעַת רַבְעֵיהֶן בָּלְכָתָם יִלְכוּ לֹא יִסְבּוּ בְּלִכְתָּן:	When they moved, they went in <u>the direction of their four sides</u> ; they did not turn round as they moved.	the direction of ← <i>towards</i> . four sides ← <i>four quarters</i> .
Ezek 1:18	וְגִבֵּיהֶן וְגִבָּה לָהֶם וִירָאָה לָהֶם וְגִבְתָּם מְלֵאת עֵינַיִם סָבִיב לְאַרְבַּעַתָּן:	And they <i>had</i> high <u>wheel rims</u> , and they <i>were</i> <u>fearsome</u> , and their <u>rims were</u> full of eyes around <i>them</i> – for <i>all</i> four of them.	rims (2x) ← <i>backs</i> . fearsome ← <i>fear to them</i> .
Ezek 1:19	וּבְלִכְתּ הַחַיּוֹת יִלְכוּ הָאוֹפָנִים אֶצְלָם וּבִהְנִשָּׂא הַחַיּוֹת מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפָנִים:	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> .	
Ezek 1:20	עַל אֲשֶׁר יִהְיֶה־שֵׁם הָרוּחַ לָלֶכֶת יִלְכוּ שָׁמָּה הָרוּחַ לָלֶכֶת וְהָאוֹפָנִים יִנָּשְׂאוּ לְעִמָּתָם כִּי רוּחַ הַחַיָּה בָּאוֹפָנִים:	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.	
Ezek 1:21	בְּלִכְתָּם יִלְכוּ וּבַעֲמָדָם יַעֲמֹדוּ וּבִהְנִשָּׂאָם מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפָנִים לְעִמָּתָם כִּי רוּחַ הַחַיָּה בָּאוֹפָנִים:	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.	

Ezek 1:22	וּדְמוּת עַל־רֹאשֵׁי הַחֵיהָ לְרִקִּיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל־רֹאשֵׁיהֶם מְלֻמָּעָה:	And the appearance of <i>what was</i> above the heads of the beings was an expanse, like the sparkle of an awesome <i>sheet of ice</i> , spread out over their heads <i>high up</i> .	beings ← <i>being</i> . high up ← <i>upwards</i> , or <i>from above</i> . “From” perhaps losing its force.
Ezek 1:23	וְתַחַת הָרִקִּיעַ כְּנִפְיָהֶם יִשְׁרוֹת אִשָּׁה אֶל־אַחֹתָהּ לְאִישׁ שְׁתֵּים מִכְסוֹת לְהִנָּה וּלְאִישׁ שְׁתֵּים מִכְסוֹת לְהִנָּה אֵת גּוֹיְתֵיהֶם:	And under the expanse <i>were</i> their straight wings, facing <i>each other</i> . Each <i>being had</i> two covering their bodies on one side, and each <i>had</i> two covering on the other side.	each other ← <i>a female to its sister</i> .
Ezek 1:24	וְאִשְׁמַע אֶת־קוֹל כְּנִפְיָהֶם כְּקוֹל מַיִם רַבִּים בְּקוֹל־שִׁדִּי בְּלִכְתָּם קוֹל הַמְּלָה בְּקוֹל מַחֲנֶה בְּעִמָּדָם תִּרְפִּינָה כְּנִפְיָהֶן:	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 <i>tumultuous noise</i> like the sound of a <i>military</i> encampment. When they stood <i>still</i> , they let their wings down.	tumultuous noise ← <i>noise of a tumult</i> , a Hebraic genitive.
Ezek 1:25	וַיְהִי־קוֹל מֵעַל לְרִקִּיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעִמָּדָם תִּרְפִּינָה כְּנִפְיָהֶן:	And there was a sound above the expanse which <i>was over their heads</i> . When they stood <i>still</i> , they let their wings down.	their heads ← <i>their head</i> . Singular in Hebrew because one head per being.
Ezek 1:26	וּמִמַּעַל לְרִקִּיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמֵרָאָה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל־ דְּמוּת הַכִּסֵּא דְּמוּת כְּמֵרָאָה אָדָם עָלָיו מְלֻמָּעָה:	And above the expanse which <i>was over their heads was something</i> with the appearance of a sapphire gemstone, <i>as an apparition of a throne</i> , and on the apparition of the throne <i>was an apparition with the appearance of a man on it high up</i> .	high up ← <i>upwards</i> , or <i>from above</i> . “From” perhaps losing its force.
Ezek 1:27	וַאֲרָא כְּעֵין חֲשְׁמַל כְּמֵרָאָה־אֵשׁ בֵּית־לָהּ סָבִיב מִמֵּרָאָה מִתְּנִיז וּלְמַעַלָּהּ וּמִמֵּרָאָה מִתְּנִיז וּלְמַטָּה רָאִיתִי כְּמֵרָאָה־אֵשׁ וְנִגְהָ לִּי סָבִיב:	And I saw <i>the lustre</i> 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	כְּמֵרָאָה הַקָּשֶׁת אֲשֶׁר יֵהְיֶה בְּעָנָן בַּיּוֹם הַגֶּשֶׁם כִּן מֵרָאָה הַנִּגְהָ סָבִיב הוּא מֵרָאָה דְּמוּת כְּבוֹד־יְהוָה וְאֵרָאָה וְאָפַל עַל־פָּנַי וְאִשְׁמַע קוֹל מְדַבֵּר: ס	<i>As is</i> the appearance of a <i>rainbow</i> , which is <i>present</i> in a cloud on a <i>rainy day</i> , so <i>was</i> the appearance of the glow <i>all</i> around. It <i>was</i> the appearance of the manifestation of the glory of the LORD, and when I saw <i>it</i> , I fell <i>face down</i> 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	וַתָּבֹא בִי רוּחַ כַּאֲשֶׁר דִּבֶּר אֵלַי וַתַּעֲמִדְנִי עַל-רַגְלִי וַאֲשַׁמֶּע אֶת מִדְבַּר אֵלַי: פ	And the <u>spirit</u> came into me as he spoke to me, and <u>it</u> 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 אֹשֶׁר מִרְדּוּ-בִי הֵמָּה וְאֲבוֹתָם פָּשְׁעוּ לִי 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	וְהַבָּנִים קָשִׁי פָנִים וְחִזְקִי-לֵב אֲנִי שׁוּלַח אוֹתְךָ אֲלֵיהֶם וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה:	And <i>their sons are</i> <u>brazen-faced</u> and <u>stubborn</u> . I am sending you to them, and you will say to them, ‘This <i>is what</i> my Lord the LORD says.’	brazen-faced ← <i>hard of face</i> . stubborn ← <i>hard of heart</i> . this <i>is what</i> ← <i>thus</i> .
Ezek 2:5	וְהֵמָּה אִם-יִשְׁמָעוּ וְאִם-יִחְדָּלוּ כִּי בֵית מְרִי הֵמָּה וַיֵּדְעוּ כִּי נָבִיא הָיָה בְּתוֹכָם: פ	And whether they heed <i>it</i> , or whether they decline to – for they <i>are</i> a <u>rebellious house</u> – 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 סַרְבִּים וְסִלּוֹנִים אוֹתְךָ וְאַל-עֲקֻרָבִים אַתָּה יוֹשֵׁב מִדְבָרֵיהֶם אַל-תִּירָא וּמִפְּנֵיהֶם אַל-תַּחַת כִּי בֵית מְרִי הֵמָּה:	And you, son of Adam, do not fear them, and do not fear their words, even though <u>you will be</u> <u>among briars and thorns</u> , and you will be living among scorpions. Do not be afraid of their words, and do not <u>fear</u> <u>them</u> , although they <i>are</i> a <u>rebellious house</u> .	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	וְדִבַּרְתָּ אֶת-דִּבְרֵי אֲלֵיהֶם אִם-יִשְׁמָעוּ וְאִם-יִחְדָּלוּ כִּי מְרִי הֵמָּה: פ	And you will speak my words to them, whether they heed <i>them</i> or whether they decline to, for they <i>are</i> <u>rebellious</u> .	rebellious ← <i>a rebellion</i> .
Ezek 2:8	וְאַתָּה בֶּן-אָדָם שָׁמַע אֶת אֲשֶׁר-אֲנִי מְדַבֵּר אֵלֶיךָ אַל-תִּהְיֶי-מְרִי כְּבֵית הַמְּרִי פָּצָה פִּיךָ וּאֲכַל אֶת אֲשֶׁר-אֲנִי נֹתֵן אֵלֶיךָ:	But you, son of Adam, hear what I am speaking to you. Do not be <u>rebellious</u> like the <u>rebellious</u> <u>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 מִגֵּלְת־סֵפֶר:	And I looked, and <u>what I saw</u> <i>was</i> a hand stretched out towards me, and <u>there was</u> a book-scroll in it.	Rev 5:1. what <i>I saw was</i> ← <i>behold</i> . there <i>was</i> ← <i>behold</i> .

Ezek 2:10	וַיִּפְרֹשׂ אוֹתָהּ לִפְנֵי וְהִיא כְּתוּבָה פָּנִים וְאַחֲזֹר וְכְתוּב אֵלֶיהָ קִנּוּיִם וְהִגָּה וְהִי: ס	And he spread it out in front of me, and it was written on, on the inside and on the back. And lamentations and grieving and mourning <i>were</i> written on it.	Rev 5:1.
Ezek 3:1	וַיֹּאמֶר אֵלַי בֶּן-אָדָם אֵת אֲשֶׁר-תִּמְצָא אֲכֹל אֲכֹל אֶת-הַמַּגִּלָּה הַזֹּאת וְלֹךְ דִּבֵּר אֶל-בֵּית יִשְׂרָאֵל:	And he said to me, “Son of Adam, eat what you find; eat this scroll , then go <i>and</i> speak to the house of Israel.”	Rev 10:9.
Ezek 3:2	וַאֲפָתַח אֶת-פִּי וַיֹּאכְלֵנִי אֵת הַמַּגִּלָּה 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 בִּטְנְךָ תֹאכַל וּמַעֲיֶיךָ תִּמְלֹא אֵת הַמַּגִּלָּה הַזֹּאת אֲשֶׁר אֲנִי נֹתֵן אֵלֶיךָ וְאָכַלְתָּה וְתָהִי בְּפִי כַדְבָּשׁ לְמַתּוֹק: 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 it was like honey in my mouth because of its sweetness.	Rev 10:9.
Ezek 3:4	וַיֹּאמֶר אֵלַי בֶּן-אָדָם לֵךְ-בָּא אֶל-בֵּית יִשְׂרָאֵל וְדַבֵּרְתָּ בְּדִבְרֵי 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 וְכַבְדִּי לָשׁוֹן אֶתָּה שְׁלֹחַ אֶל-בֵּית יִשְׂרָאֵל:	For you are not being sent to a people of an <u>unintelligible</u> language or of a <u>difficult</u> tongue, <i>but</i> to the house of Israel	unintelligible ← <i>depths of</i> , so <i>unfathomable</i> . difficult ← <i>heavinesses of</i> .
Ezek 3:6	לֹא אֶל-עַמִּים רַבִּים עִמְקֵי שְׁפָה וְכַבְדִּי לָשׁוֹן אֲשֶׁר לֹא-תִשְׁמַע דְּבָרֵיהֶם אִם-לֹא אֲלֵיהֶם שְׁלַחְתִּיךָ הִמָּה יִשְׁמְעוּ אֵלֶיךָ:	– not to many nations of an <u>unintelligible</u> language or a <u>difficult</u> tongue whose words you would not <u>understand</u> . <i>But it is certain that</i> if I had sent you to them, they would have heeded you.	unintelligible ... difficult: see Ezek 3:5. understand ← <i>hear</i> . <i>but it is certain that:</i> asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Ezek 3:7	וּבֵית יִשְׂרָאֵל לֹא יֵאָבֹוּ לְשִׁמְעַ אֵלֶיךָ כִּי-אֵינָם אֲבִים לְשִׁמְעַ אֵלַי כִּי כָל-בֵּית יִשְׂרָאֵל חֲזָקִי-מִצָּח וּקְשִׁי-לֵב הִמָּה:	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> <u>impudent and obstinate</u> .	impudent and obstinate ← <i>strong of forehead and hard of heart</i> .
Ezek 3:8	הִנֵּה נִתַּתִּי אֶת-פָּנֶיךָ חֲזָקִים לְעִמָּת פְּנֵיהֶם וְאֶת-מִצְחְךָ חֲזָק לְעִמָּת מִצְחָם:	Look, I have made you firm in <u>resolve</u> against their <u>resolve</u> , and you strong in <u>determination</u> against their <u>determination</u> .	resolve (2x) ← <i>face</i> . determination (2x) ← <i>forehead</i> .

Ezek 3:9	כְּשֶׁמִיר חֲזָק מִזָּר נָתַתִּי מִצְחָךְ לֹא־תִירָא אוֹתָם וְלֹא־תַחַת מִפְּנֵיהֶם כִּי בֵּית־מְרִי הֵמָּה: פ	As diamond <i>is</i> <u>harder</u> than flint, so I have made your <u>determination</u> . Do not be afraid of them and do not <u>fear</u> <u>them</u> , although they <i>are</i> a <u>rebellious</u> <u>house</u> .”	harder ← <i>stronger</i> . determination ← <i>forehead</i> . fear them: see Ezek 2:6. a rebellious house: see Ezek 2:5.
Ezek 3:10	וַיֹּאמֶר אֵלַי בֶּן־אָדָם אֶת־כָּל־דְּבָרִי אֲשֶׁר אֲדַבֵּר אֵלֶיךָ קַח בְּלִבְבְּךָ וּבִאֲזְנוֹךָ שָׁמָּע:	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.	
Ezek 3:11	וְלֵךְ בָּא אֶל־הַגּוֹלָה אֶל־בְּנֵי עַמְּךָ וְדַבַּרְתָּ אֲלֵיהֶם וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה אִם־יִשְׁמָעוּ וְאִם־יִחָדְלוּ:	And depart and go to the <u>deportees</u> , to the sons of your people, and speak to them, and say to them, ‘ <u>This is what</u> my Lord the LORD says’, whether they heed <i>it</i> , or whether they decline <i>to do so</i> .”	deportees ← <i>deportation</i> . this is what ← <i>thus</i> .
Ezek 3:12	וַתִּשָּׂאֵנִי רוּחַ וְאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בְּרוּד כְּבוֹד־יְהוִה מִמְּקוֹמוֹ:	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 <u>in its own place</u> .”	in its own place ← <i>from its place</i> , but also <i>in, at</i> , [AnLx] מן VI.
Ezek 3:13	וְקוֹל בְּנֵי הַחַיּוֹת מְשִׁיקוֹת אִשָּׁה אֶל־אֲחוֹתָהּ וְקוֹל הָאוֹפָנִים לְעִמָּתָם וְקוֹל רַעַשׁ גָּדוֹל:	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.	
Ezek 3:14	וְרוּחַ נִשְׂאָתָנִי וַתִּקְחֵנִי וְאֵלַי מִלְּבַחֲמַת רוּחִי וַיִּד־יְהוִה עָלַי חֲזָקָה:	And the spirit lifted me up and took me along, and I went <i>feeling</i> bitter <u>in my exasperation</u> , <u>but</u> the strong hand of the LORD was on me.	in my exasperation ← <i>in the venom / heat / fury of my spirit</i> . but: adversative use of the vav.
Ezek 3:15	וָאָבֹא אֶל־הַגּוֹלָה תֵּל אָבִיב הַיֹּשְׁבִים אֶל־נְהַר־כְּבָר *וְאֲשֶׁר *וְאֲשַׁב הֵמָּה יֹשְׁבִים שָׁם וְאֲשַׁב שָׁם שִׁבְעַת יָמִים מִשָּׁמַיִם בְּתוֹכָם:	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> . deportees ← <i>deportation</i> .
Ezek 3:16	וַיְהִי מִקְצֵה שִׁבְעַת יָמִים פ וַיְהִי דְבַר־יְהוִה אֵלַי לֵאמֹר:	And it came to pass <u>after</u> seven days that the word of the LORD <u>came</u> to me and said,	after ← <i>at the end of</i> . came ← <i>became</i> .
Ezek 3:17	בֶּן־אָדָם צִפֵּה נִתְתִּיד לְבֵית יִשְׂרָאֵל וְשָׁמַעְתָּ מִפִּי דָבָר 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</u> <u>behalf</u> .	on my behalf ← <i>from me</i> .

Ezek 3:18	בְּאִמְרֵי לְרָשָׁע מוֹת תָּמוּת וְלֹא הִזְהַרְתּוֹ וְלֹא דִבַּרְתָּ לְהִזְהִיר רָשָׁע מִדְּרָכּוֹ הָרָשָׁעָה לְחִיּוֹתוֹ הוּא רָשָׁע בְּעֻנּוֹ 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 require his blood from your <u>hand</u> .	require his blood from your hand: i.e. <i>hold you accountable</i> <i>for his death</i> .
Ezek 3:19	וְאִתָּהּ כִּי־הִזְהַרְתָּ רָשָׁע וְלֹא־שָׁב מִרְשָׁעוֹ וּמִדְּרָכּוֹ הָרָשָׁעָה הוּא בְּעֻנּוֹ יָמוּת וְאִתָּהּ אֶת־נַפְשְׁךָ הַצֹּלֶת: 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 לִפְנֵי הוּא יָמוּת כִּי לֹא הִזְהַרְתּוֹ בַּחֲטָאתוֹ 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 will require his blood at your <u>hand</u> .	I will require his blood at your hand: see Ezek 3:18.
Ezek 3:21	וְאִתָּהּ כִּי הִזְהַרְתּוֹ צַדִּיק לְבַלְתִּי חֲטֹא צַדִּיק וְהוּא לֹא־חֲטֹא חֵיו יַחִיָּה כִּי נִזְהָר וְאִתָּהּ אֶת־נַפְשְׁךָ הַצֹּלֶת: ס	But if you do warn the righteous that the righteous must not sin, and he does not sin, <u>he will</u> certainly live, because he was warned, and you will have saved your <u>life</u> .”	he will certainly live: infinitive absolute. life ← <i>soul</i> .
Ezek 3:22	וַתְּהִי עָלַי שֵׁם יְדִי־הוָה וַיֹּאמֶר אֵלַי קוּם צֵא אֶל־הַבְּקָעָה וְשֵׁם אֲדַבֵּר אִתְּךָ:	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	וָאָקוּם וָאֵצֵא אֶל־הַבְּקָעָה וְהִנֵּה־שָׁם כְּבוֹד־יְהוָה עֹמֵד כַּכְּבוֹד אֲשֶׁר רָאִיתִי עַל־נְהַר־כְּבָר וָאָפַל עַל־פָּנַי:	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 saw was ← <i>behold</i> . standing: or <i>staying</i> . face down ← <i>on my face</i> .
Ezek 3:24	וַתְּבֹא־בִי רוּחַ וַתַּעֲמִדֵנִי עַל־רַגְלִי וַיְדַבֵּר אֵתִי וַיֹּאמֶר אֵלַי בֹּא הַסֵּגֶר 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	וְאִתָּהּ בְּנֵי־אָדָם הִנֵּה נֹתְנִי עָלֶיךָ עֲבוֹתִים וָאֶסְרוּךָ בָּהֶם וְלֹא תֵצֵא בְּתוֹכָם:	And you, son of Adam, <u>be aware</u> <u>that</u> 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 those <i>people</i> .	be aware that ← <i>behold</i> . put you in bonds ← <i>put bonds</i> <i>on you</i> . those <i>people</i> ← <i>them</i> .

Ezek 3:26	וְלִשְׁוֹנְךָ אֲדַבֵּיק אֶל-חִכְךָ וְנִאֲלַמְתָּ וְלֹא-תִהְיֶה לָהֶם לְאִישׁ מוֹכִיחַ כִּי בֵּית מֶרִי 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 <u>are</u> a rebellious house.	anyone to convict <i>them</i> ← <i>a convicter</i> . rebellious house ← <i>house of rebellion</i> , a Hebraic genitive.
Ezek 3:27	וּבְדַבְרֵי אוֹתְךָ אֶפְתָּח אֶת-פִּיךָ וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה הַשֹּׁמֵעַ יִשְׁמַע וְיַחְדָּל יַחְדָּל כִּי בֵּית מֶרִי הֵמָּה: ס	Then 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 is what ← <i>thus</i> .
Ezek 4:1	וְאַתָּה בֶן-אָדָם קַח-לָךְ לִבְנֵה וְנִתְּתָה אוֹתָהּ לִפְנֶיךָ 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	וְנִתְּתָה עָלֶיהָ מָצוֹר וּבִנִיתָ עָלֶיהָ דִּיק וּשְׁפַכְתָּ עָלֶיהָ סִלְלָה וְנִתְּתָה עָלֶיהָ מַחֲנֹת 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-לָךְ מַחֲבַת בְּרֹזָל וְנִתְּתָה אוֹתָהּ קִיר בְּרֹזָל בֵּינְךָ וּבֵין הָעִיר וְהַכִּינֵתָהּ אֶת-פְּנִיךָ אֲלֶיהָ וְהִיתָה בַּמָּצוֹר וְצָרָתָ עָלֶיהָ אוֹת הִיא 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</u> under siege, and you will besiege it. It is a sign to the house of Israel.	be resolute ← <i>prepare your face</i> . come ← <i>become</i> .
Ezek 4:4	וְאַתָּה שָׁכַב עַל-צִדְךָ הַשְּׁמָאֲלִי וּשְׁמַתָּ אֶת-עֹנֶן בֵּית-יִשְׂרָאֵל עָלָיו מִסְפַּר הַיָּמִים אֲשֶׁר תִּשְׁכַּב עָלָיו תִּשָּׂא אֶת-עֹנָם:	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 נִתְּתִי לָךְ אֶת-שְׁנֵי עֹנָם לְמִסְפַּר יָמִים שְׁלֹשׁ-מֵאוֹת וּתְשֹׁעִים יוֹם וְנִשְׂאתָ עֹנֶן 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	וְכָלִיתָ אֶת-אֵלֶּה וּשְׁכַבְתָּ עַל-צִדְךָ *הַיְמֹנִי **הַיְמִנִי שְׁנֵית וְנִשְׂאתָ אֶת-עֹנֶן בֵּית-יְהוּדָה אַרְבָּעִים יוֹם יוֹם לְשָׁנָה יוֹם לְשָׁנָה נִתְּתִיו לָךְ:	And you will complete these <i>days</i> . Then you will lie a second time, on your <u>right</u> hand 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 תִּכְיֹן פָּנֶיךָ וְזָרַעְךָ חֲשׂוּפָה וְנִבְּאתָ עָלֶיהָ:	So be <u>resolute</u> with the siege of Jerusalem, and <i>have</i> your arm exposed when you prophesy against it.	be resolute: see Ezek 4:3. with ← <i>towards</i> .
Ezek 4:8	וְהִנֵּה נָתַתִּי עָלֶיךָ עֲבֹתִים וְלֹא־תִהְיֶה מִצִּדְּךָ אֶל־צִדְּךָ עַד־כָּלֹותֶךָ יְמֵי מִצּוֹרֶךָ:	And look, I will put bonds on you, and you will not turn over from <u>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־לָךְ חֲטִין וְשָׂעִירִים וּפּוֹל וְעֵדְשִׁים וְדַחַן וְכִסְמִים וְנִתְּתָה אוֹתָם בִּכְלִי אֶחָד וְעָשִׂיתָ אוֹתָם לְךָ לֶחֶם מִסְפֵּר הַיָּמִים אֲשֶׁר־אַתָּה שׁוֹכֵב עַל־צִדְּךָ שְׁלֹש־מֵאוֹת וְתִשְׁעִים יוֹם תֹּאכְלֶנּוּ:	And get yourself <i>some</i> wheat and barley and beans and lentils and millet and spelt, and put them in a <u>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	וּמֵאֲכָלְךָ אֲשֶׁר תֹּאכְלֶנּוּ בְּמִשְׁקָל עֶשְׂרִים שֶׁקֶל לַיּוֹם מֵעַתָּה עַד־עֵת 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 בְּמִשׁוֹרָה תִּשְׁתֶּה שְׁשִׁית הַהֵין מֵעַתָּה עַד־עֵת 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 שְׂעִירִים תֹּאכְלֶנָּה וְהִיא בְּגִלְלֵי צֹאת הָאָדָם תִּעְגְּנָה לְעֵינֵיהֶם: ס	And you will eat barley cake, and you will bake it in their sight <u>using stools of human excrement</u> .”	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>). human ← <i>man's</i> .
Ezek 4:13	וַיֹּאמֶר יְהוָה בְּכֹה יֹאכְלוּ בְּנֵי־יִשְׂרָאֵל אֶת־לֶחֶמָם טָמֵא בְּגוֹיִם אֲשֶׁר אֲדִיחֶם 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 אֵלַי יְהוָה הִנֵּה נִפְשִׁי לֹא מְטֻמָּאָה וְנִבְלָה וּטְרֵפָה לֹא־אֲכָלְתִּי מִנְעוּרִי וְעַד־עַתָּה וְלֹא־בָא בִּפִּי בָשָׂר פְּגוּל: ס	Then I said, “Alas, my Lord the LORD, look, <u>I 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־*צִפּוּעִי **צִפְעִי הַבְּקָר תַּחַת גִּלְלֵי הָאָדָם וְעָשִׂיתָ אֶת־לֶחֶמְךָ עָלֵיהֶם: 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>qeré</i> . A <i>vav / yod</i> issue. human ← <i>man's</i> .

Ezek 4:16	וַיֹּאמֶר אֵלַי בֶּן-אָדָם הֲנִי שֹׁבֵר מִטֶּה-לֶחֶם בִּירוּשָׁלַם וְאָכְלוּ-לֶחֶם בְּמִשְׁקָל וּבְדֹאגָה וַיִּמָּוֶה בְּמִשׁוּרָה וּבְשִׁמְמוֹן יִשְׁתּוּ:	And he said to me, “Son of Adam, I <u>am about to</u> break the supply 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 יַחֲסְרוּ לֶחֶם וַיִּמָּוֶה וַיִּשְׁמְמוּ אִישׁ וְאָחִיו וַיִּנְמְקוּ בְּעֵוֹנָם: 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 חֲדָה תַעַר הַגְּלָבִים תִּקְחָנָה לָךְ וְהָעִבְרִית עַל-רֹאשְׁךָ וְעַל-זִקְנֶךָ וְלִקְחָתָ לָךְ מֵאֲזִנִּי 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. <u>the hair</u> ← <i>them</i> .
Ezek 5:2	שְׁלִשִׁית בָּאוּר תִּבְעִיר בְּתוֹךְ הָעִיר בְּמִלְאֵת יְמֵי הַמָּצוֹר וְלִקְחָתָ אֶת-הַשְּׁלִשִׁית תִּפֶּה בַּחֶרֶב סְבִיבוֹתֶיהָ וְהַשְּׁלִשִׁית תִּזְרֶה לָרוּחַ וְחָרַב אָרִיק 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 <u>of them</u> , and bind them to the hems of your <i>cloak</i> .	of them ← <i>from there</i> .
Ezek 5:4	וּמֵהֶם עוֹד תִּקַּח וְהַשְׁלַכְתָּ אוֹתָם אֶל-תּוֹךְ הָאֵשׁ וְשָׂרְפָתָ אֹתָם בָּאֵשׁ מִמֶּנּוּ תֵצֵא-אֵשׁ אֶל-כָּל-בֵּית יִשְׂרָאֵל: פ	And take some more of them, and cast them into the fire, and burn them in the fire. A fire will come out <u>from this</u> to the whole house of Israel.”	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).
Ezek 5:5	כֹּה אָמַר אֲדֹנָי יְהוִה זֹאת יְרוּשָׁלַם בְּתוֹךְ הַגּוֹיִם שְׂמִתֶּיהָ וּסְבִיבוֹתֶיהָ אֲרָצוֹת:	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.	this <i>is what</i> ← <i>thus</i> . this <i>is</i> Jerusalem: or <i>this very Jerusalem</i> .
Ezek 5:6	וַתֹּמַר אֶת-מִשְׁפָּטִי לְרָשָׁעַה מִן-הַגּוֹיִם וְאֶת-חֻקוֹתֶיהָ מִן-הָאֲרָצוֹת אֲשֶׁר סְבִיבוֹתֶיהָ כִּי בְּמִשְׁפָּטִי מָאֲסוּ וְחֻקוֹתֶיהָ לֹא-הִלְכוּ בָהֶם: ס	But it has <u>turned against</u> my justice for wickedness <i>worse than that of</i> the nations, and <i>it has changed</i> my statutes for <i>what 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.”	turned against: from מָרָה. Re-pointing as וַתֹּמַר, from מוֹר, it would read <i>exchanged</i> . worse than: or (<i>adopted</i>) <i>from</i> .

Ezek 5:7	<p>לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוֹה יֵעַן הַמְּנַכֶּם מִן־הַגּוֹיִם אֲשֶׁר סְבִיבוֹתֵיכֶם בַּחֲקוֹתַי לֹא הִלַּכְתֶּם וְאֶת־מִשְׁפָּטַי לֹא עֲשִׂיתֶם וְכַמִּשְׁפָּטַי הַגּוֹיִם אֲשֶׁר סְבִיבוֹתֵיכֶם לֹא עֲשִׂיתֶם: ס</p>	<p>That <i>is</i> why <u>this <i>is what</i></u> my Lord the LORD says: “Since you are raging more than the nations which <i>are</i> around you, <i>and</i> 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 יְהוֹה הֲנִנִּי עָלֶיךָ גַּם־אֲנִי וְעֲשִׂיתִי 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>וְעֲשִׂיתִי בָּךְ אֶת אֲשֶׁר לֹא־עֲשִׂיתִי וְאֶת אֲשֶׁר־לֹא־אָעֲשֶׂה כְּמַהוּ עוֹד יֵעַן כָּל־תּוֹעֲבֹתֶיךָ: ס</p>	<p>And I will do with you what I have <u>never</u> 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 וְעֲשִׂיתִי בָּךְ שְׁפָטִים וְזִרְתִּי אֶת־כָּל־שְׂאֲרִיתְךָ לְכָל־רוּחַ: פ</p>	<p>That <i>is</i> why fathers will eat <i>their</i> sons <u>in your midst</u>, and sons will eat their fathers, and I will carry out judgments <u>in you</u>, and I will scatter all <u>your remnant</u> 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>לָכֵן חִי־אֲנִי נְאֻם אֲדֹנָי יְהוֹה אִם־לֹא יֵעַן אֶת־מִקְדָּשִׁי טִמַּאת בְּכָל־שְׁקוּצִיךָ וּבְכָל־תּוֹעֲבֹתֶיךָ וְגַם־אֲנִי אֶגְרַע וְלֹא־תַחֲסֹס עֵינִי וְגַם־אֲנִי לֹא אֶחְמוֹל:</p>	<p>That <i>is</i> why, <i>as</i> I live” – says my Lord the LORD – “<u><i>it is most</i></u> <u>certainly</u> because you have defiled my sanctuary with all your abhorrent things, and with all your abominations, that I <u>for</u> <u>my part</u> 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>שְׁלִשְׁתֶּיךָ בַּדֶּבֶר יָמוּתוּ וּבָרָעַב יָכְלוּ בְּתוֹכְךָ וְהַשְׁלִשִׁית בַּחֶרֶב יָפְלוּ סְבִיבוֹתֶיךָ וְהַשְׁלִישִׁית לְכָל־רוּחַ אֶזְרָה וְחָרַב אֶרֶץ אֲחֵרֵיהֶם:</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 וְהִנְחֹתִי חֲמָתִי בָם וְהִנְחַמְתִּי וַיִּדְּעוּ כִּי־אֲנִי יְהוֹה דְּבַרְתִּי בְּקִנְאָתִי בְּכָלֹתִי 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	וְאֶתְנֶהְלֶךְ לְחָרְבָהּ וּלְחָרָפָהּ בְּגוֹיִם אֲשֶׁר סְבִיבוֹתֶיךָ לְעֵינֵי כָּל-עוֹבֵר:	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.	you: MT pointed as feminine singular, so a reference to Jerusalem.
Ezek 5:15	וְהָיְתָה חֲרָפָה וּגְדוּפָה מוֹסֵר וּמִשְׁמָה לְגוֹיִם אֲשֶׁר סְבִיבוֹתֶיךָ בַּעֲשׂוֹתֶיךָ בְּךָ שְׁפָטִים בְּאַף וּבַחֲמָה וּבְתַכְחוֹת חֲמָה אֲנִי יְהוָה דִּבַּרְתִּי:	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 justice against you in anger and in fury and in <u>furious castigation</u> . I, the LORD, have spoken.	justice ← <i>judgments</i> . furious castigation ← <i>castigations of fury</i> , a Hebraic genitive.
Ezek 5:16	בְּשִׁלְחֵי אֶת-חֲצֵי הָרֶעֶב הָרָעִים בָּהֶם אֲשֶׁר הֵיוּ לְמִשְׁחִית אֲשֶׁר-אֲשַׁלַּח אוֹתָם לְשַׁחֲתֶכֶם וְרָעַב אֶסֶף עֲלֵיכֶם וְשִׁבַּרְתִּי לָכֶם מִטֶּה-לֶחֶם:	When I send the baneful arrows of famine against them, which will bring ruin, which I will send to bring ruin on you, I will increase the famine on you, and I will break the <u>supply</u> of your bread.	will bring ruin ← <i>will be for a ruiner</i> . supply ← <i>staff</i> . On the variation of grammatical person (3 plural / 2 plural), see Lev 1:3.
Ezek 5:17	וְשִׁלַּחְתִּי עֲלֵיכֶם רָעַב וַחֲמָה רָעָה וְשִׁפְלֹךְ וְדָבָר וְדָם יַעֲבֹר-בְּךָ וְחָרֵב אָבִיא עֲלֶיךָ אֲנִי יְהוָה דִּבַּרְתִּי: פ	So I will send a famine over you, and <u>wild animals</u> , 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.”	wild animals ← <i>an evil animal</i> .
Ezek 6:1	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 6:2	בֶּן-אָדָם שֵׁים פָּנֶיךָ אֶל-הָרִי יִשְׂרָאֵל וְהִנָּבֵא אֵלֵיהֶם:	“Son of Adam, <u>direct yourself towards</u> the mountains of Israel, and prophesy to them,	direct yourself towards ← <i>set your face to</i> .
Ezek 6:3	וְאָמַרְתָּ הָרִי יִשְׂרָאֵל שְׁמָעוּ דְּבַר-אֲדֹנָי יְהוָה כֹּה-אָמַר אֲדֹנָי יְהוָה לְהָרִים וּלְגִבְעוֹת לְאִפְּיָקִים *וּלְגִאִית **וּלְגִאִיוֹת הִנְנִי אֲנִי מֵבִיא עֲלֵיכֶם חָרֵב וְאַבְדֹתֵי בְּמוֹתֵיכֶם:	and say, ‘ <i>You</i> mountains of Israel, hear the word of my Lord the LORD. <u>This is what</u> my Lord the LORD says to the mountains and to the hills, to the torrents and to the valleys: « <u>I am about</u> 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>qeré</i> . this is what ← <i>thus</i> . I am about to ← <i>behold me</i> .
Ezek 6:4	וְנִשְׁמָו מִזִּבְחוֹתֵיכֶם וְנִשְׁפְּרוּ חֲמֻנֵיכֶם וְהַפִּלְתִּי חֲלָלֵיכֶם לִפְנֵי גִלּוּלֵיכֶם:	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-פִּגְרֵי בְנֵי יִשְׂרָאֵל לִפְנֵי גִלּוּלֵיהֶם וְזָרִיתִי אֶת-עַצְמוֹתֵיכֶם סְבִיבוֹת מִזִּבְחוֹתֵיכֶם:	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 וְהַבְּמֹת תִּשָּׁמְנָה לְמַעַן יִחָרְבוּ וַיִּאֲשָׁמוּ מִזְבְּחוֹתֵיכֶם וְנִשְׁבְּרוּ וְנִשְׁבְּתוּ גְּלוּלֵיכֶם וְנִגְדְּעוּ חֲמִינֵיכֶם וְנִמְחוּ מַעֲשֵׂיכֶם:	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 <u>are laid waste</u> , 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 guilt</i> .
Ezek 6:7	וְנָפַל חָלָל בְּתוֹכְכֶם וַיְדַעְתֶּם 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 בַּהֲיוֹת לָכֶם פְּלִיטִי חָרֵב בַּגּוֹיִם 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 בַּגּוֹיִם אֲשֶׁר נִשְׁבוּ־שָׁם אֲשֶׁר נִשְׁבַּרְתִּי אֶת־לִבִּם הַזֶּה אֲשֶׁר־סָר מֵעָלַי וְאֵת עֵינֵיהֶם הַזֵּנוֹת אַחֲרֵי גְלוּלֵיהֶם וְנִקְטְוּ בַּפְּנֵיהֶם אֶל־הָרָעוֹת אֲשֶׁר עָשׂוּ לְכָל תּוֹעֲבֵיתֵיהֶם:	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 licentious heart, which has departed from me, and with their eyes <u>lusting</u> after their idols. And they will <u>abhor themselves</u> for the <i>evil</i> which they have done with all their abominations.	abhor themselves ← <i>loathe at 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 קָטַט, as if re-pointed to וְנִקְטְוּ, <i>feel loathing</i> . afflicted ← <i>broken</i> . licentious ... lusting ← <i>whoring ... whoring</i> . evil ← <i>evils</i> .
Ezek 6:10	וַיְדַעוּ כִּי־אֲנִי יְהוָה לֹא אֶל־חֲנָם דִּבַּרְתִּי לַעֲשׂוֹת לָהֶם הָרָעָה הַזֹּאת: 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	כֹּה־אָמַר אֲדֹנָי יְהוִה הִנֵּה בְּכַפְי וּרְקַע בְּרַגְלִי וְאָמַרְתִּי אֶל כָּל־תּוֹעֲבוֹת רָעוֹת בֵּית יִשְׂרָאֵל אֲשֶׁר בַּחֲרֵב בָּרָעַב וּבַדָּבָר יָפְלוּ:	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	הַרְחֹק בַּדָּבָר יָמוּת וְהַקְּרוֹב בַּחֲרֵב יָפֹל וְהַנִּשְׁאָר וְהַנִּצָּוֹר בָּרָעַב יָמוּת וְכָל־יְמֵי חַמָּתִי בָּם:	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 <u>survives</u> <i>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 ⁹ כל־גבעה רמה בכל ראשי ההרים ותחת כל־עץ רענן ותחת כל־אלה עבֹתָה מְקוֹם אֲשֶׁר נִתְּנוּ־שָׁם רִיחַ נִיחֹחַ לְכָל גְּלוּלֵיהֶם:	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 presented a sweet fragrance to all their idols.	presented ← gave.
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 <u>Desert of</u> <u>Diblath</u> , throughout all their inhabited regions, and they will know that I <i>am</i> the LORD.» ’ ’	Desert of Diblath ← <i>Desert of</i> <i>(the way) to Diblath.</i>
Ezek 7:1	ויהי דבר־יהוה אלי לאמר:	Then the word of the LORD <u>came</u> to me and said,	came ← became.
Ezek 7:2	ואתה בן־אדם כה־אמר אֲדֹנָי יהוה לאֲדַמַּת יִשְׂרָאֵל קֵץ בָּא הקֵץ על־*ארבעת *אֲרָבַע בְּנֵי־פְּנֵי הָאָרֶץ:	“Now <i>as for</i> you, son of Adam, <u>this is what</u> the Lord, the LORD, says: ‘The ground of Israel <i>is at</i> an end. The end is coming over the <u>four corners</u> of the land.	four: the <i>ketiv</i> and <i>qeré</i> issue is one of gender only. <hr/> <i>this is what</i> ← <i>thus</i> . <hr/> <i>corners</i> ← <i>wings; extremities</i> . <hr/> AV differs (<i>thus saith the Lord</i> <i>GOD unto the land of Israel;</i>), associating the words differently.
Ezek 7:3	עתה הקץ עליך ושלחתי אפִי בך ושפֹּטִיךָ בְּדַרְכֶיךָ ונתתי עליך את כָּל־תּוֹעֲבֹתֶיךָ:	Now the end <i>has come</i> over <u>you</u> , 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	ולֹא־תַחֲסֹס עֵינִי עָלֶיךָ וְלֹא אֶחְמֹל בִּי דְרָכֶיךָ עָלֶיךָ אֶתֶּן וְתוֹעֲבוֹתֶיךָ בְּתוֹכְךָ תִּהְיוּ וידעתם כי־אני יהוה: 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	כה אמר אֲדֹנָי יהוה רעה אחת רעה הנה באה:	<u>This is what</u> the Lord, the LORD, says: ‘A calamity – one calamity – Behold, It is coming.	<i>this is what</i> ← <i>thus</i> .

Ezek 7:6	קֵץ בָּא בֵּא הַקֵּץ הַקֵּץ אֵלֶיךָ 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 הַצְפִּירָה אֵלֶיךָ יוֹשֵׁב הָאָרֶץ בָּא הָעֵת 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 is near; <i>There is</i> tumult, And not joyous shouting, <i>In</i> the mountains.	turning point: 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	עַתָּה מִקְרֹב אֲשַׁפּוֹד חֲמָתִי עָלֶיךָ וְכִלִּיתִי אֶפֶל בְּךָ וְשִׁפְטִיךָ בְּדֶרֶכֶיךָ וְנִתְּתִי עָלֶיךָ אֶת 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־תַחֲסוּ עֵינַי וְלֹא אֶחְמֹל בְּדֶרֶכֶיךָ עָלֶיךָ אֲתֹן וְתוֹעֲבוֹתֶיךָ בְּתוֹכְךָ תִּהְיוּ וְיִדְעֻם כִּי אֲנִי יְהוָה מִכָּה:	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 הִנֵּה בָּאָה יִצְאָה הַצְפִּרָּה צֶעַן הַמַּטֵּה פָּרַח הַזָּדוֹן:	Behold the day; Behold, it is coming. The turning point has <u>arisen</u> . The <u>sceptre</u> has flourished; The insolence has blossomed.	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	הַחֲמָס קָם לְמַטֵּה־רָשָׁע לֹא־מֵהֶם וְלֹא מִהֶמוֹנָם וְלֹא מִהֶמָּה וְלֹא־נָה בָּהֶם:	Violence has arisen as a <u>rod</u> for wickedness, Not from <u>them</u> or from their own population, 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 for punishing wickedness</i> . 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 הַגֵּיעַ הַיּוֹם הַקּוֹנָה אֶל־יֹשְׁמֵחַ וְהַמוֹכֵר אֶל־יִתְאֲבֵל כִּי חֲרוֹן אֶל־כָּל־הַמוֹנָה:	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 population.	↳ 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	<p>כִּי הַמוֹכֵר אֶל־הַמִּמְכָּר לֹא יָשׁוּב וְעוֹד בְּחַיִּים חֵיתָם כִּי־חֲזֹן אֶל־כָּל־הַמּוֹנָה לֹא יָשׁוּב וְאִישׁ בַּעֲוֹנוֹ חֵיתוֹ לֹא יִתְחַקֵּוּ:</p>	<p>For the seller will not <u>return</u> to <u>what is sold</u> As <u>long as they still live</u>, 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.</p>	<p>return to what <i>is</i> sold: [CB], <i>at the jubilee</i>.</p> <hr/> <p>As long as they still live ← <i>yet in life their life</i>.</p>
Ezek 7:14	<p>תִּקְעוּ בַתְּקוּעַ וְהָכִין הַכָּל וְאִין הַלֵּךְ לַמִּלְחָמָה כִּי חֲרוֹנִי אֶל־כָּל־הַמּוֹנָה:</p>	<p>They have blown the trumpet, And <i>they have prepared</i> everything, But <i>there is</i> no-one going to battle, For over the whole of <u>its</u> population <i>is</i> my fury.</p>	<p><i>they</i> have prepared: an infinitive construct acting as an infinitive absolute in the role of a finite verb.</p> <hr/> <p>its population ← <i>her multitude</i>, referring to <i>the land</i>.</p>
Ezek 7:15	<p>הַחֶרֶב בַּחוּץ וְהַדֶּבֶר וְהָרָעָב מִבֵּית אֲשֶׁר בַּשָּׂדֶה בַּחֶרֶב יָמוּת וְאֲשֶׁר בָּעִיר רָעַב וְדָבָר יֹאכְלֵנוּ:</p>	<p><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.</p>	
Ezek 7:16	<p>וּפָלְטוּ פְּלִיטֵיהֶם וְהָיוּ אֶל־הַהָרִים כִּיּוֹנֵי הַגְּאֻזֹּת כָּל־הַמּוֹת אִישׁ בַּעֲוֹנוֹ:</p>	<p>But <i>there will be some of</i> <u>them who escape</u>, And they will be on the mountains like the doves of the valleys, All cooing, Each for his <i>own</i> iniquity.</p>	<p><i>there will be some of them who escape</i> ← <i>their escapees will escape</i>.</p>
Ezek 7:17	<p>כָּל־הַיָּדִים תִּרְפִּינָה וְכָל־בְּרָכִים תִּלְכְּנָה מַיִם:</p>	<p>All hands will become feeble, And all knees will <u>melt</u> like water.</p>	<p>melt ← <i>go</i>, but also <i>flow, run</i>, of liquids. Compare Job 19:10.</p>
Ezek 7:18	<p>וְחָגְרוּ שָׁקִים וְכִסְתָּה אוֹתָם פְּלָצוֹת וְאֵל כָּל־פָּנִים בּוֹשָׁה וּבְכָל־רֹאשֵׁיהֶם קָרְחָה:</p>	<p>And they will gird <i>themselves with</i> sackcloth, And terror will cover them, And <i>there will be</i> shame on every face, And baldness on all their heads.</p>	

Ezek 7:19	<p>בְּסֶפֶם בַּחוּצוֹת יִשְׁלִיכוּ וְזָהָבָם לְנֶדֶה יִהְיֶה בְּסֶפֶם וְזָהָבָם לֹא יוּכַל לְהַצִּילָם בְּיוֹם עֲבֶרְתָּ יְהוָה נִפְשָׁם לֹא יִשְׁבְּעוּ וּמַעֲיָהֶם לֹא יִמְלֹאוּ כִּי־מִכְשׁוֹל עֲוֹנָם הֵיחָּד:</p>	<p>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 Resulting from their iniquity.</p>	<p>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.</p>
Ezek 7:20	<p>וְצָבִי עָדִידוֹ לְגֹאֲזֹן שְׂמָהוּ וְצִלְמִי תוֹעֲבֹתָם שְׁקוּצֵיהֶם עָשׂוּ בּוֹ עַל־כֵּן נִתְּתִיו לָהֶם לְנֶדֶה:</p>	<p>And <i>as for</i> his ornamental splendour, He set it in his pre-eminent <i>place</i>, But they made their <u>abominable and obscene</u> <u>images</u> in it, Which <i>is</i> why I have made it A menstrually unclean thing to them.</p>	<p>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 <i>and</i> obscene images ← <i>images of their abominations, their obscenities</i>.</p>
Ezek 7:21	<p>וְנִתְּתִיו בְּיַד־הַזָּרִים לְבָזוֹ וּלְרֹשְׁעֵי הָאָרֶץ לְשָׁלַל *וְחָלְלוּהָ** וְחָלְלוּהָ:</p>	<p>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.</p>	<p>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>.</p>
Ezek 7:22	<p>וְהִסְבּוֹתִי פָנַי מֵהֶם וְחָלְלוּ אֶת־צִפּוֹנִי וּבְאוֹ־בָהּ פְּרִיָצִים וְחָלְלוּהָ: פ</p>	<p>And I will turn my face away from them, And my hidden <i>treasure</i> will <u>be defiled</u> When raiders come to it And defile it.</p>	<p>my hidden <i>treasure</i> will be defiled ← <i>they will defile my hidden (treasure)</i>. Avoidance of the passive.</p>
Ezek 7:23	<p>עֲשֵׂה הַרְתֹּק כִּי הָאָרֶץ מְלֵאָה מִשְׁפָּט דָּמִים וְהָעִיר מְלֵאָה חֲמָס:</p>	<p>Make a <u>chain</u>, For the land is full of judicial cases of bloodshed, And the city is full of violence.</p>	<p>chain ← <i>the chain</i>. [CB], as a sign of captivity. An unexpected definite article. See Gen 22:9.</p>
Ezek 7:24	<p>וְהִבֵּאתִי רָעִי גוֹיִם וִירָשׁוּ אֶת־בְּתֵיהֶם וְהִשְׁבַּתִּי גֹאֲזֹן עֲזִים וְנִחְלוּ מִקְדָּשֵׁיהֶם:</p>	<p>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 <u>their sanctifiers will pass on the inheritance</u>.</p>	<p>their sanctifiers will pass on the inheritance: referring to Jerusalem's officiating priests? We would prefer it re-pointed as וְנִחְלוּ מִקְדָּשֵׁיהֶם, <i>they will inherit their holy places</i>. AV differs (<i>be defiled</i>).</p>
Ezek 7:25	<p>קִפְדָּה־בָּא וּבִקְשׁוּ שָׁלוֹם וְאֵין:</p>	<p>Wreckage is coming, And they will seek peace, But <i>there</i> won't be any.</p>	

Ezek 7:26	הָיָה עַל־הָהוּה תָּבוֹא וּשְׁמָעָה אֶל־שְׁמוּעָה תִּהְיֶה וּבִקְשׁוּ חֲזוֹן מִנְּבִיא וְתוֹרָה תֵּאבֹד מִכֹּהֵן וְעֵצָה מִזְּקֵנִים:	Calamity upon calamity will come, And there will be rumour upon rumour, And they will seek a vision from a prophet, But the priest will be devoid of the law, And the elders <i>will be</i> <i>devoid of counsel</i> .	the priest will be devoid of the law ← <i>the law will perish from</i> <i>the priest</i> . The law stands for divine guidance. <i>will be devoid of counsel</i> ← <i>counsel (will perish) from the</i> <i>elders</i> .
Ezek 7:27	הַמֶּלֶךְ יִתְאַבֵּל וְנָשִׂיא יִלְבָּשׁ שְׂמָמָה וַיְדִי עִם־הָאָרֶץ תִּבְהַלָּה מִדֶּרֶכָּם אֲעֹשֶׂה אוֹתָם וּבְמִשְׁפָּטֵיהֶם אֲשַׁפֵּטֵם וַיֵּדְעוּ 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 <i>will be made</i> <i>to tremble</i> . 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</i> <i>be terrified</i> .
Ezek 8:1	וַיְהִי בַּשָּׁנָה הַשְּׁשִׁית בַּשָּׁשִׁי בַּחֲמִשָּׁה לַחֹדֶשׁ אָנִי יוֹשֵׁב בְּבֵיתִי וְזִקְנֵי יְהוּדָה יוֹשְׁבִים לִפְנָי וְתַפֵּל עָלַי שָׁם יָד אֲדָנִי 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 דְמוּת כְּמֶרְאֵה־אֵשׁ מִמֶּרְאֵה מִתְּנִי וּלְמַטָּה אֵשׁ וּמִמֶּתְנִי וּלְמַעְלָה כְּמֶרְאֵה־זָהָר כְּעֵין הַחֲשֻׁמְלָה:	And I looked, and <u>what I saw</u> <u>was</u> an apparition <u>like fire in</u> <u>appearance</u> , and from its waist downwards <u>it was like fire in</u> <u>appearance</u> , and from its waist upwards <u>it was of a brightness</u> <u>like the gleam of amber in</u> <u>appearance</u> .	what I saw was ← <i>behold</i> . <u>like fire in appearance (2x) ←</u> <u>from / according to the</u> <u>appearance of fire</u> . <i>it was of a brightness like the</i> <i>gleam of amber in appearance</i> ← <i>(was) as the appearance of a</i> <i>brightness like the gleam of</i> <i>amber</i> .
Ezek 8:3	וַיִּשְׁלַח תִּבְנִית יָד וַיִּקְחֵנִי בְּצִיצַת רֹאשִׁי וַתִּשָּׂא אֹתִי רוּחַ בֵּין־הָאָרֶץ וּבֵין הַשָּׁמַיִם וַתְּבִא אֹתִי יְרוּשָׁלַיִם בְּמֶרְאוֹת אֱלֹהִים אֶל־פֶּתַח שַׁעַר הַפְּנִימִית הַפּוֹנֶה צָפוֹנָה אֲשֶׁר־שָׁם מוֹשֵׁב סָמָל הַקְּנָאָה הַמְּקַנָּה:	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.	
Ezek 8:4	וְהִנֵּה־שָׁם כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל כְּמֶרְאֵה אֲשֶׁר רָאִיתִי בְּבִקְעָה:	And behold, <i>there was</i> there the glory of the God of Israel, like the vision which I saw in the valley.	valley: see Ezek 3:23.

Ezek 8:5	<p>וַיֹּאמֶר אֵלַי בֶּן־אָדָם שָׂאֲנָא עֵינֶיךָ דָּרָךְ צָפוֹנָה וְאַשָּׁא עֵינִי דָּרָךְ צָפוֹנָה וְהִנֵּה מִצָּפוֹן לְשַׁעַר הַמִּזְבֵּחַ סִמָּל הַקִּנְאָה הַזֶּה בַּבָּאָה:</p>	<p>And he said to me, “Son of Adam, please lift up your eyes <u>towards the north</u>.” So I lifted up my eyes <u>towards the north</u>, and <u>what I saw</u> in the north at the Altar Gate <u>was</u> this figure of jealousy at the entrance.</p>	<p>towards the north (2x) ← <i>to the way to the north</i>.</p> <hr/> <p>what <i>I</i> saw ... <i>was</i> ← <i>behold</i>.</p>
Ezek 8:6	<p>וַיֹּאמֶר אֵלַי בֶּן־אָדָם הֲרָאָה אֲתָהּ *מֵהֶם *מָה **הֵם עֹשִׂים תּוֹעֲבוֹת גְּדִלוֹת אֲשֶׁר בֵּית־יִשְׂרָאֵל עֹשִׂים פֹּה לְרַחֲקָה מֵעַל מִקְדָּשִׁי וְעוֹד תָּשׁוּב תִּרְאֶה תּוֹעֲבוֹת גְּדִלוֹת: ס</p>	<p>And he said to me, “Son of Adam, do you see <u>what they</u> are making – gross abominations which the house of Israel is making here, <u>nothing like what should be</u> 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>.</p> <hr/> <p>nothing like ← <i>to recede from</i>, used adverbially.</p>
Ezek 8:7	<p>וַיְבִא אֹתִי אֶל־פֶּתַח הַחֲצֵר וְאַרְאֶה וְהִנֵּה חֲרָאֲחָד בַּקִּיר:</p>	<p>And he brought me to the entrance of the courtyard, and I looked, and <u>what I saw was</u> a hole in the wall.</p>	<p>what <i>I</i> saw <i>was</i> ← <i>behold</i>.</p>
Ezek 8:8	<p>וַיֹּאמֶר אֵלַי בֶּן־אָדָם חַתֹּר־נָא בַּקִּיר וְאַחַתֹּר בַּקִּיר 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 <u>what I saw was</u> a door.</p>	<p>what <i>I</i> saw <i>was</i> ← <i>behold</i>.</p> <hr/> <p>a door ← <i>one door</i>.</p>
Ezek 8:9	<p>וַיֹּאמֶר אֵלַי בֹּא וּרְאֵה אֶת־הַתּוֹעֲבוֹת הָרְעוֹת 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>וָאֵבֹא וְאַרְאֶה וְהִנֵּה כָּל־תְּבִלִּית רֶמֶשׂ וּבְהֵמָה שֶׁקֶץ וְכָל־גִּלּוּלֵי בֵּית יִשְׂרָאֵל מִחֻקָּה עַל־הַקִּיר סָבִיב סָבִיב:</p>	<p>So I went and looked, and <u>what I saw was</u> every species of reptile and animal – an abomination. And all the idols of the house of Israel were engraved on a wall <u>all around</u>.</p>	<p>what <i>I</i> saw <i>was</i> ← <i>behold</i>.</p> <hr/> <p>all around ← <i>around, around</i>.</p>
Ezek 8:11	<p>וּשְׁבָעִים אִישׁ מִזִּקְנֵי בֵּית־יִשְׂרָאֵל וַיַּזְנוֹהוּ בֶן־שָׁפָן עֹמֵד בְּתוֹכָם עֹמְדִים לִפְנֵיהֶם וְאִישׁ מִקְטָרְתּוֹ בְּיָדוֹ וְעֹתָר עַנְז־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 הֲרָאִיתָ בֶּן־אָדָם אֲשֶׁר זָקְנֵי בֵּית־יִשְׂרָאֵל עֹשִׂים בַּחֹשֶׁךְ אִישׁ בְּחֻדְרֵי מִשְׁכִּיתוֹ כִּי אֹמְרִים אֵין יְהוָה לֵאמֹר אֲתָנוּ עֲזַב 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 galleries <u>with</u> showpieces? 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	וַיֹּאמֶר אֵלַי עוֹד תָּשׁוּב תִּרְאֶה תּוֹעֲבוֹת גְּדֻלוֹת אֲשֶׁר־הֵמָּה עוֹשִׂים:	Then he said to me, “Look <u>once</u> again at the gross abominations which they are perpetrating.”	once ← <i>yet</i> .
Ezek 8:14	וַיְבִא אֹתִי אֶל־פֶּתַח שַׁעַר בֵּית־יְהוָה אֲשֶׁר אֶל־הַצִּפּוֹנָה וְהִנֵּה־שָׁם הַנָּשִׁים יֹשְׁבוֹת מִבְכּוֹת אֶת־הַתַּמּוּז: ס	Then he brought me to the entrance of the gate of the house of the LORD, which <u>is on the</u> <u>north side</u> , and <u>what I saw</u> there <u>was</u> women sitting <i>and</i> bewailing Tammuz.	on the north <i>side</i> ← <i>to</i> <i>northwards</i> . what I saw ... was ← <i>behold</i> . Tammuz ← <i>the Tammuz</i> , an idol, mourned after each summer solstice.
Ezek 8:15	וַיֹּאמֶר אֵלַי הֲרֵאִיתָ בֶן־אָדָם עוֹד תָּשׁוּב תִּרְאֶה תּוֹעֲבוֹת גְּדֻלוֹת מֵאֵלֶּה:	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 <u>those</u> .”	once ← <i>yet</i> . those ← <i>these</i> .
Ezek 8:16	וַיְבִא אֹתִי אֶל־חֲצֵר בֵּית־יְהוָה הַפְּנִימִית וְהִנֵּה־פֶתַח הַיֵּכָל יְהוָה בֵּין הָאוֹלָם וּבֵין הַמִּזְבֵּחַ כְּעֶשְׂרִים וְחֲמִשָּׁה אִישׁ אֲחֵרֵיהֶם אֶל־הַיֵּכָל יְהוָה וּפְנֵיהֶם קִדְמָה וְהֵמָּה מִשְׁתַּחֲוִיתִם קִדְמָה לְשֶׁמֶשׁ:	Then he brought me to the inner court of the house of the LORD, and <u>what I saw</u> at the door to the temple of the LORD between the portico and the altar <u>was</u> about twenty-five men <i>with</i> their behinds <i>pointing</i> towards the temple of the LORD, and their faces to the east, and they were prostrating themselves eastwards, to the sun.	what I saw ... was ← <i>behold</i> .
Ezek 8:17	וַיֹּאמֶר אֵלַי הֲרֵאִיתָ בֶן־אָדָם הֲנִקְלִי לְבַיִת יְהוּדָה מַעֲשֹׂוֹת אֶת־הַתּוֹעֲבוֹת אֲשֶׁר עֹשׂוֹפָה כִּי־מָלְאוּ אֶת־הָאָרֶץ חָמָס וַיֵּשְׁבוּ לְהַכְעִיסֵנִי וְהִנֵּם שֹׁלְחִים אֶת־הַזְּמוּרָה אֶל־אַפִּם:	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 <u>there</u> <u>they are</u> stretching out a <i>phallic</i> <i>branch</i> to {P: my} [M: their] nose.	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].
Ezek 8:18	וְגַם־אֲנִי אַעֲשֶׂה בְחֶמָה לֹא־תַחֲוֹס עֵינִי וְלֹא אַחֲמַל וְקִרְאוּ בְּאָזְנִי קוֹל גָּדוֹל וְלֹא אֶשְׁמַע 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 קִרְבוּ פְקֻדוֹת הָעִיר וְאִישׁ כָּלִי מִשְׁחָתוֹ 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	וְהִנֵּה שֵׁשָׁה אַנְשִׁים בָּאִים מִדֶּרֶךְ-שַׁעַר הָעֲלִיּוֹן אֲשֶׁר מִפְּנֵה צְפוֹנָה וְאִישׁ כָּלִי מַפְצֹ בִידּוֹ וְאִישׁ-אֶחָד בְּתוֹכְכֶם לְבַשׁ בִּדְּיִם וְקֶסֶת הַסֹּפֶר בְּמַתְּנֵי וַיָּבֹאוּ וַיַּעֲמֵדוּ אֶצֶל מִזְבַּח הַנְּחֹשֶׁת:	And it <u>so happened</u> that six men were coming from the <u>direction</u> of the Upper Gate, which <u>faces</u> northwards, each <u>with</u> his weapon for bludgeoning in his hand, and one man among them dressed <u>in</u> fine linen, with a scribe's inkhorn at his waist, and they came and stood alongside the copper altar.	it <u>so happened</u> ← <i>behold</i> . direction ← <i>way</i> . faces ← <i>is turned</i> .
Ezek 9:3	וְכְבוֹד אֱלֹהֵי יִשְׂרָאֵל נִעְלָה מֵעַל הַכְּרוּב אֲשֶׁר הָיָה עָלָיו אֵל מִפְּתֵן הַבַּיִת וַיִּקְרָא אֶל-הָאִישׁ הַלְּבַשׁ הַבִּדְיִם אֲשֶׁר קֶסֶת הַסֹּפֶר בְּמַתְּנָיו: 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 <u>was</u> dressed <u>in</u> fine linen, who <u>had</u> a scribe's inkhorn at his waist,	removed ← <i>brought up</i> .
Ezek 9:4	וַיֹּאמֶר יְהוָה *אלו *אלֵּיו עֲבַל בְּתוֹךְ הָעִיר בְּתוֹךְ יְרוּשָׁלַם וְהִתְוִיתָ תֹּו עַל-מִצְחֹת הָאֲנָשִׁים הַנֹּאנְחִים וְהַנֹּאנְקִים עַל כָּל-הַתּוֹעֲבוֹת הַנִּעֲשׂוֹת בְּתוֹכָהּ:	and the LORD said to <u>him</u> , “Pass through the middle of the city – through the middle of Jerusalem – and put a mark on the foreheads 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> . Rev 7:3, Rev 9:4. committed: or (<i>physically</i>) <i>made</i> .
Ezek 9:5	וְלֹאֲלֵה אָמַר בְּאָזְנִי עֲבְרוּ בְּעִיר אַחֲרָיו וְהָבוּ *עַל-**אֶל-תַּחֶם *עֵינֵיכֶם **עֵינֵיכֶם וְאַל-תַּחֲמְלוּ:	And to those <i>officers</i> he said in my hearing, “Pass through the city after him, and strike. <u>Do not</u> 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 בְּחֹר וּבְתוֹלָה וְטָף וְנָשִׁים תִּהְרָגוּ לְמִשְׁחִית וְעַל-כָּל-אִישׁ אֲשֶׁר-עָלָיו הַתֹּו אֶל-תִּגְּשׁוּ וּמִמִּקְדָּשִׁי תִּחֲלוּ 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 <u>has</u> 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</i> <i>ruination</i> . any ← <i>every</i> . person ← <i>man</i> , but not exclusively so (unlike גִּבֹּר).
Ezek 9:7	וַיֹּאמֶר אֲלֵיהֶם טְמְאוּ אֶת-הַבַּיִת וּמְלָאוּ אֶת-הַחֲצֵרוֹת חֲלָלִים צָאוּ וַיִּצְאוּ וְהָבֹו 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 כִּהְכוֹתָם וַנֹּאשָׁאֵר אֲנִי וְאֶפְלָה עַל-פָּנַי וְאָזַעַק וְאָמַר אֵהָה אֲדֹנָי יְהוִה הַמְשַׁחִית אֶתְּהָ אֶת כָּל-שְׂאֵרֵית יִשְׂרָאֵל בְּשִׁפְכֶךָ אֶת-חֲמַתְךָ עַל-יְרוּשָׁלַם:	And it came to pass, as they were striking, that I was left, and I fell <u>face down</u> , 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 בֵּית-יִשְׂרָאֵל וַיהוּדָה גָּדוֹל בְּמָאֵד מְאֹד וּתְמָלָא הָאָרֶץ דָּמִים וְהָעִיר מְלֵאָה מָטָה כִּי אָמְרוּ עֹזֵב יְהוָה אֶת-הָאָרֶץ וְאִין יְהוָה רֹאֶה:	And he said to me, “The iniquity of the house of Israel and Judah <i>is</i> 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-תַחֲוֹס עֵינִי וְלֹא אֶחְמַל דְּרַכָּם בְּרַאשֵׁם 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 לְבַשׁ הַבְּדִים אֲשֶׁר הִקְסֵת בְּמַתְנֵיו מְשִׁיב דָּבָר לֵאמֹר עָשִׂיתִי *כְּאִשֶּׁר **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	וְאֶרְאָה וְהִנֵּה אֶל-הָרָקִיעַ אֲשֶׁל עַל-רֹאשׁ הַכְּרֻבִּים כְּאֶבֶן סַפִּיר כְּמֶרְאֶה דְמוּת כְּסֵא נִרְאָה עֲלֵיהֶם:	And I looked, and <u>what I saw</u> on the expanse which <i>was</i> over the <u>heads</u> 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 לְבַשׁ הַבְּדִים וַיֹּאמֶר בֹּא אֶל-בֵּינוֹת לְגִלְגָּל אֶל-תַּחַת לְכְרוֹב וּמִלֵּא חֲפִנֶיךָ גַּחְלֵי-אֵשׁ מִבֵּינוֹת לְכְרֻבִּים וְזָרַק עַל-הָעִיר וַיָּבֹא 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 <i>in my sight</i> .	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	וְהַכְּרֻבִּים עֹמְדִים מִיְמִין לְבַיִת 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	וַיֵּרָם כְּבוֹד-יְהוָה מֵעַל הַכְּרוֹב עַל מִפְתֵּן הַבַּיִת וַיִּמָּלֵא הַבַּיִת אֶת-הָעָנָן וְהַחֲצֵל מִלֵּאָה אֶת-נִגְהַ 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 כְּנָפֵי הַכְּרוּבִים נִשְׁמָע עַד-הַחֹצֵר הַחִיצוֹנָה בְּקוֹל אֵל-שֶׁדִי בִדְבָרוֹ:	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 בְצוּתוֹ אֶת-הָאִישׁ לְבַשׁ-הַבָּדִים לֵאמֹר קַח אֵשׁ מִבֵּינֹת לַגִּלְגָּל מִבֵּינֹת לְכְרוּבִים וַיָּבֹא וַיַּעֲמֵד אֵצֶל הָאוֹפֶן:	Then it came to pass, when he had commanded the man who was dressed in fine linen, saying, "Take fire from between the wheels, 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 בֵּינֵינֹת הַכְּרוּבִים וַיִּשָּׂא וַיִּתֵּן אֶל-חֻפְּנֵי לְבַשׁ הַבָּדִים וַיֵּקַח וַיֵּצֵא:	Then the cherub stretched out his hand between the cherubim into the fire which was between the cherubim and lifted some up and put it in the fists of the one dressed in fine linen, which he took and went out.	fists: distinct in Hebrew from hand or palm. Understand put it in the hands whereupon the fists were clenched, to give fistfuls.
Ezek 10:8	וַיֵּרָא לְכְרוּבִים תְּבִנִית יַד-אָדָם תַּחַת כְּנָפֵיהֶם:	And the shape of a man's hand appeared to the cherubim under their wings.	
Ezek 10:9	וַאֲרָאָה וְהִנֵּה אַרְבַּעַה אוֹפָנִים אֵצֶל הַכְּרוּבִים אוֹפֵן אֶחָד אֵצֶל הַכְּרוּב אֶחָד וְאוֹפֵן אֶחָד אֵצֶל הַכְּרוּב אֶחָד וּמֵרָאָה הָאוֹפָנִים כְּעֵין אֶבֶן תַּרְשִׁישׁ:	And I looked, and what I saw was four wheels alongside the cherubim. One wheel was alongside one cherub, and one wheel was alongside another cherub, and the appearance of the wheels was like the gleam of a Tarshish gemstone.	what I saw was ← behold. another ← one.
Ezek 10:10	וּמֵרָאִיתָם דְּמוּת אֶחָד לְאַרְבַּעָתָם כַּאֲשֶׁר יְהִי הָאוֹפֵן בְּתוֹךְ הָאוֹפֵן:	And as for their appearances, the four of them had one profile, as a wheel within a wheel.	as a wheel ← as is a wheel.
Ezek 10:11	בְּלֻכָתָם אֶל-אַרְבַּעַת רַבְעֵיהֶם יָלְכוּ לֹא יִסְבּוּ בְּלֻכָתָם כִּי הַמָּקוֹם אֲשֶׁר-יִפְּנֶה הָרֹאשׁ אַחֲרָיו יָלְכוּ לֹא יִסְבּוּ בְּלֻכָתָם:	When they moved, they went in the direction of their four sides. They did not turn as they moved, but whatever the direction was in which their head was pointing, they followed it. They did not turn when they moved.	in the direction of ← towards. direction ← place. pointing ← turned.
Ezek 10:12	וְכָל-בָּשָׂרָם וְגִבָּתָם וַיְדִיָּהֶם וְכַנְפֵיהֶם וְהָאוֹפָנִים מְלֵאִים עֵינִים סָבִיב לְאַרְבַּעָתָם אוֹפְנֵיהֶם:	And their whole body and their backs and their hands and their wings and the wheels were full of eyes all around, the four of them having their wheels.	body ← flesh.
Ezek 10:13	לְאוֹפָנִים לָהֶם קוֹרָא הַגִּלְגָּל בְּאָזְנֵי:	Their wheels were called, as I heard it, the roller.	their wheels were called, as I heard it, the roller ← to their wheels was called the roller in my ears, where the word for roller also means wheel. See Ezek 10:2, Ezek 10:6.

Ezek 10:14	וְאַרְבַּעָה פָּנִים לְאֶחָד פָּנֵי הָאֶחָד פָּנֵי הַכְּרוּב וּפָנֵי הַשֵּׁנִי פָּנֵי אָדָם וְהַשְּׁלִישִׁי פָּנֵי אַרְיֵה וְהָרְבִיעִי פָּנֵי-נֶשֶׁר:	And <i>each</i> one <i>had</i> four faces. One face <i>was</i> the face of a cherub, and the second face <i>was</i> the face of a man, and the third <i>was</i> the face of a lion, and the fourth <i>was</i> the face of an eagle.	
Ezek 10:15	וַיִּרְמוּ הַכְּרוּבִים הִיא הַחַיָּה אֲשֶׁר רָאִיתִי בְּנְהַר-כְּבָר:	Then the cherubim were lifted up. That <i>was</i> the being which I saw at the River Chebar.	
Ezek 10:16	וּבִלְכַּת הַכְּרוּבִים יִלְכוּ הָאוֹפָנִים אַצְלָם וּבִשְׂאֵת הַכְּרוּבִים אֶת-כַּנְפֵיהֶם לָרוֹם מֵעַל הָאָרֶץ לֹא-יִסְבּוּ הָאוֹפָנִים גִּם-הֵם מֵאַצְלָם:	And as the cherubim moved, the wheels moved alongside them. And when the cherubim lifted their wings to raise themselves above the <u>ground</u> , the wheels did not turn, <u>even though</u> they <i>were</i> <u>alongside</u> them.	ground ← <i>earth</i> . even though ← <i>also</i> , but with wider scope. alongside ← <i>from alongside</i> .
Ezek 10:17	בְּעִמּוּדָם יַעֲמִדוּ וּבְרוּמָם יָרֻמוּ 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 <i>was</i> in them.	
Ezek 10:18	וַיֵּצֵא כְבוֹד יְהוָה מֵעַל מִפְתָּן הַבַּיִת וַיַּעֲמֵד עַל-הַכְּרוּבִים:	Then the glory of the LORD departed from the threshold of the house and <u>remained</u> over the cherubim.	remained: or <i>stood</i> .
Ezek 10:19	וַיִּשָּׂאוּ הַכְּרוּבִים אֶת-כַּנְפֵיהֶם וַיִּרְוּמוּ מִן-הָאָרֶץ לְעֵינַי בְּצֵאתָם וְהָאוֹפָנִים לְעִמְתָּם וַיַּעֲמֵד פֶּתַח שַׁעַר בֵּית-יְהוָה הַקִּדְמוֹנִי וּכְבוֹד אֱלֹהֵי-יִשְׂרָאֵל עָלֵיהֶם מִלְמַעְלָה:	Then the cherubim raised their wings and lifted themselves up from the earth in my sight as they departed, and the wheels <i>were</i> 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 <i>was</i> over them <i>coming</i> from above.	
Ezek 10:20	הִיא הַחַיָּה אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי-יִשְׂרָאֵל בְּנְהַר-כְּבָר וַאֲדַע כִּי כְרוּבִים הֵמָּה:	This <i>was</i> the being which I saw under the God of Israel at the River Chebar, and I knew that they <i>were</i> the cherubim.	
Ezek 10:21	אַרְבַּעָה אַרְבַּעָה פָּנִים לְאֶחָד וְאַרְבַּע כַּנְפִים לְאֶחָד וּדְמוּת יָדֵי אָדָם תַּחַת כַּנְפֵיהֶם:	Each one <i>had</i> four faces, and each one <i>had</i> four wings, and <i>there was</i> a likeness of the hands of a man under their wings.	
Ezek 10:22	וּדְמוּת פְּנֵיהֶם הִמָּה הַפָּנִים אֲשֶׁר רָאִיתִי עַל-נְהַר-כְּבָר מֵרְאִיתָם וְאוֹתָם אִישׁ אֶל-עֵבֶר פָּנָיו יֵלְכוּ:	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> .	identity ← <i>them</i> . straight forward ← <i>over against</i> <i>his face</i> .

Ezek 11:1	<p>וַתָּשָׂא אֹתִי רוּחַ וַתִּבֵּא אֵתִי אֶל־שַׁעַר בֵּית־יְהוָה הַקִּדְמוֹנִי הַפּוֹנֶה קְדִימָה וְהֵנָּה בִּפְתַּח הַשַּׁעַר עֲשָׂרִים וַחֲמִשָּׁה אִישׁ וָאֶרְאָה 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, public officials.</p>	<p>what I saw ... was ← <i>behold</i>. Azzur: see Jer 28:1. public ← <i>of the people</i>.</p>
Ezek 11:2	<p>וַיֹּאמֶר אֵלַי בֶּן־אָדָם אֵלֶּה הָאֲנָשִׁים הַחֲשֹׁבִים אֹזֶן 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 בִקְרוֹב בְּנוֹת בְּתָיִם הִיא הַסֵּיר וְאֶנְחִנוּ הַבָּשָׂר:</p>	<p>who say, ‘Do not build houses in the near <i>future</i>. It <i>is</i> the pot, and we <i>are</i> the meat.’</p>	<p>do not build houses in the near <i>future</i>: AV differs (<i>it is not near; let us build houses</i>), which strains the infinitive construct. it: i.e. <i>Jerusalem</i>. The current inhabitants are →</p>
Ezek 11:4	<p>לִכֵּן הִנָּבֵא עֲלֵיהֶם הִנָּבֵא 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 בֵּן אֲמַרְתֶּם בֵּית יִשְׂרָאֵל וּמַעֲלוֹת רוּחֲכֶם אֲנִי יֹדְעָתִי:</p>	<p>Then the spirit of the LORD fell on me, and he said to me, “Say, ‘This <i>is what</i> the LORD says: «You have spoken <u>in this way</u>, O house of Israel, and I know <u>what</u> arises <u>in your mind</u>.’</p>	<p>this <i>is what</i> ← <i>thus</i>. in this way ← <i>thus</i>. what arises in your mind ← <i>the arisings of your mind, I know it</i>.</p>
Ezek 11:6	<p>הֲרַבִּיתֶם חַלְלִיכִם בְּעִיר הַזֹּאת וּמָלֵאתֶם חוּצוֹתֶיהָ חֲלָל: פ</p>	<p>You are responsible for many casualties 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>. casualties ... casualties: otiose, but see Gen 12:5.</p>
Ezek 11:7	<p>לִכֵּן כֹּה־אָמַר אֲדֹנָי יְהוִה חַלְלִיכֶם אֲשֶׁר שִׁמַּתֶּם בְּתוֹכָהּ הִמָּה הַבָּשָׂר וְהִיא הַסֵּיר וְאֶתְכֶם הוֹצִיא מִתּוֹכָהּ:</p>	<p>That <i>is</i> why this <i>is what</i> my Lord the LORD says: «<i>It is your</i> casualties, whom you have put in the middle of it, who <i>are</i> the meat, and this <i>is</i> the pot, but I will take you <u>out of it</u>.’</p>	<p>this <i>is what</i> ← <i>thus</i>. your casualties: a subjective genitive (you make casualties). out of it ← <i>from its midst</i>.</p>
Ezek 11:8	<p>חָרַב יִרְאֶתֶם וְחָרַב אֲבִיָּא עֲלֵיכֶם נָאִם אֲדֹנָי יְהוִה:</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	<p>וְהוֹצֵאתִי אֶתְכֶם מִתּוֹכָהּ וְנָתַתִּי אֶתְכֶם בְּיַד־זָרִים וְעָשִׂיתִי בְּכֶם שְׁפָטִים:</p>	<p>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.</p>	<p>out of it ← <i>from its midst</i>.</p>

Ezek 11:10	בְּחֶרֶב תִּפְּלוּ עַל־גְּבוּל יִשְׂרָאֵל אֲשַׁפּוּט 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 לָכֶם לֶסִיר וְאַתֶּם תִּהְיוּ בְּתוֹכָהּ לְבָשָׂר אֶל־גְּבוּל יִשְׂרָאֵל אֲשַׁפּוּט 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 vav. 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 עֲשִׂיתֶם וְכַמִּשְׁפָּטִי הִגֹּזִים אֲשֶׁר סְבִיבוֹתֵיכֶם עֲשִׂיתֶם:	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 are 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 כִּהִנָּבְאִי וּפְלִטִיהוּ בֶּן־בְּנִיָּה מָתָּה וְאָפֹל עַל־פָּנָי וַאֲזַעַק קוֹל־גָּדוֹל וְאָמַר אָהָה אֲדַנִּי יְהוָה כָּלָה אֶתָּה עֲשֵׂה אֵת שְׂאֵרֵית יִשְׂרָאֵל: פ	And it came to pass, as I prophesied, that Pelatiah the son of Benaiah died. And I fell face down, and I cried out in 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	בֶּן־אָדָם אַחִיךָ אַחִיךָ אֲנֹשִׁי גְּאֻלְתְּךָ וְכָל־בֵּית יִשְׂרָאֵל כֻּלָּה אֲשֶׁר אָמְרוּ לָהֶם יֹשְׁבֵי יְרוּשָׁלַם רַחֲקוּ מֵעַל יְהוָה לָנוּ הִיא נִתְּנָה הָאָרֶץ לְמוֹרָשָׁה: 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 in 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> . The verse is an insult by inhabitants of Jerusalem to Ezekiel's wider family in exile.
Ezek 11:16	לָכֵן אֹמֵר כֹּה־אָמַר אֲדַנִּי יְהוָה כִּי הִרְחַקְתִּים בְּגוֹיִם וְכִי הִפִּיצוֹתִים בְּאַרְצוֹת וְאֶהֱי לָהֶם לְמִקְדָּשׁ מְעֻט בְּאַרְצוֹת אֲשֶׁר־בָּאוּ שָׁם: ס	So say, ‘ <i>This is what</i> 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 to a <u>certain extent</u> in the countries to which they have gone.» ’	this is what ← <i>thus</i> . to a certain extent ← <i>a little</i> ; perhaps temporal, <i>for a little while</i> .
Ezek 11:17	לָכֵן אֹמֵר כֹּה־אָמַר אֲדַנִּי יְהוָה וְקִבַּצְתִּי אֶתְכֶם מִן־הָעַמִּים וְאַסְפִּיתִי אֶתְכֶם מִן־הָאֲרָצוֹת אֲשֶׁר נִפְצַצְתֶּם בָּהֶם וְנָתַתִּי לָכֶם אֶת־אֲדֹמַת יִשְׂרָאֵל:	So say, ‘ <i>This 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 ← <i>thus</i> .

Ezek 11:18	וּבְאוּ-שָׁמָּה וְהִסִּירוּ אֶת-כָּל-שְׁקֻצֵיָּהּ וְאֶת-כָּל-תּוֹעֲבוֹתֶיהָ מִמָּנָה:	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 אֶתֵּן בְּקִרְבָּכֶם וְהִסֵּרְתִּי לֵב הָאֶבֶן מִבְּשָׁרָם וְנָתַתִּי לָהֶם לֵב בָּשָׂר:	And I will give <u>them one heart</u> , and I will put a new spirit in <u>your inner parts</u> , 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. one heart: i.e. <i>the same mindset</i> .
Ezek 11:20	לְמַעַן בְּחַקְתִּי יֵלְכוּ וְאֶת-מִשְׁפָּטִי יִשְׁמְרוּ וְעָשׂוּ אַתֶּם 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 שְׁקֻצֵיָּהֶם וְתוֹעֲבוֹתֵיהֶם לִבָּם הִלֵּךְ דֶּרֶכָם בְּרֹאשָׁם נָתַתִּי נֹאֵם אֲדֹנָי יְהוִה:	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 לָעֲמָתָם 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</i> over them <i>coming</i> from above.	
Ezek 11:23	וַיֵּעַל כְּבוֹד יְהוָה מֵעַל תֹּדֶךְ הָעִיר וַיַּעֲמַד עַל-הַהָר אֲשֶׁר מִקֶּדֶם 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 וַתְּבִיאֵנִי כְּשָׁדִימָה אֶל-הַגּוֹלָה בְּמִרְאָה בְּרוּחַ אֱלֹהִים וַיֵּעַל מִמֶּנִּי הַמִּרְאָה 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	וַאֲדַבֵּר אֶל-הַגּוֹלָה אֵת כָּל-דִּבְרֵי 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	בֶּן-אָדָם בְּתוֹךְ בֵּית-הַמָּרִי אֲתָה יֹשֵׁב אֲשֶׁר עֵינַיִם לָהֶם לִרְאוֹת וְלֹא רָאוּ אָזְנוֹת לָהֶם לִשְׁמָע וְלֹא שָׁמְעוּ כִּי בֵּית מָרִי הֵם:	“Son of Adam, you are living among a <u>rebellious house</u> – <i>those who have eyes to see but do not see, and who have ears to hear but do not hear</i> , for they <i>are</i> a <u>rebellious house</u> .	Rom 11:8. a rebellious house (2x) ← <i>a house of rebellion</i> , a Hebraic genitive.

Ezek 12:3	וְאַתָּה בֶן־אָדָם עֲשֵׂה לָךְ כְּלִי גֹלָה וּגְלָה יוֹמָם לְעֵינֵיהֶם וּגְלִית מִמְּקוֹמְךָ אֶל־מְקוֹם אַחֵר לְעֵינֵיהֶם אוֹלִי יֵרָאוּ כִּי בֵּית מְרִי הֵמָּה:	But you, son of Adam, make yourself <i>articles for your</i> deportation, and <i>deport yourself</i> by day in their sight, and <i>deport</i> <i>yourself</i> from your place to another place in their sight. Perhaps they will <i>see, although</i> they <i>are a rebellious house</i> .	articles for <i>your</i> deportation: compare Jer 49:16. deport <i>yourself</i> (2x) ← <i>be</i> <i>deported</i> . see, although: or <i>see that</i> . a rebellious house: see Ezek 12:2.
Ezek 12:4	וְהוֹצֵאתָ כְּלִיד כְּכֹלִי גֹלָה יוֹמָם לְעֵינֵיהֶם וְאַתָּה תֵּצֵא בָּעֶרֶב לְעֵינֵיהֶם כְּמוֹצֵאֵי גֹלָה:	And you will bring out your articles – articles for <i>your</i> deportation – by day in their sight, then you will come out in the evening in their sight, like <i>people being deported</i> .	being deported ← <i>goings out of</i> <i>deportation</i> .
Ezek 12:5	לְעֵינֵיהֶם חֲתַר־לֶךְ בִּקִּיר וְהוֹצֵאתָ בּוֹ:	In their sight, <i>hack your way</i> through the wall and bring <i>your</i> <i>articles</i> out through it.	hack your way ← <i>hack for</i> <i>yourself</i> .
Ezek 12:6	לְעֵינֵיהֶם עַל־כַּתְּף תִּשָּׂא בַּעֲלֻטָּה תוֹצִיא פָּנֶיךָ תִּכְסֶּה וְלֹא תִרְאֶה אֶת־הָאָרֶץ כִּי־מוֹפֶת נִתְּתִיד לְבֵית יִשְׂרָאֵל:	Carry <i>them</i> on <i>your</i> shoulder in their sight. Bring <i>them</i> out <i>after</i> <i>sunset</i> . Cover your face, and do not look at the <i>land</i> , for I have made you a <i>sign</i> to the house of Israel.”	after sunset ← <i>thick darkness</i> [AnLx], [BDB], but also <i>attending sunset</i> [BDB]. <i>land</i> : or <i>ground</i> . <i>sign</i> ← <i>wonder</i> .
Ezek 12:7	וְאַעַשׂ בֵּן כְּאֲשֶׁר צִוִּיתִי כְּלִי הוֹצֵאתִי כְּכֹלִי גֹלָה יוֹמָם וּבָעֶרֶב חֲתַרְתִּי־לִי בִּקִּיר בִּיד בַּעֲלֻטָּה הוֹצֵאתִי עַל־כַּתְּף נִשְׂאתִי לְעֵינֵיהֶם: פ	So I did so, as I had been commanded. I brought out my articles – <i>namely</i> articles for <i>my</i> deportation – by day, and in the evening I <i>hacked my way</i> through the wall by hand, <i>and</i> <i>after sunset</i> I brought <i>them</i> out on <i>my</i> shoulder, <i>and</i> I carried <i>them</i> in their sight.	namely ← <i>as</i> . <i>hacked my way</i> ← <i>hacked for</i> <i>myself</i> . after sunset: see Ezek 12:6.
Ezek 12:8	וַיְהִי דְבַר־יְהוָה אֵלַי בַּבֹּקֶר לֵאמֹר:	Then the word of the LORD <i>came</i> to me in the morning and said,	<i>came</i> ← <i>became</i> .
Ezek 12:9	בֶּן־אָדָם הֲלֹא אָמְרוּ אֵלַיךָ בֵּית יִשְׂרָאֵל בֵּית הַמְּרִי מָה אַתָּה עֹשֶׂה:	“Son of Adam, did the house of Israel, <i>the rebellious house</i> , say to you, ‘What are you doing?’”	the rebellious house ← <i>the</i> <i>house of rebellion</i> , a Hebraic genitive.
Ezek 12:10	אָמַר אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוָה הַנְּשִׂיא הַמֶּשֶׁא הִזָּה בִּירוּשָׁלַם וְכָל־בֵּית יִשְׂרָאֵל אֲשֶׁר־הֵמָּה בְּתוֹכָם:	Say to them, ‘ <i>This is what</i> my Lord the LORD says: « <i>This</i> <i>oracle is about</i> the prince in Jerusalem and the whole house of Israel among whom they <i>are</i> .»’	<i>this is what</i> ← <i>thus</i> .
Ezek 12:11	אָמַר אֲנִי מוֹפֶתְכֶם כְּאֲשֶׁר עָשִׂיתִי בֶן יַעֲשֶׂה לָהֶם בַּגֹּלָה בְּשָׁבִי יִלְכוּ:	Say, ‘ <i>I am</i> your <i>sign</i> . As I have done, so shall it be done to them in deportation. They will go into captivity.	<i>sign</i> ← <i>wonder</i> .

Ezek 12:12	וְהַנָּשִׂיא אֲשֶׁר-בְּתוֹכָם אֶל-כֶּתֶף יִשָּׂא בַעֲלָטָה וַיֵּצֵא בְּקִיר יַחְתְּרוּ לְהוֹצִיא בּוֹ פָּנָיו יִכְסֶה יָעַן אֲשֶׁר לֹא-יִרְאֶה לְעֵין 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	וּפָרַשְׁתִּי אֶת-רְשִׁתִּי עָלָיו וְנִתְּפַשׂ בַּמְצוּדָתִי וְהֵבֵאתִי אֹתוֹ בְּבִלְלָה אֶרֶץ כַּשְׁדִּים 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 סְבִיבְתָיו *עֲזָרָה **עֲזָרוֹ וְכָל־אֲגַפָּיו אֲזָרָה לְכָל־רוּחַ וְחָרַב אֶרֶץ אֲחִירֶיהֶם:	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	וַיָּדְעוּ כִּי־אֲנִי יְהוָה בַּהֲפִיצִי אוֹתָם בְּגוֹיִם וְזִרְתִּי אוֹתָם בָּאֲרָצוֹת:	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	וְהוֹתֵרְתִּי מֵהֶם אֲנָשִׁי מִסְפָּר מִחֶרֶב מִרָעָב וּמִדָּבָר לְמַעַן יִסְפְּרוּ אֶת-כָּל־תּוֹעֲבוֹתֵיהֶם בְּגוֹיִם אֲשֶׁר־בָּאוּ שָׁם וַיָּדְעוּ כִּי־אֲנִי יְהוָה: פ	But I will leave over a <i>small</i> number of <u>their men</u> , 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 לֶחֱמֶךָ בִּרְעַשׁ תֹּאכַל וּמִמֶּיֶךָ בִּרְגָזָה וּבְדֹאגָה תִּשְׁתֶּה:	“Son of Adam, you will eat your bread 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	וְאָמַרְתָּ אֶל־עַם הָאָרֶץ כֹּה־אָמַר אֲדֹנָי יְהוִה לְיוֹשְׁבֵי יְרוּשָׁלַם אֶל־אֲדָמַת יִשְׂרָאֵל לֶחֶמְם בְּדֹאגָה יֹאכְלוּ וּמִמֵּיהֶם בְּשִׂמְמוֹן יִשְׁתּוּ לְמַעַן תִּשָּׂם אֶרֶצָהּ מִמְּלָאָה מִחֲמַס כָּל־הַיֹּשְׁבִים בָּהּ:	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 <u>be stripped</u> of its fulness, owing to the violence of all the inhabitants in it.	this <i>is what</i> ← <i>thus</i> . be stripped ← <i>be made desolate</i> .

Ezek 12:20	וְהָעָרִים הַנּוֹשְׁבוֹת תִּחְרְבֶנָּה וְהָאָרֶץ שְׁמָמָה תִּהְיֶה וַיֵּדְעֻם כִּי־אֲנִי יְהוָה: פ	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.» ’ ”	
Ezek 12:21	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 12:22	בֶּן־אָדָם מַה־הַמֶּשֶׁל הַזֶּה לָכֶם עַל־אֲדָמַת יִשְׂרָאֵל לֵאמֹר יֵאָרְכוּ הַיָּמִים וְאֲבָד כָּל־חֲזוֹן:	“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 taking <u>their</u> time, and every vision has failed’?”	yours: plural. land ← <i>ground</i> . taking their time ← <i>growing long</i> .
Ezek 12:23	לָכֵן אֶמַר אֲלֵיהֶם כֹּה־אָמַר אֲדַגֵּן יְהוָה הַשְׁבִּילִי אֶת־הַמֶּשֶׁל הַזֶּה וְלֹא־יִמְשְׁלוּ אֹתוֹ עוֹד בְּיִשְׂרָאֵל כִּי אִם־דִּבֶּר אֲלֵיהֶם קָרְבוּ הַיָּמִים וְדִבֶּר כָּל־חֲזוֹן:	Well say to them, ‘This <i>is what</i> 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 approaching <u>with the reality</u> of every vision.’	well ← <i>therefore</i> . this is what ← <i>thus</i> . with the reality ← <i>and the word / matter</i> .
Ezek 12:24	כִּי לֹא יִהְיֶה עוֹד כָּל־חֲזוֹן שׁוֹא וּמִקְסָם חֶלֶק בְּתוֹךְ בֵּית יִשְׂרָאֵל:	For there will no longer be <u>any</u> false vision or flattering divination within the house of Israel.	any ← <i>every</i> .
Ezek 12:25	כִּי אֲנִי יְהוָה אֲדַבֵּר אֶת אֲשֶׁר אֲדַבֵּר דָּבָר וַיַּעֲשֶׂה לֹא תִמְשָׁךְ עוֹד כִּי בַיָּמִיכֶם בֵּית הַמָּרִי אֲדַבֵּר דָּבָר וַעֲשִׂיתִיו נֹאם אֲדַגֵּן יְהוָה: פ	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</i> rebellious house, I will speak the word, and I will carry it out, says the Lord, the LORD.”	the word which I will speak: unusual Hebrew word order (tnesis), 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.
Ezek 12:26	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 12:27	בֶּן־אָדָם הִנֵּה בֵּית־יִשְׂרָאֵל אֹמְרִים הַחֲזוֹן אֲשֶׁר־הוּא חֲזָה לְיָמִים רַבִּים וְלַעֲתִידִים רְחוֹקוֹת הוּא נִבְּא:	“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.’	be aware that ← <i>behold</i> .
Ezek 12:28	לָכֵן אֶמַר אֲלֵיהֶם כֹּה אָמַר אֲדַגֵּן יְהוָה לֹא־תִמְשָׁךְ עוֹד כָּל־דִּבְרִי אֲשֶׁר אֲדַבֵּר דָּבָר וַיַּעֲשֶׂה נֹאם אֲדַגֵּן יְהוָה: ס	So say to them, ‘This <i>is what</i> 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 ← <i>thus</i> . 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 ← <i>became</i> .

Ezek 13:2	בֶּן-אָדָם הִנָּבֵא אֶל-נְבִיאֵי יִשְׂרָאֵל הִנָּבְאִים וְאָמְרֹת לְנְבִיאֵי מִלְכָּם שְׁמָעוּ דְּבַר-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 אֲדֹנָי יְהוִה הוּא עַל-הַנְּבִיאִים הַנִּבְלִים אֲשֶׁר הִלְכִים אַחֵר רוּחַם וּלְבָלְתִי 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 ← <i>thus</i> .
Ezek 13:4	כְּשֹׁעֲלִים בְּחֲרָבוֹת נְבִיאִיד יִשְׂרָאֵל הֵיוּ:	It is like foxes in wastelands <i>that</i> your prophets are, O Israel.	
Ezek 13:5	לֹא עָלִיתֶם בַּפְּרָצוֹת וּתְגַדְרוּ גֵּדֵר עַל-בֵּית יִשְׂרָאֵל לְעִמּוֹד בַּמִּלְחָמָה בַּיּוֹם יְהוָה:	You have not gone up to the breaches, <i>nor</i> have you made a fence around the house of Israel <i>so as</i> to stand in battle on the day of the LORD .	Rev 1:10. nor: negatory use of the <i>vav</i> , as in Deut 33:6.
Ezek 13:6	חָזוּ שׁוֹא וְקֶסֶם כְּזָב הָאֹמְרִים נְאֻם-יְהוָה וַיְהוֶה לֹא שְׁלָחַם וַיַּחֲלוּ לְקִים 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 a matter to be fulfilled</i> .	expect: AV differs (<i>made ... to hope</i>), which is also possible. a matter to be fulfilled ← <i>to make a matter stand</i> .
Ezek 13:7	הֲלוֹא מַחֲזֵה-שׁוֹא חֲזִיתֶם וּמִקֶּסֶם כְּזָב אָמַרְתֶּם וְאָמַרְתֶּם נְאֻם-יְהוָה וְאֲנִי לֹא דִבַּרְתִּי: ס	Have <i>you</i> 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 אֲדֹנָי יְהוִה יֵעַן דִּבַּרְכֶּם שׁוֹא וַחֲזִיתֶם כְּזָב לָכֵן הִנְנִי אֵלֵיכֶם נְאֻם אֲדֹנָי יְהוִה:	Therefore <i>this is what</i> my Lord the LORD says: «Since you have spoken falsely and have <i>seen</i> visions <i>deceitfully</i> , I for my part <i>am</i> against you, says the Lord, the LORD.	this is what ← <i>thus</i> . seen: i.e., here, <i>proclaimed</i> . deceitfully ← <i>a lie</i> . Adverbial use of the noun. I for my part <i>am</i> ← <i>behold me</i> .
Ezek 13:9	וְהִיתָה יָדִי אֶל-הַנְּבִיאִים הַחֲזִים שׁוֹא וְהַקְסָמִים כְּזָב בְּסֹד עַמִּי לֹא-יְהִיוּ וּבִכְתָּב בֵּית-יִשְׂרָאֵל לֹא יִכְתְּבוּ וְאֶל-אֲדַמַּת יִשְׂרָאֵל לֹא יָבֹאוּ וַיֵּדְעֻם כִּי אֲנִי אֲדֹנָי יְהוִה:	And my hand will be against the prophets who see false visions, and those who divine <i>deceitfully</i> . They will not be in the secret council of my people, and they will not be written in the <i>record</i> of the house of Israel, and they will not enter the <i>territory</i> of Israel, and you will know that I <i>am</i> the Lord, the LORD,	deceitfully: see Ezek 13:8. record ← <i>writing</i> . territory ← <i>ground</i> .
Ezek 13:10	יֵעַן וּבִיָּעַן הִטְעוּ אֶת-עַמִּי לֵאמֹר שָׁלוֹם וְאֵין שָׁלוֹם וְהוּא בִּנְה חֵץ וְהִנֵּם טָחִים אֹתוֹ תִּפָּל:	for the very reason that they have caused my people to stray, <i>by saying</i> , ‘Peace’, when <i>there is</i> no peace, and when <i>someone</i> builds a partition- <i>strength</i> wall, <i>you see them</i> plastering it <i>with lime</i> .	by saying: gerundial use of the infinitive. you see them ← <i>behold them</i> . lime: so, as we say metaphorically, <i>a whitewash</i> .

Ezek 13:11	אָמַר אֶל־טָחֵי תִפֹּל וַיִּפֹּל הָיָה גֶּשֶׁם שׁוֹטֵף וְאַתָּנָה אֲבָנֵי אֲלֻגְבִּישׁ תִּפְלֹנָה וְרוּחַ סַעְרוֹת תִּבְקַע: וְהָיָה נָפֹל הַקִּיר הַלֹּא יֵאמָר אֲלֵיכֶם אֵיךְ הָטִיחַ אֲשֶׁר טַחְתֶּם: ס	Say to those <i>who</i> plaster <i>it with</i> lime 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, וְאַתָּנָה, one could translate <i>I will appoint gigantic hailstones (which) will fall</i> , as read by LXX. stormy wind ← <i>wind of storms</i> , a Hebraic genitive.
Ezek 13:12	וְהָיָה נָפֹל הַקִּיר הַלֹּא יֵאמָר אֲלֵיכֶם אֵיךְ הָטִיחַ אֲשֶׁר טַחְתֶּם: ס	And look, <i>when</i> the wall has fallen, will it not be said to you, <i>«Where is the plaster with which you plastered it?»</i> »	
Ezek 13:13	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה וּבִקְעָתִי רוּחַ־סַעְרוֹת בַּחֲמָתִי וְגֶשֶׁם שׁוֹטֵף בְּאַפִּי יְהוִה וְאַבְנֵי אֲלֻגְבִּישׁ בַּחֲמָה לְכָלָה: וְהָיָה נָפֹל הַקִּיר הַלֹּא יֵאמָר אֲלֵיכֶם אֵיךְ הָטִיחַ אֲשֶׁר טַחְתֶּם: ס	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> . stormy wind: see Ezek 13:11.
Ezek 13:14	וְהָרַסְתִּי אֶת־הַקִּיר אֲשֶׁר־טַחְתֶּם תִּפֹּל וְהִגַּעְתִּיהוּ אֶל־הָאָרֶץ וְנִגְלָה יְסָדוֹ וְנִפְלָה וּכְלִיתֶם בְּתוֹכָהּ וַיִּדְעֶתֶם כִּי־אֲנִי יְהוָה: וְהָיָה נָפֹל הַקִּיר הַלֹּא יֵאמָר אֲלֵיכֶם אֵיךְ הָטִיחַ אֲשֶׁר טַחְתֶּם: ס	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 <u>the 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־חֲמָתִי בַקִּיר וּבִטָּחִים אֹתוֹ תִפֹּל וְאֵמַר לְכֶם אֵין הַקִּיר וְאֵין הַטָּחִים אֹתוֹ: וְהָיָה נָפֹל הַקִּיר הַלֹּא יֵאמָר אֲלֵיכֶם אֵיךְ הָטִיחַ אֲשֶׁר טַחְתֶּם: ס	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, <i>«The wall no longer exists, nor do those who plastered it –</i>	
Ezek 13:16	נְבִיאֵי יִשְׂרָאֵל הַנְּבָאִים אֶל־יְרוּשָׁלַם וְהַחֲזִים לָהּ חֲזֹן שָׁלֵם וְאֵין שָׁלֵם נֶאֱמַר אֲדֹנָי יְהוָה: פ	the prophets of Israel who prophesied to Jerusalem, and those who had a vision of peace for it, but <i>there was</i> no peace, says the Lord, the LORD.» »	
Ezek 13:17	וְאַתָּה בֶן־אָדָם שִׁים פָּנֶיךָ אֶל־בָּנוֹת עַמְּךָ הַמְתַּנְבְּאוֹת מִלְּבָהֶן וְהִנָּבֵא עֲלֵיהֶן: וְהָיָה נָפֹל הַקִּיר הַלֹּא יֵאמָר אֲלֵיכֶם אֵיךְ הָטִיחַ אֲשֶׁר טַחְתֶּם: ס	And you, son of Adam, <u>take a firm stand with</u> the daughters of your people who are prophesying from their <i>own</i> <u>hearts</u> , and prophesy against them,	take a firm stand with ← <i>set your face towards</i> . hearts ← <i>heart</i> . One heart per daughter.

Ezek 13:18	<p>וַאֲמַרְתָּ כֹה־אָמַר אֲדֹנָי יְהוָה הוּא לְמַתְפְּרוֹת כְּסָתוֹת עַל כָּל־אֲצִילֵי יָדַי וְעִשּׂוֹת הַמְסַפְּחוֹת עַל־רֹאשׁ כָּל־קוֹמָה לְצוֹדֵד נַפְשׁוֹת הַנִּפְשׁוֹת תְּצוֹדִדְנָה לְעַמִּי וְנַפְשׁוֹת לִכְנָה תַּחֲיִינָה:</p>	<p>and say, ‘<u>This is what</u> my Lord the LORD says: «Woe to those <u>who</u> sew coverings on all the joints of my <u>hands</u>, and <u>who</u> make screens over the heads of every tall figure so as to ensnare people. Will you ensnare the people of my nation, and preserve yourselves alive?»</p>	<p>this is what ← thus.</p> <hr/> <p>hands: or (lower) arms.</p> <hr/> <p>people (2x) ← souls.</p> <hr/> <p>yourselves ← your souls. AV differs (souls ... that come unto you).</p> <hr/> <p>See [CB] for an explanation of this verse.</p>
Ezek 13:19	<p>וְתַחֲלֹלְנָה אֹתִי אֶל־עַמִּי בְּשַׁעֲלֵי שְׁעָרִים וּבַפְּתוֹתַי לֶחֶם לְהָמִית נַפְשׁוֹת אֲשֶׁר לֹא־תָמוּתְנָה וּלְחַיּוֹת נַפְשׁוֹת אֲשֶׁר לֹא־תַחֲיִינָה בְּכַזְּבְּכֶם לְעַמִּי שְׁמַעִי כָזָב: ס</p>	<p>And you have profaned me in relation to my people for handfuls of barley and for pieces of bread, putting people to death who should not die, and preserving people alive who should not live, by your lying to my people <u>who</u> hear the lying,</p>	<p>people (2x) ← souls.</p>
Ezek 13:20	<p>לָכֵן כֹה־אָמַר אֲדֹנָי יְהוָה הִנְנִי אֶל־כְּסָתוֹתֶיכֶם אֲשֶׁר אַתֶּנָּה מְצַדְּדוֹת שָׁם אֶת־הַנִּפְשׁוֹת לְפָרְחוֹת וְקִרְעֹתִי אֹתָם מֵעַל זְרוֹעֹתֵיכֶם וְשַׁלַּחְתִּי אֶת־הַנִּפְשׁוֹת אֲשֶׁר אַתֶּם מְצַדְּדוֹת אֶת־נַפְשֵׁים לְפָרְחוֹת:</p>	<p>which is why <u>this is what</u> my Lord the LORD says: «<u>I am here</u> against your coverings where you ensnare the people rabidly, and I will tear them off your arms, and I will let the people go – people whom you hunt rabidly.»</p>	<p>this is what ← thus.</p> <hr/> <p>I am here ← behold me.</p> <hr/> <p>people (3x) ← souls.</p> <hr/> <p>rabidly (2x) ← for breaking out, also of leprosy. AV differs (to make them fly).</p>
Ezek 13:21	<p>וְקִרְעֹתִי אֶת־מַסְפְּחֹתֵיכֶם וְהִצַּלְתִּי אֶת־עַמִּי מִיָּדְכֶן וְלֹא־יִהְיוּ עוֹד בְּיָדְכֶן לַמְצוּדָה וְיָדַעְתֶּן 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 <u>am</u> the LORD,</p>	<p>your hands (2x) ← your hand. But your is plural.</p>
Ezek 13:22	<p>יַעַן הַכָּאוֹת לִב־צַדִּיק שָׁקֵר וְאֲנִי לֹא הַכָּאֲבָתִּיו וּלְחֹזֶק יָדִי רָשָׁע לְבַלְתִּי־שׁוּב מִדֶּרֶכוֹ הֲרַע לְהַחֲיָתוֹ:</p>	<p>because <u>with</u> lying you have caused the heart of the righteous man to despond, but I have not caused him grief. And <u>you</u> have strengthened the hands of the wicked man, so that he does not return from his evil way and preserve his life.</p>	<p>and preserve his life: AV differs (by promising him life), associating the words with the false prophetesses rather than the Lord.</p>
Ezek 13:23	<p>לָכֵן שׁוּא לֹא תַחֲזִינָה וְקֶסֶם לֹא־תִקְסַמְנָה עוֹד וְהִצַּלְתִּי אֶת־עַמִּי מִיָּדְכֶן וְיָדַעְתֶּן כִּי־אֲנִי יְהוָה:</p>	<p>Therefore you will no longer see false visions, nor will you perform <u>divinations</u>, for I will deliver my people from <u>your hands</u>, and you will know that I <u>am</u> the LORD.» » ”</p>	<p>perform ← divine.</p> <hr/> <p>your hands: as in Ezek 13:21.</p>
Ezek 14:1	<p>וַיָּבֹאוּ אֵלַי אַנְשֵׁים מִזִּקְנֵי יִשְׂרָאֵל וַיֵּשְׁבוּ לִפְנֵי: פ</p>	<p>Then <u>some</u> men from the elders of Israel came to me and sat in front of me.</p>	

Ezek 14:2	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 14:3	בְּן־אָדָם הָאֲנָשִׁים הָאֵלֶּה הָעֵלּוּ גְלוּלֵיהֶם עַל־לִבָּם וּמִכְשׁוֹל עֲזָנָם נָתְנוּ נֹכַח פְּנֵיהֶם הָאֲדָרָשׁ אֲדָרָשׁ לָהֶם: ס	“Son of Adam, those men have set up their idols in their <u>hearts</u> , and they have put the stumbling block of their iniquity <u>right in front of themselves</u> . Should I be open to consultation at all by them?	hearts ← <i>heart</i> . <u>right in front of themselves</u> ← <i>opposite their face(s)</i> . should I be open to consultation at all: an irregular infinitive absolute.
Ezek 14:4	לָכֵן דְּבַר־אוֹתָם וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדַנִּי יְהוָה אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יַעֲלֶה אֶת־גְּלוּלָיו אֶל־לְבֹו וּמִכְשׁוֹל עֲזָנוֹ יָשִׁים נֹכַח פָּנָיו וּבָא אֶל־הַנְּבִיא אֲנִי יְהוָה נִעֲנִיתִי לוֹ * בֶּה * בָּא בְּרַב גְּלוּלָיו:	So speak to them and say to them, ‘ <u>This is what</u> 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 <u>right in front of himself</u> , and he comes to the prophet, I, the LORD, will be induced to answer him {K: about it} [Q: <i>who comes</i>] in <i>response to</i> the multitude of his idols,	this is what ← <i>thus</i> . <u>right in front of himself</u> ← <i>opposite his face</i> .
Ezek 14:5	לְמַעַן תִּפָּשׂ אֶת־בֵּית־יִשְׂרָאֵל בְּלִבָּם אֲשֶׁר נָזְרוּ מֵעָלַי בְּגִלּוּלֵיהֶם כְּלָם: ס	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.» ’	
Ezek 14:6	לָכֵן אָמַר אֶל־בֵּית יִשְׂרָאֵל כֹּה אָמַר אֲדַנִּי יְהוָה שׁוּבוּ וְהָשִׁיבוּ מֵעַל גְּלוּלֵיכֶם וּמֵעַל כָּל־תּוֹעֲבֹתֵיכֶם הָשִׁיבוּ פְּנֵיכֶם:	Therefore say to the house of Israel, ‘ <u>This is what</u> my Lord the LORD says: «Turn away and restore <i>yourselves</i> from your idols, and turn your <u>attention</u> away from all your abominations.	this is what ← <i>thus</i> . <u>attention</u> ← <i>face</i> .
Ezek 14:7	כִּי אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִהֵגֵר אֲשֶׁר־יָגוּר בְּיִשְׂרָאֵל וַיִּנָּזֶר מֵאַחֲרַי וַיַּעַל גְּלוּלָיו אֶל־לְבֹו וּמִכְשׁוֹל עֲזָנוֹ יָשִׁים נֹכַח פָּנָיו וּבָא אֶל־הַנְּבִיא לְדָרֹשׁ־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 <i>when</i> 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> . <u>right in front of himself</u> : see Ezek 14:4.
Ezek 14:8	וְנָתַתִּי פָנַי בְּאִישׁ הַהוּא וְהִשְׁמַתִּיהוּ לְאוֹת וּלְמִשְׁלִים וְהִכַּרְתִּיו מִתּוֹךְ עַמִּי וַיֵּדְעוּ כִּי־אֲנִי יְהוָה: ס	And I will <u>take issue with</u> that man, and I will make him a sign and a <i>subject of</i> sayings, and I will cut him off <u>from</u> my people, and you will know that I <i>am</i> the LORD.	take issue with ← <i>set my face against</i> . <u>from</u> ← <i>from the midst of</i> .

Ezek 14:9	וְהַנְּבִיא כִּי־יִפְתָּהּ וְדָבַר דְּבָר 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	וְנָשְׂאוּ עֲוֹנָם כְּעֹן הַדֹּרֶשׁ כְּעֹן הַנְּבִיא יִהְיֶה:	And they will bear the <i>penalty</i> for their iniquity. As <i>the penalty</i> for the iniquity <i>is</i> for the one who consults, so <i>the penalty</i> for the iniquity will be for the prophet,	
Ezek 14:11	לִמְעַן לֹא־יִתְּעוּ עוֹד בֵּית־יִשְׂרָאֵל מֵאַחֲרַי וְלֹא־יִטְמְאוּ עוֹד בְּכָל־פְּשָׁעֵיהֶם וְהָיוּ לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים נֹאֵם 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	בֶּן־אָדָם אֶרֶץ כִּי תַחֲטֹא־לִי לְמַעַל־מַעַל וְנִטְיִיתִי יָדִי עָלֶיהָ וְשִׁבַרְתִּי לָהּ מִטֶּה־לֶּחֶם וְהִשְׁלַחְתִּי־בָהּ רָעָב 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 וְאַיִיב הַמָּה בְּצַדִּיקְתָּם יִנָּצְלוּ נִפְשָׁם נֹאֵם אֲדֹנָי יְהוָה:	And <i>even if</i> these three men were <i>somewhere</i> in it: Noah, <u>Daniel</u> and Job, they by their righteousness would <i>only</i> save their <i>own lives</i> , 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	לֹא־חִיָּה רָעָה אֶעֱבִיר בָּאָרֶץ וְשִׁפְלָתָהּ וְהִיתָה שְׂמָמָה מִבְּלִי עוֹבֵר מִפְּנֵי הַחִיָּה:	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 נֹאֵם אֲדֹנָי יְהוָה אֲסַבְּנִים וְאֲסַבְּנוֹת יִצְּלוּ הַמָּה לְבָדָם יִנָּצְלוּ וְהָאָרֶץ תִּהְיֶה שְׂמָמָה:	those three men <i>somewhere</i> in it – <i>as</i> I live, 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	אוּ חֶרֶב אָבִיא עַל־הָאָרֶץ הִיא וְאִמְרָתִי חֶרֶב תַּעֲבֹר בָּאָרֶץ וְהִכֵּרְתִי 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	וּשְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה בְּתוֹכָהּ חִי־אֲנִי נְאֻם אֲדֹנָי יְהוָה לֹא יִצִּילוּ בָנִים וּבָנוֹת כִּי הֵם לַבְּדָד יִנָּצְלוּ:	then these three men <i>somewhere</i> in it – <i>as</i> I live, says the Lord, the LORD – would not save sons or daughters, but they would only save themselves.	
Ezek 14:19	אוּ דְבַר אֲשַׁלַּח אֶל־הָאָרֶץ הִיא וּשְׁפָכְתִי חֲמָתִי עָלֶיהָ בָּדָם לְהִכְרִית 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 bloodshed, so as to cut man and beast off from it,	
Ezek 14:20	וְנֹחַ *דָּנָא *דְּנִינְאָל וְאִיֹּב* בְּתוֹכָהּ חִי־אֲנִי נְאֻם אֲדֹנָי יְהוָה אִם־בֶּן אִם־בַּת יִצִּילוּ הֵמָּה בְּצַדִּיקְתָּם יִצִּילוּ נַפְשָׁם: פ	and Noah, Daniel and Job <i>were</i> <i>somewhere</i> inside it – <i>as</i> I live, says the Lord, the LORD – <i>they</i> <i>certainly would not save</i> son or daughter. They would <i>only</i> save their <i>own lives</i> by their righteousness.	Daniel: see Ezek 14:14. <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 אֶמַר אֲדֹנָי יְהוָה אֲף כִּי־אַרְבַּעַת שְׁפָטִי הָרָעִים חֶרֶב וָרָעָב וְחַיָּה רָעָה וְדָבָר שְׁלַחְתִּי אֶל־יְרוּשָׁלַם לְהִכְרִית מִמֶּנָּה אָדָם וּבְהֵמָה:	For <i>this is what</i> 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,	<i>this is what</i> ← <i>thus</i> .
Ezek 14:22	וְהָיָה נִוְתָרָה־בָּהּ פְּלֹטָה הַמוֹצֵאִים בָּנִים וּבָנוֹת הֵנָּם יוֹצֵאִים אֲלֵיכֶם וּרְאִיתֶם אֶת־דַּרְכֵּיכֶם וְאֶת־עֲלִילוֹתֶם 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. <i>There they will be</i> coming out to you, and you will see their way and their deeds, and you will be <i>comforted</i> concerning the harm which I brought over Jerusalem, with everything I brought over it.	it will be <i>the case</i> that ← <i>behold</i> . <hr/> there they <i>will be</i> ← <i>behold</i> <i>them</i> . <hr/> comforted: or <i>grieved for</i> . See Ezek 14:23.
Ezek 14:23	וְנִחַמוּ אֶתְכֶם כִּי־תִרְאוּ אֶת־דַּרְכֵּיכֶם וְאֶת־עֲלִילוֹתֶם וַיִּדְעֻתְּכֶם כִּי לֹא חֲנָם עָשִׂיתִי אֵת כָּל־אֲשֶׁר־עָשִׂיתִי בָּהּ נְאֻם אֲדֹנָי יְהוָה: פ	And they will <i>comfort</i> you when you see their way and their deeds, and you will know that <i>it</i> <i>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 <i>came</i> to me and said,	came ← <i>became</i> .

Ezek 15:2	בֶּן-אָדָם מֵה־יְהִיָּה עֵץ-הַגֶּפֶן מִכָּל-עֵץ הַזְּמוֹרָה 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 ← <i>every</i> .
Ezek 15:3	הִיקַח מִמֶּנּוּ עֵץ לַעֲשׂוֹת לְמִלָּאכָה אִם-יִקְחוּ מִמֶּנּוּ יִתֵּן לְתִלּוֹת עָלָיו כָּל-כֵּלִי:	Is wood taken from it to make artisanry? Or <u>does one</u> use it for a peg, to hang all <i>sorts of</i> items on it?	does one ← <i>do they from it</i> . use it for ← <i>take from it</i> .
Ezek 15:4	הִנֵּה לֹאֵשׁ נָתַן לְאֹכְלָהּ אֵת שְׁנֵי קְצוֹתָיו אֹכֶלֶת הָאֵשׁ וְתוֹכוֹ נִחָר הַיִּצְלַח לְמִלָּאכָה:	Look, it is <u>put in</u> the fire as fuel, and the fire consumes both its ends, and its centre is <i>also</i> burned. Is it <u>fit for</u> craftsmanship?	put in ← <i>given to</i> . fit for ← <i>successful for</i> .
Ezek 15:5	הִנֵּה בְּהִיּוֹתוֹ תָּמִים לֹא יַעֲשֶׂה לְמִלָּאכָה אִף כִּי־אֵשׁ אֹכֶלֶתָּהּ וַיִּחָר וַיִּנְעֲשֶׂה עוֹד לְמִלָּאכָה: ס	Look, when it was <u>in its natural state</u> , it was not <u>used</u> for craftsmanship, so how much <i>less</i> when fire has consumed it, and it has been burned? Will it still be <u>used</u> for craftsmanship?	in its natural state ← <i>perfect</i> . used (2x) ← <i>done</i> .
Ezek 15:6	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה כַּאֲשֶׁר עֵץ-הַגֶּפֶן בְּעֵץ הַיַּעַר אֲשֶׁר־נָתַתִּיו לֹאֵשׁ לְאֹכְלָהּ בֵּן נָתַתִּי אֶת-יֹשְׁבֵי יְרוּשָׁלַם:	So <i>this is what</i> the Lord, the LORD, says: ‘As the vine tree <i>is</i> among the trees of the forest which I have consigned to fire as fuel, so I have consigned the inhabitants of Jerusalem.	this <i>is what</i> ← <i>thus</i> .
Ezek 15:7	וְנָתַתִּי אֶת־פָּנִי בָהֶם מִהָאֵשׁ יֵצְאוּ וְהָאֵשׁ תֹּאכֵלֵם וַיִּדְעַתֶּם כִּי־אֲנִי יְהוִה בְּשׁוּמִי אֶת־פָּנִי בָּהֶם:	And I will <u>take issue with</u> them; they will come out of the fire, but the fire will devour them, and you will know that I <i>am</i> the LORD when I <u>take issue with</u> them.	I ... take issue with (2x) ← <i>set my face against</i> .
Ezek 15:8	וְנָתַתִּי אֶת־הָאָרֶץ שְׂמָמָה יַעַן מָעַלוּ מֵעַל נָאִם 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 <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 16:2	בֶּן-אָדָם הוֹדַע אֶת־יְרוּשָׁלַם אֶת־תּוֹעֲבֹתֶיהָ:	“Son of Adam, <u>make Jerusalem's abominations known to her</u> ,	make Jerusalem's abominations known to her ← <i>make known to Jerusalem her abominations</i> .
Ezek 16:3	וָאָמַרְתָּ כֹּה־אָמַר אֲדֹנָי יְהוִה לְיְרוּשָׁלַם מְכַרְתִּיךָ וּמְלֻדְתִּיךָ מֵאֶרֶץ הַכְּנַעֲנִי אֲבִידָהּ הָאֹמֹרִי וָאִמִּי חִתִּית:	and say, ‘ <u>This is what</u> my Lord the LORD says to Jerusalem: «Your conception and your birth <i>are</i> from the land of the Canaanites. Your father <i>was</i> an Amorite and your mother <i>was</i> a Hittite.	this <i>is what</i> ← <i>thus</i> . Amorite: see Gen 10:16. The verse is pre-Abrahamic history. See [CB].

Ezek 16:4	<p>וּמוֹלְדוֹתֶיךָ בְּיוֹם הַוֹלֶדֶת אֶתְּךָ לֹא־כָרַת שְׂרָךְ וּבָמִים לֹא־רָחֲצָתָ לְמַשְׁעֵי וְהַמֶּלַח לֹא הִמְלַחְתָּ וְהַחֶלֶל לֹא חָתַלְתָּ:</p>	<p>And <i>as for</i> 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 <u>cleansed</u> with salty water <u>at all</u>, nor were you wrapped in swaddling clothes <u>at all</u>.</p>	<p>cleansed ... at all ... wrapped in swaddling clothes at all: each is a rare <i>hophal</i> infinitive absolute.</p>
Ezek 16:5	<p>לֹא־חָסָה עָלֶיךָ עֵינַי לַעֲשׂוֹת לָךְ אַחַת מֵאֵלֶּה לְחַמְלָה עָלֶיךָ וּתְשַׁלְכִי אֶל־פְּנֵי הַשָּׂדֶה בְּגֹעַל נַפְשֶׁךָ בְּיוֹם הַלֵּדָתָ אֶתְּךָ:</p>	<p>Not an eye had pity on you, by <u>doing just</u> one of these <i>things</i> to you, to have compassion on you, and you were cast into the <u>open field</u> because of your <u>loathsomeness</u> on the day when you were given birth.</p>	<p>by doing: gerundial use of the infinitive.</p> <hr/> <p>open field ← <i>the surface of the field</i>.</p> <hr/> <p>your loathsomeness ← <i>the loathsomeness of your soul</i>.</p> <hr/> <p>you were given birth ← <i>of you being given birth</i>.</p>
Ezek 16:6	<p>וְאָעֲבַר עָלֶיךָ וְאָרָאֲךָ מִתְבּוֹסֶסֶת בְּדַמֶּיךָ וְאָמַר לָךְ בְּדַמֶּיךָ חַיִּי וְאָמַר לָךְ בְּדַמֶּיךָ חַיִּי:</p>	<p>When I passed through you, I saw you <u>trodden under foot</u> in your <i>own</i> blood, and I said to you in your <i>own</i> blood, <Live>, and <i>again</i> I said to you in your <i>own</i> blood, <Live.></p>	<p>trodden under foot: AV differs somewhat (<i>polluted</i>).</p>
Ezek 16:7	<p>רַבְּבָה כְּצִמְחַת הַשָּׂדֶה נִתְתִּיךָ וּתְרַבִּי וּתְגַדְלִי וּתִבְאִי בַעֲדִי עַד־יִים שְׂדִים נִכְנָו וּשְׁעָרֶךָ צִמְחָה וְאֵת עֵרְם וְעָרְיָה:</p>	<p>I made you ten thousand <i>inhabitants strong</i> like the wild vegetation, and you increased and become great, and you proceeded to the <u>height of ornamentation</u>. <i>Your</i> breasts <u>matured</u>, and your hair grew, whereas you <i>were</i> naked and <u>destitute</u>.</p>	<p>the height of ornamentation ← <i>ornament of ornaments</i>.</p> <hr/> <p>matured ← <i>became established</i>.</p> <hr/> <p>destitute ← <i>destitution</i>.</p>
Ezek 16:8	<p>וְאָעֲבַר עָלֶיךָ וְאָרָאֲךָ וְהִנֵּה עֵת דְּדִים וְאַפְרָשׁ כְּנָפִי עָלֶיךָ וְאִכְסָה עֲרוֹתְךָ וְאִשְׁבַּע לָךְ וְאָבֹא בְּבְרִית אִתְּךָ נָאֻם אֲדֹנָיִי יְהוָה וְתִהְיִי לִי:</p>	<p>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.</p>	
Ezek 16:9	<p>וְאֶרְחֲצֶךָ בַּמַּיִם וְאֶשְׁטָף דָּמֶיךָ מִעָלֶיךָ וְאֶסְכֶּךָ בַּשֶּׁמֶן:</p>	<p>And I washed you with water, and I rinsed your blood off you, and I anointed you with oil.</p>	
Ezek 16:10	<p>וְאֶלְבִּישְׁךָ רֶקֶמָה וְאֶנְעֶלְךָ תַּחַשׁ וְאֶחְבֹּשֶׁךָ בַּשֵּׁשׁ וְאֶכְסֶךָ מִשִּׁי:</p>	<p>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.</p>	
Ezek 16:11	<p>וְאֶעֱדֶךָ עֲדֵי וְאֶתְּנָה צִמִּידִים עַל־יָדֶיךָ וְרִבֵּיד עַל־גְּרוֹנְךָ:</p>	<p>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>.</p>	<p>chain: or <i>decorative collar</i>.</p> <hr/> <p>neck ← <i>throat</i>.</p>

Ezek 16:12	וַאֲתָן נָזָם עַל־אַפִּי וְעִגְלִים עַל־אָזְנִי וְעֹטֶרֶת תְּפָאֶרֶת בְּרֹאשִׁי:	And I put a nosering on your nose, and earrings on your ears, and a magnificent crown on your head.	nose: AV differs (<i>forehead</i>). magnificent crown ← <i>crown of magnificence</i> , a Hebraic genitive.
Ezek 16:13	וַתַּעֲדִי זָהָב וְכֶסֶף וּמַלְבוּשֶׁךָ שְׂשִׁי *שֵׁשׁ וּמָשִׁי וְרִקְמָה סֹלֶת וּדְבֶשׁ וְשֶׁמֶן *אֲכַלְתִּי **אֲכָלָתְּ וַתִּיפִי בְּמָאֵד מְאֹד וַתִּצְלַחִי לְמָלוּכָה:	And you adorned yourself with gold and silver, and your apparel was fine linen and silk and embroidery, and you ate fine flour products and honey and oil, and you became beautiful in the extreme, and you became a prosperous kingdom.	fine linen: the <i>ketiv</i> and <i>qeré</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 בִּיפְיֶיךָ כִּי כָּלִיל הוּא בְּהַדְרִי אֲשֶׁר־שָׂמַתִּי עָלֶיךָ נָאֻם אֲדֹנָי יְהוָה:	And your fame went out among the nations for your beauty, for it was perfect, a testimony to my majesty which I placed on you, says the Lord, the LORD.	fame ← <i>name</i> .
Ezek 16:15	וַתִּבְטְחִי בִּיפְיֶיךָ וַתִּזְנִי עַל־שִׁמְךָ וַתִּשְׁפֹּכִי אֶת־תִּזְנוּתֶיךָ עַל־כָּל־עוֹבֵר לִוְיָהִי:	But you put trust in your beauty, and you prostituted yourself with your fame, and you poured your prostitution on every passer-by; it became his.	fame ← <i>name</i> .
Ezek 16:16	וַתִּקַּח מִבְּגְדֶיךָ וַתַּעֲשֵׂי־לָךְ בְּמוֹת טְלָאוֹת וַתִּזְנִי עֲלֵיהֶם לֹא בָאוֹת וְלֹא יִהְיֶה:	And you took some of your garments, and you made yourself draped idolatrous high places, and you committed prostitution at them, saying, <They will not come, and it will not be.>	draped ← <i>patched</i> . they ... it: i.e., [CB], the curses ... the judgment.
Ezek 16:17	וַתִּקַּח־כִּי כָלִי תְּפָאֶרֶתְךָ מִזֶּהָבִי וּמִכֶּסֶףִי אֲשֶׁר נָתַתִּי לָךְ וַתַּעֲשֵׂי־לָךְ צִלְמֵי זָכָר וַתִּזְנִי־בָם:	And you took your magnificent articles, made from my gold and my silver which I gave you, and you made yourself images of the male organ, and you committed prostitution with them.	magnificent articles ← <i>articles of your magnificence</i> , a Hebraic genitive.
Ezek 16:18	וַתִּקַּח־ אֶת־בְּגְדֵי רִקְמָתְךָ וַתִּכְסֵּם וּשְׁמֶנִי וְקֹטְרֹתַי *נָתַתִּי *נָתַתְּ לִפְנֵיהֶם:	And you have taken your embroidered garments, and you have covered them, and you have placed my oil and my incense in front of them.	you have placed: the <i>ketiv</i> is an Aramaism. your embroidered garments ← <i>garments of your embroidery</i> . covered them: i.e. covered the images.
Ezek 16:19	וְלַחְמִי אֲשֶׁר־נָתַתִּי לָךְ סֹלֶת וְשֶׁמֶן וְדֶבֶשׁ הָאֲכָלְתִּיךָ וְנָתַתִּיהוּ לִפְנֵיהֶם לְרִיחַ גִּיחָח וַיְהִי נָאֻם אֲדֹנָי יְהוָה:	And there is my food which I gave you – fine flour and oil and honey with which I fed you, but you set it before them as sweet fragrance, and that is what it became, says the Lord, the LORD.	food ← <i>bread</i> , standing for food in general. See 1 Sam 28:22-24.

Ezek 16:20	וַתִּקְחִי אֶת־בְּנֶיךָ וְאֶת־בָּנוֹתֶיךָ אֲשֶׁר יָלַדְתָּ לִּי וַתִּזְבְּחִים לָהֶם לְאֹכֹל הַמֶּעֶט *מִתְזַנֶּת **מִתְזַנּוּתֶיךָ:	And you took your sons and your daughters whom you bore me, and you sacrificed them to the <i>images</i> , to be consumed. Is it a small matter among your {Q: prostitutions} [K: prostitution]	the <i>images</i> ← <i>them</i> . <i>Images</i> supplied from Ezek 16:17. to be consumed ← <i>to consume</i> .
Ezek 16:21	וַתִּשְׁחָטִי אֶת־בְּנֵי וַתַּתֵּן בְּהַעֲבִיר אוֹתָם לָהֶם:	that you have slaughtered my sons and surrendered them, to have them pass over <i>fire</i> for the <i>images</i> ?	the <i>images</i> : see Ezek 16:20.
Ezek 16:22	וְאֵת כָּל־תּוֹעֲבֹתֶיךָ וְתִזְנֻתֶיךָ לֹא *זָכַרְתִּי **זָכַרְתָּ אֶת־יָמֶי נְעוּרֶיךָ בְּהִיזוֹתְךָ עֵרֶם וְעִרְיָה מִתְבוֹסֶסֶת בְּדַמְךָ הָיִית:	And with all your abominations and prostitutions you have not remembered the days of your youth when you were naked and destitute – when you were trodden under foot in your own blood.	you have ... remembered: the <i>ketiv</i> is an Aramaism. destitute ← <i>destitution</i> .
Ezek 16:23	וַיְהִי אַחֲרֵי כָל־רָעָתְךָ אֹי אוֹי לְךָ נָאֻם אֲדֹנִי יְהוָה:	And it came to pass after all your wrongdoing – woe, woe to you, says the Lord, the LORD –	
Ezek 16:24	וַתִּבְנִי־לְךָ גִב וַתַּעֲשִׂי־לְךָ רֶמָה בְּכָל־רְחוֹב:	that you built yourself an idolatrous mound, and you made yourself a high place in every street.	mound: [CB], <i>brothel</i> ; [BDB], under גִּב, mound for illicit worship. high place: [BDB], <i>shrine</i> , for illicit worship.
Ezek 16:25	אֶל־כָּל־רֹאשׁ דֶּרֶךְ בָּנִית רִמְתָּךְ וַתַּתְּעֲבִי אֶת־יָפְיֶךָ וַתִּפְשְׁקִי אֶת־רַגְלֶיךָ לְכָל־עוֹבֵר וַתִּרְבִּי אֶת־*תְּזִנּוּתְךָ **תְּזִנּוּתֶיךָ:	You have built your high place at the head of every road, 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	וַתִּזְנִי אֶל־בְּנֵי־מִצְרַיִם שְׂכָנֶיךָ גְּדֹלֵי בָשָׂר וַתִּרְבִּי אֶת־תְּזִנּוּתְךָ לְהַכְעִיסֵנִי:	And you have engaged in prostitution with the Egyptians your neighbours, who are very lustful, 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 וְאַגָּרַע חֻקְךָ וְאַתָּנֶךָ בְּנֶפֶשׁ שְׂנְאוֹתֶיךָ בָּנוֹת פְּלִשְׁתִּים הַנִּכְלָמוֹת מִדְּרָכְךָ 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	וַתִּזְנִי אֶל־בְּנֵי אַשּׁוּר מִבְּלָתִּי שְׂבַעְתָּךְ וַתִּזְנִים וְגַם לֹא שְׂבַעְתָּ:	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	וַתִּרְבִּי אֶת־תְּזִנוּתְךָ אֶל־אֶרֶץ כְּנָעַן כַּשְׂדִּימָה וְגַם־בְּזָאת לֹא שָׂבַעְתָּ:	And you have increased your prostitution in the land of Canaan <u>the Chaldean way</u> , and also in this you were not satiated.	the Chaldean way ← <i>towards Chaldea</i> .
Ezek 16:30	מָה אַמְלָה לַבֶּתֶךָ נְאֻם אֲדֹנִי יְהוָה בַּעֲשׂוֹתְךָ אֶת־כָּל־אֵלֶּה מַעֲשֵׂה אִשָּׁה־זוֹנָה שְׁלֹטָת:	How weak-willed your heart <i>is</i> , says the Lord, the LORD, <u>in that you do all these things</u> . <i>It is the practice of a self-willed prostitute</i> .	in that you do ← <i>in your doing</i> . self-willed ← <i>ruling</i> . prostitute ← <i>prostituting woman</i> .
Ezek 16:31	בְּבִנוֹתֶיךָ גִבֹּל בְּרֹאשׁ כָּל־דֶּרֶךְ וְרָמַתְךָ *עֲשִׂיתִי *עָשִׂיתִי בְּכָל־רְחוֹב וְלֹא־*הֵייתִי **הֵייתִי בְּזוֹנָה לְקַלְס אֶתְנָן:	In your <u>satellite villages is your idolatrous mound</u> , at the head of every road, and you have built your <u>high place</u> in every street, but you have not been like a prostitute, in that <u>you have been scornful of taking immoral earnings</u> .	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 הַמִּנְאָפֶת תַּחַת אִשָּׁה תִּקַּח אֶת־זָרִים:	<i>You are</i> an adulterous woman <i>who</i> takes strangers instead of her husband.	
Ezek 16:33	לְכָל־זִנּוֹת יִתְנוּגָדָה וְאַתָּה נָתַתְּ אֶת־נִדְנִיךְ לְכָל־מְאֵהָבֶיךָ וַתְּשַׁחֲדִי אוֹתָם לְבֹא אֵלֶיךָ מִסָּבִיב בְּתִזְנוּתֶיךָ:	To all prostitutes <u>one gives</u> fees, but you have given your gratuities to all your lovers, and you have bribed them to come to you from <i>all</i> around in your prostitutions.	one gives ← <i>they give</i> . Avoidance of the passive.
Ezek 16:34	וַיְהִי־בְךָ הַפֶּךָ מִזֶּה־נָּשִׁים בְּתִזְנוּתֶיךָ וְאַחֲרֶיךָ לֹא זִנְגָה וּבְתַתְךָ אֶתְנָן וְאַתְנָן לֹא נָתַתְּ לָךְ וַתְּהִי לְהֶפֶךְ:	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 <u>from you</u> , and in that you have given a gratuity, and no gratuity was given to you. So <u>you have been the opposite</u> .»	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	לְכֵן זִנְגָה שְׁמַעִי דְּבַר־יְהוָה: פ	Therefore, <i>you</i> prostitute, hear the word of the LORD.	
Ezek 16:36	כֹּה־אָמַר אֲדֹנִי יְהוָה יֵעַן הַשֹּׁפֵךְ נְחֹשֶׁתְךָ וְתַגְלָה עֲרוֹתְךָ בְּתִזְנוּתֶיךָ עַל־מְאֵהָבֶיךָ וְעַל כָּל־גִּלּוּלֵי תוֹעֲבוֹתֶיךָ וּכְדָמִי בְּנִיד אֲשֶׁר נָתַתְּ לָהֶם:	This <i>is what</i> my Lord the LORD says: «Because of the squandering of your copper <i>money</i> , and <i>because</i> your nakedness has been revealed in your prostitutions with your lovers and with all <u>your abominable idols</u> , 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	<p>לְכֹן הִנְנִי מְקַבֵּץ אֶת-כָּל-מְאֵהְבֶיךָ אֲשֶׁר עָרַבְתָּ עֲלֵיהֶם וְאֵת כָּל-אֲשֶׁר אָהַבְתָּ עָלַי כָּל-אֲשֶׁר שָׁנְאַת וּקְבַצְתִּי אֹתָם עָלַי מִסָּבִיב וְגִלִּיתִי עֲרוּתְךָ אֲלֵהֶם וְרָאוּ אֶת-כָּל-עֲרוּתְךָ:</p>	<p>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.</p>	<p>I am about to ← <i>therefore</i> behold me, but English does not use a correlative after <i>because</i> (in this case, in Ezek 16:36).</p> <hr/> <p>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>.</p>
Ezek 16:38	<p>וּשְׁפַטְתִּיךָ מִשְׁפָּטֵי נָאֳפוֹת וּשְׁפַכְתָּ דָם וְנִתְּתִיךָ דָם חַמָּה וּקְנָאָה:</p>	<p>And I will judge you <i>with the</i> judgments for <i>women</i> who commit adultery and who shed blood, and I will deliver you up to <i>furious bloodshed</i> and <i>jealousy</i>.</p>	<p>furious bloodshed ← <i>blood of fury</i>, a Hebraic genitive.</p> <hr/> <p>jealousy: or <i>zeal</i>.</p>
Ezek 16:39	<p>וְנִתַּתִּי אוֹתְךָ בְּיָדָם וְהִרְסוּ גִבְךָ וְנִתְּצוּ רְמֹתֶיךָ וְהִפְשִׁיטוּ אוֹתְךָ בְּגָדֶיךָ וּלְקַחוּ כְּלִי תַּפְאֲרֶתְךָ וְהִנִּיחוּךָ עֵירָם וְעָרִיָּה:</p>	<p>And I will deliver you into their hand, and they will <u>flatten</u> your <i>idolatrous</i> mound and demolish your high places, and they will strip you of your clothes, and they will take your <u>magnificent articles</u> and leave you naked and <u>destitute</u>.</p>	<p>flatten ← <i>pull down</i>.</p> <hr/> <p>your magnificent articles ← <i>the articles of your magnificence</i>, a Hebraic genitive.</p> <hr/> <p>destitute ← <i>destitution</i>.</p>
Ezek 16:40	<p>וְהָעָלוּ עָלֶיךָ קָהָל וְרָגְמוּ אוֹתְךָ בְּאֲבָן וּבִתְקוֹד בְּחִרְבוֹתָם:</p>	<p>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.</p>	
Ezek 16:41	<p>וְשָׂרְפוּ בְּתִיךָ בָּאֵשׁ וְעָשׂוּ-בָךָ שְׁפָטִים לְעֵינֵי נָשִׁים רַבּוֹת וְהִשְׁבַּתִּיךָ מִזֹּנָה וְגַם-אֶתְּנֶנּוּ לֹא תִתְּנִי-עוֹד:</p>	<p>And they will burn your houses with fire, and they will <u>pass</u> judgments on you in the sight of many women. So I will stop you from <i>being</i> a prostitute, and also you will no longer give a <i>gratuity for services</i>.</p>	<p>pass ← <i>make</i>.</p>
Ezek 16:42	<p>וְהִנַּחֲתִי חֲמָתִי בָּךְ וְסָרָה קִנְאָתִי מִמֶּךָ וּשְׁקַטְתִּי וְלֹא אֶכְעָס עוֹד:</p>	<p>But I will give rest to my anger on you, and my <u>jealousy</u> will depart from you, and I will have rest and will no longer be angry.</p>	<p>jealousy: or <i>zeal</i>.</p>
Ezek 16:43	<p>יֵעַן אֲשֶׁר לֹא-זָכַרְתִּי **זָכַרְתָּ אֶת-יָמֵי נְעוּרֶיךָ וְתִרְגְּזוּ-לִי בְּכָל-אֵלֶּה וְגַם-אֲנִי הֵא דָרְכְּךָ בְּרָאשׁ נִתַּתִּי נָאֵם אֲדֹנָי יְהוִה וְלֹא *עֲשִׂיתִי **עֲשִׂיתָ אֶת-הַזִּמָּה עָלַי כָּל-תּוֹעֲבֹתֶיךָ:</p>	<p>Since you have not remembered the days of your youth, but you have been stirred up against me with all these <i>things</i>, now look, I <u>for my part</u> will put your way on <i>your</i> head, says the Lord, the LORD, and you will not <u>commit</u> <i>this</i> lewdness with all your abominations.</p>	<p>you have ... remembered ... commit: the <i>ketiv</i> forms are Aramaisms.</p> <hr/> <p>for my part ← <i>also</i>.</p>
Ezek 16:44	<p>הִנֵּה כָל-הַמְשֵׁל עָלֶיךָ יִמְשָׁל לֵאמֹר כְּאִמָּה בְּתָהּ:</p>	<p>Look, everyone who speaks in proverbs will speak a proverb against you and say, <As the <u>mother</u> is, so is her daughter.></p>	<p>the mother ← <i>her mother</i>, providing we supply a <i>dagesh</i> (כְּאִמָּה). [AnLx] has <i>his mother</i> (old orthography). Perhaps the final <i>hé</i> is simply prosthetic.</p>

Ezek 16:45	בְּתֵאֵמֶךָ אֶת גְּעֻלַּת אִשָּׁה וּבְנִיָּהּ וְאָחוֹת אָחוּתְךָ אֶת אֲשֶׁר גָּעְלוּ אֲנָשֶׁיהֶן וּבְנֵיהֶן אִמְכָּן חֲתִית וְאֲבִיכָן אֹמְרִי:	You <i>are</i> your mother's daughter <i>who</i> loathes her husband and her sons, and you <i>are</i> the sister of your <u>sisters</u> who loathed their husbands and their sons. Your mother <i>was</i> a Hittite and your father <i>was</i> an Amorite.	sisters ← <i>sister</i> , but a plural verb. your mother: plural possessive adjective. Amorite: see Gen 10:16, Ezek 16:3.
Ezek 16:46	וְאָחוּתְךָ הַגְּדוֹלָה שְׁמֵרוֹן הִיא וּבְנוֹתֶיהָ הַיּוֹשֶׁבֶת עַל־שְׂמֹאלְךָ וְאָחוּתְךָ הַקְּטָנָה מִמֶּךָ הַיּוֹשֶׁבֶת מִיְמִינְךָ סֹדֶם וּבְנוֹתֶיהָ:	Now your <u>elder</u> sister <i>is</i> Samaria – she and her daughters – and she <i>is situated</i> to your left. And the sister of yours <i>who is</i> <u>younger</u> than you, who <i>is</i> <u>situated</u> to your right, <i>is</i> Sodom and her daughters.	elder ... younger ← <i>greater ...</i> <i>smaller</i> . is situated (2x) ← <i>sits</i> . left ... right: these imply a reference direction of <i>looking</i> <i>east</i> .
Ezek 16:47	וְלֹא בְּדַרְכֵיהֶן הָלַכְתָּ וּבְתוֹעֲבוֹתֵיהֶן *עָשִׂיתִי **עָשִׂיתָ כַּמַּעֲט קֹט וַתִּשְׁחָתִי מִהֵן בְּכָל־דַּרְכֵיךָ:	And you didn't walk in their ways, or <u>commit</u> their abominations. <u>But</u> in just a short <i>time</i> , you became more perverse <u>than them</u> in all your ways.	commit: the <i>ketiv</i> is an Aramaism. but: adversative use of the <i>vav</i> (in the word וַתִּשְׁחָתִי). than them: or, if the reader prefers, <i>than they</i> .
Ezek 16:48	חִי־אֲנִי נֹאם אֲדֹנָי יְהוִה אִם־עָשִׂיתָ סֹדֶם אָחוּתְךָ הִיא וּבְנוֹתֶיהָ כַּאֲשֶׁר עָשִׂיתָ אֶת וּבְנוֹתֶיךָ:	As I live, says the Lord, the LORD, Sodom your sister – she and her daughters – <u>have</u> <u>certainly not done</u> 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 ← <i>as</i> .
Ezek 16:49	הִנֵּה־זֶה הִזָּה עוֹן סֹדֶם אָחוּתְךָ גָּאוֹן שְׁבַעַת־לֶחֶם וּשְׁלוֹת הַשֶּׁקֶט הָיָה לָהּ וּלְבָנוֹתֶיהָ וַיִּדְעֵנִי וְאֲבִיוֹן לֹא הִחְזִיקָה:	Look, this <i>is what</i> the iniquity of Sodom your sister was: <i>that</i> she and her daughters had pride, <u>immoderation with food</u> , and nonchalant ease, and she did not <u>improve the circumstances</u> of the poor and needy.	immoderation with food ← <i>excess of bread</i> . See 1 Sam 28:22-24. improve the circumstances of ← <i>strengthen the hand</i> .
Ezek 16:50	וַתִּגְבְּהֶינָה וַתַּעֲשִׂינָה תוֹעֵבָה לִפְנֵי וְאָסִיר אֶתְהֶן כַּאֲשֶׁר 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	וְשְׁמֵרוֹן כַּחֲצֵי חַטָּאתֶיךָ לֹא חָטְאָה וַתִּרְבֵּי אֶת־תוֹעֲבוֹתֶיךָ מִהֵנָּה וַתַּצְדֵּקִי אֶת־*אָחוּתְךָ **אָחוּתֶיךָ בְּכָל־תוֹעֲבוֹתֶיךָ אֲשֶׁר *עָשִׂיתִי **עָשִׂיתָ:	And Samaria has not committed <u>half</u> of your sins, but you have multiplied your abominations <u>more than them</u> , and you have justified your {K: sister} [Q: sisters] with all your abominations which <u>you have</u> <u>committed</u> .	you have committed ← <i>you</i> <i>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	<p>גַּם־אַתָּה שְׂאֵי כְלִמְתְּךָ אֲשֶׁר פָּלַלְתָּ לְאַחֹתְךָ בְּחַטֹּאתֶיךָ אֲשֶׁר־הִתְעַבְבָּתָּ מֵהֶן תִּצְדָּקְנָה מִמֶּךָ וְגַם־אַתָּה בּוֹשִׁי וְשְׂאֵי כְלִמְתְּךָ בְּצִדְקַתְךָ אַחֲיוֹתֶיךָ:</p>	<p>You too, bear your ignominy, you who have charged your sister with your <i>own</i> sins <i>by</i> which you have acted more abominably <u>than</u> them. They are more righteous than you, so you <u>for your part</u> be ashamed and bear your ignominy <u>in your</u> justifying your sister.</p>	<p>than them: or, if the reader prefers, <i>than they</i>.</p> <hr/> <p>for your part ← <i>also</i>.</p> <hr/> <p>in your justifying: gerundial use of the infinitive.</p>
Ezek 16:53	<p>וְשִׁבֹּתִי אֶת־שְׁבִיתָהֶן אֶת־שְׁבִית כְּסָדִם וְשִׁבֹּת סְדֹם וּבְנוֹתֶיהָ וְאֶת־שְׁבִית שְׁבֹת שְׁמֶרֶץ וּבְנוֹתֶיהָ וְשִׁבֹת כְּסָדִם וְשִׁבֹת שְׁבִיתֶיךָ בְּתוֹכָהֶנָּה:</p>	<p>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 –</p>	<p>deportation (3x): the <i>ketiv</i> / <i>qeré</i> issues are as in Jer 29:14.</p>
Ezek 16:54	<p>לְמַעַן תִּשְׂאֵי כְלִמְתְּךָ וְנִכְלָמְתָּ מִכָּל אֲשֶׁר עָשִׂיתָ בְּנַחֲמֶךָ אֵתָּה:</p>	<p>so that you bear your ignominy, and you suffer ignominy for everything you did when you gave them comfort.</p>	<p>you gave them comfort: by being worse, so “justifying” them, Ezek 16:51.</p>
Ezek 16:55	<p>וְאַחֹתֶיךָ סְדֹם וּבְנוֹתֶיהָ תָּשׁוּבִין לְקִדְמָתָן וְשִׁמְרוֹן וּבְנוֹתֶיהָ תָּשׁוּבִין לְקִדְמָתָן וְאַתָּה וּבְנוֹתֶיךָ תָּשׁוּבִינָה לְקִדְמָתְכֶן:</p>	<p>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.</p>	
Ezek 16:56	<p>וְלֹא הִיָּתָה סְדֹם אַחֹתְךָ לְשִׁמוּעָה בְּפִיךָ בְּיוֹם גְּאוֹנֶיךָ:</p>	<p>For your sister Sodom <u>did not get a mention by you, at the time</u> when you were behaving arrogantly,</p>	<p>did not get a mention by you ← <i>was not for a report in your mouth</i>.</p> <hr/> <p>at the time when you were behaving arrogantly ← <i>on the day of your arrogance</i>.</p>
Ezek 16:57	<p>בְּטֶרֶם תִּגָּלֶה רַעְתְּךָ כְּמוֹ עֵת חֲרַפַּת בָּנוֹת־אַרָם וְכָל־סְבִיבוֹתֶיהָ בָּנוֹת פְּלִשְׁתִּים הַשְּׂאֻטוֹת אוֹתְךָ מִסְבִּיב:</p>	<p>before your wrongdoing was exposed, as <i>it was at</i> the time of the reproach of the daughters of Aramaea and all its surrounding areas – <i>of</i> the daughters of the Philistines round about who despise you.</p>	
Ezek 16:58	<p>אֶת־זִמְתְּךָ וְאֶת־תּוֹעֲבוֹתֶיךָ אֵת נִשְׂאֻתִים נָאִם יְהוָה: ס</p>	<p>You will bear your lewdness and your abominations, says the LORD.»</p>	
Ezek 16:59	<p>כִּי כֹה אָמַר אֲדֹנָי יְהוָה *וְעָשִׂיתָ *וְעָשִׂיתִי אוֹתְךָ בְּאֲשֶׁר עָשִׂיתָ אֲשֶׁר־בָּזִיתָ אֱלֹהִים לְהַפְּרֵי בְרִית:</p>	<p>For <u>this is what</u> my Lord the LORD says: «I <u>will</u> yet deal with you as you have dealt, in that you have despised an oath, <u>in</u> breaking a covenant.</p>	<p>I will ... deal: the <i>ketiv</i> is an Aramaism.</p> <hr/> <p>this is what ← <i>thus</i>.</p> <hr/> <p>in breaking: gerundial use of the infinitive.</p>

Ezek 16:60	וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי אִתְּךָ בְּיָמֵי נְעוּרֶיךָ וְהִקְמֹתִי לָךְ 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 וְנִבְלַמְתָּ בְּקִחְתֶּךָ אֶת־אֲחוֹתֶיךָ הַגְּדֹלוֹת מִמֶּךָ אֶל־הַקְּטָנוֹת מִמֶּךָ וְנָתַתִּי אֹתָהֶן לָךְ לְבָנוֹת וְלֹא מִבְּרִיתֶךָ:	Then you will remember your ways, and you will feel ashamed when you take <i>back</i> your sisters, those older than you <u>as well as</u> 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	וְהִקְיֹמוֹתִי אֲנִי אֶת־בְּרִיתִי אִתְּךָ וְיָדַעְתָּ 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 וּבִשְׁתִּי וְלֹא יִהְיֶה־לְךָ עוֹד פֶּתַח־זֶן כִּי מִפְּנֵי כָל־מַעֲלֶיךָ בְּכַפְרִי־לָךְ לְכָל־אֲשֶׁר עָשִׂית נָאֻם אֲדֹנָי יְהוָה: ס	so that you remember and are ashamed and no longer <u>open</u> your <u>mouth</u> , 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 <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 17:2	בֶּן־אָדָם חִוּד חִידָה וּמָשָׁל מָשָׁל אֶל־בֵּית יִשְׂרָאֵל:	“Son of Adam, propound a riddle, and <u>tell</u> the house of Israel a parable,	tell ← “ <i>parable-tell</i> ”.
Ezek 17:3	וְאָמַרְתָּ כֹה־אָמַר אֲדֹנָי יְהוָה הַנֶּשֶׁר הַגָּדוֹל גָּדוֹל הַכְּנָפִים אָרְךְ הָאָבֶר מְלֹא הַנוֹצָה אֲשֶׁר־לוֹ הָרַקְמָה בָּא אֶל־הַלְבָּנוֹן וַיִּקַּח אֶת־צֶמֶרֶת הָאָרֶז:	and say, ‘ <u>This is what</u> my Lord the LORD says: «The <u>great eagle</u> , <u>with large wings</u> , <u>with long flight-feathers</u> , With full plumage, which has various colours, Has gone to Lebanon And has taken the <u>top</u> of the cedar tree.	this is what ← <i>thus</i> . great eagle: [CB], the king of Babylon. top: i.e. <i>Jehoiachin / Jeconiah / Coniah</i> .
Ezek 17:4	אֶת־רֹאשׁ יְנִיקוֹתָיו 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 <u>merchant</u> 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> . There are six words for branch or foliage in Ezek 17:4 - Ezek 17:9 (יְנִיקָה, דָּלִית, בַּדְּפָאֲרָה, עֵנָף). Also מִטָּה and עֵבֶת in Ezek 19:11.
Ezek 17:5	וַיִּקַּח מִזֶּרַע הָאָרֶץ וַיִּתְּנָהּ בְּשִׂדְה־זֶרַע קָח עַל־מַיִם רְבִים צִפְצָפָה שָׁמוֹ:	He took <i>some</i> of the <u>seed</u> of the land And put it in a <u>field ready to be sown</u> . He took it to a <u>water-rich place</u> And set it out <i>like</i> willow trees.	seed: i.e., [CB], <i>Zedekiah</i> . field <i>ready</i> to be sown ← <i>of seed</i> . to a water-rich place ← <i>to great waters</i> .

Ezek 17:6	וַיִּצְמַח וַיְהִי לְגֶפֶן סֶרְחַת שִׁפְלַת קוֹמָה לִפְנוֹת דְּלִיּוֹתָיו אֵלָיו וְשָׂרְשָׁיו תַּחְתָּיו יֵהְיוּ וְתֵהִי לְגֶפֶן וְתַעֲשֶׂה בְדִים וְתִשְׁלַח פָּאֲרוֹת:	And it grew and became a vine Which spread out <i>at low height</i> , And it turned its branches <i>towards him</i> , 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 Nebuchadnezzar</i> .
Ezek 17:7	וַיְהִי נֶשֶׁר־אֶחָד גָּדוֹל גָּדוֹל בְּנָפִים וּרְב־נוֹצָה וְהִנֵּה הִגְפֶּן הַזֹּאת כַּפְּנָה שָׂרְשֶׁיהָ עָלָיו וְדִלְיוֹתָיו שִׁלְחָה־לָּו לְהִשְׁקוֹת אוֹתָהּ מִעֲרֻגוֹת מִטְעָה:	And there was <i>another great eagle</i> , With large wings and copious plumage, And look, this vine stretched its roots hungrily towards him And sent its branches from the terrace <i>on which it was planted</i> To him for <i>him</i> to <i>water</i> it.	another great eagle ← <i>one large eagle</i> , i.e., [CB], <i>Pharaoh Hophra king of Egypt</i> . on which it was planted ← <i>of its plantation</i> . water: [CB], a reference to <i>the Nile</i> .
Ezek 17:8	אֶל־שָׂדֶה טוֹב אֶל־מַיִם רַבִּים הִיא שְׂתוּלָה לַעֲשׂוֹת עָנָף וְלַשְׂאֵת פֶּרִי לְהִיּוֹת לְגֶפֶן אֲדָרְתָּ: ס	It was planted in a good field, With much water, To produce branches and to bear fruit, To become a <i>magnificent vine</i> .» ’	magnificent vine ← <i>vine of magnificence</i> , a Hebraic genitive.
Ezek 17:9	אָמַר כֹּה אָמַר אֲדֹנָי יְהוִה תִּצְלַח הַלֹּא אֶת־שָׂרְשֶׁיהָ יִנָּתֵק וְאֶת־פְּרִיָּהּ יִקֹּסס וַיֵּבֶשׂ כָּל־טֶרְפִּי צִמְחָהּ תֵּיבֵשׁ וְלֹא־בִזְרַע גְּדוּלָּהּ וּבְעַם־רֹב לְמַשְׂאוֹת אוֹתָהּ מִשָּׂרְשֶׁיהָ:	Say, ‘ <i>This is what</i> my Lord the LORD says: «Will it thrive? Will he not <i>uproot</i> it And cut its fruit off So that it withers? All the <i>foliage of its growth</i> will wither, But not by a <i>powerful</i> arm, Or by a <i>mighty</i> people <i>coming</i> to <i>pluck it up</i> by its roots.	this is what ← <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 – it will wither</i> . powerful ← <i>great</i> . pluck it up: in a semi-Aramaic form.
Ezek 17:10	וְהִנֵּה שְׂתוּלָה הִתְצַלַּח הַלֹּא כָּגַעַת בָּהּ רוּחַ הַקִּדִּים תֵּיבֵשׁ יֵבֶשׂ עַל־עֲרֻגַת צִמְחָהּ תֵּיבֵשׁ: פ	So look, will it, <i>having been</i> planted, thrive? When the east wind hits it, Will it not <i>completely</i> wither? It will wither on the terraces Where it is cultivated.» ’ ”	completely wither: infinitive absolute. where it is cultivated ← <i>of its growth</i> .
Ezek 17:11	וַיְהִי דְבַר־יְהוִה אֵלַי לֵאמֹר:	And the word of the LORD <i>came</i> to me and said,	came ← <i>became</i> .
Ezek 17:12	אָמַר־נָא לְבֵית הַמְּרִי הֶלֶא יִדְעֲתֶם מַה־אֵלֶּה אָמַר הִנֵּה־בָא מֶלֶךְ־בָּבֶל יְרוּשָׁלַם וַיִּקַּח אֶת־מֶלֶכָּהּ וְאֶת־שָׂרֶיהָ וַיָּבֵא אוֹתָם אֵלָיו בְּבֶלְהָ:	“Please say to the <i>rebellious</i> house, ‘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 <i>his place</i> in Babylon.	rebellious house: see Ezek 2:5. his place ← <i>himself</i> .

Ezek 17:13	וַיִּקַּח מִזֶּרַע הַמְּלוּכָה וַיִּכְרֹת אִתּוֹ בְּרִית וַיַּבֵּא אֹתוֹ בְּאֶלֶה וְאֶת־אֵילֵי הָאָרֶץ לָקַח:	And he has taken <i>some</i> of the royal seed 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 מִמְּלָכָה שְׂפִלָּה לְבַלְתִּי הַתְּנַשֵּׂא לִשְׁמֹר אֶת־בְּרִיתוֹ לְעַמְדָּה:	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 לִשְׁלַח מַלְאָכָיו מִצְרַיִם לְתַתְּלוֹ סוּסִים וְעַם־רַב הַיִּצְלַח הַיִּמְלֹט הָעֹשֶׂה אֱלֹה וְהַפֹּר בְּרִית וְנִמְלֹט:	But he rebelled against him by <u>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	חִי־אֲנִי נָאִם אֲדֹנָי יְהוִה אִם־לֹא בַּמָּקוֹם הַמֶּלֶךְ הַמְּמַלִּיךְ אֹתוֹ אֲשֶׁר בָּזָה אֶת־אֱלֹהוֹ וְאֲשֶׁר הִפָּר אֶת־בְּרִיתוֹ אֹתוֹ 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 גָּדוֹל וּבִקְהָל רָב יַעֲשֶׂה אוֹתוֹ פָּרֻעַ בַּמִּלְחָמָה בְּשִׁפָּךְ סִלְלָה וּבִבְנוֹת דִּיק לְהַכְרִית נַפְשוֹת 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 in cutting down</i> 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	וּבָזָה אֱלֹה לְהַפֵּר בְּרִית וְהִנֵּה נָתַן יָדוֹ וְכָל־אֱלֹה עָשָׂה לֹא יִמָּלֵט: 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 חִי־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</u> certainly my oath which he has despised, and my covenant which he has broken, and I will requite it on his head.	this is <i>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	וּפְרַשְׁתִּי עָלָיו רְשֵׁתִי וְנִתְּפַשׁ בְּמִצּוֹדָתִי וְהִבִּיאֹתִיהוּ בַּבִּלָּה וְנִשְׁפָּטְתִּי אֹתוֹ שָׁם מֵעַל אֲשֶׁר מָעַל־בִּי:	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 <u>acted</u> towards me.	acted ← <i>been perverse</i> .

Ezek 17:21	וְאֵת כָּל-מְבָרְחו *מְבָרְחו **מְבָרְחו בְּכָל-אֲגָפָיו בַּחֶרֶב יִפְּלוּ וְהַנִּשְׁאָרִים לְכָל-רוּחַ יִפְרָשׁוּ וַיִּדְעֻם כִּי אֲנִי יְהוָה דִּבַּרְתִּי: ס	And all his <u>men who flee</u> in all his <i>governmental</i> 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.»	his men who flee ← <i>fugitives</i> , already a collective noun, singular in the <i>ketiv</i> , plural in the <i>qeré</i> .
Ezek 17:22	כֹּה אָמַר אֲדֹנָי יְהוִה וְלִקְחָתִי אֲנִי מִצִּמְרַת הָאֲרֹז הָרָמָה וְנִתְּתִי מִרְאֵשׁ יִנְקוּתָיו רֶךְ אֶקְטֹף וְשִׁתְּלֹתִי אֲנִי עַל הַר-גִּבְהָ וְתִלּוּל: ס	This <i>is what</i> my Lord the LORD says: «So I <i>for my part</i> 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.	this <i>is what</i> ← <i>thus</i> . set: i.e. <i>plant</i> . prime ← <i>head</i> . a tender <i>one</i> : [CB], quoting the Chaldee Targum, i.e. <i>the Messiah</i> , in a future kingdom.
Ezek 17:23	בְּהַר מְרוֹם יִשְׂרָאֵל אֶשְׁתַּלְּנִי וְנִשְׂא עָנָף וְעֵשֶׂה פֶרִי וְהָיָה לְאֲרֹז אֲדִיר וְשָׁכְנֵנו תַּחְתָּיו כָּל צִפּוֹר כָּל-כָּנָף בְּצֵל דָּלִיּוֹתָיו תִּשְׁכְּנָה: ס	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.	in the heights ← <i>of the height</i> . kind ← <i>wing</i> .
Ezek 17:24	וַיִּדְעוּ כָל-עֵצֵי הַשָּׂדֶה כִּי אֲנִי יְהוָה הַשֹּׁפֵלִי עֵץ גִּבְהָה הַגְבִּהֲתִי עֵץ שָׁפֵל הוֹבֵשֶׁתִי עֵץ לֶחַ וְהִפְרַחְתִּי עֵץ יִבֵּשׁ אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי: פ	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> .» ’ ”	wild trees ← <i>trees of the field</i> . fresh ← <i>moist</i> .
Ezek 18:1	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר: ס	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 18:2	מִה-לָּכֶם אַתֶּם מְשֻׁלִּים אֶת-הַמֶּשֶׁל הַזֶּה עַל-אֲדָמַת יִשְׂרָאֵל לֵאמֹר אָבוֹת יֹאכְלוּ בֶּסֶר וְשֵׁנֵי הַבָּנִים תִּקְהִינָה: ס	“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 <u>eaten sour grapes</u> , And the sons’ teeth are on edge’?	land ← <i>ground</i> . the fathers have eaten sour grapes (etc.): compare Jer 31:29.
Ezek 18:3	חִי-אֲנִי נָא אֲדֹנָי יְהוִה אִם-יְהִיֶּה לָכֶם עוֹד מִשָּׁל הַמֶּשֶׁל הַזֶּה בְּיִשְׂרָאֵל: ס	As I live, says the Lord, the LORD, you <u>certainly will not have occasion</u> to quote this saying any more in Israel.	certainly will not have: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ezek 18:4	הֵן כָּל-הַנִּפְשׁוֹת לִי הֵנָּה כִּנְפֵשׁ הָאָב וּכְנִפֵּשׁ הַבֵּן לִי-הֵנָּה הַנִּפְשׁ הַחֲטָאִת 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־יִהְיֶה צַדִּיק וְעָשָׂה מִשְׁפָּט וְצִדְקָה:	But a man who is just, And <i>who</i> observes justice and equity,	observes ← <i>does</i> .
Ezek 18:6	אֶל־הָהָרִים לֹא אָכַל וְעֵינָיו לֹא נָשָׂא אֶל־גִּלּוּלֵי בַּיִת יִשְׂרָאֵל וְאֶת־אִשְׁתּוֹ רָעָהּ לֹא טָמָא וְאֶל־אִשָּׁה נָדָה לֹא יִקְרָב:	<i>Who</i> has not eaten on the mountains, And <i>who</i> has not raised his eyes to the idols of the house of Israel, And <i>who</i> has not defiled his neighbour's wife, And <i>who</i> has not approached a woman during her menstruation,	eaten on the mountains: i.e. in idolatrous observances.
Ezek 18:7	וְאִישׁ לֹא יוֹנֶה חֲבֻלָתוֹ חֹב יָשִׁיב גְּזֻלָּה לֹא יִגְזֹל לַחֲמוֹ לָרָעֵב יִתֵּן וְעֵינָם יִכְסֶה־בָּגָד:	And <i>who</i> does not oppress <i>anyone</i> , <i>Who</i> returns <u>what was given</u> as security for a loan, <i>Who</i> does not commit robbery, <i>Who</i> 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</i> <i>pledge</i> . food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Ezek 18:8	בִּנְשֻׁךְ לֹא־יִתֵּן וְתִרְבִּית לֹא יִקַּח מִעוֹל יָשִׁיב יָדוֹ מִשְׁפָּט אֲמַת יַעֲשֶׂה בֵּין אִישׁ לְאִישׁ:	<i>Who</i> does not <u>lend</u> on interest, And <i>who</i> does not take a financial return, <i>Who</i> withdraws his hand from iniquity, <i>Who</i> practices <u>true justice</u> Between <u>one man</u> and <u>another</u> ,	lend ← <i>give</i> . true justice ← <i>justice of truth</i> , a Hebraic genitive. one man and another ← <i>man to</i> <i>man</i> .
Ezek 18:9	בַּחֲקוֹתַי יִהְלֹךְ וּמִשְׁפָּטִי שָׁמַר לַעֲשׂוֹת אֱמֶת צַדִּיק הוּא חֵיה יַחֲיֶה נָאִם אֲדַנִּי יְהוָה:	<i>Who</i> walks in my statutes And keeps my judicial pronouncements, By <u>doing what is true</u> – <u>Such a man</u> is just 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־פָּרִיץ שִׁפְדָּה דָם וְעָשָׂה אָח מֵאֶחָד מֵאלָה:	If <i>a man</i> begets an unruly son <i>Who</i> sheds blood, And <i>who</i> 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־אֵלֶּה לֹא עָשָׂה כִּי גַם אֶל־הָהָרִים אָכַל וְאֶת־אִשְׁתּוֹ רָעָהּ טָמָא:	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	<p>עָנִי וְאֶבְיוֹן הוֹנָה גְזֵלוֹת גָּזָל חָבַל לֹא יָשִׁיב וְאֶל-הַגְּלוּלִים נָשָׂא עֵינָיו תּוֹעֵבָה עָשָׂה:</p>	<p>Oppresses the poor and needy, Commits robbery, Does not return <u>what was given as security</u> And raises his eyes to the idols, Commits an abomination,</p>	<p>what was given as security ← <i>a pledge</i>.</p>
Ezek 18:13	<p>בְּנֶשֶׁךְ נָתַן וְתַרְבִּית לָקַח וְחִי לֹא יִחְיֶה אֶת כָּל-הַתּוֹעֵבֹת הָאֵלֶּה עָשָׂה מוֹת יוֹמָת דָּמּוֹ בּוֹ יִהְיֶה:</p>	<p>Lends on interest And takes a financial return – Will <u>the son</u> 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.</p>	<p>lends ← <i>gives</i>. the <i>son</i> ← <i>he</i>. blood ← <i>bloods, but with a singular verb</i>.</p>
Ezek 18:14	<p>וְהִנֵּה הוֹלִיד בֶּן וַיֵּרָא אֶת-כָּל-חַטָּאת אָבִיו אֲשֶׁר עָשָׂה וַיֵּרָאָה וְלֹא יַעֲשֶׂה כֵהֵן:</p>	<p>But if on the other hand a man 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 –</p>	<p>but if on the other hand ← <i>and behold</i>.</p>
Ezek 18:15	<p>עַל-הַהָרִים לֹא אָכַל וְעֵינָיו לֹא נָשָׂא אֶל-גְּלוּלֵי בֵּית יִשְׂרָאֵל אֶת-אִשְׁת רֵעֵהוּ לֹא טָמָא:</p>	<p>He does not eat on the mountains, And he does not raise his eyes to the idols of the house of Israel, And he does not defile his neighbour's wife,</p>	
Ezek 18:16	<p>וְאִישׁ לֹא הוֹנָה חָבַל לֹא חָבַל וְגִזְלָה לֹא גָזַל לַחֲמוֹ לְרַעֵב נָתַן וְעֵרוֹם כֶּסֶה-בְּגָד:</p>	<p>And he does not oppress anyone, He does not withhold <i>what is taken as security</i>, He does not commit robbery, He gives his <u>food</u> to the hungry, And he covers the naked with clothing,</p>	<p>food ← <i>bread</i>, standing for <i>food</i> in general. See 1 Sam 28:22-24.</p>
Ezek 18:17	<p>מֵעַנֵּי הַשִּׁיב יָדוֹ נִשְׁךְ וְתַרְבִּית לֹא לָקַח מִשְׁפָּטִי עָשָׂה בַּחֲקוֹתֵי הַלֶּךְ הוּא לֹא יָמוּת בְּעֵן אָבִיו חִיָּה יִחְיֶה:</p>	<p>He withdraws his hand <i>from demanding payment</i> from the poor, He does not take interest and financial return, He observes my judicial pronouncements, And he walks in my statutes, Then he will not die in the iniquity of his father; <u>The son will certainly live</u>.</p>	<p>the <i>son</i> will certainly live: infinitive absolute.</p>

Ezek 18:18	אָבִיו כִּי־עָשָׂק עָשָׂק גָּזַל גָּזַל אִחַ וְאִשָּׁר לֹא־טוֹב עָשָׂה בְּתוֹךְ עַמּוֹ וְהִנֵּה־מָת בְּעוֹנוֹ:	As for his father, Since he engaged in oppression And committed robbery of his brother And did <i>what is</i> not right among his <i>people</i> , The <i>result is that</i> he will die in his iniquity.	people ← <i>peoples</i> . the <i>result is that</i> ← <i>and behold</i> .
Ezek 18:19	וְאָמַרְתֶּם מַדּוּעַ לֹא־נָשָׂא הַבֶּן בְּעוֹן הָאָב וְהַבֶּן מִשְׁפָּט וְצִדְקָה עָשָׂה אֶת כָּל־חֻקֹּתַי שָׁמַר וַיַּעַשׂ אֹתָם חַיָּה יְחִיָּה:	But you will say, ‘Why does the son not bear the iniquity of the father?’ If 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 תָּמוּת בֶּן לֹא־יִשָּׂא בְּעוֹן הָאָב וְאָב לֹא יִשָּׂא בְּעוֹן הַבֶּן צְדָקָה הַצַּדִּיק עָלָיו תִּהְיֶה וְרָשָׁע רָשָׁע *הָרָשָׁע עָלָיו תִּהְיֶה: ס	The <i>person</i> 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	וְהָרָשָׁע כִּי יָשׁוּב מִכָּל־חַטָּאתוֹ *חַטָּאתוֹ אִשָּׁר עָשָׂה וְשָׁמַר אֶת־כָּל־חֻקֹּתַי וַעֲשָׂה מִשְׁפָּט וְצִדְקָה חַיָּה יְחִיָּה לֹא יָמוּת:	And <i>as for</i> the wicked <i>man</i> , if he turns away from all his {K: sin} [Q: sins] 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 יִזְכָּרוּ לוֹ בְּצִדְקָתוֹ אֲשֶׁר־עָשָׂה יְחִיָּה:	<i>None</i> 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	הֲחָפֵץ אֶחְפֹּץ מוֹת רָשָׁע נָא 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	וּבְשׁוּב צַדִּיק מִצְדֻקָּתוֹ וַעֲשָׂה עוֹל כָּל הַתּוֹעֵבוֹת אֲשֶׁר־עָשָׂה הָרָשָׁע יַעֲשֶׂה וְחִי כָּל־צְדָקָתוֹ *צְדָקָתוֹ אֲשֶׁר־עָשָׂה לֹא תִזְכָּרָה בְּמַעֲלֹ אֲשֶׁר־מַעַל וּבְחַטָּאתוֹ אֲשֶׁר־חָטָא בָּם יָמוּת:	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? <i>None</i> of his {K: righteousness} [Q: righteous <i>deeds</i>] which he did <u>will be made mention of</u> . <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.	will be made mention of: plural, concordant with <i>qeré</i> . none ← <i>not all</i> .

Ezek 18:25	וַאֲמַרְתֶּם לֹא יִתְכֵן דֶּרֶךְ אֲדֹנִי שִׁמְעוּנָא בֵּית יִשְׂרָאֵל הַדֶּרֶכִּי לֹא יִתְכֵן הֲלֹא דְּרִכֵּיכֶם לֹא יִתְכֶּנוּ:	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?	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנִי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ezek 18:26	בְּשׁוּב-צִדִּיק מִצְדָּקָתוֹ וְעָשָׂה עוֹל וּמָת עָלֵיהֶם בְּעוֹלוֹ אֲשֶׁר-עָשָׂה יָמוּת: ס	When a righteous <i>man</i> turns away from his righteousness and displays perverseness and dies in <i>these things</i> , he will die in his perverseness which he displayed.	these <i>things</i> ← <i>them</i> .
Ezek 18:27	וּבְשׁוּב רָשָׁע מִרְשָׁעָתוֹ אֲשֶׁר עָשָׂה וַיַּעַשׂ מִשְׁפָּט וּצְדָקָה הוּא אֶת-נַפְשׁוֹ יַחֲיֶה:	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 <i>life</i> ,	life ← <i>soul</i> .
Ezek 18:28	וַיֵּרָאָה *וַיָּשׁוּב *וַיִּשָּׁב מִכָּל-פְּשָׁעָיו אֲשֶׁר עָשָׂה חַיֹּו יִחְיֶה לֹא יָמוּת:	for he has reviewed <i>things</i> and turned away from all his transgressions which he committed. He will certainly live; he shall not die.	and turned away: the <i>ketiv</i> can be regarded as (rare) <i>scriptio plena</i> spelling of the <i>qeré</i> . reviewed ← <i>viewed</i> . See Ps 22:30. he will certainly live: infinitive absolute.
Ezek 18:29	וַאֲמָרוּ בֵּית יִשְׂרָאֵל לֹא יִתְכֵן דֶּרֶךְ אֲדֹנִי הַדֶּרֶכִּי לֹא יִתְכֶּנוּ בֵּית יִשְׂרָאֵל הֲלֹא דְרִכֵּיכֶם לֹא יִתְכֶּנוּ:	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?	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנִי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ezek 18:30	לָכֵן אִישׁ כְּדֶרְכּוֹ אֲשַׁפֵּט אֶתְכֶם בֵּית יִשְׂרָאֵל נְאֻם אֲדֹנִי יְהוָה שׁוּבוּ וְהִשְׁיבוּ מִכָּל-פְּשָׁעֵיכֶם וְלֹא-יְהִיָּה לָכֶם לְמַכְשׁוֹל עוֹן:	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, <i>so that</i> iniquity will not be a stumbling block to you.	so that: purposive use of the <i>vav</i> .
Ezek 18:31	הַשְׁלִיכוּ מֵעַלֵיכֶם אֶת-כָּל-פְּשָׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בָּם וַעֲשׂוּ לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה וְלִמָּה תָּמַתוּ 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 אֶחָפֵץ בְּמוֹת הַמֵּת נְאֻם אֲדֹנִי יְהוָה וְהִשְׁיבוּ וְחִיּוּ: 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	<p>וַאֲמַרְתָּ מָה אִמִּי לְבִיא בֵּין אֲרִיּוֹת רֹבֵצָה בְּתוֹךְ כְּפָרִים רַבְתָּה גּוֹרִיָּה:</p>	<p>and say, 'What <i>is</i> your mother? A lioness <i>which</i> lies down among the lions And brings up her cubs among the young lions.</p>	
Ezek 19:3	<p>וַתַּעַל אֶחָד מִגְּרִיָּה כְּפִיר הִיא וַיִּלְמַד לִטְרֹף-טְרֹף אָדָם אָכַל:</p>	<p>And she brought up one of her cubs; It became a young lion And learned to catch prey. It ate a man.</p>	
Ezek 19:4	<p>וַיִּשְׁמְעוּ אֱלֹדֵי גוֹיִם בְּשַׁחֲתָם נִתְפַּשׁ וַיְבִאֵהוּ בַּחֲחִים אֶל-אֶרֶץ מִצְרַיִם:</p>	<p>The nations heard of it; It was caught in their pit, And they brought it with hooks to the land of Egypt.</p>	
Ezek 19:5	<p>וַתֵּרָא כִּי נִוְחָלָה אַבְדָּה תִּקְוָתָהּ וַתִּקַּח אֶחָד מִגְּרִיָּה כְּפִיר שָׁמְתָהּ:</p>	<p>And <i>the lioness</i> <u>realized</u> <u>after waiting</u> That her hope was lost, And she took <u>another</u> of her cubs And made it a young lion.</p>	<p>realized after waiting ← <i>saw</i> <i>that she had waited</i>.</p> <hr/> <p>another ← <i>one</i>.</p>
Ezek 19:6	<p>וַיִּתְהַלֵּךְ בְּתוֹךְ-אֲרִיּוֹת כְּפִיר הָיָה וַיִּלְמַד לִטְרֹף-טְרֹף אָדָם אָכַל:</p>	<p>So it walked around among the lions And became a young lion, And it learned to catch prey. It ate a man.</p>	
Ezek 19:7	<p>וַיֵּדַע אֲלֻמְנוֹתָיו וְעָרֵיהֶם הַחֲרִיב וַתִּשָּׂם אֶרֶץ וּמְלָאָהּ מִקּוֹל שִׁאֲגָתָהּ:</p>	<p>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.</p>	<p>desolate haunts: compare Isa 13:22. AV differs (<i>palaces</i>), from אֶרְמוֹן.</p>
Ezek 19:8	<p>וַיִּתְּנוּ עָלָיו גּוֹיִם סָבִיב מִמְּדִינֹת וַיִּפְרְשׁוּ עָלָיו רֶשֶׁתָם בְּשַׁחֲתָם נִתְפַּשׁ:</p>	<p>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,</p>	<p>took action ← <i>gave; put;</i> <i>appoint</i>.</p>
Ezek 19:9	<p>וַיִּתְּנֵהוּ בְּסוּגֵר בַּחֲחִים וַיְבִאֵהוּ אֶל-מֶלֶךְ בָּבֶל יְבִאֵהוּ בַּמִּצְדֹּת לְמַעַן לֹא-יִשְׁמַע קוֹלוֹ עוֹד אֶל-הָרֵי יִשְׂרָאֵל: פ</p>	<p>And they put it in a cage <u>using</u> 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.</p>	<p>using ← <i>by</i>.</p>
Ezek 19:10	<p>אִמִּי כַּגֶּפֶן בְּדַמִּי עַל-מִים שָׁתוּלָה פְּרִיָּה וַעֲנִפָּהּ הָיְתָה מִמִּים רַבִּים:</p>	<p>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.</p>	

Ezek 19:11	וַיְהִי־לָהּ מִטּוֹת עֵז אֶל־שִׁבְטֵי מְשָׁלִים וַתִּגְבֶּה קוֹמָתוֹ עַל־בֵּין עֲבֹתִים וַיֵּרָא בְּגָבָהּ בָּרֵב דָּלִיתָיו:	And she had <u>strong branches</u> For the sceptres of rulers, And <u>its height</u> became <u>great</u> Among the thick branch growth, And it appeared in its height With the abundance of its branches.	strong branches ← <i>rods of strength</i> , a Hebraic genitive. its height: the possessive suffix is masculine. great ← <i>high</i> .
Ezek 19:12	וַתִּתֵּשׂ בַּחֲמָה לָאָרֶץ הַשְּׁלָכָהּ וְרוּחַ הַקָּדִים הוֹבִישׁ פְּרִיָּהּ הַתִּפְרָקוּ וַיִּבְשׁוּ מִטָּה עֲזָהּ אֵשׁ אָכְלָתָהּ:	But she was plucked up in fury; She was cast down to the ground, And the east wind dried her fruit up. Her <u>strong branches</u> broke apart and dried up, And a fire consumed it.	strong branches ← <i>rod of strength</i> . it ← <i>masculine</i> .
Ezek 19:13	וַעֲתָה שְׁתוּלָה בַּמִּדְבָּר בְּאָרֶץ צִיָּה וְצָמָא:	And now she <i>has been</i> planted in the desert, In an <u>arid and thirsty land</u> .	arid and thirsty land ← <i>land of aridity and thirst</i> , a Hebraic genitive.
Ezek 19:14	וַתֵּצֵא אֵשׁ מִמִּטָּה בְּדִיהָ פְּרִיָּהּ אָכְלָהּ וְלֹא־הָיָה בָּהּ מִטָּה־עֵז שֶׁבֶט לְמִשּׁוֹל קִינָה הִיא וַתְּהִי לְקִינָה: פ	And fire spread from the stem of her branches; It consumed her fruit, And there was no <u>strong branch</u> in her – <i>No sceptre for ruling</i> . This <i>is</i> a <u>lamentation</u> , And a <u>lamentation</u> it has become.’ ”	strong branch ← <i>branch of strength</i> . lamentation ... lamentation: otiose, but see Gen 12:5.
Ezek 20:1	וַיְהִי בַּשָּׁנָה הַשְּׁבִיעִית בַּחֲמִשִּׁי בַּעֲשׂוֹר לַחֹדֶשׁ בָּאוּ אֲנָשִׁים מִזִּקְנֵי יִשְׂרָאֵל לְדָרֵשׁ אֶת־יְהוָה וַיֵּשְׁבוּ לִפְנֵי: ס	Then it came to pass in the seventh year, in the fifth <i>month</i> , on the tenth <i>day</i> of the month, <i>that some</i> of the elders of Israel came to consult the LORD, and they sat before me.	some ← <i>men</i> .
Ezek 20:2	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 20:3	בֶּן־אָדָם דַּבֵּר אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר אֲדֹנָי יְהוִה הַלְדָּרֵשׁ אֹתִי אַתֶּם בָּאִים חֵי־אֲנִי אִם־אֲדָרֵשׁ לָכֶם נָאִם אֲדֹנָי יְהוִה:	“Son of Adam, speak with the elders of Israel and say to them, ‘This <i>is what</i> my Lord the LORD says: «Have you come to consult me? <i>As I live</i> , I <u>will certainly not</u> <u>be consulted</u> by you, says the Lord, the LORD.» ’	this <i>is what</i> ← <i>thus</i> . I will certainly not be consulted: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ezek 20:4	הֲתִשְׁפֹּט אַתָּם הַתִּשְׁפּוּט בֶּן־אָדָם אֶת־תּוֹעֲבַת אֲבוֹתָם הוֹדִיעֶם:	Will you judge them, will you be the judge, son of Adam? Have them know the abominations of their fathers,	

Ezek 20:5	<p>וַאֲמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר׃ אֲדַנִּי יְהוָה בַּיּוֹם בַּחֲרִי בְּיִשְׂרָאֵל וְאָשָׂא יָדִי לְיֹרֵעַ 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 am the LORD your God.»</p>	<p>this is what ← thus. raised my hand (2x): i.e., [CB], swore.</p>
Ezek 20:6	<p>בַּיּוֹם הַהוּא נִשְׂאֲתִי יָדִי לָהֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֶל־אֶרֶץ אֲשֶׁר־תָּרַתִּי לָהֶם זֶבֶת חָלָב וְדִבְשׁ צָבִי הִיא לְכָל־הָאֲרָצוֹת׃</p>	<p>On that day I raised my hand to them that I would bring them out of the land of Egypt to a land which I have destined for them, flowing with milk and honey. It is a beacon of splendour to all the various countries.</p>	<p>raised my hand: i.e., [CB], swore. flowing with ← flowing of. Wider use of the construct state. splendour: the word has a primary meaning of gazelle. Compare Dan 8:9.</p>
Ezek 20:7	<p>וַאֲמַר אֲלֵיהֶם אִישׁ שְׁקוּצִי עֵינָיו הִשְׁלִיכוּ וּבִגְלוּלֵי מִצְרַיִם אֶל־תִּטְמְאוּ אֲנִי יְהוָה אֱלֹהֵיכֶם׃</p>	<p>And I said to them, «Let each man cast away his abominable- looking things, and do not defile yourselves with the idols of Egypt. I am the LORD your God.»</p>	<p>his abominable-looking things ← abominations of his eyes.</p>
Ezek 20:8	<p>וַיִּמְרוּ־בִי וְלֹא אָבוּ לִשְׁמָעַ אֵלַי אִישׁ אֶת־שְׁקוּצִי עֵינֵיהֶם לֹא הִשְׁלִיכוּ וְאֶת־גִּלּוּלֵי מִצְרַיִם לֹא עָזְבוּ וַאֲמַר לְשַׁפֵּךְ חַמָּתִי עֲלֵיהֶם לְכָלוֹת אֶפֶי 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 would pour my wrath out over them, to expend my anger on them, within the land of Egypt.</p>	<p>abominable-looking things: see Ezek 20:7.</p>
Ezek 20:9	<p>וְאָעַשׂ לְמַעַן שְׁמִי לְבַלְתִּי הַחֵל לְעֵינֵי הַגּוֹיִם אֲשֶׁר־הִמָּה 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 are among them, in whose sight I have been made known to them by bringing them out of the land of Egypt.</p>	<p>be profaned: <i>niphal</i> of קָלַל (not recognized by [YLT]). among them ← within them. by bringing: gerundial use of the infinitive.</p>
Ezek 20:10	<p>וְאוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם וְאֶבְאֵם אֶל־הַמִּדְבָּר׃</p>	<p>So I brought them out of the land of Egypt, and I brought them to the desert,</p>	
Ezek 20:11	<p>וָאֶתַּן לָהֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטֵי הַדִּנֵּתַי אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחִי בָּהֶם׃</p>	<p>and I gave them my statutes, and I made my judicial principles known to them, which a man shall observe and live by.</p>	<p>judicial principles ← judgments.</p>
Ezek 20:12	<p>וְגַם אֶת־שַׁבָּתוֹתַי נָתַתִּי לָהֶם לְהִזְוֹת לְאוֹת בֵּינִי וּבֵינֵיהֶם לִדְעַת כִּי אֲנִי יְהוָה מְקַדְּשָׁם׃</p>	<p>And I also gave them my Sabbaths, to be a sign between me and them, for them to know that I, the LORD, sanctify them.</p>	

Ezek 20:13	<p>וַיִּמְרוּ-בִי בֵּית-יִשְׂרָאֵל בְּמִדְבָּר בְּחֻקוֹתַי לֹא-הָלְכוּ וְאֶת-מִשְׁפָּטַי מָאֲסוּ אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחִי בָהֶם וְאֶת-שַׁבָּתוֹתַי חָלְלוּ מְאֹד וְאָמַר לְשַׁפֹּךְ חֲמָתִי עֲלֵיהֶם בְּמִדְבָּר לְכָלוֹתָם:</p>	<p>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.</p>	<p>judicial principles ← <i>judgments</i>.</p>
Ezek 20:14	<p>וַאֲנִי עָשִׂיתִי לְמַעַן שְׁמִי לְבִלְתִּי הֵחָל לְעֵינֵי הַגּוֹיִם אֲשֶׁר הוֹצֵאתִים לְעֵינֵיהֶם:</p>	<p>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.</p>	<p>be profaned: see Ezek 20:9.</p>
Ezek 20:15	<p>וְגַם-אֲנִי נִשְׁאַתִּי יָדִי לָהֶם בְּמִדְבָּר לְבִלְתִּי הָבִיא אוֹתָם אֶל-הָאָרֶץ אֲשֶׁר-נָתַתִּי זִבַּת חֶלֶב וּדְבַשׁ צְבִי הִיא לְכָל-הָאֲרָצוֹת:</p>	<p>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 –</p>	<p>raised my hand: i.e., [CB], <i>swore</i>. bring them: i.e. <i>bring that particular generation</i>. splendour: see Ezek 20:6.</p>
Ezek 20:16	<p>יָעַן בְּמִשְׁפָּטַי מָאֲסוּ וְאֶת-חֻקוֹתַי לֹא-הָלְכוּ בָהֶם וְאֶת-שַׁבָּתוֹתַי חָלְלוּ כִּי אַחֲרֵי גְלוּלֵיהֶם לָבָם הַלֵּךְ:</p>	<p>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,</p>	<p>judicial principles ← <i>judgments</i>.</p>
Ezek 20:17	<p>וְתַחַס עֵינִי עֲלֵיהֶם מִשַּׁחֲתָם וְלֹא-עָשִׂיתִי אוֹתָם כָּלָה בְּמִדְבָּר:</p>	<p>but my eye spared them from <i>me</i> <u>destroying them</u>, and I did not make an end of them in the desert.</p>	<p>but: adversative use of the vav. <i>me</i> destroying them: gerundial use of the infinitive.</p>
Ezek 20:18	<p>וְאָמַר אֶל-בְּנֵיהֶם בְּמִדְבָּר בְּחֻקֵּי אֲבוֹתֵיכֶם אֵל-תֵּלְכוּ וְאֶת-מִשְׁפָּטֵיהֶם אֵל-תִּשְׁמְרוּ וּבְגִלּוּלֵיהֶם אֵל-תִּטְמְאוּ:</p>	<p>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.</p>	<p>judicial principles ← <i>judgments</i>.</p>
Ezek 20:19	<p>אֲנִי יְהוָה אֱלֹהֵיכֶם בְּחֻקוֹתַי לָכוּ וְאֶת-מִשְׁפָּטַי שְׁמְרוּ וַעֲשׂוּ אוֹתָם:</p>	<p>I <i>am</i> the LORD your God. Walk in my statutes, and keep my <u>judicial principles</u>, and observe them.</p>	<p>judicial principles ← <i>judgments</i>.</p>
Ezek 20:20	<p>וְאֶת-שַׁבָּתוֹתַי קִדְּשׁוּ וְהָיוּ לְאוֹת בֵּינִי וּבֵינֵיכֶם לְדַעַת כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:</p>	<p>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.»</p>	

Ezek 20:21	<p>וַיִּמְרוּ-בִי הַבָּנִים בְּחֻקֹּתַי לֹא-הָלְכוּ וְאֶת-מִשְׁפָּטַי לֹא-שָׁמְרוּ לַעֲשׂוֹת אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחִי בָּהֶם אֶת-שַׁבָּתוֹתַי חֲלָלוּ וְאָמַר לְשַׁפֹּךְ חֲמָתִי עֲלֵיהֶם לְכָלוֹת אִפִּי בָם בַּמִּדְבָּר:</p>	<p>But the sons rebelled against me. They did not walk in my statutes, and they did not keep my judicial principles, 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.</p>	<p>judicial principles ← judgments.</p>
Ezek 20:22	<p>וַהֲשַׁבְתִּי אֶת-יָדִי וְאָעַשׂ לְמַעַן שְׁמִי לְבַלְתִּי הֲחֹל לְעֵינֵי הַגּוֹיִם אֲשֶׁר-הוֹצֵאתִי אוֹתָם לְעֵינֵיהֶם:</p>	<p>But I withdrew my hand, and I acted for the sake of my name, so as not to be profaned in the eyes of the Gentiles in whose sight I brought them out.</p>	<p>to be profaned: see Ezek 20:9.</p>
Ezek 20:23	<p>גַּם-אֲנִי נִשְׂאֵתִי אֶת-יָדִי לָהֶם בַּמִּדְבָּר לְהַפִּיץ אֹתָם בַּגּוֹיִם וּלְזַרְוֹת אוֹתָם בָּאֲרָצוֹת:</p>	<p>I also raised my hand to them in the desert that <i>I</i> would scatter them among the Gentiles and disperse them in the various countries,</p>	<p>raised my hand: i.e., [CB], swore.</p>
Ezek 20:24	<p>יָעַן מִשְׁפָּטִי לֹא-עָשׂוּ וְחֻקֹּתַי מָאָסוּ וְאֶת-שַׁבָּתוֹתַי חֲלָלוּ וְאַחֲרֵי גְלוּלֵי אֲבוֹתָם הָיוּ עֵינֵיהֶם:</p>	<p>because they did not observe my judicial principles, and they rejected my statutes, and they profaned my Sabbaths, and their eyes were after the idols of their fathers.</p>	<p>judicial principles ← judgments.</p>
Ezek 20:25	<p>וְגַם-אֲנִי נָתַתִּי לָהֶם חֻקִּים לֹא טוֹבִים וּמִשְׁפָּטִים לֹא יָחִיו בָּהֶם:</p>	<p>And I also gave them statutes for what is not good, and judicial principles by which they should not live.</p>	<p>statutes: i.e., here, prohibitions.</p> <hr/> <p>judicial principles ← judgments, but here, again, prohibitions.</p>
Ezek 20:26	<p>וְאֵטַמָּא אוֹתָם בְּמַתָּנוֹתָם בְּהַעֲבִיר כָּל-פֶּטֶר רַחֵם לְמַעַן אֲשַׁמֵּם לְמַעַן אֲשֶׁר יִדְעוּ אֲשֶׁר אֲנִי יְהוָה: ס</p>	<p>So I defiled them by their own gifts when they caused all who open the womb to pass through fire, so that I should lay them waste, so that they might know that I am the LORD.»</p>	<p>who open the womb: i.e. firstborn.</p> <hr/> <p>to pass through fire: explicitly fire in Deut 18:10, Ezek 20:31.</p>
Ezek 20:27	<p>לָכֵן דַּבֵּר אֶל-בֵּית יִשְׂרָאֵל בְּנֵי-אָדָם וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוָה עוֹד זֹאת גִּדְּפוּ אוֹתִי אֲבוֹתֵיכֶם בְּמַעַלְם בִּי מַעַל:</p>	<p>Therefore, son of Adam, speak to the house of Israel and say to them, ‘This is what my Lord the LORD says: «Your fathers snubbed me even in this way: when they displayed perverseness against me.</p>	<p>this is what ← thus.</p>

Ezek 20:28	<p>וַאֲבִיָּאִם אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אוֹתָהּ לָהֶם וַיִּרְאוּ כָּל־גִּבְעָה רָמָה וְכָל־עֵץ עֵבֶת וַיִּזְבְּחוּ־שָׁם אֶת־זִבְחֵיהֶם וַיִּתְּנוּ־שָׁם בָּעֵם קָרְבָּנָם וַיַּשִּׂימוּ שָׁם רִיחַ נִיחֻחֵיהֶם וַיִּסִּיכוּ שָׁם אֶת־נִסְכֵּיהֶם:</p>	<p>When I brought them into the land <i>concerning</i> which I had raised <u>my hand</u> to give it to them, they saw every high hill and every dense tree, and they offered their sacrifices there, and there they <u>aroused</u> 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>וַאֲמַר אֲלֵהֶם מַה הַבָּמָה אֲשֶׁר־אַתֶּם הַבָּאִים שָׁם וַיִּקְרָא שְׁמָהּ בָּמָה עַד הַיּוֹם הַזֶּה:</p>	<p>And I said to them, ‘What <i>is that</i> idolatrous raised site over there which you are going to?’ And it is called <u>Bamah</u> 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>לֵכֵן אָמַר אֶל־בֵּית יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוִה הַבְּדֹרֶךְ אֲבוֹתֵיכֶם אַתֶּם נְטִמָּאִים וְאַחֲרֵי שְׁקוּצֵיהֶם אַתֶּם זִנִּים:</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, <u>copying</u> their abominations?</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>copying ← <i>after</i>.</p>
Ezek 20:31	<p>וּבְשָׂאת מִתְּנִיתְכֶם בְּהַעֲבִיר בְּנֵיכֶם בְּאֵשׁ אַתֶּם נְטִמָּאִים לְכָל־גִּלּוּלֵיכֶם עַד־הַיּוֹם וְאֲנִי אֲדַרְשׁ לָכֶם בֵּית יִשְׂרָאֵל חַי־אֲנִי נָא 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 idolatrous practices, <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, <u>I will certainly not be consulted</u> 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 הִיוּ לֹא תִּהְיֶה אֲשֶׁר אַתֶּם אֹמְרִים נִהְיֶה כַּגּוֹיִם כַּמְשִׁפְחוֹת הָאֲרָצוֹת לְשֵׁרֶת עֵץ וָאֶבֶן:</p>	<p>And <i>as for</i> what springs to your <u>mind</u>, it <u>certainly will not come to pass</u>, 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 נָא אֲדֹנָי יְהוִה אִם־לֹא בְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה וּבְחִמָּה שְׁפוּכָה אֶמְלֹךְ עֲלֵיכֶם:</p>	<p><i>As I live</i>, says the Lord, the LORD, <u>I will certainly reign</u> 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 וּקִבַּצְתִּי אֶתְכֶם מִן־הָאֲרָצוֹת אֲשֶׁר נְפוּצְתֶם בָּם בְּיָד חֲזָקָה וּבִזְרוֹעַ 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	וְהִבֵּאתִי אֶתְכֶם אֶל-מִדְבָּר הָעַמִּים וְנִשְׁפָּטְתִּי 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 נִשְׁפָּטְתִּי אֶת-אֲבוֹתֵיכֶם בְּמִדְבַר אֶרֶץ מִצְרַיִם כִּן אֲשַׁפֵּט אֶתְכֶם נֹאם אֲדֹנָי יְהוִה:	As I contended with your fathers in the <u>desert</u> 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 וְהִבֵּאתִי אֶתְכֶם בְּמִסְכַּת הַבְּרִית:	And I will make sure you <u>pass under the rod</u> , and I will bring you into the <u>terms</u> 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 הַמְרִדִּים וְהַפּוֹשְׁעִים בִּי מֵאֶרֶץ מִגּוּרֵיהֶם אוֹצִיא אוֹתָם וְאֶל-אֶדְמַת יִשְׂרָאֵל לֹא יָבוֹא וִידַעְתֶּם 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 <u>they shall not come</u> 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>) <i>shall not come</i> .
Ezek 20:39	וְאַתֶּם בֵּית-יִשְׂרָאֵל כֹּה-אָמַר אֲדֹנָי יְהוִה אֵישׁ גָּלוּלוֹ לָכֵן עָבְדוּ וְאַחֲרָם אִם-אֵינְכֶם שׁוֹמְעִים אֵלַי וְאַתֶּם-שֵׁם קֹדְשִׁי לֹא תַחֲלֹלוּ-עוֹד בַּמִּתְּנוּתֵיכֶם וּבְגִלוּלֵיכֶם:	And <i>as for</i> you, O house of Israel, <i>this is what</i> my Lord the LORD says: « <u>Let each <i>man</i> go and serve his idols</u> , 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 בְּהָר מְרוֹם יִשְׂרָאֵל נֹאם אֲדֹנָי יְהוִה שָׁם יַעֲבֹדֵנִי כָל-בֵּית יִשְׂרָאֵל כָּלָה בְּאֶרֶץ שָׁם אֶרְצֶם וְשָׁם אֶדְרוֹשׁ אֶת-תְּרוֹמֹתֵיכֶם וְאֶת-דְּרָאשֵׁי מִשְׁאֹתֵיכֶם 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 אֶרְצָה אֶתְכֶם בְּהוֹצִיאִי אֶתְכֶם מִן-הָעַמִּים וּקְבַצְתִּי 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 <u>raised my hand</u> 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 <u>defiled yourselves</u> , and you will loathe yourselves <u>in facing up to yourselves</u> 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 ונצרבו־בה כל־פנים מנגב צפונה:	And say to the forest <u>in the south</u> , ‘Hear the word of the LORD. <u>This is what</u> my Lord the LORD says: «I <u>am about to</u> light a fire against you, and it will consume every moist tree and every dry tree <u>in your precincts</u> . 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 אהה 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	בן־אָדָם שִׁים פָּנֶיךָ אֶל־יְרוּשָׁלַם וְהִטָּף אֶל־מִקְדָּשֵׁים וְהִנָּבֵא אֶל־אֲדָמַת יִשְׂרָאֵל:	“Son of Adam, <u>face towards</u> Jerusalem and <u>prophesy</u> to the sanctuary, and <u>prophesy</u> to the ground of Israel,	face towards ← <i>set your face to</i> . prophesy (<i>first occurrence in</i> <i>verse</i>): see Ezek 20:46. sanctuary ← <i>holies</i> .
Ezek 21:3	וְאָמַרְתָּ לְאֲדָמַת יִשְׂרָאֵל כֹּה אָמַר יְהוָה הִנְנִי אֵלֶיךָ וְהוֹצֵאתִי חֶרְבִי מִתַּעֲרָה וְהִכֵּיתִי מִמֶּךָ צְדִיק וְרָשָׁע:	and say to the ground of Israel, ‘ <u>This is what</u> the LORD says: «I <u>am here</u> 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 is what ← <i>thus</i> . I am here ← <i>behold me</i> .
Ezek 21:4	יַעַן אֲשֶׁר־הִכֵּיתִי מִמֶּךָ צְדִיק וְרָשָׁע לָכֵן 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 <i>to</i> the north.	
Ezek 21:5	וַיֵּדְעוּ 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 בֶן־אָדָם הָאָנֹכִי בְּשִׁבְרוֹן מִתְנִילִים וּבִמְרִירוֹת תֵּאָנַח לְעֵינֵיהֶם:	And you, son of Adam, <u>give a</u> <u>sigh</u> . Sigh before their eyes, with <u>churning of your stomach</u> and in bitterness.	give a sigh ← <i>sigh</i> (imperative). churning of <i>your</i> stomach ← <i>breaking the waist</i> .
Ezek 21:7	וְהָיָה כִּי־יֹאמְרוּ אֵלֶיךָ עַל־מָה אַתָּה נָאֹנֵחַ וְאָמַרְתָּ אֶל־שְׂמוּעָה כִּי־בָאָה וְנָמַס כָּל־לֵב וְרָפוּ כָל־יָדַיִם וְכָהָתָה כָּל־רוּחַ וְכָל־בְּרָכִים תִּלְכָּנָה מִיָּם הִנֵּה בָאָה וְנִהְיָתָה נָאֻם אֲדֹנָי יְהוָה: 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 <u>sink</u> , and all hands will droop, and every <u>mood</u> will be <u>dejected</u> , 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 אֶמְרָר חֶרֶב חֶרֶב הוֹחֲדָה וְגַם־מְרוּטָה:	“Son of Adam, <u>prophesy</u> and say, ‘ <u>This is what</u> 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 is what ← <i>thus</i> .

Ezek 21:10	<p>לְמַעַן טִבַּח טִבַּח הוֹחֲדָה לְמַעַן־הִיָּה־לָּהּ בָּרֶק מִרְטָה אוֹ נָשִׁישׁ שִׁבֵּט בְּנֵי מִאָסָת כָּל־עֵץ:</p>	<p>It has been sharpened <u>to</u> <u>carry out slaughter</u>. And it is so that it may have a glitter to it That it has been polished. Or should we rejoice in the sceptre of <u>my son</u>? The sword despises all wood.</p>	<p>to carry out slaughter ← <i>to</i> slaughter with slaughter.</p> <hr/> <p>my son: i.e., [CB], Judah.</p> <hr/> <p>AV differs in word grouping (should we then make mirth? it contemneth the rod of my son, as every tree).</p>
Ezek 21:11	<p>וַיִּתֵּן אֹתָהּ לְמִרְטָה לְתַפֵּשׁ בַּכֶּף הַיֵּאֱהוּחֲדָה חָרֵב וְהִיא מִרְטָה לְתַת אֹתָהּ בְּיַד־הוֹרֵג:</p>	<p>And he has committed it to polishing, <u>To be held</u> in the hand. It is a sword <i>which</i> has been sharpened, And it <i>has been</i> polished, For <u>it to be placed</u> in the hand of <u>the killer</u>.'</p>	<p>to be held ← <i>to hold, for</i> <i>holding</i>.</p> <hr/> <p>it to be placed ← <i>to give / place</i> <i>it</i>.</p> <hr/> <p>the killer: i.e., [CB], <i>the king of</i> <i>Babylon</i>.</p>
Ezek 21:12	<p>זַעֲק וְהִלֵּל בְּנ־אָדָם כִּי־הִיא הִיָּתָה בְּעַמִּי הִיא בְּכָל־נְשִׂאֵי יִשְׂרָאֵל מְגֹרֵי אֶל־חָרֵב הִיוּ אֶת־עַמִּי לִכְן סֶפֶק אֶל־יָרֵד:</p>	<p>Cry out and howl, Son of Adam, For it will be against my people. It <i>will be</i> against all the officials of Israel. My people will be delivered to the sword, So slap <i>your</i> thigh.</p>	
Ezek 21:13	<p>כִּי בָחַן וּמָה אִם־גַּם־שִׁבֵּט מִאָסָת לֹא יִהְיֶה נֶאֱמַר אֲדֹנִי יְהוָה: פ</p>	<p>For <i>it is</i> a trial. For what <i>will happen</i> when even the <u>sceptre</u>, <i>Which the sword despises</i>, Is not <i>in existence</i>? Says the Lord, the LORD.</p>	<p>sceptre ... despises: we assume the king had a wooden sceptre.</p> <hr/> <p>AV differs somewhat. We take the sense as ending the reign of the line of David at Jeconiah and Zedekiah until Christ.</p>
Ezek 21:14	<p>וְאַתָּה בְּנ־אָדָם הִנְבֵּא וְהָדָב כֶּף אֶל־כֶּף וְתִכְפֹּל חָרֵב שְׁלִישְׁתָּהּ חָרֵב חֲלָלִים הִיא חָרֵב חֲלָל הַגָּדוֹל הַחֲדָרָת לָהֶם:</p>	<p>And you, son of Adam, prophecy, And strike hand against hand, And let the sword <u>do double</u> <u>work</u> <i>Or triple work</i>. It is a sword <i>for making</i> casualties, A sword for great loss of life, Closing in on them.</p>	<p>do double work ... <i>or triple work</i> ← <i>be doubled (or) third time</i>.</p>
Ezek 21:15	<p>לְמַעַן לְמוֹג לֵב וְהִרְבָּה הַמְכַשְׁלִים עַל כָּל־שַׁעְרֵיהֶם נָתַתִּי אֲבַח־תִּחְרַב אֶח עֲשׂוּיָהּ לְבָרֶק מְעֻטָה לְטִבַּח:</p>	<p>It is in order that the heart may melt, With many <u>troubles</u> at all their gates, That I have appointed the <u>threatening sword</u>. Oh, <i>it has been made to</i> glitter; It has been <u>drawn</u> for slaughter.</p>	<p>troubles ← <i>causes of offence /</i> <i>stumbling blocks</i>.</p> <hr/> <p>threatening sword ← <i>threat of a</i> <i>sword</i>.</p> <hr/> <p>to glitter ← <i>for glittering</i>.</p> <hr/> <p>drawn: [Ges-HCL], [BHS-CA] and [BDB] regard it as a textual error for מִרְטָה (<i>polished</i>).</p>

Ezek 21:16	הַתֶּאֱחָדִי הַיְמָנִי הַשִּׁמִּי הַשְּׁמָלִי אָנָּה פָּנֶיךָ מַעֲדוֹת: הַשְּׁמָלִי אָנָּה פָּנֶיךָ מַעֲדוֹת:	<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> . be sharp: AV differs (<i>go thee one way or other</i>). We take the roots אחד and חדד to be cognate in this context.
Ezek 21:17	וְגַם־אֲנִי אֶכֶּה כָּפִי אֶל־כַּפִּי וְהִנַּחְתִּי חֲמָתִי אָנֹכִי יְהוָה דְּבַרְתִּי: 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־לָךְ שְׁנַיִם דְּרָכִים לְבֹא חֶרֶב מִלֶּךְ־בָּבֶל מֵאַרְצָא אֶחָד יֵצְאוּ שְׁנֵיהֶם וַיֵּד בְּרֹאשׁ בְּרֹאשׁ דֶּרֶךְ־עִיר בְּרֹאשׁ:	“Now you, son of Adam, lay out for yourself two roads, for the king of Babylon's sword to come by. The two of them will issue from one country. Carve out a signpost at the head of the road to the city; carve it out.	signpost ← <i>hand</i> .
Ezek 21:20	דֶּרֶךְ תָּשִׁים לְבֹא חֶרֶב אֶת רֶבֶת בְּנֵי־עַמּוֹן וְאֶת־יְהוּדָה בִּירוּשָׁלַם בְּצוּרָה:	Lay out a road for the sword to come to Rabbath of the Ammonites, and to Judah, at fortified Jerusalem.	Ammonites ← <i>sons of Ammon</i> .
Ezek 21:21	כִּי־עֹמֵד מִלֶּךְ־בָּבֶל אֶל־אֵם הַדֶּרֶךְ בְּרֹאשׁ שְׁנֵי הַדְּרָכִים לְקַס־קַסִּים קִלְקַל בַּחֲצִים שָׁאֵל בְּתַרְפִּים רָאָה בַּכַּפָּד:	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	בְּיָמֵינוּ הִיָּה הַקַּסִּים יְרוּשָׁלַם לְשׁוֹם כְּרִים לִפְתָּח פֶּה בְּרֹצַח לְהָרִים קוֹל בְּתִרְעוּלָה 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 <u>way 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־כַּקְסֵי־שׂוֹא בְּעֵינֵיהֶם שְׁבַעֵי שְׁבַעוֹת לָהֶם וְהוּא־מִזְכִּיר עוֹן לְהַתְּפֹשׁ: פ	But it will be like a false <u>divination</u> in their sight – <i>that is</i> , to those who 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> . the king's officials ← <i>them</i> .

Ezek 21:24	לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוֹה יֵעַן הַזְכַּרְכֶּם עֲוֹנוֹכֶם בְּהַגְלוֹת פְּשָׁעֵיכֶם לְהָרְאוֹת חַטֹּאתֵיכֶם בְּכָל עֲלִילוֹתֵיכֶם יֵעַן הַזְכַּרְכֶּם בַּכֹּף תִּתְּפָשׁוּ: פ	So <u>this is what</u> the Lord, the LORD, says: ‘Since you have brought your iniquity <u>into</u> 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.	this is what ← thus. brought ... into remembrance (first occurrence in verse): partially in an Aramaic form.
Ezek 21:25	וְאַתָּה חָלַל רִשָּׁע נָשִׂיא יִשְׂרָאֵל אֲשֶׁר־בָּא יוֹמֹ בָּעֵת עֲוֹן קִץ: 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 יְהוֹה הִסִּיר הַמְּצֻנֶפֶת וְהָרִים הָעֵטֶרָה זֹאת לֹא־זֹאת הַשְׁפֹּלָה הַגְּבִיָּה וְהַגְּבִיָּה הַשְׁפִּיל:	<u>this is what</u> the Lord, the LORD, says: «Remove the turban And <u>take</u> the crown <u>away</u> . <u>What was</u> won't <u>be</u> any more. Exalt the lowly And humble the <u>exalted</u> .	this is what ← thus. take ... away ← <i>raise</i> ; perhaps, put on (someone else). what was won't be any more ← <i>this not this</i> . exalted ← <i>high</i> .
Ezek 21:27	עֲוֹה עֲוֹה עֲוֹה אֲשִׁימָנָה גַּם־זֹאת לֹא הִיָּה עַד־בָּא אֲשֶׁר־לִי הַמְּשַׁפֵּט וְנִתְּתִיו: פ	I <u>will overturn, overturn, 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 overturning, an overturning I will set it</i> . happen ← <i>become, come to pass</i> .
Ezek 21:28	וְאַתָּה בֶן־אָדָם הִנָּבֵא וְאַמַּרְתָּ כֹּה אָמַר אֲדֹנָי יְהוֹה אֶל־בְּנֵי עַמּוֹן וְאֶל־חֲרַפְתָּם וְאַמַּרְתָּ חֲרֹב חֲרֹב פְּתוּחַח לְטֹבַח מְרוֹטָה לְהָכִיל לְמַעַן בָּרָק:	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 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 is what ← thus. their reproach: a subjective genitive (they reproach Jerusalem). to cause devouring: taking the verb as a contraction of לְהֹאכִיל; otherwise, <i>enduring</i> .
Ezek 21:29	בַּחֲזוֹת לֵךְ שְׁוֹא בְּקַס־לֵךְ כְּזָב לְתֵת אוֹתָךְ אֶל־צִוְיָרִי חֲלָלִי רִשָּׁעִים אֲשֶׁר־בָּא יוֹמָם בָּעֵת 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 for their crimes</u> , Whose day will come in the final iniquity.	those <i>to be</i> executed for <i>their</i> crimes ← <i>the slain of wickednesses</i> .
Ezek 21:30	הָשֵׁב אֶל־תַּעֲרָה בְּמָקוֹם אֲשֶׁר־נִבְרְאתָ בְּאֶרֶץ מְכֻרְתִּיךָ אֲשַׁפֵּט אֹתָךְ:	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	וְשִׁפְכֹתִי עָלֶיךָ זַעְמִי בְּאֵשׁ עֲבַרְתִּי אֶפֶיֶךָ עָלֶיךָ וּנְתַתִּיךָ בְּיַד אַנְשִׁים בְּעָרִים חֲרָשֵׁי מִשְׁחִיתִים:	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 anger</i> , a Hebraic genitive.
Ezek 21:32	לֹאֵשׁ תִּהְיֶה לְאֹכְלָהּ דָּמְךָ יִהְיֶה בְּתוֹךְ הָאָרֶץ לֹא תִזְכָּר כִּי אָנִי 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 הֲתִשְׁפֹּט הַתִּשְׁפָּט אֶת־עִיר הַדָּמִים וְהוֹדַעְתָּהּ אֶת כָּל־תּוֹעֲבוֹתֶיהָ:	“ <i>As for</i> 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 יְהוָה עִיר שִׁפְכַת דָּם בְּתוֹכָהּ לְבוֹא עָתָה וְעֲשֵׂתָה גְלוּלִים עָלֶיהָ לְטִמְאָה:	So you will say, ‘ <u>This is what</u> my Lord the LORD says: « <i>As for</i> the city which sheds blood <u>in its own precincts</u> , its time <i>is</i> about to come, for it has made idols <u>to defile itself</u> .	this is what ← <i>thus</i> . in its own precincts ← <i>in its inside</i> . to defile itself ← <i>to defile against itself</i> .
Ezek 22:4	בְּדַמְךָ אֲשֶׁר־שִׁפַּכְתָּ אֲשַׁמָּתָּ וּבְגִלּוּלֶיךָ אֲשֶׁר־עָשִׂיתָ טִמְאַתָּ וַתִּקְרִיבֵי יָמֶיךָ וַתָּבֹא עַד־שְׁנוֹתֶיךָ עַל־כֵּן נִתְּתִיךָ חֶרֶפָה לְגוֹיִם וְקִלְסָה לְכָל־הָאֲרָצוֹת:	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 <u>you have come</u> to your years, which <i>is</i> why I have made you an <i>object of</i> reproach to the nations and an <i>object of</i> scorn 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	הַקְרִיבֹת וְהַרְחֻקֹת מִמֶּךָ יִתְקַלְסוּ־בְךָ טִמְאַת הַשֵּׁם רַבַּת הַמְּהוּמָה:	Those near and far from you will mock you, <i>you who are of</i> sullied name <i>and great turmoil</i> .	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 בָדָד לְמַעַן שִׁפְדוּ־דָם:	Look, <i>you</i> officials of Israel. Each <i>one</i> in you, <i>Jerusalem</i> , <i>had</i> <i>it</i> in his <u>power</u> to shed blood.	power ← <i>arm</i> .
Ezek 22:7	אָב וָאִם הִקְלוּ בָדָד לְגֵר עָשׂוּ בְּעֶשֶׂק בְּתוֹכְךָ יָתוֹם וְאַלְמָנָה הוֹנוּ בָדָד:	Those in you have despised <i>their</i> father and mother; <u>in your</u> precincts people have dealt with the foreigner with extortion, <i>and</i> in you they have oppressed the orphan and the widow.	in your precincts ← <i>within you</i> .
Ezek 22:8	קִדְּשֵׁי בִזְיָת וְאֶת־שַׁבָּתִּי חָלַלְתָּ:	You have despised my holy <i>things</i> , and you have profaned my Sabbaths.	<i>things</i> : or <i>places</i> .

Ezek 22:9	אֲנָשִׁי רָכִיל הָיוּ בְּךָ לְמַעַן שִׁפְךָ־דָם 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 your precincts they engaged in intrigue.	on the mountains: i.e. on the idolatrous sites there. in your precincts ← <i>within you</i> . engaged in intrigue: or committed depravity.
Ezek 22:10	עֲרוֹת־אָב גִּלְהַבְּךָ טְמֵאת הַגָּדָה עֲנוּ־בְךָ:	In you <i>one</i> has uncovered <i>his</i> 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 רֵעֵהוּ עָשָׂה תוֹעֵבָה וְאִישׁ אֶת־כַּלְתּוֹ טִמָּא בְּזִמָּה וְאִישׁ אֶת־אָחֳתוֹ בְּתֹאבָיו 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	שֹׂחַד לְקַחוּ־בְךָ לְמַעַן שִׁפְךָ־דָם גִּשְׁךְ וְתַרְבִּית לְקַחַת וּתְבַצְעִי רַעֲיֶךָ בְּעֶשֶׂק וְאֲנִי שָׁכַחְתָּ 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 הַבֵּיתִי כְּפִי אֶל־בִּצְעֶךָ אֲשֶׁר עָשִׂיתָ וְעַל־דָּמְךָ אֲשֶׁר הָיוּ בְּתוֹכְךָ:	And look, I have struck my hand at your unjust gain which you have made, and at your blood which has been in your confines.	in your confines ← <i>within you</i> .
Ezek 22:14	הֲיִעָמֵד לְבָבְךָ אִם־תִּחְזַקְנָה יָדֶיךָ לַיָּמִים אֲשֶׁר אֲנִי עֹשֶׂה אוֹתְךָ אֲנִי יְהוִה 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 מִמֶּךָ:	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 וַיִּדְעוּ כִּי־אֲנִי יְהוִה: פ	And you will be profaned 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־יְהוִה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 22:18	בֶּן־אָדָם הִיוּ־לִי בֵית־יִשְׂרָאֵל *לְסוּג *לְסִיג כֻּלָּם נְחֹשֶׁת וּבְדִיל וּבְרָזַל וְעוֹפְרַת בְּתוֹךְ כֹּזֵר סָגִים בְּסָף הָיוּ: 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>ketiv</i> has to be regarded as a variant form of the <i>qeré</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 בְּלָכֶם לְסֻגִּים לְכֹן הַנִּגִּי קִבֵּץ אֶתְכֶם אֶל־תּוֹךְ יְרוּשָׁלַם:	So <u>this is what</u> the Lord, the LORD, says: ‘Because you have all become dross, I <u>am about to</u> 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 וְנַחֲשֶׁת וּבִרְזָל וְעוֹפֶרֶת וּבְדִיל אֶל־תּוֹךְ כּוֹר לְפַחַת־עֲלָיו אֵשׁ לְהִנָּתִיךְ בֵּן אֶקְבֹּץ בְּאַפִּי וּבַחֲמָתִי וְהִנַּחֲתִי וְהִתְכַּתִּי אֶתְכֶם:	Like a <u>mixture</u> of silver and copper and iron and lead and tin inside a furnace, <u>to have fire</u> blown 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 וְנִפְחַתִּי עֲלֵיכֶם בְּאֵשׁ עֲבָרְתִּי וְנִתְכַּתֶּם 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	כַּהֲתוֹךְ כֶּסֶף בְּתוֹךְ כּוֹר בֵּן תֵּתִיכוּ בְּתוֹכָהּ וַיִּדְעֶתֶם כִּי־אֲנִי יְהוִה שֹׁפְכֵתִי 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	בֶּן־אָדָם אֲמַר־לָהּ אַתְּ אֶרֶץ לֹא מְטֻהָרָה הִיא לֹא גִשְׁמָה בְּיוֹם זַעַם:	“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 בְּתוֹכָהּ בְּאֶרֶץ שׂוֹאֵג טָרֵף טָרֵף גִּנָּשׁ אֲכָלוּ חֶסֶן וִיקָר וַיִּקְחוּ אֶלְמִנּוּתֶיהָ הִרְבּוּ בְּתוֹכָהּ:	<i>There is</i> 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</i> <u>within her confines</u> .	people ← <i>a soul</i> . within her confines ← <i>within her</i> .
Ezek 22:26	כַּהֲנֵיהָ חָמְסוּ תוֹרָתִי וַיַּחֲלִלוּ קֹדֶשִׁי בֵּין־קֹדֶשׁ לְחָלָל לֹא הִבְדִּילוּ וּבֵין־הַטָּמֵא לְטָהוֹר לֹא הוֹדִיעוּ וּמִשְׁבָּתוֹתַי הֶעֱלִימוּ עֵינֵיהֶם וַאֲחַל בְּתוֹכֶם:	Her priests have done violence to my law, and they have profaned my holy <i>things</i> . 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.	<i>things</i> : or <i>places</i> .
Ezek 22:27	שָׂרֶיהָ בְּקִרְבָּהּ כַּזְּאִבִּים טָרְפִי טָרֵף לְשֹׁפְדֵי־דָם לֹא־בָדַד נַפְשׁוֹת לִמְעַן בָּצַע בָּצַע:	Her officials at her centre <i>are</i> like wolves tearing <i>at</i> prey, <u>shedding blood</u> , <u>destroying 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 חִזִּים שָׂאוּ וְקִסְמִים לָהֶם כְּזָב אִמְרִים כֹּה אָמַר אֲדֹנָי יְהוִה וַיְהוֶה לֹא דְבָר:	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 <i>things</i> ← <i>them</i> . this is <i>what</i> ← <i>thus</i> .
Ezek 22:29	עַם הָאָרֶץ עָשְׂקוּ עֶשֶׂק וַגְּזֹלוּ גָּזַל וְעָנִי וְאֶבְיוֹן הוֹנוּ וְאֶת־הַגֵּר עָשְׂקוּ בְלֹא מִשְׁפָּט:	The people of the land have committed <u>extortion</u> , and they have <u>snatched away plunder</u> and oppressed the poor and needy, and they have maltreated the foreigner without justice.	committed <u>extortion</u> ← <i>extorted extortion</i> . snatched away <u>plunder</u> ← <i>plundered plunder</i> .
Ezek 22:30	וַאֲבָקֶשׁ מֵהֶם אִישׁ גִּדְר־גִּדְרִי וְעֹמֵד בַּפֶּרֶץ לִפְנֵי בְעַד 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 בָאֵשׁ עֲבַרְתִּי כְלִיתִים דְּרָכָם בְּרֹאשֵׁם נָתַתִּי נֶאֱסָ אֲדֹנָי יְהוִה: פ	So I have poured out my indignation over them. I have made an end of them in my <u>irate fire</u> . I have put their way on their head, says my Lord the LORD.’ ”	irate fire: see Ezek 22:21.
Ezek 23:1	וַיְהִי דְבַר־יְהוִה 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 בָּנוֹת 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 שְׂדֵיהֶן וְשָׁם עָשׂוּ דְדֵי בְּתוּלֵיהֶן:	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	וַשְּׁמוֹתֵן אֶהְלָה הַגְּדוֹלָה וְאַהֲלִיבָה אַחֻזָּה וַתִּהְיֶינָה לִי וַתִּלְדֶּנָּה בָּנִים וּבָנוֹת וַשְּׁמוֹתֵן שְׁמֵרֹן אֶהְלָה וִירוּשָׁלַם אַהֲלִיבָה:	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 Jerusalem- <u>Aholibah</u> .	Aholah ... Aholah ← <i>Oholah ... Oholah</i> , but we retain the AV / traditional English name. Aholibah ... Aholibah ← <i>Oholibah</i> , [AnLx], but not necessarily so, and we retain the AV / traditional English name.
Ezek 23:5	וַתִּזְנֶן אֶהְלָה תַּחְתִּי וַתַּעֲגֹב עַל־מֵאֲהָבֶיהָ אֶל־אֲשׁוּר קְרוֹבִים:	And Aholah acted promiscuously beneath me, And she made love to her lovers, With <u>the Assyrians who</u> were near,	the Assyrians ← <i>Assyria</i> , but with a plural verb.

Ezek 23:6	<p>לְבָשִׁי תַכְלֶלֶת פָּחוֹת וְסָגָנִים בַּחוּרֵי חֶמֶד כָּלָם פְּרָשִׁים רֹכְבֵי סוּסִים:</p>	<p>Dressed <i>in</i> blue – Governors and administrators, All of them attractive young men – Horsemen riding on horses.</p>	<p>attractive young men ← <i>young men of desire</i>, a Hebraic genitive.</p>
Ezek 23:7	<p>וְתָתַן תְּזִנוּתֶיהָ עֲלֵיהֶם מִבְּחָר בְּנֵי־אֲשׁוּר כָּלָם וּבְכָל אֲשֶׁר־עֲגָבָהּ בְּכָל־גְּלוּלֵיהֶם נִטְמָאָה:</p>	<p>And she gave her immoral favours 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.</p>	<p>immoral favours ← <i>whoredoms</i>.</p>
Ezek 23:8	<p>וְאֶת־תְּזִנוּתֶיהָ מִמִּצְרַיִם לֹא עֲזָבָה כִּי אוֹתָהּ שָׁכְבוּ בְּנֵעוּרֶיהָ וְהִמָּה עָשׂוּ דְדִי בְּתוּלֶיהָ וַיִּשְׁפְּכוּ תְזִנוּתָם 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>לָכֵן נָתַתִּיהָ בְּיַד־מְאָהֲבֵיהָ בְּיַד בְּנֵי אֲשׁוּר אֲשֶׁר עֲגָבָהּ עָלֵיהֶם:</p>	<p>Therefore I have delivered her into the hand of her lovers, Into the hand of the Assyrians, With whom she made love.</p>	<p>Assyrians ← <i>sons of Assyria</i>.</p>
Ezek 23:10	<p>הִמָּה גָּלוּ עֲרוּתָהּ בְּנִיָּהּ וּבְנוֹתֶיהָ לָקְחוּ וְאוֹתָהּ בַּחֲרָב הָרְגוּ וְתִהְיֶה־שָׁם 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 judgment had been passed 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 אֶהֱלִיבָה וַתִּשְׁחַת עֲגָבָתָהּ מִמֶּנָּה וְאֶת־תְּזִנוּתֶיהָ מִזִּינוּנֵי 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 was more profuse</i> <i>in</i> her promiscuous acts <u>than 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</i> <i>of her sister</i>.</p>
Ezek 23:12	<p>אֶל־בְּנֵי אֲשׁוּר עֲגָבָהּ פָּחוֹת וְסָגָנִים קְרִבִּים לְבָשִׁי מְכָלֹל פְּרָשִׁים רֹכְבֵי סוּסִים בַּחוּרֵי חֶמֶד כָּלָם:</p>	<p>She made love to the Assyrians, Governors and administrators <i>who were</i> near, Dressed immaculately, Horsemen riding on horses – All attractive young men.</p>	<p>immaculately ← <i>(to) perfection</i>.</p> <hr/> <p>attractive young men: see Ezek 23:6.</p>

Ezek 23:13	וַאֲרָא כִּי נִטְמָאָה דְּרַךְ אֶחָד לְשִׁתִּיהֶן:	And I saw that she had become unclean. The two of them <i>had the same conduct</i> .	the same conduct ← <i>one way</i> .
Ezek 23:14	וַתוֹסֶף אֶל־תְּזִנוּתֶיהָ וַתֵּרָא אִנְשֵׁי מַחֲקָה עַל־הַקִּיר צִלְמֵי *כַּשְׂדִּיִּים *כְּשִׂדִּים חֲקָקִים בְּשָׁשׂוּר:	And she added to her promiscuous deeds When she saw an <u>engraving of men</u> on a wall – Images of <u>Chaldeans</u> Engraved in red ochre –	Chaldeans: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. an engraving of men ← <i>men of (a thing) engraved</i> .
Ezek 23:15	חֲגוּרֵי אֶזְוָר בְּמַתְנֵיהֶם סְרוּחֵי טְבוּלִים בְּרָאשֵׁיהֶם מֵרָאָה שְׁלֵשִׁים כָּלָם דְּמוּת בְּנֵי־בָבֶל כְּשִׂדִּים אֶרֶץ מוֹלְדָתָם:	<u>Wearing</u> a belt around their waist, <u>Wearing loose hanging dyed turbans</u> on their heads, All <i>in the style</i> of brigadiers, <i>With</i> 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 ← <i>way</i> .
Ezek 23:16	*וַתַּעֲגֹב *וַתַּעֲגֹבָה עֲלֵיהֶם לְמֵרָאָה עֵינֶיהָ וַתִּשְׁלַח מַלְאָכִים אֲלֵיהֶם כְּשִׂדִּימָה:	And she <u>lusted</u> after them when her eyes saw <i>them</i> , And she sent messengers to them <i>in Chaldea</i> .	she lusted: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. in Chaldea ← <i>to Chaldea</i> .
Ezek 23:17	וַיָּבֹאוּ אֵלֶיהָ בְּנֵי־בָבֶל לְמִשְׁכַּב דָּדִים וַיִּטְמְאוּ אוֹתָהּ בְּתִזְנוּתָם וַתִּטְמְאֶנָּה וַתִּקַּע נַפְשָׁהּ מֵהֶם:	Then the Babylonians came to her To <u>lie making</u> love, And they defiled her with their promiscuity, And she was defiled by them. Then her <u>sentiments</u> became alienated from them.	to lie ← <i>to a “lying with” of</i> . sentiments ← <i>soul</i> .
Ezek 23:18	וַתִּגְלֵל תְּזִנוּתֶיהָ וַתִּגְלֵל אֶת־עֲרוּתָהּ וַתִּקַּע נַפְשָׁהּ מֵעֲלֶיהָ כַּאֲשֶׁר נִקְעָה נַפְשִׁי מֵעַל אֲחוֹתָהּ:	When she had revealed her promiscuous acts And had revealed her nakedness, <u>My sentiments</u> became alienated from her, As <u>my sentiments</u> had become alienated from her sister.	my sentiments (2x) ← <i>my soul</i> . The LORD speaking.
Ezek 23:19	וַתִּרְבֶּה אֶת־תְּזִנוּתֶיהָ לְזִכֹּר אֶת־יָמֶי נְעוּרֶיהָ אֲשֶׁר זָנְתָה בְּאֶרֶץ מִצְרַיִם:	And she did more promiscuous acts, Remembering the days of her youth When she was promiscuous in the land of Egypt.	
Ezek 23:20	וַתַּעֲגֹבָה עַל פְּלִגְשֵׁיהֶם אֲשֶׁר בְּשֶׁר־חֲמוּרִים בְּשָׂרָם וְזִרְמַת סוּסִים זִרְמָתָם:	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	וַתִּפְקְדִי אֶת זִמַּת נְעוּרֶיךָ בַּעֲשׂוֹת מַמְצְרִים דְּדִיד לְמַעַן שְׂדֵי נְעוּרֶיךָ: ס	And you have looked about For the unchaste way of your youth, With <u>caressing</u> of your nipples, <i>As was done</i> in Egypt on account of your youthful breasts.	caressing: we have to re-point as <i>piel</i> , בָּעֲשׂוֹת, as in Ezek 23:3. as was done in ← from. your youthful breasts ← the breasts of your youth, a Hebraic genitive.
Ezek 23:22	לָכֵן אֶהְלִיכָה כֹּה־אָמַר אֲדֹנָי יְהוֹה הַנְּגִי מַעֵיר אֶת־מֵאֵהֱבִיךָ עָלֶיךָ אֵת אֲשֶׁר־נִקְעָה נִפְשְׁךָ מֵהֶם וְהִבֵּאתִים עָלֶיךָ מִסָּבִיב:	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 <u>sentiments</u> have become alienated, And I will bring them against you <i>all</i> around,	this is what ← thus. I am about to ← behold me. sentiments ← soul.
Ezek 23:23	בְּנֵי בָבֶל וְכָל־כַּשְׂדִּים פְּקוֹד וְשׁוֹעַ וְקוֹעַ כָּל־בְּנֵי אַשּׁוּר אוֹתָם בַּחֲוָרֵי חֶמֶד פְּחוֹת וְסִגְנִים כָּלֶם שְׁלֹשִׁים וּקְרוֹאִים לְכָבִי סוֹסִים כָּלֶם:	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 <u>celebrities</u> , All of them horseriders.	celebrities ← called out (ones). The active verb, used with שָׁם name, fame, can mean celebrate [AnLx].
Ezek 23:24	וּבָאוּ עָלֶיךָ הֶצֶן רָכֵב וְגִלְגָּל וּבִקְהָל עַמִּים צָנָה וּמִגָּן וְקוֹזָע יִשִּׁימוּ עָלֶיךָ סָבִיב וְנָתַתִּי לַפְּנִיָּהֶם מִשְׁפָּט וְשִׁפְטוּךָ בְּמִשְׁפָּטֵיהֶם:	And a battalion will come against you, Chariots and <u>vehicles</u> , With a contingent of <i>various</i> peoples, <i>Who</i> will beset you <i>all</i> around, <i>With</i> shield and buckler and helmet. And I will allow judgment <i>to take place</i> before them, And they will judge you with their <i>own</i> legal processes.	vehicles ← wheel. beset ← set against. shield and buckler: see Jer 46:3.
Ezek 23:25	וְנָתַתִּי קִנְאָתִי בְּךָ וְעָשׂוֹ אוֹתְךָ בְּחֵמָה אַפָּךָ וְאַזְנֶיךָ יִסְרוּ וְאַחֲרִיתְךָ בַּחֲרֵב תִּפּוֹל הֵמָּה בְּנֵיךָ וּבְנוֹתֶיךָ יִקְחוּ וְאַחֲרִיתְךָ תֹּאכַל בָּאֵשׁ:	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 <u>posterity</u> will fall by the sword. They will capture your sons and your daughters, And your <u>posterity</u> will be consumed by fire.	posterity (2x): AV differs (remnant ... residue). Otiose, but see Gen 12:5.

Ezek 23:26	והִפְשִׁיטוּךָ אֶת־בְּגָדֶיךָ וְלָקְחוּ כָּל־תַּפְאֲרֹתֶיךָ:	And they will strip your clothes off And take your <i>magnificent</i> <i>articles away</i> .	magnificent articles ← <i>articles</i> <i>of magnificence</i> , a Hebraic genitive.
Ezek 23:27	והִשְׁבַּתִּי זִמְתְּךָ מִמֶּךָ וְאֶת־זִנוּתְךָ מֵאֶרֶץ מִצְרַיִם וְלֹא־תִשְׂאִי עֵינֶיךָ אֲלֵיהֶם וּמִצְרַיִם לֹא תִזְכְּרִי־עוֹד: ס	And I will <i>put an end</i> 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 יְהוֹה הִנְנִי נֹתֶנְךָ בְּיַד אֲשֶׁר שָׂנְאָת בְּיָד אֲשֶׁר־נִקְעָה נַפְשְׁךָ מֵהֶם:	For <i>this is what</i> the Lord, the LORD, says: «I <i>am about to</i> deliver you into the hand of those you hate – into the hand of those from whom your <i>sentiments</i> have become alienated.	<i>this is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> . <i>sentiments</i> ← <i>soul</i> .
Ezek 23:29	וַעֲשׂוּ אוֹתְךָ בְּשִׁנְאָה וְלָקְחוּ כָּל־יָגִיעֶךָ וְעִזְבוּךָ עֵירָם וְעָרִיָּה וְנִגְלָה עֲרוֹת זִנוּיֶךָ וְזִמְתְּךָ וְתִזְנוּתֶיךָ:	And they will deal with you with hatred, and they will take all your hard-earned possessions and leave you naked and <i>destitute</i> . 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־נִטְמָאת בְּגִלּוּלֵיהֶם:	<i>They will do</i> these <i>things</i> to you, because you have gone whoring after the Gentiles, whereby you have become unclean with their idols.	<i>They will do</i> : 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	בְּדֶרֶךְ אַחֻזַּתְךָ 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 יְהוֹה כּוֹס אַחֻזַּתְךָ תִּשְׂתִּי הָעֵמֶקָה וְהִרְחַבְתָּהּ תִּהְיֶה לְצֶחֶק וּלְלַעַג מְרֵבָה לְהַכִּיל:	<i>This is what</i> the Lord, the LORD, says: «You will drink your sister's deep and wide cup. It will be <i>an occasion of</i> derision and mocking – A lot to <i>stomach</i> .	<i>this is what</i> ← <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 כּוֹס שִׁמָּה וּשְׁמָמָה כּוֹס אַחֻזַּתְךָ 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	<p>וּשְׁתִּית אוֹתָהּ וּמָצִית וְאֶת־חֲרָשֶׁיהָ תִּגְרָמִי וְשִׁדִּיד תִּנְתָּקִי בִּי אֲנִי דִבַּרְתִּי נָא אֲדַנִּי יְהוָה: ס</p>	<p>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».</p>	<p>gnaw: i.e., [AnLx], <i>lick clean</i>.</p>
Ezek 23:35	<p>לָכֵן כֹּה אָמַר אֲדַנִּי יְהוָה יַעֲזֹב שִׁכְחָת אוֹתִי וְתִשְׁלֹכִי אוֹתִי אֲחֵרֵי גִגֶּד וְגַם־אֶת שְׂאֵי זִמְתְּךָ וְאֶת־תִּזְנוּתֶיךָ: ס</p>	<p>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.» ’ ”</p>	<p>this is what ← <i>thus</i>.</p>
Ezek 23:36	<p>וַיֹּאמֶר יְהוָה אֵלַי בֶּן־אָדָם הֲתִשְׁפּוֹט אֶת־אֵהֳלָהּ וְאֶת־אֵהֳלִיבָהּ וְהִגַּד לָהֶן אֵת תּוֹעֲבוֹתֵיהֶן:</p>	<p>Then the LORD said to me, “Son of Adam, will you judge Aholah and Aholibah, and <u>tell</u> them their abominations?</p>	<p>tell: either an infinitive absolute in the role of a finite verb, or, as AV, an imperative. So AV differs.</p>
Ezek 23:37	<p>כִּי נָאֻפוּ וְדָם בִּידֵיהֶן וְאֶת־גִּלּוּלֵיהֶן נָאֻפוּ וְגַם אֶת־בְּנֵיהֶן אֲשֶׁר יִלְדוּ־לִי הֵעֲבִירוּ לָהֶם לֶאֱכֹלָהּ:</p>	<p>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 <i>them</i>.</p>	<p>pass <i>through fire</i>: explicitly <i>fire</i> in Deut 18:10, Ezek 20:31.</p>
Ezek 23:38	<p>עוֹד זֹאת עָשׂוּ לִי טִמְאוֹ אֶת־מִקְדָּשִׁי בַּיּוֹם הַהוּא וְאֶת־שַׁבְּתוֹתַי חָלְלוּ:</p>	<p>They have also done this to me: they defiled my sanctuary on that day, and they have profaned my Sabbaths.</p>	
Ezek 23:39	<p>וּבְשַׁחֲטֻם אֶת־בְּנֵיהֶם לְגִלּוּלֵיהֶם וַיָּבֹאוּ אֶל־מִקְדָּשִׁי בַּיּוֹם הַהוּא לְחַלְלֹו וְהִנֵּה־כֹה עָשׂוּ בְּתוֹךְ בֵּיתִי:</p>	<p>And when they slaughtered their sons to their idols, they came to my sanctuary <u>on the same day</u> to profane it, and <u>so you see what</u> they have done inside my house.</p>	<p>the same day ← <i>that day</i>. so you see what ← <i>behold thus</i>.</p>
Ezek 23:40	<p>וְאֵף כִּי תִשְׁלַחְנָה לְאִנָּשִׁים בָּאִים מִמֶּרְחָק אֲשֶׁר מִלְּאֵד שָׁלוּחַ אֲלֵיהֶם וְהִנֵּה־בָּאוּ לְאֲשֶׁר רָחַצְתָּ כַּחֲלֹת עֵינַיִךְ וְעָדִית עָדִי:</p>	<p>‘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.</p>	<p>you have sent: or <i>they have sent</i>, feminine plural.</p>
Ezek 23:41	<p>וַיִּשְׁבֹּת עַל־מִטָּה כְּבוֹדָהּ וְשָׁלַחַן עָרוּד לִפְנֵיהָ וּקְטֹרֶתִי וְשִׁמְנִי שָׁמַת עָלֶיהָ:</p>	<p>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.</p>	<p>you (2x): feminine singular.</p>

Ezek 23:42	<p>וְקוֹל הַמִּזְוֶה שֶׁלּוֹ בָּהֶם וְאֶל-אֲנָשִׁים מְרֵב אָדָם מִבָּאִים *סוֹבָאִים **סָבָאִים מִמִּדְבָּר וַיִּתְּנוּ צְמִידִים אֶל-יְדֵיהֶן וְעֹטֶרֶת תְּפָאֶרֶת עַל-רָאשֵׁיהֶן:</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 drunkards.</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 *עַתָּה **עַתָּה *יִזְנָה **יִזְנֶנּוּ תִזְנוּתָהּ וְהִיא:</p>	<p>And I said concerning her who <i>is</i> worn out <i>with</i> adulteries, 'Will {Q: they} [K: he] <u>now</u> behave immorally <i>with her</i> in her prostitution, <i>with the way</i> she <i>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 זֹנָה בֵּן בָּאוּ אֶל-אֶהֱלָהּ וְאֶל-אֶהֱלִיבָה אִשֶּׁת הַזִּמָּה:</p>	<p>And they <u>went</u> to her as <i>one</i> goes to a prostitute. So they went to Aholah and Aholibah, the <u>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 מִשְׁפַּט נְאֻפוֹת וּמִשְׁפַּט שִׁפְכוֹת דָּם כִּי נֶאֱפַח הֵנָּה וְדָם בִּידֵיהֶן: ס</p>	<p>And <i>it is</i> righteous men who will judge them <i>by</i> the law 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 הֵעִלָּה עֲלֵיהֶם קֶהֱל וְנָתַן אֹתָהֶן לְזַעֲוָה וּלְבָז:</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 עֲלֵיהֶן אֲבָן קֶהֱל וּבְרָא אוֹתָהֶן בְּחֶרְבוֹתָם בְּנֵיהֶם וּבְנוֹתֵיהֶם יִהָרְגוּ וּבָתֵּיהֶן בָּאֵשׁ יִשְׂרְפוּ:</p>	<p>And the contingent will <u>stone them</u> 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 מִן-הָאָרֶץ וְנִוְסְרוּ כָל-הַנָּשִׁים וְלֹא תַעֲשִׂינָה בְּזִמְתָּכֶנָּה:</p>	<p>And I will banish unchaste behaviour from the land, and all the women will be admonished, and they will not behave in <i>your</i> unchaste way.</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 עֲלֵיכֶן וַחֲטֵאֵי גְלוּלֵיכֶן תִּשְׂאִינָה וַיִּדְעֻם כִּי אֲנִי אֲדֹנָי יְהוִה: פ</p>	<p>And your <u>unchaste way</u> will be requited 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 requited ← <i>they will requite your unjust ways</i>. Avoidance of the passive.</p>

Ezek 24:1	וַיְהִי דְבַר־יְהוָה אֵלַי בַּשָּׁנָה הַתְּשִׁיעִית בַּחֹדֶשׁ הָעֲשִׂירִי בַּעֲשׂוֹר לַחֹדֶשׁ לֵאמֹר:	And the word of the LORD <u>came</u> to me in the ninth year, in the tenth month, on the tenth <i>day</i> of the month and said,	came ← <i>became</i> .
Ezek 24:2	בֶּן־אָדָם *כְּתוּב* כְּתֹב־לְךָ אֶת־שֵׁם הַיּוֹם אֶת־עֵצֶם הַיּוֹם הַזֶּה סֶמֶךְ מִלֶּךְ־בָּבֶל אֶל־יְרוּשָׁלַם בַּעֲצֵם הַיּוֹם הַזֶּה:	“Son of Adam, <u>write down</u> <u>today's date</u> – this very day. The king of Babylon <u>has drawn near</u> to Jerusalem on this very day.	write down ← <i>write for</i> <i>yourself</i> , perhaps suggesting <i>get</i> <i>writing</i> . The <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> . today's date ← <i>the name of</i> <i>today</i> . has drawn near ← <i>has leant on</i> .
Ezek 24:3	וּמַשֵּׁל אֶל־בֵּית־הַמֶּלֶךְ מַשֵּׁל וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה שְׂפַת הַסִּיר שְׂפַת וְגַם־יֵצֶק בּוֹ מַיִם:	And tell the <u>rebellious house</u> a proverb, and say to them, ‘ <u>This</u> <i>is what</i> my Lord the LORD says: «Put the pot on; Put <i>it</i> on, And pour water into it too.	rebellious house ← <i>house of</i> <i>rebellion</i> , a Hebraic genitive. <i>this is what</i> ← <i>thus</i> .
Ezek 24:4	אֶסֶף נִתְחִיָּה אֲלֵיהָ כָּל־נִתַּח טוֹב יֶרֶךְ וְכִתְף מִבְּחַר עֲצָמִים מִלֵּא:	Add <u>its ingredients</u> to it – Every fine piece of thigh and shoulder; Fill it <i>with choice joints</i> .	add its ingredients ← <i>gather its</i> <i>pieces</i> . joints ← <i>bones</i> .
Ezek 24:5	מִבְּחַר הַצֹּאן לְקֹחַ וְגַם דּוֹר הָעֲצָמִים תַּחְתִּיהָ רִתַּח רִתְחִיהָ גַם־בְּשָׁלוֹ עֲצָמֶיהָ בְּתוֹכָהּ: ס	Take 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 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. <i>with it</i> ← <i>inside it</i> .
Ezek 24:6	לֵכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה אוֹי עִיר הַדָּמִים סִיר אֲשֶׁר חִלְאַתָּהּ בָּהּ וְחִלְאַתָּהּ לֹא יֵצֵא מִמֶּנָּה לְנִתְחִיהָ לְנִתְחִיהָ הוֹצִיאָהּ לֹא־נִפְל 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> .	<i>this 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 דָמָהּ בְּתוֹכָהּ הִיא עַל־צִחִיחַ סֹלַע שָׁמְתָהּ לֹא שָׁפַכְתָּהּ עַל־הָאָרֶץ לְכַסּוֹת 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 ground, So having it covered <i>with</i> 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	לְהַעֲלוֹת חֲמָה לְנֶקֶם נָקָם נָתַתִּי אֶת־דָּמָהּ עַל־צִחִיחַ סֹלַע לְבִלְתִּי הַכָּסוֹת: פ	<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, To <u>prevent it</u> being covered over.»	arouse ← <i>bring up</i> . dry: see Ezek 24:7. to prevent ← <i>so that not</i> .

Ezek 24:9	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוֹה אֹי עִיר הַדָּמִים גַּם־אֲנִי אֶגְדִּיל הַמְדוּרָה:	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.	this is what ← <i>thus</i> . Blood ← <i>bloods</i> . for my part ← <i>also</i> .
Ezek 24:10	הַרְבֵּה הָעֵצִים הַדֹּלֵק הָאֵשׁ הַתֵּם הַבָּשָׂר וְהָרֶקֶחַ הַמְרֻקָּחָה וְהָעֲצָמוֹת יִחָרוּ:	Increase the <i>amount of</i> wood, Light the fire, Prepare the flesh; Spice the ointment, And let the bones <u>be burned</u> .	be burned: perhaps as fuel; see Ezek 24:5. Bones contain some combustible material.
Ezek 24:11	וְהָעִמִּידָהּ עַל־גִּחְלִיָּהּ רֻקָּה לִמְעַן תִּחַם וְתֵחָר וְנִחְשְׁתָּהּ וְנִתְכָּה בְּתוֹכָהּ טִמְאַתָּהּ תִּתֵּם חִלָּאתָהּ:	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.	it: feminine, referring to <i>the</i> <i>city</i> . burns: perhaps meaning <i>becomes red hot</i> . But hot copper does oxidize, becoming black. scum: see Ezek 24:6.
Ezek 24:12	תֵּאֲנִים הָלֵאתָ וְלֹא־תֵצֵא מִמֶּנָּה רַבַּת חִלָּאתָהּ בָּאֵשׁ חִלָּאתָהּ:	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> !	caused weariness: in an Aramaic form. scum (2x): see Ezek 24:6.
Ezek 24:13	בְּטִמְאַתְךָ זִמָּה יַעַן טְהַרְתִּיךָ וְלֹא טְהַרְתָּ מִטִּמְאַתְךָ לֹא תִטְהַר־יְעוֹד עַד־הִנִּיחִי אֶת־חֲמָתִי בָּךְ:	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.	become clean: i.e. <i>become</i> <i>intrinsically clean</i> (new heart needed).
Ezek 24:14	אֲנִי יְהוֹה דִּבַּרְתִּי בָּאָה וַעֲשִׂיתִי לֹא־אֶפְרָע וְלֹא־אֶחָס וְלֹא אֶנְחָם בְּדַרְכֵיךָ וְכַעֲלִילוֹתֶיךָ שִׁפְטוֹד נֹאֵם אֲדֹנָי יְהוֹה: פ	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.» ’ ”	relent ← <i>exempt, reject</i> .
Ezek 24:15	וַיְהִי דְבַר־יְהוֹה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 24:16	בֶּן־אָדָם הִנְנִי לָקַח מִמֶּךָ אֶת־מַחְמַד עֵינֶיךָ בְּמַגֵּפָה וְלֹא תִסְפֹּד וְלֹא תִבְכֶּה וְלֹא תָבוּא דְמַעְתְּךָ:	“Son of Adam, I <u>am about to</u> <u>take the 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 delight of your eye: i.e., [CB], <i>Ezekiel's wife</i> , put for Jerusalem. See Ezek 24:18. tears ← <i>tear</i> , collective usage.

Ezek 24:17	הָאָנֶק דָּם מִתִּים אֲבָל לֹא־תַעֲשֶׂה פֶּאֶרְךָ חֲבוּשׁ עָלֶיךָ וְנִעְלִיךָ תְּשִׁים בְּרִגְלֶיךָ וְלֹא תַעֲטֶה עַל־שִׁפֹּם וְלֶחֶם אֲנָשִׁים לֹא תֹאכַל:	Silence <i>any</i> groaning, 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 <i>brought by other</i> people.”	silence <i>any</i> groaning ← <i>be</i> <i>silent to groan</i> . put ... on ← <i>bind ... on you</i> . <i>brought by other</i> people ← <i>of</i> <i>man</i> , i.e. <i>brought by comforters</i> .
Ezek 24:18	וַאֲדַבֵּר אֶל־הָעָם בַּבֹּקֶר וְתָמַת אִשְׁתִּי בָעֶרֶב וְאָעַשׂ בַּבֹּקֶר כַּאֲשֶׁר 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 מַה־אַלֶּה 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	וַאֲמַר 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 לְבֵית יִשְׂרָאֵל כֹּה־אָמַר אֲדֹנִי יְהוָה הִנְנִי מַחֲלִל אֶת־מִקְדָּשִׁי גִּאּוֹן עֵינֵיכֶם מַחֲמַד עֵינֵיכֶם וּמַחֲמַל נַפְשֵׁיכֶם וּבְנֵיכֶם וּבָנוֹתֵיכֶם אֲשֶׁר עֲזַבְתֶּם בַּחֲרֹב יָפְלוּ:	‘Say to the house of Israel, « <u>This</u> <i>is what</i> my Lord the LORD says: ‘I <u>am about to</u> profane my sanctuary, the magnificence of your strength, the delight of your eyes and <u>the object of your</u> tender affection. 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 object of your tender affection ← <i>the object of</i> <i>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 כַּאֲשֶׁר עָשִׂיתִי עַל־שִׁפֹּם לֹא תַעֲטוּ וְלֶחֶם אֲנָשִׁים לֹא תֹאכְלוּ:	And you shall do what I have done. You shall not <u>cover your</u> moustache, and you shall not eat bread <i>brought by other</i> people.	cover your moustache ... <i>brought by other</i> people: see Ezek 24:17.
Ezek 24:23	וּפִּאֲרָכֶם עַל־רִאשֵׁיכֶם וְנִעְלִיכֶם בְּרִגְלֵיכֶם לֹא תִסְפְּדוּ וְלֹא תִבְכּוּ וְנִמְקַתֶּם בְּעֹנֹתֵיכֶם וְנִהְמַתֶּם 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</i> <i>his brother</i> .
Ezek 24:24	וְהָיָה יְחִזְקָאל לָכֶם לְמוֹפֵת כֹּכָל אֲשֶׁר־עָשָׂה תַעֲשׂוּ בְּבֹאֶה וִידַעְתֶּם כִּי אֲנִי אֲדֹנִי יְהוָה: ס	And Ezekiel will be a <u>sign</u> to you. Do according to everything he has done. When it comes <i>to</i> <i>you</i> , you will know that I <i>am</i> the Lord, the LORD.» »	sign ← <i>wonder</i> .

Ezek 24:25	וְאַתָּה בֶּן־אָדָם הֲלוֹא בַּיּוֹם קָחְתִּי מֵהֶם אֶת־מְעוֹזָם מְשׁוֹשׁ תִּפְאַרְתָּם אֶת־מַחְמֹד עֵינֵיהֶם וְאֶת־מִשְׁא נַפְשָׁם בְּנֵיהֶם וּבָנוֹתֵיהֶם:	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</i> joy, the delight of their eyes and <i>what is</i> dear to their heart – their sons and their daughters –	their magnificent <i>object of</i> joy ← <i>the joy of their magnificence,</i> a Hebrew genitive. <i>what is</i> dear to their heart ← <i>the</i> <i>lifting of their soul.</i>
Ezek 24:26	בַּיּוֹם הַהוּא יָבוֹא הַפְּלִיט אֵלַי לְהַשְׁמָעוֹת אָזְנוֹ:	on that day, <i>will it not be that</i> an escapee will come to you <i>to give</i> information?	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 תִּתְּקַן עוֹד וְהָיִיתָ לָהֶם לְמוֹפֶת 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 sign 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 <i>came</i> to me and said,	came ← <i>became.</i>
Ezek 25:2	בֶּן־אָדָם שִׁים פָּנֶיךָ אֶל־בְּנֵי עַמּוֹן וְהִנָּבֵא עֲלֵיהֶם:	“Son of Adam, <i>direct your</i> <i>attention</i> 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 דְּבַר־אֲדֹנָי יְהוָה כֹּה־אָמַר אֲדֹנָי יְהוָה יֵעָן אָמַרְךָ הָאֵח אֶל־מִקְדָּשִׁי כִּי־נִחָל וְאֶל־אֲדָמַת יִשְׂרָאֵל כִּי נִשְׁמָה וְאֶל־בֵּית 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 <i>were</i> deported,	Ammonites ← <i>sons of Ammon.</i> <i>this 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 נֹתֵנְךָ לְבְנֵי־קֶדֶם לְמוֹרָשָׁה וַיֵּשְׁבוּ טִירוֹתֵיהֶם בְּךָ וַנִּתְּנוּ בְּךָ מִשְׁכְּנֵיהֶם הֵמָּה יֹאכְלוּ פְרִיֶךָ וְהֵמָּה יִשְׁתּוּ חִלְבְּךָ:	I <i>am about to</i> deliver you to the easterners <i>as</i> a possession, and they will station their encampments among you, and they will locate their tent sites among you. They will devour your fruit, and they will drink your milk.	I <i>am about to</i> ← <i>behold me.</i> encampments: so [BDB], [CB]. [AnLx]= <i>row or range of</i> buildings.
Ezek 25:5	וְנָתַתִּי אֶת־רֶבֶב לִנְוָה גְּמָלִים וְאֶת־בְּנֵי עַמּוֹן לְמִרְבֵּץ־צֹאן וַיֵּדְעוּתָם 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 יֵעָן מָחָדֶךָ יָד וְרַקְעָךָ בְּרִגְלְךָ וּתְשֹׁמַח בְּכָל־שֹׁאטְךָ 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</i> feet and have rejoiced <i>inwardly</i> with all your contempt for the ground of Israel,	<i>this is what</i> ← <i>thus.</i> inwardly ← <i>in soul.</i>

Ezek 25:7	<p>לְכֹן הִנְנִי נָטִיתִי אֶת־יָדִי עָלֶיךָ וְנָתַתִּיךָ לִבְגַּם לְבָב לַגּוֹיִם וְהִכְרַתִּיךָ מִן־הָעַמִּים וְהָאֲבֹדְתֶיךָ מִן־הָאֲרָצוֹת אֲשַׁמִּידֶךָ וְיָדַעְתָּ 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 אֲדֹנִי יְהוָה יֵעַן אָמַר מוֹאָב וְשֵׁעִיר הֵנָּה 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 פָתַח אֶת־כְּתָף מוֹאָב מִהָעָרִים מֵעָרָיו מִקְצָהוּ צְבִי אֶרֶץ בֵּית הַיְשִׁימֹת בְּעַל מְעֹן *וְקִרְיַת־מָה *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 →</p> <hr/> <p>I am about to ← <i>behold me.</i></p> <hr/> <p>side ← <i>shoulder.</i></p>
Ezek 25:10	<p>לְבָנֵי־קֶדֶם עַל־בְּנֵי עַמּוֹן וְנָתַתִּיהָ לְמוֹרָשָׁה לְמַעַן לֹא־תִזְכָּר בְּנֵי־עַמּוֹן בְּגוֹיִם:</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 וְיָדְעוּ 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 אֲדֹנִי יְהוָה יֵעַן עָשׂוֹת אָדָם בְּנֶקֶם נֶקֶם לְבֵית יְהוּדָה וַיֹּאשְׁמוּ אִשּׁוֹם וְנִקְמוּ בָהֶם:</p>	<p>This <i>is what</i> the Lord, the LORD, says: ‘Because Edom has acted <u>by taking vengeance</u> on the house of Judah, and <u>they have incurred great guilt</u> and avenged themselves on them,</p>	<p>this <i>is what</i> ← <i>thus.</i></p> <hr/> <p>by taking vengeance: gerundial use of the infinitive.</p> <hr/> <p>they have incurred great guilt: infinitive absolute.</p>
Ezek 25:13	<p>לְכֹן כֹּה אָמַר אֲדֹנִי יְהוָה וְנָטַתִּי יָדִי עַל־אֲדָוֹם וְהִכְרַתִּי מִמֶּנָּה אָדָם וּבְהֵמָה וְנָתַתִּיהָ חֲרָבָה מִתִּימָן וְדָדָנָה בַּחֲרָב יִפְּלוּ:</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 בְּאֲדָוֹם בְּיַד עַמִּי יִשְׂרָאֵל וְעָשׂוּ בְּאֲדָוֹם כְּאַפִּי וְכַחֲמָתִי וְיָדְעוּ אֶת־נִקְמָתִי נָאֻם אֲדֹנִי יְהוָה: 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	כָּה אָמַר אֲדֹנָי יְהוֹה יַעַן עָשׂוֹת פְּלִשְׁתִּים בְּנִקְמָה וַיִּנָּקְמוּ נָקָם בְּשָׂטָט בְּנֶפֶשׁ לְמִשְׁחִית אֵיבַת עוֹלָם:	This <i>is what</i> the Lord, the LORD, says: 'Because the Philistines have dealt in vengeance and have taken vengeance <u>with</u> <u>inward contempt to settle</u> a longstanding enmity,	this <i>is what</i> ← <i>thus</i> . with inward contempt ← <i>in</i> <i>contempt of soul</i> . to settle ← <i>for the ruin of</i> . longstanding ← <i>age-old</i> .
Ezek 25:16	לָכֵן כָּה אָמַר אֲדֹנָי יְהוֹה הֲנִנִּי נוֹטָה יָדִי עַל-פְּלִשְׁתִּים וְהִכַּרְתִּי אֶת-כְּרֶתִים וְהָאֲבִדְתִּי אֶת-שְׂאֲרֵית חוֹף הַיָּם:	this <i>is what</i> the Lord, the LORD, says: «I <u>am about to stretch</u> my hand out over the Philistines, and I will cut the <u>Cherethites</u> 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 גְּדֹלוֹת בְּתוֹכָחֹת חֲמָה וַיֵּדְעוּ כִּי-אֲנִי יְהוֹה בְּתַתִּי אֶת-נִקְמָתִי בָם: ס	And I will exact great vengeance on them with <u>furious</u> <u>punishments</u> , and they will know that I <i>am</i> the LORD when I <u>bring</u> my vengeance on them.» , ”	furious punishments ← <i>punishments of fury</i> , a Hebraic genitive. bring ← <i>give; put</i> .
Ezek 26:1	וַיְהִי בַעֲשֵׂתִי-עֶשְׂרֵה שָׁנָה בְּאַחַד לַחֹדֶשׁ הָיָה דְּבַר-יְהוֹה 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 <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 26:2	בֶּן-אָדָם יַעַן אֲשֶׁר-אָמְרָה צָר עַל-יְרוּשָׁלַם הָאָח נִשְׁבְּרָה דְּלֹתוֹת הָעַמִּים נִסְבָּה אֵלַי אִמְלָאָה הַחֲרָבָה:	“Son of Adam, because Tyre has said concerning Jerusalem, ‘ <u>Ha!</u> She who <i>was</i> the <u>gateway</u> of the <i>various</i> peoples is broken. <u>She</u> <u>has been diverted</u> 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</i> <i>trade has been diverted</i> [CB].
Ezek 26:3	לָכֵן כָּה אָמַר אֲדֹנָי יְהוֹה הֲנִנִּי עָלֶיךָ צָר וְהִעַלִּיתִי עָלֶיךָ גּוֹיִם רַבִּים כִּהְעֹלֹת הַיָּם לְגַלְיוֹ:	this <i>is what</i> the Lord, the LORD, says: ‘I <u>am here</u> 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 צָר וְהָרְסוּ מִגְדָּלֶיהָ וְסָחִיתִי עִפְרָה מִמֶּנָּה וְנָתַתִּי אוֹתָהּ לְצָחִיחַ סֹלֶעַ:	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 <u>dry</u> rock.	dry: or <i>shining</i> . AV differs (<i>top</i> <i>of</i>). See Ezek 24:7.
Ezek 26:5	מִשְׁטַח חֲרָמִים תִּהְיֶה בְּתוֹךְ הַיָּם כִּי אֲנִי דִבַּרְתִּי נֹאם אֲדֹנָי יְהוֹה וְהִיְתָה לְבֹז 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 בַּשָּׂדֶה בַּחֲרֵב תִּהְרָגְנָה וַיֵּדְעוּ כִּי-אֲנִי יְהוֹה: פ	And her <u>daughters</u> 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 יְהוֹה הַנֶּנִּי מֵבִיא אֶל-עֵר נְבוּכַדְרֶעֶצַר מֶלֶךְ-בָּבֶל מֵצָפוֹן מֶלֶךְ מַלְכִּים בְּסוּס וּבִרְכָב וּבַפָּרָשִׁים וְקָהָל וְעַם-רַב:	For this <i>is what</i> the Lord, the LORD, says: «I <u>am about to</u> bring to Tyre Nebuchadrezzar king of Babylon, from the north, the king of kings, with <u>cavalry</u> 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	בְּנוֹתָיִךְ בַּשָּׂדֶה בַּחֶרֶב יַהֲרֹג וְנָתַן עָלֶיךָ דִּיק וְשָׁפַךְ עָלֶיךָ סִלְלָה וְהָקִים עָלֶיךָ צֹנָה:	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 <u>buckler</u> against you.	buckler: see Jer 46:3.
Ezek 26:9	וּמַחֵי קָבְלוּ יִתֵּן בְּחֻמוֹתַיִךְ וּמִגְדֵּלְתֶיךָ יִתֵּן בְּחֻרְבוֹתָיו:	And he will use <u>battering rams</u> on your <u>walls</u> , and he will demolish your towers with his axes.	use <u>battering rams</u> ← <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 יִכְסֶה אֲבָקָם מִקוֹל פָּרָשׁ וּגְלָגַל וּרְכָב תִּרְעַשְׁנָה חֻמוֹתַיִךְ בְּבֹא בְּשַׁעְרֶיךָ כְּמִבּוֹאֵי עִיר מִבְּקָעָה:	Because of the <u>large number</u> 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 <u>influx into</u> a breached city.	↳ other implements with a sharp edge. large number ← <i>abundance</i> . influx into ← <i>enterings of</i> .
Ezek 26:11	בַּפָּרָסוֹת סוּסָיו יִרְמָס אֶת-כָּל-חֻצוֹתַיִךְ עִמָּךְ בַּחֶרֶב יַהֲרֹג וּמַצְבּוֹת עֹדָךְ לָאָרֶץ תִּרְדּוּ:	He will trample on all your outlying areas with the hooves of his horses; he will kill your people by the sword, and your <u>strong idolatrous</u> 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 מַצְבָּה not מַצֵּב.
Ezek 26:12	וְשָׁלְלוּ חֵילֶיךָ וּבִזְזוּ רִכְלֹתֶיךָ וְהָרְסוּ חֻמוֹתַיִךְ וּבִתֵּי חֻמְדֶּתְךָ יִתְּצוּ וְאַבְנֶיךָ וְעֲצֵיךָ וְעִפְרֶיךָ בְּתוֹךְ מַיִם יִשְׂמֹו:	And they will plunder your wealth and take your merchandise as spoil, and they will demolish your walls and pull down your <u>delightful houses</u> , and they will put your stones and your timbers and your dust <u>in</u> the water.	your delightful houses ← <i>the houses of your delight</i> , a Hebraic genitive. in ← <i>inside</i> .
Ezek 26:13	וְהִשְׁבַּתִּי הַמֶּזֶן שִׁירֶיךָ וְקוֹל כְּנֹרֶיךָ לֹא יִשְׁמָע 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 לְצֶחֳיָה סֹלֶעַ מִשְׁטַח חֲרָמִים תִּהְיֶה לֹא תִבְנֶה עוֹד כִּי אֲנִי יְהוֹה דִּבַּרְתִּי נְאֻם אֲדֹנָי יְהוֹה: ס	And I will make you a <u>dry rock</u> ; 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	כָּה אָמַר אֲדֹנֵי יְהוָה לְצֹר הֲלֹא מִקּוֹל מַפְלֹתֶךָ בְּאַנֶּק חָלַל בַּהֲרֹג הָרֹג בְּתוֹכֶךָ יִרְעֲשׁוּ הָאֵיִים:	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?	this is what ← <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> .
Ezek 26:16	וַיֵּרְדּוּ מֵעַל כִּסְאוֹתָם כָּל נְשֵׂאֵי הַיָּם וַהֲסִירוּ אֶת־מְעִילֵיהֶם וְאֶת־בִּגְדֵי רִקְמָתָם יַפְשֻׁטוּ חֲרָדוֹת יִלְבָּשׁוּ עַל־הָאָרֶץ יֵשְׁבוּ וַיִּחְרְדוּ לְרֹגְעִים וְשִׁמְמוֹ עָלֶיךָ:	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.	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.
Ezek 26:17	וְנָשְׂאוּ עָלֶיךָ קִינָה וְאָמְרוּ לְךָ אֵיךְ אֲבִדְתָּ נְזֻשֶׁת מִיָּמַיִם הָעִיר הַהִלְלָה אֲשֶׁר הָיְתָה חֲזָקָה בַּיָּם הִיא וַיִּשְׁבֶּיהָ אֲשֶׁר־נָתַנּוּ חֲתִיתָם לְכָל־יוֹשְׁבֶיהָ:	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</i> maritime activity, The renowned city which was strong on the sea – She and her inhabitants – Where fear is instilled in all her inhabitants.	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.
Ezek 26:18	עַתָּה יִחְרְדוּ הָאֲיִלִּים יוֹם מַפְלֹתֶךָ וְנִבְהָלוּ הָאֵיִים אֲשֶׁר־בָּיִם מִצֵּאתְךָ: ס	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.»	maritime countries (<i>first occurrence in verse</i>): in an Aramaic form. demise ← <i>exiting</i> .
Ezek 26:19	כִּי כָה אָמַר אֲדֹנֵי יְהוָה בְּתַתִּי אֶתְּךָ עִיר נִחְרָבֶת כְּעָרִים אֲשֶׁר לֹא־נֹשְׁבוּ בַּהֲעֵלוֹת עָלֶיךָ אֶת־תְּהוֹם וְכֶסֶד הַיָּם הָרַבִּים:	For <i>this 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,	this is what ← <i>thus</i> . ocean: or <i>abyss</i> .
Ezek 26:20	וְהוֹרַדְתִּיךָ אֶת־יִזְרְדֵי בֹר אֶל־עַם עוֹלָם וְהוֹשַׁבְתִּיךָ בָּאָרֶץ תַּחְתִּיּוֹת כְּחֲרָבוֹת מְעוֹלָם אֶת־יִזְרְדֵי בֹר לְמַעַן לֹא תִשְׁבִּי וְנָתַתִּי צְבִי בָאָרֶץ חַיִּים:	I will bring you down with those <i>who</i> go down into the pit, to the people of a <i>past</i> age, and I will install you in the underworld – indeed the desolate places of a <i>past</i> age – with those <i>who</i> descend into the pit, so that you will not be inhabited, and I will display splendour in the land of the living.	underworld ← <i>land of lower (places)</i> . display ← <i>give</i> .

Ezek 26:21	בְּלִהוֹת אֶתְנֶךָ וְאִינֶךָ וְתִבְקָשִׁי וְלֹא־תִמָּצְאִי עוֹד לְעוֹלָם נָאִם אֲדֹנָיִי 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 שֶׁאֵל־עַל־צֹר 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 לְצֹר *הִישַׁבְתִּי *הִישָׁבַת עַל־מְבוֹאֹת יָם לְכָל־הָעַמִּים אֶל־אֵיִם רַבִּים כֹּה אָמַר אֲדֹנָיִי יְהוָה צֹר אַתָּה אָמַרְתָּ אֲנִי כְלִילַת יָפִי:	And say to Tyre, ‘ <u>You who dwell</u> at the entrance <u>routes</u> <u>from</u> the <u>sea</u> , The merchant of the <i>various</i> peoples, <i>Trading</i> 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 is what ← <i>thus</i> .
Ezek 27:4	בְּלֵב יָמִים גְּבוּלֶיךָ בְּנֵיךָ כָּלְלוּ יָפֶיךָ:	Your borders <u>are in the heart</u> <u>of the seas</u> ; 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</i> <i>the sea as the ships go</i> .
Ezek 27:5	בְּרוּשִׁים מְשֻׁנִּיר בָּנוּ לָךְ אֵת כָּל־לַחְתִּים אֲרָז מִלְּבָנוֹן לְקָחוּ לַעֲשׂוֹת תֶּרֶן עֲלֶיךָ:	They have constructed all your <u><i>hull</i> planks</u> <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	אֲלוֹנִים מִבָּשָׁן עָשׂוּ מְשׁוּטִיךְ קֶרֶשֶׁךָ עֲשׂוּ־שֵׁן בִּתְּאֲשָׁרִים מֵאֵי *כְּתִים *כְּתִיִּים:	They made your oars <u>from</u> terebinths from Bashan. <u>The daughters of the</u> <u>Assyrians</u> made your <u>benches</u> with ivory from the islands of Chittim.	the daughters of the Assyrians ← <i>the daughter of the</i> <i>Assyrians</i> , but with regrouped and re-pointed letters, <i>בְּתֵאֲשָׁרִים</i> , <i>with 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. benches: as [AnLx]. We ↗
Ezek 27:7	שֵׁשׁ־בִּרְקָמָה מִמִּצְרַיִם הָיָה מִפְּרֹשֶׁת לַהֲיוֹת לָךְ לְגָס תְּכֵלֶת וְאַרְגָּמָן מֵאֵי אֵלִישָׁה 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 צִידוֹן וְאַרְוַד הָיוּ שָׂטִים לְךָ חֲכָמִים צוֹר הָיוּ בְּךָ הֵמָּה חֲבָלֶיךָ:	The inhabitants of <u>Sidon</u> 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. your <i>precincts</i> ← you.
Ezek 27:9	זִקְנֵי גִבְלָ וְחֲכָמֶיהָ הָיוּ בְּךָ מְחַזְּקֵי בְדָקֶיךָ כָּל־אֲנִיּוֹת הַיָּם וּמִלְחִיהֶם הָיוּ בְּךָ לַעֲרֹב מַעֲרָבֶךָ:	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> ← you ... you. sealing: or <i>repairing</i> . leaks ← <i>breach</i> .
Ezek 27:10	פָּרֶס וְלֹד וּפּוּט הָיוּ בְּחִילֶיךָ אֲנָשֵׁי מִלְחָמָתְךָ מִגָּן וְכוֹבֵעַ תָּלוּ־בְךָ הֵמָּה נִתְּנוּ הַדְּרָךְ:	<i>Men from</i> Persia and Lud and Put were in your forces – Your <i>men of war</i> . They hung shield and helmet <i>on display</i> in you; They gave <i>you</i> your dignity.	Put: see Gen 10:6. your men of war ← <i>the men of</i> <i>your war</i> .
Ezek 27:11	בְּנֵי אַרְוַד וְחִילֶיךָ עַל־חֻמּוֹתֶיךָ סָבִיב וְגִמְדִים בְּמִגְדָּלוֹתֶיךָ הָיוּ שְׁלִטִּיָּהֶם תָּלוּ עַל־חֻמּוֹתֶיךָ סָבִיב הֵמָּה כָּלְלוּ יָפִיֶךָ:	The sons of Arvad and your forces <i>were stationed</i> on your walls round about, And there were <i>bold</i> <i>warriors</i> 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 מֵרֶב כָּל־הָזֶן בְּכֶסֶף בְּרֹזָל בְּדִיל וְעוֹפֶרֶת נִתְּנוּ עֲזָבוֹנֶיךָ:	Tarshish <i>was</i> your trading partner, because of the abundance of all <i>kinds of</i> wealth. They <i>traded for</i> your merchandise with silver, iron, tin and lead.	traded ← <i>gave</i> . Verses 12-24 have a certain poetic quality, but not as pronounced as the foregoing.
Ezek 27:13	יָוָן תְּבַל וּמֶשֶׁךְ הֵמָּה רְכָלֶיךָ בְּנִפְשׁ אָדָם וְכָלִי נְחָשֶׁת נִתְּנוּ מַעֲרָבֶךָ:	<u>Javan</u> , Tubal, and Meshech <i>were</i> your trading partners, <i>trading in</i> <i>people</i> , and they <i>traded</i> articles of copper <i>for</i> your wares.	Rev 18:13. Javan: i.e. <i>Ionia</i> . people ← <i>souls of men</i> , i.e. <i>slaves</i> . traded ← <i>gave</i> .
Ezek 27:14	מִבֵּית תּוֹגַרְמָה סוֹסִים וּפָרָשִׁים וּפָרָדִים נִתְּנוּ עֲזָבוֹנֶיךָ:	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 דָדָן רְכָלֶיךָ אֵיִם רַבִּים סַחְרָת יָדְךָ קִרְנוֹת שֵׁן *וְהוֹבְנִים *וְהַבָּנִים הַשִּׁיבוּ אֶשְׁכְּרֶךָ:	The sons of Dedan <i>were</i> trading partners of yours; many maritime countries <i>traded</i> the merchandise <i>you deal in</i> . They offered <i>horns of ivory</i> , and <i>ebony</i> <i>as</i> a gift to you.	ebony: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> . you deal in ← <i>of your hand</i> . horns of ivory: perhaps <i>tusks</i> .

Ezek 27:16	<p>אַרַם סַחֲרָתָךְ מְרַב מַעֲשֵׂיֶיךָ בְּנִפְךָ אֲרָגְמָן וְרִקְמָה וּבוּץ וְרֵאמֹת וְכִדְכֹד נָתַנּוּ בְּעִזְבוֹנֶיךָ:</p>	<p>Aramaea was your trading partner, because of the abundance of your <u>products</u>, in chrysoprase, purple <i>material</i> and embroidery and fine linen, and <u>precious things</u> and rubies, <i>which</i> they <u>traded</u> for your merchandise.</p>	<p>products ← <i>works</i>, e.g. of an artificer.</p> <hr/> <p>precious things: perhaps <i>corals</i>; see [BDB].</p> <hr/> <p>traded ← <i>gave</i>.</p>
Ezek 27:17	<p>יְהוּדָה וְאֶרֶץ יִשְׂרָאֵל הָמָּה רִכְלִיֶּךָ בַּחֲטִי מִנִּית וּפַנָּג וְדִבֶּשׁ וְשֶׁמֶן וְצָרִי נָתַנּוּ מִמֶּרְבֶּךָ:</p>	<p>Judah and the land of Israel <i>were</i> trading partners of yours; they <u>traded</u> with you in wheat from Minnith and Pannag, and honey and oil and balsam <i>resin</i> for your wares.</p>	<p>traded ← <i>gave</i>.</p>
Ezek 27:18	<p>דַּמָּשֶׁק סַחֲרָתָךְ בְּרַב מַעֲשֵׂיֶיךָ מְרַב כָּל־הוֹן בֵּינָן חֲלִבּוֹן וְצֶמֶר צָחָר:</p>	<p>Damascus was your trading partner in the abundance of your <u>products</u>, because of all the wealth in the wine of Helbon and the <u>brilliant white wool</u>.</p>	<p>products: see Ezek 27:16.</p> <hr/> <p>brilliant white wool ← <i>wool of brilliant whiteness</i>.</p>
Ezek 27:19	<p>וְדָן וַיָּוֶן מֵאוּזַל בְּעִזְבוֹנֶיךָ נָתַנּוּ בִרְזֵל עֲשׂוֹת קֶדֶה וְקִנְיָה בְּמִמֶּרְבֶּךָ הִיָּה:</p>	<p>And Dan and Javan <u>traded spun products</u> for your merchandise. Forged iron, cassia and calamus were among your wares.</p>	<p>spun products: this could be re-pointed to <i>from Uzal</i>, a name mentioned in Gen 10:27.</p> <hr/> <p>Javan: see Ezek 27:13.</p>
Ezek 27:20	<p>דֶּדָן רִכְלִיתָךְ בְּבִגְדֵי־חֹפֶשׁ לְרִכְבָּהָ:</p>	<p>Dedan was your trading partner in <u>elegant clothes</u> for riding.</p>	<p>elegant clothes ← <i>clothes of elegance</i> ([ST] has <i>magnificence</i>), a Hebraic genitive.</p>
Ezek 27:21	<p>עֲרַב וְכָל־נְשִׂאֵי קֶדֶר הָמָּה סַחֲרֵי יָדָךְ בְּכָרִים וְאִילִים וְעִתּוּדִים בָּם סַחֲרֶיךָ:</p>	<p>Arabia and all the princes of Kedar <i>were</i> trading partners in your <u>produce</u>, for lambs and rams and he-goats. In these <i>things they were</i> your trading partners.</p>	<p>produce ← <i>hand; power</i>.</p>
Ezek 27:22	<p>רִכְלֵי שֶׁבָא וְרַעְמָה הָמָּה רִכְלִיֶּךָ בְּרֹאשׁ כָּל־בָּשָׂם וּבְכָל־אֶבֶן יְקָרָה וְזָהָב נָתַנּוּ עִזְבוֹנֶיךָ:</p>	<p>The merchants from Sheba and Raamah <i>were</i> your trading partners, <u>foremost in</u> all balsam resin and all gemstones and gold. They <u>traded in</u> your market places.</p>	<p>foremost in ← <i>at the head of</i>.</p> <hr/> <p>traded ← <i>gave</i>.</p>
Ezek 27:23	<p>חָרָן וְכִנֶּה וְעֵדֶן רִכְלֵי שֶׁבָא אֲשׁוּר כָּל־מֶד רִכְלִיתָךְ:</p>	<p>Haran and Canneh and Eden, the traders of Sheba, Assyria and Chilmad <i>were</i> your <u>trading partners</u>.</p>	<p>trading partners ← <i>trading partner</i>.</p>
Ezek 27:24	<p>הָמָּה רִכְלִיֶּךָ בְּמַכְלָלִים בְּגָלוּמֵי תְּכֵלֶת וְרִקְמָה וּבִגְגֻזֵי בְּרָמִים בַּחֲבָלִים חֲבֻשִׁים וְאַרְזִים בְּמִרְכְּלִיתָךְ:</p>	<p>They <i>were</i> your trading partners in <u>luxury items</u>, in mantles made from blue <i>material</i>, and embroidery and in chests of multi-coloured cloth, bound in cords and made secure, in your market.</p>	<p>luxury ← <i>perfected</i>.</p>

Ezek 27:25	אֲנִיּוֹת תַּרְשִׁישׁ שְׂרוֹתֶיךָ מֵעֶרְבֶךָ וְתַמְלָאֵי 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 <u>in the</u> <u>heart of the seas</u> .	transportation: from root שׁוּר; AV differs (<i>singers</i>), from שִׁיר. accomplished ← <i>filled</i> . in the heart of the seas: more loosely <i>on the high seas</i> .
Ezek 27:26	בָּמִים רַבִּים הִבִּיאוּךָ 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 מֵעֶרְבֶךָ מִלְּחֶיךָ וְחִבְלֶיךָ מִחֲזִיקֶי בְּדֶקֶד וְעֶרְבֵי מֵעֶרְבֶךָ וְכָל-אֲנָשֵׁי מִלְּחַמְתֶּךָ אֲשֶׁר-בָּךְ וּבְכָל-קִהְלֶךָ אֲשֶׁר בְּתוֹכְךָ יִפְּלוּ בְּלִב יָמִים בַּיּוֹם מִפִּלְתֶּךָ:	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 your <u>negotiators in</u> <u>trading</u> , And all your men of war who <i>are in your confines</i> , And <i>people throughout</i> your community Who <i>are within your</i> <u>precincts</u> Will fall <u>in the heart of the</u> <u>seas</u> On the day of your <u>demise</u> .	leaks ← <i>breach</i> . your negotiators in trading ← <i>negotiators of your trading</i> . in your <i>confines</i> ... within your precincts ← <i>in you ... in you</i> . throughout ← <i>in all</i> . in the heart of the seas: more loosely <i>on the high seas</i> . demise ← <i>fall</i> .
Ezek 27:28	לְקוֹל זַעֲקַת חִבְלֶיךָ 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	וַיֵּרְדּוּ מֵאֲנִיּוֹתֵיהֶם כָּל תַּפְשֵׁי מְשׁוֹט מִלָּחִים כָּל חִבְלֵי הַיָּם אֶל-הָאָרֶץ יַעֲמָדוּ:	All <i>who</i> handle the oar, Sailors <i>and all ships'</i> captains on the sea, Will disembark from their ships. They will stand on land,	
Ezek 27:30	וְהִשְׁמִיעוּ עָלֶיךָ בְּקוֹלָם וַיִּזְעֲקוּ מִרָּה וַיַּעֲלֹ עָפָר עַל-רֹאשֵׁיהֶם בְּאָפֶר יִתְפַּלְּשׁוּ:	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</i> <i>voice to be heard</i> . bitterly ← <i>bitterness</i> .
Ezek 27:31	וְהִקְרִיחוּ אֶלֶיךָ קִרְחָהּ וְחָגְרוּ שָׁקִים וּבְכוּ אֵלֶיךָ בְּמִרְנָנָפֶשׁ מִסִּפַּד מָר:	And they will <u>make</u> <u>themselves bald</u> 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 ← "bald" (<i>themselves</i>) <i>bald</i> . bitter feelings ← <i>bitterness of</i> <i>soul</i> .

Ezek 27:32	וְנָשְׂאוּ אֵלַיִךְ בְּנֵיהֶם קִינָה וְקוֹנְנוּ עָלֶיךָ 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 <u>desolation</u> 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	בַּצָּאת עֲזֹבוֹנֶיךָ מִיָּמִים הַשְׂבַּעַת עַמִּים רַבִּים בָּרַב הוֹנִיךָ וּמַעֲרֹבֶיךָ הָעֶשְׂרֶת מִלְכֵי-אֶרֶץ:	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 בְּמַעְמְקֵי-מַיִם מַעֲרֹבָךְ וְכָל-קֶהְלֶךְ בְּתוֹכְךָ נִפְּלוּ:	<i>It is the time when you are broken off from the seas With their depths of water. Your trade And the whole of the community in your confines Will collapse.</i>	
Ezek 27:35	כָּל יֹשְׁבֵי הָאֲיִים שָׁמְמוּ עָלֶיךָ וּמִלְכֵיהֶם שָׁעֲרוּ שָׁעַר רָעֵמוֹ פָּנִים:	All the inhabitants of the maritime countries will be astounded at you, When their kings <u>shudder in horror</u> And their faces palpitate.	shudder in horror ← <i>shudder a shudder</i> .
Ezek 27:36	סַחֲרִים בַּעֲמִים שָׁרְקוּ עָלֶיךָ בִּלְהוֹת הָיִיתָ וְאֵינְךָ 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 לְנִגִּיד צֹר כֹּה-אָמַר אֲדֹנָי יְהוִה יַעַן גָּבַהּ לְבָבְךָ וַתֹּאמֶר אֵל אֲנִי מוֹשֵׁב אֱלֹהִים יֹשֵׁבְתִי בְּלֵב יָמִים וְאַתָּה אָדָם וְלֹא-אֵל וַתִּתֵּן לְבָבְךָ כְּלֵב 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	הִנֵּה חָכָם אַתָּה *מִדְּנָאֵל **מִדְּנִיָּאֵל 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	בְּחִכְמָתְךָ וּבִתְבוּנָתְךָ עָשִׂיתָ לְךָ חֵיל וְתַעֲשֶׂה 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 חִכְמָתְךָ בִּרְכַּלְתָּךְ הִרְבִּיתָ חֵילְךָ וַיִּגְבֶּה לִבְבְּךָ 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 יֶעַן תָּתַתָּךְ אֶת־לִבְבְּךָ בְּלֹב 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 הִנְנִי מֵבִיא עָלֶיךָ זָרִים עָרִיצִי גֹיִם וְהִרְיָקוּ חֲרָבוֹתָם עַל־יָפִי חִכְמָתְךָ וְחֵלְלִי יַפְעָתְךָ:	Therefore I <u>am about to</u> 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> . spoil ← <i>profane</i> .
Ezek 28:8	לִשְׁחַת יִרְדּוּךָ וּמָתָה מִמּוֹתֵי חָלָל בְּלֹב יָמִים:	They will bring you down into the pit, And you will die the <u>death</u> of him <i>who is</i> struck through, <u>In the heart of the seas</u> .	death ← <i>deaths</i> , using a poetic form. in the heart of the seas: more loosely <i>on the high seas</i> .
Ezek 28:9	הֲאָמַר תֹּאמַר אֱלֹהִים אָנֹכִי לִפְנֵי הִרְגָּךְ וְאַתָּה אָדָם וְלֹא־אֵל בְּיַד מַחְלִלֶיךָ:	Will you really <u>say</u> , "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 עֲרֻלִּים 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־יְהוִה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .

Ezek 28:12	<p>בְּנֵי־אָדָם שָׂא קִינָה עַל־מֶלֶךְ צֹר וְאָמַרְתָּ לוֹ כֹּה אָמַר אֲדֹנָי יְהוִה אֶתָּה חֹתֶם תִּכְנִית מְלֵא חֲכָמָה וּכְלִיל יָפִי:</p>	<p>“Son of Adam, deliver a lamentation to the king of Tyre, and say to him, ‘<i>This is what</i> 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>בְּעֶדֶן גֶּן־אֱלֹהִים הָיִיתָ כָּל־אֶבֶן יָקָרָה מִסִּכְתָּלֶךָ אָדָם פִּטְדָּה וַיְהִלֵּם תַּרְשִׁישׁ שֹׁהַם וַיִּשְׁפָּה סַפִּיר נִפְיָד וּבִרְקַת וְזָהָב מְלֵאכֶת תַּפְּיָד וְנִקְבִּיָד בָּדָד בְּיוֹם הַבְּרָאָה כֹּונָנוּ:</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, chrysoprane, 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 מִמַּשָּׁח הַסּוֹכֵךְ וְנִתְּתִיד בְּהָר קֹדֶשׁ אֱלֹהִים הָיִיתָ בְּתוֹךְ אֲבִי־אֵשׁ הַתְּהַלֵּכֶתָ:</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 אָתָּה בְּדַרְכֶיךָ מִיוֹם הַבְּרָאָה עַד־נִמְצָא עוֹלָתָה בָּדָד:</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>בְּרֹב רַכְלָתְךָ מָלֹךְ תִּזְכֶּךָ חָמָס וַתַּחֲטֵא וְאַחֲלִלְךָ מִהָר אֱלֹהִים וְאַבְדְּךָ בְּרֹב הַסִּכָּךְ מִתּוֹךְ אֲבִי־אֵשׁ:</p>	<p>With the large amount of your trade They <u>have filled</u> 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>גְּבַהַ לְבָבְךָ בִּיפְיֶיךָ שַׁחַת חֲכָמְתְּךָ עַל־יִפְעָתְךָ עַל־אֶרֶץ הַשְׁלֹכְתִּידָהּ לִפְנֵי מְלָכִים נִתְתִּידָהּ לְרֹאיוֹהָ בָּךְ:</p>	<p>Your heart has become proud 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>מְרֵב עֲוֹנוֹיֶיךָ בְּעוֹלֵי רִכְלֹתֶיךָ חִלְלַת מִקְדָּשֶׁיךָ וְאוֹצֵא־אֵשׁ מִתּוֹכָךְ הִיא אֲכַלְתָּךְ וְאַתָּנָךְ לְאַפֵּר עַל־הָאָרֶץ לְעֵינַי כָּל־רְאִיֶּיךָ:</p>	<p>With the abundance of your iniquity, 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־יֹדְעֶיךָ בַּעֲמִים שָׁמָּו עָלֶיךָ בְּלִהוֹת הָיִיתָ וְאִינָךְ 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</u> attention to <u>Sidon</u> and prophesy against it.</p>	<p>direct your attention ← <i>set your</i> <u>face</u>. <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 בַּעֲשׂוֹתִי 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 <u>am</u> 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 דֶּבֶר וָדָם בְּחֻצוֹתֶיהָ וְנִפְלַל חָלָל בְּתוֹכָהּ בְּחָרֵב עָלֶיהָ מִסָּבִיב וַיִּדְעוּ כִּי־אֲנִי יְהוִה:</p>	<p>And I will send a plague to it And blood in its streets, And he <i>who is</i> struck <u>will</u> <u>fall in its precincts</u> By the sword against it <i>all</i> around, And they will know that I <u>am</u> the LORD.</p>	<p>will fall: <i>pīlel</i> of פָּלַל; AV differs (<i>shall be judged</i>), <i>nīphal</i> of נִפְלַל. <hr/> in its precincts ← <i>inside her</i>.</p>

Ezek 28:24	וְלֹא־יִהְיֶה עוֹד לְבֵית יִשְׂרָאֵל סֶלֶזֶן מִמֵּאִיר וְקוֹץ מִכָּאֵב מִכָּל סְבִיבֹתָם הַשָּׂאטִים אוֹתָם וַיֵּדְעוּ כִּי אֲנִי אֲדֹנָי יְהוָה: ס	And the house of Israel will no longer have a stinging barb or painful thorn from any around them who despise them, and they will know that I <i>am</i> the Lord, the LORD.»	any ← <i>all</i> .
Ezek 28:25	כֹּה־אָמַר אֲדֹנָי יְהוָה בְּקִבְצִי אֶת־בֵּית יִשְׂרָאֵל מִן־הָעַמִּים אֲשֶׁר נִפְצוּ בָם וְנִקְדַּשְׁתִּי בָם לְעֵינֵי הַגּוֹיִם וַיֵּשְׁבוּ עַל־אֲדָמָתָם אֲשֶׁר נָתַתִּי לְעַבְדִּי לְיַעֲקֹב:	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 <i>live</i> on their land which I have given to my servant – to Jacob.	this is what ← <i>thus</i> . live ← <i> dwell</i> .
Ezek 28:26	וַיֵּשְׁבוּ עָלֶיהָ לְבֶטֶחַ וּבְנוּ בָתִּים וְנִטְעוּ כֶּרְמִים וַיֵּשְׁבוּ לְבֶטֶחַ בַּעֲשׂוֹתַי שְׂפָטִים בְּכָל הַשָּׂאטִים אֲתָם מִסְבִּיבוֹתָם וַיֵּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם: ס	And they will <i>live</i> on it in security, and they will build houses and plant vineyards, and they will <i>live</i> 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.» ’ ’	live (2x) ← <i> dwell</i> .
Ezek 29:1	בַּשָּׁנָה הָעֲשִׂירִית בַּעֲשָׂרִי בַּשָּׁנִים עָשָׂר לַחֹדֶשׁ הָיָה דְּבַר־יְהוָה אֵלַי לֵאמֹר:	In the tenth year, in the tenth month, on the twelfth day of the month, the word of the LORD came to me and said,	came ← <i> became</i> .
Ezek 29:2	בֶּן־אָדָם שֵׁם פְּנִידַע עַל־פְּרָעָה מֶלֶךְ מִצְרַיִם וְהִנֵּבֵא עָלָיו וְעַל־מִצְרַיִם כָּלָה:	“Son of Adam, direct your attention to Pharaoh king of Egypt, and prophesy against him and against all Egypt.	direct your attention ← <i> set your face</i> .
Ezek 29:3	דַּבֵּר וְאָמַרְתָּ כֹּה־אָמַר אֲדֹנָי יְהוָה הִנְנִי עָלֶיךָ פְּרָעָה מֶלֶךְ־מִצְרַיִם הַתַּנִּים הַגְּדוֹל הָרֹבֵץ בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי וְאֲנִי עֲשִׂיתִנִּי:	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 <i>have</i> said, «My river <i>is</i> mine, And I made <i>it</i> for myself.»	this is what ← <i> thus</i> . I am here ← <i> behold me</i> . 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>).
Ezek 29:4	וְנָתַתִּי *חַחִיִּים** חֲחִים בְּלַחְיֶיךָ וְהִדְבַקְתִּי דִגְת־יְאֹרֶיךָ בְּקִשְׁשִׁיתֶיךָ וְהִעֲלִיתִיךָ מִתּוֹךְ יְאֹרֶיךָ וְאֵת כָּל־דִּגְת־יְאֹרֶיךָ בְּקִשְׁשִׁיתֶיךָ תִּדְבֹּק:	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 from your rivers With all the fish of your rivers, <i>Which</i> will stick in your scales.	hooks: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . from ← <i> from inside</i> . with: from the <i>vav</i> of וְאֵת. <i>which</i> : AV differs, omitting, but it is required if אֵת is taken as accusative.

Ezek 29:5	וְנִשְׁתַּיֵּךְ הַמִּדְבָּרָה אוֹתָךְ וְאֵת כָּל־דִּגְתַּי יֵאָרִיךְ עַל־פְּנֵי הַשָּׂדֶה תִּפֹּל לֹא תִאָּסֵף וְלֹא תִקְבֹּץ לַחַיִּית הָאָרֶץ וְלַעֹף הַשָּׁמַיִם נִתְּתִיךְ לְאֹכְלָהּ:	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.	in the desert ← <i>into the desert</i> . the open countryside ← <i>the face of the field</i> .
Ezek 29:6	וַיֵּדְעוּ כָּל־יֹשְׁבֵי מִצְרַיִם כִּי אֲנִי יְהוָה יֵעַן הָיוּתָם מְשַׁעֲנֵת קִנְיָה לְבֵית יִשְׂרָאֵל:	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.	
Ezek 29:7	בְּתַפְשָׁם בְּךָ *בַּכַּפְךָ **בְּכַף תְּרוֹץ וּבִקְעַתָּ לָהֶם כָּל־כְּתָף וּבִהֲשָׁעָנָם עָלֶיךָ תִּשָּׁבֵר וְהִעַמְדָתָ לָהֶם כָּל־מַתְנָנִים: ס	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.»	collapsed ← <i>were crushed</i> . shoulders ← <i>shoulder</i> . The figure means all their defences were breached. buckled ← <i>were broken</i> .
Ezek 29:8	לִכֵּן כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי מֵבִיא עָלֶיךָ חֶרֶב וְהִכְרַתִּי מִמֶּךָ אָדָם וּבְהֵמָה:	So <u>this is what</u> my Lord the LORD says: «I <u>am about to</u> bring the sword over you, and I will cut man and beast off from you.	this <i>is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> .
Ezek 29:9	וְהָיְתָה אֶרֶץ־מִצְרַיִם לְשִׁמְמָה וְחִרְבָּה וַיֵּדְעוּ כִּי־אֲנִי יְהוָה יֵעַן אָמַר יֵאָר לִי וְאֲנִי עָשִׂיתִי:	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> .»	
Ezek 29:10	לִכֵּן הִנְנִי אֵלֶיךָ וְאֶל־יֵאֲרִיךְ וְנִתַּתִּי אֶת־אֶרֶץ מִצְרַיִם לְחִרְבוֹת חֶרֶב שְׁמָמָה מִמִּגְדֹּל סוּנָה וְעַד־גְּבוּל כּוּשׁ:	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 Migdol Syene to the border of Ethiopia.	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].
Ezek 29:11	לֹא תַעֲבֹר־בָּהּ רֶגֶל אָדָם וְרֶגֶל בְּהֵמָה לֹא תַעֲבֹר־בָּהּ וְלֹא תֵּשֵׁב אַרְבָּעִים שָׁנָה:	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.	the feet ← <i>a foot</i> .

Ezek 29:12	וְנָתַתִּי אֶת־אֶרֶץ מִצְרַיִם שְׁמָמָה בְּתוֹךְ אֶרְצוֹת נִשְׁמֹת וְעָרֶיהָ בְּתוֹךְ עָרִים מַחֲרֹבוֹת תִּהְיֶינָה שְׁמָמָה אַרְבָּעִים שָׁנָה וְהִפְצַתִּי אֶת־מִצְרַיִם בְּגוֹיִם וְזֵרִיתִים בְּאֶרְצוֹת: פ	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.»	the Egyptians ← <i>Egypt</i> , but with a plural suffix in <i>disperse them</i> .
Ezek 29:13	כִּי כֹה אָמַר אֲדֹנָי יְהוִה מֶלֶךְ אַרְבָּעִים שָׁנָה אֶקְבֹּץ אֶת־מִצְרַיִם מִן־הָעַמִּים אֲשֶׁר־נִפְצוּ שָׁמָּה:	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.	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.
Ezek 29:14	וְשִׁבַּתִּי אֶת־שְׁבוֹת מִצְרַיִם וְהִשְׁבַּתִּי אֹתָם אֶרֶץ פַּתְרוֹס עַל־אֶרֶץ מְכוֹרְתָם וְהָיוּ שָׁם מַמְלָכָה שְׁפִלָּה:	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.	Egyptians ← <i>Egypt</i> , but with a plural pronoun following.
Ezek 29:15	מִן־הַמַּמְלָכוֹת תִּהְיֶה שְׁפִלָּה וְלֹא־תִתְנַשֵּׂא עוֹד עַל־הַגּוֹיִם וְהִמְעַטְתִּים לְבַלְתִּי רְדוֹת בְּגוֹיִם:	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 cannot</i> rule over the nations.	
Ezek 29:16	וְלֹא יִהְיֶה־עוֹד לְבֵית יִשְׂרָאֵל לְמִבְטָח מִזִּכִּיר עוֹן בְּפִנוּתָם אַחֲרֵיהֶם וַיֵּדְעוּ כִּי אֲנִי אֲדֹנָי יְהוִה: פ	And it will no longer be for the house of Israel a <i>trusted ally</i> , as they bring iniquity to mind as they appeal to them, and they will know that I <i>am</i> the Lord, the LORD.» ’ ”	a <i>trusted ally</i> ← <i>an object of confidence</i> .
Ezek 29:17	וַיְהִי בְּעָשְׂרִים וּשְׁבַע שָׁנָה בְּרֹאשׁוֹן בְּאַחַד לַחֹדֶשׁ הַזֶּה דִּבֶּר־יְהוִה אֵלַי לֵאמֹר:	Then it came to pass in the <i>twenty-seventh</i> year, in the first <i>month</i> , on the first <i>day</i> of the month, <i>that</i> the word of the LORD <i>came</i> to me and said,	twenty-seventh year: i.e., [CB] table p.1105, of the captivity of Jehoiachin. came ← <i>became</i> .
Ezek 29:18	בֶּן־אָדָם נְבוּכַדְרֶצַּר מֶלֶךְ־בָּבֶל הֶעֱבִיד אֶת־חִילוֹ עַבְדָּה גְּדֹלָה אֶל־צָר כָּל־רֹאשׁ מִקְרָח וְכָל־כֶּתֶף מְרוּטָה וְשָׁכַר לֹא־הָיָה לוֹ וּלְחִילוֹ מִצָּר עַל־הָעַבְדָּה אֲשֶׁר־עָבַד עָלֶיהָ: ס	“Son of Adam, Nebuchadrezzar king of Babylon has engaged his forces on a major <i>campaign</i> against Tyre. Every head <i>has been</i> made bald, and every shoulder <i>has become</i> raw, but he has had no <i>payoff</i> , nor <i>have</i> his forces, from Tyre, for the <i>campaign</i> which he undertook against it.	campaign (2x) ← <i>work</i> . raw ← <i>bare</i> . payoff ← <i>wages</i> .

Ezek 29:19	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי נֹתֵן לְנְבוּכַדְרֶעֶצַר מֶלֶךְ-בָּבֶל אֶת-אֶרֶץ מִצְרַיִם וְנָשָׂא הַמָּנָה וְשָׁלַל שְׁלָלָהּ וּבָזָז בָּזָה וְהִיתָה שָׂכָר לְחִילוֹ:	Therefore <u>this is what</u> the Lord, the LORD, says: ‘I <u>am about to</u> 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 <u>pay</u> for his forces.	this <i>is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> . pay ← <i>wages</i> .
Ezek 29:20	פָּעִלְתָּו אֲשֶׁר-עָבַד בָּהּ נִתְּתִי לוֹ אֶת-אֶרֶץ מִצְרַיִם אֲשֶׁר עָשׂוּ לִי נָאֻם אֲדֹנָי יְהוִה: ס	In his campaign which he has undertaken against it, I have delivered the land of Egypt to him, because <u>they have acted for me</u> , says the Lord, the LORD.	they have acted for me: i.e. <i>the Babylonians</i> .
Ezek 29:21	בַּיּוֹם הַהוּא אֶצְמִיחַ קֶרֶן לְבֵית יִשְׂרָאֵל וְלֹךְ אֲתָן פֶּתַח-חוֹן-פֶּה בְּתוֹכָם וַיֵּדְעוּ כִּי-אֲנִי יְהוִה: פ	On that day I will cause a horn to spring up in the house of Israel, and I will give you <u>ability to speak up</u> in their midst, and they will know that I <i>am</i> the LORD.’ ”	ability to speak up ← <i>opening of the mouth</i> .
Ezek 30:1	וַיְהִי דְבַר-יְהוִה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 30:2	בֶּן-אָדָם הִנְבֵּא וְאָמַרְתָּ כֹה אָמַר אֲדֹנָי יְהוִה הִילָלוּ הָהָא לְיוֹם:	“Son of Adam, prophesy and say, ‘ <u>This is what</u> my Lord the LORD says: «Howl, woe <i>be</i> to the day!	this <i>is what</i> ← <i>thus</i> .
Ezek 30:3	כִּי-קָרֹב יוֹם וְקָרֹב יוֹם לִיהוֹה יוֹם עֲנָן עֵת גּוֹיִם יִהְיֶה:	For the day <i>is</i> near, <u>Yes, the day of the LORD is</u> near. It will be a day of cloud, <u>A time</u> of the Gentiles.	Rev 1:10. yes: wider use of the vav. a time: i.e. <i>a time of judgment</i> .
Ezek 30:4	וּבָאָה חֶרֶב בְּמִצְרַיִם וְהִיתָה חֲלָחֶלָה בְּכוֹשׁ בְּנַפְלָה חֲלָל בְּמִצְרַיִם וְלִקְחוּ הַמוֹנָה וְנִהְרְסוּ יְסוּדֹתֶיהָ:	And the sword will come to Egypt, And there will be trembling in Ethiopia When a casualty falls in Egypt, And they take <i>its</i> wealth, And <i>its</i> foundations are demolished.	its ... its: referring to Egypt (feminine).
Ezek 30:5	כּוּשׁ וּפּוּט וְלֹד וְכָל-הָעָרֵב וְכוּב וּבְנֵי אֶרֶץ הַבְּרִית אֲתָם בַּחֶרֶב יָפְלוּ: פ	Ethiopia and Libya and <u>Lud</u> , 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= <i>Lydia</i> .
Ezek 30:6	כֹּה אָמַר יְהוִה וְנָפְלוּ סִמְכֵי מִצְרַיִם וַיִּרַד גְּאוֹן עֲזָה מִמִּגְדֹּל סוּנֵה בַּחֶרֶב יָפְלוּ-בָּהּ נָאֻם אֲדֹנָי יְהוִה:	<u>This is what</u> the LORD says: «So those who <u>support</u> Egypt will fall, And the pride of its strength will <u>decline</u> . From <u>Migdol Syene</u> they will fall <u>in it</u> by the sword, Says the Lord, the LORD.	this <i>is what</i> ← <i>thus</i> . support: or, possibly, <i>rely on</i> , but see Ezek 30:8. decline ← <i>descend</i> . Migdol Syene: see Ezek 29:10. in it: i.e. <i>in Egypt</i> .

Ezek 30:7	וְנִשְׁמּוּ בְּתוֹךְ אֲרָצוֹת נִשְׁמּוֹת וְעָרָיו בְּתוֹךְ-עָרִים נִחְרָבוֹת תִּהְיֶינָה:	And they will be desolate inside desolated countries, And <i>each one's cities</i> will be <i>reckoned</i> among the ruined cities.	<i>each one's cities</i> : MT= <i>his cities</i> ; AV= <i>her cities</i> ; LXX= <i>their cities</i> . So AV differs somewhat.
Ezek 30:8	וַיֵּדְעוּ כִּי-אֲנִי יְהוָה בְּתִי-אֵשׁ בְּמִצְרַיִם וְנִשְׁבְּרוּ כָּל-עֲזָרֶיהָ:	And they will know that I <i>am</i> the LORD, When I <i>produce</i> fire in Egypt, And all those who help her are <i>routed</i> .	produce ← <i>give; put</i> . <i>routed</i> ← <i>broken</i> .
Ezek 30:9	בַּיּוֹם הַהוּא יֵצְאוּ מִלְּאָכִים מִלִּפְנֵי בָצִים לְהַחְרִיד אֶת-כּוֹשׁ בֶּטַח וְהִיתָה חִלְחָלָה בָּהֶם בַּיּוֹם מִצְרַיִם כִּי הִנֵּה בָּאָה: ס	On that day, messengers will go out from my presence in ships To instil fear in <i>confident</i> <i>Ethiopia</i> , And there will be trembling among them on the day of Egypt. For behold, <i>it</i> is coming.»	confident Ethiopia ← <i>Ethiopia of security</i> . it: feminine, grammatically agreeing with <i>trembling</i> .
Ezek 30:10	כֹּה אָמַר אֲדֹנָי יְהוָה וְהִשְׁבַּתִּי אֶת-הַמֶּזֶן מִצְרַיִם בְּיַד נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל:	<i>This is what</i> the Lord, the LORD, says: «I will put a stop to the <i>affluence</i> of Egypt, By the hand of Nebuchadrezzar King of Babylon.	<i>this is what</i> ← <i>thus</i> . <i>affluence</i> ← <i>multitude</i> , also of possessions.
Ezek 30:11	הוּא וְעַמּוֹ אֹתוֹ עָרִיצֵי גוֹיִם מוֹבָאִים לְשַׁחַת הָאָרֶץ וְהִרְקוּ חֲרָבוֹתָם 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 יְאֹרִים חֲרָבָה וּמִכְרַתִּי אֶת-הָאָרֶץ בְּיַד-רָעִים וְהִשְׁמַתִּי אָרֶץ וּמְלָאָהּ בְּיַד-זָרִים אֲנִי יְהוָה דֹּבַרְתִּי: 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 יְהוָה וְהָאֲבֹדֹתַי גְּלוּלִים וְהִשְׁבַּתִּי אֱלִילִים מִנֶּפֶץ וְנָשִׂיא מֵאֶרֶץ-מִצְרַיִם לֹא יִהְיֶה-עוֹד וְנָתַתִּי יִרְאָה בָּאָרֶץ מִצְרַיִם:	<i>This is what</i> 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 <u>produce</u> fire in Zoan, And I will execute judgments in No,	produce ← <i>give; put</i> .
Ezek 30:15	וְשִׁפַּכְתִּי חֲמָתִי עַל־סִין מְעֹז מִצְרַיִם וְהִכַּרְתִּי אֶת־הַמֶּזֶן 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 חֹל *תַּחִּיל *תַּחֲוֹל סִין וְנֹא תִּהְיֶה לְהִבָּקַע וְנָף צָרִי יוֹמָם:	And I will <u>produce</u> fire in Egypt; <i>The city of Sin</i> will <u>writhe</u> <u>painfully</u> , And No will be <u>broken into</u> , And Noph <i>will have</i> tribulations by day.	writhe painfully: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . Constructed with an infinitive absolute. <hr/> produce ← <i>give; put</i> . <hr/> broken into ← <i>split</i> .
Ezek 30:17	בַּחֹרֵי אֲנֹן וּפִי־בֶסֶת בַּחֲרָב יִפְּלוּ וְהָנָה בְּשָׁבִי תִלְכְּנָה:	The young men of <u>Aven</u> and Pi-Beseth will fall by the sword, And the <u>women</u> will go into captivity.	Aven: as MT and AV, but by alternative vocalization, <i>On</i> , i.e. <i>Heliopolis</i> . <hr/> women ← <i>they (feminine)</i> , which could refer to <i>the cities</i> , as AV, but <i>women</i> balances <i>young men</i> . So AV differs.
Ezek 30:18	וּבַת־חַפְנָחַס חֲשָׁד הַיּוֹם בְּשִׁבְרֵי־שֵׁם אֶת־מִטּוֹת מִצְרַיִם וְנִשְׁבַּתְּבָה גִּאּוֹן עָזָה הִיא עַנְן יִכְסֶּנָּה וּבְנוֹתֶיהָ בְּשָׁבִי תִלְכְּנָה:	And in <u>Tahpanhes</u> the day <u>will hold itself back</u> When I break the yoke beams of Egypt there, And its pride in its strength ceases. A cloud will cover it, And its <u>daughters</u> will go into captivity.	will hold itself back: as MT. Re- pointed, more naturally, <i>will</i> <i>become dark</i> , as AV. So AV differs. <hr/> Tahpanhes: MT AV= <i>Tehaphnehes</i> here, but we align it with Jer 43:8 etc. <hr/> daughters: i.e. <i>the (population</i> <i>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 the LORD.</i> » ' »	
Ezek 30:20	וַיְהִי בְּאַחַת עֶשְׂרֵה שָׁנָה בְּרִאשׁוֹן בְּשִׁבְעָה לַחֹדֶשׁ הָיָה דְּבַר־יְהוָה אֵלַי לֵאמֹר:	Then it came to pass in the eleventh year, in the first <i>month</i> , on the seventh <i>day</i> of the month, <i>that</i> the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Ezek 30:21	בֶּן־אָדָם אֶת־זְרוּעַ פְּרָעָה מִלְּדִד־מִצְרַיִם שִׁבַּרְתִּי וְהִנֵּה לֹא־חִבְשָׁה לָתֵת רִפְאוֹת לְשׁוֹם חֲתוּל לְחִבְשָׁה לְחֻזְקָה לְתַפֵּשׂ בַּחֲרָב: ס	“Son of Adam, I have broken the arm of Pharaoh king of Egypt, and look, it will not be bound up, <u>to let it heal</u> , with a bandage applied to bind it, to strengthen it, so that it <i>could</i> wield a sword.	to let it heal ← <i>to give it</i> <i>healings</i> . <hr/> applied ← <i>to apply</i> .

Ezek 30:22	<p>לֵכֶן כֹּה־אָמַר אֲדֹנָי יְהוִה הִנְנִי אֶל־פֶּרֶעָה מֶלֶךְ־מִצְרַיִם וְשִׁבַּרְתִּי אֶת־זְרֻעֹתָיו אֶת־הַחֲזָקָה וְאֶת־הַנִּשְׁבָּרֶת וְהִפַּלְתִּי אֶת־הַחֶרֶב מִיָּדוֹ:</p>	<p>Therefore <u>this is what</u> the Lord, the LORD, says: ‘<u>Here I 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.</p>	<p>this <i>is what</i> ← <i>thus</i>. here I <i>am</i> ← <i>behold me</i>.</p>
Ezek 30:23	<p>וְהִפְצֵיתִי אֶת־מִצְרַיִם בְּגוֹיִם וְזָרִיתָם בְּאַרְצוֹת:</p>	<p>And I will scatter <u>the Egyptians</u> among the nations, and I will disperse them among the <i>various</i> countries.</p>	<p>the Egyptians ← <i>Egypt</i>.</p>
Ezek 30:24	<p>וְחִזַּקְתִּי אֶת־זְרֻעוֹת מֶלֶךְ בָּבֶל וְנָתַתִּי אֶת־חֶרְבִי בְיָדוֹ וְשִׁבַּרְתִּי אֶת־זְרֻעוֹת פֶּרֶעָה וְנָאֵק נֶאֱקוֹת חָלָל לִפְנָיו:</p>	<p>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.</p>	
Ezek 30:25	<p>וְהִחֲזַקְתִּי אֶת־זְרֻעוֹת מֶלֶךְ בָּבֶל וְזְרֻעוֹת פֶּרֶעָה תִּפְלֹנָה וַיֵּדְעוּ כִּי־אֲנִי יְהוִה בְּתַתִּי חֶרְבִי בְיַד מֶלֶךְ־בָּבֶל וְנָטָה אוֹתָהּ אֶל־אֶרֶץ מִצְרַיִם:</p>	<p>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.</p>	
Ezek 30:26	<p>וְהִפְצֵיתִי אֶת־מִצְרַיִם בְּגוֹיִם וְזָרִיתִי אוֹתָם בְּאַרְצוֹת וַיֵּדְעוּ כִּי־אֲנִי יְהוִה: ס</p>	<p>So I will scatter <u>the 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.’ ”</p>	<p>the Egyptians ← <i>Egypt</i>.</p>
Ezek 31:1	<p>וַיְהִי בְּאַחַת עֶשְׂרֵה שָׁנָה בְּשָׁלִישִׁי בְּאַחַד לַחֹדֶשׁ הָיָה דְּבַר־יְהוִה אֵלַי לֵאמֹר:</p>	<p>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,</p>	<p>came ← <i>became</i>.</p>
Ezek 31:2	<p>בֶּן־אָדָם אָמַר אֶל־פֶּרֶעָה מֶלֶךְ־מִצְרַיִם וְאֶל־הַמּוֹנֵה אֶל־מִי דְמִית בְּגִדְלֹךָ:</p>	<p>“Son of Adam, say to Pharaoh king of Egypt, and to his horde, ‘Whom do you resemble in your greatness?’</p>	
Ezek 31:3	<p>הִנֵּה אֲשׁוּר אָרֶז בַּלְבָּנוֹן יָפָה עֲנָף וְחֶרֶשׁ מִצֵּל וְגִבָּה קוֹמָה וּבֵין עֲבֹתֶיהָ הָיְתָה צִמְרָתָהּ:</p>	<p>Behold, <u>Assyria</u> was a cedar in Lebanon, With <u>beautiful boughs</u>. And <i>having</i> foliage giving shade. And <i>it was</i> of great height, And between <i>its</i> branches was its crest.</p>	<p>Assyria: this could be re-pointed to <i>the box tree (wood)</i>. with beautiful boughs ← <i>beautiful of bough</i>.</p>

Ezek 31:4	<p>מִים גְּדֻלוֹהוּ תִהְיוּ רַמְמָתָהוּ אֶת־נִהְרֹתֶיהָ הַלֵּל סְבִיבוֹת מִטָּעָה 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 water: 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 קָמְתּוּ מִכָּל עֵצֵי הַשָּׂדֶה וַתִּרְבֵּינָה סְרַעֲפֹתֶיהוּ וַתֵּאָרְכְּנָה * פֹּאֲרֹתוֹ ** פֹּאֲרֹתֶיהוּ 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 <u>foliage</u> was extensive – Because of the large amount of water <i>present</i> When it <u>put out shoots</u>.</p>	<p>its foliage: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i>. standing ← <i>height</i>. any tree ← <i>all trees</i>. put out <i>shoots</i> ← <i>sent</i>.</p>
Ezek 31:6	<p>בְּסַעֲפֹתֶיהוּ קִנְּנוּ כָּל־עוֹף הַשָּׁמַיִם וַתַּחַת פֹּאֲרֹתֶיהוּ יִלְדּוּ כָּל חַיַּת הַשָּׂדֶה וּבָצְלוּ יֹשְׁבוֹ 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>וַיֵּיף בְּגִדְלוֹ בְּאֶרֶץ דָּלִיּוֹתֶיהוּ כִּי־הָיָה שָׁרְשׁוֹ 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>אֲרָזִים לֹא־עָמְמָהוּ בְּגִן־אֱלֹהִים בְּרוֹשִׁים לֹא דָמוּ אֶל־סַעֲפֹתֶיהוּ וְעֶרְמָנִים לֹא־הָיוּ כְּפֹאֲרֹתֶיהוּ כָּל־עֵץ בְּגִן־אֱלֹהִים לֹא־דָמָה אֵלָיו בִּיפּוֹ:</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 עָשִׂיתִיו בְּרַב דָּלִיּוֹתָיו וַיִּקְנָאֵהוּ כָּל־עֵצֵי־עֵדֶן אֲשֶׁר בְּגִן 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 יֵעָן אֲשֶׁר גָּבַהֲתָ בְּקוֹמָה וַיִּתֵּן צִמְרָתוֹ אֶל־בֵּין עֲבוֹתָיִם וְרָם לָבָבוּ בְּגִבְהָוָה:</p>	<p>Therefore <u>this is what</u> my Lord the LORD says: «Because you have <u>made yourself of high standing</u>, and <u>he</u> has put his crest among the boughs, and his heart is lifted up in his <i>self-exaltation</i>,</p>	<p>this is what ← <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 עֲשֹׂה יַעֲשֶׂה לוֹ כְּרָשׁוֹ גְּרִשָּׁתוֹ: I will deliver him into the hand of the mighty <i>one</i> of the nations. They <u>will certainly engage</u> 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־גְּאֻזֹּת נָפְלוּ דְלִיּוֹתָיו וַתִּשְׁבְּרֶנָּה פֹאֲרָתוֹ בְּכָל־ אֲפִיקֵי הָאָרֶץ וַיִּרְדּוּ מֵעָלָיו 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 <u>come down from his shade</u> and abandon him.	come down from his shade: i.e. <i>stop seeing him as a patron</i> .
Ezek 31:13	עַל־מִפְלֹתָיו יִשְׁכְּנוּ כָל־עוֹף הַשָּׁמַיִם וְאֶל־פֹּאֲרָתוֹ הָיוּ כָל־ חַיֵּי הַשָּׂדֶה: All <i>kinds of</i> birds of the sky will <u>live</u> in its ruins, and all <i>kinds of</i> wild animals will be in its foliage,	live ← <i> dwell</i> .
Ezek 31:14	לִמְעַן אֲשֶׁר לֹא־יִגְבְּהוּ בְּקוֹמָתָם כָּל־עֵצִימִים וְלֹא־יִתְּנוּ אֶת־צִמְרָתָם אֶל־בֵּין עֲבֹתִים וְלֹא־יַעֲמְדוּ אֲלֵיהֶם בְּגִבָּתָם כָּל־שְׁתֵּי מַיִם כִּי־כֻלָּם נָתַנוּ 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 among them</i> stand <i>having great height</i> – all <i>which</i> drink water – for they are all <u>consigned</u> to death, to the underworld, among the sons of Adam, to those <i>who</i> go down <i>into</i> the pit.»	the mighty <i>ones</i> among them ← <i>their mighty ones</i> . AV differs (<i>their trees</i>). <i>having great height</i> ← <i>in their</i> <i>height</i> . consigned ← <i>given; put</i> .
Ezek 31:15	כֹּה־אָמַר אֲדֹנָי יְהוִה בַּיּוֹם רָדָתוֹ שְׂאוּלָה הָאֲבֹלֶתִי כִסְתִּי עָלָיו אֶת־תְּהוֹמוֹ וְאֶמְנַע נְהַרְוֹתֶיהָ וַיִּכָּלְאוּ מִיַּם רַבִּים וְאֶקְדֶּר עָלָיו לִבְנוֹן וְכָל־עֵצֵי הַשָּׂדֶה עָלָיו עֲלֹפָה: This <i>is what</i> my Lord the LORD says: «On the day when he went down into the grave, I caused mourning, I <u>covered him with</u> <u>the deep</u> , 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 languid</i> .	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 מִפְּלֹתוֹ הִרְעַשְׁתִּי גּוֹיִם בְּהוֹרְדֵי אֹתוֹ שְׂאוּלָה אֶת־יֹרְדֵי בּוֹר וַיִּנְחָמוּ בְּאָרֶץ תַּחְתִּית כָּל־עֵצֵי־לְבָנוֹן מִבְּחָר וְטוֹב־לִבְנוֹן 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 <i>to</i> 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 אֹתוֹ יָרְדוּ שְׂאוּלָה אֶל־חִלְחִיל־חֶרֶב וּזְרָעוֹ יִשְׁבוּ בְּצִלּוֹ בְּתוֹךְ גּוֹיִם: They also went down to the grave with him, to those struck through by the sword, including his arm – those <i>who lived in his</i> <i>shade</i> among the nations.	lived ← <i>dwelt</i> . in his shade: i.e. <i>under his</i> <i>patronage</i> .

Ezek 31:18	<p>אֶל־מִי דְמִיתַ כְּכָה בְכָבוֹד וּבְגָדָל בְּעֵצֵי־עֵדֶן וְהוֹרְדָתָ אֶת־עֵצֵי־עֵדֶן אֶל־אֶרֶץ תַּחְתִּית בְּתוֹךְ עֲרָלִים תִּשְׁכַּב אֶת־חֲלָלֵי־חֶרֶב הוּא פֶּרַעַה וְכָל־הַמוֹנֶה נֶאֱמַר אֲדֹנָי יְהוִה: ס</p>	<p>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.» ’ ’</p>	<p>resemble ← <i>resemble thus</i>.</p> <hr/> <p>this ← <i>he</i>.</p>
Ezek 32:1	<p>וַיְהִי בַשָּׁנָה שְׁנֹה בְּשָׁנֵי־עֶשֶׂר חֹדֶשׁ בְּאַחַד לַחֹדֶשׁ הָיָה דְּבַר־יְהוָה אֵלַי לֵאמֹר:</p>	<p>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 <u>came</u> to me and said,</p>	<p>came ← <i>became</i>.</p>
Ezek 32:2	<p>בֶּן־אָדָם שֵׂא קִינָה עַל־פֶּרַעַה מִלֶּךְ־מִצְרַיִם וְאָמַרְתָּ אֵלָיו כְּפִיר גּוֹיִם נְדָמִיתָ וְאַתָּה כַּתְנִים בִּימִים וְתַגַּח בְּנִהְרוֹתֶיךָ וְתִדְלַח־מַיִם בְּרִגְלֶיךָ וְתִרְפָּס נְהִרוֹתָם:</p>	<p>“Son of Adam, deliver a lamentation for Pharaoh king of Egypt, and say to him, ‘You resemble a lion cub <u>among the nations</u>, And you <i>are</i> like a serpent in the <u>seas</u>, 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.’</p>	<p>among the nations ← <i>of the nations</i>.</p> <hr/> <p>seas: including freshwater seas.</p> <hr/> <p>broken through: of birth, or an egg hatching.</p> <hr/> <p>stirred up <i>mud in</i> ← <i>trampled</i>.</p>
Ezek 32:3	<p>כֹּה אָמַר אֲדֹנָי יְהוִה וּפִרְשֵׁתִי עָלֶיךָ אֶת־רִשְׁתִּי בַקֹּהֶל עַמִּים רַבִּים וְהָעָלוּךָ בְּחֶרְמִי:</p>	<p><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.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Ezek 32:4	<p>וְנִטְשֵׁתִיךָ בָאֶרֶץ עַל־פָּנֶי הַשָּׂדֶה אֲטִילֶךָ וְהִשְׁכַּנְתִּי עָלֶיךָ כָּל־עוֹף הַשָּׁמַיִם וְהִשְׁבַּעְתִּי מִמֶּךָ חַיִּת כָּל־הָאֶרֶץ:</p>	<p>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.</p>	<p>in the open country ← <i>on the surface of the field</i>.</p>
Ezek 32:5	<p>וְנָתַתִּי אֶת־בְּשָׂרְךָ עַל־הָהָרִים וּמִלְאֹתִי הַגְּאֻזֹּת רְמוֹתֶיךָ:</p>	<p>And I will put your flesh on the mountains, And I will fill the valleys <i>with your lofty person</i>.</p>	<p>lofty <i>person</i> ← <i>loftiness</i>. [AnLx] has <i>heap</i>.</p>

Ezek 32:6	וְהִשְׁקִיתִי אֶרֶץ צָפְתָּךְ מִדְּמֶךָ אֶל־הַהָרִים וְאֶפְקִים יִמְלְאוּן מִדְּמֶךָ:	And I will give drink to the land <u>Which will flow with you</u> – 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 בְּכַבֹּתַי שָׁמַיִם וְהִקְדַּרְתִּי אֶת־כְּכַבְיָהֶם שֶׁשֶׁשׁ 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 בַּשָּׁמַיִם אֶקְדִּירֵם עָלֶיךָ וְנִתְּתִי חֹשֶׁךְ עַל־אֶרְצְךָ נְאֻם אֲדֹנָי יְהוֹה:	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 שִׁבְרָךְ בְּגוֹיִם 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 וּמַלְכֵיהֶם יִשְׁעֲרוּ עָלֶיךָ שֶׁעַר בְּעוֹפְפֵי חֲרָבִי עַל־פְּנֵיהֶם וְחָרְדוּ לְרַגְעִים אִישׁ לְנַפְשׁוֹ בַּיּוֹם 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 <i>in front of them</i> . And they will tremble <u>all</u> <u>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. <i>life</i> ← <i>soul</i> . demise ← <i>fall</i> .
Ezek 32:11	כִּי כֹה אָמַר אֲדֹנָי יְהוֹה חֲרָב מִלֶּךְ־בָּבֶל תִּבּוֹאָךְ:	For <i>this is what</i> the Lord, the LORD, says: «The king of Babylon's sword will come <i>to</i> you.	<i>this is what</i> ← <i>thus</i> .
Ezek 32:12	בְּחֲרָבוֹת גְּבוּרִים אֶפִּיל הַמוֹנֵךְ עָרִיצִי גוֹיִם כָּלָם וְשִׁדְדוּ אֶת־גִּזְאוֹן מִצְרַיִם וְנִשְׁמַד כָּל־הַמּוֹנֶה:	I will cause the fall of your horde by the swords of warriors – All of them <i>being</i> fierce <i>people</i> from the Gentiles – And they will plunder the splendour of Egypt, And all its horde will be destroyed.	
Ezek 32:13	וְהִאֲבִדְתִּי אֶת־כָּל־בְּהֶמְתָּהּ מֵעַל מַיִם רַבִּים וְלֹא תִדְלַחַם רֶגֶל־אָדָם עוֹד וּפִרְסוֹת בְּהֶמָּה 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	אֲזִי אֲשַׁקֵּיעַ מִימֵיהֶם וְנִהְרֹתָם כַּשֶּׁמֶן אֲוִלִיד נָאֻם אֲדֹנָי יְהוִה:	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 שְׁמָמָה וְנִשְׁמָה אֶרֶץ מִמְלָאָה בְּהַכּוֹתִי אֶת־כָּל־יֹשְׁבֵי בָּהּ וַיֵּדְעוּ כִּי־אֲנִי יְהוִה:	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 וְקוֹנִנָּה בָּנוֹת הַגּוֹיִם תְּקוֹנִנָּה אוֹתָהּ עַל־מִצְרַיִם וְעַל־כָּל־הַמּוֹנֶה תְּקוֹנִנָּה אוֹתָהּ נָאֻם אֲדֹנָי יְהוִה: פ	<u>That</u> is 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 בִשְׁתֵּי עָשָׂרָה שָׁנָה בַּחֲמֵשֶׁה עָשָׂר לַחֹדֶשׁ הַזֶּה דִּבֶּר־יְהוִה 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 נֵהָה עַל־הַמּוֹן מִצְרַיִם וְהוֹרְדָהּ אוֹתָהּ וּבָנוֹת גּוֹיִם אֲדָרָם אֶל־אֶרֶץ תַּחְתִּיּוֹת אֶת־יֹרְדֵי בֹר:	“Son of Adam, bewail the horde of Egypt, And <u>lament</u> its <u>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</i>) <i>that they shall</i> <i>descend</i> .
Ezek 32:19	מִמִּי נֶעֱמַת רָדָה וְהִשְׁכָּבָה אֶת־עֶרְלִים:	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 מִשְׁכוֹ אוֹתָהּ וְכָל־הַמּוֹנֶה:	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	יִדְּבְרוּ־לֹא אֵלַי גְּבוּרִים מִתּוֹךְ שְׂאוֹל אֶת־עֲזָרָיו יִרְדּוּ שָׁכְבוּ הָעֶרְלִים חַלְלֵי־חֶרֶב:	The mighty among the warriors will speak <u>to</u> <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 קְבָרֹתָיו בְּלֹם חָלָלִים 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 קְבָרֶיהָ בִּירְכֵי־בֹר וַיְהִי קְהָלָהּ סְבִיבוֹת קְבָרֶתָהּ בְּלֹם חָלָלִים נִפְּלִים בַּחֶרֶב אֲשֶׁר־נָתַנוּ חֲתִית בְּאַרְץ 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 קְבָרֶתָהּ בְּלֹם חָלָלִים הַנִּפְּלִים בַּחֶרֶב אֲשֶׁר־יָרְדּוּ עָרְלִים אֶל־אֶרֶץ תַּחְתִּיּוֹת אֲשֶׁר נָתַנוּ חֲתִיתָם בְּאַרְץ חַיִּים וַיִּשְׂאוּ כְלֻמָּתָם אֶת־יֹרְדֵי בֹר:	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 חָלָלִים נָתַנוּ מִשְׁכָּב לָהּ בְּכָל־הַמוֹנָהּ סְבִיבוֹתָיו קְבָרֶתָהּ בְּלֹם עָרְלִים חָלְלֵי־חֶרֶב כִּי־נָתַן חֲתִיתָם בְּאַרְץ חַיִּים וַיִּשְׂאוּ כְלֻמָּתָם אֶת־יֹרְדֵי בֹר בְּתוֹךְ חָלָלִים נָתַן:	Its bed <u>was appointed</u> among those struck through, Among all its horde. Around <u>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 מֶשֶׁחַ וְכָל־הַמוֹנָהּ סְבִיבוֹתָיו קְבָרֹתֶיהָ בְּלֹם עָרְלִים מְחַלְלֵי חֶרֶב כִּי־נָתַנוּ חֲתִיתָם בְּאַרְץ 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 נְפִלִים מֵעַרְלִים אֲשֶׁר יֵרְדוּ־שָׂאוֹל בְּכָל־מְלַחְמָתָם^ו וַיִּתְּנוּ אֶת־חַרְבֹתָם תַּחַת רַאשֵׁיהֶם וַתְּהִי עֲוֹנָתָם עַל־עֲצָמוֹתָם כִּי־חַתִּית גְּבוּרִים בְּאָרֶץ 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 עַרְלִים תִּשְׁכַּב וְתִשְׁכַּב אֶת־חִלְלֵי־חֶרֶב:</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־נְשִׂאֶיהָ אֲשֶׁר־נָתַנוּ בְּגְבוּרָתָם אֶת־חִלְלֵי־חֶרֶב הֵמָּה אֶת־עַרְלִים יִשְׁכְּבוּ וְאֶת־יֵרֵדֵי 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 כָּלָם וְכָל־צִדְנֵי אֲשֶׁר־יֵרְדוּ אֶת־חִלְלִים בַּחֲתִיתָם מִגְבוּרָתָם בּוֹשִׁים וַיִּשְׁכְּבוּ עַרְלִים אֶת־חִלְלֵי־חֶרֶב וַיִּשְׁאֹו כָּל־מָתָם אֶת־יֵרֵדֵי 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</i> terror, They are ashamed of their <i>show of</i> strength, 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>.</p> <hr/> <p>Sidonians: see Gen 10:15.</p>
Ezek 32:31	<p>אוֹתָם יֵרְאֶה פַרְעֹה וְנָחַם עַל־כָּל־הַמוֹנָה *הַמוֹנָה חִלְלֵי־חֶרֶב פַּרְעֹה וְכָל־חִילוֹ נֹאם אֲדֹנֵי יְהוָה:</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>ketiv</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	<p>כִּי־נָתַתִּי אֶת־חֲתִיתוֹ כִּי־חֲתִיתִי בְּאֶרֶץ חַיִּים וְהִשְׁכַּב בְּתוֹךְ עֲרֻלִים אֶת־חֲלָל־חֶרֶב פָּרַעַה וְכָל־הַמוֹנֶה נָאֵם אֲדֹנָי יְהוֹה: פ</p>	<p>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.”</p>	
Ezek 33:1	<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 33:2	<p>בֶּן־אָדָם דַּבֵּר אֶל־בְּנֵי־עַמְּךָ וְאָמַרְתָּ אֲלֵיהֶם אֶרֶץ כִּי־אָבִיא עָלֶיהָ חֶרֶב וְלָקַחוּ עַם־הָאָרֶץ אִישׁ אֶחָד מִקְצֵיהֶם וְנָתַנּוּ אֹתוֹ לָהֶם לְצִפָּה:</p>	<p>“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,</p>	<p>borders ← <i>ends</i>.</p>
Ezek 33:3	<p>וּרְאָה אֶת־הַחֶרֶב בָּאָה עַל־הָאָרֶץ וְתָקַע בְּשׁוֹפָר וְהִזְהִיר אֶת־הָעָם:</p>	<p>and he sees the sword coming over the land, and he blows the ramshorn and warns the people,</p>	
Ezek 33:4	<p>וְשָׁמַע הַשְׁמַע אֶת־קוֹל הַשּׁוֹפָר וְלֹא נִזְהָר וַתָּבוֹא חֶרֶב וְתִקְחֶהוּ דָּמּוֹ בְּרֹאשׁוֹ יְהִיָּה:</p>	<p>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;</p>	<p>a person hears ← <i>a hearer</i> <u>hears</u>. <u>heed</u> ← <i>admonition</i>.</p>
Ezek 33:5	<p>אֵת קוֹל הַשּׁוֹפָר שָׁמַע וְלֹא נִזְהָר דָּמּוֹ בּוֹ יְהִיָּה וְהוּא נִזְהָר נַפְשׁוֹ מִלָּט:</p>	<p>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>.</p>	<p><u>heed</u> (2x) ← <i>admonition</i>. <u>life</u> ← <i>soul</i>.</p>
Ezek 33:6	<p>וְהִצֵּפָה כִּי־יֵרָאֶה אֶת־הַחֶרֶב בָּאָה וְלֹא־תָקַע בְּשׁוֹפָר וְהָעָם לֹא־נִזְהָר וַתָּבוֹא חֶרֶב וְתִקַּח מֵהֶם נַפְשׁ הוּא בַּעֲוֹנוֹ נִלְקַח וְדָמּוֹ מִיַּד־הַצִּפָּה אֶדְרֹשׁ: ס</p>	<p>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> <u>person's life</u> from them. That <u>person</u> will be taken in his iniquity, but I will require his blood from the hand of the watchman.’</p>	<p>life ← <i>soul</i>.</p>
Ezek 33:7	<p>וְאַתָּה בֶּן־אָדָם צִפֵּה נְתַתִּיד לְבֵית יִשְׂרָאֵל וְשָׁמַעְתָּ מִפִּי דְּבַר וְהִזְהַרְתָּ אֹתָם מִמֶּנִּי:</p>	<p>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.</p>	<p>anything ← <i>a word</i>.</p>

Ezek 33:8	בְּאֶמְרֵי לְרָשָׁע רָשָׁע מוֹת תָּמוּת וְלֹא דִבַּרְתָּ לְהִזְהִיר רָשָׁע מִדַּרְכּוֹ 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> <u>about</u> <u>his way</u> , 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	וְאִתָּה כִּי־הִזְהַרְתָּ רָשָׁע מִדַּרְכּוֹ לָשׁוּב מִמָּנָה וְלֹא־שָׁב מִדַּרְכּוֹ הוּא בְּעוֹנוֹ יָמוּת וְאִתָּה נִפְשְׁךָ הַצֵּלְתָּ: ס	But if you warn the wicked <i>man</i> <u>about</u> 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 <u>life</u> .	about ← <i>from</i> . <hr/> life ← <i>soul</i> .
Ezek 33:10	וְאִתָּה בֶן־אָדָם אָמַר אֶל־בֵּית יִשְׂרָאֵל בֶּן אֲמַרְתָּם לֵאמֹר כִּי־פָשַׁעֵינוּ וְחַטֹּאתֵינוּ עָלֵינוּ וּבָם אֲנַחֲנוּ נִמְקִים וְאִידָּ נָחִיָּה:	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	אָמַר אֲלֵיהֶם חִי־אֲנִי נָא אֲדַנִּי יְהוָה אִם־אֶחְפֹּץ בְּמוֹת הָרָשָׁע כִּי אִם־בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחִיָּה שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים וְלִמָּה 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	וְאִתָּה בֶן־אָדָם אָמַר אֶל־בְּנֵי־עַמְּךָ צְדָקָת הַצְדִּיק לֹא תִצְלִלְנוּ בְּיוֹם פִּשְׁעוֹ וְרָשָׁעַת הָרָשָׁע לֹא־יִבְשָׁל בָּהּ בְּיוֹם שׁוּבוֹ מִרָשָׁעוֹ וְצְדִיק לֹא יִכָּל לַחְיֹת בָּהּ בְּיוֹם 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> <i>is</i> 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 <u>his sin</u> .	his sin ← <i>his sinning</i> ← <i>his "to sin"</i> .
Ezek 33:13	בְּאֶמְרֵי לַצְדִּיק חַיָּה יְחִיָּה וְהוּא־בִטָּח עַל־צְדָקָתוֹ וְעָשָׂה עוֹל כָּל־צְדָקָתוֹ **צְדָקָתוֹ לֹא תִזְכְּרָנָה וּבְעוֹלוֹ אֲשֶׁר־עָשָׂה בּוֹ יָמוּת:	When I say of the righteous <i>man</i> , « <u>He will certainly live</u> », and he trusts in his righteousness, but he commits injustice, none of his {K: righteousness} [Q: <u>righteous deeds</u>] 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 <i>deeds</i> (<i>qeré</i>) ← <i>righteousnesses</i> .
Ezek 33:14	וּבְאֶמְרֵי לְרָשָׁע מוֹת תָּמוּת וְשָׁב מִחַטָּאתוֹ וְעָשָׂה מִשְׁפָּט וְצְדָקָה:	And when I say to the wicked <i>man</i> , « <u>You will certainly die</u> », but he turns back from his sin and does justice and righteousness,	you will certainly die: infinitive absolute.

Ezek 33:15	חָבַל יָשִׁיב רָשָׁע גְּזֻלָּהּ יִשְׁלֵם בַּחֲקוֹת הַחַיִּים הֵלֵךְ לִבְלֹתִי עֲשׂוֹת עוֹל חֵן יִחְיֶה לֹא יָמוּת:	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	כָּל-חַטָּאתוֹ **חַטָּאתָיו אֲשֶׁר חָטָא לֹא תִזְכְּרָנָה לוֹ מִשְׁפָּט וּצְדָקָה עֲשֶׂה חֵן יִחְיֶה:	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</i> / <i>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	וַאֲמָרוּ בְנֵי עַמִּי לֹא יִתְּכֵן דֶּרֶךְ אֲדֹנָי וְהִמָּה דֶּרֶכְכֶּם לֹא-יִתְּכֵן:	Yet the sons of your people have said, 'The way of the LORD* is not fair.' But <i>it is</i> their way <i>which</i> is not fair.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ezek 33:18	בְּשׁוּב-צַדִּיק מִצְדָּקָתוֹ וַעֲשֶׂה עוֹל וּמָת בָּהֶם:	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	וּבְשׁוּב רָשָׁע מִרְשָׁעָתוֹ וַעֲשֶׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם הוּא יִחְיֶה:	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	וַאֲמַרְתֶּם לֹא יִתְּכֵן דֶּרֶךְ אֲדֹנָי אִישׁ כְּדַרְכּוֹ אֲשַׁפּוּט אֶתְכֶּם בֵּית יִשְׂרָאֵל פ	But you say, 'The way of the LORD* is not fair.' But I will judge you each according to his ways, O house of Israel."	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <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	וַיְהִי בַשָּׁנָה שְׁנֵי עָשָׂר שָׁנָה בַּעֲשָׂרֵי בַחֲמֵשֶׁה לַחֹדֶשׁ לְגִלוֹתֵנוּ בְּאֶ-אֵלֵי הַפָּלִיט מִירוּשָׁלַם לֵאמֹר הִכָּתָה הָעִיר:	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, that an escapee 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	וַיְדַיְהוֹה הִיָּתָה אֵלַי בָּעֶרֶב לִפְנֵי בּוֹא הַפָּלִיט וַיִּפְתַּח אֶת-פִּי עַד-בּוֹא אֵלַי בִּבְקָר וַיִּפְתַּח פִּי וְלֹא נֶאֱלַמְתִּי עוֹד: 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	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← <i>became</i> .

Ezek 33:24	בְּנֵי-אָדָם יֹשְׁבֵי הַחֲרָבוֹת הָאֵלֶּה עַל-אֲדֻמַּת יִשְׂרָאֵל אֹמְרִים לְאֹמֶר אֶחָד הִיא אֲבִרָהֶם וַיִּירֶשׁ אֶת-הָאָרֶץ וַאֲנַחְנוּ רַבִּים לָנוּ נַתָּנָה הָאָרֶץ לְמוֹרְשָׁהּ: ס	“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, <i>whereas</i> we are many, <i>and</i> the land has been given to us as an inheritance.’	territory ← <i>ground</i> . whereas: adversative use of the <i>vav</i> .
Ezek 33:25	לְכֹן אֹמֶר אֲלֵיהֶם כֹּה-אָמַר אֲדֹנִי יְהוָה עַל-הַדָּם תֹּאכְלוּ וְעֵינֵיכֶם תִּשְׂאוּ אֶל-גִּלּוּלֵיכֶם וְדָם תִּשְׁפְּכוּ וְהָאָרֶץ תִּירָשׁוּ:	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?»	this <i>is what</i> ← <i>thus</i> .
Ezek 33:26	עֲמַדְתֶּם עַל-חֲרָבְכֶם עֲשִׂיתֶן תּוֹעֵבָה וְאִישׁ אֶת-אִשְׁתּוֹ רָעוּהוּ טְמֵאתֶם וְהָאָרֶץ תִּירָשׁוּ: ס	You have <u>confided</u> in your swords, you have committed an abomination, and each has defiled his neighbour's wife. So will you inherit the land?» ’	confided in ← <i>stood on</i> . See Dan 11:14. swords ← <i>sword</i> (one per person). English uses the plural (more than one sword in the group).
Ezek 33:27	כֹּה-תֹאמַר אֲלֵיהֶם כֹּה-אָמַר אֲדֹנִי יְהוָה חֵי-אֲנִי אִם-לֹא אֲשֶׁר בַּחֲרָבוֹת בַּחֲרָב יִפְּלוּ וְאֲשֶׁר עַל-פְּנֵי הַשָּׂדֶה לַחִיָּה נָתַתִּיו לְאֹכְלוֹ וְאֲשֶׁר בַּמְּצֻדוֹת וּבַמְּעֻרוֹת בַּדֶּבֶר יָמוּתוּ:	Say <i>this</i> to them: ‘This <i>is what</i> my Lord the LORD says: « <i>As</i> I live, they who <i>are</i> in the wastelands <i>will certainly fall</i> 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.	this ← <i>thus</i> . this <i>is what</i> ← <i>thus</i> . will certainly fall: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. the open countryside ← <i>surface of the field</i> .
Ezek 33:28	וְנָתַתִּי אֶת-הָאָרֶץ שְׂמָמָה וּמִשְׁמָהּ וְנִשְׁבַּת גָּאוֹן עִזָּהּ וּשְׂמֹמוֹ הָרִי יִשְׂרָאֵל מֵאֵין עוֹבֵר:	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.	
Ezek 33:29	וַיָּדְעוּ כִּי-אֲנִי יְהוָה בְּתַתִּי אֶת-הָאָרֶץ שְׂמָמָה וּמִשְׁמָהּ עַל כָּל-תּוֹעֵבוֹתֵיכֶם אֲשֶׁר עָשׂוּ: ס	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.» ’	the LORD: see [CB] App. 32 and the notes for this verse, and see our note to Ezek 33:20.
Ezek 33:30	וְאַתָּה בְּנֵי-אָדָם בְּנֵי עַמֶּךָ הַנִּדְבָּרִים בָּךְ אֵצֶל הַקִּירוֹת וּבִפְתָּחֵי הַבָּתִּים וְדִבְרִי-חֵד אֶת-אֶחָד אִישׁ אֶת-אֶחָיו לֵאמֹר בֹּאוּ-נָא וְשִׁמְעוּ מִה הַדְּבָר הַיֹּצֵא מֵאֵת יְהוָה:	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.’	

Ezek 33:31	<p>וַיָּבֹאוּ אֵלַי כַּמְבֹּאֲעִים וַיֵּשְׁבוּ לִפְנֵי עָמִי וַיִּשְׁמְעוּ אֶת־דְּבָרֵי וְאוֹתָם לֹא יַעֲשׂוּ כִּי־עֲגָבִים בְּפִיהֶם הָמָּה עֲשִׂים אַחֲרֵי בָעֵצָם לִבָּם הַלֵּךְ:</p>	<p>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 <u>show</u> love in their speech, <i>but</i> their heart goes after <u>unjust gain</u>.</p>	<p>influx ← <i>entering</i>.</p> <hr/> <p>show ← <i>do</i>.</p> <hr/> <p>unjust gain ← <i>their unjust gain</i>.</p>
Ezek 33:32	<p>וְהִנֵּה לָהֶם כְּשִׁיר עֲגָבִים יָפָה קוֹל וּמִטֵּב נֶגֶן וַיִּשְׁמְעוּ אֶת־דְּבָרֵי וְעֲשִׂים אֵינָם אוֹתָם:</p>	<p>And here you <u>are</u> like a lovely song to them, <u>nice</u> vocally, and a <u>good musician</u>. So they will hear your words, but they will not do them.</p>	<p>here you <i>are</i> ← <i>behold you</i>.</p> <hr/> <p>nice vocally ← <i>fair of voice</i>.</p> <hr/> <p>a good musician ← <i>doing well to play music</i>.</p>
Ezek 33:33	<p>וּבִבֹּאָה הִנֵּה בָאָה וַיִּדְעוּ כִּי נָבִיא הָיָה בְּתוֹכָם: ס</p>	<p>And when this comes to pass – behold, it is coming – they will know that there was a prophet among them.”</p>	
Ezek 34:1	<p>וַיְהִי דְּבַר־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 34:2	<p>בֶּן־אָדָם הִנָּבֵא עַל־רֹעֵי יִשְׂרָאֵל הִנָּבֵא וְאָמַרְתָּ אֲלֵיהֶם לְרָעִים כֹּה אָמַר יְיָ אֲדֹנָי יְהוִה הוּא רֹעֵי־יִשְׂרָאֵל אֲשֶׁר הָיוּ רָעִים אוֹתָם הֲלוֹא הִצָּאן יָרְעוּ הָרָעִים:</p>	<p>“Son of Adam, prophesy to the shepherds of Israel; prophesy and say to these shepherds, ‘<u>This is what</u> 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?</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Ezek 34:3	<p>אֶת־הַחֶלֶב תֹּאכְלוּ וְאֶת־הַצֶּמֶר תִּלְבָּשׁוּ הַבְּרִיָּאָה תִּזְבְּחוּ הַצֹּאן לֹא תִרְעוּ:</p>	<p>You eat <u>the fatness</u>, and you clothe yourselves <i>with</i> the wool. You sacrifice the fattened animal, <i>but</i> you do not tend the flock.</p>	<p>the fatness: i.e. <i>the best part</i>.</p>
Ezek 34:4	<p>אֶת־הַנְּחֹלֹת לֹא חִזַּקְתָּם וְאֶת־הַחֹלָה לֹא־רַפֵּאתָם וְלִנְשֻׁבָּרָת לֹא חִבַּשְׁתָּם וְאֶת־הַנִּדְחָת לֹא הִשְׁבַּתָּם וְאֶת־הָאֲבֵדֹת לֹא בִקְשַׁתָּם וּבְחִזְקָה רִדִּיתָם אֹתָם וּבְכָפָרָךְ:</p>	<p>You have not strengthened the ailing, nor have you <u>nursed</u> the sick, nor have you bound up the <u>crushed</u>, nor have you brought back <u>her who</u> was driven out, nor have you sought that which was getting lost. But you have ruled over them with force and with rigour.</p>	<p>nursed ← <i>healed</i>.</p> <hr/> <p>crushed ← <i>broken</i>.</p> <hr/> <p>her who: or, generalising, <i>that which</i>.</p>
Ezek 34:5	<p>וַתִּפּוּצְיֵנָה מִבְּלֵי רָעָה וַתִּהְיֶינָה לְאֹכְלָה לְכָל־חַיַּת הַשָּׂדֶה וַתִּפּוּצְיֵנָה:</p>	<p>And they were scattered for want of a shepherd, and they were food for all <i>kinds of</i> wild animals, <u>so</u> they were scattered.</p>	<p>so: consecutive use of the vav.</p>

Ezek 34:6	<p>יִשָּׁגוּ צֹאנִי בְּכָל-הַהָרִים וְעַל כָּל-גִּבְעָה רָמָה וְעַל כָּל-פְּנֵי הָאָרֶץ נִפְצוּ צֹאנִי וְאִין דּוֹרֵשׁ וְאִין מְבַקֵּשׁ:</p>	<p>My flock has gone astray in all the mountains and on every high hill, and my flock has been scattered all <i>over</i> the surface of the earth, with no-one seeking <i>them</i> and no-one searching for <i>them</i>.</p>	
Ezek 34:7	<p>לְכֹן רֹעִים שְׁמְעוּ אֶת-דְּבַר יְהוָה:</p>	<p>So, <i>you</i> shepherds, hear the word of the LORD.</p>	
Ezek 34:8	<p>חִי-אֲנִי נָא אֲדַנִּי יְהוָה אִם-לֹא יַעַן הֵיזֶה-צֹאנִי לְבֹז וְתִהְיֶינָה צֹאנִי לְאֹכְלָה לְכָל-חַיַּת הַשָּׂדֶה מֵאִין רֹעֶה וְלֹא-דִרְשׁוּ רְעִי אֶת-צֹאנִי וַיִּרְעוּ הָרֹעִים אוֹתָם וְאֶת-צֹאנִי לֹא רָעוּ: ס</p>	<p>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.</p>	<p><i>it is most definitely the case that:</i> asseveration using an abbreviation of the oath formula of 2 Sam 19:13.</p>
Ezek 34:9	<p>לְכֹן הָרֹעִים שְׁמְעוּ דְּבַר-יְהוָה:</p>	<p>So, you shepherds, hear the word of the LORD.»</p>	
Ezek 34:10	<p>כֹּה-אָמַר אֲדַנִּי יְהוָה הִנְנִי אֶל-הָרֹעִים וְדִרְשָׁתִּי אֶת-צֹאנִי מִיָּדָם וְהִשְׁבַּתִּים מִרְעוֹת צֹאן וְלֹא-יִרְעוּ עוֹד הָרֹעִים אוֹתָם וְהִצַּלְתִּי צֹאנִי מִפִּיָּהֶם וְלֹא-תִהְיֶיןָ לָהֶם לְאֹכְלָה: ס</p>	<p>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</i> them, and I will rescue my flock from their mouth, and they will not be food for them <i>any longer</i>.»</p>	<p>this is what ← <i>thus</i>. I am here ← <i>behold me</i>. charge ← <i>hand</i>. tend them: AV differs (<i>feed themselves</i>), but see the previous clause in the sentence.</p>
Ezek 34:11	<p>כִּי כֹה אָמַר אֲדַנִּי יְהוָה הִנְנִי-אֲנִי וְדִרְשָׁתִּי אֶת-צֹאנִי וּבְקִרְתִּים:</p>	<p>For this <i>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,</p>	<p>this is what ← <i>thus</i>. here I am, my very self ← <i>behold me, I</i>.</p>
Ezek 34:12	<p>כְּבִקְרַת רֹעֶה עֹדְרוֹ בְּיוֹם-הַיּוֹתָו בְּתוֹךְ-צֹאנֹו נִפְרָשׁוֹת בֵּין אֲבִיקָר אֶת-צֹאנִי וְהִצַּלְתִּי אֹתָהֶם מִכָּל-הַמְּקוֹמֹת אֲשֶׁר נִפְצוּ שָׁם בְּיוֹם עָנָן וְעֶרְפָּל:</p>	<p>and as a shepherd 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.</p>	<p>when he is ← <i>on the day of his being</i>. a cloudy and gloomy day ← <i>a day of cloud and gloom</i>, a Hebraic genitive.</p>
Ezek 34:13	<p>וְהוֹצֵאתִים מִן-הָעַמִּים וְקִבַּצְתִּים מִן-הָאֲרָצוֹת וְהִבִּיאתִים אֶל-אֲדֹמָתָם וְרִעִיתִים אֶל-הָרִי יִשְׂרָאֵל בְּאִפְיקֵים וּבְכָל מוֹשְׁבֵי הָאָרֶץ:</p>	<p>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>.</p>	<p>in the land ← <i>of the land</i>.</p>

Ezek 34:14	בְּמִרְעָה-טוֹב אֶרְעָה אֹתָם וּבְהָרֵי מְרוֹם-יִשְׂרָאֵל יִהְיֶה נֹוֹהֵם שָׁם תִּרְבְּצֶנָה בְּנוֹה טוֹב וּמִרְעָה שָׁמֶן תִּרְעִינָה אֶל-הָרֵי 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</i> <u>rich</u> pasture on the mountains of Israel.	fold (2x): or dwelling place. rich ← <i>fat; fertile</i> .
Ezek 34:15	אֲנִי אֶרְעָה צֹאנִי וְאֲנִי אֲרִבִּיצֵם נֶאֱם אֲדֹנָי יְהוִה:	I will tend my flock, and I will give them <u>somewhere</u> to lie down, says the Lord, the LORD.	give them <i>somewhere</i> to lie down ← <i>cause them to lie</i> down.
Ezek 34:16	אֶת־הָאֲבֵדֹת אֶבְקֹשׁ וְאֶת־הַנִּדְחֹת אֲשִׁיב וְלִנְשֹׁבֶרֶת אֶחְבֹּשׁ וְאֶת־הַחֹלָה אֶחַזֵּק וְאֶת־הַשְּׁמֵנָה וְאֶת־הַחֹזֶקֶה אֲשַׁמִּיד 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. I <u>will tend them</u> with justice.»	I will tend them ← <i>I will tend</i> <i>her / it</i> .
Ezek 34:17	וְאַתָּנָה צֹאנִי כֹה אָמַר אֲדֹנָי יְהוִה הִנְנִי שֹׁפֵט בֵּין-שֵׁה לְשֵׁה לְאֵילִים וְלַעֲתוּדִים:	And <i>as for</i> you, my flock, <u>this is</u> <u>what</u> the Lord, the LORD, says: ‘I <u>am about</u> to judge between flock animal and flock animal, between rams and he-goats.	this is what ← <i>thus</i> . I am about to ← <i>behold me</i> .
Ezek 34:18	הַמֵּעֵט מִכֶּם הַמִּרְעָה הַטוֹב תִּרְעֹו וְיִתֵּל מִרְעֵיכֶם תִּרְמָסוּ בְּרִגְלֵיכֶם וּמִשְׁקַע־מַיִם תִּשְׁתּוּ וְאֵת הַנּוֹתָרִים בְּרִגְלֵיכֶם תִּרְפְּשׁוּן:	<i>Is</i> it a small matter to <u>you</u> <i>that</i> you feed <i>yourselves</i> on good pasture, but you trample on the rest of your pastures with your feet? And <i>that</i> you <i>yourselves</i> drink <i>from</i> a pool of water, but you stir up <u>the rest of the water</u> with your feet?	to you ← <i>from / than you</i> . the rest <i>of the water</i> : i.e. what “the flock” will have to drink.
Ezek 34:19	וְצֹאנִי מִרְמָס רִגְלֵיכֶם תִּרְעִינָה וּמִרְפֶּשׁ רִגְלֵיכֶם תִּשְׁתִּינָה: ס	So my flock <i>have to</i> feed on the <i>pasture</i> trampled by your feet, and drink from the <i>water</i> stirred up <u>by your feet</u> .	by your feet ← <i>of your feet</i> . Wider use of the construct state, here as an instrument of the passive.
Ezek 34:20	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה אֵלֵיהֶם הִנְנִי-אֲנִי וּשְׁפֹטֹתִי בֵּין-שֵׁה בְרִיָּה וּבֵין שֵׁה רִזָּה:	Therefore <u>this is what</u> the Lord, the LORD, says to them: «I <u>myself am</u> here, and I will judge between fatted flock animals and lean flock animals,	this is what ← <i>thus</i> . I myself <i>am</i> here ← <i>behold me</i> , <i>I</i> .
Ezek 34:21	יַעַן בָּצַד וּבִכְתָּל תִּהְדָּפוּ וּבִקְרִינֵיכֶם תִּנְגַּחוּ כָל־הַנֶּחֱלֹוֹת עַד אֲשֶׁר הִפִּיצוּתֶם אוֹתָנָה אֶל־הַחוּצָה:	because you have pushed with <i>your side</i> and <i>your</i> shoulder, and you have butted all the ailing with your horns until you had scattered them <u>widely</u> .	widely ← <i>to outside</i> .
Ezek 34:22	וְהוֹשַׁעְתִּי לְצֹאנִי וְלֹא־תִהְיֶינָה עוֹד לִבְזֻ וּשְׁפֹטֹתִי בֵּין שֵׁה לְשֵׁה:	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 יִהְיֶה 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 אֱלֹהֵי לָהֶם לְאֱלֹהִים וְעַבְדִּי דָוִד נָשִׂיא בְּתוֹכָם אֲנִי יְהוָה דִּבַּרְתִּי:	And I, the LORD, will be their God, and my servant David <i>will be</i> a leader among them. I, the LORD, have spoken.	leader: or <i>prince</i> .
Ezek 34:25	וְכָרַתִּי לָהֶם בְּרִית שָׁלוֹם וְהִשְׁבַּתִּי חַיֵּי-רֹעֶה מִן-הָאָרֶץ וַיֵּשְׁבוּ בַּמִּדְבָּר לְבֶטֶח 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. live ← <i>dwell</i> .
Ezek 34:26	וְנָתַתִּי אוֹתָם וּסְבִיבוֹת גְּבַעְתִּי בִּרְכָּה וְהוֹרַדְתִּי הַגֶּשֶׁם בְּעִתּוֹ גֶּשְׁמִי בִּרְכָּה יִהְיֶה:	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 לֵעָץ הַשָּׂדֶה אֶת-פְּרִיֹו וְהָאָרֶץ תִּתֵּן יְבוּלָהּ וְהֵיוּ עַל-אֲדָמָתָם לְבֶטֶח וַיֵּדְעוּ כִּי-אֲנִי יְהוָה בְּשִׁבְרִי אֶת-מַטּוֹת עַלְם 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 grip of those who exploit them.	wild tree ← <i>tree of the field / countryside</i> . grip ← <i>hand</i> .
Ezek 34:28	וְלֹא-יִהְיוּ עוֹד בָּז לַגּוֹיִם וְחַיֵּית הָאָרֶץ לֹא תֹאכְלֵם וַיֵּשְׁבוּ לְבֶטֶח וְאֵין 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> . Compare this verse with Lev 26:6, Job 11:19, Isa 17:2, Mic 4:4, Zeph 3:13.
Ezek 34:29	וְהִקְמַתִּי לָהֶם מַטֵּעַ לֶשֶׁם וְלֹא-יִהְיוּ עוֹד אֶסְפֵי רָעַב בָּאָרֶץ וְלֹא-יִשְׁאָו עוֹד בְּלִמָּת הַגּוֹיִם:	And I will establish a <u>plantation</u> for them of renown, and they will no longer be gathered <i>to their 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]. the reproach of the Gentiles: an objective genitive (the Gentiles reproach).
Ezek 34:30	וַיֵּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אַתֶּם וְהִמָּה עַמִּי בֵּית יִשְׂרָאֵל נֹאם אֲדֹנָי 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	וְאַתֶּן צֹאֲנִי צֹאן מִרְעִיתִי אֲדָם אַתֶּם אֲנִי אֱלֹהֵיכֶם נֹאם אֲדֹנָי 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 seed ← <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	בֶּן-אָדָם שִׁים פָּנֶיךָ עַל-הָרִשְׁעִיר וְהִנָּבֵא עָלָיו:	“Son of Adam, <u>direct your attention</u> to Mount Seir, and prophesy against it,	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 יְהוִה הִנְנִי אֵלֶיךָ הָרִשְׁעִיר וְנִטִּיתִי יָדִי עָלֶיךָ וְנִתְּתִיךָ שְׁמָמָה וּמִשְׁמָה:	and say to it, ‘This <i>is what</i> my Lord the LORD says: «Here I <i>am</i> 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 <i>is what</i> ← <i>thus</i> . <hr/> here I <i>am</i> ← <i>behold me</i> .
Ezek 35:4	עָרֶיךָ חָרְבָה אֲשִׁים וְאַתָּה שְׁמָמָה תִּהְיֶה וְיָדַעְתָּ כִּי-אֲנִי יְהוִה:	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 הָיְוֹת לָךְ אֵיבַת עוֹלָם וַתִּגֹּר אֶת-בְּנֵי-יִשְׂרָאֵל עַל-יַד־חֶרֶב בָּעֵת אִידָם בָּעֵת עֶזְרָן קָץ:	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 <i>Mount Seir</i> .
Ezek 35:6	לִכֵּן חִי-אֲנִי נֹאֵם אֲדֹנָי יְהוִה כִּי-לֹדֶם אֶעֱשֶׂךָ וְדָם יִרְדָּפְךָ אִם-לֹא דָם שָׁנֵאתָ וְדָם יִרְדָּפְךָ:	Therefore, <i>as</i> I live, 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> . <hr/> 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	וְנִתַּלְתִּי אֶת-הָרִשְׁעִיר לְשִׁמְמָה וּשְׁמָמָה וְהִכְרַתִּי מִמֶּנּוּ עֹבֵר וְשׁוֹב:	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 חֲלָלִיו גְּבוּעוֹתֶיךָ וּגְאוֹתֶיךָ וְכָל-אֲפִיקֶיךָ חֲלָלִי-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 אֶתְּנֶךָ וְעָרֶיךָ לֹא *תִּישְׁבְּנָה *תִּשְׁבְּנָה וְיָדַעְתֶּם כִּי-אֲנִי יְהוִה:	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>qeré</i> could be re-pointed to תִּשְׁבְּנָה, the sense of the <i>ketiv</i> .
Ezek 35:10	יַעַן אָמַרְךָ אֶת-שְׁנֵי הַגּוֹיִם וְאֶת-שְׁתֵּי הָאֲרָצוֹת לִי תִהְיֶינָה וִירְשֻׁנָּה וִיהוֶה שָׁם הָיָה:	Because you said, ‘The two nations and the two countries will be mine, and we will inherit it’, when the LORD was <i>present</i> there,	it: feminine, so perhaps collective, but see [CB].

Ezek 35:11	לְכֹן חֵי־אֲנִי נֹאֵם אֲדֹנָי יְהוֹה וְעָשִׂיתִי כְּאַפִּי וְכַקְנָאֲתִיד אֲשֶׁר עָשִׂיתָה מִשְׁנֹאֲתִיד בָּם וְנֹדַעְתִּי בָם כְּאֲשֶׁר אֶשְׁפֹּטָד:	as I live, says the Lord, the LORD, I will act according to your anger and your envy which you have <u>shown</u> , because of your hatred of them. And I will have become known among them when I judge you.	shown ← <i>done</i> .
Ezek 35:12	וַיִּדְעַתְּ כִּי־אֲנִי יְהוֹה שְׁמַעְתִּי אֶת־כָּל־נִאֲצוּתֶיךָ אֲשֶׁר אָמַרְתָּ עַל־הָרֵי יִשְׂרָאֵל לֵאמֹר *שִׁמְמָה *שְׁמָמוּ 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 <u>prey</u> .>	prey ← <i>food</i> .
Ezek 35:13	וַתַּגְדִּילוּ עָלַי בְּפִיכֶם וְהִעַתְרַתֶּם עָלַי דְּבָרֵיכֶם אֲנִי שְׁמַעְתִּי: ס	And you have <u>acted</u> presumptuously against me with your mouth, and you have been profuse <i>with</i> your words against me. I have heard <i>them</i> .>	acted presumptuously ← <i>made great</i> .
Ezek 35:14	כֹּה אָמַר אֲדֹנָי יְהוֹה כְּשִׁמְחָה כָּל־הָאָרֶץ שְׁמָמָה אֶעֱשֶׂה־לָּךְ:	This <i>is what</i> my Lord the LORD says: «When the whole of the <u>land</u> is joyful, I will make you a desolation.	this <i>is what</i> ← <i>thus</i> . land: or <i>earth</i> .
Ezek 35:15	כְּשִׁמְחָתְךָ לְנַחֲלַת בֵּית־יִשְׂרָאֵל עַל אֲשֶׁר־שְׁמָמָה בְּךָ אֶעֱשֶׂה־לָּךְ שְׁמָמָה תִּהְיֶה הָר־שַׁעִיר וְכָל־אֲדוֹם כְּלָה וַיִּדְעוּ כִּי־אֲנִי יְהוֹה: פ	As <i>was</i> your rejoicing at the <u>fate</u> 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 <i>inheritance</i> .
Ezek 36:1	וְאַתָּה בֶן־אָדָם הִנָּבֵא אֶל־הָרֵי יִשְׂרָאֵל וְאָמַרְתָּ הָרֵי יִשְׂרָאֵל שְׁמַעוּ דְּבַר־יְהוֹה:	“And you, son of Adam, prophesy to the mountains of Israel and say, ‘ <i>You</i> mountains of Israel, hear the word of the LORD.	
Ezek 36:2	כֹּה אָמַר אֲדֹנָי יְהוֹה יֵעַן אָמַר הָאוֹיֵב עָלֵיכֶם הָאֵחַ וּבָמוֹת עוֹלָם לְמוֹרָשָׁה הִיתָה 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 <u>come into our possession</u> >,	this <i>is what</i> ← <i>thus</i> . come into our possession ← <i>become to us to a possession</i> , discordant in number, or concordant with the complement.
Ezek 36:3	לְכֹן הִנָּבֵא וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוֹה יֵעַן בִּיעַן שִׁמוֹת וְשִׂאף אֶתְכֶם מִסָּבִיב לְהִיזוֹתְכֶם מִזִּרְשָׁה לְשִׂאֲרֵית הַגּוֹיִם וַתֵּעְלוּ עַל־שִׁפְתַּת לָשׁוֹן וּדְבַת־עַם:	prophesy and say, <This <i>is what</i> my Lord the LORD says: "Because <i>and</i> for the <i>very</i> reason <i>that</i> they have made <i>you</i> mountains of Israel desolate, and they have <u>swallowed</u> you <u>up</u> <i>all</i> around, so that you became a possession to the remainder of the nations, and you were <u>incorporated</u> into the gossip and slander of the people,	this <i>is what</i> ← <i>thus</i> . swallowed ... up ← <i>inhaled</i> , in an infinitive absolute. incorporated ← <i>brought up</i> . gossip ← <i>lip of the tongue</i> .

Ezek 36:4	<p>לְכֹן הָרֵי יִשְׂרָאֵל שִׁמְעוּ דְּבַר־אֲדֹנָי יְהוֹה כֹּה־אָמַר אֲדֹנָי יְהוֹה לְהָרִים וּלְגִבְעוֹת לְאִפְּיָקִים וּלְגֵאֵזוֹת וּלְחֲרָבוֹת הַשְׁמָמוֹת וְלָעָרִים הַנִּעְזְבוֹת אֲשֶׁר הָיוּ לְבָז וּלְלֵעָג לְשֹׂאֲרֵית הַגּוֹיִם אֲשֶׁר מִסְבִּיב: ס</p>	<p>you mountains of Israel, hear the word of the Lord, the LORD." > » 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 יְהוֹה אִם־לֹא בָאֵשׁ קִנֵּאתִי דְבַרְתִּי עַל־שֹׂאֲרֵית הַגּוֹיִם וְעַל־אֲדוֹם כֹּל־אֲשֶׁר נָתַנּוּ־אֶת־אֶרְצִי לָהֶם לְמִוְרָשָׁה בְּשִׂמְחָת כָּל־לֵבָב בְּשֹׂאֵט נִפְשׁ לְמַעַן מִגְרָשָׁה לְבָז:</p>	<p>so this <i>is what</i> my Lord the LORD says: «I have <u>most definitely spoken</u> in the <u>ardour</u> 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 <i>and</i> <u>inward contempt</u> in <u>plundering</u> it as a spoil.» ’</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <p>I have most definitely spoken: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.</p> <p>ardour ← <i>fire</i>.</p> <p>inward contempt ← <i>contempt of soul</i>.</p> <p>in plundering: gerundial use of the infinitive. Aramaic form.</p>
Ezek 36:6	<p>לְכֹן הִנָּבֵא עַל־אֲדַמַּת יִשְׂרָאֵל וְאָמַרְתָּ לְהָרִים וּלְגִבְעוֹת לְאִפְּיָקִים וּלְגֵאֵזוֹת כֹּה־אָמַר אֲדֹנָי יְהוֹה הִנְנִי בְּקִנְיָתִי וּבְחִמְתִּי דְבַרְתִּי יַעַן כָּל־מַת גּוֹיִם נִשְׂאָתָם:</p>	<p>Therefore prophesy concerning the <u>land</u> 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 <u>you</u> are bearing the ignominy <i>shown</i> by the Gentiles.»</p>	<p>land ← <i>ground</i>.</p> <p>this <i>is what</i> ← <i>thus</i>.</p> <p>behold ← <i>behold me</i>.</p> <p>you: the mountains etc. are spoken to, up to Ezek 36:15.</p>
Ezek 36:7	<p>לְכֹן כֹּה אָמַר אֲדֹנָי יְהוֹה אֲנִי נִשְׂאָתִי אֶת־יָדִי אִם־לֹא הַגּוֹיִם אֲשֶׁר לָכֶם מִסְבִּיב הֵמָּה כָּל־מַתָּם יִשְׂאוּ:</p>	<p>Therefore this <i>is what</i> my Lord the LORD says: «I have <u>raised my hand</u>; the Gentiles whom you <i>have</i> round about <u>you will</u> <u>certainly bear</u> their ignominy.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <p>raised my hand: i.e., [CB], <i>sworn</i>.</p> <p>will certainly bear: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.</p>
Ezek 36:8	<p>וְאַתֶּם הָרֵי יִשְׂרָאֵל עֲנִפְכֶּם תִּתְּנוּ וּפְרִיכֶם תִּשְׂאוּ לְעַמִּי יִשְׂרָאֵל כִּי קָרְבוּ לָבוֹא:</p>	<p>But you, <i>you</i> mountains of Israel, will put out your <u>branches</u> and bear your fruit for my people Israel, for they <u>will soon be</u> coming,</p>	<p>branches ← <i>branch</i>.</p> <p>will soon be ← <i>are close to</i>.</p>
Ezek 36:9	<p>כִּי הִנְנִי אֵלֵיכֶם וּפָנִיתִי אֵלֵיכֶם וְנִעַבְדְתֶּם וְנִזְרַעְתֶּם:</p>	<p>for I <u>am</u> here for you, and I have turned to you, <u>so that</u> you will be cultivated and sown.</p>	<p>I <i>am</i> here ← <i>behold me</i>.</p> <p>so that: purposive use of the <i>vav</i>.</p>
Ezek 36:10	<p>וְהִרְבֵּיתִי עֲלֵיכֶם אָדָם כָּל־בֵּית יִשְׂרָאֵל כֹּלָּה וְנִשְׁבְּלוּ הָעָרִים וְהַחֲרָבוֹת תִּבְנֶינָה:</p>	<p>And I will increase <i>the number of people</i> on you – the whole house of Israel <i>in</i> its entirety – and the cities will be inhabited, and the ruins will be <u>rebuilt</u>.</p>	<p>people ← <i>Adam</i>.</p> <p>rebuilt ← <i>built</i>.</p>

Ezek 36:11	וְהִרְבֵּיתִי עֲלֵיכֶם אָדָם וּבְהֵמָה וּרְבוּ וּפָרוּ וְהוֹשַׁבְתִּי אֶתְכֶם בְּקִדְמוֹתֵיכֶם וְהִטַּבְתִּי מִרְאשֵׁיתֵיכֶם וַיִּדְעֻתֶם 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 <i>install</i> you as in your <i>previous state</i> , 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 לְשַׁכֵּלֵם: ס	And I will lead <i>people</i> 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 יֶעַן אֲמָרִים לָכֶם אֲכַלְתָּ אָדָם *אֲתִי *אֶתָּ וּמִשְׁכַּלְתָּ *גּוֹיךָ **גּוֹיֶיךָ הָיִיתָ:	This <i>is what</i> my Lord the LORD says: «Because they say to you, <i>«You devour people, and you have been bereaving your {K: nation} [Q: nations],</i>	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־תֹאכְלִי עוֹד *וּגּוֹיךָ **וּגּוֹיֶיךָ לֹא *תִכְשַׁלִּי-**תִשְׁכַּלִּי עוֹד נָא אֲדֹנָי יְהוָה:	you will no longer devour <i>people</i> , 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 כְּלִמָּת הַגּוֹיִם וְחִרְפַּת עַמִּים לֹא תִשְׁאִי־עוֹד *וּגּוֹיךָ **וּגּוֹיֶיךָ לֹא־תִכְשַׁלִּי עוֹד נָא אֲדֹנָי יְהוָה: ס	And I will no longer let the contempt of the <i>Gentiles directed at you be heard</i> , and you will no longer bear the reproach of the <i>nations</i> , 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 <i>came</i> to me and said,	came ← <i>became</i> .
Ezek 36:17	בֶּן־אָדָם בֵּית יִשְׂרָאֵל יֹשְׁבִים עַל־אֲדָמָתָם וַיְטַמְּאוּ אוֹתָהּ בְּדַרְכָּם וּבַעֲלִילוֹתָם כְּטַמְּאֹת הַנִּזְדָּה הָיְתָה דַּרְכָּם לִפְנֵי:	“Son of Adam, <i>when</i> the house of Israel was <i>living</i> on their <i>own</i> <i>land</i> , 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	וַאֲשַׁפֵּךְ חֲמָתִי עֲלֵיהֶם עַל־הַדָּם אֲשֶׁר־שָׁפְכוּ עַל־הָאָרֶץ וּבִגְלוֹלֵיהֶם טַמְּאוּהָ:	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 בְּאַרְצוֹת כְּדַרְכָּם וַיַּעֲלִילוּתָם שִׁפְטֵיהֶם:	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 קֹדֶשִׁי בְּאָמַר לָהֶם עַם־יְהוָה אֱלֹהֵי וּמֵאֶרֶצוֹ יֵצְאוּ:</p>	<p>And when it <u>had come</u> to the Gentiles, where they went, the Gentiles profaned my holy name, when they said of them, 'These <i>are</i> the LORD's people, but they have come out of his land.'</p>	<p>Rom 2:24. 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 קֹדֶשִׁי אֲשֶׁר חָלְלוּהוּ בֵּית יִשְׂרָאֵל בַּגּוֹיִם אֲשֶׁר־בָּאוּ שָׁמָּה: ס</p>	<p>Then I had pity on my holy name which the house of Israel had profaned among the Gentiles 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>Rom 2:24.</p> <hr/> <p>to whom ← <i>to where</i>.</p>
Ezek 36:22	<p>לֵכֵן אֶמַר לְבֵית־יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוִה לֹא לְמַעַנְכֶם אֲנִי עֹשֶׂה בֵּית יִשְׂרָאֵל כִּי אִם־לְשֵׁם־קֹדֶשִׁי אֲשֶׁר חָלְלִתֶם בַּגּוֹיִם 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 <u>my holy name</u>, which you have profaned among the Gentiles <u>to whom</u> 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>וְקִדְשֵׁתִי אֶת־שְׁמִי הַגָּדוֹל הַמְּחַלֵּל בַּגּוֹיִם אֲשֶׁר חָלְלִתֶם בְּתוֹכָם וַיִּדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוִה נֹאֵם אֲדֹנָי יְהוִה בְּהַקְדִּשְׁתִּי בְּכֶם לְעֵינֵיהֶם:</p>	<p>And I will sanctify my great name, which has been profaned among the Gentiles, which you profaned among them, 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>Rom 2:24.</p>
Ezek 36:24	<p>וְלִקְחֹתִי אִתְּכֶם מִן־הַגּוֹיִם וְקִבַּצְתִּי אִתְּכֶם מִכָּל־הָאֲרָצוֹת וְהִבֵּאתִי אִתְּכֶם אֶל־אֲדֹמְתְּכֶם:</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>וְזִרְקֹתִי עֲלֵיכֶם מַיִם טְהוֹרִים וְטַהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אִתְּכֶם:</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>uncleannesses</i>.</p>
Ezek 36:26	<p>וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חָדָשׁ אֶתֶּן בְּקִרְבְּכֶם וְהִסְרֹתִי אֶת־לֵב הָאֶבֶן מִבְּשָׁרְכֶם 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	וְאֶת־רוּחִי אֶתֵּן בְּקִרְבְּכֶם וְעָשִׂיתִי אֵת אֲשֶׁר־בְּחֻקִּי תֵּלְכוּ וּמִשְׁפָּטֵי תִשְׁמְרוּ וְעָשִׂיתֶם:	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> .	
Ezek 36:28	וַיֵּשְׁבֶתֶם בְּאֶרֶץ אֲשֶׁר נָתַתִּי לְאַבְתֵּיכֶם וְהִיְיִתֶם לִי לְעָם וְאֲנִכִּי 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 טְמְאוֹתֵיכֶם וּקְרָאתִי אֶל־הַדָּגָן וְהִרְבִּיתִי אֹתוֹ וְלֹא־אֶתֵּן עֲלֵיכֶם רָעָב:	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	וְהִרְבִּיתִּי אֶת־פְּרִי הָעֵץ וְתִנּוּבַת הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא תִקְחוּ עוֹד חֲרַפַּת רָעָב 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	וּזְכַרְתֶּם אֶת־דַּרְכֵיכֶם הָרָעִים וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים וְנִקְטַתֶּם בְּפִנְיֵיכֶם עַל עוֹנֹתֵיכֶם 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 בְּוָשׁוּ וְהִפְלִמוּ מִדַּרְכֵיכֶם בֵּית 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 בַּיּוֹם טָהַרְתִּי אֶתְכֶם מִכָּל עֲוֹנוֹתֵיכֶם וְהוֹשַׁבְתִּי אֶת־הָעָרִים וְנִבְנוּ הַחֲרָבוֹת:	This <i>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> .	this is what ← <i> thus</i> . rebuilt ← <i> built</i> .
Ezek 36:34	וְהָאֶרֶץ הַנִּשְׁמָה תַעֲבֹד 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 הַלְזוּ הַנִּשְׁמָה הָיְתָה כְּגַן־עֵדֶן וְהָעָרִים הַחֲרָבוֹת וְהַנִּשְׁמּוֹת וְהַנִּהְרָסוֹת 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	וַיֵּדְעוּ הַגּוֹיִם אֲשֶׁר יִשְׁאַרׁוּ סְבִיבוֹתֶיכֶם כִּי אֲנִי יְהוָה בְּנִיתִי הַנֶּהְרָסוֹת נִטְעָתִי הַנִּשְׁמָה אֲנִי יְהוָה דְּבַרְתִּי 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 יְהוָה עוֹד זֹאת אֲדַרְשׁ לְבֵית־יִשְׂרָאֵל לַעֲשׂוֹת לָהֶם אֲרֵבָה אֹתָם כְּצֹאן אָדָם:	This <i>is what</i> my Lord the LORD says: «I will yet be <u>asked</u> by the house of Israel to act for them. I will increase <u>the people</u> like a <u>flock</u> . this is what ← <i>thus</i> . asked: or <i>sought</i> .	the people like a flock ← <i>them like the flock, Adam</i> . Re- pointing as כְּצֹאן אָדָם, <i>like a flock of Adam</i> → <i>like a human flock</i> . this is what ← <i>thus</i> . asked: or <i>sought</i> .
Ezek 36:38	כְּצֹאן קֳדָשִׁים כְּצֹאן יְרוּשָׁלַם בְּמוֹעֲדֶיהָ בֵּן תְּהִינָה הָעָרִים הַחֲרֻבוֹת מְלֵאוֹת צֹאן אָדָם וַיֵּדְעוּ 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 <u>human flock</u> , 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	הִיָּתָה עָלַי יַד־יְהוָה וַיּוֹצֵאֲנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבְּקָעָה וְהִיא מְלֵאָה עַצְמוֹת:	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 <u>valley</u> which <i>was</i> full of bones.	a valley ← <i>the valley</i> . An unexpected definite article. See Gen 22:9.
Ezek 37:2	וַהֲעִבְרִינִי עֲלֵיהֶם סָבִיב סָבִיב וְהָיָה רַבּוֹת מְאֹד עַל־פְּנֵי הַבְּקָעָה וְהָיָה יְבֹשׁוֹת מְאֹד:	And he conducted me to them <i>all</i> around, and I <u>saw that they</u> <i>were</i> very numerous over the surface of the valley, and I <u>saw</u> <u>that they were</u> very dry.	I saw that (2x) ← <i>behold</i> .
Ezek 37:3	וַיֹּאמֶר אֵלַי בֶּן־אָדָם הֲתַחְיֶינָה הָעַצְמוֹת הָאֵלֶּה וָאָמַר אֲדֹנָי יְהוָה אַתָּה יָדָעְתָּ:	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־הָעַצְמוֹת הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הָעַצְמוֹת הַיְבֹשׁוֹת שִׁמְעוּ דְּבַר־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 יְהוָה לָעַצְמוֹת הָאֵלֶּה הִנֵּה אֲנִי מְבִיא בָכֶם רוּחַ וְחַיִּיתֶם:	This <i>is what</i> my Lord the LORD says to these bones: «I <u>am about</u> to bring spirit into you, and you will live.	this is what ← <i>thus</i> . I am about to ← <i>behold me</i> .
Ezek 37:6	וְנָתַתִּי עֲלֵיכֶם גְּדִים וְהָעֲלֵתִי עֲלֵיכֶם בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בָכֶם רוּחַ וְחַיִּיתֶם וַיֵּדְעוּתֶם 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	וַיְבֹאֲתִי כַּאֲשֶׁר צִוִּיתִי וַיְהִי-קוֹל כְּהִנָּבֵאִי וְהִנֵּה-רָעַשׁ וַתִּקְרְבוּ עַצְמוֹת עֶצֶם אֶל-עַצְמוֹ:	So I prophesied as I had been commanded. And there was a sound as I prophesied, and <u>it was</u> actually an <i>earth</i> tremor, and the bones came close to each other.	it was actually ← <i>behold</i> . <i>earth</i> tremor ← <i>tumult; rushing,</i> <i>rattling</i> , but often apparently of an earthquake. to each other ← <i>bone to its</i> <i>bone</i> .
Ezek 37:8	וּרְאִיתִי וְהִנֵּה-עֲלֵיהֶם גְּדִים וּבָשָׂר עָלָה וַיִּקְרָם עֲלֵיהֶם עוֹר מִלְמַעְלָה וְרוּחַ אֵין בָּהֶם:	And I looked and <u>what I saw</u> <u>was</u> sinews and flesh arise, and <u>skin covering them</u> from above, but there <i>was</i> no spirit in them.	what I saw <i>was</i> ← <i>behold</i> . skin covering them: or <i>he</i> <i>covered them with skin</i> , corresponding syntactically to Ezek 37:6.
Ezek 37:9	וַיֹּאמֶר אֵלַי הַנְּבֵא אֶל-הָרוּחַ הַנְּבֵא בֶן-אָדָם וְאָמַרְתָּ אֶל-הָרוּחַ כֹּה-אָמַר אֲדֹנָי יְהוִה מֵאַרְבַּע רוּחוֹת בָּאִי הָרוּחַ וּפְחִי בַּהֲרוּגִים הָאֵלֶּה וַיְחִי:	Then he said to me, “Prophecy to the spirit, prophecy, son of Adam, and say to the spirit, ‘ <u>This is what</u> my Lord the LORD says: «Come, spirit, from the four winds, and breathe into these who <i>have been</i> killed, so <u>that</u> they live.» ’ ”	this is what ← <i>thus</i> . so that: purposive use of the vav.
Ezek 37:10	וְהִנָּבֵאֲתִי כַּאֲשֶׁר צִוִּיתִי וַתְּבוֹא בָּהֶם הָרוּחַ וַיְחִי וַיַּעֲמֵדוּ עַל-רַגְלֵיהֶם חֵיל גָּדוֹל מְאֹד-מְאֹד: ס	So I prophesied as he commanded me, and the spirit came over them, and they <u>revived</u> , 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 הַעֲצָמוֹת הָאֵלֶּה כָּל-בֵּית יִשְׂרָאֵל הֵמָּה הִנֵּה אֲמָרִים יְבֹשׁוּ עַצְמוֹתֵינוּ 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; <u>we have got</u> <u>ourselves cut off</u> .’ ”	we have got ourselves cut off ← <i>we have been cut off for</i> <i>ourselves</i> . A colloquial ethic dative.
Ezek 37:12	לָכֵן הַנְּבֵא וְאָמַרְתָּ אֲלֵיהֶם כֹּה-אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲנִי פֹתַח אֶת-קְבֻרוֹתֵיכֶם וְהֵעֲלִיתִי אֶתְכֶם מִקְבְּרוֹתֵיכֶם עָמִי וְהִבֵּאתִי אֶתְכֶם אֶל-אֲדֹמַת יִשְׂרָאֵל: ס	Therefore prophecy and say to them, ‘ <u>This is what</u> my Lord the LORD says: « <u>I am about</u> to open your graves, and I will bring you up out of your graves, my people, and I will bring you to the <u>land</u> of Israel.	this is what ← <i>thus</i> . I am about to ← <i>behold me</i> . land ← <i>ground</i> .
Ezek 37:13	וַיֵּדַעְתֶּם כִּי-אֲנִי יְהוִה בְּפִתְחִי אֶת-קְבֻרוֹתֵיכֶם וּבְהֵעֲלוֹתִי אֶתְכֶם מִקְבְּרוֹתֵיכֶם עָמִי:	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 בָכֶם וְחִיִּיתֶם וְהִנַּחֲתִי אֶתְכֶם עַל-אֲדֹמַתְכֶם וַיֵּדַעְתֶּם כִּי-אֲנִי יְהוִה דְּבַרְתִּי וַעֲשִׂיתִי נְאֻם-יְהוִה: פ	And I will put my spirit in you, and you will live, and I will set you down on your <u>land</u> , and you will know that I, the LORD, have spoken and acted, says the LORD.» ’ ”	land ← <i>ground</i> .
Ezek 37:15	וַיְהִי דְּבַר-יְהוִה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .

Ezek 37:16	<p>וְאַתָּה בֶן-אָדָם קַח-לָךְ עֵץ אֶחָד וּכְתֹב עָלָיו לַיהוּדָה וּלְבְנֵי יִשְׂרָאֵל *חֲבָרו **חֲבָרְיוֹ וּלְקַח עֵץ אֶחָד וּכְתֹב עָלָיו לְיוֹסֵף עֵץ אֶפְרַיִם וְכָל-בֵּית יִשְׂרָאֵל *חֲבָרו **חֲבָרְיוֹ:</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 לְאַחָדִים 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>וּכְבֹּאֲשֵׁר יֹאמְרוּ אֵלַיְךָ בְּנֵי עַמֶּךָ לֵאמֹר הֲלוֹא-תִגִּיד לָנוּ מֵה-אֵלֶּה לָךְ:</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>דִּבֶּר אֲלֵהֶם כֹּה-אָמַר אֲדֹנָי יְהוֹה הִנֵּה אֲנִי לֹקֵחַ אֶת-עֵץ יוֹסֵף אֲשֶׁר בִּיד-אֶפְרַיִם וּשְׁבֹטֵי יִשְׂרָאֵל *חֲבָרו **חֲבָרְיוֹ וְנָתַתִּי אוֹתָם עָלָיו אֶת-עֵץ יְהוּדָה וְעָשִׂיתִם לְעֵץ אֶחָד וְהָיוּ אֶחָד בְּיָדִי:</p>	<p>say to them, ‘<i>This is what</i> my Lord the LORD says: «I <i>am about</i> 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 is what ← 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>וְדִבֶּר אֲלֵיהֶם כֹּה-אָמַר אֲדֹנָי יְהוֹה הִנֵּה אֲנִי לֹקֵחַ אֶת-בְּנֵי יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר הָלְכוּ-שָׁם וְקִבַּצְתִּי אוֹתָם מִסָּבִיב וְהֵבֵאתִי אוֹתָם אֶל-אֶדְמָתָם:</p>	<p>Say to them, ‘<i>This is what</i> my Lord the LORD says: «I <i>am about</i> 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 is what ← 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 לְכָלם לְמֶלֶךְ וְלֹא *יִהְיֶה-יְהוּדָה-עוֹד לְשְׁנֵי גוֹיִם וְלֹא יִחָצוּ 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 בַּגְּלוּלֵיהֶם וּבִשְׁקוּצֵיהֶם וּבְכָל פְּשָׁעֵיהֶם וְהוֹשַׁעְתִּי אֹתָם מִכָּל מִשְׁבְּתֵיהֶם אֲשֶׁר חָטְאוּ בָהֶם וְטִהַרְתִּי אוֹתָם וְהָיוּ-לִי לְעָם וְאֲנִי אֱהִיָּה 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 וְרוּעָה אֶחָד יִהְיֶה לְכֻלָּם וּבְמִשְׁפָּטַי יֵלְכוּ וַחֲקָתִי 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	וְיָשְׁבוּ עַל-הָאָרֶץ אֲשֶׁר נָתַתִּי לְעַבְדִּי לִיעֲקֹב אֲשֶׁר יִשְׁבוּ-בָהּ אֲבוֹתֵיכֶם וְיָשְׁבוּ עָלֶיהָ הָמָּה 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 וְנִתְּתִים וְהִרְבֵּיתִי אוֹתָם וְנִתַּתִּי 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 my tabernacle will be with them, and I will be their God, and they will be my people.	2 Cor 6:16. tabernacle: i.e. <i>abode</i> , here.
Ezek 37:28	וַיֵּדְעוּ הַגּוֹיִם כִּי אֲנִי יְהוָה מִקְדָּשׁ אֶת-יִשְׂרָאֵל בְּהִיּוֹת מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם: ס	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.» ’ ”	
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 שִׁים פָּנֶיךָ אֶל-גּוֹג אֶרֶץ הַמֶּגֶּוּג נָשִׂיא רֹאשׁ מִשָּׁד וְתַבַּל וְהִנָּבֵא 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 הִנְנִי אֵלֶיךָ גּוֹג נָשִׂיא רֹאשׁ מִשָּׁד וְתַבַּל:	and say, ‘ <u>This is what</u> my Lord the LORD says: «Here I <i>am</i> against you, Gog, foremost prince of Meshech and Tubal.	this is what ← <i>thus</i> .

Ezek 38:4	<p>וְשׁוּבְבִיתֶיךָ וְנָתַתִּי חֲחִים בְּלַחְיֶיךָ וְהוֹצֵאתִי אוֹתְךָ וְאֶת־כָּל־חֵילְךָ סוּסִים וּפָרָשִׁים לְבָשֵׁי מְכַלּוֹל בָּלֶם קָהַל רַב צָנָה וּמִגֶּן תַּפְשִׁי חֲרָבוֹת בָּלֶם:</p>	<p>And I will turn you back and put hooks in your jaws. But I will <u>draw</u> you out, with all your forces, horses and horsemen, all <u>fully fitted out</u> – a large contingent – all of them <i>with</i> shield and <u>buckler</u>, 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 אֹתָם בָּלֶם מִגֶּן וְכוֹבֵעַ:</p>	<p>Persia, Ethiopia <i>and</i> Libya will <i>be</i> with them, all of them <i>with</i> <u>buckler</u> and helmet,</p>	<p>buckler: see Jer 46:3.</p>
Ezek 38:6	<p>גֹּמֶר וְכָל־אֲגַפְיָה בֵּית תּוֹגַרְמָה יִרְכְּתִי צָפוֹן וְאֶת־כָּל־אֲגַפּוֹ עַמִּים רַבִּים אִתְּךָ:</p>	<p>with Gomer and all its battalions, <i>with</i> the house of <u>Togarmah</u>, 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 לָךְ אֹתָהּ וְכָל־קְהָלְךָ הַנִּקְהָלִים עֲלֶיךָ וְהָיִיתָ לָהֶם לְמִשְׁמָר:</p>	<p>Be prepared and prepare yourself, you and all your contingents which have been assembled <u>around you</u>, and be a guard to them.</p>	<p>around you ← <i>to you</i>.</p>
Ezek 38:8	<p>מִיָּמִים רַבִּים תִּפְקֹד בְּאַחֲרִית הַשָּׁנִים תָּבוֹא אֶל־אֶרֶץ מְשׁוּבֶבֶת מִחֶרֶב מְקַבְּצַת מַעַמִּים רַבִּים עַל הָרֵי יִשְׂרָאֵל אֲשֶׁר־הֵיוּ לְחֶרֶב תָּמִיד וְהִיא מַעַמִּים הוֹצָאָה וַיָּשׁוּבוּ לְבֶטַח בָּלֶם:</p>	<p>After many days you will be visited. In the last years you will come to the land <i>which was</i> 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 <u>be living there</u> 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 כַּשָּׂאָה תָּבוֹא כְּעָנָן לְכַסּוֹת הָאֶרֶץ תִּהְיֶה אֹתָהּ וְכָל־אֲגַפְיָךְ וְעַמִּים רַבִּים אִתְּךָ: ס</p>	<p>And you will go up <i>and</i> arrive like a tempest; you will be like a cloud <i>set</i> to cover the land – you and all your battalions, and many nations with you.»</p>	
Ezek 38:10	<p>כֹּה אָמַר אֲדֹנִי יְהוָה וְהָיָה בַּיּוֹם הַהוּא יַעֲלוּ דְבָרִים עַל־לִבְךָ וְחִשְׁבַּת מַחֲשַׁבֶּת 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 <u>mind</u>, and you will think an evil thought.</p>	<p>this is what ← <i>thus</i>.</p> <hr/> <p>mind ← <i>heart</i>.</p>
Ezek 38:11	<p>וְאָמַרְתָּ אֶעֱלֶה עַל־אֶרֶץ פְּרוֹזוֹת אָבוֹא הַשְׁקֻטִּים יֹשְׁבֵי לְבֶטַח בָּלֶם יֹשְׁבִים בְּאֵין חוֹמָה וּבִרְיַח וּדְלָתִים אֵין לָהֶם:</p>	<p>And you will say, «I will go up to the land of unwalled villages; I will come <i>to</i> those <i>who</i> are at rest – all of them <u>living</u> in safety, <u>living</u> without a wall, not <i>having</i> bolt or doors –</p>	<p>living (2x) ← <i>dwelling</i>.</p>

Ezek 38:12	<p>לְשָׁלֹל שָׁלַל וּלְבָז בָּז לְהָשִׁיב יָדְךָ עַל-חֲרָבוֹת נוֹשֶׁבֶת וְאֶל-עַם מְאַסֵּף מְגוּזִים עֹשֶׂה מִקְנֶה וּקְנִיז 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 ← <i>inhabited</i>.</p> <hr/> <p>live ← <i> dwell</i>.</p> <hr/> <p>hub ← <i>navel, or high place</i>.</p>
Ezek 38:13	<p>שֶׁבָּא וְדָדָן וְסַחֲרִי תַרְשִׁישׁ וְכָל-כְּפַרְיָהּ יֹאמְרוּ לָךְ הַלְשָׁלֹל שָׁלַל אֶתָּה בָּא הַלְבָּז בְּזוֹ הַקְהֵלְתָּ קְהִלְךָ לְשָׂאת בְּסֹף וְזָהָב לְקַחַת מִקְנֶה וּקְנִיז לְשָׁלֹל שָׁלַל גָּדוֹל: ס</p>	<p>Sheba and Dedan and the merchants of Tarshish and all its villages will say to you, <i>«Is it to seize plunder that you have come? Is it to take spoil that you have assembled your contingent, to carry off silver and gold, to take cattle and property and to seize much plunder?»</i> »</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 הִנָּבֵא בֶן-אָדָם וְאָמַרְתָּ לְגֹג כֹּה אָמַר אֲדֹנִי יְהוָה הֲלוֹא בַּיּוֹם הַהוּא בְּשֵׁבֶת עַמִּי יִשְׂרָאֵל לִבְטַח תִּדְּעַ:</p>	<p>Therefore prophesy, son of Adam, and say to Gog, <i>‘This is what my Lord the LORD says: «On that day, when my people Israel dwell in safety, will you not know what is happening?»</i></p>	<p>this is what ← <i>thus</i>.</p>
Ezek 38:15	<p>וּבָאתָ מִמְּקוֹמְךָ מִיִּרְכַּתִּי צָפוֹן אֶתָּה וְעַמִּים רַבִּים אֶתְּךָ רַכְבִּי סוֹסִים כָּלָם קְהֵל גָּדוֹל וַחֲיִל 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 וְהִבֵּאתִיךָ עַל-אֶרֶצִּי לְמַעַן דַּעַת הַגּוֹזִים אֹתִי בַּהֲקֹדְשִׁי בְּךָ לְעֵינֵיהֶם גֹּג: ס</p>	<p>And you will come up to my people Israel like a cloud <i>set</i> 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 אֲדֹנִי יְהוָה הֲאֶתָּה-הוּא אֲשֶׁר-דִּבַּרְתִּי בַּיָּמִים קְדָמוֹנִים בְּיַד עֲבָדַי נְבִיאֵי יִשְׂרָאֵל הִנָּבְּאִים בַּיָּמִים הָהֵם שָׁנִים לְהֵבִיא אֶתְּךָ עֲלֵיהֶם: ס</p>	<p>This <i>is what</i> my Lord the LORD says: <i>«Is it you of whom I spoke in the former days, by the intermediacy of my servants the prophets of Israel, who prophesied in those days for years that I would bring you up against them?»</i></p>	<p>this is what ← <i>thus</i>.</p> <hr/> <p>intermediacy ← <i>hand</i>.</p>
Ezek 38:18	<p>וְהָיָה בַּיּוֹם הַהוּא בַּיּוֹם בּוֹא גֹּג עַל-אֲדַמַּת יִשְׂרָאֵל נָאֵם אֲדֹנִי יְהוָה 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 <i>nose</i>, or with AV, <i>face</i>. So AV differs.</p>

Ezek 38:19	<p>וּבִקְנֵאתִי בְאֵשׁ-עֲבָרְתִּי דְּבַרְתִּי אֶם-לֹא בַּיּוֹם הַהוּא יְהִי רָעַשׁ גָּדוֹל עַל אֲדֹמַת יִשְׂרָאֵל:</p>	<p>And in my zeal, in my fiery ire, I have spoken. On that day <u>there</u> <u>will certainly be</u> a great earthquake over the <u>land</u> 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>וְרָעִשׁוּ מִפְּנֵי דִגֵּי הַיָּם וְעוֹף הַשָּׁמַיִם וְחַיֵּית הַשָּׂדֶה וְכָל-הָרֶמֶשׂ הָרֹמֵשׁ עַל-הָאֲדָמָה וְכָל-הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה וְנִהְרָסוּ הַהָרִים וְנָפְלוּ הַמְּדֻרָּגוֹת וְכָל-חוֹמָה לְאַרְצָא תִפּוֹל:</p>	<p>And the fish of the sea and the birds of the sky and the <u>wild animals</u> and every reptile that crawls over the ground and all men who <i>are</i> 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 ← <i>animal of the field</i>.</p>
Ezek 38:21	<p>וְקָרָאתִי עָלָיו לְכָל-הָרִי חָרֵב נָאֵם אֲדֹנָי יְהוִה חָרֵב אִישׁ בְּאֶחָיו תִּהְיֶה:</p>	<p>And I will call the sword against him <u>on</u> all my mountains, says the Lord, the LORD. The sword of <u>every</u> man will be against his brother.</p>	<p>on ← <i>to, onto</i>.</p> <hr/> <p>every ← <i>each</i>.</p>
Ezek 38:22	<p>וְנִשְׁפַּטְתִּי אֹתוֹ בַּדֶּבֶר וּבַדָּם וּגֶשֶׁם שׁוֹטֵף וְאַבְנֵי אֶלְגָּבִישׁ אֵשׁ וּגְפָרִית אֲמָטִיר עָלָיו וְעַל-אַגָּפָיו וְעַל-עַמֻּמֵּי רַבִּים אֲשֶׁר אִתּוֹ:</p>	<p>And I will contend with him by plague and by blood, and I will rain overwhelming rain and hailstones <i>and</i> fire and sulphur on him and on his battalions and on many nations which <i>are</i> with him.</p>	
Ezek 38:23	<p>וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי וְנִזְדַּעַתִּי לְעֵינֵי גוֹיִם רַבִּים וְיָדְעוּ כִּי-אֲנִי יְהוִה: 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 <i>am</i> the LORD.»</p>	
Ezek 39:1	<p>וְאַתָּה בֶן-אָדָם הִנֵּבֵא עַל-גֹּג וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי אֵלֶיךָ גֹּג נָשִׂיא רֹאשׁ מִשָּׁד וְתִבַּל:</p>	<p>And you, son of Adam, prophesy against Gog, and say, ‘<u>This is what</u> my Lord the LORD says: «<u>Here I am</u> against you, Gog, foremost prince of Meshech and Tubal.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>here I <i>am</i> ← <i>behold me</i>.</p>
Ezek 39:2	<p>וְשִׁבַּבְתִּיךָ וְשִׂשְׂאֲתִיךָ וְהֵעֲלִיתִיךָ מִיִּרְכַּתִּי צָפוֹן וְהִבֵּאתִיךָ עַל-הָרִי יִשְׂרָאֵל:</p>	<p>And I will steer you and <u>lead</u> 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 (<i>leave but the sixth part of thee</i>).</p>
Ezek 39:3	<p>וְהִכֵּיתִי קִשְׁתְּךָ מִיַּד שְׂמְאוֹלֶךָ וְחִצֶּיךָ מִיַּד יְמִינֶךָ אֶפִּיל:</p>	<p>Then I will strike your bow out of your left hand, and I will <u>knock</u> your arrows <u>out of</u> your right hand.</p>	<p>knock ... out of ← <i>make fall</i>.</p>

Ezek 39:4	עַל־הָרֵי יִשְׂרָאֵל תִּפּוֹל אֶתָּה וְכָל־אֲגַפִּיךָ וְעַמִּים אֲשֶׁר אִתְּךָ לְעִיט צֶפֶר כָּל־כְּנָף וְחַיִּית הַשָּׂדֶה נִתְּתִיד 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 בִּי אֲנִי דְּבַרְתִּי נָא אֲדַנִּי יְהוָה:	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	וְשִׁלַּחְתִּי־אֵשׁ בְּמָגוֹג וּבִישְׁבֵי הָאֲיִים לִבְטַח וַיֵּדְעוּ כִּי־אֲנִי יְהוָה:	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 קֹדֶשִׁי אוֹדִיעַ בְּתוֹךְ עַמִּי יִשְׂרָאֵל וְלֹא־אֲחֵל אֶת־שֵׁם־קֹדֶשִׁי עוֹד וַיֵּדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה 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 בָּאָה וְנִהְיָתָה נָא אֲדַנִּי יְהוָה 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 וַיַּעֲרֻ וְהִשִּׁיקוּ בִנְשֵׁק וּמִגָּן וְצִנָּה בִקְשֶׁת וּבַחֲצִים וּבַמִּקְלָה יָד וּבַרְמַח וַיַּעֲרֻ בָּהֶם אֵשׁ שִׁבַּע שָׁנִים:	And the inhabitants of the cities of Israel will go out and <u>start a fire</u> , and they will set weapons 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 עֲצִים מִן־הַשָּׂדֶה וְלֹא יַחֲטְבוּ מִן־הַעֲרִים כִּי בִנְשֵׁק יַבְעֲרוּ־אֵשׁ וְשָׁלְלוּ אֶת־שִׁלְלֵיהֶם וּבִזְזוּ אֶת־בִּזְזֵיהֶם נָא אֲדַנִּי יְהוָה: 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 בַּיּוֹם הַהוּא אֶתֶּן לְגֹג מְקוֹם־שֵׁם קֶבֶר בְּיִשְׂרָאֵל גִּי הָעֹבְרִים קִדְמַת הַיָּם וְחֹסְמַת הִיא אֶת־הָעֹבְרִים וַיִּקְבְּרוּ שָׁם אֶת־גֹּג וְאֶת־כָּל־הַמוֹנָה וַיִּקְרְאוּ גִיא הַמֶּזֶן גֹּג:	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 Hamon-Gog.	Hamon-Gog: i.e. <i> the horde of Gog</i> .

Ezek 39:12	וּקְבְּרוּם בֵּית יִשְׂרָאֵל לְמַעַן טַהַר אֶת־הָאָרֶץ שִׁבְעָה חֳדָשִׁים:	And the house of Israel will be burying them for seven months, so as to cleanse the land.	
Ezek 39:13	וּקְבְּרוּ כָּל־עַם הָאָרֶץ וְהָיָה לָהֶם לְשֵׁם יוֹם הַכְּבֹדִי נֹאֵם אֲדֹנָי יְהוִה:	And all the people of the land will do the burying, and it will be to their renown – the <u>day</u> <u>when</u> I am glorified – says the Lord, the LORD.	day when ← <i>day of</i> .
Ezek 39:14	וְאֲנָשֵׁי תָמִיד יִבְדִּילוּ עֹבְרִים בָּאָרֶץ מִקְבָּרִים אֶת־הָעֹבְרִים אֶת־הַנּוֹתָרִים עַל־פְּנֵי הָאָרֶץ לְטַהֲרָהּ מִקְצָה שִׁבְעָה־חֳדָשִׁים יַחְקְרוּ:	And men with an ongoing <i>task</i> <u>will be selected</u> 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,	will be selected ← <i>they will select</i> . Avoidance of the passive. after ← <i>at the end of</i> .
Ezek 39:15	וְעִבְּרוּ הָעֹבְרִים בָּאָרֶץ וְרָאָה עֵצָם אָדָם וּבָנָה אֶצְלוֹ צִיּוֹן עַד קִבְּרוּ אֹתוֹ הַמְקַבְּרִים אֶל־גֵּיא הַמּוֹן גֹּג:	and <i>of those who pass through</i> 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.	those who pass through ← <i>the passers-through pass through</i> .
Ezek 39:16	וְגַם שֵׁם־עִיר הַמּוֹנָה וְטַהֲרוּ הָאָרֶץ: ס	And also the name of the city <i>will be</i> Hamonah. So they will cleanse the land.» ’	
Ezek 39:17	וְאַתָּה בֶן־אָדָם כֹּה־אָמַר אֲדֹנָי יְהוִה אָמַר לְצִפּוֹר כָּל־כְּנָף וְלִכְל חֵית הַשָּׂדֶה הַקֹּבְצוֹ וּבָאוּ הָאֲסָפּוֹ מִסְבִּיב עַל־זִבְחִי אֲשֶׁר אֲנִי זֹבֵחַ לָכֶם זֹבַח גָּדוֹל עַל הָרֵי יִשְׂרָאֵל וְאָכַלְתֶּם בָּשָׂר וּשְׁתִּיתֶם דָּם:	And <i>as for</i> you, son of Adam, <u>this is what</u> the Lord, the LORD, says: ‘ Say to the birds of every kind and to all the wild animals, « Gather and come, And congregate round about at my sacrifice Which I am <u>making</u> for you – A great sacrifice on the mountains of Israel – And you will eat flesh and drink blood.	Rev 19:17, Rev 19:18. 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> .
Ezek 39:18	בָּשָׂר גִּבּוֹרִים תֹּאכְלוּ וְדַם־נְשִׂאֵי הָאָרֶץ תִּשְׁתּוּ אֵילִים כָּרִים וְעֵתוּדִים פָּרִים מְרִיאֵי בָשָׂן כָּלֵם:	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 <i>and</i> fatted lambs and goats <i>and</i> bulls – The fatted animals of Bashan.	
Ezek 39:19	וְאָכַלְתֶּם־חֵלֶב לְשִׂבְעָה וּשְׁתִּיתֶם דָּם לְשִׁכְרוֹן מִזִּבְחִי אֲשֶׁר־זִבַּחְתִּי לָכֶם:	And you will eat fat <u>to the</u> <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.	to the full ← <i>to satiety</i> . until <i>you are drunk</i> ← <i>to drunkenness</i> . made ← <i>sacrificed</i> .

Ezek 39:20	וּשְׂבַעְתֶּם עַל־שְׁלַחְנִי סוּס וְרֶכֶב גְּבוֹר וְכָל־אִישׁ מִלְחָמָה נָאֻם אֲדֹנָי יְהוִה:	And you will be satisfied at my table, <i>With horses and chariots</i> <i>And warriors and all kinds of</i> <i>men of war,</i> Says my Lord the LORD.	horses ... chariots ... warriors ... men ← horse ... chariot ... warrior ... man.
Ezek 39:21	וְנָתַתִּי אֶת־כְּבוֹדִי בַּגּוֹיִם וְרָאוּ כָּל־הַגּוֹיִם אֶת־מִשְׁפָּטִי אֲשֶׁר עָשִׂיתִי וְאֶת־יָדִי אֲשֶׁר־שָׂמַתִּי 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 הַזֶּה וְהָלָאָה:	And the house of Israel will know that I <i>am</i> the LORD their God from that day on.	
Ezek 39:23	וַיֵּדְעוּ הַגּוֹיִם כִּי בַעֲוֹנָם גָּלוּ בֵּית־יִשְׂרָאֵל עַל אֲשֶׁר מָעַלּוּ־בִי וְאָסַתָּר פָּנַי מֵהֶם וְאֶתָּנָם בְּיַד צָרֵיהֶם וַיִּפְּלוּ בַּחֶרֶב 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	כִּטְמְאַתָּם וּכְפִשְׁעֵיהֶם עָשִׂיתִי אַתָּם 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 עֲתָה אָשִׁיב אֶת־*שְׁבִית **שְׁבוֹת יַעֲקֹב וְרַחֲמָתִי כָּל־בֵּית יִשְׂרָאֵל וְקִנְאָתִי לְשֵׁם קָדְשִׁי:	Therefore <u>this is what</u> the Lord, the LORD, says: ‘Now I will reverse the <u>captivity</u> of Jacob, and I will have compassion <i>on</i> the whole house of Israel, and I will be zealous for <u>my holy</u> <u>name</u> .’	captivity: the <i>ketiv</i> / <i>qere</i> issue is as in Jer 29:14. this is what ← thus. my holy name ← <i>the name of</i> <i>my holiness</i> , a Hebraic genitive.
Ezek 39:26	וְנָשׂוּ אֶת־כָּל־מִתְמָתָם וְאֶת־כָּל־מַעֲלָם אֲשֶׁר מָעַלּוּ־בִי בְּשִׁבְתָּם עַל־אֲדָמָתָם לִבְטַח וְאֵין מַחֲרִיד:	And they will have borne their shame and all their <u>treachery</u> <u>which they engaged in</u> against me when they <u>lived</u> on their land in security, with no-one making <i>them</i> afraid,	will have borne: in a colloquial form. treachery which they engaged in ← <i>treachery which they were</i> <i>treacherous with</i> . lived ← dwelt.
Ezek 39:27	בְּשׁוּבִי אוֹתָם מִן־הָעַמִּים וְקִבַּצְתִּי אֹתָם מֵאֲרָצוֹת אֲבִיָּהֶם וְנִקְדַּשְׁתִּי בָם לְעֵינֵי הַגּוֹיִם רַבִּים:	when I bring them back from the <i>various</i> 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 בְּהַגְלוֹתִי אֹתָם אֶל־הַגּוֹיִם וּכְנַסְתִּים עַל־אֲדָמָתָם וְלֹא־אוֹתִיר עוֹד מֵהֶם שָׁם:	And they will know that I <i>am</i> the LORD their God, <u>who deported</u> them to the Gentiles. And I will collect them on their land; I will not leave <i>any</i> of them yonder any longer.	who deported ← <i>in my</i> <i>deporting</i> .

Ezek 39:29	וְלֹא־אֶסְתִּיר עוֹד פָּנַי מֵהֶם אֲשֶׁר שָׁפַכְתִּי אֶת־רוּחִי עַל־בֵּית יִשְׂרָאֵל נְאֻם אֲדֹנָי יְהוִה: פ	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.’ ”	
Ezek 40:1	בְּעֶשְׂרִים וְחֲמֵשׁ שָׁנָה לְגִלוֹתֵנוּ בְּרֹאשׁ הַשָּׁנָה בְּעֶשְׂוֹר לַחֹדֶשׁ בְּאַרְבַּע עָשָׂרָה שָׁנָה אַחֲרֵי אֲשֶׁר הִכָּתָה הָעִיר בְּעַצָּם הַיּוֹם הַזֶּה הִיָּתָה עָלַי יַד־יְהוָה וַיְבֹא אֵתִי שָׁמָּה:	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.	
Ezek 40:2	בְּמַרְאֹת אֱלֹהִים הֵבִיאֵנִי אֶל־אֶרֶץ יִשְׂרָאֵל וַיְנִיחֵנִי אֶל־הָר גְּבוּהָ מְאֹד וְעָלִיו כַּמְבִּינָה־עִיר מִנְּגִב:	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> .	
Ezek 40:3	וַיְבִיא אוֹתִי שָׁמָּה וְהִנֵּה־אִישׁ מֵרֵאשִׁיתוֹ כְּמֵרְאָה נְחֹשֶׁת וּפְתִיל־פְּשָׁתִים בְּיָדוֹ וְקִנָּה הַמִּדָּה וְהוּא עֹמֵד בַּשַּׁעַר:	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.	what <i>I saw was</i> ← <i>behold</i> . 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.
Ezek 40:4	וַיְדַבֵּר אֵלַי הָאִישׁ בֶּן־אָדָם רְאֵה בְּעֵינֶיךָ וּבְאָזְנוֶיךָ שְׁמַע וְשִׁים לִבְךָ לְכֹל אֲשֶׁר־אֲנִי מֵרְאָה אוֹתְךָ כִּי לִמְעַן הֲרֹאוֹתְכָה הַבְּאֲתָה הַנֶּה הֵגֵד אֶת־כָּל־אֲשֶׁר־אַתָּה רֹאֶה לְבֵית יִשְׂרָאֵל:	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.”	take note ← <i>place your heart</i> .
Ezek 40:5	וְהִנֵּה חוֹמָה מְחוּץ לְבֵית סָבִיב סָבִיב וּבִיד הָאִישׁ קִנָּה הַמִּדָּה שֵׁשׁ־אַמּוֹת בְּאַמָּה וְטַפַּח וַיִּמָּד אֶת־רָחֹב הַבִּנְיָן קִנָּה אֶחָד וְקוֹמָה קִנָּה אַחַד:	And <u>what I saw was</u> a wall outside <u>the house</u> <i>all</i> around, 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.	what <i>I saw was</i> ← <i>behold</i> . the house: i.e. <i>the temple</i> . <i>all</i> around ← <i>around, around</i> . cubit: about 18 inches or 45 cm. structure ← <i>building</i> , i.e., here, <i>wall</i> .

Ezek 40:6	<p>וַיָּבֹא אֶל-שַׁעַר אֲשֶׁר פָּנָיו דֶּרֶךְ הַקְּדִימָה וַיַּעַל *בַּמַּעֲלוֹת וַיִּמְד *בַּמַּעֲלוֹתָיו וַיִּמְד אֶת-סָף הַשַּׁעַר קָנָה אֶחָד רֹחַב וְאֵת סָף אֶחָד קָנָה אֶחָד רֹחַב:</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 <i>he</i> <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</i> way of eastward.</p> <hr/> <p>the other ← <i>one</i>.</p>
Ezek 40:7	<p>וְהָתָא קָנָה אֶחָד אֶרְךְ וְקָנָה אֶחָד רֹחַב וּבֵין הַתְּאִים חֲמִשׁ אַמּוֹת וְסָף הַשַּׁעַר מֵאֲצֵל אוֹלָם הַשַּׁעַר מִהַבִּית 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 <u>to the</u> portico <u>at the gate in front of the</u> house was one rod-length long.</p>	<p>to the portico ← <i>from next to</i> the portico.</p> <hr/> <p>in front of the house ← <i>from the</i> house, i.e. temple.</p>
Ezek 40:8	<p>וַיִּמְד אֶת-אַלְם הַשַּׁעַר מִהַבִּית 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</i> house, i.e. temple.</p>
Ezek 40:9	<p>וַיִּמְד אֶת-אַלְם הַשַּׁעַר שְׁמֹנֶה אַמּוֹת *וְאֵילָיו *וְאֵילָיו שְׁתֵּי אַמּוֹת וְאַלְם הַשַּׁעַר מִהַבִּית:</p>	<p>Then he measured the portico at the gate: <i>it</i> was eight cubits. And its {Q: turrets} [K: turret] measured two cubits. And the portico at the gate <u>was in front of</u> the house.</p>	<p>turrets (<i>qeré</i>): as [CB]. AV differs somewhat (<i>posts</i>). [BDB]= <i>projecting pillars</i>, pilasters.</p> <hr/> <p>in front of the house ← <i>from the</i> house, i.e. temple.</p>
Ezek 40:10	<p>וְתֵאֵי הַשַּׁעַר דֶּרֶךְ הַקְּדִים שְׁלֹשָׁה מִפָּה וּשְׁלֹשָׁה מִפָּה מִדָּה אַחַת לְשְׁלֹשָׁתָם וּמִדָּה אַחַת לְאֵילִם מִפָּה וּמִפּוֹ:</p>	<p>And the side-rooms of the gate <u>on the east</u> were three in number <u>on one side</u> and three in number <u>on the other side</u>. All three of them were of the same size, and the turrets <u>on each side</u> were of one size.</p>	<p>on the east ← <i>the way of the</i> east.</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</i> <i>from here</i>.</p>
Ezek 40:11	<p>וַיִּמְד אֶת-רֹחַב פֶּתַח-הַשַּׁעַר עָשָׂר אַמּוֹת אֶרְךְ הַשַּׁעַר שְׁלוֹשׁ עָשָׂר 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 was thirteen cubits.</p>	
Ezek 40:12	<p>וּגְבוּל לִפְנֵי הַתְּאִים אֶמָּה אַחַת וְאַמָּה-אַחַת גְּבוּל מִפָּה וְהָתָא שֵׁשׁ-אַמּוֹת מִפּוֹ וְשֵׁשׁ אַמּוֹת מִפּוֹ:</p>	<p>And the gap in front of the side- rooms was one cubit, and <i>there</i> was a gap of one cubit <u>to the</u> side. And the side-room <i>itself</i> measured six cubits by six cubits.</p>	<p>to the side ← <i>from here</i>.</p> <hr/> <p>measured six cubits by six cubits ← <i>(was) six cubits from</i> <i>here and six cubits from here</i>.</p>
Ezek 40:13	<p>וַיִּמְד אֶת-הַשַּׁעַר מִגֹּג הַתְּאִי לְגִזּוֹ רֹחַב עֶשְׂרִים וְחָמֵשׁ אַמּוֹת פֶּתַח נֶגֶד פֶּתַח:</p>	<p>Then he measured the gate from the roof of a side-room <u>to</u> <i>another's</i> roof: the width was twenty-five cubits <u>from door to</u> door.</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</i> against entrance.</p>

Ezek 40:14	וַיַּעַשׂ אֶת־אֵילִים שְׁשִׁים אַמָּה וְאֶל־אֵיל הַחֲצָר הַשָּׁעַר סָבִיב סָבִיב:	Then he <u>measured</u> the turrets: <i>they were</i> sixty cubits, <u>this being</u> to a turret in the courtyard, <u>all</u> <u>around</u> the gate.	measured ← <i>did</i> . this being ← <i>and</i> . <i>all around</i> ← <i>around, around</i> .
Ezek 40:15	וְעַל פְּנֵי הַשָּׁעַר *הִיאֲתוֹן **הִיאֲתוֹן עַל־לִפְנֵי אֲלֵם הַשָּׁעַר הַפְּנִימִי חֲמִשִּׁים אַמָּה:	And from the front of the gate of the <u>entrance</u> 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	וְחִלּוֹנוֹת אֶטְמוֹת אֶל־הַתְּאִים וְאֶל אֵלֵיהֶמָּה לַפְּנִימָה לַשָּׁעַר סָבִיב סָבִיב וְכֵן לְאֶלְמוֹת וְחִלּוֹנוֹת סָבִיב סָבִיב לַפְּנִימָה וְאֶל־אֵיל תִּמְרִים:	And the side-rooms and their turrets <i>had shuttered</i> windows on the <i>sides</i> inside the gate <u>all</u> <u>around</u> , and similarly the porticos. <u>These were</u> the windows <u>all around</u> 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>). <i>all around (2x)</i> ← <i>around,</i> <i>around</i> . <i>these were</i> ← <i>and</i> .
Ezek 40:17	וַיְבִיאֵנִי אֶל־הַחֲצָר הַחִיצוֹנָה וְהִנֵּה לְשָׁכוֹת וְרִצְפָּה עָשׂוּי לְחֲצָר סָבִיב סָבִיב שְׁלֹשִׁים לְשָׁכוֹת אֶל־הַרִצְפָּה:	Then he brought me to the outer court, and <u>what I saw was</u> <u>annexes</u> and a tiled floor, made for the court <u>all around</u> . <i>There</i> <i>were</i> thirty <u>annexes</u> on the tiled floor.	what <i>I</i> saw was ← <i>behold</i> . <i>annexes (2x): or offices</i> . <i>all around</i> ← <i>around, around</i> .
Ezek 40:18	וְהַרִצְפָּה אֶל־כְּתָף הַשְּׁעָרִים לְעֹמֶת אֶרֶץ הַשְּׁעָרִים הַרִצְפָּה הַתַּחְתּוֹנָה:	And the tiled floor <i>was</i> to the <u>side</u> of the gates. <u>All along</u> the length of the gates <i>was</i> the lower tiled floor.	side ← <i>shoulder</i> . <i>all along</i> ← <i>in contiguity of</i> .
Ezek 40:19	וַיִּמַּד רָחֵב מִלִּפְנֵי הַשָּׁעַר הַתַּחְתּוֹנָה לַפְּנֵי הַחֲצָר הַפְּנִימִי מִחוּץ מֵאָה אַמָּה הַקִּדְּמִים 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> <i>north</i> .	
Ezek 40:20	וְהַשָּׁעַר אֲשֶׁר פָּנּוּ דְרֹךְ הַצָּפוֹן לְחֲצָר הַחִיצוֹנָה מִדָּד אֶרְכּוֹ וְרָחְבּוֹ:	And he measured the length and width of the gate of the outer court <u>which faces north</u> .	which faces north ← <i>its face</i> (<i>is</i>) <i>the way of northward</i> .
Ezek 40:21	*וְתָאוּ *וְתָאוּ שְׁלוֹשָׁה מִפּוֹ וְשְׁלֹשָׁה מִפּוֹ *וְאֵילוּ **וְאֵילוּ *וְאֵלְמוּ **וְאֵלְמוּ הִיָּה כְּמִדַּת הַשָּׁעַר הָרִאשׁוֹן חֲמִשִּׁים אַמָּה אֶרְכּוֹ וְרָחֵב חֲמִשָּׁה וְעֶשְׂרִים בְּאַמָּה:	And the <u>side-rooms</u> to it <i>were</i> three <u>on one side</u> and three <u>on</u> <u>the other side</u> , and <u>its turrets</u> and <u>its porticos</u> 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> . <i>on one side ... on the other side</i> ← <i>from here ... from here</i> . <i>measurements</i> ← <i>measurement</i> .

Ezek 40:22	<p>*וחלונו **וְחַלּוֹנָיו *ואלמו **וְאֵלֶמָיו *ותמרו **וְתִמְרָיו בַּמִּדְתַּת הַשָּׁעַר אֲשֶׁר פָּנָיו דָּרָךְ הַקָּדִים וּבַמַּעֲלוֹת שְׁבַע יַעֲלוּ-בּוֹ *ואילמו **וְאֵלֶמָיו לַפְּנֵיהֶם:</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 לַחֲצַר הַפְּנִימִי נֹגֵד הַשָּׁעַר לַצָּפוֹן 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>וַיּוֹלֶכְנִי דָרָךְ הַדְּרוֹם וְהִנֵּה-שַׁעַר דָּרָךְ הַדְּרוֹם וּמִדָּד *אֵילוֹ **אֵילָיו *ואילמו **וְאֵלֶמָיו כַּמִּדּוֹת הָאֵלֶּה:</p>	<p>Then he led me to the <u>south</u>, and what <i>I</i> saw was the gate to the south, and he measured its <u>turrets</u> and its <u>porticos</u>, and <i>they</i> were 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</i> south.</p> <hr/> <p>what <i>I</i> saw was ← <i>behold</i>.</p> <hr/> <p>the previous ← <i>these</i>.</p>
Ezek 40:25	<p>וְחַלּוֹנִים לוֹ *ולאילמו **וְלֵאֵלֶמָיו סָבִיב סָבִיב בְּהַחֲלָנוֹת הָאֵלֶּה חֲמִשִּׁים אַמָּה אָרְךָ וְרֹחַב חֲמִשָּׁה וְעֶשְׂרִים אַמָּה:</p>	<p>And it <i>had</i> windows, as <i>did</i> its porticos <u>all around</u> 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><i>all around</i> ← <i>around, around</i>.</p> <hr/> <p>previous ← <i>these</i>.</p>
Ezek 40:26	<p>וּמַעֲלוֹת שְׁבַעָה *עלותו **עֲלוֹתָיו *ואלמו **וְאֵלֶמָיו לַפְּנֵיהֶם וְתִמְרִים לוֹ אֶחָד מִפּוֹ וְאֶחָד מִפּוֹ אֶל-אֵילוֹ **אֵילָיו:</p>	<p>And <i>there were</i> seven steps in its <u>flight of steps</u>, and its portico was in front of them, and its palm tree <i>motifs</i> were the <u>same</u> on one side 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</i> <i>one from here</i>.</p>
Ezek 40:27	<p>וְשַׁעַר לַחֲצַר הַפְּנִימִי דָרָךְ הַדְּרוֹם וַיִּמַּד מִשַּׁעַר אֶל-הַשָּׁעַר דָּרָךְ 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</i> south.</p>
Ezek 40:28	<p>וַיְבִיאֵנִי אֶל-חֲצַר הַפְּנִימִי בְּשַׁעַר הַדְּרוֹם וַיִּמַּד אֶת-הַשָּׁעַר 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> had the <u>same measurements</u>.</p>	<p>the same measurements ← <i>as</i> <i>these measurements</i>.</p>

Ezek 40:29	<p>*ותאו **ותאיו *ואילו **ואיליו *ואלמו **ואלמיו במדות האלה וחלונות לו *ולאלמו **ולאלמיו סביב סביב חמשים אמה ארך ורחב עשרים וחמש אמות:</p>	<p>And its <u>side-rooms</u> and its <u>turrets</u> and its <u>porticos</u> <u>had the same</u> <u>measurements as previously</u>, and it <u>had</u> windows, as <u>did</u> its <u>porticos all around</u>. It was fifty cubits <u>in</u> length, and <u>its</u> width was twenty-five cubits.</p>	<p>The textual issues are all as in Ezek 40:21.</p> <hr/> <p>had the same measurements ← (were) as these measurements.</p> <hr/> <p>all around ← around, around.</p>
Ezek 40:30	<p>ואלמות סביב סביב ארך חמש ועשרים אמה ורחב חמש אמות:</p>	<p>And its porticos <u>all around</u> were twenty-five cubits <u>in</u> length, and <u>their</u> width was five cubits.</p>	<p>all around ← around, around.</p>
Ezek 40:31	<p>ואלמו אל-חצר החצונה ותמרים אל-אילו **ואיליו ומעלות שמונה *מעלו **מעליו:</p>	<p>And its porticos <u>were facing</u> the outer court, and its <u>turrets</u> <u>had</u> palm tree <u>motifs</u>, and <u>there were</u> 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.</p> <hr/> <p>facing ← to; towards.</p>
Ezek 40:32	<p>ויבאני אל-החצר הפנימי דרך הקדים וימד את-השער במדות האלה:</p>	<p>Then he brought me to the inner court to <u>the east</u>, and he measured the gate. <u>It had the</u> <u>same measurements as the</u> <u>previous ones</u>.</p>	<p>the east ← the way of the east.</p> <hr/> <p>the same measurements as the previous ones ← as these measurements.</p>
Ezek 40:33	<p>*ותאו **ותאיו *ואלו **ואליו *ואלמו **ואלמיו במדות האלה וחלונות לו *ולאלמו **ולאלמיו סביב סביב ארך חמשים אמה ורחב חמש ועשרים אמה:</p>	<p>And its <u>side-rooms</u> and its <u>turrets</u> and its <u>porticos</u> <u>had the same</u> <u>measurements as the previous</u> <u>ones</u>, and it <u>had</u> windows, as <u>did</u> its <u>porticos all around</u>. Its length was fifty cubits, and <u>its</u> width was twenty-five cubits.</p>	<p>The textual issues are all as in Ezek 40:21.</p> <hr/> <p>the same measurements ← as these measurements.</p> <hr/> <p>all around ← around, around.</p>
Ezek 40:34	<p>*ואלמו **ואלמיו לחצר החיצונה ותמרים אל-אלו **אליו מפו ומפו ושמונה מעלות *מעלו **מעליו:</p>	<p>And its porticos <u>were facing</u> the outer court, and its <u>turrets</u> <u>had</u> palm tree <u>motifs on both sides</u>, and <u>there were</u> eight steps to its <u>staircase</u>.</p>	<p>The textual issues are all as in Ezek 40:21.</p> <hr/> <p>facing ← to; towards.</p> <hr/> <p>on both sides ← from here and from here.</p>
Ezek 40:35	<p>ויבאני אל-שער הצפון ומדד במדות האלה:</p>	<p>Then he brought me to the north gate, and he measured <u>it as</u> <u>having the previous</u> <u>measurements</u>.</p>	<p>the previous measurements ← as these measurements.</p>
Ezek 40:36	<p>*תאו **תאיו *אלו *ואלמו **ואלמיו וחלונות לו סביב סביב ארך חמשים אמה ורחב חמש ועשרים אמה:</p>	<p>As for its <u>side-rooms</u>, its <u>turrets</u> and its <u>porticos</u> and its windows <u>all around</u>, the length of <u>them</u> was fifty cubits, and the width of <u>them</u> was twenty-five cubits.</p>	<p>The textual issues are all as in Ezek 40:21.</p> <hr/> <p>all around ← around, around.</p>

Ezek 40:37	<p>*וַאִילוֹ **וְאֵילָיו לְחָצֵר הַחִיצוֹנָה וְתִמְרִים אֶל- *אֵילוֹ **אֵילוֹ מִפּוֹ וּמִפּוֹ וּשְׁמִנָּה מִעֲלֹת *מֵעָלוֹ **מֵעָלוֹ:</p>	<p>And its <u>turrets</u> <i>were facing</i> the outer court, and its <u>turrets</u> <i>had</i> palm tree <i>motifs on both sides</i>, and <i>there were</i> eight steps to its <u>staircase</u>.</p>	<p>The textual issues are all as in Ezek 40:21.</p> <hr/> <p>facing ← <i>to; towards</i>.</p> <hr/> <p>on both sides ← <i>from here and from here</i>.</p>
Ezek 40:38	<p>וְלִשְׁכָּה וּפְתִיחָהּ בְּאֵילִים הַשְּׁעָרִים שָׁם יִדְּחוּ אֶת-הָעֹלָה:</p>	<p>And <i>there was</i> an annex with its entrance by the turrets <i>at the</i> gates. There they washed the burnt offering.</p>	
Ezek 40:39	<p>וּבְאֵלֶם הַשְּׁעָר שְׁנַיִם שִׁלְחָנוֹת מִפּוֹ וּשְׁנַיִם שִׁלְחָנוֹת מִפָּה לְשַׁחוֹט אֲלֵיהֶם הָעֹלָה וְהַחֲטָאֹת וְהָאֲשָׁם:</p>	<p>And in the portico of the gate <i>were</i> two tables <i>on one side</i> and two tables <i>on the other side</i>, on which to slaughter the burnt offering and the sin-offering and the guilt-offering.</p>	<p>on one side ... on the other side ← <i>from here ... from here</i>.</p>
Ezek 40:40	<p>וְאֶל-הַכֶּתֶף מְחוּצָה לְעֹלָה לְפֶתַח הַשְּׁעָר הַצְּפוֹנָה שְׁנַיִם שִׁלְחָנוֹת וְאֶל-הַכֶּתֶף הָאֲחֵרָה אֲשֶׁר לְאֵלֶם הַשְּׁעָר שְׁנַיִם שִׁלְחָנוֹת:</p>	<p>And on one <u>side</u> facing outside, as <i>one</i> goes up to the entrance of the northern gate, <i>were</i> two tables, and on the other <u>side</u> which <i>belongs</i> to the portico of the gate <i>were</i> two tables.</p>	<p>side (2x) ← <i>shoulder</i>.</p>
Ezek 40:41	<p>אַרְבַּעַת שִׁלְחָנוֹת מִפָּה וְאַרְבַּעַת שִׁלְחָנוֹת מִפָּה לְכַתֵּף הַשְּׁעָר שְׁמוֹנָה שִׁלְחָנוֹת אֲלֵיהֶם יִשְׁחָטוּ:</p>	<p><i>There were</i> four tables <i>on one</i> <u>side</u> and four tables <i>on the other</i> <u>side</u>, to the <u>sides</u> of the gate – eight tables on which they did the slaughtering.</p>	<p>on one side ... on the other side ← <i>from here ... from here</i>.</p> <hr/> <p>sides ← <i>shoulder</i> (singular).</p>
Ezek 40:42	<p>וְאַרְבַּעַת שִׁלְחָנוֹת לְעֹלָה אֲבָנֵי גִזִּית אֶרְךָ אַמָּה אֶחָת וְחָצִי וְרֹחַב אַמָּה אֶחָת וְחָצִי וְגִבָּה אַמָּה אֶחָת אֲלֵיהֶם וַיִּנְיְחוּ אֶת-הַכֵּלִים אֲשֶׁר יִשְׁחָטוּ אֶת-הָעֹלָה בָּם וְהִזְבִּיחַ:</p>	<p>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.</p>	
Ezek 40:43	<p>וְהַשְּׁפָתִים טֶפַח אֶחָד מוֹכָנִים בְּבֵית סָבִיב סָבִיב וְאֶל-הַשִּׁלְחָנוֹת בֶּשֶׂר הַקֹּרְבָּן:</p>	<p>And the <u>hooks</u> <i>were</i> one handbreadth <i>wide</i>, held up <i>in</i> <i>their slots all around</i>. And on the tables <i>was</i> the flesh of the oblation.</p>	<p>hooks: as [BDB], AV. [CB]= <i>ranges</i>. [AnLx]= <i>folds for</i> <i>cattle, or cooking vessels</i>.</p> <hr/> <p>in <i>their slots</i> ← <i>in the receptacle / house</i>.</p> <hr/> <p><i>all around</i> ← <i>around, around</i>.</p>

Ezek 40:44	<p>וּמְחוּצָה לְשַׁעַר הַפְּנִימִי לְשָׁכוֹת שָׂרִים בְּחֹצֵר הַפְּנִימִי אֲשֶׁר אֶל-כְּתָף שַׁעַר הַצָּפוֹן וּפְנֵיהֶם דֶּרֶךְ הַדְּרוֹם אֶחָד אֶל-כְּתָף שַׁעַר הַקִּדְּמִים פְּנֵי דֶּרֶךְ 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>, <i>with</i> one to the <u>side</u> of the eastern gate <u>facing north</u>.</p>	<p>side (2x) ← <i>shoulder</i>.</p> <hr/> <p>faced south ← <i>(were) the way of the south</i>.</p> <hr/> <p>facing north ← <i>(being) the way of the north</i>.</p>
Ezek 40:45	<p>וַיֹּדְבֶר אֵלַי זֶה הַלְשָׁכָה אֲשֶׁר פָּנְיָהּ דֶּרֶךְ הַדְּרוֹם לִכְהֻנִּים שְׁמִרֵי 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 פָּנְיָהּ דֶּרֶךְ הַצָּפוֹן לִכְהֻנִּים שְׁמִרֵי מִשְׁמֶרֶת הַמִּזְבֵּחַ הַזֶּה בְּנֵי-צִדּוֹק הַקֹּרְבָּיִם מִבְּנֵי-לֵוִי אֶל-יְהוָה לְשִׁרְתּוֹ:</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>וַיֹּמַד אֶת-הַחֹצֵר אָרְדָּ 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>וַיְבִאֵנִי אֶל-אֱלֹם הַבַּיִת וַיֹּמַד אֵל אֱלֹם חֲמֵשׁ אַמּוֹת מִפֶּה וְחֲמֵשׁ אַמּוֹת מִפֶּה וְרֹחַב הַשַּׁעַר שְׁלֹשׁ אַמּוֹת מִפּוֹ וּשְׁלֹשׁ 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.</p> <hr/> <p>on one side ... on the other side (2x) ← <i>from here ... from here</i>.</p>
Ezek 40:49	<p>אָרְדָּ הָאֵלִים עֶשְׂרִים אַמָּה וְרֹחַב עֶשְׂתֵּי עֶשְׂרֵה אַמָּה וּבְמַעְלוֹת אֲשֶׁר יַעֲלוּ אֵלָיו וְעַמֻּדִים אֶל-הָאֵילִים אֶחָד מִפֶּה וְאֶחָד מִפֶּה:</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 <i>one</i> goes up to it <i>there</i> <i>were</i> columns by the turrets <u>on each side</u>.</p>	<p>one goes ← <i>they go</i>.</p> <hr/> <p>on each side ← <i>one from here and one from here</i>.</p>
Ezek 41:1	<p>וַיְבִיאֵנִי אֶל-הַהֵיכָל וַיֹּמַד אֶת-הָאֵילִים שֵׁשׁ-אַמּוֹת רֹחַב-מִפּוֹ וּשֵׁשׁ-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</i> <i>was</i> the width of the tent.</p>	<p>temple: or <i>palace</i>, i.e. the main building.</p> <hr/> <p>cubit (2x): about 18 inches or 45 cm.</p> <hr/> <p>on one side ... on the other side ← <i>from here ... from here</i>.</p>

Ezek 41:2	<p>וְרֹחַב הַפֶּתַח עֶשֶׂר אַמּוֹת וּכְתָפוֹת הַפֶּתַח חֲמֵשׁ אַמּוֹת מִפֹּי וְחֲמֵשׁ אַמּוֹת מִפֹּי וַיִּמַּד אֶרְכוֹ אַרְבָּעִים אַמָּה וְרֹחַב עֲשָׂרִים אַמָּה:</p>	<p>And the width of the entrance was ten cubits, and the <u>sides</u> of the entrance were five cubits <u>on one side</u> and five cubits <u>on the other side</u>. And he measured its length: <i>it was</i> forty cubits, and <i>its width was</i> 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: <i>it was</i> two cubits <i>high</i>. And the entrance was six cubits <i>high</i>, 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 הַקֳּדָשִׁים:</p>	<p>And he measured its length: <i>it was</i> twenty cubits. And <i>its width was</i> twenty cubits in front of the temple. Then he said to me, “This <i>is</i> 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: <i>it was</i> six cubits. And the width of the <u>side-chamber</u> was four cubits <u>all around</u> the house.</p>	<p>side-chamber ← <i>rib</i>, but also a side-room. We distinguish the word from the <i>side-rooms</i> of Ezek 40:7 and the <i>annexes</i> of Ezek 40:17 by our use of <i>chamber</i>.</p> <hr/> <p><i>all around</i> ← <i>around, around ... around</i>.</p>
Ezek 41:6	<p>וְהַצֵּלְעוֹת צִלַּע אֶל-צִלַּע שְׁלוֹשׁ וּשְׁלֹשִׁים פַּעַמִּים וּבָאוֹת בִּקְיָר אֲשֶׁר-לְבַיִת לְצֵלְעוֹת סָבִיב סָבִיב לְהִיּוֹת אֲחוּזִים וְלֹא-יְהִיוּ אֲחוּזִים בִּקְיָר הַבַּיִת:</p>	<p>And the side-chambers were arranged as side-chamber on side-chamber in three <i>storeys</i>, repeated thirty times. And they were recessed in the wall which was for the house, <i>for</i> the side-chambers <u>all around</u> to be <i>as if</i> gripped in, but they were not <i>actually</i> gripped in by the wall of the house.</p>	<p>were recessed in ← <i>went into</i>.</p> <hr/> <p><i>all around</i> ← <i>around, around</i>.</p>
Ezek 41:7	<p>וְרֹחַבָּהּ וְנֹסְבָהּ לְמַעְלָה לְמַעְלָה לְצֵלְעוֹת כִּי מוֹסְבֵּה-בַיִת לְמַעְלָה לְמַעְלָה סָבִיב סָבִיב לְבַיִת עַל-כֵּן רָחֵב-לְבַיִת לְמַעְלָה וְכֵן הִתְחַתְּוֹנָה יַעֲלֶה עַל-הָעֲלִיוֹנָה לְתִכּוֹנָה:</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 <i>more</i> width higher up, as one goes up <i>from</i> the ground floor to the top <i>storey</i> 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, <i>turning / changing</i>, from which <i>arc-shaped</i>, applying to both sides. Perhaps concave (on the outside), not just trapezoidal.</p>
Ezek 41:8	<p>וְרָאִיתִי לְבַיִת גָּבַהּ סָבִיב סָבִיב *מִסְדּוֹת **מִסְדּוֹת הַצֵּלְעוֹת מִלֹּו הַקֶּנֶה שֵׁשׁ אַמּוֹת אֲצִילָה:</p>	<p>And I saw the height of the house <u>all around</u>. The <u>foundations</u> of the side-chambers were, as measured by a full rod, six cubits <u>to the join</u>.</p>	<p>foundations: the <i>ketiv qeré</i> issue is a <i>yod / vav</i> issue, but the meanings are the same.</p> <hr/> <p><i>all around</i> ← <i>around, around</i>.</p> <hr/> <p>to the join: perhaps ↗</p>

Ezek 41:9	<p>רֹחַב הַקִּיר אֲשֶׁר-לַצֵּלַע אֶל-הַחוּץ חֲמֵשׁ אַמּוֹת וְאֲשֶׁר מִנְּחָ בֵּית צִלְעוֹת אֲשֶׁר לְבֵית: סָבִיב</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</i> of the structure of the side-chambers <i>was</i> what <i>was</i> inside the wall.</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 רֹחַב עֶשְׂרִים אַמָּה סָבִיב לְבֵית 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>וּפֶתַח הַצֵּלַע לַמִּנְחָ פֶּתַח אֶחָד דֶּרֶךְ הַצֵּפּוֹן וּפֶתַח אֶחָד לְדֶרוֹם וְרֹחַב 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 to the north and one entrance to the south. And the width of the remaining <i>part</i> <i>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>וְהַבִּנְיָן אֲשֶׁר אֶל-פְּנֵי הַגִּזְרָה פָּאֵת דֶּרֶךְ-הַיָּם רֹחַב שִׁבְעִים אַמָּה וְקִיר הַבִּנְיָן חֲמֵשׁ-אַמּוֹת רֹחַב סָבִיב סָבִיב וְאַרְכּוֹ תִּשְׁעִים אַמָּה:</p>	<p>And <i>as for</i> the building which <i>was</i> beside the passageway in the western corner, <i>its</i> width <i>was</i> seventy cubits, and the wall of the building <i>was</i> five cubits thick <i>all around</i>, and <i>its</i> 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-הַבֵּית אַרְדָּ מֵאָה אַמָּה וְהַגִּזְרָה וְהַבִּנְיָה וְקִירוֹתֶיהָ אַרְדָּ מֵאָה אַמָּה:</p>	<p>And he measured the house. <i>Its</i> length <i>was</i> one hundred cubits, and the passageway and the building and its walls <i>were</i> one hundred cubits <i>in</i> length.</p>	<p>passageway: see Ezek 41:12.</p>
Ezek 41:14	<p>וְרֹחַב פְּנֵי הַבַּיִת וְהַגִּזְרָה לְקִדִּים מֵאָה אַמָּה:</p>	<p>And the width of the <i>sides</i> of the house and the passageway 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 אַרְד־הַבִּנְיָן אֶל-פְּנֵי הַגִּזְרָה אֲשֶׁר עַל-אַחֲרֶיהָ *וְאִתּוֹקִיָּהּ *וְאִתּוֹקִיָּהּ מִפּוֹ וּמִפּוֹ מֵאָה אַמָּה וְהֵיכָל הַפְּנִימִי וְאֵלֶּמֶי הַחֲצָר:</p>	<p>Then he measured the length of the building beside the passageway which <i>was</i> behind it, and <i>its colonnade on each side</i>. <i>It</i> <i>was</i> one hundred cubits, and <i>there was</i> an inner temple, and <i>there were</i> the porticos of the court.</p>	<p>its colonnade: the <i>ketiv</i> / <i>qere</i> issue is a <i>vav</i> / <i>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 וְהָאִתְּקִים סָבִיב לְשִׁלְשֹׁתָם נֶגֶד הַסֵּף שְׁחִיף עַץ סָבִיב סָבִיב וְהָאָרֶץ עַד-הַחֲלֹנוֹת וְהַחֲלֹנוֹת מְכֻסּוֹת:</p>	<p>And <i>there were</i> thresholds and shuttered windows and interior colonnades, <i>all</i> three of them going round about, opposite the main threshold. <i>There was</i> panelling in wood <i>all around</i> from the ground to the windows – but the windows were <i>excepted</i> –</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	וַעֲשׂוּי כְרוּבִים וְתַמָּרִים 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 <u>between the cherubim</u> , 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־הַתַּמְרָה מִפּוֹ וּפְנֵי־כֶפֶיר אֶל־הַתַּמְרָה 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	מֵהָאָרֶץ עַד־מַעַל הַפֶּתַח הַכְּרוּבִים וְהַתַּמָּרִים עָשׂוּיִם וְקִיר הַהִיכָל:	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/> <hr/> including ← <i>and.</i>
Ezek 41:21	הַהִיכָל מְוֻזָּת רִבְעָה וּפָנֶי הַקֹּדֶשׁ הַמֵּרָאָה בַּמֵּרָאָה:	<i>As for</i> the temple, its doorpost <i>was</i> square, and <i>as for</i> the façade of the sanctuary, <i>its appearance was similar</i> .	<i>its</i> appearance <i>was similar</i> ← <i>the appearance (was) as the appearance.</i>
Ezek 41:22	הַמִּזְבֵּחַ עֵץ שְׁלוֹשׁ אַמּוֹת גְּבָהּ וְאַרְבּוֹ שְׁתֵּים־אַמּוֹת וּמִקְצָעוֹתָיו לֹא וְאַרְבּוֹ וְקִירָתוֹ עֵץ וַיֹּדְבֶר 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 of</i> wood. And he said to me, “This <i>is</i> the table which <i>stands</i> before the LORD.”	
Ezek 41:23	וּשְׁתֵּים דְּלָתוֹת לַהִיכָל וְלִקְדָּשׁ:	And <i>there were</i> two doors to the temple and to the sanctuary.	
Ezek 41:24	וּשְׁתֵּים דְּלָתוֹת לְדְלָתוֹת שְׁתֵּים מוֹסְבּוֹת דְּלָתוֹת שְׁתֵּים לְדָלַת אַחַת וּשְׁתֵּי דְלָתוֹת 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/> swinging ← <i>turning.</i>
Ezek 41:25	וַעֲשׂוּיָהּ אֲלֵיהֶן אֶל־דְּלָתוֹת הַהִיכָל כְּרוּבִים וְתַמָּרִים כַּאֲשֶׁר עָשׂוּיִם לְקִירוֹת וְעַב עֵץ אֶל־פְּנֵי הָאוֹלָם מֵהַחוּץ:	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 were</i> wooden steps in front of the portico on the outside.	steps: see 1 Ki 7:6. AV differs somewhat (<i>thick planks</i>).

Ezek 41:26	וְחִלּוּנִים אֲטֻמּוֹת וְתַמְרִים מִפּוֹ וּמִפּוֹ אֶל־כִּתְפוֹת הָאוֹלָם וְצִלְעוֹת הַבַּיִת וְהָעֵבִים:	And <i>there were</i> shuttered windows and palm tree <i>motifs</i> on each <u>side</u> , on the <u>sides</u> of the portico and on the <u>sides</u> of the house and the <u>steps</u> .	on each side ← <i>from here and from here</i> . sides ... sides ← <i>shoulders ... ribs</i> . steps: see 1 Ki 7:6.
Ezek 42:1	וַיֹּצֵאֵנִי אֶל־הַחֲצֵל הַחִיצוֹנָה הַדֶּרֶךְ דֶּרֶךְ הַצָּפוֹן וַיְבִאֵנִי אֶל־הַלְשָׁכָה אֲשֶׁר נֹגֵד הַגִּזְרָה וְאֲשֶׁר־נֹגֵד הַבְּנִין אֶל־הַצָּפוֹן:	Then he led me out to the outer courtyard <i>by the avenue</i> in the <u>direction</u> of the north, and he brought me to the annex which was opposite the <u>passageway</u> and opposite the building to the north.	avenue ← <i>way, road</i> . direction ← <i>way, road</i> . passageway: see Ezek 41:12.
Ezek 42:2	אֶל־פְּנֵי־אֲרָךְ אֲמוֹת הַמָּאָה פֶּתַח הַצָּפוֹן וְהָרַחֵב חֲמִשִּׁים אֲמוֹת:	At the <u>head of</u> a length of one hundred <u>cubits</u> was the north entrance, and the width was fifty <u>cubits</u> .	at the head of ← <i>to the face of, facing</i> . cubit (2x): about 18 inches or 45 cm.
Ezek 42:3	נֹגֵד הָעֲשָׂרִים אֲשֶׁר לַחֲצֵר הַפְּנִימִי וְנֹגֵד רֹצְפָה אֲשֶׁר לַחֲצֵר הַחִיצוֹנָה אֶתִּיק אֶל־פְּנֵי־אֶתִּיק בְּשָׁלְשִׁים:	Opposite the twenty <i>cubits</i> of the inner court, and opposite the tiled floor of the outer court, was a colonnade facing a colonnade, in three storeys.	
Ezek 42:4	וּלְפָנֵי הַלְשָׁכוֹת מֵהַלֵּךְ עָשָׂר אֲמוֹת רָחֵב אֶל־הַפְּנִימִית דֶּרֶךְ אִמָּה אַחַת וּפֶתַח־הֶם לְצָפוֹן:	And in front of the annexes was a walkway ten cubits wide, <i>leading</i> to an inner way, a way one cubit <i>wide</i> . And their entrances <i>were</i> to the north.	
Ezek 42:5	וְהַלְשָׁכוֹת הָעֲלִיזוֹת קָצְרוֹת כִּי־יֹכְלוּ אֶתִּיקִים מֵהֵנָּה מֵהַתַּחְתּוֹנוֹת וּמֵהַתְּכֵנוֹת בְּנִין:	And the upper annexes <i>were</i> shorter, because the colonnades <u>took space</u> from them, <i>making them shorter</i> than the lowest <u>storey</u> , and than the middle <u>storey</u> of the building.	took space ← <i>were consumed (hophal)</i> , or, re-pointed, <i>consumed (qal)</i> , but in either case, a contracted form, losing an <i>aleph</i> , as in Ezek 28:16, Ezek 39:26. storey (2x) ← <i>storeys</i> , but we take the plural as ר
Ezek 42:6	כִּי מִשְׁלֹשׁוֹת הֵנָּה וְאֵין לָהֶן עַמּוּדִים כְּעַמּוּדֵי הַחֲצָרוֹת עַל־כֵּן נֶאֱצַל מֵהַתַּחְתּוֹנוֹת וּמֵהַתְּכֵנוֹת מֵהָאָרֶץ:	For they <i>were on</i> the third storey, and they <i>did not have</i> pillars like the pillars of the courtyards, which <i>is</i> why they were <u>indented with respect</u> to the lower storey rooms and the middle storey rooms <i>rising</i> from the ground.	↳ referring to the many architectural items on the storey. indented with respect to ← <i>held back from</i> .
Ezek 42:7	וַיְהִי אֲשֶׁר־לְחוּץ לְעִמָּת הַלְשָׁכוֹת דֶּרֶךְ הַחֲצֵר הַחִיצוֹנָה אֶל־פְּנֵי הַלְשָׁכוֹת אָרְכוֹ חֲמִשִּׁים אִמָּה:	And <i>there was</i> a <u>wall</u> which <i>passed</i> outside, opposite the annexes, <u>through</u> the outer court in front of the annexes. Its length was fifty cubits.	wall: or <i>fence</i> . opposite: or <i>adjoining</i> . through ← <i>(by) way (of)</i> .

Ezek 42:8	כִּי־אָרְךָ הִלְשָׁכוֹת אֲשֶׁר לְחֶצֶר הַחֲצוֹנָה חֲמִשִּׁים אַמָּה וְהָיָה עַל־פָּנָי הַהִיכָל מֵאָה אַמָּה:	For the length of the annexes which <i>belonged</i> to the outer court <i>was</i> fifty cubits, <i>but in</i> <i>contrast</i> <i>those</i> in front of the temple <i>were</i> one hundred cubits <i>in length</i> .	but in contrast ← <i>and behold</i> .
Ezek 42:9	*ומתחתה *לשכות **ומתחת **הלשכות האלה *המבוא **המביא מהקדים בבאו להנה מהחצר החצונה:	And <i>under</i> these <i>annexes</i> <i>was</i> the <i>entrance</i> 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</i> <i>from</i> . The <i>ketiv</i> / <i>qeré</i> issue is a vav / yod issue, but the <i>qeré</i> , <i>the</i> <i>bringer</i> , is scarcely plausible.
Ezek 42:10	בְּרֹחַב גִּדְרֵי הַחֶצֶר דֶּרֶךְ הַקֳּדִים אֶל־פְּנֵי הַגִּזְרָה וְאֶל־פְּנֵי הַבָּיִת לְשָׁכוֹת:	And in the width of the wall of the court in the eastern <i>direction</i> in front of the <i>passageway</i> and in front of the building <i>were</i> annexes.	direction ← <i>way</i> . passageway: see Ezek 41:12.
Ezek 42:11	וְדֶרֶךְ לִפְנֵיהֶם כְּמֵרָאָה הִלְשָׁכוֹת אֲשֶׁר דֶּרֶךְ הַצָּפוֹן כְּאָרְכָן כֹּן רֹחְבָן וְכָל מוֹצְאֵיהֶן וְכַמְשָׁפְטֵיהֶן וְכַפְתְּחֵיהֶן:	And the avenue in front of them <i>had</i> the same appearance as the annexes which <i>were</i> in the avenue to the north. They <i>had</i> the same length and breadth, and <i>at</i> all their exits their <i>designs</i> 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	וְכַפְתְּחֵי הִלְשָׁכוֹת אֲשֶׁר דֶּרֶךְ הַדְרוֹם פֶּתַח בְּרֹאשׁ דֶּרֶךְ דֶּרֶךְ בְּפָנֵי הַגִּזְרָת הַגִּזְיָה דֶּרֶךְ הַקֳּדִים בְּבֹאֵן:	And like the entrances to the annexes which <i>were</i> on 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, <i>serving as</i> <i>ways</i> in.	<i>serving as</i> ways in ← <i>in their</i> (<i>feminine plural, referring to</i> <i>avenues</i>) <i>coming in</i> . But the suffix could be an object, <i>in</i> (<i>a</i> <i>person's</i>) <i>entering</i> them.
Ezek 42:13	וַיֹּאמֶר אֵלַי לְשָׁכוֹת הַצָּפוֹן לְשָׁכוֹת הַדְרוֹם אֲשֶׁר אֶל־פְּנֵי הַגִּזְרָה הִנֵּה לְשָׁכוֹת הַקֹּדֶשׁ אֲשֶׁר יֵאָכְלוּ־שָׁם הַכֹּהֲנִים אֲשֶׁר־קְרוּבִים לַיהוָה קֹדְשֵׁי הַקֹּדְשִׁים שָׁם יֵנִיחוּ קֹדְשֵׁי הַקֹּדְשִׁים וְהַמִּנְחָה וְהַחֲטָאֵת 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 <i>holy annexes</i> where the priests who come close to the LORD eat <i>holy of holies</i> . There they deposit the <i>holy of holies</i> and the meal-offering and the sin-offering and the guilt- offering, for the place <i>is</i> holy.	holy annexes ← <i>annexes of</i> <i>holiness</i> , a Hebraic genitive. holy of holies (2x): see 2 Chr 31:14.
Ezek 42:14	בְּבֹאֵם הַכֹּהֲנִים וְלֹא־יֵצְאוּ מִהַקֹּדֶשׁ אֶל־הַחֶצֶר הַחֲצוֹנָה וְשָׁם יֵנִיחוּ בְּגֵדֵיהֶם אֲשֶׁר־יִשְׁרְתוּ בָּהֶן כִּי־קֹדֶשׁ הִנֵּה *ילבשו *וְלִבְשׁוּ בְּגָדִים אַחֲרִים וְקָרְבוּ אֶל־אֲשֶׁר לָעָם:	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 <i>the clothes</i> <i>are</i> holy. {K: They shall wear} [Q: And they wore] different clothes when they {K: approach} [Q: approached] whatever <i>is</i> <i>accessible</i> to the people.”	<i>the clothes</i> ← <i>they / those</i> , feminine, referring to clothes, not priests. holy ← <i>holiness</i> . approach (<i>ketiv</i>): the tense is adapted to conform to the previous issue.

Ezek 42:15	<p>וְכִלָּה אֶת־מִדּוֹת הַבַּיִת הַפְּנִימִי וְהוֹצִיאֲנִי דֶרֶךְ הַשַּׁעַר אֲשֶׁר פָּנּוּ דֶרֶךְ הַקָּדִים וּמָדְדוּ 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.</p> <hr/> <p>faces east ← its face the way of the east.</p> <hr/> <p>all around ← around, around.</p>
Ezek 42:16	<p>מָדַד רוּחַ הַקָּדִים בִּקְנָה הַמִּדָּה חֲמֵשׁ־אֲמוֹת **מֵאוֹת קָנִים בִּקְנָה הַמִּדָּה סָבִיב:</p>	<p>He measured the eastern quarter with the measuring rod. <i>It was</i> {Q: five hundred rod-lengths} [K: five cubits of rods] by the measuring rod <i>going</i> around.</p>	<p>quarter ← wind.</p>
Ezek 42:17	<p>מָדַד רוּחַ הַצָּפוֹן חֲמֵשׁ־מֵאוֹת קָנִים בִּקְנָה הַמִּדָּה סָבִיב:</p>	<p>He measured the northern quarter. <i>It was</i> five hundred rod-lengths by the measuring rod <i>going</i> around.</p>	<p>quarter ← wind.</p>
Ezek 42:18	<p>אֵת רוּחַ הַדָּרוֹם מָדַד חֲמֵשׁ־מֵאוֹת קָנִים בִּקְנָה הַמִּדָּה:</p>	<p>He measured the southern quarter. <i>It was</i> 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 בִּקְנָה 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 מָדְדוּ חוֹמָה לֹא סָבִיב סָבִיב אַרְדָּךְ חֲמֵשׁ מֵאוֹת וְרַחֵב חֲמֵשׁ מֵאוֹת לְהַבְדִּיל בֵּין הַקֹּדֶשׁ לְחֹל:</p>	<p>He measured it at the four quarters. <i>It had</i> a wall <i>all</i> around. The length <i>was</i> five hundred rod-lengths, and the width <i>was</i> five hundred rod-lengths, to separate what is holy from <i>what is</i> profane.</p>	<p>quarters ← winds.</p> <hr/> <p>all around ← around, around.</p>
Ezek 43:1	<p>וַיּוֹלֶכְנִי אֶל־הַשַּׁעַר שֶׁעַר אֲשֶׁר פָּנָה דֶרֶךְ הַקָּדִים:</p>	<p>Then he led me to the gate, the gate which faces east.</p>	
Ezek 43:2	<p>וְהִנֵּה כְבוֹד אֱלֹהֵי יִשְׂרָאֵל בָּא מִדֶּרֶךְ הַקָּדִים וְקוֹלוֹ כְּקוֹל מִים רַבִּים וְהָאָרֶץ הֵאִירָה מִכְבֹּדוֹ:</p>	<p>And behold, the glory of the God of Israel came from the east, and the sound of it <i>was</i> 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.</p> <hr/> <p>fast-flowing ← great.</p> <hr/> <p>lit up ← gave light, rather than was illuminated.</p>
Ezek 43:3	<p>וּכְמֵרְאָה הַמֶּרְאָה אֲשֶׁר רָאִיתִי בַּמֶּרְאָה אֲשֶׁר־רָאִיתִי בְּבֹאִי לְשַׁחַת אֶת־הָעִיר וּמֵרְאוֹת כְּמֵרְאָה אֲשֶׁר רָאִיתִי אֶל־נְהַר־כְּבָר וָאָפַל אֶל־פָּנָי:</p>	<p>And the appearance in the vision which I saw <i>was</i> as in the vision which I saw when I came to bring the city to ruin, and the visions <i>were</i> 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.</p> <hr/> <p>face down ← on my face.</p>
Ezek 43:4	<p>וּכְבוֹד יְהוָה בָּא אֶל־הַבַּיִת דֶּרֶךְ שַׁעַר אֲשֶׁר פָּנּוּ דֶרֶךְ הַקָּדִים:</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	וַתִּשָּׂאֵנִי רוּחַ וַתְּבִיאֵנִי אֶל־הַחֲצַר הַפְּנִימִי וְהִגָּה מְלֵא כְּבוֹד־יְהוָה הַבַּיִת:	Then the spirit carried me and brought me to the inner courtyard, and <u>I saw that</u> the glory of the LORD filled the house.	<i>I saw that</i> ← <i>behold</i> .
Ezek 43:6	וָאֲשָׁמַע מִדְּבַר אֵלִי 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 כְּסֵאִי וְאֶת־מְקוֹם כַּפּוֹת רַגְלֵי אֲשֶׁר אֶשְׁכֵּן־שָׁם בְּתוֹךְ בְּנֵי־יִשְׂרָאֵל לְעוֹלָם וְלֹא יִטְמְאוּ עוֹד בֵּית־יִשְׂרָאֵל שֵׁם קִדְשִׁי הֵמָּה וּמַלְכֵיהֶם בְּזִנוּתָם וּבַפְּגָרֵי מַלְכֵיהֶם בְּמוֹתָם:	And he said to me, “Son of Adam, <u>observe</u> the place of my throne and the place for the soles of my feet, where I will dwell among the sons of Israel 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 <u>and their idolatrous raised sites</u> ,	<i>and their idolatrous raised sites: or, re-pointing as בְּמוֹתָם, in their death.</i> Rev 21:3. <i>my holy name</i> ← <i>the name of my holiness</i> , a Hebraic genitive.
Ezek 43:8	בְּתִתָּם סָפָם אֶת־סְפֵי וּמְזוֹזָתָם אֵצֶל מְזוֹזָתִי וְהָקִיר בֵּינִי וּבֵינֵיהֶם וְטִמְאוּ אֶת־שֵׁם קִדְשִׁי בְּתוֹעֲבוֹתָם אֲשֶׁר עָשׂוּ וְאָכַל אֹתָם בְּאִפִּי:	<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.	<i>my holy name</i> ← <i>the name of my holiness</i> , a Hebraic genitive.
Ezek 43:9	עַתָּה יִרְחֲקוּ אֶת־זִנוּתָם וּפְגָרֵי מַלְכֵיהֶם מִמֶּנִּי וְשָׁכַנְתִּי 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 הֲגֵד אֶת־בֵּית־יִשְׂרָאֵל אֶת־הַבַּיִת וְיִכְלְמוּ מַעֲוֹנוֹתֵיהֶם וּמִדָּדוּ אֶת־תְּכָנִית:	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.	<i>describe</i> ← <i>tell</i> .
Ezek 43:11	וְאִם־נִכְלְמוּ מִכָּל אֲשֶׁר־עָשׂוּ צוּרַת הַבַּיִת וּתְכוֹנָתוֹ וּמוֹצָאָיו וּמִזְבָּאָיו וְכָל־צוּרָתוֹ וְאֵת כָּל־חֻקָּתָיו וְכָל־*צוּרָתִי **צוּרָתָיו וְכָל־*תּוֹרָתוֹ **תּוֹרָתָיו הוֹדַע אֹתָם וְכָתַב לְעֵינֵיהֶם וַיִּשְׁמְרוּ אֶת־כָּל־צוּרָתוֹ וְאֶת־כָּל־חֻקָּתָיו וַעֲשׂוּ אוֹתָם:	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 procedures} [K: its procedure], and all its statutes and all its <u>procedures</u> , and all its {Q: laws} [K: law], 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 (in the sense of keeping them)</i> and <i>doable</i> (see end of verse). Collective usage where singular.

Ezek 43:12	זֹאת תֹּרַת הַבַּיִת עַל־רֹאשׁ הָהָר כָּל־גִּבְלוֹ סָבִיב סָבִיב קֹדֶשׁ קֹדְשִׁים הִנֵּה־זֹאת תֹּרַת הַבַּיִת:	This is the law of the house. On the summit of the mountain, the whole of its <i>site all around</i> is a holy of holies. Look, this is the law of the house.	site ← border, territory. all around ← around, around.
Ezek 43:13	וְאֵלֶּה מְדֹת הַמִּזְבֵּחַ בְּאַמּוֹת אַמָּה אַמָּה וְטַפַּח וְחִיק הָאַמָּה וְאַמָּה־רָחֵב וּגְבוּלָהּ אֶל־שִׁפְתָהּ סָבִיב זֶרֶת הָאֶחָד וְזֶה גֵב הַמִּזְבֵּחַ:	These are the dimensions of the altar in cubits, a cubit here being a cubit and a handbreadth. Now the <i>plinth</i> ledge is a cubit deep and a cubit in width, and its border at its edge all around is one span high. And that is the plinth of the altar.	cubit (5x): about 18 inches or 45 cm. plinth ledge ← bosom, back, vault, mound. span: see Ex 28:16. The structure forms a pyramid of square blocks, leaving ledges of one cubit.
Ezek 43:14	וּמִחִיק הָאָרֶץ עַד־הָעֶזְרָה הַתַּחְתּוֹנָה שְׁתֵּי אַמּוֹת וְרָחֵב אַמָּה אֶחָת וּמִהָעֶזְרָה הַקְטָנָה עַד־הָעֶזְרָה הַגְּדוֹלָה אַרְבַּע אַמּוֹת וְרָחֵב הָאַמָּה:	And from the <i>plinth</i> ledge at the bottom up to the mid-level ledge is two cubits, and the width is one cubit, and from the mid-level ledge up to the high-level ledge is four cubits, and the width is one cubit.	plinth ledge: see Ezek 43:13. bottom ← ground. mid-level ... mid-level ← lower ... small. high-level ← great.
Ezek 43:15	וְהָרֵאֵל אַרְבַּע אַמּוֹת וּמִהָאֲרָאִיל וְלִמְעַלָּה הַקֶּרְנוֹת אַרְבַּע:	And the <i>hearth</i> is four cubits higher, and from the <i>hearth</i> rising up, there are the four horns.	hearth (first occurrence in verse) ← mount of God, but quite similar to the word lion of God. hearth (second occurrence in verse) ← a lion of God, but applied to the altar. [BHS] has a <i>ketiv qeré</i> issue with the word as in the next verse.
Ezek 43:16	*וְהָאֲרָאִיל *וְהָאֲרָאִיל שְׁתֵּי עֶשְׂרֵה אֶרֶץ בְּשֵׁתִים עֶשְׂרֵה רָחֵב רְבֹועַ אֵל אַרְבַּעַת רַבְעִי:	And the <i>hearth</i> is twelve cubits in length by twelve cubits in width. It is square in its four corners.	hearth ← lion of God. The <i>ketiv</i> could be taken as a variant spelling of the <i>qeré</i> . Compare Ezek 43:15.
Ezek 43:17	וְהָעֶזְרָה אַרְבַּע עֶשְׂרֵה אֶרֶץ בְּאַרְבַּע עֶשְׂרֵה רָחֵב אֵל אַרְבַּעַת רַבְעִיָּה וְהַגְּבוּל סָבִיב אוֹתָהּ חֲצִי הָאַמָּה וְהַחִיק־לָהּ אַמָּה סָבִיב וּמִמֶּלְתָּהּ פְּנֹת קָדִים:	And the <i>hearth</i> ledge is fourteen cubits long by fourteen cubits wide, measured to its four corners, and the border around it is half a cubit high, and its ledge is one cubit wide all around, and its steps face east.”	its ledge ← its bosom. This is effectively a repetition of the high-level ledge of Ezek 43:14.
Ezek 43:18	וַיֹּאמֶר אֵלַי בֶּן־אָדָם כֹּה אָמַר אֲדֹנָי יְהוִה אֵלֶּה חֻקֹּת הַמִּזְבֵּחַ בְּיוֹם הָעֲשׂוֹתוֹ לְהַעֲלֹת עָלָיו עֹלָה וּלְזָרֵק עָלָיו דָּם:	Then he said to me, “Son of Adam, <i>this is what</i> the Lord, the LORD, says: ‘These are the statutes of the altar on the day when it is made, namely to offer a burnt offering on it and to sprinkle blood on it.	this is what ← thus.

Ezek 43:19	וְנָתַתָּה אֶל־הַכֹּהֲנִים הַלְוִיִּם אֲשֶׁר הֵם מִזֶּרַע צָדוֹק הַקְּרִבִּים אֵלַי נֹאס אֲדֹנָי יְהוִה לְשִׁרְתָּנִי פֶר בֶּן־בָּקָר לְחַטָּאת:	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.	
Ezek 43:20	וְלָקַחְתָּ מִדְּמֹו וְנָתַתָּה עַל־אַרְבַּע קַרְנֹתָיו וְעַל־אַרְבַּע פְּנֹת הָעֲזוּזָה וְעַל־הַגְּבֹול סָבִיב וְחַטָּאת אוֹתוֹ וּכְפַרְתָּהוּ:	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 <u>rim</u> <i>all</i> around, and you will offer it as a sin-offering and make atonement <i>with</i> it.	rim ← <i>border</i> .
Ezek 43:21	וְלָקַחְתָּ אֶת הַפֶּר הַחַטָּאת וְשָׂרְפוֹ בַּמָּקֹדֶת הַבַּיִת מְחוּץ לַמִּקְדָּשׁ:	And you will take the bull <i>which</i> <i>is</i> the sin-offering, and he will burn it in the appointed place of the house outside the sanctuary.	
Ezek 43:22	וּבַיּוֹם הַשֵּׁנִי תִקְרִיב שְׂעִיר־עִזִּים תָּמִים לְחַטָּאת וְחַטָּאוּ אֶת־הַמִּזְבֵּחַ כַּאֲשֶׁר חָטְאוּ בַּפֶּר:	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-</u> <u>offering</u> , as they make the sin- offering with the bull.	make the altar a sin-offering: perhaps referring to sprinkling blood, so the altar itself counts as a sin-offering.
Ezek 43:23	בְּכֹלֹתֶךָ מִחַטָּא תִקְרִיב פֶּר בֶּן־בָּקָר תָּמִים וְאַיִל מִן־הָעֶזְאוֹן תָּמִים:	<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.	
Ezek 43:24	וְהִקְרַבְתָּם לִפְנֵי יְהוָה וְהִשְׁלִיכוּ הַכֹּהֲנִים עָלֵיהֶם מֶלַח וְהָעִלוּ אוֹתָם עֹלָה לַיהוָה:	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.	
Ezek 43:25	שִׁבְעַת יָמִים תַּעֲשֶׂה שְׂעִיר־חַטָּאת לַיּוֹם וּפֶר בֶּן־בָּקָר וְאַיִל מִן־הָעֶזְאוֹן תָּמִימִים יַעֲשׂוּ:	For seven days you shall carry out <i>the sacrifice of</i> the goat <i>as</i> a sin-offering each day, and they shall perform <i>the sacrifice of</i> a bull-calf of the oxen and a ram from the sheep, <i>both being</i> perfect.	
Ezek 43:26	שִׁבְעַת יָמִים יְכַפְּרוּ אֶת־הַמִּזְבֵּחַ וְטָהְרוּ אוֹתוֹ וּמִלְאוּ יָדוֹ**יָדָיו:	For seven days they shall make the altar an atonement and cleanse it, and they shall <u>inaugurate it</u> .	inaugurate it ← <i>fill its {K: hand} [Q: hands]</i> . AV differs (consecrate themselves).

Ezek 43:27	וַיִּכְלוּ אֶת־הַיָּמִים ס וְהָיָה בַּיּוֹם הַשְּׁמִינִי וְהָלָאָה יַעֲשֹׂו הַכֹּהֲנִים עַל־הַמִּזְבֵּחַ אֶת־עֹלוֹתֵיכֶם וְאֶת־שְׁלָמֵיכֶם וּרְצָאתִי אֶתְכֶם נָאִם אֲדֹנָי יְהוֹה: ס	And they will <u>see</u> the days through, 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.’ ”	see ... through: treating the <i>piel</i> verb transitively. AV differs (<i>are</i> <i>expired</i>).
Ezek 44:1	וַיָּשֶׁב אֹתִי דֶרֶךְ שַׁעַר הַמִּקְדָּשׁ הַחִיצוֹן הַפָּנֶה קָדִים וְהוּא סָגוּר:	Then he brought me back through the gate of the outer sanctuary, which faces east, and it <i>was</i> shut.	
Ezek 44:2	וַיֹּאמֶר אֵלַי יְהוֹה הַשַּׁעַר הַזֶּה סָגוּר יִהְיֶה לֹא יִפְתָּח וְאִישׁ לֹא־יָבֹא בּוֹ כִּי יְהוֹה אֱלֹהֵי־יִשְׂרָאֵל בָּא בּוֹ וְהָיָה סָגוּר:	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.	
Ezek 44:3	אֶת־הַנָּשִׂיא נָשִׂיא הוּא יִשְׁב־בּוֹ לֶאֱכֹל־לֶחֶם לִפְנֵי יְהוֹה מִדֶּרֶךְ אֶלֶם הַשַּׁעַר יָבֹא וּמִדֶּרְכוֹ יֵצֵא:	<i>But as for</i> the prince, <i>it is</i> the prince who will sit in it to eat bread before the LORD. He will come in through the portico of the gate, and he will go out through it.”	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Ezek 44:4	וַיְבִיאֵנִי דֶרֶךְ־שַׁעַר הַצָּפוֹן אֶל־פְּנֵי הַבַּיִת וְאָרָא וְהִנֵּה מָלֵא כְבוֹד־יְהוֹה אֶת־בַּיִת יְהוֹה וְאָפַל אֶל־פָּנַי:	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> .	<i>I saw that</i> ← <i>behold</i> . face down ← <i>to my face</i> .
Ezek 44:5	וַיֹּאמֶר אֵלַי יְהוֹה בֶּן־אָדָם שִׁים לְבָבְךָ וּרְאֵה בְּעֵינֶיךָ וּבְאָזְנוֶיךָ שְׁמַע אֶת כָּל־אֲשֶׁר אֲנִי מְדַבֵּר אֵתְךָ לְכָל־חֻקֹּת בֵּית־יְהוֹה וּלְכָל־*תּוֹרוֹתוֹ **תּוֹרוֹתָיו וְשִׁמַּת לְבָבְךָ לִמְבוֹא הַבַּיִת בְּכָל מוֹצְאֵי הַמִּקְדָּשׁ:	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</u> of <u>the</u> <u>entrance to</u> the house, with all <u>the exits of</u> the sanctuary.	take note (2x) ← <i>set your heart</i> , i.e. <i>attention</i> . the entrance to: or (<i>any</i> <i>occasion of</i>) <i>entering</i> . the exits of: or (<i>any occasion of</i>) <i>exiting</i> .
Ezek 44:6	וְאָמַרְתָּ אֶל־מְרִי אֶל־בַּיִת יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוֹה רַב־לָכֶם מִכָּל־תּוֹעֲבוֹתֵיכֶם בֵּית יִשְׂרָאֵל:	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: «You <u>have committed more than</u> <u>enough</u> abominations, O house of Israel,	rebels ← <i>rebellion</i> . <u>this is what</u> ← <i>thus</i> . more than enough ← <i>more to</i> <i>you than all</i> .

Ezek 44:7	<p>בַּהֲבִיאֲכֶם בְּנֵי־נֹכַר עַרְלֵי־לֵב וְעַרְלֵי בָשָׂר לִהְיוֹת בְּמִקְדָּשִׁי לְחַלְלוֹ אֶת־בֵּיתִי בְּהִקְרִיבְכֶם אֶת־לֶחְמִי חֶלֶב וְדָם וַיִּפְּרוּ אֶת־בְּרִיתִי אֵל כָּל־תּוֹעֲבוֹתֵיכֶם:</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, profaning 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 מִשְׁמֶרֶת קִדְּשִׁי וַתְּשִׁימוּן לְשֹׁמְרֵי מִשְׁמֶרֶתִּי בְּמִקְדָּשִׁי לָכֶם:</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</u> <u>own ends</u>.»</p>	<p>for your <i>own ends</i> ← <i>for you</i>.</p>
Ezek 44:9	<p>כֹּה־אָמַר אֲדֹנָי יְהוִה כָּל־בֶּן־נֹכַר עַרְלֵי לֵב וְעַרְלֵי בָשָׂר לֹא יָבוֹא 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 <u>the foreigners</u> who <i>are</i> among the sons of Israel,</p>	<p>this <i>is what</i> ← <i>thus</i>. or: disjunctive use of the vav. all the foreigners ← <i>every</i> <i>foreigner</i>.</p>
Ezek 44:10	<p>כִּי אִם־הַלְוִיִּם אֲשֶׁר רָחֲקוּ מֵעָלַי בְּתַעֲוֹת יִשְׂרָאֵל אֲשֶׁר תָּעוּ מֵעָלַי אַחֲרֵי גִלּוּלֵיהֶם וְנִשְׂאוּ עֲוֹנָם:</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 פְּקֻדּוֹת אֶל־שַׁעְרֵי הַבַּיִת וּמְשָׁרְתִים אֶת־הַבַּיִת הַזֶּה יִשְׁחָטוּ אֶת־הָעֹלָה וְאֶת־הַזֶּבַח לֶעָם וְהֵמָּה יַעֲמִדוּ לִפְנֵיהֶם לְשָׁרְתָם:</p>	<p>But they will be ministering in my sanctuary, <i>having been given</i> <i>charge</i> 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 גִלּוּלֵיהֶם וְהָיוּ לְבֵית־יִשְׂרָאֵל לְמַכְשׁוֹל עָוֹן עַל־כֵּן נִשְׂאֵתִי יָדִי עֲלֵיהֶם נֹאם אֲדֹנָי יְהוִה וְנִשְׂאוּ עֲוֹנָם:</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־יִגְשׁוּ אֵלַי לְכַהֵן לִי וְלִגְשֵׁת עַל־כָּל־קִדְּשִׁי אֶל־קִדְּשֵׁי הַקִּדְּשִׁים וְנִשְׂאוּ כָּל־מִתָּתָם וְתוֹעֲבוֹתָם 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 <i>any</i> 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 וְלִכְלֹל 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 צָדוֹק אֲשֶׁר שָׁמְרוּ אֶת־מִשְׁמֶרֶת מִקְדָּשִׁי בְּתַעֲוֹת בְּנֵי־יִשְׂרָאֵל מֵעָלֵי הַמָּה יִקְרְבוּ אֵלַי לְשִׁרְתָּנִי וְעָמְדוּ לִפְנֵי לְהַקְרִיב לִי חֶלֶב וְדָם נָאֻם אֲדֹנָי יְהוֹה:	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 בְּבֹאֵם אֶל־שַׁעְרִי הַחָצֵר הַפְּנִימִית בְּגָדֵי פְשָׁתִים יִלְבָּשׁוּ וְלֹא־יַעֲלֶה עָלֵיהֶם צֹמֶר בְּשָׂרְתָם בְּשַׁעְרֵי הַחָצֵר 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	פָּאֲרֵי פְשָׁתִים יִהְיוּ עַל־רֹאשָׁם וּמִכְנָסֵי פְשָׁתִים יִהְיוּ עַל־מִתְנֵיהֶם לֹא יַחְגְּרוּ בִּיָּזַע:	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</i> causing sweat.	heads ← <i>head</i> .
Ezek 44:19	וּבְצֵאתָם אֶל־הַחָצֵר הַחִיצוֹנָה אֶל־הַחָצֵר הַחִיצוֹנָה אֶל־הָעָם יִפְשְׁטוּ אֶת־בְּגָדֵיהֶם אֲשֶׁר־הֵמָּה מְשָׂרְתָם בָּם וְהִנִּיחוּ אוֹתָם בַּלְשֻׁכַּת הַקֹּדֶשׁ וְלִבְשׁוּ בְּגָדִים אֲחֵרִים וְלֹא־יִקְדָּשׁוּ אֶת־הָעָם 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 <u>shall 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	וְרֹאשָׁם לֹא יִגְלָחוּ וּפָרַע לֹא יִשְׁלָחוּ כָּסוּם יִכְסְמוּ אֶת־רֹאשֵׁיהֶם:	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</u> <u>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	וַיִּזֵּן לֹא־יִשְׁתּוּ כָּל־כֹּהֵן בְּבֹאֵם אֶל־הַחָצֵר הַפְּנִימִית:	And no priest shall drink wine when they go into inner court.	

Ezek 44:22	וְאֶלְמָנָה וְגִרוּשָׁה לֹא־יִקְחוּ לָהֶם לְנָשִׁים כִּי אִם־בְּתוּלָה מִזֶּרַע 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 יוֹדְעִים:	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 הֵמָּה יַעֲמְדוּ *לשפט **לְמִשְׁפָּט בְּמִשְׁפָּטִי *וּשְׁפֹטוּהוּ **יִשְׁפֹּטוּהוּ וְאֶת־תּוֹרָתִי וְאֶת־חֻקֹּתִי בְּכָל־מוֹעֲדֵי יִשְׁמְרוּ וְאֶת־שַׁבָּתוֹתַי 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>] they shall judge <i>the matter</i> , 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 וּלְאָחוֹת אֲשֶׁר־לֹא־הָיְתָה לָאִישׁ יִטְמְאוּ:	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 טְהָרָתוֹ 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 בְּקֹדֶשׁ יִקְרִיב חַטָּאתוֹ נָאִם אֲדֹנָי יְהוִה:	then on the day when he goes into the sanctuary – into the inner court to serve in the sanctuary – he shall <i>make</i> his sin-offering, says the Lord, the LORD.	make ← <i>offer</i> .
Ezek 44:28	וְהָיְתָה לָהֶם לְנַחֲלָה אָנִי נַחֲלָתָם וְאַחֲזָה לֹא־תִתְּנוּ לָהֶם בְּיִשְׂרָאֵל אָנִי אַחֲזָתָם:	And <i>this</i> will be their inheritance: I <i>am</i> their inheritance. And you will not give them <i>any territory</i> in Israel: I <i>am</i> their <i>territory</i> .	territory (2x) ← <i>a possession (of</i> <i>land)</i> .
Ezek 44:29	הַמִּנְחָה וְהַחֲטָאת וְהָאֵשֶׁם הֵמָּה יֹאכְלוּם וְכָל־חֶרֶם בְּיִשְׂרָאֵל לָהֶם יִהְיֶה:	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	וְרֵאשִׁית כָּל-בְּכוֹרֵי כָל וְכָל-תְּרוּמַת כָּל מִכְלָ תְּרוּמוֹתֵיכֶם לַכֹּהֲנִים יִהְיֶה וְרֵאשִׁית עֲרֻסוֹתֵיכֶם תִּתְּנוּ לַכֹּהֵן לְהַנִּיחַ בְּרָכָה אֶל-בֵּיתְךָ:	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 <i>dough</i> to the priest so as to cause a blessing to rest on your house.	dough: or <i>coarse meal</i> .
Ezek 44:31	כָּל-נִבְלָה וְטֶרֶף מִן-הָעוֹף וּמִן-הַבְּהֵמָה לֹא יֹאכְלוּ הַכֹּהֲנִים: פ	The priests shall not eat <u>any</u> <u>carcase</u> , or anything preyed on, of poultry or of cattle.	any ← <i>every</i> . carcase: i.e. <i>animal or bird that died other than by being ritually slaughtered</i> .
Ezek 45:1	וּבְהַפִּילְכֶם אֶת-הָאָרֶץ בְּנִחְלָה תְּרִימוֹ תְּרוּמָה לַיהוָה קֹדֶשׁ מִן-הָאָרֶץ אֶרֶץ חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף אֶרֶץ וְרוֹחַב עֶשְׂרֵה אֶלֶף קֹדֶש-הוּא בְּכָל-גְּבוּלָהּ סָבִיב:	And when you assign the land as an inheritance, you shall <u>make</u> an offering to the LORD, a holy <i>part</i> of the land, a <u>strip</u> of twenty-five thousand <i>units</i> in length, and ten thousand <i>in</i> width. It <i>will be</i> a holy <i>place</i> in all its <u>extent</u> round about.	make ← <i>raise</i> . strip ← <i>length</i> . <i>units</i> : rod-lengths, or <i>reeds</i> , as in Ezek 40:5 rather ↗ extent ← <i>border</i> .
Ezek 45:2	יִהְיֶה מִזֶּה אֶל-הַקֹּדֶשׁ חֲמִשׁ מֵאוֹת בַּחֲמִשׁ מֵאוֹת מֵרַבָּע סָבִיב וַחֲמִשִּׁים אַמָּה מִגֶּרֶשׁ לוֹ סָבִיב:	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> .	↳ 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.
Ezek 45:3	וּמִן-הַמִּדָּה הַזֹּאת תִּמְדוּ אֶרֶץ *חֲמֵשׁ *חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף וְרוֹחַב עֶשְׂרֵת אֲלָפִים וּבֹי-יִהְיֶה הַמִּקְדָּשׁ קֹדֶשׁ קִדְשִׁים:	So according to this measured- out <i>area</i> , you shall measure a length of twenty-five thousand <i>units</i> and a width of ten thousand <i>units</i> , and in it will be the sanctuary – the holy of holies.	five: the <i>ketiv</i> and <i>qere</i> are different genders of the same word, with the same meaning. <i>units</i> (2x): see Ezek 45:1.
Ezek 45:4	קֹדֶשׁ מִן-הָאָרֶץ הוּא לַכֹּהֲנִים מִשְׁרָתִי הַמִּקְדָּשׁ יִהְיֶה הַקְּרָבִים לְשֵׁרֶת אֶת-יְהוָה וְהָיָה לָהֶם מְקוֹם לְבָתָּים וּמִקְדָּשׁ לַמִּקְדָּשׁ:	It <i>is</i> a holy <i>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.	
Ezek 45:5	וַחֲמִשָּׁה וְעֶשְׂרִים אֶלֶף אֶרֶץ וְעֶשְׂרֵת אֲלָפִים רָחַב *יִהְיֶה **וְהָיָה לַלְוִיִּם מִשְׁרָתִי הַבַּיִת לָהֶם לְאַחֲזָה עֲשָׂרִים לְשָׁכֶת:	So <i>it will be</i> twenty-five thousand <i>units</i> in length and ten thousand <i>units</i> in width. {K: <i>And</i> } [Q: <i>And</i>] it will be for the Levites, the servants of the house – theirs as a <i>territory</i> with twenty annexes.	<i>units</i> (2x): see Ezek 45:1. territory: see Ezek 44:28.

Ezek 45:6	<p>וְאַחֲזַת הָעִיר תִּתְּנֶנּוּ חֲמִשָּׁת אֲלָפִים רָחֵב וְאַרְדָּה חֲמִשָּׁה וְעֹשְׂרִים אֶלְף לְעֹמֶת תְּרוֹמַת הַקֹּדֶשׁ לְכָל־בֵּית יִשְׂרָאֵל יְהִי׃</p>	<p>And you shall <u>assign</u> the territory of the city <i>to be</i> five thousand <i>units</i> in width and a length of twenty-five thousand <i>units</i>, opposite the <i>place</i> of the holy heave-offering. 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><i>units</i> (2x): see Ezek 45:1.</p> <hr/> <p>holy heave-offering ← <i>heave-offering of holiness</i>.</p>
Ezek 45:7	<p>וּלְנָשִׂיא מִזֶּה וּמִזֶּה לְתְּרוֹמַת הַקֹּדֶשׁ וְלִאֲחֲזַת הָעִיר אֶל־פְּנֵי תְּרוֹמַת־הַקֹּדֶשׁ וְאֶל־פְּנֵי אֲחֲזַת הָעִיר מִפְּאֲתַיִם יָמָה וּמִפְּאֲת־קִדְמָה קְדִימָה וְאַרְדָּה לְעֹמֹת אֶחָד הַחֲלָקִים מִגְּבוּל יָם אֶל־גְּבוּל קְדִימָה׃</p>	<p>And for the prince <i>there will be</i> land on each side of the holy heave-offering, and of the grounds of the city, opposite the <i>place</i> of the holy heave-offering and opposite the grounds of the city, from the western side to the west, and from the eastern side eastwards, and the length <i>will be</i> all 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>grounds (2x) ← <i>possession (of land)</i>.</p>
Ezek 45:8	<p>לְאֶרֶץ יְהִי־לֹו לְאֲחֻזָּה בְּיִשְׂרָאֵל וְלֹא־יוֹנֵנוּ עוֹד נְשִׂאִי אֶת־עַמִּי וְהָאֶרֶץ יִתְּנוּ לְבֵית־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 <u>the land will be 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־לָכֶם נְשִׂאֵי יִשְׂרָאֵל חָמַס וְשֹׁד הִסִּירוּ וּמִשְׁפָּט וּצְדָקָה עֲשׂוּ הֲרִימוּ גְּרִשְׁתֵּיכֶם מֵעַל עַמִּי נָאֻם אֲדֹנָי יְהוִה׃</p>	<p>This <i>is what</i> my Lord the LORD says: «<i>You</i> princes of Israel, enough of your <i>injustice</i>! Renounce 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>מֶאֱזִינִי־צֶדֶק וְאִיפֹת־צֶדֶק וּבֵת־צֶדֶק יְהִי לָכֶם׃</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>הָאִיפָה וְהַבַּת תִּכְּנֶן אֶחָד יְהִי לְשֹׂאת מַעֲשֵׂר הַחֶמֶר הַבַּת וְעִשִּׂירַת הַחֶמֶל הָאִיפָה אֶל־הַחֶמֶר יְהִי מִתְּכַנְתּוֹ׃</p>	<p>The <u>ephah</u> and the <u>bath</u> shall be of equal 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 derivative measures 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 עֶשְׂרִים גֵּרָה עֶשְׂרִים שְׁקָלִים חֲמִשָּׁה וְעֶשְׂרִים שְׁקָלִים עֶשְׂרֶה וְחֲמִשָּׁה שְׁקָל הַמָּנֶה יִהְיֶה לָכֶם:	And the shekel <i>shall be</i> twenty gerahs. <u>Twenty</u> shekels, <u>twenty-</u> <u>five</u> shekels, <u>fifteen</u> shekels <u>will</u> 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 ← <i>will be</i> .
Ezek 45:13	זֹאת הַתְּרוּמָה אֲשֶׁר תִּרְיֹמוּ שְׂשִׁית הָאֵיפָה מִחֹמֶר הַחֲטִיִּם וְשְׂשִׁיתֶם הָאֵיפָה מִחֹמֶר הַשְּׁעָרִים:	This <i>is</i> the heave-offering which you shall <u>make</u> : a sixth of an ephah from a <u>homer</u> of wheat. You shall also give a sixth part of an ephah from a <u>homer</u> of barley.	make ← <i>raise</i> . ephah (2x): about 6 imperial gallons or 27 litres. homer (2x): about 60 imperial gallons or 270 litres.
Ezek 45:14	וְחֹק הַשֶּׁמֶן הַבֵּת הַשֶּׁמֶן מִעֶשֶׂר הַבֵּת מִן־הַכֹּר עֲשֶׂרֶת הַבֵּתִּים חֹמֶר כִּי־עֲשֶׂרֶת הַבֵּתִּים חֹמֶר:	And <i>as for</i> the statute concerning oil, <i>it is</i> a <u>bath</u> of oil. A <u>bath</u> <i>is</i> a tenth of a <u>cor</u> , <i>which is</i> ten <u>baths</u> , <i>which is</i> a <u>homer</u> , for <i>there are</i> ten <u>baths</u> in a <u>homer</u> .	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	וְשֶׁה־אַחַת מִן־הַצֹּאן מִן־הַמֵּאֲתַיִם מִמִּשְׁקָה יִשְׂרָאֵל לַמִּנְחָה וְלַעֲוֹלָה וְלִשְׁלָמִים לְכַפֵּר עֲלֵיהֶם נֶאֱמַר אֲדֹנָי יְהוִה:	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 <i>meal-offering</i> . Perhaps bloodless also here, not referring to the lamb, which is the burnt offering.
Ezek 45:16	כָּל הָעָם הָאָרֶץ יִהְיוּ אֶל־הַתְּרוּמָה הַזֹּאת לְנָשִׂיא בְּיִשְׂרָאֵל:	All the people <i>in</i> the land will be <i>linked</i> to this heave-offering <u>for</u> <u>the prince</u> in Israel.	for the prince: or <i>to the prince</i> .
Ezek 45:17	וְעַל־הַנָּשִׂיא יִהְיֶה הָעֹלֹת וְהַמִּנְחָה וְהַנִּסֵּךְ בַּחֲגִים וּבְחֻדָּשִׁים וּבִשְׁבָּתוֹת בְּכָל־מוֹעֲדֵי בֵּית יִשְׂרָאֵל הוּא־יַעֲשֶׂה אֶת־הַחֲטָאֹת וְאֶת־הַמִּנְחָה וְאֶת־הָעֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר בְּעֵד בֵּית־יִשְׂרָאֵל: ס	And it will be up to the prince <i>to</i> <i>make</i> 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 <u>offer</u> the sin- offering and the meal-offering and the burnt offering and the peace-offerings to atone for the house of Israel.»	offer ← <i>make, do</i> .
Ezek 45:18	כֹּה־אָמַר אֲדֹנָי יְהוִה בְּרִאשׁוֹן בְּאַחַד לַחֹדֶשׁ תִּקַּח פֶּרֶבֶן־בָּקָר תָּמִים וְחִטָּאֹת אֶת־הַמִּקְדָּשׁ:	This <i>is what</i> my Lord the LORD says: «In the first <i>month</i> , on the first <i>day</i> of the month, you shall take a perfect bull-calf of the oxen, and you will expiate the sanctuary from sin.	this <i>is what</i> ← <i>thus</i> .

Ezek 45:19	וְלָקַח הַכֹּהֵן מִדַּם הַחֹטָאת וְנָתַן אֶל-מְזוֹזֹת הַבַּיִת וְאֶל-אַרְבַּע פְּנוֹת הָעֲזָרָה לְמִזְבֵּחַ וְעַל-מְזוֹזֹת שַׁעַר הַחֲצֵר הַפְּנִימִית:	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.	doorposts ... posts ← <i>doorpost</i> ... <i>post</i> .
Ezek 45:20	וְכֵן תַּעֲשֶׂה בַשְּׁבִיעִי בַחֹדֶשׁ מֵאִישׁ שֹׁגָה וּמִפְתִּי וּכְפָרָתָם אֶת-הַבַּיִת:	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.	
Ezek 45:21	בְּרֵאשׁוֹן בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם הַפֶּסַח חֹג שִׁבְעוֹת יָמִים מַצּוֹת יֵאָכַל:	In the first <i>month</i> , on the fourteenth day of the month, <u>you</u> will <u>celebrate</u> the Passover, a festival of a <u>week</u> of days. Unleavened bread will be eaten.	you will celebrate ← <i>there will be to you</i> . a week ← <i>weeks</i> , but cognate with <i>seven(s)</i> .
Ezek 45:22	וַעֲשֶׂה הַנָּשִׂיא בַּיּוֹם הַהוּא בַּעֲדוֹ וּבְעֵד כָּל-עַם הָאָרֶץ פֶּר חֹטָאת:	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.	offer ← <i>make, do</i> .
Ezek 45:23	וּשְׁבַעַת יְמֵי-הַחֹג יַעֲשֶׂה עֹלָה לַיהוָה שְׁבַעַת פָּרִים וּשְׁבַעַת אֵילִים תְּמִימִם לַיּוֹם שְׁבַעַת הַיָּמִים וְחֹטָאת שְׁעִיר עִזִּים לַיּוֹם:	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,	
Ezek 45:24	וּמִנְחָה אֵיפָה לֶפֶר וְאֵיפָה לְאֵיל יַעֲשֶׂה וְשֶׁמֶן הָיִן לְאֵיפָה:	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> .	ephah (3x): about 6 imperial gallons or 27 litres. hin: about 1 imperial gallon or 4.5 litres.
Ezek 45:25	בַּשְּׁבִיעִי בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ בְּחֹג יַעֲשֶׂה כְּאֵלֶּה שְׁבַעַת הַיָּמִים כְּחֹטָאת כְּעֹלָה וּכְמִנְחָה וּכְשֶׁמֶן: ס	In the seventh <i>month</i> , on the fifteenth day of the month, at the festival, he will <u>offer</u> <u>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.»	offer ← <i>make, do</i> . similarly ← <i>like these</i> .
Ezek 46:1	כֹּה-אָמַר אֲדֹנָי יְהוִה שְׁעַר הַחֲצֵר הַפְּנִימִית הַפָּנִיָּה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמִי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיט יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח:	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.	this is what ← <i>thus</i> .

Ezek 46:2	<p>וּבֹא הַנָּשִׂיא דֶּרֶךְ 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 עִם־הָאָרֶץ פֶּתַח הַשַּׁעַר הַהוּא בַּשַּׁבָּתוֹת וּבְחֻדְשֵׁים 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>וְהָעֹלָה אֲשֶׁר־יִקְרֹב הַנָּשִׂיא לִיהוָה בַּיּוֹם הַשַּׁבָּת שֵׁשָׁה כִּבְשִׂים תְּמִימִים וְאֵיל תָּמִים:</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 וּלְכִבְשִׂים מִנְחָה מֵתַת יָדוֹ וְשֶׁמֶן הֵן 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.</p> <hr/> <p>according to his means ← <i>of his hand</i>.</p> <hr/> <p>hin: about 1 imperial gallon or 4.5 litres.</p>
Ezek 46:6	<p>וּבַיּוֹם הַחֹדֶשׁ פֶּר בֶּן־בָּקָר תְּמִימִם וְשֵׁשֶׁת כִּבְשִׂים וְאֵיל תְּמִימִם יִהְיוּ:</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 וּלְכִבְשִׂים כַּאֲשֶׁר תִּשְׁיֵג יָדוֹ וְשֶׁמֶן הֵן 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>.</p> <hr/> <p>ephah (3x): about 6 imperial gallons or 27 litres.</p> <hr/> <p>according to his means ← <i>as his hand reaches</i>.</p> <hr/> <p>hin: about 1 imperial gallon or 4.5 litres.</p>
Ezek 46:8	<p>וּבְבֹא הַנָּשִׂיא דֶּרֶךְ 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>וּבְבֹא עִם־הָאָרֶץ לִפְנֵי יְהוָה בְּמוֹעֲדֵים הַבָּא דֶּרֶךְ־שַׁעַר צָפוֹן לְהִשְׁתַּחֲוֹת יֵצֵא דֶּרֶךְ־שַׁעַר נֹגֵב וְהַבָּא דֶּרֶךְ־שַׁעַר נֹגֵב יֵצֵא דֶּרֶךְ־שַׁעַר צָפוֹנָה לֹא יָשׁוּב דֶּרֶךְ הַשַּׁעַר אֲשֶׁר־בָּא בּוֹ כִּי נִכְחֹז יֵצֵאוּ**:</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	וְהַנָּשִׂיא בְּתוֹכָם בְּבֹאֵם יָבֹא וּבְצֵאתָם יֵצְאוּ:	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 <i>with them</i></u> .	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.
Ezek 46:11	וּבְחַגִּים וּבְמוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לֶפָר וְאֵיפָה לְאֵיל וּלְכֹבָשִׁים מִתַּת יָדוֹ וְשֶׁמֶן הֵין לְאֵיפָה: ס	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.	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.
Ezek 46:12	וְכִי־יַעֲשֶׂה הַנָּשִׂיא נִדְבָה עוֹלָה אוֹ-שְׁלָמִים נִדְבָה לַיהוָה וּפָתַח לוֹ אֶת הַשַּׁעַר הַפְּנִי קָדִים וַעֲשֶׂה אֶת־עֹלֹתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה בְּיוֹם הַשַּׁבָּת וַיֵּצֵא וְסָגַר אֶת־הַשַּׁעַר אַחֲרֵי צֵאתוֹ:	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.	
Ezek 46:13	וְכֹבֵשׁ בֶּן־שָׁנָתוֹ תָּמִים תַּעֲשֶׂה עוֹלָה לַיּוֹם לַיהוָה בִּבְקָר בִּבְקָר תַּעֲשֶׂה אֹתוֹ:	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.	offer (2x) ← <i>make, do</i> .
Ezek 46:14	וּמִנְחָה תַעֲשֶׂה עָלָיו בִּבְקָר בִּבְקָר שְׁשִׁית הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הֵין לָרֶם אֶת־הַסֹּלֶת מִנְחָה לַיהוָה חֲקוֹת עוֹלָם תָּמִיד:	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 <i>are</i> age-abiding statutes continually.	ephah: about 6 imperial gallons or 27 litres. hin: about 1 imperial gallon or 4.5 litres.
Ezek 46:15	*וַעֲשׂוּ *יַעֲשׂוּ אֶת־הַכֹּבֵשׁ וְאֶת־הַמִּנְחָה וְאֶת־הַשֶּׁמֶן בִּבְקָר בִּבְקָר עוֹלֹת תָּמִיד: פ	{K: So they} [Q: They] shall offer the lamb, and the meal-offering, and the oil, every morning as a continual burnt offering.»	offer ← <i>make, do</i> .
Ezek 46:16	כֹּה־אָמַר אֲדֹנָי יְהוִה כִּי־יִתֵּן הַנָּשִׂיא מִתְּנָה לְאִישׁ מִבְּנָיו נַחֲלָתוֹ הִיא לְבָנָיו תִּהְיֶה אֲחֻזָּתָם 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 is what ← <i>thus</i> . any ← <i>a man</i> . territory: see Ezek 44:28.
Ezek 46:17	וְכִי־יִתֵּן מִתְּנָה מִנַּחֲלָתוֹ לְאֶחָד מֵעֲבָדָיו וְהָיְתָה לוֹ עַד־שְׁנַת הַדְּרוֹר וְשַׁבָּת לְנָשִׂיא אֹךְ נַחֲלָתוֹ בָּנָיו לָהֶם תִּהְיֶה:	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 הַנָּשִׂיא מִנַּחֲלַת הָעָם לְהוֹנִתָם מֵאֲחֻזָּתָם מֵאֲחֻזָּתוֹ יִנְחַל אֶת־בָּנָיו לְמַעַן אֲשֶׁר לֹא־יִפְצְצוּ עִמִּי אִישׁ מֵאֲחֻזָּתוֹ:	Now the prince shall not take <i>any</i> of the people's inheritance, <u>in dispossessing</u> 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 בַּמָּבּוֹא אֲשֶׁר עַל־כַּתְּף הַשַּׁעַר אֶל־הַלְשָׁכוֹת הַקֹּדֶשׁ אֶל־הַכֹּהֲנִים הַפְּנוּת צָפוֹנָה וְהִנֵּה־שָׁם מָקוֹם *בִּירְכָתָם *בִּירְכָתֶיךָ יְמִינָה: ס	Then he brought me through the entrance which <i>was</i> at the <u>side</u> of the gate to the <u>holy annexes</u> for the priests, which face north, and <u>what I saw was</u> a place there <u>in the furthest part</u> to the west.	in the furthest part: the <i>ketiv</i> can be regarded ׀ side ← <i>shoulder</i> . holy annexes ← <i>annexes of holiness</i> . what I saw was ← <i>behold</i> .
Ezek 46:20	וַיֹּאמֶר אֵלַי זֶה הַמָּקוֹם אֲשֶׁר יִבְשְׁלוּ־שָׁם הַכֹּהֲנִים אֶת־הָאֲשָׁם וְאֶת־הַחֹטָאֹת אֲשֶׁר יֵאָכְלוּ אֶת־הַמִּנְחָה לְבִלְתִּי הוֹצִיא אֶל־הַחֹצֵר 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, <u>so sanctifying</u> the people.”	ל 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	וַיּוֹצִיאֵנִי אֶל־הַחֹצֵר הַחִיצוֹנָה וַיַּעֲבִירֵנִי אֶל־אַרְבַּעַת מְקוֹצְעֵי הַחֹצֵר וְהִנֵּה חֹצֵר בְּמִקְצַע הַחֹצֵר חֹצֵר בְּמִקְצַע הַחֹצֵר:	Then he brought me out to the outer court, and he brought me across to the four corners of the court. And <u>what I saw was</u> a court in each corner of the court.	what I saw was ← <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 הַחֹצֵר חֹצְרוֹת קְטֹרוֹת אַרְבָּעִים אַרְדָּ וּשְׁלֹשִׁים רְחֹב מִדָּה אֶחָת לְאַרְבַּעָתָם מִהֶקְצְעוֹת:	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, <u>set in the corners</u> , had <u>the same dimensions</u> .	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	וְטוֹר סָבִיב בָּהֶם סָבִיב לְאַרְבַּעָתָם וּמִבְשָׁלוֹת עָשׂוּי מִתַּחַת הַטִּירוֹת סָבִיב:	And there was a <u>circle of buildings</u> in them, <i>all</i> around in the four of them, and it was constructed with kitchens under the <u>ring of buildings</u> .	circle ← <i>row around</i> . ring of buildings ← <i>ranges around</i> .
Ezek 46:24	וַיֹּאמֶר אֵלַי אֵלֶּה בֵּית הַמְּבֹשָׁלִים אֲשֶׁר יִבְשְׁלוּ־שָׁם מִשְׁרָתִי הַבַּיִת אֶת־זִבַּח הָעָם:	Then he said to me, “These <i>constitute</i> the cooks' house where the servants of the house cook the sacrifice for the people.”	

Ezek 47:1	<p>וַיִּשְׁבְּנִי אֶל־פֶּתַח הַבַּיִת וְהִנֵּה־מַיִם יֵצְאִים מִתַּחַת מִפְתָּן הַבַּיִת קְדִימָה כִּי־פָנִי הַבַּיִת קָדִים וְהַמַּיִם יֵרְדִים מִתַּחַת מִכְתָּף הַבַּיִת הַיְמָנִית מִגֵּב לַמִּזְבֵּחַ:</p>	<p>Then he brought me back to the entrance of the house, and <u>what I saw was</u> water coming out from under the threshold of the house towards the east, for the house faces east. And the water ran down from under the right <i>hand</i> <u>side</u> of the house, to the south of the altar.</p>	<p>Alluded to in John 7:38, Rev 22:1.</p> <hr/> <p>what <i>I</i> saw was ← <i>behold</i>.</p> <hr/> <p>side ← <i>shoulder</i>.</p>
Ezek 47:2	<p>וַיּוֹצֵאנִי דֶרֶךְ־שַׁעַר צְפוֹנָה וַיְסִבְנִי דֶרֶךְ חוּץ אֶל־שַׁעַר הַחוּץ דֶּרֶךְ הַפּוֹנֶה קָדִים וְהִנֵּה־מַיִם מִפְּכִים מִן־הַכְּתָף הַיְמָנִית:</p>	<p>Then he brought me out through the north gate, and he took me round <i>along</i> the outside road to the outer gate, <i>to</i> the road <u>going</u> east. And <u>what I saw was</u> water flowing out from the right <i>hand</i> <u>side</u>.</p>	<p>going ← <i>facing</i>.</p> <hr/> <p>what <i>I</i> saw was ← <i>behold</i>.</p> <hr/> <p>side ← <i>shoulder</i>.</p>
Ezek 47:3	<p>בָּצֵאת־הָאִישׁ קָדִים וְקוֹ בִּידּוֹ וַיִּמַּד אֵלָי אֶמְלָה וַיַּעֲבֵרֵנִי בַּמַּיִם מִי אֶפְסָסִים:</p>	<p>When the man came out <i>to</i> the east, with a line in his hand, he measured one thousand cubits, and he brought me across in the water – water <u>up to</u> the ankles.</p>	<p>cubit: about 18 inches or 45 cm.</p> <hr/> <p>up to ← <i>of</i>.</p>
Ezek 47:4	<p>וַיִּמַּד אֵלָי וַיַּעֲבֵרֵנִי בַּמַּיִם מִי בְּרַכְּסִים וַיִּמַּד אֵלָי וַיַּעֲבֵרֵנִי מִי מִתְּנָיִם:</p>	<p>Then he measured a thousand cubits <i>further</i> away, and he brought me across in the water – water <u>up to</u> the knees. Then he measured a thousand cubits <i>further</i> and brought me <i>to</i> water <u>up to</u> the waist.</p>	<p>up to ← <i>of</i>.</p>
Ezek 47:5	<p>וַיִּמַּד אֵלָי נָחַל אֲשֶׁר לֹא־אוּכָל לַעֲבֹר כִּי־גָאוּ הַמַּיִם מִי שָׁחוּ נָחַל אֲשֶׁר לֹא־יַעֲבֹר:</p>	<p>Then he measured a thousand cubits <i>further</i>, and <i>it was</i> a brook which I could not cross, because the water had risen high – <i>it was</i> water to swim <i>in</i> – a torrent which <i>could</i> not be crossed <i>on</i> foot.</p>	
Ezek 47:6	<p>וַיֹּאמֶר אֵלַי הֲרֵאִיתָ בֶּן־אָדָם וַיּוֹלֶכְנִי וַיִּשְׁבְּנִי שְׂפַת הַנָּחַל:</p>	<p>And he said to me, “Have you seen <i>it</i>, son of Adam?” Then he led me and brought me back <i>to</i> the bank of the brook.</p>	
Ezek 47:7	<p>בְּשׁוּבִי וְהִנֵּה אֶל־שְׂפַת הַנָּחַל עֵץ רַב מְאֹד מְזֵה וּמְזֵה:</p>	<p>And when I had returned, <u>what I saw was</u> a very <i>great</i> abundance of <u>trees</u> on the <u>banks</u> of the brook, on each side.</p>	<p>what <i>I</i> saw was ← <i>behold</i>.</p> <hr/> <p>trees ... banks ← <i>tree ... bank</i>. Collective usage.</p>
Ezek 47:8	<p>וַיֹּאמֶר אֵלַי הַמַּיִם הָאֵלֶּה יֵצְאִים אֶל־הַגְּלִילָה הַקְּדִמוֹנָה וַיֵּרְדּוּ עַל־הָעֲרֶבָה וּבָאוּ הַיָּמָה אֶל־הַיָּמָה הַמוֹצֵאִים *וְנִרְפְּאוּ *וְנִרְפּוּ 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	וְהָיָה כָּל-נֶפֶשׁ חַיָּה אֲשֶׁר-יִשְׂרָץ אֶל כָּל-אֲשֶׁר יָבוֹא שָׁם נְחָלִים יַחְיֶה וְהָיָה הַדָּגָה רַבָּה מְאֹד כִּי בָּאוּ שָׁמָּה הַמַּיִם הָאֵלֶּה וַיִּרְפְּאוּ וְחַי כָּל אֲשֶׁר-יָבוֹא שָׁמָּה הַנָּחַל:	And it shall come to pass <i>that</i> every living creature which teems everywhere the <u>brook</u> 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 <u>comes to</u> <u>life</u> .	brook ← <i>brooks</i> , pointed as dual. creature ← <i>soul</i> . comes to life ← <i>lives</i> .
Ezek 47:10	וְהָיָה *יַעֲמָדוּ *עַמְּדוֹ עָלָיו דּוֹגִים מֵעֵין גְּדִי וְעַד-עֵין עֲגָלִים מִשְׁטוֹחַ לַחֲרָמִים יִהְיוּ לְמִינֵהּ תִּהְיֶה דִגְתָּם כְּדִגַּת הַיָּם הַגָּדוֹל רַבָּה מְאֹד:	And it will come to pass <i>that</i> fishermen will <u>stand</u> in it from En-Gedi to En-Eglaim. It will be a place for casting nets. Its fish will be of <i>various</i> kinds, like the fish of the <u>Great Sea</u> , in very great abundance.	will stand: the <i>ketiv</i> and <i>qeré</i> are different conjugated forms of the same word, with the same meaning here. of various kinds ← <i>of its kind</i> . the Great Sea: i.e., [CB], the <i>Mediterranean</i> .
Ezek 47:11	*בַּצֵּאתוֹ *בַּצֵּאתָיו וּגְבָאֵיו וְלֹא יִרְפְּאוּ לְמַלַּח נָתְנוּ:	But its {Q: <u>swamps</u> } [K: <u>swamp</u>] and marshes shall not be healed. They will be given over to salt.	swamps (<i>qeré</i>) ... swamp (<i>ketiv</i>): the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .
Ezek 47:12	וְעַל-הַנָּחַל יַעֲלֶה עַל-שְׂפָתוֹ מִזֶּה וּמִזֶּה כָּל-עֵץ-מֵאֲכָל לֹא-יָבוֹל עָלָיו וְלֹא-יָתֵם פְּרִיֹו לְחֻדְשָׁיו יִבְכֹּר כִּי מִמִּיּוֹ מִן-הַמִּקְדָּשׁ הָמָּה יוֹצְאִים *וְהָיָה *פְּרִיֹו לְמֵאֲכָל וְעָלָהּ לְתִרְוָפָה: ס	And along the brook on its <u>banks</u> on each side, every <i>kind of fruit</i> <u>tree</u> 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 <u>will</u> <u>be</u> for food and its leaves for healing.	will be: the <i>ketiv</i> is plural. banks ← <i>bank</i> . fruit tree ← <i>tree of food</i> , so probably including nuts, olives etc., but the verse continues with <i>fruit</i> .
Ezek 47:13	כֹּה אָמַר אֲדֹנִי יְהוָה גֵּה גְבוּל אֲשֶׁר תִּתְּנֶנָּחְלוּ אֶת-הָאָרֶץ לְשְׁנֵי עָשָׂר שְׁבִטֵי יִשְׂרָאֵל יוֹסֵף חֲבָלִים:	This <i>is what</i> the Lord, the LORD, says: ‘This <i>is the</i> border of what you will inherit <i>as</i> the land for the twelve tribes of Israel. Joseph <i>will inherit two</i> apportionments.	this <i>is what</i> ← <i>thus</i> . this <i>is</i> the border: with <i>נָה</i> for an original <i>נָה</i> , or a demonstrative pronoun in its own right.
Ezek 47:14	וּנְחַלְתֶּם אוֹתָהּ אִישׁ כְּאָחִיו אֲשֶׁר נָשָׂאתִי אֶת-יָדִי לְתַתָּהּ לְאַבְתִּיכֶם וְנָפְלָה הָאָרֶץ הַזֹּאת לָכֶם בְּנַחֲלָה:	And you shall inherit it – each as his brother – <i>that</i> which I <u>raised</u> <u>my hand</u> to give to your fathers, and this land will fall to you as an inheritance.	raised my hand: i.e. <i>swore</i> .
Ezek 47:15	זֶה גְבוּל הָאָרֶץ לַפָּאֵת צִפְּוֹנָה מִן-הַיָּם הַגָּדוֹל הַדָּרָךְ חֲתָלָן לְבוֹא צִדְדָה:	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 to Hethlon, as <i>one</i> goes to Zedad:	the Great Sea: i.e., [CB], the <i>Mediterranean</i> .
Ezek 47:16	חֲמַת בְּרוֹתָהּ סְבָרִים אֲשֶׁר בֵּין-גְּבוּל דַּמְשֶׁק וּבֵין גְּבוּל חֲמַת חֲצֵר הַתִּיכוֹן אֲשֶׁר אֶל-גְּבוּל חוֹרָן:	Hamath, Berothah, Sibraim, which <i>is</i> between the border at Damascus and the border at Hamath, <u>Hazer</u> -Hatticon, 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 חֲצַר עֵינוֹן גְבוּל דְּמֶשֶׁק וְצָפוֹן צָפוֹנָה וּגְבוּל חֲמַת וְאֵת פֶּאֶת צָפוֹן:	And the border will be from the sea <i>to</i> Hazar-Enan, the border at Damascus. And <i>as for</i> the north, to the north the border <i>is at</i> 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 זאת, 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	וּפֶאֶת קָדִים מִבֵּין חֹרֶן וּמִבֵּין־דְּמֶשֶׁק וּמִבֵּין הַגִּלְעָד וּמִבֵּין אֶרֶץ יִשְׂרָאֵל הַיַּרְדֵּן מִגְבוּל עַל־הַיָּם הַקִּדְמוֹנִי תִּמְדּוּ וְאֵת פֶּאֶת קְדִימָה:	And <i>as for</i> the eastern side, you shall <i>allocate territory</i> from between Havran and Damascus, and between Gilead 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	וּפֶאֶת נָגֶב תִּימָנָה מֵתָמָר עַד־מֵי מְרִיבוֹת קִדְשׁ נַחֲלָה אֶל־הַיָּם הַגָּדוֹל וְאֵת פֶּאֶת־תִּימָנָה נִגְבָּה:	And the southern side, to the south, <i>is</i> from Tamar to the water at Meriboth of Kadesh, <i>to</i> the torrent <i>going to the</i> Great Sea. 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	וּפֶאֶת־יָם הַיָּם הַגָּדוֹל מִגְבוּל עַד־נֶכַח לְבֹא חֲמַת זֹאת פֶּאֶת־יָם:	And the western side <i>is the</i> Great Sea 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 תַּפְּלוּ אוֹתָהּ בְּנַחֲלָה לְכֶם וּלְהַגְרִים הַגֵּרִים בְּתוֹכְכֶם אֲשֶׁר־הוֹלְדוּ בָנִים בְּתוֹכְכֶם וְהָיוּ לְכֶם כְּאֶזְרָח בְּבִנֵי יִשְׂרָאֵל אִתְּכֶם יִפְּלוּ בְּנַחֲלָה בְּתוֹךְ שְׁבִטֵי 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 <i>native citizens</i> among the sons of Israel. They will <i>obtain</i> an inheritance with you among the tribes of Israel.	native citizens ← <i>a native</i> . obtain ← <i>fall in</i> .
Ezek 47:23	וְהָיָה בְּשֵׁבֶט אֲשֶׁר־גָּר הַגֵּר אִתּוֹ שָׁם תִּתְּנוּ נַחֲלָתוֹ נָאִם אֲדֹנָי יְהוִה: ס	And it will come to pass <i>that</i> in whatever tribe where the foreigner is resident with <i>them</i> , 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 הַשְּׁבִטִים מִקְצֵה צָפוֹנָה אֶל־יַד דֶּרֶךְ־חֶתְלָן לְבֹא־חֲמַת חֲצַר עֵינוֹן גְבוּל דְּמֶשֶׁק צָפוֹנָה אֶל־יַד חֲמַת וְהָיוּ־לּוֹ פֶּאֶת־קָדִים הַיָּם דָּן אַחַד:	And these <i>are</i> the names of the tribes, from the northern extremity at the <i>course</i> of the road to Hethlon, at the approach to Hamath <i>and to</i> Hazar-Enan <i>and to</i> the border of Damascus <i>in the north</i> , to the <i>side</i> 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</i> for Asher.	
Ezek 48:3	וְעַל גְּבוּל אָשֶׁר 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</i> for 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</i> for 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</i> <i>section</i> for 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</i> for 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</i> for Judah.	
Ezek 48:8	וְעַל גְּבוּל יְהוּדָה מִפְּאֵת קָדִים עַד־פְּאֵת־יָמָה תְּהִיָּה הַתְּרוּמָה אֲשֶׁר־תָּרִימוּ חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף רָחֵב וְאַרְבֵּי כְּאַחַד הַחֲלָקִים מִפְּאֵת קָדִים עַד־פְּאֵת־יָמָה וְהָיָה הַמִּקְדָּשׁ בְּתוֹכָהּ:	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 is 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 ← raise. <hr/> units: see Ezek 45:1. Applicable throughout the chapter. <hr/> each ← one.
Ezek 48:9	הַתְּרוּמָה אֲשֶׁר תָּרִימוּ לַיהוָה אַרְבֵּי חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף וְרָחֵב עֶשְׂרֵת אֲלָפִים:	The heave-offering <i>section</i> which you shall <u>make</u> to the LORD is 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 תְּהִיָּה תְּרוּמַת־הַקֹּדֶשׁ לְכֹהֲנִים צִפּוֹנָה חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף וְיָמָה רָחֵב עֶשְׂרֵת אֲלָפִים וְקִדְמָה רָחֵב עֶשְׂרֵת אֲלָפִים וְנִגְבָּה אַרְבֵּי חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף וְהָיָה מִקְדָּשׁ־יְהוָה בְּתוֹכָהּ:	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 is 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 is twenty-five thousand <i>units</i> , and the sanctuary of the LORD shall be in the middle of it.	

Ezek 48:11	לַכֹּהֲנִים הַמְקֻדָּשׁ מִבְּנֵי צָדוֹק אֲשֶׁר שָׁמְרוּ מִשְׁמַרְתִּי אֲשֶׁר לֹא־תָעוּ בַּתְּעוֹת בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר תָּעוּ הַלְוִיִּם: ס	<i>It is for the priests, who are 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.</i>	
Ezek 48:12	וְהָיְתָה לָהֶם תְּרוּמָה מִתְּרוּמַת הָאָרֶץ קֹדֶשׁ קֹדְשִׁים אֶל־גְּבוּל הַלְוִיִּם:	<i>And they will have the heave-offering section on account of the heave-offering of the land as a holy of holies, extending to the border of the Levites.</i>	
Ezek 48:13	וְהַלְוִיִּם לְעֹמֶת גְּבוּל הַכֹּהֲנִים חֲמֵשֶׁה וְעֶשְׂרִים אֶלֶף אַרְבָּ וָרֶחֶב עֶשְׂרֵת אֲלָפִים כָּל־אַרְבָּ חֲמֵשֶׁה וְעֶשְׂרִים אֶלֶף וָרֶחֶב עֶשְׂרֵת אֲלָפִים:	<i>And the Levites will be adjoining the border of the priests in a region twenty-five thousand units in length and ten thousand units in width. The whole length is twenty-five thousand units and the width is ten thousand units.</i>	
Ezek 48:14	וְלֹא־יִמְכְּרוּ מִמֶּנּוּ וְלֹא יִמָּר וְלֹא יִעֲבֹר *יִעְבִּיר רֵאשִׁית הָאָרֶץ בִּי־קֹדֶשׁ לַיהוָה:	<i>And they shall not sell any of it, nor exchange it, nor {Q: shall anyone remove the firstfruits of the land} [K: shall the firstfruits of the land be moved], for they are holy to the LORD.</i>	exchange: discordant in number or regroup the letters with the vav following. The <i>ketiv</i> / <i>qeré</i> issue is a vav / yod issue, and the <i>ketiv</i> is discordant.
Ezek 48:15	וְחֲמִשָּׁת אֲלָפִים הַנוֹתֵר בְּרֹחַב עַל־פְּנֵי חֲמֵשֶׁה וְעֶשְׂרִים אֶלֶף חֵל־הוּא לְעִיר לְמוֹשָׁב וּלְמִגְרֵשׁ וְהָיְתָה הָעִיר *בְּתוֹכָהּ *בְּתוֹכוֹ:	<i>And the five thousand units which remain in the width out of the twenty-five thousand units is to be secular for the city, as a residential area and as common land, and the city will be in the middle of it.</i>	it: the <i>ketiv</i> is feminine, generalizing; the <i>qeré</i> agrees with <i>common land</i> . which remain: i.e. after the two ten thousand unit lengths of Ezek 48:18.
Ezek 48:16	וְאֵלֶּה מְדוֹתֶיהָ פֶּאֶת צָפוֹן חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים וּפֶאֶת־נֹגֵב חֲמֵשׁ *חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים וּמִפֶּאֶת קָדִים חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים וּפֶאֶת־יָמָה חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים:	<i>And these are the dimensions of the city. The northern side is four thousand five hundred units long, and the southern side is four thousand {Q: five} [K: five, five] hundred units long, and on the eastern side it is four thousand five hundred units wide, and the western side is four thousand five hundred units wide.</i>	dimensions ← <i>measurements</i> . the city ← <i>it</i> , feminine, in agreement.
Ezek 48:17	וְהָיָה מִגְרֵשׁ לְעִיר צָפוֹנָה חֲמִשִּׁים וּמֵאוֹתִים וְנֹגֵבָה חֲמִשִּׁים וּמֵאוֹתִים וּקְדִימָה חֲמִשִּׁים וּמֵאוֹתִים וְיָמָה חֲמִשִּׁים וּמֵאוֹתִים:	<i>And there will be common land belonging to the city to the north, two hundred and fifty units long, and to the south, two hundred and fifty units long, and to the east, two hundred and fifty units wide, and to the west, two hundred and fifty units wide.</i>	This verse describes a thin strip two hundred and fifty units wide surrounding the city.

Ezek 48:18	וְהַנּוֹתֵר בְּאַרְדָּ לְעֹמֶת תְּרוֹמַת הַקֹּדֶשׁ עֲשֶׂרֶת אַלְפִים קָדִימָה וְעֲשֶׂרֶת אַלְפִים יָמָה וְהָיָה לְעֹמֶת תְּרוֹמַת הַקֹּדֶשׁ וְהָיְתָה *תְּבוּאָתָהּ *תְּבוּאָתוֹ לֶלֶחֶם לְעַבְדֵי הָעִיר:	And the rest of the length appertaining to the holy heave- offering <i>section</i> is 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 <u>its produce</u> shall be <u>food</u> for the workers <u>in</u> <u>the city</u> .	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> . food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. in the city ← <i>of the city</i> . Wider use of the construct state.
Ezek 48:19	וְהָעֶבֶד הָעִיר יַעֲבֹדוּהוּ מִכָּל שִׁבְטֵי יִשְׂרָאֵל:	And <i>as for</i> the <u>workers</u> <i>in</i> the city, they shall be from every tribe of Israel doing work <i>in</i> it.	workers ← <i>worker</i> , but followed by a plural verb.
Ezek 48:20	כָּל־הַתְּרוֹמָה חֲמֵשֶׁה וְעֲשָׂרִים אַלְף בַּחֲמֵשֶׁה וְעֲשָׂרִים אֶלֶף רַב־עֵיִת תְּלִימוֹ אֶת־תְּרוֹמַת הַקֹּדֶשׁ אֶל־אַחַזֶּת הָעִיר:	The whole heave-offering <i>section</i> is twenty-five thousand <i>units</i> long by twenty-five thousand <i>units</i> . You shall offer the <u>holy heave-offering</u> <i>in</i> a square within the <u>territory</u> of the city.	offer ← <i>raise</i> . holy heave-offering ← <i>heave-</i> <i>offering of holiness</i> , a Hebraic genitive. territory: see Ezek 44:28.
Ezek 48:21	וְהַנּוֹתֵר לְנָשִׂיא מְזָה וּמְזָה לְתְּרוֹמַת־הַקֹּדֶשׁ וְלֶאֱחָזֶת הָעִיר אֶל־פְּנֵי חֲמֵשֶׁה וְעֲשָׂרִים אֶלֶף תְּרוֹמָהּ עַד־גְּבוּל קָדִימָהּ וְיָמָה עַל־פְּנֵי חֲמֵשֶׁה וְעֲשָׂרִים אֶלֶף עַל־גְּבוּל יָמָה לְעֹמֶת חֲלָקִים לְנָשִׂיא וְהָיְתָה תְּרוֹמַת הַקֹּדֶשׁ וּמִקְדָּשׁ הַבַּיִת *בְּתוֹכָהּ **בְּתוֹכוֹ:	And the remainder <i>is</i> for the prince, on each side of the holy heave-offering <i>section</i> . And <i>as</i> <i>for</i> the <u>territory</u> of the city, <u>alongside</u> the twenty-five thousand <i>units</i> <i>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</i> <i>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> .	the middle of it: the “it” is feminine in the <i>ketiv</i> . Compare Ezek 48:18. territory: see Ezek 44:28. alongside (2x): the remainder flanks the central holy area. <i>it</i> appertains ← (<i>is</i>) <i>alongside</i> .
Ezek 48:22	וּמִאֲחַזֶּת הַלְוִיִּם וּמִאֲחַזֶּת הָעִיר בְּתוֹךְ אֲשֶׁר לְנָשִׂיא יְהוּדָה בֵּין גְּבוּל יְהוּדָה וּבֵין גְּבוּל בִּנְיָמִן לְנָשִׂיא יְהוּדָה:	So <i>part</i> of the <u>territory</u> of the Levites and <i>part</i> of the <u>territory</u> of the city will be <u>enclosed by</u> what belongs to the prince. <i>The</i> <i>remainder of the section</i> between the border with Judah and the border with Benjamin will be for the prince.	territory (2x): see Ezek 44:28. enclosed by ← <i>within</i> .
Ezek 48:23	וַיִּתֵּר הַשְּׁבָטִים מִפָּאֵת קָדִימָה עַד־פָּאֵת־יָמָה בִּנְיָמִן אַחַד:	<i>As for</i> the rest of the tribes, from the eastern side to the western side, <i>there is</i> one <i>section</i> <i>for</i> Benjamin.	
Ezek 48:24	וְעַל גְּבוּל בִּנְיָמִן מִפָּאֵת קָדִימָה עַד־פָּאֵת־יָמָה שִׁמְעוֹן אַחַד:	And at the border with Benjamin, from the eastern side to the western side, <i>there is</i> one <i>section</i> <i>for</i> Simeon.	

Ezek 48:25	וְעַל גְּבוּל שִׁמְעוֹן מִפְּאֵת קְדִימָה עַד־פְּאֵת־יִמָּה יִשְׁשַׁכַּר אֶחָד:	And at the border with Simeon, from the eastern side to the western side, <i>there is one section</i> for Issachar.	
Ezek 48:26	וְעַל גְּבוּל יִשְׁשַׁכַּר מִפְּאֵת קְדִימָה עַד־פְּאֵת־יִמָּה זְבוּלֹן אֶחָד:	And at the border with Issachar, from the eastern side to the western side, <i>there is one section</i> for Zebulun.	
Ezek 48:27	וְעַל גְּבוּל זְבוּלֹן מִפְּאֵת קְדִמָּה עַד־פְּאֵת־יִמָּה גָּד אֶחָד:	And at the border with Zebulun, from the eastern side to the western side, <i>there is one section</i> for Gad.	
Ezek 48:28	וְעַל גְּבוּל גָּד אֶל־פְּאֵת נָגֶב תִּימָנָה וְהִיא גְּבוּל מֵתָמָר מִי מְרִיבַת קָדֵשׁ נַחֲלָה עַל־הַיָּם הַגָּדוֹל:	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> going to <u>the</u> <u>Great Sea</u> .	southern ← <i>south southward</i> . torrent: see next verse. the Great Sea: i.e. <i>the</i> <i>Mediterranean</i> .
Ezek 48:29	זֹאת הָאָרֶץ אֲשֶׁר־תִּפְּלוּ מִנַּחֲלָה לְשִׁבְטֵי יִשְׂרָאֵל וְאֵלֶּה מַחְלְקוֹתָם נֹאם אֲדֹנָי יְהוִה: פ	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.	lot: a homonym with <i>torrent</i> in Ezek 48:28, but without special significance (?).
Ezek 48:30	וְאֵלֶּה תּוֹצְאוֹת הָעִיר מִפְּאֵת צָפוֹן חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אַלְפִים מִדָּה:	And these <i>are</i> the city exits. Along the north side, <i>which is</i> four thousand five hundred <i>units</i> <i>in</i> length	length ← <i>measurement</i> . The city is actually square (Ezek 48:16).
Ezek 48:31	וְשַׁעְרֵי הָעִיר עַל־שְׁמוֹת שִׁבְטֵי יִשְׂרָאֵל שְׁעָרִים שְׁלוֹשָׁה צְפוֹנָה שַׁעַר רְאוּבֵן אֶחָד שַׁעַר יְהוּדָה אֶחָד שַׁעַר לֵוִי אֶחָד:	– 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;	
Ezek 48:32	וְאֶל־פְּאֵת קְדִימָה חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אַלְפִים וְשַׁעְרִים שְׁלֹשָׁה וְשַׁעַר יוֹסֵף אֶחָד שַׁעַר בִּנְיָמִן אֶחָד שַׁעַר דָּן אֶחָד:	and on the eastern side, <i>which is</i> four thousand five hundred <i>units</i> <i>in</i> width, with three gates: with one gate of Joseph, one gate of Benjamin, one gate of Dan;	
Ezek 48:33	וּפְאֵת־נֶגֶבָה חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אַלְפִים מִדָּה וְשַׁעְרִים שְׁלֹשָׁה שַׁעַר שִׁמְעוֹן אֶחָד שַׁעַר יִשְׁשַׁכַּר אֶחָד שַׁעַר זְבוּלֹן אֶחָד:	and <i>on</i> southern side, <i>which is</i> four thousand five hundred <i>units</i> <i>in</i> length, with three gates: one gate of Simeon, one gate of Issachar, one gate of Zebulun;	length ← <i>measurement</i> .

Ezek 48:34	פֶּאֶת־יָמָה חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים שְׁעָרֵיהֶם שְׁלֹשָׁה שְׁעָרִים גָּד אֶחָד שְׁעָר אֲשֶׁר אֶחָד שְׁעָר נַפְתָּלִי אֶחָד:	and on the western side, <i>which</i> is four thousand five hundred <i>units</i> in width, <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 אֲלָף 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	בְּשָׁנָת שְׁלוֹשׁ לְמַלְכוּת יְהוֹיָקִים מֶלֶךְ־יְהוּדָה בָּא נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל יְרוּשָׁלַם וַיִּצֹר 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 וּמִקְצֵת כְּלֵי בֵּית־הָאֱלֹהִים וַיְבִיאֵם אֶרֶץ־שִׁנְעָר בֵּית אֱלֹהֵיו וְאֶת־הַכֵּלִים הַבָּיֵא בֵּית 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. it: i.e. <i>the equipment only</i> , but perhaps <i>them</i> , so including Jehoiakim. 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 וּמִזֶּרַע 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 royal <u>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. royal seed ← <i>seed of the</i> <i>kingdom</i> , a Hebraic genitive.
Dan 1:4	יְלָדִים אֲשֶׁר אֵין־בָּהֶם כָּל־מָאֹס **מוֹם וְטוֹבִי מֵרָאָה וּמִשְׁכִּילִים בְּכָל־חֲכָמָה וַיִּדְעֵי דַעַת וּמִבִּינֵי מִדָּע וְאֲשֶׁר כָּח בָּהֶם לְעֹמֵד בְּהִכַּל הַמֶּלֶךְ וּלְלַמְּדָם סֵפֶר וּלְשׁוֹן כַּשְׁדִּים:	children in whom <i>was no</i> <u>blemish</u> , and <i>who were</i> <u>good-</u> <u>looking</u> and insightful in all wisdom, and <i>who were</i> <u>knowledgeable</u> and <i>who</i> understood science, and <i>who had</i> the mettle to stand in the king's palace. And <i>he gave</i> <i>commandment</i> to teach them the literature and language of the Chaldeans.	blemish: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word. no ← <i>not every</i> . good-looking ← <i>good of</i> <i>appearance</i> . were knowledgeable ← <i>know</i> <i>knowledge</i> .
Dan 1:5	וַיִּמְן לָהֶם הַמֶּלֶךְ דְּבַר־יּוֹם בִּיּוֹמוֹ מִפֶּתֶבֶג הַמֶּלֶךְ וּמִיַּין מִשְׁתֵּיו וּלְגִדְלָם שָׁנִים שְׁלוֹשׁ וּמִקְצָתָם יַעֲמִדוּ לִפְנֵי הַמֶּלֶךְ:	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</i> <i>instructions</i> to <u>educate</u> them for three years, and at the end of <i>that</i> , they would stand before the king.	<i>as used for</i> ← <i>of</i> . educate: as [AnLx]. AV differs somewhat (<i>nourish</i>). [BDB]= <i>bring up</i> . that ← <i>them</i> , i.e., <i>the three</i> <i>years</i> .

Dan 1:6	וַיְהִי בָהֶם מִבְּנֵי יְהוּדָה דָּנִיֵּאל חֲנַנְיָה מִישָׁאֵל וְעֶזְרִיָּה:	And among them were, of the sons of Judah, Daniel, Hananiah, Mishael and Azariah.	
Dan 1:7	וַיֵּשֶׁם לָהֶם שֵׁר הַסְּרִיסִים שִׁמּוֹת וַיֵּשֶׁם לְדָנִיֵּאל בִּלְטַשְׁצַר וְלִחְנַנְיָה שְׁדַרְחַד וְלִמְשָׁאֵל מִשְׁחַד וְלְעֶזְרִיָּה עֶבֶד נֶגוֹ:	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.	
Dan 1:8	וַיֵּשֶׁם דָּנִיֵּאל עַל-לִבּוֹ אֲשֶׁר לֹא-יִתְגַּאֲל בַּפֶּתַבַּג הַמֶּלֶךְ וּבֵינָם מִשְׁתֵּיו וַיִּבְקֹשׁ מִשֵּׁר הַסְּרִיסִים אֲשֶׁר לֹא יִתְגַּאֲל:	Now Daniel <u>resolved</u> 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.	resolved ← <i>put to his heart</i> .
Dan 1:9	וַיִּתֵּן הָאֱלֹהִים אֶת-דָּנִיֵּאל לְחֶסֶד וּלְרַחֲמִים לִפְנֵי שֵׁר הַסְּרִיסִים:	And God gave Daniel <u>kind and compassionate treatment</u> before the officer in charge of the eunuchs.	gave Daniel kind and compassionate treatment ← <i>gave Daniel to kindness and compassion</i> .
Dan 1:10	וַיֹּאמֶר שֵׁר הַסְּרִיסִים לְדָנִיֵּאל יֵרָא אֲנִי אֶת-אֲדֹנִי הַמֶּלֶךְ אֲשֶׁר מִנָּה אֶת-מֵאֲכָלְכֶם וְאֶת-מִשְׁתֵּיכֶם אֲשֶׁר לָמָּה יֵרָאָה אֶת-פְּנֵיכֶם זָעִפִּים מִן-הַיְלָדִים אֲשֶׁר כְּגִילְכֶם וְחִיבַתֶּם אֶת-רֹאשִׁי לַמֶּלֶךְ:	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 <u>your</u> faces more <u>pallid</u> than <i>those of the other</i> children of your age, and <i>why</i> should <u>you all</u> <u>cost me</u> my head with the king?"	your: plural. pallid ← <i>sullen, sad</i> , but here not of emotion, but physical appearance. you <i>all</i> : plural, seen from the verb ending. Daniel's compatriots had the same request. cost ← <i>incriminate, forfeit</i> .
Dan 1:11	וַיֹּאמֶר דָּנִיֵּאל אֶל-הַמְּלָצָר אֲשֶׁר מִנָּה שֵׁר הַסְּרִיסִים עַל-דָּנִיֵּאל חֲנַנְיָה מִישָׁאֵל וְעֶזְרִיָּה:	Then Daniel said to the head steward whom the head of the eunuchs <u>had appointed</u> over Daniel, Hananiah, Mishael and Azariah,	had appointed: in a Hebrew "OVS" (object-verb-subject) sentence, taking אֲשֶׁר as the object.
Dan 1:12	נִסְגָּא אֶת-עֲבָדֶיךָ יָמִים עֶשְׂרֵה וַיִּתְּנוּ-לָנוּ מִן-הַזֹּרְעִים וְנֹאכְלָה וּנְשִׁתָּה:	"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	וַיֵּרְאוּ לִפְנֵי מְרֹאֲנוּ וּמִרְאָה הַיְלָדִים הָאֲכָלִים אֶת פֶּתַבַּג הַמֶּלֶךְ וַיִּכְאֹשֶׁר תִּרְאָה עֲשֵׂה עִם-עֲבָדֶיךָ:	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 לְדָבָר הַזֶּה וַיִּנָּסֶם יָמִים עֶשְׂרֵה:	And he heeded them in this matter, and he gave them a trial for ten days.	

Dan 1:15	וּמִקְצַת יָמִים עֲשָׂרָה נִרְאָה מִרְאֵיהֶם טוֹב וּבְרִיאֵי בָשָׂר מִן־כָּל־הַיְלָדִים הָאֹכְלִים אֶת פֶּתֶבַּג הַמֶּלֶךְ:	And at the end of ten days, their appearance <u>was</u> better and more <u>healthy</u> 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 הַמֶּלֶצֶר נֹשֵׂא אֶת־פֶּתֶבַּגָּם וַיִּזֵּן מִשְׁתֵּיהֶם וַיִּתֵּן לָהֶם זֵרַעַנִּים:	Then the head steward <u>took away</u> 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	וַיְהִי־לָדִים הָאֵלֶּה אֲרַבְּעָתָם נָתַן לָהֶם הָאֱלֹהִים מִדָּע וְהַשְׂכָּל בְּכָל־סֵּפֶר וְחִכְמָה וּדְנִיָּאל הָבִין בְּכָל־חֲזוֹן וַחֲלֻמוֹת:	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 לְהַבִּיאָם וַיְבִיאֵם שָׂר הַסְּרִיסִים לִפְנֵי נְבֻכַדְנֶצַּר:	And <u>after</u> 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 מִכֻּלָּם כְּדִנְיָאֵל חֲנַנְיָה מִישָׂאֵל וְעֲזַרְיָה וַיַּעֲמִדוּ 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 חֲכָמַת בִּינָה אֲשֶׁר־בִּקֵּשׁ מֵהֶם הַמֶּלֶךְ וַיִּמְצְאוּ עֹשֶׂר יָדוֹת עַל כָּל־הַחֲרֻטָּמִים הָאֲשָׁפִים אֲשֶׁר בְּכָל־מַלְכוּתוֹ:	And in every matter of <u>wisdom</u> in discernment which the king asked them, he found them <u>ten times superior</u> to all the magi and enchanters who <i>were</i> 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־שָׁנַת אַחַת לְכוֹרֶשׁ הַמֶּלֶךְ: פ	And Daniel was <i>there</i> until the first year of Cyrus the king.	
Dan 2:1	וּבְשָׁנַת שְׁתַּיִם לְמַלְכוּת נְבֻכַדְנֶצַּר חָלַם נְבֻכַדְנֶצַּר חֲלֻמוֹת וַתִּתְפַּעֵם רוּחוֹ וַשְּׁנָתוֹ נִהְיָתָה עָלָיו:	And in the second year of Nebuchadnezzar's reign, Nebuchadnezzar <u>had dreams</u> , and his spirit was disturbed, and his sleep <u>eluded him</u> .	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 לַחֲרֻטָּמִים וְלָאֲשָׁפִים וּלְמַכְשָׁפִים וּלְכַשְׂדִּים לְהַגִּיד לְמֶלֶךְ חֲלֻמָּתוֹ וַיָּבֹאוּ וַיַּעֲמִדוּ 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 <u>the 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</i> , but also <i>expound</i> .

Dan 2:3	וַיֹּאמֶר לָהֶם הַמֶּלֶךְ חֲלוֹם חִלְמָתִי וְתַפְּעִם רוּחִי לִדְעַת אֶת־הַחֲלוֹם:	And the king said to them, “I have <u>had a 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	וַיִּדְבְּרוּ הַכַּשְׂדִּים לַמֶּלֶךְ אַרְמִית מַלְכָּא לְעִלְמִין חַיִּי אֱמַר חֲלֵמָא *לְעַבְדִּיךָ **לְעַבְדְּךָ וּפְשָׂרָא נְחֻוָּא:	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	עֲנֵה מַלְכָּא וְאֱמַר *לְכַשְׂדִּיָּא **לְכַשְׂדִּיָּא מַלְתָּא מִנִּי אֲזָדָא הֵן לֹא תְהוֹדְעוּנִי חֲלֵמָא וּפְשָׂרָהּ הַדְּמִין תַּתְּעַבְדּוּן וּבְתִיכּוֹן נִוְלִי יִתְשָׁמוּן:	The king answered and said to the Chaldeans, “The matter <u>escapes me</u> . If you do not make the dream and its interpretation known to me, you will <u>be 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 חֲלֵמָא וּפְשָׂרָהּ תְּהִיחֻן מִתְּנֵן וְנִבְזָבְהָ וַיִּקֶּר שְׂגִיָּא תִּקְבְּלוּן מִז־קִדְמִי לָהֵן חֲלֵמָא וּפְשָׂרָהּ הַחֻוָּנִי:	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	עֲנוּ תַנְיִנוֹת וְאֱמַרְיִן מַלְכָּא חֲלֵמָא יֹאמֶר לְעַבְדֻהִי וּפְשָׂרָהּ נְהִיחֻהּ:	They answered again and said, “Let the king tell his servants the dream, and we will expound the interpretation.”	
Dan 2:8	עֲנֵה מַלְכָּא וְאֱמַר מִן־יַעֲיִב יָדַע אֲנִי דִּי עֲדָנָא אֲנִתּוֹן זִבְגִּין כָּל־קַבְלִי דִּי חֲזִיתּוֹן 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 me</u> ,	escapes me ← <i>departs from me</i> .
Dan 2:9	דִּי הֵן־חֲלֵמָא לֹא תְהוֹדְעֻנִי חֲדָה־הִיא דְּתִכּוֹן וּמִלָּה כְּדָבָה וּשְׁחִיתָהּ *הַזְמַנְתּוֹן **הַזְמַנְתּוֹן לְמֵאמַר קִדְמִי עַד דִּי עֲדָנָא יִשְׁתַּנָּא לָהֵן חֲלֵמָא אֱמַרוּ לִי וְאֲנִדַּע דִּי פְשָׂרָהּ תְּהִיחֻנִּי:	so if you do not make the dream known to me, <i>then</i> the judgment against you <i>is conclusive</i> , and you have <u>conspired</u> in speaking false and fabricated words to me, <u>biding your time</u> . Otherwise, tell me the dream, and I will know that you <i>can</i> explain its interpretation.”	conspired: or <i>been opportunistic</i> . The <i>ketiv</i> , assimilating a <i>daleth</i> , is a variant of the <i>qeré</i> . judgment against you ← <i>your judgment</i> , an objective genitive. conclusive ← <i>one</i> , i.e. <i>it can only go one way</i> . false and fabricated words to me ← <i>a false and corrupt word before me</i> . biding your time ← <i>until the time changes</i> .

Dan 2:10	<p>עֲנוּ *כַּשְׂדִּיִּים *כְּשָׁדָיִם קִדְם־מַלְכָּא וְאַמְרִין לֹא־אִתִּי אַנְשׁ עַל־יִבְשֶׁתָּא דִּי מַלְתָּ מַלְכָּא יֻכַּל לְהַחְוִיָּה כָּל־קַבְלָּ דִּי כָּל־מְלִיךְ רַב וְשְׁלִיט מְלָה כְּדִנְהָ לֹא שְׂאֵל לְכָל־חֲרָטִים וְאַשְׁרֵי וְכַשְׂדִּי:</p>	<p>The <u>Chaldeans</u> answered the <u>king</u> and said, “There does not exist a man on dry land who <u>can</u> expound the king's matter, and for this reason <u>no</u> great king or ruler has <i>ever</i> asked <u>any</u> 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>וּמַלְתָּא דִּי־מַלְכָּה שְׂאֵל יְקִירָה וְאַחֲרָן לֹא אִתִּי דִּי יְחֻוְנָה קִדְם מַלְכָּא לְהֵן אֱלֹהִין דִּי מְדַרְהוֹן עַם־בְּשָׂרָא לֹא אִתְּוֹהִי:</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 <u>king</u>, 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־קַבְלָּ דִּנְהָ מַלְכָּא בְּנָס וּקְצָף שְׂגִיָּא וְאַמַּר לְהוֹבְדָּה לְכָל חַכְמֵי בָבֶל:</p>	<p>On account of this, the king became enraged and very angry, and he <u>gave an order</u> to execute all the wise <i>men</i> of Babylon.</p>	<p>gave an order ← <i>said</i>.</p>
Dan 2:13	<p>וְדַתָּא נִפְקַת וְחַכְמֵיָּא מִתְקַטְלִין וּבְעֹז דְּנִיָּאל וְחַבְרוּהִי לְהִתְקַטְלָה: פ</p>	<p>And the decree went out, and the wise <i>men</i> <u>started to be killed</u>. And they searched for Daniel and his colleagues for <i>them</i> to be killed.</p>	<p><i>started to be killed</i> ← (<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>בְּאַדְיִן דְּנִיָּאל הִתִּיב עֲטָא וּטְעָם לְאַרְיֹז רַב־טַבְחָיָא דִּי מַלְכָּא דִּי נִפְקַ לְקַטְלָה לְחַכְמֵי בָבֶל:</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>עָנָה וְאַמַּר לְאַרְיֹז שְׁלִיטָא דִּי־מַלְכָּא עַל־מָה דָּתָא מִהַחְצָפָה מִן־קִדְם מַלְכָּא אַדְיִן מַלְתָּא הוֹדַע אַרְיֹז 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> <u>urgent</u>?” Then Arioch <u>informed</u> 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	<p>וְדִנְיָאֵל עַל וּבַעַה מִן־מַלְכָּא דִּי זְמַן יִנְתֵּן־לָהּ וּפְשָׂרָא לְהַחְוִיָּה לְמַלְכָּא: פ</p>	<p>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.</p>	
Dan 2:17	<p>אַדְיִן דְּנִיָּאל לְבֵיתָהּ אָזַל וְלַחֲנַנְיָה מִישָׂאֵל וְעַזְרִיָּה חַבְרוּהִי מַלְתָּא הוֹדַע:</p>	<p>Then Daniel went to his house and informed Hananiah, Mishael and Azariah his colleagues <i>about</i> the matter,</p>	

Dan 2:18	<p>וְרַחֲמִין לְמַבְעֵא מִן־קֹדֶם אֱלֹהֵי שָׁמַיָּא עַל־רִזְזָה דְּנִינָה דִּי לֹא יִהְיֶדּוּן דְּנִינָאֵל וְחַבְרוּזֵי עַם־שָׂאֵר חַכְמֵי בָבֶל:</p>	<p>and to ask for mercy <u>from</u> the G O D of heaven about this secret, so that <u>Daniel</u> and his colleagues <u>should not perish</u> with the rest of the wise <i>men</i> of Babylon.</p>	<p>from ← <i>from before</i>.</p> <hr/> <p>Daniel ... should not perish ← <i>they should not destroy ...</i> <i>Daniel</i>. Avoidance of the passive.</p>
Dan 2:19	<p>אֲדִין לְדִנְיָאֵל בְּחִזּוֹן דִּי־לִילִיָּא רִזְזָה גְּלִי אֲדִין דְּנִינָאֵל בְּרִךְ לְאֱלֹהֵי שָׁמַיָּא:</p>	<p>Then in a vision of the night the secret was revealed to Daniel, whereupon Daniel blessed the G O D of heaven.</p>	
Dan 2:20	<p>עֲנָה דְּנִינָאֵל וְאָמַר לְהוּא שְׁמָה דִּי־אֱלֹהֵא מְבָרַךְ מִן־עַלְמָא וְעַד־עַלְמָא דִּי חַכְמָתָא וּגְבוּרָתָא דִּי לֵה־הִיא:</p>	<p>Daniel responded and said, “Blessed be the name of G O D from age to age, Because wisdom and might <i>are</i> his.</p>	
Dan 2:21	<p>וְהוּא מְהַשְׁנֵא עֲדִנְיָא וְזִמְנֵיָּא מְהַעֲדָה מַלְכִין וּמְהַקִּים מַלְכִין יִהְיֶב חַכְמָתָא לְחַכְמֵינִין וּמִנְדַּעַא לִידְעֵי בִינָה:</p>	<p>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 have understanding</i>.</p>	<p>have understanding ← <i>know</i> <i>understanding</i>.</p>
Dan 2:22	<p>הוּא גְּלֵא עֲמִיקְתָּא וּמִסְתָּרְתָּא יִדַּע מַה בְּחִשּׁוּכָא *וְנִהִירָא *וְנִהִירָא עִמָּה שְׂרָא:</p>	<p>He reveals deep <i>things</i> and hidden <i>things</i>; He knows what <i>is</i> in darkness, But with him <u>dwells</u> <u>light</u>.</p>	<p>light: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>.</p> <hr/> <p>dwells ← <i>is lodged</i>. [FR] §150 pares as a passive participle; [AnLx] as preterite active.</p>
Dan 2:23	<p>לָךְ אֱלֹהֵי אֲבֹתַי מְהוּדָא וּמִשְׁבַּח אֲנִי דִּי חַכְמָתָא וּגְבוּרָתָא יִהְיֶב לִי וְכַעַן הוֹדַעְתָּנִי דִּי־בַעֲיָנָא מִנָּךְ דִּי־מַלְתָּ מִלְפָּא הוֹדַעְתָּנָא:</p>	<p>You, O G O D 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.”</p>	
Dan 2:24	<p>כָּל־קַבְלָ דְּנִינָאֵל עַל עַל־אַרְיוֹךְ דִּי מִנִּי מִלְפָּא לְהוֹבְדָה לְחַכְמֵי בָבֶל אֲזַל וְכֵן אָמַר־לֵה לְחַכְמֵי בָבֶל אַל־תְּהוֹבִיד הַעֲלֵנִי קֹדֶם מִלְפָּא וּפְשָׂא לְמִלְפָּא אַחֲוָא: ס</p>	<p>On account of this, Daniel went into <i>the presence</i> of 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</u> of the king, and I will expound the interpretation to the king.”</p>	<p>this ← <i>thus</i>.</p> <hr/> <p>the presence of ← <i>before</i>.</p>

Dan 2:25	<p>אָדִין אַרְיוֹךְ בְּהַתְּבַהֲלָהּ הִנְעִיל לְדִנְיָאֵל קֶדֶם מַלְכָּא וְכֵן אָמַר-לָהּ דִּי-הִשְׁכַּחַת גְּבַר מִן-בְּנֵי גְלוּתָא דִּי יְהוּד דִּי פִּשְׁרָא לְמַלְכָּא יְהוּדַע:</p>	<p>At this Arioch brought Daniel hastily into the presence of the king, and he said this to him: “I have found a man among the deportees of Judah who will make the interpretation known to the king.”</p>	<p>at this ← then, thereupon.</p> <hr/> <p>the presence of ← before.</p> <hr/> <p>this ← thus.</p> <hr/> <p>among the deportees ← from the sons of the exile.</p>
Dan 2:26	<p>עֲנָה מַלְכָּא וְאָמַר לְדִנְיָאֵל דִּי שְׁמָה בִּלְטִשְׁאֲצָר *הָאִיתִיד **הָאִיתִיד בְּהֵל לְהוֹדְעָתִי חִלְמָא דִּי-חֲזִית וּפְשָׁרָה:</p>	<p>The king responded and said to Daniel, whose name was Belteshazzar, “Is it true that you are able to make known to me the dream which I saw, and its interpretation?”</p>	<p>is it true that you: the <i>ketiv</i> and <i>qere</i> are different declined forms of the same word, with the same meaning.</p>
Dan 2:27	<p>עֲנָה דִּנְיָאֵל קֶדֶם מַלְכָּא וְאָמַר רְזָה דִּי-מַלְכָּא שְׁאַל לָא חֲבִימִין אֲשָׁפִין חֲרָטְמִין גְּזֻרִין יְכַלִּין לְהַחֲוִיָּה לְמַלְכָּא:</p>	<p>Daniel answered in the presence of the king and said, “Are not the wise men and enchanters and magi and diviners able to expound to the king the secret which the king is asking about?”</p>	
Dan 2:28	<p>בְּרָם אִי־תִי אֱלֹהֵי בְּשִׁמְיָא גְּלָא רְזִין וְהוֹדַע לְמַלְכָּא נְבוּכַדְנֶצַּר מָה דִּי לְהוּא בְּאַחֲרִית יוֹמִיא חִלְמָד וְחֻזִּין רֵאשִׁד עַל-מִשְׁכַּבְּדָּ דְּנָה הוּא: פ</p>	<p>But there is a G O D in heaven who reveals secrets and who has made known to King Nebuchadnezzar what will take place in the latter days. Your dream and the visions in your head on your bed are as follows.</p>	<p>take place ← be.</p> <hr/> <p>in your head ← of your head.</p> <hr/> <p>as follows ← this.</p>
Dan 2:29	<p>אֲנָתָה מַלְכָּא רַעִיוֹנָךְ עַל-מִשְׁכַּבְּדָּ סִלְקוּ מָה דִּי לְהוּא אַחֲרֵי דְּנָה וְגֵלָא רְזִיא הוֹדַעַד מָה-דִּי לְהוּא:</p>	<p>As for you, O king, there arose in your cogitations on your bed what will take place after this, and he who reveals secrets has made known to you what will take place.</p>	<p>you: [BHS] has a textual issue as in Dan 3:10.</p> <hr/> <p>cogitations ← cogitation in [WLC] (though not all manuscripts, [BHS-CA]) but with a plural verb.</p> <hr/> <p>take place (2x) ← be.</p>
Dan 2:30	<p>וְאַנְהָ לֹא בְּחֻכְמָה דִּי-אִיתִי בִּי מִן-כָּל-חֵיָּא רְזָא דְּנָה גְּלִי לִי לְהֵן עַל-דְּבַרְתָּ דִּי פִּשְׁרָא לְמַלְכָּא יְהוּדַעוֹן וְרַעִיוֹנִי לְבָבְדָּ תִּנְדַּע:</p>	<p>And as for me, this secret has not been revealed to me by there being more wisdom in me than in anyone living, but to the intent that the interpretation should be made known to the king, and that you should know the cogitations of your heart.</p>	<p>anyone ← all.</p> <hr/> <p>should be made known ← they should make known. Avoidance of the passive.</p>
Dan 2:31	<p>אֲנָתָה מַלְכָּא חֲזָה הוֹיָת וְאַלּוֹ צִלְם חַד שְׂגִיא צִלְמָא דְּכֹן רַב וְזִינָה יִתִּיר קָאֻם לְקַבְּלָד וְרוּה דְּחִיל:</p>	<p>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.</p>	<p>were having a vision ← were seeing.</p> <hr/> <p>you beheld ← behold.</p> <hr/> <p>a great image ← one great image.</p>

Dan 2:32	הוא צלמא ראשה די־דהב טב תדוהי ודרעוהי די כסף מעוהי וירכתה די נחש:	The image <u>was like this</u> : its head <u>was</u> of good <u>quality</u> gold, its <u>breast</u> and its arms <u>were</u> of silver, its midriff and its thighs <u>were</u> of copper,	the image <u>was like this</u> ← <i>this (was) the image</i> . breast: plural in Aramaic, but not the word for female breasts (תדין expected in Biblical Aramaic). See the examples of both in [MJ].
Dan 2:33	שקוהי די פרזל רגלוהי *מנהון *ומנהין די פרזל *ומנהון *ומנהין די חסף:	its legs <u>were</u> of iron; its feet <u>were partly</u> of iron and <u>partly</u> of clay.	partly (2x) ← <i>of them</i> . 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	חזה הוית עד די התגזרת אבל די־לא בידן ומחת לצלמא על־רגלוהי די פרזל וחספא והדקת המון:	You <u>were having the vision</u> until a stone was <u>cut out</u> , which <u>was not done with hands</u> , and <u>which</u> struck the image on the feet of iron and clay and shattered them.	were having the vision ← <i>were seeing</i> . cut out: or <i>broken off</i> . not <i>done</i> with hands: i.e. <i>not man-made</i> . Compare Col 2:11.
Dan 2:35	באדין דקו כחדה פרזל חספא נחשא כספא ודהב והו כעור מן־אדרי־קיש ונשא המון רוחא וכל־אתר לא־השתבח להון ואבנא די־מחת לצלמא הות לטור רב ומלת כל־ארעא:	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 ← <i>not every</i> .
Dan 2:36	דנה חלמא ופשרה נאמר קדם־מלכא:	<u>That was</u> the dream, and we will give its interpretation in the presence of the king.	that ← <i>this</i> . give ← <i>say</i> .
Dan 2:37	אנתה מלכא מלך מלכיא די אלה שמיא מלכותא חסנא ותקפא ויקרא יהב־לך:	You, O king, <i>are</i> king of kings, to whom the G O D of heaven gave the kingdom, the power, and the authority and the <u>honour</u> .	honour: or <i>glory</i> . Compare the Lord's prayer, Matt 6:13.
Dan 2:38	ובכל־די *דארין *די־רין בני־אנשא חיות ברא ועוף־שמיא יהב בי־ך והשלט בבלהון אנתה־הוא ראשה די דהבא:	And everywhere where the sons of man, wild animals and the birds of the sky <u>dwell</u> , he has delivered <i>them all</i> into your hand and given you power over them all. The head of gold <i>represents</i> you.	dwell: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> .
Dan 2:39	ובתרך תקום מלכו אחרי ארעא מנך ומלכו *תליתא *תליתאה אחרי די נחשא די תשלט בכל־ארעא:	And after you, another kingdom, inferior to <u>yours</u> , will arise, and a <u>third</u> kingdom – another <i>one</i> – which <i>will be</i> of copper, which will rule over all the earth.	third: the <i>ketiv</i> and <i>qeré</i> are masculine and feminine forms respectively of the same word, with the same meaning. yours ← <i>you</i> .

Dan 2:40	<p>וּמַלְכוֹ *רְבִיעִיָּה *רְבִיעָאָה תְּהוּא תְּקִיפָה כְּפָרְזָלָא כָּל־קָבֵל דִּי פָרְזָלָא מְהֵדָק וְחִשָּׁל כָּלָא וְכַפְרָזָלָא דִּי־מִרְעָע כָּל־אַלִין תִּדָּק וְתִרְעָ:</p>	<p>And a <u>fourth</u> kingdom: it will be <i>as</i> strong as iron, for iron shatters and smashes everything, and as iron which crushes all these, <i>so</i> it will shatter and break.</p>	<p>fourth: the <i>ketiv</i> is a variant form of the <i>qeré</i>.</p>
Dan 2:41	<p>וְדִי־חֲזִיתָה רְגְלֵיָא וְאַצְבָּעֹתָא *מְנַהוֹן *מְנַהֵן חֶסֶף דִּי־פָחַר *וּמְנַהוֹן *וּמְנַהֵן פָּרְזָל מְלָכוּ פְּלִיגָה תְּהוּה וּמִן־נֶצֶבְתָּא דִּי פָרְזָלָא לְהוּא־בָּה כָּל־קָבֵל דִּי חֲזִיתָה פָּרְזָלָא מְעָרְב בַּחֶסֶף טִינָא:</p>	<p>And <i>as regards the fact</i> 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 <i>some</i> of the <u>firmness</u> 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>וְאַצְבָּעֹת רְגְלֵיָא *מְנַהוֹן **מְנַהֵן פָּרְזָל *וּמְנַהוֹן **וּמְנַהֵן חֶסֶף מִן־קֶצֶת מְלָכוּתָא תְּהוּה תְּקִיפָה וּמְנָה תְּהוּה תְּבִירָה:</p>	<p>And <i>as for</i> 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>*דִּי **וְדִי חֲזִיתָ פָּרְזָלָא מְעָרְב בַּחֶסֶף טִינָא מְתַעֲרְבִין לְהוֹן בִּזְרַע אָנְשָׁא וְלֹא־לְהוֹן דְּבָקִין דְּנָה עִם־דְּנָה הָא־כְּדִי פָּרְזָלָא לֹא מְתַעֲרָב עִם־חֶסֶף־אָ:</p>	<p>{K: And} [Q: And] <i>as regards the fact</i> that you saw iron mixed with clay earthenware, they will be <u>mixed in</u> with the <u>seed of mankind</u>, but they will not stick to each other, just as iron does not blend with clay.</p>	<p>mixed <i>in</i> with the seed of mankind: compare Gen 6:2, Matt 13:38, Jude 1:6.</p>
Dan 2:44	<p>וּבְיָמֵיהוֹן דִּי מְלָכִיָּא אָנוּן יָקִים אֱלֹה שְׁמִיָּא מְלָכוּ דִּי לְעֻלְמִין לֹא תִתְחַבֵּל וּמְלָכוּתָהּ לְעַם אַחֲרֹן לֹא תִשְׁתַּבֵּק תִּדָּק וְתִסִּיף כָּל־אַלִין מְלָכוּתָא וְהִיא תִּקּוּם לְעֻלְמִיָּא:</p>	<p>And in the <u>days of those kings</u>, the G O D of heaven will set up an age-abiding kingdom <i>which</i> will not be destroyed, nor will the kingdom be <u>left</u> 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	<p>כַּל־קֶבֶל דִּי־חֲזִית דִּי מְטוּרָא אֲתַגְזֹרֶת אֲבָן דִּי־לֹא בִידִין וְהִדְקֶת פְּרֻזָּא נְחָשָׁא חֲסָפָא כֶּסֶף וְדֹהָבָא אֱלֹה רַב הוֹדַע לְמַלְכָּא מָה דִּי לְהוּא אַחֲרֵי דְּנָה וַיַּצִּיב חֲלֻמָּא וּמְהִימָן פְּשָׁרָה: פ</p>	<p>In view <i>of the fact</i> that you saw that a stone was cut out of the mountain, which <i>was not done</i> 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 <u>take place</u> after the <u>present time</u>. Now the dream <i>is</i> certain, and its interpretation <i>is</i> trustworthy.”</p>	<p>take place ← <i>be</i>.</p> <hr/> <p>the present <i>time</i> ← <i>this</i>.</p>
Dan 2:46	<p>בְּאִדִּין מַלְכָּא נְבוּכַדְנֶצַּר נָפַל עַל־אַנְפּוּהִי וּלְדִנְיָאֵל סִגָּד וּמִנְחָה וְנִיחֻחִין אָמַר לְנִסְכָּה לָהּ:</p>	<p>At <u>this</u> King Nebuchadnezzar fell <u>face down</u>, and he prostrated himself to Daniel, and he said <i>he</i> would pour out a meal-offering and fragrances to him.</p>	<p>at this ← <i>then, therefore</i>.</p> <hr/> <p>face down ← <i>on his face</i>.</p>
Dan 2:47	<p>עֲנֵה מַלְכָּא לְדִנְיָאֵל וְאָמַר מִן־קֶשֶׁט דִּי אֱלֹה־כּוֹן הוּא אֱלֹה אֱלֹהִין וּמְרָא מַלְכִין וְגֹלָה רָזִין דִּי יָכַלְתָּ לְמַגְלָא רָזָה דְּנָה:</p>	<p>The king responded to Daniel and said, “<i>It is true</i> that <u>your</u> G O D <i>is</i> 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.”</p>	<p>your: plural, referring to <i>the sons of Israel</i> (Dan 1:3).</p>
Dan 2:48	<p>אֲדִין מַלְכָּא לְדִנְיָאֵל רַבִּי וּמִתְּנִן רַבְרָבָן שְׂגִיָאֵן יְהִב־לָהּ וְהַשְׁלִטָהּ עַל כָּל־מְדִינַת בָּבֶל וְרַב־סֻגְיָן עַל כָּל־חַכְמַיִּי בָּבֶל:</p>	<p>Then the king exalted Daniel, and he gave him many great gifts, and he <u>put him in charge of</u> the whole province of Babylon, and he <i>made him</i> the <u>administrator</u> over all the wise <i>men</i> of Babylon.</p>	<p>put him in charge of ← <i>had him rule over</i>.</p> <hr/> <p>administrator ← <i>chief of prefects</i>.</p>
Dan 2:49	<p>וְדִנְיָאֵל בָּעָא מִן־מַלְכָּא וּמְנִי עַל עֲבִידְתָּא דִּי מְדִינַת בָּבֶל לְשִׁדְרָךְ מִשָּׂדָּה וְעַבְדֵּי נְגֹ וְדִנְיָאֵל בִּתְרַע מַלְכָּא: פ</p>	<p>And Daniel made requests to the king, and he appointed Shadrach, Meshach and Abed-Nego over the <u>administration</u> of the province of Babylon. And Daniel <i>was</i> in the king's royal court.</p>	<p>administration ← <i>work</i>.</p>
Dan 3:1	<p>נְבוּכַדְנֶצַּר מַלְכָּא עֲבַד צִלָּם דִּי־דְהָב רֹמְמָה אֲמִין שְׁתִּין פְּתִיָה אֲמִין שֵׁשׁ אֲקִימָה בְּבִקְעַת דּוּרָא בְּמְדִינַת בָּבֶל:</p>	<p>Nebuchadnezzar the king made an image of gold. Its height <i>was</i> sixty <u>cubits</u> and its breadth <i>was</i> six <u>cubits</u>. He set it up in the lowland of Dura in the province of Babylon.</p>	<p>cubit (2x): about 18 inches or 45 cm.</p>
Dan 3:2	<p>וּנְבוּכַדְנֶצַּר מַלְכָּא שְׁלַח לְמַכְנֵשׁ לְאַחְשֵׁדְרָפְנֵא סֻגְיָא וּפְחוּתָא אֲדָרְגֻזְרֵא גְּדַבְרֵא דְתַבְרֵא תַפְתִּיא וְכָל שְׁלִטְנֵי מְדִינַתָּא לְמַתָּא לְחֻנְכַּת צִלָּמָא דִּי הָקִים נְבוּכַדְנֶצַּר מַלְכָּא:</p>	<p>And Nebuchadnezzar the king sent <i>word</i> 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, <i>for them</i> to come to the dedication of the image which King Nebuchadnezzar had set up.</p>	

Dan 3:3	<p>בִּאֲדִין מִתְכַּנְּשִׁין אֲחֻשְׁדֶּרְפִּנְיָא סִגְנִיָּא וּפְחוּתָא אֲדִרְגֻזְרִיָּא גְדִבְרִיָּא דְתַבְרִיָּא תַּפְתִּילָא וְכָל שְׁלִטְנֵי מְדִינָתָא לְחֻנְכַּת צִלְמָא דֵּי הֵקִים נְבוּכַדְנֶצַּר מֶלֶכָא * וְקָאמִין ** וְקִימִין לְקַבֵּל צִלְמָא דֵּי הֵקִים נְבוּכַדְנֶצַּר:</p>	<p>At <u>this</u> 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 <u>had set up</u>.</p>	<p>had set up: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p> <hr/> <p>at this ← <i>then, therefore</i>.</p>
Dan 3:4	<p>וְכֹרֹזָא קָרָא בְּחִיל לְכוּן אֲמַרִין עַמֻּמְיָא אֲמִיָּא וְלִשְׁנִיָּא:</p>	<p>And the herald proclaimed loudly, “<i>We</i> command you, O peoples and nations and languages,</p>	<p>languages: i.e. <i>linguistic groups</i>.</p>
Dan 3:5	<p>בְּעֵדְנָא דִּי־תִשְׁמְעוּן קָל קֶרְנָא מְשֻׁרוּקִיתָא * קִיתְרוֹס ** קֶתְרוֹס סַבְכָּא פְּסִנְתְּרִין סוּמְפְנִיָּה וְכָל זְנִי זְמֶרָא תַּפְלוּן וְתִסְגְּדוּן לְצִלְם דְּהֵבָא דֵּי הֵקִים נְבוּכַדְנֶצַּר מֶלֶכָא:</p>	<p><i>that</i> at the moment when you hear the sound of the horn, the flute, the <u>harp</u>, 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.</p>	<p>harp: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p>
Dan 3:6	<p>וּמִן־דִּי־לֹא יִפֹּל וְיִסְגֵּד בִּה־שַׁעֲתָא יִתְרַמָּא לְגֹזֵא־אֲתוֹן נוֹרָא יִקְדָּתָא:</p>	<p>And whoever does not fall down and prostrate himself will at that <u>time</u> be thrown <u>into</u> a furnace of blazing fire.”</p>	<p>time ← <i>hour</i>.</p> <hr/> <p>into ← <i>inside</i>.</p>
Dan 3:7	<p>כָּל־קַבֵּל דְּנָה בִּה־זְמַנָּא כְּדִי שְׁמַעִין כָּל־עַמֻּמְיָא קָל קֶרְנָא מְשֻׁרוּקִיתָא * קִיתְרוֹס ** קֶתְרוֹס שַׁבְכָּא פְּסִנְתְּרִין וְכָל זְנִי זְמֶרָא נִפְלִין כָּל־עַמֻּמְיָא אֲמִיָּא וְלִשְׁנִיָּא סִגְדִין לְצִלְם דְּהֵבָא דֵּי הֵקִים נְבוּכַדְנֶצַּר מֶלֶכָא:</p>	<p>In accordance with this, at the very <u>moment</u> when all the peoples heard the sound of the horn, the flute, the <u>harp</u>, the sambuke, the psaltery, and all the kinds of music, all the peoples, nations and <u>languages</u> would fall down and prostrate themselves to the image of gold which Nebuchadnezzar the king had set up.</p>	<p>harp: see Dan 3:5.</p> <hr/> <p>moment ← <i>time</i>.</p> <hr/> <p>languages: see Dan 3:4.</p>
Dan 3:8	<p>כָּל־קַבֵּל דְּנָה בִּה־זְמַנָּא קֶרְבוּ גְּבַרִין כְּשִׁדְּאִין וְאַכְלוּ קֶרְצִיהוֹן דֵּי יְהוּדִיָּא:</p>	<p>Pursuant to this, at that very time <i>some</i> Chaldean men <u>came along</u> and <u>slandered</u> the Jews.</p>	<p>came along ← <i>came near</i>.</p> <hr/> <p>slandered ← <i>ate the pieces of</i>.</p>
Dan 3:9	<p>עֲנוּ וְאַמְרִין לְנְבוּכַדְנֶצַּר מֶלֶכָא מֶלֶכָא לְעֶלְמִין חִיִּי:</p>	<p>They <u>broached the subject</u> and said to King Nebuchadnezzar, “O king, live age-abidingly.</p>	<p>they broached <i>the subject</i> ← <i>they answered</i>, but no question asked. See Gen 18:27.</p>

Dan 3:10	<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 <u>harp</u>, 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>
Dan 3:11	<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>	
Dan 3:12	<p>אייתי גברין יהודאין די-מנית יתהון על-עבדת מדינת בבל שדרך מישך ועבד נגו גבריא אלך לא-שמו *עליך **עלך מלכא טעם *לאלהיך **לאלהיך לא פלחין ולצלם דהבא די הקימת לא סגדין: ס</p>	<p>There are Jewish men whom you appointed over the <u>administration</u> 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 G O D], 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>
Dan 3:13	<p>באדין נבוכדנצר ברגז 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>
Dan 3:14	<p>ענה נבכדנצר ואמר להון הצדא שדרך מישך ועבד נגו לאלהי לא איתכון פלחין ולצלם דהבא די הקימת לא סגדין:</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>כעו הן איתכון עתידין די בעדנא די-תשמעון קל קרנא משרוקיתא *קיתרס **קתרוס שבכא פסנתרין וסומפניה וכל זגי זמרא תפלון ותסגדון לצלמא די-עבדת והן לא תסגדון בה-שעתה תתרמון לגוא-אתון נורא יקדתא ומן-הוא אלהי די ישזבנכון מן-ידי:</p>	<p>Now then, if you are <u>willing</u> at the time when you hear the sound of the horn, the flute, the <u>harp</u>, the sambuke, the psaltery and the bagpipes, and all kinds of music, to fall down and prostrate yourselves to the image which I made, <i>fine</i>. But if you do not prostrate yourselves, at that very time you will be thrown into a furnace of blazing fire, and what G O D is there who can deliver you from my hands?”</p>	<p>harp: see Dan 3:5.</p> <hr/> <p>willing ← <i>prepared</i>.</p> <hr/> <p>to fall down ← <i>you will fall down</i>.</p> <hr/> <p>but: adversative use of the <i>vav</i>.</p> <hr/> <p>time ← <i>hour</i>.</p>

Dan 3:16	עֲנוּ שְׂדֵרְךָ מִשָּׁךְ וְעֶבֶד נָגוּ וְאָמְרִין לְמַלְכָּא נְבוּכַדְנֶצַּר לֹא־חֲשָׁחִין אֲנַחְנָה עַל־דְּנָה פְּתָגָם לְהַתְּבוּתָךְ:	Shadrach, Meshach and Abed-Nego answered and said to the king, “Nebuchadnezzar, we are not obliged to reply to you in this matter.	
Dan 3:17	הֵן אִיתִי אֱלֹהֵנָּא דִּי־אֲנַחְנָא פְּלָחִין יָכֹל לְשִׁיזְבוּתָנָא מִן־אַתּוֹן נוֹרָא יְקַדְתָּא וּמִן־יָדְךָ מַלְכָּא יִשְׁיֵב:	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> .	nevertheless ← <i>if there is / behold / surely there is</i> , here used adverbially.
Dan 3:18	וְהֵן לֹא יָדִיעַ לְהוֹאֲלָךְ מַלְכָּא דִּי *לֹא־לֵהִיד *לֹא־לֵהִי לֹא־*אִיתִינָא **אִיתְנָא פְּלָחִין וּלְצֻלָּם דְּהָבָא דִּי הִקִּימְתָּ לֹא נִסְגָּד: ס	And <i>even</i> if <i>he</i> does not, let it be known to you, O king, that <u>we</u> do not worship {K: <u>your gods</u> } [Q: <u>your G o</u>], and we will not prostrate ourselves to the image of gold which you have set up.”	we do not worship: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning. your gods: we do not understand where the <i>qeré</i> comes from in Codex Leningradensis, and it is absent in [BHS].
Dan 3:19	בְּאִדִּין נְבוּכַדְנֶצַּר הִתְמַלִּי חֲמָא וּצְלָם אֲנַפּוּהִי *אִשְׁתֵּנוּ **אִשְׁתַּנִּי עַל־שְׂדֵרְךָ מִשָּׁךְ וְעֶבֶד נָגוּ עָנָה וְאָמַר לְמַזָּא לְאַתּוֹנָא חֲדָשְׁבָּעָה עַל דִּי חֲזָה לְמַזְיָה:	At <u>this</u> 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.	changed: the <i>qeré</i> is singular (discordant with the plural / dual word for <i>his face</i>). at this ← <i>then, therefore</i> .
Dan 3:20	וּלְגִבְרִין גְּבַר־חֵילִי דִּי בַחֲלִיָּה אָמַר לְכַפְתָּה לְשְׂדֵרְךָ מִשָּׁךְ וְעֶבֶד נָגוּ לְמַרְמָא לְאַתּוֹן נוֹרָא יְקַדְתָּא:	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.	
Dan 3:21	בְּאִדִּין גְּבַר־יָא אֱלֹךְ כְּפָתוּ בְּסַרְבְּלֵיהוֹן *פְּטִישִׁיהוֹן **פְּטִישִׁיהוֹן וְכַרְבְּלָתְהוֹן וּלְבָשִׁיהוֹן וּרְמָיו לְגֹאֲאַתּוֹן נוֹרָא יְקַדְתָּא:	So these men were bound in their trousers, <u>their shirts</u> and their hats and their garments, and they were thrown <u>into</u> the furnace of blazing fire.	their shirts: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> . into ← <i>inside</i> .
Dan 3:22	כָּל־קְבֵל דְּנָה מִן־דִּי מַלְתָּ מַלְכָּא מַחְצָפָה וְאַתּוֹנָא אֲזָה יִתִּירָא גְבַר־יָא אֱלֹךְ דִּי הִסְקוּ לְשְׂדֵרְךָ מִשָּׁךְ וְעֶבֶד נָגוּ קִטְל הֶמוֹן שְׁבִיבָא דִּי נוֹרָא:	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 <u>those</u> men who took Shadrach, Meshach and Abed-Nego up.	those ← <i>these</i> .

Dan 3:23	<p>וּגְבַרְיָא אֱלֹךְ תִּלְתָּהוֹן שְׂדֵרְךָ מִישַׁךְ וְעַבְדֵּךְ נָגוּ נָפְלוּ לְגֹאֲ-אֶתוֹן-נֹרָא יְקִדְתָּא מְכַפְתִּין: פ</p>	And these three men, Shadrach, Meshach and Abed-Nego fell into the furnace of blazing fire, bound.	
Dan 3:24	<p>אֲדִין נְבוּכַדְנֶצַּר מֶלֶכָא תֻּנָּה וְקַם בְּהִתְבַּהֲלָה עָנָה וְאָמַר לְהַדְבָרוּהִי הֲלֹא גְבָרִין תִּלְתָּא רְמִינָא לְגֹאֲ-נֹרָא מְכַפְתִּין עָנִין וְאָמְרִין לְמֶלֶכָא יֻצִּיבָא מֶלֶכָא:</p>	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	<p>עָנָה וְאָמַר הָאֲ-אֲנָה חִזָּה גְבָרִין אַרְבַּעָה שְׂרִין מִהֲלִכִין בְּגֹאֲ-נֹרָא וְחָבַל לֹא-אִיתִי בְּהוֹן וְרוּחַ דִּי *רַבִּיעִיא **רַבִּיעֵאָה דְּמָה לְבַר-אֱלֹהִין: ס</p>	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> . in ← <i>inside</i> .
Dan 3:26	<p>בֹּאֲדִין קָרַב נְבוּכַדְנֶצַּר לְתַרְעָ אֶתוֹן נֹרָא יְקִדְתָּא עָנָה וְאָמַר שְׂדֵרְךָ מִישַׁךְ וְעַבְדֵּךְ-נָגוּ עַבְדוּהִי דִי-אֱלֹהָא *עֲלִיא **עֲלֵאָה פִּקּוּ וְאַתּוּ בֹּאֲדִין נִפְקִין שְׂדֵרְךָ מִישַׁךְ וְעַבְדֵּךְ נָגוּ מִן-גֹּאֲ נֹרָא:</p>	Then Nebuchadnezzar approached the door of the furnace of blazing fire and addressed them and said, "Shadrach, Meshach and Abed-Nego, servants of the <u>Most High</u> 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> . addressed ← <i>answered</i> , but no question asked. See Gen 18:27. of the fire ← <i>from inside the fire</i> .
Dan 3:27	<p>וּמִתְכַּנְשִׁין אַחֲשֵׁדְרֶפְנֵא סְגִנְיָא וּפְחֻתָּא וְהַדְבָּרִי מֶלֶכָא חֲזִין לְגְבַרְיָא אֱלֹךְ דִּי לֹא-שֵׁלֵט נֹרָא בְּגִשְׁמָהוֹן וְשַׁעַר רִאשֵׁהוֹן לֹא הִתְחַרְךָ וְסַרְבְּלִיהוֹן לֹא שָׁנוּ וְרִיחַ נֹר לֹא עֲדַת בְּהוֹן:</p>	And the satraps, administrators and governors and attendants to the king gathered together and 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.	affected ← <i>changed</i> .

Dan 3:28	<p>עָנָה נְבוּכַדְנֶצַּר וַאֲמַר בְּרִיךְ אֱלֹהֵהוֹן דִּי־שְׁדַרְךְ מִשְׁךְ וְעֵבֶד נָגַז דִּי־שָׁלַח מְלָאכָה וְשִׁיב לְעִבְדֻהִי דִי הִתְרַחֲצוּ עָלוּהִי וּמְלַת מְלָכָא שְׁנִיו וַיִּהְיוּ גִשְׁמִיהוֹן *גִּשְׁמִהוֹן דִּי לֹא־יִפְלְחוֹן וְלֹא־יִסְגְּדוֹן לְכָל־אֱלֹה לָהֶן לְאֱלֹהֵהוֹן:</p>	<p>Nebuchadnezzar spoke up and said, “Blessed be the God of Shadrach, Meshach and Abed-Nego, who sent his angel and saved his servants who put their trust in him and defied the king's word, and <u>who</u> gave up <u>their bodies</u> so that they should not worship or prostrate themselves to <u>any</u> G O D except their God.</p>	<p>their bodies: the <i>qeré</i> is <i>their body</i>.</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 שָׂיִם טַעַם דִּי כָל־עַם אָמַה וְלִשָּׁן דִּי־יֵאֱמַר *שְׁלֹה **שְׁלֹה עַל אֱלֹהֵהוֹן דִּי־שְׁדַרְךְ מִשְׁךְ וְעֵבֶד נָגַז הַדְּמִין יִתְעַבֵּד וּבֵיתָהּ נֹולִי יִשְׁתַּהּ כָּל־קִבֵּל דִּי לֹא אֵיתִי אֱלֹה אַחֲרֵן דִּי־יִכָּל לְהַצִּילָה 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 <u>made</u> a dunghill, because there is no other G O D 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 מְלָכָא הֲצִלַח לְשְׁדַרְךְ מִשְׁךְ וְעֵבֶד נָגַז בְּמַדִּינַת בָּבֶל: פ</p>	<p>Then the king promoted Shadrach, Meshach and Abed-Nego in the province of Babylon.</p>	
Dan 4:1	<p>נְבוּכַדְנֶצַּר מְלָכָא לְכָל־עַמְמַיָּא אֲמַיָּא וְלִשְׁנַיָּא דִּי־דֹאֲרִין *דִּי־רִין בְּכָל־אַרְעָא שְׁלַמְכוֹן יִשְׁגָּא:</p>	<p>“From Nebuchadnezzar the king to all peoples and nations and languages who <u>dwell</u> in all the earth, may your peace increase.</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>אֲתִיָּא וְתַמְהֵיָּא דִי עֵבֶד עַמִּי אֱלֹהָא *עֲלִיא **עֲלֵאָה שְׁפַר קְדָמִי לְהַחֲוִיָּה:</p>	<p>It gives me pleasure to communicate the signs and wonders which the <u>MOST HIGH</u> G O D 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	<p>אֲתוּהִי כְּמָה רַבְרָבִין וְתַמְהוּהִי כְּמָה תְּקִיפִין מְלְכוּתָהּ מְלְכוּת עָלָם וְשִׁלְטָנָהּ עַם־דָּר וְדָר:</p>	<p>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 <i>after</i> generation.</p>	<p>after ← <i>and</i>.</p>
Dan 4:4	<p>אֲנָה נְבוּכַדְנֶצַּר שְׁלֵה הָיִית בְּבֵיתִי וְרַעְנָן בְּהִיכְלִי:</p>	<p>I, Nebuchadnezzar, was at ease in my house and thriving in my palace.</p>	
Dan 4:5	<p>חֵלֶם חֲזִית וַיִּדְחַלְנִי וְהִרְהָרִין עַל־מִשְׁכְּבִי וְחֲזוֹי רֵאשִׁי יְבַהֲלֵנִי:</p>	<p>I <u>had</u> a dream, and it frightened me, and <i>my</i> thoughts on my bed and the <u>visions</u> <u>in</u> my head disturbed me.</p>	<p>had ← <i>saw</i>.</p> <hr/> <p>visions in ← <i>visions of</i>. Wider use of the construct state.</p>

Dan 4:6	וּמְנִי שֵׁים טַעַם לְהַנְעִלָה קִדְמִי לְכָל חֲכִימֵי בָבֶל דִּי־פֶשֶׁר חֲלָמָא יְהוּדַעְנִנִי:	And a decree was issued by <u>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	בְּאֲדִין *עֲלִין *עָלִין חֲרַטְמֵיָא אֲשַׁפִּיָא *כַּשְׂדִּיָא *כַּשְׂדֵּיָא וְגוֹרֵיָא וְחֲלָמָא אָמַר אָנֹה קִדְמִיהוֹן וּפְשָׁרָה לֹא־מְהוּדַעִין 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 קִדְמֵי דְנִיָּאל דִּי־שְׁמָה בִּלְטַשְׂאֲצַר בְּשֵׁם אֱלֹהֵי וְדִי רוּח־אֱלֹהִין קִדְשִׁין בָּהּ וְחֲלָמָא קִדְמוּהִי 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	בִּלְטַשְׂאֲצַר רֵב חֲרַטְמֵיָא דִּי אָנֹה יָדַעַת דִּי רוּחַ אֱלֹהִין קִדְשִׁין בְּדָ וְכָל־רִזָּא לֹא־אָגַס לָדָּ חֲזוּי חֲלָמֵי דִי־חֲזִית וּפְשָׁרָה אָמַר:	‘Belteshazzar, head of the magi, <u>in 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	וְחֲזוּי רֵאשִׁי עַל־מִשְׁכְּבִי חֲזָה הָיִית וְאִלּוּ 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 <i>was</i> ← <i>behold</i> .
Dan 4:11	רְבָה אֵילָנָא וְתִקָּף וְרוּמָה יִמְטָא לְשִׁמְיָא וְחֲזוּתָהּ לְסוּף כָּל־אֲרַעָא:	The tree grew and became strong, And <u>in height</u> it reached the sky, And it <i>was</i> <u>visible</u> at the <u>ends</u> of the whole <u>world</u> .	in height ← <i>its height</i> . it <i>was</i> visible ← <i>its visibility</i> (<i>was</i>). ends ← <i>end</i> . world: or <i>known civilized world</i> . <i>Land</i> would not fit well in Dan 4:22.
Dan 4:12	עָפִיָה שְׁפִיר וְאַנְבָּה שְׂגִיָא וּמִזֹּון לְכָל־אֲבָה תַּחְתּוּהִי תַּטְלִל חֵיוֹת בְּרָא וּבַעֲנֻפּוּהִי *יִדְרוֹן *יְדוֹרֵן צִפְרֵי שְׁמֵיָא וּמִנָּה יִתְזִין כָּל־בִּשְׂרָא:	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</i> <u>dwell</u> , And from it all flesh <i>could</i> be nourished.	dwell: the <i>ketiv</i> and <i>qeré</i> regard <i>birds</i> as a masculine and feminine word respectively.

Dan 4:13	חִזָּה הָיִית בְּחֻזִּי רֹאשִׁי עַל־מִשְׁכְּבִי וְאֵלֹ עִיר וְקִדְיִשׁ מִן־שָׁמַיָא נָחַת:	I saw <i>things</i> in the visions of my head on my bed, and <u>there was</u> an angel – <u>indeed</u> a holy <i>one</i> – descending from heaven.	there was ← <i>behold</i> . One being is involved, as the verb is singular. AV differs (<i>a watcher and a holy one</i>). indeed ← <i>and</i> .
Dan 4:14	קָרָא בְּחִיל וּבֵן אָמַר גָּדוֹ אֵילָנָא וְקָצְצוּ עֲנָפוֹהִי אֲתָרוּ עָפְיָהּ וּבִדְרוּ אֲנָבָהּ תִּגְדּוּ חִיּוֹתָא מִן־תַּחְתּוֹהִי וְצִפְרִיָא מִן־עֲנָפוֹהִי:	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.	this ← <i>thus</i> . strip ← <i>shake</i> .
Dan 4:15	בְּרִם עֵקֶר שְׂרָשׁוֹהִי בְּאַרְעָא שְׁבָקוּ וּבִבְּאִסּוֹר דִּי־פְרָזִל וְנָחֲשׁ בְּדַתָּאָא דִּי בְרָא וּבְטָל שָׁמַיָא יִצְטַבַּע וְעַם־חִיּוֹתָא חִלְקָהּ בַּעֲשָׁב אֲרָעָא:	But leave the <u>stump</u> with its roots in the ground, And <i>do that</i> with iron and copper bonds <i>Pegged</i> 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.	stump with ... dew from ← <i>stump of ... dew of</i> . Wider use of the construct state. wild grass ← <i>grass of the field</i> .
Dan 4:16	לְבַבָּהּ מִן־אֲנוּשָׁא *אֲנָשָׁא יִשְׁנֹן וּלְבַב חִיּוֹהִי יִתְיַבֵּב לָהּ וְשִׁבְעָה עֵדְנִין יַחְלִפוּן עָלוֹהִי:	Let his heart be changed from <i>that</i> of a <u>man</u> , And let the heart of an animal be given to him, And let seven <u>timespans</u> pass over him.	man: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word. let his heart be changed ← <i>let them change his heart</i> . Avoidance of the passive. timespans ← <i>times</i> , i.e. <i>years</i> . Compare Dan 12:7, which is explicit in Rev 11:2.
Dan 4:17	בְּגִזְרַת עִירִין פְּתִגְמָא וּמֵאֲמַר קִדְיִשִׁין שְׂאִלְתָּא עַד־דְּבִרַת דִּי יִנְדְּעוֹן חִיָּיא דִּי־שְׁלִיט *עֲלִיא *עֲלָאָה בְּמַלְכוּת *אֲנוּשָׁא *אֲנָשָׁא וּלְמִן־דִּי יִצְבֵּא יִתְנַנָּה וּשְׁפַל אֲנָשִׁים יְקִים *עֲלִיהָ *עֲלָהּ:	The matter <i>is</i> by the decree of angels, And the <u>proceeding is</u> by the edict of the holy <i>ones</i> , So that the living may know That the <u>MOST HIGH</u> <i>is</i> the ruler in the kingdom of <u>man</u> , 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> .»	MOST HIGH: see Dan 3:26. man: see Dan 4:16. over it: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning. proceeding ← <i>matter</i> . lowest of ← <i>low of</i> .

Dan 4:18	<p>דָּנִיֵּאל חֲלָמָא חֲזִית אָנָה מְלָכָא נְבוּכַדְנֶצַּר *וְאַנְתָּה *וְאַנְתָּ בְּלִטְשַׁאצָּר פְּשָׂרָא אֲמַר כָּל־קַבְלֵי דִי כָּל־חֲכִימִי מְלֻכוּתִי לֹא־יִכְלִין פְּשָׂרָא לְהוֹדְעָתִי *וְאַנְתָּה *וְאַנְתָּ כָּהֵל דִי רוּח־אַלְהִין קְדִישִׁין 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.</p> <hr/> <p>saw: in an Aramaic "OVS" (object-verb-subject) sentence.</p> <hr/> <p>give ← <i>say</i>.</p> <hr/> <p>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 בְּלִטְשַׁאצָּר אֲשֶׁתּוּמָם כְּשַׁעָה חֲדָה וְרַעִינָהּ יְבַהֲלָנָה עָנָה מְלָכָא וְאֲמַר בְּלִטְשַׁאצָּר חֲלָמָא וּפְשָׂרָא אֶל־יְבַהֲלֵךְ עָנָה בְּלִטְשַׁאצָּר וְאֲמַר *מְרֵאִי *מְרֵאִי חֲלָמָא *לְשִׁנְאִיד *לְשִׁנְאִיד וּפְשָׂרָה *לְעֶרִיד *לְעֶרִיד:</p>	<p>At <u>this</u> Daniel, whose name <i>was</i> 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>qeré</i> are different spellings of the same word.</p> <hr/> <p>at this ← <i>then, therefore</i>.</p> <hr/> <p>reacted ← <i>answered</i>, but no question asked. See Gen 18:27.</p>
Dan 4:20	<p>אֵילָנָא דִי חֲזִית דִי רְבָה וְתִקָּף וְרוּמָהּ יִמְטָא לְשָׁמַיָא וְחִזּוּתָהּ לְכָל־אַרְעָא:</p>	<p>The tree which you saw, which grew and became strong, and which <u>in height</u> reached the sky, and <i>which was visible</i> over the whole <u>world</u>,</p>	<p>in height ← <i>its height</i>.</p> <hr/> <p>was visible ← <i>its visibility</i> (was).</p> <hr/> <p>world: see Dan 4:11.</p>
Dan 4:21	<p>וְעִפְיָהּ שְׁפִיר וְאַנְבָּה שְׂגִיָא וּמִזּוֹן לְכָל־אֲבָה תַּחְתּוּהִי תְּדוּר חַיּוֹת בָּרָא וּבְעִנְפוּהִי יִשְׁכְּנִין צִפְרֵי שָׁמַיָא:</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, with 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>*אַנְתָּה־* אֲנַתְּ־הוּא מְלָכָא דִי רְבִית וְתִקְפָּת וְרוּבּוּתָךְ רְבַת וּמִטָּת לְשָׁמַיָא וְשִׁלְטָנְךָ לְסוֹף אַרְעָא:</p>	<p><i>represents you</i>, O king, who <u>have grown</u> and become strong, 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.</p> <hr/> <p>have grown: we read the <i>ketiv</i>, רְבִיתָ.</p> <hr/> <p>world: see Dan 4:11.</p>

Dan 4:23	<p>וְדִי חָזָה מֶלֶכָּא עִיר וְקִדִּישׁ נָחַת מִן־שָׁמַיָּא וְאָמַר גְּדוּ אֵילָנָא וְחַבְלוּהִי בְרִם עֵקֶר שְׂרֻשָּׁהִי בְּאַרְעָא שְׂבָקוּ וּבִאָסוּר דִּי־פָרְזֵל וּנְחָשׁ בְּדַתָּא דִּי בְרָא וּבִטְלָ שְׁמַיָּא יִצְטַבַּע וְעַם־חַיּוֹת בְּרָא חֻלְקָה עַד דִּי־שִׁבְעָה עֲדָנִין יִחְלַפּוּן עָלוּהִי:</p>	<p>And concerning <i>the fact</i> that the king saw an angel – <u>indeed</u> 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</u> the sky, 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>.</p> <hr/> <p>stump with ... dew from: see Dan 4:15.</p> <hr/> <p>bonds ← <i>bond</i>.</p> <hr/> <p>wild grass: see Dan 4:15.</p> <hr/> <p>timespans: see Dan 4:16.</p>
Dan 4:24	<p>דְּנָה פִּשְׂרָא מֶלֶכָּא וּגְזֵרַת *עֲלִיא *עֲלָאָה הִיא דִּי מָטַת עַל־*מֵרַאי *מָרִי מֶלֶכָּא:</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.</p> <hr/> <p>my lord: see Dan 4:19.</p>
Dan 4:25	<p>וְלָךְ טְרַדִּין מִן־אַנְשָׁא וְעַם־חַיּוֹת בְּרָא לְהוּהָ מְדֻרְךָ וְעִשְׂבָּא כְּתוֹרִין לָךְ יִטְעֻמוּן וּמִטְלָ שְׁמַיָּא לָךְ מְצַבְעֻן וְשִׁבְעָה עֲדָנִין יִחְלַפּוּן עָלֶיךָ עַד דִּי־תִנְדַּע דִּי־שְׁלִיט עֲלִיא בְּמַלְכוּת אָנְשָׁא וְלִמְוִן־דִּי יִצְבָּא יִתְנַנָּה:</p>	<p>Now <u>you will be driven out</u> from <u>human society</u>, and your habitat will be with the wild animals, and you will <u>be 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 <u>over you</u> 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].</p> <hr/> <p>you will be driven out ... be fed ... obtain drink ← <i>they will drive you out ... etc.</i> Avoidance of the passive.</p> <hr/> <p>human society ← <i>man</i>.</p> <hr/> <p>timespans: see Dan 4:16.</p> <hr/> <p>over you: see Dan 4:17, <i>over it</i>.</p> <hr/> <p>in order that ← <i>until</i>, but purposive.</p>
Dan 4:26	<p>וְדִי אָמְרוּ לְמִשְׁבָּק עֵקֶר שְׂרֻשָּׁהִי דִּי אֵילָנָא מְלֻכּוּתְךָ לָךְ קִיָּמָה מִן־דִּי תִנְדַּע דִּי שְׁלִטֻן שְׁמַיָּא:</p>	<p>And concerning <i>the fact</i> that it <u>was enjoined</u> 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.</p> <hr/> <p>stump with: see Dan 4:15.</p> <hr/> <p>remain ← <i>be enduring</i>.</p>
Dan 4:27	<p>לְהֵן מֶלֶכָּא מְלָכִי יִשְׁפָּר *עֲלִיךְ **עֲלָךְ *וּחִטִּיד **וּחִטָּאָה בְּצִדְקָה פִּרְק וְעוֹיָתִךְ בְּמַחֵן עֲנִין הֵן תִּהְיוּ אַרְכָּה לְשִׁלּוּתְךָ:</p>	<p>So, O king, let my counsel <u>be commended</u> to you, <u>desist from</u> 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, <i>and it may be that</i> your prosperity <i>will</i> have long duration.’ ”</p>	<p>to you: see Dan 3:12.</p> <hr/> <p>be commended ← <i>be seemly</i>.</p> <hr/> <p>desist from ← <i>break off</i>.</p> <hr/> <p>it may be that ← <i>if</i>, but denoting general contingency / possibility.</p>
Dan 4:28	<p>כָּלָא מָטָא עַל־נְבוּכַדְנֶצַּר מֶלֶכָּא: פ</p>	<p><u>All this</u> came upon Nebuchadnezzar the king.</p>	<p>all this ← <i>the all</i>.</p>
Dan 4:29	<p>לְקֻצַּת יָרֵחַן תְּרִי־עֶשֶׂר עַל־הֵיכַל מְלֻכּוּתָא דִּי בָבֶל מִהֲלָךְ הוּהָ:</p>	<p><u>Twelve months later</u> <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 מְלָכָא וְאָמַר הֲלֹא דִּיאֲהִיא בָּבֶל רְבַתָּא דִּי־אַנְה בְּנִיתָהּ לְבֵית מְלָכֻוּ בְּתֻקָּה חֲסָנִי וְלִיקָר הַדְּרִי:</p>	<p>the king <u>ventured to speak</u> and said, “<i>Is this not Babylon the Great, which I built as a <u>royal</u> house by the strength of my power, and to the honour of my glory?</i>”</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 מִלְתָּא בְּפִם מְלָכָא קָל מִן־שָׁמַיָא נָפַל לָךְ אֲמַרִין נְבוּכַדְנֶצַּר מְלָכָא מְלֻכּוּתָהּ עַדְתָּ מִנָּךְ:</p>	<p>While the words were still in the king's mouth, a voice <u>came</u> down from heaven <i>and said</i>, “<i>You are <u>hereby</u> informed, O King Nebuchadnezzar, that the kingdom has retreated from you.</i>”</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 וְעַם־חַיּוֹת בְּרָא מְדֻרָךְ עֲשָׂבָה כְּתוּרִין לָךְ יִטְעֻמוּן וְשִׁבְעָה עֲדָנִין יַחְלְפוּן *עֵלִיד *עֵלָךְ עַד דִּי־תִנָּדַע דִּי־שְׁלִיט עֲלָיָה בְּמֻלְכוּת אֲנָשָׁא וּלְמִן־דִּי יִצְבָּא יִתְנַנֶּה:</p>	<p>And you are <i>hereby driven out</i> 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 <u>over</u> 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>בִּה־שַׁעֲתָא מְלָתָא סָפַת עַל־נְבוּכַדְנֶצַּר וּמִן־אֲנָשָׁא טָרִיד וְעֲשָׂבָא כְּתוּרִין יֹאכֹל וּמִטְל שָׁמַיָא גְשֻׁמָּה יִצְטָבַע עַד דִּי שַׁעְרָה כְּנִשְׁרִין רַבָּה וְטַפְרוּהִי כְּצִפְרִין:</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 יוֹמֶיהָ אָנָּה נְבוּכַדְנֶצַּר עֵינֵי לְשָׁמַיָא גָּטִיל וּמִנְדַּעִי עָלִי יְתוּב *וְלַעֲלִיא **וְלַעֲלָאָה בְּרִכַּת וְלַחֵי עֲלָמָא שְׁבַחַת וְהִדְרַת דִּי שְׁלֹטְנָהּ שְׁלֹטֵן עָלַם וּמְלֻכּוּתָהּ עַם־דְּרִי 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 <u>every generation</u>.</p>	<p>MOST HIGH: see Dan 3:26.</p> <hr/> <p>every generation ← <i>generation and generation</i>.</p>
Dan 4:35	<p>וְכָל־דָּאֲרִי *דִּי־רִי אֲרַעָא כְּלָה חֲשִׁיבִין וְכַמְצָבִיָּה עֲבִד בְּחִיל שָׁמַיָא *וּדָאֲרִי *וְדִי־רִי אֲרַעָא וְלֹא אִיתִי דִּי־יִמְחָא בִּידָהּ וַיֹּאמֶר לָהּ מָה עֲבַדְתָּ:</p>	<p>And all the <u>inhabitants</u> of the earth are <u>considered</u> nothing, 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 מַלְכוּתִי הַדְרִי וְזוּלִי יְתוּב עָלַי וְלִי הַדְבָרִי וְרַבְרַבְנִי יִבְעֹז וְעַל־מַלְכוּתִי הַתְקַנֹּת וְרָבוּ יִתְיָרָה הוֹסַפְתָּ לִּי:</p>	<p>At that very time 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>כֹּעַן אֲנִי נְבוּכַדְנֶצַּר מְשַׁבַּח וּמְרוֹמָם וּמַהֲדֵר לְמַלְךְ שָׁמַיָא דִּי כָל־מַעֲבָדוֹהִי קִשְׁט וְאַרְחֻתָּה דִּין וְדִי מֵהַלְכִין בְּגִזָּה יָכֹל 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>בִּלְשַׁאצָּר מַלְכָּא עֲבַד לְחָם רַב לְרַבְרַבְנָוְהִי אֵלָּף וְלִקְבֵּל אֵלְפָא חֲמֵרָא שָׁתָה:</p>	<p>Belshazzar the king held a grand banquet for one thousand of his high-ranking officials, and he drank wine in the presence of the thousand.</p>	<p>held ← <i>made.</i></p> <hr/> <p>drank ← <i>was drinking, or kept drinking.</i></p>
Dan 5:2	<p>בִּלְשַׁאצָּר אָמַר בְּטַעַם חֲמֵרָא לְהִיתֵיהָ לְמֵאנִי דְּהָבָא וְכֶסֶף אֲבוּהִי מִן־הֵיכְלָא דִּי בִּירוּשָׁלַם וְיִשְׁתַּוֹן בְּהוֹן מַלְכָּא וְרַבְרַבְנָוְהִי שְׁגִלְתָּה וּלְחֻנְתָּה:</p>	<p>Belshazzar, while tasting the wine, gave an order to bring the gold and silver articles which Nebuchadnezzar his father 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 drink from.</p>	<p>gave an order ← <i>said</i>, but also <i>commanded</i>. Compare 1 Chr 14:12.</p> <hr/> <p>father: the term includes forefathers; here <i>grandfather</i>. See [CB].</p> <hr/> <p>drink from: see Dan 5:3.</p>
Dan 5:3	<p>בְּאִדִּין הִיתִּיו מֵאנִי דְּהָבָא דִּי הִנְפְּקוּ מִן־הֵיכְלָא דִּי־בֵּית אַלְהָא דִּי בִּירוּשָׁלַם וְאַשְׁתִּיו בְּהוֹן מַלְכָּא וְרַבְרַבְנָוְהִי שְׁגִלְתָּה וּלְחֻנְתָּה:</p>	<p>So they brought the golden articles which they had taken out of the temple of the house of G O D, which <i>is</i> in Jerusalem, and the king and his high-ranking officials <i>and</i> his consorts and his concubines drank from them.</p>	<p>drank from ← <i>drank in</i> (as in French, <i>boire dans un verre</i>).</p>
Dan 5:4	<p>אַשְׁתִּיו חֲמֵרָא וְשִׁבְחוּ לְאַלְהֵי דְּהָבָא וְכֶסֶף נְחֹשֶׁא פְּרִזָּא אֲעָא 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 אַצְבָּעוֹן דִּי יַד־אֱנָשׁ וְכַתְּבָן לְקַבֵּל נְבִרְשָׁתָא עַל־גִּירָא דִּי־כַתָּל הֵיכְלָא דִּי מַלְכָּא וּמַלְכָּא חִזָּה פֶּס יָדָה דִּי כַתְּבָה:</p>	<p>At that very moment the fingers of a man's hand appeared and started 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.</p> <hr/> <p>at that very moment ← <i>in it the hour.</i></p>

Dan 5:6	<p>אֲדִין מְלָכָא זִיוְהִי שְׁנוּהִי וְרַעֲיָנְהִי יְבִהְלוּנָהּ וְקִטְרִי חֲרָצָה מִשְׁתְּרִין וְאַרְכָּבָתָהּ דָּא לְדָא נִקְשָׁן:</p>	<p>At <u>this</u> 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.</p>	<p>at this ← <i>then, therefore</i>.</p> <hr/> <p>changed ← <i>changed (on) him</i>.</p>
Dan 5:7	<p>קָרָא מְלָכָא בְּחִיל לְהַעֲלָה לְאַשְׁפִּיזָא *כַּשְׂדִּיא *כַּשְׂדִּיאִי וְגִזְרִיא עָנָה מְלָכָא וְאָמַר לְחַפִּימִי בְּבַל דִּי כָל־אִנְש דִּי־יִקְרָה כְּתָבָה דְּנָה וּפְשָׁרָהּ יְחֻנְנִי אֲרָגוֹנָא יִלְבַּשׁ *וְהַמוֹנְכָא *וְהַמְּנִיכָא דִּי־דִּהְבָּא עַל־צוּאָרָה וְתִלְתִּי בְּמַלְכוּתָא יִשְׁלֹט: ס</p>	<p>The king called out loudly to bring in the enchanters, the <u>Chaldeans</u> and the diviners. The king addressed <i>them</i> and said to the wise <i>men</i> of Babylon, “<u>Any</u> 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 <u>chain</u> around his neck, and he will rule <i>as</i> <u>the third in command</u> in the kingdom.”</p>	<p>Chaldeans: see Dan 2:5.</p> <hr/> <p>chain: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p> <hr/> <p>any ← <i>every</i>.</p> <hr/> <p>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>.</p>
Dan 5:8	<p>אֲדִין *עַלְלִין *עַלְלִין כָּל חַפִּימִי מְלָכָא וְלֹא־כָהָלִין כְּתָבָא לְמַקְרָא *וּפְשָׁרָא *וּפְשָׁרָהּ לְהוֹדְעָה לְמַלְכָּא:</p>	<p>So all the king's wise <i>men</i> <u>came in</u>, <u>but</u> they were not able to read the writing or to make {K: the interpretation} [Q: its interpretation] known to the king.</p>	<p>came in: the <i>ketiv</i> and <i>qeré</i> are different conjugated forms of the same word, with the same meaning.</p> <hr/> <p>but: adversative use of the <i>vav</i>.</p>
Dan 5:9	<p>אֲדִין מְלָכָא בִּלְשָׁאֲצַר שְׂגִיא מִתְבַּהֵּל וְזִיוְהִי שְׁנָן עָלוּהִי וְרַבְרַבְנוּהִי מִשְׁתַּבְּשִׁין:</p>	<p>Then King Belshazzar became exceedingly alarmed, and his radiance <u>changed</u>, and his high-ranking officials were perplexed.</p>	<p>changed ← <i>changed on him</i>.</p>
Dan 5:10	<p>מַלְכָּתָא לְקַבֵּל מִלִּי מְלָכָא וְרַבְרַבְנוּהִי לְבֵית מִשְׁתֵּיא *עַלְלַת *עַלְלַת עֲנַת מַלְכָּתָא וְאָמְרַת מְלָכָא לְעַלְמִין חִי אֶל־יְבִהְלוּךְ רַעֲיוֹנְךָ וְזִיוֶיךָ אֶל־יִשְׁתַּנּוּ:</p>	<p>On account of the words of the king and his high-ranking officials, the queen <u>came into</u> the banqueting house. The queen <u>spoke out</u> and said, “O king, live age-abidingly. Do not let your <u>thoughts</u> alarm you and do not let your radiance change.</p>	<p>came into: the <i>ketiv</i> and <i>qeré</i> are different conjugated forms of the same word, with the same meaning.</p> <hr/> <p>spoke out ← <i>answered</i>, but no question asked. See Gen 18:27.</p> <hr/> <p>thoughts ← <i>thought</i>.</p>
Dan 5:11	<p>אִיתִי גְבַר בְּמַלְכוּתְךָ דִּי רוּחַ אֱלֹהִין קַדִּישִׁין בֵּהּ וּבְיוֹמֵי אָבוּךָ נְהִירוּ וְשִׁכְלֻתָנּוּ וְחֻכְמָה כְּחֻמַּת־אֱלֹהִין הִשְׁתַּכַּחַת בֵּהּ וּמְלָכָא נְבֻכַדְנֶצַּר אָבוּךָ רַב חֲרָטְמִין אָשְׁפִין כַּשְׂדִּיאִין גִּזְרִין הִקִּימָהּ אָבוּךָ מְלָכָא:</p>	<p>There is a man in your kingdom in whom <i>there is</i> the spirit of holy gods, and in the days of your <u>father</u>, enlightenment and intelligence and wisdom like the wisdom of the gods <u>were found</u> in him. And <i>as for</i> King Nebuchadnezzar your <u>father</u>, your <u>father</u> the king appointed him head of the magi, enchanters, Chaldeans and diviners,</p>	<p>father (3x): see Dan 5:2.</p> <hr/> <p>were found ← <i>was found</i>.</p>

Dan 5:12	<p>כַּל־קַבֵּל דִּי רוּחַ יִתִּירָה וּמְנַדֵּעַ וְשִׁכְלָתָנוּ מִפֶּשֶׁר חִלְמִין וְאַחֲוִית אַחֲדִין וּמִשְׁרָא קִטְרִין הִשְׁתַּכַּחַת בֵּה בְּדַנְיָאֵל דִּי־מִלְכָּא שָׁם־שָׁמָּה בְּלִטְשָׁאצָּר כְּעֵן דְּנִיָּאֵל יִתְקַרִי וּפִשְׁרָה יִהְיֹהּ: פ</p>	<p>because a prodigious spirit and knowledge and intelligence <i>in</i> interpreting dreams and <u>cracking</u> riddles and solving <u>problems</u> were <u>found</u> in him – in Daniel – whom the king <u>named</u> Belteshazzar. Now then, let Daniel be called and let him <u>give</u> 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 הֶעַל קָדָם מִלְכָּא עָנָה מִלְכָּא וְאָמַר לְדַנְיָאֵל *אֲנַתְּהָ* אֲנַתְּהוּא דְּנִיָּאֵל דִּי־מִן־בְּנֵי גְלוּתָא דִּי יְהוּד דִּי הֵיִתִּי מִלְכָּא אָבִי מִן־יְהוּדָה:</p>	<p>So Daniel was brought in before the king. The king <u>started to speak</u> and said to Daniel, “<i>Are you Daniel, who is one of the deportees from Judah, whom my father the king brought from Judah?</i>”</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>וּשְׁמַעְתָּ *עֲלִיד *עֲלִיד דִּי רוּחַ אֱלֹהִין בְּךָ וְנִהְיֹו וְשִׁכְלָתָנוּ וְחִכְמָה יִתִּירָה הִשְׁתַּכַּחַת בְּךָ:</p>	<p>For I have heard <u>concerning you</u> that the spirit of gods <i>is</i> in you, and <i>that</i> 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 הֶעַלוּ קָדָמִי חֲכִימָא אֲשַׁפִּיא דִּי־כְתָבָה דְּנָה יְקֹרִין וּפִשְׁרָה לְהוֹדְעָתָנִי וְלֹא־כָהֲלִין פִּשְׁר־מִלְתָּא לְהַחֲוִיָּה:</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 <u>text</u>.</p>	<p>text ← <i>word, thing</i>.</p>
Dan 5:16	<p>וְאַנָּה שְׁמַעְתָּ *עֲלִיד *עֲלִיד דִּי־תֹכֵל **תִּיכּוֹל פִּשְׁרִין לְמִפְשֵׁר וְקִטְרִין לְמִשְׁרָא כְּעֵן הֵן *תֹּכֵל **תִּכּוֹל כְּתָבָא לְמִקְרָא וּפִשְׁרָה לְהוֹדְעָתָנִי אַרְגֻּנָּא תִּלְבֵּשׁ *וְהַמוֹנְכָא **וְהַמְּנִיכָא דִּי־דִּהְבָּא עַל־צִוְּאָרְךָ וְתִלְתָּא בְּמַלְכוּתָא תִּשְׁלֹט: פ</p>	<p>And I have heard <u>concerning you</u> that you are <u>able to give</u> interpretations and to solve problems. Now if <u>you can</u> read the writing and make its interpretation known to me, you will be clothed <i>in</i> purple, and <i>you will have</i> a golden <u>chain</u> around your neck, and you will rule <i>as</i> 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 קָדָם מִלְכָּא מִתְנַתֵּד לָךְ לְהוֹיִן וְנִבְזִיטֵד לְאַחֲרֵן הֵב בְּרָם כְּתָבָא אֶקְרָא לְמִלְכָּא וּפִשְׁרָא אֶהוֹדְעָנָה:</p>	<p>At <u>this</u> Daniel responded and said in the presence of the king, “Let your gifts be for yourself, and give your <u>rewards</u> 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 יהב לנבכדנצר אבוד:</p>	<p><u>You</u> are the king, <i>but it is</i> the <u>Most HIGH G O D</u> <i>who</i> gave the kingdom and the magnificence and the honour and the glory to Nebuchadnezzar your father.</p>	<p>you: see Dan 5:13.</p> <hr/> <p>MOST HIGH: see Dan 3:26.</p>
Dan 5:19	<p>ומן רבותא די יהב ליה כל עממיא אמיא ולשניא הו *זאעין **זיעין ודחלין מן קדמוהי די יהוה צבא הוא 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 <u>languages trembled</u> and feared before him. Whom he wished, he killed, and whom he wished, he preserved alive. Whom he wished, he <u>exalted</u>, and whom he wished, he <u>brought low</u>.</p>	<p>trembled: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p> <hr/> <p>languages: see Dan 3:4.</p> <hr/> <p>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 <i>to the point of</i> him acting impertinently, he was taken down from <u>his royal throne</u>, and <u>his honour was removed</u> from him.</p>	<p>his royal throne ← <i>the throne of his kingdom</i>, a Hebraic genitive.</p> <hr/> <p>his honour was removed ← <i>they removed his honour</i>. Avoidance of the passive.</p>
Dan 5:21	<p>ומן בני אנשא טריד ולבבה עס חיותא *שוי **שוין ועס ערדיא 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 <u>human society</u>, and <u>his heart was made</u> like <i>that of</i> animals, and his habitat <i>was</i> with wild asses, and <u>he was fed</u> on grass like oxen, and his body was moistened from the dew of the sky, until he acknowledged that the <u>Most HIGH G O D</u> <i>is</i> the ruler in the kingdom of man, and that whom he wishes, he appoints <u>over it</u>.</p>	<p>his heart was made: {<i>Q: they</i>} [<i>K: one</i>] <i>made his heart</i>. Avoidance of the passive.</p> <hr/> <p>MOST HIGH: see Dan 3:26.</p> <hr/> <p>over it: see Dan 4:17.</p> <hr/> <p>human society ← <i>the sons of man</i>.</p> <hr/> <p>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 <u>you</u> 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 מְרָא-שְׁמִיָּא הִתְרוֹמְמַת וּלְמֵאנִיָּא דִּי-בֵיתָהּ הִיתִּי *קַדְמִיד *קְדָמְךָ *וְאַנְתָּה **וְאַנְתָּ *וּרְבֻרְבִּנִיד **וּרְבֻרְבִּנִיד שְׁגִלְתִּךָ וּלְחִנְתִּךָ חֲמָרָא שְׁתִּין בְּהוֹן וְלֹא-לֵהּ כְּסָפָא וְזָהָבָא נְחָשָׁא פְּרֻזָּא אֵעָא וְאַבְנָא דִּי לֹא-חֲזִין וְלֹא-שְׁמַעִין וְלֹא יִדְעִין שְׁבַחָתָּ וְלֹא-לֵהָא דִּי-נִשְׁמַתְךָ בִּידָהּ וְכָל-אַרְחַתְךָ לֵהּ לֹא הִדְרָתָּ:</p>	<p>And you have exalted yourself over the Lord of heaven, and the articles of his house <u>were brought in before you</u>, and you and your {K: high-ranking officials} [Q: high-ranking official], your consorts and your concubines <u>have drunk</u> 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 <i>is</i> and to whom all your ways <i>are answerable</i>.</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 (<i>third occurrence in verse</i>): see Dan 5:13.</p> <hr/> <p>were brought in ← <i>they brought in</i>. Avoidance of the passive.</p> <hr/> <p>have drunk ... from: see Dan 5:3.</p>
Dan 5:24	<p>בְּאֵדִין מִן-קְדָמוֹהִי שְׁלִיחַ פָּסָא דִּי-יָדָא וְכַתְבָּא דְנָה רְשִׁים:</p>	<p>So the palm of a <u>hand</u> was sent from him, and this writing was inscribed.</p>	<p>a hand ← <i>the hand</i>.</p> <hr/> <p>from ← <i>from before</i>.</p>
Dan 5:25	<p>וְדָנָה כְּתָבָא דִּי רְשִׁים מְנָא מְנָא תִּקְל וּפְרָסִין:</p>	<p>And this <i>is</i> the writing which was inscribed: ‘Mene, mene, tek_{el}, upharsin.’</p>	<p>Mene, mene, tek_{el}, upharsin: i.e. <i>summed up, summed up, weighed</i> (all singular), and <i>dividing</i> (plural, and active).</p>
Dan 5:26	<p>דְנָה פִּשְׁר-מְלָתָא מְנָא מְנָה-אַלְהָא מְלֻכּוּתְךָ וְהַשְׁלֵמָה:</p>	<p>This <i>is</i> 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 ← <i>word, matter</i>.</p>
Dan 5:27	<p>תִּקְל תִּקְלִיתָהּ בְּמֵאזְנֵיא וְהִשְׁתַּכַּחַת חֲסִיר:</p>	<p>tek_{el} – you have been weighed in the balance and found wanting;</p>	
Dan 5:28	<p>פֶּרֶס פְּרִיסַת מְלֻכּוּתְךָ וְהִיבַת לְמַדֵּי וּפְרָס:</p>	<p>peres – your kingdom is <u>divided</u> and is <i>to be</i> 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 (<i>p-r-s</i>).</p>
Dan 5:29	<p>בְּאֵדִין אֲמַר בִּלְשַׁאצַּר וְהַלְבִּישׁוּ לְדַנְיָאֵל אֲרָגוֹנָא *וְהַמוֹנְכָא **וְהַמְנִיכָא דִּי-דִּהְבָּא עַל-צוּאְרָהּ וְהַכְרִזּוּ עָלֶיהָ דִּי-לְהוֹנָא שְׁלִיט תִּלְתָּא בְּמְלֻכּוּתָא:</p>	<p>Then Belshazzar <u>gave commandment</u>, and they clothed Daniel <i>in</i> purple, and he <i>put</i> a <u>chain</u> of gold around his neck, and he made proclamation concerning him that he was to be the third <i>in command</i> in the kingdom.</p>	<p>chain: see Dan 5:7.</p> <hr/> <p>gave commandment: see Dan 3:13.</p>
Dan 5:30	<p>בְּהַ בְּלִילֵיא קְטִיל בִּלְשַׁצַּר מְלָכָא *כַּשְׂדִּיא **כַּשְׂדָּאָה: פ</p>	<p>That very night Belshazzar the <u>Chaldean</u> king was killed.</p>	<p>Chaldean: see Dan 2:5.</p>

Dan 5:31	<p>וְדָרְיוֹשׁ מִדִּיאָ קִבֵּל מַלְכוּתָא כְּבַר שָׁנִין שְׁתֵּין וְתַרְתֵּין:</p>	<p>Darius the Mede received the kingdom when <i>he was sixty-two</i> years old.</p>	<p>Mede: no issue in [WLC]. In [BHS] the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>.</p> <hr/> <p>sixty-two: or <i>about sixty-two</i>, but the number is rather precise. Compare Josh 7:3, Luke 9:28.</p>
Dan 6:1	<p>שִׁפְרָא קִדְּם דְּרְיוֹשׁ וְהָקִים עַל־מַלְכוּתָא לְאַחְשֵׁדְרָפְנִיא מֵאָה וְעֶשְׂרִין דִּי לְהוֹן בְּכָל־מַלְכוּתָא:</p>	<p>It pleased Darius to appoint one hundred and twenty satraps over the kingdom, who were to be <i>distributed</i> throughout all the kingdom,</p>	<p>it pleased Darius to appoint ← <i>it was pleasing before Darius, and he appointed</i>.</p>
Dan 6:2	<p>וְעָלָא מִנְהוֹן סָרְכִין תְּלָתָא דִּי דְּנִיָּאל חֲדָמִנְהוֹן דִּי־לְהוֹן אַחְשֵׁדְרָפְנִיא אֲלֵין יְהִבִּין לְהוֹן טַעְמָא וּמִלְכָּא לֹא־לְהוֹן נֹזֶק:</p>	<p>and over them three ministers, of whom Daniel <i>was</i> one, <i>to whom</i> these satraps would give a report, <i>so that</i> the king would not be in <i>danger</i>.</p>	<p>to whom: plural.</p> <hr/> <p>so that: purposive use of the <i>vav</i>.</p> <hr/> <p>be in danger ← <i>suffering injury</i>, [AnLx], [BDB], [Ges-HCL], but unclear whether physical or financial.</p>
Dan 6:3	<p>אַדִּין דְּנִיָּאל דָּנָה הוּא מִתְנַצֵּחַ עַל־סָרְכִיָּא וְאַחְשֵׁדְרָפְנִיא כָּל־קִבֵּל דִּי רֹיחַ יִתִּירָא בֵּיהּ וּמִלְכָּא עֲשִׂית לְהַקְמוּתָהּ עַל־כָּל־מַלְכוּתָא:</p>	<p>Then this Daniel distinguished himself <i>more than</i> the <i>other</i> ministers and satraps, because <i>there was</i> a prodigious spirit in him, and the king <i>proposed</i> to appoint him over the whole kingdom.</p>	<p>more than ← <i>above</i>.</p> <hr/> <p>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>.</p>
Dan 6:4	<p>אַדִּין סָרְכִיָּא וְאַחְשֵׁדְרָפְנִיא הָווּ בְּעֵין עֲלָה לְהַשְׁכָּחָה לְדְּנִיָּאל מִצַּד מַלְכוּתָא וְכָל־עֲלָה וּשְׁחִיתָהּ לֹא־יִכְלִין לְהַשְׁכָּחָה כָּל־קִבֵּל דִּי־מְהִימָן הוּא וְכָל־שָׁלוֹ וּשְׁחִיתָהּ לֹא הַשְׁתַּכַּחַת עֲלוּהִי:</p>	<p>At <i>this</i> the ministers and satraps <i>tried</i> to find a pretext against Daniel from the <i>standpoint</i> of the kingdom, but they could not find <i>any</i> pretext or corrupt practice, because he <i>was</i> faithful, and <i>no</i> negligence or corrupt practice was found concerning him.</p>	<p>at this ← <i>then, thereupon</i>.</p> <hr/> <p>tried ← <i>sought</i>.</p> <hr/> <p>standpoint ← <i>side</i>. [FR] has <i>political angle</i>.</p> <hr/> <p>any ← <i>every</i>.</p> <hr/> <p>no ← <i>not every</i>.</p>
Dan 6:5	<p>אַדִּין גְּבַרִיָּא אֲלֵין אֲמַרִין דִּי לֹא נִהְשַׁכַּח לְדְּנִיָּאל דָּנָה כָּל־עֲלָה לְהוֹן הַשְׁכָּחָה עֲלוּהִי בְּדַת אֱלֹהֵהּ: ס</p>	<p>So these men said, “We shall not find <i>any</i> pretext against this Daniel, except <i>when</i> we find <i>something</i> against him in the <i>formalities</i> of his G O D.”</p>	<p>any ← <i>every</i>.</p> <hr/> <p>formalities: or <i>law</i>.</p>
Dan 6:6	<p>אַדִּין סָרְכִיָּא וְאַחְשֵׁדְרָפְנִיא אֲלֵין הִרְגִּישׁוּ עַל־מִלְכָּא וְכֵן אֲמַרִין לֵיהּ דְּרְיוֹשׁ מִלְכָּא לְעֲלָמִין חַיִּי:</p>	<p>Then these ministers and satraps <i>assembled with</i> the king and spoke <i>as follows</i> to him: “O King Darius, live age-abidingly.</p>	<p>assembled with ← <i>assembled at</i>.</p> <hr/> <p>as follows ← <i>thus</i>.</p>

Dan 6:7	<p>אֲתִיעֲטוּ כָּל סַרְכֵי מַלְכוּתָא סִגְנִיָּא וְאַחֲשֹׁדְרָפְנִיָּא הַדְּבָרִיָּא וּפְחוּתָא לְקִימָה קִים מַלְכָּא וּלְתַקְפָּה אֲסַר דִּי כָּל-דִּי-יְבַעַה בָּעוּ מִן-כָּל-אַלֹּה וְאַנָּשׁ עַד-יּוֹמִין תִּלְתִּין לֵהּ מִנָּד מַלְכָּא יִתְרַמָּא לְגַב אַרְיוֹתָא:</p>	<p>All the ministers of the kingdom, the administrators and the satraps, the attendants and the governors have taken counsel together to establish a statute, 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.</p>	<p>statute, O king: AV differs (<i>royal statute</i>) ← <i>statute of the king</i>, a Hebraic genitive, possible, but not MT punctuation.</p> <hr/> <p>anyone ← <i>everyone</i>.</p> <hr/> <p>any ← <i>every</i>.</p> <hr/> <p>lions' ← <i>lionesses'</i>, unless the word is generically feminine.</p>
Dan 6:8	<p>כְּעַן מַלְכָּא תְקִים אֲסַרָּא וְתַרְשֵׁם כְּתָבָא דִּי לֹא לְהִשְׁנִיָּה כְּדַת-מְדֵי וּפְרַס דִּי-לֹא תַעֲדָא:</p>	<p>Now then, O king, ratify the prohibition, and draw up the document which <i>is immutable</i> according to the law of Media and Persia, so that it does not lapse.”</p>	<p>immutable ← <i>not to change</i>.</p>
Dan 6:9	<p>כָּל-קִבְלָא דְנָה מַלְכָּא דְרִיּוֹשׁ רְשֵׁם כְּתָבָא וְאַסְרָא:</p>	<p>On account of this, King Darius drew up the document and the prohibition.</p>	
Dan 6:10	<p>וְדָנִיֵּאל כַּדִּי יָדַע דִּי-רְשִׁים כְּתָבָא עַל לְבֵיתָהּ וּכְוִין פְּתִיחוֹן לֵה בְעִלִּיתָהּ נֶגֶד יְרוּשָׁלַם וּזְמַנִּין תִּלְתָּהּ בְּיוֹמָא הוּא בִּרְדָּה עַל-בְּרַכּוּהִי וּמִצְלָא וּמוֹדָא קֳדָם אֱלֹהֵהּ כָּל-קִבְלָא דִּי-הוּא עֲבִד מִן-קִדְמַת דְנָה: ס</p>	<p>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 <u>facing Jerusalem</u>, 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.</p>	<p>facing Jerusalem: compare Ps 5:7.</p>
Dan 6:11	<p>אֲדִין גְּבָרִיָּא אֱלֹהֵי הִרְגִּשׁוּ וְהִשְׁכַּחוּ לְדָנִיֵּאל בָּעָא וּמִתְחַנְּנוּ קֳדָם אֱלֹהֵהּ:</p>	<p>Then these men assembled and found Daniel praying and seeking mercy before his G O D.</p>	
Dan 6:12	<p>בְּאִדִּין קָרִיבוּ וְאַמְרִין קֳדָם-מַלְכָּא עַל-אַסְרָא מַלְכָּא הֲלֹא אֲסַר רְשֻׁמָּתָ דִּי כָּל-אָנָּשׁ דִּי-יְבַעַה מִן-כָּל-אַלֹּה וְאַנָּשׁ עַד-יּוֹמִין תִּלְתִּין לֵהּ מִנָּד מַלְכָּא יִתְרַמָּא לְגֹב אַרְיוֹתָא עֲנֵה מַלְכָּא וְאִמֵּר יְצִיבָא מִלְתָּא כְּדַת-מְדֵי וּפְרַס דִּי-לֹא תַעֲדָא:</p>	<p>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 are</u> fixed according to the law of Media and Persia which does not lapse.”</p>	<p>at this ← <i>then, therefore</i>.</p> <hr/> <p>they went up to the king and said in <i>his</i> presence ← <i>approached and said before the king</i>.</p> <hr/> <p>anyone ← <i>everyone</i>.</p> <hr/> <p>any ← <i>every</i>.</p> <hr/> <p>lions': see Dan 6:7.</p> <hr/> <p>words <i>are</i> ← <i>word (is)</i>.</p>

Dan 6:13	בְּאֲדִין עָנוּ וְאָמְרִין קֹדֶם מִלְכָּא דִּי דְנִיָּאל דִּי מִן־בְּנֵי גְלוּתָא דִּי יְהוּד לָא־שָׁם *עֲלִיד *עֲלִיד מִלְכָּא טַעֵם וְעַל־אַסְרָא דִּי רִשְׁמַת וְזִמְנִין תְּלַתָּה בְּיוֹמָא בִּעָא בְּעוּתָהּ:	To <u>this</u> they replied and said in the king's presence, "Daniel, who <i>is one</i> 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."	you ← <i>at you</i> . The <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning. to this ← <i>then, therefore</i> . deportees ← <i>sons of</i> <i>deportation</i> .
Dan 6:14	אֲדִין מִלְכָּא כְּדִי מִלְתָּא שְׁמַע שְׂגִיָּא בָּאֵשׁ עֲלוּהִי וְעַל דְּנִיָּאל שֵׁם בָּל לְשִׁיזְבוּתָהּ וְעַד מַעְלִי שְׁמַשָּׁא הוּא מִשְׁתַּדֵּר לְהַצִּלוּתָהּ:	Then when the king heard the words, it grieved him greatly. And concerning Daniel, he applied <i>his</i> mind to deliver him, and up to sunset he made efforts to save him.	words ← <i>word, discourse</i> . it grieved him ← <i>it was bad on</i> <i>him</i> .
Dan 6:15	בְּאֲדִין גְּבַרְיָא אֵלִיד הֲרָגְשׁוּ עַל־מִלְכָּא וְאָמְרִין לְמִלְכָּא דַּע מִלְכָּא דִּי־דַת לְמַדֵּי וּפְרָם דִּי־כָל־אַסֵּר וּקִים דִּי־מִלְכָּא יְהֻקִּים לָא לְהַשְׁנִיָּה:	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."	be aware ← <i>know</i> . no ← <i>not every</i> .
Dan 6:16	בְּאֲדִין מִלְכָּא אָמַר וְהִיתִּיו לְדְנִיָּאל וּרְמֹו לְגַבָּא דִּי אַרְיוּתָא עָנָה מִלְכָּא וְאָמַר לְדְנִיָּאל אֱלֹהֶךָ דִּי *אֲנַתָּה **אֲנַת פִּלְח־לָהּ בְּתַדִּירָא הוּא יִשְׁיזְבְּנָךְ:	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 you."	you: see Dan 5:13. lions': see Dan 6:7. addressed ← <i>answered</i> , but no question asked. See Gen 18:27.
Dan 6:17	וְהִיתִּית אֶבֶן חֲדָה וְשִׁמַּת עַל־פִּסְם גְּבָא וְחַתְמָה מִלְכָּא בְּעִזְקָתָהּ וּבְעִזְקַת רַב־רַבְנֵיהּ דִּי לֹא־תִשְׁנָא צְבוּ בְּדְנִיָּאל:	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.	a stone ← <i>one stone</i> . entrance ← <i>mouth</i> .
Dan 6:18	אֲדִין אָזַל מִלְכָּא לְהִיכְלָהּ וּבֵת טוֹת וּדְחֹון לֹא־הִנְעֵל קְדָמוּהִי וְשִׁנְתָּה נִדַּת עֲלוּהִי:	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.	
Dan 6:19	בְּאֲדִין מִלְכָּא בִּשְׁפָרְפְּרָא יְקוּם בְּנִגְהָא וּבְהִתְבַּהֲלָהּ לְגַבָּא דִּי־אַרְיוּתָא אָזַל:	Then at dawn the king arose, at <i>first</i> light, and he went hastily to the <u>lions'</u> den.	lions': see Dan 6:7.

Dan 6:20	<p>וּבְמִקְרָבָהּ לִגְבֹּא לְדַנְיָאֵל בְּקוֹל עֲצִיב זַעֲקָה מִלִּפְּנֵי וְאָמַר לְדַנְיָאֵל דְּנִיָּאֵל עֲבַד אֱלֹהֵא חַיָּא אֱלֹהֵךְ דִּי *אֲנַתָּה **אֲנַת פִּלְח־לֵה בְּתַדִּירָא הִיכַל לְשִׁיזְבוּתָךְ מִן־אַרְיֹתָא:</p>	<p>And as he approached the den, he called out in a sad voice to Daniel, <i>and</i> the king <i>spoke</i> and said to Daniel, “Daniel, servant of the living G O D, was your G O D, whom <i>you</i> worship continually, able to save you from the <i>lions</i>? ”</p>	<p>you: see Dan 3:10.</p> <hr/> <p>spoke ← <i>answered</i>, but no question asked. See Gen 18:27.</p> <hr/> <p>lions: see Dan 6:7.</p>
Dan 6:21	<p>אֲדִין דְּנִיָּאֵל עַם־מִלְכָּא מִלָּל מִלְכָּא לְעֵלְמִין חַיִּי:</p>	<p>Then Daniel <i>said to</i> the king, “O king, live age-abidingly.</p>	<p>said to ← <i>spoke with</i>.</p>
Dan 6:22	<p>אֱלֹהֵי שְׁלַח מַלְאַכְהּ וּסְגַר פִּם אַרְיֹתָא וְלֹא חֲבָלוּנִי כָּל־קָבֵל דִּי קִדְמוּהִי זָכוּ הִשְׁתַּכַּחַת לִי וְאִף *קִדְמִיד *קִדְמִיד מִלְכָּא חֲבוּלָה לֹא עֲבַדְתָּ:</p>	<p>My G O D has sent his angel and closed the <i>lions</i>' mouths, and they have not harmed me, because I <i>was found to be innocent</i> before him, and I haven't done <i>anything</i> injurious <i>before you</i> 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.</p> <hr/> <p>lions': see Dan 6:7.</p> <hr/> <p>I was found to be innocent ← <i>innocence was found to me</i>.</p>
Dan 6:23	<p>בְּאִדִּין מִלְכָּא שְׂגִיא טַאֲב עֲלוּהִי וְלִדְנִיָּאֵל אָמַר לְהִנְסָקָה מִן־גִּבָּא וְהִסָּק דְּנִיָּאֵל מִן־גִּבָּא וְכָל־חֲבָל לֹא־הִשְׁתַּכַּח בֵּיהּ דִּי הִימֵן בְּאֵלֵהּ:</p>	<p>At <i>this</i> the king was very pleased about <i>him</i>, <i>and</i> he gave commandment to bring Daniel up out of the den. So Daniel was brought up out of the den, and <i>no</i> harm was found on him, because he had put trust in his G O D.</p>	<p>at this ← <i>then, therefore</i>.</p> <hr/> <p>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.</p> <hr/> <p>no ← <i>not every</i>.</p>
Dan 6:24	<p>וְאָמַר מִלְכָּא וְהִיָּתִיו גְּבִרִיא אֲלֵךְ דִּי־אֲכָלוּ קִרְצוּהִי דִּי דְּנִיָּאֵל וְלִגְב אַרְיֹתָא רְמוֹ אֲנוּן בְּנִיהוֹן וּנְשִׂיהוֹן וְלֹא־מָטוּ לְאַרְעִית גִּבָּא עַד דִּי־שְׁלֹטוֹ בְּהוֹן אַרְיֹתָא וְכָל־גְּרִמִּיהוֹן הִדְקוּ:</p>	<p>And the king gave commandment, and they brought <i>those</i> men who had <i>slandered</i> Daniel, and they threw them, their sons, and their wives into the <i>lions</i>' den. And they had not <i>landed at</i> the bottom of the den before the <i>lions</i> overpowered them, and they crushed all their bones.</p>	<p>those ← <i>these</i>.</p> <hr/> <p>slandered: see Dan 3:8.</p> <hr/> <p>lions' ... lions: see Dan 6:7.</p> <hr/> <p>landed at ← <i>come to</i>.</p>
Dan 6:25	<p>בְּאִדִּין דְּרִינֹשׁ מִלְכָּא כָּתַב לְכָל־עַמְמֵיָא אַמְיָא וְלִשְׁנֵיָא דִּי־*דֹּאֲרִין **דִּירִין בְּכָל־אַרְעָא שְׁלָמְכוֹן יִשְׁגָּא:</p>	<p>Then Darius the king wrote to all the peoples, nations and <i>languages</i> who <i>lived</i> in the whole <i>earth</i>, “May your peace increase.</p>	<p>lived: 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 6:26	<p>מִן־קִדְמֵי שָׁמַיִם טָעַם דִּי בְּכָל־שְׁלֹטֹן מַלְכוּתִי לְהֹוֹן *זָאֵעִין וְדַחֲלִין מִן־קִדְמֵי אֱלֹהֵי דִי־דִנְיָאֵל דִּי־הוּא אֱלֹהֵא חַיָּא וְקַיָּם לְעֵלְמִין וּמַלְכוּתָהּ דִּי־לֹא תִּתְחַבֵּל וְשְׁלֹטְנָהּ עַד־סוּפָא:</p>	<p>A decree is <i>hereby</i> issued by <u>me</u> that in every administrative region of my kingdom, they <u>tremble</u> 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.</p> <hr/> <p>by me ← <i>from before me</i>.</p>
Dan 6:27	<p>מְשִׁיב וּמַצֵּל וְעֵבֵל אֲתִין וְתַמְהִין בְּשָׁמַיָא וּבְאַרְעָא דִּי שִׁיבִיב לְדִנְיָאֵל מִן־יָד אַרְיוֹתָא:</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>.</p> <hr/> <p>lions: see Dan 6:7.</p>
Dan 6:28	<p>וְדִנְיָאֵל דְּנָהּ הִצְלַח בְּמַלְכוּת דְּרִיוֹשׁ וּבְמַלְכוּת בּוֹרֶשׁ *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>בְּשָׁנַת חֻדָּה לְבִלְאֲשַׁצַּר מֶלֶךְ בְּבָל דְּנִיָּאֵל חֵלֶם חֻזָּה וְחֻזִּי רֵאשָׁה עַל־מִשְׁכַּבָּהּ בְּאֲדִין חֲלָמָא כְּתַב רֵאשׁ מֶלֶךְ אֲמַר:</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>.</p> <hr/> <p>set out ← <i>said</i>.</p> <hr/> <p>the essentials ← <i>the head</i>.</p>
Dan 7:2	<p>עֲנָה דְנִיָּאֵל וְאָמַר חֻזָּה הָוִית בְּחֻזִּי עַם־לִילִיָא וְאִרוֹ אַרְבַּע רוּחֵי שָׁמַיָא מְגִיחוֹן 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.</p> <hr/> <p>there <i>were</i> ← <i>behold</i>.</p>
Dan 7:3	<p>וְאַרְבַּע חִיּוֹן רַבְרָבֻן סִלְקוֹן מִן־יִמָּא שְׁנִין דָּא מִן־דָּא:</p>	<p>and four large animals arising out of the sea, differing one from another.</p>	
Dan 7:4	<p>קִדְמִיתָא כְּאַרְיֵה וּגְפִין דִּי־נִשְׁרָ לָהּ חֻזָּה הָוִית עַד דִּי־מְרִיטוֹ גְּפִיָּה וְנִטְּלִית מִן־אַרְעָא וְעַל־רַגְלִין כְּאִנְשָׁא הִקְיַמְתָּ וּלְבָבָא אִנְשָׁא 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>וְאַרְוֵי חִיּוֹה אַחֲרֵי תַנְיָנָה דְּמִיָּה לְדָב וּלְשִׁטְרֵי־חַד הִקְיַמְתָּ וְתַלְתָּ עֲלֵעִין בְּפִמָּה בֵּין *שְׁנִיָּה *שְׁנִיָּה וְכֹן אֲמַרִין לָהּ קוּמִי אֲכָלִי בִשְׂרָ 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 it <i>had</i> three ribs in its mouth between <i>its teeth</i>. And <i>this is what was said</i> 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>).</p> <hr/> <p>there <i>was</i> ← <i>behold</i>.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>was said ← <i>they said</i>.</p>

Dan 7:6	<p>בְּאַתֵּר דְּנָה חֲזָה הָיִית וְאָרוּ אֲחֵרִי כְנֶמֶר וְלָהּ גַּפִּין אַרְבַּע דִּי-עוֹף עַל-גְּבִיהּ *גְּבִיהּ וְאַרְבַּעָה רֵאשִׁין לַחֲיוּתָא וְשִׁלְטָן יְהִיב לָהּ:</p>	<p>After this I <u>continued to see</u>, and <u>there was</u> another, like a leopard, and it <u>had</u> four bird's wings on its <u>back</u>, and the animal <u>had</u> four heads, and it <u>was given</u> rule.</p>	<p>back: the <i>ketiv</i> is a plural word.</p> <hr/> <p>continued to see ← <i>was seeing</i>.</p> <hr/> <p>there was ← <i>behold</i>.</p> <hr/> <p>it was given rule ← <i>rule was given to it</i>.</p>
Dan 7:7	<p>בְּאַתֵּר דְּנָה חֲזָה הָיִית בְּחֻזִּי לִילִיא וְאָרוּ חִינָה *רְבִיעִיה **רְבִיעָא דְּחִילָה וְאִמְתַּנִּי וְתַקִּיפָא יְתִירָא וְשִׁנִּין דִּי-פְרוּזִל לָהּ רַבְרָבִין אַכְלָה וּמַדְדָּהּ וּשְׂאֲרָא *בְּרַגְלִיה **בְּרַגְלָהּ רַפְסָה וְהִיא מְשַׁנְיָה מִן-כָּל-חֲיוּתָא דִּי קַדְמִיָּה וְקַרְנִין עֶשֶׂר לָהּ:</p>	<p>After this I continued to see <i>a vision</i> in the visions of the night, and <u>there was</u> a <u>fourth</u> animal, frightful and terrifying, and exceedingly strong. And its many teeth <i>were</i> of iron, <i>and</i> it devoured and crushed, and it trampled on the rest with its {K: feet} [Q: foot]. <u>Moreover</u> it was different from all the animals which <i>were</i> before it, and it <i>had</i> ten horns.</p>	<p>fourth: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.</p> <hr/> <p>there was ← <i>behold</i>.</p> <hr/> <p>moreover: wider use of the <i>vav</i>.</p>
Dan 7:8	<p>מִשְׁתַּכֵּל הָיִית בְּקַרְנֵיא וְאָלוּ קָרוּ אֲחֵרִי זַעִירָה סְלֶקֶת *בִּינִיהוּן **בִּינִיָּהוּן וְתֵלֶת מִן-קַרְנֵיא קַדְמִיתָא *אֲתַעְקָרָה **אֲתַעְקָרָה מִן-קַדְמִיָּה *קַדְמָה וְאָלוּ עֵינִין כְּעֵינֵי אִנְשָׁא בְּקַרְנָא-דָּא וּפִם מִמְלָל רַבְרָבִין:</p>	<p>I looked at its horns, and I <u>saw</u> another small horn arise <u>among them</u>. And three of the first horns <u>were uprooted before it</u>. And <u>what I saw was</u> eyes in this horn like the eyes of a man, and a mouth speaking <u>presumptuous words</u>.</p>	<p>among them ... were uprooted: the <i>ketiv</i> is masculine, the <i>qeré</i> feminine.</p> <hr/> <p>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.</p> <hr/> <p>saw ... what I saw was ← <i>behold ... behold</i>.</p> <hr/> <p>presumptuous: the Aramaic word combines the concepts of <i>great</i> and <i>arrogant</i>.</p>
Dan 7:9	<p>חֲזָה הָיִית עַד דִּי כְּרִסוֹן רִמְיו וְעִתִּיק יוֹמִין יִתְּב לְבוּשָׁה כְּתִלְג חֲזָר וּשְׁעָר רֵאשָׁה כְּעֶמֶר נִקָּא כְּרִסְיָהּ שְׁבִיבִין דִּי-נֹר גְּלִגְלוּהִי נֹר דִּלְק:</p>	<p>I <u>continued seeing</u>, <u>And then</u> the thrones were set up, And the Ancient of Days sat down. His clothing <i>was</i> like white snow, And the hair on his head <i>was</i> like pure wool. His throne <i>was</i> flames of fire, And its wheels <i>were</i> burning fire.</p>	<p>continued seeing ← <i>was seeing</i>.</p> <hr/> <p>and then ← <i>until</i>, but actually <i>until and beyond</i>.</p>

Dan 7:10	<p>נָהַר דִּי־נֹר נָגַד וְנָפַק מִן־קִדְמוֹהִי אֶלֶף *אלפים **אלפין יִשְׁמְשׁוּנָהּ וְרָבוּ *רבוֹן **רַבְבֵּן קִדְמוֹהִי יְקוּמוּן דִּינָא יִתְבּ וְסִפְרִין פְּתִיחוּ:</p>	<p>A river of fire flowed and issued <u>from him</u>; A <u>million</u> <u>served</u> him, And a <u>hundred million</u> <u>arose</u> 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>qeré</i> are similar words with the same meaning.</p> <hr/> <p>Rev 5:11.</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>חֲזָה הָיִית בְּאֲדִין מִן־קָל מְלִיא רַבְרַבְתָּא דִּי קִרְנָא מְמַלְלָה חֲזָה הָיִית עַד דִּי קִטִּילַת חַיּוֹתָא וְהוּבַד גְּשְׁמָה וַיְהִיבַת לִיקְדַת אָשָׁא:</p>	<p>I <u>continued seeing</u>, <i>and</i> then from a voice <i>there came</i> presumptuous words which the horn spoke. I <u>continued seeing</u>, <i>and then</i> the animal was killed, and its body was destroyed and consigned to the burning of a fire.</p>	<p>Rev 19:20, Rev 20:10, Rev 20:14, Rev 20:15 (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>וְשֹׂאֵר חַיּוֹתָא הָעֲדִין שְׁלֹטְנָהוֹן וְאַרְכָּהּ בַּחַיִּין יְהִיבַת לְהוֹן עַד־זְמַן וְעַד:</p>	<p>And <i>as for</i> the remaining animals, <u>their rule was taken away</u>, 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>חֲזָה הָיִית בַּחֲזוֹי לִילִיא וְאַרְו עַם־עַנְנֵי שְׁמַיָּא כְּבַר אֱנֹשׁ אֲתָהּ הוּא וְעַד־עֵתִיק יוֹמִיא מָטָה וּקְדָמוֹהִי הִקְרְבוּהִי:</p>	<p>And I <u>continued seeing</u> in the visions of the night, And <u>what I saw was</u>, With clouds of the sky, One like a son of man coming, And he went up to the Ancient of Days, And <u>he was brought</u> near him.</p>	<p>Matt 24:30, Matt 26:64, Mark 13:26, Heb 10:37, Rev 1:7, Rev 1:13, Rev 14:14.</p> <hr/> <p>continued seeing ← <i>was seeing</i>.</p> <hr/> <p>what I saw was ← <i>behold</i>.</p> <hr/> <p>he was brought ← <i>they brought him</i>. Avoidance of the passive.</p>
Dan 7:14	<p>וְלֹא יְהִיב שְׁלֹטֵן וִיקָר וּמַלְכוּ וְכָל עַמְמַיָּא אֲמַיָּא וְלִשְׁנַיָּא לֵהּ יַפְלָחוּן שְׁלֹטְנָהּ שְׁלֹטֵן עָלַם דִּי־לֹא יַעֲדָהּ וּמַלְכוּתָהּ דִּי־לֹא תִתְחַבֵּל: פ</p>	<p>And to him rule was given, And honour, and a kingdom, And all peoples and nations and <u>languages worshipped</u> him. His rule <u>was</u> 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>אֲתַפְרִית רוּחִי אֲנָה דְנִיָּאל בְּגוֹא נְדָגָה וְחֲזוֹי רֵאשִׁי יְבַהֲלֵנִי:</p>	<p>My spirit was grieved – <i>that of</i> me, Daniel, <i>in 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־קְאָמִיָּא וַיִּצְיֵא אֲבַע־מִנָּה עַל־כָּל־דְּנָה וְאִמַּר־לִי וּפִשֶׁר מִלִּיא יְהוּדַעֲנִי:</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>.</p> <hr/> <p>reality ← <i>steadfastness</i>.</p> <hr/> <p>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>אֲלִין חֵיוֹתָא רַבְרַבְתָּא דִּי אַנְיִן 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־יוֹנִין וַיַּחֲסִנוּן מַלְכוּתָא עַד־עֲלָמָא וְעַד עַלְם עֲלָמִיא:</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־חֵיוֹתָא רַב־עֵיתָא דִּי־הֹוֹת שְׁנִיָּה מִן־כָּל־הֹוֹן **כָּלְהִין דְּחִילָה יִתְרָה *שְׁנִיָּה **שְׁנָה דִּי־פִרְזֹל וְטַפְרִיָּה דִּי־נַחֲשׁ אֲכָלָה מַדְקָה וְשֹׁאֲרָא בְּרִגְלֵיהָ רַפְסָה:</p>	<p>Then I wished to know precisely about the fourth animal, which was different from <u>all the others</u>, <i>being</i> exceedingly frightful. Its <u>teeth</u> <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 the others ← <i>all of them</i>. The <i>ketiv</i> is masculine; the <i>qeré</i> feminine, agreeing with <i>animals</i>.</p> <hr/> <p>teeth: a textual issue as in Dan 7:5.</p> <hr/> <p>Rev 12:3, Rev 13:1, Rev 17:3, Rev 17:7.</p>
Dan 7:20	<p>וְעַל־קִרְנֵיָּא עֶשֶׂר דִּי בְּרֵאשֵׁה וְאַחֲרֵי דִי סִלְקַת *וּנְפְלוּ **וּנְפְלָה מִן־קַדְמִיָּה **קַדְמָה תִּלַּת וְקִרְנָא דָּכֹן וְעֵינִין לָהּ וּפֶסַם מִמֶּלֶל רַבְרָבֹן וַחֲזֹוּהָ רַב מִן־חֲבֵרְתָּהּ:</p>	<p>And concerning the ten horns on its head, and the other <i>one</i> which arose, and <u>before</u> which the three <u>fell</u>, 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</i> it.</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.</p> <hr/> <p>fell: the <i>ketiv</i> is masculine; the <i>qeré</i> feminine, agreeing with <i>horns</i>.</p> <hr/> <p>Rev 12:3, Rev 13:1, Rev 17:3, Rev 17:7, Rev 17:12, Rev 17:16.</p> <hr/> <p>presumptuous: see Dan 7:8.</p> <hr/> <p>those accompanying it ← <i>its companions</i>.</p>
Dan 7:21	<p>חַזָּה הָוִית וְקִרְנָא דָּכֹן עֲבָדָה קִרְבַּ עַם־קְדִישִׁין וַיִּכְלָה לָהּוֹן:</p>	<p>I <u>continued seeing</u>, and that horn waged a war on the holy ones, and it prevailed over them,</p>	<p>Rev 11:7, Rev 13:7.</p> <hr/> <p>continued seeing ← <i>was seeing</i>.</p>
Dan 7:22	<p>עַד דִּי־אַתָּה עֲתִיק יוֹמִיָּא וַדִּינָא יְהִב לְקְדִישֵׁי עַלְיוֹנִין וַזְמַנָּא מְטָה וּמַלְכוּתָא הִחֲסִנוּ קְדִישִׁין:</p>	<p>until the Ancient of Days came, and justice was given to the holy <i>ones</i> of the MOST HIGH, 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>כֵּן אָמַר חִיּוֹתָא רְבִיעִיתָא מִלְכוֹ *רְבִיעִיא *רְבִיעָא תְּהוֹנָא בְּאַרְעָא דִּי תִשְׁנָא מִן-כָּל-מַלְכוּתָא וְתֹאכֵל כָּל-אַרְעָא וְתִדּוּשְׁנָה וְתִדְקָנָה:</p>	<p>He said <u>this</u>: ‘The fourth animal will be the <u>fourth</u> 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>qeré</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>וְקִרְנֵיאַ עֶשֶׂר מִנֵּה מַלְכוּתָהּ עֶשְׂרֵה מַלְכִּין יִקְמוּן וְאַחֲרָיו יִקּוּם אַחֲרֵיהֶון וְהוּא יִשְׁנָא מִן-קִדְמָיָא וְתִלְתֵּהּ מַלְכִּין יִהְיֶשְׁפַּל:</p>	<p>And the ten horns <u>which constitute</u> the kingdom <i>represent</i> 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 <i>it</i>.</p>
Dan 7:25	<p>וּמִלִּין לְצַד *עֲלִיא *עֲלָא יִמְלֹל וּלְקַדִּישֵׁי עֲלִיוֹנִין יִבְלֹא וְיִסְבֵּר לְהִשְׁנָה וּמִנִּין וְדַת וְיִתִּיֶהְבוּן בִּידֵהּ עַד-עֵדֶן וְעַדנִין וּפְלַג עֵדֶן:</p>	<p>And he will speak words <u>against</u> the <u>MOST HIGH</u>, and he will <u>wear out</u> the holy <i>ones</i> of the <u>MOST HIGH</u>, and he will contrive to change times and the law. And they will be delivered into his hand until a time, times, and half a time have passed.</p>	<p>MOST HIGH: see Dan 3:26.</p> <hr/> <p>Rev 11:2, Rev 11:3, Rev 12:6, Rev 12:14, Rev 13:5. “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>) <i>to</i>.</p> <hr/> <p>wear out: as [FR], [BDB]. [AnLx] has <i>destroy</i>.</p>
Dan 7:26	<p>וְדִינָא יִתֵּב וְשִׁלְטָנָהּ יִהְיֶדוּן לְהַשְׁמָדָהּ וּלְהוֹבָדָהּ עַד-סוּפָא:</p>	<p>And the court will sit, and <u>his rule will be removed</u>, by <u>destroying and eliminating</u> <i>it</i> 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>וּמַלְכוּתָהּ וְשִׁלְטָנָא וּרְבוּתָא דִּי מַלְכוּת תַּחְוֹת כָּל-שְׁמַיָּא יְהִיבַת לְעַם קַדִּישֵׁי עֲלִיוֹנִין מַלְכוּתָהּ מַלְכוּת עָלַם וְכָל שִׁלְטָנֵיאָ לָהּ יִפְלָחוּן וְיִשְׁתַּמְעוּן:</p>	<p>And the kingdom and the rule and the greatness of the <u>kingdoms</u> under all heaven <u>will be given</u> to the people – the holy <i>ones</i> of the <u>MOST HIGH</u>. 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-כֵּה סוּפָא דִּי-מִלְתָּא אָנָה דְּנִיָּאל שְׁגִיָּא רַעֲיוֹנִי יְבִהֵלְנִי וְזִיוִי יִשְׁתַּנּוֹן עָלַי וּמִלְתָּא בְּלִבִּי נִטְרַת: 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	בִּשְׁנַת שְׁלוֹשׁ לְמַלְכוּת בִּלְאֲשַׁצַּר הַמֶּלֶךְ חָזֹן נִרְאָה אֵלַי אֲנִי דְנִיָּאל אַחֲרֵי הַנִּרְאָה אֵלַי בַּתְּחִלָּה:	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,	The text reverts to Hebrew at this verse.
Dan 8:2	וְאִרְאָהּ בְּחִזּוֹן וַיְהִי בִּרְאִיתִי וְאֲנִי בְּשׁוֹשַׁן הַבֵּיָרָה אֲשֶׁר בְּעִלָם הַמְּדִינָה וְאִרְאָהּ בְּחִזּוֹן וְאֲנִי הֵייתִי עַל־אוּבַל אוּלַי:	and I saw in the vision, and it came to pass as I saw that I <i>was</i> at the citadel of Shushan, which <i>is</i> in the province of Elam. Then I saw in the vision <u>that I was</u> at the Ulai Canal.	that I was ← <i>and I was</i> . Wider use of the vav.
Dan 8:3	וְאִשָּׂא עֵינַי וְאִרְאָהּ וְהִנֵּה אֵיל אֶחָד עֹמֵד לִפְנֵי הָאֲבָל וְלוֹ קַרְנִים וְהַקְרָנִים גְּבוּהוֹת וְהָאֶחָת גְּבוּהָ מִן־הַשֵּׁנִית וְהַגְּבוּהָ עָלָה בְּאַחֲרֶנָּה:	And I lifted up my eyes and looked, and <u>there was</u> a <u>ram</u> standing before the canal, and it <i>had</i> <u>two</u> horns, and the <u>two</u> horns <i>were</i> high, but one <i>was</i> higher than the <u>other</u> , and the higher <i>one</i> arose later.	there <i>was</i> ← <i>behold</i> . a ram ← <i>one ram</i> . two (2x): from the dual ending. other ← <i>second</i> .
Dan 8:4	רָאִיתִי אֶת־הָאֵיל מִנֶּגַח לְמָה וּצְפוֹנָה וְנִגְבָּה וְכָל־חִיּוֹת לֹא־יַעֲמְדוּ לִפְנָיו וְאִין מַצִּיל מִידּוֹ וְעָשָׂה כְּרָצוֹנוֹ וְהִגְדִּיל:	I saw the ram butting westwards and northwards and southwards, and <u>no</u> animal <i>could</i> stand against it, and <i>there was</i> no-one who delivered <i>anyone</i> from its grip, and it did <u>as it wished</u> , and it became great.	no ← <i>not every</i> . against ← <i>before</i> . grip ← <i>hand</i> . as it wished ← <i>as its will</i> .
Dan 8:5	וְאֲנִי הֵייתִי מִבֵּין וְהִנֵּה צִפִּיר־הָעִזִּים בָּא מִן־הַמַּעֲרָב עַל־פְּנֵי כָל־הָאָרֶץ וְאִין נֹוגַע בָּאָרֶץ וְהַצִּפִּיר קָרוֹן חֲזוֹת בֵּין עֵינָיו:	And <i>as</i> I was contemplating <i>this</i> , <u>what I saw was</u> a goat buck come from the west over the expanse of the whole <u>land</u> , not touching the ground, and the goat buck <i>had</i> a conspicuous horn between its eyes.	what I saw <i>was</i> ← <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> .
Dan 8:6	וַיָּבֹא עַד־הָאֵיל בְּעַל הַקְרָנִים אֲשֶׁר רָאִיתִי עֹמֵד לִפְנֵי הָאֲבָל וַיֵּרָץ אֵלָיו בַּחֲמַת כָּחוֹ:	And it came to the ram which had the <u>two</u> horns, which I saw standing at the <u>canal</u> , and it ran to it in <u>its intense fury</u> .	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.
Dan 8:7	וַרְאִיתִיו מֹגִיעַ אֶצֶל הָאֵיל וַיִּתְּמַרְמֶר אֵלָיו וַיִּדֹּךְ אֶת־הָאֵיל וַיִּשְׁבֹּר אֶת־שְׁתֵּי קַרְנָיו וְלֹא־הָיָה כֹחַ בָּאֵיל לַעֲמֹד לִפְנָיו וַיִּשְׁלִיכֵהוּ אֶרְצָה וַיִּרְמָסֵהוּ וְלֹא־הָיָה מַצִּיל לָאֵיל מִידּוֹ:	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 <i>ram</i> down onto the ground and trampled on it, and there was no- one who delivered the ram from its grip.	the <i>ram</i> ← <i>it</i> . grip ← <i>hand</i> .

Dan 8:8	<p>וַצִּפִּיר הָעִזִּים הַגְּדִיל עַד-מְאֹד וַכְּעֲצָמוֹ נִשְׁבְּרָה הַקֶּרֶן הַגְּדוֹלָה וַתַּעֲלֶנָּה חֲזוֹת אַרְבַּע תַּחְתֶּיהָ לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם:</p>	<p>And the goat buck became very great, but <i>just as it was displaying strength</i>, the large horn broke, and four others arose conspicuously in its place, facing the four winds of heaven.</p>	<p>it was displaying strength ← as its being strong, a subjective genitive of the infinitive construct, or possibly from the noun עֲצָם, strength.</p> <hr/> <p>winds of heaven: i.e. quarters of the compass.</p>
Dan 8:9	<p>וּמִן-הָאֶחָת מֵהֶם יָצָא קֶרֶן-אֶחָת מִצָּעִירָהּ וַתִּגְדַּל-יֵתֶר אֶל-הַנֶּגֶב וְאֶל-הַמִּזְרָח וְאֶל-הַצָּבִי:</p>	<p>And from one of them a very small horn came out, but it became exceedingly great southwards and eastwards and towards the Splendid Land.</p>	<p>a ... horn ← one horn.</p> <hr/> <p>Splendid Land ← splendour; gazelle. In Dan 11:16 and Dan 11:41 the word land is explicit.</p>
Dan 8:10	<p>וַתִּגְדַּל עַד-צֶבֶא הַשָּׁמַיִם וַתִּפֹּל אֶרְצָה מִן-הַצָּבִי וּמִן-הַכּוֹכָבִים וַתִּרְמָסֵם:</p>	<p>And it became great – as great as the host of the sky – and it brought some of the host and some of the stars down to the ground and trampled on them.</p>	<p>as great as ← up to.</p> <hr/> <p>sky: or heaven.</p> <hr/> <p>them: i.e. the people symbolized by them, as [CB].</p>
Dan 8:11	<p>וְעַד שָׂר-הַצֶּבֶא הַגְּדִיל וּמִמֶּנּוּ *הַרִים **הוֹרֵם הַתָּמִיד וְהַשִּׁלָּךְ מִכּוֹן מִקְדָּשׁוֹ:</p>	<p>And it magnified itself to the heights of the prince of the host, and {Q: the perpetual sacrifice was removed} [K: it removed the perpetual sacrifice] from him, and the place of his sanctuary was overthrown,</p>	<p>to the heights of ← up to.</p> <hr/> <p>host: perhaps priestly host here, and probably so in verse 13, but the celestial host in verse 10. [CB] refers the prince of the host to God.</p>
Dan 8:12	<p>וְצֶבֶא תִּנָּתֵן עַל-הַתָּמִיד בַּפֶּשַׁע וַתִּשְׁלַךְ אֶמֶת אֶרְצָה וַעֲשֶׂתָה וְהַצְלִיחָה:</p>	<p>so that the host would be delivered up at the place of the perpetual sacrifice in transgression, and truth would be cast to the ground. And it did this and prospered.</p>	
Dan 8:13	<p>וַאֲשַׁמְעָה אֶחָד-קְדוֹשׁ מִדְּבָר וַיֹּאמֶר אֶחָד קְדוֹשׁ לַפְּלִמּוֹנִי הַמְּדַבֵּר עַד-מָתִי הַחֲזוֹן הַתָּמִיד וְהַפֶּשַׁע שִׁמֵּם תָּת וְקֹדֶשׁ וְצֶבֶא מְרַמָּס:</p>	<p>And I heard a holy one speak, and a holy one said to the particular one speaking, “How long is the vision of the perpetual sacrifice and the devastating transgression – the delivering up of both the holy place and the host to being trampled on?”</p>	<p>a holy one (2x) ← one holy (one).</p> <hr/> <p>particular one ← such a one; an anonymous person.</p> <hr/> <p>how long ← up to when.</p> <hr/> <p>vision of the perpetual sacrifice ← perpetual vision.</p>
Dan 8:14	<p>וַיֹּאמֶר אֵלַי עַד עָרֵב בֹּקֶר אַלְפִים וּשְׁלֹשׁ מֵאוֹת וְנִצְדָּק קֹדֶשׁ:</p>	<p>And he said to me, “Until two thousand three hundred evenings and mornings. Then the sanctuary will be purified.”</p>	<p>evenings and mornings ← evening, morning, i.e. full days.</p> <hr/> <p>purified: or justified.</p>
Dan 8:15	<p>וַיְהִי בְּרֹאשִׁי אֲנִי דְנִיָּאל אֶת-הַחֲזוֹן וְאַבְקֶשָׁה בִּינָה וְהִנֵּה עֹמֵד לִנְגִדִי בְּמִרְאֵה-גִבּוֹר:</p>	<p>And it came to pass as I, Daniel, saw the vision, that I sought understanding. And what I saw was that there stood before me an apparition of a man.</p>	<p>what I saw was that ← behold.</p> <hr/> <p>an apparition of a man ← as the appearance of a man.</p>
Dan 8:16	<p>וַאֲשַׁמְעֵ קוֹל-אָדָם בֵּין אוּלַי וַיִּקְרָא וַיֹּאמֶר גַּבְרִיאֵל הֲבֵן לְהִלֹּז 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 man.”</p>	

Dan 8:17	וַיָּבֹא אֶצֶל עַמְדִּי וַיִּבְבֹּא נִבְעָתִי וְאֶפְלָה עַל-פָּנַי וַיֹּאמֶר אֵלַי הִבֵּן בֶּן-אָדָם כִּי לְעֵת-קֵץ הַחֲזֹן:	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.”	station ← <i>standing place</i> . face down ← <i>on my face</i> .
Dan 8:18	וַיִּדְבְּרוּ עִמִּי נִרְדַּמְתִּי עַל-פָּנַי אֶרְצָה וַיַּגַּע-בִּי וַיַּעֲמִידֵנִי עַל-עַמְדִּי:	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> .	face down ← <i>on my face</i> . station: see Dan 8:17.
Dan 8:19	וַיֹּאמֶר הִנְנִי מוֹדִיעֶךָ אֵת אֲשֶׁר-יְהִי בְּאַחֲרִית הַזֶּמֶס כִּי לְמוֹעֵד קֵץ:	And he said, “ <u>I am here</u> making known to you what will <u>take</u> <u>place</u> at the end of the <u>indignation</u> , for <i>it is</i> for the end <u>time period</u> .	<u>I am here</u> ← <i>behold me</i> . <u>take place</u> ← <i>come; become</i> . indignation: on God's part, or <i>insolence</i> , on the small horn's part.
Dan 8:20	הָאֵיל אֲשֶׁר-רָאִיתָ בֶּעַל הַקֶּרְנַיִם מִלְכֵי מִדְּי וּפָרְס:	The ram which you saw, having two horns, <i>represents</i> the kings of Media and Persia.	
Dan 8:21	וְהַצֹּפִיר הַשָּׁעִיר מִלֶּךְ יוֹן וְהַקֶּרֶן הַגָּדוֹלָה אֲשֶׁר בֵּין-עֵינָיו הוּא הַמֶּלֶךְ הָרִאשׁוֹן:	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.	Greece: or <i>Javan</i> .
Dan 8:22	וְהַנִּשְׁבָּרָת וְתַעֲמֻדָּה אַרְבַּע תַּחְתֶּיהָ אַרְבַּע מַלְכוּתֹת מִגּוֹי יַעֲמֻדָּה וְלֹא בִכְחוֹ:	And <i>as for the horn</i> 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.	
Dan 8:23	וּבְאַחֲרִית מַלְכוּתָם כְּהֵתָם הַפְּשָׁעִים יַעֲמֹד מִלֶּךְ עֲזֻפָּנִים וּמִבֵּין חִידוֹת:	And at the end of their <u>kingdom</u> , when transgressors <u>reach their</u> <u>conclusion</u> , a king of fierce appearance, and <u>shrewd in</u> <u>dealing with problems</u> , will stand up.	kingdom: or <i>reign</i> . <u>reach their conclusion</u> ← <i>complete</i> . shrewd in dealing with problems ← <i>understanding</i> <i>riddles</i> .
Dan 8:24	וְעֶצֶם כָּחוֹ וְלֹא בְּכָחוֹ וְנִפְלְאוֹת יִשְׁחִית וְהִצְלִיחַ וְעָשָׂה וְהִשְׁחִית עֲצוּמִים וְעַם-קִדְשִׁים:	And his power will be mighty, but <i>it will not 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 the holy people</u> .	<u>including</u> ← <i>and</i> . Wider use of the vav. the holy people ← <i>the people of</i> <i>the holy (ones)</i> .
Dan 8:25	וְעַל-שִׁבְלוֹ וְהִצְלִיחַ מְרָמָה בִּידּוֹ וּבִלְבָבוֹ יִגְדִּיל וּבִשְׁלוֹה יִשְׁחִית רַבִּים וְעַל-שֵׁר-שָׂרִים יַעֲמֹד וּבְאַפָּס יָד יִשְׁבֵּר:	And through his expertise he will prosper, <u>with deceit under</u> <u>his 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 prince of princes. Then without <u>human power</u> he will be broken.	under his control ← <i>in his hand</i> . <u>take a stand</u> ← <i>stand</i> . the prince of princes: i.e. <i>the</i> <i>Messiah</i> [CB]. <u>human power</u> ← <i>a hand</i> . Compare Dan 2:34, Col 2:11.

Dan 8:26	וּמִרְאֵה הָעֶרֶב וְהַבֹּקֶר אֲשֶׁר נֶאֱמַר אֱמֶת הוּא וְאַתָּה סֵתָם הַחֲזֹן כִּי לַיָּמִים רַבִּים:	Now the vision of the evening and the morning which was declared <i>is</i> true, but you close the vision , for <i>it is</i> for many days <i>from now</i> .”	Rev 10:4, Rev 22:10. from now: or, less probably, <i>in duration</i> .
Dan 8:27	וְאֲנִי דָנִיֵּאל נִהְיִיתִי וְנַחֲלִיתִי יָמִים וְאָקוּם וְאֶעֱשֶׂה אֶת־מְלָאכַת הַמֶּלֶךְ וְאֶשְׁתּוֹמֵם עַל־הַמִּרְאָה וְאִין מִבִּין: פ	And I, Daniel, <u>became ill</u> for <i>a number of days</i> . Then I arose and did the king's work, but I was astounded at the vision, and <i>there was</i> no-one who understood <i>it</i> .	became ill ← <i>became and was ill</i> .
Dan 9:1	בִּשְׁנַת אַחַת לְדָרְיוֹשׁ בֶּן־אַחַשְׁוֶרוּשׁ מִזְרַע מֶדִי אֲשֶׁר הִמְלִיךְ עַל מַלְכוּת בָּשָׁדִים:	In the first year of Darius the son of Ahasuerus, of Median seed, who had been made king over the kingdom of the Chaldeans,	
Dan 9:2	בִּשְׁנַת אַחַת לְמָלְכוֹ אֲנִי דָנִיֵּאל בִּינָתִי בְּסִפְרֵים מִסְפָּר הַשָּׁנִים אֲשֶׁר הָיָה דְּבַר־יְהוָה אֶל־יִרְמְיָה הַנָּבִיא לְמַלְאוֹת לְחִרְבוֹת יְרוּשָׁלַם שִׁבְעִים שָׁנָה:	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.	had come ← <i>had become</i> . See Jer 25:11-12.
Dan 9:3	וְאַתָּנָה אֶת־פָּנַי אֶל־אֲדֹנָי הָאֱלֹהִים לְבַקֵּשׁ תַּפְּלָה וּתְחִנוּנִים בָּצוּם וְשֹׁק וְאַפָּר:	And I <u>turned my attention</u> to the LORD* God, <u>in seeking</u> intercession and <i>making</i> supplications, with fasting and sackcloth and ashes.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. turned my attention ← <i>gave my face</i> . in seeking: gerundial use of the infinitive.
Dan 9:4	וְאַתְּפַלֶּלָה לַיהוָה אֱלֹהֵי וְאַתְוֹדָה וְאֶמְרָה אֲנָא אֲדֹנָי הָאֵל הַגָּדוֹל וְהַנּוֹרָא שֹׁמֵר הַבְּרִית וְהַחֲסֵד לְאַהֲבָיו וְלִשְׁמֵרֵי מִצְוֹתָיו:	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,	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. him: the Hebrew addresses God in the third person, which we retain in translation, whence also <i>who keeps</i> .
Dan 9:5	חָטָאנוּ וְעִוְינוּ *וְהִרְשַׁעְנוּ **הִרְשַׁעְנוּ וּמָרְדָּנוּ וְסוּר מִמִּצְוֹתַי וּמִמִּשְׁפָּטַי:	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> ,	we have departed: infinitive absolute in the role of a finite verb. regulations: or <i>judgments</i> .

Dan 9:6	וְלֹא שָׁמַעְנוּ אֶל-עֲבָדֶיךָ הַנְּבִיאִים אֲשֶׁר דִּבְּרוּ בְּשִׁמְךָ אֶל-מְלָכֵינוּ שָׂרֵינוּ וְאֲבֹתֵינוּ וְאֵל כָּל-עַם הָאָרֶץ:	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.	
Dan 9:7	לָךְ אֲדֹנָי הַצְדָּקָה וְלָנוּ בָּשֶׁת הַפָּנִים כִּי־זֶה הַיּוֹם לְאִישׁ יְהוּדָה וְלִישׁוֹבֵי יְרוּשָׁלַם וְלִכְל־יִשְׂרָאֵל הַקְּרָבִים וְהָרְחֻקִּים בְּכָל-הָאָרְצוֹת אֲשֶׁר הִדְחָתָם שָׁם בְּמַעַלְם אֲשֶׁר מָעֻלּוּ-בְּךָ:	Yours, O LORD*, <i>is</i> justice, and ours <i>is</i> shamefacedness <u>on this</u> day – on the <u>men of Judah</u> 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.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. on this day ← <i>as this day</i> , but see כָּ in [AnLx]. men of Judah ← <i>man of Judah</i> .
Dan 9:8	יְהוָה לָנוּ בָּשֶׁת הַפָּנִים לְמַלְכֵינוּ לְשָׂרֵינוּ וְלְאֲבֹתֵינוּ אֲשֶׁר חָטְאוּנוּ לָךְ:	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.	
Dan 9:9	לְאֲדֹנָי אֱלֹהֵינוּ הָרַחֲמִים וְהַסְּלֻחוֹת כִּי מָרַדְנוּ בּוֹ:	Mercy and forgiveness <i>are</i> of the LORD* our God, yet we have rebelled against him.	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 9:10	וְלֹא שָׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ לִלְכֹּת בְּתוֹרָתוֹ אֲשֶׁר נָתַן לִפְנֵינוּ בְּיַד עֲבָדָיו הַנְּבִיאִים:	And we have not <u>obeyed</u> the LORD our God <i>telling us</i> to walk in his laws which he has set before us, through the <u>intermediacy</u> of his servants the prophets.	obeyed ← <i>heard the voice of</i> . intermediacy ← <i>hand</i> .
Dan 9:11	וְכָל-יִשְׂרָאֵל עָבְרוּ אֶת-תּוֹרָתְךָ וְסוּר לְבַלְתִּי שָׁמוּעַ בְּקֻלְךָ וְתַתֵּךְ עָלֵינוּ הָאֵלָה וְהַשְׁבַּעָה אֲשֶׁר כְּתוּבָה בְּתוֹרַת מֹשֶׁה עַבְדְּהָאֱלֹהִים כִּי חָטְאוּנוּ לּוֹ:	And all Israel has transgressed your law and <u>turned aside in not</u> <u>obeying</u> you, and the curse has been poured out on us, and the oath, which <i>are written</i> in the law of Moses, the servant of God, for we have sinned against <u>him</u> .	turned aside: infinitive absolute in the role of a finite verb. in not obeying ← <i>not to hear</i> <i>the voice of</i> . Gerundial use of the infinitive. <i>are written</i> ← <i>(is) written</i> . Attraction of verb to nearest subject. him: i.e. <i>God</i> .
Dan 9:12	וַיִּקֶּם אֶת-דִּבְרֵיו **דִּבְּרוּ אֲשֶׁר-דִּבֶּר עָלֵינוּ וְעַל שְׂפָטֵינוּ אֲשֶׁר שָׁפְטוּנוּ לְהָבִיא עָלֵינוּ רָעָה גְדֹלָה אֲשֶׁר לֹא-נַעֲשִׂתָהּ תַּחַת כָּל-הַשָּׁמַיִם כַּאֲשֶׁר נַעֲשִׂתָהּ בִּירוּשָׁלַם:	And he has <u>fulfilled</u> his {K: words} [Q: word] which he spoke against us and against our judges who judged us, <u>by</u> <u>bringing</u> a great calamity on us, which has not been done under all of heaven as it has been done in Jerusalem.	fulfilled ← <i>established</i> . by bringing: gerundial use of the infinitive.

Dan 9:13	<p>בְּאִשֶּׁר כָּתוּב בְּתוֹרַת מֹשֶׁה אֵת כָּל־הָרָעָה הַזֹּאת בָּאָה עָלֵינוּ וְלֹא־חָלִינוּ אֶת־פָּנֶיךָ יְהוָה אֱלֹהֵינוּ לָשׁוּב מִעֲוֹנוֹ וְלִהְיוֹת בְּאִמְתּוֹ:</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 <u>with</u> the LORD our God, by <u>turning away</u> from our iniquities and <u>acting prudently</u> 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	<p>וַיִּשְׁקֹד יְהוָה עַל־הָרָעָה וַיְבִיאָהּ עָלֵינוּ כִּי־צָדִיק יְהוָה אֱלֹהֵינוּ עַל־כָּל־מַעֲשָׂיו אֲשֶׁר עָשָׂה וְלֹא שָׁמַעְנוּ בְּקוֹלוֹ:</p>	<p>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 him</u>.</p>	<p>obey him ← <i>hear his voice</i>.</p>
Dan 9:15	<p>וְעַתָּה אֲדֹנָי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת־עַמְּךָ מֵאֶרֶץ מִצְרַיִם בְּיַד חֲזָקָה וְתַעֲשֶׂה־לָּךְ שֵׁם כְּיוֹם הַזֶּה חָטְאוּנוּ רָשָׁעֵנוּ:</p>	<p>And now, O <u>LORD*</u> 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,</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 9:16	<p>אֲדֹנָי כָּכָל־צְדָקָתְךָ יִשְׁבֹּג אִפְּךָ וְחַמְתְּךָ מֵעִירְךָ יְרוּשָׁלַם הַר־קְדִישְׁךָ כִּי בַחֲטָאֵינוּ וּבַעֲוֹנוֹת אֲבֹתֵינוּ יְרוּשָׁלַם וְעַמְּךָ לַחֲרָפָה לְכָל־סְבִיבֵתֵינוּ:</p>	<p>O <u>LORD*</u>, according to all your <u>righteousness</u>, 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.</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>righteousness ← <i>righteousnesses</i> as pointed by MT, but the consonantal text could read <i>righteousness</i>.</p> <hr/> <p>holy mountain ← <i>mountain of holiness</i>, a Hebraic genitive.</p>
Dan 9:17	<p>וְעַתָּה שְׁמַע אֱלֹהֵינוּ אֶל־תַּפְלֵת עַבְדְּךָ וְאֶל־תַּחֲנוּנָיו וְהָאֵר פָּנֶיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמַם לְמַעַן אֲדֹנָי:</p>	<p>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 <u>LORD*</u>.</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>be propitious to ← <i>shine your face on</i>.</p>
Dan 9:18	<p>הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמַע *פָּקַח *פָּקַח עֵינֶיךָ וּרְאֵה שְׁמִמֵּתֵינוּ וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ כִּי לֹא עַל־צְדָקָתֵנוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל־רַחֲמֶיךָ הַרְבִּים:</p>	<p>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.</p>	<p>open: the <i>ketiv</i> is a less abrupt form of the <i>qeré</i>.</p> <hr/> <p>righteousness: see Dan 9:16.</p>

Dan 9:19	<p>אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלַחְהּ אֲדֹנָי הַקְשִׁיבָה וְעֲשֵׂה אֶל־תִּאֲחָר לְמַעַנְךָ אֱלֹהֵי כִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמְּךָ:</p>	<p>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.”</p>	<p>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.</p>
Dan 9:20	<p>וְעוֹד אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְוֹדֶה חַטָּאתִי וְחַטָּאת עַמִּי יִשְׂרָאֵל וּמִפִּיל תְּחִנָּתִי לִפְנֵי יְהוָה אֱלֹהֵי עַל הַר־קֹדֶשׁ אֱלֹהֵי:</p>	<p>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,</p>	<p>holy mountain ← <i>mountain of holiness</i>, a Hebraic genitive.</p>
Dan 9:21	<p>וְעוֹד אֲנִי מְדַבֵּר בַּתְּפִלָּה וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי בְּחִזּוֹן בַּתְּחִלָּה מֵעַרְבַּ בֵּינִי נִגַּע אֵלַי כְּעֵת מִנְחַת־עֶרֶב:</p>	<p>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,</p>	<p>propelled ← <i>made to fly</i>.</p>
Dan 9:22	<p>וַיְבִן וַיְדַבֵּר עִמִּי וַיֹּאמֶר דְּנִיָּאל עַתָּה יֵצֵאתִי לְהַשְׁכִּילְךָ בִּינָה:</p>	<p>and he explained and spoke with me and said, “Daniel, I have come out now to <u>impart understanding to you</u>.</p>	<p>to impart understanding to you ← <i>to make you insightful (in) understanding</i>.</p>
Dan 9:23	<p>בַּתְּחִלָּת תְּחִנּוּנֶיךָ יֵצֵא דְבָר וְאֲנִי בָאתִי לְהַגִּיד כִּי חֲמוּדוֹת אַתָּה וּבִין בְּדָבָר וְהָבֵן בְּמַרְאֶה:</p>	<p>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.</p>	<p>pronouncement ← <i>word</i>. <hr/> greatly loved: the plural form justifies <i>greatly</i>.</p>
Dan 9:24	<p>שִׁבְעִים שָׁבָעִים נִחְתָּד עַל־עַמְּךָ וְעַל־עִיר קֹדֶשְׁךָ לְכַלֵּא הַפֶּשַׁע *וּלְחַתֵּם **וּלְהַתֵּם *חַטָּאוֹת **חַטָּאת וּלְכַפֵּר עֲוֹן וּלְהַבִּיא צֶדֶק עַלְמִים וּלְחַתֵּם חִזּוֹן וּנְבִיא וּלְמַשֵּׁחַ קֹדֶשׁ קִדְשִׁים:</p>	<p>Seventy <u>year-weeks</u> have been determined concerning your people and concerning your holy city, to <u>put an end to</u> transgression 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.</p>	<p>The first <i>ketiv</i> and <i>qere</i> hinge on a letter being a <i>hé</i> or a <i>heth</i>. <hr/> <hr/> <i>year-weeks</i>: i.e. <i>periods of seven years</i>. <hr/> to put an end to: taking the root as כלה. Alternatively, taking the root as בלא, <i>to confine</i>.</p>
Dan 9:25	<p>וְתִדַּע וְתִשְׁכַּל מִן־מִצָּא דְבָר לְהַשִּׁיב וּלְבַנּוֹת יְרוּשָׁלַם עַד־מָשִׁיחַ נָגִיד שִׁבְעִים שָׁבָעָה וּשְׁבָעִים שָׁנִים וּשְׁנִים תָּשׁוּב וּנְבִנְתָה רְחוֹב וְחָרוֹץ וּבְצוֹק הָעֵתִים:</p>	<p>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</i> seven <u>year-weeks</u> and sixty-two <u>year-weeks</u>, and street and ditch will be built again, but in distressful times.</p>	<p>know and understand: future / imperfective for imperative. See Deut 2:28. <hr/> order ← <i>word</i>. <hr/> rebuild ← <i>build</i>. <hr/> <i>year-weeks</i> (2x): see Dan 9:24. <hr/> distressful times ← <i>distress of the times</i>.</p>

Dan 9:26	<p>וְאַחֲרֵי הַשְּׁבַעִים שָׁנִים וּשְׁנַיִם יְכָרֶת מָשִׁיחַ וְאֵין לוֹ וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחִית עִם נָגִיד הַבָּא וְקִצּוֹ בְּשֹׁטֶף וְעַד קֵץ מִלְחָמָה נִחְרָצֶת שְׁמֹמֹת:</p>	<p>And after the sixty-two <i>year-weeks</i>, messiah will be cut off, <u>but 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.</p>	<p><i>year-weeks</i>: see Dan 9:24.</p> <p>but not for himself: or <i>and he (will have) nothing</i>.</p>
Dan 9:27	<p>וְהַגִּבֹּר בְּרִית לָרַבִּים שְׁבוּעַ אֶחָד וַחֲצִי הַשְּׁבוּעַ יִשְׁבֹּת זֶבַח וּמִנְחָה וְעַל כִּנּוֹף שְׁקוּצִים מְשֻׁמִּים וְעַד-כֹּלֵה וְנִחְרָצָה תִּתֵּן עַל-שְׁמֹם: פ</p>	<p>And he will confirm a covenant with many for one <i>year-week</i>, and <i>after</i> half of the <i>year-week</i> he will put a stop to sacrifice and meal-offering, and <u>he <i>who</i> makes desolate will stand</u> on the pinnacle of abominations, and <i>this will be</i> until the conclusion. Then <i>what is</i> determined will be poured out on the desolator.”</p>	<p>Matt 24:15, Mark 13:14.</p> <p><i>year-week (2x)</i>: see Dan 9:24.</p> <p>he <i>who</i> makes desolate (etc.): AV differs in several respects.</p> <p>pinnacle: or <i>wing</i>. Perhaps a high place symbolizing the epitome of abominations.</p>
Dan 10:1	<p>בְּשָׁנָת שְׁלוֹשׁ לְכוֹרֶשׁ מֶלֶךְ פָּרַס דָּבָר נִגְלָה לְדָנִיֵּאל אֲשֶׁר-נִקְרָא שְׁמוֹ בִּלְטַשְׁאֲצַר וְאַמֶּת הַדָּבָר וְצָבָא גָדוֹל וּבִין אֶת-הַדָּבָר וּבִינָה לוֹ בַּמְּרָאָה:</p>	<p>In the third year of Cyrus king of Persia, a matter was revealed to Daniel, who was called Belteshazzar, and the matter <i>is true</i>. Now <i>there was intense warfare</i>, and he understood the matter, and he <i>had</i> understanding in the vision.</p>	<p>true ← <i>truth</i>.</p> <p>intense warfare: or <i>a great army</i>. AV differs (<i>the appointed time was long</i>).</p>
Dan 10:2	<p>בַּיָּמִים הָהֵם אָנִי דָּנִיֵּאל הָיִיתִי מִתְאַבֵּל שְׁלֹשָׁה שָׁבָעִים יָמִים:</p>	<p>In those days I, Daniel, was mourning for <u>three full weeks</u>;</p>	<p>three full weeks ← <i>three weeks of days</i>.</p>
Dan 10:3	<p>לֶחֶם חֲמָדוֹת לֹא אָכַלְתִּי וּבָשָׂר וַיֵּין לֹא-בָא אֵלַי וְסוּךְ לֹא-סָכַתִּי עַד-מֵלֶאֱת שְׁלֹשֶׁת שָׁבָעִים יָמִים: פ</p>	<p>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.</p>	<p>appetizing food ← <i>desirable bread</i>. See 1 Sam 28:22-24.</p> <p>anoint <i>myself</i> at all: infinitive absolute.</p> <p>three full weeks had elapsed ← <i>the filling of three sevens of days</i>.</p>
Dan 10:4	<p>וּבַיּוֹם עֶשְׂרִים וָאַרְבָּעָה לַחֹדֶשׁ הָרִאשׁוֹן וְאָנִי הָיִיתִי עַל יַד הַנָּהָר הַגָּדוֹל הוּא חִדְקֵל:</p>	<p>And on the twenty-fourth day of the first month, when I was on the side of the great river, that <i>is the Hiddekel</i>,</p>	<p>Hiddekel: Akkadian for <i>the Tigris</i> [CB]. See Gen 2:14.</p>
Dan 10:5	<p>וְאִשָּׁא אֶת-עֵינַי וְאָרָא וְהִנֵּה אִישׁ-אֶחָד לְבוּשׁ בְּדָים וּמִתְנִי חֲגָרִים בְּכֶתֶם אוֹפָז:</p>	<p>I lifted up my eyes, and I looked, and <u>what I saw was a man</u> clothed <i>in</i> fine linen, whose waist <i>was</i> girded with fine gold from Uphaz.</p>	<p>what <i>I saw was</i> ← <i>behold</i>.</p> <p>a man ← <i>one man</i>.</p>

Dan 10:6	<p>וְגוֹיָתוֹ כְּתַרְשִׁישׁ וּפָאִי כְּמִרְאֵה בָרָק וְעֵינָיו כְּלִפְיֵי אֵשׁ וְזַרְעֹתָיו וּמַרְגְּלָתָיו כְּעֵץ נְחֹשֶׁת קָלִל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹז:</p>	<p>And his body <i>was</i> like the Tarshish <i>gemstone</i>, 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.</p>	<p><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.</p>
Dan 10:7	<p>וְרָאִיתִי אֲנִי דְנִיָּאל לְבַדִּי אֶת־הַמִּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמִּרְאָה אֲבָל חֲרָדָה גְּדֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרְחוּ בְּהַחֲבֹא:</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־הַמִּרְאָה הַגְּדֹלָה הַזֹּאת וְלֹא נִשְׁאַרְבִּי כַח וְהוֹדִי נִהְפָּךְ עָלַי לְמִשְׁחִית וְלֹא עֲצָרְתִּי 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</i> did not remain to me. pallor ← <i>ruin</i> on me.</p>
Dan 10:9	<p>וְאִשְׁמַע אֶת־קוֹל דְּבָרָיו וּכְשִׁמְעִי אֶת־קוֹל דְּבָרָיו וְאֲנִי הָיִיתִי נֹרֵדָם עַל־פָּנַי וּפְנֵי אַרְצָה:</p>	<p>But I heard the sound of his speech, and when I heard the sound of his speech <i>while</i> I was in a deep sleep on my face, <i>with</i> my face to the ground,</p>	<p>speech (2x) ← <i>words</i>. while ... with: wider use of the vav.</p>
Dan 10:10	<p>וְהִנֵּה־יָד נֹגַעַה בִּי וַתִּנְיַעַנִי עַל־בְּרָכַי וְכַפּוֹת יָדַי:</p>	<p>it <i>so happened</i> that a hand touched me and <i>made</i> my knees and hands tremble.</p>	<p>it <i>so happened</i> that ← <i>behold</i>. made my knees and hands tremble ← <i>made me tremble at my knees and the palms of my hands</i>; see נִוַע in [AnLx]. But perhaps, <i>knocked me onto my hands and knees</i>.</p>
Dan 10:11	<p>וַיֹּאמֶר אֵלַי דְּנִיָּאל אִישׁ־חֲמֻדוֹת הֵבֵן בְּדִבְרִים אֲשֶׁר אֲנֹכִי דֹבֵר אֵלֶיךָ וְעַמֵּד עַל־עַמֻּדָךְ כִּי עֲתָה שְׁלַחְתִּי אֵלֶיךָ וּבְדִבְרוֹ עָמִי אֶת־הַדָּבָר הַזֶּה עַמְדָתִי 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 <i>station</i>, for I have been sent to you now.” And as he spoke <i>these words</i> to me, I stood up trembling.</p>	<p>station: see Dan 8:17. these words ← <i>this word</i>.</p>
Dan 10:12	<p>וַיֹּאמֶר אֵלַי אֶל־תִּירָא דְנִיָּאל כִּי מִן־הַיּוֹם הָרִאשׁוֹן אֲשֶׁר נָתַתָּ אֶת־לִבְךָ לְהִבִּין וּלְהִתְעַנּוֹת לִפְנֵי אֱלֹהֶיךָ נִשְׁמָעוּ דְּבָרֶיךָ וְאֲנִי־בָאתִי בְּדִבְרֶיךָ:</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 מַלְכוּת פָּרֶס עָמַד לְנִגְדִי עֲשָׂרִים וְאַחַד יוֹם וְהִנֵּה מִיכָאֵל אֶחָד הַשָּׂרִים הָרָאשִׁימִים בָּא לְעֲזָרְנִי וְאֲנִי נֹתַרְתִּי שָׁם אֶצֶל מַלְכֵי פָּרֶס:</p>	<p>But the prince of the kingdom of Persia <u>withstood</u> me for twenty-one days. <u>Then what happened was</u> 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>. then what <i>happened</i> was that ← <i>and behold</i>.</p>
Dan 10:14	<p>וּבָאתִי לְהַבְיִיחַ אֶת אֲשֶׁר־יִקְרָה לְעַמֶּךָ בְּאַחֲרִית 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>וּבְדַבְּרוֹ עָמִי בְּדַבְּרִים הָאֵלֶּה נִתְּתִי פָנַי אֶרְצָה וְנִאֲלַמְתִּי:</p>	<p>And as he spoke with me about these things, I <u>faced</u> the ground and became mute,</p>	<p>faced ← <i>set my face to</i>.</p>
Dan 10:16	<p>וְהִנֵּה בְּדַמוֹת בְּנֵי אָדָם נִגַּעַ עַל־שִׁפְתֵי וְאִפְתַּח־פִּי וְאָדַבְּרָה וְאָמַרְהָ אֶל־הָעָמֶד לְנִגְדִי אֲדֹנָי בְּמַרְאֵה נִהְפְּכוֹ צִירִי עָלַי וְלֹא עֲצָרְתִּי כֹחַ:</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 יוֹכֵל עֶבֶד אֲדֹנָי זֶה לְדַבֵּר עִם־אֲדֹנָי זֶה וְאֲנִי מֵעַתָּה לֹא־יַעֲמִד־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, 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 וַיַּגְעֵב־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־חֲמֻדוֹת שָׁלוֹם לָךְ חֲזֹק וּחֲזֹק וּבְדַבְּרוֹ עָמִי הִתְחַזְּקֵתִי וְאָמַרְהָ יְדַבֵּר אֲדֹנָי כִּי חֲזִקְתִּנִּי:</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 הִידְעָתָּ לָמָּה־בָּאתִי אֵלַיךְ וְעַתָּה אָשׁוּב לְהִלָּחֵם עִם־שָׂר פָּרֶס וְאֲנִי יוֹצֵא וְהִנֵּה שָׂר־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 לָךְ אֶת־הָרָשׁוּם בְּכֹתֵב אֱמֶת וְאֵין אֶחָד מִתְחַזֵּק עָמִי עַל־אֵלֶּה כִּי אִם־מִיכָאֵל שְׂרָכֶם: 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	וְאֲנִי בִשְׁנַת אַחַת לְדָרְיוֹשׁ הַמֶּדִי עֹמְדִי לְמַחְזִיק וּלְמַעֲזֹז לִּי:	And I, in the first year of Darius the Mede, <i>was at my station as</i> his strengthener and stronghold.	See [CB] for identification of the kings etc. in this chapter. station: see Dan 8:17.
Dan 11:2	וְעַתָּה אֶמֶת אֲגִיד לָךְ הַנִּהְיֶה-עוֹד שְׁלֹשָׁה מְלָכִים עֹמְדִים לְפָרֶס וְהַרְבִּיעִי יַעֲשֶׂה עֲשָׂר-גְּדוֹל מִכָּל וּכְחֻזָּקָתוֹ בְּעֶשְׂרוֹ יַעִיר הַכָּל אֶת מַלְכוּת יוֹן:	And now I will relate the truth to you. Behold, three kings <i>are still 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 against the kingdom of Greece.	arise ← <i>stand</i> . accumulate ← <i>enrich</i> . any ← <i>all</i> . against ← <i>with</i> . Compare Gen 14:8. Greece: or <i>Javan</i> .
Dan 11:3	וְעֹמֵד מֶלֶךְ גָּבוֹר וּמֹשֶׁל מִמֶּשֶׁל רָב וְעֹשֶׂה כְּרָצוֹנוֹ:	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> .	arise ← <i>stand</i> . as he wishes ← <i>according to his will</i> .
Dan 11:4	וּכְעֹמְדוֹ תִּשְׁבֵּר מַלְכוּתוֹ וְתִחָץ לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם וְלֹא לְאַחֲרֵיתוֹ וְלֹא כְּמֹשֶׁלוֹ אֲשֶׁר מֹשֶׁל כִּי תִנָּתֵשׁ מַלְכוּתוֹ וּלְאַחֲרִים מִלְּבַד-אֵלֶּה:	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.	arises ← <i>stands</i> . four winds of heaven: i.e. <i>quarters of the compass</i> . Compare Dan 8:8.
Dan 11:5	וַיַּחֲזֶק מֶלֶךְ-הַנֶּגֶב וּמִן-שָׂרָיו וַיַּחֲזֶק עָלָיו וּמֹשֶׁל מִמֶּשֶׁל רָב מִמֶּשֶׁלָּתוֹ:	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.	become stronger than ← <i>become strong over him</i> . him: or, if the reader prefers, <i>he</i> .
Dan 11:6	וְלִקְחַן שָׁנִים יִתְחַבְּרוּ וּבַת מֶלֶךְ-הַנֶּגֶב תָּבוֹא אֶל-מֶלֶךְ הַצָּפוֹן לַעֲשׂוֹת מִישָׁרִים וְלֹא-תַעֲצֹר כּוֹחַ הַזְּרוּעַ וְלֹא יַעֲמֹד וְזָרְעוֹ וְתִנָּתֵן הִיא וּמִבִּיאֶיהָ וְהִלְדָּהּ וּמִחֻזָּקָהּ בְּעֵתֵים:	And <i>after some years</i> , they will <u>form an alliance</u> , and the daughter of the king of the south will go to the king of the north to make a compact, 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.	after ← <i>at the end of</i> . form an alliance ← <i>join each other</i> . a compact ← <i>straightnesses, equitable things</i> . a strong arm ← <i>strength of the arm</i> .
Dan 11:7	וְעֹמֵד מִנָּצֵר שְׂרָשִׁיָּה כִּנּוֹ וַיָּבֹא אֶל-הַחֵיל וַיָּבֹא בְּמַעֲזֹז מֶלֶךְ הַצָּפוֹן וַעֲשֶׂה בָהֶם וְהִחֲזִיק:	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.	assume his role ← <i>stand (on) his pedestal</i> . turn ← <i>go</i> .

Dan 11:8	וְגַם אֱלֹהֵיהֶם עִם־נִסְכֵּיהֶם עִם־כְּלֵי חֲמֻדָּתָם בָּסָף וְזָהָב בְּשָׁבִי יָבֹא מִצֻּרִים וְהוּא שָׁנִים יַעֲמֹד מִמֶּלֶךְ הַצָּפוֹן:	And he will also take <i>back to</i> Egypt their gods with their <u>cast images</u> , with their <u>valuable</u> articles <i>of</i> silver and gold <i>which were captured</i> , and he will stand for more years than the king of the north.	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. valuable ← <i>of desire</i> . <i>which were captured</i> ← <i>in the captivity</i> .
Dan 11:9	וְבָא בְּמַלְכוּת מֶלֶךְ הַנֹּגֵב 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 יִתְגָּרוּ וְאָסְפוּ הַמֶּזֶן חֵילִים רַבִּים וְבָא בּוֹא וְשֹׁטֵף וְעֹבֵר וְיָשֵׁב *וְיִתְגָּרוּ **וְיִתְגָּרָה עַד־*מַעֲזָה **מָעֵזוֹ:	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	וְיִתְמַרְמֵר מֶלֶךְ הַנֹּגֵב וְיֵצֵא וְנִלְחַם עִמּוֹ עִם־מֶלֶךְ הַצָּפוֹן וְהַעֲמִיד הַמֶּזֶן רָב וְנִתֵּן הָהֶמְזֶן 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 <u>he will 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</i> [CB] <i>will make stand</i> . his hand: [CB]= <i>the king of the south's hand</i> .
Dan 11:12	וְנִשָּׂא הָהֶמְזֶן *יִירוֹם *וְיָרֵם לְבָבוֹ וְהִפִּיל רַבָּאוֹת וְלֹא יַעֲזֹז:	{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 וְהַעֲמִיד הַמֶּזֶן רַב מִן־הָרֵאשׁוֹן וּלְקֹץ הַעֲתִים שָׁנִים יָבֹא בּוֹא בְּחֵיל גָּדוֹל וּבִרְכוּשׁ 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	וּבְעֵתִים הָהֵם רַבִּים יַעֲמִידוּ עַל־מֶלֶךְ הַנֹּגֵב וּבְנֵי פְּרִיצֵי עֲמֻד יִנְשְׂאוּ לְהַעֲמִיד חֲזֹן וְנִכְשְׁלוּ:	And in those times, many will <u>defend</u> the king of the south, and the <u>violent members</u> of your people will exalt themselves in <u>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	וַיָּבֹא מֶלֶךְ הַצָּפוֹן וַיִּשְׁפֹּךְ סוֹלֶלָה וּלְכַד עִיר מְבֻצָּרוֹת וְזִרְעוֹת הַנֶּגֶב לֹא יַעֲמְדוּ וְעַם מִבְחָרָיו וְאִין כֹּחַ 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 <u>will</u> his elite <i>people</i> , and <i>they will</i> not <i>have</i> 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	וַיַּעַשׂ הֵבֵא אֵלָיו כְּרָצוֹנוֹ וְאִין עוֹמֵד לִפְנָיו וַיַּעֲמֵד בְּאַרְצ־הַצִּבְי וְכָלָה 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 <i>will be</i> at his disposal ← <i>completion / destruction in his hand</i> .
Dan 11:17	וַיֵּשֶׁם פָּנָיו לְבֹא בְּתִקְוָה כָּל־מַלְכוּתוֹ וַיִּשְׁרִים עִמּוֹ וַעֲשֶׂה וּבֵת הַנָּשִׁים יִתֶּן־לּוֹ לְהַשְׁחִיתָהּ וְלֹא תַעֲמֵד וְלֹא־לּוֹ תִהְיֶה:	And he will <u>resolve</u> to come with the might of all his kingdom, 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 *וַיִּשֶׁם פָּנָיו לְאִיִּים וּלְכַד רַבִּים וְהַשְׁבִּית קָצִין חֲרָפְתּוֹ לֹא בִלְתִּי חֲרָפְתּוֹ יֵשִׁיב לּוֹ:	And {K: he will turn} [Q: he will direct] his <u>attention</u> to the islands, 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	וַיָּשֶׁב פָּנָיו לְמַעוֹזֵי אֶרְצוֹ וְנִכְשֵׁל וְנָפַל 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 וּבִימֵים אַחֲדִים יִשָּׁבֵר וְלֹא בְּאַפִּים וְלֹא בְּמַלְחָמָה:	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 נִבְזָה וְלֹא־נִתְּנָה עָלָיו הוֹד מַלְכוּת וּבָא בְּשִׁלּוֹה וְהִחֲזִיק מַלְכוּת בְּחִלְקִלְקוֹת:	Then the despicable <i>one</i> will <u>take on his role</u> , but <u>he will not be invested with</u> the majesty of the kingdom. 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	וְזֶרְעוֹת הַשֹּׁטֶף יִשְׁטְפוּ מִלִּפְנֵי וַיִּשְׁבְּרוּ וְגַם נָגִיד בְּרִית:	And <i>people</i> will be swept away before him <i>in</i> the arms of a flood, and they will be crushed, as also the leader of the covenant.	
Dan 11:23	וּמִן־הַתְּחַבְּרוֹת אֵלָיו יַעֲשֶׂה מִרְמָה וְעֵלָה וְעָצָם בְּמַעַט־גּוֹי:	And he will <u>act deceitfully</u> towards <i>those in</i> league 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	בְּשָׁלוֹה וּבְמִשְׁמַנֵּי מְדִינָה יָבֹא וְעֲשֶׂה אֲשֶׁר לֹא־עָשָׂו אֲבֹתָיו וְאֲבֹת אֲבֹתָיו בְּזָה וְשָׁלַל וּרְכֹשׁ לָהֶם יִבְזֹר וְעַל מִבְצָרִים יַחֲשֵׁב מַחֲשַׁבְתּוֹ וְעַד־עַתָּה:	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 הַנִּגְבִּי בְּחֵיל גָּדוֹל וּמֶלֶךְ הַנִּגְבִּי יִתְגַּרֶּה לְמַלְחָמָה בְּחֵיל־גָּדוֹל וְעָצוֹם עַד־מְאֹד וְלֹא יַעֲמֹד כִּי־יַחֲשִׁבוּ עָלָיו מַחֲשָׁבוֹת:	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 ← <i>stand</i> .
Dan 11:26	וְאֵכָלִי פַת־בָּגְו יִשְׁבְּרוּהוּ וְחִילוֹ יִשְׁטוֹף 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 ← <i>eat his portion of food</i> . cut him to pieces ← <i>break him in pieces</i> . swirl around ← <i>overflow</i> .
Dan 11:27	וּשְׁנֵיהֶם הַמְּלָכִים לִבָּבָם לְמַעַן וְעַל־שִׁלְחוֹן אֶחָד בָּזָב יִדְּבָרוּ וְלֹא תִצְלַח כִּי־עוֹד קָץ לְמוֹעֵד:	And the <u>hearts</u> of both kings will be <i>set on</i> wrongdoing, and they will tell <i>lies</i> at one table, but <i>the</i> <i>proceeding</i> will not be successful, for the end <i>will</i> still come in <u>due course</u> .	hearts ← <i>heart</i> . lies ← <i>a lie, falsehood</i> . due course ← <i>set time</i> .
Dan 11:28	וַיָּשָׁב אֶרְצוֹ בְּרִכּוּשׁ גָּדוֹל וּלְבָבוֹ עַל־בְּרִית קֹדֶשׁ וְעָשָׂה וְשָׁב לְאַרְצוֹ:	Then he will return <i>to his own</i> land with much property, and his heart <i>will be</i> against the <u>holy</u> <u>covenant</u> . Then he will <u>take</u> <u>action</u> and <i>then</i> return to his land.	holy covenant ← <i>covenant of holiness, a Hebraic genitive</i> . take action ← <i>do</i> .
Dan 11:29	לְמוֹעֵד יָשׁוּב וּבָא בַּנִּגְבִּי וְלֹא־תִהְיֶה כְּרֵאשֹׁנָה וְכַאֲחֲרֹנָה:	In <u>due course</u> he will <u>return and</u> <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	וְבָאוּ בּוֹ צִיִּים כְּתִים וְנִכְאָה וְשָׁב וְזָעַם עַל-בְּרִית-קֹדֶשׁ וַעֲשֶׂה וְשָׁב וַיִּזֶן עַל-עֲזָבִי 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 ← <i>do</i> .
Dan 11:31	וְזָרָעִים מִמֶּנּוּ יַעֲמְדוּ וְחָלְלוּ הַמִּקְדָּשׁ הַמָּעוֹז וְהַסִּירוּ הַתְּמִיד וְנִתְּנוּ הַשְּׁקוּץ מִשׁוּמָם:	And brigades <u>from him</u> 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 the desolating abomination .	Matt 24:15, Mark 13:14. brigades from him will arise ← <i>arms (of the body) from him will stand</i> .
Dan 11:32	וּמַרְשִׁיעֵי בְרִית יַחְנִיף בַּחֲלָקוֹת וְעַם יִדְעִי אֱלֹהֵיו יַחֲזִקוּ וַעֲשׂוּ:	And he will entice violators of the covenant to profanity with flatteries, but a people who know <u>their God</u> 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 עָם יִבְיִנוּ לָרַבִּים וְנִכְשְׁלוּ בַּחֶרֶב וּבַלְהָבָה בְּשָׁבִי וּבְבִזָּה יָמִים:	And those of the people with insight will explain to many, but they will <u>be brought down</u> by the sword and by the flame, by captivity and by being plundered, for <i>a number of days</i> .	be brought down ← <i>stumble, fail</i> .
Dan 11:34	וּבַהֲכַשְׁלָם יַעֲזְרוּ עֶזֶר מְעַט וְנָלוּ עֲלֵיהֶם רַבִּים בַּחֲלָלְקוֹת:	And as they are <u>brought down</u> , they will be <u>afforded a little help</u> , 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-הַמִּשְׁכִּילִים יִכָּשְׁלוּ לְצָרוֹף בָּהֶם וּלְבַרֵּר וּלְלַבֵּן עַד-עֵת קֵץ כִּי-עוֹד לְמוֹעֵד:	And <i>some</i> of those enlightened will <u>be brought down</u> , to <u>refine them</u> , and to purify <i>them</i> and to <u>whiten them</u> 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	וַעֲשֶׂה כְּרָצוֹנוֹ הַמֶּלֶךְ וַיִּתְרוֹמֶם וַיִּתְגַּדֵּל עַל-כָּל-אֵל וְעַל אֵל אֱלִים יִדְבֹּר נִפְלְאוֹת וְהִצְלִיחַ עַד-כְּלָה זְעַם כִּי נִחְרָצָה נַעֲשֻׂתָהּ:	And the king will do <u>as he wishes</u> , and he will exalt himself and present himself as great – above every GOD – and he will speak <u>awesomely</u> 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-חֲמֻדַּת נָשִׁים וְעַל-כָּל-אֱלֹהִים לֹא יִבִּין כִּי עַל-כָּל יִתְגַּדֵּל:	And he will not give consideration to the God of his fathers, nor will he give consideration to <u>attraction to women</u> , or <u>give consideration to any GOD</u> , because he will present himself as <u>greater than</u> 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	וְלֹאֵלֶּה מַעֲזִים עַל־פָּנָיו יִכְבֹּד וְלֹאֵלֹה אֲשֶׁר לֹא־יָדְעָהוּ אֲבֹתָיו יִכְבֹּד בְּזָהָב וּבְכֶסֶף וּבְאַבְנֵי יָקָרָה וּבַחֲמֻדֹת:	But he will honour the G O D of strongholds <u>in his role</u> . So he will honour a G O D whom his fathers did not know, with gold and with silver and with precious gemstones and with <u>valuable</u> 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־אֲלֹהֵה נֹכַח אֲשֶׁר *הַכִּיר **יִכְיָר יִרְבֶּה כְּבוֹד וְהַמְשִׁילָם בְּרָבִים וְאֲדָמָה יַחֲלֹק בְּמַחֲרִיר:	And he will <u>organize fortified strongholds</u> <i>in connection</i> with a foreign G O D, <i>and whoever</i> {K: <u>has acknowledged</u> } [Q: <u>acknowledges</u>] <i>him</i> , he will greatly honour, and he will give them rule over many, and he will apportion land <u>at a price</u> .	organize fortified strongholds ← <i>do / make fortifications of strongholds</i> . at a price: we cannot justify <i>as a reward</i> from the Hebrew. whoever has acknowledged <i>him</i> : AV differs (<i>whom he shall acknowledge</i>), also possible.
Dan 11:40	וּבִעֵת קֵץ יִתְנַגַּח עִמּוֹ מֶלֶךְ הַנֹּגֵב וְיִשְׁתַּעֲרֵר עָלָיו מֶלֶךְ הַצָּפוֹן בְּרֶכֶב וּבַפָּרָשִׁים וּבְאֲנִיּוֹת רַבּוֹת וּבָא בְּאַרְצוֹת וְשָׁטַף וְעָבַר:	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 them</u> and pass on.	skirmish ← <i>butt around</i> . inundate: perhaps meaning <i>overwhelm</i> , but perhaps literal; compare Dan 9:26, Dan 11:10, Dan 11:22.
Dan 11:41	וּבָא בְּאֶרֶץ הַצִּבְי וּרְבוֹת יִכְשְׁלוּ וְאֵלֶּה יִמְלְטוּ מִיָּדוֹ אֱדוֹם וּמוֹאָב וְרֵאשִׁית בְּנֵי עַמּוֹן:	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.	Splendid Land: see Dan 8:9.
Dan 11:42	וְיִשְׁלַח יָדוֹ בְּאַרְצוֹת וְאֶרֶץ מִצְרַיִם לֹא תִהְיֶה לְפִלִּיטָה:	And he will stretch out his hand in <i>various</i> countries, and the land of Egypt will not <u>have deliverance</u> .	have deliverance ← <i>be for escape</i> .
Dan 11:43	וּמִשָּׁל בְּמִכְמְנֵי הַזָּהָב וְהַכֶּסֶף וּבְכָל חֲמֻדֹת מִצְרַיִם וְלִבְיִים וּכְשֵׁים בְּמַצְעָדָיו:	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.	valuable ← <i>desirable</i> .
Dan 11:44	וְשִׁמְעוֹת יִבְהִלֵּהוּ מִמֶּזְרַח וּמִצָּפוֹן וְיֵצֵא בְּחֵמָא גְדֹלָה לְהַשְׁמִיד וּלְהַחֲרִים רַבִּים:	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.	fury: in an Aramaic form.
Dan 11:45	וְיִטֵּעַ אֹהֶלִי אֶפְדָּנֹו בֵּין יָמִים לְהַר־צִבְי־קָדֵשׁ וּבָא עַד־קִצּוֹ וְאִין עֹזֵר לוֹ:	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.	holy Splendid Mount ← <i>mount of gazelle of holiness</i> . See Dan 8:9.

Dan 12:1	<p>וּבִעַת הַהִיא יַעֲמֹד מִיכָאֵל הַשָּׂר הַגָּדוֹל הָעֹמֵד עַל־בְּנֵי עַמּוֹד וְהִיְתָה עֵת צָרָה אֲשֶׁר לֹא־נִהְיְתָה מֵהֵינֹת גְּזִי עַד הָעֵת הַהִיא וּבִעַת הַהִיא יִמְלֹט עַמּוֹד כָּל־הַנִּמְצָא כְּתוּב בַּסֵּפֶר:</p>	<p>And at that time Michael will stand up – the great prince who <u>stands for</u> the sons of your people – and 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, and at that time your people will be delivered – everyone who is found written in the book.</p>	<p>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.</p> <hr/> <p>stands for: see Dan 11:14.</p>
Dan 12:2	<p>וְרַבִּים מִיִּשְׁנֵי אֲדָמַת־עָפָר יִקְיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לְחַרְפוֹת לְדָרְאוֹן עוֹלָם: ס</p>	<p>And many of those sleeping <i>in</i> the <u>dusty ground</u> 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>וְהַמְּשַׁכְּלִים יִזְהָרוּ כְּזֹהָר הַרְקִיעַ וּמַצְדִּיקֵי הָרַבִּים כְּכוֹכְבֵּים לְעוֹלָם וָעַד: 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	<p>וְאַתָּה דָּנִיֵּאל סַתֵּם הַדְּבָרִים וְחַתֵּם הַסֵּפֶר עַד־עֵת קֵץ יִשְׁטְטוּ רַבִּים וְתִרְבֶּה הַדַּעַת:</p>	<p>But you, Daniel, close up the words and seal up the book, until the end time. Many will <u>run to and fro</u>, and knowledge will increase.”</p>	<p>Rev 10:4, Rev 22:10.</p> <hr/> <p>run to and fro: either positively, <i>scour; scrutinize, explore (the book)</i>, or negatively, <i>be chaotic, go wild with</i>.</p>
Dan 12:5	<p>וְרָאִיתִי אֲנִי דָנִיֵּאל וְהִנֵּה שְׁנַיִם אֲחֵרִים עֹמְדִים אֶחָד הֶנָּה לְשֵׁפֶת הַיָּאֵר וְאֶחָד הֶנָּה לְשֵׁפֶת הַיָּאֵר:</p>	<p>Then I, Daniel, saw <i>a vision</i>, and <u>there were</u> two others standing, one on <u>one side</u> of the river and one on <u>the other side</u> of the river.</p>	<p>there <i>were</i> ← <i>behold</i>.</p> <hr/> <p>one side ... the other side ← <i>here ... here</i>.</p>
Dan 12:6	<p>וַיֹּאמֶר לְאִישׁ לְבוּשׁ הַבָּדִים אֲשֶׁר מִמַּעַל לַמַּיִם הַיָּאֵר עַד־מָתִי קֵץ הַפְּלָאוֹת:</p>	<p>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?”</p>	<p>he: presumably <i>one of the “others” at the side of the river</i>. Or <i>Michael</i>?</p>
Dan 12:7	<p>וָאִשְׁמַע אֶת־הָאִישׁ לְבוּשׁ הַבָּדִים אֲשֶׁר מִמַּעַל לַמַּיִם הַיָּאֵר וַיֵּרָם יְמִינוֹ וּשְׁמָאלוֹ אֶל־הַשָּׁמַיִם וַיִּשָּׁבַע בְּחַיֵּי הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וְחֻצֵי וּכְכֻלּוֹת נֶפֶץ יִדְעִם־קֹדֶשׁ תִּכְלֶינָה כָּל־אֵלֶּה:</p>	<p>And I heard the man clothed <i>in</i> fine linen who <i>was</i> above the water of the river. And he raised his right hand and his left <i>hand towards heaven</i>, and he swore by him who lives age-abidingly, that <i>it was</i> for a time, times and a half, and <i>he swore that</i> at the completion of the crushing of the <u>strength</u> of the <u>holy people</u>, all these <i>things</i> would come to an end.</p>	<p>Rev 10:5, Rev 11:2, Rev 11:3, Rev 12:6, Rev 12:14, Rev 13:5.</p> <hr/> <p>a time, times and a half: i.e. <i>three and a half years</i>. See Dan 7:25.</p> <hr/> <p>strength ← <i>hand</i>.</p> <hr/> <p>holy people ← <i>people of holiness</i>, a Hebraic genitive.</p>
Dan 12:8	<p>וָאֲנִי שָׁמַעְתִּי וְלֹא אָבִין וָאָמַרְהָ אֲדֹנָי מֶה אַחֲרִית אֵלֶּה: פ</p>	<p>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>?”</p>	<p>and although: from two <i>vavs</i>, one being used concessively.</p>

Dan 12:9	וַיֹּאמֶר לְךָ דָּנִיֵּאל כִּי־סֻתְּמִים וְחֻתָּמִים הֵדְבָרִים 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	יִתְבָּרְרוּ וְיִתְלַבְּנוּ וְיִצְרְפוּ 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</u> of the wicked will understand, but those with insight will understand.	none ← <i>not ... all</i> .
Dan 12:11	וּמֵעַתָּה הוֹסֵר הַתָּמִיד וְלֹתֵת שָׁקוּץ שָׁמָּה יָמִים אָלֶף מֵאתִים 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> .	Matt 24:15, Mark 13:14. one thousand two hundred and ninety days: three and a half years and thirty days. See Dan 7:25.
Dan 12:12	אֲשֶׁר־יִמְחֶכֶה וַיֵּגִיעַ לְיָמָיו אָלֶף שָׁלֹשׁ 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 לְךָ לֶקֶץ וְתָנוּחַ וְתַעֲמֹד לְגִרְלֶךָ לֶקֶץ הַיָּמִין:	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־בְּאֵרִי בִימֵי עֲזִיָּה יוֹתָם אֶחָז יְחִזְקִיָּה מְלָכֵי יְהוּדָה וּבִימֵי יִרְבֵּעַם בֶּן־יֹאָשׁ מֶלֶךְ יִשְׂרָאֵל:	<i>This is</i> the word of the LORD which <u>came</u> to Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz <i>and</i> Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, the king of Israel.	came ← <i>became</i> . 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</i> the beginning of the word of the LORD through Hosea. And the LORD said to Hosea, “Go, <u>take</u> a wife of prostitution and children of prostitution, for the land has <u>thoroughly committed prostitution in departing from following</u> the LORD.”	take ← <i>take to yourself</i> . thoroughly committed prostitution: infinitive absolute. <i>in departing</i> from following ← <i>from after</i> .
Hos 1:3	וַיֵּלֶךְ וַיִּקַּח אֶת־גֹּמֶר בַּת־דִּבְלַיִם וַתַּהַר וַתֵּלֶד־לּוֹ 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 מְעֻט וּפָקָדָתִי אֶת־דָּמִי יִזְרְעֵאל עַל־בֵּית יְהוּא וְהִשְׁבַּתִּי מַמְלָכּוֹת בֵּית יִשְׂרָאֵל:	And the LORD said to him, “Call him <u>Jezreel</u> , for <i>in</i> just a little <i>while</i> , I will visit the blood of Jezreel on the house of Jehu, and I will put an end to the kingdom of the house of Israel.	Jezreel (2x): see Josh 15:56.

Hos 1:5	וְהָיָה בַּיּוֹם הַהוּא וְשִׁבַּרְתִּי אֶת־קֶשֶׁת יִשְׂרָאֵל בְּעַמֶּק יִזְרְעֵאל:	And it will come to pass on that day that I will break the bow of Israel in the Valley of Jezreel.”	Jezreel: see Josh 15:56.
Hos 1:6	וַתֵּהָר עוֹד וַתֵּלֶד בֵּת וַיֹּאמֶר לּוֹ קְרָא שְׁמָהּ לֹא רַחֲמָה כִּי לֹא אוֹסִיף עוֹד אֲרַחֵם אֶת־בֵּית יִשְׂרָאֵל כִּי־נָשָׂא אִשָּׁא לָהֶם:	Then she conceived again and bore a daughter, and he said to him, “Call her Lo-Ruhamah , for I will not have compassion any more on the house of Israel , for I will <u>utterly</u> <u>carry</u> them <i>away</i> .	1 Pet 2:10. <hr/> <hr/> utterly carry: infinitive absolute.
Hos 1:7	וְאֶת־בֵּית יְהוּדָה אֲרַחֵם וְהוֹשַׁעְתִּים בַּיהוָה אֱלֹהֵיהֶם וְלֹא אוֹשִׁיעִם 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 וַתֵּהָר 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 וְאֲנֹכִי לֹא־אֶהְיֶה לָכֶם: ס	And he said, “Call him Lo- Ammi, because you will not be my people , and I will not <u>belong</u> to you.	Rom 9:25. <hr/> <hr/> belong ← <i>be</i> .
Hos 1:10	וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כַּחֲסוֹל הַיָּם אֲשֶׁר לֹא־יָמֵד וְלֹא יִסְפָּר וְהָיָה בְּמָקוֹם 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 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.’	Rom 9:25, Rom 9:26, 1 Pet 2:10, Rev 21:3.
Hos 1:11	וְנִקְבְּצוּ בְנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִזֶּה־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֵאל:	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 לְאֶחֱיָכֶם עַמִּי וּלְאֶחֻותֵיכֶם רַחֲמָה:	Say to your brothers, ‘ Ammi ’, and to your sisters, ‘ Ruhamah .’	1 Pet 2:10. <hr/> <hr/> Ammi ← <i>my people</i> . <hr/> Ruhamah ← <i>receiving</i> <i>compassion</i> .

Hos 2:2	<p>רִיבוּ בְּאִמְכֶם לִיבוּ כִּי־הִיא לֹא אִשְׁתִּי וְאֹנֶכִי לֹא אִשָּׁה וְתָסֵר זְנוּנֶיהָ מִפְּנֶיהָ וְנֶאֱפֹפֶיהָ מִבֵּין שְׁדֶיהָ:</p>	<p>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 prostitution <i>away</i>, And her adulteries from between her breasts,</p>	<p>prostitution ← <i>prostitutions</i>.</p> <hr/> <p>away ← <i>away from before her</i>.</p>
Hos 2:3	<p>פֶּן־אֶפְשִׁיטְנָה עֲרֻמָּה וְהִצַּגְתִּיהָ כְּיוֹם הַוּלְדָּהּ וְשִׁמַּתִּיהָ כַּמִּדְבָּר וְשִׁתָּהּ כְּאֶרֶץ צִיָּה וְהִמַּתִּיהָ בְּצָמָא:</p>	<p>Lest I strip her naked, And I <i>make</i> her like the day she was born, And I <i>make</i> her like a desert, And I <i>make</i> her like a dry land, And I kill her through thirst,</p>	<p>make ... make ... make: Hebrew has three different words; it's our English that is otiose here.</p> <hr/> <p>a desert ← <i>the desert</i>. Idiomatic use of the generic article. See [ABD] §12 2(b)i.</p>
Hos 2:4	<p>וְאֶת־בָּנֶיהָ לֹא אֲרַחֵם כִּי־בָנִי זְנוּנִים הֵמָּה:</p>	<p>And I do not have compassion on her sons, Because they <i>are</i> the sons of prostitution,</p>	<p>prostitution ← <i>prostitutions</i>.</p>
Hos 2:5	<p>כִּי זָנְתָה אִמָּם הַבִּישָׁה הוֹרְתָם כִּי אִמָּרָה אֶלְכָּהּ אַחֲרֵי מְאֵה־בִלִּי נָתַנִּי לַחֲמִלִי וּמִיָּמִי צִמְרִי וּפִשְׁתִּי שָׁמְנִי וְשִׁקּוּיִי:</p>	<p>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 bread and my water, My wool and my flax, My oil and my drink.’</p>	<p>bread ... water: standing for all kinds of food and drink.</p>
Hos 2:6	<p>לִכֵּן הִנְנִי־שׁוֹךְ אֶת־דֶּרֶכְךָ בְּסִירִים וְגִדְרָתִי אֶת־גְּדָרָהּ וְנִתְיבֹתֶיהָ לֹא תִמְצָא:</p>	<p>Therefore I <i>am about to</i> hedge your way in with thorns And <i>put up her walling</i>, And she will not find her paths.</p>	<p>I am about to ← <i>behold me</i>.</p> <hr/> <p>put up her walling ← “<i>wall</i>” <i>her wall</i>.</p>
Hos 2:7	<p>וְרָדְפָה אֶת־מְאֵה־בִּיהָ וְלֹא־תִשָּׁג אִתָּם וּבִקְשָׁתָם וְלֹא תִמְצָא וְאִמָּרָה אֶלְכָּהּ וְאֶשׁוּבָה אֶל־אִשִּׁי הָרֹאשׁוֹן כִּי טוֹב לִי אַז 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 אֹנֶכִי נָתַתִּי לָהּ הַדָּגָן וְהַתִּירוֹשׁ וְהַיֶּצֶהָר וְכֶסֶף הַרְבִּיתִי לָהּ וְזָהָב עָשׂוּ לְבָעַל:</p>	<p>For she did not know that <i>it</i> <i>was</i> 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>לִכְן אָשׁוּב וְלִקְחֹתִי דִגְנִי בְּעֵתוֹ וְתִירוּשֵׁי בְּמוֹעֶדּוֹ וְהִצַּלְתִּי צִמְרִי וּפִשְׁתִּי לְכִסּוֹת אֶת־עֲרוֹתָהּ:</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 <u>recall</u> my wool and my flax, <i>Which were used to cover</i> her nakedness.</p>	<p>day ← <i>time</i>.</p> <hr/> <p>recall ← <i>take / snatch away</i>.</p>
Hos 2:10	<p>וְעַתָּה אֲגַלֶּה אֶת־נִבְלָתָהּ לְעֵינֵי מְאַהֲבֶיהָ וְאִישׁ לֹא־יִצִּילֶנָּה 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־מְשׁוֹשֶׁה חֲגָה חֲדָשָׁה וְשִׁבְתָּהּ וְכָל מוֹעֶדָהּ:</p>	<p>And I will put a stop to all her rejoicing, Her <i>celebration of feasts</i>, Her <u>new moons</u>, and her <u>Sabbaths</u>, And all her <u>festivals</u>.</p>	<p>feasts ... new moons ... Sabbaths ... festivals ← <i>feast ... new moon ... Sabbath ... festival</i>.</p>
Hos 2:12	<p>וְהִשְׁמַתִּי גִפְנָהּ וּתְאֲנָתָהּ אֲשֶׁר אָמְרָה אֶתְנָהּ הֵמָּה לִּי אֲשֶׁר נָתַנוּ־לִי מְאַהֲבֵי וְשִׁמְתִּים לִיעֵר וְאָכְלֹתָם חֵית הַשָּׂדֶה:</p>	<p>And I will lay her <u>vines</u> and her <u>fig trees</u> waste, <i>Of which she said</i>, '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 tree</i>.</p>
Hos 2:13	<p>וּפָקַדְתִּי עָלֶיהָ אֶת־יָמֶי הַבְּעָלִים אֲשֶׁר תִּקְטִיר לָהֶם וּתַעַד נִזְמָה וְחִלִּיתָהּ וּתְלַךְ אַחֲרֵי מְאַהֲבֶיהָ וְאֶתִּי שָׁכַחָה נָא־סִיְהוָה: 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>לִכְן הִנֵּה אֲנֹכִי מִפְּתִיָּהּ וְהִלַכְתִּיָּהּ הַמִּדְבָּר וּדְבַרְתִּי עַל לִבָּהּ:</p>	<p>So look, I will allure her And make her go <i>to</i> the desert, <u>Where</u> I will <u>speak kindly to</u> <u>her</u>.</p>	<p>where: wider use of the <i>vav</i>.</p> <hr/> <p>speak kindly to her ← <i>to her heart</i>.</p>
Hos 2:15	<p>וְנָתַתִּי לָהּ אֶת־כְּרָמֶיהָ מִשָּׁם וְאֶת־עֵמֶק עֲכוֹר לִפְתַּח תְּקוּוּהָ וְעֵנְתָהּ שָׁמָּה כִּימֵי נְעוּרֶיהָ וּכְיוֹם עֲלִיתָהּ מֵאֶרֶץ־מִצְרַיִם: ס</p>	<p>And I will give her <i>back</i> her vineyards <i>When she comes</i> 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	וְהָיָה בַּיּוֹם הַהוּא נֹאֲסִיָּהוּ תִּקְרָא אִישִׁי וְלֹא־תִקְרָאִי לִי עוֹד בַּעֲלִי:	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, ‘ <i>My Baal</i> ’.	my Baal: a play on words, with the meanings <i>my husband</i> / <i>owner / lord</i> or <i>my Baal</i> .
Hos 2:17	וְהִסַּרְתִּי אֶת־שְׁמוֹת הַבַּעֲלִים מִפִּיהָ וְלֹא־יִזְכְּרוּ עוֹד בְּשֵׁמָם:	And I will remove the names of the Baalim from her mouth, And they will no longer be remembered by their name.	
Hos 2:18	וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא עִם־חַיֵּית הַשָּׂדֶה וְעִם־עוֹף הַשָּׁמַיִם וְרֶמֶשׂ הָאֲדָמָה וְקִשְׁת וְחֶרֶב וּמִלְחָמָה אֶשְׁבֹּר מִן־הָאָרֶץ וְהִשְׁכַּבְתִּים לְבֶטֶח:	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.	wild animals ← <i>animal of the field</i> .
Hos 2:19	וְאֶרְשָׁתִּיד לִי לְעוֹלָם וְאֶרְשָׁתִּיד לִי בְצַדִּיק וּבִמְשֻׁפֵּט וּבְחֶסֶד וּבְרַחֲמִים:	And I will betroth you to myself for <i>an</i> age-abiding <i>marriage</i> , And I will betroth you to myself in righteousness and in judgment And in kindness and in compassion.	
Hos 2:20	וְאֶרְשָׁתִּיד לִי בְּאֱמוּנָה וַיֵּדַעַת אֶת־יְהוָה: ס	And I will betroth you to myself in faithfulness, And you will know the LORD.	
Hos 2:21	וְהָיָה בַּיּוֹם הַהוּא אָעִנָּה נֹאֲסִיָּהוּ אָעִנָּה אֶת־הַשָּׁמַיִם וְהֵם יַעֲנוּ 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־הַיֵּצֶהָר וְהֵם יַעֲנוּ אֶת־יִזְרְעֵאל:	And the earth will answer the corn, And the new wine and the new oil, And they will answer Jezreel.	Jezreel: see Josh 15:56.
Hos 2:23	וַיִּזְרַעְתִּיהָ לִּי בָאָרֶץ וְרַחֲמָתִי אֶת־לֹא רַחֲמָה וְאַמְרָתִי לֹלֵא־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, ‘ <i>You are my people</i> ’, And <u>he</u> will say, ‘ <i>You are my God.</i> ’ ”	Rom 9:26, 2 Cor 6:16. <hr/> <hr/> he: the man standing for the entire people.

Hos 3:1	<p>וַיֹּאמֶר יְהוָה אֵלַי עוֹד לֵךְ אֶהֱבֵאֲשֶׁה אֶהֱבֵת רַע וּמִנְאָפֶת כְּאֶהֱבֵת יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְהֵם פְּנִים אֶל־אֱלֹהִים אֲחֵרִים וְאֶהֱבֵי אֲשִׁישֵׁי עֲנָבִים:</p>	<p>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, just as the LORD loves the sons of Israel, but they are turning to other gods, and they love <u>cakes of raisins</u>.”</p>	<p>cakes of raisins ← <i>cakes of grapes</i>. AV differs (<i>flagons of wine</i>).</p>
Hos 3:2	<p>וָאֶכְרַתָּ לִּי בַחֲמֹשֶׁה עָשָׂר כֶּסֶף וְחֹמֶר שְׁעָרִים וְלֶתֶק שְׁעָרִים:</p>	<p>So I bought her for fifteen <i>pieces</i> of silver and a <u>homer</u> of barley and a <u>letheke</u> of barley.</p>	<p>homer: about 60 imperial gallons or 270 litres. letheke: half a homer, so about 30 imperial gallons or 135 litres.</p>
Hos 3:3	<p>וָאֹמַר אֵלֶיהָ יָמִים רַבִּים תִּשְׁבִּי לִּי לֹא תִזְנִי וְלֹא תִהְיִי לְאִישׁ וְגַם־אֲנִי אֵלֶיךָ:</p>	<p>And I said to her, “Remain with me for many days, <i>and</i> do not commit prostitution. So do not <u>have a relationship with any</u> man, because after all, I myself <i>will be</i> for you.”</p>	<p>have a relationship with ← <i>be to</i>.</p>
Hos 3:4	<p>כִּי יָמִים רַבִּים יֵשְׁבוּ בְנֵי יִשְׂרָאֵל אֵין מֶלֶךְ וְאֵין שָׂר וְאֵין זֶבַח וְאֵין מִצֵּבָה וְאֵין אֲפֹד וּתְרָפִים:</p>	<p>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>.</p>	<p>pillar: some form of memorial or idolatrous statue; compare Ex 24:4 and 2 Ki 3:2. household gods ← <i>teraphim</i>. Compare Gen 31:19.</p>
Hos 3:5	<p>אַחֵר יֵשְׁבוּ בְנֵי יִשְׂרָאֵל וּבִקְשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶם וְאֵת דָּוִד מֶלֶכָם וּפָחַדוּ 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>שְׁמַעוּ דְּבַר־יְהוָה בְּנֵי יִשְׂרָאֵל כִּי רִיב לִיהוָה עַם־יֹשְׁבֵי הָאָרֶץ כִּי אֵין־אֱמֶת וְאֵין־חֶסֶד וְאֵין־דַּעַת אֱלֹהִים בָּאָרֶץ:</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>אָלָה וּכְחֹשׁ וּרְצֹחַ וְגִנְבָּה וְנֹאֵף פָּרְצוּ וּדְמִים בַּדָּמִים נִגְעוּ:</p>	<p>They burst out <i>in</i> <u>cursing</u> and <u>lying</u> And <u>murder</u> and <u>stealing</u> and <u>adultery</u>, And <u>they strike with</u> <u>bloodshed</u> upon <u>bloodshed</u>.</p>	<p>cursing ... lying ... murder ... stealing ... adultery: all infinitive absolute used gerundially. they strike: AV differs (<i>blood toucheth</i>).</p>

Hos 4:3	עַל־כֵּן תֵּאָבֵל הָאָרֶץ וְאִמָּלֵל כָּל־יֹשֵׁב בָּהּ בַּחַיִּית הַשָּׂדֶה וּבְעוֹף הַשָּׁמַיִם וּגְס־דָּגֵי הַיָּם יֵאָסְפוּ:	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 <u>perish</u> .	perish ← <i>be gathered</i> , i.e. with their deceased ancestors.
Hos 4:4	אֶךְ אִישׁ אֶל־יָרֵב וְאֶל־יֹכַח אִישׁ וְעַמָּךְ בְּמַרְיֵבִי כֹהֵן:	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.	We take the second אִישׁ as the subject of יֹכַח; AV differs, taking it as the object (<i>yet let no man strive, nor reprove another</i>).
Hos 4:5	וְכָשַׁלְתָּ הַיּוֹם וְכָשַׁל גַּם־נָבִיא עַמָּךְ לַיְלָה וְדַמִּיתִי אִמָּךְ:	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.	
Hos 4:6	נִדְּמוּ עַמִּי מִבְּלִי הַדַּעַת כִּי־אַתָּה הַדַּעַת מֵאִסֶּת וְאַמְאָסָאֵל מִכֹּהֵן לִי וְתִשְׁכַּח תּוֹרַת אֱלֹהֶיךָ אֲשֶׁכַח בְּנִיךָ גַּם־אֲנִי:	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. <u>Since</u> you have forgotten the law of your God, I <u>for my part</u> will forget your sons.	since: causal use of the vav. <hr/> for my part ← <i>also</i> .
Hos 4:7	כָּרַבּם בֵּן חֲטָאוֹ־לִי כְבוֹדָם בְּקִלּוֹן אָמִיר:	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 ... הִמְרִירוּ. AV differs, reading the MT.
Hos 4:8	חֲטָאת עַמִּי יֹאכְלוּ וְאֶל־עֲוֹנָם 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 כָעַם כַּכֹּהֵן וּפָקְדָתִי עָלֵיו דָּרְכָיו וּמַעַלְלָיו אֲשִׁיב לֹו:	<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 as the people so the priest</i> . Compare Isa 24:2.

Hos 4:10	וְאָכְלוּ וְלֹא יִשְׂבְּעוּ הִזְנוּ וְלֹא 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 וַיִּזְנוּ וְתִירוֹשׁ יִקְח־לֵב:	Prostitution and wine and new wine Have taken <i>hold of their</i> heart.	
Hos 4:12	עַמִּי בִּעְצוֹ יִשְׁאָל וּמַקְלוֹ יַגִּיד לּוֹ 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־הַגְּבְעוֹת יִקְטְרוּ תַּחַת אֵלֶּז וְלִבְנֵה וְאֵלֶּה כִּי טוֹב צִלָּהּ עַל־כֵּן תִּזְוֶינָה 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, <i>Which is why</i> your daughters commit prostitution, And your brides commit adultery.	which <i>is</i> why: or, perhaps, <i>which (is) how</i> .
Hos 4:14	לֹא־אֶפְקֹד עַל־בְּנוֹתֵיכֶם כִּי תִזְוֶינָה וְעַל־כְּלוֹתֵיכֶם כִּי תִנְאַפְנָה כִּי־הֵם עִם־הַזְנוֹת יִפְרְדּוּ וְעִם־הַקְּדָשׁוֹת יִזְבְּחוּ וְעִם לֹא־יָבִין יִלְבָּט:	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.	
Hos 4:15	אִם־זָנָה אַתָּה יִשְׂרָאֵל אֲל־יֵאָשֶׁם יְהוּדָה וְאֲל־תִּבְאֹו הַגִּלְגָּל וְאֲל־תַּעֲלוּ בֵּית אֹן וְאֲל־תִּשְׁבְּעוּ חֵי־יְהוָה:	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."	Gilgal ← <i>the Gilgal</i> .

Hos 4:16	בִּי כִפְרָה סָרְרָה סָרַר יִשְׂרָאֵל עַתָּה יִרְעֶם יְהוָה כְּכֶבֶשׂ בַּמֶּרְחֶב:	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.	
Hos 4:17	חִבּוֹר עֲצָבִים אֶפְרַיִם הִנָּח־לוֹ:	Ephraim is joined to idols; Leave him <i>to it</i> .	
Hos 4:18	סָר סָבָאִם הִזְנָה הִזְנוּ אֲהָבוֹ הֵבוּ קִלּוֹן מַגִּינָה:	Their drinking bout <u>has</u> gone, They <u>have</u> loved committing <u>abundant</u> prostitution; Give <i>them</i> <i>their</i> way. Her <u>princes</u> are a dishonour.	has gone: AV differs (<i>is sour</i>). they have loved: AV differs in association of the word (<i>her</i> <i>rulers with shame do love</i>). committing abundant prostitution: infinitive absolute. princes ← <i>shields</i> . But [AnLx], tropically, <i>princes</i> .
Hos 4:19	צָרַר רוּחַ אוֹתָהּ בְּכַנְפֶיהָ וַיִּבְשׂוּ מִזְבְּחוֹתָם ס:	The wind has tied her up in her wings, And they will be ashamed of their sacrifices.	
Hos 5:1	שִׁמְעוּ-זֹאת הַכֹּהֲנִים וְהַקְשִׁיבוּ בֵּית יִשְׂרָאֵל וּבֵית הַמֶּלֶךְ הֵאֲזִינוּ כִּי לָכֶם הַמִּשְׁפָּט בִּי-פֹחַ הַיֵּיתָם לְמִצְפָּה וְרֶשֶׁת פְּרוּשָׁה עַל-תָּבוֹר:	Hear this, <i>you</i> priests, And hearken, O house of Israel, And give ear, O royal house, For judgment on you <i>is</i> <i>impending</i> , Because you were a snare to Mizpah And a net spread out over Tabor.	
Hos 5:2	וַשַּׁחֲטוּ שָׂטִים הָעֹמְקִים וְאֲנִי מוֹסֵר לְכֻלָּם:	The backsliders had deep designs to slaughter, While <i>I passed</i> censure on all of them.	
Hos 5:3	אֲנִי יָדַעְתִּי אֶפְרַיִם וְיִשְׂרָאֵל לֹא-נִכְחַד 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 מַעֲלִיָּהֶם לָשׁוּב אֶל-אֱלֹהֵיהֶם כִּי רוּחַ זְנוּנִים בְּקִרְבָּם וְאֵת-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	וְעִנְיָה גְאוּן-יִשְׂרָאֵל בִּפְנֵיו וְיִשְׂרָאֵל וְאֶפְרַיִם יִכָּשְׁלוּ בְּעֹוֹנָם 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	בְּצֹאָנָם וּבְבָקָרָם יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה וְלֹא יִמָּצְאוּ חֵלֶץ 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 עִתָּה יֹאכְלֵם חֹדֶשׁ אֶת־חֻלְקֵיהֶם: ס	They have dealt treacherously with the LORD, For they have borne sons <i>who are</i> strangers, <i>And now they will be</i> <u>devoured in a month</u> along with their apportioned regions.	they will be devoured in a month ← <i>a month will devour</i> <i>them</i> .
Hos 5:8	תִּקְעוּ שׁוֹפָר בַּגִּבְעָה חֲצֹצֵרָה בְּרָמָה הֲרִיעוּ בֵּית אֲזָנִי אֲחֵרֶיךָ בְּנֵי־מִינִי:	Blow the ramshorn in <u>Gibeah</u> And the trumpet in Ramah. Sound the alarm <i>in</i> Beth- Aven. <i>Look</i> behind you, Benjamin.	Gibeah: see Josh 15:57.
Hos 5:9	אֶפְרַיִם לְשֹׁמֵה 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	הֵיוּ שָׂרֵי יְהוּדָה כַּמְסִיגֵי גְבוּל עֲלֵיהֶם אֲשַׁפּוֹד כַּמַּיִם עֲבַרְתִּי:	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 רָצוֹן מִשְׁפָּט כִּי הוֹאִיל הֶלֶךְ אַחֲרֵי־צִוּוֹ:	Ephraim <i>is</i> oppressed, Justice <i>has been</i> perverted, For he willingly <u>followed</u> <u>the commandment</u> .	perverted ← <i>broken</i> . followed the commandment: of 1 Ki 12:28 etc. [CB].
Hos 5:12	וְאֲנִי כַעַשׁ לְאֶפְרַיִם וְכַרְקָב לְבֵית 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־מִזְרוֹ וַיֵּלֶךְ אֶפְרַיִם אֶל־אַשּׁוּר וַיִּשְׁלַח אֶל־מֶלֶךְ יָרֵב וְהוּא לֹא יוֹכֵל לְרַפֵּא לָכֶם וְלֹא־יִגְהֶה מִכֶּם מִזֹּר:	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 כְּשִׁלְחַל לְאַפְרַיִם וְכַכְפִּיר לְבֵית יְהוּדָה אֲנִי אֲנִי אֶטְרֶף וְאֵלֶּךְ אֲשָׂא וְאִין מִצִּיל:	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	אֵלֶּךְ אֲשׁוּבָה אֶל־מְקוֹמִי עַד אֲשֶׁר־יֵאשְׁמוּ וּבִקְשׁוּ פָנַי בַּצָּר לָהֶם יִשְׁחַרְגְּנִי:	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 <i>diligently seek</i> me.	diligently seek ← <i>dawn-seek</i> .
Hos 6:1	לָבוּ וְנָשׁוּבָה אֶל־יְהוָה כִּי הוּא טָרַף וִירְפָאנוּ יָד וְיַחַבְשָׁנוּ:	“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 מִיָּמִים בִּיזֻם הַשְּׁלִישִׁי יִקְמְנוּ וְנִחְיֶה לְפָנָיו:	He will make us alive after <i>two days</i> ; On the <i>third day</i> 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 כְּשֹׁחַר נֶכּוֹן מוֹצֵא וַיָּבֹא כְּגֶשֶׁם לָנוּ כְּמִלְקוֹשׁ יֹרֶה 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	מָה אֶעֱשֶׂה־לָּךְ אֶפְרַיִם מָה אֶעֱשֶׂה־לָּךְ יְהוּדָה וְחִסְדְּכֶם כְּעָנַן־בֹּקֶר וְכִטְל מִשְׁכֵּם הַלֵּךְ:	What shall I do to you, Ephraim? What shall I do to you, Judah? For the compassion you <i>show</i> <i>Is just</i> as a cloud in the morning, And like the early dew, <i>Which</i> goes away.	
Hos 6:5	עַל־כֵּן חָצַבְתִּי בְּנִבְיָאִים הִרְגֵּיתִים בְּאִמְרֵי־פִי וּמִשְׁפָּטֶיךָ אֹר יֵצֵא:	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.	prophets: i.e. <i>false prophets</i> here. <hr/> my judgments on you: an objective suffix “you”. AV differs, subjective (<i>thy</i> <i>judgments</i>).
Hos 6:6	כִּי חֶסֶד חָפְצָתִי וְלֹא־זֶבַח וְדַעַת אֱלֹהִים מַעֲלֹת:	For I desired <i>mercy</i> And not <i>sacrifice</i>, And knowledge of God Rather than burnt offerings.	Matt 9:13, Matt 12:7. <hr/> <hr/> mercy: or <i>kindness</i> . The NT quotes use ἔλεος.

Hos 6:7	וְהֵמָּה כְּאַדָּם עָבְרוּ בְרִית שָׁם בְּגִדּוֹ בִי:	But they like <u>Adam</u> have transgressed the covenant; There, they dealt treacherously with me.	Adam: AV differs (<i>men</i>).
Hos 6:8	גִּלְעָד קִרְיַת פְּעֻלֵי אֹזֶן עֶקְבָּה מַדָּם:	Gilead is a town of workers of iniquity – A town stained with blood.	Gilead: see Gen 31:21.
Hos 6:9	וּכְחֵלֵי אִישׁ גְּדוּדִים חֵבֶר כְּהֲנָנִים דֶּרֶךְ יִרְצָחוּ-שִׁכְמָה כִּי זָמָה עָשׂוּ:	And as gangs wait <i>for</i> a man, So is a company of priests. On the road to <u>Shechem</u> they commit murder, For they perpetrate <u>wickedness</u> .	to Shechem: AV differs (<i>by consent</i>). wickedness: with connotations of <i>scheming</i> .
Hos 6:10	בְּבֵית יִשְׂרָאֵל רָאִיתִי *שַׁעֲרִירִיָּה *שֶׁעָרְוִיָּה שָׁם זָנוּת לְאַפְרַיִם נִטְמָא יִשְׂרָאֵל:	In the house of Israel I have seen a <u>horrible thing</u> . In that place <i>there is</i> the prostitution of Ephraim. Israel is defiled.	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.
Hos 6:11	גַּם-יְהוּדָה שֶׁת קָצִיר לָךְ בְּשׁוּבִי שְׁבוֹת עַמִּי: פ	For you also, Judah, He has appointed a reaping <i>time</i> , When I reverse the captivity of my people.	
Hos 7:1	כִּרְפָּאִי לְיִשְׂרָאֵל וְנִגְלָה עֲוֹן אֶפְרַיִם וְרַעוֹת שְׁמֵרוֹן כִּי פָּעְלוּ שֶׁקֶר וְגִנֵּב יָבֹא פָשַׁט גְּדוּד בַּחוּץ:	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.	
Hos 7:2	וּבְלִי-יֹאמְרוּ לְלִבָּם כָּל-רַעְתָּם זָכַרְתִּי עִתָּהּ סָבְבוּם מַעֲלֵלֵיהֶם נִגְדַּד פָּנָי הָיוּ:	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.	consider ← <i>say in their heart</i> .
Hos 7:3	בְּרַעְתָּם יִשְׁמַחוּ-מֶלֶךְ וּבִכְחֻשֵׁיהֶם שָׂרִים:	With their evil <i>deeds</i> they pleased the king, And with their falsehood, princes.	
Hos 7:4	כֻּלָּם מִנְּאֻפִּים כִּמוֹ תֹנֹר בַּעֲרָה מֵאֵפֶה יִשְׁבוֹת מַעִיר מִלֹּשׁ בָּצֵק עֲדַח-מִצָּתוֹ:	They <i>are</i> all adulterers, Like a baker's burning oven. Will he stop stoking <i>it</i> , Or kneading the dough before it <i>is</i> leavened?	There is no interrogative particle, but an interrogative sense seems to best fit the context. AV differs, translating noninterrogatively (declaratively).
Hos 7:5	יוֹם מִלְּפָנָיו הִחֲלוּ שָׂרִים חֲמַת מִיָּזֶן מָשַׁךְ יָדוֹ אֶת-לִצְעָאִים:	On the <i>festival</i> day of our king, The princes made <i>him</i> weak with the <u>intoxication</u> of wine. He stretched out his hand with the scoffers.	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 חֲמָה.

Hos 7:6	כִּי־קִרְבוּ כִתְנוֹר לִבָּם בְּאַרְבָּם כָּל־הַלַּיְלָה יִשֵּׁן אִפְהֶם בֶּקֶר הוא בעֵר כָּאֵשׁ לְהִבָּה:	For in their plotting they bring their hearts near to an oven. All night their baker sleeps, <i>But in the morning</i> , it burns like a blazing fire.	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.
Hos 7:7	כֻּלָּם יִחַמוּ כִתְנוֹר וְאָכְלוּ אֶת־שִׁפְטֵיהֶם כָּל־מְלִכֵיהֶם נָפְלוּ אִין־קִרָא בָהֶם אֵלִי:	They are all <i>as</i> hot as a furnace, And they have devoured their judges. All their kings have fallen; <i>There is no-one among them</i> <i>who calls to me</i> .	
Hos 7:8	אֶפְרַיִם בְּעַמִּים הוּא יִתְבּוֹלֵל אֶפְרַיִם הִיָּה עֵגֶה בְּלִי הַפּוּכָה:	Ephraim is mixing with the Gentiles; Ephraim is <i>like</i> a cake <i>which</i> <i>wasn't</i> turned over.	
Hos 7:9	אָכְלוּ זָרִים כֹּחוֹ וְהוּא לֹא יָדַע גַּם־שִׁיבָה זָרְקָה בּוֹ וְהוּא לֹא יָדַע:	Strangers have devoured his strength, And he does not <i>realize it</i> . Also grey hair is strewn over him, But he <i>is not aware of it</i> .	realize ... is ... aware ← <i>know ...</i> <i>knows</i> . Otiose, but see Gen 12:5.
Hos 7:10	וְעֵנָה גְאוֹן־יִשְׂרָאֵל בִּפְנֵיו וְלֹא־שָׁבוּ אֶל־יְהוָה אֱלֹהֵיהֶם וְלֹא בִקְשָׁהוּ בְּכָל־זֹאת:	And the pride of Israel testifies to his face, Yet they do not return to the LORD their God, <i>And for all this they do not</i> <i>seek him</i> .	
Hos 7:11	וַיְהִי אֶפְרַיִם כִּיֹּנָה פֹתָה אֵין לֵב מִצְרַיִם קִרָּאוּ אֲשׁוּר הִלְכוּ:	And Ephraim has become like an unsuspecting dove, Without <i>mettle</i> . They call out <i>to</i> Egypt; They go <i>to</i> Assyria.	mettle ← <i>a heart</i> .
Hos 7:12	כַּאֲשֶׁר יֵלְכוּ אֶפְרָיִם עָלֵיהֶם רִשְׁתִּי כְעוֹף הַשָּׁמַיִם אֲוִרֵידָם אִיסִּרָם כְּשִׁמְעַ לְעֵדָתָם: 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	אֵין לָהֶם כִּי־נָדְדוּ מִמְּנִי שָׂד לָהֶם כִּי־פָשְׁעוּ בִי וְאֲנֹכִי אֶפְדֶּם וְהִמָּה דִּבְרוּ עָלַי כְּזָבִים:	Woe to them, For they have wandered away from me. Devastation <i>be</i> upon them, For they have transgressed against me. <i>Although</i> I redeemed them, They <i>nevertheless</i> 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 יִתְגַּדְּדוּ יִסּוּרוּ בִּי:	And they did not call out to me in their heart, For they howled on their couches, Where they congregate for their food and wine. They have departed from me.	departed: AV differs (<i>rebel</i>), reading יסורו from סרר.
Hos 7:15	וְאֲנִי יִסְרַתִּי חֲזָקָתִי זְרוּעֹתַם וְאֵלַי יַחֲשִׁבוּ-רָע:	And I chastened <i>them</i> , And I strengthened their arms, Yet they devise wickedness against me.	
Hos 7:16	יָשׁוּבוּ לֹא עַל הָיוּ בִקְשֵׁת רַמְיָה יִפְּלוּ בַחֲרֵב שְׂרִיָּהֶם מִזַּעַם לְשׁוֹנָם זֶו לַעֲגָם בְּאֶרֶץ מִצְרַיִם:	They return, But not to the Most High. They are like an untrustworthy bow. Their princes fall by the sword Because of the insolence of their tongue. This is the cause of them suffering derision in the land of Egypt.	
Hos 8:1	אֶל-חֶפְצְךָ שֹׁפָר בִּנְשָׁר עַל-בֵּית יְהוָה יַעַן עֲבָרוּ בְרִיתִי וְעַל-תּוֹרָתִי פָשְׁעוּ:	Put the ramshorn to your mouth; War is coming like an eagle against the house of the LORD, Because they have transgressed my covenant And violated my law.	mouth ← palate.
Hos 8:2	לִי יִזְעָקוּ 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 מִמֶּנִּי הַשִּׁירוּ וְלֹא יִדְעָתִי בְּסֻפָּם וּזְהָבָם עָשׂוּ לָהֶם עֲצָבִים לְמַעַן יִכָּרֵת:	They have appointed kings, But not from me; They have appointed princes, But I did not acknowledge <i>it</i> . With their silver and their gold They have made themselves idols, Which <i>is</i> why they will be cut off.	acknowledge ← know. which is why: the more common meaning is <i>in order</i> <i>that</i> . Compare Isa 44:9. they will be cut off ← <i>it</i> (i.e. the people) will be cut off.
Hos 8:5	זָנַח עֲגֹלְךָ שִׁמְרוֹן חָרָה אִפִּי בָּם עַד-מָתִי לֹא יוֹכְלוּ נָקִין:	He has rejected your calf, 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 עֵגֶל שִׁמְרוֹן:	For the artificer who made it was from Israel – <i>A man, who is not God.</i> For Samaria's calf will become splinters.	<i>a man, who is not God: or it (is) not God.</i> The pronoun could refer to the artificer or the calf.
Hos 8:7	כִּי רוּחַ יִזְרְעוּ וְסוּפָתָהּ יִקְצְרוּ קִמָּה אֵין־לֹו צֶמַח בְּלִי יַעֲשֶׂה־קֶמַח אוֹלִי יַעֲשֶׂה זֵרִים יִבְלַעְהוּ:	For they have sown wind, But they will reap a hurricane. It has no standing corn; It is a shoot without yielding anything By which one can make flour. If perchance it does yield anything, Strangers will swallow it up.	
Hos 8:8	נִבְלַע יִשְׂרָאֵל עֲתָה הֵיוּ בְּגוֹיִם כִּכְלִי אֵין־חֶפֶץ בּוֹ:	Israel is swallowed up. Now they are among the Gentiles, Like an item in which <i>there</i> is no pleasure.	
Hos 8:9	כִּי־הִמָּה עָלוּ אֲשׁוּר פָּרָא בּוֹדֵד לוֹ אֶפְרַיִם הִתְנַו אֲהָבִים	For they went to Assyria, Like a wild donkey on its own. And Ephraim hired lovers.	
Hos 8:10	גַּם כִּי־יִתְּנוּ בְּגוֹיִם עֲתָה אֶקְבְּצֵם וַיִּחַלּוּ מִעֵט מִמָּשָׂא מִלֶּד שָׂרִים:	Even though they have hired lovers among the Gentiles, Now I will gather them, But they will profane <i>themselves</i> 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 profaned</i> .
Hos 8:11	כִּי־הִרְבָּה אֶפְרַיִם מִזְבְּחֹת לְחֹטָא הָיוּ־לוֹ מִזְבְּחֹת לְחֹטָא:	For Ephraim has increased <i>the number</i> of altars With which to sin. They have become altars For him to sin.	
Hos 8:12	*אכתוב-**אֶכְתֹּב־לוֹ *רבו **רַבִּי תוֹרָתִי בְּמוֹזָר נֶחֱשָׁבוּ:	I have written down for him {Q: The great things} [K: The greatness] in my law, But they were considered Something strange.	I have written down: the <i>ketiv</i> can be regarded as the <i>scriptio 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	זָבַחַי הִבֵּה־בִּי יִזְבְּחוּ בָשָׂר וַיֹּאכְלוּ יְהוָה לֹא רָצָם עֲתָה יִזְכֹּר עֲוֹנָם וַיִּפְקֹד חַטֹּאתָם הִמָּה מִצָּרִים יָשׁוּבוּ:	They offer the sacrifices which are gifts to me, And they eat the flesh, But the LORD does not accept them. Now he will remember their iniquity, And he will visit their sins. They will return to Egypt.	offer ← <i>sacrifice</i> . <hr/> the sacrifices which are gifts to me ← the sacrifices of my gifts. An epexegetic genitive.

Hos 8:14	<p>וַיִּשְׁכַּח יִשְׂרָאֵל אֶת־עֹשֶׂהוּ וַיִּבְנֶן הַיְכָלוֹת וַיהוּדָה הִרְבָּה עָרִים בְּצֻרוֹת וְשִׁלַּח־תִּי־אֵשׁ בְּעָרָיו וְאָכְלָה אֶרְמֹנֶיהָ: ס</p>	<p>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.</p>	
Hos 9:1	<p>אַל־תִּשְׂמַח יִשְׂרָאֵל אֶל־גִּיל בְּעַמִּים כִּי זָנִיתָ מֵעַל אֱלֹהֶיךָ אֶהְבֵּת אֶתְנָן עַל כָּל־גִּרְנוֹת דִּגָּן:</p>	<p>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.</p>	
Hos 9:2	<p>גֶּרֶן וַיִּקֶּב לֹא יִרְעֶם וְתִירוֹשׁ יִכָּחֵשׁ בָּהּ:</p>	<p>The threshing floor and the wine vat will not feed them, And the new wine in <i>the</i> <i>land</i> will fail.</p>	<p><i>the land</i> ← <i>it</i>, feminine, but no nearby feminine antecedent.</p>
Hos 9:3	<p>לֹא יֵשְׁבוּ בָאָרֶץ יְהוָה וְשָׁב אֶפְרַיִם מִצְרַיִם וּבָאֲשׁוּר טָמֵא יֹאכְלוּ:</p>	<p>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.</p>	
Hos 9:4	<p>לֹא־יִסְכוּ לַיהוָה יַיִן וְלֹא יַעֲרְבוּ־לוֹ זִבְחֵיהֶם כָּלֶחֶם אוֹנִים לָהֶם כָּל־אֲכָלֵיו יִטְמָאוּ כִּי־לֶחֶם לְנַפְשָׁם לֹא יִבּוֹא 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>. 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 מִשָּׁד מִצְרַיִם תִּקְבְּצֵם מִן הַתְּקַבְּרִים מִחֲמַד לְכִסְפָּם קִמוֹשׁ יִירָשֶׁם חוֹחַ בְּאֶהְלֵיהֶם:</p>	<p>For look, they have departed on account of the devastation. Egypt will <u>gather them</u>, And Memphis will bury them. <i>As for</i> their delightful silver <i>items</i>, Nettles will inherit them, <i>As will</i> thorn bushes in their <u>tents</u>.</p>	<p>gather them: i.e. <i>to their fathers</i>, in death. their delightful silver <i>items</i> ← <i>the delight of their silver</i>. <i>as will</i> thorn bushes in their tents: or (<i>and there will be</i>) thorn bushes in their tents.</p>

Hos 9:7	בָּאוּ יְמֵי הַפְקָדָה בָּאוּ יְמֵי הַשָּׁלֵם יִדְעוּ יִשְׂרָאֵל אֲנִי הַנְּבִיא מְשַׁגֵּל אִישׁ הָרוּחַ עַל רֹב עֲוֹנָךְ וְרַבָּה מִשְׁטָמָה:	The days of visitation are coming, The days of retribution are coming, <i>And</i> 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.	Luke 21:22.
Hos 9:8	צִפָּה אֶפְרַיִם עַם-אֱלֹהֵי נָבִיא פֶּחַ יְקוֹשׁ עַל-כָּל-דֶּרֶכָיו מִשְׁטָמָה בְּבֵית אֱלֹהָיו:	Ephraim <i>was</i> a watchman with my God. <i>As for</i> the prophet, The fowler's trap <i>is</i> set on all his ways. <i>There is</i> enmity in the house of his God.	<i>As for</i> the prophet (etc.): AV differs (also possible).
Hos 9:9	הָעֲמִיקוּ-שַׁחֲתוּ בְיָמֵי הַגִּבְעָה יִזְכּוֹר עֲוֹנָם יִפְקֹד חַטֹּאתֵם: ס	They have deeply corrupted <i>their ways</i> , As in the days of Gibeah. He will remember their iniquity; He will visit their sins.	Gibeah: see Josh 15:57.
Hos 9:10	כַּעֲנָבִים בַּמִּדְבָּר מְצֹאתִי יִשְׂרָאֵל כַּבְּכוּרָה בְּתֹאנָה בְּרֹאשֵׁיתָהּ רָאִיתִי אֲבוֹתֵיכֶם הָמָּה בָּאוּ בְּעַל-פְּעֹר וַיִּנָּזְרוּ לַבִּשְׁת וַיְהִי שְׁקוּצִים בְּאַהֲבָם:	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</i> they went to Baal-Peor; They consecrated themselves to a shameful thing And became abominations <u>with their acts of love</u> .	early days ← <i>beginning</i> . <hr/> with their acts of love ← <i>according to their loving</i> .
Hos 9:11	אֶפְרַיִם כָּעוֹף יִתְעוֹפֶף כְּבוֹדָם מִלֵּדָה וּמִבֶּטֶן וּמִהֲרִיזוֹן:	Ephraim <i>is</i> like a bird; Their glory has flown away. <i>They are deprived</i> of birth, Of pregnancy, and of conception.	pregnancy ← <i>womb</i> .
Hos 9:12	כִּי אִם-יִגְדְּלוּ אֶת-בְּנֵיהֶם וְשִׁבְּלֹתֵם מֵאָדָם בֵּי-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 כַּאֲשֶׁר-רָאִיתִי לְצֹר שְׁתוּלָה בְּנוּה וְאֶפְרַיִם לְהוֹצִיא אֶל-הָרֶג בְּנָיו:	Ephraim, as what I have seen in Tyre, <i>Was</i> planted in a pasture. But Ephraim <i>is on the point</i> <i>of bringing</i> its sons to the slayer.	bringing ← <i>bringing out</i> . Gerundial use of the infinitive.
Hos 9:14	תֵּן-לָהֶם יְהוָה מַה-תִּתֶּן תֵּן-לָהֶם רֶחֶם מְשַׁכֵּיל וְשָׁדִים צְמָקִים:	O LORD, give <i>them</i> ... – What will you give them? Give them a miscarrying womb and dried up breasts.	

Hos 9:15	<p>כָּל־רָעָתָם בַּגִּלְגָּל כִּי־שָׂם שָׂנְאֹתִים עַל רָע מַעַלְלֵיהֶם מִבֵּיתִי אֶגְרָשָׁם לֹא אוֹסֵף אֶהְבֵּתָם כָּל־שָׂרֵיהֶם סָרְרִים:</p>	<p>All the wickedness was in Gilgal, 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.</p>	<p>Gilgal ← <i>the Gilgal</i>.</p>
Hos 9:16	<p>הָכָה אֶפְרַיִם שָׂרָשָׁם יָבֵשׁ פְּרִי *בִּלִּי-**בִּלְיַעֲשׂוֹן גַּם כִּי יִלְדוּן וְהִמַּתִּי מִחֲמַדֵּי בִטְנָם: ס</p>	<p>Ephraim has been struck, Their root is dried up, And they do <u>not</u> produce fruit. Even if they do bear <i>children</i>, I will kill the delights of their womb.</p>	<p>not: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>.</p>
Hos 9:17	<p>יִמְאָסֵם אֱלֹהֵי כִי לֹא שָׁמְעוּ לֹא וַיְהִיו נִדְדִים בְּגוֹיִם: ס</p>	<p>My God has rejected them, For they have not heard him, And they have become wanderers among the Gentiles.</p>	
Hos 10:1	<p>גִּפְנוֹ בֹּקֵק יִשְׂרָאֵל פְּרִי יִשְׁוֶה־לֹא כָרֵב לְפָרְיוֹ הָרָבָה לְמִזְבְּחוֹת כְּטוֹב לְאַרְצוֹ הִיטִיבוּ מַצְבּוֹת:</p>	<p>Israel <i>is a luxuriant</i> 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 בָּקֵק.</p>
Hos 10:2	<p>חָלַק לִבָּם עֲתָה יֶאֱשָׁמוּ הוּא יַעֲרֶף מִזְבְּחוֹתָם יִשְׁדֹּד מַצְבּוֹתָם:</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 יֹאמְרוּ אֵין מֶלֶךְ לָנוּ כִּי לֹא יִרְאֵנוּ אֶת־יְהוָה וְהַמֶּלֶךְ מִה־יַּעֲשֶׂה־לָּנוּ:</p>	<p>For they will now say, “We <i>have</i> no king, For we have not feared the LORD”, And, “What would a king do for us?”</p>	
Hos 10:4	<p>דִּבְּרוּ דְּבָרִים אֱלוֹת שׁוֹא כָרַת בְּרִית וּפָרַח כְּרָאשׁ מִשְׁפָּט עַל תִּלְמֵי שָׂדֵי:</p>	<p>They have spoken words, Swearing <i>falsely</i>, 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	לְעִגְלוֹת בֵּית אָוֶן יִגְוּרוּ שָׁכֵן שִׁמְרוֹן כִּי־אֲבֵל עָלָיו עֲמֹ וּכְמָרְיוֹ עָלָיו יִגִּילוּ עַל־כְּבוֹדוֹ כִּי־גָלָה מִמֶּנּוּ:	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.	calves: i.e. <i>idolatrous images of (female) calves</i> .
Hos 10:6	גַּם־אוֹתוֹ לְאַשּׁוּר יִזְבֵּל מִנְחָה לְמֶלֶךְ יָרֵב בְּשָׁנָה אֶפְרַיִם יִקַּח וַיְבוֹשׁ יִשְׂרָאֵל מֵעֲצָתוֹ:	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.	
Hos 10:7	נִדְמָה שִׁמְרוֹן מִלֶּכָּה כְּקֶצֶף עַל־פְּנֵי־מַיִם:	Samaria <i>with</i> her king is reduced to silence, Like foam on the surface of the sea.	
Hos 10:8	וְנִשְׁמְדוּ בְּמֹת אָוֶן חֲטָאת יִשְׂרָאֵל קֹזַץ וְדִרְדָּר יַעֲלֶה עַל־מִזְבְּחוֹתָם וְאָמְרוּ לַהֲרִים כִּסּוֹנוֹ וְלִגְבָּעוֹת נָפְלוּ עֲלֵינוּ: ס	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 they will say to the mountains, “Cover us”, And to the hills, “Fall on us.”	Luke 23:30, Rev 6:16.
Hos 10:9	מִימֵי הַגְּבֵעָה חֲטָאת יִשְׂרָאֵל שָׁם עָמְדוּ לֹא־תִשְׁיָגֶם בְּגִבְעָה מִלְחָמָה עַל־בְּנֵי עֲלִיָּה:	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> ?	Gibeah (2x): see Josh 15:57. For the incident, see Judg 19 and 20. <hr/> did not: AV differs (not interrogative). <hr/> wicked men ← <i>sons of iniquity</i> .
Hos 10:10	בְּאוֹתִי וְאַסְרָם וְאַסְפּוּ עֲלֵיהֶם עַמִּים בְּאַסְרָם לִשְׁתִּי *עֵינָתָם **עֹנֶתָם:	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].	AV differs (<i>two furrows</i>), which Strong's Concordance refers to the <i>ketiv</i> .
Hos 10:11	וְאַפְרַיִם עֲגָלָה מִלְמָדָה אֶהְבֵּתִי לְדֹשׁ וְאֲנִי עֲבָרְתִּי עַל־טוֹב צֹאֲרָה אֲרַכִּיב אֶפְרַיִם יִחְרוֹשׁ יְהוּדָה יִשְׁדָּד־לּוֹ יַעֲקֹב:	But Ephraim <i>is</i> a trained calf, <i>Which</i> likes to tread <u>corn</u> , And I <u>passed over the</u> <u>beauty of her neck</u> . I will cause Ephraim to be ridden, And Judah will plough, And Jacob will harrow for him.	I passed over the beauty of her neck: the farming context would suggest re-pointing על as על, <i>yoke</i> , perhaps giving <i>I passed a</i> <i>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).

Hos 10:12	זָרְעוּ לָכֶם לְצִדְקָה קִצְרוּ לְפִי־חֶסֶד גִּירוּ לָכֶם גֵּר וְעַתָּה לְדָרוֹשׁ אֶת־יְהוָה עַד־יָבֹוא וַיֵּרָא צֶדֶק לָכֶם:	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.	
Hos 10:13	חֲרַשְׁתֶּם־רָשָׁע עוֹלָתָה קִצְרַתֶּם אֲכַלְתֶּם פְּרִי־כַחַשׁ כִּי־בִטַחְתָּ בְּדֶרֶךְךָ בְּרָב גְּבוּרֶיךָ:	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.	Compare the verse with Job 4:8.
Hos 10:14	וְקָאֵם שָׂאוֹן בְּעַמּוֹךָ וְכָל־מִבְצָרֶיךָ יוֹשֵׁד כְּשֹׂד שָׁלְמָן בֵּית אַרְבָּאל בְּיוֹם מִלְחָמָה אִם עַל־בָּנִים רָטְשָׁה:	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 <i>with her</i> sons.	with <i>her</i> sons: or <i>on (her) sons</i> .
Hos 10:15	כָּכָה עֲשֶׂה לָכֶם בֵּית־אֵל מִפְּנֵי רָעַת רַעְתְּכֶם בְּשׁוֹחַר נַדְמָה נִדְמָה מֶלֶךְ יִשְׂרָאֵל:	So shall Beth-El do to you, Because of <i>your</i> great wickedness; At dawn, the king of Israel will be <u>utterly reduced to</u> <u>silence</u> .	your great wickedness ← <i>the</i> <i>wickedness of your wickedness</i> . utterly reduced to silence: <i>niphal</i> infinitive absolute.
Hos 11:1	כִּי נָעַר יִשְׂרָאֵל וְאֶהְבֵּהוּ וּמִמִּצְרַיִם קָרָאתִי לְבָנִי:	When Israel <i>was</i> a child, I loved him, And I called my son from Egypt .	Matt 2:15.
Hos 11:2	קָרְאוּ לָהֶם בֶּן הָלְכוּ מִפְּנֵיהֶם לְבַעֲלִים יִזְבְּחוּ וּלְפִסְלִים יִקְטְרוּ:	<i>As they called them</i> , So they departed from their presence. They sacrificed to the Baalim, And they burnt incense to carved images.	they called them: [CB], i.e. <i>the</i> <i>prophets called them</i> .
Hos 11:3	וְאֲנִי תִרְגַּלְתִּי לְאַפְרַיִם קַחֵם עַל־זְרוּעֵתָיו וְלֹא יָדְעוּ כִּי רָפִאתִים:	And I taught Ephraim to walk, Taking them by <i>their arms</i> , But they did not know that I had healed them.	their arms ← <i>his arms</i> .

Hos 11:4	בְּחַבְלֵי אָדָם אֲמַשְׁכֶּם בַּעֲבֹתוֹת אֲהָבָה וְאֶהְיֶה לָהֶם כַּמְרִימִי עַל עַל לְחִיָּהֶם וְאֶט אֱלֹיו אוֹכִיל:	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 <u>them</u> And fed <i>them</i> .	human cords ← <i>cords of Adam</i> . to them ← <i>to him</i> .
Hos 11:5	לֹא יָשׁוּב אֶל-אֶרֶץ מִצְרַיִם וְאֲשׁוּר הוּא מַלְכוֹ כִּי מֵאֲנֹ לְשׁוּב:	He shall not return to the land of Egypt, Or <i>go to</i> Assyria, which was his king When they refused to repent.	AV differs, including in time frame.
Hos 11:6	וְחֶלֶה חֶרֶב בְּעָרָיו וְכִלְתָּהּ בְּדָוִו וְאָכְלָה מִמַּעֲצוֹתֶיהֶם:	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.	was wielded ← <i>was being</i> <i>hurled</i> . Participle of חוּל. 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> . AV differs, including ָ
Hos 11:7	וְעַמִּי תְלוּאִים לְמִשׁוּבָתִי וְאֶל-עַל יִקְרָאֵהוּ 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 אֶתֶּנֶךְ אֶפְרַיִם אֲמַגֵּנֶךְ יִשְׂרָאֵל אֵיךְ אֶתֶּנֶךְ כְּאֶדְמָה אֲשִׁימֶךְ כְּצִבְאִים נְהַפֵּךְ עָלַי לְבִי יַחַד נִכְמְרוּ נְחוּמִי:	How <i>could</i> I give you up, Ephraim, Or deliver you up, Israel? How <i>could</i> I give you up, like Admah, Or make you like Zeboim? My heart has turned within me; My consolations are altogether kindled.	
Hos 11:9	לֹא אַעֲשֶׂה חֲרוֹן אַפִּי לֹא אָשׁוּב לְשַׁחַת אֶפְרַיִם כִּי אֵל אֲנִכִּי וְלֹא-אִישׁ בְּקִרְבִּי קְדוֹשׁ וְלֹא אָבוּא 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 עִיר. AV differs (<i>into the city</i>), from root עוּר.
Hos 11:10	אַחֲרֵי יְהוָה יִלְכוּ כְּאֶרֶיָּה יִשְׂאָג כִּי-הוּא יִשְׂאָג וַיַּחֲרֹדוּ בָנִים 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	יִחַרְדּוּ כַּצֹּפֹר מִמִּצְרַיִם וְכִיּוֹנָה מֵאַרְצֵי אֲשׁוּר וְהוֹשְׁבֵתֵיהֶם עַל-בֵּיתֵיהֶם 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	סָבְבָנִי בִלְחָשׁ אֶפְרַיִם וּבִמְרֹמָה בֵּית יִשְׂרָאֵל וַיהוָה עַד רֹד עִם-אֵל וְעִם-קְדוֹשִׁים נְאֻמוֹ:	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 רוּד. AV differs (rules), taking it from רָדָה.
Hos 12:1	אֶפְרַיִם רֹעָה רוּחַ וְרֹדֶף קָדִים כָּל-הַיּוֹם כְּזָב וְשׂוֹד יִרְבֶּה וּבְרִית עִם-אֲשׁוּר יְכַרְתּוּ וְשֶׁמֶן לְמִצְרַיִם יוֹבֵל:	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 וּלְפָקֶד עַל-יַעֲקֹב כְּדַרְכָּיו כְּמַעֲלָלָיו יֵשִׁיב 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	בִּבְטֶן עָקַב אֶת-אֲחִיו וּבְאוֹנוֹ שָׂרָה אֶת-אֱלֹהִים:	In the womb he supplanted his brother, And in his strength he <u>wrestled with God</u> .	wrestled with God: see Gen 32:28.
Hos 12:4	וַיִּשָּׁר אֶל-מְלָאֲכָל וַיִּכַּל בָּכָה וַיִּתְחַנֵּן-לוֹ בֵּית-אֵל יִמְצְאוּ וְשֵׁם יְדַבֵּר עִמָּנוּ:	And he contended with the angel, And he <u>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</i> <i>prevailed</i> ; see [CB] here, and [CB]'s note at Gen 32:28.
Hos 12:5	וַיהוָה אֱלֹהֵי הַצְבָּאוֹת יְהוָה זִכְרוֹ:	And the LORD <i>is</i> the God of hosts; The LORD <i>is</i> his memorial <i>name</i> .	
Hos 12:6	וְאַתָּה בְּאֵלֶיךָ תָּשׁוּב חֶסֶד וּמִשְׁפָּט שֹׁמֵר וְקוֹה אֶל-אֱלֹהֶיךָ תִּמְד:	And you will return to your God. Keep mercy and judgment, And wait for your God, always.	
Hos 12:7	כְּנֻעַן בִּידוֹ מֵאֲזֵי מֵרְמָה לַעֲשֹׂק אֶהָב:	<i>He is</i> a merchant. In his hand are false balances; He loves to defraud.	

Hos 12:8	וַיֹּאמֶר אֶפְרַיִם אֶךְ עֲשֵׂרְתִי מִצָּאתִי אֲזֶן לִי כָּל-יִגְיֵעִי לֹא יִמָּצְאוּ-לִי עֹנֹן אֲשֶׁר-חָטָא:	And Ephraim said, “Surely I have become rich; I have found wealth for myself. <i>In</i> all my labours they will not find in me <i>any</i> wrongdoing, Which <i>would be</i> sin.”	
Hos 12:9	וְאֲנֹכִי יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם מִצְרַיִם עַד אֲשִׁיבֶךָ בְּאֶהָלַיִם בְּיָמֵי 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	וְדִבַּרְתִּי עַל-הַנְּבִיאִים וְאֲנֹכִי חֲזֹנֹן הִרְבֵּיתִי וּבִיד הַנְּבִיאִים אֲדַמָּה:	And I have spoken through the prophets, And I have increased <i>the</i> <i>number of</i> visions, And I have given metaphors through the intermediacy of the prophets.	intermediacy ← <i>hand</i> .
Hos 12:11	אִם-גִּלְעָד אֲזֶן אֶדְ-שׁוּא הִזִּי בְּגִלְגָּל שׁוֹרִים זִבְחוֹ גָם מִזִּבְחוֹתֶם כְּגָלִים עַל תַּלְמֵי שָׂדֵי:	<i>Is</i> Gilead vanity? Surely they are falsehood. They sacrifice oxen in Gilgal, And their altars <i>are</i> like heaps of stones in the furrows of the field.	Gilead: see Gen 31:21. Gilgal ← <i>the Gilgal</i> .
Hos 12:12	וַיִּבְרַח יַעֲקֹב שָׂדֵה אַרָם וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה וּבְאִשָּׁה שָׁמֶר:	And Jacob fled <i>to</i> the country of Aramaea, And Israel served <i>there</i> for a <i>wife</i> , And for a <i>wife</i> he kept <i>sheep</i> .	Israel: Jacob's later name, referring to the man, not the nation. wife ... wife: otiose, but see Gen 12:5.
Hos 12:13	וּבְנָבִיא הָעֵלָה יְהוָה אֶת-יִשְׂרָאֵל מִמִּצְרַיִם וּבְנָבִיא נִשְׁמָר:	And <i>by a prophet</i> The LORD brought Israel up out of Egypt, And <i>by a prophet</i> He was guarded.	by a prophet (2x): i.e. <i>by Moses</i> .
Hos 12:14	הַכְּעִים אֶפְרַיִם תִּמְרוּרִים וְדָמָיו עָלָיו יִטּוֹשׁ וְחִרְפָּתוֹ 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	כַּדְּבַר אֶפְרַיִם רָתַת נִשָּׂא הוּא בְּיִשְׂרָאֵל וַיֵּאשֶׁם בִּבְעַל וַיָּמָת:	When Ephraim <i>spoke of</i> <i>trembling</i> , He carried <i>weight</i> in Israel, But he became guilty with Baal And died.	spoke of trembling: or <i>spoke</i> , (there was) <i>trembling</i> . [BDB] admits both.

Hos 13:2	וַעֲתָהּ יוֹסִפוּ לַחֲטֹא וַיַּעֲשׂוּ לָהֶם מַסֶּכֶה מִכֶּסֶּפֶם כְּתִבּוֹנָם עֲצָבִים מַעֲשֵׂה חֲרָשִׁים כָּלָה לָהֶם הֵם אֱמֹרִים זִבְחֵי אָדָם עֲגֻלִּים יִשְׁקֹוּ:	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 <u>those who sacrifice</u> <u>men</u> kiss the calves.”	those <i>who</i> sacrifice men: AV differs (<i>men who sacrifice</i>).
Hos 13:3	לָכֵן יִהְיוּ כַעֲנַן־בֹּקֶר וְכֶטֶל מִשְׁכִּים הַלֵּךְ כִּמְזֹל יִסְעַר מִגֶּרֶן וְכַעֲשָׁן מֵאַרְבֶּה:	Therefore they shall be like the <u>cloud in the morning</u> , And like the early dew <i>which evaporates</i> ; Like chaff blown away from the threshing floor, And like smoke from a chimney.	cloud in the morning ← <i>cloud of the morning</i> . evaporates ← <i>goes</i> .
Hos 13:4	וְאֲנֹכִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרַיִם וְאֱלֹהִים זֹלָתִי לֹא תִדְעַע וּמוֹשִׁיעַ אֲנִי בִלְתִּי:	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	אֲנִי יָדַעְתִּיךָ בַּמִּדְבָּר בְּאֶרֶץ תְּלָאבוֹת:	I knew you in the desert, In the land of drought.	
Hos 13:6	כִּמְרֵעִיתָם וַיִּשְׂבְּעוּ שָׂבָעוּ וַיֵּרָם 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	וְאֲנִי לָהֶם כִּמֹּז־שַׁחַל כְּנֶמֶר עַל־דֶּרֶךְ אֲשׁוּר:	And I was to them like a lion; I will watch like a leopard by the <i>wayside</i> .	
Hos 13:8	אֶפְגָּשָׁם כְּדָב שׂוֹל וְאֶקְרַע סִגּוֹר לִבָּם וְאֶכְלֶם שָׁם כְּלָבִיא 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	אֱהִי מֶלֶכְךָ אֲפֹא וְיוֹשִׁיעֶךָ בְּכָל-עָרֶיךָ וְשִׁפְטֶיךָ אֲשֶׁר אָמַרְתָּ תִּנְהַלִּי מֶלֶךְ וְשָׂרִים:	I will be your king. Where <i>is</i> he who can save you in all your cities, And your rulers regarding whom you said, “Give me a king and princes”?	rulers ← <i>judges</i> , but also <i>rulers</i> .
Hos 13:11	אֶתֵּן-לָךְ 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	צָרוּל עֵזֶן 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 יָבֹאוּ לוֹ הוּא-בֶן לֹא חָכָם כִּי-עַתָּה 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 of <i>the</i> womb.	time will not stand still: AV differs (<i>he should not stay</i>).
Hos 13:14	מִיַּד שְׂאוֹל אֶפְדֶּם מִמּוֹת אֲנֹאֲלֵם אֱהִי דְבָרֶיךָ מוֹת אֱהִי קִטְבְּךָ שְׂאוֹל נָחַם יִסְתֵּר מֵעֵינַי:	I will deliver them from the <u>power</u> of the grave; I will redeem them from death. O death, I will be a plague on you; O grave, I will be your destruction. <u>Repentance will be hidden</u> <u>from my eyes.</u>	1 Cor 15:55. 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 יִפְרִיא יָבוֹא קָדִים רוּחַ יְהוָה מִמִּדְבָּר עָלָה וַיְבֹשׂ מְקוֹרוֹ וַיִּחַרֶב מַעֲיָנוֹ הוּא יִשְׁסֶה אוֹצָר כָּל-כֹּלֵי 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</u> object.	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> , בּוֹשׁ being cognate with יָבַשׁ. precious ← <i>desirable</i> .
Hos 13:16	תִּאֲשַׁם שְׁמֶרֶזֶן כִּי מָרְתָה בְּאַלְהֶיהָ בַּחֲרָב יִפְּלוּ עַלְלֵיהֶם יִרְטְשׁוּ וְהָרִיתוּ יִבְקָעוּ: פ	Samaria will <u>bear her</u> <u>guilt</u> , For she has rebelled against her God. They will fall by the sword. Their children will be torn apart, And <u>his</u> pregnant <i>women</i> 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 בַּעֲוֹנֶךָ:	Return, Israel, to the LORD your God, For you have stumbled in your iniquity.	

Hos 14:2	קָחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יְהוָה אִמְרוּ אֵלָיו כָּל־תּוֹעֵב עוֹן וְקַח־טוֹב וְנִשְׁלְמָה פָּרִים שְׁפָתֵינוּ:	Take with you words, And return to the LORD, And say to him, “Take <i>away</i> all <i>our</i> iniquity, Receive <i>us</i> favourably, And we will repay <i>with the</i> <i>calves of our lips</i> .	<i>with the calves of our lips</i> : regrouping the letters and re- pointing, פָּרִי מְשַׁפְּתֵינוּ, 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־נֹאמַר עוֹד אֱלֹהֵינוּ לַמַּעֲשֶׂה יְדִינוּ 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</i> that through you The orphan receives compassion.”	
Hos 14:4	אֶרְפָּא מְשׁוּבָתָם אֶהְבֶּם נִדְבָה כִּי שָׁב אִפִּי מִמֶּנּוּ:	“I will heal their apostasy, I will love them freely, For my anger will have turned from <i>him</i> .	him: i.e., [CB], <i>Israel</i> .
Hos 14:5	אֶהְיֶה כְּטֹל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשְׁנָה וְיֵד שָׁרְשָׁיו כַּלְבָּנוֹן:	I will be like dew to Israel, And he will flourish like a lily, And he will <u>strike root</u> As <i>trees do in</i> Lebanon.	strike root ← <i>strike his roots</i> .
Hos 14:6	יִלְכוּ יִנְקוּתָיו וְיִהְיֶה כְּזֵית הַדֹּד וְרִיחַ לוֹ כַּלְבָּנוֹן:	His shoots will <u>spread</u> , And his splendour will be like an olive tree, And he will <i>have</i> a scent As <i>aromatic trees do in</i> Lebanon.	spread ← <i>go; flow</i> .
Hos 14:7	יָשׁוּבוּ יֹשְׁבֵי בְצֵלֹו יַחֲיוּ דָגָן וְיִפְרְחוּ כַּגֶּפֶן זָכְרוּ בֵּינָם לְבָנוֹן: ס	And they who dwell in his shadow will return, And they will <u>revive like</u> corn And flourish like the vine. Their <u>memorial</u> will be like the wine of Lebanon.	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. <hr/> memorial: AV differs (<i>scent</i>).
Hos 14:8	אֶפְרַיִם מַה־לִּי עוֹד לַעֲצָבִים אֲנִי עֲנִיתִי וְאֲשׁוּרֵנוּ אֲנִי כַּבְּרוֹשׁ רַעְנָן מִמֶּנִּי פִרְיָךְ נִמְצָא:	Ephraim will say, ‘What <i>have</i> I <i>to do</i> with idols any more?’ And I will answer and regard him. I will be like a green cypress; And from me your fruit will be found.	
Hos 14:9	מִי חָכָם וַיֵּבֶן אֱלֹהֵי נִבּוֹן וַיִּדְעוּם כִּי־יִשְׁרָיִם דְּרָכֵי יְהוָה וַצַּדִּיקִים יִלְכוּ בָּם וּפְשָׁעִים יִכָּשְׁלוּ בָּם:	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.”	

Joel 1:1	דְּבַר־יְהוָה אֲשֶׁר הָיָה אֶל־יוֹאֵל בֶּן־פֶּתוּאֵל:	The word of the LORD which came to Joel the son of Pethuel.	came ← <i>became</i> .
Joel 1:2	שְׁמַעוּ־זאת הַזְקֵנִים וְהָאֲזִינוּ כָּל יוֹשְׁבֵי הָאָרֶץ הֲהִיְתָה זֹאת בְּיָמֵיכֶם וְאִם בְּיָמֵי אֲבוֹתֵיכֶם:	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?	
Joel 1:3	עֲלֶיהָ לְבָנֵיכֶם סִפְּרוּ וּבְנֵיכֶם לְבָנֵיהֶם וּבְנֵיהֶם לְדֹר אַחֵר:	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.	
Joel 1:4	יָתֵר הַגִּזְזִים אָכַל הָאֲרָבָה וְיָתֵר הָאֲרָבָה אָכַל הַיֵּלֶק וְיָתֵר הַיֵּלֶק אָכַל הַחֲסִיל:	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.	
Joel 1:5	הִקְיֵצוּ שְׂכֹרִים וּבְכוּ וְהִילְלוּ כָּל־שְׂתֵי יַיִן עַל־עֲסִים 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־גוֹי עָלָה עַל־אֶרְצִי עָצוֹם וְאִין מִסְפָּר שָׁנָיו שֵׁנִי אֲרִיה 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 לְשֹׁמֶה וּתְאֵנָתִי לְקִצָּפָה חֲשֹׁף חֲשָׁפָה וְהַשְׁלִיד הַלְּבִינו שְׂרִיגָה:	It has made my vine a desolation And my fig tree splinters. It has <u>stripped</u> it <u>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 כְּבָתוּלָה חֲגֶרֶת־שָׁק עַל־בָּעַל נְעוּרֶיהָ:	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 מִנֹּחַח וְנִסְךְ מִבֵּית יְהוָה אָבְלוּ הַכֹּהֲנִים מִשְׁרָתִי 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	שָׂדֶד שָׂדָה אָבְלָה אֲדָמָה כִּי שָׂדֶד דָּגָן הוֹבִישׁ תִּירוֹשׁ אֲמָלַל 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	הַבִּישׁוּ אֶפְרַיִם הִילִילוּ כְרָמִים עַל־חֹטָא 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 רִמּוֹן גַּם־תָּמָר וְתַפּוּחַ כָּל־עֵצֵי הַשָּׂדֶה יֵבֶשׁוּ כִּי־הַבִּישׁ שָׁשׂוֹן מִזֶּבְנֵי 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	חַגְרוּ וְסַפְדוּ הַכֹּהֲנִים הִילִילוּ מִשְׁרָתִי מִזְבֵּחַ בָּאוּ לִינוּ בְּשָׁקִים מִשְׁרָתִי אֱלֹהֵי כִי נִמְנָע מִבֵּית אֱלֹהֵיכֶם מִנֹּחַח וְנִסְךְ:	Gird yourselves and mourn, <i>you</i> priests; Howl, <i>you</i> 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 קִרְאוּ עֲצָרָה אִסְפוּ זִקְנִים כָּל יֹשְׁבֵי הָאָרֶץ בֵּית יְהוָה אֱלֹהֵיכֶם וְזַעְקוּ 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 מִשְׁדֵּי יָבוֹא:	Alas for the day! For the day of the LORD <i>is</i> near, And it will come as devastation from the ALMIGHTY.	Rev 1:10.

Joel 1:16	הֲלוֹא נִגְדַּד עֵינֵינוּ אֲכָל נִכְרַת מִבֵּית אֱלֹהֵינוּ שְׂמֵחָה וְגִיל: מִבֵּית 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	עֲבָשׁוּ פְּרִדּוֹת תַּחַת מִגְרָפְתֵיהֶם נִשְׁמָו אֲצֵרוֹת נִהָרְסוּ מִמִּגְרָוֹת כִּי הִבִּישׁ דָּגָן:	The seeds decay under their covering soil, The storehouses have been laid waste, The garnerers have been demolished, For the corn <i>supply</i> has dried up.	
Joel 1:18	מִה־נִּנְאָנְתָה בְּהֶמָּה נִבְכּוּ עֹדְרֵי בָקָר כִּי אֵין מְרֻעָה לָהֶם גַּם־עֹדְרֵי הָצֹאן נֶאֱשָׁמוּ:	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 אֲכָלָה נְאוֹת מִדְבָּר וְלֹהֶבָה לִהְטָה 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 תִּעְרֹג אֵלֶיךָ כִּי יִבְשׁוּ אֲפִיקֵי מַיִם וְאֵשׁ אֲכָלָה 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 וְהִרְעִו בְּהָר קִדְשִׁי יִרְגְּזוּ כָּל 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 <u>tremble</u> , For the day of the LORD is coming, For <i>it is</i> near.	Rev 1:10. <hr/> <hr/> my holy mountain ← <i>the</i> <i>mountain of my holiness</i> , a Hebraic genitive. <hr/> tremble: or <i>stand in awe</i> . <hr/>
Joel 2:2	יוֹם חֹשֶׁךְ וְאִפְלָה יוֹם עָנָן וְעֶרְפָּל כְּשַׁחַר פָּרָשׁ עַל־הַהָרִים עִם רַב וְעֲצוֹם כְּמָהוּ לֹא נִהְיָה מִן־הָעוֹלָם וְאַחֲרָיו לֹא יוֹסֵף עַד־שָׁנֵי דָּוָר וְדָוָר:	<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 of generation</u> 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/> ancient time ← <i>the age</i> . <hr/> in the years ← <i>up to the years</i> . <hr/>

Joel 2:3	<p>לִפְנֵי אֲכָלָהּ אֵשׁ וְאַחֲרָיו תִּלְהֹט לְהַבָּה כְּגֹן־עֵדֶן הָאָרֶץ לִפְנֵי וְאַחֲרָיו מִדְּבַר שְׁמָמָה וְגַם־פְּלִיטָה לֹא־הִיְתָה לוֹ:</p>	<p>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</i> escapes <i>it</i>.</p>	<p>them (4x) ← <i>it / him</i>, which we take as referring to the people of the previous verse.</p> <hr/> <p>desolate desert ← <i>desert of desolation</i>, a Hebraic genitive.</p>
Joel 2:4	<p>כְּמֵרָאָה סוּסִים מֵרָאָהוּ וּכְפָרָשִׁים בֵּין יְרוּצֹון:</p>	<p>Their appearance <i>is</i> as the appearance of horses, And they run like horsemen.</p>	
Joel 2:5	<p>בְּקוֹל מְרַכְבוֹת עַל־רֹאשֵׁי הַהָרִים יִרְקְדֹון בְּקוֹל לַהֵב אֵשׁ אֲכָלָה קֶשׁ כְּעַם עֲצוּם עָרוּךְ מִלְחָמָה:</p>	<p>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.</p>	<p>flame ← <i>flame of fire</i>.</p> <hr/> <p>a powerful people ← <i>as a powerful people</i>. The <i>ke</i> perhaps denoting intensity. Compare [AnLx], ָ II (c).</p>
Joel 2:6	<p>מִפְּנֵי יַחֲלִי עַמִּים כָּל־פָּנִים קִבְּצוּ פְּאֻרוֹר:</p>	<p>In their presence nations will writhe; All faces will <u>lose</u> <i>their</i> shine.</p>	<p>lose ← <i>gather in</i>.</p>
Joel 2:7	<p>כְּגִבּוֹרִים יִרְצֹון כְּאִנְשֵׁי מִלְחָמָה יַעֲלוּ חוֹמָה וְאִישׁ בְּדַרְכּוֹ יִלְכֹון וְלֹא יַעֲבֹטוּן אֶרְחוֹתָם:</p>	<p>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>.</p>	<p>ranks ← <i>their ranks</i>.</p>
Joel 2:8	<p>וְאִישׁ אָחִיו לֹא יִדְחָקוֹן גִּבֹּר בְּמַסְלָתוֹ יִלְכֹון וּבְעֵד הַשֵּׁלַח יָפְלוּ לֹא יִבָּצְעוּ:</p>	<p>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 do not break up <u>the</u> <u>formation</u>.</p>	<p>his neighbour ← <i>his brother</i>.</p> <hr/> <p>they do not break up <i>the formation</i>: AV differs (<i>they shall not be wounded</i>).</p>
Joel 2:9	<p>בְּעִיר יִשְׁקוּ בְּחוֹמָה יִרְצֹון בְּבָתִּים יַעֲלוּ בְּעֵד הַחֲלוּנִים יָבֹאוּ כְּגֵנֵב:</p>	<p>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.</p>	
Joel 2:10	<p>לִפְנֵי רָגְזָה אֶרֶץ רָעָשׁוּ שָׁמַיִם שֶׁמֶשׁ וְיָרֵחַ קָדְרוּ וְכוֹכְבֵּים אָסְפוּ נִגְהָם:</p>	<p>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.</p>	<p>withdraw ← <i>gather in</i>; a different word from Joel 2:6.</p>

Joel 2:11	וַיְהִי־הָיָה נָתַן קוֹלוֹ לִפְנֵי חֵילוֹ כִּי רַב מְאֹד מַחֲנֵהוּ כִּי עָצוֹם עָשָׂה דְבָרוֹ כִּי־גָדוֹל 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</i> the day of the LORD , And quite terrible, And who <i>can</i> endure it?	Rev 1:10.
Joel 2:12	וְגַם־עַתָּה נֹאמֶ־יְהוָה שִׁבוּ עָדִי בְּכָל־לִבְבְּכֶם וּבְצֹם וּבִבְכִי וּבְמִסְפָּד:	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	וְקִרְעוּ לְבַבְכֶם וְאַל־בְּגָדֵיכֶם וּשׁוּבוּ אֶל־יְהוָה אֱלֹהֵיכֶם כִּי־חַנּוּן וְרַחוּם הוּא אֲרֹךְ אַפִּים וְרַב־חֶסֶד וְנֶחֱם עַל־הָרָעָה:	And tear your heart, And not your clothes, And return to the LORD your God, For he <i>is</i> gracious and merciful, Longsuffering and of great kindness, Who <u>repents of doing harm</u> .	for he <i>is</i> gracious and merciful (etc.): compare Jonah 4:2. repents of <i>doing harm</i> : i.e. <i>is open to a change of heart if warranted by repentance of the sinners in view</i> .
Joel 2:14	מִי יוֹדַע יָשׁוּב וְנֶחֱם וְהִשְׁאִיר אַחֲרָיו בְּרָכָה מִנְחָה וְנֹסֶף לִיהוָה אֱלֹהֵיכֶם: פ	Who knows <i>if they</i> will return and repent, And leave a gift <u>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. gift: or <i>blessing</i> . behind ← <i>behind them</i> .
Joel 2:15	תִּקְעוּ שׁוֹפָר בְּצִיּוֹן קִדְשׁו־צֹם קְרֹאוּ עֲצָרָה:	Sound the ramshorn in Zion, <u>Hold a holy fast</u> ; Proclaim a solemn assembly.	hold a holy fast ← <i>sanctify a fast</i> .
Joel 2:16	אַסְפוּ־עַם קִדְשׁו־קָהֶל קִבְּצוּ זִקְנִים אֲסָפוּ עוֹלָלִים וַיִּנְקִי שָׂדִים יֵצֵא חֲתָן מִחֲדָרוֹ וְכֻלָּה מִחֲפָתָהּ:	Gather the people, <u>Proclaim a holy convocation</u> , Assemble the elders; Gather the children And those <i>who are</i> <u>breastfed</u> . 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	<p>בֵּין הָאוֹלָם וְלִמְזִבַּח יִבְכוּ הַכֹּהֲנִים מִשְׁרָתֵי יְהוָה וַיֹּאמְרוּ חֹסֶה יְהוָה עַל-עַמּוֹד וְאַל-תִּתֵּן נַחֲלֶתְךָ לְחֹרֶפֶה לְמִשְׁלָבָם גּוֹיִם לָמָּה יֹאמְרוּ בְּעַמִּים אֵיךְ אֱלֹהֵיהֶם:</p>	<p>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 <u>would have a proverb</u> against them. <u>Why should those among the Gentiles say,</u> ‘Where <i>is</i> their God?’ ”</p>	<p>would have a proverb: AV differs (<i>should rule</i>), also possible, but less suited to the context.</p> <hr/> <p>why should those among the Gentiles say (etc.): compare Ps 79:10.</p>
Joel 2:18	<p>וַיִּקְנָא יְהוָה לְאַרְצוֹ וַיַּחֲמַל עַל-עַמּוֹ:</p>	<p>And the LORD will be zealous for his land, And he will spare his people.</p>	
Joel 2:19	<p>וַיַּעַן יְהוָה וַיֹּאמֶר לְעַמּוֹ הִנְנִי שִׁלַּח לָכֶם אֶת-הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר וּשְׁבַעְתֶּם אֹתוֹ וְלֹא-אַתֶּן אֶתְכֶם עוֹד חֹרֶפֶה בַּגּוֹיִם:</p>	<p>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.</p>	
Joel 2:20	<p>וְאֶת-הַצִּפּוֹנִי אֶרְחִיק מֵעַלְיֶכֶם וְהִדַּחְתִּיו אֶל-אֶרֶץ צִיָּה וּשְׁמָמָה אֶת-פָּנָיו אֶל-הַיָּם הַקִּדְמֹנִי וְסָפוּ אֶל-הַיָּם הָאַחֲרוֹן וְעָלָה בָאִשׁוֹ וְתָעַל צַחֲנָתוֹ כִּי הִגְדִּיל לַעֲשׂוֹת:</p>	<p>And I will remove the northerner from you, And I will drive him out into a dry and desolate land, With his face towards <u>the eastern sea</u>, And his rear towards <u>the 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.</p>	<p>the eastern sea ... the western sea: i.e. <i>the Dead Sea ... the Mediterranean</i>.</p>
Joel 2:21	<p>אַל-תִּירָאִי אֲדָמָה גִּילִי וּשְׂמָחִי כִּי-הִגְדִּיל יְהוָה לַעֲשׂוֹת:</p>	<p>Do not fear, <i>O</i> land; Rejoice and be happy, For the LORD has <u>presumed to act</u>.</p>	<p>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.</p>
Joel 2:22	<p>אַל-תִּירָאוּ בְּהֵמוֹת שָׂדֵי כִּי דָּשְׂאוּ נֵאוֹת מִדְבָּר כִּי-עָלָן נֶשֶׂא פִרְיוֹ תֵּאֲנֶה וְגִפֶּן נָתַן חֵילָם:</p>	<p>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.</p>	

Joel 2:23	<p>וּבְנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בַיהוָה אֱלֹהֵיכֶם כִּי־נָתַן לָכֶם אֶת־הַמּוֹרָה לַצִּדְקָה וַיּוֹרֵד לָכֶם גֶּשֶׁם מוֹרָה וּמִלְקוֹשׁ בְּרֹאשׁוֹן:</p>	<p>So, <i>you</i> sons of Zion, Be glad and rejoice in the LORD your God, For he has given you the teacher of righteousness, And he has brought down rain upon you, <u>Early rain</u> and late rain, <i>as</i> aforetime.</p>	<p>teacher of righteousness: or <i>early rain for righteousness</i>, but this is a play on Hebrew words; see below.</p> <hr/> <p>early rain: a play on words with <i>teacher of righteousness</i>.</p>
Joel 2:24	<p>וּמִלֵּאוֹ הַגֶּרְנוֹת בֵּר וְהַשִּׁיקוֹ הַיִּקְבִּים תִּירוֹשׁ וַיִּצְהָר:</p>	<p>And the threshing floors will be full of grain, And the vats will overflow <i>with</i> new wine and new oil.</p>	
Joel 2:25	<p>וְשִׁלַּמְתִּי לָכֶם אֶת־הַשָּׁנִים אֲשֶׁר אָכַל הָאַרְבֶּה הַיֵּלֶק וְהַחֲסִיל וְהַגֹּזֵם חִילִי הַגָּדוֹל אֲשֶׁר שִׁלַּחְתִּי בָכֶם:</p>	<p>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.</p>	
Joel 2:26	<p>וְאָכַלְתֶּם אָכּוֹל וְשָׂבֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יִבְשׁוּ עַמִּי לְעוֹלָם:</p>	<p>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.</p>	<p>eat freely: infinitive absolute.</p> <hr/> <p>be satisfied: infinitive absolute in the role of a finite verb.</p> <hr/> <p>never ← <i>not for the age</i>.</p>
Joel 2:27	<p>וַיֵּדַעְתֶּם כִּי בִקְרֵב יִשְׂרָאֵל אֲנִי וְאַנִּי יְהוָה אֱלֹהֵיכֶם וְאִין עוֹד וְלֹא־יִבְשׁוּ עַמִּי לְעוֹלָם: ס</p>	<p>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.”</p>	<p>never ← <i>not for the age</i>.</p>
Joel 2:28	<p>וְהָיָה אַחֲרֵי־כֵן אֲשַׁפֹּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְנֵיכֶם וּבָנוֹתֵיכֶם זְקֻנֵיכֶם חִלְמוֹת יַחֲלֹמוֹן בְּחוּרֵיכֶם חֲזִינּוֹת יֵרְאוּ:</p>	<p>“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 prophecy, <i>And</i> your old people will <u>have dreams</u>, <i>And</i> your young men will see visions.</p>	<p>Acts 2:17.</p> <hr/> <p>have dreams ← <i>dream dreams</i>.</p>
Joel 2:29	<p>וְגַם עַל־הַעֲבָדִים וְעַל־הַשִּׁפְחוֹת בַּיָּמִים הָהֵמָּה אֲשַׁפֹּךְ אֶת־רוּחִי:</p>	<p>And I will also pour out my spirit On menservants and on maidservants in those days.</p>	<p>Acts 2:18.</p>

Joel 2:30	וַנִּתֵּן מִוִּפְתִּים בַּשָּׁמַיִם וּבָאָרֶץ דָּם וָאֵשׁ וְתִמְרוֹת עָשָׁן:	And I will show wonders in <u>the sky</u> 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 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 בִּשְׁם יְהוָה יִמָּלֵט כִּי בְהִרְצִיּוֹן וּבִירוּשָׁלַם תִּהְיֶה פְּלִיטָה כַּאֲשֶׁר אָמַר יְהוָה וּבִשְׂרִידִים אֲשֶׁר יְהוָה קָרָא:	And it shall come to pass <i>That everyone who calls on the name of the LORD</i> Will be delivered, For on Mount Zion and in Jerusalem there will be deliverance, As the LORD has said, And for the <u>remnants</u> whom the LORD calls.	Acts 2:21, Rom 10:13. <hr/> <hr/> remnants ← <i>escapees</i> .
Joel 3:1	כִּי הִנֵּה בַיָּמִים הָהֵמָּה וּבָעֵת הַהִיא אֲשֶׁר *אָשׁוּב *אֲשִׁיב אֶת־שְׁבוֹת יְהוּדָה וִירוּשָׁלַם:	For look, In those days and at that time, When I <u>reverse</u> 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	וּקִבַּצְתִּי אֶת־כָּל־הַגּוֹיִם וְהוֹרַדְתִּים אֶל־עֵמֶק יְהוֹשָׁפָט וְנִשְׁפָּטְתִּי עִמָּם שָׁם עַל־עַמִּי וְנִחַלְתִּי יִשְׂרָאֵל אֲשֶׁר פָּזְרוּ בַּגּוֹיִם וְאֶת־אֶרֶצִי חָלְקוּ:	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 גִוְרָל וַיִּתְּנוּ הִילָד בַּזֹּזָה וְהִילָדָה מָכְרוּ בֵּין וַיִּשְׁתּוּ:	For they have cast lots for my people, And they have given <u>boys</u> for <u>prostitutes</u> , And they have sold <u>girls</u> for wine And have drunk <i>it</i> .	for: causal use of the <i>vav</i> . <hr/> <hr/> boys ... prostitutes ... girls ← <i>the boy ... the prostitute ... the girl</i> . Collective usage.
Joel 3:4	וְגַם מִה־אַתֶּם לִי צָר וְצִידוֹן וְכָל גְּלִילוֹת פְּלֶשֶׁת הַגָּמוּל אַתֶּם מְשַׁלְּמִים עָלַי וְאִם־גְּמָלִים אַתֶּם עָלַי קָל מִהֲרָה אָשִׁיב גְּמָלְכֶם בְּרֹאשְׁכֶם:	And also, <u>what have you to do with me</u> , Tyre and <u>Sidon</u> 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</i> with me ← <i>what you to me</i> . <hr/> <hr/> Sidon: see Gen 10:15.

Joel 3:5	אֲשֶׁר־כֶּסֶף וְזָהָבִי לְקַחְתֶּם וּמִחֲמַדֵּי הַטֹּבִים הַבָּאִתֶּם לְהִיכָלֵיכֶם:	For you have taken my silver and my gold, And you have brought my fine <u>precious</u> objects into your temples.	precious ← <i>desirable</i> .
Joel 3:6	וּבְנֵי יְהוּדָה וּבְנֵי יְרוּשָׁלַם מְכַרְתֶּם לְבְנֵי הַיּוֹנִים לְמַעַן הַרְחִיקֵם 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 מִן־הַמָּקוֹם אֲשֶׁר־מְכַרְתֶּם אֹתָם שָׁמָּה וְהִשְׁבֹּתִי גַּם לָכֶם 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 וּמְכָרוֹם לְשַׁבָּאִים אֶל־גֹּזִי רְחוֹק 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 קְדָשׁוּ 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	כִּתּוּ אֲתִיכֶם לַחֲרָבוֹת וּמִזְמָרְתֵיכֶם 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	עוֹשׂוּ וּבֹאוּ כָּל־הַגּוֹיִם מִסָּבִיב וְנִקְבְּצוּ שָׁמָּה הַנִּחַת יְהוָה גְּבוּרֵי־דָ:	<u>Make haste</u> and come, All <i>you</i> nations round about, And be gathered <u>there</u> . 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־עֵמֶק יְהוֹשָׁפָט כִּי שָׁם אֲשִׁב לִשְׁפֹט אֶת־כָּל־הַגּוֹיִם מִסָּבִיב:	Let the nations be aroused And go up to the Valley of <u>Jehoshaphat</u> , 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 מִגֶּל כִּי בִשָּׁל קֶצֶיר בָּאוּ רִדּוֹ כִּי־מִלְאָה גֵת הַשִּׁיקוּ הַיְקָבִים כִּי רַבָּה רַעְתָּם:	Send in the sickle, For the harvest is ripe; Come and <u>tread</u> , For the wine press is full. The wine vats are overflowing, For great <i>is</i> their wickedness.	Rev 14:15. <hr/> <hr/> tread: from root רָדָה. AV differs (<i>get you down</i>), from root יָרַד.
Joel 3:14	הַמִּוֹנִים הַמִּוֹנִים בְּעֶמֶק הַחֲרוֹץ כִּי קָרוֹב יוֹם יְהוָה בְּעֶמֶק הַחֲרוֹץ:	<i>There are multitudes, multitudes, In the Valley of Decision, For the day of the LORD is near, In the Valley of Decision.</i>	
Joel 3:15	שֶׁמֶשׁ וִירַח קִדְרוּ וְכוֹכָבִים אָסְפוּ נִגְהָם:	The sun and moon will be darkened, And the stars will <u>withdraw</u> their brightness.	Acts 2:20, Rev 6:12. <hr/> <hr/> withdraw: as Joel 2:10.
Joel 3:16	וַיְהִי מִצִּיּוֹן יִשְׁאַג וּמִירוּשָׁלַם יִתֵּן קוֹלּוֹ וְרַעְשׁוּ שָׁמַיִם וָאָרֶץ וַיְהִי מַחְסָה לְעַמּוֹ וּמִעֹז לְבָנֵי יִשְׂרָאֵל:	And the <u>LORD</u> will <u>roar</u> 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	וַיִּדְעֻתָּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם שֹׁכֵן בְּצִיּוֹן הַר־קֹדֶשׁ וְהִיטָה 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 <u>holy</u> , And strangers will no longer pass through her.	holy (<i>second occurrence in verse</i>) ← holiness.
Joel 3:18	וְהָיָה בַּיּוֹם הַהוּא יִטְפוּ הַהָרִים עֲסִים וְהַגְּבְעוֹת תִּלְכְּנָה חֶלֶב וְכָל־אֲפִיקֵי יְהוּדָה יִלְכוּ מַיִם וּמִעֵין מִבֵּית יְהוָה יֵצֵא וְהִשְׁקָה אֶת־גִּחְלִי הַשָּׁטִים:	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 spring will come out at the house of the LORD, And it will <u>feed</u> the stream of <u>Shittim</u> .	Alluded to in John 7:38 . <hr/> <hr/> feed ← <i>water</i> . <hr/> Shittim: i.e. <i>Acacias</i> .
Joel 3:19	מִצְרַיִם לְשִׁמְמָה תִהְיֶה וְאֲדוֹם לְמִדְבָּר שִׁמְמָה תִהְיֶה מִחֲמַס בְּנֵי יְהוּדָה אֲשֶׁר־שָׁפְכוּ דַּם־נָקִיא בָּאֲרָצָם:	Egypt will become a desolation, And Edom will become a desolate desert, Because of the <u>violence</u> <u>done to the sons of Judah</u> , In that they shed innocent blood in their land.	violence <i>done to</i> the sons of Judah ← <i>violence of the sons of Judah</i> , an objective genitive.

Joel 3:20	ויהודה לעולם תשב וירושלם לדור ודור:	But Judah will remain age- abidingly, And Jerusalem from generation to generation,	
Joel 3:21	ונקיתי דמם לא־נקיתי ויהוה שכן בציון:	And I will cleanse their blood <i>that</i> I have not cleansed, And the LORD will dwell in Zion.”	
Amos 1:1	דברי עמוס אשר־היה בנקדים מתקוע אשר חזה על־ישראל בימי עזיה מלך־יהודה ובימי ירבעם בזיואש מלך ישראל שנתים לפני הרעש:	The words of Amos, who was among the herdsmen from Tekoa, <i>describing</i> what he saw concerning Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, the king of Israel, two years before the <i>earthquake</i> .	Uzziah ← <i>Uziah</i> . See 2 Ki 15:13.
Amos 1:2	ויאמר יהוה מציון ישאג ומירושלם יתן קולו ואבלו נאות הרעים ויבש ראש הכרמל: פ	And he said, “The LORD will roar from Zion, 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.”	the LORD will roar (etc.): compare Joel 3:16. <hr/> Carmel ← <i>the Carmel</i> .
Amos 1:3	כה אמר יהוה על־שלשה פשעי דמשק ועל־ארבעה לא אשיבנו על־דושם בחרצות הברזל את־הגלעד:	<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.	<u>this is what</u> ← <i>thus</i> . <hr/> Gilead: see Gen 31:21.
Amos 1:4	ושלחתי אש בבית חזאל ואכלה ארמנות בן־הדד:	So I will send fire on the house of Hazael, Which will consume the palaces of Ben-Hadad.	
Amos 1:5	ושברתי בריח דמשק והכרתי יושב מבקעת־און ותומד שבט מבית עדן וגלו עם־ארם קירה אמר יהוה: פ	And I will break the <i>gate</i> - bar of Damascus, And I will cut off the inhabitant from the lowland of <u>Aven</u> , 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	<p>כֹּה אָמַר יְהוָה עַל־שִׁלְשָׁה פְּשָׁעֵי עֲזָה וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־הַגְּלוּתָם גְּלוּת שְׁלֵמָה לְהַסְגִּיר לְאֲדָוִים:</p>	<p>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 <i>a people</i> entirely captive, To deliver <i>them</i> to Edom.</p>	<p>this is what ← <i>thus</i>.</p>
Amos 1:7	<p>וְשִׁלַּחְתִּי אֵשׁ בַּחֹמַת עֲזָה וְאָכְלָה אֶרְמְנֶיהָ:</p>	<p>And I will send fire onto the wall of Gaza, Which will consume her palaces.</p>	
Amos 1:8	<p>וְהִכְרַתִּי יוֹשֵׁב מֵאַשְׁדּוֹד וְתוֹמֵךְ שִׁבְט מֵאַשְׁקֶלֶון וְהִשְׁבֹּתִי יָדִי עַל־עֶקְרוֹן וְאָבְדוּ שְׂאֵרֵית פְּלִשְׁתִּים אָמַר אֲדֹנָי יְהוִה: פ</p>	<p>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.”</p>	
Amos 1:9	<p>כֹּה אָמַר יְהוָה עַל־שִׁלְשָׁה פְּשָׁעֵי־צָר וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־הַסְּגִי־רָם גְּלוּת שְׁלֵמָה לְאֲדָוִים וְלֹא זָכְרוּ בְּרִית אֲחִים:</p>	<p>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 brotherly covenant.</p>	<p>this is what ← <i>thus</i>. brotherly covenant ← <i>covenant of brothers</i>, between David / Solomon and Hiram king of Tyre, 1 Ki 4:21.</p>
Amos 1:10	<p>וְשִׁלַּחְתִּי אֵשׁ בַּחֹמַת צָר וְאָכְלָה אֶרְמְנֶיהָ: פ</p>	<p>And I will send fire onto the wall of Tyre, Which will consume her palaces.”</p>	
Amos 1:11	<p>כֹּה אָמַר יְהוָה עַל־שִׁלְשָׁה פְּשָׁעֵי אֲדָוִים וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־רִדְפּוֹ בַּחֶרֶב אָחִיו וְשַׁחַת רַחֲמָיו וַיִּטְרֹף לְעַד אָפוּ וַעֲבָרְתוּ שְׂמֵרָה 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 <i>compassion</i>, And their anger was perpetually tearing <i>them</i> to pieces, And they retained their wrath unremittingly.</p>	<p>this is what ← <i>thus</i>. compassion ← <i>his compassions</i>.</p>
Amos 1:12	<p>וְשִׁלַּחְתִּי אֵשׁ בְּתִימָן וְאָכְלָה אֶרְמְנוֹת בְּצֹרָה: 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 בְּנִי־עַמּוֹן וְעַל־אַרְבָּעָה לֹא אָשִׁיבֵנּוּ עַל־בִּקְעָם הָרֹזֹת הַגְּלֹעַד לְמַעַן הִרְחִיב 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 Gilead In order to widen their territory.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>Gilead: see Gen 31:21.</p> <hr/> <p>territory ← <i>border</i>.</p>
Amos 1:14	<p>וְהִצַּתִּי אֵשׁ בַּחוֹמַת רַבָּה וְאָכְלָה אֶרְמְנוֹתֶיהָ בְּתִרְוּעָה בְּיוֹם מִלְחָמָה בְּסֶעַר בְּיוֹם 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>וְהֵלֵךְ מֶלֶכָם בְּגוֹלָה 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־אַרְבָּעָה לֹא אָשִׁיבֵנּוּ עַל־שָׂרְפּוֹ עֲצָמוֹת מִלֶּד־אָדָם 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 אֶרְמְנוֹת הַקְּרִיּוֹת וּמֵת בְּשֹׂאן מוֹאָב בְּתִרְוּעָה בְּקוֹל שׁוֹפָר:</p>	<p>And I will send fire to Moab, Which will consume the palaces of Kerioth, 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	<p>וְהִכֹּתִי שׁוֹפֵט מִקְרָבָהּ וְכָל־שָׂרֶיהָ אֶהְרֹג עִמּוֹ אָמַר יְהוָה: פ</p>	<p>And I will cut off the judge from their midst, And I will kill all their princes with him, Says the LORD.”</p>	
Amos 2:4	<p>כֹּה אָמַר יְהוָה עַל־שִׁלְשָׁה פְּשָׁעַי יְהוּדָה וְעַל־אַרְבָּעָה לֹא אָשִׁיבֵנּוּ עַל־מֵאָסָם אֶת־תּוֹרַת יְהוָה וְחָקָיו לֹא שָׁמְרוּ וַיִּתְּעוּם כְּזִבְיָהֶם אֲשֶׁר־הֵלְכוּ אֲבוֹתָם אֲחֵרֵיהֶם:</p>	<p>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 – Lies which their fathers walked in.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>walked in ← <i>walked after</i>.</p>

Amos 2:5	וּשְׁלַחְתִּי אֵשׁ בִּיהוּדָה וְאָכְלָה אֲרָמֹנוֹת יְרוּשָׁלַם: פ	And I will send fire to Judah, Which will consume the palaces of Jerusalem.”	
Amos 2:6	כֹּה אָמַר יְהוָה עַל־שִׁלְשָׁה פְּשָׁעַי יִשְׂרָאֵל וְעַל־אַרְבַּעַה לֹא אָשִׁיבֵנּוּ עַל־מִכְרָם בַּכֶּסֶף צִדִּיק וְאֶבְיוֹן בַּעֲבוּר נַעֲלִים:	<i>This 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.	<i>this is what</i> ← <i>thus</i> .
Amos 2:7	הַשֹּׂאֲפִים עַל־עַפְר־אֶרֶץ בְּרֹאשׁ דָּלִים וְדֶרֶךְ עֲנוּיִם יִטּוּ וְאִישׁ וְאָבִיו יִלְכוּ אֶל־הַנְּעִרָה לְמַעַן חַלֵּל אֶת־שֵׁם קֹדֶשׁ:	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 שוּף. my holy name ← <i>the name of</i> <i>my holiness</i> , a Hebraic genitive.
Amos 2:8	וְעַל־בְּגָדִים חֲבָלִים יִטּוּ אֶצֶל כָּל־מִזְבֵּחַ וַיֵּין 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 גָּבְהוּ וְחֹסֶן הוּא כְּאֵלֻנִּים וְאֲשַׁמֵּד פְּרִיו מִמֶּעַל 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</i> <i>ground</i> .	Amorite: see Gen 10:16.
Amos 2:10	וְאֲנֹכִי הֵעֲלִיתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְאוֹלַךְ אֶתְכֶם בַּמִּדְבָּר אַרְבַּעִים שָׁנָה לְרִשְׁתִּי אֶת־אֶרֶץ הָאֹמֹרִי:	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 הֲאֵף אֵין־זֹאת בְּנִי יִשְׂרָאֵל נֹאם־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	וַתִּשְׁקֹוּ אֶת־הַנָּזִירִים יַיִן וְעַל־הַנְּבִיאִים צִוִּיתֶם לֵאמֹר לֹא תִנָּבְאוּ:	But you gave the Nazarites wine to drink, And you commanded the prophets, saying, ‘Do not prophesy.’	

Amos 2:13	הִנֵּה אֲנִי מְעִיק תַּחְתִּיכֶם בְּאֲשֶׁר תַּעֲיֵק הָעֲגֹלָה הַמְּלֵאָה לָהּ עֲמִיר:	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 down</i> . An intransitive <i>hiphil</i> , or implicitly reflexive (supply <i>myself</i> etc.). a cart ← <i>the cart</i> . An unexpected definite article. See Gen 22:9.
Amos 2:14	וְאִבֵּד מְנוּס מִקָּל וְחֹזֶק לֹא־יֵאֱמָץ כַּחַז וְגִבּוֹר לֹא־יִמְלֹט נַפְשׁוֹ:	So refuge will be unavailable to the swift, And the strong will not <i>be</i> <i>able to</i> build up his force, And the warrior will not <i>be</i> <i>able to</i> save his <u>life</u> .	so: consecutive (result) use of the <i>vav</i> . life ← <i>soul</i> .
Amos 2:15	וְתַפֵּשׁ הַקֶּשֶׁת לֹא יַעֲמֵד וְקַל בְּרִגְלָיו 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	וְאִמִּין לְבָבוֹ בַּגִּבּוֹרִים עָרוֹם יָנוּס בַּיּוֹם־הַהוּא נֹאֵם־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 הֵעֲלִיתִי מֵאֶרֶץ מִצְרַיִם לְאֹמֶר:	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	רַק אֶתְכֶם יָדַעְתִּי מִכָּל מִשְׁפָּחוֹת הָאֲדָמָה עַל־כֵּן אֶפְקֹד עֲלֵיכֶם אֵת כָּל־עוֹנֹתֵיכֶם:	“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.	Compare Deut 4:34, Deut 7:6 - Deut 7:7. earth ← <i>ground</i> .
Amos 3:3	הֲיִלְכוּ שְׁנַיִם יַחְדָּו בְּלֹתִי אִם־נִוָּעְדוּ:	<i>Can</i> two walk together, Unless they <u>have met</u> by <u>appointment</u> ?	have met by appointment: or <i>are in agreement</i> .
Amos 3:4	הֲיִשָּׂא אֲרִיָּה בַּיַּעַר וְטָרַף אֵין לּוֹ הֵיטֵן כְּפִיר קוֹלֹז מִמְּעַנְתּוֹ בְּלֹתִי אִם־לֹכֵד:	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> ?	
Amos 3:5	הֲתִפֹּל צִפּוֹר עַל־פֶּחַ הָאָרֶץ וּמוֹקֵשׁ אֵין לָהּ הֵינְעֵלָה־פֶחַ מִן־הָאֲדָמָה וְלֹכּוֹד לֹא יִלְכּוֹד:	Does a bird fall into a snare on the ground When <i>there is</i> no <u>bait</u> set for it? Does the snare <u>snap up</u> from the ground When it has <u>trapped nothing</u> <u>at all</u> ?	bait ← <i>trap</i> . Perhaps just referring to the setting up of the trap. snap up ← <i>rise</i> . AV differs (<i>shall (one) take up</i>). trapped nothing at all: using an infinitive absolute.

Amos 3:6	אִם־יִתְקַע שׁוֹפָר בְּעִיר וְעַם לֹא יִחַרְדּוּ אִם־תִּהְיֶה רָעָה בְּעִיר וַיְהִי לֹא עָשָׂה:	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> ?	cause ← <i>do</i> .
Amos 3:7	כִּי לֹא יַעֲשֶׂה אֲדֹנָי יְהוֹה דְּבַר כִּי אִם־גָּלָה סוֹדוֹ אֶל־עֲבָדָיו הַנְּבִיאִים:	For the Lord, the LORD, does not do anything, Except <i>after</i> he has revealed his secret To his servants, the prophets.	
Amos 3:8	אֲרִיָּה שָׁאֵג מִי לֹא יִירָא אֲדֹנָי יְהוֹה דִּבֶּר מִי לֹא יִנְבֵּא:	<i>When</i> the lion roars, Who will not fear? <i>And when</i> the Lord, the LORD, speaks, Who will not prophesy?	
Amos 3:9	הַשְּׁמִיעוּ עַל־אַרְמְנוֹת בְּאַשְׁדּוֹד וְעַל־אַרְמְנוֹת בְּאַרְץ מִצְרַיִם וְאָמְרוּ הָאֲסָפוּ עַל־הָרֵי שִׁמְרֹן וּרְאוּ מְהוֹמַת רַבּוֹת בְּתוֹכָהּ וַעֲשׂוּקִים בְּקִרְבָּהּ:	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.'	consternation ← <i>consternations</i> .
Amos 3:10	וְלֹא־יָדְעוּ עֲשׂוֹת־נִכְחָה נְאֻם־יְהוֹה הָאוֹצְרִים חֶמֶס וְשֹׂד בְּאַרְמְנוֹתֵיהֶם: פ	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.	for: causal use of the vav.
Amos 3:11	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוֹה צָר וְסָבִיב הָאָרֶץ וְהוֹרֵד מִמֶּנּוּ עֵיֶךְ וְנִבְּזוּ אַרְמְנוֹתֶיךָ:	Therefore <u>this is what</u> the Lord, the LORD, says: ' <i>There will be</i> an adversary, And <i>he will be</i> around the land, And he will <u>sap</u> your strength from you, And your palaces will be plundered.'	this is what ← <i>thus</i> . <hr/> sap ← <i>bring down</i> .
Amos 3:12	כֹּה אָמַר יְהוֹה בְּאֶשֶׁר יֵצֵל הָרֶעָה מִפִּי הָאָרִי שְׁתֵּי כַרְעִים אוֹ בְּדֶל־אָזָן כִּן יִנְצָלוּ בְּנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּשִׁמְרֹן בְּפֶאת מִטָּה וּבִדְמָשֶׁק עָרֶשׁ:	<u>This is what</u> 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.	this is what ← <i>thus</i> .

Amos 3:13	שְׁמָעוּ וְהָעִידוּ בְּבֵית יַעֲקֹב נֹאֵם־אֲדֹנָי יְהוֹה אֱלֹהֵי הַצְבָּאוֹת:	Hear and testify <u>in</u> the house of Jacob, Says the Lord, the LORD God of hosts.	in: or <i>against</i> .
Amos 3:14	כִּי בַיּוֹם פָּקְדֵי פִשְׁעֵי־יִשְׂרָאֵל עָלִיו וּפָקְדָתִי עַל־מִזְבְּחוֹת בֵּית־אֵל וְנִגְדְּעוּ קַרְנוֹת הַמִּזְבֵּחַ וְנָפְלוּ לָאָרֶץ:	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.	
Amos 3:15	וְהִכֵּיתִי בֵית־הַחֶרֶף עַל־בֵּית הַקִּיץ וְאֲבָדוּ בֵּתַי הַשֵּׁן וְסָפוּ בָתִּים רַבִּים נֹאֵם־יְהוֹה: ס	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.	
Amos 4:1	שְׁמָעוּ הַדְּבָר הַזֶּה פָּרוֹת הַבָּשָׁן אֲשֶׁר בְּהַר שֶׁמְרוֹן הָעֹשִׂקוֹת דָּלִים הָרֹצְצוֹת אֲבִיוֹנִים הָאֹמְרֹת לְאֲדֹנֵיהֶם הִבִּיֵּאָה וְנִשְׁתֶּה:	Hear this word, <i>you</i> <u>heifers</u> of <u>Bashan</u> , Who <i>are</i> in the mountain of Samaria, Who oppress the poor, Who crush the needy, Who say to their lords, «Bring <i>wine</i> , And let us drink.»	heifers: standing for <i>women</i> , or <i>wives</i> . Bashan ← <i>the Basham</i> .
Amos 4:2	נִשְׁבַּע אֲדֹנָי יְהוֹה בְּקֹדְשׁוֹ כִּי הִנֵּה יָמִים בָּאִים עֲלֵיכֶם וְנִשָּׂא אֶתְכֶם בַּצְּנוֹת וְאַחֲרִיתְכֶן בְּסִירֹת דֹּגָה:	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	וּפָרָצִים תִּצְאָנָה אִשָּׁה נִגְדָה וְהִשְׁלַכְתֶּנָּה הַהֶרְמוֹנָה נֹאֵם־יְהוֹה:	And <i>you</i> will go out <i>in</i> <u>waves</u> , one opposite another, And <i>you</i> will throw <i>the</i> <i>hooks</i> at the palace, Says the LORD.	<i>you</i> (2x): feminine plural. <i>waves</i> ← <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 וּפִשְׁעוּ הַגִּלְגָּל הִרְבּוּ לַפֶּשַׁע וְהִבִּיאוּ לְבָקָר זִבְחֵיכֶם לְשִׁלֶּשֶׁת יָמִים מַעֲשֵׂרְתֵיכֶם:	Go <i>to</i> Beth-El and transgress, <i>And to Gilgal and transgress</i> <i>more</i> . And bring your sacrifices in the morning, <i>And within three days bring</i> 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	<p>וְקָטַר מִחֶמֶץ תֹּזֶה וְקִרְאוּ נִדְבוֹת הַשָּׁמַיעוּ כִּי כֵן אֶהְיֶה בְּנֵי יִשְׂרָאֵל נֹאֵם אֲדֹנָי יְהוִה:</p>	<p>And burn <i>your</i> thank-offering <u>with</u> leavened bread, And call <i>for</i> the freewill-offerings. Proclaim <i>them</i>, For <i>that is what</i> you love, <i>You</i> sons of Israel, Says the Lord, the LORD.</p>	<p>↳ revert to masculine in this and subsequent verses.</p> <hr/> <p>with ← <i>from</i>.</p> <hr/> <p>that <i>is what</i> ← <i>so</i>.</p> <hr/> <p>The verse is ironic.</p>
Amos 4:6	<p>וְגַם־אֲנִי נָתַתִּי לָכֶם נִקְיוֹן שִׁנַּיִם בְּכָל־עָרֵיכֶם וְחֶסֶר לֶחֶם בְּכָל מְקוֹמֵיכֶם וְלֹא־שָׁבַתֶם עָדִי נֹאֵם־יְהוִה:</p>	<p>Now I myself have given you <u>clean teeth</u> in all your cities, And shortage of bread in all your places, <u>Yet</u> you have not returned to me, Says the LORD.</p>	<p>clean teeth ← <i>cleanness of teeth</i>, standing for famine.</p> <hr/> <p>yet: adversative / concessive use of the vav.</p>
Amos 4:7	<p>וְגַם אֲנֹכִי מְנַעַתִּי מִכֶּם אֶת־הַגֶּשֶׁם בְּעוֹד שְׁלֹשָׁה חֳדָשִׁים לִקְצִיר וְהַמְטַרְתִּי עַל־עִיר אַחַת וְעַל־עִיר אַחַת לֹא אֶמְטִיר חֲלָקָה אַחַת תִּמָּטֵר וְחֲלָקָה אֲשֶׁר־לֹא־תִמָּטֵר עָלֶיהָ תִּיבֶשׁ:</p>	<p>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.</p>	<p>I brought no rain: third person feminine, standing for <i>my soul</i> (=I), compare Ps 16:2, or second person masculine, so an interlocation, <i>you brought no rain</i>, in direct speech, by Amos.</p> <hr/> <p>AV differs somewhat in word association.</p>
Amos 4:8	<p>וְנָעוּ שְׂתִימִם שְׁלֹשׁ עָרִים אֶל־עִיר אַחַת לִשְׁתּוֹת מַיִם וְלֹא יִשְׂבְּעוּ וְלֹא־שָׁבַתֶם עָדִי נֹאֵם־יְהוִה:</p>	<p>So <i>the inhabitants of</i> two or three cities <i>had to</i> travel 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 בַּשֹּׁדֶפֶן וּבִירְקוֹן הַרְבֹּת גְּנוֹזֵיכֶם וּכְרַמֵּיכֶם וּתְאֵנֵיכֶם וְזִיתֵיכֶם יֹאכַל הַגָּזֶם וְלֹא־שָׁבַתֶם עָדִי נֹאֵם־יְהוִה: 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 בָכֶם דָּבָר בְּדֶרֶךְ מִצְרַיִם הִרְגָּתִי בַחֶרֶב בַּחֲוִרֵיכֶם עִם שְׁבִי סוֹסֵיכֶם וְאֶעֱלֶה בְּאֵשׁ מִחֲנוֹיְכֶם וּבְאַפְּכֶם וְלֹא־שָׁבַתֶם עָדִי נֹאֵם־יְהוִה:</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>.</p> <hr/> <p>nostrils ← <i>nostril, nose, or anger</i>.</p> <hr/> <p>yet: adversative use of the vav.</p>

Amos 4:11	הִפַּכְתִּי בְכֶם כְּמַהֲפַכַת אֱלֹהִים אֶת־סֹדֶם וְאֶת־עֲמֹרָה וְתָהְיִי כְּאֹד מִצֵּל מִשְׂרָפָה וְלֹא־שָׁבַתְּ עָדִי נְאֻם־יְהוָה: ס	I have caused overthrowings among you, Like the <u>overthrow of God</u> of Sodom and Gomorrah, And you became like a firebrand rescued from the fire, <u>Yet</u> you did not return to me, Says the LORD.	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.
Amos 4:12	לָכֵן כֹּה אֶעֱשֶׂה־לָּךְ יִשְׂרָאֵל עֵקֶב כִּי־זָאת אֶעֱשֶׂה־לָּךְ הַכּוֹן לִקְרַאת־אֱלֹהֶיךָ יִשְׂרָאֵל:	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.	
Amos 4:13	כִּי הִנֵּה יוֹצֵר הָרִים וּבֹרֵא רוּחַ וּמַגִּיד לָאָדָם מִה־שָׁחוּ עֹשֶׂה שֹׁחַל עֵיפָה וְדֹרֵךְ עַל־בִּמְתִּי אֶרֶץ יְהוָה אֱלֹהֵי־צִבְאוֹת שְׁמוֹ: ס	For look, he <i>who</i> forms the mountains, And creates the wind, And tells man what <u>his</u> <u>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.	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.
Amos 5:1	שִׁמְעוּ אֶת־הַדְּבָר הַזֶּה אֲשֶׁר אֲנִי נֹשֵׂא עֲלֵיכֶם קִינָה בֵּית יִשְׂרָאֵל:	Hear this word which I am <u>relating</u> against you <i>as</i> a lamentation, O house of Israel.	relating ← <i>raising</i> , an idiom introducing prophecy, lamentations etc.
Amos 5:2	נָפְלָה לֹא־תוֹסִיף קוּם בְּתוֹלַת יִשְׂרָאֵל נָטְשָׂה עַל־אֲדָמָתָהּ אֵין מְקִימָהּ:	The virgin of Israel has fallen; She <i>cannot</i> get up again. She has been left on <u>the</u> <u>ground</u> ; <i>There is</i> no-one to lift her up.'	the ground ← <i>her ground</i> .
Amos 5:3	כִּי כֹה אָמַר אֲדֹנָי יְהוִה הָעִיר הַיֹּצֵאת אֵלַי תִּשָּׂאִיר מֵאָה וְהַיֹּצֵאת מֵאָה תִשָּׂאִיר עֹשְׂרָה לְבֵית יִשְׂרָאֵל: ס	For <u>this is what</u> the Lord, the LORD, says: 'The city that goes out <i>with</i> a thousand <u>Will be left with</u> a hundred, And <i>the city</i> that goes out <i>with</i> a hundred <u>Will be left with</u> ten <i>Remaining</i> to the house of Israel.'	<u>this is what</u> ← <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 לְבֵית יִשְׂרָאֵל דְּרֹשׁוּנִי וְחִיו:	For <u>this is what</u> the LORD says to the house of Israel: 'Seek me and live.	<u>this is what</u> ← <i>thus</i> .

Amos 5:5	וְאַל-תִּדְרֹשׁוּ בֵּית-אֵל וְהַגִּלְגָּל לֹא תָבֹאוּ וּבֵאֵר שִׁבְעָה לֹא תַעֲבְרוּ כִּי הַגִּלְגָּל גִּלְגָּל יִגְלֶה וּבֵית-אֵל יִהְיֶה לְאֵוָן:	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 <u>into exile</u> , And Beth-El will be <u>annihilated</u> .	Gilgal (2x) ← <i>the Gilgal</i> . will certainly go into exile: infinitive absolute. annihilated ← <i>nothingness</i> .
Amos 5:6	דְּרֹשׁוּ אֶת-יְהוָה וְחִיו פֶּן-יִצְלַח כָּאֵשׁ בֵּית יוֹסֵף וְאָכְלָה וְאִין-מִכְבֶּה לְבֵית-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</i> no-one to extinguish <i>it</i> in Beth-El,	in Beth-El ← <i>for Beth-El</i> .
Amos 5:7	הַהֲפָכִים לְלַעֲנָה מִשְׁפָּט וְצִדְקָה לְאַרְץ הַנִּיחוּ:	<i>You</i> who turn judgment to <u>wormwood</u> , And <i>who</i> lay righteousness down on the ground.	wormwood: i.e., metaphorically, <i>distress</i> .
Amos 5:8	עֹשֶׂה כִּימָה וּכְסִיל וְהַפֶּךְ לְבָקָר צִלְמוֹת וַיּוֹם לַיְלָה הַחֲשִׁיד הַקּוֹרֵא לְמִי-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	הַמְבַלִּיג שָׂדַע עַל-עֹז וְשָׂדַע 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 מוֹכִיחַ וְדָבָר 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 יֵעַן בּוֹשְׁסֵכֶם עַל-דָּל וּמִשְׁאֵת-בָּר תִּקְחוּ מִמֶּנּוּ בִּתְּי גִּזְיֹת בְּנֵיהֶם וְלֹא-תֵשְׁבוּ בָם כִּרְמֵי-חֶמֶד נִטְעַתֶם וְלֹא תִשְׁתּוּ אֶת-יַיִנָם:	Therefore, because you have trampled on the poor And taken a <i>cart-load</i> 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 חֲטָאֵתֵיכֶם צָרִי צָדִיק לִקְחֵי כֹפֶר וְאֲבִיוֹנִים בִּשְׁעַר 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> of the poor at the <u>gate</u> .	bribes: or <i>ransom</i> , but apparently <i>bribe</i> in 1 Sam 12:3. gate: or <i>law court</i> , where judicial hearings were held.
Amos 5:13	לָכֵן הַמְשַׁכֵּיל בָּעֵת הַהִיא יָדָם כִּי עֵת רָעָה הִיא:	Therefore let him who <i>is</i> prudent Be silent at that time, For it <i>is</i> an evil time.	
Amos 5:14	דַּרְשׁוּ-טוֹב וְאַל-רָע לְמַעַן תִּחְיֶוּ וְיִהְיֶה לָכֵן 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	שְׂנֹא-רָע וְאָהֲבוּ טוֹב וְהִצִּיגוּ בִשְׁעַר מִשְׁפַּט אוֹלֵי יַחֲנֹן יְהוָה אֱלֹהֵי-צְבָאוֹת שְׂאֲרִית 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-רִחְבּוֹת מִסְפָּד וּבְכָל-חֻצוֹת יֹאמְרוּ הוּא־הוּ וְקִרְאוּ אֶכָּל אֶל-אֶבֶל וּמִסְפָּד אֶל-יֹדְעֵי נָהִי:	Therefore <i>this is what</i> the LORD God of hosts – The <u>LORD</u> * – 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. <i>this is what</i> ← <i>thus</i> .
Amos 5:17	וּבְכָל-כְּרָמִים מִסְפָּד כִּי-אָעֱבֹר בְּקִרְבְּךָ 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	הֲוֵי הַמִּתְאָוִים אֶת-יָוִם יְהוָה לְמַהֲזָה לָכֶם יוֹם יְהוָה הוּא-חֹשֶׁךְ וְלֹא-אֹר:	Woe to those who long for the day of the LORD . <i>What is it</i> to you? The day of the LORD <i>is</i> darkness And not light.	Rev 1:10 . <i>what is it</i> ← <i>why (is) this</i> . The sense is <i>What (good news) (is) it</i> ...?
Amos 5:19	כַּאֲשֶׁר יָנוֹס אִישׁ מִפְּנֵי הָאֲרִי וּפָגְעוּ הָדָב וּבָא הַבֵּית וְסָמַךְ יָדוֹ עַל-הַקִּיר וּנְשָׁכוּ הַנָּחָשׁ:	<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 <u>wall</u> , A <u>serpent</u> bites him.	a wall ... a serpent ← <i>the wall ...</i> <i>the serpent</i> . Unexpected definite articles; compare Gen 22:9.

Amos 5:20	הֲלֹא-חֹשֶׁךְ יוֹם יְהוָה וְלֹא-אֹר וְאִפְּל וְלֹא-נֹגַהּ לוֹ:	Is not the day of the LORD darkness and not light? And is it not gloomy With no brightness in it?	Rev 1:10.
Amos 5:21	שָׂנְאֹתִי מַאֲסֹתֵי חַגֵּיכֶם וְלֹא אֲרִיחַ בְּעֲצֻרְתֵיכֶם:	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 וְשִׁלִּם מִרְאִיכֶם 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 הַמִּזֶּן שִׁירֶיךָ 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	וַיָּגֵל כַּמִּים מִשֹּׁפֵט וְצַדִּיקָה כַּנָּחַל 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 אַרְבָּעִים שָׁנָה בֵּית יִשְׂרָאֵל:	Did you for forty years offer me sacrifices and meal-offerings in the desert, O house of Israel?	Acts 7:42. <hr/> <hr/> meal-offerings ← <i>meal-offering.</i>
Amos 5:26	וַנִּשְׂאֲתֶם אֶת סִכּוֹת מַלְכְּכֶם וְאֵת כִּיּוֹן צִלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם אֲשֶׁר עָשִׂיתֶם לָכֶם:	And you raised up the shrine of your king, And Saturn, your images and the star of your gods Which you made for yourselves.	your king: this could be re- pointed to <i>your Moloch</i> , as in Acts 7:43. <hr/> Acts 7:43. <hr/> <hr/> Saturn: Hebrew <i>Chiun</i> , the Egyptian / Greek god <i>Remphan</i> . <hr/> gods: or <i>god</i> .
Amos 5:27	וְהִגַּלְתִּי אֶתְכֶם מִהַלְאָה לְדַמָּשֶׁק אָמַר יְהוָה אֱלֹהֵי-צְבָאוֹת שְׁמוֹ: פ	So I will deport you <i>to</i> beyond Damascus, Says the LORD – The God of hosts <i>is</i> his name.	Acts 7:43, where the city mentioned is <i>Babylon</i> .
Amos 6:1	הִי הַשְּׂאֲנָנִים בְּצִיּוֹן וְהַבֹּטְחִים בְּהַר שִׁמְרוֹן נִקְבִּי רֹאשִׁית הַגּוֹלִים וּבָאוּ לָהֶם בֵּית 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 כְלִיָּה וּרְאוּ וּלְכוּ מִשָּׁם חֶמֶת רַבָּה וּרְדּוּ גַת־פְּלִשְׁתִּים הַטּוֹבִים מִן־הַמְּמַלְכוֹת הָאֵלֶּה אִם־רַב גְּבוּלָם מִגְּבוּלְכֶם:	Cross to <u>Calneh</u> and look, And go from there to <u>Greater Hamath</u> , And go down to <u>Gath</u> of the Philistines. <i>Are they better than these kingdoms, And is their border greater than your border?</i>	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	הַמְּנִידִים לַיּוֹם רָע וַתִּגִּישׁוּן שֵׁבֶת חָמָס:	– <i>You</i> who <u>push back</u> the evil day, But bring forward the <u>seat</u> of <u>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	הַשֹּׁכְבִים עַל־מִטּוֹת שֵׁן וְסֹרְחִים עַל־עֲרֻשׁוֹתָם וְאֹכְלִים כְּרִים מִצֶּאֱן וְעִגְלִים מִתּוֹךְ מִרְבֵּק:	<i>You</i> who lie on ivory beds And <u>stretch out</u> on <u>their</u> couches 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) stretched out</i> .
Amos 6:5	הַפְּרָטִים עַל־פִּי הַנָּבֶל כְּדָוִיד חָשְׁבוּ לָהֶם כְּלִי־שִׁיר:	Who chant to the sound of the lute, <i>Who</i> like David invent for <u>themselves</u> <u>musical</u> <u>instruments</u> ,	themselves: on the grammatical person, see note to Amos 6:4. musical instruments ← <i>instruments of song</i> .
Amos 6:6	הַשֹּׁתִים בְּמִזְרְקֵי יַיִן וְרֹאשֵׁית שִׁמְנִים יִמְשְׁחוּ וְלֹא נָחֲלוּ עַל־שִׁבְרֵי יוֹסֵף	Who drink from <i>sacrificial</i> wine dishes And anoint <i>themselves</i> 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 בְּרֹאשׁ גָּלִים וְסֹר מְרוֹחַ 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	נִשְׁבַּע אֲדֹנָי יְהוֹה בְּנַפְשׁוֹ נֹאֵם־יְהוֹה אֱלֹהֵי צְבָאוֹת מִתְאַב אֲנֹכִי אֶת־גִּזְאוֹן יַעֲקֹב וְאֶרְמַנְתּוֹ שִׁנְאַתִּי וְהִסְגֵּרְתִּי עִיר וּמְלָאָה:	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.'	himself ← <i>his soul</i> .
Amos 6:9	וְהָיָה אִם־יִוָּתְרוּ עֲשָׂרָה אָנָשִׁים בְּבֵית אֶחָד וּמָתוּ:	And it will come to pass, if ten men remain in one house, that they will die.	

Amos 6:10	<p>וְנִשְׁאַל דּוֹדוֹ וּמִסְרְפוֹ לְהוֹצִיא עַצְמִים מִן־הַבַּיִת וְאָמַר לְאִשֶּׁר בִּירְכֹתֵי הַבַּיִת הָעוֹד עֹמֵד וְאָמַר אֲפֹס וְאָמַר הֵס כִּי לֹא לְהִזְכִּיר בְּשֵׁם יְהוָה:</p>	<p>And a man's 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 מַצִּיחַ וְהַכָּה 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 <i>stone</i>.</p>	<p>a large house ... a small house: unexpected definite articles. See Gen 22:9.</p>
Amos 6:12	<p>הִירְצוֹן בְּסֻלֶּל סוֹסִים אִם־יִחְרוֹשׁ בְּבָקָרִים כִּי־הִפַּכְתֶּם לְרֹאשׁ מִשְׁפָּט וּפְרִי צִדְקָה לְלַעְנָה:</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>הַשְׂמֵחִים לֹלֵא דָבָר הָאֲמָרִים הָלוֹא בַחֲזִקְנוֹ לָקַחְנוּ לָנוּ קָרְנִים:</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 מִקִּים עֲלֵיכֶם בַּיִת יִשְׂרָאֵל נֹאֲם־יְהוָה אֱלֹהֵי הַצְבָּאוֹת גּוֹי וְלִחְצוֹ אֶתְכֶם מִלְּבוֹא חֲמַת עַד־נַחַל הָעֲרָבָה: 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	<p>כֹּה הִרְאֵנִי אֲדֹנָי יְהוִה וְהִנֵּה יוֹצֵר גְּבִי בְתַחֲלֵת עֲלֹת הַלֶּקֶשׁ וְהִנֵּה־לֶקֶשׁ אַחֵר גְּוִי הַמֶּלֶךְ:</p>	<p>This <u>is what</u> my Lord the LORD showed me, and <u>what I saw was</u> him fashioning the <u>locust</u> at the start of when the latter growth springs up, and <u>then I saw</u> the latter growth after the king's reapings.</p>	<p>this <u>is what</u> ← <i>thus</i>. what I saw was ... then I saw ← <i>behold ... 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>).</p>
Amos 7:2	<p>וְהָיָה אִם־כָּלָה לֶאֱכֹל אֶת־עֵשֶׂב הָאָרֶץ וְאָמַר אֲדֹנָי יְהוִה סִלַּח־נָא מִי יָקוּם יַעֲקֹב כִּי קָטָן הוּא:</p>	<p>And it came to pass, when <i>the</i> <i>locust</i> had finished eating the grass of the land, that I said, "My Lord the LORD, please forgive <i>the question</i>. <u>Who</u> will <u>endure it</u>? <i>Will</i> Jacob? For he <i>is</i> small."</p>	<p>grass: or <i>herbs</i>. who: AV differs (<i>by whom</i>). endure: or <i>rise; prosper</i>.</p>

Amos 7:3	נָחַם יְהוָה עַל־זֹאת לֹא תִהְיֶה אָמַר יְהוָה:	And the LORD repented over this. “It will not come to pass”, said the LORD.	
Amos 7:4	כֹּה הִרְאֵנִי אֲדֹנָי יְהוִה וְהִנֵּה קָרָא לָרֶב בְּאֵשׁ אֲדֹנָי יְהוִה וַתֹּאכַל אֶת־תְּהוֹם רַבָּה וַתֹּאכַל 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 a <i>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 יָקוֹם יַעֲקֹב בִּי קִטָּן הוּא:	And I said, “My Lord the LORD, please stop. Who will <i>endure it</i> ? <i>Will Jacob?</i> For he <i>is</i> small.”	endure: see Amos 7:2.
Amos 7:6	נָחַם יְהוָה עַל־זֹאת גַּם־הִיא לֹא תִהְיֶה 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־חוֹמַת אֲנָךְ וּבִידּוֹ אֲנָךְ:	This <i>is what</i> he showed me, and <i>what I saw was</i> the LORD* standing on a <i>vertical wall</i> , 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</i> <i>plumbline</i> .
Amos 7:8	וַיֹּאמֶר יְהוָה אֵלַי מִה־אַתָּה רֹאֶה עֲמוֹס וְאָמַר אֲנִי וַיֹּאמֶר אֲדֹנָי הִנְנִי שָׁם אֲנִי בְּקֶרֶב עַמִּי יִשְׂרָאֵל לֹא־אֹסִיף עוֹד עֲבוֹר לוֹ:	And the LORD said to me, “What do you see, Amos?” And I said, “A plumbline.” And the LORD* said, “I <i>am about to</i> 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	וְנִשְׁלְמוּ בָּמֹת יִשְׁחָק וּמִקְדָּשָׁי יִשְׂרָאֵל יִחָרְבוּ וּקְמַתִּי עַל־בֵּית יִרְבֵּעַם 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־יִרְבֵּעַם מֶלֶךְ־יִשְׂרָאֵל לֵאמֹר קִשֵּׁר עָלֶיךָ עֲמוֹס בְּקֶרֶב בֵּית יִשְׂרָאֵל לֹא־תֻכַּל הָאָרֶץ לְהִכִּיל אֶת־כָּל־דְּבָרָיו:	Then Amaziah <i>the priest of</i> Beth-El <i>sent 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 <i>any</i> of his words.	the priest of Beth-El sent: regrouping, one could read, <i>the</i> <i>priest sent (word to) Beth-El</i> , which was the place of the royal residence, Amos 7:13. any ← <i>all</i> .

Amos 7:11	כִּי־כֹה אָמַר עֲמוֹס בַּחֶרֶב יָמוּת יִרְבֹּעַם וַיִּשְׂרָאֵל גָּלָה יִגְלָה מֵעַל אֲדָמָתּוֹ: ס	For <u>this is what</u> Amos says: ‘Jeroboam will die by the sword, And Israel will certainly go into captivity, <u>Away from</u> its land.’ ”	this is what ← thus. away from ← from on.
Amos 7:12	וַיֹּאמֶר אֲמַצְיָה אֶל־עֲמוֹס חֲזֵה לָךְ בְּרַח־לָךְ אֶל־אֶרֶץ יְהוּדָה וְאָכַל־שָׁם לֶחֶם וְשָׁם 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־תוֹסִיף עוֹד לְהִנָּבֵא בִּי מִקֹּדֶשׁ־מִלְכָּךְ 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> residence.”	royal residence ← <i>house of the</i> <i>kingdom</i> .
Amos 7:14	וַיַּעַן עֲמוֹס וַיֹּאמֶר אֶל־אֲמַצְיָה לֹא־נָבִיא אֲנִי וְלֹא בֶן־נָבִיא אֲנִי כִּי־בֹקֵר אֲנִי 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 הָצֹאן וַיֹּאמֶר אֵלַי יְהוָה לֵךְ 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 אַתָּה אָמַר לֹא תִנְבֵּא עַל־יִשְׂרָאֵל וְלֹא תִטֵּיף עַל־בֵּית 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	לָכֵן כֹּה־אָמַר יְהוָה אֲשֶׁתְּךָ בַּעִיר תִּזְנֶה וּבָנֶיךָ וּבָנֹתֶיךָ בַּחֶרֶב יָפְלוּ וְאֲדָמָתְךָ בַּחֶבֶל תִּחְלַק וְאַתָּה עַל־אֲדָמָה טְמֵאָה תָמוּת וַיִּשְׂרָאֵל גָּלָה יִגְלָה מֵעַל אֲדָמָתּוֹ: ס	Because of that, <u>this is what</u> the LORD says: «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</u> <u>into captivity</u> <u>Away from</u> its land.» ”	this is what ← thus. certainly go into captivity: infinitive absolute. away from ← from on.
Amos 8:1	כֹּה הִרְאֵנִי אֲדֹנָי יְהוִה וְהִנֵּה בַּלּוֹב קִיץ:	<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> .	this is what ← thus. what I saw was ← behold.

Amos 8:2	וַיֹּאמֶר מֶה־אַתָּה רֹאֵה עֲמֹס וַאֲמַר כָּלוּב קִיץ וַיֹּאמֶר יְהוָה אֵלַי בָּא הַקֵּץ אֶל־עַמִּי יִשְׂרָאֵל לֹא־אֹסִיף עוֹד עֲבוֹר לוֹ:	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.	forgive: or <i>pass through</i> . Compare Amos 7:8.
Amos 8:3	וְהִלִּילוּ שִׁירֹת הַיֶּכֶל בַּיּוֹם הַהוּא נֹאֵם אֲדֹנָי יְהוִה רַב הַפֶּגֶר בְּכָל־מָקוֹם הַשְּׁלִיף הֵם: פ	And the songs of the temple will be howlings on that day, Says the Lord, the LORD. Corpses <i>will be</i> numerous everywhere. <i>Men will say</i> , ‘ <u>He has cast it off</u> . Keep silence.’	the songs of the temple will be howlings: or <i>they will howl songs of the temple</i> . he has cast it off: AV differs (<i>they shall cast them forth</i>).
Amos 8:4	שָׁמְעוּ־זֹאת הַשֹּׁאֲפִים אֲבִיּוֹן וְלִשְׁבִּית *עֲנוּי־*עֲנוּי־אֶרֶץ:	Hear this, <i>you</i> who swallow up the needy And <i>in so doing</i> , put a stop To the livelihood of the {Q: poor} [K: meek] of the land,	The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue. put a stop ← <i>to put a stop</i> .
Amos 8:5	לֵאמֹר מָתִי יַעֲבֹר הַחֹדֶשׁ וְנִשְׁבְּרָה שֶׁבֶר וְהַשְׁבֵּת וְנִפְתַּח־הַבֵּר לְהִקְטִין אִיפָּה וְלַהֲגִדִּיל שֶׁקֶל וְלַעֲוֹת מֵאֲזִנִּי מִרְמָה:	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 <i>stores</i> , Selling a short ephah, And <i>in so doing</i> , make more shekels, And <u>swindle</u> with false balances,	ephah: about 6 imperial gallons or 27 litres. swindle ← <i>distort</i> .
Amos 8:6	לְקַנּוֹת בַּכֶּסֶף דָּלִים וְאֲבִיּוֹן בַּעֲבוֹר נַעֲלִים וּמִפֶּל בָּר נִשְׁבִּיר:	<i>So we 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.’	
Amos 8:7	נִשְׁבַּע יְהוָה בְּגִאוֹן יַעֲקֹב אִם־אֶשְׁכַּח לְנֶצַח כָּל־מַעֲשֵׂיהֶם:	The LORD has sworn by the excellency of Jacob, ‘I <u>will certainly never forget</u> <u>any</u> 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> . any ← <i>all</i> .
Amos 8:8	הֲעַל זֹאת לֹא־תִרְגַּז הָאָרֶץ וְאָבֵל כָּל־יֹשֵׁב בָּהּ וְעַלְתָּה כָּאֵל כְּלָה וְנִגְרָשָׁה *וְנִשְׁקָה **וְנִשְׁקָעָה כִּי־אֹר 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 <u>be submerged</u> like the River of Egypt?	be submerged: the <i>ketiv</i> is from נִשְׁקָה, <i>be overflown</i> , and the <i>qeré</i> is from נִשְׁקָע, <i>be submerged</i> . So the meanings are similar.

Amos 8:9	וְהָיָה בַּיּוֹם הַהוּא נֶאֱמַר אֲדֹנִי יְהוָה וְהִבֵּאתִי הַשֶּׁמֶשׁ בְּצַהֲרִים וְהִחֲשַׁכְתִּי לָאָרֶץ 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 חֲגִיכֶם לְאֵבֶל וְכָל-שִׁירֵיכֶם לְקִינָה וְהִעֲלִיתִי עַל-כָּל-מִתְנַיִם שֹׁק וְעַל-כָּל-רֹאשׁ קָרְחָה וְשִׁמְתִּיהָ כְּאֵבֶל 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 <i>the land</i> like mourning for an <i>only son</i> , And its final condition <i>will be a bitter day</i> .	<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> . <i>a bitter day</i> ← <i>like a bitter day</i> , but see note to Gen 24:28.
Amos 8:11	הִנֵּה יָמִים בָּאִים נֶאֱמַר אֲדֹנִי יְהוָה וְהִשְׁלַחְתִּי רָעָב בָּאָרֶץ לֹא-רָעָב לֶלֶחֶם וְלֹא-צָמָא לְמַיִם כִּי אִם-לְשִׁמְעַת דְּבָרִי 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 מַיִם עַד-יָם וּמִצָּפוֹן וְעַד-מִזְרָח יִשׁוּטְטוּ לְבַקֵּשׁ אֶת-דְּבַר-יְהוָה וְלֹא יִמָּצְאוּ: And they will wander 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 תִּתְעַלְּפָנָה הַבָּתוּלוֹת הַיְּפֹת וְהַבְּחוּרִים בְּצָמָא: On that day, the beautiful virgins will <i>faint</i> , 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 שִׁמְרֹון וְאָמְרוּ חֵי אֱלֹהֵינוּ דָּן וְחֵי דְרָד בְּאֶר-שֶׁבַע וְנִפְּלוּ 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	<p>רָאִיתִי אֶת־אֲדֹנָי נֹצֵב עַל־הַמִּזְבֵּחַ וַיֹּאמֶר ה' הִךְ הַכְפֹּתֹר וַיִּרְעֲשׁוּ הַסָּפִים וּבָצַעַם בְּרֹאשׁ כָּלֶם וְאַחֲרֵיהֶם בַּחֶרֶב אֶהְרֹג לֹא־יָנוּס לָהֶם נָס וְלֹא־יִמָּלֵט לָהֶם פָּלִיט:</p>	<p>I saw the <u>LORD</u>* standing on the altar, And he said, “Strike the capital <i>of the pillar</i> So that the <u>lintels</u> 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.</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>lintels ← <i>thresholds</i>, but here apparently the “threshold” above the head.</p>
Amos 9:2	<p>אִם־יַחְתְּרוּ בְשֹׁאֹל מַשְׁם יָדַי תִּקְחֶם וְאִם־יַעֲלוּ הַשָּׁמַיִם מַשְׁם אוֹרִידֶם:</p>	<p><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.</p>	<p>underworld: or <i>grave</i>.</p>
Amos 9:3	<p>וְאִם־יִחְבְּאוּ בְּרֹאשׁ הַכְּרָמִל מַשְׁם אֲחַפֵּשׂ וּלְקַחְתִּים וְאִם־יִסְתְּרוּ מִנֶּגֶד עֵינִי בְּקִרְקַע הַיָּם מַשְׁם אֶצְוֶה אֶת־הַנָּחָשׁ וְנִשְׁכָּם:</p>	<p>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.</p>	<p>Carmel ← <i>the Carmel</i>.</p>
Amos 9:4	<p>וְאִם־יֵלְכוּ בְּשִׁבְלֵי לִפְנֵי אִיְבֵיהֶם מַשְׁם אֶצְוֶה אֶת־הַחֶרֶב וְהִרְגָתָם וְשִׁמְתִּי עֵינִי עֲלֵיהֶם לְרָעָה וְלֹא לְטוֹבָה:</p>	<p>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.</p>	<p>there ← <i>from there</i>.</p>
Amos 9:5	<p>וְאֲדֹנָי יְהוֹה הַצְבָּאוֹת הַנוֹגֵעַ בָּאָרֶץ וְתִמּוֹג וְאַבְלוֹ כָּל־יוֹשְׁבֵי בָהּ וְעִלְתָּה כִּיָּאֵר כְּלֵה וְשִׁקְעָה כִּיָּאֵר מִצָּרִים</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 9:12	<p>לְמַעַן יִירָשׁוּ אֶת־שְׂאֲרֵית אֲדוֹם וְכָל־הַגּוֹיִם אֲשֶׁר־נִקְרָא שְׁמִי עָלֵיהֶם נֹאמ־יְהוָה עֹשֶׂה זֹאת: פ</p>	<p>In order that they <u>who are called after my name</u> May inherit the remnant of Edom And all the Gentiles, Says the LORD, <i>Who is doing this.</i></p>	<p>Acts 15:17, James 2:7.</p> <hr/> <p>who are called after my name ← on whom my name has been called. 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 נֹאמ־יְהוָה וְנִגַּשׁ חֹרֶשׁ בְּקֶצֶר וְדֹרֵךְ עֲנָבִים בְּמִשְׁךְ הַזֶּרַע וְהַטִּיפוּ הַהָרִים עָסִיס וְכָל־הַגְּבָעוֹת תִּתְמוֹגְגָנָה:</p>	<p>Look, the days are coming, Says the LORD, When the ploughman <u>will be close behind</u> 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 וַיִּשְׁתּוּ אֶת־יַיֵּנָם וַעֲשׂוּ גִזְזוֹת וְאָכְלוּ אֶת־פְּרִיהֶם:</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>וַיִּטְעֲתֵימָם עַל־אֲדָמָתָם וְלֹא יִנָּתְשׁוּ עוֹד מֵעַל אֲדָמָתָם אֲשֶׁר נָתַתִּי לָהֶם אָמַר יְהוָה אֱלֹהֶיךָ:</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	<p>חֲזֹן עֲבַד־יְהוָה כֹּה־אָמַר אֲדֹנָי יְהוָה לְאֲדוֹם שְׁמוּעָה שָׁמַעְנוּ מֵאֵת יְהוָה וַצִּיר בַּגּוֹיִם שָׁלַח קוֹמוֹ וַיִּקְוֶמָה עָלֶיהָ לְמַלְחָמָה:</p>	<p>The vision of Obadiah. <u>This is what</u> 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.’</p>	<p> Jer 49:14.</p> <hr/> <p>this is what ← <i>thus</i>.</p> <hr/> <p>This verse contains the words of Edom's foes [CB].</p>
Obad 1:2	<p>הִנֵּה קָטַן נִתְתִּיךָ בַּגּוֹיִם בְּזוּי אֶתָּה מְאֹד:</p>	<p>Look, I have made you small among the nations; You <i>are</i> greatly despised.</p>	<p> Jer 49:15.</p> <hr/> <p>Here, the LORD speaks his own words.</p>

Obad 1:3	זָדוֹן לִבְךָ הִשִּׁיאוֹךָ שְׁכֵנִי בְּחַגְיוֹ-סֵלַע מְרוֹם שְׁבַתּוֹ אָמַר בְּלִבּוֹ מִי יוֹרְדֵנִי אֶרֶץ:	The insolence of your heart has deceived you, <i>You who dwell in the fissures of the rock.</i> He who <i>has</i> a high dwelling place Says in his heart, 'Who <i>can</i> bring me down <i>to</i> earth?'	Jer 49:16. The verse changes from second to third grammatical person (not uncommon in Hebrew).
Obad 1:4	אִם-תִּגְבֶּיָה כְּנֶשֶׁר וְאִם-בֵּין בְּזִכְבִּים שָׁיִם קִנְיָךְ מִשָּׁם אוֹרִידְךָ נְאֻם-יְהוָה:	<i>Even if you exalt yourself like the eagle,</i> And <i>even if</i> you make your nest among the stars, I will bring you down from there, Says the LORD.	Jer 49:16.
Obad 1:5	אִם-גִּנְבִּים בָּאוּ-לָךְ אִם-שׁוֹדְדֵי לַיְלָה אֵיךְ נִדְמִיתָה הֲלוֹא יִגְנְבוּ דִים אִם-בָּצָרִים בָּאוּ לָךְ הֲלוֹא יִשְׁאִירוּ עֲלֵלוֹת:	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 <i>grape-harvest</i> raiders come to you, Will they not <i>just</i> leave gleanings?	Jer 49:9. as much as they want ← <i>their sufficiency.</i>
Obad 1:6	אֵיךְ נַחֲפָשׁוּ עֵשׂוֹ נִבְעָו מִצְפְּנָיו:	How <i>the affairs</i> of Esau are <u>investigated</u> , And how his hidden designs are searched out!	Jer 49:10. 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-הִגְבֹּל שְׁלֹחוֹךְ כָּל אֲנָשִׁי בְּרִיתְךָ הִשִּׁיאוֹךְ יָכְלוּ לָךְ אֲנָשִׁי שְׁלָמָךְ לַחֲמָךְ יִשְׁימוּ מָזוֹל תַּחְתִּיךָ אֵין תְּבוּנָה בּוֹ:	All your <u>allies</u> have sent you to the border; They have deceived you. <u>Those who were well-</u> <u>disposed to you</u> have <u>outwitted</u> you; They place your bread <i>in a hunter's net</i> under you, <i>But you have no</i> <i>understanding about it at</i> <i>all.</i>	your allies ← <i>the men of your covenant.</i> those who <i>were</i> well-disposed to you ← <i>the men of your peace.</i> outwitted ← <i>prevailed over.</i>
Obad 1:8	הֲלוֹא בַּיּוֹם הַהוּא נְאֻם-יְהוָה וְהֶאֱבַדְתִּי חֲכָמִים מֵאֲדוֹם וְתִבּוּנָה מֵהָר עֵשׂוֹ:	Will I not destroy the wise <u>men of Edom</u> 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 גְּבוּרֵיךָ תִּימָן לְמַעַן יִכָּרֵת-אִישׁ מֵהָר עֵשׂוֹ מִקָּטָל:	And your <u>warriors of Teman</u> will be afraid Of each <i>man</i> being cut off From the mount of Esau, <i>And they will be afraid of</i> <i>slaughter.</i>	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	מַחֲמַס אַחִיךָ יַעֲקֹב תִּכְסֶּס׃ בוֹשָׁה וְנִכְרַת לְעוֹלָם׃	For the <u>violence done</u> 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</i> <i>brother</i> , an objective genitive (you violated your brother).
Obad 1:11	בְּיוֹם עֲמֻדָּךְ מִנֶּגֶד בְּיֹם שְׁבוֹת זָרִים חִילוּ וְנִכְרָים בָּאוּ שָׁעָרוֹ *שָׁעָרוֹ וְעַל-יְרוּשָׁלַם יָדוּ גֹזֵל גַּם-אַתָּה כְּאַחַד מֵהֶם׃	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 בְּיוֹם-אַחִיךָ בְּיֹם נִכְרוֹ וְאַל-תִּשְׁמַח לִבְנֵי-יְהוּדָה בְּיוֹם אָבְדָם וְאַל-תִּגְדֹּל פִּיךָ בְּיוֹם צָרָה׃	But do not look <i>with</i> <i>satisfaction</i> On the day of your brother, On the day of his <u>loss of</u> <u>sovereignty</u> . And do not rejoice over the sons of Judah On the day when they perish, And do not <u>gloat</u> On the day of <i>their</i> adversity.	loss of sovereignty ← <i>alienation</i> . gloat ← <i>magnify your mouth</i> . 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 בְּשַׁעַר-עַמִּי בְּיֹם אִידָם אַל-תִּרְאֵה גַם-אַתָּה בִּרְעֻתוֹ בְּיוֹם אִידוֹ וְאַל-תִּשְׁלַחנָה בְּחִילוֹ בְּיֹם אִידוֹ׃	Do not go to the gate of my people On the day of <i>their calamity</i> , And do not look upon <i>their</i> suffering On the day of their calamity, And do not <u>send forces</u> 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-תַּעֲמֹד עַל-הַפֶּרֶק לְהַכְרִית אֶת-פְּלִיטָיו וְאַל-תִּסְגֹּר שְׂרִידָיו בְּיֹם 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-קָרוֹב יוֹם-יְהוָה עַל-כָּל-הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ יַעֲשֶׂה לָּךְ גְּמֻלָּךְ יֵשׁוּב בְּרֹאשְׁךָ׃	For the day of the LORD <i>is</i> 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-הָרִי קִדְשִׁי יִשְׁתּוּ כָּל-הַגּוֹיִם תָּמִיד וְשָׁתוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ׃	For as you have drunk on <u>my holy mountain</u> , 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	וּבְהָרַ צִיּוֹן תִּהְיֶה פְּלִיטָה וְהָיָה קֹדֶשׁ וִירְשׁוּ 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 receive <u>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 וּדְלָקוֹ בָּהֶם וְאֶכְלוּם וְלֹא־יִהְיֶה שָׂרִיד לְבֵית 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 become</i> stubble. So <u>they will be burned and 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 them and consume them</i> . Avoidance of the passive.
Obad 1:19	וִירְשׁוּ הַנֶּגֶב אֶת־הָהָר עֵשָׂו וְהַשְּׂפֵלָה אֶת־פְּלִשְׁתִּים וִירְשׁוּ אֶת־שְׂדֵה אֶפְרַיִם וְאֶת שְׂדֵה שִׁמְרֹן וּבִנְיָמִן 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 territory 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 הַחַלְהָזָה לְבְנֵי יִשְׂרָאֵל אֲשֶׁר־כְּנַעֲנִים עַד־צִרְפָּת וּגְלַת יְרוּשָׁלַם אֲשֶׁר בְּסַפְרַד יִרְשׁוּ אֶת עָרֵי הַנֶּגֶב:	And the captives of these forces of the sons of Israel Who <i>are scattered among</i> the Canaanites <i>Will inherit territory</i> as far as <u>Zarephath</u> . And the captives of Jerusalem Who <i>are</i> in <u>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	וְעָלוּ מוֹשָׁעִים בְּהָר צִיּוֹן לְשַׁפֵּט אֶת־הָהָר עֵשָׂו וְהָיְתָה 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־אָמִתַּי לֵאמֹר:	And the word of the LORD <u>came</u> to Jonah the son of Amittai and said,	came ← <i>became</i> .
Jonah 1:2	קוּם לֵךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא עָלֶיהָ כִּי־עָלְתָה רָעָתָם לִפְנֵי:	"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	<p>וַיָּקָם יוֹנָה לִבְרַח לַתְּרִשִּׁיָּה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אֲנִיָּה בָּאָה תְרִשִׁישׁ וַיֵּתֶן שְׂכָרָהּ וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תְּרִשִּׁישָׁה מִלִּפְנֵי יְהוָה:</p>	<p>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.</p>	
Jonah 1:4	<p>וַיְהִי הַטֵּל רֹחַ-גְּדֹלָה אֶל-הַיָּם וַיְהִי סַעַר-גְּדֹל בַּיָּם וְהָאֲנִיָּה חֲשֹׁבָה לְהִשָּׁבֵר:</p>	<p>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.</p>	<p>was on the point of ← <i>reckoned, thought</i>, but also <i>was about to</i>.</p>
Jonah 1:5	<p>וַיִּירָאוּ הַמִּלָּחִים וַיִּזְעֻקוּ אִישׁ אֶל-אֱלֹהָיו וַיִּטְלוּ אֶת-הַפָּלִים אֲשֶׁר בָּאֲנִיָּה אֶל-הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיֹּנֶה יוֹנָה יָרֵד אֶל-יִרְכַּתִּי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם:</p>	<p>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.</p>	<p>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).</p>
Jonah 1:6	<p>וַיִּקְרַב אֵלָיו רֵב הַחִבְלִי וַיֹּאמֶר לֹא מַה-לָּךְ נִרְדָּם קוֹם קִרְא אֶל-אֱלֹהֶיךָ אוּלַי יִתְעַשֶּׂת הָאֱלֹהִים לָנוּ וְלֹא נִאֲבֹד:</p>	<p>And the captain approached him and said to him, “<u>What are you doing sleeping?</u>” Get up and call on your God. It may be that God will consider us, and we will not perish.”</p>	<p>what are you <i>doing</i> sleeping ← <i>what (is it) to you sleeping</i>.</p>
Jonah 1:7	<p>וַיֹּאמְרוּ אֵיךְ אֵישׁ אֶל-רֵעֵהוּ לֵכּוּ וְנִפְּלָה גּוֹרְלוֹת וְנִדְעָה בְּשַׁלְמֵי הָרָעָה הַזֹּאת לָנוּ וַיַּפְּלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל-יוֹנָה:</p>	<p>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 come</i>.” And they cast lots, and the lot fell on Jonah.</p>	
Jonah 1:8	<p>וַיֹּאמְרוּ אֵלָיו הַגִּידָה-נָא לָנוּ בְּאֲשֶׁר לְמִי-הָרָעָה הַזֹּאת לָנוּ מִה-מְלֶאכֶתְךָ וּמֵאֵין תָּבוֹא מִה אֶרֶצְךָ וּמֵאִי-מִזֶּה עָם אַתָּה:</p>	<p>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>.”</p>	<p>what: or <i>whom</i>.</p>
Jonah 1:9	<p>וַיֹּאמֶר אֲלֵיהֶם עַבְרִי אָנֹכִי וְאֶת-יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יִרָא אֲשֶׁר-עָשָׂה אֶת-הַיָּם וְאֶת-הַיַּבֶּשֶׁה:</p>	<p>And he said to them, “<i>I am</i> a Hebrew, and <u>I fear</u> the LORD God of heaven, who made the sea and the dry land.”</p>	<p>I fear: in a Hebrew “OSV” (object-subject-verb) sentence.</p>

Jonah 1:10	וַיִּירָאוּ הָאֲנָשִׁים יְרָאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו מִה־זֹּאת עָשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלִּפְנֵי יְהוָה הוּא בָרַח 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 וַיִּשְׁתַּק הָיָם מֵעַלֵּינוּ כִּי הָיָם הוֹלֵךְ וְסֹעֵר:	And they said to him, “What should we do to you, so that the sea will calm down <u>for us</u> ? For the sea is becoming more and more tempestuous.”	for us ← <i>from on us</i> .
Jonah 1:12	וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל־הָיָם וַיִּשְׁתַּק הָיָם מֵעַלֵּיכֶם כִּי יוֹדַעְתִּי אֲנִי כִּי בִשְׁלִי הַסֹּעַר 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 you</u> , 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	וַיַּחֲתְרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל־הַיָּבֵשָׁה וְלֹא יָכְלוּ כִּי הָיָם הוֹלֵךְ וְסֹעֵר עֲלֵיהֶם:	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 נִאֲבֹדָה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֶל־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 וַיִּטְלֻהוּ אֶל־הָיָם וַיַּעֲמֵד הָיָם 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־זֶבַח לַיהוָה וַיִּדְּרוּ 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 vows</u> .	offered ← <i>sacrificed</i> . made vows ← <i>vowed vows</i> .
Jonah 1:17	וַיִּמֶן יְהוָה דָּג גָּדוֹל לִבְלֹעַ אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת:	Then the LORD appointed a large fish to swallow Jonah. And Jonah was in the inner parts of the fish for three days and three nights.	Matt 12:40.
Jonah 2:1	וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמִּעֵי 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 שׁוֹמֵתִי שְׁמַעְתָּ 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 בְּלִבֵּב יָמִים וְנָהָר יִסְבְּבֵנִי כָּל-מִשְׁפָּרֶיךָ וְגִלְיָד עָלַי עָבְרוּ:	And you cast me <i>into</i> the deep, In the heart of the seas, 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 אִמְרָתִי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֲדָּ אוֹסִיף לְהִבִּיט אֶל-הֵיכַל קִדְשֶׁךָ:	And I said, 'I have been driven out of your sight, But I will look again at your holy temple.'	sight ← eyes. your holy temple ← <i>the temple of your holiness</i> , a Hebraic genitive.
Jonah 2:5	אֶפְפוּנִי מַיִם עַד-נַפְשִׁי תִהְיוּ יִסְבְּבֵנִי סוּף חֲבוּשׁ לְרֹאשִׁי:	Water has surrounded me, Threatening <i>my</i> life. The deep has encompassed me; Sea-weed <i>is</i> bound around my head.	threatening <i>my</i> life ← <i>up to soul</i> .
Jonah 2:6	לְקַצְבֵּי הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיהָ בְּעַדִּי לְעוֹלָם וַתַּעַל מִשְׁחַת תִּי יְהוָה אֱלֹהֵי:	I descended to the roots of the mountains; The earth <i>with</i> its bars <i>were closing in</i> after me for age-long time, But you <i>rescued</i> my life from the pit, O LORD my God.	rescued ← <i>raised</i> .
Jonah 2:7	בַּהֲתַעֲטֹף עָלַי נַפְשִׁי אֶת-יְהוָה זָכַרְתִּי וַתָּבוֹא אֵלַי תְּפִלָּתִי אֶל-הֵיכַל קִדְשֶׁךָ:	When my <i>life</i> was draining away from me, I remembered the LORD, And my prayer came to you – To your <i>holy temple</i> .	life ← <i>soul</i> . your holy temple ← <i>the temple of your holiness</i> , a Hebraic genitive.
Jonah 2:8	מִשְׁמְרִים הַבְּלִי-שׁוֹא חֲסִדָּם יַעֲזֹבוּ:	Those <i>who</i> pay respect to vain idols Abandon <i>themselves</i> to <i>their</i> tender mercies,	AV differs, and [CB] offers another explanation. their tender mercies ← <i>their kindness</i> . We take this as irony, as <i>the idols' (nonexistent) kindness</i> .
Jonah 2:9	וְאֲנִי בִקְוֹל תּוֹדָה אֶזְבַּח-לָךְ אֲשֶׁר נִדְרָתִי אֲשַׁלֶּמָּה 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</i> salvation <i>is</i> of the LORD."	
Jonah 2:10	וַיֹּאמֶר יְהוָה לְדָג וַיִּקָּא אֶת-יוֹנָה אֶל-הַיַּבֶּשָׁה: 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 <i>came</i> to Jonah a second time and said,	came ← <i>became</i> .
Jonah 3:2	קוּם לָךְ אֶל-נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרֵא אֵלֶיהָ אֶת-הַקְּרִיאָה אֲשֶׁר אֲנִי 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	וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה בְּדִבְרֵי יְהוָה וַנִּינְוָה הָיְתָה 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 exceedingly great city, it being three days' journey round its perimeter.	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	וַיַּחֲלֵ יוֹנָה לָבוֹא בְּעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וַנִּינְוָה נִהְפָּכֶת:	And Jonah began to go into the city, making a day's journey, and he made a proclamation and said, "There are forty days to go, then Nineveh will be overturned."	forty days to go ← <i>still forty days</i> .
Jonah 3:5	וַיֵּאֱמִינוּ אַנְשֵׁי נִינְוָה בָּאֱלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְדֻלָּם וְעַד־קֶטְנָם:	And the men of Nineveh believed God, and they called a fast, and they put on sackcloth, both great and small.	both great and small ← <i>from great and to small</i> . See 1 Sam 15:3 and Gen 6:7.
Jonah 3:6	וַיָּגַע הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיָּקָם מִכִּסְאוֹ וַיַּעֲבֵר אֹדְתוֹ מֵעָלָיו וַיִּכֶּס שֵׁק וַיֵּשֶׁב עַל־הָאָפֶר:	And the matter reached the king of Nineveh, and he rose up from his throne and removed his robe and covered himself with sackcloth and sat in ashes.	
Jonah 3:7	וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה מִטַּעַם הַמֶּלֶךְ וּגְדָלָיו לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבֶּקֶר וְהָצֹאֵן אֶל־יִטְעֲמוּ 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	וַיִּתְכַּסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים בַּחֲזָקָה וַיֵּשְׁבוּ אִישׁ מִדֶּרֶכוֹ הָרָעָה וּמִן־הַחֲמָס אֲשֶׁר בְּכַפֵּיהֶם:	But let man and cattle be covered in sackcloth, and let them call out to God in strength of mind, and let each man turn from his wicked way and from the violence which is in their hands.	
Jonah 3:9	מִי־יָדַע יָשׁוּב וְנָחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נֶאֱבַד:	Who knows whether God will turn and repent and turn from the fury of his anger, so that we do not perish."	
Jonah 3:10	וַיֵּרֶא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדֶּרֶכָם הָרָעָה וַיִּנָּחֵם הָאֱלֹהִים עַל־הָרָעָה אֲשֶׁר־דִּבֶּר 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 it.	
Jonah 4:1	וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיַּחֲרֵ לוֹ:	But it greatly displeased Jonah, and it infuriated him.	it greatly displeased Jonah ← <i>it displeased Jonah (with) great displeasure</i> .

Jonah 4:2	<p>וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנָּה יְהוָה הֲלוֹא־זֶה דְּבָרִי עַד־הַיּוֹתֵי עַל־אֲדָמָתִי עַל־כֵּן קָדַמְתִּי לְבָרֶךְ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי־חַנּוּן וְרַחוּם אַרְךָ אַפָּיִם וְרַב־חֶסֶד וְנָחָם עַל־הָרָעָה:</p>	<p>And he prayed to the LORD and said, “O LORD, I beseech you, was 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 a compassionate and merciful GOD</u>, longsuffering and of great kindness, and repentant of that which <i>is</i> bad.</p>	<p>concern ← <i>word, thing</i>.</p> <hr/> <p>that you <i>were</i> a compassionate and merciful GOD (etc.): compare Joel 2:13.</p>
Jonah 4:3	<p>וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מֵחַיִּי: ס</p>	<p>And now, O LORD, take, I beseech you, my <u>life</u> from me, for <i>it is</i> better for me to die <u>than to live</u>.”</p>	<p>life ← <i>soul</i>.</p> <hr/> <p><i>it is</i> better for me to die than to live ← <i>my death (is) better than my life</i>.</p>
Jonah 4:4	<p>וַיֹּאמֶר יְהוָה הֲהֵיטֵב חָרָה לִּי:</p>	<p>But the LORD said, “<u>Is it good</u> <i>that</i> you should be infuriated?”</p>	<p>is it good: adverbial use of the infinitive absolute, here translated as a noun clause.</p>
Jonah 4:5	<p>וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֹּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סֶכָה וַיֹּשֶׁב תַּחְתֶּיהָ בַּצֹּל עַד אֲשֶׁר יֵרָאֶה מַה־יְהִיָּה בָּעִיר:</p>	<p>Then Jonah went out of the city and sat <u>to the east of</u> 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.</p>	<p>to the east of: or <i>in front of</i>.</p>
Jonah 4:6	<p>וַיִּמֶן יְהוָה אֱלֹהִים קִיקְיֹון וַיַּעַל מֵעַל לַיּוֹנָה לִהְיוֹת צֶלֶל עַל־רֹאשׁוֹ לְהַצִּיל לוֹ מִרָעָתוֹ וַיִּשְׂמַח יוֹנָה עַל־הַקִּיקְיֹון שִׁמְחָה גְּדוֹלָה:</p>	<p>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 <u>was very pleased</u> about the castor oil plant.</p>	<p>was very pleased ← <i>rejoiced (with) great joy</i>.</p>
Jonah 4:7	<p>וַיִּמֶן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשָּׁחַר לְמַחֲרַת וַתֵּךְ אֶת־הַקִּיקְיֹון וַיִּיבֹשׁ:</p>	<p>But God appointed a worm at the rising of dawn on the next day, and it struck the castor oil plant, and it withered.</p>	
Jonah 4:8	<p>וַיְהִי בְּזֶרַח הַשָּׁמֶשׁ וַיִּמֶן אֱלֹהִים רוּחַ קָדִים חֲרִישִׁית וַתֵּךְ הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֵּף וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוֹת וַיֹּאמֶר טוֹב מוֹתִי מֵחַיִּי:</p>	<p>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, “<i>It is</i> better for me to die <u>than to live</u>.”</p>	<p>sultry: AV differs (<i>vehement</i>).</p> <hr/> <p><i>in his heart</i> ← <i>his soul</i>.</p> <hr/> <p><i>it is</i> better for me to die than to live ← <i>my death (is) better than my life</i>.</p>
Jonah 4:9	<p>וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֲהֵיטֵב חָרָה־לְךָ עַל־הַקִּיקְיֹון וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מָוֶת:</p>	<p>But God said to Jonah, “<u>Is it good</u> that you should be infuriated about the castor oil plant?” And he said, “<i>It is good</i> that I should be infuriated, to the extent of <i>wanting</i> death.”</p>	<p>is it good ... it is good: adverbial use of the infinitive absolute, here translated as noun clauses.</p>

Jonah 4:10	וַיֹּאמֶר יְהוָה אֵתָה חֶסֶת עַל־הַקִּיקְיֹן אֲשֶׁר לֹא־עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתּוּ שְׁבוֹן־לַיְלָה הִיא וּבֹן־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 אָחוּס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשְׁבָהּ הָרַבָּה מִשְׁתִּים־עֶשְׂרֵה רְבֹו אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לְשְׂמָאלוֹ 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 יוֹתָם אָחִז וְיְחִזְקִיָּה מְלָכֵי יְהוּדָה אֲשֶׁר־חָזָה עַל־שְׁמֶרֶן 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 ← became. Morashtite: AV= <i>Morashthite</i> . See Jer 26:18.
Mic 1:2	שִׁמְעוּ עַמִּים כְּלָם הַקְּשִׁיבִי אֶרֶץ וּמְלֹאָהּ וַיְהִי אֲדָנִי יְהוָה בְּכֶם לְעֵד אֲדָנִי מֵהֵיכָל קִדְשׁוֹ:	Hear, <u>all you people</u> , And hearken, <i>O</i> earth and <u>your fulness</u> , And let my Lord the LORD be a witness against you – <i>That is</i> the LORD* 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. all you people ... your fulness ← <i>peoples, all of them ... its fulness</i> . Unexpected grammatical third persons; see Obad 1:3. his holy temple ← <i>the temple of his holiness</i> , a Hebraic genitive.
Mic 1:3	כִּי־הִנֵּה יְהוָה יֵצֵא מִמְּקוֹמוֹ וַיֵּרֶד וְדָרַךְ עַל־*בְּמוֹתַי **בְּמַתִּי אֶרֶץ:	For look, the LORD is coming out of his place, And he will descend and step Onto <u>the 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 יִתְבַּקְּעוּ כַּדֹּנָג מִפְּנֵי הָאֵשׁ כְּמִים מִגָּרִים 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	בְּפֶשַׁע יַעֲקֹב כָּל־זֹאת וּבַחֲטָאוֹת בֵּית יִשְׂרָאֵל מִי־פֶשַׁע יַעֲקֹב הֲלוֹא שְׁמֶרֶן וּמִלִּי בְּמוֹת יְהוּדָה הֲלוֹא יְרוּשָׁלַם:	All this <i>is</i> for the transgression of Jacob, And for the sins of the house of Israel. <u>What is</u> the transgression of Jacob? <i>Is it</i> not <u>Samaria</u> ? And <u>what are</u> the <i>idolatrous</i> raised sites of Judah? <i>Are they</i> not in Jerusalem?	what (2x): perhaps <i>where</i> , but the word usually means <i>who</i> , or, less commonly, <i>what</i> . Samaria: i.e. <i>Samaria's idolatry</i> .

Mic 1:6	וְשִׁמְתִי שִׁמְרוֹן לְעֵי הַשָּׂדֶה לְמִטְעֵי כָרֶם וְהִגַּרְתִּי לַגִּי אֲבָנֶיהָ וִיסְדֶיהָ אֲגַלֶּה:	“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.	This verse and the following give direct speech by the LORD.
Mic 1:7	וְכָל-פְּסִילֶיהָ יִכָּתוּ וְכָל-אֶתְנֵנֶיהָ יִשְׂרָפוּ בָאֵשׁ וְכָל-עַצְבֶיהָ אֲשֵׁים שְׂמֵמָה כִּי מֵאֶתְנֵן זֹנָה קִבְּצָה וְעַד-אֶתְנֵן זֹנָה יָשׁוּבוּ:	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.”	
Mic 1:8	עַל-זֹאת אֶסְפְּדָה וְאֵלִילָה אֵילָכָה *שִׁילָל *שׁוֹלָל וְעָרוֹם אֶעֱשֶׂה מִסְפֹּד כְּתַנִּים וְאֶבֶל כְּבָנוֹת יַעֲנֶה:	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.	stripped: the <i>ketiv</i> has to be regarded as an equivalent to the <i>qeré</i> .
Mic 1:9	כִּי אֲנוּשָׁה מִכּוֹתֶיהָ כִּי-בָאָה עַד-יְהוּדָה נִגַּע עַד-שַׁעַר עָמִי עַד-יְרוּשָׁלַם:	For her wounds <i>are</i> incurable, For <i>this</i> has come to Judah; He has reached the gate of my people – Jerusalem.	he: [CB], <i>some unnamed foe</i> .
Mic 1:10	בְּגַת אַל-תִּגִּדּוּ בְכוּ אַל-תִּבְכוּ בְּבֵית לַעֲפָרָה עֶפֶר *הִתְפַּלְשְׁתִּי *הִתְפַּלְשִׁי:	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.	We take <i>ketiv</i> as an Aramaic form; as standard Hebrew <i>I</i> <i>rolled in the dust</i> . <hr/> do not weep at all: infinitive absolute.
Mic 1:11	עֲבְרִי לָכֶם יוֹשְׁבֵת שָׁפִיר עֲרִי-בִשְׁת לֹא יֵצֵאָה יוֹשְׁבֵת צֶאֱנָן מִסְפֹּד בֵּית הָאֶצֶל יִקַּח מִכֶּם עֲמֻדָתוֹ:	Transgress <i>as you will</i> , O inhabitants of Shaphir, <i>In nakedness and shame</i> . The inhabitant of Zaanan did not come out <i>At the mourning of Beth-</i> <i>Ezel</i> ; 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>). <hr/> as you will ← <i>for yourselves</i> . Ironic. <hr/> inhabitants ← <i>inhabitant</i> . <hr/> Shaphir: AV= <i>Saphir</i> .
Mic 1:12	כִּי-חָלָה לְטוֹב יוֹשְׁבֵת מְרוֹת כִּי-יֵרֵד רֵעַ מֵאֵת יְהוָה לְשַׁעַר יְרוּשָׁלַם:	For the inhabitants of Maroth waited for good <i>times</i> , When bad <i>times</i> came down from the LORD, At the gate of Jerusalem.	inhabitants ← <i>inhabitant</i> . <hr/> Maroth: “ <i>Bittertown</i> ”.

Mic 1:13	<p>רָתַם הַמֶּרְכָבָה לָרֶכֶשׁ יוֹשְׁבֵי לָכִישׁ רֵאשִׁית חֲטָאֵת הִיא לְבַת-צִיּוֹן כִּי-בָדַד נִמְצְאוּ פְּשָׁעֵי יִשְׂרָאֵל:</p>	<p>Hitch the <u>steed</u> to the <u>chariot</u>, O <u>inhabitants</u> of Lachish. It is the beginning of sin for the daughter of Zion, For the transgressions of Israel have been found in you.</p>	<p>steed to the chariot ← <i>chariot to the steed</i>.</p> <hr/> <p>inhabitants ← <i>inhabitant</i>.</p>
Mic 1:14	<p>לָכֵן תִּתְּנִי שְׁלוֹחִים עַל מוֹרֶשֶׁת גַּת בְּתֵי אַחְזִיב לְאַכְזִיב לְמַלְכֵי יִשְׂרָאֵל:</p>	<p>Therefore give a bill of divorce in Moresheth- Gath. The houses of Achzib <i>are</i> deceit to the kings of Israel.</p>	<p>Achzib: “<i>Deceittown</i>”.</p>
Mic 1:15	<p>עַד הִירֶשׁ אָבִי לָךְ יוֹשְׁבֵי מַרְשָׁה עַד-עַדְלָם יָבוֹא כְבוֹד יִשְׂרָאֵל:</p>	<p>I am still going to bring the <u>dispossessor</u> to you, O <u>inhabitants</u> of Mareshah. The <u>glory of Israel</u> will come to Adullam.</p>	<p>dispossessor: or <i>heir</i>. [CB] refers this to Assyria.</p> <hr/> <p>inhabitants ← <i>inhabitant</i>.</p> <hr/> <p>glory of Israel: [CB] refers this to the nobility of Israel, fleeing to a cave.</p>
Mic 1:16	<p>קַרְחִי וְגִזִּי עַל-בְּנֵי תַעֲנוּגֶיךָ הֶרְחַבִּי קִרְחָתְךָ כַּנֶּשֶׁר כִּי גָלוּ מִמֶּךָ: ס</p>	<p>Make yourself bald and <u>shave yourself</u>, For the sake of your <u>delightful sons</u>. Make your baldness wide like the eagle, For they will be deported away from you.</p>	<p>shave ← <i>shear</i>.</p> <hr/> <p>your delightful sons ← <i>the sons of your delight</i>, a Hebraic genitive.</p>
Mic 2:1	<p>הִי חֲשִׁבִי-אֹן וּפְעָלֵי רָע עַל-מִשְׁכְּבוֹתָם בְּאֹזַר הַבֶּקֶר יַעֲשׂוּהָ כִּי יִשְׁ-לֵאל יָדָם:</p>	<p>Woe to those <i>who</i> devise <u>vain things</u>, And those <i>who</i> engage in evil on their couches. At morning light they perform it, For it is in the power of their hand.</p>	<p>vain things ← <i>vanity</i>, but also <i>iniquity</i>.</p>
Mic 2:2	<p>וְחָמְדוּ שָׂדוֹת וְגָלוּ וּבָתִּים וְנָשָׂאוּ וַעֲשׂוּ גִבּוֹר וּבֵיתוֹ וְאִישׁ וְנָחֲלָתוֹ: פ</p>	<p>And they covet fields And they seize <i>them</i>, And <i>they</i> covet 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>.</p> <hr/> <p>fellow ← <i>man, warrior, husband</i>.</p>
Mic 2:3	<p>לָכֵן כֹּה אָמַר יְהוָה הַנֶּנִּי חֲשֹׁב עַל-הַמִּשְׁפָּחָה הַזֹּאת רָעָה אֲשֶׁר לֹא-תִמְיֹשׁוּ מִשָּׁם צִוְאוֹתֵיכֶם וְלֹא תִלְכוּ רוֹמָה כִּי עַתָּה רָעָה הִיא:</p>	<p>Therefore <u>this is what</u> the LORD says: “Look, I am devising evil on this family – A <u>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>.</p> <hr/> <p>from which ← <i>which from there</i>.</p>

Mic 2:4	בַּיּוֹם הַהוּא יִשָּׂא עֲלֵיכֶם מִשָּׁל וְנָהָה נָהִי נָהִיָּה אָמַר שָׂדוֹד נִשְׁדָּנוּ חֶלֶק עָמִי יָמִיר אֵיד יָמִישׁ לִי לְשׁוֹבֵב שְׂדֵינוּ יַחֲלֶק:	On that day a proverb <u>will</u> <u>be uttered</u> against you, And a <u>mournful lamentation</u> <u>will be delivered</u> , <i>Which</i> will say, 'We have been completely plundered; He has changed the portion of my people. How he has removed <i>what</i> <i>was</i> mine, By <u>overturning</u> our fields And dividing <i>them</i> up.' "	will be uttered ... a mournful lamentation will be delivered ← <i>one will take up ... one will</i> <i>lament a lamentation of</i> <i>lamenting</i> . Avoidance of the passive. <hr/> we have been completely plundered: infinitive absolute. <hr/> by overturning: gerundial use of the infinitive.
Mic 2:5	לִכְן לֹא־יִהְיֶה לָךְ מִשְׁלִיךְ חֶבֶל בְּגֹרֶל בִּקְהֵל יְהוָה:	Therefore you will not have <i>anyone</i> drawing a boundary by lot In the convocation of the LORD.	drawing a boundary ← <i>casting</i> <i>a cord</i> .
Mic 2:6	אֶל־תִּטְּפוּ יִטִּפוֹן לֹא־יִטְּפוּ לֹא־לָהּ לֹא יִסַּג בְּלִמּוֹת:	"Do not prophesy", they prophesy. So they do not prophesy to these <i>people</i> . No-one withdraws from the shame <i>he</i> incurs.	they prophesy: AV differs (<i>say</i> <i>they to them that prophesy</i>).
Mic 2:7	הֲאָמַר בֵּית־יַעֲקֹב הֶקְצַר רוּחַ יְהוָה אִם־אֵלֶּה מַעֲלָלָיו הֲלוֹא דְבָרַי יִיטִיבוּ עִם הַיָּשָׁר הוֹלֵךְ:	"Are <i>you</i> 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?	We take the sense as, <i>House of</i> <i>Jacob, you have brought this</i> <i>trouble on yourself</i> .
Mic 2:8	וְאַתְּמוֹל עָמִי לְאוֹיֵב יְקוּמִם מִמּוֹל שְׁלֵמָה אֶדָּר תִּפְשָׁטוֹן מַעֲבָרִים בָּטַח שׁוֹבֵי מִלְחָמָה:	And recently my people would rise <i>as if</i> against an enemy. <u>Encountering</u> 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> . <hr/> AV differs somewhat. <hr/> The sense is highway robbery of people enriched with spoils of war.
Mic 2:9	נָשִׂי עָמִי תִגְרָשׁוֹן מִבֵּית תַּעֲנִיגָהּ מֵעַל עַלְלֶיהָ תִּקְחוּ הַדָּרִי לְעוֹלָם:	You drive out the women of my people, <i>Each</i> from <u>her</u> pleasant <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 הַמְּנוּחָה בַּעֲבוּר טְמֵאָה תַּחֲבֵל 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	<p>לוֹ-אִישׁ הִלֵּךְ רוּחַ וְשָׁקַר בָּזָב אֶטֶף לֵד לִיזִן וְלִשְׁכַּר וְהָיָה מִטִּיף הָעָם הַזֶּה:</p>	<p>If a man walks <i>in</i> a spirit of falsehood, And he lies, Saying, ‘I will prophesy to you of wine and strong drink’, Then he will be <i>accepted</i> as a prophet of this people.</p>	<p>spirit of falsehood ← <i>spirit and falsehood</i>.</p>
Mic 2:12	<p>אֶסֶף אֶאֱסֹף יַעֲקֹב כָּל־דָּבָר קָבֵץ אֶקְבֹּץ שְׁאֵרֵי יִשְׂרָאֵל יַחַד אֲשִׁימֵנוּ כְּצֹאן בְּצֹרָה כְּעֹדֵד בְּתוֹךְ הַדְּבָרוֹ תְּהִימָנָה מֵאָדָם:</p>	<p>I will certainly gather all of you, Jacob, I will certainly collect the remainder of Israel And put him together like the sheep of Bozrah, Like a flock in the middle of its pasture. The women will bustle with so many people.</p>	<p>I will certainly gather ... I will certainly collect: both infinitive absolute.</p>
Mic 2:13	<p>עָלָה הַפֹּרֵץ לַפְּנִיָּהם פָּרָצוּ וַיַּעֲבְרוּ שַׁעַר וַיֵּצְאוּ בּוֹ וַיַּעֲבֹר מִלִּפְנֵיהֶם וַיהוָה בְּרֹאשָׁם: פ</p>	<p>The demolisher has gone out. They break <i>what is in front 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.”</p>	<p>demolisher ← <i>breaker-in, breach-maker</i>.</p> <hr/> <p>gone out ← <i>gone up</i>, used of going out to war.</p> <hr/> <p>in front of them: AV differs in association of the word, as does MT (<i>the breaker is come up before them</i>).</p>
Mic 3:1	<p>וְאָמַר שְׁמַעוּ-נָא רָאשֵׁי יַעֲקֹב וּקְצִינֵי בֵּית יִשְׂרָאֵל הֲלוֹא לָכֶם לִדְעַת אֶת-הַמִּשְׁפָּט:</p>	<p>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?”</p>	
Mic 3:2	<p>שֹׂנְאֵי טוֹב וְאֹהֲבֵי *רָעָה *רָע גִּזְלֵי עוֹרֶם מִעֲלֵיהֶם וּשְׂאֲרֵם מִעַל עֲצְמוֹתָם:</p>	<p>You are haters of good And lovers of <i>evil</i>. You flay their skin off them And <i>remove</i> their flesh off their bones.”</p>	<p>evil: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p>
Mic 3:3	<p>וְאֲשֶׁר אָכְלוּ שְׂאֵר עַמִּי וְעוֹרֶם מִעֲלֵיהֶם הִפְשִׁיטוּ וְאֶת-עֲצָמֹתֵיהֶם פָּצְחוּ וּפָרְשׁוּ כַּאֲשֶׁר בִּסֹּר וּכְבָּשָׁר בְּתוֹךְ קִלְחָת:</p>	<p>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 <i>for cooking</i> in a pot, Or as meat <i>for stewing</i> in a cauldron.</p>	<p>for ← <i>as</i>.</p>
Mic 3:4	<p>אֲזִי יִזְעֻקוּ אֶל-יְהוָה וְלֹא יַעֲנֶה אוֹתָם וַיִּסְתֵּר פָּנָיו מֵהֶם בְּעֵת הַהִיא כַּאֲשֶׁר הִרְעוּ מִעֲלֵיהֶם: פ</p>	<p>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.</p>	

Mic 3:5	<p>כֹּה אָמַר יְהוָה עַל־הַנְּבִיאִים הַמְתַּעֲרִים אֶת־עַמִּי הַנִּשְׁכָּחִים בְּשִׁנְיָהֶם וְקָרְאוּ שָׁלוֹם וְאֲשֶׁר לֹא־יִתְּנוּ עַל־פִּיהֶם וְקִדְּשׁוּ עָלָיו מִלְחָמָה:</p>	<p>This <i>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 speech, They <u>prepare a holy war</u> against him):</p>	<p>this <i>is what</i> ← <i>thus</i>. speech ← <i>mouth</i>. AV differs in this clause. prepare a holy war ← <i>sanctify a war</i>.</p>
Mic 3:6	<p>לָכֵן לַיְלָה לְכֶם מַחְזִין וְחֹשֶׁכָה לְכֶם מְקַסֵּם וּבֹאָה הַשְּׁמֶשׁ עַל־הַנְּבִיאִים וְקָדַר עֲלֵיהֶם הַיּוֹם:</p>	<p>“Therefore you will <i>have</i> a night <i>blackout</i> from visions, And darkness from divining, And the sun will set on the prophets, And <i>daylight</i> will grow dim on them.</p>	<p>visions ← <i>vision</i>.</p>
Mic 3:7	<p>וּבָשׁוּ הַחֹזִים וְחִפְּרוּ הַקְּסָמִים וְעָטוּ עַל־שִׁפְפֵם כָּלֵם כִּי אֵין מַעֲנֵה אֱלֹהִים:</p>	<p>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.”</p>	<p>mouth: a single word meaning <i>the lower part of the face</i>, or perhaps, as in Modern Hebrew, <i>moustache</i>.</p>
Mic 3:8	<p>וְאוֹלָם אָנֹכִי מְלֹאתִי כֹחַ אֶת־רוּחַ יְהוָה וּמִשְׁפָּט וְגִבּוּרָה לְהַגִּיד לִיעֲקֹב פֶּשְׁעוֹ וּלְיִשְׂרָאֵל חַטָּאתוֹ: ס</p>	<p>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.</p>	
Mic 3:9	<p>שִׁמְעוּ־נָא זֹאת רֹאשֵׁי בֵּית יַעֲקֹב וְקִצְיֵי בֵּית יִשְׂרָאֵל הַמְתַּעֲבִים מִשְׁפָּט וְאֵת כָּל־הַיִּשְׁרָה יַעֲקֹשׁוּ:</p>	<p>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,</p>	
Mic 3:10	<p>בָּנָה צִיּוֹן בַּדָּמִים וִירוּשָׁלַם בְּעוֹלָה:</p>	<p>And <i>you who</i> build Zion with blood, And Jerusalem with iniquity.</p>	<p>you: singular. One could supply <i>he</i>.</p>
Mic 3:11	<p>רֹאשֵׁיהָ בְּשֹׁחַד יִשְׁפְּטוּ וְכֹהֲנֶיהָ בַּמַּחֲרִיר יִזְרוּ וּנְבִיאֶיהָ בְּכֶסֶף יִקְסְמוּ וְעַל־יְהוָה יִשְׁעֵנוּ לֵאמֹר הֲלוֹא יְהוָה בְּקִרְבָּנוּ לֹא־תָבוֹא עָלֵינוּ רָעָה:</p>	<p>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.”</p>	<p>yet: adversative use of the <i>vav</i>.</p>

Mic 3:12	<p>לְכֹן בְּגִלְלָכֶם צִיּוֹן שָׂדֶה תִּחְרַשׁ וִירוּשָׁלַם עֵינֵי תְהִיָּה וְהָר הַבַּיִת לְבִמּוֹת יַעַר: פ</p>	<p>Therefore, on your account, Zion will be ploughed <i>to</i> a field, And Jerusalem will become <u>ruins</u>, And the <u>Temple Mount</u> <i>will</i> <i>become</i> woodland heights.</p>	<p>ruins: in an Aramaic form.</p> <hr/> <p>Temple Mount ← <i>mount of the house</i>.</p>
Mic 4:1	<p>וְהָיָה בְּאַחֲרִית הַיָּמִים יְהִיָּה הָר בֵּית־יְהוָה נָכוֹן בְּרָאשׁ הַהָרִים וְנִשָּׂא הוּא מִגְבְּעוֹת וְנִהְרּוּ עָלָיו עַמִּים:</p>	<p>And it will come to pass in the last days <i>That</i> the mountain of the house of the LORD will be established <u>As the foremost</u> of the mountains, And it will be exalted above the hills, And the <i>various</i> peoples will flow to it.</p>	<p> Isa 2:2.</p> <hr/> <p>as the foremost ← <i>on the top</i>.</p>
Mic 4:2	<p>וְהָלְכוּ גוֹיִם רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל־הַר־יְהוָה וְאֶל־בֵּית אֱלֹהֵי יַעֲקֹב וְיִזְרְנוּ מִדְרָכָיו וְנִלְכָּה בְּאַרְחֵתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַם:</p>	<p>And many Gentile <i>nations</i> 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.</p>	<p> Isa 2:3.</p>
Mic 4:3	<p>וְשִׁפֹּט בֵּין עַמִּים רַבִּים וְהוֹכִיחַ לְגוֹיִם עֲצָמִים עַד־רָחוֹק וּכְתָתוּ חֲרֻבֵּיהֶם לְאַתִּים וַחֲנִיתֵיהֶם לְמִזְמְרוֹת לֹא־יִשְׂאוּ גֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּן 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.</p> <hr/> <p>convict: or <i>reprove</i>. Less judicial than <i>judge</i>; the sense is <i>to demonstrate that someone is wrong</i>.</p> <hr/> <p>however far away ← <i>up to far away</i>.</p>
Mic 4:4	<p>וְיִשְׁבוּ אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תְּאֵנָתוֹ וְאֵין 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>בִּי כָּל־הָעַמִּים יֵלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו וְאַנְחֵנוּ גִלְדִּי בְּשֵׁם־יְהוָה אֱלֹהֵינוּ לְעוֹלָם וָעֶד: 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 נֶאֱמַר־יְהוָה אֶסְפֶּה הַצִּלְעָה וְהַנִּדְחָה אֶקְבֹּצָה וְאִשֶּׁר הִרְעֵתִי:</p>	<p>On that day, says the LORD, I will gather the <u>lame</u> <i>women</i>, And collect her who <i>has</i> <i>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>וְשִׁמַּתִּי אֶת־הַצִּלְעָה לְשֹׂאֲרֵיתָּ וְהַנִּהְלָאָה לְגוֹי עָצוּם וּמִלְדָּה יְהוָה עֲלֵיהֶם בְּהַר צִיּוֹן מִעַתָּה וְעַד־עוֹלָם: פ</p>	<p>And I will make the <u>lame</u> <i>women</i> 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־עֹדֶר עֹפֵל בְּתִצִּיּוֹן עֲדִידָה תֵּאָתֶה וּבָאָה הַמְּשֻׁלָּה הַרְאֻשָּׁנָה מִמְּלֶכֶת לְבֵת־יְרוּשָׁלַם:</p>	<p>And <i>as for</i> you, <i>O tower of</i> <i>the flock</i>, <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.</p> <hr/> <p>citadel: or, as a name, <i>Ophel</i>.</p> <hr/> <p>daughter: here perhaps in the sense of <i>satellite town</i>.</p>
Mic 4:9	<p>עַתָּה לָמָּה תִּרְעִי רַע הַמֶּלֶךְ אֵין־בָּךְ אִם־יֹעֲצֶךָ אָבָד כִּי־הִחְזִיקְךָ חֵיל בַּיּוֹלָדָה:</p>	<p>Now why do <u>you</u> <u>shout</u> <u>noisily</u>? <i>Is there</i> no king among you? <i>Or</i> has your adviser ceased to exist? For a writhing has seized you Like <i>a woman</i> giving birth.</p>	<p>you: feminine singular, as used for cities.</p> <hr/> <p>shout noisily ← <i>noise a noise</i>.</p>
Mic 4:10	<p>חֹלִי וְגַחִי בְּתִצִּיּוֹן בַּיּוֹלָדָה כִּי־עַתָּה תֵּצְאִי מִקְרִיָּה וְשִׁכְנִתְּ בַּשָּׂדֶה וּבָאֵת עַד־בָּבֶל שָׁם תִּנָּצֵלִי שָׁם יִגְאָלְךָ יְהוָה מִכַּף אִיְבֹיֶךָ:</p>	<p>Writhe and go into labour, O daughter of Zion, Like <i>a woman</i> giving birth. For now you will go out of the town, And dwell in the countryside, And you will go to Babylon, <i>But</i> there you will be rescued; There the LORD will redeem you From the <u>grip</u> of your enemies.</p>	<p>grip ← <i>hand</i>.</p>

Mic 4:11	וְעַתָּה נֶאֱסָפוּ עָלֶיךָ גּוֹיִם רַבִּים הָאֹמְרִים תַּחֲנֹנֶךָ וְתַחֲזוּ בְצִיּוֹן עֵינֵינוּ:	And now, many nations will be gathered against you, Saying, “Let her be profaned”, And, “Let our eyes see <u>Zion</u> .”	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> .
Mic 4:12	וְהֵמָּה לֹא יָדְעוּ מַחְשְׁבוֹת יְהוָה וְלֹא הֵבִינוּ עֲצָתוֹ כִּי קִבֹּץ כְּעֹמֶר גֶּרָנָה:	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 <i>taken</i> to the threshing floor.	
Mic 4:13	קוּמִי וְדוּשִׁי בַת־צִיּוֹן כִּי־קִרְנֶךָ אֲשִׁים בְּרֹזֶל וּפְרַסְתִּיךָ אֲשִׁים נְחוּשָׁה וְהִדְקוֹת עַמִּים רַבִּים וְהִחַרְמֹתִי לִיהוָה בְּצַעַם וְחִילָם לְאֲדוֹן כָּל־הָאָרֶץ:	“Rise and thresh, O daughter of Zion, For I will make your horn <i>of</i> iron, And I will make your hooves <i>of</i> copper, And you will grind many peoples small”, And I <u>will consecrate</u> their unjust gain to the LORD, And their wealth to the Lord of the whole earth.	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.
Mic 5:1	עַתָּה תִּתְגַּדְּדִי בַת־גִּדּוֹד מְצֹר שָׁם עָלֵינוּ בְּשֹׁבֶט יָכּוּ עַל־הַלְחִי אֶת שִׁפְט יִשְׂרָאֵל: ס	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.	
Mic 5:2	וְאַתָּה בֵּית־לַחֵם אֶפְרָתָה צָעִיר לְהַיּוֹת בְּאַלְפֵי יְהוּדָה מִמָּדָּל לִי יֵצֵא לְהַיּוֹת מוֹשֵׁל בְּיִשְׂרָאֵל וּמוֹצֵאֲתוֹ מִקֶּדֶם מִימֵי עוֹלָם:	“But as for you, <u>Bethlehem</u>, Ephrathah, <i>Although you are small</i> among the thousands of Judah, From you he <i>who is mine</i> will come out, To be a ruler in Israel, <u>Yet</u> his goings <i>are</i> of age-old <u>time</u>.	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> .
Mic 5:3	לִבֶּן יִתְנֶם עַד־עַת יוֹלְדָה יִלְדָה וַיֵּתֶר אֶחָיו יִשׁוּבוּן עַל־בְּנֵי יִשְׂרָאֵל:	Therefore he will suffer them Until the time <i>when</i> she <i>who</i> is giving birth Has given birth, Then the rest of his brothers will return to the sons of Israel.	

Mic 5:4	<p>וְעָמַד וְרָעָה בְּעִזּוֹ יְהוָה בְּגֹאֲוֹן שֵׁם יְהוָה אֱלֹהָיו וַיֵּשְׁבוּ כִּי־עֲתָה יִגְדֹּל עַד־אַפְסֵי־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־יָבוֹא בְּאַרְצֵנוּ וְכִי יֵדְרֹךְ בְּאַרְמְנֹתֵינוּ 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 וְהָצִיל מֵאֲשׁוּר כִּי־יָבוֹא בְּאַרְצֵנוּ וְכִי יֵדְרֹךְ בְּגִבּוֹלָנוּ: ס</p>	<p>And they will rule 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</i>, <i>govern</i>, or from root רָעַע, <i>break</i>, as in Jer 11:6. AV differs, taking the alternative, loosely, (<i>waste</i>). territory ← <i>border</i>.</p>
Mic 5:7	<p>וְהָיָה שְׂאֵרִית יַעֲקֹב בְּקֶרֶב עַמִּים רַבִּים כְּטֹל מֵאֵת יְהוָה כְּרִבִּיבִים עָלִי־עֵשֶׂב אֲשֶׁר לֹא־יִקְוֶה לְאִישׁ וְלֹא יִיחַל לְבִנֵי 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	<p>וְהָיָה שְׂאֵרִית יַעֲקֹב בְּגוֹיִם בְּקֶרֶב עַמִּים רַבִּים כְּאֶרֶיָּה בְּבִהְמוֹת יַעַר כְּכַפִּיר בְּעֵדְרֵי צֶאֱן אֲשֶׁר אִם עֶבֶר וְרָמָס וְטָרַף וְאִין מִצִּיל:</p>	<p>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>.</p>	
Mic 5:9	<p>תָּלַם יָדְךָ עַל־צָרֶיךָ וְכָל־אֹיְבֶיךָ יִכְרְתוּ: פ</p>	<p>Let your hand be raised against your adversaries, And may all your enemies be cut off.</p>	

Mic 5:10	וְהָיָה בַּיּוֹם־הַהוּא נֶאֱסִי־הוּא וְהִכֵּרְתִּי סוּסֶיךָ מִקִּרְבְּךָ וְהָאֲבֹדְתִי מִרְכַּבְתֶּיךָ:	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	וְהִכֵּרְתִּי עָרֵי אֶרֶץ וְהִרְסֵתִי כָּל־מִבְצָרֶיךָ:	And I will cut off the cities of your land, And I will demolish all your fortresses.	
Mic 5:12	וְהִכֵּרְתִּי כְשָׁפִים מִיָּדְךָ וּמַעֲוֹנָנִים לֹא יִהְיוּ־לְךָ:	And I will cut off sorceries from your reach, And you will have no diviners by clouds.	reach ← hand.
Mic 5:13	וְהִכֵּרְתִּי פְסִילֶיךָ וּמַצֻּבֹתֶיךָ מִקִּרְבְּךָ 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	וְנִתְּשֵׁתִי אֲשִׁירֶיךָ מִקִּרְבְּךָ 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	שָׁמְעוּ־נָא אֶת אֲשֶׁר־יְהוָה אָמַר קוֹם רִיב אֶת־הָהָרִים וּתִשְׁמַעְנָה הַגְּבָעוֹת קוֹלְךָ:	Do listen to what the LORD is saying: “Rise and contend with the mountains, And let the hills hear your voice.	
Mic 6:2	שָׁמְעוּ הָרִים אֶת־רִיב יְהוָה וְהָאֲתָנִים מְסָדֵי אֶרֶץ כִּי רִיב לִיהוָה עַם־עַמּוֹ וְעַם־יִשְׂרָאֵל יִתְוַבַּח:	Hear, O mountains, the LORD's contention, And you firm foundations of the earth, For the LORD has a contention with his people, And he will argue with Israel.	
Mic 6:3	עַמִּי מָה־עָשִׂיתִי לְךָ וּמָה הִלַּאתִיךָ עֲנֵה בִּי:	My people, what have I done to you? And in what way have I wearied you? Testify the case against me.	

Mic 6:4	כִּי הֵעֲלֵיתִיךָ מֵאֶרֶץ מִצְרַיִם וּמִבֵּית עֲבָדִים פְּדִיתִיךָ וְאַשְׁלַח לְפָנֶיךָ אֶת־מֹשֶׁה אֶהֱרֹן וּמִרְיָם:	For I brought you out of the land of Egypt, And I redeemed you from a house of <u>slavery</u> When I sent Moses, Aaron and Miriam before you.	slavery ← <i>slaves</i> , or <i>servants</i> .
Mic 6:5	עַמִּי זְכַר־נָא מֶה־יַּעַן בָּלָק מֶלֶךְ מוֹאָב וּמֶה־עָנָה אֹתוֹ בְּלַעַם בֶּן־בְּעֹזַר מִן־הַשְּׁטִיט עַד־הַגִּלְגָּל לִמְעַן דַּעַת צְדָקוֹת יְהוָה:	My people, do remember how Balak king of Moab took counsel, And how <u>Balaam</u> 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. Shittim ... Gilgal ← <i>the Shittim</i> ... <i>the Gilgal</i> .
Mic 6:6	בְּמָה אֶקְדֵּם יְהוָה אֲבָף לֵאלֹהֵי מָרוֹם הֲאֶקְדָּמֶנּוּ בַּעֲזֻלוֹת בַּעֲגָלִים בְּגִי 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 בְּרַבְבוֹת נְחֹלִי־שָׁמֶן הֲאִתֵּן בְּכוֹרִי פֶשַׁעַי פְּרִי בִטְנִי חֲטֹאת 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 my personal sins</i> ?	my personal sins ← <i>the sins of</i> <i>my soul</i> .
Mic 6:8	הֲגִיד לְךָ אָדָם מֶה־טוֹב וּמֶה־יְהוָה דּוֹרֵשׁ מִמֶּךָ כִּי אֶסְעֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהִצַּנֵּעַ לֶכֶת עִם־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 וְתוֹשִׁיָּה יֵרָאֶה שְׁמֶךָ שְׁמִעוּ מִטָּה וּמִי יַעֲדָה:	The voice of the LORD calls to the city, And <u>your name</u> provides <u>wisdom</u> : “Hear the rod of <i>chastisement</i> . And who appointed <i>the</i> <i>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 הֲאֵשׁ בֵּית רָשָׁע אֶצְרוֹת רָשָׁע וְאִי־פַת רָזוֹן זְעוּמָה:	Are there still <i>in</i> the house of the wicked Treasures <i>obtained</i> by wickedness? And a short-measured <u>ephah</u> <i>Causing indignation</i> ?	ephah: about 6 imperial gallons or 27 litres. <i>causing</i> indignation ← <i>indignant</i> (agreeing with <i>ephah</i>).
Mic 6:11	הֲאֶזְכָּה בְּמֵאֲזֵנִי רָשָׁע וּבְכִיס אֲבִנִי מִרְמָה:	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 עֲשִׂיָּהּ מְלֹאוֹ חָמָס וַיִּשְׁבֶּיהָ דְּבָרוֹ-שָׁקֶר וּלְשׁוֹנָם רַמְיָה בְּפִיהֶם:	For her rich <i>men</i> are full of violence, And her inhabitants speak falsely, And their tongue <i>is</i> deceitful in their mouth.	↳ as being for those addressed to consider (rather than Micah being introspective). deceitful ← <i>deceit</i> .
Mic 6:13	וְגַם-אֲנִי הַחֲלִיתִי הַכּוֹתֶךָ הַשָּׁמֶם עַל-חַטֹּאתֶיךָ:	I will also afflict <i>you</i> By striking you and making <i>you</i> desolate For your sins.	by striking: gerundial use of the infinitive.
Mic 6:14	אַתָּה תֹאכַל וְלֹא תִשְׂבַּע וַיִּשְׁחָךְ בְּקִרְבֶּךָ וְתִסָּג וְלֹא תִפְלִיט וְאֲשֶׁר תִּפְלֹט לַחֲרֹב אַתָּן:	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	אַתָּה תִזְרַע וְלֹא תִקְצֹר אַתָּה 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 with its oil</i> , And <i>you will prepare</i> must, But you will not drink the wine.	
Mic 6:16	וַיִּשְׁתַּמְרְ חֻקֹּת עַמִּי וְכָל מַעֲשֵׂה בֵית-אֲחָאָב וַתֵּלְכוּ בְּמַעֲצוֹתָם לִמְעַן תִּתִּי אֶתְךָ לְשִׁמָּה וַיִּשְׁבֶּיהָ לְשִׁרְקָה וַחֲרַפַּת עַמִּי תִשָּׂאוּ: פ	So let <i>a man</i> beware Of the statutes of Omri And all the works of the house of Ahab – For you have walked in their counsels – Lest I make you a desolation, And its inhabitants <i>an object</i> of jeering, And they bear the reproach of my people.”	beware: AV differs (<i>are kept</i>); also in what follows. lest ← <i>in order that</i> , but understand (<i>otherwise, I would</i> <i>act</i>) <i>in order to</i> . jeering ← <i>hissing</i> .
Mic 7:1	אֲלֵלִי לִי כִי הָיִיתִי בְּאֶסְפִּי-קִיץ בְּעֹלֹלֹת בָּצִיר אֵין-אֶשְׁכּוֹל לֶאֱכֹל בְּכוּרָה אֹתָהּ 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 <i>Or</i> early fruit <i>which</i> my <i>being</i> longs for.	being ← <i>soul</i> .
Mic 7:2	אֲבָד חֲסִיד מִן-הָאָרֶץ וַיֵּשֶׁר בְּאָדָם אֵין כָּלֵם לְדָמִים יֵאָרְבוּ אִישׁ אֶת-אֲחִיהוּ יַצֹּדוּ חָרֶם:	The kind have disappeared 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 כַּפַּיִם לְהִיטִיב הַשֵּׁר שֹׁאֵל וְהַשְׁפֵּט בְּשָׁלוֹם וְהַגְדֹּל דִּבֶּר הוֹת נִפְשׁוֹ הוּא וַיַּעֲבֹתוּהָ:	<i>Their hands are intent on prospering through evil. The prince asks for favours, And the judge asks for a bribe, And the important man speaks of his personal wishes, And they pervert the case.</i>	important ← <i>great</i> . his personal wishes ← <i>the lust of his soul</i> . the case ← <i>it</i> .
Mic 7:4	טוֹבָם כְּחֹדֶק יִשְׂרָאֵל מִמְּסוּכָה יוֹם מִצְפִּיז פִּקְדֹתֶיךָ בָּאָה עֲתָה תִהְיֶה מְבוֹכָתָם:	<i>Their goodness is like a briar; Their uprightness is thornier than a thorn-hedge. The day your watchmen are looking out for – The day of your visitation – is coming. At that time they will be in confusion.</i>	they will be in confusion ← <i>their confusion will be</i> .
Mic 7:5	אַל־תֵּאֱמִינוּ בָרֵעַ אַל־תִּבְטְחוּ בָאֱלוֹף מִשְׁכַּבֶּת חֵיקְךָ שִׁמֹּר פֶּתַח־חַיִּפֶיךָ:	<i>Do not put faith in a neighbour; Do not put trust in the local leader Any more than in her who lies in your bosom. Guard the portals of your mouth.</i>	AV differs somewhat.
Mic 7:6	כִּי־בֶן מִנְבֵּל אָב בֵּת קָמָה בָּאִמָּה כָלָה בַּחֲמַתָּה אִיבִי אִישׁ אֲנָשֵׁי 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 are 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 אֶצְפָּה אוֹחִילָה לֵאלֹהֵי יִשְׁעֵי יִשְׁמַעְנִי אֱלֹהִי:	<i>But I will watch for the LORD; I will wait for the God of my salvation. My God will hear me.</i>	
Mic 7:8	אַל־תִּשְׂמַחֵי אִלְבָּתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִי־אֵשֵׁב בַּחֹשֶׁךְ יְהוָה אֹר לִי: ס	<i>Do not rejoice, You enemy of mine. If I fall, I will rise, And if I sit in darkness, The LORD is my light.</i>	enemy: feminine singular.
Mic 7:9	זַעַף יְהוָה אֶשָּׂא כִי חָטָאתִי לוֹ עַד אֲשֶׁר יִרְיֵב רִיבִי וְעָשָׂה מִשְׁפָּטִי יוֹצִיאֲנִי לָאוֹר אֶרְאֶה בְּצִדְקָתוֹ:	<i>I will bear the anger of the LORD, For I have sinned against him, Until he pleads my case, And he passes judgment concerning me. He will bring me out into the light, And I will see his righteousness.</i>	passes judgment concerning me ← <i>does my judgment</i> .

Mic 7:10	<p>וְיִרְאֵה אֹיְבֹתַי וּתְכַסֶּה בּוֹשֶׁה הָאִמְרָה אֵלַי אִיזוֹ יְהוָה אֱלֹהֶיךָ עֵינַי תִּרְאֶנָּה בָּהּ עַתָּה תִּהְיֶה לְמִרְמָס בְּטִיט חוּצוֹת:</p>	<p>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 be <u>trodden down</u>, Like the mud of the out- fields.</p>	<p>enemy: feminine singular, as in Mic 7:8.</p> <hr/> <p>be trodden down ← <i>be a trodden down thing</i>.</p>
Mic 7:11	<p>יוֹם לְבִנוֹת גְּדִידֶיךָ יוֹם הַהוּא יִרְחַק־חֶקֶק:</p>	<p><i>It is</i> a day of building your walls. <i>On</i> that day, The <u>boundary</u> will be <u>pushed back</u>.</p>	<p>boundary: AV differs somewhat (<i>decree</i>), both words being linked by the concept of <i>something fixed</i>.</p> <hr/> <p>pushed back ← <i>made distant</i>.</p>
Mic 7:12	<p>יוֹם הוּא וְעַדִּידֶיךָ יָבוֹא לְמִנִּי אֲשׁוּר וְעָרֵי מְצֹר וּלְמִנִּי מְצֹר וְעַד־נָהָר וַיֵּם מִיָּם וְהָרַח הָהָר:</p>	<p><i>On</i> 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.</p>	
Mic 7:13	<p>וְהִיְתָה הָאָרֶץ לְשִׁמְמָה עַל־יִשְׁבִּיָּהּ מִפְּרִי מַעֲלִיָּהֶם: ס</p>	<p>And the land shall be a desolation on its inhabitants On account of the fruit of their works.</p>	
Mic 7:14	<p>רִעָה עִמָּךְ בְּשִׁבְטֶךָ צֹאן נִחְלָתְךָ שֹׁכְנֵי לְבָדָד יַעַר בְּתוֹךְ כְּרָמַל יִרְעוּ בִשָּׁן וּגְלָעַד כִּימֵי עוֹלָם:</p>	<p><u>Feed</u> 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 <u>Gilead</u>, As in days of age-old time.</p>	<p>feed: or, metaphorically, <i>govern</i>.</p> <hr/> <p>Gilead: see Gen 31:21.</p>
Mic 7:15	<p>כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאֲנוּ נִפְלְאוֹת:</p>	<p>As in the days when you came out of the land of Egypt, I will show him wonders.</p>	
Mic 7:16	<p>יִרְאוּ גוֹיִם וַיִּבְשׁוּ מִכָּל גְּבוּרָתָם יִשְׁימוּ יָד עַל־פִּה אֲזִניהֶם תִּחְרַשְׁנָה:</p>	<p>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.</p>	

Mic 7:17	<p>יִלְחֲכוּ עָפָר כַּנָּחָשׁ בְּזַחְלֵי אֲרֶץ יִרְגְּזוּ מִמַּסְגְּרֵיהֶם אֶל־יְהוָה אֱלֹהֵינוּ יִפְחָדוּ וַיִּרְאוּ מִמֶּךָ:</p>	<p>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.</p>	
Mic 7:18	<p>מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעֵבֶר עַל־פֶּשַׁע לְשִׂאֲרֵית נַחֲלָתוֹ לֹא־יִחַזֵּיק לְעַד אֲפֹ כִּי־חַפֵּץ חֶסֶד הוּא:</p>	<p>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.</p>	
Mic 7:19	<p>יָשׁוּב יִרְחַמֵּנוּ יִכְבֹּשׁ עֲוֹנֵתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־חַטָּאוֹתֵם:</p>	<p>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.</p>	The change of grammatical person is not unusual in Hebrew.
Mic 7:20	<p>תִּתֵּן אֱמֶת לִיעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִיְּמֵי קֶדֶם:</p>	<p>You will impart truth to Jacob, And kindness to Abraham, Which you swore to our fathers In days of old.</p>	
Nah 1:1	<p>מִשָּׂא נִינְוָה סֵפֶר חֲזוֹן נַחוּם הָאֶלְקָשִׁי:</p>	<p>The burden of Nineveh. The book of the vision of Nahum the Elkoshite.</p>	
Nah 1:2	<p>אֵל קַנּוּא וְנָקָם יְהוָה נָקָם יְהוָה וּבְעַל חֲמָה נָקָם יְהוָה לְצָרָיו וְנוֹטֵר הוּא לְאִיְּבָיו:</p>	<p>GOD <i>is</i> jealous And the LORD is vengeful. The LORD is vengeful, And <i>he is a person of</i> fury. The LORD takes vengeance on his adversaries, And he reserves <i>judgment</i> on his enemies.</p>	a person of fury ← <i>a possessor of fury</i> .
Nah 1:3	<p>יְהוָה אֶרֶךְ אַפַּיִם *וְגָדוֹל-**וְגָדֹל־כָּח וְנָקָה לֹא יִנָּקָה יְהוָה בְּסוּפָהּ וּבִשְׁעָרָהּ דֶּרֶכָּו וְעָנָן אֲבָק רִגְלָיו:</p>	<p>The LORD <i>is</i> longsuffering and <i>great</i> in power, And <i>he will certainly not</i> <i>acquit the guilty</i>. The LORD's way <i>is</i> in a whirlwind and in a storm, And <i>the clouds are</i> the fine dust of his feet.</p>	<p>great: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i>.</p> <hr/> <p>he will certainly not acquit: infinitive absolute.</p> <hr/> <p>the clouds ← <i>a cloud</i>. Collective usage.</p>

Nah 1:4	<p>גוֹעֵר בַּיָּם וּבַיָּשָׁה וְכָל־הַנְּהָרוֹת הִחְרִיב אִמְלֵל בָּשָׁן וְכַרְמֶל וּפָרַח לְבָנוֹן אִמְלֵל:</p>	<p>He rebukes the sea and makes it dry, And he dries up all the rivers. Bashan <u>languishes</u>, and Carmel <i>too</i>, And the flower of Lebanon <u>languishes as well</u>.</p>	<p>languishes ... languishes: otiose, but see Gen 12:5.</p>
Nah 1:5	<p>הָרִים רָעָשׁוּ מִמֶּנּוּ וְהַגְּבָעוֹת הִתְמַגְּגוּ וְתִשָּׂא הָאָרֶץ מִפְּנֵי וְתִבֵּל וְכָל־יֹשְׁבֵי בָּהּ:</p>	<p>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.</p>	<p>upheaved: AV differs (<i>burned</i>).</p>
Nah 1:6	<p>לִפְנֵי זַעַמּוֹ מִי יַעֲמֹד וּמִי יָקוּם בַּחֲרוֹן אַפּוֹ חֲמָתוֹ נִתְּכָה כְּאֵשׁ וְהַצֵּרִים נִתְּצוּ מִמֶּנּוּ:</p>	<p>Who <i>can</i> stand before his indignation, And who <i>can</i> <u>endure</u> the fury of his anger? His wrath is poured out like fire, And the rocks are demolished by him.</p>	<p>endure ← <i>rise in</i>.</p>
Nah 1:7	<p>טוֹב יְהוָה לְמַעַז בְּיוֹם צָרָה וַיֵּדַע חָסִיד בּוֹ:</p>	<p>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.</p>	
Nah 1:8	<p>וּבִשְׁטָף עֲבַר כָּלָה יַעֲשֶׂה מְקוֹמָהּ וְאֵיבֵיו יִרְדֹּף־חֲשָׁד:</p>	<p>And with a flood passing over, He will make an end of <u>its</u> <u>site</u>; Darkness will <u>pursue his</u> <u>enemies</u>.</p>	<p>its site ← <i>her place</i>, referring to <i>Nineveh</i>.</p> <hr/> <p>pursue: in a Hebrew “OVS” (object-verb-subject) sentence.</p> <hr/> <p>his enemies: i.e. <i>the LORD's</i> <i>enemies</i>.</p>
Nah 1:9	<p>מִה־תַּחֲשֹׁבוֹן אֶל־יְהוָה כָּלָה הוּא עֹשֶׂה לֹא־תִקּוֹם פַּעַמִּים צָרָה:</p>	<p>What do you imagine against the LORD? He will make an end; Adversity will not rise up a second time.</p>	
Nah 1:10	<p>כִּי עַד־סִירִים סְבָכִים וְכִסְבָּאִם סְבוּאִים אֶכְלּוּ כֶּקֶשׁ יִבֶּשׁ מְלֵא:</p>	<p>For <i>the end</i> will come to the entwined thorns, And <i>this will happen</i> when they <i>are</i> drunk <i>from</i> their drinking bout. They will be consumed like chaff fully dry.</p>	
Nah 1:11	<p>מִמֶּדָּ יֵצֵא חֲשֹׁב עַל־יְהוָה רָעָה יַעֲזֹב בְּלִיעֵל: ס</p>	<p>From <u>you</u> one will come out Imagining evil against the LORD – A worthless counsellor.</p>	<p>from you: i.e. <i>from Nineveh</i>.</p>

Nah 1:12	כֹּה אָמַר יְהוָה אֶם־שְׁלָמִים וְכֵן רַבִּים וְכֵן נִגְזְרוּ וְעַבְרָ וְעִנְתִּךָ לֹא אֶעֱנֶךָ עוֹד:	This <i>is what</i> the LORD says: “ <i>Even if they are</i> in full number, And <i>ever</i> so numerous, Nevertheless, they will be cut down, And <i>the event</i> will pass. Although I have afflicted you, I will not afflict you any more.	this is what ← thus. the event will pass: or he will pass (through). although: concessive use of the vav. The reference is now to Judah. See [CB].
Nah 1:13	וְעַתָּה אֲשַׁבֵּר מִטְּהוֹ מֵעַלֶיךָ וּמוֹסְרֵתֶיךָ אֲנַתֶּק:	And now I will break his yoke off you, And I will undo your bonds.	yoke: the word normally means connecting pole, drawbar.
Nah 1:14	וְצִוָּה עָלֶיךָ יְהוָה לֹא־יִזְרַע מִשְׁמֶיךָ עוֹד מִבֵּית אֱלֹהֶיךָ אֲכַלִּית פֶּסֶל וּמִסֵּכָה אָשִׁים קִבְרְךָ כִּי קִלּוֹת: 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־הָהָרִים רַגְלֵי מְבַשֵּׁר מִשְׁמִיעַ שְׁלוֹם חֲגֵי יְהוּדָה חֲגֵיךָ שְׁלָמִי נִדְרֶיךָ כִּי לֹא יִוֹסֵף עוֹד *לַעֲבוֹר--*לְעַבְרֶיךָ בְּלִיעַל כֹּלָה נִכְרַת:	Behold on the mountains The feet of him <i>who brings</i> 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	עָלָה מִפִּיץ עַל־פָּנֶיךָ נָצוֹר מִצָּרָה צִפְּה־דָרֶךְ חֲזֹק מְתָנִים אֲמַץ כַּח מְאֹד:	The scatterer has gone up in confrontation with you. Guard the rampart, Watch the highway, Firm up <i>your</i> loins; Build up <i>your</i> strength greatly.	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.
Nah 2:2	כִּי שָׁב יְהוָה אֶת־גִּזְאוֹן יַעֲקֹב בְּגִזְאוֹן יִשְׂרָאֵל כִּי בִקְקוֹם בִּקְקִים וּזְמִרֵיהֶם שִׁחֲתוּ:	For the LORD will restore the splendour of Jacob As the splendour of Israel, For the emptiers have emptied them And have brought ruin on their branches.	restore: AV differs (<i>hath turned away</i>). [AnLx] V gives <i>lead / bring back</i> .

Nah 2:3	מִגֵּן גִּבֹּרֵיהוּ מֵאָדָם אֲנִשֵּׁי־חַיִל מִתְלַעִים בְּאֵשׁ־פְּלֻדוֹת הָרֶכֶב בַּיּוֹם הַכִּינּוּ וְהַבְּרָשִׁים הָרַעְלוּ:	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> .	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 ↗
Nah 2:4	בַּחוּצוֹת יִתְהוֹלְלוּ הָרֶכֶב יִשְׁתַּקְשְׁקוּ בְּרַחֲבוֹת מְרִאִיהֶן כָּל־פִּיָּדִים כַּבְּרָקִים יְרוּצָצוּ:	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.	↳ a regular Hebraic genitive, <i>steely fire</i> .
Nah 2:5	יִזְכֹּר אֲדִירָיו יִכְשְׁלוּ *בַּהֲלֻכוֹתָם *בְּהִלְכָתָם יִמְהָרוּ חֹמָתָהּ וְהֵכֵן הַסֶּבֶךְ:	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.	as they go ← { <i>K: in their</i> <i>goings</i> } [<i>Q: in their going</i>].
Nah 2:6	שַׁעְרֵי הַנְּהָרוֹת נִפְתָּחוּ וְהַיֵּכָל נִמְּוָג:	The sluices of the rivers will be opened, And the palace will be dissolved.	
Nah 2:7	וְהָעֵב גִּלְתָּהּ הָעֵלְתָּהּ וְאִמְהָתֶיהָ מִנְּהֻגוֹת כְּקוֹל יוֹנִים מִתְּפַפֵּת עַל־לִבְבֶהֱן:	And it <u>has been determined</u> : <i>Nineveh</i> will go into captivity, <i>She</i> will be made to go up, And her maidservants will lament like the sound of doves, Beating their hearts.	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.
Nah 2:8	וַיִּנְגַּן כְּבִרְכַּת־מַיִם מִיָּמִי הָיָא וְהָמָּה נָסִים עֲמָדוֹ עֲמָדוֹ וְאֵין מִפְּנֶה:	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)</i> <i>back</i> . This verb can be intransitive in <i>hiphil</i> .
Nah 2:9	בְּזוֹ כֶּסֶף בְּזוֹ זָהָב וְאֵין קֶלֶחַ לְתִכּוֹנָה כְּבֹד מְלֵל כָּל־ 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	<p>בוֹקָה וּמְבוֹקָה וּמְבַלְקָה וְלֹב נֶמֶס וּפֶקַ בְּרַפִּים וְחִלְחָלָה בְּכָל-מִתְנִים וּפָנֶי כָּלֶם קִבְּצוּ פָּאֲרוֹר:</p>	<p>It will be empty and emptied And laid waste, And <i>its</i> heart will melt, And <i>its</i> knees <u>will totter</u>, And <i>it will be in</i> trepidation in all <i>its</i> loins, And all their faces will <u>lose</u> <i>their shine</i>.</p>	<p>will totter ← (<i>will be</i>) a <i>tottering</i>.</p> <hr/> <p>lose <i>their</i> shine: AV differs somewhat (<i>gather darkness</i>).</p>
Nah 2:11	<p>אֵיִה מְעֹז אַרְיֹות וּמִרְעָה הוּא לִכְפָּרִים אֲשֶׁר הֵלֵךְ אֲרִיָּה לְבִיא שֵׁם גֹּזֵר אֲרִיָּה וְאִין מַחְרִיד:</p>	<p>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 them</u> afraid.</p>	<p>to make <i>them</i> afraid ← <i>making</i> <i>afraid</i>.</p>
Nah 2:12	<p>אַרְיֵה טָרַף בְּדֵי גְרוֹתָיו וּמַחְנֵק לְלִבְאֹתָיו וַיִּמְלֵא-טָרֶף חֲרָיו וּמַעֲנִיתָיו טָרְפָּה:</p>	<p>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.</p>	<p>crushes ← <i>strangles</i>.</p>
Nah 2:13	<p>הִנְנִי אֵלֶיךָ נְאֻם יְהוָה צְבָאוֹת וְהִבְעַרְתִּי בַעֲשֵׁן רֶכֶבָּה וּכְפִירֶיךָ תֹאכַל חֶרֶב וְהִכְרַתִּי מֵאֶרֶץ טְרִפְךָ וְלֹא-יִשְׁמַע עוֹד קוֹל מְלֶאכְכָּה: ס</p>	<p>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.</p>	
Nah 3:1	<p>הִזֵּי עִיר דָּמִים כְּלָה בַּחֹשׁ פָּרַק מְלֹאָה לֹא יִמֵּשׁ טָרֶף:</p>	<p>Alas for the City of Blood; All of it <i>is</i> full of deceit <i>and</i> violence. <u>The predation does not stop</u>.</p>	<p>the predation does not stop: AV differs somewhat (<i>the prey</i> <i>departeth not</i>).</p>
Nah 3:2	<p>קוֹל שׁוֹט וְקוֹל רֶעֶשׂ אוֹפֵן וְסוֹס דֹּהֵר וּמִרְכָּבָה מְרַקְדָּה:</p>	<p><i>There will be</i> the sound of the whip, And the sound of the rattling of a wheel, And of a prancing horse And a jolting chariot.</p>	
Nah 3:3	<p>פָּרַשׁ מַעֲלָה וְלֹהֵב חֶרֶב וּבֶרֶק חֲנִית וְרֶב חָלָל וְכַבֵּד פָּגַר וְאִין קֶצֶף לַגּוֹיָה *יִכְשָׁלוּ **וְכִשְׁלוּ בְּגוֹיָתָם:</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>מִרְבַּּ זְנוּנֵי זֹנָה טוֹבַת חֵן בַּעֲלַת כְּשָׁפִים הַמְכַרְת גּוֹיִם בְּזִנוּנֶיהָ וּמִשְׁפָּחוֹת בְּכִשְׁפֶּיהָ:</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 נָא אֱלֹהֵי צְבָאוֹת וְגִלִּיתִי שׁוּלְיֶיךָ עַל־פָּנֶיךָ וְהִרְאִיתִי גּוֹיִם מֵעֶרְךָ וּמַמְלָכוֹת קְלוֹנֶיךָ:</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 עָלֶיךָ שִׁקְצִים וְנִבְלָתֶיךָ 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־רֹאֲיֶיךָ יִדּוּד מִמֶּךָ וְאָמַר שְׂדָדָה נִינְוָה מִי יָנוּד לָהּ מֵאֵין אֲבָקֶשׁ מִנְחָמִים לָךְ:</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	<p>הֲתִיטִיבִי מִנָּא אָמוֹן הַיִּשְׁבָּה בִּיאֲרִים מִיָּם סָבִיב לָהּ אֲשֶׁר־חֵיל יָם מִיָּם חוֹמָתָהּ:</p>	<p>Are you better than No- Amon, Which is situated among the rivers, <i>With</i> water round about it, Whose fortification <i>is</i> the sea, <i>And</i> whose wall <i>consists</i> of the sea?</p>	<p>No-Amon: i.e. <i>Thebes</i>, in upper Egypt, [LHG], [CB]. AV differs (<i>populous No</i>).</p> <hr/> <p>rivers: the Nile and its canals etc. Compare Ezek 31:4.</p>
Nah 3:9	<p>כּוֹשׁ עֲצָמָהּ וּמִצָּרִים וְאֵין קָצָה פּוֹט וְלוֹבִיִּים הִיוּ בְּעֶזְרָתָךְ:</p>	<p>Ethiopia <i>is your strength</i>, As <i>is</i> Egypt, <i>To which</i> there is no end. Put and Libya were among your allies.</p>	<p><i>your strength</i>: AV differs, re- pointing with a <i>mappiq</i> (<i>her</i> <i>strength</i>).</p>
Nah 3:10	<p>גַּם־הִיא לְגִלָּהּ הִלָּכָה בְּשׁוּבִי גַּם עַל־לִיָּהּ יִרְטָשׁוּ בְּרָאשׁ כָּל־חוּצוֹת וְעַל־נִכְבְּדֶיהָ יָדוּ גּוֹרָל וְכָל־גְּדוּלֶיהָ רָתְקוּ בְּזָקִים:</p>	<p>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.</p>	<p>duly ← <i>also</i>, but with wider scope.</p>

Nah 3:11	גַּם־אַתָּה תִּשְׁכָּרִי תִּהְיֶה נִעְלָמָה גַּם־אַתָּה תִּבְקָשִׁי מְעֹז מְאוֹיֵב:	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־בְּכוֹרִים אִם־יִנָּעוּ וְנָפְלוּ 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 עַמֶּךָ נָשִׁים בְּקִרְבֶּךָ לֹא־יִבָּיֵךְ פֶּתַח נִפְתָּחוּ שַׁעְרֵי אֶרֶץ אָכְלָה אֵשׁ בְּרִיחֶיךָ:	Look, your people <i>are</i> women in your midst. The gates of your land <i>are</i> <i>completely open</i> to your enemies; Fire will consume your bars.	are completely open: infinitive absolute.
Nah 3:14	מִי מִצֹּר שְׂאֲבִי־לְךָ חֲזִקִי מִבְצָרֶיךָ בָּאִי בְטִיט וְרִמְסִי בַּחֲמֶר הַחֲזִיקִי מִלְּבֹן:	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 תֹּאכְלֶךָ אֵשׁ תִּכְרִיתֶךָ חֶרֶב תֹּאכְלֶךָ כִּי־לֶקֶת הַתְּכַבֵּד כִּי־לֶקֶת הַתְּכַבֵּדִי בְּאַרְבֶּה:	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	הִרְבִּיתָ רִכְלֶיךָ מְכֻכְבֵּי הַשָּׁמַיִם יֶלֶק פָּשַׁט וַיֵּעָף:	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	מִנְזֻרֶיךָ בְּאַרְבֶּה וְטַפְסָרֶיךָ כְּגֹב גְּבֵי הַחוֹנִים בַּגְּדֹרוֹת בַּיּוֹם קָרָה שֶׁמֶשׁ זָרַחַה וְנוֹדַד וְלֹא־נוֹדַע מְקוֹמוֹ אֵינָם:	Your princes <i>are</i> like swarming locusts, And your generals <i>are</i> like teeming locusts, Which settle in walled places, On a <i>cold day</i> , <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	נָמוּ רֹעִיךָ מֶלֶךְ אַשּׁוּר יִשְׁכְּנוּ אֲדִירֶיךָ נִפְּשׁוּ עִמָּךְ עַל־הַהָרִים וְאִין מְקַבֵּץ:	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 them</u> .	to gather ← <i>gathering</i> .
Nah 3:19	אֵין־כִּהְיָה לְשִׁבְרֶךָ נַחֲלָה מִכָּתֶךָ כֹּל שְׁמִיעִי שְׁמִיעֶךָ תִּקְעוּ כָּל עֲלִיךָ כִּי עַל־מִי לֹא־עֲבָרָה רָעַתְךָ 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	הַמִּשָּׂא אֲשֶׁר חָזָה חִבְקוּק 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 שׁוֹעֲתִי וְלֹא תִשְׁמַע אֲזַעַק אֵלֶיךָ חֲמָס 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 אֱוֹן וְעֲמַל תִּבְטִי וְשׂוֹד וְחֲמָס לִנְגִּדִי וַיְהִי רִיב וּמִדּוֹן יִשָּׂא:	Why do you show me iniquity, And <u>have me see</u> 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	עַל־כֵּן תִּפּוֹג תּוֹרָה וְלֹא־יֵצֵא לְנֶצַח מִשְׁפָּט כִּי רָשָׁע מִכְתִּיר אֶת־הַצְּדִיק עַל־כֵּן יֵצֵא מִשְׁפָּט מִעֶקְל:	This <i>is</i> how the law is inoperative, And justice never <u>takes</u> place. For <u>the wicked</u> surround <u>the</u> <u>righteous</u> , Which <i>is</i> how a perverted justice <u>takes</u> place.	takes place (2x) ← <i>goes out</i> . the wicked ... the righteous: singular, but we take such references as collective usage throughout the chapter.
Hab 1:5	רְאוּ בְּגוֹיִם וְהִבִּיטוּ וְהִתְמַהּוּ תִּמְהוּ כִּי־פֶעַל פֶּעַל בִּימֵיכֶם לֹא תֵאֱמִינוּ כִּי יִסְפָּר:	"Look among the Gentiles and see, And be amazingly amazed. For <i>there is one</i> carrying out a work in your days Which you will not believe When it is told <i>you</i>.	Acts 13:41.

Hab 1:6	כִּי־הִנְנִי מְקִים אֶת־הַכַּשְׁדִּים הַגִּזִּי הַמֵּר וְהַנִּמְהָר הַהוֹלֵךְ לְמִרְחֵב־אָרֶץ לָרֶשֶׁת מִשְׁכָּנֹת לֹא־לֹו:	For I <u>am</u> 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> habitable territory ← <i>tabernacles</i> ; compare Ex 25:9.
Hab 1:7	אֵלִים וְנוֹרָא הוּא מִמֶּנּוּ מִשְׁפָּטוֹ וּשְׂאֵתוֹ יֵצֵא:	They <i>are</i> terrible and fearful. Their <i>own concept of</i> justice and dignity <u>applies</u> .	applies ← <i>goes out</i> .
Hab 1:8	וְקָלוּ מִנִּמְרִים סוּסָיו וְחֲדָו מִזֵּאבֵי עֶרֶב וּפָשׁוּ פִרְשָׁיו וּפִרְשָׁיו מִרְחוֹק יָבֹאוּ יַעֲפוּ כְּנֶשֶׁר חָשׁ לֶאֱכֹל:	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	כֻּלָּה לְחָמָס יָבֹוא מִגִּמַּת פְּנִיָהֶם קְדִימָה וַיֵּאָסֶף בְּחוּל שָׁבִי:	They all come for violence; The objective of their <i>mission is to</i> advance, 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> . <i>is to advance</i> ← <i>(is) forwards</i> . AV differs (<i>as the east wind</i>).
Hab 1:10	וְהוּא בַּמְלָכִים יִתְקַלֵּם וְרִזְנִים מִשְׁחָק לֹו הוּא לְכָל־מִבְצָר יִשְׁחָק וַיֵּצֶבֶר עָפָר 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 וַיַּעֲבֹר וְאִשָּׁם זֶו כָּחוּ לֵאלֹהֵיו:	<i>But</i> then <i>his</i> attitude will change; When he is in transgression, He will <u>realize his</u> guilt – <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	הֲלֹוא אַתָּה מִקְדָּם יְהוָה אֱלֹהֵי קְדָשִׁי לֹא נָמוּת יְהוָה לְמִשְׁפָּט שִׁמְתּוֹ וְצֹר לְהוֹכִיחַ יִסְדָּתוֹ:	<i>Are</i> you not of old, O LORD, My God, my holy {P: <i>one</i> } [M: <i>one?</i>] {P: – You <i>who</i> do not die?} [M: We will not die.] O LORD, you have appointed <u>them</u> to judgment, And you, the rock, have destined <u>them</u> to <u>condemnation</u> .	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= תָּמוּת. AV differs. them (2x) ← <i>him</i> . condemnation: or <i>rebuke</i> .

Hab 1:13	טְהוֹר עֵינַיִם מֵרָאוֹת רָע וְהִבֵּיט אֶל-עֲמָל לֹא תוּכַל לִמָּה תִבְטֵט בּוֹגְדִים תַּחֲרִישׁ בְּבִלְע רָשָׁע צַדִּיק מִמֶּנּוּ:	<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>	injustice: the word more commonly means <i>toil</i> .
Hab 1:14	וַתַּעֲשֶׂה אָדָם כַּדָּגִי הַיָּם כַּרֶּמֶשׂ לֹא-מִשָּׁל בּוֹ:	And you make man like the fish of the sea, Like the reptiles, <i>Which have</i> no ruler over them.	
Hab 1:15	כָּלָה בְּחֶכְהָה הֶעֱלָה יָגְרָהּ בְּחֶרְמָו וַיֹּאסְפֶהוּ בְּמִכְמֶרְתּוֹ עַל-כֵּן יִשְׂמַח וַיִּגְּלֵל:	They lift everyone with a hook, And they drag them away in their net, And they gather them in their dragnet, <i>Which is</i> why they rejoice and exult.	
Hab 1:16	עַל-כֵּן יִזְבַּח לְחֶרְמָו וַיִּקְטֹּר לְמִכְמֶרְתּוֹ כִּי בַהֲמָה שָׂמֹן חִלְקוֹ וּמֵאֲכָלוֹ בְּרָאָה:	That <i>is</i> why they sacrifice to their net, And burn incense to their dragnet, For by these <i>things</i> their portion <i>is</i> fat, And their food rich.	Add to this verse, <i>or so they think</i> .
Hab 1:17	הֲעַל כֵּן יִרִיק חֶרְמוֹ וְתַמִּיד לְהִרְג גּוֹיִם לֹא יִחְמֹל: ס	Will they therefore empty their net? Indeed they will not spare <i>their</i> continual destruction of nations.	destruction ← <i>killing</i> . Gerundial use of the infinitive.
Hab 2:1	עַל-מִשְׁמֶרְתִּי אֶעֱמְדָה וְאֶתִּיצֵבָה עַל-מִצּוֹר וְאֶצְפֶּה לְרֹאוֹת מִה־יִּדְבָּר-בִּי וּמִה אֲשִׁיב עַל-תּוֹכַחְתִּי:	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 <i>his</i> rebuke of me.	<i>his</i> rebuke of me ← <i>my rebuke</i> , an objective genitive.
Hab 2:2	וַיַּעֲנֵנִי יְהוָה וַיֹּאמֶר כְּתוּב חֲזוֹן וּבִאֵר עַל-הַלְחֹת לְמַעַן יִרוּץ קוֹרֵא בּוֹ:	And the LORD answered me and said, “Write the vision And engrave it on tablets, So that he <i>who</i> reads it May <u>run</u> .”	run: traditionally taken to mean (<i>read</i>) <i>fluently</i> , but [CB], <i>run as the messenger (with the tablets)</i> .
Hab 2:3	כִּי עוֹד חֲזוֹן לְמוֹעֵד וַיִּפַּח לֶקֶץ וְלֹא יִכָּזֵב אִם-יִתְמַהֲמָהּ חִכֵּה-לֹא כִּי-יָבֵא יָבֵא לֹא יֵאָחֵר:	For <i>there is</i> still a vision for the appointed time, And he will <i>inspire it</i> for the end <i>time</i> , And he will not lie. If it delays, wait for it, For it will certainly come; It will not linger.	Heb 10:37. <hr/> <i>inspire</i> ← <i>breathe out</i> . <hr/> it will certainly come: infinitive absolute.

Hab 2:4	הִנֵּה עֹפְלָה לֹא־יִשְׁרָה נַפְשׁוֹ בּוֹ וְצָדִיק בְּאַמוֹנָתוֹ יַחִיָּה:	Behold someone whose mind in him is puffed up; It is not upright, But the just shall live by his faith.	Rom 1:17, Gal 3:11, Heb 10:38. mind ← soul.
Hab 2:5	וְאֵל כִּי־הֵיָּן בּוֹגֵד גִּבֹּר יִהְיֶה וְלֹא יִנּוּה אֲשֶׁר הִרְחִיב כְּשֹׂאוֹ נַפְשׁוֹ וְהוּא כְמוֹת וְלֹא יִשְׁבֶּעַ וַיֶּאֱסֹף אֵלָיו כָּל־הַגּוֹיִם וַיִּקְבֹּץ אֵלָיו כָּל־הָעַמִּים:	And furthermore, wine deals treacherously, Making a man proud, And not dwelling quietly – One who increases his appetite like the grave, And who, like death, cannot be satisfied, Who gathers to himself all the nations, And collects to himself all the peoples.	wine deals treacherously: AV differs (because he transgresseth by wine). appetite ← soul.
Hab 2:6	הֲלוֹא־אֵלֶּה כֻּלָּם עָלָיו מִשָּׁל יִשְׂאוּ וּמְלִיצָה חִידוֹת לוֹ וַיֹּאמֶר הִוא הַמַּרְבֵּה לֹא־לּוֹ עַד־מָתִי וּמִכְבִּיד עָלָיו עַבְטֵיט:	Will not all these utter a proverb against him, So that <i>he is an object of</i> satire and riddles? And say, ‘Woe to him who increases what is not his! How long <i>can he continue</i> to weigh himself down with accumulated debts?’	AV differs in several respects.
Hab 2:7	הֲלוֹא פָתַע יָקוֹמוּ נֹשְׁכֵיךָ וַיִּקְצוּ מִזַּעְזְעֶיךָ וְהָיִיתָ לְמַשְׁסוֹת לָמוֹ:	Will not your creditors suddenly rise up, And will not those who agitate you awaken? And you will be a prey to them.	your creditors ← your biters, an objective genitive.
Hab 2:8	כִּי אַתָּה שָׁלוֹת גּוֹיִם רַבִּים יִשְׁלֹוּךְ כָּל־יֵתֶר עַמִּים מִדְּמִי אָדָם וַחֲמַס־אֶרֶץ קִרְיָה וְכָל־יֹשְׁבֵי בָּהּ: פ	Since you have plundered many nations, The whole remainder of nations will plunder you, Because of the bloodshed of man And the violence in the land, In the town, And among all those inhabiting it.	
Hab 2:9	הוּא בָצַע בָּצַע רָע לְבֵיתוֹ לְשׁוֹם בְּמָרוֹם קִנּוֹ לְהַנְצִל מִכַּף־רָע:	Woe to him who makes wicked unjust gain for his household, To place his nest on high, In order to be delivered from an evil hand.	makes ... unjust gain ← unjustly gains ... unjust gain. evil hand ← hand of evil, a Hebraic genitive.
Hab 2:10	יַעֲצָתָ בִשְׁת לְבֵיתְךָ קְצוֹת־עַמִּים רַבִּים וְחוֹטָא נַפְשְׁךָ:	You have counselled a shameful course of action to your house – The cutting off of many nations, So sinning against yourself.	yourself ← your soul.

Hab 2:11	בִּי־אֲבֹן מְקִיר תִּזְעַק וְכָפִיס מִעֵץ יַעֲנֶנָּה: פ	For a stone will cry out from the wall, And a rafter of wood will answer it.	
Hab 2:12	הוּא בָּנָה עִיר בַּדָּמִים וְכוֹנֵן קִרְיָה בְּעוֹלָה:	Woe to him <i>who</i> builds a wall by bloodshed And establishes a town by iniquity.	
Hab 2:13	הֲלוֹא הִנֵּה מֵאֵת יְהוָה צָבָאוֹת 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: AV differs (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 knowledge of the glory of the LORD, As the waters cover the sea.	Isa 11:9. with the knowledge of ← to know.
Hab 2:15	הוּא מְשַׁקָּה רֵעֵהוּ מִסֵּפֶחַ חֲמַתְךָ וְאַף שֶׁכָּר לִמְעַן הַבֵּיט עַל־מְעוֹרֵיהֶם:	Woe to him who gives his neighbour drink, <i>You who</i> pour out your wrath, 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 וְהֶעָרַל תִּסּוֹב עָלֶיךָ בּוֹס יָמִין יְהוָה וְקִיקְלּוֹן עַל־כְּבוֹדְךָ:	You are saturated with shame rather than glory. <u>You too must drink</u> and show yourself uncircumcised. The cup of the right <i>hand</i> of the LORD will hem you in, And utter ignominy <i>will</i> come over your honour.	you too must drink: satirical.
Hab 2:17	כִּי חֲמַס לְבָנוֹן יִכְסֹךְ וְשָׂד בְּהִמּוֹת יַחֲיִתֵן מִדְּמֵי אָדָם וְחַמַּס־אָרֶץ קִרְיָה וְכָל־יֹשְׁבֵי בָּהּ: ס	For the violence of Lebanon will cover you, And the <u>destruction</u> by <u>beasts</u> will terrify them, Because of the bloodshed of man And the violence of the land, <i>In</i> a town and <i>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	מִהֲהוּעִיל פָּסַל בִּי פָּסְלוֹ יִצְרוֹ מִסֵּכָה וּמִזֶּרֶה שֶׁקֶר בִּי בָטַח יִצֵּר יִצְרוֹ עָלָיו לַעֲשׂוֹת אֱלִילִים אֲלֵמִים: ס	<i>In what way is a carved image profitable? For the fashioner of it carved it; Or a cast image, or a teacher of falsehood? For the artisan trusts his artefact as benefiting him, And he is occupied making mute idols.</i>	
Hab 2:19	הוּא אָמַר לַעֲלֹץ הַקִּיצָה עֹרִי לְאַבֵּן דּוֹמָם הוּא יוֹרֶה הִנֵּה-הוּא תָפוּשׁ זָהָב וְכֶסֶף וְכָל-רוּחַ אֵין בְּקִרְבּוֹ:	<i>Woe to him who says to a piece of wood, 'Awake', And to mute stone, 'Arise.' This is his teacher! Look, it is set in gold and silver, And there isn't any spirit inside it."</i>	mute stone ← <i>stone of muteness</i> , a Hebraic genitive. <hr/> any ← <i>all</i> .
Hab 2:20	וַיְהִי בְּהִיבֵל קִדְשׁוֹ הֵם מִפְּנֵי כָל-הָאָרֶץ: פ	<i>But the LORD is in his holy temple. Be silent in his presence, All the earth.</i>	his holy temple ← <i>the temple of his holiness</i> , a Hebraic genitive.
Hab 3:1	תַּפִּלָּה לַחֲבִיקוֹק הַנְּבִיא עַל שְׁגִינוֹת:	<i>A prayer of Habakkuk the prophet concerning pre- eminence.</i>	pre-eminence: from root שָׁנָה II [Ges-HCL], but not in this sense in [AnLx], [BDB]. AV differs (<i>Shigionoth</i>); [CB]= <i>crying aloud</i> , from root שָׁאָג. Meaning not certain.
Hab 3:2	יְהוָה שָׁמַעְתִּי שְׁמִעֲךָ יִרְאֵתִי יְהוָה פָּעַלְךָ בְּקִרְבִּי שָׁנִים חִיֵּהוּ בְּקִרְבִּי שָׁנִים תּוֹדִיעַ בְּרָגְזוֹ רַחֵם תִּזְכּוֹר:	<i>LORD, I have heard your report; I have feared, O LORD, your work. Revive it in the course of years – In the course of years make it known. In raging, Remember to be merciful.</i>	course (2x) ← <i>midst</i> .
Hab 3:3	אֵלֹהִים מִתִּימָן יָבֹא וְקָדוֹשׁ מִהַר-פָּאֲרָן סֵלָה בְּסֵה שָׁמַיִם הוֹדוּ וּתְהַלְלוּ מְלֶאכֶה הָאָרֶץ:	<i>May G O D come from Teman, And the holy one from Mount Paran. Selah. His glory covers the heavens, And his praise fills the earth.</i>	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	וְנִגְלָה כְּאֹזֶר תְּהִלָּה קִרְנִים מִיָּדוֹ לוֹ וְשֵׁם חֲבִיזוֹן עֲזָה:	<i>And his splendour is as a light; He has beams of light emanating from his hand, Where his power is concealed.</i>	concealed ← <i>concealment</i> .
Hab 3:5	לִפְנֵי יָלַךְ דָּבָר וַיֵּצֵא רָשָׁף לְרַגְלָיו:	<i>Pestilence goes before him, And lightning emanates at his feet.</i>	

Hab 3:6	עָמַד וַיִּמְדַּד אֶרֶץ רָאָה וַיִּתָּר גּוֹיִם וַיִּתְפַּצְצוּ הַרְרֵי־עֵד שָׁחוּ גְבָעוֹת עוֹלָם הִלִּיכוֹת עוֹלָם לֹא:	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 אָנוּ רָאִיתִי אֱהֵלֵי כוֹשָׁן יִרְגָּזוּן יְרִיעוֹת אֶרֶץ מִדְיָן: ס	I saw the tents of Cushan in adversity, And the awnings of the land of Midian shake.	
Hab 3:8	הִבְנֵה־רִים חָרָה יְהוָה אִם בִּנְהָרִים אֶפְּדָ אִם־בְּיָם עֲבַרְתָּ בִּי 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, Drawing your chariots of salvation.	rivers ... rivers: otiose, but see Gen 12:5. English could use <i>rivers ... waterways</i> .
Hab 3:9	עֲרִיהַ תַּעֲזוֹר קִשְׁתְּךָ שְׁבָעוֹת מִטּוֹת אָמַר סֵלָה נְהָרוֹת תִּבְקַע־אֶרֶץ:	Your bow <u>will be made</u> <u>completely bare</u> , According to 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 הָרִים זָרִם מַיִם עָבַר נָתַן תְּהוֹם קוֹלּוֹ רוֹם יִדְּהוּ נִשְׂאָ:	The mountains saw you, And 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 זָבְלָה לְאֹזֹר חֲצִיף יִהְיוּ לְנֹגֶה בְּרָק חֲנִיתֶךָ:	The sun <i>and</i> moon stood <i>still 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 בָּאֵף תִּדְּוֹשׁ גּוֹיִם:	In indignation you step <i>through</i> the earth; In anger you tread on nations.	

Hab 3:13	<p>יֵצְאתָ לִישַׁע עַמְּךָ לִישַׁע אֶת־מְשִׁיחְךָ מִחֻצַּת רֹאשׁ מִבֵּית רָשָׁע עֲרוֹת יְסוֹד עַד־צוּאָר סֵלָה: פ</p>	<p>You have gone out for the salvation of your people, For the salvation of your <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.</p>	<p>of your anointed <i>nation</i>: or of your <i>messiah</i>, or with your <i>messiah</i>.</p> <hr/> <p>in making <i>it</i> bare: gerundial use of the infinitive.</p>
Hab 3:14	<p>נִקְבְּתָ בְמַטְיוֹ רֹאשׁ * פְּרוּז ** פְּרוּזוֹ יִסְעֵרוּ לְהַפִּיצְנִי עַל־יִצְתָם כְּמוֹ־לֶאֱכֹל עֲנִי 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>דָּרַכְתָּ בַיָּם סוֹסֶיךָ חֹמֶר מַיִם רְבִים:</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 לְקוֹלִי צָלָלוּ שִׁפְתֵי יְבוֹא רֶקֶב בְּעֵצְמִי וַתַּחֲתִי אֲרֻגְזָ אֲשֶׁר אֲנוּחַ לַיּוֹם צָרָה לַעֲלוֹת לָעַם יְגוֹדְנִי:</p>	<p>I heard <i>it</i>, And my stomach trembled; At the sound, my lips quivered. A <u>loathsome feeling</u> 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>.</p> <hr/> <p>on the spot ← <i>under me</i>.</p> <hr/> <p>advance ← <i>coming up</i>.</p>
Hab 3:17	<p>כִּי־תֵאֱנֶה לֹא־תִפְרֹחַ וְאֵין יְבוֹל בַּגִּפְנִים כִּחַשׁ מַעֲשֵׂה־זֵית וּשְׂדֵמֹת לֹא־עֲשֶׂה אֲכָל גֶּזֶר מִמְּכָלָה צֹאן וְאֵין בִּקְר בִּרְפָתִים:</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 בְּאַלֹהֵי יִשְׁעִי:</p>	<p><u>But</u> 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	יְהוָה אֲדֹנִי חִלִּי וַיֵּשֶׁם רַגְלִי בְּאֵילוֹת וְעַל בְּמוֹתַי יִדְרֹכֵנִי לִמְנַצַּח בְּנִגְיֹנוֹתַי:	The LORD my Lord is my strength, And he makes my feet like <i>those</i> of the deer, And he makes me walk on my raised sites. To the choirmaster, For accompaniment by my stringed instruments.	the LORD my Lord: usually in the opposite order. to the choirmaster: see Ps 4:1.
Zeph 1:1	דְּבַר־יְהוָה אֲשֶׁר הָיָה אֶל־צַפְנִיָּה בֶן־כוּשִׁי בֶן־גְּדַלְיָה בֶּן־אֲמַרְיָה בֶן־חֲזַקְיָה בִּימֵי יֹאשִׁיָּהוּ בֶן־אֲמֹן מֶלֶךְ יְהוּדָה:	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.	came ← <i>became</i> . 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. Josiah ← <i>Joshiahu</i> , but we retain the AV / traditional English name.
Zeph 1:2	אֶסֶף אֶסֶף כָּל מַעַל פָּנַי הָאֲדָמָה נֹאֲס־יְהוָה:	“I will certainly gather everything up From the face of the earth, Says the LORD.	I will certainly gather everything up: from אֶסֶף, <i>gather</i> , and סוּף <i>end</i> , evidently perceived as cognate. The former is an infinitive absolute. earth ← <i>ground</i> .
Zeph 1:3	אֶסֶף אָדָם וּבְהֵמָה אֶסֶף עוֹף־הַשָּׁמַיִם וּדְגֵי הַיָּם וְהַמְכַשְׁלוֹת אֶת־הָרָשָׁעִים וְהַכְרַתִּי אֶת־הָאָדָם מֵעַל פָּנַי הָאֲדָמָה נֹאֲס־יְהוָה:	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.	earth ← <i>ground</i> .
Zeph 1:4	וְנָטִיתִי יָדִי עַל־יְהוּדָה וְעַל כָּל־יוֹשְׁבֵי יְרוּשָׁלַם וְהַכְרַתִּי מִן־הַמָּקוֹם הַזֶּה אֶת־שָׂאֵר הַבָּעַל אֶת־שֵׁם הַכְּמָרִים עִם־הַכֹּהֲנִים:	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,	
Zeph 1:5	וְאֶת־הַמְּשַׁתַּחֲוִים עַל־הַגָּזִית לְצַבֵּא הַשָּׁמַיִם וְאֶת־הַמְּשַׁתַּחֲוִים הַנִּשְׁבָּעִים לַיהוָה וְהַנִּשְׁבָּעִים בְּמַלְכָם:	And the worshippers of the host of heaven on the rooftops, And the worshippers who swear to the LORD, And those swearing by <i>Malcam</i> ,	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).

Zeph 1:6	וְאֵת־הַנְּסוּגִים מֵאַחֲרֵי יְהוָה וְאֲשֶׁר לֹא־בִקְשׁוּ אֶת־יְהוָה וְלֹא דָרְשׁוּהוּ:	And those who apostatize from the LORD, And <i>those</i> who have not sought the LORD And have not inquired of him.	from ← <i>from after</i> .
Zeph 1:7	הֵם מִפְּנֵי אֲדֹנָי יְהוָה כִּי קָרוֹב יוֹם יְהוָה כִּי־הֵכֵן יְהוָה זֶבַח הַקֹּדֶשׁ קִרְאוּ:	Be silent before the Lord, the LORD, For the day of the LORD is near, For the LORD has prepared a sacrifice; He has sanctified those he has invited.	Rev 1:10.
Zeph 1:8	וְהָיָה בַּיּוֹם זֶבַח יְהוָה וּפְקֻדָּתִי עַל־הַשָּׂרִים וְעַל־בְּנֵי הַמֶּלֶךְ וְעַל כָּל־הַלְבָּשִׁים מְלָבוֹשׁ נֹכְרִי:	And it will come to pass on the day of the LORD's sacrifice That I will <i>visit</i> the officials, And the sons of the king, And all those who are clothed <i>in</i> foreign clothing.	visit: i.e., here, <i>punish</i> .
Zeph 1:9	וּפְקֻדָּתִי עַל כָּל־הַדּוֹלֵג עַל־הַמִּפְתָּן בַּיּוֹם הַהוּא הַמְּמַלְאִים בֵּית אֲדֹנֵיהֶם חֲמָס וּמְרֻמָּה: ס	And I will visit all <i>those</i> <i>who leap over the</i> <i>threshold</i> , On that day, Who fill their masters' houses <i>with</i> violence and deceit.	those who leap over the threshold ← <i>him who leaps over</i> <i>the threshold</i> , i.e. <i>breaks in</i> .
Zeph 1:10	וְהָיָה בַּיּוֹם הַהוּא נֹאֵם־יְהוָה קוֹל צִעָקָה מִשַּׁעַר הַדָּגִים וַיִּלֵּל מִן־הַמִּשְׁנָה וְשָׁבַר גָּדוֹל מִהִגְבְּעוֹת:	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.	
Zeph 1:11	הִילָלוּ יֹשְׁבֵי הַמַּכְתֵּשׁ כִּי נִדְמָה כָּל־עַם כְּנָעַן נִכְרְתוּ כָּל־נְטִילֵי כֶסֶף:	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.	
Zeph 1:12	וְהָיָה בָּעֵת הַהִיא אֶחָפֶשׂ אֶת־יְרוּשָׁלַם בְּנֹרוֹת וּפְקֻדָּתִי עַל־הָאֲנָשִׁים הַקִּפְאִים עַל־שִׁמְרֵיהֶם הָאֲמָרִים בְּלִבָּבָם לֹא־יִיטִיב יְהוָה וְלֹא יִרָע:	And it will come to pass at that time <i>That</i> I will seek Jerusalem with lamps, And I will <i>visit</i> the men Who <i>rest coolly indifferent</i> <i>on their oars</i> , Who say in their heart, 'The LORD will not do good or bad.'	visit: see Zeph 1:8. 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</i> <i>on their laurels</i> . The expression <i>settle on their lees</i> is from the AV and is not in common use.

Zeph 1:13	וְהָיָה חֵילָם לְמִשְׁסָּה וּבְתִיָּהֶם לְשִׁמְמָה וּבְנֵי בָתִּים וְלֹא יֵשְׁבוּ וְנִטְעוּ כְרָמִים וְלֹא יִשְׁתּוּ אֶת־יַיִנָּם:	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.	
Zeph 1:14	קָרֹב יוֹם־יְהוָה הַגָּדוֹל קָרֹב וּמִהֵר מְאֹד קוֹל יוֹם יְהוָה מֵר צִרְחַ שֵׁם גְּבוּר:	The great day of the LORD <i>is</i> near, <i>It is</i> near; And <i>it is</i> very hasty. At 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 וּמִצּוּקָה יוֹם שָׂאָה וּמִשׁוּאָה יוֹם חֹשֶׁךְ וְאִפְלָה יוֹם עָנָן וְעֶרְפֹּל:	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 וְהָלְכוּ כְּעֹרִים כִּי לִיהוָה חָטְאוּ וְשִׁפְךָ דָּמָם כִּעֲפָר וּלְחֶמֶם 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־כֶּסֶּפֶם גַּם־זָהָבָם לֹא־יִוָּכַל לְהַצִּילָם בַּיּוֹם עֲבָרַת יְהוָה וּבְאֵשׁ קִנְאָתוֹ תֵּאָכַל כָּל־הָאָרֶץ כִּי־כָלָה אֲדֹנִי־נְבִהָלָה יַעֲשֶׂה אֵת כָּל־יֹשְׁבֵי 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</u> of the earth.	their silver nor their gold (etc.): compare Ezek 7:19. <hr/> his jealous fire ← <i>the fire of his</i> <i>jealousy</i> , a Hebraic genitive. <hr/> 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	<p>בְּטָרִם לֵדַת חֶק כְּמֶזֶץ עֵבֶר יּוֹם בְּטָרִם לֹא־יָבוֹא עֲלֵיכֶם חֲרוֹן אַף־יְהוָה בְּטָרִם לֹא־יָבוֹא עֲלֵיכֶם יּוֹם אַף־יְהוָה:</p>	<p>Before the <u>issuing of</u> 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.</p>	<p>issuing of ← <i>giving birth to</i>. days ← <i>day</i>.</p>
Zeph 2:3	<p>בִּקְשׁוּ אֶת־יְהוָה כָּל־עֲנָנִי הָאָרֶץ אֲשֶׁר מִשְׁפָּטוֹ פָּעָלוֹ בִּקְשׁוּ־צֶדֶק בִּקְשׁוּ עֲנוּה אֹלֵי תַּסְתִּירוּ בְיוֹם אַף־יְהוָה:</p>	<p>Seek the LORD, all <i>you</i> meek of the earth, Who have acted <i>in 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 עָזָה עֲזוּבָה תִּהְיֶה וְאַשְׁקֶלֶן לְשִׁמְמָה אֲשֻׁדּוֹד בְּצַהֲרִים יִגְרְשׁוּהָ 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>הוֹי יֹשְׁבֵי חֶבֶל הַיָּם גֹּי פְּרִתִּים דְּבַר־יְהוָה עֲלֵיכֶם כִּנְעַן אֶרֶץ פְּלִשְׁתִּים וְהָאֲבִדְתִּידָּ 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 נוֹת כְּרֹת רָעִים 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 לְשֹׂאֲרֵית בֵּית יְהוּדָה עֲלֵיהֶם יִרְעוּן בְּבֵתִי אֲשֻׁקְלוֹן בְּעֶרֶב 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. feed on it ← <i>feed on them</i>.</p>
Zeph 2:8	<p>שָׁמַעְתִּי חֲרַפַּת מוֹאָב וְגִדּוּפִי בְּנֵי עַמּוֹן אֲשֶׁר חָרְפוּ אֶת־עַמִּי וַיִּגְדִּילוּ עַל־גְּבוּלָם:</p>	<p>I have heard the <u>reproach of</u> Moab, And the vilifications of the sons of Ammon, Who reproach my people, And <i>who</i> make <i>themselves</i> great <u>on</u> their <u>territory</u>.</p>	<p>reproach of Moab: a subjective genitive (Moab reproaches), as is seen from the rest of the verse. on: AV differs (<i>against</i>). territory ← <i>border</i>.</p>

Zeph 2:9	<p>לִכְן חִי־אֲנִי נְאֻם יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל כִּי־מוֹאָב כַּסְדָּם תְּהִיָּה וּבְנֵי עַמּוֹן כַּעֲמֹרָה מִמֶּשֶׁק חֲרוּל וּמִכְרֵה־מֶלֶח וּשְׂמָמָה עַד־עוֹלָם שְׂאֲרִית עַמִּי יִבְזּוּם וַיִּתֶּר *גּוֹי *גּוֹיֵי יִנְחָלוּם:</p>	<p>Therefore, <i>as</i> I live, Says the LORD of hosts – The God of Israel – Moab 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 וַיַּגְדִּלוּ 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 עָלֵיהֶם כִּי רָזָה אֶת כָּל־אֱלֹהֵי הָאָרֶץ וַיִּשְׁתַּחֲווּ־לּוֹ אִישׁ מִמְּקוֹמוֹ כָּל אֲדֹמֵי 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, <i>Over</i> all the coastlands of the Gentiles.</p>	
Zeph 2:12	<p>גַּם־אַתֶּם כּוֹשִׁים חֲלָלֵי חֲרָבִי הִמָּה:</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 וַיִּשֶׁם אֶת־נִינְוָה לְשִׂמְמָה 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>וּרְבֻצוֹ בְּתוֹכָהּ עֲדָרִים כָּל־חִיתֹ־גּוֹי גַּם־קֶאֱת גַּם־קֶפֶד בְּכַפְתְּרֶיהָ יִלְּנוּ קוֹל יִשׁוּרָר בְּחִלּוֹן חֲרֵב בִּסְף כִּי אַרְזָה עֶרְהָ:</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>, <i>And there will be</i> the sound of a <i>bird</i> singing from the window. <i>There will be</i> desolation at the threshold, For he will expose the cedar panelling.</p>	

Zeph 2:15	זֹאת הָעִיר הַעֲלִיזָה הַיּוֹשֶׁבֶת לְבֶטֶח הָאִמָּרָה בְּלִבָּבָהּ אָנִי וְאִפְסִי עוֹד אֵיךְ הִיְתָה לְשִׁמָּה מְרִבֵּל לַחַיָּה כָּל עוֹבֵר עָלֶיהָ יִשְׁרָק יִגִּיעַ יָדוֹ: ס	<i>This is the joyful city, Dwelling in supposed security, Saying in its heart, 'I am and there is none besides me.' How it has become a desolation – A place for animals to lie down in. Everyone passing through it will hiss at it And wave it aside with the hand.</i>	Compare the verse with Isa 47:8.
Zeph 3:1	הוּא מְרָאָה וְנִגְאָלָה הָעִיר הַיּוֹנָה:	Woe to the rebellious and polluted and oppressing city.	city: i.e., [CB], <i>Jerusalem</i> .
Zeph 3:2	לֹא שָׁמְעָה בְּקוֹל לֹא לְקַחָהּ מוֹסֵר בִּיהוָה לֹא בִטָּחָהּ אֶל־אֱלֹהֶיהָ לֹא קִרְבָּהּ:	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	שָׂרֶיהָ בְּקִרְבָּהּ אֲרִיזוֹת שֹׂאֲגִים שִׁפְטֵיהָ זֵאֲבֵי עֶרֶב לֹא גִרְמּוּ לְבָקֵר:	Its officials in its society are roaring lions, Its judges are evening wolves; <u>They leave nothing to gnaw</u> in the morning.	society ← <i>midst</i> . they leave nothing to gnaw ← they shall not gnaw.
Zeph 3:4	נְבִיאֶיהָ פֹּחֲזִים אֲנָשֵׁי בְגָדוֹת כֹּהֲנֶיהָ חִלְלוּ־קֹדֶשׁ חֲמָסוֹ תוֹרָה:	Its prophets are acting recklessly; They are treacherous men. Its priests have profaned the holy place; They have done violence to the law.	recklessly: or <i>proudly</i> .
Zeph 3:5	יְהוָה צָדִיק בְּקִרְבָּהּ לֹא יַעֲשֶׂה עוֹלָה בִּבְקָר בִּבְקָר מִשְׁפָּטוֹ יִתֵּן לְאוֹר לֹא נֶעְדָּר וְלֹא־יִוָּדַע עוֹל בִּשְׁת:	<i>But the righteous LORD is in its midst; He does not act iniquitously. Each morning he gives his judgment as a light. It is not lacking. But the unjust knows no shame.</i>	act iniquitously ← <i>do iniquity</i> . it is not lacking: AV differs (<i>he faileth not</i>).
Zeph 3:6	הִכְרַתִּי גוֹיִם נִשְׁמָו פְּנוֹתָם הִחְרַבְתִּי חוֹצוֹתָם מִבְּלֵי עוֹבֵר נִצְדּוּ עָרֵיהֶם מִבְּלֵי־אִישׁ מֵאִין יֹשֵׁב:	I have cut off nations; Their cornerstones have been made desolate. I have laid their streets waste, So that there is no-one passing by. Their cities have been made desolate, So that there is no man – No inhabitant – in them.	

Zeph 3:7	אֲמַרְתִּי אֶדְתִּירָאִי אוֹתִי תִּקְחִי מוֹסֵר וְלֹא־יִכָּרֵת מְעוֹנָהּ כָּל אֲשֶׁר־פָּקַדְתִּי עָלֶיהָ אֲכֹל הַשִּׁבְיָמוּ הַשְׁחִיתוּ כָּל עָלִילוֹתָם:	I said, ‘Surely you will fear me, And take correction, And its <u>dwelling</u> will not be cut off’, <i>Considering</i> every way in which I had visited it. But truly, they rose early And 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 חִבּוֹ-לִי נֹאם־יְהוָה לַיּוֹם קוּמִי לְעֵד בִּי מִשְׁפָּטִי לְאַסֹּף גּוֹיִם לְקַבְּצִי מִמְּלָכוֹת לְשַׁפֹּךְ עָלֵיהֶם זַעֲמִי כָּל חֲרוֹן אַפִּי בִּי בְּאֵשׁ קִנְאָתִי תֹאכַל כָּל־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־אֲזַן אֶהֱפֹךְ אֶל־עַמִּים שָׁפָה בְּרוּרָה לְקֹרֵא כָּל־שֵׁם יְהוָה לְעִבְדּוֹ שְׂכֵם אֶחָד:	For then I will bring change to the people – A pure lip – That they may all call on the name of the LORD, To serve him <i>standing</i> <u>shoulder to shoulder</u> .	lip: probably referring to <i>things said</i> , as in Isa 6:5, but perhaps <i>language</i> . <hr/> <i>standing</i> shoulder to shoulder ← (as) one shoulder.
Zeph 3:10	מֵעֵבֶר לְנַהֲרֵי־כוֹשׁ עֲתָרִי בַּת־פּוֹצֵי יוֹבֵלוֹן מִנְחָתִי:	Beyond the rivers of Ethiopia, Those who entreat me – <i>She</i> 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 תִבּוֹשִׁי מִכָּל עָלִילְתֶּיךָ אֲשֶׁר פָּשַׁעְתָּ בִּי כִּי־אָז אֶסִּיר מִקֶּרְבְּךָ עָלִיזִי גִּאֲוֹתֶיךָ וְלֹא־תוֹסִפִּי לְגִבְהָהּ עוֹד בְּהָר קִדְשִׁי:	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 בְּקֶרֶבְךָ 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	שְׂאִרִית יִשְׂרָאֵל לֹא־יַעֲשׂוּ עוֹלָה וְלֹא־יִדְבְּרוּ כָזָב וְלֹא־יִמָּצֵא בְּפִיהֶם לִשׁוֹן תְּרִמִּית כִּי־הִמָּה יִרְעוּ וְרָבְצוּ וְאֵין מַחְרִיד: ס	The remnant of Israel will not commit iniquity And will not speak lies, And there will not be found in their mouth a deceitful tongue, For they will pasture and lie down, And <i>there will be</i> no-one to make them afraid.	Rev 14:5. a deceitful tongue ← <i>a tongue of deceit</i> , a Hebraic genitive. to make them afraid ← <i>making them afraid</i> . Compare this verse with Lev 26:6, Job 11:19, Isa 17:2, Mic 4:4, Ezek 34:28.
Zeph 3:14	רְנִי בַת־צִיּוֹן הֲרִיעוּ יִשְׂרָאֵל שִׂמְחִי וְעִלְזִי בְּכָל־לֵב בַּת יְרוּשָׁלַם:	Sing for joy, O daughter of Zion, Shout aloud, Israel, Be glad and exult with all <i>your</i> heart, O daughter of Jerusalem.	
Zeph 3:15	הֲסִיר יְהוָה מִשְׁפָּטֶיךָ פָּנָה אֲבִיבךָ מֶלֶךְ יִשְׂרָאֵל יְהוָה בְּקִרְבְּךָ לֹא־תִירָאִי רָע עוֹד:	The LORD has taken away <u>the 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.	the judgments against you ← <i>your judgments</i> , an objective genitive. fear: AV differs (<i>see</i>). The identical word occurs in Zeph 3:16, where AV= <i>fear</i> .
Zeph 3:16	בַּיּוֹם הַהוּא יֹאמַר לִירוּשָׁלַם אַל־תִּירָאִי צִיּוֹן אַל־יִרְפוּ יָדֶיךָ:	On that day, it will be said to Jerusalem, 'Do not fear', And to Zion, 'Don't let your hands droop.'	
Zeph 3:17	יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ גִּבּוֹר יוֹשִׁיעַ יֵשִׁישׁ עָלֶיךָ בְּשִׂמְחָה יַחְרִישׁ בְּאַהֲבָתוֹ יִגִּיל עָלֶיךָ בְּרָנָה:	The LORD your God <i>is</i> in your midst, A mighty <i>one</i> who will save. He will rejoice over you with gladness, He will be quiet in his love; He will exult over you with singing.	
Zeph 3:18	נוֹגֵי מִמּוֹעֵד אֶסְפְּתִי מִמֶּךָ הָיוּ מִשְׁאֵת עָלֶיהָ חֲרָפָה:	I will gather Those grieved by the <i>cessation of the festival</i> . They were your <i>inhabitants</i> ; The burden upon her was a reproach.	
Zeph 3:19	הִנְנִי עֹשֶׂה אֶת־כָּל־מַעֲנֶיךָ בַּעֲת הַהִיא וְהוֹשַׁעְתִּי אֶת־הַצֹּלֵלָה וְהִנָּדְחָה אֶקְבֹּץ וְשִׂמְתִּים לְתִהְלָה וּלְשֵׁם בְּכָל־הָאָרֶץ בְּשִׂתָּם:	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 praise</i> and renown In all the land <i>where</i> their shame was.	I will ← <i>behold me</i> , with the sense of <i>I am about to</i> , but here with a more future reference.

Zeph 3:20	<p>בַּעַת הַהִיא אָבִיא אֶתְכֶם וּבַעַת קִבְּצִי אֶתְכֶם כִּי־אֶתֶן אֶתְכֶם לְשֵׁם וּלְתִהְיֶה בְּכָל עַמֵּי הָאָרֶץ בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם אֲמַר 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>בִּשְׁנַת שְׁתַּיִם לְדַרְיוֹשׁ הַמֶּלֶךְ בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לְחֹדֶשׁ הָיָה דְּבַר־יְהוָה בִּידְחִי הַנָּבִיא אֶל־זִרְבָּבֶל בֶּן־שַׁאֲלִיָּאל פֶּתַח 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>.</p> <hr/> <p>intermediacy ← <i>hand</i>.</p> <hr/> <p>Jozadak: AV= <i>Josedech</i>, deviating from its normal transliteration of <i>qamets</i>, <i>tsadé</i> and <i>qoph</i>.</p>
Hagg 1:2	<p>כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר הָעַם הַזֶּה אָמְרוּ לֹא עָתִידָא עֲתִידִית יְהוָה לְהַבְנוֹת: פ</p>	<p>“<u>This is what</u> 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 is what ← <i>thus</i>.</p>
Hagg 1:3	<p>וַיְהִי דְּבַר־יְהוָה בִּידְחִי הַנָּבִיא לֵאמֹר:</p>	<p>And the word of the LORD <u>came</u> through the intermediacy of Haggai the prophet and said,</p>	<p>came ← <i>became</i>.</p> <hr/> <p>intermediacy ← <i>hand</i>.</p>
Hagg 1:4	<p>הֲעַת לָכֶם אַתֶּם לְשֶׁבֶת בְּבֵתֵיכֶם סְפוּנִים וְהַבֵּית הַזֶּה חָרֵב:</p>	<p>“<i>Is it</i> the time <u>for you</u> 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>וַעֲתָה כֹּה אָמַר יְהוָה צְבָאוֹת שִׁימוּ לְבַבְכֶם עַל־דְּרֹכֵיכֶם:</p>	<p>So now, <u>this is what</u> the LORD of hosts says: ‘Consider your ways.</p>	<p>this is what ← <i>thus</i>.</p>
Hagg 1:6	<p>זָרַעְתֶּם הֲרֵבָה וְהָבֵא מְעֹט אָכַל וְאִין־לְשַׁבֵּעַה שְׂתוּ וְאִין־לְשַׁכְּרָה לְבוֹשׁ וְאִין־לֶחֶם לֹא וְהַמְשַׁתָּכֵר מִשְׁתַּכֵּר אֶל־צָרוֹר נָקוּב: 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 to warm</i> <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.</p> <hr/> <p>to warm yourselves ← <i>to warm oneself</i>.</p> <hr/> <p>with holes ← <i>perforated</i>.</p>
Hagg 1:7	<p>כֹּה אָמַר יְהוָה צְבָאוֹת שִׁימוּ לְבַבְכֶם עַל־דְּרֹכֵיכֶם:</p>	<p><u>This is what</u> the LORD of hosts says: ‘Consider your ways.</p>	<p>this is what ← <i>thus</i>.</p>

Hagg 1:8	עָלוּ הָהָר וְהִבֵּאתֶם עֵץ וּבְנוּ הַבַּיִת וְאַרְצָהּ 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 וְהִנֵּה לְמַעַט וְהִבֵּאתֶם הַבַּיִת וּנְפַחְתִּי בּוֹ יַעַן מָה נָאֵם יְהוָה צְבָאוֹת יַעַן בֵּיתִי אֲשֶׁר־הוּא חֲרֵב וְאַתֶּם רָצִים אִישׁ לְבֵיתוֹ:	<i>You turned your attention</i> to much <i>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. blew on it: perhaps, with LXX, meaning <i>blew it away</i> .
Hagg 1:10	עַל־כֵּן עָלִיכֶם כָּלֵאוּ שָׁמַיִם מִטַּל וְהָאָרֶץ כָּלָאָה יְבוּלָהּ:	That <i>is</i> why heaven is shut on you, <u>so that <i>there is no dew</i></u> , and the land has held back its produce.	so that <i>there is no dew</i> ← <i>from dew</i> .
Hagg 1:11	וְאֶקְרָא חֲרֵב עַל־הָאָרֶץ וְעַל־הָהָרִים וְעַל־הַדָּגָן וְעַל־הַתִּירוֹשׁ וְעַל־הַיִּצְהָר וְעַל אֲשֶׁר תּוֹצִיא הָאֲדָמָה וְעַל־הָאָדָם וְעַל־הַבְּהֵמָה וְעַל כָּל־יִגְיַע בָּפִים: 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 vav.
Hagg 1:12	וַיִּשְׁמַע זְרֻבָּבֶל בֶּן־שַׁלְּתִיאל וַיהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְכָל שְׂאֲרֵית הָעָם בְּקוֹל יְהוָה אֱלֹהֵיהֶם וְעַל־דְּבַרִי חֲגִי הַנְּבִיא כַּאֲשֶׁר שָׁלַחוּ 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. heeded ← <i>heard the voice</i> . feared the LORD ← <i>feared before the LORD</i> .
Hagg 1:13	וַיֹּאמֶר חֲגִי מֵלֶאֱדָ יְהוָה בְּמִלְאָכוֹת יְהוָה לָעַם לֵאמֹר אֲנִי אִתְּכֶם נָאִם־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 זְרֻבָּבֶל בֶּן־שַׁלְּתִיאל פָּחַת 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. Jozadak: see Hagg 1:1.

Hagg 1:15	בְּיוֹם עֶשְׂרִים וָאַרְבָּעָה לַחֹדֶשׁ בְּשָׁנִי בִשְׁנַת שְׁתַּיִם לְדָרִיוֹשׁ 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 וָאֶחָד לַחֹדֶשׁ הָיָה דְּבַר־יְהוָה בִּידְ-חֲגִי הַנָּבִיא 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	אָמַרְנָא אֶל־זִרְבָבֶל בֶּן־שִׁלְתִּיאֵל פֶּתַח יְהוּדָה וְאֶל־יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְאֶל־שְׂאִרֵית 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 בָכֶם הִנָּשָׂאֲר אֲשֶׁר רָאָה אֶת־הַבַּיִת הַזֶּה בְּכְבוֹדוֹ הָרִאשׁוֹן וְמָה אַתֶּם רֹאִים אִתּוֹ עַתָּה הֲלֹא כְמֹהוּ כָאִין 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	וַעֲתָה חֲזַק זִרְבָבֶל נְאֻם־יְהוָה וְחֲזַק יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְחֲזַק כָּל־עַם הָאָרֶץ נְאֻם־יְהוָה וַעֲשׂוּ כִּי־אָנִי אִתְּכֶם 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</i> work, for I <i>am</i> with you, says the LORD of hosts.	Jozadak: see Hagg 1:1.
Hagg 2:5	אֶת־הַדָּבָר אֲשֶׁר־כָּרַתִּי אִתְּכֶם בְּצֵאתְכֶם מִמִּצְרַיִם וְרוּחִי עֹמֶדֶת בְּתוֹכְכֶם אֶל־תִּירָאוּ: 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 אַחַת מְעַט הִיא וְאָנִי מַרְעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־הַיָּם וְאֶת־הַחֲרֵבָה:	For <i>this is what</i> the LORD of hosts says: « <i>Just once more</i> , and it will be in a little <i>while</i> , and I will shake heaven and the earth, both the sea and the dry land,	Heb 12:26, Heb 12:27. this is what ← <i>thus</i> .
Hagg 2:7	וְהִרְעַשְׁתִּי אֶת־כָּל־הַגּוֹיִם וּבָאוּ חֲמֻדַת כָּל־הַגּוֹיִם וּמִלְאֹתַי אֶת־הַבַּיִת הַזֶּה כְּבוֹד אָמַר יְהוָה צְבָאוֹת:	and I will shake all the nations. Then the <u>desire of all the nations</u> will come, and I will fill this house <i>with</i> glory, says the LORD of hosts.	Heb 10:37. 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 נָאִם יְהוָה צְבָאוֹת:	The silver <i>is</i> mine and the gold <i>is</i> mine, says the LORD of hosts.	
Hagg 2:9	גָּדוֹל יְהוָה כְּבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן מִן־הָרִאשׁוֹן אָמַר יְהוָה צְבָאוֹת וּבִמְקוֹם הַזֶּה אֶתֵּן שָׁלוֹם נָאִם 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 וָאַרְבָּעָה לַחֹדֶשׁ בְּשָׁנָה שְׁתִּיתָּ לְדָרְיוֹשׁ הָיָה דְּבַר־יְהוָה אֶל־חַגִּי הַנָּבִיא 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 <u>came</u> 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	הֵן יִשְׂאֵאִישׁ בֶּשֶׂר־קֹדֶשׁ בְּכִנּוּף בְּגָדוֹ וְנִגַּע בְּכִנּוּפוֹ אֶל־הַלֶּחֶם וְאֶל־הַנֶּזֶד וְאֶל־הַיֵּין וְאֶל־שֶׁמֶן וְאֶל־כָּל־מֵאֵכָל הִיִּקְדֹּשׁ 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 <i>any</i> food, is it <i>still</i> holy?» ’ ’ 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> (i.e. <i>the bread etc.</i>) <i>become</i> <i>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־יִנְעַע טִמְא־נַפֶּשׁ בְּכָל־אֶלֶה הִיטְמָא וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ יִטְמָא:	Then Haggai said, “If <i>a man</i> who is <i>unclean</i> touches <i>any</i> 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 כֵּן הָעַם־הַזֶּה וְכֵן־הִגִּדְתִּי לָפָנַי נָאִם־יְהוָה וְכֵן כָּל־מַעֲשֵׂה יָדֵיהֶם וְאֲשֶׁר יִקְרִיבוּ שָׁם טִמְא הוּא:	Then Haggai <u>reacted</u> and said, “So <i>it is with</i> 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 לִבְבְּכֶם מִן־הַיּוֹם הַזֶּה וּמִמְעַלָּה מִטָּרֶם 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	מְהִיּוֹתָם בָּא אֶל-עֲרַמַּת עֲשָׂרִים וְהִיְתָה עֲשָׂרָה בָּא אֶל-הַיֶּקֶב לַחֲשֹׁף חֲמִשִּׁים פוֹרָה וְהִיְתָה עֲשָׂרִים:	<i>that ever since they came into existence, if anyone came to a heap of twenty measures of grain, it turned out to be ten. If he came to the wine vat to draw off fifty measures from the wine press, it turned out to contain twenty.</i>	since they came into existence ← since their existing. turned out to be ... turned out to contain ← became ... became.
Hagg 2:17	הִכִּיתִי אֶתְכֶם בַּשֹּׁדָפוֹן וּבִירְקוֹן וּבַבָּרָד אֶת כָּל-מַעֲשֵׂה יְדֵיכֶם וְאִין-אֶתְכֶם אֵלֵי נְאֻם-יְהוָה:	I have struck you with blight and mildew and with hail, on all the work of your hands, but you have not come to me, says the LORD.	
Hagg 2:18	שִׁימוּ-נָא לִבְבְּכֶם מִן-הַיּוֹם הַזֶּה וּמַעַלָּה מִיּוֹם עֲשָׂרִים וְאַרְבָּעָה לַתְּשִׁיעִי לְמִן-הַיּוֹם אֲשֶׁר-יִסַּד הִכְלַיְהוּה שִׁימוּ לִבְבְּכֶם:	Just consider from this day on, from the twenty-fourth day of the ninth month, from the day when the temple of the LORD was founded. Consider it.	
Hagg 2:19	הַעוֹד הַזֶּרַע בַּמְּגוֹרָה וְעַד-הַגֶּפֶן וְהַתְּאֵנָה וְהַרְמֹז וְעֵץ הַזַּיִת לֹא נִשָּׂא מִן-הַיּוֹם הַזֶּה אֲבָרְךָ: ס	Is there still any seed in the granary? And also the vine and the fig tree and the pomegranate and the olive tree have not borne fruit. But from this day, I will bless.”	and also ← and up to. We would prefer to re-point as ועד, and still, as AV actually does (yet). So AV differs.
Hagg 2:20	וַיְהִי דְבַר-יְהוָה שְׁנִית אֶל-חֲגִי בַעֲשָׂרִים וְאַרְבָּעָה לַחֹדֶשׁ לֵאמֹר:	And the word of the LORD came a second time to Haggai, on the twenty-fourth day of the month and said,	
Hagg 2:21	אָמַר אֶל-זִרְבָּבֶל פַּחַת-יְהוּדָה לֵאמֹר אֲנִי מְרַעִישׁ 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 חֹזֶק מַמְלָכוֹת הַגּוֹיִם וְהִפַּכְתִּי מִרְכָּבָה וְרִכְבֵּיהָ וַיִּרְדּוּ סוֹסִים וְרִכְבֵּיהֶם אִישׁ בַּחֶרֶב אֶחָיו:	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 fleet and its riders, and horses and their riders will fall, each one by his brother's sword.	fall ← come down, perhaps with connotations of to the grave.
Hagg 2:23	בַּיּוֹם הַהוּא נְאֻם-יְהוָה צְבָאוֹת אֶקְחֶךָ זִרְבָּבֶל בֶּן-שְׁאֵלְתִּיאֵל עַבְדִּי נְאֻם-יְהוָה וְשִׁמְתִּיךָ כְּחוֹתֶם כִּי-בָנָךְ בַּחֲרָתִי 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 בִּשְׁנַת שְׁתַּיִם לְדַרְיוֹשׁ הָיָה דְּבַר־יְהוָה אֶל־זִכְרְיָה בֶן־בְּרַכְיָה בֶן־עֲדֹ הַנָּבִיא לֵאמֹר:	In the eighth month, in the second year of Darius, the word of the LORD came to Zechariah, the son of Berechiah, the son of Iddo, the prophet, and said,	came ← <i>became</i> .
Zech 1:2	קָצַף יְהוָה עַל־אֲבוֹתֵיכֶם קָצַף:	“The LORD <i>is</i> <u>very angry</u> with your fathers,	very angry ← <i>angry (with) an anger</i> .
Zech 1:3	וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר יְהוָה צְבָאוֹת שׁוּבוּ אֵלַי נָא 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 <i>is</i> <i>what</i> ← <i>thus</i> .
Zech 1:4	אַל־תִּהְיוּ כְּאֲבֹתֵיכֶם אֲשֶׁר קָרְאוּ־אֲלֵיהֶם הַנְּבִיאִים הָרָשָׁנִים לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת שׁוּבוּ נָא מִדְרָכֵיכֶם הָרָעִים *וּמַעֲלָלֵיכֶם *וּמַעֲלָלֵיכֶם הָרָעִים וְלֹא שָׁמְעוּ וְלֹא־הִקְשִׁיבוּ אֵלַי נָא־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 <u>works</u> " », 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>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . this <i>is</i> <i>what</i> ← <i>thus</i> .
Zech 1:5	אֲבוֹתֵיכֶם אִיהֶם וְהַנְּבִיאִים הַלְעוֹלָם יָחִיו:	Where <i>are</i> your fathers? And do the prophets live age-abidingly?	
Zech 1:6	אָדָּה דְּבַר־יְהוָה וְחֻקֵּי אֲשֶׁר צִוִּיתִי אֶת־עַבְדֵי הַנְּבִיאִים הֵלֹא הִשְׁיגוּ אֲבֹתֵיכֶם וַיָּשׁוּבוּ וַיֹּאמְרוּ כֹּה אָמַר יְהוָה צְבָאוֹת לַעֲשׂוֹת לָנוּ כְּדַרְכֵּינוּ וּכְמַעֲלָלֵינוּ כֵּן עָשָׂה אִתָּנוּ: 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 <u>repented</u> 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 ← <i>returned</i> , often with the sense of <i>to God</i> .
Zech 1:7	בְּיוֹם עֶשְׂרִים וָאַרְבָּעָה לַעֲשֵׂתִי־עֹשֶׁר חֹדֶשׁ הוּא־חֹדֶשׁ שְׁבַט בִּשְׁנַת שְׁתַּיִם לְדַרְיוֹשׁ הָיָה דְּבַר־יְהוָה אֶל־זִכְרְיָה בֶן־בְּרַכְיָה בֶן־עֲדֹא הַנָּבִיא 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, <u>as follows</u> :	Shevat: AV= <i>Sebat</i> , but we use the modern name. came ← <i>became</i> . as follows ← <i>saying</i> , but a description rather than new direct speech follows.

Zech 1:8	<p>רָאִיתִי הַלֵּילָה וְהָנָה-אִישׁ לִכְבֹּת עַל-סוּס אָדָם וְהוּא עֹמֵד בֵּין הַהֲדָסִים אֲשֶׁר בְּמִצְלָה וְאַחֲרָיו סוּסִים אֲדָמִים שְׂרָקִים וְלִבְנִים:</p>	<p>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 <i>deep vale</i>, and after him <i>came</i> red horses, <i>bay ones</i>, and white <i>ones</i>.</p>	<p>deep vale: from root צוּל, perhaps meaning <i>deep (sea)</i>. Re-pointed מִצְלָה, from צָלַל, it would read <i>shade</i>.</p> <hr/> <p>there <i>was</i> ← <i>behold</i>.</p> <hr/> <p>bay: AV differs (<i>speckled</i>).</p>
Zech 1:9	<p>וַיֹּאמֶר מֶה-אֵלֶּה אֲדֹנָי וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בִּי אֲנִי אַרְאֶךָ מֶה-הֵמָּה אֵלֶּה:</p>	<p>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>.”</p>	<p>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.</p>
Zech 1:10	<p>וַיַּעַן הָאִישׁ הָעֹמֵד בֵּין-הַהֲדָסִים וַיֹּאמֶר אֵלֶּה אֲשֶׁר שָׁלַח יְהוָה לְהִתְהַלֵּךְ בָּאָרֶץ:</p>	<p>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.”</p>	
Zech 1:11	<p>וַיַּעֲנוּ אֶת-מַלְאָךְ יְהוָה הָעֹמֵד בֵּין הַהֲדָסִים וַיֹּאמְרוּ הִתְהַלַּכְנוּ בָּאָרֶץ וְהָנָה כָּל-הָאָרֶץ יִשְׁבֶּת וְשָׁקֵטָה:</p>	<p>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 <i>what we saw was</i> that the whole earth was dwelling <i>undisturbed</i> and was quiet.”</p>	<p>what <i>we</i> saw <i>was</i> ← <i>behold</i>.</p>
Zech 1:12	<p>וַיַּעַן מַלְאָךְ-יְהוָה וַיֹּאמֶר יְהוָה צָבָאוֹת עַד-מָתִי אַתָּה לֹא-תִרְחַם אֶת-יְרוּשָׁלַם וְאֶת עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה זֶה שִׁבְעִים שָׁנָה:</p>	<p>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?”</p>	
Zech 1:13	<p>וַיַּעַן יְהוָה אֶת-הַמַּלְאָךְ הַדֹּבֵר בִּי דְבָרִים טוֹבִים דְּבָרִים נִחְמִים:</p>	<p>And the LORD answered the angel speaking to me, <i>with</i> good words, comforting words.</p>	
Zech 1:14	<p>וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בִּי קְרָא לֵאמֹר כֹּה אָמַר יְהוָה צָבָאוֹת קִנְאָתִי לִירוּשָׁלַם וּלְצִיּוֹן קִנְאָה גְדוֹלָה:</p>	<p>And the angel speaking to me said, “Call out and say, ‘<i>This is what</i> the LORD of hosts says: «I am jealous for Jerusalem and Zion <i>with</i> a great jealousy.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Zech 1:15	<p>וְקִצְף גָּדוֹל אֲנִי קִצְף עַל-הַגּוֹיִם הַשְׂאֲנָנִים אֲשֶׁר אֲנִי קִצְפָּתִי מֵעַט וְהֵמָּה עָזְרוּ לְרָעָה:</p>	<p>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 <i>exacerbated</i> the evil.»</p>	<p>exacerbated ← <i>helped</i>.</p>

Zech 2:4	וַיֹּאמֶר אֵלָיו רָץ דַּבֵּר אֶל־הַנַּעַר הַלֵּז לֵאמֹר פְּרוּזוֹת תֵּשֵׁב יְרוּשָׁלַם מְרֹב אָדָם וּבְהֶמָּה בְּתוֹכָהּ:	And he said to him, “Run, speak to this young man and say, ‘Jerusalem will be inhabited as open villages, because of the large number of men and cattle inside it.	
Zech 2:5	וְאֲנִי אֶהְיֶה־לָּהּ נֹאֲם־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 in its precincts.	in its precincts ← <i>in its midst</i> .
Zech 2:6	הִי הוּא וְנָסוּ מֵאֶרֶץ צָפוֹן נֹאֲם־יְהוָה כִּי בְּאַרְבַּע רוּחוֹת הַשָּׁמַיִם פָּרַשְׁתִּי אֶתְכֶם נֹאֲם־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	הִי צִיּוֹן הַמְּלִטִי יוֹשֶׁבֶת בְּתַבְבֹּל: 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 שְׁלַחְנִי אֶל־הַגּוֹיִם הַשְׁלִלִים אֶתְכֶם כִּי הִנֵּגַע בְּכֶם נִגַּע בְּבֶת עֵינָיו:	For <i>this 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/> this is what ← <i>thus</i> . <hr/> he has sent me: i.e. <i>the LORD has sent Zechariah</i> , as if →
Zech 2:9	כִּי הִנְנִי מִנִּיף אֶת־יָדִי עֲלֵיהֶם וְהָיוּ שָׁלָל לְעַבְדֵיהֶם וַיֵּדְעוּם כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי: ס	For I <i>am about to</i> 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 sent me</i>), but we conjoin it with the direct speech of the rest of the sentence. <hr/> I am about to ← <i>behold me</i> .
Zech 2:10	רָנִי וּשְׂמְחִי בְּתַצִּיּוֹן כִּי הִנְנִי־בָא וּשְׁכֻנָּתִי בְּתוֹכְךָ נֹאֲם־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	וְנִלְווּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם וּשְׁכֻנָּתִי בְּתוֹכְךָ וַיֵּדְעַתָּ כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי אֵלֶיךָ:	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	וְנָחַל יְהוָה אֶת־יְהוּדָה חֶלְקוֹ עַל אֲדָמַת הַקֹּדֶשׁ וּבָחַר עוֹד בִּירוּשָׁלַם:	And the LORD will inherit Judah, his portion, on holy ground, and he will still choose Jerusalem.	
Zech 2:13	הֵם כָּל־בָּשָׂר מִפְּנֵי יְהוָה כִּי נִעְזָר מִמַּעֲזוֹן קֹדֶשׁוֹ: ס	Be silent, all flesh, before the LORD, for he has been roused from <i>his holy dwelling place</i> .» ’”	his holy dwelling place ← <i>the dwelling place of his holiness</i> , a Hebrew genitive.

Zech 3:1	וַיִּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאָךְ יְהוָה וְהַשָּׁטָן עֹמֵד עַל־יְמִינוֹ לְשׂוֹנוֹ:	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־הַשָּׁטָן יִגְעַר יְהוָה בְּךָ הַשָּׁטָן וַיִּגְעַר יְהוָה בְּךָ הַבָּחַר בִּירוּשָׁלַם הֲלוֹא זֶה אֹד 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 צֹאִים וְעֹמֵד לִפְנֵי הַמַּלְאָךְ:	Now Joshua was clothed <i>in</i> filthy garments, and <i>he</i> was standing before the angel.	
Zech 3:4	וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים לִפְנָיו לֵאמֹר הֲסִירוּ הַבְּגָדִים הַצֹּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו רָא הֶעֱבַרְתִּי מֵעֲלֶיךָ עֲוֹנוֹךָ 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 <i>in</i> costly dress.”	reacted ← <i>answered</i> , but no question asked. See Gen 18:27. remitted ← <i>transferred from you</i> . <i>I</i> have clothed: infinitive absolute in the role of a finite verb.
Zech 3:5	וָאָמַר יְשִׁימוּ צִנּוֹף טְהוֹר עַל־רֹאשׁוֹ וַיְשִׁימוּ הַצִּנּוֹף הַטְהוֹר עַל־רֹאשׁוֹ וַיִּלְבַּשְׁהוּ בְּגָדִים וּמַלְאָךְ יְהוָה עֹמֵד:	Then I said, “ <i>Put</i> 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 מַלְאָךְ יְהוָה בִּיהוֹשֻׁעַ לֵאמֹר:	Then the angel of the LORD testified to Joshua and said,	
Zech 3:7	כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בְּדַרְכֵי תֵלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אֶתְּהַלֵּךְ בֵּין הָעֹמְדִים הָאֵלֶּה:	“ <i>This 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	שִׁמְעוּ־נָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל אֶתְּהַלֵּךְ וְרַעֲיֵךְ הַיֹּשְׁבִים לִפְנֶיךָ כִּי־אֲנִי מֹזֵפֶת הֵמָּה כִּי־הִנְנִי מְבִיא אֶת־עֲבָדַי צֶמַח:	Now listen, Joshua the high priest, you and your colleagues sitting before you, for they <i>are</i> significant men. For <i>I</i> am about to bring <i>in</i> my servant the Branch.	significant men ← <i>men of sign</i> , a Hebraic genitive. <i>I</i> am about to ← <i>behold me</i> .

Zech 3:9	כִּי הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לִפְנֵי יְהוֹשֻׁעַ עַל-אֶבֶן אַחַת שִׁבְעָה עֵינַיִם הִנְנִי מִפְתָּח פְּתָחָהּ נְאֻם יְהוָה צְבָאוֹת וּמִשְׁתִּי אֶת-עוֹן הָאֶרֶץ-הַזֹּאת בְּיוֹם אֶחָד:	For <u>here is</u> the stone which I have put before Joshua. <i>There will be seven eyes</i> on one stone. I <u>am about to</u> incise its engraving, says the LORD of hosts, and I will remove the iniquity of <u>this land</u> in one day.	Rev 5:6. here <i>is</i> ← <i>behold</i> . I am about to ← <i>behold me</i> . this land ← <i>that land</i> .
Zech 3:10	בְּיוֹם הַהוּא נְאֻם יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל-תַּחַת גֶּפֶן 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 הַמַּלְאָךְ הַדֹּבֵר בִּי וַיַּעֲרִנֵנִי כְּאִישׁ אֲשֶׁר-יִעֹר מִשְׁנָתוֹ:	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	וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה *וַיֹּאמֶר *וַאֲמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּל עַל-רֹאשָׁהּ וּשְׁבָעָה נִרְתִּיהָ עָלֶיהָ שִׁבְעָה וּשְׁבָעָה מוֹצָאוֹת לַנֵּרוֹת אֲשֶׁר עַל-רֹאשָׁהּ:	And he said to me, “What do you see?” And {Q: I said,} [K: he said,] “I looked, and <u>what I saw was</u> a lampstand, all <i>of</i> gold, with its bowl <u>above it</u> , with its seven lamps on it, and <u>seven pipes for the seven lamps</u> which <i>were above it</i> .”	what <i>I saw was</i> ← <i>behold</i> . seven pipes for the seven lamps ← <i>seven and seven pipes for the lamps</i> . above it (2x) ← <i>on its head</i> .
Zech 4:3	וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִיְמִין הַגִּלְגָּל וְאֶחָד עַל-שְׂמֹאלָהּ:	And <i>there were two olive trees</i> beside it – one to the right of the bowl and one to its left.”	Rev 11:4.
Zech 4:4	וָאֲנִי וַאֲמַר אֶל-הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה-אֵלֶּה אֲדֹנִי:	Then I <u>inquired</u> and spoke to the angel who was speaking to me, and I said, “What <i>are</i> these, my lord?”	inquired ← <i>asked</i> , but no question asked; rather, one is raised. Compare Gen 18:27.
Zech 4:5	וַיַּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יָדַעְתָּ מָה-הֵמָּה אֵלֶּה וַאֲמַר לֹא אֲדֹנִי:	And the angel who was speaking to me answered and said to me, “Do you not know what these <i>are</i> ?” And I answered, “No, my lord.”	
Zech 4:6	וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר-יְהוָה אֶל-זִרְבָּבֶל לֵאמֹר לֹא בְחֵיל וְלֹא בִכְחַ כִּי אֶסְבְּרוּחִי אֶמַר יְהוָה צְבָאוֹת:	And he answered and spoke to me and said, “This <i>is</i> the word of the LORD <u>to Zerubbabel</u> . ‘ <i>It is</i> not by force and not by strength, but by my spirit, says the LORD of hosts.	to Zerubbabel: followed by לֵאמֹר, <i>to say</i> , which merely re- affirms that direct speech follows.

Zech 4:7	מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זְרֻבָּבֶל לְמִישֹׁר וְהוֹצִיא אֶת־הָאֶבֶן הָרֹאשָׁה תְּשֹׁאוֹת חֲזַן לָהּ: פ	Who <i>are</i> you, <i>you</i> great mountain? Before Zerubbabel, <i>you become</i> a plain, and he will bring out the head-stone. <i>There will be</i> shoutings of «Grace, grace» to it.’ ”	
Zech 4:8	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Zech 4:9	יְדֵי זְרֻבָּבֶל יִסְדּוּ הַבַּיִת הַזֶּה וְיָדָיו תִּבְצַעֶנָּה וְיָדַעְתָּ כִּי־יְהוָה צְבָאוֹת שְׁלָחַנִי אֵלֵיכֶם:	“The hands of Zerubbabel founded this house, and his hands will complete <i>it</i> , and you will know that the LORD of hosts sent me to you.	
Zech 4:10	כִּי מִי בֹז לַיּוֹם קִטְנוֹת וְשִׁמְחוֹ וְרָאוּ אֶת־הָאֶבֶן הַבְּדִיל בְּיַד זְרֻבָּבֶל שְׂבַע־הָאֵלֶּה עֵינֵי יְהוָה הֵמָּה מְשׁוֹטְטִים בְּכָל־הָאָרֶץ:	For who despises the day of <u>small matters</u> ? For they will rejoice and see the plummet in the hand of Zerubbabel. These seven are the eyes of the LORD , scrutinizing the whole world.”	Rev 5:6. <hr/> small <i>matters</i> : the start of building did not seem impressive. <hr/> the eyes of the LORD (etc.): compare Prov 15:3 and 2 Chr 16:9.
Zech 4:11	וָאֲנִי וָאֵמַר אֵלָיו מֶה־שָּׁנִי הַיְזִיתִים 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	וָאֲנִי שֵׁנִית וָאֵמַר אֵלָיו מֶה־שְׁתֵּי שִׁבְלֵי הַיְזִיתִים אֲשֶׁר בְּיַד שְׁנֵי צְנִתְרוֹת הַזֹּהָב הַמְרִיקִים 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. <hr/> means ← <i>the hand</i> .
Zech 4:13	וַיֹּאמֶר אֵלַי לֵאמֹר הֲלוֹא יָדַעְתָּ מֶה־אֵלֶּה וָאֵמַר לֹא אֲדָנִי:	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 <i>L</i> . The LORD is ↗
Zech 4:14	וַיֹּאמֶר אֵלָּה שְׁנֵי בְנֵי־הַיְצִהָר הַעֲמֻדִים 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. <hr/> anointed ones ← <i>sons of new oil</i> .
Zech 5:1	וָאֲשׁוּב וָאֶשָּׂא עֵינֵי וָאֶרְאָה וְהִנֵּה מְגִלָּה עֹפָה:	Then I lifted up 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 אֵלַי מָה אַתָּה רֹאֶה וָאֵמַר אֲנִי רֹאֶה מְגִלָּה עֹפָה אֶרְכָּהּ 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 אֵלַי זֹאת הָאֵלֶּה הַיּוֹצֵאת עַל-פָּנַי כָּל-הָאָרֶץ בִּי כָּל-הַגִּזְבַּ מִזֶּה כְּמוֹהַ נִקָּה וְכָל-הַנִּשְׁבַּע מִזֶּה כְּמוֹהַ 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, <i>is being acquitted</i> , and everyone who swears, as <i>in the prohibition of</i> the other side, <i>is being acquitted</i> .”	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	הוֹצֵאתֶיהָ נָאִם יְהוָה צְבָאוֹת וּבָאָה אֶל-בֵּית הַגִּזְבַּ וְאֶל-בֵּית הַנִּשְׁבַּע בְּשֵׁמִי לִשְׁקֹר וּלְנָה בְּתוֹךְ בֵּיתוֹ וְכָלְתּוּ וְאֶת-עֵצָיו וְאֶת-אַבְנָיו:	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	וַיַּעַל הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי שָׂא נָא עֵינֶיךָ וּרְאֵה מָה הַיּוֹצֵאת הַזֹּאת:	And the angel who was speaking to me <i>came up</i> 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	וָאָמַר מַה-הִיא וַיֹּאמֶר זֹאת הָאִיפָה הַיּוֹצֵאת וַיֹּאמֶר זֹאת עֵינָם 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 <i>appearance</i> all over the earth.”	ephah: about 6 imperial gallons or 27 litres. Symbolizing trade or commerce [DB-VPZ]. appearance ← <i>eye</i> .
Zech 5:7	וְהִנֵּה כֶּכֶר עֹפֶרֶת נִשְׂאת וְזֹאת אִשָּׁה אֹחֶת יוֹשֶׁבֶת בְּתוֹךְ הָאִיפָה:	And <i>what I saw was</i> a talent of lead being lifted up. And this <i>is a</i> woman sitting inside the ephah.	what <i>I saw was</i> ← <i>behold</i> . talent: see Ex 25:39. a woman ← <i>one woman</i> . ephah: about 6 imperial gallons or 27 litres.
Zech 5:8	וַיֹּאמֶר זֹאת הָרָשָׁעָה וַיִּשְׁלֶךְ אֹתָהּ אֶל-תּוֹךְ הָאִיפָה וַיִּשְׁלֶךְ 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	וָאֲשָׂא עֵינִי וָאֶרָא וְהִנֵּה שְׁתֵּי נָשִׁים יּוֹצְאוֹת וְרוּחַ בְּכַנְפֵיהֶם וְלִהְנֶה כְּנָפִים כְּכַנְפֵי הַחֲסִידָה וַתִּשְׁאֲנָה אֶת-הָאִיפָה בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם:	Then I lifted up my eyes and looked, and <i>what I saw was</i> two women coming out, and <i>there was</i> wind in their wings, for they <i>had</i> wings like the wings of a stork, and they lifted up the ephah between the earth and <i>the</i> sky.	what <i>I saw was</i> ← <i>behold</i> . ephah: about 6 imperial gallons or 27 litres. the sky: or <i>heaven</i> .
Zech 5:10	וָאָמַר אֶל-הַמַּלְאָךְ הַדֹּבֵר בִּי אָנָּה הֵמָּה מּוֹלְכוֹת אֶת-הָאִיפָה:	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 בֵּית בְּאֶרֶץ שֹׁנַעַר וְהוּכַן וְהִנִּיחָהּ 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	וָאָשֹׁב וָאֶשָּׂא עֵינַי וְאֶרְאָה וְהִנֵּה אַרְבַּע מִרְכָּבוֹת יֹצְאוֹת מִבֵּין שְׁנֵי הַהָרִים וְהָהָרִים הָרֵי נְחֹשֶׁת:	And I lifted up my eyes again and looked, and <u>what I saw was</u> four chariots coming out between two mountains, and the mountains <i>were</i> mountains of copper.	what <i>I</i> saw was ← <i>behold</i> .
Zech 6:2	בַּמִּרְכָּבָה הָרִאשׁוֹנָה סוּסִים אֲדָמִים וּבַמִּרְכָּבָה הַשֵּׁנִית סוּסִים שְׁחֹרִים:	In the first chariot <i>were</i> red horses, and in the second chariot <i>were</i> 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	וּבַמִּרְכָּבָה הַשְּׁלִישִׁית סוּסִים לְבָנִים וּבַמִּרְכָּבָה הָרְבִיעִית סוּסִים בְּרָדִים אֲמָצִים:	And in the third chariot <i>were</i> white horses, and in the fourth chariot <i>were</i> <u>vigorous dappled</u> <u>horses</u> .	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	וָאֶעֱן וָאָמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי מֶה־אֵלֶּה אֲדָנִי:	Then I <u>inquired</u> 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 אֵלֶּה אַרְבַּע רִחוֹת 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־בָּהּ הַסּוּסִים הַשְּׁחֹרִים יֹצְאִים אֶל־אֶרֶץ צָפוֹן וְהַלְבָּנִים יֹצְאוּ אֶל־אַחֲרֵיהֶם וְהַבְּרָדִים יֹצְאוּ אֶל־אֶרֶץ הַתִּמָּן:	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	וְהָאֲמָצִים יֹצְאוּ וַיִּבְקְשׁוּ לָלֶכֶת לְהַתְּהַלֵּךְ בָּאָרֶץ וַיֹּאמֶר לָכּוּ הַתְּהַלְכוּ בָּאָרֶץ וְתַתְּהַלְכֶנָּה בָּאָרֶץ:	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 <u>they</u> 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 הַיּוֹצְאִים אֶל־אֶרֶץ צָפוֹן הֵנִיחוּ אֶת־רוּחִי בָּאָרֶץ צָפוֹן: ס	And he cried out to me and spoke to me and said, “See <u>those</u> <u>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 מִחִלָּדַי וּמֵאֵת טוֹבִיָּה וּמֵאֵת יְדַעְיָה וּבָאתָ אִתָּהּ בַּיּוֹם הַהוּא וּבָאתָ בֵּית יֹאשִׁיָּה בֶן־צַפְנָנְיָה אֲשֶׁר־בָּאוּ מִבָּבֶל:	Take <u>some</u> of the deportees: <i>those</i> of Heldai, <i>those</i> of <u>Tobiah</u> , 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-זָהָב וַעֲשִׂיתָ עֲטָרוֹת וְשַׂמְתָּ בְּרֹאשׁ 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 Jozadak, the high priest.	Jozadak: see Hagg 1:1.
Zech 6:12	וְאָמַרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר הִנֵּה-אִישׁ צֶמַח שְׁמוֹ וּמִתְחַתּוֹ יִצְמַח וּבָנָה אֶת-הֵיכַל יְהוָה:	And speak to him, and say, ‘ <i>This is what</i> the LORD of hosts says: «Behold the man – the Branch <i>is</i> his name – and <u>under his</u> <i>protection</i> he will grow up, and he will build the house of the LORD.	this <i>is what</i> ← <i>thus</i> . says ← <i>says ... saying</i> . under his <i>protection</i> ← <i>from</i> <i>under him</i> . AV differs (<i>out of</i> <i>his place</i>). [DB-VPZ] renders <i>from His own root (or stock)</i> .
Zech 6:13	וְהוּא יִבְנֶה אֶת-הֵיכַל יְהוָה וְהוּא יֵשֵׁא הוֹד וְיֵשֵׁב וּמָשַׁל עַל-כִּסְאוֹ וְהָיָה כֹהֵן עַל-כִּסְאוֹ וְעָצַת 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 <i>offices</i> .	<i>offices</i> : king and priest, which can only both be fulfilled by the Messiah.
Zech 6:14	וְהַעֲטֹרֹת תִּהְיֶה לְחֵלֶם וּלְטוֹבִיָּה וְלִידְעִיָּה וְלֶחֶן בֶּן-צִפְנִיָּה לְזִכְרוֹן בְּהֵיכַל יְהוָה:	And Helem and <u>Tobiah</u> and Jedaiah will have the crowns, <i>as</i> <i>will</i> <u>Hen</u> 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. <i>as will Hen</i> : or <i>for the grace of</i> , as in [DB-VPZ] p.203, but not MT punctuation.
Zech 6:15	וּרְחוּקִים יָבֹאוּ וּבָנוּ בְּהֵיכַל יְהוָה וִידַעְתֶּם כִּי-יְהוָה צְבָאוֹת שְׁלַחְנִי אֵלֵיכֶם וְהָיָה אִם-שָׁמוּעַ תִּשְׁמְעוּן 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 דְּבַר-יְהוָה אֶל-זִכְרְיָה בְּאַרְבַּעַה לַחֹדֶשׁ הַתְּשִׁיעִי בְּכֶסֶל:	And it came to pass in the fourth year of Darius the king <i>that</i> the word of the LORD <i>came</i> to Zechariah on the fourth <i>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-אֶצֶר וּרְגָם מֶלֶךְ וְאֲנָשָׁיו לְחַלּוֹת אֶת-פְּנֵי יְהוָה:	And <u>Sar-Ezer</u> and Regem- Melech and his men <i>sent envoys</i> <i>to Beth-El</i> to <i>entreat</i> the LORD,	Sar-Ezer: AV= <i>Sherezzer</i> . sent ... <i>to Beth-El</i> : AV differs. The subject of <i>sent</i> could be (1) <i>Beth-El</i> (but towns are usually feminine); (2) Sar-Ezer, ours רַ <i>entreat</i> : see Jer 26:19.
Zech 7:3	לֵאמֹר אֶל-הַכֹּהֲנִים אֲשֶׁר לְבֵית-יְהוָה צְבָאוֹת וְאֶל-הַנְּבִיאִים לֵאמֹר הֲאֵבַכֶּה בַּחֹדֶשׁ הַחֲמִשִּׁי הַנִּזָּר כִּאֲשֶׁר עָשִׂיתִי זֶה כַּמָּה שָׁנִים: פ	to <i>say</i> 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?”	ל and [CB]; (3) <i>they</i> , AV, which also renders <i>Beth-El</i> as <i>the</i> <i>house of God</i> . say ← <i>to say ... to say</i> .

Zech 7:4	וַיְהִי דְבַר־יְהוָה צְבָאוֹת 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 שְׁבָעִים שָׁנָה הָצִום צִמַּמְתִּי אֲנִי:	“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 <u>month</u> for the last seventy years, <u>did</u> you 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	הֲלֹא אֶת־הַדְּבָרִים אֲשֶׁר קָרָא יְהוָה בְּיַד הַנְּבִיאִים הָרִאשׁוֹנִים בְּהִיּוֹת יְרוּשָׁלַם יֹשֶׁבֶת וּשְׁלֹחַ וְעָרֶיהָ סְבִיבֶתֶיהָ וְהַנֶּגֶב וְהַשְׁפֵּלָה יֵשֵׁב: פ	<i>Have you not considered</i> 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 וְחַסֵּד וּרְחֻמִּים עֲשׂוּ אִישׁ אֶת־אֶחָיו:	“ <u>This is what</u> the LORD of hosts says: ‘Judge <u>with true justice</u> and show kindness and compassion, each <i>man</i> to his brother.	this is what ← <i>thus</i> . says ← <i>says ... to say</i> . true justice ← <i>justice of truth</i> , a Hebrew genitive.
Zech 7:10	וְאַל־מַנְה וַיִּתּוֹם גֵּר וְעֹנִי אֶל־תַּעֲשֹׁקוּ וְרַעַת אִישׁ אֶחָיו אֶל־תַּחֲשֹׁבוּ בְּלִבְבְּכֶם:	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 כֹתֵף סָרְרָת 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 בְּרוּחֹו בְּיַד הַנְּבִיאִים הָרִאשׁוֹנִים וַיְהִי קֶצֶף גָּדוֹל 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= adamant stone, [BDB]= flint etc. intermediacy ← <i>hand</i> . came ← <i>became</i> .

Zech 7:13	וַיְהִי כַּאֲשֶׁר־קָרָא וְלֹא שָׁמְעוּ בֶּן יִקְרָאוּ וְלֹא אֲשַׁמָּע אָמַר יְהוָה צְבָאוֹת:	“And it has come to pass, <i>that</i> just 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	וְאֶסְעָרֵם עַל כָּל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּם וְהָאָרֶץ נִשְׁמָה אַחֲרֵיהֶם מֵעַבָּר וּמִשָּׁב וַיַּשִּׁימוּ 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 קִנְיָתִי לְצִיּוֹן קִנְיָה גְדוֹלָה וְחִמָּה גְדוֹלָה קִנְיָתִי לָהּ:	“ <u>This is what</u> 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 ← <i>thus</i> .
Zech 8:3	כֹּה אָמַר יְהוָה שְׁבִתִּי אֶל־צִיּוֹן וְשָׁכַנְתִּי בִּתְּוֹךְ יְרוּשָׁלַם וְנִקְרְאָה יְרוּשָׁלַם עִיר־הָאֱמֻת וְהָר־יְהוָה צְבָאוֹת הָר הַקֹּדֶשׁ: ס	<u>This is what</u> 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 ← <i>thus</i> . Holy Mountain ← <i>Mountain of Holiness</i> , a Hebraic genitive.
Zech 8:4	כֹּה אָמַר יְהוָה צְבָאוֹת עַד יֵשְׁבוּ זָקְנִים וְזָקִנּוֹת בִּרְחֻבּוֹת יְרוּשָׁלַם וְאִישׁ מִשְׁעֲנֵתוֹ בְּיָדוֹ מִלֵּב יָמִים:	<u>This is what</u> the LORD of hosts says: ‘Elderly <i>men and women</i> 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 ← <i>thus</i> . advanced age ← <i>abundance of days</i> .
Zech 8:5	וּרְחֻבּוֹת הָעִיר יִמְלְאוּ יְלָדִים וְיִלְדוֹת מִשְׁחָקִים בִּרְחֻבֶיהָ: 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 שְׂאֵרִית הָעָם הַזֶּה בַּיָּמִים הָהֵם גַּם־בְּעֵינַי יִפְלֵא נְאֻם יְהוָה צְבָאוֹת: פ	<u>This is what</u> 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 ← <i>thus</i> .
Zech 8:7	כֹּה אָמַר יְהוָה צְבָאוֹת הַנִּנִּי מוֹשִׁיעַ אֶת־עַמִּי מֵאֶרֶץ מִזְרָח וּמֵאֶרֶץ מְבֹוא הַשָּׁמֶשׁ:	<u>This is what</u> the LORD of hosts says: ‘I <u>am about to</u> save my people from the land of the east and from the land of the west.	this is what ← <i>thus</i> . I am about to ← <i>behold me</i> . 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 לְעָם וְאֲנִי אֱהִי לָהֶם לֵאלֹהִים בְּאֱמֶת וּבְצִדְקָה: ס	And I will bring them, and they will dwell in the <u>precincts</u> of Jerusalem, and they will be a people to me, and I will be God to them , in truth and righteousness.’	2 Cor 6:16, Rev 21:7. precincts ← <i>midst</i> .
Zech 8:9	כֹּה אָמַר יְהוָה צְבָאוֹת תַּחֲזֹקְנָה יְדֵיכֶם הַשְׁמָעִים בַּיָּמִים הָאֵלֶּה אֶת הַדְּבָרִים הָאֵלֶּה מִפִּי הַנְּבִיאִים אֲשֶׁר בַּיּוֹם יִסֹּד בֵּית־יְהוָה צְבָאוֹת הַהִיכָל לְהַבְנוֹת:	This <i>is what</i> the LORD of hosts says: ‘May you be of good courage, 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 <i>is what</i> ← <i>thus</i> . you be of good courage ← <i>your hands be strengthened</i> .
Zech 8:10	כִּי לִפְנֵי הַיָּמִים הָהֵם שָׁכַר הָאָדָם לֹא נָהָיָה וּשְׁכָר הַבְּהֵמָה אֵינָנָה וְלִיּוֹצֵא וּלְבָא אֵין־שָׁלוֹם מִן־הָעִיר וְאֲשַׁלַּח אֶת־כָּל־הָאָדָם אִישׁ בְּרֵעֵהוּ:	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 <u>went about his business</u> , because of affliction. And I sent <u>every man</u> against his neighbour.	<i>keeping</i> cattle: or (<i>working with</i>) farm animals. went about his business ← <i>went out and came in</i> . every man ← <i>every man each</i> .
Zech 8:11	וְעַתָּה לֹא כִיָּמִים הָרָאשִׁימִים אֲנִי לְשִׂאֲרֵית הָעָם הַזֶּה הֲזֵה נָאִם יְהוָה צְבָאוֹת:	But now, I <i>will not be</i> as in the former days to the remnant of this people, says the LORD of hosts.	
Zech 8:12	כִּי־זֶרַע הַשָּׁלוֹם הִגְפֹן תִּתֵּן פְּרִיָּה וְהָאֶרֶץ תִּתֵּן אֶת־יִבּוּלָהּ וְהַשָּׁמַיִם יִתְּנוּ טֶלֶם וְהִנַּחֲלֹתִי אֶת־שִׂאֲרֵית הָעָם הַזֶּה אֶת־כָּל־אֵלֶּה:	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.	
Zech 8:13	וְהָיָה כַּאֲשֶׁר הָיִיתֶם קִלְלָה בְּגוֹיִם בֵּית יְהוּדָה וּבֵית יִשְׂרָאֵל בֶּן אוֹשִׁיעַ אֶתְכֶם וְהָיִיתֶם בְּרָכָה אֶל־תִּירָאוּ תַחֲזֹקְנָה יְדֵיכֶם: ס	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; be of good courage.’	be of good courage ← <i>strengthen your hands</i> .
Zech 8:14	כִּי כֹה אָמַר יְהוָה צְבָאוֹת כַּאֲשֶׁר זָמַמְתִּי לְהַרְע לָכֶם בְּהִקְצִיף אֲבֹתֵיכֶם אֹתִי אָמַר יְהוָה צְבָאוֹת וְלֹא נִחַמְתִּי:	For <i>this is what</i> 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,	this <i>is what</i> ← <i>thus</i> .
Zech 8:15	כֵּן שִׁבֵּתִי זָמַמְתִּי בַיָּמִים הָאֵלֶּה לְהִיטִיב אֶת־יְרוּשָׁלַם וְאֶת־בֵּית יְהוּדָה אֶל־תִּירָאוּ:	so I have again purposed in these days to do good to Jerusalem and to the house of Judah; do not fear.	

Zech 8:16	אֵלֶּה הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּ דְּבָרוּ אִמְתָּ אִישׁ אֶת־רֵעֵהוּ אִמְתָּ וּמִשְׁפָּט שְׁלוֹם שְׁפֹטוּ בְּשַׁעְרֵיכֶם:	These <i>are</i> the things which you are to do: speak the truth, each one with his neighbour , and judge in your courts <i>with</i> truth and sound judgment.	Eph 4:25. <hr/> courts ← <i>gates</i> . <hr/> sound ← <i>of peace</i> , but with wider scope.
Zech 8:17	וְאִישׁ אֶת־רֵעֵת רֵעֵהוּ אֶל־תַּחֲשֹׁבוּ בְּלִבְבְּכֶם וּשְׁבַעַת שֶׁקֶר אֶל־תֹּאֲהֲבוּ כִּי אֶת־כָּל־אֵלֶּה אֲשֶׁר שָׁנֵאתִי נֹאֲמִי־יְהוָה: ס	And don't let any of you plot harm in your hearts against his neighbour, and do not love a false oath, for all these <i>things</i> <i>are</i> what I hate, says the LORD.' ”	hearts ← <i>heart</i> .
Zech 8:18	וַיְהִי דְּבַר־יְהוָה צְבָאוֹת אֵלַי לֵאמֹר:	And the word of the LORD of hosts <u>came</u> to me and said,	came ← <i>became</i> .
Zech 8:19	כֹּה־אָמַר יְהוָה צְבָאוֹת צֹם הָרְבִיעִי וְצֹם הַחֲמִישִׁי וְצֹם הַשְּׁבִיעִי וְצֹם הָעֲשִׂירִי יִהְיֶה לְבֵית־יְהוּדָה לְשִׂשׂוֹן וּלְשִׂמְחָה וּלְמַעֲדִים טוֹבִים וְהָאִמְתָּ וְהַשְׁלוֹם אֲהָבוּ: פ	“This <i>is what</i> the LORD of hosts says: ‘The fast of the fourth <i>month</i> , 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 <i>is what</i> ← <i>thus</i> .
Zech 8:20	כֹּה אָמַר יְהוָה צְבָאוֹת עַד אֲשֶׁר יָבֹאוּ עַמִּים וְיֹשְׁבֵי עָרִים רַבּוֹת:	This <i>is what</i> the LORD of hosts says: ‘ <i>It will yet be</i> that <i>various</i> peoples will come, and inhabitants of many cities,	this <i>is what</i> ← <i>thus</i> .
Zech 8:21	וְהָלְכוּ יֹשְׁבֵי אֶחָת אֶל־אֶחָת לֵאמֹר גִּלְכָּה הֲלוֹךְ לְחַלּוֹת אֶת־פָּנַי יְהוָה וּלְבַקֵּשׁ אֶת־יְהוָה צְבָאוֹת אֵלֶּכָּה גַּם־אֲנִי:	and the inhabitants of one <i>city</i> will go to another and say, «Let us <u>without fail go</u> to <u>entreat</u> the LORD and seek the LORD of hosts. I too will go.»	without fail go: infinitive absolute. <hr/> entreat ← <i>weaken the face</i> .
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 <u>entreat</u> the LORD.’	entreat: see Zech 8:21.
Zech 8:23	כֹּה אָמַר יְהוָה צְבָאוֹת בְּיָמִים הַהֵמָּה אֲשֶׁר יַחֲזִיקוּ עֲשָׂרָה אֲנָשִׁים מִכָּל לְשׁוֹנֹת הַגּוֹיִם וְהִחֲזִיקוּ בִּכְנָף אִישׁ יְהוּדִי לֵאמֹר גִּלְכָּה עִמָּכֶם כִּי שָׁמַעְנוּ אֱלֹהִים עִמָּכֶם: ס	This <i>is what</i> the LORD of hosts says: ‘In those days <i>what will</i> <i>happen</i> is that ten men of all the languages of the Gentiles will take hold, <u>namely</u> they will take hold of the hem <i>of the garment</i> of a Jewish man and say, «Let us go <u>with you</u> , for we have heard <i>that God is with you</i> .» ’ ”	this <i>is what</i> ← <i>thus</i> . <hr/> namely: wider use of the <i>vav</i> . <hr/> with you (2x): plural.

Zech 9:1	<p>מִשָּׂא דְבַר־יְהוָה בְּאֶרֶץ חֲדָרָד וּדְמָשֶׁק מִנְחָתוֹ כִּי לִיהוָה עֵין אָדָם וְכָל שְׂבִטֵי יִשְׂרָאֵל:</p>	<p>The burden of the word of the LORD in the land of Hadrach And Damascus its resting place, For the LORD <u>has an eye on</u> <u>mankind</u> And <u>on</u> all the tribes of Israel,</p>	<p>its: i.e. <i>the burden's</i>.</p> <hr/> <p>the LORD <i>has an eye on</i> (etc.): AV differs (<i>when the eyes of man ... shall be towards the LORD</i>), also possible.</p> <hr/> <p>mankind ← <i>man; Adam</i>. Collective usage.</p>
Zech 9:2	<p>וְגַם־חֲמַת תִּגְבַּל־בָּהָ צֹר וְצִידוֹן כִּי חֲכָמָה מְאֹד:</p>	<p>And Hamath also, <i>which</i> borders on it, And Tyre, and Sidon, For it is very wise.</p>	<p>Sidon: see Gen 10:15.</p>
Zech 9:3	<p>וַתִּבֶּן צֹר מְצֹר לָהּ וַתַּצְבֵּר־כֶּסֶף כְּעָפָר וְחָרוֹץ כְּטִיט חוּצוֹת:</p>	<p>And Tyre built itself a fortification, And it heaped up silver like dust, And fine gold like the mud of the streets.</p>	
Zech 9:4	<p>הִנֵּה אֲדֹנִי יִירָשְׁנָה וְהָכָה בָּיִם חִילָהּ וְהָיָא בָּאֵשׁ תֹּאכְלָה:</p>	<p>The LORD* will take possession of it And cast its wealth into the sea, And it will be consumed by fire.</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנִי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p> <hr/> <p>cast ← <i>strike; push</i>.</p>
Zech 9:5	<p>תִּרְאֵ אַשְׁקֶלֶון וְתִירָא וְעֵזָה וְתַחֲלִיל מְאֹד וְעֶקְרוֹן כִּי־הִבִּישׁ מִבְּטָהּ וְאַבְדַּד מִלֶּדֶךְ מַעֲזָה וְאַשְׁקֶלֶון לֹא תִשָּׁב:</p>	<p>And Ashkelon will see and be afraid, And Gaza will tremble greatly, And Ekron, for its expectation will be put to shame, And Gaza will lose its <u>kingship</u>, And Ashkelon will not be inhabited.</p>	<p>Gaza will lose its kingship ← <i>the king(ship) will perish from Gaza</i>.</p>
Zech 9:6	<p>וְיָשֵׁב מִמֶּזֶר בְּאַשְׁדּוֹד וְהִכְרַתִּי גִּזְאוֹן פְּלִשְׁתִּים:</p>	<p>And he <i>who is of mixed race</i> will dwell in Ashdod, And I will cut off the pride of the Philistines.</p>	<p>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.</p>
Zech 9:7	<p>וְהִסְרַתִּי דָמָיו מִפִּי וְשִׁקְצִי מִבֵּין שִׁנָּיו וְנִשְׁאַר גִּם־הוּא לֹא־לֵהִינוּ וְהָיָה כְּאַלְפָּה בִּיהוּדָה וְעֶקְרוֹן כִּיבוֹסִי:</p>	<p>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</i> will also <i>belong</i> to our God And <i>will be</i> like a chief in Judah, And Ekron <i>will be</i> as the Jebusite.</p>	<p>their (4x) ← <i>his</i>.</p>

Zech 9:8	וְחִנֵּיתִי לְבֵיתִי מִצָּבָה מֵעֵבֶר וּמִשָּׁב וְלֹא־יַעְבֵּר עָלֵיהֶם עוֹד נֹגֵשׁ כִּי עַתָּה רָאִיתִי בְּעֵינַי: ס	And I will encamp my house <i>at its station</i> , <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	גִּילֵי מָאֵד בַּת־צִיּוֹן הָרִיעִי בָּת יְרוּשָׁלַם הִנֵּה מִלִּכְדָּי יָבוֹא לָךְ צִדִּיק וְנוֹשָׁע הוּא עָלֶי וְרֹכֵב עַל־חֲמֹר וְעַל־עֵיר בֶּן־אֲתָנוֹת:	Rejoice greatly, O daughter of Zion, Shout out, O daughter of Jerusalem. Behold, your king is coming to you; He <i>is</i> righteous and <i>saved</i> . <i>He is lowly,</i> And riding on a donkey, And on a colt – The foal of an ass.	Matt 21:5, John 12:15. and saved: AV differs somewhat (<i>having salvation</i>). Theoretically possibly gerundival use of the participle, and (<i>needing</i>) <i>to be saved</i> , but at the time of the second coming of Christ (equally in view by the prophets), a ↗ ass ← <i>she-asses</i> , i.e. <i>one of the she-asses</i> .
Zech 9:10	וְהִכְרַתִּי־רֶכֶב מֵאֶפְרַיִם וְסוֹס מִירוּשָׁלַם וְנִכְרַתָּה קֶשֶׁת מִלַּחְמָה וְדֶבֶר שָׁלוֹם לְגוֹיִם וּמִשָּׁלוֹ מִיָּם עַד־יָם וּמִנָּהָר 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 <i>his dominion will be</i> from sea to sea, And from <i>the river</i> 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 Euphrates</i> .
Zech 9:11	גַּם־אַתָּה בְּדַם־בְּרִיתְךָ שְׁלַחְתִּי אֲסִירֶיךָ מִבּוֹר אֵין מֵיִם בּוֹ:	<i>As for you</i> too, By the blood of your covenant, I have released your captives from the pit <i>Which had no water in it.</i>	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 אֲסִירֵי הַתְּקוּהָ גַם־הַיּוֹם מִגִּיד מִשְׁנֵה אָשִׁיב לָךְ:	O captives of hope, Return to the fortress, <i>For this very day I declare</i> <i>That I will restore double to you.</i>	
Zech 9:13	כִּי־דַרְכָּתִי לִי יְהוּדָה קֶשֶׁת מִלֵּאתִי אֶפְרַיִם וְעוֹרֹרְתִי בִנְיָד צִיּוֹן עַל־בִּנְיָד יוֹן וְשִׁמְתִּיד בְּחֶרֶב גְּבוּר:	For I have drawn Judah <i>as</i> my bow, And I have <i>filled it with</i> Ephraim. And I have awakened your sons, O Zion, Against your sons, O <i>Greece</i> , 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	וַיְהִי וְעַלֵּיהֶם יֵרָאֶה וַיֵּצֵא כְּבָרֶק חָצוֹ וְאֹדְגֵי יְהוָה בְּשׁוֹפָר יִתְקַע וְהָלַךְ 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	יְהוָה צְבָאוֹת יִגֹּן עַלֵּיהֶם וְאָכְלוּ וַיִּכְבְּשׁוּ אַבְנֵי־קֶלַע וְשָׁתוּ הֵמוּ כְּמוֹיֵין וּמִלֵּא כַּמִּזְרֶק כְּזֵוִיֹּת מִזִּבְחִי:	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 <i>And</i> as the corners of the altar.	the sling stones: direct object, denoting the enemy [DB-VPZ] p.329. AV differs (<i>with sling stones</i>), as if Israel's instrument.
Zech 9:16	וְהוֹשִׁיעֵם יְהוָה אֱלֹהֵיהֶם בַּיּוֹם הַהוּא כְּצֹאן עֹמֹ בִּי אַבְנֵי־נֶזֶר מִתְנוֹסְסוֹת עַל־אֲדָמָתוֹ:	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־יָפִיּוֹ דָּגָן בְּחוֹרִים וְתִירוֹשׁ יִנּוּבֵב 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	שְׁאֲלוּ מִיְהוָה מָטָר בְּעֵת מִלְקוֹשׁ יְהוָה עֲשֵׂה חֲזִיזִים וּמִטֶּר־גֶּשֶׁם יִתֵּן לָהֶם לְאִישׁ עֵשֶׂב בַּשָּׂדֶה:	Ask for rain from the LORD In the time of the latter rain. The LORD makes lightning strikes And appoints them <u>pouring rain</u> <i>For</i> vegetables in the field for each <i>person</i> .	pouring rain ← <i>downpour of rain</i> .
Zech 10:2	כִּי הַתְּרָפִים דְּבָרוּ־אָוֶן וְהַקּוֹסְמִים חָזוּ שֶׁקֶר וַחֲלָמוֹת הַשְׂוֹא יִדְּבָרוּ הַבֵּל יִנְחָמוֹן עַל־כֵּן נָסְעוּ כְּמוֹ־צֹאן יַעֲנוּ כִּי־אֵין רֹעִה: פ	For the <u>household</u> gods 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־הָרָעִים חָרָה אֲפִי וְעַל־הָעֲתוּדִים אֶפְקֹד כִּי־פֶקֶד יִהְיֶה צְבָאוֹת אֶת־עֲדָרֹךְ אֶת־בֵּית יְהוּדָה וְשֵׁם אוֹתָם בְּסוֹס הוֹדוּ 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 his majestic horse 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 קֶשֶׁת מִלְחָמָה מִמֶּנּוּ יֵצֵא כָּל־נוֹגֵשׁ יַחֲדוּ:	From him <i>comes</i> the cornerstone, From him <i>comes</i> the peg, From him <i>comes</i> the bow of war; From him every <i>role of</i> taskmaster <i>converges</i> together.	the cornerstone: see Isa 28:16. <hr/> the peg: see Isa 22:22 - Isa 22:23. <hr/> converges ← <i>comes out</i> .
Zech 10:5	וְהָיוּ כְּגִבּוֹרִים בּוֹסִים בְּטִיט חוֹצוֹת בַּמִּלְחָמָה וְנִלְחֲמוּ כִּי יִהְיֶה עִמָּם וְהִבִּישׁוּ רֶכֶב־י 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 <i>they will put</i> horseriders to shame.	they will put horseriders to shame: AV differs somewhat (<i>the riders on horses shall be confounded</i>), also possible.
Zech 10:6	וְגִבַּרְתִּי אֶת־בֵּית יְהוּדָה וְאֶת־בֵּית יוֹסֵף אוֹשִׁיעַ וְהוֹשְׁבוֹתִים כִּי רַחֲמָתִים וְהָיוּ כַּאֲשֶׁר לֹא־זִנְחָתִים כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם וְאָעֲנֶם:	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 <i>never</i> thrust them away, For I <i>am</i> the LORD their God, And I will answer them.	never ← <i>not</i> .
Zech 10:7	וְהָיוּ כְּגִבּוֹר אֶפְרַיִם וְשִׁמְח לִבָּם כְּמוֹ־יֵין וּבְגִינֵיהֶם יֵרָאוּ וְשִׁמְחוּ יִגְלוּ לִבָּם בַּיהוָה:	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.	
Zech 10:8	אֲשַׁרְקָה לָהֶם וְאֶקְבָּצֵם כִּי פְדִיתִים וְרָבוּ כְּמוֹ רָבוּ:	And I will <i>whistle</i> to them And gather them, For I will redeem them, And they will increase As they have <i>previously</i> increased.	whistle: as a shepherd does, to gather his flock [DB-VPZ]. AV differs, to modern ears at least (<i>hiss</i>).

Zech 10:9	וְאֶזְרְעֶם בְּעַמִּים וּבְמִרְחָקִים יִזְכְּרוּנִי וַחֲיוּ אֶת־בְּנֵיהֶם וְשָׁבוּ:	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.	
Zech 10:10	וְהִשִּׁיבוֹתִים מֵאֶרֶץ מִצְרַיִם וּמֵאֲשׁוּר אֶקְבְּצֶם וְאֶל־אֶרֶץ גִּלְעָד וּלְבָנוֹן אָבִיאֵם וְלֹא יִמָּצָא לָהֶם:	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.	Gilead: see Gen 31:21.
Zech 10:11	וְעָבַר בְּיָם צָרָה וְהָפָה בְּיָם גָּלִים וְהִבִּישׁוּ כָּל מְצוּלוֹת יָאֵר וְהוֹרֵד גְּאוֹן אֲשׁוּר וְשִׁבַּט מִצְרַיִם יִסּוֹר:	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.	the sea ... the river: i.e. <i>the Red Sea ... the Nile</i> [DB-VPZ].
Zech 10:12	וְגִבַּרְתִּים בִּיהוָה וּבִשְׁמוֹ יִתְהַלְכוּ נֶאֱמַר יְהוָה: ס	And I will make them strong in the LORD, And they will walk about in his name, Says the LORD.”	
Zech 11:1	פָּתַח לְבָנוֹן דְּלָתָיִךְ וְתֹאכַל אֵשׁ בְּאַרְזֶיךָ:	Open your doors, O Lebanon, And let fire devour your cedars.	
Zech 11:2	הִילֵל בְּרוֹשׁ כִּי־נָפַל אֶרֶז אֲשֶׁר אֲדָרִים שִׁדְּדוּ הִילָלוּ אֱלוֹנֵי בָשָׁן 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 הָרָעִים כִּי שִׁדְּדָה אֲדָרְתָם קוֹל שֹׁאֲגַת כְּפִירִים כִּי שִׁדְּדָה 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 יִשְׂרָאֵל אֶת־צֹאן הַהֲרָגָה:	<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 קָנִיָּהֶן יִהְיֶה וְלֹא יִאָשְׁמוּ וּמִכְרֵיהֶן יֹאמַר בְּרוּךְ יְהוָה וְאֶעֱשֶׂה וְרַעֲיָהֶם לֹא יַחְמֹל עֲלֵיהֶן:	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 אַחְמֹל עוֹד עַל־יֹשְׁבֵי הָאָרֶץ נֹאס־יְהוָה וְהָיָה אֲנֹכִי מִמְצִיא אֶת־הָאָדָם אִישׁ בְּיַד־רֵעֵהוּ וּבְיַד מַלְכוֹ וּכְתַתּוּ אֶת־הָאָרֶץ וְלֹא אֶצִּיל מִיָּדָם:	For I will no longer have compassion on the inhabitants of the land, says the LORD, and I am about to 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 grip.	I am about to ← <i>behold, I</i> . grip ← <i>hand</i> .
Zech 11:7	וְאַרְעָה אֶת־צֹאן הַהֲרָגָה לָכֵן עָנִי הָצֹאן וְאַקְח־לִי שֵׁנִי מִקְלוֹת לְאַחֵד קָרָאתִי נָעִם וְלְאַחֵד קָרָאתִי חִבְלִים וְאַרְעָה אֶת־הָצֹאן:	And I tended the flock of slaughter, which <i>is</i> why, O oppressed <i>ones</i> of the flock, I took 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־שְׁלֹשֶׁת הָרָעִים בִּירוּחַ אֶחָד וּתְקַצֵּר נַפְשִׁי בָּהֶם וְגַם־נַפְשָׁם בַּחֲלָה בִּי:	And I obliterated three shepherds in one month, for I was impatient with them, and also their <i>whole being</i> loathed me.	I was impatient ← <i>my soul was</i> <i>short</i> . <i>whole being</i> ← <i>soul</i> .
Zech 11:9	וְאֹמַר לֹא אֲרַעָה אֶתְכֶם הַמֵּתָה תָמוּת וְהַנִּכְחַדְתָּ 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	וְאַקַּח אֶת־מַקְלִי אֶת־נָעִם וְאַגְדַּע 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	וּתִפָּר בַּיּוֹם הַהוּא וַיֵּדְעוּ כֵּן עָנִי הָצֹאן 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 <i>this</i> , for <i>it was</i> the word of the LORD.	this ← <i>thus</i> . for it was: or <i>that it (was)</i> .
Zech 11:12	וְאָמַר אֲלֵיהֶם אִם־טוֹב בְּעֵינֵיכֶם הָבּוּ שְׂכָרִי וְאִם־לֹא חֲדָלוּ 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. And they weighed out my wages: thirty silver coins. ’ ”	Matt 27:9.

Zech 11:13	וַיֹּאמֶר יְהוָה אֵלַי הַשְׁלִיכֵהוּ אֶל־הַיּוֹצֵר אֶדְר הִיקָר אֲשֶׁר יִקְרָתִי מֵעַלֵיהֶם וְאֶקְחָה שְׁלֵשִׁים הַכֶּסֶף וְאֲשַׁלֵּךְ אֹתוֹ בֵּית יְהוָה אֶל־הַיּוֹצֵר:	And the LORD said to me, “ Throw it to the potter , 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.	Matt 27:9-10. grand sum ← <i>splendour of price</i> . Ironic. Compensation for (fatal) injury to a servant; see Ex 21:32.
Zech 11:14	וַאֲגַדֵּל אֶת־מִקְלֵי הַשֵּׁנִי אֶת הַחֲבָלִים לְהַפֵּל 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־לָךְ כָּלִי רֹעֵה אֲוֹלִי:	And the LORD said to me, “Get yourself a foolish shepherd's implement again.	
Zech 11:16	כִּי הִנֵּה־אֲנִכִּי מִקִּים רֹעֵה בְּאַרְצָן הַנִּכְחָדוֹת לֹא־יִפְקֹד הַנֶּעַר לֹא־יִבְקֹשׁ וְהַנִּשְׁבֶּרֶת לֹא יִרְפָּא הַנִּצָּבָה לֹא יִכְלֹל וּבֶשֶׁר הַבְּרִיאָה יֹאכֹל וּפְרִסִיהֶן יִפְרֹק: ס	For I <u>am about to</u> 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> . that which has been driven out: AV differs (<i>the young one</i>), taking a homonymous root. but: adversative use of the vav. fatted calves ← <i>a fatted calf</i> .
Zech 11:17	הוּא רֹעֵי הָאֵלִיל עֲזָבִי הַצֹּאן תָּרַב עַל־זִרְעוֹ וְעַל־עֵינַי יִמִּינוּ זָרְעוּ יָבוֹשׁ תִּיבֹשׁ וְעֵינַי יִמִּינוּ כָּהָה תִּכָּהָה: ס	Woe to the vain shepherd, <i>Who</i> abandons the flock. <i>Let</i> a sword <i>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. become utterly dim: infinitive absolute.
Zech 12:1	מִשָּׂא דְבַר־יְהוָה עַל־יִשְׂרָאֵל נֹאֲמֵ־יְהוָה נֹטָה שָׁמַיִם וַיִּסֹּד אֶרֶץ 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 אֲנִכִּי שֵׁם אֶת־יְרוּשָׁלַם סַף־רֵעַל לְכָל־הָעַמִּים סָבִיב וְגַם עַל־יְהוּדָה יִהְיֶה בַּמָּצוֹר עַל־יְרוּשָׁלַם:	“I <u>am about to</u> 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 בְיוֹם־הַהוּא אֲשֶׁר אֶת־יְרוּשָׁלַם אֲבֹן מַעֲמָסָה לְכָל־הָעַמִּים כָּל־עַמְסִיָּה שָׁרוּט יִשְׁרָטוּ וְנֶאֱסָפוּ עָלֶיהָ כָּל־גִּזְיֵי הָאָרֶץ:	And it will come to pass on that day <i>that</i> I will make Jerusalem a <u>burdensome stone</u> to all the <i>various</i> peoples. All who lift it will be <u>utterly cut in pieces</u> , <i>even</i> <i>if</i> all the nations of the earth are gathered against it.	burdensome stone ← <i>stone of burden</i> , a Hebrew genitive. utterly cut in pieces: infinitive absolute. <i>even</i> if: concessive conditional use of the vav.

Zech 12:4	בַּיּוֹם הַהוּא נֶאֱסִי-יְהוָה אֶכָּה כָּל-סוֹס בְּתַמְהוֹן וְרֹכְבוֹ בִּשְׁגָעוֹן וְעַל-בֵּית יְהוּדָה אֶפְקַח אֶת-עֵינַי וְכָל סוֹס הָעַמִּים אֶכָּה בְּעוֹרוֹן:	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 אִמְצָה לִי יֹשְׁבֵי 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 אֲשִׁים אֶת-אֲלֵפֵי יְהוּדָה כְּכִיּוֹר אֵשׁ בְּעֵצִים וְכִלְפִיד אֵשׁ בְּעֵמִיר וְאָכְלוּ עַל-יְמִין וְעַל-שְׂמָאוֹל אֶת-כָּל-הָעַמִּים סָבִיב וְיִשְׁבָּה 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-אֶהֱלֵי יְהוּדָה בְּרָאשֶׁנָּה לְמַעַן לֹא-תִגְדֹּל תַּפְאֶרֶת בֵּית-דָּוִיד וְתַפְאֶרֶת יֹשֵׁב 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 יִגֹּן יְהוָה בְּעַד יֹשֵׁב יְרוּשָׁלַם וְהָיָה הַנִּכְשֵׁל בָּהֶם בַּיּוֹם הַהוּא כְּדָוִיד וּבֵית דָּוִיד כְּאֱלֹהִים 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 אֲבִקֵּשׁ לְהִשָּׁמִיד 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 דָּוִיד וְעַל יֹשֵׁב יְרוּשָׁלַם רוּחַ חַן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר-דָּקְרוּ וְסָפְדוּ עָלָיו כְּמִסְפֵּד עַל-הַיָּחִיד וְהָמָר עָלָיו כְּהָמָר 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 they will look on me whom they pierced, and they will mourn for him 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> .	John 19:37, Rev 1:7. <hr/> inhabitants: see Zech 12:7. <hr/> they will look on me whom they pierced: Jehovah / Yahveh speaking, showing the Deity of the Messiah. <hr/> <i>they will weep bitterly:</i> infinitive absolute in the role of a finite verb.

Zech 12:11	בַּיּוֹם הַהוּא יִגְדֹל הַמִּסְפָּד בִּירוּשָׁלַם כַּמִּסְפָּד הַדְּד־רִמּוֹן בְּבִקְעַת מְגִידוֹן:	On that day the mourning in Jerusalem will be great, as the mourning of Hadad-Rimmon, in the Valley of Megiddon.	Megiddon: elsewhere the word is <i>Megiddo</i> (מְגִדוֹ).
Zech 12:12	וְסִפְדָּה הָאָרֶץ מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד מִשְׁפָּחַת בֵּית־דָּוִיד לְבָד וּנְשֵׂיהֶם לְבָד מִשְׁפָּחַת בֵּית־נָתָן לְבָד וּנְשֵׂיהֶם לְבָד:	And the land will mourn, each family apart – the family of the house of David apart, and their wives apart, and the family of the house of Nathan apart, and their wives apart,	Matt 24:30. each family ← <i>families (and) families</i> . Nathan: see 2 Sam 5:14 and Luke 3:31, representing the royal line.
Zech 12:13	מִשְׁפָּחַת בֵּית־לֵוִי לְבָד וּנְשֵׂיהֶם לְבָד מִשְׁפָּחַת הַשֹּׁמֵעִי לְבָד וּנְשֵׂיהֶם לְבָד:	the family of the house of Levi apart, and their wives apart, the family of Shime'i apart, and their wives apart,	Shimei: see Num 3:18, representing the priestly line.
Zech 12:14	כָּל הַמִּשְׁפָּחוֹת הַנִּשְׁאַרוֹת מִשְׁפָּחַת מִשְׁפָּחַת לְבָד וּנְשֵׂיהֶם לְבָד: ס	and all the families that remain, each family apart, and their wives apart.	each family ← <i>families (and) families</i> .
Zech 13:1	בַּיּוֹם הַהוּא יִהְיֶה מְקוֹר נִפְתָּח לְבֵית דָּוִיד וּלְיֹשְׁבֵי יְרוּשָׁלַם לַחֲטָאֹת וּלְנִדָּה:	On that day a fountain will be opened for the house of David, and for the inhabitants of Jerusalem, for sin and for uncleanness.	Alluded to in John 7:38 . for sin and for uncleanness: i.e. as a means for removal of sin and uncleanness [DB-VPZ].
Zech 13:2	וְהָיָה בַּיּוֹם הַהוּא נֶאֱמָר יְהוָה צָבָאוֹת אֲכַרִּית אֶת־שְׁמוֹת הָעֹצְבִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעֱבִיר מִן־הָאָרֶץ:	And it will come to pass on that day, says the LORD of hosts, that 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 unclean spirit 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 תִחְיֶה כִּי שָׁקַר דִּבַּרְתָּ בְּשֵׁם יְהוָה וּדְקָרְהוּ 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 falsely 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 יִלְבָּשׁוּ אֲדָרֶת שֹׁעַר לְמַעַן כַּחֲשׁ:	And it will come to pass on that day that the prophets will be put to shame, each one 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 אֲנִי אִישׁ־עֹבֵד אֲדָמָה אֲנִי כִּי אָדָם הָקֵנְנִי מִנְעוּרַי:	And he will say, 'I am not a prophet; I am a tiller of the ground, for a man has employed me for this 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	<p>וַאֲמַר אֵלָיו מַה הַמַּכּוֹת הָאֵלֶּה בֵּין יְדֶיךָ וְאָמַר אִשָּׁר הִכִּיתִי בֵּית מֵאֲהָבָי: ס</p>	<p>Now <i>someone</i> will say to him, 'What <u>are</u> these <u>wounds</u> on your hands?' And he will say, '<i>They</i> <i>are those with which</i> I was struck <i>by</i> the house of my friends.'</p>	<p>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.</p>
Zech 13:7	<p>חָרֵב עוֹרִי עַל-רַעֲלִי וְעַל-גִּבּוֹר עַמִּיתִי נָאִם יְהוָה צְבָאוֹת הָדָן אֶת-הָרֹעָה וּתְפוּצִין הַצֹּאֵן וְהִשְׁבַּתִּי יָדַי עַל-הַצֹּעֲרִים:</p>	<p><i>O sword</i>, awake against my shepherd And against the man <i>who is</i> my colleague, Says the LORD of hosts. Strike the shepherd, And let the sheep be scattered, And I will turn my hand to those who are little.</p>	<p>Matt 26:31, Mark 14:27.</p>
Zech 13:8	<p>וְהָיָה בְּכָל-הָאָרֶץ נָאִם-יְהוָה פִּי-שְׁנַיִם בָּהּ יִכָּרְתוּ יִגּוּעוּ וְהַשְׁלִשִׁית יֻתֵּר בָּהּ:</p>	<p>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</i> die, And the third <i>part</i> will remain in it.</p>	<p>two thirds ← <i>a mouth of two</i>, an idiom for <i>two parts</i>, and here <i>two thirds</i>.</p>
Zech 13:9	<p>וְהִבֵּאתִי אֶת-הַשְׁלִשִׁית בָּאֵשׁ וְצִרְפָּתִים כִּצְרֹף אֶת-הַכֶּסֶף וּבְחִנָּתִים כִּבְחֹן אֶת-הַזָּהָב הוּא יִקְרָא בְשְׁמִי וְאֲנִי אֶעֱנֶה אֹתוֹ אֲמַרְתִּי עָמִי הוּא וְהוּא יֹאמַר יְהוָה אֱלֹהָי: ס</p>	<p>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 <i>is</i> my God.'</p>	<p>in assaying: gerundial use of the infinitive.</p> <hr/> <p>they ... them ... they ... they ← <i>he ...him ... he ... he</i>, referring to <i>the people</i>.</p>
Zech 14:1	<p>הִנֵּה יוֹם-בָּא לַיהוָה וְחָלַק שָׁלָלָךְ בְּקִרְבְּךָ:</p>	<p>Behold, the day of the LORD is coming, and your spoil will be divided in <u>your midst</u>.</p>	<p>Rev 1:10.</p> <hr/> <p>your midst: reference to <i>Jerusalem</i>.</p>
Zech 14:2	<p>וְאִסַּפְתִּי אֶת-כָּל-הַגּוֹיִם אֶל-יְרוּשָׁלַם לַמִּלְחָמָה וְנִלְכְּדָה הָעִיר וְנִשְׁסוּ הַבָּתִּים וְהַנָּשִׁים *תִּשְׁגֻּלָּה **תִּשְׁכַּבְּנָה וַיֵּצֵא חֲצִי הָעִיר בְּגוֹלָה וְיִתֵּר הָעָם לֹא יִכָּרֵת מִן-הָעִיר:</p>	<p>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 <u>be deported</u>, but the rest of the people will not be cut off from the city.</p>	<p>raped: the Masoretes considered the <i>ketiv</i> obscene and replaced it by a more polite word, <i>to be</i> <i>lain</i>, an unusual passive (in Hebrew and English) of a normally intransitive verb. Compare Deut 28:30.</p> <hr/> <p>be deported ← <i>go into exile</i>.</p>
Zech 14:3	<p>וַיֵּצֵא יְהוָה וְנִלָּחַם בַּגּוֹיִם הָהֵם כַּיּוֹם הַלָּחֶמּוּ בַּיּוֹם קָרֵב:</p>	<p>Then the LORD will go out and fight against those nations, as on the day when he fought – on the day of battle.</p>	

Zech 14:4	וַעֲמְדוּ רַגְלָיו בַּיּוֹם הַהוּא עַל־הַר הַזֵּיתִים אֲשֶׁר עַל־פְּנֵי יְרוּשָׁלַם מִקֶּדֶם וְנִבְקַע הָר הַזֵּיתִים מִחֲצִי מִזְרָחָה וְיָמָה גֵּיא גְדוֹלָה מֵאֵד וּמֵשׁ חֲצִי 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	וְנִסְתַּתֶּם גִּיא־הָרִי כִּי־יָגִיעַ גִּי־הָרִים אֶל־אֶצֶל וְנִסְתַּתֶּם כַּאֲשֶׁר נִסְתַּתֶּם מִפְּנֵי הָרָעַשׁ בִּימֵי עֲזִיָּה מֶלֶךְ־יְהוּדָה וּבָא יְהוָה אֱלֹהֵי כָל־קְדָשִׁים 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</i> will be with you.	
Zech 14:6	וְהָיָה בַּיּוֹם הַהוּא לֹא־יְהִי אֹר יִקְרוּת *יקפאון **וקפאון:	And it will come to pass on that day <i>that</i> there will be no {K: light; the prized <i>lights</i> will wane} [Q: prized lights or congelation].	wane (<i>ketiv</i>) ← <i>congeal, freeze</i> . A <i>vav</i> / <i>yod</i> issue. AV differs (<i>not be dark</i>). prized <i>lights</i> : i.e. <i>the sun, moon, and stars</i> .
Zech 14:7	וְהָיָה יוֹם־אֶחָד הוּא יוֹדֵעַ לִיהוָה לֹא־יוֹם וְלֹא־לַיְלָה וְהָיָה לַעֲת־עֶרֶב יִהְיֶה־אֹר:	And it will come to pass <i>on a certain day</i> – it is known to the LORD – <i>that there will be</i> no day and no night. Then it will come to pass in the evening <i>that</i> there will be light.	Rev 1:10. a certain ← <i>one</i> .
Zech 14:8	וְהָיָה בַּיּוֹם הַהוּא יֵצֵאוּ מִי־סַחֲיִים מִירוּשָׁלַם חֲצִים אֶל־הַיָּם הַקִּדְמוֹנִי וְחֲצִים אֶל־הַיָּם הָאַחֲרוֹן בִּקְיָן וּבְחֶרֶף יִהְיֶה:	And it will come to pass on that day that living water will go out from Jerusalem , half of it to the <u>eastern</u> sea and half of it to the <u>western</u> sea. <i>This</i> will be in summer and in winter.	Alluded to in John 7:38, Rev 22:1 . eastern ← <i>early</i> , i.e. the direction of the sun early in the day. <i>The Dead (Sea)</i> . western ← <i>last</i> , 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 יְהִי יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:	And the LORD will be king over all the earth; on that day, <u>the LORD will be one</u> , and his name one.	the LORD will be one: or <i>there will be one LORD</i> .
Zech 14:10	יִסּוּב כָּל־הָאָרֶץ כְּעֶרְבָה מִגִּבֵּעַ לְרִמּוֹן נֶגֶב יְרוּשָׁלַם וּרְאֵמָה וְיִשְׁבָּה תַּחְתֶּיהָ לְמִשְׁעַר בְּנִימִן עַד־מִקּוֹם שַׁעַר הָרָאשׁוֹן עַד־שַׁעַר הַפְּנִים וּמִגִּדֵּל חֲנָנְאֵל עַד יִקְבֵי הַמֶּלֶךְ:	All the land will be changed to like <u>the arid tract</u> 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 <u>Corner Gate</u> – and <i>from</i> the Tower of <u>Hananel</u> 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> . Corner Gate ← <i>Corners Gate</i> . Hananel: see Jer 31:38.

Zech 14:11	וַיֵּשְׁבוּ בָּהּ וְחָרָם לֹא יִהְיֶה-עוֹד וַיֵּשְׁבָה יְרוּשָׁלַם לְבֶטֶח:	And they will dwell in it, and there will be no more destruction, and Jerusalem will be inhabited securely.	
Zech 14:12	וְזֹאת תְּהִיָּה הַמִּגָּפָה אֲשֶׁר יִגָּף יְהוָה אֶת-כָּל-הָעַמִּים אֲשֶׁר צָבְאוּ עַל-יְרוּשָׁלַם הַמָּקֶה בְּשָׂרוֹ וְהוּא עֹמֵד עַל-רַגְלָיו וְעֵינָיו תִּמְקְנָה בְּחִרְיָהוֹן וְלִשְׁוֹנוֹ תִּמָּק בְּפִיהֶם:	And this will be the <i>way of</i> striking <i>in</i> which the LORD will strike all the <i>various</i> peoples who made war against Jerusalem: he will cause <i>their</i> <i>flesh</i> to melt away while <i>they are</i> <i>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</i> <i>standing on his feet</i> . Also elsewhere in this verse, but finally the Hebrew is <i>their</i> <i>mouth</i> . The use of the singular emphasizes that each one will undergo the fate.
Zech 14:13	וְהָיָה בַּיּוֹם הַהוּא תְּהִיָּה מְהוֹמַת־יְהוָה רַבָּה בֵּהֶם וְהִחְזִיקוּ אִישׁ יָד רֵעֵהוּ וְעָלְתָה יָדוֹ עַל-יַד רֵעֵהוּ:	And it will come to pass on that day <i>that</i> there will be a great commotion among them <i>from</i> <i>the LORD</i> , 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 תִּלָּחֶם בִּירוּשָׁלַם וְאֶסְףָּ חֵיל כָּל-הַגּוֹיִם סָבִיב זָהָב וְכֶסֶף וּבִגְדִים לָרֹב 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 תְּהִיָּה מִגַּפַּת הַסּוֹס הַפָּרָד הַגָּמֶל וְהַחֲמֹר וְכָל-הַבְּהֵמָה אֲשֶׁר יִהְיֶה בַּמַּחֲנוֹת הַהֵמָּה בַּמִּגָּפָה הַזֹּאת:	And <i>that is the way that</i> 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 <i>that way of</i> striking.	that <i>is</i> the way that ← <i>thus</i> . 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 <i>came against</i> 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 מִשְׁפָּחוֹת 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 תְּהִיָּה הַמִּגָּפָה אֲשֶׁר יִגָּף 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</i> will be the <i>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 לַחֹג אֶת־חַג הַסֻּכּוֹת:	That will be <i>the punishment</i> for the sin of Egypt, and the <i>punishment</i> for 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 הַסּוֹס קֹדֶשׁ לַיהוָה וְהָיָה הַסִּירוֹת בְּבֵית יְהוָה כַּמִּזְרָקִים 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 וּבָאוּ כָל־הַזְּבָחִים וּלְקַחְתּוּ מֵהֶם וּבִשְׁלוּ בָהֶם וְלֹא־יִהְיֶה כֹּנַעֲנִי עוֹד בְּבֵית־יְהוָה צְבָאוֹת בַּיּוֹם הַהוּא:	And every pan in Jerusalem and in Judah will be <i>holy</i> 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 <i>Canaanite</i> 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 <i>intermediacy</i> of Malachi.	intermediacy ← <i>hand</i> .
Mal 1:2	אֶהֱבָתִי אֶתְכֶם אָמַר יְהוָה וְאַמַּרְתֶּם בְּמֶה אֶהֱבָתֵנוּ הֲלוֹא־אָח עֵשָׂו לְעֵקֵב נָאִם־יְהוָה וְאֶהֱבֵ אֶת־עֵקֵב:	“I have loved you, says the LORD, but you say, ‘In what <i>way</i> have you loved us?’ <i>Was</i> not Esau Jacob's brother? says the LORD, and I loved Jacob ,	Rom 9:13.
Mal 1:3	וְאֶת־עֵשָׂו שָׂנֵאתִי וְאֶשִׂים אֶת־הָרָיו שְׂמָמָה וְאֶת־נַחֲלָתוֹ לְתַנּוֹת מִדְּבָר:	but I hated Esau , and I have made his mountains a desolation, and <i>I have given</i> his inheritance to the desert jackals.	Rom 9:13.
Mal 1:4	כִּי־תֹאמַר אֲדָוָה רָשָׁנוּ וְנָשׁוּב וְנִבְנֶה חֲרָבוֹת כֹּה אָמַר יְהוָה צְבָאוֹת הֵמָּה יִבְנוּ וְאֲנִי אֶהְרֹס וְקִרְאוּ לָהֶם גְּבוּל רָשָׁעָה וְהָעָם אֲשֶׁר־זָעַם יְהוָה עַד־עוֹלָם:	For Edom says, ‘We have been broken in pieces, but we will build up the waste places again.’ <i>This 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</i> whom the LORD has an Age-abiding Indignation.	<i>this is what</i> ← <i>thus</i> . <hr/> 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 <i>territory</i> of Israel.»	territory ← <i>border</i> .

Mal 1:6	<p>בֶּן יִכְבֵּד אָב וְעַבְדֹּאֲדָנָיו וְאִם־אָב אֲנִי אֵיךְ כְּבוֹדִי וְאִם־אֲדוֹנִים אֲנִי אֵיךְ מוֹרָאִי אָמַר יְהוָה צְבָאוֹת לָכֶם הִכְהַנְתֶּם בּוֹזֵי שְׁמִי וְאָמַרְתֶּם בְּמָה בּוֹזֵנוּ אֶת־שְׁמִי:</p>	<p>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</i> my fear? The LORD of hosts says to you, «The priests despise my name.» Yet you say, «In what way do we despise your name?»</p>	<p>my fear: an objective genitive (they fear me).</p>
Mal 1:7	<p>מְגִישִׁים עַל־מִזְבְּחִי לֶחֶם מְגָאֵל וְאָמַרְתֶּם בְּמָה גָאֵלְנוּךָ בְּאֶמְרֶכֶם שְׁלַחַן יְהוָה נִבְזָה הוּא:</p>	<p>You 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 is despicable.»</p>	
Mal 1:8	<p>וְכִי־תִגְשׁוּן עֹר לְזִבְחֶאֱיִן רָע וְכִי תִגִּישׁוּ פֶסֶח וְחִלָּה אֲיִן רָע הִקְרִיבֵהוּ נָא לִפְתָּחְךָ הִירָצֵךְ אֹו הִישָׂא פָנֶיךָ אָמַר יְהוָה צְבָאוֹת:</p>	<p>And when you offer a blind animal to be sacrificed, is it not wrong? And when you offer a lame or sick animal, is it not wrong? Offer it now to your governor and see if he is pleased with you, or if he commends you, says the LORD of hosts.’ ”</p>	<p>to be sacrificed ← <i>to sacrifice (it)</i>.</p> <p>offer it now to your governor: i.e. give it as a live gift.</p> <p>commends you ← <i>raises your face</i>.</p>
Mal 1:9	<p>וְעַתָּה חֲלוּ־נָא פְנֵי־אֵל וַיַּחַנְנוּ מִיִּדְכֶם הִיתָה זֹאת הִישָׂא מִכֶּם פָּנִים אָמַר יְהוָה צְבָאוֹת:</p>	<p>And now, entreat GOD, I pray you, that he be gracious to us. This has come about because of your deeds. “Will he commend any of you? says the LORD of hosts.</p>	<p>entreat ← <i>weaken the face</i>.</p> <p>deeds ← <i>hands</i>.</p> <p>commend ← <i>raise the face</i>.</p>
Mal 1:10	<p>מִי גַם־בְּכֶם וַיִּסְגֵּר דְּלֹתֵי וְלֹא־תֹאֲרִירוּ מִזְבְּחֵי חֲנָם אֲיִן־לִי חֶפֶץ בְּכֶם אָמַר יְהוָה צְבָאוֹת וּמִנְחָה לֹא־אֶרְצֶה מִיִּדְכֶם:</p>	<p>Who among you would close the doors? And you do not kindle my altar freely. I have 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], among you priests.</p> <p>doors: i.e. temple doors, to stop the profaning.</p> <p>freely: apparently charging customers to offer their sacrifice.</p>
Mal 1:11	<p>כִּי מִמִּזְרַח־שֶׁמֶשׁ וְעַד־מְבֹאֵאוֹ גָדוֹל שְׁמִי בַגּוֹיִם וּבְכָל־מָקוֹם מִקְטֹר מִגִּשׁ לְשִׁמִּי וּמִנְחָה טְהוֹרָה כִּי־גָדוֹל שְׁמִי בַגּוֹיִם 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 and 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 בְּאֶמְרֶכֶם שְׁלַחַן אֲדָנִי מְגָאֵל הוּא וְנִיבּוֹ נִבְזָה אָכְלוֹ:</p>	<p>But you profane it when you say, ‘The table of the LORD* is 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> <p>you profane: present participle. AV differs (<i>have profaned</i>); see Mal 1:11.</p>

Mal 1:13	וַאֲמַרְתֶּם הִנֵּה מַתְלָאָה וְהַפְחַתֶּם אוֹתוֹ אָמַר יְהוָה צְבָאוֹת וְהִבֵּאתֶם גְּזוּל וְאֶת־הַפֶּסֶחַ וְאֶת־הַחֹלָה וְהִבֵּאתֶם אֶת־הַמִּנְחָה הָאֲרֶצָּה אוֹתָהּ מִיָּדְכֶם אָמַר יְהוָה: ס	And you said, ‘Look <u>how</u> <u>wearisome it is</u> ’, and you {P: disparaged me} [M: deprecated it], says the LORD of hosts, and you brought <i>snatched 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.	An amendment by the Sopherim. We reverse the change. See [CB] App. 33, and amend Mal 1:12. P= אֹתִי. AV differs. how wearisome ← <i>what</i> <i>weariness</i> .
Mal 1:14	וְאֶרְוֹר נֹכַח וַיֵּשׁ בְּעֶדְרוֹ זָכָר וְנָדָר וְזִבְחַ מִשְׁחַת לֹאדָנִי כִי מֶלֶךְ גְּדוֹל אָנִי אָמַר יְהוָה צְבָאוֹת וְשְׁמִי נֹרָא בְּגוֹיִם:	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.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Mal 2:1	וְעַתָּה אֲלֵיכֶם הַמְצִיחַ הַזֹּאת הַכֹּהֲנִים:	And now, this commandment <i>is</i> for you, O priests.	
Mal 2:2	אִם־לֹא תִשְׁמָעוּ וְאִם־לֹא תִשְׁיִמוּ עַל־לֵב לִתֵּת כְּבוֹד לְשְׁמִי אָמַר יְהוָה צְבָאוֹת וְשַׁלַּחְתִּי בְכֶם אֶת־הַמְּאָרָה וְאֲרוֹתִי אֶת־בְּרִכּוֹתֵיכֶם וְגַם אֲרוֹתֶיהָ כִּי אֵינְכֶם שֹׁמְרִים עַל־לֵב:	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 <u>the curse</u> on you, and I will curse your blessings. And indeed, I have <i>already</i> cursed <i>them</i> , for you are not laying <i>this</i> to heart.	the curse: of Deut 28:20. them ← <i>it</i> .
Mal 2:3	הִנְנִי גֹעַר לְכֶם אֶת־הָזֶרַע וְזִרְיָתִי פָרַשׁ עַל־פְּנֵיכֶם פָּרַשׁ חֲזִיקֶם וְנִשָּׂא אֶתְכֶם אֵלָיו:	I <u>am about to rebuke</u> your seed, and I will spread dung on your faces – the dung of your feasts – and <u>you will be taken away to it</u> .	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	וִידַעְתֶּם כִּי שַׁלַּחְתִּי אֲלֵיכֶם אֶת הַמְצִיחַ הַזֹּאת לְהִיזֹת בְּרִיתִי אֶת־לֵוִי 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 הָיְתָה אִתּוֹ הַחַיִּים וְהַשְׁלוֹם וְאַתְנַס־לוֹ מִזֶּרָא וַיִּירָאֵנִי וּמִפְּנֵי שְׁמִי נַחַת הָיָא:	My covenant was with <i>him</i> , 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	תֹּרַת אֱמֶת הָיְתָה בְּפִיהוּ וְעוֹלָה לֹא־נִמְצָא בְּשִׁפְתָיו בְּשָׁלוֹם וּבִמִּישׁוֹר הִלְךְ אֹתִי 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 מֵלָאךְ יְהוָה־צְבָאוֹת הוּא:	For the lips of a priest should guard knowledge, and they should seek the law from his pronouncements, for he is the messenger from the LORD of hosts.	pronouncements ← <i>mouth</i> .
Mal 2:8	וְאַתֶּם סָרַתֶּם מִן־הַדֶּרֶךְ הַכְשָׁלְתֶּם רַבִּים בַּתּוֹרָה שָׁחַתֶּם בְּרִית הַלְוִי אָמַר יְהוָה צְבָאוֹת:	But you have departed from the way, you have caused many to stumble in the law, and you have perverted the covenant of Levi, says the LORD of hosts.	
Mal 2:9	וְגַם־אֲנִי נִתַּתִּי אֶתְכֶם נְבוֹזִים וּשְׁפָלִים לְכָל־הָעָם כִּפִּי אֲשֶׁר אֵינְכֶם שׁוֹמְרִים אֶת־דִּרְכֵי וְנֹשְׂאִים 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 administering the law.”	
Mal 2:10	הֲלוֹא אֵב אֶחָד לְכָלֵנוּ הֲלוֹא אֵל אֶחָד בָּרָאֵנוּ 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	בִּגְדָה יְהוּדָה וְתוֹעֵבָה נַעֲשִׂתָה בִּישְׂרָאֵל 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 holiness, in 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	יִכְרֹת יְהוָה לְאִישׁ אֲשֶׁר יַעֲשֶׂנָה עֵר וְעִנָּה מֵאֵהָלִי יַעֲקֹב וּמִגִּישׁ מִנְחָה לַיהוָה צְבָאוֹת: פ	May the LORD cut off any man who does <u>this</u> , <i>whether on guard or whether answering a watchword challenge</i> from the tents of Jacob, <i>even if</i> he brings an offering to the LORD of hosts.	this ← <i>it</i> . <i>whether on guard or whether answering a watchword challenge</i> ← (<i>whether</i>) <i>awake etc.</i> AV differs (<i>master and the scholar</i>), [CB]= <i>wakener and answerer, temple guards</i> . [PC] and others offer the sense of <i>everybody</i> , but [PC] regards the sense we have as the most probable. if: conditional use of the <i>vav</i> .

Mal 2:13	<p>וְזֹאת שֵׁנִית תַּעֲשׂוּ בְּסוֹת דְּמָעָה אֶת־מִזְבֵּחַ יְהוָה בְּכִי וְאַנְקָה מֵאִין עוֹד פָּנוּת אֶל־הַמִּנְחָה וְלִקְחַת רָצוֹן מִיָּדְכֶם:</p>	<p>And this second <i>thing</i> you do (while <u>covering</u> the LORD's altar <i>with tears, with weeping and</i> groaning), so that he no longer respects 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>וְאַמְרָתֶם עַל־מָה עַל כִּי־יְהוָה הָעִיד בֵּינִי וּבֵין אִשְׁתִּי נְעוּרִיךָ אֲשֶׁר אִתָּה בְּגִדְתָּהּ בָּהּ וְהִיא חֲבֵרְתְּךָ וְאִשְׁתִּי בְּרִיתְךָ:</p>	<p>And yet you say, “Why?” Because the LORD testifies <i>the</i> <i>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</i> wife by your covenant.</p>	<p><i>your</i> wife by your covenant ← <i>the wife of your covenant</i>.</p>
Mal 2:15	<p>וְלֹא־אַחַד עָשָׂה וּשְׂאָר רוּחַ לֹא וּמָה הָאֶחָד מִבְּקֵשׁ זֶרַע אֱלֹהִים וְנִשְׁמְרָתֶם בְּרוּחְכֶם וּבְאִשְׁתִּי נְעוּרִיךָ אֶל־יִבְגְּדוּ:</p>	<p>And did he not make <i>you</i> one? And <i>he has</i> the residue of the <u>spirit</u>. And why one? <i>He</i> is 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 שְׂאָר, 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־שָׁנָא שֹׁלַח אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְכִסָּה חֲמָם עַל־לְבוּשׁוֹ אָמַר יְהוָה צְבָאוֹת וְנִשְׁמְרָתֶם בְּרוּחְכֶם 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 בְּדִבְרֵיכֶם וְאַמְרָתֶם בְּמָה הוֹגַעְנוּ בְּאִמְרָכֶם כָּל־עֲשֵׂה רָע טוֹב בְּעֵינֵי יְהוָה וּבָהֶם הוּא חֹפֵץ אִו אִיָּה 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	<p>הִנְנִי שֹׁלֵחַ מַלְאָכִי וּפְנֵה־דָרֶךְ לִפְנֵי וּפְתָאֵם יְבוֹא אֶל־הֵיכָלִי הָאֲדוֹן אֲשֶׁר־אַתֶּם מִבְקָשִׁים וּמִלֹּאֲדֵי הַבְּרִית אֲשֶׁר־אַתֶּם חֹפְצִים הִנֵּה־בָּא אָמַר יְהוָה צְבָאוֹת:</p>	<p>“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 <u>whom</u> you delight. Behold, he is coming, says the LORD of hosts.</p>	<p>Matt 11:10, Mark 1:2, Luke 1:17, Luke 7:27.</p> <hr/> <p>I am about to ← <i>behold me</i>.</p> <hr/> <p>and the messenger: or <i>as (will)</i> <i>the messenger</i>.</p> <hr/> <p>whom: or <i>which</i>.</p>
Mal 3:2	<p>וּמִי מְכַלְכֵּל אֶת־יָוִם בּוֹאֹ וּמִי הָעֹמֵד בְּהִרְאוֹתָיו כִּי־הוּא כָּאֵשׁ מְצַרֵּף וּכְבָרִית מְכַבְּסִים:</p>	<p>And Who <i>can</i> endure the day of his coming? And who can stand at his appearing? For he <i>is</i> like a refiner's fire, And like fullers' lye.</p>	<p>Rev 6:17.</p> <hr/> <p>lye: a caustic substance used to make soap, which can be used in fulling.</p>

Mal 3:3	<p>וַיֵּשֶׁב מִצְרָף וּמִטְהַר כֶּסֶף וְטָהַר אֶת־בְּנֵי־לֵוִי וְזָקַק אֹתָם כַּזָּהָב וּככֶּסֶף וְהָיוּ לַיהוָה מִגִּישֵׁי מִנְחָה בַצִּדִּיקָה:</p>	<p>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.</p>	
Mal 3:4	<p>וְעֶרְבַל לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּבְשָׁנִים קִדְמָנִיּוֹת:</p>	<p>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.</p>	
Mal 3:5	<p>וְקִרְבָּתִי אֵלֵיכֶם לְמִשְׁפָּט וְהֵייתִי עֵד מְמַהֵר בְּמַכְשָׁפִים וּבַמְנַאפִּים וּבַנִּשְׁבָּעִים לְשָׁקֵר וּבַעֲשָׂקִי שְׂכָר־שָׂכִיר אֶלְמָנָה וַיִּתּוֹם וּמִטִּי־גֵר וְלֹא יִרְאוּנִי אָמַר יְהוָה צְבָאוֹת:</p>	<p>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 the</i> foreigner, and <i>who</i> do not fear me, says the LORD of hosts.</p>	<p>defraud the hired labourer of <i>his</i> wages ← <i>defraud the wages of the hired labourer</i>.</p>
Mal 3:6	<p>כִּי אֲנִי יְהוָה לֹא שֹׁנֵיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:</p>	<p>For I <i>am</i> the LORD; I do not change, and you sons of Jacob have not perished.</p>	
Mal 3:7	<p>לְמִימֵי אֲבוֹתֵיכֶם סִרְתֶּם מִחֻקִּי וְלֹא שָׁמַרְתֶּם שְׁבוּ אֵלַי וְאֶשׁוּבָה אֵלֵיכֶם אָמַר יְהוָה צְבָאוֹת וְאַמַּרְתֶּם בְּמָה נָשׁוּב:</p>	<p>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?’</p>	
Mal 3:8	<p>הֲיִקְבַּע אָדָם אֱלֹהִים כִּי אַתֶּם קֹבְעִים אֹתִי וְאַמַּרְתֶּם בְּמָה קֹבַעְנוּדָה הַמַּעֲשֵׂר וְהַתְּרוּמָה:</p>	<p><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.</p>	
Mal 3:9	<p>בְּמִאֲרָה אַתֶּם נֹאֲרִים וְאַתִּי אַתֶּם קֹבְעִים הִגּוּי כָּלֹ:</p>	<p>You {P: curse} [M: <i>are</i> cursed] with a curse, and you are defrauding me – all the nation.</p>	<p>An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P=מְאָרִים. AV differs.</p>
Mal 3:10	<p>הָבִיאוּ אֶת־כָּל־הַמַּעֲשֵׂר אֶל־בֵּית הָאוֹצָר וַיְהִי טָרֶף בְּבֵיתִי וּבְחִנּוּנִי נָא בָזָאת אָמַר יְהוָה צְבָאוֹת אִם־לֹא אֶפְתַּח לָכֶם אֶת אֲרָבוֹת הַשָּׁמַיִם וְהִרִיקְתִּי לָכֶם בָּרֶכָה עַד־בְּלִי־דִי:</p>	<p>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 <i>abundant</i> blessing on you.</p>	<p>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>.</p>

Mal 3:11	וְגַעַרְתִּי לָכֶם בַּאֲכָל וְלֹא־יִשְׁחַת לָכֶם אֶת־פְּרִי הָאֲדָמָה וְלֹא־תִשְׁלַל לָכֶם הַגֶּפֶן בַּשָּׂדֶה 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 אִתְּם אֶרֶץ חֶפְזָה אָמַר יְהוָה צְבָאוֹת: ס	And all the nations will call you blessed, for you will be a delightful land, says the LORD of hosts.	delightful land ← <i>land of delight</i> , a Hebraic genitive.
Mal 3:13	חִזְקוּ עָלַי דְּבָרֵיכֶם 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 מִשְׁמֶרֶתוֹ וְכִי הִלְכָנוּ 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 מְאֻשְׁרִים זָדִים גַּם־נִבְנוּ עוֹשֵׂי רָשָׁעָה גַם בָּחֲנוּ אֱלֹהִים וַיִּמָּלְטוּ:	And <i>so</i> now we call those <i>who are</i> presumptuous blessed, and also <i>those who claim that</i> those <i>who</i> act wickedly <i>are</i> firmly established, and even those <i>who</i> put God to the test and escape <i>without consequence.</i> ’ ”	established ← <i>built</i> .
Mal 3:16	אֲזַ נְדַבְּרוּ יִרְאֵי יְהוָה אִישׁ אֶת־רֵעֵהוּ וַיִּקְשֹׁב יְהוָה וַיִּשְׁמַע וַיִּכְתַּב סֵפֶר זִכְרוֹן לִפְנֵי לִירְאֵי יְהוָה וּלְחֹשְׁבֵי 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 אָמַר יְהוָה צְבָאוֹת לַיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה סִגְלָה וְחִמַּלְתִּי עֲלֵיהֶם כַּאֲשֶׁל יַחְמֹל 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 לְאִשֶׁר 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	<p>כִּי־הִנֵּה הַיּוֹם בָּא בֶּעֶר פֶּתֶנּוֹר וְהָיוּ כָּל־זֵדִים וְכָל־עֹשֶׂה רָשָׁע לֶקֶשׁ וְלִהְיוֹת אִתָּם הַיּוֹם הַזֶּה אָמַר יְהוָה צְבָאוֹת אֲשֶׁר לֹא־יַעֲזֹב לָהֶם שָׁרֵשׁ וְעֵנָף:</p>	<p>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.</p>	<p>or: disjunctive use of the vav.</p>
Mal 4:2	<p>וְזָרְחָה לָכֶם יְרֵאִי שְׁמִי שֶׁמֶשׁ צִדְקָה וּמִרְפָּא בִּכְנָפֶיהָ וַיֵּצְאוּתֶם וּפְשִׁתֶם כְּעֻגְלֵי מִרְבֶּקֶ:</p>	<p>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.</p>	
Mal 4:3	<p>וַעֲסוּתֶם רָשָׁעִים כִּי־יִהְיוּ אֶפְרַח תַּחַת כַּפּוֹת רַגְלֵיכֶם בַּיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה אָמַר יְהוָה צְבָאוֹת: פ</p>	<p>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.</p>	
Mal 4:4	<p>זְכוֹרוּ תוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתוֹ בְּחֶרֶב עַל־כָּל־יִשְׂרָאֵל חֻקִּים וּמִשְׁפָּטִים:</p>	<p>Remember the law of Moses my servant, whom I commanded at <u>Horeb</u>, concerning all Israel, <u>with statutes and judicature</u>.</p>	<p>Horeb: also known as <i>Sinai</i>. judicature ← <i>judgments</i>.</p>
Mal 4:5	<p>הִנֵּה אֲנִכִּי שֹׁלַח לָכֶם אֶת אֱלִיָּה הַנָּבִיא לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא:</p>	<p>Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD,</p>	<p>Luke 1:17, Rev 1:10. Elijah: compare Mal 3:1.</p>
Mal 4:6	<p>וְהִשִּׁיב לִב־אֲבוֹת עַל־בָּנִים וְלִב בָּנִים עַל־אֲבוֹתָם פֶּן־אָבֹא וְהִכִּיתִי אֶת־הָאָרֶץ חֲרָם:</p>	<p>and he will turn the hearts of the fathers to the sons, and the <u>hearts</u> of the sons to their fathers, lest I come and strike the earth <i>with</i> sacred destruction.”</p>	<p>Luke 1:17. hearts (2x) ← <i>heart</i>.</p>