The *Far Above All* Translation of the Bible

2026 Edition

Volume 8

The Old Testament Part 8

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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Introduction

Please refer to Volume 1 for the Introduction.

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Corrigenda

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The *Far Above All* Translation of the Old Testament

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Volume 8: Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

VERSE AV numbering	HEBREW/ARAMAIC	ENGLISH	NOTES
Lam 1:1	אֵיכָה | יָשְׁבָה בָדָד הָעִיר רַבָּתִי עָם הָיְתָה כְּאַלְמָנָה רַבָּתִי בַגּוֹיִם שָׂרָתִי בַּמְּדִינוֹת הָיְתָה לָמַס: ס	How the city *which was* so populous Remains alone *and* has become like a widow! She *who 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 *aleph*. populous ← *numerous of people*.
Lam 1:2	בָּכֹה תִבְכֶּה בַלָּיְלָה וְדִמְעָתָהּ עַל לֶחֱיָהּ אֵין־לָהּ מְנַחֵם מִכָּל־אֹהֲבֶיהָ כָּל־רֵעֶיהָ בָּגְדוּ בָהּ הָיוּ לָהּ לְאוֹיְבִים: ס	She weeps and weeps at night, And her tears are on her cheeks. She has no-one comforting *her* among all her lovers. All her friends have betrayed her; They have become her enemies.	weeps and weeps: infinitive absolute. tears ... cheeks ← *tear ... cheek*.
Lam 1:3	גָּלְתָה יְהוּדָה מֵעֹנִי וּמֵרֹב עֲבֹדָה הִיא יָשְׁבָה בַגּוֹיִם לֹא מָצְאָה מָנוֹחַ כָּל־רֹדְפֶיהָ הִשִּׂיגוּהָ בֵּין הַמְּצָרִים: ס	Judah has gone into exile In affliction and in severe enslavement. She dwells among the Gentiles; She has not found rest. All those who pursue her have caught up with her, *Putting her* in straits.	In affliction ... in severe enslavement ← *From affliction ... from much enslavement*. in straits ← *between straits*.

Lam 1:4	דַּרְכֵי צִיּוֹן אֲבֵלוֹת מִבְּלִי בָּאֵי מוֹעֵד כָּל־שְׁעָרֶיהָ שׁוֹמֵמִין כֹּהֲנֶיהָ נֶאֱנָחִים בְּתוּלֹתֶיהָ נוּגוֹת וְהִיא מַר־לָהּ: ס	The roads of Zion mourn For want of *any* coming *to* the festival. All her gates are desolate, Her priests sigh, Her virgins grieve – And it *is* bitter to her.	desolate: in an Aramaic form.
Lam 1:5	הָיוּ צָרֶיהָ לְרֹאשׁ אֹיְבֶיהָ שָׁלְווּ כִּי־יְהוָה הוֹגָהּ עַל רֹב־פְּשָׁעֶיהָ עוֹלָלֶיהָ הָלְכוּ שְׁבִי לִפְנֵי־צָר: ס	Her adversaries have become the head, Her enemies prosper, For the LORD has afflicted her Because of the large number of her transgressions. Her young children have gone *into* captivity In front of the adversary.	head: *head* and *tail* stand for holding power and being ruled over. Compare Deut 28:13.
Lam 1:6	וַיֵּצֵא מִן־*בַּת־**מִבַּת־צִיּוֹן* כָּל־הֲדָרָהּ הָיוּ שָׂרֶיהָ כְּאַיָּלִים לֹא־מָצְאוּ מִרְעֶה וַיֵּלְכוּ בְלֹא־כֹחַ לִפְנֵי רוֹדֵף: ס	And all her splendour has departed from the daughter of Zion, And her princes, *who* *were* like deer, Did not find pasture, And they went powerlessly in front of the pursuer.	from: the *ketiv* and *qeré* are the separable and inseparable forms of the preposition respectively.
Lam 1:7	זָכְרָה יְרוּשָׁלַ͏ִם יְמֵי עָנְיָהּ וּמְרוּדֶיהָ כֹּל מַחֲמַדֶּיהָ אֲשֶׁר הָיוּ מִימֵי קֶדֶם בִּנְפֹל עַמָּהּ בְּיַד־צָר וְאֵין עוֹזֵר לָהּ רָאוּהָ צָרִים שָׂחֲקוּ עַל מִשְׁבַּתָּהּ: ס	Jerusalem remembered *in* the days of her affliction and her wanderings All her valuable objects Which *she* had in the old days, When her people fell into the hand of the adversary, And *there was* no-one to help her. The adversaries saw her *And* mocked her demise.	demise: AV differs *(sabbaths)*, which is possible from the consonantal text, as *her sabbath*, but not MT pointing. valuable ← *desirable*.

Lam 1:8	חֵטְא חָטְאָה יְרוּשָׁלַ͏ִם עַל־כֵּן לְנִידָה הָיָתָה כָּל־מְכַבְּדֶיהָ הִזִּילוּהָ כִּי־רָאוּ עֶרְוָתָהּ גַּם־הִיא נֶאֶנְחָה וַתָּשָׁב אָחוֹר: ס	Jerusalem has committed a sin, Which *is* why she has become displaced. All those who honoured her disparage her, For they have seen her nakedness, *As* she herself sighs and turns back.	committed ← *sinned*. displaced ← (from root נוד) *wandering*, or, with [BDB] (from root נדד) *menstrually unclean*, where the *dagesh forte* is resolved in the *yod* [AnLx]. disparage: in an Aramaic form.
Lam 1:9	טֻמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם לָהּ רְאֵה יְהוָה אֶת־עָנְיִי כִּי הִגְדִּיל אוֹיֵב: ס	Her uncleanness *is* in her skirts; She is not mindful of her final state, And she has plummeted astonishingly. *There is* no-one comforting her. O LORD, look at my affliction, For the enemy has become powerful.	skirts ← *hems (of skirts)*. plummeted ← *descended*, but emphasized by the word *astonishingly*.
Lam 1:10	יָדוֹ פָּרַשׂ צָר עַל כָּל־מַחֲמַדֶּיהָ כִּי־רָאֲתָה גוֹיִם בָּאוּ מִקְדָּשָׁהּ אֲשֶׁר צִוִּיתָה לֹא־יָבֹאוּ בַקָּהָל לָךְ: ס	The adversary has spread his hand over all her valuable objects, For she has seen *how* the Gentiles have entered her sanctuary, Whereas you commanded *That* they should not come into your convocation.	valuable ← *desirable*.
Lam 1:11	כָּל־עַמָּהּ נֶאֱנָחִים מְבַקְשִׁים לֶחֶם נָתְנוּ מחמודיהם* מַחֲמַדֵּיהֶם בְּאֹכֶל** לְהָשִׁיב נָפֶשׁ רְאֵה יְהוָה וְהַבִּיטָה כִּי הָיֵיתִי זוֹלֵלָה: ס	All her people sigh *and* seek bread. They have given their desirable objects in exchange for food To refresh themselves. O LORD, look and see, For I have become contemptible.	their desirable objects: the *ketiv* and *qeré* are similar words with the same meaning. themselves ← *the soul*.

Lam 1:12	לֹוא אֲלֵיכֶם כָּל־עֹבְרֵי דָּרֶךְ הַבִּיטוּ וּרְאוּ אִם־יֵשׁ מַכְאוֹב כְּמַכְאֹבִי אֲשֶׁר עוֹלַל לִי אֲשֶׁר הוֹגָה יְהוָה בְּיוֹם חֲרֹון אַפֹּו׃ ס	*Is it* not *of concern* to you, All *you who* pass *by* the way? Look and see if there is any grief like my grief Which has been dealt out to me, Because the LORD has afflicted *me* On the day of his furious anger.	furious anger ← *the fury of his anger*, a Hebraic genitive, here translated with the *nomen regens* as the adjective, so as a reverse Hebraic genitive.
Lam 1:13	מִמָּרֹום שָׁלַח־אֵשׁ בְּעַצְמֹתַי וַיִּרְדֶּנָּה פָּרַשׂ רֶשֶׁת לְרַגְלַי הֱשִׁיבַנִי אָחֹור נְתָנַנִי שֹׁמֵמָה כָּל־הַיֹּום דָּוֶה׃ ס	He has sent fire into my bones from above, And it has subdued them. He has spread a net for my feet, He has turned me back; He has made me desolate, And ailing all day *long*.	them ← *it*.
Lam 1:14	נִשְׂקַד עֹל פְּשָׁעַי בְּיָדֹו יִשְׂתָּרְגוּ עָלוּ עַל־צַוָּארִי הִכְשִׁיל כֹּחִי נְתָנַנִי אֲדֹנָי בִּידֵי לֹא־אוּכַל קוּם׃ ס	The yoke of my transgressions has been fastened by his hand. They are intertwined, They have come on my neck; He has made my strength falter. The LORD* has delivered me into the hands *Of those from whom* I cannot get up.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Lam 1:15	סִלָּה כָל־אַבִּירַי	אֲדֹנָי בְּקִרְבִּי קָרָא עָלַי מוֹעֵד לְשַׁבֵּר בַּחוּרָי גַּת דָּרַךְ אֲדֹנָי לִבְתוּלַת בַּת־יְהוּדָה׃ ס	The LORD* has removed all my valiant *men* within my confines. He has called an assembly against me To crush my youths. The LORD* has trodden the wine press, Which *is* the virgin daughter of Judah.	LORD* *(2x)*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. removed ← *raised*, but also *carried away*. within my confines ← *in my midst*. Which *is*: לְ acting as a relative; compare 1 Chr 5:26.

Lam 1:16	עַל־אֵלֶּה	אֲנִי בוֹכִיָּה עֵינִי	עֵינִי יֹרְדָה מַיִם כִּי־רָחַק מִמֶּנִּי מְנַחֵם מֵשִׁיב נַפְשִׁי הָיוּ בָנַי שׁוֹמֵמִים כִּי גָבַר אוֹיֵב: ס	Over these *things* I weep. My eye, my eye is running *with* water, For the comforter is far from me, *Who* would refresh my being. My sons have become devastated, For the enemy has prevailed.	running ← *descending*. being ← *soul*.
Lam 1:17	פָּרְשָׂה צִיּוֹן בְּיָדֶיהָ אֵין מְנַחֵם לָהּ צִוָּה יְהוָה לְיַעֲקֹב סְבִיבָיו צָרָיו הָיְתָה יְרוּשָׁלַם לְנִדָּה בֵּינֵיהֶם: ס		Zion has spread out her hands; She *has* no comforter. The LORD has commanded concerning Jacob, "Let his adversaries *be* round about him", And Jerusalem has become an unclean *woman* among them.	her hands ← *in / with her hands*. unclean *woman*: unlike Lam 1:8, the *dagesh forte* is present, which necessitates the sense of *uncleanness*.
Lam 1:18	צַדִּיק הוּא יְהוָה כִּי פִיהוּ מָרִיתִי שִׁמְעוּ־נָא כָל־*עמים **הַעַמִּים וּרְאוּ מַכְאֹבִי בְּתוּלֹתַי וּבַחוּרַי הָלְכוּ בַשֶּׁבִי: ס		The LORD *is* righteous, For I have rebelled against his word. Hear now, all *you* nations, And look at my grief – My virgins and my young men have gone into captivity.	*you* nations: the *qeré* adds the definite article, which acts as a vocative. word ← *mouth*.
Lam 1:19	קָרָאתִי לַמְאַהֲבַי הֵמָּה רִמּוּנִי כֹּהֲנַי וּזְקֵנַי בָּעִיר גָּוָעוּ כִּי־בִקְשׁוּ אֹכֶל לָמוֹ וְיָשִׁיבוּ אֶת־נַפְשָׁם: ס		I called on my lovers, *But* they have been treacherous to me. My priests and my elders in the city expired When they sought food for themselves To revive themselves.	revive themselves ← *restore their soul*.
Lam 1:20	רְאֵה יְהוָה כִּי־צַר־לִי מֵעַי חֳמַרְמָרוּ נֶהְפַּךְ לִבִּי בְּקִרְבִּי כִּי מָרוֹ מָרִיתִי מִחוּץ שִׁכְּלָה־חֶרֶב בַּבַּיִת כַּמָּוֶת: ס		O LORD, see how I am in straits. My innards are turbulent; My heart is overturned inside me, For I have rebelled badly. Outside the sword has bereaved *me*; Inside *it is* deathly.	rebelled badly: infinitive absolute.

Lam 1:21	שָׁמְעוּ כִּי נֶאֱנָחָה אָנִי אֵין מְנַחֵם לִי כָּל־אֹיְבַי שָׁמְעוּ רָעָתִי שָׂשׂוּ כִּי אַתָּה עָשִׂיתָ הֵבֵאתָ יוֹם־קָרָאתָ וְיִהְיוּ כָמוֹנִי: ס	They have heard that I am sighing – *That* I *have* no comforter. All my enemies have heard of my misfortune; They rejoice because you have done *this*, *But* you will bring about the day *which* you have proclaimed, And they will become like me.	
Lam 1:22	תָּבֹא כָל־רָעָתָם לְפָנֶיךָ וְעוֹלֵל לָמוֹ כַּאֲשֶׁר עוֹלַלְתָּ לִי עַל כָּל־פְּשָׁעָי כִּי־רַבּוֹת אַנְחֹתַי וְלִבִּי דַוֶּי: פ	Let all their wickedness come before you, And treat them severely as you have treated me severely For all my transgressions. For my sighs *are* many, And my heart *is* ailing.	
Lam 2:1	אֵיכָהּ יָעִיב בְּאַפּוֹ | אֲדֹנָי אֶת־בַּת־צִיּוֹן הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ תִּפְאֶרֶת יִשְׂרָאֵל וְלֹא־זָכַר הֲדֹם־רַגְלָיו בְּיוֹם אַפּוֹ: ס	How the LORD* has covered the daughter of Zion in darkness in his anger. He has cast the splendour of Israel *Down* from heaven *to* the earth. And he did not remember his footstool On the day of his anger.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Lam 2:2	בִּלַּע אֲדֹנָי *לֹא **וְלֹא חָמַל אֶת כָּל־נְאוֹת יַעֲקֹב הָרַס בְּעֶבְרָתוֹ מִבְצְרֵי בַת־יְהוּדָה הִגִּיעַ לָאָרֶץ חִלֵּל מַמְלָכָה וְשָׂרֶיהָ: ס	The LORD* has swallowed up all the settlements of Jacob {K: *And*} [Q: And] has not had compassion. In his ire he has demolished the fortifications of the daughter of Judah. He has cast *them* to the ground; He has profaned the kingdom and its princes.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.

Lam 2:3	גָּדַע בָּחֳרִי אַף כֹּל קֶרֶן יִשְׂרָאֵל הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לֶהָבָה אָכְלָה סָבִיב: ס	In *his* furious anger He has cut every horn of Israel off; He has drawn his right *hand* back from the presence of the enemy, And he has burned in Jacob as if *with* blazing fire, *Which* has consumed *the land all* around.	Jacob: see Gen 32:28. as if *with* blazing fire ← *as fire of a blaze*.
Lam 2:4	דָּרַךְ קַשְׁתּוֹ כְּאוֹיֵב נִצָּב יְמִינוֹ כְּצָר וַיַּהַרֹג כֹּל מַחֲמַדֵּי־עָיִן בְּאֹהֶל בַּת־צִיּוֹן שָׁפַךְ כָּאֵשׁ חֲמָתוֹ: ס	He drew his bow like an enemy; His right *hand* stood like an adversary, And he killed all *who were* pleasing to the eye In the tent of the daughter of Zion. He poured out his fury like fire.	
Lam 2:5	הָיָה אֲדֹנָי ׀ כְּאוֹיֵב בִּלַּע יִשְׂרָאֵל בִּלַּע כָּל־אַרְמְנוֹתֶיהָ שִׁחֵת מִבְצָרָיו וַיֶּרֶב בְּבַת־יְהוּדָה תַּאֲנִיָּה וַאֲנִיָּה: ס	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.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Lam 2:6	וַיַּחְמֹס כַּגַּן שֻׂכּוֹ שִׁחֵת מוֹעֲדוֹ שִׁכַּח יְהוָה ׀ בְּצִיּוֹן מוֹעֵד וְשַׁבָּת וַיִּנְאַץ בְּזַעַם־אַפּוֹ מֶלֶךְ וְכֹהֵן: ס	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.	booth: or *tabernacle*; a similar word in Lev 23:34, but not necessarily cognate. his angry indignation ← *the indignation of his anger*, a Hebraic genitive.

Lam 2:7	זָנַח אֲדֹנָי ׀ מִזְבְּחוֹ נִאֵר מִקְדָּשׁוֹ הִסְגִּיר בְּיַד־אוֹיֵב חוֹמֹת אַרְמְנוֹתֶיהָ קוֹל נָתְנוּ בְּבֵית־יְהוָה כְּיוֹם מוֹעֵד: ס	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 *on* a day of the assembly.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Lam 2:8	חָשַׁב יְהוָה ׀ לְהַשְׁחִית חוֹמַת בַּת־צִיּוֹן נָטָה קָו לֹא־הֵשִׁיב יָדוֹ מִבַּלֵּעַ וַיַּאֲבֶל־חֵל וְחוֹמָה יַחְדָּו אֻמְלָלוּ: ס	The LORD decided 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 *it up*, And he has brought mourning on fortification and wall – They languish together.	decided ← *thought*.
Lam 2:9	טָבְעוּ בָאָרֶץ שְׁעָרֶיהָ אִבַּד וְשִׁבַּר בְּרִיחֶיהָ מַלְכָּהּ וְשָׂרֶיהָ בַגּוֹיִם אֵין תּוֹרָה גַּם־נְבִיאֶיהָ לֹא־מָצְאוּ חָזוֹן מֵיְהוָה: ס	Her gates have sunk into the ground; He has wrecked and shattered her bolts. Her king and her princes *are* among the Gentiles. *There is* no *book of* the law; Her prophets do not find *any* vision from the LORD either.	
Lam 2:10	יֵשְׁבוּ לָאָרֶץ יִדְּמוּ זִקְנֵי בַת־צִיּוֹן הֶעֱלוּ עָפָר עַל־רֹאשָׁם חָגְרוּ שַׂקִּים הוֹרִידוּ לָאָרֶץ רֹאשָׁן בְּתוּלֹת יְרוּשָׁלִָם: ס	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.	put ← *raised*. heads *(2x)* ← *head*.

Lam 2:11	כָּלּוּ בַדְּמָעוֹת עֵינַי חָמַרְמְרוּ מֵעַי נִשְׁפַּךְ לָאָרֶץ כְּבֵדִי עַל־שֶׁבֶר בַּת־עַמִּי בֵּעָטֵף עוֹלֵל וְיוֹנֵק בִּרְחֹבוֹת קִרְיָה: ס	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.	
Lam 2:12	לְאִמֹּתָם יֹאמְרוּ אַיֵּה דָגָן וְיַיִן בְּהִתְעַטְּפָם כֶּחָלָל בִּרְחֹבוֹת עִיר בְּהִשְׁתַּפֵּךְ נַפְשָׁם אֶל־חֵיק אִמֹּתָם: ס	To their mothers they say, “Where *is* 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.	life ← *soul*.
Lam 2:13	מָה־אָעִידֵךְ מָה אֲדַמֶּה־לָּךְ הַבַּת יְרוּשָׁלִַם מָה אַשְׁוֶה־לָּךְ וַאֲנַחֲמֵךְ בְּתוּלַת בַּת־צִיּוֹן כִּי־גָדוֹל כַּיָּם שִׁבְרֵךְ מִי יִרְפָּא־לָךְ: ס	What *can* I testify to you? To what *can* I liken you, O daughter of Jerusalem? To what *can* I compare you, So as to comfort you, O virgin daughter of Zion? For your devastation *is as* great as the sea. Who *can* heal you?	To what *can* I liken you ... To what *can* I compare you ← *What (can) I liken to you ... What (can) I compare to you*.
Lam 2:14	נְבִיאַיִךְ חָזוּ לָךְ שָׁוְא וְתָפֶל וְלֹא־גָלוּ עַל־עֲוֹנֵךְ לְהָשִׁיב *שביתך שְׁבוּתֵךְ וַיֶּחֱזוּ לָךְ** מַשְׂאוֹת שָׁוְא וּמַדּוּחִים: ס	Your prophets had visions for you *Which were* false and deluded, And they did not reveal your iniquity, Which would have restored *you from* your captivity, But they have had visions for you Of false prophecies and seductions.	restored ... your captivity: the *ketiv* / *qeré* issue is as in Jer 29:14.

Lam 2:15	סָּפְקוּ עָלַיִךְ כַּפַּיִם כָּל־עֹבְרֵי דָּרֶךְ שָׁרְקוּ וַיָּנִעוּ רֹאשָׁם עַל־בַּת יְרוּשָׁלִַם הֲזֹאת הָעִיר שֶׁיֹּאמְרוּ כְּלִילַת יֹפִי מָשׂוֹשׂ לְכָל־הָאָרֶץ: ס	All *who* pass *by* the way Clap *their* hands at you. They whistle and shake their head At the daughter of Jerusalem, *And say*, “Is this the city *of* which they say, ‘*It is* the perfection of beauty – The joy of all the earth’?”	
Lam 2:16	פָּצוּ עָלַיִךְ פִּיהֶם כָּל־אֹיְבַיִךְ שָׁרְקוּ וַיַּחֲרְקוּ־שֵׁן אָמְרוּ בִּלַּעְנוּ אַךְ זֶה הַיּוֹם שֶׁקִּוִּינֶהוּ מָצָאנוּ רָאִינוּ: ס	All your enemies gape at you; They whistle and gnash *their* teeth. They say, “We have swallowed *her* up. Indeed *this is* the *very* day which we have hoped for. We have arrived at *it*; we have seen *it*.”	*their* teeth ← *the tooth*.
Lam 2:17	עָשָׂה יְהוָה אֲשֶׁר זָמַם בִּצַּע אִמְרָתוֹ אֲשֶׁר צִוָּה מִימֵי־קֶדֶם הָרַס וְלֹא חָמָל וַיְשַׂמֵּח עָלַיִךְ אוֹיֵב הֵרִים קֶרֶן צָרָיִךְ: ס	The LORD has done what he devised; He has carried out his word Which he appointed in days of old. He has demolished And did not show pity. And he has given the enemy reason to rejoice over you; He has raised the horn of your adversaries.	in days of old ← *since days of old*.
Lam 2:18	צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ: ס	Their heart cried out to the LORD*. *O* wall of the daughter of Zion, Let tears run down like a torrent day and night, Do not give yourself respite; Do not let the pupil of your eye rest.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. Let tears run down ← *Bring [imperative] a tear down*. Collective usage.

Lam 2:19	קוּמִי	רֹנִּי *בליל בַּלַּיְלָה לְרֹאשׁ** אַשְׁמֻרוֹת שִׁפְכִי כַמַּיִם לִבֵּךְ נֹכַח פְּנֵי אֲדֹנָי שְׂאִי אֵלָיו כַּפַּיִךְ עַל־נֶפֶשׁ עוֹלָלַיִךְ הָעֲטוּפִים בְּרָעָב בְּרֹאשׁ כָּל־חוּצוֹת: ס	Arise, shout out in the night at the start of the watches, Pour out your heart like water in the presence of the LORD*; Lift up your hands to him for the life of your small children Who *are* fainting with hunger At the head of all the streets.	in the night: the *ketiv* and *qeré* are similar words with the same meaning. LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. life ← *soul*.
Lam 2:20	רְאֵה יְהוָה וְהַבִּיטָה לְמִי עוֹלַלְתָּ כֹּה אִם־תֹּאכַלְנָה נָשִׁים פִּרְיָם עֹלְלֵי טִפֻּחִים אִם־יֵהָרֵג בְּמִקְדַּשׁ אֲדֹנָי כֹּהֵן וְנָבִיא: ס	Look, O LORD, and see to whom you have done this. Will women eat their *own* fruit – Infants *who are* nursed? Will priest and prophet be killed In the sanctuary of the LORD*?	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. this ← *thus*. nursed: AV differs *(of a span long)*.
Lam 2:21	שָׁכְבוּ לָאָרֶץ חוּצוֹת נַעַר וְזָקֵן בְּתוּלֹתַי וּבַחוּרַי נָפְלוּ בֶחָרֶב הָרַגְתָּ בְּיוֹם אַפֶּךָ טָבַחְתָּ לֹא חָמָלְתָּ: ס	The youth and the old *man* lie on the ground *on* the streets. My virgins and my young men have fallen by the sword. You have killed *them* on the day of your anger; You have slaughtered *them* *And* not shown pity.	
Lam 2:22	תִּקְרָאְ כְיוֹם מוֹעֵד מְגוּרַי מִסָּבִיב וְלֹא הָיָה בְּיוֹם אַף־יְהוָה פָּלִיט וְשָׂרִיד אֲשֶׁר־טִפַּחְתִּי וְרִבִּיתִי אֹיְבִי כִלָּם: פ	You have publicized my fears round about, As on the day of an assembly. But on the day of the LORD's anger There was no-one who had escaped or survived. *Those* whom I nursed and brought up, My enemy has finished off.	

Lam 3:1	אֲנִי הַגֶּבֶר רָאָה עֳנִי בְּשֵׁבֶט עֶבְרָתוֹ׃	I *am* the man *who* has seen affliction By the rod of his wrath.	
Lam 3:2	אוֹתִי נָהַג וַיֹּלַךְ חֹשֶׁךְ וְלֹא־אוֹר׃	He has driven me and removed *me* *Into* darkness, and not light.	
Lam 3:3	אַךְ בִּי יָשֻׁב יַהֲפֹךְ יָדוֹ כָּל־הַיּוֹם׃ ס	Surely he has turned against me; His hand is adverse *to me* all day *long*.	adverse: rather than *averse*, to bring out the active opposition.
Lam 3:4	בִּלָּה בְשָׂרִי וְעוֹרִי שִׁבַּר עַצְמוֹתָי׃	He has caused my flesh and my skin to waste away; He has shattered my bones.	
Lam 3:5	בָּנָה עָלַי וַיַּקַּף רֹאשׁ וּתְלָאָה׃	He has built *the case* against me And surrounded *me with* noxiousness and weariness.	
Lam 3:6	בְּמַחֲשַׁכִּים הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם׃ ס	He has made me sit in darkness, Like the age-abidingly dead.	
Lam 3:7	גָּדַר בַּעֲדִי וְלֹא אֵצֵא הִכְבִּיד נְחָשְׁתִּי׃	He has fenced me in And I *can*not go out. He has made my fetter heavy.	fenced me in ← *fenced around me*.
Lam 3:8	גַּם כִּי אֶזְעַק וַאֲשַׁוֵּעַ שָׂתַם תְּפִלָּתִי׃	Although I cry out and shout, He shuts out my prayer.	
Lam 3:9	גָּדַר דְּרָכַי בְּגָזִית נְתִיבֹתַי עִוָּה׃ ס	He has blocked my ways with hewn stones; He has overturned my paths.	blocked ← *fenced*. overturned ← *twisted, made crooked*. Compare Ps 146:9.
Lam 3:10	דֹּב אֹרֵב הוּא לִי *אריה אֲרִי בְּמִסְתָּרִים׃**	He *is* a bear in ambush to me – A lion in a covert place.	lion: the *ketiv* and *qeré* are similar words with the same meaning.
Lam 3:11	דְּרָכַי סוֹרֵר וַיְפַשְּׁחֵנִי שָׂמַנִי שֹׁמֵם׃	He has deflected *me from* my ways And torn me to pieces; He has made me desolate.	

Lam 3:12	דָּרַךְ קַשְׁתּוֹ וַיַּצִּיבֵנִי כַּמַּטָּרָא לַחֵץ: ס	He has drawn his bow And set me as a target for the arrow.	
Lam 3:13	הֵבִיא בְכִלְיוֹתָי בְּנֵי אַשְׁפָּתוֹ:	He has shot the contents of his quiver into my kidneys.	shot ← *brought*. contents ← *sons*.
Lam 3:14	הָיֵיתִי שְׂחֹק לְכָל־עַמִּי נְגִינָתָם כָּל־הַיּוֹם:	I have become a laughing stock to all my people, *In* their song all day *long*.	
Lam 3:15	הִשְׂבִּיעַנִי בַמְּרוֹרִים הִרְוַנִי לַעֲנָה: ס	He has filled me with bitter herbs; He has given me wormwood to drink.	filled ← *satiated*.
Lam 3:16	וַיַּגְרֵס בֶּחָצָץ שִׁנָּי הִכְפִּישַׁנִי בָּאֵפֶר:	And he has crushed my teeth with gravel; He has covered me with ash.	
Lam 3:17	וַתִּזְנַח מִשָּׁלוֹם נַפְשִׁי נָשִׁיתִי טוֹבָה:	And you have been averse to my well- being; I have forgotten *what* goodness *is*.	my well-being ← *the peace of my soul*.
Lam 3:18	וָאֹמַר אָבַד נִצְחִי וְתוֹחַלְתִּי מֵיְהוָה: ס	And I said, "My endurance and my hope in the LORD Have faded away."	in the LORD ... Have faded away ← *Are lost from the LORD*.
Lam 3:19	זְכָר־עָנְיִי וּמְרוּדִי לַעֲנָה וְרֹאשׁ:	Remember my affliction and wandering, The wormwood and the venom.	
Lam 3:20	זָכוֹר תִּזְכּוֹר *ותשיח וְתָשׁוֹחַ עָלַי נַפְשִׁי:**	*Oh* do remember, And may {P: your soul} [M: my soul] sink down onto me.	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= נַפְשֵׁךְ. AV differs. sink down: the *ketiv* and *qeré* are similar words with the same meaning. [CB] interprets as *mourn for*. *Oh* do remember: infinitive absolute. AV differs in various ways.

Lam 3:21	זֹ֣את אָשִׁ֣יב אֶל־לִבִּ֔י עַל־כֵּ֖ן אוֹחִ֑יל ס	I will lay this to heart; This *is* why I will be in expectation:	to heart ← *to my heart*.
Lam 3:22	חַסְדֵ֤י יְהוָה֙ כִּ֣י לֹא־תָ֔מְנוּ כִּ֥י לֹא־כָ֖לּוּ רַחֲמָֽיו׃	The LORD's kind deeds *are such* That we are not finished – That his mercies have not come to an end.	
Lam 3:23	חֲדָשִׁ֥ים לַבְּקָרִ֖ים רַבָּ֥ה אֱמוּנָתֶֽךָ׃	The mornings *bring these* anew; Great *is* your faithfulness.	
Lam 3:24	חֶלְקִ֤י יְהוָה֙ אָמְרָ֣ה נַפְשִׁ֔י עַל־כֵּ֖ן אוֹחִ֥יל לֽוֹ׃ ס	"My portion *is* the LORD," My inner being has said, "Which *is* why I will await him."	inner being ← *soul*.
Lam 3:25	טֹ֤וב יְהוָה֙ לְקֹוֵ֔הוּ לְנֶ֖פֶשׁ תִּדְרְשֶֽׁנּוּ׃	The LORD *is* good to those who put *their* hope in him – To the person who seeks him.	person ← *soul*.
Lam 3:26	טֹ֥וב וְיָחִ֖יל וְדוּמָ֑ם לִתְשׁוּעַ֖ת יְהוָֽה׃	*It is* good to be in expectation and quiet for the LORD's salvation.	
Lam 3:27	טֹ֥וב לַגֶּ֖בֶר כִּֽי־יִשָּׂ֣א עֹ֑ל בִּנְעוּרָֽיו׃ ס	*It is* good for a man *That he bears his* yoke in his youth.	
Lam 3:28	יֵשֵׁ֤ב בָּדָד֙ וְיִדֹּ֔ם כִּ֥י נָטַ֖ל עָלָֽיו׃	He sits alone and is silent, For he laid *it* on him.	
Lam 3:29	יִתֵּ֤ן בֶּעָפָר֙ פִּ֔יהוּ אוּלַ֖י יֵ֣שׁ תִּקְוָֽה׃	He puts his mouth in the dust *And says,* "Perhaps there is hope."	
Lam 3:30	יִתֵּ֤ן לְמַכֵּ֙הוּ֙ לֶ֔חִי יִשְׂבַּ֖ע בְּחֶרְפָּ֑ה ס	He gives his cheek to him who strikes him; He is steeped in reproach.	
Lam 3:31	כִּ֥י לֹא יִזְנַ֖ח לְעוֹלָ֥ם אֲדֹנָֽי׃	For the LORD* will not repudiate *us* age-abidingly.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.

Lam 3:32	כִּי אִם־הוֹגָ֔ה וְרִחַ֖ם כְּרֹ֣ב חסדו **חַסְדָּֽיו׃*	Although he causes grief, Yet he shows mercy According to the abundance of his {K: kindness} [Q: kind deeds].	
Lam 3:33	כִּ֣י לֹ֤א עִנָּה֙ מִלִּבּ֔וֹ וַיַּגֶּ֖ה בְּנֵי־אִ֥ישׁ׃ ס	For he does not afflict wholeheartedly Nor *so* grieve the sons of men.	wholeheartedly ← *from his heart*.
Lam 3:34	לְדַכֵּ֞א תַּ֤חַת רַגְלָיו֙ כֹּ֣ל אֲסִירֵ֔י אָֽרֶץ׃	Neither on crushing all the prisoners of the earth under one's feet,	Neither: the negation comes from Lam 3:36.
Lam 3:35	לְהַטּ֥וֹת מִשְׁפַּט־גֶּ֖בֶר נֶ֣גֶד פְּנֵ֥י עֶלְיֽוֹן׃	*Nor* on perverting *the course of* justice of a man Against the intention of the MOST HIGH,	intention ← *face*.
Lam 3:36	לְעַוֵּ֥ת אָדָ֖ם בְּרִיבֹ֑ו אֲדֹנָ֖י לֹ֥א רָאָֽה׃ ס	*Nor* on doing violence to a man's contention Does the LORD* look *favourably*.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. doing violence to a man's contention ← *perverting a man in his contention*.
Lam 3:37	מִ֣י זֶ֔ה אָמַ֖ר וַתְּהִ֑י אֲדֹנָ֖י לֹ֥א צִוָּֽה׃	Who *is* it who spoke, and it came to pass, *If* the LORD* did not command it?	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Lam 3:38	מִפִּ֣י עֶלְיוֹן֮ לֹ֣א תֵצֵ֣א הָרָעֹ֣ות וְהַטֹּֽוב׃	Do not bad *things* and good Issue from the mouth of the MOST HIGH?	
Lam 3:39	מַה־יִּתְאֹונֵ֥ן אָדָ֖ם חָ֑י גֶּ֖בֶר עַל־*חטאו **חַטָּאָֽיו׃ ס	How a man *who is* alive complains! – A man confronted by his {K: sin} [Q: sins].	confronted by ← *at / against*.
Lam 3:40	נַחְפְּשָׂ֥ה דְרָכֵ֖ינוּ וְנַחְקֹ֑רָה וְנָשׁ֖וּבָה עַד־יְהוָֽה׃	Let us search our ways and investigate And return to the LORD.	
Lam 3:41	נִשָּׂ֤א לְבָבֵ֙נוּ֙ אֶל־כַּפָּ֔יִם אֶל־אֵ֖ל בַּשָּׁמָֽיִם׃	Let us lift up our hearts on *our* hands To GOD in the heavens.	hearts ← *heart*.

Lam 3:42	נַ֚חְנוּ פָּשַׁ֣עְנוּ וּמָרִ֔ינוּ אַתָּ֖ה לֹ֣א סָלָֽחְתָּ׃ ס	We have transgressed and rebelled, *And* you have not forgiven us.	
Lam 3:43	סַכֹּ֤תָה בָאַף֙ וַתִּרְדְּפֵ֔נוּ הָרַ֥גְתָּ לֹ֖א חָמָֽלְתָּ׃	You have covered *us* with anger and pursued us; You have killed *us and* not shown pity.	covered *us*: [AnLx] has *covered yourself*.
Lam 3:44	סַכּוֹתָ֥ה בֶֽעָנָ֖ן לָּ֑ךְ מֵעֲבֹ֖ור תְּפִלָּֽה׃	You have covered yourself with a cloud, So that a prayer *can*not pass through.	
Lam 3:45	סְחִ֤י וּמָאוֹס֙ תְּשִׂימֵ֔נוּ בְּקֶ֖רֶב הָעַמִּֽים׃ ס	You have made us an offscouring And a reject in the company 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. company ← *midst*.
Lam 3:46	פָּצ֥וּ עָלֵ֛ינוּ פִּיהֶ֖ם כָּל־אֹיְבֵֽינוּ׃	All our enemies gape at us.	
Lam 3:47	פַּ֚חַד וָפַ֣חַת הָיָ֔ה לָ֑נוּ הַשֵּׁ֖את וְהַשָּֽׁבֶר׃	Fear and ruin are our *lot* *With* desolation and devastation.	
Lam 3:48	פַּלְגֵי־מַ֙יִם֙ תֵּרַ֣ד עֵינִ֔י עַל־שֶׁ֥בֶר בַּת־עַמִּֽי׃ ס	Streams of water run down my eye At the devastation of the daughter of my people.	Streams of water run down my eye ← *My eye runs down (as) streams of water*.
Lam 3:49	עֵינִ֥י נִגְּרָ֖ה וְלֹ֣א תִדְמֶ֑ה מֵאֵ֖ין הֲפֻגֹֽות׃	My eye is flowing and will not become quiet, With no respite,	
Lam 3:50	עַד־יַשְׁקִ֥יף וְיִרְאֶ֖ה יְהוָ֑ה מִשָּׁמָֽיִם׃	Until the LORD peers down And looks from heaven.	
Lam 3:51	עֵינִ֥י עוֹלְלָ֖ה לְנַפְשִׁ֑י מִכֹּ֖ל בְּנ֥וֹת עִירִֽי׃ ס	My eye is wearing on my spiritual condition Because of all the daughters of the city.	spiritual condition ← *soul*.
Lam 3:52	צ֤וֹד צָדֻונִי֙ כַּצִּפֹּ֔ור אֹיְבַ֖י חִנָּֽם׃	My enemies have relentlessly hunted me, Gratuitously, like a bird.	relentlessly hunted: infinitive absolute.

Lam 3:53	צָמְתוּ בַבּוֹר חַיָּי וַיַּדּוּ־אֶבֶן בִּי:	They have knocked my life down into the pit, And they have thrown stones at me.	stones ← *stone*. Collective usage.
Lam 3:54	צָפוּ־מַיִם עַל־רֹאשִׁי אָמַרְתִּי נִגְזָרְתִּי: ס	Waters overwhelmed *me* above my head. I said, "I have been cut off."	
Lam 3:55	קָרָאתִי שִׁמְךָ יְהוָה מִבּוֹר תַּחְתִּיּוֹת:	I called *on* your name, O LORD, From the lowest pit.	
Lam 3:56	קוֹלִי שָׁמָעְתָּ אַל־תַּעְלֵם אָזְנְךָ לְרַוְחָתִי לְשַׁוְעָתִי:	You have heard my voice. Do not turn a deaf ear to relieving me at my cry.	turn a deaf ear ← *hide your ear*. relieving me ← *my relief*.
Lam 3:57	קָרַבְתָּ בְּיוֹם אֶקְרָאֶךָּ אָמַרְתָּ אַל־תִּירָא: ס	You drew near on the day *When* I called *on* you, And you said, "Do not fear."	
Lam 3:58	רַבְתָּ אֲדֹנָי רִיבֵי נַפְשִׁי גָּאַלְתָּ חַיָּי:	You, O LORD*, have defended the indictments against my person, You have redeemed my life.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. against my person ← *of my soul*, an objective genitive.
Lam 3:59	רָאִיתָה יְהוָה עַוָּתָתִי שָׁפְטָה 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	רָאִיתָה כָּל־נִקְמָתָם כָּל־מַחְשְׁבֹתָם לִי: ס	You have seen all their vengeance – All their thoughts concerning me.	
Lam 3:61	שָׁמַעְתָּ חֶרְפָּתָם יְהוָה כָּל־מַחְשְׁבֹתָם עָלָי:	You have heard their reproach, O LORD – all their thoughts against me.	their reproach: a subjective genitive (they reproach).
Lam 3:62	שִׂפְתֵי קָמַי וְהֶגְיוֹנָם 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 מַנְגִּינָתָם: 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 גְּמוּל יְהוָה כְּמַעֲשֵׂה 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 מְגִנַּת־לֵב תַּאֲלָתְךָ לָהֶם:	Give them a veiled heart – Your curse on them.	Give: future / imperfective for imperative. See Deut 2:28.
Lam 3:66	תִּרְדֹּף בְּאַף וְתַשְׁמִידֵם מִתַּחַת שְׁמֵי 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 יִשְׁנֵא הַכֶּתֶם הַטָּוב תִּשְׁתַּפַּכְנָה אַבְנֵי־קֹדֶשׁ בְּרֹאשׁ כָּל־חוּצוֹת: ס	How gold has become dull, *And* the good fine gold has changed! The holy gemstones are poured out At the head of all the streets.	has changed: in an Aramaic form.
Lam 4:2	בְּנֵי צִיּוֹן הַיְקָרִים הַמְסֻלָּאִים בַּפָּז אֵיכָה נֶחְשְׁבוּ לְנִבְלֵי־חֶרֶשׂ מַעֲשֵׂה יְדֵי יוֹצֵר: ס	*As for* the precious sons of Zion, Who *were* weighed against fine gold, How they are considered as earthen jars – The work of the hands of the potter!	
Lam 4:3	גַּם־*תנין **תַּנִּים חָלְצוּ שַׁד הֵינִיקוּ גּוּרֵיהֶן בַּת־עַמִּי לְאַכְזָר *כי ענים **כַּיְעֵנִים* 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 *ketiv* has an Aramaic plural. Like the ostriches *(qeré)* ... For *they are* distressed *(ketiv)*: the difference is just a space. The *qeré* does not use the usual word for *ostriches*, and perhaps יָעֵן is a lexical invention specifically for ך

Lam 4:4	דָּבַק לְשׁוֹן יוֹנֵק אֶל־חִכּוֹ בַּצָּמָא עוֹלָלִים שָׁאֲלוּ לֶחֶם פֹּרֵשׂ אֵין לָהֶם: ס	The baby's tongue cleaves to the roof of his mouth with thirst. Children ask for bread, *But there is* no-one to break *any* for them.	ו this verse, but we accept it. We translate the *ketiv* from עָנִים; for this verb in a finite form, see Isa 25:5. baby's ← *suckling's*. to break ← *breaking*.
Lam 4:5	הָאֹכְלִים לְמַעֲדַנִּים נָשַׁמּוּ בַּחוּצוֹת הָאֱמֻנִים עֲלֵי תוֹלָע חִבְּקוּ אַשְׁפַּתּוֹת: ס	Those who *used to* eat delicacies Have become desolate in the streets. Those brought up in scarlet Embrace the rubbish dumps.	
Lam 4:6	וַיִּגְדַּל עֲוֹן בַּת־עַמִּי מֵחַטַּאת סְדֹם הַהֲפוּכָה כְּמוֹ־רָגַע וְלֹא־חָלוּ בָהּ יָדַיִם: ס	And *the punishment for* the iniquity of the daughter of my people Is greater than *the punishment for* the sin of Sodom, Which *was* overthrown in a moment, And no hands in it endured.	in it endured: AV differs *(stayed on her)*.
Lam 4:7	זַכּוּ נְזִירֶיהָ מִשֶּׁלֶג צַחוּ מֵחָלָב אָדְמוּ עֶצֶם מִפְּנִינִים סַפִּיר גִּזְרָתָם: ס	Her Nazarites were purer than snow, They were brighter than milk, They were redder *in* body than red corals; Their features *were as of* a sapphire.	features ← *facet*.
Lam 4:8	חָשַׁךְ מִשְּׁחוֹר תָּאֳרָם לֹא נִכְּרוּ בַּחוּצוֹת צָפַד עוֹרָם עַל־עַצְמָם יָבֵשׁ הָיָה כָּעֵץ: ס	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.	

Lam 4:9	טוֹבִים הָיוּ חַלְלֵי־חֶרֶב מֵחַלְלֵי רָעָב שֶׁיֵּהֵם יָזוֹבוּ מְדֻקָּרִים מִתְּנוּבַת שָׂדָי: ס	Those *who fell* by the sword were better *off* Than those *who* died of hunger, For they bled *to death when* pierced, *Rather* than *dying for lack of the* produce of the field.	bled ← *flowed*.
Lam 4:10	יְדֵי נָשִׁים רַחֲמָנִיּוֹת בִּשְּׁלוּ יַלְדֵיהֶן הָיוּ לְבָרוֹתָ לָמוֹ בְּשֶׁבֶר בַּת־עַמִּי: ס	The hands of compassionate women Have cooked their *own* children. They were food to them In the devastation of the daughter of my people.	food ← *for eating* ← *to eat*.
Lam 4:11	כִּלָּה יְהוָה אֶת־חֲמָתוֹ שָׁפַךְ חֲרוֹן אַפּוֹ וַיַּצֶּת־אֵשׁ בְּצִיּוֹן וַתֹּאכַל יְסוֹדֹתֶיהָ: ס	The LORD has discharged his wrath; He has poured out his furious anger, And he has kindled a fire in Zion, And it has consumed its foundations.	his furious anger ← *the fury of his anger*. See Lam 1:12.
Lam 4:12	לֹא הֶאֱמִינוּ מַלְכֵי־אֶרֶץ וכל **כֹּל יֹשְׁבֵי תֵבֵל* כִּי יָבֹא צַר וְאוֹיֵב בְּשַׁעֲרֵי יְרוּשָׁלִָם: ס	The kings of the earth {K: And} [Q: *And*] all the inhabitants of the world Did not believe that an adversary and an enemy Would enter the gates of Jerusalem.	
Lam 4:13	מֵחַטֹּאת נְבִיאֶיהָ עֲוֹנוֹת כֹּהֲנֶיהָ הַשֹּׁפְכִים בְּקִרְבָּהּ דַּם צַדִּיקִים: ס	Because of the sins of her prophets, *And* the iniquities of her priests Who shed the blood of the righteous In her precincts,	precincts ← *midst*.
Lam 4:14	נָעוּ עִוְרִים בַּחוּצוֹת נְגֹאֲלוּ בַדָּם בְּלֹא יוּכְלוּ יִגְּעוּ בִלְבֻשֵׁיהֶם: ס	They stagger along in blindness in the streets; They are stained with blood. In their powerlessness They strike their clothes.	blindness ← *blind*. AV differs in the concluding clause *(so that men could not touch their garments)*.

Lam 4:15	סוּרוּ טָמֵא קָרְאוּ לָמוֹ סוּרוּ סוּרוּ אַל־תִּגָּעוּ כִּי נָצוּ גַם־נָעוּ אָמְרוּ בַגּוֹיִם לֹא יוֹסִיפוּ לָגוּר: ס	"Go away, *you* unclean *person*", 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 *there* any more.	Go away ... unclean: plural ... singular.
Lam 4:16	פְּנֵי יְהוָה חִלְּקָם לֹא יוֹסִיף לְהַבִּיטָם פְּנֵי כֹהֲנִים לֹא נָשָׂאוּ *זקנים וּזְקֵנִים לֹא חָנָּנוּ: ס**	The presence of the LORD has divided them; He no longer watches over them. They did not show the priests respect, {K: *Nor*} [Q: Nor] did they show the elders compassion."	presence ← *face*. show ... respect ← *raise the face*.
Lam 4:17	*עוֹדֵינָה **עוּדֵינוּ תִּכְלֶינָה עֵינֵינוּ אֶל־עֶזְרָתֵנוּ הָבֶל בְּצִפִּיָּתֵנוּ צָפִינוּ אֶל־גּוֹי לֹא יוֹשִׁעַ: ס	Our eyes still fail us At the worthlessness of the help we *had*, *When* in our expectation we awaited a people, *But they could* not save *us*.	still ... us: we take both forms as first person plural *we still*, the *ketiv* being an Aramaism. [AnLx] and [BHS] parse the *ketiv* as third person feminine plural, so agreeing with *eyes*.
Lam 4:18	צָדּוּ צְעָדֵינוּ מִלֶּכֶת בִּרְחֹבֹתֵינוּ קָרַב קִצֵּינוּ מָלְאוּ יָמֵינוּ כִּי־בָא קִצֵּינוּ: ס	They hounded *us at* our steps, So that *we could* not walk on our streets. Our end came near; Our days were fulfilled, For our end had come.	hounded ← *hunted*. So that *we could* not walk ← *From to walk*.
Lam 4:19	קַלִּים הָיוּ רֹדְפֵינוּ מִנִּשְׁרֵי שָׁמָיִם עַל־הֶהָרִים דְּלָקֻנוּ 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 אַפֵּינוּ מְשִׁיחַ יְהוָה נִלְכַּד בִּשְׁחִיתוֹתָם אֲשֶׁר אָמַרְנוּ בְצִלּוֹ נִחְיֶה בַגּוֹיִם: ס	The breath of our nostrils – The LORD's anointed – Was caught in their snares, *Of* whom we said, "We will live in his shadow among the Gentiles."	The LORD's anointed: referring to Zedekiah [CB]. snares: as מַשְׁחִית, in Jer 5:26, taking the root as שׁחת. Alternatively, from root שׁחה, *pit*.
Lam 4:21	שִׂישִׂי וְשִׂמְחִי בַּת־אֱדוֹם יושבתי **יוֹשֶׁבֶת* בְּאֶרֶץ עוּץ גַּם־עָלַיִךְ תַּעֲבָר־כּוֹס תִּשְׁכְּרִי וְתִתְעָרִי: ס	Exult and be joyful, O daughter of Edom, *You who* live in the land of Uz. The cup will pass over you too, And you will become drunk And make yourself naked.	live: the *ketiv* is an unusual variant form of the *qeré*. Exult (etc.): ironic.
Lam 4:22	תַּם־עֲוֹנֵךְ בַּת־צִיּוֹן לֹא יוֹסִיף לְהַגְלוֹתֵךְ פָּקֵד עֲוֹנֵךְ בַּת־אֱדוֹם גִּלָּה עַל־חַטֹּאתָיִךְ: פ	Your iniquity has come to *its* 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	זְכֹר יְהוָה מֶה־הָיָה לָּנוּ הביט **הַבִּיטָה וּרְאֵה* אֶת־חֶרְפָּתֵנוּ:	Remember, O LORD, What has come upon us. {K: Look} [Q: Do look] and see our reproach.	our reproach: an objective genitive (they reproach us).
Lam 5:2	נַחֲלָתֵנוּ נֶהֶפְכָה לְזָרִים בָּתֵּינוּ לְנָכְרִים:	Our inheritance has been turned over to strangers – Our houses to foreigners.	
Lam 5:3	יְתוֹמִים הָיִינוּ *אין וְאֵין אָב אִמּוֹתֵינוּ** כְּאַלְמָנוֹת:	We have become {K: orphans;} [Q: orphans,] {K: *We have* no} [Q: And *we have* no] father. Our mothers *are* like widows.	

Lam 5:4	מֵימֵינוּ בְּכֶסֶף שָׁתִינוּ עֵצֵינוּ בִּמְחִיר יָבֹאוּ׃	We have drunk our water against payment; Our wood comes at a price.	against payment ← *for money*.
Lam 5:5	עַל צַוָּארֵנוּ נִרְדָּפְנוּ יָגַעְנוּ לֹא **וְלֹא הוּנַח לָנוּ׃*	We are pursued at our necks, We are {K: weary;} [Q: weary,] {K: We} [Q: And we] are not given rest.	necks ← *neck*. Singular in Hebrew because one item per person. Compare Ezek 33:26.
Lam 5:6	מִצְרַיִם נָתַנּוּ יָד אַשּׁוּר לִשְׂבֹּעַ לָחֶם׃	We offered the hand *to* Egypt; *We gave* Assyria bread *with which* to be satiated.	offered ← *gave*. [CB] gives the sense of the verse as *we submitted* to these nations. But perhaps *we paid for help*.
Lam 5:7	אֲבֹתֵינוּ חָטְאוּ *אינם וְאֵינָם *אנחנו** וַאֲנַחְנוּ עֲוֹנֹתֵיהֶם** סָבָלְנוּ׃	Our fathers have {K: sinned;} [Q: sinned,] {K: They} [Q: And they] *are* not *here*. {K: We} [Q: And we] are suffering *for* their iniquities.	
Lam 5:8	עֲבָדִים מָשְׁלוּ בָּנוּ פֹּרֵק אֵין מִיָּדָם׃	Servants have ruled over us; No-one breaks away from their grip.	No-one breaks away: AV differs *(there is none that doth deliver)*, also possible. grip ← *hand*.
Lam 5:9	בְּנַפְשֵׁנוּ נָבִיא לַחְמֵנוּ מִפְּנֵי חֶרֶב הַמִּדְבָּר׃	We fetch our bread at *the risk of* our lives Because of the sword in the desert.	lives ← *souls*. sword in ← *sword of*.
Lam 5:10	עוֹרֵנוּ כְּתַנּוּר נִכְמָרוּ מִפְּנֵי זַלְעֲפוֹת רָעָב׃	Our skin is *as* black as an oven Because of the scorching famine.	scorching ← *violent heats of*.
Lam 5:11	נָשִׁים בְּצִיּוֹן עִנּוּ בְּתֻלֹת בְּעָרֵי יְהוּדָה׃	They raped the women in Zion *And* the virgins of the cities of Judah.	
Lam 5:12	שָׂרִים בְּיָדָם נִתְלוּ פְּנֵי זְקֵנִים לֹא נֶהְדָּרוּ׃	Princes were hanged at their behest; The standing of the elderly was not respected.	behest ← *hand*, but also *dominion* (1 Chr 18:3) and *authority / charge* (2 Sam 18:2). standing ← *face*.

Lam 5:13	בַּחוּרִים טְחֲוֹן נָשָׂאוּ וּנְעָרִים בָּעֵץ כָּשָׁלוּ׃	They took young men to do 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 *Young men have borne the mill*.
Lam 5:14	זְקֵנִים מִשַּׁעַר שָׁבָתוּ בַּחוּרִים מִנְּגִינָתָם׃	Old *men* cease to be at the gate, *And* young men playing music.	
Lam 5:15	שָׁבַת מְשׂוֹשׂ לִבֵּנוּ נֶהְפַּךְ לְאֵבֶל מְחֹלֵנוּ׃	The joy of our heart has ceased; Our dancing has turned into mourning.	
Lam 5:16	נָפְלָה עֲטֶרֶת רֹאשֵׁנוּ אֽוֹי־נָא לָנוּ כִּי חָטָאנוּ׃	The crown on our head has fallen off. Oh woe to us, For we have sinned!	crown on ← *crown of*. Wider use of the construct state.
Lam 5:17	עַל־זֶה הָיָה דָוֶה לִבֵּנוּ עַל־אֵלֶּה חָשְׁכוּ עֵינֵינוּ׃	For this *reason* our heart has become sick; On these *grounds* our eyes have become dark.	
Lam 5:18	עַל הַר־צִיּוֹן שֶׁשָּׁמֵם שׁוּעָלִים הָלְכוּ־בוֹ׃ פ	On Mount Zion, Which *is* desolate, Foxes roam.	
Lam 5:19	אַתָּה יְהוָה לְעוֹלָם תֵּשֵׁב כִּסְאֲךָ לְדֹר וָדֹר׃	You, O LORD, remain age-abidingly; Your throne *is* from generation to generation.	
Lam 5:20	לָמָּה לָנֶצַח תִּשְׁכָּחֵנוּ תַּעַזְבֵנוּ לְאֹרֶךְ יָמִים׃	Why should you forget us forever – Abandon us for the length of days?	
Lam 5:21	הֲשִׁיבֵנוּ יְהוָה | אֵלֶיךָ ונשוב **וְנָשׁוּבָה חַדֵּשׁ* 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־מָאֹס מְאַסְתָּנוּ קָצַפְתָּ עָלֵינוּ עַד־מְאֹד׃	For you have utterly rejected us, You have been angry with us In great measure.	utterly rejected: infinitive absolute. In great *measure* ← *Up to much*.

Ezek 1:1	וַיְהִי ׀ בִּשְׁלֹשִׁים שָׁנָה בָּרְבִיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וַאֲנִי בְתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאֶה מַרְאוֹת אֱלֹהִים׃	Now it came to pass in the thirtieth year, in the fourth *month*, on the fifth *day* of the month, when I *was* among the deportees at the River Chebar, *that* the heavens opened, and I saw visions from God.	deportees ← *deportation*. from God ← *of God*. Wider use of the construct state.
Ezek 1:2	בַּחֲמִשָּׁה לַחֹדֶשׁ הִיא הַשָּׁנָה הַחֲמִישִׁית לְגָלוּת הַמֶּלֶךְ יוֹיָכִין׃	On the fifth *day* of the month, which *was in* the fifth year of the deportation of King Jehoiachin,	Jehoiachin ← *Joiachin*, here.
Ezek 1:3	הָיֹה הָיָה דְבַר־יְהוָה אֶל־יְחֶזְקֵאל בֶּן־בּוּזִי הַכֹּהֵן בְּאֶרֶץ כַּשְׂדִּים עַל־נְהַר־כְּבָר וַתְּהִי עָלָיו שָׁם יַד־יְהוָה׃	the word of the LORD explicitly came to Ezekiel the son of Buzi, the priest, in the land of the Chaldeans, at the River Chebar, and the hand of the LORD came on him there.	explicitly came ← *explicitly became*. Infinitive absolute. Ezekiel ← *Jehezkel*, but we retain the AV / traditional English name. the priest: MT's *darga* associates *the priest* with *Buzi*; AV and [CB] with Ezekiel. came on ← *became on*.
Ezek 1:4	וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן־הַצָּפוֹן עָנָן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת וְנֹגַהּ לוֹ סָבִיב וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ׃	And I looked, and what *I* saw *was* a stormy wind coming from the north – a large cloud and a self-perpetuating fire which *had* a glare around *it*, and in the middle of it *was* a kind of amber, in the middle of the fire.	what *I* saw *was* ← *behold*. stormy wind ← *wind of storm*, a Hebraic genitive. self-perpetuating ← *holding itself*. in the middle *(2x)* ← *from the middle*. No verb of motion is associated with the phrase.
Ezek 1:5	וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חַיּוֹת וְזֶה מַרְאֵיהֶן דְּמוּת אָדָם לָהֵנָּה׃	And in the middle of it *was* an apparition of four beings, and their appearance *was like* this: they *had* a similarity to a man,	in the middle ← *from the middle*. No verb of motion is associated with the phrase. beings ← *living (things)*.

Ezek 1:6	וְאַרְבָּעָה פָנִים לְאֶחָת וְאַרְבַּע כְּנָפַיִם לְאַחַת לָהֶם:	but each *had* four faces, and they each *had* four wings.	each ... each ← *one ... one*.
Ezek 1:7	וְרַגְלֵיהֶם רֶגֶל יְשָׁרָה וְכַף רַגְלֵיהֶם כְּכַף רֶגֶל עֵגֶל וְנֹצְצִים כְּעֵין נְחֹשֶׁת קָלָל:	And their legs *were* straight, and the sole of their feet *was* like the sole of calf's foot, and they glittered like the gleam of untarnished copper.	straight ← *a straight leg / foot*. gleam ← *eye*. untarnished ← *light*, of the colour when unoxidized, or *polished*.
Ezek 1:8	*וידו **וִידֵי אָדָם מִתַּחַת כַּנְפֵיהֶם עַל אַרְבַּעַת רִבְעֵיהֶם וּפְנֵיהֶם וְכַנְפֵיהֶם לְאַרְבַּעְתָּם:	And {Q: *they had* the hands of} [K: his hand *was of*] a man under their wings on their four sides, and the four of them *had* faces and wings.	The *ketiv* / *qeré* issue is a *vav* / *yod* issue. four sides ← *four quarters*. faces and wings ← *their faces and their wings*.
Ezek 1:9	חֹבְרֹת אִשָּׁה אֶל־אֲחוֹתָהּ כַּנְפֵיהֶם לֹא־יִסַּבּוּ בְלֶכְתָּן אִישׁ אֶל־עֵבֶר פָּנָיו יֵלֵכוּ:	Their wings were joined one to another, *and* they did not turn round as they moved. Each *one* moved straight forwards.	one to another ← *a female to its sister*. straight forwards ← *over against his face*.
Ezek 1:10	וּדְמוּת פְּנֵיהֶם ׀ פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן:	And the appearance of their faces *was* the face of a man, and the four of them *had* the face of a lion on the right, and the four of them *had* the face of an ox on the left, and the four of them *had* the face of an eagle.	
Ezek 1:11	וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת מִלְמָעְלָה לְאִישׁ שְׁתַּיִם חֹבְרוֹת אִישׁ וּשְׁתַּיִם מְכַסּוֹת אֵת גְּוִיֹּתֵיהֶנָה:	Both their faces and their wings pointed upwards. Each *had* two *wings* joined to each other, and two *wings* covering their bodies.	Both their faces: AV differs *(Thus were their faces;)*. pointed upwards ← *separated from above*, i.e. with an apex as seen from above.

Ezek 1:12	וְאִישׁ אֶל־עֵבֶר פָּנָיו יֵלֵכוּ אֶל אֲשֶׁר יִהְיֶה־שָּׁמָּה הָרֽוּחַ לָלֶכֶת יֵלֵכוּ לֹא יִסַּבּוּ בְּלֶכְתָּן׃	And each moved straight forwards. 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	וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק׃	And *as for* a characterization of the beings, their appearance *was* like burning fiery coals; it *was* like the appearance of torches, moving about between the beings, and the fire *had* a glow, and lightning came out of the fire.	torches ← *the torches*. An unexpected definite article. See Gen 22:9.
Ezek 1:14	וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃	And the beings ran back and forth, in the likeness of lightning.	ran back and forth ← *ran and returned*. Infinitive absolute of both verbs.
Ezek 1:15	וָאֵרֶא הַחַיּוֹת וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ אֵצֶל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו׃	And I looked at the beings, and what *I* saw *was* a wheel on the ground, next to the beings which *had* four faces.	what *I* saw *was* ← *behold*. a wheel ← *one wheel*.
Ezek 1:16	מַרְאֵה הָאוֹפַנִּים וּמַעֲשֵׂיהֶם כְּעֵין תַּרְשִׁישׁ וּדְמוּת אֶחָד לְאַרְבַּעְתָּן וּמַרְאֵיהֶם וּמַעֲשֵׂיהֶם כַּאֲשֶׁר יִהְיֶה הָאוֹפָן בְּתוֹךְ הָאוֹפָן׃	The appearance of the wheels and their nature *was* like the sparkling of a Tarshish *gem*, and the four of them *had* the same appearance. And their form and fashion *was* as a wheel inside a wheel is.	their nature ← *their work / craftsmanship*. the same ← *one*.
Ezek 1:17	עַל־אַרְבַּעַת רִבְעֵיהֶן בְּלֶכְתָּם יֵלֵכוּ לֹא יִסַּבּוּ בְּלֶכְתָּן׃	When they moved, they went in the direction of their four sides; they did not turn round as they moved.	the direction of ← *towards*. four sides ← *four quarters*.
Ezek 1:18	וְגַבֵּיהֶן וְגֹבַהּ לָהֶם וְיִרְאָה לָהֶם וְגַבֹּתָם מְלֵאֹת עֵינַיִם סָבִיב לְאַרְבַּעְתָּן׃	And they *had* high *wheel* rims, and they *were* fearsome, and their rims *were* full of eyes around *them* – for *all* four of them.	rims *(2x)* ← *backs*. fearsome ← *fear to them*.

Ezek 1:19	וּבְלֶכֶת הַחַיּוֹת יֵלְכוּ הָאוֹפַנִּים אֶצְלָם וּבְהִנָּשֵׂא הַחַיּוֹת מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפַנִּים:	As the beings moved, the wheels moved alongside them, and as the beings were lifted above the ground, the wheels were lifted *too*.	
Ezek 1:20	עַל אֲשֶׁר יִהְיֶה־שָּׁם הָרוּחַ לָלֶכֶת יֵלֵכוּ שָׁמָּה הָרוּחַ לָלֶכֶת וְהָאוֹפַנִּים יִנָּשְׂאוּ לְעֻמָּתָם כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים:	They went wherever the spirit would be going – to where the spirit *was* to go. And the wheels were lifted up in concert with them, for the spirit of the being *was* in the wheels.	
Ezek 1:21	בְּלֶכְתָּם יֵלֵכוּ וּבְעָמְדָם יַעֲמֹדוּ וּבְהִנָּשְׂאָם מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפַנִּים לְעֻמָּתָם כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים:	When they moved, *these* moved, and when they stopped, *these* stopped, and when they were lifted above the ground, the wheels were lifted up in concert with them, for the spirit of the being *was* in the wheels.	
Ezek 1:22	וּדְמוּת עַל־רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל־רָאשֵׁיהֶם מִלְמָעְלָה:	And the appearance of *what was* above the heads of the beings *was* an expanse, like the sparkle of an awesome *sheet of* ice, spread out over their heads high up.	beings ← *being*. high up ← *upwards*, or *from above*. "From" perhaps losing its force.
Ezek 1:23	וְתַחַת הָרָקִיעַ כַּנְפֵיהֶם יְשָׁרוֹת אִשָּׁה אֶל־אֲחוֹתָהּ לְאִישׁ שְׁתַּיִם מְכַסוֹת לָהֶנָּה וּלְאִישׁ שְׁתַּיִם מְכַסוֹת לָהֶנָּה אֵת גְּוִיֹּתֵיהֶם:	And under the expanse *were* their straight wings, facing each other. Each *being had* two covering their bodies on one side, and each *had* two covering on the other side.	each other ← *a female to its sister*.

Ezek 1:24	וָאֶשְׁמַע אֶת־קוֹל כַּנְפֵיהֶם כְּקוֹל ׀ מַיִם רַבִּים כְּקוֹל־שַׁדַּי בְּלֶכְתָּם קוֹל הֲמֻלָּה כְּקוֹל מַחֲנֶה בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן׃	And I heard the sound of their wings, like the sound of much *running* water, like the sound of the ALMIGHTY, as they moved – a tumultuous noise like the sound of a *military* encampment. When they stood *still*, they let their wings down.	tumultuous noise ← *noise of a tumult*, a Hebraic genitive.
Ezek 1:25	וַיְהִי־קֹול מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן׃	And there was a sound above the expanse which *was* over their heads. When they stood *still*, they let their wings down.	their heads ← *their head*. Singular in Hebrew because one head per being.
Ezek 1:26	וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל ׀ דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃	And above the expanse which *was* over their heads *was something* with the appearance of a sapphire gemstone, *as* an apparition of a throne, and on the apparition of the throne *was* an apparition with the appearance of a man on it high up.	high up ← *upwards*, or *from above*. "From" perhaps losing its force.
Ezek 1:27	וָאֵרֶא ׀ כְּעֵין חַשְׁמַל כְּמַרְאֵה־אֵשׁ בֵּית־לָהּ סָבִיב מִמַּרְאֵה מָתְנָיו וּלְמָעְלָה וּמִמַּרְאֵה מָתְנָיו וּלְמַטָּה רָאִיתִי כְּמַרְאֵה־אֵשׁ וְנֹגַהּ לֹו סָבִיב׃	And I saw the lustre of amber, like the appearance of fire inside it *all* around, from the appearance of his waist and upwards. And *as for* the appearance of his waist and downwards, I saw something with the appearance of fire which *had* a glow *all* around.	the lustre ← *as the lustre*.

Ezek 1:28	כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם כֵּן מַרְאֵה הַנֹּגַהּ סָבִיב הוּא מַרְאֵה דְּמוּת כְּבוֹד־יְהוָה וָאֶרְאֶה וָאֶפֹּל עַל־פָּנַי וָאֶשְׁמַע קוֹל מְדַבֵּר׃ ס	*As is* the appearance of a *rain*bow, which is *present* in a cloud on a rainy day, so *was* the appearance of the glow *all* around. It *was* the appearance of the manifestation of the glory of the LORD, and when I saw *it*, I fell face down and heard a voice speaking.	rainy day ← *day of the rain*, a Hebraic genitive, and an unexpected definite article. See Gen 22:9. face down ← *on my face*.
Ezek 2:1	וַיֹּאמֶר אֵלַי בֶּן־אָדָם עֲמֹד עַל־רַגְלֶיךָ וַאֲדַבֵּר אִתָּךְ׃	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 וַתַּעֲמִדֵנִי עַל־רַגְלַי וָאֶשְׁמַע אֵת מְדַבֵּר אֵלָי׃ פ	And the spirit came into me as he spoke to me, and it stood me up on my feet, and I heard him who was speaking to me.	the spirit ← *a spirit*. This applies to many other cases in this book. it: feminine, so certainly referring to *spirit*.
Ezek 2:3	וַיֹּאמֶר אֵלַי בֶּן־אָדָם שֹׁלֵחַ אֲנִי אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל אֶל־גּוֹיִם הַמּוֹרְדִים אֲשֶׁר מָרְדוּ־בִי הֵמָּה וַאֲבוֹתָם פָּשְׁעוּ בִּי עַד־עֶצֶם 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 קְשֵׁי פָנִים וְחִזְקֵי־לֵב אֲנִי שֹׁלֵחַ אוֹתְךָ אֲלֵיהֶם וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה׃	And *their* sons *are* brazen-faced and stubborn. I am sending you to them, and you will say to them, 'This *is what* my Lord the LORD says.'	brazen-faced ← *hard of face*. stubborn ← *hard of heart*. This *is what* ← *Thus*.
Ezek 2:5	וְהֵמָּה אִם־יִשְׁמְעוּ וְאִם־יֶחְדָּלוּ כִּי בֵּית מְרִי הֵמָּה וְיָדְעוּ כִּי נָבִיא הָיָה בְתוֹכָם׃ פ	And whether they heed *it*, or whether they decline to – for they *are* a rebellious house – they will know that a prophet was among them.	rebellious house ← *a house of rebellion*, a Hebraic genitive.

Ezek 2:6	וְאַתָּה בֶן־אָדָם אַל־תִּירָא מֵהֶם וּמִדִּבְרֵיהֶם אַל־תִּירָא כִּי סָרָבִים וְסַלּוֹנִים אוֹתָךְ וְאֶל־עַקְרַבִּים אַתָּה יוֹשֵׁב מִדִּבְרֵיהֶם אַל־תִּירָא וּמִפְּנֵיהֶם אַל־תֵּחָת כִּי בֵּית מְרִי הֵמָּה:	And you, son of Adam, do not fear them, and do not fear their words, even though you *will be* among briars and thorns, and you will be living among scorpions. Do not be afraid of their words, and do not fear them, although they *are* a rebellious house.	you *will be* among briars and thorns ← *briars and thorns (will be) with you*. Metaphorical. fear them ← *fear from before them / from their face*. a rebellious house: see Ezek 2:5.
Ezek 2:7	וְדִבַּרְתָּ אֶת־דְּבָרַי אֲלֵיהֶם אִם־יִשְׁמְעוּ וְאִם־יֶחְדָּלוּ כִּי מְרִי הֵמָּה: פ	And you will speak my words to them, whether they heed *them* or whether they decline to, for they *are* rebellious.	rebellious ← *a rebellion*.
Ezek 2:8	וְאַתָּה בֶן־אָדָם שְׁמַע אֵת אֲשֶׁר־אֲנִי מְדַבֵּר אֵלֶיךָ אַל־תְּהִי־מֶרִי כְּבֵית הַמֶּרִי פְּצֵה פִּיךָ וֶאֱכֹל אֵת אֲשֶׁר־אֲנִי נֹתֵן אֵלֶיךָ:	But you, son of Adam, hear what I am speaking to you. Do not be rebellious like the rebellious house. Open your mouth and consume what I give you.”	rebellious ← *a rebellion*. rebellious house: see Ezek 2:5.
Ezek 2:9	וָאֶרְאֶה וְהִנֵּה־יָד שְׁלוּחָה אֵלָי וְהִנֵּה־בוֹ מְגִלַּת־סֵפֶר:	And I looked, and what *I* saw *was* a hand stretched out towards me, and there *was* **a book-scroll** in it.	**Rev 5:1**. what *I* saw *was* ← *behold*. there *was* ← *behold*.
Ezek 2:10	וַיִּפְרֹשׂ אוֹתָהּ לְפָנַי וְהִיא כְתוּבָה פָּנִים וְאָחוֹר וְכָתוּב אֵלֶיהָ קִנִּים וָהֶגֶה וָהִי: 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 *were* written on it.	**Rev 5:1**.

Ezek 3:1	וַיֹּ֨אמֶר אֵלַ֜י בֶּן־אָדָ֗ם אֵ֚ת אֲשֶׁר־תִּמְצָ֣א אֱכ֔וֹל אֱכ֖וֹל אֶת־הַמְּגִלָּ֣ה הַזֹּ֑את וְלֵ֗ךְ דַּבֵּ֛ר אֶל־בֵּ֥ית יִשְׂרָאֵֽל׃	And he said to me, “Son of Adam, eat what you find; **eat this scroll**, then go *and* speak to the house of Israel.”	**Rev 10:9**.
Ezek 3:2	וָאֶפְתַּ֖ח אֶת־פִּ֑י וַיַּאֲכִלֵ֖נִי אֶת הַמְּגִלָּ֥ה הַזֹּֽאת׃	So I opened my mouth, and he fed me that scroll.	that scroll ← *this scroll*.
Ezek 3:3	וַיֹּ֨אמֶר אֵלַ֜י בֶּן־אָדָ֗ם בִּטְנְךָ֤ תַאֲכֵל֙ וּמֵעֶ֣יךָ תְמַלֵּ֔א אֶת הַמְּגִלָּ֥ה הַזֹּ֖את אֲשֶׁ֣ר אֲנִ֣י נֹתֵ֑ן אֵלֶ֗יךָ וָאֹכְלָ֙ה וַתְּהִ֣י בְּפִ֔י כִּדְבַ֖שׁ לְמָתֽוֹק׃ 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 *it*, and **it was like honey in my mouth because of *its* sweetness**.	**Rev 10:9**.
Ezek 3:4	וַיֹּ֨אמֶר אֵלַ֜י בֶּן־אָדָ֗ם לֵ֚ךְ־בֹּ֣א אֶל־בֵּ֣ית יִשְׂרָאֵ֔ל וְדִבַּרְתָּ֥ בִדְבָרַ֖י אֲלֵיהֶֽם׃	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	כִּ֣י לֹ֤א אֶל־עַם֙ עִמְקֵ֣י שָׂפָ֔ה וְכִבְדֵ֖י לָשׁ֑וֹן אַתָּ֛ה שָׁלֻ֥חַ אֶל־בֵּ֖ית יִשְׂרָאֵֽל׃	For you are not being sent to a people of an unintelligible language or of a difficult tongue, *but* to the house of Israel	unintelligible ← *depths of*, so *unfathomable*. difficult ← *heavinesses of*.
Ezek 3:6	לֹ֣א	אֶל־עַמִּ֣ים רַבִּ֗ים עִמְקֵי֙ שָׂפָ֔ה וְכִבְדֵ֖י לָשׁ֑וֹן אֲשֶׁ֥ר לֹא־תִשְׁמַ֖ע דִּבְרֵיהֶ֑ם אִם־לֹ֣א אֲלֵיהֶ֗ם שְׁלַחְתִּ֙יךָ֙ הֵ֣מָּה יִשְׁמְעוּ֙ אֵלֶ֔יךָ׃	– not to many nations of an unintelligible language or a difficult tongue whose words you would not understand. *But it is* certain *that* if I had sent you to them, they would have heeded you.	unintelligible ... difficult: see Ezek 3:5. understand ← *hear*. *But it is* certain *that*: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.

Ezek 3:7	וּבֵ֣ית יִשְׂרָאֵ֗ל לֹ֤א יֹאבוּ֙ לִשְׁמֹ֣עַ אֵלֶ֔יךָ כִּ֥י־אֵינָ֖ם אֹבִ֣ים לִשְׁמֹ֣עַ אֵלָ֑י כִּ֚י כָּל־בֵּ֣ית יִשְׂרָאֵ֔ל חִזְקֵי־מֵ֥צַח וּקְשֵׁי־לֵ֖ב הֵֽמָּה׃	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 *is* impudent and obstinate.	impudent and obstinate ← *strong of forehead and hard of heart*.
Ezek 3:8	הִנֵּ֥ה נָתַ֛תִּי אֶת־פָּנֶ֖יךָ חֲזָקִ֣ים לְעֻמַּ֣ת פְּנֵיהֶ֑ם וְאֶת־מִצְחֲךָ֥ חָזָ֖ק לְעֻמַּ֥ת מִצְחָֽם׃	Look, I have made you firm in resolve against their resolve, and you strong in determination against their determination.	resolve *(2x)* ← *face*. determination *(2x)* ← *forehead*.
Ezek 3:9	כְּשָׁמִ֣יר חָזָ֔ק מִצֹּ֖ר נָתַ֣תִּי מִצְחֶ֑ךָ לֹֽא־תִירָ֤א אוֹתָם֙ וְלֹא־תֵחַ֣ת מִפְּנֵיהֶ֔ם כִּ֥י בֵית־מְרִ֖י הֵֽמָּה׃ פ	As diamond *is* harder than flint, *so* I have made your determination. Do not be afraid of them and do not fear them, although they *are* a rebellious house.”	harder ← *stronger*. determination ← *forehead*. fear them: see Ezek 2:6. a rebellious house: see Ezek 2:5.
Ezek 3:10	וַיֹּ֣אמֶר אֵלַ֔י בֶּן־אָדָ֕ם אֶת־כָּל־דְּבָרַ֥י אֲשֶׁר֙ אֲדַבֵּ֣ר אֵלֶ֔יךָ קַ֖ח בְּלִבְּךָ֑ וּבְאָזְנֶ֖יךָ שְׁמָֽע׃	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	וְלֵ֣ךְ בֹּ֔א אֶל־הַגּוֹלָ֖ה אֶל־בְּנֵ֣י עַמֶּ֑ךָ וְדִבַּרְתָּ֣ אֲלֵיהֶ֗ם וְאָמַרְתָּ֤ אֲלֵיהֶם֙ כֹּ֣ה אָמַ֔ר אֲדֹנָ֖י יְהוִ֑ה אִם־יִשְׁמְעוּ֙ וְאִם־יֶחְדָּֽלוּ׃	And depart and go to the deportees, to the sons of your people, and speak to them, and say to them, ‘This *is what* my Lord the Lord says’, whether they heed *it*, or whether they decline *to do so*.”	deportees ← *deportation*. This *is what* ← *Thus*.
Ezek 3:12	וַתִּשָּׂאֵ֣נִי רוּחַ֮ וָאֶשְׁמַע֒ אַחֲרַ֣י קוֹל֙ רַעַ֣שׁ גָּד֔וֹל בָּר֖וּךְ כְּב֣וֹד־יְהוָ֑ה מִמְּקוֹמֽוֹ׃	Then the spirit took me up, and I heard the sound of a loud rushing noise behind me, *saying*, “Blessed *be* the glory of the Lord in its *own* place.”	in its *own* place ← *from its place*, but also *in, at*, [AnLx] מִן VI.

Ezek 3:13	וְקוֹל | כַּנְפֵי הַחַיּוֹת מַשִּׁיקוֹת אִשָּׁה אֶל־אֲחוֹתָהּ וְקוֹל הָאוֹפַנִּים לְעֻמָּתָם וְקוֹל רַעַשׁ גָּדוֹל:	And *I heard* 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 נְשָׂאַתְנִי וַתִּקָּחֵנִי וָאֵלֵךְ מַר בַּחֲמַת רוּחִי וְיַד־יְהוָה עָלַי חָזָקָה:	And the spirit lifted me up and took me along, and I went *feeling* bitter in my exasperation, but the strong hand of the LORD *was* on me.	in my exasperation ← *in the venom / heat / fury of my spirit*. but: adversative use of the *vav*.
Ezek 3:15	וָאָבוֹא אֶל־הַגּוֹלָה תֵּל אָבִיב הַיּוֹשְׁבִים אֶל־נְהַר־כְּבָר *ואשר וָאֵשֵׁב הֵמָּה יוֹשְׁבִים** שָׁם וָאֵשֵׁב שָׁם שִׁבְעַת יָמִים מַשְׁמִים בְּתוֹכָם:	And I went to the deportees *in* 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 *ketiv* and *qeré*. deportees ← *deportation*.
Ezek 3:16	וַיְהִי מִקְצֵה שִׁבְעַת יָמִים פ וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And it came to pass after seven days that the word of the LORD came to me and said,	after ← *at the end of*. came ← *became*.
Ezek 3:17	בֶּן־אָדָם צֹפֶה נְתַתִּיךָ לְבֵית יִשְׂרָאֵל וְשָׁמַעְתָּ מִפִּי דָּבָר 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 on my behalf.	on my behalf ← *from me*.
Ezek 3:18	בְּאָמְרִי לָרָשָׁע מוֹת תָּמוּת וְלֹא הִזְהַרְתּוֹ וְלֹא דִבַּרְתָּ לְהַזְהִיר רָשָׁע מִדַּרְכּוֹ הָרְשָׁעָה לְחַיֹּתוֹ הוּא רָשָׁע בַּעֲוֹנוֹ יָמוּת וְדָמוֹ מִיָּדְךָ אֲבַקֵּשׁ:	When I say to the wicked *man*, 'You will certainly die', but *when* you haven't warned him, and you haven't spoken so as to warn the wicked *man to turn* from his wicked way, so as to preserve his life, that wicked *man* will die in his iniquity, and I will require his blood from your hand.	require his blood from your hand: i.e. *hold you accountable for his death*.

Ezek 3:19	וְאַתָּה כִּי־הִזְהַרְתָּ רָשָׁע וְלֹא־שָׁב מֵרִשְׁעוֹ וּמִדַּרְכּוֹ הָרְשָׁעָה הוּא בַּעֲוֹנוֹ יָמוּת וְאַתָּה אֶת־נַפְשְׁךָ הִצַּלְתָּ: ס	But if you do warn the wicked *man*, 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 life.	life ← *soul*.
Ezek 3:20	וּבְשׁוּב צַדִּיק מִצִּדְקוֹ וְעָשָׂה עָוֶל וְנָתַתִּי מִכְשֹׁל לְפָנָיו הוּא יָמוּת כִּי לֹא הִזְהַרְתּוֹ בְּחַטָּאתוֹ יָמוּת וְלֹא תִזָּכַרְנָה צִדְקֹתָו אֲשֶׁר עָשָׂה וְדָמוֹ מִיָּדְךָ אֲבַקֵּשׁ:	And if a righteous *man* 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 hand.	I will require his blood at your hand: see Ezek 3:18.
Ezek 3:21	וְאַתָּה כִּי הִזְהַרְתָּ צַדִּיק לְבִלְתִּי חֲטֹא צַדִּיק וְהוּא לֹא־חָטָא חָיֹו יִחְיֶה כִּי נִזְהָר וְאַתָּה אֶת־נַפְשְׁךָ הִצַּלְתָּ: ס	But if you do warn the righteous that the righteous must not sin, and he does not sin, he will certainly live, because he was warned, and you will have saved your life.”	he will certainly live: infinitive absolute. life ← *soul*.
Ezek 3:22	וַתְּהִי עָלַי שָׁם יַד־יְהוָה וַיֹּאמֶר אֵלַי קוּם צֵא אֶל־הַבִּקְעָה וְשָׁם אֲדַבֵּר אוֹתָךְ:	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־הַבִּקְעָה וְהִנֵּה־שָׁם כְּבוֹד־יְהוָה עֹמֵד כַּכָּבוֹד אֲשֶׁר רָאִיתִי עַל־נְהַר־כְּבָר וָאֶפֹּל עַל־פָּנָי:	So I arose and went out to the valley, and what *I* saw *was* the glory of the Lord standing there, like the glory which I saw at the River Chebar, and I fell face down.	what *I* saw *was* ← *behold*. standing: or *staying*. face down ← *on my face*.

Ezek 3:24	וַתָּבֹא־בִי רוּחַ וַתַּעֲמִדֵנִי עַל־רַגְלַי וַיְדַבֵּר אִתִּי וַיֹּאמֶר אֵלַי בֹּא הִסָּגֵר בְּתוֹךְ בֵּיתֶךָ׃	Then the spirit entered me and stood me up on my feet and spoke with me and said to me, “Go *and* shut yourself up inside your house.	
Ezek 3:25	וְאַתָּה בֶן־אָדָם הִנֵּה נָתְנוּ עָלֶיךָ עֲבוֹתִים וַאֲסָרוּךָ בָּהֶם וְלֹא תֵצֵא בְתוֹכָם׃	And you, son of Adam, be aware that they will put you in bonds and bind you with them so that you will not *be able to* go out among those *people*.	be aware that ← *behold*. put you in bonds ← *put bonds on you*. those *people* ← *them*.
Ezek 3:26	וּלְשֹׁוֹנְךָ אַדְבִּיק אֶל־חִכֶּךָ וְנֶאֱלַמְתָּ וְלֹא־תִהְיֶה לָהֶם לְאִישׁ מוֹכִיחַ כִּי בֵּית מְרִי הֵמָּה׃	And I will make your tongue stick to your palate, and you will become mute, and they will not have anyone to convict *them*, for they *are* a rebellious house.	anyone to convict *them* ← *a convicter*. rebellious house ← *house of rebellion*, a Hebraic genitive.
Ezek 3:27	וּבְדַבְּרִי אוֹתָךְ אֶפְתַּח אֶת־פִּיךָ וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה הַשֹּׁמֵעַ | יִשְׁמָעְ וְהֶחָדֵל | יֶחְדָּל כִּי בֵּית מְרִי הֵמָּה׃ ס	*Then* when I speak with you, I will open your mouth, and you will say to them, ‘This *is what* my Lord the LORD says: «Let him who hears, hear, and let him who declines to, decline» ’, for they *are* a rebellious house.	This *is what* ← *Thus*.
Ezek 4:1	וְאַתָּה בֶן־אָדָם קַח־לְךָ לְבֵנָה וְנָתַתָּה אוֹתָהּ לְפָנֶיךָ וְחַקּוֹתָ עָלֶיהָ עִיר אֶת־יְרוּשָׁלִָם׃	But you, son of Adam, get yourself a tile, and place it in front of you, and engrave on it a city – Jerusalem.	
Ezek 4:2	וְנָתַתָּה עָלֶיהָ מָצוֹר וּבְנִיתָ עָלֶיהָ דָּיֵק וְשָׁפַכְתָּ עָלֶיהָ סֹלְלָה וְנָתַתָּה עָלֶיהָ מַחֲנוֹת 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 *all* round.	

Ezek 4:3	וְאַתָּה קַח־לְךָ מַחֲבַת בַּרְזֶל וְנָתַתָּה אוֹתָהּ קִיר בַּרְזֶל בֵּינְךָ וּבֵין הָעִיר וְהֲכִינֹתָהּ אֶת־פָּנֶיךָ אֵלֶיהָ וְהָיְתָה בַמָּצוֹר וְצַרְתָּ עָלֶיהָ אוֹת הִיא לְבֵית יִשְׂרָאֵל׃ ס	And get yourself an iron baking dish, and place it *as* an iron wall between yourself and the city, and be resolute against it, and it will come under siege, and you will besiege it. It *is* a sign to the house of Israel.	be resolute ← *prepare your face*. come ← *become*.
Ezek 4:4	וְאַתָּה שְׁכַב עַל־צִדְּךָ הַשְּׂמָאלִי וְשַׂמְתָּ אֶת־עֲוֹן בֵּית־יִשְׂרָאֵל עָלָיו מִסְפַּר הַיָּמִים אֲשֶׁר תִּשְׁכַּב עָלָיו תִּשָּׂא אֶת־עֲוֹנָם׃	And lie on your left *hand* side, and put the iniquity of the house of Israel on it. You will bear their iniquity *according to* the number of days you lie on it.	
Ezek 4:5	וַאֲנִי נָתַתִּי לְךָ אֶת־שְׁנֵי עֲוֹנָם לְמִסְפַּר יָמִים שְׁלֹשׁ־מֵאוֹת וְתִשְׁעִים יוֹם וְנָשָׂאתָ עֲוֹן בֵּית־יִשְׂרָאֵל׃	And I will impose on you the years of their iniquity according to the number of days – three hundred and ninety days. So you will bear the iniquity of the house of Israel.	
Ezek 4:6	וְכִלִּיתָ אֶת־אֵלֶּה וְשָׁכַבְתָּ עַל־צִדְּךָ *הימוני הַיְמָנִי שֵׁנִית וְנָשָׂאתָ** אֶת־עֲוֹן בֵּית־יְהוּדָה אַרְבָּעִים יוֹם יוֹם לַשָּׁנָה יוֹם לַשָּׁנָה נְתַתִּיו לָךְ׃	And you will complete these *days*. Then you will lie a second time, on your right *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 *is what* I have appointed you.	right: the *ketiv* has to be regarded as a variant form of the *qeré*. A *vav* / *yod* issue.
Ezek 4:7	וְאֶל־מְצוֹר יְרוּשָׁלַ͏ִם תָּכִין פָּנֶיךָ וּזְרֹעֲךָ חֲשׂוּפָה וְנִבֵּאתָ עָלֶיהָ׃	So be resolute with the siege of Jerusalem, and *have* your arm exposed when you prophesy against it.	be resolute: see Ezek 4:3. with ← *towards*.

Ezek 4:8	וְהִנֵּה נָתַתִּי עָלֶיךָ עֲבוֹתִים וְלֹא־תֵהָפֵךְ מִצִּדְּךָ אֶל־צִדֶּךָ עַד־כַּלּוֹתְךָ יְמֵי מְצוֹרֶךָ׃	And look, I will put bonds on you, and you will not turn over from side to side until you have completed the days of your siege.	from side to side ← *from your side to your side*.
Ezek 4:9	וְאַתָּה קַח־לְךָ חִטִּין וּשְׂעֹרִים וּפֹול וַעֲדָשִׁים וְדֹחַן וְכֻסְּמִים וְנָתַתָּה אוֹתָם בִּכְלִי אֶחָד וְעָשִׂיתָ אוֹתָם לְךָ לְלָחֶם מִסְפַּר הַיָּמִים אֲשֶׁר־אַתָּה	שֹׁכֵב עַל־צִדְּךָ שְׁלֹשׁ־מֵאוֹת וְתִשְׁעִים יֹום תֹּאכְלֶנּוּ׃	And get yourself *some* wheat and barley and beans and lentils and millet and spelt, and put them in a receptacle, and make them into bread for yourself, *according to* 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 ← *one receptacle*.
Ezek 4:10	וּמַאֲכָלְךָ אֲשֶׁר תֹּאכֶלֶנּוּ בְּמִשְׁקָל עֶשְׂרִים שֶׁקֶל לַיֹּום מֵעֵת עַד־עֵת תֹּאכְלֶנּוּ׃	And your portion which you will eat *will be* twenty shekels in weight per day. From time to time you shall eat it.	
Ezek 4:11	וּמַיִם בְּמִשּׂוּרָה תִּשְׁתֶּה שְׁשִׁית הַהִין מֵעֵת עַד־עֵת תִּשְׁתֶּה׃	And you will drink water by measure – a sixth of a hin. From time to time you will drink.	hin: about 1 imperial gallon or 4.5 litres.
Ezek 4:12	וְעֻגַת שְׂעֹרִים תֹּאכֲלֶנָּה וְהִיא בְּגֶלְלֵי צֵאַת הָאָדָם תְּעֻגֶנָּה לְעֵינֵיהֶם׃ ס	And you will eat barley cake, and you will bake it in their sight using stools of human excrement.”	using ← *in, at, with*, i.e. as fuel. The same preposition translated *using* in 2 Chr 34:6 (*qeré*). human ← *man's*.
Ezek 4:13	וַיֹּאמֶר יְהוָה כָּכָה יֹאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־לַחְמָם טָמֵא בַּגּוֹיִם אֲשֶׁר	אַדִּיחֵם שָׁם׃	Then the LORD said, “That *is* how the sons of Israel will eat their unclean bread among the nations to which I will drive them.”	

Ezek 4:14	וָאֹמַר אֲהָהּ אֲדֹנָי יְהוִה הִנֵּה נַפְשִׁי לֹא מְטֻמָּאָה וּנְבֵלָה וּטְרֵפָה לֹא־אָכַלְתִּי מִנְּעוּרַי וְעַד־עַתָּה וְלֹא־בָא בְּפִי בְּשַׂר פִּגּוּל: ס	Then I said, "Alas, my Lord the LORD, look, I myself have not been defiled, and I have not eaten a corpse or anything preyed on from my youth up to now, and no abominable flesh has come to my mouth."	I myself ← *my soul*. abominable flesh ← *flesh of abomination*, a Hebraic genitive.
Ezek 4:15	וַיֹּאמֶר אֵלַי רְאֵה נָתַתִּי לְךָ אֶת־*צפועי **צְפִיעֵי הַבָּקָר תַּחַת גֶּלְלֵי הָאָדָם וְעָשִׂיתָ אֶת־לַחְמְךָ עֲלֵיהֶם: ס	Then he said to me, "Look, I will allow you ox dung instead of human stools, and you will make your bread over that."	dung: the *ketiv* has to be regarded as a variant form of the *qeré*. A *vav* / *yod* issue. human ← *man's*.
Ezek 4:16	וַיֹּאמֶר אֵלַי בֶּן־אָדָם הִנְנִי שֹׁבֵר מַטֵּה־לֶחֶם בִּירוּשָׁלִַם וְאָכְלוּ־לֶחֶם בְּמִשְׁקָל וּבִדְאָגָה וּמַיִם בְּמִשּׂוּרָה וּבְשִׁמָּמוֹן יִשְׁתּוּ:	And he said to me, "Son of Adam, I am about to break the supply of bread in Jerusalem, and they will eat bread in weighed out *amounts*, and with anxiety, and they will drink water in measured amounts and in bewilderment,	I am about to ← *behold me*. supply ← *staff*.
Ezek 4:17	לְמַעַן יַחְסְרוּ לֶחֶם וָמַיִם וְנָשַׁמּוּ אִישׁ וְאָחִיו וְנָמַקּוּ בַּעֲוֹנָם: פ	because they will lack bread and water, and they will be astonished at one another, and they will waste away in their iniquity.	one another ← *a man and his brother*.
Ezek 5:1	וְאַתָּה בֶן־אָדָם קַח־לְךָ | חֶרֶב חַדָּה תַּעַר הַגַּלָּבִים תִּקָּחֶנָּה לָךְ וְהַעֲבַרְתָּ עַל־רֹאשְׁךָ וְעַל־זְקָנֶךָ וְלָקַחְתָּ לְךָ מֹאזְנֵי מִשְׁקָל וְחִלַּקְתָּם:	And you, son of Adam, get yourself a sharp sword; 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 the *hair*.	sword: for use as in Ezek 5:2, not for shaving. the *hair* ← *them*.

Ezek 5:2	שְׁלִשִׁית בָּאֵוּר תַּבְעִיר בְּתוֹךְ הָעִיר כִּמְלֹאת יְמֵי הַמָּצוֹר וְלָקַחְתָּ אֶת־הַשְּׁלִשִׁית תַּכֶּה בַחֶרֶב סְבִיבוֹתֶיהָ וְהַשְּׁלִשִׁית תִּזְרֶה לָרֽוּחַ וְחֶרֶב 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 *and* 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	וְלָקַחְתָּ מִשָּׁם מְעַט בְּמִסְפָּר וְצַרְתָּ אוֹתָם בִּכְנָפֶיךָ:	Then take a small number of them, and bind them to the hems of your *cloak*.	of them ← *from there*.
Ezek 5:4	וּמֵהֶם עוֹד תִּקָּח וְהִשְׁלַכְתָּ אוֹתָם אֶל־תּוֹךְ הָאֵשׁ וְשָׂרַפְתָּ אֹתָם בָּאֵשׁ מִמֶּנּוּ תֵּצֵא־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 from this to the whole house of Israel.”	from this ← *from it*, masculine, but no clear antecedent (*fire* is usually feminine, and it is so in the next clause).
Ezek 5:5	כֹּה אָמַר אֲדֹנָי יְהוִה זֹאת יְרוּשָׁלַ͏ִם בְּתוֹךְ הַגּוֹיִם שַׂמְתִּיהָ וּסְבִיבוֹתֶיהָ אֲרָצוֹת:	This *is what* my Lord the Lord says: “This *is* Jerusalem. I have placed it in the middle of the nations and the countries around it.	This *is what* ← *Thus*. This *is* Jerusalem: or *This very Jerusalem*.
Ezek 5:6	וַתֶּמֶר אֶת־מִשְׁפָּטַי לִרְשָׁעָה מִן־הַגּוֹיִם וְאֶת־חֻקּוֹתַי מִן־הָאֲרָצוֹת אֲשֶׁר סְבִיבוֹתֶיהָ כִּי בְמִשְׁפָּטַי מָאָסוּ וְחֻקּוֹתַי לֹא־הָלְכוּ בָהֶם: ס	But it has turned against my justice for wickedness worse than *that of* the nations, and *it has changed* my statutes *for what is worse* than *those of* the countries which *are* around it, for they have rejected my judicial pronouncements, and *as for* my statutes, they have not walked in them.”	turned against: from מָרָה. Re-pointing as וַתַּמֶּר, from מוּר, it would read *exchanged*. worse than: or *(adopted) from*.

Ezek 5:7	לָכֵן כֹּה־אָמַר	אֲדֹנָי יְהוִה יַעַן הֲמֹנְכֶם מִן־הַגּוֹיִם אֲשֶׁר סְבִיבוֹתֵיכֶם בְּחֻקּוֹתַי לֹא הֲלַכְתֶּם וְאֶת־מִשְׁפָּטַי לֹא עֲשִׂיתֶם וְכִמְשְׁפְּטֵי הַגּוֹיִם אֲשֶׁר סְבִיבוֹתֵיכֶם לֹא עֲשִׂיתֶם: ס	That *is* why this *is what* my Lord the LORD says: "Since you are raging more than the nations which *are* around you, *and* you do not walk in my statutes, and you do not carry out my judicial pronouncements, and you have not carried out the judicial pronouncements of the nations which *are* around you"	this *is what* ← *thus*.
Ezek 5:8	לָכֵן כֹּה אָמַר	אֲדֹנָי יְהוִה הִנְנִי עָלַיִךְ גַּם־אָנִי וְעָשִׂיתִי בְתוֹכֵךְ מִשְׁפָּטִים לְעֵינֵי הַגּוֹיִם:	– so says my Lord the LORD – "I, indeed I, *am* against you, and I will carry out judgments in your midst, in the eyes of the nations.	
Ezek 5:9	וְעָשִׂיתִי בָךְ אֵת אֲשֶׁר	לֹא־עָשִׂיתִי וְאֵת אֲשֶׁר־לֹא־אֶעֱשֶׂה כָמֹהוּ עוֹד יַעַן כָּל־תּוֹעֲבֹתָיִךְ: ס	And I will do with you what I have never done, and what I will not do the like of again, on account of all your abominations.	never ← *not*.
Ezek 5:10	לָכֵן אָבוֹת יֹאכְלוּ	בָנִים בְּתוֹכֵךְ וּבָנִים יֹאכְלוּ אֲבוֹתָם וְעָשִׂיתִי בָךְ שְׁפָטִים וְזֵרִיתִי אֶת־כָּל־שְׁאֵרִיתֵךְ לְכָל־רוּחַ: פ	That *is* why fathers will eat *their* sons in your midst, and sons will eat their fathers, and I will carry out judgments in you, and I will scatter all your remnant to every wind.	in your midst ... in you ... your remnant: MT pointed as feminine, so referring to Jerusalem.

Ezek 5:11	לָכֵן חַי־אָנִי נְאֻם אֲדֹנָי יְהוִה אִם־לֹא יַעַן אֶת־מִקְדָּשִׁי טִמֵּאת בְּכָל־שִׁקּוּצַיִךְ וּבְכָל־תּוֹעֲבֹתָיִךְ וְגַם־אֲנִי אֶגְרַע וְלֹא־תָחוֹס עֵינִי וְגַם־אֲנִי לֹא אֶחְמוֹל:	That *is* why, *as* I live" – says my Lord the LORD – "*it is* most certainly because you have defiled my sanctuary with all your abhorrent things, and with all your abominations, that I for my part will bring about a dearth, and my eye will not pity, nor will I spare.	*it is* most certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. for my part ← *also*.
Ezek 5:12	שְׁלִשִׁתַּיִךְ בַּדֶּבֶר יָמֻותוּ וּבָרָעָב יִכְלוּ בְתוֹכֵךְ וְהַשְּׁלִשִׁית בַּחֶרֶב יִפְּלוּ סְבִיבוֹתָיִךְ וְהַשְּׁלִישִׁית לְכָל־רוּחַ אֱזָרֶה וְחֶרֶב אָרִיק אַחֲרֵיהֶם:	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 *all* around you, and I will scatter one third to every wind, and I will draw out the sword after them.	
Ezek 5:13	וְכָלְתָה אַפִּי וְהַנַּחֹתִי חֲמָתִי בָם וְהִנָּחֵמְתִּי וְיָדְעוּ כִּי־אֲנִי יְהוָה דִּבַּרְתִּי בְקִנְאָתִי בְּכַלּוֹתִי חֲמָתִי בָם:	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.	
Ezek 5:14	וְאֶתְּנֵךְ לְחָרְבָּה וּלְחֶרְפָּה בַּגּוֹיִם אֲשֶׁר סְבִיבוֹתָיִךְ לְעֵינֵי כָּל־עוֹבֵר:	And I will make you a ruin and an *object of* reproach among the nations which *are* around you, in the eyes of every *one* passing through.	you: MT pointed as feminine singular, so a reference to Jerusalem.
Ezek 5:15	וְהָיְתָה חֶרְפָּה וּגְדוּפָה מוּסָר וּמְשַׁמָּה לַגּוֹיִם אֲשֶׁר סְבִיבוֹתָיִךְ בַּעֲשׂוֹתִי בָךְ שְׁפָטִים בְּאַף וּבְחֵמָה וּבְתֹכְחוֹת חֵמָה אֲנִי יְהוָה דִּבַּרְתִּי:	And it will become an *object of* reproach and revilement, *of* admonition and astonishment to the nations which *are* around you, when I execute justice against you in anger and in fury and in furious castigation. I, the LORD, have spoken.	justice ← *judgments*. furious castigation ← *castigations of fury*, a Hebraic genitive.

Ezek 5:16	בֱּשַׁלְּחִי אֶת־חִצֵּי הָרָעָב הָרָעִים בָּהֶם אֲשֶׁר הָיוּ לְמַשְׁחִית אֲשֶׁר־אַשְׁלַח אוֹתָם לְשַׁחֵתְכֶם וְרָעָב אֹסֵף עֲלֵיכֶם וְשָׁבַרְתִּי לָכֶם מַטֵּה־לָחֶם׃	When I send the baleful 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 supply of your bread.	will bring ruin ← *will be for a ruiner*. supply ← *staff*. On the variation of grammatical person (3 plural / 2 plural), see Lev 1:3.
Ezek 5:17	וְשִׁלַּחְתִּי עֲלֵיכֶם רָעָב וְחַיָּה רָעָה וְשִׁכְּלֵךְ וְדֶבֶר וָדָם יַעֲבָר־בָּךְ וְחֶרֶב אָבִיא עָלַיִךְ אֲנִי יְהוָה דִּבַּרְתִּי׃ פ	So I will send a famine over you, and wild animals, and they will bereave you. And pestilence and blood*shed* will pass through you, and I will bring the sword against you. I, the LORD, have spoken.”	wild animals ← *an evil animal*.
Ezek 6:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃	And the word of the LORD came to me and said,	came ← *became*.
Ezek 6:2	בֶּן־אָדָם שִׂים פָּנֶיךָ אֶל־הָרֵי יִשְׂרָאֵל וְהִנָּבֵא אֲלֵיהֶם׃	“Son of Adam, direct yourself towards the mountains of Israel, and prophesy to them,	direct yourself towards ← *set your face to*.
Ezek 6:3	וְאָמַרְתָּ הָרֵי יִשְׂרָאֵל שִׁמְעוּ דְּבַר־אֲדֹנָי יְהוִה כֹּה־אָמַר אֲדֹנָי יְהוִה לֶהָרִים וְלַגְּבָעוֹת לָאֲפִיקִים *ולגאית וְלַגֵּאָיוֹת הִנְנִי אֲנִי** מֵבִיא עֲלֵיכֶם חָרֶב וְאִבַּדְתִּי בָּמֹותֵיכֶם׃	and say, ‘*You* mountains of Israel, hear the word of my Lord the LORD. This *is what* my Lord the LORD says to the mountains and to the hills, to the torrents and to the valleys: «I am about to bring the sword against you, and I will destroy your *idolatrous* raised sites.	to the valleys: the *ketiv* can be regarded as a *scriptio defectiva* spelling of the *qeré*. This *is what* ← *Thus*. I am about to ← *Behold me*.
Ezek 6:4	וְנָשַׁמּוּ מִזְבְּחוֹתֵיכֶם וְנִשְׁבְּרוּ חַמָּנֵיכֶם וְהִפַּלְתִּי חַלְלֵיכֶם 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 וְזֵרִיתִי אֶת־עַצְמוֹתֵיכֶם סְבִיבוֹת מִזְבְּחוֹתֵיכֶם׃	And I will place the corpses of the sons of Israel in front of their idols, and I will scatter your bones around your altars.	
Ezek 6:6	בְּכֹל מוֹשְׁבוֹתֵיכֶם הֶעָרִים תֶּחֱרַבְנָה וְהַבָּמוֹת תִּישַׁמְנָה לְמַעַן יֶחֶרְבוּ וְיֶאְשְׁמוּ מִזְבְּחוֹתֵיכֶם וְנִשְׁבְּרוּ וְנִשְׁבְּתוּ גִּלּוּלֵיכֶם וְנִגְדְּעוּ חַמָּנֵיכֶם וְנִמְחוּ מַעֲשֵׂיכֶם׃	In all your inhabited regions, the cities will be devastated, and the *idolatrous* raised sites will be made desolate, so that your altars are devastated and are laid waste, and your idols are broken and put an end to, and your sun-images are broken apart, and your works are obliterated.	are laid waste: as in [AnLx], sense IV. The more usual meaning of the word is *bear guilt*.
Ezek 6:7	וְנָפַל חָלָל בְּתוֹכְכֶם וִידַעְתֶּם כִּי־אֲנִי יְהוָה׃	And he *who is* a casualty will fall in your midst, and you will know that I *am* the LORD.	
Ezek 6:8	וְהוֹתַרְתִּי בִּהְיוֹת לָכֶם פְּלֵיטֵי חֶרֶב בַּגּוֹיִם בְּהִזָּרוֹתֵיכֶם בָּאֲרָצוֹת׃	But I will leave *some* remaining so that you have *some who* escape the sword among the nations, when you are scattered in the *various* countries.	
Ezek 6:9	וְזָכְרוּ פְלֵיטֵיכֶם אוֹתִי בַּגּוֹיִם אֲשֶׁר נִשְׁבּוּ־שָׁם אֲשֶׁר נִשְׁבַּרְתִּי אֶת־לִבָּם הַזּוֹנֶה אֲשֶׁר־סָר מֵעָלַי וְאֶת עֵינֵיהֶם הַזֹּנוֹת אַחֲרֵי גִלּוּלֵיהֶם וְנָקְטוּ בְּפְנֵיהֶם אֶל־הָרָעוֹת אֲשֶׁר עָשׂוּ לְכֹל תּוֹעֲבֹתֵיהֶם׃	And those of your *company* 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 lusting after their idols. And they will abhor themselves for the evil which they have done with all their abominations.	abhor themselves ← *loathe at their faces*. The form is as if from קָטַט, but there is no *niphal* for this form in [AnLx], and [BDB] assigns it to קוּט, as if re-pointed to וְנָקְטוּ, *feel loathing*. afflicted ← *broken*. licentious ... lusting ← *whoring ... whoring*. evil ← *evils*.

Ezek 6:10	וְיָדְעוּ כִּי־אֲנִי יְהוָה לֹא אֶל־חִנָּם דִּבַּרְתִּי לַעֲשׂוֹת לָהֶם הָרָעָה הַזֹּאת׃ פ	And they will know that I, the LORD, have not spoken in vain that *I* would do this harm to them.» ’	
Ezek 6:11	כֹּה־אָמַר אֲדֹנָי יְהוִה הַכֵּה בְכַפְּךָ וּרְקַע בְּרַגְלְךָ וֶאֱמָר־אֲהָ אֶל כָּל־תּוֹעֲבוֹת רָעוֹת בֵּית יִשְׂרָאֵל אֲשֶׁר בַּחֶרֶב בָּרָעָב וּבַדֶּבֶר יִפֹּלוּ׃	This *is what* 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 *people* will fall by the sword and in the famine and by the pestilence.	This *is what* ← *Thus*. --- the *people* ← *they*, but discordant with *abominations*, so probably not a reference to them (as would be implied by the English *they*).
Ezek 6:12	הָרָחוֹק בַּדֶּבֶר יָמוּת וְהַקָּרוֹב בַּחֶרֶב יִפּוֹל וְהַנִּשְׁאָר וְהַנָּצוּר בָּרָעָב יָמוּת וְכִלֵּיתִי חֲמָתִי בָּם׃	He who *is* far off will die in the pestilence, and he who *is* nearby will fall by the sword, and he who remains and survives *those* will die in the famine. So I will expend my fury on them.	survives: AV differs *(is besieged)*, also possible.
Ezek 6:13	וִידַעְתֶּם כִּי־אֲנִי יְהוָה בִּהְיוֹת חַלְלֵיהֶם בְּתוֹךְ גִּלּוּלֵיהֶם סְבִיבוֹת מִזְבְּחוֹתֵיהֶם אֶל כָּל־גִּבְעָה רָמָה בְּכֹל | רָאשֵׁי הֶהָרִים וְתַחַת כָּל־עֵץ רַעֲנָן וְתַחַת כָּל־אֵלָה עֲבֹתָה מְקוֹם אֲשֶׁר נָתְנוּ־שָׁם רֵיחַ נִיחֹחַ לְכָל גִּלּוּלֵיהֶם׃	And you will know that I *am* the LORD when their casualties are among their idols around their altars, on every high hill *and* on all the summits of the mountains and under every luxuriant tree and under every bushy terebinth, *in* the place where they presented a sweet fragrance to all their idols.	presented ← *gave*.
Ezek 6:14	וְנָטִיתִי אֶת־יָדִי עֲלֵיהֶם וְנָתַתִּי אֶת־הָאָרֶץ שְׁמָמָה וּמְשַׁמָּה מִמִּדְבַּר דִּבְלָתָה בְּכֹל מוֹשְׁבוֹתֵיהֶם וְיָדְעוּ כִּי־אֲנִי יְהוָה׃ פ	And I will stretch my hand out against them, and I will make the land a desolation, indeed more desolate than the Desert of Diblath, throughout all their inhabited regions, and they will know that I *am* the LORD.» ’ ”	Desert of Diblath ← *Desert of (the way) to Diblath*.

Ezek 7:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 7:2	וְאַתָּה בֶן־אָדָם כֹּה־אָמַר אֲדֹנָי יְהוִה לְאַדְמַת יִשְׂרָאֵל קֵץ בָּא הַקֵּץ עַל-*ארבעת **אַרְבַּע כַּנְפוֹת הָאָרֶץ:	"Now *as for* you, son of Adam, this *is what* the Lord, the LORD, says: 'The ground of Israel *is at* an end. The end is coming over the four corners of the land.	four: the *ketiv* and *qeré* issue is one of gender only. this *is what* ← *thus*. corners ← *wings; extremities*. AV differs *(thus saith the Lord GOD unto the land of Israel;)*, associating the words differently.
Ezek 7:3	עַתָּה הַקֵּץ עָלַיִךְ וְשִׁלַּחְתִּי אַפִּי בָּךְ וּשְׁפַטְתִּיךְ כִּדְרָכָיִךְ וְנָתַתִּי עָלַיִךְ אֶת כָּל־תּוֹעֲבֹתָיִךְ:	Now the end *has come* over you, And I will send my anger against you, And I will judge you according to your ways, And I will lay on you all your abominations.	you: feminine singular, as are the other pronouns, referring to *the land*.
Ezek 7:4	וְלֹא־תָחוֹס עֵינִי עָלַיִךְ וְלֹא אֶחְמֹל כִּי דְרָכַיִךְ עָלַיִךְ אֶתֵּן וְתוֹעֲבוֹתַיִךְ בְּתוֹכֵךְ תִּהְיֶיןָ וִידַעְתֶּם כִּי־אֲנִי יְהוָה: פ	My eye will not have pity on you, And I will not show compassion, But I will lay your ways on you, And your abominations will be in your midst, And you will know That I *am* the LORD.'	
Ezek 7:5	כֹּה אָמַר אֲדֹנָי יְהוִה רָעָה אַחַת רָעָה הִנֵּה בָאָה:	This *is what* the Lord, the LORD, says: 'A calamity – one calamity – Behold, It is coming.	This *is what* ← *Thus*.
Ezek 7:6	קֵץ בָּא בָּא הַקֵּץ הֵקִיץ אֵלַיִךְ הִנֵּה בָאָה:	An end is coming, The end is coming; It is looming over you. Behold, It is coming.	looming over you ← *putting you in fear*, but with a homonym meaning *arising over you*.

Ezek 7:7	בָּאָה הַצְּפִירָה אֵלֶיךָ יוֹשֵׁב הָאָרֶץ בָּא הָעֵת קָרוֹב הַיּוֹם מְהוּמָה וְלֹא־הֵד הָרִים:	The turning *point* has come to you, *You* inhabitant of the land. The time has come, The day *is* near; *There is* tumult, And not joyous shouting, *In* the mountains.	turning *point*: AV differs *(morning)*. AV differs in word association, as does MT *(the day of trouble is near)*, apparently with an irregular articulate construct case הַיּוֹם מְהוּמָה.
Ezek 7:8	עַתָּה מְקָרוֹב אֶשְׁפְּךָ חֲמָתִי עָלַיִךְ וְכִלֵּיתִי אַפִּי בָּךְ וּשְׁפַטְתִּיךְ כִּדְרָכָיִךְ וְנָתַתִּי עָלַיִךְ אֵת כָּל־תּוֹעֲבוֹתָיִךְ:	Now I will shortly 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 *from nearby*.
Ezek 7:9	וְלֹא־תָחוֹס עֵינִי וְלֹא אֶחְמֹל כִּדְרָכַיִךְ עָלַיִךְ אֶתֵּן וְתוֹעֲבוֹתַיִךְ בְּתוֹכֵךְ תִּהְיֶיְנָה וִידַעְתֶּם כִּי אֲנִי יְהוָה מַכֶּה:	My eye will not have pity, And I will not show compassion. As your ways *are*, *So* I will lay *them* on you, And your abominations will be in your midst, And you will know that *it is* I, the LORD, *Who* am doing the striking.	
Ezek 7:10	הִנֵּה הַיּוֹם הִנֵּה בָאָה יָצְאָה הַצְּפִרָה צָץ הַמַּטֶּה פָּרַח הַזָּדוֹן:	Behold the day; Behold, it is coming. The turning point has arisen. The sceptre has flourished; The insolence has blossomed.	arisen ← *come out*. The sceptre: i.e. *Nebuchadnezzar's rule*. blossomed: the word also means *festered*; see Ex 9:9.

Ezek 7:11	הֶחָמָס ׀ קָם לְמַטֵּה־רֶשַׁע לֹא־מֵהֶם וְלֹא מֵהֲמוֹנָם וְלֹא מֵהֶמְּהֵם וְלֹא־נַהּ בָּהֶם׃	Violence has arisen as a rod for wickedness, Not from them or from their *own* population, And not from a single one of them. And *there will be* no lamentation for them.	rod for ← *rod of*; i.e., [CB], *rod for punishing wickedness*. Not from them: unclear. Perhaps *Not originating from them* (but from Nebuchadnezzar). population ← *multitude*. not from a single one of them: an ↴
Ezek 7:12	בָּא הָעֵת הִגִּיעַ הַיּוֹם הַקּוֹנֶה אַל־יִשְׂמָח וְהַמּוֹכֵר אַל־יִתְאַבֵּל כִּי חָרוֹן אֶל־כָּל־הֲמוֹנָהּ׃	The time has come; The day has arrived. Don't let the buyer rejoice, And don't let the seller mourn, For *there is* fury over all its population.	↳ option in [ST] p.142; others, *not of their riches*. AV differs *(nor of any of theirs)*. population ← *multitude; wealth*.
Ezek 7:13	כִּי הַמּוֹכֵר אֶל־הַמִּמְכָּרְ לֹא יָשׁוּב וְעוֹד בַּחַיִּים חַיָּתָם כִּי־חָזוֹן אֶל־כָּל־הֲמוֹנָהּ לֹא יָשׁוּב וְאִישׁ בַּעֲוֹנוֹ חַיָּתוֹ לֹא יְתַחַזָּקוּ׃	For the seller will not return to what *is* sold As long as they still live, For the vision *is* about the whole of its population, *Which* will not return, And no-one will establish himself *in* his life By his iniquity.	return to what *is* sold: [CB], *at the jubilee*. As long as they still live ← *Yet in life their life*.
Ezek 7:14	תָּקְעוּ בַתָּקוֹעַ וְהָכֵין הַכֹּל וְאֵין הֹלֵךְ לַמִּלְחָמָה כִּי חֲרוֹנִי אֶל־כָּל־הֲמוֹנָהּ׃	They have blown the trumpet, And *they* have prepared everything, But *there is* no-one going to battle, For over the whole of its population *is* my fury.	*they* have prepared: an infinitive construct acting as an infinitive absolute in the role of a finite verb. its population ← *her multitude*, referring to *the land*.
Ezek 7:15	הַחֶרֶב בַּחוּץ וְהַדֶּבֶר וְהָרָעָב מִבַּיִת אֲשֶׁר בַּשָּׂדֶה בַּחֶרֶב יָמוּת וַאֲשֶׁר בָּעִיר רָעָב וְדֶבֶר יֹאכְלֻנּוּ׃	*There is* the sword outside And pestilence and famine inside. *He* who *is* in the field will die by the sword, And *as for him* who *is* in the city, Famine and pestilence will consume him.	

Ezek 7:16	וּפָלְטוּ פְלֵיטֵיהֶם וְהָיוּ אֶל־הֶהָרִים כְּיוֹנֵי הַגֵּאָיוֹת כֻּלָּם הֹמוֹת אִישׁ בַּעֲוֹנוֹ׃	But *there will be some* of them who escape, And they will be on the mountains like the doves of the valleys, All cooing, Each for his *own* iniquity.	*there will be some* of them *who* escape ← *their escapees will escape*.
Ezek 7:17	כָּל־הַיָּדַיִם תִּרְפֶּינָה וְכָל־בִּרְכַּיִם תֵּלַכְנָה מָיִם׃	All hands will become feeble, And all knees will melt like water.	melt ← *go*, but also *flow, run*, of liquids. Compare Job 19:10.
Ezek 7:18	וְחָגְרוּ שַׂקִּים וְכִסְּתָה אוֹתָם פַּלָּצוּת וְאֶל כָּל־פָּנִים בּוּשָׁה וּבְכָל־רָאשֵׁיהֶם קָרְחָה׃	And they will gird *themselves with* sackcloth, And terror will cover them, And *there will be* shame on every face, And baldness on all their heads.	
Ezek 7:19	כַּסְפָּם בַּחוּצוֹת יַשְׁלִיכוּ וּזְהָבָם לְנִדָּה יִהְיֶה כַּסְפָּם וּזְהָבָם לֹא־יוּכַל לְהַצִּילָם בְּיוֹם עֶבְרַת יְהוָה נַפְשָׁם לֹא יְשַׂבֵּעוּ וּמֵעֵיהֶם לֹא יְמַלֵּאוּ כִּי־מִכְשׁוֹל עֲוֹנָם הָיָה׃	They will discard their silver in the streets, And their gold will become menstrual uncleanness. 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 desires, And they do not fulfil their yearnings, For it has become a stumbling block Resulting from their iniquity.	menstrual uncleanness: AV differs *(be removed)*. Their silver and their gold (etc.): compare Zeph 1:18. desires ← *soul*. yearnings ← *bowels*. Resulting from ← *Of*. Wider use of the construct state.
Ezek 7:20	וּצְבִי עֶדְיוֹ לְגָאוֹן שָׂמָהוּ וְצַלְמֵי תוֹעֲבֹתָם שִׁקּוּצֵיהֶם עָשׂוּ בּוֹ עַל־כֵּן נְתַתִּיו לָהֶם לְנִדָּה׃	And *as for* his ornamental splendour, He set it in his pre-eminent *place*, But they made their abominable *and* obscene images in it, Which *is* why I have made it A menstrually unclean thing to them.	his ornamental splendour ← *the splendour of his ornament*, a Hebraic genitive. pre-eminent *place*: i.e., [CB], *sanctuary*. their abominable *and* obscene images ← *images of their abominations, their obscenities*.

Ezek 7:21	וּנְתַתִּיו בְּיַד־הַזָּרִים לָבַז וּלְרִשְׁעֵי הָאָרֶץ לְשָׁלָל וְחִלְּלָה **וְחִלְּלוּהוּ:*	And I will deliver it into the hand of foreigners as spoil And to the wicked of the earth as plunder, And they will defile it.	And they will defile it: the suffix (*it*) of the *ketiv* is feminine, Aeferring to *land* (Ezek 7:2); of the *qeré*, masculine, referring to *splendour*.
Ezek 7:22	וְהַסְבּוֹתִי פָנַי מֵהֶם וְחִלְּלוּ אֶת־צְפוּנִי וּבָאוּ־בָהּ פָּרִיצִים וְחִלְּלוּהָ: פ	And I will turn my face away from them, And my hidden *treasure* will be defiled When raiders come to it And defile it.	my hidden *treasure* will be defiled ← *they will defile my hidden (treasure)*. Avoidance of the passive.
Ezek 7:23	עֲשֵׂה הָרָתֹּוק כִּי הָאָרֶץ מָלְאָה מִשְׁפַּט דָּמִים וְהָעִיר מָלְאָה חָמָס:	Make a chain, For the land is full of judicial cases of blood*shed*, And the city is full of violence.	chain ← *the chain*. [CB], as a sign of captivity. An unexpected definite article. See Gen 22:9.
Ezek 7:24	וְהֵבֵאתִי רָעֵי גוֹיִם וְיָרְשׁוּ אֶת־בָּתֵּיהֶם וְהִשְׁבַּתִּי גְּאוֹן עַזִּים וְנֶחֱלוּ מְקַדְּשֵׁיהֶם:	And I will bring wicked *men* from the Gentiles, Who will inherit their houses. And I will put a stop to the arrogance of the powerful, And their sanctifiers will pass on the inheritance.	their sanctifiers will pass on the inheritance: referring to Jerusalem's officiating priests? We would prefer it re-pointed as וְנָחֲלוּ מִקְדְּשֵׁיהֶם, *they will inherit their holy places*. AV differs *(be defiled)*.
Ezek 7:25	קִפָּדָה־בָּא וּבִקְשׁוּ שָׁלוֹם וְאָיִן:	Wreckage is coming, And they will seek peace, But *there* won't *be any*.	
Ezek 7:26	הַוָּה עַל־הַוָּה תָּבוֹא וּשְׁמֻעָה אֶל־שְׁמוּעָה תִּהְיֶה וּבִקְשׁוּ חָזוֹן מִנָּבִיא וְתוֹרָה תֹּאבַד 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 *will be devoid* of counsel.	the priest will be devoid of the law ← *the law will perish from the priest*. The law stands for *divine guidance*. *will be devoid* of counsel ← *counsel (will perish) from the elders*.

Ezek 7:27	הַמֶּלֶךְ יִתְאַבָּל וְנָשִׂיא יִלְבַּשׁ שְׁמָמָה וִידֵי עַם־הָאָרֶץ תִּבָּהֵלְנָה מִדַּרְכָּם אֶעֱשֶׂה אוֹתָם וּבְמִשְׁפְּטֵיהֶם אֶשְׁפְּטֵם וְיָדְעוּ כִּי־אֲנִי יְהוָה: פ	The king will mourn, And the prince will wear *clothes displaying* desolation, And the hands of the people of the land will be made to tremble. I will do to them According to their way, And I will judge them With their *own* judgments, And they will know That I *am* the LORD.' "	will be made to tremble ← *will be terrified*.
Ezek 8:1	וַיְהִי ׀ בַּשָּׁנָה הַשִּׁשִּׁית בַּשִּׁשִּׁי בַּחֲמִשָּׁה לַחֹדֶשׁ אֲנִי יוֹשֵׁב בְּבֵיתִי וְזִקְנֵי יְהוּדָה יוֹשְׁבִים לְפָנָי וַתִּפֹּל עָלַי שָׁם יַד אֲדֹנָי יְהוִה:	Then it came to pass in the sixth year, in the sixth *month*, on the fifth *day* of the month, *as* 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	וָאֶרְאֶה וְהִנֵּה דְמוּת כְּמַרְאֵה־אֵשׁ מִמַּרְאֵה מָתְנָיו וּלְמַטָּה אֵשׁ וּמִמָּתְנָיו וּלְמַעְלָה כְּמַרְאֵה־זֹהַר כְּעֵין הַחַשְׁמַלָה:	And I looked, and what *I* saw *was* an apparition like fire in appearance, *and* from its waist downwards *it was* like fire in appearance, and from its waist upwards *it was* of a brightness like the gleam of amber in appearance.	what *I* saw *was* ← *behold*. like fire in appearance *(2x)* ← *from / according to the appearance of fire*. *it was* of a brightness like the gleam of amber in appearance ← *(was) as the appearance of a brightness like the gleam of amber*.

Ezek 8:3	וַיִּשְׁלַח֙ תַּבְנִ֣ית יָ֔ד וַיִּקָּחֵ֕נִי בְּצִיצֹ֖ת רֹאשִׁ֑י וַתִּשָּׂאֵ֨נִי רוּחַ֙ ׀ בֵּ֣ין הָאָ֔רֶץ וּבֵ֖ין הַשָּׁמַ֑יִם וַתָּבֵ֨א אֹתִ֜י יְרוּשָׁלַ֗͏ִם בְּמַרְא֤וֹת אֱלֹהִים֙ אֶל־פֶּ֣תַח שַׁ֣עַר הַפְּנִימִ֔ית הַפּוֹנֶ֖ה צָפ֑וֹנָה אֲשֶׁר־שָׁ֗ם מוֹשַׁ֛ב סֵ֥מֶל הַקִּנְאָ֖ה הַמַּקְנֶֽה׃	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 *there is* the site of the figure of jealousy, which provokes to jealousy.	
Ezek 8:4	וְהִנֵּה־שָׁ֕ם כְּב֥וֹד אֱלֹהֵ֖י יִשְׂרָאֵ֑ל כַּמַּרְאֶ֕ה אֲשֶׁ֥ר רָאִ֖יתִי בַּבִּקְעָֽה׃	And behold, *there was* 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	וַיֹּ֨אמֶר אֵלַ֜י בֶּן־אָדָ֗ם שָׂא־נָ֤א עֵינֶ֙יךָ֙ דֶּ֣רֶךְ צָפ֔וֹנָה וָאֶשָּׂ֥א עֵינַ֖י דֶּ֣רֶךְ צָפ֑וֹנָה וְהִנֵּ֨ה מִצָּפ֜וֹן לְשַׁ֣עַר הַמִּזְבֵּ֗חַ סֵ֤מֶל הַקִּנְאָה֙ הַזֶּ֔ה בַּבֹּ֖אָה׃	And he said to me, “Son of Adam, please lift up your eyes towards the north.” So I lifted up my eyes towards the north, and what *I* saw in the north at the Altar Gate *was* this figure of jealousy at the entrance.	towards the north *(2x)* ← *to the way to the north*. --- what *I* saw ... *was* ← *behold*.
Ezek 8:6	וַיֹּ֨אמֶר אֵלַ֜י בֶּן־אָדָ֗ם הֲרֹאֶ֤ה אַתָּה֙ *מהם מָ֣ה **הֵ֔ם עֹשִׂ֖ים** תֹּוֹעֵבֹ֣ות גְּדֹלֹ֑ות אֲשֶׁ֨ר בֵּית־יִשְׂרָאֵ֜ל ׀ עֹשִׂ֣ים פֹּ֗ה לְרָחֳקָה֙ מֵעַ֣ל מִקְדָּשָׁ֔י וְעֹ֥וד תָּשׁ֖וּב תִּרְאֶ֑ה תֹּוֹעֵבֹ֖ות גְּדֹלֹֽות׃ ס	And he said to me, “Son of Adam, do you see what they are making – gross abominations which the house of Israel is making here, nothing like *what should be* my sanctuary? But look once again at the gross abominations.”	what they: the *ketiv* is a contraction of the *qeré*. --- nothing like ← *to recede from*, used adverbially.
Ezek 8:7	וַיָּבֵ֣א אֹתִ֔י אֶל־פֶּ֖תַח הֶחָצֵ֑ר וָאֶרְאֶ֕ה וְהִנֵּ֥ה חֹר־אֶ֖חָד בַּקִּֽיר׃	And he brought me to the entrance of the courtyard, and I looked, and what *I* saw *was* a hole in the wall.	what *I* saw *was* ← *behold*.

Ezek 8:8	וַיֹּ֥אמֶר אֵלַ֖י בֶּן־אָדָ֑ם חֲתָר־נָ֣א בַקִּ֔יר וָאֶחְתֹּ֖ר בַּקִּ֑יר וְהִנֵּ֥ה פֶ֖תַח אֶֽחָד׃	And he said to me, "Son of Adam, please hack through the wall." So I hacked through the wall, and what *I* saw *was* a door.	what *I* saw *was* ← *behold*. a door ← *one door*.
Ezek 8:9	וַיֹּ֥אמֶר אֵלַ֖י בֹּ֣א וּרְאֵ֔ה אֶת־הַתּוֹעֵב֥וֹת הָרָעוֹת֙ אֲשֶׁ֣ר הֵ֔ם עֹשִׂ֖ים פֹּֽה׃	Then he said to me, "Come and see the evil abominations which they are making here."	
Ezek 8:10	וָאָבוֹא֙ וָאֶרְאֶ֔ה וְהִנֵּ֕ה כָּל־תַּבְנִ֥ית רֶ֖מֶשׂ וּבְהֵמָ֑ה שֶׁ֚קֶץ וְכָל־גִּלּוּלֵ֣י בֵית֔ יִשְׂרָאֵ֕ל מְחֻקֶּ֥ה עַל־הַקִּ֖יר סָבִ֣יב ׀ סָבִֽיב׃	So I went and looked, and what *I* saw *was* every species of reptile and animal – an abomination. And all the idols of the house of Israel were engraved on a wall all around.	what *I* saw *was* ← *behold*. *all* around ← *around, around*.
Ezek 8:11	וְשִׁבְעִ֣ים אִ֗ישׁ מִזִּקְנֵי֙ בֵּית־יִשְׂרָאֵ֔ל וְיַאֲזַנְיָ֥הוּ בֶן־שָׁפָ֖ן עֹמֵ֣ד בְּתוֹכָ֑ם עֹמְדִ֣ים לִפְנֵיהֶ֗ם וְאִ֤ישׁ מִקְטַרְתּוֹ֙ בְּיָד֔וֹ וַעֲתַ֥ר עֲנַן־הַקְּטֹ֖רֶת עֹלָֽה׃	And *there were* seventy men from the elders of the house of Israel standing before them, with Jaazaniah the son of Shaphan standing among them, and each *had* his censer in his hand, and a profuse cloud of incense-*smoke* was rising.	
Ezek 8:12	וַיֹּ֥אמֶר אֵלַ֖י הֲרָאִ֣יתָ בֶן־אָדָ֗ם אֲשֶׁ֤ר זִקְנֵי֙ בֵּית־יִשְׂרָאֵ֔ל עֹשִׂ֖ים בַּחֹ֑שֶׁךְ אִ֚ישׁ בְּחַדְרֵ֣י מַשְׂכִּיתֹ֔ו כִּ֣י אֹמְרִ֔ים אֵ֥ין יְהוָ֖ה רֹאָ֣ה אֹתָ֑נוּ עָזַ֥ב יְהוָ֖ה אֶת־הָאָֽרֶץ׃	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 with showpieces? For they say, 'The LORD does not see us; the LORD has left the earth.' "	galleries with ← *galleries of*. Wider use of the construct state.
Ezek 8:13	וַיֹּ֥אמֶר אֵלַ֖י עֹ֣וד תָּשׁ֑וּב תִּרְאֶ֣ה תֹּועֵב֔וֹת גְּדֹלֹ֖ות אֲשֶׁר־הֵ֥מָּה עֹשִֽׂים׃	Then he said to me, "Look once again at the gross abominations which they are perpetrating."	once ← *yet*.

Ezek 8:14	וַיְבִיאֵ֨נִי אֶל־פֶּ֜תַח שַׁ֣עַר בֵּית־יְהוָ֗ה אֲשֶׁ֤ר אֶל־הַצָּפוֹנָה֙ וְהִנֵּה־שָׁ֣ם הַנָּשִׁ֔ים יֹשְׁבֹ֖ות מְבַכּ֥וֹת אֶת־הַתַּמּֽוּז׃ ס	Then he brought me to the entrance of the gate of the house of the LORD, which *is* on the north side, and what *I* saw there *was* women sitting *and* bewailing Tammuz.	on the north *side* ← *to northwards*. what *I* saw ... *was* ← *behold*. Tammuz ← *the Tammuz*, an idol, mourned after each summer solstice.
Ezek 8:15	וַיֹּ֥אמֶר אֵלַ֖י הֲרָאִ֣יתָ בֶן־אָדָ֑ם עֹ֚וד תָּשׁ֣וּב תִּרְאֶ֔ה תֹּועֵבֹ֥ות גְּדֹלֹ֖ות מֵאֵֽלֶּה׃	And he said to me, “Have you seen *it*, son of Adam? Look once again *and see* abominations *which are* more gross than those.”	once ← *yet*. those ← *these*.
Ezek 8:16	וַיְבִיאֵ֨נִי אֶל־חֲצַ֜ר בֵּית־יְהוָ֗ה הַפְּנִימִית֙ וְהִנֵּה־פֶ֣תַח הֵיכַ֣ל יְהוָ֔ה בֵּ֣ין הָאוּלָ֔ם וּבֵ֖ין הַמִּזְבֵּ֑חַ כְּעֶשְׂרִ֣ים וַחֲמִשָּׁ֗ה אִ֚ישׁ אֲחֹרֵיהֶם֙ אֶל־הֵיכַ֣ל יְהוָ֔ה וּפְנֵיהֶ֖ם קֵ֣דְמָה וְהֵ֗מָּה מִשְׁתַּחֲוִיתֶ֛ם קֵ֥דְמָה לַשָּׁ֖מֶשׁ׃	Then he brought me to the inner court of the house of the LORD, and what *I* saw *at* the door to the temple of the LORD between the portico and the altar *was* about twenty-five men *with* their behinds *pointing* 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* ← *behold*.
Ezek 8:17	וַיֹּ֥אמֶר אֵלַ֖י הֲרָאִ֣יתָ בֶן־אָדָ֑ם הֲנָקֵ֨ל לְבֵ֤ית יְהוּדָה֙ מֵעֲשֹׂ֣ות אֶת־הַתֹּועֵבֹ֔ות אֲשֶׁ֥ר עָשׂ֖וּ פֹּ֑ה כִּֽי־מָלְא֤וּ אֶת־הָאָ֙רֶץ֙ חָמָ֔ס וַיָּשֻׁ֖בוּ לְהַכְעִיסֵ֑נִי וְהִנָּ֥ם שֹׁלְחִ֖ים אֶת־הַזְּמוֹרָ֥ה אֶל־אַפָּֽם׃	And he said to me, “Have you seen, son of Adam? Is it a light *thing* for the house of Judah to commit the abominations which they are perpetrating here? For they have filled the land *with* violence, and they have again provoked me to anger, and there they *are* stretching out a phallic branch to {P: my} [M: their] nose.	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= אַפִּי. AV differs. there they *are* ← *behold them*. a *phallic* branch: see [CB].

Ezek 8:18	וְגַם־אֲנִי אֶעֱשֶׂה בְחֵמָה לֹא־תָחוֹס עֵינִי וְלֹא אֶחְמֹל וְקָרְאוּ בְאָזְנַי קוֹל גָּדוֹל וְלֹא אֶשְׁמַע אוֹתָם׃	So I for my part will act in fury. My eye will not have pity, and I will not show compassion, and *although* they may cry out in my ears *with* a loud voice, I will not hear them.”	for my part ← *also*.
Ezek 9:1	וַיִּקְרָא בְאָזְנַי קוֹל גָּדוֹל לֵאמֹר קָרְבוּ פְּקֻדּוֹת הָעִיר וְאִישׁ כְּלִי מַשְׁחֵתוֹ בְּיָדוֹ׃	Then he exclaimed in my ears *in* a loud voice and said, “Draw up the city's body of officers, with each *man having* his weapon of destruction in his hand.”	
Ezek 9:2	וְהִנֵּה שִׁשָּׁה אֲנָשִׁים בָּאִים	מִדֶּרֶךְ־שַׁעַר הָעֶלְיוֹן אֲשֶׁר	מָפְנָה צָפוֹנָה וְאִישׁ כְּלִי מַפָּצוֹ בְּיָדוֹ וְאִישׁ־אֶחָד בְּתוֹכָם לָבֻשׁ בַּדִּים וְקֶסֶת הַסֹּפֵר בְּמָתְנָיו וַיָּבֹאוּ וַיַּעַמְדוּ אֵצֶל מִזְבַּח הַנְּחֹשֶׁת׃	And it so *happened that* six men were coming from the direction of the Upper Gate, which faces northwards, each *with* his weapon for bludgeoning in his hand, and one man among them dressed *in* fine linen, with a scribe's inkhorn at his waist, and they came and stood alongside the copper altar.	it so *happened* ← *behold*. direction ← *way*. faces ← *is turned*.
Ezek 9:3	וּכְבוֹד	אֱלֹהֵי יִשְׂרָאֵל נַעֲלָה מֵעַל הַכְּרוּב אֲשֶׁר הָיָה עָלָיו אֶל מִפְתַּן הַבָּיִת וַיִּקְרָא אֶל־הָאִישׁ הַלָּבֻשׁ הַבַּדִּים אֲשֶׁר קֶסֶת הַסֹּפֵר בְּמָתְנָיו׃ ס	And the glory of the God of Israel was removed from the cherub on which it was, to the threshold of the house. And he called out to the man who *was* dressed *in* fine linen, who *had* a scribe's inkhorn at his waist,	removed ← *brought up*.

Ezek 9:4	וַיֹּאמֶר יְהוָה *אֵלָו אֶל־יְ֠עֹבֶר בְּתָוֹךְ** הָעִיר בְּתָוֹךְ יְרוּשָׁלִָם וְהִתְוִיתָ תָּו עַל־מִצְחוֹת הָאֲנָשִׁים הַנֶּאֱנָחִים וְהַנֶּאֱנָקִים עַל כָּל־הַתּוֹעֵבוֹת הַנַּעֲשׂוֹת בְּתוֹכָהּ:	and the LORD said to him, "Pass through the middle of the city – through the middle of Jerusalem – and **put a mark on the foreheads** of *those* men who are sighing and groaning about all the abominations which are being ccmmitted in its midst."	to him: the *ketiv* has to be regarded as an irregular equivalent to the *qeré*. **Rev 7:3, Rev 9:4**. committed: or *(physically) made*.
Ezek 9:5	וְלְאֵלֶּה אָמַר בְּאָזְנָי עִבְרוּ בָעִיר אַחֲרָיו וְהַכּוּ עַל־**אַל־תָּחֹס* עֵינֵיכֶם **עֵינְכֶם* וְאַל־תַּחְמֹלוּ:	And to those *officers* he said in my hearing, "Pass through the city after him, and strike. Do not let your {Q: eye} [K: eyes] have pity, and do not show compassion.	Do not: the *ketiv* irregularly has an *ayin* where an *aleph* is expected. eyes *(ketiv)*: discordant with the verb; the *qeré* is the usual formula, as in Ezek 5:11, Ezek 7:4, Ezek 7:9, Ezek 8:18.
Ezek 9:6	זְקֵן בָּחוּר וּבְתוּלָה וְטַף וְנָשִׁים תַּהַרְגוּ לְמַשְׁחִית וְעַל־כָּל־אִישׁ אֲשֶׁר־עָלָיו הַתָּו אַל־תִּגָּשׁוּ וּמִמִּקְדָּשִׁי תָּחֵלּוּ וַיָּחֵלּוּ בָּאֲנָשִׁים הַזְּקֵנִים אֲשֶׁר לִפְנֵי הַבָּיִת:	You shall kill, giving no quarter, the old, the young man and the virgin, and children and women, but do not approach any person who *has* the mark on him, and start from my sanctuary." So they started with the elders who *were* in front of the house.	giving no quarter ← *to ruination*. any ← *every*. person ← *man*, but not exclusively so (unlike גֶּבֶר).
Ezek 9:7	וַיֹּאמֶר אֲלֵיהֶם טַמְּאוּ אֶת־הַבַּיִת וּמַלְאוּ אֶת־הַחֲצֵרוֹת חֲלָלִים צְאוּ וְיָצְאוּ וְהִכּוּ בָּעִיר:	And he said to them, "Defile the house and fill the courts *with* those killed. Out you go." So they went out and struck in the city.	

Ezek 9:8	וַיְהִי כְּהַכּוֹתָם וְנֶאשַׁאֲר אֲנִי וָאֶפֹּלָה עַל־פָּנַי וָאֶזְעַק וָאֹמַר אֲהָהּ אֲדֹנָי יְהוִה הֲמַשְׁחִית אַתָּה אֶת כָּל־שְׁאֵרִית יִשְׂרָאֵל בְּשָׁפְכְּךָ אֶת־חֲמָתְךָ עַל־יְרוּשָׁלִָם:	And it came to pass, as they were striking, that I was left, and I fell face down, and I cried out, and I said, “Alas, my Lord the LORD, are you destroying the whole remainder of Israel, as you pour out your fury over Jerusalem?”	face down ← *on my face*.
Ezek 9:9	וַיֹּאמֶר אֵלַי עֲוֹן בֵּית־יִשְׂרָאֵל וִיהוּדָה גָּדוֹל בִּמְאֹד מְאֹד וַתִּמָּלֵא הָאָרֶץ דָּמִים וְהָעִיר מָלְאָה מֵטֶּה כִּי אָמְרוּ עָזַב יְהוָה אֶת־הָאָרֶץ וְאֵין יְהוָה רֹאֶה:	And he said to me, “The iniquity of the house of Israel and Judah *is* very, very great, and the land has been filled *with* bloodshed, 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.’	blood*shed* ← *bloods*.
Ezek 9:10	וְגַם־אֲנִי לֹא־תָחוֹס עֵינִי וְלֹא אֶחְמֹל דַּרְכָּם בְּרֹאשָׁם נָתָתִי:	So for my part, my eye will not have pity, and I will not show compassion. I will put their way on their head.”	for my part ← *also I*.
Ezek 9:11	וְהִנֵּה הָאִישׁ | לְבֻשׁ הַבַּדִּים אֲשֶׁר הַקֶּסֶת בְּמָתְנָיו מֵשִׁיב דָּבָר לֵאמֹר עָשִׂיתִי *כאשר כְּכָל **אֲשֶׁר צִוִּיתָנִי:** ס	And then the man dressed *in* fine linen, who *had* the inkhorn at his waist, reported back and said, “I have done {K: what} [Q: everything that] you commanded.”	then ← *behold*.
Ezek 10:1	וָאֶרְאֶה וְהִנֵּה אֶל־הָרָקִיעַ אֲשֶׁר עַל־רֹאשׁ הַכְּרֻבִים כְּאֶבֶן סַפִּיר כְּמַרְאֵה דְמוּת כִּסֵּא נִרְאָה עֲלֵיהֶם:	And I looked, and what *I* saw on the expanse which *was* over the heads of the cherubim *was* a kind of sapphire gemstone, with the appearance of a figure of a throne, appearing above them.	what *I* saw ... *was* ← *behold*. heads ← *head*. figure: or *likeness*.

Ezek 10:2	וַיֹּ֨אמֶר אֶל־הָאִ֜ישׁ	לְבֻ֗שׁ הַבַּדִּים֙ וַיֹּ֣אמֶר בֹּ֔א אֶל־בֵּינ֖וֹת לַגַּלְגַּ֑ל אֶל־תַּ֣חַת לַכְּרוּב֒ וּמַלֵּ֤א חָפְנֶ֙יךָ֙ גַּחֲלֵי־אֵ֔שׁ מִבֵּינ֖וֹת לַכְּרֻבִ֑ים וּזְרֹ֕ק עַל־הָעִ֖יר וַיָּבֹ֥א לְעֵינָֽי׃	And he spoke to the man dressed *in* fine linen, and he said, “Come between the wheels, under the cherub, and fill your fist *with* fiery burning coals from between the cherubim, and scatter *them* over the city.” And he came in my sight.	wheels: the “roller” of Ezek 10:13. fiery burning coals ← *burning coals of fire*, a Hebraic genitive. in my sight ← *to my eyes*.
Ezek 10:3	וְהַכְּרֻבִ֗ים עֹמְדִים֙ מִימִ֣ין לַבַּ֔יִת בְּבֹא֖וֹ הָאִ֑ישׁ וְהֶעָנָ֖ן מָלֵ֥א אֶת־הֶחָצֵ֖ר הַפְּנִימִֽית׃	Now the cherubim were standing on the right *hand side* of the house as the man went in, and the cloud filled the inner court.	
Ezek 10:4	וַיֵּ֤רֶם כְּבוֹד־יְהוָה֙ מֵעַ֣ל הַכְּרוּב֔ עַל֙ מִפְתַּ֣ן הַבַּ֔יִת וַיִּמָּלֵ֥א הַבַּ֖יִת אֶת־הֶֽעָנָ֑ן וְהֶחָצֵ֥ר מָלְאָ֖ה אֶת־נֹ֥גַהּ כְּבֽוֹד יְהוָֽה׃	And the glory of the LORD was lifted up from the cherub, *and it was placed* 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	וְקוֹל֙ כַּנְפֵ֣י הַכְּרוּבִ֔ים נִשְׁמַ֖ע עַד־הֶחָצֵ֣ר הַחִיצֹנָ֑ה כְּקֹ֖ול אֵל־שַׁדַּ֥י בְּדַבְּרֹֽו׃	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	וַיְהִ֗י בְּצַוֹּתוֹ֙ אֶת־הָאִ֣ישׁ לְבֻ֣שׁ־הַבַּדִּ֔ים לֵאמֹ֖ר קַ֣ח אֵ֑שׁ מִבֵּינ֖וֹת לַגַּלְגַּ֑ל מִבֵּינ֖וֹת לַכְּרוּבִ֑ים וַיָּבֹ֖א וַיַּעֲמֹ֥ד אֵצֶ֖ל הָאוֹפָֽן׃	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	וַיִּשְׁלַח֩ הַכְּרוּב֙ אֶת־יָד֜וֹ מִבֵּינ֣וֹת לַכְּרוּבִ֗ים אֶל־הָאֵשׁ֮ אֲשֶׁר֒ בֵּינ֣וֹת הַכְּרֻבִ֔ים וַיִּשָּׂא֙ וַיִּתֵּ֔ן אֶל־חָפְנֵ֖י לְבֶ֣שׁ הַבַּדִּ֑ים וַיִּקַּח֙ וַיֵּצֵ֔א׃	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	וַיֵּרָ֣א לַכְּרֻבִ֔ים תַּבְנִ֖ית יַד־אָדָ֑ם תַּחַ֖ת כַּנְפֵיהֶֽם׃	And the shape of a man's hand appeared to the cherubim under their wings.	
Ezek 10:9	וָאֶרְאֶ֗ה וְהִנֵּ֤ה אַרְבָּעָה֙ אוֹפַנִּ֔ים אֵצֶ֖ל הַכְּרוּבִ֑ים אוֹפַ֤ן אֶחָד֙ אֵצֶ֣ל הַכְּרוּב֔ אֶחָ֖ד וְאוֹפַ֣ן אֶחָ֑ד אֵצֶל֙ הַכְּרוּב֔ אֶחָ֖ד וּמַרְאֵ֣ה הָאוֹפַנִּ֔ים כְּעֵ֖ין אֶ֥בֶן תַּרְשִֽׁישׁ׃	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	וּמַרְאֵיהֶ֣ם דְּמ֔וּת אֶחָ֖ד לְאַרְבַּעְתָּ֑ם כַּאֲשֶׁ֥ר יִהְיֶ֛ה הָאוֹפָ֖ן בְּתוֹךְ־הָאוֹפָֽן׃	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	בְּלֶכְתָּ֗ם אֶל־אַרְבַּ֙עַת֙ רִבְעֵיהֶ֣ם יֵלֵ֔כוּ לֹ֥א יִסַּ֖בּוּ בְּלֶכְתָּ֑ם כִּ֣י הַמָּק֗וֹם אֲשֶׁר־יִפְנֶ֤ה הָרֹאשׁ֙ אַחֲרָ֔יו יֵלְכ֖וּ לֹ֣א יִסַּ֔בּוּ בְּלֶכְתָּֽם׃	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־בְּשָׂרָ֣ם וְגַבֵּיהֶ֗ם וִידֵיהֶם֙ וְכַנְפֵיהֶ֔ם וְהָאוֹפַנִּ֕ים מְלֵאִ֥ים עֵינַ֖יִם סָבִ֑יב לְאַרְבַּעְתָּ֖ם אוֹפַנֵּיהֶֽם׃	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	לָאוֹפַנִּים לָהֶם קוֹרָא הַגַּלְגַּל בְּאָזְנָי:	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	וְאַרְבָּעָה פָנִים לְאֶחָד פְּנֵי הָאֶחָד פְּנֵי הַכְּרוּב וּפְנֵי הַשֵּׁנִי פְּנֵי אָדָם וְהַשְּׁלִישִׁי פְּנֵי אַרְיֵה וְהָרְבִיעִי פְּנֵי־נָשֶׁר:	And *each* one *had* four faces. One face *was* the face of a cherub, and the second face *was* the face of a man, and the third *was* the face of a lion, and the fourth *was* the face of an eagle.	
Ezek 10:15	וַיֵּרָמּוּ הַכְּרוּבִים הִיא הַחַיָּה אֲשֶׁר רָאִיתִי בִּנְהַר־כְּבָר:	Then the cherubim were lifted up. That *was* the being which I saw at the River Chebar.	
Ezek 10:16	וּבְלֶכֶת הַכְּרוּבִים יֵלְכוּ הָאוֹפַנִּים אֶצְלָם וּבְשָׂאֵת הַכְּרוּבִים אֶת־כַּנְפֵיהֶם לָרוּם מֵעַל הָאָרֶץ לֹא־יִסַּבּוּ הָאוֹפַנִּים גַּם־הֵם מֵאֶצְלָם:	And as the cherubim moved, the wheels moved alongside them. And when the cherubim lifted their wings to raise themselves above the ground, the wheels did not turn, even though they *were* alongside them.	ground ← *earth*. even though ← *also*, but with wider scope. alongside ← *from alongside*.
Ezek 10:17	בְּעָמְדָם יַעֲמֹדוּ וּבְרוֹמָם יֵרוֹמּוּ אוֹתָם כִּי רוּחַ הַחַיָּה בָּהֶם:	When they stopped, *these* stopped, and when they were lifted, *these* were lifted with them, for the spirit of the being *was* in them.	
Ezek 10:18	וַיֵּצֵא כְּבוֹד יְהוָה מֵעַל מִפְתַּן הַבָּיִת וַיַּעֲמֹד עַל־הַכְּרוּבִים:	Then the glory of the LORD departed from the threshold of the house and remained over the cherubim.	remained: or *stood*.

Ezek 10:19	וַיִּשְׂאוּ הַכְּרוּבִים אֶת־כַּנְפֵיהֶם וַיֵּרֹומּוּ מִן־הָאָרֶץ לְעֵינַי בְּצֵאתָם וְהָאוֹפַנִּים לְעֻמָּתָם וַיַּעֲמֹד פֶּתַח שַׁעַר בֵּית־יְהוָה הַקַּדְמוֹנִי וּכְבוֹד אֱלֹהֵי־יִשְׂרָאֵל עֲלֵיהֶם מִלְמָעְלָה׃	Then the cherubim raised their wings and lifted themselves up from the earth in my sight as they departed, and the wheels *were* in concert with them, and *each* stood *at* the entrance of the Eastern Gate of the house of the LORD, and the glory of the God of Israel *was* over them *coming* from above.	
Ezek 10:20	הַיָּא הַחַיָּה אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי־יִשְׂרָאֵל בְּנְהַר־כְּבָר וָאֵדַּע כִּי כְרוּבִים הֵמָּה׃	This *was* the being which I saw under the God of Israel at the River Chebar, and I knew that they *were* the cherubim.	
Ezek 10:21	אַרְבָּעָה אַרְבָּעָה פָּנִים לְאֶחָד וְאַרְבַּע כְּנָפַיִם לְאֶחָד וּדְמוּת יְדֵי אָדָם תַּחַת כַּנְפֵיהֶם׃	Each one *had* four faces, and each one *had* four wings, and *there was* a likeness of the hands of a man under their wings.	
Ezek 10:22	וּדְמוּת פְּנֵיהֶם הֵמָּה הַפָּנִים אֲשֶׁר רָאִיתִי עַל־נְהַר־כְּבָר מַרְאֵיהֶם וְאוֹתָם אִישׁ אֶל־עֵבֶר פָּנָיו יֵלֵכוּ׃	And *as for* the form of their faces, they *were* the faces which I saw at the River Chebar, *in* appearance and identity. Each *one* moved straight forward.	identity ← *them*. straight forward ← *over against his face*.

Ezek 11:1	וַתִּשָּׂא אֹתִי רוּחַ וַתָּבֵא אֹתִי אֶל־שַׁעַר בֵּית־יְהוָה הַקַּדְמוֹנִי הַפּוֹנֶה קָדִימָה וְהִנֵּה בְּפֶתַח הַשַּׁעַר עֶשְׂרִים וַחֲמִשָּׁה אִישׁ וָאֶרְאֶה בְתוֹכָם אֶת־יַאַזַנְיָה בֶן־עַזּוּר וְאֶת־פְּלַטְיָהוּ בֶן־בְּנָיָהוּ שָׂרֵי הָעָם: פ	Then the spirit lifted me up and brought me to the Eastern Gate of the house of the LORD, which faces eastwards, and what *I* saw at the entrance of the gate *was* twenty-five men, and among them I saw Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, public officials.	what *I* saw ... *was* ← *behold*. Azzur: see Jer 28:1. public ← *of the people*.
Ezek 11:2	וַיֹּאמֶר אֵלַי בֶּן־אָדָם אֵלֶּה הָאֲנָשִׁים הַחֹשְׁבִים אָוֶן וְהַי�ֹּעֲצִים עֲצַת־רָע בָּעִיר הַזֹּאת:	And he said to me, “Son of Adam, these *are* the men who are devising subterfuge, and who are planning evil schemes in this city,	planning evil schemes ← *advising advice of evil*.
Ezek 11:3	הָאֹמְרִים לֹא בְקָרוֹב בְּנוֹת בָּתִּים הִיא הַסִּיר וַאֲנַחְנוּ הַבָּשָׂר:	who say, ‘Do not build houses in the near *future*. It *is* the pot, and we *are* the meat.’	Do not build houses in the near *future*: AV differs *(It is not near; let us build houses)*, which strains the infinitive construct. It: i.e. *Jerusalem*. The current inhabitants are ↴
Ezek 11:4	לָכֵן הִנָּבֵא עֲלֵיהֶם הִנָּבֵא בֶּן־אָדָם:	So prophesy against them; prophesy, son of Adam.”	↳ bad (Ezek 11:15) and do not want newcomers from exile.
Ezek 11:5	וַתִּפֹּל עָלַי רוּחַ יְהוָה וַיֹּאמֶר אֵלַי אֱמֹר כֹּה־אָמַר יְהוָה כֵּן אֲמַרְתֶּם בֵּית יִשְׂרָאֵל וּמַעֲלוֹת רוּחֲכֶם אֲנִי יָדָעְתִּיהָ:	Then the spirit of the LORD fell on me, and he said to me, “Say, ‘This *is what* the LORD says: «You have spoken in this way, O house of Israel, and I know what arises in your mind.	This *is what* ← *Thus*. in this way ← *thus*. what arises in your mind ← *the arisings of your mind, I know it*.

Ezek 11:6	הִרְבִּיתֶם חַלְלֵיכֶם בָּעִיר הַזֹּאת וּמִלֵּאתֶם חוּצֹתֶיהָ חָלָל׃ פ	You are responsible for many casualties in this city, and you have filled the outlying areas *with* casualties.	You are responsible for many casualties ← *You have made many your casualties*. casualties ... casualties: otiose, but see Gen 12:5.
Ezek 11:7	לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה חַלְלֵיכֶם אֲשֶׁר שַׂמְתֶּם בְּתוֹכָהּ הֵמָּה הַבָּשָׂר וְהִיא הַסִּיר וְאֶתְכֶם הוֹצִיא מִתּוֹכָהּ׃	That *is* why this *is what* my Lord the LORD says: ‹*It is* your casualties, whom you have put in the middle of it, who *are* the meat, and this *is* the pot, but I will take you out of it.	this *is what* ← *thus*. your casualties: a subjective genitive (you make casualties). out of it ← *from its midst*.
Ezek 11:8	חֶרֶב יְרֵאתֶם וְחֶרֶב אָבִיא עֲלֵיכֶם נְאֻם אֲדֹנָי יְהוִה׃	You fear the sword, and *it is* the sword *that* I will bring on you, says the Lord, the LORD.	
Ezek 11:9	וְהוֹצֵאתִי אֶתְכֶם מִתּוֹכָהּ וְנָתַתִּי אֶתְכֶם בְּיַד־זָרִים וְעָשִׂיתִי בָכֶם שְׁפָטִים׃	And I will take you out of it and deliver you into the hand of foreigners, and I will execute judgments among you.	out of it ← *from its midst*.
Ezek 11:10	בַּחֶרֶב תִּפֹּלוּ עַל־גְּבוּל יִשְׂרָאֵל אֶשְׁפּוֹט אֶתְכֶם וִידַעְתֶּם כִּי־אֲנִי יְהוָה׃	You will fall by the sword; I will judge you at the border of Israel, and you will know that I *am* the LORD.	
Ezek 11:11	הִיא לֹא־תִהְיֶה לָכֶם לְסִיר וְאַתֶּם תִּהְיוּ בְתוֹכָהּ לְבָשָׂר אֶל־גְּבוּל יִשְׂרָאֵל אֶשְׁפֹּט 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 *(nor will you be)*, negating this verb as well as the former, which is possible, though the two clauses have ↴
Ezek 11:12	וִידַעְתֶּם כִּי־אֲנִי יְהוָה אֲשֶׁר בְּחֻקַּי לֹא הֲלַכְתֶּם וּמִשְׁפָּטַי לֹא עֲשִׂיתֶם וּכְמִשְׁפְּטֵי הַגּוֹיִם אֲשֶׁר סְבִיבוֹתֵיכֶם עֲשִׂיתֶם׃	And you will know that I *am* 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 כְּהִנָּבְאִי וּפְלַטְיָהוּ בֶן־בְּנָיָה מֵת וָאֶפֹּל עַל־פָּנַי וָאֶזְעַק קוֹל־גָּדוֹל וָאֹמַר אֲהָהּ אֲדֹנָי יְהוִה כָּלָה אַתָּה עֹשֶׂה אֵת שְׁאֵרִית 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 ← *on my face*.
Ezek 11:14	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 11:15	בֶּן־אָדָם אַחֶיךָ אַחֶיךָ אַנְשֵׁי גְאֻלָּתֶךָ וְכָל־בֵּית יִשְׂרָאֵל כֻּלָּהּ אֲשֶׁר אָמְרוּ לָהֶם יֹשְׁבֵי יְרוּשָׁלַ͏ִם רַחֲקוּ מֵעַל יְהוָה לָנוּ הִיא נִתְּנָה הָאָרֶץ לְמוֹרָשָׁה: ס	"Son of Adam, *there are* your brothers, your brothers, men *who are* 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 *redemption*, so by extension *those with a right of redemption through close relationship*. The verse is an insult by inhabitants of Jerusalem to Ezekiel's wider family in exile.
Ezek 11:16	לָכֵן אֱמֹר כֹּה־אָמַר אֲדֹנָי יְהוִה כִּי הִרְחַקְתִּים בַּגּוֹיִם וְכִי הֲפִיצוֹתִים בָּאֲרָצוֹת וָאֱהִי לָהֶם לְמִקְדָּשׁ מְעַט בָּאֲרָצוֹת אֲשֶׁר־בָּאוּ שָׁם: ס	So say, 'This *is what* my Lord the LORD says: «Although I have removed them to the Gentiles, and although I have scattered them among the *various* countries, I have nevertheless been a sanctuary to a certain extent in the countries to which they have gone.» '	This *is what* ← *Thus*. to a certain extent ← *a little*; perhaps temporal, *for a little while*.
Ezek 11:17	לָכֵן אֱמֹר כֹּה־אָמַר אֲדֹנָי יְהוִה וְקִבַּצְתִּי אֶתְכֶם מִן־הָעַמִּים וְאָסַפְתִּי אֶתְכֶם מִן־הָאֲרָצוֹת אֲשֶׁר נְפֹצוֹתֶם בָּהֶם וְנָתַתִּי לָכֶם אֶת־אַדְמַת יִשְׂרָאֵל:	So say, 'This *is what* my Lord the LORD says: «I will both gather you from the *various* peoples and collect you from the *various* countries in which you have been scattered, and I will give you the land of Israel.	This *is what* ← *Thus*.

Ezek 11:18	וּבָאוּ־שָׁמָּה וְהֵסִירוּ אֶת־כָּל־שִׁקּוּצֶיהָ וְאֶת־כָּל־תּוֹעֲבוֹתֶיהָ מִמֶּנָּה׃	And they will come there, and they will remove all its obscenities and all its abominations from it.	
Ezek 11:19	וְנָתַתִּי לָהֶם֙ לֵ֣ב אֶחָ֔ד וְר֥וּחַ חֲדָשָׁ֖ה אֶתֵּ֑ן בְּקִרְבְּכֶ֗ם וַהֲסִרֹתִי֙ לֵ֣ב הָאֶ֔בֶן מִבְּשָׂרָ֖ם וְנָתַתִּי֙ לָהֶ֣ם לֵ֔ב בָּשָׂ֖ר׃	And I will give ṯheim one heart, and I will put a new spirit in your inner parts, and I will remove the heart of stone from their flesh, and I will give them a heart of flesh,	them ... your: a change from third to second grammatical person. Compare Lev 1:3, Num 15:9, Isa 33:1 etc. one heart: i.e. *the same mindset*.
Ezek 11:20	לְמַ֣עַן בְּחֻקֹּתַ֣י יֵלֵ֔כוּ וְאֶת־מִשְׁפָּטַ֖י יִשְׁמְר֣וּ וְעָשׂ֑וּ אֹתָ֗ם וְהָי֤וּ לִי֙ לְעָ֔ם וַאֲנִ֖י אֶהְיֶ֥ה לָהֶ֖ם לֵאלֹהִֽים׃	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־לֵ֞ב שִׁקּוּצֵיהֶ֣ם וְתוֹעֲבוֹתֵיהֶם֮ לִבָּם֒ הֹלֵ֣ךְ דַּרְכָּם֮ בְּרֹאשָׁם֒ נָתַ֣תִּי נְאֻ֔ם אֲדֹנָ֖י יְהוִֽה׃	But to those *whose* heart *is set on* their obscenities, and whose heart walks *after* their abominations, I will place their way on their head, says the Lord, the LORD.» ’ ”	
Ezek 11:22	וַיִּשְׂאוּ֙ הַכְּרוּבִ֔ים אֶת־כַּנְפֵיהֶ֖ם וְהָאוֹפַנִּ֣ים לְעֻמָּתָ֑ם וּכְב֣וֹד אֱלֹהֵי־יִשְׂרָאֵ֔ל עֲלֵיהֶ֖ם מִלְמָֽעְלָה׃	Then the cherubim lifted up their wings, with the wheels in concert with them, and the glory of the God of Israel *was* over them *coming* from above.	
Ezek 11:23	וַיַּ֤עַל כְּבוֹד־יְהוָה֙ מֵעַ֣ל תּ֣וֹךְ הָעִ֔יר וַיַּעֲמֹ֕ד עַל־הָהָ֖ר אֲשֶׁ֣ר מִקֶּ֑דֶם לָעִֽיר׃	And the glory of the LORD went up from the middle of the city, and it stood over the mountain which *is* to the east of the city.	from ← *from over*.

Ezek 11:24	וְרוּחַ נְשָׂאַתְנִי וַתְּבִיאֵנִי כַשְׂדִּימָה אֶל־הַגּוֹלָה בַּמַּרְאֶה בְּרוּחַ אֱלֹהִים וַיַּעַל מֵעָלַי הַמַּרְאֶה אֲשֶׁר רָאִיתִי:	Then the spirit lifted me up and brought me to Chaldea, to the deportees, in a vision by the spirit of God, then the vision which I had seen went up away from me.	deportees ← *deportation*.
Ezek 11:25	וָאֲדַבֵּר אֶל־הַגּוֹלָה אֵת כָּל־דִּבְרֵי יְהוָה אֲשֶׁר הֶרְאָנִי: פ	And I described to the deportees all the things of the LORD which he had shown me.	deportees ← *deportation*.
Ezek 12:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 12:2	בֶּן־אָדָם בְּתוֹךְ בֵּית־הַמֶּרִי אַתָּה יֹשֵׁב אֲשֶׁר עֵינַיִם לָהֶם לִרְאוֹת וְלֹא רָאוּ אָזְנַיִם לָהֶם לִשְׁמֹעַ וְלֹא שָׁמֵעוּ כִּי בֵּית מְרִי הֵם:	"Son of Adam, you are living among a rebellious house – *those* **who *have* eyes to see but do not see, *and who have* ears to hear but do not hear**, for they *are* a rebellious house.	**Rom 11:8**. a rebellious house *(2x)* ← *a house of rebellion*, a Hebraic genitive.
Ezek 12:3	וְאַתָּה בֶן־אָדָם עֲשֵׂה לְךָ כְּלֵי גוֹלָה וּגְלֵה יוֹמָם לְעֵינֵיהֶם וְגָלִיתָ מִמְּקוֹמְךָ אֶל־מָקוֹם אַחֵר לְעֵינֵיהֶם אוּלַי יִרְאוּ כִּי בֵּית מְרִי הֵמָּה:	But you, son of Adam, make yourself articles for *your* deportation, and deport *yourself* by day in their sight, and deport *yourself* from your place to another place in their sight. Perhaps they will see, although they *are* a rebellious house.	articles for *your* deportation: compare Jer 49:16. deport *yourself (2x)* ← *be deported*. see, although: or *see that*. a rebellious house: see Ezek 12:2.
Ezek 12:4	וְהוֹצֵאתָ כֵלֶיךָ כִּכְלֵי גוֹלָה יוֹמָם לְעֵינֵיהֶם וְאַתָּה תֵּצֵא בָעֶרֶב לְעֵינֵיהֶם כְּמוֹצָאֵי גוֹלָה:	And you will bring out your articles – articles for *your* deportation – by day in their sight, then you will come out in the evening in their sight, like *people* being deported.	being deported ← *goings out of deportation*.
Ezek 12:5	לְעֵינֵיהֶם חֲתָר־לְךָ בַקִּיר וְהוֹצֵאתָ בּוֹ:	In their sight, hack your *way* through the wall and bring *your articles* out through it.	hack your *way* ← *hack for yourself*.

Ezek 12:6	לְעֵינֵיהֶם עַל־כָּתֵף תִּשָּׂא בָּעֲלָטָה תּוֹצִיא פָּנֶיךָ תְּכַסֶּה וְלֹא תִרְאֶה אֶת־הָאָרֶץ כִּי־מוֹפֵת נְתַתִּיךָ לְבֵית יִשְׂרָאֵל׃	Carry *them* on *your* shoulder in their sight. Bring *them* out after sunset. Cover your face, and do not look at the land, for I have made you a sign to the house of Israel.”	after sunset ← *thick darkness* [AnLx], [BDB], but also *attending sunset* [BDB]. land: or *ground*. sign ← *wonder*.
Ezek 12:7	וָאֶעֱשׂ כֵּן כַּאֲשֶׁר צֻוֵּיתִי כְּלֵי הוֹצֵאתִי כִּכְלֵי גוֹלָה יוֹמָם וּבָעֶרֶב חָתַרְתִּי־לִי בַקִּיר בְּיָד בָּעֲלָטָה הוֹצֵאתִי עַל־כָּתֵף נָשָׂאתִי לְעֵינֵיהֶם׃ פ	So I did so, as I had been commanded. I brought out my articles – namely articles for *my* deportation – by day, and in the evening I hacked my *way* through the wall by hand, *and* after sunset I brought *them* out on *my* shoulder, *and* I carried *them* in their sight.	namely ← *as*. hacked my *way* ← *hacked for myself*. after sunset: see Ezek 12:6.
Ezek 12:8	וַיְהִי דְבַר־יְהוָה אֵלַי בַּבֹּקֶר לֵאמֹר׃	Then the word of the LORD came to me in the morning and said,	came ← *became*.
Ezek 12:9	בֶּן־אָדָם הֲלֹא אָמְרוּ אֵלֶיךָ בֵּית יִשְׂרָאֵל בֵּית הַמֶּרִי מָה אַתָּה עֹשֶׂה׃	“Son of Adam, did the house of Israel, the rebellious house, say to you, ‘What are you doing?’?	the rebellious house ← *the house of rebellion*, a Hebraic genitive.
Ezek 12:10	אֱמֹר אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה הַנָּשִׂיא הַמַּשָּׂא הַזֶּה בִּירוּשָׁלַ͏ִם וְכָל־בֵּית יִשְׂרָאֵל אֲשֶׁר־הֵמָּה בְתוֹכָם׃	Say to them, ‘This *is what* my Lord the LORD says: «This oracle *is about* the prince in Jerusalem and the whole house of Israel among whom they *are*.» ’	This *is what* ← *Thus*.
Ezek 12:11	אֱמֹר אֲנִי מוֹפֶתְכֶם כַּאֲשֶׁר עָשִׂיתִי כֵּן יֵעָשֶׂה לָהֶם בַּגּוֹלָה בַּשִּׁבְיָ יֵלֵכוּ׃	Say, ‘I *am* your sign. As I have done, so shall it be done to them in deportation. They will go into captivity.	sign ← *wonder*.

Ezek 12:12	וְהַנָּשִׂיא אֲשֶׁר־בְּתוֹכָם אֶל־כָּתֵף יִשָּׂא בָּעַלְטָה וְיֵצֵא בַּקִּיר יַחְתְּרוּ לְהוֹצִיא בּוֹ פָּנָיו יְכַסֶּה יַעַן אֲשֶׁר לֹא־יִרְאֶה לַעַיִן הוּא אֶת־הָאָרֶץ׃	And the prince who *is* among them will carry *his articles* on *his* shoulder, after sunset, and he will go out. They will hack through the wall to bring *their articles* out through it. He will hide his face, because he will not see what *is* before his eyes – the land.'	after sunset: see Ezek 12:6. land: or *ground*.
Ezek 12:13	וּפָרַשְׂתִּי אֶת־רִשְׁתִּי עָלָיו וְנִתְפַּשׂ בְּמִצּוּדָתִי וְהֵבֵאתִי אֹתוֹ בָבֶלָה אֶרֶץ כַּשְׂדִּים וְאוֹתָהּ לֹא־יִרְאֶה וְשָׁם יָמוּת׃	And I will spread my net over him, and he will be caught in my netting, and I will bring him to Babylon – the land of the Chaldeans – but he will not see it, and he will die there.	
Ezek 12:14	וְכָל־אֲשֶׁר סְבִיבֹתָיו עזרה **עֶזְרוֹ* וְכָל־אֲגַפָּיו אֲזָרֶה לְכָל־רוּחַ וְחֶרֶב אָרִיק אַחֲרֵיהֶם׃	And I will scatter all who *are* around him – {K: *his*} [Q: his] support and all his governmental departments – to every wind, and I will draw out the sword after them.	
Ezek 12:15	וְיָדְעוּ כִּי־אֲנִי יְהוָה בַּהֲפִיצִי אוֹתָם בַּגּוֹיִם וְזֵרִיתִי אוֹתָם בָּאֲרָצוֹת׃	And they will know that I *am* the LORD when I disperse them among the Gentiles, when I scatter them in the *various* countries.	
Ezek 12:16	וְהוֹתַרְתִּי מֵהֶם אַנְשֵׁי מִסְפָּר מֵחֶרֶב מֵרָעָב וּמִדֶּבֶר לְמַעַן יְסַפְּרוּ אֶת־כָּל־תּוֹעֲבוֹתֵיהֶם בַּגּוֹיִם אֲשֶׁר־בָּאוּ שָׁם וְיָדְעוּ כִּי־אֲנִי יְהוָה׃ פ	But I will leave over a *small* number of their men, remaining from the sword and from famine and from disease, in order that they may describe all their abominations among the Gentiles where they go, and they will know that I *am* the LORD."	of their men ← *from them, men*. describe ← *relate*.
Ezek 12:17	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃	Then the word of the LORD came to me and said,	came ← *became*.

Ezek 12:18	בֶּן־אָדָם לַחְמְךָ בְרַעַשׁ תֹּאכֵל וּמֵימֶיךָ בִּרְגָזָה וּבְדָאָגָה 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 *food* 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 לִיוֹשְׁבֵי יְרוּשָׁלַ͏ִם אֶל־אַדְמַת יִשְׂרָאֵל לַחְמָם בְּדָאָגָה יֹאכֵלוּ וּמֵימֵיהֶם בְּשִׁמָּמוֹן יִשְׁתּוּ לְמַעַן תֵּשַׁם אַרְצָהּ מִמְּלֹאָהּ מֵחֲמַס כָּל־הַיּוֹשְׁבִים בָּהּ׃	And you shall say to the people of the land, 'This *is what* my Lord the LORD says to the inhabitants of Jerusalem *and* concerning the land of Israel: «They will eat their bread with anxiety, and they will drink their water with bewilderment, because its land will be stripped of its fulness, owing to the violence of all the inhabitants in it.	This *is what* ← *Thus*. be stripped ← *be made desolate*.
Ezek 12:20	וְהֶעָרִים הַנּוֹשָׁבוֹת תֶּחֱרַבְנָה וְהָאָרֶץ שְׁמָמָה תִּהְיֶה וִידַעְתֶּם כִּי־אֲנִי יְהוָה׃ פ	For the inhabited cities will become waste, and the land will become a desolation, and you will know that I *am* the LORD.» ' "	
Ezek 12:21	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 12:22	בֶּן־אָדָם מָה־הַמָּשָׁל הַזֶּה לָכֶם עַל־אַדְמַת יִשְׂרָאֵל לֵאמֹר יַאֲרְכוּ הַיָּמִים וְאָבַד כָּל־חָזוֹן׃	"Son of Adam, what *does* this saying of yours concerning the land of Israel *mean*, which says, 'The days are taking their time, and every vision has failed'?	yours: plural. land ← *ground*. taking their time ← *growing long*.
Ezek 12:23	לָכֵן אֱמֹר אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה הִשְׁבַּתִּי אֶת־הַמָּשָׁל הַזֶּה וְלֹא־יִמְשְׁלוּ אֹתוֹ עוֹד בְּיִשְׂרָאֵל כִּי אִם־דַּבֵּר אֲלֵיהֶם קָרְבוּ הַיָּמִים וּדְבַר כָּל־חָזוֹן׃	Well say to them, 'This *is what* 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 with the reality of every vision.'	Well ← *Therefore*. This *is what* ← *Thus*. with the reality ← *and the word / matter*.

Ezek 12:24	כִּ֣י לֹא־יִהְיֶ֗ה ע֚וֹד כָּל־חֶזְיוֹן שָׁוְא֙ וּמְקֹ֣סֶם חָלָ֔ק בְּת֖וֹךְ בֵּ֥ית יִשְׂרָאֵֽל׃	For there will no longer be any false vision or flattering divination within the house of Israel.	any ← *every*.
Ezek 12:25	כִּ֣י	אֲנִ֣י יְהוָ֔ה אֲדַבֵּ֕ר אֶת־ אֲשֶׁ֥ר אֲדַבֵּ֖ר דָּבָ֑ר וְיֵעָשֶׂ֣ה לֹ֤א תִמָּשֵׁךְ֙ ע֔וֹד כִּ֚י בְּיֵמֵיכֶ֣ם בֵּית־ הַמֶּ֔רִי אֲדַבֵּ֥ר דָּבָ֖ר וַעֲשִׂיתִ֑יו נְאֻ֖ם אֲדֹנָ֥י יְהוִֽה׃ פ	For I *am* the LORD. I will speak the word which I will speak, and it will be carried out. It will not be delayed any longer, for in your days, *you* 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 (tmesis), more like Latin and Greek, but repeated in Ezek 12:28. AV differs slightly. delayed ← *drawn out*. rebellious house: see Ezek 2:5.
Ezek 12:26	וַיְהִ֥י דְבַר־יְהוָ֖ה אֵלַ֥י לֵאמֹֽר׃	And the word of the LORD came to me and said,	came ← *became*.
Ezek 12:27	בֶּן־אָדָ֗ם הִנֵּ֚ה בֵּית־יִשְׂרָאֵל֙ אֹמְרִ֔ים הֶחָזוֹן֙ אֲשֶׁר־ה֣וּא חֹזֶ֔ה לְיָמִ֥ים רַבִּ֖ים וּלְעִתִּ֣ים רְחוֹקוֹת֙ הֽוּא־נִבָּֽא׃	“Son of Adam, be aware that the house of Israel are saying, ‘The vision which he was seeing *is* for many days *in the future*, and he is prophesying for remote times.’	be aware that ← *behold*.
Ezek 12:28	לָכֵ֞ן אֱמֹ֣ר אֲלֵיהֶ֗ם כֹּ֚ה אָמַ֣ר אֲדֹנָ֣י יְהוִ֔ה לֹא־תִמָּשֵׁ֥ךְ עוֹד֙ כָּל־דְּבָרַ֔י אֲשֶׁ֥ר אֲדַבֵּ֖ר דָּבָ֑ר וְיֵעָשֶׂ֣ה נְאֻ֔ם אֲדֹנָ֖י יְהוִֽה׃ ס	So say to them, ‘This *is what* my Lord the LORD says: «None of my words will be delayed any longer. The word which I speak will be carried out, says the Lord, the LORD.» ’ ”	This *is what* ← *Thus*. delayed: see Ezek 12:25.
Ezek 13:1	וַיְהִ֥י דְבַר־יְהוָ֖ה אֵלַ֥י לֵאמֹֽר׃	And the word of the LORD came to me and said,	came ← *became*.
Ezek 13:2	בֶּן־אָדָ֗ם הִנָּבֵ֞א אֶל־נְבִיאֵ֤י יִשְׂרָאֵל֙ הַנִּבָּאִ֔ים וְאָמַרְתָּ֖ לִנְבִיאֵ֣י מִלִּבָּ֑ם שִׁמְעוּ֙ דְּבַר־יְהוָֽה׃	“Son of Adam, prophesy to the prophets of Israel who prophesy, and say to those *who* prophesy from their *own* heart, ‘Hear the word of the LORD.	

Ezek 13:3	כֹּה אָמַר אֲדֹנָי יְהוִה הוֹי עַל־הַנְּבִיאִים הַנְּבָלִים אֲשֶׁר הֹלְכִים אַחַר רוּחָם וּלְבִלְתִּי רָאוּ:	This *is what* my Lord the LORD says: «Woe to impious prophets, who walk after their *own* spirit and according to *things which* they have not seen.	This *is what* ← *Thus*.
Ezek 13:4	כְּשֻׁעָלִים בָּחֳרָבוֹת נְבִיאֶיךָ יִשְׂרָאֵל הָיוּ:	*It is* like foxes in wastelands *that* your prophets are, O Israel.	
Ezek 13:5	לֹא עֲלִיתֶם בַּפְּרָצוֹת וַתִּגְדְּרוּ גָדֵר עַל־בֵּית יִשְׂרָאֵל לַעֲמֹד בַּמִּלְחָמָה בְּיוֹם יְהוָה:	You have not gone up to the breaches, nor have you made a fence around the house of Israel *so as* to stand in battle on **the day of the LORD**.	**Rev 1:10**. nor: negatory use of the *vav*, as in Deut 33:6.
Ezek 13:6	חָזוּ שָׁוְא וְקֶסֶם כָּזָב הָאֹמְרִים נְאֻם־יְהוָה וַיהוָה לֹא שְׁלָחָם וַיְיַחֲלוּ לְקַיֵּם דָּבָר:	They have seen visions of what *is* false, and of deceitful divination, those who say, ‹The LORD says›, when the LORD did not send them, but *men* expect a matter to be fulfilled.	expect: AV differs *(made ... to hope)*, which is also possible. a matter to be fulfilled ← *to make a matter stand*.
Ezek 13:7	הֲלוֹא מַחֲזֵה־שָׁוְא חֲזִיתֶם וּמִקְסַם כָּזָב אֲמַרְתֶּם וְאֹמְרִים נְאֻם־יְהוָה וַאֲנִי לֹא דִבַּרְתִּי: ס	Have you 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 יַעַן דַּבֶּרְכֶם שָׁוְא וַחֲזִיתֶם כָּזָב לָכֵן הִנְנִי אֲלֵיכֶם נְאֻם אֲדֹנָי יְהוִה:	Therefore this *is what* my Lord the LORD says: «Since you have spoken falsely and have seen visions deceitfully, I for my part *am* against you, says the Lord, the LORD.	this *is what* ← *thus*. seen: i.e., here, *proclaimed*. deceitfully ← *a lie*. Adverbial use of the noun. I for my part *am* ← *behold me*.

Ezek 13:9	וְהָיְתָה יָדִי אֶל־הַנְּבִיאִים הַחֹזִים שָׁוְא וְהַקֹּסְמִים כָּזָב בְּסוֹד עַמִּי לֹא־יִהְיוּ וּבִכְתָב בֵּית־יִשְׂרָאֵל לֹא יִכָּתֵבוּ וְאֶל־אַדְמַת יִשְׂרָאֵל לֹא יָבֹאוּ וִידַעְתֶּם כִּי אֲנִי אֲדֹנָי יְהוִה׃	And my hand will be against the prophets who see false visions, and those who divine deceitfully. They will not be in the secret council of my people, and they will not be written in the record of the house of Israel, and they will not enter the territory of Israel, and you will know that I *am* the Lord, the LORD,	deceitfully: see Ezek 13:8. record ← *writing*. territory ← *ground*.
Ezek 13:10	יַעַן וּבְיַעַן הִטְעוּ אֶת־עַמִּי לֵאמֹר שָׁלוֹם וְאֵין שָׁלוֹם וְהוּא בֹּנֶה חַיִץ וְהִנָּם טָחִים אֹתוֹ תָּפֵל׃	for the very reason that they have caused my people to stray, by saying, ‹Peace›, when *there is* no peace, and when *someone* builds a partition-*strength* wall, you see them plastering it *with* lime.	by saying: gerundial use of the infinitive. you see them ← *behold them*. lime: so, as we say metaphorically, *a whitewash*.
Ezek 13:11	אֱמֹר אֶל־טָחֵי תָפֵל וְיִפֹּל הָיָה | גֶּשֶׁם שׁוֹטֵף וְאַתֶּנָּה אַבְנֵי אֶלְגָּבִישׁ תִּפֹּלְנָה וְרוּחַ סְעָרוֹת תְּבַקָּע׃	Say to those *who* plaster *it with* lime that it will fall. There will be overwhelming rain, and gigantic hailstones will fall, and a stormy wind will tear *it* apart.	gigantic hailstones ← *you gigantic hailstones*, with no *hé* to indicate a vocative. Re-pointing, וְאֶתְּנָה, one could translate *I will appoint gigantic hailstones (which) will fall*, as read by LXX. stormy wind ← *wind of storms*, a Hebraic genitive.
Ezek 13:12	וְהִנֵּה נָפַל הַקִּיר הֲלוֹא יֵאָמֵר אֲלֵיכֶם אַיֵּה הַטִּיחַ אֲשֶׁר טַחְתֶּם׃ ס	And look, *when* the wall has fallen, will it not be said to you, ‹Where *is* the plaster *with* which you plastered *it*?› »	
Ezek 13:13	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה וּבְקַעְתִּי רוּחַ־סְעָרוֹת בַּחֲמָתִי וְגֶשֶׁם שׁוֹטֵף בְּאַפִּי יִהְיֶה וְאַבְנֵי אֶלְגָּבִישׁ בְּחֵמָה לְכָלָה׃	Therefore this *is what* my Lord the LORD says: «So I will tear *it* apart *with* a stormy wind in my fury, and there will be overwhelming rain in my anger, and gigantic hailstones in fury for *its* destruction.	this *is what* ← *thus*. stormy wind: see Ezek 13:11.

Ezek 13:14	וְהָרַסְתִּי אֶת־הַקִּיר אֲשֶׁר־טַחְתֶּם תָּפֶל וְהִגַּעְתִּיהוּ אֶל־הָאָרֶץ וְנִגְלָה יְסֹדוֹ וְנָפָלָה וּכְלִיתֶם בְּתוֹכָהּ וִידַעְתֶּם כִּי־אֲנִי יְהוָה:	And I will demolish the wall which you have plastered *with* lime, and I will raze it to the ground, and its foundation will be exposed, and the city will fall, and you will come to an end inside it, and you will know that I *am* the LORD.	the *city* ← *it*, but feminine, not referring to *the wall*, nor, as in AV, *the foundation*, which are masculine. *Jerusalem* in Ezek 13:16. So AV differs.
Ezek 13:15	וְכִלֵּיתִי אֶת־חֲמָתִי בַּקִּיר וּבַטָּחִים אֹתוֹ תָּפֶל וְאֹמַר לָכֶם אֵין הַקִּיר וְאֵין הַטָּחִים אֹתוֹ:	And I will expend my fury on the wall, and on those who have plastered it *with* lime, and I will say to you, ‹The wall no *longer exists*, nor do those who plastered it –	
Ezek 13:16	נְבִיאֵי יִשְׂרָאֵל הַנִּבְּאִים אֶל־יְרוּשָׁלַ͏ִם וְהַחֹזִים לָהּ חֲזוֹן שָׁלוֹם וְאֵין שָׁלוֹם נְאֻם אֲדֹנָי יְהוִה: פ	the prophets of Israel who prophesied to Jerusalem, and those who had a vision of peace for it, but *there was* no peace, says the Lord, the LORD.› » ’	
Ezek 13:17	וְאַתָּה בֶן־אָדָם שִׂים פָּנֶיךָ אֶל־בְּנוֹת עַמְּךָ הַמִּתְנַבְּאוֹת מִלִּבְּהֶן וְהִנָּבֵא עֲלֵיהֶן:	And you, son of Adam, take a firm stand with the daughters of your people who are prophesying from their *own* hearts, and prophesy against them,	take a firm stand with ← *set your face towards*. hearts ← *heart*. One heart per daughter.
Ezek 13:18	וְאָמַרְתָּ כֹּה־אָמַר	אֲדֹנָי יְהוִה הוֹי לִמְתַפְּרוֹת כְּסָתוֹת עַל	כָּל־אַצִּילֵי יָדַי וְעֹשׂוֹת הַמִּסְפָּחוֹת עַל־רֹאשׁ כָּל־קוֹמָה לְצוֹדֵד נְפָשׁוֹת הַנְּפָשׁוֹת תְּצוֹדְדְנָה לְעַמִּי וּנְפָשׁוֹת לָכֶנָה תְּחַיֶּינָה:	and say, ‘This *is what* my Lord the LORD says: «Woe to those *who* sew coverings on all the joints of my hands, and *who* 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?	This *is what* ← *Thus*. hands: or *(lower) arms*. people *(2x)* ← *souls*. yourselves ← *your souls*. AV differs *(souls ... that come unto you)*. See [CB] for an explanation of this verse.

Ezek 13:19	וַתְּחַלְּלֻנָה אֹתִי אֶל־עַמִּי בְּשַׁעֲלֵי שְׂעֹרִים וּבְפִתֻּתֵי לֶחֶם לְהָמִית נְפָשׁוֹת אֲשֶׁר לֹא־תְמוּתֶנָה וּלְחַיּוֹת נְפָשׁוֹת אֲשֶׁר לֹא־תְחַיֶּינָה בְּכַזַּבְכֶם לְעַמִּי שֹׁמְעֵי כָזָב: ס	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 *who* hear the lying,	people *(2x)* ← *souls*.
Ezek 13:20	לָכֵן כֹּה־אָמַר	אֲדֹנָי יְהוִה הִנְנִי אֶל־כְּסֻתוֹתֵיכֶנָה אֲשֶׁר אַתֶּנָה מְצֻדְּדוֹת שָׁם אֶת־הַנְּפָשׁוֹת לְפָרְחוֹת וְקָרַעְתִּי אֹתָם מֵעַל זְרוֹעֹתֵיכֶם וְשִׁלַּחְתִּי אֶת־הַנְּפָשׁוֹת אֲשֶׁר אַתֶּם מְצֻדְּדוֹת אֶת־נְפָשִׁים לְפָרְחֹת:	which *is* why this *is what* my Lord the LORD says: ‹I *am* here 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. this *is what* ← *thus*. I *am* here ← *Behold me*. people *(3x)* ← *souls*. rabidly *(2x)* ← *for breaking out*, also of leprosy. AV differs *(to make them fly)*.
Ezek 13:21	וְקָרַעְתִּי אֶת־מִסְפְּחֹתֵיכֶם וְהִצַּלְתִּי אֶת־עַמִּי מִיֶּדְכֶן וְלֹא־יִהְיוּ עוֹד בְּיֶדְכֶן לִמְצוֹדָה וִידַעְתֶּן כִּי־אֲנִי יְהוָה:	And I will tear off your screens, and I will deliver my people from your hands, and they will no longer be in your hands as a prey, and you will know that I *am* the LORD,	your hands *(2x)* ← *your hand*. But *your* is plural.
Ezek 13:22	יַעַן הַכְאוֹת לֵב־צַדִּיק שֶׁקֶר וַאֲנִי לֹא הִכְאַבְתִּיו וּלְחַזֵּק יְדֵי רָשָׁע לְבִלְתִּי־שׁוֹב מִדַּרְכּוֹ הָרָע לְהַחֲיֹתוֹ:	because *with* lying *you* have caused the heart of the righteous *man* to despond, but I have not caused him grief. And *you* have strengthened the hands of the wicked *man*, so that he does not return from his evil way and preserve his life.	and preserve his life: AV differs *(by promising him life)*, associating the words with the false prophetesses rather than the Lord.

Ezek 13:23	לָכֵן שָׁוְא לֹא תֶחֱזֶינָה וְקֶסֶם לֹא־תִקְסֹמְנָה עוֹד וְהִצַּלְתִּי אֶת־עַמִּי מִיֶּדְכֶן וִידַעְתֶּן כִּי־אֲנִי יְהוָה׃	Therefore you will no longer see false visions, nor will you perform divinations, for I will deliver my people from your hands, and you will know that I *am* the LORD.› » ’ ”	perform ← *divine*. your hands: as in Ezek 13:21.
Ezek 14:1	וַיָּבֹוא אֵלַי אֲנָשִׁים מִזִּקְנֵי יִשְׂרָאֵל וַיֵּשְׁבוּ לְפָנָי׃ פ	Then *some* men from the elders of Israel came to me and sat in front of me.	
Ezek 14:2	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃	And the word of the LORD came to me and said,	came ← *became*.
Ezek 14:3	בֶּן־אָדָם הָאֲנָשִׁים הָאֵלֶּה הֶעֱלוּ גִלּוּלֵיהֶם עַל־לִבָּם וּמִכְשׁוֹל עֲוֹנָם נָתְנוּ נֶכַח פְּנֵיהֶם הַאִדָּרֵשׁ אִדָּרֵשׁ לָהֶם׃ ס	“Son of Adam, those men have set up their idols in their hearts, and they have put the stumbling block of their iniquity *right* in front of themselves. Should I be open to consultation at all by them?	hearts ← *heart*. *right* in front of themselves ← *opposite their face(s)*. Should I be open to consultation at all: an irregular infinitive absolute.
Ezek 14:4	לָכֵן דַּבֵּר־אֲלֵהֶם וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר | אֲדֹנָי יְהוִה אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יַעֲלֶה אֶת־גִּלּוּלָיו אֶל־לִבּוֹ וּמִכְשׁוֹל עֲוֹנוֹ יָשִׂים נֶכַח פָּנָיו וּבָא אֶל־הַנָּבִיא אֲנִי יְהוָה נַעֲנֵיתִי לוֹ *בה בָּא בְּרֹב גִּלּוּלָיו׃**	So speak to them and say to them, ‘This *is what* my Lord the LORD says: «*When* any man of the house of Israel sets up his idols in his heart, and he places the stumbling block of his iniquity *right* in front of himself, and he comes to the prophet, I, the LORD, will be induced to answer him {K: about it} [Q: *who* comes] in *response to* the multitude of his idols,	This *is what* ← *Thus*. *right* in front of himself ← *opposite his face*.
Ezek 14:5	לְמַעַן תְּפֹשׂ אֶת־בֵּית־יִשְׂרָאֵל בְּלִבָּם אֲשֶׁר נָזְרוּ מֵעָלַי בְּגִלּוּלֵיהֶם כֻּלָּם׃ ס	so that *I* catch the house of Israel by their *own* heart *with* which they have all alienated themselves from me with their idols.» ’	

Ezek 14:6	לָכֵן אֱמֹר ׀ אֶל־בֵּית יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוִה שׁוּבוּ וְהָשִׁיבוּ מֵעַל גִּלּוּלֵיכֶם וּמֵעַל כָּל־תּוֹעֲבֹתֵיכֶם הָשִׁיבוּ פְּנֵיכֶם׃	Therefore say to the house of Israel, ‘This *is what* my Lord the LORD says: «Turn away and restore *yourselves* from your idols, and turn your attention away from all your abominations.	This *is what* ← *Thus*. attention ← *face*.
Ezek 14:7	כִּי ׀ אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר אֲשֶׁר־יָגוּר בְּיִשְׂרָאֵל וְיִנָּזֵר מֵאַחֲרַי וְיַעַל גִּלּוּלָיו אֶל־לִבּוֹ וּמִכְשׁוֹל עֲוֹנוֹ יָשִׂים נֶכַח פָּנָיו וּבָא אֶל־הַנָּבִיא לִדְרָשׁ־לוֹ בִּי אֲנִי יְהוָה נַעֲנֶה־לּוֹ בִּי׃	For every 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 *right* in front of himself, and *when* he comes to the prophet to inquire from him of me, I, the LORD, will be induced to answer him by myself.	every ← *each*. *right* in front of himself: see Ezek 14:4.
Ezek 14:8	וְנָתַתִּי פָנַי בָּאִישׁ הַהוּא וְהַשַּׂמֹתִיהוּ לְאוֹת וְלִמְשָׁלִים וְהִכְרַתִּיו מִתּוֹךְ עַמִּי וִידַעְתֶּם כִּי־אֲנִי יְהוָה׃ ס	And I will take issue with that man, and I will make him a sign and *a subject of* sayings, and I will cut him off from my people, and you will know that I *am* the LORD.	take issue with ← *set my face against*. from ← *from the midst of*.
Ezek 14:9	וְהַנָּבִיא כִּי־יִפָּתֶה וְדִבֵּר דָּבָר אֲנִי יְהוָה פִּתִּיתִי אֶת הַנָּבִיא הַהוּא וְנָטִיתִי אֶת־יָדִי עָלָיו וְהִשְׁמַדְתִּיו מִתּוֹךְ עַמִּי יִשְׂרָאֵל׃	And if a prophet is deceived when he utters words, I, the LORD, will deceive that prophet, and I will stretch out my hand against him, and I will obliterate him from my people Israel.	words ← *a word, speech*. will deceive: [CB] explains as *have permitted him to be deceived*. We take it as a prophetic future, [Ges-HG] §106n.
Ezek 14:10	וְנָשְׂאוּ עֲוֹנָם כַּעֲוֹן הַדֹּרֵשׁ כַּעֲוֹן הַנָּבִיא יִהְיֶה׃	And they will bear the *penalty for* their iniquity. As *the penalty for* the iniquity *is* for the one who consults, so *the penalty for* the iniquity will be for the prophet,	

Ezek 14:11	לְמַעַן לֹא־יִתְעֶה עוֹד בֵּית־יִשְׂרָאֵל מֵאַחֲרַי וְלֹא־יִטַּמְּאוּ עוֹד בְּכָל־פִּשְׁעֵיהֶם וְהָיוּ לִי לְעָם וַאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים נְאֻם אֲדֹנָי יְהוִה: פ	in order that they should no longer lead the house of Israel astray, away from following 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 ← *behind*.
Ezek 14:12	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 14:13	בֶּן־אָדָם אֶרֶץ כִּי תֶחֱטָא־לִי לִמְעָל־מַעַל וְנָטִיתִי יָדִי עָלֶיהָ וְשָׁבַרְתִּי לָהּ מַטֵּה־לָחֶם וְהִשְׁלַחְתִּי־בָהּ רָעָב וְהִכְרַתִּי מִמֶּנָּה אָדָם וּבְהֵמָה:	“Son of Adam, if a land sins against me by acting perversely, then I will stretch my hand against it and break its supply of bread, and I will send a famine to it, and I will cut man and beast off from it.	by acting perversely ← *by being perverse (with) perverseness*. Gerundial use of the infinitive. supply ← *staff*.
Ezek 14:14	וְהָיוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה בְּתוֹכָהּ נֹחַ דנאל **דָּנִיֵּאל וְאִיּוֹב* הֵמָּה בְּצִדְקָתָם יְנַצְּלוּ נַפְשָׁם נְאֻם אֲדֹנָי יְהוִה:	And *even if* these three men were *somewhere* in it: Noah, Daniel and Job, they by their righteousness would *only* save their *own* lives, says the Lord, the LORD.	Daniel: the *ketiv* can be regarded as a *scriptio defectiva* spelling of the *qeré*. lives ← *souls*.
Ezek 14:15	לוּ־חַיָּה רָעָה אַעֲבִיר בָּאָרֶץ וְשִׁכְּלָתָה וְהָיְתָה שְׁמָמָה מִבְּלִי עוֹבֵר מִפְּנֵי הַחַיָּה:	If I were to cause wild animals to pass through the land and bereave it, and it were to become desolate for want of a passer-by, because of the *wild* animals,	

Ezek 14:16	שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה׀ בְּתוֹכָהּ חַי־אָנִי נְאֻם אֲדֹנָי יְהוִה אִם־בָּנִים וְאִם־בָּנוֹת יַצִּילוּ הֵמָּה לְבַדָּם יִנָּצֵלוּ וְהָאָרֶץ תִּהְיֶה שְׁמָמָה׃	those three men *somewhere* in it – *as* I live, says the Lord, the LORD – would certainly not save 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	אוֹ חֶרֶב אָבִיא עַל־הָאָרֶץ הַהִיא וְאָמַרְתִּי חֶרֶב תַּעֲבֹר בָּאָרֶץ וְהִכְרַתִּי 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 חַי־אָנִי נְאֻם אֲדֹנָי יְהוִה לֹא יַצִּילוּ בָנִים וּבָנוֹת כִּי הֵם לְבַדָּם יִנָּצֵלוּ׃	then these three men *somewhere* in it – *as* I live, says the Lord, the LORD – would not save sons or daughters, but they would only save themselves.	
Ezek 14:19	אוֹ דֶבֶר אֲשַׁלַּח אֶל־הָאָרֶץ הַהִיא וְשָׁפַכְתִּי חֲמָתִי עָלֶיהָ בְּדָם לְהַכְרִית מִמֶּנָּה אָדָם וּבְהֵמָה׃	Or *if* I were to send a pestilence to that land, and I were to pour my fury out over it in blood*shed*, so as to cut man and beast off from it,	
Ezek 14:20	וְנֹחַ *דנאל **דָּנִיֵּאל וְאִיּוֹב׀ בְּתוֹכָהּ חַי־אָנִי נְאֻם אֲדֹנָי יְהוִה אִם־בֵּן אִם־בַּת יַצִּילוּ הֵמָּה בְּצִדְקָתָם יַצִּילוּ נַפְשָׁם׃ פ	and Noah, Daniel and Job *were somewhere* inside it – *as* I live, says the Lord, the LORD – they certainly would not save son or daughter. They would *only* save their *own* lives by their righteousness.	Daniel: see Ezek 14:14. --- they certainly would not save: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. --- lives ← *souls*.

Ezek 14:21	כִּי֩ כֹ֨ה אָמַ֜ר אֲדֹנָ֣י יְהוִ֗ה אַ֚ף כִּֽי־אַרְבַּ֣עַת שְׁפָטַ֔י | הָרָעִ֖ים חֶ֣רֶב וְרָעָ֑ב וְחַיָּ֥ה רָעָ֛ה וָדֶ֖בֶר שִׁלַּ֥חְתִּי אֶל־יְרוּשָׁלַ֖͏ִם לְהַכְרִ֥ית מִמֶּ֛נָּה אָדָ֖ם וּבְהֵמָֽה׃	For this *is what* the Lord, the LORD, says: 'Even if I send my four harmful judgments – the sword and famine and wild animals and a pestilence to Jerusalem, so as to cut man and beast off from it,	this *is what* ← *thus*.
Ezek 14:22	וְהִנֵּ֨ה נוֹתֶ֤רֶת־בָּהּ֙ פְּלֵטָ֔ה הַמּוּצָאִ֖ים בָּנִ֣ים וּבָנ֑וֹת הִנָּ֤ם יוֹצְאִים֙ אֲלֵיכֶ֔ם וּרְאִיתֶ֖ם אֶת־דַּרְכָּ֣ם וְאֶת־עֲלִילוֹתָ֑ם וְנִחַמְתֶּ֗ם עַל־הָרָעָה֙ אֲשֶׁ֣ר הֵבֵ֔אתִי עַל־יְרוּשָׁלַ֖͏ִם אֵ֚ת כָּל־אֲשֶׁ֥ר הֵבֵ֖אתִי עָלֶֽיהָ׃	yet it will be *the case* that a remnant will remain in it, who will be brought out – sons and daughters. There they *will be* coming out to you, and you will see their way and their deeds, and you will be comforted concerning the harm which I brought over Jerusalem, with everything I brought over it.	it will be *the case* that ← *behold*. There they *will be* ← *Behold them*. comforted: or *grieved for*. See Ezek 14:23.
Ezek 14:23	וְנִחַמְתֶּ֗ם אֶתְכֶם֙ כִּֽי־תִרְאוּ֙ אֶת־דַּרְכְּכֶ֔ם וְאֶת־עֲלִילוֹתָ֖ם וִידַעְתֶּ֑ם כִּ֣י לֹ֤א חִנָּם֙ עָשִׂ֣יתִי אֶת כָּל־אֲשֶׁר־עָשִׂ֔יתִי בָּ֖הּ נְאֻ֥ם אֲדֹנָ֖י יְהוִֽה׃ פ	And they will comfort you when you see their way and their deeds, and you will know that *it was* not for nothing *that* I did everything that I did in it, says the Lord, the LORD.' "	comfort: see Ezek 14:22.
Ezek 15:1	וַיְהִ֥י דְבַר־יְהוָ֖ה אֵלַ֥י לֵאמֹֽר׃	And the word of the LORD came to me and said,	came ← *became*.
Ezek 15:2	בֶּן־אָדָ֗ם מַה־יִּהְיֶ֞ה עֵץ־הַגֶּ֤פֶן מִכָּל־עֵץ֙ הַזְּמוֹרָ֔ה אֲשֶׁ֥ר הָיָ֖ה בַּעֲצֵ֥י הַיָּֽעַר׃	"Son of Adam, *in* what *way* is a vine tree *more* than any *other* tree? *Or its* branch, which is among the trees of the forest?	any ← *every*.

Ezek 15:3	הֲיִקַּח מִמֶּנּוּ עֵץ לַעֲשׂוֹת לְמְלָאכָה אִם־יִקְחוּ מִמֶּנּוּ יָתֵד לְתְלוֹת עָלָיו כָּל־כֶּלִי:	Is wood taken from it to make artisanry? Or does one use it for a peg, to hang all *sorts of* items on it?	does one ← *do they from it*. use it for ← *take from it*.
Ezek 15:4	הִנֵּה לָאֵשׁ נִתַּן לְאָכְלָה אֶת שְׁנֵי קְצוֹתָיו אָכְלָה הָאֵשׁ וְתוֹכוֹ נָחָר הֲיִצְלַח לִמְלָאכָה:	Look, it is put in the fire as fuel, *and* the fire consumes both its ends, and its centre is *also* burned. Is it fit for craftsmanship?	put in ← *given to*. fit for ← *successful for*.
Ezek 15:5	הִנֵּה בִּהְיוֹתוֹ תָמִים לֹא יֵעָשֶׂה לִמְלָאכָה אַף כִּי־אֵשׁ אֲכָלַתְהוּ וַיֵּחָר וְנַעֲשָׂה עוֹד לִמְלָאכָה: ס	Look, when it was in its natural state, it was not used for craftsmanship, so how much *less* when fire has consumed it, and it has been burned? Will it still be used for craftsmanship?	in its natural state ← *perfect*. used *(2x)* ← *done*.
Ezek 15:6	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה כַּאֲשֶׁר עֵץ־הַגֶּפֶן בְּעֵץ הַיַּעַר אֲשֶׁר־נָתַתִּיו לָאֵשׁ לְאָכְלָה כֵּן נָתַתִּי אֶת־יוֹשְׁבֵי יְרוּשָׁלִָם:	So this *is what* the Lord, the LORD, says: 'As the vine tree *is* among the trees of the forest which I have consigned to fire as fuel, so I have consigned the inhabitants of Jerusalem.	this *is what* ← *thus*.
Ezek 15:7	וְנָתַתִּי אֶת־פָּנַי בָּהֶם מֵהָאֵשׁ יָצָאוּ וְהָאֵשׁ תְּאָכְלֵם וִידַעְתֶּם כִּי־אֲנִי יְהוָה בְּשׂוּמִי אֶת־פָּנַי בָּהֶם:	And I will take issue with them; they will come out of the fire, but the fire will devour them, and you will know that I *am* the LORD when I take issue with them.	I ... take issue with *(2x)* ← *set my face against*.
Ezek 15:8	וְנָתַתִּי אֶת־הָאָרֶץ שְׁמָמָה יַעַן מָעֲלוּ מַעַל נְאֻם אֲדֹנָי יְהוִה: פ	And I will make the land a desolation, because they have acted perversely, says the Lord, the LORD.'"	
Ezek 16:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← *became*.

Ezek 16:2	בֶּן־אָדָם הוֹדַע אֶת־יְרוּשָׁלַ͏ִם אֶת־תּוֹעֲבֹתֶיהָ׃	"Son of Adam, make Jerusalem's abominations known to her,	make Jerusalem's abominations known to her ← *make known to Jerusalem her abominations*.
Ezek 16:3	וְאָמַרְתָּ כֹּה־אָמַר אֲדֹנָי יְהוִה לִירוּשָׁלַ͏ִם מְכֹרֹתַיִךְ וּמֹלְדֹתַיִךְ מֵאֶרֶץ הַכְּנַעֲנִי אָבִיךְ הָאֱמֹרִי וְאִמֵּךְ חִתִּית׃	and say, 'This *is what* my Lord the LORD says to Jerusalem: «Your conception and your birth *are* from the land of the Canaanites. Your father *was* an Amorite and your mother *was* a Hittite.	This *is what* ← *Thus*. Amorite: see Gen 10:16. The verse is pre-Abrahamic history. See [CB].
Ezek 16:4	וּמוֹלְדוֹתַיִךְ בְּיוֹם הִוָּלֶדֶת אֹתָךְ לֹא־כָרַת שָׁרֵךְ וּבַמַּיִם לֹא־רֻחַצְתְּ לְמִשְׁעִי וְהָמְלֵחַ לֹא הֻמְלַחְתְּ וְהָחְתֵּל לֹא חֻתָּלְתְּ׃	And *as for* your birth, on the day when you were born, your umbilical cord was not cut, and you were not washed clean in water, and you were not cleansed with salty water at all, nor were you wrapped in swaddling clothes at all.	cleansed ... at all ... wrapped in swaddling clothes at all: each is a rare *hophal* infinitive absolute.
Ezek 16:5	לֹא־חָסָה עָלַיִךְ עַיִן לַעֲשׂוֹת לָךְ אַחַת מֵאֵלֶּה לְחֶמְלָה עָלָיִךְ וַתֻּשְׁלְכִי אֶל־פְּנֵי הַשָּׂדֶה בְּגֹעַל נַפְשֵׁךְ בְּיוֹם הֻוָּלֶדֶת אֹתָךְ׃	Not an eye had pity on you, by doing *just* one of these *things* to you, to have compassion on you, and you were cast into the open field because of your loathsomeness on the day when you were given birth.	by doing: gerundial use of the infinitive. open field ← *the surface of the field*. your loathsomeness ← *the loathsomeness of your soul*. you were given birth ← *of you being given birth*.
Ezek 16:6	וָאֶעֱבֹר עָלַיִךְ וָאֶרְאֵךְ מִתְבּוֹסֶסֶת בְּדָמָיִךְ וָאֹמַר לָךְ בְּדָמַיִךְ חֲיִי וָאֹמַר לָךְ בְּדָמַיִךְ חֲיִי׃	When I passed through you, I saw you trodden under foot in your *own* blood, and I said to you in your *own* blood, ‹Live›, and *again* I said to you in your *own* blood, ‹Live.›	trodden under foot: AV differs somewhat *(polluted)*.

Ezek 16:7	רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ וַתִּרְבִּי וַתִּגְדְּלִי וַתָּבֹאִי בַּעֲדִי עֲדָיִים שָׁדַיִם נָכֹנוּ וּשְׂעָרֵךְ צִמֵּחַ וְאַתְּ עֵרֹם וְעֶרְיָה׃	I made you ten thousand *inhabitants strong* like the wild vegetation, and you increased and become great, and you proceeded to the height of ornamentation. *Your* breasts matured, and your hair grew, whereas you *were* naked and destitute.	the height of ornamentation ← *ornament of ornaments*. matured ← *became established*. destitute ← *destitution*.
Ezek 16:8	וָאֶעֱבֹר עָלַיִךְ וָאֶרְאֵךְ וְהִנֵּה עִתֵּךְ עֵת דֹּדִים וָאֶפְרֹשׂ כְּנָפִי עָלַיִךְ וָאֲכַסֶּה עֶרְוָתֵךְ וָאֶשָּׁבַע לָךְ וָאָבֹוא בִבְרִית אֹתָךְ נְאֻם אֲדֹנָי יְהוִה וַתִּהְיִי לִי׃	When I passed through you, I looked at you, and behold, your time *was* the time of love, and I spread my wing over you, and I covered your nakedness, and I swore to you, and I entered into a covenant with you, says the Lord, the LORD, and you became mine.	
Ezek 16:9	וָאֶרְחָצֵךְ בַּמַּיִם וָאֶשְׁטֹף דָּמַיִךְ מֵעָלָיִךְ וָאֲסֻכֵּךְ בַּשָּׁמֶן׃	And I washed you with water, and I rinsed your blood off you, and I anointed you with oil.	
Ezek 16:10	וָאַלְבִּישֵׁךְ רִקְמָה וָאֶנְעֲלֵךְ תָּחַשׁ וָאֶחְבְּשֵׁךְ בַּשֵּׁשׁ וָאַכַסֵּךְ מֶשִׁי׃	And I clothed you *with* embroidery, and I shod you *with* badger *skin*, and I girded you with fine linen, and I covered you *with* silk.	
Ezek 16:11	וָאֶעְדֵּךְ עֶדִי וָאֶתֵּן צְמִידִים עַל־יָדַיִךְ וְרָבִיד עַל־גְּרוֹנֵךְ׃	And I adorned you *with* ornaments, and I put bracelets on your hands, and a chain round your neck.	chain: or *decorative collar*. neck ← *throat*.
Ezek 16:12	וָאֶתֵּן נֶזֶם עַל־אַפֵּךְ וַעֲגִילִים עַל־אָזְנָיִךְ וַעֲטֶרֶת תִּפְאֶרֶת בְּרֹאשֵׁךְ׃	And I put a nosering on your nose, and earrings on your ears, and a magnificent crown on your head.	nose: AV differs *(forehead)*. magnificent crown ← *crown of magnificence*, a Hebraic genitive.

Ezek 16:13	וַתַּעְדִּי זָהָב וָכֶסֶף וּמַלְבּוּשֵׁךְ *ששי **שֵׁשׁ וָמֶשִׁי וְרִקְמָה סֹלֶת וּדְבַשׁ וָשֶׁמֶן *אכלתי אָכַלְתְּ וַתִּיפִי בִּמְאֹד** מְאֹד וַתִּצְלְחִי לִמְלוּכָה:	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 *ketiv* and *qeré* are similar words with the same meaning. --- you ate: the *ketiv* is an Aramaism. --- became a prosperous kingdom ← *prospered to a kingdom*.
Ezek 16:14	וַיֵּצֵא לָךְ שֵׁם בַּגּוֹיִם בְּיָפְיֵךְ כִּי	כָלִיל הוּא בַּהֲדָרִי אֲשֶׁר־שַׂמְתִּי עָלַיִךְ נְאֻם אֲדֹנָי יְהוִה:	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 ← *name*.
Ezek 16:15	וַתִּבְטְחִי בְיָפְיֵךְ וַתִּזְנִי עַל־שְׁמֵךְ וַתִּשְׁפְּכִי אֶת־תַּזְנוּתַיִךְ עַל־כָּל־עוֹבֵר לוֹ־יֶהִי:	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 ← *name*.
Ezek 16:16	וַתִּקְחִי מִבִּגְדַיִךְ וַתַּעֲשִׂי־לָךְ בָּמוֹת טְלֵאוֹת 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 ← *patched*. --- They ... it: i.e., [CB], *The curses ... the judgment*.
Ezek 16:17	וַתִּקְחִי כְּלֵי תִפְאַרְתֵּךְ מִזְּהָבִי וּמִכַּסְפִּי אֲשֶׁר נָתַתִּי לָךְ וַתַּעֲשִׂי־לָךְ צַלְמֵי 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 ← *articles of your magnificence*, a Hebraic genitive.
Ezek 16:18	וַתִּקְחִי אֶת־בִּגְדֵי רִקְמָתֵךְ וַתְּכַסִּים וְשַׁמְנִי וּקְטָרְתִּי *נתתי **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 *ketiv* is an Aramaism. --- your embroidered garments ← *garments of your embroidery*. --- covered them: i.e. *covered the images*.

Ezek 16:19	וְלַחְמִי֮ אֲשֶׁר־נָתַ֣תִּי לָךְ֒ סֹ֣לֶת וְשֶׁ֣מֶן וּדְבַ֣שׁ הֶֽאֱכַלְתִּ֣יךְ וּנְתַתְּיהוּ֮ לִפְנֵיהֶם֒ לְרֵ֣יחַ נִיחֹ֔חַ וַיְהִ֖י נְאֻ֥ם אֲדֹנָ֖י יְהוִֽה׃	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 ← *bread*, standing for *food* in general. See 1 Sam 28:22-24.
Ezek 16:20	וַתִּקְחִ֞י אֶת־בָּנַ֣יִךְ וְאֶת־בְּנוֹתַ֗יִךְ אֲשֶׁ֤ר יָלַ֙דְתְּ֙ לִ֔י וַתִּזְבְּחִ֥ים לָהֶ֖ם לֶאֱכֹ֑ל הַמִּ֣מַּעַ֔ט *מתזנתך מִּתַּזְנוּתָ֖יִךְ׃**	And you took your sons and your daughters whom you bore me, and you sacrificed them to the *images*, to be consumed. *Is* it a small matter among your {Q: prostitutions} [K: prostitution]	the *images* ← *them*. *Images* supplied from Ezek 16:17. to be consumed ← *to consume*.
Ezek 16:21	וַתִּשְׁחֲטִ֣י אֶת־בָּנָ֔י וַתִּתְּנִ֥ים בְּהַעֲבִ֖יר אוֹתָ֣ם לָהֶֽם׃	that you have slaughtered my sons and surrendered them, to have them pass over *fire* for the *images*?	the *images*: see Ezek 16:20.
Ezek 16:22	וְאֵ֨ת כָּל־תּוֹעֵבֹתַ֜יִךְ וְתַזְנוּתַ֗יִךְ לֹ֤א *זכרתי זָכַ֙רְתְּ֙ אֶת־יְמֵ֣י נְעוּרַ֔יִךְ** בִּֽהְיוֹתֵ֖ךְ עֵרֹ֣ם וְעֶרְיָ֑ה מִתְבּוֹסֶ֖סֶת בְּדָמֵ֥ךְ הָיִֽית׃	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 *ketiv* is an Aramaism. destitute ← *destitution*.
Ezek 16:23	וַיְהִ֤י אַחֲרֵי֙ כָּל־רָעָתֵ֔ךְ אַ֥וֹי אַ֛וֹי לָ֖ךְ נְאֻ֣ם אֲדֹנָ֑י יְהוִֽה׃	And it came to pass after all your wrongdoing – woe, woe to you, says the Lord, the LORD –	
Ezek 16:24	וַתִּבְנִי־לָ֣ךְ גֵּ֔ב וַתַּעֲשִׂי־לָ֖ךְ רָמָ֑ה בְּכָל־רְחֽוֹב׃	that you built yourself an *idolatrous* mound, and you made yourself a high place in every street.	mound: [CB], *brothel*; [BDB], under גבב, *mound* for illicit worship. high place: [BDB], *shrine*, for illicit worship.

Ezek 16:25	אֶל־כָּל־רֹ֣אשׁ דָּ֔רֶךְ בָּנִ֖ית רָמָתֵ֑ךְ וַתְּתַעֲבִ֣י אֶת־יָפְיֵ֔ךְ וַתְּפַשְּׁקִ֤י אֶת־רַגְלַ֙יִךְ֙ לְכָל־עוֹבֵ֔ר וַתַּרְבִּ֖י אֶת־*תזנתך **תַּזְנוּתָֽיִךְ׃	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 ← *every head of road*.
Ezek 16:26	וַתִּזְנִ֣י אֶל־בְּנֵי־מִצְרַ֔יִם שְׁכֵנַ֖יִךְ גְּדֹלֵ֣י בָשָׂ֑ר וַתַּרְבִּ֖י אֶת־תַּזְנֻתַ֥יִךְ לְהַכְעִיסֵֽנִי׃	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 ← *sons of Egypt*. very lustful ← *great of flesh*.
Ezek 16:27	וְהִנֵּ֨ה נָטִ֤יתִי יָדִי֙ עָלַ֔יִךְ וָאֶגְרַ֖ע חֻקֵּ֑ךְ וָאֶתְּנֵ֙ךְ֙ בְּנֶ֣פֶשׁ שֹׂנְאוֹתַ֔יִךְ בְּנ֥וֹת פְּלִשְׁתִּ֖ים הַנִּכְלָמ֥וֹת מִדַּרְכֵּ֖ךְ זִמָּֽה׃	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 ← *statute*, but also, [AnLx], *privilege*. AV differs *(ordinary food)*. will ← *soul*. daughters: i.e. *cities*. your lewd way ← *your way (of) lewdness*, but ↴
Ezek 16:28	וַתִּזְנִ֣י אֶל־בְּנֵי־אַשּׁ֔וּר מִבִּלְתִּ֖י שָׂבְעָתֵ֑ךְ וַתִּזְנִּ֙ים֙ וְגַ֣ם לֹ֔א שָׂבַ֖עַתְּ׃	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 ← *sons of Assyria*. because of your insatiability ← *from not your satiability*.
Ezek 16:29	וַתַּרְבִּ֖י אֶת־תַּזְנוּתֵ֑ךְ אֶל־אֶ֣רֶץ כְּנַ֔עַן כַּשְׂדִּימָ֖ה וְגַם־בְּזֹ֥את לֹא שָׂבַ֖עַתְּ׃	And you have increased your prostitution in the land of Canaan the Chaldean way, and also in this you were not satiated.	the Chaldean way ← *towards Chaldea*.
Ezek 16:30	מָ֣ה אֲמֵלָ֔ה לִבָּתֵ֑ךְ נְאֻ֣ם אֲדֹנָ֣י יְהוִ֔ה בַּעֲשׂוֹתֵ֕ךְ אֶת־כָּל־אֵ֖לֶּה מַעֲשֵׂ֥ה אִשָּׁה־זוֹנָ֖ה שַׁלְּטָֽת׃	How weak-willed your heart *is*, says the Lord, the LORD, in that you do all these *things*. *It is* the practice of a self-willed prostitute.	in that you do ← *in your doing*. self-willed ← *ruling*. prostitute ← *prostituting woman*.

Ezek 16:31	בְּבִנוֹתַיִךְ גַּבֵּךְ בְּרֹאשׁ כָּל־דֶּרֶךְ וְרָמָתֵךְ *עשיתי עָשִׂית בְּכָל־רְחֹוב** וְלֹא־*הייתי **הָיִית כַּזּוֹנָה לְקַלֵּס אֶתְנָן:	In your satellite villages *is* your *idolatrous* mound, at the head of every road, and you have built your high place in every street, but you have not been like a prostitute, in that *you* have been scornful of *taking* immoral earnings.	The *ketiv* forms are Aramaisms. satellite villages ← *daughters*, as in Jer 49:2. AV differs *(in that thou buildest)*, but a plural-form infinitive with suffix is inadmissible. mound ... high place: see Ezek 16:24.
Ezek 16:32	הָאִשָּׁה מְנָאֶפֶת תַּחַת אִישָׁהּ תִּקַּח אֶת־זָרִים:	*You are* an adulterous woman *who* takes strangers instead of her husband.	
Ezek 16:33	לְכָל־זֹנוֹת יִתְּנוּ־נֶדֶה וְאַתְּ נָתַתְּ אֶת־נְדָנַיִךְ לְכָל־מְאַהֲבַיִךְ וַתְּשַׁחֲדִי אוֹתָם לָבוֹא אֵלַיִךְ מִסָּבִיב בְּתַזְנוּתָיִךְ:	To all prostitutes one gives fees, but you have given your gratuities to all your lovers, and you have bribed them to come to you from *all* around in your prostitutions.	one gives ← *they give*. Avoidance of the passive.
Ezek 16:34	וַיְהִי־בָךְ בֶּהֶפֶךְ מִן־הַנָּשִׁים בְּתַזְנוּתַיִךְ וְאַחֲרַיִךְ לֹא זוֹנָה וּבְתִתֵּךְ אֶתְנָן וְאֶתְנָן לֹא נִתַּן־לָךְ וַתְּהִי לְהֶפֶךְ:	So it has been with you in your prostitutions the opposite of *what other* women *do*, in that sexual favour has not been sought from you, and in that you have given a gratuity, and no gratuity was given to you. So you have been the opposite.»	from you ← *after you*. you have been: taking וַתְּהִי as standing for וַתִּהְיִי, otherwise, *she (Jerusalem) has been*.
Ezek 16:35	לָכֵן זוֹנָה שִׁמְעִי דְּבַר־יְהוָה: פ	Therefore, *you* prostitute, hear the word of the LORD.	
Ezek 16:36	כֹּה־אָמַר אֲדֹנָי יְהוִה יַעַן הִשָּׁפֵךְ נְחֻשְׁתֵּךְ וַתִּגָּלֶה עֶרְוָתֵךְ בְּתַזְנוּתַיִךְ עַל־מְאַהֲבָיִךְ וְעַל כָּל־גִּלּוּלֵי תוֹעֲבוֹתַיִךְ וְכִדְמֵי בָנַיִךְ אֲשֶׁר נָתַתְּ לָהֶם:	This *is what* my Lord the LORD says: «Because of the squandering of your copper *money*, and *because* your nakedness has been revealed in your prostitutions with your lovers and with all your abominable idols, and by the blood of your sons whom you gave to them,	This *is what* ← *Thus*. copper *money*: AV differs *(filthiness)*. your abominable idols ← *the idols of your abominations*, a Hebraic genitive.

Ezek 16:37	לָכֵן הִנְנִי מְקַבֵּץ אֶת־כָּל־מְאַהֲבַיִךְ אֲשֶׁר עָרַבְתְּ עֲלֵיהֶם וְאֵת כָּל־אֲשֶׁר אָהַבְתְּ עַל כָּל־אֲשֶׁר שָׂנֵאת וְקִבַּצְתִּי אֹתָם עָלַיִךְ מִסָּבִיב וְגִלֵּיתִי עֶרְוָתֵךְ אֲלֵהֶם וְרָאוּ אֶת־כָּל־עֶרְוָתֵךְ׃	I am about to gather up all your lovers with whom you have been familiar, and all whom you have loved, with all whom you have hated, and I will gather them up against you from round about, and I will reveal your nakedness to them, and they will see all your nakedness.	I am about to ← *Therefore behold me*, but English does not use a correlative after *because* (in this case, in Ezek 16:36). --- with whom you have been familiar: *qal*, but in *hithpael* sense. Or, from a homonym, *to whom you have been pleasing*.
Ezek 16:38	וּשְׁפַטְתִּיךְ מִשְׁפְּטֵי נֹאֲפוֹת וְשֹׁפְכֹת דָּם וּנְתַתִּיךְ דַּם חֵמָה וְקִנְאָה׃	And I will judge you *with* the judgments for *women* who commit adultery and who shed blood, and I will deliver you up *to* furious bloods*hed* and jealousy.	furious blood*shed* ← *blood of fury*, a Hebraic genitive. --- jealousy: or *zeal*.
Ezek 16:39	וְנָתַתִּי אוֹתָךְ בְּיָדָם וְהָרְסוּ גַבֵּךְ וְנִתְּצוּ רָמֹתַיִךְ וְהִפְשִׁיטוּ אוֹתָךְ בְּגָדַיִךְ וְלָקְחוּ כְּלֵי תִפְאַרְתֵּךְ וְהִנִּיחוּךְ עֵירֹם וְעֶרְיָה׃	And I will deliver you into their hand, and they will flatten your *idolatrous* mound and demolish your high places, and they will strip you of your clothes, and they will take your magnificent articles and leave you naked and destitute.	flatten ← *pull down*. --- your magnificent articles ← *the articles of your magnificence*, a Hebraic genitive. --- destitute ← *destitution*.
Ezek 16:40	וְהֶעֱלוּ עָלַיִךְ קָהָל וְרָגְמוּ אוֹתָךְ בָּאֶבֶן וּבְתָקְווּךְ בְּחַרְבוֹתָם׃	And they will bring a contingent up against you, and they will stone you with boulders, and they will cut you to pieces with their swords.	
Ezek 16:41	וְשָׂרְפוּ בָתַּיִךְ בָּאֵשׁ וְעָשׂוּ־בָךְ שְׁפָטִים לְעֵינֵי נָשִׁים רַבּוֹת וְהִשְׁבַּתִּיךְ מִזּוֹנָה וְגַם־אֶתְנַן לֹא תִתְּנִי־עוֹד׃	And they will burn your houses with fire, and they will pass judgments on you in the sight of many women. So I will stop you from *being* a prostitute, and also you will no longer give a gratuity *for services*.	pass ← *make*.

Ezek 16:42	וַהֲנִחֹתִי חֲמָתִי בָּךְ וְסָרָה קִנְאָתִי מִמֵּךְ וְשָׁקַטְתִּי וְלֹא אֶכְעַס עוֹד׃	But I will give rest to my anger on you, and my jealousy will depart from you, and I will have rest and will no longer be angry.	jealousy: or *zeal*.
Ezek 16:43	יַעַן אֲשֶׁר לֹא־*זכרתי זָכַרְתְּ אֶת־יְמֵי נְעוּרַיִךְ** וַתִּרְגְּזִי־לִי בְּכָל־אֵלֶּה וְגַם־אֲנִי הִנֵּה דַרְכֵּךְ | בְּרֹאשׁ נָתַתִּי נְאֻם אֲדֹנָי יְהוִה וְלֹא *עשיתי עָשִׂית אֶת־הַזִּמָּה עַל** כָּל־תּוֹעֲבֹתָיִךְ׃	Since you have not remembered the days of your youth, but you have been stirred up against me with all these *things*, now look, I for my part will put your way on *your* head, says the Lord, the LORD, and you will not commit *this* lewdness with all your abominations.	you have ... remembered ... commit: the *ketiv* forms are Aramaisms. for my part ← *also*.
Ezek 16:44	הִנֵּה כָּל־הַמֹּשֵׁל עָלַיִךְ יִמְשֹׁל לֵאמֹר כְּאִמָּה בִּתָּהּ׃	Look, everyone who speaks in proverbs will speak a proverb against you and say, ‹As the mother *is*, *so is* her daughter.›	the mother ← *her mother*, providing we supply a *dagesh* (כְּאִמָּהּ). [AnLx] has *his mother* (old orthography). Perhaps the final *hé* is simply prosthetic.
Ezek 16:45	בַּת־אִמֵּךְ אַתְּ גֹּעֶלֶת אִישָׁהּ וּבָנֶיהָ וַאֲחוֹת אֲחוֹתֵךְ אַתְּ אֲשֶׁר גָּעֲלוּ אַנְשֵׁיהֶן וּבְנֵיהֶן אִמְּכֶן חִתִּית וַאֲבִיכֶן אֱמֹרִי׃	You *are* your mother's daughter *who* loathes her husband and her sons, and you *are* the sister of your sisters who loathed their husbands and their sons. Your mother *was* a Hittite and your father *was* an Amorite.	sisters ← *sister*, but a plural verb. Your mother: plural possessive adjective. Amorite: see Gen 10:16, Ezek 16:3.
Ezek 16:46	וַאֲחוֹתֵךְ הַגְּדוֹלָה שֹׁמְרוֹן הִיא וּבְנוֹתֶיהָ הַיּוֹשֶׁבֶת עַל־שְׂמֹאולֵךְ וַאֲחוֹתֵךְ הַקְּטַנָּה מִמֵּךְ הַיּוֹשֶׁבֶת מִימִינֵךְ סְדֹם וּבְנוֹתֶיהָ׃	Now your elder sister *is* Samaria – she and her daughters – and she is situated to your left. And the sister of yours *who is* younger than you, who is situated to your right, *is* Sodom and her daughters.	elder ... younger ← *greater ... smaller*. is situated *(2x)* ← *sits*. left ... right: these imply a reference direction of *looking east*.

Ezek 16:47	וְלֹא בְדַרְכֵיהֶן הָלַכְתְּ וּבְתוֹעֲבוֹתֵיהֶן *עשיתי עָשִׂית כִּמְעַט קָט** וַתַּשְׁחֵתִי מֵהֶן בְּכָל־דְּרָכַיִךְ׃	And you didn't walk in their ways, or commit their abominations. But in just a short *time*, you became more perverse than them in all your ways.	commit: the *ketiv* is an Aramaism. But: adversative use of the *vav* (in the word וַתַּשְׁחֵתִי). than them: or, if the reader prefers, *than they*.
Ezek 16:48	חַי־אָנִי נְאֻם אֲדֹנָי יְהוִה אִם־עָשְׂתָה סְדֹם אֲחוֹתֵךְ הִיא וּבְנוֹתֶיהָ כַּאֲשֶׁר עָשִׂית אַתְּ וּבְנוֹתָיִךְ׃	*As* I live, says the Lord, the LORD, Sodom your sister – she and her daughters – have certainly not done what you and your daughters have done.	have certainly not done: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. what ← *as*.
Ezek 16:49	הִנֵּה־זֶה הָיָה עֲוֹן סְדֹם אֲחוֹתֵךְ גְּאוֹן שִׂבְעַת־לֶחֶם וְשַׁלְוַת הַשְׁקַט הָיָה לָהּ וְלִבְנוֹתֶיהָ וְיַד־עָנִי וְאֶבְיוֹן לֹא הֶחֱזִיקָה׃	Look, this *is what* the iniquity of Sodom your sister was: *that* she and her daughters had pride, immoderation with food, and nonchalant ease, and she did not improve the circumstances of the poor and needy.	immoderation with food ← *excess of bread*. See 1 Sam 28:22-24. improve the circumstances of ← *strengthen the hand*.
Ezek 16:50	וַתִּגְבְּהֶינָה וַתַּעֲשֶׂינָה תּוֹעֵבָה לְפָנָי וָאָסִיר אֶתְהֶן כַּאֲשֶׁר רָאִיתִי׃ ס	And they were arrogant, and they committed an abomination before me, so I removed them because of *what* I saw.	
Ezek 16:51	וְשֹׁמְרוֹן כַּחֲצִי חַטֹּאתַיִךְ לֹא חָטָאָה וַתַּרְבִּי אֶת־תּוֹעֵבוֹתַיִךְ מֵהֶנָּה וַתְּצַדְּקִי אֶת־*אחותך אֲחוֹתַיִךְ** בְּכָל־תּוֹעֵבוֹתַיִךְ אֲשֶׁר עשיתי **עָשִׂית׃*	And Samaria has not committed half of your sins, but you have multiplied your abominations more than them, and you have justified your {K: sister} [Q: sisters] with all your abominations which you have committed.	you have committed ← *you have sinned*. The *ketiv* is an Aramaism. half ← *as half*, perhaps denting intensity, *even half*. than them: or, if the reader prefers, *than they*.

Ezek 16:52	גַּם־אַתְּ	שְׂאִי כְלִמָּתֵךְ אֲשֶׁר פִּלַּלְתְּ לַאֲחוֹתֵךְ בְּחַטֹּאתַיִךְ אֲשֶׁר־הִתְעַבְתְּ מֵהֶן תִּצְדַּקְנָה מִמֵּךְ וְגַם־אַתְּ בּוֹשִׁי וּשְׂאִי כְלִמָּתֵךְ בְּצַדֶּקְתֵּךְ אַחְיוֹתֵךְ׃	You too, bear your ignominy, you who have charged your sister with your *own* sins *by* which you have acted more abominably than them. They are more righteous than you, so you for your part be ashamed and bear your ignominy in your justifying your sister.	than them: or, if the reader prefers, *than they*. for your part ← *also*. in your justifying: gerundial use of the infinitive.
Ezek 16:53	וְשַׁבְתִּי	אֶת־שְׁבִיתָהֶן אֶת־*שבית **שְׁבוּת סְדֹם וּבְנוֹתֶיהָ וְאֶת־*שבית **שְׁבוּת שֹׁמְרוֹן וּבְנוֹתֶיהָ *ושבית וּשְׁבוּת שְׁבִיתַיִךְ** בְּתוֹכָהּ׃	But I will reverse their deportation – the deportation of Sodom and her daughters, and the deportation of Samaria and her daughters, and the deportation of your body of deportees among them –	deportation *(3x)*: the *ketiv* / *qeré* issues are as in Jer 29:14.
Ezek 16:54	לְמַעַן	תִּשְׂאִי כְלִמָּתֵךְ וְנִכְלַּמְתְּ מִכֹּל אֲשֶׁר עָשִׂית בְּנַחֲמֵךְ אֹתָן׃	so that you bear your ignominy, and you suffer ignominy for everything you did when you gave them comfort.	you gave them comfort: by being worse, so "justifying" them, Ezek 16:51.
Ezek 16:55	וַאֲחוֹתַיִךְ	סְדֹם וּבְנוֹתֶיהָ תָּשַׁבְנָה לְקַדְמָתָן וְשֹׁמְרוֹן וּבְנוֹתֶיהָ תָּשֹׁבְנָה לְקַדְמָתָן וְאַתְּ וּבְנוֹתַיִךְ תְּשֻׁבֶינָה לְקַדְמַתְכֶּן׃	And your sisters Sodom and her daughters will return to their former state, and Samaria and her daughters will return to their former state, and you and your daughters will return to your former state.	
Ezek 16:56	וְלוֹא	הָיְתָה סְדֹם אֲחוֹתֵךְ לְשִׁמוּעָה בְּפִיךְ בְּיוֹם גְּאוֹנֵיךְ׃	For your sister Sodom did not *get* a mention by you, at the time when you were behaving arrogantly,	did not *get* a mention by you ← *was not for a report in your mouth*. at the time when you were behaving arrogantly ← *on the day of your arrogance*.

Ezek 16:57	בְּטֶרֶם֙ תִּגָּלֶ֣ה רָעָתֵ֔ךְ כְּמֹו֙ עֵ֣ת חֶרְפַּ֔ת בְּנ֖וֹת־אֲרָ֑ם וְכָל־סְבִיבוֹתֶ֔יהָ בְּנ֖וֹת פְּלִשְׁתִּ֑ים הַשָּׁאטֹ֥ות אוֹתָ֖ךְ מִסָּבִֽיב׃	before your wrongdoing was exposed, as *it was at* the time of the reproach of the daughters of Aramaea and all its surrounding areas – *of* the daughters of the Philistines round about who despise you.	
Ezek 16:58	אֶת־זִמָּתֵ֥ךְ וְאֶת־תּוֹעֲבוֹתַ֖יִךְ אַ֣תְּ נָשָׂ֑את נְאֻ֖ם יְהוָֽה׃ ס	You will bear your lewdness and your abominations, says the LORD.»	
Ezek 16:59	כִּ֣י כֹ֔ה אָמַ֖ר אֲדֹנָ֣י יְהוִ֑ה ועשית **וְעָשִׂ֣יתִי* אוֹתָ֗ךְ כַּאֲשֶׁ֤ר עָשִׂית֙ אֲשֶׁר־בָּזִ֣ית אָלָ֔ה לְהָפֵ֖ר בְּרִֽית׃	For this *is what* my Lord the LORD says: «I will yet deal with you as you have dealt, in that you have despised an oath, in breaking a covenant.	I will ... deal: the *ketiv* is an Aramaism. this *is what* ← *thus*. in breaking: gerundial use of the infinitive.
Ezek 16:60	וְזָכַרְתִּ֤י אֲנִי֙ אֶת־בְּרִיתִ֔י אוֹתָ֖ךְ בִּימֵ֣י נְעוּרָ֑יִךְ וַהֲקִמוֹתִ֥י לָ֛ךְ בְּרִ֥ית עוֹלָֽם׃	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	וְזָכַרְתְּ֣ אֶת־דְּרָכַ֔יִךְ וְנִכְלַמְתְּ֖ בְּקַחְתֵּ֣ךְ אֶת־אֲחוֹתַ֑יִךְ הַגְּדֹלֹ֥ות מִמֵּ֖ךְ אֶל־הַקְּטַנֹּ֣ות מִמֵּ֔ךְ וְנָתַתִּ֥י אֹתָ֛ן לָ֖ךְ לְבָנֹ֑ות וְלֹ֥א מִבְּרִיתֵֽךְ׃	Then you will remember your ways, and you will feel ashamed when you take *back* your sisters, those older than you as well as 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 *in addition to*.
Ezek 16:62	וַהֲקִמוֹתִ֥י אֲנִ֖י אֶת־בְּרִיתִ֑י אִתָּ֗ךְ וְיָדַעַתְּ֙ כִּֽי־אֲנִ֣י יְהוָ֔ה׃	But I will establish my covenant with you, and you will know that I *am* the LORD,	

Ezek 16:63	לְמַעַן תִּזְכְּרִי וְבֹשְׁתְּ וְלֹא־ יִהְיֶה־לָּךְ עוֹד פִּתְחוֹן פֶּה מִפְּנֵי כְלִמָּתֵךְ בְּכַפְּרִי־לָךְ לְכָל־אֲשֶׁר עָשִׂית נְאֻם אֲדֹנָי יְהוִה׃ ס	so that you remember and are ashamed and no longer open your mouth, because of your ignominy when I pardon everything you have done, says the Lord, the LORD.» ’ ”	open your mouth ← *have opening of the mouth*.
Ezek 17:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃	And the word of the LORD came to me and said,	came ← *became*.
Ezek 17:2	בֶּן־אָדָם חוּד חִידָה וּמְשֹׁל מָשָׁל אֶל־בֵּית יִשְׂרָאֵל׃	“Son of Adam, propound a riddle, and tell the house of Israel a parable,	tell ← *“parable-tell”*.
Ezek 17:3	וְאָמַרְתָּ כֹּה־אָמַר ׀ אֲדֹנָי יְהוִה הַנֶּשֶׁר הַגָּדוֹל גְּדוֹל הַכְּנָפַיִם אֶרֶךְ הָאֵבֶר מָלֵא הַנּוֹצָה אֲשֶׁר־לוֹ הָרִקְמָה בָּא אֶל־הַלְּבָנוֹן וַיִּקַּח אֶת־צַמֶּרֶת הָאָרֶז׃	and say, ‘This *is what* my Lord the LORD says: «The great eagle, *with* large wings, with long flight-feathers, With full plumage, which has various colours, Has gone to Lebanon And has taken the top of the cedar tree.	This *is what* ← *Thus*. great eagle: [CB], the king of Babylon. top: i.e. *Jehoiachin / Jeconiah / Coniah*.
Ezek 17:4	אֶת רֹאשׁ יְנִיקוֹתֶיו קָטָף וַיְבִיאֵהוּ אֶל־אֶרֶץ כְּנַעַן בְּעִיר רֹכְלִים שָׂמוֹ׃	He has plucked its topmost shoots off And brought it *all* to the land of the merchant *And* placed it in a city of traders.	merchant ← *Canaan*, but the word also means *merchant*; i.e., [CB], *Babylon*. There are six words for branch or foliage in Ezek 17:4 - Ezek 17:9 (יְנִיקָה, דָּלִית, בַּד,פֹּארָה, עָנָף, טֶרֶף). Also מַטָּה and עֲבֹת in Ezek 19:11.
Ezek 17:5	וַיִּקַּח מִזֶּרַע הָאָרֶץ וַיִּתְּנֵהוּ בִּשְׂדֵה־זָרַע קָח עַל־מַיִם רַבִּים צַפְצָפָה שָׂמוֹ׃	He took *some* of the seed of the land And put it in a field *ready* to be sown. He took it to a water-rich place *And* set it out *like* willow *trees*.	seed: i.e., [CB], *Zedekiah*. field *ready* to be sown ← *of seed*. to a water-rich place ← *to great waters*.

Ezek 17:6	וַיִּצְמַח וַיְהִי לְגֶפֶן סָרַחַת שִׁפְלַת קוֹמָה לִפְנוֹת דָּלִיּוֹתָיו אֵלָיו וְשָׁרָשָׁיו תַּחְתֶּיהָ יִהְיוּ וַתְּהִי לְגֶפֶן וַתַּעַשׂ בַּדִּים וַתְּשַׁלַּח פֹּארוֹת׃	And it grew and became a vine Which spread out *at* low height, *And* it turned its branches towards him, And its roots were under him. So it became a vine, And it produced tendrils and sent out shoots.	low height ← *lowness of height*. towards him: i.e., [CB], *towards Nebuchadnezzar*.
Ezek 17:7	וַיְהִי נֶשֶׁר־אֶחָד גָּדוֹל גְּדוֹל כְּנָפַיִם וְרַב־נוֹצָה וְהִנֵּה הַגֶּפֶן הַזֹּאת כָּפְנָה שָׁרָשֶׁיהָ עָלָיו וְדָלִיּוֹתָיו שִׁלְחָה־לּוֹ לְהַשְׁקוֹת אוֹתָהּ מֵעֲרֻגוֹת מַטָּעָהּ׃	And there was another great eagle, With large wings and copious plumage, And look, this vine stretched its roots hungrily towards him And sent its branches from the terrace on which it was planted To him for *him* to water it.	another great eagle ← *one large eagle*, i.e., [CB], *Pharaoh Hophra king of Egypt*. Zedekiah looks for help from Egypt. on which it was planted ← *of its plantation*. water: [CB], a reference to *the Nile*.
Ezek 17:8	אֶל־שָׂדֶה טוֹב אֶל־מַיִם רַבִּים הֻיא שְׁתוּלָה לַעֲשׂוֹת עָנָף וְלָשֵׂאת פֶּרִי לִהְיוֹת לְגֶפֶן אַדֶּרֶת׃ ס	It *was* planted in a good field, With much water, To produce branches and to bear fruit, To become a magnificent vine.» ’	magnificent vine ← *vine of magnificence*, a Hebraic genitive.
Ezek 17:9	אֱמֹר כֹּה אָמַר אֲדֹנָי יְהוִה תִּצְלָח הֲלוֹא אֶת־שָׁרָשֶׁיהָ יְנַתֵּק וְאֶת־פִּרְיָהּ	יְקוֹסֵס וְיָבֵשׁ כָּל־טַרְפֵּי צִמְחָהּ תִּיבָשׁ וְלֹא־בִזְרֹעַ גְּדוֹלָה וּבְעַם־רָב לְמַשְּׂאוֹת אוֹתָהּ מִשָּׁרָשֶׁיהָ׃	Say, ‘This *is what* my Lord the LORD says: «Will it thrive? Will he not uproot it And cut its fruit off So that it withers? All the foliage of its growth will wither, But not by a powerful arm, Or by a mighty people *coming* to pluck it up by its roots.	This *is what* ← *Thus*. uproot it ← *pull its roots up*. All the foliage of its growth will wither ← *All leaves of its growth – it will wither*. powerful ← *great*. pluck it up: in a semi-Aramaic form.

Ezek 17:10	וְהִנֵּ֣ה שְׁתוּלָ֔ה הֲתִצְלַ֖ח הֲלוֹא֙ כְּגַ֣עַת בָּ֔הּ רוּחַ הַקָּדִ֖ים תִּיבַ֣שׁ יָבֵ֑שׁ עַל־עֲרֻגֹ֥ת צִמְחָ֖הּ תִּיבָֽשׁ׃ פ	So look, will it, *having been* planted, thrive? When the east wind hits it, Will it not completely wither? It will wither on the terraces Where it is cultivated.» ’ ”	completely wither: infinitive absolute. Where it is cultivated ← *Of its growth*.
Ezek 17:11	וַיְהִ֥י דְבַר־יְהוָ֖ה אֵלַ֥י לֵאמֹֽר׃	And the word of the LORD came to me and said,	came ← *became*.
Ezek 17:12	אֱמָר־נָ֣א לְבֵית֩ הַמֶּ֨רִי הֲלֹ֣א יְדַעְתֶּ֗ם מָה־אֵ֤לֶּה אֱמֹר֙ הִנֵּה־בָ֣א מֶלֶךְ־בָּבֶ֔ל יְרוּשָׁלַ֖͏ִם וַיִּקַּ֑ח אֶת־מַלְכָּ֥הּ וְאֶת־שָׂרֶ֖יהָ וַיָּבֵ֥א אוֹתָ֛ם אֵלָ֖יו בָּבֶֽלָה׃	“Please say to the rebellious house, ‘Do you not know what these *things represent*?’ Say, ‘Look, the king of Babylon has come *to* Jerusalem, and he has captured its king and its officials, and he has brought them to his *place* in Babylon.	rebellious house: see Ezek 2:5. his *place* ← *himself*.
Ezek 17:13	וַיִּקַּ֖ח מִזֶּ֣רַע הַמְּלוּכָ֑ה וַיִּכְרֹ֤ת אִתּוֹ֙ בְּרִ֔ית וַיָּבֵ֥א אֹת֛וֹ בְּאָלָ֖ה וְאֶת־אֵילֵ֣י הָאָ֑רֶץ לָקָֽח׃	And he has taken *some* of the royal seed and has made a covenant with him and has made him take an oath, and he has taken the high-ranking people of the land	royal seed ← *seed of royalty*, a Hebraic genitive. made a covenant ← *cut a covenant*. made him take an oath ← *brought him into an oath*.
Ezek 17:14	לִֽהְיוֹת֙ מַמְלָכָ֣ה שְׁפָלָ֔ה לְבִלְתִּ֥י הִתְנַשֵּׂ֖א לִשְׁמֹ֑ר אֶת־בְּרִיתֹ֖ו לְעָמְדָֽהּ׃	so that the kingdom might be lowly, so that it should not exalt itself, so that *it* should keep his covenant, for it to stand.	
Ezek 17:15	וַיִּמְרָד־בּ֣וֹ לִשְׁלַ֗ח מַלְאָכָיו֙ מִצְרַ֔יִם לָתֵ֥ת־לֹ֖ו סוּסִ֣ים וְעַם־רָ֑ב הֲיִצְלָ֕ח הַיִמָּלֵ֥ט הָעֹשֶׂ֖ה אֵ֑לֶּה וְהֵפֵ֥ר בְּרִ֖ית וְנִמְלָֽט׃	But he rebelled against him by sending his envoys *to* Egypt, *asking Pharaoh* to give him horses and a large body of men. Will he *who* does these *things* either be successful or escape? Or *if* he breaks the covenant, will he escape?	by sending: gerundial use of the infinitive.

Ezek 17:16	חַי־אָנִי נְאֻם אֲדֹנָי יְהוִה אִם־לֹא בִּמְקוֹם הַמֶּלֶךְ הַמַּמְלִיךְ אֹתוֹ אֲשֶׁר בָּזָה אֶת־אָלָתוֹ וַאֲשֶׁר הֵפֵר אֶת־בְּרִיתוֹ אִתּוֹ בְּתוֹךְ־בָּבֶל יָמוּת:	*As* I live, says my Lord the LORD, he will certainly *die* 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 *die*: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Ezek 17:17	וְלֹא בְחַיִל גָּדוֹל וּבְקָהָל רָב יַעֲשֶׂה אוֹתוֹ פַּרְעֹה בַּמִּלְחָמָה בִּשְׁפֹךְ סֹלְלָה וּבְבִנוֹת דָּיֵק לְהַכְרִית נְפָשׁוֹת רַבּוֹת:	And Pharaoh will not attend to him with a large army or a vast contingent in war, in casting up ramparts or in building a wall of circumvallation *or* in cutting down many people.	attend to ← *do*. in casting up ... in building ... in cutting down: gerundial use of the infinitive. people ← *souls*.
Ezek 17:18	וּבָזֶה אָלָה לְהָפֵר בְּרִית וְהִנֵּה נָתַן יָדוֹ וְכָל־אֵלֶּה עָשָׂה לֹא יִמָּלֵט: ס	Since he has despised the oath in breaking the covenant, and he has made an agreement and done all these *things*, he will not escape.	in breaking: gerundial use of the infinitive. made an agreement ← *given his hand*.
Ezek 17:19	לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה חַי־אָנִי אִם־לֹא אָלָתִי אֲשֶׁר בָּזָה וּבְרִיתִי אֲשֶׁר הֵפֵר וּנְתַתִּיו בְּרֹאשׁוֹ:	Therefore this *is what* my Lord the LORD says: «*As* I live, *it is* certainly my oath which he has despised, and my covenant which he has broken, and I will requite it on his head.	this *is what* ← *thus*. *it is* certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Ezek 17:20	וּפָרַשְׂתִּי עָלָיו רִשְׁתִּי וְנִתְפַּשׂ בְּמִצוּדָתִי וַהֲבִיאוֹתִיהוּ בָבֶלָה וְנִשְׁפַּטְתִּי אִתּוֹ שָׁם מַעֲלוֹ 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 *for* his perversity *with* which he has acted towards me.	acted ← *been perverse*.
Ezek 17:21	וְאֵת כָּל־*מברחו מִבְרָחָיו בְּכָל־אֲגַפָּיו** בַּחֶרֶב יִפֹּלוּ וְהַנִּשְׁאָרִים לְכָל־רוּחַ יְפֻזָּרוּ וִידַעְתֶּם כִּי אֲנִי יְהוָה דִּבַּרְתִּי: ס	And all his men who flee in all his *governmental* 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 ← *fugitives*, already a collective noun, singular in the *ketiv*, plural in the *qeré*.

Ezek 17:22	כֹּה אָמַר אֲדֹנָי יְהוִה וְלָקַחְתִּי אֲנִי מִצַּמֶּרֶת הָאֶרֶז הָרָמָה וְנָתָתִּי מֵרֹאשׁ יֹנְקוֹתָיו רַךְ אֶקְטֹף וְשָׁתַלְתִּי אֲנִי עַל הַר־גָּבֹהַ וְתָלוּל:	This *is what* my Lord the LORD says: «So I *for* my *part* will take a piece of the top of the tall cedar tree and set *it*; I will pluck from the prime of his shoots a tender *one*, and I myself will plant *it* on a high and lofty mountain.	This *is what* ← *Thus*. set: i.e. *plant*. prime ← *head*. a tender *one*: [CB], quoting the Chaldee Targum, i.e. *the Messiah*, in a future kingdom.
Ezek 17:23	בְּהַר מְרוֹם יִשְׂרָאֵל אֶשְׁתֳּלֶנּוּ וְנָשָׂא עָנָף וְעָשָׂה פֶּרִי וְהָיָה לְאֶרֶז אַדִּיר וְשָׁכְנוּ תַחְתָּיו כָּל צִפּוֹר כָּל־כָּנָף בְּצֵל דָּלִיּוֹתָיו תִּשְׁכֹּנָה:	I will plant it on a mountain in the heights 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 kind will dwell – they will dwell in the shadow of its foliage.	in the heights ← *of the height*. kind ← *wing*.
Ezek 17:24	וְיָדְעוּ כָּל־עֲצֵי הַשָּׂדֶה כִּי אֲנִי יְהוָה הִשְׁפַּלְתִּי | עֵץ גָּבֹהַ הִגְבַּהְתִּי עֵץ שָׁפָל הוֹבַשְׁתִּי עֵץ לָח וְהִפְרַחְתִּי עֵץ יָבֵשׁ אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי: פ	And all the wild trees will know that I, the LORD, have brought down a tall tree *and* have exalted a lowly tree, *and that* I have caused a fresh tree to dry up and have made a dry tree blossom. I, the LORD, have spoken, and I will do *it*.» ' "	wild trees ← *trees of the field*. fresh ← *moist*.
Ezek 18:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← *became*.
Ezek 18:2	מַה־לָּכֶם אַתֶּם מֹשְׁלִים אֶת־הַמָּשָׁל הַזֶּה עַל־אַדְמַת יִשְׂרָאֵל לֵאמֹר אָבוֹת יֹאכְלוּ בֹסֶר וְשִׁנֵּי הַבָּנִים תִּקְהֶינָה:	"What *are* you up to, *you who* quote this saying about the land of Israel, saying, 'The fathers have eaten sour grapes, And the sons' teeth are on edge'?	land ← *ground*. The fathers have eaten sour grapes (etc.): compare Jer 31:29.
Ezek 18:3	חַי־אָנִי נְאֻם אֲדֹנָי יְהוִה אִם־יִהְיֶה לָכֶם עוֹד מְשֹׁל הַמָּשָׁל הַזֶּה בְּיִשְׂרָאֵל:	*As* I live, says the Lord, the LORD, you certainly will not have *occasion 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־הַנְּפָשׁוֹת לִי הֵנָּה כְּנֶפֶשׁ הָאָב וּכְנֶפֶשׁ הַבֵּן לִי־הֵנָּה הַנֶּפֶשׁ הַחֹטֵאת הִיא תָמוּת׃ ס	Look, all individuals *are* mine. As the individuality of the father *is*, So *is* the individuality of the son – They *are* mine. The individual who sins will die.	individuals ... individuality ... individuality ... individual ← *soul(s)*. 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 וּצְדָקָה׃	But a man who is just, And *who* observes justice and equity,	observes ← *does*.
Ezek 18:6	אֶל־הֶהָרִים לֹא אָכָל וְעֵינָיו לֹא נָשָׂא אֶל־גִּלּוּלֵי בֵּית יִשְׂרָאֵל וְאֶת־אֵשֶׁת רֵעֵהוּ לֹא טִמֵּא וְאֶל־אִשָּׁה נִדָּה לֹא יִקְרָב׃	*Who* has not eaten on the mountains, And *who* has not raised his eyes to the idols of the house of Israel, And *who* has not defiled his neighbour's wife, And *who* has not approached a woman *during her* menstruation,	eaten on the mountains: i.e. in idolatrous observances.
Ezek 18:7	וְאִישׁ לֹא יוֹנֶה חֲבֹלָתוֹ חוֹבֹ יָשִׁיב גְּזֵלָה לֹא יִגְזֹל לַחְמוֹ לְרָעֵב יִתֵּן וְעֵירֹם יְכַסֶּה־בָּגֶד׃	And *who* does not oppress anyone, *Who* returns what was given as security for a loan, *Who* does not commit robbery, *Who* gives his food to the hungry And covers the naked *with* clothing,	anyone ← *a man*. what was given as security ← *a pledge*. food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24.
Ezek 18:8	בַּנֶּשֶׁךְ לֹא־יִתֵּן וְתַרְבִּית לֹא יִקָּח מֵעָוֶל יָשִׁיב יָדוֹ מִשְׁפַּט אֱמֶת יַעֲשֶׂה בֵּין אִישׁ לְאִישׁ׃	*Who* does not lend on interest, And *who* does not take a financial return, *Who* withdraws his hand from iniquity, *Who* practices true justice Between one man and another,	lend ← *give*. true justice ← *justice of truth*, a Hebraic genitive. one man and another ← *man to man*.

Ezek 18:9	בְּחֻקֹּתַי יְהַלֵּךְ וּמִשְׁפָּטַי שָׁמַר לַעֲשׂוֹת אֱמֶת צַדִּיק הוּא חָיֹה יִחְיֶה נְאֻם אֲדֹנָי יְהוִה׃	*Who* walks in my statutes And keeps my judicial pronouncements, By doing *what is* true – Such *a man is* just *And* will certainly live, Says the Lord, the LORD.	By doing: gerundial use of the infinitive. Such ← *He*. will certainly live: infinitive absolute.
Ezek 18:10	וְהוֹלִיד בֵּן־פָּרִיץ שֹׁפֵךְ דָּם וְעֹשֶׂה אָח מֵאַחַד מֵאֵלֶּה׃	If a *man* begets an unruly son *Who* sheds blood, And *who* does anything resembling any one of these *things*,	If: conditional use of the *vav*. The apodosis is in Ezek 18:13. anything resembling any one ← *a brother from*.
Ezek 18:11	וְהוּא אֶת־כָּל־אֵלֶּה לֹא עָשָׂה כִּי גַם אֶל־הֶהָרִים אָכַל וְאֶת־אֵשֶׁת רֵעֵהוּ טִמֵּא׃	Although *the father* himself does not do any of these *things*, But *the son* for his part eats on the mountains And defiles his neighbour's wife,	any ← *all*. for his part ← *also*, but with wider scope. eats on the mountains: see Ezek 18:6.
Ezek 18:12	עָנִי וְאֶבְיוֹן הוֹנָה גְּזֵלוֹת גָּזָל חֲבֹל לֹא יָשִׁיב וְאֶל־הַגִּלּוּלִים נָשָׂא עֵינָיו תּוֹעֵבָה עָשָׂה׃	Oppresses the poor and needy, Commits robbery, Does not return what was given as security And raises his eyes to the idols, Commits an abomination,	what was given as security ← *a pledge*.
Ezek 18:13	בַּנֶּשֶׁךְ נָתָן וְתַרְבִּית לָקָח וָחָי לֹא יִחְיֶה אֵת כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה עָשָׂה מוֹת יוּמָת דָּמָיו בּוֹ יִהְיֶה׃	Lends on interest And takes a financial return – Will the *son* live? He shall not live; He has committed all these abominations. He shall surely be put to death; His blood will be upon him.	Lends ← *Gives*. the *son* ← *he*. blood ← *bloods, but with a singular verb*.
Ezek 18:14	וְהִנֵּה הוֹלִיד בֵּן וַיַּרְא אֶת־כָּל־חַטֹּאת אָבִיו אֲשֶׁר עָשָׂה וַיִּרְאָה וְלֹא יַעֲשֶׂה כָּהֵן׃	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 *anything* like them –	But if on the other hand ← *And behold*.

Ezek 18:15	עַל־הֶהָרִים לֹא אָכָל וְעֵינָיו לֹא נָשָׂא אֶל־גִּלּוּלֵי בֵּית יִשְׂרָאֵל אֶת־אֵשֶׁת רֵעֵהוּ לֹא טִמֵּא׃	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,	
Ezek 18:16	וְאִישׁ לֹא הוֹנָה חֲבֹלֹ לֹא חָבָל וּגְזֵלָה לֹא גָזָל לַחְמוֹ לְרָעֵב נָתָן וְעֵרֹם כִּסֶּה־בָגֶד׃	And he does not oppress anyone, He does not withhold *what is taken as* security, He does not commit robbery, He gives his food to the hungry, And he covers the naked *with* clothing,	food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24.
Ezek 18:17	מֵעָנִי הֵשִׁיב יָדוֹ נֶשֶׁךְ וְתַרְבִּית לֹא לָקָח מִשְׁפָּטַי עָשָׂה בְּחֻקּוֹתַי הָלָךְ הוּא לֹא יָמוּת בַּעֲוֹן אָבִיו חָיֹה יִחְיֶה׃	He withdraws his hand *from demanding payment* 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; The *son* will certainly live.	The *son* will certainly live: infinitive absolute.
Ezek 18:18	אָבִיו כִּי־עָשַׁק עֹשֶׁק גָּזַל גֵּזֶל אָח וַאֲשֶׁר לֹא־טוֹב עָשָׂה בְּתוֹךְ עַמָּיו וְהִנֵּה־מֵת בַּעֲוֹנוֹ׃	*As for* his father, Since he engaged in oppression *And* committed robbery of *his* brother And did *what is* not right among his people, The result *is* that he will die in his iniquity.	people ← *peoples*. The result *is* that ← *And behold*.

Ezek 18:19	וַאֲמַרְתֶּ֣ם מַדּ֗וּעַ לֹא־נָשָׂ֤א הַבֵּן֙ בַּעֲוֹ֣ן הָאָ֔ב וְהַבֵּ֕ן מִשְׁפָּ֥ט וּצְדָקָ֖ה עָשָׂ֑ה אֵ֥ת כָּל־חֻקּוֹתַ֖י שָׁמַ֥ר וַיַּעֲשֵׂ֖ה אֹתָ֑ם חָיֹ֥ה יִחְיֶֽה׃	But you will say, 'Why does the son not bear the iniquity of the father?' If the son executes justice and righteousness *and* keeps all my statutes, and he does them, he will surely live.	If: conditional use of the *vav*. he will surely live: infinitive absolute.
Ezek 18:20	הַנֶּ֣פֶשׁ הַחֹטֵ֔את הִ֖יא תָּמ֣וּת בֵּ֑ן לֹא־יִשָּׂ֨א | בַּעֲוֹן֙ הָאָ֔ב וְאָ֕ב לֹ֥א יִשָּׂ֖א בַּעֲוֹן֙ הַבֵּ֔ן צִדְקַ֥ת הַצַּדִּ֖יק עָלָ֣יו תִּהְיֶ֑ה וְרִשְׁעַ֥ת רשע **הָרָשָׁ֖ע עָלָ֥יו* תִּהְיֶֽה׃ ס	The person who sins will die. The son will not bear the iniquity of the father, and the father will not bear the iniquity of the son. The righteousness of the righteous *man* will be upon him, and the wickedness of {K: *the*} [Q: the] wicked *man* will be upon him.	person ← *soul*. See Ezek 18:4 and 1 Cor 15:45.
Ezek 18:21	וְהָרָשָׁ֗ע כִּ֤י יָשׁוּב֙ מִכָּל־*חטאתו חַטֹּאתָ֔יו אֲשֶׁ֥ר עָשָׂ֖ה** וְשָׁמַ֣ר אֶת־כָּל־חֻקּוֹתַ֑י וְעָשָׂ֥ה מִשְׁפָּ֖ט וּצְדָקָ֥ה חָיֹ֥ה יִחְיֶ֖ה לֹ֥א יָמֽוּת׃	And *as for* the wicked *man*, 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 will certainly live; he shall not die.	will certainly live: infinitive absolute.
Ezek 18:22	כָּל־פְּשָׁעָ֣יו אֲשֶׁ֣ר עָשָׂ֔ה לֹ֥א יִזָּכְר֖וּ לֹ֑ו בְּצִדְקָתֹ֥ו אֲשֶׁר־עָשָׂ֖ה יִחְיֶֽה׃	None of his transgressions which he has committed will be made mention of against him. He will live in his righteousness which he has done.	None ← *Not all*.
Ezek 18:23	הֶחָפֹ֤ץ אֶחְפַּץ֙ מ֣וֹת רָשָׁ֔ע נְאֻ֖ם אֲדֹנָ֣י יְהוִ֑ה הֲלֹ֥וא בְשׁוּבֹ֖ו מִדְּרָכָ֥יו וְחָיֽוֹ׃ ס	Do I have any pleasure at all *in* the death of a wicked *man*? says my Lord the LORD. *Is it* not *rather* in him turning away from his ways, so that he lives?	Do I have any pleasure at all: infinitive absolute. so that: purposive / consecutive (result) use of the *vav*.

Ezek 18:24	וּבְשׁ֤וּב צַדִּיק֙ מִצִּדְקָת֔וֹ וְעָשָׂ֥ה עָוֶ֖ל כְּכֹ֣ל הַתּוֹעֵב֑וֹת אֲשֶׁר־עָשָׂ֣ה הָרָשָׁ֗ע יַעֲשֶׂה֙ וָחָ֔י כָּל־*צדקתו **צְדָקֹתָ֖יו אֲשֶׁר־עָשָׂ֑ה לֹ֣א תִזָּכַ֔רְנָה בְּמַעֲלֹ֥ו אֲשֶׁר־מָעַ֖ל וּבְחַטָּאתֹ֣ו אֲשֶׁר־חָטָ֑א בָּ֖ם יָמֽוּת׃	But when a righteous *man* turns away from his righteousness and commits injustice such as all the abominations which the wicked *man* does, will he live? None of his {K: righteousness} [Q: righteous *deeds*] which he did will be made mention of. *It is* in his perverseness which he has displayed and in his sins by which he has sinned *that* he will die.	will be made mention of: plural, concordant with *qeré*. None ← *Not all*.
Ezek 18:25	וַאֲמַרְתֶּ֕ם לֹ֥א יִתָּכֵ֖ן דֶּ֣רֶךְ אֲדֹנָ֑י שִׁמְעוּ־נָ֣א בֵּ֤ית יִשְׂרָאֵל֙ הַדַּרְכִּ֣י לֹ֔א יִתָּכֵ֖ן הֲלֹ֥א דַרְכֵּיכֶ֖ם לֹ֥א יִתָּכֵֽנוּ׃	But you say, ‘The way of the LORD* is not fair.’ Well, hear, O house of Israel. *Is* my way not fair? *Is it* not your ways which are not fair?	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ezek 18:26	בְּשׁ֤וּב־צַדִּיק֙ מִצִּדְקָת֔וֹ וְעָשָׂ֥ה עָוֶ֖ל וּמֵ֣ת עֲלֵיהֶ֑ם בְּעַוְלֹ֥ו אֲשֶׁר־עָשָׂ֖ה יָמֽוּת׃ ס	When a righteous *man* turns away from his righteousness and displays perverseness and dies in these *things*, he will die in his perverseness which he displayed.	these *things* ← *them*.
Ezek 18:27	וּבְשׁ֤וּב רָשָׁע֙ מֵרִשְׁעָתֹ֔ו אֲשֶׁ֥ר עָשָׂ֖ה וַיַּ֣עַשׂ מִשְׁפָּ֑ט וּצְדָקָ֕ה ה֥וּא אֶת־נַפְשֹׁ֖ו יְחַיֶּֽה׃	And when a wicked *man* turns away from his wickedness which he has committed, and he observes justice and righteousness, he will preserve his life,	life ← *soul*.
Ezek 18:28	וַיִּרְאֶ֕ה *וישוב **וַיָּ֖שָׁב מִכָּל־פִּשְׁעֵיו֙ אֲשֶׁ֣ר עָשָׂ֔ה חָיֹ֥ו יִחְיֶ֖ה לֹ֥א יָמֽוּת׃	for he has reviewed *things* and turned away from all his transgressions which he committed. He will certainly live; he shall not die.	and turned away: the *ketiv* can be regarded as (rare) *scriptio plena* spelling of the *qeré*. reviewed ← *viewed*. See Ps 22:30. He will certainly live: infinitive absolute.

Ezek 18:29	וְאָמְרוּ֙ בֵּ֣ית יִשְׂרָאֵ֔ל לֹ֥א יִתָּכֵ֖ן דֶּ֣רֶךְ אֲדֹנָ֑י הַדְּרָכַ֙י לֹ֣א יִתָּכְנ֔וּ בֵּ֥ית יִשְׂרָאֵ֖ל הֲלֹ֥א דַרְכֵיכֶ֖ם לֹ֥א יִתָּכֵֽן׃	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, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ezek 18:30	לָכֵ֡ן אִ֣ישׁ כִּדְרָכָ֣יו אֶשְׁפֹּ֣ט אֶתְכֶם֮ בֵּ֣ית יִשְׂרָאֵל֒ נְאֻ֣ם אֲדֹנָ֣י יְהוִ֔ה שׁ֥וּבוּ וְהָשִׁ֖יבוּ מִכָּל־פִּשְׁעֵיכֶ֑ם וְלֹא־יִהְיֶ֥ה לָכֶ֛ם לְמִכְשׁ֥וֹל עָוֹֽן׃	So I will judge you according to each *one*'s ways, O house of Israel, says the Lord, the LORD. Turn away and withdraw from all your transgressions, so that iniquity will not be a stumbling block to you.	so that: purposive use of the *vav*.
Ezek 18:31	הַשְׁלִ֨יכוּ֙ מֵעֲלֵיכֶ֔ם אֶת־כָּל־פִּשְׁעֵיכֶ֖ם אֲשֶׁ֣ר פְּשַׁעְתֶּ֣ם בָּ֑ם וַעֲשׂ֤וּ לָכֶם֙ לֵ֣ב חָדָ֔שׁ וְר֥וּחַ חֲדָשָׁ֖ה וְלָמָּ֥ה תָמֻ֛תוּ בֵּ֥ית יִשְׂרָאֵֽל׃	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	כִּ֣י לֹ֤א אֶחְפַּץ֙ בְּמ֣וֹת הַמֵּ֔ת נְאֻ֖ם אֲדֹנָ֣י יְהוִ֑ה וְהָשִׁ֖יבוּ וִֽחְיֽוּ׃ 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	וְאַתָּ֥ה שָׂ֛א קִינָ֖ה אֶל־נְשִׂיאֵ֥י יִשְׂרָאֵֽל׃	And *as for* you, deliver a lamentation to the leading men of Israel,	For an interpretation of this chapter, see [CB].
Ezek 19:2	וְאָמַרְתָּ֣ מָה אִמְּךָ֔ לְבִיָּ֖א בֵּ֣ין אֲרָיוֹ֑ת רָבְצָ֥ה בְתוֹךְ֙ כְּפִרִ֔ים רִבְּתָ֖ה גּוּרֶֽיהָ׃	and say, 'What *is* your mother? A lioness *which* lies down among the lions *And* brings up her cubs among the young lions.	
Ezek 19:3	וַתַּ֣עַל אֶחָ֔ד מִגּוּרֶ֖יהָ כְּפִ֣יר הָיָ֑ה וַיִּלְמַ֤ד לִטְרָף־טֶ֙רֶף֙ אָדָ֣ם אָכָ֔ל׃	And she brought up one of her cubs; It became a young lion And learned to catch prey. It ate a man.	

Ezek 19:4	וַיִּשְׁמְעוּ אֵלָיו גּוֹיִם בְּשַׁחְתָּם נִתְפָּשׂ וַיְבִאֻהוּ בַּחַחִים אֶל־אֶרֶץ מִצְרָיִם:	The nations heard of it; It was caught in their pit, And they brought it with hooks to the land of Egypt.	
Ezek 19:5	וַתֵּרָא כִּי נוֹחֲלָה אָבְדָה תִּקְוָתָהּ וַתִּקַּח אֶחָד מִגּוּרֶיהָ כְּפִיר שָׂמָתְהוּ:	And *the lioness* realized after waiting That her hope was lost, And she took another of her cubs And made it a young lion.	realized after waiting ← *saw that she had waited*. another ← *one*.
Ezek 19:6	וַיִּתְהַלֶּךְ בְּתוֹךְ־אֲרָיוֹת כְּפִיר הָיָה וַיִּלְמַד לִטְרָף־טֶרֶף אָדָם אָכָל:	So it walked around among the lions And became a young lion, And it learned to catch prey. It ate a man.	
Ezek 19:7	וַיֵּדַע אַלְמְנוֹתָיו וְעָרֵיהֶם הֶחֱרִיב וַתֵּשַׁם אֶרֶץ וּמְלֹאָהּ מִקּוֹל שַׁאֲגָתוֹ:	And it knew its desolate haunts, And it laid their cities waste, And the land and its fulness were devastated By the sound of its roaring.	desolate haunts: compare Isa 13:22. AV differs *(palaces)*, from אַרְמוֹן.
Ezek 19:8	וַיִּתְּנוּ עָלָיו גּוֹיִם סָבִיב מִמְּדִינוֹת וַיִּפְרְשׂוּ עָלָיו רִשְׁתָּם בְּשַׁחְתָּם נִתְפָּשׂ:	Then the nations took action against it, Round about from *various* countries. And they spread their net against it. It was caught in their pit,	took *action* ← *gave; put; appoint*.
Ezek 19:9	וַיִּתְּנֻהוּ בַסּוּגַר בַּחַחִים וַיְבִאֻהוּ אֶל־מֶלֶךְ בָּבֶל יְבִאֻהוּ בַּמְּצֻדוֹת לְמַעַן לֹא־יִשָּׁמַע קוֹלוֹ עוֹד אֶל־הָרֵי יִשְׂרָאֵל: פ	And they put it in a cage using hooks, And they brought it to the king of Babylon. They brought it in nets So that its voice would no longer be heard On the mountains of Israel.	using ← *by*.

Ezek 19:10	אִמְּךָ כַּגֶּפֶן בְּדָמְךָ עַל־מַ֔יִם שְׁתוּלָ֖ה פֹּרִיָּ֑הּ וַעֲנֻפָּ֣ה הָיְתָ֔ה מִמַּ֖יִם רַבִּֽים׃	Your mother *is* like a vine Planted in your blood by water. She became fruitful and full of branches Due to the abundant water.	
Ezek 19:11	וַיִּֽהְיוּ־לָ֙הּ֙ מַטּ֣וֹת עֹ֔ז אֶל־שִׁבְטֵ֖י מֹשְׁלִ֑ים וַתִּגְבַּ֤הּ קוֹמָתָהּ֙ עַל־בֵּ֣ין עֲבֹתִ֔ים וַיֵּרָ֖א בְּגָבְהָ֑הּ בְּרֹ֖ב דָּלִיֹּתֶֽיהָ׃	And she had strong branches For the sceptres of rulers, And its height became great Among the thick branch growth, And it appeared in its height With the abundance of its branches.	strong branches ← *rods of strength*, a Hebraic genitive. its height: the possessive suffix is masculine. great ← *high*.
Ezek 19:12	וַתֻּתַּ֤שׁ בְּחֵמָה֙ לָאָ֔רֶץ הַשְׁלָכָ֑ה וְר֤וּחַ הַקָּדִים֙ הוֹבִ֣ישׁ פִּרְיָ֔הּ הִתְפָּרְק֥וּ וְיָבֵ֖שׁוּ מַטֵּ֣ה עֻזָּ֑הּ אֵ֥שׁ אֲכָלָ֖תְהוּ׃	But she was plucked up in fury; She was cast down to the ground, And the east wind dried her fruit up. Her strong branches broke apart and dried up, *And* a fire consumed it.	strong branches ← *rod of strength*. it ← *masculine*.
Ezek 19:13	וְעַתָּ֥ה שְׁתוּלָ֖ה בַּמִּדְבָּ֑ר בְּאֶ֥רֶץ צִיָּ֖ה וְצָמָֽא׃	And now she *has been* planted in the desert, In an arid and thirsty land.	arid and thirsty land ← *land of aridity and thirst*, a Hebraic genitive.
Ezek 19:14	וַתֵּצֵ֤א אֵשׁ֙ מִמַּטֵּ֣ה בַדֶּ֔יהָ פִּרְיָ֥הּ אָכָ֖לָה וְלֹא־הָ֣יָה בָ֑הּ מַטֵּה־עֹ֙ז֙ שֵׁ֣בֶט לִמְשׁ֔וֹל קִינָ֥ה הֵיא֙ וַתְּהִ֣י לְקִינָ֔ה׃ פ	And fire spread from the stem of her branches; It consumed her fruit, And there was no strong branch in her – *No* sceptre for ruling. This *is* a lamentation, And a lamentation it has become.’ ”	strong branch ← *branch of strength*. lamentation ... lamentation: otiose, but see Gen 12:5.

Ezek 20:1	וַיְהִי ׀ בַּשָּׁנָה הַשְּׁבִיעִית בַּחֲמִשִׁי בֶּעָשׂוֹר לַחֹדֶשׁ בָּאוּ אֲנָשִׁים מִזִּקְנֵי יִשְׂרָאֵל לִדְרֹשׁ אֶת־יְהוָה וַיֵּשְׁבוּ לְפָנָי׃ ס	Then it came to pass in the seventh year, in the fifth *month*, on the tenth *day* of the month, *that* some of the elders of Israel came to consult the LORD, and they sat before me.	some ← *men*.
Ezek 20:2	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃	And the word of the LORD came to me and said,	came ← *became*.
Ezek 20:3	בֶּן־אָדָם דַּבֵּר אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר אֲדֹנָי יְהוִה הֲלִדְרֹשׁ אֹתִי אַתֶּם בָּאִים חַי־אָנִי אִם־אִדָּרֵשׁ לָכֶם נְאֻם אֲדֹנָי יְהוִה׃	“Son of Adam, speak with the elders of Israel and say to them, ‘This *is what* my Lord the LORD says: «Have you come to consult me? *As* I live, I will certainly not be consulted by you, says the Lord, the LORD.» ’	This *is what* ← *Thus*. I will certainly not be consulted: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ezek 20:4	הֲתִשְׁפֹּט אֹתָם הֲתִשְׁפֹּט בֶּן־אָדָם אֶת־תּוֹעֲבֹת אֲבוֹתָם הוֹדִיעֵם׃	Will you judge them, will you be the judge, son of Adam? Have them know the abominations of their fathers,	
Ezek 20:5	וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה בְּיוֹם בָּחֳרִי בְיִשְׂרָאֵל וָאֶשָּׂא יָדִי לְזֶרַע בֵּית יַעֲקֹב וָאִוָּדַע לָהֶם בְּאֶרֶץ מִצְרַיִם וָאֶשָּׂא יָדִי לָהֶם לֵאמֹר אֲנִי יְהוָה אֱלֹהֵיכֶם׃	and say to them, ‘This *is what* 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.›	This *is what* ← *Thus*. raised my hand *(2x)*: i.e., [CB], *swore*.

Ezek 20:6	בַּיּוֹם הַהוּא נָשָׂאתִי יָדִי לָהֶם לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם אֶל־אֶרֶץ אֲשֶׁר־תַּרְתִּי לָהֶם זָבַת חָלָב וּדְבַשׁ צְבִי הִיא לְכָל־הָאֲרָצוֹת:	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.	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.
Ezek 20:7	וָאֹמַר אֲלֵהֶם אִישׁ שִׁקּוּצֵי עֵינָיו הַשְׁלִיכוּ וּבְגִלּוּלֵי מִצְרַיִם אַל־תִּטַּמָּאוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:	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.›	his abominable-looking things ← *abominations of his eyes*.
Ezek 20:8	וַיַּמְרוּ־בִי וְלֹא אָבוּ לִשְׁמֹעַ אֵלַי אִישׁ אֶת־שִׁקּוּצֵי עֵינֵיהֶם לֹא הִשְׁלִיכוּ וְאֶת־גִּלּוּלֵי מִצְרַיִם לֹא עָזָבוּ וָאֹמַר לִשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם לְכַלּוֹת אַפִּי בָּהֶם בְּתוֹךְ אֶרֶץ מִצְרָיִם:	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.	abominable-looking things: see Ezek 20:7.
Ezek 20:9	וָאַעַשׂ לְמַעַן שְׁמִי לְבִלְתִּי הֵחֵל לְעֵינֵי הַגּוֹיִם אֲשֶׁר־הֵמָּה בְתוֹכָם אֲשֶׁר נוֹדַעְתִּי אֲלֵיהֶם לְעֵינֵיהֶם לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם:	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.	be profaned: *niphal* of חָלַל (not recognized by [YLT]). among them ← *within them*. by bringing: gerundial use of the infinitive.
Ezek 20:10	וָאוֹצִיאֵם מֵאֶרֶץ מִצְרָיִם וָאָבִאֵם אֶל־הַמִּדְבָּר:	So I brought them out of the land of Egypt, and I brought them to the desert,	

Ezek 20:11	וָאֶתֵּן לָהֶם אֶת־חֻקּוֹתַי וְאֶת־מִשְׁפָּטַי הוֹדַעְתִּי אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וָחַי בָּהֶם׃	and I gave them my statutes, and I made my judicial principles known to them, which a man shall observe and live by.	judicial principles ← *judgments*.
Ezek 20:12	וְגַם אֶת־שַׁבְּתוֹתַי נָתַתִּי לָהֶם לִהְיוֹת לְאוֹת בֵּינִי וּבֵינֵיהֶם לָדַעַת כִּי אֲנִי יְהוָה מְקַדְּשָׁם׃	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.	
Ezek 20:13	וַיַּמְרוּ־בִי בֵּית־יִשְׂרָאֵל בַּמִּדְבָּר בְּחֻקּוֹתַי לֹא־הָלָכוּ וְאֶת־מִשְׁפָּטַי מָאָסוּ אֲשֶׁר־ יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם וְאֶת־שַׁבְּתֹתַי חִלְּלוּ מְאֹד וָאֹמַר לִשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם בַּמִּדְבָּר לְכַלּוֹתָם׃	But the house of Israel rebelled against me in the desert. They did not walk in my statutes, and they rejected my judicial principles, which a man shall observe and live by, and they profaned my Sabbaths a lot. So I said I would pour my fury out over them in the desert, to make an end of them.	judicial principles ← *judgments*.
Ezek 20:14	וָאֶעֱשֶׂה לְמַעַן שְׁמִי לְבִלְתִּי הֵחֵל לְעֵינֵי הַגּוֹיִם אֲשֶׁר הוֹצֵאתִים לְעֵינֵיהֶם׃	And I acted for the sake of my name, so that it should not be profaned in the eyes of the nations in whose sight I brought them out.	be profaned: see Ezek 20:9.
Ezek 20:15	וְגַם־אֲנִי נָשָׂאתִי יָדִי לָהֶם בַּמִּדְבָּר לְבִלְתִּי הָבִיא אוֹתָם אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי זָבַת חָלָב וּדְבַשׁ צְבִי הִיא לְכָל־הָאֲרָצוֹת׃	And I also raised my hand to them in the desert that *I* would not bring them to the land which I have given *them* – flowing with milk and honey, a *beacon of* splendour to all the *various* countries –	raised my hand: i.e., [CB], *swore*. bring them: i.e. *bring that particular generation*. splendour: see Ezek 20:6.

Ezek 20:16	יַ֗עַן בְּמִשְׁפָּטַי מָאָ֙סוּ֙ וְאֶת־חֻקּוֹתַ֣י לֹא־הָלְכ֔וּ בָּהֶ֖ם וְאֶת־שַׁבְּתוֹתַ֣י חִלֵּ֑לוּ כִּ֚י אַחֲרֵ֣י גִּלּוּלֵיהֶ֔ם לִבָּ֖ם הֹלֵֽךְ׃	because they rejected my judicial principles and did not walk in my statutes and profaned my Sabbaths, for their heart would go after their idols,	judicial principles ← *judgments*.
Ezek 20:17	וַתָּ֥חָס עֵינִ֖י עֲלֵיהֶ֑ם מִשַּׁחֲתָ֔ם וְלֹא־עָשִׂ֥יתִי אוֹתָ֖ם כָּלָ֥ה בַּמִּדְבָּֽר׃	but my eye spared them from *me* destroying them, and I did not make an end of them in the desert.	but: adversative use of the *vav*. *me* destroying them: gerundial use of the infinitive.
Ezek 20:18	וָאֹמַ֞ר אֶל־בְּנֵיהֶ֣ם בַּמִּדְבָּ֗ר בְּחֻקֵּי֙ אֲבֹ֣תֵיכֶ֔ם אַל־תֵּלֵ֖כוּ וְאֶת־מִשְׁפְּטֵיהֶ֣ם אַל־תִּשְׁמֹ֑רוּ וּבְגִלּוּלֵיהֶ֖ם אַל־תִּטַּמָּֽאוּ׃	And I said to their sons in the desert, ‹Do not walk in the statutes of your fathers, and do not keep their judicial principles, and do not defile yourselves with their idols.	judicial principles ← *judgments*.
Ezek 20:19	אֲנִ֥י יְהוָ֖ה אֱלֹהֵיכֶ֑ם בְּחֻקֹּתַ֣י לֵכ֔וּ וְאֶת־מִשְׁפָּטַ֥י שִׁמְר֖וּ וַעֲשׂ֥וּ אוֹתָֽם׃	I *am* the LORD your God. Walk in my statutes, and keep my judicial principles, and observe them.	judicial principles ← *judgments*.
Ezek 20:20	וְאֶת־שַׁבְּתוֹתַ֣י קַדֵּ֔שׁוּ וְהָי֥וּ לְא֛וֹת בֵּינִ֖י וּבֵינֵיכֶ֑ם לָדַ֣עַת כִּֽי־אֲנִ֥י יְהוָ֖ה אֱלֹהֵיכֶֽם׃	And sanctify my Sabbaths, so that they are a sign between me and you, for *you* to know that I *am* the LORD your God.›	

Ezek 20:21	וַיַּמְרוּ־בִי הַבָּנִים בְּחֻקֹּתַי לֹא־הָלָכוּ וְאֶת־מִשְׁפָּטַי לֹא־שָׁמְרוּ לַעֲשׂוֹת אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וָחַי בָּהֶם אֶת־שַׁבְּתוֹתַי חִלֵּלוּ וָאֹמַר לִשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם לְכַלּוֹת אַפִּי בָּם בַּמִּדְבָּר׃	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* would pour my fury out over them, to expend my anger on them in the desert.	judicial principles ← *judgments*.
Ezek 20:22	וָאָשֵׁב אֶת־יָדִי וָאַעַשׂ לְמַעַן שְׁמִי לְבִלְתִּי הֵחֵל לְעֵינֵי הַגּוֹיִם אֲשֶׁר־הוֹצֵאתִי אוֹתָם לְעֵינֵיהֶם׃	But I withdrew my hand, and I acted for the sake of my name, so as not to be profaned in the eyes of the Gentiles in whose sight I brought them out.	to be profaned: see Ezek 20:9.
Ezek 20:23	גַּם־אֲנִי נָשָׂאתִי אֶת־יָדִי לָהֶם בַּמִּדְבָּר לְהָפִיץ אֹתָם בַּגּוֹיִם וּלְזָרוֹת אוֹתָם בָּאֲרָצוֹת׃	I also raised my hand to them in the desert that *I* would scatter them among the Gentiles and disperse them in the *various* countries,	raised my hand: i.e., [CB], *swore*.
Ezek 20:24	יַעַן מִשְׁפָּטַי לֹא־עָשׂוּ וְחֻקֹּתַי מָאָסוּ וְאֶת־שַׁבְּתוֹתַי חִלֵּלוּ וְאַחֲרֵי גִלּוּלֵי אֲבוֹתָם הָיוּ עֵינֵיהֶם׃	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.	judicial principles ← *judgments*.
Ezek 20:25	וְגַם־אֲנִי נָתַתִּי לָהֶם חֻקִּים לֹא טוֹבִים וּמִשְׁפָּטִים לֹא יִחְיוּ בָּהֶם׃	And I also gave them statutes *for what is* not good, and judicial principles by which they should not live.	statutes: i.e., here, *prohibitions*. judicial principles ← *judgments*, but here, again, *prohibitions*.

Ezek 20:26	וָאֲטַמֵּא אוֹתָם בְּמַתְּנוֹתָם בְּהַעֲבִיר כָּל־פֶּטֶר רָחַם לְמַעַן אֲשִׁמֵּם לְמַעַן אֲשֶׁר יֵדְעוּ אֲשֶׁר אֲנִי יְהוָה׃ ס	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.» ’	*who* open the womb: i.e. *firstborn*. to pass *through fire*: explicitly *fire* in Deut 18:10, Ezek 20:31.
Ezek 20:27	לָכֵן דַּבֵּר אֶל־בֵּית יִשְׂרָאֵל בֶּן־אָדָם וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה עוֹד זֹאת גִּדְּפוּ אוֹתִי אֲבוֹתֵיכֶם בְּמַעֲלָם בִּי מָעַל׃	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.	This *is what* ← *Thus*.
Ezek 20:28	וָאָבִיאֵם אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אוֹתָהּ לָהֶם וַיִּרְאוּ כָּל־גִּבְעָה רָמָה וְכָל־עֵץ עָבֹת וַיִּזְבְּחוּ־שָׁם אֶת־זִבְחֵיהֶם וַיִּתְּנוּ־שָׁם כַּעַס קָרְבָּנָם וַיָּשִׂימוּ שָׁם רֵיחַ נִיחוֹחֵיהֶם וַיַּסִּיכוּ שָׁם אֶת־נִסְכֵּיהֶם׃	When I brought them into the land *concerning* which I had raised my hand to give it to them, they saw every high hill and every dense tree, and they offered their sacrifices there, and there they aroused anger *because* of their oblations, and they produced their sweet fragrances there, and they poured their libations out there.	raised my hand: i.e., [CB], *swore*. offered ← *sacrificed*. aroused ← *gave; put; appointed*.
Ezek 20:29	וָאֹמַר אֲלֵהֶם מָה הַבָּמָה אֲשֶׁר־אַתֶּם הַבָּאִים שָׁם וַיִּקָּרֵא שְׁמָהּ בָּמָה עַד הַיּוֹם הַזֶּה׃	And I said to them, ‹What *is* that *idolatrous* raised site over there which you are going to?› And it is called Bamah up to this day.» ’	that ← *the*. Bamah: i.e. *raised site*.
Ezek 20:30	לָכֵן אֱמֹר ׀ אֶל־בֵּית יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוִה הַבְּדֶרֶךְ אֲבוֹתֵיכֶם אַתֶּם נִטְמְאִים וְאַחֲרֵי שִׁקּוּצֵיהֶם אַתֶּם זֹנִים׃	So say to the house of Israel, ‘This *is what* my Lord the LORD says: «Are you making yourselves unclean in the way of your fathers, and are you engaging in prostitution, copying their abominations?	This *is what* ← *Thus*. copying ← *after*.

Ezek 20:31	וּבְשָׂאֵ֤את מַתְּנֹתֵיכֶם֙ בְּהַעֲבִ֣יר בְּנֵיכֶ֔ם בָּאֵ֖שׁ אַתֶּ֣ם נִטְמְאִ֑ים לְכָל־גִּלּוּלֵיכֶ֖ם עַד־הַיּ֥וֹם וַאֲנִ֣י אִדָּרֵ֤שׁ לָכֶם֙ בֵּ֣ית יִשְׂרָאֵ֔ל חַי־אָ֖נִי נְאֻ֣ם אֲדֹנָ֣י יְהוִ֑ה אִם־אִדָּרֵ֖שׁ לָכֶֽם׃	For when *you* raise your offerings, when you make your sons pass through fire, you defile yourselves with all your idolatrous practices, *as you have been doing* up to this day. So shall I be consulted by you, O house of Israel? *As* I live, says the Lord, the LORD, I will certainly not be consulted by you.	offerings ← *gifts*. idolatrous practices ← *idols*. I will certainly not be consulted: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ezek 20:32	וְהָעֹלָ֥ה עַל־רֽוּחֲכֶ֖ם הָיוֹ֑ לֹ֣א תִהְיֶ֔ה אֲשֶׁ֥ר	אַתֶּ֖ם אֹמְרִ֣ים נִֽהְיֶ֗ה כַּגּוֹיִם֙ כְּמִשְׁפְּחֹ֣ות הָאֲרָצֹ֔ות לְשָׁרֵ֥ת עֵ֖ץ וָאָֽבֶן׃	And *as for* what springs to your mind, it certainly will not come to pass, when you say, ‹We will be like the Gentiles, like the families of the *various* countries, serving wood and stone.›	mind ← *spirit*. certainly will not come to pass: infinitive absolute.
Ezek 20:33	חַי־אָ֙נִי֙ נְאֻ֣ם אֲדֹנָ֣י יְהוִ֔ה אִם־לֹ֗א בְּיָ֤ד חֲזָקָה֙ וּבִזְרֹ֣עַ נְטוּיָ֔ה וּבְחֵמָ֖ה שְׁפוּכָ֑ה אֶמְלֹ֖וךְ עֲלֵיכֶֽם׃	*As* I live, says the Lord, the LORD, I will certainly reign over you with a strong hand and with an outstretched arm, and with fury poured out.	I will certainly reign: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Ezek 20:34	וְהוֹצֵאתִ֤י אֶתְכֶם֙ מִן־הָעַמִּ֔ים וְקִבַּצְתִּ֥י אֶתְכֶ֖ם מִן־הָאֲרָצֹ֑ות אֲשֶׁ֨ר נְפוּצֹתֶ֤ם בָּם֙ בְּיָ֣ד חֲזָקָ֔ה וּבִזְרֹ֥עַ נְטוּיָ֖ה וּבְחֵמָ֥ה שְׁפוּכָֽה׃	And I will bring you out of the *various* peoples, and I will gather you from the *various* countries in which you have been scattered, with a strong hand and with an outstretched arm and with fury poured out.	
Ezek 20:35	וְהֵבֵאתִ֤י אֶתְכֶם֙ אֶל־מִדְבַּ֣ר הָעַמִּ֔ים וְנִשְׁפַּטְתִּ֥י אִתְּכֶ֖ם שָׁ֑ם פָּנִ֖ים אֶל־פָּנִֽים׃	And I will bring you to the *place of* discourse of the *various* peoples, and I will contend with you there face to face.	*place of* discourse: compare Song 4:3 *(speech)*. Alternatively, the more common meaning, *desert*, as AV *(wilderness)*. So AV differs.

Ezek 20:36	כַּאֲשֶׁר נִשְׁפַּטְתִּי אֶת־אֲבוֹתֵיכֶם בְּמִדְבַּר אֶרֶץ מִצְרָיִם כֵּן אִשָּׁפֵט אִתְּכֶם נְאֻם אֲדֹנָי יְהוִה:	As I contended with your fathers in the desert 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	וְהַעֲבַרְתִּי אֶתְכֶם תַּחַת הַשָּׁבֶט וְהֵבֵאתִי אֶתְכֶם בְּמָסֹרֶת הַבְּרִית:	And I will make sure you pass under the rod, and I will bring you into the terms of the covenant.	pass under the rod: i.e. *are counted*, as sheep are counted. terms ← *bond, obligation*.
Ezek 20:38	וּבָרוֹתִי מִכֶּם הַמֹּרְדִים וְהַפֹּשְׁעִים בִּי מֵאֶרֶץ מְגוּרֵיהֶם אוֹצִיא אוֹתָם וְאֶל־אַדְמַת יִשְׂרָאֵל לֹא יָבֹוא וְיָדַעְתֶּם כִּי־אֲנִי יְהוָה:	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 they shall not come into the land of Israel, and you will know that I *am* the LORD.»	they shall not come ← *he (→ such a one) shall not come*.
Ezek 20:39	וְאַתֶּם בֵּית־יִשְׂרָאֵל כֹּה־אָמַר	אֲדֹנָי יְהוִה אִישׁ גִּלּוּלָיו לְכוּ עִבֹּדוּ וְאַחַר אִם־אֵינְכֶם שֹׁמְעִים אֵלָי וְאֶת־שֵׁם קָדְשִׁי לֹא תְחַלְּלוּ־עֹוד בְּמַתְּנוֹתֵיכֶם וּבְגִלּוּלֵיכֶם:	And *as for* you, O house of Israel, this *is what* my Lord the LORD says: «Let each *man* go *and* serve his idols, and afterwards if you will not heed me. But do not profane my holy name any more with your gifts and with your idols.	this *is what* ← *thus*. Let each *man* go *and* serve his idols: ironic.
Ezek 20:40	כִּי בְהַר־קָדְשִׁי בְּהַר מְרוֹם יִשְׂרָאֵל נְאֻם אֲדֹנָי יְהוִה שָׁם יַעַבְדֻנִי כָּל־בֵּית יִשְׂרָאֵל כֻּלֹּה בָּאָרֶץ שָׁם אֶרְצֵם וְשָׁם אֶדְרֹושׁ אֶת־תְּרוּמֹתֵיכֶם וְאֶת־רֵאשִׁית מַשְׂאוֹתֵיכֶם בְּכָל־קָדְשֵׁיכֶם:	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 *dealings*.	

Ezek 20:41	בְּרֵיחַ נִיחֹחַ אֶרְצֶה אֶתְכֶם בְּהוֹצִיאִי אֶתְכֶם מִן־הָעַמִּים וְקִבַּצְתִּי אֶתְכֶם מִן־הָאֲרָצוֹת אֲשֶׁר נְפוֹצֹתֶם בָּם וְנִקְדַּשְׁתִּי בָכֶם לְעֵינֵי הַגּוֹיִם:	With a fragrant scent I will delight in you, when I bring you out of the *various* 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	וִידַעְתֶּם כִּי־אֲנִי יְהוָה בַּהֲבִיאִי אֶתְכֶם אֶל־אַדְמַת יִשְׂרָאֵל אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אוֹתָהּ לַאֲבוֹתֵיכֶם:	And you will know that I *am* the LORD when I bring you to the ground of Israel, to the land *for* which I raised my hand to give it to your fathers.	raised my hand: i.e., [CB], *swore*.
Ezek 20:43	וּזְכַרְתֶּם־שָּׁם אֶת־דַּרְכֵיכֶם וְאֵת כָּל־עֲלִילוֹתֵיכֶם אֲשֶׁר נִטְמֵאתֶם בָּם וּנְקֹטֹתֶם בִּפְנֵיכֶם בְּכָל־רָעוֹתֵיכֶם אֲשֶׁר עֲשִׂיתֶם:	And there you will remember your ways and all your deeds by which you defiled yourselves, and you will loathe yourselves in facing up to yourselves for all your wicked *things* which you have done.	defiled yourselves: or *were defiled*. [BDB] allows both. Also in Ezek 20:30, Ezek 20:31. --- in facing up to yourselves ← *before you*.
Ezek 20:44	וִידַעְתֶּם כִּי־אֲנִי יְהוָה בַּעֲשׂוֹתִי אִתְּכֶם לְמַעַן שְׁמִי לֹא כְדַרְכֵיכֶם וְכַעֲלִילוֹתֵיכֶם הָרָעִים וְכַעֲלִילוֹתֵיכֶם הַנִּשְׁחָתוֹת בֵּית יִשְׂרָאֵל נְאֻם אֲדֹנָי יְהוִה: פ	And you will know that I *am* 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	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← *became*.

Ezek 20:46	בֶּן־אָדָם שִׂים פָּנֶיךָ דֶּרֶךְ תֵּימָנָה וְהַטֵּף אֶל־דָּרוֹם וְהִנָּבֵא אֶל־יַעַר הַשָּׂדֶה נֶגֶב:	"Son of Adam, face towards the south, and prophesy to the south, and prophesy to the forest of the field *in* the south.	face towards ← *set your face the way of*. prophesy *(first occurrence in verse)* ← *distil*, metaphorically of prophecy.
Ezek 20:47	וְאָמַרְתָּ לְיַעַר הַנֶּגֶב שְׁמַע דְּבַר־יְהוָה כֹּה־אָמַר אֲדֹנָי יְהוִה הִנְנִי מַצִּית־בְּךָ | אֵשׁ וְאָכְלָה בְךָ כָּל־עֵץ־לַח וְכָל־עֵץ יָבֵשׁ לֹא־תִכְבֶּה לַהֶבֶת שַׁלְהֶבֶת וְנִצְרְבוּ־בָהּ כָּל־פָּנִים מִנֶּגֶב צָפוֹנָה:	And say to the forest in the south, 'Hear the word of the LORD. This *is what* my Lord the LORD says: «I am about to light a fire against you, and it will consume every moist tree and every dry tree in your *precincts*. The blazing flame will not be extinguished, and all faces from the south to the north will be scorched by it.	in the south ← *of the south*. This *is what* ← *Thus*. I am about to ← *Behold me*. in your *precincts* ← *in you*.
Ezek 20:48	וְרָאוּ כָּל־בָּשָׂר כִּי אֲנִי יְהוָה בִּעַרְתִּיהָ לֹא תִכְבֶּה:	All flesh will see that I, the LORD, burnt it. It will not be extinguished.» ' "	
Ezek 20:49	וָאֹמַר אֲהָהּ אֲדֹנָי יְהוִה הֵמָּה אֹמְרִים לִי הֲלֹא מְמַשֵּׁל מְשָׁלִים הוּא: פ	Then I said, "Alas, my Lord the LORD, they are saying of me, 'Is he not speaking proverbially?' "	speaking proverbially ← *"proverbing" proverbs*.
Ezek 21:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 21:2	בֶּן־אָדָם שִׂים פָּנֶיךָ אֶל־יְרוּשָׁלַ͏ִם וְהַטֵּף אֶל־מִקְדָּשִׁים וְהִנָּבֵא אֶל־אַדְמַת יִשְׂרָאֵל:	"Son of Adam, face towards Jerusalem and prophesy to the sanctuary, and prophesy to the ground of Israel,	face towards ← *set your face to*. prophesy *(first occurrence in verse)*: see Ezek 20:46. sanctuary ← *holies*.

Ezek 21:3	וְאָמַרְתָּ לְאַדְמַת יִשְׂרָאֵל כֹּה אָמַר יְהוָה הִנְנִי אֵלַיִךְ וְהוֹצֵאתִי חַרְבִּי מִתַּעְרָהּ וְהִכְרַתִּי מִמֵּךְ צַדִּיק וְרָשָׁע׃	and say to the ground of Israel, ‘This *is what* the LORD says: «I *am* here against you, and I will draw out my sword from its sheath, and I will cut the righteous and the wicked off from you.	This *is what* ← *Thus*. I *am* here ← *Behold me*.
Ezek 21:4	יַעַן אֲשֶׁר־הִכְרַתִּי מִמֵּךְ צַדִּיק וְרָשָׁע לָכֵן תֵּצֵא חַרְבִּי מִתַּעְרָהּ אֶל־כָּל־בָּשָׂר מִנֶּגֶב צָפוֹן׃	Since I will cut the righteous and the wicked off from you, my sword will come out of its sheath against all flesh from the south *to* the north.	
Ezek 21:5	וְיָדְעוּ כָל־בָּשָׂר כִּי אֲנִי יְהוָה הוֹצֵאתִי חַרְבִּי מִתַּעְרָהּ 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 הֵאָנַח בְּשִׁבְרוֹן מָתְנַיִם וּבְמְרִירוּת תֵּאָנַח לְעֵינֵיהֶם׃	And you, son of Adam, give a sigh. Sigh before their eyes, with churning of *your* stomach and in bitterness.	give a sigh ← *sigh* (imperative). churning of *your* stomach ← *breaking the waist*.
Ezek 21:7	וְהָיָה כִּי־יֹאמְרוּ אֵלֶיךָ עַל־מָה אַתָּה נֶאֱנָח וְאָמַרְתָּ אֶל־שְׁמוּעָה כִּי־בָאָה וְנָמֵס כָּל־לֵבָב וְרָפוּ כָל־יָדַיִם וְכֵהָתָה כָל־רוּחַ וְכָל־בִּרְכַּיִם תֵּלַכְנָה מַיִם הִנֵּה בָאָה וְנִהְיָתָה נְאֻם אֲדֹנָי יְהוִה׃ פ	And it will come to pass, when they say to you, ‘What are you sighing for?’, that you will say, ‘Concerning the report, for it is coming, when every heart will sink, and all hands will droop, and every mood will be dejected, and all knees will dissolve *like* water. Behold, it is coming, and it will be brought to pass, says my Lord the LORD.’ ”	sink ← *melt*, but not the word for *dissolve* below, and not the word for *melt* in Ezek 21:15. mood ← *spirit*. dejected ← *dim*. dissolve ← *go, run, flow*.
Ezek 21:8	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃	And the word of the LORD came to me and said,	came ← *became*.

Ezek 21:9	בֶּן־אָדָם הִנָּבֵא וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי אֱמֹר חֶרֶב חֶרֶב הוּחַדָּה וְגַם־מְרוּטָה:	"Son of Adam, prophesy and say, 'This *is what* the LORD* says.' Say, 'A sword, a sword has been sharpened And also polished.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32, where it is shown as Ezek 21:8. This *is what* ← *Thus*.
Ezek 21:10	לְמַעַן טְבָחַ טֶבַח הוּחַדָּה לְמַעַן־הֱיֵה־לָהּ בָּרָק מֹרָטָה אוֹ נָשִׂישׂ שֵׁבֶט בְּנִי מֹאֶסֶת כָּל־עֵץ:	It has been sharpened to carry out slaughter. *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 my son? *The sword* despises all wood.	to carry out slaughter ← *to slaughter with slaughter*. my son: i.e., [CB], *Judah*. AV differs in word grouping *(should we then make mirth? it contemneth the rod of my son, as every tree)*.
Ezek 21:11	וַיִּתֵּן אֹתָהּ לְמָרְטָה לִתְפֹּשׂ בַּכָּף הִיא־הוּחַדָּה חֶרֶב וְהֵיא מֹרָטָה לָתֵת אוֹתָהּ בְּיַד־הוֹרֵג:	And he has committed it to polishing, To be held in the hand. It *is* a sword *which* has been sharpened, And it *has been* polished, For it to be placed in the hand of the killer.'	To be held ← *To hold / For holding*. it to be placed ← *to give / place it*. the killer: i.e., [CB], *the king of Babylon*.
Ezek 21:12	זְעַק וְהֵילֵל בֶּן־אָדָם כִּי־הִיא הָיְתָה בְעַמִּי הִיא בְּכָל־נְשִׂיאֵי יִשְׂרָאֵל מְגוּרֵי אֶל־חֶרֶב הָיוּ אֶת־עַמִּי לָכֵן סְפֹק אֶל־יָרֵךְ:	Cry out and howl, Son of Adam, For it will be against my people. It *will be* against all the officials of Israel. My people will be delivered to the sword, So slap *your* thigh.	
Ezek 21:13	כִּי בֹחַן וּמָה אִם־גַּם־שֵׁבֶט מֹאֶסֶת לֹא יִהְיֶה נְאֻם אֲדֹנָי יְהוִה: פ	For *it is* a trial. For what *will happen* when even the sceptre, *Which the sword* despises, Is not *in existence*? Says the Lord, the LORD.	sceptre ... despises: we assume the king had a wooden sceptre. AV differs somewhat. We take the sense as ending the reign of the line of David at Jeconiah and Zedekiah until Christ.

Ezek 21:14	וְאַתָּה בֶן־אָדָם הִנָּבֵּא וְהַךְ כַּף אֶל־כָּף וְתִכָּפֵל חֶרֶב שְׁלִישִׁתָהּ חֶרֶב חַלְלִים הִיא חֶרֶב חָלָל הַגְּדוֹל הַחֹדֶרֶת לָהֶם:	And you, son of Adam, prophesy, And strike hand against hand, And let the sword do double *work* *Or* triple *work*. *It is* a sword *for making* casualties, A sword for great loss of life, Closing in on them.	do double *work ... Or* triple *work* ← *be doubled (Or) third time*.
Ezek 21:15	לְמַעַן	לָמוּג לֵב וְהַרְבֵּה הַמִּכְשֹׁלִים עַל כָּל־שַׁעֲרֵיהֶם נָתַתִּי אִבְחַת־חֶרֶב אָח עֲשׂוּיָה לְבָרָק מְעֻטָּה לְטָבַח:	*It is* in order that the heart may melt, With many troubles at all their gates, *That* I have appointed the threatening sword. Oh, *it has been* made to glitter; It has been drawn for slaughter.	troubles ← *causes of offence / stumbling blocks*. threatening sword ← *threat of a sword*. to glitter ← *for glittering*. drawn: [Ges-HCL], [BHS-CA] and [BDB] regard it as a textual error for מְרֻטָּה *(polished)*.
Ezek 21:16	הִתְאַחֲדִי הֵימִנִי הָשִׂימִי הַשְׂמִילִי אָנָה פָּנַיִךְ מֵעָדוֹת:	*O sword*, be sharp, Strike to the right, Take notice, Strike to the left – Wherever your face is pointing.	*O sword*: the verb is feminine, as is *sword*. be sharp: AV differs *(go thee one way or other)*. We take the roots אחד and חדד to be cognate in this context.
Ezek 21:17	וְגַם־אֲנִי אַכֶּה כַפִּי אֶל־כַּפִּי וַהֲנִחֹתִי חֲמָתִי אֲנִי יְהוָה דִּבַּרְתִּי: פ	Then I too will strike my hand against my hand, And give my fury rest. I, the LORD, have spoken.”	
Ezek 21:18	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← *became*.

Ezek 21:19	וְאַתָּה בֶן־אָדָם שִׂים־לְךָ ׀ שְׁנַיִם דְּרָכִים לָבוֹא חֶרֶב מֶלֶךְ־בָּבֶל מֵאֶרֶץ אֶחָד יֵצְאוּ שְׁנֵיהֶם וְיָד בָּרֵא בְּרֹאשׁ דֶּרֶךְ־עִיר בָּרֵא:	"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 ← *hand*.
Ezek 21:20	דֶּרֶךְ תָּשִׂים לָבוֹא חֶרֶב אֶת רַבַּת 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 ← *sons of Ammon*.
Ezek 21:21	כִּי־עָמַד מֶלֶךְ־בָּבֶל אֶל־אֵם הַדֶּרֶךְ בְּרֹאשׁ שְׁנֵי הַדְּרָכִים לִקְסֹם־קֶסֶם קִלְקֵל בַּחִצִּים שָׁאַל בַּתְּרָפִים רָאָה בַּכָּבֵד:	For the king of Babylon will stand at the fork in the road, at the head of two roads, using divination. He will shake arrows, he will inquire of household gods; he will inspect the liver.	fork ← *mother*. using divination ← *to divine divination*. shake arrows ... inspect the liver: forms of divination. household gods ← *teraphim*. Compare Gen 31:19 *(amulets)*.
Ezek 21:22	בִּימִינוֹ הָיָה ׀ הַקֶּסֶם יְרוּשָׁלַם לָשׂוּם כָּרִים לִפְתֹּחַ פֶּה בְּרֶצַח לְהָרִים קוֹל בִּתְרוּעָה לָשׂוּם כָּרִים עַל־שְׁעָרִים לִשְׁפֹּךְ סֹלְלָה לִבְנוֹת דָּיֵק:	On his right will be divination *concerning* Jerusalem, to set up battering rams, to open up a way in for slaughter, to raise a voice in a battle-cry, to set up battering rams against the gates, to throw up a rampart; to build a wall of circumvallation.	battering rams: AV differs *(captains)*. way in ← *mouth*.
Ezek 21:23	וְהָיָה לָהֶם כקסום־**כְּקֶסֶם־שָׁוְא* בְּעֵינֵיהֶם שְׁבֻעֵי שְׁבֻעוֹת לָהֶם וְהוּא־מַזְכִּיר עָוֹן לְהִתָּפֵשׂ: פ	But it will be like a false divination in their sight – *that is, to* those *who* have sworn oaths to *the king's officials* – and he will make mention of the iniquity, for *them* to be caught.	divination: the *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*. *the king's officials* ← *them*.

Ezek 21:24	לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה יַעַן הַזְכַּרְכֶם עֲוֹנְכֶם בְּהִגָּלוֹת פִּשְׁעֵיכֶם לְהֵרָאוֹת חַטֹּאותֵיכֶם בְּכֹל עֲלִילוֹתֵיכֶם יַעַן הִזָּכְרְכֶם בַּכַּף תִּתָּפֵשׂוּ: פ	So this *is what* the Lord, the LORD, says: 'Since you have brought your iniquity into remembrance, by your transgressions being revealed, by your sins being made manifest, with all your deeds – on account of your being brought into remembrance – you will be caught by the hand.	this *is what* ← *thus*. brought ... into remembrance *(first occurrence in verse)*: partially in an Aramaic form.
Ezek 21:25	וְאַתָּה חָלָל רָשָׁע נְשִׂיא יִשְׂרָאֵל אֲשֶׁר־בָּא יוֹמוֹ בְּעֵת עֲוֹן קֵץ: ס	And *as for* you, *you* profane *and* wicked leader of Israel, whose day has come, at the time of the final iniquity,	final iniquity ← *iniquity of the end*, a Hebraic genitive.
Ezek 21:26	כֹּה אָמַר אֲדֹנָי יְהוִה הָסֵר הַמִּצְנֶפֶת וְהָרֵם הֶעָטָרָה זֹאת לֹא־זֹאת הַשְּׁפָלָה הַגְבֵּהַ וְהַגָּבֹהַ הַשְׁפֵּיל:	this *is what* the Lord, the LORD, says: «Remove the turban And take the crown away. What *was* won't *be* any more. Exalt the lowly And humble the exalted.	this *is what* ← *thus*. take ... away ← *raise*; perhaps, *put on (someone else)*. What *was* won't *be* any more ← *This not this*. exalted ← *high*.
Ezek 21:27	עָוָה עָוָה עָוָה אֲשִׂימֶנָּה גַּם־זֹאת לֹא הָיְתָה עַד־בֹּא אֲשֶׁר־לוֹ הַמִּשְׁפָּט וּנְתַתִּיו: פ	I will overturn, overturn, overturn it. Moreover this will not happen Until the coming of *him* who *has* the right, Which I will give *him*.» '	I will overturn, overturn, overturn it ← *An overturning, an overturning, an overturning I will set it*. happen ← *become, come to pass*.
Ezek 21:28	וְאַתָּה בֶן־אָדָם הִנָּבֵא וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה אֶל־בְּנֵי עַמּוֹן וְאֶל־חֶרְפָּתָם וְאָמַרְתָּ חֶרֶב חֶרֶב פְּתוּחָה לְטֶבַח מְרוּטָה לְהָכִיל לְמַעַן בָּרָק:	And you, son of Adam, prophesy and say, 'This *is what* my Lord the LORD says to the sons of Ammon and concerning their reproach.' So say, 'The sword, the sword *is* unsheathed, Polished for slaughter To cause devouring – The reason for *its* glitter –	This *is what* ← *Thus*. their reproach: a subjective genitive (they reproach Jerusalem). To cause devouring: taking the verb as a contraction of לְהַאֲכִיל; otherwise, *enduring*.

Ezek 21:29	בַּחֲזוֹת לָךְ שָׁוְא בְּקֶסֶם־לָךְ כָּזָב לָתֵת אוֹתָךְ אֶל־צַוְּארֵי חַלְלֵי רְשָׁעִים אֲשֶׁר־בָּא יוֹמָם בְּעֵת עֲוֹן קֵץ׃	When *they* see false visions concerning you, When they divine concerning you falsely, Putting you with the necks of those *to be* executed for *their* crimes, Whose day will come in the final iniquity.	those *to be* executed for *their* crimes ← *the slain of wickednesses*.
Ezek 21:30	הָשֵׁב אֶל־תַּעְרָהּ בִּמְקוֹם אֲשֶׁר־נִבְרֵאת בְּאֶרֶץ מְכֻרוֹתַיִךְ אֶשְׁפֹּט אֹתָךְ׃	Return *it* to its sheath. I will judge you In the place where you were created, In your native land.	you: feminine singular, which could agree with the (Ammonite) sword.
Ezek 21:31	וְשָׁפַכְתִּי עָלַיִךְ זַעְמִי בְּאֵשׁ עֶבְרָתִי אָפִיחַ עָלָיִךְ וּנְתַתִּיךְ בְּיַד אֲנָשִׁים בְּעֲרִים חָרָשֵׁי מַשְׁחִית׃	And I will pour out my indignation over you; I will blow on my angry fire against you, And I will deliver you into the hand of savage men, Forgers of destruction.	my angry fire ← *the fire of my anger*, a Hebraic genitive.
Ezek 21:32	לָאֵשׁ תִּהְיֶה לְאָכְלָה דָּמֵךְ יִהְיֶה בְּתוֹךְ הָאָרֶץ לֹא תִזָּכְרִי כִּי אֲנִי יְהוָה דִּבַּרְתִּי׃ פ	You will be fuel for the fire; Your blood will be in the midst of the land. You will not be remembered, For I, the LORD, have spoken.’ ”	
Ezek 22:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃	And the word of the LORD came to me and said,	came ← *became*.
Ezek 22:2	וְאַתָּה בֶן־אָדָם הֲתִשְׁפֹּט הֲתִשְׁפֹּט אֶת־עִיר הַדָּמִים וְהוֹדַעְתָּהּ אֵת כָּל־תּוֹעֲבוֹתֶיהָ׃	“*As for* you, son of Adam, will you judge, will you judge the City of Blood, and will you make all its abominations known to it?	City of Blood ← *City of Bloods*, i.e. *city of deeds of bloodshed*.

Ezek 22:3	וְאָמַרְתָּ֗ כֹּה אָמַר֙ אֲדֹנָ֣י יְהוִ֔ה עִ֖יר שֹׁפֶ֣כֶת דָּ֑ם בְּתוֹכָ֗הּ לָבוֹא֙ עִתָּ֔הּ וְעָשְׂתָ֥ה גִלּוּלִ֖ים עָלֶ֥יהָ לְטָמְאָֽה׃	So you will say, ‘This *is what* my Lord the Lord says: «*As for* the city which sheds blood in its own precincts, its time *is* about to come, for it has made idols to defile itself.	This *is what* ← *Thus*. in its *own* precincts ← *in its inside*. to defile itself ← *to defile against itself*.
Ezek 22:4	בְּדָמֵ֥ךְ אֲשֶׁר־שָׁפַ֖כְתְּ אָשַׁ֑מְתְּ וּבְגִלּוּלַ֙יִךְ֙ אֲשֶׁר־עָשִׂ֣ית טָמֵ֔את וַתַּקְרֵ֖יבִי יָמַ֑יִךְ וַתָּבוֹא֙ עַד־שְׁנוֹתָ֔יִךְ עַל־כֵּ֣ן נְתַתִּ֔יִךְ חֶרְפָּ֖ה לַגּוֹיִ֑ם וְקַלָּסָ֖ה לְכָל־הָאֲרָצוֹֽת׃	You have become guilty of your blood which you have shed, and you have become unclean by your idols which you have made, and you have brought your days near, and you have come to your years, which *is* why I have made you an *object of* reproach to the nations and an *object of* scorn to all the *various* countries.	you have come ← *you (masculine) / she has come*. On the translation as second person feminine *(you)*, see [Ges-HG] §47k.
Ezek 22:5	הַקְּרֹבוֹת֙ וְהָרְחֹקוֹת֙ מִמֵּ֔ךְ יִתְקַלְּסוּ־בָ֖ךְ טְמֵאַ֣ת הַשֵּׁ֑ם רַבַּ֖ת הַמְּהוּמָֽה׃	Those near and far from you will mock you, *you* who *are* of sullied name *and* great turmoil.	great turmoil ← *greatness of turmoil*, a reverse Hebraic genitive, or *tumultuous greatness*, a regular Hebraic genitive.
Ezek 22:6	הִנֵּ֣ה נְשִׂיאֵ֣י יִשְׂרָאֵ֔ל אִ֥ישׁ לִזְרֹע֖וֹ הָי֣וּ בָ֑ךְ לְמַ֖עַן שְׁפָךְ־דָּֽם׃	Look, *you* officials of Israel. Each *one* in you, *Jerusalem*, *had it* in his power to shed blood.	power ← *arm*.
Ezek 22:7	אָ֣ב וָאֵ֔ם הֵקַ֥לּוּ בָ֖ךְ לַגֵּ֑ר עָשְׁק֥וּ בַעֹ֛שֶׁק בְּתוֹכֵ֖ךְ יָת֣וֹם וְאַלְמָנָ֔ה הוֹנ֥וּ בָֽךְ׃	Those in you have despised *their* father and mother; in your precincts people have dealt with the foreigner with extortion, *and* in you they have oppressed the orphan and the widow.	in your precincts ← *within you*.
Ezek 22:8	קָדָשַׁ֖י בָּזִ֑ית וְאֶת־שַׁבְּתֹתַ֖י חִלָּֽלְתְּ׃	You have despised my holy *things*, and you have profaned my Sabbaths.	*things*: or *places*.
Ezek 22:9	אַנְשֵׁ֥י רָכִ֖יל הָי֣וּ בָ֑ךְ לְמַ֖עַן שְׁפַךְ־דָּ֔ם וְאֶל־הֶהָרִ֣ים אָכְל֔וּ בָּ֖ךְ זִמָּ֥ה עָשׂ֖וּ בְּתוֹכֵֽךְ׃	In you were slanderers, so as to shed blood, and in you *some* ate on the mountains. In your precincts they engaged in intrigue.	on the mountains: i.e. on the idolatrous sites there. In your precincts ← *Within you*. engaged in intrigue: or *committed depravity*.

Ezek 22:10	עֶרְוַת־אָב גִּלָּה־בָּךְ טְמֵאַת הַנִּדָּה עִנּוּ־בָךְ׃	In you *one* has uncovered *his* father's nakedness; in you they have violated her who was unclean by *reason of* menstruation.	uncovered *his* father's nakedness: an expression meaning *lying with his father's wife* (Lev 20:11). See also Gen 9:22.
Ezek 22:11	וְאִישׁ	אֶת־אֵשֶׁת רֵעֵהוּ עָשָׂה תּוֹעֵבָה וְאִישׁ אֶת־כַּלָּתוֹ טִמֵּא בְּזִמָּה וְאִישׁ אֶת־אֲחֹתוֹ בַּת־אָבִיו עִנָּה־בָּךְ׃	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	שֹׁחַד לָקְחוּ־בָךְ לְמַעַן שְׁפָךְ־דָּם נֶשֶׁךְ וְתַרְבִּית לָקַחַתְּ וַתְּבַצְּעִי רֵעַיִךְ בַּעֹשֶׁק וְאוֹתִי שָׁכַחַתְּ נְאֻם אֲדֹנָי יְהוִה׃	In you *some* 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 הִכֵּיתִי כַפִּי אֶל־בִּצְעֵךְ אֲשֶׁר עָשִׂית וְעַל־דָּמֵךְ אֲשֶׁר הָיוּ בְּתוֹכֵךְ׃	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 ← *within you*.
Ezek 22:14	הֲיַעֲמֹד לִבֵּךְ אִם־תֶּחֱזַקְנָה יָדַיִךְ לַיָּמִים אֲשֶׁר אֲנִי עֹשֶׂה אוֹתָךְ אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי׃	Will your heart stand *firm*, *and* will your hands hold out in the days when I deal with you? I, the LORD, have spoken, and I will do *it*.	
Ezek 22:15	וַהֲפִיצוֹתִי אוֹתָךְ בַּגּוֹיִם וְזֵרִיתִיךְ בָּאֲרָצוֹת וַהֲתַמּוֹתִי טֻמְאָתֵךְ מִמֵּךְ׃	And I will scatter you among the Gentiles, and I will disperse you among the *various* countries, and I will purge your uncleanness from you.	
Ezek 22:16	וְנָחַלְתְּ בָּךְ לְעֵינֵי גּוֹיִם וְיָדַעַתְּ כִּי־אֲנִי יְהוָה׃ פ	And you will be profaned by your *own* self in the eyes of the Gentiles, and you will know that I *am* the LORD.» ' "	be profaned: root חלל. AV differs *(take an inheritance)*, root נחל.

Ezek 22:17	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 22:18	בֶּן־אָדָם הָיוּ־לִי בֵּית־יִשְׂרָאֵל *לסוג לְסִיג כֻּלָּם נְחֹשֶׁת** וּבְדִיל וּבַרְזֶל וְעוֹפֶרֶת בְּתוֹךְ כּוּר סִגִּים כֶּסֶף הָיוּ: ס	"Son of Adam, the house of Israel has become dross to me. They *are* all copper and tin and iron and lead in the furnace. They have become the dross *of* silver.	dross: the *ketiv* has to be regarded as a variant form of the *qeré*. A *vav* / *yod* 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 יַעַן הֱיוֹת כֻּלְּכֶם לְסִגִּים לָכֵן הִנְנִי קֹבֵץ אֶתְכֶם אֶל־תּוֹךְ יְרוּשָׁלִָם:	So this *is what* the Lord, the LORD, says: 'Because you have all become dross, I am about to gather you into Jerusalem.	this *is what* ← *thus*. I am about to ← *behold me*. into ← *into the inside of*.
Ezek 22:20	קְבֻצַת כֶּסֶף וּנְחֹשֶׁת וּבַרְזֶל וְעוֹפֶרֶת וּבְדִיל אֶל־תּוֹךְ כּוּר לָפַחַת־עָלָיו אֵשׁ לְהַנְתִּיךְ כֵּן אֶקְבֹּץ בְּאַפִּי וּבַחֲמָתִי וְהִנַּחְתִּי וְהִתַּכְתִּי אֶתְכֶם:	Like a mixture of silver and copper and iron and lead and tin inside a furnace, to have fire blown on it to melt *it*, so I will gather *you* in my anger and in my fury, and I will keep *you* in place and melt you.	mixture ← *gathering, collection*. to have fire blown ← *to blow fire*. *Qal* for passive of *hiphil*. keep *you* in place ← *place you*.
Ezek 22:21	וְכִנַּסְתִּי אֶתְכֶם וְנָפַחְתִּי עֲלֵיכֶם בְּאֵשׁ עֶבְרָתִי וְנִתַּכְתֶּם בְּתוֹכָהּ:	And I will gather you, and I will blow on you with my irate fire, and you will be melted in it.	my irate fire ← *the fire of my ire*, a Hebraic genitive. in it ← *inside it*.
Ezek 22:22	כְּהִתּוּךְ כֶּסֶף בְּתוֹךְ כּוּר כֵּן תִּתְּכוּ בְתוֹכָהּ וִידַעְתֶּם כִּי־אֲנִי יְהוָה שָׁפַכְתִּי חֲמָתִי עֲלֵיכֶם: פ	As *is* 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 came to me and said,	came ← *became*.

Ezek 22:24	בֶּן־אָדָם אֱמָר־לָהּ אַתְּ אֶרֶץ לֹא מְטֹהָרָה הִיא לֹא גֶשְׁמָה בְּיוֹם זָעַם׃	"Son of Adam, say to her, 'You *are* a land which *has* not *been* cleansed, which *had* no rain on the day of indignation.	no rain ← *not its rain*.
Ezek 22:25	קֶשֶׁר נְבִיאֶיהָ בְּתוֹכָהּ כַּאֲרִי שֹׁאֵג טֹרֵף טָרָף נֶפֶשׁ אָכָלוּ חֹסֶן וִיקָר יְקָרוּ אַלְמְנוֹתֶיהָ הִרְבּוּ בְתוֹכָהּ׃	*There is* a conspiracy of her prophets within her, like a roaring lion tearing *at* prey. They devour people, they take riches and valuables; they have increased the number of widows she *has* within her confines.	people ← *a soul*. within her confines ← *within her*.
Ezek 22:26	כֹּהֲנֶיהָ חָמְסוּ תוֹרָתִי וַיְחַלְּלוּ קָדָשַׁי בֵּין־קֹדֶשׁ לְחֹל לֹא הִבְדִּילוּ וּבֵין־הַטָּמֵא לְטָהוֹר לֹא הוֹדִיעוּ וּמִשַּׁבְּתוֹתַי הֶעְלִימוּ עֵינֵיהֶם וָאֵחַל בְּתוֹכָם׃	Her priests have done violence to my law, and they have profaned my holy *things*. They have not made a distinction between holy and profane, and they have not made *the difference* known between unclean and clean, and they have hidden their eyes from my Sabbaths, so I have been profaned in their midst.	*things*: or *places*.
Ezek 22:27	שָׂרֶיהָ בְקִרְבָּהּ כִּזְאֵבִים טֹרְפֵי טָרָף לִשְׁפָּךְ־דָּם לְאַבֵּד נְפָשׁוֹת לְמַעַן בְּצַע בָּצַע׃	Her officials at her centre *are* like wolves tearing *at* prey, shedding blood, destroying people in order to make unjust gain.	shedding ... destroying ← *to shed ... to destroy*. people ← *souls*. make ← *plunder*.
Ezek 22:28	וּנְבִיאֶיהָ טָחוּ לָהֶם תָּפֵל חֹזִים שָׁוְא וְקֹסְמִים לָהֶם כָּזָב אֹמְרִים כֹּה אָמַר אֲדֹנָי יְהוִה וַיהוָה לֹא דִבֶּר׃	And her prophets have plastered over these *things with* lime, seeing false *visions* and divining falsely to them, saying, «This *is what* my Lord the LORD says», when the LORD has not spoken.	these *things* ← *them*. This *is what* ← *Thus*.
Ezek 22:29	עַם הָאָרֶץ עָשְׁקוּ עֹשֶׁק וְגָזְלוּ גָּזֶל וְעָנִי וְאֶבְיוֹן הוֹנּוּ וְאֶת־הַגֵּר עָשְׁקוּ בְּלֹא מִשְׁפָּט׃	The people of the land have committed extortion, and they have snatched away plunder and oppressed the poor and needy, and they have maltreated the foreigner without justice.	committed extortion ← *extorted extortion*. snatched away plunder ← *plundered plunder*.

Ezek 22:30	וָאֲבַקֵּשׁ מֵהֶם אִישׁ גֹּדֵר־גָּדֵר וְעֹמֵד בַּפֶּרֶץ לְפָנַי בְּעַד הָאָרֶץ לְבִלְתִּי שַׁחֵתָהּ וְלֹא מָצָאתִי:	And I sought from them a man who would build a wall, and *who* would stand at the breach before me, for the sake of the land, to prevent its destruction, but I didn't find *anyone*.	
Ezek 22:31	וָאֶשְׁפֹּךְ עֲלֵיהֶם זַעְמִי בְּאֵשׁ עֶבְרָתִי כִּלִּיתִים דַּרְכָּם בְּרֹאשָׁם נָתַתִּי נְאֻם אֲדֹנָי יְהוִה: פ	So I have poured out my indignation over them. I have made an end of them in my irate fire. I have put their way on their head, says my Lord the LORD.' "	irate fire: see Ezek 22:21.
Ezek 23:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← *became*.
Ezek 23:2	בֶּן־אָדָם שְׁתַּיִם נָשִׁים בְּנוֹת אֵם־אַחַת הָיוּ:	"Son of Adam, there were two women, Daughters of the same mother.	the same ← *one*.
Ezek 23:3	וַתִּזְנֶינָה בְמִצְרַיִם בִּנְעוּרֵיהֶן זָנוּ שָׁמָּה מֹעֲכוּ שְׁדֵיהֶן וְשָׁם עִשּׁוּ דַּדֵּי בְתוּלֵיהֶן:	And they engaged in prostitution in Egypt – *It was* in their youth *that* they engaged in prostitution. There their breasts were fondled, And there their virgin nipples were caressed.	were fondled ... were caressed ← *they pressed ... they squeezed*. Avoidance of the passive.
Ezek 23:4	וּשְׁמוֹתָן אָהֳלָה הַגְּדוֹלָה וְאָהֳלִיבָה אֲחוֹתָהּ וַתִּהְיֶינָה לִי וַתֵּלַדְנָה בָּנִים וּבָנוֹת וּשְׁמוֹתָן שֹׁמְרוֹן אָהֳלָה וִירוּשָׁלַ͏ִם אָהֳלִיבָה:	And their names *were* Aholah the elder *one* And Aholibah her sister. And they were mine, And they gave birth to sons and daughters, Whose names *were* Samaria-Aholah And Jerusalem-Aholibah.	Aholah ... Aholah ← *Oholah ... Oholah*, but we retain the AV / traditional English name. Aholibah ... Aholibah ← *Oholibah*, [AnLx], but not necessarily so, and we retain the AV / traditional English name.
Ezek 23:5	וַתִּזֶן אָהֳלָה תַּחְתָּי וַתַּעְגַּב עַל־מְאַהֲבֶיהָ אֶל־אַשּׁוּר קְרוֹבִים:	And Aholah acted promiscuously beneath me, And she made love to her lovers, With the Assyrians *who were* near,	the Assyrians ← *Assyria*, but with a plural verb.

Ezek 23:6	לְבֻשֵׁי תְכֵלֶת פַּחוֹת וּסְגָנִים בַּחוּרֵי חֶמֶד כֻּלָּם פָּרָשִׁים רֹכְבֵי סוּסִים:	Dressed *in* blue – Governors and administrators, All of them attractive young men – Horsemen riding on horses.	attractive young men ← *young men of desire*, a Hebraic genitive.
Ezek 23:7	וַתִּתֵּן תַּזְנוּתֶיהָ עֲלֵיהֶם מִבְחַר בְּנֵי־אַשּׁוּר כֻּלָּם וּבְכָל אֲשֶׁר־עָגְבָה בְּכָל־גִּלּוּלֵיהֶם נִטְמָאָה:	And she gave her immoral favours to them, All of *them* being choice sons of Assyria, And she became unclean by all with whom she made love, Through all their idols.	immoral favours ← *whoredoms*.
Ezek 23:8	וְאֶת־תַּזְנוּתֶיהָ מִמִּצְרַיִם לֹא עָזָבָה כִּי אוֹתָהּ שָׁכְבוּ בִנְעוּרֶיהָ וְהֵמָּה עִשּׁוּ דַּדֵּי בְתוּלֶיהָ וַיִּשְׁפְּכוּ תַזְנוּתָם עָלֶיהָ:	And she did not abandon her immoral practices *Brought back* from Egypt, For they lay with her in her youth, And they caressed her virgin nipples, And they poured out their immorality on her.	
Ezek 23:9	לָכֵן נְתַתִּיהָ בְּיַד־מְאַהֲבֶיהָ בְּיַד בְּנֵי אַשּׁוּר אֲשֶׁר עָגְבָה עֲלֵיהֶם:	Therefore I have delivered her into the hand of her lovers, Into the hand of the Assyrians, With whom she made love.	Assyrians ← *sons of Assyria*.
Ezek 23:10	הֵמָּה גִּלּוּ עֶרְוָתָהּ בָּנֶיהָ וּבְנוֹתֶיהָ לָקָחוּ וְאוֹתָהּ בַּחֶרֶב הָרָגוּ וַתְּהִי־שֵׁם לַנָּשִׁים וּשְׁפוּטִים עָשׂוּ בָהּ: ס	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.	judgment had been passed ← *they (masculine) had passed judgment*. Avoidance of the passive.

Ezek 23:11	וַתֵּרֶא אֲחוֹתָהּ אָהֳלִיבָה וַתַּשְׁחֵת עַגְבָּתָהּ מִמֶּנָּה וְאֶת־תַּזְנוּתֶיהָ מִזְּנוּנֵי אֲחוֹתָהּ׃	And her sister Aholibah saw *it*, And she was more perverse than her *in* her lovemaking, And *she was more profuse* in her promiscuous acts than her sister *In her* immoral ways.	than her: or, if the reader prefers, *than she*. than her sister ... *In her* immoral ways ← *than the immoral ways of her sister*.
Ezek 23:12	אֶל־בְּנֵי אַשּׁוּר עָגְבָה פַּחוֹת וּסְגָנִים קְרֹבִים לְבֻשֵׁי מִכְלֻלוֹל פָּרָשִׁים רֹכְבֵי סוּסִים בַּחוּרֵי חֶמֶד כֻּלָּם׃	She made love to the Assyrians, Governors and administrators *who were* near, Dressed immaculately, Horsemen riding on horses – All attractive young men.	immaculately ← *(to) perfection*. attractive young men: see Ezek 23:6.
Ezek 23:13	וָאֵרֶא כִּי נִטְמָאָה דֶּרֶךְ אֶחָד לִשְׁתֵּיהֶן׃	And I saw that she had become unclean. The two of them *had* the same conduct.	the same conduct ← *one way*.
Ezek 23:14	וַתּוֹסֶף אֶל־תַּזְנוּתֶיהָ וַתֵּרֶא אַנְשֵׁי מְחֻקָּה עַל־הַקִּיר צַלְמֵי כשדיים **כַּשְׂדִּים* חֲקֻקִים בַּשָּׁשַׁר׃	And she added to her promiscuous deeds When she saw an engraving of men on a wall – Images of Chaldeans Engraved in red ochre –	Chaldeans: the *ketiv* and *qeré* are similar words with the same meaning. an engraving of men ← *men of (a thing) engraved*.
Ezek 23:15	חֲגוּרֵי אֵזוֹר בְּמָתְנֵיהֶם סְרוּחֵי טְבוּלִים בְּרָאשֵׁיהֶם מַרְאֵה שָׁלִשִׁים כֻּלָּם דְּמוּת בְּנֵי־בָבֶל כַּשְׂדִּים אֶרֶץ מוֹלַדְתָּם׃	Wearing a belt around their waist, Wearing loose hanging dyed turbans on their heads, All *in* the style of brigadiers, *With* imagery of the sons of Babylon – Chaldeans – *And* their native land.	Wearing ... Wearing loose hanging ← *Girded of ... Hung loose of*. dyed turbans: perhaps a conflation of homonymous roots meaning *dye* and *wrap*. See [AnLx] under טבל. style ← *way*.
Ezek 23:16	*ותעגב **וַתַּעְגְּבָה עֲלֵיהֶם לְמַרְאֵה עֵינֶיהָ וַתִּשְׁלַח מַלְאָכִים אֲלֵיהֶם כַּשְׂדִּימָה׃	And she lusted after them when her eyes saw *them*, And she sent messengers to them in Chaldea.	she lusted: the *ketiv* and *qeré* are similar words with the same meaning. in Chaldea ← *to Chaldea*.

Ezek 23:17	וַיָּבֹ֨אוּ אֵלֶ֜יהָ בְּנֵי־בָבֶ֗ל לְמִשְׁכַּב֙ דֹּדִ֔ים וַיְטַמְּא֖וּ אוֹתָ֣הּ בְּתַזְנוּתָ֑ם וַתִּטְמָ֥א־בָּ֛ם וַתֵּקַ֥ע נַפְשָׁ֖הּ מֵהֶֽם׃	Then the Babylonians came to her To lie *making* love, And they defiled her with their promiscuity, And she was defiled by them. Then her sentiments became alienated from them.	To lie ← *To a "lying with" of.* sentiments ← *soul*.
Ezek 23:18	וַתִּגַּל֙ תַּזְנוּתֶ֔יהָ וַתִּגַּ֖ל אֶת־עֶרְוָתָ֑הּ וַתֵּקַ֥ע נַפְשִׁ֛י מֵעָלֶ֖יהָ כַּאֲשֶׁ֥ר נָקְעָ֛ה נַפְשִׁ֖י מֵעַ֥ל אֲחוֹתָֽהּ׃	When she had revealed her promiscuous acts And had revealed her nakedness, My sentiments became alienated from her, As my sentiments had become alienated from her sister.	My sentiments ... my sentiments ← *My soul ... my soul*. The LORD speaking.
Ezek 23:19	וַתַּרְבֶּ֣ה אֶת־תַּזְנוּתֶ֔יהָ לִזְכֹּ֕ר אֶת־יְמֵ֖י נְעוּרֶ֑יהָ אֲשֶׁ֥ר זָנְתָ֛ה בְּאֶ֥רֶץ מִצְרָֽיִם׃	And she did more promiscuous acts, Remembering the days of her youth When she was promiscuous in the land of Egypt.	
Ezek 23:20	וַתַּעְגְּבָ֥ה עַל־פִּלַגְשֵׁיהֶ֖ם אֲשֶׁ֣ר בְּשַׂר־חֲמוֹרִ֣ים בְּשָׂרָ֑ם וְזִרְמַ֥ת סוּסִ֖ים זִרְמָתָֽם׃	And she lusted after their lovers, Whose flesh *was* the flesh of donkeys, And whose emission *was* the emission of horses.	
Ezek 23:21	וַתִּפְקְדִ֖י אֶת זִמַּ֣ת נְעוּרַ֑יִךְ בַּעֲשׂ֤וֹת מִמִּצְרַ֙יִם֙ דַּדַּ֣יִךְ לְמַ֔עַן שְׁדֵ֖י נְעוּרַ֥יִךְ׃ ס	And you have looked about For the unchaste way of your youth, With caressing of your nipples, *As was done* in Egypt on account of your youthful breasts.	caressing: we have to re-point as *piel*, בְּעַשּׂוֹת, 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 אָהֳלִיבָה כֹּה־אָמַר אֲדֹנָי יְהוִה הִנְנִי מֵעִיר אֶת־מְאַהֲבַיִךְ עָלַיִךְ אֵת אֲשֶׁר־נָקְעָה נַפְשֵׁךְ מֵהֶם וַהֲבֵאתִים עָלַיִךְ מִסָּבִיב:	Therefore, Aholibah, this *is what* the Lord, the LORD, says: 'I am about to stir your lovers up against you, Those from whom your sentiments have become alienated, And I will bring them against you *all* around,	this *is what* ← *thus*. I am about to ← *Behold me*. sentiments ← *soul*.
Ezek 23:23	בְּנֵי בָבֶל וְכָל־כַּשְׂדִּים פְּקֹוד וְשׁוֹעַ וְקוֹעַ כָּל־בְּנֵי אַשּׁוּר אוֹתָם בַּחוּרֵי חֶמֶד פַּחוֹת וּסְגָנִים כֻּלָּם שָׁלִשִׁים וּקְרוּאִים רֹכְבֵי סוּסִים כֻּלָּם:	The sons of Babylon and all the Chaldeans: Pekod and Shoa and Koa, *And* all the sons of Assyria with them – All of them attractive young men, Governors and administrators, Brigadiers and celebrities, All of them horseriders.	celebrities ← *called out (ones)*. The active verb, used with שֵׁם *name, fame*, can mean *celebrate* [AnLx].
Ezek 23:24	וּבָאוּ עָלַיִךְ הֹצֶן רֶכֶב וְגַלְגַּל וּבְקָהָל עַמִּים צִנָּה וּמָגֵן וְקוֹבַע יָשִׂימוּ עָלַיִךְ סָבִיב וְנָתַתִּי לִפְנֵיהֶם מִשְׁפָּט וּשְׁפָטוּךְ בְּמִשְׁפְּטֵיהֶם:	And a battalion will come against you, Chariots and vehicles, With a contingent of *various* peoples, *Who* will beset you *all* around, *With* shield and buckler and helmet. And I will allow judgment *to take place* before them, And they will judge you with their *own* legal processes.	vehicles ← *wheel*. beset ← *set against*. shield and buckler: see Jer 46:3.

Ezek 23:25	וְנָתַתִּי קִנְאָתִי בָּךְ וְעָשׂוּ אוֹתָךְ בְּחֵמָה אַפֵּךְ וְאָזְנַיִךְ יָסִירוּ וְאַחֲרִיתֵךְ בַּחֶרֶב תִּפּוֹל הֵמָּה בָּנַיִךְ וּבְנוֹתַיִךְ יִקָּחוּ וְאַחֲרִיתֵךְ תֵּאָכֵל 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 posterity will fall by the sword. They will capture your sons and your daughters, And your posterity will be consumed by fire.	posterity *(2x)*: AV differs *(remnant ... residue)*. Otiose, but see Gen 12:5.
Ezek 23:26	וְהִפְשִׁיטוּךְ אֶת־בְּגָדַיִךְ וְלָקְחוּ כְּלֵי תִפְאַרְתֵּךְ׃	And they will strip your clothes off And take your magnificent articles *away*.	magnificent articles ← *articles of magnificence*, a Hebraic genitive.
Ezek 23:27	וְהִשְׁבַּתִּי זִמָּתֵךְ מִמֵּךְ וְאֶת־זְנוּתֵךְ מֵאֶרֶץ מִצְרָיִם וְלֹא־תִשְׂאִי עֵינַיִךְ אֲלֵיהֶם וּמִצְרַיִם לֹא תִזְכְּרִי־עוֹד׃ ס	And I will put an end to your unchaste way And your promiscuity *which came* from the land of Egypt, And you will not raise your eyes to them, And you will no longer remember Egypt.	put an end ← *put an end from you*.
Ezek 23:28	כִּי כֹה אָמַר אֲדֹנָי יְהוִה הִנְנִי נֹתֶנֶךְ בְּיַד אֲשֶׁר שָׂנֵאת בְּיַד אֲשֶׁר־נָקְעָה נַפְשֵׁךְ מֵהֶם׃	For this *is what* the Lord, the LORD, says: «I am about to deliver you into the hand of those you hate – into the hand of those from whom your sentiments have become alienated.	this *is what* ← *thus*. I am about to ← *Behold me*. sentiments ← *soul*.
Ezek 23:29	וְעָשׂוּ אוֹתָךְ בְּשִׂנְאָה וְלָקְחוּ כָּל־יְגִיעֵךְ וַעֲזָבוּךְ עֵירֹם וְעֶרְיָה וְנִגְלָה עֶרְוַת זְנוּנַיִךְ וְזִמָּתֵךְ וְתַזְנוּתָיִךְ׃	And they will deal with you with hatred, and they will take all your hard-earned possessions and leave you naked and destitute. And the nakedness of your promiscuous acts and your unchaste behaviour and your immoral ways will be revealed.	destitute ← *destitution*.

Ezek 23:30	עָשׂוֹה אֵלֶּה לָךְ בִּזְנוֹתֵךְ אַחֲרֵי גוֹיִם עַל אֲשֶׁר־נִטְמֵאת בְּגִלּוּלֵיהֶם:	They will do these *things* to you, because you have gone whoring after the Gentiles, whereby you have become unclean with their idols.	*They* will do: AV differs *(I will do)*. The infinitive absolute is in the role of a finite verb, and various subjects could be supplied.
Ezek 23:31	בְּדֶרֶךְ אֲחוֹתֵךְ הָלָכְתְּ וְנָתַתִּי כוֹסָהּ בְּיָדֵךְ: ס	You have gone the way of your sister, and I will put her cup in your hand.»	
Ezek 23:32	כֹּה אָמַר אֲדֹנָי יְהוִה כּוֹס אֲחוֹתֵךְ תִּשְׁתִּי הָעֲמֻקָּה וְהָרְחָבָה תִּהְיֶה לִצְחֹק וּלְלַעַג מְרֻבָּה לְהָכִיל:	This *is what* the Lord, the LORD, says: «You will drink your sister's deep and wide cup. It will be *an occasion of* derision and mocking – A lot to stomach.	This *is what* ← *Thus*. It will be *an occasion of*: AV differs somewhat, as if reading תִּהְיִי, and for a justification as second person *(you)*, see [Ges-HG] §47k. to stomach ← *to contain*.
Ezek 23:33	שִׁכָּרוֹן וְיָגוֹן תִּמָּלְאִי כּוֹס שַׁמָּה וּשְׁמָמָה כּוֹס אֲחוֹתֵךְ שֹׁמְרוֹן:	You will be filled *with* drunkenness and sorrow With the cup of astonishment and desolation – The cup of your sister Samaria.	
Ezek 23:34	וְשָׁתִית אוֹתָהּ וּמָצִית וְאֶת־חַרְשֶׂיהָ תְּגָרֵמִי וְשָׁדַיִךְ תְּנַתֵּקִי כִּי אֲנִי דִבַּרְתִּי נְאֻם אֲדֹנָי יְהוִה: ס	And you will drink it and drain *it*, And you will gnaw its broken pieces, And you will tear your breasts away, For I have spoken, Says the Lord, the LORD».	gnaw: i.e., [AnLx], *lick clean*.
Ezek 23:35	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יַעַן שָׁכַחַתְּ אוֹתִי וַתַּשְׁלִיכִי אוֹתִי אַחֲרֵי גַוֵּךְ וְגַם־אַתְּ שְׂאִי זִמָּתֵךְ וְאֶת־תַּזְנוּתָיִךְ: ס	Therefore this *is what* the Lord, the LORD, says: «Because you have forgotten me, And you have cast me behind your back, You too must bear your unchaste behaviour And immoral ways.» ’ ”	this *is what* ← *thus*.

Ezek 23:36	וַיֹּאמֶר יְהוָה אֵלַי בֶּן־אָדָם הֲתִשְׁפֹּוט אֶת־אָהֳלָה וְאֶת־אָהֳלִיבָה וְהַגֵּד לָהֶן אֶת תּוֹעֲבוֹתֵיהֶן:	Then the LORD said to me, "Son of Adam, will you judge Aholah and Aholibah, and tell them their abominations?	tell: either an infinitive absolute in the role of a finite verb, or, as AV, an imperative. So AV differs.
Ezek 23:37	כִּי נָאֲפוּ וְדָם בְּיֵדֵיהֶן וְאֶת־גִּלּוּלֵיהֶן נִאֵפוּ וְגַם אֶת־בְּנֵיהֶן אֲשֶׁר יָלְדוּ־לִי הֶעֱבִירוּ לָהֶם לְאָכְלָה:	For they have committed adultery, and *there is* blood on their hands, and *it is* with their idols *that* they have committed adultery, and also with their sons whom they have borne to me, *whom* they have made pass *through fire*, consuming *them*.	pass *through fire*: explicitly *fire* in Deut 18:10, Ezek 20:31.
Ezek 23:38	עוֹד זֹאת עָשׂוּ לִי טִמְּאוּ אֶת־מִקְדָּשִׁי בַּיּוֹם הַהוּא וְאֶת־שַׁבְּתוֹתַי חִלֵּלוּ:	They have also done this to me: they defiled my sanctuary on that day, and they have profaned my Sabbaths.	
Ezek 23:39	וּבְשַׁחֲטָם אֶת־בְּנֵיהֶם לְגִלּוּלֵיהֶם וַיָּבֹאוּ אֶל־מִקְדָּשִׁי בַּיּוֹם הַהוּא לְחַלְּלוֹ וְהִנֵּה־כֹה עָשׂוּ בְּתוֹךְ בֵּיתִי:	And when they slaughtered their sons to their idols, they came to my sanctuary on the same day to profane it, and so *you* see what they have done inside my house.	the same day ← *that day*. so *you* see what ← *behold thus*.
Ezek 23:40	וְאַף כִּי תִשְׁלַחְנָה לַאֲנָשִׁים בָּאִים מִמֶּרְחָק אֲשֶׁר מַלְאָךְ שָׁלוּחַ אֲלֵיהֶם וְהִנֵּה־בָּאוּ לַאֲשֶׁר רָחַצְתְּ כָּחַלְתְּ עֵינַיִךְ וְעָדִית עֶדְיִ:	'And moreover you have sent for men to come from far away, to whom a messenger was sent, and look, they have come – they for whom you washed *yourself* and put eye-shadow on and decked yourself *with* ornaments.	you have sent: or *they have sent*, feminine plural.
Ezek 23:41	וַתֵּשֵׁבְתְּ עַל־מִטָּה כְבוּדָּה וְשֻׁלְחָן עָרוּךְ לְפָנֶיהָ וּקְטָרְתִּי וְשַׁמְנִי שַׂמְתְּ עֲלֵיהָ:	And you reclined on a magnificent bed, with a table laid in front of it, and you put my incense and my oil on it.	you *(2x)*: feminine singular.

Ezek 23:42	וְקוֹל הָמוֹן שָׁלֵו בָּהּ וְאֶל־אֲנָשִׁים מֵרֹב אָדָם מוּבָאִים *סובאים סָבָאִים מִמִּדְבָּר וַיִּתְּנוּ** צְמִידִים אֶל־יְדֵיהֶן וַעֲטֶרֶת תִּפְאֶרֶת עַל־רָאשֵׁיהֶן׃	And *there was* the sound of a carefree crowd in it, and these *were men* from the common masses, Sabaeans brought from the desert, who put bracelets on their wrists and a magnificent crown on their heads.’	Sabaeans: the *ketiv* could be regarded as a variant form of the *qeré*; otherwise, it means *drunkards*. it: feminine, referring to Jerusalem. common masses ← *multitude of man*. magnificent crown ← *crown of magnificence*, a Hebraic genitive.
Ezek 23:43	וְאֹמַּר לַבְּלֵה נָאוּפִים עַת **עַתָּה *יזנה* יִזְנוּ תַזְנוּתֶיהָ וְהִיא:**	And I said concerning her who *is* worn out *with* adulteries, ‘Will {Q: they} [K: he] now behave immorally *with her in* her prostitution, with *the way* she *is*?’	now: the *ketiv* can be regarded as a variant form of the *qeré*. with *the way* she *is* ← *and she*.
Ezek 23:44	וַיָּבֹוא אֵלֶיהָ כְּבוֹא אֶל־אִשָּׁה זוֹנָה כֵּן בָּאוּ אֶל־אָהֳלָה וְאֶל־אָהֳלִיבָה אִשֹּׁת הַזִּמָּה׃	And they went to her as *one* goes to a prostitute. So they went to Aholah and Aholibah, the unchaste women.	they went ← *one went*. prostitute ← *prostitute woman*. the unchaste women ← *women of unchasteness*, a Hebraic genitive.
Ezek 23:45	וַאֲנָשִׁים צַדִּיקִם הֵמָּה יִשְׁפְּטוּ אוֹתָהֶם מִשְׁפַּט נֹאֲפוֹת וּמִשְׁפַּט שֹׁפְכוֹת דָּם כִּי נֹאֲפֹת הֵנָּה וְדָם בְּיִדֵיהֶן׃ ס	And *it is* righteous men who will judge them *by* the law of adulteresses and the law of those *who* shed blood, for they are adulteresses, and *there is* blood on their hands.	
Ezek 23:46	כִּי כֹה אָמַר אֲדֹנָי יְהוִה הַעֲלֵה עֲלֵיהֶם קָהָל וְנָתֹן אֹתָן לְזַעֲוָה וְלָבַז׃	For this *is what* the Lord, the LORD, says: ‘Bring a contingent up against them, and consign them to atrocity and to being plundered.	this *is what* ← *thus*. consign: infinitive absolute in the role of an imperative. being plundered ← *plunder*.

Ezek 23:47	וְרָגְמ֥וּ עֲלֵיהֶ֖ן אֶ֑בֶן קָהָ֔ל וּבְרָא֥ אוֹתָ֖ן בְּחַרְבוֹתָ֑ם בְּנֵיהֶ֤ם וּבְנוֹתֵיהֶם֙ יַהֲרֹ֔גוּ וּבָתֵּיהֶ֖ן בָּאֵ֥שׁ יִשְׂרֹֽפוּ׃	And the contingent will stone them and cut them down with their swords. They will kill their sons and their daughters and burn their houses with fire.	stone them: see Lev 20:2.
Ezek 23:48	וְהִשְׁבַּתִּ֥י זִמָּ֛ה מִן־הָאָ֖רֶץ וְנָ֣וְסְר֔וּ כָּל־הַנָּשִׁ֑ים וְלֹ֣א תַעֲשֶׂ֔ינָה כְּזִמַּתְכֶּֽנָה׃	And I will banish unchaste behaviour from the land, and all the women will be admonished, and they will not behave in your unchaste way.	behave in ← *do like*. your: plural, so referring to the unchaste women.
Ezek 23:49	וְנָתְנ֤וּ זִמַּתְכֶּנָה֙ עֲלֵיכֶ֔ן וַחַטָּאֵ֥י גִלּוּלֵיכֶ֖ן תִּשֵּׂ֑אינָה וִידַעְתֶּ֣ם כִּ֔י אֲנִ֥י אֲדֹנָ֖י יְהוִֹֽה׃ פ	And your unchaste way will be requited upon you, and you will bear the sins *committed* with your idols, and you will know that I *am* the Lord, the LORD.’ ”	your unchaste way will be requited ← *they will requite your unjust ways*. Avoidance of the passive.
Ezek 24:1	וַיְהִ֥י דְבַר־יְהוָ֖ה אֵלַ֑י בַּשָּׁנָה֙ הַתְּשִׁעִ֣ית בַּחֹ֔דֶשׁ הָעֲשִׂירִ֥י בֶּעָשׂ֖וֹר לַחֹ֣דֶשׁ לֵאמֹֽר׃	And the word of the LORD came to me in the ninth year, in the tenth month, on the tenth *day* of the month and said,	came ← *became*.
Ezek 24:2	בֶּן־אָדָ֕ם כתוב־**כְּתָב־לְךָ֖* אֶת־שֵׁ֣ם הַיּ֑וֹם אֶת־עֶ֣צֶם הַיּ֣וֹם הַזֶּ֔ה סָמַ֖ךְ מֶ֣לֶךְ־בָּבֶ֑ל אֶל־יְרוּשָׁלִַ֖ם בְּעֶ֥צֶם הַיּ֖וֹם הַזֶּֽה׃	“Son of Adam, write down today's date – this very day. The king of Babylon has drawn near to Jerusalem on this very day.	write down ← *write for yourself*, perhaps suggesting *get writing*. The *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*. today's date ← *the name of today*. has drawn near ← *has leant on*.
Ezek 24:3	וּמְשֹׁ֤ל אֶל־בֵּית־הַמֶּרִי֙ מָשָׁ֔ל וְאָמַרְתָּ֖ אֲלֵיהֶ֑ם כֹּ֣ה אָמַ֔ר אֲדֹנָ֖י יְהוִ֑ה שְׁפֹ֤ת הַסִּיר֙ שְׁפֹ֔ת וְגַם־יְצֹ֥ק בּ֖וֹ מָֽיִם׃	And tell the rebellious house a proverb, and say to them, ‘This *is what* my Lord the LORD says: «Put the pot on; Put *it* on, And pour water into it too.	rebellious house ← *house of rebellion*, a Hebraic genitive. This *is what* ← *Thus*.

Ezek 24:4	אֱסֹף נְתָחֶיהָ אֵלֶיהָ כָּל־נֵתַח טוֹב יָרֵךְ וְכָתֵף מִבְחַר עֲצָמִים מַלֵּא:	Add its ingredients to it – Every fine piece of thigh and shoulder; Fill it *with* choice joints.	Add its ingredients ← *Gather its pieces*. joints ← *bones*.
Ezek 24:5	מִבְחַר הַצֹּאן לָקוֹחַ וְגַם דּוּר הָעֲצָמִים תַּחְתֶּיהָ רַתֵּח רְתָחֶיהָ גַּם־בָּשְׁלוּ עַצְמֶיהָ בְּתוֹכָהּ: ס	Take the choice of the small cattle, And also burn the bones under it, And boil it thoroughly, And also cook its bones with it.»	Take: infinitive absolute in the role of an imperative. burn: an option in [ST] *(faire brûler)*; others, *a heap*. boil it thoroughly: verb and cognate noun. with it ← *inside it*.
Ezek 24:6	לָכֵן כֹּה־אָמַר ׀ אֲדֹנָי יְהוִה אוֹי עִיר הַדָּמִים סִיר אֲשֶׁר חֶלְאָתָה בָּהּ וְחֶלְאָתָהּ לֹא יָצְאָה מִמֶּנָּה לִנְתָחֶיהָ לִנְתָחֶיהָ הוֹצִיאָהּ לֹא־נָפַל עָלֶיהָ גּוֹרָל:	Therefore this *is what* my Lord the LORD says: «Woe, City of Blood, Pot which has scum in it, Which the scum does not come out of. Bring it out piece by piece. No lot shall be cast for it.	this *is what* ← *thus*. City of Blood: see Ezek 22:2. scum *(2x)*: or *rust*, or *verdigris*. piece by piece ← *by its pieces, by its pieces*. No lot shall be cast for it: the ↴
Ezek 24:7	כִּי דָמָהּ בְּתוֹכָהּ הָיָה עַל־צְחִיחַ סֶלַע שָׂמָתְהוּ לֹא שְׁפָכַתְהוּ עַל־הָאָרֶץ לְכַסּוֹת עָלָיו עָפָר:	For her blood is within her confines; She has put it on a dry surface of a rock. She did not put it on the ground, So having it covered *with* dust.	↳ city was to be destroyed, not shared out by lot [CB]. dry: or *shining*. AV differs *(top of)*. ground ← *land*.
Ezek 24:8	לְהַעֲלוֹת חֵמָה לִנְקֹם נָקָם נָתַתִּי אֶת־דָּמָהּ עַל־צְחִיחַ סֶלַע לְבִלְתִּי הִכָּסוֹת: פ	*It is* to arouse fury – To exact vengeance – *That* I have put her blood on a dry surface of a rock, To prevent *it* being covered over.»	arouse ← *bring up*. dry: see Ezek 24:7. To prevent ← *So that not*.
Ezek 24:9	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה אוֹי עִיר הַדָּמִים גַּם־אֲנִי אַגְדִּיל הַמְּדוּרָה:	Therefore this *is what* my Lord the LORD says: «Woe to the City of Blood. I for my part will make the bonfire large.	this *is what* ← *thus*. City of Blood: see Ezek 22:2. for my part ← *also*.

Ezek 24:10	הַרְבֵּה הָעֵצִים הַדְלֵק הָאֵשׁ הָתֵם הַבָּשָׂר וְהַרְקַח הַמֶּרְקָחָה וְהָעֲצָמוֹת יֵחָרוּ׃	Increase the *amount of* wood, Light the fire, Prepare the flesh; Spice the ointment, And let the bones be burned.	be burned: perhaps as fuel; see Ezek 24:5. Bones contain some combustible material.
Ezek 24:11	וְהַעֲמִידָהּ עַל־גֶּחָלֶיהָ רֵקָה לְמַעַן תֵּחַם וְתִנָּרָה נְחשְׁתָּהּ וְנִתְּכָה בְתוֹכָהּ טֻמְאָתָהּ תִּתֵּךְ חֶלְאָתָהּ׃	And stand it empty on its burning coals So that it becomes hot, And its copper burns, And its uncleanness melts inside it, And its scum is consumed.	it: feminine, referring to *the city*. burns: perhaps meaning *becomes red hot*. But hot copper does oxidize, becoming black. scum: see Ezek 24:6.
Ezek 24:12	תְּאֻנִּים הֵלְאָת וְלֹא־תֵצֵא מִמֶּנָּהּ רַבַּת חֶלְאָתָהּ בְּאֵשׁ חֶלְאָתָהּ׃	She has caused weariness *with* vain actions, And the large quantity of her scum has not come out of her. In the fire *with* her scum!	caused weariness: in an Aramaic form. scum *(2x)*: see Ezek 24:6.
Ezek 24:13	בְּטֻמְאָתֵךְ זִמָּה יַעַן טִהַרְתִּיךְ וְלֹא טָהַרְתְּ מִטֻּמְאָתֵךְ לֹא תִטְהֲרִי־עוֹד עַד־הֲנִיחִי אֶת־חֲמָתִי בָּךְ׃	In your uncleanness *is your* unchaste way, Because I cleansed you, But you did not become clean. You will not be cleansed of your uncleanness any more Until I have laid my fury on you.	become clean: i.e. *become intrinsically clean* (new heart needed).
Ezek 24:14	אֲנִי יְהוָה דִּבַּרְתִּי בָּאָה וְעָשִׂיתִי לֹא־אֶפְרַע וְלֹא־אָחוּס וְלֹא אֶנָּחֵם כִּדְרָכַיִךְ וְכַעֲלִילוֹתַיִךְ שְׁפָטוּךְ נְאֻם אֲדֹנָי יְהוִה׃ פ	I, the LORD, have spoken. It will come, And I will do *it*. I will not relent, 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 ← *exempt, reject*.

Ezek 24:15	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← *became*.
Ezek 24:16	בֶּן־אָדָם הִנְנִי לֹקֵחַ מִמְּךָ אֶת־מַחְמַד עֵינֶיךָ בְּמַגֵּפָה וְלֹא תִסְפֹּד וְלֹא תִבְכֶּה וְלוֹא תָבוֹא דִּמְעָתֶךָ:	"Son of Adam, I am about to take the delight of your eye away from you with a plague, but you shall not mourn, and you shall not weep, and your tears shall not come.	I am about to ← *behold me*. the delight of your eye: i.e., [CB], *Ezekiel's wife*, put for Jerusalem. See Ezek 24:18. tears ← *tear*, collective usage.
Ezek 24:17	הֵאָנֵק ׀ דֹּם מֵתִים אֵבֶל לֹא־תַעֲשֶׂה פְּאֵרְךָ חֲבוֹשׁ עָלֶיךָ וּנְעָלֶיךָ תָּשִׂים בִּרַגְלֶיךָ וְלֹא תַעְטֶה עַל־שָׂפָם וְלֶחֶם אֲנָשִׁים לֹא תֹאכֵל:	Silence *any* groaning, do not mourn *for* the dead; put your turban on, and put your shoes on your feet, and do not cover *your* moustache, and do not eat bread *brought by other* people."	Silence *any* groaning ← *Be silent to groan*. put ... on ← *bind ... on you*. *brought by other* people ← *of man*, i.e. *brought by comforters*.
Ezek 24:18	וָאֲדַבֵּר אֶל־הָעָם בַּבֹּקֶר וַתָּמָת אִשְׁתִּי בָּעֶרֶב וָאַעַשׂ בַּבֹּקֶר כַּאֲשֶׁר צֻוֵּיתִי:	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־תַגִּיד לָנוּ מָה־אֵלֶּה לָּנוּ כִּי אַתָּה עֹשֶׂה:	Then the people said to me, "Will you not tell us what these *things* which you are doing *mean* to us?"	
Ezek 24:20	וָאֹמַר אֲלֵיהֶם דְּבַר־יְהוָה הָיָה אֵלַי לֵאמֹר:	So I said to them, "The word of the LORD came to me and said,	came ← *became*.

Ezek 24:21	אֱמֹר ׀ לְבֵית יִשְׂרָאֵל כֹּה־אָמַר אֲדֹנָי יְהוִה הִנְנִי מְחַלֵּל אֶת־מִקְדָּשִׁי גְּאוֹן עֻזְּכֶם מַחְמַד עֵינֵיכֶם וּמַחְמַל נַפְשְׁכֶם וּבְנֵיכֶם וּבְנֹתֵיכֶם אֲשֶׁר עַזַבְתֶּם בַּחֶרֶב יִפֹּלוּ׃	‘Say to the house of Israel, «This *is what* my Lord the LORD says: ‹I am about to profane my sanctuary, the magnificence of your strength, the delight of your eyes and the object of your tender affection. And your sons and your daughters whom you have left behind will fall by the sword.	This *is what* ← *Thus*. I am about to ← *Behold me*. the object of your tender affection ← *the object of compassion of your souls*. whom: our punctuation shows that we take the relative clause as *defining* (so not applicable to *all* your sons and daughters).
Ezek 24:22	וַעֲשִׂיתֶם כַּאֲשֶׁר עָשִׂיתִי עַל־שָׂפָם לֹא תַעְטּוּ וְלֶחֶם אֲנָשִׁים לֹא תֹאכֵלוּ׃	And you shall do what I have done. You shall not cover your moustache, and you shall not eat bread *brought by other* people.	cover your moustache ... *brought by other* people: see Ezek 24:17.
Ezek 24:23	וּפְאֵרֵכֶם עַל־רָאשֵׁיכֶם וְנַעֲלֵיכֶם בִּרַגְלֵיכֶם לֹא תִסְפְּדוּ וְלֹא תִבְכּוּ וּנְמַקּתֶם בַּעֲוֹנֹתֵיכֶם וְנֶהֱמְתֶם אִישׁ אֶל־אָחִיו׃	And *wear* 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 to each other.	to each other ← *each / a man to his brother*.
Ezek 24:24	וְהָיָה יְחֶזְקֵאל לָכֶם לְמוֹפֵת כְּכֹל אֲשֶׁר־עָשָׂה תַּעֲשׂוּ בְּבֹאָהּ וִידַעְתֶּם כִּי אֲנִי אֲדֹנָי יְהוִה׃ ס	And Ezekiel will be a sign to you. Do according to everything he has done. When it comes *to you*, you will know that I *am* the Lord, the LORD.› »	sign ← *wonder*.
Ezek 24:25	וְאַתָּה בֶן־אָדָם הֲלוֹא בְיוֹם קַחְתִּי מֵהֶם אֶת־מָעוּזָּם מְשׂוֹשׂ תִּפְאַרְתָּם אֶת־מַחְמַד עֵינֵיהֶם וְאֶת־מַשָּׂא נַפְשָׁם בְּנֵיהֶם וּבְנוֹתֵיהֶם׃	And *as for* you, son of Adam, *will it* not *be* on the day when I take their stronghold from them, their magnificent *object of* joy, the delight of their eyes and *what is* dear to their heart – their sons and their daughters –	their magnificent *object of* joy ← *the joy of their magnificence*, a Hebraic genitive. *what is* dear to their heart ← *the lifting of their soul*.
Ezek 24:26	בַּיּוֹם הַהוּא יָבוֹא הַפָּלִיט אֵלֶיךָ לְהַשְׁמִעוּת אָזְנָיִם׃	on that day, *will it not be that* an escapee will come to you to give information?	to give information ← *for a causing to hear of ears*.

Ezek 24:27	בַּיּוֹם הַהוּא יִפָּתַח פִּיךָ אֶת־הַפָּלִיט וּתְדַבֵּר וְלֹא תֵאָלֵם עוֹד וְהָיִיתָ לָהֶם לְמוֹפֵת וְיָדְעוּ 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 *am* the LORD.' "	sign ← *wonder*.
Ezek 25:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 25:2	בֶּן־אָדָם שִׂים פָּנֶיךָ אֶל־בְּנֵי עַמּוֹן וְהִנָּבֵא עֲלֵיהֶם:	"Son of Adam, direct your attention to the Ammonites and prophesy against them,	direct your attention ← *set your face*. Ammonites ← *sons of Ammon*.
Ezek 25:3	וְאָמַרְתָּ לִבְנֵי עַמּוֹן שִׁמְעוּ דְּבַר־אֲדֹנָי יְהוִה כֹּה־אָמַר אֲדֹנָי יְהוִה יַעַן אָמְרֵךְ הֶאָח אֶל־מִקְדָּשִׁי כִּי־נֶחָל וְאֶל־אַדְמַת יִשְׂרָאֵל כִּי נָשַׁמָּה וְאֶל־בֵּית יְהוּדָה כִּי הָלְכוּ בַּגּוֹלָה:	and say to the Ammonites, 'Hear the word of my Lord the LORD. This *is what* 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 were deported,	Ammonites ← *sons of Ammon*. This *is what* ← *Thus*. Ha: the Hebrew is an interjection of joy or scorn. were deported ← *went into deportation*.
Ezek 25:4	לָכֵן הִנְנִי נֹתְנֶךָּ לִבְנֵי־קֶדֶם לְמוֹרָשָׁה וְיִשְׁבְּוּ טִירוֹתֵיהֶם בָּךְ וְנָתְנוּ בָךְ מִשְׁכְּנֵיהֶם הֵמָּה יֹאכְלוּ פִרְיֵךְ וְהֵמָּה יִשְׁתּוּ חֲלָבֵךְ:	I am about to deliver you to the easterners *as* 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 am about to ← *Behold me*. encampments: so [BDB], [CB]. [AnLx]= *row* or *range* of buildings.
Ezek 25:5	וְנָתַתִּי אֶת־רַבָּה לִנְוֵה גְמַלִּים וְאֶת־בְּנֵי עַמּוֹן לְמִרְבַּץ־צֹאן וִידַעְתֶּם כִּי־אֲנִי יְהוָה: ס	And I will make Rabbah a pasture for camels, and the Ammonite *territory* a place for sheep to lie down, and you will know that I *am* the LORD.	

Ezek 25:6	כִּי כֹה אָמַר אֲדֹנָי יְהוִה יַעַן מַחְאֲךָ יָד וְרַקְעֲךָ בְּרֶגֶל וַתִּשְׂמַח בְּכָל־שָׁאטְךָ בְּנֶפֶשׁ אֶל־אַדְמַת יִשְׂרָאֵל׃	For this *is what* the Lord, the LORD, says: ‹Because you have clapped *your hands* and stamped *with your* feet and have rejoiced inwardly with all your contempt for the ground of Israel,	this *is what* ← *thus*. inwardly ← *in soul*.
Ezek 25:7	לָכֵן הִנְנִי נָטִיתִי אֶת־יָדִי עָלֶיךָ וּנְתַתִּיךְ־*לבג לְבַז לַגּוֹיִם וְהִכְרַתִּיךָ** מִן־הָעַמִּים וְהַאֲבַדְתִּיךָ מִן־הָאֲרָצוֹת אַשְׁמִידְךָ וְיָדַעְתָּ כִּי־אֲנִי יְהוָה׃ ס	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 *being one of* the *various* peoples, and I will eliminate you from the *various* countries. I will destroy you, and you will know that I *am* the LORD.› » ’	I for my part ← *Behold me*.
Ezek 25:8	כֹּה אָמַר אֲדֹנָי יְהוִה יַעַן אֲמֹר מוֹאָב וְשֵׂעִיר הִנֵּה כְּכָל־הַגּוֹיִם בֵּית יְהוּדָה׃	This *is what* the Lord, the LORD, says: ‘Because Moab and Seir say, «Look, the house of Judah *is* like all the Gentiles»,	This *is what* ← *Thus*.
Ezek 25:9	לָכֵן הִנְנִי פֹתֵחַ אֶת־כֶּתֶף מוֹאָב מֵהֶעָרִים מֵעָרָיו מִקְצֵהוּ צְבִי אֶרֶץ בֵּית הַיְשִׁימֹת בַּעַל מְעוֹן וקריתמה* וְקִרְיָתָיְמָה׃**	I am about to open up the side 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 –	as far as Kiriathaim: the *ketiv* can be regarded as ↴ I am about to ← *Behold me*. side ← *shoulder*.
Ezek 25:10	לִבְנֵי־קֶדֶם עַל־בְּנֵי עַמּוֹן וּנְתַתִּיהָ לְמוֹרָשָׁה לְמַעַן לֹא־תִזָּכֵר בְּנֵי־עַמּוֹן בַּגּוֹיִם׃	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.	↳ a *scriptio defectiva* spelling of the *qeré*. The locative ending supplies *as far as*.
Ezek 25:11	וּבְמוֹאָב אֶעֱשֶׂה שְׁפָטִים וְיָדְעוּ כִּי־אֲנִי יְהוָה׃ ס	And I will administer judgments in Moab, and they will know that I *am* the LORD.’	

Ezek 25:12	כֹּה אָמַר אֲדֹנָי יְהוִה יַעַן עֲשׂוֹת אֱדוֹם בִּנְקֹם נָקָם לְבֵית יְהוּדָה וַיֶּאְשְׁמוּ אָשֹׁום וְנִקְמוּ בָהֶם:	This *is what* the Lord, the LORD, says: 'Because Edom has acted by taking vengeance on the house of Judah, and they have incurred great guilt and avenged themselves on them,	This *is what* ← *Thus*. by taking vengeance: gerundial use of the infinitive. they have incurred great guilt: infinitive absolute.
Ezek 25:13	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה וְנָטִתִי יָדִי עַל־אֱדוֹם וְהִכְרַתִּי מִמֶּנָּה אָדָם וּבְהֵמָה וּנְתַתִּיהָ חָרְבָּה מִתֵּימָן וּדְדָנָה בַּחֶרֶב יִפֹּלוּ:	this *is what* 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.	this *is what* ← *thus*.
Ezek 25:14	וְנָתַתִּי אֶת־נִקְמָתִי בֶּאֱדוֹם בְּיַד עַמִּי יִשְׂרָאֵל וְעָשׂוּ בֶאֱדוֹם כְּאַפִּי וְכַחֲמָתִי וְיָדְעוּ אֶת־נִקְמָתִי נְאֻם אֲדֹנָי יְהוִה: פ	And I will appoint my vengeance on Edom through the agency 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.» '	agency ← *hand*.
Ezek 25:15	כֹּה אָמַר אֲדֹנָי יְהוִה יַעַן עֲשׂוֹת פְּלִשְׁתִּים בִּנְקָמָה וַיִּנְקְמוּ נָקָם בְּשִׁאָט בְּנֶפֶשׁ לְמַשְׁחֵית אֵיבַת עוֹלָם:	This *is what* the Lord, the LORD, says: 'Because the Philistines have dealt in vengeance and have taken vengeance with inward contempt to settle a longstanding enmity,	This *is what* ← *Thus*. with inward contempt ← *in contempt of soul*. to settle ← *for the ruin of*. longstanding ← *age-old*.
Ezek 25:16	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי נוֹטֶה יָדִי עַל־פְּלִשְׁתִּים וְהִכְרַתִּי אֶת־כְּרֵתִים וְהַאֲבַדְתִּי אֶת־שְׁאֵרִית חוֹף הַיָּם:	this *is what* the Lord, the LORD, says: «I am about to stretch my hand out over the Philistines, and I will cut the Cherethites off, and I will destroy the remainder of the sea coast.	this *is what* ← *thus*. I am about to ← *Behold me*. Cherethites: AV= *Cherethims*.

Ezek 25:17	וְעָשִׂיתִי בָם נְקָמוֹת גְּדֹלוֹת בְּתוֹכְחוֹת חֵמָה וְיָדְעוּ כִּי־אֲנִי יְהוָה בְּתִתִּי אֶת־נִקְמָתִי בָּם: ס	And I will exact great vengeance on them with furious punishments, and they will know that I *am* the LORD when I bring my vengeance on them.» ’ ”	furious punishments ← *punishments of fury*, a Hebraic genitive. bring ← *give; put*.
Ezek 26:1	וַיְהִי בְּעַשְׁתֵּי־עֶשְׂרֵה שָׁנָה בְּאֶחָד לַחֹדֶשׁ הָיָה דְבַר־יְהוָה אֵלַי לֵאמֹר:	And it came to pass in the eleventh year, on the first *day* of the month, *that* the word of the LORD came to me and said,	came ← *became*.
Ezek 26:2	בֶּן־אָדָם יַעַן אֲשֶׁר־אָמְרָה צֹר עַל־יְרוּשָׁלַ͏ִם הֶאָח נִשְׁבְּרָה דַּלְתוֹת הָעַמִּים נָסַבָּה אֵלָי אִמְלְאָה הֶחֳרְבָה:	“Son of Adam, because Tyre has said concerning Jerusalem, ‘Ha! She who *was* the gateway of the *various* peoples is broken. She has been diverted to me. I will be filled; she has been laid waste’,	Ha: see Ezek 25:3. gateway ← *doors*. She has been diverted: i.e. *Her trade has been diverted* [CB].
Ezek 26:3	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי עָלַיִךְ צֹר וְהַעֲלֵיתִי עָלַיִךְ גּוֹיִם רַבִּים כְּהַעֲלוֹת הַיָּם לְגַלָּיו:	this *is what* the Lord, the LORD, says: ‘I *am* here against you, Tyre, and I will bring many nations up against you, as the sea brings its waves up,	this *is what* ← *thus*. I *am* here ← *Behold me*.
Ezek 26:4	וְשִׁחֲתוּ חוֹמוֹת צֹר וְהָרְסוּ מִגְדְּלֶיהָ וְסָחֵיתִי עֲפָרָהּ מִמֶּנָּה וְנָתַתִּי אוֹתָהּ לְצְחִיחַ סָלַע:	and they will pull down the walls of Tyre and demolish her towers. Then I will sweep her dust away from her, and I will make her a dry rock.	dry: or *shining*. AV differs *(top of)*. See Ezek 24:7.
Ezek 26:5	מִשְׁטַח חֲרָמִים תִּהְיֶה בְּתוֹךְ הַיָּם כִּי אֲנִי דִבַּרְתִּי נְאֻם אֲדֹנָי יְהוִה וְהָיְתָה לְבַז לַגּוֹיִם:	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 בַּחֶרֶב תֶּהֳרַגְנָה וְיָדְעוּ כִּי־אֲנִי יְהוָה: פ	And her daughters in the countryside will be killed by the sword, and they will know that I *am* the LORD.	daughters: i.e. *satellite villages*.

Ezek 26:7	כִּי כֹה אָמַר אֲדֹנָי יְהוִה הִנְנִי מֵבִיא אֶל־צֹר נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל מִצָּפוֹן מֶלֶךְ מְלָכִים בְּסוּס וּבְרֶכֶב וּבְפָרָשִׁים וְקָהָל וְעַם־רָב׃	For this *is what* the Lord, the Lord, says: «I am about to bring to Tyre Nebuchadrezzar king of Babylon, from the north, the king of kings, with cavalry and with chariots and with horsemen, and a contingent, and many people.	this *is what* ← *thus*. I am about to ← *Behold me*. cavalry ← *horse*.
Ezek 26:8	בְּנוֹתַיִךְ בַּשָּׂדֶה בַּחֶרֶב יַהֲרֹג וְנָתַן עָלַיִךְ דָּיֵק וְשָׁפַךְ עָלַיִךְ סֹלְלָה וְהֵקִים עָלַיִךְ צִנָּה׃	He will kill your daughters in the field by the sword, and he will place a wall of circumvallation against you. And he will cast up a rampart against you, and he will raise the buckler against you.	buckler: see Jer 46:3.
Ezek 26:9	וּמְחִי קָבָלָיו יִתֵּן בְּחֹמוֹתַיִךְ וּמִגְדְּלֹתַיִךְ יִתֹּץ בְּחַרְבוֹתָיו׃	And he will use battering rams on your walls, and he will demolish your towers with his axes.	use battering rams ← *give striking of his battering ram*. walls: or *double wall*, also in Ezek 26:10, Ezek 26:12. axes ← *swords*, but also ↴
Ezek 26:10	מִשִּׁפְעַת סוּסָיו יְכַסֶּךָּ אֲבָקָם מִקּוֹל פָּרָשׁ וְגַלְגַּל וָרֶכֶב תִּרְעַשְׁנָה חוֹמוֹתַיִךְ בְּבֹאוֹ בִּשְׁעָרַיִךְ כִּמְבוֹאֵי עִיר מְבֻקָּעָה׃	Because of the large number of his horses, their dust will cover you; your walls will shake at the sound of horsemen and wheels and chariots, when he comes to your gates, as the influx into a breached city.	↳ other implements with a sharp edge. large number ← *abundance*. influx into ← *enterings of*.
Ezek 26:11	בְּפַרְסַת סוּסָיו יִרְמֹס אֶת־כָּל־חוּצוֹתָיִךְ עַמֵּךְ בַּחֶרֶב יַהֲרֹג וּמַצְּבוֹת עֻזֵּךְ לָאָרֶץ תֵּרֵד׃	He will trample on all your outlying areas with the hooves of his horses; he will kill your people by the sword, and your strong *idolatrous* statues will fall to the ground.	your strong *idolatrous* statues ← *the (idolatrous) statues of your strength*, a Hebraic genitive. AV differs *(garrisons)*, from מַצָּב not מַצֵּבָה.

Ezek 26:12	וְשָׁלְלוּ חֵילֵךְ וּבָזְזוּ רְכֻלָּתֵךְ וְהָרְסוּ חוֹמוֹתַיִךְ וּבָתֵּי חֶמְדָּתֵךְ יִתֹּצוּ וְאַבְנֵיךְ וְעֵצַיִךְ וַעֲפָרֵךְ בְּתוֹךְ מַיִם יָשִׂימוּ׃	And they will plunder your wealth and take your merchandise as spoil, and they will demolish your walls and pull down your delightful houses, and they will put your stones and your timbers and your dust in the water.	your delightful houses ← *the houses of your delight*, a Hebraic genitive. in ← *inside*.
Ezek 26:13	וְהִשְׁבַּתִּי הֲמוֹן שִׁירָיִךְ וְקוֹל כִּנּוֹרַיִךְ לֹא יִשָּׁמַע 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 ← *voice*.
Ezek 26:14	וְנָתַתִּיךְ לְצָחִיחַ סֶלַע מִשְׁטַח חֲרָמִים תִּהְיֶה לֹא תִבָּנֶה עוֹד כִּי אֲנִי יְהוָה דִּבַּרְתִּי נְאֻם אֲדֹנָי יְהוִה׃ ס	And I will make you a dry rock; you will be a place for spreading nets. You will not be built any more, for I, the LORD, have spoken, says the Lord, the LORD.»	dry: see Ezek 26:4. you will be ... You will not be built ← *it ... It ....* On the translation as second person *(you)*, see [Ges-HG] §47k.
Ezek 26:15	כֹּה אָמַר אֲדֹנָי יְהוִה לְצֹר הֲלֹא ׀ מִקּוֹל מַפַּלְתֵּךְ בֶּאֱנֹק חָלָל בֶּהָרֹג הָרֵג בְּתוֹכֵךְ יִרְעֲשׁוּ הָאִיִּים׃	This *is what* 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* ← *Thus*. casualties ← *casualty*. Collective usage. the killing taking place ← *at being killed (with) killing*. your precincts ← *you*.
Ezek 26:16	וְיָרְדוּ מֵעַל כִּסְאוֹתָם כָּל נְשִׂיאֵי הַיָּם וְהֵסִירוּ אֶת־מְעִילֵיהֶם וְאֶת־בִּגְדֵי רִקְמָתָם יִפְשָׁטוּ חֲרָדוֹת ׀ יִלְבָּשׁוּ עַל־הָאָרֶץ יֵשְׁבוּ וְחָרְדוּ לְרִגְעִים וְשָׁמְמוּ עָלָיִךְ׃	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 *all* the time, *and* they will be astonished at you.	princely seafarers ← *princes of the sea*. embroidered clothing ← *garments of embroidery*. ground ← *land*. *all* the time ← *for moments*. [AnLx] has *suddenly*, but only for this verse.

Ezek 26:17	וְנָשְׂאוּ עָלַיִךְ קִינָה וְאָמְרוּ לָךְ אֵיךְ אָבַדְתְּ נוֹשֶׁבֶת מִיַּמִּים הָעִיר הַהֲלֻלָה אֲשֶׁר הָיְתָה חָזְקָה בַיָּם הִיא וְיֹשְׁבֶיהָ אֲשֶׁר־נָתְנוּ חִתִּיתָם לְכָל־יוֹשְׁבֶיהָ׃	And they will deliver a lamentation for you, and they will say to you, ‹How you have perished, *You who* were inhabited by *virtue of* maritime *activity*, The renowned city which was strong on the sea – She and her inhabitants – Where fear is instilled in all her inhabitants.	renowned ← *praised*. inhabitants ... inhabitants: otiose, but see Gen 12:5. fear is instilled ← *they give / put their fear*. Avoidance of the passive.
Ezek 26:18	עַתָּה יֶחֱרְדוּ הָאִיִּים יוֹם מַפַּלְתֵּךְ וְנִבְהֲלוּ הָאִיִּים אֲשֶׁר־בַּיָּם מִצֵּאתֵךְ׃ ס	Now the maritime countries will tremble, *On* the day of your fall. And the island countries which are in the sea Will be terrified at your demise.›	maritime countries *(first occurrence in verse)*: in an Aramaic form. demise ← *exiting*.
Ezek 26:19	כִּי כֹה אָמַר אֲדֹנָי יְהוִה בְּתִתִּי אֹתָךְ עִיר נֶחֱרֶבֶת כֶּעָרִים אֲשֶׁר לֹא־נוֹשָׁבוּ בְּהַעֲלוֹת עָלַיִךְ אֶת־תְּהוֹם וְכִסּוּךְ הַמַּיִם הָרַבִּים׃	For this *is what* 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* ← *thus*. ocean: or *abyss*.
Ezek 26:20	וְהוֹרַדְתִּיךְ אֶת־יוֹרְדֵי בוֹר אֶל־עַם עוֹלָם וְהוֹשַׁבְתִּיךְ בְּאֶרֶץ תַּחְתִּיּוֹת כָּחָרְבוֹת מֵעוֹלָם אֶת־יוֹרְדֵי בוֹר לְמַעַן לֹא תֵשֵׁבִי וְנָתַתִּי צְבִי בְּאֶרֶץ חַיִּים׃	I will bring you down with those *who* go down *into* the pit, to the people of a *past* age, and I will install you in the underworld – indeed the desolate places of a *past* age – with those *who* descend *into* the pit, so that you will not be inhabited, and I will display splendour in the land of the living.	underworld ← *land of lower (places)*. display ← *give*.

Ezek 26:21	בַּלָּהוֹת אֶתְּנֵךְ וְאֵינֶךְ וְתִבָּקְשִׁי וְלֹא־תִמָּצְאִי עוֹד לְעוֹלָם נְאֻם אֲדֹנָי יְהוִה: ס	I will appoint you terrors, and you *will be* 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 came to me and said,	came ← *became*.
Ezek 27:2	וְאַתָּה בֶן־אָדָם שָׂא עַל־צֹר קִינָה:	“And you, son of Adam, deliver a lamentation for Tyre,	Tyre: AV= *Tyrus* throughout Ezekiel, but elsewhere in many places *Tyre*.
Ezek 27:3	וְאָמַרְתָּ לְצֹור *הישבתי הַיֹּשֶׁבֶת עַל־מְבוֹאֹת** יָם רֹכֶלֶת הָעַמִּים אֶל־אִיִּים רַבִּים כֹּה אָמַר אֲדֹנָי יְהוִה צֹּור אַתְּ אָמַרְתְּ אֲנִי כְּלִילַת יֹפִי:	And say to Tyre, ‘*You who* dwell at the entrance *routes* from the sea, The merchant of the *various* peoples, *Trading* with many maritime countries, This *is what* my Lord the LORD says: «Tyre, you have said, ‹I *am* the perfection of beauty.›	*You who* dwell: the *ketiv* can be regarded as a (perhaps colloquial) variant form of the *qeré*. from the sea ← *of the sea*. Wider use of the construct state. This *is what* ← *Thus*.
Ezek 27:4	בְּלֵב יַמִּים גְּבוּלַיִךְ בֹּנַיִךְ כָּלְלוּ יָפְיֵךְ:	Your borders *are* in the heart of the seas; Your builders have perfected your beauty.	in the heart of the seas: more loosely *on the high seas*. Perhaps standing for *as far in the sea as the ships go*.
Ezek 27:5	בְּרוֹשִׁים מִשְּׂנִיר בָּנוּ לָךְ אֵת כָּל־לֻחֹתַיִם אֶרֶז מִלְּבָנוֹן לָקָחוּ לַעֲשׂוֹת תֹּרֶן עָלָיִךְ:	They have constructed all your *hull* planks *from* cypress from Senir; They have taken cedar from Lebanon to make a mast for you.	*hull* planks ← *boards*, so perhaps *decking*, but see Ezek 27:6; [AnLx]= *boarding, deck*.

Ezek 27:6	אַלּוֹנִים מִבָּשָׁן עָשׂוּ מִשּׁוֹטָיִךְ קַרְשֵׁךְ עָשׂוּ־שֵׁן בַּת־אֲשֻׁרִים מֵאִיֵּי כתים **כִּתִּיִּים:*	They made your oars *from* terebinths from Bashan. The daughters of the Assyrians made your benches with ivory from the islands of Chittim.	The daughters of the Assyrians ← *The daughter of the Assyrians*, but with regrouped and re-pointed letters, בְּתְאַשֵּׁרִים, *with box trees*. The plural *Assyrians* only here. Chittim: the *ketiv* and *qeré* are similar words with the same meaning. benches: as [AnLx]. We ↴
Ezek 27:7	שֵׁשׁ־בְּרִקְמָה מִמִּצְרַיִם הָיָה מְפָרָשֵׂךְ לִהְיוֹת לָךְ לְנֵס תְּכֵלֶת וְאַרְגָּמָן מֵאִיֵּי אֱלִישָׁה הָיָה מְכַסֵּךְ:	Your material to be *made* into your sail Was fine linen with embroidery from Egypt; Your dress Was blue and purple from the islands of Elishah.	↳ assume the ships had benches rather than decks. material ← *sail material*. dress ← *covering*.
Ezek 27:8	יוֹשְׁבֵי צִידוֹן וְאַרְוָד הָיוּ שָׁטִים לָךְ חֲכָמַיִךְ צוֹר הָיוּ בָךְ הֵמָּה חֹבְלָיִךְ:	The inhabitants of Sidon and Arvad were your rowers. Your skilled *men*, O Tyre, Were *present* in your *precincts*; They *were* your *ships'* captains.	Sidon: see Gen 10:15. your *precincts* ← *you*.
Ezek 27:9	זִקְנֵי גְבַל וַחֲכָמֶיהָ הָיוּ בָךְ מַחֲזִיקֵי בִדְקֵךְ כָּל־אֳנִיּוֹת הַיָּם וּמַלָּחֵיהֶם הָיוּ בָךְ לַעֲרֹב מַעֲרָבֵךְ:	The elders of Gebal and its skilled *men* were *present* in your *precincts*, Sealing your *ships'* leaks. All the ships of the sea and their sailors were *present* in your *confines* To trade your wares.	your *precincts* ... your *confines* ← *you* ... *you*. Sealing: or *Repairing*. leaks ← *breach*.
Ezek 27:10	פָּרַס וְלוּד וּפוּט הָיוּ בְחֵילֵךְ אַנְשֵׁי מִלְחַמְתֵּךְ מָגֵן וְכוֹבַע תָּלוּ־בָךְ הֵמָּה נָתְנוּ הֲדָרֵךְ:	*Men from* Persia and Lud and Put were in your forces – Your men of war. They hung shield and helmet *on display* in you; They gave *you* your dignity.	Put: see Gen 10:6. Your men of war ← *The men of your war*.

Ezek 27:11	בְּנֵי אַרְוַד וְחֵילֵךְ עַל־חוֹמוֹתַיִךְ סָבִיב וְגַמָּדִים בְּמִגְדְּלוֹתַיִךְ הָיוּ שִׁלְטֵיהֶם תָּלוּ עַל־חוֹמוֹתַיִךְ סָבִיב הֵמָּה כָּלְלוּ יָפְיֵךְ׃	The sons of Arvad and your forces *were stationed* on your walls round about, And there were bold warriors on your towers. They hung their shields on your walls round about; They perfected your beauty.	bold warriors: AV differs *(Gammadims)*, a name.
Ezek 27:12	תַּרְשִׁישׁ סֹחַרְתֵּךְ מֵרֹב כָּל־הוֹן בְּכֶסֶף בַּרְזֶל בְּדִיל וְעוֹפֶרֶת נָתְנוּ עִזְבוֹנֵיִךְ׃	Tarshish *was* your trading partner, because of the abundance of all *kinds of* wealth. They traded *for* your merchandise with silver, iron, tin and lead.	traded ← *gave*. Verses 12-24 have a certain poetic quality, but not as pronounced as the foregoing.
Ezek 27:13	יָוָן תֻּבַל וָמֶשֶׁךְ הֵמָּה רֹכְלַיִךְ בְּנֶפֶשׁ אָדָם וּכְלֵי נְחֹשֶׁת נָתְנוּ מַעֲרָבֵךְ׃	Javan, Tubal, and Meshech *were* your trading partners, ***trading* in people**, and they traded articles of copper *for* your wares.	**Rev 18:13**. Javan: i.e. *Ionia*. people ← *souls of men*, i.e. *slaves*. traded ← *gave*.
Ezek 27:14	מִבֵּית תּוֹגַרְמָה סוּסִים וּפָרָשִׁים וּפְרָדִים נָתְנוּ עִזְבוֹנֵיִךְ׃	Those from the house of Togarmah traded horses and horsemen and mules *for* your merchandise.	traded ← *gave*.
Ezek 27:15	בְּנֵי דְדָן רֹכְלַיִךְ אִיִּים רַבִּים סְחֹרַת יָדֵךְ קַרְנוֹת שֵׁן *והובנים **וְהָבְנִים הֵשִׁיבוּ אֶשְׁכָּרֵךְ׃	The sons of Dedan *were* trading partners of yours; many maritime countries *traded* the merchandise you deal in. They offered horns of ivory, and ebony *as* a gift to you.	ebony: the *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*. you deal in ← *of your hand*. horns of ivory: perhaps *tusks*.
Ezek 27:16	אֲרָם סֹחַרְתֵּךְ מֵרֹב מַעֲשָׂיִךְ בְּנֹפֶךְ אַרְגָּמָן וְרִקְמָה וּבוּץ וְרָאמֹת וְכַדְכֹּד נָתְנוּ בְּעִזְבוֹנֵיִךְ׃	Aramaea *was* your trading partner, because of the abundance of your products, in chrysoprase, purple *material* and embroidery and fine linen, and precious things and rubies, *which* they traded for your merchandise.	products ← *works*, e.g. of an artificer. precious things: perhaps *corals*; see [BDB]. traded ← *gave*.

Ezek 27:17	יְהוּדָה וְאֶרֶץ יִשְׂרָאֵל הֵמָּה רֹכְלֵיְךִ בְּחִטֵּי מִנִּית וּפַנַּג וּדְבַשׁ וְשֶׁמֶן וָצֳרִי נָתְנוּ מַעֲרָבֵךְ׃	Judah and the land of Israel *were* trading partners of yours; they traded with you in wheat from Minnith and Pannag, and honey and oil and balsam *resin for* your wares.	traded ← *gave*.
Ezek 27:18	דַּמֶּשֶׂק סֹחַרְתֵּךְ בְּרֹב מַעֲשַׂיִךְ מֵרֹב כָּל־הוֹן בְּיֵין חֶלְבּוֹן וְצֶמֶר צָחַר׃	Damascus *was* your trading partner in the abundance of your products, because of all the wealth in the wine of Helbon and the brilliant white wool.	products: see Ezek 27:16. brilliant white wool ← *wool of brilliant whiteness*.
Ezek 27:19	וְדָן וְיָוָן מְאוּזָּל בְּעִזְבוֹנַיִךְ נָתָנוּ בַרְזֶל עָשׁוּת קִדָּה וְקָנֶה בְּמַעֲרָבֵךְ הָיָה׃	And Dan and Javan traded spun products for your merchandise. Forged iron, cassia and calamus were among your wares.	spun products: this could be re-pointed to *from Uzal*, a name mentioned in Gen 10:27. Javan: see Ezek 27:13.
Ezek 27:20	דְּדָן רֹכַלְתֵּךְ בִּבְגְדֵי־חֹפֶשׁ לִרְכְבָה׃	Dedan *was* your trading partner in elegant clothes for riding.	elegant clothes ← *clothes of elegance* ([ST] has *magnificence*), a Hebraic genitive.
Ezek 27:21	עֲרַב וְכָל־נְשִׂיאֵי קֵדָר הֵמָּה סֹחֲרֵי יָדֶךְ בְּכָרִים וְאֵילִים וְעַתּוּדִים בָּם סֹחֲרָיִךְ׃	Arabia and all the princes of Kedar *were* trading partners in your produce, for lambs and rams and he-goats. In these *things they were* your trading partners.	produce ← *hand; power*.
Ezek 27:22	רֹכְלֵי שְׁבָא וְרַעְמָה הֵמָּה רֹכְלַיִךְ בְּרֹאשׁ כָּל־בֹּשֶׂם וּבְכָל־אֶבֶן יְקָרָה וְזָהָב נָתְנוּ עִזְבוֹנָיִךְ׃	The merchants from Sheba and Raamah *were* your trading partners, foremost in all balsam resin and all gemstones and gold. They traded *in* your market places.	foremost in ← *at the head of*. traded ← *gave*.
Ezek 27:23	חָרָן וְכַנֵּה וָעֶדֶן רֹכְלֵי שְׁבָא אַשּׁוּר כִּלְמַד רֹכַלְתֵּךְ׃	Haran and Canneh and Eden, the traders of Sheba, Assyria and Chilmad *were* your trading partners.	trading partners ← *trading partner*.
Ezek 27:24	הֵמָּה רֹכְלַיִךְ בְּמַכְלֻלִים בִּגְלוֹמֵי תְכֵלֶת וְרִקְמָה וּבִגְנְזֵי בְרֹמִים בַּחֲבָלִים חֲבֻשִׁים וַאֲרָזִים בְּמַרְכֻלְתֵּךְ׃	They *were* your trading partners in luxury *items*, in mantles made from blue *material*, and embroidery and in chests of multi-coloured cloth, bound in cords and made secure, in your market.	luxury ← *perfected*.

Ezek 27:25	אֳנִיּוֹת תַּרְשִׁישׁ שָׁרוֹתַיִךְ מַעֲרָבֵךְ וַתִּמָּלְאִי וַתִּכָּבְדִי מְאֹד בְּלֵב־יַמִּים:	The ships of Tarshish *were* your transportation *with* your wares, And you were accomplished And very honoured in the heart of the seas.	transportation: from root שׁוּר; AV differs *(singers)*, from שִׁיר. accomplished ← *filled*. in the heart of the seas: more loosely *on the high seas*.
Ezek 27:26	בְּמַיִם רַבִּים הֱבִיאוּךְ הַשָּׁטִים אֹתָךְ רוּחַ הַקָּדִים שְׁבָרֵךְ בְּלֵב יַמִּים:	Those who rowed you Have brought you to tempestuous water. The east wind has broken you in the heart of the seas.	tempestuous ← *mighty; much*.
Ezek 27:27	הוֹנֵךְ וְעִזְבוֹנַיִךְ מַעֲרָבֵּךְ מַלָּחַיִךְ וְחֹבְלָיִךְ מַחֲזִיקֵי בִדְקֵךְ וְעֹרְבֵי מַעֲרָבֵךְ וְכָל־אַנְשֵׁי מִלְחַמְתֵּךְ אֲשֶׁר־בָּךְ וּבְכָל־קְהָלֵךְ אֲשֶׁר בְּתוֹכֵךְ יִפְּלוּ בְּלֵב יַמִּים בְּיוֹם מַפַּלְתֵּךְ:	Your wealth and your merchandise *and* your wares And your sailors and your *ships'* captains, Those who repair your leaks, And your negotiators in trading, And all your men of war who *are* in your *confines*, And *people* throughout your community Who *are* within your precincts Will fall in the heart of the seas On the day of your demise.	leaks ← *breach*. your negotiators in trading ← *negotiators of your trading*. in your *confines* ... within your precincts ← *in you* ... *in you*. throughout ← *in all*. in the heart of the seas: more loosely *on the high seas*. demise ← *fall*.
Ezek 27:28	לְקוֹל זַעֲקַת חֹבְלָיִךְ יִרְעֲשׁוּ מִגְרְשׁוֹת:	At the sound of the cry of your *ships'* captains, The open areas will shake.	open areas: perhaps of the sea; see [CB].
Ezek 27:29	וְיָרְדוּ מֵאָנִיּוֹתֵיהֶם כָּל תֹּפְשֵׂי מָשׁוֹט מַלָּחִים כֹּל חֹבְלֵי הַיָּם אֶל־הָאָרֶץ יַעֲמֹדוּ:	All *who* handle the oar, Sailors *and* all *ships'* captains on the sea, Will disembark from their ships. They will stand on land,	

Ezek 27:30	וְהִשְׁמִיעוּ עָלַיִךְ בְּקוֹלָם וְיִזְעֲקוּ מָרָה וְיַעֲלוּ עָפָר עַל־רָאשֵׁיהֶם בָּאֵפֶר יִתְפַּלָּשׁוּ׃	And they will vociferate against you And shout bitterly, And they will throw dust up over their heads; They will roll around in ash.	vociferate ← *cause with their voice to be heard*. bitterly ← *bitterness*.
Ezek 27:31	וְהִקְרִיחוּ אֵלַיִךְ קָרְחָה וְחָגְרוּ שַׂקִּים וּבָכוּ אֵלַיִךְ בְּמַר־נֶפֶשׁ מִסְפֵּד מָר׃	And they will make *themselves* bald for you, And they will bind sackcloth on, And they will weep for you with bitter feelings *And* bitter mourning.	make *themselves* bald ← *"bald" (themselves) bald*. bitter feelings ← *bitterness of soul*.
Ezek 27:32	וְנָשְׂאוּ אֵלַיִךְ בְּנִיהֶם קִינָה וְקוֹנְנוּ עָלַיִךְ מִי כְצֹר כְּדֻמָּה בְּתוֹךְ הַיָּם׃	And they will deliver in their lamenting over you A dirge, And they will lament over you, *And say*, ‹Who *is* like Tyre, Like desolation In the middle of the sea?›	they will lament: it would be more concordant to translate *they will dirge*, but the verb *to dirge* is rather rare. desolation: or *silence*.
Ezek 27:33	בְּצֵאת עִזְבוֹנַיִךְ מִיַּמִּים הִשְׂבַּעַתְּ עַמִּים רַבִּים בְּרֹב הוֹנַיִךְ וּמַעֲרָבַיִךְ הֶעֱשַׁרְתְּ מַלְכֵי־אֶרֶץ׃	When your merchandise went out by sea, You satisfied many peoples with the abundance of your wealth and wares; You enriched the kings of the earth.	by sea ← *from seas*.
Ezek 27:34	עֵת נִשְׁבֶּרֶת מִיַּמִּים בְּמַעֲמַקֵּי־מָיִם מַעֲרָבֵךְ וְכָל־קְהָלֵךְ בְּתוֹכֵךְ נָפָלוּ׃	*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.	

Ezek 27:35	כָּל יֹשְׁבֵי הָאִיִּים שָׁמְמוּ עָלָיִךְ וּמַלְכֵיהֶם שָׂעֲרוּ שַׂעַר רָעֲמוּ פָּנִים:	All the inhabitants of the maritime countries will be astounded at you, When their kings shudder in horror *And their* faces palpitate.	shudder in horror ← *shudder a shudder*.
Ezek 27:36	סֹחֲרִים בָּעַמִּים שָׁרְקוּ עָלָיִךְ בַּלָּהוֹת הָיִית וְאֵינֵךְ עַד־עוֹלָם: ס	Traders among the *various* peoples will whistle at you. You will be a dreadful *scene*, And you *will be* no more, Age-abidingly.» ’ ”	a dreadful *scene* ← *terrors*.
Ezek 28:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 28:2	בֶּן־אָדָם אֱמֹר לִנְגִיד צֹר כֹּה־אָמַר	אֲדֹנָי יְהוִה יַעַן גָּבַהּ לִבְּךָ וַתֹּאמֶר אֵל אָנִי מוֹשַׁב אֱלֹהִים יָשַׁבְתִּי בְּלֵב יַמִּים וְאַתָּה אָדָם וְלֹא־אֵל וַתִּתֵּן לִבְּךָ כְּלֵב אֱלֹהִים:	“Son of Adam, say to the prince of Tyre, ‘This *is what* my Lord the LORD says: «Because your heart has been proud, You have said, ‹I *am* GOD; I sit *in* the seat of God In the heart of the seas.› But you *are* a man and not GOD, And you have inclined your heart *To be* as if God's heart.	This *is what* ← *Thus*. proud ← *high*. In the heart of the seas: more loosely *On the high seas*.
Ezek 28:3	הִנֵּה חָכָם אַתָּה מִדָּנִיֵּאל **מִדָּנִיֵּאל* כָּל־סָתוּם לֹא עֲמָמוּךָ:	Look, you are wiser than Daniel. No secret is hidden from you.	Daniel: the *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*.
Ezek 28:4	בְּחָכְמָתְךָ וּבִתְבוּנָתְךָ עָשִׂיתָ לְךָ חָיִל וַתַּעַשׂ זָהָב וָכֶסֶף בְּאוֹצְרוֹתֶיךָ:	In your wisdom and your understanding, You have acquired riches, And you have acquired gold and silver in your treasuries.	riches: or *power*.

Ezek 28:5	בְּרָב חָכְמָתְךָ בִּרְכֻלָּתְךָ הִרְבֵּיתָ חֵילֶךָ וַיִּגְבַּהּ לִבָּבְךָ בְּחֵילֶךָ׃ ס	By the greatness of your wisdom, By your trade, You have increased your wealth, And your heart has become proud with your wealth.	wealth ... wealth: otiose, but see Gen 12:5. The same as *riches* in Ezek 28:4, so also *power*.
Ezek 28:6	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יַעַן תִּתְּךָ אֶת־לִבָּבְךָ כְּלֵב אֱלֹהִים׃	That *is* why this *is what* the Lord, the LORD, says: ‹Because you have disposed your heart *To be* as if God's heart,	this *is what* ← *thus*.
Ezek 28:7	לָכֵן הִנְנִי מֵבִיא עָלֶיךָ זָרִים עָרִיצֵי גּוֹיִם וְהֵרִיקוּ חַרְבוֹתָם עַל־יְפִי חָכְמָתֶךָ וְחִלְלוּ יִפְעָתֶךָ׃	Therefore I am about to bring foreigners against you – Fierce *ones* from the Gentiles – And they will draw their swords against the excellence of your wisdom, And they will spoil your splendour.	I am about to ← *behold me*. spoil ← *profane*.
Ezek 28:8	לַשַּׁחַת יוֹרִדוּךָ וָמַתָּה מְמוֹתֵי חָלָל בְּלֵב יַמִּים׃	They will bring you down into the pit, And you will die the death of him *who is* struck through, In the heart of the seas.	death ← *deaths*, using a poetic form. In the heart of the seas: more loosely *On the high seas*.
Ezek 28:9	הֲאָמֹר תֹּאמַר אֱלֹהִים אָנִי לִפְנֵי הֹרְגֶךָ וְאַתָּה אָדָם וְלֹא־אֵל בְּיַד מְחַלְלֶיךָ׃	Will you really say, "I *am* God" Before him who will kill you, When you *are* 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 עֲרֵלִים תָּמוּת בְּיַד־זָרִים כִּי אֲנִי דִבַּרְתִּי נְאֻם אֲדֹנָי יְהוִה׃ ס	You will die the death of the uncircumcised, By the hand of foreigners, For I have spoken *it*, Says the Lord, the LORD.› » ’ ”	death ← *deaths*.
Ezek 28:11	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃	Then the word of the LORD came to me and said,	came ← *became*.

Ezek 28:12	בֶּן־אָדָם שָׂא קִינָה עַל־מֶלֶךְ צֹר וְאָמַרְתָּ לּוֹ כֹּה אָמַר אֲדֹנָי יְהוִה אַתָּה חוֹתֵם תָּכְנִית מָלֵא חָכְמָה וּכְלִיל יֹפִי:	"Son of Adam, deliver a lamentation to the king of Tyre, and say to him, 'This *is what* my Lord the LORD says: «You seal perfection in form. *You are* full of wisdom And *are* of absolute beauty.	This *is what* ← *Thus*. absolute beauty ← *complete of beauty*.
Ezek 28:13	בְּעֵדֶן גַּן־אֱלֹהִים הָיִיתָ כָּל־אֶבֶן יְקָרָה מְסֻכָתֶךָ אֹדֶם פִּטְדָה וְיָהֲלֹם תַּרְשִׁישׁ שֹׁהַם וְיָשְׁפֵה סַפִּיר נֹפֶךְ וּבָרְקַת וְזָהָב מִלֻּאכֶת תֻּפֶּיךָ וּנְקָבֶיךָ בְּךָ בְּיוֹם הִבָּרַאֲךָ כוֹנָנוּ:	You were in Eden, the garden of God; Every precious gemstone *was* your covering: Ruby, topaz, and diamond, Chrysolite, onyx, jasper, Sapphire, chrysoprase, emerald, And gold. The workmanship of your drums and your bezels *was* with you; They were prepared on the day when you were created.	with you: or *in you*.
Ezek 28:14	אַתְּ־כְּרוּב מְמֻשָׁח הַסּוֹכֵךְ וּנְתַתִּיךָ בְּהַר קֹדֶשׁ אֱלֹהִים הָיִיתָ בְּתוֹךְ אַבְנֵי־אֵשׁ הִתְהַלָּכְתָּ:	You *are* 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 fiery stones.	fiery stones ← *stones of fire*, a Hebraic genitive.
Ezek 28:15	תָּמִים אַתָּה בִּדְרָכֶיךָ מִיּוֹם הִבָּרְאֲךָ עַד־נִמְצְאָה עַוְלָתָה בָּךְ:	You *were* perfect in your ways From the day you were created Until unrighteousness was found in you.	

Ezek 28:16	בְּרֹ֣ב רְכֻלָּתְךָ֗ מָלְא֤וּ תוֹכְךָ֙ חָמָ֔ס וַתֶּחֱטָ֑א וָאֲחַלֶּלְךָ֞ מֵהַ֤ר אֱלֹהִים֙ וָאַבֶּדְךָ֔ כְּרוּב֙ הַסֹּכֵ֔ךְ מִתּ֖וֹךְ אַבְנֵי־אֵֽשׁ׃	With the large amount of your trade They have filled your precincts *with* violence, And you have sinned, And I have removed you as profaned from the mountain of God, And I will eradicate you, *You* who act as a covering cherub, From among the fiery stones.	They have filled: in an irregular form, perhaps reflecting a colloquial pronunciation. precincts ← *midst*. I will eradicate you: in an irregular or colloquial form.
Ezek 28:17	גָּבַ֤הּ לִבְּךָ֙ בְּיָפְיֶ֔ךָ שִׁחַ֥תָּ חָכְמָתְךָ֖ עַל־יְפְעָתֶ֑ךָ עַל־אֶ֙רֶץ֙ הִשְׁלַכְתִּ֔יךָ לִפְנֵ֖י מְלָכִ֑ים נְתַתִּ֕יךָ לְרַאֲוָ֖ה בָּֽךְ׃	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 *them* to look at you.	proud ← *high*.
Ezek 28:18	מֵרֹ֣ב עֲוֹנֶ֗יךָ בְּעֶ֙וֶל֙ רְכֻלָּתְךָ֔ חִלַּ֖לְתָּ מִקְדָּשֶׁ֑יךָ וָאוֹצִ֨א־אֵ֤שׁ מִתּוֹכְךָ֙ הִ֣יא אֲכָלַ֔תְךָ וָאֶתֶּנְךָ֥ לְאֵ֖פֶר עַל־הָאָ֑רֶץ לְעֵינֵ֖י כָּל־רֹאֶֽיךָ׃	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.	iniquity ← *iniquities*.
Ezek 28:19	כָּל־יוֹדְעֶ֙יךָ֙ בָּעַמִּ֔ים שָׁמְמ֖וּ עָלֶ֑יךָ בַּלָּהוֹת הָיִ֥יתָ וְאֵינְךָ֖ עַד־עוֹלָֽם׃ פ	All among the *various* nations who know you Will be astonished at you. You will be a terrible scene, And you *will be* no more Age-abidingly.» ’ ”	a terrible scene ← *terrors*.

Ezek 28:20	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 28:21	בֶּן־אָדָם שִׂים פָּנֶיךָ אֶל־צִידוֹן וְהִנָּבֵא עָלֶיהָ:	"Son of Adam, direct your attention to Sidon and prophesy against it.	direct your attention ← *set your face*. Sidon: see Gen 10:15.
Ezek 28:22	וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי עָלַיִךְ צִידוֹן וְנִכְבַּדְתִּי בְתוֹכֵךְ וְיָדְעוּ כִּי־אֲנִי יְהוָה בַּעֲשׂוֹתִי בָהּ שְׁפָטִים וְנִקְדַּשְׁתִּי בָהּ:	And you will say, 'This *is what* my Lord the LORD says: «Here I *am* against you, Sidon, And I will become glorified within your confines. And they will know that I *am* the LORD When I execute judgments in it. And I will be sanctified in it.	This *is what* ← *Thus*. Sidon: see Gen 10:15. your confines ← *inside you*.
Ezek 28:23	וְשִׁלַּחְתִּי־בָהּ דֶּבֶר וָדָם בְּחוּצוֹתֶיהָ וְנִפְלַל חָלָל בְּתוֹכָהּ בְּחֶרֶב עָלֶיהָ מִסָּבִיב וְיָדְעוּ כִּי־אֲנִי יְהוָה:	And I will send a plague to it And blood in its streets, And he *who is* struck will fall in its precincts By the sword against it *all* around, And they will know that I *am* the LORD.	will fall: *pilel* of נָפַל; AV differs *(shall be judged)*, *niphal* of פָּלַל. in its precincts ← *inside her*.
Ezek 28:24	וְלֹא־יִהְיֶה עוֹד לְבֵית יִשְׂרָאֵל סִלּוֹן מַמְאִיר וְקוֹץ מַכְאֵב מִכֹּל סְבִיבֹתָם הַשָּׁאטִים אוֹתָם וְיָדְעוּ כִּי אֲנִי אֲדֹנָי יְהוִה: 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 *am* the Lord, the LORD.»	any ← *all*.

Ezek 28:25	כֹּה־אָמַר אֲדֹנָי יְהוִה בְּקַבְּצִי	אֶת־בֵּית יִשְׂרָאֵל מִן־הָעַמִּים אֲשֶׁר נָפֹצוּ בָם וְנִקְדַּשְׁתִּי בָם לְעֵינֵי הַגּוֹיִם וְיָשְׁבוּ עַל־אַדְמָתָם אֲשֶׁר נָתַתִּי לְעַבְדִּי לְיַעֲקֹב:	This is what 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 live on their land which I have given to my servant – to Jacob.	This *is what* ← *Thus*. live ← *dwell*.
Ezek 28:26	וְיָשְׁבוּ עָלֶיהָ לָבֶטַח וּבָנוּ בָתִּים וְנָטְעוּ כְרָמִים וְיָשְׁבוּ לָבֶטַח בַּעֲשׂוֹתִי שְׁפָטִים בְּכֹל הַשָּׁאטִים אֹתָם מִסְּבִיבוֹתָם וְיָדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם: ס	And they will live on it in security, and they will build houses and plant vineyards, and they will live in security, when I execute judgments on all those who despise them from round about them, and they will know that I *am* the LORD their God.» ' "	live *(2x)* ← *dwell*.
Ezek 29:1	בַּשָּׁנָה הָעֲשִׂירִית בָּעֲשִׂרִי בִּשְׁנֵים עָשָׂר לַחֹדֶשׁ הָיָה דְבַר־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 ← *became*.
Ezek 29:2	בֶּן־אָדָם שִׂים פָּנֶיךָ עַל־פַּרְעֹה מֶלֶךְ מִצְרַיִם וְהִנָּבֵא עָלָיו וְעַל־מִצְרַיִם כֻּלָּהּ:	"Son of Adam, direct your attention to Pharaoh king of Egypt, and prophesy against him and against all Egypt.	direct your attention ← *set your face*.
Ezek 29:3	דַּבֵּר וְאָמַרְתָּ כֹּה־אָמַר אֲדֹנָי יְהוִה הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרֹבֵץ בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי וַאֲנִי עֲשִׂיתְנִי:	Speak and say, 'This *is what* my Lord the LORD says: «I *am* here against you, Pharaoh king of Egypt, *You* great serpent who lie in your rivers, Who have said, ‹My river *is* mine, And I made *it for* myself.›	This *is what* ← *Thus*. I *am* here ← *Behold me*. your rivers ... have said ← *his rivers (i.e. channels of the Nile) ... (he) has said*, but we conform to the subject of the main clause *(you)*.

Ezek 29:4	וְנָתַתִּי *חחיים **חַחִים בִּלְחָיֶיךָ וְהִדְבַּקְתִּי דְגַת־יְאֹרֶיךָ בְּקַשְׂקְשֹׂתֶיךָ וְהַעֲלִיתִיךָ מִתּוֹךְ יְאֹרֶיךָ וְאֵת כָּל־דְּגַת יְאֹרֶיךָ בְּקַשְׂקְשֹׂתֶיךָ תִּדְבָּק׃	But I will put hooks 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, *Which* will stick in your scales.	hooks: the *ketiv* can be regarded as a variant form of the *qeré*. from ← *from inside*. With: from the *vav* of וְאֵת. *Which*: AV differs, omitting, but it is required if אֵת is taken as accusative.
Ezek 29:5	וּנְטַשְׁתִּיךָ הַמִּדְבָּרָה אוֹתְךָ וְאֵת כָּל־דְּגַת יְאֹרֶיךָ עַל־פְּנֵי הַשָּׂדֶה תִּפּוֹל לֹא תֵאָסֵף וְלֹא תִקָּבֵץ לְחַיַּת הָאָרֶץ וּלְעוֹף הַשָּׁמַיִם נְתַתִּיךָ לְאָכְלָה׃	And I will leave you in the desert – You and all the fish of your rivers. You will fall on the open countryside; 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 ← *into the desert*. the open countryside ← *the face of the field*.
Ezek 29:6	וְיָדְעוּ כָּל־יֹשְׁבֵי מִצְרַיִם כִּי אֲנִי יְהוָה יַעַן הֱיוֹתָם מִשְׁעֶנֶת קָנֶה לְבֵית יִשְׂרָאֵל׃	And all the inhabitants of Egypt will know That I *am* the LORD, Because they were a reed staff *of support* to the house of Israel.	
Ezek 29:7	בְּתָפְשָׂם בְּךָ *בכפך בַּכַּף תִּרּוֹץ וּבָקַעְתָּ** לָהֶם כָּל־כָּתֵף וּבְהִשָּׁעֲנָם עָלֶיךָ תִּשָּׁבֵר וְהַעֲמַדְתָּ לָהֶם כָּל־מָתְנָיִם׃ ס	When they held on to you by {K: your hand} [Q: the hand], You collapsed, And you split all their shoulders. And when they leant on you, You buckled, And you brought all their loins to a standstill.»	collapsed ← *were crushed*. shoulders ← *shoulder*. The figure means all their defences were breached. buckled ← *were broken*.

Ezek 29:8	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי מֵבִיא עָלַיִךְ חָרֶב וְהִכְרַתִּי מִמֵּךְ אָדָם וּבְהֵמָה׃	So this *is what* my Lord the LORD says: «I am about to bring the sword over you, and I will cut man and beast off from you.	this *is what* ← *thus*. I am about to ← *Behold me*.
Ezek 29:9	וְהָיְתָה אֶרֶץ־מִצְרַיִם לִשְׁמָמָה וְחָרְבָּה וְיָדְעוּ כִּי־אֲנִי יְהוָה יַעַן אָמַר יְאֹר לִי וַאֲנִי עָשִׂיתִי׃	And the land of Egypt will be a desolation and a ruin, and they will know that I *am* the LORD, because he said, ‹The river *is* mine, and I made *it*.›	
Ezek 29:10	לָכֵן הִנְנִי אֵלֶיךָ וְאֶל־יְאֹרֶיךָ וְנָתַתִּי אֶת־אֶרֶץ מִצְרַיִם לְחָרְבוֹת חָרֶב שְׁמָמָה מִמִּגְדֹּל סְוֵנֵה וְעַד־גְּבוּל כּוּשׁ׃	So I *am* 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 *(tower)*, based on the meaning. Syene ← *Seveneh*, but we retain the AV / traditional English name in conjunction with *Migdol*. Modern name *Assouan* [CB], *Aswan* [Wikipedia].
Ezek 29:11	לֹא תַעֲבָר־בָּהּ רֶגֶל אָדָם וְרֶגֶל בְּהֵמָה לֹא תַעֲבָר־בָּהּ וְלֹא תֵשֵׁב אַרְבָּעִים שָׁנָה׃	No foot of man will pass through it, nor will the feet of cattle pass through it, and it will not be inhabited for forty years.	the feet ← *a foot*.
Ezek 29:12	וְנָתַתִּי אֶת־אֶרֶץ מִצְרַיִם שְׁמָמָה בְּתוֹךְ | אֲרָצוֹת נְשַׁמּוֹת וְעָרֶיהָ בְּתוֹךְ עָרִים מֻחֳרָבוֹת תִּהְיֶיןָ שְׁמָמָה אַרְבָּעִים שָׁנָה וַהֲפִצֹתִי אֶת־מִצְרַיִם בַּגּוֹיִם וְזֵרִיתִים בָּאֲרָצוֹת׃ 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 *various* countries.»	the Egyptians ← *Egypt*, but with a plural suffix in *disperse them*.

Ezek 29:13	כִּי כֹה אָמַר אֲדֹנָי יְהוִה מִקֵּץ אַרְבָּעִים שָׁנָה אֲקַבֵּץ אֶת־מִצְרַיִם מִן־הָעַמִּים אֲשֶׁר־נָפֻצוּ שָׁמָּה׃	For this *is what* my Lord the LORD says: «After forty years, I will gather the Egyptians from the *various* peoples where they have been scattered.	this *is what* ← *thus*. After ← *At the end of*. the Egyptians ← *Egypt*, but with a plural verb following.
Ezek 29:14	וְשַׁבְתִּי אֶת־שְׁבוּת מִצְרַיִם וַהֲשִׁבֹתִי אֹתָם אֶרֶץ פַּתְרוֹס עַל־אֶרֶץ מְכוּרָתָם וְהָיוּ שָׁם מַמְלָכָה שְׁפָלָה׃	And I will reverse the displacement of the Egyptians, and I will bring them back *to* the land of Pathros, to their native country, and they will be a low kingdom there.	Egyptians ← *Egypt*, but with a plural pronoun following.
Ezek 29:15	מִן־הַמַּמְלָכוֹת תִּהְיֶה שְׁפָלָה וְלֹא־תִתְנַשֵּׂא עוֹד עַל־הַגּוֹיִם וְהִמְעַטְתִּים לְבִלְתִּי רְדוֹת בַּגּוֹיִם׃	It will be the lowest of kingdoms, and it will no longer exalt itself over the nations, and I will make them few *in number* so that *they can*not rule over the nations.	
Ezek 29:16	וְלֹא יִהְיֶה־עוֹד לְבֵית יִשְׂרָאֵל לִמְבְטָח מַזְכִּיר עָוֹן בְּפָנוֹתָם אַחֲרֵיהֶם וְיָדְעוּ כִּי אֲנִי אֲדֹנָי יְהוִה׃ פ	And it will no longer be for the house of Israel a trusted *ally*, *as they* bring iniquity to mind as they appeal to them, and they will know that I *am* the Lord, the LORD.» ' "	a trusted *ally* ← *an object of confidence*.
Ezek 29:17	וַיְהִי בְּעֶשְׂרִים וְשֶׁבַע שָׁנָה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ הָיָה דְבַר־יְהוָה אֵלַי לֵאמֹר׃	Then it came to pass in the twenty-seventh year, in the first *month*, on the first *day* of the month, *that* the word of the LORD came to me and said,	twenty-seventh year: i.e., [CB] table p.1105, of the captivity of Jehoiachin. came ← *became*.

Ezek 29:18	בֶּן־אָדָם נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל הֶעֱבִיד אֶת־חֵילוֹ עֲבֹדָה גְדֹלָה אֶל־צֹר כָּל־רֹאשׁ מְקֹרָח וְכָל־כָּתֵף מְרוּטָה וְשָׂכָר לֹא־הָיָה לוֹ וּלְחֵילוֹ מִצֹּר עַל־הָעֲבֹדָה אֲשֶׁר־עָבַד עָלֶיהָ: ס	“Son of Adam, Nebuchadrezzar king of Babylon has engaged his forces on a major campaign against Tyre. Every head *has been* made bald, and every shoulder *has become* raw, but he has had no payoff, nor *have* his forces, from Tyre, for the campaign which he undertook against it.	campaign *(2x)* ← *work*. raw ← *bare*. payoff ← *wages*.
Ezek 29:19	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי נֹתֵן לִנְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֶת־אֶרֶץ מִצְרַיִם וְנָשָׂא הֲמוֹנָהּ וְשָׁלַל שְׁלָלָהּ וּבָזַז בִּזָּהּ וְהָיְתָה שָׂכָר לְחֵילוֹ:	Therefore this *is what* the Lord, the Lord, says: ‘I am about to give the land of Egypt to Nebuchadrezzar king of Babylon, and he will carry off its wealth, and he will plunder *it for* its plunder, and spoil *it for* its spoil, and it will be pay for his forces.	this *is what* ← *thus*. I am about to ← *Behold me*. pay ← *wages*.
Ezek 29:20	פְּעֻלָּתוֹ אֲשֶׁר־עָבַד בָּהּ נָתַתִּי לוֹ אֶת־אֶרֶץ מִצְרַיִם אֲשֶׁר עָשׂוּ לִי נְאֻם אֲדֹנָי יְהוִה: ס	*In* his campaign which he has undertaken against it, I have delivered the land of Egypt to him, because they have acted for me, says the Lord, the Lord.	they have acted for me: i.e. *the Babylonians*.
Ezek 29:21	בַּיּוֹם הַהוּא אַצְמִיחַ קֶרֶן לְבֵית יִשְׂרָאֵל וּלְךָ אֶתֵּן פִּתְחוֹן־פֶּה בְּתוֹכָם וְיָדְעוּ כִּי־אֲנִי יְהוָה: פ	On that day I will cause a horn to spring up in the house of Israel, and I will give you ability to speak up in their midst, and they will know that I *am* the Lord.’ ”	ability to speak up ← *opening of the mouth*.
Ezek 30:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the Lord came to me and said,	came ← *became*.
Ezek 30:2	בֶּן־אָדָם הִנָּבֵא וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה הֵילִילוּ הָהּ לַיּוֹם:	“Son of Adam, prophesy and say, ‘This *is what* my Lord the Lord says: «Howl, woe *be* to the day!	This *is what* ← *Thus*.

Ezek 30:3	כִּי־קָרוֹב יוֹם וְקָרוֹב יוֹם לַיהוָה יוֹם עָנָן עֵת גּוֹיִם יִהְיֶה׃	For the day *is* near, Yes, **the day of the LORD** *is* near. It will be a day of cloud, A time of the Gentiles.	**Rev 1:10**. Yes: wider use of the *vav*. A time: i.e. *A time of judgment*.
Ezek 30:4	וּבָאָה חֶרֶב בְּמִצְרַיִם וְהָיְתָה חַלְחָלָה בְּכוּשׁ בִּנְפֹל חָלָל בְּמִצְרָיִם וְלָקְחוּ הֲמוֹנָהּ וְנֶהֶרְסוּ יְסוֹדֹתֶיהָ׃	And the sword will come to Egypt, And there will be trembling in Ethiopia When a casualty falls in Egypt, And they take its wealth, And its foundations are demolished.	its ... its: referring to Egypt (feminine).
Ezek 30:5	כּוּשׁ וּפוּט וְלוּד וְכָל־הָעֶרֶב וְכוּב וּבְנֵי אֶרֶץ הַבְּרִית אִתָּם בַּחֶרֶב יִפֹּלוּ׃ פ	Ethiopia and Libya and Lud, and all the mixed population, and Chub, and the sons of the land of the covenant will fall by the sword with them.»	Lud: AV= *Lydia*.
Ezek 30:6	כֹּה אָמַר יְהוָה וְנָפְלוּ סֹמְכֵי מִצְרַיִם וְיָרַד גְּאוֹן עֻזָּהּ מִמִּגְדֹּל סְוֵנָה בַּחֶרֶב יִפְּלוּ־בָהּ נְאֻם אֲדֹנָי יְהוִה׃	This *is what* the LORD says: «So those who support Egypt will fall, And the pride of its strength will decline. From Migdol Syene they will fall in it by the sword, Says the Lord, the LORD.	This *is what* ← *Thus*. support: or, possibly, *rely on*, but see Ezek 30:8. decline ← *descend*. Migdol Syene: see Ezek 29:10. in it: i.e. *in Egypt*.
Ezek 30:7	וְנָשַׁמּוּ בְּתוֹךְ אֲרָצוֹת נְשַׁמּוֹת וְעָרֶיהָ בְּתוֹךְ־עָרִים נַחֲרָבוֹת תִּהְיֶינָה׃	And they will be desolate inside desolated countries, And *each* one's cities will be *reckoned* among the ruined cities.	*each* one's cities: MT= *his cities*; AV= *her cities*; LXX= *their cities*. So AV differs somewhat.
Ezek 30:8	וְיָדְעוּ כִּי־אֲנִי יְהוָה בְּתִתִּי־אֵשׁ בְּמִצְרַיִם וְנִשְׁבְּרוּ כָּל־עֹזְרֶיהָ׃	And they will know that I *am* the LORD, When I produce fire in Egypt, And all those who help her are routed.	produce ← *give; put*. routed ← *broken*.

Ezek 30:9	בַּיּוֹם הַהוּא יֵצְאוּ מַלְאָכִים מִלְּפָנַי בַּצִּים לְהַחֲרִיד אֶת־כּוּשׁ בֶּטַח וְהָיְתָה חַלְחָלָה בָהֶם בְּיוֹם מִצְרַיִם כִּי הִנֵּה בָּאָה: ס	On that day, messengers will go out from my presence in ships To instil fear in confident Ethiopia, And there will be trembling among them on the day of Egypt. For behold, it is coming.»	confident Ethiopia ← *Ethiopia of security*. it: feminine, grammatically agreeing with *trembling*.
Ezek 30:10	כֹּה אָמַר אֲדֹנָי יְהוִה וְהִשְׁבַּתִּי אֶת־הֲמוֹן מִצְרַיִם בְּיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל:	This *is what* the Lord, the LORD, says: «I will put a stop to the affluence of Egypt, By the hand of Nebuchadrezzar King of Babylon.	This *is what* ← *Thus*. affluence ← *multitude*, also of possessions.
Ezek 30:11	הוּא וְעַמּוֹ אִתּוֹ עָרִיצֵי גוֹיִם מוּבָאִים לְשַׁחֵת הָאָרֶץ וְהֵרִיקוּ חַרְבוֹתָם עַל־מִצְרַיִם וּמָלְאוּ אֶת־הָאָרֶץ חָלָל:	He and his people with him – Fierce *people* from the Gentiles – *Will be* brought to bring the land to ruin, And they will draw their swords against Egypt, And they will fill the land *with* the fallen.	
Ezek 30:12	וְנָתַתִּי יְאֹרִים חָרָבָה וּמָכַרְתִּי אֶת־הָאָרֶץ בְּיַד־רָעִים וְהַשְׁמֹתִּי אֶרֶץ וּמְלֹאָהּ בְּיַד־זָרִים אֲנִי יְהוָה דִּבַּרְתִּי: ס	And I will make the rivers dry land, And I will sell the land into the hand of the wicked, And I will make the land and its fulness desolate by the hand of foreigners. I, the LORD, have spoken.»	
Ezek 30:13	כֹּה־אָמַר אֲדֹנָי יְהוִה וְהַאֲבַדְתִּי גִלּוּלִים וְהִשְׁבַּתִּי אֱלִילִים מִנֹּף וְנָשִׂיא מֵאֶרֶץ־מִצְרַיִם לֹא יִהְיֶה־עוֹד וְנָתַתִּי יִרְאָה בְּאֶרֶץ מִצְרָיִם:	This *is what* 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,	This *is what* ← *Thus*.

Ezek 30:14	וְהַשְׁמֹתִי אֶת־פַּתְרוֹס וְנָתַתִּי אֵשׁ בְּצֹעַן וְעָשִׂיתִי שְׁפָטִים בְּנֹא׃	And I will devastate Pathros, And I will produce fire in Zoan, And I will execute judgments in No,	produce ← *give; put*.
Ezek 30:15	וְשָׁפַכְתִּי חֲמָתִי עַל־סִין מָעוֹז מִצְרָיִם וְהִכְרַתִּי אֶת־הֲמוֹן 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 חוּל תחיל **תָּחוּל סִין וְנֹא* תִּהְיֶה לְהִבָּקֵעַ וְנֹף צָרֵי יוֹמָם׃	And I will produce fire in Egypt; *The city of* Sin will writhe painfully, And No will be broken into, And Noph *will have* tribulations by day.	writhe painfully: the *ketiv* can be regarded as a variant form of the *qeré*. Constructed with an infinitive absolute. produce ← *give; put*. broken into ← *split*.
Ezek 30:17	בַּחוּרֵי אָוֶן וּפִי־בֶסֶת בַּחֶרֶב יִפֹּלוּ וְהֵנָּה בַּשִּׁבִי תֵלַכְנָה׃	The young men of Aven and Pi-Beseth will fall by the sword, And the *women* will go into captivity.	Aven: as MT and AV, but by alternative vocalization, *On*, i.e. *Heliopolis*. *women* ← *they (feminine)*, which could refer to *the cities*, as AV, but *women* balances *young men*. So AV differs.
Ezek 30:18	וּבְתַחְפַּנְחֵס חָשַׁךְ הַיּוֹם בְּשָׁבְרִי־שָׁם אֶת־מֹטוֹת מִצְרַיִם וְנִשְׁבַּת־בָּהּ גְּאוֹן עֻזָּהּ הֵיא עָנָן יְכַסֶּנָּה וּבְנוֹתֶיהָ בַּשִּׁבִי תֵלַכְנָה׃	And in Tahpanhes the day will hold itself back When I break the yoke beams of Egypt there, And its pride in its strength ceases. A cloud will cover it, And its daughters will go into captivity.	will hold itself back: as MT. Re-pointed, more naturally, *will become dark*, as AV. So AV differs. Tahpanhes: MT AV= *Tehaphnehes* here, but we align it with Jer 43:8 etc. daughters: i.e. *the (population of) its satellite villages*.
Ezek 30:19	וְעָשִׂיתִי שְׁפָטִים בְּמִצְרָיִם וְיָדְעוּ כִּי־אֲנִי יְהוָה׃ פ	And I will execute judgments in Egypt, And they will know that I *am* the LORD.» ’ ”	

Ezek 30:20	וַיְהִי בְּאַחַת עֶשְׂרֵהׇ שָׁנָה בָּרִאשׁוֹן בְּשִׁבְעָה לַחֹדֶשׁ הָיָה דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then it came to pass in the eleventh year, in the first *month*, on the seventh *day* of the month, *that* the word of the LORD came to me and said,	came ← *became*.
Ezek 30:21	בֶּן־אָדָם אֶת־זְרוֹעַ פַּרְעֹה מֶלֶךְ־מִצְרַיִם שָׁבָרְתִּי וְהִנֵּה לֹא־חֻבְּשָׁה לָתֵת רְפֻאֹות לָשׂוּם חִתּוּל לְחָבְשָׁהּ לְחָזְקָהּ לִתְפֹּשׂ בֶּחָרֶב: ס	"Son of Adam, I have broken the arm of Pharaoh king of Egypt, and look, it will not be bound up, to let *it* heal, with a bandage applied to bind it, to strengthen it, so that it *could* wield a sword.	to let *it* heal ← *to give it healings*. applied ← *to apply*.
Ezek 30:22	לָכֵן כֹּה־אָמַר | אֲדֹנָי יְהוִה הִנְנִי אֶל־פַּרְעֹה מֶלֶךְ־מִצְרַיִם וְשָׁבַרְתִּי אֶת־זְרֹעֹתָיו אֶת־הַחֲזָקָה וְאֶת־הַנִּשְׁבֶּרֶת וְהִפַּלְתִּי אֶת־הַחֶרֶב מִיָּדוֹ:	Therefore this *is what* the Lord, the LORD, says: 'Here I *am* against Pharaoh king of Egypt, and I will break his arms – the strong *one* and the broken *one* – and I will cause the sword to fall from his hand.	this *is what* ← *thus*. Here I *am* ← *Behold me*.
Ezek 30:23	וַהֲפִצוֹתִי אֶת־מִצְרַיִם בַּגּוֹיִם וְזֵרִיתִם בָּאֲרָצוֹת:	And I will scatter the Egyptians among the nations, and I will disperse them among the *various* countries.	the Egyptians ← *Egypt*.
Ezek 30:24	וְחִזַּקְתִּי אֶת־זְרֹעוֹת מֶלֶךְ בָּבֶל וְנָתַתִּי אֶת־חַרְבִּי בְּיָדוֹ וְשָׁבַרְתִּי אֶת־זְרֹעֹות פַּרְעֹה וְנָאַק נַאֲקוֹת חָלָל לְפָנָיו:	And I will strengthen the arms of the king of Babylon, and I will put my sword in his hand, but I will break Pharaoh's arms, and he will groan before him *with* the groanings of one struck through.	

Ezek 30:25	וְהַחֲזַקְתִּי אֶת־זְרֹעוֹת מֶלֶךְ בָּבֶל וּזְרֹעוֹת פַּרְעֹה תִּפֹּלְנָה וְיָדְעוּ כִּי־אֲנִי יְהוָה בְּתִתִּי חַרְבִּי בְּיַד מֶלֶךְ־בָּבֶל וְנָטָה אוֹתָהּ אֶל־אֶרֶץ מִצְרָיִם׃	And I will strengthen the king of Babylon's arms, but Pharaoh's arms will fall down. And they will know that I *am* the LORD when I put my sword in the hand of the king of Babylon, and he directs it towards the land of Egypt.	
Ezek 30:26	וְהַפְצוֹתִי אֶת־מִצְרַיִם בַּגּוֹיִם וְזֵרִיתִי אוֹתָם בָּאֲרָצוֹת וְיָדְעוּ כִּי־אֲנִי יְהוָה׃ ס	So I will scatter the Egyptians among the nations, and I will disperse them among the *various* countries, and they will know that I *am* the LORD.' "	the Egyptians ← *Egypt*.
Ezek 31:1	וַיְהִי בְּאַחַת עֶשְׂרֵה שָׁנָה בַּשְּׁלִישִׁי בְּאֶחָד לַחֹדֶשׁ הָיָה דְבַר־יְהוָה אֵלַי לֵאמֹר׃	Then it came to pass in the eleventh year, in the third *month*, on the first *day* of the month, *that* the word of the LORD came to me and said,	came ← *became*.
Ezek 31:2	בֶּן־אָדָם אֱמֹר אֶל־פַּרְעֹה מֶלֶךְ־מִצְרַיִם וְאֶל־הֲמוֹנוֹ אֶל־מִי דָמִיתָ בְגָדְלֶךָ׃	"Son of Adam, say to Pharaoh king of Egypt, and to his horde, 'Whom do you resemble in your greatness?	
Ezek 31:3	הִנֵּה אַשּׁוּר אֶרֶז בַּלְּבָנוֹן יְפֵה עָנָף וְחֹרֶשׁ מֵצַל וּגְבַהּ קוֹמָה וּבֵין עֲבֹתִים הָיְתָה צַמַּרְתּוֹ׃	Behold, Assyria *was* a cedar in Lebanon, With beautiful boughs And *having* foliage giving shade. And *it was* of great height, And between *its* branches *was* its crest.	Assyria: this could be re-pointed to *the box tree (wood)*. With beautiful boughs ← *Beautiful of bough*.
Ezek 31:4	מַיִם גִּדְּלוּהוּ תְּהוֹם רֹמְמָתְהוּ אֶת־נַהֲרֹתֶיהָ הֹלֵךְ סְבִיבוֹת מַטָּעָהּ וְאֶת־תְּעָלֹתֶיהָ שִׁלְחָה אֶל כָּל־עֲצֵי הַשָּׂדֶה׃	Water made him great; The deep *water* elevated him, With its rivers flowing around its plantations. And it has put out its channels To all the trees of the countryside.	deep *water*: i.e. *the Nile*. rivers: perhaps *irrigation channels*; perhaps *distributaries*. plantations ← *plantation*. countryside ← *field*.

Ezek 31:5	עַל־כֵּן גָּבְהָא קֹמָתוֹ מִכֹּל עֲצֵי הַשָּׂדֶה וַתִּרְבֶּינָה סַרְעַפֹּתָיו וַתֶּאֱרַכְנָה פארתו **פֹּארֹתָיו* מִמַּיִם רַבִּים בְּשַׁלְחוֹ׃	That *is why* its standing was higher Than any tree of the countryside, And its boughs were numerous, And its foliage was extensive – Because of the large amount of water *present* When it put out *shoots*.	its foliage: the *ketiv* has to be regarded as a variant form of the *qeré*. standing ← *height*. any tree ← *all trees*. put out *shoots* ← *sent*.
Ezek 31:6	בְּסַעַפֹּתָיו קִנְנוּ כָּל־עוֹף הַשָּׁמַיִם וְתַחַת פְּאֹרֹתָיו יָלְדוּ כֹּל חַיַּת הַשָּׂדֶה וּבְצִלּוֹ יֵשְׁבוּ כָּל גּוֹיִם רַבִּים׃	All the birds of the sky built their nests on its boughs, And all the wild animals gave birth under its foliage, And all *kinds of* great nations dwelt in its shade.	in its shade: i.e. *under the patronage of Pharaoh of Egypt (Ezek 31:2) / Assyria (see Ezek 31:3)*.
Ezek 31:7	וַיִּיֶף בְּגָדְלוֹ בְּאֹרֶךְ דָּלִיּוֹתָיו כִּי־הָיָה שָׁרְשׁוֹ אֶל־מַיִם רַבִּים׃	And it became beautiful as it grew, Through the length of its branches, For its root was at much water.	
Ezek 31:8	אֲרָזִים לֹא־עִמָּמֻהוּ בְּגַן־אֱלֹהִים בְּרוֹשִׁים לְאֹ דָמוּ אֶל־סַעַפֹּתָיו וְעַרְמֹנִים לֹא־הָיוּ כְּפֹאֳרֹתָיו כָּל־עֵץ בְּגַן־אֱלֹהִים לֹא־דָמָה אֵלָיו בְּיָפְיוֹ׃	Cedars did not conceal it in the garden of God; Cypresses were not similar *to it* in its boughs, And plane trees were not like *it in* its foliage. No tree in the garden of God was like it in its beauty.	
Ezek 31:9	יָפֶה עֲשִׂיתִיו בְּרֹב דָּלִיּוֹתָיו וַיְקַנְאֻהוּ כָּל־עֲצֵי־עֵדֶן אֲשֶׁר בְּגַן הָאֱלֹהִים׃ ס	I made it beautiful with its many branches, And all the trees of Eden Which *were* in the garden of God Were jealous of it.	with its many branches ← *in the multitude of its branches*.

Ezek 31:10	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יַ֗עַן אֲשֶׁר גָּבַהְתָּ בְקוֹמָה וַיִּתֵּן צַמַּרְתּוֹ אֶל־בֵּין עֲבוֹתִים וְרָם לִבָּבוֹ בְּגָבְהֹו:	Therefore this *is what* my Lord the LORD says: «Because you have made yourself of high standing, and he has put his crest among the boughs, and his heart is lifted up in his *self*-exaltation,	this *is what* ← *thus*. you ... he: i.e., [CB], *Pharaoh ... Ashur (Assyria)*. made yourself of high standing ← *been high in stature*. *self*-exaltation ← *height*.
Ezek 31:11	וְאֶתְּנֵהוּ בְּיַד אֵיל גּוֹיִם עָשֹׂו יַעֲשֶׂה לּוֹ כְּרִשְׁעֹו גֵּרַשְׁתִּהוּ:	I will deliver him into the hand of the mighty *one* of the nations. They will certainly engage him. I will drive him out according to his wickedness.	They ← *It*, grammatically agreeing with *might*. will certainly engage: infinitive absolute.
Ezek 31:12	וַיִּכְרְתֻהוּ זָרִים עָרִיצֵי גּוֹיִם וַיִּטְּשֻׁהוּ אֶל־הֶהָרִים וּבְכָל־גֵּאָיוֹת נָפְלוּ דָלִיּוֹתָיו וַתִּשָּׁבַרְנָה פַּארָתָיו בְּכֹל אֲפִיקֵי הָאָרֶץ וַיֵּרְדוּ מִצִּלּוֹ כָּל־עַמֵּי הָאָרֶץ וַיִּטְּשֻׁהוּ:	And fierce *people* 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 *various* peoples of the earth will come down from his shade and abandon him.	come down from his shade: i.e. *stop seeing him as a patron*.
Ezek 31:13	עַל־מַפַּלְתּוֹ יִשְׁכְּנוּ כָּל־עֹוף הַשָּׁמָיִם וְאֶל־פּארָתָיו הָיוּ כָּל חַיַּת הַשָּׂדֶה:	All *kinds of* birds of the sky will live in its ruins, and all *kinds of* wild animals will be in its foliage,	live ← *dwell*.

Ezek 31:14	לְמַ֣עַן אֲשֶׁר֩ לֹא־יִגְבְּהוּ בְקוֹמָתָ֨ם כָּל־עֲצֵי־מַ֜יִם וְלֹא־יִתְּנ֣וּ אֶת־צַמַּרְתָּ֗ם אֶל־בֵּ֤ין עֲבֹתִים֙ וְלֹא־יַעַמְד֣וּ אֵלֵיהֶ֔ם בְּגָבְהָ֖ם כָּל־שֹׁתֵ֣י מָ֑יִם כִּֽי־כֻלָּ֤ם נִתְּנ֙וּ לַמָּ֔וֶת אֶל־אֶ֥רֶץ תַּחְתִּ֖ית בְּתוֹךְ֙ בְּנֵ֣י אָדָ֔ם אֶל־יוֹרְדֵ֖י בֽוֹר׃ ס	because no aquatic trees will exalt themselves in their height, nor will they put out their crest among their boughs, nor will the mighty *ones* among them stand *having great* height – all *which* drink water – for they are all consigned to death, to the underworld, among the sons of Adam, to those *who* go down *into* the pit.»	the mighty *ones* among them ← *their mighty ones*. AV differs *(their trees)*. *having great* height ← *in their height*. consigned ← *given; put*.
Ezek 31:15	כֹּֽה־אָמַ֞ר אֲדֹנָ֣י יְהוִ֗ה בְּי֤וֹם רִדְתּוֹ֙ שְׁא֣וֹלָה הֶאֱבַ֔לְתִּי כִּסֵּ֥יתִי עָלָ֖יו אֶת־תְּה֑וֹם וָאֶמְנַ֣ע נַהֲרוֹתֶ֗יהָ וַיִּכָּלְא֥וּ מַ֙יִם֙ רַבִּ֔ים וָאַקְדֵּ֥ר עָלָ֖יו לְבָנ֑וֹן וְכָל־עֲצֵ֥י הַשָּׂדֶ֖ה עָלָ֥יו עֻלְפֶֽה׃	This *is what* my Lord the Lord says: «On the day when he went down into the grave, I caused mourning, I covered him with the deep, and I held back its rivers, and much water was restrained, and I caused Lebanon to mourn gloomily over him, and all the trees of the countryside *were* languid.	This *is what* ← *Thus*. covered him with the deep ← *covered the deep over him*. languid ← *languor*.
Ezek 31:16	מִקּ֤וֹל מַפַּלְתּוֹ֙ הִרְעַ֣שְׁתִּי גוֹיִ֔ם בְּהוֹרִדִ֥י אֹת֖וֹ שְׁא֑וֹלָה אֶת־יוֹרְדֵ֣י בֽוֹר וְנֻחֲמ֣וּ בְאֶ֔רֶץ תַּחְתִּ֔ית כָּל־עֲצֵ֖י עֵ֣דֶן מִבְחַ֑ר וְטוֹב־לְבָנ֗וֹן כָּל־שֹׁתֵ֥י מָֽיִם׃	At the sound of his fall I made nations tremble. When I brought him down to the grave with those *who* go down *to* the pit, all the trees of Eden were consoled in the underworld – the choice and best of Lebanon, all those *which* drink water.	
Ezek 31:17	גַּם־הֵ֗ם אִתּ֛וֹ יָרְד֥וּ שְׁא֖וֹלָה אֶל־חַלְלֵ֣י חָ֑רֶב וּזְרֹע֗וֹ יָשְׁב֤וּ בְצִלּוֹ֙ בְּתוֹךְ֙ גּוֹיִ֔ם׃	They also went down to the grave with him, to those struck through by the sword, including his arm – those *who* lived in his shade among the nations.	lived ← *dwelt*. in his shade: i.e. *under his patronage*.

Ezek 31:18	אֶל־מִי דָמִיתָ כָּכָה בְּכָבוֹד וּבְגֹדֶל בַּעֲצֵי־עֵדֶן וְהוּרַדְתָּ אֶת־עֲצֵי־עֵדֶן אֶל־אֶרֶץ תַּחְתִּית בְּתוֹךְ עֲרֵלִים תִּשְׁכַּב אֶת־חַלְלֵי־חֶרֶב הֻוּא פַּרְעֹה וְכָל־הֲמוֹנֹה נְאֻם אֲדֹנָי יְהוִה: ס	Whom do you resemble 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. This *is* Pharaoh and all of his horde, says my Lord the LORD.» ’ ”	resemble ← *resemble thus*. This ← *He*.
Ezek 32:1	וַיְהִי בִּשְׁתֵּי עֶשְׂרֵה שָׁנָה בִּשְׁנֵי־עָשָׂר חֹדֶשׁ בְּאֶחָד לַחֹדֶשׁ הָיָה דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then it came to pass in the twelfth year, in the twelfth month, on the first *day* of the month, *that* the word of the LORD came to me and said,	came ← *became*.
Ezek 32:2	בֶּן־אָדָם שָׂא קִינָה עַל־פַּרְעֹה מֶלֶךְ־מִצְרַיִם וְאָמַרְתָּ אֵלָיו כְּפִיר גּוֹיִם נְדָמֵיתָ וְאַתָּה כַּתַּנִּים בַּיַּמִּים וַתָּגַח בְּנַהֲרוֹתֶיךָ וַתִּדְלַח־מַיִם בְּרַגְלֶיךָ וַתִּרְפֹּס נַהֲרוֹתָם:	“Son of Adam, deliver a lamentation for Pharaoh king of Egypt, and say to him, ‘You resemble a lion cub among the nations, And you *are* like a serpent in the seas, And you have broken through into your rivers, And you have made the water turbid with your feet, And you have stirred up *mud in* their rivers.’	among the nations ← *of the nations*. seas: including freshwater seas. broken through: of birth, or an egg hatching. stirred up *mud in* ← *trampled*.
Ezek 32:3	כֹּה אָמַר אֲדֹנָי יְהוִה וּפָרַשְׂתִּי עָלֶיךָ אֶת־רִשְׁתִּי בִּקְהַל עַמִּים רַבִּים וְהֶעֱלוּךָ בְּחֶרְמִי:	This *is what* my Lord the LORD says: ‘So I will spread my net over you With an assembly of many peoples, And they will bring you up in my netting.	This *is what* ← *Thus*.

Ezek 32:4	וּנְטַשְׁתִּיךְ בָּאָרֶץ עַל־פְּנֵי הַשָּׂדֶה אֲטִילֶךָּ וְהִשְׁכַּנְתִּי עָלֶיךָ כָּל־עֹוף הַשָּׁמַיִם וְהִשְׂבַּעְתִּי מִמְּךָ חַיַּת כָּל־הָאָרֶץ׃	And I will abandon you in the land; I will dump you in the open country, And I will cause all *kinds of* birds of the sky to settle on you, And I will satisfy the animals of all the land with you.	in the open country ← *on the surface of the field*.
Ezek 32:5	וְנָתַתִּי אֶת־בְּשָׂרְךָ עַל־הֶהָרִים וּמִלֵּאתִי הַגֵּאָיֹות רָמוּתֶךָ׃	And I will put your flesh on the mountains, And I will fill the valleys *with* your lofty *person*.	lofty *person* ← *loftiness*. [AnLx] has *heap*.
Ezek 32:6	וְהִשְׁקֵיתִי אֶרֶץ צָפָתְךָ מִדָּמְךָ אֶל־הֶהָרִים וַאֲפִקִים יִמָּלְאוּ מִמֶּךָּ׃	And I will give drink to the land *Which* will flow with you – With your blood – On the mountains. And the channels will be filled with you.	*Which* will flow with you ← *Of your flowing*, i.e. *wash you away*.
Ezek 32:7	וְכִסֵּיתִי בְכַבּוֹתְךָ שָׁמַיִם וְהִקְדַּרְתִּי אֶת־כֹּכְבֵיהֶם שֶׁמֶשׁ בֶּעָנָן אֲכַסֶּנּוּ וְיָרֵחַ לֹא־יָאִיר אוֹרֹו׃	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־מְאֹורֵי אוֹר בַּשָּׁמַיִם אַקְדִּירֵם עָלֶיךָ וְנָתַתִּי חֹשֶׁךְ עַל־אַרְצְךָ נְאֻם אֲדֹנָי יְהוִה׃	I will obscure all sources of light in the sky over you, And I will put darkness over your land, Says the Lord, the LORD.	sources ← *luminaries*.
Ezek 32:9	וְהִכְעַסְתִּי לֵב עַמִּים רַבִּים בַּהֲבִיאִי שִׁבְרְךָ בַּגֹּוִים עַל־אַרְצוֹת אֲשֶׁר לֹא־יָדַעְתָּם׃	And I will provoke the heart of many nations to anger, When I bring your demise about Among the nations in the countries Which you have not known.	demise ← *breakage*.

Ezek 32:10	וְהַשְׁמוֹתִי עָלַיִךְ עַמִּים רַבִּים וּמַלְכֵיהֶם יִשְׂעֲרוּ עָלַיִךְ שַׂעַר בְּעוֹפְפִי חַרְבִּי עַל־פְּנֵיהֶם וְחָרְדוּ לִרְגָעִים אִישׁ לְנַפְשׁוֹ בְּיוֹם מַפַּלְתֵּךְ׃ ס	And I will make many nations astonished at you, And their kings will shudder *in* horror at you When I brandish my sword in front of them. And they will tremble *all* the time – Each *man* for his life – On the day of your demise.	brandish ← *make fly*. in front of them ← *at their faces*. *all* the time ← *for moments*, as in Ezek 26:16. life ← *soul*. demise ← *fall*.
Ezek 32:11	כִּי כֹה אָמַר אֲדֹנָי יְהוִה חֶרֶב מֶלֶךְ־בָּבֶל תְּבוֹאֶךָּ׃	For this *is what* the Lord, the LORD, says: «The king of Babylon's sword will come *to* you.	this *is what* ← *thus*.
Ezek 32:12	בְּחַרְבוֹת גִּבּוֹרִים אַפִּיל הֲמוֹנֵךְ עָרִיצֵי גוֹיִם כֻּלָּם וְשָׁדְדוּ אֶת־גְּאוֹן מִצְרַיִם וְנִשְׁמַד כָּל־הֲמוֹנָהּ׃	I will cause the fall of your horde by the swords of warriors – All of them *being* fierce *people* from the Gentiles – And they will plunder the splendour of Egypt, And all its horde will be destroyed.	
Ezek 32:13	וְהַאֲבַדְתִּי אֶת־כָּל־בְּהֶמְתָּהּ מֵעַל מַיִם רַבִּים וְלֹא תִדְלָחֵם רֶגֶל־אָדָם עוֹד וּפַרְסוֹת בְּהֵמָה לֹא תִדְלָחֵם׃	And I will obliterate all its cattle from *places* at much water, And no man's foot will make it turbid any more, Nor will hooves of cattle make it turbid.	make it turbid ... make it turbid: otiose, but see Gen 12:5.
Ezek 32:14	אָז אַשְׁקִיעַ מֵימֵיהֶם וְנַהֲרוֹתָם כַּשֶּׁמֶן אוֹלִיךְ נְאֻם 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	בְּתִתִּי֙ אֶת־אֶ֣רֶץ מִצְרַ֔יִם שְׁמָמָ֖ה וּנְשַׁמָּ֣ה אֶ֑רֶץ מִמְּלֹאָ֗הּ בְּהַכּוֹתִי֙ אֶת־כָּל־יוֹשְׁבֵ֣י בָ֔הּ וְיָדְע֖וּ כִּי־אֲנִ֥י יְהוָֹֽה׃	When I make the land of Egypt a desolation, And the land is made devoid of its fulness, When I strike all those *who* live in it. And they will know that I *am* the LORD.	devoid ← *desolated*. live ← *dwell*.
Ezek 32:16	קִינָ֣ה הִיא֮ וְקוֹנְנ֣וּהָ בְּנ֣וֹת הַגּוֹיִם֒ תְּקוֹנֵ֔נָּה אוֹתָ֖הּ עַל־מִצְרַ֣יִם וְעַל־כָּל־הֲמוֹנָ֑הּ תְּקוֹנֵ֖נָּה אוֹתָ֥הּ נְאֻם־אֲדֹנָ֖י יְהוִֹֽה׃ פ	That *is* the lamentation *With which* 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 ← *It*.
Ezek 32:17	וַיְהִי֙ בִּשְׁתֵּ֣י עֶשְׂרֵ֔ה שָׁנָ֖ה בַּחֲמִשָּׁ֣ה עָשָׂ֑ר לַחֹ֗דֶשׁ הָיָ֤ה דְבַר־יְהוָה֙ אֵלַ֔י לֵאמֹֽר׃	Then it came to pass in the twelfth year, on the fifteenth day of the month, *that* the word of the LORD came to me and said,	came ← *became*.
Ezek 32:18	בֶּן־אָדָ֕ם נְהֵ֖ה עַל־הֲמ֣וֹן מִצְרַ֑יִם וְהוֹרִדֵ֣הוּ אֹתָ֔הּ וּבְנ֖וֹת גּוֹיִ֣ם אַדִּרִ֔ים אֶל־אֶ֖רֶץ תַּחְתִּיּ֑וֹת אֶת־יוֹרְדֵ֖י בֽוֹר׃	“Son of Adam, bewail the horde of Egypt, And *lament* its descent – It and the daughters of the noble nations – To the underworld, With those *who* go down *to* the pit.	*lament* its descent ← *bring it down*. [CB] explains as *declare (by the dirge) that they shall descend*.
Ezek 32:19	מִמִּ֥י נָעַ֖מְתָּ רְדָ֑ה וְהָשְׁכְּבָ֖ה אֶת־עֲרֵלִֽים׃	Who *is there,* *That* you are more of a delight than *they*? Descend and be laid down with the uncircumcised.	be laid down: a rare *hophal* imperative. Only here and Jer 49:8, [Ges-HG] §46a2.
Ezek 32:20	בְּת֣וֹךְ חַלְלֵי־חֶ֔רֶב יִפֹּ֖לוּ חָ֣רֶב נִתָּ֑נָה מָשְׁכ֥וּ אוֹתָ֖הּ וְכָל־הֲמוֹנֶֽיהָ׃	They will fall among those struck through by the sword. It has been delivered *to* the sword. Drag it and all its hordes away.	

Ezek 32:21	יְדַבְּרוּ־לוֹ אֵלֵי גִבּוֹרֵים מִתּוֹךְ שְׁאוֹל אֶת־עֹזְרָיו יָרְדוּ שָׁכְבוּ הָעֲרֵלִים חַלְלֵי־חָרֶב׃	The mighty among the warriors will speak to him From inside the grave with his helpers. They have descended; They lie uncircumcised, Struck through by the sword.	him: i.e. *Pharaoh*.
Ezek 32:22	שָׁם אַשּׁוּר וְכָל־קְהָלָהּ סְבִיבוֹתָיו קִבְרֹתָיו כֻּלָּם חַלְלִים הַנֹּפְלִים בֶּחָרֶב׃	Assyria *is* there With all its assembled people. Around him *are* his graves. All of them *are* those struck through, Who fell by the sword.	
Ezek 32:23	אֲשֶׁר נִתְּנוּ קִבְרֹתֶיהָ בְּיַרְכְּתֵי־בוֹר וַיְהִי קְהָלָהּ סְבִיבוֹת קִבְרָתָהּ כֻּלָּם חֲלָלִים נֹפְלִים בַּחָרֶב אֲשֶׁר־נָתְנוּ חִתִּית בְּאֶרֶץ חַיִּים׃	And its sepulchres were made at the sides of the pit, And its assembled people are around its burial place. They *are* all those *who were* struck through, *Who* fell by the sword, Who struck terror in the land of the living.	made ← *given; put*. struck terror ← *put terror*.
Ezek 32:24	שָׁם עֵילָם וְכָל־הֲמוֹנָהּ סְבִיבוֹת קִבְרָתָהּ כֻּלָּם חֲלָלִים הַנֹּפְלִים בַּחָרֶב אֲשֶׁר־יָרְדוּ עֲרֵלִים | אֶל־אֶרֶץ תַּחְתִּיּוֹת אֲשֶׁר נָתְנוּ חִתִּיתָם בְּאֶרֶץ חַיִּים וַיִּשְׂאוּ כְלִמָּתָם אֶת־יוֹרְדֵי בוֹר׃	Elam *is* there With all its horde around its burial place. They *were* all struck through, Who fell by the sword, Who descended uncircumcised to the underworld, Who struck terror in the land of the living, But they bore their ignominy With those *who* descend *into* the pit.	struck terror ← *put their terror*.

Ezek 32:25	בְּתוֹךְ חֲלָלִים נָתְנוּ מִשְׁכָּב לָהּ בְּכָל־הֲמוֹנָהּ סְבִיבוֹתָיו קִבְרֹתֶהָ כֻּלָּם עֲרֵלִים חַלְלֵי־חָרֶב כִּי־נִתַּן חִתִּיתָם בְּאֶרֶץ חַיִּים וַיִּשְׂאוּ כְלִמָּתָם אֶת־יוֹרְדֵי בוֹר בְּתוֹךְ חֲלָלִים נִתָּן׃	Its bed was appointed among those struck through, Among all its horde. Around it *are* its graves. They *are* all uncircumcised, Struck through by the sword, For they struck terror in the land of the living, But they bore their ignominy with those *who* descend *into* the pit. He is consigned to *the company of* those struck through.	was appointed ← *they gave / appointed*. Avoidance of the passive. Around it: masculine; the antecedent could be *the bed*. struck terror ← *put their terror*.
Ezek 32:26	שָׁם מֶשֶׁךְ תֻּבַל וְכָל־הֲמוֹנָהּ סְבִיבוֹתָיו קִבְרוֹתֶיהָ כֻּלָּם עֲרֵלִים מְחֻלְלֵי חָרֶב כִּי־נָתְנוּ חִתִּיתָם בְּאֶרֶץ חַיִּים׃	Meshech, Tubal, and all its horde *are* there. Around him *are* its sepulchres. They *are* all uncircumcised, Struck through by the sword, For they struck terror in the land of the living.	struck terror ← *put their terror*.
Ezek 32:27	וְלֹא יִשְׁכְּבוּ אֶת־גִּבּוֹרִים נֹפְלִים מֵעֲרֵלִים אֲשֶׁר יָרְדוּ־שְׁאוֹל בִּכְלֵי־מִלְחַמְתָּם וַיִּתְּנוּ אֶת־חַרְבוֹתָם תַּחַת רָאשֵׁיהֶם וַתְּהִי עֲוֹנֹתָם עַל־עַצְמוֹתָם כִּי־חִתִּית גִּבּוֹרִים בְּאֶרֶץ חַיִּים׃	And they will not lie with the warriors *who* fell – Those of the uncircumcised Who have descended *to* the grave with their weapons of war. For their swords were put under their heads, But their iniquities are in their bones, For *they were* the terror of warriors in the land of the living.	were put ← *they put*. Avoidance of the passive.
Ezek 32:28	וְאַתָּה בְּתוֹךְ עֲרֵלִים תִּשָּׁבֵר וְתִשְׁכַּב אֶת־חַלְלֵי־חָרֶב׃	And *as for* you, you will be overthrown among the uncircumcised, And you will lie with those struck through by the sword.	overthrown ← *broken*.

Ezek 32:29	שָׁמָּה אֱדוֹם מְלָכֶיהָ וְכָל־נְשִׂיאֶיהָ אֲשֶׁר־נִתְּנוּ בִּגְבוּרָתָם אֶת־חַלְלֵי־חָרֶב הֻמָּה אֶת־עֲרֵלִים יִשְׁכָּבוּ וְאֶת־יֹרְדֵי בוֹר׃	Edom *is* there, *As are* its kings and all its princes Who for their valour have been placed With those struck through by the sword. They will lie with the uncircumcised And with those *who* descend *into* the pit.	for their valour: or *in their valour*.
Ezek 32:30	שָׁמָּה נְסִיכֵי צָפוֹן כֻּלָּם וְכָל־צִדֹנִי אֲשֶׁר־יָרַד אֶת־חַלָלִים בָּחִתִּיתָם מִגְבוּרָתָם בּוֹשִׁים וַיִּשְׁכְּבוּ עֲרֵלִים אֶת־חַלְלֵי־חָרֶב וַיִּשְׂאוּ כְלִמָּתָם אֶת־יוֹרְדֵי בוֹר׃	All the princes of the north *are* there And all the Sidonians Who descended with those struck through. On account of their *campaign of* terror, They are ashamed of their *show of* strength, And they will lie uncircumcised With those struck through by the sword. And they will bear their ignominy With those *who* descend *into* the pit.	princes: not the same word as in Ezek 32:29; perhaps more like a *war-lord*. Sidonians: see Gen 10:15.
Ezek 32:31	אוֹתָם יִרְאֶה פַּרְעֹה וְנִחַם עַל־כָּל־*המונה הֲמוֹנוֹ חַלְלֵי־חָרֶב** פַּרְעֹה וְכָל־חֵילוֹ נְאֻם אֲדֹנָי יְהוִה׃	Pharaoh will see them, And he will be comforted over all his horde – Those struck through with the sword, Pharaoh and all his forces – Says the Lord, the LORD.	his horde: the *ketiv* reads *her horde*, but the feminine suffix is sometimes found for the masculine without a "correcting" *qeré*, as in Ezek 32:32.
Ezek 32:32	כִּי־נָתַתִּי אֶת־*חתיתו חִתִּיתִי בְּאֶרֶץ חַיִּים** וְהֻשְׁכַּב בְּתוֹךְ עֲרֵלִים אֶת־חַלְלֵי־חָרֶב פַּרְעֹה וְכָל־הֲמוֹנֹה נְאֻם אֲדֹנָי יְהוִה׃ פ	For I have put {Q: my terror} [K: his terror] in the land of the living, And he will be laid among the uncircumcised, With those struck through by the sword – Pharaoh and all his horde – Says the Lord, the LORD."	

Ezek 33:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 33:2	בֶּן־אָדָם דַּבֵּר אֶל־בְּנֵי־עַמֶּךָ וְאָמַרְתָּ אֲלֵיהֶם אֶרֶץ כִּי־אָבִיא עָלֶיהָ חָרֶב וְלָקְחוּ עַם־הָאָרֶץ אִישׁ אֶחָד מִקְצֵיהֶם וְנָתְנוּ אֹתוֹ לָהֶם לְצֹפֶה:	"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 borders and appoint him as their watchman,	borders ← *ends*.
Ezek 33:3	וְרָאָה אֶת־הַחֶרֶב בָּאָה עַל־הָאָרֶץ וְתָקַע בַּשּׁוֹפָר וְהִזְהִיר אֶת־הָעָם:	and he sees the sword coming over the land, and he blows the ramshorn and warns the people,	
Ezek 33:4	וְשָׁמַע הַשֹּׁמֵעַ אֶת־קוֹל הַשּׁוֹפָר וְלֹא נִזְהָר וַתָּבוֹא חֶרֶב וַתִּקָּחֵהוּ דָּמוֹ בְרֹאשׁוֹ יִהְיֶה:	if a person hears the sound of the ramshorn but does not take heed, and the sword comes and takes him, his blood will be on his head;	a person hears ← *a hearer hears*. heed ← *admonition*.
Ezek 33:5	אֶת קוֹל הַשּׁוֹפָר שָׁמַע וְלֹא נִזְהָר דָּמוֹ בּוֹ יִהְיֶה וְהַנִּזְהָר נַפְשׁוֹ מִלֵּט:	he heard the sound of the ramshorn, but he did not take heed. His blood will be upon him. But he *who* takes heed will save his life.	heed *(2x)* ← *admonition*. life ← *soul*.
Ezek 33:6	וְהַצֹּפֶה כִּי־יִרְאֶה אֶת־הַחֶרֶב בָּאָה וְלֹא־תָקַע בַּשּׁוֹפָר וְהָעָם לֹא־נִזְהָר וַתָּבוֹא חֶרֶב וַתִּקַּח מֵהֶם נֶפֶשׁ הוּא בַּעֲוֹנוֹ נִלְקָח וְדָמוֹ מִיַּד־הַצֹּפֶה אֶדְרֹשׁ: ס	And if the watchman sees the sword coming, but he does not sound the ramshorn, and the people are not warned when the sword comes, it will take *a person's* life from them. That *person* will be taken in his iniquity, but I will require his blood from the hand of the watchman.'	life ← *soul*.

Ezek 33:7	וְאַתָּה בֶן־אָדָם צֹפֶה נְתַתִּיךָ לְבֵית יִשְׂרָאֵל וְשָׁמַעְתָּ מִפִּי דָּבָר וְהִזְהַרְתָּ אֹתָם מִמֶּנִּי׃	And *as for* you, son of Adam, I have appointed you *as* a watchman for the house of Israel. When you hear anything from my mouth, you shall give them warning from me.	anything ← *a word*.
Ezek 33:8	בְּאָמְרִי לָרָשָׁע רָשָׁע מוֹת תָּמוּת וְלֹא דִבַּרְתָּ לְהַזְהִיר רָשָׁע מִדַּרְכּוֹ הוּא רָשָׁע בַּעֲוֹנוֹ יָמוּת וְדָמוֹ מִיָּדְךָ אֲבַקֵּשׁ׃	When I say to the wicked *man*, '*You* wicked *man*, you shall surely die', but you don't speak to warn the wicked *man* about his way, that wicked *man* will die in his iniquity, but I will require his blood from your hand.	you shall surely die: infinitive absolute. about his way ← *from his way*.
Ezek 33:9	וְאַתָּה כִּי־הִזְהַרְתָּ רָשָׁע מִדַּרְכּוֹ לָשׁוּב מִמֶּנָּה וְלֹא־שָׁב מִדַּרְכּוֹ הוּא בַּעֲוֹנוֹ יָמוּת וְאַתָּה נַפְשְׁךָ הִצַּלְתָּ׃ ס	But if you warn the wicked *man* about his way, for *him* 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 life.	about ← *from*. life ← *soul*.
Ezek 33:10	וְאַתָּה בֶן־אָדָם אֱמֹר אֶל־בֵּית יִשְׂרָאֵל כֵּן אֲמַרְתֶּם לֵאמֹר כִּי־פְשָׁעֵינוּ וְחַטֹּאתֵינוּ עָלֵינוּ וּבָם אֲנַחְנוּ נְמַקִּים וְאֵיךְ נִחְיֶה׃	And you, son of Adam, say to the house of Israel, 'You have spoken like this and said, «If our transgressions and our sins *are* on us, and we are wasting away in them, then how *can* we live?» '	
Ezek 33:11	אֱמֹר אֲלֵיהֶם חַי־אֲנִי | נְאֻם | אֲדֹנָי יְהוִה אִם־אֶחְפַּץ בְּמוֹת הָרָשָׁע כִּי אִם־בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים וְלָמָּה תָמֻתוּ בֵּית יִשְׂרָאֵל׃ פ	Say to them, '*As* I live, says my Lord the LORD, I certainly do not take pleasure in the death of the wicked *man*, but in a wicked *man* turning back from his way, and living. Turn back, turn back from your wicked ways, for why should you die, O house of Israel?'	I certainly do not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.

Ezek 33:12	וְאַתָּה בֶּן־אָדָם אֱמֹר אֶל־בְּנֵי־עַמְּךָ צְדָקַת הַצַּדִּיק לֹא תַצִּילֶנּוּ בְּיוֹם פִּשְׁעוֹ וְרִשְׁעַת הָרָשָׁע לֹא־יִכָּשֶׁל בָּהּ בְּיוֹם שׁוּבוֹ מֵרִשְׁעוֹ וְצַדִּיק לֹא יוּכַל לִחְיוֹת בָּהּ בְּיוֹם חַטֹּאתוֹ׃	And you, son of Adam, say to the sons of your people, 'The righteousness of the righteous *man* will not save him on the day of his transgression, and the wickedness of the wicked *man is* not *something* he will stumble in on the day of his turning away from his wickedness, whereas a righteous *man* cannot live by it on the day of his sin.	his sin ← *his sinning* ← *his "to sin"*.
Ezek 33:13	בְּאָמְרִי לַצַּדִּיק חָיֹה יִחְיֶה וְהוּא־בָטַח עַל־צִדְקָתוֹ וְעָשָׂה עָוֶל כָּל־*צדקתו **צִדְקֹתָיו לֹא תִזָּכַרְנָה וּבְעַוְלוֹ אֲשֶׁר־עָשָׂה בּוֹ יָמוּת׃	When I say of the righteous *man*, «He will certainly live», and he trusts in his righteousness, but he commits injustice, none of his {K: righteousness} [Q: righteous *deeds*] will be remembered, but *it will be* in his injustice which he has committed *that* he will die.	He will certainly live: infinitive absolute. righteous *deeds (qeré)* ← *righteousnesses*.
Ezek 33:14	וּבְאָמְרִי לָרָשָׁע מָוֹת תָּמוּת וְשָׁב מֵחַטָּאתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה׃	And when I say to the wicked *man*, «You will certainly die», but he turns back from his sin and does justice and righteousness,	You will certainly die: infinitive absolute.
Ezek 33:15	חֲבֹל יָשִׁיב רָשָׁע גְּזֵלָה יְשַׁלֵּם בְּחֻקּוֹת הַחַיִּים הָלַךְ לְבִלְתִּי עֲשׂוֹת עָוֶל חָיוֹ יִחְיֶה לֹא יָמוּת׃	*and* the wicked *man* 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 ← *a pledge*. what he has misappropriated ← *spoil*. he will certainly live: infinitive absolute.
Ezek 33:16	כָּל־*חטאתו **חַטֹּאתָיו אֲשֶׁר חָטָא לֹא תִזָּכַרְנָה לוֹ מִשְׁפָּט וּצְדָקָה עָשָׂה חָיוֹ 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 *ketiv* / *qeré*, the corresponding verb is plural. committed ← *sinned*. regarding him ← *to him*. he shall certainly live: infinitive absolute.

Ezek 33:17	וְאָמְרוּ בְּנֵי עַמְּךָ לֹא יִתָּכֵן דֶּרֶךְ אֲדֹנָי וְהֵמָּה דַּרְכָּם לֹא־יִתָּכֵן:	Yet the sons of your people have said, 'The way of the LORD* is not fair.' But *it is* their way *which* is not fair.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ezek 33:18	בְּשׁוּב־צַדִּיק מִצִּדְקָתוֹ וְעָשָׂה עָוֶל וּמֵת בָּהֵם:	If a righteous *man* turns away from his righteousness and commits injustice, then he will die in those *things*.	
Ezek 33:19	וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם הוּא יִחְיֶה:	And if a wicked *man* turns away from his wickedness and does justice and righteousness, he will live on account of them.	
Ezek 33:20	וַאֲמַרְתֶּם לֹא יִתָּכֵן דֶּרֶךְ אֲדֹנָי אִישׁ כִּדְרָכָיו אֶשְׁפּוֹט אֶתְכֶם 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, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. But [CB] has Ezek 33:29 in error for this verse.
Ezek 33:21	וַיְהִי בִּשְׁתֵּי עֶשְׂרֵה שָׁנָה בָּעֲשִׂרֵי בַּחֲמִשָּׁה לַחֹדֶשׁ לְגָלוּתֵנוּ בָּא־אֵלַי הַפָּלִיט מִירוּשָׁלַ͏ִם לֵאמֹר הֻכְּתָה הָעִיר:	Then it came to pass in the twelfth year of our deportation, in the tenth *month*, on the fifth *day* of the month, *that* an escapee came to me from Jerusalem and said, "The city has been attacked."	an escapee ← *the escapee*. An unexpected definite article. See Gen 22:9.
Ezek 33:22	וְיַד־יְהוָה הָיְתָה אֵלַי בָּעֶרֶב לִפְנֵי בוֹא הַפָּלִיט וַיִּפְתַּח אֶת־פִּי עַד־בּוֹא אֵלַי בַּבֹּקֶר 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 ← *became*.

Ezek 33:24	בֶּן־אָדָם ׀ יֹשְׁבֵי הֶחֳרָבוֹת הָאֵלֶּה עַל־אַדְמַת יִשְׂרָאֵל ׀ אֹמְרִים לֵאמֹר אֶחָד הָיָה אַבְרָהָם וַיִּירַשׁ אֶת־הָאָרֶץ וַאֲנַחְנוּ רַבִּים לָנוּ נִתְּנָה הָאָרֶץ לְמוֹרָשָׁה׃ ס	“Son of Adam, the inhabitants of these wastelands, on the territory of Israel, are talking and saying, ‘Abraham was one *man*, and he inherited the land, whereas we *are* many, *and* the land has been given to us as an inheritance.’	territory ← *ground*. whereas: adversative use of the *vav*.
Ezek 33:25	לָכֵן ׀ אֱמֹר אֲלֵיהֶם כֹּה־אָמַר	אֲדֹנָי יְהוִה	עַל־הַדָּם	תֹּאכֵלוּ וְעֵינֵיכֶם תִּשְׂאוּ אֶל־גִּלּוּלֵיכֶם וְדָם תִּשְׁפֹּכוּ וְהָאָרֶץ תִּירָשׁוּ׃	So say to them, ‘This *is what* 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 *is what* ← *Thus*.
Ezek 33:26	עֲמַדְתֶּם עַל־חַרְבְּכֶם עֲשִׂיתֶן תּוֹעֵבָה וְאִישׁ אֶת־אֵשֶׁת רֵעֵהוּ טִמֵּאתֶם וְהָאָרֶץ תִּירָשׁוּ׃ ס	You have confided in your swords, you have committed an abomination, and each has defiled his neighbour's wife. So will you inherit the land?» ’	confided in ← *stood on*. See Dan 11:14. swords ← *sword* (one per person). English uses the plural (more than one sword in the group).
Ezek 33:27	כֹּה־תֹאמַר אֲלֵהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה ׀ חַי־אָנִי אִם־לֹא אֲשֶׁר בֶּחָרְבוֹת בַּחֶרֶב יִפֹּלוּ וַאֲשֶׁר עַל־פְּנֵי הַשָּׂדֶה לַחַיָּה נְתַתִּיו לְאָכְלוֹ וַאֲשֶׁר בַּמְּצָדוֹת וּבַמְּעָרוֹת בַּדֶּבֶר יָמוּתוּ׃	Say this to them: ‘This *is what* my Lord the Lord says: «*As* I live, they who *are* in the wastelands will certainly fall by the sword, and *him* who *is* in the open countryside I will give to the animals for them to eat, and *those* in fortresses or caves will die of a plague.	this ← *thus*. This *is what* ← *Thus*. will certainly fall: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. the open countryside ← *surface of the field*.

Ezek 33:28	וְנָתַתִּי אֶת־הָאָרֶץ שְׁמָמָה וּמְשַׁמָּה וְנִשְׁבַּת גְּאוֹן עֻזָּהּ וְשָׁמְמוּ הָרֵי יִשְׂרָאֵל מֵאֵין עוֹבֵר׃	And I will make the land a desolation and a wasteland, and *its* pride in its strength will cease, and the mountains of Israel will become desolate, with no-one passing through.	
Ezek 33:29	וְיָדְעוּ כִּי־אֲנִי יְהוָה בְּתִתִּי אֶת־הָאָרֶץ שְׁמָמָה וּמְשַׁמָּה עַל כָּל־תּוֹעֲבֹתָם אֲשֶׁר עָשׂוּ׃ ס	And they will know that I am the LORD 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 בֶן־אָדָם בְּנֵי עַמְּךָ הַנִּדְבָּרִים בְּךָ אֵצֶל הַקִּירוֹת וּבְפִתְחֵי הַבָּתִּים וְדִבֶּר־אֶחָד אֶת־אַחַד אִישׁ אֶת־אָחִיו לֵאמֹר בֹּאוּ־נָא וְשִׁמְעוּ מָה הַדָּבָר הַיּוֹצֵא מֵאֵת יְהוָה׃	And *as for* 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 *is* which proceeds from the LORD.’	
Ezek 33:31	וְיָבֹאוּ אֵלֶיךָ כִּמְבוֹא־עָם וְיֵשְׁבוּ לְפָנֶיךָ עַמִּי וְשָׁמְעוּ אֶת־דְּבָרֶיךָ וְאוֹתָם לֹא יַעֲשׂוּ כִּי־עֲגָבִים בְּפִיהֶם הֵמָּה עֹשִׂים אַחֲרֵי בִצְעָם לִבָּם הֹלֵךְ׃	And they will come to you as an influx of people, and my people will sit before you, and they will hear your words, but they will not do them, for they show love in their speech, *but* their heart goes after unjust gain.	influx ← *entering*. show ← *do*. unjust gain ← *their unjust gain*.
Ezek 33:32	וְהִנְּךָ לָהֶם כְּשִׁיר עֲגָבִים יְפֵה קוֹל וּמֵטִב נָגֵן וְשָׁמְעוּ אֶת־דְּבָרֶיךָ וְעֹשִׂים אֵינָם אוֹתָם׃	And here you *are* like a lovely song to them, nice vocally, and a good musician. So they will hear your words, but they will not do them.	here you *are* ← *behold you*. nice vocally ← *fair of voice*. a good musician ← *doing well to play music*.

Ezek 33:33	וּבְבֹאָה הִנֵּה בָאָה וְיֵדְעוּ כִּי נָבִיא הָיָה בְתוֹכָם: ס	And when this comes to pass – behold, it is coming – they will know that there was a prophet among them.”	
Ezek 34:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 34:2	בֶּן־אָדָם הִנָּבֵא עַל־רֹעֵי יִשְׂרָאֵל הִנָּבֵא וְאָמַרְתָּ אֲלֵיהֶם לָרֹעִים כֹּה אָמַר	אֲדֹנָי יְהוִה הוֹי רֹעֵי־יִשְׂרָאֵל אֲשֶׁר הָיוּ רֹעִים אוֹתָם הֲלוֹא הַצֹּאן יִרְעוּ הָרֹעִים:	“Son of Adam, prophesy to the shepherds of Israel; prophesy and say to these shepherds, ‘This *is what* my Lord the LORD says: «Woe to the shepherds of Israel, who have been tending themselves. *Is it* not the flock *that* shepherds tend?	This *is what* ← *Thus*.
Ezek 34:3	אֶת־הַחֵלֶב תֹּאכֵלוּ וְאֶת־הַצֶּמֶר תִּלְבָּשׁוּ הַבְּרִיאָה תִּזְבָּחוּ הַצֹּאן לֹא תִרְעוּ:	You eat the fatness, and you clothe yourselves *with* the wool. You sacrifice the fattened animal, *but* you do not tend the flock.	the fatness: i.e. *the best part*.
Ezek 34:4	אֶת־הַנַּחְלוֹת לֹא חִזַּקְתֶּם וְאֶת־הַחוֹלָה לֹא־רִפֵּאתֶם וְלַנִּשְׁבֶּרֶת לֹא חִבַּשְׁתֶּם וְאֶת־הַנִּדַּחַת לֹא הֲשֵׁבֹתֶם וְאֶת־הָאֹבֶדֶת לֹא בִקַּשְׁתֶּם וּבְחָזְקָה רְדִיתֶם אֹתָם וּבְפָרֶךְ:	You have not strengthened the ailing, nor have you nursed the sick, nor have you bound up the crushed, nor have you brought back her who was driven out, nor have you sought that which was getting lost. But you have ruled over them with force and with rigour.	nursed ← *healed*. crushed ← *broken*. her who: or, generalising, *that which*.
Ezek 34:5	וַתְּפוּצֶינָה מִבְּלִי רֹעֶה וַתִּהְיֶינָה לְאָכְלָה לְכָל־חַיַּת הַשָּׂדֶה וַתְּפוּצֶינָה:	And they were scattered for want of a shepherd, and they were food for all *kinds of* wild animals, so they were scattered.	so: consecutive use of the *vav*.

Ezek 34:6	יִשְׁגּוּ צֹאנִי בְּכָל־הֶהָרִים וְעַל כָּל־גִּבְעָה רָמָה וְעַל כָּל־פְּנֵי הָאָרֶץ נָפֹצוּ צֹאנִי וְאֵין דּוֹרֵשׁ וְאֵין מְבַקֵּשׁ׃	My flock has gone astray in all the mountains and on every high hill, and my flock has been scattered all *over* the surface of the earth, with no-one seeking *them* and no-one searching for *them*.	
Ezek 34:7	לָכֵן רֹעִים שִׁמְעוּ אֶת־דְּבַר יְהוָה׃	So, *you* shepherds, hear the word of the LORD.	
Ezek 34:8	חַי־אָנִי נְאֻם	אֲדֹנָי יְהוִה אִם־לֹא יַעַן הֱיוֹת־צֹאנִי	לָבַז וַתְּהִיֶינָה צֹאנִי לְאָכְלָה לְכָל־חַיַּת הַשָּׂדֶה מֵאֵין רֹעֶה וְלֹא־דָרְשׁוּ רֹעַי אֶת־צֹאנִי וַיִּרְעוּ הָרֹעִים אוֹתָם וְאֶת־צֹאנִי לֹא רָעוּ׃ ס	*As* I live, says the Lord, the LORD, *it is* most definitely *the case that* my flock is a prey, and my flock has been food for all *kinds of* 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.	*it is* most definitely *the case that*: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Ezek 34:9	לָכֵן הָרֹעִים שִׁמְעוּ דְּבַר־יְהוָה׃	So, you shepherds, hear the word of the LORD.»	
Ezek 34:10	כֹּה־אָמַר אֲדֹנָי יְהוִה הִנְנִי אֶל־הָרֹעִים וְדָרַשְׁתִּי אֶת־צֹאנִי מִיָּדָם וְהִשְׁבַּתִּים מֵרְעוֹת צֹאן וְלֹא־יִרְעוּ עוֹד הָרֹעִים אוֹתָם וְהִצַּלְתִּי צֹאנִי מִפִּיהֶם וְלֹא־תִהְיֶיךָ לָהֶם לְאָכְלָה׃ ס	This *is what* my Lord the LORD says: «I *am* here against the shepherds, and I will demand my flock *back* from their charge, and I will stop them from tending the flock, and the shepherds will no longer tend them, and I will rescue my flock from their mouth, and they will not be food for them *any longer*.»	This *is what* ← *Thus*. I *am* here ← *Behold me*. charge ← *hand*. tend them: AV differs *(feed themselves)*, but see the previous clause in the sentence.
Ezek 34:11	כִּי כֹה אָמַר אֲדֹנָי יְהוִה הִנְנִי־אֲנִי וְדָרַשְׁתִּי אֶת־צֹאנִי וּבִקַּרְתִּים׃	For this *is what* my Lord the LORD says: «Here I *am*, my very self, and I will seek my flock and search for them,	this *is what* ← *thus*. Here I *am*, my very self ← *Behold me, I*.

Ezek 34:12	כְּבַקֵּרֹת֩ רֹעֶ֨ה עֶדְרׇ֜ו בְּי֣וֹם הֱיוֹתׇ֗ו בְּתוֹךְ־צֹאנ֛וֹ נִפְרָשׁ֥וֹת כֵּ֖ן אֲבַקֵּ֑ר אֶת־צֹאנִ֙י֙ וְהִצַּלְתִּ֣י אֹתָ֔הֶם מִכׇּל־הַמְּקוֹמֹ֕ת אֲשֶׁ֥ר נָפֹ֖צוּ שָׁ֑ם בְּי֖וֹם עָנָ֥ן וַעֲרָפֶֽל׃	*and* as *a shepherd* tending his flock searches when he is among his flock *when they are* 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.	when he is ← *on the day of his being*. --- a cloudy and gloomy day ← *a day of cloud and gloom*, a Hebraic genitive.
Ezek 34:13	וְהוֹצֵאתִ֤ים מִן־הָעַמִּים֙ וְקִבַּצְתִּ֣ים מִן־הָאֲרָצ֔וֹת וַהֲבִיאֹתִ֖ים אֶל־אַדְמָתָ֑ם וּרְעִיתִ֞ים אֶל־הָרֵ֤י יִשְׂרָאֵל֙ בָּאֲפִיקִ֔ים וּבְכֹ֖ל מוֹשְׁבֵ֥י הָאָֽרֶץ׃	And I will bring them out from the nations, and I will gather them from the *various* countries, and I will bring them to their *own* country, and I will tend them on the mountains of Israel, at the watercourses and at all inhabitable places in the land.	in the land ← *of the land*.
Ezek 34:14	בִּמְרְעֶה־טּ֣וֹב אֶרְעֵ֔ה אֹתָ֖ם וּבְהָרֵ֣י מְר֣וֹם־יִשְׂרָאֵ֔ל יִהְיֶ֖ה נָוֵ֣הֶם שָׁ֑ם תִּרְבַּ֣צְנָה בְּנָוֶ֤ה טּוֹב֙ וּמִרְעֶ֣ה שָׁמֵ֔ן תִּרְעֶ֖ינָה אֶל־הָרֵ֥י יִשְׂרָאֵֽל׃	I will tend them on good pasture land, and their fold will be on the mountains of the heights of Israel. There they will lie in a good fold, and they will feed *on* rich pasture on the mountains of Israel.	fold *(2x)*: or *dwelling place*. --- rich ← *fat; fertile*.
Ezek 34:15	אֲנִ֤י אֶרְעֶה֙ צֹאנִ֔י וַאֲנִ֖י אַרְבִּיצֵ֑ם נְאֻ֖ם אֲדֹנָ֥י יְהוִֽה׃	I will tend my flock, and I will give them *somewhere* to lie down, says the Lord, the LORD.	give them *somewhere* to lie down ← *cause them to lie down*.

Ezek 34:16	אֶת־הָאֹבֶדֶת אֲבַקֵּשׁ וְאֶת־הַנִּדַּחַת אָשִׁיב וְלַנִּשְׁבֶּרֶת אֶחְבֹּשׁ וְאֶת־הַחוֹלָה אֲחַזֵּק וְאֶת־הַשְּׁמֵנָה וְאֶת־הַחֲזָקָה אַשְׁמִיד 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 will tend them with justice.» ’	I will tend them ← *I will tend her / it*.
Ezek 34:17	וְאַתֶּנָּה צֹאנִי כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי שֹׁפֵט בֵּין־שֶׂה לָשֶׂה לָאֵילִים וְלָעַתּוּדִים׃	And *as for* you, my flock, this *is what* the Lord, the LORD, says: ‘I am about to judge between flock animal and flock animal, between rams and he-goats.	this *is what* ← *thus*. I am about to ← *Behold me*.
Ezek 34:18	הַמְעַט מִכֶּם הַמִּרְעֶה הַטּוֹב תִּרְעוּ וְיֶתֶר מִרְעֵיכֶם תִּרְמְסוּ בְּרַגְלֵיכֶם וּמִשְׁקַע־מַיִם תִּשְׁתּוּ וְאֵת הַנּוֹתָרִים בְּרַגְלֵיכֶם תִּרְפְּשׁוּן׃	*Is* it a small matter to you *that* you feed *yourselves on* good pasture, but you trample on the rest of your pastures with your feet? And *that* you *yourselves* drink *from* a pool of water, but you stir up the rest *of the water* with your feet?	to you ← *from / than you*. the rest *of the water*: i.e. what “the flock” will have to drink.
Ezek 34:19	וְצֹאנִי מִרְמַס רַגְלֵיכֶם תִּרְעֶינָה וּמִרְפַּשׂ רַגְלֵיכֶם תִּשְׁתֶּינָה׃ ס	So my flock *have to* feed on the *pasture* trampled by your feet, and drink from the *water* stirred up by your feet.	by your feet ← *of your feet*. Wider use of the construct state, here as an instrument of the passive.
Ezek 34:20	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה אֲלֵיהֶם הִנְנִי־אֲנִי וְשָׁפַטְתִּי בֵּין־שֶׂה בְרִיָּה וּבֵין שֶׂה רָזֶה׃	Therefore this *is what* the Lord, the LORD, says to them: «I myself *am* here, and I will judge between fatted flock animals and lean flock animals,	this *is what* ← *thus*. I myself *am* here ← *Behold me, I*.
Ezek 34:21	יַעַן בְּצַד וּבְכָתֵף תָּהִדּוּ וּבְקַרְנֵיכֶם תְּנַגְּחוּ כָּל־הַנַּחְלוֹת עַד אֲשֶׁר הֲפִיצוֹתֶם אוֹתָנָה אֶל־הַחוּצָה׃	because you have pushed with *your* side and *your* shoulder, and you have butted all the ailing with your horns until you had scattered them widely.	widely ← *to outside*.

Ezek 34:22	וְהוֹשַׁעְתִּי לְצֹאנִי וְלֹא־תִהְיֶינָה עוֹד לָבַז וְשָׁפַטְתִּי בֵּין שֶׂה לָשֶׂה׃	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	וַהֲקִמֹתִי עֲלֵיהֶם רֹעֶה אֶחָד וְרָעָה אֹתָן אֶת עַבְדִּי דָּוִיד הוּא יִרְעֵם 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	וַאֲנִי יְהוָה אֶהְיֶה לָהֶם לֵאלֹהִים וְעַבְדִּי דָוִד נָשִׂיא בְּתוֹכָם אֲנִי יְהוָה דִּבַּרְתִּי׃	And I, the LORD, will be their God, and my servant David *will be* a leader among them. I, the LORD, have spoken.	leader: or *prince*.
Ezek 34:25	וְכָרַתִּי לָהֶם בְּרִית שָׁלוֹם וְהִשְׁבַּתִּי חַיָּה־רָעָה מִן־הָאָרֶץ וְיָשְׁבוּ בַמִּדְבָּר לָבֶטַח וְיָשְׁנוּ בַּיְעָרִים׃	And I will make a covenant of peace with them, and I will banish beasts of prey from the land, and they will live in the desert in security and sleep in the forests.	beasts of prey ← *bad animals*, but it is a strong stereotyped expression, also in Modern Hebrew. live ← *dwell*.
Ezek 34:26	וְנָתַתִּי אוֹתָם וּסְבִיבוֹת גִּבְעָתִי בְּרָכָה וְהוֹרַדְתִּי הַגֶּשֶׁם בְּעִתּוֹ גִּשְׁמֵי בְרָכָה יִהְיוּ׃	And I will make them and the vicinity of my hill a blessing, and I will bring rain in its season – there will be rains of blessing.	
Ezek 34:27	וְנָתַן עֵץ הַשָּׂדֶה אֶת־פִּרְיוֹ וְהָאָרֶץ תִּתֵּן יְבוּלָהּ וְהָיוּ עַל־אַדְמָתָם לָבֶטַח וְיָדְעוּ כִּי־אֲנִי יְהוָה בְּשִׁבְרִי אֶת־מֹטוֹת עֻלָּם וְהִצַּלְתִּים מִיַּד הָעֹבְדִים בָּהֶם׃	And the wild tree 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 *am* the LORD when I break their yoke beams and save them from the grip of those who exploit them.	wild tree ← *tree of the field / countryside*. grip ← *hand*.

Ezek 34:28	וְלֹא־יִהְיוּ עוֹד בַּז לַגּוֹיִם וְחַיַּת הָאָרֶץ לֹא תֹאכְלֵם וְיָשְׁבוּ לָבֶטַח וְאֵין מַחֲרִיד:	And they will no longer be a prey to the Gentiles, nor will the animals of the land devour them, but they will live in security, with no-one to make *them* afraid.	live ← *dwell*. Compare this verse with Lev 26:6, Job 11:19, Isa 17:2, Mic 4:4, Zeph 3:13.
Ezek 34:29	וַהֲקִמֹתִי לָהֶם מַטָּע לְשֵׁם וְלֹא־יִהְיוּ עוֹד אֲסֻפֵי רָעָב בָּאָרֶץ וְלֹא־יִשְׂאוּ עוֹד כְּלִמַּת הַגּוֹיִם:	And I will establish a plantation for them of renown, and they will no longer be gathered *to their fathers* through famine in the land, and they will no longer bear the reproach of the Gentiles.	plantation: perhaps a reference to the Messiah. See [CB]. the reproach of the Gentiles: an objective genitive (the Gentiles reproach).
Ezek 34:30	וְיָדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אִתָּם וְהֵמָּה עַמִּי בֵּית יִשְׂרָאֵל נְאֻם אֲדֹנָי יְהוִה:	And they will know that I, the LORD their God, *am* with them, and they *will be* my people, the house of Israel, says the Lord, the LORD.	
Ezek 34:31	וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם אֲנִי אֱלֹהֵיכֶם נְאֻם אֲדֹנָי יְהוִה: פ	And you, my flock, the flock of my pasture, *are* Adamic *seed*, *and* I *am* your God, says the Lord, the LORD.» ’ ”	Adamic *seed* ← *Adam*.
Ezek 35:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 35:2	בֶּן־אָדָם שִׂים פָּנֶיךָ עַל־הַר שֵׂעִיר וְהִנָּבֵא עָלָיו:	“Son of Adam, direct your attention to Mount Seir, and prophesy against it,	direct your attention ← *set your face*, as in Ezek 25:2, Ezek 28:21, Ezek 29:2.
Ezek 35:3	וְאָמַרְתָּ לּוֹ כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי אֵלֶיךָ הַר־שֵׂעִיר וְנָטִיתִי יָדִי עָלֶיךָ וּנְתַתִּיךָ שְׁמָמָה וּמְשַׁמָּה:	and say to it, ‘This *is what* my Lord the LORD says: «Here I *am* against you, O Mount Seir, And I have stretched out my hand against you, And I have appointed you *to* desolation and devastation.	This *is what* ← *Thus*. Here I *am* ← *Behold me*.

Ezek 35:4	עָרֶ֙יךָ֙ חָרְבָּ֣ה אָשִׁ֔ים וְאַתָּ֥ה שְׁמָמָ֖ה תִּהְיֶ֑ה וְיָדַעְתָּ֖ כִּי־אֲנִ֥י יְהוָֽה׃	I will make your cities a ruin, And you will be a desolation. And you will know that I *am* the LORD,	
Ezek 35:5	יַ֚עַן הֱיוֹת֙ לְךָ֣ אֵיבַ֣ת עוֹלָ֔ם וַתַּגֵּ֥ר אֶת־בְּנֵי־יִשְׂרָאֵ֖ל עַל־יְדֵי־חָ֑רֶב בְּעֵ֥ת אֵידָ֖ם בְּעֵ֥ת עֲוֹ֖ן קֵֽץ׃	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 the final iniquity.	the final iniquity ← *the iniquity of the end*. It does not say *their (implying Israel's) iniquity*, as many translations would have it. The prophecy is against *Mount Seir*.
Ezek 35:6	לָכֵ֗ן חַי־אָ֙נִי֙ נְאֻ֣ם אֲדֹנָ֔י יְהוָ֔ה כִּי־לְדָ֖ם אֶעֶשְׂךָ֑ וְדָ֕ם יִרְדֳּפֶ֖ךָּ אִם־לֹ֣א דָ֔ם שָׂנֵ֑אתָ וְדָ֖ם יִרְדֳּפֶֽךָּ׃	Therefore, *as* I live, says the Lord, the LORD, I will destine you for blood, and blood will pursue you. You have certainly hated *in a* bloody *way*, and blood will pursue you.	destine ← *make, do*. --- You have certainly hated: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. AV differs *(sith [=since] thou hast not hated)*.
Ezek 35:7	וְנָתַתִּ֞י אֶת־הַ֤ר שֵׂעִיר֙ לִשְׁמָמָ֣ה וּשְׁמָמָ֔ה וְהִכְרַתִּ֥י מִמֶּ֖נּוּ עֹבֵ֥ר וָשָֽׁב׃	And I will make Mount Seir a desolation and a devastation, and I will cut it off for *anyone* passing by or coming back.	
Ezek 35:8	וּמִלֵּאתִ֣י אֶת־הָרָ֔יו חֲלָלָ֖יו גִּבְעוֹתֶ֣יךָ וְגֵאוֹתֶ֑יךָ וְכָל־אֲפִיקֶ֕יךָ חַלְלֵי־חֶ֖רֶב יִפְּלוּ־בָהֶֽם׃	And I will fill its mountains *with* its *men* struck through. On your hills and *in* your valleys and all your watercourses, victims of the sword will fall.	
Ezek 35:9	שְׁמָמֹ֥ות עוֹלָ֖ם אֶתֶּנְךָ֑ וְעָרֶ֕יךָ לֹ֥א *תישבנה תָּשֻׁ֖בְנָה וִידַעְתֶּ֥ם** כִּי־אֲנִ֖י יְהוָֽה׃	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 *am* the LORD.	The *qeré* could be re-pointed to תֵּשֵׁבְנָה, the sense of the *ketiv*.

Ezek 35:10	יַעַן אֲמָרְךָ אֶת־שְׁתֵּי־הַגּוֹיִם וְאֶת־שְׁתֵּי הָאֲרָצוֹת לִי תִהְיֶינָה וְיָרַשְׁנוּהָ וַיהוָה שָׁם הָיָה׃	Because you said, ‹The two nations and the two countries will be mine, and we will inherit it›, when the LORD was *present* there,	it: feminine, so perhaps collective, but see [CB].
Ezek 35:11	לָכֵן חַי־אָנִי נְאֻם אֲדֹנָי יְהוִה וְעָשִׂיתִי כְּאַפְּךָ וּכְקִנְאָתְךָ אֲשֶׁר עָשִׂיתָה מִשִּׂנְאָתֶיךָ בָּם וְנוֹדַעְתִּי בָּם כַּאֲשֶׁר אֶשְׁפְּטֶךָּ׃	*as* I live, says the Lord, the LORD, I will act according to your anger and your envy which you have shown, because of your hatred of them. And I will have become known among them when I judge you.	shown ← *done*.
Ezek 35:12	וְיָדַעְתָּ כִּי־אֲנִי יְהוָה שָׁמַעְתִּי | אֶת־כָּל־נְאָצוֹתֶיךָ אֲשֶׁר אָמַרְתָּ עַל־הָרֵי יִשְׂרָאֵל לֵאמֹר | *שממה שָׁמֵמוּ לָנוּ נִתְּנוּ** לְאָכְלָה׃	And you will know that I *am* the LORD. I have heard all your insults which you have uttered against the mountains of Israel, saying, ‹{K: It has become desolate} [Q: They have become desolate]; they have been delivered to us as prey.›	prey ← *food*.
Ezek 35:13	וַתַּגְדִּילוּ עָלַי בְּפִיכֶם וְהַעְתַּרְתֶּם עָלַי דִּבְרֵיכֶם אֲנִי שָׁמָעְתִּי׃ ס	And you have acted presumptuously against me with your mouth, and you have been profuse *with* your words against me. I have heard *them*.»	acted presumptuously ← *made great*.
Ezek 35:14	כֹּה אָמַר אֲדֹנָי יְהוִה כִּשְׂמֹחַ כָּל־הָאָרֶץ שְׁמָמָה אֶעֱשֶׂה־לָּךְ׃	This *is what* my Lord the LORD says: «When the whole of the land is joyful, I will make you a desolation.	This *is what* ← *Thus*. land: or *earth*.

Ezek 35:15	כְּשִׂמְחָתְךָ֙ לְנַחֲלַ֣ת בֵּית־יִשְׂרָאֵ֔ל עַ֚ל אֲשֶׁר־שָׁמֵ֔מָה כֵּ֖ן אֶֽעֱשֶׂה־לָּ֑ךְ שְׁמָמָ֤ה תִֽהְיֶה֙ הַר־שֵׂעִ֣יר וְכָל־אֱד֔וֹם כֻּלָּ֖ה וְיָדְע֣וּ כִֽי־אֲנִ֥י יְהוָֽה׃ פ	As *was* your rejoicing at the fate of the house of Israel, because it had become desolate, so I will do to you. Mount Seir, you will become a desolation, as *will* all of Edom *in* its entirety, and they will know that I *am* the LORD.» ’ ”	fate: the word more often means *inheritance*.
Ezek 36:1	וְאַתָּ֣ה בֶן־אָדָ֗ם הִנָּבֵא֙ אֶל־הָרֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ הָרֵ֣י יִשְׂרָאֵ֑ל שִׁמְע֖וּ דְּבַר־יְהוָֽה׃	“And you, son of Adam, prophesy to the mountains of Israel and say, ‘*You* mountains of Israel, hear the word of the LORD.	
Ezek 36:2	כֹּ֚ה אָמַ֣ר אֲדֹנָ֔י יְהוִ֕ה יַ֚עַן אָמַ֣ר הָאוֹיֵ֔ב עֲלֵיכֶ֖ם הֶאָ֑ח וּבָמ֥וֹת עוֹלָ֖ם לְמוֹרָשָׁ֥ה הָיְתָ֖ה לָּֽנוּ׃	This *is what* my Lord the LORD says: «Because the enemy has said against you, ‹Ha! So the age-abiding raised sites will come into our possession›,	This *is what* ← *Thus*. come into our possession ← *become to us to a possession*, discordant in number, or concordant with the complement.
Ezek 36:3	לָכֵן֙ הִנָּבֵ֣א וְאָמַרְתָּ֔ כֹּ֚ה אָמַ֣ר אֲדֹנָ֔י יְהוִ֕ה יַ֚עַן בְּיַ֣עַן שַׁמּ֔וֹתְ֖ וְשָׁאֹ֣ף אֶתְכֶ֑ם מִסָּבִ֗יב לִֽהְיוֹתְכֶם֙ מוֹרָשָׁ֣ה לִשְׁאֵרִ֔ית הַגּוֹיִ֖ם וַתֵּֽעָלוּ֙ עַל־שִׂפַ֣ת לָשׁ֔וֹן וְדִבַּ֥ת־עָֽם׃	prophesy and say, ‹This *is what* my Lord the LORD says: "Because *and* for the *very* reason *that* they have made *you mountains of Israel* desolate, and they have swallowed you up *all* around, so that you became a possession to the remainder of the nations, and you were incorporated into the gossip and slander of the people,	This *is what* ← *Thus*. swallowed ... up ← *inhaled*, in an infinitive absolute. incorporated ← *brought up*. gossip ← *lip of the tongue*.

Ezek 36:4	לָכֵן הָרֵי יִשְׂרָאֵל שִׁמְעוּ דְּבַר־אֲדֹנָי יְהוִה כֹּה־אָמַר אֲדֹנָי יְהוִה לֶהָרִים וְלַגְּבָעוֹת לָאֲפִיקִים וְלַגֵּאָיוֹת וְלֶחָרְבוֹת הַשֹּׁמְמוֹת וְלֶעָרִים הַנֶּעֱזָבוֹת אֲשֶׁר הָיְוּ לְבַז וּלְלַעַג לִשְׁאֵרִית הַגּוֹיִם אֲשֶׁר מִסָּבִיב: ס	*you* mountains of Israel, hear the word of the Lord, the LORD." › » This *is what* 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 *are* round about,	This *is what* ← *Thus*.
Ezek 36:5	לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה אִם־לֹא בְּאֵשׁ קִנְאָתִי דִּבַּרְתִּי עַל־שְׁאֵרִית הַגּוֹיִם וְעַל־אֱדוֹם כֻּלָּא אֲשֶׁר נָתְנוּ־אֶת־אַרְצִי ׀ לָהֶם לְמוֹרָשָׁה בְּשִׂמְחַת כָּל־לֵבָב בְּשָׁאט נֶפֶשׁ לְמַעַן מִגְרָשָׁהּ לָבַז:	so this *is what* my Lord the LORD says: «I have most definitely spoken in the ardour of my zeal against the remainder of the nations, and against all of Edom, who gave my land to themselves as a possession, with wholehearted joy *and* inward contempt in plundering it as a spoil.» ’	this *is what* ← *thus*. I have most definitely spoken: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. ardour ← *fire*. inward contempt ← *contempt of soul*. in plundering: gerundial use of the infinitive. Aramaic form.
Ezek 36:6	לָכֵן הִנָּבֵא עַל־אַדְמַת יִשְׂרָאֵל וְאָמַרְתָּ לֶהָרִים וְלַגְּבָעוֹת לָאֲפִיקִים וְלַגֵּאָיוֹת כֹּה־אָמַר ׀ אֲדֹנָי יְהוִה הִנְנִי בְקִנְאָתִי וּבַחֲמָתִי דִּבַּרְתִּי יַעַן כְּלִמַּת גּוֹיִם נְשָׂאתֶם:	Therefore prophesy concerning the land of Israel and say to the mountains and to the hills, to the watercourses and to the valleys, ‘This *is what* my Lord the LORD says: «Behold, in my zeal and in my fury I have spoken, because you are bearing the ignominy *shown* by the Gentiles.»	land ← *ground*. This *is what* ← *Thus*. Behold ← *Behold me*. you: the mountains etc. are spoken to, up to Ezek 36:15.
Ezek 36:7	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה אֲנִי נָשָׂאתִי אֶת־יָדִי אִם־לֹא הַגּוֹיִם אֲשֶׁר לָכֶם מִסָּבִיב הֵמָּה כְלִמָּתָם יִשָּׂאוּ:	Therefore this *is what* my Lord the LORD says: «I have raised my hand; the Gentiles whom you *have* round about *you* will certainly bear their ignominy.	this *is what* ← *thus*. raised my hand: i.e., [CB], *sworn*. will certainly bear: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.

Ezek 36:8	וְאַתֶּם הָרֵי יִשְׂרָאֵל עַנְפְּכֶם תִּתֵּנוּ וּפִרְיְכֶם תִּשְׂאוּ לְעַמִּי יִשְׂרָאֵל כִּי קֵרְבוּ לָבֹוא:	But you, *you* mountains of Israel, will put out your branches and bear your fruit for my people Israel, for they will soon be coming,	branches ← *branch*. will soon be ← *are close to*.
Ezek 36:9	כִּי הִנְנִי אֲלֵיכֶם וּפָנִיתִי אֲלֵיכֶם וְנֶעֱבַדְתֶּם וְנִזְרַעְתֶּם:	for I *am* here for you, and I have turned to you, so that you will be cultivated and sown.	I *am* here ← *behold me*. so that: purposive use of the *vav*.
Ezek 36:10	וְהִרְבֵּיתִי עֲלֵיכֶם אָדָם כָּל־בֵּית יִשְׂרָאֵל כֻּלֹּה וְנֹשְׁבוּ הֶעָרִים וְהֶחָרָבוֹת תִּבָּנֶינָה:	And I will increase *the number of* people on you – the whole house of Israel *in* its entirety – and the cities will be inhabited, and the ruins will be rebuilt.	people ← *Adam*. rebuilt ← *built*.
Ezek 36:11	וְהִרְבֵּיתִי עֲלֵיכֶם אָדָם וּבְהֵמָה וְרָבוּ וּפָרוּ וְהוֹשַׁבְתִּי אֶתְכֶם כְּקַדְמֹותֵיכֶם וְהֵטַבְתִּי מֵרִאשֹׁתֵיכֶם וִידַעְתֶּם כִּי־אֲנִי יְהוָה:	So I will increase *the number of* people and cattle, and they will be numerous and will be fruitful, and I will install you as in your previous state, and I will do more good *to you* than *in* your earlier times, and you will know that I *am* the LORD.	install ← *make dwell*. previous state ← *previous states*.
Ezek 36:12	וְהוֹלַכְתִּי עֲלֵיכֶם אָדָם אֶת־עַמִּי יִשְׂרָאֵל וְיָרְשׁוּךָ וְהָיִיתָ לָהֶם לְנַחֲלָה וְלֹא־תוֹסֵף עוֹד לְשַׁכְּלָם: ס	And I will lead people in to you – my people Israel – and they will inherit you, *you mountains of Israel*, and you will be an inheritance to them, and you will no longer bereave them of children.»	people ← *Adam*.
Ezek 36:13	כֹּה אָמַר אֲדֹנָי יְהוִה יַעַן אֹמְרִים לָכֶם אֹכֶלֶת אָדָם אתי **אָתְּ וּמְשַׁכֶּלֶת* גויך **גּוֹיִךְ הָיִית:*	This *is what* my Lord the LORD says: «Because they say to you, ‹You devour people, and you have been bereaving your {K: nation} [Q: nations]›,	You: the *ketiv* is a contracted Aramaic form. This *is what* ← *Thus*. people ← *Adam*.

Ezek 36:14	לָכֵן אָדָם לֹא־תֹאכְלִי עֹוד *וגויך **וְגוֹיַיִךְ לֹא תכשלי-**תְשַׁכְּלִי־עֹוד* נְאֻם אֲדֹנָי יְהוִה:	you will no longer devour people, 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 ← *Adam*.
Ezek 36:15	וְלֹא־אַשְׁמִיעַ אֵלַיִךְ עֹוד כְּלִמַּת הַגֹּויִם וְחֶרְפַּת עַמִּים לֹא תִשְׂאִי־עֹוד וגויך **וְגוֹיַיִךְ* לֹא־תַכְשִׁלִי עֹוד נְאֻם אֲדֹנָי יְהוִה: ס	And I will no longer let the contempt of the Gentiles *directed* at you be heard, and you will no longer bear the reproach of the nations, and you will no longer bereave your *own* {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 ← *make heard*.
Ezek 36:16	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD came to me and said,	came ← *became*.
Ezek 36:17	בֶּן־אָדָם בֵּית יִשְׂרָאֵל יֹשְׁבִים עַל־אַדְמָתָם וַיְטַמְּאוּ אוֹתָהּ בְּדַרְכָּם וּבַעֲלִילוֹתָם כְּטֻמְאַת הַנִּדָּה הָיְתָה דַרְכָּם לְפָנָי:	"Son of Adam, *when* the house of Israel was living on their *own* land, they defiled it with their way and their deeds. Their way before me was like the uncleanness of menstruation.	living ← *dwelling*. land ← *ground*.
Ezek 36:18	וָאֶשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם עַל־הַדָּם אֲשֶׁר־שָׁפְכוּ עַל־הָאָרֶץ וּבְגִלּוּלֵיהֶם טִמְּאוּהָ:	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	וָאָפִיץ אֹתָם בַּגֹּויִם וַיִּזָּרוּ בָּאֲרָצוֹת כִּדַרְכָּם וְכַעֲלִילוֹתָם שְׁפַטְתִּים:	Then I scattered them among the nations, and they were dispersed in the *various* countries. I judged them according to their way and according to their deeds.	

Ezek 36:20	וַיָּבֹ֗וא אֶל־הַגּוֹיִם֮ אֲשֶׁר־בָּ֣אוּ שָׁם֒ וַיְחַלְּלוּ֙ אֶת־שֵׁ֣ם קָדְשִׁ֔י בֱּאָמְר֥ לָהֶ֖ם עַם־יְהוָ֣ה אֵ֑לֶּה וּמֵאַרְצ֖וֹ יָצָֽאוּ׃	And when it had come to the Gentiles, where they went, ***the Gentiles* profaned my holy name**, when they said of them, 'These *are* the LORD's people, but they have come out of his land.'	**Rom 2:24**. Romans interprets as *the Gentiles*. Elsewhere in this chapter it is *the house of Israel* who profane. it had come: referring to ↴ my holy name ← *the name of my holiness*, a Hebraic genitive.
Ezek 36:21	וָאֶחְמֹ֕ל עַל־שֵׁ֥ם קָדְשִׁ֖י אֲשֶׁ֣ר חִלְּל֔וּהוּ בֵּ֥ית יִשְׂרָאֵ֖ל בַּגּוֹיִ֑ם אֲשֶׁר־בָּ֥אוּ שָֽׁמָּה׃ ס	Then I had pity on **my holy name which the house of Israel had profaned among the Gentiles** to whom they went.	↳ the house of Israel. A few manuscripts, the Targum [BHS-CA], LXX and Vulgate read *they*. **Rom 2:24**. to whom ← *to where*.
Ezek 36:22	לָכֵ֞ן אֱמֹ֣ר לְבֵית־יִשְׂרָאֵ֗ל כֹּ֤ה אָמַר֙ אֲדֹנָ֣י יְהוִ֔ה לֹ֣א לְמַעַנְכֶ֔ם אֲנִ֥י עֹשֶׂ֖ה בֵּ֣ית יִשְׂרָאֵ֑ל כִּ֚י אִם־לְשֵׁם־קָדְשִׁ֔י אֲשֶׁ֥ר חִלַּלְתֶּ֖ם בַּגּוֹיִ֑ם אֲשֶׁר־בָּאתֶ֥ם שָֽׁם׃	So say to the house of Israel, 'This *is what* my Lord the LORD says: «I am not acting for your sake, O house of Israel, but for the sake of my holy name, which you have profaned among the Gentiles to whom you have gone.	This *is what* ← *Thus*. my holy name ← *the name of my holiness*, a Hebraic genitive. to whom ← *to where*.
Ezek 36:23	וְקִדַּשְׁתִּי֙ אֶת־שְׁמִ֣י הַגָּד֔וֹל הַמְחֻלָּ֖ל בַּגּוֹיִ֑ם אֲשֶׁ֥ר חִלַּלְתֶּ֖ם בְּתוֹכָ֑ם וְיָדְע֣וּ הַגּוֹיִ֗ם כִּי־אֲנִ֤י יְהוָה֙ נְאֻם֙ אֲדֹנָ֣י יְהוִ֔ה בְּהִקָּדְשִׁ֥י בָכֶ֖ם לְעֵינֵיהֶֽם׃	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 *am* the LORD, says the Lord, the LORD, when I am sanctified among them in their sight.	**Rom 2:24**.
Ezek 36:24	וְלָקַחְתִּ֥י אֶתְכֶ֖ם מִן־הַגּוֹיִ֑ם וְקִבַּצְתִּ֤י אֶתְכֶם֙ מִכָּל־הָאֲרָצ֔וֹת וְהֵבֵאתִ֥י אֶתְכֶ֖ם אֶל־אַדְמַתְכֶֽם׃	Then I will take you from the Gentiles, and I will gather you from all the *various* countries, and I will bring you to your land.	

Ezek 36:25	וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם:	And I will sprinkle clean water over you, and you will become clean from all your uncleaan ways, and I will cleanse you from all your idols.	unclean ways ← *uncleannesses*.
Ezek 36:26	וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם וַהֲסִרֹתִי אֶת־לֵב הָאֶבֶן מִבְּשַׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר:	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.	
Ezek 36:27	וְאֶת־רוּחִי אֶתֵּן בְּקִרְבְּכֶם וְעָשִׂיתִי אֶת אֲשֶׁר־בְּחֻקַּי תֵּלֵכוּ וּמִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם:	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 *them*.	
Ezek 36:28	וישַׁבְתֶּם בָּאָרֶץ אֲשֶׁר נָתַתִּי לַאֲבֹתֵיכֶם וְהְיִיתֶם לִי לְעָם וְאָנֹכִי אֶהְיֶה לָכֶם לֵאלֹהִים:	And you will live in the land which I gave to your fathers, and you will be my people, and I will be your God.	live ← *dwell*.
Ezek 36:29	וְהוֹשַׁעְתִּי אֶתְכֶם מִכֹּל טֻמְאוֹתֵיכֶם וְקָרָאתִי אֶל־הַדָּגָן וְהִרְבֵּיתִי אֹתוֹ וְלֹא־אֶתֵּן עֲלֵיכֶם רָעָב:	And I will save you from all your uncleaan ways, and I will call on the corn and increase it, and I will not bring famine over you.	unclean ways ← *uncleannesses*. bring ← *give, put, appoint*.
Ezek 36:30	וְהִרְבֵּיתִי אֶת־פְּרִי הָעֵץ וּתְנוּבַת הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא תִקְחוּ עוֹד חֶרְפַּת רָעָב בַּגּוֹיִם:	And I will increase the fruit of the tree and the produce of the field, so that you will no longer incur the reproach of a famine among the Gentiles.	incur ← *take*.

Ezek 36:31	וּזְכַרְתֶּם אֶת־דַּרְכֵיכֶם הָרָעִים וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים וּנְקֹטֹתֶם בִּפְנֵיכֶם עַל עֲוֹנֹתֵיכֶם וְעַל תּוֹעֲבֹתֵיכֶם׃	But you will remember your evil ways and your deeds which *were* not right, and you will loathe yourselves in your view on account of your iniquities and on account of your abominations.	in your view ← *at your face*.
Ezek 36:32	לֹא לְמַעַנְכֶם אֲנִי־עֹשֶׂה נְאֻם אֲדֹנָי יְהוִה יִוָּדַע לָכֶם בֹּושׁוּ וְהִכָּלְמוּ מִדַּרְכֵיכֶם בֵּית יִשְׂרָאֵל׃ ס	Be it known to you *that it is* not for your sakes that I am acting, says the Lord, the LORD. Be ashamed and disgraced with your ways, O house of Israel.»	
Ezek 36:33	כֹּה אָמַר אֲדֹנָי יְהוִה בְּיוֹם טַהֲרִי אֶתְכֶם מִכֹּל עֲוֹנֹתֵיכֶם וְהֹושַׁבְתִּי אֶת־הֶעָרִים וְנִבְנוּ הֶחֳרָבוֹת׃	This *is what* my Lord the LORD says: «On the day when I cleanse you from all your iniquities, I will populate the cities *with you*, and the ruins will be rebuilt.	This *is what* ← *Thus*. rebuilt ← *built*.
Ezek 36:34	וְהָאָרֶץ הַנְּשַׁמָּה תֵּעָבֵד תַּחַת אֲשֶׁר הָיְתָה שְׁמָמָה לְעֵינֵי כָּל־עוֹבֵר׃	And the land which *was* desolate will be cultivated instead of it being a desolation in the sight of everyone passing through.	
Ezek 36:35	וְאָמְרוּ הָאָרֶץ הַלָּזֹו הַנְּשַׁמָּה הָיְתָה כְּגַן־עֵדֶן וְהֶעָרִים הֶחֳרֵבוֹת וְהַנְּשַׁמּוֹת וְהַנֶּהֱרָסוֹת בְּצוּרוֹת יָשָׁבוּ׃	And they will say, ‹This land which *was* desolate has become like the garden of Eden, and the cities which *were* ruined and devastated and demolished *are* fortified *and* are inhabited.›	
Ezek 36:36	וְיָדְעוּ הַגּוֹיִם אֲשֶׁר יִשָּׁאֲרוּ סְבִיבוֹתֵיכֶם כִּי ׀ אֲנִי יְהוָה בָּנִיתִי הַנֶּהֱרָסוֹת נָטַעְתִּי הַנְּשַׁמָּה אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי׃ ס	And the Gentiles who remain round about you will know that I *am* the LORD – *that* I have built what *was* demolished *and that* I have planted what *was* desolate. I, the LORD, have spoken, and I will do *it*.»	

Ezek 36:37	כֹּה אָמַר אֲדֹנָי יְהוִה עֹוד זֹאת אִדָּרֵשׁ לְבֵית־יִשְׂרָאֵל לַעֲשׂוֹת לָהֶם אַרְבֶּה אֹתָם כַּצֹּאן אָדָם:	This *is what* my Lord the LORD says: «I will yet be asked by the house of Israel to act for them. I will increase the people like a flock.	the people like a flock ← *them like the flock, Adam*. Re-pointing as כְּצֹאן אָדָם, *like a flock of Adam → like a human flock*. This *is what* ← *Thus*. asked: or *sought*.
Ezek 36:38	כְּצֹאן קָדָשִׁים כְּצֹאן יְרוּשָׁלַ͏ִם בְּמֹועֲדֶיהָ כֵּן תִּהְיֶינָה הֶעָרִים הֶחֳרֵבֹות מְלֵאֹות צֹאן אָדָם וְיָדְעוּ כִּי־אֲנִי יְהוָה: ס	As a flock of holy *people*, as the flock of Jerusalem on its festival days, so the ruined cities will be, full of the human flock, and they will know that I *am* the LORD.» ' "	the human flock: here the MT pointing is as our re-pointing of Ezek 36:37.
Ezek 37:1	הָיְתָה עָלַי יַד־יְהוָה וַיֹּוצִאֵנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבִּקְעָה וְהִיא מְלֵאָה עֲצָמוֹת:	The hand of the LORD was on me, and he led me out in the spirit of the LORD, and he set me down in the middle of a valley which *was* full of bones.	a valley ← *the valley*. An unexpected definite article. See Gen 22:9.
Ezek 37:2	וְהֶעֱבִירַנִי עֲלֵיהֶם סָבִיב סָבִיב וְהִנֵּה רַבֹּות מְאֹד עַל־פְּנֵי הַבִּקְעָה וְהִנֵּה יְבֵשׁוֹת מְאֹד: |	And he conducted me to them *all* around, and *I saw that they were* very numerous over the surface of the valley, and *I saw that they were* very dry.	*I* saw that *(2x)* ← *behold*.
Ezek 37:3	וַיֹּאמֶר אֵלַי בֶּן־אָדָם הֲתִחְיֶינָה הָעֲצָמוֹת הָאֵלֶּה וָאֹמַר אֲדֹנָי יְהוִה אַתָּה יָדָעְתָּ:	And he said to me, "Son of Adam, *can* these bones live?" And I said, "My Lord the LORD, you know."	
Ezek 37:4	וַיֹּאמֶר אֵלַי הִנָּבֵא עַל־הָעֲצָמוֹת הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבֵשׁוֹת שִׁמְעוּ דְּבַר־יְהוָה:	And he said to me, "Prophesy about these bones, and say to them, 'Dry bones, hear the word of the LORD.	

Ezek 37:5	כֹּה אָמַר אֲדֹנָי יְהוִה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה אֲנִי מֵבִיא בָכֶם רוּחַ וִחְיִיתֶם:	This *is what* my Lord the LORD says to these bones: «I am about to bring spirit into you, and you will live.	This *is what* ← *Thus*. I am about to ← *Behold me*.
Ezek 37:6	וְנָתַתִּי עֲלֵיכֶם גִּדִים וְהַעֲלֵתִי עֲלֵיכֶם בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בָכֶם רוּחַ וִחְיִיתֶם וִידַעְתֶּם 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 *am* the LORD.» ’ ”	
Ezek 37:7	וְנִבֵּאתִי כַּאֲשֶׁר צֻוֵּיתִי וַיְהִי־קוֹל כְּהִנָּבְאִי וְהִנֵּה־רַעַשׁ וַתִּקְרְבוּ עֲצָמוֹת עֶצֶם אֶל־עַצְמוֹ:	So I prophesied as I had been commanded. And there was a sound as I prophesied, and it *was* actually an *earth* tremor, and the bones came close to each other.	it *was* actually ← *behold*. *earth* tremor ← *tumult; rushing, rattling*, but often apparently of an earthquake. to each other ← *bone to its bone*.
Ezek 37:8	וְרָאִיתִי וְהִנֵּה־עֲלֵיהֶם גִּדִים וּבָשָׂר עָלָה וַיִּקְרַם עֲלֵיהֶם עוֹר מִלְמָעְלָה וְרוּחַ אֵין בָּהֶם:	And I looked and what *I* saw *was* sinews and flesh arise, and skin covering them from above, but there *was* no spirit in them.	what *I* saw *was* ← *behold*. skin covering them: or *he covered them with skin*, corresponding syntactically to Ezek 37:6.
Ezek 37:9	וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל־הָרוּחַ הִנָּבֵא בֶן־אָדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר | אֲדֹנָי יְהוִה מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ וּפְחִי בַּהֲרוּגִים הָאֵלֶּה וְיִחְיוּ:	Then he said to me, “Prophesy to the spirit, prophesy, son of Adam, and say to the spirit, ‘This *is what* my Lord the LORD says: «Come, spirit, from the four winds, and breathe into these who *have been* killed, so that they live.» ’ ”	This *is what* ← *Thus*. so that: purposive use of the *vav*.
Ezek 37:10	וְהִנַּבֵּאתִי כַּאֲשֶׁר צִוָּנִי וַתָּבוֹא בָהֶם הָרוּחַ וַיִּחְיוּ וַיַּעַמְדוּ עַל־רַגְלֵיהֶם חַיִל גָּדוֹל מְאֹד־מְאֹד: ס	So I prophesied as he commanded me, and the spirit came over them, and they revived, and they stood on their feet, *as* a very large host indeed.	revived ← *lived*.

Ezek 37:11	וַיֹּאמֶר֩ אֵלַ֨י בֶּן־אָדָ֜ם הָעֲצָמוֹת֣ הָאֵ֗לֶּה כָּל־בֵּ֤ית יִשְׂרָאֵל֙ הֵ֔מָּה הִנֵּ֣ה אֹמְרִ֔ים יָבְשׁ֥וּ עַצְמוֹתֵ֖ינוּ וְאָבְדָ֣ה תִקְוָתֵ֑נוּ נִגְזַ֖רְנוּ לָֽנוּ׃	Then he said to me, “Son of Adam, these bones *are* the whole house of Israel. Look, they are saying, ‘Our bones are dry, our hope is lost; we have got ourselves cut off.’	we have got ourselves cut off ← *we have been cut off for ourselves*. A colloquial ethic dative.
Ezek 37:12	לָכֵן֮ הִנָּבֵא֒ וְאָמַרְתָּ֣ אֲלֵיהֶ֗ם כֹּה־אָמַר֙ אֲדֹנָ֣י יְהוִ֔ה הִנֵּ֗ה אֲנִי֙ פֹּתֵ֣חַ אֶת־קִבְרוֹתֵיכֶ֔ם וְהַעֲלֵיתִ֥י אֶתְכֶ֛ם מִקִּבְרוֹתֵיכֶ֖ם עַמִּ֑י וְהֵבֵאתִ֥י אֶתְכֶ֖ם אֶל־אַדְמַ֥ת יִשְׂרָאֵֽל׃ ס	Therefore prophesy and say to them, ‘This *is what* my Lord the LORD says: «I am about to open your graves, and I will bring you up out of your graves, my people, and I will bring you to the land of Israel.	This *is what* ← *Thus*. I am about to ← *Behold me*. land ← *ground*.
Ezek 37:13	וִידַעְתֶּ֣ם כִּֽי־אֲנִ֣י יְהוָ֔ה בְּפִתְחִ֖י אֶת־קִבְרוֹתֵיכֶ֑ם וּבְהַעֲלוֹתִ֥י אֶתְכֶ֖ם מִקִּבְרוֹתֵיכֶ֥ם עַמִּֽי׃	And you will know that I *am* the LORD, when I open your graves and when I bring you up out of your graves, my people.	
Ezek 37:14	וְנָתַתִּ֤י רוּחִי֙ בָּכֶ֔ם וְחִיִּיתֶ֑ם וְהִנַּחְתִּ֥י אֶתְכֶ֖ם עַל־אַדְמַתְכֶ֑ם וִידַעְתֶּ֣ם כִּֽי־אֲנִ֣י יְהוָ֔ה דִּבַּ֖רְתִּי וְעָשִׂ֑יתִי נְאֻם־יְהוָֽה׃ פ	And I will put my spirit in you, and you will live, and I will set you down on your land, and you will know that I, the LORD, have spoken and acted, says the LORD.» ’ ”	land ← *ground*.
Ezek 37:15	וַיְהִ֥י דְבַר־יְהוָ֖ה אֵלַ֥י לֵאמֹֽר׃	Then the word of the LORD came to me and said,	came ← *became*.

Ezek 37:16	וְאַתָּה בֶן־אָדָם קַח־לְךָ עֵץ אֶחָד וּכְתֹב עָלָיו לִיהוּדָה וְלִבְנֵי יִשְׂרָאֵל חבריו **חֲבֵרָיו וּלְקַח* עֵץ אֶחָד וּכְתֹוב עָלָיו לְיוֹסֵף עֵץ אֶפְרַיִם וְכָל־בֵּית יִשְׂרָאֵל *חברו חֲבֵרָיו:**	“And you, son of Adam, get yourself a *piece of* wood, and write on it, ‘For Judah and for the sons of Israel – {Q: those} [K: him] associated with him’, and take another *piece of* wood, and write on it, ‘For Joseph, Ephraim's *piece of* wood, and the whole house of Israel – {Q: those} [K: him] associated with him.’	associated *(2x)* ← *(his) companions / associates (qeré)*; *(his) companion / associate (ketiv)*. The expression refers to the tribes not explicitly named here. a *piece of* wood ... another *piece of* wood ← *one wood ... one wood*.
Ezek 37:17	וְקָרַב אֹתָם אֶחָד אֶל־אֶחָד לְךָ לְעֵץ אֶחָד וְהָיוּ לַאֲחָדִים בְּיָדֶךָ:	And just join them one to another, into one *piece of* wood, so that they become a unity in your hand.	just ← *for yourself*, an ethic dative. unity ← *ones*.
Ezek 37:18	וְכַאֲשֶׁר יֹאמְרוּ אֵלֶיךָ בְּנֵי עַמְּךָ לֵאמֹר הֲלוֹא־תַגִּיד לָנוּ מָה־אֵלֶּה לָךְ:	And when the sons of your people speak to you and say, ‘Will you not tell us what these *actions* of yours *mean*?’,	
Ezek 37:19	דַּבֵּר אֲלֵהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲנִי לֹקֵחַ אֶת־עֵץ יוֹסֵף אֲשֶׁר בְּיַד־אֶפְרַיִם וְשִׁבְטֵי יִשְׂרָאֵל *חברו **חֲבֵרָיו וְנָתַתִּי אוֹתָם עָלָיו אֶת־עֵץ יְהוּדָה וַעֲשִׂיתִם לְעֵץ אֶחָד וְהָיוּ אֶחָד בְּיָדִי:	say to them, ‘This *is what* my Lord the LORD says: «I am about to take Joseph's *piece of* wood, which *is* in Ephraim's hand, and the tribes of Israel – {Q: those} [K: him] associated with him – and put them with this: with Judah's *piece of* wood, and I will make them into one *piece* of wood, and they will be one in my hand.» ’	This *is what* ← *Thus*. I am about to ← *Behold me*. associated: see Ezek 37:16.
Ezek 37:20	וְהָיוּ הָעֵצִים אֲשֶׁר־תִּכְתָּב עֲלֵיהֶם בְּיָדְךָ לְעֵינֵיהֶם:	And the *pieces of* wood on which you write shall be *held* in your hand in their sight.	

Ezek 37:21	וְדַבֵּר אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲנִי לֹקֵחַ אֶת־בְּנֵי יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר הָלְכוּ־שָׁם וְקִבַּצְתִּי אֹתָם מִסָּבִיב וְהֵבֵאתִי אוֹתָם אֶל־אַדְמָתָם׃	Say to them, 'This *is what* my Lord the LORD says: «I am about to take the sons of Israel from among the Gentiles where they went, and I will gather them from round about, and I will bring them to their land.	This *is what* ← *Thus*. I am about to ← *Behold me*. land ← *ground*.
Ezek 37:22	וְעָשִׂיתִי אֹתָם לְגוֹי אֶחָד בָּאָרֶץ בְּהָרֵי יִשְׂרָאֵל וּמֶלֶךְ אֶחָד יִהְיֶה לְכֻלָּם לְמֶלֶךְ וְלֹא יהיה־**יִהְיוּ־עוֹד לִשְׁנֵי* גוֹיִם וְלֹא יֵחָצוּ עוֹד לִשְׁתֵּי מַמְלָכוֹת עוֹד׃	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 no longer be two nations, and they will no longer be divided into two kingdoms any more.	no longer ... any more: the pleonasm is present in the Hebrew.
Ezek 37:23	וְלֹא יִטַּמְּאוּ עוֹד בְּגִלּוּלֵיהֶם וּבְשִׁקּוּצֵיהֶם וּבְכֹל פִּשְׁעֵיהֶם וְהוֹשַׁעְתִּי אֹתָם מִכֹּל מוֹשְׁבֹתֵיהֶם אֲשֶׁר חָטְאוּ בָהֶם וְטִהַרְתִּי אוֹתָם וְהָיוּ־לִי לְעָם וַאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים׃	And they will no longer defile themselves with their idols and with their abominations and with all their transgressions, and I will save them from all their places of abode in which they have sinned, and I will cleanse them, and they will be my people, and I will be their God.	
Ezek 37:24	וְעַבְדִּי דָוִד מֶלֶךְ עֲלֵיהֶם וְרוֹעֶה אֶחָד יִהְיֶה לְכֻלָּם וּבְמִשְׁפָּטַי יֵלֵכוּ וְחֻקֹּתַי יִשְׁמְרוּ וְעָשׂוּ אוֹתָם׃	And my servant David *will be* 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 לְיַעֲקֹב אֲשֶׁר יָשְׁבוּ־בָהּ אֲבוֹתֵיכֶם וְיָשְׁבוּ עָלֶיהָ הֵמָּה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד־עוֹלָם וְדָוִד עַבְדִּי נָשִׂיא לָהֶם לְעוֹלָם׃	And they will live on the land which I gave to my servant Jacob, on which your fathers lived, and they and their sons and their sons' sons will live on it age-abidingly, and David my servant *will be* their prince age-abidingly.	live ... lived ... live ← *dwell ... dwelt ... dwell*.
Ezek 37:26	וְכָרַתִּי לָהֶם בְּרִית שָׁלוֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם וּנְתַתִּים וְהִרְבֵּיתִי אוֹתָם וְנָתַתִּי אֶת־מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם׃	And I will make a covenant of peace with them. It will be an age-abiding covenant with them, and I will settle them, and I will multiply them, and I will put my sanctuary in their midst age-abidingly.	with them: or *for them*. settle ← *put; give*.
Ezek 37:27	וְהָיָה מִשְׁכָּנִי עֲלֵיהֶם וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה 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. *abode*, here.
Ezek 37:28	וְיָדְעוּ הַגּוֹיִם כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל בִּהְיוֹת מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם׃ ס	And the Gentiles will know that I *am* the LORD *who* sanctifies Israel when my sanctuary is among them age-abidingly.» ' "	
Ezek 38:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃	The word of the LORD came to me and said,	came ← *became*.
Ezek 38:2	בֶּן־אָדָם שִׂים פָּנֶיךָ אֶל־גּוֹג אֶרֶץ הַמָּגוֹג נְשִׂיא רֹאשׁ מֶשֶׁךְ וְתֻבָל וְהִנָּבֵא עָלָיו׃	"Son of Adam, direct your attention to **Gog, the land of Magog**, the foremost prince of Meshech and Tubal, and prophesy against him,	**Rev 20:8**. direct your attention ← *set your face*. See Ezek 35:2.
Ezek 38:3	וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי אֵלֶיךָ גּוֹג נְשִׂיא רֹאשׁ מֶשֶׁךְ וְתֻבָל׃	and say, 'This *is what* my Lord the LORD says: «Here I *am* against you, Gog, foremost prince of Meshech and Tubal.	This *is what* ← *Thus*.

Ezek 38:4	וְשִׁוֹבַבְתִּיךָ וְנָתַתִּי חַחִים בְּלְחָיֶיךָ וְהוֹצֵאתִיךָ֙ אוֹתְךָ֔ וְאֶת־כָּל־חֵילֶךָ סוּסִים וּפָרָשִׁים לְבֻשֵׁי מִכְלוֹל֙ כֻּלָּם קָהָל רָב֙ צִנָּה וּמָגֵ֔ן תֹּפְשֵׂי חֲרָבוֹת כֻּלָּם׃	And I will turn you back and put hooks in your jaws. But I will draw you out, with all your forces, horses and horsemen, all fully fitted out – a large contingent – all of them *with* shield and buckler, wielding swords.	draw ← *bring*. fully fitted out ← *dressed immaculately*. buckler: see Jer 46:3.
Ezek 38:5	פָּרַ֥ס כּ֛וּשׁ וּפ֖וּט אִתָּ֑ם כֻּלָּ֥ם מָגֵ֖ן וְכוֹבָֽע׃	Persia, Ethiopia *and* Libya *will be* with them, all of them *with* buckler and helmet,	buckler: see Jer 46:3.
Ezek 38:6	גֹּ֣מֶר וְכָל־אֲגַפֶּ֔יהָ בֵּ֥ית תּוֹגַרְמָ֖ה יַרְכְּתֵ֣י צָפ֑וֹן וְאֶת־כָּל־אֲגַפָּ֔יו עַמִּ֥ים רַבִּ֖ים אִתָּֽךְ׃	*with* Gomer and all its battalions, *with* the house of Togarmah, the remote parts of the north and all their battalions – many nations with you.	Togarmah: [CB] identifies this as *Armenia*, but we regard this as highly speculative.
Ezek 38:7	הִכֹּ֣ן וְהָכֵ֔ן לְךָ֖ אַתָּ֑ה וְכָל־קְהָלֶ֙ךָ֙ הַנִּקְהָלִ֣ים עָלֶ֔יךָ וְהָיִ֥יתָ לָהֶ֖ם לְמִשְׁמָֽר׃	Be prepared and prepare yourself, you and all your contingents which have been assembled around you, and be a guard to them.	around you ← *to you*.
Ezek 38:8	מִיָּמִ֣ים רַבִּ֔ים תִּפָּקֵ֖דְ בְּאַחֲרִ֣ית הַשָּׁנִ֑ים תָּב֞וֹא	אֶל־אֶ֣רֶץ ׀ מְשׁוֹבֶ֣בֶת מֵחֶ֗רֶב מְקֻבֶּ֙צֶת֙ מֵעַמִּ֣ים רַבִּ֔ים עַל֙ הָרֵ֣י יִשְׂרָאֵ֔ל אֲשֶׁר־הָי֥וּ לְחָרְבָּ֖ה תָּמִ֑יד וְהִיא֙ מֵעַמִּ֣ים הוּצָ֔אָה וְיָשְׁב֥וּ לָבֶ֖טַח כֻּלָּֽם׃	After many days you will be visited. In the last years you will come to the land *which was* brought back from *destruction by* the sword, *a land with a population* gathered from many nations, to the mountains of Israel which were continuously a ruin. But *the inhabitants* will have been brought out from the nations, and they will all be living *there* in safety.	After ← *From*. The Greek of Rev 13:4 uses this Semitic idiom. be living ← *be dwelling*.
Ezek 38:9	וְעָלִ֣יתָ כַשֹּׁאָ֔ה תָּב֖וֹא כֶּעָנָ֣ן לְכַסּ֔וֹת הָאָ֖רֶץ תִּֽהְיֶ֑ה אַתָּ֣ה וְכָל־אֲגַפֶּ֔יךָ וְעַמִּ֥ים רַבִּ֖ים אוֹתָֽךְ׃ ס	And you will go up *and* arrive like a tempest; you will be like a cloud *set* to cover the land – you and all your battalions, and many nations with you.»	

Ezek 38:10	כֹּה אָמַר אֲדֹנָי יְהוִה וְהָיָה	בַּיּוֹם הַהוּא יַעֲלוּ דְבָרִים עַל־לִבֶּךָ וְחָשַׁבְתָּ מַחֲשֶׁבֶת רָעָה:	This *is what* my Lord the LORD says: «It will also come to pass on that day *that matters* will come to your mind, and you will think an evil thought.	This *is what* ← *Thus*. mind ← *heart*.
Ezek 38:11	וְאָמַרְתָּ עֲלֵה עַל־אֶרֶץ פְּרָזוֹת אָבוֹא הַשֹּׁקְטִים יֹשְׁבֵי לָבֶטַח כֻּלָּם יֹשְׁבִים בְּאֵין חוֹמָה וּבְרִיחַ וּדְלָתַיִם אֵין לָהֶם:		And you will say, ‹I will go up to the land of unwalled villages; I will come *to* those *who* are at rest – all of them living in safety, living without a wall, not *having* bolt or doors –	living *(2x)* ← *dwelling*.
Ezek 38:12	לִשְׁלֹל שֶׁלֶל וְלָבֹז בַּז לְהָשִׁיב יָדְךָ עַל־חָרְבוֹת נוֹשָׁבֹת וְאֶל־עַם מְאֻסָּף מִגּוֹיִם עֹשֶׂה מִקְנֶה וְקִנְיָן יֹשְׁבֵי עַל־טַבּוּר הָאָרֶץ:		to seize plunder, and to take spoil›, in turning your hand against the reinhabited ruins and against a people gathered from the nations, who are acquiring cattle and property, *who* live at the hub of the land.	to seize plunder ... take spoil ← *to plunder plunder ... spoil spoil*. in turning: gerundial use of the infinitive. reinhabited ← *inhabited*. live ← *dwell*. hub ← *navel*, or *high place*.
Ezek 38:13	שְׁבָא וּדְדָן וְסֹחֲרֵי תַרְשִׁישׁ וְכָל־כְּפִרֶיהָ יֹאמְרוּ לְךָ הֲלִשְׁלֹל שֶׁלֶל אַתָּה בָּא הֲלָבֹז בַּז הַקְהַלְתָּ קְהָלֶךָ לָשֵׂאת | כֶּסֶף וְזָהָב לָקַחַת מִקְנֶה וְקִנְיָן לִשְׁלֹל שָׁלָל גָּדוֹל: ס		Sheba and Dedan and the merchants of Tarshish and all its villages will say to you, ‹*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?› » ’	villages: AV differs *(young lions)*. See Neh 6:2. to seize plunder ... take spoil ... seize much plunder ← *to plunder plunder ... spoil spoil ... plunder great plunder*.
Ezek 38:14	לָכֵן הִנָּבֵא בֶן־אָדָם וְאָמַרְתָּ לְגוֹג כֹּה אָמַר אֲדֹנָי יְהוִה הֲלוֹא | בַּיּוֹם הַהוּא בְּשֶׁבֶת עַמִּי יִשְׂרָאֵל לָבֶטַח תֵּדָע:		Therefore prophesy, son of Adam, and say to Gog, ‘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*?	This *is what* ← *Thus*.

Ezek 38:15	וּבָאתָ מִמְּקוֹמְךָ מִיַּרְכְתֵי צָפוֹן אַתָּה וְעַמִּים רַבִּים אִתָּךְ רֹכְבֵי סוּסִים כֻּלָּם קָהָל גָּדוֹל וְחַיִל רָב:	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.	
Ezek 38:16	וְעָלִיתָ עַל־עַמִּי יִשְׂרָאֵל כֶּעָנָן לְכַסּוֹת הָאָרֶץ בְּאַחֲרִית הַיָּמִים תִּהְיֶה וְהֵבֵאוֹתִיךָ עַל־אַרְצִי לְמַעַן דַּעַת הַגּוֹיִם אֹתִי בְּהִקָּדְשִׁי בְךָ לְעֵינֵיהֶם גּוֹג: ס	And you will come up to my people Israel like a cloud *set* 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.»	
Ezek 38:17	כֹּה־אָמַר אֲדֹנָי יְהוִה הַאַתָּה־הוּא אֲשֶׁר־דִּבַּרְתִּי בְּיָמִים קַדְמוֹנִים בְּיַד עֲבָדַי נְבִיאֵי יִשְׂרָאֵל הַנִּבְּאִים בַּיָּמִים הָהֵם שָׁנִים לְהָבִיא אֹתְךָ עֲלֵיהֶם: ס	This *is what* my Lord the Lord says: «*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?	This *is what* ← *Thus*. intermediacy ← *hand*.
Ezek 38:18	וְהָיָה	בַּיּוֹם הַהוּא בְּיוֹם בּוֹא גוֹג עַל־אַדְמַת יִשְׂרָאֵל נְאֻם אֲדֹנָי יְהוִה תַּעֲלֶה חֲמָתִי בְּאַפִּי:	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 anger.	anger: or *nose*, or with AV, *face*. So AV differs.
Ezek 38:19	וּבְקִנְאָתִי בְאֵשׁ־עֶבְרָתִי דִּבַּרְתִּי אִם־לֹא	בַּיּוֹם הַהוּא יִהְיֶה רַעַשׁ גָּדוֹל עַל אַדְמַת יִשְׂרָאֵל:	And in my zeal, in my fiery ire, I have spoken. On that day there will certainly be a great earthquake over the land of Israel.	there will certainly be: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. earthquake: see Ezek 37:7. land ← *ground*.

Ezek 38:20	וְרָעֲשׁוּ מִפָּנַי דְּגֵי הַיָּם וְעוֹף הַשָּׁמַיִם וְחַיַּת הַשָּׂדֶה וְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאֲדָמָה וְכֹל הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה וְנֶהֶרְסוּ הֶהָרִים וְנָפְלוּ הַמַּדְרֵגוֹת וְכָל־חוֹמָה לָאָרֶץ תִּפּוֹל׃	And the fish of the sea and the birds of the sky and the wild animals and every reptile that crawls over the ground and all men who *are* on the surface of the ground will tremble at my presence, and the mountains will be demolished, and the steep places will fall down, and every wall in the land will collapse.	wild animals ← *animal of the field*.
Ezek 38:21	וְקָרָאתִי עָלָיו לְכָל־הָרַי חֶרֶב נְאֻם אֲדֹנָי יְהוִה חֶרֶב אִישׁ בְּאָחִיו תִּהְיֶה׃	And I will call the sword against him on all my mountains, says the Lord, the LORD. The sword of every man will be against his brother.	on ← *to, onto*. every ← *each*.
Ezek 38:22	וְנִשְׁפַּטְתִּי אִתּוֹ בְּדֶבֶר וּבְדָם וְגֶשֶׁם שׁוֹטֵף וְאַבְנֵי אֶלְגָּבִישׁ אֵשׁ וְגָפְרִית אַמְטִיר עָלָיו וְעַל־אֲגַפָּיו וְעַל־עַמִּים רַבִּים אֲשֶׁר אִתּוֹ׃	And I will contend with him by plague and by blood, and I will rain overwhelming rain and hailstones *and* fire and sulphur on him and on his battalions and on many nations which *are* with him.	
Ezek 38:23	וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי וְנוֹדַעְתִּי לְעֵינֵי גּוֹיִם רַבִּים וְיָדְעוּ כִּי־אֲנִי יְהוָה׃ ס	And I will have myself magnified and sanctified, and I will be acknowledged in the sight of many nations, and they will know that I *am* the LORD.» ’	
Ezek 39:1	וְאַתָּה בֶן־אָדָם הִנָּבֵא עַל־גּוֹג וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי אֵלֶיךָ גּוֹג נְשִׂיא רֹאשׁ מֶשֶׁךְ וְתֻבָל׃	And you, son of Adam, prophesy against Gog, and say, ‘This *is what* my Lord the LORD says: «Here I *am* against you, Gog, foremost prince of Meshech and Tubal.	This *is what* ← *Thus*. Here I *am* ← *Behold me*.

Ezek 39:2	וְשֹׁבַבְתִּיךָ וְשִׁשֵּׁאתִיךָ וְהַעֲלִיתִיךָ מִיַּרְכְּתֵי צָפוֹן וַהֲבִאוֹתִךָ עַל־הָרֵי יִשְׂרָאֵל׃	And I will steer you and lead you, and I will bring you up from the remote parts of the north, and I will bring you to the mountains of Israel.	lead you: AV differs *(leave but the sixth part of thee)*.
Ezek 39:3	וְהִכֵּיתִי קַשְׁתְּךָ מִיַּד שְׂמֹאולֶךָ וְחִצֶּיךָ מִיַּד יְמִינְךָ אַפִּיל׃	Then I will strike your bow out of your left hand, and I will knock your arrows out of your right hand.	knock ... out of ← *make fall*.
Ezek 39:4	עַל־הָרֵי יִשְׂרָאֵל תִּפּוֹל אַתָּה וְכָל־אֲגַפֶּיךָ וְעַמִּים אֲשֶׁר אִתָּךְ לְעַיִט צִפּוֹר כָּל־כָּנָף וְחַיַּת הַשָּׂדֶה נְתַתִּיךָ לְאָכְלָה׃	You will fall on the mountains of Israel, you and all your battalions, as *will* the nations which are with you. I will make you food for birds of prey of every kind and the wild animals.	kind ← *wing*. wild animals ← *animal of the field*.
Ezek 39:5	עַל־פְּנֵי הַשָּׂדֶה תִּפֹּל כִּי אֲנִי דִבַּרְתִּי נְאֻם אֲדֹנָי יְהוִה׃	You will fall in the open country, for I have spoken, says the Lord, the LORD.	in the open country ← *on the surface of the field*.
Ezek 39:6	וְשִׁלַּחְתִּי־אֵשׁ בְּמָגוֹג וּבְיֹשְׁבֵי הָאִיִּים לָבֶטַח וְיָדְעוּ כִּי־אֲנִי יְהוָה׃	And I will send fire onto Magog, and onto those who live confidently in the coastlands, and they will know that I *am* the LORD.	live ← *dwell*. confidently ← *in security*. coastlands: or *islands*.
Ezek 39:7	וְאֶת־שֵׁם קָדְשִׁי אוֹדִיעַ בְּתוֹךְ עַמִּי יִשְׂרָאֵל וְלֹא־אַחֵל אֶת־שֵׁם־קָדְשִׁי עוֹד וְיָדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה קָדוֹשׁ בְּיִשְׂרָאֵל׃	And I will make my holy name known among my people Israel, and I will not have my holy name profaned any more, and the Gentiles will know that I *am* the LORD, the holy *one* in Israel.	my holy name *(2x)* ← *the name of my holiness*, a Hebraic genitive.
Ezek 39:8	הִנֵּה בָאָה וְנִהְיְתָה נְאֻם אֲדֹנָי יְהוִה הִוא הַיּוֹם אֲשֶׁר דִּבַּרְתִּי׃	Behold, it is coming, and it will be brought to pass, says the Lord, the LORD. That *is* the day which I have spoken of.	

Ezek 39:9	וְיָצְאוּ֙ יֹשְׁבֵ֣י ׀ עָרֵ֣י יִשְׂרָאֵ֗ל וּבִעֲרוּ֙ וְהִשִּׂ֣יקוּ בְּנֶ֤שֶׁק וּמָגֵן֙ וְצִנָּ֣ה בְקֶ֔שֶׁת וּבְחִצִּ֖ים וּבְמַקֵּ֣ל יָ֑ד וּבָרְמַ֥ח וּבְעֵרוּ֙ בָּהֶ֔ם אֵ֖שׁ שֶׁ֥בַע שָׁנִֽים׃	And the inhabitants of the cities of Israel will go out and start a fire, and they will set weapons and bucklers and shields *and* bows and arrows and javelins and spears alight, and they will burn them *in* a fire for seven years.	start a fire ← *burn*. bucklers and shields: see Jer 46:3.
Ezek 39:10	וְלֹֽא־יִשְׂאוּ֙ עֵצִ֣ים מִן־הַשָּׂדֶ֔ה וְלֹ֥א יַחְטְבוּ֙ מִן־הַיְעָרִ֔ים כִּ֚י בַּנֶּ֣שֶׁק יִבְעֲרוּ־אֵ֔שׁ וְשָׁלְל֤וּ אֶת־שֹׁלְלֵיהֶם֙ וּבָזְז֣וּ אֶת־בֹּזְזֵיהֶ֔ם נְאֻ֖ם אֲדֹנָ֥י יְהוִֽה׃ ס	And they will no *longer* carry away wood from the countryside, nor will they hew *it* from the forests, for they will burn weapons *in* 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	וְהָיָ֣ה בַיּ֣וֹם הַה֗וּא אֶתֵּ֨ן לְגוֹג֙ ׀ מְקוֹם־שָׁ֣ם קֶ֔בֶר בְּיִשְׂרָאֵ֖ל גֵּ֣י הָעֹבְרִ֑ים קִדְמַ֤ת הַיָּם֙ וְחֹסֶ֣מֶת הִ֔יא אֶת־הָעֹבְרִ֖ים וְקָבְר֣וּ שָׁ֔ם אֶת־גּ֥וֹג וְאֶת־כָּל־הֲמוֹנָ֑ה וְקָרְא֗וּ גֵּ֚יא הֲמ֣וֹן גּֽוֹג׃	And it will come to pass on that day *that* I will give Gog a place there – a grave in Israel – *in* the valley of those who pass through, east of the sea, and it will block those who *would* pass through, for they will bury Gog and all his horde there, and they will call *it* the Valley of Hamon-Gog.	Hamon-Gog: i.e. *the horde of Gog*.
Ezek 39:12	וּקְבָרוּם֙ בֵּ֣ית יִשְׂרָאֵ֔ל לְמַ֥עַן טַהֵ֖ר אֶת־הָאָ֑רֶץ שִׁבְעָ֥ה חֳדָשִֽׁים׃	And the house of Israel will be burying them for seven months, so as to cleanse the land.	
Ezek 39:13	וְקָבְר֣וּ כָל־עַ֣ם הָאָ֔רֶץ וְהָיָ֥ה לָהֶ֖ם לְשֵׁ֑ם י֚וֹם הִכָּבְדִ֣י נְאֻם־אֲדֹנָ֔י יְהוִֽה׃	And all the people of the land will do the burying, and it will be to their renown – the day when I am glorified – says the Lord, the LORD.	day when ← *day of*.

Ezek 39:14	וְאַנְשֵׁי תָמִיד יַבְדִּילוּ׀ עֹבְרִים בָּאָרֶץ מְקַבְּרִים אֶת־הָעֹבְרִים אֶת־הַנּוֹתָרִים עַל־פְּנֵי הָאָרֶץ לְטַהֲרָהּ מִקְצֵה שִׁבְעָה־חֳדָשִׁים יַחְקֹרוּ׃	And men with an ongoing *task* will be selected to pass through the land, burying, with *others* passing through, those who remain on the face of the land, to cleanse it. *And* after seven months, they will investigate,	will be selected ← *they will select*. Avoidance of the passive. after ← *at the end of*.
Ezek 39:15	וְעָבְרוּ הָעֹבְרִים בָּאָרֶץ וְרָאָה עֶצֶם אָדָם וּבָנָה אֶצְלוֹ צִיּוּן עַד קָבְרוּ אֹתוֹ הַמְקַבְּרִים אֶל־גֵּיא הֲמוֹן גּוֹג׃	and *of* those who pass through the land, if *anyone* sees a man's bone, he will build a way-mark next to it, *to be there* until the buriers have buried it, in the Valley of Hamon-Gog.	those who pass through ← *the passers-through pass through*.
Ezek 39:16	וְגַם שֵׁם־עִיר הֲמוֹנָה וְטִהֲרוּ הָאָרֶץ׃ ס	And also the name of the city *will be* Hamonah. So they will cleanse the land.» ’	
Ezek 39:17	וְאַתָּה בֶן־אָדָם כֹּה־אָמַר	אֲדֹנָי יְהוִה אֱמֹר׀ לְצִפּוֹר כָּל־כָּנָף וּלְכֹל	חַיַּת הַשָּׂדֶה הִקָּבְצוּ וָבֹאוּ הֵאָסְפוּ מִסָּבִיב עַל־זִבְחִי אֲשֶׁר אֲנִי זֹבֵחַ לָכֶם זֶבַח גָּדוֹל עַל הָרֵי יִשְׂרָאֵל וַאֲכַלְתֶּם בָּשָׂר וּשְׁתִיתֶם דָּם׃	And *as for* you, son of Adam, this *is what* 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 making 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* ← *thus*. kind ← *wing*. A more poetic word in English would be *feather*. making ← *sacrificing*.
Ezek 39:18	בְּשַׂר גִּבּוֹרִים תֹּאכֵלוּ וְדַם־נְשִׂיאֵי הָאָרֶץ תִּשְׁתּוּ אֵילִים כָּרִים וְעַתּוּדִים פָּרִים מְרִיאֵי בָשָׁן כֻּלָּם׃	You shall eat the flesh of warriors And drink the blood of the princes of the earth. They *are* all *as* rams *and* fatted lambs and goats *and* bulls – The fatted animals of Bashan.	

Ezek 39:19	וַאֲכַלְתֶּם־חֵלֶב לְשָׂבְעָה וּשְׁתִיתֶם דָּם לִשְׁכָּרוֹן מִזִּבְחִי אֲשֶׁר־זָבַחְתִּי לָכֶם:	And you will eat fat to the full, And you will drink blood until *you* are drunk from my sacrifice Which I have made for you.	to the full ← *to satiety*. until *you* are drunk ← *to drunkenness*. made ← *sacrificed*.
Ezek 39:20	וּשְׂבַעְתֶּם עַל־שֻׁלְחָנִי סוּס וָרֶכֶב גִּבּוֹר וְכָל־אִישׁ מִלְחָמָה נְאֻם אֲדֹנָי יְהוִה:	And you will be satisfied at my table, *With* horses and chariots *And* warriors and all *kinds of* men of war, Says my Lord the LORD.	horses ... chariots ... warriors ... men ← *horse ... chariot ... warrior ... man*.
Ezek 39:21	וְנָתַתִּי אֶת־כְּבוֹדִי בַּגּוֹיִם וְרָאוּ כָל־הַגּוֹיִם אֶת־מִשְׁפָּטִי אֲשֶׁר עָשִׂיתִי וְאֶת־יָדִי אֲשֶׁר־שַׂמְתִּי בָהֶם:	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	וְיָדְעוּ בֵּית יִשְׂרָאֵל כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם מִן־הַיּוֹם הַהוּא וָהָלְאָה:	And the house of Israel will know that I *am* the LORD their God from that day on.	
Ezek 39:23	וְיָדְעוּ הַגּוֹיִם כִּי בַעֲוֹנָם גָּלוּ בֵּית־יִשְׂרָאֵל עַל אֲשֶׁר מָעֲלוּ־בִי וָאַסְתֵּר פָּנַי מֵהֶם וָאֶתְּנֵם בְּיַד צָרֵיהֶם וַיִּפְּלוּ בַחֶרֶב כֻּלָּם:	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	כְּטֻמְאָתָם וּכְפִשְׁעֵיהֶם עָשִׂיתִי אֹתָם וָאַסְתֵּר פָּנַי מֵהֶם: ס	I dealt with them according to their uncleanness and according to their transgressions, and I hid my face from them.» ’	

Ezek 39:25	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה עַתָּה אָשִׁיב אֶת־*שבית שְׁבוּת יַעֲקֹב וְרִחַמְתִּי** כָּל־בֵּית יִשְׂרָאֵל וְקִנֵּאתִי לְשֵׁם קָדְשִׁי׃	Therefore this *is what* the Lord, the LORD, says: 'Now I will reverse the captivity of Jacob, and I will have compassion *on* the whole house of Israel, and I will be zealous for my holy name.	captivity: the *ketiv* / *qeré* issue is as in Jer 29:14. this *is what* ← *thus*. my holy name ← *the name of my holiness*, a Hebraic genitive.
Ezek 39:26	וְנָשְׂאוּ אֶת־כְּלִמָּתָם וְאֶת־כָּל־מַעֲלָם אֲשֶׁר מָעֲלוּ־בִי בְּשָׁבְתָּם עַל־אַדְמָתָם לָבֶטַח וְאֵין מַחֲרִיד׃	And they will have borne their shame and all their treachery which they engaged in against me when they lived on their land in security, with no-one making *them* afraid,	will have borne: in a colloquial form. treachery which they engaged in ← *treachery which they were treacherous with*. lived ← *dwelt*.
Ezek 39:27	בְּשׁוּבְבִי אוֹתָם מִן־הָעַמִּים וְקִבַּצְתִּי אֹתָם מֵאַרְצוֹת אֹיְבֵיהֶם וְנִקְדַּשְׁתִּי בָם לְעֵינֵי הַגּוֹיִם רַבִּים׃	when I bring them back from the *various* peoples, and I gather them from the countries of their enemies, and I am sanctified among them in the sight of many nations.	
Ezek 39:28	וְיָדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם בְּהַגְלוֹתִי אֹתָם אֶל־הַגּוֹיִם וְכִנַּסְתִּים עַל־אַדְמָתָם וְלֹא־אוֹתִיר עוֹד מֵהֶם שָׁם׃	And they will know that I *am* the LORD their God, who deported them to the Gentiles. And I will collect them on their land; I will not leave *any* of them yonder any longer.	who deported ← *in my deporting*.
Ezek 39:29	וְלֹא־אַסְתִּיר 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 וְחָמֵשׁ שָׁנָה לְגָלוּתֵנוּ בְּרֹאשׁ הַשָּׁנָה בֶּעָשׂוֹר לַחֹדֶשׁ בְּאַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר אֲשֶׁר הֻכְּתָה הָעִיר בְּעֶצֶם | הַיּוֹם הַזֶּה הָיְתָה עָלַי יַד־יְהוָה וַיָּבֵא אֹתִי שָׁמָּה׃	In the twenty-fifth year of our deportation, at the beginning of the year, on the tenth *day* 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	בְּמַרְאוֹת אֱלֹהִים הֱבִיאַנִי אֶל־אֶרֶץ יִשְׂרָאֵל וַיְנִיחֵנִי אֶל־הַר גָּבֹהַּ מְאֹד וְעָלָיו כְּמִבְנֵה־עִיר מִנֶּגֶב׃	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 *was* a kind of structure of a city on the south *side*.	
Ezek 40:3	וַיְבִיאֵ אוֹתִי שָׁמָּה וְהִנֵּה־אִישׁ מַרְאֵהוּ כְּמַרְאֵה נְחֹשֶׁת וּפְתִיל־פִּשְׁתִּים בְּיָדוֹ וּקְנֵה הַמִּדָּה וְהוּא עֹמֵד בַּשָּׁעַר׃	And he brought me there, and what *I* saw *was* a man. His appearance *was* like the appearance of copper, and *he had* a cord of flax in his hand, and a measuring rod, and he stood at the gate.	what *I* saw *was* ← *behold*. --- a measuring rod ← *a cane of the measuring*, i.e. *the measuring rod*. An unexpected definite article. See Gen 22:9.
Ezek 40:4	וַיְדַבֵּר אֵלַי הָאִישׁ בֶּן־אָדָם רְאֵה בְעֵינֶיךָ וּבְאָזְנֶיךָ שְׁמָע וְשִׂים לִבְּךָ לְכֹל אֲשֶׁר־אֲנִי מַרְאֶה אוֹתָךְ כִּי לְמַעַן הַרְאוֹתְכָה הֻבָאתָה הֵנָּה הַגֶּד 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 take note of everything I show you, for *it is* in order to show you *that* you have been brought here. Tell the house of Israel everything that you see."	take note ← *place your heart*.

Ezek 40:5	וְהִנֵּה חוֹמָה מִחוּץ לַבַּיִת סָבִיב סָבִיב | וּבְיַד הָאִישׁ קְנֵה הַמִּדָּה שֵׁשׁ־אַמּוֹת בָּאַמָּה וְטֹפַח וַיָּמָד אֶת־רֹחַב הַבִּנְיָן קָנֶה אֶחָד וְקוֹמָה קָנֶה אֶחָד:	And what *I* saw *was* a wall outside the house *all* around, and in the man's hand *was* the measuring rod, six cubits *long as determined* by forearm and handbreadth. And he measured the width of the structure: *it was* one rod-*length*, and *its* height *was* one rod-*length*.	what *I* saw *was* ← *behold*. the house: i.e. *the temple*. *all* around ← *around, around*. cubit: about 18 inches or 45 cm. structure ← *building*, i.e., here, *wall*.
Ezek 40:6	וַיָּבֹוא אֶל־שַׁעַר אֲשֶׁר פָּנָיו דֶּרֶךְ הַקָּדִימָה וַיַּעַל במעלותו **בְּמַעֲלוֹתָיו* וַיָּמָד | אֶת־סַף הַשַּׁעַר קָנֶה אֶחָד רֹחַב וְאֵת סַף אֶחָד קָנֶה אֶחָד רֹחַב:	And he went to the gate which faces east, and he went up its steps, and he measured the threshold of the gate: *its* width *was* one rod-*length*. And *he measured* the other threshold: one rod-*length in* width.	steps: the *ketiv* is a variant spelling of the *qeré*. faces east ← *its face (is) the way of eastward*. the other ← *one*.
Ezek 40:7	וְהַתָּא קָנֶה אֶחָד אֹרֶךְ וְקָנֶה אֶחָד רֹחַב וּבֵין הַתָּאִים חָמֵשׁ אַמּוֹת וְסַף הַשַּׁעַר מֵאֵצֶל אוּלָם הַשַּׁעַר מֵהַבַּיִת קָנֶה אֶחָד:	*As for* the side-room, *its* length *was* one rod-*length*, and *its* width *was* one rod-*length*, and *the distance* between the side-rooms *was* five cubits. And the threshold of the gate to the portico *at* the gate in front of the house *was* one rod-*length long*.	to the portico ← *from next to the portico*. in front of the house ← *from the house*, i.e. *temple*.
Ezek 40:8	וַיָּמָד אֶת־אֻלָּם הַשַּׁעַר מֵהַבַּיִת קָנֶה אֶחָד:	Then he measured the portico at the gate in front of the house: *it was* one rod-*length*.	in front of the house ← *from the house*, i.e. *temple*.
Ezek 40:9	וַיָּמָד אֶת־אֻלָּם הַשַּׁעַר שְׁמֹנֶה אַמּוֹת *וְאֵילוֹ וְאֵילָיו שְׁתַּיִם אַמּוֹת** וְאֻלָּם הַשַּׁעַר מֵהַבָּיִת:	Then he measured the portico at the gate: *it was* eight cubits. And its {Q: turrets} [K: turret] *measured* two cubits. And the portico at the gate *was* in front of the house.	turrets *(qeré)*: as [CB]. AV differs somewhat *(posts)*. [BDB]= *projecting pillars, pilasters*. in front of the house ← *from the house*, i.e. *temple*.

Ezek 40:10	וְתָאֵי הַשַּׁעַר דֶּרֶךְ הַקָּדִים שְׁלֹשָׁה מִפֹּה וּשְׁלֹשָׁה מִפֹּה מִדָּה אַחַת לִשְׁלָשְׁתָּם וּמִדָּה אַחַת לָאֵילִם מִפֹּה וּמִפֹּו׃	And the side-rooms of the gate on the east *were* three *in number* on one side *and* three *in number* on the other side. *All* three of them *were* of the same size, and the turrets on each side *were* of one size.	on the east ← *the way of the east*. on one side ... on the other side ← *from here ... from here*. the same ← *one*. on each side ← *from here and from here*.
Ezek 40:11	וַיָּמָד אֶת־רֹחַב פֶּתַח־הַשַּׁעַר עֶשֶׂר אַמּוֹת אֹרֶךְ הַשָּׁעַר שְׁלֹשׁ עֶשְׂרֵה אַמּוֹת׃	Then he measured the width of the door to the gate: *it was* ten cubits. The length of the gate *was* thirteen cubits.	
Ezek 40:12	וּגְבוּל לִפְנֵי הַתָּאוֹת אַמָּה אֶחָת וְאַמָּה־אַחַת גְּבוּל מִפֹּה וְהַתָּא שֵׁשׁ־אַמּוֹת מִפֹּו וְשֵׁשׁ אַמּוֹת מִפֹּו׃	And the gap in front of the side-rooms *was* one cubit, and *there was* a gap of one cubit to the side. And the side-room *itself measured* six cubits *by* six cubits.	to the side ← *from here*. *measured* six cubits *by* six cubits ← *(was) six cubits from here and six cubits from here*.
Ezek 40:13	וַיָּמָד אֶת־הַשַּׁעַר מִגַּג הַתָּא לְגַגּוֹ רֹחַב עֶשְׂרִים וְחָמֵשׁ אַמּוֹת פֶּתַח נֶגֶד פָּתַח׃	Then he measured the gate from the roof of a side-room to *another*'s roof: the width *was* twenty-five cubits from door to door.	to *another*'s roof ← *to its roof*. The reference is not clear (the gate's roof? another side-room's roof?). from door to door ← *entrance against entrance*.
Ezek 40:14	וַיַּעַשׂ אֶת־אֵילִים שִׁשִּׁים אַמָּה וְאֶל־אֵיל֙ הֶחָצֵר הַשַּׁעַר סָבִיב | סָבִיב׃	Then he measured the turrets: *they were* sixty cubits, this *being* to a turret in the courtyard, *all* around the gate.	measured ← *did*. this *being* ← *and*. *all* around ← *around, around*.
Ezek 40:15	וְעַל פְּנֵי הַשַּׁעַר *היאתון הָאֵיתוֹן עַל־לִפְנֵי אֻלָם** הַשַּׁעַר הַפְּנִימִי חֲמִשִּׁים אַמָּה׃	And from the front of the gate of the entrance to the front of the portico of the inner gate *it was* fifty cubits.	entrance: the *ketiv* can be regarded as a variant form of the *qeré*.

Ezek 40:16	וְחַלֹּנוֹת אֲטֻמוֹת אֶל־הַתָּאִים וְאֶל אֵילֵיהֶמָּה לִפְנִימָה לַשַּׁעַר סָבִיב ׀ סָבִיב וְכֵן לָאֻלַמּוֹת וְחַלּוֹנוֹת סָבִיב ׀ סָבִיב לִפְנִימָה וְאֶל־אַיִל תְּמָרִים:	And the side-rooms and their turrets *had* shuttered windows on the *sides* inside the gate *all* around, and similarly the porticos. These *were* the windows *all* around on the inside. And *each* turret *had* palm tree *motifs*.	shuttered: [CB]= *latticed*. AV differs somewhat *(narrow)*. *all* around *(2x)* ← *around, around*. These *were* ← *And*.
Ezek 40:17	וַיְבִיאֵנִי אֶל־הֶחָצֵר הַחִיצוֹנָה וְהִנֵּה לְשָׁכוֹת וְרִצְפָה עָשׂוּי לֶחָצֵר סָבִיב ׀ סָבִיב שְׁלֹשִׁים לְשָׁכוֹת אֶל־הָרִצְפָה:	Then he brought me to the outer court, and what *I* saw *was* annexes and a tiled floor, made for the court *all* around. *There were* thirty annexes on the tiled floor.	what *I* saw *was* ← *behold*. annexes *(2x)*: or *offices*. *all* around ← *around, around*.
Ezek 40:18	וְהָרִצְפָה אֶל־כֶּתֶף הַשְּׁעָרִים לְעֻמַּת אֹרֶךְ הַשְּׁעָרִים הָרִצְפָה הַתַּחְתּוֹנָה:	And the tiled floor *was* to the side of the gates. *All* along the length of the gates *was* the lower tiled floor.	side ← *shoulder*. *All* along ← *In contiguity of*.
Ezek 40:19	וַיָּמָד רֹחַב מִלִּפְנֵי הַשַּׁעַר הַתַּחְתּוֹנָה לִפְנֵי הֶחָצֵר הַפְּנִימִי מִחוּץ מֵאָה אַמָּה הַקָּדִים וְהַצָּפוֹן:	And he measured the width from in front of the lower gate to the front of the inner court on the outside. *It was* one hundred cubits *going* east and *going* north.	
Ezek 40:20	וְהַשַּׁעַר אֲשֶׁר פָּנָיו דֶּרֶךְ הַצָּפוֹן לֶחָצֵר הַחִיצוֹנָה מָדַד אָרְכּוֹ וְרָחְבּוֹ:	And he measured the length and width of the gate of the outer court which faces north.	which faces north ← *its face (is) the way of northward*.

Ezek 40:21	*ותאו **וְתָאָיו שְׁלוֹשָׁה מִפֹּה וּשְׁלֹשָׁה מִפֹּה ואילו **וְאֵילָיו *ואלמו* וְאֻלַמָּיו הָיָה כְּמִדַּת** הַשַּׁעַר הָרִאשׁוֹן חֲמִשִּׁים אַמָּה אָרְכּוֹ וְרֹחַב חָמֵשׁ וְעֶשְׂרִים בָּאַמָּה:	And the side-rooms to it *were* three on one side and three on the other side, and its turrets and its porticos were according to the measurements of the first gate. Its length *was* fifty cubits, and its width *was* twenty-five cubits.	In all textual issues, the *ketiv* has a singular noun, the *qeré* plural. But the *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*. on one side ... on the other side ← *from here ... from here*. measurements ← *measurement*.
Ezek 40:22	*וחלונו **וְחַלּוֹנָיו ואלמו **וְאֻלַמָּיו* ותמרו **וְתָמֳרָיו* כְּמִדַּת הַשַּׁעַר אֲשֶׁר פָּנָיו דֶּרֶךְ הַקָּדִים וּבְמַעֲלוֹת שִׁבְעָה יַעֲלוּ־בוֹ *ואילמו וְאֻלַמָּיו לִפְנֵיהֶם:**	And its windows and its porticos and its palm tree *motifs were* according to the measurements of the gate which faces east. And one ascends to it by seven steps, and its porticos *were* in front of them.	The textual issues are all as in Ezek 40:21. measurements ← *measurement*. faces east: as in Ezek 40:6. one ascends ← *they ascend*. Impersonal.
Ezek 40:23	וְשַׁעַר לֶחָצֵר הַפְּנִימִי נֶגֶד הַשַּׁעַר לַצָּפוֹן וְלַקָּדִים וַיָּמָד מִשַּׁעַר אֶל־שַׁעַר מֵאָה אַמָּה:	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.	
Ezek 40:24	וַיּוֹלְכֵנִי דֶּרֶךְ הַדָּרוֹם וְהִנֵּה־שַׁעַר דֶּרֶךְ הַדָּרוֹם וַיָּמָד *אילו **אֵילָיו ואילמו **וְאֻלַמָּיו* כַּמִּדּוֹת הָאֵלֶּה:	Then he led me to the south, and what *I* saw *was* the gate to the south, and he measured its turrets and its porticos, *and they were* as the previous measurements.	The textual issues are all as in Ezek 40:21. to the south ← *the way of the south*. what *I* saw *was* ← *behold*. the previous ← *these*.
Ezek 40:25	וְחַלּוֹנִים לוֹ *ולאילמו וּלְאֻלַמָּיו סָבִיב |** סָבִיב כְּהַחַלֹּנוֹת הָאֵלֶּה חֲמִשִּׁים אַמָּה אֹרֶךְ וְרֹחַב חָמֵשׁ וְעֶשְׂרִים אַמָּה:	And it *had* windows, as *did* its porticos *all* around like the previous windows. The length *was* fifty cubits and the width *was* twenty-five cubits.	The textual issue is as in Ezek 40:21. *all* around ← *around, around*. previous ← *these*.

Ezek 40:26	וּמַעֲלֹות שִׁבְעָה *עלותו עֹלוֹתָיו *ואלמו** וְאֵלְמָיו לִפְנֵיהֶם** וְתִמֹרִים לוֹ אֶחָד מִפֹּה וְאֶחָד מִפֹּה אֶל־*אילו אֵילָיו:**	And *there were* seven steps *in* its flight of steps, and its portico *was* in front of them, and its palm tree *motifs were* the same on one side as on the other side, on its turrets.	The textual issues are all as in Ezek 40:21. the same on one side as on the other side ← *one from here and one from here*.
Ezek 40:27	וְשַׁעַר לֶחָצֵר הַפְּנִימִי דֶּרֶךְ הַדָּרֹום וַיָּמָד מִשַּׁעַר אֶל־הַשַּׁעַר דֶּרֶךְ הַדָּרֹום מֵאָה אַמֹּות:	And *as for* the gate to the inner court to the south, he measured from gate to gate in the south, *and it was* one hundred cubits.	the south *(2x)* ← *the way of the south*.
Ezek 40:28	וַיְבִיאֵנִי אֶל־חָצֵר הַפְּנִימִי בְּשַׁעַר הַדָּרֹום וַיָּמָד אֶת־הַשַּׁעַר הַדָּרֹום כַּמִּדֹּות הָאֵלֶּה:	Then he brought me to the inner court at the south gate, and he measured the south gate *which had* the same measurements.	the same measurements ← *as these measurements*.
Ezek 40:29	*ותאו **וְתָאָיו *ואילו וְאֵילָיו *ואלמו** וְאֵלְמָיו כַּמִּדֹּות הָאֵלֶּה** וְחַלֹּונֹות לֹו *ולאלמו וּלְאֵלְמָיו סָבִיב ** סָבִיב חֲמִשִּׁים אַמָּה אֹרֶךְ וְרֹחַב עֶשְׂרִים וְחָמֵשׁ אַמֹּות:	And its side-rooms and its turrets and its porticos *had* the same measurements *as previously*, and it *had* windows, as *did* its porticos *all* around. *It was* fifty cubits *in* length, and *its* width *was* twenty-five cubits.	The textual issues are all as in Ezek 40:21. *had* the same measurements ← *(were) as these measurements*. *all* around ← *around, around*.
Ezek 40:30	וְאֵלְמֹות סָבִיב \ סָבִיב אֹרֶךְ חָמֵשׁ וְעֶשְׂרִים אַמָּה וְרֹחַב חָמֵשׁ אַמֹּות:	And its porticos *all* around *were* twenty-five cubits *in* length, and *their* width *was* five cubits.	*all* around ← *around, around*.

Ezek 40:31	וְאֵלַמָּו אֶל־חָצֵר הַחִצוֹנָה וְתִמֹרֵים אֶל־*אילו אֵילָיו וּמַעֲלוֹת שְׁמוֹנֶה** מעלו **מַעֲלָיו:*	And its porticos *were* facing the outer court, and its turrets *had* palm tree *motifs*, and *there were* eight steps *to* its staircase.	The textual issues are as in Ezek 40:21. The word for *porticos* is as in the *ketiv* elsewhere, with no *qeré* here. facing ← *to; towards*.
Ezek 40:32	וַיְבִיאֵנִי אֶל־הֶחָצֵר הַפְּנִימִי דֶּרֶךְ הַקָּדִים וַיָּמָד אֶת־הַשַּׁעַר כַּמִּדּוֹת הָאֵלֶּה:	Then he brought me to the inner court to the east, and he measured the gate. *It had* the same measurements as *the previous ones*.	the east ← *the way of the east*. the same measurements as *the previous ones* ← *as these measurements*.
Ezek 40:33	*ותאו **וְתָאָיו *ואלו וְאֵלָיו *ואלמו** וְאֵלַמָּיו כַּמִּדּוֹת הָאֵלֶּה** וְחַלּוֹנוֹת לוֹ *ולאלמו וּלְאֵלַמָּיו סָבִיב |** סָבִיב אֹרֶךְ חֲמִשִּׁים אַמָּה וְרֹחַב חָמֵשׁ וְעֶשְׂרִים אַמָּה:	And its side-rooms and its turrets and its porticos *had* the same measurements as *the previous ones*, and it *had* windows, as *did* its porticos *all* around. *Its* length *was* fifty cubits, and *its* width *was* twenty-five cubits.	The textual issues are all as in Ezek 40:21. the same measurements ← *as these measurements*. *all* around ← *around, around*.
Ezek 40:34	*ואלמו **וְאֵלַמָּיו לֶחָצֵר הַחִיצוֹנָה וְתִמֹרִים אֶל־*אלו **אֵלָיו מִפֹּו וּמִפֹּו וּשְׁמֹנֶה מַעֲלוֹת מעלו **מַעֲלָיו:*	And its porticos *were* facing the outer court, and its turrets *had* palm tree *motifs* on both sides, and *there were* eight steps *to* its staircase.	The textual issues are all as in Ezek 40:21. facing ← *to; towards*. on both sides ← *from here and from here*.
Ezek 40:35	וַיְבִיאֵנִי אֶל־שַׁעַר הַצָּפוֹן וּמָדַד כַּמִּדּוֹת הָאֵלֶּה:	Then he brought me to the north gate, and he measured *it as having* the previous measurements.	the previous measurements ← *as these measurements*.
Ezek 40:36	*תאו **תָּאָיו *אלו אֵלָיו *ואלמו** וְאֵלַמָּיו וְחַלּוֹנוֹת לוֹ** סָבִיב | סָבִיב אֹרֶךְ חֲמִשִּׁים אַמָּה וְרֹחַב חָמֵשׁ וְעֶשְׂרִים אַמָּה:	*As for* its side-rooms, its turrets and its porticos and its windows *all* around, the length *of them was* fifty cubits, and the width *of them was* twenty-five cubits.	The textual issues are all as in Ezek 40:21. *all* around ← *around, around*.

Ezek 40:37	*ואילו **וְאֵילָיו לֶחָצֵר הַחִיצוֹנָה וְתִמֹרִים אֶל-*אילו **אֵילָיו מִפֹּוֹ וּמִפֹּוֹ וּשְׁמֹנֶה מַעֲלוֹת מעלו **מַעֲלָיו:*	And its turrets *were* facing the outer court, and its turrets *had* palm tree *motifs* on both sides, and *there were* eight steps *to* its staircase.	The textual issues are all as in Ezek 40:21. facing ← *to; towards*. on both sides ← *from here and from here*.
Ezek 40:38	וְלִשְׁכָּה וּפִתְחָהּ בְּאֵילֵים הַשְּׁעָרִים שָׁם יָדִיחוּ אֶת־הָעֹלָה:	And *there was* an annex with its entrance by the turrets *at* the gates. There they washed the burnt offering.	
Ezek 40:39	וּבְאֻלָם הַשַּׁעַר שְׁנַיִם שֻׁלְחָנוֹת מִפֹּוֹ וּשְׁנַיִם שֻׁלְחָנוֹת מִפֹּה לִשְׁחֹט אֲלֵיהֶם הָעוֹלָה וְהַחַטָּאת וְהָאָשָׁם:	And in the portico of the gate *were* two tables on one side and two tables on the other side, on which to slaughter the burnt offering and the sin-offering and the guilt-offering.	on one side ... on the other side ← *from here ... from here*.
Ezek 40:40	וְאֶל־הַכָּתֵף מְחוּצָה לָעוֹלֶה לְפֶתַח הַשַּׁעַר הַצָּפוֹנָה שְׁנַיִם שֻׁלְחָנוֹת וְאֶל־הַכָּתֵף הָאַחֶרֶת אֲשֶׁר לְאֻלָם הַשָּׁעַר שְׁנַיִם שֻׁלְחָנוֹת:	And on one side facing outside, as *one* goes up to the entrance of the northern gate, *were* two tables, and on the other side which *belongs* to the portico of the gate *were* two tables.	side *(2x)* ← *shoulder*.
Ezek 40:41	אַרְבָּעָה שֻׁלְחָנוֹת מִפֹּה וְאַרְבָּעָה שֻׁלְחָנוֹת מִפֹּה לְכֶתֵף הַשָּׁעַר שְׁמוֹנָה שֻׁלְחָנוֹת אֲלֵיהֶם יִשְׁחֲטוּ:	*There were* four tables on one side and four tables on the other side, to the sides of the gate – eight tables on which they did the slaughtering.	on one side ... on the other side ← *from here ... from here*. sides ← *shoulder* (singular).

Ezek 40:42	וְאַרְבָּעָהׇ שֻׁלְחָנֹות לָעוֹלָה אַבְנֵי גָזִית אׇרְכׇּהּ אַמָּה אַחַת וָחֵצִי וְרׇחַב אַמָּה אַחַת וָחֵצִי וְגׇבַהּ אַמָּה אֶחָת אֲלֵיהֶם וְיַנִּיחוּ אֶת־הַכֵּלִים אֲשֶׁר יִשְׁחֲטוּ אֶת־הָעוֹלָה בָּם וְהַזָּבַח:	And four tables for the burnt offering *were made* of hewn stone. The length *was* one and a half cubits, and the width *was* one and a half cubits, and the height *was* one cubit. They placed on them the utensils with which they slaughtered the burnt offering and the sacrifice.	
Ezek 40:43	וְהַשְׁפָּתַיִם טֶפַח אֶחָד מוּכָנִים בַּבַּיִת סָבִיב | סָבִיב וְאֶל־הַשֻּׁלְחָנוֹת בְּשַׂר הַקָּרְבָּן:	And the hooks *were* one handbreadth *wide*, held up in *their* slots *all* around. And on the tables *was* the flesh of the oblation.	hooks: as [BDB], AV. [CB]= *ranges*. [AnLx]= *folds for cattle*, or *cooking vessels*. in *their* slots ← *in the receptacle / house*. *all* around ← *around, around*.
Ezek 40:44	וּמִחוּצָהׇ לְשַׁעַר הַפְּנִימִי לִשְׁכׇוֹת שָׁרִים בֶּחָצֵר הַפְּנִימִי אֲשֶׁר אֶל־כֶּתֶף שַׁעַר הַצָּפׇוֹן וּפְנֵיהֶם דֶּרֶךְ הַדָּרׇום אֶחָד אֶל־כֶּתֶף שַׁעַר הַקָּדִים פְּנֵי דֶּרֶךְ הַצָּפׇן:	And outside the inner gate *were* the annexes for the singers in the inner court, which *was* at the side of the north gate, and they faced south, *with* one to the side of the eastern gate facing north.	side *(2x)* ← *shoulder*. faced south ← *(were) the way of the south*. facing north ← *(being) the way of the north*.
Ezek 40:45	וַיְדַבֵּר אֵלַי זֶה הַלִּשְׁכָּה אֲשֶׁר פָּנֶיהָ דֶּרֶךְ הַדָּרׇום לַכֹּהֲנִים שֹׁמְרֵי מִשְׁמֶרֶת הַבָּיִת:	And he said to me, “This *is* the annex which faces south for the priests who keep guard of the house.	faces south ← *(is) the way of the south*.

Ezek 40:46	וְהַלִּשְׁכָּה אֲשֶׁר פָּנֶיהָ דֶּרֶךְ הַצָּפוֹן לַכֹּהֲנִים שֹׁמְרֵי מִשְׁמֶרֶת הַמִּזְבֵּחַ הֵמָּה בְּנֵי־צָדוֹק הַקְּרֵבִים מִבְּנֵי־לֵוִי אֶל־יְהוָה לְשָׁרְתוֹ׃	And the annex which faces north *is* for the priests who keep guard of the altar. They *are* the sons of Zadok, *descended* from the sons of Levi, who approach the LORD, to serve him.”	faces north ← *(is) the way of the north*.
Ezek 40:47	וַיָּמָד אֶת־הֶחָצֵר אֹרֶךְ ׀ מֵאָה אַמָּה וְרֹחַב מֵאָה אַמָּה מְרֻבָּעַת וְהַמִּזְבֵּחַ לִפְנֵי הַבָּיִת׃	And he measured the courtyard. *Its* length *was* one hundred cubits, and *its* width *was* one hundred cubits; *it was* square. And the altar *was* in front of the house.	
Ezek 40:48	וַיְבִאֵנִי אֶל־אֻלָם הַבַּיִת וַיָּמָד אֵל אֻלָם חָמֵשׁ אַמּוֹת מִפֹּה וְחָמֵשׁ אַמּוֹת מִפֹּה וְרֹחַב הַשַּׁעַר שָׁלֹשׁ אַמּוֹת מִפֹּו וְשָׁלֹשׁ אַמּוֹת מִפּוֹ׃	Then he brought me to the portico of the house, and he measured the turrets of the portico: five cubits on one side and five cubits on the other side. And the width of the gate *was* three cubits on one side and three cubits on the other side.	turrets ← *turret*. The defective spelling lacks an expected *yod*, making the word, theoretically alternatively, GOD. on one side ... on the other side *(2x)* ← *from here ... from here*.
Ezek 40:49	אֹרֶךְ הָאֻלָם עֶשְׂרִים אַמָּה וְרֹחַב עַשְׁתֵּי עֶשְׂרֵה אַמָּה וּבְמַעֲלוֹת אֲשֶׁר יַעֲלוּ אֵלָיו וְעַמֻּדִים אֶל־הָאֵילִים אֶחָד מִפֹּה וְאֶחָד מִפֹּה׃	The length of the portico *was* twenty cubits, and the width *was* eleven cubits, and at the steps *by* which one goes up to it *there were* columns by the turrets on each side.	one goes ← *they go*. on each side ← *one from here and one from here*.
Ezek 41:1	וַיְבִיאֵנִי אֶל־הַהֵיכָל וַיָּמָד אֶת־הָאֵילִים שֵׁשׁ־אַמּוֹת רֹחַב־מִפּוֹ וְשֵׁשׁ־אַמּוֹת־רֹחַב מִפּוֹ רֹחַב הָאֹהֶל׃	Then he brought me to the temple, and he measured the turrets *as being* six cubits *in* width on one side and six cubits *in* width on the other side, *which was* the width of the tent.	temple: or *palace*, i.e. the main building. cubit *(2x)*: about 18 inches or 45 cm. on one side ... on the other side ← *from here ... from here*.

Ezek 41:2	וְרֹ֣חַב הַפֶּ֗תַחְ עֶ֚שֶׂר אַמּ֔וֹתְ וְכִתְפ֥וֹת הַפֶּ֖תַח חָמֵ֣שׁ אַמּ֑וֹתְ מִפֹּ֣ו וְחָמֵ֣שׁ אַמּ֔וֹת מִפֹּ֖ו וַיְמָ֣ד אָרְכּ֑וֹ אַרְבָּעִ֥ים אַמָּ֖ה וְרֹ֥חַב עֶשְׂרִ֖ים אַמָּֽה׃	And the width of the entrance *was* ten cubits, and the sides of the entrance *were* five cubits on one side and five cubits on the other side. And he measured its length: *it was* forty cubits, and *its* width *was* twenty cubits.	sides ← *shoulders*. on one side ... on the other side ← *from here ... from here*.
Ezek 41:3	וּבָ֣א לִפְנִימָ֔ה וַיְמָ֕ד אֵ֖יל־הַפֶּ֣תַח שְׁתַּ֑יִם אַמּ֔וֹת וְהַפֶּ֖תַחְ שֵׁ֣שׁ אַמּ֑וֹת וְרֹ֥חַב הַפֶּ֖תַח שֶׁ֥בַע אַמּֽוֹת׃	And he went inside and measured the turret of the entrance: *it was* two cubits *high*. And the entrance *was* six cubits *high*, and the width of the entrance *was* seven cubits.	
Ezek 41:4	וַיְמָ֣ד אֶת־אָרְכּ֗וֹ עֶשְׂרִ֤ים אַמָּה֙ וְרֹ֣חַב עֶשְׂרִ֔ים אַמָּ֖ה אֶל־פְּנֵ֣י הַהֵיכָ֑ל וַיֹּ֣אמֶר אֵלַ֔י זֶ֖ה קֹ֥דֶשׁ הַקָּדָשִׁ֖ים׃	And he measured its length: *it was* twenty cubits. And *its* width *was* twenty cubits in front of the temple. Then he said to me, “This *is* the holy of holies.”	
Ezek 41:5	וַיְמָ֣ד קִֽיר־הַבַּ֗יִת שֵׁ֚שׁ אַמּ֔וֹתְ וְרֹ֥חַב הַצֶּ֖לָעְ אַרְבַּ֣ע אַמּ֑וֹת סָבִ֥יב | סָבִ֖יב לַבַּ֥יִת סָבִֽיב׃	Then he measured the wall of the house: *it was* six cubits. And the width of the side-chamber *was* four cubits *all* around the house.	side-chamber ← *rib*, but also a side-room. We distinguish the word from the *side-rooms* of Ezek 40:7 and the *annexes* of Ezek 40:17 by our use of *chamber*. *all* around ← *around, around ... around*.
Ezek 41:6	וְהַצְּלָעוֹתְ֙ צֶ֣לַע אֶל־צֶ֔לַע שָׁלֹ֥וֹשׁ וּשְׁלֹשִׁ֖ים פְּעָמִ֑ים וּבָאוֹת֙ בַּקִּ֣יר אֲשֶׁר־לַבַּ֔יִת לַצְּלָעוֹת֙ סָבִ֣יב | סָבִ֔יב לִֽהְיוֹת֙ אֲחוּזִ֣ים וְלֹא־יִהְי֔וּ אֲחוּזִ֖ים בְּקִ֥יר הַבָּֽיִת׃	And the side-chambers *were arranged as* side-chamber on side-chamber *in* three *storeys*, *repeated* thirty times. And they were recessed in the wall which *was* for the house, *for* the side-chambers *all* around to be *as if* gripped in, but they were not *actually* gripped in by the wall of the house.	were recessed in ← *went into*. *all* around ← *around, around*.

Ezek 41:7	וְרָחֵבָה וְנָסְבָה לְמַעְלָה לְמַעְלָה לַצְּלָעוֹת כִּי מוּסַב־הַבַּיִת לְמַעְלָה לְמַעְלָה סָבִיב סָבִיב ׀ לַבַּיִת עַל־כֵּן רְחַב־לַבַּיִת לְמָעְלָה וְכֵן הַתַּחְתּוֹנָה יַעֲלֶה עַל־הָעֶלְיוֹנָה לַתִּיכוֹנָה׃	And *the edifice of* the side-chambers became wider and curved *as it went* up and up, for the edifice *was* arc-shaped *as it went* up and up *and* round *and* round the house, so that there was *more* width higher up, *as* one goes up *from* the ground floor to the top *storey* via the middle *level*.	arc-shaped: [AnLx], [BDB] regards the word as a noun, but we take it as *hophal* participle, *turning / changing*, from which *arc-shaped*, applying to both sides. Perhaps concave (on the outside), not just trapezoidal.
Ezek 41:8	וְרָאִיתִי לַבַּיִת גֹּבַהּ סָבִיב ׀ סָבִיב *מיסדות מוּסְדוֹת הַצְּלָעוֹת מְלֹא** הַקָּנֶה שֵׁשׁ אַמּוֹת אֲצִלָה׃	And I saw the height of the house *all* around. The foundations of the side-chambers *were, as measured by* a full rod, six cubits to the join.	foundations: the *ketiv qeré* issue is a *yod* / *vav* issue, but the meanings are the same. *all* around ← *around, around*. to the join: perhaps ↴
Ezek 41:9	רֹחַב הַקִּיר אֲשֶׁר־לַצֵּלָע אֶל־הַחוּץ חָמֵשׁ אַמּוֹת וַאֲשֶׁר מֻנָּח בֵּית צְלָעוֹת אֲשֶׁר לַבָּיִת׃	The thickness of the wall which *was adjoined* to the side-chamber on the outside *was* five cubits. And the remaining *part of* the structure of the side-chambers *was* what *was* inside *the wall*.	↳ part of the architecture, or denoting a special cubit from the wrist "joint" to the armpit. AV differs *(great)*.
Ezek 41:10	וּבֵין הַלְּשָׁכוֹת רֹחַב עֶשְׂרִים אַמָּה סָבִיב לַבַּיִת סָבִיב ׀ סָבִיב׃	And between the annexes *was* a gap of twenty cubits *all* around the structure.	gap ← *width*. *all* around ← *around ... around, around*. structure ← *house*.
Ezek 41:11	וּפֶתַח הַצֵּלָע לַמֻּנָּח פֶּתַח אֶחָד דֶּרֶךְ הַצָּפוֹן וּפֶתַח אֶחָד לַדָּרוֹם וְרֹחַב מְקוֹם הַמֻּנָּח חָמֵשׁ אַמּוֹת סָבִיב ׀ סָבִיב׃	As for the entrance of the side-chamber to the remaining *part*, *there was* one entrance to the north and one entrance to the south. And the width of the remaining *part was* five cubits *all* around.	to the north ... to the south ← *the way of the north ... to the south*. *all* around ← *around, around*.

Ezek 41:12	וְהַבִּנְיָן אֲשֶׁר אֶל־פְּנֵי הַגִּזְרָה פְּאַת דֶּרֶךְ־הַיָּם רֹחַב שִׁבְעִים אַמָּה וְקִיר הַבִּנְיָן חֲמֵשׁ־אַמּוֹת רֹחַב סָבִיב | סָבִיב וְאָרְכּוֹ תִּשְׁעִים אַמָּה׃	And *as for* the building which *was* beside the passageway *in* the western corner, *its* width *was* seventy cubits, and the wall of the building *was* five cubits thick *all* around, and its length *was* ninety cubits.	passageway: ≈ as [BDB] quoting A. B. Davidson *(yard)*. AV differs *(separate place)*. western corner ← *corner of the way of the sea*. thick ← *wide*.
Ezek 41:13	וּמָדַד אֶת־הַבַּיִת אֹרֶךְ מֵאָה אַמָּה וְהַגִּזְרָה וְהַבִּנְיָן וְקִירוֹתֶיהָ אֹרֶךְ מֵאָה אַמָּה׃	And he measured the house. *Its* length *was* one hundred cubits, and the passageway and the building and its walls *were* one hundred cubits *in* length.	passageway: see Ezek 41:12.
Ezek 41:14	וְרֹחַב פְּנֵי הַבַּיִת וְהַגִּזְרָה לַקָּדִים מֵאָה אַמָּה׃	And the width of the sides of the house and the passageway to the east *was* one hundred cubits.	sides ← *faces*. passageway: see Ezek 41:12.
Ezek 41:15	וּמָדַד אֹרֶךְ־הַבִּנְיָן אֶל־פְּנֵי הַגִּזְרָה אֲשֶׁר עַל־אַחֲרֶיהָ *ואתוקיהא וְאַתִּיקֶיהָא מִפֹּה וּמִפֹּה** מֵאָה אַמָּה וְהַהֵיכָל הַפְּנִימִי וְאֻלַמֵּי הֶחָצֵר׃	Then he measured the length of the building beside the passageway which *was* behind it, and its colonnade on each side. *It was* one hundred cubits, and *there was* an inner temple, and *there were* the porticos of the court.	its colonnade: the *ketiv* / *qeré* issue is a *vav* / *yod* issue, but the meanings are the same. passageway: see Ezek 41:12. Perhaps its length is referred to here. on each side ← *from here and from here*. an inner temple ← *the inner temple*.
Ezek 41:16	הַסִּפִּים וְהַחַלֹּנִים וְהָאֲטֻמוֹת וְהָאַתִּיקִים | סָבִיב לִשְׁלָשְׁתָּם נֶגֶד הַסַּף שְׁחִיף עֵץ סָבִיב | סָבִיב וְהָאָרֶץ עַד־הַחַלֹּנוֹת וְהַחַלֹּנוֹת מְכֻסּוֹת׃	*And there were* thresholds and shuttered windows and *interior* colonnades, *all* three of them *going* round about, opposite the *main* threshold. *There was* panelling in wood *all* around *from* the ground to the windows – but the windows were excepted –	*all* around ← *around, around*. excepted ← *covered, pardoned (for not being panelled)*. AV differs *(covered)*.

Ezek 41:17	עַל־מֵעַל 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 *all* around, on the inside and on the outside, *according to their* measurements.	*all* around ← *around, around*.
Ezek 41:18	וְעָשׂוּי כְּרוּבִים וְתִמֹרִים וְתִמֹרָה בֵּין־כְּרוּב לְכְרוּב וּשְׁנַיִם פָּנִים לַכְּרוּב:	And *it was* fashioned *with* cherubim and palm tree *motifs*, and *there was* a palm tree between the cherubim, and *each* cherub *had* two faces.	between the cherubim ← *between cherub and cherub*.
Ezek 41:19	וּפְנֵי אָדָם אֶל־הַתִּמֹרָה מִפֹּה וּפְנֵי־כְפִיר אֶל־הַתִּמֹרָה מִפֹּה עָשׂוּי אֶל־כָּל־הַבַּיִת סָבִיב | סָבִיב:	So *there was* the face of a man facing a palm tree on one side, and the face of a lion cub facing a palm tree on the other side. *It was* fashioned *like this* on the whole house *all* around.	on one side ... on the other side ← *from here ... from here*. *all* around ← *around, around*.
Ezek 41:20	מֵהָאָרֶץ עַד־מֵעַל הַפֶּתַח הַכְּרוּבִים וְהַתְּמֹרִים עֲשׂוּיִם וְקִיר הַהֵיכָל:	From the ground to above the entrance, cherubim and palm trees *were* fashioned, including *on* the wall of the temple.	temple: with supralinear dots. See [CB] App. 31. [CB] says this indicates that the word was added by mistake. including ← *and*.
Ezek 41:21	הַהֵיכָל מְזוּזַת רְבֻעָה וּפְנֵי הַקֹּדֶשׁ הַמַּרְאֶה כַּמַּרְאֶה:	*As for* the temple, its doorpost *was* square, and *as for* the façade of the sanctuary, *its* appearance *was similar*.	*its* appearance *was similar* ← *the appearance (was) as the appearance*.
Ezek 41:22	הַמִּזְבֵּחַ עֵץ שָׁלוֹשׁ אַמּוֹת גָּבֹהַּ וְאָרְכּוֹ שְׁתַּיִם־אַמּוֹת וּמִקְצֹעוֹתָיו לוֹ וְאָרְכּוֹ וְקִירֹתָיו עֵץ וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְהוָה:	And *there was* an altar of wood, *whose* height *was* three cubits and whose length *was* two cubits, and whose corners and length and walls *were of* wood. And he said to me, "This *is* the table which *stands* before the LORD."	
Ezek 41:23	וּשְׁתַּיִם דְּלָתוֹת לַהֵיכָל וְלַקֹּדֶשׁ:	And *there were* two doors to the temple and to the sanctuary.	

Ezek 41:24	וּשְׁתַּ֥יִם דְּלָתוֹת֙ לַדְּלָ֣תֹ֔ות שְׁתַּ֥יִם מוּסַבֹּ֖ות דְּלָתֹ֑ות שְׁתַּ֥יִם לְדֶ֖לֶת אֶחָ֥ת וּשְׁתֵּ֖י דְּלָתֹ֥ות לָאַחֶֽרֶת׃	And the doors had two leaves – two swinging leaves – two to one door and two leaves to the other.	the doors *had* two leaves: i.e. they were bifold doors. swinging ← *turning*.
Ezek 41:25	וְעָשׂ֥וּי עֲלֵיהֶ֖ן עַל־דַּלְתֹ֣ות הַהֵיכָ֑ל כְּרוּבִ֣ים וְתִמֹרִ֔ים כַּאֲשֶׁ֥ר עֲשׂוּיִ֖ם לַקִּירֹ֑ות וְעָ֥ב עֵ֛ץ אֶל־פְּנֵ֥י הָאוּלָ֖ם מֵהַחֽוּץ׃	And the cherubim and the palm trees *were* fashioned on them – on the doors of the temple – like *those* fashioned on the walls. And *there were* wooden steps in front of the portico on the outside.	steps: see 1 Ki 7:6. AV differs somewhat *(thick planks)*.
Ezek 41:26	וְחַלֹּנִ֥ים אֲטֻמֹ֖ות וְתִמֹרִ֣ים מִפֹּ֑ו וּמִפֹּ֗ו אֶל־כִּתְפֹ֛ות הָאוּלָ֖ם וְצַלְעֹ֥ות הַבַּ֖יִת וְהָעָבִֽים׃	And *there were* shuttered windows and palm tree *motifs* on each side, on the sides of the portico and on the sides of the house and the steps.	on each side ← *from here and from here*. sides ... sides ← *shoulders ... ribs*. steps: see 1 Ki 7:6.
Ezek 42:1	וַיּוֹצִאֵ֙נִי֙ אֶל־הֶֽחָצֵ֔ר הַחִיצוֹנָ֖ה הַדֶּ֣רֶךְ דֶּ֑רֶךְ הַצָּפֹ֔ון וַיְבִאֵ֕נִי אֶל־הַלִּשְׁכָּ֖ה אֲשֶׁ֣ר נֶ֑גֶד הַגִּזְרָ֕ה וַאֲשֶׁר־נֶ֥גֶד הַבִּנְיָ֖ן אֶל־הַצָּפֹֽון׃	Then he led me out to the outer courtyard *by* the avenue *in* the direction of the north, and he brought me to the annex which *was* opposite the passageway and opposite the building to the north.	avenue ← *way, road*. direction ← *way, road*. passageway: see Ezek 41:12.
Ezek 42:2	אֶל־פְּנֵ֤י־אֹרֶךְ֙ אַמֹּ֔ות הַמְּאָ֖ה פֶּ֣תַח הַצָּפֹ֑ון וְהָרֹ֖חַב חֲמִשִּׁ֥ים אַמֹּֽות׃	At the head of a length of one hundred cubits *was* the north entrance, and the width *was* fifty cubits.	At the head of ← *To the face of, facing*. cubit *(2x)*: about 18 inches or 45 cm.
Ezek 42:3	נֶ֣גֶד ׀ הָעֶשְׂרִ֗ים אֲשֶׁ֤ר לֶֽחָצֵר֙ הַפְּנִימִ֔י וְנֶ֖גֶד רִצְפָּ֣ה אֲשֶׁ֣ר לֶֽחָצֵ֑ר הַחִיצוֹנָ֗ה אַתִּ֛יק אֶל־פְּנֵ֥י־אַתִּ֖יק בַּשְּׁלִשִֽׁים׃	Opposite the twenty *cubits* of the inner court, and opposite the tiled floor of the outer court, *was* a colonnade facing a colonnade, in three storeys.	

Ezek 42:4	וְלִפְנֵי הַלְּשָׁכוֹת מַהֲלַךְ עֶשֶׂר אַמּוֹת רֹחַב אֶל־הַפְּנִימִית דֶּרֶךְ אַמָּה אֶחָת וּפִתְחֵיהֶם לַצָּפוֹן׃	And in front of the annexes *was* a walkway ten cubits wide, *leading* to an inner *way*, a way one cubit *wide*. And their entrances *were* to the north.	
Ezek 42:5	וְהַלְּשָׁכוֹת הָעֶלְיוֹנֹת קְצָרוֹת כִּי־יוֹכְלוּ אֲתִיקִים מֵהֵנָּה מֵהַתַּחְתֹּנוֹת וּמֵהַתִּכֹנוֹת בִּנְיָן׃	And the upper annexes *were* shorter, because the colonnades took space from them, *making them shorter* than the lowest storey, and than the middle storey *of* the building.	took space ← *were consumed (hophal)*, or, re-pointed, *consumed (qal)*, but in either case, a contracted form, losing an *aleph*, as in Ezek 28:16, Ezek 39:26. storey *(2x)* ← *storeys*, but we take the plural as ↴
Ezek 42:6	כִּי מְשֻׁלָּשׁוֹת הֵנָּה וְאֵין לָהֶן עַמּוּדִים כְּעַמּוּדֵי הַחֲצֵרוֹת עַל־כֵּן נֶאֱצָל מֵהַתַּחְתּוֹנוֹת וּמֵהַתִּיכֹנוֹת מֵהָאָרֶץ׃	For they *were on* the third storey, and they *did* not *have* pillars like the pillars of the courtyards, which *is* why they were indented with respect to the lower storey *rooms* and the middle storey *rooms rising* from the ground.	↳ referring to the many architectural items on the storey. indented with respect to ← *held back from*.
Ezek 42:7	וְגָדֵר אֲשֶׁר־לַחוּץ לְעֻמַּת הַלְּשָׁכוֹת דֶּרֶךְ הֶחָצֵר הַחִצוֹנָה אֶל־פְּנֵי הַלְּשָׁכוֹת אָרְכּוֹ חֲמִשִּׁים אַמָּה׃	And *there was* a wall which *passed* outside, opposite the annexes, through the outer court in front of the annexes. Its length was fifty cubits.	wall: or *fence*. opposite: or *adjoining*. through ← *(by) way (of)*.
Ezek 42:8	כִּי־אֹרֶךְ הַלְּשָׁכוֹת אֲשֶׁר לֶחָצֵר הַחִצוֹנָה חֲמִשִּׁים אַמָּה וְהִנֵּה עַל־פְּנֵי הַהֵיכָל מֵאָה אַמָּה׃	For the length of the annexes which *belonged* to the outer court *was* fifty cubits, but in contrast *those* in front of the temple *were* one hundred cubits *in length*.	but in contrast ← *and behold*.

Ezek 42:9	*ומתחתה *לשכות וּמִתַּחַת **הַלְּשָׁכוֹת** הָאֵלֶּה *המבוא הַמֵּבִיא מֵהַקְּדִֹים** בְּבֹאוֹ לָהֵנָּה מֵהֶחָצֵר הַחִצֹנָה׃	And under these annexes *was* the entrance to the east *as* one comes to them from the outer court.	under ... annexes: the *ketiv* associates the letters differently from the *qeré*, but the sense is not affected. --- entrance to ← *the entering from*. The *ketiv* / *qeré* issue is a *vav* / *yod* issue, but the *qeré*, *the bringer*, is scarcely plausible.
Ezek 42:10	בְּרֹחַב | גֶּדֶר הֶחָצֵר דֶּרֶךְ הַקְּדִֹים אֶל־פְּנֵי הַגִּזְרָה וְאֶל־פְּנֵי הַבִּנְיָן לְשָׁכוֹת׃	*And* in the width of the wall of the court in the eastern direction in front of the passageway and in front of the building *were* annexes.	direction ← *way*. --- passageway: see Ezek 41:12.
Ezek 42:11	וְדֶרֶךְ לִפְנֵיהֶם כְּמַרְאֵה הַלְּשָׁכוֹת אֲשֶׁר דֶּרֶךְ הַצָּפוֹן כְּאָרְכָּן כֵּן רָחְבָּן וְכֹל מוֹצָאֵיהֶן וּכְמִשְׁפְּטֵיהֶן וּכְפִתְחֵיהֶן׃	And the avenue in front of them *had* the same appearance as the annexes which *were in* the avenue to the north. They *had* the same length and breadth, and *at* all their exits their designs and their entrances *were* the same.	*had* the same ← *(was) as*. --- designs ← *judgments*, but also *modes, manners*. --- *were* the same ← *as ... as*.
Ezek 42:12	וּכְפִתְחֵי הַלְּשָׁכוֹת אֲשֶׁר דֶּרֶךְ הַדָּרוֹם פֶּתַח בְּרֹאשׁ דֶּרֶךְ דֶּרֶךְ בִּפְנֵי הַגְּדֵרֹת הַגִּינָה דֶּרֶךְ הַקְּדִֹים בְּבוֹאָן׃	And like the entrances to the annexes which *were on* the southern avenue *was* the entrance at the head of the avenue, the avenue in front of the fence of the garden, *and* the avenue to the east, *serving* as ways in.	*serving* as ways in ← *in their (feminine plural, referring to avenues) coming in*. But the suffix could be an object, *in (a person's) entering them*.

Ezek 42:13	וַיֹּאמֶר אֵלַי לִשְׁכֹּות הַצָּפוֹן לִשְׁכֹות הַדָּרוֹם אֲשֶׁר אֶל־פְּנֵי הַגִּזְרָה הַנָּה | לִשְׁכֹות הַקֹּדֶשׁ אֲשֶׁר יֹאכְלוּ־שָׁם הַכֹּהֲנִים אֲשֶׁר־קְרֹבִים לַיהוָה קָדְשֵׁי הַקָּדָשִׁים שָׁם יַנִּיחוּ | קָדְשֵׁי הַקָּדָשִׁים וְהַמִּנְחָה וְהַחַטָּאת וְהָאָשָׁם כִּי הַמָּקוֹם קָדֹשׁ:	Then he said to me, "The annexes of the north *and* the annexes of the south which *are* in front of the passageway *are* the holy annexes where the priests who come close to the LORD eat holy of holies. There they deposit the holy of holies and the meal-offering and the sin-offering and the guilt-offering, for the place *is* holy.	holy annexes ← *annexes of holiness*, a Hebraic genitive. holy of holies *(2x)*: see 2 Chr 31:14.
Ezek 42:14	בְּבֹאָם הַכֹּהֲנִים וְלֹא־יֵצְאוּ מִן־הַקֹּדֶשׁ אֶל־הֶחָצֵר הַחִיצוֹנָה וְשָׁם יַנִּיחוּ בִגְדֵיהֶם אֲשֶׁר־יְשָׁרְתוּ בָהֶן כִּי־קֹדֶשׁ הֵמָּה *ילבשו וְלָבְשׁוּ בְּגָדִים אֲחֵרִים** וְקָרְבוּ אֶל־אֲשֶׁר לָעָם:	When the priests go in, they shall not come *straight* out of the sanctuary to the outer court, for *it is* there *that* they shall deposit their clothes in which they serve, for *the clothes are* holy. {K: They shall wear} [Q: And they wore] different clothes when they {K: approach} [Q: approached] whatever *is accessible* to the people."	*the clothes* ← *they / those*, feminine, referring to clothes, not priests. holy ← *holiness*. approach *(ketiv)*: the tense is adapted to conform to the previous issue.
Ezek 42:15	וְכִלָּה אֶת־מִדּוֹת הַבַּיִת הַפְּנִימִי וְהוֹצִיאַנִי דֶּרֶךְ הַשַּׁעַר אֲשֶׁר פָּנָיו דֶּרֶךְ הַקָּדִים וּמְדָדוֹ סָבִיב | סָבִיב:	When he had finished the measurements of the inner house, he brought me out through the gate which faces east, and he measured it *all* around.	through ← *(by) way of*. faces east ← *its face the way of the east*. *all* around ← *around, around*.
Ezek 42:16	מָדַד רוּחַ הַקָּדִים בְּקָנֶה הַמִּדָּה חֲמֵשׁ־*אמות מֵאוֹת קָנִים בְּקָנֶה** הַמִּדָּה סָבִיב:	He measured the eastern quarter with the measuring rod. *It was* {Q: five hundred rod-*lengths*} [K: five cubits of rods] by the measuring rod *going* around.	quarter ← *wind*.

Ezek 42:17	מָדַד רֽוּחַ הַצָּפוֹן חֲמֵשׁ־מֵאוֹת קָנִים בְּקָנֶה הַמִּדָּה סָבִיב:	He measured the northern quarter. *It was* five hundred rod-*lengths* by the measuring rod *going* around.	quarter ← *wind*.
Ezek 42:18	אֶת רוּחַ הַדָּרוֹם מָדָד חֲמֵשׁ־מֵאוֹת קָנִים בְּקָנֶה הַמִּדָּה:	He measured the southern quarter. *It was* five hundred rod-*lengths* by the measuring rod.	quarter ← *wind*.
Ezek 42:19	סָבַב אֶל־רוּחַ הַיָּם מָדָד חֲמֵשׁ־מֵאוֹת קָנִים בְּקָנֶה הַמִּדָּה:	He turned to the western quarter *and* measured five hundred rod-*lengths* by the measuring rod.	quarter ← *wind*.
Ezek 42:20	לְאַרְבַּע רוּחוֹת מְדָדוֹ חוֹמָה לוֹ סָבִיב | סָבִיב אֹרֶךְ חֲמֵשׁ מֵאוֹת וְרֹחַב חֲמֵשׁ מֵאוֹת לְהַבְדִּיל בֵּין הַקֹּדֶשׁ לְחֹל:	He measured it at the four quarters. It *had* a wall *all* around. The length *was* five hundred *rod-lengths*, and the width *was* five hundred *rod-lengths*, to separate what *is* holy from *what is* profane.	quarters ← *winds*. *all* around ← *around, around*.
Ezek 43:1	וַיּוֹלִכֵנִי אֶל־הַשָּׁעַר שַׁעַר אֲשֶׁר פֹּנֶה דֶּרֶךְ הַקָּדִים:	Then he led me to the gate, the gate which faces east.	
Ezek 43:2	וְהִנֵּה כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל בָּא מִדֶּרֶךְ הַקָּדִים וְקוֹלוֹ כְּקוֹל מַיִם רַבִּים וְהָאָרֶץ הֵאִירָה מִכְּבֹדוֹ:	And behold, the glory of the God of Israel came from the east, and the sound of it *was* like the sound of fast-flowing water. And the land lit up with his glory.	from the east ← *from the way of the east*. fast-flowing ← *great*. lit up ← *gave light*, rather than *was illuminated*.
Ezek 43:3	וּכְמַרְאֶה הַמַּרְאֶה אֲשֶׁר רָאִיתִי כַּמַּרְאֶה אֲשֶׁר־רָאִיתִי בְּבֹאִי לְשַׁחֵת אֶת־הָעִיר וּמַרְאֹת כַּמַּרְאֶה אֲשֶׁר רָאִיתִי אֶל־נְהַר־כְּבָר וָאֶפֹּל אֶל־פָּנָי:	And the appearance in the vision which I saw *was* as *in* the vision which I saw when I came to bring the city to ruin, and the visions *were* like the vision which I saw at the River Chebar. And I fell face down.	to bring the city to ruin: i.e. *to prophesy of its ruin*. face down ← *on my face*.

Ezek 43:4	וּכְבוֹד יְהוָה בָּא אֶל־הַבַּיִת דֶּרֶךְ שַׁעַר אֲשֶׁר פָּנָיו דֶּרֶךְ הַקָּדִים:	And the glory of the LORD came to the house through the gate which faces east.	faces east ← *its face (is) the way of the east*.
Ezek 43:5	וַתִּשָּׂאֵנִי רוּחַ וַתְּבִיאֵנִי אֶל־הֶחָצֵר הַפְּנִימִי וְהִנֵּה מָלֵא כְּבוֹד־יְהוָה הַבָּיִת:	Then the spirit carried me and brought me to the inner courtyard, and *I saw that* the glory of the LORD filled the house.	*I* saw that ← *behold*.
Ezek 43:6	וָאֶשְׁמַע מְדַבֵּר אֵלַי מִן־הַבַּיִת וְאִישׁ הָיָה עֹמֵד אֶצְלִי:	And I heard *him* speaking to me from the house while a man was standing next to me.	
Ezek 43:7	וַיֹּאמֶר אֵלַי בֶּן־אָדָם אֶת־מְקוֹם כִּסְאִי וְאֶת־מְקוֹם כַּפּוֹת רַגְלַי אֲשֶׁר אֶשְׁכָּן־שָׁם בְּתוֹךְ בְּנֵי־יִשְׂרָאֵל לְעוֹלָם וְלֹא יְטַמְּאוּ עוֹד בֵּית־יִשְׂרָאֵל שֵׁם קָדְשִׁי הֵמָּה וּמַלְכֵיהֶם בִּזְנוּתָם וּבְפִגְרֵי מַלְכֵיהֶם בָּמוֹתָם:	And he said to me, "Son of Adam, *observe* 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 my holy name, *neither* they, nor their kings with their prostitution, nor by the corpses of their kings *and* their *idolatrous* raised sites,	*and* their *idolatrous* raised sites: or, re-pointing as בְּמוֹתָם, *in their death*. **Rev 21:3**. my holy name ← *the name of my holiness*, a Hebraic genitive.
Ezek 43:8	בְּתִתָּם סִפָּם אֶת־סִפִּי וּמְזוּזָתָם אֵצֶל מְזוּזָתִי וְהַקִּיר בֵּינִי וּבֵינֵיהֶם וְטִמְּאוּ | אֶת־שֵׁם קָדְשִׁי בְּתוֹעֲבוֹתָם אֲשֶׁר עָשׂוּ וָאֲכַל אֹתָם בְּאַפִּי:	*which they did* when they put their threshold with my threshold, and their doorpost alongside my doorpost, and the wall between me and them, and they defiled my holy name with their abominations which they committed, so that I made an end of them in my anger.	my holy name ← *the name of my holiness*, a Hebraic genitive.
Ezek 43:9	עַתָּה יִרְחֲקוּ אֶת־זְנוּתָם וּפִגְרֵי מַלְכֵיהֶם מִמֶּנִּי וְשָׁכַנְתִּי בְתוֹכָם 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 בֶן־אָדָם הַגֵּד אֶת־בֵּית־יִשְׂרָאֵל אֶת־הַבַּיִת וְיִכָּלְמוּ מֵעֲוֹנֹתֵיהֶם וּמָדְדוּ אֶת־תָּכְנִית:	You, son of Adam, describe the house to the house of Israel, so that they are put to shame because of their iniquities, and let them measure the layout.	describe ← *tell*.
Ezek 43:11	וְאִם־נִכְלְמוּ מִכֹּל אֲשֶׁר־עָשׂוּ צוּרַת הַבַּיִת וּתְכוּנָתוֹ וּמוֹצָאָיו וּמוֹבָאָיו וְכָל־צוּרֹתָיו וְאֵת כָּל־חֻקֹּתָיו וְכָל־*צורתי צוּרֹתָיו וְכָל־*תורתו** תּוֹרֹתָיו הוֹדַע אוֹתָם** וּכְתֹב לְעֵינֵיהֶם וְיִשְׁמְרוּ אֶת־כָּל־צוּרָתוֹ וְאֶת־כָּל־חֻקֹּתָיו וְעָשׂוּ אוֹתָם:	And when they are ashamed of everything they have done, make known to them the procedures 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 procedures, and all its {Q: laws} [K: law], and write *them down* in their sight, so that they observe all its procedures and all its statutes, and do them.	laws *(qeré)* ... law *(ketiv)*: the *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*. procedures *(5x)* ← *form / forms* [AnLx], but they must be *observable (in the sense of keeping them)* and *doable* (see end of verse). Collective usage where singular.
Ezek 43:12	זֹאת תּוֹרַת הַבָּיִת עַל־רֹאשׁ הָהָר כָּל־גְּבֻלּוֹ סָבִיב	סָבִיב קֹדֶשׁ קָדָשִׁים הִנֵּה־זֹאת תּוֹרַת הַבָּיִת:	This *is* the law of the house. On the summit of the mountain, the whole of its site *all* around *is* a holy of holies. Look, this *is* the law of the house.	site ← *border, territory*. *all* around ← *around, around*.
Ezek 43:13	וְאֵלֶּה מִדּוֹת הַמִּזְבֵּחַ בָּאַמּוֹת אַמָּה אַמָּה וְטֹפַח וְחֵיק הָאַמָּה וְאַמָּה־רֹחַב וּגְבוּלָהּ אֶל־שְׂפָתָהּ סָבִיב זֶרֶת הָאֶחָד וְזֶה גַּב הַמִּזְבֵּחַ:	These *are* the dimensions of the altar in cubits, a cubit *here being* a cubit and a handbreadth. Now the *plinth* 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	וּמֵחֵיק הָאָרֶץ עַד־הָעֲזָרָה הַתַּחְתּוֹנָה שְׁתַּיִם אַמּוֹת וְרֹחַב אַמָּה אֶחָת וּמֵהָעֲזָרָה הַקְּטַנָּה עַד־הָעֲזָרָה הַגְּדוֹלָה אַרְבַּע אַמּוֹת וְרֹחַב הָאַמָּה:	And from the *plinth* 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	וְהָהָרְאֵל אַרְבַּע אַמּוֹת וּמֵהָאֲרִאֵל וּלְמַעְלָה הַקְּרָנוֹת אַרְבַּע:	And the hearth *is* four cubits *higher*, and from the hearth *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 *ketiv qeré* issue with the word as in the next verse.
Ezek 43:16	*והאראיל **וְהָאֲרִיאֵל שְׁתֵּים עֶשְׂרֵה אֹרֶךְ בִּשְׁתֵּים עֶשְׂרֵה רֹחַב רָבּוּעַ אֶל אַרְבַּעַת רְבָעָיו:	And the hearth *is* twelve *cubits in* length by twelve *cubits in* width. *It is* square in its four corners.	hearth ← *lion of God*. The *ketiv* could be taken as a variant spelling of the *qeré*. Compare Ezek 43:15.
Ezek 43:17	וְהָעֲזָרָה אַרְבַּע עֶשְׂרֵה אֹרֶךְ בְּאַרְבַּע עֶשְׂרֵה רֹחַב אֶל אַרְבַּעַת רְבָעֶיהָ וְהַגְּבוּל סָבִיב אוֹתָהּ חֲצִי הָאַמָּה וְחֵיקָהּ אַמָּה סָבִיב וּמַעֲלֹתֶיהָ פָּנוֹת קָדִים:	And the *hearth* 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 חֻקּוֹת הַמִּזְבֵּחַ בְּיוֹם הֵעָשׂוֹתָו לְהַעֲלוֹת עָלָיו עוֹלָה וְלִזְרֹק עָלָיו דָּם:	Then he said to me, "Son of Adam, this *is what* 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 הַקְּרֵבִים אֵלַי נְאֻם אֲדֹנָי יְהוִה לְשָׁרְתֵנִי פַּר בֶּן־בָּקָר לְחַטָּאת:	And you will give the Levite priests who *are* of the seed of Zadok – who *are* 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 מִדָּמוֹ וְנָתַתָּה עַל־אַרְבַּע קַרְנֹתָיו וְאֶל־אַרְבַּע פִּנּוֹת הָעֲזָרָה וְאֶל־הַגְּבוּל סָבִיב וְחִטֵּאתָ אוֹתוֹ וְכִפַּרְתָּהוּ:	And you will take *some* of its blood and put *it* on *the altar's* four horns and on the four corners of the ledge, and on the rim *all* around, and you will offer it as a sin-offering and make atonement *with* it.	rim ← *border*.
Ezek 43:21	וְלָקַחְתָּ אֶת הַפָּר הַחַטָּאת וּשְׂרָפוֹ בְּמִפְקַד הַבַּיִת מִחוּץ לַמִּקְדָּשׁ:	And you will take the bull *which is* the sin-offering, and he will burn it in the appointed place of the house outside the sanctuary.	
Ezek 43:22	וּבַיּוֹם הַשֵּׁנִי תַּקְרִיב שְׂעִיר־עִזִּים תָּמִים לְחַטָּאת וְחִטְּאוּ אֶת־הַמִּזְבֵּחַ כַּאֲשֶׁר חִטְּאוּ בַּפָּר:	And on the second day, you will offer a perfect buck of the goats as a sin-offering, and *the priests* will make the altar a sin-offering, 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	בְּכַלּוֹתְךָ מֵחַטֵּא תַּקְרִיב פַּר בֶּן־בָּקָר תָּמִים וְאַיִל מִן־הַצֹּאן תָּמִים:	*And* 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 עֲלֵיהֶם מֶלַח וְהֶעֱלוּ אוֹתָם עֹלָה לַיהוָה:	And you will offer them before the LORD, and the priests will throw salt over them, and they will offer them *as* a burnt offering to the LORD.	
Ezek 43:25	שִׁבְעַת יָמִים תַּעֲשֶׂה שְׂעִיר־חַטָּאת לַיּוֹם וּפַר בֶּן־בָּקָר וְאַיִל מִן־הַצֹּאן תְּמִימִם יַעֲשׂוּ:	For seven days you shall carry out *the sacrifice of* the goat *as* a sin-offering each day, and they shall perform *the sacrifice of* a bull-calf of the oxen and a ram from the sheep, *both being* perfect.	
Ezek 43:26	שִׁבְעַת יָמִים יְכַפְּרוּ אֶת־הַמִּזְבֵּחַ וְטִהֲרוּ אֹתוֹ וּמִלְאוּ *ידו **יְדֵיו:	For seven days they shall make the altar an atonement and cleanse it, and they shall inaugurate it.	inaugurate it ← *fill its {K: hand} [Q: hands]*. AV differs *(consecrate themselves)*.
Ezek 43:27	וְיכַלּוּ אֶת־הַיָּמִים ס וְהָיָה בַּיּוֹם הַשְּׁמִינִי וָהָלְאָה יַעֲשׂוּ הַכֹּהֲנִים עַל־הַמִּזְבֵּחַ אֶת־עוֹלוֹתֵיכֶם וְאֶת־שַׁלְמֵיכֶם וְרָצִאתִי אֶתְכֶם נְאֻם אֲדֹנָי יְהוִה: ס	And they will see the days through, and it will come to pass on the eighth day and further *that* 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 *piel* verb transitively. AV differs *(are expired)*.
Ezek 44:1	וַיָּשֶׁב אֹתִי דֶּרֶךְ שַׁעַר הַמִּקְדָּשׁ הַחִיצוֹן הַפֹּנֶה קָדִים וְהוּא סָגוּר:	Then he brought me back through the gate of the outer sanctuary, which faces east, and it *was* shut.	
Ezek 44:2	וַיֹּאמֶר אֵלַי יְהוָה הַשַּׁעַר הַזֶּה סָגוּר יִהְיֶה לֹא יִפָּתֵחַ וְאִישׁ לֹא־יָבֹא בּוֹ כִּי יְהוָה 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 יֵשֶׁב־בּוֹ לֶאֱכָל־לֶחֶם לִפְנֵי יְהוָה מִדֶּרֶךְ אֻלָם הַשַּׁעַר יָבוֹא וּמִדַּרְכּוֹ יֵצֵא׃	*But as for* the prince, *it is* 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 *food* in general. See 1 Sam 28:22-24.
Ezek 44:4	וַיְבִיאֵנִי דֶּרֶךְ־שַׁעַר הַצָּפוֹן אֶל־פְּנֵי הַבַּיִת וָאֵרֶא וְהִנֵּה מָלֵא כְּבוֹד־יְהוָה אֶת־בֵּית יְהוָה וָאֶפֹּל אֶל־פָּנָי׃	Then he brought me through the northern gate to the front of the house, and I looked, and *I* saw that the glory of the LORD filled the house of the LORD, and I fell face down.	*I* saw that ← *behold*. face down ← *to my face*.
Ezek 44:5	וַיֹּאמֶר אֵלַי יְהוָה בֶּן־אָדָם שִׂים לִבְּךָ וּרְאֵה בְעֵינֶיךָ וּבְאָזְנֶיךָ שְׁמָע אֵת כָּל־אֲשֶׁר אֲנִי מְדַבֵּר אֹתָךְ לְכָל־חֻקּוֹת בֵּית־יְהוָה וּלְכָל־*תּוֹרֹתָיו וְשַׂמְתָּ לִבְּךָ** לְמְבוֹא הַבַּיִת בְּכֹל מוֹצָאֵי הַמִּקְדָּשׁ׃	Then the LORD said to me, “Son of Adam, take note, 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 take note of the entrance to the house, with all the exits of the sanctuary.	take note *(2x)* ← *set your heart*, i.e. *attention*. the entrance to: or *(any occasion of) entering*. the exits of: or *(any occasion of) exiting*.
Ezek 44:6	וְאָמַרְתָּ אֶל־מֹרִי אֶל־בֵּית יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוִה רַב־לָכֶם מִכֹּל־תּוֹעֲבוֹתֵיכֶם בֵּית יִשְׂרָאֵל׃	And you shall say to the rebels – to the house of Israel – ‘This *is what* my Lord the LORD says: «You *have committed* more than enough abominations, O house of Israel,	rebels ← *rebellion*. This *is what* ← *Thus*. more than enough ← *more to you than all*.

Ezek 44:7	בַּהֲבִיאֲכֶם בְּנֵי־נֵכָר עָרְלֵי־לֵב וְעָרְלֵי בָשָׂר לִהְיוֹת בְּמִקְדָּשִׁי לְחַלְּלוֹ אֶת־בֵּיתִי בְּהַקְרִיבְכֶם אֶת־לַחְמִי חֵלֶב וָדָם וַיָּפֵרוּ אֶת־בְּרִיתִי אֶל כָּל־תּוֹעֲבוֹתֵיכֶם:	because you have brought foreigners in, uncircumcised in heart and uncircumcised in the flesh, for *them* to be in my sanctuary, profaning it, *namely* my house, when you offered my bread, fat and blood. So they broke my covenant with all your abominations.	profaning ← *to profane*.
Ezek 44:8	וְלֹא שְׁמַרְתֶּם מִשְׁמֶרֶת קָדָשָׁי וַתְּשִׂימוּן לְשֹׁמְרֵי מִשְׁמַרְתִּי בְּמִקְדָּשִׁי לָכֶם:	And you have not kept the charge of my holy *things*, but you have put the keepers of my charge in my sanctuary for your *own ends*.»	for your *own ends* ← *for you*.
Ezek 44:9	כֹּה־אָמַר אֲדֹנָי יְהוִה כָּל־בֶּן־נֵכָר עֲרֵל לֵב וְעֶרֶל בָּשָׂר לֹא יָבוֹא אֶל־מִקְדָּשִׁי לְכָל־בֶּן־נֵכָר אֲשֶׁר בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:	This *is what* my Lord the LORD says: «No foreigner, uncircumcised in heart or uncircumcised in the flesh shall enter into my sanctuary – *none* of all the foreigners who *are* among the sons of Israel,	This *is what* ← *Thus*. or: disjunctive use of the *vav*. all the foreigners ← *every foreigner*.
Ezek 44:10	כִּי אִם־הַלְוִיִּם אֲשֶׁר רָחֲקוּ מֵעָלַי בִּתְעוֹת יִשְׂרָאֵל אֲשֶׁר תָּעוּ מֵעָלַי אַחֲרֵי גִלּוּלֵיהֶם וְנָשְׂאוּ עֲוֹנָם:	but *it is* rather the Levites, who have become distant from me, with Israel going astray when they strayed from me, *going* after their idols. And they will bear their iniquity.	
Ezek 44:11	וְהָיוּ בְמִקְדָּשִׁי מְשָׁרְתִים פְּקֻדוֹת אֶל־שַׁעֲרֵי הַבַּיִת וּמְשָׁרְתִים אֶת־הַבָּיִת הֵמָּה יִשְׁחֲטוּ אֶת־הָעֹלָה וְאֶת־הַזֶּבַח לָעָם וְהֵמָּה יַעַמְדוּ לִפְנֵיהֶם לְשָׁרְתָם:	But they will be ministering in my sanctuary, *having been given* charge of the gates of the house, and serving the house. They will slaughter the burnt offering and the sacrifice for the people, and they will stand before them, to minister to them,	charge ← *charges*.

Ezek 44:12	יַ֗עַן אֲשֶׁ֤ר יְשָׁרְתוּ֙ אוֹתָ֔ם לִפְנֵ֖י גִּלּוּלֵיהֶ֑ם וַיִּהְיוּ֩ לְבֵית־יִשְׂרָאֵ֨ל לְמִכְשׁ֜וֹל עָוֹ֗ן עַל־כֵּ֤ן נָשָׂ֙אתִי֙ יָדִ֔י עֲלֵיהֶ֖ם נְאֻ֣ם אֲדֹנָ֣י יְהוִ֑ה וְנָשְׂא֖וּ עֲוֹנָֽם׃	because they ministered to them before their idols, and they were an iniquitous stumbling block to the house of Israel, which *is* why I have raised my hand against them, says the Lord, the LORD, and they will bear their iniquity.	iniquitous stumbling block ← *stumbling block of iniquity*, a Hebraic genitive.
Ezek 44:13	וְלֹא־יִגְּשׁוּ֙ אֵלַ֔י לְכַהֵ֖ן לִ֑י וְלָגֶ֣שֶׁת עַל־כָּל־קָדָשַׁ֗י אֶל־קָדְשֵׁ֤י הַקָּדָשִׁים֙ וְנָשְׂא֣וּ כְלִמָּתָ֔ם וְתוֹעֲבוֹתָ֖ם אֲשֶׁ֥ר עָשׂ֑וּ׃	But they shall not come near to me to officiate as a priest to me, *nor* to come near to any of my holy *things* in the holy of holies, and they will bear their shame and their abominations which they have committed.	any ← *all*.
Ezek 44:14	וְנָתַתִּ֖י אוֹתָ֑ם שֹׁמְרֵ֣י מִשְׁמֶ֔רֶת הַבַּ֖יִת לְכֹ֣ל עֲבֹדָתוֹ֙ וּלְכֹ֣ל אֲשֶׁ֔ר יֵעָשֶׂ֖ה בּֽוֹ׃ פ	But I will appoint them *as* keepers of the charge of the house in all its operations, and in everything that is done in it.	operations ← *work, service*.
Ezek 44:15	וְהַכֹּהֲנִ֞ים הַלְוִיִּ֣ם בְּנֵי֩ צָד֨וֹק אֲשֶׁ֜ר שָׁמְר֣וּ אֶת־מִשְׁמֶ֧רֶת מִקְדָּשִׁ֛י בִּתְע֥וֹת בְּנֵֽי־יִשְׂרָאֵ֖ל מֵעָלַ֑י הֵ֚מָּה יִקְרְב֣וּ אֵלַ֔י לְשָׁרְתֵ֖נִי וְעָמְד֣וּ לְפָנַ֑י לְהַקְרִ֤יב לִי֙ חֵ֣לֶב וָדָ֔ם נְאֻ֖ם אֲדֹנָ֥י יְהוִֽה׃	But the Levite priests *who are* 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	הֵ֚מָּה יָבֹ֣אוּ אֶל־מִקְדָּשִׁ֔י וְהֵ֣מָּה יִקְרְב֔וּ אֶל־שֻׁלְחָנִ֖י לְשָׁרְתֵ֑נִי וְשָׁמְר֖וּ אֶת־מִשְׁמַרְתִּֽי׃	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 בְּבוֹאָם֙ אֶל־שַׁעֲרֵי֙ הֶחָצֵר הַפְּנִימִ֔ית בִּגְדֵ֥י פִשְׁתִּ֖ים יִלְבָּ֑שׁוּ וְלֹא־יַעֲלֶ֤ה עֲלֵיהֶם֙ צֶ֔מֶר בְּשָׁרְתָ֖ם בְּשַׁעֲרֵ֣י הֶחָצֵ֔ר הַפְּנִימִ֖ית וָבָֽיְתָה׃	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 come on them when they minister at the gates of the inner court and inside.	come ← *come up*.
Ezek 44:18	פַּאֲרֵ֤י פִשְׁתִּים֙ יִהְי֣וּ עַל־רֹאשָׁ֔ם וּמִכְנְסֵ֥י פִשְׁתִּ֖ים יִהְי֣וּ עַל־מָתְנֵיהֶ֑ם לֹ֥א יַחְגְּר֖וּ בַּיָּֽזַע׃	They shall have linen turbans on their heads, and they shall have linen trousers around their waist. They shall not gird *themselves* with *anything causing* sweat.	heads ← *head*.
Ezek 44:19	וּ֠בְצֵאתָם אֶל־הֶחָצֵ֨ר הַחִיצוֹנָ֜ה אֶל־הֶחָצֵ֣ר הַחִיצוֹנָ֗ה אֶל־הָעָם֙ יִפְשְׁט֣וּ אֶת־בִּגְדֵיהֶ֔ם אֲשֶׁר־הֵ֥מָּה מְשָׁרְתִ֖ם בָּ֑ם וְהִנִּ֣יחוּ אוֹתָ֗ם בְּלִשְׁכֹ֤ת הַקֹּ֙דֶשׁ֙ וְלָבְשׁ֣וּ בְגָדִ֔ים אֲחֵרִ֖ים וְלֹא־יְקַדְּשׁ֥וּ אֶת־הָעָ֛ם בְּבִגְדֵיהֶ֖ם׃	And when they go out to the outer court – to the outer court to *where* the people *are* – they shall take off the clothes in which they minister and put them in the holy annexes, and they shall wear different clothes, and they shall not sanctify the people in their *ordinary* clothes.	holy annexes ← *annexes of holiness*, a Hebraic genitive. different ← *other*. shall not sanctify: only those so intended were to be sanctified. Compare Ezek 46:20.
Ezek 44:20	וְרֹאשָׁם֙ לֹ֣א יְגַלֵּ֔חוּ וּפֶ֥רַע לֹ֖א יְשַׁלֵּ֑חוּ כָּסֹ֥ום יְכַסְּמ֖וּ אֶת־רָאשֵׁיהֶֽם׃	And they shall not shave their heads, but they shall not let the locks of their hair hang down. They shall certainly trim *the hair on* their heads.	heads *(first occurrence in verse)* ← *head*. certainly trim *the hair on*: infinitive absolute.
Ezek 44:21	וְיַ֣יִן לֹא־יִשְׁתּ֣וּ כָל־כֹּהֵ֔ן בְּבוֹאָ֖ם אֶל־הֶחָצֵ֥ר הַפְּנִימִֽית׃	And no priest shall drink wine when they go into inner court.	

Ezek 44:22	וְאַלְמָנָה וּגְרוּשָׁה לֹא־יִקְחוּ לָהֶם לְנָשִׁים כִּי אִם־בְּתוּלֹת מִזֶּרַע בֵּית יִשְׂרָאֵל וְהָאַלְמָנָה אֲשֶׁר תִּהְיֶה אַלְמָנָה מִכֹּהֵן יִקָּחוּ׃	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 *can* take a widow who is a priest's widow.	
Ezek 44:23	וְאֶת־עַמִּי יוֹרוּ בֵּין קֹדֶשׁ לְחֹל וּבֵין־טָמֵא לְטָהוֹר יוֹדִעֻם׃	And they shall instruct my people *in the difference* between holy and profane, and they shall make known to them *the difference* between unclean and clean.	
Ezek 44:24	וְעַל־רִיב הֵמָּה יַעַמְדוּ לשפט **לְמִשְׁפָּט* בְּמִשְׁפָּטַי *ושפטהו יִשְׁפְּטוּהוּ וְאֶת־תּוֹרֹתַי** וְאֶת־חֻקֹּתַי בְּכָל־מוֹעֲדַי יִשְׁמֹרוּ וְאֶת־שַׁבְּתוֹתַי יְקַדֵּשׁוּ׃	And in a dispute they shall stand {K: to judge} [Q: for judgment] according to my judicial pronouncements, {K: and} [Q: *and*] they shall judge *the matter*, and they shall keep my laws and my statutes in all my set times, and they shall sanctify my Sabbaths.	they shall judge: the *ketiv* and *qeré* are different words from the same root, with the same meaning here. --- *the matter* ← *it*, referring to *the dispute*.
Ezek 44:25	וְאֶל־מֵת אָדָם לֹא יָבוֹא לְטָמְאָה כִּי אִם־לְאָב וּלְאֵם וּלְבֵן וּלְבַת לְאָח וּלְאָחוֹת אֲשֶׁר־לֹא־הָיְתָה לְאִישׁ יִטַּמָּאוּ׃	No-one shall go to a dead person, so becoming unclean, except that they may defile themselves for *their* father, or for *their* mother, or for *their* son, or for *their* daughter, for *their* brother or for *their* sister who does not have a husband.	
Ezek 44:26	וְאַחֲרֵי טָהֳרָתוֹ שִׁבְעַת יָמִים יִסְפְּרוּ־לוֹ׃	Then after his cleansing, they shall count out seven days for him,	
Ezek 44:27	וּבְיוֹם בֹּאוֹ אֶל־הַקֹּדֶשׁ אֶל־הֶחָצֵר הַפְּנִימִית לְשָׁרֵת בַּקֹּדֶשׁ יַקְרִיב חַטָּאתוֹ נְאֻם אֲדֹנָי יְהוִה׃	then on the day when he goes into the sanctuary – into the inner court to serve in the sanctuary – he shall make his sin-offering, says the Lord, the LORD.	make ← *offer*.

Ezek 44:28	וְהָיְתָה לָהֶם֙ לְנַחֲלָ֔ה אֲנִ֖י נַחֲלָתָ֑ם וַאֲחֻזָּ֗ה לֹֽא־תִתְּנ֤וּ לָהֶם֙ בְּיִשְׂרָאֵ֔ל אֲנִ֖י אֲחֻזָּתָֽם׃	And *this* will be their inheritance: I *am* their inheritance. And you will not give them *any* territory in Israel: I *am* their territory.	territory *(2x)* ← *a possession (of land)*.
Ezek 44:29	הַמִּנְחָ֣ה וְהַחַטָּ֔את וְהָאָשָׁ֖ם הֵ֣מָּה יֹאכֵ֑לוּם וְכָל־חֵ֥רֶם בְּיִשְׂרָאֵ֖ל לָהֶ֥ם יִהְיֶֽה׃	*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	וְרֵאשִׁ֣ית כָּל־בִּכּוּרֵ֗י כֹּ֚ל וְכָל־תְּרוּמַ֣ת כֹּ֔ל מִכֹּ֖ל תְּרוּמֹ֣תֵיכֶ֑ם לַכֹּהֲנִ֖ים יִהְיֶ֔ה וְרֵאשִׁ֣ית עֲרִסֹ֔תֵיכֶם תִּתְּנ֥וּ לַכֹּהֵ֖ן לְהָנִ֥יחַ בְּרָכָ֖ה אֶל־בֵּיתֶֽךָ׃	And the first *harvest* 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 *batch* of your dough to the priest so as to cause a blessing to rest on your house.	dough: or *coarse meal*.
Ezek 44:31	כָּל־נְבֵלָ֥ה וּטְרֵפָ֖ה מִן־הָעֹ֣וף וּמִן־הַבְּהֵמָ֑ה לֹ֥א יֹאכְל֖וּ הַכֹּהֲנִ֥ים׃ פ	The priests shall not eat any carcase, or anything preyed on, of poultry or of cattle.	any ← *every*. carcase: i.e. *animal or bird that died other than by being ritually slaughtered*.
Ezek 45:1	וּבְהַפִּֽילְכֶ֞ם אֶת־הָאָ֣רֶץ בְּנַחֲלָ֗ה תָּרִ֙ימוּ֙ תְּרוּמָ֣ה לַיהוָ֔ה	קֹ֖דֶשׁ מִן־הָאָ֑רֶץ אֹ֣רֶךְ חֲמִשָּׁ֤ה וְעֶשְׂרִים֙ אֶ֔לֶף אֹ֣רֶךְ וְרֹ֔חַב עֲשָׂרָ֖ה אֶ֣לֶף קֹ֥דֶשׁ־הִ֖וא בְּכָל־גְּבוּלָ֥הּ סָבִֽיב׃	And when you assign the land as an inheritance, you shall make an offering to the LORD, a holy *part* of the land, a strip of twenty-five thousand *units in* length, and ten thousand *in* width. It *will be* a holy *place* in all its extent round about.	make an offering ← *raise a heave-offering*. strip ← *length*. *units*: rod-lengths, or *reeds*, as in Ezek 40:5 rather ↴ extent ← *border*.
Ezek 45:2	יִהְיֶ֤ה מִזֶּה֙ אֶל־הַקֹּ֔דֶשׁ חֲמֵ֥שׁ מֵא֖וֹת בַּחֲמֵ֑שׁ מֵא֣וֹת מְרֻבָּ֔ע סָבִ֔יב וַחֲמִשִּׁ֥ים אַמָּ֖ה מִגְרָ֥שׁ לֽוֹ׃ סָבִֽיב׃	Of this, there will be for the sanctuary five hundred by five hundred *cubits* square *all* around, and it *will have* fifty cubits of pasture around *it*.	↳ than *cubits* 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 תָּמֹוד אֹרֶךְ *חמש **חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף וְרֹחַב עֲשֶׂרֶת אֲלָפִים וּבֹו־יִהְיֶה הַמִּקְדָּשׁ קֹדֶשׁ קָדָשִׁים:	So according to this measured-out *area*, you shall measure a length of twenty-five thousand *unit*s and a width of ten thousand *unit*s, and in it will be the sanctuary – the holy of holies.	five: the *ketiv* and *qeré* are different genders of the same word, with the same meaning. *units (2x)*: see Ezek 45:1.
Ezek 45:4	קֹדֶשׁ מִן־הָאָרֶץ הוּא לַכֹּהֲנִים מְשָׁרְתֵי הַמִּקְדָּשׁ יִהְיֶה הַקְּרֵבִים לְשָׁרֵת אֶת־יְהוָה וְהָיָה לָהֶם מָקוֹם לְבָתִּים וּמִקְדָּשׁ לַמִּקְדָּשׁ:	It *is* a holy *part* 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 אֹרֶךְ וַעֲשֶׂרֶת אֲלָפִים רֹחַב *יהיה **וְהָיָה לַלְוִיִּם מְשָׁרְתֵי הַבַּיִת לָהֶם לַאֲחֻזָּה עֶשְׂרִים לְשָׁכֹת:	So *it will be* twenty-five thousand *unit*s *in* length and ten thousand *unit*s *in* width. {K: *And*} [Q: And] it will be for the Levites, the servants of the house – theirs as a territory *with* twenty annexes.	*units (2x)*: see Ezek 45:1. territory: see Ezek 44:28.
Ezek 45:6	וַאֲחֻזַּת הָעִיר תִּתְּנוּ חֲמֵשֶׁת אֲלָפִים רֹחַב וְאֹרֶךְ חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף לְעֻמַּת תְּרוּמַת הַקֹּדֶשׁ לְכָל־בֵּית יִשְׂרָאֵל יִהְיֶה:	And you shall assign the territory of the city *to be* five thousand *unit*s *in* width and a length of twenty-five thousand *unit*s, opposite the *place of* the holy heave-offering. It shall be for the whole house of Israel.	assign ← *give, put*. territory: see Ezek 44:28. *units (2x)*: see Ezek 45:1. holy heave-offering ← *heave-offering of holiness*.

Ezek 45:7	וְלַנָּשִׂיא מִזֶּה וּמִזֶּה׀ לִתְרוּמַת הַקֹּדֶשׁ וְלַאֲחֻזַּת הָעִיר אֶל־פְּנֵי תְרוּמַת־הַקֹּדֶשׁ וְאֶל־פְּנֵי אֲחֻזַּת הָעִיר מִפְּאַת־יָם יָמָּה וּמִפְּאַת־קֵדְמָה קָדִימָה וְאֹרֶךְ לְעֻמַּת אַחַד הַחֲלָקִים מִגְּבוּל יָם אֶל־גְּבוּל קָדִימָה׃	And for the prince *there will be land* on each side of the holy heave-offering, and of the grounds of the city, opposite the *place 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 *will be all* along one of the apportionments, from the western border to the eastern border.	holy heave-offering *(2x)*: see Ezek 45:6. grounds *(2x)* ← *possession (of land)*.
Ezek 45:8	לָאָרֶץ יִהְיֶה־לּוֹ לַאֲחֻזָּה בְּיִשְׂרָאֵל וְלֹא־יוֹנוּ עוֹד נְשִׂיאַי אֶת־עַמִּי וְהָאָרֶץ יִתְּנוּ לְבֵית־יִשְׂרָאֵל לְשִׁבְטֵיהֶם׃ ס	In the land it will be his territory in Israel, and my princes will no longer oppress my people, and the land will be given to the house of Israel according to their tribes.»	territory: see Ezek 44:28. the land will be given ← *they will give the land*. Avoidance of the passive.
Ezek 45:9	כֹּה־אָמַר אֲדֹנָי יְהוִה רַב־לָכֶם נְשִׂיאֵי יִשְׂרָאֵל חָמָס וָשֹׁד הָסִירוּ וּמִשְׁפָּט וּצְדָקָה עֲשׂוּ הָרִימוּ גֵרְשֹׁתֵיכֶם מֵעַל עַמִּי נְאֻם אֲדֹנָי יְהוִה׃	This *is what* my Lord the LORD says: «*You* princes of Israel, enough of your *injustice*! Renounce violence and oppression, and execute justice and righteousness. Desist from your banishments *imposed* on my people, says the Lord, the LORD.	This *is what* ← *Thus*. enough of your *injustice* ← *(too) much to you*. Similar to Ezek 44:6. Renounce ← *Remove*.
Ezek 45:10	מֹאזְנֵי־צֶדֶק וְאֵיפַת־צֶדֶק וּבַת־צֶדֶק יִהְיֶה לָכֶם׃	You shall have just balances and a just ephah and a just bath.	ephah ... bath: both about 6 imperial gallons or 27 litres (dry / liquid measure respectively).

Ezek 45:11	הָאֵיפָה וְהַבַּת תְּכֶן אֶחָד יִהְיֶה לֶשֶׁאת מַעְשַׂר הַחֹמֶר הַבַּת וַעֲשִׂירִת הַחֹמֶר הָאֵיפָה אֶל־הַחֹמֶר יִהְיֶה מַתְכֻּנְתּוֹ׃	The ephah and the bath shall be of equal volume, so that a bath may have a volume of one tenth of a homer, and an ephah one tenth of a homer. The derivative measures shall be from the homer.	ephah *(2x)* ... bath *(2x)*: both about 6 imperial gallons or 27 litres (dry / liquid measure respectively). equal ← *one*. homer *(3x)*: about 60 imperial gallons or 270 litres. The derivative measures ← *Its proportion*.
Ezek 45:12	וְהַשֶּׁקֶל עֶשְׂרִים גֵּרָה עֶשְׂרִים שְׁקָלִים חֲמִשָּׁה וְעֶשְׂרִים שְׁקָלִים עֲשָׂרָה וַחֲמִשָּׁה שֶׁקֶל הַמָּנֶה יִהְיֶה לָכֶם׃	And the shekel *shall be* twenty gerahs. Twenty shekels, twenty-five shekels, fifteen shekels will amount to your maneh.	Twenty ... twenty-five ... fifteen ... maneh: according to Gill's exposition, corresponding to the royal, sacred, and common maneh. The application is in a prophetic future. The maneh to shekel rate was different in the kings period; see 1 Ki 10:17. will amount to ← *will be*.
Ezek 45:13	זֹאת הַתְּרוּמָה אֲשֶׁר תָּרִימוּ שִׁשִּׁית הָאֵיפָה מֵחֹמֶר הַחִטִּים וְשִׁשִּׁיתֶם הָאֵיפָה מֵחֹמֶר הַשְּׂעֹרִים׃	This *is* the heave-offering which you shall make: a sixth of an ephah from a homer of wheat. You shall also give a sixth part of an ephah from a homer of barley.	make ← *raise*. ephah *(2x)*: about 6 imperial gallons or 27 litres. homer *(2x)*: about 60 imperial gallons or 270 litres.
Ezek 45:14	וְחֹק הַשֶּׁמֶן הַבַּת הַשֶּׁמֶן מַעְשַׂר הַבַּת מִן־הַכֹּר עֲשֶׂרֶת הַבַּתִּים חֹמֶר כִּי־עֲשֶׂרֶת הַבַּתִּים חֹמֶר׃	And *as for* the statute concerning oil, *it is* a bath of oil. A bath *is* a tenth of a cor, *which is* ten baths, *which is* a homer, for *there are* ten baths *in* a homer.	baths *(4x)*: about 6 imperial gallons or 27 litres. cor: about 60 imperial gallons or 270 litres. homer *(2x)*: about 60 imperial gallons or 270 litres.

Ezek 45:15	וְשֶׂה־אַחַת מִן־הַצֹּאן מִן־הַמָּאתַיִם מִמַּשְׁקֵה יִשְׂרָאֵל לְמִנְחָה וּלְעוֹלָה וּלְשְׁלָמִים לְכַפֵּר עֲלֵיהֶם נְאֻם 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 *meal-offering*. Perhaps bloodless also here, not referring to the lamb, which is the burnt offering.
Ezek 45:16	כֹּל הָעָם הָאָרֶץ יִהְיוּ אֶל־הַתְּרוּמָה הַזֹּאת לַנָּשִׂיא בְּיִשְׂרָאֵל:	All the people *in* the land will be *linked* to this heave-offering for the prince in Israel.	for the prince: or *to the prince*.
Ezek 45:17	וְעַל־הַנָּשִׂיא יִהְיֶה הָעוֹלוֹת וְהַמִּנְחָה וְהַנֶּסֶךְ בַּחַגִּים וּבֶחָדָשִׁים וּבַשַּׁבָּתוֹת בְּכָל־מוֹעֲדֵי בֵּית יִשְׂרָאֵל הוּא־יַעֲשֶׂה אֶת־הַחַטָּאת וְאֶת־הַמִּנְחָה וְאֶת־הָעוֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר בְּעַד בֵּית־יִשְׂרָאֵל: ס	And it will be up to the prince *to make* the burnt offerings and the meal-offering and the libation at the festivals and on the new moons and on the Sabbaths – on all the festival days of the house of Israel. He will offer the sin-offering and the meal-offering and the burnt offering and the peace-offerings to atone for the house of Israel.»	offer ← *make, do*.
Ezek 45:18	כֹּה־אָמַר אֲדֹנָי יְהוִה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ תִּקַּח פַּר־בֶּן־בָּקָר תָּמִים וְחִטֵּאתָ אֶת־הַמִּקְדָּשׁ:	This *is what* my Lord the LORD says: «In the first *month*, on the first *day* of the month, you shall take a perfect bull-calf of the oxen, and you will expiate the sanctuary from sin.	This *is what* ← *Thus*.
Ezek 45:19	וְלָקַח הַכֹּהֵן מִדַּם הַחַטָּאת וְנָתַן אֶל־מְזוּזַת הַבַּיִת וְאֶל־אַרְבַּע פִּנּוֹת הָעֲזָרָה לַמִּזְבֵּחַ וְעַל־מְזוּזֹת שַׁעַר הֶחָצֵר הַפְּנִימִית:	And the priest will take *some* of the blood of the sin-offering and put *it* on the doorposts of the house, and on the four corners of the ledge of the altar, and on the posts of the gate of the inner court.	doorposts ... posts ← *doorpost ... post*.

Ezek 45:20	וְכֵן תַּעֲשֶׂה בְּשִׁבְעָה בַּחֹדֶשׁ מֵאִישׁ שֹׁגֶה וּמִפֶּתִי וְכִפַּרְתֶּם אֶת־הַבָּיִת:	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	בָּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם הַפָּסַח חַג שְׁבֻעוֹת יָמִים מַצּוֹת יֵאָכֵל:	In the first *month*, on the fourteenth day of the month, you will celebrate the Passover, a festival of a week of days. Unleavened bread will be eaten.	you will celebrate ← *there will be to you*. a week ← *weeks*, but cognate with *seven(s)*.
Ezek 45:22	וְעָשָׂה הַנָּשִׂיא בַּיּוֹם הַהוּא בַּעֲדוֹ וּבְעַד כָּל־עַם הָאָרֶץ פַּר חַטָּאת:	And the prince will offer on that day for himself and for all the people of the land, a bull *as* a sin-offering.	offer ← *make, do*.
Ezek 45:23	וְשִׁבְעַת יְמֵי־הֶחָג יַעֲשֶׂה עוֹלָה לַיהוָה שִׁבְעַת פָּרִים וְשִׁבְעַת אֵילִים תְּמִימִם לַיּוֹם שִׁבְעַת הַיָּמִים וְחַטָּאת שְׂעִיר 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 *ones*, for the seven days, and as a sin-offering, a buck of the goats per day,	
Ezek 45:24	וּמִנְחָה אֵיפָה לַפָּר וְאֵיפָה לָאַיִל יַעֲשֶׂה וְשֶׁמֶן הִין לָאֵיפָה:	and he will offer a meal-offering of an ephah per bull, and an ephah per ram, and a hin of oil per ephah.	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 בֶּחָג יַעֲשֶׂה כָאֵלֶּה שִׁבְעַת הַיָּמִים כַּחַטָּאת כָּעֹלָה וְכַמִּנְחָה וְכַשָּׁמֶן: ס	In the seventh *month*, on the fifteenth day of the month, at the festival, he will offer similarly 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 ← *make, do*. similarly ← *like these*.

Ezek 46:1	כֹּה־אָמַר אֲדֹנָי יְהוִה שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃	This *is what* 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* ← *Thus*.
Ezek 46:2	וּבָא הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר מִחוּץ וְעָמַד עַל־מְזוּזַת הַשַּׁעַר וְעָשׂוּ הַכֹּהֲנִים אֶת־עוֹלָתוֹ וְאֶת־שְׁלָמָיו וְהִשְׁתַּחֲוָה עַל־מִפְתַּן הַשַּׁעַר וְיָצָא וְהַשַּׁעַר לֹא־יִסָּגֵר עַד־הָעָרֶב׃	And the prince will come through the portico *of* 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.	offer ← *do, make*.
Ezek 46:3	וְהִשְׁתַּחֲוּוּ עַם־הָאָרֶץ פֶּתַח הַשַּׁעַר הַהוּא בַּשַּׁבָּתוֹת וּבֶחֳדָשִׁים לִפְנֵי יְהוָה׃	And the people of the land will worship *at* the entrance of that gate on Sabbaths and on days of the new moon, before the LORD.	
Ezek 46:4	וְהָעֹלָה אֲשֶׁר־יַקְרִב הַנָּשִׂיא לַיהוָה בְּיוֹם הַשַּׁבָּת שִׁשָּׁה כְבָשִׂים תְּמִימִם וְאַיִל תָּמִים׃	And the burnt offering which the prince shall offer to the LORD on the day of the Sabbath *is* six perfect lambs and a perfect ram,	
Ezek 46:5	וּמִנְחָה אֵיפָה לָאַיִל וְלַכְּבָשִׂים מִנְחָה מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃	and a meal-offering of an ephah per ram, and with the lambs *he will offer* a meal-offering *as* a gift according to his means, and a hin of oil per ephah.	ephah *(2x)*: about 6 imperial gallons or 27 litres. according to his means ← *of his hand*. hin: about 1 imperial gallon or 4.5 litres.

Ezek 46:6	וּבְיוֹם הַחֹדֶשׁ פַּר בֶּן־בָּקָר תְּמִימֶם וְשֵׁשֶׁת כְּבָשִׂים וָאַיִל תְּמִימִם יִהְיוּ׃	And on the day of the new moon *he will offer* a perfect bull-calf of the oxen and six lambs and a ram. They shall be perfect.	perfect: plural, perhaps because the bull-calf refers collectively to those needed for repeated sacrifices. Many manuscripts have the singular [BHS-CA].
Ezek 46:7	וְאֵיפָה לַפָּר וְאֵיפָה לָאַיִל יַעֲשֶׂה מִנְחָה וְלַכְּבָשִׂים כַּאֲשֶׁר תַּשִּׂיג יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃	And he will offer an ephah per bull and an ephah per ram, *as* a meal-offering, and for the lambs according to his means, and a hin of oil per ephah.	offer ← *do, make*. ephah *(3x)*: about 6 imperial gallons or 27 litres. according to his means ← *as his hand reaches*. hin: about 1 imperial gallon or 4.5 litres.
Ezek 46:8	וּבְבוֹא הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר יָבוֹא וּבְדַרְכּוֹ יֵצֵא׃	When the prince comes, he shall come through the portico *of* the gate, and he shall go out through it.	
Ezek 46:9	וּבְבוֹא עַם־הָאָרֶץ לִפְנֵי יְהוָה בַּמּוֹעֲדִים הַבָּא דֶּרֶךְ־שַׁעַר צָפוֹן לְהִשְׁתַּחֲוֹת יֵצֵא דֶּרֶךְ־שַׁעַר נֶגֶב וְהַבָּא דֶּרֶךְ־שַׁעַר נֶגֶב יֵצֵא דֶּרֶךְ־שַׁעַר צָפוֹנָה לֹא יָשׁוּב דֶּרֶךְ הַשַּׁעַר אֲשֶׁר־בָּא בּוֹ כִּי נֹכְחוֹ יֵצֵאוּ **יֵצֵא׃*	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.	
Ezek 46:10	וְהַנָּשִׂיא בְּתוֹכָם בְּבוֹאָם יָבוֹא וּבְצֵאתָם יֵצֵאוּ׃	And the prince *who is* among them will go in when they go in, and when they go out, he shall go out *with them*.	he shall go out *with them* ← *they shall go out*, but, [BHS-CA], many manuscripts read *he shall go out*. Compare the textual issue in Ezek 46:9.

Ezek 46:11	וּבַחַגִּים וּבַמּוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לַפָּר וְאֵיפָה לָאַיִל וְלַכְּבָשִׂים מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה: 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 ← *be*. ephah *(3x)*: about 6 imperial gallons or 27 litres. according to his means ← *of his hand*. hin: about 1 imperial gallon or 4.5 litres.
Ezek 46:12	וְכִי־יַעֲשֶׂה הַנָּשִׂיא נְדָבָה עוֹלָה אוֹ־שְׁלָמִים נְדָבָה לַיהוָה וּפָתַח לוֹ אֶת הַשַּׁעַר הַפּוֹנֶה קָדִים וְעָשָׂה אֶת־עֹלָתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה בְּיוֹם הַשַּׁבָּת וְיָצָא 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 *in the same way* 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	וְכֶבֶשׂ בֶּן־שְׁנָתוֹ תָּמִים תַּעֲשֶׂה עוֹלָה לַיּוֹם לַיהוָה בַּבֹּקֶר בַּבֹּקֶר 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)* ← *make, do*.
Ezek 46:14	וּמִנְחָה תַּעֲשֶׂה עָלָיו בַּבֹּקֶר בַּבֹּקֶר שִׁשִּׁית הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הַהִין לָרַךְ אֶת־הַסֹּלֶת מִנְחָה לַיהוָה חֻקּוֹת 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. *It is* a meal-offering to the LORD; they *are* age-abiding statutes continually.	ephah: about 6 imperial gallons or 27 litres. hin: about 1 imperial gallon or 4.5 litres.
Ezek 46:15	*ועשו **יַעֲשׂוּ אֶת־הַכֶּבֶשׂ וְאֶת־הַמִּנְחָה וְאֶת־הַשֶּׁמֶן בַּבֹּקֶר בַּבֹּקֶר עוֹלַת 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 ← *make, do*.

Ezek 46:16	כֹּה־אָמַר אֲדֹנָי יְהוִה כִּי־יִתֵּן הַנָּשִׂיא מַתָּנָה לְאֶישׁ מִבָּנָיו נַחֲלָתוֹ הִיא לִבָנָיו תִּהְיֶה אֲחֻזָּתָם הִיא בִּנַחֲלָה:	This is what 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* ← *Thus*. any ← *a man*. territory: see Ezek 44:28.
Ezek 46:17	וְכִי־יִתֵּן מַתָּנָה מִנַּחֲלָתוֹ לְאַחַד מֵעֲבָדָיו וְהָיְתָה לוֹ עַד־שְׁנַת הַדְּרוֹר וְשָׁבַת לַנָּשִׂיא אַךְ 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 *when* 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 לְהוֹנֹתָם מֵאֲחֻזָּתָם מֵאֲחֻזָּתוֹ יַנְחִל אֶת־בָּנָיו לְמַעַן אֲשֶׁר לֹא־יָפֻצוּ עַמִּי אִישׁ מֵאֲחֻזָּתוֹ:	Now the prince shall not take *any* of the people's inheritance, in dispossessing them of their territory. He may give his sons *some* 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 בַּמָּבוֹא אֲשֶׁר עַל־פֶּתַח הַשַּׁעַר אֶל־הַלִּשְׁכוֹת הַקֹּדֶשׁ אֶל־הַכֹּהֲנִים הַפְּנוֹת צָפוֹנָה וְהִנֵּה־שָׁם מָקוֹם בירכתם **בַּיַּרְכָתַיִם* יָמָּה: ס	Then he brought me through the entrance which *was* at the side of the gate to the holy annexes for the priests, which face north, and what *I* saw *was* a place there in the furthest part to the west.	in the furthest part: the *ketiv* can be regarded ↴ side ← *shoulder*. holy annexes ← *annexes of holiness*. what *I* saw *was* ← *behold*.

Ezek 46:20	וַיֹּאמֶר אֵלַי זֶה הַמָּקוֹם אֲשֶׁר יְבַשְּׁלוּ־שָׁם הַכֹּהֲנִים אֶת־הָאָשָׁם וְאֶת־הַחַטָּאת אֲשֶׁר יאפוּ אֶת־הַמִּנְחָה לְבִלְתִּי הוֹצִיא אֶל־הֶחָצֵר הַחִיצוֹנָה לְקַדֵּשׁ אֶת־הָעָם׃	And he said to me, “This *is* the place where the priests cook the guilt-offering and the sin-offering, *and* where they bake the meal-offering, so that they do not bring *them* out into the outer court, so sanctifying the people.”	׀ as a *scriptio defectiva* spelling of the *qeré*. AV differs somewhat *(on the two sides)*. --- so sanctifying: see Ezek 44:19.
Ezek 46:21	וַיּוֹצִיאֵנִי אֶל־הֶחָצֵר הַחִיצֹנָה וַיַּעֲבִרֵנִי אֶל־אַרְבַּעַת מִקְצוֹעֵי הֶחָצֵר וְהִנֵּה חָצֵר בְּמִקְצַע הֶחָצֵר חָצֵר בְּמִקְצַע הֶחָצֵר׃	Then he brought me out to the outer court, and he brought me across to the four corners of the court. And what *I* saw *was* a court in each corner of the court.	what *I* saw *was* ← *behold*. --- a court in each corner of the court ← *a court in the corner of a court, a court in the corner of a court*.
Ezek 46:22	בְּאַרְבַּעַת מִקְצֹעוֹת הֶחָצֵר חֲצֵרוֹת קְטֻרוֹת אַרְבָּעִים אׇרֶךְ וּשְׁלֹשִׁים רֹחַב מִדָּה אַחַת לְאַרְבַּעְתָּם מְהֻקְצָעוֹת׃	In the four corners of the court *were* adjoining courts forty *cubits* long and thirty *cubits* wide. *All* four of them, set in the corners, had the same dimensions.	set in the corners: with supralinear dots. See [CB] App. 31. --- cubit *(2x)*: about 18 inches or 45 cm. --- the same dimensions ← *one measurement*.
Ezek 46:23	וְטוּר סָבִיב בָּהֶם סָבִיב לְאַרְבַּעְתָּם וּמְבֻשָּׁלוֹת עָשׂוּי מִתַּחַת הַטִּירוֹת סָבִיב׃	And there was a circle *of buildings* in them, *all* around in the four of them, and it was constructed with kitchens under the ring *of buildings*.	circle ← *row around*. --- ring *of buildings* ← *ranges around*.
Ezek 46:24	וַיֹּאמֶר אֵלַי אֵלֶּה בֵּית הַמְבַשְּׁלִים אֲשֶׁר יְבַשְּׁלוּ־שָׁם מְשָׁרְתֵי הַבַּיִת אֶת־זֶבַח הָעָם׃	Then he said to me, “These *constitute* the cooks' house where the servants of the house cook the sacrifice for the people.”	

Ezek 47:1	וַיְשִׁבֵנִי֙ אֶל־פֶּ֣תַח הַבַּ֔יִת וְהִנֵּה־מַ֥יִם יֹצְאִ֖ים מִתַּ֣חַת מִפְתַּ֣ן הַבַּ֔יִת קָדִ֑ימָה כִּֽי־פְנֵ֤י הַבַּ֙יִת֙ קָדִ֔ים וְהַמַּ֗יִם יֹרְדִ֛ים מִתַּ֥חַת מִכֶּ֖תֶף הַבַּ֑יִת הַיְמָנִ֔ית מִנֶּ֥גֶב לַמִּזְבֵּֽחַ׃	Then he brought me back to the entrance of the house, and what *I* saw *was* **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 *hand* side of the house, to the south of the altar.	Alluded to in **John 7:38, Rev 22:1**. what *I* saw *was* ← *behold*. side ← *shoulder*.
Ezek 47:2	וַיּוֹצִאֵ֨נִי֙ דֶּ֣רֶךְ־שַׁ֔עַר צָפוֹנָ֖ה וַיְסֹבְבֵ֣נִי דֶ֔רֶךְ חֽוּץ אֶל־שַׁ֣עַר הַֽחוּץ֮ דֶּ֣רֶךְ הַפּוֹנֶ֣ה קָדִ֒ים֒ וְהִנֵּה־מַ֗יִם מְפַכִּ֛ים מִן־הַכָּתֵ֖ף הַיְמָנִֽית׃	Then he brought me out through the north gate, and he took me round *along* the outside road to the outer gate, *to* the road going east. And what *I* saw *was* water flowing out from the right *hand* side.	going ← *facing*. what *I* saw *was* ← *behold*. side ← *shoulder*.
Ezek 47:3	בְּצֵאת־הָאִ֤ישׁ קָדִים֙ וְקָ֣ו בְּיָד֔וֹ וַיָּ֣מָד אֶ֔לֶף בָּאַמָּ֑ה וַיַּעֲבִרֵ֙נִי֙ בַּמַּ֔יִם מֵ֖י אֲפִסִֽים׃	When the man came out *to* the east, with a line in his hand, he measured one thousand cubits, and he brought me across in the water – water up to the ankles.	cubit: about 18 inches or 45 cm. up to ← *of*.
Ezek 47:4	וַיָּ֣מָד אֶ֔לֶף וַיַּעֲבִרֵ֙נִי֙ בַּמַּ֔יִם מַ֖יִם בִּרְכָּ֑יִם וַיָּ֣מָד אֶ֔לֶף וַיַּעֲבִרֵ֙נִי֙ מֵ֣י מָתְנָ֔יִם׃	Then he measured a thousand *cubits further away*, and he brought me across in the water – water *up to* the knees. Then he measured a thousand cubits *further* and brought me *to* water up to the waist.	up to ← *of*.
Ezek 47:5	וַיָּ֣מָד אֶ֔לֶף נַ֖חַל אֲשֶׁ֣ר לֹא־אוּכַ֑ל לַעֲבֹ֗ר כִּֽי־גָאֲוּ֙ הַמַּ֔יִם מֵ֥י שָׂחוּ֙ נַ֔חַל אֲשֶׁ֖ר לֹא־יֵעָבֵֽר׃	Then he measured a thousand cubits *further*, *and it was* a brook which I could not cross, because the water had risen high – *it was* water to swim *in* – a torrent which *could* not be crossed *on foot*.	
Ezek 47:6	וַיֹּ֣אמֶר אֵלַ֔י הֲרָאִ֖יתָ בֶּן־אָדָ֑ם וַיּוֹלִכֵ֙נִי֙ וַיְשִׁבֵ֔נִי שְׂפַ֖ת הַנָּֽחַל׃	And he said to me, "Have you seen *it*, son of Adam?" Then he led me and brought me back *to* the bank of the brook.	

Ezek 47:7	בְּשׁוּבֵּנִי וְהִנֵּה אֶל־שְׂפַת הַנָּחַל עֵץ רַב מְאֹד מִזֶּה וּמִזֶּה׃	And when I had returned, what *I* saw *was* a very *great* abundance of trees on the banks of the brook, on each side.	what *I* saw *was* ← *behold*. trees ... banks ← *tree ... bank*. Collective usage.
Ezek 47:8	וַיֹּאמֶר אֵלַי הַמַּיִם הָאֵלֶּה יוֹצְאִים אֶל־הַגְּלִילָה הַקַּדְמוֹנָה וְיָרְדוּ עַל־הָעֲרָבָה וּבָאוּ הַיָּמָּה אֶל־הַיָּמָּה הַמּוּצָאִים ונרפאו **וְנִרְפְּאוּ הַמָּיִם׃*	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 *when* it has been brought to the sea, the water {K: is healed} [Q: is calm].	is healed *(ketiv)*: i.e. *is made wholesome*.
Ezek 47:9	וְהָיָה כָּל־נֶפֶשׁ חַיָּה | אֲשֶׁר־יִשְׁרֹץ אֶל כָּל־אֲשֶׁר יָבוֹא שָׁם נַחֲלַיִם יִחְיֶה וְהָיָה הַדָּגָה רַבָּה מְאֹד כִּי בָּאוּ שָׁמָּה הַמַּיִם הָאֵלֶּה וְיֵרָפְאוּ וְחָי כֹּל אֲשֶׁר־יָבוֹא שָׁמָּה הַנָּחַל׃	And it shall come to pass *that* every living creature which teems everywhere the brook goes, shall live, and the fish will be very abundant, because this water has gone there, and they are healed, and everywhere where the brook goes comes to life.	brook ← *brooks*, pointed as dual. creature ← *soul*. comes to life ← *lives*.
Ezek 47:10	וְהָיָה *יעמדו **עָמְדוּ עָלָיו דַּוָּגִים מֵעֵין גֶּדִי וְעַד־עֵין עֶגְלַיִם מִשְׁטָוחַ לַחֲרָמִים יִהְיוּ לְמִינָהּ תִּהְיֶה דְגָתָם כִּדְגַת הַיָּם הַגָּדוֹל רַבָּה מְאֹד׃	And it will come to pass *that* fishermen will stand in it from En-Gedi to En-Eglaim. It will be a place for casting nets. Its fish will be of *various* kinds, like the fish of the Great Sea, in very great abundance.	will stand: the *ketiv* and *qeré* are different conjugated forms of the same word, with the same meaning here. of *various* kinds ← *of its kind*. the Great Sea: i.e., [CB], *the Mediterranean*.
Ezek 47:11	*בצאתו **בִּצְאֹתָיו וּגְבָאָיו וְלֹא יֵרָפְאוּ לְמֶלַח נִתָּנוּ׃	*But* its {Q: swamps} [K: swamp] and marshes shall not be healed. They will be given over to salt.	swamps *(qeré)* ... swamp *(ketiv)*: the *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*.

Ezek 47:12	וְעַל־הַנַּחַל יַעֲלֶה עַל־שְׂפָתוֹ מִזֶּה | וּמִזֶּה | כָּל־עֵץ־מַאֲכָל לֹא־יִבּוֹל עָלֵהוּ וְלֹא־יִתֹּם פִּרְיוֹ לְחָדָשָׁיו יְבַכֵּר כִּי מֵימָיו מִן־הַמִּקְדָּשׁ הֵמָּה יוֹצְאִים *והיו **וְהָיָה פִרְיוֹ לְמַאֲכָל וְעָלֵהוּ לִתְרוּפָה: ס	And along the brook on its banks on each side, every *kind of* fruit tree will arise. Its foliage will not wither and its fruit will not come to an end. According to its months, it will bear early fruit, because its water comes out of the sanctuary. And its fruit will be for food and its leaves for healing.	will be: the *ketiv* is plural. banks ← *bank*. fruit tree ← *tree of food*, so probably including nuts, olives etc., but the verse continues with *fruit*.
Ezek 47:13	כֹּה אָמַר אֲדֹנָי יְהוִה זֶה גְּבוּל אֲשֶׁר תִּתְנַחֲלוּ אֶת־הָאָרֶץ לִשְׁנֵי עָשָׂר שִׁבְטֵי יִשְׂרָאֵל יוֹסֵף חֲבָלִים:	This *is what* the Lord, the LORD, says: 'This *is* the border of what you will inherit *as* the land for the twelve tribes of Israel. Joseph *will inherit two* apportionments.	This *is what* ← *Thus*. This *is* the border: with זֶה for an original זֶהוּ, or a demonstrative pronoun in its own right.
Ezek 47:14	וּנְחַלְתֶּם אוֹתָהּ אִישׁ כְּאָחִיו אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לְתִתָּהּ לַאֲבֹתֵיכֶם וְנָפְלָה הָאָרֶץ הַזֹּאת לָכֶם בְּנַחֲלָה:	And you shall inherit it – each as his brother – *that* which I raised my hand to give to your fathers, and this land will fall to you as an inheritance.	raised my hand: i.e. *swore*.
Ezek 47:15	וְזֶה גְּבוּל הָאָרֶץ לִפְאַת צָפוֹנָה מִן־הַיָּם הַגָּדוֹל הַדֶּרֶךְ חֶתְלֹן לְבוֹא צְדָדָה:	And this *is* the border of the land on the northern side, from the Great Sea *by* the way *to* Hethlon, as *one* goes to Zedad:	the Great Sea: i.e., [CB], *the Mediterranean*.
Ezek 47:16	חֲמָת | בֵּרוֹתָה סִבְרַיִם אֲשֶׁר בֵּין־גְּבוּל דַּמֶּשֶׂק וּבֵין גְּבוּל חֲמָת חָצֵר הַתִּיכוֹן אֲשֶׁר אֶל־גְּבוּל חַוְרָן:	Hamath, Berothah, Sibraim, which *is* between the border at Damascus and the border at Hamath, Hazer-Hatticon, which *is* at the border of Havran.	Hazer: AV= *Hazar*. Havran: AV= *Hauran*.

Ezek 47:17	וְהָיָה גְּבוּל מִן־הַיָּם חֲצַר עֵינוֹן גְּבוּל דַּמֶּשֶׂק וְצָפוֹן צָפוֹנָה וּגְבוּל חֲמָת וְאֶת פְּאַת צָפוֹן:	And the border will be from the sea *to* Ḥaẓar-Enan, the border at Damascus. And *as for* the north, to the north the border *is at* Hamath. So this *is* the north side.	Hazar-Enan ← *Hazar-Enon* here, but elsewhere always *Hazar-Enan*. 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	וּפְאַת קָדִים מִבֵּין חַוְרָן וּמִבֵּין־דַּמֶּשֶׂק וּמִבֵּין הַגִּלְעָד וּמִבֵּין אֶרֶץ יִשְׂרָאֵל הַיַּרְדֵּן מִגְּבוּל עַל־הַיָּם הַקַּדְמוֹנִי תָּמֻדּוּ וְאֶת פְּאַת קָדִימָה:	And *as for* the eastern side, you shall allocate *territory* from between Ḥavran and Damascus, and between Gilead and the land of Israel *at* the Jordan, from the border at the eastern sea. So this *is* the eastern side.	allocate ← *measure*. Havran: see Ezek 47:16. Gilead: see Gen 31:21.
Ezek 47:19	וּפְאַת נֶגֶב תֵּימָנָה מִתָּמָר עַד־מֵי מְרִיבוֹת קָדֵשׁ נַחֲלָה אֶל־הַיָּם הַגָּדוֹל וְאֶת פְּאַת־תֵּימָנָה נֶגְבָּה:	And the southern side, to the south, *is* from Tamar to the water at Meriboth of Kadesh, *to* the torrent *going* to the Great Sea. So this *is* the south side, to the south.	Meriboth: see Ex 17:7 *(Meribah)*. AV differs *(strife)*, translating here. the Great Sea: i.e., [CB], *the Mediterranean*.
Ezek 47:20	וּפְאַת־יָם הַיָּם הַגָּדוֹל מִגְּבוּל עַד־נֹכַח לְבוֹא חֲמָת זֹאת פְּאַת־יָם:	And the western side *is* the Great Sea from the border to opposite the approach to Hamath. This *is* the western side.	the Great Sea: i.e., [CB], *the Mediterranean*.
Ezek 47:21	וְחִלַּקְתֶּם אֶת־הָאָרֶץ הַזֹּאת לָכֶם לְשִׁבְטֵי יִשְׂרָאֵל:	And you will divide this land of yours for the tribes of Israel.	

Ezek 47:22	וְהָיָה תַּפִּלוּ אוֹתָהּ֙ בְּנַחֲלָה֔ לָכֶ֖ם וּלְהַגֵּרִ֣ים הַגָּרִ֑ים בְּתוֹכְכֶ֔ם אֲשֶׁר־הוֹלִ֥דוּ בָנִ֖ים בְּתוֹכְכֶ֑ם וְהָיוּ֩ לָכֶ֨ם כְּאֶזְרָ֜ח בִּבְנֵ֣י יִשְׂרָאֵ֗ל אִתְּכֶם֙ יִפְּל֣וּ בְנַחֲלָ֔ה בְּתוֹךְ֙ שִׁבְטֵ֣י יִשְׂרָאֵ֔ל׃	And it will come to pass *that* you will cast *lots* for it *coming* into your inheritance, and into *the inheritance of* foreigners who reside among you, who have begotten sons among you, who will be to you as native citizens among the sons of Israel. They will obtain an inheritance with you among the tribes of Israel.	native citizens ← *a native*. obtain ← *fall in*.
Ezek 47:23	וְהָיָה֙ בַּשֵּׁ֣בֶט אֲשֶׁר־גֵּ֔ר הַגֵּ֖ר אִתּ֑וֹ שָׁ֣ם תִּתְּנ֔וּ נַחֲלָתֹ֖ו נְאֻ֥ם אֲדֹנָ֖י יְהוִֹֽה׃ ס	And it will come to pass *that* in whatever tribe where the foreigner is resident with them, there you will give *him* his inheritance, says the Lord, the LORD.	them ← *it*, referring to the tribe collectively.
Ezek 48:1	וְאֵ֙לֶּה֙ שְׁמ֣וֹת הַשְּׁבָטִ֔ים מִקְצֵ֥ה צָפֹונָ֖ה אֶל־יַ֣ד דֶּ֣רֶךְ־חֶתְלֹ֔ן ׀ לְבֹוא־חֲמָ֖ת חֲצַ֣ר עֵינָ֑ן גְּבֻ֤ול דַּמֶּשֶׂק֙ צָפֹונָ֣ה אֶל־יַ֣ד חֲמָ֔ת וְהָי֥וּ־לֹ֛ו פְּאַת־קָדִ֥ים הַיָּ֖ם דָּ֣ן אֶחָֽד׃	And these *are* the names of the tribes, from the northern extremity at the course of the road to Hethlon, at the approach to Hamath *and to* Hazar-Enan *and to* the border of Damascus in the north, to the side of Hamath. Now Dan will have – from east to west – one *section*.	course ... side ← *hand ... hand*, but also *side, place*. in the north ← *towards the north*.
Ezek 48:2	וְעַ֣ל ׀ גְּבֻ֣ול דָּ֔ן מִפְּאַ֥ת קָדִ֖ים עַד־פְּאַ֣ת יָמָ֑ה אָשֵׁ֖ר אֶחָֽד׃	And at the border with Dan, from the eastern side to the western side, *there is* one *section for* Asher.	
Ezek 48:3	וְעַ֣ל ׀ גְּבֻ֣ול אָשֵׁ֔ר מִפְּאַ֥ת קָדִ֖ימָה וְעַד־פְּאַ֣ת יָמָ֑ה נַפְתָּלִ֖י אֶחָֽד׃	And at the border with Asher, from the eastern side to the western side, *there is* one *section for* Naphtali.	
Ezek 48:4	וְעַ֣ל ׀ גְּבֻ֣ול נַפְתָּלִ֔י מִפְּאַ֥ת קָדְמָ֖ה עַד־פְּאַ֣ת יָמָ֑ה מְנַשֶּׁ֖ה אֶחָֽד׃	And at the border with Naphtali, from the eastern side to the western side, *there is* one *section for* Manasseh.	

Ezek 48:5	וְעַל ׀ גְּבוּל מְנַשֶּׁה מִפְּאַת קָדְמָה עַד־פְּאַת־יָמָּה אֶפְרַיִם אֶחָד׃	And at the border with Manasseh, from the eastern side to the western side, *there is* one *section for* Ephraim.	
Ezek 48:6	וְעַל ׀ גְּבוּל אֶפְרַיִם מִפְּאַת קָדִים וְעַד־פְּאַת־יָמָּה רְאוּבֵן אֶחָד׃	And at the border with Ephraim, from the eastern side to the western side, *there is* one *section for* Reuben.	
Ezek 48:7	וְעַל ׀ גְּבוּל רְאוּבֵן מִפְּאַת קָדִים עַד־פְּאַת־יָמָּה יְהוּדָה אֶחָד׃	And at the border with Reuben, from the eastern side to the western side, *there is* one *section for* Judah.	
Ezek 48:8	וְעַל ׀ גְּבוּל יְהוּדָה מִפְּאַת קָדִים עַד־פְּאַת־יָמָּה תִּהְיֶה הַתְּרוּמָּה אֲשֶׁר־תָּרִימוּ חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף רֹחַב וְאֹרֶךְ כְּאַחַד הַחֲלָקִים מִפְּאַת קָדְמָה עַד־פְּאַת־יָמָּה וְהָיָה הַמִּקְדָּשׁ בְּתוֹכוֹ׃	And at the border with Judah, from the eastern side to the western side, there will be the *section for the* heave-offering which you shall make. *It is* twenty-five thousand *units in* width, and *its* length *is* the same as each of the sections from the eastern side to the western side, and the sanctuary will be in the middle of it.	make ← *raise*. *units*: see Ezek 45:1. Applicable throughout the chapter. each ← *one*.
Ezek 48:9	הַתְּרוּמָּה אֲשֶׁר תָּרִימוּ לַיהוָה אֹרֶךְ חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף וְרֹחַב עֲשֶׂרֶת אֲלָפִים׃	The heave-offering *section* which you shall make to the LORD *is* of length twenty-five thousand *units*, and *its* width is ten thousand *units*.	make ← *raise*.

Ezek 48:10	וּלְאֵ֨לֶּה תִּהְיֶ֜ה תְּרוּמַת־הַקֹּ֣דֶשׁ ׀ לַכֹּהֲנִ֗ים צָפ֨וֹנָה חֲמִשָּׁ֜ה וְעֶשְׂרִ֤ים אֶ֙לֶף֙ וְיָ֣מָּה ׀ רֹ֣חַב עֶשֶׂ֔רֶת אֲלָפִ֖ים וְקָדִ֣ימָה ׀ רֹ֣חַב עֶשֶׂ֔רֶת אֲלָפִ֑ים וְנֶ֥גְבָּה אֹ֙רֶךְ֙ חֲמִשָּׁ֜ה וְעֶשְׂרִ֤ים אֶ֙לֶף֙ וְהָיָ֣ה מִקְדַּ֥שׁ־יְהוָ֖ה בְּתוֹכֹֽו׃	And *it is* for these *that* the holy heave-offering *section* is: the priests. To the north *it is* twenty-five thousand *units long*, and to the west *its* width *is* ten thousand *units*, and to the east *its* width is ten thousand *units*, and to the south *its* length *is* twenty-five thousand *units*, and the sanctuary of the LORD shall be in the middle of it.	
Ezek 48:11	לַכֹּהֲנִ֞ים הַמְקֻדָּשִׁ֣ים מִבְּנֵ֣י צָד֗וֹק אֲשֶׁ֤ר שָׁמְרוּ֙ מִשְׁמַרְתִּ֔י אֲשֶׁ֥ר לֹֽא־תָעוּ֙ בִּתְעוֹת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל כַּאֲשֶׁ֥ר תָּע֖וּ הַלְוִיִּֽם׃ ס	*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.	
Ezek 48:12	וְהָיְתָ֥ה לָהֶ֛ם תְּרוּמָ֖ה מִתְּרוּמַ֣ת הָאָ֑רֶץ קֹ֥דֶשׁ קָדָשִׁ֖ים אֶל־גְּב֥וּל הַלְוִיִּֽם׃	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.	
Ezek 48:13	וְהַלְוִיִּ֕ם לְעֻמַּ֖ת גְּבֻ֣ל הַכֹּהֲנִ֑ים חֲמִשָּׁ֜ה וְעֶשְׂרִ֤ים אֶ֙לֶף֙ אֹ֣רֶךְ וְרֹ֣חַב עֶשֶׂ֔רֶת אֲלָפִ֖ים כָּל־אֹ֣רֶךְ חֲמִשָּׁ֑ה וְעֶשְׂרִים֙ אֶ֣לֶף וְרֹ֔חַב עֶשֶׂ֥רֶת אֲלָפִֽים׃	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*.	
Ezek 48:14	וְלֹא־יִמְכְּר֣וּ מִמֶּ֗נּוּ וְלֹ֤א יָמֵר֙ וְלֹ֣א *יעבור יַעֲבִ֔יר רֵאשִׁ֥ית הָאָ֖רֶץ** כִּי־קֹ֣דֶשׁ לַיהוָ֑ה׃	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.	exchange: discordant in number or regroup the letters with the *vav* following. --- The *ketiv* / *qeré* issue is a *vav* / *yod* issue, and the *ketiv* is discordant.

Ezek 48:15	וְחֲמֵשֶׁת אֲלָפִים הַנּוֹתָר בָּרֹחַב עַל־פְּנֵי חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף חֹל־הוּא לָעִיר לְמוֹשָׁב וּלְמִגְרָשׁ וְהָיְתָה הָעִיר *בתוכה בְּתוֹכוֹ:**	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.	it: the *ketiv* is feminine, generalizing; the *qeré* agrees with *common land*. which remain: i.e. after the two ten thousand unit lengths of Ezek 48:18.
Ezek 48:16	וְאֵלֶּה מִדּוֹתֶיהָ פְּאַת צָפוֹן חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים וּפְאַת־נֶגֶב חֲמֵשׁ *חמש מֵאוֹת וְאַרְבַּעַת אֲלָפִים וּמִפְאַת קָדִים חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים וּפְאַת־יָמָּה חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים:	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*.	dimensions ← *measurements*. *the city* ← *it*, feminine, in agreement.
Ezek 48:17	וְהָיָה מִגְרָשׁ לָעִיר צָפוֹנָה חֲמִשִּׁים וּמָאתַיִם וְנֶגְבָּה חֲמִשִּׁים וּמָאתָיִם וְקָדִימָה חֲמִשִּׁים וּמָאתַיִם וְיָמָּה חֲמִשִּׁים וּמָאתָיִם:	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*.	This verse describes a thin strip two hundred and fifty units wide surrounding the city.
Ezek 48:18	וְהַנּוֹתָר בָּאֹרֶךְ לְעֻמַּת | תְּרוּמַת הַקֹּדֶשׁ עֲשָׂרֹת אֲלָפִים קָדִימָה וַעֲשָׂרֹת אֲלָפִים יָמָּה וְהָיָה לְעֻמַּת תְּרוּמַת הַקֹּדֶשׁ וְהָיְתָה תְבוּאָתָהּ **תְּבוּאתה* לְלֶחֶם לְעֹבְדֵי הָעִיר:	And the rest of the length appertaining to the holy heave-offering *section is* ten thousand *units* to the east, and ten thousand *units* to the west, and it appertains to the holy heave-offering *section*. And its produce shall be food for the workers in the city.	its produce: the pronominal suffix in the *ketiv* is feminine, perhaps generalising; the *qeré* is masculine, referring to *rest*. food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24. in the city ← *of the city*. Wider use of the construct state.

Ezek 48:19	וְהָעֹבֵד הָעִיר יַעַבְדֻּהוּ מִכֹּל שִׁבְטֵי יִשְׂרָאֵל׃	And *as for* the workers *in* the city, they shall be from every tribe of Israel doing work *in* it.	workers ← *worker*, but followed by a plural verb.
Ezek 48:20	כָּל־הַתְּרוּמָה חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף בַּחֲמִשָּׁה וְעֶשְׂרִים אֶלֶף רְבִיעִית תָּרִימוּ אֶת־תְּרוּמַת הַקֹּדֶשׁ אֶל־אֲחֻזַּת הָעִיר׃	The whole heave-offering *section is* twenty-five thousand *units long* by twenty-five thousand *units*. You shall offer the holy heave-offering *in* a square within the territory of the city.	offer ← *raise*. holy heave-offering ← *heave-offering of holiness*, a Hebraic genitive. territory: see Ezek 44:28.
Ezek 48:21	וְהַנּוֹתָר לַנָּשִׂיא מִזֶּה | וּמִזֶּה | לִתְרוּמַת־הַקֹּדֶשׁ וְלַאֲחֻזַּת הָעִיר אֶל־פְּנֵי חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף | תְּרוּמָה עַד־גְּבוּל קָדִימָה וְיָמָּה עַל־פְּנֵי חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף עַל־גְּבוּל יָמָּה לְעֻמַּת חֲלָקִים לַנָּשִׂיא וְהָיְתָה תְּרוּמַת הַקֹּדֶשׁ וּמִקְדַּשׁ הַבַּיִת בתוכה **בְּתוֹכוֹ׃*	And the remainder *is* for the prince, on each side of the holy heave-offering *section*. And *as for* the territory of the city, alongside the twenty-five thousand *units width* of the heave-offering *section* to the border on the east, and to the west, alongside the twenty-five thousand *units width* to the border on the west, *it* appertains to the prince's apportionments. So it will be a holy heave-offering *section*, and the sanctuary of the house *will be* in the middle of it.	the middle of it: the "it" is feminine in the *ketiv*. Compare Ezek 48:18. territory: see Ezek 44:28. alongside *(2x)*: the remainder flanks the central holy area. *it* appertains ← *(is) alongside*.
Ezek 48:22	וּמֵאֲחֻזַּת הַלְוִיִּם וּמֵאֲחֻזַּת הָעִיר בְּתוֹךְ אֲשֶׁר לַנָּשִׂיא יִהְיֶה בֵּין | גְּבוּל יְהוּדָה וּבֵין גְּבוּל בִּנְיָמִן לַנָּשִׂיא יִהְיֶה׃	So *part* of the territory of the Levites and *part* of the territory of the city will be enclosed by what belongs to the prince. *The remainder of the section* between the border with Judah and the border with Benjamin will be for the prince.	territory *(2x)*: see Ezek 44:28. enclosed by ← *within*.
Ezek 48:23	וְיֶתֶר הַשְּׁבָטִים מִפְּאַת קָדִימָה עַד־פְּאַת־יָמָּה בִּנְיָמִן אֶחָד׃	*As for* the rest of the tribes, from the eastern side to the western side, *there is* one *section for* Benjamin.	

Ezek 48:24	וְעַל ׀ גְּבוּל בִּנְיָמִן מִפְּאַת קָדִימָה עַד־פְּאַת־יָמָּה שִׁמְעוֹן אֶחָד׃	And at the border with Benjamin, from the eastern side to the western side, *there is* one *section for* Simeon.	
Ezek 48:25	וְעַל ׀ גְּבוּל שִׁמְעוֹן מִפְּאַת קָדִימָה עַד־פְּאַת־יָמָּה יִשָּׂשכָר אֶחָד׃	And at the border with Simeon, from the eastern side to the western side, *there is* one *section for* Issachar.	
Ezek 48:26	וְעַל ׀ גְּבוּל יִשָּׂשכָר מִפְּאַת קָדִימָה עַד־פְּאַת־יָמָּה זְבוּלֻן אֶחָד׃	And at the border with Issachar, from the eastern side to the western side, *there is* one *section for* Zebulun.	
Ezek 48:27	וְעַל ׀ גְּבוּל זְבוּלֻן מִפְּאַת קָדִימָה עַד־פְּאַת־יָמָּה גָּד אֶחָד׃	And at the border with Zebulun, from the eastern side to the western side, *there is* one *section for* Gad.	
Ezek 48:28	וְעַל־ גְּבוּל גָּד אֶל־פְּאַת נֶגֶב תֵּימָנָה וְהָיָה גְּבֻל מִתָּמָר מֵי מְרִיבַת קָדֵשׁ נַחֲלָה עַל־הַיָּם הַגָּדוֹל׃	And as for the border with Gad, on the southern side, the border shall be from Tamar *to* the water of Meribah of Kadesh, *and to* the torrent *going* to the Great Sea.	southern ← *south southward*. torrent: see next verse. the Great Sea: i.e. *the Mediterranean*.
Ezek 48:29	זֹאת הָאָרֶץ אֲשֶׁר־תַּפִּילוּ מְנַחֲלָה לְשִׁבְטֵי יִשְׂרָאֵל וְאֵלֶּה מַחְלְקוֹתָם נְאֻם אֲדֹנָי יְהוִה׃ פ	This *is* the land which you will allocate by lot to the tribes of Israel according to *their* inheritance, and these *are* their apportionments, says the Lord, the LORD.	lot: a homonym with *torrent* in Ezek 48:28, but without special significance (?).
Ezek 48:30	וְאֵלֶּה תּוֹצְאֹת הָעִיר מִפְּאַת צָפוֹן חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים מִדָּה׃	And these *are* the city exits. Along the north side, *which is* four thousand five hundred *units in* length	length ← *measurement*. The city is actually square (Ezek 48:16).

Ezek 48:31	וְשַׁעֲרֵי הָעִיר עַל־שְׁמוֹת שִׁבְטֵי יִשְׂרָאֵל שְׁעָרִים שְׁלוֹשָׁה צָפוֹנָה שַׁעַר רְאוּבֵן אֶחָד שַׁעַר יְהוּדָה אֶחָד שַׁעַר לֵוִי אֶחָד:	– for the gates of the city *are* 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־פְּאַת קָדִימָה חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים וּשְׁעָרִים שְׁלֹשָׁה וְשַׁעַר יוֹסֵף אֶחָד שַׁעַר בִּנְיָמִן אֶחָד שַׁעַר דָּן אֶחָד:	and on the eastern side, *which is* four thousand five hundred *units in width*, with three gates: with one gate of Joseph, one gate of Benjamin, one gate of Dan;	
Ezek 48:33	וּפְאַת־נֶגְבָּה חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים מִדָּה וּשְׁעָרִים שְׁלֹשָׁה שַׁעַר שִׁמְעוֹן אֶחָד שַׁעַר יִשָּׂשכָר אֶחָד שַׁעַר זְבוּלֻן אֶחָד:	and *on* southern side, *which is* four thousand five hundred *units in* length, with three gates: one gate of Simeon, one gate of Issachar, one gate of Zebulun;	length ← *measurement*.
Ezek 48:34	פְּאַת־יָמָּה חֲמֵשׁ מֵאוֹת וְאַרְבַּעַת אֲלָפִים שַׁעֲרֵיהֶם שְׁלֹשָׁה שַׁעַר גָּד אֶחָד שַׁעַר אָשֵׁר אֶחָד שַׁעַר נַפְתָּלִי אֶחָד:	and on the western side, *which is* four thousand five hundred *units in width*, three gates: one gate of Gad, one gate of Asher, one gate of Naphtali.	three gates ← *their three gates*.
Ezek 48:35	סָבִיב שְׁמֹנָה עָשָׂר אָלֶף וְשֵׁם־הָעִיר מִיּוֹם יְהוָה | שָׁמָּה:	The perimeter is eighteen thousand *units*, and the name of the city from *that* day *shall be* the LORD *Is* There.' "	eighteen thousand: four sides of 4500 (see preceding five verses).
Dan 1:1	בִּשְׁנַת שָׁלוֹשׁ לְמַלְכוּת יְהוֹיָקִים מֶלֶךְ־יְהוּדָה בָּא נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל יְרוּשָׁלַ͏ִם וַיָּצַר עָלֶיהָ:	In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came *to* Jerusalem and besieged it.	

Dan 1:2	וַיִּתֵּן אֲדֹנָי בְּיָדוֹ אֶת־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה וּמִקְצָת כְּלֵי בֵית־הָאֱלֹהִים וַיְבִיאֵם אֶרֶץ־שִׁנְעָר בֵּית אֱלֹהָיו וְאֶת־הַכֵּלִים הֵבִיא בֵּית אוֹצַר אֱלֹהָיו:	And the LORD* delivered Jehoiakim king of Judah and some of the equipment of the house of God into his hand, and he brought it *to* the land of Shinar, *to* the house of his gods, and he brought the equipment *to* the treasury of his gods.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. it: i.e. *the equipment only*, but perhaps *them*, so including Jehoiakim. gods *(2x)*: or *god*. Compare 1 Chr 10:10. It is unambiguously *gods* in Dan 2:11 (but the context is different).
Dan 1:3	וַיֹּאמֶר הַמֶּלֶךְ לְאַשְׁפְּנַז רַב סָרִיסָיו לְהָבִיא מִבְּנֵי יִשְׂרָאֵל וּמִזֶּרַע הַמְּלוּכָה וּמִן־הַפַּרְתְּמִים:	And the king commanded Ashpenaz the head of his eunuchs to bring *some* of the sons of Israel and *some* of the royal seed, and *some seed* of the high-ranking officials,	commanded ← *said*, but also *commanded*. Compare 1 Chr 14:12. royal seed ← *seed of the kingdom*, a Hebraic genitive.
Dan 1:4	יְלָדִים אֲשֶׁר אֵין־בָּהֶם כָּל־*מאום **מוּם וְטוֹבֵי מַרְאֶה וּמַשְׂכִּילִים בְּכָל־חָכְמָה וְיֹדְעֵי דַעַת וּמְבִינֵי מַדָּע וַאֲשֶׁר כֹּחַ בָּהֶם לַעֲמֹד בְּהֵיכַל הַמֶּלֶךְ וְלִלַמְּדָם סֵפֶר וּלְשׁוֹן כַּשְׂדִּים:	children in whom *was* no blemish, and *who were* good-looking and insightful in all wisdom, and *who* were knowledgeable and *who* understood science, and who *had* the mettle to stand in the king's palace. And *he gave commandment* to teach them the literature and language of the Chaldeans.	blemish: the *ketiv* and *qeré* are different spellings of the same word. no ← *not every*. good-looking ← *good of appearance*. were knowledgeable ← *know knowledge*.
Dan 1:5	וַיְמַן לָהֶם הַמֶּלֶךְ דְּבַר־יוֹם בְּיוֹמוֹ מִפַּת־בַּג הַמֶּלֶךְ וּמִיֵּין מִשְׁתָּיו וּלְגַדְּלָם שָׁנִים שָׁלוֹשׁ וּמִקְצָתָם יַעַמְדוּ לִפְנֵי הַמֶּלֶךְ:	And the king appointed them daily servings from the king's fare, and some wine *as used* for his drink, and *he gave instructions* to educate them for three years, and at the end of that, they would stand before the king.	*as used* for ← *of*. educate: as [AnLx]. AV differs somewhat *(nourish)*. [BDB]= *bring up*. that ← *them*, i.e., *the three years*.
Dan 1:6	וַיְהִי בָהֶם מִבְּנֵי יְהוּדָה דָּנִיֵּאל חֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה:	And among them were, of the sons of Judah, Daniel, Hananiah, Mishael and Azariah.	

Dan 1:7	וַיָּשֶׂם לָהֶם שַׂר הַסָּרִיסִים שֵׁמוֹת וַיָּשֶׂם לְדָנִיֵּאל בֵּלְטְשַׁאצַּר וְלַחֲנַנְיָה שַׁדְרַךְ וּלְמִישָׁאֵל מֵישַׁךְ וְלַעֲזַרְיָה עֲבֵד נְגוֹ׃	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	וַיָּשֶׂם דָּנִיֵּאל עַל־לִבּוֹ אֲשֶׁר לֹא־יִתְגָּאַל בְּפַתְבַּג הַמֶּלֶךְ וּבְיֵין מִשְׁתָּיו וַיְבַקֵּשׁ מִשַּׂר הַסָּרִיסִים אֲשֶׁר לֹא יִתְגָּאָל׃	Now Daniel resolved that he would not defile himself with the king's fare or with the wine *as used* for his drink, and he requested from the officer in charge of the eunuchs that he should not defile himself.	resolved ← *put to his heart*.
Dan 1:9	וַיִּתֵּן הָאֱלֹהִים אֶת־דָּנִיֵּאל לְחֶסֶד וּלְרַחֲמִים לִפְנֵי שַׂר הַסָּרִיסִים׃	And God gave Daniel kind and compassionate treatment before the officer in charge of the eunuchs.	gave Daniel kind and compassionate treatment ← *gave Daniel to kindness and compassion*.
Dan 1:10	וַיֹּאמֶר שַׂר הַסָּרִיסִים לְדָנִיֵּאל יָרֵא אֲנִי אֶת־אֲדֹנִי הַמֶּלֶךְ אֲשֶׁר מִנָּה אֶת־מַאֲכַלְכֶם וְאֶת־מִשְׁתֵּיכֶם אֲשֶׁר לָמָּה יִרְאֶה אֶת־פְּנֵיכֶם זְעֻפִּים מִן־הַיְלָדִים אֲשֶׁר כְּגִילְכֶם וְחִיַּבְתֶּם 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 your faces more pallid than *those of* the *other* children of your age, and *why* should you *all* cost *me* my head with the king?”	your: plural. pallid ← *sullen, sad*, but here not of emotion, but physical appearance. you *all*: plural, seen from the verb ending. Daniel's compatriots had the same request. cost ← *incriminate, forfeit*.
Dan 1:11	וַיֹּאמֶר דָּנִיֵּאל אֶל־הַמֶּלְצַר אֲשֶׁר מִנָּה שַׂר הַסָּרִיסִים עַל־דָּנִיֵּאל חֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה׃	Then Daniel said to the head steward whom the head of the eunuchs had appointed over Daniel, Hananiah, Mishael and Azariah,	had appointed: in a Hebrew “OVS” (object-verb-subject) sentence, taking אֲשֶׁר as the object.

Dan 1:12	נַס־נָּא אֶת־עֲבָדֶיךָ יָמִים עֲשָׂרָה וְיִתְּנוּ־לָנוּ מִן־הַזֵּרֹעִים וְנֹאכְלָה וּמַיִם וְנִשְׁתֶּה׃	“Please do a trial with your servants for ten days, and let them give us *some* vegetables to eat and water to drink.	
Dan 1:13	וְיֵרָאוּ לְפָנֶיךָ מַרְאֵינוּ וּמַרְאֵה הַיְלָדִים הָאֹכְלִים אֶת פַּתְבַּג הַמֶּלֶךְ וְכַאֲשֶׁר תִּרְאֶה 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 לַדָּבָר הַזֶּה וַיְנַסֵּם יָמִים עֲשָׂרָה׃	And he heeded them in this matter, and he gave them a trial for ten days.	
Dan 1:15	וּמִקְצָת יָמִים עֲשָׂרָה נִרְאָה מַרְאֵיהֶם טוֹב וּבְרִיאֵי בָשָׂר מִן־כָּל־הַיְלָדִים הָאֹכְלִים אֶת פַּתְבַּג הַמֶּלֶךְ׃	And at the end of ten days, their appearance was better and more healthy than *that of* all the children who ate the king's fare.	was ← *appeared*. healthy ← *fat of flesh*.
Dan 1:16	וַיְהִי הַמֶּלְצַר נֹשֵׂא אֶת־פַּתְבָּגָם וְיֵין מִשְׁתֵּיהֶם וְנֹתֵן לָהֶם זֵרְעֹנִים׃	Then the head steward took away their fare and wine for their drink and gave them vegetables.	took away: probably standing for *took it off the menu*, as it was probably never physically brought.
Dan 1:17	וְהַיְלָדִים הָאֵלֶּה אַרְבַּעְתָּם נָתַן לָהֶם הָאֱלֹהִים מַדָּע וְהַשְׂכֵּל בְּכָל־סֵפֶר וְחָכְמָה וְדָנִיֵּאל הֵבִין בְּכָל־חָזוֹן וַחֲלֹמוֹת׃	And God gave these four children intellect and insight in all literature and wisdom, and Daniel had understanding of every vision and *all* dreams.	

Dan 1:18	וּלְמִקְצָת֙ הַיָּמִ֔ים אֲשֶׁר־אָמַ֖ר הַמֶּ֑לֶךְ לַהֲבִיאָ֔ם וַיְבִיאֵ֥ם שַׂ֖ר הַסָּרִיסִ֥ים לִפְנֵ֖י נְבֻכַדְנֶאצַּֽר׃	And after the days which the king had specified *as to when* to bring them in, the head of the eunuchs brought them before Nebuchadnezzar.	after ← *at the end of*.
Dan 1:19	וַיְדַבֵּ֣ר אִתָּ֔ם הַמֶּ֖לֶךְ וְלֹֽא־נִמְצָ֣א מִכֻּלָּ֗ם כִּדְנִיֵּ֤אל חֲנַנְיָה֙ מִישָׁאֵ֣ל וַעֲזַרְיָ֔ה וַיַּֽעַמְד֖וּ לִפְנֵ֥י הַמֶּֽלֶךְ׃	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	וְכֹ֣ל ׀ דְּבַר־חָכְמַ֣ת בִּינָ֗ה אֲשֶׁר־בִּקֵּ֤שׁ מֵהֶם֙ הַמֶּ֔לֶךְ וַיִּמְצָאֵ֖ם עֲשֶׂ֣ר יָדֹ֑ות עַ֚ל כָּל־הַחַרְטֻמִּ֣ים הָאַשָּׁפִ֔ים אֲשֶׁ֥ר בְּכָל־מַלְכוּתֹֽו׃	And in every matter of wisdom in discernment which the king asked them, he found them ten times superior to all the magi *and* enchanters who *were* in all his kingdom.	wisdom in ← *wisdom of*. ten times ← *ten hands*. superior to ← *above*.
Dan 1:21	וַיְהִ֥י דָנִיֵּ֖אל עַד־שְׁנַ֣ת אַחַ֑ת לְכ֥וֹרֶשׁ הַמֶּֽלֶךְ׃ פ	And Daniel was *there* until the first year of Cyrus the king.	
Dan 2:1	וּבִשְׁנַ֣ת שְׁתַּ֗יִם לְמַלְכוּת֙ נְבֻכַדְנֶאצַּ֔ר חָלַ֖ם נְבֻכַדְנֶאצַּ֑ר חֲלֹמֹ֣ות וַתִּתְפָּ֣עֶם רוּחֹ֔ו וּשְׁנָתֹ֖ו נִהְיְתָ֥ה עָלָֽיו׃	And in the second year of Nebuchadnezzar's reign, Nebuchadnezzar had dreams, and his spirit was disturbed, and his sleep eluded him.	had dreams ← *dreamt dreams*. eluded him ← *was gone by at him, was over on him*.
Dan 2:2	וַיֹּ֣אמֶר ׀ הַמֶּ֡לֶךְ לִקְרֹ֣א לַחַרְטֻמִּ֣ים וְלָאַשָּׁפִ֡ים וְלַמְכַשְּׁפִים֩ וְלַכַּשְׂדִּ֨ים לְהַגִּ֤יד לַמֶּ֙לֶךְ֙ חֲלֹמֹתָ֔יו וַיָּבֹּ֖אוּ וַיַּֽעַמְד֥וּ לִפְנֵ֖י הַמֶּֽלֶךְ׃	And the king summoned the magi and the enchanters and the magicians and the Chaldeans to give the king the interpretation of his dreams, and they came and stood before the king.	summoned ← *said to call for*. give ... the interpretation ← *tell*, but also *expound*.
Dan 2:3	וַיֹּ֣אמֶר לָהֶ֔ם הַמֶּ֖לֶךְ חֲלֹ֣ום חָלָ֑מְתִּי וַתִּתְפָּ֣עֶם רוּחִ֔י לָדַ֖עַת אֶת־הַחֲלֹֽום׃	And the king said to them, “I have had a dream, and my spirit is anxious to know *the meaning* of the dream.”	had a dream ← *dreamt a dream*.

Dan 2:4	וַיְדַבְּרוּ הַכַּשְׂדִּים לַמֶּלֶךְ אֲרָמִית מַלְכָּא לְעָלְמִין חֱיִי אֱמַר חֶלְמָא לעבדיך **לְעַבְדָךְ* וּפִשְׁרָא נְחַוֵּא:	And the Chaldeans said to the king *in* Aramaic, "O king, live age-abidingly. Tell your {K: servants} [Q: servant] the dream, and we will give the interpretation."	The *qeré* seems to be unjustified. The Aramaic portion starts here at *O king* and ends at Dan 7:28. give ← *declare*.
Dan 2:5	עָנֵה מַלְכָּא וְאָמַר לכשדיא **לְכַשְׂדָּאֵי* מִלְּתָא מִנִּי אַזְדָּא הֵן לָא תְהוֹדְעוּנַנִּי חֶלְמָא וּפִשְׁרֵהּ הַדְּמִין תִּתְעַבְדוּן וּבָתֵּיכוֹן נְוָלִי יִתְּשָׂמוּן:	The king answered and said to the Chaldeans, "The matter escapes me. If you do not make the dream and its interpretation known to me, you will be dismembered and your houses will be made a dunghill.	Chaldeans: the *ketiv* can be regarded as a variant form of the *qeré*. Here the word has connotations of astrology and other occult practices. escapes me ← *departs from me*. be dismembered ← *be made limbs*.
Dan 2:6	וְהֵן חֶלְמָא וּפִשְׁרֵהּ תְּהַחֲוֹן מַתְּנָן וּנְבִזְבָּהּ וִיקָר שַׂגִּיא תְּקַבְּלוּן מִן־קֳדָמָי לָהֵן חֶלְמָא וּפִשְׁרֵהּ הַחֲוֹנִי:	But if you expound the dream and its interpretation, you will receive gifts and a reward and great honour from me. So expound the dream and its interpretation to me."	reward ← *present*, but it must be distinct from the "gifts" received. from ← *from before*.
Dan 2:7	עֲנוֹ תִנְיָנוּת וְאָמְרִין מַלְכָּא חֶלְמָא יֵאמַר לְעַבְדוֹהִי וּפִשְׁרָה נְהַחֲוֵה:	They answered again and said, "Let the king tell his servants the dream, and we will expound the interpretation."	
Dan 2:8	עָנֵה מַלְכָּא וְאָמַר מִן־יַצִּיב יָדַע אֲנָה דִּי עִדָּנָא אַנְתּוּן זָבְנִין כָּל־קֳבֵל דִּי חֲזֵיתוּן דִּי אַזְדָּא מִנִּי מִלְּתָא:	The king replied and said, "I definitely know that you are buying time, because you see that the matter escapes me,	escapes me ← *departs from me*.

Dan 2:9	דִּי הֵן־חֶלְמָאְ לָא תְהוֹדְעַנֵּנִי חֲדָה־הִיא דָּתְכוֹן וּמִלָּה כִדְבָה וּשְׁחִיתָה *הזמנתון הְזְדְמִנְתּוּן לְמֵאמַר** קָדָמַי עַד דִּי עִדָּנָא יִשְׁתַּנֵּא לָהֵן חֶלְמָאְ אֱמַרוּ לִי וְאִנְדַּע דִּי פִשְׁרֵהּ תְּהַחֲוֻנַּנִי׃	so if you do not make the dream known to me, *then* the judgment against you *is* conclusive, and you have conspired in speaking false and fabricated words to me, biding your time. Otherwise, tell me the dream, and I will know that you *can* explain its interpretation.”	conspired: or *been opportunistic*. The *ketiv*, assimilating a *daleth*, is a variant of the *qeré*. judgment against you ← *your judgment*, an objective genitive. conclusive ← *one*, i.e. *it can only go one way*. false and fabricated words to me ← *a false and corrupt word before me*. biding your time ← *until the time changes*.
Dan 2:10	עֲנוֹ *כשדיא **כַּשְׂדָּאֵי קָדָם־מַלְכָּאְ וְאָמְרִין לָא־אִיתַי אֱנָשׁ עַל־יַבֶּשְׁתָּא דִּי מִלַּת מַלְכָּא יוּכַל לְהַחֲוָיָה כָּל־קֳבֵל דִּי כָּל־מֶלֶךְ רַב וְשַׁלִּיט מִלָּה כִדְנָהּ לָא שְׁאֵל לְכָל־חַרְטֹם וְאָשַׁף וְכַשְׂדִּי׃	The Chaldeans answered the king and said, “There does not exist a man on dry land who can expound the king's matter, and for this reason no great king or ruler has *ever* asked any magus or enchanter or Chaldean a question like this.	Chaldeans: as in Dan 2:5. the king ← *before the king*. can ← *will be able*. no ← *not every*. any ← *every*.
Dan 2:11	וּמִלְּתָא דִּי־מַלְכָּא שָׁאֵל יַקִּירָה וְאָחֳרָן לָא אִיתַי דִּי יְחַוִּנַּהּ קֳדָם מַלְכָּא לָהֵן אֱלָהִין דִּי מְדָרְהוֹן עִם־בִּשְׂרָא לָא אִיתּוֹהִי׃	And the matter which the king is asking *is* difficult, and there is no-one else who *can* expound it to the king, except the gods, whose abode is not with flesh.”	to the king ← *before the king*.
Dan 2:12	כָּל־קֳבֵל דְּנָה מַלְכָּא בְּנַס וּקְצַף שַׂגִּיא וַאֲמַרׇ לְהוֹבָדָה לְכֹל חַכִּימֵי בָבֶל׃	On account of this, the king became enraged and very angry, and he gave an order to execute all the wise *men* of Babylon.	gave an order ← *said*.

Dan 2:13	וְדָתָא נֶפְקַת וְחַכִּימַיָּא מִתְקַטְּלִין וּבְעוֹ דָּנִיֵּאל וְחַבְרוֹהִי לְהִתְקְטָלָה: פ	And the decree went out, and the wise *men* started to be killed. And they searched for Daniel and his colleagues for *them* to be killed.	*started to* be killed ← *(were) being killed*. AV differs *(should be slain)*, but the participle (with no conjunction) does not introduce purpose. See [FR] §177.
Dan 2:14	בֵּאדַיִן דָּנִיֵּאל הֲתִיב עֵטָא וּטְעֵם לְאַרְיוֹךְ רַב־טַבָּחַיָּא דִּי מַלְכָּא דִּי נְפַק לְקַטָּלָה לְחַכִּימֵי בָבֶל:	Then Daniel responded *with* caution and discernment to Arioch the king's chief executioner, who had gone out to kill the wise *men* of Babylon.	
Dan 2:15	עָנֵה וְאָמַר לְאַרְיוֹךְ שַׁלִּיטָא דִּי־מַלְכָּא עַל־מָה דָתָא מְהַחְצְפָה מִן־קֳדָם מַלְכָּא אֱדַיִן מִלְּתָא הוֹדַע אַרְיוֹךְ לְדָנִיֵּאל:	He answered and said to Arioch the king's commissioner, “Why *is* the decree from the king *so* urgent?” Then Arioch informed Daniel of the matter.	urgent ← *hastening / hastened*. informed: in an Aramaic “OVS” (object-verb-subject) sentence.
Dan 2:16	וְדָנִיֵּאל עַל וּבְעָה מִן־מַלְכָּא דִּי זִמָּן יִנְתֶּן־לֵהּ וּפִשְׁרָא לְהַחֲוָיָה לְמַלְכָּא: פ	And Daniel went in and requested from the king that he give him time, so that he *could* expound the interpretation to the king.	
Dan 2:17	אֱדַיִן דָּנִיֵּאל לְבֵיתֵהּ אֲזַל וּלְחַנַנְיָה מִישָׁאֵל וַעֲזַרְיָה חַבְרוֹהִי מִלְּתָא הוֹדַע:	Then Daniel went to his house and informed Hananiah, Mishael and Azariah his colleagues *about* the matter,	
Dan 2:18	וְרַחֲמִין לְמִבְעֵא מִן־קֳדָם אֱלָהּ שְׁמַיָּא עַל־רָזָה דְנָה דִּי לָא יְהֹבְדוּן דָּנִיֵּאל וְחַבְרוֹהִי עִם־שְׁאָר חַכִּימֵי בָבֶל:	and to ask for mercy from the GOD of heaven about this secret, so that Daniel and his colleagues should not perish with the rest of the wise *men* of Babylon.	from ← *from before*. Daniel ... should not perish ← *they should not destroy ... Daniel*. Avoidance of the passive.

Dan 2:19	אֱדַ֣יִן לְדָנִיֵּ֗אל בְּחֶזְוָא דִּי־לֵילְיָא֙ רָ֣זָה גְלֵ֔י אֱדַ֖יִן דָּנִיֵּ֣אל בָּרֵ֔ךְ לֶאֱלָ֖הּ שְׁמַיָּֽא׃	Then in a vision of the night the secret was revealed to Daniel, whereupon Daniel blessed the G O D of heaven.	
Dan 2:20	עָנֵ֣ה דָנִיֵּ֗אל וְאָמַ֙ר֙ לֶהֱוֵ֣א שְׁמֵ֣הּ דִּי־אֱלָהָ֔א מְבָרַ֖ךְ מִן־עָלְמָ֣א וְעַד־עָלְמָ֑א דִּ֚י חָכְמְתָ֣א וּגְבוּרְתָ֔א דִּי לֵ֖הּ הִֽיא׃	Daniel responded and said, “Blessed be the name of G O D from age to age, Because wisdom and might *are* his.	
Dan 2:21	וְה֣וּא מְהַשְׁנֵ֣א עִדָּנַיָּ֣א וְזִמְנַיָּ֔א מְהַעְדֵּ֖ה מַלְכִ֣ין וּמְהָקֵ֣ים מַלְכִ֑ין יָהֵ֚ב חָכְמְתָ֣א לְחַכִּימִ֔ין וּמַנְדְּעָ֖א לְיָדְעֵ֥י בִינָֽה׃	And he changes seasons and times; He removes kings, and he establishes kings. He gives wisdom to the wise And knowledge to those *who* have understanding.	have understanding ← *know understanding*.
Dan 2:22	הֽוּא גָּלֵ֣א עַמִּיקָתָ֣א וּמְסַתְּרָתָ֔א יָדַ֖ע מָ֣ה בַּחֲשׁוֹכָ֑א *ונהירא וּנְהוֹרָ֖א עִמֵּ֥הּ שְׁרֵֽא׃**	He reveals deep *things* and hidden *things*; He knows what *is* in darkness, But with him dwells light.	light: the *ketiv* can be regarded as a variant form of the *qeré*. dwells ← *is lodged*. [FR] §150 parses as a passive participle; [AnLx] as preterite active.
Dan 2:23	לָ֣ךְ	אֱלָהּ֩ אֲבָהָתִ֨י מְהוֹדֵ֜א וּמְשַׁבַּ֗ח אֲנָ֤ה דִֽי חָכְמְתָ֣א וּגְבוּרְתָ֔א יְהַבְתְּ֖ לִ֑י וּכְעַן֙ הוֹדַעְתַּ֣נִי דִּי־בְעֵינָ֔א מִנָּ֖ךְ דִּי־מִלַּ֣ת מַלְכָּ֔א הוֹדַעְתָּֽנָא׃	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 *subject* matter known to us.”	

Dan 2:24	כְּל־קֳבֵל דְּנָה דָּנִיֵּאל עַל עַל־אַרְיוֹךְ דִּי מַנִּי מַלְכָּא לְהוֹבָדָה לְחַכִּימֵי בָבֶל אֲזַל ׀ וְכֵן אֲמַר־לֵהּ לְחַכִּימֵי בָבֶל אַל־תְּהוֹבֵד הַעֲלְנִי קֳדָם מַלְכָּא וּפִשְׁרָא לְמַלְכָּא אֲחַוֵּא׃ ס	On account of this, Daniel went into *the presence of* Arioch, whom the king had appointed for the execution of the wise *men* of Babylon. He went and said this to him: "Do not execute the wise *men* of Babylon. Bring me into the presence of the king, and I will expound the interpretation to the king."	this ← *thus*. the presence of ← *before*.
Dan 2:25	אֱדַיִן אַרְיוֹךְ בְּהִתְבְּהָלָה הַנְעֵל לְדָנִיֵּאל קֳדָם מַלְכָּא וְכֵן אֲמַר־לֵהּ דִּי־הַשְׁכַּחַת גְּבַר מִן־בְּנֵי גָלוּתָא דִּי יְהוּד דִּי פִשְׁרָא לְמַלְכָּא יְהוֹדַע׃	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."	At this ← *Then, Thereupon*. the presence of ← *before*. this ← *thus*. among the deportees ← *from the sons of the exile*.
Dan 2:26	עָנֵה מַלְכָּא וְאָמַר לְדָנִיֵּאל דִּי שְׁמֵהּ בֵּלְטְשַׁאצַּר *הַאִיתִיךְ הַאִיתָךְ כָּהֵל** לְהוֹדָעֲתַנִי חֶלְמָא דִּי־חֲזֵית וּפִשְׁרֵהּ׃	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?"	Is it *true* that you: the *ketiv* and *qeré* are different declined forms of the same word, with the same meaning.
Dan 2:27	עָנֵה דָנִיֵּאל קֳדָם מַלְכָּא וְאָמַר רָזָהּ דִּי־מַלְכָּא שְׁאֵל לָא חַכִּימִין אָשְׁפִּין חַרְטֻמִּין גָּזְרִין יָכְלִין לְהַחֲוָיָה לְמַלְכָּא׃	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?	

Dan 2:28	בְּרַם אִיתַי אֱלָהּ בִּשְׁמַיָּא גָּלֵא רָזִין וְהוֹדַע לְמַלְכָּא נְבוּכַדְנֶצַּר מָה דִּי לֶהֱוֵא בְּאַחֲרִית יוֹמַיָּא חֶלְמָךְ וְחֶזְוֵי רֵאשָׁךְ עַל־מִשְׁכְּבָךְ דְּנָה הוּא׃ פ	But there is a GOD 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.	take place ← *be*. in your head ← *of your head*. as follows ← *this*.
Dan 2:29	אַנְתְּה מַלְכָּא רַעְיוֹנָךְ עַל־מִשְׁכְּבָךְ סְלִקוּ מָה דִּי לֶהֱוֵא אַחֲרֵי דְנָה וְגָלֵא רָזַיָּא הוֹדְעָךְ מָה־דִּי לֶהֱוֵא׃	*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.	you: [BHS] has a textual issue as in Dan 3:10. cogitations ← *cogitation* in [WLC] (though not all manuscripts, [BHS-CA]) but with a plural verb. take place *(2x)* ← *be*.
Dan 2:30	וַאֲנָה לָא בְחָכְמָה דִּי־אִיתַי בִּי מִן־כָּל־חַיָּיָא רָזָא דְנָה גְּלֵי לִי לָהֵן עַל־דִּבְרַת דִּי פִשְׁרָא לְמַלְכָּא יְהוֹדְעוּן וְרַעְיוֹנֵי לִבְבָךְ תִּנְדַּע׃	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.	anyone ← *all*. should be made known ← *they should make known*. Avoidance of the passive.
Dan 2:31	אַנְתְּה מַלְכָּא חָזֵה הֲוַיְתָ וַאֲלוּ צֶלֶם חַד שַׂגִּיא צַלְמָא דְּכֵן רַב וְזִיוֵהּ יַתִּיר קָאֵם לְקָבְלָךְ וְרֵוֵהּ דְּחִיל׃	You, O king, were having a vision, and *you* beheld a great image. That image *was* large, and its splendour *was* prodigious, standing in front of you, and its appearance *was* fearful.	were having a vision ← *were seeing*. *you* beheld ← *behold*. a great image ← *one great image*.
Dan 2:32	הוּא צַלְמָא רֵאשֵׁהּ דִּי־דְהַב טָב חֲדוֹהִי וּדְרָעוֹהִי דִּי כְסַף מְעוֹהִי וְיַרְכָתֵהּ דִּי נְחָשׁ׃	The image *was like* this: its head *was* of good *quality* gold, its breast and its arms *were* of silver, its midriff and its thighs *were* of copper,	The image *was like* this ← *This (was) the image*. breast: plural in Aramaic, but not the word for female breasts (תַּדַּיִן expected in Biblical Aramaic). See the examples of both in [MJ].

Dan 2:33	שָׁקֹוהִי דִּי פַרְזֶל רַגְלֹוהִי מנהון **מִנְהֵין דִּי* פַּרְזֶל *ומנהון **וּמִנְהֵין דִּי חַסַף׃	its legs *were* of iron; its feet *were* partly of iron and partly of clay.	partly *(2x)* ← *of them*. The *ketiv* and *qeré* are different declined forms of the same word, having a masculine and feminine suffix respectively, with the same meaning.
Dan 2:34	חָזֵה הֲוַיְתָ עַד דִּי הִתְגְּזֶרֶת אֶבֶן דִּי־לָא בִידַיִן וּמְחָת לְצַלְמָא עַל־רַגְלֹוהִי דִּי פַרְזְלָא וְחַסְפָּא וְהַדֶּקֶת הִמּוֹן׃	You were having the vision until a stone was cut out, which *was* not *done* with hands, and *which* struck the image on the feet of iron and clay and shattered them.	were having the vision ← *were seeing*. cut out: or *broken off*. not *done* with hands: i.e. *not man-made*. Compare Col 2:11.
Dan 2:35	בֵּאדַיִן דֻּקוּ כַחֲדָה פַּרְזְלָא חַסְפָּא נְחָשָׁא כַּסְפָּא וְדַהֲבָא וַהֲוֹוּ כְּעוּר מִן־אִדְרֵי־קַיִט וּנְשָׁא הִמּוֹן רוּחָא וְכָל־אֲתַר לָא־הִשְׁתְּכַח לְהֹון וְאַבְנָא ׀ דִּי־מְחָת לְצַלְמָא הֲוָת לְטוּר רַב וּמְלָת כָּל־אַרְעָא׃	Then the iron and the clay, copper, silver and gold were shattered together, and they became like chaff from the summer threshing floors, and the wind carried them away, **and no place was found for them**, but the stone which struck the image became a great mountain, and it filled the whole earth.	**Rev 12:8**. no ← *not every*.
Dan 2:36	דְּנָה חֶלְמָא וּפִשְׁרֵהּ נֵאמַר קֳדָם־מַלְכָּא׃	That *was* the dream, and we will give its interpretation in the presence of the king.	That ← *This*. give ← *say*.
Dan 2:37	אַנְתְּה מַלְכָּא מֶלֶךְ מַלְכַיָּא דִּי אֱלָהּ שְׁמַיָּא מַלְכוּתָא חִסְנָא וְתָקְפָּא וְיִקְרָא יְהַב־לָךְ׃	You, O king, *are* king of kings, to whom the G O D of heaven gave the kingdom, the power, and the authority and the honour.	honour: or *glory*. Compare the Lord's prayer, Matt 6:13.

Dan 2:38	וּבְכָל־דִּי *דארין דְּיָרִין בְּנֵי־אֲנָשָׁא** חֵיוַת בָּרָא וְעוֹף־שְׁמַיָּא יְהַב בִּידָךְ וְהַשְׁלְטָךְ בְּכֻלְּהֶון אַנְתְּה־הוּא רֵאשָׁה דִּי דַהֲבָא:	And everywhere where the sons of man, wild animals and the birds of the sky dwell, he has delivered *them all* into your hand and given you power over them all. The head of gold *represents* you.	dwell: the *ketiv* can be regarded as a variant form of the *qeré*. animals ← *animal*, but used collectively, like *fauna*. Also frequently elsewhere.
Dan 2:39	וּבָתְרָךְ תְּקוּם מַלְכוּ אָחֳרִי אַרְעָא מִנָּךְ וּמַלְכוּ *תליתיא תְלִיתָאָה אָחֳרִי דִּי** נְחָשָׁא דִּי תִשְׁלַט בְּכָל־אַרְעָא:	And after you, another kingdom, inferior to yours, will arise, and a third kingdom – another *one* – which *will be* of copper, which will rule over all the earth.	third: the *ketiv* and *qeré* are masculine and feminine forms respectively of the same word, with the same meaning. yours ← *you*.
Dan 2:40	וּמַלְכוּ *רביעיה רְבִיעָאָה תֶּהֱוֵא** תַּקִּיפָה כְּפַרְזְלָא כָּל־קֳבֵל דִּי פַרְזְלָא מְהַדֵּק וְחָשֵׁל כֹּלָּא וּכְפַרְזְלָא דִּי־מָרֲעַע כָּל־אִלֵּין תַּדֵּק וְתֵרֹעַ:	And a fourth kingdom: it will be *as* strong as iron, for iron shatters and smashes everything, and as iron which crushes all these, *so* it will shatter and break.	fourth: the *ketiv* is a variant form of the *qeré*.
Dan 2:41	וְדִי־חֲזַיְתָה רַגְלַיָּא וְאֶצְבְּעָתָא *מנהון מִנְּהֵן חַסַף דִּי־פֶחָר** ומנהון **וּמִנְּהֵין פַּרְזֶל* מַלְכוּ פְלִיגָה תֶּהֱוֵה וּמִן־נִצְבְּתָא דִּי פַרְזְלָא לֶהֱוֵא־בַהּ כָּל־קָבֵל דִּי חֲזַיְתָה פַּרְזְלָא מְעָרַב בַּחֲסַף טִינָא:	And *as regards the fact* that you saw the feet and the toes, partly of potter's clay and partly *of* iron, it will be a divided kingdom, and there will be *some* of the firmness of iron in it, inasmuch as you saw iron mixed with clay earthenware.	partly *(2x)*: see 2:33. firmness: or, [FR], *seed*, but not the same word as in Dan 2:43.

Dan 2:42	וְאֶצְבְּעָת֣ רַגְלַיָּ֗א *מנהון מִנְהֵין֙ פַּרְזֶ֣ל *ומנהון** וּמִנְהֵ֔ין חֲסַ֖ף מִן־קְצָ֑ת** מַלְכוּתָ֣א תֶהֱוֵ֔ה תַּקִּיפָ֖ה וּמִנַּ֥הּ תֶּהֱוֵ֖ה תְּבִירָֽה׃	And *as for* the toes, partly *of* iron and partly *of* clay, part of the kingdom will be strong and *part* of it will be fragile.	partly *(2x)*: see 2:33.
Dan 2:43	*דִּ֣י **וְדִ֗י חֲזַ֙יְתָ֙ פַּרְזְלָ֣א מְעָרַ֔ב בַּחֲסַ֖ף טִינָ֑א מִתְעָרְבִ֣ין לֶהֱוֹן֙ בִּזְרַ֣ע אֲנָשָׁ֔א וְלָ֥א־לֶהֱוֹן֙ דָּבְקִ֣ין דְּנָ֔ה עִם־דְּנָ֖ה הֵ֣א־כְּדִ֑י פַּרְזְלָ֖א לָ֥א מִתְעָרַ֖ב עִם־חַסְפָּֽא׃	{K: *And*} [Q: And] *as regards the fact* that you saw iron mixed with clay earthenware, they will be mixed *in* with the seed of mankind, but they will not stick to each other, just as iron does not blend with clay.	mixed *in* with the seed of mankind: compare Gen 6:2, Matt 13:38, Jude 1:6.
Dan 2:44	וּבְיוֹמֵיהֹ֔ון דִּ֣י מַלְכַיָּ֔א אִנּ֥וּן יְקִ֛ים אֱלָהּ֩ שְׁמַיָּ֨א מַלְכ֜וּ דִּ֣י לְעָלְמִ֣ין לָ֗א תִּתְחַבַּ֙ל֙ וּמַלְכוּתָ֣הּ לְעַ֔ם אָחֳרָ֖ן לָ֑א תִּשְׁתְּבֵ֞ק תַּדֵּ֣ק וְתָסֵ֗יף כָּל־אִלֵּין֙ מַלְכְוָתָ֣א וְהִ֔יא תְּקִ֖ום לְעָלְמִֽין׃	And in the days of those kings, the GOD of heaven will set up an age-abiding kingdom *which* will not be destroyed, nor will the kingdom be left to another people. It will shatter and put an end to all these kingdoms, and it will stand age-abidingly.	the days of those kings ← *their days of those kings*. be left: the Aramaic root occurs in Mark 15:34.
Dan 2:45	כָּל־קֳבֵ֡ל דִּ֣י־חָזַ֣יְתָ דִּי֩ מִטּ֨וּרָא֙ אִתְגְּזַ֣רַת אֶ֔בֶן דִּי־לָ֥א בִידַ֖יִן וְהַדֶּ֣קֶת פַּרְזְלָ֑א נְחָשָׁ֣א חַסְפָּ֗א כַּסְפָּ֙א֙ וְדַהֲבָ֔א אֱלָהּ֙ רַ֣ב הוֹדַ֔ע לְמַלְכָּ֖א מָ֣ה דִּ֑י לֶהֱוֹא֙ אַחֲרֵ֣י דְנָ֔ה וְיַצִּ֖יב חֶלְמָ֥א וּמְהֵימַ֖ן פִּשְׁרֵֽהּ׃ פ	In view *of the fact* that you saw that a stone was cut out of the mountain, which *was* not *done* with hands, and it shattered the iron, the copper, the clay, the silver and the gold, the great GOD has made known to the king what will take place after the present *time*. Now the dream *is* certain, and its interpretation *is* trustworthy.”	take place ← *be*. the present *time* ← *this*.

Dan 2:46	בֵּאדַיִן מַלְכָּא נְבוּכַדְנֶצַּר נְפַל עַל־אַנְפּוֹהִי וּלְדָנִיֵּאל סְגֵד וּמִנְחָה וְנִיחֹחִין אֲמַר לְנַסָּכָה לֵהּ׃	At this King Nebuchadnezzar fell face down, and he prostrated himself to Daniel, and he said *he* would pour out a meal-offering and fragrances to him.	At this ← *Then / Therefore*. face down ← *on his face*.
Dan 2:47	עָנֵהּ מַלְכָּא לְדָנִיֵּאל וְאָמַר מִן־קְשֹׁט דִּי אֱלָהֲכוֹן הוּא אֱלָהּ אֱלָהִין וּמָרֵא מַלְכִין וְגָלֵה רָזִין דִּי יְכֵלְתָּ לְמִגְלֵא רָזָה דְנָה׃	The king responded to Daniel and said, "*It is* true that your GOD *is* the GOD of gods, and the Lord of kings and a revealer of secrets, in that you were able to reveal this secret."	your: plural, referring to *the sons of Israel* (Dan 1:3).
Dan 2:48	אֱדַיִן מַלְכָּא לְדָנִיֵּאל רַבִּי וּמַתְּנָן רַבְרְבָן שַׂגִּיאָן יְהַב־לֵהּ וְהַשְׁלְטֵהּ עַל כָּל־מְדִינַת בָּבֶל וְרַב־סַגְנִין עַל כָּל־חַכִּימֵי בָבֶל׃	Then the king exalted Daniel, and he gave him many great gifts, and he put him in charge of the whole province of Babylon, and *he made him* the administrator over all the wise *men* of Babylon.	put him in charge of ← *had him rule over*. administrator ← *chief of prefects*.
Dan 2:49	וְדָנִיֵּאל בְּעָא מִן־מַלְכָּא וּמַנִּי עַל עֲבִידְתָּא דִּי מְדִינַת בָּבֶל לְשַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ וְדָנִיֵּאל בְּתָרַע מַלְכָּא׃ פ	And Daniel made requests to the king, and he appointed Shadrach, Meshach and Abed-Nego over the administration of the province of Babylon. And Daniel *was* in the king's royal court.	administration ← *work*.
Dan 3:1	נְבוּכַדְנֶצַּר מַלְכָּא עֲבַד צְלֶם דִּי־דְהַב רוּמֵהּ אַמִּין שִׁתִּין פְּתְיֵהּ אַמִּין שֵׁת אֲקִימֵהּ בְּבִקְעַת דּוּרָא בִּמְדִינַת בָּבֶל׃	Nebuchadnezzar the king made an image of gold. Its height *was* sixty cubits *and* its breadth *was* six cubits. He set it up in the lowland of Dura in the province of Babylon.	cubit *(2x)*: about 18 inches or 45 cm.

Dan 3:2	וּנְבוּכַדְנֶצַּר מַלְכָּא שְׁלַח לְמִכְנַשׁ | לַאֲחַשְׁדַּרְפְּנַיָּא סְגָנַיָּא וּפַחֲוָתָא אֲדַרְגָּזְרַיָּא גְּדָבְרַיָּא דְּתָבְרַיָּא תִּפְתָּיֵא וְכֹל שִׁלְטֹנֵי מְדִינָתָא לְמֵתֵא לַחֲנֻכַּת צַלְמָא דִּי הֲקֵים נְבוּכַדְנֶצַּר מַלְכָּא:	And Nebuchadnezzar the king sent *word* to assemble the satraps, the administrators and the governors, the high court judges, the treasurers, the legislators, the security officials and all the rulers of the provinces, *for them* to come to the dedication of the image which King Nebuchadnezzar had set up.	
Dan 3:3	בֵּאדַיִן מֵתְכַּנְּשִׁין אֲחַשְׁדַּרְפְּנַיָּא סְגָנַיָּא וּפַחֲוָתָא אֲדַרְגָּזְרַיָּא גְּדָבְרַיָּא דְּתָבְרַיָּא תִּפְתָּיֵא וְכֹל שִׁלְטֹנֵי מְדִינָתָא לַחֲנֻכַּת צַלְמָא דִּי הֲקֵים נְבוּכַדְנֶצַּר מַלְכָּא *וקאמין וְקָיְמִין לָקֳבֵל צַלְמָא** דִּי הֲקֵים נְבוּכַדְנֶצַּר:	At this the satraps, the administrators and the governors, the high court judges, the treasurers, the legislators, the security officials and all the rulers of the provinces assembled for the dedication of the image which Nebuchadnezzar the king set up, and they stood facing the image which Nebuchadnezzar had set up.	had set up: the *ketiv* and *qeré* are similar words with the same meaning. --- At this ← *Then / Therefore*.
Dan 3:4	וְכָרוֹזָא קָרֵא בְּחַיִל לְכֹון אָמְרִין עַמְמַיָּא אֻמַיָּא וְלִשָׁנַיָּא:	And the herald proclaimed loudly, "*We* command you, O peoples and nations and languages,	languages: i.e. *linguistic groups*.
Dan 3:5	בְּעִדָּנָא דִּי־תִשְׁמְעֻון קָל קַרְנָא מַשְׁרוֹקִיתָא קיתרוס **קַתְרוֹס* סַבְּכָא פְּסַנְתֵּרִין סוּמְפֹנְיָה וְכֹל זְנֵי זְמָרָא תִּפְּלוֹן וְתִסְגְּדוּן לְצֶלֶם דַּהֲבָא דִּי הֲקֵים נְבוּכַדְנֶצַּר מַלְכָּא:	*that* at the moment when you hear the sound of the horn, the flute, the harp, the sambuke, the psaltery, the bagpipes, and all the kinds of music, you shall fall down and prostrate yourselves to the image of gold which Nebuchadnezzar the king set up.	harp: the *ketiv* and *qeré* are similar words with the same meaning.

Dan 3:6	וּמַן־דִּי־לָא יִפֵּל וְיִסְגֻּד בַּהּ־שַׁעֲתָּא יִתְרְמֵא לְגוֹא־אַתּוּן נוּרָא יָקְדְתָּא:	And whoever does not fall down and prostrate himself will at that time be thrown into a furnace of blazing fire.”	time ← *hour*. into ← *inside*.
Dan 3:7	כָּל־קֳבֵל דְּנָה בֵּהּ־זִמְנָא כְּדִי שָׁמְעִין כָּל־עַמְמַיָּא קָל קַרְנָא מַשְׁרוֹקִיתָא קיתרס **קַתְרוֹס* שַׂבְּכָא פְּסַנְטֵרִין וְכָל זְנֵי זְמָרָא נָפְלִין כָּל־עַמְמַיָּא אֻמַיָּא וּלְשָׁנַיָּא סָגְדִין לְצֶלֶם דַּהֲבָא דִּי הֲקֵים נְבוּכַדְנֶצַּר מַלְכָּא:	In accordance with this, at the very moment when all the peoples heard the sound of the horn, the flute, the harp, the sambuke, the psaltery, and all the kinds of music, all the peoples, nations and languages would fall down and prostrate themselves to the image of gold which Nebuchadnezzar the king had set up.	harp: see Dan 3:5. moment ← *time*. languages: see Dan 3:4.
Dan 3:8	כָּל־קֳבֵל דְּנָה בֵּהּ־זִמְנָא קָרִבוּ גֻּבְרִין כַּשְׂדָּאִין וַאֲכַלוּ קַרְצֵיהוֹן דִּי יְהוּדָיֵא:	Pursuant to this, at that very time *some* Chaldean men came along and slandered the Jews.	came along ← *came near*. slandered ← *ate the pieces of*.
Dan 3:9	עֲנוֹ וְאָמְרִין לִנְבוּכַדְנֶצַּר מַלְכָּא מַלְכָּא לְעָלְמִין חֱיִי:	They broached *the subject* and said to King Nebuchadnezzar, “O king, live age-abidingly.	They broached *the subject* ← *They answered*, but no question asked. See Gen 18:27.
Dan 3:10	*אנתה **אֲנְתְּ מַלְכָּא שָׂמְתְּ טְעֵם דִּי כָל־אֱנָשׁ דִּי־יִשְׁמַע קָל קַרְנָא מַשְׁרֹקִיתָא *קיתרס קַתְרוֹס שַׂבְּכָא** פְּסַנְתֵּרִין *וסיפניה וְסוּפַנְיָה וְכָל זְנֵי זְמָרָא** יִפֹּל וְיִסְגֻּד לְצֶלֶם דַּהֲבָא:	O king, you issued a decree that every man who hears the sound of the horn, the flute, the harp, the sambuke, the psaltery and the bagpipes, and all the kinds of music, shall fall down and prostrate themselves to the image of gold,	you: the *ketiv* can be regarded as a variant form (a Hebraism) of the *qeré*. harp: see Dan 3:5. bagpipes: the *ketiv* and *qeré* are similar words with the same meaning.

Dan 3:11	וּמַן־דִּי־לָא יִפֵּל וְיִסְגֻּד יִתְרְמֵא לְגוֹא־אַתּוּן נוּרָא יְקִדְתָּא:	and whoever does not fall down and worship shall be thrown into a furnace of blazing fire.	
Dan 3:12	אִיתַּי גֻּבְרִין יְהוּדָאִין דִּי־מַנְיְתָ יָתְהוֹן עַל־עֲבִידַת מְדִינַת בָּבֶל שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ גֻּבְרַיָּא אִלֵּךְ לָא־שָׂמוּ עלית **עֲלָךְ מַלְכָּא* טְעֵם *לאלהיך לֵאלָהָךְ לָא פָלְחִין** וּלְצֶלֶם דַּהֲבָא דִּי הַקֵימְתָּ לָא סָגְדִין: ס	There are Jewish men whom you appointed over the administration of the province of Babylon, Shadrach, Meshach and Abed-Nego. These men, O king, have not heeded you; they do not worship {K: your gods} [Q: your GOD], nor do they prostrate themselves to the image of gold which you set up.”	you: the *ketiv* and *qeré* are different declined forms of the same word, with the same meaning. your gods: the *ketiv* could be read as either *your god* or *your gods*. The image might represent one particular god. administration ← *work*. heeded ← *paid attention to* ← *placed decree on*.
Dan 3:13	בֵּאדַיִן נְבוּכַדְנֶצַּר בְּרִגְז וַחֲמָה אֲמַר לְהַיְתָיָה לְשַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ בֵּאדַיִן גֻּבְרַיָּא אִלֵּךְ הֵיתְיוּ קֳדָם מַלְכָּא:	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.	At this ← *Then / Therefore*. gave commandment ← *said*, but also *commanded*.
Dan 3:14	עָנֵה נְבֻכַדְנֶצַּר וְאָמַר לְהוֹן הַצְדָּא שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ לֵאלָהַי לָא אִיתֵיכוֹן פָּלְחִין וּלְצֶלֶם דַּהֲבָא דִּי הַקֵימְת לָא סָגְדִין:	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?	addressed ← *answered*, but no question asked. See Gen 18:27.

Dan 3:15	כְּעַן֮ הֶן֒ אִיתֵיכוֹן עֲתִידִין דִּי בְעִדָּנָא דִּי־תִשְׁמְעוּן קָל קַרְנָא מַשְׁרוֹקִיתָא קיתרס **קַתְרוֹס* שַׂבְּכָא פְּסַנְתֵּרִין֮ וְסוּמְפֹּנְיָה וְכָל	זְנֵי זְמָרָא תִּפְּלוֹן וְתִסְגְּדוּן֒ לְצַלְמָא דִּי־עֲבַדֵת֮ וְהֶן לָא תִסְגְּדוּן בַּהּ־שַׁעֲתָה תִתְרְמוֹן לְגוֹא־אַתּוּן נוּרָא יָקְדְתָּא וּמַן־הוּא אֱלָהּ דִּי יְשֵׁיזְבִנְכוֹן מִן־יְדַי׃	Now then, if you are willing at the time when you hear the sound of the horn, the flute, the harp, the sambuke, the psaltery and the bagpipes, and all kinds of music, to fall down and prostrate yourselves to the image which I made, *fine*. But if you do not prostrate yourselves, at that very time you will be thrown into a furnace of blazing fire, and what GOD *is there* who *can* deliver you from my hands?”	harp: see Dan 3:5. willing ← *prepared*. to fall down ← *you will fall down*. But: adversative use of the *vav*. time ← *hour*.
Dan 3:16	עֲנוֹ שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ וְאָמְרִין לְמַלְכָּא נְבוּכַדְנֶצַּר לָא־חַשְׁחִין אֲנַחְנָה עַל־דְּנָה פִּתְגָם לַהֲתָבוּתָךְ׃	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 אִיתַי אֱלָהֲנָא דִּי־אֲנַחְנָא פָלְחִין יָכֵל לְשֵׁיזָבוּתַנָא מִן־אַתּוּן נוּרָא יָקְדְתָּא וּמִן־יְדָךְ מַלְכָּא יְשֵׁיזֵב׃	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 *us*.	Nevertheless ← *if there is / behold / surely there is*, here used adverbially.
Dan 3:18	וְהֶן לָא יְדִיעַ לֶהֱוֵא־לָךְ מַלְכָּא דִּי *לאלהיך לֶאֱלָהָךְ לָא־*איתינא** אִיתַנָא פָלְחִין וּלְצֶלֶם** דַּהֲבָא דִּי הֲקִימְתָּ לָא נְסְגֵּד׃ ס	And *even* if *he does* not, let it be known to you, O king, that we do not worship {K: your gods} [Q: your GOD], and we will not prostrate ourselves to the image of gold which you have set up.”	we do not worship: the *ketiv* and *qeré* are different declined forms of the same word, with the same meaning. your gods: we do not understand where the *qeré* comes from in Codex Leningradensis, and it is absent in [BHS].

Dan 3:19	בֵּאדַ֗יִן נְבוּכַדְנֶצַּ֤ר הִתְמְלִי֙ חֱמָ֔א וּצְלֶ֖ם אַנְפּ֣וֹהִי *אשתנו אֶשְׁתַּנִּ֑י עַל־שַׁדְרַ֖ךְ** מֵישַׁ֣ךְ וַעֲבֵ֔ד נְגֹ֥ו עֲנֵ֖ה וְאָמַ֕ר לְמֵיזֵ֥א לְאַתּוּנָ֖א חַד־שִׁבְעָ֣ה עַ֑ל דִּ֥י חֲזֵ֖ה לְמֵיזֵֽיהּ׃	At this Nebuchadnezzar became full of fury, and the complexion of his face changed, 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 *qeré* is singular (discordant with the plural / dual word for *his face*). --- At this ← *Then / Therefore*.
Dan 3:20	וּלְגֻבְרִ֣ין גִּבָּרֵי־חַ֗יִל֙ דִּ֣י בְחַיִּלֵ֔הּ אֲמַ֕ר לְכַפָּתָ֖ה לְשַׁדְרַ֣ךְ מֵישַׁ֣ךְ וַעֲבֵ֔ד נְגֹ֑ו לְמִרְמֵ֕א לְאַתּ֥וּן נוּרָ֖א יְקִדְתָּֽא׃	And he commanded men, valiant warriors who *were* in his army, to bind Shadrach, Meshach and Abed-Nego, *and* to throw *them* into the furnace of blazing fire.	
Dan 3:21	בֵּאדַ֗יִן גֻּבְרַיָּ֤א אִלֵּךְ֙ כְּפִ֣תוּ בְסַרְבָּלֵיהוֹן֙ פטישיהון **פַּטְשֵׁיהֹ֔ון* וְכַרְבְּלָתְהֹ֖ון וּלְבֻשֵׁיהֹ֑ון וּרְמִ֥יו לְגֹוא־אַתּ֖וּן נוּרָ֥א יְקִדְתָּֽא׃	So these men were bound in their trousers, their shirts and their hats and their garments, and they were thrown into the furnace of blazing fire.	their shirts: the *ketiv* has to be regarded as a variant form of the *qeré*. --- into ← *inside*.
Dan 3:22	כָּל־קֳבֵ֗ל דְּנָה֙ מִן־דִּ֣י מִלַּ֤ת מַלְכָּא֙ מַחְצְפָ֔ה וְאַתּוּנָ֕א אֱזֵ֖ה יַתִּ֣ירָא גֻּבְרַיָּ֗א אִלֵּךְ֙ דִּ֣י הַסְּקוּ֔ לְשַׁדְרַ֣ךְ מֵישַׁ֔ךְ וַעֲבֵ֖ד נְגֹ֑ו קַטֵּ֣ל הִמּ֔וֹן שְׁבִיבָ֖א דִּ֥י נוּרָֽא׃	As a result of this, considering that the king's word was pressing, and the furnace was heated in the extreme, the flame of the fire killed those men who took Shadrach, Meshach and Abed-Nego up.	those ← *these*.

Dan 3:23	וְגַבְרַיָּא אִלֵּךְ תְּלָתֵּהוֹן שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ נְפָלוּ לְגוֹא־אַתוּן־נוּרָא יְקִדְתָּא מְכַפְּתִין: פ	And these three men, Shadrach, Meshach and Abed-Nego fell into the furnace of blazing fire, bound.	
Dan 3:24	אֱדַיִן נְבוּכַדְנֶצַּר מַלְכָּא תְּוֵה וְקָם בְּהִתְבְּהָלָה עָנֵה וְאָמַר לְהַדְּבְרוֹהִי הֲלָא גֻבְרִין תְּלָתָא רְמֵינָא לְגוֹא־נוּרָא מְכַפְּתִין עָנִין וְאָמְרִין לְמַלְכָּא יַצִּיבָא מַלְכָּא:	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 ← *answered*, but no question asked. See Gen 18:27.
Dan 3:25	עָנֵה וְאָמַר הָא־אֲנָה חָזֵה גֻּבְרִין אַרְבְּעָה שְׁרַיִן מַהְלְכִין בְּגוֹא־נוּרָא וַחֲבָל לָא־אִיתַי בְּהוֹן וְרֵוֵהּ דִּי רביעיא **רְבִיעָאָה* דָּמֵה לְבַר־אֱלָהִין: ס	He replied and said, “Look, I see four men, loose, walking around in the fire, and there is no harm *being done* to them. And the appearance of the fourth *is* like a son of God.”	the fourth: the *ketiv* can be regarded as a variant form of the *qeré*. in ← *inside*.
Dan 3:26	בֵּאדַיִן קְרֵב נְבוּכַדְנֶצַּר לְתֻרַע אַתּוּן נוּרָא יְקִדְתָּא עָנֵה וְאָמַר שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד־נְגוֹ עַבְדָּוֹהִי דִּי־אֱלָהָא עליא **עִלָּאָה פָּקוּ* וְאֵתוֹ בֵּאדַיִן גַּבְרַיָּא שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ מִן־גּוֹא נוּרָא:	Then Nebuchadnezzar approached the door of the furnace of blazing fire *and* addressed *them* and said, “Shadrach, Meshach and Abed-Nego, servants of the Most High G O D, come out and come *here*.” Then Shadrach, Meshach and Abed-Nego came out of the fire.	Most High: the *ketiv* can be regarded as a variant form of the *qeré*. addressed ← *answered*, but no question asked. See Gen 18:27. of the fire ← *from inside the fire*.

Dan 3:27	וּמִתְכַּנְּשִׁין אֲחַשְׁדַּרְפְּנַיָּא סְגָנַיָּא וּפַחֲוָתָאֹ וְהַדָּבְרֵי מַלְכָּאֹ חָזַיִן לְגֶבְרַיָּא אִלֵּךְ דִּי לָא־שְׁלֶט נוּרָא בְּגֶשְׁמְהוֹן וּשְׂעַר רֵאשְׁהוֹן לָא הִתְחָרַךְ וְסָרְבָּלֵיהוֹן לָא שְׁנֽוֹ וְרֵיחַ נוּר לָא עַדַּת בְּהוֹן׃	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 ← *changed*.
Dan 3:28	עָנֵה נְבוּכַדְנֶצַּר וְאָמַר בְּרִיךְ אֱלָהֲהוֹן דִּי־שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ דִּי־שְׁלַח מַלְאָכֵהּ וְשֵׁיזִב לְעַבְדּוֹהִי דִּי הִתְרְחֵצוּ עֲלוֹהִי וּמִלַּת מַלְכָּאֹ שַׁנִּיו וְיַהֲבוּ גשמיהון **גֶּשְׁמְהוֹן דִּי* לָא־יִפְלְחוּן וְלָא־יִסְגְּדוּן לְכָל־אֱלָהּ לָהֵן לֵאלָהֲהוֹן׃	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 *who* gave up their bodies so that they should not worship or prostrate themselves to any GOD except their God.	their bodies: the *qeré* is *their body*. spoke up ← *answered*, but no question asked. See Gen 18:27. defied ← *changed*. Also *frustrated* [BDB]. any ← *every*.
Dan 3:29	וּמִנִּי שִׂים טְעֵם דִּי כָל־עַם אֻמָּה וּלְשָׁן דִּי־יֵאמַר *שלה **שָׁלוּ עַל אֱלָהֲהוֹן דִּי־שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹא הַדְּמִין יִתְעֲבֵד וּבַיְתֵהּ נְוָלִי יִשְׁתַּוֵּה כָּל־קֳבֵל דִּי לָא אִיתַי אֱלָהּ אָחֳרָן דִּי־יָכֵל לְהַצָּלָה כִּדְנָה׃	And a decree is *hereby* issued by me, that every people and nation and language which speaks disrespectfully about the God of Shadrach, Meshach and Abed-Nego will be dismembered and their house will be made a dunghill, because there is no other GOD who can bring deliverance like this.”	disrespectfully ← *negligence*. The *ketiv* and *qeré* are similar words with the same meaning. language: see Dan 3:4. be dismembered: see Dan 2:5. their house ← *his house*. be made ← *be made equal to*.

Dan 3:30	בֵּאדַיִן מַלְכָּא הַצְלַח לְשַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ בִּמְדִינַת בָּבֶל: פ	Then the king promoted Shadrach, Meshach and Abed-Nego in the province of Babylon.	
Dan 4:1	נְבוּכַדְנֶצַּר מַלְכָּא לְכָל־עַמְמַיָּא אֻמַיָּא וְלִשָׁנַיָּא דִּי־*דארין דָּיְרִין בְּכָל־אַרְעָא** שְׁלָמְכוֹן יִשְׂגֵּא:	"*From* Nebuchadnezzar the king to all peoples and nations and languages who dwell in all the earth, **may your peace increase**.	dwell: the *ketiv* and *qeré* are different spellings of the same word. **1 Pet 1:2**. languages: see Dan 3:4. earth: or *land*.
Dan 4:2	אָתַיְא וְתִמְהַיָּא דִּי עֲבַד עִמִּי אֱלָהָא *עליא עִלָּאָה שְׁפַר קֳדָמַי** לְהַחֲוָיָה:	It gives me pleasure to communicate the signs and wonders which the Most High G O D has done *in connection* with me.	Most High: see Dan 3:26. It gives me pleasure ← *It was pleasing before me*.
Dan 4:3	אָתּוֹהִי כְּמָה רַבְרְבִין וְתִמְהוֹהִי כְּמָה תַקִּיפִין מַלְכוּתֵהּ מַלְכוּת עָלַם וְשָׁלְטָנֵהּ עִם־דָּר וְדָר:	How great his signs *are*! And how powerful his wonders *are*! His kingdom *is* an age-abiding kingdom, And his rule *is* with generation after generation.	after ← *and*.
Dan 4:4	אֲנָה נְבוּכַדְנֶצַּר שְׁלֵה הֲוֵית בְּבֵיתִי וְרַעְנַן בְּהֵיכְלִי:	I, Nebuchadnezzar, was at ease in my house and thriving in my palace.	
Dan 4:5	חֶלֶם חֲזֵית וִידַחֲלַנֵּנִי וְהַרְהֹרִין עַל־מִשְׁכְּבִי וְחֶזְוֵי רֵאשִׁי יְבַהֲלֻנַּנִי:	I had a dream, and it frightened me, and *my* thoughts on my bed and the visions in my head disturbed me.	had ← *saw*. visions in ← *visions of*. Wider use of the construct state.
Dan 4:6	וּמִנִּי שִׂים טְעֵם לְהַנְעָלָה קָדָמַי לְכָל חַכִּימֵי בָבֶל דִּי־פִשַׁר חֶלְמָא יְהוֹדְעֻנַּנִי:	And a decree was issued by me to bring in before me all the wise *men* of Babylon, for them to make the interpretation of the dream known to me.	by me ← *from me*.

Dan 4:7	בֵּאדַיִן *עללין **עָלַיִן חַרְטֻמַּיָּא אָשְׁפַּיָּא כשדיא **כַּשְׂדָּאֵי* וְגָזְרַיָּא וְחֶלְמָא אֲמַר אֲנָה קָדָמֵיהוֹן וּפִשְׁרֵהּ לָא־מְהוֹדְעִין לִי:	At this the magi, the enchanters, the Chaldeans and the diviners came in, and I described 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 *ketiv* and *qeré* are similar words with the same meaning. At this ← *Then / Therefore*. described ← *said*.
Dan 4:8	וְעַד אָחֳרִין עַל קָדָמַי דָּנִיֵּאל דִּי־שְׁמֵהּ בֵּלְטְשַׁאצַּר כְּשֵׁם אֱלָהִי וְדִי רוּחַ־אֱלָהִין קַדִּישִׁין בֵּהּ וְחֶלְמָא קָדָמוֹהִי אֲמְרֵת:	And last *of all* Daniel came in to my presence, whose name *is* Belteshazzar after the name of my GOD, and in whom *is* the spirit of holy gods, and I described the dream to him *as follows*:	last *of all* ← *until eventually*.
Dan 4:9	בֵּלְטְשַׁאצַּר רַב חַרְטֻמַּיָּא דִּי	אֲנָה יְדִעֵת דִּי רוּחַ אֱלָהִין קַדִּישִׁין בָּךְ וְכָל־רָז לָא־אָנֵס לָךְ חֱזֵוִי חֶלְמִי דִּי־חֲזֵית וּפִשְׁרֵהּ אֱמַר:	'Belteshazzar, head of the magi, in whom I know that the spirit of the holy gods *is*, and no mystery *is* too difficult for you, set out the visions of my dream which I had, and its interpretation.	in whom ← *whom ... in you*. no ← *not every*. set out ← *say*. I had ← *I saw*.
Dan 4:10	וְחֱזֵוִי רֵאשִׁי עַל־מִשְׁכְּבִי חָזֵה הֲוֵית וַאֲלוּ אִילָן בְּגוֹא אַרְעָא וְרוּמֵהּ שַׂגִּיא:	Now I saw the visions of my head on my bed, And there *was* a tree in the middle of the earth, And its height *was* great.	there *was* ← *behold*.
Dan 4:11	רְבָה אִילָנָא וּתְקֶף וְרוּמֵהּ יְמֵטָא לִשְׁמַיָּא וַחֲזוֹתֵהּ לְסוֹף כָּל־אַרְעָא:	The tree grew and became strong, And in height it reached the sky, And it *was* visible at the ends of the whole world.	in height ← *its height*. it *was* visible ← *its visibility (was)*. ends ← *end*. world: or *known civilized world*. *Land* would not fit well in Dan 4:22.

Dan 4:12	עָפְיֵהּ שַׁפִּיר וְאִנְּבֵהּ שַׂגִּיא וּמָזוֹן לְכֹלָּא־בֵהּ תְּחוֹתּוֹהִי תַּטְלֻל	חֵיוַת בָּרָא וּבְעַנְפּוֹהִי *יִדְרוֹן יְדוּרָן צִפְּרֵי שְׁמַיָּא** וּמִנֵּהּ יִתְזִין כָּל־בְּשְׂרָא:	Its foliage *was* beautiful And its fruit *was* plentiful, And *there was* food for everything in it. Under it wild animals *could* find shade, And in its branches the birds of the sky *could* dwell, And from it all flesh *could* be nourished.	dwell: the *ketiv* and *qeré* regard *birds* as a masculine and feminine word respectively. animals ← *animal*. Also elsewhere in this chapter. See Dan 2:38.
Dan 4:13	חָזֵה הֲוֵית בְּחֶזְוֵי רֵאשִׁי עַל־מִשְׁכְּבִי וַאֲלוּ עִיר	וְקַדִּישׁ מִן־שְׁמַיָּא נָחֵת:	I saw *things* in the visions of my head on my bed, and there *was* an angel – indeed a holy *one* – descending from heaven.	there *was* ← *behold*. One being is involved, as the verb is singular. AV differs *(a watcher and an holy one)*. indeed ← *and*.
Dan 4:14	קָרֵא בְחַיִל וְכֵן אָמַר גְּדוּ אִילָנָא וְקַצּוּ עַנְפּוֹהִי	אַתְּרוּ עָפְיֵהּ וּבַדְּרוּ אִנְּבֵהּ תְּנֵד חֵיוָתָא מִן־תַּחְתּוֹהִי וְצִפְּרַיָּא מִן־עַנְפּוֹהִי:	He proclaimed loudly and said this: «Cut the tree down, And chop its branches off; Strip its foliage off, And scatter its fruit. Let the animals under it flee, And *also* the birds from its branches.	this ← *thus*. Strip ← *Shake*.
Dan 4:15	בְּרַם עִקַּר שָׁרְשׁוֹהִי בְּאַרְעָא שְׁבֻקוּ וּבֶאֱסוּר	דִּי־פַרְזֶל וּנְחָשׁ בִּדְתָאָא דִּי בָרָא וּבְטַל שְׁמַיָּא יִצְטַבַּע וְעִם־חֵיוָתָא חֲלָקֵהּ בַּעֲשַׂב אַרְעָא:	But leave the stump with its roots in the ground, And *do that* with iron and copper bonds *Pegged* in the wild grass, And let it be moistened with the dew from the sky, And *let* its portion *be* with the animals In the vegetation of the earth.	stump with ... dew from ← *stump of ... dew of*. Wider use of the construct state. wild grass ← *grass of the field*.

Dan 4:16	לִבְבֵהּ מִן־*אנושא אֲנָשָׁא יְשַׁנּוֹן וּלְבַב** חֵיוָה יְתְיְהֵב לֵהּ וְשִׁבְעָה עִדָּנִין יַחְלְפוּן עֲלוֹהִי:	Let his heart be changed from *that* of a man, And let the heart of an animal be given to him, And let seven timespans pass over him.	man: the *ketiv* and *qeré* are different spellings of the same word. Let his heart be changed ← *Let them change his heart*. Avoidance of the passive. timespans ← *times*, i.e. *years*. Compare Dan 12:7, which is explicit in Rev 11:2.
Dan 4:17	בִּגְזֵרַת עִירִין פִּתְגָמָא וּמֵאמַר קַדִּישִׁין שְׁאֵלְתָּא עַד־דִּבְרַּת דִּי יִנְדְּעוּן חַיַּיָא דִּי־שַׁלִּיט *עליא עִלָּאָה בְּמַלְכוּת** אנושא **אֲנָשָׁא* וּלְמַן־דִּי יְצִבְאֵ יְתְנִנַּהּ וּשְׁפַל אֲנָשִׁים יְקִים עליה **עֲלַיָּהּ:*	The matter *is* by the decree of angels, And the proceeding *is by* the edict of holy *ones*, So that the living may know That the Most High *is* the ruler in the kingdom of man, And *that* he may give it to whomever he wishes, And *that* he may set the lowest of men over it.»	Most High: see Dan 3:26. man: see Dan 4:16. over it: the *ketiv* and *qeré* are different declined forms of the same word, with the same meaning. proceeding ← *matter*. lowest of ← *low of*.
Dan 4:18	דְּנָה חֶלְמָא חֲזֵית אֲנָה מַלְכָּא נְבוּכַדְנֶצַּר ואנתה **וְאַנְתְּ* בֵּלְטְשַׁאצַּר פִּשְׁרָא | אֱמַר כָּל־קֳבֵל דִּי | כָּל־חַכִּימֵי מַלְכוּתִי לָא־יְכִלִין פִּשְׁרָא לְהוֹדָעֻתַנִי *ואנתה וְאַנְתְּ כָּהֵל דִּי** רוּחַ־אֱלָהִין קַדִּישִׁין בָּךְ:	I, King Nebuchadnezzar, saw this dream. Now you, Belteshazzar, give the interpretation, because none of the wise *men* of my kingdom are able to make the interpretation known to me, but you are able to, because the spirit of the holy gods *is* in you.’	you *(2x)*: see Dan 3:10. saw: in an Aramaic “OVS” (object-verb-subject) sentence. give ← *say*. none ← *not all*, but in a negation, *all* becomes *none*.

Dan 4:19	אֱדַיִן דָּנִיֵּאל דִּי־שְׁמֵהּ בֵּלְטְשַׁאצַּר אֶשְׁתּוֹמַם כְּשָׁעָה חֲדָה וְרַעְיוֹנֹהִי יְבַהֲלֻנֵּהּ עָנֵה מַלְכָּא וְאָמַר בֵּלְטְשַׁאצַּר חֶלְמָא וּפִשְׁרֵא אַל־יְבַהֲלָךְ עָנֵה בֵלְטְשַׁאצַּר וְאָמַר מראי **מָרִי חֶלְמָא* לשנאיך **לְשָׂנְאָךְ* וּפִשְׁרֵהּ *לעריך לְעָרָךְ:**	At this Daniel, whose name *was* Belteshazzar, was stupefied for about one hour, and his thoughts disturbed him. The king reacted and said, 'Belteshazzar, do not let the dream and the interpretation disturb you.' Belteshazzar replied and said, 'My lord, *may* the dream *apply* to {K: those who hate you} [Q: him who hates you], and its interpretation to {K: your adversaries} [Q: your adversary].	My lord: the *ketiv* and *qeré* are different spellings of the same word. At this ← *Then / Therefore*. reacted ← *answered*, but no question asked. See Gen 18:27.
Dan 4:20	אִילָנָא דִּי חֲזַיְתָ דִּי רְבָה וּתְקֶף וְרוּמֵהּ יְמֵטֵא לִשְׁמַיָּא וַחֲזוֹתֵהּ לְכָל־אַרְעָא:	The tree which you saw, which grew and became strong, and which in height reached the sky, and *which was* visible over the whole world,	in height ← *its height*. *was* visible ← *its visibility (was)*. world: see Dan 4:11.
Dan 4:21	וְעָפְיֵהּ שַׁפִּיר וְאִנְבֵּהּ שַׂגִּיא וּמָזוֹן לְכֹלָּא־בֵהּ תְּחוֹתוֹהִי תְּדוּר חֵיוַת בָּרָא וּבְעַנְפּוֹהִי יִשְׁכְּנָן צִפְּרֵי שְׁמַיָּא:	and whose foliage *was* beautiful, and whose fruit *was* plentiful, with *there being* food for everything in it, *with* wild animals *able* to dwell under it, and in whose branches the birds of the sky *could* settle,	
Dan 4:22	*אנתה־**אַנְתְּ־הוּא מַלְכָּא דִּי רְבַית וּתְקֶפְתְּ וּרְבוּתָךְ רְבָת וּמְטָת לִשְׁמַיָּא וְשָׁלְטָנָךְ לְסוֹף אַרְעָא:	*represents* you, O king, who have grown and become strong, and whose greatness has increased and reached the sky, and whose rule *extends* to the end of the world.	you: see Dan 3:10. have grown: we read the *ketiv*, רְבֵיתְ. world: see Dan 4:11.

Dan 4:23	וְדִי חֲזָה מַלְכָּא עִיר וְקַדִּישׁ נָחֵת | מִן־שְׁמַיָּא וְאָמַר גְּדוּ אִילָנָא וְחַבְּלוּהִי בְּרַם עִקַּר שָׁרְשׁוֹהִי בְּאַרְעָא שְׁבֻקוּ וּבְאֶסוּר דִּי־פַרְזֶל וּנְחָשׁ בְּדִתְאָא דִּי בָרָא וּבְטַל שְׁמַיָּא יִצְטַבַּע וְעִם־חֵיוַת בָּרָא חֻלָקֵּהּ עַד דִּי־שִׁבְעָה עִדָּנִין יַחְלְפוּן עֲלָוֹהִי:	And concerning *the fact* that the king saw an angel – indeed a holy *one* – descending from heaven saying, «Cut the tree down and destroy it, but leave the stump with its roots in the ground, and *do that* with iron and copper bonds *pegged* in the wild grass, and let it be moistened by the dew from the sky, and *let* its portion *be* with the wild animals until seven timespans pass over it»,	indeed ← *and*. stump with ... dew from: see Dan 4:15. bonds ← *bond*. wild grass: see Dan 4:15. timespans: see Dan 4:16.
Dan 4:24	דְּנָה פִּשְׁרָא מַלְכָּא וּגְזֵרַת *עליא **עִלָּאָה הִיא דִּי מְטָת עַל־*מראי מָרִי מַלְכָּא:**	this *is* the interpretation, O king, and it *is* the decree of the Most High which has come upon my lord the king.	Most High: see Dan 3:26. my lord: see Dan 4:19.
Dan 4:25	וְלָךְ טָרְדִין מִן־אֱנָשָׁא וְעִם־חֵיוַת בָּרָא לֶהֱוֵה מְדֻרָךְ וְעִשְׂבָּא כְתוֹרִין | לָךְ יְטַעֲמוּן וּמִטַּל שְׁמַיָּא לָךְ מְצַבְּעִין וְשִׁבְעָה עִדָּנִין יַחְלְפוּן עָלָיִךְ עַד דִּי־תְנַדַּע דִּי־שַׁלִּיט עִלָּיָא בְּמַלְכוּת אֱנָשָׁא וּלְמַן־דִּי יְצַבֵּא יִתְּנִנַּהּ:	Now you will be driven out from human society, and your habitat will be with the wild animals, and you will be fed on grass like oxen, and you will obtain drink from the dew of the sky. And seven timespans will pass over you in order that you may know that the Most High *is* the ruler in the kingdom of man, and *that* he *can* give it to whomever he wishes.	Most High: there is a textual issue in [BHS], but not [WLC]. you will be driven out ... be fed ... obtain drink ← *they will drive you out ... etc*. Avoidance of the passive. human society ← *man*. timespans: see Dan 4:16. over you: see Dan 4:17, *over it*. in order that ← *until*, but purposive.

Dan 4:26	וְדִי אֲמַרוּ לְמִשְׁבַּק עִקַּר שָׁרְשׁוֹהִי דִּי אִילָנָא מַלְכוּתָךְ לָךְ קַיָּמָה מִן־דִּי תִנְדַּע דִּי שַׁלִּטִן שְׁמַיָּא:	And *concerning the fact* that it was enjoined to leave the stump with the roots of the tree, your kingdom *will* remain yours after you have come to know that heaven *is* the ruler.	it was enjoined ← *they said*. Avoidance of the passive. stump with: see Dan 4:15. remain ← *be enduring*.
Dan 4:27	לָהֵן מַלְכָּא מִלְכִּי יִשְׁפַּר עלַיִךְ **עֲלָךְ *וחטיד* וַחֲטָאָךְ בְּצִדְקָה פְרָק** וַעֲוָיָתָךְ בְּמִחַן עֲנָיִן הֵן תְּהֱוֵא אַרְכָה לִשְׁלֵוְתָךְ:	So, O king, let my counsel be commended to you, desist from your {K: sins} [Q: sin] in *favour of* righteousness, and from your iniquity in *favour of* being compassionate to the poor, *and* it may *be* that your prosperity *will* have long duration.' "	to you: see Dan 3:12. be commended ← *be seemly*. desist from ← *break off*. it may *be* that ← *if*, but denoting general contingency / possibility.
Dan 4:28	כֹּלָּא מְטָא עַל־נְבוּכַדְנֶצַּר מַלְכָּא: פ	All this came upon Nebuchadnezzar the king.	All this ← *The all*.
Dan 4:29	לְקִצַת יַרְחִין תְּרֵי־עַשַׂר עַל־הֵיכַל מַלְכוּתָא דִּי בָבֶל מְהַלֶּךְ הֲוָה:	Twelve months later *as* he was walking in the palace of the kingdom of Babylon,	Twelve months later ← *At the end of twelve months*.
Dan 4:30	עָנֵה מַלְכָּא וְאָמַר הֲלָא דָא־הִיא בָּבֶל רַבְּתָא דִּי־אֲנָה בְנֵיתַהּ לְבֵית מַלְכוּ בְּתֻקֶף חִסְנִי וְלִיקָר הַדְרִי:	the king ventured to speak and said, "*Is* this not Babylon the Great, which I built as a royal house by the strength of my power, and to the honour of my glory?"	ventured to speak ← *answered*, but no question asked. See Gen 18:27. royal house ← *house of the kingdom*, a Hebraic genitive.
Dan 4:31	עוֹד מִלְּתָא בְּפֻם מַלְכָּא קָל מִן־שְׁמַיָּא נְפַל לָךְ אָמְרִין נְבוּכַדְנֶצַּר מַלְכָּא מַלְכוּתָה עֲדָת מִנָּךְ:	While the words were still in the king's mouth, a voice came down from heaven *and said*, "You are *hereby* informed, O King Nebuchadnezzar, *that* the kingdom has retreated from you.	the words were ← *the word was*. came down ← *fell*. You are *hereby* informed ← *To you they say*.

Dan 4:32	וּמִן־אֲנָשָׁא לָךְ טָרְדִין וְעִם־חֵיַות בָּרָא מְדֹרָךְ עִשְׂבָּא כְתוֹרִין לָךְ יְטַעֲמוּן וְשִׁבְעָה עִדָנִין יַחְלְפוּן *עלִיךְ **עֲלָךְ עַד דְּי־תִנְדַּע דִּי־שַׁלִּיט עִלָּיָא בְּמַלְכוּת אֲנָשָׁא וּלְמַן־דִּי יְצִבֵּא יְתִנִנַּהּ׃	And you are *hereby* driven out from human society, and your habitat *is* with wild animals. You will be fed grass like oxen, and seven timespans will pass over you in order that you may know that the Most High *is* the ruler in the kingdom of man, and that he *can* give it to whomever he wishes.”	over you: see Dan 4:17, *over it*. driven out ... human society ... You will be fed ... timespans ... in order that: see Dan 4:25.
Dan 4:33	בַּהּ־שַׁעֲתָא מִלְּתָאּ סָפַת עַל־נְבוּכַדְנֶצַּרְ וּמִן־אֲנָשָׁא טְרִיד וְעִשְׂבָּא כְתוֹרִין יֵאכֻל וּמִטַּל שְׁמַיָּא גִּשְׁמֵהּ יִצְטַבַּע עַד דִּי שַׂעְרֵהּ כִּנְשָׁרִין רְבָה וְטִפְרוֹהִי כְּצִפְּרִין׃	At that very moment the pronouncement was fulfilled on Nebuchadnezzar, and he was driven out from human society, and he ate grass like oxen, and his body obtained drink from the dew of the sky, until his hair had grown like eagle's *plumage*, and his nails *were* like birds' *claws*.	At that very moment ← *In it the hour*. pronouncement was fulfilled ← *word was ended / accomplished*. human society ← *man*. obtained drink ← *was wetted*.
Dan 4:34	וּלְקֵצָת יוֹמַיָּא אֲנָה נְבוּכַדְנֶצַּר עֵינַי | לִשְׁמַיָּא נְטֹלֵת וּמַנְדְּעִי עֲלַי יְתוּב וּלעליא **וּלְעִלָּאהּ* בָּרְכֵת וּלְחַי עָלְמָא שַׁבְּחֵת וְהַדְּרֵת דִּי שָׁלְטָנֵהּ שָׁלְטָן עָלַם וּמַלְכוּתֵהּ עִם־דָּר וְדָר׃	“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 *is* an age-abiding dominion, And whose kingdom *is* with every generation.	Most High: see Dan 3:26. every generation ← *generation and generation*.

Dan 4:35	וְכָל־*דארי **דָּיְרֵי אַרְעָא כְּלָה חֲשִׁיבִין וּכְמִצְבְּיֵהּ עָבֵד בְּחֵיל שְׁמַיָּא *ודארי **וְדָיְרֵי אַרְעָא וְלָא אִיתַי דִּי־יְמַחֵא בִידֵּהּ וְיֵאמַר לֵהּ מָה עֲבַדְתְּ:	And all the inhabitants of the earth are considered nothing, And as he wishes, *so* he acts, With the might of heaven. And *as for* the inhabitants of the earth, Well there is no-one who *can* ward his hand off, Or say to him, ‘What are you doing?’	inhabitants *(2x)*: the *ketiv* and *qeré* are different spellings of the same word. considered nothing ← *not considered*. Well: wider use of the *vav*.
Dan 4:36	בֵּהּ־זִמְנָא מַנְדְּעִי | יְתָוּב עֲלַי וְלִיקַר מַלְכוּתִי הַדְרִי וְזִוְוִי יְתָוּב עֲלַי וְלִי הַדָּבְרַי וְרַבְרְבָנַי יְבַעְוֹן וְעַל־מַלְכוּתִי הָתְקְנַת וּרְבוּ יַתִּירָה הוֹסְפַת לִי:	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.	At that very time ← *In it the time*.
Dan 4:37	כְּעַן אֲנָה נְבוּכַדְנֶצַּר מְשַׁבַּח וּמְרוֹמֵם וּמְהַדַּר לְמֶלֶךְ שְׁמַיָּא דִּי כָל־מַעֲבָדוֹהִי קְשׁוֹט וְאֹרְחָתֵהּ דִּין וְדִי מַהְלְכִין בְּגֵוָה יָכֵל לְהַשְׁפָּלָה: פ	So now I, Nebuchadnezzar, praise and exalt and glorify the king of heaven, all of whose works *are* truth, and whose ways *are* justice, and who is able to humble those *who* walk in arrogance.”	
Dan 5:1	בֵּלְשַׁאצַּר מַלְכָּא עֲבַד לְחֶם רַב לְרַבְרְבָנוֹהִי אֶלֶף וְלָקֳבֶל אַלְפָּא חַמְרָא שָׁתֵה:	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.	held ← *made*. drank ← *was drinking*, or *kept drinking*.

Dan 5:2	בֶּלְשַׁאצַּר אֲמַר | בְּטִעֲם חַמְרָא לְהֵיתָיָה לְמָאנַיְ דַּהֲבָא וְכַסְפָּא דִּי הַנְפֵּק נְבוּכַדְנֶצַּר אֲבוּהִי מִן־הֵיכְלָא דִּי בִירוּשְׁלֶם וְיִשְׁתּוֹן בְּהֹון מַלְכָּא וְרַבְרְבָנֹוהִי שֵׁגְלָתֵּהּ וּלְחֵנָתֵּהּ׃	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 *is* in Jerusalem, for the king and his high-ranking officials, his consorts and his concubines, to drink from.	gave an order ← *said*, but also *commanded*. Compare 1 Chr 14:12. father: the term includes forefathers; here *grandfather*. See [CB]. drink from: see Dan 5:3.
Dan 5:3	בֵּאדַיִן הַיְתִיו מָאנֵי דַהֲבָא דִּי הַנְפִּקוּ מִן־הֵיכְלָא דִּי־בֵית אֱלָהָא דִּי בִירוּשְׁלֶם וְאִשְׁתִּיו בְּהֹון מַלְכָּא וְרַבְרְבָנֹוהִי שֵׁגְלָתֵּהּ וּלְחֵנָתֵּהּ׃	So they brought the golden articles which they had taken out of the temple of the house of G O D, which *is* in Jerusalem, and the king and his high-ranking officials *and* his consorts and his concubines drank from them.	drank from ← *drank in* (as in French, *boire dans un verre*).
Dan 5:4	אִשְׁתִּיו חַמְרָא וְשַׁבַּחוּ לֵאלָהֵי דַּהֲבָא וְכַסְפָּא נְחָשָׁא פַּרְזְלָא אָעָא וְאַבְנָא׃	They drank the wine and praised the gods of gold and silver, copper, iron, wood and stone.	
Dan 5:5	בַּהּ־שַׁעֲתָּה *נפקו נְפַקָה אֶצְבְּעָן דִּי** יַד־אֱנָשׁ וְכָתְבָן לָקֳבֵל נֶבְרַשְׁתָּא עַל־גִּירָא דִּי־כְתַל הֵיכְלָא דִּי מַלְכָּא וּמַלְכָּא חָזֵה פַּס יְדָה דִּי כָתְבָה׃	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.	appeared: the *ketiv* is masculine (in Hebrew it would be common gender); the *qeré* is feminine. At that very moment ← *In it the hour*.

Dan 5:6	אֱדַ֣יִן מַלְכָּ֗א זִיוֹהִי֙ שְׁנַ֣וֹהִי וְרַעְיֹנֹ֔הִי יְבַהֲלוּנֵּ֖הּ וְקִטְרֵ֣י חַרְצֵ֑הּ מִשְׁתָּרַ֣יִן וְאַרְכֶבְתֵּ֔הּ דָּ֥א לְדָ֖א נָקְשָֽׁן׃	At this the king's radiant complexion changed, and his thoughts alarmed him, and his hip joints became loose, and his knees knocked against each other.	At this ← *Then / Therefore*. changed ← *changed (on) him*.
Dan 5:7	קָרֵ֗א מַלְכָּ֛א בְּחַ֥יִל לְהֵעָלָ֖ה לְאָשְׁפַּיָּ֑א כשדיא **כַּשְׂדָּאֵי֑* וְגָזְרַיָּ֣א עָנֵ֗ה מַלְכָּ֛א וְאָמַ֥ר	לְחַכִּימֵ֖י בָּבֶ֑ל דִּ֣י כָל־אֱנָ֗שׁ דִּֽי־יִקְרֵ֤ה כְּתָבָה֙ דְּנָ֔ה וּפִשְׁרֵ֖הּ יְחַוְּנַ֣נִי אַרְגְּוָנָ֣א יִלְבַּ֔שׁ והמונכא **וְהַמְנִיכָ֣א* דִּֽי־דַהֲבָ֔א עַל־צַוְּארֵ֖הּ וְתַלְתִּ֣י בְמַלְכוּתָ֑א יִשְׁלַ֥ט׃ ס	The king called out loudly to bring in the enchanters, the Chaldeans and the diviners. The king addressed *them* and said to the wise *men* of Babylon, “Any man who *can* read this writing and expound its interpretation to me will be clothed *in* purple and *have* a golden chain around his neck, and he will rule *as* the third *in command* in the kingdom.”	Chaldeans: see Dan 2:5. chain: the *ketiv* and *qeré* are similar words with the same meaning. Any ← *Every*. the third *in command*: as read by [AnLx], [BDB]. [FR] §71 reads the word with a suffix, so *my third (in command)*.
Dan 5:8	אֱדַ֣יִן *עללין **עָלִ֗ין כָּל חַכִּימֵ֛י מַלְכָּ֖א וְלָא־כָהֲלִ֣ין כְּתָבָ֑א לְמִקְרֵ֤א *ופשרא וּפִשְׁרֵהּ֙ לְהוֹדָעָ֔ה** לְמַלְכָּֽא׃	So all the king's wise *men* came in, but they were not able to read the writing or to make {K: the interpretation} [Q: its interpretation] known to the king.	came in: the *ketiv* and *qeré* are different conjugated forms of the same word, with the same meaning. but: adversative use of the *vav*.
Dan 5:9	אֱדַ֣יִן מַלְכָּ֗א בֵּלְשַׁאצַר֙ שַׂגִּ֣יא מִתְבָּהַ֔ל וְזִיוֹהִ֖י שָׁנַ֣ין עֲלֹ֑והִי וְרַבְרְבָנ֖וֹהִי מֶשְׁתַּבְּשִֽׁין׃	Then King Belshazzar became exceedingly alarmed, and his radiance changed, and his high-ranking officials were perplexed.	changed ← *changed on him*.

Dan 5:10	מַלְכְּתָּא לְקָבֵל מִלֵּי מַלְכָּא וְרַבְרְבָנֹוהִי לְבֵית מִשְׁתְּיָא *עללת **עַלַּת עֲנָת מַלְכְּתָא וַאֲמָרַת מַלְכָּא לְעָלְמִין חֱיִי אַל־יְבַהֲלוּךְ רַעְיוֹנָךְ וְזִיוָיךְ אַל־יִשְׁתַּנְּוֹ׃	On account of the words of the king and his high-ranking officials, the queen came into the banqueting house. The queen spoke out and said, “O king, live age-abidingly. Do not let your thoughts alarm you and do not let your radiance change.	came into: the *ketiv* and *qeré* are different conjugated forms of the same word, with the same meaning. spoke out ← *answered*, but no question asked. See Gen 18:27. thoughts ← *thought*.
Dan 5:11	אִיתַי גְּבַר בְּמַלְכוּתָךְ דִּי רוּחַ אֱלָהִין קַדִּישִׁין בֵּהּ וּבְיוֹמֵי אֲבוּךְ נַהִירוּ וְשָׂכְלְתָנוּ וְחָכְמָה כְּחָכְמַת־אֱלָהִין הִשְׁתְּכַחַת בֵּהּ וּמַלְכָּא נְבֻכַדְנֶצַּר אֲבוּךְ רַב חַרְטֻמִּין אָשְׁפִּין כַּשְׂדָּאֵי גָּזְרִין הֲקִימֵהּ אֲבוּךְ מַלְכָּא׃	There is a man in your kingdom in whom *there is* the spirit of holy gods, and in the days of your father, enlightenment and intelligence and wisdom like the wisdom of the gods were found in him. And *as for* King Nebuchadnezzar your father, your father the king appointed him head of the magi, enchanters, Chaldeans and diviners,	father *(3x)*: see Dan 5:2. were found ← *was found*.
Dan 5:12	כָּל־קֳבֵל דִּי רוּחַ	יַתִּירָה וּמַנְדָּע וְשָׂכְלְתָנוּ מְפַשַּׁר חֶלְמִין וַאֲחָוַיַת אֲחִידָן וּמְשָׁרֵא קִטְרִין הִשְׁתְּכַחַת בֵּהּ בְּדָנִיֵּאל דִּי־מַלְכָּא שָׂם־שְׁמֵהּ בֶּלְטְשַׁאצַּר כְּעַן דָּנִיֵּאל יִתְקְרֵי וּפִשְׁרָה יְהַחֲוֵה׃ פ	because a prodigious spirit and knowledge and intelligence *in* interpreting dreams and cracking riddles and solving problems were found in him – in Daniel – whom the king named Belteshazzar. Now then, let Daniel be called and let him give the interpretation.”	cracking ← *expounding*. problems ← *knots*. were found ← *was found*. named ← *appointed his name*. give ← *expound*.

Dan 5:13	בֵּאדַיִן דָּנִיֵּאל הֵעַל קֳדָם מַלְכָּא עָנֵה מַלְכָּא וְאָמַר לְדָנִיֵּאל אנתה־**אַנְתְּ־הוּא* דָנִיֵּאל דִּי־מִן־בְּנֵי גָלוּתָא דִּי יְהוּד דִּי הַיְתֵי מַלְכָּא אֲבִי מִן־יְהוּד:	So Daniel was brought in before the king. The king started to speak and said to Daniel, "*Are* you Daniel, who *is one* of the deportees from Judah, whom my father the king brought from Judah?	you: the *ketiv* can be regarded as a variant form (a Hebraism) of the *qeré*. started to speak ← *answered*, but no question asked. See Gen 18:27. from Judah ← *of Judah*.
Dan 5:14	וְשִׁמְעֵת *עלִיךְ **עֲלָךְ דִּי רוּחַ אֱלָהִין בָּךְ וְנַהִירוּ וְשָׂכְלְתָנוּ וְחָכְמָה יַתִּירָה הִשְׁתְּכַחַת בָּךְ:	For I have heard concerning you that the spirit of gods *is* in you, and *that* enlightenment and intelligence and prodigious wisdom have been found in you.	concerning you: the *ketiv* and *qeré* are different declined forms of the same word, with the same meaning.
Dan 5:15	וּכְעַן הֵעַלוּ קָדָמַי חַכִּימַיָּא אָשְׁפַּיָּא דִּי־כְתָבָה דְנָה יִקְרוֹן וּפִשְׁרֵהּ לְהוֹדָעֲתָנִי וְלָא־כָהֲלִין פִּשַׁר־מִלְּתָא לְהַחֲוָיָה:	And now the wise *men* and the enchanters were brought into my presence to read this writing and to make its interpretation known to me, but they were not able to expound the meaning of the text.	text ← *word, thing*.
Dan 5:16	וַאֲנָה שְׁמִעֵת *עלִיךְ עֲלָךְ דִּי־*תוכל** תִּיכוּל פִּשְׁרִין לְמִפְשַׁר** וְקִטְרִין לְמִשְׁרָא כְּעַן הֵן תוכל **תְּכוּל כְּתָבָא* לְמִקְרֵא וּפִשְׁרֵהּ לְהוֹדָעֲתַנִי אַרְגְּוָנָא תִלְבַּשׁ *והמונכא וְהַמְנִיכָא דִּי־דַהֲבָא** עַל־צַוְּארָךְ וְתַלְּתָא בְמַלְכוּתָא תִּשְׁלַט: פ	And I have heard concerning you that you are able to give interpretations and to solve problems. Now if you can read the writing and make its interpretation known to me, you will be clothed *in* purple, and *you will have* a golden chain around your neck, and you will rule *as* the third *in command* in the kingdom."	concerning you: see Dan 5:14. you are able ... you can: the *ketiv* is a Hebrew form. chain: see Dan 5:7. give ← *interpret*.

Dan 5:17	בֵּאדַ֗יִן עָנֵ֤ה דָנִיֵּאל֙ וְאָמַ֣ר קֳדָמ֔וֹהִי מַתְּנָתָ֖ךְ לָ֑ךְ וְלֶהֱוֵ֤ין וּנְבָזְבִיתָךְ֙ לְאָחֳרָ֔ן הָ֚ב בְּרַ֣ם כְּתָבָ֔א אֶקְרֵ֥א לְמַלְכָּ֖א וּפִשְׁרֵ֥א אֲהוֹדְעִנֵּֽהּ׃	At this Daniel responded and said in the presence of the king, “Let your gifts be for yourself, and give your rewards to another, but I will read the writing to the king, and I will make the interpretation known to him.	At this ← *Then / Therefore*. rewards: see Dan 2:6.
Dan 5:18	*אנתה **אֲנַ֣תְּ מַלְכָּ֔א אֱלָהָא֙ *עליא **עִלָּאָ֔ה מַלְכוּתָ֥א וּרְבוּתָ֛א וִיקָרָ֥א וְהַדְרָ֖ה יְהַ֣ב לִנְבֻכַדְנֶצַּ֣ר אֲבוּךְ׃	You *are* the king, *but it is* the Most High G O D *who* gave the kingdom and the magnificence and the honour and the glory to Nebuchadnezzar your father.	You: see Dan 5:13. Most High: see Dan 3:26.
Dan 5:19	וּמִן־רְבוּתָ֗א דִּ֤י יְהַב־לֵהּ֙ כָּל־עַמְמַיָּ֣א אֻמַיָּ֔א וְלִשָּׁנַיָּ֖א הֲוֹו *זאעין וְזָיְעִ֣ין וְדָחֲלִ֑ין** מִן־קֳדָמ֣וֹהִי דִּי־הַ֔וָּה צָבֵ֥א הֲוָ֖א קְטֵ֣ל וְדִי־הַ֑וָּה צָבֵ֣א הֲוָ֔ה מַחֵ֖א וְדִי־הַ֑וָּה צָבֵ֣א הֲוָ֔ה מָרִ֖ים וְדִי־הַ֑וָּה צָבֵ֣א הֲוָ֔ה מַשְׁפִּֽיל׃	And on account of the magnificence which he gave him, all the peoples and nations and languages trembled and feared before him. Whom he wished, he killed, and whom he wished, he preserved alive. Whom he wished, he exalted, and whom he wished, he brought low.	trembled: the *ketiv* and *qeré* are similar words with the same meaning. languages: see Dan 3:4. exalted ... brought low: compare Ps 75:7, applied to God.
Dan 5:20	וּכְדִי֙ רָ֣ם לִבֵּ֔הּ וְרוּחֵ֖הּ תִּקְפַ֣ת לַהַזְדָּ֑ה הָנְחַ֗ת מִן־כָּרְסֵ֤א מַלְכוּתֵה֙ וִיקָרָ֣ה הֶעְדִּ֔יו מִנֵּֽהּ׃	But when his heart became haughty, and his spirit became obdurate *to the point of him* acting impertinently, he was taken down from his royal throne, and his honour was removed from him.	his royal throne ← *the throne of his kingdom*, a Hebraic genitive. his honour was removed ← *they removed his honour*. Avoidance of the passive.

Dan 5:21	וּמִן־בְּנֵי אֲנָשָׁא טְרִיד וְלִבְבֵהּ | עִם־חֵיוָתָא שׁוּי **שַׁוְיֵהּ* וְעִם־עֲרָדַיָּא מְדוֹרֵהּ עִשְׂבָּא כְתוֹרִין יְטַעֲמוּנֵּהּ וּמִטַּל שְׁמַיָּא גִּשְׁמֵהּ יִצְטַבַּע עַד דִּי־יְדַע דִּי־שַׁלִּיט אֱלָהָא *עליא עִלָּאָה בְּמַלְכוּת** אֲנָשָׁא וּלְמַן־דִּי יְצַבֵּה יְהָקֵים *עליה **עֲלַהּ׃	And he was driven out from human society, and his heart was made like *that of* animals, and his habitat *was* with wild asses, and he was fed on grass like oxen, and his body was moistened from the dew of the sky, until he acknowledged that the MOST HIGH G O D *is* the ruler in the kingdom of man, and that whom he wishes, he appoints over it.	his heart was made: *{Q: they} [K: one] made his heart*. Avoidance of the passive. MOST HIGH: see Dan 3:26. over it: see Dan 4:17. human society ← *the sons of man*. he was fed ← *they fed him*. Avoidance of the passive.
Dan 5:22	*ואנתה **וְאַנְתְּ בְרֵהּ בֵּלְשַׁאצַּר לָא הַשְׁפֵּלְתְּ לִבְבָךְ כָּל־קָבֵל דִּי כָל־דְּנָה יְדַעְתְּ׃	And you *are* his son Belshazzar. You have not humbled your heart, yet you knew all this.	you: see Dan 5:13.
Dan 5:23	וְעַל מָרֵא־שְׁמַיָּא | הִתְרוֹמַמְתְּ וּלְמָאנַיָּא דִּי־בַיְתֵהּ הַיְתִיו *קדמיך קָדָמָךְ *ואנתה** וְאַנְתְּ *ורברבניך** וְרַבְרְבָנָךְ שֵׁגְלָתָךְ** וּלְחֵנָתָךְ חַמְרָא שָׁתַיִן בְּהוֹן וְלֵאלָהֵי כַסְפָּא־וְדַהֲבָא נְחָשָׁא פַּרְזְלָא אָעָא וְאַבְנָא דִּי לָא־חָזַיִן וְלָא־שָׁמְעִין וְלָא יָדְעִין שַׁבַּחְתָּ וְלֵאלָהָּא דִּי־נִשְׁמְתָךְ בִּידֵהּ וְכָל־אָרְחָתָךְ לֵהּ לָא הַדַּרְתְּ׃	And you have exalted yourself over the Lord of heaven, and the articles of his house were brought in before you, and you and your {K: high-ranking officials} [Q: high-ranking official], your consorts and your concubines have drunk wine from them, and you have praised gods of silver and gold, copper and iron, wood and stone, which do not see and do not hear and do not perceive, but you have not glorified the G O D in whose hand your breath *is* and to whom all your ways *are answerable*.	before you: the *ketiv* and *qeré* are different declined forms of the same word, with the same meaning. you *(third occurrence in verse)*: see Dan 5:13. were brought in ← *they brought in*. Avoidance of the passive. have drunk ... from: see Dan 5:3.

Dan 5:24	בֵּאדַיִן מִן־קֳדָמוֹהִי שְׁלִיַחַ פַּסָּא דִי־יְדָא וּכְתָבָא דְנָה רְשִׁים:	So the palm of a hand was sent from him, and this writing was inscribed.	a hand ← *the hand*. from ← *from before*.
Dan 5:25	וּדְנָה כְתָבָא דִּי רְשִׁים מְנֵא מְנֵא תְּקֵל וּפַרְסִין:	And this *is* the writing which was inscribed: 'Mene, mene, tekel, upharsin.'	Mene, mene, tekel, upharsin: i.e. *Summed up, summed up, weighed* (all singular), *and dividing* (plural, and active).
Dan 5:26	דְּנָה פְּשַׁר־מִלְּתָא מְנֵא מְנָה־אֱלָהָא מַלְכוּתָךְ וְהַשְׁלְמַהּ:	This *is* the interpretation of the words: mene – GOD has summed up your kingdom, and he has brought it to an end;	words ← *word, matter*.
Dan 5:27	תְּקֵל תְּקִילְתָּה בְמֹאזְנַיָּא וְהִשְׁתְּכַחְתְּ חַסִּיר:	tekel – you have been weighed in the balance and found wanting;	
Dan 5:28	פְּרֶס פְּרִיסַת מַלְכוּתָךְ וְיהִיבַת לְמָדַי וּפָרָס:	peres – your kingdom is divided and is *to be* given to Media and Persia."	peres: the passive, singular, unlenited, form, without the *vav copulative*, of *upharsin*. divided ... Persia: both words have root פרס *(p-r-s)*.
Dan 5:29	בֵּאדַיִן ׀ אֲמַר בֵּלְשַׁאצַּר וְהַלְבִּישׁוּ לְדָנִיֵּאל אַרְגְּוָנָא *והמונכא וְהַמְנִיכָא דִי־דַהֲבָא** עַל־צַוְּארֵהּ וְהַכְרְזוּ עֲלוֹהִי דִּי־לֶהֱוֵא שַׁלִּיט תַּלְתָּא בְּמַלְכוּתָא:	Then Belshazzar gave commandment, and they clothed Daniel *in* purple, and he *put* a chain of gold around his neck, and he made proclamation concerning him that he was to be the third *in command* in the kingdom.	chain: see Dan 5:7. gave commandment: see Dan 3:13.
Dan 5:30	בֵּהּ בְּלֵילְיָא קְטִיל בֵּלְאשַׁצַּר מַלְכָּא כשדיא **כַּשְׂדָּאָה: פ*	That very night Belshazzar the Chaldean king was killed.	Chaldean: see Dan 2:5.

Dan 5:31	וְדָרְיָוֶשׁ מָדָאָ֔י קַבֵּ֖ל מַלְכוּתָ֑א כְּבַ֥ר שְׁנִ֛ין שִׁתִּ֥ין וְתַרְתֵּֽין׃	Darius the Mede received the kingdom when *he was* sixty-two years old.	Mede: no issue in [WLC]. In [BHS] the *ketiv* can be regarded as a variant form of the *qeré*. sixty-two: or *about sixty-two*, but the number is rather precise. Compare Josh 7:3, Luke 9:28.
Dan 6:1	שְׁפַר֙ קֳדָ֣ם דָּרְיָ֔וֶשׁ וְהַקִ֥ים עַל־מַלְכוּתָ֖א לַאֲחַשְׁדַּרְפְּנַ֑יָּא מְאָ֥ה וְעֶשְׂרִ֛ין דִּ֥י לֶהֱוֹ֖ן בְּכָל־מַלְכוּתָֽא׃	It pleased Darius to appoint one hundred and twenty satraps over the kingdom, who were to be *distributed* throughout all the kingdom,	It pleased Darius to appoint ← *It was pleasing before Darius, and he appointed*.
Dan 6:2	וְעֲלָ֣א מִנְּהוֹן֮ סָרְכִ֣ין תְּלָתָ֒א דִּ֣י דָנִיֵּ֣אל חַד־מִנְּהוֹן֮ דִּי־לֶהֱוֹן֒ אֲחַשְׁדַּרְפְּנַ֣יָּא אִלֵּ֣ין יָהֲבִ֣ין לְהוֹן֮ טַעְמָ֣א וּמַלְכָּ֒א לָא־לֶהֱוֵ֥א נָזֵֽק׃	and over them three ministers, of whom Daniel *was* one, to whom these satraps would give a report, so that the king would not be in danger.	to whom: plural. so that: purposive use of the *vav*. be in danger ← *suffering injury*, [AnLx], [BDB], [Ges-HCL], but unclear whether physical or financial.
Dan 6:3	אֱדַ֨יִן דָּנִיֵּ֜אל דְּנָ֣ה הֲוָ֗א מִתְנַצַּ֤ח עַל־סָרְכַיָּא֙ וַאֲחַשְׁדַּרְפְּנַיָּ֔א כָּל־קֳבֵ֕ל דִּ֥י רֽוּחַ־יַתִּירָ֖אָ בֵּ֑הּ וּמַלְכָּ֕א עָשִׁ֥ית לַהֲקָמוּתֵ֖הּ עַל־כָּל־מַלְכוּתָֽא׃	Then this Daniel distinguished himself more than the *other* ministers and satraps, because *there was* a prodigious spirit in him, and the king proposed to appoint him over the whole kingdom.	more than ← *above*. proposed: [AnLx] parses as *peal preterite*, but the form is consistent with a *peal passive participle*, so perhaps like English *be minded*.

Dan 6:4	אֱדַ֣יִן סָרְכַיָּ֗א וַאֲחַשְׁדַּרְפְּנַיָּא֙ הֲוֹ֣ו בָעַ֔יִן עִלָּ֖ה לְהַשְׁכָּחָ֣ה לְדָנִיֵּ֑אל מִצַּ֤ד מַלְכוּתָא֙ וְכָל־עִלָּ֣ה וּשְׁחִיתָ֔ה לָא־יְכִלִ֖ין לְהַשְׁכָּחָ֣ה כָּל־קָבֵ֑ל דִּי־מְהֵימַ֤ן הוּא֙ וְכָל־שָׁלוּ֙ וּשְׁחִיתָ֣ה לָ֔א הִשְׁתְּכַ֖חַת עֲלֽוֹהִי׃	At this the ministers and satraps tried to find a pretext against Daniel from the standpoint of the kingdom, but they could not find any pretext or corrupt practice, because he *was* faithful, and no negligence or corrupt practice was found concerning him.	At this ← *Then / Thereupon*. tried ← *sought*. standpoint ← *side*. [FR] has *political angle*. any ← *every*. no ← *not every*.
Dan 6:5	אֱדַ֣יִן גֻּבְרַיָּ֗א אִלֵּךְ֙ אָמְרִ֔ין דִּ֚י לָ֣א נְהַשְׁכַּ֔ח לְדָנִיֵּ֖אל דְּנָ֣ה כָל־עִלָּ֑א לָהֵּ֗ן הַשְׁכַּ֙חְנָה֙ עֲלֽוֹהִי֙ בְּדָ֣ת אֱלָהֵ֔הּ׃ ס	So these men said, “We shall not find any pretext against this Daniel, except *when* we find *something* against him in the formalities of his GOD.”	any ← *every*. formalities: or *law*.
Dan 6:6	אֱדַ֣יִן סָרְכַיָּ֗א וַאֲחַשְׁדַּרְפְּנַיָּא֙ אִלֵּ֔ין הַרְגִּ֖שׁוּ עַל־מַלְכָּ֑א וְכֵ֣ן אָמְרִ֣ין לֵ֔הּ דָּרְיָ֖וֶשׁ מַלְכָּ֣א לְעָלְמִ֖ין חֱיִֽי׃	Then these ministers and satraps assembled with the king and spoke as follows to him: “O King Darius, live age-abidingly.	assembled with ← *assembled at*. as follows ← *thus*.
Dan 6:7	אִתְיַעֲטוּ֩ כָּל־ סָרְכֵ֨י מַלְכוּתָ֜א סִגְנַיָּ֗א וַאֲחַשְׁדַּרְפְּנַיָּא֙ הַדָּבְרַיָּ֔א וּפַחֲוָתָ֖א לְקַיָּמָ֣ה קְיָ֑ם מַלְכָּ֣א וּלְתַקָּפָ֔ה אֱסָ֕ר דִּ֚י כָּל־דִּי־יִבְעֵ֣ה בָּעוּ֔ מִן־כָּל־אֱלָ֖הּ וֶאֱנָ֑שׁ עַד־יוֹמִ֣ין תְּלָתִ֔ין לָהֵ֕ן מִנָּ֖ךְ מַלְכָּ֣א יִתְרְמֵ֔א לְגֻ֖ב אַרְיָוָתָֽא׃	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 anyone who prays for a request from any GOD or man for thirty days except from you, O king, will be thrown into the lions' den.	statute, O king: AV differs *(royal statute)* ← *statute of the king*, a Hebraic genitive, possible, but not MT punctuation. anyone ← *everyone*. any ← *every*. lions' ← *lionesses'*, unless the word is generically feminine.

Dan 6:8	כְּעַן מַלְכָּא תְּקִים אֱסָרָא וְתִרְשֻׁם כְּתָבָא דִּי לָא לְהַשְׁנָיָה כְּדָת־מָדַי וּפָרַס דִּי־לָא תֶעְדֵּא:	Now then, O king, ratify the prohibition, and draw up the document which *is* immutable according to the law of Media and Persia, so that it does not lapse.”	immutable ← *not to change*.
Dan 6:9	כָּל־קֳבֵל דְּנָה מַלְכָּא דָּרְיָוֶשׁ רְשַׁם כְּתָבָא וֶאֱסָרָא:	On account of this, King Darius drew up the document and the prohibition.	
Dan 6:10	וְדָנִיֵּאל כְּדִי יְדַע דִּי־רְשִׁים כְּתָבָא עַל לְבַיְתֵּהּ וְכַוִּין פְּתִיחָן לֵהּ בְּעִלְּיְתֵּהּ נֶגֶד יְרוּשְׁלֶם וְזִמְנִין תְּלָתָה בְיוֹמָא הוּא	בָּרֵךְ עַל־בִּרְכּוֹהִי וּמְצַלֵּא וּמוֹדֵא קֳדָם אֱלָהֵהּ כָּל־קֳבֵל דִּי־הֲוָא עָבֵד מִן־קַדְמַת דְּנָה: ס	*Then* when Daniel came to know that the document had been drawn up, he went into his house with his windows open in his upper room facing Jerusalem, and three times a day he knelt down on his knees and prayed and gave praise before his G O D, just as he used to do before this.	facing Jerusalem: compare Ps 5:7.
Dan 6:11	אֱדַיִן גֻּבְרַיָּא אִלֵּךְ הַרְגִּשׁוּ וְהַשְׁכַּחוּ לְדָנִיֵּאל בָּעֵא וּמִתְחַנַּן קֳדָם אֱלָהֵהּ:		Then these men assembled and found Daniel praying and seeking mercy before his G O D.	

Dan 6:12	בֵּאדַיִן קְרִיבוּ וְאָמְרִין קֳדָם־מַלְכָּא עַל־אֱסָר מַלְכָּא הֲלָא אֱסָר רְשִׁמְתְּ דִּי כָל־אֱנָשׁ דִּי־יִבְעֵה מִן־כָּל־אֱלָהּ וֶאֱנָשׁ עַד־יוֹמִין תְּלָתִין לָהֵן מִנָּךְ מַלְכָּא יִתְרְמֵא לְגֻב אַרְיָוָתָא עָנֵה מַלְכָּא וְאָמַר יַצִּיבָא מִלְּתָא כְּדָת־מָדַי וּפָרַס דִּי־לָא תֶעְדֵּא׃	At this they went up to the king and said in *his* presence concerning the king's prohibition, “Did you not draw up a prohibition that anyone who prays for a request from any GOD or man for thirty days except from you, O king, would be thrown into the lions' den?” The king answered and said, “The words *are* fixed according to the law of Media and Persia which does not lapse.”	At this ← *Then / Therefore*. they went up to the king and said in *his* presence ← *approached and said before the king*. anyone ← *everyone*. any ← *every*. lions': see Dan 6:7. words *are* ← *word (is)*.
Dan 6:13	בֵּאדַיִן עֲנَוֹ וְאָמְרִין קֳדָם מַלְכָּא דִּי דָנִיֵּאל דִּי מִן־בְּנֵי גָלוּתָא דִּי יְהוּד לָא־שָׂם *עלך **עֲלָךְ מַלְכָּא טְעֵם וְעַל־אֱסָרָא דִּי רְשִׁמְתְּ וְזִמְנִין תְּלָתָה בְּיוֹמָא בָּעֵא בָּעוּתֵהּ׃	To this they replied and said in the king's presence, “Daniel, who *is one* of the deportees from Judah, has not heeded you, O king, or the prohibition which you drew up, and he prays for his request three times a day.”	you ← *at you*. The *ketiv* and *qeré* are different declined forms of the same word, with the same meaning. To this ← *Then / Therefore*. deportees ← *sons of deportation*.
Dan 6:14	אֱדַיִן מַלְכָּא כְּדִי מִלְּתָא שְׁמַע שַׂגִּיא בְּאֵשׁ עֲלֹוהִי וְעַל דָּנִיֵּאל שָׂם בֶּל לְשֵׁיזָבוּתֵהּ וְעַד מֵעֲלֵי שִׁמְשָׁא הֲוָא מְשְׁתַּדַּר לְהַצָּלוּתֵהּ׃	*Then* when the king heard the words, it grieved him greatly. And concerning Daniel, he applied *his* mind to deliver him, and up to sunset he made efforts to save him.	words ← *word, discourse*. it grieved him ← *it was bad on him*.

Dan 6:15	בֵּאדַיִן גֻּבְרַיָּא אִלֵּךְ הַרְגֹּשׁוּ עַל־מַלְכָּא וְאָמְרִין לְמַלְכָּא דַּע מַלְכָּא דִּי־דָתְ לְמָדַי וּפָרַס דִּי־כָל־אֱסָר וּקְיָם דִּי־מַלְכָּא יְהָקִים לָא לְהַשְׁנָיָה:	Then these men assembled to the king and said to the king, "Be aware, O king, that the law of Media and Persia *is such* that no prohibition or statute which the king establishes *is open* to change."	Be aware ← *Know*. no ← *not every*.
Dan 6:16	בֵּאדַיִן מַלְכָּא אֲמַר וְהַיְתִיו לְדָנִיֵּאל וּרְמוֹ לְגֻבָּא דִּי אַרְיָוָתָא עָנֵה מַלְכָּא וְאָמַר לְדָנִיֵּאל אֱלָהָךְ דִּי *אנתה אֲנְתְ פָּלַח־לֵהּ** בְּתְדִירָא הוּא יְשֵׁיזְבִנָּךְ:	So the king gave commandment, and they brought Daniel and threw *him* into the lions' den. The king addressed *him* and said to Daniel, "Your GOD, whom you constantly worship, will save you."	you: see Dan 5:13. lions': see Dan 6:7. addressed ← *answered*, but no question asked. See Gen 18:27.
Dan 6:17	וְהֵיתָיִת אֶבֶן חֲדָה וְשִׂמַת עַל־פֻּם גֻּבָּא וְחַתְמַהּ מַלְכָּא בְּעִזְקְתֵּהּ וּבְעִזְקָת רַבְרְבָנוֹהִי דִּי לָא־תִשְׁנֵא צְבוּ בְּדָנִיֵּאל:	And a stone was brought, and it was placed on the entrance to the den, and the king sealed it with his seal ring and with the seal rings of his high-ranking officials, so that the plot against Daniel should not change.	a stone ← *one stone*. entrance ← *mouth*. seal rings: AV differs *(signet)*, not recognizing the construct plural ending.
Dan 6:18	אֱדַיִן אֲזַל מַלְכָּא לְהֵיכְלֵהּ וּבָת טְוָת וְדַחֲוָן לָא־הַנְעֵל קָדָמוֹהִי וְשְׁנְתֵּהּ נַדַּת עֲלוֹהִי:	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	בֵּאדַיִן מַלְכָּא בִּשְׁפַרְפָּרָא יְקוּם בְּנָגְהָא וּבְהִתְבְּהָלָה לְגֻבָּא דִּי־אַרְיָוָתָא אֲזַל:	Then at dawn the king arose, at *first* light, and he went hastily to the lions' den.	lions': see Dan 6:7.

Dan 6:20	וּכְמִקְרְבֵהּ לְגֻבָּא לְדָנִיֵּאל בְּקָל עֲצִיב זְעֵק עָנֵה מַלְכָּא וְאָמַר לְדָנִיֵּאל דָּנִיֵּאל עַבֵד אֱלָהָא חַיָּא אֱלָהָךְ דִּי *אנתה אַנְתְּ פָּלַח־לֵהּ** בְּתְדִירָא הַיְכָל לְשֵׁיזָבוּתָךְ מִן־אַרְיָוָתָא:	And as he approached the den, he called out in a sad voice to Daniel, *and* the king spoke and said to Daniel, “Daniel, servant of the living G O D, was your G O D, whom you worship continually, able to save you from the lions?”	you: see Dan 3:10. spoke ← *answered*, but no question asked. See Gen 18:27. lions: see Dan 6:7.
Dan 6:21	אֱדַיִן דָּנִיֵּאל עִם־מַלְכָּא מַלֵּל מַלְכָּא לְעָלְמִין חֱיִי:	Then Daniel said to the king, “O king, live age-abidingly.	said to ← *spoke with*.
Dan 6:22	אֱלָהִי שְׁלַח מַלְאֲכֵהּ וְסַגַּר פֻּם אַרְיָוָתָא וְלָא חַבְּלוּנִי כָּל־קֳבֵל דִּי קֳדָמוֹהִי זְכוּ הִשְׁתְּכַחַת לִי וְאַף *קדמיך קָדָמָךְ מַלְכָּא חֲבוּלָה** לָא עַבְדֵת:	My G O D has sent his angel and closed the lions' mouths, and they have not harmed me, because I was found to be innocent before him, and I haven't done *anything* injurious before you either, O king.”	before you: the *ketiv* and *qeré* are different declined forms of the same word, with the same meaning. lions': see Dan 6:7. I was found to be innocent ← *innocence was found to me*.
Dan 6:23	בֵּאדַיִן מַלְכָּא שַׂגִּיא טְאֵב עֲלוֹהִי וּלְדָנִיֵּאל אֲמַר לְהַנְסָקָה מִן־גֻּבָּא וְהֻסַּק דָּנִיֵּאל מִן־גֻּבָּא וְכָל־חֲבָל לָא־הִשְׁתְּכַח בֵּהּ דִּי הֵימִן בֵּאלָהֵהּ:	At this the king was very pleased about him, *and* he gave commandment to bring Daniel up out of the den. So Daniel was brought up out of the den, and no harm was found on him, because he had put trust in his G O D.	At this ← *Then / Therefore*. was very pleased about him: [FR] and [BDB] differ, regarding the word עֲלוֹהִי as referencing *the king*, so reading *it pleased him*, with no reference to Daniel. no ← *not every*.

Dan 6:24	וַאֲמַר מַלְכָּא וְהַיְתִיו גֻּבְרַיָּא אִלֵּךְ דִּי־אֲכַלוּ קַרְצֹוהִי דִּי דָנִיֵּאל וּלְגֻב אַרְיָוָתָא רְמוֹ אִנּוּן בְּנֵיהֹון וּנְשֵׁיהֹון וְלָא־מְטוֹ לְאַרְעִית גֻּבָּא עַד דִּי־שְׁלְטוּ בְהוֹן אַרְיָוָתָא וְכָל־גַּרְמֵיהֹון הַדִּקוּ׃	And the king gave commandment, and they brought those men who had slandered Daniel, and they threw them, their sons, and their wives into the lions' den. And they had not landed at the bottom of the den before the lions overpowered them, and they crushed all their bones.	those ← *these*. slandered: see Dan 3:8. threw them ← *threw those*, or possibly an accusative personal pronoun, *them*. lions' ... lions: see Dan 6:7. landed at ← *came to*.
Dan 6:25	בֵּאדַיִן דָּרְיָוֶשׁ מַלְכָּא כְּתַב לְכָל־עַמְמַיָּא אֻמַיָּא וְלִשָׁנַיָּא דִּי־*דארין דָּיְרִין בְּכָל־אַרְעָא** שְׁלָמְכֹון יִשְׂגֵּא׃	Then Darius the king wrote to all the peoples, nations and languages who lived in the whole earth, "**May your peace increase**.	lived: the *ketiv* and *qeré* are different spellings of the same word. **1 Pet 1:2**. languages: see Dan 3:4. earth: or *land*.
Dan 6:26	מִן־קֳדָמַי שִׂים טְעֵם דִּי | בְּכָל־שָׁלְטָן מַלְכוּתִי לֶהֱוֹן זאעין **זְיִעִין וְדָחֲלִין* מִן־קֳדָם אֱלָהֵהּ דִּי־דָנִיֵּאל דִּי־הוּא | אֱלָהָא חַיָּא וְקַיָּם לְעָלְמִין וּמַלְכוּתֵהּ דִּי־לָא תִתְחַבַּל וְשָׁלְטָנֵהּ עַד־סוֹפָא׃	A decree is *hereby* issued by me that in every administrative region of my kingdom, they tremble and fear before Daniel's GOD, For he *is* the living GOD, Who endures throughout the ages, Whose kingdom will not be destroyed, And whose dominion *is* up to the end.	tremble: the *ketiv* and *qeré* are different spellings of the same word. by me ← *from before me*.
Dan 6:27	מְשֵׁיזָב וּמַצִּל וְעָבֵד אָתִין וְתִמְהִין בִּשְׁמַיָּא וּבְאַרְעָא דִּי שֵׁיזִיב לְדָנִיֵּאל מִן־יַד אַרְיָוָתָא׃	He saves and rescues And performs signs and wonders In heaven and on earth, For he saved Daniel From the reach of the lions."	reach ← *hand*. lions: see Dan 6:7.

Dan 6:28	וְדַנִיֵּאל דְּנָה הַצְלַח בְּמַלְכוּת דָּרְיָוֶשׁ וּבְמַלְכוּת כֹּורֶשׁ פרסיא **פָּרְסָאָה: פ*	And this Daniel prospered in the kingdom of Darius and in the kingdom of Cyrus the Persian.	Persian: the *ketiv* can be regarded as a variant form of the *qeré*.
Dan 7:1	בִּשְׁנַת חֲדָה לְבֵלְאשַׁצַּר מֶלֶךְ בָּבֶל דָּנִיֵּאל חֱלֶם חֲזָה וְחֶזְוֵי רֵאשֵׁהּ עַל־מִשְׁכְּבֵהּ בֵּאדַיִן חֶלְמָא כְתַב רֵאשׁ מִלִּין אֲמַר:	In the first year of Belshazzar king of Babylon, Daniel had a dream, and *there were* visions in his head *while* on his bed. Then he wrote the dream down *and* set out the essentials of the *subject* matter.	had a dream ← *saw a dream*. set out ← *said*. the essentials ← *the head*.
Dan 7:2	עָנֵה דָנִיֵּאל וְאָמַר חָזֵה הֲוֵית בְּחֶזְוִי עִם־לֵילְיָא וַאֲרוּ אַרְבַּע רוּחֵי שְׁמַיָּא מְגִיחָן לְיַמָּא רַבָּא:	Daniel elucidated and said, "I saw *things* in a vision of mine in the night. Now there *were* the four winds of heaven stirring the great sea,	elucidated ← *answered*, but no question asked. See Gen 18:27. there *were* ← *behold*.
Dan 7:3	וְאַרְבַּע חֵיוָן רַבְרְבָן סָלְקָן מִן־יַמָּא שְׁנֵין דָּא מִן־דָּא:	and four large animals arising out of the sea, differing one from another.	
Dan 7:4	קַדְמָיְתָא כְאַרְיֵה וְגַפִּין דִּי־נְשַׁר לַהּ חָזֵה הֲוֵית עַדְ דִּי־מְרִיטוּ גַפַּיהּ וּנְטִילַת מִן־אַרְעָא וְעַל־רַגְלַיִן כְּאֱנָשׁ הֳקִימַת וּלְבַב אֱנָשׁ יְהִיב לַהּ:	The first *one was* like a lion, and it *had* an eagle's wings. I continued looking until its wings were plucked, and it was lifted up from the earth and was made to stand on legs as a man *does*, and the heart of a man was given to it.	continued looking ← *was looking*.

Dan 7:5	וְאֶרוּ חֵיוָה אָחֳרִי תִנְיָנָה דְּמְיָה לְדֻּב וְלִשְׁטַר־חַד הֲקִמַת וּתְלָת עִלְעִין בְּפֻמַּהּ בֵּין *שניה שִׁנַּהּ וְכֵן אָמְרִין לַהּ** קוּמִי אֲכֻלִי בְּשַׂר שַׂגִּיא׃	And there was another animal – a second *one* – like a bear, and it was made to stand up on one side, and *it had* three ribs in its mouth between its teeth. And this *is what* was said to it: 'Arise, and devour much flesh.'	its teeth: the *ketiv* is dual *(two rows of teeth)*; there doesn't seem to be a need for the *qeré*, singular *(set of teeth)*. there *was* ← *behold*. this *is what* ← *thus*. was said ← *they said*.
Dan 7:6	בָּאתַר דְּנָה חָזֵה הֲוֵית וְאֶרוּ אָחֳרִי כִנְמַר וְלַהּ גַּפִּין אַרְבַּע דִּי־עוֹף עַל-*גביה **גַּבַּהּ וְאַרְבְּעָה רֵאשִׁין לְחֵיוְתָּא וְשָׁלְטָן יְהִיב לַהּ׃	After this I continued to see, and there *was* another, like a leopard, and it *had* four bird's wings on its back, and the animal *had* four heads, and it was given rule.	back: the *ketiv* is a plural word. continued to see ← *was seeing*. there *was* ← *behold*. it was given rule ← *rule was given to it*.
Dan 7:7	בָּאתַר דְּנָהּ חָזֵה הֲוֵית בְּחֶזְוֵי לֵילְיָא וְאֶרוּ חֵיוָה רביעיה **רְבִיעָאָה* דְּחִילָהּ וְאֵימְתָנִי וְתַקִּיפָא יַתִּירָא וְשִׁנַּיִן דִּי־פַרְזֶל לַהּ רַבְרְבָן אָכְלָה וּמַדֶּקָה וּשְׁאָרָא ברגליה **בְּרַגְלַהּ* רָפְסָה וְהִיא מְשַׁנְּיָה מִן־כָּל־חֵיוָתָא דִּי קֳדָמַיהּ וְקַרְנַיִן עֲשַׂר לַהּ׃	After this I continued to see *a vision* in the visions of the night, and there *was* a fourth animal, frightful and terrifying, and exceedingly strong. And its many teeth *were* of iron, *and* it devoured and crushed, and it trampled on the rest with its {K: feet} [Q: foot]. Moreover it was different from all the animals which *were* before it, and it *had* ten horns.	fourth: the *ketiv* and *qeré* are different spellings of the same word. there *was* ← *behold*. Moreover: wider use of the *vav*.

Dan 7:8	מְשִׂתַּכַּל הֲוֵית בְּקַרְנַיָּא וְאָלוּ קֶרֶן אָחֳרִי זְעֵירָה סְלָקַת *ביניהון בֵּינֵיהֶן וּתְלָת** מִן־קַרְנַיָּא קַדְמָיָתָא אִתעקרו **אֶתְעֲקַרָה* מִן־*קדמיה **קֳדָמֶהּ וְאָלוּ עַיְנִין כְּעַיְנֵי אֲנָשָׁא בְּקַרְנָא־דָּא וּפֻם מְמַלֵּל רַבְרְבָן׃	I looked at its horns, and I saw another small horn arise among them. And three of the first horns were uprooted before it. And what *I* saw *was* eyes in this horn like the eyes of a man, and a mouth speaking presumptuous *words*.	among them ... were uprooted: the *ketiv* is masculine, the *qeré* feminine. before it: the *ketiv* and *qeré* are different forms of the same word. For our reading, see [FR] §84. See also Dan 7:20. saw ... what *I* saw *was* ← *behold ... behold*. presumptuous: the Aramaic word combines the concepts of *great* and *arrogant*.
Dan 7:9	חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ	כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִיבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלֵק׃	I continued seeing, And then the thrones were set up, And the Ancient of Days sat down. His clothing *was* like white snow, And the hair on his head *was* like pure wool. His throne *was* flames of fire, And its wheels *were* burning fire.	continued seeing ← *was seeing*. And then ← *Until*, But actually *Until and beyond*.
Dan 7:10	נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אלפים **אַלְפִין* יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ *רבון רְבָבָן קָדָמוֹהִי יְקוּמוּן** דִּינָא יְתֵב וְסִפְרִין פְּתִיחוּ׃	A river of fire flowed and issued from him; A million served him, And **a hundred million** arose in his presence. The court sat, and the books were opened.	million ← *thousand thousands*, the *thousands* in the *ketiv* being Hebrew rather than Aramaic. hundred million ← *ten thousand ten thousands*. The *ketiv* and *qeré* are similar words with the same meaning. **Rev 5:11**. from him ← *from his presence*. served: or *will serve*. arose ← *will arise*.

Dan 7:11	חֲזֵה הֲוֵית בֱּאדַיִן מִן־קָל מִלַּיָּא רַבְרְבָתָּא דִּי קַרְנָא מְמַלֶּלָה חָזֵה הֲוֵית עַד דִּי קְטִילַת חֵיוְתָא וְהוּבַד גִּשְׁמַהּ וִיהִיבַת לִיקֵדַת אֶשָּׁא:	I continued seeing, *and* then from a voice *there came* presumptuous words which the horn spoke. I continued seeing, and then the animal was killed, and its body was destroyed and **consigned to the burning of a fire**.	**Rev 19:20, Rev 20:10, Rev 20:14, Rev 20:15** (allusions). continued seeing *(2x)* ← *was seeing*. presumptuous: see Dan 7:8. and then: see Dan 7:9. a fire ← *the fire*.
Dan 7:12	וּשְׁאָר חֵיוָתָא הֶעְדִּיו שָׁלְטָנְהוֹן וְאַרְכָה בְחַיִּין יְהִיבַת לְהוֹן עַד־זְמַן וְעִדָּן:	And *as for* the remaining animals, their rule was taken away, but a prolongation of *their* life was granted to them for a time and a season.	their rule was taken away ← *they took their rule away*. Avoidance of the passive.
Dan 7:13	חֲזֵה הֲוֵית בְּחֶזְוֵי לֵילְיָא וַאֲרוּ עִם־עֲנָנֵי שְׁמַיָּא כְּבַר אֱנָשׁ אָתֵה הֲוָה וְעַד־עַתִּיק יוֹמַיָּא מְטָה וּקְדָמוֹהִי הַקְרְבוּהִי:	And I continued seeing in the visions of the night, And what *I* saw *was*, **With clouds of the sky,** **One like a son of man coming,** And he went up to the Ancient of Days, And he was brought near him.	**Matt 24:30, Matt 26:64, Mark 13:26, Heb 10:37, Rev 1:7, Rev 1:13, Rev 14:14**. continued seeing ← *was seeing*. what *I* saw *was* ← *behold*. he was brought ← *they brought him*. Avoidance of the passive.
Dan 7:14	וְלֵהּ יְהִיב שָׁלְטָן וְיָקָר וּמַלְכוּ וְכָל עַמְמַיָּא אֻמַיָּא וּלְשָׁנַיָּא לֵהּ יִפְלְחוּן שָׁלְטָנֵּהּ שָׁלְטָן עָלַם דִּי־לָא יֶעְדֵּה וּמַלְכוּתֵהּ דִּי־לָא תִתְחַבַּל: פ	And to him rule was given, And honour, and a kingdom, And all peoples and nations and languages worshipped him. His rule *was* an age-abiding rule Which would never pass away, And his kingdom *was one* Which will not be destroyed.	languages: see Dan 3:4. worshipped: or *will worship*. Compare Dan 7:10. His rule *was*: i.e. in the vision, or, prophetically, *His rule (will be)*. never ← *not*.

Dan 7:15	אֶתְכְּרִית רוּחִי אֲנָה דָּנִיֵּאל בְּגַוֹא נִדְנָה וְחֶזְוֵי רֵאשִׁי יְבַהֲלֻנָנִי׃	My spirit was grieved – *that of* me, Daniel, in *my* being – and the visions in my head disturbed me.	in *(first occurrence in verse)* ← *in the inside of*. being ← *sheath*. An English idiom is *(mortal) coil*.
Dan 7:16	קְרֵבֵת עַל־חַד מִן־קָאֲמַיָּא וְיַצִּיבָא אֶבְעָא־מִנֵּהּ עַל־כָּל־דְּנָה וַאֲמַר־לִי וּפִשַׁר מִלַּיָּא יְהוֹדְעִנַנִי׃	I approached one of those standing, and I inquired of him the reality of all this, and he told me, and he made the interpretation of the words known to me.	inquired ← *searched*. reality ← *steadfastness*. he made ... known: nominal future tense; evidence that the Aramaic verb system is not tense but aspect or perspective based.
Dan 7:17	אִלֵּין חֵיוָתָא רַבְרְבָתָא דִּי אִנִּין אַרְבַּע אַרְבְּעָה מַלְכִין יְקוּמוּן מִן־אַרְעָא׃	These large animals, of which *there were* four, *represent* four kings *who* will arise from the earth.	
Dan 7:18	וְיִקַבְּלוּן מַלְכוּתָא קַדִּישֵׁי עֶלְיוֹנִין וְיַחְסְנוּן מַלְכוּתָא עַד־עָלְמָא וְעַד עָלַם עָלְמַיָּא׃	But the holy *ones* of the Most High will receive the kingdom, and they will possess the kingdom age-abidingly, and throughout the durations of the ages.	Most High: not the usual Aramaic expression, but it is used in some of the other occurrences in this chapter.
Dan 7:19	אֱדַיִן צְבִית לְיַצָּבָא עַל־חֵיוְתָא רְבִיעָיְתָא דִּי־הָוַת שָׁנְיָה מִן־*כלהון **כְּלְהֵין דְּחִילָה יַתִּירָה *שניה שִׁנַּהּ דִּי־פַרְזֶל** וְטִפְרַיהּ דִּי־נְחָשׁ אָכְלָה מַדֲקָה וּשְׁאָרָא בְּרַגְלַיהּ רָפְסָה׃	Then I wished to know precisely about the fourth **animal**, which was different from all *the others*, *being* exceedingly frightful. Its teeth *were* of iron, and its claws *were* of copper. It devoured and crushed, and it trampled on the rest with its feet.	all *the others* ← *all of them*. The *ketiv* is masculine; the *qeré* feminine, agreeing with *animals*. teeth: a textual issue as in Dan 7:5. **Rev 12:3, Rev 13:1, Rev 17:3, Rev 17:7**.

Dan 7:20	וְעַל־קַרְנַיָּא עֲשַׂר דִּי בְרֵאשַׁהּ וְאָחֳרִי דִּי סְלֵקַת *ונפלו **וּנְפָלָה מִן־*קדמיה **קֳדָמַהּ תְּלָת וְקַרְנָא דִכֵּן וְעַיְנִין לַהּ וְפֻם מְמַלֵּל רַבְרְבָן וְחֶזְוֵהּ רַב מִן־חַבְרָתַהּ׃	And concerning the **ten horns** on its head, and the other *one* which arose, and before which the three fell, now that horn *had* eyes and a mouth speaking presumptuous *words*, and its appearance *was* more imposing than *that of* those accompanying it.	before: the *ketiv* and *qeré* are different declined forms of the same word, with the same meaning. See Dan 7:8. fell: the *ketiv* is masculine; the *qeré* feminine, agreeing with *horns*. **Rev 12:3, Rev 13:1, Rev 17:3, Rev 17:7, Rev 17:12, Rev 17:16**. presumptuous: see Dan 7:8. those accompanying it ← *its companions*.
Dan 7:21	חָזֵה הֲוֵית וְקַרְנָא דְכֵּן עָבְדָה קְרָב עִם־קַדִּישֵׁין וְיָכְלָה לְהוֹן׃	I continued seeing, and that horn **waged a war on the holy *ones*, and it prevailed over them**,	**Rev 11:7, Rev 13:7**. continued seeing ← *was seeing*.
Dan 7:22	עַד דִּי־אֲתָה עַתִּיק יוֹמַיָּא וְדִינָא יְהַב לְקַדִּישֵׁי עֶלְיוֹנִין וְזִמְנָא מְטָה וּמַלְכוּתָא הֶחֱסִנוּ קַדִּישִׁין׃	until the Ancient of Days came, and justice was given to the holy *ones* of the MOST HIGH, and the time arrived when the holy *ones* took possession of the kingdom.	when ← *and*.
Dan 7:23	כֵּן אֲמַר חֵיוְתָא רְבִיעָיְתָא מַלְכוּ רביעיא **רְבִיעָאָה* תֶּהֱוֵא בְאַרְעָא דִּי תִשְׁנֵא מִן־כָּל־מַלְכְוָתָא וְתֵאכֵל׃ כָּל־אַרְעָא וּתְדוּשִׁנַּהּ וְתַדְקִנַּהּ׃	He said this: ‘The fourth animal will be the fourth kingdom on the earth, which will be different from all the *other* kingdoms, and it will devour the whole earth and pound it and crush it.	fourth *(second occurrence in verse)*: the *ketiv* is a variant form of the *qeré*. this ← *thus*. pound ← *thresh*. Not the same word as *trample* in Dan 7:19.

Dan 7:24	וְקַרְנַיָּא עֲשַׂר מִנַּהּ מַלְכוּתָה עַשְׂרָה מַלְכִין יְקוֹמוּן וְאָחֳרָן יְקוּם אַחֲרֵיהוֹן וְהוּא יִשְׁנֵא מִן־קַדְמָיֵא וּתְלָתָה מַלְכִין יְהַשְׁפֵּל:	And the ten horns which constitute the kingdom *represent* ten kings *who* will arise, and another will arise after them, and he will be different from the preceding *ones*, and he will bring three kings down.	which constitute ← *(are) of it*.
Dan 7:25	וּמִלִּין לְצַד *עליא עִלָּאָה יְמַלֵּל וּלְקַדִּישֵׁי** עֶלְיוֹנִין יְבַלֵּא וְיִסְבַּר לְהַשְׁנָיָה זִמְנִין וְדָת וְיִתְיַהֲבוּן בִּידֵּהּ עַד־עִדָּן וְעִדָּנִין וּפְלַג עִדָּן:	And he will speak words against the Most High, and he will wear out the holy *ones* of the Most High, 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*.	Most High: see Dan 3:26. **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. against ← *to the side of*. Alternatively, *(making accusations) to*. wear out: as [FR], [BDB]. [AnLx] has *destroy*.
Dan 7:26	וְדִינָא יִתֵּב וְשָׁלְטָנֵהּ יְהַעְדּוֹן לְהַשְׁמָדָה וּלְהוֹבָדָה עַד־סוֹפָא:	And the court will sit, and his rule will be removed, by destroying and eliminating *it* until *its* end.	his rule will be removed ← *they will remove his rule*. Avoidance of the passive. by destroying and eliminating: gerundial use of the infinitive.
Dan 7:27	וּמַלְכוּתָה וְשָׁלְטָנָא וּרְבוּתָא דִּי מַלְכְוָת תְּחוֹת כָּל־שְׁמַיָּא יְהִיבַת לְעַם קַדִּישֵׁי עֶלְיוֹנִין מַלְכוּתֵהּ מַלְכוּת עָלַם וְכָל שָׁלְטָנַיָּא לֵהּ יִפְלְחוּן וְיִשְׁתַּמְעוּן:	And the kingdom and the rule and the greatness of the kingdoms under all heaven will be given to the people – the holy *ones* of the Most High. His kingdom *is* an age-abiding kingdom, and all administrative regions will worship him and obey *him*.'	kingdoms: AV differs *(kingdom)*. will be given ← *was given*. Prophetic usage, or a description looking back at the vision (Dan 7:21).

Dan 7:28	עַד־כָּה סוֹפָא דִּי־מִלְּתָא אֲנָה דָנִיֵּאל שַׂגִּיא | רַעְיוֹנַי יְבַהֲלֻנַּנִי וְזִיוַי יִשְׁתַּנּוֹן עֲלַי וּמִלְּתָא בְּלִבִּי נְטַרֵת: פ	That *is it* up to the end of the matter. *As for* me, Daniel, my thoughts disturbed me *very* much, and my radiance changed. But I kept the matter in my heart.”	That *is it* up to ← *Up to here*. changed ← *changed on me*. Compare Dan 5:9.
Dan 8:1	בִּשְׁנַת שָׁלוֹשׁ לְמַלְכוּת בֵּלְאשַׁצַּר הַמֶּלֶךְ חָזוֹן נִרְאָה אֵלַי אֲנִי דָּנִיֵּאל אַחֲרֵי הַנִּרְאָה אֵלַי בַּתְּחִלָּה:	In the third year of the reign of Belshazzar the king, a vision appeared to me – *to* me Daniel – after what had appeared to me at first,	The text reverts to Hebrew at this verse.
Dan 8:2	וָאֶרְאֶה בֶּחָזוֹן וַיְהִי בִּרְאֹתִי וַאֲנִי בְּשׁוּשַׁן הַבִּירָה אֲשֶׁר בְּעֵילָם הַמְּדִינָה וָאֶרְאֶה בֶּחָזוֹן וַאֲנִי הָיִיתִי עַל־אוּבַל אוּלָי:	and I saw in the vision, and it came to pass as I saw that I *was* at the citadel of Shushan, which *is* in the province of Elam. Then I saw in the vision that I was at the Ulai Canal.	that I was ← *and I was*. Wider use of the *vav*.
Dan 8:3	וָאֶשָּׂא עֵינַי וָאֶרְאֶה וְהִנֵּה | אַיִל אֶחָד עֹמֵד לִפְנֵי הָאֻבָל וְלוֹ קְרָנָיִם וְהַקְּרָנַיִם גְּבֹהוֹת וְהָאַחַת גְּבֹהָה מִן־הַשֵּׁנִית וְהַגְּבֹהָה עֹלָה בָּאַחֲרֹנָה:	And I lifted up my eyes and looked, and there was a ram standing before the canal, and it *had* two horns, and the two horns *were* high, but one *was* higher than the other, and the higher *one* arose later.	there *was* ← *behold*. a ram ← *one ram*. two *(2x)*: from the dual ending. other ← *second*.
Dan 8:4	רָאִיתִי אֶת־הָאַיִל מְנַגֵּחַ יָמָּה וְצָפוֹנָה וָנֶגְבָּה וְכָל־חַיּוֹת לֹא־יַעַמְדוּ לְפָנָיו וְאֵין מַצִּיל מִיָּדוֹ וְעָשָׂה כִרְצֹנוֹ וְהִגְדִּיל:	I saw the ram butting westwards and northwards and southwards, and no animal *could* stand against it, and *there was* no-one who delivered *anyone* from its grip, and it did as it wished, and it became great.	no ← *not every*. against ← *before*. grip ← *hand*. as it wished ← *as its will*.

Dan 8:5	וַאֲנִי ׀ הָיִיתִי מֵבִין וְהִנֵּה צְפִיר־הָעִזִּים בָּא מִן־הַמַּעֲרָב עַל־פְּנֵי כָל־הָאָרֶץ וְאֵין נוֹגֵעַ בָּאָרֶץ וְהַצָּפִיר קֶרֶן חָזוּת בֵּין עֵינָיו:	And *as* I was contemplating *this*, what *I* saw *was* a goat buck come from the west over the expanse of the whole land, not touching the ground, and the goat buck *had* a conspicuous horn between its eyes.	what *I* saw *was* ← *behold*. expanse ← *face, surface*. land: or *earth*. touching: or *striking*. ground: or *earth*, or *land*.
Dan 8:6	וַיָּבֹא עַד־הָאַיִל ׀ בַּעַל הַקְּרָנַיִם אֲשֶׁר רָאִיתִי עֹמֵד לִפְנֵי הָאֻבָל וַיָּרָץ אֵלָיו בַּחֲמַת כֹּחוֹ:	And it came to the ram which had the two horns, which I saw standing at the canal, and it ran to it in its intense fury.	two: see Dan 8:3. at the canal ← *before the canal*. its intense fury ← *in the fury of its power*, a Hebraic genitive.
Dan 8:7	וּרְאִיתִיו מַגִּיעַ ׀ אֵצֶל הָאַיִל וַיִּתְמַרְמַר אֵלָיו וַיַּךְ אֶת־הָאַיִל וַיְשַׁבֵּר אֶת־שְׁתֵּי קְרָנָיו וְלֹא־הָיָה כֹחַ בָּאַיִל לַעֲמֹד לְפָנָיו וַיַּשְׁלִיכֵהוּ אַרְצָה וַיִּרְמְסֵהוּ וְלֹא־הָיָה מַצִּיל לָאַיִל מִיָּדוֹ:	And I saw it come up to the ram, and it acted ferociously against it, and it struck the ram and shattered its two horns, and there was no strength in the ram to stand against it. And it cast the *ram* down onto the ground and trampled on it, and there was no-one who delivered the ram from its grip.	the *ram* ← *it*. grip ← *hand*.
Dan 8:8	וּצְפִיר הָעִזִּים הִגְדִּיל עַד־מְאֹד וּכְעָצְמוֹ נִשְׁבְּרָה הַקֶּרֶן הַגְּדוֹלָה וַתַּעֲלֶנָה חָזוּת אַרְבַּע תַּחְתֶּיהָ לְאַרְבַּע רוּחוֹת הַשָּׁמָיִם:	And the goat buck became very great, but *just* as it *was displaying* strength, the large horn broke, and four others arose conspicuously in its place, facing the four winds of heaven.	it *was displaying* strength ← *as its being strong*, a subjective genitive of the infinitive construct, or possibly from the noun עֹצֶם, *strength*. winds of heaven: i.e. *quarters of the compass*.
Dan 8:9	וּמִן־הָאַחַת מֵהֶם יָצָא קֶרֶן־אַחַת מִצְּעִירָה וַתִּגְדַּל־יֶתֶר אֶל־הַנֶּגֶב וְאֶל־הַמִּזְרָח וְאֶל־הַצֶּבִי:	And from one of them a very small horn came out, but it became exceedingly great southwards and eastwards and towards the Splendid *Land*.	a ... horn ← *one horn*. Splendid *Land* ← *Splendour; Gazelle*. In Dan 11:16 and Dan 11:41 the word *land* is explicit.

Dan 8:10	וַתִּגְדַּל עַד־צְבָא הַשָּׁמָיִם וַתַּפֵּל אַרְצָה מִן־הַצָּבָא וּמִן־הַכּוֹכָבִים וַתִּרְמְסֵם:	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.	as great as ← *up to*. sky: or *heaven*. them: i.e. *the people symbolized by them*, as [CB].
Dan 8:11	וְעַד שַׂר־הַצָּבָא הִגְדִּיל וּמִמֶּנּוּ *הרים **הוּרַם הַתָּמִיד וְהֻשְׁלַךְ מְכוֹן מִקְדָּשׁוֹ:	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,	to the heights of ← *up to*. 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*.
Dan 8:12	וְצָבָא תִּנָּתֵן עַל־הַתָּמִיד בְּפָשַׁע וְתַשְׁלֵךְ אֱמֶת אַרְצָה וְעָשְׂתָה וְהִצְלִיחָה:	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.	
Dan 8:13	וָאֶשְׁמְעָה אֶחָד־קָדוֹשׁ מְדַבֵּר וַיֹּאמֶר אֶחָד קָדוֹשׁ לַפְּלֹמוֹנִי הַמְדַבֵּר עַד־מָתַי הֶחָזוֹן הַתָּמִיד וְהַפֶּשַׁע שֹׁמֵם תֵּת וְקֹדֶשׁ וְצָבָא מִרְמָס:	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?"	a holy *one (2x)* ← *one holy (one)*. particular *one* ← *such a one; an anonymous person*. How long ← *Up to when*. vision of the perpetual *sacrifice* ← *perpetual vision*.
Dan 8:14	וַיֹּאמֶר אֵלַי עַד עֶרֶב בֹּקֶר אַלְפַּיִם וּשְׁלֹשׁ מֵאוֹת וְנִצְדַּק קֹדֶשׁ:	And he said to me, "Until two thousand three hundred evenings *and* mornings. Then the sanctuary will be purified."	evenings *and* mornings ← *evening, morning*, i.e. *full days*. purified: or *justified*.
Dan 8:15	וַיְהִי בִּרְאֹתִי אֲנִי דָנִיֵּאל אֶת־הֶחָזוֹן וָאֲבַקְשָׁה בִינָה וְהִנֵּה עֹמֵד לְנֶגְדִּי כְּמַרְאֵה־גָבֶר:	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.	what *I* saw *was* that ← *behold*. an apparition of a man ← *as the appearance of a man*.

Dan 8:16	וָאֶשְׁמַע קוֹל־אָדָם בֵּין אוּלָי וַיִּקְרָא וַיֹּאמַר גַּבְרִיאֵל הָבֵן לְהַלָּז אֶת־הַמַּרְאֶה׃	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*.”	
Dan 8:17	וַיָּבֹא אֵצֶל עָמְדִי וּבְבֹאוֹ נִבְעַתִּי וָאֶפְּלָה עַל־פָּנָי וַיֹּאמֶר אֵלַי הָבֵן בֶּן־אָדָם כִּי לְעֶת־קֵץ הֶחָזוֹן׃	And he came to my station, and as he came, I was terrified and I fell face down. But he said to me, “Understand, son of Adam, that the vision *is* for the end time.”	station ← *standing place*. face down ← *on my face*.
Dan 8:18	וּבְדַבְּרוֹ עִמִּי נִרְדַּמְתִּי עַל־פָּנַי אָרְצָה וַיִּגַּע־בִּי וַיַּעֲמִידֵנִי עַל־עָמְדִי׃	And as he spoke to me, I slumped down to the ground face down, and he touched me, and he stood me up at my station.	face down ← *on my face*. station: see Dan 8:17.
Dan 8:19	וַיֹּאמֶר הִנְנִי מוֹדִיעֲךָ אֵת אֲשֶׁר־יִהְיֶה בְּאַחֲרִית הַזָּעַם כִּי לְמוֹעֵד קֵץ׃	And he said, “I *am* here making known to you what will take place at the end of the indignation, for *it is* for the end *time* period.	I *am* here ← *behold me*. take place ← *come; become*. indignation: on God's part, or *insolence*, on the small horn's part.
Dan 8:20	הָאַיִל אֲשֶׁר־רָאִיתָ בַּעַל הַקְּרָנָיִם מַלְכֵי מָדַי וּפָרָס׃	The ram which you saw, having two horns, *represents* the kings of Media and Persia.	
Dan 8:21	וְהַצָּפִיר הַשָּׂעִיר מֶלֶךְ יָוָן וְהַקֶּרֶן הַגְּדוֹלָה אֲשֶׁר בֵּין־עֵינָיו הוּא הַמֶּלֶךְ הָרִאשׁוֹן׃	And the hairy goat *represents* the king of Greece, and the large horn which *is* between its eyes *is* the first king.	Greece: or *Javan*.
Dan 8:22	וְהַנִּשְׁבֶּרֶת וַתַּעֲמֹדְנָה אַרְבַּע תַּחְתֶּיהָ אַרְבַּע מַלְכֻיוֹת מִגּוֹי יַעֲמֹדְנָה וְלֹא בְכֹחוֹ׃	And *as for the horn* which *was* broken, and the four which stood in its place, *these are* four kingdoms out of a people which will stand up, but not in its *own* strength.	

Dan 8:23	וּבְאַחֲרִית מַלְכוּתָם כְּהָתֵם הַפֹּשְׁעִים יַעֲמֹד מֶלֶךְ עַז־פָּנִים וּמֵבִין חִידוֹת:	And at the end of their kingdom, when transgressors reach their conclusion, a king of fierce appearance, *and* shrewd in dealing with problems, will stand up.	kingdom: or *reign*. reach their conclusion ← *complete*. shrewd in dealing with problems ← *understanding riddles*.
Dan 8:24	וְעָצַם כֹּחוֹ וְלֹא בְכֹחוֹ וְנִפְלָאוֹת יַשְׁחִית וְהִצְלִיחַ וְעָשָׂה וְהִשְׁחִית עֲצוּמִים וְעַם־קְדֹשִׁים:	And his power will be mighty, but *it will* not *be* in his *own* power, and he will spoil in an astounding way, and he will prosper and be active, and he will spoil mighty *people* including the holy people.	including ← *and*. Wider use of the *vav*. the holy people ← *the people of the holy (ones)*.
Dan 8:25	וְעַל־שִׂכְלוֹ וְהִצְלִיחַ מִרְמָה בְּיָדוֹ וּבִלְבָבוֹ יַגְדִּיל וּבְשַׁלְוָה יַשְׁחִית רַבִּים וְעַל־שַׂר־שָׂרִים יַעֲמֹד וּבְאֶפֶס יָד יִשָּׁבֵר:	And through his expertise he will prosper, *with* deceit under his control, and in his heart he will magnify *himself*, and in calmness he will spoil many, and he will take a stand against the prince of princes. Then without *human* power he will be broken.	under his control ← *in his hand*. take a stand ← *stand*. the prince of princes: i.e. *the Messiah* [CB]. *human* power ← *a hand*. Compare Dan 2:34, Col 2:11.
Dan 8:26	וּמַרְאֵה הָעֶרֶב וְהַבֹּקֶר אֲשֶׁר נֶאֱמַר אֱמֶת הוּא וְאַתָּה סְתֹם הֶחָזוֹן כִּי לְיָמִים רַבִּים:	Now the vision of the evening and the morning which was declared *is* true, but **you close the vision**, for *it is* for many days *from now*."	**Rev 10:4, Rev 22:10**. *from now*: or, less probably, *in duration*.
Dan 8:27	וַאֲנִי דָנִיֵּאל נִהְיֵיתִי וְנֶחֱלֵיתִי יָמִים וָאָקוּם וָאֶעֱשֶׂה אֶת־מְלֶאכֶת הַמֶּלֶךְ וָאֶשְׁתּוֹמֵם עַל־הַמַּרְאֶה וְאֵין מֵבִין: פ	And I, Daniel, became ill for *a number of* days. Then I arose and did the king's work, but I was astounded at the vision, and *there was* no-one who understood *it*.	became ill ← *became and was ill*.
Dan 9:1	בִּשְׁנַת אַחַת לְדָרְיָוֶשׁ בֶּן־אַחַשְׁוֵרוֹשׁ מִזֶּרַע מָדָי אֲשֶׁר הָמְלַךְ עַל מַלְכוּת כַּשְׂדִּים:	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	בִּשְׁנַ֣ת אַחַ֗ת לְמָלְכֹו֙ אֲנִ֣י דָנִיֵּ֔אל בִּינֹ֥תִי בַּסְּפָרִ֖ים מִסְפַּ֣ר הַשָּׁנִ֑ים אֲשֶׁ֣ר הָיָ֤ה דְבַר־יְהוָה֙ אֶל־יִרְמְיָ֣ה הַנָּבִ֔יא לְמַלֹּ֖אות לְחָרְבֹ֣ות יְרוּשָׁלִַ֑ם שִׁבְעִ֖ים שָׁנָֽה׃	in the first year of his reign, I, Daniel – because the word of the LORD had come to Jeremiah the prophet – came to understand through books the number of years to fulfil the desolations of Jerusalem: seventy years.	had come ← *had become*. See Jer 25:11-12.
Dan 9:3	וָאֶתְּנָ֣ה אֶת־פָּנַ֗י אֶל־אֲדֹנָ֤י הָאֱלֹהִים֙ לְבַקֵּ֣שׁ תְּפִלָּ֔ה וְתַחֲנוּנִ֖ים בְּצ֣וֹם וְשַׂ֑ק וָאֵֽפֶר׃	And I turned my attention to the LORD* God, in seeking intercession and *making* supplications, with fasting and sackcloth and ashes.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. turned my attention ← *gave my face*. in seeking: gerundial use of the infinitive.
Dan 9:4	וָאֶתְפַּלְלָ֤ה לַיהוָה֙ אֱלֹהַ֔י וָאֶתְוַדֶּ֖ה וָאֹמְרָ֑ה אָנָּ֣א אֲדֹנָ֗י הָאֵ֤ל הַגָּדֹול֙ וְהַנֹּורָ֔א שֹׁמֵ֥ר הַבְּרִ֖ית וְהַחֶ֣סֶד לְאֹהֲבָ֑יו וּלְשֹׁמְרֵ֖י מִצְוֹתָֽיו׃	And I prayed to the LORD my God, and I confessed and said, “Please, LORD*, O great and awesome GOD, *who* keeps the covenant, and *shows* kindness to those who love him and keep his commandments,	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. him: the Hebrew addresses God in the third person, which we retain in translation, whence also *who keeps*.
Dan 9:5	חָטָ֣אנוּ וְעָוִ֔ינוּ *והרשענו הִרְשַׁ֖עְנוּ ומָרָ֑דְנוּ וְסֹ֥ור** מִמִּצְוֹתֶ֖יךָ וּמִמִּשְׁפָּטֶֽיךָ׃	we have sinned and been iniquitous, {Q: we have} [K: and we have] acted wickedly and rebelled, and *we* have departed from your commandments and your regulations,	*we* have departed: infinitive absolute in the role of a finite verb. regulations: or *judgments*.
Dan 9:6	וְלֹ֣א שָׁמַ֗עְנוּ אֶל־עֲבָדֶ֙יךָ֙ הַנְּבִיאִ֔ים אֲשֶׁ֣ר דִּבְּר֔וּ בְּשִׁמְךָ֖ אֶל־מְלָכֵ֣ינוּ שָׂרֵ֑ינוּ וַאֲבֹתֵ֔ינוּ וְאֶל כָּל־עַ֖ם הָאָֽרֶץ׃	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	לְךָ אֲדֹנָי הַצְּדָקָה וְלָנוּ בֹּשֶׁת הַפָּנִים כַּיּוֹם הַזֶּה לְאִישׁ יְהוּדָה וּלְיוֹשְׁבֵי יְרוּשָׁלַ͏ִם וּלְכָל־יִשְׂרָאֵל הַקְּרֹבִים וְהָרְחֹקִים בְּכָל־הָאֲרָצוֹת אֲשֶׁר הִדַּחְתָּם שָׁם בְּמַעַלָם אֲשֶׁר מָעֲלוּ־בָךְ׃	Yours, O LORD*, *is* justice, and ours *is* shamefacedness on this day – on the men of Judah and on the inhabitants of Jerusalem, and on all Israel, those near and those far away in all the lands to which you have driven them out – because of their perverseness *with* which they have acted perversely with you.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. on this day ← *as this day*, but see כְּ in [AnLx]. men of Judah ← *man of Judah*.
Dan 9:8	יְהוָה לָנוּ בֹּשֶׁת הַפָּנִים לְמַלְכֵינוּ לְשָׂרֵינוּ וְלַאֲבֹתֵינוּ אֲשֶׁר חָטָאנוּ לָךְ׃	O LORD, ours *is* shame to *our* faces, to our kings, to our high-ranking officials and to our fathers, because we have sinned against you.	
Dan 9:9	לַאדֹנָי אֱלֹהֵינוּ הָרַחֲמִים וְהַסְּלִחוֹת כִּי מָרַדְנוּ בּוֹ׃	Mercy and forgiveness *are* of the LORD* our God, yet we have rebelled against him.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Dan 9:10	וְלֹא שָׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ לָלֶכֶת בְּתוֹרֹתָיו אֲשֶׁר נָתַן לְפָנֵינוּ בְּיַד עֲבָדָיו הַנְּבִיאִים׃	And we have not obeyed the LORD our God *telling us* to walk in his laws which he has set before us, through the intermediacy of his servants the prophets.	obeyed ← *heard the voice of*. intermediacy ← *hand*.
Dan 9:11	וְכָל־יִשְׂרָאֵל עָבְרוּ אֶת־תּוֹרָתֶךָ וְסוֹר לְבִלְתִּי שְׁמֹועַ בְּקֹלֶךָ וַתִּתַּךְ עָלֵינוּ הָאָלָה וְהַשְּׁבוּעָה אֲשֶׁר כְּתוּבָה בְּתוֹרַת מֹשֶׁה עֶבֶד־הָאֱלֹהִים כִּי חָטָאנוּ לוֹ׃	And all Israel has transgressed your law and turned aside in not obeying you, and the curse has been poured out on us, and the oath, which *are* written in the law of Moses, the servant of God, for we have sinned against him.	turned aside: infinitive absolute in the role of a finite verb. in not obeying ← *not to hear the voice of*. Gerundial use of the infinitive. *are* written ← *(is) written*. Attraction of verb to nearest subject. him: i.e. *God*.

Dan 9:12	וַיָּקֶם אֶת־*דבריו דְּבָרוֹ | אֲשֶׁר־דִּבֶּר** עָלֵינוּ וְעַל שֹׁפְטֵינוּ אֲשֶׁר שָׁפְטוּונוּ לְהָבִיא עָלֵינוּ רָעָה גְדֹלָה אֲשֶׁר לֹא־נֶעֶשְׂתָה תַּחַת כָּל־הַשָּׁמַיִם כַּאֲשֶׁר נֶעֶשְׂתָה בִּירוּשָׁלִָם׃	And he has fulfilled his {K: words} [Q: word] which he spoke against us and against our judges who judged us, by bringing a great calamity on us, which has not been done under all of heaven as it has been done in Jerusalem.	fulfilled ← *established*. by bringing: gerundial use of the infinitive.
Dan 9:13	כַּאֲשֶׁר כָּתוּב בְּתוֹרַת מֹשֶׁה אֵת כָּל־הָרָעָה הַזֹּאת בָּאָה עָלֵינוּ וְלֹא־חִלִּינוּ אֶת־פְּנֵי | יְהוָה אֱלֹהֵינוּ לָשׁוּב מֵעֲוֹנֵנוּ וּלְהַשְׂכִּיל בַּאֲמִתֶּךָ׃	As *it is* written in the law of Moses, all this calamity has come upon us, and we have not pleaded with the LORD our God, by turning away from our iniquity and acting prudently in your truth.	pleaded with ← *appeased the face of*. by turning away ... acting prudently: gerundial use of the infinitive.
Dan 9:14	וַיִּשְׁקֹד יְהוָה עַל־הָרָעָה וַיְבִיאֶהָ עָלֵינוּ כִּי־צַדִּיק יְהוָה אֱלֹהֵינוּ עַל־כָּל־מַעֲשָׂיו אֲשֶׁר עָשָׂה וְלֹא שָׁמַעְנוּ בְּקֹלוֹ׃	And the LORD watched over the calamity and brought it on us, for the LORD our God *is* righteous in all his dealings which he does, but we did not obey him.	obey him ← *hear his voice*.
Dan 9:15	וְעַתָּה | אֲדֹנָי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת־עַמְּךָ מֵאֶרֶץ מִצְרַיִם בְּיָד חֲזָקָה וַתַּעַשׂ־לְךָ שֵׁם כַּיּוֹם הַזֶּה חָטָאנוּ רָשָׁעְנוּ׃	And now, O LORD* our God, who brought your people out of the land of Egypt with a strong hand and acquired fame for yourself as *on* this day, with us having sinned and acted wickedly,	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.

Dan 9:16	אֲדֹנָי כְּכָל־צִדְקֹתֶךָ יָשָׁב־נָא אַפְּךָ וַחֲמָתְךָ מֵעִירְךָ יְרוּשָׁלַם הַר־קָדְשֶׁךָ כִּי בַחֲטָאֵינוּ וּבַעֲוֹנוֹת אֲבֹתֵינוּ יְרוּשָׁלַם וְעַמְּךָ לְחֶרְפָּה לְכָל־סְבִיבֹתֵינוּ׃	O LORD*, according to all your righteousness, do let your anger and your fury turn away from your city, Jerusalem, your holy mountain, for *it is* because of our sins and because of the iniquities of our fathers *that* Jerusalem and your people *are* a reproach to all *those* around us.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. righteousness ← *righteousnesses* as pointed by MT, but the consonantal text could read *righteousness*. holy mountain ← *mountain of holiness*, a Hebraic genitive.
Dan 9:17	וְעַתָּה ׀ שְׁמַע אֱלֹהֵינוּ אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תַּחֲנוּנָיו וְהָאֵר פָּנֶיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמֵם לְמַעַן אֲדֹנָי׃	So now, hear, O God of ours, the prayer of your servant and his supplications, and be propitious to your sanctuary, which *is* desolate, for the sake of the LORD*.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. be propitious to ← *shine your face on*.
Dan 9:18	הַטֵּה אֱלֹהַי ׀ אָזְנְךָ֣ וּשְׁמָע *פקחה **פְּקַח עֵינֶיךָ וּרְאֵה שִׁמְמֹתֵינוּ וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ כִּי ׀ לֹא עַל־צִדְקֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל־רַחֲמֶיךָ הָרַבִּים׃	O God of mine, incline your ear and hear, open your eyes and see our desolate *conditions* and the city over which your name is called, for *it is* not on account of our righteousness *that* we lay our supplications before you, but on account of your many mercies.	open: the *ketiv* is a less abrupt form of the *qeré*. righteousness: see Dan 9:16.
Dan 9:19	אֲדֹנָי ׀ שִׁמְעָה אֲדֹנָי ׀ סְלָחָה אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה אַל־תְּאַחַר לְמַעַנְךָ אֱלֹהַי כִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמֶּךָ׃	O LORD*, do hear, O LORD*, do forgive, O LORD*, do listen and act. Do not delay, for your sake, O God of mine, for your name is called upon over your city and over your people.”	LORD* *(3x)*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.

Dan 9:20	וְעֹוד אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְוַדֶּה חַטָּאתִי וְחַטַּאת עַמִּי יִשְׂרָאֵל וּמַפִּיל תְּחִנָּתִי לִפְנֵי יְהוָה אֱלֹהָי עַל הַר־קָדֶשׁ אֱלֹהָי:	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 holy mountain of my God,	holy mountain ← *mountain of holiness*, a Hebraic genitive.
Dan 9:21	וְעֹוד אֲנִי מְדַבֵּר בַּתְּפִלָּה וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי בֶחָזֹון בַּתְּחִלָּה מֻעָף בִּיעָף נֹגֵעַ אֵלַי כְּעֵת מִנְחַת־עָרֶב:	indeed while I was still speaking in prayer, the man Gabriel, whom I had seen in the vision at first, *being* propelled into a rapid flight, touched me, at about the time of the evening meal-offering,	propelled ← *made to fly*.
Dan 9:22	וַיָּבֶן וַיְדַבֵּר עִמִּי וַיֹּאמַר דָּנִיֵּאל עַתָּה יָצָאתִי לְהַשְׂכִּילְךָ בִינָה:	and he explained and spoke with me and said, "Daniel, I have come out now to impart understanding to you.	to impart understanding to you ← *to make you insightful (in) understanding*.
Dan 9:23	בִּתְחִלַּת תַּחֲנוּנֶיךָ יָצָא דָּבָר וַאֲנִי בָּאתִי לְהַגִּיד כִּי חֲמוּדוֹת אָתָּה וּבִין בַּדָּבָר וְהָבֵן בַּמַּרְאֶה:	At the start of your supplications, a pronouncement went out, and I have come to report that you *are* greatly loved. So understand the matter and discern the vision.	pronouncement ← *word*. greatly loved: the feminine plural form justifies *greatly*.
Dan 9:24	שָׁבֻעִים שִׁבְעִים נֶחְתַּךְ עַל־עַמְּךָ | וְעַל־עִיר קָדְשֶׁךָ לְכַלֵּא הַפֶּשַׁע ולחתם **וּלְהָתֵם* חטאות **חַטָּאת* וּלְכַפֵּר עָוֹן וּלְהָבִיא צֶדֶק עֹלָמִים וְלַחְתֹּם חָזוֹן וְנָבִיא וְלִמְשֹׁחַ קֹדֶשׁ קָדָשִׁים:	Seventy *year*-weeks have been determined concerning your people and concerning your holy city, to put an end to 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.	The first *ketiv* and *qeré* hinge on a letter being a *hé* or a *heth*. *year*-weeks: i.e. *periods of seven years*. to put an end to: taking the root as כלה. Alternatively, taking the root as כלא, *to confine*.

Dan 9:25	וְתֵדַע וְתַשְׂכֵּל מִן־מֹצָא דָּבָר לְהָשִׁיב וְלִבְנוֹת יְרוּשָׁלַ͏ִם עַד־מָשִׁיחַ נָגִיד שָׁבֻעִים שִׁבְעָה וְשָׁבֻעִים שִׁשִּׁים וּשְׁנַיִם תָּשׁוּב וְנִבְנְתָה רְחוֹב וְחָרוּץ וּבְצוֹק הָעִתִּים:	And know and understand *that* from the issuing of the order to restore and rebuild Jerusalem up to messiah the leader, *there are* seven *year*-weeks and sixty-two *year*-weeks, and street and ditch will be built again, but in distressful times.	know and understand: future / imperfective for imperative. See Deut 2:28. order ← *word*. rebuild ← *build*. *year*-weeks *(2x)*: see Dan 9:24. distressful times ← *distress of the times*.
Dan 9:26	וְאַחֲרֵי הַשָּׁבֻעִים שִׁשִּׁים וּשְׁנַיִם יִכָּרֵת מָשִׁיחַ וְאֵין לוֹ וְהָעִיר וְהַקֹּדֶשׁ יַשְׁחִית עַם נָגִיד הַבָּא וְקִצּוֹ בַּשֶּׁטֶף וְעַד קֵץ מִלְחָמָה נֶחֱרֶצֶת שֹׁמֵמוֹת:	And after the sixty-two *year*-weeks, messiah will be cut off, but not for himself, and the people of the coming leader will spoil the city and the sanctuary, and his end *will be* with a flood. And until the end of the war, desolations are determined.	*year*-weeks: see Dan 9:24. but not for himself: or *and he (will have) nothing*.
Dan 9:27	וְהִגְבִּיר בְּרִית לָרַבִּים שָׁבוּעַ אֶחָד וַחֲצִי הַשָּׁבוּעַ יַשְׁבִּית	זֶבַח וּמִנְחָה וְעַל כְּנַף שִׁקּוּצִים מְשֹׁמֵם וְעַד־כָּלָה וְנֶחֱרָצָה תִּתַּךְ עַל־שֹׁמֵם: פ	And he will confirm a covenant with many for one *year*-week, and *after* half of the *year*-week he will put a stop to sacrifice and meal-offering, and he *who* makes desolate *will stand* on the **pinnacle of abominations**, and *this will be* until the conclusion. Then *what is* determined will be poured out on **the desolator**.”	**Matt 24:15, Mark 13:14**. *year*-week *(2x)*: see Dan 9:24. he *who* makes desolate (etc.): AV differs in several respects. pinnacle: or *wing*. Perhaps a high place symbolizing the epitome of abominations.
Dan 10:1	בִּשְׁנַת שָׁלוֹשׁ לְכוֹרֶשׁ מֶלֶךְ פָּרַס דָּבָר נִגְלָה לְדָנִיֵּאל אֲשֶׁר־נִקְרָא שְׁמוֹ בֵּלְטְשַׁאצַּר וְאֱמֶת הַדָּבָר וְצָבָא גָּדוֹל וּבִין אֶת־הַדָּבָר וּבִינָה לוֹ בַּמַּרְאֶה:	In the third year of Cyrus king of Persia, a matter was revealed to Daniel, who was called Belteshazzar, and the matter *is* true. Now *there was* intense warfare, and he understood the matter, and he *had* understanding in the vision.	true ← *truth*. intense warfare: or *a great army*. AV differs *(the time appointed was long)*.

Dan 10:2	בַּיָּמִים הָהֵם אֲנִי דָנִיֵּאל הָיִיתִי מִתְאַבֵּל שְׁלֹשָׁה שָׁבֻעִים יָמִים:	In those days I, Daniel, was mourning for three full weeks;	three full weeks ← *three weeks of days*.
Dan 10:3	לֶחֶם חֲמֻדּוֹת לֹא אָכַלְתִּי וּבָשָׂר וְיַיִן לֹא־בָא אֶל־פִּי וְסוֹךְ לֹא־סָכְתִּי עַד־מְלֹאת שְׁלֹשֶׁת שָׁבֻעִים יָמִים: פ	I did not eat appetizing food, and *neither* meat nor wine came to my mouth, and I did not anoint *myself* at all until three full weeks had elapsed.	appetizing food ← *desirable bread*. See 1 Sam 28:22-24. anoint *myself* at all: infinitive absolute. three full weeks had elapsed ← *the filling of three sevens of days*.
Dan 10:4	וּבְיוֹם עֶשְׂרִים וְאַרְבָּעָה לַחֹדֶשׁ הָרִאשׁוֹן וַאֲנִי הָיִיתִי עַל־יַד הַנָּהָר הַגָּדוֹל הוּא חִדֶּקֶל:	And on the twenty-fourth day of the first month, when I was on the side of the great river, that *is the* Hiddekel,	Hiddekel: Akkadian for *the Tigris* [CB]. See Gen 2:14.
Dan 10:5	וָאֶשָּׂא אֶת־עֵינַי וָאֶרְאֶה וְהִנֵּה אִישׁ־אֶחָד לָבוּשׁ בַּדִּים וּמָתְנָיו חֲגֻרִים בְּכֶתֶם אוּפָז:	I lifted up my eyes, and I looked, and what *I* saw *was* a man clothed *in* fine linen, whose waist *was* girded with fine gold from Uphaz.	what *I* saw *was* ← *behold*. a man ← *one man*.
Dan 10:6	וּגְוִיָּתוֹ כְּתַרְשִׁישׁ וּפָנָיו כְּמַרְאֵה בָרָק וְעֵינָיו כְּלַפִּידֵי אֵשׁ וּזְרֹעֹתָיו וּמַרְגְּלֹתָיו כְּעֵין נְחֹשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הָמוֹן:	And his body *was* like the Tarshish *gemstone*, and his face *had* the appearance of lightning, and his eyes *were* like torches of fire, and his arms and his feet *had* the gleam of polished copper, and the sound of his speech *was* like the sound of a crowd.	*had* the appearance ... *had* the gleam ← *(was) like the appearance ... (were) like the eye*. Compare Num 11:7, Prov 23:31.
Dan 10:7	וְרָאִיתִי אֲנִי דָנִיֵּאל לְבַדִּי אֶת־הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה אֲבָל חֲרָדָה גְדֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרְחוּ בְּהֶחָבֵא:	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.	

Dan 10:8	וַאֲנִי נִשְׁאַרְתִּי לְבַדִּי וְאֶרְאֶה אֶת־הַמַּרְאָה הַגְּדֹלָה הַזֹּאת וְלֹא נִשְׁאַר־בִּי כֹּחַ וְהוֹדִי נֶהְפַּךְ עָלַי לְמַשְׁחִית וְלֹא עָצַרְתִּי כֹּחַ:	And I remained on my own, and I saw this great vision, but I didn't have any strength left, and my radiance turned into pallor, and I didn't retain *any* strength.	I didn't have *any* strength left ← *strength did not remain to me*. --- pallor ← *ruin on me*.
Dan 10:9	וָאֶשְׁמַע אֶת־קוֹל דְּבָרָיו וּבְשָׁמְעִי אֶת־קוֹל דְּבָרָיו וַאֲנִי הָיִיתִי נִרְדָּם עַל־פָּנַי וּפָנַי אַרְצָה:	But I heard the sound of his speech, and when I heard the sound of his speech while I was in a deep sleep on my face, with my face to the ground,	speech *(2x)* ← *words*. --- while ... with: wider use of the *vav*.
Dan 10:10	וְהִנֵּה־יָד נָגְעָה בִּי וַתְּנִיעֵנִי עַל־בִּרְכַּי וְכַפּוֹת יָדָי:	it so *happened* that a hand touched me and made my knees and hands tremble.	it so *happened* that ← *behold*. --- made my knees and hands tremble ← *made me tremble at my knees and the palms of my hands*; see נוּעַ in [AnLx]. But perhaps, *knocked me onto my hands and knees*.
Dan 10:11	וַיֹּאמֶר אֵלַי דָּנִיֵּאל אִישׁ־חֲמֻדוֹת הָבֵן בַּדְּבָרִים אֲשֶׁר אָנֹכִי דֹּבֵר אֵלֶיךָ וַעֲמֹד עַל־עָמְדֶךָ כִּי עַתָּה שֻׁלַּחְתִּי אֵלֶיךָ וּבְדַבְּרוֹ עִמִּי אֶת־הַדָּבָר הַזֶּה עָמַדְתִּי מַרְעִיד:	And he said to me, “Daniel, greatly beloved man, understand the words which I am speaking to you, and stand at your station, for I have been sent to you now.” And as he spoke these words to me, I stood up trembling.	station: see Dan 8:17. --- these words ← *this word*.

Dan 10:12	וַיֹּאמֶר אֵלַי אַל־תִּירָא דָּנִיֵּאל כִּי	מִן־הַיּוֹם הָרִאשׁוֹן אֲשֶׁר נָתַתָּ אֶת־לִבְּךָ לְהָבִין וּלְהִתְעַנּוֹת לִפְנֵי אֱלֹהֶיךָ נִשְׁמְעוּ דְבָרֶיךָ וַאֲנִי־בָּאתִי בִּדְבָרֶיךָ:	And he said to me, “Do not fear, Daniel, for *ever* since the first day when you set your heart on understanding *things* and submitting yourself before your God, your words have been heard, and I have come in *answer* to your words.	
Dan 10:13	וְשַׂר	מַלְכוּת פָּרַס עָמַד לְנֶגְדִּי עֶשְׂרִים וְאֶחָד יוֹם וְהִנֵּה מִיכָאֵל אַחַד הַשָּׂרִים הָרִאשֹׁנִים בָּא לְעָזְרֵנִי וַאֲנִי נוֹתַרְתִּי שָׁם אֵצֶל מַלְכֵי פָּרָס:	But the prince of the kingdom of Persia withstood me for twenty-one days. Then what *happened was* that Michael, one of the foremost princes, came to help me, and I remained there with the kings of Persia.	withstood ← *standing against*. Then what *happened was* that ← *And behold*.
Dan 10:14	וּבָאתִי לַהֲבִינְךָ אֶת אֲשֶׁר־יִקְרָה לְעַמְּךָ בְּאַחֲרִית הַיָּמִים כִּי־עוֹד חָזוֹן לַיָּמִים:		Now I have come to explain to you what will happen to your people in the last days, for the vision *was* for *many* days yet.”	explain ← *make understand*.
Dan 10:15	וּבְדַבְּרוֹ עִמִּי כַּדְּבָרִים הָאֵלֶּה נָתַתִּי פָנַי אַרְצָה וָאֶאֱלָמָה:		And as he spoke with me about these things, I faced the ground and became mute,	faced ← *set my face to*.
Dan 10:16	וְהִנֵּה כִּדְמוּת בְּנֵי אָדָם נֹגֵעַ עַל־שְׂפָתָי וָאֶפְתַּח־פִּי וָאֲדַבְּרָה וָאֹמְרָה אֶל־הָעֹמֵד לְנֶגְדִּי אֲדֹנִי בַּמַּרְאָה נֶהֶפְכוּ צִירַי עָלַי וְלֹא עָצַרְתִּי כֹּחַ:		and behold, *someone* in the likeness of the sons of Adam touched my lips, and I opened my mouth, and I spoke and said to the *one* standing opposite me, “My lord, at the vision pangs *of pain* came over me, and I did not retain *any* strength.	pangs *of pain* ← *my pangs*. came ← *turned*.

Dan 10:17	וְאֵיךְ יוּכַל עֶבֶד אֲדֹנִי זֶה לְדַבֵּר עִם־אֲדֹנִי זֶה וַאֲנִי מֵעַתָּה לֹא־יַעֲמָד־בִּי כֹּחַ וּנְשָׁמָה לֹא נִשְׁאֲרָה־בִּי׃	For how can a servant of my lord here speak with my lord here, when for my part, from that moment, no strength has remained in me, and no breath has been left in me.”	my lord here: AV differs somewhat *(this my lord)*. for my part ← *I* (emphatic pronoun). from that moment ← *from now*.
Dan 10:18	וַיֹּסֶף וַיִּגַּע־בִּי כְּמַרְאֵה אָדָם וַיְחַזְּקֵנִי׃	Then *the one* in the likeness of a man touched me again and strengthened me,	
Dan 10:19	וַיֹּאמֶר אַל־תִּירָא אִישׁ־חֲמֻדוֹת שָׁלוֹם לָךְ חֲזַק וַחֲזָק וּבְדַבְּרוֹ עִמִּי הִתְחַזַּקְתִּי וָאֹמְרָה יְדַבֵּר אֲדֹנִי כִּי חִזַּקְתָּנִי׃	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.”	
Dan 10:20	וַיֹּאמֶר הֲיָדַעְתָּ לָמָּה־בָּאתִי אֵלֶיךָ וְעַתָּה אָשׁוּב לְהִלָּחֵם עִם־שַׂר פָּרָס וַאֲנִי יוֹצֵא וְהִנֵּה שַׂר־יָוָן בָּא׃	And he said, “Do you know why I have come to you? And now I will return to fight against the prince of Persia, and *as* I go, look, the prince of Greece is coming.	against ← *with*. See Gen 14:8. Greece: or *Javan*.
Dan 10:21	אֲבָל אַגִּיד לְךָ אֶת־הָרָשׁוּם בִּכְתָב אֱמֶת וְאֵין אֶחָד מִתְחַזֵּק עִמִּי עַל־אֵלֶּה כִּי אִם־מִיכָאֵל שַׂרְכֶם׃ פ	But I will tell you what is recorded in the scripture of truth, and *there is* not one gathering strength with me concerning these *things*, except Michael your prince.	tell you: singular *you*. your prince: plural *your*.
Dan 11:1	וַאֲנִי בִּשְׁנַת אַחַת לְדָרְיָוֶשׁ הַמָּדִי עָמְדִי לְמַחֲזִיק וּלְמָעוֹז לוֹ׃	And I, in the first year of Darius the Mede, *was at* my station *as* his strengthener and stronghold.	See [CB] for identification of the kings etc. in this chapter. station: see Dan 8:17.

Dan 11:2	וְעַתָּה אֱמֶת אַגִּיד לָךְ הִנֵּה־עוֹד שְׁלֹשָׁה מְלָכִים עֹמְדִים לְפָרַס וְהָרְבִיעִי יַעֲשִׁיר עֹשֶׁר־גָּדוֹל מִכֹּל וּכְחָזְקָתוֹ בְעָשְׁרוֹ יָעִיר הַכֹּל אֶת מַלְכוּת יָוָן:	And now I will relate the truth to you. Behold, three kings *are* still *to* arise in Persia. And the fourth will accumulate greater wealth than any, and *just* as he will become strong in his riches, *so* he will stir everyone up against the kingdom of Greece.	arise ← *stand*. accumulate ← *enrich*. any ← *all*. against ← *with*. Compare Gen 14:8. Greece: or *Javan*.
Dan 11:3	וְעָמַד מֶלֶךְ גִּבּוֹר וּמָשַׁל מִמְשָׁל רַב וְעָשָׂה כִּרְצוֹנוֹ:	And a mighty king will arise, and he will rule over a great empire, and he will do as he wishes.	arise ← *stand*. as he wishes ← *according to his will*.
Dan 11:4	וּכְעָמְדוֹ תִּשָּׁבֵר מַלְכוּתּוֹ וְתֵחָץ לְאַרְבַּע רוּחוֹת הַשָּׁמָיִם וְלֹא לְאַחֲרִיתוֹ וְלֹא כְמָשְׁלוֹ אֲשֶׁר מָשָׁל כִּי תִנָּתֵשׁ מַלְכוּתּוֹ וְלַאֲחֵרִים מִלְּבַד־אֵלֶּה:	And when he arises, his kingdom will be broken, and it will be divided into the four winds of heaven, but not for his posterity, and not according to his *manner of* rule *by* which he ruled, for his kingdom will be plucked up and *will be* for others – other than these.	arises ← *stands*. four winds of heaven: i.e. *quarters of the compass*. Compare Dan 8:8.
Dan 11:5	וְיֶחֱזַק מֶלֶךְ־הַנֶּגֶב וּמִן־שָׂרָיו וְיֶחֱזַק עָלָיו וּמָשָׁל מִמְשָׁל רַב מֶמְשַׁלְתּוֹ:	And the king of the south will become strong, but *one* of his princes will become stronger than him, and he will rule. His rule *will be* a great empire.	become stronger than ← *become strong over him*. him: or, if the reader prefers, *he*.
Dan 11:6	וּלְקֵץ שָׁנִים יִתְחַבָּרוּ וּבַת מֶלֶךְ־הַנֶּגֶב תָּבוֹא אֶל־מֶלֶךְ הַצָּפוֹן לַעֲשׂוֹת מֵישָׁרִים וְלֹא־תַעְצֹר כֹּוחַ הַזְּרוֹעַ וְלֹא יַעֲמֹד וּזְרֹעֹו וְתִנָּתֵן הִיא וּמְבִיאֶיהָ וְהַיִּלְדָּהּ וּמַחֲזִקָהּ בָּעִתִּים:	And after *some* years, they will form an alliance, 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 strong arm, and he will not stand, nor *will* his arm, and she will be delivered up, as *will* those who brought her, and he who begot her, and he who strengthened her in *those* times.	after ← *at the end of*. form an alliance ← *join each other*. a compact ← *straightnesses, equitable things*. a strong arm ← *strength of the arm*.

Dan 11:7	וְעָמַד מִנֵּצֶר שָׁרְשֶׁיהָ כַּנּוֹ וְיָבֹא אֶל־הַחַיִל וְיָבֹא בְּמָעוֹז מֶלֶךְ הַצָּפוֹן וְעָשָׂה בָהֶם וְהֶחֱזִיק:	But *one* from a branch of her roots will assume his role, and he will turn 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 ← *stand (on) his pedestal*. turn ← *go*.
Dan 11:8	וְגַם אֱלֹהֵיהֶם עִם־נְסִכֵיהֶם עִם־כְּלֵי חֶמְדָּתָם כֶּסֶף וְזָהָב בַּשִּׁבְיָ יָבִא מִצְרָיִם וְהוּא שָׁנִים יַעֲמֹד מִמֶּלֶךְ הַצָּפוֹן:	And he will also take *back to* Egypt their gods with their cast images, with their valuable articles *of* silver and gold *which were* captured, and he will stand for more years than the king of the north.	cast images: AV differs *(princes)*, 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 ← *of desire*. *which were* captured ← *in the captivity*.
Dan 11:9	וּבָא בְּמַלְכוּת מֶלֶךְ הַנֶּגֶב וְשָׁב אֶל־אַדְמָתוֹ:	So the king of the south will come into a kingdom then return to his territory.	territory ← *ground*.
Dan 11:10	*ובנו **וּבָנָיו יִתְגָּרוּ וְאָסְפוּ הֲמוֹן חֲיָלִים רַבִּים וּבָא בוֹא וְשָׁטַף וְעָבַר וְיָשֹׁב *ויתגרו וְיִתְגָּרֶה עַד־*מעזה** מָעֻזּוֹ:**	And his sons will be provoked, and they will gather a large quantity of powerful forces, and they will come with determination, and they will inundate *the place* 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 *ketiv* reads *son*, but with a plural verb. they will come with determination ← *it [the large quantity] will come*, with an infinitive absolute. inundate: see Dan 11:40. at ← *up to*.
Dan 11:11	וְיִתְמַרְמַר מֶלֶךְ הַנֶּגֶב וְיָצָא וְנִלְחַם עִמּוֹ עִם־מֶלֶךְ הַצָּפוֹן וְהֶעֱמִיד הָמוֹן רָב וְנִתַּן הֶהָמוֹן בְּיָדוֹ:	And the king of the south will become bitter, and he will go out to wage war against him – against the king of the north – and he will recruit a large multitude, but the multitude will be delivered into his hand.	against *(2x)* ← *with*. See Gen 14:8. he will recruit: *the king of the north* [CB] *will make stand*. his hand: [CB]= *the king of the south's hand*.
Dan 11:12	וְנִשָּׂא הֶהָמוֹן *ירום וְרָם לִבּוֹ וְהִפִּיל** רִבֹּאוֹת וְלֹא יָעוֹז:	{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.	Textual issue: the presence of the second *vav* affects the sense of the preceding clause.

Dan 11:13	וְשָׁב֙ מֶ֣לֶךְ הַצָּפ֔וֹן וְהֵעֱמִ֥יד הָמ֖וֹן רַ֑ב מִן־הָרִאשׁוֹן֙ וּלְקֵ֣ץ הָעִתִּ֔ים שָׁנִ֕ים יָבֹ֥וא בֹּ֖וא בְּחַ֣יִל גָּד֑וֹל וּבִרְכ֖וּשׁ רָֽב׃	Then the king of the north will again recruit a multitude, larger than the first *one*, and after *many* vicissitudes *and* years, he will come with determination, with a great army and with much *military* equipment.	recruit ← *make stand*. after ← *at the end of*. *military* equipment ← *acquisition*, but here the military term is *materiel*.
Dan 11:14	וּבָעִתִּ֖ים הָהֵ֣ם רַבִּ֑ים יַעַמְד֣וּ עַל־מֶ֣לֶךְ הַנֶּ֔גֶב וּבְנֵ֣י	פָרִיצֵ֤י עַמְּךָ֙ יִנַּשְּׂא֔וּ לְהַעֲמִ֖יד חָזֹ֑ון וְנִכְשָֽׁלוּ׃	And in those times, many will defend the king of the south, and the violent members of your people will exalt themselves in establishing the vision, but they will fail.	defend: as in Dan 12:1 *(stand for)* and see Ezek 33:26 *(confide in)*. AV differs *(stand up against)*, which is also possible. the violent members ← *sons of violence*. in establishing: gerundial use of the infinitive.
Dan 11:15	וְיָבֹ֣א מֶֽלֶךְ־הַצָּפ֗וֹן וְיִשְׁפֹּךְ֙ סֹוללָ֔ה וְלָכַ֖ד עִ֣יר מִבְצָר֑וֹת וּזְרֹעֹ֥ות הַנֶּ֖גֶב	לֹ֣א יַעֲמֹ֑דוּ וְעַ֥ם מִבְחָרָ֖יו וְאֵ֥ין כֹּ֖חַ לַעֲמֹֽד׃	And the king of the north will come, and he will cast up a rampart and capture a highly fortified city, and the arms of the south will not stand, nor *will* his elite *people*, and *they will* not *have* strength to stand.	a highly fortified city ← *a city of fortifications*. arms: the word for the part of the body, not weapons. But the word stands for *physical ability*, e.g. to defend oneself.
Dan 11:16	וְיַ֣עַשׂ הַבָּ֣א אֵלָ֔יו כִּרְצֹונֹ֖ו וְאֵ֣ין עֹומֵ֣ד לְפָנָ֑יו וְיַעֲמֹ֖ד	בְּאֶ֣רֶץ־הַצְּבִ֔י וְכָלָ֥ה בְיָדֹֽו׃	And the *one* who is coming against him will do as he wishes, and no-one will stand against him, and he will stand in the Splendid Land, and destructive power *will be* at his disposal.	as he wishes ← *according to his will*. Splendid Land: see Dan 8:9. destructive power *will be* at his disposal ← *completion / destruction in his hand*.
Dan 11:17	וְיָשֵׂ֣ם	פָּנָ֗יו לָבֹוא֙ בְּתֹ֣קֶף כָּל־מַלְכוּתֹ֔ו וְיִשָׁרִ֖ים עִמֹּ֑ו וְעָשָׂ֣ה וּבַ֤ת הַנָּשִׁים֙ יִתֶּן־לֹ֣ו לְהַשְׁחִיתָ֔הּ וְלֹ֥א תַעֲמֹ֖ד וְלֹא־לֹ֥ו תִהְיֶֽה׃	And he will resolve to come with the might of all his kingdom, and he will settle with equitable *terms* with him, and he will give him the *fairest* daughter among women to spoil her, but she will not brook *it*, and she will not be his.	resolve ← *set his face*. settle with ← *make*. equitable *terms*: AV differs *(upright ones)*. brook *it* ← *stand*, i.e. as colloquial English *stand for it*.

Dan 11:18	*וישב **וְיָשֵׂם | פָּנָיו לְאִיִּים וְלָכַד רַבִּים וְהִשְׁבִּית קָצִין חֶרְפָּתוֹ לוֹ בִּלְתִּי חֶרְפָּתוֹ יָשִׁיב לוֹ:	And {K: he will turn} [Q: he will direct] his attention to the islands, and he will capture many *of them*, and a commander will put an end to his reproach for him. *Then* with no reproach of his, he will turn *his attention* to him.	attention ← *face*. islands: or *coastlands*.
Dan 11:19	וְיָשֵׁב פָּנָיו לְמָעוּזֵּי אַרְצוֹ וְנִכְשַׁל וְנָפַל וְלֹא יִמָּצֵא:	Then he will turn his attention to the strongholds of his *own* country, but he will fail and fall, and he will be nowhere to be found.	attention ← *face*. will be nowhere to be found ← *will not be found*.
Dan 11:20	וְעָמַד עַל־כַּנּוֹ מַעֲבִיר נוֹגֵשׂ הֶדֶר מַלְכוּת וּבְיָמִים אֲחָדִים יִשָּׁבֵר וְלֹא בְאַפַּיִם וְלֹא בְמִלְחָמָה:	Then an oppressor will take on his role, *and he will* pass through the glorious kingdom. But in a few days he will be crushed, but not by anger and not by war.	oppressor: AV differs somewhat *(raiser of taxes)*. No explicit reference to *tax* in Hebrew. take on his role ← *stand on his pedestal*. glorious kingdom ← *glory of the kingdom*. A reverse Hebraic genitive (*nomen regens* as the adjective). Compare Isa 49:8, Isa 57:10, Isa 60:3.
Dan 11:21	וְעָמַד עַל־כַּנּוֹ נִבְזֶה וְלֹא־נָתְנוּ עָלָיו הוֹד מַלְכוּת וּבָא בְשַׁלְוָה וְהֶחֱזִיק מַלְכוּת בַּחֲלַקְלַקּוֹת:	Then the despicable *one* will take on his role, but he will not be invested with 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 ← *they will not put on him*. 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	וּזְרֹעוֹת הַשֶּׁטֶף יִשָּׁטְפוּ מִלְּפָנָיו וְיִשָּׁבֵרוּ וְגַם נְגִיד בְּרִית:	And *people* will be swept away before him *in* the arms of a flood, and they will be crushed, as also the leader of the covenant.	

Dan 11:23	וּמִן־הֻתְחַבְּרוּת אֵלָיו יַעֲשֶׂה מִרְמָה וְעָלָה וְעָצַם בִּמְעַט־גּוֹי׃	And he will act deceitfully towards *those* in league with him, and he will rise and become strong with a small people.	act deceitfully ← *do deceit*. in league ← *joining themselves*.
Dan 11:24	בְּשַׁלְוָה וּבִמְשְׁמַנֵּי מְדִינָהּ יָבוֹא וְעָשָׂה אֲשֶׁר לֹא־עָשׂוּ אֲבֹתָיו וַאֲבוֹת אֲבֹתָיו בִּזָּה וְשָׁלָל וּרְכוּשׁ לָהֶם יִבְזֹר וְעַל מִבְצָרִים יְחַשֵּׁב מַחְשְׁבֹתָיו וְעַד־עֵת׃	Calmly and in the fertile parts of the province, he will come and do what neither his fathers nor his father's fathers *ever* did. He will lavishly distribute booty and spoil and property to them, and he will devise plots against fortifications, which *will be* for a time.	which: relative use of the *vav*.
Dan 11:25	וְיָעֵר כֹּחוֹ וּלְבָבוֹ עַל־מֶלֶךְ הַנֶּגֶב בְּחַיִל גָּדוֹל וּמֶלֶךְ הַנֶּגֶב יִתְגָּרֶה לַמִּלְחָמָה בְּחַיִל־גָּדוֹל וְעָצוּם עַד־מְאֹד וְלֹא יַעֲמֹד כִּי־יַחְשְׁבוּ 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 prevail, because they will devise plots against him.	prevail ← *stand*.
Dan 11:26	וְאֹכְלֵי פַּת־בָּגּוֹ יִשְׁבְּרוּהוּ וְחֵילוֹ יִשְׁטֹוף וְנָפְלוּ חֲלָלִים רַבִּים׃	And those who dine with him will cut him to pieces, and his army will swirl around, and many will fall *as* casualties.	dine with him ← *eat his portion of food*. cut him to pieces ← *break him in pieces*. swirl around ← *overflow*.
Dan 11:27	וּשְׁנֵיהֶם הַמְּלָכִים לְבָבָם לְמָרָע וְעַל־שֻׁלְחָן אֶחָד כָּזָב יְדַבְּרוּ וְלֹא תִצְלָח כִּי־עוֹד קֵץ לַמּוֹעֵד׃	And the hearts of both kings will be *set on* wrongdoing, and they will tell lies at one table, but *the proceeding* will not be successful, for the end *will* still *come* in due course.	hearts ← *heart*. lies ← *a lie, falsehood*. *due* course ← *set time*.
Dan 11:28	וְיָשַׁב אַרְצוֹ בִּרְכוּשׁ גָּדוֹל וּלְבָבוֹ עַל־בְּרִית קֹדֶשׁ וְעָשָׂה וְשָׁב לְאַרְצוֹ׃	Then he will return *to* his *own* land with much property, and his heart *will be* against the holy covenant. Then he will take action and *then* return to his land.	holy covenant ← *covenant of holiness*, a Hebraic genitive. take action ← *do*.

Dan 11:29	לַמּוֹעֵד יָשׁוּב וּבָא בַּנֶּגֶב וְלֹא־תִהְיֶה כָרִאשֹׁנָה וְכָאַחֲרֹנָה:	In *due* course he will return and go to the south, but it will not be like the first *occasion* or the last.	*due* course: see Dan 11:27. return and go to the south: or *go to the south again*.
Dan 11:30	וּבָאוּ בוֹ צִיִּים כִּתִּים וְנִכְאָה וְשָׁב וְזָעַם עַל־בְּרִית־קֹדֶשׁ וְעָשָׂה וְשָׁב וְיָבֶן עַל־עֹזְבֵי בְּרִית קֹדֶשׁ:	And ships *from* Chittim will come against him, and he will be despondent, and he will return, and he will be indignant over the holy covenant, and he will take action. Then he will return and act shrewdly with those *who* forsake the holy covenant.	holy covenant *(2x)*: see Dan 11:28. take action ← *do*.
Dan 11:31	וּזְרֹעִים מִמֶּנּוּ יַעֲמֹדוּ וְחִלְּלוּ הַמִּקְדָּשׁ הַמָּעוֹז וְהֵסִירוּ הַתָּמִיד וְנָתְנוּ הַשִּׁקּוּץ מְשֹׁמֵם:	And brigades from him will arise and desecrate the sanctuary – the place of strength – and they will put a stop to the perpetual *sacrifice*, and they will set up **the desolating abomination**.	**Matt 24:15, Mark 13:14**. brigades from him will arise ← *arms (of the body) from him will stand*.
Dan 11:32	וּמַרְשִׁיעֵי בְרִית יַחֲנִיף בַּחֲלַקּוֹת וְעַם יֹדְעֵי אֱלֹהָיו יַחֲזִקוּ וְעָשׂוּ:	And he will entice violators of the covenant to profanity with flatteries, but a people who know their God will remain steadfast and take action.	their God ← *its God*, but *know* is plural *ad sensum*.
Dan 11:33	וּמַשְׂכִּילֵי עָם יָבִינוּ לָרַבִּים וְנִכְשְׁלוּ בְּחֶרֶב וּבְלֶהָבָה בִּשְׁבִי וּבְבִזָּה יָמִים:	And those of the people with insight will explain to many, but they will be brought down by the sword and by the flame, by captivity and by being plundered, for *a number of* days.	be brought down ← *stumble, fail*.
Dan 11:34	וּבְהִכָּשְׁלָם יֵעָזְרוּ עֵזֶר מְעָט וְנִלְוּוּ עֲלֵיהֶם רַבִּים בַּחֲלַקְלַקּוֹת:	And as they are brought down, they will be afforded a little help, but many will associate with them with flatteries.	brought down ← *stumble, fail*. afforded a little help ← *helped a little help*.
Dan 11:35	וּמִן־הַמַּשְׂכִּילִים יִכָּשְׁלוּ לִצְרוֹף בָּהֶם וּלְבָרֵר וְלַלְבֵּן עַד־עֵת קֵץ כִּי־עוֹד לַמּוֹעֵד:	And *some* of those enlightened will be brought down, to refine them, and to purify *them* and to whiten *them* up to the end time. For *it is* still a designated time *away*.	be brought down: see Dan 11:34. refine them ← *refine among them*. whiten: i.e. *cleanse*.

Dan 11:36	וְעָשָׂה כִרְצוֹנוֹ הַמֶּלֶךְ וְיִתְרוֹמֵם וְיִתְגַּדֵּל עַל־כָּל־אֵל וְעַל־אֵל אֵלִים יְדַבֵּר נִפְלָאוֹת וְהִצְלִיחַ עַד־כָּלָה זַעַם כִּי נֶחֱרָצָה נֶעֱשָׂתָה׃	And the king will do as he wishes, and he will exalt himself and present himself as great – above every GOD – and he will speak awesomely against the GOD of GODS, and he will prosper until the indignation is ended, for *what has been* determined will be accomplished.	as he wishes ← *according to his will*. awesomely ← *extraordinary / wonderful / wondrous things*. See the Introduction for our use of typography to distinguish the words for *God / god*.
Dan 11:37	וְעַל־אֱלֹהֵי אֲבֹתָיו לֹא יָבִין וְעַל־חֶמְדַּת נָשִׁים וְעַל־כָּל־אֱלוֹהַּ לֹא יָבִין כִּי עַל־כֹּל יִתְגַּדֵּל׃	And he will not give consideration to the God of his fathers, nor will he give consideration to attraction to women, or give consideration to any GOD, because he will present himself as greater than all.	attraction to women ← *desire of women*, an objective genitive. But a subjective genitive is also possible. any ← *every*. greater than ← *above*.
Dan 11:38	וֵאלֹהַּ מָעֻזִּים עַל־כַּנּוֹ יְכַבֵּד וְאֵלוֹהַּ אֲשֶׁר לֹא־יְדָעֻהוּ אֲבֹתָיו יְכַבֵּד בְּזָהָב וּבְכֶסֶף וּבְאֶבֶן יְקָרָה וּבַחֲמֻדוֹת׃	But he will honour the GOD of strongholds in his role. So he will honour a GOD whom his fathers did not know, with gold and with silver and with precious gemstones and with valuable items.	in his role: or *on his pedestal*, but we take the abstract sense as in Dan 11:20 etc. valuable ← *desirable*.
Dan 11:39	וְעָשָׂה לְמִבְצְרֵי מָעֻזִּים עִם־אֵלוֹהַּ נֵכָר אֲשֶׁר הכיר **יַכִּיר יַרְבֶּה* כָּבוֹד וְהִמְשִׁילָם בָּרַבִּים וַאֲדָמָה יְחַלֵּק בִּמְחִיר׃	And he will organize fortified strongholds *in connection* with a foreign GOD, *and* whoever {K: has acknowledged} [Q: acknowledges] *him*, he will greatly honour, and he will give them rule over many, and he will apportion land at a price.	organize fortified strongholds ← *do / make fortifications of strongholds*. whoever has acknowledged *him*: AV differs *(whom he shall acknowledge)*, also possible. at a price: we cannot justify *as a reward* from the Hebrew.

Dan 11:40	וּבְעֵת קֵץ יִתְנַגַּח עִמּוֹ מֶלֶךְ הַנֶּגֶב וְיִשְׁתָּעֵר עָלָיו מֶלֶךְ הַצָּפוֹן בְּרֶכֶב וּבְפָרָשִׁים וּבָאֳנִיּוֹת רַבּוֹת וּבָא בַאֲרָצוֹת וְשָׁטַף וְעָבָר׃	And at the end time, the king of the south will skirmish 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 *those* countries and will inundate *them* and pass on.	skirmish ← *butt around*. inundate: perhaps meaning *overwhelm*, but perhaps literal; compare Dan 9:26, Dan 11:10, Dan 11:22.
Dan 11:41	וּבָא בְּאֶרֶץ הַצְּבִי וְרַבּוֹת יִכָּשֵׁלוּ וְאֵלֶּה יִמָּלְטוּ מִיָּדוֹ אֱדוֹם וּמוֹאָב וְרֵאשִׁית בְּנֵי עַמּוֹן׃	Then he will enter the Splendid Land, and many *countries* 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 בַּאֲרָצוֹת וְאֶרֶץ מִצְרַיִם לֹא תִהְיֶה לִפְלֵיטָה׃	And he will stretch out his hand in *various* countries, and the land of Egypt will not have deliverance.	have deliverance ← *be for escape*.
Dan 11:43	וּמָשַׁל בְּמִכְמַנֵּי הַזָּהָב וְהַכֶּסֶף וּבְכֹל חֲמֻדוֹת מִצְרָיִם וְלוּבִיִּם וְכֻשִׁים בְּמִצְעָדָיו׃	And he will rule over treasures of gold and silver, and over all the valuable items of Egypt. And Libyans and Ethiopians *will follow* in his footsteps.	valuable ← *desirable*.
Dan 11:44	וּשְׁמֻעוֹת יְבַהֲלֻהוּ מִמִּזְרָח וּמִצָּפוֹן וְיָצָא בְּחֵמָא גְדוֹלָה לְהַשְׁמִיד וּלְהַחֲרִים רַבִּים׃	But rumours from the east and from the north will alarm him, and he will set off in great fury to destroy and obliterate many.	fury: in an Aramaic form.
Dan 11:45	וְיִטַּע אָהֳלֵי אַפַּדְנּוֹ בֵּין יַמִּים לְהַר־צְבִי־קֹדֶשׁ וּבָא עַד־קִצּוֹ וְאֵין עוֹזֵר לוֹ׃	And he will pitch the palatial tents between the seas in the holy Splendid Mount, and he will come to his end, with no-one helping him.	holy Splendid Mount ← *mount of gazelle of holiness*. See Dan 8:9.

Dan 12:1	וּבָעֵת הַהִיאׇ יַעֲמֹד מִיכָאֵל הַשַּׂר הַגָּדוֹל הָעֹמֵד עַל־בְּנֵי עַמֶּךָ וְהָיְתָה עֵת צָרָה אֲשֶׁר לֹא־נִהְיְתָה מֵהְיוֹת גּוֹי עַד הָעֵת הַהִיא וּבָעֵת הַהִיאׇ יִמָּלֵט עַמְּךָ כָּל־הַנִּמְצָא כָּתוּב בַּסֵּפֶר׃	And at that time Michael will stand up – the great prince who stands for 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**.	**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**. stands for: see Dan 11:14.
Dan 12:2	וְרַבִּים מִיְּשֵׁנֵי אַדְמַת־עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לַחֲרָפוֹת לְדִרְאוֹן עוֹלָם׃ ס	And many of those sleeping *in* the dusty ground will awaken, some to age-abiding life, and some to age-abiding reproach *and* abhorrence.	dusty ground ← *ground of dust*, a Hebraic genitive.
Dan 12:3	וְהַמַּשְׂכִּלִים יַזְהִרוּ כְּזֹהַר הָרָקִיעַ וּמַצְדִּיקֵי הָרַבִּים כַּכּוֹכָבִים לְעוֹלָם וָעֶד׃ פ	And those who have insight will shine like the brilliance of the firmament, and those who make many righteous *will shine* like the stars, age-abidingly and throughout time.	Compare Matt 13:43.
Dan 12:4	וְאַתָּה דָּנִיֵּאל סְתֹם הַדְּבָרִים וַחֲתֹם הַסֵּפֶר עַד־עֵת קֵץ יְשׁוֹטְטוּ רַבִּים וְתִרְבֶּה הַדָּעַת׃	But you, Daniel, close up the words and **seal up the book**, until the end time. Many will run to and fro, and knowledge will increase.”	**Rev 10:4, Rev 22:10**. run to and fro: either positively, *scour, scrutinize, explore (the book)*, or negatively, *be chaotic, go wild with*.
Dan 12:5	וְרָאִיתִי אֲנִי דָנִיֵּאל וְהִנֵּה שְׁנַיִם אֲחֵרִים עֹמְדִים אֶחָד הֵנָּה לִשְׂפַת הַיְאֹר וְאֶחָד הֵנָּה לִשְׂפַת הַיְאֹר׃	Then I, Daniel, saw *a vision*, and there *were* two others standing, one on one side of the river and one on the other side of the river.	there *were* ← *behold*. one side ... the other side ← *here ... here*.

Dan 12:6	וַיֹּאמֶר לָאִישׁ לְבֻושׁ הַבַּדִּים אֲשֶׁר מִמַּעַל לְמֵימֵי הַיְאֹר עַד־מָתַי קֵץ הַפְּלָאֹות:	And he said to the man clothed *in* fine linen who *was* above the water of the river, "How long *is it to* the end of the wonders?"	he: presumably *one of the "others" at the side of the river*. Or *Michael*?
Dan 12:7	וָאֶשְׁמַע אֶת־הָאִישׁ ׀ לְבֻושׁ הַבַּדִּים אֲשֶׁר מִמַּעַל לְמֵימֵי הַיְאֹר וַיָּרֶם יְמִינ�ֹו וּשְׂמֹאלֹו אֶל־הַשָּׁמַיִם וַיִּשָּׁבַע בְּחֵי הָעוֹלָם כִּי לְמוֹעֵד מֹועֲדִים וָחֵצִי וּכְכַלֹּות נַפֵּץ יַד־עַם־קֹדֶשׁ תִּכְלֶינָה כָּל־אֵלֶּה:	And I heard the man clothed *in* fine linen who *was* above the water of the river. And **he raised his right *hand*** and his left *hand* **towards heaven**, and he swore by him who lives age-abidingly, that *it was* for **a time, times and a half**, and *he swore that* at the completion of the crushing of the strength of the holy people, all these *things* would come to an end.	**Rev 10:5, Rev 11:2, Rev 11:3, Rev 12:6, Rev 12:14, Rev 13:5**. a time, times and a half: i.e. *three and a half years*. See Dan 7:25. strength ← *hand*. holy people ← *people of holiness*, a Hebraic genitive.
Dan 12:8	וַאֲנִי שָׁמַעְתִּי וְלֹא אָבִין וָאֹמְרָה אֲדֹנָי מָה אַחֲרִית אֵלֶּה: פ	And although I heard, I did not understand, and I said, "My lord, what *is* the end *result* of these *things*?"	And although: from two *vavs*, one being used concessively.
Dan 12:9	וַיֹּאמֶר לֵךְ דָּנִיֵּאל כִּי־סְתֻמִים וַחֲתֻמִים הַדְּבָרִים עַד־עֵת קֵץ:	And he said, "Go *your way* Daniel, for the words are closed up and sealed until the end time.	
Dan 12:10	יִתְבָּרְרוּ וְיִתְלַבְּנוּ וְיִצָּרְפוּ רַבִּים וְהִרְשִׁיעוּ רְשָׁעִים וְלֹא יָבִינוּ כָּל־רְשָׁעִים וְהַמַּשְׂכִּלִים יָבִינוּ:	Many will be purified and whitened and refined, but the wicked will act wickedly, and none of the wicked will understand, but those with insight will understand.	none ← *not ... all*.
Dan 12:11	וּמֵעֵת הוּסַר הַתָּמִיד וְלָתֵת שִׁקּוּץ שֹׁמֵם יָמִים אֶלֶף מָאתַיִם וְתִשְׁעִים:	And from the time *when* the perpetual *sacrifice* is removed and *when* **the desolating abomination** is installed, *there are* one thousand two hundred and ninety days.	**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	אַשְׁרֵי הַמְחַכֶּה וְיַגִּיעַ לְיָמִים אֶלֶף שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וַחֲמִשָּׁה:	Blessed *is* he who waits and comes to one thousand three hundred and thirty-five days.	one thousand three hundred and thirty-five days: three and a half years and seventy-five days. See Dan 7:25.
Dan 12:13	וְאַתָּה לֵךְ לַקֵּץ וְתָנוּחַ וְתַעֲמֹד לְגֹרָלְךָ לְקֵץ הַיָּמִין:	But you proceed to the end, and you shall rest. Then you shall stand in your lot at the end of the days.”	
Hos 1:1	דְּבַר־יְהוָה	אֲשֶׁר הָיָה אֶל־הוֹשֵׁעַ בֶּן־בְּאֵרִי בִּימֵי עֻזִּיָּה יוֹתָם אָחָז יְחִזְקִיָּה מַלְכֵי יְהוּדָה וּבִימֵי יָרָבְעָם בֶּן־יוֹאָשׁ מֶלֶךְ יִשְׂרָאֵל:	*This is* the word of the LORD which came to Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, the king of Israel.	came ← *became*. Hosea ← *Hoshea*, but we retain the AV / traditional English name.
Hos 1:2	תְּחִלַּת דִּבֶּר־יְהוָה בְּהוֹשֵׁעַ פ וַיֹּאמֶר יְהוָה אֶל־הוֹשֵׁעַ לֵךְ קַח־לְךָ אֵשֶׁת זְנוּנִים וְיַלְדֵי זְנוּנִים כִּי־זָנֹה תִּזְנֶה הָאָרֶץ מֵאַחֲרֵי יְהוָה:	*This is* the beginning of the word of the LORD through Hosea. And the LORD said to Hosea, “Go, take a wife of prostitution and children of prostitution, for the land has thoroughly committed prostitution *in departing* from following the LORD.”	take ← *take to yourself*. thoroughly committed prostitution: infinitive absolute. *in departing* from following ← *from after*.
Hos 1:3	וַיֵּלֶךְ וַיִּקַּח אֶת־גֹּמֶר בַּת־דִּבְלָיִם וַתַּהַר וַתֵּלֶד־לוֹ בֵּן:	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 יִזְרְעֶאל כִּי־עוֹד מְעַט וּפָקַדְתִּי אֶת־דְּמֵי יִזְרְעֶאל עַל־בֵּית יֵהוּא וְהִשְׁבַּתִּי מַמְלְכוּת בֵּית יִשְׂרָאֵל:	And the LORD said to him, “Call him Jezreel, for *in* just a little *while*, 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 וְשָׁבַרְתִּי אֶת־קֶשֶׁת יִשְׂרָאֵל בְּעֵמֶק יִזְרְעֶאל׃	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	וַתַּהַר עוֹד וַתֵּלֶד בַּת וַיֹּאמֶר לוֹ קְרָא שְׁמָהּ לֹא רֻחָמָה כִּי לֹא אוֹסִיף עוֹד אֲרַחֵם אֶת־בֵּית יִשְׂרָאֵל כִּי־נָשֹׂא אֶשָּׂא 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 utterly carry them *away*.	**1 Pet 2:10**. utterly carry: infinitive absolute.
Hos 1:7	וְאֶת־בֵּית יְהוּדָה אֲרַחֵם וְהוֹשַׁעְתִּים בַּיהוָה אֱלֹהֵיהֶם וְלֹא אוֹשִׁיעֵם בְּקֶשֶׁת וּבְחֶרֶב וּבְמִלְחָמָה בְּסוּסִים וּבְפָרָשִׁים׃	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, *or* through horses or through horsemen.”	
Hos 1:8	וַתִּגְמֹל אֶת־לֹא רֻחָמָה וַתַּהַר וַתֵּלֶד בֵּן׃	And she weaned Lo-Ruhamah, then she conceived and bore a son.	
Hos 1:9	וַיֹּאמֶר קְרָא שְׁמוֹ לֹא עַמִּי כִּי אַתֶּם לֹא עַמִּי וְאָנֹכִי לֹא־אֶהְיֶה לָכֶם׃ ס	And he said, “Call him Lo-Ammi, because **you *will not be* my people**, and I will not belong to you.	**Rom 9:25**. belong ← *be*.
Hos 1:10	וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃	And the number of the sons of Israel will be as the sand of the sea, which *can*not be measured and *can*not 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 בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃	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 *will be* the day of Jezreel.	Jezreel: see Josh 15:56.
Hos 2:1	אִמְרוּ לַאֲחֵיכֶם עַמִּי וְלַאֲחוֹתֵיכֶם רֻחָמָה׃	**Say to your brothers, 'Ammi', and to your sisters, 'Ruhamah.'**	**1 Pet 2:10**. Ammi ← *my people*. Ruhamah ← *receiving compassion*.
Hos 2:2	רִיבוּ בְאִמְּכֶם רִיבוּ כִּי־הִיא לֹא אִשְׁתִּי וְאָנֹכִי לֹא אִישָׁהּ וְתָסֵר זְנוּנֶיהָ מִפָּנֶיהָ וְנַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ׃	Contend with your mother, contend *with her*, For she *is* not my wife, And I *am* not her husband. And let her put her prostitution away, And her adulteries from between her breasts,	prostitution ← *prostitutions*. away ← *away from before her*.
Hos 2:3	פֶּן־אַפְשִׁיטֶנָּה עֲרֻמָּה וְהַצַּגְתִּיהָ כְּיוֹם הִוָּלְדָהּ וְשַׂמְתִּיהָ כַמִּדְבָּר וְשַׁתְּתָהָ כְּאֶרֶץ צִיָּה וַהֲמִתִּיהָ בַּצָּמָא׃	Lest I strip her naked, And I make her like the day she was born, And I make her like a desert, And I make her like a dry land, And I kill her through thirst,	make ... make ... make: Hebrew has three different words; it's our English that is otiose here. a desert ← *the desert*. Idiomatic use of the generic article. See [ABD] §12 2(b)i.
Hos 2:4	וְאֶת־בָּנֶיהָ לֹא אֲרַחֵם כִּי־בְנֵי זְנוּנִים הֵמָּה׃	And I do not have compassion on her sons, Because they *are* the sons of prostitution,	prostitution ← *prostitutions*.
Hos 2:5	כִּי זָנְתָה אִמָּם הֹבִישָׁה הוֹרָתָם כִּי אָמְרָה אֵלְכָה אַחֲרֵי מְאַהֲבַי נֹתְנֵי לַחְמִי וּמֵימַי צַמְרִי וּפִשְׁתִּי שַׁמְנִי וְשִׁקּוּיָי׃	For their mother has committed prostitution. She acted shamefully *when* she conceived them, For she said, 'I will go after my lovers, Who give *me* my bread and my water, My wool and my flax, My oil and my drink.'	bread ... water: standing for all kinds of food and drink.

Hos 2:6	לָכֵן הִנְנִי־שָׂךְ אֶת־דַּרְכֵּךְ בַּסִּירִים וְגָדַרְתִּי אֶת־גְּדֵרָהּ וּנְתִיבוֹתֶיהָ לֹא תִמְצָא:	Therefore I am about to hedge your way in with thorns And put up her walling, And she will not find her paths.	I am about to ← *behold me*. put up her walling ← *"wall" her wall*.
Hos 2:7	וְרָדְפָה אֶת־מְאַהֲבֶיהָ וְלֹא־תַשִּׂיג אֹתָם וּבִקְשָׁתַם וְלֹא תִמְצָא וְאָמְרָה אֵלְכָה וְאָשׁוּבָה אֶל־אִישִׁי הָרִאשׁוֹן כִּי טוֹב לִי אָז מֵעָתָּה:	And she will pursue her lovers, But she will not catch up with them, And she will seek them But will not find *them*, And she will say, 'Let me go, And I will return to my first husband, For *it was* better with me then than now.'	
Hos 2:8	וְהִיא לֹא יָדְעָה כִּי אָנֹכִי נָתַתִּי לָהּ הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר וְכֶסֶף הִרְבֵּיתִי לָהּ וְזָהָב עָשׂוּ לַבָּעַל:	For she did not know that *it was* I *Who* gave her *her* corn and new wine and new oil, And *who* increased her silver and gold, *Which* they fashioned for Baal.	
Hos 2:9	לָכֵן אָשׁוּב וְלָקַחְתִּי דְגָנִי בְּעִתּוֹ וְתִירוֹשִׁי בְּמוֹעֲדוֹ וְהִצַּלְתִּי צַמְרִי וּפִשְׁתִּי לְכַסּוֹת אֶת־עֶרְוָתָהּ:	That *is* why I will take my corn back again on its day, And my new wine in its season, And I will recall my wool and my flax, *Which were used* to cover her nakedness.	day ← *time*. recall ← *take / snatch away*.
Hos 2:10	וְעַתָּה אֲגַלֶּה אֶת־נַבְלֻתָהּ לְעֵינֵי מְאַהֲבֶיהָ וְאִישׁ לֹא־יַצִּילֶנָּה מִיָּדִי:	And now I will reveal her obscenity In the eyes of her lovers, And no-one will *be able* to deliver her from my hand.	
Hos 2:11	וְהִשְׁבַּתִּי כָּל־מְשׂוֹשָׂהּ חַגָּהּ חָדְשָׁהּ וְשַׁבַּתָּהּ וְכָל מוֹעֲדָהּ:	And I will put a stop to all her rejoicing, Her *celebration of* feasts, Her new moons, and her Sabbaths, And all her festivals.	feasts ... new moons ... Sabbaths ... festivals ← *feast ... new moon ... Sabbath ... festival*.

Hos 2:12	וְהַשַּׁמֹּתִי גַּפְנָהּ וּתְאֵנָתָהּ אֲשֶׁר אָמְרָה אֵתְנָה הֵמָּה לִי אֲשֶׁר נָתְנוּ־לִי מְאַהֲבָי וְשַׂמְתִּים לְיַעַר וַאֲכָלָתַם חַיַּת הַשָּׂדֶה:	And I will lay her vines and her fig trees waste, *Of* which she said, 'They *are* my reward which my lovers gave me.' And I will make them a woodland, And the beasts of the field will devour them.	vines ... fig trees ← *vine ... fig tree*.
Hos 2:13	וּפָקַדְתִּי עָלֶיהָ אֶת־יְמֵי הַבְּעָלִים אֲשֶׁר תְּקַטֵּיר לָהֶם וַתֵּעַד נִזְמָהּ וְחָלְיָתָהּ וַתֵּלֶךְ אַחֲרֵי מְאַהֲבֶיהָ וְאֹתִי שָׁכְחָה נְאֻם־יְהוָה: פ	And I will visit on her the days of the Baalim, When she burnt incense to them And adorned herself *with* her earring and her necklace And went after her lovers, But she forgot me, Says the LORD.	
Hos 2:14	לָכֵן הִנֵּה אָנֹכִי מְפַתֶּיהָ וְהֹלַכְתִּיהָ הַמִּדְבָּר וְדִבַּרְתִּי עַל לִבָּהּ:	So look, I will allure her And make her go *to* the desert, Where I will speak kindly to her.	Where: wider use of the *vav*. speak kindly to her ← *to her heart*.
Hos 2:15	וְנָתַתִּי לָהּ אֶת־כְּרָמֶיהָ מִשָּׁם וְאֶת־עֵמֶק עָכוֹר לְפֶתַח תִּקְוָה וְעָנְתָה שָׁמָּה כִּימֵי נְעוּרֶיהָ וּכְיוֹם עֲלֹתָהּ מֵאֶרֶץ־מִצְרָיִם: ס	And I will give her *back* her vineyards *When she comes* from there, And the Valley of Achor as a door of hope. And she will sing there, as in the days of her youth, And as on the day when she came up out of the land of Egypt.	
Hos 2:16	וְהָיָה בַיּוֹם־הַהוּא נְאֻם־יְהוָה תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי:	And it will come to pass on that day, Says the LORD, That you will call *me*, 'My husband', And you will no longer call me, 'My Baal'.	My Baal: a play on words, with the meanings *my husband / owner / lord* or *my Baal*.

Hos 2:17	וְהַסִרֹתִי אֶת־שְׁמוֹת הַבְּעָלִים מִפִּיהָ וְלֹא־יִזָּכְרוּ עוֹד בִּשְׁמָם:	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־חַיַּת הַשָּׂדֶה וְעִם־עוֹף הַשָּׁמַיִם וְרֶמֶשׂ הָאֲדָמָה וְקֶשֶׁת וְחֶרֶב וּמִלְחָמָה אֶשְׁבּוֹר מִן־הָאָרֶץ וְהִשְׁכַּבְתִּים לָבֶטַח:	I will make a covenant with them on that day, With the wild animals 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 ← *animal of the field*.
Hos 2:19	וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:	And I will betroth you to myself for *an* age-abiding *marriage*, And I will betroth you to myself in righteousness and in judgment And in kindness and in compassion.	
Hos 2:20	וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה וְיָדַעַתְּ אֶת־יְהוָה: ס	And I will betroth you to myself in faithfulness, And you will know the LORD.	
Hos 2:21	וְהָיָה ׀ בַּיּוֹם הַהוּא אֶעֱנֶה נְאֻם־יְהוָה אֶעֱנֶה אֶת־הַשָּׁמַיִם וְהֵם יַעֲנוּ אֶת־הָאָרֶץ:	And it will come to pass on that day *That* I will answer, Says the LORD. I will answer the heavens, And they will answer the earth.	
Hos 2:22	וְהָאָרֶץ תַּעֲנֶה אֶת־הַדָּגָן וְאֶת־הַתִּירוֹשׁ וְאֶת־הַיִּצְהָר וְהֵם יַעֲנוּ אֶת־יִזְרְעֶאל:	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	וּזְרַעְתִּיהָ לִּי בָּאָרֶץ וְרִחַמְתִּי אֶת־לֹא רֻחָמָה וְאָמַרְתִּי לְלֹא־עַמִּי עַמִּי־אַתָּה וְהוּא יֹאמַר אֱלֹהָי: 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, **'You *are* my people',** **And he will say,** **'*You are* my God.' "**	**Rom 9:26, 2 Cor 6:16**. he: the man standing for the entire people.
Hos 3:1	וַיֹּאמֶר יְהוָה אֵלַי עֲוֹד לֵךְ אֱהַב־אִשָּׁה אֲהֻבַת רֵעַ וּמְנָאָפֶת כְּאַהֲבַת יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְהֵם פֹּנִים אֶל־אֱלֹהִים אֲחֵרִים וְאֹהֲבֵי אֲשִׁישֵׁי עֲנָבִים:	Then the LORD said to me, "Go again and make love to a woman *who is* loved by a friend, but *who is* adulterous, *just* as the LORD loves the sons of Israel, but they are turning to other gods, and they love cakes of raisins."	cakes of raisins ← *cakes of grapes*. AV differs *(flagons of wine)*.
Hos 3:2	וָאֶכְרֶהָ לִּי בַּחֲמִשָּׁה עָשָׂר כֶּסֶף וְחֹמֶר שְׂעֹרִים וְלֶתֶךְ שְׂעֹרִים:	So I bought her for fifteen *pieces of* silver and a homer of barley and a lethek of barley.	homer: about 60 imperial gallons or 270 litres. lethek: half a homer, so about 30 imperial gallons or 135 litres.
Hos 3:3	וָאֹמַר אֵלֶיהָ יָמִים רַבִּים תֵּשְׁבִי לִי לֹא תִזְנִי וְלֹא תִהְיִי לְאִישׁ וְגַם־אֲנִי אֵלַיִךְ:	And I said to her, "Remain with me for many days, *and* do not commit prostitution. So do not have a relationship with *any* man, because after all, I myself *will be* for you."	have a relationship with ← *be to*.
Hos 3:4	כִּי ׀ יָמִים רַבִּים יֵשְׁבוּ בְּנֵי יִשְׂרָאֵל אֵין מֶלֶךְ וְאֵין שָׂר וְאֵין זֶבַח וְאֵין מַצֵּבָה וְאֵין אֵפוֹד וּתְרָפִים:	For the sons of Israel will remain many days *with* no king and no prince, and no sacrifice and no pillar and no ephod or household gods.	pillar: some form of memorial or idolatrous statue; compare Ex 24:4 and 2 Ki 3:2. household gods ← *teraphim*. Compare Gen 31:19.

Hos 3:5	אַחַר יָשֻׁבוּ בְּנֵי יִשְׂרָאֵל וּבִקְשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶם וְאֵת דָּוִד מַלְכָּם וּפָחֲדוּ אֶל־יְהוָה וְאֶל־טוּבוֹ בְּאַחֲרִית הַיָּמִים: פ	*But* 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.	
Hos 4:1	שִׁמְעוּ דְבַר־יְהוָה בְּנֵי יִשְׂרָאֵל כִּי רִיב לַיהוָה עִם־יוֹשְׁבֵי הָאָרֶץ כִּי אֵין־אֱמֶת וְאֵין־חֶסֶד וְאֵין־דַּעַת אֱלֹהִים בָּאָרֶץ:	Hear the word of the LORD, *You* sons of Israel, For the LORD *has* a quarrel With the inhabitants of the land. For *there is* no truth, And *there is* no mercy, And *there is* no knowledge of God in the land.	
Hos 4:2	אָלָה וְכַחֵשׁ וְרָצֹחַ וְגָנֹב וְנָאֹף פָּרָצוּ וְדָמִים בְּדָמִים נָגָעוּ:	They burst out *in* cursing and lying And murder and stealing and adultery, And they strike *with* blood*shed* upon blood*shed*.	cursing ... lying ... murder ... stealing ... adultery: all infinitive absolute used gerundially. --- they strike: AV differs *(blood toucheth)*.
Hos 4:3	עַל־כֵּן	תֶּאֱבַל הָאָרֶץ וְאֻמְלַל כָּל־יוֹשֵׁב בָּהּ בְּחַיַּת הַשָּׂדֶה וּבְעוֹף הַשָּׁמָיִם וְגַם־דְּגֵי הַיָּם יֵאָסֵפוּ:	That *is* 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 perish.	perish ← *be gathered*, i.e. with their deceased ancestors.
Hos 4:4	אַךְ אִישׁ אַל־יָרֵב וְאַל־יוֹכַח אִישׁ וְעַמְּךָ כְּמְרִיבֵי כֹהֵן:	But let no-one quarrel And no-one contend, For your people *are* like those *who* contend *with* the priest.	We take the second אִישׁ as the subject of יוֹכַח; AV differs, taking it as the object *(Yet let no man strive, nor reprove another)*.

Hos 4:5	וְכָשַׁלְתָּ הַיּוֹם וְכָשַׁל גַּם־נָבִיא עִמְּךָ לָיְלָה וְדָמִיתִי אִמֶּךָ׃	So you will stumble *in* the daytime, And the prophet will stumble too with you *at* night, And I will reduce your mother to silence.	
Hos 4:6	נִדְמוּ עַמִּי מִבְּלִי הַדָּעַת כִּי־אַתָּה הַדַּעַת מָאַסְתָּ וְאֶמְאָסְךָ מִכַּהֵן לִי וַתִּשְׁכַּח תּוֹרַת אֱלֹהֶיךָ אֶשְׁכַּח בָּנֶיךָ גַּם־אָנִי׃	My people are reduced to silence for want of knowledge, For you have rejected knowledge, And I have rejected you from officiating as a priest to me. Since you have forgotten the law of your God, I for my part will forget your sons.	Since: causal use of the *vav*. for my part ← *also*.
Hos 4:7	כְּרָבָּם כֵּן חָטְאוּ־לִי כְּבוֹדָם בְּקָלוֹן 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= הֲמִירוּ ... כְּבוֹדִי. AV differs, reading the MT.
Hos 4:8	חַטַּאת עַמִּי יֹאכֵלוּ וְאֶל־עֲוֹנָם יִשְׂאוּ נַפְשָׁם׃	They eat the sin-offering of my people, And they set their affections on iniquity.	set their affections on iniquity ← *lift their soul to their iniquity*.
Hos 4:9	וְהָיָה כָעָם כַּכֹּהֵן וּפָקַדְתִּי עָלָיו דְּרָכָיו וּמַעַלְלָיו אָשִׁיב לוֹ׃	And the people and the priest acted in the same way, So I will visit their ways on them, And I will requite them *with* their *own* deeds.	And the people and the priest acted in the same way ← *It was as the people so the priest*. Compare Isa 24:2.
Hos 4:10	וְאָכְלוּ וְלֹא יִשְׂבָּעוּ הִזְנוּ וְלֹא יִפְרָצוּ כִּי־אֶת־יְהוָה עָזְבוּ לִשְׁמֹר׃	And they will eat But not be satisfied, And they will commit prostitution But not abound, For they have forsaken the LORD *And* the keeping *of his law*.	the keeping: gerundial use of the infinitive.

Hos 4:11	זְנוּת וְיַיִן וְתִירוֹשׁ יִקַּח־לֵב:	Prostitution and wine and new wine Have taken *hold of their* heart.	
Hos 4:12	עַמִּי בְּעֵצוֹ יִשְׁאָל וּמַקְלוֹ יַגִּיד לוֹ כִּי רוּחַ זְנוּנִים הִתְעָה וַיִּזְנוּ מִתַּחַת אֱלֹהֵיהֶם:	My people inquires at its wooden *idol*, And its stick answers them, For a spirit of prostitution has led *them* astray, And they commit prostitution Under *the eyes of* their God.	
Hos 4:13	עַל־רָאשֵׁי הֶהָרִים יִזְבֵּחוּ וְעַל־הַגְּבָעוֹת יְקַטֵּרוּ תַּחַת אַלּוֹן וְלִבְנֶה וְאֵלָה כִּי טוֹב צִלָּהּ עַל־כֵּן תִּזְנֶינָה בְּנוֹתֵיכֶם וְכַלּוֹתֵיכֶם תְּנָאַפְנָה:	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 *is* pleasant, Which *is* why your daughters commit prostitution, And your brides commit adultery.	Which *is* why: or, perhaps, *Which (is) how*.
Hos 4:14	לֹא־אֶפְקֹד עַל־בְּנוֹתֵיכֶם כִּי תִזְנֶינָה וְעַל־כַּלּוֹתֵיכֶם כִּי תְנָאַפְנָה כִּי־הֵם עִם־הַזֹּנוֹת יִפָּרֵדוּ וְעִם־הַקְּדֵשׁוֹת יְזַבֵּחוּ וְעָם לֹא־יָבִין יִלָּבֵט:	I will not punish your daughters When they commit prostitution, Or your daughters-in- law When they commit adultery, For the *men* go aside with prostitutes, And they sacrifice with the harlots. So the people *who* do not understand will stumble.	

Hos 4:15	אִם־זֹנֶה אַתָּה יִשְׂרָאֵל אַל־יֶאְשַׁם יְהוּדָה וְאַל־תָּבֹאוּ הַגִּלְגָּל וְאַל־תַּעֲלוּ בֵּית אָוֶן וְאַל־תִּשָּׁבְעוּ חַי־יְהוָה:	Although you engage in prostitution, O Israel, Don't let Judah become guilty. And do not go *to* Gilgal, And do not go up *to* Beth-Aven, And do not swear, "The LORD lives."	Gilgal ← *the Gilgal*.
Hos 4:16	כִּי כְפָרָה סֹרֵרָה סָרַר יִשְׂרָאֵל עַתָּה יִרְעֵם יְהוָה כְּכֶבֶשׂ בַּמֶּרְחָב:	For Israel is recalcitrant like a recalcitrant heifer, And now the LORD will put them to pasture, Like a lamb in a wide *open* place.	
Hos 4:17	חֻבָּר עֲצַבִּים אֶפְרָיִם הַנַּח־לוֹ:	Ephraim is joined to idols; Leave him *to it*.	
Hos 4:18	סָר סָבְאָם זִנּוּנֵה הִזְנּוּ אָהֲבוּ הֵבוּ קָלְוֹן מָגִנֶּיהָ:	Their drinking bout has gone, They have loved committing abundant prostitution; Give *them their way*. Her princes *are* a dishonour.	has gone: AV differs *(is sour)*. They have loved: AV differs in association of the word *(her rulers with shame do love)*. committing abundant prostitution: infinitive absolute. princes ← *shields*. But [AnLx], tropically, *princes*.
Hos 4:19	צָרַר רוּחַ אוֹתָהּ בִּכְנָפֶיהָ וְיֵבֹשׁוּ מִזִּבְחוֹתָם 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 הַאֲזִינוּ כִּי לָכֶם הַמִּשְׁפָּט כִּי־פַח הֱיִיתֶם לְמִצְפָּה וְרֶשֶׁת פְּרוּשָׂה עַל־תָּבוֹר:	Hear this, *you* priests, And hearken, O house of Israel, And give ear, O royal house, For judgment on you *is impending*, Because you were a snare to Mizpah And a net spread out over Tabor.	

Hos 5:2	וְשַׁחַטָּה שֵׂטִים הֶעְמֵיקוּ וַאֲנִי מוּסָר לְכֻלָּם׃	The backsliders had deep designs to slaughter, While *I passed* censure on all of them.	
Hos 5:3	אֲנִי יָדַעְתִּי אֶפְרַיִם וְיִשְׂרָאֵל לֹא־נִכְחַד מִמֶּנִּי כִּי עַתָּה הִזְנֵית אֶפְרַיִם נִטְמָא יִשְׂרָאֵל׃	I know Ephraim, And Israel *is* not hidden from me, For now you, Ephraim have committed prostitution, *And* Israel has become unclean.	
Hos 5:4	לֹא יִתְּנוּ מַעַלְלֵיהֶם לָשׁוּב אֶל־אֱלֹהֵיהֶם כִּי רוּחַ זְנוּנִים בְּקִרְבָּם וְאֶת־יְהוָה לֹא יָדָעוּ׃	They do not make their works *fit* for returning to their God, For a spirit of prostitution *is* in their midst, And they do not know the LORD.	
Hos 5:5	וְעָנָה גְאוֹן־יִשְׂרָאֵל בְּפָנָיו וְיִשְׂרָאֵל וְאֶפְרַיִם יִכָּשְׁלוּ בַּעֲוֹנָם 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	בְּצֹאנָם וּבִבְקָרָם יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה וְלֹא יִמְצָאוּ חָלַץ מֵהֶם׃	They will go and seek the LORD among their sheep and their cattle, But they will not find *him*. He will have withdrawn from them.	
Hos 5:7	בַּיהוָה בָּגָדוּ כִּי־בָנִים זָרִים יָלָדוּ עַתָּה יֹאכְלֵם חֹדֶשׁ אֶת־חֶלְקֵיהֶם׃ ס	They have dealt treacherously with the LORD, For they have borne sons *who are* strangers, *And* now they will be devoured in a month *along* with their apportioned regions.	they will be devoured in a month ← *a month will devour them*.

Hos 5:8	תִּקְעוּ שׁוֹפָר בַּגִּבְעָה חֲצֹצְרָה בָּרָמָה הָרִיעוּ בֵּית אָוֶן אַחֲרֶיךָ בִּנְיָמִין׃	Blow the ramshorn in Gibeah *And* the trumpet in Ramah. Sound the alarm *in* Beth-Aven. *Look* behind you, Benjamin.	Gibeah: see Josh 15:57.
Hos 5:9	אֶפְרַיִם לְשַׁמָּה תִּהְיֶה בְּיוֹם תּוֹכֵחָה בְּשִׁבְטֵי יִשְׂרָאֵל הוֹדַעְתִּי נֶאֱמָנָה׃	Ephraim will become a desolation on the day of rebuke. Among the tribes of Israel, I have made *it* known faithfully.	
Hos 5:10	הָיוּ שָׂרֵי יְהוּדָה כְּמַסִּיגֵי גְבוּל עֲלֵיהֶם אֶשְׁפּוֹךְ כַּמַּיִם עֶבְרָתִי׃	The princes of Judah were like those *who* moved the boundary. I will pour out my anger on them like water.	
Hos 5:11	עָשׁוּק אֶפְרַיִם רְצוּץ מִשְׁפָּט כִּי הוֹאִיל הָלַךְ אַחֲרֵי־צָו׃	Ephraim *is* oppressed, Justice *has been* perverted, For he willingly followed the commandment.	perverted ← *broken*. followed the commandment: of 1 Ki 12:28 etc. [CB].
Hos 5:12	וַאֲנִי כָּעָשׁ לְאֶפְרַיִם וְכָרָקָב לְבֵית יְהוּדָה׃	So I *will be* like the moth to Ephraim And like rot to the house of Judah.	
Hos 5:13	וַיַּרְא אֶפְרַיִם אֶת־חָלְיוֹ וִיהוּדָה אֶת־מְזֹרוֹ וַיֵּלֶךְ אֶפְרַיִם אֶל־אַשּׁוּר וַיִּשְׁלַח אֶל־מֶלֶךְ יָרֵב וְהוּא לְא יוּכַל לִרְפֹּא לָכֶם וְלֹא־יִגְהֶה מִכֶּם מָזוֹר׃	When Ephraim saw his sickness And Judah *saw* his wound, Ephraim went to Assyria And sent *envoys* to King Jareb. But he was not able to cure you, And he did not heal your wound.	
Hos 5:14	כִּי אָנֹכִי כַּשַּׁחַל לְאֶפְרַיִם וְכַכְּפִיר לְבֵית יְהוּדָה אֲנִי אֲנִי אֶטְרֹף וְאֵלֵךְ אֶשָּׂא וְאֵין מַצִּיל׃	For I *will be* 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 *there will be* no-one to deliver *him*.	

Hos 5:15	אֵלֵךְ אָשׁוּבָה אֶל־מְקוֹמִי עַד אֲשֶׁר־יֶאְשְׁמוּ וּבקְשׁוּ פָנָי בַּצַר לָהֶם יְשַׁחֲרֻנְנִי׃	I will go *and* return to my place Until they acknowledge their guilt And seek my face. When they are in straits, They will diligently seek me.	diligently seek ← *dawn-seek*.
Hos 6:1	לְכוּ וְנָשׁוּבָה אֶל־יְהוָה כִּי הוּא טָרָף וְיִרְפָּאֵנוּ יַךְ וְיַחְבְּשֵׁנוּ׃	“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	יְחַיֵּנוּ מִיֹּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו׃	He will make us alive after two days; On the third day 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	וְנֵדְעָה נִרְדְּפָה לָדַעַת אֶת־יְהוָה כְּשַׁחַר נָכוֹן מוֹצָאוֹ וְיָבוֹא כַגֶּשֶׁם לָנוּ כְּמַלְקוֹשׁ יוֹרֶה אָרֶץ׃	And we will know, *saying*, ‘Let us follow so as to know the LORD. His rising *is* like the steady dawn, And he will come like rain on us, Like the late *and* early rain *on* the land.’ ”	
Hos 6:4	מָה אֶעֱשֶׂה־לְךָ אֶפְרַיִם מָה אֶעֱשֶׂה־לְךָ יְהוּדָה וְחַסְדְּכֶם כַּעֲנַן־בֹּקֶר וְכַטַּל מַשְׁכִּים הֹלֵךְ׃	What shall I do to you, Ephraim? What shall I do to you, Judah? For the compassion you *show* *Is just* as a cloud in the morning, And like the early dew, *Which* goes *away*.	
Hos 6:5	עַל־כֵּן חָצַבְתִּי בַּנְּבִיאִים הָרַגְתִּים בְּאִמְרֵי־פִי וּמִשְׁפָּטֶיךָ אוֹר יֵצֵא׃	That *is* why I have hewn into the prophets; I have killed them by the words of my mouth, And *my* judgments on you go forth *like* light.	prophets: i.e. *false prophets* here. --- *my* judgments on you: an objective suffix “you”. AV differs, subjective *(thy judgments)*.

Hos 6:6	כִּי חֶסֶד חָפַצְתִּי וְלֹא־זֶבַח וְדַעַת אֱלֹהִים מֵעֹלוֹת:	**For I desired mercy** **And not sacrifice**, And knowledge of God Rather than burnt offerings.	**Matt 9:13, Matt 12:7**. mercy: or *kindness*. The NT quotes use ἔλεος.
Hos 6:7	וְהֵמָּה כְּאָדָם עָבְרוּ בְרִית שָׁם בָּגְדוּ בִי:	But they like Adam have transgressed the covenant; There, they dealt treacherously with me.	Adam: AV differs *(men)*.
Hos 6:8	גִּלְעָד קִרְיַת פֹּעֲלֵי אָוֶן עֲקֻבָּה מִדָּם:	Gilead *is* a town of workers of iniquity – *A town* stained with blood.	Gilead: see Gen 31:21.
Hos 6:9	וּכְחַכֵּי אִישׁ גְּדוּדִים חֶבֶר כֹּהֲנִים דֶּרֶךְ יִרְצְחוּ־שֶׁכְמָה כִּי זִמָּה עָשׂוּ:	And as gangs wait *for* a man, *So is* a company of priests. *On* the road to Shechem they commit murder, For they perpetrate wickedness.	to Shechem: AV differs *(by consent)*. wickedness: with connotations of *scheming*.
Hos 6:10	בְּבֵית יִשְׂרָאֵל רָאִיתִי שעיריה **שַׁעֲרוּרִיָּה* שָׁם זְנוּת לְאֶפְרַיִם נִטְמָא יִשְׂרָאֵל:	In the house of Israel I have seen a horrible thing. In that place *there is* the prostitution of Ephraim. Israel is defiled.	a horrible thing: the *ketiv* can be regarded as a variant form of the *qeré*. A *yod* / *vav* issue.
Hos 6:11	גַּם־יְהוּדָה שָׁת קָצִיר לָךְ בְּשׁוּבִי שְׁבוּת עַמִּי: פ	For you also, Judah, He has appointed a reaping *time*, When I reverse the captivity of my people.	
Hos 7:1	כְּרָפְאִי לְיִשְׂרָאֵל וְנִגְלָה עֲוֹן אֶפְרַיִם וְרָעוֹת שֹׁמְרוֹן כִּי פָעֲלוּ שֶׁקֶר וְגַנָּב יָבוֹא פָּשַׁט גְּדוּד בַּחוּץ:	When I heal Israel, The iniquity of Ephraim will be revealed, As *will* the evil *deeds* of Samaria. For they have acted falsely, And the thief comes in, And a gang commits robbery in the open.	

Hos 7:2	וּבַל־יֹאמְרוּ֙ לִלְבָבָ֔ם כָּל־רָעָתָ֖ם זָכַ֣רְתִּי עַתָּ֑ה סְבָבוּם֙ מַעַלְלֵיהֶ֔ם נֶ֥גֶד פָּנַ֖י הָיוּ׃	And they don't consider *That* I have remembered all their wrongdoing. Their deeds surround them now; They are before me.	consider ← *say in their heart*.
Hos 7:3	בְּרָעָתָ֖ם יְשַׂמְּח֣וּ מֶ֑לֶךְ וּבְכַחֲשֵׁיהֶ֖ם שָׂרִֽים׃	With their evil *deeds* they pleased the king, And with their falsehood, princes.	
Hos 7:4	כֻּלָּ֥ם מְנָאֲפִ֖ים כְּמ֣וֹ תַנּ֑וּר בֹּעֵרָ֞ה מֵאֹפֶ֗ה יִשְׁבֹּ֤ות מֵעִ֙יר֙ מִלּ֣וֹשׁ בָּצֵ֔ק עַד־חֻמְצָתֹֽו׃	They *are* all adulterers, Like a baker's burning oven. Will he stop stoking *it*, *Or* kneading the dough before it *is* leavened?	There is no interrogative particle, but an interrogative sense seems to best fit the context. AV differs, translating noninterrogatively (declaratively).
Hos 7:5	יֹ֚ום מַלְכֵּ֣נוּ הֶחֱל֔וּ שָׂרִ֖ים חֲמַ֣ת מְיַ֑ין מָשַׁ֥ךְ יָדֹ֖ו אֶת־לֹצְצִֽים׃	*On* the *festival* day of our king, The princes made *him* weak *with* the intoxication of wine. He stretched out his hand with the scoffers.	intoxication ← *venom*, from חֵמָה. Wider use of the construct state, before a preposition, [Ges-HG] §130. AV differs *(bottles)*, re-pointing to חֲמַת from חֲמָת.
Hos 7:6	כִּֽי־קָרְב֥וּ כַתַּנּ֖וּר לִבָּ֑ם בְּאָרְבָּ֣ם כָּל־הַלַּ֔יְלָה יָשֵׁ֖ן אֹפֵ֣הֶם בֹּ֔קֶר הוּא֙ בֹּעֵ֣ר כְּאֵ֥שׁ לֶהָבָֽה׃	For in their plotting they bring their hearts near to an oven. All night their baker sleeps, *But in* the morning, it burns like a blazing fire.	plotting ← *ambushing*. hearts ← *heart*. their baker: not from אַף, *anger*. This verse resumes the analogy of Hos 7:4.
Hos 7:7	כֻּלָּ֥ם יֵחַ֖מּוּ כַּתַּנּ֑וּר וְאָכְל֗וּ אֶת־שֹׁפְטֵיהֶם֙ כָּל־מַלְכֵיהֶ֣ם נָפָ֔לוּ אֵין־קֹרֵ֥א בָהֶ֖ם אֵלָֽי׃	They are all *as* hot as a furnace, And they have devoured their judges. All their kings have fallen; *There is* no-one among them *who* calls to me.	
Hos 7:8	אֶפְרַ֥יִם בָּעַמִּ֖ים הֽוּא יִתְבּוֹלָ֑ל אֶפְרַ֣יִם הָיָ֔ה עֻגָ֥ה בְלִ֖י הֲפוּכָֽה׃	Ephraim is mixing with the Gentiles; Ephraim is *like* a cake *which was*n't turned over.	

Hos 7:9	אָכְלוּ זָרִים כֹּחוֹ וְהוּא לֹא יָדָע גַּם־שֵׂיבָה זָרְקָה בּוֹ וְהוּא לֹא יָדָע:	Strangers have devoured his strength, And he does not realize *it*. Also grey hair is strewn over him, But he is not aware of *it*.	realize ... is ... aware ← *know ... knows*. Otiose, but see Gen 12:5.
Hos 7:10	וְעָנָה גְאוֹן־יִשְׂרָאֵל בְּפָנָיו וְלֹא־שָׁבוּ אֶל־יְהוָה אֱלֹהֵיהֶם וְלֹא בִקְשֻׁהוּ בְּכָל־זֹאת:	And the pride of Israel testifies to his face, Yet they do not return to the LORD their God, *And* for all this they do not seek him.	
Hos 7:11	וַיְהִי אֶפְרַיִם כְּיוֹנָה פוֹתָה אֵין לֵב מִצְרַיִם קָרָאוּ אַשּׁוּר הָלָכוּ:	And Ephraim has become like an unsuspecting dove, Without mettle. They call out *to* Egypt; They go *to* Assyria.	mettle ← *a heart*.
Hos 7:12	כַּאֲשֶׁר יֵלֵכוּ אֶפְרֹשׂ עֲלֵיהֶם רִשְׁתִּי כְּעוֹף הַשָּׁמַיִם אוֹרִידֵם כְּאַיְסֵרָם כְּשֵׁמַע לַעֲדָתָם: 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	אֲוֹי לָהֶם כִּי־נָדְדוּ מִמֶּנִּי שֹׁד לָהֶם כִּי־פָשְׁעוּ בִי וְאָנֹכִי אֶפְדֵּם וְהֵמָּה דִּבְּרוּ עָלַי כְּזָבִים:	Woe to them, For they have wandered away from me. Devastation *be* upon them, For they have transgressed against me. Although I redeemed them, They nevertheless speak lies about me.	Although ... nevertheless: wider use of the *vav*, as a concessive conjunction and its correlative adverb.

Hos 7:14	וְלֹא־זָעֲקוּ אֵלַי בִּלְבָּבָם כִּי יְיֵלִילוּ עַל־מִשְׁכְּבוֹתָם עַל־דָּגָן וְתִירוֹשׁ יִתְגּוֹרָרוּ יָסוּרוּ בִי׃	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 *(rebel)*, reading יָסוֹרוּ from סָרַר.
Hos 7:15	וַאֲנִי יִסַּרְתִּי חִזַּקְתִּי זְרוֹעֹתָם וְאֵלַי יְחַשְּׁבוּ־רָע׃	And I chastened *them*, *And* I strengthened their arms, Yet they devise wickedness against me.	
Hos 7:16	יָשֻׁובוּ | לֹא עָל הָיוּ כְּקֶשֶׁת רְמִיָּה יִפְּלוּ בַּחֶרֶב שָׂרֵיהֶם מִזַּעַם לְשׁוֹנָם זוֹ לַעְגָּם בְּאֶרֶץ מִצְרָיִם׃	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־חִכְּךָ שֹׁפָר כַּנֶּשֶׁר עַל־בֵּית יְהוָה יַעַן עָבְרוּ בְרִיתִי וְעַל־תּוֹרָתִי פָּשָׁעוּ׃	*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 אֱלֹהַי יְדַעֲנוּךָ יִשְׂרָאֵל׃	To me they will cry, "We – Israel – know you, O God of mine."	
Hos 8:3	זָנַח יִשְׂרָאֵל טוֹב אוֹיֵב יִרְדְּפוֹ׃	Israel has cast off that *which is* good; The enemy will pursue him.	

Hos 8:4	הֵם הִמְלִיכוּ וְלֹא מִמֶּנִּי הֵשִׂירוּ וְלֹא יָדָעְתִּי כַּסְפָּם וּזְהָבָם עָשׂוּ לָהֶם עֲצַבִּים לְמַעַן יִכָּרֵת׃	They have appointed kings, But not from me; They have appointed princes, But I did not acknowledge *it*. *With* their silver and their gold They have made themselves idols, Which *is* why they will be cut off.	acknowledge ← *know*. Which *is* why: the more common meaning is *In order that*. Compare Isa 44:9. they will be cut off ← *it (i.e. the people) will be cut off*.
Hos 8:5	זָנַח עֶגְלֵךְ שֹׁמְרוֹן חָרָה אַפִּי בָּם עַד־מָתַי לֹא יוּכְלוּ נִקָּיֹן׃	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 *(Thy calf ... hath cast thee off)*.
Hos 8:6	כִּי מִיִּשְׂרָאֵל וְהוּא חָרָשׁ עָשָׂהוּ וְלֹא אֱלֹהִים הוּא כִּי־שְׁבָבִים יִהְיֶה עֵגֶל שֹׁמְרוֹן׃	For the artificer who made it *was* from Israel – *A man*, who *is* not God. For Samaria's calf will become splinters.	*A man*, who *is* not God: or *It (is) not God*. The pronoun could refer to *the artificer* or *the calf*.
Hos 8:7	כִּי רוּחַ יִזְרָעוּ וְסוּפָתָה יִקְצֹרוּ קָמָה אֵין־לוֹ צֶמַח בְּלִי יַעֲשֶׂה־קֶּמַח אוּלַי יַעֲשֶׂה זָרִים יִבְלָעֻהוּ׃	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 עַתָּה הָיוּ בַגּוֹיִם כִּכְלִי אֵין־חֵפֶץ בּוֹ׃	Israel is swallowed up. Now they are among the Gentiles, Like an item in which *there is* no pleasure.	
Hos 8:9	כִּי־הֵמָּה עָלוּ אַשּׁוּר פֶּרֶא בּוֹדֵד לוֹ אֶפְרַיִם הִתְנוּ אֲהָבִים	For they went *to* Assyria, *Like* a wild donkey on its own. *And* Ephraim hired lovers.	

Hos 8:10	גַּ֚ם כִּֽי־יִתְּנ֣וּ בַגּוֹיִ֔ם עַתָּ֖ה אֲקַבְּצֵ֑ם וַיָּחֵ֙לּוּ֙ מְעָ֣ט מִמַּשָּׂ֔א מֶ֖לֶךְ שָׂרִֽים׃	Even though they have hired *lovers* among the Gentiles, Now I will gather them, But they will profane *themselves* for a while, Under the burden of the king of princes.	will profane *themselves*: *hiphil* of חָלַל. The word could theoretically be re-pointed in many stem-formations from יָחַל, חָלָה, חָלַל and חוּל. In *niphal* or *pual* from חָלַל it reads *will be profaned*.
Hos 8:11	כִּֽי־הִרְבָּ֤ה אֶפְרַ֙יִם֙ מִזְבְּחֹ֔ת לַחֲטֹ֖א הָיוּ־לֹ֣ו מִזְבְּחֹ֑ות לַחֲטֹֽא׃	For Ephraim has increased *the number* of altars *With which* to sin. They have become altars For him to sin.	
Hos 8:12	*אכתוב־**אֶכְתָּב־לֹ֔ו רבו **רַבֵּ֥י תֹורָתִ֖י* כְּמֹו־זָ֥ר נֶחְשָֽׁבוּ׃	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 *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*. --- The great things *(qeré)* ... The greatness *(ketiv)*: a *vav* / *yod* issue.
Hos 8:13	זִבְחֵ֣י הַבְהָבַ֔י יִזְבְּח֖וּ בָּשָׂ֣ר וַיֹּאכֵ֑לוּ יְהוָ֣ה לֹ֤א רָצָם֙ עַתָּ֣ה יִזְכֹּ֣ר עֲוֹנָ֔ם וְיִפְקֹ֖ד חַטֹּאותָ֑ם הֵ֖מָּה מִצְרַ֥יִם יָשֻֽׁובוּ׃	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 ← *sacrifice*. --- the sacrifices *which are* gifts to me ← *the sacrifices of my gifts*. An epexegetic genitive.
Hos 8:14	וַיִּשְׁכַּ֥ח יִשְׂרָאֵ֖ל אֶת־עֹשֵׂ֑הוּ וַיִּבֶן֙ הֵיכָלֹ֔ות וִיהוּדָ֕ה הִרְבָּ֥ה עָרִ֖ים בְּצֻרֹ֑ות וְשִׁלַּחְתִּי־אֵ֣שׁ בְּעָרָ֔יו וְאָכְלָ֖ה אַרְמְנֹותֶֽיהָ׃ ס	And Israel has forgotten its maker And has built temples, And Judah has increased its fortified cities. So I shall send fire into its cities, Which will devour her palaces.	

Hos 9:1	אַל־תִּשְׂמַח יִשְׂרָאֵל ׀ אֶל־גִּיל כָּעַמִּים כִּי זָנִיתָ מֵעַל אֱלֹהֶיךָ אָהַבְתָּ אֶתְנָן עַל כָּל־גָּרְנוֹת דָּגָן׃	Do not be pleased, Israel, With rejoicing as the Gentiles *do*, For you have committed prostitution against your God. You have loved the wages of prostitution On every floor for threshing corn.	
Hos 9:2	גֹּרֶן וָיֶקֶב לֹא יִרְעֵם וְתִירוֹשׁ יְכַחֲשׁ בָּהּ׃	The threshing floor and the wine vat will not feed them, And the new wine in *the land* will fail.	*the land* ← *it*, feminine, but no nearby feminine antecedent.
Hos 9:3	לֹא יֵשְׁבוּ בְּאֶרֶץ יְהוָה וְשָׁב אֶפְרַיִם מִצְרַיִם וּבְאַשּׁוּר טָמֵא יֹאכֵלוּ׃	They will not dwell in the LORD's land, And Ephraim will return *to* Egypt, And he will eat unclean *food* in Assyria.	
Hos 9:4	לֹא־יִסְכְּוּ לַיהוָה ׀ יַיִן וְלֹא יֶעֶרְבוּ־לוֹ זִבְחֵיהֶם כְּלֶחֶם אוֹנִים לָהֶם כָּל־אֹכְלָיו יִטַּמָּאוּ כִּי־לַחְמָם לְנַפְשָׁם לֹא יָבֹוא בֵּית יְהוָה׃	They will not pour out wine offerings to the LORD, And they will not be pleasing to him. Their sacrifices will be like mourners' food to them; All who eat it will be defiled. For their bread for their life Will not come *into* the house of the LORD.	mourners' ← *of sorrow*. life ← *soul*.
Hos 9:5	מַה־תַּעֲשׂוּ לְיוֹם מוֹעֵד וּלְיוֹם חַג־יְהוָה׃	What will you do on the festival day, And on a day of the feast of the LORD?	

Hos 9:6	כִּי־הִנֵּה הָלְכוּ מִשֹּׁד מִצְרַיִם תְּקַבְּצֵם מֹף תְּקַבְּרֵם מַחְמַד לְכַסְפָּם קִמּוֹשׁ יִירָשֵׁם חוֹחַ בְּאָהֳלֵיהֶם:	For look, they have departed on account of the devastation. Egypt will gather them, *And* Memphis will bury them. *As for* their delightful silver *items*, Nettles will inherit them, *As will* thorn bushes in their tents.	gather them: i.e. *to their fathers*, in death. their delightful silver *items* ← *the delight of their silver*. *As will* thorn bushes in their tents: or *(And there will be) thorn bushes in their tents*.
Hos 9:7	בָּאוּ	יְמֵי הַפְּקֻדָּה בָּאוּ יְמֵי הַשִּׁלֻּם יֵדְעוּ יִשְׂרָאֵל אֱוִיל הַנָּבִיא מְשֻׁגָּע אִישׁ הָרוּחַ עַל רֹב עֲוֹנְךָ וְרַבָּה מַשְׂטֵמָה:	The days of visitation are coming, **The days of retribution** are coming, *And* Israel will know *it*. The prophet *is* a fool; The spiritual man *is* mad, Because of the abundance of your iniquity And the great enmity.	**Luke 21:22**.
Hos 9:8	צֹפֶה אֶפְרַיִם עִם־אֱלֹהָי נָבִיא פַּח יָקוּשׁ עַל־כָּל־דְּרָכָיו מַשְׂטֵמָה בְּבֵית אֱלֹהָיו:	Ephraim *was* a watchman with my God. *As for* the prophet, The fowler's trap *is set* on all his ways. *There is* enmity in the house of his God.	*As for* the prophet (etc.): AV differs (also possible).
Hos 9:9	הֶעְמִיקוּ־שִׁחֲתוּ כִּימֵי הַגִּבְעָה יִזְכֹּר עֲוֹנָם יִפְקֹד חַטֹּאותָם: ס	They have deeply corrupted *their ways*, 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 מָצָאתִי יִשְׂרָאֵל כְּבִכּוּרָה בִתְאֵנָה בְּרֵאשִׁיתָהּ רָאִיתִי אֲבוֹתֵיכֶם הֵמָּה בָּאוּ בַעַל־פְּעוֹר וַיִּנָּזְרוּ לַבֹּשֶׁת וַיִּהְיוּ שִׁקּוּצִים כְּאָהֲבָם:	I found Israel like bunches of grapes in the desert; I saw your fathers like early fruit on the fig tree in its early days. *But* they went *to* Baal-Peor; They consecrated themselves to a shameful thing And became abominations with their acts of love.	early days ← *beginning*. with their acts of love ← *according to their loving*.
Hos 9:11	אֶפְרַיִם כָּעוֹף יִתְעוֹפֵף כְּבוֹדָם מִלֵּדָה וּמִבֶּטֶן וּמֵהֵרָיוֹן:	Ephraim *is* like a bird; Their glory has flown away. *They are deprived* of birth, Of pregnancy, *and* of conception.	pregnancy ← *womb*.
Hos 9:12	כִּי אִם־יְגַדְּלוּ אֶת־בְּנֵיהֶם וְשִׁכַּלְתִּים מֵאָדָם כִּי־גַם־אוֹי לָהֶם בְּשׁוּרִי מֵהֶם:	Although they bring up their sons, I will bereave them, *Depriving them* of a man. For woe indeed to them When I depart from them.	
Hos 9:13	אֶפְרַיִם כַּאֲשֶׁר־רָאִיתִי לְצֹר שְׁתוּלָה בְנָוֶה וְאֶפְרַיִם לְהוֹצִיא אֶל־הֹרֵג בָּנָיו:	Ephraim, as what I have seen in Tyre, *Was* planted in a pasture. But Ephraim *is on the point of* bringing its sons to the slayer.	bringing ← *bringing out*. Gerundial use of the infinitive.
Hos 9:14	תֵּן־לָהֶם יְהוָה מַה־תִּתֵּן תֵּן־לָהֶם רֶחֶם מַשְׁכִּיל וְשָׁדַיִם צֹמְקִים:	O LORD, give *them* ... – What will you give them? Give them a miscarrying womb and dried up breasts.	

Hos 9:15	כָּל־רָעָתָם בַּגִּלְגָּל כִּי־שָׁם שְׂנֵאתִים עַל רֹעַ מַעַלְלֵיהֶם מִבֵּיתִי אֲגָרְשֵׁם לְֹא אוֹסִף אַהֲבָתָם כָּל־שָׂרֵיהֶם סֹרְרִים:	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.	Gilgal ← *the Gilgal*.
Hos 9:16	הֻכָּה אֶפְרַיִם שָׁרְשָׁם יָבֵשׁ פְּרִי בלי-**בַל־יַעֲשׂוּן גַּם כִּי* יָלֵדוּן וְהֵמַתִּי מַחֲמַדֵּי בִטְנָם: ס	Ephraim has been struck, Their root is dried up, *And* they do not produce fruit. Even if they do bear *children*, I will kill the delights of their womb.	not: the *ketiv* can be regarded as a variant form of the *qeré*.
Hos 9:17	יִמְאָסֵם אֱלֹהַי כִּי לְֹא שָׁמְעוּ לוֹ וְיִהְיוּ נֹדְדִים בַּגּוֹיִם: ס	My God has rejected them, For they have not heard him, And they have become wanderers among the Gentiles.	
Hos 10:1	גֶּפֶן בּוֹקֵק יִשְׂרָאֵל פְּרִי יְשַׁוֶּה־לּוֹ כְּרֹב לְפִרְיוֹ הֵרְבָּה לַמִּזְבְּחוֹת כְּטוֹב לְאַרְצוֹ הֵיטִיבוּ מַצֵּבוֹת:	Israel *is* a luxuriant vine; It yields its fruit. *But* in proportion to the abundance of its fruit, It has increased *its* altars. In proportion to the goodness of its land, They have been good at *erecting idolatrous* statues.	luxuriant: AV differs *(empty)*. See [AnLx] under בָּקַק.
Hos 10:2	חָלַק לִבָּם עַתָּה יֶאְשָׁמוּ הוּא יַעֲרֹף מִזְבְּחוֹתָם יְשֹׁדֵד מַצֵּבוֹתָם:	Their heart is divided; Now they will bear their guilt. He will break the necks of their altars; He will devastate their *idolatrous* statues.	

Hos 10:3	כִּי עַתָּה יֹאמְרוּ אֵין מֶלֶךְ לָנוּ כִּי לֹא יָרֵאנוּ אֶת־יְהוָה וְהַמֶּלֶךְ מַה־יַּעֲשֶׂה־לָּנוּ׃	For they will now say, “We *have* no king, For we have not feared the Lord”, And, “What would a king do for us?”	
Hos 10:4	דִּבְּרוּ דְבָרִים אָלוֹת שָׁוְא כָּרֹת בְּרִית וּפָרַח כָּרֹאשׁ מִשְׁפָּט עַל תַּלְמֵי שָׂדָי׃	They have spoken words, Swearing falsely, Making a covenant, So that judgment flourishes like hemlock in the furrows of the field.	falsely ← *falsity*. Adverbial use of a noun.
Hos 10:5	לְעָגְלוֹת בֵּית אָוֶן יָגוּרוּ שִׁכֵּן שֹׁמְרוֹן כִּי־אָבַל עָלָיו עַמּוֹ וּכְמָרָיו עָלָיו יָגִילוּ עַל־כְּבוֹדוֹ כִּי־גָלָה מִמֶּנּוּ׃	The inhabitants of Samaria will fear for the calves of Beth-Aven, For its people shall mourn for it, As *will* the idolatrous priests *who* rejoiced over it – Over its glory, Which has departed from it.	calves: i.e. *idolatrous images of (female) calves*.
Hos 10:6	גַּם־אוֹתוֹ לְאַשּׁוּר יוּבָל מִנְחָה לְמֶלֶךְ יָרֵב בָּשְׁנָה אֶפְרַיִם יִקָּח וְיֵבוֹשׁ 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 שֹׁמְרוֹן מַלְכָּהּ כְּקֶצֶף עַל־פְּנֵי־מָיִם׃	Samaria *with* her king is reduced to silence, Like foam on the surface of the sea.	

Hos 10:8	וְנִשְׁמְדּוּ בָּמוֹת אָוֶן חַטַּאת יִשְׂרָאֵל קוֹץ וְדַרְדַּר יַעֲלֶה עַל־מִזְבְּחוֹתָם וְאָמְרוּ לֶהָרִים כַּסּוּנוּ וְלַגְּבָעוֹת נִפְלוּ עָלֵינוּ: ס	And the *idolatrous* raised sites of Aven will be destroyed. *They are* 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 הַגִּבְעָה חָטָאת יִשְׂרָאֵל שָׁם עָמָדוּ לֹא־תַשִּׂיגָם בַּגִּבְעָה מִלְחָמָה עַל־בְּנֵי עַוְלָה:	From the days of Gibeah You have sinned, O Israel. There they took a stand. Did not battle befall them in Gibeah Because of the wicked men?	Gibeah *(2x)*: see Josh 15:57. For the incident, see Judg 19 and 20. Did not: AV differs (not interrogative). wicked men ← *sons of iniquity*.
Hos 10:10	בְּאַוָּתִי וְאֲסָרֵם וְאֻסְּפוּ עֲלֵיהֶם עַמִּים בְּאָסְרָם לִשְׁתֵּי *עינתם עוֹנָתָם:**	In my longing I would chastise them When nations were gathered against them, When they {K: joined *battle* at their two fountains} [Q: were bound for their two iniquities].	AV differs *(two furrows)*, which Strong's Concordance refers to the *ketiv*.
Hos 10:11	וְאֶפְרַיִם עֶגְלָה מְלֻמָּדָה אֹהֵבְתִּי לָדוּשׁ וַאֲנִי עָבַרְתִּי עַל־טּוּב צַוָּארָהּ אַרְכִּיב אֶפְרַיִם יֶחֱרוֹשׁ יְהוּדָה יְשַׂדֵּד־לוֹ יַעֲקֹב:	But Ephraim *is* a trained calf, *Which* likes to tread *corn*, And I passed over the beauty of her neck. 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 עַל as עֹל, *yoke*, perhaps giving *I passed a good yoke (over) her neck*, although the verb in *qal* stem-formation would be strained (re-pointing as *piel* would fit).

Hos 10:12	זִרְעוּ לָכֶם לִצְדָקָה קִצְרוּ לְפִי־חֶסֶד נִירוּ לָכֶם נִיר וְעֵת לִדְרוֹשׁ אֶת־יְהוָה עַד־יָבוֹא וְיוֹרֶה צֶדֶק לָכֶם׃	Sow righteousness for yourselves, Reap in proportion to *your* mercy, *And* break up fallow land for yourselves, For *it is* time to be seeking the LORD Until he comes And rains righteousness on you.	
Hos 10:13	חֲרַשְׁתֶּם־רֶשַׁע עַוְלָתָה קְצַרְתֶּם אֲכַלְתֶּם פְּרִי־כָחַשׁ כִּי־בָטַחְתָּ בְדַרְכְּךָ בְּרֹב גִּבּוֹרֶיךָ׃	You have ploughed injustice, You have reaped iniquity, You have eaten the fruit of falsehood, For you put trust in your *own* way – In the greatness of your warriors.	Compare the verse with Job 4:8.
Hos 10:14	וְקָאם שָׁאוֹן בְּעַמֶּךָ וְכָל־מִבְצָרֶיךָ יוּשַׁד כְּשֹׁד שַׁלְמַן בֵּית אַרְבֵאל בְּיוֹם מִלְחָמָה אֵם עַל־בָּנִים רֻטָּשָׁה׃	And a tumult will arise among your people, And all your fortified cities will be plundered, As *when* Shalman plundered Beth-Arbel on the day of battle, When a mother was dashed to pieces with *her* sons.	with *her* sons: or *on (her) sons*.
Hos 10:15	כָּכָה עָשָׂה לָכֶם בֵּית־אֵל מִפְּנֵי רָעַת רָעַתְכֶם בַּשַּׁחַר נִדְמֹה נִדְמָּה מֶלֶךְ יִשְׂרָאֵל׃	So shall Beth-El do to you, Because of your great wickedness; At dawn, the king of Israel will be utterly reduced to silence.	your great wickedness ← *the wickedness of your wickedness*. utterly reduced to silence: *niphal* infinitive absolute.
Hos 11:1	כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ וּמִמִּצְרַיִם קָרָאתִי לִבְנִי׃	When Israel *was* a child, I loved him, And **I called my son from Egypt**.	**Matt 2:15**.
Hos 11:2	קָרְאוּ לָהֶם כֵּן הָלְכוּ מִפְּנֵיהֶם לַבְּעָלִים יְזַבֵּחוּ וְלַפְּסִלִים יְקַטֵּרוּן׃	*As* they called them, So they departed from their presence. They sacrificed to the Baalim, And they burnt incense to carved images.	they called them: [CB], i.e. *the prophets called them*.

Hos 11:3	וְאָנֹכִי תִּרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל־זְרוֹעֹתָיו וְלֹא יָדְעוּ כִּי רְפָאתִים׃	And I taught Ephraim to walk, Taking them by their arms, But they did not know that I had healed them.	their arms ← *his arms*.
Hos 11:4	בְּחַבְלֵי אָדָם אֶמְשְׁכֵם בַּעֲבֹתוֹת אַהֲבָה וָאֶהְיֶה לָהֶם כְּמֹרְמֵי עֹל עַל לְחֵיהֶם וְאַט אֵלָיו אוֹכִיל׃	I drew them with human cords, With strings of love, And I was to them like those who lift off the yoke on their jaws. And I stretched *my* *hand* out to them *And* fed *them*.	human cords ← *cords of Adam*. to them ← *to him*.
Hos 11:5	לֹא יָשׁוּב אֶל־אֶרֶץ מִצְרַיִם וְאַשּׁוּר הוּא מַלְכּוֹ כִּי מֵאֲנוּ לָשׁוּב׃	He shall not return to the land of Egypt, Or *go to* Assyria, which *was* his king When they refused to repent.	AV differs, including in time frame.
Hos 11:6	וְחָלָה חֶרֶב בְּעָרָיו וְכִלְתָה בַדָּיו וְאָכָלָה מִמֹּעֲצוֹתֵיהֶם׃	And the sword was wielded in his cities, And it wasted his officials, And it devoured *them*, Because of their counsels.	was wielded ← *was being hurled*. Participle of חוּל. officials: AV differs *(branches)*. More usual meanings are *parts, staves, linen garments*, but [AnLx] also gives *princes*. AV differs, including ↴
Hos 11:7	וְעַמִּי תְלוּאִים לִמְשׁוּבָתִי וְאֶל־עַל יִקְרָאֻהוּ יַחַד לֹא יְרוֹמֵם׃	But my people *are* bent on backsliding from me. Although they call upon him – To the Most High – They collectively do not exalt *him*.	↳ in time frame. We maintain a theme of compassion throughout this chapter. backsliding from me ← *my backsliding*, an objective genitive (they disobey me).

Hos 11:8	אֵ֚יךְ אֶתֶּנְךָ֣ אֶפְרַ֔יִם אַמַגֶּנְךָ֖ יִשְׂרָאֵ֑ל אֵ֚יךְ אֶתֶּנְךָ֣ כְאַדְמָ֔ה אֲשִׂימְךָ֖ כִּצְבֹאִ֑ים נֶהְפַּ֤ךְ עָלַי֙ לִבִּ֔י יַ֖חַד נִכְמְר֥וּ נִחוּמָֽי׃	How *could* I give you up, Ephraim, *Or* deliver you up, Israel? How *could* 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	לֹ֤א אֶֽעֱשֶׂה֙ חֲר֣וֹן אַפִּ֔י לֹ֥א אָשׁ֖וּב לְשַׁחֵ֣ת אֶפְרָ֑יִם כִּ֤י אֵ֙ל אָנֹ֣כִי וְלֹא־אִ֔ישׁ בְּקִרְבְּךָ֖ קָד֑וֹשׁ וְלֹ֥א אָבֹ֖וא בְּעִֽיר׃	I will not execute the fury of my anger; I will not ruin Ephraim again, For I *am* GOD, and not man – The holy *one* in your midst – And I will not come in anger.	in anger: from root עִיר. AV differs *(into the city)*, from root עוּר.
Hos 11:10	אַחֲרֵ֥י יְהוָ֖ה יֵלֵ֑כוּ כְּאַרְיֵ֣ה יִשְׁאָ֔ג כִּי־ה֥וּא יִשְׁאַ֖ג וְיֶחֶרְד֥וּ בָנִ֖ים מִיָּֽם׃	They shall walk after the LORD; He shall roar like a lion. When he roars, Sons *of men* tremble more than *they do* from a *roaring* sea.	sea: AV differs *(the west)*.
Hos 11:11	יֶחֶרְד֤וּ כְצִפּוֹר֙ מִמִּצְרַ֔יִם וּכְיוֹנָ֖ה מֵאֶ֣רֶץ אַשּׁ֑וּר וְהוֹשַׁבְתִּ֖ים עַל־בָּתֵּיהֶ֥ם נְאֻם־יְהוָֽה׃ 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	סְבָבֻ֤נִי בְכַחַשׁ֙ אֶפְרַ֔יִם וּבְמִרְמָ֖ה בֵּ֣ית יִשְׂרָאֵ֑ל וִיהוּדָ֗ה עֹ֚ד רָ֣ד עִם־אֵ֔ל וְעִם־קְדוֹשִׁ֖ים נֶאֱמָֽן׃	Ephraim has surrounded me with falsehood, And the house of Israel with deceit, But Judah still walks with GOD, And *is* faithful with the holy *ones*.	walks: from רוּד. AV differs *(rules)*, taking it from רָדָה.

Hos 12:1	אֶפְרַ֨יִם רֹעֶ֤ה רוּחַ֙ וְרֹדֵ֣ף קָדִ֔ים כָּל־הַיּ֖וֹם כָּזָ֣ב וְשֹׁ֑ד וּבְרִ֥ית עִם־אַשּׁ֛וּר יִכְרֹ֖תוּ וְשֶׁ֥מֶן לְמִצְרַ֖יִם יוּבָֽל׃	Ephraim is feeding on wind And is pursuing the eastern blast. All day *long* he does more fraud and plundering, And they have made a covenant with Assyria, And oil is brought to Egypt.	does more ← *increases*.
Hos 12:2	וְרִ֤יב לַֽיהוָה֙ עִם־יְהוּדָ֔ה וְלִפְקֹ֥ד עַל־יַעֲקֹ֖ב כִּדְרָכָ֑יו כְּמַעֲלָלָ֖יו יָשִׁ֥יב לֽוֹ׃	And the LORD has a quarrel with Judah, And *a reason* to visit Jacob according to his ways. He will recompense him according to his works.	
Hos 12:3	בַּבֶּ֣טֶן עָקַ֤ב אֶת־אָחִיו֙ וּבְאוֹנ֣וֹ שָׂרָ֔ה אֶת־אֱלֹהִ֖ים׃	In the womb he supplanted his brother, And in his strength he wrestled with God.	wrestled with God: see Gen 32:28.
Hos 12:4	וַיִּשַׂ֥ר אֶל־מַלְאָ֖ךְ וַיּ֣וּכָל בָּכָ֑ה וַיִּתְחַנֶּן־לוֹ֙ בֵּֽית־אֵ֣ל יִמְצָאֵ֔נוּ וְשָׁ֖ם יְדַבֵּ֥ר עִמָּנוּ׃	And he contended with the angel, And he prevailed. He wept and entreated him. *In* Beth-El he found him, And there he spoke with us.	he prevailed: perhaps, with [CB], understand *the angel prevailed*; see [CB] here, and [CB]'s note at Gen 32:28.
Hos 12:5	וַֽיהוָ֣ה אֱלֹהֵ֣י הַצְּבָאוֹת֮ יְהוָ֣ה זִכְרֽוֹ׃	And the LORD *is* the God of hosts; The LORD *is* his memorial *name*.	
Hos 12:6	וְאַתָּ֥ה בֵאלֹהֶ֖יךָ תָּשׁ֑וּב חֶ֤סֶד וּמִשְׁפָּט֙ שְׁמֹ֔ר וְקַוֵּ֥ה אֶל־אֱלֹהֶ֖יךָ תָּמִֽיד׃	And you will return to your God. Keep mercy and judgment, And wait for your God, always.	
Hos 12:7	כְּנַ֣עַן בְּיָד֔וֹ מֹאזְנֵ֥י מִרְמָ֖ה לַעֲשֹׁ֥ק אָהֵֽב׃	*He is* a merchant. In his hand are false balances; He loves to defraud.	

Hos 12:8	וַיֹּאמֶר אֶפְרַ֔יִם אַ֚ךְ עָשַׁ֣רְתִּי מָצָ֔אתִי אָ֖וֹן לִ֑י כָּל־יְגִיעַ֙י לֹא־יִמְצְאוּ־לִ֔י עָוֹ֖ן אֲשֶׁר־חֵֽטְא׃	And Ephraim said, “Surely I have become rich; I have found wealth for myself. *In* all my labours they will not find in me *any* wrongdoing, Which *would be* sin.”	
Hos 12:9	וְאָנֹכִ֣י יְהוָ֔ה אֱלֹהֶ֖יךָ מֵאֶ֣רֶץ מִצְרָ֑יִם עֹ֚ד אוֹשִׁיבְךָ֣ בָאֳהָלִ֔ים כִּימֵ֖י מוֹעֵֽד׃	But I *am* 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	וְדִבַּ֥רְתִּי עַל־הַנְּבִיאִ֖ים וְאָנֹכִ֣י חָזוֹן֙ הִרְבֵּ֔יתִי וּבְיַד־הַנְּבִיאִ֖ים אֲדַמֶּֽה׃	And I have spoken through the prophets, And I have increased *the number of* visions, And I have given metaphors through the intermediacy of the prophets.	intermediacy ← *hand*.
Hos 12:11	אִם־גִּלְעָ֥ד אָ֖וֶן אַ֣ךְ־שָׁ֑וְא הֲיוּ֙ בַּגִּלְגָּ֣ל שְׁוָרִ֔ים זִבְּח֖וּ גַּ֣ם מִזְבְּחוֹתָ֔ם כְּגַלִּ֖ים עַ֚ל תַּלְמֵ֣י שָׂדָֽי׃	*Is* Gilead vanity? Surely they are falsehood. They sacrifice oxen in Gilgal, And their altars *are* like heaps of stones in the furrows of the field.	Gilead: see Gen 31:21. Gilgal ← *the Gilgal*.
Hos 12:12	וַיִּבְרַ֥ח יַעֲקֹ֖ב שְׂדֵ֣ה אֲרָ֑ם וַיַּעֲבֹ֥ד יִשְׂרָאֵ֖ל בְּאִשָּׁ֣ה וּבְאִשָּׁ֥ה שָׁמָֽר׃	And Jacob fled *to* the country of Aramaea, And Israel served *there* for a wife, And for a wife he kept *sheep*.	Israel: Jacob's later name, referring to the man, not the nation. wife ... wife: otiose, but see Gen 12:5.
Hos 12:13	וּבְנָבִ֥יא הֶעֱלָ֖ה יְהוָ֑ה אֶת־יִשְׂרָאֵ֣ל מִמִּצְרַ֔יִם וּבְנָבִ֖יא נִשְׁמָֽר׃	And by a prophet The LORD brought Israel up out of Egypt, And by a prophet He was guarded.	by a prophet *(2x)*: i.e. *by Moses*.

Hos 12:14	הִכְעִ֣יס אֶפְרַ֔יִם תַּמְרוּרִ֖ים וְדָמָ֣יו עָלָ֑יו יִטּ֣וֹשׁ וְחֶרְפָּת֔וֹ יָשִׁ֥יב לֽוֹ אֲדֹנָֽיו׃	Ephraim provoked *the* LORD bitterly, And he will leave his *acts of* blood*shed* on him, And his LORD will requite him his reproach.	
Hos 13:1	כְּדַבֵּ֥ר אֶפְרַ֖יִם רִתֵּ֣ת נָשָׂ֑א הֽוּא בְּיִשְׂרָאֵ֔ל וַיֶּאְשַׁ֖ם בַּבַּ֥עַל וַיָּמֹֽת׃	When Ephraim spoke of trembling, He carried *weight* in Israel, But he became guilty with Baal And died.	spoke of trembling: or *spoke, (there was) trembling*. [BDB] admits both.
Hos 13:2	וְעַתָּ֥ה	יוֹסִ֖פוּ לַחֲטֹ֑א וַיַּעֲשׂ֨וּ לָהֶ֜ם מַסֵּכָ֗ה מִכַּסְפָּם֙ כִּתְבוּנָ֔ם עֲצַבִּ֖ים מַעֲשֵׂ֣ה חָרָשִׁ֑ים כֻּלֹּ֣ה לָהֶ֗ם הֵ֚ם אֹמְרִ֔ים זֹבְחֵ֖י אָדָ֥ם עֲגָלִ֖ים יִשָּׁקֽוּן׃	And now they are sinning more, And they have made a cast image for themselves from their silver According to their understanding – Idols, all of it the work of artificers. To them they say, “Let those *who* sacrifice men kiss the calves.”	those *who* sacrifice men: AV differs *(men who sacrifice)*.
Hos 13:3	לָכֵ֗ן יִֽהְיוּ֙ כַּעֲנַ֣ן־בֹּ֔קֶר וְכַטַּ֥ל מַשְׁכִּ֖ים הֹלֵ֣ךְ כְּמֹ֑ץ יִסַּ֤עַר מִגֹּ֙רֶן֙ וּכְעָשָׁ֔ן מֵאֲרֻבָּֽה׃	Therefore they shall be like the cloud in the morning, And like the early dew *which* evaporates; Like chaff blown away from the threshing floor, And like smoke from a chimney.	cloud in the morning ← *cloud of the morning*. evaporates ← *goes*.
Hos 13:4	וְאָנֹכִ֞י יְהוָ֣ה אֱלֹהֶ֗יךָ מֵאֶ֙רֶץ֙ מִצְרַ֔יִם וֵאלֹהִ֕ים זוּלָתִ֖י לֹ֣א תֵדָ֑ע וּמוֹשִׁ֥יעַ אַ֖יִן בִּלְתִּֽי׃	But I *am* the LORD your God, From the land of Egypt. And you will know no gods besides me, And *that there is* no saviour except me.	
Hos 13:5	אֲנִ֣י יְדַעְתִּ֔יךָ בַּמִּדְבָּ֖ר בְּאֶ֥רֶץ תַּלְאֻבֽוֹת׃	I knew you in the desert, In the land of drought.	

Hos 13:6	כִּמַרְעִיתָם וַיִּשְׂבָּעוּ שָׂבְעוּ וַיָּרָם לִבָּם עַל־כֵּן שְׁכֵחוּנִי:	Such *was* their pasture That they were satisfied. They were satisfied, And their heart was lifted. That *is* why they forgot me.	
Hos 13:7	וָאֱהִי לָהֶם כְּמוֹ־שָׁחַל כְּנָמֵר עַל־דֶּרֶךְ אָשׁוּר:	And I was to them like a lion; I will watch like a leopard by the way*side*.	
Hos 13:8	אֶפְגְּשֵׁם כְּדֹב שַׁכּוּל וְאֶקְרַע סְגוֹר לִבָּם וְאֹכְלֵם שָׁם כְּלָבִיא חַיַּת הַשָּׂדֶה תְּבַקְּעֵם:	I will come against them like a bear bereaved of cubs, And I will tear the enclosure of their heart, And I will devour them there like a lion; A wild animal will tear them in pieces.	the enclosure: here, *the pericardium*.
Hos 13:9	שִׁחֶתְךָ יִשְׂרָאֵל כִּי־בִי בְעֶזְרֶךָ:	It has ruined you, Israel, For *you are* against me – Against your helper.	helper ← *help*. AV differs in many respects.
Hos 13:10	אֱהִי מַלְכְּךָ אֵפוֹא וְיוֹשִׁיעֲךָ בְּכָל־עָרֶיךָ וְשֹׁפְטֶיךָ אֲשֶׁר אָמַרְתָּ תְּנָה־לִּי מֶלֶךְ וְשָׂרִים:	I will be your king. Where *is* he *who can* save you in all your cities, And your rulers *regarding* whom you said, “Give me a king and princes”?	rulers ← *judges*, but also *rulers*.
Hos 13:11	אֶתֶּן־לְךָ מֶלֶךְ בְּאַפִּי וְאֶקַּח בְּעֶבְרָתִי: ס	I gave you a king in my anger, And I took *one away* in my wrath.	
Hos 13:12	צָרוּר עֲוֹן אֶפְרָיִם צְפוּנָה חַטָּאתוֹ:	The iniquity of Ephraim *is* stowed away; His sin is hidden away.	stowed away ← *bundled up*.

Hos 13:13	חֶבְלֵי יוֹלֵדָה יָבֹאוּ לוֹ הוּא־בֵן לֹא חָכָם כִּי־עֵת לֹא־יַעֲמֹד בְּמִשְׁבַּר בָּנִים׃	The birth pangs of one bearing a child will come upon him. He *is* not a wise son, For time will not stand still When *it comes to* the sons breaking out *of the womb*.	time will not stand still: AV differs *(he should not stay)*.
Hos 13:14	מִיַּד שְׁאוֹל אֶפְדֵּם מִמָּוֶת אֶגְאָלֵם אֱהִי דְבָרֶיךָ מָוֶת אֱהִי קָטָבְךָ שְׁאוֹל נֹחַם יִסָּתֵר מֵעֵינָי׃	I will deliver them from the power 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.** Repentance will be hidden from my eyes.	**1 Cor 15:55**. power ← *hand*. a plague ← *plagues*. Repentance will be hidden from my eyes: i.e. *I will not repent of this*.
Hos 13:15	כִּי הוּא בֵּן אַחִים יַפְרִיא יָבוֹא קָדִים רוּחַ יְהוָה מִמִּדְבָּר עֹלֶה וְיֵבוֹשׁ מְקוֹרוֹ וְיֶחֱרַב מַעְיָנוֹ הוּא יְשִׁסֶּה אוֹצַר כָּל־כְּלִי חֶמְדָּה׃	For he will be fruitful among his brothers, *But then* an east wind will come – An almighty wind will come up from the desert. And his fount will become dry, And his spring will dry up. He shall plunder the treasury of every precious object.	fruitful: a play on words, *"Ephraimful"*. almighty wind ← *wind of the* LORD. An idiom for an extreme; compare Gen 23:6. become dry: see [ST]; also *be ashamed*, בּוֹשׁ being cognate with יָבֵשׁ. precious ← *desirable*.
Hos 13:16	תֶּאְשַׁם שֹׁמְרוֹן כִּי מָרְתָה בֵּאלֹהֶיהָ בַּחֶרֶב יִפֹּלוּ עֹלְלֵיהֶם יְרֻטָּשׁוּ וְהָרְיוֹתֵיו יְבֻקָּעוּ׃ פ	Samaria will bear her guilt, For she has rebelled against her God. They will fall by the sword. Their children will be torn apart, And his pregnant *women* will be ripped open.	bear her guilt: AV differs *(become desolate)*. 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	קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יְהוָה אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וְנִשַּׁלְּמָה פָרִים שְׂפָתֵינוּ׃	Take with you words, And return to the LORD, *And* say to him, "Take *away* all *our* iniquity, Receive *us* favourably, And we will repay *with* the calves *of* our lips.	*with* the calves *of* our lips: regrouping the letters and re-pointing, פְּרִי מִשְׂפָתֵינוּ, would yield *the fruit from our lips*, an expression used in Heb 13:15. But "calves" gives the sense of sacrifice.
Hos 14:3	אַשּׁוּר ׀ לֹא יוֹשִׁיעֵנוּ עַל־סוּס לֹא נִרְכָּב וְלֹא־נֹאמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה יָדֵינוּ אֲשֶׁר־בְּךָ יְרֻחַם יָתוֹם׃	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. *Let it be* that through you The orphan receives compassion."	
Hos 14:4	אֶרְפָּא מְשׁוּבָתָם אֹהֲבֵם נְדָבָה כִּי שָׁב אַפִּי מִמֶּנּוּ׃	"I will heal their apostasy, I will love them freely, For my anger will have turned from him.	him: i.e., [CB], *Israel*.
Hos 14:5	אֶהְיֶה כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃	I will be like dew to Israel, *And* he will flourish like a lily, And he will strike root As *trees do in* Lebanon.	strike root ← *strike his roots*.
Hos 14:6	יֵלְכוּ יְנִקוֹתָיו וִיהִי כַזַּיִת הוֹדוֹ וְרֵיחַ לוֹ כַּלְּבָנוֹן׃	His shoots will spread, And his splendour will be like an olive tree, And he will *have* a scent As *aromatic trees do in* Lebanon.	spread ← *go; flow*.
Hos 14:7	יָשֻׁבוּ יֹשְׁבֵי בְצִלּוֹ יְחַיּוּ דָגָן וְיִפְרְחוּ כַגֶּפֶן זִכְרוֹ כְּיֵין לְבָנוֹן׃ ס	And they who dwell in his shadow will return, And they will revive *like* corn And flourish like the vine. Their memorial *will be* like the wine of Lebanon.	revive: *piel*, which is usually transitive, but one can supply *themselves* (compare Hos 8:10). Re-pointed as *qal* (יְחִיוּ), which seems more natural, it would be intransitive. memorial: AV differs *(scent)*.

Hos 14:8	אֶפְרַ֗יִם מַה־לִּ֥י עוֹד לָֽעֲצַבִּים֮ אֲנִ֪י עָנִ֥יתִי וַאֲשׁוּרֶ֫נּוּ אֲנִ֥י כִּבְר֣וֹשׁ רַעֲנָ֑ן מִמֶּ֖נִּי פִּרְיְךָ֣ נִמְצָֽא׃	Ephraim *will say*, 'What *have* I *to do* 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	מִֽי־חָכָ֤ם וְיָבֶן֙ אֵ֣לֶּה נָבוֹן֙ וְיֵדָעֵ֔ם כִּֽי־יְשָׁרִ֥ים דַּרְכֵ֖י יְהוָ֑ה וְצַדִּקִ֣ים יֵלְכ֣וּ בָ֔ם וּפֹשְׁעִ֖ים יִכָּשְׁל֥וּ בָֽם׃	Let him *who is* wise understand these *things*, *And* let him *who is* intelligent know them, For the ways of the LORD *are* upright, And the righteous will walk in them, But the transgressors will stumble in them."	
Joel 1:1	דְּבַר־יְהוָ֖ה אֲשֶׁ֣ר הָיָ֑ה אֶל־יוֹאֵ֖ל בֶּן־פְּתוּאֵֽל׃	The word of the LORD which came to Joel the son of Pethuel.	came ← *became*.
Joel 1:2	שִׁמְעוּ־זֹ֤את הַזְּקֵנִים֙ וְהַאֲזִ֔ינוּ כֹּ֖ל יוֹשְׁבֵ֣י הָאָ֑רֶץ הֶֽהָיְתָ֤ה זֹּאת֙ בִּימֵיכֶ֔ם וְאִ֖ם בִּימֵ֥י אֲבֹתֵיכֶֽם׃	Listen to this, *you* elders, And give ear, all *you* dwellers of the land. Was *there ever anything like* this in your days, Or in the days of your fathers?	
Joel 1:3	עָלֶ֥יהָ לִבְנֵיכֶ֖ם סַפֵּ֑רוּ וּבְנֵיכֶ֥ם לִבְנֵיהֶ֖ם וּבְנֵיהֶ֥ם לְדֹ֖ור אַחֵֽר׃	Tell your sons about it, And *have* your sons *tell* their sons, And *have* their sons *tell* another generation.	
Joel 1:4	יֶ֣תֶר הַגָּזָ֗ם אָכַ֙ל הָאַרְבֶּ֔ה וְיֶ֣תֶר הָאַרְבֶּ֔ה אָכַ֖ל הַיֶּ֑לֶק וְיֶ֣תֶר הַיֶּ֔לֶק אָכַ֖ל הֶחָסִֽיל׃	What *was* left by the gnawing locust, The swarming locust has eaten. What *was* left by the swarming locust, The devouring locust has eaten. And what *was* left by the devouring locust, The consuming locust has eaten.	

Joel 1:5	הָקִיצוּ שִׁכּוֹרִים וּבְכוּ וְהֵילִלוּ כָּל־שֹׁתֵי יָיִן עַל־עָסִיס 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־אַרְצִי עָצוּם וְאֵין מִסְפָּר שִׁנָּיו שִׁנֵּי אַרְיֵה וּמְתַלְּעוֹת לָבִיא לוֹ:	For a nation has gone up onto my land – A powerful and innumerable *one*. Its teeth *are* the teeth of a lion, And it *has* the incisors of a great lion.	
Joel 1:7	שָׂם גַּפְנִי לְשַׁמָּה וּתְאֵנָתִי לְקֻצָּפָה חָשֹׂף חֲשָׂפָהּ וְהִשְׁלִיךְ הִלְבִּינוּ שָׂרִיגֶיהָ:	It has made my vine a desolation And my fig tree splinters. It has stripped it bare And cast *it* away; Its branches have turned white.	stripped ... bare: infinitive absolute (enhancing *stripped*).
Joel 1:8	אֵלִּי כִּבְתוּלָה חֲגֹרַת־שַׂק עַל־בַּעַל נְעוּרֶיהָ:	Lament like a virgin girded *in* sackcloth For the husband of her youth.	husband: i.e. *intended husband*.
Joel 1:9	הָכְרַת מִנְחָה וְנֶסֶךְ מִבֵּית יְהוָה אָבְלוּ הַכֹּהֲנִים מְשָׁרְתֵי 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	שֻׁדַּד שָׂדֶה אָבְלָה אֲדָמָה כִּי שֻׁדַּד דָּגָן הוֹבִישׁ תִּירוֹשׁ אֻמְלַל 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	הֹבִישׁוּ אִכָּרִים הֵילִילוּ כֹּרְמִים עַל־חִטָּה וְעַל־שְׂעֹרָה כִּי אָבַד קְצִיר שָׂדֶה:	The farmers have been put to shame. The vinedressers are howling, *Also* for the wheat and for the barley, Because the harvest of the field has failed.	

Joel 1:12	הַגֶּפֶן הוֹבִישָׁה וְהַתְּאֵנָה אֻמְלָלָה רִמֹּון גַּם־תָּמָר וְתַפּוּחַ כָּל־עֲצֵי הַשָּׂדֶה יָבֵשׁוּ כִּי־הֹבִישׁ שָׂשׂוֹן מִן־בְּנֵי 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	חִגְרוּ וְסִפְדוּ הַכֹּהֲנִים הֵילִילוּ מְשָׁרְתֵי מִזְבֵּחַ בֹּאוּ לִינוּ בַשַּׂקִּים מְשָׁרְתֵי אֱלֹהָי כִּי נִמְנַע מִבֵּית אֱלֹהֵיכֶם מִנְחָה וְנֶסֶךְ׃	Gird yourselves and mourn, *you* priests; Howl, you servants of the altar. Come and pass the night in sackcloth, *You* servants of my God, For the meal-offering and the libation have been withheld from the house of your God.	
Joel 1:14	קַדְּשׁוּ־צוֹם קִרְאוּ עֲצָרָה אִסְפוּ זְקֵנִים כֹּל יֹשְׁבֵי הָאָרֶץ בֵּית יְהוָה אֱלֹהֵיכֶם וְזַעֲקוּ אֶל־יְהוָה׃	Hold a holy fast; Proclaim a solemn assembly. Gather the elders *and* all the inhabitants of the land *to* the house of the LORD your God, And cry out to the LORD.	Hold a holy fast ← *Sanctify a fast*.
Joel 1:15	אֲהָהּ לַיּוֹם כִּי קָרוֹב יוֹם יְהוָה וּכְשֹׁד מִשַּׁדַּי יָבוֹא׃	Alas for the day! For **the day of the LORD** *is* near, And it will come as devastation from the ALMIGHTY.	**Rev 1:10**.
Joel 1:16	הֲלֹוא נֶגֶד עֵינֵינוּ אֹכֶל נִכְרַת מִבֵּית אֱלֹהֵינוּ שִׂמְחָה וָגִיל׃	Is not food cut off in front of our eyes? *Are not* happiness and rejoicing *cut off* from the house of our God?	

Joel 1:17	עָבְשׁוּ פְרֻדוֹת תַּחַת מְגִרְפֹתֵיהֶם נָשַׁמּוּ אֹצָרוֹת נֶהֶרְסוּ מַמְגֵרוֹת כִּי הֹבִישׁ דָּגָן׃	The seeds decay under their covering soil, The storehouses have been laid waste, The garners have been demolished, For the corn *supply* has dried up.	
Joel 1:18	מַה־נֶּאֶנְחָה בְהֵמָה נָבֻכוּ עֶדְרֵי בָקָר כִּי אֵין מִרְעֶה לָהֶם גַּם־עֶדְרֵי הַצֹּאן נֶאְשָׁמוּ׃	How the cattle sigh, *How* the herds of oxen are perplexed, For *there is* no pasture for them, And the flocks of sheep are perishing.	
Joel 1:19	אֵלֶיךָ יְהוָה אֶקְרָא כִּי אֵשׁ אָכְלָה נְאוֹת מִדְבָּר וְלֶהָבָה לִהֲטָה כָּל־עֲצֵי 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־בַּהֲמוֹת שָׂדֶה תַּעֲרֹג אֵלֶיךָ כִּי יָבְשׁוּ אֲפִיקֵי מָיִם וְאֵשׁ אָכְלָה 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 וְהָרִיעוּ בְּהַר קָדְשִׁי יִרְגְּזוּ כֹּל יֹשְׁבֵי הָאָרֶץ כִּי־בָא יוֹם־יְהוָה כִּי קָרוֹב׃	Blow the ramshorn in Zion, And sound the alarm on my holy mountain. Let all the inhabitants of the land tremble, For **the day of the LORD** is coming, For *it is* near.	**Rev 1:10**. my holy mountain ← *the mountain of my holiness*, a Hebraic genitive. tremble: or *stand in awe*.

Joel 2:2	יֹום חֹשֶׁךְ וַאֲפֵלָה יֹום עָנָן וַעֲרָפֶל כְּשַׁחַר פָּרֻשׂ עַל־הֶהָרִים עַם רַב וְעָצוּם כָּמֹהוּ לֹא נִהְיָה מִן־הָעוֹלָם וְאַחֲרָיו לֹא יוֹסֵף עַד־שְׁנֵי דֹור וָדֹור׃	*It is* a day of darkness and dimness, A day of cloud and gloom, Like blackness spreading over the mountains, *Consisting of* a numerous and strong people. There has not been *anything* like it from ancient time, Nor will there again be after it, In the years of generation after generation.	blackness: AV differs *(morning)*. The word also means *dawn*, but a root meaning is *to be black*. The clause describes an attack on Zion just prior to the LORD's intervention. ancient time ← *the age*. In the years ← *Up to the years*.
Joel 2:3	לְפָנָיו אָכְלָה אֵשׁ וְאַחֲרָיו תְּלַהֵט לֶהָבָה כְּגַן־עֵדֶן הָאָרֶץ לְפָנָיו וְאַחֲרָיו מִדְבַּר שְׁמָמָה וְגַם־פְּלֵיטָה לֹא־הָיְתָה לֹו׃	Fire will consume in front of them, And behind them a flame will spread a conflagration. The land in front of them *is* like the garden of Eden, But behind them *is* a desolate desert, And they will not have anyone *who* escapes *it*.	them *(4x)* ← *it / him*, which we take as referring to the people of the previous verse. desolate desert ← *desert of desolation*, a Hebraic genitive.
Joel 2:4	כְּמַרְאֵה סוּסִים מַרְאֵהוּ וּכְפָרָשִׁים כֵּן יְרוּצוּן׃	Their appearance *is* as the appearance of horses, And they run like horsemen.	
Joel 2:5	כְּקֹול מַרְכָּבוֹת עַל־רָאשֵׁי הֶהָרִים יְרַקֵּדוּן כְּקֹול לַהַב אֵשׁ אֹכְלָה קַשׁ כְּעַם עָצוּם עֲרוּךְ מִלְחָמָה׃	They rattle along over the tops of hills With the noise of chariots *And* with a sound like a flame devouring stubble. *They are* a powerful people, Equipped for war.	flame ← *flame of fire*. a powerful people ← *as a powerful people*. The *ke* perhaps denoting intensity. Compare [AnLx], כְּ II (c).
Joel 2:6	מִפָּנָיו יָחִילוּ עַמִּים כָּל־פָּנִים קִבְּצוּ פָּאֹר׃	In their presence nations will writhe; All faces will lose *their* shine.	lose ← *gather in*.

Joel 2:7	כְּגִבּוֹרִים יְרֻצוּן כְּאַנְשֵׁי מִלְחָמָה יַעֲלוּ חוֹמָה וְאִישׁ בִּדְרָכָיו יֵלֵכוּן וְלֹא יְעַבְּטוּן אׇרְחוֹתָם׃	Like warriors they run; Like men of war, they climb a wall. And each *one* marches in his file, And they do not break ranks.	ranks ← *their ranks*.
Joel 2:8	וְאִישׁ אָחִיו לֹא יִדְחָקוּן גֶּבֶר בִּמְסִלָּתוֹ יֵלֵכוּן וּבְעַד הַשֶּׁלַח יִפֹּלוּ לֹא יִבְצָעוּ׃	And no-one jostles his neighbour; *Each* man walks on his path. And *when* they fall, *hit* by a missile, They do not break up *the formation*.	his neighbour ← *his brother*. They do not break up *the formation*: AV differs *(they shall not be wounded)*.
Joel 2:9	בָּעִיר יָשֹׂקּוּ בַחוֹמָה יְרֻצוּן בַּבָּתִּים יַעֲלוּ בְעַד הַחַלֹּנִים יָבֹאוּ כַּגַּנָּב׃	In the city, they scurry to and fro, *And* they run on the wall. They climb into houses; They come through windows like a thief.	
Joel 2:10	לְפָנָיו רָגְזָה אֶרֶץ רָעֲשׁוּ שָׁמַיִם שֶׁמֶשׁ וְיָרֵחַ קָדָרוּ וְכוֹכָבִים אָסְפוּ נָגְהָם׃	In front of them the earth will tremble, And the heavens will shake. The sun and moon will be darkened, And the stars will withdraw their brightness.	withdraw ← *gather in*; a different word from Joel 2:6.
Joel 2:11	וַיהוָה נָתַן קוֹלוֹ לִפְנֵי חֵילוֹ כִּי רַב מְאֹד מַחֲנֵהוּ כִּי עָצוּם עֹשֵׂה דְבָרוֹ כִּי־גָדוֹל יוֹם־יְהוָה וְנוֹרָא מְאֹד וּמִי יְכִילֶנּוּ׃	And the LORD will sound his voice before his army (For his camp is very mighty), And he who gives his word *is* powerful. For great *is* **the day of the LORD**, And quite terrible, And who *can* endure it?	**Rev 1:10**.
Joel 2:12	וְגַם־עַתָּה נְאֻם־יְהוָה שֻׁבוּ עָדַי בְּכָל־לְבַבְכֶם וּבְצוֹם וּבְבֶכִי וּבְמִסְפֵּד׃	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־בִּגְדֵיכֶם וְשׁוּבוּ אֶל־יְהוָה אֱלֹהֵיכֶם כִּי־חַנּוּן וְרַחוּם הוּא אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְנִחָם עַל־הָרָעָה:	And tear your heart, And not your clothes, And return to the LORD your God, For he *is* gracious and merciful, Longsuffering and of great kindness, Who repents of *doing* harm.	For he *is* gracious and merciful (etc.): compare Jonah 4:2. repents of *doing* harm: i.e. *is open to a change of heart if warranted by repentance of the sinners in view*.
Joel 2:14	מִי יוֹדֵעַ יָשׁוּב וְנִחַם וְהִשְׁאִיר אַחֲרָיו בְּרָכָה מִנְחָה וָנֶסֶךְ לַיהוָה אֱלֹהֵיכֶם: פ	Who knows *if* they will return and repent, And leave a gift behind – A meal-offering and a libation To the LORD your God?	they ← *he*. 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 *blessing*. behind ← *behind them*.
Joel 2:15	תִּקְעוּ שׁוֹפָר בְּצִיּוֹן קַדְּשׁוּ־צוֹם קִרְאוּ עֲצָרָה:	Sound the ramshorn in Zion, Hold a holy fast; Proclaim a solemn assembly.	Hold a holy fast ← *Sanctify a fast*.
Joel 2:16	אִסְפוּ־עָם קַדְּשׁוּ קָהָל קִבְּצוּ זְקֵנִים אִסְפוּ עוֹלְלִים וְיֹנְקֵי שָׁדָיִם יֵצֵא חָתָן מֵחִדְרוֹ וְכַלָּה מֵחֻפָּתָהּ:	Gather the people, Proclaim a holy convocation, Assemble the elders; Gather the children And those *who* are breastfed. Let the bridegroom go out of his room, And the bride *go out* of her bridal chamber.	Proclaim a holy convocation ← *Sanctify a convocation*. are breastfed ← *suck breasts*.

Joel 2:17	בֵּין הָאוּלָם וְלַמִּזְבֵּחַ יִבְכּוּ הַכֹּהֲנִים מְשָׁרְתֵי יְהוָה וְיֹאמְרוּ חוּסָה יְהוָה עַל־עַמֶּךָ וְאַל־תִּתֵּן נַחֲלָתְךָ לְחֶרְפָּה לִמְשָׁל־בָּם גּוֹיִם לָמָּה יֹאמְרוּ בָעַמִּים אַיֵּה אֱלֹהֵיהֶם:	Between the portico and the altar, Let the priests – the servants of the LORD – weep, And let them say, "Take pity, O LORD on your people, And do not allow your inheritance *to become* a reproach, By *which* the Gentiles would have a proverb against them. Why should those among the Gentiles say, 'Where *is* their God?' "	would have a proverb: AV differs *(should rule)*, also possible, but less suited to the context. Why should those among the Gentiles say (etc.): compare Ps 79:10.
Joel 2:18	וַיְקַנֵּא יְהוָה לְאַרְצוֹ וַיַּחְמֹל עַל־עַמּוֹ:	And the LORD will be zealous for his land, And he will spare his people.	
Joel 2:19	וַיַּעַן יְהוָה וַיֹּאמֶר לְעַמּוֹ הִנְנִי שֹׁלֵחַ לָכֶם אֶת־הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר וּשְׂבַעְתֶּם אֹתוֹ וְלֹא־אֶתֵּן אֶתְכֶם עוֹד חֶרְפָּה בַּגּוֹיִם:	And the LORD will answer And will say to his people, "Look, I am sending you corn and new wine and new oil, And you will be satisfied with it, And I will no longer make you a reproach among the Gentiles.	
Joel 2:20	וְאֶת־הַצְּפוֹנִי אַרְחִיק מֵעֲלֵיכֶם וְהַדַּחְתִּיהוּ אֶל־אֶרֶץ צִיָּה וּשְׁמָמָה אֶת־פָּנָיו אֶל־הַיָּם הַקַּדְמֹנִי וְסֹפוֹ אֶל־הַיָּם הָאַחֲרוֹן וְעָלָה בָאְשׁוֹ וְתַעַל צַחֲנָתוֹ כִּי הִגְדִּיל לַעֲשׂוֹת:	And I will remove the northerner from you, And I will drive him out into a dry and desolate land, With his face towards the eastern sea, And his rear towards the western sea, And his stench will go up, And his foul smell will rise, For he acted presumptuously in *what* he did.	the eastern sea ... the western sea: i.e. *the Dead Sea ... the Mediterranean*.

Joel 2:21	אַל־תִּירְאִי אֲדָמָה גִּילִי וּשְׂמָחִי כִּי־הִגְדִּיל יְהוָה לַעֲשׂוֹת:	Do not fear, *O* land; Rejoice and be happy, For the LORD has presumed to act.	presumed to act: or *done great things*, but this is the figure of speech called *ironic echo*, a special case of *antanaclasis*, using the same words as in the previous verse in a different way.
Joel 2:22	אַל־תִּירְאוּ בַהֲמוֹת שָׂדַי כִּי דָשְׁאוּ נְאוֹת מִדְבָּר כִּי־עֵץ נָשָׂא פִרְיּוֹ תְּאֵנָה וָגֶפֶן נָתְנוּ חֵילָם:	Do not fear, *you* wild animals, For the pastures of the desert will sprout grass, For the tree will bear its fruit; The fig tree and the vine will yield their richness.	
Joel 2:23	וּבְנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בַּיהוָה אֱלֹהֵיכֶם כִּי־נָתַן לָכֶם אֶת־הַמּוֹרֶה לִצְדָקָה וַיּוֹרֶד לָכֶם גֶּשֶׁם מוֹרֶה וּמַלְקוֹשׁ בָּרִאשׁוֹן:	So, *you* 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, Early rain and late rain, *as* aforetime.	teacher of righteousness: or *early rain for righteousness*, but this is a play on Hebrew words; see below. Early rain: a play on words with *teacher of righteousness*.
Joel 2:24	וּמָלְאוּ הַגְּרָנוֹת בָּר וְהֵשִׁיקוּ הַיְקָבִים תִּירוֹשׁ וְיִצְהָר:	And the threshing floors will be full of grain, And the vats will overflow *with* new wine and new oil.	
Joel 2:25	וְשִׁלַּמְתִּי לָכֶם אֶת־הַשָּׁנִים אֲשֶׁר אָכַל הָאַרְבֶּה הַיֶּלֶק וְהֶחָסִיל וְהַגָּזָם חֵילִי הַגָּדוֹל אֲשֶׁר שִׁלַּחְתִּי בָּכֶם:	And I will restore to you the years Which the swarming locust devoured, *And* the devouring locust, and the consuming locust and the gnawing locust – My great army which I sent against you.	

Joel 2:26	וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבְשׁוּ עַמִּי לְעוֹלָם׃	And you will eat freely and be satisfied, And you will praise the name of the LORD your God, Who dealt wondrously with you, And my people will never be ashamed.	eat freely: infinitive absolute. be satisfied: infinitive absolute in the role of a finite verb. never ← *not for the age*.
Joel 2:27	וִידַעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי וַאֲנִי יְהוָה אֱלֹהֵיכֶם וְאֵין עוֹד וְלֹא־יֵבְשׁוּ עַמִּי לְעוֹלָם׃ ס	And you will know that I *am* in the midst of Israel, And *that* I *am* the LORD your God, And *that there is* no other. And my people will never be ashamed.”	never ← *not for the age*.
Joel 2:28	וְהָיָה אַחֲרֵי־כֵן אֶשְׁפֹּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּנֵיכֶם וּבְנוֹתֵיכֶם זִקְנֵיכֶם חֲלֹמוֹת יַחֲלֹמוּן בַּחוּרֵיכֶם חֶזְיֹנוֹת יִרְאוּ׃	**“And it will come to pass after that, *That* I will pour out my spirit on all flesh, And your sons and your daughters will prophesy, *And* your old *people* will have dreams, *And* your young men will see visions.**	**Acts 2:17**. have dreams ← *dream dreams*.
Joel 2:29	וְגַם עַל־הָעֲבָדִים וְעַל־הַשְּׁפָחוֹת בַּיָּמִים הָהֵמָּה אֶשְׁפֹּךְ אֶת־רוּחִי׃	**And I will also pour out my spirit On menservants and on maidservants in those days.**	**Acts 2:18**.
Joel 2:30	וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ דָּם וָאֵשׁ וְתִימְרוֹת עָשָׁן׃	**And I will show wonders in the sky and on the earth – Blood and fire, And pillars of smoke.**	**Acts 2:19**. in the sky: or *in heaven*.
Joel 2:31	הַשֶּׁמֶשׁ יֵהָפֵךְ לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם לִפְנֵי בוֹא 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 כֹּל אֲשֶׁר־יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט כִּי בְּהַר־צִיּוֹן וּבִירוּשָׁלַ͏ִם תִּהְיֶה פְלֵיטָה כַּאֲשֶׁר אָמַר יְהוָה וּבַשְּׂרִידִים אֲשֶׁר יְהוָה קֹרֵא׃	**And it shall come to pass** ***That* everyone who calls on the name of the LORD** **Will be delivered,** For on Mount Zion and in Jerusalem there will be deliverance, As the LORD has said, And for the remnants whom the LORD calls.	**Acts 2:21, Rom 10:13**. remnants ← *escapees*.
Joel 3:1	כִּי הִנֵּה בַיָּמִים הָהֵמָּה וּבָעֵת הַהִיא אֲשֶׁר אשוב **אָשִׁיב* אֶת־שְׁבוּת יְהוּדָה וִירוּשָׁלָ͏ִם׃	For look, In those days and at that time, When I reverse the captivity of Judah and Jerusalem,	reverse: the *ketiv* would normally mean *when I return*, intransitively, but also, [AnLx], *bring back*. A *vav* / *yod* issue.
Joel 3:2	וְקִבַּצְתִּי אֶת־כָּל־הַגּוֹיִם וְהוֹרַדְתִּים אֶל־עֵמֶק יְהוֹשָׁפָט וְנִשְׁפַּטְתִּי עִמָּם שָׁם עַל־עַמִּי וְנַחֲלָתִי יִשְׂרָאֵל אֲשֶׁר פִּזְּרוּ בַגּוֹיִם וְאֶת־אַרְצִי חִלֵּקוּ׃	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 *as to why* they have divided up my land.	
Joel 3:3	וְאֶל־עַמִּי יַדּוּ גוֹרָל וַיִּתְּנוּ הַיֶּלֶד בַּזּוֹנָה וְהַיַּלְדָּה מָכְרוּ בַיַּיִן וַיִּשְׁתּוּ׃	For they have cast lots for my people, And they have given boys for prostitutes, And they have sold girls for wine And have drunk *it*.	For: causal use of the *vav*. boys ... prostitutes ... girls ← *the boy ... the prostitute ... the girl*. Collective usage.

Joel 3:4	וְגַם מָה־אַתֶּם לִי צֹר וְצִידוֹן וְכֹל גְּלִילוֹת פְּלֶשֶׁת הַגְּמוֹל אַתֶּם מְשַׁלְּמִים עָלָי וְאִם־גֹּמְלִים אַתֶּם עָלָי קַל מְהֵרָה אָשִׁיב גְּמֻלְכֶם בְּרֹאשְׁכֶם:	And also, what have you to do with me, Tyre and Sidon and all the regions of Philistia? Will you repay me *with* retribution? Well if you retribute me, I will swiftly *and* rapidly return your retribution onto your head.	what *have* you *to do* with me ← *what you to me*. Sidon: see Gen 10:15.
Joel 3:5	אֲשֶׁר־כַּסְפִּי וּזְהָבִי לְקַחְתֶּם וּמַחֲמַדַּי הַטּוֹבִים הֲבֵאתֶם לְהֵיכְלֵיכֶם:	For you have taken my silver and my gold, And you have brought my fine precious objects into your temples.	precious ← *desirable*.
Joel 3:6	וּבְנֵי יְהוּדָה וּבְנֵי יְרוּשָׁלַם מְכַרְתֶּם לִבְנֵי הַיְוָנִים לְמַעַן הַרְחִיקָם 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 territory.	territory ← *border*.
Joel 3:7	הִנְנִי מְעִירָם מִן־הַמָּקוֹם אֲשֶׁר־מְכַרְתֶּם אֹתָם שָׁמָּה וַהֲשִׁבֹתִי גְמֻלְכֶם בְּרֹאשְׁכֶם:	Look, I am stirring them up *To move them* from the place where you sold them, And I will bring back your recompense onto your head.	
Joel 3:8	וּמָכַרְתִּי אֶת־בְּנֵיכֶם וְאֶת־בְּנוֹתֵיכֶם בְּיַד בְּנֵי יְהוּדָה וּמְכָרוּם לִשְׁבָאִים אֶל־גּוֹי רָחוֹק כִּי יְהוָה דִּבֵּר: 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	קִרְאוּ־זֹאת בַּגּוֹיִם קַדְּשׁוּ מִלְחָמָה הָעִירוּ הַגִּבּוֹרִים יִגְּשׁוּ יַעֲלוּ כֹּל אַנְשֵׁי הַמִּלְחָמָה׃	Announce this among the nations, Proclaim a holy war, Arouse the warriors, Let all men of war approach And go up.	Proclaim a holy war ← *Sanctify a war*.
Joel 3:10	כְּתֻתוּ אִתֵּיכֶם לַחֲרָבוֹת וּמַזְמְרֹתֵיכֶם לְרֹמָחִים הַחַלָּשׁ יֹאמַר גִּבּוֹר אָנִי׃	Beat your ploughshares into swords And your pruning shears into spears. Let him who *is* weak say, 'I *am* a warrior.'	
Joel 3:11	עוּשׁוּ וָבֹאוּ כָּל־הַגּוֹיִם מִסָּבִיב וְנִקָּבְצוּ שָׁמָּה הַנְחֵת יְהוָה גִּבּוֹרֶיךָ׃	Make haste and come, All *you* nations round about, And be gathered there. O LORD, Bring down your warriors.	Make haste: AV differs *(Assemble yourselves)*. there: AV differs in word association, as does MT *(thither cause thy mighty ones to come down)*.
Joel 3:12	יֵעוֹרְרוּ וְיַעֲלוּ הַגּוֹיִם אֶל־עֵמֶק יְהוֹשָׁפָט כִּי שָׁם אֵשֵׁב לִשְׁפֹּט אֶת־כָּל־הַגּוֹיִם מִסָּבִיב׃	Let the nations be aroused And go up to the Valley of Jehoshaphat, For there I will sit to judge all the nations round about.	Jehoshaphat: i.e. *the LORD (Jehovah / Yahveh) will judge*.
Joel 3:13	שִׁלְחוּ מַגָּל כִּי בָשַׁל קָצִיר בֹּאוּ רְדוּ כִּי־מָלְאָה גַּת הֵשִׁיקוּ הַיְקָבִים כִּי רַבָּה רָעָתָם׃	**Send in the sickle,** **For the harvest is ripe;** Come and tread, For the wine press is full. The wine vats are overflowing, For great *is* their wickedness.	**Rev 14:15**. tread: from root רָדָה. AV differs *(get you down)*, from root יָרַד.
Joel 3:14	הֲמוֹנִים הֲמוֹנִים בְּעֵמֶק הֶחָרוּץ כִּי קָרוֹב יוֹם יְהוָה בְּעֵמֶק הֶחָרוּץ׃	*There are* multitudes, multitudes, In the Valley of Decision, For the day of the LORD *is* near, In the Valley of Decision.	
Joel 3:15	שֶׁמֶשׁ וְיָרֵחַ קָדָרוּ וְכוֹכָבִים אָסְפוּ נָגְהָם׃	**The sun and moon will be darkened,** And the stars will withdraw their brightness.	**Acts 2:20, Rev 6:12**. withdraw: as Joel 2:10.

Joel 3:16	וַיהוָ֞ה מִצִּיּ֣וֹן יִשְׁאָ֗ג וּמִירוּשָׁלַ֙͏ִם֙ יִתֵּ֣ן קוֹלֹ֔ו וְרָעֲשׁ֥וּ שָׁמַ֖יִם וָאָ֑רֶץ וַיהוָ֤ה מַחֲסֶה֙ לְעַמֹּ֔ו וּמָעֹ֖וז לִבְנֵ֥י יִשְׂרָאֵֽל׃	And the LORD will roar from Zion; He will sound his voice from Jerusalem, And heaven and earth will tremble. But the LORD *will be* 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	וִידַעְתֶּ֕ם כִּ֥י אֲנִ֖י יְהוָ֣ה אֱלֹהֵיכֶ֑ם שֹׁכֵ֤ן בְּצִיּוֹן֙ הַר־קָדְשִׁ֔י וְהָיְתָ֥ה יְרוּשָׁלַ֖͏ִם קֹ֣דֶשׁ וְזָרִ֔ים לֹא־יַעַבְרוּ־בָ֥הּ עֹֽוד׃ ס	And you will know that I *am* the LORD your God, Dwelling in Zion, my holy mountain. And Jerusalem will be holy, And strangers will no longer pass through her.	holy *(second occurrence in verse)* ← *holiness*.
Joel 3:18	וְהָיָ֣ה׀ בַּיֹּ֣ום הַה֗וּא יִטְּפ֤וּ הֶהָרִים֙ עָסִ֣יס וְהַגְּבָעוֹת֙ תֵּלַ֣כְנָה חָ֔לָב וְכָל־אֲפִיקֵ֖י יְהוּדָ֣ה יֵלְכ֣וּ מָ֑יִם וּמַעְיָ֗ן מִבֵּ֤ית יְהוָה֙ יֵצֵ֔א וְהִשְׁקָ֖ה אֶת־נַ֥חַל הַשִּׁטִּֽים׃	And it will come to pass on that day *That* the mountains will distil new wine, And the hills will run *with* milk, And all the brooks of Judah will run *with* water, And **a spring will come out at the house of the LORD**, And it will feed the stream of Shittim.	Alluded to in **John 7:38**. feed ← *water*. Shittim: i.e. *Acacias*.
Joel 3:19	מִצְרַ֤יִם לְשִׁמָּמָה֙ תִּהְיֶ֔ה וֶאֱדֹ֖ום לְמִדְבַּ֣ר שְׁמָמָ֑ה תִּהְיֶ֕ה מֵחֲמַ֥ס בְּנֵ֖י יְהוּדָ֑ה אֲשֶׁר־שָׁפְכ֥וּ דָם־נָקִ֖יא בְּאַרְצָֽם׃	Egypt will become a desolation, And Edom will become a desolate desert, Because of the violence *done to* the sons of Judah, In that they shed innocent blood in their land.	violence *done to* the sons of Judah ← *violence of the sons of Judah*, an objective genitive.
Joel 3:20	וִיהוּדָ֖ה לְעֹולָ֣ם תֵּשֵׁ֑ב וִירוּשָׁלַ֖͏ִם לְדֹ֥ור וָדֹֽור׃	But Judah will remain age-abidingly, And Jerusalem from generation to generation,	

Joel 3:21	וְנִקֵּיתִי דָּמָם לֹא־נִקֵּיתִי וַיהוָה שֹׁכֵן בְּצִיּוֹן׃	And I will cleanse their blood *that* I have not cleansed, And the LORD will dwell in Zion.”	
Amos 1:1	דִּבְרֵי עָמוֹס אֲשֶׁר־הָיָה בַּנֹּקְדִים מִתְּקוֹעַ אֲשֶׁר חָזָה עַל־יִשְׂרָאֵל בִּימֵי ׀ עֻזִּיָּה מֶלֶךְ־יְהוּדָה וּבִימֵי יָרָבְעָם בֶּן־יוֹאָשׁ מֶלֶךְ יִשְׂרָאֵל שְׁנָתַיִם לִפְנֵי הָרַעַשׁ׃	The words of Amos, who was among the herdsmen from Tekoa, *describing* 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 *earth*quake.	Uzziah ← *Uziah*. See 2 Ki 15:13.
Amos 1:2	וַיֹּאמַר ׀ יְהוָה מִצִּיּוֹן יִשְׁאָג וּמִירוּשָׁלַ͏ִם יִתֵּן קוֹלוֹ וְאָבְלוּ נְאוֹת הָרֹעִים וְיָבֵשׁ רֹאשׁ הַכַּרְמֶל׃ 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 Carmel will dry up.”	The LORD will roar (etc.): compare Joel 3:16. Carmel ← *the Carmel*.
Amos 1:3	כֹּה אָמַר יְהוָה עַל־שְׁלֹשָׁה פִּשְׁעֵי דַמֶּשֶׂק וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־דּוּשָׁם בַּחֲרִצוֹת הַבַּרְזֶל אֶת־הַגִּלְעָד׃	This *is what* the LORD says: “For three transgressions of Damascus, And for four, I will not avert it, Because of their threshing of Gilead With iron threshing sledges.	This *is what* ← *Thus*. Gilead: see Gen 31:21.
Amos 1:4	וְשִׁלַּחְתִּי אֵשׁ בְּבֵית חֲזָאֵל וְאָכְלָה אַרְמְנוֹת בֶּן־הֲדָד׃	So I will send fire on the house of Hazael, Which will consume the palaces of Ben-Hadad.	

Amos 1:5	וְשָׁבַרְתִּי בְּרִיחַ דַּמֶּשֶׂק וְהִכְרַתִּי יוֹשֵׁב מִבִּקְעַת־אָוֶן וְתֹמֵךְ שֵׁבֶט מִבֵּית עֵדֶן וְגָלוּ עַם־אֲרָם קִירָה אָמַר יְהוָה: פ	And I will break the *gate*-bar of Damascus, And I will cut off the inhabitant from the lowland of Aven, And him *who* wields the sceptre of Beth-Eden. And the people of Aramaea will go into captivity in Kir, Says the LORD.”	Aven: as MT and AV, here the same place as *Beth-Aven*. The city of *On* (as in Gen 41:45), also called *Heliopolis*, has the same consonantal spelling. in Kir ← *to Kir*.
Amos 1:6	כֹּה אָמַר יְהוָה עַל־שְׁלֹשָׁה פִּשְׁעֵי עַזָּה וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־הַגְלוֹתָם גָּלוּת שְׁלֵמָה לְהַסְגִּיר לֶאֱדוֹם:	This *is what* the LORD says: “For three transgressions of Gaza, And for four, I will not avert it, Because of their *act of* taking *a people* entirely captive, To deliver *them* to Edom.	This *is what* ← *Thus*.
Amos 1:7	וְשִׁלַּחְתִּי אֵשׁ בְּחוֹמַת עַזָּה וְאָכְלָה אַרְמְנוֹתֶיהָ:	And I will send fire onto the wall of Gaza, Which will consume her palaces.	
Amos 1:8	וְהִכְרַתִּי יוֹשֵׁב מֵאַשְׁדּוֹד וְתֹמֵךְ שֵׁבֶט מֵאַשְׁקְלוֹן וַהֲשִׁיבוֹתִי יָדִי עַל־עֶקְרוֹן וְאָבְדוּ שְׁאֵרִית פְּלִשְׁתִּים אָמַר אֲדֹנָי יְהוִה: פ	And I will cut off the inhabitant from Ashdod, And him *who* wields the sceptre from Ashkelon. And I will turn my hand against Ekron, And the remnants of the Philistines will perish, Says the Lord, the LORD.”	

Amos 1:9	כֹּה אָמַר יְהוָה עַל־שְׁלֹשָׁה פִּשְׁעֵי־צֹר וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־הַסְגִּירָם גָּלוּת שְׁלֵמָה לֶאֱדוֹם וְלֹא זָכְרוּ בְּרִית אַחִים:	This *is what* the LORD says: "For three transgressions of Tyre, And for four, I will not avert it, Because they delivered them up *with* a complete captivity to Edom, And they did not remember the brotherly covenant.	This *is what* ← *Thus*. brotherly covenant ← *covenant of brothers*, between David / Solomon and Hiram king of Tyre, 1 Ki 4:21.
Amos 1:10	וְשִׁלַּחְתִּי אֵשׁ בְּחוֹמַת צֹר וְאָכְלָה אַרְמְנֹתֶיהָ: פ	And I will send fire onto the wall of Tyre, Which will consume her palaces."	
Amos 1:11	כֹּה אָמַר יְהוָה עַל־שְׁלֹשָׁה פִּשְׁעֵי אֱדוֹם וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־רָדְפּוֹ בַחֶרֶב אָחִיו וְשִׁחֵת רַחֲמָיו וַיִּטְרֹף לָעַד אַפּוֹ וְעֶבְרָתוֹ שָׁמְרָה נֶצַח:	This *is what* 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 compassion, And their anger was perpetually tearing *them* to pieces, And they retained their wrath unremittingly.	This *is what* ← *Thus*. compassion ← *his compassions*.
Amos 1:12	וְשִׁלַּחְתִּי אֵשׁ בִּתֵּימָן וְאָכְלָה אַרְמְנוֹת בָּצְרָה: פ	And I will send fire on Teman, Which will consume the palaces of Bozrah."	

Amos 1:13	כֹּה אָמַר יְהוָה עַל־שְׁלֹשָׁה פִּשְׁעֵי בְנֵי־עַמּוֹן וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־בִּקְעָם הָרָוֹת הַגִּלְעָד לְמַעַן הַרְחִיב אֶת־גְּבוּלָם׃	This *is what* 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 *women* of Gilead In order to widen their territory.	This *is what* ← *Thus*. Gilead: see Gen 31:21. territory ← *border*.
Amos 1:14	וְהִצַּתִּי אֵשׁ בְּחוֹמַת רַבָּה וְאָכְלָה אַרְמְנוֹתֶיהָ בִּתְרוּעָה בְּיוֹם מִלְחָמָה בְּסַעַר בְּיוֹם סוּפָה	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.	
Amos 1:15	וְהָלַךְ מַלְכָּם בַּגּוֹלָה הוּא וְשָׂרָיו יַחְדָּו אָמַר יְהוָה׃ פ	And their king will go into captivity, He together with his princes, Says the LORD."	
Amos 2:1	כֹּה אָמַר יְהוָה עַל־שְׁלֹשָׁה פִּשְׁעֵי מוֹאָב וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־שָׂרְפּוֹ עַצְמוֹת מֶלֶךְ־אֱדוֹם לַשִּׂיד׃	This *is what* 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.	This *is what* ← *Thus*.
Amos 2:2	וְשִׁלַּחְתִּי־אֵשׁ בְּמוֹאָב וְאָכְלָה אַרְמְנוֹת הַקְּרִיּוֹת וּמֵת בְּשָׁאוֹן מוֹאָב בִּתְרוּעָה בְּקוֹל שׁוֹפָר׃	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.	Kerioth: AV= *Kirioth*. Recognized as a place by [LHG], but the site is unknown.

Amos 2:3	וְהִכְרַתִּי שׁוֹפֵט מִקִּרְבָּהּ וְכָל־שָׂרֶיהָ אֶהֱרֹג עִמּוֹ אָמַר יְהוָה: פ	And I will cut off the judge from their midst, And I will kill all their princes with him, Says the LORD."	
Amos 2:4	כֹּה אָמַר יְהוָה עַל־שְׁלֹשָׁה פִּשְׁעֵי יְהוּדָה וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־מָאֲסָם אֶת־תּוֹרַת יְהוָה וְחֻקָּיו לֹא שָׁמָרוּ וַיַּתְעוּם כִּזְבֵיהֶם אֲשֶׁר־הָלְכוּ אֲבוֹתָם אַחֲרֵיהֶם:	This *is what* the LORD says: "For three transgressions of Judah, And for four, I will not avert it, Because them rejecting the law of the LORD, When they did not keep his statutes, And their lies led *them* astray – *Lies* which their fathers walked in.	This *is what* ← *Thus*. walked in ← *walked after*.
Amos 2:5	וְשִׁלַּחְתִּי אֵשׁ בִּיהוּדָה וְאָכְלָה אַרְמְנוֹת יְרוּשָׁלִָם: פ	And I will send fire to Judah, Which will consume the palaces of Jerusalem."	
Amos 2:6	כֹּה אָמַר יְהוָה עַל־שְׁלֹשָׁה פִּשְׁעֵי יִשְׂרָאֵל וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־מִכְרָם בַּכֶּסֶף צַדִּיק וְאֶבְיוֹן בַּעֲבוּר נַעֲלָיִם:	This *is what* the LORD says: "For three transgressions of Israel, And for four, I will not avert it, Because they sold the righteous for silver, And the poor in return for a pair of sandals.	This *is what* ← *Thus*.
Amos 2:7	הַשֹּׁאֲפִים עַל־עֲפַר־אֶרֶץ בְּרֹאשׁ דַּלִּים וְדֶרֶךְ עֲנָוִים יַטּוּ וְאִישׁ וְאָבִיו יֵלְכוּ אֶל־הַנַּעֲרָה לְמַעַן חַלֵּל אֶת־שֵׁם קָדְשִׁי:	They crush 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 my holy name.	crush: AV differs *(pant after)*. We take the metaphorical sense of [AnLx], and we consider it cognate with שׁוּף. my holy name ← *the name of my holiness*, a Hebraic genitive.

Amos 2:8	וְעַל־בְּגָדִים חֲבֻלִים יַטּוּ אֵצֶל כָּל־מִזְבֵּחַ וְיֵין עֲנוּשִׁים יִשְׁתּוּ בֵּית אֱלֹהֵיהֶם׃	And they recline in clothes taken in pledge, Next to every altar, And they drink confiscated wine *In* the house of their God.	recline ← *incline*, stem-formation *hiphil*, elsewhere transitive. God: AV differs *(god)*, uncapitalized.
Amos 2:9	וְאָנֹכִי הִשְׁמַדְתִּי אֶת־הָאֱמֹרִי מִפְּנֵיהֶם אֲשֶׁר כְּגֹבַהּ אֲרָזִים גָּבְהֹו וְחָסֹן הוּא כָּאַלֹּונִים וָאַשְׁמִיד פִּרְיֹו מִמַּעַל וְשָׁרְשָׁיו מִתָּחַת׃	Yet I destroyed the Amorite before them, Whose height *was* as the height of cedars, And who *was as* strong as oak trees. And I destroyed his fruit above, And his roots below *the ground*.	Amorite: see Gen 10:16.
Amos 2:10	וְאָנֹכִי הֶעֱלֵיתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם וָאוֹלֵךְ אֶתְכֶם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה לָרֶשֶׁת אֶת־אֶרֶץ הָאֱמֹרִי׃	And I brought you up out of the land of Egypt, And I led you in the desert for forty years, To inherit the land of the Amorite.	Amorite: see Gen 10:16.
Amos 2:11	וָאָקִים מִבְּנֵיכֶם לִנְבִיאִים וּמִבַּחוּרֵיכֶם לִנְזִרִים הַאַף אֵין־זֹאת בְּנֵי יִשְׂרָאֵל נְאֻם־יְהוָה׃	And I raised up *some* of your sons *to be* prophets, And *some* of your youths *to be* Nazarites. *Is* this not *so*, O sons of Israel? Says the LORD,	
Amos 2:12	וַתַּשְׁקוּ אֶת־הַנְּזִרִים יָיִן 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 אָנֹכִי מֵעִיק תַּחְתֵּיכֶם כַּאֲשֶׁר תָּעִיק הָעֲגָלָה הַמְלֵאָה לָהּ עָמִיר:	Look, I am burdened by you, As a cart full of sheaves is burdened.	am burdened by ... is burdened ← *press down under ... presses down*. An intransitive *hiphil*, or implicitly reflexive (supply *myself* etc.). a cart ← *the cart*. An unexpected definite article. See Gen 22:9.
Amos 2:14	וְאָבַד מָנוֹס מִקָּל וְחָזָק לֹא־יְאַמֵּץ כֹּחוֹ וְגִבּוֹר לֹא־יְמַלֵּט נַפְשׁוֹ:	So refuge will be unavailable to the swift, And the strong will not *be able to* build up his force, And the warrior will not *be able to* save his life.	So: consecutive (result) use of the *vav*. life ← *soul*.
Amos 2:15	וְתֹפֵשׂ הַקֶּשֶׁת לֹא יַעֲמֹד וְקַל בְּרַגְלָיו לֹא יְמַלֵּט וְרֹכֵב הַסּוּס לֹא יְמַלֵּט נַפְשׁוֹ:	And the archer will not stand, And he *who is* swift on his feet will not escape, And he who rides *on* a horse will not save his life.	life ← *soul*.
Amos 2:16	וְאַמִּיץ לִבּוֹ בַּגִּבּוֹרִים עָרוֹם יָנוּס בַּיּוֹם־הַהוּא נְאֻם־יְהוָה: פ	And he who *is* courageous among warriors Will flee naked on that day, Says the LORD.”	
Amos 3:1	שִׁמְעוּ אֶת־הַדָּבָר הַזֶּה אֲשֶׁר דִּבֶּר יְהוָה עֲלֵיכֶם בְּנֵי יִשְׂרָאֵל עַל כָּל־הַמִּשְׁפָּחָה אֲשֶׁר הֶעֱלֵיתִי מֵאֶרֶץ מִצְרַיִם לֵאמֹר:	Hear this word which the LORD has spoken concerning you, *you* sons of Israel, concerning all the family which I brought up from the land of Egypt, saying,	
Amos 3:2	רַק אֶתְכֶם יָדַעְתִּי מִכֹּל מִשְׁפְּחוֹת הָאֲדָמָה עַל־כֵּן אֶפְקֹד עֲלֵיכֶם אֶת כָּל־עֲוֹנֹתֵיכֶם:	“Only you have I known, Of all the families of the earth, Which *is* why I will visit on you All your iniquities.	Compare Deut 4:34, Deut 7:6 - Deut 7:7. earth ← *ground*.

Amos 3:3	הֲיֵלְכוּ שְׁנַיִם יַחְדָּו בִּלְתִּי אִם־נוֹעָדוּ׃	*Can* two walk together, Unless they have met by appointment?	have met by appointment: or *are in agreement*.
Amos 3:4	הֲיִשְׁאַג אַרְיֵה בַּיַּעַר וְטֶרֶף אֵין לוֹ הֲיִתֵּן כְּפִיר קוֹלוֹ מִמְּעֹנָתוֹ בִּלְתִּי אִם־לָכָד׃	Does the lion roar in the forest When it *has* no prey? Does the young lion sound its voice from its den If it has not caught *anything*?	
Amos 3:5	הֲתִפֹּל צִפּוֹר עַל־פַּח הָאָרֶץ וּמוֹקֵשׁ אֵין לָהּ הֲיַעֲלֶה־פַּח מִן־הָאֲדָמָה וְלָכֹד לֹא יִלְכֹּד׃	Does a bird fall into a snare on the ground When *there is* no bait *set* for it? Does the snare snap up from the ground When it has trapped nothing at all?	bait ← *trap*. Perhaps just referring to the setting up of the trap. snap up ← *rise*. AV differs *(shall (one) take up)*. trapped nothing at all: using an infinitive absolute.
Amos 3:6	אִם־יִתָּקַע שׁוֹפָר בְּעִיר וְעָם לֹא יֶחֱרָדוּ אִם־תִּהְיֶה רָעָה בְּעִיר וַיהוָה לֹא עָשָׂה׃	Is the ramshorn *ever* sounded in the city Without the people fearing? Is there ever a calamity in the city Which the LORD did not cause?	cause ← *do*.
Amos 3:7	כִּי לֹא יַעֲשֶׂה אֲדֹנָי יְהוִה דָּבָר כִּי אִם־גָּלָה סוֹדוֹ אֶל־עֲבָדָיו הַנְּבִיאִים׃	For the Lord, the LORD, does not do anything, Except *after* he has revealed his secret To his servants, the prophets.	
Amos 3:8	אַרְיֵה שָׁאָג מִי לֹא יִירָא אֲדֹנָי יְהוִה דִּבֶּר מִי לֹא יִנָּבֵא׃	*When* the lion roars, Who will not fear? *And when* the Lord, the LORD, speaks, Who will not prophesy?	

Amos 3:9	הַשְׁמִיעוּ עַל־אַרְמְנוֹת בְּאַשְׁדּוֹד וְעַל־אַרְמְנוֹת בְּאֶרֶץ מִצְרָיִם וְאִמְרוּ הֵאָסְפוּ עַל־הָרֵי שֹׁמְרוֹן וּרְאוּ מְהוּמֹת רַבּוֹת בְּתוֹכָהּ וַעֲשׁוּקִים בְּקִרְבָּהּ׃	Proclaim *it* 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 consternation within it, And the oppressed in its midst.’	consternation ← *consternations*.
Amos 3:10	וְלֹא־יָדְעוּ עֲשׂוֹת־נְכֹחָה נְאֻם־יְהוָה הָאֹצְרִים חָמָס וָשֹׁד בְּאַרְמְנוֹתֵיהֶם׃ פ	For they do not know how to do *what is* 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 יְהוִה צַר וּסְבִיב הָאָרֶץ וְהוֹרֵד מִמֵּךְ עֻזֵּךְ וְנָבְזוּ אַרְמְנוֹתָיִךְ׃	Therefore this *is what* the Lord, the Lord, says: ‘*There will be* an adversary, And *he will be* around the land, And he will sap your strength from you, And your palaces will be plundered.’	this *is what* ← *thus*. sap ← *bring down*.
Amos 3:12	כֹּה אָמַר יְהוָה כַּאֲשֶׁר יַצִּיל הָרֹעֶה מִפִּי הָאַרְיֵ שְׁתֵּי כְרָעַיִם אוֹ בְדַל־אֹזֶן כֵּן יִנָּצְלוּ בְּנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּשֹׁמְרוֹן בִּפְאַת מִטָּה וּבְדִמֶּשֶׂק עָרֶשׂ׃	This *is what* 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* ← *Thus*.
Amos 3:13	שִׁמְעוּ וְהָעִידוּ בְּבֵית יַעֲקֹב נְאֻם־אֲדֹנָי יְהוִה אֱלֹהֵי הַצְּבָאוֹת׃	Hear and testify in the house of Jacob, Says the Lord, the Lord God of hosts.	in: or *against*.

Amos 3:14	כִּי בְיוֹם פָּקְדִי פִּשְׁעֵי־יִשְׂרָאֵל עָלָיו וּפָקַדְתִּי 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־הַחֹרֶף עַל־בֵּית הַקָּיִץ וְאָבְדּוּ בָּתֵּי הַשֵּׁן וְסָפוּ בָּתִּים רַבִּים נְאֻם־יְהוָה: ס	And I will strike the winter house against the summer house, And the ivory houses will cease to exist, And many *other* houses will come to an end, Says the LORD.	
Amos 4:1	שִׁמְעוּ הַדָּבָר הַזֶּה פָּרוֹת הַבָּשָׁן אֲשֶׁר בְּהַר שֹׁמְרוֹן הָעֹשְׁקוֹת דַּלִּים הָרֹצְצוֹת אֶבְיוֹנִים הָאֹמְרֹת לַאֲדֹנֵיהֶם הָבִיאָה וְנִשְׁתֶּה:	Hear this word, *you* heifers of Bashan, Who *are* in the mountain of Samaria, Who oppress the poor, Who crush the needy, Who say to their lords, «Bring *wine*, And let us drink.»	heifers: standing for *women*, or *wives*. Bashan ← *the Basham*.
Amos 4:2	נִשְׁבַּע אֲדֹנָי יְהוִה בְּקָדְשׁוֹ כִּי הִנֵּה יָמִים בָּאִים עֲלֵיכֶם וְנִשָּׂא אֶתְכֶם בְּצִנּוֹת וְאַחֲרִיתְכֶן בְּסִירוֹת דּוּגָה:	The Lord, the LORD, has sworn by his holiness, For look, the days are coming on you, When he will take you away by hooks, And your posterity by fishing tackle.	
Amos 4:3	וּפְרָצִים תֵּצֶאנָה אִשָּׁה נֶגְדָּהּ וְהִשְׁלַכְתֶּנָה הַהַרְמוֹנָה נְאֻם־יְהוָה:	And you will go out *in* waves, one opposite another, And you will throw *the hooks* at the palace, Says the LORD.	you *(2x)*: feminine plural. waves ← *bursts*, or *breaches*. The sense is not clear to us, but we do not emend the text as many translations do.

Amos 4:4	בֹּאוּ בֵית־אֵל֙ וּפִשְׁעוּ הַגִּלְגָּ֔ל הַרְבּ֖וּ לִפְשֹׁ֑עַ וְהָבִ֤יאוּ לַבֹּ֙קֶר֙ זִבְחֵיכֶ֔ם לִשְׁלֹשֶׁת יָמִ֖ים מַעְשְׂרֹתֵיכֶֽם׃	Go *to* Beth-El and transgress, *And to* Gilgal *and* transgress more. And bring your sacrifices in the morning, *And* within three days *bring* your tithes.	Gilgal ← *the Gilgal*. transgress more ← *increase transgressing*. days: [CB] notes as *years*, referring to Num 28:3 and Deut 14:28. But [WLC], LXX and the Vulgate read *days*. The grammatical forms ֽ׃
Amos 4:5	וְקַטֵּ֥ר מֵחָמֵ֖ץ תּוֹדָ֑ה וְקִרְאוּ֙ נְדָבוֹ֣ת הַשְׁמִ֔יעוּ כִּ֥י כֵ֖ן אֲהַבְתֶּ֣ם בְּנֵ֣י יִשְׂרָאֵ֑ל נְאֻ֖ם אֲדֹנָ֥י יְהוִֽה׃	And burn *your* thank-offering with leavened *bread*, And call *for* the freewill-offerings. Proclaim *them*, For that *is what* you love, *You* sons of Israel, Says the Lord, the LORD.	׃ revert to masculine in this and subsequent verses. with ← *from*. that *is what* ← *so*. The verse is ironic.
Amos 4:6	וְגַם־אֲנִ֞י נָתַ֤תִּי לָכֶם֙ נִקְיוֹן שִׁנַּ֔יִם בְּכָל־עָרֵיכֶ֖ם וְחֹסֶר לֶ֣חֶם בְּכֹ֖ל מְקוֹמֹתֵיכֶ֑ם וְלֹא־שַׁבְתֶּ֥ם עָדַ֖י נְאֻם־יְהוָֽה׃	Now I myself have given you clean teeth in all your cities, And shortage of bread in all your places, Yet you have not returned to me, Says the LORD.	clean teeth ← *cleanness of teeth*, standing for famine. Yet: adversative / concessive use of the *vav*.
Amos 4:7	וְגַ֣ם אָנֹכִ֔י מָנַ֥עְתִּי מִכֶּ֖ם אֶת־הַגֶּ֑שֶׁם בְּע֤וֹד שְׁלֹשָׁה חֳדָשִׁים֙ לַקָּצִ֔יר וְהִמְטַרְתִּ֤י עַל־עִיר֙ אֶחָ֔ת וְעַל־עִ֥יר אַחַ֖ת לֹ֣א אַמְטִ֑יר חֶלְקָ֤ה אַחַת֙ תִּמָּטֵ֔ר וְחֶלְקָ֕ה אֲשֶׁר־לֹֽא־תַמְטִ֥יר עָלֶ֖יהָ תִּיבָֽשׁ׃	And I have also withheld rain from you, With three months *to go* before the harvest, And I brought rain to one city, But I did not bring rain to another city. One parcel of land was rained on, But the parcel of land where I brought no rain Dried up.	I brought no rain: third person feminine, standing for *my soul (=I)*, compare Ps 16:2, or second person masculine, so an interlocution, *you brought no rain*, in direct speech, by Amos. AV differs somewhat in word association.

Amos 4:8	וְנָעֲו֣וּ שְׁתַּ֤יִם׀ שָׁלֹ֣שׁ עָרִ֗ים אֶל־עִ֤יר אַחַת֙ לִשְׁתּ֣וֹת מַ֔יִם וְלֹ֥א יִשְׂבָּ֖עוּ וְלֹא־שַׁבְתֶּ֥ם עָדַ֖י נְאֻם־יְהוָֽה׃	So *the inhabitants of* two *or* three cities *had to* travel to one city and back To drink water, And they were not satiated, Yet you did not return to me, Says the LORD.	Yet: adversative use of the *vav*.
Amos 4:9	הִכֵּ֤יתִי אֶתְכֶם֙ בַּשִּׁדָּפ֣וֹן וּבַיֵּרָקוֹן֒ הַרְבּ֣וֹת גַּנּוֹתֵיכֶ֗ם וְכַרְמֵיכֶם֙ וּתְאֵנֵיכֶ֔ם וְזֵיתֵיכֶ֖ם יֹאכַ֣ל הַגָּ֑זָם וְלֹא־שַׁבְתֶּ֥ם עָדַ֖י נְאֻם־יְהוָֽה׃ ס	And I struck you with much blight and mildew *In* your gardens and vineyards, And the gnawing locust ate your fig trees and olive trees, Yet you did not return to me, Says the LORD.	Yet: adversative use of the *vav*.
Amos 4:10	שִׁלַּ֤חְתִּי בָכֶם֙ דֶּ֣בֶר בְּדֶ֣רֶךְ מִצְרַ֔יִם הָרַ֥גְתִּי בַחֶ֖רֶב בַּחוּרֵיכֶ֑ם עִ֚ם שִׁבְיִ֣י סוּסֵיכֶ֔ם וָאַעֲלֶ֥ה בְאַ֖שׁ מַחֲנֵיכֶ֑ם וּבְאַפְּכֶ֔ם וְלֹא־שַׁבְתֶּ֥ם עָדַ֖י נְאֻם־יְהוָֽה׃	I sent a plague to you, Egyptian style. 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 nostrils, Yet you did not return to me, Says the LORD.	Egyptian style ← *in the way of Egypt*. nostrils ← *nostril, nose*, or *anger*. Yet: adversative use of the *vav*.
Amos 4:11	הָפַכְתִּי בָכֶם֙ כְּמַהְפֵּכַ֣ת אֱלֹהִ֔ים אֶת־סְדֹ֖ם וְאֶת־עֲמֹרָ֑ה וַתִּהְי֗וּ כְּא֤וּד מֻצָּ֙ל מִשְּׂרֵפָ֔ה וְלֹא־שַׁבְתֶּ֥ם עָדַ֖י נְאֻם־יְהוָֽה׃ ס	I have caused overthrowings among you, Like the overthrow of God of Sodom and Gomorrah, And you became like a firebrand rescued from the fire, Yet you did not return to me, Says the LORD.	overthrow of God: perhaps an idiom for an extreme quality, *a mighty overthrow*; compare Gen 23:6 etc. Yet: adversative use of the *vav*.

Amos 4:12	לָכֵן כֹּה אֶעֱשֶׂה־לְּךָ יִשְׂרָאֵל עֵקֶב כִּי־זֹאת אֶעֱשֶׂה־לָּךְ הָכֵון לִקְרַאת־אֱלֹהֶיךָ יִשְׂרָאֵל:	So I will deal with you this way, O Israel. *Now* because this *is* *what* I will do to you, Prepare to meet your God, O Israel.	
Amos 4:13	כִּי הִנֵּהׇ יוֹצֵר הָרִים וּבֹרֵא רוּחַ וּמַגִּיד לְאָדָם מַה־שֵּׁחֹו עֹשֵׂה שַׁחַר עֵיפָה וְדֹרֵךְ עַל־בָּמֳתֵי אֶרֶץ יְהוָה אֱלֹהֵי־צְבָאוֹת שְׁמֹו: ס	For look, he *who* forms the mountains, And creates the wind, And tells man what his purpose *is*, Makes dawn darkness, And treads on the *idolatrous* raised sites of the land – The LORD God of hosts *is* his name.	his purpose: i.e. *God's purpose*, 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־הַדָּבָר הַזֶּה אֲשֶׁר אָנֹכִי נֹשֵׂא עֲלֵיכֶם קִינָה בֵּית יִשְׂרָאֵל:	Hear this word which I am relating against you *as* a lamentation, O house of Israel.	relating ← *raising*, an idiom introducing prophecy, lamentations etc.
Amos 5:2	נָפְלָה לֹא־תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל נִטְּשָׁה עַל־אַדְמָתָהּ אֵין מְקִימָהּ:	The virgin of Israel has fallen; She *can*not get up again. She has been left on the ground; *There is* no-one to lift her up.’	the ground ← *her ground*.
Amos 5:3	כִּי כֹה אָמַרׇ אֲדֹנָי יְהוִה הָעִיר הַיֹּצֵאת אֶלֶף תַּשְׁאִיר מֵאָה וְהַיּוֹצֵאת מֵאָה תַּשְׁאִיר עֲשָׂרָה לְבֵית יִשְׂרָאֵל: ס	For this *is what* the Lord, the LORD, says: ‘The city that goes out *with* a thousand Will be left with a hundred, And *the city* that goes out *with* a hundred Will be left with ten *Remaining* to the house of Israel.’	this *is what* ← *thus*. --- Will be left with *(2x)* ← *Will leave*, i.e. *to itself*.
Amos 5:4	כִּי כֹה אָמַר יְהוָה לְבֵית יִשְׂרָאֵל דִּרְשׁוּנִי וִחְיוּ:	For this *is what* the LORD says to the house of Israel: ‘Seek me and live.	this *is what* ← *thus*.

Amos 5:5	וְאֶל־תִּדְרְשׁוּ בֵּית־אֵל וְהַגִּלְגָּל לֹא תָבֹאוּ וּבְאֵר שֶׁבַע לֹא תַעֲבֹרוּ כִּי הַגִּלְגָּל גָּלֹה יִגְלֶה וּבֵית־אֵל יִהְיֶה לְאָוֶן:	But do not seek Beth-El, And do not go *to* Gilgal, And do not cross *to* Beersheba, For Gilgal will certainly go into exile, And Beth-El will be annihilated.	Gilgal *(2x)* ← *the Gilgal*. will certainly go into exile: infinitive absolute. annihilated ← *nothingness*.
Amos 5:6	דִּרְשׁוּ אֶת־יְהוָה וְחְיוּ פֶּן־יִצְלַח כָּאֵשׁ בֵּית יוֹסֵף וְאָכְלָה וְאֵין־מְכַבֶּה לְבֵית־אֵל:	Seek the LORD and live Lest he advances like a fire *over* the house of Joseph, And it consumes *it*, And *there is* no-one to extinguish *it* in Beth-El,	in Beth-El ← *for Beth-El*.
Amos 5:7	הַהֹפְכִים לְלַעֲנָה מִשְׁפָּט וּצְדָקָה לָאָרֶץ הִנִּיחוּ:	*You* who turn judgment to wormwood, And *who* lay righteousness down on the ground.	wormwood: i.e., metaphorically, *distress*.
Amos 5:8	עֹשֵׂה כִימָה וּכְסִיל וְהֹפֵךְ לַבֹּקֶר צַלְמָוֶת וְיוֹם לַיְלָה הַקּוֹרֵא לְמֵי־הַיָּם וַיִּשְׁפְּכֵם 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 *is* his name –	
Amos 5:9	הַמַּבְלִיג שֹׁד עַל־עָז וְשֹׁד עַל־מִבְצָר יָבוֹא:	Who brings sudden destruction on the strong, And destruction *which* will come upon the fortification.	AV differs throughout *(That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress)*.
Amos 5:10	שָׂנְאוּ בַשַּׁעַר מוֹכִיחַ וְדֹבֵר תָּמִים יְתָעֵבוּ:	They have hated him *who* rebuked at the gate, And they have loathed him *who* speaks that *which is* upright.	gate: or *law court*, where judicial hearings were held.

Amos 5:11	לָכֵן יַעַן בּוֹשַׁסְּכֶם עַל־דָּל וּמַשְׂאַת־בַּר תִּקְחוּ מִמֶּנּוּ בָּתֵּי גָזִית בְּנִיתֶם וְלֹא־תֵשְׁבוּ בָם כַּרְמֵי־חֶמֶד נְטַעְתֶּם וְלֹא תִשְׁתּוּ אֶת־יֵינָם׃	Therefore, because you have trampled on the poor And taken a *cart*-load of grain from him, *Although* you have built houses of hewn stone, You will not live in them, *And although* you have planted attractive vineyards, You will not drink their wine.	
Amos 5:12	כִּי יָדַעְתִּי רַבִּים פִּשְׁעֵיכֶם וַעֲצֻמִים חַטֹּאתֵיכֶם צֹרְרֵי צַדִּיק לֹקְחֵי כֹּפֶר וְאֶבְיוֹנִים בַּשַּׁעַר הִטּוּ׃	For I know *that* your transgressions *are* many, And *that* your sins *are* enormous. *They are* oppressors of the righteous, And takers of bribes, And they pervert *the justice of* the poor at the gate.	bribes: or *ransom*, but apparently *bribe* in 1 Sam 12:3. gate: or *law court*, where judicial hearings were held.
Amos 5:13	לָכֵן הַמַּשְׂכִּיל בָּעֵת הַהִיא יִדֹּם כִּי עֵת רָעָה הִיא׃	Therefore let him who *is* prudent Be silent at that time, For it *is* an evil time.	
Amos 5:14	דִּרְשׁוּ־טוֹב וְאַל־רָע לְמַעַן תִּחְיוּ וְיִהְיֹ־כֵן יְהוָה אֱלֹהֵי־צְבָאוֹת אִתְּכֶם כַּאֲשֶׁר אֲמַרְתֶּם׃	Seek good and not evil, In order that you may live, And it will be the case *That* the LORD God of hosts *will be* with you, As you have said.	the case ← *so / thus*.
Amos 5:15	שִׂנְאוּ־רָע וְאֶהֱבוּ טוֹב וְהַצִּיגוּ בַשַּׁעַר מִשְׁפָּט אוּלַי יֶחֱנַן יְהוָה אֱלֹהֵי־צְבָאוֹת שְׁאֵרִית יוֹסֵף׃ ס	Hate evil and love good, And install justice at the gate; Maybe the LORD God of hosts will be merciful To the remnant of Joseph.’	gate: or *law court*, where judicial hearings were held.

Amos 5:16	לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֲדֹנָי בְּכָל־רְחֹבוֹת מִסְפֵּד וּבְכָל־חוּצוֹת יֹאמְרוּ הוֹ־הוֹ וְקָרְאוּ אִכָּר אֶל־אֵבֶל וּמִסְפֵּד אֶל־יוֹדְעֵי נֶהִי:	Therefore this *is what* the LORD God of hosts – The LORD* – says: '*There will be* mourning in all streets, And in all open places they will say, «Woe, Woe», And they will call the farmer to lamentation, And those *who* know wailing, *to* mourning.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. --- this *is what* ← *thus*.
Amos 5:17	וּבְכָל־כְּרָמִים מִסְפֵּד כִּי־אֶעֱבֹר בְּקִרְבֶּךָ אָמַר יְהוָה: ס	And *there will be* mourning in all the vineyards, For I will pass through your precincts, Says the LORD.	
Amos 5:18	הוֹי הַמִּתְאַוִּים אֶת־יוֹם יְהוָה לָמָּה־זֶּה לָכֶם יוֹם יְהוָה הוּא־חֹשֶׁךְ וְלֹא־אוֹר:	Woe to those who long for **the day of the LORD**. What *is* it to you? **The day of the LORD** *is* darkness And not light.	**Rev 1:10**. --- What *is* it ← *Why (is) this*. The sense is *What (good news) (is) it ...?*
Amos 5:19	כַּאֲשֶׁר יָנוּס אִישׁ מִפְּנֵי הָאַרְיֵה וּפְגָעוֹ הַדֹּב וּבָא הַבַּיִת וְסָמַךְ יָדוֹ עַל־הַקִּיר וּנְשָׁכוֹ הַנָּחָשׁ:	*It is* like a man fleeing from the lion, When a bear meets him, Or when he comes home, When he rests his arm on a wall, A serpent bites him.	a wall ... A serpent ← *the wall ... The serpent*. Unexpected definite articles; compare Gen 22:9.
Amos 5:20	הֲלֹא־חֹשֶׁךְ יוֹם יְהוָה וְלֹא־אוֹר וְאָפֵל 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	שָׂנֵאתִי מָאַסְתִּי חַגֵּיכֶם וְלֹא אָרִיחַ בְּעַצְרֹתֵיכֶם:	I hate, I reject your feasts, And I do not *fragrantly* smell your solemn assemblies.	

Amos 5:22	כִּי אִם־תַּעֲלוּ־לִי עֹלוֹת וּמִנְחֹתֵיכֶם לֹא אֶרְצֶה וְשֶׁלֶם מְרִיאֵיכֶם לֹא אַבִּיט:	Although you offer burnt offerings and your meal-offerings to me, I will not receive *them*, And I will not take pleasure *in* the peace- offering of your fatted calves.	take pleasure ← *look upon with pleasure*.
Amos 5:23	הָסֵר מֵעָלַי הֲמוֹן שִׁרֶיךָ וְזִמְרַת נְבָלֶיךָ לֹא אֶשְׁמָע:	Remove from me the noise of your songs, For I will not hear the music of your lutes.	
Amos 5:24	וְיִגַּל כַּמַּיִם מִשְׁפָּט וּצְדָקָה כְּנַחַל אֵיתָן:	Let judgment roll on like water, And righteousness like a constant stream.	constant: as opposed to *seasonal*.
Amos 5:25	הַזְּבָחִים וּמִנְחָה הִגַּשְׁתֶּם־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**. meal-offerings ← *meal-offering*.
Amos 5:26	וּנְשָׂאתֶם אֶת סִכּוּת מַלְכְּכֶם וְאֶת כִּיּוּן צַלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם אֲשֶׁר עֲשִׂיתֶם 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 *your Moloch*, as in Acts 7:43. **Acts 7:43**. Saturn: Hebrew *Chiun*, the Egyptian / Greek god *Remphan*. gods: or *god*.
Amos 5:27	וְהִגְלֵיתִי אֶתְכֶם מֵהֲלְאָה לְדַמָּשֶׂק אָמַר יְהוָה אֱלֹהֵי־צְבָאוֹת שְׁמוֹ: פ	**So I will deport you *to* beyond** Damascus, Says the LORD – The God of hosts *is* his name.	**Acts 7:43**, where the city mentioned is *Babylon*.

Amos 6:1	הַוֹי הַשַּׁאֲנַנִּים בְּצִיּוֹן וְהַבֹּטְחִים בְּהַר שֹׁמְרוֹן נְקֻבֵי רֵאשִׁית הַגּוֹיִם וּבָאוּ לָהֶם בֵּית יִשְׂרָאֵל׃	Woe to those at ease in Zion, And those who trust in the mountain of Samaria – Those who *are* designated the foremost of the nations – To whom the house of Israel came.	The sense is: *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)*. See [CB].
Amos 6:2	עִבְרוּ כַלְנֵה וּרְאוּ וּלְכוּ מִשָּׁם חֲמַת רַבָּה וּרְדוּ גַּת־פְּלִשְׁתִּים הֲטוֹבִים מִן־הַמַּמְלָכוֹת הָאֵלֶּה אִם־רַב גְּבוּלָם מִגְּבֻלְכֶם׃	Cross *to* Calneh and look, And go from there to Greater Hamath, And go down *to* Gath of the Philistines. *Are* they better than these kingdoms, And *is* their border greater than your border?	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	הַמְנַדִּים לְיוֹם רָע וַתַּגִּישׁוּן שֶׁבֶת חָמָס׃	– *You* who push back the evil day, But bring forward the seat of violence,	push back: i.e. *in their minds*. seat of violence: antithetically reminiscent of AV's *mercy seat* (our *atonement cover*), but it is not the same word for *seat*.
Amos 6:4	הַשֹּׁכְבִים עַל־מִטּוֹת שֵׁן וּסְרֻחִים עַל־עַרְשׂוֹתָם וְאֹכְלִים כָּרִים מִצֹּאן וַעֲגָלִים מִתּוֹךְ מַרְבֵּק׃	*You* who lie on ivory beds And stretch out on their couches And eat the fatted lambs of the flock and the calves from the stall,	*You* ... their: the sentence starts in Amos 6:2 with an imperative (second person), but it changes to third person in this verse. stretch out ← *(are) stretched out*.
Amos 6:5	הַפֹּרְטִים עַל־פִּי הַנָּבֶל כְּדָוִד חָשְׁבוּ לָהֶם כְּלֵי־שִׁיר׃	Who chant to the sound of the lute, *Who* like David invent for themselves musical instruments,	themselves: on the grammatical person, see note to Amos 6:4. musical instruments ← *instruments of song*.

Amos 6:6	הַשֹּׁתִים בְּמִזְרְקֵי־יָיִן וְרֵאשִׁית שְׁמָנִים יִמְשָׁחוּ וְלֹא נֶחְלוּ עַל־שֵׁבֶר יוֹסֵף	Who drink from *sacrificial* wine dishes And anoint *themselves* with prime oils, And *who* are not grieved by the break-up of Joseph.	*themselves*: 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 עַתָּה יִגְלוּ בְרֹאשׁ גֹּלִים וְסָר מִרְזַח סְרוּחִים: פ	That *is* why they will now go into captivity, At the head of the *body of* captives. And the merrymaking of those reclining will be gone.’	
Amos 6:8	נִשְׁבַּע אֲדֹנָי יְהוִה בְּנַפְשׁוֹ נְאֻם־יְהוָה אֱלֹהֵי צְבָאוֹת מְתָאֵב אָנֹכִי אֶת־גְּאוֹן יַעֲקֹב וְאַרְמְנֹתָיו שָׂנֵאתִי וְהִסְגַּרְתִּי עִיר וּמְלֹאָהּ:	The Lord, the LORD, has sworn by himself, 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 ← *his soul*.
Amos 6:9	וְהָיָה אִם־יִוָּתְרוּ עֲשָׂרָה אֲנָשִׁים בְּבַיִת אֶחָד וָמֵתוּ:	And it will come to pass, if ten men remain in one house, that they will die.	
Amos 6:10	וְנָשָׂא דֹדוֹ וּמְסָרְפוֹ לְהוֹצִיא עֲצָמִים מִן־הַבַּיִת וְאָמַר לַאֲשֶׁר בְּיַרְכְּתֵי הַבַּיִת הַעוֹד עִמָּךְ וְאָמַר אָפֵס וְאָמַר הָס כִּי לֹא לְהַזְכִּיר בְּשֵׁם יְהוָה:	And *a man*'s uncle will take him aside, as *will* his cremator, to take the bones out from the house, and he will say to *anyone* who *is* at the sides of the house, ‘*Are there* any more with you?’ And he will say, ‘None.’ And he will say, ‘Keep quiet, for *it is* not *the time* to make mention of the name of the LORD.’	
Amos 6:11	כִּי־הִנֵּה יְהוָה מְצַוֶּה וְהִכָּה הַבַּיִת הַגָּדוֹל רְסִיסִים וְהַבַּיִת הַקָּטֹן בְּקָעִים:	For look, the LORD commands And strikes a large house *into* fragments, And a small house *into* split *stone*.	a large house ... a small house: unexpected definite articles. See Gen 22:9.

Amos 6:12	הַיִּרְצ֣וּן בַּסֶּ֔לַע סוּסִ֑ים אִם־יַחֲרֹ֥שׁ בַּבְּקָרִ֖ים כִּֽי־הַפַכְתֶּ֤ם לְרֹאשׁ֙ מִשְׁפָּ֔ט וּפְרִ֥י צְדָקָ֖ה לְלַעֲנָֽה׃	Do horses run on a rock, Or does *anyone* plough *it* with oxen? For you have turned justice into hemlock, And the fruit of righteousness into wormwood.	
Amos 6:13	הַשְּׂמֵחִ֖ים לִלֹּ֣א דָבָ֑ר הָאֹמְרִ֕ים הֲלֹ֥וא בְחָזְקֵ֖נוּ לָקַ֥חְנוּ לָ֛נוּ קַרְנַ֥יִם׃	*You* rejoice in a thing of no substance, Saying, ‘Did we not acquire our prestigious position through our *own* strength?’	a thing of no substance ← *a not a thing*. prestigious position ← *horns*.
Amos 6:14	כִּ֣י הִנְנִ֤י מֵקִים֙ עֲלֵיכֶ֣ם בֵּ֣ית יִשְׂרָאֵ֔ל נְאֻם־יְהוָ֖ה אֱלֹהֵ֣י הַצְּבָא֑וֹת גּ֗וֹי וְלָחֲצ֤וּ אֶתְכֶם֙ מִלְּבֹ֣וא חֲמָ֔ת עַד־נַ֖חַל הָעֲרָבָֽה׃ ס	For look, I am about to raise a nation up against you, O house of Israel, Says the LORD God of hosts, And they will oppress you, So that *you can*not go *to* Hamath Or *anywhere* up to the brook of the arid tract.”	I am about to ← *behold me*. Hamath: AV= *Hemath* here.
Amos 7:1	כֹּ֚ה הֶרְאַ֣נִי אֲדֹנָ֔י יְהוִ֖ה וְהִנֵּ֣ה יוֹצֵ֔ר גֹּבַ֖י בִּתְחִלַּ֣ת עֲלֹ֣ות הַלָּקֶ֑שׁ וְהִנֵּה־לֶ֥קֶשׁ אַחַ֖ר גִּזֵּ֥י הַמֶּֽלֶךְ׃	This *is what* my Lord the LORD showed me, and what *I* saw *was* him fashioning the locust at the start of when the latter growth springs up, and then *I* saw the latter growth after the king's reapings.	This *is what* ← *Thus*. what *I* saw *was* ... then *I* saw ← *behold ... behold*. locust: not one of those in Joel 1:4. reapings: of *grass / herbs*, Amos 7:2; perhaps of hay. AV differs slightly *(mowings)*.
Amos 7:2	וְהָיָ֗ה אִם־כִּלָּה֙ לֶאֱכֹ֣ול׀ אֶת־עֵ֣שֶׂב הָאָ֔רֶץ וְאָמַ֕ר אֲדֹנָ֥י יְהוִ֖ה סְלַח־נָ֑א מִי יָקוּם֙ יַעֲקֹ֔ב כִּ֥י קָטֹ֖ן הֽוּא׃	And it came to pass, when *the locust* had finished eating the grass of the land, that I said, “My Lord the LORD, please forgive *the question*. Who will endure *it*? *Will* Jacob? For he *is* small.”	grass: or *herbs*. Who: AV differs *(by whom)*. endure: or *rise; prosper*.

Amos 7:3	נִחַם 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 הִרְאַנִי אֲדֹנָי יְהוִה וְהִנֵּה קֹרֵא לָרִב בָּאֵשׁ אֲדֹנָי יְהוִה וַתֹּאכַל אֶת־תְּהוֹם רַבָּה וְאָכְלָה אֶת־הַחֵלֶק:	This *is what* my Lord the LORD showed me, and what *I* saw *was* my Lord the LORD calling for a contention by fire, and it consumed the Great Ocean, and it consumed a portion *of land*.	This *is what* ← *Thus*. what *I* saw *was* ← *behold*. a portion ← *the portion*. 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	וָאֹמַר אֲדֹנָי יְהוִה חֲדַל־נָא מִי יָקוּם יַעֲקֹב כִּי קָטֹן הוּא:	And I said, "My Lord the LORD, please stop. Who will endure *it*? *Will* Jacob? For he *is* small."	endure: see Amos 7:2.
Amos 7:6	נִחַם 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 הִרְאַנִי וְהִנֵּה אֲדֹנָי נִצָּב עַל־חוֹמַת אֲנָךְ וּבְיָדוֹ אֲנָךְ:	This *is what* he showed me, and what *I* saw *was* the LORD* standing on a vertical wall, and in his hand *was* a plumbline.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. This *is what* ← *Thus*. what *I* saw *was* ← *behold*. vertical wall ← *wall of plumbline*.
Amos 7:8	וַיֹּאמֶר יְהוָה אֵלַי מָה־אַתָּה רֹאֶה עָמוֹס וָאֹמַר אֲנָךְ וַיֹּאמֶר אֲדֹנָי הִנְנִי שָׂם אֲנָךְ בְּקֶרֶב עַמִּי יִשְׂרָאֵל לֹא־אוֹסִיף עוֹד עֲבוֹר לוֹ:	And the LORD said to me, "What do you see, Amos?" And I said, "A plumbline." And the LORD* said, "I am about to place a plumbline In the midst of my people Israel. I will not forgive them any more.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. I am about to ← *Behold me*. forgive ← *pass through*, but also *pass by*, metaphorically.

Amos 7:9	וְנָשַׁמּוּ בָּמוֹת יִשְׂחָק וּמִקְדְּשֵׁי יִשְׂרָאֵל יֵחָרֵבוּ וְקַמְתִּי עַל־בֵּית יָרָבְעָם בֶּחָרֶב׃ 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 אֲמַצְיָהוּ כֹהֵן בֵּית־אֵל אֶל־יָרָבְעָם מֶלֶךְ־יִשְׂרָאֵל לֵאמֹר קָשַׁר עָלֶיךָ עָמוֹס בְּקֶרֶב בֵּית יִשְׂרָאֵל לֹא־תוּכַל הָאָרֶץ לְהָכִיל אֶת־כָּל־דְּבָרָיו׃	Then Amaziah the priest of Beth-El sent *word* 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 any of his words.	the priest of Beth-El sent: regrouping, one could read, *the priest sent (word to) Beth-El*, which was the place of the royal residence, Amos 7:13. any ← *all*.
Amos 7:11	כִּי־כֹה אָמַר עָמוֹס בַּחֶרֶב יָמוּת יָרָבְעָם וְיִשְׂרָאֵל גָּלֹה יִגְלֶה מֵעַל אַדְמָתוֹ׃ ס	For this *is what* Amos says: ‘Jeroboam will die by the sword, And Israel will certainly go into captivity, Away from its land.’ ”	this *is what* ← *thus*. Away from ← *From on*.
Amos 7:12	וַיֹּאמֶר אֲמַצְיָהוּ אֶל־עָמוֹס חֹזֶה לֵךְ בְּרַח־לְךָ אֶל־אֶרֶץ יְהוּדָה וֶאֱכָל־שָׁם לֶחֶם וְשָׁם תִּנָּבֵא׃	And Amaziah said to Amos, “Go, *you* seer. Flee to the land of Judah, and eat bread there, and prophesy there.	bread: standing for *food* in general. See 1 Sam 28:22-24.
Amos 7:13	וּבֵית־אֵל לֹא־תוֹסִיף עוֹד לְהִנָּבֵא כִּי מִקְדַּשׁ־מֶלֶךְ הוּא וּבֵית מַמְלָכָה הוּא׃ ס	And do not prophesy any more *in* Beth-El, for it *is* the king's sanctuary, and it *is* the royal residence.”	royal residence ← *house of the kingdom*.

Amos 7:14	וַיַּעַן עָמוֹס וַיֹּאמֶר אֶל־אֲמַצְיָה לֹא־נָבִיא אָנֹכִי וְלֹא בֶן־נָבִיא אָנֹכִי כִּי־בוֹקֵר אָנֹכִי וּבוֹלֵס שִׁקְמִים׃	Then Amos answered and said to Amaziah, "I *am* not a prophet, and I *am* not a prophet's son, for I *am* a herdsman and a picker of sycamore fig *fruit*.	I *am* not a prophet: perhaps ironic, since his prophecies were rejected. Or perhaps supply *by profession*.
Amos 7:15	וַיִּקָּחֵנִי יְהוָה מֵאַחֲרֵי הַצֹּאן וַיֹּאמֶר אֵלַי יְהוָה לֵךְ הִנָּבֵא אֶל־עַמִּי יִשְׂרָאֵל׃	But the LORD took me from *looking* after the flock, and the LORD said to me, 'Go *and* prophesy to my people Israel, *and say*,	
Amos 7:16	וְעַתָּה שְׁמַע דְּבַר־יְהוָה אַתָּה אֹמֵר לֹא תִנָּבֵא עַל־יִשְׂרָאֵל וְלֹא תַטִּיף עַל־בֵּית יִשְׂחָק׃	«And now, hear the word of the LORD, you *who* are saying, ‹Do not prophesy against Israel, And do not distil *prognostications* against the house of Isaac.›	Isaac: in an unusual spelling.
Amos 7:17	לָכֵן כֹּה־אָמַר יְהוָה אִשְׁתְּךָ בָּעִיר תִּזְנֶה וּבָנֶיךָ וּבְנֹתֶיךָ בַּחֶרֶב יִפֹּלוּ וְאַדְמָתְךָ בַּחֶבֶל תֵּחָלֵק וְאַתָּה עַל־אַדְמָה טְמֵאָה תָּמוּת וְיִשְׂרָאֵל גָּלֹה יִגְלֶה מֵעַל אַדְמָתוֹ׃ ס	Because of that, this *is what* 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 certainly go into captivity Away from its land.› » ' "	this *is what* ← *thus*. certainly go into captivity: infinitive absolute. Away from ← *From on*.
Amos 8:1	כֹּה הֶרְאַנִי אֲדֹנָי יְהוִה וְהִנֵּה כְּלוּב קָיִץ׃	This *is what* my Lord the LORD showed me, and what *I* saw *was* a basket of summer *fruit*.	This *is what* ← *Thus*. what *I* saw *was* ← *behold*.

Amos 8:2	וַיֹּאמֶר מָה־אַתָּה רֹאֶה עָמֹוס וָאֹמַר כְּלוּב קָיִץ וַיֹּאמֶר יְהוָה אֵלַי בָּא הַקֵּץ אֶל־עַמִּי יִשְׂרָאֵל לֹא־אוֹסִיף עֹוד עֲבֹור לֹו:	And he said, "What do you see, Amos?" And I said, "A basket of summer *fruit*." And the LORD said to me, "The end has come to my people Israel; I will not forgive them any more.	forgive: or *pass through*. Compare Amos 7:8.
Amos 8:3	וְהֵילִילוּ שִׁירֹות הֵיכָל בַּיֹּום הַהוּא נְאֻם אֲדֹנָי יְהוִה רַב הַפֶּגֶר בְּכָל־מָקֹום הִשְׁלִיךְ הָס: פ	And the songs of the temple will be howlings on that day, Says the Lord, the LORD. Corpses *will be* numerous everywhere. *Men will say*, 'He has cast *it off*. Keep silence.'	the songs of the temple will be howlings: or *they will howl songs of the temple*. He has cast *it off*: AV differs *(they shall cast them forth)*.
Amos 8:4	שִׁמְעוּ־זֹאת הַשֹּׁאֲפִים אֶבְיֹון וְלַשְׁבִּית עניו־**עֲנִיֵּי־אָרֶץ:*	Hear this, *you* who swallow up the needy And *in so doing*, put a stop To *the livelihood of* the {Q: poor} [K: meek] of the land,	The *ketiv* / *qeré* issue is a *vav* / *yod* issue. put a stop ← *to put a stop*.
Amos 8:5	לֵאמֹר מָתַי יַעֲבֹר הַחֹדֶשׁ וְנַשְׁבִּירָה שֶׁבֶר וְהַשַּׁבָּת וְנִפְתְּחָה־בֶּר לְהַקְטִין אֵיפָה וּלְהַגְדִּיל שֶׁקֶל וְלַעֲוֹת מֹאזְנֵי מִרְמָה:	Saying, 'When will the new moon be over, So we *can* sell corn? And the Sabbath, So we *can* open the grain *stores*, Selling a short ephah, And *in so doing*, make more shekels, And swindle *with* false balances,	ephah: about 6 imperial gallons or 27 litres. swindle ← *distort*.
Amos 8:6	לִקְנֹות בַּכֶּסֶף דַּלִּים וְאֶבְיֹון בַּעֲבוּר נַעֲלָיִם וּמַפַּל בֶּר נַשְׁבִּיר:	*So we can* buy the poverty-stricken for silver, And the needy for a pair of sandals', And *saying*, 'Let us sell the refuse of the grain.'	

Amos 8:7	נִשְׁבַּע יְהוָה בִּגְאוֹן יַעֲקֹב אִם־אֶשְׁכַּח לָנֶצַח כָּל־מַעֲשֵׂיהֶם׃	The LORD has sworn by the excellency of Jacob, 'I will certainly never forget any of their works.'	I will certainly never forget: strong denial using an abbreviation of the oath formula of 2 Sam 3:35, enhanced by *for ever*. any ← *all*.
Amos 8:8	הַעַל זֹאת לֹא־תִרְגַּז הָאָרֶץ וְאָבַל כָּל־יוֹשֵׁב בָּהּ וְעָלְתָה כָאֹר כֻּלָּהּ וְנִגְרְשָׁה *ונשקה וְנִשְׁקְעָה כִּיאֹור** מִצְרָיִם׃ ס	Will the land not tremble for this, And every inhabitant on it mourn? And will it not all rise like a river And be driven about And be submerged like the River of Egypt?	be submerged: the *ketiv* is from נשׁקה, *be overflown*, and the *qeré* is from נשׁקע, *be submerged*. So the meanings are similar.
Amos 8:9	וְהָיָה ׀ בַּיֹּום הַהוּא נְאֻם אֲדֹנָי יְהוִה וְהֵבֵאתִי הַשֶּׁמֶשׁ בַּצָּהֳרָיִם וְהַחְשַׁכְתִּי לָאָרֶץ בְּיֹום אֹור׃	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 *broad day*light.	
Amos 8:10	וְהָפַכְתִּי חַגֵּיכֶם לְאֵבֶל וְכָל־שִׁירֵיכֶם לְקִינָה וְהַעֲלֵיתִי עַל־כָּל־מָתְנַיִם שָׂק וְעַל־כָּל־רֹאש קָרְחָה וְשַׂמְתִּיהָ כְּאֵבֶל יָחִיד וְאַחֲרִיתָהּ כְּיֹום מָר׃	And I will turn your feasts into mourning And all your songs into a dirge, And I will cause *you* to put sackcloth round every waist, And *there will be* baldness on every head, And I will make *the land* like mourning for an only *son*, And its final condition *will be* a bitter day.	*the land* ← *it*, feminine. for an only *son* ← *of an only (one)*. LXX= ἀγαπητοῦ, *of a beloved*; Vulgate= unigniti, *of an only-begotten*. a bitter day ← *like a bitter day*, but see note to Gen 24:28.

Amos 8:11	הִנֵּה ׀ יָמִים בָּאִים נְאֻם אֲדֹנָי יְהוִה וְהִשְׁלַחְתִּי רָעָב בָּאָרֶץ לֹא־רָעָב לַלֶּחֶם וְלֹא־צָמָא לַמָּיִם כִּי אִם־לִשְׁמֹעַ אֶת דִּבְרֵי 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 *one* of hearing the words of the LORD.	
Amos 8:12	וְנָעוּ מִיָּם עַד־יָם וּמִצָּפוֹן וְעַד־מִזְרָח יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת־דְּבַר־יְהוָה וְלֹא יִמְצָאוּ׃	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 *it*.	wander: or *stagger*.
Amos 8:13	בַּיּוֹם הַהוּא תִּתְעַלַּפְנָה הַבְּתוּלֹת הַיָּפוֹת וְהַבַּחוּרִים בַּצָּמָא׃	On that day, the beautiful virgins will faint, As *will* the young men, from thirst,	faint: or *veil themselves*, 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 שֹׁמְרוֹן וְאָמְרוּ חֵי אֱלֹהֶיךָ דָּן וְחֵי דֶּרֶךְ בְּאֵר־שָׁבַע וְנָפְלוּ וְלֹא־יָקוּמוּ עוֹד׃ ס	Who swear by the guilt of Samaria, And say, ‘As your God lives, Dan’, And, ‘As the way of Beersheba lives.’ So they will fall And not rise again.”	
Amos 9:1	רָאִיתִי אֶת־אֲדֹנָי נִצָּב עַל־הַמִּזְבֵּחַ וַיֹּאמֶר הַךְ הַכַּפְתּוֹר וְיִרְעֲשׁוּ הַסִּפִּים וּבְצַעֵם בְּרֹאשׁ כֻּלָּם וְאַחֲרִיתָם בַּחֶרֶב אֲהָרֹג לֹא־יָנוּס לָהֶם נָס וְלֹא־יִמָּלֵט לָהֶם פָּלִיט׃	I saw the LORD* standing on the altar, And he said, “Strike the capital *of the pillar* So that the lintels shake, And make them all crash onto *their* heads, And I will kill the last of them with the sword. None of them fleeing will get away, And no fugitive among them will escape.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. lintels ← *thresholds*, but here apparently the “threshold” above the head.

Amos 9:2	אִם־יַחְתְּרוּ בִשְׁאוֹל מִשָּׁם יָדִי תִקָּחֵם וְאִם־יַעֲלוּ הַשָּׁמַיִם מִשָּׁם אוֹרִידֵם׃	*Even* if they dig through to the underworld, My hand will take them from there, And *even* if they ascend *to* heaven, I will bring them down from there.	underworld: or *grave*.
Amos 9:3	וְאִם־יֵחָבְאוּ בְּרֹאשׁ הַכַּרְמֶל מִשָּׁם אֲחַפֵּשׂ וּלְקַחְתִּים וְאִם־יִסָּתְרוּ מִנֶּגֶד עֵינַי בְּקַרְקַע הַיָּם מִשָּׁם אֲצַוֶּה אֶת־הַנָּחָשׁ וּנְשָׁכָם׃	And if they hide on the top of Carmel, 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, *Ousting them* from there.	Carmel ← *the Carmel*.
Amos 9:4	וְאִם־יֵלְכוּ בַשִּׁבְיִ לִפְנֵי אֹיְבֵיהֶם מִשָּׁם אֲצַוֶּה אֶת־הַחֶרֶב וְהָרָגָתַם וְשַׂמְתִּי עֵינִי עֲלֵיהֶם לְרָעָה וְלֹא לְטוֹבָה׃	And if they go into exile before their enemies, There I will command the sword, And it will kill them. And I will set my eye against them, For *their* harm and not for *their* good.	There ← *From there*.
Amos 9:5	וַאדֹנָי יְהוִה הַצְּבָאוֹת הַנּוֹגֵעַ בָּאָרֶץ וַתָּמוֹג וְאָבְלוּ כָּל־יוֹשְׁבֵי בָהּ וְעָלְתָה כַיְאֹר כֻּלָּהּ וְשָׁקְעָה כִּיאֹר מִצְרָיִם	And *it is* the Lord, the LORD of hosts, Who strikes the earth So that it melts, So that all its inhabitants mourn, And it all rises like a river, And it is submerged like the River of Egypt	its inhabitants ← *the inhabitants in it*.

Amos 9:6	הַבּוֹנֶה בַשָּׁמַיִם מַעֲלוֹתָו **מַעֲלֹתָיו* וַאֲגֻדָּתוֹ עַל־אֶרֶץ יְסָדָהּ הַקֹּרֵא לְמֵי־הַיָּם וַיִּשְׁפְּכֵם עַל־פְּנֵי הָאָרֶץ יְהוָה שְׁמוֹ׃	– Who builds his high residences in the heavens, And *as for* his vault *of the heavens* above the earth, He founded it. He calls to the water of the sea, And pours it out on the surface of the earth – The LORD *is* his name.	high residences: the *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*. The word is as for *sundial degrees*, or for *ascents* as a possible translation of the titles of Psalms 120 - 134.
Amos 9:7	הֲלֹוא כִבְנֵי כֻשִׁיִּים אַתֶּם לִי בְּנֵי יִשְׂרָאֵל נְאֻם־יְהוָה הֲלֹוא אֶת־יִשְׂרָאֵל הֶעֱלֵיתִי מֵאֶרֶץ מִצְרַיִם וּפְלִשְׁתִּיִּים מִכַּפְתּוֹר וַאֲרָם מִקִּיר׃	*Are* you not to me like the sons of Ethiopians, O sons of Israel? Says the LORD. Did I not bring Israel up out of the land of Egypt? And the Philistines from Caphtor, And the Aramaean from Kir?	Caphtor: [CB] refers this to *Crete*.
Amos 9:8	הִנֵּה עֵינֵי	אֲדֹנָי יְהוִה בַּמַּמְלָכָה הַחַטָּאָה וְהִשְׁמַדְתִּי אֹתָהּ מֵעַל פְּנֵי הָאֲדָמָה אֶפֶס כִּי לֹא הַשְׁמֵיד אַשְׁמִיד אֶת־בֵּית יַעֲקֹב נְאֻם־יְהוָה׃	Look, the eyes of the Lord, the LORD, *are* against the sinful kingdom, And I will cut it off from the face of the earth, Except that I will not utterly destroy the house of Jacob, Says the LORD.	sinful kingdom ← *kingdom of sin*, a Hebraic genitive. earth ← *ground, land*. utterly destroy: infinitive absolute.
Amos 9:9	כִּי־הִנֵּה אָנֹכִי מְצַוֶּה וְהַנְעַתִּי בְכָל־הַגּוֹיִם אֶת־בֵּית יִשְׂרָאֵל כַּאֲשֶׁר יִנּוֹעַ בַּכְּבָרָה וְלֹא־יִפֹּול צְרוֹר אָרְצָה׃	For behold, I am about to command And cause the house of Israel to wander among all the nations, As *corn* is shaken around in a sieve, But no grain falls *to* the ground.	wander: or *stagger*; compare Amos 8:2. It is also related to the word for *shaken around* in this verse.

Amos 9:10	בַּחֶרֶב יָמֻתוּ כֹּל חַטָּאֵי עַמִּי הָאֹמְרִים לֹא־תַגִּישׁ וְתַקְדִּים בַּעֲדֵינוּ הָרָעָה׃	All sinners among my people will die by the sword, Who say, 'No evil will approach and come upon us.'	sinners among ← *sinners of*. Wider use of the construct state.
Amos 9:11	בַּיּוֹם הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן וַהֲרִסֹתָיו אָקִים וּבְנִיתִיהָ כִּימֵי עוֹלָם׃	**On that day I will raise up the tabernacle of David, Which has fallen down, And I will wall up their breaches, And I will raise up its ruins,** And I will build her up As in days of old,	**Acts 15:16**. tabernacle ← *booth*. Not the same word as the one for *the tabernacle*. its ... her: referring to the house (masculine) of Jacob and the tabernacle (feminine) of David. of old ← *of the age*.
Amos 9:12	לְמַעַן יִירְשׁוּ אֶת־שְׁאֵרִית אֱדוֹם וְכָל־הַגּוֹיִם אֲשֶׁר־נִקְרָא שְׁמִי עֲלֵיהֶם נְאֻם־יְהוָה עֹשֶׂה זֹאת׃ פ	**In order that they who are called after my name May inherit the remnant of Edom And all the Gentiles, Says the LORD, *Who* is doing this.**	**Acts 15:17, James 2:7**. who are called after my name ← *on whom my name has been called*. See James 2:7. One could construe this verse with *they and all the Gentiles among whom my name is called* as the subject of the verb *may inherit*. The absence of a second אֶת־, infixed in וְכָל, militates for this; compare Gen 1:1 (אֵת־ repeated).
Amos 9:13	הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְנִגַּשׁ חוֹרֵשׁ בַּקֹּצֵר וְדֹרֵךְ עֲנָבִים בְּמֹשֵׁךְ הַזָּרַע וְהִטִּיפוּ הֶהָרִים עָסִיס וְכָל־הַגְּבָעוֹת תִּתְמוֹגַגְנָה׃	Look, the days are coming, Says the LORD, When the ploughman will be close behind the reaper, And the grape-treader the seed-sower, And the mountains will distil new wine, And all the hills will melt.	will be close behind ← *approaching*. Perhaps suggesting no winter.

Amos 9:14	וְשַׁבְתִּי֙ אֶת־שְׁבוּת עַמִּ֣י יִשְׂרָאֵ֔ל וּבָנ֖וּ עָרִ֣ים נְשַׁמּ֑וֹת וְיָשָׁ֙בוּ֙ וְנָטְע֣וּ כְרָמִ֔ים וְשָׁת֖וּ אֶת־יֵינָ֑ם וְעָשׂ֣וּ גַנּ֔וֹת וְאָכְל֖וּ אֶת־פְּרִיהֶֽם׃	And I will reverse the captivity of my people Israel, And they will rebuild the desolate cities And they will dwell *in them*, And they will plant vineyards And they will drink their wine, And they will make gardens And they will eat their fruit.	rebuild ← *build*.
Amos 9:15	וּנְטַעְתִּ֖ים עַל־אַדְמָתָ֑ם וְלֹ֤א יִנָּתְשׁוּ֙ עוֹד֙ מֵעַ֣ל אַדְמָתָ֔ם אֲשֶׁ֥ר נָתַ֖תִּי לָהֶ֑ם אָמַ֖ר יְהוָ֥ה אֱלֹהֶֽיךָ׃	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.”	
Obad 1:1	חֲז֣וֹן עֹבַדְיָ֔ה כֹּֽה־אָמַ֥ר אֲדֹנָ֖י יְהוִ֑ה לֶֽאֱד֗וֹם שְׁמוּעָ֤ה שָׁמַ֙עְנוּ֙ מֵאֵ֣ת יְהוָ֔ה וְצִ֥יר בַּגּוֹיִ֖ם שֻׁלָּ֑ח קוּמ֥וּ וְנָקוּמָ֖ה עָלֶ֥יהָ לַמִּלְחָמָֽה׃	The vision of Obadiah. This *is what* my Lord the LORD says to Edom: “We have heard a report from the LORD, And an envoy sent among the nations, *Saying*, ‘Rise and let us rise against her in war.’	|| Jer 49:14. This *is what* ← *Thus*. This verse contains the words of Edom's foes [CB].
Obad 1:2	הִנֵּ֥ה קָטֹ֛ן נְתַתִּ֖יךָ בַּגּוֹיִ֑ם בָּזֽוּי אַתָּ֖ה מְאֹֽד׃	Look, I have made you small among the nations; You *are* greatly despised.	|| Jer 49:15. Here, the LORD speaks his own words.
Obad 1:3	זְדוֹן֙ לִבְּךָ֣ הִשִּׁיאֶ֔ךָ שֹׁכְנִ֖י בְּחַגְוֵ֣י סֶ֑לַע מְר֣וֹם שִׁבְתּ֔וֹ אֹמֵ֥ר בְּלִבּ֖וֹ מִי יוֹרִדֵ֥נִי אָֽרֶץ׃	The insolence of your heart has deceived you, *You who* dwell in the fissures of the rock. He who *has* a high dwelling place Says in his heart, ‘Who *can* bring me down *to* earth?’	|| Jer 49:16. The verse changes from second to third grammatical person (not uncommon in Hebrew).

Obad 1:4	אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־יְהוָה׃	*Even* if you exalt *yourself* like the eagle, And *even* if you make your nest among the stars, I will bring you down from there, Says the LORD.	|| Jer 49:16.
Obad 1:5	אִם־גַּנָּבִים בָּאוּ־לְךָ אִם־שׁוֹדְדֵי לַיְלָה אֵיךְ נִדְמֵיתָה הֲלוֹא יִגְנְבוּ דַּיָּם אִם־בֹּצְרִים בָּאוּ לָךְ הֲלוֹא יַשְׁאִירוּ עֹלְלוֹת׃	If thieves were to come to you, Or burglars in the night, How you would be ruined! Would they not steal as much as they want? If grape-*harvest* raiders come to you, Will they not *just* leave gleanings?	|| Jer 49:9. as much as they want ← *their sufficiency*.
Obad 1:6	אֵיךְ נֶחְפְּשׂוּ עֵשָׂו נִבְעֲוּ מַצְפֻּנָיו׃	How *the affairs* of Esau are investigated, And how his hidden designs are searched out!	|| Jer 49:10. investigated: the same word as *laid bare* in Jer 49:10, but we translate maintaining parallelism within the verse (investigated ... searched out).
Obad 1:7	עַד־הַגְּבוּל שִׁלְּחוּךָ כָּל אַנְשֵׁי בְרִיתֶךָ הִשִּׁיאוּךָ יָכְלוּ לְךָ אַנְשֵׁי שְׁלֻמֶּךָ לַחְמְךָ יָשִׂימוּ מָזוֹר תַּחְתֶּיךָ אֵין תְּבוּנָה בּוֹ׃	All your allies have sent you to the border; They have deceived you. Those who *were* well-disposed to you have outwitted you; They place your bread *in* a *hunter's* net under you, *But you have* no understanding about it *at all*.	your allies ← *the men of your covenant*. Those who *were* well-disposed to you ← *The men of your peace*. outwitted ← *prevailed over*.
Obad 1:8	הֲלֹוא בַיּוֹם הַהוּא נְאֻם־יְהוָה וְהַאֲבַדְתִּי חֲכָמִים מֵאֱדוֹם וּתְבוּנָה מֵהַר עֵשָׂו׃	Will I not destroy the wise *men* of Edom on that day, Says the LORD, And *remove* understanding from the mount of Esau?	of Edom ← *from Edom*.

Obad 1:9	וְחַתּוּ גִבּוֹרֶיךָ תֵּימָן לְמַעַן יִכָּרֵת־אִישׁ מֵהַר עֵשָׂו מִקָּטֶל׃	And your warriors of Teman will be afraid Of each *man* being cut off From the mount of Esau, *And they will be afraid* of slaughter.	your warriors of Teman: AV differs *(thy mighty men, O Teman)*, also possible, but see [Ges-HG] §128d for examples of genitives after a noun with a suffix.
Obad 1:10	מֵחֲמַס אָחִיךָ יַעֲקֹב תְּכַסְּךָ בוּשָׁה וְנִכְרַתָּ לְעוֹלָם׃	For the violence *done* against your brother Jacob, Shame will cover you, And you will be cut off age-abidingly.	violence *done* against your brother ← *violence of your brother*, an objective genitive (you violated your brother).
Obad 1:11	בְּיוֹם עָמְדְךָ מִנֶּגֶד בְּיוֹם שְׁבוֹת זָרִים חֵילוֹ וְנָכְרִיִּם בָּאוּ *שערו **שְׁעָרָיו וְעַל־יְרוּשָׁלַ͏ִם יָדּוּ גוֹרָל גַּם־אַתָּה כְּאַחַד מֵהֶם׃	On the day when you stood opposite *Jacob*, On the day when strangers took his army captive, And foreigners came *to* his {K: gate} [Q: gates] And cast lots over Jerusalem, You too *were* one of them.	one of them ← *like one of them*, but see note to Gen 24:28.
Obad 1:12	וְאַל־תֵּרֶא בְיוֹם־אָחִיךָ בְּיוֹם נָכְרוֹ וְאַל־תִּשְׂמַח לִבְנֵי־יְהוּדָה בְּיוֹם אָבְדָם וְאַל־תַּגְדֵּל פִּיךָ בְּיוֹם צָרָה׃	But do not look *with satisfaction* On the day of your brother, On the day of his loss of sovereignty. And do not rejoice over the sons of Judah On the day when they perish, And do not gloat On the day of *their* adversity.	loss of sovereignty ← *alienation*. gloat ← *magnify your mouth*. 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־תָּבוֹא בְשַׁעַר־עַמִּי בְּיוֹם אֵידָם אַל־תֵּרֶא גַּם־אַתָּה בְרָעָתוֹ בְּיוֹם אֵידוֹ וְאַל־תִּשְׁלַחְנָה בְחֵילוֹ בְּיוֹם אֵידוֹ׃	Do not go to the gate of my people On the day of their calamity, And do not look upon *their* suffering On the day of their calamity, And do not send *forces* against their forces 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־תַּסְגֵּר שְׂרִידָיו בְּיוֹם 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 יֵעָשֶׂה לָּךְ גְּמֻלְךָ יָשׁוּב בְּרֹאשֶׁךָ׃	For **the day of the LORD** *is* near, *Coming* 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 שְׁתִיתֶם עַל־הַר קָדְשִׁי יִשְׁתּוּ כָּל־הַגּוֹיִם תָּמִיד וְשָׁתוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ׃	For as you have drunk on my holy mountain, *So* all the nations will drink continually. And they will drink and swallow, And they will be as if they had never existed.	|| Jer 49:12. my holy mountain ← *the mountain of my holiness*, a Hebraic genitive. never ← *not*.
Obad 1:17	וּבְהַר צִיּוֹן תִּהְיֶה פְלֵיטָה וְהָיָה קֹדֶשׁ וְיָרְשׁוּ בֵּית יַעֲקֹב אֶת מוֹרָשֵׁיהֶם׃	But on Mount Zion there will be deliverance, And it will be holy, And the house of Jacob will receive their inheritances.	holy ← *holiness*. receive their inheritances ← *inherit their inheritances*.
Obad 1:18	וְהָיָה בֵית־יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לֶהָבָה וּבֵית עֵשָׂו לְקַשׁ וְדָלְקוּ בָהֶם וַאֲכָלוּם וְלֹא־יִהְיֶה שָׂרִיד לְבֵית עֵשָׂו כִּי יְהוָה דִּבֵּר׃	And the house of Jacob will become fire, And the house of Joseph a flame, But the house of Esau *will become* stubble. So they will be burned and consumed, And there will not be any escapee of the house of Esau, For the LORD has spoken.	they will be burned and consumed ← *they will burn them and consume them*. Avoidance of the passive.

Obad 1:19	וְיָרְשׁוּ הַנֶּגֶב אֶת־הַר עֵשָׂו וְהַשְּׁפֵלָה אֶת־פְּלִשְׁתִּים וְיָרְשׁוּ אֶת־שְׂדֵה אֶפְרַיִם וְאֶת שְׂדֵה שֹׁמְרוֹן וּבִנְיָמִן אֶת־הַגִּלְעָד׃	And the south will inherit the mount of Esau, And the lowlands *will inherit* the Philistines, And they will inherit the territory of Ephraim, And the territory of Samaria. And Benjamin *will inherit* Gilead.	territory *(2x)* ← *field*. Gilead: see Gen 31:21.
Obad 1:20	וְגָלַת הַחֵל־הַזֶּה לִבְנֵי יִשְׂרָאֵל אֲשֶׁר־כְּנַעֲנִים עַד־צָרְפַת וְגָלַת יְרוּשָׁלַם אֲשֶׁר בִּסְפָרַד יִרְשׁוּ אֵת עָרֵי הַנֶּגֶב׃	And the captives of these forces of the sons of Israel Who *are scattered among* the Canaanites *Will inherit territory* as far as Zarephath. And the captives of Jerusalem Who *are* in Sepharad Will inherit the cities of the south.	*are scattered among*: AV differs *(shall possess)*. Zarephath: see 1 Ki 17:9. Sepharad: the Modern Hebrew for *Spain*, though not universally acknowledged as the ancient meaning. See also [CB].
Obad 1:21	וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו וְהָיְתָה לַיהוָה 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 דְּבַר־יְהוָה אֶל־יוֹנָה בֶּן־אֲמִתַּי לֵאמֹר׃	And the word of the LORD came to Jonah the son of Amittai and said,	came ← *became*.
Jonah 1:2	קוּם לֵךְ אֶל־נִינְוֵה הָעִיר הַגְּדוֹלָה וּקְרָא עָלֶיהָ כִּי־עָלְתָה רָעָתָם לְפָנָי׃	“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	וַיָּקָם יוֹנָה לִבְרֹחַ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אֳנִיָּה ׀ בָּאָה תַרְשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה׃	But Jonah got up to flee to Tarshish, away from the presence of the LORD, and he went down *to* Joppa, and he found a ship going *to* Tarshish, and he paid the fare for this, and he went down into it, to go with them to Tarshish, away from the presence of the LORD.	
Jonah 1:4	וַיהוָה הֵטִיל רוּחַ־גְּדוֹלָה אֶל־הַיָּם וַיְהִי סַעַר־גָּדוֹל בַּיָּם וְהָאֳנִיָּה חִשְּׁבָה לְהִשָּׁבֵר׃	But the LORD sent out a great wind to the sea, and there was a great storm on the sea, and the ship was on the point of being broken.	was on the point of ← *reckoned, thought*, but also *was about to*.
Jonah 1:5	וַיִּירְאוּ הַמַּלָּחִים וַיִּזְעֲקוּ אִישׁ אֶל־אֱלֹהָיו וַיָּטְלוּ אֶת־הַכֵּלִים אֲשֶׁר בָּאֳנִיָּה אֶל־הַיָּם לְהָקֵל מֵעֲלֵיהֶם וְיוֹנָה יָרַד אֶל־יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרָדַם׃	And the sailors were afraid, and each *one* called to his god, and they jettisoned the cargo which *was* in the ship into the sea in order to lighten *the vessel* from it, but Jonah had gone down into the cabins of the vessel and had lain down, and he was in deep sleep.	cargo: [CB] has *tackling*, but the word is used of various objects, such as kitchen utensils (Lev 11:34), weapons (1 Sam 8:12), and musical instruments (2 Chr 23:13).
Jonah 1:6	וַיִּקְרַב אֵלָיו רַב הַחֹבֵל וַיֹּאמֶר לוֹ מַה־לְּךָ נִרְדָּם קוּם קְרָא אֶל־אֱלֹהֶיךָ אוּלַי יִתְעַשֵּׁת הָאֱלֹהִים לָנוּ וְלֹא נאבֵד׃	And the captain approached him and said to him, "What are you *doing* sleeping? Get up and call on your God. It may be that God will consider us, and we will not perish."	What are you *doing* sleeping ← *What (is it) to you sleeping*.
Jonah 1:7	וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנַפִּילָה גּוֹרָלוֹת וְנֵדְעָה בְּשֶׁלְמִי הָרָעָה הַזֹּאת לָנוּ וַיַּפִּלוּ גּוֹרָלוֹת וַיִּפֹּל הַגּוֹרָל עַל־יוֹנָה׃	And each *man* said to his neighbour, "Come and let us cast lots, so we know on account of whom this misfortune of ours *has come*." And they cast lots, and the lot fell on Jonah.	

Jonah 1:8	וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָּא לָנוּ בַּאֲשֶׁר לְמִי־הָרָעָה הַזֹּאת לָנוּ מַה־מְּלַאכְתְּךָ וּמֵאַיִן תָּבוֹא מָה אַרְצֶךָ וְאֵי־מִזֶּה עַם אָתָּה:	And they said to him, "Please tell us on account of what this misfortune of ours *is*, *and* what your business *is*, and where you come from, *and* what your country *is*, and of which people you *are*."	what: or *whom*.
Jonah 1:9	וַיֹּאמֶר אֲלֵיהֶם עִבְרִי אָנֹכִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרֵא אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־הַיַּבָּשָׁה:	And he said to them, "I *am* a Hebrew, and I fear the LORD God of heaven, who made the sea and the dry land."	I fear: in a Hebrew "OSV" (object-subject-verb) sentence.
Jonah 1:10	וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו מַה־זֹּאת עָשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלִּפְנֵי יְהוָה הוּא בֹרֵחַ כִּי הִגִּיד לָהֶם:	And the men were afraid *with* a great fear, and the men said to him, "What *is* this *that* you have done?" For the men knew that he was fleeing from the LORD, for he had told them.	from ← *from the face of*.
Jonah 1:11	וַיֹּאמְרוּ אֵלָיו מַה־נַּעֲשֶׂה לָּךְ וְיִשְׁתֹּק הַיָּם מֵעָלֵינוּ כִּי הַיָּם הוֹלֵךְ וְסֹעֵר:	And they said to him, "What should we do to you, so that the sea will calm down for us? For the sea is becoming more and more tempestuous."	for us ← *from on us*.
Jonah 1:12	וַיֹּאמֶר אֲלֵיהֶם שָׂאוּנִי וַהֲטִילֻנִי אֶל־הַיָּם וְיִשְׁתֹּק הַיָּם מֵעֲלֵיכֶם כִּי יוֹדֵעַ אָנִי כִּי בְשֶׁלִּי הַסַּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם:	And he said to them, "Lift me up and throw me into the sea, and the sea will calm down for you, for I know that *it is* on account of me *that* this great storm *has come* on you."	for you ← *from on you*.
Jonah 1:13	וַיַּחְתְּרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל־הַיַּבָּשָׁה וְלֹא יָכֹלוּ כִּי הַיָּם הוֹלֵךְ וְסֹעֵר עֲלֵיהֶם:	Then the men rowed in order to return to dry land, but they could not *do it*, because the sea was becoming more and more tempestuous on them.	but: adversative use of the *vav*.

Jonah 1:14	וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אַל־נָא נֹאבְדָה בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאַל־תִּתֵּן עָלֵינוּ דָּם נָקִי 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 life, and do not lay innocent blood on us, for you, O LORD, do what you please.”	life ← *soul*.
Jonah 1:15	וַיִּשְׂאוּ אֶת־יוֹנָה וַיְטִלֻהוּ אֶל־הַיָּם וַיַּעֲמֹד הַיָּם מִזַּעְפּוֹ:	So they lifted Jonah up and threw him in the sea. And the sea stopped its raging.	
Jonah 1:16	וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיִּדְּרוּ נְדָרִים:	And the men feared the LORD with a great fear, and they offered a sacrifice to the LORD, and they made vows.	offered ← *sacrificed*. made vows ← *vowed vows*.
Jonah 1:17	וַיְמַן יְהוָה דָּג גָּדוֹל לִבְלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בִּמְעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לֵילוֹת:	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 מִמְּעֵי 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 שְׁאוֹל שִׁוַּעְתִּי שָׁמַעְתָּ קוֹלִי:	And he said, “I called on account of my predicament to the LORD, And he answered me. I cried out from the belly of the underworld, *And* you heard my voice.	underworld: the word can sometimes be translated *grave*.
Jonah 2:3	וַתַּשְׁלִיכֵנִי מְצוּלָה בִּלְבַב יַמִּים וְנָהָר יְסֹבְבֵנִי כָּל־מִשְׁבָּרֶיךָ וְגַלֶּיךָ עָלַי עָבָרוּ:	And you cast me *into* 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 *On the high seas*.

Jonah 2:4	וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אַךְ אוֹסִיף לְהַבִּיט אֶל־הֵיכַל קָדְשֶׁךָ׃	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 ← *the temple of your holiness*, a Hebraic genitive.
Jonah 2:5	אֲפָפוּנִי מַיִם עַד־נֶפֶשׁ תְּהוֹם יְסֹבְבֵנִי סוּף חָבוּשׁ לְרֹאשִׁי׃	Water has surrounded me, Threatening *my* life. The deep has encompassed me; Sea-weed *is* bound around my head.	Threatening *my* life ← *Up to soul*.
Jonah 2:6	לְקִצְבֵי הָרִים יָרַדְתִּי הָאָרֶץ בְּרִחֶיהָ בַּעֲדִי לְעוֹלָם וַתַּעַל מִשַּׁחַת חַיַּי יְהוָה אֱלֹהָי׃	I descended to the roots of the mountains; The earth *with* its bars *were closing in* after me for age-long time, But you rescued my life from the pit, O LORD my God.	rescued ← *raised*.
Jonah 2:7	בְּהִתְעַטֵּף עָלַי נַפְשִׁי אֶת־יְהוָה זָכָרְתִּי וַתָּבוֹא אֵלֶיךָ תְּפִלָּתִי אֶל־הֵיכַל קָדְשֶׁךָ׃	When my life was draining away from me, I remembered the LORD, And my prayer came to you – To your holy temple.	life ← *soul*. your holy temple ← *the temple of your holiness*, a Hebraic genitive.
Jonah 2:8	מְשַׁמְּרִים הַבְלֵי־שָׁוְא חַסְדָּם יַעֲזֹבוּ׃	Those *who* pay respect to vain idols Abandon *themselves to* their tender mercies,	AV differs, and [CB] offers another explanation. their tender mercies ← *their kindness*. We take this as irony, as *the idols' (nonexistent) kindness*.
Jonah 2:9	וַאֲנִי בְקוֹל תּוֹדָה אֶזְבְּחָה־לָּךְ אֲשֶׁר נָדַרְתִּי אֲשַׁלֵּמָה יְשׁוּעָתָה לַיהוָה׃ ס	But I will sacrifice to you with a voice of thanksgiving; *That* which I vowed, I will fulfil, *For* salvation *is* of the LORD."	
Jonah 2:10	וַיֹּאמֶר יְהוָה לַדָּג וַיָּקֵא אֶת־יוֹנָה אֶל־הַיַּבָּשָׁה׃ 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 came to Jonah a second time and said,	came ← *became*.
Jonah 3:2	קוּם לֵךְ אֶל־נִינְוֵה הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹּבֵר אֵלֶיךָ:	"Arise *and* 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־נִינְוֵה כִּדְבַר יְהוָה וְנִינְוֵה הָיְתָה עִיר־גְּדוֹלָה לֵאלֹהִים מַהֲלַךְ 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 ← *great to God*, an idiom using *Elohim*, God, for an extreme quality. See Gen 23:6.
Jonah 3:4	וַיָּחֶל יוֹנָה לָבוֹא בָּעִיר מַהֲלַךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמַר עוֹד אַרְבָּעִים יוֹם וְנִינְוֵה נֶהְפָּכֶת:	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 ← *still forty days*.
Jonah 3:5	וַיַּאֲמִינוּ אַנְשֵׁי נִינְוֵה בֵּאלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שַׂקִּים מִגְּדוֹלָם וְעַד־קְטַנָּם:	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 ← *from great and to small*. See 1 Sam 15:3 and Gen 6:7.
Jonah 3:6	וַיִּגַּע הַדָּבָר אֶל־מֶלֶךְ נִינְוֵה וַיָּקָם מִכִּסְאוֹ וַיַּעֲבֵר אַדַּרְתּוֹ מֵעָלָיו וַיְכַס שַׂק וַיֵּשֶׁב עַל־הָאֵפֶר:	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	וַיַּזְעֵק וַיֹּאמֶר בְּנִינְוֵה מִטַּעַם הַמֶּלֶךְ וּגְדֹלָיו לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבָּקָר וְהַצֹּאן אַל־יִטְעֲמוּ מְאוּמָה אַל־יִרְעוּ וּמַיִם אַל־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	וְיִתְכַּסּוּ שַׂקִּים הָאָדָם וְהַבְּהֵמָה וְיִקְרְאוּ אֶל־אֱלֹהִים בְּחָזְקָה וְיָשֻׁבוּ אִישׁ מִדַּרְכּוֹ הָרָעָה וּמִן־הֶחָמָס 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־יוֹדֵעַ יָשׁוּב וְנִחַם הָאֱלֹהִים וְשָׁב מֵחֲרוֹן אַפּוֹ וְלֹא נֹאבֵד׃	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	וַיַּרְא הָאֱלֹהִים׀ אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדַּרְכָּם הָרָעָה וַיִּנָּחֶם 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 וַיִּחַר לוֹ׃	But it greatly displeased Jonah, and it infuriated him.	it greatly displeased Jonah ← *it displeased Jonah (with) great displeasure*.

Jonah 4:2	וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמַר אָנָּה יְהוָה הֲלוֹא־זֶה דְּבָרִי עַד־הֱיוֹתִי עַל־אַדְמָתִי עַל־כֵּן קִדַּמְתִּי לִבְרֹחַ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֵל־חַנּוּן וְרַחוּם אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְנִחָם עַל־הָרָעָה׃	And he prayed to the LORD and said, "O LORD, I beseech you, *was* not this *result* my concern, up to the time that I was in my land? – the reason I was quick to flee to Tarshish? For I knew that you *were* a compassionate and merciful GOD, longsuffering *and* of great kindness, and repentant of that which *is* bad.	concern ← *word, thing*. that you *were* a compassionate and merciful GOD (etc.): compare Joel 2:13.
Jonah 4:3	וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מֵחַיָּי׃ ס	And now, O LORD, take, I beseech you, my life from me, for *it is* better for me to die than to live."	life ← *soul*. *it is* better for me to die than to live ← *my death (is) better than my life*.
Jonah 4:4	וַיֹּאמֶר יְהוָה הַהֵיטֵב חָרָה לָךְ׃	But the LORD said, "Is it good *that* you should be infuriated?"	Is it good: adverbial use of the infinitive absolute, here translated as a noun clause.
Jonah 4:5	וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקֶּדֶם לָעִיר וַיַּעַשׂ לוֹ שָׁם סֻכָּה וַיֵּשֶׁב תַּחְתֶּיהָ בַּצֵּל עַד אֲשֶׁר יִרְאֶה מַה־יִּהְיֶה בָּעִיר׃	Then Jonah went out of the city and sat to the east of the city, and he made a booth for himself there, and he sat under it in the shade, until he should see what would happen in the city.	to the east of: or *in front of*.
Jonah 4:6	וַיְמַן יְהוָה־אֱלֹהִים קִיקָיוֹן וַיַּעַל | מֵעַל לְיוֹנָה לִהְיוֹת צֵל עַל־רֹאשׁוֹ לְהַצִּיל לוֹ מֵרָעָתוֹ וַיִּשְׂמַח יוֹנָה עַל־הַקִּיקָיוֹן שִׂמְחָה גְדוֹלָה׃	And the LORD God appointed a castor oil plant, and he caused it to go up over Jonah, to be a shade over his head, to deliver him from his distress. And Jonah was very pleased about the castor oil plant.	was very pleased ← *rejoiced (with) great joy*.
Jonah 4:7	וַיְמַן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשַּׁחַר לַמָּחֳרָת וַתַּךְ אֶת־הַקִּיקָיוֹן וַיִּיבָשׁ׃	But God appointed a worm at the rising of dawn on the next day, and it struck the castor oil plant, and it withered.	

Jonah 4:8	וַיְהִי ׀ בִּזְרֹחַ הַשֶּׁמֶשׁ וַיְמַן אֱלֹהִים רוּחַ קָדִים חֲרִישִׁית וַתַּךְ הַשֶּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלָּף וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר טוֹב מוֹתִי מֵחַיָּי׃	And it came to pass at sunrise that God appointed a sultry east wind, and the sun struck Jonah's head, and he became faint, and he asked *in* his heart to die, and he said, "*It is* better for me to die than to live."	sultry: AV differs *(vehement)*. *in* his heart ← *his soul*. *It is* better for me to die than to live ← *My death (is) better than my life*.
Jonah 4:9	וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הַהֵיטֵב חָרָה־לְךָ עַל־הַקִּיקָיוֹן וַיֹּאמֶר הֵיטֵב חָרָה־לִי עַד־מָוֶת׃	But God said to Jonah, "Is it good that you should be infuriated about the castor oil plant?" And he said, "It is good that I should be infuriated, to the extent of *wanting* death."	Is it good ... It is good: adverbial use of the infinitive absolute, here translated as noun clauses.
Jonah 4:10	וַיֹּאמֶר יְהוָה אַתָּה חַסְתָּ עַל־הַקִּיקָיוֹן אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתּוֹ שֶׁבִּן־לַיְלָה הָיָה וּבִן־לַיְלָה אָבָד׃	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	וַאֲנִי לֹא אָחוּס עַל־נִינְוֵה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֶשׁ־בָּהּ הַרְבֵּה מִשְּׁתֵּים־עֶשְׂרֵה רִבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לִשְׂמֹאלוֹ 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 *the difference* between their right *hand* and their left, and *also* much cattle?"	
Mic 1:1	דְּבַר־יְהוָה ׀ אֲשֶׁר הָיָה אֶל־מִיכָה הַמֹּרַשְׁתִּי בִּימֵי יוֹתָם אָחָז יְחִזְקִיָּה מַלְכֵי יְהוּדָה אֲשֶׁר־חָזָה עַל־שֹׁמְרוֹן וִירוּשָׁלִָם׃	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= *Morasthite*. See Jer 26:18.

Mic 1:2	שִׁמְעוּ עַמִּים כֻּלָּם הַקְשִׁיבִי אֶרֶץ וּמְלֹאָהּ וִיהִי אֲדֹנָי יְהוִה בָּכֶם לְעֵד אֲדֹנָי מֵהֵיכַל קָדְשׁוֹ׃	Hear, all *you* people, And hearken, *O* earth and your fulness, And let my Lord the LORD be a witness against you – *That is* the LORD* From his holy temple.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. --- all *you* people ... your fulness ← *peoples, all of them ... its fulness*. Unexpected grammatical third persons; see Obad 1:3. --- his holy temple ← *the temple of his holiness*, a Hebraic genitive.
Mic 1:3	כִּי־הִנֵּה יְהוָה יֹצֵא מִמְּקוֹמוֹ וְיָרַד וְדָרַךְ עַל־*במותי **בָּמֳתֵי אֶרֶץ׃	For look, the LORD is coming out of his place, And he will descend and step Onto the *idolatrous* raised sites of the earth.	the *idolatrous* raised sites: the *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*.
Mic 1:4	וְנָמַסּוּ הֶהָרִים תַּחְתָּיו וְהָעֲמָקִים יִתְבַּקָּעוּ כַּדּוֹנַג מִפְּנֵי הָאֵשׁ כְּמַיִם מֻגָּרִים בְּמוֹרָד׃	Then the mountains will melt under him, And the valleys will be split; *They will be* like wax in front of a fire, *And* like water pouring down a gully.	pouring ← *being poured*.
Mic 1:5	בְּפֶשַׁע יַעֲקֹב כָּל־זֹאת וּבְחַטֹּאות בֵּית יִשְׂרָאֵל מִי־פֶשַׁע יַעֲקֹב הֲלוֹא שֹׁמְרוֹן וּמִי בָמוֹת יְהוּדָה הֲלוֹא יְרוּשָׁלִָם׃	All this *is* for the transgression of Jacob, And for the sins of the house of Israel. What *is* the transgression of Jacob? *Is it* not Samaria? And what *are* the *idolatrous* raised sites of Judah? *Are they* not *in* Jerusalem?	What ... what: perhaps *Where ... where*, but the word usually means *who*, or, less commonly, *what*. --- Samaria: i.e. *Samaria's idolatry*.

Mic 1:6	וְשַׂמְתִּי שֹׁמְרוֹן לְעִי הַשָּׂדֶה לְמַטָּעֵי כָרֶם וְהִגַּרְתִּי לַגַּי אֲבָנֶיהָ וִיסֹדֶיהָ אֲגַלֶּה׃	"And I will make Samaria a ruin of the countryside – Vineyard plantation *sites*. 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 יֻכַּתּוּ וְכָל־אֶתְנַנֶּיהָ יִשָּׂרְפוּ בָאֵשׁ וְכָל־עֲצַבֶּיהָ אָשִׂים שְׁמָמָה כִּי מֵאֶתְנַן זוֹנָה קִבָּצָה וְעַד־אֶתְנַן זוֹנָה יָשֻׁבוּ׃	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 *them* from the wages of prostitution, And to the wages of prostitution they shall return."	
Mic 1:8	עַל־זֹאת אֶסְפְּדָה וְאֵילִילָה אֵילְכָה *שׁילל שׁוֹלֵל וְעָרוֹם אֶעֱשֶׂה** מִסְפֵּד כַּתַּנִּים וְאֵבֶל כִּבְנוֹת יַעֲנָה׃	For this I will mourn and howl; I will walk *as one who has been* stripped and *is* naked. I will undertake mourning like jackals, And lamentation like ostriches.	stripped: the *ketiv* has to be regarded as an equivalent to the *qeré*.
Mic 1:9	כִּי אֲנוּשָׁה מַכּוֹתֶיהָ כִּי־בָאָה עַד־יְהוּדָה נָגַע עַד־שַׁעַר עַמִּי עַד־יְרוּשָׁלִַם׃	For her wounds *are* incurable, For *this* has come to Judah; He has reached the gate of my people – Jerusalem.	He: [CB], *some unnamed foe*.
Mic 1:10	בְּגַת אַל־תַּגִּידוּ בָּכוֹ אַל־תִּבְכּוּ בְּבֵית לְעַפְרָה עָפָר *הִתְפַּלָּשְׁתִי הִתְפַּלָּשִׁי׃**	Do not relate *this* in Gath; Do not weep at all. In the house of Aphrah, {Q: Roll} [K: You rolled] *in* the dust.	We take *ketiv* as an Aramaic form; as standard Hebrew *I rolled in the dust*. --- Do not weep at all: infinitive absolute.

Mic 1:11	עִבְרִי לָכֶם יוֹשֶׁבֶת שָׁפִיר עֶרְיָה־בֹשֶׁת לֹא יָצְאָה יוֹשֶׁבֶת צַאֲנָן מִסְפַּד בֵּית הָאֵצֶל יִקַּח מִכֶּם עָמְדָתוֹ׃	Transgress as you will, O inhabitants of Shaphir, *In* nakedness *and* shame. The inhabitant of Zaanan did not come out *At* the mourning of Beth-Ezel; He will take his support away from you.	Transgress: or *Cross over*. *Transgress* in Hos 6:7. AV differs *(pass ye away)*. as you will ← *for yourselves*. Ironic. inhabitants ← *inhabitant*. Shaphir: AV= *Saphir*.
Mic 1:12	כִּי־חָלָה לְטוֹב יוֹשֶׁבֶת מָרוֹת כִּי־יָרַד רָעָה מֵאֵת יְהוָה לִשַׁעַר יְרוּשָׁלִָם׃	For the inhabitants of Maroth waited for good *times*, When bad *times* came down from the LORD, At the gate of Jerusalem.	inhabitants ← *inhabitant*. Maroth: *"Bittertown"*.
Mic 1:13	רְתֹם הַמֶּרְכָּבָה לָרֶכֶשׁ יוֹשֶׁבֶת לָכִישׁ רֵאשִׁית חַטָּאת הִיא לְבַת־צִיּוֹן כִּי־בָךְ נִמְצְאוּ פִּשְׁעֵי יִשְׂרָאֵל׃	Hitch the steed to the chariot, O inhabitants of Lachish. It *is* the beginning of sin for the daughter of Zion, For the transgressions of Israel have been found in you.	steed to the chariot ← *chariot to the steed*. inhabitants ← *inhabitant*.
Mic 1:14	לָכֵן תִּתְּנִי שִׁלּוּחִים עַל מוֹרֶשֶׁת גַּת בָּתֵּי אַכְזִיב לְאַכְזָב לְמַלְכֵי יִשְׂרָאֵל׃	Therefore give a bill of divorce in Moresheth-Gath. The houses of Achzib *are* deceit to the kings of Israel.	Achzib: *"Deceittown"*.
Mic 1:15	עֹד הַיֹּרֵשׁ אָבִי לָךְ יוֹשֶׁבֶת מָרֵשָׁה עַד־עֲדֻלָּם יָבוֹא כְּבוֹד יִשְׂרָאֵל׃	I am still going to bring the dispossessor to you, O inhabitants of Mareshah. The glory of Israel will come to Adullam.	dispossessor: or *heir*. [CB] refers this to Assyria. inhabitants ← *inhabitant*. glory of Israel: [CB] refers this to the nobility of Israel, fleeing to a cave.

Mic 1:16	קָרְחִי וְגֹזִּי עַל־בְּנֵי תַּעֲנוּגָיִךְ הַרְחִבִי קָרְחָתֵךְ כַּנָּשֶׁר כִּי גָלוּ מִמֵּךְ: ס	Make yourself bald and shave *yourself*, For the sake of your delightful sons. Make your baldness wide like the eagle, For they will be deported away from you.	shave ← *shear*. your delightful sons ← *the sons of your delight*, a Hebraic genitive.
Mic 2:1	הֹוי חֹשְׁבֵי־אָוֶן וּפֹעֲלֵי רָע עַל־מִשְׁכְּבוֹתָם בְּאוֹר הַבֹּקֶר יַעֲשׂוּהָ כִּי יֶשׁ־לְאֵל יָדָם:	Woe to those *who* devise vain things, And those *who* engage in evil on their couches. At morning light they perform it, For it is in the power of their hand.	vain things ← *vanity*, but also *iniquity*.
Mic 2:2	וְחָמְדוּ שָׂדוֹת וְגָזָלוּ וּבָתִּים וְנָשָׂאוּ וְעָשְׁקוּ גֶּבֶר וּבֵיתוֹ וְאִישׁ וְנַחֲלָתוֹ: פ	And they covet fields And they seize *them*, And *they covet* houses And they expropriate them, And they oppress a fellow and his household, And a man and his inheritance.	expropriate ← *take up, remove*. fellow ← *man, warrior, husband*.
Mic 2:3	לָכֵן כֹּה אָמַר יְהוָה הִנְנִי חֹשֵׁב עַל־הַמִּשְׁפָּחָה הַזֹּאת רָעָה אֲשֶׁר לֹא־תָמִישׁוּ מִמֶּשָּׁם צַוּאֲרֹתֵיכֶם וְלֹא תֵלְכוּ רוֹמָה כִּי עֵת רָעָה הִיא:	Therefore this *is what* the LORD says: “Look, I am devising evil on this family – *A yoke* from which you will not *be able to* move your necks – And you will not walk haughtily, For it *will be* a time of evil.	this *is what* ← *thus*. from which ← *which from there*.

Mic 2:4	בַּיּוֹם הַהוּא יִשָּׂא עֲלֵיכֶם מָשָׁל וְנָהָה נְהִי נֶהְיָה אָמַר שָׁדֹד נְשַׁדֵּנוּ חֵלֶק עַמִּי יָמִיר אֵיךְ יָמִישׁ לִי לְשׁוֹבֵב שָׂדֵינוּ יְחַלֵּק:	On that day a proverb will be uttered against you, And a mournful lamentation will be delivered, *Which* will say, 'We have been completely plundered; He has changed the portion of my people. How he has removed *what was* mine, By overturning our fields *And* dividing *them* up.' "	will be uttered ... a mournful lamentation will be delivered ← *one will take up ... one will lament a lamentation of lamenting*. Avoidance of the passive. We have been completely plundered: infinitive absolute. By overturning: gerundial use of the infinitive.
Mic 2:5	לָכֵן לֹא־יִהְיֶה לְךָ מַשְׁלִיךְ חֶבֶל בְּגוֹרָל בִּקְהַל יְהוָה:	Therefore you will not have *anyone* drawing a boundary by lot In the convocation of the LORD.	drawing a boundary ← *casting a cord*.
Mic 2:6	אַל־תַּטִּפוּ יַטִּיפוּן לְאֵ־יַטִּפוּ לָאֵלֶּה לֹא יִסַּג כְּלִמּוֹת:	"Do not prophesy", they prophesy. *So* they do not prophesy to these *people*. No-*one* withdraws *from* the shame *he incurs*.	they prophesy: AV differs *(say they to them that prophesy)*.
Mic 2:7	הֶאָמֹור בֵּית־יַעֲקֹב הֲקָצַר רוּחַ יְהוָה אִם־אֵלֶּה מַעֲלָלָיו הֲלֹוא דְבָרַי יֵיטִיבוּ עִם הַיָּשָׁר הוֹלֵךְ:	"Are *you* called the house of Jacob? Has the LORD become impatient? Or *are* these *things* his works? Are not my works good With him who walks uprightly?	We take the sense as, *House of Jacob, you have brought this trouble on yourself*.
Mic 2:8	וְאֶתְמוֹל עַמִּי לְאוֹיֵב יְקוֹמֵם מִמּוּל שַׂלְמָה אֶדֶּר תַּפְשִׁטוּן מֵעֹבְרִים בֶּטַח שׁוּבֵי מִלְחָמָה:	And recently my people would rise *as if* against an enemy. Encountering a garment, You would strip off the mantle From passers-by, confidently – Those returning from battle.	Encountering ← *from opposite*, perhaps for *when standing opposite*. AV differs somewhat. The sense is highway robbery of people enriched with spoils of war.

Mic 2:9	נְשֵׁי עַמִּי תְּגָרְשׁוּן מִבֵּית תַּעֲנֻגֶיהָ מֵעַל עֹלְלֶיהָ תִּקְחוּ הֲדָרִי לְעוֹלָם:	You drive out the women of my people, *Each* from her pleasant home. You have taken away my honour from her children age-abidingly.	her pleasant home ← *the home of her pleasure*.
Mic 2:10	קוּמוּ וּלְכוּ כִּי לֹא־זֹאת הַמְּנוּחָה בַּעֲבוּר טָמְאָה תְּחַבֵּל וְחֶבֶל נִמְרָץ:	Rise and go, For this *is* not rest, Because of uncleanness, *And* it is destructive with a pernicious destruction.	rest ← *the rest*.
Mic 2:11	לוּ־אִישׁ הֹלֵךְ רוּחַ וְשֶׁקֶר כִּזֵּב אַטִּף לְךָ לַיִן וְלַשֵּׁכָר וְהָיָה מַטִּיף הָעָם הַזֶּה:	If a man walks *in* a spirit of falsehood, *And* he lies, *Saying*, 'I will prophesy to you of wine and strong drink', Then he will be *accepted as* a prophet of this people.	spirit of falsehood ← *spirit and falsehood*.
Mic 2:12	אָסֹף אֶאֱסֹף יַעֲקֹב כֻּלָּךְ קַבֵּץ אֲקַבֵּץ שְׁאֵרִית יִשְׂרָאֵל יַחַד אֲשִׁימֶנּוּ כִּצְאַן בָּצְרָה כְּעֶדֶר בְּתוֹךְ הַדְּבִרֹו תְּהִימֶנָה מֵאָדָם:	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.	I will certainly gather ... I will certainly collect: both infinitive absolute.
Mic 2:13	עָלָה הַפֹּרֵץ לִפְנֵיהֶם פָּרְצוּ וַיַּעַבְרוּ שַׁעַר וַיֵּצְאוּ בוֹ וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַיהוָה בְּרֹאשָׁם: פ	The demolisher has gone out. They break *what is* in front of them, And they cross the gate and come out through it. Their king crosses in front of them, And the LORD *is* at their head."	demolisher ← *breaker-in, breach-maker*. gone out ← *gone up*, used of going out to war. in front of them: AV differs in association of the word, as does MT *(the breaker is come up before them)*.

Mic 3:1	וְאֹמַר שִׁמְעוּ־נָא רָאשֵׁי יַעֲקֹב וּקְצִינֵי בֵּית יִשְׂרָאֵל הֲלוֹא לָכֶם לָדַעַת אֶת־הַמִּשְׁפָּט׃	And I said, “Hear, I beseech you, O heads of Jacob, And leaders of the house of Israel. *Is it* not *incumbent* on you to know judgment?	
Mic 3:2	שֹׂנְאֵי טוֹב וְאֹהֲבֵי *רעה רָ֑ע גֹּזְלֵי עוֹרָם** מֵעֲלֵיהֶם וּשְׁאֵרָם מֵעַל עַצְמוֹתָם׃	*You* are haters of good And lovers of evil. *You* flay their skin off them And *remove* their flesh off their bones.”	evil: the *ketiv* and *qeré* are similar words with the same meaning.
Mic 3:3	וַאֲשֶׁר אָכְלוּ֙ שְׁאֵ֣ר עַמִּ֔י וְעוֹרָם֙ מֵעֲלֵיהֶ֣ם הִפְשִׁ֔יטוּ וְאֶת־עַצְמֹתֵיהֶם פִּצֵּ֖חוּ וּפָרְשׂ֑וּ כַּאֲשֶׁ֣ר בַּסִּ֔יר וּכְבָשָׂ֖ר בְּת֥וֹךְ קַלָּחַֽת׃	And what they eat *is* the flesh of my people, And they flay their skin off them And break their bones, And they chop *them* up for *cooking* in a pot, Or as meat *for stewing* in a cauldron.	for ← *as*.
Mic 3:4	אָ֚ז יִזְעֲק֣וּ אֶל־יְהוָ֔ה וְלֹ֣א יַעֲנֵ֑ה אוֹתָ֗ם וְיַסְתֵּ֤ר פָּנָיו֙ מֵהֶ֣ם בָּעֵ֔ת הַהִ֖יא כַּאֲשֶׁ֥ר הֵרֵ֖עוּ מַעַלְלֵיהֶֽם׃ פ	Then they will cry out to the LORD, But he will not answer them, And he will hide his face from them at that time, According to how they have done wrong *in* their works.	
Mic 3:5	כֹּ֚ה אָמַ֣ר יְהוָ֔ה עַל־הַנְּבִיאִ֖ים הַמַּתְעִ֣ים אֶת־עַמִּ֑י הַנֹּשְׁכִּ֤ים בְּשִׁנֵּיהֶם֙ וְקָרְא֣וּ שָׁל֔וֹם וַאֲשֶׁ֣ר לֹא־יִתֵּ֣ן עַל־פִּיהֶ֔ם וְקִדְּשׁ֥וּ עָלָ֖יו מִלְחָמָֽה׃	This *is what* the LORD says Concerning the prophets who are leading my people astray, Biting with their teeth, And *who* call, “Peace”, (And whoever does not deliver according to their speech, They prepare a holy war against him):	This *is what* ← *Thus*. speech ← *mouth*. AV differs in this clause. prepare a holy war ← *sanctify a war*.

Mic 3:6	לָכֵ֣ן לַ֤יְלָה לָכֶם֙ מֵחָזֹ֔ון וְחָשְׁכָ֥ה לָכֶ֖ם מִקְּסֹ֑ם וּבָ֣אָה הַשֶּׁ֤מֶשׁ עַל־הַנְּבִיאִ֔ים וְקָדַ֖ר עֲלֵיהֶ֥ם הַיֹּֽום׃	"Therefore you will *have* a night *blackout* from visions, And darkness from divining, And the sun will set on the prophets, And day*light* will grow dim on them.	visions ← *vision*.
Mic 3:7	וּבֹ֣שׁוּ הַחֹזִ֗ים וְחָפְרוּ֙ הַקֹּסְמִ֔ים וְעָטְו֥וּ עַל־שָׂפָ֖ם כִּ֣י אֵ֥ין מַעֲנֵ֖ה אֱלֹהִֽים׃	And the seers will be ashamed, And the diviners will blush, And they will all cover their mouth, For there *will be* no answer from God."	mouth: a single word meaning *the lower part of the face*, or perhaps, as in Modern Hebrew, *moustache*.
Mic 3:8	וְאוּלָ֗ם אָנֹכִי֙ מָלֵ֣אתִי כֹ֔חַ אֶת־רֹ֖וחַ יְהוָ֑ה וּמִשְׁפָּ֥ט וּגְבוּרָ֛ה לְהַגִּ֥יד לְיַעֲקֹ֖ב פִּשְׁעֹ֑ו וּלְיִשְׂרָאֵ֖ל חַטָּאתֹֽו׃ ס	But truly, I am full of power With the spirit of the LORD, And of judgment and of courage To tell Jacob *of* his transgression And Israel *of* his sin.	
Mic 3:9	שִׁמְעוּ־נָ֣א זֹ֗את רָאשֵׁי֙ בֵּ֣ית יַעֲקֹ֔ב וּקְצִינֵ֖י בֵּ֣ית יִשְׂרָאֵ֑ל הַמְתַעֲבִ֤ים מִשְׁפָּט֙ וְאֶת כָּל־הַיְשָׁרָ֔ה יְעַקֵּֽשׁוּ׃	Hear this, I beseech you, *You* heads of the house of Jacob, And *you* leaders of the house of Israel, Who exercise judgment abominably And pervert everything that *is* upright,	
Mic 3:10	בֹּנֶ֥ה צִיֹּ֖ון בְּדָמִ֑ים וִירוּשָׁלַ֖ם בְּעַוְלָֽה׃	*And you who* build Zion with blood, And Jerusalem with iniquity.	you: singular. One could supply *he*.

Mic 3:11	רָאשֶׁיהָ | בְּשֹׁחַד יִשְׁפֹּטוּ וְכֹהֲנֶיהָ בִּמְחִיר יוֹרוּ וּנְבִיאֶיהָ בְּכֶסֶף יְקַסֵּמוּ וְעַל־יְהוָה יִשָּׁעֲנוּ לֵאמֹר הֲלֹוא יְהוָה בְּקִרְבֵּנוּ לֹא־תָבוֹא עָלֵינוּ רָעָה:	Its leaders judge by bribery, And its priests teach for a fee, And its prophets divine for money. Yet they lean on the LORD, saying, "Is not the LORD among us? No evil shall come upon us."	Yet: adversative use of the *vav*.
Mic 3:12	לָכֵן בִּגְלַלְכֶם צִיּוֹן שָׂדֶה תֵּחָרֵשׁ וִירוּשָׁלַ͏ִם עִיִּין תִּהְיֶה וְהַר הַבַּיִת לְבָמוֹת יָעַר: פ	Therefore, on your account, Zion will be ploughed *to* a field, And Jerusalem will become ruins, And the Temple Mount *will become* woodland heights.	ruins: in an Aramaic form. Temple Mount ← *mount of the house*.
Mic 4:1	וְהָיָה | בְּאַחֲרִית הַיָּמִים יִהְיֶה הַר בֵּית־יְהוָה נָכוֹן בְּרֹאשׁ הֶהָרִים וְנִשָּׂא הִוא מִגְּבָעוֹת וְנָהֲרוּ עָלָיו עַמִּים:	And it will come to pass in the last days *That* the mountain of the house of the LORD will be established As the foremost of the mountains, And it will be exalted above the hills, And the *various* peoples will flow to it.	|| Isa 2:2. As the foremost ← *On the top*.
Mic 4:2	וְהָלְכוּ גּוֹיִם רַבִּים וְאָמְרוּ לְכוּ | וְנַעֲלֶה אֶל־הַר־יְהוָה וְאֶל־בֵּית אֱלֹהֵי יַעֲקֹב וְיוֹרֵנוּ מִדְּרָכָיו וְנֵלְכָה בְּאֹרְחֹתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלָ͏ִם:	And many Gentile *nations* will go, And they will say, "Come, and let us go up to the mountain of the LORD, And to the house of the God of Jacob, And he will instruct us concerning his ways, And let us walk in his paths." For the law will go out from Zion, And the word of the LORD from Jerusalem.	|| Isa 2:3.

Mic 4:3	וְשָׁפַט בֵּין עַמִּים רַבִּים וְהוֹכִיחַ לְגוֹיִם עֲצֻמִים עַד־רָחֹוק וְכִתְּתוּ חַרְבֹתֵיהֶם לְאִתִּים וַחֲנִיתֹתֵיהֶם לְמַזְמֵרוֹת לֹא־יִשָּׂא גֹּוי אֶל־גֹּוי חֶרֶב וְלֹא־יִלְמְדוּן עֹוד מִלְחָמָה:	And he will judge among many peoples, And he will convict mighty nations, However far away. 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.	|| Isa 2:4. convict: or *reprove*. Less judicial than *judge*; the sense is *to demonstrate that someone is wrong*. However far away ← *Up to far away*.
Mic 4:4	וְיָשְׁבוּ אִישׁ תַּחַת גַּפְנֹו וְתַחַת תְּאֵנָתֹו וְאֵין מַחֲרִיד כִּי־פִי יְהוָה צְבָאֹות דִּבֵּר:	And each *man* will sit under his vine And under his fig tree. And *there will be* no- one making *them* afraid, For the mouth of the LORD of hosts has spoken.	Compare this verse with Lev 26:6, Job 11:19, Isa 17:2, Zeph 3:13, Ezek 34:28.
Mic 4:5	כִּי כָל־הָעַמִּים יֵלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו וַאֲנַחְנוּ נֵלֵךְ בְּשֵׁם־יְהוָה אֱלֹהֵינוּ לְעֹולָם וָעֶד: פ	For all the *various* peoples will walk each in the name of his god, But we will walk in the name of the LORD our God, For the age and *in* perpetuity.	But: adversative use of the *vav*.
Mic 4:6	בַּיֹּום הַהוּא נְאֻם־יְהוָה אֹסְפָה הַצֹּלֵעָה וְהַנִּדָּחָה אֲקַבֵּצָה וַאֲשֶׁר הֲרֵעֹתִי:	On that day, says the LORD, I will gather the lame *women*, And collect her who *has been* cast out, And those I have afflicted.	lame *women*: feminine singular, but we take it as collective usage.
Mic 4:7	וְשַׂמְתִּי אֶת־הַצֹּלֵעָה לִשְׁאֵרִית וְהַנַּהֲלָאָה לְגֹוי עָצוּם וּמָלַךְ יְהוָה עֲלֵיהֶם בְּהַר צִיֹּון מֵעַתָּה וְעַד־עֹולָם: פ	And I will make the lame *women* a remnant, And her who *has been* cast out a great nation, And the LORD will reign over them, On Mount Zion, From that time and age- abidingly.	lame *women*: as in Mic 4:6.

Mic 4:8	וְאַתָּה מִגְדַּל־עֵדֶר עֹפֶל בַּת־צִיּוֹן עָדֶיךְ תֵּאתֶה וּבָאָה הַמֶּמְשָׁלָה הָרִאשֹׁנָה מַמְלֶכֶת לְבַת־יְרוּשָׁלִָם׃	And *as for* you, *O* tower of the flock, Citadel of the daughter of Zion, To you it will betake itself and come – The first dominion, The kingdom of the daughter of Jerusalem.	tower of the flock: [CB] refers this to Bethlehem. Citadel: or, as a name, *Ophel*. daughter: here perhaps in the sense of *satellite town*.
Mic 4:9	עַתָּה לָמָּה תָרִיעִי רֵעַ הֲמֶלֶךְ אֵין־בָּךְ אִם־יוֹעֲצֵךְ אָבָד כִּי־הֶחֱזִיקֵךְ חִיל כַּיּוֹלֵדָה׃	Now why do you shout noisily? *Is there* no king among you? *Or* has your adviser ceased to exist? For a writhing has seized you Like *a woman* giving birth.	you: feminine singular, as used for cities. shout noisily ← *noise a noise*.
Mic 4:10	חוּלִי וְגֹחִי בַּת־צִיּוֹן כַּיּוֹלֵדָה כִּי־עַתָּה תֵּצְאִי מִקִּרְיָה וְשָׁכַנְתְּ בַּשָּׂדֶה וּבָאת עַד־בָּבֶל שָׁם תִּנָּצְלִי שָׁם יִגְאָלֵךְ יְהוָה מִכַּף אֹיְבָיִךְ׃	Writhe and go into labour, O daughter of Zion, Like *a woman* giving birth. For now you will go out of the town, And dwell in the countryside, And you will go to Babylon, *But* there you will be rescued; There the LORD will redeem you From the grip of your enemies.	grip ← *hand*.
Mic 4:11	וְעַתָּה נֶאֶסְפוּ עָלַיִךְ גּוֹיִם רַבִּים הָאֹמְרִים תֶּחֱנָף וְתַחַז בְּצִיּוֹן עֵינֵינוּ׃	And now, many nations will be gathered against you, Saying, “Let her be profaned”, And, “Let our eyes see Zion.”	Let our eyes see Zion: discordant in number, but that is not uncommon in Hebrew. Otherwise, *Let her see our eyes in Zion*.

Mic 4:12	וְהֵמָּה לֹא יָדְעוּ מַחְשְׁבוֹת יְהוָה וְלֹא הֵבִינוּ עֲצָתוֹ כִּי קִבְּצָם כֶּעָמִיר גֹּרְנָה׃	But they do not know the thoughts of the LORD, And they do not understand his counsel, For he will gather them, Like a sheaf *taken* to the threshing floor.	
Mic 4:13	קוּמִי וָדוֹשִׁי בַת־צִיּוֹן כִּי־קַרְנֵךְ אָשִׂים בַּרְזֶל וּפַרְסֹתַיִךְ אָשִׂים נְחוּשָׁה וַהֲדִקוֹת עַמִּים רַבִּים וְהַחֲרַמְתִּי לַיהוָה בִּצְעָם וְחֵילָם לַאֲדוֹן כָּל־הָאָרֶץ׃	"Rise and thresh, O daughter of Zion, For I will make your horn *of* iron, And I will make your hooves *of* copper, And you will grind many peoples small", And I will consecrate their unjust gain to the LORD, And their wealth to the Lord of the whole earth.	I will consecrate: or, as an Aramaism, *you will consecrate*. But the previous verb in this verse, וַהֲדִקוֹת, *you will grind small*, is regular Hebrew for the same grammatical person and tense as the proposed Aramaism.
Mic 5:1	עַתָּה תִּתְגֹּדְדִי בַת־גְּדוּד מָצוֹר שָׂם עָלֵינוּ בַּשֵּׁבֶט יַכּוּ עַל־הַלְּחִי אֶת שֹׁפֵט 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־לֶחֶם אֶפְרָתָה צָעִיר לִהְיוֹת בְּאַלְפֵי יְהוּדָה מִמְּךָ לִי יֵצֵא לִהְיוֹת מוֹשֵׁל בְּיִשְׂרָאֵל וּמוֹצָאֹתָיו מִקֶּדֶם מִימֵי עוֹלָם׃	**"But *as for* you, Bethlehem Ephrathah, *Although you* are small among the thousands of Judah, From you he *who is* mine will come out, To be a ruler in Israel,** Yet his goings *are* of age-old time.	**Matt 2:6, John 7:42**. Bethlehem: see Gen 35:19. Yet: concessive use of the *vav*. goings ← *goings out*. time ← *days*.
Mic 5:3	לָכֵן יִתְּנֵם עַד־עֵת יוֹלֵדָה יָלָדָה וְיֶתֶר אֶחָיו יְשׁוּבוּן עַל־בְּנֵי יִשְׂרָאֵל׃	Therefore he will suffer them Until the time *when* she *who* is giving birth Has given birth, Then the rest of his brothers will return to the sons of Israel.	

Mic 5:4	וְעָמַד וְרָעָה בְּעֹז יְהוָה בִּגְאוֹן שֵׁם יְהוָה אֱלֹהָיו וְיָשָׁבוּ כִּי־עַתָּה יִגְדַּל עַד־אַפְסֵי־אָרֶץ׃	And he will stand and tend *them* In the strength of the LORD, In the excellence of the name of the LORD his God, And they will remain *secure*, For then he will have become great up to the ends of the earth.	
Mic 5:5	וְהָיָה זֶה שָׁלוֹם אַשּׁוּר | כִּי־יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמְנוּ עָלָיו שִׁבְעָה רֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם׃	And this *man* 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.	princely men ← *princes of men*.
Mic 5:6	וְרָעוּ אֶת־אֶרֶץ אַשּׁוּר בַּחֶרֶב וְאֶת־אֶרֶץ נִמְרֹד בִּפְתָחֶיהָ וְהִצִּיל מֵאַשּׁוּר כִּי־יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בִּגְבוּלֵנוּ׃ ס	And they will rule the land of Assyria with the sword, And the land of Nimrod at its gates. And he will deliver *us* from Assyria, When he comes into our land, And when he steps into our territory.	rule: from root רָעָה, *pasture, govern*, or from root רָעַע, *break*, as in Jer 11:6. AV differs, taking the alternative, loosely, *(waste)*. territory ← *border*.
Mic 5:7	וְהָיָה | שְׁאֵרִית יַעֲקֹב בְּקֶרֶב עַמִּים רַבִּים כְּטַל מֵאֵת יְהוָה כִּרְבִיבִים עֲלֵי־עֵשֶׂב אֲשֶׁר לֹא־יְקַוֶּה לְאִישׁ וְלֹא יְיַחֵל לִבְנֵי אָדָם׃	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.	

Mic 5:8	וְהָיָה שְׁאֵרִית יַעֲקֹב בַּגּוֹיִם בְּקֶרֶב עַמִּים רַבִּים כְּאַרְיֵה בְּבַהֲמוֹת יַעַר כְּכְפִיר בְּעֶדְרֵי צֹאן אֲשֶׁר אִם עָבַר וְרָמַס וְטָרַף וְאֵין מַצִּיל:	And the remainder of Jacob will be among the Gentiles, In the midst of many peoples, Like a lion among the beasts of the forest, Like a young lion among the flocks of sheep, And if it comes across *them*, It tramples and tears *them* to pieces, And *there is* no-one to deliver *them*.	
Mic 5:9	תָּרֹם יָדְךָ עַל־צָרֶיךָ וְכָל־אוֹיְבֶיךָ יִכָּרֵתוּ: פ	Let your hand be raised against your adversaries, And may all your enemies be cut off.	
Mic 5:10	וְהָיָה בַיּוֹם־הַהוּא נְאֻם־יְהוָה וְהִכְרַתִּי סוּסֶיךָ מִקִּרְבֶּךָ וְהַאֲבַדְתִּי מַרְכְּבֹתֶיךָ:	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	וְהִכְרַתִּי עָרֵי אַרְצֶךָ וְהָרַסְתִּי כָּל־מִבְצָרֶיךָ:	And I will cut off the cities of your land, And I will demolish all your fortresses.	
Mic 5:12	וְהִכְרַתִּי כְשָׁפִים מִיָּדֶךָ וּמְעוֹנְנִים לֹא יִהְיוּ־לָךְ:	And I will cut off sorceries from your reach, And you will have no diviners by clouds.	reach ← *hand*.
Mic 5:13	וְהִכְרַתִּי פְסִילֶיךָ וּמַצֵּבוֹתֶיךָ מִקִּרְבֶּךָ 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	וְנָתַשְׁתִּי אֲשֵׁירֶיךָ מִקִּרְבֶּךָ וְהִשְׁמַדְתִּי עָרֶיךָ:	And I will pull down your phallic parks from your precincts, And I will destroy your cities.	

Mic 5:15	וְעָשִׂיתִי בְאַף וּבְחֵמָה נָקָם אֶת־הַגּוֹיִם אֲשֶׁר לֹא שָׁמֵעוּ: ס	And I will take vengeance in anger and in fury On the Gentiles who have not listened."	
Mic 6:1	שִׁמְעוּ־נָא אֵת אֲשֶׁר־יְהוָה אֹמֵר קוּם רִיב אֶת־הֶהָרִים וְתִשְׁמַעְנָה הַגְּבָעוֹת קוֹלֶךָ:	Do listen to what the LORD is saying: "Rise *and* contend with the mountains, And let the hills hear your voice.	
Mic 6:2	שִׁמְעוּ הָרִים אֶת־רִיב יְהוָה וְהָאֵתָנִים מֹסְדֵי אֶרֶץ כִּי רִיב לַיהוָה עִם־עַמּוֹ וְעִם־יִשְׂרָאֵל יִתְוַכָּח:	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 מֶה־עָשִׂיתִי לָךְ וּמָה הֲלְאֵתִיךָ עֲנֵה בִי:	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 הֶעֱלִתִיךָ מֵאֶרֶץ מִצְרַיִם וּמִבֵּית עֲבָדִים פְּדִיתִיךָ וָאֶשְׁלַח לְפָנֶיךָ אֶת־מֹשֶׁה אַהֲרֹן וּמִרְיָם:	For I brought you out of the land of Egypt, And I redeemed you from a house of slavery When I sent Moses, Aaron and Miriam before you.	slavery ← *slaves*, or *servants*.
Mic 6:5	עַמִּי זְכָר־נָא מַה־יָּעַץ בָּלָק מֶלֶךְ מוֹאָב וּמֶה־עָנָה אֹתוֹ בִּלְעָם בֶּן־בְּעוֹר מִן־הַשִּׁטִּים עַד־הַגִּלְגָּל לְמַעַן דַּעַת צִדְקוֹת יְהוָה:	My people, do remember how Balak king of Moab took counsel, And how Balaam the son of Beor answered him, From Shittim to Gilgal, In order to know the righteous *ways* of the LORD."	Balaam: see Num 22:5. Shittim ... Gilgal ← *the Shittim ... the Gilgal*.

Mic 6:6	בַּמֶּה אֲקַדֵּם יְהוָה אִכַּף לֵאלֹהֵי מָרוֹם הַאֲקַדְּמֶנּוּ בְעוֹלוֹת בַּעֲגָלִים בְּנֵי שָׁנָה:	With what shall I come before the LORD, And bow to God on high? Shall I come before him with burnt offerings, With one-year-old calves?	on high ← *of height*.
Mic 6:7	הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים בְּרִבְבוֹת נַחֲלֵי־שָׁמֶן הַאֶתֵּן בְּכוֹרִי פִּשְׁעִי פְּרִי בִטְנִי חַטַּאת נַפְשִׁי:	Is the LORD pleased with thousands of rams? *Or* with tens of thousands of streams of oil? Shall I give my firstborn *for* my transgression – The fruit of my belly – *For* my personal sins?	my personal sins ← *the sins of my soul*.
Mic 6:8	הִגִּיד לְךָ אָדָם מַה־טּוֹב וּמָה־יְהוָה דּוֹרֵשׁ מִמְּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ: פ	He has told you, *O* man, What *is* good, And what the LORD requires from you, *Which is* rather to exercise justice, And to love kindness, And to walk humbly with your God.	
Mic 6:9	קוֹל יְהוָה לָעִיר יִקְרָא וְתוּשִׁיָּה יִרְאֶה שְׁמֶךָ שִׁמְעוּ מַטֶּה וּמִי יְעָדָהּ:	The voice of the LORD calls to the city, And your name provides wisdom: "Hear the rod *of* *chastisement*. And who appointed *the* *matter*?	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 הַאֵשׁ בֵּית רָשָׁע אֹצְרוֹת רֶשַׁע וְאֵיפַת רָזוֹן זְעוּמָה:	Are there still *in* the house of the wicked Treasures *obtained* by wickedness? And a short-*measured* ephah *Causing* indignation?	ephah: about 6 imperial gallons or 27 litres. *Causing* indignation ← *Indignant* (agreeing with *ephah*).
Mic 6:11	הַאֶזְכֶּה בְּמֹאזְנֵי רָשַׁע וּבְכִיס אַבְנֵי מִרְמָה:	Will I be *found* pure with dishonest balances? Or *will I be found* with the bag of false weights?	Will I be *found* pure: AV differs *(Shall I count them pure)*, apparently taking the verb as *piel* or *hiphil* (possible by re-pointing). We see the questions ↴

Mic 6:12	אֲשֶׁר עֲשִׁירֶיהָ מָלְאוּ חָמָס וְיֹשְׁבֶיהָ דִּבְּרוּ־שֶׁקֶר וּלְשׁוֹנָם רְמִיָּה בְּפִיהֶם׃	For her rich *men* are full of violence, And her inhabitants speak falsely, And their tongue *is* deceitful in their mouth.	ו as being for those addressed to consider (rather than Micah being introspective). deceitful ← *deceit*.
Mic 6:13	וְגַם־אֲנִי הֶחֱלֵיתִי הַכּוֹתֶךָ הַשְׁמֵם עַל־חַטֹּאתֶךָ׃	I will also afflict *you* By striking you and making *you* desolate For your sins.	By striking: gerundial use of the infinitive.
Mic 6:14	אַתָּה תֹאכַל וְלֹא תִשְׂבָּע וְיֶשְׁחֲךָ בְּקִרְבֶּךָ וְתַסֵּג וְלֹא תַפְלִיט וַאֲשֶׁר תְּפַלֵּט לַחֶרֶב אֶתֵּן׃	You will eat But not be satisfied, And you *will have* dissatisfaction inside you. And should you take hold of *something*, You will not carry *it* 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־זַיִת וְלֹא־תָסוּךְ שֶׁמֶן וְתִירוֹשׁ וְלֹא תִשְׁתֶּה־יָּיִן׃	You will sow, But you will not reap. You will tread the olive, But you will not anoint *yourself with its* oil, And *you will prepare* must, But you will not drink the wine.	
Mic 6:16	וַיִּשְׁתַּמֵּר חֻקּוֹת עָמְרִי וְכֹל מַעֲשֵׂה בֵית־אַחְאָב וַתֵּלְכוּ בְּמֹעֲצוֹתָם לְמַעַן תִּתִּי אֹתְךָ לְשַׁמָּה וְיֹשְׁבֶיהָ לִשְׁרֵקָה וְחֶרְפַּת עַמִּי תִּשָּׂאוּ׃ פ	So let *a man* 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 *an object of* jeering, And they bear the reproach of my people.”	beware: AV differs *(are kept)*; also in what follows. Lest ← *In order that*, but understand *(Otherwise, I would act) in order to*. jeering ← *hissing*.

Mic 7:1	אַלְלַי לִי כִּי הָיִיתִי כְּאָסְפֵי־קַיִץ כְּעֹלְלֹת בָּצִיר אֵין־אֶשְׁכּוֹל לֶאֱכֹל בִּכּוּרָה אִוְּתָה נַפְשִׁי׃	Alas for me, For I am like *those doing* the summer ingathering *and* the vintage gleaning. *But there is* no bunch of grapes to eat *Or* early fruit *which* my being longs for.	being ← *soul*.
Mic 7:2	אָבַד חָסִיד מִן־הָאָרֶץ וְיָשָׁר בָּאָדָם אָיִן כֻּלָּם לְדָמִים יֶאֱרֹבוּ אִישׁ אֶת־אָחִיהוּ יָצֻודוּ חֵרֶם׃	The kind have disappeared from the earth, And *there is* no-one upright among men; They all lie in wait for blood, And a man hunts his brother *with* a net.	disappeared ← *perished*.
Mic 7:3	עַל־הָרַע כַּפַּיִם לְהֵיטִיב הַשַּׂר שֹׁאֵל וְהַשֹּׁפֵט בַּשִּׁלֻּם וְהַגָּדֹול דַּבֶּר הַוַּת נַפְשֹׁו הוּא וַיְעַבְּתוּהָ׃	*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*.	important ← *great*. his personal wishes ← *the lust of his soul*. the *case* ← *it*.
Mic 7:4	טֹובָם כְּחֶדֶק יָשָׁר מְמְסוּכָה יֹום מְצַפֶּיךָ פְּקֻדָּתְךָ בָּאָה עַתָּה תִהְיֶה מְבוּכָתָם׃	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.	they will be in confusion ← *their confusion will be*.
Mic 7:5	אַל־תַּאֲמִינוּ בְרֵעַ אַל־תִּבְטְחוּ בְאַלּוּף מִשֹּׁכֶבֶת חֵיקֵךְ שְׁמֹר פִּתְחֵי־פִיךָ׃	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.	AV differs somewhat.

Mic 7:6	כִּי־בֵן מְנַבֵּל אָב בַּת קָמָה בְאִמָּהּ כַּלָּה בַּחֲמֹתָהּ אֹיְבֵי אִישׁ אַנְשֵׁי 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 *bride*.
Mic 7:7	וַאֲנִי בַּיהוָה אֲצַפֶּה אוֹחִילָה לֵאלֹהֵי יִשְׁעִי יִשְׁמָעֵנִי אֱלֹהָי׃	But I will watch for the LORD; I will wait for the God of my salvation. My God will hear me.	
Mic 7:8	אַל־תִּשְׂמְחִי אֹיַבְתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֵשֵׁב בַּחֹשֶׁךְ יְהוָה אוֹר לִי׃ ס	Do not rejoice, *You* enemy of mine. If I fall, I will rise, *And* if I sit in darkness, The LORD *is* my light.	enemy: feminine singular.
Mic 7:9	זַעַף יְהוָה אֶשָּׂא כִּי חָטָאתִי לוֹ עַד אֲשֶׁר יָרִיב רִיבִי וְעָשָׂה מִשְׁפָּטִי יוֹצִיאֵנִי לָאוֹר אֶרְאֶה בְּצִדְקָתוֹ׃	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.	passes judgment concerning me ← *does my judgment*.
Mic 7:10	וְתֵרֶא אֹיַבְתִּי וּתְכַסֶּהָ בוּשָׁה הָאֹמְרָה אֵלַי אַיֵּהוּ יְהוָה אֱלֹהָיִךְ עֵינַי תִּרְאֶינָּה בָּהּ עַתָּה תִּהְיֶה לְמִרְמָס כְּטִיט חוּצוֹת׃	Then my enemy will see *it*, And shame will cover her Who said to me, “Where *is* the LORD your God?” My eyes will see her. Now she will be trodden down, Like the mud of the out-fields.	enemy: feminine singular, as in Mic 7:8. be trodden down ← *be a trodden down thing*.

Mic 7:11	יוֹם לִבְנוֹת גְּדֵרֵיךְ יוֹם הַהוּא יִרְחַק־חֹק׃	*It is* a day of building your walls. *On* that day, The boundary will be pushed back.	boundary: AV differs somewhat *(decree)*, both words being linked by the concept of *something fixed*. pushed back ← *made distant*.
Mic 7:12	יוֹם הוּא וְעָדֶיךָ יָבוֹא לְמִנִּי אַשּׁוּר וְעָרֵי מָצוֹר וּלְמִנִּי מָצוֹר וְעַד־נָהָר וְיָם מִיָּם וְהַר הָהָר׃	*On* that day, He will come to you from Assyria, And *from* fortified cities, And from the fortification to the river, And from sea *to* sea, And *from* mountain *to* mountain.	
Mic 7:13	וְהָיְתָה הָאָרֶץ לְשַׁמָּמָה עַל־יוֹשְׁבֶיהָ מִפְּרִי מַעַלְלֵיהֶם׃ ס	And the land shall be a desolation on its inhabitants On account of the fruit of their works.	
Mic 7:14	רְעֵה עַמְּךָ בְשִׁבְטֶךָ צֹאן נַחֲלָתֶךָ שֹׁכְנִי לְבָדָד יַעַר בְּתוֹךְ כַּרְמֶל יִרְעוּ בָשָׁן וְגִלְעָד כִּימֵי עוֹלָם׃	Feed your people with your sceptre – The sheep of your inheritance – Dwelling solitarily *in* the forest in the midst of Carmel. Let them feed *in* Bashan and Gilead, As in days of age-old time.	Feed: or, metaphorically, *Govern*. Gilead: see Gen 31:21.
Mic 7:15	כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת׃	As in the days when you came out of the land of Egypt, I will show him wonders.	
Mic 7:16	יִרְאוּ גוֹיִם וְיֵבֹשׁוּ מִכֹּל גְּבוּרָתָם יָשִׂימוּ יָד עַל־פֶּה אָזְנֵיהֶם תֶּחֱרָשְׁנָה׃	The Gentiles will see And be ashamed of all their might. They will put *their* hand to *their* mouth; Their ears will be deaf.	

Mic 7:17	יְלַחֲכוּ עָפָר כַּנָּחָשׁ כְּזֹחֲלֵי אֶרֶץ יִרְגְּזוּ מִמִּסְגְּרֹתֵיהֶם אֶל־יְהוָה אֱלֹהֵינוּ יִפְחָדוּ וְיִרְאוּ מִמֶּךָּ׃	They will lick the dust like the snake; Like the crawling things of the earth, They will *come* trembling out of their confined spaces. They will fear the LORD our God And be afraid because of you.	
Mic 7:18	מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃	Who *is* a GOD like you, Forgiving iniquity and pardoning transgressions For the remnant of his inheritance? He will not retain his anger in perpetuity, For he delights in kindness.	
Mic 7:19	יָשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאותָם׃	He will again have mercy on us; He will trample our iniquities *underfoot*. And you will cast all their sins into the depths of the sea.	The change of grammatical person is not unusual in Hebrew.
Mic 7:20	תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃	You will impart truth to Jacob, *And* kindness to Abraham, Which you swore to our fathers In days of old.	
Nah 1:1	מַשָּׂא נִינְוֵה סֵפֶר חֲזוֹן נַחוּם הָאֶלְקֹשִׁי׃	The burden of Nineveh. The book of the vision of Nahum the Elkoshite.	
Nah 1:2	אֵל קַנָּא וְנֹקֵם יְהוָה נֹקֵם יְהוָה וּבַעַל חֵמָה נֹקֵם יְהוָה לְצָרָיו וְנוֹטֵר הוּא לְאוֹיְבָיו׃	GOD *is* jealous And the LORD is vengeful. The LORD is vengeful, And *he is* a person of fury. The LORD takes vengeance on his adversaries, And he reserves *judgment* on his enemies.	a person of fury ← *a possessor of fury*.

Nah 1:3	יְהוָה אֶרֶךְ אַפַּיִם וּגדול־**וּגְדָל־כֹּחַ וְנַקֵּה* לֹא יְנַקֶּה יְהוָה בְּסוּפָה וּבִשְׂעָרָה דַּרְכּוֹ וְעָנָן אֲבַק רַגְלָיו׃	The LORD *is* longsuffering and great in power, And he will certainly not acquit *the guilty*. The LORD's way *is* in a whirlwind and in a storm, And the clouds *are* the fine dust of his feet.	great: the *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*. --- he will certainly not acquit: infinitive absolute. --- the clouds ← *a cloud*. Collective usage.
Nah 1:4	גּוֹעֵר בַּיָּם וַיַּבְּשֵׁהוּ וְכָל־הַנְּהָרוֹת הֶחֱרִיב אֻמְלַל בָּשָׁן וְכַרְמֶל וּפֶרַח לְבָנוֹן אֻמְלָל׃	He rebukes the sea and makes it dry, And he dries up all the rivers. Bashan languishes, and Carmel *too*, And the flower of Lebanon languishes *as well*.	languishes ... languishes: otiose, but see Gen 12:5.
Nah 1:5	הָרִים רָעֲשׁוּ מִמֶּנּוּ וְהַגְּבָעוֹת הִתְמוֹגָגוּ וַתִּשָּׂא הָאָרֶץ מִפָּנָיו וְתֵבֵל וְכָל־יֹשְׁבֵי בָהּ׃	Mountains tremble before him, And hills melt, And the land is upheaved in his presence, As *is* the world and all its inhabitants.	upheaved: AV differs *(burned)*.
Nah 1:6	לִפְנֵי זַעְמוֹ מִי יַעֲמֹוד וּמִי יָקוּם בַּחֲרוֹן אַפּוֹ חֲמָתוֹ נִתְּכָה כָאֵשׁ וְהַצֻּרִים נִתְּצוּ מִמֶּנּוּ׃	Who *can* stand before his indignation, And who *can* endure the fury of his anger? His wrath is poured out like fire, And the rocks are demolished by him.	endure ← *rise in*.
Nah 1:7	טוֹב יְהוָה לְמָעוֹז בְּיוֹם צָרָה וְיֹדֵעַ חֹסֵי בּוֹ׃	The LORD *is* good; *He is* a stronghold on the day of adversity, And he knows those *Who* trust in him.	
Nah 1:8	וּבְשֶׁטֶף עֹבֵר כָּלָה יַעֲשֶׂה מְקוֹמָהּ וְאֹיְבָיו יְרַדֵּף־חֹשֶׁךְ׃	And with a flood passing over, He will make an end of its site; Darkness will pursue his enemies.	its site ← *her place*, referring to *Nineveh*. --- pursue: in a Hebrew "OVS" (object-verb-subject) sentence. --- his enemies: i.e. *the LORD's enemies*.

Nah 1:9	מַה־תְּחַשְּׁבוּן אֶל־יְהוָה כָּלָה הוּא עֹשֶׂה לֹא־תָקוּם פַּעֲמַיִם צָרָה׃	What do you imagine against the LORD? He will make an end; Adversity will not rise up a second time.	
Nah 1:10	כִּי עַד־סִירִים סְבֻכִים וּכְסָבְאָם סְבוּאִים אֻכָּלוּ כְּקַשׁ יָבֵשׁ מָלֵא׃	For *the end will come* to the entwined thorns, And *this will happen when* they *are* drunk *from* their drinking bout. They will be consumed like chaff fully dry.	
Nah 1:11	מִמֵּךְ יָצָא חֹשֵׁב עַל־יְהוָה רָעָה יֹעֵץ בְּלִיָּעַל׃ ס	From you one will come out Imagining evil against the LORD – A worthless counsellor.	From you: i.e. *From Nineveh*.
Nah 1:12	כֹּה | אָמַר יְהוָה אִם־שְׁלֵמִים וְכֵן רַבִּים וְכֵן נָגֹזוּ וְעָבֶר וְעִנִּתִּךְ לֹא אֲעַנֶּךָּ עוֹד׃	This *is what* the LORD says: "*Even* if *they are* in full number, And *ever* so numerous, Nevertheless, they will be cut down, And *the event* 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 אֶשְׁבֹּר מֹטֵהוּ מֵעָלָיִךְ וּמוֹסְרֹתַיִךְ אֲנַתֵּק׃	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 עָלַיִךְ יְהוָה לֹא־יִזָּרַע מִשְׁמֶךָ עוֹד מִבֵּית אֱלֹהֶיךָ אַכְרִית פֶּסֶל וּמַסֵּכָה אָשִׂים קִבְרְךָ כִּי קַלּוֹתָ׃ 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־הֶהָרִים רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ שָׁלוֹם חָגֵּי יְהוּדָה חַגֵּיִךְ שַׁלְּמִי נְדָרָיִךְ כִּי לֹא יוֹסִיף עוֹד לעבור־**לַעֲבָר־בָּךְ* בְּלִיַּעַל כֻּלָּה נִכְרָת:	Behold on the mountains The feet of him *who* brings good tidings, *Who* proclaims peace. Celebrate your feasts, Judah, *And* fulfil your vows, For the worthless *one* will no longer pass through you; He will have been completely cut off.	pass: the *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*. Behold on the mountains ... The feet of him *who* brings good tidings ... *Who* proclaims peace: compare Isa 52:7 (quoted in Rom 10:15).
Nah 2:1	עָלָה מֵפִיץ עַל־פָּנָיִךְ נָצוֹר מְצָרָה צַפֵּה־דָרֶךְ חֲזֵק מָתְנַיִם אַמֵּץ כֹּחַ מְאֹד:	The scatterer has gone up in confrontation with you. Guard the rampart, Watch the highway, Firm up *your* loins; Build up *your* strength greatly.	gone up: used of *going to battle*. Compare 2 Sam 23:9. in confrontation with you ← *against your face*. Guard: infinitive absolute in the role of an imperative.
Nah 2:2	כִּי שָׁב יְהוָה אֶת־גְּאוֹן יַעֲקֹב כִּגְאוֹן יִשְׂרָאֵל כִּי בָקָקוּם בֹּקְקִים וּזְמֹרֵיהֶם שִׁחֵתוּ:	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 *(hath turned away)*. [AnLx] V gives *lead / bring back*.
Nah 2:3	מָגֵּן גִּבֹּרָיו מְאָדָּם אַנְשֵׁי־חַיִל מְתֻלָּעִים בְּאֵשׁ־פְּלָדוֹת הָרֶכֶב בְּיוֹם הֲכִינוֹ וְהַבְּרֹשִׁים הָרְעָלוּ:	His warriors' shield *is* stained red, The valiant men *are* dyed scarlet, The chariots *are* with fiery steel On the day which he has prepared, And the cypresses are shaken *by it*.	valiant men ← *men of valour*, a Hebraic genitive. dyed: others, *clothed in*, also possible. fiery steel ← *fire of steels*. A reverse Hebraic genitive; compare Isa 49:8. As ↴
Nah 2:4	בַּחוּצוֹת יִתְהוֹלְלוּ הָרֶכֶב יִשְׁתַּקְשְׁקוּן בָּרְחֹבוֹת מַרְאֵיהֶן כַּלַּפִּידִם כַּבְּרָקִים יְרוּצֵצוּ:	Chariots drive in a frenzy in the open places, They run up and down the streets, Their appearance *is* as flares; They run swiftly like lightning flashes.	↳ a regular Hebraic genitive, *steely fire*.

Nah 2:5	יִזְכֹּר אַדִּירָיו יִכָּשְׁלוּ בְּהַלְכוֹתָם* בַּהֲלִיכָתָם יְמַהֲרוּ** חוֹמָתָהּ וְהֻכַן הַסֹּכֵךְ׃	He will remember his dignitaries; They will stumble as they go. They will return *to* its wall, And the defence will be prepared.	as they go ← *{K: in their goings} [Q: in their going]*.
Nah 2:6	שַׁעֲרֵי הַנְּהָרוֹת נִפְתָּחוּ וְהַהֵיכָל נָמוֹג׃	The sluices of the rivers will be opened, And the palace will be dissolved.	
Nah 2:7	וְהֻצַּב גְּלוּתָה הָעֻלְתָה וְאַמְהוֹתֶיהָ מְנַהֲגוֹת כְּקוֹל יוֹנִים מְתֹפְפוֹת עַל־לִבְבֵהֶן׃	And it has been determined: *Nineveh* will go into captivity, She 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 *(Huzzab)*, as a name. --- She: [CB], standing for the *queen* or *queen-mother*, personifying the city.
Nah 2:8	וְנִינְוֵה כִּבְרֵכַת־מַיִם מִימֵי הֵיא וְהֵמָּה נָסִים עִמְדוּ עֲמֹדוּ וְאֵין מַפְנֶה׃	Now Nineveh *has been* like a pool of water Since the days of its *existence*, But they flee. *They will say*, 'Make a stand, make a stand!' But there will be none turning back.	turning back: or, *turning (them) back*. This verb can be intransitive in *hiphil*.
Nah 2:9	בְּזוּ כֶסֶף בְּזוּ זָהָב וְאֵין קֵצֶה לַתְּכוּנָה כָּבֵד מִכֹּל כְּלִי חֶמְדָּה׃	'Take silver as spoil; Take gold as spoil', And *there is* no end to the store *And* abundance of every precious object.	precious ← *desirable*.
Nah 2:10	בּוּקָה וּמְבוּקָה וּמְבֻלָּקָה וְלֵב נָמֵס וּפֵק בִּרְכַּיִם וְחַלְחָלָה בְּכָל־מָתְנַיִם וּפְנֵי כֻלָּם קִבְּצוּ פָּארוּר׃	It will be empty and emptied And laid waste, And *its* heart will melt, And *its* knees will totter, And *it will be in* trepidation in all *its* loins, And all their faces will lose *their* shine.	will totter ← *(will be) a tottering*. --- lose *their* shine: AV differs somewhat *(gather blackness)*.

Nah 2:11	אַיֵּה מְעוֹן אֲרָיוֹת וּמִרְעֵה הַוּא לַכְּפִרִים אֲשֶׁר הָלַךְ אַרְיֵה לָבִיא שָׁם גּוּר אַרְיֵה וְאֵין מַחֲרִיד:	Where *is* the den of the lions, And the feeding ground of the young lions? Where the lion goes, The great lion *is* there, *And* the lion's whelp, And *there is* nothing to make *them* afraid.	to make *them* afraid ← *making afraid*.
Nah 2:12	אַרְיֵה טֹרֵף בְּדֵי גֻרוֹתָיו וּמְחַנֵּק לְלִבְאֹתָיו וַיְמַלֵּא־טֶרֶף חֻרָיו וּמְעֹנֹתָיו טְרֵפָה:	The lion tears in pieces enough for his whelps, And crushes for his lionesses And fills his lairs *with* prey, And his den *with* what *has been* preyed on.	crushes ← *strangles*.
Nah 2:13	הִנְנִי אֵלַיִךְ נְאֻם יְהוָה צְבָאוֹת וְהִבְעַרְתִּי בֶּעָשָׁן רִכְבָּהּ וּכְפִירַיִךְ תֹּאכַל חֶרֶב וְהִכְרַתִּי מֵאֶרֶץ טַרְפֵּךְ וְלֹא־יִשָּׁמַע עוֹד קוֹל מַלְאָכֶיהָ: ס	Look, I am against you, Says the LORD of hosts, And I will set its chariots on fire with smoke, And the sword will devour your lion cubs, And I will cut your prey off from the land, And the voice of your messengers will no longer be heard.	
Nah 3:1	הוֹי עִיר דָּמִים כֻּלָּהּ כַּחַשׁ פֶּרֶק מְלֵאָה לֹא יָמִישׁ טָרֶף:	Alas for the City of Blood; All of it *is* full of deceit *and* violence. The predation does not stop.	City of Blood: see Ezek 22:2. --- The predation does not stop: AV differs somewhat *(the prey departeth not)*.
Nah 3:2	קוֹל שׁוֹט וְקוֹל רַעַשׁ אוֹפָן וְסוּס דֹּהֵר וּמֶרְכָּבָה מְרַקֵּדָה:	*There will be* the sound of the whip, And the sound of the rattling of a wheel, And of a prancing horse And a jolting chariot.	

Nah 3:3	פָּרָשׁ מַעֲלֶה וְלַהַב חֶרֶב וּבְרַק חֲנִית וְרֹב חָלָל וְכֹבֶד פֶּגֶר וְאֵין קֵצֶה לַגְוִיָּה *יכשלו **וְכָשְׁלוּ בִּגְוִיָּתָם׃	The horseman raises both a glaring sword and a glittering spear, And *there are* many casualties And an abundance of corpses, And *there is* no end to dead bodies; {K: They stumble} [Q: And they stumble] on their dead bodies.	They stumble: the *ketiv* could be *niphal*. No change in meaning. --- abundance ← *weight*.
Nah 3:4	מֵרֹב זְנוּנֵי זוֹנָה טוֹבַת חֵן בַּעֲלַת כְּשָׁפִים הַמֹּכֶרֶת גּוֹיִם בִּזְנוּנֶיהָ וּמִשְׁפָּחוֹת בְּכְשָׁפֶיהָ׃	Because of the great extent of prostitution by the prostitute, *And because* the mistress of sorceries *is in* good favour, Who sells nations through her prostitution, And families through her sorceries,	
Nah 3:5	הִנְנִי אֵלַיִךְ נְאֻם יְהוָה צְבָאוֹת וְגִלֵּיתִי שׁוּלַיִךְ עַל־פָּנָיִךְ וְהֶרְאֵיתִי גוֹיִם מַעְרֵךְ וּמַמְלָכוֹת קְלוֹנֵךְ׃	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.	
Nah 3:6	וְהִשְׁלַכְתִּי עָלַיִךְ שִׁקֻּצִים וְנִבַּלְתִּיךְ וְשַׂמְתִּיךְ כִּרְאִי׃	And I will cast abominations on you, And I will despise you, And I will make a spectacle of you.	
Nah 3:7	וְהָיָה כָּל־רֹאַיִךְ יָדוּד מִמֵּךְ וְאָמַר שָׁדְדָה נִינְוֵה מִי יָנוּד לָהּ מֵאַיִן אֲבַקֶּשׁ מְנַחֲמִים לָךְ׃	And it will come to pass *That* all who see you Will flee from you And will say, 'Nineveh has been laid waste; Who will console her?' From where *can* I seek comforters for you?	

Nah 3:8	הֲתֵיטִבִי מִנֹּא אָמֹון הַיּוֹשֶׁבָה בַּיְאֹרִים מַיִם סָבִיב לָהּ אֲשֶׁר־חֵיל יָם מַיִם חוֹמָתָהּ׃	Are you better than No-Amon, Which is situated among the rivers, *With* water round about it, Whose fortification *is* the sea, *And* whose wall *consists* of the sea?	No-Amon: i.e. *Thebes*, in upper Egypt, [LHG], [CB]. AV differs *(populous No)*. rivers: the Nile and its canals etc. Compare Ezek 31:4.
Nah 3:9	כּוּשׁ עָצְמָהּ וּמִצְרַיִם וְאֵין קֵצֶה פּוּט וְלוּבִים הָיוּ בְּעֻזְרָתֵךְ׃	Ethiopia *is your* strength, As *is* Egypt, *To which there is* no end. Put and Libya were among your allies.	*your* strength: AV differs, re-pointing with a *mappiq (her strength)*.
Nah 3:10	גַּם־הִיא לַגֹּלָה הָלְכָה בַּשֶּׁבִי גַּם עֹלָלֶיהָ יֻרְטְשׁוּ בְּרֹאשׁ כָּל־חוּצוֹת וְעַל־נִכְבַּדֶּיהָ יַדּוּ גוֹרָל וְכָל־גְּדוֹלֶיהָ רֻתְּקוּ בַזִּקִּים׃	It will duly 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 *men*, And all its pre-eminent *men* will be bound in fetters.	duly ← *also*, but with wider scope.
Nah 3:11	גַּם־אַתְּ תִּשְׁכְּרִי תִּהֶי נַעֲלָמָה גַּם־אַתְּ תְּבַקְשִׁי מָעוֹז מֵאוֹיֵב׃	You too will become drunk, You will be hidden; You too will seek a stronghold Away from *your* enemy.	
Nah 3:12	כָּל־מִבְצָרַיִךְ תְּאֵנִים עִם־בִּכּוּרִים אִם־יִנָּעוּ וְנָפְלוּ עַל־פִּי אוֹכֵל׃	All your fortifications will be *like* fig trees with firstfruits. If they are shaken, They fall to the mouth of the eater.	
Nah 3:13	הִנֵּה עַמֵּךְ נָשִׁים בְּקִרְבֵּךְ לְאֹיְבַיִךְ פָּתֹוחַ נִפְתְּחוּ שַׁעֲרֵי אַרְצֵךְ אָכְלָה אֵשׁ בְּרִיחָיִךְ׃	Look, your people *are* women in your midst. The gates of your land are completely open to your enemies; Fire will consume your bars.	are completely open: infinitive absolute.

Nah 3:14	מֵי מָצוֹר שַׁאֲבִי־לָךְ חַזְקִי מִבְצָרַיִךְ בֹּאִי בַטִּיט וּרְמָסִי בַחֹמֶר הַחֲזִיקִי מַלְבֵּן׃	Draw water for yourself *ready* for a siege, Strengthen your fortifications, Go to the mud, And tread on the clay; Renovate the brick-kiln.	
Nah 3:15	שָׁם תֹּאכְלֵךְ אֵשׁ תַּכְרִיתֵךְ חֶרֶב תֹּאכְלֵךְ כַּיֶּלֶק הִתְכַּבֵּד כַּיֶּלֶק הִתְכַּבְּדִי כָּאַרְבֶּה׃	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	הִרְבֵּית רְכָלַיִךְ מִכּוֹכְבֵי הַשָּׁמַיִם יֶלֶק פָּשַׁט וַיָּעֹף׃	You have increased your *number of* merchants More than the stars of heaven. The devouring locust will strip *you* And fly off.	
Nah 3:17	מְנֻזָּרַיִךְ כָּאַרְבֶּה וְטַפְסְרַיִךְ כְּגֹב גְּבָיִ הַחוֹנִים בַּגְּדֵרוֹת בְּיוֹם קָרָה שֶׁמֶשׁ זָרְחָה וְנוֹדַד וְלֹא־נוֹדַע מְקוֹמוֹ אַיֵּם׃	Your princes *are* like swarming locusts, And your generals *are* like teeming locusts, Which settle in walled places, On a cold day, *But when* the sun rises, They flee, And the place where they *are* is not known.	cold day ← *day of cold*, a Hebraic genitive.
Nah 3:18	נָמְנוּ רֹעֶיךָ מֶלֶךְ אַשּׁוּר יִשְׁכְּנוּ אַדִּירֶיךָ נָפְשׁוּ עַמְּךָ עַל־הֶהָרִים וְאֵין מְקַבֵּץ׃	Your shepherds slumber, O king of Assyria; Your dignitaries are at rest. Your people have been scattered to the mountains, And *there is* no-one to gather *them*.	to gather ← *gathering*.

Nah 3:19	אֵין־כֵּהָה לְשִׁבְרֶךְ נַחְלָה מַכָּתֵךְ כָּל	שֹׁמְעֵי שִׁמְעֲךְ תָּקְעוּ כַף עָלֶיךְ כִּי עַל־מִי לֹא־עָבְרָה רָעָתְךְ תָּמִיד:	*There is* no alleviation of your break-up; The blow on you is grievous. All who hear a report about you Clap *their* hands over you, For over whom has your wickedness not passed continually?”	
Hab 1:1	הַמַּשָּׂא אֲשֶׁר חָזָה חֲבַקּוּק הַנָּבִיא:		The burden which Habakkuk the prophet saw.	burden: i.e. *burden of prophecy*, a solemn prophetic declaration, as in Isa 13:1.
Hab 1:2	עַד־אָנָה יְהוָה שִׁוַּעְתִּי וְלֹא תִשְׁמָע אֶזְעַק אֵלֶיךָ חָמָס וְלֹא תוֹשִׁיעַ:		How long, O LORD, will I cry out, But you won't hear? I shout out to you *about* violence, But you don't save.	
Hab 1:3	לָמָּה תַרְאֵנִי אָוֶן וְעָמָל תַּבִּיט וְשֹׁד וְחָמָס לְנֶגְדִּי וַיְהִי רִיב וּמָדוֹן יִשָּׂא:		Why do you show me iniquity, And have *me* see toil? Oppression and violence *are* facing me, And there is contention, And strife raises *its head*.	have *me* see: although *hiphil*, the verb is not normally causative, so typically meaning *you see*. But it is apparently causative here.
Hab 1:4	עַל־כֵּן תָּפוּג תּוֹרָה וְלֹא־יֵצֵא לָנֶצַח מִשְׁפָּט כִּי רָשָׁע מַכְתִּיר אֶת־הַצַּדִּיק עַל־כֵּן יֵצֵא מִשְׁפָּט מְעֻקָּל:		This *is* how the law is inoperative, And justice never takes place. For the wicked surround the righteous, Which *is* how a perverted justice takes place.	takes place *(2x)* ← *goes out*. --- the wicked ... the righteous: singular, but we take such references as collective usage throughout the chapter.
Hab 1:5	רְאוּ בַגּוֹיִם וְהַבִּיטוּ וְהִתְמַהְמָהוּ תְּמָהוּ כִּי־פֹעֵל פֹּעֵל בִּימֵיכֶם לֹא תַאֲמִינוּ כִּי יְסֻפָּר:		**“Look among the Gentiles and see,** **And be amazingly amazed.** **For *there is one* carrying out a work in your days** ***Which* you will not believe** **When it is told *you*.**	**Acts 13:41**.

Hab 1:6	כִּי־הִנְנִי מֵקִים אֶת־הַכַּשְׂדִּים הַגּוֹי הַמַּר וְהַנִּמְהָר הַהוֹלֵךְ לְמֶרְחֲבֵי־אֶרֶץ לָרֶשֶׁת מִשְׁכְּנוֹת לֹא־לוֹ׃	For I am about to rouse the Chaldeans – The bitter and hasty nation, Who go to the wide *outposts* of the earth In order to inherit habitable territory *Which is* not theirs.	I am about to ← *behold me*. habitable territory ← *tabernacles*; compare Ex 25:9.
Hab 1:7	אָיֹם וְנוֹרָא הוּא מִמֶּנּוּ מִשְׁפָּטוֹ וּשְׂאֵתוֹ יֵצֵא׃	They *are* terrible and fearful. Their *own concept of* justice and dignity applies.	applies ← *goes out*.
Hab 1:8	וְקַלּוּ מִנְּמֵרִים סוּסָיו וְחַדּוּ מִזְאֵבֵי עֶרֶב וּפָשׂוּ פָּרָשָׁיו וּפָרָשָׁיו מֵרָחוֹק יָבֹאוּ יָעֻפוּ כְּנֶשֶׁר חָשׁ לֶאֱכוֹל׃	And their horses are swifter than leopards, And they are more fierce than the wolves of the evening. Their horsemen spread out, And their horsemen come from afar, And they fly like an eagle *that* hastens to eat.	horsemen ... horsemen: otiose, but see Gen 12:5.
Hab 1:9	כֻּלֹּה לְחָמָס יָבוֹא מְגַמַּת פְּנֵיהֶם קָדִימָה וַיֶּאֱסֹף כַּחוֹל שֶׁבִי׃	They all come for violence; The objective of their mission *is to* advance, And they gather captives like sand.	mission ← *face*, but also used of *intention*, as in *set one's face*. *is to* advance ← *(is) forwards*. AV differs *(as the east wind)*.
Hab 1:10	וְהוּא בַּמְּלָכִים יִתְקַלָּס וְרוֹזְנִים מִשְׂחָק לוֹ הוּא לְכָל־מִבְצָר יִשְׂחָק וַיִּצְבֹּר עָפָר וַיִּלְכְּדֶהּ׃	They also mock kings, And princes *are objects* *of* derision to them. They laugh at every fortification; They heap up mounds of ground And capture it.	ground ← *dust*.
Hab 1:11	אָז חָלַף רוּחַ וַיַּעֲבֹר וְאָשֵׁם זוּ כֹחוֹ לֵאלֹהָיו׃	*But* then *his* attitude will change; When he is in transgression, He will realize his guilt – *He who attributes* this power of his to his god.”	realize his guilt ← *be guilty*, which is also possible. AV differs *(offend)*. Perhaps a future reference to Dan 4:30 and the verses following.

Hab 1:12	הֲלֹוא אַתָּה מִקֶּדֶם יְהוָה אֱלֹהַי קְדֹשִׁי לֹא נָמוּת יְהוָה לְמִשְׁפָּט שַׂמְתּוֹ וְצוּר לְהוֹכִיחַ יְסַדְתּוֹ׃	*Are* you not of old, O LORD, My God, my holy {P: *one*} [M: *one*?] {P: – You *who* do not die?} [M: We will not die.] O LORD, you have appointed them to judgment, And you, the rock, have destined them to condemnation.	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= תָּמוּת. AV differs. them *(2x)* ← *him*. condemnation: or *rebuke*.
Hab 1:13	טְהוֹר עֵינַיִם מֵרְאוֹת רָע וְהַבִּיט אֶל־עָמָל לֹא תוּכָל לָמָּה תַבִּיט בּוֹגְדִים תַּחֲרִישׁ בְּבַלַּע רָשָׁע צַדִּיק מִמֶּנּוּ׃	*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?	injustice: the word more commonly means *toil*.
Hab 1:14	וַתַּעֲשֶׂה אָדָם כִּדְגֵי הַיָּם כְּרֶמֶשׂ לֹא־מֹשֵׁל בּוֹ׃	And you make man like the fish of the sea, Like the reptiles, *Which have* no ruler over them.	
Hab 1:15	כֻּלֹּה בְּחַכָּה הֵעֱלָה יְגָרֲרֵהוּ בְחֶרְמֹו וַיַּאַסְפֵּהוּ בְּמִכְמַרְתּוֹ עַל־כֵּן יִשְׂמַח וְיָגִיל׃	They lift everyone with a hook, And they drag them away in their net, And they gather them in their dragnet, Which *is* why they rejoice and exult.	
Hab 1:16	עַל־כֵּן יְזַבֵּחַ לְחֶרְמֹו וִיקַטֵּר לְמִכְמַרְתּוֹ כִּי בָהֵמָּה שָׁמֵן חֶלְקֹו וּמַאֲכָלֹו בְּרִאָה׃	That *is* why they sacrifice to their net, And burn incense to their dragnet, For by these *things* their portion *is* fat, And their food rich.	Add to this verse, *or so they think*.
Hab 1:17	הַעַל כֵּן יָרִיק חֶרְמֹו וְתָמִיד לַהֲרֹג גֹּויִם לֹא יַחְמֹול׃ ס	Will they therefore empty their net? Indeed they will not spare *their* continual destruction of nations.	destruction ← *killing*. Gerundial use of the infinitive.

Hab 2:1	עַל־מִשְׁמַרְתִּי אֶעֱמֹדָה וְאֶתְיַצְּבָה עַל־מָצוֹר וַאֲצַפֶּה לִרְאוֹת מַה־יְדַבֶּר־בִּי וּמָה אָשִׁיב 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 *his* rebuke of me.	*his* rebuke of me ← *my rebuke*, an objective genitive.
Hab 2:2	וַיַּעֲנֵנִי יְהוָה וַיֹּאמֶר כְּתֹוב חָזוֹן וּבָאֵר עַל־הַלֻּחוֹת לְמַעַן יָרוּץ קוֹרֵא בוֹ:	And the LORD answered me and said, "Write the vision And engrave it on tablets, So that he *who* reads it May run.	run: traditionally taken to mean *(read) fluently*, but [CB], *run as the messenger (with the tablets)*.
Hab 2:3	כִּי עוֹד חָזוֹן לַמּוֹעֵד וְיָפֵחַ לַקֵּץ וְלֹא יְכַזֵּב אִם־יִתְמַהְמָהּ חַכֵּה־לוֹ כִּי־בֹא יָבֹא לֹא יְאַחֵר:	For *there is* still a vision for the appointed time, And he will inspire *it* for the end *time*, And he will not lie. If it delays, wait for it, **For it will certainly come;** **It will not linger.**	**Heb 10:37**. inspire ← *breathe out*. it will certainly come: infinitive absolute.
Hab 2:4	הִנֵּה עֻפְּלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה:	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	וְאַף כִּי־הַיַּיִן בּוֹגֵד גֶּבֶר יָהִיר וְלֹא יִנְוֶה אֲשֶׁר הִרְחִיב כִּשְׁאוֹל נַפְשׁוֹ וְהוּא כַּמָּוֶת וְלֹא יִשְׂבָּע 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, *can*not 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 מָשָׁל יִשָּׂאוּ וּמְלִיצָה חִידוֹת לוֹ וְיֹאמַר הוֹי הַמַּרְבֶּה לֹא־לוֹ עַד־מָתַי וּמַכְבִּיד עָלָיו עַבְטִיט׃	Will not all these utter a proverb against him, So that *he is an object of* satire *and* riddles? And say, 'Woe to him who increases what is not his! How long *can he continue* to weigh himself down *with* accumulated debts?'	AV differs in several respects.
Hab 2:7	הֲלוֹא פֶּתַע יָקוּמוּ נֹשְׁכֶיךָ וְיִקְצוּ מְזַעְזְעֶיךָ וְהָיִיתָ לְמִשִּׁסָּה 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 שַׁלּוֹתָ גּוֹיִם רַבִּים יְשָׁלְלוּךָ כָּל־יֶתֶר עַמִּים מִדְּמֵי אָדָם וַחֲמַס־אֶרֶץ קִרְיָה וְכָל־יֹשְׁבֵי בָהּ׃ פ	Since you have plundered many nations, The whole remainder of nations will plunder you, Because of the blood*shed* of man And the violence *in* the land, *In* the town, And *among* all those inhabiting it.	
Hab 2:9	הוֹי בֹּצֵעַ בֶּצַע רָע לְבֵיתוֹ לָשׂוּם בַּמָּרוֹם קִנּוֹ לְהִנָּצֵל 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	יָעַצְתָּ בֹּשֶׁת לְבֵיתֶךָ קְצוֹת־עַמִּים רַבִּים וְחוֹטֵא נַפְשֶׁךָ׃	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	כִּי־אֶבֶן מִקִּיר תִּזְעָק וְכָפִיס מֵעֵץ יַעֲנֶנָּה׃ פ	For a stone will cry out from the wall, And a rafter of wood will answer it.	

Hab 2:12	הֹוי בֹּנֶה עִיר בְּדָמִים וְכוֹנֵן קִרְיָה בְּעַוְלָה׃	Woe to him *who* builds a wall by blood*shed* And establishes a town by iniquity.	
Hab 2:13	הֲלֹוא הִנֵּה מֵאֵת יְהוָה צְבָאוֹת וְיִיגְעוּ עַמִּים בְּדֵי־אֵשׁ וּלְאֻמִּים בְּדֵי־רִיק יִעָפוּ׃	Look, *is it* not of the LORD of hosts That the nations tire themselves for *things that are* fit for fire, And the *various* peoples weary themselves for *things that are* vain?	*things that are* fit for fire: AV differs *(in the fire)*.
Hab 2:14	כִּי תִמָּלֵא הָאָרֶץ לָדַעַת אֶת־כְּבוֹד יְהוָה כַּמַּיִם יְכַסּוּ 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	הֹוי מַשְׁקֵה רֵעֵהוּ מְסַפֵּחַ חֲמָתְךָ וְאַף שַׁכֵּר לְמַעַן הַבִּיט עַל־מְעוֹרֵיהֶם׃	Woe to him who gives his neighbour drink, *You who* pour out your wrath, And also make drunk, In order to see their nakedness.	your wrath: AV differs *(thy bottle)*.
Hab 2:16	שָׂבַעְתָּ קָלוֹן מִכָּבוֹד שְׁתֵה גַם־אַתָּה וְהֵעָרֵל תִּסֹּוב עָלַיִךְ כּוֹס יְמִין יְהוָה וְקִיקָלוֹן עַל־כְּבוֹדֵךְ׃	You are saturated with shame rather than glory. You too must drink and show yourself uncircumcised. The cup of the right *hand* of the LORD will hem you in, And utter ignominy *will come* over your honour.	You too must drink: satirical.
Hab 2:17	כִּי חֲמַס לְבָנוֹן יְכַסֶּךָּ וְשֹׁד בְּהֵמוֹת יְחִיתָן מִדְמֵי אָדָם וַחֲמַס־אֶרֶץ קִרְיָה וְכָל־יֹשְׁבֵי בָהּ׃ ס	For the violence of Lebanon will cover you, And the destruction by beasts will terrify them, Because of the blood*shed* of man And the violence of the land, *In* a town and *on* all its inhabitants.	destruction by beasts ← *destruction of beasts*. Wider use of the construct state. Metaphorically *extortion by beastly people*.

Hab 2:18	מָה־הוֹעִיל פֶּסֶל כִּי פְסָלוֹ יֹצְרוֹ מַסֵּכָה וּמֹורֶה שָׁקֶר כִּי בָטַח יֹצֵר יִצְרוֹ עָלָיו לַעֲשׂוֹת אֱלִילִים אִלְמִים: ס	*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.	
Hab 2:19	הַוֹי אֹמֵר לָעֵץ הָקִיצָה עוּרִי לְאֶבֶן דּוּמָם הֲוּא יוֹרֶה הִנֵּה־הוּא תָּפוּשׂ זָהָב וָכֶסֶף וְכָל־רוּחַ אֵין בְּקִרְבּוֹ:	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 is*n't any spirit inside it.”	mute stone ← *stone of muteness*, a Hebraic genitive. any ← *all*.
Hab 2:20	וַיהוָה בְּהֵיכַל קָדְשׁוֹ הַס מִפָּנָיו כָּל־הָאָרֶץ: פ	But the LORD *is* in his holy temple. Be silent in his presence, All the earth.	his holy temple ← *the temple of his holiness*, a Hebraic genitive.
Hab 3:1	תְּפִלָּה לַחֲבַקּוּק הַנָּבִיא עַל שִׁגְיֹנוֹת:	A prayer of Habakkuk the prophet concerning pre-eminence.	pre-eminence: from root שְׁגָהII [Ges-HCL], but not in this sense in [AnLx], [BDB]. AV differs *(Shigionoth)*; [CB]= *crying aloud*, from root שָׁאַג. Meaning not certain.
Hab 3:2	יְהוָה שָׁמַעְתִּי שִׁמְעֲךָ יָרֵאתִי יְהוָה פָּעָלְךָ בְּקֶרֶב שָׁנִים חַיֵּיהוּ בְּקֶרֶב שָׁנִים תּוֹדִיעַ בְּרֹגֶז רַחֵם תִּזְכֹּור:	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.	course *(2x)* ← *midst*.

Hab 3:3	אֱלוֹהַ מִתֵּימָן יָבֹוא וְקָדֹושׁ מֵהַר־פָּארָן סֶלָה כִּסָּה שָׁמַיִם הודֹו וּתְהִלָּתֹו מָלְאָה הָאָרֶץ׃	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.	The verbs here and following could be taken in other tenses than ours. --- Selah: [AnLx] and [BDB] prefer *raise (the voice)*; [Ges-HCL] prefers *rest, silence*. [AnLx] and [Ges-HCL] also offer the alternative.
Hab 3:4	וְנֹגַהּ כְּאֹור תִּהְיֶה קַרְנַיִם מִיָּדֹו לֹו וְשָׁם חֶבְיֹון עֻזֹּה׃	And *his* splendour is as a light; He *has* beams *of light emanating* from his hand, Where his power *is* concealed.	concealed ← *concealment*.
Hab 3:5	לְפָנָיו יֵלֶךְ דָּבֶר וְיֵצֵא רֶשֶׁף לְרַגְלָיו׃	Pestilence goes before him, And lightning emanates at his feet.	
Hab 3:6	עָמַד ׀ וַיְמַדֵּד אֶרֶץ רָאָה וַיְתַּר גּוֹיִם וַיִּתְפֹּצְצוּ הַרְרֵי־עַד שַׁחוּ גִּבְעֹות עוֹלָם הֲלִיכוֹת עוֹלָם לֹו׃	He stood and measured out the earth; He looked and shook up the nations, And the perpetual mountains were scattered, And age-abiding hills were brought low. His ways *are* age-abiding.	shook up ← *loosened*.
Hab 3:7	תַּחַת אָוֶן רָאִיתִי אָהָלֵי כוּשָׁן יִרְגְּזוּן יְרִיעֹות אֶרֶץ מִדְיָן׃ ס	I saw the tents of Cushan in adversity, *And* the awnings of the land of Midian shake.	
Hab 3:8	הַבִּנְהָרִים חָרָה יְהוָה אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה׃	Was the LORD furious with the rivers? Or *was* your anger with the rivers? Or *was* 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 *rivers ... waterways*.

Hab 3:9	עֶרְיָה תֵּעוֹר קַשְׁתֶּךָ שִׁבְעוֹת מַטּוֹת אֲמֶר סֶלָה נְהָרוֹת תְּבַקַּע־אָרֶץ׃	Your bow will be made completely bare, *According to* the oaths *made* to the tribes – *Your* declaration *to them*. Selah. You divide the earth *with* rivers.	will be made completely bare ← *will be bared bare*. Perhaps because all arrows (i.e. *judgments*) will be used up, rather than just the unsheathing.
Hab 3:10	רָאֻוךָ יָחִילוּ הָרִים זֶרֶם מַיִם עָבָר נָתַן תְּהוֹמ קוֹלוֹ רוֹם יָדָיו נָשָׂא׃	The mountains saw you, *And* they writhed. A watery downpour brought overflow, The deep sounded its voice; It lifted its hands up high.	watery downpour ← *downpour of water*, a Hebraic genitive.
Hab 3:11	שֶׁמֶשׁ יָרֵחַ עָמַד זְבֻלָה לְאוֹר חִצֶּיךָ יְהַלֵּכוּ לְנֹגַהּ בְּרַק חֲנִיתֶךָ׃	The sun *and* moon stood *still in their* residence; At the light of your arrows they proceed – At the brightness of the glittering of your spear.	
Hab 3:12	בְּזַעַם תִּצְעַד־אָרֶץ בְּאַף תָּדוּשׁ גּוֹיִם׃	In indignation you step *through* the earth; In anger you tread on nations.	
Hab 3:13	יָצָאתָ לְיֵשַׁע עַמֶּךָ לְיֵשַׁע אֶת־מְשִׁיחֶךָ מָחַצְתָּ רֹאשׁ מִבֵּית רָשָׁע עָרוֹת יְסוֹד עַד־צַוָּאר סֶלָה׃ פ	You have gone out for the salvation of your people, For the salvation of your anointed *nation*; You have shattered the head in the house of the wicked In making *it* bare *from* the foundation to the neck. Selah.	of your anointed *nation*: or *of your messiah*, or *with your messiah*. In making *it* bare: gerundial use of the infinitive.
Hab 3:14	נָקַבְתָּ בְמַטָּיו רֹאשׁ פרזו **פְּרָזָיו יִסְעֲרוּ* לַהֲפִיצֵנִי עֲלִיצָתָם כְּמוֹ־לֶאֱכֹל עָנִי בַּמִּסְתָּר׃	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 *is* as if to consume the poor in secret.	ruler *(ketiv)* ... rulers *(qeré)*: AV differs *(villages)*.

Hab 3:15	דָּרַכְתָּ בַיָּם סוּסֶיךָ חֹמֶר מַיִם רַבִּים:	You made your way through the sea *with* your horses, *Through* great foaming water.	
Hab 3:16	שָׁמַעְתִּי | וַתִּרְגַּז בִּטְנִי לְקוֹל צָלְלוּ שְׂפָתַי יָבוֹא רָקָב בַּעֲצָמַי וְתַחְתַּי אֶרְגָּז אֲשֶׁר אָנוּחַ לְיוֹם צָרָה לַעֲלוֹת לְעַם יְגוּדֶנּוּ:	I heard *it*, And my stomach trembled; At the sound, my lips quivered. A loathsome *feeling* comes on my bones, And I shake on the spot, *Wishing* that I may rest on the day of adversity. At the advance towards the people, He will attack them.	loathsome ← *rotten*. on the spot ← *under me*. advance ← *coming up*.
Hab 3:17	כִּי־תְאֵנָה לֹא־תִפְרָח וְאֵין יְבוּל בַּגְּפָנִים כִּחֵשׁ מַעֲשֵׂה־זַיִת וּשְׁדֵמוֹת לֹא־עָשָׂה אֹכֶל גָּזַר מִמִּכְלָה צֹאן וְאֵין בָּקָר בָּרְפָתִים:	For a fig tree will not blossom, And *there will be* no produce on the vines, And the crop of the olive tree will fail, And the cornfields will not yield food, And the sheep will be cut off from the fold, And *there will be* no cattle in the stalls.	cornfields: or *blighted corn*.
Hab 3:18	וַאֲנִי בַּיהוָה אֶעְלֹזָה אָגִילָה בֵּאלֹהֵי יִשְׁעִי:	But I will exult in the LORD; I will rejoice in the God of my salvation.	But: adversative use of the *vav*.
Hab 3:19	יְהוִה אֲדֹנָי חֵילִי וַיְשֶׂם רַגְלַי כָּאַיָּלוֹת וְעַל בָּמוֹתַי יַדְרִכֵנִי לַמְנַצֵּחַ בִּנְגִינוֹתָי:	The LORD my Lord *is* my strength, And he makes my feet like *those* 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־צְפַנְיָהוּ בֶּן־כּוּשִׁי בֶּן־גְּדַלְיָהוּ בֶּן־אֲמַרְיָה בֶּן־חִזְקִיָּה בִּימֵי יֹאשִׁיָּהוּ בֶּן־אָמוֹן 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 ← *became*. Hezekiah: MT and AV here = *Hizkiah*, 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 ← *Joshiahu*, but we retain the AV / traditional English name.
Zeph 1:2	אָסֹף אָסֵף כֹּל מֵעַל פְּנֵי הָאֲדָמָה נְאֻם־יְהוָה׃	"I will certainly gather everything up From the face of the earth, Says the LORD.	I will certainly gather everything up: from אָסַף, *gather*, and סוּף *end*, evidently perceived as cognate. The former is an infinitive absolute. earth ← *ground*.
Zeph 1:3	אָסֵף אָדָם וּבְהֵמָה אָסֵף עוֹף־הַשָּׁמַיִם וּדְגֵי הַיָּם וְהַמַּכְשֵׁלוֹת אֶת־הָרְשָׁעִים וְהִכְרַתִּי אֶת־הָאָדָם מֵעַל פְּנֵי הָאֲדָמָה נְאֻם־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 ← *ground*.
Zeph 1:4	וְנָטִיתִי יָדִי עַל־יְהוּדָה וְעַל כָּל־יוֹשְׁבֵי יְרוּשָׁלָ͏ִם וְהִכְרַתִּי מִן־הַמָּקוֹם הַזֶּה אֶת־שְׁאָר הַבַּעַל 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 *apostate* *Levitical* priests,	

Zeph 1:5	וְאֶת־הַמִּשְׁתַּחֲוִים עַל־הַגַּגּוֹת לִצְבָא הַשָּׁמָיִם וְאֶת־הַמִּשְׁתַּחֲוִים הַנִּשְׁבָּעִים לַיהוָה וְהַנִּשְׁבָּעִים בְּמַלְכָּם׃	And the worshippers of the host of heaven on the rooftops, And the worshippers who swear to the LORD, And those swearing by Malcam,	Malcam: AV= *Malcham*, but we show the hard *kaph* (and closed syllable), as AV sometimes does with names elsewhere. The consonantal spelling is as in *Milcom* (1 Ki 11:5, 1 Ki 11:33, 2 Ki 23:13).
Zeph 1:6	וְאֶת־הַנְּסוֹגִים מֵאַחֲרֵי יְהוָה וַאֲשֶׁר לֹא־בִקְשׁוּ אֶת־יְהוָה וְלֹא דְרָשֻׁהוּ׃	And those who apostatize from the LORD, And *those* who have not sought the LORD And have not inquired of him.	from ← *from after*.
Zeph 1:7	הַס מִפְּנֵי אֲדֹנָי יְהוִה כִּי קָרוֹב יוֹם יְהוָה כִּי־הֵכִין יְהוָה זָבַח הִקְדִּישׁ קְרֻאָיו׃	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 בְּיוֹם זֶבַח יְהוָה וּפָקַדְתִּי עַל־הַשָּׂרִים וְעַל־בְּנֵי הַמֶּלֶךְ וְעַל כָּל־הַלֹּבְשִׁים מַלְבּוּשׁ נָכְרִי׃	And it will come to pass on the day of the LORD's sacrifice That I will visit the officials, And the sons of the king, And all those who are clothed *in* foreign clothing.	visit: i.e., here, *punish*.
Zeph 1:9	וּפָקַדְתִּי עַל כָּל־הַדּוֹלֵג עַל־הַמִּפְתָּן בַּיּוֹם הַהוּא הַמְמַלְאִים בֵּית אֲדֹנֵיהֶם חָמָס וּמִרְמָה׃ ס	And I will visit all those who leap over the threshold, On that day, Who fill their masters' houses *with* violence and deceit.	those who leap over the threshold ← *him who leaps over the threshold*, i.e. *breaks in*.
Zeph 1:10	וְהָיָה בַיּוֹם הַהוּא נְאֻם־יְהוָה קוֹל צְעָקָה מִשַּׁעַר הַדָּגִים וְיִלֲלָה מִן־הַמִּשְׁנֶה וְשֶׁבֶר גָּדוֹל מֵהַגְּבָעוֹת׃	And on that day, Says the LORD, There will be the sound of crying out from the Fish Gate, And howling from the Second *Gate*, And a great crash from the hills.	

Zeph 1:11	הֵילִילוּ יוֹשְׁבֵי הַמַּכְתֵּשׁ כִּי נִדְמָה כָּל־עַם כְּנַעַן נִכְרְתוּ כָּל־נְטוּלֵי כָסֶף:	Howl, you inhabitants of Maktesh, For all the merchant people have been silenced, And all those *who are* laden with silver have been cut off.	
Zeph 1:12	וְהָיָה בָּעֵת הַהִיא אֲחַפֵּשׂ אֶת־יְרוּשָׁלַ͏ִם בַּנֵּרוֹת וּפָקַדְתִּי עַל־הָאֲנָשִׁים הַקֹּפְאִים עַל־שְׁמְרֵיהֶם הָאֹמְרִים בִּלְבָבָם לֹא־יֵיטִיב יְהוָה וְלֹא יָרֵֽעַ:	And it will come to pass at that time *That* I will seek Jerusalem with lamps, And I will visit the men Who rest coolly *indifferent* on their oars, Who say in their heart, 'The LORD will not do good or bad.'	visit: see Zeph 1:8. rest coolly *indifferent* on their oars ← *congeal on their lees*, but we use the common English idiom. A similar idiom is *rest on their laurels*. The expression *settle on their lees* is from the AV and is not in common use.
Zeph 1:13	וְהָיָה חֵילָם לְמִשִּׁסָּה וּבָתֵּיהֶם לִשְׁמָמָה וּבָנוּ בָתִּים וְלֹא יֵשֵׁבוּ וְנָטְעוּ כְרָמִים וְלֹא יִשְׁתּוּ אֶת־יֵינָֽם:	And their wealth will become a prey, And their houses a desolation. And they will build houses But not inhabit *them*, And plant vineyards But not drink their wine.	
Zeph 1:14	קָרוֹב יוֹם־יְהוָה הַגָּדוֹל קָרוֹב וּמַהֵר מְאֹד קוֹל יוֹם יְהוָה מַר צוֹרֵחַ שָׁם גִּבּוֹר:	The great **day of the LORD** *is* near, *It is* near; And *it is* 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 עֶבְרָה הַיּוֹם הַהוּא יוֹם צָרָה וּמְצוּקָה יוֹם שׁוֹאָה וּמְשׁוֹאָה יוֹם חֹשֶׁךְ וַאֲפֵלָה יוֹם עָנָן וַעֲרָפֶֽל:	That day *is* 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	יֹום שֹׁופָר וּתְרוּעָה עַל הֶעָרִים הַבְּצֻרֹות וְעַל הַפִּנֹּות הַגְּבֹהֹות׃	A day of the ramshorn and alarm, At the fortified cities And at the high corner *towers*.	
Zeph 1:17	וְהַצַרְתִי לָאָדָם וְהָלְכוּ כַּעִוְרִים כִּי לַיהוָה חָטָאוּ וְשֻׁפַּךְ דָּמָם כֶּעָפָר וּלְחֵמָם כַּגֵּלָלִים׃	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 flesh like dung.	flesh: or *bowels* [BDB], but not [AnLx], [ST], [Ges-HCL].
Zeph 1:18	גַּם־כַּסְפָּם גַּם־זְהָבָם לְאֹ־יוּכַל לְהַצִּילָם בְּיֹום עֶבְרַת יְהוָה וּבְאֵשׁ קַנְאָתֹו תֵּאָכֵל כָּל־הָאָרֶץ כִּי־כָלָה אַךְ־נִבְהָלָה יַעֲשֶׂה אֵת כָּל־יֹשְׁבֵי הָאָרֶץ׃ ס	Neither their silver nor their gold will be able to save them, On the day of the LORD's wrath, And all the earth will be consumed in his jealous fire, For he will make an end – A most terrifying one – Of all the inhabitants of the earth.	their silver nor their gold (etc.): compare Ezek 7:19. his jealous fire ← *the fire of his jealousy*, a Hebraic genitive. Of all the inhabitants ← *With all the inhabitants*.
Zeph 2:1	הִתְקֹוששִׁוּ וָקֹושּׁוּ הַגֹּוי לֹא נִכְסָף׃	Assemble yourselves, and gather, O undesirable nation.	
Zeph 2:2	בְּטֶרֶם לֵדֶת חֹק כְּמֹץ עָבַר י�ֹום בְּטֶרֶם | לֹא־יָבֹוא עֲלֵיכֶם חֲרֹון אַף־יְהוָה בְּטֶרֶם לֹא־יָבֹוא עֲלֵיכֶם יֹום אַף־יְהוָה׃	Before the issuing of the statute, The days will pass like chaff, Until the day of the fury of the LORD's anger comes on you, Until the day of the LORD's anger comes on you.	issuing of ← *giving birth to*. days ← *day*.

Zeph 2:3	בַּקְּשׁוּ אֶת־יְהוָה כָּל־עַנְוֵי הָאָרֶץ אֲשֶׁר מִשְׁפָּטוֹ פָּעָלוּ בַּקְּשׁוּ־צֶדֶק בַּקְּשׁוּ עֲנָוָה אוּלַי תִּסָּתְרוּ בְּיוֹם אַף־יְהוָה:	Seek the LORD, all *you* meek of the earth, Who have acted *in accordance with* his justice. Seek righteousness, Seek meekness; Perhaps you will be hidden On the day of the LORD's anger.	
Zeph 2:4	כִּי עַזָּה עֲזוּבָה תִּהְיֶה וְאַשְׁקְלוֹן לִשְׁמָמָה אַשְׁדּוֹד בַּצָּהֳרַיִם יְגָרְשׁוּהָ וְעֶקְרוֹן תֵּעָקֵר: ס	For Gaza will be forsaken, And Ashkelon *will be* a desolation. They will drive out Ashdod at midday, And Ekron will be eradicated.	
Zeph 2:5	הוֹי יֹשְׁבֵי חֶבֶל הַיָּם גּוֹי כְּרֵתִים דְּבַר־יְהוָה עֲלֵיכֶם כְּנַעַן אֶרֶץ פְּלִשְׁתִּים וְהַאֲבַדְתִּיךְ מֵאֵין יוֹשֵׁב:	Woe to the inhabitants of the tract by the sea – The nation of Cherethites! The word of the LORD *is* against you, Canaan, Land of the Philistines, And I will destroy you Without *leaving* an inhabitant.	
Zeph 2:6	וְהָיְתָה חֶבֶל הַיָּם נְוֹת כְּרֹת רֹעִים וְגִדְרוֹת צֹאן:	And the tract by the sea will be dwelling places, *And* wells, for shepherds, And walled folds for sheep.	wells: not the usual word. AV differs *(cottages)*; [CB]= *pens*. The root meaning is *to dig*.
Zeph 2:7	וְהָיָה חֶבֶל לִשְׁאֵרִית בֵּית יְהוּדָה עֲלֵיהֶם יִרְעוּן בְּבָתֵּי אַשְׁקְלוֹן בָּעֶרֶב יִרְבָּצוּן כִּי יִפְקְדֵם יְהוָה אֱלֹהֵיהֶם וְשָׁב *שבותם שְׁבִיתָם:**	And the tract will be for the remnant of the house of Judah. They will feed on it; They will lie down in the houses of Ashkelon in the evening, For the LORD their God will visit them And reverse their captivity.	their captivity: the *ketiv* can be regarded as a variant form of the *qeré*. A *vav* / *yod* issue. feed on it ← *feed on them*.

Zeph 2:8	שָׁמַעְתִּי חֶרְפַּת מוֹאָב וְגִדּוּפֵי בְּנֵי עַמּוֹן אֲשֶׁר חֵרְפוּ אֶת־עַמִּי וַיַּגְדִּילוּ עַל־גְּבוּלָם׃	I have heard the reproach of Moab, And the vilifications of the sons of Ammon, Who reproach my people, And *who* make *themselves* great on their territory.	reproach of Moab: a subjective genitive (Moab reproaches), as is seen from the rest of the verse. on: AV differs *(against)*. territory ← *border*.
Zeph 2:9	לָכֵן חַי־אָנִי נְאֻם יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל כִּי־מוֹאָב כִּסְדֹם תִּהְיֶה וּבְנֵי עַמּוֹן כַּעֲמֹרָה מִמְשַׁק חָרוּל וּמִכְרֵה־מֶלַח וּשְׁמָמָה עַד־עוֹלָם שְׁאֵרִית עַמִּי יְבָזּוּם וְיֶתֶר *גוי **גּוֹיִי יִנְחָלוּם׃	Therefore, *as* 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 my nation will inherit them.	my nation: the *ketiv* could be regarded a variant form of the *qeré*. 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.
Zeph 2:10	זֹאת לָהֶם תַּחַת גְּאוֹנָם כִּי חֵרְפוּ וַיַּגְדִּילוּ עַל־עַם יְהוָה צְבָאוֹת׃	This *is what* they *will have* in place of their pride, For they reproached and acted proudly Against the people of the LORD of hosts.	
Zeph 2:11	נוֹרָא יְהוָה עֲלֵיהֶם כִּי רָזָה אֶת כָּל־אֱלֹהֵי הָאָרֶץ וְיִשְׁתַּחֲווּ־לוֹ אִישׁ מִמְּקוֹמוֹ כֹּל אִיֵּי הַגּוֹיִם׃	The LORD *will be* terrible to them, For he will cause all the gods of the land to waste away. And they will worship him, Each *man* in his place, *Over* all the coastlands of the Gentiles.	
Zeph 2:12	גַּם־אַתֶּם כּוּשִׁים חַלְלֵי חַרְבִּי הֵמָּה׃	You Ethiopians too, They *are* those *to be* struck by my sword.	

Zeph 2:13	וְיֵ֤ט יָדוֹ֙ עַל־צָפ֔וֹן וְיַאֲבֵ֖ד אֶת־אַשּׁ֑וּר וְיָשֵׂ֤ם אֶת־נִינְוֵה֙ לְשִׁמָּמָ֔ה צִיָּ֖ה כַּמִּדְבָּֽר׃	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.	
Zeph 2:14	וְרָבְצ֤וּ בְתוֹכָהּ֙ עֲדָרִ֔ים כָּל־חַיְתּ֖וֹ־גּ֑וֹי גַּם־קָאַ֤ת גַּם־קִפֹּד֙ בְּכַפְתֹּרֶ֔יהָ יָלִ֖ינוּ ק֣וֹל יְשׁוֹרֵ֔ר בַּחַלּ֖וֹן חָרֵ֑ב בַּסַּ֣ף כִּי אַרְזָ֔הּ עֵרָֽה׃	And the flocks will lie in its midst – All the Gentiles' animals. Also the pelican and the hedgehog will lodge in the capitals *of the fallen columns*, *And there will be* the sound of a *bird* singing from the window. *There will be* desolation at the threshold, For he will expose the cedar panelling.	
Zeph 2:15	זֹ֣את הָעִ֔יר הָעַלִּיזָ֖ה הַיּוֹשֶׁ֣בֶת לָבֶ֑טַח הָאֹמְרָ֤ה בִּלְבָבָהּ֙ אֲנִ֣י וְאַפְסִ֣י עֽוֹד אֵ֔יךְ ׀ הָיְתָ֥ה לְשַׁמָּ֖ה מַרְבֵּ֣ץ לַֽחַיָּ֑ה כֹּ֚ל עוֹבֵ֣ר עָלֶ֔יהָ יִשְׁרֹ֖ק יָנִ֥יעַ יָדֽוֹ׃ ס	*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.	Compare the verse with Isa 47:8.
Zeph 3:1	הֹ֥וי מֹרְאָ֖ה וְנִגְאָלָ֑ה הָעִ֖יר הַיּוֹנָֽה׃	Woe to the rebellious and polluted and oppressing city.	city: i.e., [CB], *Jerusalem*.
Zeph 3:2	לֹ֣א שָׁמְעָ֔ה בְּקֹ֖ול לֹ֣א לָקְחָ֑ה מוּסָ֙ר֙ בַּֽיהוָ֔ה לֹ֣א בָטָ֔חָה אֶל־אֱלֹהֶ֖יהָ לֹ֥א קָרֵֽבָה׃	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 בְקִרְבָּהּ אֲרָיוֹת שֹׁאֲגִים שֹׁפְטֶיהָ זְאֵבֵי עֶרֶב לֹא גָרְמוּ לַבֹּקֶר׃	Its officials in its society *are* roaring lions, Its judges *are* evening wolves; They *leave* nothing to gnaw in the morning.	society ← *midst*. They *leave* nothing to gnaw ← *They shall not gnaw*.
Zeph 3:4	נְבִיאֶיהָ פְּחָזִים אַנְשֵׁי בְּגִדוֹת כֹּהֲנֶיהָ חִלְּלוּ־קֹדֶשׁ חָמְסוּ 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 *proudly*.
Zeph 3:5	יְהוָה צַדִּיק בְּקִרְבָּהּ לֹא יַעֲשֶׂה עַוְלָה בַּבֹּקֶר בַּבֹּקֶר מִשְׁפָּטוֹ יִתֵּן לָאוֹר לֹא נֶעְדָּר וְלֹא־יוֹדֵעַ עַוֶל בֹּשֶׁת׃	*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.	act iniquitously ← *do iniquity*. It is not lacking: AV differs *(He faileth not)*.
Zeph 3:6	הִכְרַתִּי גוֹיִם נָשַׁמּוּ פִּנּוֹתָם הֶחֱרַבְתִּי חוּצוֹתָם מִבְּלִי עוֹבֵר נִצְדּוּ עָרֵיהֶם מִבְּלִי־אִישׁ מֵאֵין יוֹשֵׁב׃	I have cut off nations; Their corner*stones* 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	אָמַרְתִּי אַךְ־תִּירְאִי אוֹתִי תִּקְחִי מוּסָר וְלֹא־יִכָּרֵת מְעוֹנָהּ כֹּל אֲשֶׁר־פָּקַדְתִּי עָלֶיהָ אָכֵן הִשְׁכִּימוּ הִשְׁחִיתוּ כֹּל עֲלִילוֹתָם׃	I said, ‘Surely you will fear me, And take correction, And its dwelling will not be cut off’, *Considering* every *way* in which I had visited it. But truly, they rose early *And* caused ruin *in* all their works.	dwelling: standing for Jerusalem's status as a place in which to dwell.

Zeph 3:8	לָכֵן חַכּוּ־לִי נְאֻם־יְהוָה לְיוֹם קוּמִי לְעַד כִּי מִשְׁפָּטִי לֶאֱסֹף גּוֹיִם לְקָבְצִי מַמְלָכוֹת לִשְׁפֹּךְ עֲלֵיהֶם זַעְמִי כֹּל חֲרוֹן אַפִּי כִּי בְאֵשׁ קִנְאָתִי תֵּאָכֵל כָּל־הָאָרֶץ׃	Therefore wait for me, Says the LORD, *Wait* for the day of me rising for the raid, For my judgment *is* 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־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם יְהוָה לְעָבְדוֹ שְׁכֶם 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 *standing* shoulder to shoulder.	lip: probably referring to *things said*, as in Isa 6:5, but perhaps *language*. *standing* shoulder to shoulder ← *(as) one shoulder*.
Zeph 3:10	מֵעֵבֶר לְנַהֲרֵי־כוּשׁ עֲתָרַי בַּת־פּוּצַי יוֹבִלוּן מִנְחָתִי׃	Beyond the rivers of Ethiopia, Those who entreat me – She who *is* in my diaspora – Will bring my offering.	She ← *The daughter*, standing for *Israel*, followed by a plural verb.
Zeph 3:11	בַּיּוֹם הַהוּא לֹא תֵבוֹשִׁי מִכֹּל עֲלִילֹתַיִךְ אֲשֶׁר פָּשַׁעַתְּ בִּי כִּי־אָז | אָסִיר מִקִּרְבֵּךְ עַלִּיזֵי גַאֲוָתֵךְ וְלֹא־תוֹסִפִי לְגָבְהָה עוֹד בְּהַר קָדְשִׁי׃	On that day, you will not be ashamed of any of your works *With* which you transgressed against me, For then I will have removed from your midst Those rejoicing *in* your pride, And you will no longer be haughty on my holy mountain.	any ← *all*.
Zeph 3:12	וְהִשְׁאַרְתִּי בְקִרְבֵּךְ עַם עָנִי וָדָל 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	שְׁאֵרִית יִשְׂרָאֵל לֹא־יַעֲשׂוּ עַוְלָה וְלֹא־יְדַבְּרוּ כָזָב וְלֹא־יִמָּצֵא בְּפִיהֶם לְשׁוֹן תַּרְמִית כִּי־הֵמָּה יִרְעוּ וְרָבְצוּ וְאֵין מַחֲרִיד: 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 *there will be* no-one to make them afraid.	**Rev 14:5**. a deceitful tongue ← *a tongue of deceit*, a Hebraic genitive. to make them afraid ← *making them afraid*. Compare this verse with Lev 26:6, Job 11:19, Isa 17:2, Mic 4:4, Ezek 34:28.
Zeph 3:14	רָנִּי בַת־צִיּוֹן הָרִיעוּ יִשְׂרָאֵל שִׂמְחִי וְעָלְזִי בְּכָל־לֵב בַּת יְרוּשָׁלִָם:	Sing for joy, O daughter of Zion, Shout aloud, Israel, Be glad and exult with all *your* heart, O daughter of Jerusalem.	
Zeph 3:15	הֵסִיר יְהוָה מִשְׁפָּטַיִךְ פִּנָּה אֹיְבֵךְ מֶלֶךְ יִשְׂרָאֵל | יְהוָה בְּקִרְבֵּךְ לֹא־תִירְאִי רָע עוֹד:	The LORD has taken away the judgments against you; He has removed your enemy. The king of Israel – the LORD – *is* in your midst, *And* you will fear evil no more.	the judgments against you ← *your judgments*, an objective genitive. fear: AV differs *(see)*. The identical word occurs in Zeph 3:16, where AV= *fear*.
Zeph 3:16	בַּיּוֹם הַהוּא יֵאָמֵר לִירוּשָׁלִַם אַל־תִּירָאִי צִיּוֹן אַל־יִרְפּוּ יָדָיִךְ:	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 אֱלֹהַיִךְ בְּקִרְבֵּךְ גִּבּוֹר יוֹשִׁיעַ יָשִׂישׂ עָלַיִךְ בְּשִׂמְחָה יַחֲרִישׁ בְּאַהֲבָתוֹ יָגִיל עָלַיִךְ בְּרִנָּה:	The LORD your God *is* in your midst, A mighty *one 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	נוּגֵי מִמּוֹעֵד אָסַפְתִּי מִמֵּךְ הָיוּ מַשְׂאֵת עָלֶיהָ חֶרְפָּה׃	I will gather Those grieved by the *cessation of the* festival. They were your *inhabitants*; The burden upon her *was* a reproach.	
Zeph 3:19	הִנְנִי עֹשֶׂה אֶת־כָּל־מְעַנַּיִךְ בָּעֵת הַהִיא וְהוֹשַׁעְתִּי אֶת־הַצֹּלֵעָה וְהַנִּדָּחָה אֲקַבֵּץ וְשַׂמְתִּים לִתְהִלָּה וּלְשֵׁם בְּכָל־הָאָרֶץ בָּשְׁתָּם׃	I will deal with all your oppressors at that time, And I will save her who is limping. I will gather her who *has been* cast out, And I will make them a *recipient of* praise and renown In all the land *where* their shame *was*.	I will ← *Behold me*, with the sense of *I am about to*, but here with a more future reference.
Zeph 3:20	בָּעֵת הַהִיא אָבִיא אֶתְכֶם וּבָעֵת קַבְּצִי אֶתְכֶם כִּי־אֶתֵּן אֶתְכֶם לְשֵׁם וְלִתְהִלָּה בְּכֹל עַמֵּי הָאָרֶץ בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם אָמַר יְהוָה׃	At that time I will bring you *home*, At the time when I gather you, For I will give you renown and praise Among all the *various* peoples of the earth, When I reverse your captivity in front of your eyes, Says the LORD.”	
Hagg 1:1	בִּשְׁנַת שְׁתַּיִם לְדָרְיָוֶשׁ הַמֶּלֶךְ בַּחֹדֶשׁ הַשִּׁשִּׁי בְּיוֹם אֶחָד לַחֹדֶשׁ הָיָה דְבַר־יְהוָה בְּיַד־חַגַּי הַנָּבִיא אֶל־זְרֻבָּבֶל בֶּן־שְׁאַלְתִּיאֵל פַּחַת יְהוּדָה וְאֶל־יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל לֵאמֹר׃	In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the LORD came through the intermediacy of Haggai the prophet, *with a prophecy* for Zerubbabel the son of Shealtiel, the governor of Judah, and for Joshua the son of Jozadak, the high priest, and it said,	came ← *became*. intermediacy ← *hand*. Jozadak: AV= *Josedech*, deviating from its normal transliteration of *qamets*, *tsadé* and *qoph*.

Hagg 1:2	כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר הָעָם הַזֶּה אָמְרוּ לֹא עֵת־בֹּא עֵת־בֵּית יְהוָה לְהִבָּנוֹת: פ	"This *is what* 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.» ' "	This *is what* ← *Thus*.
Hagg 1:3	וַיְהִי דְּבַר־יְהוָה בְּיַד־חַגַּי הַנָּבִיא לֵאמֹר:	And the word of the LORD came through the intermediacy of Haggai the prophet and said,	came ← *became*. intermediacy ← *hand*.
Hagg 1:4	הַעֵת לָכֶם אַתֶּם לָשֶׁבֶת בְּבָתֵּיכֶם סְפוּנִים וְהַבַּיִת הַזֶּה חָרֵב:	"*Is it* the time for you to dwell in your panelled houses, while this house is *lying* desolate?	for you ← *for you, you*, emphasizing the contrast in the verse.
Hagg 1:5	וְעַתָּה כֹּה אָמַר יְהוָה צְבָאוֹת שִׂימוּ לְבַבְכֶם עַל־דַּרְכֵיכֶם:	So now, this *is what* the LORD of hosts says: 'Consider your ways.	this *is what* ← *thus*.
Hagg 1:6	זְרַעְתֶּם הַרְבֵּה וְהָבֵא מְעָט אָכוֹל וְאֵין־לְשָׂבְעָה שָׁתוֹ וְאֵין־לְשָׁכְרָה לָבוּשׁ וְאֵין־לְחֹם לוֹ וְהַמִּשְׂתַּכֵּר מִשְׂתַּכֵּר אֶל־צְרוֹר נָקוּב: פ	You have sown much, But brought little in; Eaten, But not to satisfaction; Drunk, But not to the full; Clothed yourselves, But not *enough* to warm yourselves. And the hired man hires himself out For *wages going into* a purse with holes.'	brought ... Eaten ... Drunk ... Clothed yourselves: cases of the infinitive absolute in the role of finite verbs. to warm yourselves ← *to warm oneself*. with holes ← *perforated*.
Hagg 1:7	כֹּה אָמַר יְהוָה צְבָאוֹת שִׂימוּ לְבַבְכֶם עַל־דַּרְכֵיכֶם:	This *is what* the LORD of hosts says: 'Consider your ways.	This *is what* ← *Thus*.
Hagg 1:8	עֲלוּ הָהָר וַהֲבֵאתֶם עֵץ וּבְנוּ הַבַּיִת וְאֶרְצֶה־בּוֹ וְאִכָּבֵד **וְאֶכָּבְדָה* אָמַר יְהוָה:	Go up *to* 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] *by it*, says the LORD.	

Hagg 1:9	פָּנֹה אֶל־הַרְבֵּה וְהִנֵּה לִמְעָט וַהֲבֵאתֶם הַבַּיִת וְנָפַחְתִּי בּוֹ יַעַן מֶה נְאֻם יְהוָה צְבָאוֹת יַעַן בֵּיתִי אֲשֶׁר־הוּא חָרֵב וְאַתֶּם רָצִים אִישׁ לְבֵיתוֹ׃	You turned your attention to much *gain*, but look, *it came* to little, and when you brought *it* home, I blew on it. Why? says the LORD of hosts. Because of my house, in that it is desolate, but you run, each *man* to his *own* house.	*You* turned *your attention*: infinitive absolute in the role of a finite verb. blew on it: perhaps, with LXX, meaning *blew it away*.
Hagg 1:10	עַל־כֵּן עֲלֵיכֶם כָּלְאוּ שָׁמַיִם מִטָּל וְהָאָרֶץ כָּלְאָה יְבוּלָהּ׃	That *is* why heaven is shut on you, so that *there is* no dew, and the land has held back its produce.	so that *there is* no dew ← *from dew*.
Hagg 1:11	וָאֶקְרָא חֹרֶב עַל־הָאָרֶץ וְעַל־הֶהָרִים וְעַל־הַדָּגָן וְעַל־הַתִּירוֹשׁ וְעַל־הַיִּצְהָר וְעַל אֲשֶׁר תּוֹצִיא הָאֲדָמָה וְעַל־הָאָדָם וְעַל־הַבְּהֵמָה וְעַל כָּל־יְגִיעַ כַּפָּיִם׃ 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 *that* 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־שַׁלְתִּיאֵל וִיהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְכֹל ׀ שְׁאֵרִית הָעָם בְּקוֹל יְהוָה אֱלֹהֵיהֶם וְעַל־דִּבְרֵי חַגַּי הַנָּבִיא כַּאֲשֶׁר שְׁלָחוֹ יְהוָה אֱלֹהֵיהֶם וַיִּירְאוּ 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, heeded the LORD their God, and the words of Haggai the prophet, according as the LORD their God sent him, and the people feared the LORD.	Jozadak: see Hagg 1:1. heeded ← *heard the voice*. feared the LORD ← *feared before the LORD*.
Hagg 1:13	וַיֹּאמֶר חַגַּי מַלְאַךְ יְהוָה בְּמַלְאֲכוּת יְהוָה לָעָם לֵאמֹר אֲנִי אִתְּכֶם נְאֻם־יְהוָה׃	And Haggai the LORD's messenger spoke with the LORD's message to the people and said, "I *am* with you, says the LORD."	

Hagg 1:14	וַיָּעַר יְהוָה אֶת־רוּחַ זְרֻבָּבֶל בֶּן־שַׁלְתִּיאֵל פַּחַת יְהוּדָה וְאֶת־רוּחַ יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְאֶת־רוּחַ כֹּל שְׁאֵרִית הָעָם וַיָּבֹאוּ וַיַּעֲשׂוּ מְלָאכָה 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 ← *Shaltiel* here, but not in Hagg 1:1. Jozadak: see Hagg 1:1.
Hagg 1:15	בְּיוֹם עֶשְׂרִים וְאַרְבָּעָה לַחֹדֶשׁ בַּשִּׁשִּׁי בִּשְׁנַת שְׁתַּיִם לְדָרְיָוֶשׁ הַמֶּלֶךְ׃	on the twenty-fourth day of the month, in the sixth *month*, in the second year of Darius the king.	
Hagg 2:1	בַּשְּׁבִיעִי בְּעֶשְׂרִים וְאֶחָד לַחֹדֶשׁ הָיָה דְּבַר־יְהוָה בְּיַד־חַגַּי הַנָּבִיא לֵאמֹר׃	In the seventh *month*, on the twenty-first *day* of the month, the word of the LORD came through the intermediacy of Haggai the prophet and said,	came ← *became*. intermediacy ← *hand*.
Hagg 2:2	אֱמֹר־נָא אֶל־זְרֻבָּבֶל בֶּן־שַׁלְתִּיאֵל פַּחַת יְהוּדָה וְאֶל־יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְאֶל־שְׁאֵרִית 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 ← *Shaltiel*, as in Hagg 1:14, but not Hagg 1:1. Jozadak: see Hagg 1:1.
Hagg 2:3	מִי בָכֶם הַנִּשְׁאָר אֲשֶׁר רָאָה אֶת־הַבַּיִת הַזֶּה בִּכְבוֹדוֹ הָרִאשׁוֹן וּמָה אַתֶּם רֹאִים אֹתוֹ עַתָּה הֲלוֹא כָמֹהוּ כְּאַיִן בְּעֵינֵיכֶם׃	‘Who *is there* remaining among you who has seen this house in its former glory? And how do you see it now? *Is it* not in your sight nothing compared to *what* it *was*?	

Hagg 2:4	וְעַתָּה חֲזַק זְרֻבָּבֶל ׀ נְאֻם־יְהוָה וַחֲזַק יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וַחֲזַק כָּל־עַם הָאָרֶץ נְאֻם־יְהוָה וַעֲשׂוּ כִּי־אֲנִי 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 *you* people of the land, says the LORD, and *start* work, for I *am* with you, says the LORD of hosts.	Jozadak: see Hagg 1:1.
Hagg 2:5	אֶת־הַדָּבָר אֲשֶׁר־כָּרַתִּי אִתְּכֶם בְּצֵאתְכֶם מִמִּצְרָיִם וְרוּחִי עֹמֶדֶת בְּתוֹכְכֶם אַל־תִּירָאוּ׃ ס	*I uphold* 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 וַאֲנִי מַרְעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־הַיָּם וְאֶת־הֶחָרָבָה׃	For this *is what* the LORD of hosts says: «***Just* once more**, *and it will be in* a little *while*, **and I will shake heaven and the earth**, both the sea and the dry land,	**Heb 12:26, Heb 12:27**. this *is what* ← *thus*.
Hagg 2:7	וְהִרְעַשְׁתִּי אֶת־כָּל־הַגּוֹיִם וּבָאוּ חֶמְדַּת כָּל־הַגּוֹיִם וּמִלֵּאתִי אֶת־הַבַּיִת הַזֶּה כָּבוֹד אָמַר יְהוָה צְבָאוֹת׃	and I will shake all the nations. Then the desire of all the nations **will come**, and I will fill this house *with* glory, says the LORD of hosts.	**Heb 10:37**. By implication, the subject of *to come* 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 *ketiv*, Jer 2:34, Jer 46:9.
Hagg 2:8	לִי הַכֶּסֶף וְלִי הַזָּהָב נְאֻם יְהוָה צְבָאוֹת׃	The silver *is* mine and the gold *is* mine, says the LORD of hosts.	

Hagg 2:9	גְּדוֹל יִהְיֶה כְּבוֹד הַבַּיִת הַזֶּה הָאַחֲרוֹן מִן־הָרִאשׁוֹן אָמַר יְהוָה צְבָאוֹת וּבַמָּקוֹם הַזֶּה אֶתֵּן שָׁלוֹם נְאֻם יְהוָה צְבָאוֹת: פ	The glory of this latter house will be greater than *that of* the first, says the LORD of hosts, and I will give peace in this place, says the LORD of hosts.» ' "	
Hagg 2:10	בְּעֶשְׂרִים וְאַרְבָּעָה לַתְּשִׁעִי בִּשְׁנַת שְׁתַּיִם לְדָרְיָוֶשׁ הָיָה דְּבַר־יְהוָה אֶל־חַגַּי הַנָּבִיא לֵאמֹר:	On the twenty-fourth *day* of the ninth *month*, in the second year of Darius, the word of the LORD came to Haggai the prophet and said,	came ← *became*.
Hagg 2:11	כֹּה אָמַר יְהוָה צְבָאוֹת שְׁאַל־נָא אֶת־הַכֹּהֲנִים תּוֹרָה לֵאמֹר:	"This *is what* the LORD of hosts says: 'Please ask the priests *about* the law, and say,	This *is what* ← *Thus*.
Hagg 2:12	הֵן ׀ יִשָּׂא־אִישׁ בְּשַׂר־קֹדֶשׁ בִּכְנַף בִּגְדּוֹ וְנָגַע בִּכְנָפוֹ אֶל־הַלֶּחֶם וְאֶל־הַנָּזִיד וְאֶל־הַיַּיִן וְאֶל־שֶׁמֶן וְאֶל־כָּל־מַאֲכָל הֲיִקְדָּשׁ 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 any food, is it *still* holy?» ' " And the priests answered and said, "No."	any ← *all*. is it *still* holy?: or, as AV, *does it (i.e. the bread etc.) become holy?*, 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 חַגַּי אִם־יִגַּע טְמֵא־נֶפֶשׁ בְּכָל־אֵלֶּה הֲיִטְמָא וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ יִטְמָא:	Then Haggai said, "If *a man* who is unclean touches any of these, does it become unclean?" And the priests answered and said, "It becomes unclean."	unclean ← *unclean of soul*; see Lev 22:4. any ← *all*.
Hagg 2:14	וַיַּעַן חַגַּי וַיֹּאמֶר כֵּן הָעָם־הַזֶּה וְכֵן־הַגּוֹי הַזֶּה לְפָנַי נְאֻם־יְהוָה וְכֵן כָּל־מַעֲשֵׂה יְדֵיהֶם וַאֲשֶׁר יַקְרִיבוּ שָׁם טָמֵא הוּא:	Then Haggai reacted and said, "So *it is with* this people, and so *it is* with this nation, before me, says the LORD, and so *is* all the work of their hands. And *that* which they offer there is unclean.	reacted ← *answered*, but no question asked. Compare Gen 18:27.

Hagg 2:15	וְעַתָּה֙ שִׂ֣ימוּ־נָ֔א לְבַבְכֶ֖ם מִן־הַיּ֣וֹם הַזֶּ֑ה וָמָ֣עְלָה מְטֶ֣רֶם שׂ֔וּם־אֶ֖בֶן אֶל־אֶ֥בֶן בְּהֵיכַ֖ל יְהוָֽה׃	So now, please consider from this day on, *how* from before a stone was put on a stone in the LORD's temple,	consider ← *set your heart*.
Hagg 2:16	מֵהְיוֹתָ֗ם בָּא֙ אֶל־עֲרֵ֣מַת עֶשְׂרִ֔ים וְהָיְתָ֖ה עֲשָׂרָ֑ה בָּ֣א אֶל־הַיֶּ֗קֶב לַחְשֹׁ֚ף חֲמִשִּׁ֣ים פּוּרָ֔ה וְהָיְתָ֖ה עֶשְׂרִֽים׃	*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.	since they came into existence ← *since their existing*. turned out to be ... turned out to contain ← *became ... became*.
Hagg 2:17	הִכֵּ֤יתִי אֶתְכֶם֙ בַּשִּׁדָּפ֣וֹן וּבַיֵּרָקוֹן֙ וּבַבָּרָ֔ד אֵ֖ת כָּל־מַעֲשֵׂ֣ה יְדֵיכֶ֑ם וְאֵין־אֶתְכֶ֥ם אֵלַ֖י נְאֻם־יְהוָֽה׃	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	שִׂ֣ימוּ־נָ֔א לְבַבְכֶ֖ם מִן־הַיּ֣וֹם הַזֶּ֑ה וָמָ֣עְלָה מִיּוֹם֙ עֶשְׂרִ֣ים וְאַרְבָּעָ֔ה לַתְּשִׁעִ֖י לְמִן־הַיּ֑וֹם אֲשֶׁר־יֻסַּ֖ד הֵיכַל־יְהוָ֥ה שִׂ֖ימוּ לְבַבְכֶֽם׃	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	הַעֹ֣וד הַזֶּ֣רַע בַּמְּגוּרָ֔ה וְעַד־הַגֶּ֥פֶן וְהַתְּאֵנָ֛ה וְהָרִמּ֥וֹן וְעֵץ־הַזַּ֖יִת לֹ֣א נָשָׂ֑א מִן־הַיּ֥וֹם הַזֶּ֖ה אֲבָרֵֽךְ׃ 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 וְעֹד, *And still*, as AV actually does *(yet)*. So AV differs.
Hagg 2:20	וַיְהִ֥י דְבַר־יְהוָ֖ה ׀ שֵׁנִ֣ית אֶל־חַגַּ֑י בְּעֶשְׂרִ֥ים וְאַרְבָּעָ֖ה לַחֹ֣דֶשׁ לֵאמֹֽר׃	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	אֱמֹ֞ר אֶל־זְרֻבָּבֶ֣ל פַּחַת־יְהוּדָ֗ה לֵאמֹר֙ אֲנִ֣י מַרְעִ֔ישׁ אֶת־הַשָּׁמַ֖יִם וְאֶת־הָאָֽרֶץ׃	“Speak to Zerubbabel the governor of Judah, and say, ‘I will shake heaven and the earth.	
Hagg 2:22	וְהָפַכְתִּי֙ כִּסֵּ֣א מַמְלָכ֔וֹת וְהִשְׁמַדְתִּ֖י חֹ֣זֶק מַמְלְכ֑וֹת הַגּוֹיִ֔ם וְהָפַכְתִּ֞י מֶרְכָּבָ֣ה וְרֹכְבֶ֗יהָ וְיָרְד֤וּ סוּסִים֙ וְרֹכְבֵיהֶ֔ם אִ֚ישׁ בְּחֶ֣רֶב אָחִֽיו׃	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	בַּיּ֣וֹם הַה֗וּא נְאֻ֤ם־יְהוָה֙ צְבָאוֹ֔ת אֶקָּחֲךָ֣ זְרֻבָּבֶ֔ל בֶּן־שְׁאַלְתִּיאֵ֖ל עַבְדִּ֑י נְאֻם־יְהוָ֔ה וְשַׂמְתִּ֣יךָ כַֽחוֹתָ֔ם כִּי־בְךָ֥ בָחַ֖רְתִּי נְאֻ֥ם יְהוָ֖ה צְבָאֽוֹת׃	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	בַּחֹ֣דֶשׁ הַשְּׁמִינִ֗י בִּשְׁנַ֤ת שְׁתַּ֙יִם֙ לְדָרְיָ֣וֶשׁ הָיָ֔ה דְּבַר־יְהוָ֖ה אֶל־זְכַרְיָ֣ה בֶן־בֶּרֶכְיָ֑ה בֶּן־עִדּ֣וֹ הַנָּבִ֔יא לֵאמֹֽר׃	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 ← *became*.
Zech 1:2	קָצַ֥ף יְהוָ֖ה עַל־אֲבֹתֵיכֶ֥ם קָצֶֽף׃	“The LORD *is* very angry with your fathers,	very angry ← *angry (with) an anger*.
Zech 1:3	וְאָמַרְתָּ֣ אֲלֵהֶ֗ם כֹּ֚ה אָמַ֣ר יְהוָ֣ה צְבָאוֹת֮ שׁ֣וּבוּ אֵלַ֒י נְאֻם֙ יְהוָ֣ה צְבָאוֹת֔ וְאָשׁ֥וּב אֲלֵיכֶ֖ם אָמַ֑ר יְהוָ֖ה צְבָאֽוֹת׃	so you will say to them, ‘This *is what* the LORD of hosts says: «Return to me, says the LORD of hosts, and I will return to you, says the LORD of hosts.	This *is what* ← *Thus*.

Zech 1:4	אַל־תִּהְיוּ כַּאֲבֹתֵיכֶם אֲשֶׁר קָרְאוּ־אֲלֵיהֶם הַנְּבִיאִים הָרִאשֹׁנִים לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת שׁוּבוּ נָא מִדַּרְכֵיכֶם הָרָעִים ומעלליכם* וּמַעַלְלֵיכֶם הָרָעִים** וְלֹא שָׁמְעוּ וְלֹא־הִקְשִׁיבוּ אֵלַי נְאֻם־יְהוָה:	Do not be like your fathers to whom the first prophets called and said, ‹This *is what* the LORD of hosts says: "Return now from your wicked ways and your wicked works" ›, but *who* did not heed *it* and *who* did not hearken to me, says the LORD.	works: the *ketiv* can be regarded as a variant form of the *qeré*. This *is what* ← *Thus*.
Zech 1:5	אֲבוֹתֵיכֶם אַיֵּה־הֵם וְהַנְּבִאִים הַלְעוֹלָם יְחְיוּ:	Where *are* your fathers? And do the prophets live age-abidingly?	
Zech 1:6	אַךְ ׀ דְּבָרַי וְחֻקַּי אֲשֶׁר צִוִּיתִי אֶת־עֲבָדַי הַנְּבִיאִים הֲלוֹא הִשִּׂיגוּ אֲבֹתֵיכֶם וַיָּשׁוּבוּ וַיֹּאמְרוּ כַּאֲשֶׁר זָמַם יְהוָה צְבָאוֹת לַעֲשׂוֹת לָנוּ כִּדְרָכֵינוּ וּכְמַעַלְלֵינוּ כֵּן עָשָׂה אִתָּנוּ: ס	But *regarding* my words and my statutes *with* which I commanded my servants the prophets, have they not overtaken your fathers? Then they repented and said, ‹According to *how* the LORD of hosts purposed to deal with us, according to our ways and our deeds, so he has dealt with us.› » ’ ”	repented ← *returned*, often with the sense of *to God*.
Zech 1:7	בְּיוֹם עֶשְׂרִים וְאַרְבָּעָה לְעַשְׁתֵּי־עָשָׂר חֹדֶשׁ הוּא־חֹדֶשׁ שְׁבָט בִּשְׁנַת שְׁתַּיִם לְדָרְיָוֶשׁ הָיָה דְּבַר־יְהוָה אֶל־זְכַרְיָהוּ בֶּן־בֶּרֶכְיָהוּ בֶּן־עִדּוֹא הַנָּבִיא לֵאמֹר:	On the twenty-fourth day of the eleventh month, that *is* 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, as follows:	Shevat: AV= *Sebat*, but we use the modern name. came ← *became*. as follows ← *saying*, but a description rather than new direct speech follows.

Zech 1:8	רָאִיתִי | הַלַּיְלָה וְהִנֵּה־אִישׁ רֹכֵב עַל־סוּס אָדֹם וְהוּא עֹמֵד בֵּין הַהֲדַסִּים אֲשֶׁר בַּמְּצֻלָה וְאַחֲרָיו סוּסִים אֲדֻמִּים שְׂרֻקִּים וּלְבָנִים:	I saw *a vision* at night, and there *was* a man riding on a red horse, who stood between the myrtles which *were* in the deep *vale*, and after him *came* red horses, bay *ones*, and white *ones*.	deep *vale*: from root צוּל, perhaps meaning *deep (sea)*. Re-pointed מְצֻלָּה, from צָלַל, it would read *shade*. there *was* ← *behold*. bay: AV differs *(speckled)*.
Zech 1:9	וָאֹמַר מָה־אֵלֶּה אֲדֹנִי וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בִּי אֲנִי אַרְאֶךָּ מָה־הֵמָּה אֵלֶּה:	And I said, "What are these, my Lord?" And the angel speaking to me said to me, "I will show you what these *are*."	my Lord: at this stage, Zechariah is addressing the LORD, whose word had just come to him (Zech 1:7). So a capital *L*. The fact that an angel interposes does not detract from this.
Zech 1:10	וַיַּעַן הָאִישׁ הָעֹמֵד בֵּין־הַהֲדַסִּים וַיֹּאמַר אֵלֶּה אֲשֶׁר שָׁלַח יְהוָה לְהִתְהַלֵּךְ בָּאָרֶץ:	And the man standing between the myrtles answered and said, "These *are* what the LORD has sent, to walk up and down on the earth."	
Zech 1:11	וַיַּעֲנוּ אֶת־מַלְאַךְ יְהוָה הָעֹמֵד בֵּין הַהֲדַסִּים וַיֹּאמְרוּ הִתְהַלַּכְנוּ בָּאָרֶץ וְהִנֵּה כָל־הָאָרֶץ יֹשֶׁבֶת וּשְׁקֵטָה:	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 what *we* saw *was that* the whole earth was dwelling *undisturbed* and was quiet."	what *we* saw *was* ← *behold*.
Zech 1:12	וַיַּעַן מַלְאַךְ־יְהוָה וַיֹּאמַר יְהוָה צְבָאוֹת עַד־מָתַי אַתָּה לֹא־תְרַחֵם אֶת־יְרוּשָׁלַ͏ִם וְאֶת עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה זֶּה שִׁבְעִים שָׁנָה:	And the angel of the LORD replied and said, "O LORD of hosts, how long will you not have compassion on Jerusalem and the cities of Judah, over which you have been indignant for seventy years now?"	
Zech 1:13	וַיַּעַן יְהוָה אֶת־הַמַּלְאָךְ הַדֹּבֵר בִּי דְּבָרִים טוֹבִים דְּבָרִים נִחֻמִים:	And the LORD answered the angel speaking to me, *with* good words, comforting words.	

Zech 1:14	וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בִּי קְרָא לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת קִנֵּאתִי לִירוּשָׁלַ͏ִם וּלְצִיּוֹן קִנְאָה גְדוֹלָה:	And the angel speaking to me said, “Call out and say, ‘This *is what* the LORD of hosts says: «I am jealous for Jerusalem and Zion *with* a great jealousy.	This *is what* ← *Thus*.
Zech 1:15	וְקֶצֶף גָּדוֹל אֲנִי קֹצֵף עַל־הַגּוֹיִם הַשַּׁאֲנַנִּים אֲשֶׁר אֲנִי קָצַפְתִּי מְעָט וְהֵמָּה עָזְרוּ לְרָעָה:	And I am angry with a great anger, With the nations which *are* at ease, For I was a little angry, But they have exacerbated the evil.»	exacerbated ← *helped*.
Zech 1:16	לָכֵן כֹּה־אָמַר יְהוָה שַׁבְתִּי לִירוּשָׁלַ͏ִם בְּרַחֲמִים בֵּיתִי יִבָּנֶה בָּהּ נְאֻם יְהוָה צְבָאוֹת וקוה **וְקָו יִנָּטֶה* עַל־יְרוּשָׁלָ͏ִם:	Therefore this *is what* the LORD says: «I will return to Jerusalem with compassion; My house will be built in it, Says the LORD of hosts, And a cord will be stretched out over Jerusalem.» ’	cord: the *ketiv* and *qeré* are similar words with the same meaning. this *is what* ← *thus*.
Zech 1:17	עוֹד	קְרָא לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת עוֹד תְּפוּצֶינָה עָרַי מִטּוֹב וְנִחַם יְהוָה עוֹד אֶת־צִיּוֹן וּבָחַר עוֹד בִּירוּשָׁלָ͏ִם: ס	Call out again and say, ‘This *is what* the LORD of hosts says: «My cities will yet overflow *with* goodness, And the LORD will yet have mercy on Zion, And he will yet choose Jerusalem.» ’ ”	This *is what* ← *Thus*. the LORD will yet have mercy on Zion ... And he will yet choose Jerusalem: compare Isa 14:1, Isa 51:3.
Zech 1:18	וָאֶשָּׂא אֶת־עֵינַי וָאֵרֶא וְהִנֵּה אַרְבַּע קְרָנוֹת:	Then I lifted up my eyes and looked, and what *I* saw *was* four horns.	what *I* saw *was* ← *behold*.
Zech 1:19	וָאֹמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי מָה־אֵלֶּה וַיֹּאמֶר אֵלַי אֵלֶּה הַקְּרָנוֹת אֲשֶׁר זֵרוּ אֶת־יְהוּדָה אֶת־יִשְׂרָאֵל וִירוּשָׁלָ͏ִם: ס	And I said to the angel who was speaking to me, “What *are* these?” And he said to me, “These *are* the horns which scattered Judah, Israel and Jerusalem.”	

Zech 1:20	וַיַּרְאֵנִי יְהוָה אַרְבָּעָה חָרָשִׁים:	And the LORD showed me four craftsmen.	
Zech 1:21	וָאֹמַר מָה אֵלֶּה בָּאִים לַעֲשׂוֹת וַיֹּאמֶר לֵאמֹר אֵלֶּה הַקְּרָנוֹת אֲשֶׁר־זֵרוּ אֶת־יְהוּדָה כְּפִי־אִישׁ לֹא־נָשָׂא רֹאשׁוֹ וַיָּבֹאוּ אֵלֶּה לְהַחֲרִיד אוֹתָם לְיַדּוֹת אֶת־קַרְנוֹת הַגּוֹיִם הַנֹּשְׂאִים קֶרֶן אֶל־אֶרֶץ יְהוּדָה לְזָרוֹתָהּ: ס	And I said, "What are these coming to do?" And he spoke and said, "Those *are* the horns which scattered Judah, so that no man *could* lift his head, but these have come to terrify them, to throw out the horns of the Gentiles who are lifting up a horn against the land of Judah, to scatter it."	
Zech 2:1	וָאֶשָּׂא עֵינַי וָאֵרֶא וְהִנֵּה־אִישׁ וּבְיָדוֹ חֶבֶל מִדָּה:	And I lifted up my eyes and looked, and what *I* saw *was* a man, and in his hand *was* **a measuring cord**.	**Rev 21:15**. what *I* saw *was* ← *behold*.
Zech 2:2	וָאֹמַר אָנָה אַתָּה הֹלֵךְ וַיֹּאמֶר אֵלַי לָמֹד אֶת־יְרוּשָׁלַ͏ִם לִרְאוֹת כַּמָּה־רָחְבָהּ וְכַמָּה אָרְכָּהּ:	And I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see what its width *is* and what its length *is*."	
Zech 2:3	וְהִנֵּה הַמַּלְאָךְ הַדֹּבֵר בִּי יֹצֵא וּמַלְאָךְ אַחֵר יֹצֵא לִקְרָאתוֹ:	Then what *I* saw *was* the angel who had been speaking to me, going out, and another angel coming out to meet him.	what *I* saw *was* ← *behold*.
Zech 2:4	וַיֹּאמֶר אֵלָיו רֻץ דַּבֵּר אֶל־הַנַּעַר הַלָּז לֵאמֹר פְּרָזוֹת תֵּשֵׁב יְרוּשָׁלַ͏ִם מֵרֹב אָדָם וּבְהֵמָה 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	וַאֲנִי אֶהְיֶה־לָּהּ נְאֻם־יְהוָה חוֹמַת אֵשׁ סָבִיב וּלְכָבוֹד אֶהְיֶה בְתוֹכָהּ: פ	And I will be to it a wall of fire round about, says the LORD, and I will be *there* for glory in its precincts.	in its precincts ← *in its midst*.
Zech 2:6	הֲוֹי הֲוֹי וְנֻסוּ מֵאֶרֶץ צָפוֹן נְאֻם־יְהוָה כִּי כְאַרְבַּע רוּחוֹת הַשָּׁמַיִם פֵּרַשְׂתִּי אֶתְכֶם נְאֻם־יְהוָה:	Hey, hey! Now flee from the northern land, says the LORD, for I *am the one who* scattered you like the four winds of heaven, says the LORD.	
Zech 2:7	הֲוֹי צִיּוֹן הִמָּלְטִי יוֹשֶׁבֶת בַּת־בָּבֶל: ס	Hey, Zion, make your escape, *you who* dwell *as* a dependency of Babylon.	dependency ← *daughter*.
Zech 2:8	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אַחַר כָּבוֹד שְׁלָחַנִי אֶל־הַגּוֹיִם הַשֹּׁלְלִים אֶתְכֶם כִּי הַנֹּגֵעַ בָּכֶם נֹגֵעַ בְּבָבַת עֵינוֹ:	For this *is what* 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. this *is what* ← *thus*. He has sent me: i.e. *The LORD has sent Zechariah*, as if ↴
Zech 2:9	כִּי הִנְנִי מֵנִיף אֶת־יָדִי עֲלֵיהֶם וְהָיוּ שָׁלָל לְעַבְדֵיהֶם וִידַעְתֶּם כִּי־יְהוָה צְבָאוֹת שְׁלָחָנִי: ס	For I am about to wave my hand at them, and they will become a spoil to their servants, and you will know that the LORD of hosts has sent me.	↳ indirect speech *(that he has sent me)*, but we conjoin it with the direct speech of the rest of the sentence. I am about to ← *behold me*.
Zech 2:10	רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־יְהוָה:	Shout for joy and rejoice, daughter of Zion, for behold, I am coming, and I will dwell in your midst, says the LORD.	
Zech 2:11	וְנִלְווּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם וְשָׁכַנְתִּי בְתוֹכֵךְ וְיָדַעַתְּ כִּי־יְהוָה צְבָאוֹת שְׁלָחַנִי אֵלָיִךְ:	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 חֶלְקּוֹ עַל אַדְמַת הַקֹּדֶשׁ וּבָחַר עוֹד בִּירוּשָׁלִָם׃	And the LORD will inherit Judah, his portion, on holy ground, and he will still choose Jerusalem.	
Zech 2:13	הַס כָּל־בָּשָׂר מִפְּנֵי יְהוָה כִּי נֵעוֹר מִמְּעוֹן קָדְשׁוֹ׃ ס	Be silent, all flesh, before the LORD, for he has been roused from his holy dwelling place.» ' "	his holy dwelling place ← *the dwelling place of his holiness*, a Hebraic genitive.
Zech 3:1	וַיַּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאַךְ יְהוָה וְהַשָּׂטָן עֹמֵד עַל־יְמִינוֹ לְשִׂטְנוֹ׃	And he showed me Joshua the high priest standing before the angel of the LORD, and Satan was standing on his right *hand* side to oppose him.	
Zech 3:2	וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן יִגְעַר יְהוָה בְּךָ הַשָּׂטָן וְיִגְעַר יְהוָה בְּךָ הַבּוֹחֵר בִּירוּשָׁלִָם הֲלוֹא זֶה אוּד מֻצָּל מֵאֵשׁ׃	And the LORD said to Satan, "May the LORD rebuke you, Satan, may the LORD, who chooses Jerusalem, rebuke you. *Is*n't this *man* a firebrand rescued from the fire?"	this *man*: 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	וִיהוֹשֻׁעַ הָיָה לָבֻשׁ בְּגָדִים צוֹאִים וְעֹמֵד לִפְנֵי הַמַּלְאָךְ׃	Now Joshua was clothed *in* filthy garments, and *he* was standing before the angel.	
Zech 3:4	וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים לְפָנָיו לֵאמֹר הָסִירוּ הַבְּגָדִים הַצֹּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו רְאֵה הֶעֱבַרְתִּי מֵעָלֶיךָ עֲוֹנֶךָ וְהַלְבֵּשׁ אֹתְךָ מַחֲלָצוֹת׃	And *the angel* reacted and spoke to those standing before him and said, "Take the filthy clothes off him." And he said to *Joshua*, "Look, I have remitted your iniquity, and *I* have clothed you *in* costly dress."	reacted ← *answered*, but no question asked. See Gen 18:27. remitted ← *transferred from you*. *I* have clothed: infinitive absolute in the role of a finite verb.
Zech 3:5	וָאֹמַר יָשִׂימוּ צָנִיף טָהוֹר עַל־רֹאשׁוֹ וַיָּשִׂימוּ הַצָּנִיף הַטָּהוֹר עַל־רֹאשׁוֹ וַיַּלְבִּשֻׁהוּ בְּגָדִים וּמַלְאַךְ יְהוָה עֹמֵד׃	Then I said, "Put a clean turban on his head." And they put a clean turban on his head and clothed him *in* garments, while the angel of the LORD stood *by*.	Put ← *let them Put*, or, more literally, *They will put*.

Zech 3:6	וַיָּעַד מַלְאַךְ יְהוָה בִּיהוֹשֻׁעַ לֵאמֹר:	Then the angel of the LORD testified to Joshua and said,	
Zech 3:7	כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה:	"This *is what* 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 *right of* way between these who are standing by.	This *is what* ← *Thus*. *right of* way ← *ways / journeys*.
Zech 3:8	שְׁמַע־נָא יְהוֹשֻׁעַ	הַכֹּהֵן הַגָּדוֹל אַתָּה וְרֵעֶיךָ הַיֹּשְׁבִים לְפָנֶיךָ כִּי־אַנְשֵׁי מוֹפֵת הֵמָּה כִּי־הִנְנִי מֵבִיא אֶת־עַבְדִּי צֶמַח:	Now listen, Joshua the high priest, you and your colleagues sitting before you, for they *are* significant men. For I am about to bring *in* my servant the Branch.	significant men ← *men of sign*, a Hebraic genitive. I am about to ← *behold me*.
Zech 3:9	כִּי	הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לִפְנֵי יְהוֹשֻׁעַ עַל־אֶבֶן אַחַת שִׁבְעָה עֵינָיִם הִנְנִי מְפַתֵּחַ פִּתֻּחָהּ נְאֻם יְהוָה צְבָאוֹת וּמַשְׁתִּי אֶת־עֲוֹן הָאָרֶץ־הַהִיא בְּיוֹם אֶחָד:	For here *is* the stone which I have put before Joshua. *There will be* **seven eyes** on one stone. I am about to incise its engraving, says the LORD of hosts, and I will remove the iniquity of this land in one day.	**Rev 5:6**. here *is* ← *behold*. I am about to ← *Behold me*. this land ← *that land*.
Zech 3:10	בַּיּוֹם 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 וַיְעִירֵנִי כְּאִישׁ אֲשֶׁר־יֵעוֹר מִשְּׁנָתוֹ:	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 *ויאמר **וָאֹמַר רָאִיתִי | וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:	And he said to me, “What do you see?” And {Q: I said,} [K: he said,] “I looked, and what *I* saw *was* a lampstand, all *of* gold, with its bowl above it, with its seven lamps on it, and seven pipes for the seven lamps which *were* above it.	what *I* saw *was* ← *behold*. seven pipes for the seven lamps ← *seven and seven pipes for the lamps*. above it *(2x)* ← *on its head*.
Zech 4:3	וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ:	And *there were* **two olive trees** beside it – one to the right of the bowl and one to its left.”	**Rev 11:4**.
Zech 4:4	וָאַעַן וָאֹמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה־אֵלֶּה אֲדֹנִי:	Then I inquired and spoke to the angel who was speaking to me, and I said, “What *are* these, my lord?”	inquired ← *asked*, 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 וָאֹמַר לֹא אֲדֹנִי:	And the angel who was speaking to me answered and said to me, “Do you not know what these *are*?” And I answered, “No, my lord.”	
Zech 4:6	וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־יְהוָה אֶל־זְרֻבָּבֶל לֵאמֹר לֹא בְחַיִל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי אָמַר יְהוָה צְבָאוֹת:	And he answered and spoke to me and said, “This *is* the word of the LORD to Zerubbabel. ‘*It is* not by force and not by strength, but by my spirit, says the LORD of hosts.	to Zerubbabel: followed by לֵאמֹר, *to say*, which merely re-affirms that direct speech follows.
Zech 4:7	מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זְרֻבָּבֶל לְמִישֹׁר וְהוֹצִיא אֶת־הָאֶבֶן הָרֹאשָׁה תְּשֻׁאוֹת חֵן חֵן לָהּ: פ	Who *are* you, *you* great mountain? Before Zerubbabel, *you become* a plain, and he will bring out the head-stone. *There will be* shoutings of «Grace, grace» to it.’ ”	

Zech 4:8	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← *became*.
Zech 4:9	יְדֵי זְרֻבָּבֶל יְסָדוּ הַבַּיִת הַזֶּה וְיָדָיו תְּבַצַּעְנָה וְיָדַעְתָּ כִּי־יְהוָה צְבָאוֹת שְׁלָחַנִי אֲלֵיכֶם:	"The hands of Zerubbabel founded this house, and his hands will complete *it*, and you will know that the LORD of hosts sent me to you.	
Zech 4:10	כִּי מִי בַז לְיוֹם קְטַנּוֹת וְשָׂמְחוּ וְרָאוּ אֶת־הָאֶבֶן הַבְּדִיל בְּיַד זְרֻבָּבֶל שִׁבְעָה־אֵלֶּה עֵינֵי יְהוָה הֵמָּה מְשׁוֹטְטִים בְּכָל־הָאָרֶץ:	For who despises the day of small *matters*? 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**. small *matters*: the start of building did not seem impressive. the eyes of the LORD (etc.): compare Prov 15:3 and 2 Chr 16:9.
Zech 4:11	וָאַעַן וָאֹמַר אֵלָיו מַה־שְּׁנֵי הַזֵּיתִים הָאֵלֶּה עַל־יְמִין הַמְּנוֹרָה וְעַל־שְׂמֹאולָהּ:	Then I inquired and said to him, "What *are* these two olive trees to the right of the lampstand, and to its left?"	inquired: see Zech 4:4.
Zech 4:12	וָאַעַן שֵׁנִית וָאֹמַר אֵלָיו מַה־שְּׁתֵּי שִׁבֳּלֵי הַזֵּיתִים אֲשֶׁר בְּיַד שְׁנֵי צַנְתְּרוֹת הַזָּהָב הַמְרִיקִים מֵעֲלֵיהֶם הַזָּהָב:	And I inquired a second time and said to him, "What *are* the two branches of the olive trees, which by means of two golden tubes empty the golden *bowl* above them?"	inquired: see Zech 4:4. means ← *the hand*.
Zech 4:13	וַיֹּאמֶר אֵלַי לֵאמֹר הֲלוֹא יָדַעְתָּ מָה־אֵלֶּה וָאֹמַר לֹא אֲדֹנָי:	Then he spoke to me and said, "Do you not know what these *are*?" And I said, "No, my Lord."	my Lord: Zechariah is addressing the LORD, whose word had directly come to him (Zech 4:8). There is no angel in this portion. Compare Zech 1:9. So a capital *L*. The LORD is ↴

Zech 4:14	וַיֹּאמֶר אֵלֶּה שְׁנֵי בְנֵי־הַיִּצְהָר הָעֹמְדִים עַל־אֲדוֹן כָּל־הָאָרֶץ׃	And he said, “These *are* the two anointed ones who stand by the Lord of all the earth.”	ו explicitly Zechariah's interlocutor in Zech 5:4, and probably in the intervening exchanges. anointed ones ← *sons of new oil*.
Zech 5:1	וָאָשׁוּב וָאֶשָּׂא עֵינַי וָאֶרְאֶה וְהִנֵּה מְגִלָּה עָפָה׃	Then I lifted up my eyes again and looked, and what *I* saw *was* a flying scroll.	what *I* saw *was* ← *behold*.
Zech 5:2	וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר אֲנִי רֹאֶה מְגִלָּה עָפָה אָרְכָּהּ עֶשְׂרִים בָּאַמָּה וְרָחְבָּהּ עֶשֶׂר בָּאַמָּה׃	And he said to me, “What do you see?” And I said, “I see a flying scroll. Its length *is* twenty cubits, and its width *is* ten cubits.”	cubit *(2x)*: about 18 inches or 45 cm.
Zech 5:3	וַיֹּאמֶר אֵלַי זֹאת הָאָלָה הַיּוֹצֵאת עַל־פְּנֵי כָל־הָאָרֶץ כִּי כָל־הַגֹּנֵב מִזֶּה כָּמוֹהָ נִקָּה וְכָל־הַנִּשְׁבָּע מִזֶּה כָּמוֹהָ נִקָּה׃	And he said to me, “This *is* the curse which is going out over the face of the whole earth. For everyone who steals, as *in the prohibition of* one side, is being acquitted, and everyone who swears, as *in the prohibition of* the other side, is being acquitted.	is being acquitted *(2x)*: as [AnLx], [CB]; [DB-VPZ] has *shall be cleansed away*. AV differs *(shall be cut off)*. With the scroll, the Lord is objecting to the acquittals.
Zech 5:4	הוֹצֵאתִיהָ נְאֻם יְהוָה צְבָאוֹת וּבָאָה אֶל־בֵּית הַגַּנָּב וְאֶל־בֵּית הַנִּשְׁבָּע בִּשְׁמִי לַשָּׁקֶר וְלָנָה בְּתוֹךְ בֵּיתוֹ וְכִלָּתְהוּ וְאֶת־עֵצָיו וְאֶת־אֲבָנָיו׃	I will send it out, says the Lord of hosts, and it will go to the house of the thief, and the house of *the one who* 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	וַיֵּצֵא הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי שָׂא נָא עֵינֶיךָ וּרְאֵה מָה הַיּוֹצֵאת הַזֹּאת׃	And the angel who was speaking to me came up and said to me, “Lift up your eyes and see what this *is* that is setting out.”	came up ← *came out*.

Zech 5:6	וָאֹמַר מַה־הִּיא וַיֹּאמֶר זֹאת הָאֵיפָה הַיּוֹצֵאת וַיֹּאמֶר זֹאת עֵינָם בְּכָל־הָאָרֶץ׃	And I said, "What *is* it?" And he said, "This *is* the ephah which is setting out." And he said, "This *is* their appearance all over the earth."	ephah: about 6 imperial gallons or 27 litres. Symbolizing trade or commerce [DB-VPZ]. appearance ← *eye*.
Zech 5:7	וְהִנֵּה כִכַּר עוֹפֶרֶת נִשֵּׂאת וְזֹאת אִשָּׁה אַחַת יוֹשֶׁבֶת בְּתוֹךְ הָאֵיפָה׃	And what *I* saw *was* a talent of lead being lifted up. And this *is* a woman sitting inside the ephah.	what *I* saw *was* ← *behold*. talent: see Ex 25:39. a woman ← *one woman*. ephah: about 6 imperial gallons or 27 litres.
Zech 5:8	וַיֹּאמֶר זֹאת הָרִשְׁעָה וַיַּשְׁלֵךְ אֹתָהּ אֶל־תּוֹךְ הָאֵיפָה וַיַּשְׁלֵךְ אֶת־אֶבֶן הָעוֹפֶרֶת אֶל־פִּיהָ׃ ס	And he said, "This *is* 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	וָאֶשָּׂא עֵינַי וָאֵרֶא וְהִנֵּה שְׁתַּיִם נָשִׁים יוֹצְאוֹת וְרוּחַ בְּכַנְפֵיהֶם וְלָהֵנָּה כְנָפַיִם כִּכַנְפֵי הַחֲסִידָה וַתִּשֶּׂאנָה אֶת־הָאֵיפָה בֵּין הָאָרֶץ וּבֵין הַשָּׁמָיִם׃	Then I lifted up my eyes and looked, and what *I* saw *was* two women coming out, and *there was* wind in their wings, for they *had* wings like the wings of a stork, and they lifted up the ephah between the earth and the sky.	what *I* saw *was* ← *behold*. ephah: about 6 imperial gallons or 27 litres. the sky: or *heaven*.
Zech 5:10	וָאֹמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי אָנָה הֵמָּה מוֹלִכוֹת אֶת־הָאֵיפָה׃	And I said to the angel who was speaking to me, "Where are they taking the ephah to?"	ephah: about 6 imperial gallons or 27 litres.
Zech 5:11	וַיֹּאמֶר אֵלַי לִבְנוֹת־לָהּ בַּיִת בְּאֶרֶץ שִׁנְעָר וְהוּכַן וְהֻנִּיחָה שָׁם עַל־מְכֻנָתָהּ׃ 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. *Babylonia* [CB], [DB-VPZ].

Zech 6:1	וָאָשֻׁב וָאֶשָּׂא עֵינַי וָאֶרְאֶה וְהִנֵּה אַרְבַּע מַרְכָּבוֹת יֹצְאוֹת מִבֵּין שְׁנֵי הֶהָרִים וְהֶהָרִים הָרֵי נְחֹשֶׁת:	And I lifted up my eyes again and looked, and what *I saw was* four chariots coming out between two mountains, and the mountains *were* mountains of copper.	what *I* saw *was* ← *behold*.
Zech 6:2	בַּמֶּרְכָּבָה הָרִאשֹׁנָה סוּסִים אֲדֻמִּים וּבַמֶּרְכָּבָה הַשֵּׁנִית סוּסִים שְׁחֹרִים:	In the first chariot *were* red horses, and in the second chariot *were* black horses.	In *(2x)*: i.e. *In the harness of*, so the chariots were drawn by the various horses. Similarly in the next verse.
Zech 6:3	וּבַמֶּרְכָּבָה הַשְּׁלִשִׁית סוּסִים לְבָנִים וּבַמֶּרְכָּבָה הָרְבִעִית סוּסִים בְּרֻדִּים אֲמֻצִּים:	And in the third chariot *were* white horses, and in the fourth chariot *were* vigorous dappled horses.	vigorous dappled horses: AV differs *(grisled and bay)*. 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	וְאֶעֱנֶה וָאֹמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי מָה־אֵלֶּה אֲדֹנִי:	Then I inquired and said to the angel who was speaking to me, "What *are* these, my lord?"	inquired: see Zech 4:4.
Zech 6:5	וַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר אֵלַי אֵלֶּה אַרְבַּע רוּחוֹת הַשָּׁמַיִם יוֹצְאוֹת מֵהִתְיַצֵּב עַל־אֲדוֹן כָּל־הָאָרֶץ:	And the angel answered and said to me, "These *are* the four spirits of heaven, going out from standing by the Lord of all the earth.	
Zech 6:6	אֲשֶׁר־בָּהֶּ הַסּוּסִים הַשְּׁחֹרִים יֹצְאִים אֶל־אֶרֶץ צָפוֹן וְהַלְּבָנִים יָצְאוּ אֶל־אַחֲרֵיהֶם וְהַבְּרֻדִּים יָצְאוּ אֶל־אֶרֶץ הַתֵּימָן:	The black horses in it are going out to the land of the north, and the white *ones* are going out after them, and the dappled *ones* are going out to the land of Teman.	Teman: i.e.*the south*.

Zech 6:7	וְהָאֲמֻצִּים יָצְאוּ וַיְבַקְשׁוּ לָלֶכֶת לְהִתְהַלֵּךְ בָּאָרֶץ וַיֹּאמֶר לְכוּ הִתְהַלְּכוּ בָאָרֶץ וַיִּתְהַלְּכוּ בָּאָרֶץ׃	Then when the vigorous *ones* went out, they asked to go and patrol the earth." And he said, "Go *and* patrol the earth." So they patrolled the earth.	they: feminine, so agreeing with the *chariots* rather than the *horses*.
Zech 6:8	וַיְזַעֵק אֹתִי וַיְדַבֵּר אֵלַי לֵאמֹר רְאֵה הַיּוֹצְאִים אֶל־אֶרֶץ צָפוֹן הֵנִיחוּ אֶת־רוּחִי בְּאֶרֶץ צָפוֹן׃ ס	And he cried out to me and spoke to me and said, "See those which are going out 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 *horses*.
Zech 6:9	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃	And the word of the LORD came to me and said,	came ← *became*.
Zech 6:10	לָקוֹחַ מֵאֵת הַגּוֹלָה מֵחֶלְדַּי וּמֵאֵת טוֹבִיָּה וּמֵאֵת יְדַעְיָה וּבָאתָ אַתָּה בַּיּוֹם הַהוּא וּבָאתָ בֵּית יאשִׁיָּהוּ בֶן־צְפַנְיָה אֲשֶׁר־בָּאוּ מִבָּבֶל׃	Take *some* of the deportees: *those* of Heldai, *those* of Tobiah, and *those* of Jedaiah, and go on that day, and go *to* the house of Josiah the son of Zephaniah, *with those* who came from Babylon.	Take: infinitive absolute in the role of an imperative. Tobiah: AV= *Tobijah* here, but the more frequent *Tobiah* in Ezra and Nehemiah. Josiah ← *Joshiah*, but we retain the AV / traditional English name.
Zech 6:11	וְלָקַחְתָּ כֶסֶף־וְזָהָב וְעָשִׂיתָ עֲטָרוֹת וְשַׂמְתָּ בְּרֹאשׁ יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל׃	And take silver and gold, and make crowns, and put *them* 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 וּמִתַּחְתָּיו יִצְמָח וּבָנָה אֶת־הֵיכַל יְהוָה׃	And speak to him, and say, 'This *is what* the LORD of hosts says: «Behold the man – the Branch *is* his name – and under his *protection* he will grow up, and he will build the house of the LORD.	This *is what* ← *Thus*. says ← *says ... saying*. under his *protection* ← *from under him*. AV differs *(out of his place)*. [DB-VPZ] renders *from His own root (or stock)*.

Zech 6:13	וְהוּא יִבְנֶה אֶת־הֵיכַל יְהוָה וְהוּא־יִשָּׂא הוֹד וְיָשַׁב וּמָשַׁל עַל־כִּסְאוֹ וְהָיָה כֹהֵן עַל־כִּסְאוֹ וַעֲצַת שָׁלוֹם 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 *offices*.	*offices*: king and priest, which can only both be fulfilled by the Messiah.
Zech 6:14	וְהָעֲטָרֹת תִּהְיֶה לְחֵלֶם וּלְטוֹבִיָּה וְלִידַעְיָה וּלְחֵן בֶּן־צְפַנְיָה לְזִכָּרוֹן בְּהֵיכַל יְהוָה׃	And Helem and Tobiah and Jedaiah will have the crowns, as *will* Hen the son of Zephaniah, as a memorial in the temple of the LORD.	Tobiah: AV= *Tobijah* here, but the more frequent *Tobiah* in Ezra and Nehemiah. as *will* Hen: or *for the grace of*, as in [DB-VPZ] p.203, but not MT punctuation.
Zech 6:15	וּרְחוֹקִים | יָבֹאוּ וּבָנוּ בְּהֵיכַל יְהוָה וִידַעְתֶּם כִּי־יְהוָה צְבָאוֹת שְׁלָחַנִי אֲלֵיכֶם וְהָיָה אִם־שָׁמוֹעַ תִּשְׁמְעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם׃ ס	And *people* 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 make a point of heeding the LORD your God.» ’ ”	make a point of heeding: infinitive absolute.
Zech 7:1	וַיְהִי בִּשְׁנַת אַרְבַּע לְדָרְיָוֶשׁ הַמֶּלֶךְ הָיָה דְּבַר־יְהוָה אֶל־זְכַרְיָה בְּאַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁעִי בְּכִסְלֵו׃	And it came to pass in the fourth year of Darius the king *that* the word of the LORD came to Zechariah on the fourth *day* of the ninth month, *that is* Kislev.	came ← *became*. Kislev: AV= *Chisleu*, but we use the modern English name.
Zech 7:2	וַיִּשְׁלַח בֵּית־אֵל שַׂר־אֶצֶר וְרֶגֶם מֶלֶךְ וַאֲנָשָׁיו לְחַלּוֹת אֶת־פְּנֵי יְהוָה׃	And Sar-Ezer and Regem-Melech and his men sent *envoys to* Beth-El to entreat the LORD,	Sar-Ezer: AV= *Sherezer*. sent ... *to* Beth-El: AV differs. The subject of *sent* could be (1) *Beth-El* (but towns are usually feminine); (2) Sar-Ezer, ours ↴ entreat: see Jer 26:19.

Zech 7:3	לֵאמֹר אֶל־הַכֹּהֲנִים אֲשֶׁר לְבֵית־יְהוָה צְבָאוֹת וְאֶל־הַנְּבִיאִים לֵאמֹר הַאֶבְכֶּה בַחֹדֶשׁ הַחֲמִשִּׁי הִנָּזֵר כַּאֲשֶׁר עָשִׂיתִי זֶה כַּמֶּה שָׁנִים׃ פ	to say to the priests who *were* 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?"	ו and [CB]; (3) *they*, AV, which also renders *Beth-El* as *the house of God*. say ← *to say ... to say*.
Zech 7:4	וַיְהִי דְּבַר־יְהוָה צְבָאוֹת אֵלַי לֵאמֹר׃	And the word of the LORD of hosts came to me and said,	came ← *became*.
Zech 7:5	אֱמֹר אֶל־כָּל־עַם הָאָרֶץ וְאֶל־הַכֹּהֲנִים לֵאמֹר כִּי־צַמְתֶּם וְסָפוֹד בַּחֲמִישִׁי וּבַשְּׁבִיעִי וְזֶה שִׁבְעִים שָׁנָה הֲצוֹם צַמְתֶּנִי אָנִי׃	"Speak to all the people of the land and to the priests, and say, 'When you fasted and mourned in the fifth and seventh *month* for the last seventy years, did 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 הֲלֹוא אַתֶּם הָאֹכְלִים וְאַתֶּם הַשֹּׁתִים׃	And when you ate and when you drank, were you not eating *for* yourselves and drinking *for* yourselves?	
Zech 7:7	הֲלֹוא אֶת־הַדְּבָרִים אֲשֶׁר קָרָא יְהוָה בְּיַד הַנְּבִיאִים הָרִאשֹׁנִים בִּהְיוֹת יְרוּשָׁלַ͏ִם יוֹשֶׁבֶת וּשְׁלֵוָה וְעָרֶיהָ סְבִיבֹתֶיהָ וְהַנֶּגֶב וְהַשְּׁפֵלָה יוֹשֵׁב׃ פ	*Have you* not *considered* the words which the LORD proclaimed through the intermediacy of the former prophets when Jerusalem was inhabited and prosperous, and her cities around her and the south and the plain *were also* inhabited?' "	intermediacy ← *hand*.
Zech 7:8	וַיְהִי דְּבַר־יְהוָה אֶל־זְכַרְיָה לֵאמֹר׃	And the word of the LORD came to Zechariah and said,	came ← *became*.
Zech 7:9	כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר מִשְׁפַּט אֱמֶת שִׁפְּטוּ וְחֶסֶד וְרַחֲמִים עֲשׂוּ אִישׁ אֶת־אָחִיו׃	"This *is what* the LORD of hosts says: 'Judge *with* true justice and show kindness and compassion, each *man* to his brother.	This *is what* ← *Thus*. says ← *says ... to say*. true justice ← *justice of truth*, a Hebraic genitive.

Zech 7:10	וְאַלְמָנָה וְיָתוֹם גֵּר וְעָנִי אַל־תַּעֲשֹׁקוּ וְרָעַת אִישׁ אָחִיו אַל־תַּחְשְׁבוּ בִּלְבַבְכֶם:	Do not oppress the widow or the orphan, the foreigner or the poor, and do not devise wickedness in your hearts, one *against* his brother.' "	hearts ← *heart*.
Zech 7:11	וַיְמָאֲנוּ לְהַקְשִׁיב וַיִּתְּנוּ כֶתֶף סֹרֶרֶת וְאָזְנֵיהֶם הִכְבִּידוּ מִשְּׁמוֹעַ:	But they refused to listen, and they gave a rebellious shoulder, and they made their ears too dull to hear.	
Zech 7:12	וְלִבָּם שָׂמוּ שָׁמִיר מִשְּׁמוֹעַ אֶת־הַתּוֹרָה וְאֶת־הַדְּבָרִים אֲשֶׁר שָׁלַח יְהוָה צְבָאוֹת בְּרוּחוֹ בְּיַד הַנְּבִיאִים הָרִאשֹׁנִים וַיְהִי קֶצֶף גָּדוֹל מֵאֵת יְהוָה צְבָאוֹת:	And they made their hearts *as hard as* diamond, *preventing them* from hearing the law and the words which the LORD of hosts sent by his spirit, through the intermediacy of the former prophets, and there came great anger from the LORD of hosts.	hearts ← *heart*. diamond: as [AnLx]. AV= *adamant stone*, [BDB]= *flint* etc. intermediacy ← *hand*. came ← *became*.
Zech 7:13	וַיְהִי כַּאֲשֶׁר־קָרָא וְלֹא שָׁמֵעוּ כֵּן יִקְרְאוּ וְלֹא אֶשְׁמָע אָמַר יְהוָה צְבָאוֹת:	"And it has come to pass, *that 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	וְאֲסָעֲרֵם עַל כָּל־הַגּוֹיִם אֲשֶׁר לֹא־יְדָעוּם וְהָאָרֶץ נָשַׁמָּה אַחֲרֵיהֶם מֵעֹבֵר וּמָשָׁב וַיָּשִׂימוּ אֶרֶץ־חֶמְדָּה לְשַׁמָּה: 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 *there is* no-one passing through or returning, and they have made the pleasant land a desolation."	pleasant land ← *land of pleasantness*, a Hebraic genitive.
Zech 8:1	וַיְהִי דְּבַר־יְהוָה צְבָאוֹת לֵאמֹר:	And the word of the LORD of hosts came and said,	came ← *became*.

Zech 8:2	כֹּה אָמַר יְהוָה צְבָאוֹת קִנֵּאתִי לְצִיּוֹן קִנְאָה גְדוֹלָה וְחֵמָה גְדוֹלָה קִנֵּאתִי לָהּ׃	"This *is what* the LORD of hosts says: 'I am jealous for Zion *with* a great jealousy, And *with* great fury I am jealous for her.'	This *is what* ← *Thus*.
Zech 8:3	כֹּה אָמַר יְהוָה שַׁבְתִּי אֶל־צִיּוֹן וְשָׁכַנְתִּי בְּתוֹךְ יְרוּשָׁלִָם וְנִקְרְאָה יְרוּשָׁלִַם עִיר־הָאֱמֶת וְהַר־יְהוָה צְבָאוֹת הַר הַקֹּדֶשׁ׃ ס	This *is what* 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 Holy Mountain.'	This *is what* ← *Thus*. Holy Mountain ← *Mountain of Holiness*, a Hebraic genitive.
Zech 8:4	כֹּה אָמַר יְהוָה צְבָאוֹת עֹד יֵשְׁבוּ זְקֵנִים וּזְקֵנוֹת בִּרְחֹבוֹת יְרוּשָׁלִָם וְאִישׁ מִשְׁעַנְתּוֹ בְּיָדוֹ מֵרֹב יָמִים׃	This *is what* the LORD of hosts says: 'Elderly *men* and *women* will yet dwell in the streets of Jerusalem, each *with* his staff in his hand because of *their* advanced age.	This *is what* ← *Thus*. advanced age ← *abundance of days*.
Zech 8:5	וּרְחֹבוֹת הָעִיר יִמָּלְאוּ יְלָדִים וִילָדוֹת מְשַׂחֲקִים בִּרְחֹבֹתֶיהָ׃ 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 יִפָּלֵא בְּעֵינֵי שְׁאֵרִית הָעָם הַזֶּה בַּיָּמִים הָהֵם גַּם־בְּעֵינַי יִפָּלֵא נְאֻם יְהוָה צְבָאוֹת׃ פ	This *is what* the LORD of hosts says: 'If it is marvellous in the sight of the remnant of this people, in those days, will it also be marvellous in my sight? says the LORD of hosts.'	This *is what* ← *Thus*.
Zech 8:7	כֹּה אָמַר יְהוָה צְבָאוֹת הִנְנִי מוֹשִׁיעַ אֶת־עַמִּי מֵאֶרֶץ מִזְרָח וּמֵאֶרֶץ מְבוֹא הַשָּׁמֶשׁ׃	This *is what* the LORD of hosts says: 'I am about to save my people from the land of the east and from the land of the west.	This *is what* ← *Thus*. I am about to ← *Behold me*. east ... west ← *rising ... setting of the sun*, standing for *all parts of the earth* [DB-VPZ].

Zech 8:8	וְהֵבֵאתִי אֹתָם וְשָׁכְנוּ בְּתוֹךְ יְרוּשָׁלִַם וְהָיוּ־לִי לְעָם וַאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים בֶּאֱמֶת וּבְצֶדָקָה׃ ס	And I will bring them, and they will dwell in the precincts 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 ← *midst*.
Zech 8:9	כֹּה־אָמַר יְהוָה צְבָאוֹת תֶּחֱזַקְנָה יְדֵיכֶם הַשֹּׁמְעִים בַּיָּמִים הָאֵלֶּה אֵת הַדְּבָרִים הָאֵלֶּה מִפִּי הַנְּבִיאִים אֲשֶׁר בְּיוֹם יֻסַּד בֵּית־יְהוָה צְבָאוֹת הַהֵיכָל לְהִבָּנוֹת׃	This *is what* 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 *were present* on the day *when* the house of the LORD of hosts was founded, *when* the temple *was* to be built.	This *is what* ← *Thus*. you be of good courage ← *your hands be strengthened*.
Zech 8:10	כִּי לִפְנֵי הַיָּמִים הָהֵם שְׂכַר הָאָדָם לֹא נִהְיָה וּשְׂכַר הַבְּהֵמָה אֵינֶנָּה וְלַיּוֹצֵא וְלַבָּא אֵין־שָׁלוֹם מִן־הַצָּר וַאֲשַׁלַּח אֶת־כָּל־הָאָדָם אִישׁ בְּרֵעֵהוּ׃	For before those days, a man had no wages, and *there were* no wages for *keeping* cattle, and *there was* no peace for him who went about his business, because of affliction. And I sent every man against his neighbour.	*keeping* cattle: or *(working with) farm animals*. went about his business ← *went out and came in*. every man ← *every man each*.
Zech 8:11	וְעַתָּה לֹא כַיָּמִים הָרִאשֹׁנִים אֲנִי לִשְׁאֵרִית הָעָם הַזֶּה נְאֻם יְהוָה צְבָאוֹת׃	But now, I *will* not *be* as in the former days to the remnant of this people, says the LORD of hosts.	
Zech 8:12	כִּי־זֶרַע הַשָּׁלוֹם הַגֶּפֶן תִּתֵּן פִּרְיָהּ וְהָאָרֶץ תִּתֵּן אֶת־יְבוּלָהּ וְהַשָּׁמַיִם יִתְּנוּ טַלָּם וְהִנְחַלְתִּי אֶת־שְׁאֵרִית הָעָם הַזֶּה אֶת־כָּל־אֵלֶּה׃	For *it will be* a seed *enjoying* 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 *things* as a possession to the remnant of this people.	

Zech 8:13	וְהָיָה כַּאֲשֶׁר הֱיִיתֶם קְלָלָה בַּגּוֹיִם בֵּית יְהוּדָה וּבֵית יִשְׂרָאֵל כֵּן אוֹשִׁיעַ אֶתְכֶם וְהְיִיתֶם בְּרָכָה אַל־תִּירָאוּ תֶּחֱזַקְנָה יְדֵיכֶם: ס	And it will come to pass, *that just* as you were an *object of* 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 ← *strengthen your hands*.
Zech 8:14	כִּי כֹה אָמַר יְהוָה צְבָאוֹת כַּאֲשֶׁר זָמַמְתִּי לְהָרַע לָכֶם בְּהַקְצִיף אֲבֹתֵיכֶם אֹתִי אָמַר יְהוָה צְבָאוֹת וְלֹא נִחָמְתִּי:	For this *is what* the LORD of hosts says: '*Just* 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 *is what* ← *thus*.
Zech 8:15	כֵּן שַׁבְתִּי זָמַמְתִּי בַּיָּמִים הָאֵלֶּה לְהֵיטִיב אֶת־יְרוּשָׁלַם וְאֶת־בֵּית יְהוּדָה אַל־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 דַּבְּרוּ אֱמֶת אִישׁ אֶת־רֵעֵהוּ אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ בְּשַׁעֲרֵיכֶם:	These *are* the things which you are to do: **speak the truth, each *one* with his neighbour**, *and* judge in your courts *with* truth and sound judgment.	**Eph 4:25**. courts ← *gates*. sound ← *of peace*, but with wider scope.
Zech 8:17	וְאִישׁ | אֶת־רָעַת רֵעֵהוּ אַל־תַּחְשְׁבוּ בִּלְבַבְכֶם וּשְׁבֻעַת שֶׁקֶר אַל־תֶּאֱהָבוּ כִּי אֶת־כָּל־אֵלֶּה אֲשֶׁר שָׂנֵאתִי נְאֻם־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 *things are* what I hate, says the LORD.' "	hearts ← *heart*.
Zech 8:18	וַיְהִי דְּבַר־יְהוָה צְבָאוֹת אֵלַי לֵאמֹר:	And the word of the LORD of hosts came to me and said,	came ← *became*.

Zech 8:19	כֹּה־אָמַר יְהוָה צְבָאוֹת צ֣וֹם הָרְבִיעִ֗י וְצ֤וֹם הַחֲמִישִׁי֙ וְצ֣וֹם הַשְּׁבִיעִ֔י וְצ֖וֹם הָעֲשִׂירִ֑י יִהְיֶה֩ לְבֵית־יְהוּדָ֜ה לְשָׂשׂ֣וֹן וּלְשִׂמְחָ֗ה וּלְמוֹעֲדִים֙ טוֹבִ֔ים וְהָאֱמֶ֥ת וְהַשָּׁלֹ֖ום אֱהָֽבוּ׃ פ	"This *is what* the LORD of hosts says: 'The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth will be to the house of Judah for rejoicing, and for gladness, and for good festival times, so love truth and peace.'	This *is what* ← *Thus*.
Zech 8:20	כֹּ֣ה אָמַ֗ר יְהוָה֮ צְבָאוֹת֒ עֹ֚ד אֲשֶׁ֣ר יָבֹ֔אוּ עַמִּ֖ים וְיֹשְׁבֵ֣י עָרִ֑ים רַבּֽוֹת׃	This *is what* the LORD of hosts says: '*It will* yet *be* that *various* peoples will come, and inhabitants of many cities,	This *is what* ← *Thus*.
Zech 8:21	וְהָלְכ֣וּ יֹשְׁבֵ֣י אַחַ֔ת אֶל־אַחַ֖ת לֵאמֹ֑ר נֵלְכָ֣ה הָלוֹךְ֩ לְחַלּ֨וֹת אֶת־פְּנֵ֜י יְהוָ֗ה וּלְבַקֵּ֛שׁ אֶת־יְהוָ֥ה צְבָאֹ֖ות אֵ֣לְכָה גַּם־אָ֑נִי׃	and the inhabitants of one *city* will go to another and say, «Let us without fail go to entreat the LORD and seek the LORD of hosts. I too will go.»	without fail go: infinitive absolute. entreat ← *weaken the face*.
Zech 8:22	וּבָ֣אוּ עַמִּ֤ים רַבִּים֙ וְגוֹיִ֣ם עֲצוּמִ֔ים לְבַקֵּ֛שׁ אֶת־יְהוָ֥ה צְבָאֹ֖ות בִּירוּשָׁלָ֑͏ִם וּלְחַלּ֖וֹת אֶת־פְּנֵ֥י יְהוָֽה׃ ס	And many peoples will come, and powerful nations, to seek the LORD of hosts in Jerusalem, and to entreat the LORD.'	entreat: see Zech 8:21.
Zech 8:23	כֹּ֣ה אָמַ֣ר יְהוָה֮ צְבָאוֹת֒ בַּיָּמִ֣ים הָהֵ֗מָּה אֲשֶׁ֤ר יַחֲזִ֨יקוּ֙ עֲשָׂרָ֣ה אֲנָשִׁ֔ים מִכֹּ֖ל לְשֹׁנֹ֣ות הַגֹּויִ֑ם וְהֶחֱזִ֨יקוּ֙ בִּכְנַ֣ף אִ֔ישׁ יְהוּדִ֖י לֵאמֹ֑ר נֵלְכָ֣ה עִמָּכֶ֔ם כִּ֥י שָׁמַ֖עְנוּ אֱלֹהִ֥ים עִמָּכֶ֖ם׃ ס	This *is what* the LORD of hosts says: 'In those days *what will happen is* that ten men of all the languages of the Gentiles will take hold, namely they will take hold of the hem *of the garment* of a Jewish man and say, «Let us go with you, for we have heard *that* God *is* with you.» ' "	This *is what* ← *Thus*. namely: wider use of the *vav*. with you *(2x)*: plural.

Zech 9:1	מַשָּׂא דְבַר־יְהוָה בְּאֶרֶץ חַדְרָךְ וְדַמֶּשֶׂק מְנֻחָתוֹ כִּי לַיהוָה עֵין אָדָם וְכֹל שִׁבְטֵי יִשְׂרָאֵל׃	The burden of the word of the LORD in the land of Hadrach And Damascus its resting place, For the LORD *has* an eye on mankind And *on* all the tribes of Israel,	its: i.e. *the burden's*. the LORD *has* an eye on (etc.): AV differs *(when the eyes of man ... shall be towards the LORD)*, also possible. mankind ← *man; Adam*. Collective usage.
Zech 9:2	וְגַם־חֲמָת תִּגְבָּל־בָּהּ צֹר וְצִידוֹן כִּי חָכְמָה מְאֹד׃	And Hamath also, *which* borders on it, *And* Tyre, and Sidon, For it is very wise.	Sidon: see Gen 10:15.
Zech 9:3	וַתִּבֶן צֹר מָצוֹר לָהּ וַתִּצְבָּר־כֶּסֶף כֶּעָפָר וְחָרוּץ כְּטִיט חוּצוֹת׃	And Tyre built itself a fortification, And it heaped up silver like dust, And fine gold like the mud of the streets.	
Zech 9:4	הִנֵּה אֲדֹנָי יוֹרִשֶּׁנָּה וְהִכָּה בַיָּם חֵילָהּ וְהִיא בָּאֵשׁ תֵּאָכֵל׃	The LORD* will take possession of it And cast its wealth into the sea, And it will be consumed by fire.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. cast ← *strike; push*.
Zech 9:5	תֵּרֶא אַשְׁקְלוֹן וְתִירָא וְעַזָּה וְתָחֵיל מְאֹד וְעֶקְרוֹן כִּי־הֹבִישׁ מִבָּטָהּ וְאָבַד מֶלֶךְ מֵעַזָּה וְאַשְׁקְלוֹן לֹא תֵשֵׁב׃	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 kingship, And Ashkelon will not be inhabited.	Gaza will lose its king*ship* ← *the king(ship) will perish from Gaza*.
Zech 9:6	וְיָשַׁב מַמְזֵר בְּאַשְׁדּוֹד וְהִכְרַתִּי גְּאוֹן פְּלִשְׁתִּים׃	And he *who is* of mixed race will dwell in Ashdod, And I will cut off the pride of the Philistines.	of mixed race: [CB], [DB-VPZ] p.295. Others and Talmud: *child of adultery or incest*, also as AV *(bastard)*. So AV differs.

Zech 9:7	וְהַסִרֹתִי דָמָיו מִפִּיו וְשִׁקֻצָיו מִבֵּין שִׁנָּיו וְנִשְׁאַר גַּם־הוּא לֵאלֹהֵינוּ וְהָיָה כְּאַלֶּף בִּיהוּדָה וְעֶקְרוֹן כִּיבוּסִי:	And I will remove their blood *sacrifices* from their mouth, And their abominations from between their teeth, And he *who* remains *will* also *belong* to our God And *will be* like a chief in Judah, And Ekron *will be* as the Jebusite.	their *(4x)* ← *his*.
Zech 9:8	וְחָנִיתִי לְבֵיתִי מִצָּבָא מֵעֹבֵר וּמִשָּׁב וְלֹא־יַעֲבָר עֲלֵיהֶם עוֹד נֹגֵשׂ כִּי עַתָּה רָאִיתִי בְעֵינָי: ס	And I will encamp my house *at its station*, *Preventing anyone* from passing through or returning, And the taskmaster will no longer pass through against them, For now I have seen with my eyes.	*at its* station: as [AnLx]. AV differs *(because of the army)*.
Zech 9:9	גִּילִי מְאֹד בַּת־צִיּוֹן הָרִיעִי בַּת יְרוּשָׁלִַם הִנֵּה מַלְכֵּךְ יָבוֹא לָךְ צַדִּיק וְנוֹשָׁע הוּא עָנִי וְרֹכֵב עַל־חֲמוֹר וְעַל־עַיִר בֶּן־אֲתֹנוֹת:	Rejoice greatly, O daughter of Zion, **Shout out, O daughter of Jerusalem.** **Behold, your king is coming to you;** He *is* righteous and saved. ***He is* lowly,** **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 *(having salvation)*. Theoretically possibly gerundival use of the participle, *and (needing) to be saved*, but at the time of the second coming of Christ (equally in view by the prophets), a ↴ ass ← *she-asses*, i.e. *one of the she-asses*.
Zech 9:10	וְהִכְרַתִּי־רֶכֶב מֵאֶפְרַיִם וְסוּס מִירוּשָׁלִַם וְנִכְרְתָה קֶשֶׁת מִלְחָמָה וְדִבֶּר שָׁלוֹם לַגּוֹיִם וּמָשְׁלוֹ מִיָּם עַד־יָם וּמִנָּהָר עַד־אַפְסֵי־אָרֶץ:	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 his dominion *will be* from sea to sea, And from the river to the ends of the earth.	ו plain passive past participle is appropriate, *saved*. See [DB-VPZ] pp.307-308. his dominion *will be* (etc.): compare Ps 72:8. the river: i.e., [DB-VPZ], *the Euphrates*.

Zech 9:11	גַּם־אַתְּ בְּדַם־בְּרִיתֵךְ שִׁלַּחְתִּי אֲסִירַיִךְ מִבּוֹר אֵין מַיִם בּוֹ׃	*As for* you too, By the blood of your covenant, I have released your captives from the pit Which *had* no water in it.	you: feminine singular, so *daughter of Jerusalem*. Which *had* no water in it: signifying Israel's captivity, but not death, [DB-VPZ].
Zech 9:12	שׁוּבוּ לְבִצָּרוֹן אֲסִירֵי הַתִּקְוָה גַּם־הַיּוֹם מַגִּיד מִשְׁנֶה אָשִׁיב לָךְ׃	O captives of hope, Return to the fortress, *For* this *very* day *I* declare *That* I will restore double to you.	
Zech 9:13	כִּי־דָרַכְתִּי לִי יְהוּדָה קֶשֶׁת מִלֵּאתִי אֶפְרַיִם וְעוֹרַרְתִּי בָנַיִךְ צִיּוֹן עַל־בָּנַיִךְ יָוָן וְשַׂמְתִּיךְ כְּחֶרֶב גִּבּוֹר׃	For I have drawn Judah *as* my bow, *And* I have filled *it with* Ephraim. And I have awakened your sons, O Zion, Against your sons, O Greece, And I have made you like a warrior's sword.	filled *it with* Ephraim: Ephraim is the arrow, attached to the bow. Greece: or *Javan*.
Zech 9:14	וַיהוָה עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי יְהוִה בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן׃	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 *out* in the tempests of the south.	
Zech 9:15	יְהוָה צְבָאוֹת יָגֵן עֲלֵיהֶם וְאָכְלוּ וְכָבְשׁוּ אַבְנֵי־קָלַע וְשָׁתוּ הָמוּ כְּמוֹ־יָיִן וּמָלְאוּ כַּמִּזְרָק כְּזָוִיוֹת מִזְבֵּחַ׃	The LORD of hosts will protect them, And they will consume and subdue the sling stones, And they will drink and be boisterous as *with* wine, And they will be full, like a *sacrificial* bowl *And* as the corners of the altar.	the sling stones: direct object, denoting the enemy [DB-VPZ] p.329. AV differs *(with sling stones)*, as if Israel's instrument.

Zech 9:16	וְהוֹשִׁיעָם֩ יְהוָ֨ה אֱלֹהֵיהֶ֜ם בַּיּ֣וֹם הַה֗וּא כְּצֹ֤אן עַמּוֹ֙ כִּֽי אַבְנֵי־נֵ֔זֶר מִתְנוֹסְסוֹת֙ עַל־אַדְמָתֽוֹ׃	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	כִּ֥י מַה־טּוּבוֹ֙ וּמַה־יָּפְי֔וֹ דָּגָ֖ן בַּחוּרִ֑ים וְתִירֹ֖שׁ יְנוֹבֵ֥ב בְּתֻלֹֽת׃	For how *great is* his goodness and his beauty! Corn will make the youths flourish, And new wine the virgins.	
Zech 10:1	שַׁאֲל֤וּ מֵיְהוָה֙ מָטָ֔ר בְּעֵ֖ת מַלְק֑וֹשׁ יְהוָ֣ה עֹשֵׂ֔ה חֲזִיזִ֖ים וּמְטַר־גֶּ֣שֶׁם יִתֵּ֣ן לָהֶ֔ם לְאִ֖ישׁ עֵ֥שֶׂב בַּשָּׂדֶֽה׃	Ask for rain from the LORD In the time of the latter rain. The LORD makes lightning strikes And appoints them pouring rain *For* vegetables in the field for each *person*.	pouring rain ← *downpour of rain*.
Zech 10:2	כִּ֤י הַתְּרָפִים֙ דִּבְּר֣וּ־אָ֔וֶן וְהַקּוֹסְמִ֖ים חָזוּ֣ שֶׁ֑קֶר וַחֲלֹמ֣וֹת הַשָּׁוְא֔ יְדַבֵּ֖רוּ הֶ֣בֶל יְנַחֵ֑מוּן עַל־כֵּ֤ן נָסְע֙וּ כְּמוֹ־צֹ֔אן יַעֲנ֖וּ כִּי־אֵ֥ין רֹֽעֶה׃ פ	For the household gods speak vanity, And the diviners see lying visions And tell false dreams. They give empty comfort. That *is* why they move around like sheep *And* are afflicted, Because *there is* no shepherd.	household gods ← *teraphim*. Compare Gen 31:19.
Zech 10:3	עַל־הָרֹעִ֖ים חָרָ֣ה אַפִּ֑י וְעַל־הָעַתּוּדִ֖ים אֶפְקֹ֔ד כִּֽי־פָקַ֤ד יְהוָה֙ צְבָאוֹ֔ת אֶת־עֶדְר֖וֹ אֶת־בֵּ֣ית יְהוּדָ֑ה וְשָׂ֣ם אוֹתָ֔ם כְּסוּס֥ הוֹד֖וֹ בַּמִּלְחָמָֽה׃	“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 ← *the horse of his majesty*, a Hebraic genitive. A restored people fit for the LORD to ride on [DB-VPZ].

Zech 10:4	מִמֶּנּוּ פִּנָּה מִמֶּנּוּ יָתֵד מִמֶּנּוּ קֶשֶׁת מִלְחָמָה מִמֶּנּוּ יֵצֵא כָּל־נוֹגֵשׂ יַחְדָּו׃	From him *comes* the cornerstone, From him *comes* the peg, From him *comes* the bow of war; From him every *role of* taskmaster converges together.	the cornerstone: see Isa 28:16. the peg: see Isa 22:22 - Isa 22:23. converges ← *comes out*.
Zech 10:5	וְהָיוּ כְגִבֹּרִים בּוֹסְסִים בְּטִיט חוּצוֹת בַּמִּלְחָמָה וְנִלְחֲמוּ כִּי יְהוָה עִמָּם וְהֹבִישׁוּ רֹכְבֵי סוּסִים׃	And they will be as warriors, Treading down in the mire of the streets in war, And they will fight, For the LORD *will be* with them, And they will put horseriders to shame.	they will put horseriders to shame: AV differs somewhat *(the riders on horses shall be confounded)*, also possible.
Zech 10:6	וְגִבַּרְתִּי	אֶת־בֵּית יְהוּדָה וְאֶת־בֵּית יוֹסֵף אוֹשִׁיעַ וְהוֹשְׁבוֹתִים כִּי רִחַמְתִּים וְהָיוּ כַּאֲשֶׁר לֹא־זְנַחְתִּים כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם וְאֶעֱנֵם׃	And I will make the house of Judah strong, And I will save the house of Joseph, And I will give them a dwelling place. For I will have mercy on them, And they will be as if I had never thrust them away, For I *am* the LORD their God, And I will answer them.	never ← *not*.
Zech 10:7	וְהָיוּ כְגִבּוֹר אֶפְרַיִם וְשָׂמַח לִבָּם כְּמוֹ־יָיִן וּבְנֵיהֶם יִרְאוּ וְשָׂמֵחוּ יָגֵל לִבָּם בַּיהוָה׃	And Ephraim will be like a warrior, And their heart will be glad, as *with* wine, And their sons will see and be glad; Their heart will rejoice in the LORD.	
Zech 10:8	אֶשְׁרְקָה לָהֶם וַאֲקַבְּצֵם כִּי פְדִיתִים וְרָבוּ כְּמוֹ רָבוּ׃	And I will whistle to them And gather them, For I will redeem them, And they will increase As they have *previously* increased.	whistle: as a shepherd does, to gather his flock [DB-VPZ]. AV differs, to modern ears at least *(hiss)*.

Zech 10:9	וְאֶזְרָעֵם֙ בָּעַמִּ֔ים וּבַמֶּרְחַקִּ֖ים יִזְכְּרוּנִ֑י וְחָיוּ אֶת־בְּנֵיהֶ֖ם וְשָׁ֥בוּ׃	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	וַהֲשִׁיבוֹתִ֙ים מֵאֶ֣רֶץ מִצְרַ֔יִם וּמֵאַשּׁ֖וּר אֲקַבְּצֵ֑ם וְאֶל־אֶ֥רֶץ גִּלְעָ֖ד וּלְבָנ֥וֹן אֲבִיאֵ֛ם וְלֹ֥א יִמָּצֵ֖א לָהֶֽם׃	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 *the necessary room* will not be found for them.	Gilead: see Gen 31:21.
Zech 10:11	וְעָבַ֥ר בַּיָּ֖ם צָרָ֑ה וְהִכָּ֣ה בַיָּ֗ם גַּלֵּ֙י֙ים וְהֹבִּ֣ישׁוּ כָּל מְצוּלֹ֔ות יְאֹ֖ר וְהוּרַ֣ד גְּא֔וֹן אַשּׁ֖וּר וְשֵׁ֥בֶט מִצְרַ֖יִם יָסֽוּר׃	And *with* adversity he will pass over the sea, And he will strike the waves on the sea, And all the deep places of the river 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. *the Red Sea ... the Nile* [DB-VPZ].
Zech 10:12	וְגִבַּרְתִּים֙ בַּיהוָ֔ה וּבִשְׁמ֖וֹ יִתְהַלָּכ֑וּ נְאֻ֖ם יְהוָֽה׃ ס	And I will make them strong in the LORD, And they will walk about in his name, Says the LORD.”	
Zech 11:1	פְּתַ֥ח לְבָנ֖וֹן דְּלָתֶ֑יךָ וְתֹאכַ֥ל אֵ֖שׁ בַּאַרְזֶֽיךָ׃	Open your doors, O Lebanon, And let fire devour your cedars.	
Zech 11:2	הֵילֵ֥ל בְּרוֹשׁ֙ כִּי־נָ֣פַל אֶ֔רֶז אֲשֶׁ֥ר אַדִּרִ֖ים שֻׁדָּ֑דוּ הֵילִ֙ילוּ֙ אַלּוֹנֵ֣י בָשָׁ֔ן כִּ֥י יָרַ֖ד יַ֣עַר *הבצור הַבָּצִֽיר׃**	Howl, *O* cypress tree, For the cedar has fallen, For the mighty *ones* have been spoiled. Howl, O oaks of Bashan, For the inaccessible forest has come down.	inaccessible: the *ketiv* and *qeré* are similar words with the same meaning. A *vav* / *yod* issue.

Zech 11:3	קוֹל יְלֶלַת הָרֹעִים כִּי שֻׁדְּדָה אַדַּרְתָּם קוֹל שַׁאֲגַת כְּפִירִים כִּי שֻׁדַּד גְּאוֹן הַיַּרְדֵּן: ס	*Hear* the voice of howling of the shepherds, For their magnificence has been spoiled. *Hear* the voice of roaring of lions, For the excellency of the Jordan has been spoiled.	spoiled ... spoiled: otiose, but see Gen 12:5.
Zech 11:4	כֹּה אָמַר יְהוָה אֱלֹהָי רְעֵה אֶת־צֹאן הַהֲרֵגָה:	This *is what* the LORD my God says: "Tend the flock of slaughter,	This *is what* ← *Thus*.
Zech 11:5	אֲשֶׁר קֹנֵיהֶן יַהַרְגֵן וְלֹא יֶאְשָׁמוּ וּמֹכְרֵיהֶן יֹאמַר בָּרוּךְ יְהוָה וַאֶעְשָׁר וְרֹעֵיהֶם לֹא יַחְמֹל עֲלֵיהֶן:	whose owners slaughter *them*, but they do not bear the guilt. And *each of* those who sell them says, 'Blessed *is* the LORD, for I have gained riches.' And their shepherds do not have compassion on them.	*each of*: from the singular verb with a plural subject.
Zech 11:6	כִּי לֹא אֶחְמֹל עוֹד עַל־יֹשְׁבֵי הָאָרֶץ נְאֻם־יְהוָה וְהִנֵּה אָנֹכִי מַמְצִיא אֶת־הָאָדָם אִישׁ בְּיַד־רֵעֵהוּ וּבְיַד מַלְכּוֹ וְכִתְּתוּ אֶת־הָאָרֶץ וְלֹא אַצִּיל 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 *enemies* will strike the land, but I will not save them from their grip.	I am about to ← *behold, I*. grip ← *hand*.
Zech 11:7	וָאֶרְעֶה אֶת־צֹאן הַהֲרֵגָה לָכֵן עֲנִיֵּי הַצֹּאן וָאֶקַּח־לִי שְׁנֵי מַקְלוֹת לְאַחַד קָרָאתִי נֹעַם וּלְאַחַד קָרָאתִי חֹבְלִים וָאֶרְעֶה אֶת־הַצֹּאן:	And I tended the flock of slaughter, which *is* why, O oppressed *ones* of the flock, I took two rods. One I called Beauty, and the other I called Binders, and I tended the flock.	took ← *got for myself*.

Zech 11:8	וְאַכְחִד אֶת־שְׁלֹשֶׁת הָרֹעִים בְּיֶרַח אֶחָד וַתִּקְצַר נַפְשִׁי בָּהֶם וְגַם־נַפְשָׁם בָּחֲלָה בִי׃	And I obliterated three shepherds in one month, for I was impatient with them, and also their *whole* being loathed me.	I was impatient ← *my soul was short*. *whole* being ← *soul*.
Zech 11:9	וָאֹמַר לֹא אֶרְעֶה אֶתְכֶם הַמֵּתָה תָּמוּת וְהַנִּכְחֶדֶת תִּכָּחֵד וְהַנִּשְׁאָרוֹת תֹּאכַלְנָה אִשָּׁה אֶת־בְּשַׂר רְעוּתָהּ׃	And I said, 'I will not tend you. Let her that is dying, die, and her that is being obliterated, be obliterated. And *as for* those who remain, let them eat each other's flesh.'	
Zech 11:10	וָאֶקַּח אֶת־מַקְלִי אֶת־נֹעַם וָאֶגְדַּע אֹתוֹ לְהָפֵיר 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	וַתֻּפַר בַּיּוֹם הַהוּא וַיֵּדְעוּ כֵּן עֲנִיֵּי הַצֹּאן הַשֹּׁמְרִים אֹתִי כִּי דְבַר־יְהוָה הוּא׃	And it was broken on that day, and the oppressed of the flock who had regard for me knew this, for it *was* the word of the LORD.	this ← *thus*. for it *was*: or *that it (was)*.
Zech 11:12	וָאֹמַר אֲלֵיהֶם אִם־טוֹב בְּעֵינֵיכֶם הָבוּ שְׂכָרִי וְאִם־לָא ׀ חֲדָלוּ וַיִּשְׁקְלוּ אֶת־שְׂכָרִי שְׁלֹשִׁים כָּסֶף׃	And I said to them, 'If *it is* 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 אֶדֶר הַיְקָר אֲשֶׁר יָקַרְתִּי מֵעֲלֵיהֶם וָאֶקְחָה שְׁלֹשִׁים הַכֶּסֶף וָאַשְׁלִיךְ 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 *coins*, and I threw them to the potter *in* the house of the LORD.	**Matt 27:9-10**. grand sum ← *splendour of price*. Ironic. Compensation for (fatal) injury to a servant; see Ex 21:32.

Zech 11:14	וָאֶגְדַּע֙ אֶת־מַקְלִ֣י הַשֵּׁנִ֔י אֶת חַֽבְלִ֔ים לְהָפֵ֖ר אֶת־הָאַחֲוָ֑ה בֵּ֥ין יְהוּדָ֖ה וּבֵ֥ין יִשְׂרָאֵֽל׃ ס	Then I broke my second staff, Binders, to break the brotherhood between Judah and Israel.	
Zech 11:15	וַיֹּ֥אמֶר יְהוָ֖ה אֵלַ֑י עֽוֹד קַח־לְךָ֙ כְּלִ֣י רֹ֔עֶה אֱוִֽלִי׃	And the LORD said to me, “Get yourself a foolish shepherd's implement again.	
Zech 11:16	כִּ֣י הִנֵּה־אָנֹכִ֗י מֵקִ֤ים רֹ֙עֶה֙ בָּאָ֔רֶץ הַנִּכְחָדוֹת֙ לֹ֣א יִפְקֹ֔ד הַנַּ֖עַר לֹ֣א יְבַקֵּ֑שׁ וְהַנִּשְׁבֶּ֣רֶת לֹ֣א יִרְפֶּ֔א הַנִּצָּבָ֖ה לֹ֣א יְכַלְכֵּ֑ל וּבְשַׂ֥ר הַבְּרִיאָ֖ה יֹאכֵ֑ל וּפַרְסֵיהֶ֖ן יְפָרֵֽק׃ ס	For I am about to raise up a shepherd in the land. He will not take care of those who are being obliterated, he will not seek that which has been driven out, he will not heal what *is* broken, he will not sustain what is *still* standing, but he will eat the meat of the fatted *calves* and tear their hooves apart.	I am about to ← *behold, I.* that which has been driven out: AV differs *(the young one)*, taking a homonymous root. but: adversative use of the *vav*. fatted *calves* ← *a fatted calf.*
Zech 11:17	הֹ֚וי רֹעִ֣י הָאֱלִ֔יל עֹזְבִ֖י הַצֹּ֑אן חֶ֤רֶב עַל־זְרוֹעוֹ֙ וְעַל־עֵ֣ין יְמִינ֔וֹ זְרֹעֹ֥ו יָבֵ֖וֹשׁ תִּיבָּ֣שׁ וְעֵ֥ין יְמִינ֖וֹ כָּהֵ֥ה תִכְהֶֽה׃ ס	Woe to the vain shepherd, *Who* abandons the flock. *Let* a sword *be* against his arm And against his right eye. His arm will completely waste away, And his right eye will become utterly dim.”	completely waste away ← *completely dry up*. Infinitive absolute. become utterly dim: infinitive absolute.
Zech 12:1	מַשָּׂ֣א דְּבַר־יְהוָ֔ה עַל־יִשְׂרָאֵ֑ל נְאֻם־יְהוָ֗ה נֹטֵ֤ה שָׁמַ֙יִם֙ וְיֹסֵ֣ד אֶ֔רֶץ וְיֹצֵ֥ר רוּחַ־אָדָ֖ם בְּקִרְבּֽוֹ׃ פ	The burden of the word of the LORD concerning Israel, says the LORD, *who* stretches out the heavens and is the founder of the earth, and *who* forms the spirit of man inside him.	

Zech 12:2	הִנֵּה אָנֹכִי שָׂם אֶת־יְרוּשָׁלַ͏ִם סַף־רַעַל לְכָל־הָעַמִּים סָבִיב וְגַם עַל־יְהוּדָה יִהְיֶה בַּמָּצוֹר עַל־יְרוּשָׁלָ͏ִם:	"I am about to make Jerusalem a cup of reeling to all the *various* peoples round about, and it will also be *so* concerning Judah, in the siege against Jerusalem.	I am about to ← *Behold, I.*
Zech 12:3	וְהָיָה בַּיּוֹם־הַהוּא אָשִׂים אֶת־יְרוּשָׁלַ͏ִם אֶבֶן מַעֲמָסָה לְכָל־הָעַמִּים כָּל־עֹמְסֶיהָ שָׂרוֹט יִשָּׂרֵטוּ וְנֶאֶסְפוּ עָלֶיהָ כֹּל גּוֹיֵי הָאָרֶץ:	And it will come to pass on that day *that* I will make Jerusalem a burdensome stone to all the *various* peoples. All who lift it will be utterly cut in pieces, *even* if all the nations of the earth are gathered against it.	burdensome stone ← *stone of burden*, a Hebraic genitive. utterly cut in pieces: infinitive absolute. *even* if: concessive conditional use of the *vav*.
Zech 12:4	בַּיּוֹם הַהוּא נְאֻם־יְהוָה אַכֶּה כָל־סוּס בַּתִּמָּהוֹן וְרֹכְבוֹ בַּשִּׁגָּעוֹן וְעַל־בֵּית יְהוּדָה אֶפְקַח אֶת־עֵינַי וְכָל סוּס הָעַמִּים אַכֶּה בְּעִוָּרוֹן:	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 Gentiles with blindness.	Gentiles ← *peoples*.
Zech 12:5	וְאָמְרוּ אַלְפֵי יְהוּדָה בְּלִבָּם אַמְצָה לִי יֹשְׁבֵי יְרוּשָׁלַ͏ִם בַּיהוָה צְבָאוֹת אֱלֹהֵיהֶם:	And the governors of Judah will say in their hearts, 'The inhabitants of Jerusalem *are* my strength, through the LORD of hosts their God.'	hearts ← *heart*.
Zech 12:6	בַּיּוֹם הַהוּא אָשִׂים אֶת־אַלְפֵי יְהוּדָה כְּכִיּוֹר אֵשׁ בְּעֵצִים וּכְלַפִּיד אֵשׁ בְּעֹמִיר וְאָכְלוּ עַל־יָמִין וְעַל־שְׂמֹאול אֶת־כָּל־הָעַמִּים סָבִיב וְיָשְׁבָה יְרוּשָׁלַ͏ִם עוֹד תַּחְתֶּיהָ בִּירוּשָׁלָ͏ִם: 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 *various* peoples round about, and Jerusalem will yet be inhabited in its place, in Jerusalem.	

Zech 12:7	וְהוֹשִׁ֣יעַ יְהוָ֗ה אֶת־אָהֳלֵ֛י יְהוּדָ֥ה בָּרִאשֹׁנָ֖ה לְמַ֣עַן לֹא־תִגְדַּ֣ל תִּפְאֶ֗רֶת בֵּית־דָּוִ֛יד וְתִפְאֶ֥רֶת יֹשֵׁ֖ב יְרוּשָׁלַ֑͏ִם עַל־יְהוּדָֽה׃	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 inhabitants of Jerusalem, should not become greater than *that of* Judah.	inhabitants ← *inhabitant*, i.e. *population*.
Zech 12:8	בַּיּ֣וֹם הַה֗וּא יָגֵ֤ן יְהוָה֙ בְּעַד֙ יוֹשֵׁ֣ב יְרוּשָׁלַ֔͏ִם וְהָיָ֣ה הַנִּכְשָׁ֗ל בָּהֶם֙ בַּיּ֣וֹם הַה֔וּא כְּדָוִ֖יד וּבֵ֣ית דָּוִ֑יד כֵּֽאלֹהִ֕ים כְּמַלְאַ֥ךְ יְהוָ֖ה לִפְנֵיהֶֽם׃	On that day, the LORD will defend the inhabitants of Jerusalem, and *even* he among them who stumbles will be on that day like David, and the house of David *will be* like God, like the angel of the LORD in front of them.	inhabitants: see Zech 12:7.
Zech 12:9	וְהָיָ֣ה בַּיּ֣וֹם הַה֔וּא אְבַקֵּ֕שׁ לְהַשְׁמִ֖יד אֶת־כָּל־הַגּוֹיִ֑ם הַבָּאִ֖ים עַל־יְרוּשָׁלָֽ͏ִם׃	And it will come to pass on that day *that* I will strive to destroy all the nations which come against Jerusalem.	
Zech 12:10	וְשָׁפַכְתִּי֩ עַל־בֵּ֨ית דָּוִ֜יד וְעַ֣ל ׀ יוֹשֵׁ֣ב יְרוּשָׁלַ֗͏ִם רֽוּחַ חֵ֤ן וְתַחֲנוּנִים֙ וְהִבִּ֣יטוּ אֵלַ֔י אֵ֥ת אֲשֶׁר־דָּקָ֖רוּ וְסָפְד֣וּ עָלָ֑יו כִּמְסִפֵּ֣ד עַל־הַיָּחִ֔יד וְהָמֵ֥ר עָלָ֖יו כְּהָמֵ֥ר עַל־הַבְּכֽוֹר׃	And I will pour out on the house of David and on the inhabitants 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 *son*, and *they* will weep bitterly over him, as *one* weeps bitterly for a firstborn *son*.	**John 19:37, Rev 1:7**. inhabitants: see Zech 12:7. they will look on me whom they pierced: Jehovah / Yahveh speaking, showing the Deity of the Messiah. *they* will weep bitterly: infinitive absolute in the role of a finite verb.
Zech 12:11	בַּיּ֣וֹם הַה֗וּא יִגְדַּ֤ל הַמִּסְפֵּד֙ בִּירוּשָׁלַ֔͏ִם כְּמִסְפַּ֥ד הֲדַדְ־רִמּ֖וֹן בְּבִקְעַ֥ת מְגִדּֽוֹן׃	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 *Megiddo* (מְגִדּוֹ).

Zech 12:12	וְסָפְדָה הָאָרֶץ מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד מִשְׁפַּחַת בֵּית־דָּוִיד לְבָד וּנְשֵׁיהֶם לְבָד מִשְׁפַּחַת בֵּית־נָתָן לְבָד וּנְשֵׁיהֶם 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 ← *families (and) families*. Nathan: see 2 Sam 5:14 and Luke 3:31, representing the royal line.
Zech 12:13	מִשְׁפַּחַת בֵּית־לֵוִי לְבָד וּנְשֵׁיהֶם לְבָד מִשְׁפַּחַת הַשִּׁמְעִי לְבָד וּנְשֵׁיהֶם לְבָד:	the family of the house of Levi apart, and their wives apart, the family of Shimei apart, and their wives apart,	Shimei: see Num 3:18, representing the priestly line.
Zech 12:14	כֹּל הַמִּשְׁפָּחוֹת הַנִּשְׁאָרוֹת מִשְׁפָּחֹת מִשְׁפָּחֹת לְבָד וּנְשֵׁיהֶם לְבָד: ס	*and* all the families that remain, each family apart, and their wives apart.	each family ← *families (and) families*.
Zech 13:1	בַּיּוֹם הַהוּא יִהְיֶה מָקוֹר נִפְתָּח לְבֵית דָּוִיד וּלְיוֹשְׁבֵי יְרוּשָׁלִָם לְחַטָּאת 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 נְאֻם | יְהוָה צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר 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. *false prophets*. unclean spirit ← *spirit of uncleanness*, a Hebraic genitive.

Zech 13:3	וְהָיָה כִּי־יִנָּבֵא אִישׁ עוֹד וְאָמְרוּ אֵלָיו אָבִיו וְאִמּוֹ יֹלְדָיו לֹא תִחְיֶה כִּי שֶׁקֶר דִּבַּרְתָּ בְּשֵׁם יְהוָה וּדְקָרֻהוּ אָבִיהוּ וְאִמּוֹ יֹלְדָיו בְּהִנָּבְאוֹ׃	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 ← *falsehood*. Adverbial use of the noun.
Zech 13:4	וְהָיָה ׀ בַּיּוֹם הַהוּא יֵבֹשׁוּ הַנְּבִיאִים אִישׁ מֵחֶזְיֹנוֹ בְּהִנָּבְאֹתוֹ וְלֹא יִלְבְּשׁוּ אַדֶּרֶת שֵׂעָר לְמַעַן כַּחֵשׁ׃	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 אָנֹכִי אִישׁ־עֹבֵד אֲדָמָה אָנֹכִי כִּי אָדָם הִקְנַנִי מִנְּעוּרָי׃	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 *bought*, but that is a one-off transaction sitting uncomfortably with *from my youth*.
Zech 13:6	וְאָמַר אֵלָיו מָה הַמַּכּוֹת הָאֵלֶּה בֵּין יָדֶיךָ וְאָמַר אֲשֶׁר הֻכֵּיתִי בֵּית מְאַהֲבָי׃ ס	Now *someone* will say to him, 'What *are* these wounds on your hands?' And he will say, '*They are those with* which I was struck *by* the house of my friends.'	wounds: [CB] and AV refer these to the resurrected Christ; [DB-VPZ] considers them self-inflicted or in connection with idolatrous rites. Reference to Christ fits the succeeding verses; reference to idolatrous prophets fits the preceding context.
Zech 13:7	חֶרֶב עוּרִי עַל־רֹעִי וְעַל־גֶּבֶר עֲמִיתִי נְאֻם יְהוָה צְבָאוֹת הַךְ אֶת־הָרֹעֶה וּתְפוּצֶיןָ הַצֹּאן וַהֲשִׁבֹתִי יָדִי עַל־הַצְּעָרִים׃	*O* sword, awake against my shepherd And against the man *who is* 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.	**Matt 26:31, Mark 14:27**.

Zech 13:8	וְהָיָה בְּכָל־הָאָרֶץ נְאֻם־יְהוָה פִּי־שְׁנַיִם בָּהּ יִכָּרֵתוּ יִגְוָעוּ וְהַשְּׁלִשִׁית יִוָּתֵר בָּהּ׃	And it will come to pass in the whole land, Says the LORD, *That* two thirds of it will be cut off *and* die, And the third *part* will remain in it.	two thirds ← *a mouth of two*, an idiom for *two parts*, and here *two thirds*.
Zech 13:9	וְהֵבֵאתִי אֶת־הַשְּׁלִשִׁית בָּאֵשׁ וּצְרַפְתִּים כִּצְרֹף אֶת־הַכֶּסֶף וּבְחַנְתִּים כִּבְחֹן אֶת־הַזָּהָב הֻוא ׀ יִקְרָא בִשְׁמִי וַאֲנִי אֶעֱנֶה אֹתוֹ אָמַרְתִּי עַמִּי הֻוא וְהוּא יֹאמַר יְהוָה אֱלֹהָי׃ ס	And I will bring the third part into the fire, And I will refine them as a refiner of silver, And I will assay them as in assaying gold. They will call on my name, And I will answer them. I will say, 'They *are* my people', And they will say, 'The LORD *is* my God.'	in assaying: gerundial use of the infinitive. --- They ... them ... They ... they ← *He ...him ... He ... he*, referring to *the people*.
Zech 14:1	הִנֵּה יוֹם־בָּא לַיהוָה וְחָלַק שְׁלָלֵךְ בְּקִרְבֵּךְ׃	Behold, **the day of the LORD** is coming, and your spoil will be divided in your midst.	**Rev 1:10**. --- your midst: reference to *Jerusalem*.
Zech 14:2	וְאָסַפְתִּי אֶת־כָּל־הַגּוֹיִם ׀ אֶל־יְרוּשָׁלַ͏ִם לַמִּלְחָמָה וְנִלְכְּדָה הָעִיר וְנָשַׁסּוּ הַבָּתִּים וְהַנָּשִׁים תשגלנה **תִּשָּׁכַבְנָה* וְיָצָא חֲצִי הָעִיר בַּגּוֹלָה וְיֶתֶר הָעָם לֹא יִכָּרֵת מִן־הָעִיר׃	And I will gather all the nations to Jerusalem to war, and the city will be captured, and the houses will be plundered, and the women raped. And half of the city will be deported, but the rest of the people will not be cut off from the city.	raped: the Masoretes considered the *ketiv* obscene and replaced it by a more polite word, *to be lain*, an unusual passive (in Hebrew and English) of a normally intransitive verb. Compare Deut 28:30. --- be deported ← *go into exile*.
Zech 14:3	וְיָצָא יְהוָה וְנִלְחַם בַּגּוֹיִם הָהֵם כְּיוֹם הִלָּחֲמוֹ בְּיוֹם קְרָב׃	Then the LORD will go out and fight against those nations, as on the day when he fought – on the day of battle.	

Zech 14:4	וְעָמְדוּ רַגְלָיו בַּיּוֹם־הַהוּא עַל־הַר הַזֵּתִים אֲשֶׁר עַל־פְּנֵי יְרוּשָׁלַ͏ִם מִקֶּדֶם וְנִבְקַע הַר הַזֵּיתִים מֶחֱצָיוֹ מִזְרָחָה וְיָמָּה גֵּיא גְּדוֹלָה מְאֹד וּמָשׁ חֲצִי הָהָר צָפוֹנָה וְחֶצְיוֹ־נֶגְבָּה:	And on that day his feet will stand on the Mount of Olives, which *is* before Jerusalem to the east, and the Mount of Olives will be split in half, eastwards and westwards, *and there will be* a very big valley, and half of the mountain will move northwards, and half of it southwards.	
Zech 14:5	וְנַסְתֶּם גֵּיא־הָרַי כִּי־יִגַּיַע גֵּי־הָרִים אֶל־אָצַל וְנַסְתֶּם כַּאֲשֶׁר נַסְתֶּם מִפְּנֵי הָרַעַשׁ בִּימֵי עֻזִּיָּה מֶלֶךְ־יְהוּדָה וּבָא יְהוָה אֱלֹהָי כָּל־קְדֹשִׁים עִמָּךְ:	And you will flee *to* 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 *ones will be* with you.	
Zech 14:6	וְהָיָה בַּיּוֹם הַהוּא לֹא־יִהְיֶה אוֹר יְקָרוֹת יקפאון **וְקִפָּאוֹן:*	And it will come to pass on that day *that* there will be no {K: light; the prized *lights* will wane} [Q: prized lights or congelation].	wane *(ketiv)* ← *congeal, freeze*. A *vav* / *yod* issue. AV differs *(not be dark)*. prized *lights*: i.e. *the sun, moon, and stars*.
Zech 14:7	וְהָיָה יוֹם־אֶחָד הוּא יִוָּדַע לַיהוָה לֹא־יוֹם וְלֹא־לָיְלָה וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אוֹר:	And it will come to pass *on* **a certain day – it is known to the LORD** – *that there will be* no day and no night. Then it will come to pass in the evening *that* there will be light.	**Rev 1:10**. a certain ← *one*.
Zech 14:8	וְהָיָה | בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַ͏ִם חֶצְיָם אֶל־הַיָּם הַקַּדְמוֹנִי וְחֶצְיָם אֶל־הַיָּם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה:	And it will come to pass on that day that **living water will go out from Jerusalem**, half of it to the eastern sea and half of it to the western sea. *This* will be in summer and in winter.	Alluded to in **John 7:38, Rev 22:1**. eastern ← *early*, i.e. the direction of the sun early in the day. *The Dead (Sea)*. western ← *last*, i.e. the direction of the sun late in the day. *The Mediterranean (Sea)*.

Zech 14:9	וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד׃	And the LORD will be king over all the earth; on that day, the LORD will be one, and his name one.	the LORD will be one: or *there will be one LORD*.
Zech 14:10	יִסּוֹב כָּל־הָאָרֶץ כָּעֲרָבָה מִגֶּבַע לְרִמּוֹן נֶגֶב יְרוּשָׁלִַם וְרָאֲמָה וְיָשְׁבָה תַּחְתֶּיהָ לְמִשַּׁעַר בִּנְיָמִן עַד־מְקוֹם שַׁעַר הָרִאשׁוֹן עַד־שַׁעַר הַפִּנּוֹת וּמִגְדַּל חֲנַנְאֵל עַד יִקְבֵי הַמֶּלֶךְ׃	All the land will be changed to like the arid tract from Geba to Rimmon, south of Jerusalem. Then it will be *lifted up* high, and it will be inhabited in its place, from Benjamin's Gate to the place of the first gate – to the Corner Gate – and *from* the Tower of Hananel to the king's wine vats.	the arid tract: according to [DB-VPZ] it is a place, *Arabah*, a name for the *Jordan Valley*. Corner Gate ← *Corners Gate*. Hananel: see Jer 31:38.
Zech 14:11	וְיָשְׁבוּ בָהּ וְחֵרֶם לֹא יִהְיֶה־עוֹד וְיָשְׁבָה יְרוּשָׁלִַם לָבֶטַח׃	And they will dwell in it, and there will be no more destruction, and Jerusalem will be inhabited securely.	
Zech 14:12	וְזֹאת	תִּהְיֶה הַמַּגֵּפָה אֲשֶׁר יִגֹּף יְהוָה אֶת־כָּל־הָעַמִּים אֲשֶׁר צָבְאוּ עַל־יְרוּשָׁלִָם הָמֵק | בְּשָׂרוֹ וְהוּא עֹמֵד עַל־רַגְלָיו וְעֵינָיו תִּמַּקְנָה בְּחֹרֵיהֶן וּלְשׁוֹנוֹ תִּמַּק בְּפִיהֶם׃	And this will be the *way of* striking *in* which the LORD will strike all the *various* peoples who made war against Jerusalem: he will cause their flesh to melt away while they are standing on their feet, 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 ← *his flesh ... he is standing on his feet*. Also elsewhere in this verse, but finally the Hebrew is *their mouth*. The use of the singular emphasizes that each one will undergo the fate.
Zech 14:13	וְהָיָה בַּיּוֹם הַהוּא תִּהְיֶה מְהוּמַת־יְהוָה רַבָּה בָּהֶם וְהֶחֱזִיקוּ אִישׁ יַד רֵעֵהוּ וְעָלְתָה יָדוֹ עַל־יַד רֵעֵהוּ׃	And it will come to pass on that day *that* there will be a great commotion among them from the LORD, and each *one* will seize the hand of his neighbour, and his hand will rise against the hand of his neighbour.	from the LORD ← *of the LORD*. Wider use of the construct state.

Zech 14:14	וְגַם־יְהוּדָה תִּלָּחֵם בִּירוּשָׁלִָם וְאֻסַּף חֵיל כָּל־הַגּוֹיִם סָבִיב זָהָב וָכֶסֶף וּבְגָדִים 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 תִּהְיֶה מַגֵּפַת הַסּוּס הַפֶּרֶד הַגָּמָל וְהַחֲמוֹר וְכָל־הַבְּהֵמָה אֲשֶׁר יִהְיֶה בַּמַּחֲנוֹת הָהֵמָּה כַּמַּגֵּפָה הַזֹּאת:	And that *is* the way that the striking of the horse, the mule, the camel and the donkey, and all cattle will be, which will be in those camps: *it will be* according to that *way of* striking.	that *is* the way that ← *thus*. that *way of* ← *this (way of)*.
Zech 14:16	וְהָיָה כָּל־הַנּוֹתָר מִכָּל־הַגּוֹיִם הַבָּאִים עַל־יְרוּשָׁלִָם וְעָלוּ מִדֵּי שָׁנָה בְשָׁנָה לְהִשְׁתַּחֲוֹת לְמֶלֶךְ יְהוָה צְבָאוֹת וְלָחֹג אֶת־חַג הַסֻּכּוֹת:	And it will come to pass *that* all the remainder of all the Gentiles who came against 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 ← *come against* (participle), as in Zech 12:9, but just possibly here *come to*, in a peaceful way after removal of the enemies.
Zech 14:17	וְהָיָה אֲשֶׁר לֹא־יַעֲלֶה מֵאֵת מִשְׁפְּחוֹת הָאָרֶץ אֶל־יְרוּשָׁלִַם לְהִשְׁתַּחֲוֹת לְמֶלֶךְ יְהוָה צְבָאוֹת וְלֹא עֲלֵיהֶם יִהְיֶה הַגָּשֶׁם:	And it will come to pass that *concerning any representative* 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 בָאָה וְלֹא עֲלֵיהֶם תִּהְיֶה הַמַּגֵּפָה אֲשֶׁר יִגֹּף יְהוָה אֶת־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לָחֹג אֶת־חַג הַסֻּכּוֹת:	And if the family of Egypt does not go up, and it does not come, then *there will be* no *rain* on them; *that* will be the *way of* striking *with* which the LORD will strike the Gentiles who do not go up to celebrate the Festival of Tabernacles.	

Zech 14:19	זֹאת תִּהְיֶה חַטַּאת מִצְרַיִם וְחַטַּאת כָּל־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לָחֹג אֶת־חַג הַסֻּכּוֹת:	That will be *the punishment for* the sin of Egypt, and the *punishment for* the sin of all the Gentiles who do not go up to celebrate the Festival of Tabernacles.	That ← *This*.
Zech 14:20	בַּיּוֹם הַהוּא יִהְיֶה עַל־מְצִלּוֹת הַסּוּס קֹדֶשׁ לַיהוָה וְהָיָה הַסִּירוֹת בְּבֵית יְהוָה כַּמִּזְרָקִים לִפְנֵי הַמִּזְבֵּחַ:	On that day there will be *written* 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 ← *the horse*. An unexpected definite article. See Gen 22:9.
Zech 14:21	וְהָיָה כָּל־סִיר בִּירוּשָׁלַם וּבִיהוּדָה קֹדֶשׁ לַיהוָה צְבָאוֹת וּבָאוּ כָּל־הַזֹּבְחִים וְלָקְחוּ מֵהֶם וּבִשְּׁלוּ בָהֶם וְלֹא־יִהְיֶה כְנַעֲנִי עוֹד בְּבֵית־יְהוָה צְבָאוֹת בַּיּוֹם הַהוּא:	And every pan in Jerusalem and in Judah will be holy to the LORD of hosts, and all those who sacrifice will come and will take *some* of them, and they will cook in them. And there will not be any Canaanite any longer in the house of the LORD of hosts, on that day.”	holy ← *holiness*. Canaanite: or *merchant*.
Mal 1:1	מַשָּׂא דְּבַר־יְהוָה אֶל־יִשְׂרָאֵל בְּיַד מַלְאָכִי:	The burden of the word of the LORD to Israel through the intermediacy of Malachi.	intermediacy ← *hand*.
Mal 1:2	אָהַבְתִּי אֶתְכֶם אָמַר יְהוָה וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־יְהוָה וָאֹהַב אֶת־יַעֲקֹב:	“I have loved you, says the LORD, but you say, ‘In what *way* have you loved us?’ *Was* not Esau Jacob's brother? says the LORD, and **I loved Jacob**,	**Rom 9:13**.
Mal 1:3	וְאֶת־עֵשָׂו שָׂנֵאתִי וָאָשִׂים אֶת־הָרָיו שְׁמָמָה וְאֶת־נַחֲלָתוֹ לְתַנּוֹת מִדְבָּר:	**but I hated Esau**, and I have made his mountains a desolation, and *I have given* his inheritance to the desert jackals.	**Rom 9:13**.

Mal 1:4	כִּי־תֹאמַר אֱדֹום רֻשַּׁשְנוּ וְנָשׁוּב וְנִבְנֶה חֳרָבוֹת כֹּה אָמַר יְהוָה צְבָאוֹת הֵמָּה יִבְנוּ וַאֲנִי אֶהֱרוֹס וְקָרְאוּ לָהֶם גְּבוּל רִשְׁעָה וְהָעָם אֲשֶׁר־זָעַם יְהוָה עַד־עוֹלָם:	For Edom says, 'We have been broken in pieces, but we will build up the waste places again.' This *is what* the Lord of hosts says: 'They may build, but I will pull down, and they will call them the Wicked Territory, and the People *with* whom the Lord has an Age-abiding Indignation.	This *is what* ← *Thus*. Territory ← *Border*.
Mal 1:5	וְעֵינֵיכֶם תִּרְאֶינָה וְאַתֶּם תֹּאמְרוּ יִגְדַּל יְהוָה מֵעַל לִגְבוּל יִשְׂרָאֵל:	And your eyes will see, and you will say, «May the Lord be magnified above the territory of Israel.»	territory ← *border*.
Mal 1:6	בֵּן יְכַבֵּד אָב וְעֶבֶד אֲדֹנָיו וְאִם־אָב אָנִי אַיֵּה כְבוֹדִי וְאִם־אֲדוֹנִים אָנִי אַיֵּה מוֹרָאִי אָמַר | יְהוָה צְבָאוֹת לָכֶם הַכֹּהֲנִים בּוֹזֵי שְׁמִי וַאֲמַרְתֶּם בַּמֶּה בָזִינוּ אֶת־שְׁמֶךָ:	A son honours *his* father, and a servant his master, so if I *am* a father, where *is* my honour? And if I *am* a master, where *is* 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?»	my fear: an objective genitive (they fear me).
Mal 1:7	מַגִּישִׁים עַל־מִזְבְּחִי לֶחֶם מְגֹאָל וַאֲמַרְתֶּם בַּמֶּה גֵּאַלְנוּךָ בֶּאֱמָרְכֶם שֻׁלְחַן יְהוָה נִבְזֶה הוּא:	*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.»	
Mal 1:8	וְכִי־תַגִּשׁוּן עִוֵּר לִזְבֹּחַ אֵין רָע וְכִי תַגִּישׁוּ פִּסֵּחַ וְחֹלֶה אֵין רָע הַקְרִיבֵהוּ נָא לְפֶחָתֶךָ הֲיִרְצֶךָ אֹו הֲיִשָּׂא פָנֶיךָ אָמַר יְהוָה צְבָאוֹת:	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.' "	to be sacrificed ← *to sacrifice (it)*. Offer it now to your governor: i.e. *Give it as a live gift*. commends you ← *raises your face*.

Mal 1:9	וְעַתָּה חַלּוּ־נָא פְּנֵי־אֵל וְיחָנֵּנוּ מִיֶּדְכֶם הָיְתָה זֹּאת הֵיִשָּׂא מִכֶּם פָּנִים אָמַר יְהוָה צְבָאוֹת:	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.	entreat ← *weaken the face*. deeds ← *hands*. commend ← *raise the face*.
Mal 1:10	מִי גַם־בָּכֶם וְיִסְגֹּר דְּלָתַיִם וְלֹא־תָאִירוּ מִזְבְּחִי חִנָּם אֵין־לִי חֵפֶץ בָּכֶם אָמַר יְהוָה צְבָאוֹת וּמִנְחָה לֹא־אֶרְצֶה מִיֶּדְכֶם:	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.	among you: i.e., [CB], *among you priests*. doors: i.e. *temple doors*, to stop the profaning. freely: apparently charging customers to offer their sacrifice.
Mal 1:11	כִּי מִמִּזְרַח־שֶׁמֶשׁ וְעַד־מְבוֹאוֹ גָּדוֹל שְׁמִי בַּגּוֹיִם וּבְכָל־מָקוֹם מֻקְטָר מֻגָּשׁ לִשְׁמִי וּמִנְחָה טְהוֹרָה כִּי־גָדוֹל שְׁמִי בַּגּוֹיִם אָמַר יְהוָה צְבָאוֹת:	For my name *is* great among the Gentiles from the rising of the sun to where it sets, and in every place incense *is* burnt *and* offered to my name, and a pure offering, for my name *is* great among the Gentiles, says the LORD of hosts.	AV differs, supplying the verb *to be* 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).
Mal 1:12	וְאַתֶּם מְחַלְּלִים אוֹתוֹ בֶּאֱמָרְכֶם שֻׁלְחַן אֲדֹנָי מְגֹאָל הוּא וְנִיבוֹ נִבְזֶה אָכְלוֹ:	But you profane it when you say, ‘The table of the LORD* *is* polluted, and its produce, its fruit, *is* despicable.’	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. you profane: present participle. AV differs *(have profaned)*; see Mal 1:11.

Mal 1:13	וַאֲמַרְתֶּם הִנֵּה מַתְּלָאָה וְהִפַּחְתֶּם אוֹתוֹ אָמַר יְהוָה צְבָאוֹת וַהֲבֵאתֶם גָּזוּל וְאֶת־הַפִּסֵּחַ וְאֶת־הַחוֹלָה וַהֲבֵאתֶם אֶת־הַמִּנְחָה הַאָרְצֶה אוֹתָהּ מִיֶּדְכֶם אָמַר יְהוָה: ס	And you said, 'Look how wearisome *it is*', and you {P: disparaged me} [M: deprecated it], says the LORD of hosts, and you brought snatched *animals*, and lame *ones*, and sick *ones*, and you brought *them as* 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= אוֹתִי. AV differs. how wearisome ← *what weariness*.
Mal 1:14	וְאָרוּר נוֹכֵל וְיֵשׁ בְּעֶדְרוֹ זָכָר וְנֹדֵר וְזֹבֵחַ מָשְׁחָת לַאדֹנָי כִּי מֶלֶךְ גָּדוֹל אָנִי אָמַר יְהוָה צְבָאוֹת וּשְׁמִי נוֹרָא בַגּוֹיִם:	But cursed *be* he *who* fraudulently withholds, when there is a male in his flock, and he vows, and he sacrifices a spoiled *animal* to the LORD*, for I *am* a great king, says the LORD of hosts, and my name is feared among the Gentiles.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Mal 2:1	וְעַתָּה אֲלֵיכֶם הַמִּצְוָה הַזֹּאת הַכֹּהֲנִים:	And now, this commandment *is* for you, O priests.	
Mal 2:2	אִם־לֹא תִשְׁמְעוּ וְאִם־לֹא תָשִׂימוּ עַל־לֵב לָתֵת כָּבוֹד לִשְׁמִי אָמַר יְהוָה צְבָאוֹת וְשִׁלַּחְתִּי בָכֶם אֶת־הַמְּאֵרָה וְאָרוֹתִי אֶת־בִּרְכוֹתֵיכֶם וְגַם אֲרוֹתִיהָ כִּי אֵינְכֶם שָׂמִים עַל־לֵב:	And if you do not listen, and if you do not lay *it* to heart, to give honour to my name, says the LORD of hosts, then I will send the curse on you, and I will curse your blessings. And indeed, I have *already* cursed them, for you are not laying *this* to heart.	the curse: of Deut 28:20. them ← *it*.
Mal 2:3	הִנְנִי גֹעֵר לָכֶם אֶת־הַזֶּרַע וְזֵרִיתִי פֶּרֶשׁ עַל־פְּנֵיכֶם פֶּרֶשׁ חַגֵּיכֶם וְנָשָׂא אֶתְכֶם אֵלָיו:	I am about to rebuke your seed, and I will spread dung on your faces – the dung of your feasts – and you will be taken away to it.	I am about to ← *Behold me*. rebuke: AV differs *(corrupt)*. you will be taken away to it ← *he / one will take you away to it*, i.e. to ↴

Mal 2:4	וִידַעְתֶּם כִּי שִׁלַּחְתִּי אֲלֵיכֶם אֶת הַמִּצְוָה הַזֹּאת לִהְיוֹת 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.	ו the foul place where animal dung and waste was deposited. Avoidance of the passive.
Mal 2:5	בְּרִיתִי	הָיְתָה אִתּוֹ הַחַיִּים וְהַשָּׁלוֹם וָאֶתְּנֵם־לוֹ מוֹרָא וַיִּירָאֵנִי וּמִפְּנֵי שְׁמִי נִחַת הוּא:	My covenant was with ḥayim, life and peace, and I gave them to him *as a matter of* fear, so that he would fear me, and *so that* he would be put in awe, on account of my name.	him: i.e. *Levi*.
Mal 2:6	תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ וְעַוְלָה לֹא־נִמְצָא בִשְׂפָתָיו בְּשָׁלוֹם וּבְמִישׁוֹר הָלַךְ אִתִּי וְרַבִּים הֵשִׁיב מֵעָוֹן:	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־שִׂפְתֵי כֹהֵן יִשְׁמְרוּ־דַעַת וְתוֹרָה יְבַקְשׁוּ מִפִּיהוּ כִּי מַלְאַךְ 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 ← *mouth*.
Mal 2:8	וְאַתֶּם סַרְתֶּם מִן־הַדֶּרֶךְ הִכְשַׁלְתֶּם רַבִּים בַּתּוֹרָה שִׁחַתֶּם בְּרִית הַלֵּוִי 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 נָתַתִּי אֶתְכֶם נִבְזִים וּשְׁפָלִים לְכָל־הָעָם כְּפִי אֲשֶׁר אֵינְכֶם שֹׁמְרִים אֶת־דְּרָכַי 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 אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד בְּרָאָנוּ מַדּוּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ׃	Do we not all *have* 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	בָּגְדָה יְהוּדָה וְתוֹעֵבָה נֶעֶשְׂתָה בְיִשְׂרָאֵל וּבִירוּשָׁלִָם כִּי ׀ חִלֵּל יְהוּדָה קֹדֶשׁ יְהוָה אֲשֶׁר אָהֵב וּבָעַל בַּת־אֵל נֵכָר׃	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 *sanctuary*. in that he loved: AV differs in word grouping, as does MT *(the holiness of the LORD which he loved)*, also possible.
Mal 2:12	יַכְרֵת יְהוָה לָאִישׁ אֲשֶׁר יַעֲשֶׂנָּהּ עֵר וְעֹנֶּה מֵאָהֳלֵי יַעֲקֹב וּמַגִּישׁ מִנְחָה לַיהוָה צְבָאוֹת׃ פ	May the LORD cut off any man who does this, *whether* on guard or *whether* answering *a watchword challenge* from the tents of Jacob, *even* if he brings an offering to the LORD of hosts.	this ← *it*. *whether* on guard or *whether* answering *a watchword challenge* ← *(whether) awake etc.* AV differs *(master and the scholar)*, [CB]= *wakener and answerer, temple guards*. [PC] and others offer the sense of *everybody*, but [PC] regards the sense we have as the most probable. if: conditional use of the *vav*.
Mal 2:13	וְזֹאת שֵׁנִית תַּעֲשׂוּ כַּסּוֹת דִּמְעָה אֶת־מִזְבַּח יְהוָה בְּכִי וַאֲנָקָה מֵאֵין עוֹד פְּנוֹת אֶל־הַמִּנְחָה וְלָקַחַת רָצוֹן מִיֶּדְכֶם׃	And this second *thing* you do (while covering the LORD's altar *with* tears, *with* weeping and groaning), so that he no longer respects the offering, to receive *it with* delight from your hands.	covering: infinitive construct in the role of a participle. respects ← *turns to*. hands ← *hand*.
Mal 2:14	וַאֲמַרְתֶּם עַל־מָּה עַל כִּי־יְהוָה הֵעִיד בֵּינְךָ וּבֵין ׀ אֵשֶׁת נְעוּרֶיךָ אֲשֶׁר אַתָּה בָּגַדְתָּה בָּהּ וְהִיא חֲבֶרְתְּךָ וְאֵשֶׁת בְּרִיתֶךָ׃	And yet you say, "Why?" Because the LORD testifies *the case* between you and the wife of your youth, that you dealt treacherously with her, but she *was* your companion, and *your* wife by your covenant.	*your* wife by your covenant ← *the wife of your covenant*.

Mal 2:15	וְלֹא־אֶחָד עָשָׂה וּשְׁאֵר רוּחַ לוֹ וּמָה הָאֶחָד מְבַקֵּשׁ זֶרַע אֱלֹהִים וְנִשְׁמַרְתֶּם בְּרוּחֲכֶם וּבְאֵשֶׁת נְעוּרֶיךָ אַל־יִבְגֹּד׃	And did he not make *you* one? And he *has* the residue of the spirit. And why one? *He* is seeking a seed of God, so you *must* be on guard in your spirit, and do not deal faithlessly with the wife of your youth.	he *has* the residue of the spirit: the text could perhaps better be re-pointed to שְׁאֵר, giving *kinship of spirit*. We see the verse as a warning against corruption of *the seed of God* by adultery, by which Nephilimic contamination could enter. See Gen 6:4.
Mal 2:16	כִּי־שָׂנֵא שַׁלַּח אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְכִסֶּה חָמָס עַל־לְבוּשׁוֹ אָמַר יְהוָה צְבָאוֹת וְנִשְׁמַרְתֶּם בְּרוּחֲכֶם וְלֹא תִבְגֹּדוּ׃ ס	"For the LORD God of Israel says *that* he hates divorce, as *one* 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."	divorce: the context is faithless treatment of the wife.
Mal 2:17	הוֹגַעְתֶּם יְהוָה בִּדְבְרֵיכֶם וַאֲמַרְתֶּם בַּמָּה הוֹגָעְנוּ בֶּאֱמָרְכֶם כָּל־עֹשֵׂה רָע טוֹב ׀ בְּעֵינֵי יְהוָה וּבָהֶם הוּא חָפֵץ אוֹ אַיֵּה אֱלֹהֵי הַמִּשְׁפָּט׃	You have wearied the LORD with your words, yet you say, "In what *way* have we wearied *him*?" In that you say, "Everyone *who* does wrong *is* good in the eyes of the LORD, and he is pleased with them", or, "Where *is* the God of judgment?"	
Mal 3:1	הִנְנִי שֹׁלֵחַ מַלְאָכִי וּפִנָּה־דֶרֶךְ לְפָנָי וּפִתְאֹם ׀ יָבוֹא אֶל־הֵיכָלוֹ הָאָדוֹן ׀ אֲשֶׁר־אַתֶּם מְבַקְשִׁים וּמַלְאַךְ הַבְּרִית אֲשֶׁר־אַתֶּם חֲפֵצִים הִנֵּה־בָא אָמַר יְהוָה צְבָאוֹת׃	"**I am about to send my messenger, and he will prepare a way before me.** Then the Lord, whom you seek, will suddenly come to his temple, and the messenger of the covenant in whom you delight. Behold, he is coming, says the LORD of hosts.	**Matt 11:10, Mark 1:2, Luke 1:17, Luke 7:27**. I am about to ← *Behold me*. and the messenger: or *as (will) the messenger*. whom: or *which*.

Mal 3:2	וּמִי מְכַלְכֵּל אֶת־יֹום בּוֹאֹו וּמִי הָעֹמֵד בְּהֵרָאוֹתֹו כִּי־הוּא כְּאֵשׁ מְצָרֵף וּכְבֹרֵית מְכַבְּסִים:	And Who *can* endure the **day** of his coming? And **who *can* stand** at his appearing? For he *is* like a refiner's fire, And like fullers' lye.	**Rev 6:17**. lye: a caustic substance used to make soap, which can be used in fulling.
Mal 3:3	וְיָשַׁב מְצָרֵף וּמְטַהֵר כֶּסֶף וְטִהַר אֶת־בְּנֵי־לֵוִי וְזִקַּק אֹתָם כַּזָּהָב וְכַכֶּסֶף וְהָיוּ לַיהוָה מַגִּישֵׁי מִנְחָה בִּצְדָקָה:	And he will sit *as* a refiner and purifier of silver, and he will purify the sons of Levi, and he will refine them like gold and silver, and they will become offerers of the meal-offering to the LORD in righteousness.	
Mal 3:4	וְעָרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלָם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת:	And the offering of Judah and Jerusalem will be pleasing to the LORD, as *in* the days of an age *past*, and as *in* former years.	
Mal 3:5	וְקָרַבְתִּי אֲלֵיכֶם לַמִּשְׁפָּט וְהָיִיתִי	עֵד מְמַהֵר בַּמְכַשְּׁפִים וּבַמְנָאֲפִים וּבַנִּשְׁבָּעִים לַשָּׁקֶר וּבְעֹשְׁקֵי שְׂכַר־שָׂכִיר אַלְמָנָה וְיָתֹום וּמַטֵּי־גֵר וְלֹא יְרֵאוּנִי אָמַר יְהוָה צְבָאוֹת:	And I will draw near to you for justice, and I will be a swift witness against the sorcerers and against the adulterers, and against those who swear falsely, and against those *who* defraud the hired labourer of *his* wages, the widow and the orphan, and those *who* pervert *the case of* the foreigner, and *who* do not fear me, says the LORD of hosts.	defraud the hired labourer of *his* wages ← *defraud the wages of the hired labourer*.
Mal 3:6	כִּי אֲנִי יְהוָה לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:	For I *am* the LORD; I do not change, and you sons of Jacob have not perished.	

Mal 3:7	לְמִימֵי אֲבֹתֵיכֶם סַרְתֶּם מֵחֻקַּי וְלֹא שְׁמַרְתֶּם שׁוּבוּ אֵלַי וְאָשׁוּבָה אֲלֵיכֶם אָמַר יְהוָה צְבָאוֹת וַאֲמַרְתֶּם בַּמֶּה נָשׁוּב:	Since the days of your fathers, you have departed from my statutes and have not kept *them*. Return to me, and I will return to you, says the LORD of hosts. But you say, 'In what *way* should we return?'	
Mal 3:8	הֲיִקְבַּע אָדָם אֱלֹהִים כִּי אַתֶּם קֹבְעִים אֹתִי וַאֲמַרְתֶּם בַּמֶּה קְבַעֲנוּךָ הַמַּעֲשֵׂר וְהַתְּרוּמָה:	*Can* a man defraud God? For you are defrauding me. But you say, 'In what *way* do we defraud you?' *In* tithing and *in* the heave-offering.	
Mal 3:9	בַּמְּאֵרָה אַתֶּם נֵאָרִים וְאֹתִי אַתֶּם קֹבְעִים הַגּוֹי כֻּלּוֹ:	You {P: curse} [M: *are* cursed] with a curse, and you are defrauding me – all the nation.	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= מְאָרִים. AV differs.
Mal 3:10	הָבִיאוּ אֶת־כָּל־הַמַּעֲשֵׂר אֶל־בֵּית הָאוֹצָר וִיהִי טֶרֶף בְּבֵיתִי וּבְחָנֻנִי נָא בָּזֹאת אָמַר יְהוָה צְבָאוֹת אִם־לֹא אֶפְתַּח לָכֶם אֶת אֲרֻבּוֹת הַשָּׁמַיִם וַהֲרִיקֹתִי לָכֶם בְּרָכָה עַד־בְּלִי־דָי:	Bring all of the tithe to the treasury, so that there is provision in my house. And test me, please, in this *matter*, says the LORD of hosts, whether *or* not I will open for you the windows of heaven and empty out an abundant blessing on you.	abundant ← *up to without sufficiency*, i.e. *without (stopping at) just enough*, or *without sufficient (resources to hold it)*.
Mal 3:11	וְגָעַרְתִּי לָכֶם בָּאֹכֵל וְלֹא־יַשְׁחֵת לָכֶם אֶת־פְּרִי הָאֲדָמָה וְלֹא־תְשַׁכֵּל לָכֶם הַגֶּפֶן בַּשָּׂדֶה אָמַר יְהוָה צְבָאוֹת:	And I will rebuke the consuming *locust* 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	וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ 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 ← *land of delight*, a Hebraic genitive.
Mal 3:13	חָזְקוּ עָלַי דִּבְרֵיכֶם אָמַר יְהוָה וַאֲמַרְתֶּם מַה־נִּדַּבַּרְנוּ עָלֶיךָ:	Your words have been obstinate against me, says the LORD, yet you say, '*In* what *way* have we spoken together against you?'	
Mal 3:14	אֲמַרְתֶּם שָׁוְא עֲבֹד אֱלֹהִים וּמַה־בֶּצַע כִּי שָׁמַרְנוּ מִשְׁמַרְתּוֹ וְכִי הָלַכְנוּ קְדֹרָנִית מִפְּנֵי יְהוָה צְבָאוֹת:	You say, '*It is* vain to serve God, and what profit *is there* that we keep his charge, and that we walk mournfully before the LORD of hosts?	
Mal 3:15	וְעַתָּה אֲנַחְנוּ מְאַשְּׁרִים זֵדִים גַּם־נִבְנוּ עֹשֵׂי רִשְׁעָה גַּם בָּחֲנוּ אֱלֹהִים וַיִּמָּלֵטוּ:	And *so* now we call those *who are* presumptuous blessed, *and* also *those who claim that* those *who* act wickedly *are firmly* established, *and* even those *who* put God to the test and escape *without consequence*.' "	established ← *built*.
Mal 3:16	אָז נִדְבְּרוּ יִרְאֵי יְהוָה אִישׁ אֶת־רֵעֵהוּ וַיַּקְשֵׁב יְהוָה וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי 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 סְגֻלָּה וְחָמַלְתִּי עֲלֵיהֶם כַּאֲשֶׁר יַחְמֹל אִישׁ עַל־בְּנוֹ הָעֹבֵד אֹתוֹ:	"And they will be mine, says the LORD of hosts, on the day when I make *them* a special possession. And I will have compassion on them, as a man has compassion on his son who serves him.	

Mal 3:18	וְשַׁבְתֶּם֙ וּרְאִיתֶ֔ם בֵּ֚ין צַדִּ֣יק לְרָשָׁ֔ע בֵּ֚ין עֹבֵ֣ד אֱלֹהִ֔ים לַאֲשֶׁ֖ר לֹ֣א עֲבָדֽוֹ׃ ס	And you will return, and you will see *the difference* between the righteous and the wicked, and between him *who* serves God and him who does not serve him.	
Mal 4:1	כִּֽי־הִנֵּ֤ה הַיּוֹם֙ בָּ֣א בֹּעֵ֔ר כַּתַּנּ֖וּר וְהָי֣וּ כָל־זֵדִ֑ים וְכָל־עֹשֵׂ֥ה רִשְׁעָ֖ה קַ֥שׁ וְלִהַ֛ט אֹתָ֖ם הַיּ֣וֹם הַבָּ֑א אָמַ֣ר יְהוָ֔ה צְבָא֔וֹת אֲשֶׁ֥ר לֹא־יַעֲזֹ֖ב לָהֶ֥ם שֹׁ֖רֶשׁ וְעָנָֽף׃	For behold, the day is coming, burning like a furnace, and all the presumptuous, and all those *who* act wickedly will be *like* chaff. And *that* coming day will set them on fire, says the LORD of hosts, who will not leave them root or branch.	or: disjunctive use of the *vav*.
Mal 4:2	וְזָרְחָ֨ה לָכֶ֜ם יִרְאֵ֣י שְׁמִ֗י שֶׁ֚מֶשׁ צְדָקָ֔ה וּמַרְפֵּ֖א בִּכְנָפֶ֑יהָ וִיצָאתֶ֕ם וּפִשְׁתֶּ֖ם כְּעֶגְלֵ֥י מַרְבֵּֽק׃	And the sun of righteousness will rise on you who fear my name, and healing *will be* in its wings, and you will go out and thrive like *fatted* calves of the stall.	
Mal 4:3	וְעַסּוֹתֶ֣ם רְשָׁעִ֔ים כִּֽי־יִהְי֥וּ אֵ֖פֶר תַּ֣חַת כַּפּ֑וֹת רַגְלֵיכֶ֕ם בַּיּ֥וֹם אֲשֶׁ֖ר אֲנִ֣י עֹשֶׂ֑ה אָמַ֣ר יְהוָ֔ה צְבָאֽוֹת׃ פ	And you will tread down the wicked, for they will be *as* ashes under the soles of your feet, on the day when I do *this*, says the LORD of hosts.	
Mal 4:4	זִכְר֗וּ תּוֹרַ֛ת מֹשֶׁ֥ה עַבְדִּ֖י אֲשֶׁ֣ר צִוִּ֑יתִי אוֹת֛וֹ בְּחֹרֵ֥ב עַל־כָּל־יִשְׂרָאֵ֖ל חֻקִּ֥ים וּמִשְׁפָּטִֽים׃	Remember the law of Moses my servant, whom I commanded at Horeb, concerning all Israel, *with* statutes and judicature.	Horeb: also known as *Sinai*. judicature ← *judgments*.
Mal 4:5	הִנֵּ֨ה אָנֹכִ֜י שֹׁלֵ֣חַ לָכֶ֗ם אֵ֚ת אֵלִיָּ֣ה הַנָּבִ֔יא לִפְנֵ֖י בּ֣וֹא י֣וֹם יְהוָ֔ה הַגָּד֖וֹל וְהַנּוֹרָֽא׃	Behold, I am going to **send you Elijah** the prophet before the coming of the great and terrible **day of the LORD**,	**Luke 1:17, Rev 1:10**. Elijah: compare Mal 3:1.

Mal 4:6	וְהֵשִׁיב לֵב־אָבוֹת עַל־בָּנִים וְלֵב בָּנִים עַל־אֲבוֹתָם פֶּן־אָבֹוא וְהִכֵּיתִי אֶת־הָאָרֶץ חֵרֶם׃	and he will **turn the hearts of the fathers to the sons**, and the hearts of the sons to their fathers, lest I come and strike the earth *with* sacred destruction.”	**Luke 1:17**. hearts *(2x)* ← *heart*.