

The *Far Above All* Translation of the Bible

2026 Edition

Volume 7

The Old Testament Part 7

Based on the Masoretic Text

(Westminster Leningrad Codex)

as provided by The J. Alan Groves Center

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Introduction

Please refer to Volume 1 for the Introduction.

Contents

Isaiah	<placeholder>
Jeremiah	<placeholder>

Corrigenda

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The *Far Above All* Translation of the Old Testament

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Volume 7: Isaiah, Jeremiah

VERSE AV numbering	HEBREW/ARAMAIC	ENGLISH	NOTES
Isa 1:1	חֲזוֹן יִשְׁעִיָּהוּ בֶן-אֲמוֹץ אֲשֶׁר חָזָה עַל-יְהוּדָה וִירוּשָׁלַם בִּימֵי עֲזִיָּהוּ יוֹתָם אַחֲזוּ יְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה:	The vision of Isaiah the son of Amoz which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.	Isaiah ← <i>Jeshaiah</i> , but we retain the AV / traditional English name.
Isa 1:2	שִׁמְעוּ שָׁמַיִם וְהָאֲרֶץ אֲרֶץ כִּי יְהוָה דִּבֶּר בָּנִים גִּדְּלָתִי וְרוֹמַמְתִּי וְהֵם פָּשְׁעוּ בִּי:	Hear, <i>O</i> heavens, and listen, <i>O</i> earth, For the LORD has spoken. “I have raised sons and brought <i>them</i> up, But they have rebelled against me.	But: adversative use of the <i>vav</i> .
Isa 1:3	יָדַע שׂוֹר קִנְיָהוּ וַחֲמֹר אֲבוֹס בָּעֲלִיו יִשְׂרָאֵל לֹא יָדַע עַמִּי לֹא הִתְבּוֹנֵן:	The ox knows his owner, And the donkey his master's stall, But Israel does not know – My people do not understand.	
Isa 1:4	הוּא גֹּי חַטָּא עִם כָּבֵד עֹזֵן זֶרַע מְרֻעִים בָּנִים מִשְׁחִיתִים עֹזְבֵי אֶת-יְהוָה נֹאצִּים אֶת-קְדוֹשׁ יִשְׂרָאֵל נִזְרֹו אַחֲזֹר:	Alas, a sinful nation, A people laden with iniquity, A seed acting wickedly, Sons acting corruptly. They have deserted the LORD, They have despised the holy <i>one</i> of Israel; They have drawn back.	laden with ← <i>heavy of</i> .

Isa 1:5	עַל־מָה תִּכּוּ עוֹד תּוֹסִיפוּ סָרָה כָּל־רֹאשׁ לַחֲלִי וְכָל־לֵבב דָּוִי:	Why should <u>you</u> be struck any more? <u>You</u> would add to the apostasy. Every head <i>is</i> <u>ailing</u> , And every heart <i>is</i> faint.	you ... You: plural. ailing ← <i>to ailment</i> .
Isa 1:6	מִכַּף־רֶגֶל וְעַד־רֹאשׁ אֵין־בּוֹ מַתָּם פָּצַע וְחִבּוּרָה וּמַכָּה טְרִיָּה לֹא־זָרוּ וְלֹא חִבְּשׁוּ וְלֹא רִכְּבָה בְּשֶׁמֶן:	From the sole of the foot to the head <i>There is</i> no health in it, <i>But</i> bruising and scars and raw <u>wounds</u> . They have not been <u>bathed</u> , And they have not been bound up, And <u>they have not been dressed</u> with oil.	wounds ← <i>a blow</i> . bathed: either <i>qal</i> of זָרַח (<i>pressed out</i>), or <i>pual</i> of זָרָה (<i>besprinkled</i>). they have not been dressed ← <i>it has not been softened</i> .
Isa 1:7	אֲרָצְכֶם שְׁמָמָה עֲרִיכֶם שָׂרָפוֹת אֵשׁ אֲדַמְתֶּכֶם לִנְגֻדְכֶם זָרִים אֹכְלִים אֹתָהּ וּשְׁמָמָה כְּמַהֲפַכֶּת זָרִים:	Your land <i>is</i> a desolation, Your cities have been burned <i>with</i> fire; <i>As for</i> your land in front of you, Foreigners are devouring it, And <i>it is</i> a desolation, As <u>overthrown</u> by foreigners.	overthrown ← <i>overthrow of</i> .
Isa 1:8	וְנוֹתְרָה בַּת־צִיּוֹן כְּסִכָּה בְּכֶרֶם כְּמִלּוּנָה בְּמִקְשָׁה כְּעִיר נִצּוּרָה:	And the daughter of Zion is left like a shed in a vineyard, Like a shack in a cucumber field, Like a besieged city.”	
Isa 1:9	לֹאִלִּי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ שְׂרִיד כְּמַעֲט כְּסָדָם הֲיִינוּ לְעַמָּה דְּמִינוּ: ס	If the LORD of hosts had not left us a <u>very small remnant</u>, We would be like Sodom; We would resemble Gomorrah.	Rom 9:29. very small: the <i>ke</i> denoting intensity. Compare [AnLx] ָ II (c). Compare also Gen 24:28, Neh 7:2.
Isa 1:10	שִׁמְעוּ דְּבַר־יְהוָה קְצִינֵי סָדָם הָאֲזִינוּ תּוֹרַת אֱלֹהֵינוּ עִם עַמָּרָה:	Hear the word of the LORD, <i>You</i> leaders of Sodom; Listen to the word of our God, <i>You</i> people of Gomorrah.	

Isa 1:11	לְמַה־לִּי רַב־זִבְחֵיכֶם יֹאמַר יְהוָה שְׁבַעְתִּי עֹלֹת אֵילִים וַחֲלָב מְרִיאִים וְדָם פָּרִים וּכְבָּשִׁים וְעִתּוּדִים לֹא חָפְצָתִי:	“To what <i>end</i> is the abundance of your sacrifices to me? Says the LORD. I am replete <i>with</i> burnt offerings of rams And the fat of fatted <i>calves</i>, And I do not take pleasure <i>in</i> the blood of bulls And lambs and he- goats.	The verse is alluded to in Mark 12:33.
Isa 1:12	כִּי תָבֹאוּ לִרְאוֹת פָּנַי מִי־בִקֵּשׁ זֹאת מִיָּדְכֶם רָמַס חֲצָרַי:	When you come {P: to see my face} [M: to appear before me], <i>I will ask</i>, ‘Who requested this <u>on</u> <u>your part</u> To <u>trample over</u> my courtyards?’	An amendment by the Sopherim, as in Ex 23:15. P= לִרְאוֹת. AV differs. on your part ← <i>from your</i> <i>hand</i>. trample over: i.e. <i>profane</i>.
Isa 1:13	לֹא תוֹסִיפוּ הָבִיא מִנְחַת־שָׁוְא קִטְרֹת תוֹעֵבָה הִיא לִי חֲדָשׁ וְשַׁבַּת קָרָא מְקָרָא לֹא־אוּכַל אֹון וְעֶצְרָה:	Do not bring a vain meal-offering any more; Incense <i>is</i> an abomination to me. I cannot <i>bear</i> the new moon and the Sabbath <i>Or</i> the convening of a convocation. <i>They are</i> iniquity, <i>As is</i> the solemn assembly.	
Isa 1:14	חֲדָשֵׁיכֶם וּמוֹעֲדֵיכֶם שָׁנָא נַפְשִׁי הִיוּ עָלַי לְטָרַח גְּלֵאִיתִי נָשָׂא:	My <u>being</u> hates your new moons and your festivals; They are a burden on me, <i>Which</i> I am weary of bearing.	being ← <i>soul</i>.
Isa 1:15	וּבִפְרָשְׁכֶם כִּפִּיכֶם אֶעֱלִים עֵינַי מִכֶּם גַּם כִּי־תִרְבּוּ תַּפְלָה אֵינֹנִי שֹׁמֵעַ יְדֵיכֶם דָּמִים מְלֵאוּ:	And when you stretch out your hands, I will hide my eyes from you. Even if you make much prayer, I will not hear <i>it</i>. Your hands are full of blood.	

Isa 1:16	רְחֹצוּ הַזֹּכֹוֹ הַסִּירוּ רַע מֵעֲלֵיכֶם מִנְּגִד עֵינַי חֲדְלוּ הָרַע:	Wash, cleanse yourselves, <u>Banish evil from your</u> works in my sight; Cease doing wrong.	Banish ← <i>Remove</i>. evil from ← <i>evil of</i>.
Isa 1:17	לִמְדוּ הַיָּטֵב דְּרָשׁוּ מִשְׁפָּט אֲשֶׁר חֲמוֹץ שִׁפְטוֹ יָתוֹם רִיבוּ אֶלְמָנָה: ס	Learn to do good, Seek justice, <u>Succour the oppressed,</u> Give the orphan justice; <u>Defend the case of the</u> widow.	Succour ← <i>Set right</i>, <i>Straighten</i> [BDB]. Defend the case of ← <i>Contend (for)</i>.
Isa 1:18	לְכוּ־נָא וְנוֹכַחַה יֹאמֶר יְהוָה אִם־יְהִיו חַטָּאֵיכֶם כַּשָּׁנִים בְּשָׁלֵג יִלְבִּינוּ אִם־יֵאָדְיֻמוּ כַתּוֹלַע בַּצֹּמֶר יְהִיו:	Come now, and let us <u>come to a settlement,</u> Says the LORD, Even if your sins are as <u>scarlet,</u> They will become as white as snow. Even if they are as red as the cochineal worm, They will become like wool.	come to a settlement ← <i>dispute</i>. scarlet ← <i>scarlets</i>, i.e. <i>scarlet clothes</i>.
Isa 1:19	אִם־תֵּאָבֹו וּשְׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ:	If you are willing, and you are heedful, You will eat the goodness of the land.	
Isa 1:20	וְאִם־תִּמְאָנוּ וּמְרִיתֶם חֶרֶב תֹּאכְלוּ כִּי פִי יְהוָה דִּבֶּר: ס	But if you refuse and rebel, You will be consumed by the sword, For the mouth of the LORD has spoken.”	But: adversative use of the vav.
Isa 1:21	אֵיכָה הִיְתָה לְזוֹנָה קְרִיָּה נְאֻמָּנָה מְלֹאֲתֵי מִשְׁפָּט צֶדֶק יָלִין בָּהּ וְעֵתָהּ מְרַצְחִים:	How did the faithful city become a prostitute? She was full of justice, Righteousness used to dwell in her, But now – murderers.	
Isa 1:22	כֶּסֶף הָיָה לְסִיגִים סָבֵאף מְהוּל בַּמַּיִם:	Your silver has become dross; Your liquor <i>has been</i> adulterated With water.	

Isa 1:23	שָׂרֵיךְ סוֹרְרִים וְחֹבְרִי גִּנְבִּים כֻּלּוֹ אֶהֱבֶה שְׂחָד וְרֹדֶף שְׁלֹמֹנִים יְתוֹם לֹא יִשְׁפֹּטוּ וְרֵיב אֶלְמָנָה לֹא־יָבֹא אֲלֵיהֶם: פ	Your officials are recalcitrant And <i>are</i> friends of thieves. Each <i>one</i> loves bribes And pursues corrupt payments. They do not give the orphan justice, And the case of the widow does not reach them.	
Isa 1:24	לָכֵן נֹאֵם הָאֱדוֹן יְהוָה צָבָאוֹת אֲבִיר יִשְׂרָאֵל הוּא אֶנְחֶם מִצָּרֵי וְאֶנְקָמָה מֵאוֹיְבָי:	“That <i>is</i> why, Says the Lord – The LORD of hosts, The mighty <i>one</i> of Israel – Alas, I will <u>rid</u> myself of my adversaries, And I will <u>avenge</u> myself on my enemies.	rid ← <i>comfort</i>.
Isa 1:25	וְאֲשִׁיבָה יָדִי עָלֶיךָ וְאַצְרָף כֶּבֶד סִיגֶיךָ וְאַסִּירָה כָּל־בְּדִילֶיךָ:	And I will draw my hand over you And refine your dross, As <i>is done with</i> potash, And I will <u>remove all</u> your <u>tin</u>.	remove all your tin: i.e. from the silver.
Isa 1:26	וְאֲשִׁיבָה שְׁפָטֶיךָ כְּבָרָאשְׁנָה וְיַעֲצֶיךָ כְּבִתְחִלָּה אַחֲרֵי־כֵן יִקְרָא לְךָ עִיר הַצֶּדֶק קִרְיָה נְאֻמָּה:	And I will restore your judges as in the beginning, And your counsellors as at the start. After that you will be called The City of Righteousness, The Faithful Town.	
Isa 1:27	צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה וְשָׁבִיָּה בְּצִדְקָה:	Zion will be redeemed <u>justly</u>, As <i>will</i> those returning to her, <u>righteously</u>.	justly ...righteously ← <i>in</i> <i>justice ... in</i> <i>righteousness</i>.
Isa 1:28	וְשֹׁבֵר פְּשָׁעִים וְחַטָּאִים יַחַדוּ וְעִזְבֵי יְהוָה יִכְלוּ:	And <i>it will be</i> the demise of transgressors and sinners together, Whilst those who abandon the LORD Will be <u>annihilated</u>.	annihilated ← <i>terminated</i>.

Isa 1:29	כִּי יִבְשׁוּ מַאֲלִים אֲשֶׁר חִמְדֶּתֶם וְתַחֲפְרוּ מֵהֶגְנוֹת אֲשֶׁר בַּחֲרֶתֶם:	For they will be ashamed of the terebinths Which you delighted in, And you will be ashamed of the parks Which you were partial to.	
Isa 1:30	כִּי תִהְיוּ כְּאֵלֶּה נֹבֵלֹת עֲלֵה וּכְגִנָּה אֲשֶׁר-מִים אֵין לָהּ:	For they will be like a terebinth Whose leaves are withering, And like a park Which <i>has</i> no water.	
Isa 1:31	וְהִיָּה הַחֲסֵן לְנֹעֶרֶת וּפְעֵלֹ לְנִיצוֹץ וּבָעֵרוּ שְׁנֵיהֶם יַחַד וְאֵין מְכַבֵּה: ס	And he who <i>is</i> strong Will be <i>like</i> hemp fibres, And his work <i>will be</i> <i>tinder</i> to a spark, And both will burn together, And <i>there will be</i> no- one to put <i>them</i> out.”	
Isa 2:1	הַדְּבָר אֲשֶׁר חָזָה יִשְׁעִיָּהוּ בֶּן-אֲמוֹץ עַל-יְהוּדָה וִירוּשָׁלַם:	The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.	
Isa 2:2	וְהִיָּה בְּאַחֲרֵית הַיָּמִים נִכּוֹן יִהְיֶה הָר בֵּית-יְהוָה בְּרֹאשׁ הָהָרִים וְנִשְׂא מִגְבָּעוֹת וְנִהְרֹוּ אֵלָיו כָּל-הַגּוֹיִם:	And it will come to pass in the last days <i>That</i> the mountain of the house of the LORD will be established <u>As the foremost</u> of the mountains. And it will be exalted above the hills, And all the Gentiles will <u>flock</u> to it.	Mic 4:1. ----- As the foremost ← <i>On</i> <i>the top</i> / <i>At the head</i> . ----- flock ← <i>stream</i> .

Isa 2:3	וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָכֹן וְנַעֲלֶה אֶל־הַר־יְהוָה אֶל־בַּיִת אֱלֹהֵי יַעֲקֹב וְיִרְנֹנוּ מִדְרָכָיו וְנִלְכֶה בְּאַרְחֹתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַם:	And many peoples will go, And they will say, “Come, let's go up to the mountain of the LORD – To the house of the God of Jacob – And he will instruct us concerning his ways, And let us walk in his paths.” For the law will go out from Zion, And the word of the LORD from Jerusalem.	Mic 4:2.
Isa 2:4	וְשָׁפַט בֵּין הַגּוֹלִים וְהוֹכִיחַ לְעַמִּים רַבִּים וְכָתְתוּ חַרְבוֹתָם לְאַתִּים וַחֲנִיתוֹתֵיהֶם לְמִזְמֵרוֹת לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה: פ	And he will judge among nations And <u>convict</u> many peoples. And they will beat their swords into ploughshares And their spears into pruning shears. Nation will not lift up sword against nation, And they will no longer learn warfare.	Mic 4:3. convict: or <i>reprove</i> . Less judicial than <i>judge</i> ; the sense is <i>to demonstrate that someone is wrong</i> .
Isa 2:5	בֵּית יַעֲקֹב לָכֹן וְנִלְכֶה בְּאֹר יְהוָה:	O house of Jacob, Come, and let us walk in the light of the LORD.	
Isa 2:6	כִּי נָטַשְׁתָּה עַמְּךָ בַּיִת יַעֲקֹב כִּי מָלְאוּ מִקְדָּם וְעַנְנִים בְּפָלְשֵׁתִים וּבִילְדֵי נִכְרִים יִשְׁפִּיקוּ:	For you have forsaken your people – The house of Jacob – For they are full of eastern <i>practices</i> , And they divine by clouds like the Philistines, And they make alliances with <u>foreigners</u> .	foreigners ← <i>children of foreigners</i> . The usual expression is <i>sons of foreigners</i> , but see Isa 57:4.

Isa 2:7	וּתְמָלֵא אֶרְצוֹ כֶּסֶף וְזָהָב וְאֵין קֶצֶה לְאַצְרֹתָיו וּתְמָלֵא אֶרְצוֹ סוּסִים וְאֵין קֶצֶה לְמַרְכָּבָתָיו:	And <u>his</u> land has been filled <i>with</i> silver and gold, And <i>there is</i> no end to <u>his</u> treasure stores. And <u>his</u> land has been filled <i>with</i> horses, And <i>there is</i> no end to <u>his</u> chariots.	his (4x): i.e. <i>Jacob's</i> , standing for the whole people.
Isa 2:8	וּתְמָלֵא אֶרְצוֹ אֱלִילִים לְמַעֲשֵׂה יָדָיו יִשְׁתַּחֲוּוּ לְאִשֶּׁר עָשׂוּ אַצְבָּעֵתָיו:	And his land has been filled <i>with</i> idols. They worship the work of <u>their</u> hands – What <u>their</u> fingers have made.	their (2x) ← <i>his</i> , i.e. <i>Jacob's</i> , standing for the whole people, as in the previous verse.
Isa 2:9	וַיִּשָּׁח אָדָם וַיִּשְׁפַּל-אִישׁ וְאֶל-תִּשְׁאָ לָהֶם:	<u>Then when</u> a man is made low, And a person is humbled, Do not lift them up.	Then when: from the first and third prefixed vav.
Isa 2:10	בּוֹא בְצֹר וְהִטַּמֵּן בְּעָפָר מִפְּנֵי פַחַד יְהוָה וּמִהֲדָר גָּאֲלוֹ:	Go into the rock, And hide in the dust, For fear of the LORD And because of the splendour of his majesty.	
Isa 2:11	עֵינֵי גִבְהוֹת אָדָם שִׁפְלִי וְשֵׁח רֹם אֲנָשִׁים וְנִשְׁגָּב יְהוָה לְבַדּוֹ בַּיּוֹם הַהוּא: ס	A <u>man's</u> arrogant eyes will be humbled, And the haughtiness of the people will be brought low, And the LORD alone will be exalted On that day.	A man's arrogant eyes ← <i>The eyes of arrogance of a man</i> , a Hebraic genitive.
Isa 2:12	כִּי יוֹם לַיהוָה צְבָאוֹת עַל כָּל-גָּאֹה וְרֹם וְעַל כָּל-נִשְׁא וְשִׁפְלִי:	For the day of the LORD of hosts <i>Is</i> against all the proud and haughty, And against everyone exalted, And <i>each one</i> will be humbled,	Rev 1:10.
Isa 2:13	וְעַל כָּל-אַרְזֵי הַלְבָּנוֹן הָרָמִים וְהַנְּשָׂאִים וְעַל כָּל-אֲלוֹנֵי הַבָּשָׁן:	And against all the cedars of Lebanon, Which are high and exalted, And against all the oaks of <u>Bashan</u> ,	Bashan ← <i>the Bashan</i> .

Isa 2:14	וְעַל כָּל־הַהָרִים הַרְמִים וְעַל כָּל־הַגְּבוּעוֹת הַנִּשְׂאוֹת:	And against all the high mountains, And against all the exalted hills,	
Isa 2:15	וְעַל כָּל־מִגְדָּל גְּבוּהָ וְעַל כָּל־חוֹמָה בְּצוּרָה:	And against every tall tower, And against every fortified wall,	
Isa 2:16	וְעַל כָּל־אֲנִיּוֹת תַּרְשִׁישׁ וְעַל כָּל־שְׂכִינֹת הַחֲמָדָה:	And against all the ships of Tarshish, And against all <u>attractive</u> sights.	attractive ← <i>desirable</i> .
Isa 2:17	וְשַׁח גְּבוּהוֹת הָאָדָם וְשִׁפְלָה רוֹם אַנְשִׁים וְנִשְׁגָּב יְהוָה לְבַדּוֹ בַּיּוֹם הַהוּא:	And the arrogance of man will be brought low, And the haughtiness of people will be humbled, And the LORD alone will be exalted On that day.	
Isa 2:18	וְהָאֱלִילִים כָּלִיל יִחְלָף:	And the idols <u>will</u> <u>vanish in their</u> <u>entirety</u> .	will vanish <i>in their</i> entirety ← <i>the entirety</i> will vanish.
Isa 2:19	וּבָאוּ בְּמַעְרוֹת צְרִים וּבְמַחֲלוֹת עֲפָר מִפְּנֵי פֶחֶד יְהוָה וּמִהֲדָר גָּאוֹנוֹ בְּקוֹמוֹ לַעֲרֹץ הָאָרֶץ:	And they will go into the caves in the rocks And the caverns of the <u>ground</u> , For fear of the LORD And because of the splendour of his majesty When he arises to terrify the earth.	Rev 6:15. in the rocks ← <i>of the</i> <i>rocks</i> . ground ← <i>dust</i> .
Isa 2:20	בַּיּוֹם הַהוּא יִשְׁלִיךְ הָאָדָם אֶת אֱלִילֵי כֶסֶף וְאֶת אֱלִילֵי זָהָב אֲשֶׁר עָשׂוּ-לוֹ לְהִשְׁתַּחֲוֹת לַחֲפָר פְּרוֹת וּלְעֹטְלָפִים:	On that day Man will throw his silver idols And his golden idols, Which were made for him to worship, To the moles and bats,	Isa 31:7. were made ← <i>they made</i> . Avoidance of the passive.

Isa 2:21	לְבוֹא בְּנִקְרוֹת הַצִּרִּים וּבְסַעְפֵּי הַסִּלְעִים מִפְּנֵי פֶּחַד יְהוָה וּמִהֲדַר גְּאוֹנוֹ בְּקוֹמוֹ לַעֲרֹץ הָאָרֶץ:	As <i>he</i> goes into the clefts in the rocks, And into the cracks in the outcrops, For fear of the LORD And because of the splendour of his majesty When he arises to terrify the earth.	
Isa 2:22	חֲדְלוּ לָכֶם מִן־הָאָדָם אֲשֶׁר נִשְׁמָה בְּאָפוֹ כִּי־בִמָּה נֶחְשָׁב הוּא: פ	Renounce your <i>ties</i> <i>with</i> man, Whose breath <i>is</i> in his nose, For what <i>is</i> he considered <i>worth</i>?	Renounce your <i>ties with</i> ← <i>Cease for yourselves</i> <i>from</i>.
Isa 3:1	כִּי הִנֵּה הָאֲדֹנָן יְהוָה צָבָאוֹת מְסִיר מִירוּשָׁלַם וּמִיהוּדָה מִשְׁעָן וּמִשְׁעָנָה כָּל מִשְׁעַן־לֶחֶם וְכָל מִשְׁעַן־מַיִם:	For behold, the Lord – the LORD of hosts – Is removing supplies and provisions from Jerusalem and from Judah – All supplies of bread And all supplies of water,	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Isa 3:2	גִּבּוֹר וְאִישׁ מִלְחָמָה שׁוֹפֵט וְנָבִיא וְקָסָם וְזִקְנָן:	Affecting the warrior and soldier, Judge and prophet and diviner, And old <i>man</i>,	
Isa 3:3	שָׂר־חֲמִשִּׁים וְנִשְׂוֹא פָנִים וְיוֹעֵץ וְחָכֵם חֲרָשִׁים וְנָבוֹן לַחֵשׁ:	Commander of fifty and dignitary, And counsellor and skilled craftsman, And the initiate in incantations.	dignitary ← <i>elevated of</i> <i>face</i>. skilled craftsman ← <i>wise</i> <i>in artisannies</i>.
Isa 3:4	וְנָתַתִּי נְעָרִים שָׂרֵיהֶם וְתַעֲלוּלִים יִמְשְׁלוּ־בָם:	And I will appoint youngsters <i>as</i> their officials, And children will rule over them.	

Isa 3:5	וַיִּגָּשׁ הָעָם אִישׁ בְּאִישׁ וְאִישׁ בִּרְעֵהוּ יִרְהָבוּ הַנָּעַר בַּזָּקֵן וְהַנִּקְלָה בַּנִּכְבָּד:	And the people will be oppressed, One man by <u>another</u> , And one man by his neighbour. And a young man will be insolent to an old <i>man</i> , As <i>will</i> a common <i>man</i> to an honourable <i>man</i> .	another ← <i>a man</i> .
Isa 3:6	כִּי־יִתְפֹּשׂ אִישׁ בְּאָחִיו בֵּית אָבִיו שְׂמֵלָה לָכֶה קָצִין תִּהְיֶה־לָּנוּ וְהַמְכָּשְׁלָה הַזֹּאת תַּחַת יָדָךְ:	For a man will take hold of his brother <i>in</i> his father's house, And he will say, "You <i>have</i> a coat; You shall be our leader, And these ruins <i>will be</i> under your <u>direction</u> ."	direction ← <i>hand</i> .
Isa 3:7	יִשָּׂא בַיּוֹם הַהוּא לֹא־מֶרֶץ לֹא־אֶהְיֶה חֹבֵשׁ וּבִבְיָתִי אֵין לֶחֶם וְאֵין שְׂמֵלָה לֹא תִשְׁיַמְנִי קָצִין עִם:	He will <u>take an oath</u> on that day, And he will say, "I will not be <i>the one</i> <i>who remedies this</i> <u>While there is</u> no food and no coat in my house. Do not make me a leader of the people."	take an oath ← <i>lift up</i> (<i>the hand</i>). remedies ← <i>binds up</i> . While: wider use of the vav.
Isa 3:8	כִּי כָשְׁלָה יְרוּשָׁלַם וַיהוּדָה נָפַל כִּי־לִשְׁוֹנָם וּמַעַלְלֵיהֶם אֶל־יְהוָה לְמַרְוֹת עֵינֵי כְבוֹדוֹ:	For Jerusalem has toppled over, And Judah has fallen down, For their tongue and their deeds were <i>directed</i> against the LORD, <u>In grieving his majestic</u> <u>gaze</u> .	In grieving: gerundial use of the infinitive. his majestic gaze ← <i>the</i> <i>eyes of his majesty</i> , a Hebraic genitive.
Isa 3:9	הִפְרַת פְּנִיָּהֶם עָנְתָה בָּם וַחֲטֹאתָם כְּסֹדֶם הִגִּידוּ לֹא כִחְדוּ אוֹזֵי לִנְפֹשָׁם כִּי־גִמְלוּ לָהֶם רָעָה:	The expression on their faces testifies against them, And they <u>betray</u> their sin like Sodom; They do not conceal <i>it</i> . Woe <u>to their very</u> <u>selves</u> , For <u>they are</u> <u>recompensed with</u> evil.	betray ← <i>declare</i> , but <i>betray</i> also in Job 17:5. to their very selves ← <i>to</i> <i>their souls</i> . they are recompensed ← <i>they recompense them</i> . Avoidance of the passive.

Isa 3:10	אָמְרוּ צַדִּיק בִּי־טוֹב בִּי־פְרִי מַעֲלִיָּהֶם יֵאָכְלוּ:	Say to the righteous <i>man</i> that <i>this is</i> pleasing: That <i>men</i> will eat the fruit of their works.	
Isa 3:11	אֹי לְרָשָׁע רַע בִּי־גְמוּל יָדָיו יַעֲשֶׂה לוֹ:	Woe to the evil wicked <i>man</i> ! For the <u>just</u> <u>deserts</u> of his hands Will be repaid him.	just deserts ← <i>reprisal</i> . repaid ← <i>done, dealt</i> .
Isa 3:12	עַמִּי נִגְשָׁיו מְעוֹלָל וְנָשִׁים מְשָׁלוּ בוֹ עַמִּי מְאַשְׁרִיד מִתְעִים וְדֶרֶךְ אַרְחֻתִּיד בִּלְעוּ: ס	As for my people, their taskmasters are <u>are</u> juvenile, And women rule over them. My people, those guiding you are leading <i>you</i> astray, And they have <u>subverted</u> the way of your paths.	are juvenile: or are <i>brutish</i> . subverted ← <i>swallowed</i> .
Isa 3:13	נָצַב לָרִיב יְהוָה וְעָמַד לִדִּין עַמִּים:	The LORD <i>is</i> poised to take issue, And he is taking a stand <u>in</u> <u>judging</u> <i>various</i> peoples.	in judging: gerundial use of the infinitive.
Isa 3:14	יְהוָה בְּמִשְׁפָּט יָבֹא עַם־זִקְנֵי עָמּוֹ וְשָׂרָיו וְאַתָּם בְּעֶרְתֶּם הַפָּרֶם גִּזְלַת הָעֲנִי בְּבֵיתֵיכֶם:	The LORD will enter into a judicial process With the elders of his people and their officials, For you have <u>consumed</u> the vineyard, And the plunder <i>taken</i> from the poor <i>is</i> in your houses.	consumed ← <i>burned</i> .
Isa 3:15	*מַלְכֶם **מָה-**לָכֶם תִּדְכְּאוּ עַמִּי וּפָנִי עֲנִיִּים תִּטְחֲנוּ נְאֻם־אֲדֹנֵי יְהוָה צְבָאוֹת: ס	“What <u>concern</u> has <i>it</i> <u>been to you</u> <i>Who</i> tread my people down And grind down the <u>dignity</u> of the poor?” Says the Lord, The LORD of hosts.	What ... to you: the <i>ketiv</i> is a contracted form of the <i>qeré</i> . dignity ← <i>face</i> .

Isa 3:16	וַיֹּאמֶר יְהוָה יֶעַן כִּי גִבְהוּ בָנוֹת צִיּוֹן וַתִּלְכְּנָה נְטוּוֹת *נְטוּיּוֹת גְּרוֹן* וּמִשְׁקָרוֹת עֵינַיִם הֶלֶךְ וְטָפְלָה תִלְכְּנָה וּבְרַגְלֵיהֶם תַּעֲבֹסְנָה:	And the LORD said, “Since the daughters of Zion have been haughty And have walked vaunting <i>their</i> throats And <i>flirting with their</i> eyes, Mincing along as they walk, And wearing anklets on their feet,	vaunting: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i> . flirting: alternatively agreeing with <i>eyes</i> . Mincing along as they walk ← <i>Going and</i> <i>mincing they go</i> , with 2 infinitives absolute.
Isa 3:17	וְשֹׁפַח אֲדָנִי קִדְקֹד בָּנוֹת צִיּוֹן וַיהוָה פָּתְחָן יַעֲרָה: ס	The LORD* will make the hair of the crown of the head of the daughters of Zion fall out, And the LORD will expose their nakedness.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדָנִי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. nakedness: or <i>pudenda</i> .
Isa 3:18	בַּיּוֹם הַהוּא יִסֹּר אֲדָנִי אֶת תְּפֹאֶרֶת הָעֲבֹסִים וְהַשְׁבִּיטִים וְהַשְׁהֲרָנִים:	On that day the LORD* will remove the adornment of anklets, And the sun-disks, And the moon-bangles,	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדָנִי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Isa 3:19	הַנְּטִיפּוֹת וְהַשִּׁירוֹת וְהָרַעְלוֹת:	The pendants, and the bracelets, And the veils,	
Isa 3:20	הַפְּאָרִים וְהַצֵּעֲדוֹת וְהַקֶּשְׂרִים וּבִתְּי הַנֶּפֶשׁ וְהַלְחָשִׁים:	The headdresses and the ankle-chains and the waistbands, And the perfume boxes, And the amulets,	perfume boxes ← <i>houses</i> <i>of the soul</i> ; [AnLx]= <i>perfume boxes</i> , [BDB]= <i>vials of perfume</i> .
Isa 3:21	הַטְּבָעוֹת וְנֹזְמֵי הָאָף:	The rings <i>on fingers</i> and the noserings,	
Isa 3:22	הַמַּחְלָצוֹת וְהַמַּעֲטָפוֹת וְהַמְטָפְחוֹת וְהַחֲרִיטִים:	The mantles and the fine coats, And the cloaks, And the purses,	
Isa 3:23	וְהַגְּלִינִים וְהַסְּדִינִים וְהַצְּנִיפּוֹת וְהַרְדִּידִים:	And the mirrors, And the linen underwear, And the turbans And the scarves.	

Isa 3:24	וְהָיָה תַּחַת בָּשֶׁם מֶקֶד יְהִיָּה וְתַחַת חֲגוּרָה נִקְפָּה וְתַחַת מַעֲשֵׂה מְקֻשָּׁה קִרְחָה וְתַחַת פְּתִיגָל מַחְגָּרֶת שֶׁק בִּי־תַחַת יָפִי:	And it will come to pass <i>That</i> instead of perfume there will be rottenness, And instead of a girdle, a <u>cord</u> , And instead of <u>hairstyling</u> , baldness, And instead of an overcoat, a wrapping of sackcloth; Burn marks instead of beauty.	cord: or <i>bruising</i> . AV differs (<i>rent</i>). hairstyling ← <i>work of plaiting</i> .
Isa 3:25	מִתֵּיד בַּחֶרֶב יִפְּלוּ וְגִבּוֹרֵתָד בַּמִּלְחָמָה:	Your men will fall by the sword, As <i>will</i> your <i>military</i> might in war.	
Isa 3:26	וְאָנוּ וְאַבְלוּ פְתָחֶיהָ וְנִקְתָּהּ לְאַרְצָן תִּשָּׁב:	And her gates will sigh and mourn, And she will be vacated <i>And remain on the ground.</i> "	
Isa 4:1	וְהַחֲזִיקוּ שִׁבְעַ נָשִׁים בְּאִישׁ אֶחָד בַּיּוֹם הַהוּא לֵאמֹר לַחֲמֵנוּ נֹאכֵל וְשִׁמְלָתֵנוּ נִלְבָּשׁ רַק יִקְרָא שִׁמְךָ עָלֵינוּ אֶסְף חֲרָפָתֵנוּ: ס	And on that day, Seven women will take hold of one man And will say, "We will eat our <u>own bread</u> , And we will wear our <u>own clothing</u> , Only <u>let us be called by your name</u> To remove <u>our reproach</u> ."	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. let us be called by your name ← <i>let your name be called over us</i> . our reproach: an objective genitive.
Isa 4:2	בַּיּוֹם הַהוּא יְהִיָּה צֶמַח יְהוָה לְצִבְיָה וּלְכָבוֹד וּפְרִי הָאָרֶץ לְגִאּוֹן וּלְתִפְאֶרֶת לְפָלִיטַת יִשְׂרָאֵל:	On that day the LORD's branch will be <i>The source of</i> beauty and of honour, And the fruit of the land <i>Will demonstrate</i> excellence and splendour To the escaped remnant of Israel.	<i>The source of</i> ← <i>For</i> . <i>Will demonstrate</i> ← <i>(Be) for</i> .

Isa 4:3	וְהָיָה הַנִּשְׁאַר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַם קָדוֹשׁ יֵאמָר לוֹ כָּל־הַכְּתוּב לְחַיִּים בִּירוּשָׁלַם:	And it will come to pass <i>that</i> he who <i>is</i> left in Zion, and he who remains in Jerusalem, will be declared holy to him – everyone in Jerusalem who <i>is</i> written <i>as destined</i> for life,	
Isa 4:4	אִם רָחַץ אֲדֹנָי אֶת צֵאת בְּנוֹת־צִיּוֹן וְאֶת־דָּמֵי יְרוּשָׁלַם יִדַּח מִקְרָבָהּ בְּרוּחַ מְשַׁפֵּט וּבְרוּחַ בָּעֵר:	when the <u>LORD</u> * washes away the excrement of the daughters of Zion and purges the blood of Jerusalem from its <u>confines</u> , with a spirit of judgment and with a spirit of burning.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. confines ← <i>midst</i> .
Isa 4:5	וּבְרָא יְהוָה עַל־כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֶגֶה אֵשׁ לְהִבָּה לַיְלָה כִּי עַל־כָּל־כְּבוֹד חָפָה:	And the LORD will create over every dwelling place in Mount Zion, and over its assemblies, a cloud by day, and smoke, and a <u>flaming fiery glow</u> by night, for all glory <i>will</i> <i>have</i> a canopy over it.	flaming fiery glow ← <i>a glow of fire of flame</i> , Hebraic genitives.
Isa 4:6	וּסִכָּה תִּהְיֶה לְצִל־יוֹמָם מִחֶרֶב וּלְמִחְסָה וּלְמִסְתוֹר מִזֶּרֶם וּמִמָּטָר: פ	But there will be a <u>booth</u> as a shade from the heat, and as a shelter and refuge from storm and rain.	booth: as in the Festival of Tabernacles (Lev 23:34). Perhaps here a more solid <i>pavilion</i> .
Isa 5:1	אֲשִׁירָה נָא לִידֵידי שִׁירַת דּוֹדִי לְכַרְמוֹ כִּרְם הִיא לִידֵידי בִּקְרוֹן בּוֹ־שֵׁמוֹ:	Let me now sing to my lover The song of my loved <i>one</i> about his vineyard. My lover had a vineyard On a <u>fertile hilltop</u> .	fertile ← <i>son of fatness</i> . hilltop ← <i>horn</i> .
Isa 5:2	וַיַּעֲזֹקְהוּ וַיִּסְקְלֵהוּ וַיִּטְעֵהוּ שִׁדְךָ וַיִּבֶן מִגְדָּל בְּתוֹכּוֹ וְגַם־יָקַב חֲצֵב בּוֹ וַיִּקּוּ לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בָּאֲשִׁים:	And he dug it and cleared it of stones, And he planted it <i>with</i> a choice vine, And he built a tower in the middle of it, And he also hewed out a wine vat in it. And he expected <i>it</i> to <u>produce good</u> grapes, <u>But</u> it <u>produced</u> <u>blighted ones</u> .	produce ... produced ← <i>make ... made</i> . blighted: or <i>stinking</i> , or <i>sour</i> . But: adversative use of the <i>vav</i> .

Isa 5:3	וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שִׁפְטוּ-נָא בֵּינִי וּבֵין כַּרְמִי:	So now, O inhabitant of Jerusalem, And <u>men</u> of Judah, Please judge between me and my vineyard.	men ← <i>man</i> .
Isa 5:4	מִה־לַעֲשׂוֹת עוֹד לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ מְדוּעַ קִנִּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים:	What more <i>was there</i> to do to my vineyard That I didn't do in it? How <i>is it that</i> I expected <i>it</i> to produce <i>good</i> grapes, But it produced <u>blighted ones</u>?	blighted: see Isa 5:2.
Isa 5:5	וַעֲתָה אוֹדִיעָה-נָא אֶתְכֶם אֵת אֲשֶׁר-אֲנִי עֹשֶׂה לְכַרְמִי הַסֵּר מְשׁוֹכְתּוֹ וְהָיָה לְבֵעֵר פֶּרֶץ גְּדֹרֹ וְהָיָה לְמֶרְמָס:	So now let me make known to you what I am about to do to my vineyard. <u>I will remove</u> its hedge, And it will be <i>consigned</i> to burning; <u>And I will tear down</u> its wall, And it will become a place trodden down.	<i>I will remove ... I will tear down: both infinitive absolute in the role of a finite verb.</i>
Isa 5:6	וְאֲשִׁיתָהּ בְּתֶה לֹא יִזְמַר וְלֹא יַעֲדָר וְעֵלָה שְׁמִיר וְנִשִּׁית וְעַל הָעֵבִים אֲצֹה מִה־מְטִיר עָלָיו מָטָר:	And I will make it a <u>desolate place</u>, <i>Where</i> it is not pruned or hoed, And the briar and thorn will come up. And I will command the rainclouds Not to precipitate rain on it.	desolate place ← <i>cutting up</i> .
Isa 5:7	כִּי כָרִם יְהוָה צְבָאוֹת בֵּית יִשְׂרָאֵל וְאִישׁ יְהוּדָה נָטַע שִׁעְשׁוּעִיו וַיִּקּוּ לְמִשְׁפָּט וְהָיָה מִשְׁפָּח לְצַדִּיקָה וְהָיָה צַעֲקָה: ס	For the vineyard of the LORD of hosts <i>Is</i> the house of Israel, And the men of Judah <i>Are</i> his delightful plantation. And he expected justice But <u>what came was</u> bloodshed; <i>And</i> righteousness, But <u>what came was</u> crying out.	But what came <i>was</i> (2x) ← <i>And behold</i> .

Isa 5:8	הוּי מְגִיעֵי בֵית בְּבֵית שָׂדֶה בְּשָׂדֶה יִקְרִיבוּ עַד אֶפֶס מָקוֹם וְהוֹשְׁבֵתָם לְבִדְכֶם בְּקֶרֶב הָאָרֶץ:	Woe to those <i>who</i> join house to house, <i>And who</i> adjoin field to field, Until <i>there is</i> no room, And <i>you are</i> housed on your own, In the middle of the land.	you are housed: AV differs (<i>they may be placed</i>).
Isa 5:9	בְּאָזְנֵי יְהוָה צְבָאוֹת אִם-לֹא בְּתַיִם רַבִּים לְשֹׁמֵה יִהְיוּ גְדֻלִּים וְטוֹבִים מֵאֵין יוֹשֵׁב:	In my ear, the LORD of hosts <i>said</i> , “Many houses <u>will</u> <u>certainly become</u> a desolation – Large <i>ones</i> and good <i>ones</i> – For want of an occupant.	ear ← <i>ears</i> . will certainly become ← <i>if they do not become</i> . Asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Isa 5:10	כִּי עֲשֹׁרֶת צִמְדֵי-כָרֶם יַעֲשׂוּ בֵת אַחַת וְזֶרַע חֶמֶר יַעֲשֶׂה אֵיפָה: פ	For ten times <i>what</i> a yoke of oxen plough <i>in a day</i> in a vineyard Will yield one bath, And seed for a homer Will yield <i>one ephah</i> .”	bath: about 6 imperial gallons or 27 litres. homer: about 60 imperial gallons or 270 litres. ephah: about 6 imperial gallons or 27 litres.
Isa 5:11	הוּי מְשַׁכְּמֵי בִבְקָר שֹׁכֵר יִרְדְּפוּ מֵאַחֲרֵי בִנְשׁוֹף יוֹן יְדִלִיקֶם:	Woe to those <i>who</i> get up early in the morning <i>And go looking for</i> strong drink; They stay up until late in the night, <i>While</i> wine inflames them.	go looking for ← <i>pursue</i> .
Isa 5:12	וְהָיָה כְּזֹר וְנָבֵל תֶּף וְחָלִיל וַיִּזֶן מִשְׁתֵּיהֶם וְאֵת פֶּעַל יְהוָה לֹא יִבְיטוּ וּמַעֲשֵׂה יָדָיו לֹא רָאוּ:	And there will be <i>at</i> their banquets The harp and the lute, The drum and the pipe, and wine, <u>But they do not have</u> <u>respect for the</u> LORD's deeds, And they do not regard the work of his hands,	But they do not have respect (etc.): compare with Ps 28:5. deeds ← <i>deed</i> , but also collective usage, <i>activity</i> , <i>operation</i> .

Isa 5:13	לִכְּנָן גָּלָה עַמִּי מִבְּלִי־דַעַת וּכְבוֹדוֹ מִתִּי רָעַב וְהֶמוֹנוֹ צָחָה צִמָּא:	Which <i>is</i> why my people have gone into captivity, For want of knowledge. And <i>what</i> was its glory Is now <u>h</u>ungry <u>m</u>en, And <i>what</i> was its populousness Is now <u>t</u>hirsty <u>d</u>ryness.	hungry men ... thirsty dryness ← <i>men of hunger ... dryness of thirst</i>, Hebraic genitives.
Isa 5:14	לִכְּנָן הִרְחִיבָה שְׂאוֹל נַפְשָׁהּ וּפְעָרָה פִּיהָ לְבִלִי־חֶק וְיֵרֵד הַדֶּרֶה וְהֶמוֹנָהּ וּשְׂאוֹנָהּ וְעָלָז בָּהּ:	That <i>is</i> why the grave has opened <u>i</u>tself wide And distended its mouth without <u>l</u>imit, And <u>t</u>heir glory and <u>t</u>heir many people, and <u>t</u>heir bustling, And he <i>who is</i> joyful Will descend into it.	itself ← <i>its soul</i>. limit ← <i>statute</i>, but also <i>limit</i>. their (3x) ← <i>her</i>. Perhaps a reference to Jerusalem (Isa 5:3), or, as [CB] probably intended, to indicate that the nouns belong to the grave.
Isa 5:15	וַיִּשַׁח אָדָם וַיִּשְׁפַּל־אִישׁ וַיַּעֲיֵן גְּבוּהִים תִּשְׁפַּלְנָה:	A man is made low, And a person is humbled, And the eyes of the arrogant will be <u>brought down</u>,	brought down ← <i>humbled</i>. Otiose, but see Gen 12:5.
Isa 5:16	וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֱלֹהִים הִקְדֹּשׁ נִקְדָּשׁ בַּצְּדָקָה:	But the LORD of hosts is exalted by justice, And holy GOD is sanctified by righteousness.	
Isa 5:17	וְרָעוּ כִבְשִׁים כְּדִבְרָם וַחֲרִבוֹת מַחִים גָּרִים יֹאכְלוּ:	And lambs will feed according to <i>what</i> pasture they <i>have</i>, And foreigners will eat <u>f</u>rom the desolate places of the <u>w</u>ell- <u>f</u>ed.	well-fed ← <i>fat</i>.
Isa 5:18	הוּא מִשְׁכִּי הָעֵזוֹן בְּחִבְלֵי הַשּׂוֹא וְכַעְבוֹת הָעֲגָלָה חֲטָאָה:	Woe to those who <u>p</u>ull <u>i</u>niquity <u>a</u>long With cords of vanity, And sinfulness, As if <i>with</i> a cart-rope,	pull iniquity along ← <i>draw iniquity out</i>.

Isa 5:19	הָאֲמֹרִים יִמְהָר יַחֲשֶׁה מַעֲשֵׂהוּ לְמַעַן נִרְאָה וְתִקְרַב וְתִבּוֹאָה עֲצָת קְדוֹשׁ יִשְׂרָאֵל וְנִדְּעָה: ס	Who say, “Let his work <u>come quickly</u> , Let it <u>hasten</u> so we <i>can</i> see <i>it</i> , And let the counsel of the holy <i>one</i> of Israel draw near and arrive So we <i>can</i> acknowledge <i>it</i> .”	come quickly ... hasten: these verbs could be taken transitively, <i>let him</i> <i>expedite ... hasten (his</i> <i>work)</i> .
Isa 5:20	הוּא הָאֲמֹרִים לָרַע טוֹב וְלִטּוֹב רַע שָׁמַיִם חֹשֶׁךְ לְאוֹר וְאוֹר לְחֹשֶׁךְ שָׁמַיִם מֵר לְמֵתוֹק וּמֵתוֹק לְמֵר: ס	Woe to those who call bad good, And good bad, Substituting darkness for light, And light for darkness, Substituting bitter for sweet, And sweet for bitter.	
Isa 5:21	הוּא חֲכָמִים בְּעֵינֵיהֶם וְנִגְדָּה פְּנֵיהֶם נִבְנִים:	Woe to the wise in their <i>own eyes</i> , And the intelligent in <u>their own opinion</u> .	their <i>own</i> opinion ← <i>against their own faces</i> .
Isa 5:22	הוּא גִבּוֹרִים לְשִׁתּוֹת יַיִן וְאֲנָשֵׁי-חַיִל לְמִסְדֵּךְ שִׁכָּר:	Woe to the champions <u>in drinking</u> liquor, And the <u>masters in</u> <u>mixing</u> strong drink,	masters ← <i>men of might</i> . in drinking ... in mixing: gerundial use of the infinitive.
Isa 5:23	מַצְדִּיקֵי רָשָׁע עֲקָב שָׁחַד וְצִדְקַת צְדִיקִים יִסְרוּ מִמֶּנּוּ: ס	<i>And</i> those <i>who</i> justify the wicked for a bribe, But <i>as for</i> the justice of the righteous, They <u>deny him</u> <i>it</i> .	deny him <i>it</i> ← <i>remove</i> <i>(it) from him</i> .
Isa 5:24	לִכֵּן כָּאֵלֶּל קֵשׁ לְשׁוֹן אֵשׁ וְחֹשֶׁשׁ לְהִבָּה יִרְפָּה שָׁרֶשׁם כַּמָּק יִהְיֶה וּפְרִחָם כַּאֲבָק יַעֲלֶה כִּי מֵאֲסוּ אֶת תּוֹרַת יְהוָה עֲבָאוֹת וְאֶת אִמְרַת קְדוֹשׁ-יִשְׂרָאֵל נִאֲצוּ:	That <i>is</i> why as a tongue of fire consumes the stubble, And the hay collapses <i>before</i> the flame. Their root will be <u>rotten</u> , And their blossoms will <u>appear</u> like dust, For they have rejected the law of the LORD of hosts, And they have despised the <u>words</u> of the holy <i>one</i> of Israel.	rotten ← <i>like rottenness</i> . appear ← <i>come up</i> . words ← <i>word, saying</i> .

Isa 5:25	עַל־כֵּן חָרָה אֶף־יְהוָה בְּעַמּוֹ וַיִּטּ יָדוֹ עָלָיו וַיַּכֵּהוּ וַיִּרְגְּזוּ הַהָרִים וַתְּהִי נִבְלָתָם כַּסּוּחָה בַּקָּרֶב חוּצוֹת בְּכָל־זֹאת לֹא־שָׁב אַפּוֹ וְעוֹד יָדוֹ נְטוּיָה:	This <i>is</i> why the LORD's anger is kindled against <u>his</u> <u>people</u>, And <i>why</i> he stretched out his hand against them and struck them, And the mountains stood in awe, And their corpses were like the <u>filth</u> in the middle of the open places. <i>Yet</i> for all this, His anger is not receding, And his hand <i>is</i> still stretched out.	his people: singular, with singular pronouns following in the Hebrew, but translated in the plural. filth: or <i>sweepings</i>.
Isa 5:26	וְנִשְׂאֵנִס לְגוֹיִם מֵרְחוֹק וְשָׂרַק לוֹ מִקְצֵה הָאָרֶץ וְהִנֵּה מְהֵרָה קָל יָבוֹא:	And he will raise a banner to the Gentiles from afar off, And he will whistle for them from the end of the earth, And behold, they will come With haste <i>and</i> speed.	
Isa 5:27	אֵין־עֵיף וְאֵין־כּוֹשֵׁל בּוֹ לֹא יָנוּם וְלֹא יִישָׁן וְלֹא נִפְתַּח אֲזוֹר חֻלְצָיו וְלֹא נִתַּק שָׂרוֹךְ נַעֲלָיו:	<i>There is</i> no-one weary, and no-one stumbles among them; They do not slumber and do not sleep, And the <u>girdle</u> <u>around</u> their waist does not come loose, And the fastening of their shoes does not come undone.	girdle around ← <i>girdle</i> <i>of</i>. Wider use of the construct state.
Isa 5:28	אֲשֶׁר חֲצָיו שְׁנוּנִים וְכָל־קִשְׁתֵּיהֶם דָּרְכוֹת פִּרְסוֹת סוֹסֵיו כַּצָּר נִחְשְׁבוּ וּגְלָגְלוּ כַּסּוּפָה:	And their arrows <i>are</i> sharp, And all their bows <i>are</i> drawn, And the hoofs of their horses are considered as flint, And their <i>chariot</i> wheels <i>are</i> like a hurricane.	

Isa 5:29	וְשָׁאֲגָה לֹו כְּלִבְיָא *וְשָׁאֲג יִשְׁאֲג בְּכַפִּירִים וַיִּנְהֹם ** וַיֹּאחֲזוּ טֶרֶף וַיִּפְּלִיט וְאֵין מַצִּיל:	They <i>have</i> a roar like a lion, {Q: <i>And</i> they roar} [K: <i>And their roar is</i>] like lion cubs, And they growl and seize prey, And they make off <i>with it</i>, And <i>there is</i> no-one to rescue <i>it</i>.	
Isa 5:30	וַיִּנְהֹם עָלֵיו בַּיּוֹם הַהוּא כְּנִהֲמַתִּים וְנִבֵּט לָאָרֶץ וְהִנֵּה-חֹשֶׁךְ צָר וְאֹזֶר חֹשֶׁךְ בַּעֲרִיפָהּ: פ	But <u>he will roar</u> at them on that day, Like the <u>roaring</u> of the sea. And <i>if</i> one looks at the earth, There <u>will be</u> darkness and distress, And the light will be made dark By its <u>overclouding</u>.	he will roar: AV differs (<i>they shall roar</i>). We take “on that day” as referring to <i>the day of the LORD</i> (Zech 12 etc.). roar ... roaring ← growl ... growling, not the usual word for the roaring of a lion, but the context requires <i>roar</i>. There <i>will be</i> ← Behold. its overclouding: i.e. <i>the earth's overclouding</i>.
Isa 6:1	בְּשֶׁנֶת-מוֹת הַמֶּלֶךְ עֲזִיָּהוּ וַאֲרָאָה אֶת-אֲדֹנָי יֹשֵׁב עַל-כִּסֵּא רָם וְנִשְׂא וְשׁוּלֵיו מְלֵאִים אֶת-הַהֵיכָל:	In the year of the death of King Uzziah, I saw the LORD* sitting on a throne, high and exalted, and his robe-train filled the temple.	LORD*: a change by the Sopherim from יהוה, Yhvh, to אֲדֹנָי, Adonai. See Gen 18:3 and [CB] App. 32.
Isa 6:2	שֶׁרָפִים עֹמְדִים מִמַּעַל לֹו שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאֶחָד בִּשְׁתֵּים יָכֶסָה פָּנָיו וּבִשְׁתֵּים יָכֶסָה רַגְלָיו וּבִשְׁתֵּים יַעֲוֹפֶף:	Seraphim were standing around <u>him</u>, each <i>having</i> six wings. With two <i>each</i> covered his face, and with two <i>each</i> covered his feet, and with two <i>each</i> flew.	around ← <i>above</i>, but see [BDB] p.759, and 2 Chr 26:19. him: or <i>it</i>, as AV. So AV differs.
Isa 6:3	וְקָרָא זֶה אֶל-זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כְּלֵה-הָאָרֶץ כְּבוֹדוֹ:	And one called to another and said, “Holy, holy, holy, Is the LORD of hosts. His glory <i>is</i> the fullness Of all the earth.”	Rev 4:8.

Isa 6:4	וַיִּנְעוּ אֲמוֹת הַסָּפִים מִקּוֹל הַקּוֹרָא וְהַבַּיִת יִמָּלֵא עָשָׁן:	And the bases of the thresholds moved at the sound of the <i>one</i> calling, and the house became filled <i>with</i> smoke.	Rev 15:8.
Isa 6:5	וָאָמַר אֲוִי־לִי כִי־נִדְמִיתִי כִּי אִישׁ טָמֵא־שִׁפְתַּיִם אָנֹכִי וּבִתְוֹךְ עִם־טָמֵא שִׁפְתַּיִם אָנֹכִי יוֹשֵׁב כִּי אֶת־הַמֶּלֶךְ יִהְיֶה צְבָאוֹת רָאוּ עֵינַי:	Then I said, “Woe <i>is</i> me, For I am reduced to silence, For I <i>am</i> a man of unclean lips, And I live among a people of unclean lips, For my eyes have seen the king – The LORD of hosts.”	Woe <i>is</i> ← Woe to. reduced to silence: or ruined. [AnLx], [BDB], [ST], [Ges-HCL] only recognize the <i>reduce to silence</i> sense in <i>qal</i>, not <i>niphal</i>, but the context of <i>lips</i> militates for <i>reduced to silence</i>.
Isa 6:6	וַיַּעַף אֵלַי אֶחָד מִן־הַשְּׂרָפִים וּבִידּוֹ רֹצֶפֶה בְּמִלְקָחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ:	And one of the Seraphim flew towards me, in whose hand <i>was</i> a hot coal in tongs, <i>which</i> he had taken from the altar.	
Isa 6:7	וַיַּגַּע עַל־פִּי וַיֹּאמֶר הִנֵּה נָגַע זֶה עַל־שִׁפְתֶּיךָ וְסָר עֲוֹנְךָ וְחַטָּאתְךָ תִּכָּפֵּר:	And he brought it in contact with my mouth, and he said, “Look, this has touched your lips, And your iniquity has departed, And your sin has been expiated.”	
Isa 6:8	וָאֶשְׁמַע אֶת־קוֹל אֲדֹנָי אָמַר אֶת־מִי אֶשְׁלַח וּמִי יֵלֶךְ־לִנּוּ וָאָמַר הִנְנִי שְׁלָחְנִי:	And I heard the voice of the LORD*, who said, “Whom shall I send, And who will go on our behalf?” And I said, “Here I <i>am</i>; send me.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32. Here I <i>am</i> ← Behold me.

Isa 6:9	וַיֹּאמֶר לֵךְ וְאָמַרְתָּ לָעָם הַזֶּה שָׁמְעוּ שְׁמוֹעַ וְאֶל־תִּבְּיֵנוּ וְרָאוּ רָאוּ וְאֶל־תִּדְעוּ:	And he said, “Go and say to this people, ‘You will <u>definitely</u> <u>hear</u>. But <u>certainly not</u> <u>understand</u>, And you will <u>definitely see</u> But <u>certainly not</u> <u>discern</u>.”	Matt 13:14, Mark 4:12, Luke 8:10, John 12:40, Acts 28:26, Rom 11:8. definitely hear ... definitely see: both infinitive absolute. certainly not (2x): strong negation, the negating particle also being used for prohibitions.
Isa 6:10	הַשְׁמֵן לִב־הָעָם הַזֶּה וְאָזְנוֹ הַכֶּבֶד וְעֵינָיו הַשֹּׁעַ פֶּן־יִרְאֶה בְּעֵינָיו וּבְאָזְנוֹ יִשְׁמַע וּלְבָבוֹ יִבֵּן וְשָׁב וּרְפָא לוֹ:	Make the heart of this people <u>obtuse</u>, And make their ears <u>dull</u>, And <u>cover their eyes</u>, Lest they should see with their eyes, Or hear with their ears, And their heart would understand, And they would come back, And it would heal them.’ ”	Matt 13:15, Mark 4:12, Luke 8:10, John 12:40, Acts 28:27. obtuse ← <i>fat</i>. dull ← <i>heavy</i>. cover their eyes: from root שָׁעַע. Or <i>turn their eyes away</i>, from root שָׁעָה. The imperatives in this verse could ִ
Isa 6:11	וְאָמַר עַד־מָתַי אֲדֹנָי וַיֹּאמֶר עַד אֲשֶׁר אִם־שָׂאוּ עָרִים מֵאֵין יוֹשֵׁב וּבָתִּים מֵאֵין אָדָם וְהָאֲדָמָה תִּשָּׂאָה שְׁמָמָה:	Then I said, “For how long <i>is it, LORD*?</i>” And he said, “Until the cities have become desolate, For want of an inhabitant, And houses, for want of a man, And the ground is laid waste <i>in</i> desolation.	↳ conceivably be taken as cases of infinitive absolute in the role of a finite verb (<i>has become obtuse ... have made dull ... cover</i>). LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.
Isa 6:12	וְרָחַק יְהוָה אֶת־הָאָדָם וְרַבָּה הַעֲזוּבָה בְּקֶרֶב הָאָרֶץ:	So the LORD will put man at a distance, And the abandonment within the land <i>will</i> <i>be</i> great.	

Isa 6:13	וְעוֹד בָּהּ עֲשָׂרִיָּה וְשִׁבָּה וְהִיְתָה לְבַעַר פֶּאֱלָה וְכֶאֱלֹן אֲשֶׁר בְּשִׁלְכָת מִצֵּבֶת בָּם זֶרַע קֹדֶשׁ מִצִּבְתָּהּ: פ	But there <i>will</i> still <i>be</i> a tenth in it, <i>For that tenth</i> will return, But it will be <i>ravaged</i>. <i>Yet just</i> as the terebinth and the oak After felling <i>retain</i> a stump, <i>So shall</i> the <i>holy seed</i> <i>be</i>, as its stump.”	For ... But: wider use of the <i>vav</i>. ravaged ← <i>for</i> <i>consuming</i>. holy seed ← <i>seed of</i> <i>holiness</i>, a Hebraic genitive.
Isa 7:1	וַיְהִי בִימֵי אָחָז בֶּן־יוֹתָם בֶּן־עֲזִיָּהוּ מֶלֶךְ יְהוּדָה עָלָה רִצִּין מֶלֶךְ־אַרָּם וּפְקַח בֶּן־רִמְלִיָּהוּ מֶלֶךְ־יִשְׂרָאֵל יְרוּשָׁלַם לְמַלְחָמָה עָלֶיהָ וְלֹא יָכַל לְהִלָּחֵם עָלֶיהָ:	And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, the king of Judah, <i>that</i> Rezin the king of Aramaea, with Pekah the son of Remaliah, the king of Israel, went up <i>to</i> Jerusalem in a war against it, but he could not <i>prevail</i> against it.	prevail ← <i>fight</i> (<i>successfully</i>).
Isa 7:2	וַיִּגַּד לְבֵית דָּוִד לֵאמֹר נָחָה אָרָם עַל־אֶפְרַיִם וַיָּנֻעַ לִבָּבוֹ וּלְבַב עַמּוֹ כְּנוּעַ עֲצִי־יַעַר מִפְּנֵי־רוּחַ:	And it was reported to the house of David <i>as follows</i>: “Aramaea has <i>taken up a</i> <i>position</i> in Ephraim.” And his heart and the heart of his people were moved, like the movement of the trees of the forest by the wind.	as follows ← <i>saying</i>. taken up a position ← <i>alighted, rested</i>.
Isa 7:3	וַיֹּאמֶר יְהוָה אֶל־יִשְׁעִיָּהוּ צֵא־נָא לִקְרֹאת אָחָז אֶתָּה וּשְׂאָר יִשׁוּב בְּנֶדֶךְ אֶל־קֶצֶה תְּעֹלֶת הַבֵּרֶכָה הָעֲלִיזָנָה אֶל־מִסְלַת שְׂדֵה כּוֹבֵס:	And the LORD said to Isaiah, “Go out now to meet Ahaz, you and Shear- Jashub your son, at the end of the conduit at the upper pool, to the road of the fuller's field,	

Isa 7:4	וַאֲמַרְתָּ אֵלָיו הַשָּׁמֶר וְהַשְׁקֵט אֶל-תִּירָא וּלְבַבְךָ אֶל-יֵרֶךְ מִשְׁנֵי זַנְבוֹת הָאוּדַיִם הָעֹשִׂנִים הָאֵלֶּה בְּחַר־יָאֵף רִצְיֹן וְאַרְם וּבֶן-רִמְלִיָּהוּ:	and say to him, ‘Take care, and keep quiet. Do not fear and do not <u>become faint-</u> <u>hearted</u> at these two tails of smoking firebrands, at the burning anger of Rezin and Aramaea and the son of Remaliah,	become faint-hearted ← <i>let your heart faint.</i>
Isa 7:5	יֵעַן כִּי-יַעֲזֹב עָלֶיךָ אָרָם רָעָה אֶפְרַיִם וּבֶן-רִמְלִיָּהוּ לֵאמֹר:	in that Aramaea has taken evil counsel against you, <i>with</i> Ephraim and the son of Remaliah, saying,	
Isa 7:6	נַעֲלֶה בִיהוּדָה וְנִקְיָצְנָהּ וְנִבְקַעְנָהּ אֵלֵינוּ וְנַמְלִיךְ מֶלֶךְ בְּתוֹכָהּ אֵת בֶּן-טַבְּאֵל: ס	«Let us go up into Judah and besiege it and divide it <u>among</u> ourselves and appoint a king in it – the son of Tabeal.»	among ← <i>to.</i>
Isa 7:7	כֹּה אָמַר אֲדֹנִי יְהוָה לֹא תָקוּם וְלֹא תִהְיֶה:	This <i>is what</i> my Lord the LORD, says: «It will not arise And it will not come to pass.	This <i>is what</i> ← <i>Thus.</i>
Isa 7:8	כִּי רֹאשׁ אָרָם דְּמָשֶׁק וְרֹאשׁ דְּמָשֶׁק רִצְיֹן וּבָעוֹד שְׁשִׁים וְחֲמִשׁ שָׁנָה יַחַת אֶפְרַיִם מֵעַם:	For the head of Aramaea <i>is</i> Damascus, And the head of Damascus <i>is</i> Rezin, And in sixty-five years' <i>time</i>, Ephraim will be severed from <i>being</i> a people.	severed ← <i>broken.</i>
Isa 7:9	וְרֹאשׁ אֶפְרַיִם שִׁמְרוֹן וְרֹאשׁ שִׁמְרוֹן בֶּן-רִמְלִיָּהוּ אִם לֹא תִאֱמִינוּ כִּי לֹא תִאֱמַנּוּ: ס	And the head of Ephraim <i>is</i> Samaria, And the head of Samaria <i>is</i> the son of Remaliah. If your faith <u>does not</u> <u>hold up</u>, <u>You will not be</u> <u>upheld.</u>» ’”	If your faith does not hold up ... You will not be upheld ← <i>If you do not</i> <i>believe, You will not be</i> <i>believed / established</i>; the figure of speech is <i>adnominatio</i> or <i>paronomasia</i>.
Isa 7:10	וַיֹּסֶף יְהוָה דְּבַר אֶל-אַחָז לֵאמֹר:	Then the LORD spoke to Ahaz again and said,	

Isa 7:11	שֶׁאֵל־לְךָ אוֹת מֵעַם יְהוָה אֱלֹהֶיךָ הֶעֱמַק שְׁאֵלָה אוֹ הַגְבִּיהַ לְמַעַלָּה:	“Ask for a sign for yourself from the LORD your God. Make the request profound or make <i>it</i> soaringly high.”	soaringly ← <i>upwards</i> .
Isa 7:12	וַיֹּאמֶר אַחֲזוּ לֹא־אֶשְׁאֹל וְלֹא־אֶנְסֶה אֶת־יְהוָה:	But Ahaz said, “I will not ask, and I will not test the LORD.”	
Isa 7:13	וַיֹּאמֶר שְׁמַעוּנָא בֵּית דָּוִד הַמַּעֲט מִכֶּם הַלְאוֹת אֲנָשִׁים כִּי תִלְאוּ גַם אֶת־אֱלֹהֵי:	Then <i>Isaiah</i> said, “Listen now, O house of David. Is it a small <i>matter</i> to you to weary men? For you are also wearying my God.	
Isa 7:14	לָכֵן יִתֵּן אֲדֹנִי הוּא לָכֶם אוֹת הִנֵּה הָעֹלְמָה הָרָה וְיִלְדֶּת בֵּן וְקָרְאת שְׁמוֹ עִמָּנוּ אֵל:	Therefore the LORD* himself will give you a sign. Behold, a virgin will conceive and bear a son, and she will call him Immanuel.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנִי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. Matt 1:23. a virgin ← <i>the virgin</i> . Although there is another word for <i>virgin</i> (בְּתוּלָה), it is inconceivable that this word (עֹלְמָה), implying marriageability, should not also imply virginity, considering God's strict laws in place and the necessarily miraculous nature of the sign. she will call: in an Aramaic form. Immanuel: <i>God with us</i> .
Isa 7:15	חֲמֵאָה וְדִבְשׁ יֹאכֵל לְדַעְתּוֹ מֵאוֹס בָּרַע וּבָחֹר בְּטוֹב:	He will eat curds and honey, for him to know to reject evil and to choose good.	to reject ... to choose: both infinitive absolute, according to [Ges-HG] §113 emphasizing an idea in the abstract.

Isa 7:16	כִּי בְטָרָם יֵדַע הַנַּעַר מֶאֱס בָּרַע וּבָחַר בְּטוֹב תִּעֲזֹב הָאֲדָמָה אֲשֶׁר אַתָּה קָן מִפְּנֵי שְׁנֵי מְלָכֶיהָ:	For before the boy knows to reject evil and choose good, the land which you loathe will be deserted by its two kings.	
Isa 7:17	יָבִיא יְהוָה עָלֶיךָ וְעַל-עַמֶּךָ וְעַל-בֵּית אָבִיךָ יָמִים אֲשֶׁר לֹא-בָאוּ לְמִיּוֹם סוּר-אַפְרַיִם מֵעַל יְהוּדָה אֵת מֶלֶךְ אַשּׁוּר: פ	The LORD will bring on you and on your people and on the house of your father days which have not come <i>before</i> , since the day when Ephraim departed from Judah <i>allying himself</i> with the king of Assyria.	with the king: AV differs (<i>even the king</i>). We take the word אֵת as sociative; the AV as accusative.
Isa 7:18	וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָק יְהוָה לִזְבוּב אֲשֶׁר בְּקֶצֶה יֵאָרִי מִצְרַיִם וּלְדַבּוּרָה אֲשֶׁר בְּאֶרֶץ אַשּׁוּר:	And it will come to pass on that day That the LORD will whistle for the fly Which <i>is</i> at the <i>far</i> end of the River of Egypt, And for the bee Which <i>is</i> in the land of Assyria.	
Isa 7:19	וּבָאוּ וְנָחוּ כֻלָּם בְּנַחְלֵי הַחַבְּתוֹת וּבְנִקְיֵי הַסְּלָעִים וּבְכָל הַנְּעֻצּוֹצִים וּבְכָל הַנֶּהְלָלִים:	And they will all come and settle In the watercourses of the ravines, And the fissures in the rocks, And in all the thorn bushes And in all the pasture lands.	settle ← <i>rest</i> .
Isa 7:20	בַּיּוֹם הַהוּא יִגְלַח אֲדָנִי בְּתֵעַר הַשְּׂכִירָה בְּעֶבְרִי נָהָל בְּמִלְךְ אַשּׁוּר אֶת-הָרֹאשׁ וְשֵׁעַר הָרַגְלִים וְגַם אֶת-הַזָּקָן תִּסְפֶּה: ס	On that day, the LORD* will shave with a razor – <i>With</i> the hired company on the far side of the river – With the king of Assyria, <i>Shaving</i> the head and the hair on the feet, And it will also remove the beard.	LORD*: a change by the Sopherim from יהוה, Yhvh, to אֲדָנִי, Adonai. See Gen 18:3 and [CB] App. 32.

Isa 7:21	וְהָיָה בַּיּוֹם הַהוּא יְחִיֶּה-אִישׁ עֶגְלַת בָּקָר וּשְׁתֵּי-צֹאן:	And it will come to pass on that day <i>That</i> a man will <u>keep</u> a heifer and two sheep,	keep ← <i>keep alive</i> .
Isa 7:22	וְהָיָה מִרְבַּע עֲשׂוֹת חֶלֶב יֹאכֵל חֲמָאָה בִּי-חֲמָאָה וּדְבַשׁ יֹאכֵל כָּל-הַנוֹתֵר בְּקֶרֶב הָאָרֶץ:	And it will come to pass, From the high yield of the production of milk, <i>That</i> he will eat curds. For everyone who remains in the land Will eat curds and honey.	
Isa 7:23	וְהָיָה בַּיּוֹם הַהוּא יְהִיֶּה כָּל-מְקוֹם אֲשֶׁר יְהִיֶּה-שָׁם אֵלֶּף גִּפְּזוֹ בְּאֵלֶּף כֶּסֶף לְשֹׁמֵר וּלְשִׁית יְהִיֶּה:	And it will come to pass on that day <i>That in</i> every place where there were a thousand vineyards for a thousand <i>pieces</i> of silver, It will be <i>consigned</i> to briars and thorns.	
Isa 7:24	בַּחֲצִים וּבִקְשֵׁת יִבּוֹא שָׁמָּה בִּי-שֹׁמֵר וּשִׁית תִּהְיֶה כָל-הָאָרֶץ:	With arrows and the bow one will go there, For all the land will be briars and thorns.	
Isa 7:25	וְכָל הַהָרִים אֲשֶׁר בִּמְעֵדָה יַעֲדִיזוּן לֹא-תָבֹא שָׁמָּה יִרְאֵת שֹׁמֵר וּשִׁית וְהָיָה לְמִשְׁלַח שׁוֹר וּלְמִרְמָס שֶׁה: פ	And <i>as for</i> all the mountains which had been hoed with a hoe, <u>You shall not go there</u> , For fear of briars and thorns. And it will be <i>a place</i> to drive oxen to, And for sheep to tread down.”	You shall not go there: AV differs (<i>there shall not come thither</i>).
Isa 8:1	וַיֹּאמֶר יְהוָה אֵלַי קַח-לָךְ גְּלוֹיִן גְּדוֹל וּכְתַב עָלָיו בְּחֶרֶט אֲנוֹשׁ לְמָהָר שְׁלָל חֵשׁ בּוֹ:	And the LORD said to me, “Get yourself a large tablet, and write on it with a stylus of a <i>common</i> man, ‘For <u>Maher-Shalal-Hash- Baz</u> .’”	Maher-Shalal-Hash-Baz: i.e. <i>quick-spoil-haste- plunder</i> .

Isa 8:2	וְאֶעֱיֵדָה לִי עֵדִים נְאֻמִּים אֶת אֹרִיָּה הַכֹּהֵן וְאֶת־זִכְרִיָּהוּ בֶן יִבְרֵכִיָּהוּ:	And I took faithful witnesses to be witnesses for me: Uriah the priest and Zechariah the son of Jeberechiah.	
Isa 8:3	וְאֶקְרַב אֶל־הַנְּבִיאָה וַתְּהַר וַתֵּלֶד בֶּן וַיֹּאמֶר יְהוָה אֵלַי קְרָא שְׁמוֹ מַהֵר שָׁלַל חֶשׁ בָּז:	And I approached the prophetess, and she conceived and bore a son, and the LORD said to me, “Call him Maher-Shalal-Hash-Baz.	
Isa 8:4	כִּי בִטָּרִם יֵדַע הַנְּעָר קְרָא אָבִי וְאִמִּי יִשָּׂא אֶת־חֵיל דַּמָּשֶׁק וְאֶת שָׁלַל שַׁמְרוֹן לִפְנֵי מֶלֶךְ אַשּׁוּר: ס	For before the boy knows how to shout, ‘My father’, or, ‘My mother’, <i>an army</i> will carry away the wealth of Damascus and the plunder of Samaria in the presence of the king of Assyria.”	
Isa 8:5	וַיֹּסֶף יְהוָה דַּבֵּר אֵלַי עוֹד לֵאמֹר:	The LORD spoke to me yet again and said,	
Isa 8:6	יַעַן כִּי מָאֵס הָעָם הַזֶּה אֶת מֵי הַשִּׁלּוֹחַ הַהֲלֹכִים לֹאֵט וּמִשּׁוֹשׁ אֶת־רִצִּין וּבֶן־רִמְלִיָּהוּ:	“Since this people rejects the waters of Shiloah, Which <u>flow</u> gently, And rejoices <u>in</u> Rezin and the son of Remaliah,	flow ← <i>go</i> . gently ← <i>slowly</i> . rejoices in ← <i>(there is) rejoicing with</i> .
Isa 8:7	וְלֹכֵן הִנֵּה אֲדִנִּי מַעְלָה עֲלֵיהֶם אֶת־מֵי הַנָּהָר הָעֲצוּמִים וְהָרַבִּים אֶת־מֶלֶךְ אַשּׁוּר וְאֶת־כָּל־כְּבוֹדוֹ וְעַלָּה עַל־כָּל־אֲפִיקָיו וְהִלָּךְ עַל־כָּל־גְּדוֹתָיו:	<u>You will see</u> the <u>LORD</u> * bringing up over them The mighty and massive waters of the river – The king of Assyria and all his glory – And he will come up through all his channels And overflow all his banks.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. You will see ← <i>Behold</i> .

Isa 8:8	וְחָלַף בִּיהוּדָה שָׁטָף וְעָבַר עַד־צוּאר יִגִּיעַ וְהָיָה מְטוֹת כְּנָפָיו מִלֵּא רֹחַב־אַרְצֶךָ עַמְּנוּ אֵל: ס	And he will pass through Judah, Inundating and crossing through, Coming up to the neck. And he will spread his wings Over the full width of your land, Immanuel.	he will spread his wings ← and it will be spreading out of his wings.
Isa 8:9	רָעוּ עַמִּים וְחָתוּ וְהָאֲזִינוּ כָּל מְרַחֲקֵי־אָרֶץ הַתְּאֲזִרוּ וְחָתוּ הַתְּאֲזִרוּ וְחָתוּ:	Do harm, you various peoples, And come to harm. So listen, all you distant parts of the earth, Gird yourselves, And come to harm; Gird yourselves, And come to harm.	Do harm ... Gird yourselves ... Gird yourselves: ironic. AV differs for the first verb (associate yourselves), taking it from a different root (רעה) against our רעע).
Isa 8:10	עֲצוּ עֲצָה וְתִפֹּר דְּבָרוֹ דְּבַר וְלֹא יָקוּם כִּי עַמְּנוּ אֵל: ס	Take counsel, But it will be frustrated. Speak a word, But it will not stand, For GOD is with us.”	Take counsel ... Speak a word: ironic.
Isa 8:11	כִּי כֹה אָמַר יְהוָה אֵלַי כְּחֻזְקַת הַיָּד וְיִסְרִינִי מִלֶּכֶת בְּדֶרֶךְ הָעַם־הַזֶּה לֵאמֹר:	For this <i>is what</i> the LORD said to me, as a <u>shot</u> in the arm, and he warned me against walking in the way of this people and said,	this is what ← thus. a shot in the arm ← strengthening of the hand.
Isa 8:12	לֹא־תֹאמְרוּן קִשְׁר לְכָל אֲשֶׁר־יֹאמַר הָעָם הַזֶּה קִשְׁר וְאֶת־מִזְרָאוֹ לֹא־תִירָאוּ וְלֹא תִעְרִיצוּ:	“You shall not say, ‘A conspiracy’, To everything where this people say, ‘A conspiracy.’ And do not fear <u>their</u> <u>fearsomeness</u>, And do not be afraid.	1 Pet 3:14. You: plural. their fearsomeness: i.e. their show of being fearsome, a subjective genitive, relating to causing fear. Compare the next verse.

Isa 8:13	אֶת־יְהוָה צְבָאוֹת אַתָּה תִּקְדִּישׁוּ וְהוּא מֹרְאֲכֶם וְהוּא מַעֲרָצְכֶם:	Sanctify the LORD of hosts himself, For he <i>is to be your</i> fearfulness, And he <i>is to be</i> your trepidation.	1 Pet 3:15. your fearfulness: a subjective genitive of <i>feeling</i> fear, which is why we choose a different but cognate word in this verse compared with <i>fearsomeness</i> above.
Isa 8:14	וְהָיָה לְמִקְדָּשׁ וּלְאַבֵּן נִגָּף וּלְצֹר מְכַשּׁוֹל לְשָׁנֵי בְתִי יִשְׂרָאֵל לִפְחַ וּלְמוֹקֵשׁ לְיוֹשְׁבֵי יְרוּשָׁלַם:	And he will become a sanctuary, But a stumbling block and a rock of offence To the two houses of Israel, And a trap and a snare To the inhabitants of Jerusalem.	Rom 9:33, 1 Pet 2:8. But: adversative use of the <i>vav</i> . block ← <i>stone</i> .
Isa 8:15	וּכְשָׁלוּ בָם רַבִּים וְנִפְּלוּ וְנִשְׁבְּרוּ וְנִקְּשׁוּ וְנִלְכְּדוּ: ס	And many will stumble at them, And they will fall and be broken, And be ensnared and be caught.	Matt 24:10.
Isa 8:16	צֹר תַּעֲוֹדָה חֲתוּם תּוֹרָה בְּלִמְדִּי:	Bind up the testimony; Seal the law among <u>those who learn from me</u> .”	those who learn from me ← <i>my learners</i> .
Isa 8:17	וְחִלֵּיתִי לַיהוָה הַמִּסְתִּיר פָּנָיו מִבֵּית יַעֲקֹב וְקוֹיֵתִי־לּוֹ:	And I will wait for the LORD, Who is hiding his face from the house of Jacob, And I will confide in him.	
Isa 8:18	הִנֵּה אֲנֹכִי וְהַיִּלָּדִים אֲשֶׁר נָתַן־לִי יְהוָה לְאִתּוֹת וּלְמוֹפְתִים בְּיִשְׂרָאֵל מֵעַם יְהוָה צְבָאוֹת הַשֹּׁכֵן בְּהֶר צִיּוֹן: ס	Here <u>am</u> I, And the children whom the LORD has given me, As signs and as miracles in Israel From the LORD of hosts, Who dwells in Mount Zion.	Heb 2:13. Here <i>am</i> I ← <i>Behold me</i> .

Isa 8:19	וְכִי־אָמְרוּ אֲלֵיכֶם דְּרָשׁוּ אֶל־הָאֲבוֹת וְאֶל־הַיִּדְעָנִים הַמְצַפְצָפִים וְהַמְהַגִּים הַלֹּא־עִם אֶל־אֱלֹהֵיו יִדְרֹשׁ בְּעַד הַחַיִּים אֶל־הַמֵּתִים:	“Now when they say to you, ‘Seek the necromancers and the wizards, who whisper and who mutter’, <i>say</i>, ‘Should not a people seek their God? <i>Does one really turn to the dead for the benefit of the living?</i>’	
Isa 8:20	לְתוֹרָה וּלְתִעֻדָּה אִם־לֹא יֹאמְרוּ כַּדָּבָר הַזֶּה אֲשֶׁר אֵין־לוֹ שַׁחַר:	If they do not speak in accordance with the law and the testimony – so <u>these words</u> – <i>it is</i> because they do not <u>have a glimmer of reason</u>.	these words ← <i>this word / discourse</i>. glimmer ← <i>dawn</i>.
Isa 8:21	וְעָבַר בָּהּ נִקְשָׁה וְרָעַב וְהָיָה כִי־יִרְעַב וְהִתְקַצֵּף וְקָלַל בְּמַלְכוֹ וּבֵאלֹהֵיו וּפָנָה לְמַעְלָה:	And <i>one</i> will pass through the <u>land</u> suffering hardship, and hungry, and it will come to pass when he is hungry that he will become angry and curse his king and his God, and he will turn to <i>things</i> above,	the <i>land</i> ← <i>it</i>.
Isa 8:22	וְאֶל־אֶרֶץ יָבִיט וְהָיָה צָרָה וְחֹשֶׁכַּהּ מְעוֹף צוּקָה וְאִפְלָה מִנְדָּח:	and he will look to the earth, and <u>he will find</u> adversity, and darkness <u>and oppressive gloom</u>, and repulsive murkiness.	he will find ← <i>behold</i>. oppressive gloom ← <i>gloom of oppression</i>, a Hebraic genitive.
Isa 9:1	כִּי לֹא מוֹעֵף לֹאֲשֶׁר מוֹצֵק לָהּ כָּעֵת הָרִאשׁוֹן הַקָּל אֶרֶצָה זְבֻלוֹן וְאֶרֶצָה נַפְתָּלִי וְהָאֲחֵרוֹן הַכְּבִיד דֶּרֶךְ הַיָּם עֲבַר הַיַּרְדֵּן גָּלִיל הַגּוֹיִם:	For <i>it will</i> not <i>be faint</i>, as regards the <u>land's</u> straitness, as <i>on</i> the first occasion <i>when</i> he brought the land of Zebulun and the land of Naphtali into contempt, and later made it <i>more</i> grievous, on the way of the sea, beyond the Jordan, in Galilee of the Gentiles.	Matt 4:15. faint: we take this as <i>hophal</i> from root יָעַף, not the noun from root עוֹף. the <i>land's</i> ← <i>her / its</i>.
Isa 9:2	הָעָם הַהֲלֹכִים בַּחֹשֶׁךְ רָאוּ אֹר גָּדוֹל יִשְׁבִּי בְּאֶרֶץ צִלְמוֹת אֹר נִגָּה עָלִיהֶם:	The people who walked in darkness Have seen a great light, And on those who dwelt in the land of the shadow of death A light has shone.”	Matt 4:16.

Isa 9:3	הִרְבִּיתָ הַגֹּי *לֹא *לָו הִגְדַּלְתָּ הַשְּׂמִיחָה שְׂמִיחוּ לִפְנֵיךָ בְּשִׂמְחַת בִּקְצִיר כַּאֲשֶׁר יִגִּילוּ בְּחִלְקָם שָׁלֵל:	You have multiplied the nation, {Q: You have increased its joy} [K: <i>where</i> you had not increased the joy]; They rejoice before you As <i>they do with</i> joy at harvest time, Or as when they delight As they share the spoil.	
Isa 9:4	כִּי אֶת־עַל סִבְלוֹ וְאֵת מִטָּה שִׁכְמוֹ שֶׁבֶט הַנֶּגֶשׁ בּוֹ הִחֲתִיתָ כִּיּוֹם מִדְיָן:	For you have broken <u>their burdensome</u> <u>yoke</u> And <u>their shoulder bar</u> – The rod which <i>was</i> used to drive them on – As on the day of Midian.	their burdensome yoke ... their shoulder bar ← <i>the</i> <i>yoke of its burden ... the</i> <i>bar of its shoulder</i>, Hebraic genitives.
Isa 9:5	כִּי כָל־סֶאֱזֹן סֶאֱזַן בְּרֵעֵשׁ וְשִׁמְלָה מְגֹלָלָה בַּדָּמִים וְהִיתָה לְשִׂרְפָּה מֵאֲכָלֶת אֵשׁ:	For every boot treading in the tumult And shirt rolled in blood Will be <i>fit</i> for burning, As fuel for fire.	
Isa 9:6	כִּי־יֵלֵד יִלְד־לָנוּ בֶן נָתַן־לָנוּ וְנִתְּהִי הַמְּשֻׁרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִיעַד שַׁר־שָׁלוֹם:	For a child is to be born for us, A son is to be given to us, And <u>he will shoulder</u> <u>government</u>, And he will be called Wonderful, Counsellor, Mighty GOD, Father of Perpetuity, Prince of Peace.	Alluded to in Luke 2:11. he will shoulder government ← <i>government will be on his</i> <i>shoulder</i>. Wonderful: see Judg 13:18.

Isa 9:7	לֹם*רַבָּה **לְמַרְבֵּה הַמְשָׁרָה וּלְשָׁלוֹם אֵין־קֶץ עַל־כִּסֵּא דָוִד וְעַל־מִמְלַכְתּוֹ לְהִכִּין אֹתָהּ וּלְסַעֲדָהּ בַּמִּשְׁפָּט וּבְצִדְקָה מֵעַתָּה וְעַד־עוֹלָם קִנְיַת יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹאת: ס	<i>There will be no end to the great extent of government, Or to peace on the throne of David and over his kingdom, In setting it up and in perpetuating it in justice and in righteousness, From that time and age-abidingly. The zeal of the LORD of hosts will accomplish this.</i>	to the great extent: in <i>qeré</i> this is one word; in <i>ketiv</i> two words, but untranslatable as such. In setting it up ... in perpetuating: gerundial use of the infinitives. that time ← <i>now</i>.
Isa 9:8	דְּבַר שָׁלַח אֲדֹנָי בְּיַעֲקֹב וּנְפֹל בִּישְׂרָאֵל:	The LORD* sent a word through Jacob, And it alighted on Israel.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.
Isa 9:9	וִידְעוּ הָעָם כָּלֹּ אֶפְרַיִם וְיוֹשֵׁב שִׁמְרוֹן בְּגֵאוֹהָ וּבְגִדְלֵי לֵבָב לֵאמֹר:	And the entire people will know – Ephraim and the inhabitants of Samaria – <i>Those who</i> in the arrogance And haughtiness of their heart said,	
Isa 9:10	לְבָנִים נָפְלוּ וְגִזִּית נִבְנָה שִׁקְמִים גִּדְּעוּ וְאַרְזִים נִחְלִיף:	“The bricks have fallen, But we will build <i>with</i> hewn stone; The sycamores have been cut down, But we will replace <i>them with</i> cedars.”	But (2x): adversative use of the <i>vav</i>.
Isa 9:11	וְשִׁגְבַּת יְהוָה אֶת־צָרֵי רָצִין עָלָיו וְאֶת־אֲבִיו יִסְכְּסֶךְ:	But the LORD will strengthen the <u>adversarial forces of</u> Rezin against the <i>people</i>, And he will incite their enemies –	adversarial forces of ← <i>adversaries of</i>, but not in the sense of <i>adversaries against</i>. the <i>people</i> ← <i>him</i>. Referring to <i>the people</i> of Isa 9:9.

Isa 9:12	אֲרָם מִקֶּדֶם וּפְלִשְׁתִּים מֵאַחֲזֹר יֵאָכְלוּ אֶת־יִשְׂרָאֵל בְּכָל־פֶּה בְּכָל־זֹאת לֹא־שָׁב אָפוּ וְעוֹד יָדוֹ נְטוּיָה׃	Aramaea from the east And the Philistines from the west – And they will consume Israel <u>with a</u> <u>voracious appetite</u> . Yet for all this, his anger will not recede, And his hand <i>will</i> still <i>be</i> stretched out.	with a voracious appetite ← <i>with all mouth</i> .
Isa 9:13	וְהָעָם לֹא־שָׁב עַד־הַמָּכָהוּ וְאֶת־יְהוָה צָבָאוֹת לֹא דָּרְשׁוּ׃ ס	But the people are not returning To him who is striking them, And they have not sought the LORD of hosts.	
Isa 9:14	וַיַּכֵּת יְהוָה מִיִּשְׂרָאֵל רֹאשׁ וְזֵנֵב כַּפָּה וְאַגְמֹן יוֹם אֶחָד׃	And the LORD will cut off from Israel Head and tail, Palm-branch and bulrush, In one day.	Palm-branch and bulrush: standing for upper and lower class, but not as extreme as head and tail.
Isa 9:15	זָקֵן וְנָשׂוּא־פָנִים הוּא הָרֹאשׁ וְנָבִיא מִזֶּרֶחַ־שָׁקֶר הוּא הַזֵּנֵב׃	The elder and dignitary. Is who the head is, And the prophet who teaches lies Is who the tail is.	dignitary ← <i>elevated of</i> <i>face</i> . lies ← <i>the lie</i> .
Isa 9:16	וַיְהִיו מְאֹשְׁרֵי הָעַם־הַזֶּה מִתְעִים וּמְאֹשְׁרֵיו מְבֻלְעִים׃	And those guiding this people Have led <i>it</i> astray, And those guided by them Have been swallowed up.	

Isa 9:17	עַל־כֵּן עַל־בְּחוּרָיו לֹא־יִשְׂמַח אֲדֹנָי וְאֶת־יְתֻמּוֹ וְאֶת־אַלְמָנָתוֹ לֹא יִרְחַם כִּי כָלֹ חֲנָף וּמִרְעַ וְכָל־פֶּה דֹבֵר נִבְלָה בְּכָל־זֹאת לֹא־שָׁב אִפּוֹ וְעוֹד יָדוֹ נְטוּיָה:	This <i>is</i> why the LORD* will not rejoice over their young men And will not have compassion on their orphans and their widows, For they <i>are</i> all <u>profane</u> and wrongdoing, And every mouth speaks foolishness. Despite all this, his anger will not recede, And his hand <i>will</i> still <i>be</i> stretched out.	LORD*: a change by the Sophierim from יהוה Yhvh, to אֲדֹנָי, Adonai. See Gen 18:3 and [CB] App. 32. profane: on a translation as <i>hypocrite</i>, see [AnLx] note at end of p.267.
Isa 9:18	כִּי־בַעֲרָה כָאֵשׁ רִשְׁעָהּ שָׁמִיר וְשִׁית תֹּאכֵל וְתִצֵּת בְּסִבְכֵי הַיַּעַר וַיִּתְאַבְּכוּ גִּאוֹת עָשׂוֹן:	For wickedness burns like fire; It consumes briars and thorns, And it kindles <i>fire</i> in the thickets of the forest, And they will <u>swell up</u> <i>Like</i> the billowing of smoke.	swell up: or <i>roll around</i>.
Isa 9:19	בַּעֲבַרְתִּי יְהוָה צְבָאוֹת נִעְתָם אֶרֶץ וַיְהִי הָעֵם כַּמֶּאֱכֹלֶת אֵשׁ אִישׁ אֶל־אֶחָיו לֹא יִחְמְלוּ:	In the wrath of the LORD of hosts, The land will be <u>burned</u>, And the people will be like fuel for the fire. A man will not spare his brother.	burned: or <i>darkened</i>.
Isa 9:20	וַיִּגְזֹר עַל־יְמִין וְרֵעֵב וַיֹּאכַל עַל־שְׁמֹאול וְלֹא שָׂבְעוּ אִישׁ בְּשֶׁר־זֵרְעוֹ יֹאכְלוּ:	And he will divide <i>a</i> <u>portion</u> on the right <i>hand side</i>, <u>Yet</u> be hungry, And eat on the left <i>hand side</i>. <u>But</u> they will not be satisfied. Each will eat the flesh of his <i>own</i> arm.	Yet ... But: adversative use of the <i>vav</i>.

Isa 9:21	מִנְשֵׁה אֶת־אֶפְרַיִם וְאֶפְרַיִם אֶת־מִנְשֵׁה יַחְדָּו הֵמָּה עַל־יְהוּדָה בְּכָל־זֹאת לֹא־שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָה: ס	Manasseh will eat Ephraim, And Ephraim Manasseh. Together they will be against Judah. Despite all this, his anger will not recede, And his hand will still be stretched out.	
Isa 10:1	הוּא הַחֲקָקִים חֲקִי־אָזֶן וּמִכְתָּבִים עֹמֵל כְּתָבוֹ: וְהָיָה כִּי יִשְׁפֹּט עַמִּי לְהַיִּת אֶלְמָנוֹת שְׁלָלָם וְאֶת־יְתוֹמִים יִבְזוּ:	Woe to those who <u>issue</u> vain decrees, And the <u>state</u> secretaries who <u>draw</u> <u>up iniquitous edicts</u>,	issue ← <i>decree, legislate</i>. draw up iniquitous edicts ← <i>decree iniquity</i> (which) they write. The word translated <i>iniquity</i> here more commonly means <i>toil</i>.
Isa 10:2	לְהַטּוֹת מִדִּין דָּלִים וּלְגַזֵּל מִשְׁפָּט עֲנִי עַמִּי לְהִיָּת אֶלְמָנוֹת שְׁלָלָם וְאֶת־יְתוֹמִים יִבְזוּ:	In <u>denying</u> the needy a legal process, In <u>robbing</u> the poor among my people of justice, With <u>widows being</u> their spoil, And <u>who</u> plunder orphans.	In denying ... In robbing ... With widows being ← <i>In turning away</i> <i>etc.</i>, gerundial use of the infinitive.
Isa 10:3	וּמָה־תַּעֲשׂוּ לַיּוֹם פְּקָדָה וּלְשׂוֹאָה מִמֶּרְחָק תָּבוֹא עַל־מִלִּי תִנּוּסוּ לְעִזָּרָה וְאַנָּה תַעֲזְבוּ כְּבוֹדְכֶם:	What will you do on the day of punishment, And in the destruction <i>which</i> will come from far away? To whom will you flee for help, And where will you leave your honour?	
Isa 10:4	בְּלִתִּי כָרַעַת תַּחַת אֲסִיר וְתַחַת הַרוּגִים יִפְּלוּ בְּכָל־זֹאת לֹא־שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָה: ס	<i>How will one not</i> <i>collapse in</i> <i>imprisonment</i>, Or <i>what if</i> they fall to join those killed? Despite all this, his anger will not recede, And his hand will still be stretched out.	not: AV differs (<i>without</i> <i>me</i>). in imprisonment ← <i>under (being) a prisoner</i>. to join ← <i>under</i>.

Isa 10:5	הוּא אֲשׁוּר שֶׁבֶט אִפִּי וּמִטָּה-הוּא בְּיָדִם זַעֲמִי:	O Assyria, the <u>rod</u> of my anger, The stick in whose hand <i>is</i> my indignation!	rod: i.e. <i>instrument</i> .
Isa 10:6	בְּגִי חֲנֹף אֲשַׁלְּחֵנּוּ וְעַל-עַם עֲבָרְתִי אֲצִוֶּנּוּ לְשַׁלֵּל שָׁלַל וּלְבַז בָּז וּלְשִׁימוּ *וּלְשׁוּמוּ* מִרְמָס כְּחֹמֶר חוּצוֹת:	I will send against them a profane nation, And I will command them <i>to go</i> against the people <u>with</u> <u>whom I am</u> angry, <u>To take spoil</u> and <u>to</u> <u>seize plunder</u> , And to make them a trodden down phenomenon Like the mire of the streets.	to make them: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. with whom I <i>am</i> angry ← <i>of my wrath</i> . To take spoil ... to seize plunder ← <i>To spoil</i> <i>spoil ... to plunder</i> <i>plunder</i> .
Isa 10:7	וְהוּא לֹא-כֵן יִדְמָה וּלְבָבוּ לֹא-כֵן יַחֲשֹׁב בִּי לְהַשְׁמִיד בְּלִבָּבוּ וְלֹהֲכָרִית גּוֹיִם לֹא מַעֲט:	However, <u>they</u> will not <u>be conscious of this</u> <i>purpose</i> , And their heart will not so reason, For <i>it will just be</i> in their heart To destroy and cut off Not a few nations.	they: i.e. <i>Assyria</i> . be conscious of this <i>purpose</i> ← <i>imagine thus</i> .
Isa 10:8	כִּי יֹאמַר הֲלֹא שָׂרֵי יַחֲדוּ מַלְכִּים:	For he will say, “ <i>Are not my officials a</i> <u>collection of kings</u> ?”	collection of kings ← <i>kings together</i> .
Isa 10:9	הֲלֹא כְּכַרְכֶּמִּישׁ כְּלָנוּ אִם-לֹא כְּאַרְפַּד חֲמַת אִם-לֹא כְּדַמְשֶׁק שִׁמְרוֹן:	<i>Is</i> Calno not like Carchemish? Or <i>is</i> Hamath not like Arpad? Or <i>is</i> Samaria not like Damascus?	
Isa 10:10	כַּאֲשֶׁר מְצָאָה יָדִי לְמַמְלַכֶּת הָאֱלִיל וּפְסִילֵיהֶם מִירוּשָׁלַם וּמִשִּׁמְרוֹן:	When my hand finds <u>idolatrous kingdoms</u> , And their carved images, <u>Surpassing those of</u> Jerusalem and Samaria,	idolatrous kingdoms ← <i>kingdoms of the idol</i> , a Hebraic genitive. Surpassing ← <i>(More)</i> <i>than</i> .
Isa 10:11	הֲלֹא כַּאֲשֶׁר עָשִׂיתִי לְשִׁמְרוֹן וּלְאֵלֵיהֶּ בֶּן אֶעֱשֶׂה לִירוּשָׁלַם וּלְעֶצְבֵּיהֶ: ס	Will I not do to Jerusalem and its images <u>What</u> I did to Samaria and its idols?”	What ← <i>As</i> .

Isa 10:12	וְהָיָה כִּי־יִבְצֹעַ אֲדֹנָי אֶת־כָּל־מַעֲשָׂהוּ בְּהָרַ צִיּוֹן וּבִירוּשָׁלַם אֶפְקֹד עַל־פְּרִי־גִדְלֵי לֶבֶב מֶלֶךְ־אֲשׁוּר וְעַל־תַּפְאֶרֶת רוֹם עֵינָיו:	And it will come to pass, when the LORD* has carried out all his work in Mount Zion and Jerusalem, <i>that I will</i> inflict punishment for the result of the high- mindedness of the king of Assyria and for the glorying of his haughty eyes.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. I will: effectively <i>he will</i> here. result ← <i>fruit</i> . high-mindedness ← <i>greatness of heart</i> . his haughty eyes ← <i>the</i> <i>exalting of his eyes</i> .
Isa 10:13	כִּי אָמַר בְּכַח יָדִי עָשִׂיתִי וּבְחֶכְמָתִי כִי נִבְּנֹתִי וְאָסִיר גְּבוּלֹת עַמִּים וְעִתִּידְתִּיהֶם* וְעִתּוֹדוֹתֵיהֶם שׁוֹשְׁתִּי** וְאוֹרִיד כְּאֶבִּיר יוֹשְׁבִים:	For he said, “I acted in the strength of my hand, And in my <i>own</i> wisdom, For I am astute, And I remove national borders, And I plunder their lucre, And I overthrow populations, Like a mighty man.	lucre: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. populations ← <i>inhabitants</i> .
Isa 10:14	וְתִמְצָא כֶּקֶן יָדִי לְחִיל הָעַמִּים וְכֶאֱסָף בִּיעִצִּים עֲזָבוֹת כָּל־הָאָרֶץ אֲנִי אֶסְפְּתִי וְלֹא הָיָה נִגִּיד כִּנְף וּפִצָּה פֶה וּמִצַּפֶּצֶף:	And my hand found the riches of <i>various</i> peoples like a nest. And as <i>one</i> collects eggs that <i>are</i> abandoned, So I collected the whole earth, And there was no-one that fluttered a wing Or opened his mouth and whispered.”	

Isa 10:15	הִיתָפֹאֵר הַגִּרְזֵן עַל הַחֹצֵב בּוֹ אִם־יִתְגַּדֵּל הַמַּשּׁוֹר עַל־מְנִיפּוֹ כְּהַנִּיף שֶׁבֶט וְאֶת־מְרִימָיו כְּהַרִים מִטָּה לֹא־עֵץ:	Will the axe vaunt itself over him who hews with it? Or will the saw make itself greater <u>than</u> <u>him</u> who <u>handles</u> it? Likewise, <u>can</u> a rod lift the very <u>ones</u> who raise it? Similarly, <u>can</u> a stick raise <u>him who is not</u> <u>wood</u>?	than him: or, if the reader prefers, <i>than he</i>. handles ← <i>lifts</i>. <i>him who is not wood: i.e. flesh and blood. AV differs (as if it were no wood).</i>
Isa 10:16	לָכֵן יִשְׁלַח הָאֱדוֹן יְהוָה צָבָאוֹת בְּמִשְׁמָנוֹ רוּזוֹן וְתַחַת כְּבֹדוֹ יִקְדּוּ יִקְדּוּ בִּיקּוֹד אֵשׁ:	This <u>is</u> why my Lord the LORD of hosts Will send leanness into his <u>fat</u> places, And instead of his glory, <u>There will be burning</u>, <u>as a fire burns</u>.	fat: i.e. <i>fertile</i>. There will be burning, as a fire burns ← <i>Burning will burn like the burning of fire</i>.
Isa 10:17	וְהָיָה אֹרֶז־יִשְׂרָאֵל לֵאֵשׁ וּקְדוּשׁוֹ לִלְהַבָּה וּבַעֲרָה וְאָכְלָה שִׁיתוֹ וּשְׂמִירוֹ בַּיּוֹם אֶחָד:	And the light of Israel will become fire, And its holy <i>one</i> a flame, And it will blaze and consume Its briars and its thorns In one day.	
Isa 10:18	וּכְבוֹד יַעֲרֹ וּכְרָמָיו מִנֶּפֶשׁ וְעַד־בָּשָׂר יִכָּלֶה וְהָיָה כְּמִסַּס נֶסֶס:	And he will lay the glory of his forest and his orchard waste, <u>Both spiritually and</u> <u>physically</u>, And it will become like the exhausted state Of <u>one</u> <u>wasting away</u>.	Both spiritually and physically ← <i>From soul and up to flesh</i>. <i>one</i> wasting away: AV differs (<i>a standardbearer</i>).
Isa 10:19	וְשָׂר עֵץ יַעֲרֹ מִסְפָּר יִהְיוּ וְנִגְרָו יִכְתְּבֵם: פ	And the remainder of the trees of his forest will be <i>few</i> in number, And a boy will <i>be able</i> <i>to set them down in</i> <i>writing</i>.	set them down in writing ← <i>write them</i>, i.e. <i>register them</i> <i>individually</i>.

Isa 10:20	וְהָיָה בַּיּוֹם הַהוּא לֹא-יִוָּסֵף עוֹד שְׂאֵר יִשְׂרָאֵל וּפְלִיטַת בֵּית-יַעֲקֹב לְהִשָּׁעַן עַל-מַכֵּהוּ וְנִשְׁעַן עַל-יְהוָה קְדוֹשׁ יִשְׂרָאֵל בְּאַמֶּת:	And it will come to pass on that day <i>That</i> the remainder of Israel And the escaped remnant of the house of Jacob Will no longer rely on the one who struck them, And they will rely on the LORD – The holy <i>one</i> of Israel – In truth.	
Isa 10:21	שְׂאֵר יִשׁוּב שְׂאֵר יַעֲקֹב אֶל-אֵל גִּבּוֹר:	The remainder will return – The remainder of Jacob – To the mighty GOD.	
Isa 10:22	כִּי אִם-יְהִי־עַמָּךְ יִשְׂרָאֵל כַּחֲסֹל הַיָּם שְׂאֵר יִשׁוּב בּוֹ כְּלִיזֹן חֲרוּץ שׁוֹטֵף צְדָקָה:	Even if your people Israel Are like the sand of the sea, A remainder of them will return, And the conclusion determined Will overflow with righteousness.	Rom 9:27, Rom 9:28.
Isa 10:23	כִּי כָלָה וְנִחְרָצָה אֲדָנִי יְהוָה צְבָאוֹת עֹשֶׂה בִקְרֹב כָּל-הָאָרֶץ: ס	For my Lord the LORD of hosts Will bring about the conclusion And <u>what has been</u> determined In the <u>precincts</u> of the whole land.	Rom 9:28. what: relative use of the vav. precincts ← <i>midst</i> .
Isa 10:24	לִכֵּן כֹּה-אָמַר אֲדָנִי יְהוָה צְבָאוֹת אֶל-תִּירָא עַמִּי יָשֵׁב צִיּוֹן מֵאֲשׁוּר בַּשִּׁבְט יִכָּבֵה וּמִטְּהוּ יִשְׁאֵל-עָלֶיךָ בַּדֶּרֶךְ מִצְרַיִם:	Therefore my Lord the LORD of hosts says <u>this</u> : “My people who live <i>in</i> Zion, Do not be afraid of Assyria. They will strike you with a rod, And lift their stick up against you, In <u>the way Egypt did</u> ,	this ← <i>thus</i> . the way Egypt <i>did</i> ← <i>the</i> way of Egypt.

Isa 10:25	כִּי־עוֹד מְעַט מִזֶּעַר וְכָלָה זַעַם וְאַפִּי עַל־תְּבִלִּיתָם:	But in a very short <i>time</i> , The indignation will be concluded, <i>As will my anger,</i> <i>At the time of their</i> <i>destruction.”</i>	
Isa 10:26	וְעוֹרֵר עָלָיו יְהוָה צָבָאוֹת שׁוֹט כְּמַכַּת מִדְּיָן בְּצוּר עוֹרֵב וּמִטְּהוֹ עַל־הַיָּם וּנְשְׂאוֹ בְּדֶרֶךְ מִצְרַיִם:	And the LORD of hosts will stir up a scourge over them, Like the attack in Midian at the rock of Oreb. And <i>as</i> his rod <i>was</i> on the sea, So he will raise it, In the <i>same</i> way <i>as</i> in Egypt.	as in ← <i>of</i> .
Isa 10:27	וְהָיָה בַּיּוֹם הַהוּא יִסּוֹר סִבְלוֹ מֵעַל שִׁכְמְךָ וְעָלוֹ מֵעַל צוּאֲרֶךְ וְחִבְלָה עַל מִפְּנֵי־שִׁמּוֹן:	And it will come to pass on that day <i>That his burden</i> will be removed from your shoulder, And <i>his yoke</i> from your neck. And the yoke will be destroyed in front of the <i>anointing</i> oil.	his burden ... his yoke: subjective genitives.
Isa 10:28	בָּא עַל־עֵיִת עֶבֶר בְּמִגְרוֹן לְמַכֵּם יִפְקִיד בָּלִיו:	He has come to Aiath, He has crossed over to Migron; He has deposited his equipment in <u>Michmas</u> .	Michmas: see 1 Sam 13:2.
Isa 10:29	עָבְרוּ מִעֲבָרָה גִבְעַת מְלוֹן לָנוּ חֲרָדָה הֲרָמָה גִּבְעַת שְׂאוֹל נָסָה:	They have crossed the pass; They have taken up quarters <i>in</i> Geba. <u>Ramah</u> is trembling; <u>Gibeah</u> of Saul has fled.	Ramah ← <i>the Ramah</i> . Gibeah: see Josh 15:57.
Isa 10:30	צְהִלִי קוֹלְךָ בַּת־גָּלִים הַקְשִׁיבִי לִישָׁה עֲנִיָּה עֲנִתּוֹת:	<u>Shout out</u> , O daughter of Gallim, <u>Listen</u> , O <u>Laish</u> , O poor Anathoth.	Shout out ← <i>Neigh your</i> <i>voice</i> ; compare Mark 1:43, John 11:38. Listen, O Laish: AV differs (<i>cause it to be</i> <i>heard unto Laish</i>).

Isa 10:31	נִדְּדָה מִדְּמִנָּה יִשְׁבִּי הַגְּבִים הָעִיּוֹז׃	Madmenah has moved away; The inhabitants of Gebim have secured their effects.	Gebim ← <i>the Gebim</i> .
Isa 10:32	עוֹד הַיּוֹם בְּנוֹב לַעֲמֹד יִנָּפֵף יָדוֹ הָרַר בֵּית- **בַּת-צִיּוֹן גְּבַעַת* יְרוּשָׁלַם׃ ס	<i>On the very day when</i> he stands in Nob, He will shake his fist At the mountain of the {Q: daughter} [K: house] of Zion – The hill of Jerusalem.	<i>On the very day</i> ← <i>Still /</i> <i>Yet on the day.</i> fist ← <i>hand</i> .
Isa 10:33	הִנֵּה הָאֲדוֹן יְהוָה צְבָאוֹת מִסַּעֲף פֶּאֶרָה בְּמַעֲרָצָה וְרַמֵּי הַקּוֹמָה גְּדוּעִים וְהַגְּבִהִים יִשְׁפָּלוּ׃	Behold, the Lord, the LORD of hosts, Will cut off a bough with terror, And those of high stature <i>will be</i> cut down, And the haughty will be humbled.	
Isa 10:34	וְנִקָּף סִבְכֵי הַיַּעַר בַּבְּרֹזֶל וְהַלְבָּנוֹן בְּאֲדִיר יְפוֹל׃ ס	And he will cut down the thickets of the forest with iron, And Lebanon will be felled by a mighty one.	be felled: <i>qal</i> for passive of <i>hiphil</i> . Compare Ex 20:5, Deut 5:9.
Isa 11:1	וַיֵּצֵא חֹטֵר מִגִּזְע יִשִּׁי וַיִּנָּצֵר מִשְׁרָשָׁיו יִפְרֶה׃	And a shoot will come out of the stem of Jesse , And a branch from his roots will become fruitful.	John 7:42. shoot ... of the stem of Jesse: Christ, as Jesse's descendant. Contrast Isa 11:10. branch: Hebrew <i>nezer</i> , in modern pronunciation <i>netser</i> ; perhaps the reference to <i>Nazarene</i> in Matt 2:23 .
Isa 11:2	וַיָּנַח עָלָיו רוּחַ יְהוָה רוּחַ חֵכְמָה וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ דַּעַת וִירָאת יְהוָה׃	And the spirit of the LORD will rest on him – The spirit of wisdom and understanding, The spirit of counsel and valour, The spirit of knowledge and fear of the LORD.	

Isa 11:3	וְהִרְיָחוּ בִּירְאֵת יְהוָה וְלֹא-לְמַרְאֶה עֵינָיו יִשְׁפּוֹט וְלֹא-לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ:	He will <u>delight</u> in him Through <i>his</i> <u>fear of the</u> <u>LORD</u> , And he will not judge by appearance to the eyes, Nor will he arbitrate by <u>what his ears hear</u> ,	He will delight ... fear of the LORD: a possible alternative translation would be <i>What (is)</i> <i>fragrant to him (is being)</i> <i>in fear of the LORD</i> . by what his ears hear ← <i>according to the hearing</i> <i>of his ears</i> .
Isa 11:4	וְשָׁפֵט בְּצֶדֶק דָּלִים וְהוֹכִיחַ בְּמִשְׁוֹר לְעִנְי־אָרֶץ וְהִכָּה-אֶרֶץ בְּשֶׁבֶט פִּי וּבִרְוַח שִׁפְתָּיו יָמִית רָשָׁע:	But he will judge the poor righteously, And he will arbitrate for the meek of the land equitably, And he will strike the land with the rod of his mouth, And he will kill the wicked by the breath of his lips.	
Isa 11:5	וְהָיָה צֶדֶק אֲזֹר מִתָּנוּ וְהָאֱמוּנָה אֲזֹר חֲלָצִיו:	And righteousness will be the <u>girdle around</u> his waist, And faithfulness the <u>girdle around</u> his loins.	girdle around (2x) ← <i>girdle of</i> . Wider use of the construct state.
Isa 11:6	וְגַר זֵאֵב עִם-כֶּבֶשׂ וְנֹמֶר עִם-גָּדִי יִרְבֹּץ וְעֹגֵל וּכְפִיר וּמִרְיָא יַחְדָּו וְנֶעֱר קִטָּן נִהְגָּ בָם:	And the wolf will dwell with the lamb, And the leopard will lie down with the goat, And the calf and the young lion and the fatted calf <i>will be</i> together, And a small boy will lead them.	Isa 65:25.
Isa 11:7	וּפָרָה וְדֹב תִרְעֹנָה יַחְדָּו יִרְבְּצוּ יְלִידֶיהֶן וְאַרְיֵה כִּבְקֹר יֹאכֹל-תֵּבָן:	And the cow and the bear will graze, And their <u>young</u> will lie down together, And the lion will eat straw like the ox.	young ← <i>children</i> .
Isa 11:8	וְשִׁעֲשַׁע יוֹנֵק עַל-חֹר פֶּתֶן וְעַל מְאוֹרֹת צִפְעוֹנִי גִמּוּל יָדוֹ הִדָּה:	And a <u>baby</u> will play at a vipers' den, And an <u>infant</u> will put his hand on an adder's hole.	baby ← <i>suckling</i> . infant ← <i>weaned (one)</i> .

Isa 11:9	לֹא־יִרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָרָקֵדִישׁ בִּי־מְלָאָה הָאָרֶץ יֵדְעָה אֶת־יְהוָה בַּמַּיִם לַיָּם מְכַסִּים: פ	They will not do harm And they will not cause damage Any<u>where</u> in my holy mountain, For the earth will be filled <i>with</i> the knowledge of the LORD, As the waters cover the sea.	Isa 65:25, Hab 2:14. Anywhere in ← <i>In all of.</i> my holy mountain ← <i>the mountain of my holiness,</i> a Hebraic genitive.
Isa 11:10	וְהָיָה בַּיּוֹם הַהוּא שָׁרֵשׁ יִשְׂרָאֵל אֲשֶׁר עָמַד לְגַם עַמִּים אֱלֹוֵי גוֹיִם יִדְרֹשׁוּ וְהָיְתָה מִנְחָתוֹ כְּבוֹד: פ	And it will come to pass on that day <i>That the Gentiles will seek the <u>root</u> of Jesse,</i> Which will stand as a sign to the nations. And <u>rest in him</u> will be glorious.	Matt 12:21, Rom 15:12, John 7:42, Rev 5:5, Rev 22:16 (Jesse being David's father). root of Jesse: Christ as Jesse's forbear as creator. Contrast Isa 11:1, and compare Rev 22:10 (root and offspring of David). rest in him ← <i>his rest.</i> glorious ← <i>glory.</i>
Isa 11:11	וְהָיָה בַּיּוֹם הַהוּא יוֹסִיף אֲדֹנָי שְׁנִית יָדוֹ לְקִנּוֹת אֶת־שְׂאֵר עַמּוֹ אֲשֶׁר יִשְׂאָר מֵאַשּׁוּר וּמִמִּצְרַיִם וּמִפֶּתַרְוֹס וּמִכּוּשׁ וּמִעִילָם וּמִשִּׁנְעָר וּמִחֲמַת וּמֵאֲזִי הַיָּם:	And it will come to pass on that day <i>That the LORD* will extend his hand a second time</i> To acquire the remainder of his people, who remain, From Assyria and from Egypt, And from Pathros and from Ethiopia, And from Elam and from Shinar, And from Hamath and from the <u>coastlands</u> of the sea.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32. a second time ← <i>again a second time.</i> coastlands: or <i>islands.</i>
Isa 11:12	וְנָשָׂא נֶס לְגוֹיִם וְאַסָּף נִדְחֵי יִשְׂרָאֵל וְנִפְצוֹת יְהוּדָה יִקְבֹּץ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ:	And he will raise a sign to the Gentiles, And he will gather those driven out of Israel, And he will collect up those of Judah who <i>are</i> dispersed, From the four <u>corners</u> of the earth.	corners ← <i>wings.</i>

Isa 11:13	וְסָרָה קִנְאֶת אֶפְרַיִם וְצָרְרִי יְהוּדָה יִכְרְתוּ אֶפְרַיִם לֹא־יִקְנָא אֶת־יְהוּדָה וַיְהוּדָה לֹא־יֵצֵר אֶת־אֶפְרַיִם:	And Ephraim's envy will <u>fade away</u>, And the adversaries of Judah will be cut off. Ephraim will not envy Judah, And Judah will not be hostile to Ephraim.	fade away ← <i>depart</i>.
Isa 11:14	וְעָפוּ בְּכַתָּף פְּלִשְׁתִּים יָמָּה יַחֲדוּ יָבוּז אֶת־בְּנֵי־קֶדֶם אֲדוֹם וּמוֹאָב מִשְׁלֹחַ יָדָם וּבְנֵי עַמּוֹן מִשְׁמַעְתָּם:	They will <u>attack</u> the Philistines on the slopes to the west; Together they will <u>spoil</u> the <u>inhabitants</u> of the east. Edom and Moab <i>will</i> <i>be</i> for <u>them</u> to <u>lay</u> <u>their hands on</u>, And the Ammonites <i>will be</i> in <u>subjection</u> <u>to them</u>.	attack ← <i>fly at</i>. slopes ← <i>shoulder</i>. inhabitants ← <i>sons</i>. them to lay their hands on ← <i>a sending of their</i> <i>hands</i>. in subjection to them ← <i>their obedience</i>.
Isa 11:15	וְהַחֲרִים יְהוָה אֶת לְשׁוֹן יַם־מִצְרַיִם וְהִנִּיף יָדוֹ עַל־הַנָּהָר בַּעִים רוּחוֹ וְהִפָּהּ לִשְׁבַּעַה נְחָלִים וְהִדְרִיד בַּנְּעָלִים:	And the LORD will lay the gulf of the Egyptian sea waste, And he will lift his hand against <u>the</u> <u>river</u> with the ardour of his breath, And he will strike it into seven streams, And he will <u>enable</u> <u>them to cross</u> <u>wearing shoes</u>.	the river: [CB] → <i>the</i> <i>Euphrates</i>. enable <i>them</i> to cross wearing shoes ← <i>make</i> <i>tread in shoes</i>.
Isa 11:16	וְהִיטָה מִסְלָה לְשָׂאֵר עַמּוֹ אֲשֶׁר יִשְׁאָר מֵאֲשׁוּר כְּאֲשֶׁר הִיטָה לְיִשְׂרָאֵל בְּיוֹם עָלְתוֹ מֵאֶרֶץ מִצְרַיִם:	And there will be a highway for the rest of his people who remain, <i>To come</i> from Assyria, As there was for Israel <u>When</u> they came up from the land of Egypt.	When ← <i>On the day of</i>.
Isa 12:1	וְאָמַרְתָּ בְּיוֹם הַהוּא אוֹדֶךָ יְהוָה כִּי אָנַפְתָּ בִּי יֹשֵׁב אֶפְרָיִם וַתִּנְחַמְנִי:	And on that day you will say, “I will praise you, O LORD. Although you were angry with me, Your anger has receded, And you have comforted me.	

Isa 12:2	הִנֵּה אֵל יְשׁוּעָתִי אֲבָטָח וְלֹא אֶפְחָד כִּי־עֲזִי וְזִמְרָתִי יְהִי יְהוָה וַיְהִי־לִי לִישׁוּעָה:	Behold, O GOD of my salvation, I will trust and not be afraid, For the LORD, the LORD <i>Is my strength</i> and <i>my</i> <i>song of praise</i> , And he has become my salvation.”	For the LORD ... <i>Is</i> my strength (etc.): compare Ex 15:2 and Ps 118:14. the LORD: AV differs (JEHOVAH). See Ex 6:3.
Isa 12:3	וּשְׁאַבְתֶּם־מַיִם בְּשִׁשְׁוֹן מִמַּעֲיָנֵי הַיְשׁוּעָה:	And you will draw water with joy, From the springs of <u>this salvation</u> .	John 7:38 (allusion). <i>this</i> salvation ← <i>the</i> <i>salvation</i> .
Isa 12:4	וְאָמַרְתֶּם בַּיּוֹם הַהוּא הוֹדוּ לַיהוָה קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילָתוֹ הַזְכִּירוּ כִּי נִשְׁגָּב שְׁמוֹ:	And on that day, you will say, “Praise the LORD, Call on his name, Make his deeds known among the nations; Bring to mind that his name <i>is</i> exalted.	
Isa 12:5	זַמְּרוּ יְהוָה כִּי גָאֹת עָשָׂה מִידַעַת **מוֹדַעַת זֹאת* בְּכָל־הָאָרֶץ:	Sing <i>praises</i> to the LORD, For he has acted illustriously. <i>Let this be known</i> over all the earth.	known: the <i>ketiv</i> (<i>pual</i> stem-formation) is a variant of the <i>qeré</i> (<i>hophal</i> stem-formation).
Isa 12:6	צִהֲלִי וְרָנִי יוֹשֶׁבֶת צִיּוֹן כִּי־גָדוֹל בְּקִרְבְּךָ קְדוֹשׁ יִשְׂרָאֵל: פ	Shout out and sing for joy, O inhabitant of Zion, For great among you <i>Is</i> the holy <i>one</i> of Israel.”	Shout out ← <i>Neigh</i> . See Isa 10:30. among ← <i>in the midst of</i> .
Isa 13:1	מִשָּׂא בָבֶל אֲשֶׁר חָזָה יִשְׁעִיהוּ בֶן־אָמוֹץ:	The <u>burden</u> of Babylon which Isaiah the son of Amoz saw.	burden: i.e. <i>burden of</i> <i>prophecy</i> , a solemn prophetic declaration.
Isa 13:2	עַל הַר־נִשְׁפָּה שְׂאוֹנִים הֲרִימוּ קוֹל לָהֶם הִנֵּפוּ יָד וַיָּבֹאוּ פֶתְחֵי נְדִיבִים:	Set up a banner on a conspicuous mountain, Raise a voice to them, Lift up a hand, So that they may come <i>to</i> the gates of the <u>willing</u> .	willing: AV differs (<i>nobles</i>).

Isa 13:3	אֲנִי צִוִּיתִי לְמִקְדָּשִׁי גֶם קָרָאתִי גִבּוֹרֵי לְאַפִּי עֲלֵיָי גִּאוֹתַי:	I have commanded my sanctified <i>ones</i> ; I have also summoned my warriors <i>In service of my anger,</i> Who exult in my exaltation.	
Isa 13:4	קוֹל הַמּוֹן בַּהָרִים דְּמוֹת עַם־רַב קוֹל שְׂאוֹן מִמְּלָכוֹת גּוֹיִם נֹאסְפִים יְהוָה צְבָאוֹת מִפָּקֶד צָבָא מִלְחָמָה:	The sound of a crowd in the mountains, The image of a numerous people, The tumultuous sound of kingdoms of Gentiles <i>who have</i> gathered – The LORD of hosts is mobilizing an army for <u>war</u> .	for war ← <i>of war</i> .
Isa 13:5	בָּאִים מֵאֶרֶץ מְרַחֵק מִקְצֵה הַשָּׁמַיִם יְהוָה וְכָל־ זַעֲמוֹ לַחֲבֹל כָּל־הָאָרֶץ:	They are coming from a <u>distant land</u> , From the end of the <u>horizon</u> – The LORD and instruments of his indignation – To lay the whole <u>land</u> waste.	distant land ← <i>land of distance</i> . horizon ← <i>sky; heaven</i> . land: [CB] → <i>Chaldea</i> .
Isa 13:6	הִילָלוּ כִּי קָרוֹב יוֹם יְהוָה כְּשֶׁד מִשְׁדֵּי יָבוֹא:	Howl, for the day of the LORD is near. It will come as devastation from the ALMIGHTY.	Rev 1:10.
Isa 13:7	עַל־כֵּן כָּל־יָדַיִם תִּרְפִּינָה וְכָל־לֵבָב אֲנוּשׁ יִמָּס:	For that reason, all hands will become limp, And every human heart will melt.	
Isa 13:8	וְנִבְהָלוּ צִירִים וְחִבְלִים יֵאָחֲזוּן בִּיחֻלָּה יִחִלְּלוּ אִישׁ אֶל־רֵעֵהוּ יִתְמָהוּ פָּנָי לְהִבֵּים פְּנֵיהֶם:	And they will be terrified; Writhings and pains will seize <i>them</i> ; They will writhe like <i>a woman</i> giving birth. <u>Every man</u> will be astonished at his neighbour; <u>Their faces will be</u> <u>ablaze in appearance</u> .	Every ← <i>Each</i> . Their faces <i>will be</i> ablaze in appearance ← <i>Faces of flames (will be) their faces</i> .

Isa 13:9	הִנֵּה יוֹם־יְהוָה בָּא אֲכַזְרִי וְעִבְרָה וְחָרוֹן אַף לְשׁוֹם הָאָרֶץ לְשֹׂמָה וְחִטָּאִיהָ יִשְׁמִיד מִמֶּנָּה:	Behold, the day of the LORD is coming, Cruel <i>in</i> <u>wrath</u> and furious anger, To make the land a desolation, And he will obliterate its sinners from it.	Rev 1:10. wrath and ← <i>both wrath and.</i>
Isa 13:10	כִּי־כּוֹכְבֵי הַשָּׁמַיִם וְכִסְלֵיהֶם לֹא יִהְיוּ אוֹרִם חֹשֶׁךְ הַשֶּׁמֶשׁ בְּצִאתוֹ וַיֵּרָח לֹא־יָגִיעַ אוֹרוֹ:	For the stars of heaven and their constellations Will not shine their light; The sun will become dark as it rises, And the moon will not beam its radiance.	Matt 24:29, Mark 13:24, Mark 13:25. light ... radiance ← <i>light ... light.</i> Otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5.
Isa 13:11	וּפָקַדְתִּי עַל־תִּבְלַת רָעָה וְעַל־רָשָׁעִים עֹוֹנִם וְהִשְׁבַּתִּי גִּזְאוֹן זֵדִים וְגִאֲוֹת עֲרִיצִים אֲשַׁפִּיל:	And I will inflict punishment on the world <i>for its</i> evil, And on the wicked for their iniquity, And I will put an end to the pride of the insolent, And I will humble the haughtiness of the fierce.	
Isa 13:12	אוֹקִיר אֲנוֹשׁ מִפָּז וְאָדָם מִכֶּתֶם אוֹפִיר:	I will make a man more precious than pure gold, And a human being <i>more precious</i> than <u>fine gold</u> <u>from</u> Ophir.	fine gold from ← <i>fine gold of.</i> Wider use of the construct state.
Isa 13:13	עַל־כֵּן שָׁמַיִם אֲרַגִּיז וְתִרְעַשׁ הָאָרֶץ מִמְּקוֹמָהּ בְּעִבְרַת יְהוָה צָבָאוֹת וּבְיוֹם חֶרוֹן אַפּוֹ:	For this reason I will shake the heavens, And the earth will be <u>wrenched</u> from its place, In the wrath of the LORD of hosts, And on the day of his furious anger.	be wrenched: <i>qal</i> as passive of <i>hiphil</i> ; compare Isa 14:8, Job 41:33. Or <i>will shake</i> .
Isa 13:14	וְהָיָה כַּצִּי מְדָח וּכְצֹאן וְאִין מְקַבֵּץ אִישׁ אֶל־עַמּוֹ יִפְּנוּ וְאִישׁ אֶל־אֶרְצוֹ יִנוֹסוּ:	And it will be like a chased gazelle, And like a sheep with no-one to gather <i>it</i> . Every <i>man</i> will turn to his <i>own</i> people, And each <i>one</i> will flee to his <i>own</i> country.	

Isa 13:15	כָּל־הַנִּמְצָא יִדָּקֵר וְכָל־הַנִּסְפָּה יִפּוֹל בְּחָרֶב:	Everyone who is found Will be thrust through, And everyone who has withdrawn Will fall by the sword.	
Isa 13:16	וְעַלְלֵיהֶם יִרְטָשׁוּ לְעֵינֵיהֶם יִשָּׁסוּ בְּתֵיחֶם וּנְשֵׂיהֶם תִּשְׁגַּלְנָה **תִּשְׁכַּבְנָה*:	And their children will be dashed before their eyes, And their houses will be plundered, And their women will be {K: raped} [Q: lain with].	The <i>ketiv</i> is a less polite word than the <i>qeré</i> .
Isa 13:17	הֲנִי מְעִיר עֲלֵיהֶם אֶת־מְדֵי אֲשֶׁר־כָּסֹף לֹא יִחְשְׁבוּ וְזָהָב לֹא יִחְפְּצוּ־בּוֹ:	I <u>am</u> <u>about</u> <u>to</u> stir Media up against them, <i>Medians</i> who do not <u>care</u> <u>for</u> silver, And who do not delight in gold.	I am about to ← <i>Behold</i> <i>me</i> . care for ← <i>think (of)</i> .
Isa 13:18	וּקִשְׁתּוֹת נִעָרִים תִּרְטָשְׁנָה וּפְרִי־בֶטֶן לֹא יִרְחֲמוּ עַל־בָּנִים לֹא־תַחֲוֹס עֵינָם:	And <u>bows</u> will strike boys to the ground, And they will not have mercy <i>on</i> the fruit of the womb – Their <u>eyes</u> will not spare sons.	bows: i.e. <i>arrows fired by</i> <i>bows</i> . eyes ← <i>eye</i> .
Isa 13:19	וְהָיְתָה בָּבֶל צְבִי מִמְּלָכוֹת תִּפְאָרֶת גָּאוֹן כְּשָׂדִים כְּמִהְפַּכֶת אֱלֹהִים אֶת־סֹדֶם וְאֶת־עֹמֶרָה:	And Babylon, the splendour of the kingdoms, The proud <i>grandeur</i> of the Chaldeans, Will be as God's overthrow of Sodom and Gomorrah.	proud <i>grandeur</i> ← <i>grandeur of the pride</i> , a Hebraic genitive.
Isa 13:20	לֹא־תִשָּׁב לְנֹצַח וְלֹא תִשְׁכֵּן עַד־דּוֹר וּדּוֹר וְלֹא־יִהְיֶה שָׁם עֶרְבִי וְרָעִים לֹא־יִרְבְּצוּ שָׁם:	It will <u>never</u> be inhabited, And it will not be dwelt in from generation to generation, Nor will the Arabian pitch a tent there, Nor will shepherds <u>tend</u> <i>their sheep</i> there.	Jer 50:39. never ← <i>not in</i> <i>perpetuity</i> . tend ← <i>make lie</i> .

Isa 13:21	וּרְבֵצוֹ-שָׁם צִיִּים וּמִלְאוּ בֵּיתֵיהֶם אֲחִים וְשָׁכְנוּ שָׁם בְּנוֹת יַעֲזָה וְשִׁעִירִים יִרְקְדוּ-שָׁם:	But desert creatures will rest there, And their houses will be full of howling animals. And ostriches will dwell there, And demons will dance there.	Rev 18:2 (allusion). Jer 50:39.
Isa 13:22	וְעֵנָה אֵיִים בְּאַלְמְנוֹתָיו וְתַנִּים בְּהִיכְלֵי עֹגֶג וְקָרוֹב לְבֹא עֹתָהּ וְיָמֶיהָ לֹא יִמָּשְׁכוּ:	And jackals will howl in its desolate places, And wild dogs in the luxurious palaces. And its time <i>is</i> near to coming, And its days will not be prolonged.	luxurious palaces ← <i>palaces of luxury</i>, a Hebraic genitive.
Isa 14:1	כִּי יִרְחַם יְהוָה אֶת־יַעֲקֹב וּבָחַר עוֹד בְּיִשְׂרָאֵל וְהִנִּיחַם עַל־אֲדָמָתָם וְנָלוּהָ הַגֵּר עֲלֵיהֶם וְנִסְפְּחוּ עַל־בֵּית יַעֲקֹב:	When the LORD has mercy on Jacob, and he chooses Israel again, and he puts them in their land, the foreigner will join them, and they will be associated with the house of Jacob.	When the LORD ... chooses Israel again: compare Isa 51:3 and especially Zech 1:17.
Isa 14:2	וּלְקַחְתוּם עַמִּים וְהִבִּיאוּם אֶל־מְקוֹמָם וְהִתְנַחֲלוּם בֵּית־יִשְׂרָאֵל עַל אֲדָמָתָם יְהוָה לַעֲבָדִים וְלִשְׁפָחוֹת וְהָיוּ שֹׁבִים לְשִׁבְיָהֶם וְרָדוּ בְּנִגְשֵׁיהֶם: ס	And <i>various</i> nations will take them and bring them to their place, then the house of Israel will possess them on the LORD's land, and they will be menservants and maidservants, and the house of Israel will take their captors captive, and they will subdue those who oppressed them.	take them: i.e. <i>take the house of Jacob</i>. On the liberal use of the third person pronouns (<i>they</i>, <i>them</i>, <i>their</i>), see the note to Gen 41:13. then the house of Israel will possess them: or, regrouping the words, <i>they (the nations) will settle them (the house of Israel) – the house of Israel – (etc.)</i>.
Isa 14:3	וְהָיָה בַּיּוֹם הַהוּא יְהוָה לְךָ מַעֲצָבָךָ וּמִרְגָּזָךָ וּמִן־הָעֲבָדָה הַקָּשָׁה אֲשֶׁר עָבַדְתָּךְ:	And it will come to pass on the day when the LORD gives you rest from your grief and from your disquiet, and from the hard labour which was imposed on you,	

Isa 14:4	וְנִשְׂאֵת הַמֶּשֶׁל הַזֶּה עַל־מֶלֶךְ בָּבֶל וְאָמְרָתָּ אֵיךְ שָׁבַת נִגַּשׁ שְׁבָתָהּ מִדְּהָבָה:	that you will quote this parable about the king of Babylon and say, “How the oppressor has come to a stop! <i>How the golden city</i> has come to a standstill!	quote ← <i>take up</i> .
Isa 14:5	שֶׁבַר יְהוָה מָטָה רְשָׁעִים שִׁבְט מַשְׁלִים:	The LORD has broken the rod of the wicked And the sceptre of rulers.	
Isa 14:6	מִכָּה עַמִּים בְּעִבְרָה מִכָּת בְּלִיתִי סָרָה רִדָּה בְּאֶף גּוֹלִים מִרְדָּף בְּלִי חֲשָׁד:	He strikes nations in wrath With unremitting beating; He subdues peoples in anger, In a relentless pursuit.	
Isa 14:7	נָחָה שָׁקֵטָה כָּל־הָאָרֶץ פָּצְחוּ רִנָּה:	All the earth is at rest and is quiet; They break out <i>into</i> jubilation.	
Isa 14:8	גַּם־בְּרוֹשִׁים שָׁמְחוּ לָךְ אֲרָזֵי לְבָנוֹן מֵאֵז שָׁכְבָתָּ לֹא־יַעֲלֶה הַכְּרַת עָלֵינוּ:	Even the fir trees rejoice for you, And the cedars of Lebanon, Saying, ‘Since you <u>have been brought</u> <u>down low</u> , The lumberjack has not come up against us.’	have been brought down low ← <i>lie, qal</i> as passive of <i>hiphil</i> . Compare Isa 13:13, Job 41:33.
Isa 14:9	שְׂאוֹל מִתַּחַת רָגְזָה לָךְ לְקִרְאָת בּוֹאֶיךָ עוֹרֵר לָךְ רְפָאִים כָּל־עֲתוּדֵי אָרֶץ הַקִּים מִבְּסֻאוֹתָם כָּל מַלְכֵי גּוֹיִם:	The grave below stands in awe on account of you; At the approach of your coming, It arouses the Rephaim because of you – All the <u>he-goats</u> of the earth. It raises all the kings of the nations from their thrones.	Rephaim: see [CB] App. 25. AV differs (<i>dead</i>). he-goats: [AnLx]= metaphorical for <i>leaders</i> or <i>princes</i> .
Isa 14:10	כָּל־ם יַעֲנוּ וַיֹּאמְרוּ אֵלֶיךָ גַּם־אַתָּה חֲלִיתָ כְּמוֹנוּ אֵלֵינוּ גַּם־שָׁלָתָּ:	They will all <u>break</u> <u>silence</u> and say to you, ‘Have you also become weak like us? Have you come to resemble us?’	break silence ← <i>answer</i> , but no question asked. See Gen 18:27.

Isa 14:11	הורד שְׂאוֹל גְּאוֹנֶךָ הַמִּית נְבִלֶיךָ תַּחְתִּיךָ יִצַּע רָמָה וּמִכְסִיךָ תוֹלְעָה:	Your pride has been brought down <i>to</i> the grave <i>With</i> the sound of your lutes. Under you the worms have embedded themselves, And maggots cover you.	worms ... maggots ← (the) worm ... (the) maggot. Compare Job 25:6.
Isa 14:12	אֵיךְ נִפְלַת מִשָּׁמַיִם הֵילֵל בֶּן־שָׁחַר נִגְדַעְתָּ לָאָרֶץ חוֹלֵשׁ עַל־גּוֹיִם:	How you have fallen from heaven, Lucifer, Son of the dawn! You have been struck down to the earth, <i>You who</i> overthrew nations.	heaven: or <i>the sky</i> . Lucifer ← <i>Helel</i> , perhaps meaning <i>morning star</i> , a name of Satan. See [CB].
Isa 14:13	וְאַתָּה אָמַרְתָּ בְּלִבְבְּךָ הַשָּׁמַיִם אֶעֱלֶה מִמֶּעַל לְכוֹכְבֵי־אֵל אֲרִים כְּסֵאִי וְאֶשֶׁב בַּהֲר־מוֹעֵד בִּירְכָתִי צָפוֹן:	And you have said in your heart, 'I will ascend <i>to</i> heaven; Above the stars of GOD, I will set up my throne, And I will sit at the mount of the assembly In the remote parts of the north.	
Isa 14:14	אֶעֱלֶה עַל־בִּמְתֵי עַב אֲדַמָּה לְעֵלְיוֹן:	I will ascend on the heights of a cloud; I will be like the MOST HIGH.'	
Isa 14:15	אָךְ אֶל־שְׂאוֹל תּוֹרֵד אֶל־יִרְכַּת־יָבוֹר:	But you will be brought down to the grave, To the remote parts of the pit.	
Isa 14:16	רְאִיךָ אֵלֶיךָ יִשְׁגִּיחוּ אֵלֶיךָ יִתְבּוֹנְנוּ הֲזֶה הָאִישׁ מִרְגִּז הָאָרֶץ מִרְעִישׁ מַמְלָכוֹת:	Those who see you will gaze at you, And contemplate <i>and</i> <i>say</i> , 'Is this the man <i>who</i> held the earth in thrall – <i>Who</i> shook kingdoms?	

Isa 14:17	שֵׁם תִּבְל כַּמִּדְבָּר וְעָרָיו הָרָס אֲסִירָיו לֹא־פָתַח בֵּיתָהּ:	– <i>Who</i> made the world like a desert And demolished its cities, <i>Who</i> did not release his captive population, <i>For them to go home?</i>	home ← <i>homewards</i> .
Isa 14:18	כָּל־מַלְכֵי גוֹיִם כָּל־שָׂכְבוֹ בְּכָבוֹד אִישׁ בְּבֵיתוֹ:	All the kings of the nations – All of them – Lie in state, Each <i>one</i> in his <i>royal</i> house,	
Isa 14:19	וְאַתָּה הִשְׁלַכְתָּ מִקְבְּרְךָ כְּנִצָּר נִתְעַב לְבוֹשׁ הָרָגִים מִטְעֲנֵי חֶרֶב יוֹרְדֵי אֶל־אֲבְנֵי־בֹר כְּפָגֶר מוֹבָס:	But you have been <u>cast</u> <u>down</u> <u>Instead of having your</u> <u>tomb</u> , Like a repugnant branch <i>of a tree</i> , Being clothed <i>like</i> those killed, <i>Like</i> those struck through <u>with the</u> <u>sword</u> , <i>Who</i> descend to the stones of the pit, Like a carcass trodden under foot.	cast <i>down</i> ... Instead of <i>having</i> your tomb: or <i>cast</i> <i>out</i> ... <i>Of your tomb</i> , if ever he went in. with the sword ← <i>of the</i> <i>sword</i> . Wider use of the construct state.
Isa 14:20	לֹא־תִתְּחַד אִתָּם בְּקְבוּרָה כִּי־אַרְצָךְ שַׁחַת עֲמָךְ הָרָגְתָּ לֹא־יִקְרָא לְעוֹלָם זֶרַע מְרַעִים:	You will not be united with them in burial, Because you devastated your land, <i>And</i> you killed your people. The seed of those <i>who</i> do evil Will <u>never</u> be spoken <i>well</i> of.	never ← <i>not to the age</i> .
Isa 14:21	הִכֵּינוּ לְבָנָיו מִטְבַּח בַּעֲוֹן אֲבוֹתָם בְּלִיקְמוֹ וַיִּרְשׁוּ אֶרֶץ וּמְלָאוּ פְּנֵי־תֵבֶל עָרִים:	Prepare <u>slaughter</u> for his sons, For the iniquity of their fathers. They shall not rise or inherit the land, Or fill the surface of the world <i>with</i> cities.”	slaughter: as [AnLx]. Or <i>instruments of slaughter</i> . On the word formation, see [Ges-HG] §85h(c).

Isa 14:22	וְקָמְתִי עֲלֵיהֶם נְאֻם יְהוָה צָבָאוֹת וְהִכֵּרְתִי לְבָבֶל שֵׁם וּשְׂאֵר וְנִין וְנֶכֶד נְאֻם־יְהוָה:	“And I will rise against them, Says the LORD of hosts, And I will cut off Babylon's fame And remnant and posterity and progeny, Says the LORD.	
Isa 14:23	וְשִׁמְתִּיהָ לְמֹרֶשׁ קָפָד וְאִגְמֵי־מִים וְטֹאטְאֶתֶיהָ בְּמִטְאֵטָא הַשְׂמֵד נְאֻם יְהוָה צָבָאוֹת: פ	And I will make it a <u>habitat</u> of the porcupine, And pools of water, And I will sweep it with the broom of destruction, Says the LORD of hosts.”	habitat ← <i>domain</i>; <i>possession</i>.
Isa 14:24	נִשְׁבַּע יְהוָה צָבָאוֹת לֵאמֹר אִם־לֹא כִּאֲשֶׁר דִּמְיִתִּי בֶן הָיִתָּה וְכִאֲשֶׁר יַעֲצִתִּי הִיא תִּקּוּם:	The LORD of hosts has sworn and said, “<u>It will certainly</u> come to pass <i>just</i> as I intended. And as I have purposed <i>it</i>, So it will <u>be</u> <u>established</u>,	It will certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. be established ← <i>rise</i>.
Isa 14:25	לְשֹׁכֵר אֲשׁוּר בְּאַרְצִי וְעַל־הָרֵי אֲבוּסָנּוּ וְסָר מִמְּעִלֵיהֶם עָלָו וְסָבְלוּ מִעַל שִׁכְמוֹ יָסוּר:	<i>Namely that I will</i> break the Assyrian in my land, And I will trample on him on <u>my</u> <u>mountains</u>, And his yoke will <u>be</u> removed from them, And his burden will <u>be</u> removed from his shoulder.	my mountains: this could be re-pointed to <i>my</i> <i>mountain</i>. be removed (2x) ← <i>depart, qal</i> for passive of <i>hiphil</i>.
Isa 14:26	זֹאת הָעֲצָה הַיְעוּצָה עַל־כָּל־הָאָרֶץ וְזֹאת הַיָּד הַנְּטוּיָה עַל־כָּל־הַגּוֹיִם:	This <i>is</i> the <u>course</u> of <u>action</u> <u>decided on</u> <i>In relation</i> to the whole world, And this <i>is</i> the hand which <i>is</i> stretched out Over all the nations.	the course of action decided on ← <i>the advice</i> <i>advised</i>.

Isa 14:27	כִּי־יְהוָה צְבָאוֹת יַעַץ וּמִי יִפְרֹ וְיִדּוּ הַנְּטִיָּה וּמִי יִשְׁיבְנָה: פ	For the LORD of hosts has decided, And who <i>can</i> frustrate <i>it</i>? And his hand <i>is</i> stretched out, And who <i>can</i> push it back?"	
Isa 14:28	בְּשַׁנַּת־מוֹת הַמֶּלֶךְ אַחָז הָיָה הַמָּשָׂא הַזֶּה:	In the year of the death of King Ahaz, there was this burden:	burden: see Isa 13:1.
Isa 14:29	אַל־תִּשְׂמַחַי פְּלִשְׁתַּ כְּלִיד כִּי נִשְׁבַּר שִׁבְט מִבֶּדָּךְ כִּי־מִשְׁרַשׁ נִחַשׁ יֵצֵא לְפָנַי וּפְרִיָו שָׂרָף מְעוֹפֵף:	Do not rejoice, <u>Philistia</u> – the whole of you – On the basis that the rod which struck you has broken, Because from a serpent's <u>stock</u> comes an adder, And its fruit <i>is</i> a flying <u>fiery serpent</u>.	Philistia: AV= <i>Palestina</i> here. See Ex 15:14. stock ← <i>root</i>. fiery serpent ← <i>saraph</i>, the plural being <i>seraphim</i>, either an earthly venomous serpent, or an order of angelic beings.
Isa 14:30	וְרָעוּ בְּכוֹרֵי דָלִים וְאֲבִיוֹנִים לִבְטַח יִרְבְּצוּ וְהַמָּתִי בְּרָעַב שָׂרִישׁ וּשְׂאֲרֵיתָךְ יִהְרָג:	And the <u>very poorest</u> will be <u>nourished</u>, And the needy will lie down in safety, But I will bring death <i>to</i> your root with a famine, And it will kill your remnant.	very poorest ← <i>firstborn of the poor</i>, an idiom for an extreme. be nourished ← <i>graze, feed</i>.
Isa 14:31	הִילֵילִי שִׁעָר זַעֲקִי־נֶעִיר נִמּוֹג פְּלִשְׁתַּ כְּלִיד כִּי מִצָּפוֹן עָשָׂן בָּא וְאֵין בּוֹדֵד בְּמוֹעֲדָיו:	Howl, <i>O</i> gate! Cry out, <i>O</i> city! <u>Philistia</u> – the whole of you – has melted down, For smoke has come from the north, And <i>there is</i> not a solitary <i>person</i> at his festivals.	Philistia: as Isa 14:29. AV differs in the last clause (<i>and none shall be alone in his appointed times</i>). [CB] also differs (<i>there shall be no stragglers</i>).
Isa 14:32	וּמַה־יַּעֲנֶה מַלְאֲכֵי־גּוֹי כִּי יְהוָה יִסַּד צִיּוֹן וְבָהּ יִחְסוּ עַנְיֵי עַמּוֹ: ס	And <u>what</u> will the <u>messengers of the</u> <u>Gentiles</u> report back? That the LORD has <u>established</u> Zion. And the poor of his people will put their trust in it.	what will the messengers of the Gentiles report back: as [CB], despite discordance of grammatical number. AV differs (<i>what shall one answer the messengers of the Gentiles</i>). established: or <i>founded</i>.

Isa 15:1	מִשָּׂא מוֹאָב כִּי בַלַּיִל שִׁדָּד עַר מוֹאָב נִדְמָה כִּי בַלַּיִל שִׁדָּד קִיר־מוֹאָב נִדְמָה:	The <u>burden</u> of Moab. For in a night Ar-Moab will be laid waste <i>And reduced to silence,</i> For in a night Kir-Moab will be laid waste <i>And reduced to silence.</i>	burden: see Isa 13:1. reduced to silence (2x): see Isa 6:5.
Isa 15:2	עֲלָה הַבַּיִת וְדִבּוֹן הַבְּמוֹת לְבָבֵי עַל־נָבֹו וְעַל מִידְבָּא מוֹאָב יִלְלִי בְכָל־רֹאשׁוֹ קָרְחָה כָּל־זָקֵן גְּרוּעָה:	The <u>royal house</u> and Dibon have gone up <i>To the idolatrous</i> raised sites to weep. Moab will wail over Nebo and over Medeba. On all their heads <i>will</i> be baldness, And every beard <i>will</i> be removed.	The <i>royal</i> house: AV differs (<i>Bajith</i>), but no such place mentioned in [LHG]. to weep ← <i>for weeping</i>.
Isa 15:3	בְּחוּצוֹתָיו חָגְרוּ שָׁק עַל גִּגּוֹתֶיהָ וּבְרַחֲבֹתֶיהָ כָּלָה יִלְלִי יָרֵד בִּבְכִי:	In its outlying areas, They will gird themselves <i>with</i> sackcloth, And on its roofs and in its streets All will wail. <i>Tears</i> will run down with weeping.	
Isa 15:4	וַתִּזְעַק חֶשְׁבּוֹן וְאַלְעֵלָה עַד־יָהֵץ נִשְׁמַע קוֹלָם עַל־כֵּן חָלְצִי מוֹאָב יָרִיעוּ נַפְשׁוֹ יָרַעַה לוֹ:	And Heshbon will cry out, As <i>will</i> Elealeh. Their voice will be heard as far as Jahaz, Which <i>is</i> why the armed <i>men</i> of Moab will shout out. His <u>inner being</u> will alarm him.	Elealeh: see Num 32:3. inner being ← <i>soul</i>.
Isa 15:5	לְבִי לְמוֹאָב יִזְעַק בְּרִיחָהּ עַד־צֹעַר עֲגֹלַת שְׁלֹשִׁיהָ כִּי מַעֲלָה הַלוּחִית בְּבָכִי יַעֲלֶה־בּוֹ כִּי דֶרֶךְ חוֹרֵנַיִם זַעֲקַת־שֹׁבֵר יַעֲרֹו:	My heart will cry out for Moab, Its fugitives <i>will flee</i> to Zoar – A <u>heifer</u> three years old. For <u>he</u> will climb the ascent of Luhith with weeping, For <u>they</u> will raise a cry of destruction <i>On</i> the road to Horonaim.	Its ... he ... they: feminine singular, masculine singular, plural respectively. A heifer three years old: the expression also occurs in Jer 48:34.

Isa 15:6	כִּי־מֵי נִמְרִים מִשְׁמֹת יִהְיוּ כִּי־יִבֹשׁ חֲצִיר כְּלָה דָּשָׁא יֶרֶק לֹא הִיא:	For the waters of Nimrim will become desolations, For the pastures will dry up. Grass will <u>shrivel</u> ; There will be no greenery.	shrivel ← <i>be ended, be wasted, waste away.</i>
Isa 15:7	עַל־כֵּן יִתְּרָה עֲשָׂה וּפְקַדְתָּם עַל גַּחַל הָעֲרָבִים יִשְׁאוּם:	This <i>is</i> why they will carry the wealth <i>which</i> they gained, And their store, To the brook of the willows.	
Isa 15:8	כִּי־הִקִּיפָה הַזְּעָקָה אֶת־גְּבוּל מוֹאָב עַד־אֶגְלַיִם יִלְלָתָהּ וּבְאֵר אֵילִים יִלְלָתָהּ:	For the cry has gone around the border of Moab; Its <u>wailing</u> has <u>reached</u> Eglaim, And its <u>lamentation</u> <i>has come to</i> Beer-Elim.	wailing ... lamentation ← <i>wailing ... wailing.</i> Otiose, but see Gen 12:5. has reached ← <i>(is) up to.</i>
Isa 15:9	כִּי מֵי דִמּוֹן מְלֵאוּ דָם כִּי־אֲשִׁית עַל־דִּמּוֹן נוֹסֶפֶת לַפְּלִיטָת מוֹאָב אֲרִיָּה וְלִשְׁאֲרֵית אֲדָמָה:	For the waters of Dimon will be full of blood, For I will appoint additional <i>things</i> concerning Dimon: The lion for the escapees of Moab And the remainder of the territory.	
Isa 16:1	שְׁלַחוּ־כֶּרֶם מִשְׁלֵ־אֶרֶץ מִסְלַע מִדְּבָרָה אֶל־הָר בִּתְצִיּוֹן:	Send a <i>tribute</i> -lamb of <u>the ruler</u> of the land, From <u>Sela</u> to the desert, To the mountain of the daughter of Zion.	of the ruler: AV differs <i>(to the ruler).</i> Sela: now called Petra [CB].
Isa 16:2	וְהָיָה כְּעוֹף־נוֹדֵד קֶן מִשְׁלַח תְּהִי־נָהּ בָּנוֹת מוֹאָב מִמִּעֲבַרְתָּ לְאֲרֻנוֹן:	And it will come to pass <i>That</i> the daughters of Moab will be like a wandering bird, <i>From</i> a rejected nest <i>At</i> the Arnon fords.	
Isa 16:3	*הִבִּיאוּ *הִבִּיאי עֵצָה עֲשׂוּ פְלִילָה שִׁיתִּי כְּלִיל צִלְךָ בַּתּוֹךְ צֹהָרִים סִתְּרִי נִדְחִים נִדָּד אֶל־תִּגְלִי:	<u>Obtain</u> advice, Execute justice, Cast your shadow like the night at noon, Hide those driven out; Do not betray the wanderer.	Obtain ← <i>Bring in.</i> The <i>ketiv</i> is plural; <i>qeré</i> is feminine singular. The other imperatives are plural, feminine singular, feminine singular, feminine singular respectively.

Isa 16:4	יִגְּרוּ בְּךָ גְדֵחֵי מוֹאָב הַיִּסְתֵּר לָמוֹ מִפְּנֵי שׂוֹדֵד כִּי־אִפֶּס הַמֶּלֶךְ כָּלָה שׂוֹד תָּמוּ רַמֵּס מִן־הָאָרֶץ:	Let those of mine who have been driven out Dwell with you. Moab, be a shelter from the plunderer for them. For the oppressor will come to nothing; Plundering will come to an end, And they <i>who</i> tread down Will be obliterated from the land.	
Isa 16:5	וְהוֹכֵן בַּחֶסֶד כֶּסֶף וַיֵּשֶׁב עָלָיו בְּאַמֶּת בְּאֶהֱל דָּוִד שִׁפֹּט וְדָרֵשׁ מִשְׁפָּט וּמִהָרָה צֶדֶק:	And a throne will be established in kindness, And he will sit on it In truth in David's tent, Judging and seeking justice, And <i>being quick with</i> righteousness.	quick with ← <i>quick of</i>. Wider use of the construct state, here of an adjective.
Isa 16:6	שָׁמַעְנוּ גְּאוֹן־מוֹאָב גָּא מְאֹד גְּאוֹתוֹ וּגְאוֹנוֹ וְעִבְרָתוֹ לֹא־כֵן בְּדָיו: ס	<i>And</i> we have heard of the pride of Moab – <i>He is</i> very proud – <i>With</i> his haughtiness and his pride and his presumptuousness. His lies <i>are</i> groundless.	Jer 48:29, Jer 48:30. presumptuousness: or wrath. are groundless: AV differs (<i>shall not be so</i>).
Isa 16:7	לִכֵּן יִלְלֵי מוֹאָב לְמוֹאָב כָּלָה יִלְלֵי לֹא־שִׁישִׁי קִרְחַרְשֵׁת תִּהְגֶּן אֲדָנָכָאִים:	<i>This is why</i> Moab will wail. Each one will wail for all Moab; You will lament the foundations of Kir- Hareseth, <i>Seeing</i> how much <i>they</i> have been battered.	Jer 48:31. This <i>is</i> why ... all Moab: AV differs in word association (<i>Therefore</i> <i>shall Moab howl for</i> <i>Moab, every one shall</i> <i>howl</i>).

Isa 16:8	כִּי שְׂדֵמוֹת חֶשְׁבּוֹן אִמָּלֵל גִּפְּנֵי שִׁבְמָה בְּעֵלֵי גוֹיִם הִלְמוּ שְׂרוּקֶיהָ עַד־יַעֲזֹר נָגְעוּ תָּעוּ מִדְּבָר שְׁלַחוֹתֶיהָ נָטְשׁוּ עָבְרוּ יִם:	For the cornfields of Heshbon languish, <i>As does</i> the vine of Sibmah. The Gentile rulers have struck its tendrils; They have reached Jazer; <i>Those struck</i> wander in the desert. Its shoots have been forsaken; <i>Those forsaken</i> have crossed the sea.	Jer 48:32. Jazer: see Num 21:32.
Isa 16:9	עַל־כֵּן אֲבַכָּה בְּבִכֵּי יַעֲזֹר גִּפְּנֵי שִׁבְמָה אֶרְיוֹן דִּמְעָתִי חֶשְׁבּוֹן וְאֶלְעָלָה כִּי עַל־קִיצֹד וְעַל־קִצִּירֹד הֵידֵד נָפַל:	That <i>is</i> why I will <u>tearfully weep</u> <i>For Jazer</i> and the vine of Sibmah. I will saturate you <i>with</i> my tears, Heshbon and Elealeh, For a <i>war</i> cry has fallen against your summer <i>fruit</i> And against your harvest.	tearfully weep ← <i>weep</i> <i>with weeping</i> (not an infinitive absolute). Jazer: see Num 21:32. Elealeh: see Num 32:2.
Isa 16:10	וְנֶאֱסַף שִׂמְחָה וְגִיל מִן־הַכֶּרְמֶל וּבִכְרָמִים לֹא־יִרְגֹּז לֹא יִרְעַע יוֹן בִּיקְבֵּים לֹא־יִדְרֹךְ הַדֶּרֶךְ הֵידֵד הַשְּׂבָתִי:	And joy and rejoicing will be <u>taken away</u> from the orchard, And in the vineyards there will be <i>neither</i> shouting for joy nor jubilation. The treader will not tread wine in the wine vats; I have put a stop to shouting.	Jer 48:33. taken away ← <i>gathered</i> <i>in</i>, an expression used of death, as in Gen 25:8.
Isa 16:11	עַל־כֵּן מֵעַי לְמוֹאָב כִּפְנוֹר יִהְיֶה וְקִרְבִּי לְקִיר חֶרֶשׁ:	That <i>is</i> why my inward parts are <u>humming</u> for Moab, Like a harp, And my inside For Kir-Heres.	Jer 48:36. humming: or <i>disquieted</i>. The verb is used of emotion as well as physical motion and sounds. Kir-Heres: AV= <i>Kir-</i> <i>haresh</i>, with ך

Isa 16:12	וְהָיָה כִּי־נִרְאָה כִּי־נִלְאָה מוֹאָב עַל־הַבְּמָה וּבָא אֶל־מִקְדָּשׁוֹ לְהִתְפַּלֵּל וְלֹא יִכָּל:	And it will come to pass That it will be seen That Moab is weary on the <i>idolatrous</i> raised site, And it will go to its sanctuary to pray, But it will not <u>gain</u> <u>strength</u> .	↳ a <i>shin</i> for a <i>sin</i> . Compare 2 Ki 3:25. We also take the word out of pause, as in Jer 48:31. gain strength ← <i>be able /</i> <i>prevail</i> .
Isa 16:13	זֶה הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה אֶל־מוֹאָב מֵאִז:	This <i>is</i> the word which the LORD spoke to Moab <u>at</u> <u>that time</u> .	at that time ← <i>from that</i> <i>time</i> .
Isa 16:14	וְעַתָּה דִּבֶּר יְהוָה לֵאמֹר בְּשָׁלֹשׁ שָׁנִים כְּשֵׁנִי שָׁכִיר וְנִקְלָה כְּבוֹד מוֹאָב בְּכָל הַהֲמוֹן הָרֹב וּשְׂאֵר מְעַט מִזֶּעַר לֹא כַּבִּיר: ס	But the LORD has spoken now and said, “In three years according to the <i>contractual</i> years of a hired <i>worker</i> , the glory of Moab will be made light of, <u>despite</u> all its vast multitude. And the remnant <i>will be</i> few – minute – <i>and by no means</i> great.”	despite ← <i>in</i> .
Isa 17:1	מִשָּׂא דַמְשֶׁק הִנֵּה דַמְשֶׁק מוֹסֵר מַעִיר וְהִיתָה מְעִי מִפְּלָה:	The burden of Damascus. “Behold, Damascus <i>will be deprived of</i> <i>its existence as a</i> city, And it will become a heap of ruins.	deprived of ← <i>removed</i> <i>from</i> .
Isa 17:2	עֲזָבוֹת עָרֵי עָרֶעַר לְעֵדָרִים תִּהְיֶינָה וְרִבְצוּ וְאֵין מַחֲרִיד:	The cities of Aroer <i>will</i> <i>be</i> abandoned; They will be for flocks, Which will lie down, And <i>there will be</i> no- one to cause fear.	Compare this verse with Lev 26:6, Job 11:19, Mic 4:4, Zeph 3:13, Ezek 34:28.
Isa 17:3	וְנִשְׁבַּת מִבְצָר מֵאֶפְרַיִם וּמִמְלָכָה מִדַּמְשֶׁק וּשְׂאֵר אֲרָם כְּכָבוֹד בְּנֵי־יִשְׂרָאֵל יִהְיוּ נֹאֵם יְהוָה צְבָאוֹת: ס	Fortifications <i>will</i> <i>cease to exist in</i> Ephraim, As <i>will</i> the kingdom <i>in</i> Damascus and the rest of Aramaea. They will be like the glory of the sons of Israel, Says the LORD of hosts.	Fortifications ← <i>A</i> <i>fortification</i> . in (2x) ← <i>from</i> .

Isa 17:4	וְהָיָה בַּיּוֹם הַהוּא יִדָּל כְּבוֹד יַעֲקֹב וּמִשְׁמֶן בְּשָׁרוֹ יִרְזָה:	And it will come to pass on that day That the glory of Jacob will be brought low, And <u>his complexion</u> <u>will become leaner</u> ,	his complexion will become leaner ← <i>the fatness of his flesh will be thinned.</i>
Isa 17:5	וְהָיָה בְּאֶסְף קִצִּיר קִמָּה וּזְרָעוֹ שְׂבָלִים יִקְצֹר וְהָיָה בְּמִלְקֵט שְׂבָלִים בְּעֵמֶק רֶפְאִים:	And it will come to pass, <u>When the reaper</u> <u>gathers the corn</u> , And his arm reaps the ears of corn, That he will be like a gleaner of ears of corn In the Valley of the <u>Rephaim</u> .	When the reaper gathers the corn ← <i>At the gathering the harvest, the corn.</i> Rephaim: see [CB] App. 25.
Isa 17:6	וּנְשֹׂא־רִבּוֹ עוֹלִלָת בְּנִקְף זֵית שְׁנַיִם שְׁלֹשָׁה גִּרְגָּרִים בְּרֹאשׁ אֲמִיר אַרְבַּעַה חֲמִשָּׁה בְּסַעֲפֶיהָ פְּרִיָּה נֹאם־יְהוָה אֱלֹהֵי יִשְׂרָאֵל: ס	But there will remain gleanings in it, And <u>at the beating</u> of the olive tree There will fall two or three fruits on the topmost bough, And four or five on its fruit-bearing branches, Says the LORD God of Israel.	at the beating ← <i>as the beating.</i>
Isa 17:7	בַּיּוֹם הַהוּא יִשְׁעָה הָאָדָם עַל־עֲשָׂהוּ וְעֵינָיו אֶל־קְדוֹשׁ יִשְׂרָאֵל תִּרְאֶינָה:	On that day a man will behold his maker, And his eyes will see the holy <i>one</i> of Israel.	
Isa 17:8	וְלֹא יִשְׁעָה אֶל־הַמִּזְבְּחוֹת מַעֲשֵׂה יָדָיו וְאֲשֶׁר עָשָׂו אֶצְבְּעֹתָיו לֹא יִרְאֶה וְהָאֲשֵׁרִים וְהַחֲמֻנִים:	And he will not behold the altars <i>which are</i> the work of his hands, And he will not look at what his fingers have made – Neither the phallic parks Nor the sun-images.	

Isa 17:9	בַּיּוֹם הַהוּא יִהְיוּ עָרֵי מַעֲזוֹ בְּעִזּוּבַת הַחֶרֶשׁ וְהָאֲמִיר אֲשֶׁר עָזְבוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל וְהִיתָה שְׂמָמָה:	On that day <u>his</u> <u>fortified cities</u> Will be like the <u>wilderness</u> of a copse or a <u>thicket</u>, Which they have abandoned because of the sons of Israel, And <u>they</u> will become a desolation.	his fortified cities ← <i>the cities of his stronghold</i>, a Hebraic genitive. wilderness ← <i>abandonment</i>. thicket ← <i>ramification</i>. they ← <i>it</i>, ref. <i>what is abandoned</i>.
Isa 17:10	כִּי שָׁכַחְתָּ אֱלֹהֵי יִשְׁעֶךָ וַצֹּר מַעֲזֶךָ לֹא זָכַרְתָּ עַל-כֵּן תִּטְעֵי נֹטְעֵי נְעִמִים וְזִמְרַת זָר תִּזְרְעֵנּוּ:	For you have forgotten the God of your salvation, And you have not remembered the rock of your stronghold, Which <i>is</i> why you will plant pleasant plants, But you will <u>graft</u> <u>foreign branches</u> on it.	graft ← <i>sow, plant</i>. foreign branches ← <i>a branch of the foreigner</i>. A metaphor for idolatry.
Isa 17:11	בַּיּוֹם נִטְעֶךָ תִּשְׁגֶּשְׁגִּי וּבִבְקָר זֶרַעַךָ תִּפְרִיחֵי גֶד קָצִיר בַּיּוֹם נַחֲלָה וְכָאֵב אֲנוּשׁ: ס	On the day you plant <i>it</i>, You cause <i>it</i> to grow, And on the morning you <u>sow</u> <i>it</i>, You make it thrive, <i>But</i> the harvest <i>will be</i> a <i>worthless</i> heap On a day of sickness and grievous pain.	sow: perhaps <i>graft</i>, as in Isa 17:10.
Isa 17:12	הוּא הַמּוֹן עַמִּים רַבִּים כַּהֲמוֹת יָמִים יְהִמּוֹן וּשְׁאוֹן לְאֻמִּים כְּשֹׁאוֹן מִים כַּבִּירִים יִשְׁאוֹן:	Woe to the multitude of many nations, <i>Who</i> are in a tumult like the turbulence of the seas, And the uproar of peoples – Like the roaring <i>sound</i> <i>When</i> mighty waters roar.	

Isa 17:13	לְאֻמִּים כְּשֹׁאֲזֵן מִיַּם רַבִּים יִשְׁאֲזֹן וְגַעַר בּוֹ וְנָס מִמָּרְחָק וְרִדְּף בְּמֶזֶץ הָרִים לִפְנֵי-רוּחַ וּכְגִלְגָּל לִפְנֵי סוּפָה:	The peoples roar Like the roaring <i>sound</i> when mighty waters roar, But he will rebuke <u>them</u> and <u>they</u> will flee far away, And <u>they</u> will be chased like chaff of the mountains before the wind, And like swirling debris <u>in a</u> <u>whirlwind</u>.	them ... they ... they ← <u>him ... he ... he</u>. in a whirlwind ← <i>before</i> <i>a whirlwind</i>.
Isa 17:14	לַעֲת עָרַב וְהָנָה בַּלְהָה בְּטָרֶם בָּקָר אֵינָנוּ זֶה חֶלֶק שׁוֹסֵינוּ וְגֹרֵל לְבִזְזֵינוּ: ס	At evening time <u>there</u> <u>will be</u> terror, And before the morning <u>they</u> will not <i>be there</i>. This <i>is</i> the part of those who spoil us, And the fate of those who plunder us.”	there <i>will be</i> ← <i>behold</i>. they ← <i>he</i>. The collective peoples of the previous verse.
Isa 18:1	הוּא אֶרֶץ צִלְצֵל כְּנָפִים אֲשֶׁר מֵעֵבֶר לְנַהֲרֵי-כוּשׁ:	“Woe to the land of <u>rustling</u> wings, Which <i>is</i> beyond the rivers of Ethiopia,	rustling: AV differs (<i>shadowing with</i>).
Isa 18:2	הַשִּׁלַּח בָּיָם צִירִים וּבְכִלֵּי-גִמְאָה עַל-פְּנֵי-מִיָּם לָכֹו מִלְּאָכִים קָלִים אֶל-גּוֹי מִמֶּשֶׁד וּמוֹרֵט אֶל-עַם נוֹרָא מִן-הוּא וְהִלָּאָה גּוֹי קוֹרָקוּ וּמִבּוֹסָה אֲשֶׁר-בָּזְאוּ נְהָרִים אֶרְצוֹ:	Which sends ambassadors by <u>sea</u> In papyrus vessels over the water, <i>To say</i>, ‘Go, <i>you</i> swift messengers, To a people <u>under</u> <u>strain</u> And plucked bald, To a people fearsome <u>ever since when they</u> <u>first existed</u> – A nation of <u>strong</u> <u>rule</u> but trodden down, Whose land the rivers have devastated.’	sea: also for <i>inland</i> <i>water</i>. under strain ← <i>stretched</i>. AV differs (<i>scattered</i>). ever since when they first existed ← <i>from it and</i> <i>onwards</i>. strong rule ← <i>a line, a</i> <i>line, or a rule, a rule</i>.

Isa 18:3	כָּל־יֹשְׁבֵי תֵבֶל וְשֹׁכְנֵי אֶרֶץ כְּנָשָׁא־נָס הָרִים תִּרְאוּ וְכִתְקַע שׁוֹפָר תִּשְׁמְעוּ: ס	All <i>you</i> inhabitants of the world And dwellers of the earth: At the raising of an ensign <i>on</i> the mountains, Observe <i>it</i>, And at the sounding of the ramshorn, Listen.	
Isa 18:4	כִּי כֹה אָמַר יְהוָה אֱלֹהֵי אֲשַׁקּוּטָה *אֲשַׁקּוּטָה* וְאֶבִיטָה בְּמִכּוֹנִי בְּחֹם צֹחַ עַל־אֹר כְּעָב טֶל בָּחַם קָצִיר:	For <i>this is what</i> the LORD has said to me: 'I will be quiet, And I will look at my abode, Like a serene heat in <i>daylight</i>, And like a cloud of dew In the heat of the harvest.'	I will be quiet: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i>. this <i>is what</i> ← <i>thus</i>. in <i>daylight</i>: AV differs (<i>upon herbs</i>).
Isa 18:5	כִּי־לִפְנֵי קָצִיר כְּתֹם־פָּרַח וּבִסֵּר גִּמְלַל יִהְיֶה נֶצֶחַ וְכִרְתַּת הַזֹּלְזָלִים בַּמְזִמּוֹת וְאֶת־הַנְּטִישׁוֹת הַסִּיר יִתֹז:	For before the harvest when the blossom has come to an end, And unripe grapes become mature <i>from</i> the flower, He will cut the branches with pruning shears And <i>cut and remove</i> the shoots.	cut <i>and</i> remove ← <i>remove, cut</i>.
Isa 18:6	יַעֲזְבוּ יַחְדָּו לַעֲיֵט הָרִים וּלְבִהֶמַת הָאָרֶץ וְקֹץ עָלָיו הָעֵיט וְכָל־בִּהֶמַת הָאָרֶץ עָלָיו תִּחְרָף:	They will be left together To the birds of prey of the mountains And the <u>wild animals</u>. And the birds of prey <i>will prey on them in</i> <i>the summer</i>, While all the <u>wild</u> <u>animals will be the</u> <u>predators in the</u> <u>winter</u>.	wild animals (2x) ← <i>animals of the land</i>. <i>will prey</i> on them in the summer ← <i>will pass the</i> <i>summer on him</i>. will be <i>the predators</i> in the winter ← <i>will pass</i> <i>the winter on him</i>.

Isa 18:7	בַּעֲתֹה־הַיָּא יוֹבֵל-שִׁי לִיהוָה צְבָאוֹת עִם מְמַשֵּׁךְ וּמוֹרֵט וּמַעֲסֵ נֹרָא מִן-הוּא וְהִלָּאָה גֹוי קוֹ-קוֹ וּמְבוֹסָה אֲשֶׁר בְּזָאוּ נְהָרִים אֶרְצוֹ אֶל-מְקוֹם שִׁם-יְהוָה צְבָאוֹת הַר-צִיּוֹן: ס	At that time a gift will be brought to the LORD of hosts – <i>By</i> a people under strain And plucked bald, And from a people fearsome ever since when they first <i>existed</i>, A nation of strong rule but trodden down, Whose land the rivers have devastated – <i>Brought</i> to the place of the name of the LORD of hosts: Mount Zion.”	Compare Isa 18:2.
Isa 19:1	מִשָּׂא מִצְרַיִם הִנֵּה יְהוָה רֹכֵב עַל-עָב קָל וְבָא מִצְרַיִם וְנָעוּ אֱלִילֵי מִצְרַיִם מִפְּנֵיו וּלְבַב מִצְרַיִם יִמָּס בְּקִרְבּוֹ:	The burden of Egypt. “Behold, the LORD is riding on a swift cloud, And is coming <i>to</i> Egypt. Then the idols of Egypt will reel at his presence, And Egypt's heart will melt inside it.	burden: see Isa 13:1.
Isa 19:2	וּסְכַסְכֵּיתִי מִצְרַיִם בְּמִצְרַיִם וְנִלְחֲמוּ אִישׁ-בְּאָחִיו וְאִישׁ בְּרֵעֵהוּ עִיר בְּעִיר מִמְּלָכָה בְּמִמְּלָכָה:	And I will incite Egypt against Egypt, And a man will fight his brother, And a man his neighbour, And a city a city, And a kingdom a kingdom.	Matt 24:7, Mark 13:8, Luke 21:10 , loosely.
Isa 19:3	וְנִבְקָה רוּחַ-מִצְרַיִם בְּקִרְבּוֹ וְעִצָּתוֹ אֲבִלָּה וְדַרְשׁוֹ אֶל-הָאֱלִילִים וְאֶל-הָאֱטֹטִים וְאֶל-הָאֲבֹת וְאֶל-הַיִּדְעָנִים:	And the spirit of Egypt will <u>drain away</u> inside them, And I will <u>overthrow</u> their counsel, And they will seek the idols and the necromancers, And the soothsayers and the wizards.	drain away ← <i>be emptied.</i> overthrow ← <i>swallow.</i>

Isa 19:4	וְסִפְרֹתַי אֶת־מִצְרַיִם בְּיַד אֲדָנִים קָשָׁה וּמֶלֶךְ עַל יְמִשְׁלֵבָם נֶאֱמַר הָאֲדֹנָן יְהוָה עֲבָאוֹת:	And I will deliver Egypt up into the hand of a harsh master, And a fierce king will rule over them, Says the Lord, The LORD of hosts.	
Isa 19:5	וְנִשְׁתּוּ־מִים מֵהַיָּם וְנִהַר יִחְרַב וַיִּבֶשׁ:	And the waters of the sea will dry up, And the river will become parched and arid.	
Isa 19:6	וְהָאֲזִנִּיחוּ נְהָרוֹת דָּלְלוּ וְחָרְבוּ יְאֹרֵי מִצּוֹר קִנְהָ וְסוּף קָמְלוּ:	And the <u>rivers</u> will <u>stink</u> , And the canals for fortifications will run low and will dry up; The reed and the sedge will wither.	the rivers will stink: AV differs (<i>they shall turn the rivers far away</i>).
Isa 19:7	עֲרוֹת עַל־יְאֹזֵר עַל־פִּי יְאֹזֵר וְכָל מִזְרַע יְאֹזֵר יִיבֶשׁ גִּדְף וְאִינָנוּ:	The pastures by the river And in the river estuary, And every <u>crop</u> <u>dependent on</u> the river Will dry up <i>and</i> be driven about, And it <u>will be gone</u> .	estuary ← <i>mouth</i> . crop ← <i>sowing</i> . dependent on ← <i>of</i> . Wider use of the construct state. <i>will be gone</i> ← (<i>will be</i>) <i>not</i> .
Isa 19:8	וְאָנּוּ הַדִּיגִים וְאַבְלוּ כָּל־מִשְׁלִיכֵי בִיְאֹזֵר חֶפֶה וּפְרָשֵׁי מִכְמֶרֶת עַל־פְּנֵי־מַיִם אֲמָלוּ:	And the fishermen will sigh and mourn; All <i>who</i> cast a hook into the river, And those <i>who</i> stretch a net over the water Will languish.	
Isa 19:9	וּבָשׁוּ עֲבָדֵי פִשְׁתִּים שְׂרִיקוֹת וְאַרְגָּם חוֹרִי:	And the workers in combed flax will <u>be</u> <u>at a loss</u> , As <i>will</i> the weavers <i>of</i> white linen.	be at a loss ← <i>be ashamed</i> .
Isa 19:10	וְהָיוּ שְׂתִתִּיהָ מִדְּבָאִים כָּל־עֹשֵׂי שְׂכָר אֲגַמ־נַפְשׁ:	And its <u>foundations</u> will be broken in pieces – All <i>who</i> <u>earn wages</u> <i>from</i> lakes <i>Harbouring aquatic life</i> .	foundations: the river provides the foundation of the economy. earn wages ← <i>make wages</i> . AV differs (<i>make sluices</i>). life ← <i>soul</i> .

Isa 19:11	אֲדֹאֲלִים שָׂרֵי צֶעַן חֲכָמִי יַעֲצִי פֶרְעָה עֲצָה נִבְעָרָה אֵיךְ תֹּאמְרוּ אֶל־פֶּרְעָה בֶן־חֲכָמִים אָנִי בֶּן־מֶלֶכ־קֶדֶם:	What fools the officials of Zoan <i>are</i> – The wise <i>men</i> who <u>give</u> Pharaoh <u>dim-</u> <u>witted</u> <u>advice</u> ! How <i>can</i> you say to Pharaoh, 'I <i>am</i> a son of the wise; <i>I am</i> a son of the eastern kings'?	give ... advice ← <i>advise ... advice.</i> dim-witted ← <i>brutish.</i> eastern: or <i>ancient</i> , as AV. So AV differs.
Isa 19:12	אֵיִם אֲפֹא חֲכָמִיךָ וַיִּגִּדּוּ נָא לָךְ וַיִּדְעֻ מִה־יַּעַן יְהוָה צְבָאוֹת עַל־מִצְרַיִם:	Where <i>are</i> they? Where <i>are</i> your wise <i>men</i> ? And may they tell you, and may they discern What the LORD of hosts has decreed Concerning Egypt.	
Isa 19:13	נֹאֲלֹ שָׂרֵי צֶעַן נִשְׂאוּ שָׂרֵי נֹף הִתְעוּ אֶת־מִצְרַיִם פֶּנֶת שְׂבָטִיהָ:	The officials of Zoan have become foolish; The officials of Noph have been deceived. They – the elite of its tribes – Have led Egypt astray.	Noph: i.e. <i>Memphis</i> .
Isa 19:14	יְהוָה מָסַךְ בְּקִרְבָּהּ רוּחַ עֹנֵעִים וְהִתְעוּ אֶת־מִצְרַיִם בְּכָל־מַעֲשֵׂהוּ בְּהִתְעוֹת שִׁכּוֹר בְּקִיאוֹ:	The LORD has infused a spirit of misdirection in its precincts, And they have led Egypt astray in all its dealings, As a drunk strays off in his vomit.	precincts ← <i>midst.</i> Compare the verse to Job 12:25.
Isa 19:15	וְלֹא־יִהְיֶה לְמִצְרַיִם מַעֲשֶׂה אֲשֶׁר יַעֲשֶׂה רֹאשׁ וְזִנְבָּ כַּפָּה וְאַגְמוֹן: ס	And Egypt will not have <i>any</i> work, Which the head or tail, <u>Palm-branch</u> or <u>bulrush</u> Might do.	Palm-branch or bulrush: compare Isa 9:14.
Isa 19:16	בַּיּוֹם הַהוּא יִהְיֶה מִצְרַיִם כְּנָשִׁים וְחָרַד וּפָחַד מִפְּנֵי תְנוּפֹת יַד־יְהוָה צְבָאוֹת אֲשֶׁר־הוּא מִנִּיף עֲלֵיו:	On that day, Egypt will be like women, and it will tremble and be fearful of the LORD of hosts raising <i>his</i> hand which he <u>raises</u> over them.	raises ← <i>waves</i> , but also <i>raises</i> .

Isa 19:17	וְהָיְתָה אֲדָמַת יְהוּדָה לְמַצְרַיִם לְחָגָא כֹּל אֲשֶׁר יִזְכִּיר אֶתְּךָ אֵלָיו יִפְחַד מִפְּנֵי עֲצַת יְהוָה צְבָאוֹת אֲשֶׁר-הוּא יוֹעֵץ עָלָיו: ס	And the land of Judah will be <i>an object</i> of dread to Egypt. Everyone who mentions it will fear for himself, because of the <u>decision</u> of the LORD of hosts which he <u>has taken</u> concerning it.	decision ← <i>counsel</i> . has taken ← <i>counsels</i> .
Isa 19:18	בַּיּוֹם הַהוּא יִהְיוּ חָמֵשׁ עָרִים בְּאֶרֶץ מִצְרַיִם מְדַבְּרוֹת שְׁפַת כְּנָעַן וְנִשְׁבָּעוֹת לַיהוָה צְבָאוֹת עִיר הַהָרֶס יֹאמַר לְאַחַת: ס	On that day there will be five cities in the land of Egypt speaking the language of Canaan, and <i>who</i> swear to the LORD of hosts. One will be called the <u>City of Destruction</u> .	City of Destruction: [CB] argues that the original was, as in LXX, <i>City of Righteousness</i> , later changed to <i>City of the Sun</i> , <i>Heliopolis</i> , and finally to <i>City of Destruction</i> . See [CB] and [BHS-CA].
Isa 19:19	בַּיּוֹם הַהוּא יִהְיֶה מִזְבֵּחַ לַיהוָה בְּתוֹךְ אֶרֶץ מִצְרַיִם וּמִצֵּבָה אֶצְלֵ-גְבוּלָהּ לַיהוָה:	On that day there will be an altar to the LORD in the middle of the land of Egypt, and a monument to the LORD at its border.	
Isa 19:20	וְהָיָה לְאוֹת וּלְעֵד לַיהוָה צְבָאוֹת בְּאֶרֶץ מִצְרַיִם כִּי-יִצְעֲקוּ אֶל-יְהוָה מִפְּנֵי לְחָצִים וַיִּשְׁלַח לָהֶם מוֹשִׁיעַ וְרַב וְהָצִילָם:	And it will be as a sign and a testimony to the LORD of hosts in the land of Egypt, for they will cry out to the LORD because of oppressors, and he will send them a saviour <i>who</i> will be <u>great</u> and <i>who</i> will save them.	great: from רַב or, from רִיב, <i>a defender</i> [AnLx]. [BDB] admits <i>great</i> , but not [AnLx].
Isa 19:21	וְנוֹדַע יְהוָה לְמַצְרַיִם וַיֵּדְעוּ מִצְרַיִם אֶת-יְהוָה בַּיּוֹם הַהוּא וַעֲבָדוּ זֶבַח וּמִנְחָה וַנִּדְרוּ-נֶדֶר לַיהוָה וַשְׁלֹמוּ:	And the LORD will be known to Egypt, and Egypt will know the LORD on that day, and <i>they</i> will make <u>sacrifices and meal-offerings</u> , and they will <u>make vows</u> to the LORD and fulfil <i>them</i> .	sacrifices and meal-offerings ← <i>sacrifice and meal-offering</i> . make vows ← <i>vow a vow</i> .
Isa 19:22	וַיִּגַּף יְהוָה אֶת-מִצְרַיִם נִגְף וּרְפָא וְשָׁבוּ עַד-יְהוָה וַיַּעֲתֵר לָהֶם וּרְפָאם:	And the LORD will strike Egypt – <u>strike and heal</u> – and they will return to the LORD, and he will accede to their entreaty and heal them.	strike and heal: both infinitive absolute.

Isa 19:23	בַּיּוֹם הַהוּא תִהְיֶה מִסְלָה מִמִּצְרַיִם אֲשׁוּרָה וּבֶאֱשׂוּר בְּמִצְרַיִם וּמִצְרַיִם בְּאֲשׁוּר וְעַבְדּוּ מִצְרַיִם אֶת־אֲשׁוּר: ס	On that day there will be a highway from Egypt to Assyria, and Assyria will come to Egypt, and Egypt to Assyria, and Egypt will <u>serve with Assyria</u> .	serve with Assyria: or, theoretically, <i>serve Assyria</i> .
Isa 19:24	בַּיּוֹם הַהוּא יִהְיֶה יִשְׂרָאֵל שְׁלִישִׁיָּה לְמִצְרַיִם וּלְאֲשׁוּר בִּרְכָה בְּקֶרֶב הָאָרֶץ:	On that day, Israel will be a <i>joint</i> third with Egypt and Assyria, <i>as</i> a blessing in the middle of the land,	
Isa 19:25	אֲשֶׁר בֵּרַכּוּ יְהוָה צְבָאוֹת לֵאמֹר בְּרוּךְ עַמִּי מִצְרַיִם וּמַעֲשֵׂה יָדַי אֲשׁוּר וְנַחֲלָתִי יִשְׂרָאֵל: ס	because the LORD of hosts will bless it and say, 'Blessed <i>is</i> my people Egypt, and the work of my hands Assyria, and my inheritance Israel.' "	
Isa 20:1	בְּשָׁנָה בָּא תַרְתָּן אֲשִׁדּוּדָה בְּשַׁלַּח אֹתוֹ סַרְגֹּן מֶלֶךְ אֲשׁוּר וַיִּלָּחֶם בְּאֲשִׁדּוּד וַיִּלְכְּדָהּ:	In the year when Tartan came to Ashdod, when Sargon king of Assyria sent him, he fought against Ashdod and captured it.	
Isa 20:2	בָּעֵת הַהִיא דִּבֶּר יְהוָה בְּיַד יִשְׁעִיָּהוּ בֶן־אֲמוֹץ לֵאמֹר לֶךְ וּפְתַחַת הַשֶּׁקַּע מֵעַל מַתְנֶיךָ וְנָעַלְךָ תַּחֲלִץ מֵעַל רַגְלֶיךָ וַיַּעַשׂ כֵּן הֶלֶךְ עָרוֹם וַיֵּחָף: ס	At that time the LORD spoke <u>through</u> Isaiah the son of Amoz and said, "Go and unbind the sackcloth <u>around</u> your waist, and remove your shoes from your feet." And he did so <i>and went around</i> naked and barefoot.	through ← <i>by the hand of</i> . around ← <i>from on</i> . went <i>around</i> : infinitive absolute.
Isa 20:3	וַיֹּאמֶר יְהוָה כֹּאֲשֶׁר הֵלַךְ עֲבָדִי יִשְׁעִיָּהוּ עָרוֹם וַיֵּחָף שָׁלֹשׁ שָׁנִים אוֹת וּמוֹפֶת עַל־מִצְרַיִם וְעַל־כּוּשׁ:	And the LORD said, " <i>Just</i> as my servant Isaiah is walking <i>around</i> naked and barefoot for three years as a sign and a portent concerning Egypt and Ethiopia,	

Isa 20:4	כֵּן יִנְהַג מֶלֶךְ-אַשּׁוּר אֶת-שְׂבִי מִצְרַיִם וְאֶת-גָּלוֹת כּוֹשׁ נְעָרִים וְזָקְנִים עָרוֹם וְיָחָף וְחִשּׁוּפֵי שֵׁת עֶרְוַת מִצְרַיִם:	so the king of Assyria will lead the captives of Egypt and the deportees of Ethiopia – children and the elderly – naked and barefoot and with exposed buttocks, <i>to</i> Egypt's shame.	
Isa 20:5	וַחֲתוּ וּבָשׁוּ מִכּוֹשׁ מִבְּטָם וּמִן-מִצְרַיִם תִּפְאָרָתָם:	And they will fear and be ashamed of Ethiopia, the <i>object</i> of their expectation, and of Egypt <i>the object</i> of their glorying.	
Isa 20:6	וְאָמַר יֹשֵׁב הָאֵי הַזֶּה בַּיּוֹם הַהוּא הִנֵּה-כֹה מִבְּטָנוּ אֲשֶׁר-נָסְנוּ שָׁם לְעִזְזָהּ לְהִנָּצֵל מִפְּנֵי מֶלֶךְ אַשּׁוּר וְאֵיךְ נִמָּלֵט אֲנַחְנוּ: ס	And the inhabitant of this <u>coastland</u> will say on that day, ‘Just look at <i>the object</i> of our expectation to <u>whom</u> we fled for help, to be delivered from the king of Assyria! And how will we escape?’ ”	coastland: or <i>island</i>. Just look ← <i>Behold thus</i>. to whom ← <i>where</i>.
Isa 21:1	מִשָּׂא מַדְבָּרִים בְּסוּפוֹת בִּנְגֹב לַחֲלָף מִמַּדְבָּר בָּא מֵאֶרֶץ נוֹרָאָה:	The burden of <u>the Desert</u> of <u>the Sea</u>. Like the passing of whirlwinds in the south, It is coming from the desert – From a fearsome country.	the Desert of the Sea: [CB] refers this to <i>Babylon</i>; compare Isa 21:9.
Isa 21:2	חֲזוֹת קָשָׁה הִגַּדְלִי הַבּוֹגֵד בּוֹגֵד וְהַשּׂוֹדֵד שּׂוֹדֵד עָלַי עֵילָם צוּרֵי מִדֵּי כָּל-אַנְחָתָהּ הַשְּׁבַתִּי:	A harsh vision has been <u>shown</u> to me: The traitor betraying, and the plunderer plundering. Go up, Elam! Besiege, Media! I have put a stop to all sighing.	shown ← <i>told, declared</i>. Go up: i.e. <i>Go to war</i>. Compare Ex 1:10, Judg 20:18, 2 Sam 23:9.

Isa 21:3	עַל־כֵּן מִלְאוּ מַתְנִי חֲלָחְלָה צִירִים אֶחְזוּנִי כְּצִירֵי יוֹלְדָה נַעֲוִיתִי מִשְׁמַע נִבְהַלְתִּי מֵרְאוֹת:	This <i>is</i> why my waist is in pain: Writhings have seized me, Like the writhings of <i>a</i> woman giving birth. I am bent <i>with pain</i> at <u>hearing it</u>; I am terrified at <u>seeing</u> <i>it</i>.	at hearing ... at seeing: gerundial use of the infinitive.
Isa 21:4	תַּעֲהָ לִבִּי פִלְצוֹת בַּעֲתַתְנִי אֶת נֶשֶׁף חֲשָׁקִי שֵׁם לִי לַחֲרָדָה:	My heart <u>is</u> <u>distraught</u>. Something horrible has terrified me; It has made my pleasant night My <i>time of</i> trepidation.	is distraught ← <i>has gone</i> <i>astray</i>. AV differs somewhat (<i>panted</i>).
Isa 21:5	עֲרֹךְ הַשְׁלָחַן צַפֵּה הַצִּפִּית אֲכוֹל שְׂתֵה קוֹמוּ הַשָּׁרִים מִשְׁחוּ מִגֶּן: פ	Prepare the table, Let the watch <u>keep</u> <u>watch</u>, <u>Eat and drink</u>, Arise, <i>you</i> commanders; <u>Anoint</u> the shield.	keep watch ... Eat ... drink: all infinitive absolute. Anoint ← <i>Consecrate</i>.
Isa 21:6	כִּי כֹה אָמַר אֱלֹהֵי אֲדֹנָי לֵךְ הַעֲמֵד הַמִּצְפָּה אֲשֶׁר יִרְאֶה יְגִיד:	For <u>this is what</u> the LORD* says to me: “Go <i>and</i> appoint a <u>watchman</u> <i>Who</i> will report what he sees.”	LORD*: a change by the Sopherim from יהוה, Yhvh, to אֲדֹנָי, Adonai. See Gen 18:3 and [CB] App. 32. this <i>is what</i> ← <i>thus</i>. a watchman ← <i>the</i> <i>watchman</i>. An unexpected definite article. See Gen 22:9.
Isa 21:7	וְרָאָה רֶכֶב צֶמֶד פָּרָשִׁים רֶכֶב חֲמוֹר רֶכֶב גָּמֵל וְהִקְשִׁיב קָשָׁב רַב־קָשָׁב:	And he saw a chariot <i>fleet</i> – Horsemen in pairs, A chariot <i>fleet</i> with donkeys, A chariot <i>fleet</i> with camels – And he listened attentively, Very attentively.	

Isa 21:8	וַיִּקְרָא אֲרִיָּה עַל־מִצְפֶּה אֲדֹנָי אֲנֹכִי עֹמֵד תָּמִיד יוֹמָם וְעַל־מִשְׁמַרְתִּי אֲנֹכִי נֹצֵב כָּל־הַלַּיְלוֹת:	And he called out, “A lion. O LORD*, I stand continually on the watchtower by day, And I am stationed at my guard post every night.	LORD*: a change by the Sopherim from יהוה, Yhvh, to אֲדֹנָי, Adonai. See Gen 18:3 and [CB] App. 32.
Isa 21:9	וְהִנֵּה־זֶה בֹא רֶכֶב אִישׁ צֶמֶד פָּרָשִׁים וַיַּעַן וַיֹּאמֶר נִפְלָה נִפְלָה בְּבֹל וְכָל־פְּסִילֵי אֱלֹהֵיהָ שָׁבַר לֶאֱרָץ:	And here <i>is</i> what <i>is</i> coming: A manned chariot <i>fleet</i> and horsemen in pairs.” And he answered and said, “ Babylon has fallen; it has fallen. And he has <u>torn</u> all the carved images of its gods <u>Down</u> to the ground.”	Rev 14:8, Rev 18:2. here <i>is</i> ← <i>behold this</i> . pairs ← <i>a pair</i> , but we take it as collective usage. torn ... Down ← <i>broken</i> .
Isa 21:10	מִדְּשֵׁתִי וּבֶן־גֶּרְנִי אֲשֶׁר שָׁמַעְתִּי מֵאֵת יְהוָה צָבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִגַּדְתִּי לָכֶם: ס	O threshed <i>people</i> of mine, And <u>my product of the threshing floor</u> , I have reported to you What I have heard from the LORD of hosts – The God of Israel.	my product of the threshing floor ← <i>son of my threshing floor</i> .
Isa 21:11	מִשָּׂא דוּמָה אֵלַי קָרָא מִשְׁעִיר שִׁמְרֵ מִה־מְלִילָה שִׁמְרֵ מִה־מְלִיל:	The <u>burden</u> of Idumea. He is calling out to me from Seir, “Watchman, what <i>is there to report</i> from the night? Watchman, what <i>is there to report</i> from the night?”	burden: see Isa 13:1. Idumea ← <i>Dumah</i> , i.e. Edom.
Isa 21:12	אָמַר שִׁמְרֵ אַתָּה בֹקֵר וְגַם־לַיְלָה אִם־תִּבְעֹז בָּעִיז שָׁבוּ אִתּוֹ: ס	The watchman said, “The morning is coming, And also the night. If you will inquire, Do inquire. <u>Return and come.</u> ”	Return <i>and</i> come: i.e. Go home for now and come again to inquire again later. Compare [CB].

Isa 21:13	מִשָּׂא בְעֶרֶב בֵּיעֶר בְּעֶרֶב תְּלִינוּ אֲרָחוֹת דְּדָנִים:	The <u>burden</u> in Arabia. You will lodge in the forest in Arabia, <i>You</i> Dedanite travelling companies.	burden: see Isa 13:1.
Isa 21:14	לְקִרְאָת צֶמָא הֲתִיו מִים יִשְׁבִּי אֶרֶץ תִּימָא בְּלַחְמוֹ קִדְמוֹ נִדְד:	The inhabitants of the land of Tema <u>Brought</u> water to him <i>who</i> was thirsty; They <u>met</u> the fugitive With <u>food</u> for him.	Brought ... met: these indicatives could be re- pointed as imperatives. food for him ← <i>his</i> <i>bread</i> .
Isa 21:15	כִּי־מִפְּנֵי חֲרָבוֹת נִדְדוּ מִפְּנֵי חֲרֵב נְטוּשָׁה וּמִפְּנֵי קֶשֶׁת דְּרוֹכָהּ וּמִפְּנֵי כָּבֵד מִלְחָמָה: ס	For they flee from swords, From the drawn sword And from the drawn bow, And from the <u>violence</u> of war.	violence ← <i>heaviness</i> , but, with [AnLx], also <i>violence</i> .
Isa 21:16	כִּי־כֹה אָמַר אֲדֹנָי אֱלֹהֵי בְּעוֹד שָׁנָה בְּשָׁנֵי שְׁכָר וְכֹלָה כָּל־כְּבוֹד קֶדָר:	For <u>this is what</u> the LORD* said to me: “In another year According to the <i>contractual</i> years of a hired worker, All the glory of Kedar Will come to an end.	LORD*: a change by the Sopherim from יהוה, Yhvh, to אֲדֹנָי, Adonai. See Gen 18:3 and [CB] App. 32. this <i>is what</i> ← <i>thus</i> .
Isa 21:17	וַיִּשְׂאֵר מִסְפַּר־קֶשֶׁת גִּבּוֹרֵי בְּנֵי־קֶדָר יִמְעֹטוּ כִּי יְהוָה אֱלֹהֵי־יִשְׂרָאֵל דִּבֶּר: ס	And <u>the number of</u> <u>archers remaining</u> – The warriors from <u>among</u> the sons of Kedar – Will become few, For the LORD God of Israel has spoken.”	the number of archers remaining ← <i>the</i> <i>remainder of the number</i> <i>of the bow</i> . from among ← <i>of</i> . Wider use of the construct state.
Isa 22:1	מִשָּׂא גֵיא חֲזִיוֹן מֵהַלֵּךְ אֲפֹא כִי־עֲלִית בָּלֶךְ לַגְגֹּת:	The <u>burden</u> of the Valley of Vision. What <i>is the matter</i> with you, then? For <u>you have all</u> gone up to the roofs.	burden: see Isa 13:1. you have all ← <i>all of you</i> (<i>singular</i>) <i>has</i> .
Isa 22:2	תִּשְׂאוֹת מְלֵאָה עִיר הוֹמִיָּה קְרִיָּה עֲלִיזָה חֲלָלִיךְ לֹא חֲלִי־חֶרֶב וְלֹא מֵתֵי מִלְחָמָה:	<i>You</i> bustling city, Full of noise, Joyful town, Your casualties <i>are</i> not casualties of the sword, And <i>are</i> not dead from war.	

Isa 22:3	כָּל־קָצִינָיִךָ נִדְדוּ־יַחַד מִקֶּשֶׁת אֶסְרוּ כָּל־נִמְצָאֶיךָ אֶסְרוּ יַחַד מִרְחוֹק בְּרָחוּ:	All your officers have fled together; They have been brought into bondage by the bow. All those <u>pre</u>sent have been brought into bondage together; They have fled <u>far</u> away.	present ← <i>found</i>. far away ← <i>from far away</i>, but in this stereotyped expression, simply indicating position.
Isa 22:4	עַל־כֵּן אֶמְרָתִי שָׁעוּ מִנִּי אֶמְרָר בְּבִכִי אֶל־תֵּאֵיצוּ לְנַחֲמֵנִי עַל־שׂד בַּת־עַמִּי:	This <i>is</i> why I said, “Look away from me; I <u>will</u> <u>weep</u> <u>bitterly</u>. Do not hasten to comfort me About the devastation of the daughter of my people.”	I will weep bitterly ← <i>I will make bitterness with weeping</i>.
Isa 22:5	כִּי יוֹם מְהוּמָה וּמְבוֹסָה וּמְבוֹכָה לְאֲדָנִי יִהְיֶה צְבָאוֹת בִּגְיָא חֲזִיוֹן מִקְרָקֶר קֶר וְשׁוֹעַ אֶל־הָהָר:	For <i>it is</i> a day of tumult and treading down and confusion of the Lord – The LORD of hosts – In the Valley of Vision, Of undermining walls, And crying out to the <u>mountain</u>.	mountain: perhaps standing for <i>mountain range, mountains</i>.
Isa 22:6	וְעִילָם נָשָׂא אֲשָׁפָה בְּרֶכֶב אָדָם פְּרָשִׁים וְקִיר עָרָה מִגֹּן:	And Elam has borne the quiver, With a manned chariot <i>fleet</i> and horsemen, And Kir has bared the shield.	
Isa 22:7	וַיְהִי מִבְּחַר־עֲמֻקֵּיךָ מְלֵאוֹ רֶכֶב וְהַפְּרָשִׁים שֵׁת שֵׁתוֹ הַשְּׁעָרָה:	And it came to pass that your choice valleys were full of chariots, And the horsemen <u>drew themselves up</u> <u>with vigour</u> at the gate,	drew themselves up with vigour: infinitive absolute.
Isa 22:8	וַיִּגְלֹ אֶת מִסְךְ יְהוּדָה וַתִּבֹּט בַּיּוֹם הַהוּא אֶל־נֶשֶׁק בֵּית הַיַּעַר:	And <u>they</u> removed Judah's covering, And you saw on that day The weaponry of the <u>house of the Forest</u>.	they ← <i>he</i>, referring to <i>Elam</i>. house of the Forest: house of the Forest of Lebanon built at 1 Ki 7:2.

Isa 22:9	וְאַתְּ בִקִּיעֵי עִיר־דָּוִד רְאִיתָם כִּי־רַבּוּ וְתִקְבְּצוּ אֶת־מֵי הַבְּרֶכֶה הַתַּחְתּוֹנָה:	And you have seen how numerous the breaches in the City of David are, And you have collected the water of the lower pool.	
Isa 22:10	וְאַתְּ־בִתֵּי יְרוּשָׁלַם סִפַּרְתָּם וְתִתְּצוּ הַבָּתִּים לְבַצֵּר הַחוֹמָה:	And you have counted the houses in Jerusalem, And you have pulled down houses To fortify the wall.	
Isa 22:11	וּמִקְוֵה עָשִׂיתָם בֵּין הַחֲמֹתַיִם לְמֵי הַבְּרֶכֶה הַיְשָׁנָה וְלֹא הִבַּטְתָּם אֶל־עֹשֶׂיהָ וַיִּצְרָה מֶרְחֹק לֹא רָאִיתָם:	And you made a reservoir between the two walls For the water of the old pool, But you have not had respect to its maker Or had regard for him who formed it long ago.	
Isa 22:12	וַיִּקְרָא אֲדֹנָי יְהוִה צְבָאוֹת בַּיּוֹם הַהוּא לִבְכֹּי וּלְמִסְפָּד וּלְקִרְחָה וּלְחֹגֶר שֶׁק:	And on that day, My Lord the LORD of hosts proclaimed Weeping and mourning and baldness And girding up <i>with</i> sackcloth.	
Isa 22:13	וְהִנֵּה שָׂשׂוֹן וְשִׂמְחָה הָרֶג בִּקְרִי וְשַׁחַט צֹאן אֲכָל בָּשָׂר וְשָׁתוֹת יַיִן אֲכֹל וְשָׁתוּ כִּי מָחָר נָמוֹת:	But what <i>he</i> saw was Rejoicing and merrymaking, Killing the ox and slaughtering the sheep, Eating meat and drinking wine, <i>saying</i> , “ Eat and drink, For tomorrow we die. ”	1 Cor 15:32. But what <i>he</i> saw was ← <i>And behold.</i> Killing ... slaughtering ... Eating ... drinking ... Eat ... drink: all infinitive absolute in the role of finite verbs.
Isa 22:14	וְנִגְלָה בְּאָזְנִי יְהוִה צְבָאוֹת אִם־יִכְפַּר הָעוֹן הַזֶּה לָכֶם עַד־תָּמֹתוּן אָמַר אֲדֹנָי יְהוִה צְבָאוֹת: פ	And <i>this</i> was revealed in my ears By the LORD of hosts: “This iniquity of yours will <u>certainly not be</u> <u>expiated</u> Until you die, Says the Lord, The LORD of hosts.”	will certainly not be expiated ← <i>if it is</i> <i>expiated</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.

Isa 22:15	כֹּה אָמַר אֲדֹנֵי יְהוָה עֲבָאוֹת לֵךְ-בֹּא אֶל-הַסֵּכֶן הַזֶּה עַל-שִׁבְנָא אֲשֶׁר עַל-הַבַּיִת:	This <i>is what</i> my Lord the LORD of hosts says: “Depart <i>and</i> go to this steward, To Shebna, who <i>is</i> in charge of the house,	This <i>is what</i> ← <i>Thus</i> .
Isa 22:16	מִה-לָּךְ פֶּה וּמִי לָךְ פֶּה כִּי-חָצַבְתָּ לָךְ פֶּה קֶבֶר חָצַבִי מְרוֹם קְבָרוֹ חֲקָקִי בְּסֹלֶעַ מִשְׁכָּן לֹו:	And say, ‘What <i>business</i> do you have here? And just who <i>are</i> you here, That you should have hewn yourself a tomb here, <i>Like</i> someone hewing his tomb high up, Carving out an <i>abode</i> for himself in the rock?	just: from a Hebrew ethic dative. abode ← <i>tabernacle</i> .
Isa 22:17	הִנֵּה יְהוָה מְטַלְטֵלְךָ טַלְטֵלָה גָּבֵר וְעֵטָךְ עָטָה:	Look, the LORD is about to hurl you away <i>with</i> a mighty fling, And to <i>completely</i> <i>envelop</i> you.	completely envelop: infinitive absolute.
Isa 22:18	צָנֹף יִצְנַפְךָ צִנְפָּה כְּדֹר אֶל-אַרְץ רַחֲבַת יָדַיִם שָׁמָּה תָמוּת וּשָׁמָּה מִרְכָּבוֹת כְּבוֹדְךָ קִלּוֹן בֵּית אֲדֹנֶיךָ:	He will <i>wrap</i> a wrapping <i>right</i> <i>around</i> you <i>And throw</i> you like a ball into a <i>very wide</i> country, And there you will die, And there the chariots <i>representing</i> your glory <i>Will be</i> to the shame of the house of your master.	wrap ... right around you: infinitive absolute. AV differs (<i>surely violently</i> <i>turn and toss thee</i>). very wide ← <i>wide of</i> <i>arms</i> . representing ← <i>of</i> .
Isa 22:19	וְהִדַּפְתִּיךָ מִמַּצְבֶּךָ וּמִמַּעַמְדְךָ יִהְיֶה רִסְךָ:	And I will thrust you from your station, And he will pull you down from your <i>high</i> standing.	
Isa 22:20	וְהָיָה בַּיּוֹם הַהוּא וְקָרָאתִי לְעַבְדִּי לְאֵלִיקִים בֶּן-חִלְקִיָּהוּ:	And it will come to pass on that day That I will call for my servant Eliakim the son of Hilki'ah.	

Isa 22:21	וְהִלְבִּשְׁתִּיו כְּתֹנֶתְךָ וְאַבְגָּדְךָ אֶחְזִקֵנּוּ וּמִמְשַׁלְתְּךָ אֶתֵּן בְּיָדוֹ וְהָיָה לְאָב לְיוֹשֵׁב יְרוּשָׁלַם וּלְבֵית יְהוּדָה:	And I will clothe him <i>with</i> your gown, And I will strengthen him <i>with</i> your girdle, And I will put your dominion in his hand, And he will become a father to the inhabitants of Jerusalem And to the house of Judah.	
Isa 22:22	וְנָתַתִּי מִפְתֶּחַ בֵּית־דָּוִד עַל־שִׁכְמוֹ וּפָתַח וְאֵין סָגֵר וְסָגֵר וְאֵין פָּתַח:	And I will put the key to the house of David on his shoulder, And he will open and no-one will shut, And he will shut, and no-one will open.	Rev 3:7.
Isa 22:23	וְתִקְעֵתִיו יָתֵד בְּמָקוֹם נֶאֱמַן וְהָיָה לְכֶסֶף כְּבוֹד לְבֵית אָבִיו:	And I will secure him <i>like</i> a peg in a secure place, And he will become <i>the occupier of the glorious throne</i> Of the house of his father.	the glorious throne ← <i>throne of glory</i> , a Hebraic genitive.
Isa 22:24	וְתָלוּ עָלָיו כָּל כְּבוֹד בֵּית־אָבִיו הַצְּאֲצָאִים וְהַצִּפּוֹת כָּל כְּלֵי הַקָּטָן מִכְלֵי הָאֲגָזוֹת וְעַד כָּל־כְּלֵי הַגְּבִלִים:	And they will <i>bestow</i> on him All the honour of his father's house, The offspring and the offshoots – All vessels of small <i>capacity</i> , From vessels of the bowl <i>kind</i> To all vessels of the jar <i>kind</i> .’	bestow ← <i>hang</i> .

Isa 22:25	בַּיּוֹם הַהוּא נֶאֱמַר יְהוָה צָבָאוֹת תָּמוּשׁ הֵיטָד הַתְּקוּעָה בַּמָּקוֹם נֶאֱמַן וְנִגְדָּעָה וְנִפְלָה וְנִכְרַת הַמָּשָׂא אֲשֶׁר-עָלֶיהָ כִּי יְהוָה דִּבֶּר: ס	On that day, says the LORD of hosts, The peg which was secured in a faithful place Will be removed, and it will be cut down, And it will fall, And the burden on it will be withdrawn, For the LORD has spoken.”	Will be removed: <i>qal</i> for passive of <i>hiphil</i>. Compare Job 15:30.
Isa 23:1	מִשָּׂא צָר הִילִילוּ אֲנִיּוֹת תְּרַשִׁישׁ כִּי-שָׁדַד מִבֵּית מִבּוֹא מֵאֶרֶץ כְּתִים נִגְלָה-לָמוֹ:	The burden of Tyre. Wail, O ships of Tarshish, For it has been plundered, Not leaving a house or a way in. This was revealed to them From the land of Chittim.	burden: see Isa 13:1. Not leaving ← <i>From</i>.
Isa 23:2	דָּמוּ יֹשְׁבֵי אֵי סֶחַר צִידוֹן עֲבַר יָם מְלֹאדָּה:	Be silent, <i>you</i> inhabitants of the coastland, You <i>whom</i> the merchants of Sidon, Who cross the sea, Have stocked up,	coastland: or <i>island</i>. merchants ← <i>merchant</i>. Sidon: see Gen 10:15. stocked up ← <i>filled</i>.
Isa 23:3	וּבְמַיִם רַבִּים זָרַע שָׁחַר קִצִּיר יָאוֹר תִּבּוֹאֲתָהּ וְתִהְיֶה סֶחַר גּוֹיִם:	Bringing over the high seas Seed from Shihor. The harvest from the river Is Tyre's source of income, So that it became the emporium of the nations.	high seas ← <i>great waters</i>. Shihor: see Josh 13:3. [CB] interprets as <i>the Nile</i>, as in Jer 2:18. the river: the word is especially used of the <i>Nile</i>. Tyre's ← <i>her</i>.

Isa 23:4	בּוֹשִׁי צִדּוֹן כִּי־אָמַר יָם מֵעוֹז הַיָּם לֵאמֹר לֹא־חָלָתִי וְלֹא־יָלַדְתִּי וְלֹא גִּדַּלְתִּי בַּחוּרִים רוֹמְמָתִי בַּתּוֹלוֹת:	Sidon, be ashamed, For the sea – The stronghold <i>that</i> the sea <i>is</i> – Has said, “I have not been in the pains of childbirth, Nor have I given birth, Nor have I raised young lads, <i>Nor</i> have I brought chaste maidens up.”	Sidon: see Gen 10:15.
Isa 23:5	בְּאֲשֶׁר־שָׁמַע לְמִצְרַיִם יַחֲלוּ בְשִׁמְעָ צָר:	As <i>at</i> the report of Egypt, So shall they writhe <i>At</i> the report of Tyre.	
Isa 23:6	עָבְרוּ תַרְשִׁישָׁה הַיָּלִילֹ יֹשְׁבֵי אֵי:	Cross over to Tarshish <i>and</i> wail, <i>You</i> inhabitants of the <u>coastland</u>.	coastland: or <i>island</i> .
Isa 23:7	הֲזֹאת לָכֶם עֲלִיזָה מִימֵי־קֶדֶם קִדְמָתָהּ יִבְלֹה רִגְלָיהָ מֵרְחוֹק לְגוֹר:	<i>Was</i> this your joy, Whose origin <i>dates</i> from ancient <i>times</i>? Its <u>feet</u> will bring it <i>Somewhere</i> far away to dwell.	times ← <i>days</i>. feet: i.e. <i>ships</i> [CB].
Isa 23:8	מִי יַעַן זֹאת עַל־צָר הַמַּעֲטִירָה אֲשֶׁר סָחְרִיהָ שָׂרִים בְּנַעֲנָיָה נִכְבְּדֵי־אַרְצָן:	Who <u>decided</u> this against Tyre – <i>Tyre</i> who confers crowns, Whose merchants <i>are</i> princes, Whose traders <i>are</i> the dignitaries of the land?	decided ← <i>counselled</i> .
Isa 23:9	יְהוָה צְבָאוֹת יַעֲצָה לְחַלֵּל גָּאוֹן כָּל־צָבִי לְהַקְלִי כָּל־נִכְבְּדֵי־אַרְצָן:	The LORD of hosts <u>decided</u> it, To <u>defame</u> the pride in all the splendour; To bring all the dignitaries of the land into contempt.	decided ← <i>counselled</i>. defame ← <i>profane</i>.

Isa 23:10	עֲבְרִי אֶרֶץ כִּיָּאֵר בְּתַרְשִׁישׁ אֵין מִזַּח עוֹד:	Cross your country like a river, O daughter of Tarshish; <i>There is no longer any girding yourself up.</i>	a river ← <i>the river</i> . Either a reference to the <i>Nile</i> , or an unexpected definite article (in MT pointing); compare Gen 22:9. girding yourself up ← girdle.
Isa 23:11	יָדוֹ נָטָה עַל־הַיָּם הַרְגִּיז מִמְּלָכוֹת יְהוָה צָוָה אֶל־כְּנָעַן לְשֹׁמֵד מַעֲזִינָה:	He stretched out his hand over the sea; He shocked kingdoms. The LORD has given commandment against <u>Canaan</u> To destroy its strongholds.	Canaan: or <i>the merchant</i> . [CB] interprets as <i>Tyre</i> .
Isa 23:12	וַיֹּאמֶר לֹא־תוֹסִיפִי עוֹד לְעֹלוֹז הַמַּעֲשָׂקָה בְּתוֹלַת בְּתַצִּידוֹן *כְּתִיִּים כְּתִיִּים קוֹמִי עֲבְרִי** גַם־שָׁם לֹא־יִנּוּחַ לָךְ:	And he said, “You will no longer exult, You oppressed virgin daughter of <u>Sidon</u> . Arise and cross over to <u>Chittim</u> , But you will not be at rest there either.”	Chittim: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word. Sidon: see Gen 10:15.
Isa 23:13	הֵן אֶרֶץ כַּשְׂדִּים זֶה הָעָם לֹא הָיָה אֲשׁוּר יִסְדָּה לְצִיִּים הַקִּימוּ בַּחֲנוּיָו עָרָו* אֲרַמְנוֹתֶיהָ שָׂמָה לְמַפְלָה:	Look at the land of the Chaldeans: This people did not exist <i>previously</i> . Assyria founded it for <i>the inhabitants of the</i> desert. <i>The attackers</i> erected <u>their watchtowers</u> , They <u>demolished</u> its palaces, And he made it ruins.	their watchtowers: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. demolished: AV differs (<i>raised up</i>).
Isa 23:14	הִילִילוּ אֲנִיּוֹת תַּרְשִׁישׁ כִּי שָׁדָד מַעֲזֶכֶן: ס	Wail, <i>you</i> ships of Tarshish, For your stronghold has been laid waste.	
Isa 23:15	וְהָיָה בַּיּוֹם הַהוּא וְנִשְׁכַּחַת צֹר שִׁבְעִים שָׁנָה כִּימִי מִלֶּךְ אֶחָד מֵעַתָּה שִׁבְעִים שָׁנָה יִהְיֶה לְצֹר בְּשִׁירַת הַזֹּזָנָה:	And it will come to pass on that day that Tyre will be forgotten for seventy years, according to the days of one king, <i>then after</i> seventy years Tyre will <i>very much</i> have a prostitute's song <i>to sing</i> .	after ← <i>at the end of</i> . very much: the <i>ke</i> denoting intensity. See Gen 24:28.

Isa 23:16	קְחִי כִנּוֹר סְבִי עִיר זֹנָה נִשְׁכַּחַה הִיטִיבִי נִגִּן הִרְבִּי-שִׁיר לְמַעַן תִּזְכְּרִי:	Take the harp, Go around the city, You forgotten prostitute. Play music well, Do much singing, In order that you may be remembered.	
Isa 23:17	וְהָיָה מִקֵּץ שִׁבְעִים שָׁנָה יִפְקֹד יְהוָה אֶת-צֹר וְשָׁבָה לְאַתְנָנָהּ וּזְנֹתָהּ אֶת-כָּל-מַמְלָכוֹת הָאָרֶץ עַל-פְּנֵי הָאָדָמָה:	And <u>after</u> seventy years, it will come to pass <i>that</i> the LORD will visit Tyre, and it will return to its earnings from prostitution, and it will engage in prostitution with all the kingdoms of the world over the face of the earth.	after ← <i>at the end of</i> .
Isa 23:18	וְהָיָה סִחְרָה וְאַתְנָנָה קָדַשׁ לַיהוָה לֹא יֵאָצֵר וְלֹא יִחָסֵן כִּי לַיִּשְׁבִּים לִפְנֵי יְהוָה יִהְיֶה סִחְרָה לֹאכֹל לְשִׁבְעָה וְלִמְכָּסָה עֲתִיק: פ	But its profit and its earnings from prostitution will be <u>holy</u> to the LORD, and they will not be treasured up or hoarded away, for its profit will be for those who live before the LORD, so as to eat to satiety, and <i>to have good</i> <i>quality clothing</i> .	holy ← <i>holiness</i> . good quality clothing ← <i>splendid covering</i> .
Isa 24:1	הִנֵּה יְהוָה בּוֹקֵק הָאָרֶץ וּבֹלְקָהּ וְעֹנָה פָּנֶיהָ וְהִפִּיץ יִשְׁבִּיהָ:	Behold, the LORD is about to depopulate the land And empty it, And he will overturn the face of it And scatter its inhabitants.	
Isa 24:2	וְהָיָה כַּעֲם כִּפְּלֵהֶן כַּעֲבָד כַּאֲדָנָיו כַּשֹּׁפְחָה כַּגְּבֵרָתָהּ כַּקֹּזֵנָה כַּמּוֹזֵר כַּמְלוֹה כַּלֹּוָה כַּנִּשְׂאָה כַּאֲשֶׁר נִשָּׂא בּוֹ:	And it will come to pass <i>that</i> <u>As the people at large</u> <u>are,</u> <u>So the priest will be;</u> As the manservant <i>is,</i> So his master <i>will be;</i> As the maidservant <i>is,</i> So her mistress <i>will be;</i> As the buyer <i>is,</i> So the seller <i>will be;</i> As the lender <i>is,</i> So the borrower <i>will</i> <i>be;</i> As the creditor <i>is,</i> So his debtor <i>will be.</i>	As the people ... So the priest: compare Hos 4:9.

Isa 24:3	הַבּוֹק תִּבּוֹק הָאָרֶץ וְהַבּוֹז תִּבּוֹז כִּי יְהוָה דִּבֶּר אֶת־הַדְּבָר הַזֶּה:	The land <u>will</u> <u>certainly</u> <u>be depopulated</u> , And it <u>will</u> <u>certainly</u> <u>be</u> <u>plundered</u> , For the LORD has spoken <u>these</u> <u>words</u> .	will certainly be depopulated ... will certainly be plundered: both infinitive absolute. these words ← <i>this word</i> .
Isa 24:4	אֲבֵלָה נִבְלָה הָאָרֶץ אֲמִלְלָה נִבְלָה תִּבֵּל אֲמַלְלוּ מְרוֹם עַם־הָאָרֶץ:	The land will mourn and <u>fade</u> , The world will languish and <u>fade</u> ; The haughty among the people of the land will languish.	fade ... fade: perhaps otiose, but see Gen 12:5.
Isa 24:5	וְהָאָרֶץ חֲנֻפָּה תַּחַת יֹשְׁבֶיהָ כִּי־עֲבָרוּ תוֹרַת חֻלְפוֹ חֹק הִפְּרוּ בְּרִית עוֹלָם:	And the land has been defiled <u>by</u> its inhabitants, For they have transgressed the laws. They have <u>disregarded</u> the statute; They have violated the age-abiding covenant,	by ← <i>under</i> , i.e. <i>under</i> (<i>the stewardship of</i>). disregarded ← <i>passed by</i> . AV differs (<i>changed</i>).
Isa 24:6	עַל־כֵּן אֵלֶּה אֲכָלָה אֶרֶץ וַיֹּאשְׁמוּ יֹשְׁבֵי בָּהּ עַל־כֵּן חָרּוּ יֹשְׁבֵי אֶרֶץ וְנִשְׁאַר אֲנֹשׁ מְזֵעָר:	Which <i>is</i> why a curse has devoured the land, And those <i>who</i> inhabit it bear the guilt. It <i>is</i> why the inhabitants of the land are fuming, And <u>very</u> <u>few</u> <u>men</u> remain.	very few men ← <i>men of</i> <i>tininess</i> .
Isa 24:7	אֲבֵל תִּירוֹשׁ אֲמִלְלָה־גִּפֶּן נֶאֱנָחוּ כָּל־שֹׁמְחֵי־לֵב:	The new wine is mourning, The vine is languishing; All those of joyful heart Are <i>now</i> sighing.	
Isa 24:8	שָׁבַת מְשׁוֹשׁ תִּפְּסִים חָדָל שָׂאוֹן עַל־יָזִים שָׁבַת מְשׁוֹשׁ כְּנֹר:	The rejoicing of drums has ceased, The tumult of those exulting has stopped; The rejoicing of the harp has ceased.	

Isa 24:9	בְּשִׁיר לֹא יִשְׁתּוּ-יַיִן יִמָּר שִׁכָּר לְשִׁתּוֹ: שִׁכָּר לְשִׁתּוֹ:	They shall not drink wine with singing; The liquor will become bitter To those who drink it.	
Isa 24:10	נִשְׁבְּרָה קְרִיתָתָהּ סָגַר כָּל-בֵּית מְבוּא: כָּל-בֵּית מְבוּא:	The town of desolation has been broken up; Every house is shut up, Preventing entering.	Preventing ← <i>From</i> .
Isa 24:11	צוּחָה עַל-הַיִּין בַּחוּצוֹת עָרְבָה כָּל-שִׂמְחָה גָּלָה מְשׁוֹשׁ הָאָרֶץ: מְשׁוֹשׁ הָאָרֶץ:	<i>There is</i> a cry for wine in the streets; All joy has <u>drawn to a</u> close, And the rejoicing in the land <u>has passed</u> away.	drawn to a close ← <i>become evening / become</i> <i>dark</i> . has passed away ← <i>has</i> <i>gone into captivity</i> .
Isa 24:12	נִשְׁאָר בְּעִיר שְׂמָה וְשִׂאִיהָ יִכְתַּשְׁעָר: יִכְתַּשְׁעָר:	<i>What</i> remains in the city <i>is</i> desolation, And the gate has been pounded <i>to</i> ruins.	
Isa 24:13	כִּי כֹה יִהְיֶה בְּקֶרֶב הָאָרֶץ בְּתוֹךְ הָעֲמִים כְּנֻקָּף זֵית כְּעוֹלָלֹת אִם-כִּלְהָ בָצִיר: כְּעוֹלָלֹת אִם-כִּלְהָ בָצִיר:	For so it will be <u>on the</u> <u>earth among the</u> <u>nations</u> , As when the olive tree has been beaten, Like the gleanings when the grape harvest has finished.	on the earth among the nations ← <i>in the midst of</i> <i>the earth within the</i> <i>nations</i> .
Isa 24:14	הִמָּה יִשְׂאוּ קוֹלָם יִרְנּוּ בְּגִאוֹן יִהְיֶה צִהְלוֹ מִיָּם: בְּגִאוֹן יִהְיֶה צִהְלוֹ מִיָּם:	They will raise their voices; They will be jubilant. They will <u>shout for</u> joy from <i>across</i> the sea Because of the majesty of the LORD.	voices ← <i>voice</i> . shout for joy ← <i>neigh</i> ; compare Mark 1:43, John 11:38.
Isa 24:15	עַל-כֵּן בְּאֵרִים כְּבֹדוֹ יִהְיֶה בְּאֵי הַיָּם שֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל: ס יִשְׂרָאֵל: ס	For this <i>reason</i> , glorify the LORD with <u>lights</u> – The name of the LORD God of Israel – In the <u>coastlands</u> of the sea.	lights ← <i>Urim</i> , as in Ex 28:30. coastlands: <i>or islands</i> .

Isa 24:16	מִכְּנֶֽף הָאָרֶץ זְמַרְתָּ שָׁמְעֵנוּ צָבִי לְצִדִּיק וְאָמַר רְזִי-לִי רְזִי-לִי אֹי לִי בְּגָדִים בְּגָדוֹ וּבִגְדֵי בֹגְדִים בְּגָדוֹ:	From the <u>extremities</u> of the earth we have heard singing <i>To the illustriousness of the righteous one,</i> But I said, “<i>Woe is me, woe is me,</i> alas for me, Traitors have betrayed <i>me,</i> And the traitors have <u>committed</u> a betrayal.”	extremities ← <i>wing</i>. Woe <i>is</i> me, woe <i>is</i> me ← <i>Woe to me, woe to me.</i> committed ← <i>betrayed</i>.
Isa 24:17	פֶּחַד וּפַחַת וּפַח עֲלֶיךָ יוֹשֵׁב הָאָרֶץ:	Fear, and a pitfall, and a snare <i>Are looming over you,</i> <i>You inhabitants</i> of the earth.	Jer 48:43. inhabitants ← <i>inhabitant</i>.
Isa 24:18	וְהָיָה הַנֶּסֶם מְקוֹל הַפֶּחַד יִפֹּל אֶל-הַפַּחַת וְהָעוֹלָה מִתּוֹךְ הַפַּחַת יִלְכַּד בַּפֶּחַ כִּי-אַרְבּוֹת מִמָּרוֹם נִפְתָּחוּ וְיִרְעֲשׁוּ מוֹסְדֵי אָרֶץ:	And it will come to pass <i>That</i> he who flees at a fearful sound Will fall into the pit, And he who comes up <u>out of</u> the pit Will be caught in the snare, For the floodgates on high <u>will open</u>, And the foundations of the earth will shake.	Jer 48:44. out of ← <i>from inside</i>. will open: we take this and many subsequent verbs as prophetic perfects, i.e. with a future reference.
Isa 24:19	רָעָה הִתְרַעְעָה הָאָרֶץ פֹּר הִתְפּוֹרְרָה אֶרֶץ מוֹט הִתְמוֹטְטָה אֶרֶץ:	The earth will be <u>utterly broken</u> into pieces, The earth will be <u>thoroughly torn</u> apart; The earth will <u>totter</u> <u>perilously</u>.	utterly broken ... thoroughly torn apart ... totter perilously: all infinitive absolute. totter perilously: or <i>be severely shaken</i>.
Isa 24:20	נֹעַ תִּנּוּעַ אֶרֶץ כְּשָׁכֹר וְהִתְנוּדְדָה כַּמְלוֹנָה וְכָבֵד עָלֶיהָ פִּשְׁעָהּ וְנִפְלָה וְלֹא-תִסִּיף קוּם: ס	The earth will <u>stagger</u> <u>precariously</u> like a drunkard, And it will sway like a shack, And its transgression will weigh heavily on it, And it will fall And not rise again.	stagger precariously: infinitive absolute.

Isa 24:21	וְהָיָה בַּיּוֹם הַהוּא יִפְקֹד יְהוָה עַל־צָבָא הַמָּרוֹם בַּמָּרוֹם וְעַל־מַלְכֵי הָאָדָמָה עַל־הָאָדָמָה:	And it will come to pass on that day <i>That</i> the LORD will visit the <u>higher</u> powers In a high place, And the kings of the earth On the earth.	higher powers ← <i>power / host / army (on) high.</i>
Isa 24:22	וְאִסְפוּ אִסְפָּה אֲסִיר עַל־בּוֹר וְסָגְרוּ עַל־מַסְגֵּר וַיִּמְרָב יָמִים יִפְקָדוּ:	And they will be gathered up, <i>Like</i> the <u>herding</u> of prisoners into the pit, And they will be shut up in confinement, Then after many days they will be <u>visited</u> .	herding ← <i>gathering.</i> prisoners ← <i>a prisoner.</i> visited: or <i>punished</i> , but sometimes <i>delivered</i> .
Isa 24:23	וַחֲפָרָה הַלְבִּנָּה וּבּוֹשָׁה הַחֲמָה כִּי־מָלָךְ יְהוָה צָבָאוֹת בָּהֶר צִיּוֹן וּבִירוּשָׁלַם וְנִגִּיד זִקְנָיו כְּבוֹד: פ	And the moon will blush, And the sun will be at a loss, When the LORD of hosts reigns on Mount Zion and in Jerusalem, <i>With</i> glory in the presence of his <i>appointed</i> elders.	
Isa 25:1	יְהוָה אֱלֹהֵי אֲתָה אֲרוֹמְמְךָ אוֹדָה שִׁמְךָ כִּי עָשִׂיתָ פֶּלֶא עֲצוֹת מִרְחוֹק אֱמוּנָה אִמּוֹן:	O LORD, you <i>are</i> my God. I will exalt you; I will praise your name, For you have <u>acted</u> <u>wonderfully</u> , <i>With</i> <u>counsel</u> from the distant <i>past</i> , <i>In</i> <u>sure</u> faithfulness.	acted wonderfully ← <i>done a wonder</i> , but this kind of expression can be adverbial. counsel ← <i>counsels.</i> sure ← <i>faithful.</i>
Isa 25:2	כִּי שִׁמַּת מַעִיר לְגַל קָרְיָה בְּצוּרָה לְמִפְלָה אֲרָמוֹן זָרִים מַעִיר לְעוֹלָם לֹא יִבְנָה:	For you turn a city into a heap of rubble, And a fortified town into ruins, And a <u>foreign citadel</u> into what is <u>not</u> a city, <i>Which</i> will <u>never</u> be <u>rebuilt</u> .	foreign citadel ← <i>citadel of foreigners.</i> not a city ← <i>from a city.</i> never ← <i>not for an age.</i> rebuilt ← <i>built.</i>
Isa 25:3	עַל־כֵּן יִכְבְּדוּךָ עַם־עֹז קָרִית גּוֹיִם עָרִיצִים יִירָאוּךָ:	This <i>is</i> why a fierce people will glorify you, And a <u>violent Gentile</u> <u>town</u> will fear you.	a violent Gentile town will fear you ← <i>a town of violent nations, they will fear you.</i>

Isa 25:4	כִּי־הִיִּית מַעֲוֹז לְדָל מַעֲוֹז לְאַבְיוֹן בְּצַר־לּוֹ מַחֲסֶה מִזֶּרֶם צֶל מִחְרָב כִּי רוּחַ עֲרִיצִים בְּזֶרֶם קִיר:	For you are a refuge for the weak, A refuge for the poor when he is in distress, A shelter from a downpour, Shade from heat, For the <u>onslaught</u> of the violent Is like a downpour <u>against</u> a wall.	onslaught ← <i>spirit; wind; tempest; anger.</i> against ← <i>of</i>. Wider use of the construct state.
Isa 25:5	כְּחֶרֶב בְּצִיּוֹן שְׂאוֹן זָרִים תִּכְנֶנֶּה חֶרֶב בְּצֶל עָב זְמִיר עֲרִיצִים יַעֲנֶה: פ	You will bring down the bustle of foreigners, Which is like heat on parched land. As heat <u>is shielded by</u> a cloud, So the <u>singing</u> of the violent Will be dispirited.	is shielded by ← <i>in the shade of.</i> singing: AV differs (<i>branch</i>).
Isa 25:6	וַעֲשֵׂה יְהוָה צִבְאוֹת לְכָל־הָעַמִּים בְּהַר הַזֶּה מִשְׁתֶּה שְׂמָנִים מִשְׁתֶּה שְׂמָרִים שְׂמָנִים מִמַּחֲלִים שְׂמָרִים מִזְקָקִים:	And the LORD of hosts will hold for all nations, At this mountain, A <u>rich feast</u>, a feast of settled wine, Of rich marrowy <i>meat</i> And of racked <i>wine</i>.	rich feast ← <i>feast of fat (things).</i>
Isa 25:7	וּבִלְע בְּהַר הַזֶּה פְּנֵי־הַלּוֹט הַלּוֹט עַל־כָּל־הָעַמִּים וְהַמִּסְכָּה הַנְּסוּכָה עַל־כָּל־הַגּוֹיִם:	And on this mountain, He will <u>remove</u> the <u>veil</u> Which <u>shrouds</u> all the nations, And the covering Which <i>is</i> spread over all the Gentiles.	remove ← <i>swallow.</i> veil ← <i>face of the veil.</i> shrouds ← <i>veils over.</i>
Isa 25:8	בִּלְע הַמּוֹת לִנְצַח וּמָחָה אֲדֹנָי יְהוִה דְּמָעָה מֵעַל כָּל־פָּנִים וְחִרְפַּת עֲמֹז יִסִּיר מֵעַל כָּל־הָאָרֶץ כִּי יְהוָה דִּבֶּר: פ	He will swallow up death for ever, And my Lord the LORD Will wipe away the <u>tears</u> from every face, And he will remove the reproach on his people From the whole world, For the LORD has spoken.	1 Cor 15:54, Rev 7:17, Rev 21:4. for ever: AV differs (<i>victory</i>), which accords with 1 Cor 15:54, but it appears to be Chaldee rather than Hebrew (see [AnLx]). 1 Cor 15:54 could 𐤒 tears ← <i>tear</i>. Collective usage.

Isa 25:9	וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קִנִּינוּ לוֹ וַיֹּשִׁיעֵנוּ זֶה יְהוָה קִנִּינוּ לוֹ נְגִילָה וְנִשְׂמָחָה בִּישׁוּעָתוֹ:	And on that day, <u>people</u> will say, “Behold this God of ours; We waited for him, and he has saved us. This <i>is</i> the LORD for whom we waited. Let us rejoice and delight in his salvation.”	↳ be an adaptation of the verse to an Aramaic- speaking culture. people ← <i>he / one</i>. Impersonal.
Isa 25:10	כִּי־תָנוּחַ יַד־יְהוָה בָּהָר הַזֶּה וְנָדוּשׁ מוֹאָב תַּחְתָּיו כַּהֲדוּשׁ מִתְבֵּן *בְּמִי כִּמוֹ מִדְּמֵנָה:**	For the hand of the LORD will rest on this mountain, And Moab will be trodden down under <u>him</u>, As straw is trodden down {Q: In} [K: In the waters of] <u>Madmenah</u>.	him: or <i>it</i>. Madmenah: as [CB]. The town is mentioned in Isa 10:31. AV differs (<i>dunghill</i>), as does [AnLx], treating the word as a common noun.
Isa 25:11	וַיִּפְרֹשׂ יָדָיו בְּקִרְבּוֹ כַּאֲשֶׁר יִפְרֹשׂ הַשָּׂחָה לַשָּׁחוֹת וְהַשְׁפִּיל גָּאוֹתָו עִם אַרְבוֹת יָדָיו:	And he will spread out his arms in their midst, As a swimmer spreads <i>his arms</i> to swim, And he will bring their haughtiness down Together with the <i>proceeds of the</i> fraudulence of their hands.	
Isa 25:12	וּמִבְצָר מְשֻׁגָּב חוֹמַתֶּיךָ הַשָּׁחַ הַשְׁפִּיל הִגִּיעַ לָאָרֶץ עַד־עָפָר: ס	And <i>as for</i> the fortification – The high fort of your walls – He will bring <i>it</i> down; He will <u>dēmolish</u> <i>it</i> And raze <i>it</i> to the ground <u>as dust</u>.	demolish ← <i>make low</i>. as dust ← <i>up to dust</i>.
Isa 26:1	בַּיּוֹם הַהוּא יוֹשֵׁר הַשִּׁיר־הַזֶּה בְּאֶרֶץ יְהוּדָה עִיר עֲזוֹלָנוּ יִשׁוּעָה יִשִּׁית חוֹמוֹת וְחָל:	On that day, this song will be sung in the land of Judah: We <i>have</i> a <u>strong city</u>; He will provide salvation <i>Like</i> walls and fortifications.	strong city ← <i>city of</i> <i>strength</i>, a Hebraic genitive.

Isa 26:2	פִּתְחוּ שְׁעֵרִים וַיָּבֹא גוֹי־צַדִּיק שֹׁמֵר אֱמֻנָּה:	Open the gates, And let a righteous nation enter, <i>One which keeps to what is faithful.</i>	
Isa 26:3	יִצָּר סִמּוֹךְ תִּצָּר שְׁלוֹם שְׁלוֹם כִּי בַדּ בִּטְחוֹ:	You will keep <i>him</i> in deep peace <i>Whose thoughts are to rely on you,</i> For <i>it is</i> in you that he trusts.	deep peace ← <i>peace, peace.</i> thoughts are to rely ← <i>thought (is) rested.</i> trusts: or <i>(is) secured.</i>
Isa 26:4	בִּטְחוּ בַיהוָה עַד־עֶד כִּי בֵּיהּ יְהוָה צוֹר עוֹלָמִים:	Trust in <u>the LORD</u> in all perpetuity, For the rock of the ages <i>Is found</i> in the LORD, the LORD.	the LORD: AV differs (JEHOVAH). See Ex 6:3. all perpetuity ← <i>perpetuities of perpetuity.</i>
Isa 26:5	כִּי הֵשֵׁחַ יִשְׁבִּי מְרוֹם קִרְיָה נִשְׁגָּבָה יִשְׁפִּילָנָה יִשְׁפִּילָהּ עַד־אֶרֶץ יִגְיעָנָה עַד־עָפָר:	For he brings down those <i>who</i> dwell in a high place – <i>In</i> a town at high elevation. He will raze it, He will raze it to the ground; He will bring it to the dust.	
Isa 26:6	תִּרְמָסְנָה רַגְלֵי רַגְלֵי עָנִי פַּעְמֵי דָלִים:	A foot – the feet of the poor – Will trample on it, <i>As will</i> the steps of the needy.	
Isa 26:7	אֶרֶח לַצַּדִּיק מִישָׁרִים יֵשֶׁר מַעְגַּל צַדִּיק תִּפְלֵס:	The way of the righteous <i>is</i> straight; <u>You make the path of the righteous</u> <i>Straight and level.</i>	You make the path of the righteous ... Straight <i>and</i> level ← <i>You level straight the path of the righteous.</i> AV differs (<i>Thou, most upright, dost weigh the path of the just</i>).
Isa 26:8	אֵף אֶרֶח מִשְׁפָּטֶיךָ יְהוָה קוֹיִנוֹךָ לְשִׁמְךָ וּלְזִכְרֶךָ תִּאֲוֹת־נַפְשׁ:	Indeed, O LORD, we have waited for you <i>In</i> the way of your judgments. The longing of <i>our</i> <u>inner being</u> <i>Is</i> for your name And for remembrance <u>of you.</u>	inner being ← <i>soul.</i> remembrance of you ← <i>your remembrance,</i> an objective genitive.

Isa 26:9	נִפְשִׁי אֹוִיתִיךָ בַּלַּיְלָה אֶפְרוּחֵי בִקְרָבִי אֲשַׁחֲרֶךָ כִּי בְאֲשֶׁר מִשְׁפָּטֶיךָ לְאָרֶץ צֶדֶק לְמַדּוֹ יֵשְׁבִי תָּבֵל:	My <u>inner being</u> longs for you at night, My <u>spirit</u> also inside me <u>seeks</u> you at dawn. For when your judgments <i>are given</i> on the earth, The inhabitants of the world learn righteousness.	My inner being longs for ← <i>My soul, I long for.</i> My spirit ... seeks ← <i>My spirit, I seek.</i>
Isa 26:10	יֶחֱזֵן רָשָׁע בַּל־לָמַד צֶדֶק בְּאָרֶץ נִכְחוֹת יַעֲוֹל וּבִל־יֵרָאָה גְּאוֹת יְהוָה: ס	<i>Although</i> the wicked <i>man</i> may be shown favour, He does not learn righteousness. In an <u>upright land</u> , he acts iniquitously, And he will not see the majesty of the LORD.	upright land ← <i>land of uprightnesses</i> , a Hebraic genitive.
Isa 26:11	יְהוָה רָמָה יָדְךָ בַּל־יִחְזִינוּ יֶחֱזוּ וַיִּבְשׁוּ קִנְאֵת־עַם אֶפְאֵשׁ צָרֶיךָ תֹאכְלֵם: ס	O LORD, your hand is high; They do not see <i>it</i> , <i>But</i> they will see the <u>zeal of the people</u> And be ashamed. Indeed, <u>fire will</u> <u>consume your</u> <u>adversaries</u> .	zeal of the people: AV differs, with <i>zeal</i> as <i>envy</i> . fire will consume your adversaries: we associate the words as MT; AV differs (<i>the fire of thine enemies shall devour them</i>).
Isa 26:12	יְהוָה תִּשְׁפֹּת שָׁלוֹם לָנוּ כִּי גַם כָּל־מַעֲשֵׂינוּ פָעִלָתָּ לָנוּ:	O LORD, you arrange peace for us, For you are even <i>the</i> <u>one at work in</u> all our deeds for us.	<i>the one</i> at work ← <i>working</i> .
Isa 26:13	יְהוָה אֱלֹהֵינוּ בָּעָלוֹנוּ אֲדָנִים זִוְלָתְךָ לְבַד־בָּךָ נִזְכִּיר שְׁמֶךָ:	O LORD our God, <i>Various</i> masters other than you have had dominion over us, <i>But yours is the only</i> <u>name that we make</u> <u>mention of</u> .	yours <i>is</i> the only name that we make mention of ← <i>it (is) only at you</i> (<i>that</i>) <i>we make mention</i> <i>of your name</i> .
Isa 26:14	מֵתִים בַּל־יֵחִיו רַפָּאִים בַּל־יִקְמוּ לָכֵן פָּקַדְתָּ וַתִּשְׁמַדֵּם וַתִּאָּבֵד כָּל־זִכְרָם לָמוֹ:	They are dead, They shall not live, The <u>Rephaim</u> shall not rise, <i>Seeing</i> how you have visited <i>them</i> and destroyed them And have obliterated all memory of them.	Rephaim: see [CB] App. 25. AV differs (<i>deceased</i>).

Isa 26:15	יִסְפַּת לְגוֹי יְהוָה יִסְפַּת לְגוֹי נִכְבְּדַת רַחֲקָה כָּל-קְצוֹי-אֶרֶץ:	You have enlarged the nation, O LORD; You have increased the nation. You are glorified; You have <u>extended</u> all the <u>boundaries</u> of the <u>land</u> .	extended ← <i>made</i> <i>remote</i> . boundaries of the land: or <i>ends of the earth</i> .
Isa 26:16	יְהוָה בְּצָר פָּקְדוֹךָ צָקוֹן לְחַשׁ מוֹסְרֶךָ לָמוֹ:	In distress they appealed to you, O LORD; They poured out whispering <i>When they were</i> <i>receiving</i> your discipline.	they <i>were receiving</i> ← (there was) to them.
Isa 26:17	כְּמוֹ הָרָה תִּקְרִיב לֵלֶדֶת תִּחִיל תִּזְעַק בַּחֲבִלָּיהָ כֵּן הָיִינוּ מִפְּנֵיךָ יְהוָה:	As a pregnant woman who is about to give birth, Who writhes and shouts in her <i>birth</i> pangs, So were we before you, O LORD.	
Isa 26:18	הָרִינוּ חָלָנוּ כְּמוֹ יִלְדֵנוּ רוּחַ יְשׁוּעָה בַּל-נִעֲשֶׂה אֶרֶץ וּבַל-יִפְּלוּ יֹשְׁבֵי תִּבְלִ:	We have conceived, We have been through birth pangs, <i>But it is</i> as if we have given birth to wind, Not to salvation which we <i>were to bring</i> to the earth, Nor did <i>any</i> inhabitants of the earth <i>come out</i> <i>of the womb</i> .	bring ← <i>do</i> . come ← <i>fall</i> . See [CB].
Isa 26:19	יָחִיו מֵתֶיךָ נִבְלָתִי יִקְוֹמוּ הַקִּיצוּ וְרִנְנוּ שִׁכְנֵי עֶפְרַיִם כִּי טַל אֲזַרְתָּ טֶלֶךְ וְאֶרֶץ רִפְאִים תִּפִּיל: ס	Your dead, <i>and</i> my dead body, Will live <i>and</i> rise. Awake, and sing for joy, <i>You who lie in</i> the dust, For your dew <i>is</i> <u>resplendent</u> dew, But the earth will <u>bring</u> <u>down</u> the <u>Rephaim</u> .	resplendent ← <i>of lights</i> , or <i>herbs</i> , as in 2 Ki 4:39, where the spelling is in <i>scriptio defectiva</i> . bring down ← <i>cause to</i> <i>fall</i> . Rephaim: see [CB] App. 25. AV differs (<i>dead</i>).

Isa 26:20	לֵךְ עַמִּי בֹא בַחֲדָרֶיךָ וּסְגֹר *דִּלְתֶיךָ *דִּלְתֶיךָ בַּעֲדֶךָ חֲבִי כְמַעֲטֵרֶגַע עַד *יַעֲבוֹר *יַעֲבֹר זַעַם:	Go, my people, Enter your rooms, Close {K: your doors} [Q: your door] after you; Hide for a <u>very</u> little while Until the indignation has <u>passed</u>.	has passed: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i>. Go ... Enter: masculine singular. Hide: feminine singular, or a paragodic <i>yod</i>. very: the <i>ke</i> denoting intensity. Compare [AnLx] ָ II (c).
Isa 26:21	כִּי־הִנֵּה יְהוָה יֵצֵא מִמְקוֹמוֹ לִפְקֹד עֹן יִשְׁבֶּה־אֶרֶץ עָלְיוֹ וְגִלְתָּהּ הָאֶרֶץ אֶת־דַּמֶּיהָ וְלֹא־תִכְסֶּה עוֹד עַל־הַרוֹגֶיהָ: ס	For behold, the LORD is about to come out of his place To <u>requite</u> the iniquity of the inhabitants of the land. And the earth will reveal its blood, And it will no longer cover up Those killed <u>which</u> it <u>holds</u>.	requite ← <i>visit on him /</i> <i>it</i>. Those killed <i>which</i> it holds ← <i>Its killed</i>.
Isa 27:1	בַּיּוֹם הַהוּא יִפְקֹד יְהוָה בַּחֲרָבוֹ הַקָּשָׁה וְהַגְדֹּלָהּ וְהַחֲזָקָה עַל לְוִיתָן נָחֵשׁ בָּרָח וְעַל לְוִיתָן נָחֵשׁ עַקְלָתוֹן וְהָרַג אֶת־הַתַּנִּין אֲשֶׁר בַּיָּם: ס	On that day the LORD will requite With his firm and large and strong sword Leviathan the <u>fugitive</u> serpent, And Leviathan the crooked serpent, And he will kill the <u>monster in the sea</u>.	fugitive: AV differs (<i>piercing</i>). monster in the sea: or, [CB], <i>crocodile in the</i> <i>Nile</i>. See Job 41:1.
Isa 27:2	בַּיּוֹם הַהוּא כָּרַם חֲמֵד עֲנוּלָה:	On that day, Sing to her of a <u>delightful</u> vineyard.	delightful: AV differs (<i>of</i> <i>red wine</i>), reading חֲמֵר for חֲמֵד.
Isa 27:3	אֲנִי יְהוָה נֹצְרָה לְרֹגְעִים אֲשֶׁקֶנָּה כֵּן יִפְקֹד עָלֶיהָ לִילָה וַיּוֹם אֲצַרְנָה:	I <i>am</i> the LORD who guards it; I water it <u>from time to</u> <u>time</u>. So that no-one <u>encroaches on</u> it, I guard it night and day.	from time to time ← <i>at</i> <i>moments</i>. encroaches on ← <i>visits</i>. AV differs (<i>hurt</i>).

Isa 27:4	חַמָּה אֵין לִי מִיִּתְנִי שָׁמִיר שִׁית בְּמִלְחָמָה אֶפְשָׁעָה בָּהּ אֲצִיתָנָה יַחַד:	I <i>am</i> not furious; Who would assign me to briars <i>and</i> thorns in war? I would march against <u>them</u>; I would set <u>them</u> on fire <u>In one go</u>.	them (2x) ← <i>it / her</i>, referring to the briars and thorns collectively. In one go ← <i>Together</i>.
Isa 27:5	אֹי יִחַזַּק בְּמַעוֹזֵי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה-לִּי:	Or <i>who</i> would seize my stronghold? Let him make peace with me; Let <i>it</i> be peace <i>that</i> he makes with me.	
Isa 27:6	הַבָּאִים יִשְׂרָשׁ יַעֲקֹב יִצְיָן וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְּנֵי-תֵבֶל תְּנוּבָה: ס	<i>When</i> they come, Jacob will strike root, Israel will flower and flourish, And the face of the world will be full of <u>fruit</u>.	fruit ← <i>produce</i>, but also <i>fruit</i>, which can be taken in a wide sense. AV differs at the end ([<i>Israel</i>] <i>will fill the face of the earth</i>), which is discordant in number.
Isa 27:7	הֲמַמְכַּת מָכְהוּ הִכְהוּ אִם-כִּהְרֹג הִרְגִּיו הָרֹג:	Has he attacked him Like the attack of <i>the one</i> attacking him? Or has he been killed <i>In a way</i> like the killing of those killed by him?	
Isa 27:8	בְּסֶאֱסָאָה בְּשִׁלְחָהּ תִּרְיֹבְנָה הָגָה בְּרוּחָהּ הִקְשָׁה בְּיוֹם קָדִים:	In moderation, when <i>you</i> sent <u>them</u> away, You disputed with <u>them</u>. He expelled <i>them</i> by <i>means of</i> his harsh wind, On the day of the east wind.	them (2x) ← <i>she ... her</i>, i.e. <i>Israel</i> [CB]. AV differs in several respects.

Isa 27:9	לִכְן בְּזֹאת יִכָּפֵר עוֹן־יַעֲקֹב וְזֶה כָּל־פְּרִי הַסֵּר חֲטָאתוֹ בְּשׁוּמוֹ כָּל־אַבְנֵי מִזְבֵּחַ כָּאֲבִי־גֹר מִנִּפְצוֹת לֹא־יִקְמוּ אֲשֶׁרִים וְחֻמָּנִים:	So by this <i>means</i>, Jacob's iniquity will be atoned for, And this is all the fruit of removing his sin, When he makes all the stones of the altar Like chalk stones <i>which are</i> dashed to pieces. The phallic parks and the sun-images Shall not stand.	Rom 11:27. of removing: gerundial use of the infinitive.
Isa 27:10	כִּי עֵיר בְּצוּרָה בְּדָד נִזְהָה מִשְׁלַח וְנִעְזָב כַּמִּדְבָּר שָׁם יִרְעָה עֵגֶל וְשֵׁם יִרְבֵּץ וְכִלָּה סִעֲפִיהָ:	For a fortified city <i>will be</i> forlorn; A dwelling place <i>will be</i> forsaken And abandoned like the desert. There the calf will graze, And there it will lie down, And eat <i>from its</i> branches.	its: referring to the city (feminine) in some metaphorical sense.
Isa 27:11	בִּיבֶשׁ קִצְיָרָה תִשְׁבְּרָנָה נָשִׁים בָּאוֹת מֵאִירוֹת אוֹתָהּ כִּי לֹא עִם־בִּינֹת הִוא עַל־כֵּן לֹא־יִרְחֲמֶנּוּ עֲשֵׂהוּ וַיִּצְרוּ לֹא יִחַנְּנוּ: ס	When its harvest is dried up, <i>They</i> will be broken. Women will come to set <i>it</i> on fire, For <i>it is</i> not a people of understanding, Which <i>is</i> why their maker Will not show them compassion, And he who formed them Will not show them mercy.	They: referring to <i>the stones</i> (fem.) of Isa 27:9 [CB]. it: referring to <i>the city</i>.
Isa 27:12	וְהָיָה בַּיּוֹם הַהוּא יַחֲבֹט יְהוָה מִשְׁבַּלַּת הַנָּהָר עַד־נַחַל מִצְרָיִם וְאַתֶּם תִּלְקְטְוּ לְאֶחָד אֶחָד בְּנֵי יִשְׂרָאֵל: ס	And it will come to pass on that day <i>That</i> the LORD will thresh <i>you</i> out, From the rising of the river To the Brook of Egypt, And you will be gleaned up one by one, <i>You</i> sons of Israel.	From the rising ... To the Brook of Egypt: perhaps signifying <i>From the far north ... To the far south</i>. On the Brook of Egypt, see Num 34:5. the river: i.e. <i>the Euphrates</i> [CB].

Isa 27:13	וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר וְהַנִּדְחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לַיהוָה בְּהָר הַקֹּדֶשׁ בִּירוּשָׁלַם:	And it will come to pass on that day <i>That</i> the great ramshorn will be sounded, And those who were about to perish in the land of Assyria will come, As <i>will</i> those driven out in the land of Egypt, And they will worship the LORD In the <u>holy mountain</u> in Jerusalem.	holy mountain ← <i>mountain of holiness</i> , a Hebraic genitive.
Isa 28:1	הוּי עֲטָרַת גִּאוֹת שְׂכָרִי אֶפְרַיִם וְצִיץ נָבֵל צִבְי תִּפְאֶרְתּוֹ אֲשֶׁר עַל-רֹאשׁ גִּיא־שִׁמְנִים הַלְוִימִי יִין:	Woe to the crown of pride, To the drunkards of Ephraim, Whose <u>magnificent splendour</u> <i>Is</i> a fading flower Which <i>is</i> in the <u>best fertile valley</u> – <i>You who are</i> impaired by wine.	magnificent splendour ← <i>splendour of magnificence</i> , a Hebraic genitive. in the best fertile valley ← <i>at the head of the valley of fatnesses</i> .
Isa 28:2	הִנֵּה חֲזָק וְאַמֵּץ לְאֲדֹנָי כְּזֶרֶם בָּרָד שֶׁעַר קָטָב כְּזֶרֶם מַיִם כְּבִירִים שֹׁטְפִים הַנִּיחַ לָאָרֶץ בִּיד:	Behold, the LORD* <i>has what is</i> strong and powerful, Such as a deluge of hail – A <u>destructive storm</u> – Such as a deluge of <u>torrential</u> water, Causing flooding, <i>Which</i> he sends down to earth with <i>his</i> hand.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. destructive storm ← <i>storm of destruction</i> , a Hebraic genitive. torrential ← <i>mighty</i> .
Isa 28:3	בְּרִגְלֵים תִּרְמָסֶנָּה עֲטָרַת גִּאוֹת שְׂכָרִי אֶפְרַיִם:	The crown of pride, The drunkards of Ephraim, Will be trodden <u>under foot</u> .	under foot ← <i>by feet</i> .

Isa 28:4	וְהִיְתָה צִיצֵת נֹבֵל צָבִי תִּפְאֶרְתּוֹ אֲשֶׁר עַל־רֹאשׁ גֵּיא שְׂמָנִים כְּבֹבֶרֶה בְּטָרִם לִיזָן אֲשֶׁר יֵרָאֶה הִרְאָה אוֹתָהּ בְּעוֹדָהּ בְּכַפּוֹ יִבְלַעְנָהּ: ס	And the <u>magnificent</u> <u>splendour</u> , Which <i>is</i> in the <u>best</u> <u>fertile valley</u> , Will be a fading flower, Like its early fruit before the summer, Which, <i>when</i> the observer sees it, He swallows down While it <i>is</i> still in his hand.	magnificent splendour ... in the best fertile valley: see Isa 28:1.
Isa 28:5	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה צְבָאוֹת לְעֹטֶרֶת צָבִי וְלִצְפִּירֶת תִּפְאָרָה לְשָׂאֵר עַמּוֹ:	On that day the LORD of hosts Will be a crown of splendour And a diadem of magnificence To the remainder of his people,	
Isa 28:6	וְלְרוּחַ מִשְׁפָּט לִיּוֹשֵׁב עַל־הַמִּשְׁפָּט וְלִגְבוּרָה מְשִׁיבֵי מִלְחָמָה שְׂעָרָה: ס	And a spirit of justice to him who sits in judgment, And a <i>spirit of</i> valour to them <i>Who repulse the assault</i> <i>on the gate.</i>	repulse the assault on the gate ← <i>repulse the war</i> <i>(directed) towards the</i> <i>gate</i> . AV differs (<i>turn the</i> <i>battle to the gate</i>), which is also possible.
Isa 28:7	וְגַם־אֵלֶּה בֵּין שְׁגוֹ וּבִשְׁכָּר תָּעוּ כֹהֵן וְנָבִיא שְׁגוֹ בִשְׁכָּר נִבְלָעוּ מִן־הַיִּין תָּעוּ מִן־הַשִּׁכָּר שְׁגוֹ בִּרְאָה פָקוּ פְּלִילִיָה:	So these too have erred because of wine And have gone astray because of liquor. Priest and prophet have erred because of liquor; They have been swallowed up by the wine. They have gone astray because of the liquor, They have erred in the vision; They have <u>floundered</u> in the <u>administration</u> of <u>justice</u> .	floundered ← <i>been</i> <i>unreliable</i> . the administration of justice: in a single word, <i>judicature</i> .
Isa 28:8	כִּי כָל־שִׁלְחָנוֹת מְלָאוּ קִיא צֹאֵה בְּלִי מָקוֹם: ס	For all the tables are full of vomit <i>and</i> excrement Without a <i>clean</i> space.	

Isa 28:9	אֶת־מִי יוֹרָה דַּעַה וְאֶת־מִי יִבִּין שְׁמוּעָה גְּמוּלִי מִחֻלָּב עֲתִיקִי מִשָּׂדִים:	To whom will he impart knowledge? And to whom will he <u>disclose</u> <u>information</u>? – <i>To those who have been weaned from milk, And who have grown out of breastfeeding.</i>	disclose information ← <i>make understand a report.</i>
Isa 28:10	כִּי צוֹ לָצוּ צוֹ לָצוּ קוֹ לָקוּ קוֹ לָקוּ זְעִיר שֵׁם זְעִיר שֵׁם:	For <i>it is</i> commandment upon commandment, Commandment upon commandment, <u>Rule upon rule</u>, <u>Rule upon rule</u>; A little here, a little there.	Rule upon rule (2x): compare Isa 18:2.
Isa 28:11	כִּי בִלְעָגִי שִׁפָּה וּבִלְשׁוֹן אַחֶרֶת יִדְבֹּר אֶל־הָעַם הַזֶּה:	For he will speak to this people In <u>jabbering foreign</u> <u>speech</u>, And in a different language	1 Cor 14:21. jabbering <i>foreign</i> speech ← <i>jabberings / derisions of lips</i>, [Ges-HCL] supporting <i>foreign</i>.
Isa 28:12	אֲשֶׁר אָמַר אֲלֵיהֶם זֹאת הַמְּנוּחָה הַנִּיחוּ לְעֵינֶיךָ וְזֹאת הַמְּרֻגָּעָה וְלֹא אָבוּא שְׁמוּעָה:	– <i>To this people to whom he said, “This is the rest; Give the weary rest”, And, “This is the tranquillity.”</i> But they were unwilling to hear.	1 Cor 14:21.
Isa 28:13	וְהָיָה לָהֶם דְּבַר־יְהוָה צוֹ לָצוּ צוֹ לָצוּ קוֹ לָקוּ קוֹ לָקוּ זְעִיר שֵׁם זְעִיר שֵׁם לְמַעַן יִלְכּוּ וְכָשְׁלוּ אַחֲוָה וְנִשְׁפָּרוּ וְנִקְשְׁוּ וְנִלְכְּדוּ: פ	And the word of the LORD to them was Commandment upon commandment, Commandment upon commandment, <u>Rule upon rule</u>, <u>Rule upon rule</u>, A little here, a little there, So that they might proceed. But they staggered backwards And were crippled And ensnared and caught.	

Isa 28:14	לִכְּנֹן שְׁמָעוּ דְּבַר־יְהוָה אֲנָשֵׁי לִצְוֹן מִשְׁלֵי הָעָם הַזֶּה אֲשֶׁר בִּירוּשָׁלַם:	So then, hear the word of the LORD, <i>You scornful men,</i> <i>You rulers of this</i> <i>people</i> <i>Who are in Jerusalem.</i>	scornful men ← <i>men of</i> <i>scorn</i> , a Hebraic genitive.
Isa 28:15	כִּי אָמַרְתֶּם כְּרַתְנוּ בְרִית אֶת־מָוֶת וְעַם־שָׁאוֹל עָשִׂינוּ חֲזָה *שֵׁיט *שׂוֹט שׂוֹטֵף כִּי־*עֵבֶר **יַעֲבֹר לֹא יְבֹאֲנוּ כִּי שְׁמָנוּ כִּזְבֹּ מִחֲסָנוּ וּבִשְׁקָר נִסְתָּרְנוּ: ס	For you have said, “We have made a covenant with death, And we have made a contract with the grave, <i>That when the</i> <i>overwhelming</i> <i>scourge passes</i> <i>through,</i> It will not come on us, For we have made the lie our refuge, And we have hidden in falsehood.”	scourge: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. passes through: the <i>ketiv</i> and <i>qere</i> are different conjugated forms of the same word, with a similar meaning.
Isa 28:16	לִכְּנֹן כֹּה אָמַר אֲדֹנֵי יְהוָה הִנְנִי יֹסֵד בְּצִיּוֹן אֶבֶן אֶבֶן בִּחֹן פִּנֵּת יְקָרֶת מוֹסֵד מוֹסֵד הַמֵּאֲמִין לֹא יִחְשָׁ:	This <i>is</i> why my Lord the LORD says, “ Behold, I am about to lay as a foundation A stone in Zion, A stone for testing, A <u>cornerstone</u>, <u>precious as a well-</u> <u>founded</u> <u>foundation</u>, <i>And he who believes</i> <i>in it will not</i> <i>blunder.</i>	Rom 9:33, Rom 10:11, 1 Pet 2:6. Behold, I am about to ← <i>Behold me.</i> cornerstone, precious as a well-founded foundation ← <i>corner of precious of</i> <i>founded foundation.</i>
Isa 28:17	וְשִׁמְתִּי מִשְׁפָּט לְקוֹ וְצִדְקָה לְמִשְׁקָלֶת וַיַּעַה בְּרֹד מַחֲסֶה כִּזְבֹּ וְסִתָּר מִים יִשְׁטָפוּ:	And I will establish justice according to a <i>straight line</i> , And righteousness according to a plummet. And hail will <u>sweep</u> <u>away</u> the covering of the lie, And water will <u>flush</u> secrecy out.	line: or <i>commandment</i> , as in Isa 28:10. sweep away ← <i>shovel</i> <i>away.</i> flush ← <i>wash away,</i> <i>overflow.</i>

Isa 28:18	וְכִפֹּר בְּרִיתְכֶם אֶת־מֹות וְחֻזֹתְכֶם אֶת־שְׂאוֹל לֹא תִקּוּם שׁוֹט שׁוֹטֵף בִּי יַעֲבֹר וְהִייתֶם לוֹ לְמַרְמָס:	And your covenant with death will be <u>abolished</u>, And your contract with the grave will not stand. When the overwhelming scourge passes through, You will be an <u>object</u> for <u>it</u> to <u>tread down</u>.	abolished: or <i>atoned for</i>. an object for <i>it</i> to tread down ← <i>for treading</i> <i>down</i>.
Isa 28:19	מִדֵּי עָבְרוּ יִקַּח אֶתְכֶם כִּי־בִבְקָר בִּבְקָר יַעֲבֹר בַּיּוֹם וּבַלַּיְלָה וְהִיָּה רַק־זוֹעָה הַבֵּין שְׁמוּעָה:	Every time when it passes through It will take you, For morning by morning it will pass through, By day and by night. And it will be a shocking thing <i>Just</i> to contemplate hearing <i>about</i>.	
Isa 28:20	כִּי־קָצֵר הַמָּצֵעַ מִהַשְׁתַּרְעַ וְהַמַּסְכָּה צָרָה כְּהַתְּכִנֹּס:	For the bed will be too short To stretch oneself <i>in</i>, And the blanket too narrow, To wrap oneself up <i>in</i>.	
Isa 28:21	כִּי כְהִר־פְּרָצִים יָקוּם יְהוָה כְּעֵמֶק בְּגִבְעוֹן יִרְגֹז לַעֲשׂוֹת מַעֲשָׂהוּ זָר מַעֲשָׂהוּ וְלַעֲבֹד עֲבָדָתוֹ נִכְרִיָּה עֲבָדָתוֹ:	For the LORD will arise as <i>at</i> Mount Perazim; He will be stirred up as in the Valley of <u>Gibeon</u>, To carry out his business – His peculiar business – And to accomplish his work – His strange work.”	Gibeon: see Josh 9:3.
Isa 28:22	וַעֲתָה אֶל־תִּתְּלוּצְצוּ פֶן־יִחַזְקוּ מוֹסְרֵיכֶם כִּי־כָלָה וְנִחַרְצָה שְׁמַעְתִּי מֵאֵת אֲדֹנָי יְהוָה צְבָאוֹת עַל־כָּל־הָאָרֶץ:	So now, don't behave like mockers, So that your fetters are not <u>tightened</u>, For I have heard of a conclusion From the Lord – The LORD of hosts – Which has been determined over all the earth.	tightened ← <i>hardened</i>, <i>strengthened</i>, <i>pressing</i>.

Isa 28:23	הֶאֱזִינוּ וּשְׁמְעוּ קוֹלִי הַקְשִׁיבוּ וּשְׁמְעוּ אִמְרָתִי:	Listen and hear my voice; Attend and hear <u>what</u> I <u>have to say</u> .	what I have to say ← <i>my</i> <i>oration</i> .
Isa 28:24	הֲכֵל הַיּוֹם יַחְרֹשׁ הַחֲרֹשׁ לְזָרַע יִפְתָּח וַיִּשְׁדֹּד אֶדְמָתוֹ:	Does the ploughman plough all day In order to sow? Does he open up and harrow his ground?	
Isa 28:25	הֲלוֹא אִם־שָׂוָה פָּנֶיהָ וְהִפִּיץ קֶצֶחַ וְכַמֵּן יִזְרַק וְשֵׁם חֲטָה שׁוֹרָה וּשְׁעָרָה נִסְמָן וְכִסְמַת גְּבֻלָּתוֹ:	Does he not, When he has levelled its surface, Scatter black caraway And strew cumin? And put wheat <i>in</i> a row, And <i>is</i> barley <i>not</i> marked off, And <i>is</i> spelt <i>not</i> sown <i>In</i> its allocated <u>area</u> ?	area ← <i>border</i> .
Isa 28:26	וַיִּסְרוּ לְמַשְׁפֵּט אֱלֹהֵיו יִזְרְנוּ:	And <i>there is one</i> who instructs him in justice: His God teaches him.	
Isa 28:27	כִּי לֹא בַּחֲרוּץ יוֹדֵשׁ קֶצֶחַ וְאוֹפֵן עֲגָלָה עַל־כַּמֵּן יוֹסֵב כִּי בַמָּטָה יַחֲבֹט קֶצֶחַ וְכַמֵּן בַּשֶּׁבֶט:	For black caraway is not threshed with a threshing board, Nor is a wagon wheel turned on cumin, For black caraway is beaten with a stick, And cumin with a rod.	
Isa 28:28	לֶחֶם יוֹדֵק כִּי לֹא לִנְצַח אֲדוֹשׁ יְדוּשְׁנוּ וְהֵמָּה גִלְגָּל עֲגֻלָּתוֹ וּפְרָשָׁיו לֹא־יִדְקְנוּ:	Is <u>flour</u> ground fine? For he will not <u>thresh</u> <u>away</u> <i>at</i> it for ever, Nor will he drive the wheel of his wagon, Nor will his horsemen <u>grind</u> <u>it</u> <u>fine</u> .	flour ← <i>bread</i> . thresh away: infinitive absolute. grind it fine: singular, but discordance is allowable; otherwise, the subject is <i>the ploughman</i> , and <i>the</i> <i>horsemen</i> have to be accommodated.

Isa 28:29	גַּם־זֹאת מֵעַם יְהוָה צְבָאוֹת יֵצֵאֵה הַפְּלִיא עֲצָה הַגְּדִיל תוֹשִׁיָּה: ס	This too <u>originates</u> From the LORD of hosts. He has <u>made</u> a <u>wonderful decision</u> ; He has <u>shown</u> <u>magnificent sound</u> <u>wisdom</u> .	<u>originates</u> ← <i>goes out</i> . <u>made</u> a wonderful decision ← <i>done counsel</i> <i>wondrously</i> . <u>shown</u> magnificent sound wisdom ← <i>done sound</i> <i>wisdom greatly</i> .
Isa 29:1	הוּי אֲרִיאֵל אֲרִיאֵל קְרִית חֲנָה דָּוִד סָפוּ שָׁנָה עַל־שָׁנָה חֲגִים יִנְקָפוּ:	Woe to Ariel, to Ariel, The town <i>where</i> David encamped. <u>Let the years mount up</u> , <u>Let the festivals come</u> <u>round</u> ,	Let the years mount up ← <i>Add year to year</i> . Let the festivals come round: AV differs somewhat (<i>let them kill</i> <i>sacrifices</i>).
Isa 29:2	וְהִצִּיקוֹתִי לְאַרְיֵאל וְהִיתָה תֵּאֲנִיָּה וְאֵנִיָּה וְהִיתָה לִּי בְּאַרְיֵאל:	But I will distress Ariel, And there will be sighing and sorrow, And it will be to me A <u>veritable lion of God</u> .	veritable: the <i>ke</i> denoting intensity. Compare [AnLx] ָ II (c), noting intensity. Compare Gen 24:28, Josh 7:3, Luke 9:28. lion of God: the word <i>Ariel</i> . [CB] translates <i>a</i> <i>hearth of God</i> , referring to Ezek 43:15.
Isa 29:3	וְחִנֵּיתִי בְּדוֹר עֲלִיָּד וְצִרְתִּי עֲלִיָּד מִצָּב וְהִקִּמַּתִּי עֲלִיָּד מְצֻרַת:	And I will encamp against you <u>in</u> a <u>circle</u> , And I will besiege you <i>with</i> a <u>garrison</u> , And I will raise siege works against you.	<u>in</u> a circle ← <i>as a circle</i> . garrison: AV differs (<i>mount</i>).
Isa 29:4	וְשַׁפְּלֵת מֵאֶרֶץ תִּדְבָּרִי וּמִעֶפֶר תִּשָּׁח אִמְרַתְךָ וְהָיָה כְּאוֹב מֵאֶרֶץ קוֹלְךָ וּמִעֶפֶר אִמְרַתְךָ תִּצְפָּצֵף:	And you will be low, <i>And</i> you will speak from the ground, And being weighed down, Your speech <i>will be</i> from the dust, And your voice will be like <i>that of</i> a necromancer, Coming out of the ground, And your <u>articulation</u> will be whispering from the dust.	<u>articulation</u> ← <i>speech</i> .

Isa 29:5	וְהָיָה כְּאֶבֶק דָּק הַמֶּזֶן זֶרֶיךָ וּכְמֶזֶן עֵבֶר הַמֶּזֶן עֲרִיצִים וְהָיָה לְפֶתַע פְּתָאִם:	And there will be a horde of people foreign to you, Like fine dust, And a horde of violent men, Like chaff passing by, And it will happen <u>all</u> of a <u>sudden</u> .	all of a sudden ← <i>in</i> <i>suddenness suddenly</i> .
Isa 29:6	מַעַם יְהוָה צְבָאוֹת תִּפְקֹד בְּרָעַם וּבְרָעַשׁ וּקוֹל גָּדוֹל סוּפָה וּסְעָרָה וְלֶהֱבֹא אֵשׁ אוֹכֵלָה:	You will be visited by the LORD of hosts With thunder and with an <u>earthquake</u> and a loud noise, A whirlwind and a storm, And a flame of devouring fire,	earthquake ← <i>trembling</i> .
Isa 29:7	וְהָיָה בְּחָלוֹם חֲזוֹן לַיְלָה הַמֶּזֶן כָּל-הַגּוֹיִם הַצְבָּאִים עַל-אַרְיֵאל וְכָל-צִבְיָהּ וּמַצְדֹּתֶיהָ וְהַמְצִיקִים לָהּ:	And a horde from all the nations which are at war with Ariel. And all those attacking it and its citadel, And those who distress it Will be like a <i>bad</i> dream – A vision in the night.	
Isa 29:8	וְהָיָה כְּאִשׁוֹר יֶחֱלֵם הָרָעֵב וְהִנֵּה אוֹכֵל וְהִקְיִן וְרִיקָה נֶפֶשׁוֹ וְכִאֲשֶׁר יֶחֱלֵם הַצֵּמָא וְהִנֵּה שֹׁתֶה וְהִקְיִן וְהִנֵּה עֵיף וְנֶפֶשׁוֹ שׁוֹקֶקֶה כֵּן יִהְיֶה הַמֶּזֶן כָּל-הַגּוֹיִם הַצְבָּאִים עַל-הָרַר צִיּוֹן: ס	And it will come to pass <i>That just as when a</i> <i>hungry man dreams</i> <i>that he is eating,</i> But <i>when</i> he wakes up, His <u>belly</u> is empty, And as when a thirsty <i>man dreams that</i> he is drinking, But <i>when</i> he wakes up, <u>He finds that</u> <i>he is</i> weary, And his <u>being</u> craves <i>water,</i> So the horde of all the nations waging war against Mount Zion will be.	dreams that (2x) ← <i>dreams and behold</i> . belly ← <i>soul</i> . He finds that ← <i>Behold</i> . being ← <i>soul</i> .

Isa 29:9	הַתְּמַהְמָהוּ וְהַתְּמָהוּ הַשְׁתַּעֲשְׂעוּ וְשָׁעוּ שְׁכָרוֹ וְלֹא־יִזְן נָעוּ וְלֹא שְׁכָר׃	Rest and be astonished; Indulge yourself and be dazzled: They are drunk, but not with wine; They stagger, but not with strong liquor.	They are drunk ... They stagger: these words could be re-pointed as (ironic) imperatives. Indulge yourself and be dazzled: AV differs (<i>cry ye out, and cry</i>).
Isa 29:10	כִּי־נִסַּךְ עָלֵיכֶם יְהוָה רוּחַ תְּרַדְמָה וַיַּעֲצֵם אֶת־עֵינֵיכֶם אֶת־הַנְּבִיאִים וְאֶת־רְאשֵׁיכֶם הַחֲזִים כִּסָּה׃	For the LORD has poured a spirit of deep sleep over you, And he has closed your eyes. He has covered over the prophets, And your leaders, the seers.	Rom 11:8.
Isa 29:11	וְהָיָה לָכֶם חֲזוֹת הַכֹּל כַּדְּבָרֵי הַסֵּפֶר הַחֲתוּם אֲשֶׁר־יִתְּנוּ אֹתוֹ אֶל־יְדַעַת הַסֵּפֶר *סֵפֶר לֹא־מֵר קָרָא נֶאֱזָה וְאָמַר לֹא אוֹכֵל כִּי חֲתוּם הוּא׃	And the vision of all <i>this</i> will be to you like the words of a <u>sealed book</u> which they give to a <u>literate man</u>, saying, “Please read this”, but he says, “I am not able to, for it <i>is</i> sealed.”	a literate <i>man</i> ← a <i>knower of the book</i> / a <i>book</i> (<i>ketiv</i> / <i>qeré</i>). a sealed book ← <i>the sealed book</i>. An unexpected definite article. See Gen 22:9.
Isa 29:12	וְנָתַן הַסֵּפֶר עַל־אִשָּׁר לֹא־יָדַע סֵפֶר לֹא־מֵר קָרָא נֶאֱזָה וְאָמַר לֹא יִדְעָתִי סֵפֶר׃ ס	Or like a book <i>which</i> is given to someone who does not <u>know how to read</u>, while <i>they</i> say, “Do read this”, and he says, “I do not <u>know how to read</u>.”	know how to read (2x) ← <i>know book</i>.
Isa 29:13	וַיֹּאמֶר אֲדֹנָי יֵעֶן כִּי נִגַּשׁ הָעָם הַזֶּה בִּפְּיוֹ וּבִשְׂפָתָיו כַּבְּדוּנִי וּלְבָבוֹ רַחֵק מִמֶּנִּי וְהָיָה יִרְאַתָּם אֹתִי מִצִּוֹת אֲנָשִׁים מִלְּמֻדָּה׃	And the <u>LORD*</u> said, “Since this people approaches with their mouth, And with their lips they honour me, But they have put their heart far from me, And their fear of me is a commandment of men <i>Which has been taught them,</i>	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32. Matt 15:8, Matt 15:9, Mark 7:6, Mark 7:7.

Isa 29:14	לִכְן הִנְנִי יוֹסֵף לְהַפְלִיא אֶת־הָעַם־הַזֶּה הַפְּלֵא וּפְלֵא וְאִבְדָּה חֲכָמָה חֲכָמָיו וּבִינַת נְבִיאָיו תִּסְתָּתֵר׃	Watch out for me doing more wonders with this people – Doing wondrous wonders – As the wisdom of their wise <i>men</i> comes to nothing, And the intelligence of their intellectuals Goes into hiding.”	1 Cor 1:19. Watch out for me ← <i>Behold me.</i> Doing wondrous wonders ← <i>Acting wondrously and a wonder</i>, with an infinitive absolute.
Isa 29:15	הָיוּ הַמַּעֲמִיקִים מִיָּהוָה לְסַתֵּר עֵצָה וְהָיָה בְּמַחְשָׁד מַעֲשֵׂיהֶם וַיֹּאמְרוּ מִי רֹאֵנוּ וּמִי יֹדְעֵנוּ׃	Woe to those who lay deep designs Away from the LORD, So hiding <i>their</i> purpose, And whose works are in darkness, And <i>who</i> say, “Who <i>can</i> see us?” And, “Who knows us?”	purpose ← <i>counsel.</i>
Isa 29:16	הַפִּכְכֶּם אִם־כְּחֹמֶר הַיֵּצֵר יִחָשֵׁב כִּי־יֹאמֶר מַעֲשֵׂה לְעֵשְׂהוּ לֹא עָשִׂינוּ וַיֵּצֵר אָמַר לְיוֹצְרוֹ לֹא הֵבִין׃	<i>Such is your</i> perverseness. Will the potter be considered as clay? For will the product say of its maker, “<i>He didn't make me</i>”? Or will the artefact say of its fashioner, “He doesn't have <i>any</i> understanding”?	Rom 9:20. AV differs in the first two lines (<i>Surely your turning of things upside down shall be esteemed as the potter's clay</i>).
Isa 29:17	הֲלוֹא־עוֹד מְעַט מְזֻעָר וְיָשֵׁב לְבָנוֹן לִפְרֹמֶל וְהַפְּרֹמֶל לֵיעָר יִחָשֵׁב׃	<i>Is it</i> not in a very little while That Lebanon will be restored as well- cultivated ground, And <i>that</i> the well- cultivated ground Will be considered a forest?	
Isa 29:18	וְשָׁמְעוּ בְיוֹם־הַהוּא הַחֲרָשִׁים דְּבַר־סֵפֶר וּמֵאֲפֵל וּמִחֹשֶׁךְ עֵינָיו עֹרִים תִּרְאֶינָה׃	And on that day, The deaf will hear the words of the book, And the eyes of the blind, <i>Which were in</i> obscurity and darkness, Will see.	<i>Which were in</i> ← <i>From.</i>

Isa 29:19	וְיִסְפוּ עֲנוּיִם בַּיהוָה שִׂמְחָה וְאַבְיוֹנֵי אָדָם בְּקֹדֶשׁ יִשְׂרָאֵל יִגִּילוּ:	And the meek will increase <i>their</i> joy in the LORD, And the poor among men Will exult in the holy <i>one</i> of Israel.	
Isa 29:20	כִּי־אִפֶּס עָרִיץ וְכָלָה לֹץ וְנִכְרְתוּ כָל־שֹׁקְדֵי אָוֶן:	For the violent <i>one</i> will come to nothing, And the mocker will come to an end, And all those <i>who</i> lie in wait iniquitously Will be cut off	
Isa 29:21	מַחֲטִיאֵי אָדָם בְּדָבָר וְלִמְזֻכִּיחַ בְּשַׁעַר יִקְשֹׁן וַיִּטּוּ בַתְּהוֹ צֶדִיק: ס	– Those <i>who</i> make a man sin with a word, And ensnare <i>one</i> who reproves at the gate, And lead a righteous <i>man</i> astray with <u>confusion</u> .	confusion: or <i>desolation</i> .
Isa 29:22	לָכֵן כֹּה־אָמַר יְהוָה אֶל־בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עֲתָה יִבּוֹשׁ יַעֲקֹב וְלֹא עֲתָה פָּנָיו יִחְוֶה:	This <i>is</i> why the LORD, who redeemed Abraham, says <u>this</u> to the house of Jacob: “ <i>It is</i> not now <i>that</i> Jacob will be ashamed, And <i>it is</i> not now <i>that</i> his face will turn pale,	this ← <i>thus</i> .
Isa 29:23	כִּי בִרְאֵתוֹ יִלְדּוּ מַעֲשֵׂה יָדָיו בְּקִרְבּוֹ יִקְדִּישׁוּ שְׁמִי וְהִקְדִּישׁוּ אֶת־קֹדֶשׁ יַעֲקֹב וְאֶת־אֱלֹהֵי יִשְׂרָאֵל יַעֲרִיצוּ:	But when he sees his children, The work of my hands. In his <u>company</u> , They will sanctify my name, And they will sanctify the holy <i>one</i> of Jacob, And they will fear the God of Israel.	company ← <i>midst</i> .
Isa 29:24	וַיֵּדְעוּ תַעֲוִירוֹחַ בִּינָה וְרוֹגְגִים יִלְמְדוּ־לָקַח:	And those <i>who</i> were erring in spirit Will <u>have</u> <u>understanding</u> , And those <i>who</i> were rebellious Will learn <u>lessons</u> .”	have understanding ← <i>know understanding</i> . lessons ← <i>instruction</i> .

Isa 30:1	הוּי בָנִים סוֹרְרִים נֹאמ־יְהוָה לַעֲשׂוֹת עֲצָה וְלֹא מִי וְלִנְסֹךְ מִסִּכָּה וְלֹא רוּחִי לִמְעַן סְפוֹת חֲטָאת עַל־חֲטָאת:	“Woe to the recalcitrant sons, Says the LORD, <i>Who</i> take counsel, but not from me, And pour out a libation, But not <i>with</i> my spirit, So as to add sin upon sin,	
Isa 30:2	הַהֹלְכִים לָרֶדֶת מִצְרַיִם וְפִי לֹא שָׁאֲלוּ לָעוֹז בְּמַעֲוֹז פֶּרֶעָה וְלַחֲסוֹת בְּצֶל מִצְרַיִם:	Who are setting out to go down <i>to</i> Egypt, But they did not ask for my <u>oracle</u>, <i>Having decided</i> to be strong in the stronghold of Pharaoh, And to put trust in the shadow of Egypt.	oracle ← <i>mouth</i>.
Isa 30:3	וְהָיָה לָכֶם מַעֲוֹז פֶּרֶעָה לְבָשֶׁת וְהַחֲסוֹת בְּצֶל־מִצְרַיִם לְכָלמָה:	But Pharaoh's stronghold Will be <u>something you</u> <u>will be ashamed of</u>, And <i>your</i> trust in the shadow of Egypt <i>Will be to your</i> disgrace.	something you will be ashamed of ← <i>shame to</i> <i>you</i>.
Isa 30:4	כִּי־הָיוּ בָצְעַן שָׂרָיו וּמַלְאָכָיו חָגַס יִגְיֵעוּ:	For his officers were in Zoan, And his envoys arrived <i>in</i> Hanes.	
Isa 30:5	כָּל־הַבְּאִישׁ **הַבִּישׁ עַל־עַם לֹא־יִזְעִילוּ לְמוֹ לֹא לְעֹזֵר וְלֹא לְהוֹעִיל כִּי לְבָשֶׁת וְגַם־לְחִרְפָּה: ס	Everyone {Q: became ashamed because of} [K: became odious to] a people <i>Who</i> did not benefit them. <i>They were</i> neither a help nor a benefit, But <i>rather a matter of</i> shame And ignominy as well.”	In <i>ketiv</i> and <i>qeré</i>, the force of <i>hiphil</i> is intransitive or reflexive, which is occasionally the case.

Isa 30:6	מִשָּׂא בְהֶמוֹת נֶגֶב בְּאֶרֶץ צָרָה וְצוּקָה לְבִיא וְלִישׁ מִהֶם אִפְפֹּה וְשָׂרָף מְעוֹפֵף יִשְׂאוּ עַל-כַּתֵּף עֵרִים חִילָהֶם וְעַל-דִּבְשֶׁת גְּמִלִים אוֹצְרוֹתָם עַל-עַם לֹא יוֹעִילוּ:	The <u>burden</u> of the animals of the south. In a <u>distressed</u> and <u>troubled land</u>, Among them <i>being</i> the great lion and the old lion, The viper and the fiery flying serpent, They will transport their wealth on the shoulder of ass-colts, And their treasure on the humps of camels, To a people who will not benefit <i>them</i>.	burden: see Isa 13:1. distressed and troubled land ← <i>land of distress and trouble</i>, a Hebraic genitive. Among ← <i>From</i>.
Isa 30:7	וּמִצְרַיִם הֵבֵל וְרִיק יַעֲזֹרוּ לְכֹל קִרְאָתִי לְזֹאת רַהַב הֵם שֹׁבֵת:	And Egypt will help <i>In</i> a vacuous and empty way, Which <i>is</i> why I have <u>called it</u>, “<u>Rahab</u> sits still.”	called it ← <i>called this</i>. Rahab: a name for <i>Egypt</i>, meaning <i>insolence</i>, here used collectively for the people. AV differs (<i>Their strength</i>).
Isa 30:8	עַתָּה בּוֹא כְתֹבָה עַל-לוּחַ אַתָּם וְעַל-סֵפֶר חֻקָּה וּתְהִי לַיּוֹם אַחֲרוֹן לְעַד עַד-עוֹלָם:	So now, go <i>and</i> write it on a tablet, with them <i>present</i>, And inscribe it in a book, So that it is <i>there</i> for the last day, <i>And</i> in age-abiding perpetuity.	
Isa 30:9	כִּי עִם מְרִי הוּא בָנִים כְּחָשִׁים בָּנִים לֹא-אָבוּ שְׁמוֹעַ תּוֹרַת יְהוָה:	For it is a <u>rebellious</u> <u>people</u>, Dishonest sons, Sons <i>who</i> are unwilling To heed the law of the LORD,	rebellious people ← <i>people of rebellion</i>, a Hebraic genitive.
Isa 30:10	אֲשֶׁר אָמְרוּ לְרֹאִים לֹא תִרְאוּ וְלַחֲזִים לֹא תַחֲזוּ-לָנוּ נִכְחוֹת דִּבְרוּ-לָנוּ חֲלָקוֹת חֲזוּ מִהַתְלֹות:	Who say to the seers, “Don't see”, And to those who see visions, “Don't see righteous visions for us. Speak flatteries to us, See delusory visions,	

Isa 30:11	סֹרוּ מִי־דֶרֶךְ הַטּוֹ מִי־אַרְחַּ הַשְּׁבִיתוּ מִפְּנֵינוּ אֶת־קְדוֹשׁ יִשְׂרָאֵל: ס	Depart from the way, Turn off from the path; <u>Remove</u> the holy <i>one</i> of Israel From <u>our</u> <u>pre</u> se <u>nce</u> .”	Remove ← <i>Make cease</i> . our presence ← <i>our</i> <i>faces</i> .
Isa 30:12	לָכֵן כֹּה אָמַר קְדוֹשׁ יִשְׂרָאֵל יַעַן מָאַסְכֶּם בַּדָּבָר הַזֶּה וַתִּבְטְחוּ בַּעֲשָׁק וּנְלוּז וַתִּשְׁעֶנוּ עָלָיו:	That <i>is</i> why <u>this is what</u> the holy <i>one</i> of Israel says: “Since you have rejected <u>these words</u> And trusted in oppression and deviousness And relied on it,	this ← <i>thus</i> . these words ← <i>this</i> <i>word / speech</i> .
Isa 30:13	לָכֵן יִהְיֶה לָכֶם הָעוֹן הַזֶּה כַּפְרֵץ נָפֵל נִבְעָה בְּחוֹמָה נִשְׁגָּבָה אֲשֶׁר־פְּתָאם לִפְתָּע יָבוֹא שְׁבָרָה:	This iniquity will be <i>ascribed</i> to you, Like a breach about to fall, Bulging out in a high wall, Whose collapse comes <u>all of a sudden</u> .	all of a sudden: see Isa 29:6.
Isa 30:14	וְשִׁבְרָה כְּשִׁבְרֵי גִבֹּל יוֹצְרִים כְּתוֹת לֹא יִחַמֵּל וְלֹא־יִמְצָא בְּמִכְתָּתוֹ חֶרֶשׁ לְחַתּוֹת אֵשׁ מִיָּקוֹד וְלַחֲשׂוֹף מִים מִגֶּבֶא: פ	And he will break it, Like the breaking of a shattered potter's jar. He will not show mercy, And in <u>his act of</u> <u>shattering</u> , Not a shard will be found <i>Which will be any use</i> for taking fire from a burning mass, Or drawing water from a cistern.”	his act of shattering: a subjective genitive. AV differs (<i>the bursting of</i> <i>it</i>), taking the suffix as objective, referring to <i>iniquity</i> in the previous verse, which is also possible.
Isa 30:15	כִּי כֹה־אָמַר אֲדֹנָי יְהוִה קְדוֹשׁ יִשְׂרָאֵל בְּשׁוּבָה וְנִחַת תִּוְשָׁעוּן בְּהִשְׁקֵט וּבְבִטְחָה תִּהְיֶה גְבוּרַתְכֶם וְלֹא אֲבִיתֶם:	For <u>this is</u> what my Lord the LORD, the holy <i>one</i> of Israel, says: “You will be saved with a return and rest. Your valour will be with quietness and confidence. But you were unwilling,	this ← <i>thus</i> .

Isa 30:16	וְתֹאמְרוּ לֹא־כִי עַל־סוּס נָנוּס עַל־כֵּן תִּנּוּסוּן וְעַל־קֶל נִרְכָּב עַל־כֵּן יִקְלוּ רַדְפֵיכֶם:	And you said, 'No, but <i>rather</i> we will flee on horseback.' That <i>is</i> why you will flee. And <i>you said</i> , 'We will ride on swift <i>horses</i> .' That <i>is</i> why those who pursue you will be swift.	
Isa 30:17	אֶלֶף אֶחָד מִפְּנֵי גְעֵרַת אֶחָד מִפְּנֵי גְעֵרַת חֲמֵשָׁה תִּנָּסוּ עַד אִם־נוֹתְרֵתֶם כַּתֵּרֶן עַל־רֹאשׁ הָהָר וְכִנֹּס עַל־הַגְּבֵעָה:	One thousand <i>will flee</i> at the rebuke of one; At the rebuke of five, you will flee, Until you remain like a mast on the summit of a <u>mountain</u> , Or like an ensign on a <u>hill</u> ."	a mountain ... a hill ← <i>the mountain ... the hill</i> . Unexpected definite articles. See Gen 22:9.
Isa 30:18	וְלֹכֵן יַחֲבֶה יְהוָה לַחֲנֻנְכֶם וְלֹכֵן יְרוֹם לְרַחֲמֵכֶם כִּי־אֱלֹהֵי מִשְׁפָּט יְהוָה אֲשֶׁר־י כָּל־חוֹכְבֵי לוֹ: ס	And this <i>is</i> why the LORD will wait: So as to be gracious to you. And this <i>is</i> why he will arise to have compassion on you: For the LORD <i>is</i> a God of justice. Blessed <i>are</i> all those <i>who</i> wait for him.	
Isa 30:19	כִּי־עַם בְּצִיּוֹן יֵשֵׁב בִּירוּשָׁלַם בָּכוּ לֹא־תִבְכֶּה חֲנֹן יַחֲנֹךְ לְקוֹל זַעֲקֶךָ בְּשִׁמְעֲתוֹ עֲנֶךָ:	For the people will dwell in Zion in Jerusalem, <i>And you will certainly</i> <i>not</i> weep. He <i>will be very</i> <i>gracious</i> at the sound of your crying out; When he hears it, He will answer you.	will certainly not weep ... will be very gracious: both infinitive absolute.
Isa 30:20	וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צָר וַיִּמָּן לֶחֶץ וְלֹא־יִכְנַף עוֹד מוֹרִיד וְהָיוּ עֵינֶיךָ רְאוֹת אֶת־מוֹרִיד:	And the <u>LORD</u> * will give you bread of adversity, And water of oppression, But your teachers will no longer be kept at a distance, And your eyes will see your teachers.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.

Isa 30:21	וּזְנוֹיֶיךָ תִּשְׁמַעְנָה דְּבַר מֵאַחֲרֶיךָ לֵאמֹר זֶה הַדֶּרֶךְ לֵכּוּ בּוֹ כִּי תֵאֲמִינוּ וְכִי תִשְׁמְאִילוּ:	And your ears will hear words behind you, Saying, “This <i>is</i> the way; Walk in it”, Whenever you go <i>off</i> to the right Or go <i>off</i> to the left.	words ← <i>a word; a discourse.</i>
Isa 30:22	וּטְמַאתֶם אֶת־צְפוֹי פְּסִילֵי כֶּסֶף וְאֶת־אֶפְדֹת מִסַּכֶּת זָהָב תִּזְרֹם כִּמוֹ דָּוָה צֹא תֹאמַר לוֹ:	And you will defile the silver overlay of your idols, And the costume of your golden cast image. You will dispose of them like <i>the discharge of a menstruating woman.</i> “ <i>Away with you</i> ”, You will say to it.	silver overlay of your idols ← <i>the overlay of the idols of your silver, a Hebraic genitive.</i> your golden cast image ← <i>the cast image of your gold, a Hebraic genitive.</i> <i>Away with you</i> ← <i>Go out.</i>
Isa 30:23	וְנָתַן מָטָר זֶרַעְךָ אֲשֶׁר־תִּזְרַע אֶת־הָאֲדָמָה וְלֶחֶם תִּבּוֹאֵת הָאֲדָמָה וְהָיָה דִּשְׁן וְשֶׁמֶן יִרְעָה מִקְנֶיךָ בַּיּוֹם הַהוּא כֹר נֶרְחָב:	And he will give rain for your seed Which you sow <i>on</i> the ground, And <i>as for</i> food – The produce of the land – It will be rich and fat. Your cattle will graze on that day <i>On</i> broad pasture land.	rain for ← <i>rain of</i> . Wider use of the construct state. food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Isa 30:24	וְהָאֲלָפִים וְהָעִרִים עֲבָדִי הָאֲדָמָה בְּלִיל חֲמִין יֹאכְלוּ אֲשֶׁר־זָרָה בְּרַחַת וּבַמִּזְרָה:	And the oxen and the donkeys which till the ground Will eat wholesome fodder Which has been winnowed with a winnowing fan Or a winnowing shovel.	wholesome: AV differs (<i>clean</i>). [AnLx]= <i>salted, seasoned</i> . [BDB]= <i>seasoned with salt</i> .
Isa 30:25	וְהָיָה עַל־כָּל־הָר גִּבְהָה וְעַל כָּל־גִּבְעָה נִשְׂאָה פְּלָגִים יְבִלִי־מִים בַּיּוֹם הַהוּא רֹב בְּנָפֶל מִגְדָּלִים:	And there will be on every high mountain, And on every lofty hill, Streams – brooks of water – On the day of great slaughter, When towers fall.	

Isa 30:26	וְהָיָה אֹרֶה־לְבָנָה כְּאֹר הַחֲמָה וְאֹר הַחֲמָה יִהְיֶה שִׁבְעָתַיִם כְּאֹר שִׁבְעַת הַיָּמִים בַּיּוֹם חֹבֵשׁ יְהוָה אֶת־שֹׁכֵר עֲמוֹ וּמַחֵץ מַכְתּוֹ יִרְפָּא: ס	And the light of the moon Will be like the light of the sun, And the light of the sun will be seven times <i>stronger</i> , Like seven days' light, On the day when the LORD binds up The fracture of his people, And heals The bruise of <u>their</u> blow.	their: an objective genitive (someone strikes them). Or, possibly, a subjective genitive, <i>his</i> (<i>the LORD's</i>) blow (the LORD strikes).
Isa 30:27	הִנֵּה שֵׁם־יְהוָה בָּא מִמֶּרְחֶק בַּעַר אָפוֹ וְכָבֵד מִשָּׂאָה שִׁפְתָיו מִלְאוּ זַעַם וּלְשׁוֹנוֹ כְּאֵשׁ אֹכֶלֶת:	Behold, the name of the LORD is coming from afar; His anger is burning, And the burden <i>is</i> <u>heavy</u> . His lips are full of indignation, And his tongue <i>is</i> like a consuming fire.	heavy ← <i>heaviness</i> .
Isa 30:28	וְרוּחוֹ כִּנְחָל שׁוֹטֵף עַד־צוּאָר יַחְצֶה לַהֲנַפָּה גּוֹיִם בְּנִפְתּוֹ שׁוֹא וְרֶסֶן מִתְעָה עַל לַחְיֵי עַמִּים:	And his <u>breath</u> <i>is</i> like an overflowing stream, <i>Whose level comes up</i> to the neck, To sift the nations with a <u>sieve to separate</u> the worthless, And a bridle in the jaws of the peoples, Causing <i>them</i> to go astray.	breath: the same word as <i>wind</i> and <i>spirit</i> . <i>Whose level comes</i> ← <i>It</i> <i>divides</i> , i.e. above and below its surface. <i>sieve to separate</i> ← <i>sieve</i> <i>of</i> . Wider use of the construct state.
Isa 30:29	הַשִּׁיר יִהְיֶה לָכֶם כְּלִיל הַתְקַדְּש־חַג וּשְׂמִינֶה לִבָּב כֶּהוּלָל בְּחִלְלִי לְבוֹא בְּהֶרֶ־יְהוָה אֶל־צוּר יִשְׂרָאֵל:	You will have a <u>song</u> As on the night of sanctifying a festival, And joy in the heart, As when <i>a person</i> goes with a <u>pipe</u> . To come to the mount of the LORD – To the rock of Israel.	a song ← <i>the song</i> . An unexpected definite article. See Gen 22:9. pipe: such as a <i>flute</i> (the Modern Hebrew meaning of the word).

Isa 30:30	וְהִשְׁמִיעַ יְהוָה אֶת־הוֹד קוֹלוֹ וְנָחַת זְרוּעוֹ יִרְאֶה בְּזַעַף אָף וְלֶהֱבֹא אֵשׁ אֹכְלָה נֶפֶץ וּזְרָם וְאֶבֶן בָּרָד:	And the LORD will have his majestic voice heard, And he will show how his arm comes down In raging anger And in the flame of a consuming fire – In a violent flood and a downpour And hailstones.	his majestic voice ← <i>the voice of his majesty</i> , a Hebraic genitive. how his arm comes down ← <i>the letting down of his arm</i> . a violent flood ← <i>a dashing</i> .
Isa 30:31	כִּי־מְקוֹל יְהוָה יַחַת אֲשׁוּר בִּשְׁבֹט יִבֶּה:	For at the LORD's voice, Assyria will slump; He will strike them with a rod.	slump: <i>qal</i> of נָחַת. Alternatively, as <i>qal</i> of חָתַת, <i>be terrified</i> .
Isa 30:32	וְהָיָה כָּל מַעְבַּל מָטָה מוֹסְדָה אֲשֶׁר יִנִּיחַ יְהוָה עָלֵיו בְּתַפִּים וּבְכִנּוֹרוֹת וּבְמִלְחָמוֹת תְּנוּפָה נֶלְחַם־בָּהּ *בָּהּ *בָּם:	And every passage of the rod <i>as</i> decreed, Which the LORD will lay on them, Will be with drums and with harps, And he will fight against them In tumultuous wars.	them: the <i>ketiv</i> is <i>her</i> (collective usage). rod <i>as</i> decreed ← <i>rod of decree</i> . tumultuous wars ← <i>wars of tumult</i> , a Hebraic genitive.
Isa 30:33	כִּי־עָרוּךְ מֵאֲתָמוֹל תִּפְתָּהּ גַּם־הוּא *הוּא *הֵיא לְמִלְךְ הוֹכֵן הָעַמִּיק הָרָחֵב מִדְרָתָהּ אֵשׁ וְעֵצִים הָרִיבָה נִשְׁמַת יְהוָה כְּנַחֵל גְּפָרִית בְּעָרָה בָּהּ: ס	For Topheth was set up in the former time; It was even prepared for the king. He has made <i>it</i> deep; He has made <i>it</i> wide. It is a pyre of fire and much wood; The breath of the LORD, Like a stream of sulphur, Burns in it.	It was even prepared: the <i>ketiv</i> is discordant in gender (which is permissible). The <i>ketiv</i> has a <i>vav</i> where the <i>qeré</i> has a <i>yod</i> . Interchange of these (similar) letters is a common reason for a <i>qeré</i> reading. Topheth: AV= <i>Tophet</i> here, but not in 2 Ki 23:10; in the Valley of Hinnom ↴

Isa 31:1	הוּי הַיִּדְדִים מִצָּרִים לְעֲזָרָה עַל־סוֹסִים יִשְׁעֲנוּ וַיִּבְטְחוּ עַל־רֶכֶב כִּי רַב וְעַל פָּרָשִׁים כִּי־עֲצָמוּ מְאֹד וְלֹא שָׁעוּ עַל־קְדוֹשׁ יִשְׂרָאֵל וְאֶת־יְהוָה לֹא דָּרְשׁוּ:	Woe to those who go down <i>to</i> Egypt for help. They rely on horses, And they trust in chariots, For <i>there are</i> many; And in horsemen, For they are very numerous. But they do not look to the holy <i>one</i> of Israel, And they do not seek the LORD.	↳ (NT's Gehenna), the place of burning.
Isa 31:2	וְגַם־הוּא חָכֵם וַיָּבֵא רָע וְאֶת־דִּבְרָיו לֹא הִסִּיר וְקָם עַל־בֵּית מְרֹעִים וְעַל־עֶזְרֵת פְּעֻלֵי אֹן:	However, he <i>is</i> wise, And he will bring harm, And he will not <u>revoke</u> his words, And he will rise against the house of the evildoers, And against the <u>accomplices</u> of workers of iniquity.	revoke ← <i>lay aside</i>. accomplices ← <i>help</i>.
Isa 31:3	וּמִצְרַיִם אָדָם וְלֹא־אֱלֹ וּסוֹסֵיהֶם בָּשָׂר וְלֹא־רוּחַ וַיִּהְיֶה יְטָה יָדוֹ וַיִּכְשַׁל עֲזָר וַיִּנָּפֶל עֶזֶר וַיִּחָדּוּ כָּלָם יַכְלִיּוֹן: ס	For the Egyptians <i>are</i> men and not GOD, And their horses <i>are</i> flesh and not spirit, And the LORD will stretch out his hand, And he <i>who</i> helps will stumble, And he <i>who is</i> helped will fall, And all of them will come to an end together.	

Isa 31:4	כִּי כֹה אָמַר יְהוָה אֵלַי כַּאֲשֶׁר יִהְיֶה הָאֲרִיָּה וְהַכִּפִּיר עַל־טֶרְפוֹ אֲשֶׁר יִקְרָא עָלָיו מְלֹא רָעִים מִקּוֹלָם לֹא יִחַת וּמִהֲמוֹנָם לֹא יִעֲנֶה בֶן יִרְדְּ יְהוָה צָבָאוֹת לְצַבָּא עַל־הַר־צִיּוֹן וְעַל־גְּבַעְתָּהּ:	For <u>this is what</u> the LORD says to me: “<u>As</u> when the lion or the young lion Grows over his prey, When a <u>large group</u> of shepherds are called out against it, And it is not terrified by their voices, And it is not deterred by their sound, So the LORD of hosts will descend To fight for Mount Zion And for its hill.	this is what ← thus. large group ← fulness. voices ← voice. deterred ← afflicted / humbled.
Isa 31:5	כַּצִּפְּרִים עֹפּוֹת בֶּן יָגוֹן יְהוָה צָבָאוֹת עַל־יְרוּשָׁלַם גִּנּוֹן וְהִצִּיל פֶּסַח וְהִמְלִיט:	Like birds flying, So the LORD of hosts will defend Jerusalem. He will defend and deliver And act as in the Passover, And rescue.	defend: infinitive absolute in the role of a finite verb. And act as in the Passover ← <i>Passing</i> over, an infinitive absolute.
Isa 31:6	שׁוּבוּ לְאֲשֶׁר הָעַמְקִיו סָרָה בְּנֵי יִשְׂרָאֵל:	Return to him, From whom you have made a deep departure, You sons of Israel.	
Isa 31:7	כִּי בַיּוֹם הַהוּא יִמָּאֶסּוּן אִישׁ אֱלִילִי כִסְפוֹ וְאֱלִילִי זָהָבוֹ אֲשֶׁר עָשׂוּ לָכֶם יְדֵיכֶם חֲטָא:	For on that day A man will reject his silver idols, And his golden idols, Which your sinful hands have made for yourselves.	Isa 2:20. your sinful hands ← <i>your</i> hands + sin. Not the usual Hebraic genitive construction.
Isa 31:8	וְנָפַל אַשּׁוּר בַּחֶרֶב לֹא־אִישׁ וְחָרַב לֹא־אָדָם תֹּאכְלֵנוּ וְנָס לֹא מִפְּנֵי־חָרֶב וּבַחֲזֹרֵיוֹ לָמָס יִהְיוּ:	And Assyria will fall by the sword, But not that of a man. And a sword, But not that of a human, Will consume them. And they will take flight from the sword, And their young men will become tribute-bearing.	take flight ← flee for himself. from the sword ← from the face of a sword, but also from the edge of a sword [AnLx]. But the combination from the face of is normally used prepositionally, meaning before / from.

Isa 31:9	וְסִלְעוֹ מִמִּגְדוֹר יִעָבֹר וְחִתּוֹ מִנֶּסֶס שָׂרָיו נֶאֱסִי-יְהוָה אֲשֶׁר-אוֹר לוֹ בְּצִיּוֹן וְתִנּוֹר לוֹ בִּירוּשָׁלַם: ס	And their <u>rock of refuge</u> will <u>vanish</u> for fear, And their officials will be terrified at the banner", Says the LORD, Who <i>has</i> a fire in Zion And a furnace in Jerusalem.	their rock <i>of refuge</i> will vanish: AV differs (<i>he shall pass over to his strong hold</i>).
Isa 32:1	הֵן לְצֶדֶק יִמְלֹךְ-מֶלֶךְ וְלִשְׁרִים לְמִשְׁפַּט יִשְׁרוּ:	Behold, a king will reign in righteousness, And <i>men</i> will rule as officials for justice.	
Isa 32:2	וְהָיָה-אִישׁ כְּמַחְבֵּא-רוּחַ וְסִתָּר זֶרֶם כְּפִלְגֵי-מִים בְּצִיּוֹן כְּצֶל סֶלַע-כֶּבֶד בְּאֶרֶץ עֵיפָה:	And a man will be like a <u>shelter</u> from the wind, And a <u>refuge</u> <u>from</u> a downpour; Like springs of water in a dry region, Like the shadow of a <u>massive</u> rock In a weary land.	shelter ← <i>hiding place</i>. refuge from ← <i>secret place of</i>. Wider use of the construct state. massive ← <i>heavy</i>.
Isa 32:3	וְלֹא תִשְׁעִינָה עֵינֵי רְאִים וְאָזְנֵי שְׁמָעִים תִּקְשְׁבָנָה:	And the eyes of those <i>who</i> see Will not <u>look away</u>, And the ears of those <i>who</i> hear Will be attentive.	look away: or, in the Syriac sense, <i>be blinded</i>. AV differs (<i>be dim</i>).
Isa 32:4	וְלִבָּב נִמְהָרִים יִבִּין לְדַעַת וְלִשׁוֹן עֲלֻגִים תִּמְהַר לְדַבֵּר צְחוּת:	And the heart of the hasty Will understand <i>the importance of having</i> knowledge, And the tongue of the stammerers Will be <u>fluent</u> <u>in speaking</u> clearly.	fluent ← <i>quick</i>. in speaking: gerundial use of the infinitive.
Isa 32:5	לֹא-יִקְרָא עוֹד לְנָבֵל נָדִיב וְלִכְלִי לֹא יֵאמַר שׁוֹעַ:	The fool will no longer be called noble, And the miser will not be said <i>to be</i> generous.	

Isa 32:6	כִּי נָבֵל נִבְלָה יִדְבֹּר וְלִבּוֹ יַעֲשֶׂה-אֶזְנוֹ לַעֲשׂוֹת חֲנָף וּלְדַבֵּר אֶל-יְהוָה תוֹעָה לְהַרְיֵק נֶפֶשׁ רָעֵב וּמִשְׁקָה צָמָא יִחְסִיר:	For the fool will speak folly, And his heart will occupy <i>itself</i> with vanity In <u>perpetrating</u> profanity, In <u>speaking</u> error to the LORD, In <u>draining</u> the <u>energy</u> of the hungry, And causing the drink of the thirsty To be lacking.	In <u>perpetrating</u> ... In speaking ... In <u>draining</u>: gerundial use of the infinitive. energy ← <i>soul</i>.
Isa 32:7	וְכָלִי כָלִיו רָעִים הוּא זְמוֹת יַעֲזֹז לַחֲבֹל *עֲנוּיִם עֲנִיִּים בְּאִמְרֵי-שִׁקָּר ** וּבְדַבֵּר אֲבִיזֹן מִשְׁפָּט:	And the <u>methods</u> of the miser <i>are</i> wicked. He <u>decides on</u> schemings To take advantage of the {Q: poor} [K: meek] With deceitful talk, Whereas when the needy <i>man</i> speaks, <i>It is for</i> justice.	methods ← <i>instruments</i>. decides on ← <i>advises</i>. advantage ← <i>spoil</i>.
Isa 32:8	וְנָדִיב נְדִיבוֹת יַעֲזֹז וְהוּא עַל-נְדִיבוֹת יָקוּם: פ	And the generous <i>man</i> <u>decides on</u> generosity, And by generosity he will stand.	decides on ← <i>advises</i>.
Isa 32:9	נָשִׁים שְׂאֲנָנוֹת קִמְנָה שִׁמְעָנָה קוֹלִי בָנוֹת בְּטָחוֹת הָאֲזָנָה אִמְרָתִי:	<i>You</i> women <i>who are</i> at ease, Arise <i>and</i> hear my voice; <i>You</i> confident daughters, Listen to my discourse.	
Isa 32:10	יָמִים עַל-שָׁנָה תִּרְגַּז זָנָה בְּטָחוֹת כִּי כָלָה בְּצִיר אֶסֶף בְּלִי יָבוֹא:	<i>For many</i> days annually, You will be agitated, <i>You</i> confident <i>women</i>, For the grape harvest will fail – The ingathering will not come.	

Isa 32:11	חֲרָדוּ שְׂאֲנָנוֹת רְגֵזָה בְּטָחוֹת פְּשֻׁטָה וְעָרָה וַחֲגֹרָה עַל־חֻלְצִים:	Tremble, <i>you women</i> at ease, Be awestruck, <i>you</i> confident <i>women</i> ; Strip off and be naked, Then gird up <i>your</i> waist.	
Isa 32:12	עַל־שָׂדִים סָפְדִים עַל־שְׂדֵי־חֶמֶד עַל־גֶּפֶן פְּרִיָּה:	<i>Babes</i> lament for the breasts; <i>Parents</i> for the delightful fields – For the fruitful vine.	delightful fields ← <i>fields</i> of delight, a Hebraic genitive.
Isa 32:13	עַל אֲדָמַת עֲמִי קֹץ שָׁמִיר תִּעֲלֶה בִּי עַל־כָּל־בֵּיתִי מְשׁוֹשׁ קָרִיָּה עֲלִיזָה:	On the land of my people The thistle <i>and</i> the briar will come up, For <i>they will be</i> over all joyous households In the delightful town.	joyous households ← <i>houses of joy</i> , a Hebraic genitive.
Isa 32:14	כִּי־אַרְמֹן גָּטֶשׁ הֶמְזֹן עִיר עֲזָב עֲפָל וּבַחַן הָיָה בְּעַד מַעְרוֹת עַד־עוֹלָם מְשׁוֹשׁ פְּרָאִים מְרֻעָה עֲדָרִים:	For the castle will be abandoned, The liveliness of the city will disappear; The raised ground and the watchtower will become dens age- abidingly – The joy of wild asses, And pasture for flocks –	disappear ← <i>be deserted</i> .
Isa 32:15	עַד־יֵעָרָה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְּבָר לִפְרֹמֶל *וּכְרַמַּל וְהַפְּרֹמֶל לֵיעָר יִחְשַׁב:**	Until a spirit is poured out on us from above, And the desert becomes a well- cultivated plain, And {K: <i>the</i> } [Q: the] well-cultivated plain Is considered a forest.	
Isa 32:16	וְשָׁכַן בַּמִּדְבָּר מִשְׁפָּט וְצִדְקָה בַּפְּרֹמֶל תֵּשֵׁב:	And justice will prevail In the desert, And righteousness will be prevalent In the well-cultivated plain.	prevail ← <i> dwell</i> .

Isa 32:17	וְהָיָה מַעֲשֵׂה הַצְדָּקָה שָׁלוֹם וְעִבְדַּת הַצְדָּקָה הַשִּׁקֵּט וּבֵטָח עַד-עוֹלָם:	And the accomplishment of <u>righteousness</u> Will be peace, And the work of <u>rectitude</u> <i>Will be</i> quietness and security age- abidingly.	righteousness ... rectitude ← <i>righteousness</i> ... <i>righteousness</i> . Otiose, but see Gen 12:5.
Isa 32:18	וְיָשָׁב עַמִּי בְנוֹה שָׁלוֹם וּבְמִשְׁכָּנֹת מְבֹטָחִים וּבְמִנוּחַת שְׁאֲנוֹת:	And my people will dwell In a <u>peaceful abode</u> , And in secure dwelling places, And in quiet resting places.	peaceful abode ← <i>abode</i> <i>of peace</i> , a Hebraic genitive.
Isa 32:19	וּבְרַד בְּרִידַת הַיַּעַר וּבְשִׁפְלָה תִשְׁפַּל הָעִיר:	And when hail comes down <i>in</i> the forest, The city will <u>lie low</u> <u>in</u> <u>the lowland</u> .	lie low in the lowland: perhaps standing for <i>lie</i> <i>low as if in the lowland</i> (and not bearing the brunt of the storm).
Isa 32:20	אֲשֶׁרֵיכֶם זֶרְעִי עַל-כָּל-מִים מְשַׁלְחִי רֶגֶל-הַשּׁוֹר וְהַחֲמֹר: ס	Blessed <i>are</i> you <i>who</i> sow <u>Wherever there is</u> water, And <i>who drive</i> the ox and the donkey.	Wherever <i>there is</i> ← <i>On</i> <i>all</i> . drive ← <i>send the foot of</i> .
Isa 33:1	הוּא שׂוֹדֵד וְאַתָּה לֹא שׂוֹדֵד וּבֹגֵד וְלֹא-בִגְדוּ בּוֹ כִּהְתֵּמַךְ שׂוֹדֵד תּוֹשֵׁד כִּנְלִיתֶךָ לְבָגֵד יִבְגְּדוּ-בְךָ: ס	Woe to the plunderer, You <i>who were</i> not plundered, And to the traitor, Him whom <u>no-one</u> <u>betrayed</u> . When you stop plundering, You will be plundered, When you finish betraying, <u>You will be betrayed</u> .	The chapter contains some changes of grammatical person. See Lev 1:3, Num 15:9, Ruth 4:4, Song 1:2 etc. no-one betrayed ← <i>they</i> <i>did not betray</i> . You will be betrayed ← <i>They will betray you</i> . Avoidance of the passive.
Isa 33:2	יְהוָה חַנּוּן לָךְ קוֹיָנוּ הָיָה זֶרַעַם לְבָקָרִים אֶף-יִשׁוּעֵתָנוּ בְּעֵת צָרָה:	O LORD, be gracious to us; We have put our hope in you. Be their <i>strong</i> arm in the mornings, And also our salvation In a time of adversity.	

Isa 33:3	מְקוֹל הַמִּזֶּן נִדְדוּ עַמִּים מִרֹמְמֹתָיִךְ נִפְצוּ גוֹיִם:	At the sound of a multitude, The <i>various</i> peoples will flee; At your exaltation, The nations will be <u>scattered</u> .	scattered: or <i>dashed in pieces</i> .
Isa 33:4	וְאַסְף שְׁלָלְכֶם אֶסֶף הַחֲסִיל כַּמֶּשֶׁק גְּבִים שׂוֹקֵק בּוֹ:	And your plunder will be gathered <i>Like</i> a swarm of <u>consuming locusts</u> ; They will be greedy for it, Like the greed of desert locusts.	consuming locusts ← <i>consuming locust</i> . They will be greedy for it: AV differs (<i>shall He run upon them</i>).
Isa 33:5	נִשְׁגָּב יְהוָה בִּי שֹׁכֵן מְרוֹם מִלֵּא צִיּוֹן מִשְׁפָּט וּצְדָקָה:	The LORD is exalted, For he inhabits the heights; He will fill Zion <i>With</i> justice and righteousness.	
Isa 33:6	וְהָיָה אֲמוֹנַת עֲתִידֶיךָ חֶסֶן יְשׁוּעַת חֲכֻמַּת וּדְעָת יִרְאַת יְהוָה הִיא אוֹצְרוֹ: ס	And the abundance of <i>acts of</i> salvation, wisdom and knowledge Will be the <u>mainstay</u> of your times, <i>And</i> fear of the LORD <i>Will be</i> his treasure.	mainstay ← <i>faithfulness</i> .
Isa 33:7	הֵן אֲרָאֶלֶם צָעֲקוּ חֲצָה מִלְּאֲכֵי שָׁלוֹם מֵרִיבִיּוֹן:	Behold, their heroes will cry out in the open; The messengers of peace will weep bitterly.	
Isa 33:8	נִשְׁמּוּ מִסְלּוֹת שַׁבָּת עֲבָר אֲרַח הַפֶּר בְּרִית מָאָס עָרִים לֹא חָשַׁב אָנוּשׁ:	The highways will be devastated; The wayfarer will cease <i>to be found</i> . He will break the covenant, He will show contempt for the cities; He will not consider man.	

Isa 33:9	אֲבַל אֲמַלְלָה אֶרֶץ הַחֲפִיר לִבְנוֹן קָמַל הָיָה הַשָּׂרוֹן בְּעֶרְבָה וְנֶעַר בָּשָׁן וְכַרְמֶל:	The earth mourns <i>and</i> <i>is</i> languishing, And Lebanon is ashamed <i>and</i> is withering. Sharon has become like an arid tract, And Bashan and Carmel Have cast off <i>their</i> <i>foliage</i> .	Sharon ← <i>the Sharon</i> . <i>their foliage</i> : AV differs somewhat (<i>their fruits</i>).
Isa 33:10	עַתָּה אָקוּם יְהוָה עַתָּה אֲרוּמָם עַתָּה אֲנַשָּׂא:	“Now I will arise”, The LORD will say, “Now I will be exalted; Now I will be extolled.	
Isa 33:11	תִּהְיוּ חֲשֵׁשׁ תִּלְדוּ קֶשֶׁת רוּחְכֶם אֵשׁ תֹּאכְלֶכֶם:	You will conceive stubble; You will give birth to chaff. Your <i>own</i> fiery breath will consume you.	Your <i>own</i> fiery breath ← Your breath + fire. The same construction in Isa 31:7.
Isa 33:12	וְהָיוּ עַמִּים מְשֻׁרְפוֹת שֵׂיד קוֹצִים בְּסוּחִים בָּאֵשׁ יִצְתּוּ: ס	And nations will be like the burning of lime; They will be set on fire, Like thorn plants that have been cut down.	They will be set on fire ← They will set (them) on fire. Avoidance of the passive. But [AnLx] also allows They will be burned.
Isa 33:13	שִׁמְעוּ רְחוֹקִים אֲשֶׁר עָשִׂיתִי וְדַעוּ קְרוֹבִים גְּבֻרָתִי:	Hear, <i>you who are</i> far away, What I have done, And know, <i>you who</i> <i>are</i> nearby, my might.”	
Isa 33:14	פָּחַדוּ בְּצִיּוֹן חַטָּאִים אֲחֻזָּה רַעְדָה חֲנָפִים מִי יִגֹּר לָנוּ אֵשׁ אוֹכֵלָה מִי־יִגֹּר לָנוּ מוֹקְדֵי עוֹלָם:	The sinners in Zion will be afraid; Trembling will seize the profane. Who among us <i>can</i> withstand a consuming fire? Who among us <i>can</i> withstand Age-abiding burning?	profane: on a translation as <i>hypocrite</i> , see [AnLx] note at end of p.267. withstand (2x) ← <i>abide</i> . English and Hebrew have a parallel metaphorical sense of <i>tolerate</i> .

Isa 33:15	הִלֵּךְ צְדָקוֹת וְדָבַר מִישָׁרִים מֵאֵס בְּבָצַע מַעֲשָׂקוֹת נֹעַר כַּפּוֹי מִתְמַךְ בְּשֹׁחַד אֵטֶם אָזְנוֹ מִשְׁמַע דְּמִים וְעֵצָם עֵינָיו מִרְאוֹת בָּרַע:	As for him who walks righteously And speaks uprightly, Rejecting unjust gain From fraudulent practices, Dismissing <u>with a wave</u> of his hands Any <u>offer</u> of a bribe, Shutting his ear So as not to hear <i>plots</i> of bloodshed, And closing his eyes So as not to see <i>plans</i> for evil,	From ← <i>of</i> . Wider use of the construct state. Dismissing <i>with a wave</i> of ← <i>He shakes</i> . offer ← <i>acquiring</i> .
Isa 33:16	הוא מְרוֹמִים יִשְׁכֵּן מִצְדֹּת סִלְעִים מְשֻׁגְבוֹ לֶחֱמוֹ נָתַן מִיָּמֹו נֶאֱמָנִים:	He will dwell high up; His high fort <i>is</i> a citadel of rock. His <u>food</u> is provided for; His water <i>supply is</i> reliable.	a citadel of rock ← <i>citadels of rocks</i> . food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. reliable ← <i>faithful</i> .
Isa 33:17	מֶלֶךְ בִּיפְיוֹ תַּחְזִינָה עֵינֶיךָ תִּרְאֶינָה אֶרֶץ מְרַחֲקִים:	Your eyes will see the king in his <u>magnificence</u> ; They will see a <u>far-</u> <u>stretching land</u> .	magnificence ← <i>beauty</i> . a far-stretching land ← <i>a</i> <i>land of distances</i> .
Isa 33:18	לִבְךָ יִהְיֶה אִימָה אֵיחָה סִפֵּר אֵיחָה שִׁקְלֵל אֵיחָה סִפֵּר אֶת־הַמִּגְדָּלִים:	Your heart will be <u>taken up with</u> dread. Where <i>is</i> the scribe? Where <i>is</i> the weigher? Where <i>is</i> he <i>who</i> counts the towers?	be taken up with ← <i>meditate</i> .
Isa 33:19	אֶת־עַם נֹעֵז לֹא תִרְאֶה עַם עִמְקֵי שִׁפְהָ מְשֻׁמוֹעַ נִלְעַג לְשׁוֹן אֵין בִּינָה:	You will not see a <u>fierce</u> people, Nor a people of unintelligible <u>speech</u> , Jabbering <i>in</i> a tongue Not understood.	fierce: or <i>obstinate</i> , or <i>barbarous</i> . unintelligible speech ← <i>depths of lip more than to</i> <i>hear</i> . Jabbering: see Isa 28:11. Not understood ← <i>No</i> <i>understanding</i> .

Isa 33:20	חֲזֵה צִיּוֹן קְרִית מוֹעֲדֵנו עֵינֶיךָ תִּרְאֶינָה יְרוּשָׁלַם נוֹה שְׂאֵנָן אֶהֱל בִּלְיִצְעָן בִּלְיִסַּע יִתְדֹתָיו לִנְצַח וְכָל־חֲבָלָיו בִּלְיִנְתָּקוֹ:	Behold Zion, Town of our festival times. Your eyes will see Jerusalem, A dwelling place at ease, A tent which does not move <i>around</i>, Whose pegs do not for ever journey, And <u>none</u> of whose guylines <i>are</i> detached.	none ← <i>all ... not.</i>
Isa 33:21	כִּי אִם־שָׁם אֲדִיר יְהוָה לָנוּ מְקוֹם־נְהָרִים יְאֲרִים רַחְבֵּי יָדַיִם בִּלְתִּתְּלֹךְ בּוֹ אֲנִי־שִׁיט וְצִי אֲדִיר לֹא יַעֲבֹרֵנוּ:	For the mighty LORD <i>will be</i> there, As our place of rivers – Watercourses – very <u>wide ones</u>. No <u>galley</u> will go into it, And no mighty ship will pass through it.	very wide ← <i>wide of hands.</i> galley ← <i>ship of oar.</i>
Isa 33:22	כִּי יְהוָה שֹׁפֵטֵנוּ יְהוָה מְחַקְּקֵנוּ יְהוָה מִלְּכֵנוּ הוא יוֹשִׁיעֵנוּ:	For the LORD <i>is</i> our judge, The LORD <i>is</i> our legislator, The LORD is our king; He will save us.	
Isa 33:23	נִטְּשׁוּ חֲבָלֶיךָ בִּלְיִחְזָקוֹ כִּן־תִּרְגָּם בִּלְפָּרְשׁוֹ נָס אֲזַ חֶלֶק עַד־שָׁלַל מִרְבָּה פְּסָחִים בָּזְזוּ בּוֹ:	Your rigging has been loosened, They have not strengthened <u>the</u> <u>base</u> of their mast; They have not unfurled a sail. Then the booty of much spoil is divided; The lame <u>grab the</u> <u>plunder</u>.	the base: from root בָּנָה. AV's <i>well</i> is from root בָּנָה. So AV differs. grab the plunder ← <i>plunder the plunder.</i>
Isa 33:24	וּבִלְיֹאמַר שָׁכֵן חֲלִיתִי הָעַם הַיֹּשֵׁב בָּהּ נִשָּׂא עֹן:	And the inhabitant will not say, “I am ill.” The people who live in it <i>Are forgiven their</i> iniquity.	

Isa 34:1	קִרְבוּ גוֹיִם לִשְׁמָעַ וּלְאֻמִּים הַקְשִׁיבוּ תִשְׁמַע הָאָרֶץ וּמְלֶאכֶה תִּבֹּל וְכָל-צֶאֱצָאֶיהָ:	Approach, <i>you</i> nations, to hear, And listen, <i>you</i> peoples. Let the earth and its fulness hear – The world and all its offspring.	
Isa 34:2	כִּי קֶצֶף לִיהוָה עַל-כָּל-הַגּוֹיִם וְחִמָּה עַל-כָּל-צָבָאִם הַחֲרִימָם נִתָּנָם לַטֶּבַח:	For the LORD <i>is</i> angry with all the nations, And <i>is</i> wrathful over all their armies. He will obliterate them; He will deliver them to slaughter.	<i>is</i> angry with ← (<i>has</i>) <i>anger</i> over. <i>is</i> wrathful over ← (<i>has</i>) <i>wrath</i> over.
Isa 34:3	וְחִלְלֵיהֶם יִשְׁלָכוּ וּפְגִרֵיהֶם יַעֲלֶה בְּאֲשָׁם וְנִמְסוּ הָרִים מִדָּמָם:	And their casualties will be dumped, And <i>from</i> their corpses their stench will come, And mountains will melt From their blood.	
Isa 34:4	וְנִמְקוּ כָל-צָבָא הַשָּׁמַיִם וְנִגְלוּ כִסְפֵּר הַשָּׁמַיִם וְכָל-צָבָאִם יִבּוֹל כְּנֹבֵל עָלָה מִגֶּפֶן וּכְנֹבֶלֶת מִתְאַנָּה:	And all the array of heaven will dissolve, And the heavens will be rolled up like a scroll, And all their array will fall away, Like the falling off of foliage from a vine, Or like <i>a fig</i> falling from a fig tree.	Matt 24:29, Mark 13:25, Heb 1:12, Rev 6:13-14. dissolve ← <i>melt</i>. scroll ← <i>book</i>.
Isa 34:5	כִּי-רוֹתָהּ בַּשָּׁמַיִם חֲרָבִי הִנֵּה עַל-אֲדוֹם תִּרְדּוּ וְעַל-עַם חֲרָמִי לְמִשְׁפָּט:	For my sword will be satiated in the heavens, And behold, it will descend on Edom And on a people I <u>have</u> <u>condemned</u> in <u>judgment</u>.	I have condemned ← <i>of</i> <i>my devotion</i> (to <i>destruction</i>). in judgment ← <i>to</i> <i>judgment</i>.

Isa 34:6	חֶרֶב לַיהוָה מְלֵאָה דָם הַדְּשָׁנָה מְחֻלָּב מִדָּם כָּרִים וְעִתּוּדִים מְחֻלָּב כְּלִיּוֹת אֵילִים כִּי זָבַח לַיהוָה בְּבִצְרָה וְטִבַּח גָּדוֹל בְּאַרְץ אֱדוֹם:	The LORD's sword is full of blood; It is besmeared with fat From the blood of fatted lambs and he- goats And with the fat from the kidneys of rams, For the LORD has a sacrifice in Bozrah, And great slaughter in the land of Edom.	lambs ... he-goats ... rams: the animals, and those in the next verse, could represent the ranks in Edom's population.
Isa 34:7	וִירְדּוּ רְאֵמִים עִמָּם וּפָרִים עַם־אַבִּירִים וְרוֹתָה אַרְצָם מִדָּם וְעַפְרָם מְחֻלָּב יִדְשֹׁן:	And the buffaloes will be brought down with them, And oxen with strong bulls, And their land will be saturated with blood, And their dust will be made greasy with fat.	buffaloes: or rhinoceroses. will be brought down: hophal, or, as qal, will come down.
Isa 34:8	כִּי יוֹם נָקָם לַיהוָה שָׁנָת שְׁלוֹמִים לְרִיב צִיּוֹן:	For it is the day of the LORD's vengeance – The year of retribution – For the controversy over Zion.	retribution ← retributions.
Isa 34:9	וְנָהֲפָכוּ נַחְלֶיהָ לְזָפֶת וְעַפְרָהּ לְגִפְרִית וְהִיתָה אַרְצָהּ לְזָפֶת בְּעֵרָה:	And its streams will be turned into pitch, And its dust into sulphur, And its land will become burning pitch.	pitch ... pitch: otiose, but see Gen 12:5.
Isa 34:10	לֵילָה וַיּוֹמָם לֹא תִכְבֶּה לְעוֹלָם יִעֲלֶה עֲשָׁנָה מִדּוֹר לְדוֹר תִּחַרְבַּב לְנֶצַח נִצָּחִים אֵין עֹבֵר בָּהּ:	Night and day it will not be extinguished; Its smoke will rise up age-abidingly. From generation to generation it will be desolate; In all perpetuity. No-one will pass through it.	Rev 14:11, Rev 19:3. desolate ← dried up, but [AnLx] gives laid waste. In all perpetuity ← In perpetuity of perpetuities.

Isa 34:11	וִירְשׁוּהָ קֶאֱת וְקִפּוֹד וַיִּנְשׂוּף וְעָרֵב יִשְׁכְּנוּ־בָהּ וְנָטָה עָלֶיהָ קוֹרֶתָהּ וְאַבְנֵי־בָהּ:	And the pelican and the hedgehog will inherit it, And the owl and the crow will inhabit it, And <u>it is delineated as desolate</u> , And <u>it is marked off as forlorn</u> .	Alluded to in Rev 18:2 . it is delineated as desolate ← <i>the line of desolation extends over it</i> . <i>it is marked off as forlorn ← the (boundary) stones of forlornness.</i>
Isa 34:12	חֲרִיָּה וְאִין־שָׁם מְלוּכָה יִקְרְאוּ וְכָל־שָׂרֵיהָ יִהְיוּ אִפְסִים:	As for their nobles, There will be nothing there Which they can proclaim as a kingdom, And all its officials Will be no more.	
Isa 34:13	וְעִלְתָּה אֲרָמְנֹתֶיהָ סִירִים קִמּוֹשׁ וְחוּחַ בְּמִבְצָרֶיהָ וְהִיְתָה נֹוֹה תַנִּים חֲצִיר לְבָנוֹת יַעֲנָה:	And thorns will come up in its palaces, And nettles and thistles in its fortifications, And it will be an abode of jackals, And pasture for ostriches.	jackals: see Isa 34:14.
Isa 34:14	וּפָגְשׁוּ צִיִּים אֶת־אֵיִם וְשָׁעִיר עַל־רַעְיָהּ יִקְרָא אֶדְ־שָׁם הִרְגִיעָה לִילִית וּמִצָּאָה לָהּ מְנוּחַ:	And the desert animals will meet the jackals, And the goat will call to its fellow. Indeed the screech-owl will settle quietly there And will find itself a resting place.	jackals: not the same word as in Isa 34:13. Perhaps the two species are the side-striped and black-backed jackal. goat: or <i>satyr</i> . Compare 2 Chr 11:15.
Isa 34:15	שָׁמָּה קִנְיָה קִפּוֹז וְתַמְלִיט וּבִקְעָה וְדִגְרָה בְּצִלָּהּ אֶדְ־שָׁם נִקְבְּצוּ דִּיּוֹת אִשָּׁה רְעוּתָהּ:	The eagle-owl will make its nest there And lay its eggs and hatch <i>them</i> And brood over <i>them</i> in its shadow. Vultures will also gather there – The female and <u>her mate</u> .	eagle-owl: uncertain. Probably not a snake, because most don't incubate their eggs, but a python does coil around them. <i>her mate ← her female friend</i> , but birds in Hebrew tend to be feminine by נ

Isa 34:16	דְּרִשׁוּ מֵעַל־סֵפֶר יְהוָה וּקְרְאוּ אַחַת מֵהֵנָּה לֹא נִעְדְּרָה אִשָּׁה רְעוּתָהּ לֹא פָקְדוּ כִּי־פִי הוּא צִוָּה וְרוּחוֹ הוּא קִבְּצָן:	Seek in the <u>book</u> of the LORD, And read. Not one of these females will be left behind. No female will lack its <u>mate</u>, For <i>it is</i> my mouth which has commanded <i>it</i>, And <i>it is</i> his spirit which will gather them.	↳ default (צִיפּוֹר) is feminine in modern Hebrew), or the word could be translated <i>desire</i> by an Aramaism. in the book ← <i>from upon the book</i>. its mate: see Isa 34:15.
Isa 34:17	וְהוּא־הִפִּיל לָהֶן גּוֹרֵל וַיִּדּוּ חִלְקָתָהּ לָהֶם בִּקּוּ עַד־עוֹלָם יִרְשׁוּהָ לְדוֹר וָדוֹר יִשְׁכְּנוּ־בָּהּ: ס	And he has cast their lot, And his hand has allocated them <i>an area marked off</i> by a <i>measuring</i> line. They will inherit it age- abidingly; From generation to generation They will dwell in it.	
Isa 35:1	יִשְׁשׂוּם מִדְּבַר וְצִיָּה וְתִגְלַ עֲרֵבָה וְתִפְרַח כַּח־בַּצְלָת: ס	The desert and the dry place will take delight in them, And the arid tract will rejoice And blossom like a lily.	
Isa 35:2	פָּרַח תִּפְרַח וְתִגַּל אֶף גִּילַת וְרִיזָן כְּבוֹד הַלְּבָנוֹן נִתֵּן־לָהּ הַדֵּר הַכַּרְמֶל וְהַשָּׁרוֹן הֵמָּה יֵרְאוּ כְבוֹד־יְהוָה הַדֵּר אֱלֹהֵינוּ: ס	It will <u>blossom</u> <u>beautifully</u> and rejoice; It will rejoice and exult <u>all the more</u>. The glory of Lebanon will be given to it – The splendour of <u>Carmel and Sharon</u>. They will see the glory of the LORD – The splendour of our God.	blossom beautifully: infinitive absolute. It will rejoice and exult all the more ← <i>How much more rejoicing, and it will exult</i>. Carmel and Sharon ← <i>the Carmel and the Sharon</i>.
Isa 35:3	חֲזִקוּ יָדַיִם רַפּוֹת וּבְרָכִים בְּשׁלֹת אֲמָצוּ:	Strengthen weak hands, And embolden faltering knees.	Heb 12:12. Compare this verse with Job 4:3, Job 4:4.

Isa 35:4	אִמְרוּ לְנִמְהָרֵי־לֵב חֲזָקוּ אֶל־תִּירְאוּ הִנֵּה אֱלֹהֵיכֶם נִקְם יְבוֹא גְמוּלַ אֱלֹהִים הוּא יְבוֹא וַיִּשְׁעֲכֶם:	Say to those of a panic-stricken heart, “Be strong and do not fear. Behold, your God will come <i>with</i> vengeance – <i>With</i> God's retribution. He will come and save you.”	
Isa 35:5	אִז תִּפְקַחְנָה עֵינֵי עֹרְרִים וְאָזְנֵי חֲרָשִׁים תִּפְתַּחְנָה:	Then the eyes of the blind will be opened, And opened will be the ears of the deaf.	Matt 15:31, Luke 4:18; Matt 11:5 (allusion). opened ... opened: different verbs in Hebrew, so not otiose.
Isa 35:6	אִז יִדְלַג כְּאַיִל פֶּסַח וְתִרֶן לְשׁוֹן אֵלֶם כִּי־נִבְקְעוּ בַּמִּדְבָּר מַיִם וּנְחָלִים בְּעֶרְבָה:	Then the lame will leap like the deer, And the tongue of the mute will shout for joy, <i>At a time</i> when water will be <u>laid open</u> in the desert, As <i>will</i> streams in <u>the arid tracts</u> .	Alluded to in Matt 11:5, Matt 15:31 . laid open: with connotations of <i>cracking open</i> . the arid tracts ← <i>an arid tract</i> .
Isa 35:7	וְהָיָה הַשָּׂרֵב לֶאֱגֹם וְצִמְאֹן לִמְבוּעֵי מַיִם בְּנוֹה תַּנִּים רִבְצָה חֲצִיר לִקְנָה וְגִמְאָ:	And the parched ground will become a lake, And the thirsty land springs of water. In the jackals' den <u>where they lie down</u> <i>Will be</i> pasture with reeds and papyrus.	parched ground: [AnLx] has <i>mirage</i> , where a desert presents the appearance of a lake. where they lie down ← <i>its place of lying down</i> . Discordant (which is not uncommon).
Isa 35:8	וְהָיָה־שֵׁם מַסְלֹל וְדֶרֶךְ וְדֶרֶךְ הַקֹּדֶשׁ יִקְרָא לָהּ לֹא־יַעֲבִרְנָה טָמֵא וְהוּא־לְמֹ הַלֵּךְ דֶּרֶךְ וְאֹיִלִּים לֹא יִתְעוּ:	And there will be a highway and a road there, And it will be called the <u>Holy Road</u> . No-one unclean will pass over it, And it <i>will be</i> for him <i>who walks in the way</i> , And the impious will not stray <i>onto it</i> .	Holy Road ← <i>Road of Holiness</i> , a Hebraic genitive. the way: compare Acts 9:2.

Isa 35:9	לֹא־יְהִי־הָ שָׁם אֲרִיָּה וּפְרִיץ חַיּוֹת בְּלִי־עֲלָנָה לֹא תִמָּצֵא שָׁם וְהָלְכוּ גְּאוּלָּיִם:	There will not be <i>any</i> lions there, And rapacious animals will not come up to it, Nor be found there, But the redeemed will walk <i>on it</i>.	lions ← <i>a lion</i>.
Isa 35:10	וּפְדוּיֵי יְהוָה יִשְׁבּוּן וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל־רֵאשִׁים שִׁשְׂזוֹן וְשִׂמְחָה יִשְׁיִגּוּ וְנָסוּ יָגוֹן וְאַנְחָה: פ	And the LORD's redeemed will return And come <i>to</i> Zion in jubilation, With age-abiding joy on their heads. They will obtain happiness and joy, Whereas sorrow and sighing will flee.	Isa 51:11.
Isa 36:1	וַיְהִי בְּאַרְבַּעַ עֶשְׂרֵה שָׁנָה לְמֶלֶךְ חֲזַקְיָהוּ עָלָה סַנְחֶרִיב מֶלֶךְ־אַשּׁוּר עַל כָּל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְּפָשֶׂם:	And it came to pass in the fourteenth year of King Hezekiah <i>that</i> Sennacherib king of Assyria went up against all the fortified cities of Judah and seized them.	2 Ki 18:13, 2 Chr 32:1. Sennacherib: see 2 Ki 18:13.
Isa 36:2	וַיִּשְׁלַח מֶלֶךְ־אַשּׁוּר אֶת־רַב־שָׁקָה מֶלֶכְיִשׁ יְרוּשָׁלַיִם אֶל־הַמֶּלֶךְ חֲזַקְיָהוּ בְּחֵיל כָּבֵד וַיַּעֲמֵד בְּתֵעֻלַּת הַבְּרֵכָה הָעֲלִיזָנָה בְּמִסְלַת שְׂדֵה כּוֹבֵס:	And the king of Assyria sent the <i>chief butler</i> from Lachish to Jerusalem, to King Hezekiah, with a <i>sizeable army</i>, and they stood at the <i>conduit</i> at the upper pool, <i>which is</i> at the <i>aqueduct</i> to the <i>washer's</i> site.	2 Ki 18:17, 2 Chr 32:9. chief butler ... washer's: see 2 Ki 18:17. sizeable army ← <i>heavy force</i>. conduit at ← <i>conduit of</i>. aqueduct ← <i>raised way</i>. washer's: perhaps <i>fuller's</i>.
Isa 36:3	וַיָּצֵא אֵלָיו אֱלִיאִקִּים בֶּן־חִלְקִיָּהוּ אֲשֶׁר עַל־הַבַּיִת וְשִׁבְנָא הַסֹּפֵר וַיּוֹאֵחַ בֶּן־אַסָּף הַמְּזַכֵּיר:	And Eliakim, Hilkiyah's son, who <i>was</i> in charge of the house, came out to him, as <i>did</i> Shebna the scribe, and Joah the son of Asaph, the <i>state</i> secretary.	2 Ki 18:18.

Isa 36:4	וַיֹּאמֶר אֲלֵיהֶם רַב־שָׁקָה אִמְרוּ־נָא אֶל־חִזְקִיָּהוּ כֹּה־אָמַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר מֶה הַבְּטָחוֹן הַזֶּה אֲשֶׁר בְּטַחַת:	And the chief butler said to them, “Kindly say to Hezekiah, ‘<u>This is what</u> the great king, the king of Assyria, says: «What <i>is</i> this <i>object of trust</i> in which you trust?	2 Ki 18:19. This is what ← Thus.
Isa 36:5	אִמְרָתִי אֲדִבֶּר־שְׁפָתַיִם עֲצָה וּגְבוּרָה לַמִּלְחָמָה עָתָה עַל־מִי בְטַחַת כִּי מִרְדָּתָ בִּי:	I quote you – but <i>it is vain</i> talk – <i>«I have counsel and wherewithal for war.»</i> Now in whom have you trusted? For you have rebelled against me.	2 Ki 18:20, 2 Chr 32:10. vain talk ← word of the lips.
Isa 36:6	הִנֵּה בְטַחַת עַל־מִשְׁעֶנֶת הַקִּנָּה הָרָצוֹן הַזֶּה עַל־מִצְרַיִם אֲשֶׁר יִסְמָךְ אִישׁ עָלָיו וּבָא בַכָּפוֹ וְנִקְבָּה בֶן פְּרָעָה מֶלֶךְ־מִצְרַיִם לְכָל־הַבְּטָחִים עָלָיו:	Look, you have put trust in this buckled reed staff – in Egypt – and if a man leans on it, it slips into his hand and pierces it. Such is Pharaoh king of Egypt to all who trust in him.	2 Ki 18:21. buckled reed staff: compare Isa 42:3, quoted in Matt 12:20. slips ← goes.
Isa 36:7	וְכִי־תֹאמַר אֵלַי אֱלֹהֵהוּ אֱלֹהֵינוּ בְטַחְנוּ הֲלוֹא־הוּא אֲשֶׁר הִסִּיר חִזְקִיָּהוּ אֶת־בַּמִּזְבֵּחַתָּיו וְאֶת־מִזְבְּחֹתָיו וַיֹּאמֶר לִיהוּדָה וְלִירוּשָׁלַם לִפְנֵי הַמִּזְבֵּחַ הַזֶּה תִּשְׁתַּחֲוּוּ:	And if you say to me, «We trust in the LORD our God», <i>is that</i> not he whose raised sites and whose altars Hezekiah removed, when he said to Judah and to Jerusalem, «<i>It is</i> before this altar <i>that</i> you will worship?»»	2 Ki 18:22, 2 Chr 32:12.
Isa 36:8	וַעֲתָה הִתְעַרְב נָא אֶת־אֲדָנִי הַמֶּלֶךְ אַשּׁוּר וְאַתָּנָה לָךְ אֲלָפִים סוּסִים אִם־תּוּכַל לָתֵת לָךְ רֶכֶבִים עֲלֵיהֶם:	So now, please, enter into a contract with my lord the king of Assyria, and I will give you two thousand horses if you are able to provide yourself with riders on them.	2 Ki 18:23.

Isa 36:9	וַאִיךָ תִּשָּׁב אֶת פְּנֵי פַחַת אֶחָד עַבְדֵי אֲדֹנֵי הַקְּטָנִים וּתְבַטֵּחַ לָךְ עַל־מִצְרַיִם לָרֶכֶב וּלְפָרָשִׁים:	And how <i>can</i> you <u>decline</u> the offer of a <u>governor</u> <u>among</u> the least of my lord's servants, and entrust yourself to Egypt for chariots and for horsemen?	2 Ki 18:24. decline the offer ← <i>repulse the face.</i> a governor among ← <i>a</i> <i>governor of one of.</i>
Isa 36:10	וַעֲתָה הַמִּבְלָעֲדֵי יְהוָה עָלִיתִי עַל־הָאָרֶץ הַזֹּאת לְהִשְׁחִיתָהּ יְהוָה אָמַר אֵלַי עֲלֵה אֶל־הָאָרֶץ הַזֹּאת וְהִשְׁחִיתָהּ:	Now did I come up without the LORD against this land, to bring it to ruin? The LORD said to me, 'Go up against this land and bring it to ruin.' ”	2 Ki 18:25.
Isa 36:11	וַיֹּאמֶר אֶלְיָקִים וְשִׁבְנָא וַיֹּאחַ אֶל־רַב־שָׁקָה דְּבַר־נָא אֶל־עַבְדֶּיךָ בְּאַרְמִית כִּי שְׁמָעִים אֲנַחְנוּ וְאֶל־תְּדַבֵּר אֵלֵינוּ יְהוּדִית בְּאָזְנֵי הָעָם אֲשֶׁר עַל־הַחוֹמָה:	Then Eliakim and Shebna and Joah said to the chief butler, “Please speak to your servants <i>in</i> Aramaic, for we <u>understand</u> it, and do not speak to us <i>in</i> Judaeen, <i>it being</i> <u>intelligible</u> to the people who <i>are on the wall</i> .”	2 Ki 18:26, 2 Chr 32:18. understand ← <i>hear.</i> intelligible to ← <i>in the</i> <i>ears of.</i> on the wall: or <i>at the</i> <i>wall.</i>
Isa 36:12	וַיֹּאמֶר רַב־שָׁקָה הֶאֱלָ אֲדִנְיָךְ וְאֵלֶיךָ שְׁלַחְנִי אֲדֹנִי לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה הֲלֹא עַל־הָאֲנָשִׁים הַיֹּשְׁבִים עַל־הַחוֹמָה לֶאֱכֹל אֶת־חֲרָאֵיהֶם צֹאֲתָם וּלְשִׁתּוֹת ** אֶת־שִׁינֵיהֶם **מִימִי רְגִלֵיהֶם עִמָּכֶם:**	Then the chief butler said, “ <i>Is it</i> to your master and to you <i>that</i> my lord has sent me to speak these words? <i>Is it</i> not to the people sitting <u>on the wall</u> , <i>that</i> <i>they will have</i> to eat <u>their</u> <u>excrement</u> and drink <u>their</u> <u>urine</u> with you?”	their excrement ... their urine: see 2 Ki 18:27. 2 Ki 18:27. on the wall: or <i>at the</i> <i>wall.</i>
Isa 36:13	וַיַּעֲמֵד רַב־שָׁקָה וַיִּקְרָא בְּקוֹל־גָּדוֹל יְהוּדִית וַיֹּאמֶר שְׁמְעוּ אֶת־דְּבָרֵי הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר:	Then the chief butler stood up and called <i>out</i> in a loud voice <i>in</i> Judaeen and said, “Hear the words of the great king, the king of Assyria.	2 Ki 18:28.

Isa 36:14	כֹּה אָמַר הַמֶּלֶךְ אֶל־יִשְׂאֵל לָכֶם חִזְקִיָּהוּ כִּי לֹא־יִוָּכַל לְהַצִּיל אֶתְכֶם:	This <i>is what</i> the king says: 'Do not let Hezekiah deceive you, for he will not be able to deliver you.	2 Ki 18:29, 2 Chr 32:15. This <i>is what</i> ← <i>Thus</i> .
Isa 36:15	וְאַל־יִבְטַח אֶתְכֶם חִזְקִיָּהוּ אֶל־יְהוָה לֵאמֹר הֲצֵל יִצִּילֵנוּ יְהוָה לֹא תִנָּתֵן הָעִיר הַזֹּאת בְּיַד מֶלֶךְ אַשּׁוּר:	And do not let Hezekiah persuade you to trust in the LORD, saying, «The LORD will <u>certainly deliver</u> us, <i>and</i> this city will not be delivered into the hand of the king of Assyria.»	2 Ki 18:30, 2 Chr 32:15. certainly deliver: infinitive absolute.
Isa 36:16	אֶל־תִּשְׁמָעוּ אֶל־חִזְקִיָּהוּ ס כִּי כֹה אָמַר הַמֶּלֶךְ אַשּׁוּר עֲשׂוּ־אִתִּי בְרָכָה וּצִאוּ אֵלַי וְאָכְלוּ אִישׁ־גִּפְנוֹ וְאִישׁ תְּאֲנִתּוֹ וּשְׁתּוּ אִישׁ מִיְּבוֹרוֹ:	Do not listen to Hezekiah, for <i>this is what</i> the king of Assyria says: 'Make <i>things</i> a blessing <i>in partnership</i> with me, and come out to me, then let each <i>man</i> eat <i>from</i> his vine, and each <i>man</i> <i>from</i> his fig tree, and let each <i>man</i> drink <i>water</i> <i>from</i> his cistern,	2 Ki 18:31. this <i>is what</i> ← <i>thus</i> . water from ← <i>water of</i> . Wider use of the construct state.
Isa 36:17	עַד־בֹּאִי וְלִקְחֹתִי אֶתְכֶם אֶל־אֶרֶץ כְּאֶרְצְכֶם אֶרֶץ דָּגָן וְתִירוֹשׁ אֶרֶץ לֶחֶם וּכְרָמִים:	until I come and take you to a land like your <i>own</i> land – a land of corn and new wine, a land of bread and vineyards.	2 Ki 18:32.
Isa 36:18	פֶּן־יִטְּסִית אֶתְכֶם חִזְקִיָּהוּ לֵאמֹר יְהוָה יִצִּילֵנוּ הֲהֲצִילוּ אֱלֹהֵי הַגּוֹיִם אִישׁ אֶת־אֶרְצוֹ מִיַּד מֶלֶךְ אַשּׁוּר:	<i>And don't let</i> Hezekiah entice you, saying, «The LORD will deliver us.» Have the gods of the nations delivered <i>anyone's</i> <i>land</i> from the grip of the king of Assyria?	2 Ki 18:32, 2 Ki 18:33. <i>And don't let</i> ← <i>Lest</i> . <i>anyone's land</i> ← <i>a man</i> <i>his land</i> . <i>grip</i> ← <i>hand</i> .
Isa 36:19	אֵי־הֵם אֱלֹהֵי חֲמַת וְאַרְפָּד אֵי־הֵם אֱלֹהֵי סִפְרַוַּיִם וְכִי־הֲצִילוּ אֶת־שֶׁמְרוֹן מִיָּדִי:	Where <i>are</i> the gods of Hamath and Arpad? Where <i>are</i> the gods of Sepharvaim? And have they, then, delivered Samaria from my <i>grip</i> ?	2 Ki 18:34, 2 Chr 32:14. <i>grip</i> ← <i>hand</i> .

Isa 36:20	מִי בְּכָל־אֱלֹהֵי הָאָרְצוֹת הָאֵלֶּה אֲשֶׁר־הֵצִילוּ אֶת־אֶרֶץ מִיַּד כִּי־יֵצִיל יְהוָה אֶת־יְרוּשָׁלַם מִיַּדִּי:	Who <i>are there</i> among all the gods of these countries who have delivered their country from my grip? So will the LORD deliver Jerusalem from my grip?”	2 Ki 18:35. grip (2x) ← hand.
Isa 36:21	וַיִּחְרְשׁוּ וְלֹא־עָנוּ אֹתוֹ דָּבָר כִּי־מִצְוֹת הַמֶּלֶךְ הִיא לֵאמֹר לֹא תַעֲנֶהוּ:	And they fell silent, and they did not answer him a word, for the king's commandment <i>was</i> , “Do not answer him.”	2 Ki 18:36. <i>was</i> ← (<i>was</i>) to say, but acting as a direct speech marker.
Isa 36:22	וַיָּבֹא אֶלְיָקִים בֶּן־חִלְקִיָּהוּ אֲשֶׁר־עַל־הַבַּיִת וְשִׁבְנָא הַסּוֹפֵר וַיּוֹאֵחַ בֶּן־אַסָּף הַמִּזְכִּיר אֶל־חִזְקִיָּהוּ קְרוּעֵי בְגָדִים וַיִּגִּדּוּ לוֹ אֵת דְּבָרֵי רַב־שָׁקָה: ס	Then Eliakim the son of Hilkiah, who <i>was</i> in charge of the household, and Shebna the scribe, and Joah the son of Asaph, the <i>state</i> secretary, went to Hezekiah with <i>their</i> clothes torn, and they told him the chief butler's words.	2 Ki 18:37.
Isa 37:1	וַיְהִי כִשְׁמַע הַמֶּלֶךְ חִזְקִיָּהוּ וַיִּקְרַע אֶת־בְּגָדָיו וַיִּתְכַּס בַּשָּׂק וַיָּבֹא בֵּית יְהוָה:	And it came to pass, when King Hezekiah heard <i>it</i> , that he tore his clothes and covered himself in sackcloth, and he went <i>to</i> the house of the LORD.	2 Ki 19:1.
Isa 37:2	וַיִּשְׁלַח אֶת־אֶלְיָקִים אֲשֶׁר־עַל־הַבַּיִת וְאֵת שִׁבְנָא הַסּוֹפֵר וְאֵת זִקְנֵי הַכֹּהֲנִים מִתְכַּסִּים בַּשָּׂקִים אֶל־יִשְׁעִיהוּ בֶן־אַמּוֹץ הַנְּבִיא:	And he sent Eliakim, who <i>was</i> in charge of the household, and Shebna the scribe, and the elders of the priests – having covered themselves in sackcloth – to Isaiah, the son of Amoz, the prophet.	2 Ki 19:2.
Isa 37:3	וַיֹּאמְרוּ אֵלָיו כֹּה אָמַר חִזְקִיָּהוּ יוֹם־צָרָה וְתוֹכָחָה וְנֹאצָּה הַיּוֹם הַזֶּה כִּי בָאוּ בָנִים עַד־מִשְׁפֵּר וְכָח אֵין לִלְדָה:	And they said to him, “ <i>This is what</i> Hezekiah says: ‘This day <i>is</i> a day of anguish and chastening and indignity, for the sons have arrived at <i>the stage of</i> breaking out <i>of the</i> womb, but <i>there isn't</i> the strength to give birth.’	2 Ki 19:3. <i>This is what</i> ← <i>Thus</i> .

Isa 37:4	אוֹלֵי יִשְׁמַע יְהוָה אֱלֹהֶיךָ את דְּבַרֵּי רַב־שָׁקָה אֲשֶׁר שְׁלָחוּ מֶלֶךְ־אַשּׁוּר אֲדַנּוּ לְחַרְף אֱלֹהִים חַי וְהוֹכִיחַ בְּדַבָּרִים אֲשֶׁר שָׁמַע יְהוָה אֱלֹהֶיךָ וְנִשְׂאת תִּפְלָה בְּעַד הַשְּׂאִרִית הַנִּמְצָאָה:	Perhaps the LORD your God will have heard the words of the chief butler, whom the king of Assyria, his master, sent to <u>defy</u> the living God, and he will condemn the words which the LORD your God has heard, so <u>you will take up</u> a prayer for the remnant which <i>is</i> found.’ ”	you will take up: a pointing issue; see 2 Ki 19:4. 2 Ki 19:4. defy ← <i>scorn</i> [AnLx], or <i>revile</i> [CB].
Isa 37:5	וַיָּבֹאוּ עֲבָדֵי הַמֶּלֶךְ חֲזַקְיָהוּ אֶל־יִשְׁעִיָּהוּ:	And when King Hezekiah's servants came to Isaiah,	2 Ki 19:5.
Isa 37:6	וַיֹּאמֶר אֲלֵיהֶם יִשְׁעִיָּהוּ כֹּה תֹאמְרוּן אֶל־אֲדַנִּיכֶם כֹּה אָמַר יְהוָה אֶל־תִּירָא מִפְּנֵי הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ אֲשֶׁר גָּדְפוּ נַעֲרֵי מֶלֶךְ־אַשּׁוּר אוֹתִי:	Isaiah said to them, “<u>This is what</u> you will say to your master: ‘<u>This is what</u> the LORD says: «Do not be afraid of the words which you have heard, because the servants of the king of Assyria have vilified me.	2 Ki 19:6. This <i>is what</i> (2x) ← Thus.
Isa 37:7	הֲנִי נֹתֵן בּוֹ רוּחַ וְשָׁמַע שְׁמוּעָה וְשָׁב אֶל־אַרְצוֹ וְהִפְלֵתִיו בַּחֶרֶב בְּאַרְצוֹ:	I <u>am about</u> to put in him a <i>certain</i> spirit, and he will hear a rumour, and he will return to his country, and I will bring him down by the sword in his <i>own</i> country.» ’ ”	2 Ki 19:7. I am about to ← <i>Behold me</i>.
Isa 37:8	וַיָּשֶׁב רַב־שָׁקָה וַיִּמָּצֵא אֶת־מֶלֶךְ אֲשּׁוּר נֹלְחָם עַל־לִבְנָה כִּי שָׁמַע כִּי נָסַע מִלְכִּישׁ:	Then the chief butler returned and found the king of Assyria at war with Libnah, for he had heard that <u>he had moved</u> from Lachish.	2 Ki 19:8. he had moved: he = <i>Sennacherib</i>, who had abandoned the siege of Lachish. See [CB].
Isa 37:9	וַיִּשְׁמַע עַל־תִּרְהַקָּה מֶלֶךְ־כוּשׁ לֵאמֹר יֵצֵא לְהִלָּחֵם אִתָּךְ וַיִּשְׁמַע וַיִּשְׁלַח מַלְאָכִים אֶל־חֲזַקְיָהוּ לֵאמֹר:	And he heard about Tirhakah king of Ethiopia, when <i>informants</i> said, “He has gone out to wage war with you.” And when he heard <i>about it</i>, he sent messengers to Hezekiah to say,	2 Ki 19:9.

Isa 37:10	כֹּה תֹאמְרוּן אֶל־חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר אֶל־יִשְׂאָךְ אֱלֹהֶיךָ אֲשֶׁר אַתָּה בּוֹטָח בּוֹ לֵאמֹר לֹא תִנָּתֵן יְרוּשָׁלַם בְּיַד מֶלֶךְ אַשּׁוּר:	“This <i>is what</i> you will say to Hezekiah king of Judah. Say, ‘Do not let your God in whom you trust deceive you when <i>he</i> says, «Jerusalem will not be delivered into the hand of the king of Assyria.»	2 Ki 19:10, 2 Chr 32:17. This <i>is what</i> ← <i>Thus</i> .
Isa 37:11	הִנֵּה אַתָּה שָׁמַעְתָּ אֲשֶׁר עָשׂוּ מְלָכֵי אַשּׁוּר לְכָל־הָאֲרָצוֹת לְהַחֲרִימָם וְאַתָּה תִּנָּצֵל:	Look, you have heard what the kings of Assyria have done to all the countries, <u>in</u> <u>obliterating them</u> . So will you be delivered?	2 Ki 19:11, 2 Chr 32:17. in obliterating them: gerundial use of the infinitive.
Isa 37:12	הֶחָצִילוּ אוֹתָם אֱלֹהֵי הַגּוֹיִם אֲשֶׁר הִשְׁחִיתוּ אֲבוֹתַי אֶת־גּוֹזָן וְאֶת־חֶרֶן וְרֶצֶף וּבְנֵי־עֵדֶן אֲשֶׁר בְּתִלְשָׁר:	Have the gods of the nations delivered them – <i>nations</i> which my fathers brought to ruin: Gozan and Haran and Rezeph and the sons of Eden who <i>were</i> in <u>Telassar</u> ?	2 Ki 19:12. Telassar: AV= <i>Telassar</i> here, but <i>Thelassar</i> in 2 Ki 19:12.
Isa 37:13	אֵי־הָ מֶלֶךְ־חֲמַת וּמֶלֶךְ אַרְפָּד וּמֶלֶךְ לְעִיר סִפְרוֹיִם הֵנֵעַ וְעוֹהָ:	Where <i>is</i> the king of Hamath <u>or</u> the king of Arpad <u>or</u> the king of the city of Sepharvaim, Hena <u>or</u> Iyvah? ”	2 Ki 19:13. or (3x): see 2 Ki 19:13. Iyvah: AV= <i>Ivah</i> , not recognizing the <i>dagesh</i> in the <i>vav</i> .
Isa 37:14	וַיִּקַּח חִזְקִיָּהוּ אֶת־הַסְּפָרִים מִיָּד הַמַּלְאָכִים וַיִּקְרָאֵהוּ וַיַּעַל בֵּית יְהוָה וַיִּפְרֹשֶׁהוּ חִזְקִיָּהוּ לִפְנֵי יְהוָה:	And Hezekiah took the <u>communiqué</u> from the hand of the messengers and read <u>it</u> , and he went up <i>to</i> the house of the LORD, and Hezekiah spread <u>it</u> before the LORD.	2 Ki 19:14. communiqué ... it ... it ← <i>writings / books ... it ... it</i> . Compare 2 Ki 19:14. We take it as a single document.
Isa 37:15	וַיִּתְפַּלֵּל חִזְקִיָּהוּ אֶל־יְהוָה לֵאמֹר:	And Hezekiah prayed to the LORD and said,	2 Ki 19:15, 2 Chr 32:20.

Isa 37:16	יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַכְּרֻבִּים אֶתְּהֵּהּוּא הָאֱלֹהִים לְבַדָּךְ לְכָל מַמְלָכוֹת הָאָרֶץ אֶתְּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ:	“O LORD of hosts, God of Israel, <i>you who dwell between</i> the cherubim, you alone <i>are</i> the God of all the kingdoms of the earth. You made heaven and the earth.	2 Ki 19:15.
Isa 37:17	הִטָּה יְהוָה אָזְנְךָ וּשְׁמֹעַ פִּקֵּחַ יְהוָה עֵינֶיךָ וּרְאָה וּשְׁמֹעַ אֶת כָּל־דְּבָרֵי סַנְחֶרִיב אֲשֶׁר שָׁלַח לְחַרֵּף אֱלֹהִים חַיִּים:	Incline, O LORD, your ear and hear; open, O LORD, your <u>eyes</u> and see, and hear all the words of Sennacherib who sent <i>a messenger</i> to <u>defy</u> the living God.	2 Ki 19:16. eyes: or <i>eye</i> . defy ← <i>scorn</i> [AnLx], or <i>revile</i> [CB].
Isa 37:18	אָמְנָם יְהוָה הַחֲרִיבוּ מַלְכֵי אַשּׁוּר אֶת־כָּל־הָאָרְצוֹת וְאֶת־אֲרָצָם:	Indeed, O LORD, the kings of Assyria have laid all the nations and their land waste,	2 Ki 19:17.
Isa 37:19	וְנָתַן אֶת־אֱלֹהֵיהֶם בָּאֵשׁ כִּי לֹא אֱלֹהִים הֵמָּה כִּי אִם־מַעֲשֵׂה יַד־אָדָם עֵץ וָאֶבֶן וְיֶאֱבָדוּם:	and <i>they have put</i> their gods in a <u>fire</u> – although they <i>are</i> not gods, but the product of man's hands, wood and stone – and they have destroyed them.	2 Ki 19:18, 2 Chr 32:19. <i>they have put</i> : infinitive absolute in the role of a finite verb. a fire ← <i>the fire</i> .
Isa 37:20	וְעַתָּה יְהוָה אֱלֹהֵינוּ הוֹשִׁיעֵנוּ מִיָּדוֹ וּיִדְעוּ כָּל־מַמְלָכוֹת הָאָרֶץ כִּי־אַתָּה יְהוָה לְבַדָּךְ:	So now, O LORD our God, save us from his <u>grip</u> , so that all the kingdoms of the earth will know that you <i>are</i> the LORD, <i>and</i> only you.”	2 Ki 19:19. grip ← <i>hand</i> .
Isa 37:21	וַיִּשְׁלַח יִשְׁעִיהוּ בֶן־אֲמוֹן אֶל־חֲזַקְיָהוּ לֵאמֹר כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר הִתְפַּלַּלְתָּ אֵלַי אֶל־סַנְחֶרִיב מֶלֶךְ אַשּׁוּר:	Then Isaiah the son of Amoz sent <i>word</i> to Hezekiah <u>as follows</u> : “ <i>This is what</i> the LORD God of Israel says: ‘Because you have prayed to me against Sennacherib king of Assyria’,	2 Ki 19:20. as follows ← <i>to say</i> . This <i>is what</i> ← <i>Thus</i> .

Isa 37:22	זֶה הַדְּבָר אֲשֶׁר־דִּבֶּר יְהוָה עָלָיו בָּזָה לְךָ לַעֲגָה לְךָ בַּתּוֹלַת בֵּת־צִיּוֹן אֲחֵרֶיךָ רֹאשׁ הַנִּיעָה בֵּת יְרוּשָׁלַם:	these <i>are</i> the words which the LORD spoke concerning him, 'The <u>virgin</u> daughter of Zion despises you, Derides you; The daughter of Jerusalem Shakes <i>her</i> head <u>at you</u>.	2 Ki 19:21. these <i>are</i> the words ... virgin ... at you: see 2 Ki 19:21.
Isa 37:23	אֶת־מִי חֲרַפְתָּ וְגִדַּפְתָּ וְעַל־מִי הִרְמִזְתָּה קוֹל וַתִּשָּׂא מְרוֹם עֵינֶיךָ אֶל־קֹדֶשׁ יִשְׂרָאֵל:	Whom have you defied and vilified, And against whom have you raised <i>your</i> voice? Well, you have lifted your eyes <u>haughtily</u>. Against the holy <i>one</i> of Israel.	2 Ki 19:22. Well ... haughtily: see 2 Ki 19:22.
Isa 37:24	בְּיַד עֲבָדֶיךָ חֲרַפְתָּ אֲדֹנָי וַתֹּאמֶר בְּרַב רַכְבִּי אָנִי עָלִיתִי מְרוֹם הָרִים יִרְבְּתִי לְבָנוֹן וְאַכְרַת קוֹמַת אֲרָזָיו מִבְּחַר בְּרִשְׁיוֹ וְאַבּוֹא מְרוֹם קִצּוֹ יַעַר בְּרָמְלוֹ:	Through your servants you have defied the LORD* And said, «By the numerical weight of my chariot <i>fleet</i> I have ascended <i>to</i> the heights of mountains <i>In</i> the remote parts of Lebanon. And I will cut down the <u>tallest</u> of its cedars <i>And</i> the choice of its cypresses, And I will come <i>to</i> its <u>ultimate height</u> <i>In</i> its Carmel forest.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32. 2 Ki 19:23. tallest: see 2 Ki 19:23. ultimate height ← <i>height</i> <i>of its end</i>.
Isa 37:25	אָנִי קִרְתִּי וְשִׁתִּיתִי מִיָּם וְאַחֲרַב בְּכַף־פַּעֲמַי כָּל יְאֹרֵי מִצּוֹר:	I have dug <i>wells</i> and drunk water, And by my <u>expeditions</u> I have caused all the channels <u>to places</u> <i>under</i> siege To dry up.»	2 Ki 19:24. expeditions: see 2 Ki 19:24. <i>to places</i> ← <i>of places</i>.

Isa 37:26	הֲלוֹא־שָׁמַעְתָּ לְמֶרְחוֹק אוֹתָהּ עָשִׂיתִי מִימֵי קֶדֶם וַיִּצְרַתֶּיהָ עֲתָה הִבֵּאתִיהָ וְתִהְיֶה לְהִשָּׂאוֹת גְּלִים נָצִים עָרִים בְּצָרוֹת:	Have you not heard from long ago <i>That</i> I made <u>this</u>? – That in ancient days I formed it? I have brought it about now, And it was <i>so that you</i> <i>should</i> reduce fortified cities To desolate heaps of stones.	2 Ki 19:25. this ← <i>it</i>.
Isa 37:27	וַיִּשְׁבִּיֵּהוּן קִצְרֵי־יָד חֲתוּ וּבָשׁוּ הָיוּ עָשִׁב שָׂדֶה וַיִּרְק דָּשָׁא חֲצִיר גָּזוֹת וַשְׂדֵמָה לִפְנֵי קָמָה:	And their inhabitants <i>were</i> power<u>less</u>, They were afraid and were put to shame; They were <u>wild</u> vegetation and grassy <u>verdure</u> – Wild grass on rooftops, And blight on <u>standing</u> <u>corn</u>.	2 Ki 19:26. powerless ... wild vegetation ... grassy verdure ... on standing <i>corn</i>: see 2 Ki 19:26.
Isa 37:28	וְשִׁבְתֶּךָ וַצֵּאתֶךָ וּבֹאֶךָ יִדְעֵתִי וְאַתָּה הִתְרַגְּזָה אֵלַי:	Now I have known your <u>way of life</u>, And your <u>coming</u> and <u>going</u>, And your rage against me.	2 Ki 19:27. way of life ... coming and going: see 2 Ki 19:27.
Isa 37:29	יַעַן הִתְרַגְּזָה אֵלַי וְשִׂאֲנֶנֶךָ עָלָה בְּאָזְנִי וְשִׁמְתִּי חֲחִי בְּאַפִּיךָ וּמִתְגִּי בְּשִׁפְתֶיךָ וְהִשִּׁיבְתִּיךָ בִּדְרֶךְ אֲשֶׁר־בָּאתָ בָּהּ:	Because your rage against me and your wantonness Have come up to my ears, I will put my hook in your nose, And my bridle in your lips, And I will turn you back to the road By which you came.’	2 Ki 19:28.

Isa 37:30	וְהָלַךְ הָאֹת אֲכֹל הַשָּׁנָה סָפִיחַ וּבִשְׁנָה הַשְּׁנִית שְׁחִיס וּבִשְׁנָה הַשְּׁלִישִׁית זָרְעוּ וְקָצְרוּ וְנָטְעוּ כְרָמִים *וְאָכְלוּ וְאָכְלוּ פְּרִים: **	‘And <u>this will be</u> a sign to you: This year <u>you will eat</u> the produce of spilt grain, And in the second year the produce of self- sown grain, But in the third year, Sow and reap and plant vineyards And <u>eat their fruit</u>.	eat their fruit: the <i>ketiv</i> is an infinitive absolute; the <i>qeré</i> a plural imperative. 2 Ki 19:29. And this: the addressee changes from Sennacherib to Judah. <i>you will eat</i>: infinitive absolute in the role of a finite verb.
Isa 37:31	וְיִסְפָּה פְּלִיטָה בֵּית־יְהוּדָה הַנִּשְׁאָרָה שָׂרֵשׁ לְמַטָּה וְעֵשֶׂה פְּרִי לְמַעְלָה:	And the remnant of the house of Judah which remains Will again <i>strike</i> root downward And yield fruit upward.	2 Ki 19:30.
Isa 37:32	כִּי מִירוּשָׁלַם תֵּצֵא שְׂאֵרִית וּפְלִיטָה מִהָר צִיּוֹן קִנְיַת יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹאת: ס	For the remainder will go out from Jerusalem, As <i>will</i> the remnant from Mount Zion. The zeal of the LORD of hosts Will perform this.’	2 Ki 19:31.
Isa 37:33	לָכֵן כֹּה־אָמַר יְהוָה אֶל־מֶלֶךְ אַשּׁוּר לֹא יָבוֹא אֶל־הָעִיר הַזֹּאת וְלֹא־יִזְרֶה שָׁם חֶץ וְלֹא־יִקְדֹּמְנָה מִגֹּן וְלֹא־יִשְׁפֹּךְ עָלֶיהָ סִלְלָה:	Therefore <u>this is what</u> the LORD says concerning the king of Assyria: ‘He shall not come to this city, And he shall not shoot an arrow there, And <u>he shall not</u> <u>advance on it with a</u> <u>shield</u>, And he shall not raise an earthwork against it.	2 Ki 19:32. this <i>is what</i> ← <i>thus</i>. he shall not advance on it <i>with</i> a shield: see 2 Ki 19:32.
Isa 37:34	בְּדֶרֶךְ אֲשֶׁר־בָּא בָּהּ יָשׁוּב וְאֶל־הָעִיר הַזֹּאת לֹא יָבוֹא נְאֻם־יְהוָה:	He will return by the road on which he came, And he shall not come to this city, Says the LORD.	2 Ki 19:33.

Isa 37:35	וְגִנֹּתַי עַל־הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעְנִי וּלְמַעַן דָּוִד עַבְדִּי: ס	And I will defend this city, So as to save it, For my <i>own</i> sake, And for the sake of David my servant.' ”	2 Ki 19:34.
Isa 37:36	וַיֵּצֵא מִלֶּאֱלֹהֵי יְהוָה וַיַּכֶּה בְּמַחֲנֶה אֲשׁוּר מֵאָה וּשְׁמֹנִים וַחֲמִשָּׁה אָלֶף וַיִּשְׁכְּמוּ בַּבֹּקֶר וַהֲנֵה כָּל־הַפְּגָרִים מֵתִים:	And the angel of the LORD went out and struck down one hundred and eighty- five thousand <i>men</i> in the Assyrians' camp, and when <i>the people</i> arose in the morning, <u>they saw that</u> they <u>were</u> all <u>dead</u> – <u>corpses</u> .	2 Ki 19:35, 2 Chr 32:21. they saw that ← <i>behold</i> . dead – corpses: MT pointing conjoins (<i>dead</i> <i>corpses</i>).
Isa 37:37	וַיֵּסַע וַיֵּלֶךְ וַיָּשָׁב סֶנְחֶרִיב מֶלֶךְ־אֲשׁוּר וַיָּשָׁב בְּנִינֶוֶה:	So Sennacherib king of Assyria moved off and departed, and he returned and stayed in Nineveh.	2 Ki 19:36, 2 Chr 32:21.
Isa 37:38	וַיְהִי הוּא מְשַׁתַּחֲוֶה בֵּית נִסְרוֹךְ אֱלֹהָיו וְאַדְרַמְלֵךְ וְשָׂרְאֶצֶר בָּנָיו הִכּוּהוּ בַּחֶרֶב וַהֲמָה נִמְלְטוּ אֶרֶץ אַרְרַט וַיִּמְלֹךְ אֶסְרַחְדֹּן בְּנֹו תַחְתָּיו: ס	And it came to pass, while he was worshipping <i>in</i> the house of Nisroch his god, that Adrammelech and Sarezer his sons struck him down with the sword, and they escaped <i>to</i> the land of Ararat. And Esarhaddon his son reigned in his place.	2 Ki 19:37. Sarezer ... Esarhaddon: see 2 Ki 19:37.
Isa 38:1	בַּיָּמִים הָהֵם חָלָה חֶזְקִיָּהוּ לָמוֹת וַיָּבֹא אֵלָיו יִשְׁעִיָּהוּ בֶן־אֲמוּזַן הַנְּבִיא וַיֹּאמֶר אֵלָיו כֹּה־אָמַר יְהוָה צִוּ לְבֵיתְךָ כִּי מָת אַתָּה וְלֹא תִחְיֶה:	In those days Hezekiah became <u>mortally</u> ill, and Isaiah the son of Amoz, the prophet, came to him and said to him, “ <u>This is what</u> the LORD says: ‘Give <i>your</i> <i>last</i> orders to your household, for you are going to die, and you will not live.’ ”	2 Ki 20:1, 2 Chr 32:24. mortally ← <i>to die</i> . This is what ← <i>Thus</i> .
Isa 38:2	וַיִּסָּב חֶזְקִיָּהוּ פָּנָיו אֶל־הַקִּיר וַיִּתְפַּלֵּל אֶל־יְהוָה:	Then Hezekiah turned his face to the wall and prayed to the LORD,	2 Ki 20:2, 2 Chr 32:24.

Isa 38:3	וַיֹּאמֶר אָנֹכִי יְהוָה זְכַר־נָא אֶת אֲשֶׁר הִתְהַלַּכְתִּי לִפְנֵיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם וְהֵטוֹב בְּעֵינֶיךָ עֲשִׂיתִי וַיִּבֶךְ חִזְקִיָּהוּ בְּכִי גָדוֹל: ס	and he said, "I implore you, O LORD, do remember how I have walked before you in truth, and with a sincere heart, and how I have done what is right in your sight." And Hezekiah wept with great weeping.	2 Ki 20:3. remember how ... sincere ... right: see 2 Ki 20:3.
Isa 38:4	וַיְהִי דְבַר־יְהוָה אֶל־יִשְׁעִיָּהוּ לֵאמֹר:	And the word of the LORD came to Isaiah as follows:	2 Ki 20:4. came ← became. as follows ← to say.
Isa 38:5	הֲלוֹךְ וְאָמַרְתָּ אֶל־חִזְקִיָּהוּ כֹּה־אָמַר יְהוָה אֱלֹהֵי דָוִד אָבִיךָ שָׁמַעְתִּי אֶת־תְּפִלָּתְךָ רָאִיתִי אֶת־דַּמְעָתְךָ הִנְנִי יוֹסֵף עַל־יָמֶיךָ חֲמֵשׁ עָשָׂרָה שָׁנָה:	"Go and say to Hezekiah, 'This is what the LORD God of David your father says: «I have heard your prayer; I have seen your tears. I am about to add fifteen years to your days.	2 Ki 20:5, 2 Ki 20:6. Go: infinitive absolute in the role of an imperative. This is what ← Thus. tears ← tear. I am about to ← Behold me.
Isa 38:6	וּמִכָּפַךְ מֶלֶךְ־אַשּׁוּר אֶצִּילְךָ וְאֶת הָעִיר הַזֹּאת וְגִנּוֹתֶי עַל־הָעִיר הַזֹּאת:	I will deliver you and this city from the grip of the king of Assyria, and I will defend this city.	2 Ki 20:6. grip ← palm.
Isa 38:7	וְהָיָה לָךְ הָאֵת מֵאֵת יְהוָה אֲשֶׁר יַעֲשֶׂה יְהוָה אֶת־הַדָּבָר הַזֶּה אֲשֶׁר דִּבֶּר:	And this is your sign from the LORD, for the LORD will perform this pronouncement which he spoke:	2 Ki 20:9, 2 Chr 32:24.
Isa 38:8	הִנְנִי מְשִׁיב אֶת־צֶל הַמַּעֲלֹת אֲשֶׁר יֵרְדָּה בַּמַּעֲלֹת אַחֲזִי בְשֶׁמֶשׁ אַחֲרָנִית עֶשְׂרֵי מַעֲלֹת וּתָשֹׁב הַשֶּׁמֶשׁ עֶשְׂרֵי מַעֲלֹת בַּמַּעֲלֹת אֲשֶׁר יֵרְדָּה: ס	I am about to make the shadow of the sundial go back, the shadow which was cast by Ahaz's sundial in the sun – ten degrees backwards.» ” And the sun went back ten degrees on the sundial by which it was cast.	2 Ki 20:10, 2 Ki 20:11. I am about to ← behold me. sundial (3x) ← degrees. was cast (2x) ← went down.

Isa 38:9	מִכְתָּב לְחִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה בְּחִלָּתוֹ וַיְחִי מִחֲלָיו:	The writing of Hezekiah king of Judah when he was ill and <u>recovered</u> from his sickness:	recovered ← <i>lived</i> .
Isa 38:10	אֲנִי אֶמְרָתִי בְּדָמֵי יָמִי אֲלֶכָה בְּשַׁעְרֵי שְׂאוֹל פֶּקַדְתִּי יֶתֶר שְׁנוֹתַי:	“I said, ‘In the <u>quiet period of</u> <u>my life</u> , I was to go to the gates of the grave; I was to be left without the rest of my years.’	quiet period of my life ← <i>quiet period of my days</i> , or <i>prime of my life</i> , [ST] דָּמִי. AV differs (<i>in the</i> <i>cutting off of my days</i>).
Isa 38:11	אֶמְרָתִי לֹא־אֶרְאֶה יְיָ בְּאַרְץ־חַיִּים לֹא־אֶבִּיט אָדָם עוֹד עִם־יוֹשְׁבֵי חַדָּל:	I said, ‘I shall not see the LORD, The LORD in the land of the living. I shall no longer see a man <u>Among</u> the inhabitants of <u>the transitory</u> <u>world</u> .	Among ← <i>With</i> , i.e. <i>Me</i> <i>being with</i> . the transitory world: or (<i>place of</i>) <i>cessation</i> . AV differs; see [AnLx] חָדַל.
Isa 38:12	דּוֹרִי נִסָּע וְנִגְלָה מִנִּי כְּאֶהָל רָעִי קִפְּדָתִי כְּאַרְגָּ חֵיל מִדֶּלָה יִבְצָעֵנִי מִיּוֹם עַד־לֵילָה תִּשְׁלִימֵנִי:	My <u>span of life</u> has been torn away, And it has been carried away from me Like a shepherd's tent. I have severed off my life; Like a weaver <i>cutting</i> yarn, He will cut me off. From day to night You were to bring me to an end.	span of life ← <i>generation</i> . yarn ← <i>from yarn</i> . AV differs (<i>with pining</i> <i>sickness</i>).
Isa 38:13	שְׁוִיתִי עַד־בֹּקֶר כְּאִרִּי בֵּן יִשְׁבֵּר כָּל־עֲצָמוֹתַי מִיּוֹם עַד־לֵילָה תִּשְׁלִימֵנִי:	I <u>waited expectantly</u> until the morning. As a lion <i>tears apart</i> , So he would break all my bones, And from day to night <i>I</i> <i>waited</i> For you to make an end of me.	waited expectantly ← <i>smoothed (my soul)</i> [BDB].

Isa 38:14	כְּסוֹס עָגוּר בֵּן אֲצַפְצָף אֶהְגֶּה בִּיּוֹנָה דָּלּוּ עֵינַי לַמָּרוֹם אֲדָנִי עֲשֵׂקָהּ לִי עֲרֹבָנִי:	Like a swallow <i>or</i> a crane, So I chirped; I cooed like a dove. My eyes are weak with <i>looking upward</i> . O LORD*, I am oppressed; Become my security.	LORD*: a change by the Sopherim from יהוה, Yhvh, to אֲדֹנָי, Adonai. See Gen 18:3 and [CB] App. 32. upward ← <i>height</i> .
Isa 38:15	מִה־אֲדַבֵּר וְאֶמְרֶלִי וְהוּא עָשָׂה אֲדֹדָה כָּל־שְׁנוֹתַי עַל־מַר נַפְשִׁי:	What shall I say, In that he has spoken to me, And he has acted? I will proceed softly for all my years <u>On account of inward grief</u> .	On account of inward grief ← <i>On / At bitterness of my soul</i> .
Isa 38:16	אֲדָנִי עָלֵיהֶם יַחֲיוּ וּלְכָל־בָּהֶן חַיֵּי רוּחִי וְתַחֲלִימֵנִי וְהַחְיֵנִי:	O LORD*, by these <i>things men</i> live, And in all of them <i>is my spiritual life</i> , And you are restoring me to health And reviving me.	LORD*: a change by the Sopherim from יהוה, Yhvh, to אֲדֹנָי, Adonai. See Gen 18:3 and [CB] App. 32. my spiritual life ← <i>the life of my spirit</i> , a Hebraic genitive.
Isa 38:17	הִנֵּה לְשָׁלוֹם מִרְלִי מָר וְאַתָּה חֲשַׁקְתָּ נַפְשִׁי מִשְׁחַת בְּלִי כִי הִשְׁלַכְתָּ אֲחֵרַי גִּוָּף כָּל־חַטָּאִי:	<u>But it was</u> for peace <u>That</u> I had great bitterness, But you were pleased <i>to deliver</i> my <u>being</u> From the pit of <u>destruction</u> , For you have cast all my sins behind your back.	But <i>it was</i> ← <i>Behold</i> . peace: perhaps here meaning <i>retribution</i> . being ← <i>soul</i> . destruction ← <i>inexistence</i> .
Isa 38:18	כִּי לֹא שְׂאוֹל תוֹדֶךָ מוֹת יִהְיֶלְכְּ לֹא־יִשְׁבְּרוּ יִזְרְדִי־בּוֹר אֶל־אַמְתָּךְ:	For the grave does not praise you, <i>Nor</i> does death laud you. Those <i>who</i> go down to the pit Do not await your truth.	
Isa 38:19	חַי חַי הוּא יוֹדֶךָ כְּמוֹנִי הַיּוֹם אָב לְבָנִים יוֹדִיעַ אֶל־אַמְתָּךְ:	<i>It is</i> the living, the living who praise you, As I <i>do</i> today. A father will make your truth known To <i>his</i> sons.	

Isa 38:20	יְהוָה לְהוֹשִׁיעַנִי וּנְגִנּוֹתַי נִגְנְנוּ כָּל־יְמֵי חַיֵּינוּ עַל־בֵּית יְהוָה:	The LORD <i>was there</i> to save me, And we will play my music on string instruments, All the days of our life, At the house of the LORD.’ ”	
Isa 38:21	וַיֹּאמֶר יִשְׁעִיָּהוּ יִשְׂאוּ דֹבֶלֶת תְּאֵנִים וַיִּמְרְחוּ עַל־הַשְּׁחִין וַיַּחֲיֵ:	And Isaiah said, “Let them take a cake of pressed figs and rub <i>it</i> on the inflammation, and he will <u>recover</u> .”	2 Ki 20:7. recover ← <i>live</i> . See Isa 38:9.
Isa 38:22	וַיֹּאמֶר חֶזְקִיָּהוּ מָה אֹת כִּי אָעֵלָה בֵּית יְהוָה: ס	Then Hezekiah said, “What <i>is</i> the sign that I shall go up <i>to</i> the house of the LORD?”	2 Ki 20:8.
Isa 39:1	בַּעַת הַהוּא שָׁלַח מֶרְדַּךְ בֶּלְאָדָן בֶּן־בִּלְאָדָן מֶלֶךְ־בָּבֶל סִפְרִים וּמִנְחָה אֶל־חֶזְקִיָּהוּ וַיִּשְׁמַע כִּי חָלָה וַיַּחְזֹק:	At that time Merodach- Baladan the son of Baladan, the king of Babylon, sent letters and a gift to Hezekiah, having heard that he had become ill and <u>had recovered</u> .	2 Ki 20:12. 2 Chr 32:25 - 2 Chr 32:31 also describes the same period, but with insufficient commonality to be considered parallel on a verse by verse basis. See [RBG]. had recovered: the word is similar to the name <i>Hezekiah</i> . A play on words, or the reason for king's name.
Isa 39:2	וַיִּשְׂמַח עֲלֵיהֶם חֶזְקִיָּהוּ וַיֵּרָאם אֶת־בֵּית *נִכְתָּה נִכְתָּו אֶת־הַכֶּסֶף** וְאֶת־הַזָּהָב וְאֶת־הַבְּשָׂמִים וְאֵת הַשֶּׁמֶן הַטוֹב וְאֵת כָּל־בֵּית בָּלְיוֹ וְאֵת כָּל־אֲשֶׁר נִמְצָא בְּאֶצְרָתוֹ לֹא־הָיָה דָּבָר אֲשֶׁר לֹא־הָרָאם חֶזְקִיָּהוּ בְּבֵיתוֹ וּבְכָל־מַמְשְׁלָתוֹ:	And Hezekiah was pleased with them, and he showed them {K: the} [Q: his] spice house, the silver and the gold, and the fragrances, and the good <i>quality</i> oil, and all his armoury, and everything that <i>was present</i> in his treasuries. There was nothing which Hezekiah did not show them in his house and in all his <u>realm</u> .	2 Ki 20:13. spice: AV differs (<i>precious things</i>). present ← <i>found</i> . realm ← <i>rule</i> .

Isa 39:3	וַיָּבֹא יִשְׁעִיָּהוּ הַנְּבִיא אֶל־הַמֶּלֶךְ חֲזִקְיָהוּ וַיֹּאמֶר אֵלָיו מָה אָמְרוּ הָאֲנָשִׁים הָאֵלֶּה וּמֵאֵין יָבֹאוּ אֵלֶיךָ וַיֹּאמֶר חֲזִקְיָהוּ מֵאַרְץ רְחוֹקָה בָּאוּ אֵלַי מִבָּבֶל:	Then Isaiah the prophet came to King Hezekiah and said to him, “What did these men say, and where have they come to you from?” And Hezekiah said, “They have come to me from a distant land, from Babylon.”	2 Ki 20:14.
Isa 39:4	וַיֹּאמֶר מָה רָאוּ בְּבֵיתְךָ וַיֹּאמֶר חֲזִקְיָהוּ אֵת כָּל־אֲשֶׁר בְּבֵיתִי רָאוּ לֹא־הָיָה דְּבַר אֲשֶׁר לֹא־הִרְאִיתִים בְּאוֹצְרוֹתַי:	And he said, “What did they see in your house?” And Hezekiah said, “They saw everything in my house. There is nothing which I didn't show them in my treasuries.”	2 Ki 20:15.
Isa 39:5	וַיֹּאמֶר יִשְׁעִיָּהוּ אֶל־חֲזִקְיָהוּ שְׁמַע דְּבַר־יְהוָה צְבָאוֹת:	Then Isaiah said to Hezekiah, “Hear the word of the LORD of hosts.	2 Ki 20:16.
Isa 39:6	הִנֵּה יָמִים בָּאִים וְנֹשָׂא כָּל־אֲשֶׁר בְּבֵיתְךָ וְאֲשֶׁר אַצְרוּ אֲבֹתֶיךָ עַד־הַיּוֹם הַזֶּה בָּבֶל לֹא־יֻנָּתַר דְּבַר אִמְרַי יְהוָה:	‘Behold, the days are coming when everything in your house, and which your fathers have treasured up, up to this day, will be carried <i>away</i> to Babylon. Nothing will remain, says the LORD.	2 Ki 20:17.
Isa 39:7	וּמִבְּנֵיךָ אֲשֶׁר יֵצְאוּ מִמֶּךָ אֲשֶׁר תּוֹלִיד יִקְחוּ וְהָיוּ סְרִיסִים בְּהִיכַל מֶלֶךְ בָּבֶל:	And they will take <i>away</i> <i>some</i> of your sons who will <u>descend from you</u>, whom you will beget, and they will be eunuchs in the palace of the king of Babylon.’ ”	2 Ki 20:18. descend from you ← <i>come out of you.</i>
Isa 39:8	וַיֹּאמֶר חֲזִקְיָהוּ אֶל־יִשְׁעִיָּהוּ טוֹב דְּבַר־יְהוָה אֲשֶׁר דִּבַּרְתָּ וַיֹּאמֶר כִּי יִהְיֶה שָׁלוֹם וְאַמֶּת בְּיָמָי פ:	Then Hezekiah said to Isaiah, “The word of the LORD, which you have spoken, <i>is right</i>.” And he said, “For there will be peace and truth in my days.”	2 Ki 20:19. right ← <i>good.</i>

Isa 40:1	נַחֲמוּ נַחֲמוּ עַמִּי יֹאמֶר אֱלֹהֵיכֶם:	“Take <u>comfort</u> , take <u>comfort</u> , my people”, Says your God.	Take comfort, take comfort: pointed as <i>piel</i> , the verb is active, so perhaps an instruction to others to comfort the LORD's people. The pointing also matches <i>qal</i> , but [AnLx], [BDB] do not admit <i>qal</i> for this root. The word could be re-pointed ַ
Isa 40:2	דַּבְּרוּ עַל־לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלֶיהָ כִּי מִלָּאָה צָבָאָה כִּי נִרְצָה עֲוֹנָהּ כִּי לִקְחָהּ מִיַּד יְהוָה כַּפָּלִים בְּכָל־חַטֹּאתֶיהָ: ס	“Speak <u>kindly</u> to Jerusalem, And proclaim to her That her warfare has been <u>concluded</u> , That her iniquity has been propitiated; That she has received double at the hand of the LORD For all her sins.”	לְ as <i>pual</i> , <i>be comforted</i> , but [Ges-HG] §46 does not admit a <i>pual</i> imperative for any verb. kindly ← <i>at the heart</i> . concluded ← <i>fulfilled</i> .
Isa 40:3	קוֹל קוֹרֵא בַּמִּדְבָּר פָּנוּ דֶּרֶךְ יְהוָה יִשְׁרוּ בְּעֶרְבָה מַסְלָה לְאַלְהֵינוּ:	A voice calling in the desert, “Clear the way of the LORD; Make a straight highway in the arid land For our God.	Matt 3:3, Mark 1:2, Mark 1:3, Luke 3:4, John 1:23. in the desert: MT probably associates this phrase with <i>clear the way</i> , the <i>zaqef qaton</i> being a stronger disjunctive than the <i>zaqef gadol</i> , [Ges-HG], though both are strong. Such adverbial ַ
Isa 40:4	כָּל־גֵּיא יִנָּשָׂא וְכָל־הָר וְגִבְעָה יִשְׁפָּלוּ וְהָיָה הָעֵקֶב לְמִישׁוֹר וְהָרְכָסִים לְבִקְעָה:	Every valley will be raised, And every mountain and hill will be lowered, And what is steep will become level, And the rugged places a low plain.	לְ phrases usually follow the main verb, as with <i>in the arid land</i> . There is little difference in meaning, because <i>the desert</i> is metaphorical for <i>lack of godliness in society</i> . Luke 3:5. steep: or <i>crooked</i> .

Isa 40:5	וַיִּגְלֶה כְּבוֹד יְהוָה וַיֵּרָא כָּל־בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דִּבֶּר: ס	And the glory of the LORD will be revealed, And all flesh will see <i>it</i> together, For the mouth of the LORD has spoken.”	Luke 3:6.
Isa 40:6	קוֹל אֹמֵר קָרָא וְאָמַר מָה אֶקְרָא כָּל־הַבָּשָׂר חֲצִיר וְכָל־חֲסִדּוֹ כְּצִיץ הַשָּׂדֶה:	A voice said, “Make a proclamation.” And he said, “What shall I proclaim?” “All flesh is grass, And all its grace Is like a <u>wild</u> flower.	1 Pet 1:24. wild ← <i>of the field</i> .
Isa 40:7	יֵבֶשׁ חֲצִיר נִבֵּל צִיץ כִּי רוּחַ יְהוָה נִשְׁבֶּה בּוֹ אֲכַן חֲצִיר הָעֵם:	The grass dries up, And the flower fades, For the spirit of the LORD blows on it. Truly, The people <i>are</i> grass.	1 Pet 1:24.
Isa 40:8	יֵבֶשׁ חֲצִיר נִבֵּל צִיץ וְדִבְר־אֱלֹהֵינוּ יִקּוּם לְעוֹלָם: ס	The grass dries up, And the flower fades, <u>But</u> the word of our God Will stand age- abidingly.”	1 Pet 1:24, 1 Pet 1:25. But: adversative use of the <i>vav</i> .
Isa 40:9	עַל הַר־גְּבוּהָ עֲלִי־לָךְ מְבַשְּׂרֶת צִיּוֹן הַרְיָמִי בְּכַחַ קוֹלְךָ מְבַשְּׂרֶת יְרוּשָׁלַם הַרְיָמִי אֶל־תִּירָאִי אֹמְרִי לְעָרֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם:	Get up onto a high mountain, Zion, announcer of good news. Raise your voice strongly, Jerusalem, announcer of good news. Raise <i>it</i> ; do not fear. Say to the cities of Judah, “Behold your God.”	Get up ← <i>Go up for yourself</i> .
Isa 40:10	הִנֵּה אֲדֹנִי יְהוָה בַּחֲזֹק יָבוֹא וְזִרְעוֹ מְשָׁלָה לוֹ הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לִפְנָיו:	Behold, my Lord the LORD Will come with strength, And his arm will rule for him. Behold, his reward <i>is</i> with him, And his <u>recompense</u> <i>is</i> before him.	recompense: or <i>work</i> .

Isa 40:11	כָּרְעָה עֲדָרוֹ יִרְעָה בְּזֶרְעוֹ יִקְבֹּץ טְלָאִים וּבְחִיקוֹ יִשָּׂא עֲלֹת יְנֵהֶל: ס	He will tend his flock like a shepherd And gather lambs in his arm, And he will carry <i>them</i> in his bosom And lead dairy cattle along.	
Isa 40:12	מִי־מִדַּד בְּשַׁעְלוֹ מַיִם וְשִׁמְיִם בְּזֶרֶת תִּכְּן וְכָל בִּשְׁלֵשׁ עַפְרֵי הָאָרֶץ וְשָׁקֶל בְּפֶלֶס הָרִים וּגְבָעוֹת בְּמֶאֱזָנִים:	Who has measured the waters in the palm of his hand Or sized up the heavens by the <u>span</u> ? Or calculated the <i>volume</i> of the dust of the earth With a third- <u>ephah</u> container Or weighed in a balance the mountains, And the hills in scales?	span: see Ex 28:16. ephah: about 6 imperial gallons or 27 litres.
Isa 40:13	מִי־תִכֵּן אֶת־רוּחַ יְהוָה וְאִישׁ עֲצָתוֹ יוֹדִיעֵנּוּ:	Who has assessed the spirit of the LORD, And <i>what</i> man has imparted knowledge to him With his counsel?	Rom 11:34, 1 Cor 2:16.
Isa 40:14	אֶת־מִי נֹעֵץ וְיְבִינֶהוּ וְיִלְמְדֶהוּ בְּאַרְחַ מִשְׁפָּט וְיִלְמְדֶהוּ דַעַת וְדֶרֶךְ תְּבוּנוֹת יוֹדִיעֵנּוּ:	With whom does he confer who <i>can</i> instruct him And teach him in the way of justice, And teach him knowledge And indicate to him the way of understanding?	
Isa 40:15	הֵן גּוֹיִם כְּמַר מִדְּלִי וּכְשֶׁחַק מֶאֱזָנִים נִחְשְׁבוּ הֵן אֲיִים כִּדְּק יִטּוֹל:	Look, the nations <i>are</i> like a drop from a bucket, And they are counted as dust <i>in</i> the balance. Look, he <i>can</i> lift up the <u>coastlands</u> Like fine powder.	coastlands: or <i>islands</i> .

Isa 40:16	וּלְבָנוֹן אֵין דִּי בָעֵר וְחִיתּוֹ אֵין דִּי עוֹלָה: ס	Even <u>Lebanon</u> <i>isn't</i> enough to burn, And its animals <i>aren't</i> enough <i>as</i> a burnt offering.	Lebanon: famous for its trees, whose wood is needed for burnt offerings.
Isa 40:17	כָּל־הַגּוֹיִם כְּאֵין נִגְדּוֹ מֵאַפָּס וְתֵהוּ נַחֲשָׁבוּ־לוֹ:	All the nations <i>are</i> like nothing before him; They are considered <i>less</i> than nothing and desolation by him.	
Isa 40:18	וְאַל־מִי תְדַמִּיּוֹן אֵל וּמַה־דְּמוּת תַּעֲרֹכוּ לוֹ:	So to whom will you liken GOD, And <i>with</i> what comparison Will you draw <i>a</i> <i>parallel</i> with him?	
Isa 40:19	הַפֹּסֵל נִסַּךְ חָרָשׁ וְצֹרֵף בְּזָהָב יִרְקַעֵנּוּ וּרְתַקוּת בְּסֹף צוּרָף:	The artisan casts <u>an</u> <u>idol</u> , And refines gold <i>and</i> <u>overlays it</u> , And refines silver <i>for</i> chains.	an idol ← <i>the idol</i> . An unexpected definite article. See Gen 22:9. overlays it: or <i>beats it</i> <i>thin</i> .
Isa 40:20	הַמְסַכֵּן תְּרוּמָה עֵץ לֹא־יִרְקַב יִבְחַר חָרָשׁ חָכָם יִבְקֹשׁ־לוֹ לְהַכִּין פֶּסֶל לֹא יִמוּט:	<i>As for</i> the heave- offering of the impoverished, He selects some wood <i>which</i> will not rot, <i>And</i> finds himself a <u>skilled</u> artisan To prepare an idol <i>Which</i> will not be shaken.	skilled ← <i>wise</i> .
Isa 40:21	הֲלוֹא תִדְעוּ הֲלוֹא תִשְׁמְעוּ הֲלוֹא הִגִּד מֵרֵאשׁ לָכֶם הֲלוֹא הִבִּינְתֶּם מוֹסְדוֹת הָאָרֶץ:	Have you not known, Have you not heard, Has it not been told you from the beginning? Have you not understood <u>The foundations</u> of the earth?	The foundations: AV differs (<i>from the</i> <i>foundations</i>).
Isa 40:22	הַיֹּשֵׁב עַל־חוּג הָאָרֶץ וְיֹשְׁבֵיהָ בַּחֲגָבִים הַנוֹטָה כְּדֹק שָׁמַיִם וַיִּמְתָּחֶם כְּאַהֲלֵ לַשָּׁבֶת:	<i>It is</i> he who sits above the earth's sphere, Whose inhabitants <i>are</i> like grasshoppers; <i>It is</i> he who stretches out the heavens like fine cloth, And spans them like a tent to dwell <i>in</i> ,	

Isa 40:23	הַנוֹתֵן רוֹזְנִים לְאֵין שְׁפִטִי אֶרֶץ בְּתָהוּ עָשָׂה:	Who <u>reduces</u> princes to nothing, And makes the judges of the world desolate.	reduces ← <i>gives, puts, sets.</i>
Isa 40:24	אֵף בִּלְנִטְעוֹ אֵף בִּלְזָרְעוֹ אֵף בִּלְשֹׂרֶשׁ בְּאֶרֶץ גְּזֻעַם וְגַם־נִשְׁף בָּהֶם וַיִּבְשׁוּ וַיִּסָּעֲרָה בְּקֶשׁ תַּשְׁאֵם: ס	They certainly won't be planted, They simply won't be sown; Their main stem just will not strike root. Also <i>a wind</i> will blow on them And they will dry up, And a storm will carry them away Like chaff.	
Isa 40:25	וְאַל־מִי תִדְמִינִי וְאַשׁוּהָ יֹאמַר קָדוֹשׁ:	“So to whom will you liken me, So that I will be comparable?” Says the holy <i>one</i> .	
Isa 40:26	שְׂאוּ־מַרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֱלֹהֵי הַמּוֹצִיא בְּמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יְקָרָא מְרַב אוֹנִים וְאִמִּין כָּח אִישׁ לֹא נִעְדָּר: ס	“Raise your eyes and look. Who created these <i>things</i> ? He who produced the array of them by number – He calls them all by name – By great strength and mighty power; Not one is missing.	
Isa 40:27	לָמָּה תֹאמַר יַעֲקֹב וּתְדַבֵּר יִשְׂרָאֵל נִסְתָּרָה דַּרְכִּי מִיָּהוָה וּמֵאֱלֹהֵי מִשְׁפָּטִי יַעֲבֹר:	Jacob, why do you say, And Israel, <i>why</i> do you declare, ‘My way is hidden from the LORD, And my just deserts Will be overlooked by my God?’	And my just deserts ... Will be overlooked by my God ← <i>My justice ... Will be passed over from my God.</i>

Isa 40:28	הֲלוֹא יָדַעְתָּ אִם-לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם יְהוָה בּוֹרֵא קְצוֹת הָאָרֶץ לֹא יִיָּעַף וְלֹא יִיָּגַע אֵין חֶקֶר לְתַבּוּנָתוֹ:	Have you not known, Or have you not heard, <i>That</i> the age-abiding God – The LORD, The creator of the ends of the earth – Does not become exhausted And does not become weary, <i>And that there is no</i> <u>fathoming</u> Of his understanding?	fathoming ← <i>examining</i> .
Isa 40:29	נָתַן לַיָּעֵף כֹּחַ וּלְאֵין אוֹנִים עֲצָמָה יִרְבֶּה:	He gives the exhausted strength, And he increases the vigour Of <i>those who have no</i> energy.	
Isa 40:30	וַיַּעֲפוּ נְעָרִים וַיִּיָּגְעוּ וּבַחֹרִים כָּשׁוּל יִכְשְׁלוּ:	But youths will become exhausted and weary, And young men will <u>surely stumble</u> .	surely stumble: infinitive absolute.
Isa 40:31	וְקוֹי יְהוָה יַחֲלִיפוּ כָח יַעֲלוּ אֶבֶר בְּנִשְׁרָיִם יָרוּצוּ וְלֹא יִיָּגְעוּ יִלְכוּ וְלֹא יִיָּעֲפוּ: פ	But those who <u>confide</u> <u>in</u> the LORD Will revive <i>in</i> strength; They will soar <i>in flight</i> like eagles. They will run And not grow weary, They will proceed And not become exhausted.	confide in ← <i>confide of</i> . flight ← <i>wing feather</i> .
Isa 41:1	הֲחֲרִישׁוּ אֵלַי אֲיִים וּלְאֻמִּים יַחֲלִיפוּ כָח יִגְשׁוּ אֲזִי יִדְּבְרוּ יַחֲדוּ לְמִשְׁפָּט נִקְרְבָה:	Be silent towards me, <i>you coastlands</i> , And may the nations revive <i>their</i> strength. Let them approach at that time, <i>And</i> let them speak; Let us draw near together For judgment.	coastlands: or <i>islands</i> .

Isa 41:2	מִי הָעִיר מִמֶּזְרַח צֶדֶק יִקְרָאֵהוּ לְרִגְלוֹ יִתֵּן לִפְנָיו גּוֹיִם וּמַלְכִּים יִרְדֵּי יִתֵּן כְּעֶפֶר חֲרָבָו כְּקֶשׁ נִדְף קִשְׁתּוֹ:	Whom did he raise up from the east? He called him to righteousness in his <i>footsteps</i>; He set nations before him, And he had <i>him</i> subdue kings. He made <i>them</i> like the dust <i>with</i> his sword – Like chaff driven about <i>with</i> his bow.	
Isa 41:3	יִרְדָּפֻם יַעֲבֹר שְׁלוֹם אֶרֶץ בְּרִגְלָיו לֹא יָבֹא:	He pursued them; He came through <i>in</i> safety Along a way <i>which</i> he had not taken on foot.	
Isa 41:4	מִי־פָעַל וַעֲשָׂה קִרָּא הַדְּרוֹת מֶרֶאשׁ אֲנִי יְהוָה רֵאשׁוֹן וְאַתָּה־חֲלָנִים אֲנִי־הוּא:	Who has performed <i>it</i> and accomplished <i>it</i>, Calling generations from the beginning? I, the LORD, The first and with the last; I <i>am</i> he.	Rev 1:8, Rev 1:17, Rev 2:8, Rev 21:6, Rev 22:13; also Rev 1:11 in TR, but not RP or P1904.
Isa 41:5	רָאוּ אַיִים וַיִּירָאוּ קִצּוֹת הָאָרֶץ יַחֲרְדּוּ קִרְבּוֹ וַיֵּאָתִיוֹן:	The <u>coastlands</u> have seen <i>it</i>, And they feared. The ends of the earth trembled; They approached and came.	coastlands: or <i>islands</i>.
Isa 41:6	אִישׁ אֶת־רֵעֵהוּ יַעֲזֹרוּ וְלֹא־חֵיו יֹאמַר חֲזֹק:	They helped each other, And <i>each</i> said to his brother, ‘<u>Take courage</u>.’	Take courage ← <i>Strengthen</i>.

Isa 41:7	וַיַּחֲזֹק חָרָשׁ אֶת־צִרְף מַחְלִיק פִּטִּישׁ אֶת־הוֹלֵם פַּעַם אָמַר לִדְבֹק טוֹב הוּא וַיַּחֲזִקְהוּ בַּמַּסְמְרִים לֹא יִמוּט: ס	And the artisan <u>encouraged</u> the refiner, And he <i>who</i> hammers thin <i>encouraged</i> him who strikes <i>on</i> the anvil, As he said, 'It is right for soldering.' And he fastened it with rivets <i>Which would not come</i> <u>loose</u> .	encouraged ← <i>strengthened</i> . come loose ← <i>totter</i> .
Isa 41:8	וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בַּחֲרִיתִּיךָ זֶרַע אַבְרָהָם אֱהָבִי:	But you, Israel, <i>are my</i> servant , And Jacob, <i>you whom</i> I chose , <i>Are the seed of my</i> friend Abraham ,	Matt 12:18, James 2:23. you: from the verbal suffix.
Isa 41:9	אֲשֶׁר הִחֲזַקְתִּיךָ מִקְצוֹת הָאָרֶץ וּמֵאֲצִילֶיהָ קָרָאתִיךָ וָאָמַר לְךָ עַבְדִּי־אָתָּה בַּחֲרִיתִּיךָ וְלֹא מֵאֲסָתִיךָ:	And I took you from the ends of the earth, And I called you from its <u>remote parts</u> . And I said to you, 'You <i>are</i> my servant; I have chosen you, And I have not rejected you.	remote parts: AV differs (<i>chief men</i>).
Isa 41:10	אַל־תִּירָא כִּי עִמָּד־אֲנִי אַל־תִּשְׁתַּע כִּי־אֲנִי אֱלֹהֶיךָ אֲמַצְתִּיךָ אֶף־עֲזָרְתִּיךָ אֶף־תַּמְכִּיתִיךָ בְּיָמִין צִדְקִי:	Do not fear, for I <i>am</i> with you. Do not be dismayed, for I <i>am</i> your God. I will strengthen you, And I will help you, And I will support you With <u>my righteous</u> <u>right hand</u> .'	my righteous right <i>hand</i> ← <i>the right hand of my</i> <i>righteousness</i> , a Hebraic genitive.
Isa 41:11	הֵן יִבְשׁוּ וַיִּכְלָמוּ כָּל הַנִּחָרִים בְּךָ יְהוָה כְּאֵין וַיֵּאבְדוּ אֲנָשֵׁי רִיבֶךָ:	Behold, they will be put to shame, And they will be disgraced. All who were furious with you will be as nothing, And <u>the men who</u> <u>contended with you</u> will perish.	the men who contended with you ← <i>the men of</i> <i>your contention</i> , an objective genitive.

Isa 41:12	תִּבְקָשׁם וְלֹא תִמְצְאוּם אֲנָשִׁי מִצֵּתְךָ יִהְיוּ כְּאִין וּכְאָפֶס אֲנָשִׁי מִלְחַמְתְּךָ:	You will seek them, But you will not find them. The men who strove with you Will be as nothing, And the men who fought you Will be as a void.	The men who strove with you ← <i>The men of your strife</i>, an objective genitive.
Isa 41:13	כִּי אֲנִי יְהוָה אֱלֹהֶיךָ מִחֲזִיק יְמִינְךָ הָאֹמֵר לְךָ אֶל-תִּירָא אֲנִי עֲזָרְתִּיךָ: ס	For I <i>am</i> the LORD your God, <i>Who</i> will hold your right hand, Who says to you, 'Do not fear; I will help you.'	
Isa 41:14	אֶל-תִּירְאִי תוֹלַעַת יַעֲקֹב מִתִּי יִשְׂרָאֵל אֲנִי עֲזָרְתִּיךָ נֹאם-יְהוָה וְגֹאֲלְךָ קְדוֹשׁ יִשְׂרָאֵל:	'Do not fear, Jacob, Worm that you are – You men of Israel – I will help you', Says the LORD your redeemer – The holy one of Israel.	your redeemer ← <i>and your redeemer.</i>
Isa 41:15	הִנֵּה שֶׁמֶתִיךָ לְמוֹרֵג חֲרוּץ חָדָשׁ בֶּעַל פִּיפְיוֹת תְּדוֹשׁ הָרִים וְתִדָּק וּגְבָעוֹת כַּמָּץ תִּשָּׂים:	Behold, I have made you into a threshing board, Sharp and new, With many cutting edges. You will thresh mountains And grind <i>them</i> small, And you will make hills like chaff.	
Isa 41:16	תִּזְרֹם וְרוּחַ תִּשְׁאֵם וּסְעָרָה תִּפְיֵן אוֹתָם וְאַתָּה תִּגְלֵל בִּיהוָה בְּקְדוֹשׁ יִשְׂרָאֵל תִּתְהַלֵּל: פ	You will winnow them, And the wind will carry them away, And a storm will scatter them. And you will rejoice in the LORD; You will boast in the holy one of Israel.	

Isa 41:17	הַעֲנִיִּים וְהָאֲבִיּוֹנִים מִבְּקָשִׁים מִיֵּם וְאֵין לְשׁוֹנָם בְּצִמָּא נִשְׁתָּה אֲנִי יְהוָה אֲעֹנֶם אֱלֹהֵי יִשְׂרָאֵל לֹא אֶעְזֹבָם:	The poor and the needy seek water, But <i>there isn't any</i>. Their tongue has dried up from thirst. I, the LORD, will answer them; The God of Israel will not desert them.	
Isa 41:18	אֶפְתָּח עַל־שִׁפְיֵים נְהָרוֹת וּבְתוֹךְ בְּקָעוֹת מַעֲיִנּוֹת אֲשִׁים מִדְּבַר לֶאֱגִם־מַיִם וְאֶרֶץ צִיָּה לְמוֹצְאֵי מַיִם:	I will open <i>up</i> rivers on high ground, And springs in the middle of valleys. I will make the desert a pool of <u>water</u>, And arid land a <u>fountain</u> of <u>water</u>.	water ... water: otiose, but see Gen 12:5. English style might have used <i>dew</i> in the second case. a fountain ← <i>exitings</i>, <i>fountains</i>.
Isa 41:19	אֶתֵּן בַּמִּדְבָּר אֶרֶז שֹׁטֶה וְהֵדֵס וְעֵץ שֶׁמֶן אֲשִׁים בְּעֶרְבָה בְּרוֹשׁ תְּדַהֵר וּתְאַשּׁוּר יַחְדּוֹ:	I will put in the desert Cedar and acacia, And myrtle and oil- yielding trees. I will place in the arid <u>regions</u> Cypress, elm and box trees together,	regions ← <i>tract</i>.
Isa 41:20	לְמַעַן יֵרְאוּ וַיֵּדְעוּ וַיִּשִּׁימוּ וַיִּשְׁכַּלּוּ יַחְדּוֹ כִּי יַד־יְהוָה עֲשִׂתָה זֹאת וּקְדוֹשׁ יִשְׂרָאֵל בְּרָאָה: פ	In order that they may see, And know, and take note, And act wisely together, For the hand of the LORD has done this, And the holy <i>one</i> of Israel has <u>brought it</u> <u>about</u>.	brought it about ← <i>created it</i>.
Isa 41:21	קִרְבוּ רִיבְכֶם יֹאמֶר יְהוָה הִגִּישׁוּ עֲצֻמוֹתֵיכֶם יֹאמֶר מֶלֶךְ יַעֲקֹב:	Advance your <u>arguments</u>, Says the LORD; Bring forward your strong <i>reasoning</i>, Says the king of Jacob.	arguments ← <i>contention</i>.

Isa 41:22	יִגִּישׁוּ וַיַּגִּידוּ לָנוּ אֵת אֲשֶׁר תִּקְרִינָה הָרִאשֹׁנוֹת מָה הִנֵּה הַגִּידוּ וְנִשְׁימָה לְבָנֵנוּ וְנִדְעָה אַחֲרֵיתָן אֹו הַבָּאוֹת הַשְּׁמִיעֵנוּ:	Let them produce <i>it</i> And tell us what <i>things</i> are going to take place, And what the first <i>things</i> were. Tell us, and we will pay attention, So that we may know their end result, Or make known to us <i>Things</i> to come.	pay attention ← <i>set our heart</i>.
Isa 41:23	הַגִּידוּ הָאֲתִיּוֹת לְאַחֹר וְנִדְעָה כִּי אֱלֹהִים אַתֶּם אֲף־תִּיטִיבוּ וְתָרְעוּ וְנִשְׁתַּעֲרָה * וְנִרְאָה * יַחַד:	Tell <i>us the things</i> Which are going to happen in the <i>future</i>, So that we may know, For <i>you are gods</i>, And also do good or do evil, So we <i>can</i> be overawed And {K: fear} [Q: see <i>it</i>] together.	John 10:34. in the future ← <i>afterwards</i>. you <i>are</i> gods: ironic here. But see Ps 82:6.
Isa 41:24	הֵן־אַתֶּם מְאֵין וּפְעֻלָּתְכֶם מֵאֲפַע תּוֹעֵבָה יִבְחַר בְּכֶם:	Look, you <i>are less</i> than nothing, And your practices <i>are</i> <i>less</i> than <i>vacuous</i>. And he <i>who</i> chooses you <i>Is</i> an abomination.	vacuous: breath, vanity.
Isa 41:25	הֵעִירוֹתִי מִצָּפוֹן וַיָּאֵת מִמְּזֶרֶח־שָׁמֶשׁ יִקְרָא בְּשֵׁמִי וַיָּבֹא סָגְגִים כְּמוֹ־חֶמֶר וְכִמּוֹ יוֹצֵר יִרְמֶס־טִיט:	I have raised <i>one</i> up from the north, And he shall come. From the rising of the sun, He will proclaim my <i>name</i>, And he will cut <i>through</i> administrators like loam, And as a potter treads clay.	proclaim my name ← <i>call on my name</i>, but see [AnLx]. cut <i>through</i> ← <i>enter</i>, so <i>pass through</i>.

Isa 41:26	מִי־הִגִּיד מֶרֶאֶשׁ וְנִדְעָה וּמִלְפָּנִים וְנֹאמַר צְדִיק אֶף אֵין־מִגִּיד אֶף אֵין מִשְׁמִיעַ אֶף אֵין־שֹׁמֵעַ אִמְרֵיכֶם:	Who has told it in advance, So that we may know? And beforehand, So that we may say, 'Quite right'?" "There just <i>isn't</i> anyone who tells it, There just <i>isn't</i> anyone who proclaims it; How much less is there Anyone hearing your proclamations!	
Isa 41:27	רִאשׁוֹן לְצִיּוֹן הִנֵּה הֵנָּה וְלִירוּשָׁלַם מְבֹשֵׁר אֶתָּן:	First, <i>I will say</i> to <u>Zion</u>, 'Look, here they <i>are</i>', Then I will give to Jerusalem Someone <i>who</i> brings good news.	First, <i>I will say</i> to Zion: AV differs (<i>The first shall say to Zion</i>).
Isa 41:28	וְאֶרָא וְאֵין אִישׁ וּמַאֲלָה וְאֵין יוֹעֵץ וְאַשְׁאֲלֵם וְיִשְׁיבוּ דְבַר:	And I looked, But <i>there was</i> no-one, And <i>I sought</i> among them, But <i>there was</i> no counsellor. Nor when I questioned them <i>Were there any</i> who <i>could</i> answer.	
Isa 41:29	הֵן כָּלֵם אֹון אָפֶס מַעֲשֵׂיהֶם רוּחַ וְתִהְיוּ נִסְכֵּיהֶם: פ	Behold, they <i>are</i> all vanity, Their works <i>are</i> without substance; Their <u>cast images</u> <i>Are</i> wind and wreckage.	cast images: or libations.
Isa 42:1	הֵן עַבְדִּי אֶתְמַדְּבֹוּ בְּחִירִי רְצָתָה נִפְשִׁי נִתְּתִי רוּחִי עָלָיו מִשְׁפָּט לַגּוֹיִם יוֹצִיא:	Behold my servant whom I will sustain – My chosen <i>one</i> in whom my <u>being</u> delights. I have cast my spirit over him; He will <u>bring</u> justice To the Gentiles.	Matt 12:18. being ← <i>soul</i>. bring ← <i>bring out</i>.

Isa 42:2	לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא-יִשְׁמִיעַ בַּחוּץ קוֹלוֹ:	He will not shout, and he will not act <u>high-</u> <u>handedly</u> , Nor <u>make</u> his voice <u>heard</u> in the street.	Matt 12:19. high-handedly ← <i>be</i> <i>lifted</i> . Nor make ... heard: i.e. <i>not clamorously</i> .
Isa 42:3	קִנְיָה רָצוֹן לֹא יִשְׁבֹּר וּפְשֵׁתָה כְּהָה לֹא יִכְבְּנָה לְאַמַּת יוֹצִיא מִשְׁפָּט:	He will not break a buckled reed, And he will not extinguish a <u>smouldering wick</u> . He will <u>bring</u> justice In accordance with truth.	Matt 12:20. smouldering wick ← <i>dim</i> <i>flax</i> . bring ← <i>bring out</i> .
Isa 42:4	לֹא יִכָּהֵל וְלֹא יִרְוֹן עַד-יִשִּׁים בָּאָרֶץ מִשְׁפָּט וּלְתוֹרָתוֹ אַיִם יִיחִילוּ: פ	He will not grow faint, And he will not <u>buckle</u> Before he has set up justice on the earth, And the <u>coastlands</u> will await his law.”	buckle: [AnLx] accepts יִרְוֹן for יִרְוֹן, from stem רָצַן. AV differs somewhat (<i>be discouraged</i>). coastlands: or <i>islands</i> .
Isa 42:5	כֹּה-אָמַר הָאֵל יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם רָקַע הָאָרֶץ וַיַּצְאָצְאֶיהָ נִתָּן נְשָׁמָה לָעָם עָלֶיהָ וְרוּחַ לְהִלָּכִים בָּהּ:	This <u>is what</u> GOD, the LORD – <i>Who</i> created the heavens and stretched them out, <i>Who</i> pitched the earth and <u>what it brings</u> forth, <i>Who</i> gives breath to the people upon it, And spirit to those who walk on it – says:	This <u>is what</u> ← <i>Thus</i> . stretched: plural by attraction, or impersonal. what it brings forth ← <i>its</i> <i>offspring</i> .
Isa 42:6	אֲנִי יְהוָה קָרָאתִיךָ בְצִדִּיק וְאַחֲזֶק בְּיָדְךָ וְאַצְרֶךָ וְאַתֶּנָּה לְבָרִית עִם לְאוֹר גּוֹיִם:	“I, the LORD, have called you in righteousness, And I will hold your hand, And I will guard you, And I will make you into a <u>covenant</u> <u>people</u> – A light of the Gentiles –	Luke 2:32. a covenant people ← <i>a</i> <i>covenant of people</i> . A reverse Hebraic genitive; compare Isa 49:8, Dan 11:20.
Isa 42:7	לִפְקֹחַ עֵינַיִם עוֹרוֹת לְהוֹצִיא מִמִּסְגָּר אֲסִיר מִבֵּית כָּלָא יֹשְׁבֵי חֹשֶׁךְ:	To open blind eyes, To take <u>prisoners</u> out of confinement And those <i>who</i> dwell in darkness out of <i>their</i> prison.	prisoners ← <i>a prisoner</i> .

Isa 42:8	אֲנִי יְהוָה הוּא שְׁמִי וּכְבוֹדִי לֹא אֶחָד וְתַהֲלִיתִי לַפְּסִילִים:	I <i>am</i> the <u>LORD</u> ; That <i>is</i> my name, And I will not give my honour to another, Nor my praiseworthiness to idols.	the LORD: as AV here, but compare Ex 6:3.
Isa 42:9	הָרְאִישׁוֹת הִנֵּה־בָאוּ וְחִדְשׁוֹת אֲנִי מְגִיד בְּטֶרֶם תִּצְמַחְנָה אֲשֶׁמֶיֶע אֹתְכֶם: פ	<i>As for</i> the former <i>things</i> , <u>You see</u> <i>that</i> they have come about, And <i>as for</i> the new <i>things</i> , I declare <i>them</i> . Before they arise, I will proclaim <i>them</i> to you.	You see ← <i>Behold</i> .
Isa 42:10	שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ תִּהְלְתוּ מִקְצֵה הָאָרֶץ יִרְדְּי הַיָּם וּמְלֹאוֹ אֵיִים וְיִשְׁבִּיהֶם:	Sing a new song to the <u>LORD</u> – His praiseworthiness from the end of the earth – <i>You</i> who go down to the sea and its fulness, <i>You</i> <u>coastlands</u> And <i>you</i> who live in them.	coastlands: or <i>islands</i> .
Isa 42:11	יִשְׂאוּ מִדְּבַר וְעָרְיוּ חֲצָרִים תֵּשֵׁב קֶדָר יִרְנֹנָ יֹשְׁבֵי סֹלֶעַ מִרְאֵשׁ הָרִים יִצְּחוּ:	Let the desert and its cities raise <i>their</i> <i>voices</i> , And the courtyards <i>which</i> Kedar inhabits. Let the inhabitants of the rock be jubilant, Let them shout from the peak of the mountains,	
Isa 42:12	יִשִּׁימוּ לַיהוָה כְּבוֹד וְתַהֲלִיתוּ בְּאֵיִים יַגִּידוּ:	Let them <u>give</u> glory to the <u>LORD</u> , And let them proclaim his praiseworthiness In the <u>coastlands</u> .	give ← <i>place</i> . coastlands: or <i>islands</i> .

Isa 42:13	יְהוָה כִּגְבוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יַעֲרִי קִנְאָה יִרְעֵל אֶף-יִצְרִיחַ עַל-אֹיְבָיו יִתְגַּבֵּר: ס	The LORD will come out as a warrior, He will arouse zeal as a man of war; He will cry out and shout And overcome his enemies.	
Isa 42:14	הֶחֱשִׁיתִי מֵעוֹלָם אַחֲרִישׁ אֶת־אִפְּקִי בִּילֻדָּה אֶפְתֶּה אֲנִשׁ וְאֶשְׂאֵף יַחַד:	I have been silent <u>for a</u> <u>long time</u> ; I have been quiet <i>and</i> restrained myself. <i>But</i> I will scream like a woman giving birth; I will puff and pant <u>at</u> <u>the same time</u> .	for a long time ← <i>from</i> <i>an age</i> . puff: AV differs (<i>destroy</i>), from root שָׁמַם. We take the root as נָשַׁם (<i>to</i> <i>breathe, pant</i>). at the same time ← <i>together</i> .
Isa 42:15	אַחֲרִיב הָרִים וְגִבְעוֹת וְכָל-עֲשָׂבָם אוֹבִישׁ וְשִׁמְתִי נְהָרוֹת לָאֵיִם וְאֶגְמִים אוֹבִישׁ:	I will lay mountains and hills waste, And I will dry up all their herbaceous vegetation. I will make rivers into <u>coastlands</u> , And I will dry up lakes.	coastlands: or <i>islands</i> . So some form of dry land.
Isa 42:16	וְהוֹלַכְתִּי עוֹרִים בְּדֶרֶךְ לֹא יָדְעוּ בְּנִתְיָבוֹת לֹא-יָדְעוּ אֲדָרִיכֶם אֲשִׁים מִחֶשֶׁךְ לִפְנֵיהֶם לְאֹר וּמִעֲקָשִׁים לְמִישׁוֹר אֵלֶּה הַדְּבָרִים עֲשִׂיתֶם וְלֹא עֲזֹבְתֶם:	And I will enable the blind to walk along a way they haven't <u>known</u> , And I will enable them to tread paths they have not <u>been</u> <u>familiar with</u> . I will make the darkness in front of them light And the <u>impracticable</u> <u>ways level</u> . These <i>are</i> the words; I will carry them out And not renounce them.	known ... been familiar with ← <i>known ... known</i> . Otiose, but see Gen 12:5. impracticable ... level ← <i>perverse ... a plain</i> .
Isa 42:17	נִסְגּוּ אַחֹר יִבְשׁוּ בִשָּׁת הַבְּטָחִים בַּפֶּסֶל הָאֱמֹרִים לְמַסְכָּה אַתֶּם אֱלֹהֵינוּ: ס	<i>As for</i> those who trust in an idol, Who say to cast imagery, 'You <i>are</i> our gods', They have drawn back; They will <u>be put to</u> <u>great shame</u> .	be put to great shame ← <i>will be ashamed (with) a</i> <i>shame</i> .

Isa 42:18	הַחֲרָשִׁים שְׁמְעוּ וְהָעִוְרִים הִבִּיטוּ לִרְאוֹת:	<i>You deaf ones, hear! You blind ones, Look up so as to see!</i>	
Isa 42:19	מִי עִוֵּר כִּי אִם-עֶבְדִּי וְחָרַשׁ בְּמַלְאכֵי אֲשַׁלַּח מִי עִוֵּר בְּמִשְׁלָם וְעִוֵּר בְּעֶבֶד יְהוָה:	<i>Who is blind, but my servant? Or deaf, like my messenger whom I sent? Who is blind like the one who has been preserved? Or blind, like the servant of the LORD?</i>	preserved: AV differs somewhat (<i>perfect</i>). [CB]= <i>an intimate friend</i> or <i>trusted one</i> , referring this to <i>Israel</i> .
Isa 42:20	*רֹאיתָ **רְאוֹת רַבּוֹת וְלֹא תִשְׁמַר פִּקּוּחַ אָזְנִים וְלֹא יִשְׁמַע:	<i>For you have seen many things, But you do not take note of them; You have pricked up the ears But no-one takes heed."</i>	<i>you have seen</i> : the <i>ketiv</i> is a finite verb; the <i>qere</i> an ׀ take note of: or <i>guard</i> . <i>You have pricked up</i> : infinitive absolute in the role of a finite verb.
Isa 42:21	יְהוָה חִפֵּץ לִמְעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וַיֹּאדִיר:	<i>The LORD takes delight for the sake of his own righteousness; He magnifies the law And gives it honour.</i>	׀, infinitive, perhaps irregularly to be taken as an infinitive absolute, in the role of a finite verb.
Isa 42:22	וְהוּא עִם-בָּזוּז וְשֹׁסִי הִפָּח בַּחֲוָרִים כָּלָם וּבְבִתֵּי כְלָאִים הִחְבְּאוּ הָיוּ לְבָז וְאִין מַצִּיל מִשָּׁסָה וְאִין-אֹמֵר הָשִׁב:	<i>But it is a people plundered and preyed on, By those ensnaring them all in pits, While they hide in confinement. They have been a target of plunder, With no-one delivering them – A prey, with no-one saying, "Give it back."</i>	By <i>those</i> ensnaring: gerundial use of the infinitive. confinement ← <i>prison</i> .
Isa 42:23	מִי בְכֶם יֹאמֵן זֹאת יִקְשֹׁב וְיִשְׁמַע לְאַחֲוֹר:	<i>Who among you will attend to this? Who will listen and heed it afterwards?</i>	

Isa 42:24	מִי־נָתַן *לְמִשׁוּסָה לְמִשְׁסָה יַעֲקֹב וְיִשְׂרָאֵל** לְבַזִּים הֵלֹא יְהוָה זֶה חָטְאוּנוּ לוֹ וְלֹא־אָבוּ בְּדַרְכֵי הַלֹּדֶד וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ:	Who made Jacob a <u>target of spoil</u> And <u>delivered</u> Israel to the plunderers? Was it not the LORD, Against whom we have sinned? For they did not want to <u>walk</u> in his ways, And they did not heed his law.	<i>target of spoil</i>: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. to walk: infinitive absolute in the role of an infinitive construct.
Isa 42:25	וַיִּשְׁפֹּךְ עָלָיו חֲמָה אָפוּ וַעֲזֹז מִלְחָמָה וּתְלַהֲטָהוּ מִסָּבִיב וְלֹא יָדַע וַתִּבְעֶרְבוּ וְלֹא־יָשִׁים עַל־לֵב: פ	And he poured out fury – his wrath – over him, And the force of war, And it set him on fire round about, But he did not discern <i>anything</i>, And it burned him, But he did not lay <i>it</i> to heart.	
Isa 43:1	וְעַתָּה כֹּה־אָמַר יְהוָה בְּרָאֲךָ יַעֲקֹב וְיִצְרָךְ יִשְׂרָאֵל אֱלֹהֵי־יִרְאָה כִּי גִאֲלִיתִיךָ קָרָאתִי בְּשִׁמְךָ לִי־אֵתָה:	And now, <u>this is what</u> the LORD, Your creator, O Jacob, And your fashioner, O Israel, Says: “Do not fear, for I have redeemed you. I have called <i>you</i> by your name; You <i>are</i> mine.	this <i>is what</i> ← <i>thus</i>.
Isa 43:2	כִּי־תַעֲבֹר בַּמַּיִם אֶתְּךָ־אֲנִי וּבַנְּהָרוֹת לֹא יִשְׁטָפוּךָ כִּי־תֵלֵךְ בְּמוֹ־אֵשׁ לֹא תִכְפֹּה וְלֹהֲבָה לֹא תִבְעֶרְבֶךָ:	When you cross over water, I <i>will be</i> with you, And <i>when you traverse</i> rivers, They will not overwhelm you. When you go through fire, You will not be scorched, And not a flame will burn you.	

Isa 43:3	כִּי אֲנִי יְהוָה אֱלֹהֶיךָ קְדוֹשׁ יִשְׂרָאֵל מוֹשִׁיעֶךָ נָתַתִּי כְּפָרְךָ מִצְרַיִם כּוֹשׁ וּסְבָא תַחְתֶּיךָ:	For I <i>am</i> the LORD your God, The holy <i>one</i> of Israel, Your saviour. I have given Egypt <i>as</i> a ransom for you, And Ethiopia and Seba on behalf of you,	
Isa 43:4	מֵאַשֵּׁר יִקְרָת בְּעֵינַי נִכְבְּדָתָּ וְאֲנִי אֶהְבֶּתִּיךָ וְאֶתֶּן אָדָם תַּחְתֶּיךָ וְלְאֻמִּים תַּחַת נַפְשְׁךָ:	Because you are precious in my eyes; You are honoured, and I love you, And I will give a man for you, And nations for your <u>e</u> <u>x</u> <u>i</u> <u>s</u> <u>t</u> <u>e</u> <u>n</u> <u>c</u> <u>e</u> .	existence ← <i>soul</i> .
Isa 43:5	אַל-תִּירָא כִּי אֶתְּךָ-אֲנִי מִמְזָרְחַ אָבִיא זֶרְעֶךָ וּמִמְעַרְב אֶקְבְּצֶךָ:	Do not fear, for I <i>am</i> with you. I will bring your seed from the east, And I will gather you from the west.	
Isa 43:6	אֶמֶר לְצָפוֹן תִּנֵּי וּלְתִימָן אַל-תִּכְלְאִי הִבֵּי־אִי בְנֵי מִרְחֹק וּבְנוֹתַי מִקְצֵה הָאָרֶץ:	I will say to the north, 'Give <i>them</i> up', And to the south, 'Do not shut <i>them</i> in.' Bring my sons from afar, And my daughters from the end of the earth.	
Isa 43:7	כָּל הַנִּקְרָא בִשְׁמִי וּלְכְבוֹדִי בְּרֹאֲתָיו יִצְרָתָיו אֶף-עֲשִׂיתִיו:	I created everyone who is called by my name, And <i>it is</i> for my glory. I fashioned him; Indeed, I made him.	
Isa 43:8	הוֹצֵא עִם-עֹר וְעֵינַיִם יֵשׁ וְחֹרְשִׁים וְאָזְנִים לָמוֹ:	Bring out the blind people Who <i>nevertheless</i> have eyes, And the deaf Who <i>nevertheless</i> have ears.	

Isa 43:9	כָּל־הַגּוֹיִם נִקְבְּצוּ יַחְדָּו וַיֵּאסְפוּ לְאֲמִים מִי בָהֶם יִגִּיד זֹאת וְרֹאשֵׁנוֹת יִשְׁמִיעֵנוּ יִתְּנוּ עֲדֵיהֶם וַיִּצְדְּקוּ וַיִּשְׁמְעוּ וַיֹּאמְרוּ אֱמֶת:	All the Gentiles will be gathered together, And the nations will be assembled. Who among them <i>can</i> recount this And proclaim to us the former <i>things</i>? Let them produce their witnesses And be justified. Or let them hear, and let them say, '<i>It is the truth.</i>'	witnesses: or <i>testimonies</i> .
Isa 43:10	אַתֶּם עֲדֵי נְאֻם־יְהוָה וְעַבְדִּי אֲשֶׁר בָּחַרְתִּי לְמַעַן תִּדְעוּ וְתֵאֱמִינוּ לִי וְתִבְּיִנוּ כִּי־אֲנִי הוּא לִפְנֵי לֹא־נֻצַּר אַל וְאַחֲרַי לֹא יִהְיֶה: ס	You <i>are</i> my witnesses, Says the LORD, And my servant whom I have chosen, So that you may know and believe me, And understand that I <i>am</i> he. Before me no GOD was fashioned Nor will there be after me.	
Isa 43:11	אֲנֹכִי אֲנֹכִי יְהוָה וְאֵין מִבְּלַעְדֵּי מוֹשִׁיעַ:	I, I <i>am</i> the LORD, And <i>there is</i> no saviour besides me.	
Isa 43:12	אֲנֹכִי הִגַּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאֵין בָּכֶם זֶר וְאַתֶּם עֲדֵי נְאֻם־יְהוָה וְאֲנִי־אֵל:	I have declared <i>it</i>, And I have saved, And I have proclaimed <i>it</i>, While among you <i>there is nothing</i> extraneous, And you <i>are</i> my witnesses, Says the LORD, And I <i>am</i> GOD.	nothing extraneous ← <i>nothing / no-one strange.</i>
Isa 43:13	גַּם־מִיּוֹם אֲנִי הוּא וְאֵין מִיָּדִי מַצִּיל אֶפְעֹל וּמִי יִשְׁיבְנָה: ס	Indeed, since <i>the existence of</i> a day, I <i>am</i> he, And <i>there is</i> no-one who delivers from my hand. I act, And who <i>can</i> avert it?"	

Isa 43:14	כֹּה־אָמַר יְהוָה גְּאֻלְכֶם קְדוֹשׁ יִשְׂרָאֵל לְמַעַנְכֶם שְׁלַחְתִּי בַבֶּלָה וְהוֹרִדְתִּי בְּרִיחִים כָּל־סָוִים וְכַשְׂדִּים בְּאַנְיֹת רִנָּתָם:	<u>This is what</u> the LORD, your redeemer, The holy <i>one</i> of Israel, says: “For your sake I have sent <i>a force</i> to Babylon, And I have brought down all the fugitives, And the Chaldeans <i>are</i> <u>in outcry in their</u> <u>ships</u> .	This is what ← Thus. fugitives: AV differs (nobles). the Chaldeans <i>are in</i> outcry in <i>their ships</i> ← Chaldeans in ships (is) their outcry.
Isa 43:15	אֲנִי יְהוָה קְדוֹשְׁכֶם בּוֹרֵא יִשְׂרָאֵל מַלְכְּכֶם: ס	I <i>am</i> the LORD your holy <i>one</i> , The creator of Israel, Your king.”	
Isa 43:16	כֹּה אָמַר יְהוָה הַנוֹתֵן בְּיָם דֶּרֶךְ וּבַמַּיִם עֲזִים נְתִיבָה:	<u>This is what</u> the LORD – Who <u>makes a passage</u> in the sea, And a <u>route</u> in raging water,	This is what ← Thus. makes a passage ← <i>gives</i> <i>a way</i> . route ← <i>path</i> .
Isa 43:17	הַמוֹצִיא רֶכֶב־וּסּוֹס חֵיל וְעֶזְזוֹ יִחַדּוּ וְיִשְׁכְּבוּ בַל־יָקוּמוּ דָעֲכוּ כַפְשָׁתָה כָּבוֹ:	Who brings out chariot and horse, An army and a force – says: “They will lie down together, They will not get up, They will be extinguished; They will be snuffed out like a wick.	
Isa 43:18	אַל־תִּזְכְּרוּ רֵאשִׁיטוֹת וְקִדְמֹנִיּוֹת אַל־תִּתְּבַנְּנוּ:	Do not remember the former <i>things</i> , And do not consider ancient <i>matters</i> .	
Isa 43:19	הֲנִי עֹשֶׂה חֲדָשָׁה עִתָּה תִּצְמַח הַלּוֹא תִדְעוּהָ אֲףִי אֲשִׁים בַּמִּדְבָּר דֶּרֶךְ בִּישְׁמוֹן נְהָרוֹת:	<u>I am about to make</u> <u>something new</u> – It will spring up now. Do you not know it? Indeed, I will <u>build</u> a road in the desert And <i>establish</i> rivers in the wasteland.	Rev 21:5. I am about to ← <i>Behold</i> <i>me</i> . build ← <i>lay</i> .

Isa 43:20	תִּכְבְּדֵנִי חַיַּת הַשָּׂדֶה תַּנִּים וּבְנֹת יַעֲנָה כִּי־נָתַתִּי בַּמִּדְבָּר מַיִם נְהֹרֹת בִּישִׁימֹן לְהַשְׁקוֹת עַמִּי בְּחִירִי:	The wildlife will glorify me – The jackals and the ostriches – Because I will have given <i>them</i> water in the desert And rivers in the wasteland, To give drink to my chosen people	
Isa 43:21	עַם־זוֹ יִצְרַתִּי לִי תִהְלֹתִי יִסְפְּרוּ: ס	– A people whom I fashioned for myself, <i>Who</i> will relate my praiseworthiness.	
Isa 43:22	וְלֹא־אֲתִי קָרָאתָ יַעֲקֹב כִּי־יָגַעְתָּ בִּי יִשְׂרָאֵל:	And <i>it is</i> not <i>that</i> you called me, O Jacob, For you have grown weary of me, O Israel.	
Isa 43:23	לֹא־הֵבִיאתָ לִי שֶׁה עֹלֹתֶיךָ וְזִבְחֶיךָ לֹא כִבַּדְתָּנִי לֹא הֶעֱבַדְתָּךְ בַּמִּנְחָה וְלֹא הוֹגַעְתָּךְ בַּלְבֹּנָה:	You have not brought me the <u>sheep</u> For your burnt offerings, And you have not honoured me <i>with</i> your sacrifices. I have not <u>overburdened</u> you with the meal- offering, And I have not wearied you with incense.	sheep: or <i>flock animal</i> , <i>small cattle</i> , because it can include goats. overburdened ← <i>made</i> <i>labour</i> .
Isa 43:24	לֹא־קָנִיתָ לִי בַכֶּסֶף קָנָה וְחֶלֶב זִבְחֶיךָ לֹא הִרְוִיתָנִי אֲךָ הֶעֱבַדְתָּנִי בַחֲטָאוֹתֶיךָ הוֹגַעְתָּנִי בַעֲוֹנוֹתֶיךָ: ס	You have not bought me sweet cane with money, And you have not satiated me <i>with</i> the fat of your sacrifices, But you have <u>overburdened</u> me with your sins And wearied me with your iniquities.	overburdened: see Isa 43:23.
Isa 43:25	אֲנִכִּי אֲנֹכִי הוּא מַחֶה פֶּשַׁעֶיךָ לְמַעַן וְחַטְאוֹתֶיךָ לֹא אֶזְכֹּר:	I, I <i>am</i> he <i>Who</i> wipes out your trespasses For my <i>own</i> sake, And I will not remember your sins.	

Isa 43:26	הַזְכִּירֵנִי נִשְׁפָּטָה יַחַד סִפֵּר אֶתָּה לְמַעַן תִּצְדָּק:	Bring me to remembrance; Let us <u>appeal to law</u> together. <u>Put your case</u> So that you may be justified.	appeal to law ← <i>be judged</i> . Put your case ← <i>Tell / Recount</i> .
Isa 43:27	אָבִיךָ הִרְאָשׁוֹן חָטָא וּמְלִיצֶיךָ פָּשְׁעוּ בִּי:	Your first father sinned, And your <u>mediators</u> have transgressed against me.	mediators: or <i>intercessors</i> .
Isa 43:28	וְאַחֲלֵל שְׂרֵי קֹדֶשׁ וְאַתָּנָה לְחֶרֶם יַעֲקֹב וְיִשְׂרָאֵל לְגִדּוּפִים: ס	So I have profaned the <u>holy officiators</u> , And I have consigned Jacob to <u>condemnation</u> , And Israel to reproaches.	holy officiators ← <i>officiators of holiness</i> , a Hebraic genitive. condemnation ← <i>devotion (to destruction)</i> . Compare Isa 34:5.
Isa 44:1	וְעַתָּה שִׁמְעַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בְּחִרְתִּי בּוֹ:	But now, hear, O Jacob my servant, And Israel, whom I have chosen.	
Isa 44:2	כֹּה־אָמַר יְהוָה עֹשֶׂה וְיֹצֵרֵךְ מִבֶּטֶן יַעֲזֹרֶךְ אֶל־תִּירָא עַבְדִּי יַעֲקֹב וְיִשְׁרוֹן בְּחִרְתִּי בּוֹ:	<u>This is what</u> the LORD – Your maker and your fashioner from the womb, <i>Who</i> will help you – says: Do not fear, Jacob, my servant, And Jeshurun Whom I have chosen.	<u>This is what</u> ← <i>Thus</i> . Jeshurun: AV= <i>Jesurun</i> here, but elsewhere <i>Jeshurun</i> . See Deut 32:15.
Isa 44:3	כִּי אֶצְקֶמֶיִם עַל־צִמָּא וְנִזְלִים עַל־יִבְשָׁה אֶצְקֶ רוּחִי עַל־זֶרְעֶךָ וּבִרְכָתִי עַל־צֶאֱצָאֶיךָ:	For I will pour water on him <i>who is</i> thirsty, And precipitation on dry land. I will pour my spirit on your seed, And my blessing on your descendants,	
Isa 44:4	וְצִמְחוּ בֵּין חָצִיר כַּעֲרָבִים עַל־יְבִלֵּי־מַיִם:	And they will sprout up among the vegetation Like willows by streams of water.	

Isa 44:5	זֶה יֹאמֵר לַיהוָה אֲנִי וְזֶה יִקְרָא בְּשֵׁם־יַעֲקֹב וְזֶה יִכְתֹּב יָדוֹ לַיהוָה וּבְשֵׁם יִשְׂרָאֵל יִכְנֶה: פ	One will say, 'I <i>belong</i> to the LORD', And another will call out in the name of Jacob, While another will write <i>by hand</i>, 'Of the LORD', And he will designate <i>himself</i> By the name Israel."	by hand ← <i>his hand</i>.
Isa 44:6	כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת אֲנִי רֹאשׁוֹן וְאֲנִי אַחֲרֹן וּמִבְלַעְדֵּי אֵין אֱלֹהִים:	This <i>is what</i> the LORD – The king of Israel, And his <i>kinsman</i> redeemer, The LORD of hosts – says: "I <i>am</i> the first And I <i>am</i> the last, And besides me <i>there</i> is no God.	Rev 1:8, Rev 1:17, Rev 2:8, Rev 21:6, Rev 22:13; also Rev 1:11 in TR, but not RP or P1904. This <i>is what</i> ← <i>Thus</i>.
Isa 44:7	וּמִי־כִמּוֹנִי יִקְרָא וַיַּגִּידָהּ וַיַּעֲרֹכֶהָ לִּי מִשׁוּמִי עַם־עוֹלָם וְאַתִּיּוֹת וְאֲשֶׁר תְּבִאֶנָּה יַגִּידוּ לָמוֹ:	And who, <i>being</i> like me, Has been able to proclaim and describe it, And arrange it for me, Since I appointed an age-abiding people? And let them describe to them The <i>things</i> to come And <i>those</i> which will arrive.	
Isa 44:8	אַל־תִּפְחַדוּ וְאַל־תִּרְהוּ הֲלֹא מֵאִזְ הִשְׁמַעְתִּיךָ וְהִגַּדְתִּי וְאַתֶּם עֵדֵי הָיִשׁ אֱלֹהֶה מִבְלַעְדֵּי וְאֵין צוּר בַּל־יִדְעָתִי:	Do not fear and do not be afraid. Have I not informed you <i>previously</i> And described <i>it</i>, While you <i>are</i> my witnesses? Is there a GOD besides me? Indeed <i>there is</i> no rock; I do not know <i>of any</i>.	previously ← <i>from then</i>. rock: frequently used metaphorically of God (Deut 32 throughout, 1 Sam 2:2, Hab 1:12 etc.).

Isa 44:9	יִצְרֵי-פֶסֶל כָּלֵם תִּהְיוּ וְחִמּוּדֵיהֶם בְּלִי-עֵיל וְעֵדֵיהֶם הִמָּה בְּלִי-רְאוּ וּבְלִי-יָדְעוּ לְמַעַן יִבְשׁוּ:	As for the fashioners of an idol, They are all a cause of ruin, And their sought-after <i>objects</i> Are of no benefit. And they are their own witnesses – They do not see, and they do not know. <u>So</u> they will be ashamed.	sought-after <i>objects</i> ← <i>desired (objects)</i>. So: the Hebrew word usually introduces purpose, but here apparently consequence. Compare Hos 8:4.
Isa 44:10	מִי־יֵצֵר אֵל וּפֶסֶל נֹסֵד לְבַלְתִּי הוֹעִיל:	Who <i>is it who</i> forms a GOD Or casts an idol – Which is to no avail?	
Isa 44:11	הֵן כָּל-חֲבֵרָיו יִבְשׁוּ וְחֲרָשִׁים הִמָּה מֵאֲדָם יִתְקַבְּצוּ כָּלֵם יַעֲמָדוּ יִפְחָדוּ יִבְשׁוּ יַחַד:	You will see that all his colleagues will be put to shame – Those <i>who are</i> artisans from <i>among</i> men. Let them all assemble, Let them take a stand, <i>But</i> they will fear <i>And all</i> be put to shame together.	You will see that ← <i>Behold</i>. be put to shame: <i>qal</i> for passive of <i>hiphil</i>.
Isa 44:12	חֲרָשׁ בְּרוֹזַל מַעֲצָד וּפֶעֱלִי בִּפְחָם וּבִמְקַבּוֹת יִצְרָהוּ וַיַּפְעִלֵהוּ בְּזִרְעַ כָּחוֹ גַּם-רֵעֵב וְאַיִן כָּח לֹא-שָׂתָה מִיָּם וַיִּיעֶף:	The blacksmith with a <u>chisel</u>, As he works at <i>burning</i> coal, Fashions it with a hammer, And works at it with his <u>strong arm</u>, Even <i>if he is</i> hungry And <i>has</i> no strength <i>And</i> has not drunk water And has become weary.	blacksmith ← <i>artisan of iron</i>. chisel: [AnLx], [BDB], [Ges-HCL] have <i>axe</i>, but (household) idols are made using a hammer and chisel, not an axe. his strong arm ← <i>the arm of his strength</i>, a Hebraic genitive.

Isa 44:13	חֲרֹשׁ עֲצִים נֹטֶה קוֹ יִתְאַרְהוּ בְשֹׁרֵד יַעֲשֶׂהוּ בַּמִּקְצָעוֹת וּבַמַּחוּגָה יִתְאַרְהוּ וַיַּעֲשֶׂהוּ כְּתַבְנִית אִישׁ כְּתַפְאֶרֶת אָדָם לְשֵׁבֶת בֵּית:	The <u>woodcarver</u> applies a straight edge, And delineates it with a stylus, And processes <i>the</i> <i>wood</i> with a plane, And marks it out with a pair of compasses, And makes it in the shape of a man, In the elegance of a human, To <u>stand</u> <i>in</i> a house.	woodcarver ← <i>artisan of wood</i>. stand ← <i>dwel / sit</i>.
Isa 44:14	לְכַרְתָּ לָּו אֲרָזִים וַיִּקַּח תַּרְזָה וְאַלֹן וַיֹּאמְצֵלָו בְּעִצֵּי־יַעַר נָטַע אֶרֶן וְגִשְׁם יַגְדֵּל:	He chops <i>down some</i> cedars for himself And takes some holm- oak and oak And encourages himself with the trees of the forest, And he plants mountain ash, And the rain makes <i>them</i> grow.	encourages ← <i>strengthens</i>.
Isa 44:15	וְהָיָה לְאָדָם לְבֵעַר וַיִּקַּח מֵהֶם וַיִּחַם אֶף־יִשְׁיִק וְאַפָּה לֶחֶם אֶף־יַפְעֵל־אֵל וַיִּשְׁתַּחֲוֶה עֲשָׂהוּ פֶסֶל וַיִּסְגַּד־לָמוֹ:	And <u>the wood</u> becomes <i>something</i> for a man to burn, And he takes <i>some</i> of <u>the logs</u> and warms himself, And he also fires up <i>an</i> <i>oven</i> and bakes bread, Yet he also fashions a GOD And worships <i>it</i>; He makes <i>it into</i> an idol And prostrates himself <u>to it</u>.	the <i>wood</i> ← <i>it</i>. the <i>logs</i> ← <i>them</i>. to it: a good example of לָּו standing for לָּו. See [Ges-HG] §103f.

Isa 44:16	חֲצִיֹן שָׂרַף בְּמוֹ-אֵשׁ עַל-חֲצִיֹן בֶּשֶׂר יֹאכֹל יַצֵּלָה צָלִי וַיִּשְׂבַּע אֶף-יָחֹם וַיֹּאמֶר הֲאֵח חֲמוּתִי רָאִיתִי אֹנֶר:	He burns <u>half of it</u> in a fire, He eats meat <i>cooked</i> on half of it, And roasts a <u>joint</u>, And <u>has his fill</u>, And <i>also</i> warms <i>himself</i> and says, 'Ah, I have become warm; I have <u>provided myself with</u> a fire.'	half of it: i.e. <i>the chippings</i> as he chisels an idol. joint ← <i>roasting</i>. has his fill ← <i>is satiated</i>. provided <i>myself with</i> ← <i>seen</i>.
Isa 44:17	וּשְׂאֲרֵיתּוֹ לְאֵל עֲשֶׂה לְפָסְלוֹ *יִסְגֹּד-**וְיִסְגֹּד-לּוֹ וַיִּשְׁתַּחֲוֶה וַיִּתְפַּלֵּל אֵלָיו וַיֹּאמֶר הַצִּילֵנִי כִּי אֵלִי אַתָּה:	Then he <u>turns</u> the rest of it into a GOD – Into his idol – And <u>prostrates himself</u> to it And worships <i>it</i> And prays to it and says, 'Save me, For you <i>are</i> my GOD.'	prostrates himself: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i>. turns ← <i>makes</i>.
Isa 44:18	לֹא יָדְעוּ וְלֹא יִבְיִנוּ כִּי טַח מִרְאוֹת עֵינֵיהֶם מִהַשְׁכִּיל לְבָתָם:	They do not know, And they do not understand, For he has <u>covered</u> over their eyes So that <i>they</i> do not see, And their hearts So that <i>they</i> do not perceive.	covered ← <i>plastered</i>.
Isa 44:19	וְלֹא-יֵשֵׁיב אֶל-לִבּוֹ וְלֹא דַעַת וְלֹא-תְבוּנָה לֵאמֹר חֲצִיֹן שָׂרַפְתִּי בְּמוֹ-אֵשׁ וְאֶף אָפִיתִי עַל-גַּחְלִיו לֶחֶם אֶצְלָה בֶּשֶׂר וְאֹכֵל וַיִּתְּרוּ לְתוֹעֵבָה אֶעֱשֶׂה לְבֹל עֵץ אֶסְגֹּד:	And no-one lays <i>it</i> to <u>heart</u>, And <i>there is</i> no knowledge and no understanding, <i>Whereby</i> they would say, 'I have burned part in a fire, And I have also <i>used</i> some for baking bread on its hot embers; I have roasted meat and eaten <i>it</i>, So shall I make the rest an abomination, And prostrate myself to a wooden product?'	heart ← <i>his heart</i>.

Isa 44:20	רָעָה אֶפֶר לֵב הוֹתֵל הִטָּהוּ וְלֹא-יִצִּיל אֶת-נַפְשׁוֹ וְלֹא יֹאמַר הֲלוֹא שָׁקֵר בִּימִינִי: ס	He feeds on ash; A deluded heart has misguided him, And he <i>cannot</i> save his <u>life</u>, And he <i>cannot</i> say, 'Isn't <i>there</i> something false In my right <i>hand</i>?'	life ← <i>soul</i> .
Isa 44:21	זְכֹר-אַלֶּה יַעֲקֹב וְיִשְׂרָאֵל כִּי עַבְדִּי-אַתָּה יִצְרָתִיד עָבַד-לִי אַתָּה יִשְׂרָאֵל לֹא תִנְשְׁנִי:	Remember these <i>things</i>, O Jacob, And Israel, that you <i>are</i> my servant. I fashioned you; You <i>are</i> my servant. Israel, you will not be forgotten by me.	
Isa 44:22	מַחִיתִי כָעָב פְּשָׁעֶיךָ וְכַעֲנָן חַטֹּאוֹתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלֶיךָ:	I have wiped out your transgressions Like a thick cloud, And your sins Like a raincloud. Come back to me, For I have redeemed you.	
Isa 44:23	רָנּוּ שָׁמַיִם כִּי-עָשָׂה יְהוָה הֲרִיעוּ תַּחְתִּיּוֹת אֲרֶץ פִּצְחוּ הָרִים רִנָּה יַעַר וְכָל-עֵץ בּוֹ כִּי-גָאֵל יְהוָה יַעֲקֹב וּבִיִּשְׂרָאֵל יִתְפָּאֵר: פ	Be jubilant, <i>O</i> heavens, For the LORD has taken action. Shout out, <i>you</i> lower parts of the earth; Break out <i>into</i> jubilation, <i>you</i> mountains, <i>You</i> forest and all the trees <u>within</u>, For the LORD has redeemed Jacob, And glorifies himself in Israel.	within ← <i>in it</i> . A change of grammatical person from the second person imperatives; compare Num 15:9.

Isa 44:24	כֹּה־אָמַר יְהוָה גְּאֻלֶּךָ וַיִּצְרֶךָ מִבֶּטֶן אֲנֹכִי יְהוָה עָשָׂה כָּל נֹטָה שָׁמַיִם לְבִדִּי רָקַע הָאָרֶץ *מִי אֲתִי **מֵאֲתִי*:	<i>This is what the LORD</i> – Your redeemer and your fashioner from the womb – Says: I <i>am</i> the LORD, Who is the maker of everything, Who stretches out the heavens on my own, Who pitched the earth {K: – who <i>did so</i> with me? –} [Q: by myself,]	This is what ← Thus.
Isa 44:25	מִפְּרֵי אֲתוֹת בְּדִים וְקִסְמִים יְהוֹלֵל מְשִׁיב חֲכָמִים אַחֲזָר וְדַעְתָּם יִשְׁכַּל:	Who obstructs false signs, And who puts magicians to shame, Who refutes the wise, And who shows the fallacy of their knowledge,	false signs ← <i>signs of</i> <i>falsities</i>, a Hebraic genitive. refutes ← <i>drives back</i>.
Isa 44:26	מִקִּים דְּבַר עֲבָדָיו וַעֲצַת מַלְאָכָיו יִשְׁלִים הָאֵלֶּם לִירוּשָׁלַם תּוֹשֵׁב וְלָעָרִי יְהוּדָה תִּבְנֶינָה וְחָרְבוֹתֶיהָ אֶקְוִמָם:	Who brings to pass the word of his servant And fulfils the counsel <i>committed</i> to his messengers, Who says to Jerusalem, 'You will be inhabited', And to the cities of Judah, 'You will be rebuilt', For I will restore her desolate places,	brings to pass ← <i>raises</i>. fulfils ← <i>completes</i>. counsel <i>committed</i> to: a subjective genitive (the LORD gives counsel). AV differs (<i>counsel of</i>), suggesting that the LORD takes counsel. rebuilt ← <i>built</i>.
Isa 44:27	הָאֵלֶּם לַצּוֹלָה חֲרָבִי וְנַהֲרַתִּיךָ אוֹבִישׁ:	I who say to the deep, 'Become dry', And I dry your rivers up,	
Isa 44:28	הָאֵלֶּם לְכוֹרֶשׁ רֹעִי וְכָל־חֶפְצִי יִשְׁלֵם וְלֹאֲמָר לִירוּשָׁלַם תִּבְנֶינָה וְהִיכַל תִּסָּדָּס:	I who say to Cyrus, 'My shepherd.' And he will fulfil all my desire And say to Jerusalem, 'You will be rebuilt', And to the temple, 'You will be founded.'	rebuilt ← <i>built</i>.

Isa 45:1	כֹּה־אָמַר יְהוָה לְמָשִׁיחוֹ לְכוֹרֶשׁ אֲשֶׁר־הִחֲזֹקְתִּי בְּיָמָיו לְרַד־לִפְנָיו גּוֹיִם וּמִתַּנִּי מַלְכִּים אֶפְתָּח לִפְתָּח לִפְנָיו דְּלֹתַיִם וְשַׁעֲרִים לֹא יִסָּגְרוּ:	This <i>is what</i> the LORD says to his <u>anointed</u> <u>one</u>, To Cyrus whose right <u>hand</u> I have taken hold of, To subdue nations before him, As I <u>slacken</u> the loins of kings, And to open double doors in front of him, And <i>to see to it that</i> gates will not be closed:	This <i>is what</i> ← <i>Thus</i>. anointed <i>one</i>: the same word as <i>messiah</i>, applicable to kings in general, as well as <i>the</i> Messiah. slacken: the opposite of <i>gird</i>.
Isa 45:2	אֲנִי לִפְנֶיךָ אֵלֶּךְ וְהִדּוּרִים אוֹשֶׁר **אֲיֹשֶׁר דִּלְתוֹת* נְחוּשָׁה אֲשַׁבֵּר וּבְרִיחֵי בְרָזֶל אֲגַדֵּעַ:	‘I will walk before you, And I will <u>straighten</u> twisting places; I will shatter copper doors, And I will break iron bolts in pieces.	I will straighten: the <i>ketiv</i> (אוֹשֶׁר, <i>hiphil</i>, <i>scriptio</i> <i>defectiva</i>) is a variant of the <i>qeré</i> (<i>piel</i>), with the same meaning.
Isa 45:3	וְנָתַתִּי לְךָ אוֹצְרוֹת חֹשֶׁךְ וּמִטְמְנֵי מִסְתָּרִים לְמַעַן תֵּדַע כִּי־אֲנִי יְהוָה הַקּוֹרֵא בְּשִׁמְךָ אֱלֹהֵי יִשְׂרָאֵל:	And I will give you <u>dark treasures</u>, And <u>valuables hidden</u> in secret places, In order that you may know that I <i>am</i> the LORD Who is calling <i>you</i> by your name, And <i>that I am</i> the God of Israel.	dark treasures ← <i>treasures of darkness</i>, a Hebraic genitive. valuables hidden in ← <i>hidden valuables of</i>.
Isa 45:4	לְמַעַן עֲבַדִּי יַעֲקֹב וְיִשְׂרָאֵל בְּחִירִי וְאַקְרָא לְךָ בְּשִׁמְךָ אֲכַנֶּךָ וְלֹא יִדְעֻנִּי:	<i>It is</i> for the sake of my servant Jacob, And Israel my chosen <i>one</i>, That I have called you by your name. I have given you a title, But you have not known me.	
Isa 45:5	אֲנִי יְהוָה וְאֵין עוֹד זולָתִי אֵין אֱלֹהִים אֲאַזְרֶךְ וְלֹא יִדְעֻנִּי:	I <i>am</i> the LORD, And <i>there is no other</i>; <i>There is no God apart</i> from me. I gird you up, But you haven't known me.	Mark 12:32.

Isa 45:6	לִמְעַן יֵדְעוּ מִמִּזְרַח-שֶׁמֶשׁ וּמִמַּעַרְבָּהּ כִּי־אֲפֹס בִּלְעָדֵי אֲנִי יְהוָה וְאֵין עוֹד:	<i>This is so that they may know, From the rising of the sun to <u>the west</u>, That <i>there</i> is no-one apart from me. I am the LORD, And <i>there</i> is no other.</i>	to the west ← <i>from its (the sun's) west.</i>
Isa 45:7	יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עוֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי יְהוָה עוֹשֶׂה כָּל־אֵלֶּה: ס	<i>I form light and create darkness, I make peace and create harm; I am the LORD Who does all these things.</i>	
Isa 45:8	הֲרַעִיפוּ שָׁמַיִם מִמַּעַל וּשְׁחָקִים יִזְלוּ־צֶדֶק תִּפְתַּח־אָרֶץ וַיִּפְרוּ־יִשְׁעַ וּצְדָקָה תִּצְמַח־יַחַד אֲנִי יְהוָה בִּרְאִיתִיו: ס	<i>Distil <u>dew</u>, O heavens above, And let the skies drip down righteousness. Let the earth open, And let them be fruitful with salvation, And let righteousness spring up together with them. I am the LORD; I created it.</i>	<i>dew</i>: standing for <i>instruction</i>; compare Deut 32:2.
Isa 45:9	הוּי רַב אֶת־יִצְרוֹ חָרֶשׁ אֶת־חֲרָשֵׁי אָדָמָה הֵיאֵמַר חֹמֶר לִי־צֵרוֹ מִה־תַּעֲשֶׂה וּפַעֲלֶךָ אֵין־יָדַיִם לוֹ: ס	<i>Woe to him <u>who</u> quarrels with the one who fashioned him, In the way a potsherd quarrels with the potsherds of the ground. Shall the clay say to its fashioner, «What are you making?»? Or shall your work say, «He has no hands»?</i>	potsherds of the ground: re-pointed, this could read <i>artificers of clay</i>, but it is not the usual word for clay (the usual word being in the next clause). Rom 9:20.
Isa 45:10	הוּי אֵמַר לְאָב מִה־תּוֹלִיד וּלְאִשָּׁה מִה־תְּחִילִין: ס	<i>Woe to him <u>who</u> says to his father, «What have you begotten?» Or to a woman, «What have you given birth to?»’”</i>	

Isa 45:11	כֹּה־אָמַר יְהוָה קְדוֹשׁ יִשְׂרָאֵל וְיִצְרוּ הָאֲתִיּוֹת שְׂאֵלוּנִי עַל־בְּנֵי וְעַל־פְּעַל יְדֵי תַצּוּנִי:	This <i>is what</i> the LORD, The holy <i>one</i> of Israel, And their maker, says: “Ask me <i>about things</i> to come; Command me concerning my sons, And about the work of my hands.	This is what ← Thus.
Isa 45:12	אֲנֹכִי עָשִׂיתִי אֶרֶץ וָאָדָם עָלֶיהָ בִּרְאֵתִי אָנִי יְדִי נָטוּ שָׁמַיִם וְכָל־צָבָאִם צִוִּיתִי:	I made the earth, And I created man on it; <i>It was</i> my hands <i>which</i> stretched out the heavens, And <i>it was me</i> who <i>set</i> <i>out</i> all their array.	me: or, if the reader prefers, <i>I</i>. set out ← <i>commanded</i>.
Isa 45:13	אֲנֹכִי הִעֲרִיתִּהוּ בַצֶּדֶק וְכָל־דִּרְכָיו אִישׁוֹ הוּא־יְבַנֶּה עִירִי וְגִלּוּתִי יִשְׁלַח לֹא בַמַּחִיר וְלֹא בְשָׂחָד אָמַר יְהוָה צְבָאוֹת: פ	I have raised <i>him</i> up in righteousness, And I will direct all his ways. He will <i>rebuild</i> my city And let my captives go, Without <i>them paying</i> a price or bribe, Says the LORD of hosts.”	him: i.e. <i>Cyrus</i>, as in [CB]. rebuild ← <i>build</i>.
Isa 45:14	כֹּה אָמַר יְהוָה יִגִּיעַ מִצְרַיִם וְסִחְר־כּוֹשׁ וְסַבְּאִים אֲנָשֵׁי מִדְּהַ עָלֶיךָ יַעְבְּרוּ וְלֶךְ יִהְיוּ אַחֲרֶיךָ יִלְכוּ בַזִּקִּים יַעְבְּרוּ וְאַלֶיךָ יִשְׁתַּחֲווּ אֲלֶיךָ יִתְפַּלְּלוּ אֶךְ בָּךְ אֵל וְאֵין עוֹד אַפְס אֱלֹהִים:	This <i>is what</i> the LORD says: “The <i>hard-earned</i> <i>wealth</i> of Egypt And the merchandise of Ethiopia and of the Sabaeans – Men of <i>tall</i> stature – Will cross over to you and will be yours. They will walk behind you And cross over in fetters, And they will prostrate themselves to you And implore you, <i>and</i> <i>say</i>, ‘GOD <i>is</i> definitely among you, And <i>there is</i> no-one other than God.’ ”	This is what ← Thus. hard-earned wealth: the Hebrew word combines the concepts of <i>toil</i> and <i>wealth</i>.

Isa 45:15	אֵין אֹתָהּ אֵל מְסִתֵּר אֱלֹהֵי יִשְׂרָאֵל מוֹשִׁיעַ: :	Truly, you <i>are</i> a GOD <i>who</i> hides himself, O God of Israel, The saviour.	
Isa 45:16	בּוֹשׁוּ וְגַם־נִכְלְמוּ כָל־ יַחֲדוּ הֵלְכוּ בִכְלָמָה חֲרָשִׁי צִירִים:	The fashioners of images will all be put to shame and also be made ignominious; They will walk in ignominy together.	be put to shame: <i>qal</i> for passive of <i>hiphil</i> .
Isa 45:17	יִשְׂרָאֵל נִוְשָׁע בִּיהוָה תְּשׁוּעַת עוֹלָמִים לֹא־תִבָּשׂוּ וְלֹא־תִכְלָמוּ עַד־עוֹלָמִי עַד: פ	But Israel will be saved by the LORD, With an age-abiding salvation. You will not be ashamed, Nor will you suffer ignominy Throughout the ages of <i>all</i> time.	
Isa 45:18	כִּי כֹה אָמַר־יְהוָה בּוֹרֵא הַשָּׁמַיִם הוּא הָאֱלֹהִים יֹצֵר הָאָרֶץ וְעָשָׂה הוּא כּוֹנֵנָה לֹא־תִהְיֶה בְרָאָה לְשִׁבְתִּי יֵצֵרָה אֲנִי יְהוָה וְאֵין עוֹד:	For this <i>is what</i> the LORD says, The creator of the heavens, Who <i>is</i> God, The fashioner of the earth And the maker of it, Who prepared it – He did not create it desolate; He formed it to be inhabited – : “I <i>am</i> the LORD, And <i>there is</i> no other.	this <i>is what</i> ← <i>thus</i> .
Isa 45:19	לֹא בִסֵּתֶר דִּבַּרְתִּי בְּמָקוֹם אָרֶץ חֹשֶׁךְ לֹא אָמַרְתִּי לְזָרַע יַעֲקֹב תִּהְיֶה בְּקִשּׁוֹנִי אֲנִי יְהוָה דִּבַּר צֶדֶק מִגִּיד מִישְׁרִים:	I have not spoken in secret, In a dark place of the earth; I have not said to the seed of Jacob, ‘Seek me <i>in</i> a desolate place.’ I, the LORD, speak righteousness, Stating <i>things which</i> <i>are</i> sound.	

Isa 45:20	הַקְבִּצוּ וּבֹאוּ הַתְּנַגְּשׁוּ יַחְדּוֹ פְּלִיטֵי הַגּוֹיִם לֹא יֵדְעוּ הַנְּשֹׂאִים אֶת־עֵץ פֶּסֶלָם וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ:	Gather and come, approach together, You Gentile escapees. Those who set up <u>their</u> <u>wooden idols</u> Do not know, And they pray to a GOD <i>Who cannot save.</i>	their wooden idols ← <i>the</i> <i>wood of their idols.</i>
Isa 45:21	הִגִּידוּ וְהִגִּישׁוּ אֵף יוֹעֵצוּ יַחְדּוֹ מִי הַשְׁמִיעַ זֹאת מִקֶּדֶם מֵאֲזַי הִגִּידָה הָלוֹא אֲנִי יְהוָה וְאִין־עוֹד אֱלֹהִים מִבִּלְעָדִי אֶל־צַדִּיק וּמוֹשִׁיעַ אֲנִי זוֹלָתִי:	Report and bring <i>them</i> near; Let them even consult together. Who has announced this <u>in advance</u> – Reported it <i>ever</i> since ancient times? <i>Is it not I, the LORD?</i> And <i>there is</i> no other God apart from me, A just GOD and a saviour. <i>There is none besides</i> <i>me.</i>	in advance ← <i>formerly.</i>
Isa 45:22	פְּנוּ־אֵלַי וְהוֹשָׁעוּ כָּל־אֶפְסֵי־אָרֶץ בִּי אֲנִי־אֵל וְאִין עוֹד:	Turn to me and be saved, All <i>you</i> ends of the earth, For I <i>am</i> GOD, And <i>there is</i> no other.	
Isa 45:23	בִּי נִשְׁבַּעְתִּי יֵצֵא מִפִּי צִדְקָה דִּבָּר וְלֹא יִשׁוּב כִּי־לִי תִכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לִשׁוֹן:	I have sworn by myself – The <u>utterance</u> has gone out of my mouth righteously And will not be <u>revoked</u> – For every knee will bow to me, And every tongue will swear.	Rom 14:11, Phil 2:10, Phil 2:11. utterance ← <i>word.</i> be revoked ← <i>return.</i>
Isa 45:24	אֵךְ בִּיהוָה לִי אָמַר צִדְקוֹת וְעַז עֲדוֹ יְבוֹא וַיִּבְשׁוּ כָּל הַנֶּחְרִים בּוֹ:	<i>A person</i> will say, 'Surely in the LORD I <i>have</i> righteous <i>things</i> and strength.' To him he will come, But all who are angry with him Will be <u>put to shame</u> .	put to shame ← <i>ashamed, qal</i> for passive of <i>hiphil</i> .

Isa 45:25	בִּיהוָה יִצְדָּקוּ וַיְתַהַלֵּל כָּל־זֶרַע יִשְׂרָאֵל:	<i>It is by the action of the</i> LORD That all the seed of Israel Will be justified and will glory.	
Isa 46:1	כָּרַע בֶּל קָרַס נְבוֹ הָיוּ עַצְבֵיהֶם לַחִיָּה וּלְבַהֲמָה נִשְׂאתֵיכֶם עֲמוּסוֹת מִשָּׂא לְעִיפָה:	Bel has collapsed, Nebo is buckling; They were their idols, <u>Modelled on</u> wild animals and cattle, <u>Things you carried as</u> burdens – A <u>wearisome load</u> .	Modelled on ← <i>According to. AV differs</i> <i>(were upon).</i> <i>Things you carried ←</i> <i>Your (things) carried.</i> wearisome load ← <i>a load</i> <i>to wearying.</i>
Isa 46:2	קָרְסוּ כָרְעוּ יַחְדָּו לֹא יָכְלוּ מִלֵּט מִשָּׂא וְנִפְּשָׁם בְּשַׁבִּי הִלְכָּה: ס	They have buckled and collapsed together; They could not save the carried load, And they <u>themselves</u> have gone into captivity.	themselves ← <i>their soul.</i>
Isa 46:3	שָׁמְעוּ אֵלַי בֵּית יַעֲקֹב וְכָל־שְׂאֲרֵית בֵּית יִשְׂרָאֵל הָעֹמְסִים מִנִּי־בֶטֶן הַנִּשְׂאִים מִנִּי־רֶחֶם:	Hear me, house of Jacob, And all the remainder of the house of Israel, Who have been <u>sustained</u> from <i>the</i> <i>time of</i> the belly, Who have been <u>nurtured</u> since the womb.	sustained ← <i>lifted, borne,</i> <i>carried.</i> nurtured ← <i>borne,</i> <i>carried.</i>
Isa 46:4	וְעַד־זִקְנָה אֲנִי הוּא וְעַד־שִׁיבָה אֲנִי אֶסְבֵּל אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא וְאֲנִי אֶסְבֵּל וְאֶמְלֹט: ס	Up to <i>your</i> old age, I <i>am</i> he, And I will <u>support</u> <i>you</i> up to <u>advanced</u> years. I act and I <u>nurture</u> , And I <u>support</u> and deliver.	support (2x) ← <i>bear,</i> <i>carry.</i> advanced years ← <i>grey</i> <i>hair.</i> nurture ← <i>bear, carry.</i>
Isa 46:5	לְמִי תִדְמִיּוּנִי וְתִשּׁוּן וְתִמְשְׁלוּנִי וְנִדְמָה:	To whom will you compare me And make <i>me</i> equal? Or liken me, So that we may be similar?	

Isa 46:6	הִזְלִים זָהָב מִכִּים וְכֶסֶף בְּקֶנֶה יִשְׁקְלוּ יִשְׁכְּרוּ צוּרָה וַיַּעֲשֶׂהוּ אֵל יִסְגְּדוּ אֶף-יִשְׁתַּחֲווּ:	They shake out gold from a bag And weigh silver by the beam <i>of a</i> <i>balance</i>. They hire a metalworker, And he makes it into a GOD. <i>Then</i> they prostrate themselves, And indeed they worship.	
Isa 46:7	יִשָּׂאֵהוּ עַל-כַּתֶּף יִסְבֶּלֶהוּ וַיִּנְיחֵהוּ תַּחְתִּי וַיַּעֲמֵד מִמְקוֹמוֹ לֹא יָמִישׁ אֶף-יִצְעֶק אֵלָיו וְלֹא יַעֲנֶה מִצָּרָתוֹ לֹא יוֹשִׁיעֵנּוּ: ס	They lift it up; They carry it on the shoulder And put it down <i>in its</i> <i>place</i>, And it stands <i>there</i>. It does not move away from its place. Moreover, <i>if</i> one cries out to it, It does not answer. It <i>cannot</i> save <i>a person</i> from his distress.	<i>in</i> its place ← <i>under</i> <i>itself</i>. <i>a person</i> ← <i>him</i>.
Isa 46:8	זְכֹרוּ-זֹאת וְהִתְאַשְׁשׁוּ הַשִּׁיבוּ פִּשְׁעֵיכֶם עַל-לֵב:	Remember this And show yourselves men; Lay <i>this</i>, <i>you</i> transgressors, To heart again.	
Isa 46:9	זְכֹרוּ רֵאשִׁיטוֹת מַעוֹלָם בִּי אֲנֹכִי אֵל וְאֵין עוֹד אֱלֹהִים וְאֶפֶס כְּמוֹנִי:	Remember the former <i>things of old</i>, For I <i>am</i> GOD, And <i>there is</i> no other. <i>I am</i> God, And <i>there is</i> no-one like me,	of old ← <i>from an age</i>.
Isa 46:10	מִגִּיד מִרְאשִׁית אַחֲרִית וּמִקֶּדֶם אֲשֶׁר לֹא-נַעֲשׂוּ אִמְרַי עֲצָתִי תְקוּם וְכָל-חֲפָצִי אַעֲשֶׂה:	<i>Who</i> tells from the start the final state, And from old time <i>things</i> which have not been done, <i>Who</i> says, 'My counsel will stand firm, And I will carry out all of my will.'	

Isa 46:11	קָרָא מִמִּזְרַח עֵיט מֵאֶרֶץ מֵרֶחֶק אִישׁ *עֲצָתוֹ עֲצָתִי אֶף־דִּבַּרְתִּי** אֶף־אֲבִיאָנָה יִצְרָתִי אֶף־אֶעֱשֶׂנָּה: ס	I call a bird of prey from the east – The man on whom {Q: I have decided} [K: he has decided] – From a distant country. I have spoken, And I will bring it to pass; I have designed <i>it</i>, And I will also carry it out.	The <i>qeré</i> / <i>ketiv</i> issue is a vav / yod issue. More literally, <i>of my counsel</i> / <i>of his counsel</i> respectively.
Isa 46:12	שְׁמַעְנוּ אֵלַי אֲבִירֵי לֵב הֲרוֹחוּקִים מִצְדָּקָה:	Listen to me, You stout-hearted <i>men</i>, Who <i>are</i> far from righteousness.	
Isa 46:13	קִרְבִּיתִי צְדָקָתִי לֹא תִרְחָק וְתִשׁוּעָתִי לֹא תֵאָחֵר וְנִתְּתִי בְצִיּוֹן תְּשׁוּעָה לְיִשְׂרָאֵל תִּפְאָרָתִי: ס	I have brought my righteousness near; It is not far away, And my salvation will not be long coming. And I have appointed salvation in Zion for Israel my splendour.	
Isa 47:1	רְדִי וּשְׁבִי עַל־עָפָר בְּתוֹלַת בֶּת־בָּבֶל שְׁבִי־לָאָרֶץ אֵין־כִּסֵּא בְּתִכְשָׁדִים כִּי לֹא תוֹסִיפִי יִקְרְאוּ־לָךְ רַבָּה וְעִנְיָנָה:	Come down and sit on the dust, <i>You</i> virgin daughter of Babylon; Sit on the ground <i>where there is no</i> chair, <i>You</i> daughter of the Chaldeans, For you will no longer have them calling you Tender and delicate.	
Isa 47:2	קַחִי רִחִים וְטַחֲנִי קֶמֶחַ גְּלִי צִמְתֹּךְ חֲשָׁפִי־שֹׁבֶל גְּלִי־שׁוֹק עֲבְרִי נְהָרוֹת:	Take the millstones and grind flour, Uncover your veil, <u>Lift</u> the <u>train</u> of <i>your</i> robe, Uncover the calf of <i>your leg</i>; Cross the rivers.	Lift ← <i>Uncover</i>; <i>strip</i>. train: AV differs (<i>locks</i>).

Isa 47:3	תִּגְלֵ עֲרוּתְךָ גַם תִּרְאֶה חֲרַפְתְּךָ נִקֵּם אֶקַּח וְלֹא אֶפְגֵּעַ אָדָם: ס	Let your nakedness be revealed; Let also your ignominy be seen. I will take revenge; I will not regard a man with favour.	
Isa 47:4	גִּזְלָנוּ יְהוָה עֲבָאוֹת שְׁמוֹ קָדוֹשׁ יִשְׂרָאֵל:	<i>As for</i> our redeemer, His name <i>is</i> the LORD of hosts – The holy <i>one</i> of Israel.	
Isa 47:5	שְׁבִי דוּמָם וּבְאֵי בַחֲשָׁךְ בֶּת־כַּשְׂדִּים כִּי לֹא תוֹסִיפִי יִקְרְאוּ-לְךָ גְּבֵרַת מַמְלָכוֹת:	Sit in silence and go into darkness, <i>You</i> daughter of the Chaldeans, For you will no longer have them calling you The Lady of Kingdoms.	
Isa 47:6	קִצַּפְתִּי עַל-עַמִּי חֲלַלְתִּי נִחַלְתִּי וְאַתָּנָם בִּידְךָ לֹא-שָׁמַתְתִּי לָהֶם רַחֲמִים עַל-זִקְנָן הַכְּבֹדֶתָ עֲלֶיךָ מְאֹד:	I have been angry with my people; I have profaned my inheritance And delivered them into your hand. You did not <u>show</u> them mercy; You made your yoke on an old <i>man</i> Very heavy.	show ← <i>set</i> .
Isa 47:7	וְתֹאמְרִי לְעוֹלָם אֲהִיָּה גְּבֵרַת עַד לֹא-שָׁמַתְתִּי אֵלֶּהָ עַל-לִבֶּךָ לֹא זָכַרְתְּ אַחֲרִיתָהּ: ס	And you have said, 'I will be the lady age- abidingly.' <i>But during all this time</i> you have not laid these <i>things</i> to <u>heart</u> , Nor have you called her final state to mind.	heart ← <i>your heart</i> .

Isa 47:8	וְעַתָּה שְׁמַעֲזֹאת עֲדִינָה הַיּוֹשֶׁבֶת לְבֶטַח הָאִמְרָה בְּלִבָּהּ אֲנִי וְאַפְסִי עוֹד לֹא אִישׁ אֶלְמָנָה וְלֹא אֶדַע שָׂכוֹל:	And now, hear this, <i>you</i> delicate <i>one</i>, Who <u>sits</u> in security, Who <u>says</u> in <u>her</u> heart, ‘<i>I am the one</i>, And <i>there is</i> no-one besides me. I shall not sit as a widow, And I shall not know bereavement of children.’	Rev 18:7. sits ... says ... her: taking <i>who</i> as third person, despite the second person <i>hear</i>, because of the third person <i>her</i>. Discordance is permissible in Hebrew. Compare the verse with Zeph 2:15.
Isa 47:9	וְתִבְאֲנָה לָךְ שְׁתֵּי-אֵלֶּה רִגַע בְּיוֹם אֶחָד שָׂכוֹל וְאַלְמָן כְּתִמָּם בָּאוּ עָלֶיךָ בְּרַב כְּשָׁפִיד בְּעֶצְמָת חֲבָרֶיךָ מֵאֵד:	But these two <i>things</i> will come over you, In a moment, <i>on</i> one day, Bereavement of children, and widowhood. In their entirety they will come over you, For the abundance of your sorceries, For the great <u>profusion</u> of your incantations.	profusion ← <i>strength</i>.
Isa 47:10	וְתִבְטַחִי בְרַעְתֶּךָ אִמְרָתִי אֵין רֹאֵנִי חֲכַמְתֶּךָ וְדַעְתֶּךָ הִיא שׁוֹבְבָתְךָ וְתִאֲמַרְי בְּלִבִּי אֲנִי וְאַפְסִי עוֹד:	And you trusted in your wickedness; You said, ‘<i>There is</i> no- one <i>who can</i> see me.’ <i>It is</i> your wisdom and your knowledge which have turned you away, And you say in your heart, ‘<i>I am the one</i>, And <i>there is</i> no-one besides me.’	
Isa 47:11	וּבֹא עָלֶיךָ רָעָה לֹא תִדְעִי שְׁחָרָה וְתִפֹּל עָלֶיךָ הַזֶּה לֹא תוֹכְלִי כִפְרָהּ וְתִבָּא עָלֶיךָ פְּתָאִם שׁוֹאָה לֹא תִדְעִי:	And evil will come over you, And you will not know its <u>origin</u>, And calamity will befall you, Which you will not be able to <u>avert</u>, And destruction will come over you suddenly, <i>When</i> you are unaware.	origin ← <i>dawn</i>. avert ← <i>expiate</i>.

Isa 47:12	עֲמִידֵי־נָא בַּחֲבִירֶיךָ וּבְרַב כְּשִׁפֶּיךָ בְּאֲשֶׁר יַגְעֶת מִנְעוּרֶיךָ אוֹלֵי תוֹכְלִי הוֹעִיל אוֹלֵי תַעְרוּצִי:	Stand firm in your incantations, then, And in the profusion of your sorceries, With which you have exhausted yourself from your youth. Maybe you can benefit; Maybe you will <u>instil</u> <u>fear</u> .	instil fear: or <i>fear</i> . The verse is ironic, but the last two lines could be taken at face value with this alternative <i>fear</i> .
Isa 47:13	נְלֹאִית בְּרַב עֲצָתֶיךָ יַעֲמְדוּ־נָא וְיוֹשִׁיעֶיךָ הִבְרוּ **הִבְרִי שָׁמַיִם* הַחֲזִים בְּכּוֹכְבִּים מוֹדִיעֵם לְחֻדָּשִׁים מֵאֲשֶׁר יָבֹאוּ עָלֶיךָ:	You weary yourself with the large number of your <u>consultations</u> . So let the <u>astrologers</u> who foresee by the stars <i>And make things</i> known by new moons Stand up and save you From what will come over you.	astrologers ← <i>dividers of</i> <i>heaven</i> . The <i>ketiv</i> / <i>qere</i> issue is a <i>vav</i> / <i>yod</i> issue, but the meanings are essentially the same. consultations ← <i>counsels</i> .
Isa 47:14	הִנֵּה הֵיוּ כְקֶשׂ אֵשׁ שָׂרָפְתָם לֹא־יִצְּלוּ אֶת־נַפְשָׁם מִיַּד לֵהָבָה אִין־גִּחְלָת לַחֲמָם אוֹר לְשֶׁבֶת נִגְדּוֹ:	Look, they are like stubble; Fire will burn them up. They <i>cannot</i> save <u>themselves</u> From the <u>reach</u> of the flame. <i>It will not be burning</i> coals to <u>warm</u> <i>oneself</i> , <i>Or a fire to sit around</i> .	to warm: pointed as <i>their</i> <i>bread</i> , suggesting <i>not</i> (as) <i>embers (for baking)</i> <i>of their bread</i> , but [AnLx], [BDB] take the form as a variant <i>qal</i> infinitive of חָמַם, <i>to</i> <i>warm</i> . themselves ← <i>their souls</i> . reach ← <i>hand</i> . around ← <i>opposite it</i> . The last sentence in the ↗
Isa 47:15	כֵּן הָיוּ־לְךָ אֲשֶׁר יַגְעֶת סַחֲרֶיךָ מִנְעוּרֶיךָ אִישׁ לְעֶבְרֹה תָעוּ אִין מוֹשִׁיעֶיךָ: ס	<u>This is what</u> will become Of what you have wearied yourself with. Those merchants of yours from your youth Have each gone astray in his <i>own</i> direction. You <i>do not have</i> a saviour.	↳ verse is the figure of speech <i>understatement</i> . <i>This is what</i> ← <i>Thus</i> .

Isa 48:1	שְׁמַעוּ־זֹאת בֵּית־יַעֲקֹב הַנִּקְרָאִים בְּשֵׁם יִשְׂרָאֵל וּמִמֵּי יְהוּדָה יֵצְאוּ הַנִּשְׁבָּעִים בְּשֵׁם יְהוָה וּבֵאלֹהֵי יִשְׂרָאֵל יִזְכְּרוּ לֹא בִאֱמֶת וְלֹא בַצֶּדֶקָה:	Hear this, house of Jacob, Who are called by the name of Israel, And <i>who</i> came out of the waters of Judah, Who swear by the name of the LORD, And <i>who</i> make mention of the God of Israel, <i>But</i> not in truth And not in righteousness.	
Isa 48:2	כִּי־מַעֲיֵר הַקֹּדֶשׁ נִקְרָאוּ וְעַל־אֱלֹהֵי יִשְׂרָאֵל נִסְמְכוּ יְהוָה צְבָאוֹת שְׁמוֹ: ס	For they are called <i>a people</i> from the <u>holy</u> city, Who <u>trust in</u> the God of Israel – The LORD of hosts <i>is</i> his name.	holy city ← <i>city of holiness</i>. trust in ← <i>lean on</i>.
Isa 48:3	הָרֵאשֹׁנוֹת מֵאֵז הַגְּדֹתִי וּמִפִּי יֵצְאוּ וְאֲשַׁמִּיעֵם פֶּתְאֵם עֲשִׂיתִי וַתִּבְאֲנָה:	I have <u>foretold</u> the first <i>things</i>, And they proceeded from my mouth, And I proclaimed them. <i>Then</i> suddenly I perform <i>them</i>, And they come <i>to pass</i>,	foretold ← <i>told from then</i>.
Isa 48:4	מִדַּעְתִּי כִי קָשָׁה אַתָּה וְגִיד בְּרֹזֶל עֲרֹפֶךָ וּמִצְחֶךָ נְחוֹשֶׁה:	Because I <u>know</u> <i>that</i> you <i>are</i> stubborn, And that your neck <i>has</i> an <u>iron sinew</u>, And that you <i>have</i> a <u>brazen forehead</u>.	I know ← <i>from my knowledge</i>. iron sinew ← <i>sinew of iron</i>, a Hebraic genitive. you <i>have</i> a brazen forehead ← <i>your forehead (is) copper</i>.
Isa 48:5	וְאֶגִּיד לָךְ מֵאֵז בְּטָרֵם תָּבוֹא הַשְׁמַעְתִּיךָ פֶּן־תֹּאמַר עֲצָבִי עָשָׂם וּפִסְלִי וְנִסְכִּי צָוִם:	And I have told you beforehand – Before it came about, I proclaimed <i>it</i> to you – So that you <i>cannot</i> say, ‘My idol performed those <i>things</i>’, Or, ‘My carved image and my cast figure commanded them.’	

Isa 48:6	שְׁמַעְתָּ חֵזֶה כֻּלָּהּ וְאַתָּם הֲלוֹא תִגִּידוּ הַשְּׁמַעְתִּיךָ חֲדָשׁוֹת מַעֲתָה וְנִצְרוֹת וְלֹא יִדְעֻתָם:	You have heard, ‘Look at all this.’ And will you not announce <i>it</i>? I have proclaimed to you new things, recently, And secret things Which you have not known.	You ... you ... you ... you: singular ... plural ... singular ... plural. recently ← <i>from now</i>.
Isa 48:7	עֲתָה נִבְרָאוּ וְלֹא מֵאֲז וְלִפְנֵי-יָוִם וְלֹא שְׁמַעְתָּם פֶּן-תֹּאמַר הִנֵּה יִדְעִיתִי:	They are being created now – And not in the past, Before the day, Before you had heard – So that you cannot say, ‘Look, I knew these <i>things</i>.’	in the past ← <i>from then</i>. Before you had heard ← <i>And you had not heard</i>. I knew these <i>things</i>: with an Aramaic suffix.
Isa 48:8	גַּם לֹא-שְׁמַעְתָּ גַּם לֹא יִדְעָתָ גַּם מֵאֲז לֹא-פִתְחָה אֲזִנִּי כִּי יִדְעִתִּי בִגְדֹד תִּבְגְּדֹד וּפִשַׁע מִבֶּטֶן קָרָא לִי:	You neither heard <i>it</i> nor knew <i>it</i>, Nor has your ear been open since then, For I knew that you would take to dealing treacherously. So you have been called A transgressor from the womb.	dealing treacherously: an infinitive absolute.
Isa 48:9	לְמַעַן שְׁמִי אֶאֱרִיךְ אִפִּי וְתִהְיֶה לִּי אַחֲסָם-לִי לְבַלְתִּי הַכְרִיתֶךָ:	For the sake of my name I will defer my anger, And for my praiseworthiness I will restrain myself from you, So as not to cut you off.	defer: the word also means <i>prolong</i>. restrain ← <i>muzzle</i>.
Isa 48:10	הִנֵּה צִרְפְּתִיךָ וְלֹא בִכְסֶף בְּחִרְתִּיךָ בְּכוֹר עֹנִי:	Behold, I have refined you, But not for money; I have chosen you In the furnace of affliction.	chosen you: or <i>tested, assayed</i>.

Isa 48:11	לְמַעַנִי לְמַעַנִי אֶעֱשֶׂה כִּי אֵיךְ יִחַל וּכְבוֹדִי לְאַחֵר לֹא־אֶתֶּן: ס	<i>It is for my sake, it is for my sake, That I will act, For how could that be profaned? And I shall not give my glory to another.</i>	
Isa 48:12	שְׁמַע אֵלַי יַעֲקֹב וְיִשְׂרָאֵל מִקְרָאִי אֲנִי־הוּא אֲנִי רֹאשׁוֹן אֲף אֲנִי אַחֲרוֹן:	Hear me, Jacob, And Israel, my called out <i>people</i> : I <i>am</i> he. I am the first; I am also the last.	Rev 22:13.
Isa 48:13	אֶף־יָדִי יִסְדָּה אֶרֶץ וַיְמִינִי טָפְחָה שָׁמַיִם קָרָא אֲנִי אֲלֵיהֶם יַעֲמִדוּ יַחְדָּו:	Indeed, my hand founded the earth, And my right <i>hand</i> spread the heavens out. I call out to them, And they <u>take up</u> <u>position</u> together.	take up position ← <i>stand</i> .
Isa 48:14	הִקְבְּצוּ כָלֶכֶם וּשְׁמָעוּ מִי בָהֶם הִגִּיד אֶת־אֱלֹהֵהּ יְהוָה אֱהָבוּ יַעֲשֶׂה חֲפָצוֹ בְּבָבֶל וְזָרְעוּ בַּשָּׂדִים:	Gather <i>together</i> , all of you, and hear. Who among them has told of these <i>things</i> ? The LORD loved him; <u>He will do his will</u> in Babylon, With his arm <i>among</i> the Chaldeans.	He will do his will: i.e., we suggest, <i>Cyrus will do the LORD's will</i> . Cyrus was a messiah (Isa 45:1), a precursor to Christ.
Isa 48:15	אֲנִי אֲנִי דִבַּרְתִּי אֶף־קָרָאתִיו הִבִּיאֲתִיו וְהִצְלִיחַ דַּרְכּוֹ:	I, I have spoken, And I have called him too; I have brought him <i>onto the scene</i> , And he will make his way prosperous.	
Isa 48:16	קָרְבוּ אֵלַי שְׁמַעוּ־זֹאת לֹא מֵרֶאשׁ בִּסְתֵּר דִּבַּרְתִּי מֵעַתָּה הִיוֹתָה שֵׁם אֲנִי וְעַתָּה אֲדַנִּי יְהוָה שְׁלַחֲנִי וְרוּחוֹ: פ	Come close to me <i>and</i> hear this: From the start I have not spoken in secret. <u>From the start of time</u> There I <i>have been</i> .” And now my Lord the LORD has sent me, <u>With his spirit</u> .	AV differs in punctuation (<i>I have not spoken in secret from the beginning</i>). From the start of time ← <i>From time, its being</i> . With ← <i>And</i> .

Isa 48:17	כֹּה־אָמַר יְהוָה גְּאֻלֶּךָ קִדּוֹשׁ יִשְׂרָאֵל אֲנִי יְהוָה אֱלֹהֶיךָ מִלְמַדְךָ לְהוֹעִיל מְדְרִיכְךָ בַּדֶּרֶךְ תֵּלֶךְ:	This <i>is what</i> the LORD, your redeemer, The holy <i>one</i> of Israel, says: “I <i>am</i> the LORD your God, Your teacher <i>in how</i> to be benefited, Your guide in the way you should go.	This is what ← Thus.
Isa 48:18	לֹא הִקְשַׁבְתָּ לְמִצְוֹתַי וַיְהִי כִנְהָר שְׁלוֹמְךָ וַצִּדְקַתְךָ כַּגִּלְי הַיָּם:	If only you had heeded my commandments! Then your peace would have been like a river, And your righteousness like the waves of the sea.	
Isa 48:19	וַיְהִי כַחֲזֹל זֶרְעֶךָ וַצִּאֲצָאִי מִמַּעַיֶךְ כַּמַּעֲתִיז לֹא־יִכָּרֵת וְלֹא־יִשְׁמַד שְׁמוֹ מִלְּפָנַי:	And your seed <u>would</u> <u>have been</u> like sand, And the offspring of your loins like <u>fine</u> <u>gravel</u> . Their <u>name</u> will not be cut off, And it will not be destroyed before me.	would have been: i.e. <i>would already have been</i> ; the promise of Gen 13:16 is unconditional, but its timing is open-ended. fine gravel ← <i>its fine</i> <i>gravel</i> . Their name ← <i>Its name</i> , referring to <i>offspring</i> .
Isa 48:20	צֵאוּ מִבָּבֶל בְּרָחוּ מִכַּשְׂדִּים בְּקוֹל רִנָּה הִגִּידוּ הַשְׁמִיעוּ זֹאת הוֹצִיאוּהָ עַד־קֶצֶה הָאָרֶץ אָמְרוּ גְּאֻל יְהוָה עֲבָדָיו יַעֲקֹב:	Go out of Babylon; Flee from the Chaldeans with a <u>jubilant voice</u> . Announce <i>this</i> , proclaim this, Utter it as far as the end of the earth. Say, ‘The LORD has redeemed his servant Jacob.’	Rev 18:4. jubilant voice ← <i>voice of</i> <i>jubilation</i> , a Hebraic genitive.
Isa 48:21	וְלֹא צָמְאוּ בַּחֲרָבוֹת הוֹלִיכֶם מִים מִצּוֹר הַיָּד לִמּוֹ וַיִּבְקַע־צוּר וַיִּזְבוּ מִים:	They did not thirst <u>When</u> he led them in desolate places; He made water gush from a rock for them When he split the rock And the water flowed.	When: from the initial vav.
Isa 48:22	אֵין שָׁלוֹם אָמַר יְהוָה לְרָשָׁעִים: ס	<i>There is</i> no peace, Says the LORD, For the wicked.”	

Isa 49:1	שָׁמְעוּ אֵימִם אֵלַי וְהִקְשִׁיבוּ לְאֲמִים מְרֻחָקִים יְהוָה מִבֶּטֶן קִרְאָנִי מִמֶּעֵי אִמִּי הִזְכִּיר שְׁמִי:	“Hear <u>me</u>, <i>you</i> <u>coastlands</u>, And listen, <i>you</i> distant peoples. The LORD has called me from the womb; From my mother's <u>belly</u>. He had made mention of my name.	Hear me: Messiah speaks. coastlands: or <i>islands</i>. belly ← <i>bowels</i>, but also <i>belly</i>, <i>womb</i> (and, more figuratively, <i>mind</i>).
Isa 49:2	וַיֵּשֶׁם פֶּלִי כְחָרֵב חֲזָה בַצֵּל יָדוֹ הִחְבִּיאֲנִי וַיְשִׁימֵנִי לְחֵץ בְּרוֹר בְּאַשְׁפָּתוֹ הַסְתִּירָנִי:	And he has made my mouth like a sharp sword; He has hidden me in the shadow of his hand, He has made me as a perfected arrow, <i>And</i> he has hidden me in his quiver.	Rev 1:16, Rev 2:16, Rev 19:15.
Isa 49:3	וַיֹּאמֶר לִי עַבְדִּי־אָתָּה יִשְׂרָאֵל אֲשֶׁר־בָּךְ אֶתְפָּאֵר:	And he said to me, ‘You <i>are</i> my servant – Israel, in whom I will be glorified.’	
Isa 49:4	וַאֲנִי אֶמְרָתִי לִרְיָק יִנְעָתִי לְתָהוּ וְהָבֵל כְּתִי כְלִיתִי אֲבֹן מִשְׁפָּטִי אֶת־יְהוָה וּפְעֻלָּתִי אֶת־אֱלֹהֵי:	But I said, ‘I have toiled in vain, I have expended my energy on a <u>wasteful</u> <i>thing</i>, And a futile <i>matter</i>, Yet my <u>vindication</u> <i>is</i> with the LORD, And my recompense <i>Is</i> with my God.’	wasteful: or <i>desolate</i>. vindication ← <i>justice</i>, but see [BDB] № 1f, which includes <i>execution of judgment in favour</i>.
Isa 49:5	וַעֲתָה אֶמַּר יְהוָה יִצְרִי מִבֶּטֶן לְעַבֵּד לֹא לְשׁוֹבֵב יַעֲקֹב אֵלָיו וַיִּשְׂרָאֵל *לֹא לֹא יֵאָסֶף וְאֶכְבֵּד בְּעֵינַי ** יְהוָה וְאֱלֹהֵי הָיָה עִזִּי:	And now, says the LORD, Who formed me from the womb <i>To be</i> his servant, To bring Jacob back to him, {Q: So that Israel shall be gathered to him} [K: Though Israel shall not be gathered], I will be glorified in the eyes of the LORD, And my God will be my strength.	On the <i>ketiv</i>, see Ex 21:8. AV differs, taking the <i>ketiv</i> here.

Isa 49:6	וַיֹּאמֶר נָקַל מִהְיוֹתָךְ לִי עֹבֵד לְהִקִּים אֶת־שְׁבִטִי יַעֲקֹב *וְנִצְרִי *וְנִצְוֹרִי יִשְׂרָאֵל לְהָשִׁיב וּנְתַתִּיךָ לְאֹזֶר גּוֹיִם לְהִיּוֹת יְשׁוּעָתִי עַד־קֶצֶה הָאָרֶץ: ס	And he said, ‘Is it a trivial <i>matter</i> to be my servant, To establish the tribes of Jacob, And to restore those preserved of Israel? And I will make you a light of the Gentiles To be my salvation As far as the end of the earth.’ ”	preserved: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. Luke 2:32, Acts 13:47. And he said: Messiah quotes “Jehovah” (the LORD).
Isa 49:7	כֹּה אָמַר־יְהוָה גֹּאֲלִי יִשְׂרָאֵל קְדוֹשׁ לְבֹזֵה־נַפְשׁ לְמַתְעֵב גּוֹי לְעֹבֵד מַשְׁלִים מְלָכִים יֵרָאוּ וְקָמוּ שָׂרִים וַיִּשְׁתַּחֲוּ לְמַעַן יְהוָה אֲשֶׁר נֶאֱמַר קֹדֶשׁ יִשְׂרָאֵל וַיִּבְחָרְךָ:	This <i>is what</i> the LORD, Israel's redeemer, Their holy <i>one</i>, says: “Kings will see and arise, And princes, And <i>these</i> will prostrate themselves To him <i>who was</i> <i>considered</i> despicable, To a nation regarded as an abomination, To <i>one</i> subservient to rulers, <i>This being</i> for the sake of the LORD, Who is faithful – The holy <i>one</i> of Israel – Who has chosen you.”	AV differs considerably in word association, with <i>to him whom man</i> <i>despiseth, to him whom</i> <i>the nation abhorreth, to a</i> <i>servant of rulers</i> outside direct speech. This is what ← <i>Thus</i>. despicable ← <i>despised of</i> <i>soul</i>. To a nation regarded as an abomination ← <i>To</i> <i>abhorring of a nation</i>.
Isa 49:8	כֹּה אָמַר יְהוָה בְּעֵת רְצוֹן עֲנִיתִיךָ וּבְיוֹם יְשׁוּעָה עֲזַרְתִּיךָ וְאַצְרֶךָ וְאַתָּנֶךָ לְבִרְיִת עִם לְהִקִּים אֶרֶץ לְהַנְחִיל נַחֲלוֹת שְׁמִמּוֹת:	<u>This is what</u> the LORD says: “At an acceptable time, I answered you, And on the day of salvation, I helped you, And I will preserve you and make you a covenant people, To establish the earth, By giving desolate places an inheritance,	2 Cor 6:2. This is what ← <i>Thus</i>. a covenant people ← <i>a</i> <i>covenant of people</i>. A reverse Hebraic genitive; compare Isa 42:6, Dan 11:20. By giving ← <i>By legating</i>. Gerundial use of the infinitive.

Isa 49:9	לֹא־מֵרָחוֹק לְאֶסְרוּרִים יֵצְאוּ לֹא־מֵעֲמֻקּוֹת בְּחֹשֶׁךְ הִגְלוֹ עַל־דַּרְכֵּי יִרְעוּ וּבְכָל־שְׁפִיטִים מְרֵעִיתָם:	As <i>you</i> say to prisoners, ‘Come out’; To those in darkness, ‘Come <u>into the open</u>.’ They will feed along the ways, And their pasture <i>will be</i> in all high places.	Come into the open ← <i>Be revealed.</i>
Isa 49:10	לֹא יִרְעֲבוּ וְלֹא יִצְמָאוּ וְלֹא־יִכָּשְׁרוּ שָׂרֵב וְשֹׁמֵם כִּי־מִרְחֻמָּם יִנְהֹגֵם וְעַל־מַבּוּעֵי מַיִם יִנְהַלֵּם:	They will not hunger, and they will not thirst, And neither a dry heat wave nor the sun will <u>harm</u> them, For as he has mercy on them, He will guide them, And he will lead them to springs of water.	Rev 7:16, Rev 7:17. harm ← <i>strike.</i>
Isa 49:11	וְשִׁמְתִּי כָל־הָרִי לְדֶרֶךְ וּמִסְלָתִי יִרְמֹז:	And I will turn all my mountains into a <u>road</u>, And my highways <u>will be raised up</u>.	a road ← <i>the road.</i> Perhaps a reference to <i>the way</i>; compare Isa 35:8, Acts 9:2. will be raised up: <i>qal</i> for passive of <i>hiphil</i>. Compare 1 Sam 2:1.
Isa 49:12	הִנֵּה־אֵלֶּה מִרְחֹק יָבֹאוּ וְהִנֵּה־אֵלֶּה מִצָּפוֹן וּמִיָּם וְאֵלֶּה מֵאֲרָץ סִינַיִם:	Behold, these <i>things</i> will come from far away, And <i>you will see</i> some <i>coming</i> from the north, And from the west, And some from the land of <u>China</u>.”	<i>you</i> will see ← <i>behold.</i> China: supported by [Ges-HCL] (amongst other possibilities).
Isa 49:13	רִנּוֹ שְׂמִימִים וְגִילֵי אֶרֶץ יִפְצְחוּ **וּפִצְחוּ הָרִים* רִנָּה כִּי־נָתַחַם יְהוָה עַמּוֹ וַעֲנִיו יִרְחָם: ס	Be jubilant, <i>O</i> heavens, And rejoice, <i>O</i> earth. {Q: And break out <i>into</i> jubilation, <i>O</i> mountains,} [K: Let the mountains break out <i>into</i> jubilation,] For the LORD has comforted his people, And has mercy <i>on</i> his needy.	Rev 12:12.

Isa 49:14	וְתֹאמַר צִיּוֹן עֲזַבְנִי יְהוָה וְאֵדָנִי שָׁכַחְנִי:	Yet Zion said, “The LORD has deserted me, And the LORD* has forgotten me.”	LORD*: a change by the Sopherim from יהוה, Yhvh, to אֲדֹנָי, Adonai. See Gen 18:3 and [CB] App. 32. Otiose, but see Gen 12:5.
Isa 49:15	הֲתִשְׁכַּח אִשָּׁה עוֹלָה מִרְחֹם בֶּן-בִּטְנָה גִם-אֶלֶּה תִּשְׁכַּחַנָּה וְאֲנֹכִי לֹא אֲשַׁכַּחֲדָּ:	“ <i>Can</i> a woman forget her breastfeeding child, So as not to have compassion <i>on her</i> son from her <i>own</i> womb? Even <i>if</i> these women were to forget, Yet I will not forget you.	The LORD is speaking here.
Isa 49:16	הֵן עַל-כַּפַּיִם חֲקַתִּידָּ חוֹמֹתַיִךְ נִגְדִי תָמִיד:	Behold, I have engraved you on the palms <i>of my hands</i> ; Your walls <i>are</i> always before me.	
Isa 49:17	מָהֲרוּ בְנֵיֶיךָ מִהֲרִסֶיךָ וּמִחֲרָבֶיךָ מִמֶּדָּ יֵצְאוּ:	Your sons have been hasty, <i>But</i> those who demolished you and laid you waste Will depart from you.	
Isa 49:18	שֹׂאֵי-סָבִיב עֵינֶיךָ וּרְאֵי כֻלָּם נִקְבְּצוּ בְּאוֹ-לֶךְ חֵי-אֲנִי נֹאם-יְהוָה כִּי כֻלָּם כְּעֵדִי תִלְבָּשִׁי וְתִקְשְׁרִים כַּבְּלָה:	Lift up your eyes round about, and see: All of them have gathered <i>and</i> come to you. <i>As</i> I live, says the LORD, You will surely clothe yourself <i>with</i> them all like an ornament, And bind them <i>onto</i> <i>yourself</i> , <i>Adorning yourself</i> like a bride.	

Isa 49:19	כִּי חֲרֵבְתִּיךָ וְשִׁמְמֹתֶיךָ וְאַרְצֵךְ הִרְסִיתִיךָ כִּי עַתָּה תִּצְרִי מִיּוֹשֵׁב וְרִחֲקוּ מִבְּלִעֶיךָ:	For your wastelands and your desolate places, And your devastated land <i>Are</i> such that now <u>you</u> <u>are too hard pressed</u> <u>for anyone</u> to inhabit <u>you</u>, But those who are swallowing you up Will be removed.	you are too hard pressed: AV differs (<i>[the land]</i> ... <i>shall even now be too</i> <i>narrow</i>), reading the verb as third person.
Isa 49:20	עוֹד יֹאמְרוּ בְּאָזְנֶיךָ בְּנֵי שָׂכְלֶיךָ צָר־לִי הַמָּקוֹם גְּשָׁה-לִּי וְאַשְׁבֵּה:	Your sons who have been bereaved of children Will yet have <i>a word</i> to say in your <u>ear</u>, ‘The place is too <u>hostile</u> to me.’ ‘<u>Come near</u> to me, So that I <i>can</i> live <i>there</i>.’	ear ← <i>ears</i>. hostile ← <i>strait</i>. Come near to: [BDB] interprets as <i>Move away</i> <i>from</i>. We take it as an entreaty to the LORD, that Zion may be made pleasant.
Isa 49:21	וְאָמַרְתָּ בִּלְבָבְךָ מִי יִלְד־לִי אֶת־אֵלֶּה וְאֲנִי שְׂכוּלָה וְגִלְמוּדָה גְּלָה וְסוּרָה וְאֵלֶּה מִי גִדֹּל הֵן אֲנִי נִשְׁאַרְתִּי לְבִדִּי אֵלֶּה אֵיפָה הֵם: פ	Then you will say in your heart, ‘Who bore me these, As I <i>have been</i> bereaved and <i>am</i> barren, Captive and deported? So who brought these up? Look, I have remained on my own. <i>As for</i> these, Where <i>are</i> they <i>from</i>?’ ”	
Isa 49:22	כֹּה־אָמַר אֲדֹנָי יְהוֹה הִנֵּה אֲשָׂא אֶל-גּוֹיִם יָדַי וְאֶל-עַמִּים אֲרִים נָסִי וְהִבִּיאוּ בְנֵיךָ בְּחֶצֶן וּבְנִתֶיךָ עַל-כַּתְּף תְּנַשְׂאָנָה:	<i>This is what</i> my Lord the LORD says: “Behold I will <u>raise my</u> <u>hand to</u> the Gentiles, And I will raise my banner to the nations, And they will bring your sons in <i>their</i> bosom, And your daughters will be carried on <i>their shoulders</i>.	<i>This is what</i> ← <i>Thus</i>. raise my hand to: i.e. <i>call</i>. shoulders ← <i>shoulder</i>.

Isa 49:23	וְהִיוּ מְלָכִים אֲמֹנִיךָ וְשָׂרוּתֵיהֶם מִיִּנְקָתֶיךָ אֲפִים אָרֶץ יִשְׁתַּחֲווּ לָךְ וְעַפְרָרְךָ רִגְלֶיךָ יִלְחָכוּ וַיִּדְעוּ כִּי־אֲנִי יְהוָה אֲשֶׁר לֹא־יִבָּשׁוּ קַוָּי: ס	And kings will be your foster fathers, And their princesses <i>will be</i> your nurses. They will prostrate themselves to you <i>with the face to the</i> ground, And they will lick the dust of your feet, And you will know that I <i>am</i> the LORD, And that those who await me Will not be put to <u>shame</u> .”	be put to shame: see Isa 44:11.
Isa 49:24	הֲיִקָּח מִגְבוּרַת מַלְקוֹחַ וְאִם־שָׁבִי צָדִיק יִמָּלֵט:	Can spoil be taken from a warrior? Or <i>can</i> a righteous captive be delivered?	righteous: a Qumran scroll reads (<i>captive of a</i>) עָרִיץ, <i>fierce one, tyrant</i> , aligning this verse with the next; the Vulgate reads <i>powerful</i> , the Syriac <i>giant</i> , LXX <i>unrighteously</i> .
Isa 49:25	כִּי־כֹה אָמַר יְהוָה גַּם־שָׁבִי גִבּוֹר יִקָּח וּמִלְקוֹחַ עָרִיץ יִמָּלֵט וְאֶת־יְרִיבֶךָ אֲנֹכִי אֲרִיב וְאֶת־בְּנֶיךָ אֲנֹכִי אוֹשִׁיעַ:	But <u>this is what</u> the LORD says: “Even the warrior's captive will be taken <i>back</i> , And the spoil of the fierce will be recovered. And I will contend with him who contends with you, And I will save your sons.	this is what ← thus.
Isa 49:26	וְהִאֲכַלְתִּי אֶת־מוֹנִיךָ אֶת־בְּשָׂרָם וְכַעֲסִים דָּמָם יִשְׁכָּרוּן וַיִּדְעוּ כָּל־בָּשָׂר כִּי אֲנִי יְהוָה מוֹשִׁיעֶיךָ וְגֹאֲלֶךָ אֲבִיר יַעֲקֹב: ס	And I will feed those who dispossess you with their <i>own</i> flesh, And they will become drunk with their <i>own</i> blood, As with new wine, And all flesh will know That I <i>am</i> the LORD, Your saviour and your redeemer – The mighty one of Jacob.”	

Isa 50:1	כֹּה אָמַר יְהוָה אֵי זֶה סֵפֶר כְּרִיתוֹת אִמְכֶם אֲשֶׁר שְׁלַחְתִּיהָ אוֹ מִי מִנוֹשֵׁי אֲשֶׁר-מִכְרָתִי אֶתְכֶם לוֹ הֵן בַּעֲוֹנוֹתֵיכֶם נִמְכַּרְתֶּם וּבִפְשְׁעֵיכֶם שְׁלַחָה אִמְכֶם:	<i>This is what the LORD says:</i> “Where <i>is</i> the bill of divorce of your mother, Whom I have sent away? Or who of my creditors <i>is it</i> to whom I have sold you? Look, <i>it is</i> for your iniquities that you were sold, And for your transgressions That your mother was sent away.	This is what ← Thus.
Isa 50:2	מִדּוּעַ בָּאתִי וְאֵין אִישׁ קָרָאתִי וְאֵין עֹנֶה הַקָּצוֹר קָצְרָה יְדִי מִפְּדוּת וְאִם-אֵין-בִּי כֹחַ לְהַצִּיל הֵן בְּגִיעַרְתִּי אֲחֲרִיב יָם אֲשֵׁים נְהָרוֹת מִדְּבַר תִּבְאָשׁ דִּגְתָּם מֵאֵין מַיִם וְתָמַת בַּצָּמָא:	Why <i>is it that</i> when I came, There was not a single man? That when I called, There was no-one who answered? Am I really incapable of redeeming? Or do I not <i>have</i> the power to save? Look, at my rebuke I dry up the sea; I make rivers a desert, And their fish stink for lack of water And die of thirst.	Am I really incapable ← <i>Is my hand really too short</i>, with an infinitive absolute.
Isa 50:3	אֲלֹבִישׁ שָׁמַיִם קִדְרוֹת וְשָׁק אֲשֵׁים כְּסוּתָם: ס	I <i>can</i> clothe the heavens <i>in</i> obscurity And make sackcloth their covering.”	
Isa 50:4	אֲדַנִּי יְהוָה נָתַן לִי לְשׁוֹן לְמוֹדִים לְדַעַת לַעֲוֹת אֶת-יָעֹף דְּבַר יַעֲרִיר בִּבְקָר בִּבְקָר יַעֲרִיר לִי אֶזֶן לִשְׁמַע בְּלִמוּדִים:	“My Lord the LORD has given me a <u>learned tongue</u>, To know how to help the weary <i>with</i> a word. He awakens <i>me</i> from morning to morning; He awakens my ear To hear like the learned.	This verse and to Isa 50:9 is spoken by the Messiah. learned tongue ← <i>tongue of taught (things)</i>, a Hebraic genitive.

Isa 50:5	אֲדֹנִי יְהוָה פָּתַח-לִי אָזֶן וְאֲנִי לֹא מָרִיתִי אַחֹר לֹא נִסּוּגְתִּי:	My Lord the LORD has opened my ear, And I have not rebelled; I have not slid back.	
Isa 50:6	גִּילִי נָתַתִּי לַמַּכִּים וּלְחִי לַמַּרְטִים פָּנִי לֹא הִסְתַּרְתִּי מִכְלָמוֹת וָרֶק:	I have given my back to those <i>who</i> beat it, And my cheeks to those <i>who</i> pluck the <i>beard</i> ; I have not hidden my face from ignominious treatment And spittle.	ignominious treatment ← ignominies.
Isa 50:7	וְאֲדֹנִי יְהוָה יַעֲזֹר-לִי עַל-כֵּן לֹא נִכְלַמְתִּי עַל-כֵּן שָׁמַתִּי פָנִי בַּחֲלָמִישׁ וְאָדַע כִּי-לֹא אֲבוֹשׁ:	And my Lord the LORD will help me, Which <i>is</i> why I will not be held in contempt, And why I <u>have been</u> resolute like flint, And I know that I shall not be ashamed.	I have been resolute ← <i>set my face</i> . Compare Luke 9:51.
Isa 50:8	קָרוֹב מַצְדִּיקִי מִי-יָרִיב אֲתִי נֶעֱמָדָה יַחַד מִי-יִבְעַל מִשְׁפָּטִי יִגַּשׁ אֵלַי:	My justifier <i>is</i> near; Who will contend with me? Let us stand together. Who <i>is</i> my prosecutor? Let him approach me.	prosecutor ← <i>owner of</i> <i>my legal case</i> , i.e. <i>of the</i> <i>case against me</i> .
Isa 50:9	הֵן אֲדֹנִי יְהוָה יַעֲזֹר-לִי מִי-הוּא יִרְשִׁיעַנִי הֵן כָּלֵם כַּבְּגָד יִבְלוּ עָשׂ יֹאכְלֵם:	Behold, my Lord the LORD will help me. Who <i>is</i> it <i>who can</i> condemn me? <u>You will see that</u> they will all become worn out like a garment; A moth will consume them.”	You will see that ← <i>Behold</i> .
Isa 50:10	מִי בָכֶם יֵרָא יְהוָה שִׁמְעַ בְּקוֹל עֲבָדָו אֲשֶׁר הָלַךְ חֲשֹׁכִים וְאֵין נֹגֵה לוֹ יִבְטַח בְּשֵׁם יְהוָה וְיִשָּׁעַן בְּאַלְהֵיו:	“Who among you <u>fears</u> the LORD, <i>In</i> obeying his servant, Who walks in darkness and <i>has</i> no light? Let him trust in the name of the LORD And <u>rely</u> on his God.”	Isaiah speaks. fears ← <i>is a fearer of</i> . obeying ← <i>hearing the</i> <i>voice of</i> . light ← <i>shining</i> . rely ← <i>lean</i> .

Isa 50:11	הֵן בְּלַכֶּם קִדְחִי אֵשׁ מֵאֲזֵרִי יִקְוֹת לָכֹוּ בְּאוֹר אֲשַׁכֶּם וּבִזְקוֹת בְּעֶרְתֶּם מִיְדִי הִיִּתְהַזְּאֹת לָכֶם לְמַעַצְבָּה תִּשְׁכַּבּוּן: פ	“Behold, all of you <i>who</i> kindle a fire, <i>Who</i> <u>arm</u> yourselves <i>with</i> fiery darts, Go into the glow of your fire, And into the fiery darts you have ignited. This came from my hand to you; You will lie down in sorrow.	The LORD speaks. arm ← <i>gird</i>.
Isa 51:1	שְׁמַעְנוּ אֵלַי רְדֹפֵי צֶדֶק מְבַקְשֵׁי יְהוָה הַבֵּיטוּ אֶל־צוּר חֲצֵבְתָּם וְאֶל־מִקְבֵּת בּוֹר נִקְרְתָּם:	Listen to me, <i>You who</i> pursue justice, <i>You who</i> seek the LORD. Look at the <u>rock</u> <i>from</i> <i>which</i> you have been hewn, And at the <u>hollow</u> of the pit <i>from which</i> you have been quarried.	rock ... hollow: explained in the next verse. hollow: or <i>shaft</i>, as of a mine.
Isa 51:2	הַבֵּיטוּ אֶל־אַבְרָהָם אֲבִיכֶם וְאֶל־שָׂרָה תְּחוּלְלֶכֶם כִּי־אֶחָד קָרָאתִיו וְאַבְרָכֶהוּ וְאַרְבֶּהוּ: ס	Look at Abraham your father, And Sarah who gave birth to you, For I called him <i>as the</i> <i>only</i> one, And I will bless him and <u>multiply</u> <u>him</u>.	multiply him: i.e. <i>multiply his descendants</i>.
Isa 51:3	כִּי־נַחֵם יְהוָה צִיּוֹן נַחֵם כָּל־חֲרֻבְתֶּיהָ וַיִּשֶׁם מִדְבָּרָהּ כְּעֵדֶן וְעֲרֵבְתָּהּ כְּגִן־יְהוָה שְׂשׂוֹן וְשִׂמְחָהּ יִמְצָא בָּהּ תוֹדָה וְקוֹל זִמְרָה: ס	For the <u>LORD</u> will <u>comfort</u> <u>Zion</u>; He will comfort all her desolate places, And he will make her desert like Eden, And her arid tract like the LORD's garden. Rejoicing and happiness will be found in her, And thanksgiving and the sound of singing.	For the LORD will comfort Zion: compare Isa 14:1, Zech 1:17.

Isa 51:4	הִקְשִׁיבוּ אֵלַי עַמִּי וְלֹאֲוָמִי אֵלַי הֶאֱזִינוּ כִּי תוֹרָה מֵאִתִּי תֵּצֵא וּמִשְׁפָּטִי לְאוֹר עַמִּים אֲרַגֶּיעַ:	Listen to me, my people, And hear me, my nation, For the law will go out from me, And I will make my judicature rest As a light for the nations.	
Isa 51:5	קָרוֹב צִדְקִי יֵצֵא יִשְׁעִי וְזִרְעִי עַמִּים יִשְׁפֹּטוּ אֵלַי אֵיִם יִקְווּ וְאֶל-זִרְעִי יִיחַלּוּן:	My justice <i>is</i> near, My salvation has gone out, And my arms will judge nations. The coastlands will put their hope in me, And confide in my arm.	And my arms (etc.): the letters could be regrouped and re-pointed as יִשְׁפֹּט וְזִרְעִי ... to read <i>And my arm will judge ... And the coastland will put</i> coastlands: or islands.
Isa 51:6	שֹׂאוּ לְשִׁמִּים עֵינֵיכֶם וְהִבִּיטוּ אֶל-הָאָרֶץ מִתַּחַת כִּי-שָׁמַיִם כָּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כַּבֶּגֶד תִּבְלֶה וְיִשְׁבִּיָּהּ כַּמּוֹכֵן יָמוּתוּן וְיִשְׁוּעָתִי לְעוֹלָם תִּהְיֶה וְצִדְקָתִי לֹא תִחָת:	Lift up your eyes to the heavens, And look at the earth below, For the heavens will pass away like smoke, And the earth will wear out like a garment, And its inhabitants will die in a similar way, But my salvation will be age-abiding, And my justice will not be thwarted.	a garment ← <i>the garment</i> , but the consonantal text would also support <i>a garment</i> . An unexpected definite article. See Gen 22:9. in a similar way: as AV, [CB], [MT] (by virtue of the <i>maqfef</i>). [BDB] differs in its main option (as a gnat), root כנן.
Isa 51:7	שִׁמְעוּ אֵלַי יְדַעִי צִדְקַת עַם תּוֹרַתִי בְּלִבָּם אֶל-תִּירְאוּ חֲרַפַּת אֲנוּשׁ וּמִגְדַּפְתָּם אֶל-תִּחָתוּ:	Listen to me, <i>you who</i> know righteousness – <i>You who are</i> a people with my law in your heart – Do not fear the reproach of man, And do not be dismayed at their vilifications.	your heart ← <i>their heart</i> .

Isa 51:8	כִּי כְבֹגֵד יֹאכְלֵם עָשׂ וְכֹצֵמָר יֹאכְלֵם סָם וְצִדְקָתִי לְעוֹלָם תִּהְיֶה וְיִשׁוּעָתִי לְדוֹר דּוֹרִים: ס	For the moth will consume them like a garment, And the larva will consume them like wool, But my justice will be age-abiding, As <i>will</i> my salvation From <u>generation to</u> <u>generation</u>.	generation to generation ← <i>generation of</i> <i>generations</i>.
Isa 51:9	עוֹרִי עוֹרִי לְבָשִׁי-עוֹז זְרוּעַ יְהוָה עוֹרִי כִימִי קֶדֶם דְּרוֹת עוֹלָמִים הָלֹא אַתָּה־הִיא הַמַּחְצֶבֶת רֶהֱב מַחֲלֹלֶת־תַּנּוּן:	Wake up, wake up, Put on strength, O arm of the LORD. Wake up as <i>in</i> former days, <i>In</i> generations of <i>past</i> ages. <i>Was</i> it not you who cut <u>Rahab</u> in pieces – <i>Who</i> wounded the <i>land of crocodile</i>?	Rahab ... crocodile: names for Egypt, where crocodiles were worshipped.
Isa 51:10	הָלֹא אַתָּה־הִיא הַמַּחְרֶבֶת יָם מִי תְהוֹם רַבָּה הַשְׁמָה מַעַמְקֵי-יָם דֶּרֶךְ לַעֲבֹר גְּאוּלָּיִם:	<i>Was</i> it not you who dried up the sea – The water of the mighty deep – Who made the depths of the sea A way for those ransomed to cross over?	
Isa 51:11	וּפְדוּיֵי יְהוָה יִשׁוּבוּן וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל-רֹאשָׁם שִׂשׁוֹן וְשִׂמְחָה יִשְׁיגּוֹן נֶסוּ יָגוֹן וְאַנְחָה: ס	And the LORD's redeemed will return And come <i>to</i> Zion in jubilation, With age-abiding joy on their <u>heads</u>. <u>They will obtain</u> <u>happiness and joy</u>, <i>Whereas</i> sorrow and sighing will flee.	Isa 35:10. heads ← <i>head</i>. They will obtain happiness and joy: possibly intransitive here, <i>Happiness and joy will</i> <i>arrive</i>, paralleling <i>will</i> <i>flee</i>.
Isa 51:12	אֲנִכִּי אֲנִכִּי הוּא מְנַחֲמְכֶם מִ-אֶת וְתִירָאִי מֵאֲנוּשׁ יָמוֹת וּמִבֶּן-אָדָם חָצִיר יִנָּח:	I, I myself <i>am</i> the one who comforts you. Who <i>are</i> you to be afraid of <u>mortal man</u>, Or of a son of Adam <i>Who</i> will be laid <i>under</i> the grass?	mortal man ← <i>man he</i> <i>will die</i>.

Isa 51:13	וְתִשְׁכַּח יְהוָה עֲשֵׂךְ נֹטָה שָׁמַיִם וְיִסַּד אָרֶץ וּתְפַחֵד תְּמִיד כָּל־הַיּוֹם מִפְּנֵי חֲמַת הַמַּצִּיק כַּאֲשֶׁר כּוֹנֵן לְהִשָּׁחִית וְאַיָּה חֲמַת הַמַּצִּיק:	But you are forgetting the LORD your maker, <i>Who</i> stretched out the heavens, And <i>who</i> laid the foundations of the earth, And you have been afraid continually, All day <i>long</i> , Of the fury of the oppressor, <i>Of one</i> as he prepares to bring ruination. But where <i>is</i> the fury of the oppressor?	
Isa 51:14	מָה־רַץ צֵעָה לְהַפְתָּח וְלֹא־יָמוּת לַשַּׁחַת וְלֹא יִחְסַר לַחֲמוֹ:	The exile hastens to be released And not to die in the pit, And not to have lack of food.	released ← <i>loosed</i> . And not to have lack of food ← <i>And his bread shall not be lacking</i> . See 1 Sam 28:22-24.
Isa 51:15	וְאֲנֹכִי יְהוָה אֱלֹהֶיךָ רֹגֵעַ הַיָּם וַיִּהְיוּ גַלְיֹוֹ יְהוָה צְבָאוֹת שְׁמוֹ:	But I <i>am</i> the LORD your God, <i>Who</i> stirs up the sea So that its waves roar – The LORD of hosts <i>is</i> his name.	
Isa 51:16	וְאֲשִׁים דְּבָרִי בְּפִיךָ וּבִצֵּל יָדִי בְּסִיתֶיךָ לְנֹטַע שָׁמַיִם וְלִיסַד אָרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אַתָּה: ס	And I will put my words in your mouth; I will cover you with the shadow of my hand So as to plant the heavens And to found the earth, And to say to Zion, 'You <i>are</i> my people.'	
Isa 51:17	הִתְעוֹרְרִי הִתְעוֹרְרִי קוֹמִי יְרוּשָׁלַם אֲשֶׁר שָׁתִית מִיַּד יְהוָה אֶת־כּוֹס חֲמָתוֹ אֶת־קִבְעַת כּוֹס הַתְּרַעְלָה שָׁתִית מִצִּית:	Rouse yourself, rouse yourself, arise, Jerusalem, You who have drunk from the hand of the LORD The cup of his fury. You have drunk; You have wrung out the goblet – The cup of reeling.	

Isa 51:18	אִין־מְנַהֵל לָהּ מִכָּל־בָּנִים יִלְדָה וְאִין מַחְזִיק בְּיָדָהּ מִכָּל־בָּנִים גְּדֹלָה:	<i>There is no-one from all the sons she has borne Leading her, And there is no-one out of all the sons she has brought up Holding her hand.</i>	
Isa 51:19	שְׁתֵּים הִנֵּה קִרְאתֶיךָ מִי יִנּוּד לְךָ הַשֵּׁד וְהַשֶּׁבֶר וְהָרָעַב וְהַחֲרִיב מִי אֲנַחֲמֶךָ:	<i>There are two <u>things</u> which call out to you: Who will console you? Regarding the devastation, the ruination, the hunger and the sword, Who says, 'I will comfort you'?</i>	<i>things which call out to you ← your callers. We take the root as קָרָא, not, as [AnLx], AV קָרָה / II קָרָא, befall, but it is also possible. So AV differs. Who: AV differs (by whom).</i>
Isa 51:20	בְּנֵיךָ עָלְפוּ שָׁכְבוּ בְּרֹאשׁ כָּל־חוּצוֹת כְּתוּא מִכְמָר הַמְּלָאִים חֲמַת־יְהוָה גְּעַרְתָּ אֱלֹהֶיךָ:	<i>Your sons have fainted; They lie at the head of all the streets, Like an oryx in a trap. They are full of the LORD's fury – A rebuke from your God.</i>	<i>rebuke from ← rebuke of, a subjective genitive (God rebukes).</i>
Isa 51:21	לִכֵּן שִׁמְעִי־נָא זֹאת עֲנִיָּה וּשְׁכַרְתָּ וְלֹא מִיֵּין: ס	<i>So then, do hear this, You afflicted one – Drunk, But not from wine.”</i>	
Isa 51:22	כֹּה־אָמַר אֲדֹנֶיךָ יְהוָה וְאֵלֶיךָ יָרִיב עִמּוֹ הִנֵּה לִקְחֹתִי מִיָּדְךָ אֶת־כּוֹס הַתַּרְעֵלָה אֶת־קַבְּעֶת כּוֹס חֲמָתִי לֹא־תוֹסִיפִי לִשְׁתוֹתָה עוֹד:	<i>This <u>is what</u> your Lord the LORD and your God, Who will contend for his people, says: “Look, I have taken from your hand the cup of reeling, The goblet – the cup of my fury. You will not drink it any more.</i>	<i>This is what ← Thus.</i>

Isa 51:23	וְשִׁמְתִּיהָ בְיַד-מוֹנִיף אֲשֶׁר-אָמְרוּ לְנַפְשׁךָ שְׁחִי וְנַעֲבְרָה וְתִשְׁיֵמִי כְּאָרֶץ גִּזְף וּכְחוּץ לְעֹבְרִים: ס	And I will put it in the hand Of those who afflict you, Who have said to <u>you</u> <u>personally</u> , ‘Bow down so that we may pass.’ And you positioned your back like the ground, And like the street for passers-by <i>to walk</i> <i>on</i> .”	you personally ← <i>your</i> <i>soul</i> .
Isa 52:1	עוֹרִי עוֹרִי לְבָשִׁי עֹזֶךָ צִיּוֹן לְבָשִׁי בְּגָדֵי תִפְאָרְתֶךָ יְרוּשָׁלַם עִיר הַקֹּדֶשׁ כִּי לֹא יוֹסִיף יְבֹאֲבֶד עוֹד עֵרֶל וְטָמֵא:	Wake up, wake up, Put on your strength, O Zion; Put on your <u>splendid</u> <u>clothes</u> , O Jerusalem, <i>You</i> <u>holy city</u> , For the uncircumcised and the unclean Will no longer come into you.	your splendid clothes ... holy city ← <i>the clothes of</i> <i>your splendour ... city of</i> <i>holiness</i> , Hebraic genitives.
Isa 52:2	הִתְנַעֲרִי מֵעָפָר קוֹמִי שְׁבִי יְרוּשָׁלַם *הַתַּפְתַּחוּ הַתַּפְתַּחִי מוֹסְרֵי** צִוְאַרְךָ שְׁבִיָּה בַת-צִיּוֹן: ס	Shake the <u>dust</u> off <u>yourself</u> , Arise and sit, O Jerusalem; {Q: Loose yourself <i>from the bonds</i> <i>around your neck</i> } [K: The <u>bonds</u> <i>around your neck</i> have become loose], O captive daughter of Zion.	Shake the dust off yourself ← <i>Shake</i> <i>yourself from the dust</i> . bonds around ← <i>bonds</i> <i>of</i> . Wider use of the construct state.
Isa 52:3	כִּי-כֹה אָמַר יְהוָה חֲנָם נִמְכַּרְתֶּם וְלֹא בְכֶסֶף תִּגְאָלוּ:	For <i>this is what</i> the LORD says: “You were sold for nothing, And you will be redeemed Without money.”	<i>this is what</i> ← <i>thus</i> .
Isa 52:4	כִּי כֹה אָמַר אֲדֹנָי יְהוָה מִצְרַיִם יְרֵד-עָמִי בְּרֹאשֹׁנָה לָגוּר שָׁם וְאַשּׁוּר בְּאַפִּס עֲשָׂקוּ:	For <i>this is what</i> my Lord the LORD says: “ <i>In time past</i> , My people went down <i>to Egypt</i> To live there, And Assyria oppressed them <i>for no reason</i> ,”	<i>this is what</i> ← <i>thus</i> . <i>In time past</i> ← <i>In the first</i> <i>(time)</i> . <i>for no reason</i> ← <i>for</i> <i>nothingness</i> .

Isa 52:5	וַעֲתָה מִי-לִי-מָה-לִּי-פֹה* נֹאמִי-יְהוָה כִּי-לָקַח עָמִי חֲנָם *מִשְׁלוֹ *מִשְׁלִי יְהִלִּילוּ נֹאמִי-יְהוָה וְתִמִּיד כָּל-הַיּוֹם שְׁמִי מִנְּאֻץ:	And now {K: who} [Q: what] do I <i>have</i> here? Says the LORD, For my people were taken undeservedly. Those ruling them make <i>them</i> howl, Says the LORD, And my name is continuously despised All day long.	Those ruling them: the <i>ketiv</i> has a singular object suffix, as a collective reference to <i>my people</i>. Rom 2:24.
Isa 52:6	לִכֹּן יֵדַע עָמִי שְׁמִי לִכֹּן בַּיּוֹם הַהוּא כִּי-אֶנִּי-הוּא הַמְדַּבֵּר הַגָּבִי:	This <i>is</i> why my people will know my name; This <i>is</i> why <i>they</i> will know on that day That I <i>am</i> he who speaks <i>and</i> says, ‘Here I <i>am</i>.’ ”	Here I <i>am</i> ← <i>Behold me</i>.
Isa 52:7	מִהֲנֹאוֹ עַל-הַהָרִים רַגְלֵי מְבַשֵּׂר מִשְׁמִיעַ שְׁלוֹם מְבַשֵּׂר טוֹב מִשְׁמִיעַ יְשׁוּעָה אָמַר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיהָ:	How becoming on the mountains Are the feet of him who brings good news, Who proclaims peace, Who brings good news of well-being, <i>Who</i> proclaims salvation, <i>Who</i> says to Zion, “Your God reigns.”	Rom 10:15. Compare also Nah 1:15.
Isa 52:8	קוֹל צִפִּיד נִשְׂאוּ קוֹל יַחֲדוֹ יִרְנְנוּ כִּי עֵין בְּעֵין יֵרְאוּ בְּשׁוֹב יְהוָה צִיּוֹן:	<i>There is</i> the voice of your watchmen. They raise <i>their</i> voice; They are jubilant together, For they will see <u>face</u> to <u>face</u> When the LORD <u>returns</u> to Zion.	face to face ← <i>eye to eye</i>, but not in the modern English sense of <i>agreeing with each other</i>. returns: AV differs (<i>shall bring again</i>), reading as if <i>hiphil</i>.
Isa 52:9	פָּצְחוּ רִנְנוּ יַחֲדוֹ חֲרָבוֹת יְרוּשָׁלַם כִּי-נָחַם יְהוָה עַמּוֹ גָּאֹל יְרוּשָׁלַם:	Break out <i>into</i> singing, Be jubilant together, <i>You</i> desolate areas of Jerusalem, For the LORD has comforted his people; He has redeemed Jerusalem.	

Isa 52:10	חֲשֵׁי יְהוָה אֶת־זְרוֹעַ קִדְּשׁוּ לְעֵינֵי כָל־הַגּוֹיִם וְרֵאוּ כָל־אַפְסֵי־אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ: ס	The LORD has made <u>his</u> <u>holy arm</u> bare In the sight of all the nations, And <u>all the ends of the</u> <u>earth</u> will see The salvation of our God.	his holy arm ← <i>the arm of his holiness</i>, a Hebraic genitive. all the ends of the earth (etc.): compare Ps 98:3.
Isa 52:11	סֹרוּ סֹרוּ צְאוּ מִשָּׁם טַמֵּא אַל־תִּגָּעוּ צְאוּ מִתּוֹכָהּ הִבָּרוּ נְשֵׂאֵי כָלִי יְהוָה:	Depart, depart, Get out of there; Do not touch <i>any</i> unclean <i>thing</i>. Go away from her, Be purified, <i>You</i> who carry the LORD's equipment.	2 Cor 6:17, Rev 18:4. Go away from her ← <i>Go out from her midst.</i>
Isa 52:12	כִּי לֹא בַחֲפֹזוֹן תֵּצֵאוּ וּבִמְנוּסָה לֹא תִלְכוּן כִּי־הִלָּךְ לִפְנֵיכֶם יְהוָה וּמֵאַסְפְּכֶם אֱלֹהֵי יִשְׂרָאֵל: ס	For you will not go out in haste, And you will not go in flight, For the LORD will go before you, And the God of Israel will <u>gather you up at</u> <u>the rear</u>.	gather you up <i>at the rear</i>: the verb has connotations of <i>at the rear</i>.
Isa 52:13	הִנֵּה יִשְׁכִּיל עַבְדִּי יְרוּם וְנִשְׂא וְגָבַהּ מְאֹד:	Behold, my servant will act prudently; He will be exalted And extolled, And he will be very high.	
Isa 52:14	כַּאֲשֶׁר שָׁמְמוּ עָלֶיךָ רַבִּים כִּן־מִשְׁחַת מַאִישׁ מְרֹאֵהוּ וְתֹארוֹ מִבְּנֵי אָדָם:	<i>Just</i> as many were astonished at you – Such <i>was</i> the disfigurement of his appearance, More than <i>that of any</i> man, And of his <u>looks</u>, More than <i>that of any</i> <i>of the sons of</i> Adam –	looks ← <i>form</i>.

Isa 52:15	בֶּן יִזְהָ גּוֹיִם רַבִּים עָלָיו יִקְפְּצוּ מַלְכִּים פִּיהֶם כִּי אֲשֶׁר לֹא־סִפֵּר לָהֶם רֹאִי וְאֲשֶׁר לֹא־שָׁמְעוּ הִתְבּוֹנְנוּ:	So he will <u>sprinkle</u> many nations; Kings will shut their mouths at him, For they will see what was <u>never</u> told them, And they will contemplate What they had <u>never</u> heard <i>before</i>.	Rom 15:21. sprinkle: the word is common in Leviticus for sprinkling blood for atonement. never (2x) ← <i>not</i>.
Isa 53:1	מִי הָאֱמִין לְשִׁמְעַתָּנוּ וְזָרַע יְהוָה עַל־מִי נִגְלָתָה:	Who has believed our <u>account</u>, And to whom has the arm of the LORD been revealed?	John 12:38, Rom 10:16. account ← <i>thing heard</i>.
Isa 53:2	וַיַּעַל כַּיּוֹנָק לִפְנָיו וַכְּשָׂרֵשׁ מֵאֶרֶץ צִיָּה לֹא־תֵאָר לוֹ וְלֹא הָדָר וְנִרְאָהוּ וְלֹא־מְרֹאֶה וְנִחְמָדָהוּ:	For he grew up before him like a <u>shoot</u>, And like a root from <u>arid ground</u>. He <i>had</i> no handsome form or splendour, And when we saw him, <i>It was</i> not a sight That we should desire him.	shoot ← <i>sucker</i>, as in the botanical sense, but in Hebrew also from the same root as <i>to suck</i>. arid ground ← <i>land of aridity</i>, a Hebraic genitive.
Isa 53:3	נִבְזָה וַחֲדַל אִישִׁים אִישׁ מִכְאָבוֹת וִידוּעַ חֲלִי וּכְמִסְתָּר פָּנִים מִמֶּנּוּ נִבְזָה וְלֹא חֲשַׁבְנָהוּ:	He was despised and repudiated by men – A man of sorrows and acquainted with <u>affliction</u> – While <i>we were</i> like <i>a person</i> hiding <i>his face from him</i>. He was despised, And we did not esteem him.	affliction ← <i>illness</i>. from him: the same form as <i>from us</i>, compare [YLT], but the context mitigates for <i>from him</i>.
Isa 53:4	אֲכֵן חָלִינוּ הוּא נָשָׂא וּמִכְאָבֵינוּ סָבַלָם וְאַנְחֵנוּ חֲשַׁבְנָהוּ נִגּוּעַ מִכָּה אֱלֹהִים וּמַעֲנָה:	Surely he has borne our ailments And taken the weight of our <u>sorrows</u>, But we considered him stricken – Struck by God and afflicted.	Matt 8:17. Alluded to in 1 Pet 2:24. sorrows: or <i>pains</i>.

Isa 53:5	וְהוּא מְחַלל מִפְשָׁעֵנוּ מִדְּכָא מַעֲוֹנֹתֵינוּ מוֹסֵר שְׁלוֹמֵנוּ עָלָיו וּבְחִבְרָתוֹ נִרְפָּא-לָנוּ:	He was <u>wounded</u> for our transgressions; He was bruised for our iniquities. The punishment for our peace <i>was</i> on him, And by his weals <u>Our healing came.</u>	1 Pet 2:24. wounded: or <i>pierced</i> , but not the same word as in Zech 12:10. Our healing came ← <i>It</i> <i>was healed for us.</i>
Isa 53:6	כָּלָנוּ כֶּצֶאֱן תָּעִינוּ אִישׁ לְדַרְכּוֹ פָּנִינוּ וַיהוָה הִפְגִּיעַ בּוֹ אֶת עֲוֹן כָּלָנוּ:	We like sheep have all gone astray; We have each turned <u>our own way.</u> But the LORD has laid on him The iniquity of us all.	1 Pet 2:25. our own way ← <i>his</i> (<i>own</i>) way.
Isa 53:7	נִגָּשׁ וְהוּא נֶעְנֶה וְלֹא יִפְתַּח-פִּי כִּשְׁה לִטְבַּח יֹבֵל וּכְרִחִל לִפְנֵי גִזְזִיָּה נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו:	He was oppressed, and he was afflicted, But he did not open his mouth. He was led like a lamb to the slaughter, And as a ewe before its shearers is silent He did not open his mouth.	Acts 8:32. Alluded to in 1 Pet 2:23.
Isa 53:8	מִעֶצֶר וּמִמְשָׁפֵל לֶחֶק וְאֶת-דֹּרוֹ מִי יִשְׁוֹחַח כִּי נִגְזַל מֵאֶרֶץ חַיִּים מִפֶּשַׁע עַמִּי נִגַּע לָמוֹ:	He was taken <u>under</u> <u>compulsion</u> and by sentencing, And who <i>can</i> describe <i>what</i> his <u>posterity</u> <i>is?</i> For he was cut off from the land of the living; For the transgression of my people <u>He <i>was</i> struck down.</u>	Acts 8:33. under compulsion ← <i>from retention.</i> posterity ← <i>generation.</i> He was struck down ← <i>A</i> <i>strike on him.</i>
Isa 53:9	וַיִּתֵּן אֶת-רָשָׁעִים קִבְרוֹ וְאֶת-עֹשִׂיר בְּמִתּוֹ עַל לֹא-חָמָס עָשָׂה וְלֹא מָרְמָה בִּפְּיוֹ:	And <u>his grave</u> was <u>appointed</u> with the wicked, But with a rich <i>man</i> in his death, Because he did no violence, And <i>there was</i> no deceit in his mouth.	1 Pet 2:22. his grave was appointed ← <i>one / he appointed</i> his grave. Avoidance of the passive. But possibly <i>he</i> (<i>the LORD, or even the</i> <i>servant</i>) appointed his grave.

Isa 53:10	וְיִהְיֶה חֶפֶץ דָּבָאֹ הַחֲלִי אִם־תִּשָּׂא אֶשֶׁם נַפְשׁוֹ יִרְאֶה זֶרַע יֶאֱרִיךְ יָמִים וְחֶפֶץ יִהְיֶה בִידּוֹ יַעֲלֶה:	Yet the LORD was pleased to bruise him, <i>And to ravage him.</i> When his <u>life</u> makes a guilt-offering, He will see <i>his</i> seed, He will prolong <i>his</i> days, And the pleasure of the LORD Will prosper in his hand.	ravage ← <i>make sick</i> . life ← <i>soul</i> . When his life makes a guilt-offering: or, ≈ AV, when you make his life a guilt-offering. But there are no other sentences with “you” as the subject in this chapter. So AV differs.
Isa 53:11	מַעֲמַל נַפְשׁוֹ יִרְאֶה יִשְׁבֵּעַ בְּדַעְתּוֹ יַצְדִּיק צַדִּיק עַבְדִּי לְרַבִּים וְעֹנֶנְתָם הוּא יִסְבֹּל:	He will see <i>the result</i> of his <u>inward toil</u> ; He will be satisfied. <u>My righteous servant</u> will justify many by his knowledge, And he will bear their iniquities.	his inward toil ← <i>the toil</i> <i>of his soul</i> . My righteous servant: a rare, but similar, construction in Isa 33:21, Ps 11:7.
Isa 53:12	לִכְן אֶחֱלֶק־לּוֹ בְּרַבִּים וְאֶת־עֲצוּמִים יַחֲלֶק שָׁלֹל תַּחַת אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ וְאֶת־פִּשְׁעֵים נִמְנָה וְהוּא חֲטָא־רַבִּים נָשָׂא וּלְפִשְׁעֵים יִפְגִּיעַ: ס	That <i>is</i> why I will apportion him among the great, And he will share spoil with the mighty, Because he poured out his <u>being</u> to death, And he was counted with the transgressors , And he bore the sin of many, And he <u>pleaded</u> for the <u>transgressors</u> .	Mark 15:28, Luke 22:37. being ← <i>soul</i> . transgressors ... transgressors: otiose, but see Gen 12:5. pleaded: or <i>will plead</i> , but we take it as contemporaneous with the preceding verb.
Isa 54:1	רִנִּי עֲקֶרֶה לֹא יִלְדָּה פִּצְחִי רִנָּה וְצִהְלִי לֹא־חֲלָה בִּי־רַבִּים בְּנֵי־שׁוֹמְמָה מִבְּנֵי בְּעוּלָה אָמַר יְהוָה:	“Be jubilant, <i>you who</i> <i>are barren</i> <i>And have not given</i> <i>birth.</i> Break out <i>into</i> jubilation, And <u>shout for joy</u> , <i>You who have not</i> <i>been through</i> <i>labour</i> , For the sons of her <i>who was desolate</i> will be more Than the sons of her <i>who is married</i> , Says the LORD.	Gal 4:27. shout for joy ← <i>neigh</i> . Compare Isa 10:30.

Isa 54:2	הֲרִתִּיבִי מְקוֹם אֹהֶלְךָ וִירִיעוֹת מְשֻׁכְּנוֹתֶיךָ יִטּוּ אֶל־תַּחֲשֻׁכֵי הָאָרֶץ מִתְרִיךְ וִיתְדֶתֶיךָ חֲזָקִי:	Make a wide open space <i>in</i> your tent, And <u>let the curtains</u> of your abodes <u>be</u> <u>stretched</u> . Do not hold back; Lengthen your guylines And strengthen your pegs.	The verbal forms are feminine singular, so referring to, e.g. <i>Jerusalem</i> . let the curtains ... be stretched ← <i>let them</i> <i>stretch the curtains</i> . Avoidance of the passive.
Isa 54:3	כִּי־יִמִּין וּשְׂמָאוֹל תִּפְרָצִי וְזֶרַעְךָ גּוֹיִם יִירֹשׁ וְעָרִים נִשְׁמֹות יוֹשִׁיבוּ:	For you will spread out to the right and to the left, And your seed will <u>dispossess</u> nations, And they will make desolate <i>places</i> habitable.	dispossess: or <i>inherit</i> .
Isa 54:4	אֶל־תִּירָאִי כִי־לֹא תִבּוֹשִׁי וְאֶל־תִּכְלָמִי כִי לֹא תַחֲפִירִי כִי בָשַׁת עֲלוֹמֶיךָ תִּשְׁכַּחִי וְחֶרֶפַת אֶלְמוֹנֶתֶיךָ לֹא תִזְכְּרִי־עוֹד:	Do not fear, for you will not be ashamed, And do not suffer ignominy, For you will not come into disrepute, And you will forget the shame of your youth, And you will no longer remember The reproach of your widowhood.	
Isa 54:5	כִּי בַעֲלֶיךָ עֲשִׂיךָ יְהוָה צְבָאוֹת שְׁמוֹ וְגִאֲלֶךָ קִדּוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָּל־הָאָרֶץ יִקְרָא:	For your husband <i>is</i> your maker – The LORD of hosts <i>is</i> his name – And your redeemer <i>is</i> the holy <i>one</i> of Israel. He will be called The God of all the earth.	
Isa 54:6	כִּי־כָאִשָּׁה עָזוּבָה וְעַצוּבָה רוּחַ קִרְאָךָ יְהוָה וְאִשָּׁה נְעוּרִים כִּי תִמָּאֵס אָמַר אֱלֹהֶיךָ:	For the LORD has called you As a woman <i>who has</i> <i>been</i> deserted, And <i>who is</i> <u>grieved in</u> spirit, And <i>as a youthful wife</i> – For you were rejected, Says your God.	<u>grieved in</u> ← <i>grieved of</i> . <u>youthful wife</u> ← <i>wife of</i> <i>youth</i> , a Hebraic genitive.

Isa 54:7	בְּרַגַע קָטָן עֲזַבְתִּיךָ וּבְרַחֲמִים גְּדֹלִים אֶקְבָּצֶךָ:	For a short while I left you, But I will gather you With great tender affection.	
Isa 54:8	בְּשַׁעַף קֶזֶף הִסְתַּרְתִּי פָנַי רָגַע מִמֶּךָ וּבְחֶסֶד עוֹלָם רַחֲמֶיךָ אֶמַר גְּאֻלָּךְ יְהוָה: ס	In a surge of wrath I hid my face from you for a while, But I will have compassion on you With age-abiding kindness, Says your redeemer, The LORD.	
Isa 54:9	כִּי־מִי נָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבְר מִיַּנְח עוֹד עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקֶּזֶף עָלֶיךָ וּמִגֶּעֱרָבֶךָ:	For this <i>is like</i> Noah's waters to me, <i>About</i> which I swore That Noah's waters would no longer pass over the earth. Likewise, I have sworn Not to be angry with you Nor to rebuke you.	Not to be angry with you (etc.): i.e. when the time for this comes.
Isa 54:10	כִּי הַהָרִים יִמּוּשׁוּ וְהַגְּבָעוֹת תִּמּוּטָנָה וְחִסְדִּי מֵאַתָּךְ לֹא־יִמּוּשׁ וּבְרִית שְׁלוֹמִי לֹא תִמּוּט אֶמַר מֶרְחָמְךָ יְהוָה: ס	For the mountains will retreat, And the hills will totter, But my kindness will not retreat from you, And my covenant of peace will not totter, Says the LORD, Who has mercy on you.	But: adversative use of the vav.
Isa 54:11	עֲנִיָּה סַעֲרָה לֹא נֶחֱמָה הִנֵּה אֲנֹכִי מְרַבֵּיץ בַּפּוֹד אַבְנֵיךָ וְיִסְדֹּתֶיךָ בַּסַּפִּירִים:	Poor, tossed about, And not comforted as you are, I am about to set your stones, In dark surround, And I will give you foundations of sapphires.	I am about to ← <i>Behold</i> <i>me</i> . In dark surround ← <i>In</i> <i>antimony</i> , or <i>In eye</i> <i>shadow</i> , but here probably a dark mineral.
Isa 54:12	וְשִׁמְתִּי בְּדָכְךָ שִׁמְשֹׁתֶיךָ וְשִׁעְרֶיךָ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֶךָ לְאַבְנֵי־חֹפֶץ:	And I will make your windows of rubies, And your gates of garnet, And all your border Of attractive gemstones.	attractive gemstones ← <i>stones of delight</i> , a Hebraic genitive.

Isa 54:13	וְכָל־בְּנֵי־יְהוָה לְמוֹדֵי יְהוָה וְרֵב שְׁלוֹם בְּנֵי־יְהוָה:	And all your sons will be the LORD's disciples, And the peace of your sons Will be great.	John 6:45. disciples: perhaps, having learnt, <i>scholars</i> .
Isa 54:14	בְּצִדְקָה תִּכְוֶנֶנִי רַחֲמֵי מַעֲשֶׂיךָ כִּי־לֹא תִירָאִי וּמִמַּחְתָּה כִּי לֹא־תִקְרַב אֵלֶיךָ:	You will be established in righteousness; <u>You will certainly be</u> <u>far from oppression,</u> For you will not fear, And <i>you will be far</i> from terror, For it will not come near you.	You will certainly be far from oppression: an imperative, expressing distinct assurance; see [Ges-HG] §110c.
Isa 54:15	הֵן גֹּזֵר יִגְוֹר אַפְסֵי מְאוֹתָי מִי־גֵר אֶתְּךָ עָלֶיךָ יְפֹול־:	Behold, <i>no-one</i> at all will dwell with you Unless it is authorized by my sign; He <i>who</i> has dwelt with you Would attack you.	<i>no-one</i> at all will dwell: infinitive absolute. The AV differs, but it is also plausible. The verse is difficult because of the ambiguity of גֹּזֵר (<i>dwelt</i> or <i>gather</i> or <i>attack</i>), and other words.
Isa 54:16	*הֵן**הִנֵּה אֲנִכִּי בִרְאִיתִי חֲרֹשׁ נִפְחַ בָּאֵשׁ פָּחִם וּמוֹצִיא כְּלִי לְמַעֲשָׂהוּ וְאֲנִכִּי בִרְאִיתִי מְשַׁחִית לְחִבְלִי:	Behold, I created the craftsman, <i>Who</i> puffs on the coal fire And produces an instrument for his work. And I created the ruiner To lay waste.	Behold: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. coal fire ← <i>fire of coals</i> . an instrument: or an <i>object</i> , or a <i>weapon</i> . for his work: or by <i>his</i> <i>work</i> .
Isa 54:17	כָּל־כְּלִי יוֹצֵר עָלֶיךָ לֹא יִצְלַח וְכָל־לְשׁוֹן תִּקּוּם־אֶתְּךָ לְמִשְׁפָּט תִּרְשָׁעִי זֹאת נִחְלַת עֲבָדֶי יְהוָה וְצִדְקָתָם מֵאִתִּי נֹאם־יְהוָה: ס	No weapon produced against you will be successful, And you will condemn every tongue <i>which</i> <i>confronts</i> you in law. This is the inheritance of the LORD's servants, Whose righteousness <i>comes</i> from me", Says the LORD.	confronts ← <i>rises</i> . law ← <i>judgment, justice</i> .

Isa 55:1	הָיָה כָּל-צָמֵא לֵכּוֹ לַמַּיִם וְאִשֶּׁר אֵין-לּוֹ כֶּסֶף לֵכּוֹ שִׁבְרוּ וְאָכְלוּ וּלְכּוֹ שִׁבְרוּ בְּלוֹא-כֶּסֶף וּבְלוֹא מַחִיר יַיִן וְחֶלֶב:	“Hey, everyone <i>who is thirsty</i>, Come to the water, Including him who <i>has no money</i>. Come <i>and buy</i> <i>something</i>, and eat, And come <i>and buy</i> wine and milk, Without money and without a price.	Rev 21:6, Rev 22:17; John 7:38 (allusion). buy (2x) ← <i>broker</i>.
Isa 55:2	לָמָּה תִשְׁקָלוּ-כֶּסֶף בְּלוֹא-לֶחֶם וַיִּגִּיעַכֶּם בְּלוֹא לְשִׁבְעָה שְׂמֵעוּ שְׂמוֹעַ אֵלַי וְאִכְלוּ-טוֹב וְתִתְעַנֵּג בְּדֶשֶׁן נַפְשְׁכֶם:	Why do you weigh out money For <i>what is</i> not bread, And your hard-earned wealth For <i>what does</i> not satisfy? <u>Listen carefully</u> to me, And eat <i>what is</i> good, And let your <i>being</i> delight itself In fatness.	Listen carefully: infinitive absolute. being ← <i>soul</i>.
Isa 55:3	הִטּוּ אָזְנוֹכֶם וּלְכּוּ אֵלַי שְׁמָעוּ וּתְחִי נַפְשְׁכֶם וְאִכְרַתָּה לָכֶם בְּרִית עוֹלָם חֶסֶד־דָּד הַנְּאֻמָּנִים:	Incline your <i>ears</i> and come to me. Listen, and let <i>yourself</i> live, And I will <i>make</i> an age-abiding covenant for you – The faithful kindnesses of David.	Acts 13:34. ears ← <i>ear</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26. yourself ← <i>your soul</i>. make ← <i>cut</i>.
Isa 55:4	הֵן עַד לְאוֹמִים נִתְּנָיו נָגִיד וּמִצְוָה לְאוֹמִים:	Behold, I have made him A witness to the <i>nations</i> – A leader and a commander For the <i>nations</i>.	nations ... nations: otiose, but see Gen 12:5.

Isa 55:5	הֵן גֹּיִם לֹא־יָדְעוּ תִּקְרָא וְגֹיִם לֹא־יֵדְעוּךָ אֱלֹהֶיךָ יָרוּצוּ לְמַעַן יְהוָה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל כִּי פֶּאֶרְךָ: ס	Behold, you will call on a nation Which you did not know, And a nation which did not know you Will run to you For the sake of the LORD your God, And for the holy one of Israel, For he has adorned you.	
Isa 55:6	דַּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ קִרְאוּהוּ בְּהִיּוֹתוֹ קָרוֹב:	Seek the LORD While he is to be found; Call upon him While he is near.	
Isa 55:7	יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אֶזְנוֹ מִחֲשַׁבְתּוֹ וַיָּשָׁב אֶל־יְהוָה וַיִּרְחַמֵּהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסֻלּוֹחַ:	Let the wicked abandon his way, And the iniquitous man his designs, And let him return to the LORD, Who will show him mercy, And to our God, For he is very forward to forgive.	iniquitous man ← <i>man of</i> <i>iniquity</i>, a Hebraic genitive.
Isa 55:8	כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַּרְכֵיכֶם דַּרְכֵי נֶאֱמַר יְהוָה:	For my thoughts <i>are</i> not your thoughts, And your ways <i>are</i> not my ways, Says the LORD.	
Isa 55:9	כִּי־גִבְהוֹת שָׁמַיִם מֵאָרֶץ כֵּן גִּבְהוֹת דַּרְכֵי מִדְּרֵכֵיכֶם וּמִחֲשַׁבְתִּי מִמִּחֲשַׁבְתֵּיכֶם:	For <i>as</i> the heavens are higher than the earth, So my ways are higher than your ways, And my thoughts than your thoughts.	

Isa 55:10	כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֵּרַע וְלֶחֶם לַאֲכָל:	For as the rain and the snow fall from the heavens And do not return there, But saturate the land And <u>cause</u> it to <u>be</u> <u>fertile</u>, And give growth and yield seed for the sower, And bread for him who eats,	2 Cor 9:10. cause ... to be fertile ← <i>to beget</i>, but also, <i>to make beget</i>.
Isa 55:11	כֵּן יִהְיֶה דְבַרִּי אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב אֵלַי רִיקָם כִּי אִם־עֲשֶׂה אֶת־אֲשֶׁר חָפְצָתִי וְהִצְלִיחַ אֲשֶׁר שָׁלַחְתִּיו:	So my word which proceeds from my mouth is; It will not return to me <u>in vain</u>, But rather it will do what I have willed, And it will be successful Where I have sent it.	in vain ← <i>emptily</i>.
Isa 55:12	כִּי־בִשְׂמִיחָה תֵּצְאוּ וּבְשָׁלוֹם תּוּבְלוּן הַהָרִים וְהַגְּבָעוֹת יִפְצְחוּ לִפְנֵיכֶם רָנָה וְכָל־עֵצֵי הַשָּׁדָה יִמְחָאוּ־כָף:	For you will go out with joy, And you will be led in peace; The mountains and the hills will break out <i>in</i> jubilation before you, And all the trees of the countryside Will clap <i>their</i> hands.	
Isa 55:13	תַּחַת הַנֶּעְצוּץ יַעֲלֶה בְּרוֹשׁ *תַּחַת *וְתַחַת הַסְּרַפָּד יַעֲלֶה הַדָּס וְהָיָה לִיהוָה לְשֵׁם לְאוֹת עוֹלָם לֹא יִכָּרֵת: ס	Instead of the thorn bush, The cypress will come {K: up;} [Q: up,] {K: Instead} [Q: And instead] of the briar The myrtle will come up, And it will be for the LORD's <u>fame</u>, As an age-abiding sign <i>Which</i> will not be cut off."	fame ← <i>name</i>.

Isa 56:1	כֹּה אָמַר יְהוָה שְׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי־קְרוֹבָה יְשׁוּעָתִי לָבוֹא וְצִדְקָתִי לְהִגָּלוֹת:	This <i>is what</i> the LORD says: “Maintain justice and act righteously, For my salvation <i>is</i> drawing near, As <i>is</i> my righteousness Which <i>is</i> to be revealed.	This <i>is what</i> ← <i>Thus</i> . act righteously ← <i>do</i> <i>righteousness</i> . <i>is</i> drawing near ← (<i>is</i>) <i>close to come</i> .
Isa 56:2	אֲשֶׁרִי אָנוּשׁ יַעֲשֶׂה־זֹאת וּבֶן־אָדָם יַחֲזִיק בָּהּ שְׁמֹר שַׁבָּת מִחֲלָלָהּ וְשֹׁמֵר יָדוֹ מִמַּעֲשׂוֹת כָּל־רָע: ס	Blessed <i>is</i> the man <i>who</i> does this, And the son of Adam <i>who</i> holds on to it, <i>Who</i> keeps the Sabbath so as not to profane it And keeps his hand away From committing <i>any</i> evil.	any ← <i>every</i> .
Isa 56:3	וְאֶל־יֹאמֵר בֶּן־הַנֶּכֶד הַנִּלְוָה אֶל־יְהוָה לֵאמֹר הַבְדֵּל יַבְדִּילֵנִי יְהוָה מֵעַל עַמּוֹ וְאֶל־יֹאמֵר הַסְּרִים הֵן אֲנִי עֵץ יָבֵשׁ: ס	And do not let the foreigner Who <i>is</i> joined to the LORD say, ‘The LORD will surely separate me from his people’, And do not let the eunuch say, ‘Look, I <i>am</i> dry wood.’ ”	foreigner ← <i>son of</i> <i>foreignness</i> . say ← <i>say saying</i> . surely separate: infinitive absolute.
Isa 56:4	כִּי־כֹה אָמַר יְהוָה לַסְּרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת־שַׁבְּתוֹתַי וּבָחֲרוּ בְּאֲשֶׁר חָפְצָתִי וּמַחֲזִיקִים בְּבְרִיתִי:	For <i>this is what</i> the LORD says To the eunuchs who keep my Sabbaths, And choose what I delight in, And keep my covenant:	<i>this is what</i> ← <i>thus</i> .
Isa 56:5	וְנָתַתִּי לָהֶם בֵּיתִי וּבְחֹמֹתַי יָד וְשֵׁם טוֹב מִבְּנִים וּמִבָּנוֹת שֵׁם עוֹלָם אֲתֶן־לָוּ אֲשֶׁר לֹא יִכָּרֵת: ס	“Now I will give them A memorial and a name In my house and within my walls, Better than sons and daughters. I will give him an age- abiding name Which will not be cut off.	A memorial and a name: from which <i>Yad Vashem</i> , the name of the memorial to the victims of the holocaust, comes. The word for <i>memorial</i> also means <i>hand, power, care</i> etc. give him: AV differs (<i>give</i> <i>them</i>), but we follow the Hebrew.

Isa 56:6	וּבְנֵי הַנֹּכְרִים הַנִּלְוִים עַל־יְהוָה לְשִׁרְתּוֹ וְלֹא־הִבָּה אֶת־שֵׁם יְהוָה לְהִיּוֹת לוֹ לְעֲבָדִים כָּל־שֹׁמֵר שַׁבָּת מִחֻלּוֹ וּמִחֲזִיקִים בְּבְרִיתִי:	And <i>I will allow</i> the foreigners Who <i>are</i> joined to the LORD In <i>serving</i> him And in <i>loving</i> the name of the LORD To be his servants – Everyone <i>who</i> keeps the Sabbath By <i>not</i> <i>profaning</i> it, And <i>all who</i> keep my covenant.	<i>I will allow</i>: supplied from <i>I will give</i> in Isa 56:5, the verb נתן covering both meanings. In serving ... in loving ... By not profaning: gerundial use of the infinitive.
Isa 56:7	וְהִבֵּיאֹתֶימ אֶל־הָר קִדְשִׁי וְשִׁמַּחְתִּים בְּבֵית תְּפִלָּתִי עוֹלְתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל־מִזְבְּחִי כִי בֵיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים:	And I will bring them to <i>my holy</i> mountain, And I will make them joyful in my house of prayer. Their burnt offerings and their sacrifices <i>Will be</i> a delight on my altar, And my house will be called A house of prayer for all the nations.”	Matt 21:13, Mark 11:17, Luke 19:46. my holy mountain ← <i>the mountain of my holiness</i>, a Hebraic genitive.
Isa 56:8	נֹאם אֲדֹנִי יְהוָה מְקַבֵּץ נִדְחֵי יִשְׂרָאֵל עוֹד אֶקַּבֵּץ עָלֵיו לְנִקְבָצוֹ:	My Lord the LORD, Who gathers those who <i>were</i> driven out of Israel, says, “I will yet gather them <i>there</i>, With those of his <i>company</i> Who have been gathered.	there ← <i>to him / it</i>, referring to Israel as a nation.
Isa 56:9	כָּל חִיתוֹ שָׂדֵי אֲתִיו לֶאֱכֹל כָּל־חִיתוֹ בִּיעֵר: ס	All <i>you</i> wild animals, Come to eat – All <i>you</i> wild animals of the forest.	
Isa 56:10	*צִפּוֹ *צִפּוֹ עֹרִים כָּלָם לֹא יָדְעוּ כָּלָם כְּלָבִים אֱלֵמִים לֹא יוּכְלוּ לִנְבֹּחַ הֵזִים שֹׁכְבִים אֲהָבִי לָנוּם:	His <i>watchmen are</i> all blind; They do not know <i>anything</i>. They <i>are</i> all mute dogs; They are not able to bark. <i>They are</i> dreamers, lying down, <i>Who</i> love to slumber.	His watchmen: the <i>ketiv</i> reads <i>His watchman</i>, but it has a plural adjective.

Isa 56:11	וְהַכְּלָבִים עֲזִיזֵנָפֶשׁ לֹא יֵדְעוּ שְׂבַעָה וְהִמָּה רָעִים לֹא יֵדְעוּ הַבֵּין כָּלֶם לְדַרְכָּם פָּנּוּ אִישׁ לְבַצְעוֹ מִקְצָהוּ:	But the dogs have a ferocious <u>appetite</u> – They do not know satiety – And they <i>are</i> <u>shepherds</u> <i>who</i> do not know how to discern. They have all turned their <i>own</i> way – Each <i>one</i> to his <i>own</i> gain From his <i>own</i> <u>retreat</u> .	appetite ← <i>soul</i> , but also <i>appetite</i> . retreat ← <i>end</i> .
Isa 56:12	אֲתִיו אֶקְחֶה־יָיִן וְנִסְבָּאָה שֹׂכֵר וְהָיָה כְּזֶה יוֹם מָחָר גָּדוֹל יֵתֶר מֵאֹד:	‘Come on’, <i>they say</i> , ‘For I will get wine, And let us imbibe liquor, And tomorrow will be like this, Great and <u>most</u> <u>excellent</u> .’	most excellent ← <i>much</i> <i>excellence</i> .
Isa 57:1	הַצַּדִּיק אֲבָד וְאֵין אִישׁ שֵׁם עַל־לֵב וְאֲנָשִׁי־חֶסֶד נֶאֱסָפִים בָּאֵין מִבֵּין כִּי־מִפְּנֵי הָרָעָה נֶאֱסָף הַצַּדִּיק:	The righteous <i>man</i> is <u>no more</u> , And <i>there is</i> no man <i>who</i> lays it to heart, And <u>kind men</u> have been <u>taken away</u> , With no-one understanding That <i>it is</i> because of evil <i>That</i> the righteous <i>man</i> has been <u>taken away</u> .	is no more ← <i>has</i> <i>perished</i> . kind men ← <i>men of</i> <i>kindness</i> , a Hebraic genitive. taken away (2x) ← <i>gathered in</i> .
Isa 57:2	יָבוֹא שָׁלוֹם יְנוּחוּ עַל־מִשְׁכְּבוֹתָם הַלָּךְ נִכְחוּ:	He will enter <u>into</u> <u>peace</u> ; They will rest on their couches, <i>Each</i> who walks in <u>his</u> <u>uprightness</u> .	He will enter <i>into</i> peace: or <i>Peace</i> will come. his uprightness ← <i>his</i> (i.e. <i>God's</i>) <i>straightforwardness</i> .
Isa 57:3	וְאַתֶּם קְרִבּוֹ־הֵנָּה בְּנֵי עֲנָנָה זֶרַע מְנַאֲף וְתוֹזְנָה:	But <i>as for</i> you, draw near here, <i>You</i> sons of the <u>diviner</u> by clouds, And seed of the adulterer and the <u>prostitute</u> .	But: adversative use of the vav. diviner: feminine. and the prostitute ← <i>and</i> <i>she committed</i> <i>whoredom</i> .

Isa 57:4	עַל־מִי תִתְעַנְּגוּ עַל־מִי תִּרְחִיבוּ פֶה תִּאָּרִיכוּ לְשׁוֹן הַלֹּא־אֲתָם לִדְי־פֶשַׁע זָרַע שָׁקֶר:	Against whom do you make sport for yourselves? Whom do you <u>smirk</u> at? Whom do you <u>poke</u> the tongue at? Are you not <u>transgressive</u> <u>children</u> – A false seed?	smirk ← <i>widen the mouth.</i> poke ← <i>lengthen.</i> transgressive children ← <i>children of transgression.</i> The usual expression is <i>sons of transgression</i>, but see Isa 2:6. A false seed ← <i>A seed of falsity / lying</i>, a Hebraic genitive.
Isa 57:5	הַנִּחָמִים בָּאֱלִים תַּחַת כָּל־עֵץ רֵעָנָן שִׁחֲטִי הַיִּלָּדִים בַּנָּחָלִים תַּחַת סַעֲפֵי הַסֻּלְעִים:	– You who <i>are</i> inflamed by idols Under every luxuriant tree, Slaughtering children at the streams Under the fissures in the rocks?	
Isa 57:6	בַּחֲלֻקֵּי־נַחַל חֲלֻקָּךְ הֵם הֵם גִּזְרֶיךָ גַם־לָהֶם שִׁפְכָתָ נֶסֶךְ הַעֲלִיתָ מִנְחָה הָעַל אֵלֶּה אֲנַחֵם:	Your lot <i>is</i> in the bare reaches of a stream; They <i>are</i> what your fate <i>is</i>. To them also you poured out a libation And raised an offering. Should I be comforted by these?	
Isa 57:7	עַל הַר־גְּבוּהַ וְנִשָּׂא שְׁמָתָ מִשְׁכַּבְּךָ גַם־שָׁם עָלִיתָ לְזִבְחַ זִבַּח:	You have <u>made</u> your <u>bed</u> On a high and lofty mountain; There too you went up To <u>offer</u> sacrifice.	made your bed ← <i>placed your couch.</i> offer ← <i>sacrifice.</i>

Isa 57:8	וְאַחַר הַדִּלְתָּ וְהִמְזוּזָה שְׁמַת זְכֹרֹנְךָ כִּי מֵאִתִּי גָלִית וְתַעֲלִי הֶרְחַבְתָּ מִשְׁכְּבֶךָ וּתְכַרַּת-לֶךְ מֵהֶם אַהֲבַת מִשְׁכָּבְךָ יָד חַזִּית:	And you have left your memorial Behind the door and doorpost, For you have uncovered yourself To <i>someone other</i> than me, And you have <u>gone up</u>, And you have made your bed widely <i>available</i>, And you <u>have made</u> yourself <i>a covenant</i> With <i>some</i> of them. You have loved their bed; You have seen <i>their male member</i>.	gone up: or <i>offered</i>. you have made ← <i>she has cut</i>, the verb being associated with <i>covenants</i>. On the translation as second person (<i>you</i>), see [Ges-HG] §47k. male member ← <i>hand</i>, and various other meanings. See [BDB] p.390, № 4g for <i>phallus</i>. AV differs (<i>it</i>).
Isa 57:9	וּתְשָׁרִי לְמֶלֶךְ בְּשֶׁמֶן וּתְרַבִּי רֶקֶחֶיךָ וּתְשַׁלְּחִי צְרִיף עַד-מֶרְחָק וּתְשַׁפִּילִי עַד-שְׂאוֹל:	And you went to the king with oil, And you <u>took many</u> fragrances, And you sent your ambassadors <u>far and wide</u>, And you brought <u>people</u> down to the grave.	<i>took many fragrances</i> ← <i>increased your fragrances</i>. far and wide ← <i>up to from far</i>. <i>people</i>: AV differs (<i>thysself</i>).
Isa 57:10	בְּרַב דְּרֶכְךָ יִגְעַת לֹא אַמַּרְתָּ נֹאֵשׁ חֵית יִדְדֶךָ מִצָּאת עַל-כֵּן לֹא חָלִית:	You exhaust yourself with your <u>grand way</u>. You have not said, 'It is desperate.' You have found <u>vitality</u> in your <u>reach</u>, Which <i>is</i> why you have not flagged.	your grand way ← <i>the grandness of your way</i>. A reverse Hebraic genitive; compare Dan 11:20. vitality ← <i>life</i>. reach ← <i>hand</i>.
Isa 57:11	וְאַת־מִי דָאֲגַת וּתִירָאִי כִי תִכְזָּבִי וְאוֹתִי לֹא זָכַרְתָּ לֹא-שְׁמַת עַל-לִבֶּךָ הֲלֹא אֲנִי מַחֲשֶׂה וּמַעֲלֶם וְאוֹתִי לֹא תִירָאִי:	And about whom have you been anxious, And <i>whom</i> do you fear? For you are dealing dishonestly, And you have not remembered me; You have not laid <i>it</i> to your heart. Have I not been silent ever since age-old time, While you have not been fearing me?	While: temporal use of the <i>vav</i>.

Isa 57:12	אֲנִי אֲגִיד צְדָקָתְךָ וְאֶת־מַעֲשֵׂיךָ וְלֹא יִנְעִילוּךָ:	I <i>can</i> tell of your righteousness And your works, But they will not profit you.	
Isa 57:13	בְּזַעֲקֶךָ יֵצִיֶךָ קְבוּצֶיךָ וְאֶת־כָּל־יִשְׂאֲרוּחַ יִקַּח־הֶבֶל וְהַחוּסָה בִּי יִנְחַל־אֶרֶץ וְיִירַשׁ הָרֶקֶדְשִׁי:	When you cry out, Let your troops deliver you, But the wind will carry them all away – A <i>puff of</i> breath will take <i>them</i> away. But he who trusts in me Will inherit the land And will come into possession Of <u>my holy mountain</u> .	my holy mountain ← <i>the mountain of my holiness</i> , a Hebraic genitive.
Isa 57:14	וְאָמַר סְלוּ־סְלוּ פְּנוּ־דֶרֶךְ הָרִימוּ מִכְשׁוֹל מִדֶּרֶךְ עַמִּי: ס	And he will say, 'Raise an embankment, raise an embankment, Clear a way; Remove <i>any</i> obstacle From my people's road.'	
Isa 57:15	כִּי כֹה אָמַר רָם וְנִשְׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֲשֶׁכֶּן וְאֶת־דַּבָּא וּשְׁפַל־רוּחַ לְהַחְיֹת רוּחַ שְׁפָלִים וּלְהַחְיֹת לֵב נִדְבָּאִים:	For <u>this is what</u> the <i>one</i> <i>Who</i> is high and exalted, <i>Who</i> lives permanently, And whose name <i>is</i> holy, Says: I will dwell on high, And <u>holily</u> , And with the contrite and <u>humble in spirit</u> , To <u>revive</u> the spirit of the lowly, And to <u>revitalize</u> the heart Of <i>those</i> ground down.	this <i>is what</i> ← <i>thus</i> . holily ← (<i>as a</i>) <i>holy</i> (<i>one</i>). humble in spirit ← <i>humble of spirit</i> . Wider use of the construct state. revive ... revitalize ← <i>revive ... revive</i> . Otiose, but see Gen 12:5.
Isa 57:16	כִּי לֹא לְעוֹלָם אֲרִיב וְלֹא לִנְצַח אֶקְצֹף בִּירוּחַ מִלְּפָנַי יַעֲטוֹף וּנְשָׁמוֹת אֲנִי עֹשִׂיתִי:	For I will not contend age-abidingly, And I will not be angry in perpetuity, For a spirit <i>could</i> succumb before me, As <i>would</i> living beings <i>Which</i> I have made.	

Isa 57:17	בַּעֲוֹן בָּצְעוּ קַצְפֹּתַי וְאַכְהוּ הַסֵּתֶר וְאַקְצֹף וְיִלְךְ שׁוֹבֵב בְּדֶרֶךְ לְבוֹ:	I was angry at the iniquity of his unjust gain, And I struck him. <i>I hide myself</i> and I show anger, But he walks rebelliously In the way of his heart.	<i>I hide myself</i> : infinitive absolute in the role of a finite verb. rebelliously ← (as a) rebellious (one).
Isa 57:18	דַּרְכָּיו רָאִיתִי וְאַרְפָּאֵהוּ וְאַנְחָהוּ וְאַשְׁלֵם נַחֲמִים לוֹ וְלֹאֲבָלָיו:	I have seen his ways But I will heal him and lead him, And I will restore comfort to him And to those of his company who mourn.	comfort ← <i>comforts</i> .
Isa 57:19	בּוֹרֵא *נוֹב **נִיב שְׁפָתַיִם שָׁלוֹם שָׁלוֹם לְרָחוֹק וְלִקְרוֹב אָמַר יְהוָה וְרַפָּאתָיו:	<i>I create the fruit of the lips:</i> Peace, peace to him who is far off And to him who is near, Says the LORD, And I will heal him.	the fruit: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. Eph 2:17.
Isa 57:20	וְהַרְשָׁעִים כִּי־נִגְרַשׁ כִּי הַשֶּׁקֶט לֹא יִכָּל וְיִגְרָשׁוּ מִיָּמָיו רֶפֶשׁ וְטִיט:	But the wicked <i>are</i> like a raging sea, For it cannot be calm, And its waters cast up mud and mire.	
Isa 57:21	אֵין שָׁלוֹם אָמַר אֱלֹהֵי לְרָשָׁעִים: ס	<i>There is no peace</i> ”, Says my God, “For the wicked.”	
Isa 58:1	קְרֵא בְּגִרוֹן אֶל־תַּחֲשֹׁךְ כְּשׁוֹפֵר הָרֶם קוֹלְךָ וְהִגַּד לְעַמִּי פִשְׁעָם וּלְבֵית יַעֲקֹב חַטָּאתָם:	“Call out at the top of your voice, Do not hold back, Raise your voice like the ramshorn, And tell my people their transgression, And the house of Jacob their sins,	at the top of your voice ← in the throat.

Isa 58:2	וְאוֹתֵי יוֹם יִדְרָשׁוּן וְדַעַת דְּרָכֵי יַחְפָּצוּן כְּגוֹי אֲשֶׁר־צָדָקָה עָשָׂה וּמִשְׁפָּט אֱלֹהֵיוּ לֹא עָזַב יִשְׁאֲלוּנִי מִשְׁפָּטֵי־צֶדֶק קִרְבַּת אֱלֹהִים יַחְפָּצוּן:	So <u>that</u> they seek me daily, And delight in knowledge of my ways, Like a nation which <u>acts</u> <u>righteously</u>, And does not forsake the justice of <u>their</u> <u>God</u>, <i>So that</i> they ask for <u>righteous judgments</u>, And delight in drawing near to God.	So that: purposive use of the vav. acts righteously ← <i>does righteousness</i>. their God ← <i>its (the nation's) God</i>. righteous judgments ← <i>judgments of righteousness</i>, a Hebraic genitive.
Isa 58:3	לָמָּה צָמַמְנוּ וְלֹא רָאִיתָ עֲנִינוּ נַפְשָׁנוּ וְלֹא תִדְעֵהוּ בְיוֹם צִמְמֶכֶם תִּמְצְאוּ־חֶפֶץ וְכָל־עֲצֵבֵיכֶם תִּנְגְּשׁוּ:	‘Why have we fasted, But you have not seen it? We have afflicted <u>ourselves</u>, But you have not been aware <i>of it</i>.’ <i>It is because</i> on the day when you fast, You <u>take</u> <u>pleasure</u>, And you act as an oppressor <i>In all the labour you impose</i>.	ourselves ← <i>our souls</i>. <i>It is because</i> ← <i>Behold</i>. take pleasure ← <i>find pleasure</i>. the labour you <i>impose</i> ← <i>your labours</i>, here causative.
Isa 58:4	הֵן לָרִיב וּמִצָּה תִצּוּמוֹ וְלִהְכוֹת בְּאַגְרֵף רָשָׁע לֹא־תִצּוּמוֹ כִּיּוֹם לַהֲשִׁמִּיעַ בְּמִרוֹם קוֹלְכֶם:	<i>It is because</i> you fast in contention and quarrel, And <u>with</u> <u>striking</u> with a <u>wicked</u> <u>fist</u>. You <i>cannot</i> fast as <i>you do</i> today In order to make your voice heard on high.	<i>It is because</i> ← <i>Behold</i>. with striking: gerundial use of the infinitive. wicked fist ← <i>fist of wickedness</i>, a Hebraic genitive.
Isa 58:5	הֲכִזָּה יִהְיֶה צוֹם אֲבַחְרָהוּ יוֹם עֲנוּת אָדָם נַפְשׁוֹ הֲלִכְךָ בְּאַגְמָן רֹאשׁוֹ וְשֶׁקַּע וְאַפְּלֵ יַצִּיעַ הִלָּה תִּקְרָא־צוֹם וַיּוֹם רָצוֹן לִיהוָה:	Do I <u>approve</u> <u>of</u> a fast like this? A day when a man afflicts <u>himself</u>? <i>Is it</i> to bend the head down like a bulrush, And to spread sackcloth and ashes? <i>Is it</i> for that that you call a fast And a day of delight for the LORD?	approve of ← <i>choose</i>. himself ← <i>his soul</i>.

Isa 58:6	הֲלוֹא זֶה צֹם אֲבַחֲרֶהוּ פָּתַח חֲרָצְבוֹת רָשָׁע הַתָּר אֲגַדּוֹת מוֹטָה וְשָׁלַח רְצוּצִים חֲפָשִׁים וְכָל-מוֹטָה תִּנָּתֶקוּ:	<i>Is not this the fast <u>that</u> I approve of:</i> To loosen tight bonds of wickedness, To unfasten the straps of the yoke, And to send the <u>oppressed</u> away free, And <i>that</i> you detach every yoke?	Alluded to in Luke 4:18. I approve of ← <i>I will choose it.</i> oppressed ← <i>crushed, buckled.</i>
Isa 58:7	הֲלוֹא פָרַס לָרֹעֵב לַחֲמֹךְ וְעֲנִיִּים מְרוּדִים תָּבִיא בֵּית כִּי-תִרְאֶה עָרֶם וְכִסְיָתוֹ וּמִבְשָׂרָךְ לֹא תַתְּעֵלֶם:	<i>Is it not to distribute your bread to the hungry, And that you bring poor wanderers to a house? – That when you see someone naked, You <u>clothe</u> him, And you do not <u>ignore</u> Those of your <u>own family</u>?</i>	clothe ← <i>cover.</i> ignore ← <i>hide yourself from, figuratively ignore, as in Modern Hebrew.</i> family ← <i>flesh.</i>
Isa 58:8	אֲזִי יִבְקַע כְּשֹׁחַר אוֹרֶךְ וְאַרְכָּתְךָ מִהֲרָה תִצְמַח וְהַלֵּךְ לִפְנֶיךָ צִדְקָךְ כְּבוֹד יְהוָה יֶאֱסָפֶךָ:	Then your light will <u>break through</u> like the dawn, And your revitalization will spring up speedily, And your righteousness will go before you, And the glory of the LORD Will gather you up.	break through ← <i>be broken through.</i>
Isa 58:9	אֲזִי תִקְרָא וַיהוָה יַעֲנֶה תִּשְׁוַע וַיֹּאמֶר הַגִּנִּי אִם-תִּסִּיר מִתּוֹכְךָ מוֹטָה שְׁלַח אֶצְבֶּע וּדְבַר-אֲוֹן:	Then you will call out, And the LORD will answer; You will cry out, And he will say, ‘<u>Here I am.</u>’ If you remove the yoke from your <u>company</u>. – <u>Pointing</u> the finger And speaking vanity –	Here I am ← <i>Behold me.</i> company ← <i>midst.</i> Pointing ← <i>Sending.</i>

Isa 58:10	וְתַפֵּק לְרַעֲב נַפְשְׁךָ וְנַפֵּשׁ נַעֲנֶה תִשְׁבִּיעַ וְזָרַח בְּחֹשֶׁךְ אֹרֶךְ וְאַפְלָתָךְ כַּצֹּהֲרִים:	And stir yourself for the hungry, And satisfy an afflicted person, Then your light will arise in the dark, And <i>what was</i> your gloom <i>Will become</i> like midday light.	yourself ← <i>your soul</i>. person ← <i>soul</i>.
Isa 58:11	וְנָחֲךָ יְהוָה תָּמִיד וְהִשְׁבִּיעַ בְּצִחְצֻחוֹת נַפְשְׁךָ וְעֲצָמְתֶיךָ יִחְלִיץ וְהָיִיתָ כִּגְן רוֹה וְכִמְוֶצֵא מַיִם אֲשֶׁר לֹא יִכְזָּבוּ מִיָּמָיו:	And the LORD will always lead you, And he will satisfy your appetite in dry places And make your joints pliant, And you will become like a well-watered garden, And like a fount of water Whose water does not fail.	John 7:38 (allusion). appetite ← <i>soul</i>. joints pliant: or <i>bones strong</i>. fail ← <i>deceive</i>.
Isa 58:12	וּבְנֵנוּ מִמֶּךָ חֲרֻבוֹת עוֹלָם מוֹסְדֵי דוֹר־דּוֹר תִּקְוָמָם וְקִרְאָ לְךָ גֹּדֶר פָּרֶץ מִשְׁבֵּב נְתִיבוֹת לְשֹׁבֵת:	And <i>those to issue</i> from you Will rebuild the age- old desolate places; You will re-establish the foundations of generation upon generation, And you will be called The <u>Sealer</u> of the Breach – The Restorer of Paths to Inhabit.	rebuild ← <i>build</i>. re-establish ← <i>establish</i>. Sealer ← <i>Fencer / Wall builder</i>.

Isa 58:13	אִם־תִּשְׁיֵב מִשְׁבַּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶיךָ בַּיּוֹם קָדְשִׁי וְקִרְאתָ לַשַּׁבָּת עֲנוּג לְקַדּוֹשׁ יְהוָה מְכַבֵּד וְכִבְדָּתוֹ מַעֲשׂוֹת דְּרָכֶיךָ מִמְצֹא חֲפָצֶךָ וְדִבֵּר דְּבָר:	If you <u>restrain yourself</u> <u>from trampling on</u> the Sabbath, From <u>indulging</u> your desires on <u>my holy</u> <u>day</u> , And you call the Sabbath, Delight, The Holy <i>Occasion</i> of the LORD, And Honourable, And you honour it <u>By not indulging</u> your <u>own</u> ways, <u>By not finding</u> your <u>own</u> entertainment Or speaking <i>your own</i> words,	restrain <i>yourself</i> from trampling on ← <i>turn your</i> <i>foot from</i> . indulging (2x) ← <i>doing</i> . my holy day ← <i>the day</i> of my holiness, a Hebraic genitive. it: masculine, agreeing with <i>holy day</i> , or <i>Sabbath</i> which can be masculine. Or, <i>him</i> . By not indulging ... By not finding: gerundial use of the infinitive.
Isa 58:14	אִזְ תִּתְעַנֵּג עַל־יְהוָה וְהִרְפַּבְתִּיךָ עַל־בִּמְוֹתַי אֶרֶץ וְהֶאֱכִלְתִּיךָ נַחֲלֹת יַעֲקֹב אָבִיךָ כִּי פִי יְהוָה דְּבָר: ס	Then you will be delighted with the LORD, And I will make you ride on the high places of the land, And I will feed you With the inheritance of Jacob your father, For the mouth of the LORD has spoken.”	
Isa 59:1	הֵן לֹא־קָצְרָה יַד־יְהוָה מִהוֹשִׁיעַ וְלֹא־כָבְדָּה אָזְנוֹ מִשְׁמוֹעַ:	Behold, the arm of the LORD Is not too short to save, Nor is his ear Too dull to hear.	
Isa 59:2	כִּי אִם־עֲוֹנוֹתֵיכֶם הִיּוּ מַבְדִּילִים בֵּינְכֶם לְבֵין אֱלֹהֵיכֶם וְחַטְאוֹתֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְׁמוֹעַ:	For your iniquities were separating you From your God, And your sins <u>made</u> <u>him</u> <u>hide</u> <u>his</u> face from you So as not to hear.	made <i>him</i> hide ← <i>hid</i> , but with an extra causative layer here.
Isa 59:3	כִּי כַפֵּיכֶם נִגְאָלוּ בַדָּם וְאֶצְבְּעוֹתֵיכֶם בָּעוֹן שִׁפְתוֹתֵיכֶם דִּבְרוּ־שָׁקֶר לְשׁוֹנְכֶם עוֹלָה תִּהְגֶּה:	For your <u>hands</u> are stained with blood, And your fingers with iniquity. Your lips have spoken lies, And your tongue has uttered injustice.	hands ← <i>palms</i> .

Isa 59:4	אִין-קִרָא בְצֶדֶק וְאִין נִשְׁפָּט בְּאִמּוּנָה בְטוֹחַ עַל-תְּהוֹ וְדִבְר־שׁוֹא הָרוּ עָמַל וְהוֹלִיד אֹנוּ:	<i>There is no-one giving verdicts in righteousness, And no-one is judged faithfully, As they trust in a vain thing, And speak lies, Engendering sorrow And conceiving iniquity.</i>	The verse contains 4 infinitives absolute in the role of a finite verb. giving verdicts in righteousness ← <i>calling in justice.</i> lies ← <i>falsity.</i> Engendering ... conceiving ← <i>Conceiving ... engendering.</i> Compare Job 15:35.
Isa 59:5	בִּיצֵי צִפְעוֹנִי בִקְעוּ וְקוֹרֵי עֶכְבִּישׁ יֶאֱרָגוּ הָאֵכֶל מִבִּיצֵיהֶם יָמוּת וְהַזּוֹרָה תִּבָּקַע אֲפָעָה:	They hatch the eggs of a viper, And weave a spider's web. He who eats their eggs will die, And <i>if one is cracked open,</i> A viper emerges.	web ← <i>threads</i>, but of the kind a web is made from. cracked ← <i>squeezed.</i> emerges ← <i>is hatched.</i>
Isa 59:6	קוֹרֵיהֶם לֹא-יִהְיוּ לְבָגָד וְלֹא יִתְכָּסוּ בְּמַעֲשֵׂיהֶם מַעֲשֵׂיהֶם מַעֲשֵׂי-אָנוּ וּפָעַל חָמָס בְּכַפֵּיהֶם:	Their webs will not become a garment, And they will not cover themselves with their deeds. Their deeds <i>are vain deeds,</i> And a violent act <i>is</i> on their hands.	webs: see Isa 59:5. vain deeds ... violent act ← <i>deeds of vanity ... act of violence,</i> Hebraic genitives.
Isa 59:7	רַגְלֵיהֶם לָרַע יָרְצוּ וַיִּמְהָרוּ לְשֹׁפֵךְ דָּם נָקִי מַחֲשַׁבּוֹתֵיהֶם מַחֲשָׁבוֹת אָנוּ שֶׁד וְשֹׁבֵר בְּמַסְלוֹתָם:	Their feet run to evil, And they are quick to shed innocent blood. Their thoughts <i>are vain thoughts;</i> Oppression and wreckage Are in their ways.	Rom 3:15, Rom 3:16. vain thoughts ← <i>thoughts of vanity.</i>
Isa 59:8	דֶּרֶךְ שָׁלוֹם לֹא יָדְעוּ וְאִין מִשְׁפָּט בְּמַעְגְלוֹתָם נִתְיֹבּוֹתֵיהֶם עֲקָשׁוּ לָהֶם כָּל דֶּרֶךְ בָּהּ לֹא יָדַע שָׁלוֹם:	They have not known the way of peace, And <i>there is</i> no justice in their paths. They have made a perverse course for themselves; No-one who follows it Will know peace.	Rom 3:17. course ← <i>trodden path.</i> follows ← <i>treads in.</i>

Isa 59:9	עַל־כֵּן רָחַק מִשְׁפָּט מִמֶּנּוּ וְלֹא תִשְׁיֶגֶנוּ צְדָקָה נְקוּהָ לְאוֹר וְהִנֵּה־חֹשֶׁךְ לְנִגְהוֹת בְּאַפְלוֹת נְהִלָּךְ:	That <i>is</i> why justice is far from us, And righteousness has not reached us. We await light, But <u>what we get</u> <i>is</i> darkness. <i>We await</i> shining brightness, <i>But</i> we walk in obscurity.	what we get <i>is</i> ← <i>behold</i> .
Isa 59:10	נִגְשָׁשָׁה כְּעוֹרִים לִקִּיר וּכְאֵין עֵינַיִם נִגְשָׁשָׁה כְּשָׁלְנוּ בַצְּהָרִים כְּנֹשֶׁף בְּאַשְׁמָנִים כַּמֵּתִים:	We <u>feel</u> <i>for</i> a wall like the blind, And we grope like <i>one</i> without eyes. We have stumbled at midday as if <i>it were</i> darkness, <u>Well-nourished</u> , <i>But</i> like the dead.	feel ... grope ← <i>feel</i> ... <i>feel</i> . Otiose, but see Gen 12:5. Compare Job 5:14. Well-nourished ← <i>In the</i> <i>fatnesses</i> . AV differs (<i>desolate places</i>).
Isa 59:11	נִהְמָה כַּדְּבִים כָּלָנוּ וּכְיוֹנִים הָגָה נִהְגָה נְקוּהָ לְמִשְׁפָּט וְאֵין לִישׁוּעָה רָחֶקָה מִמֶּנּוּ:	We all growl like bears, And we <u>coo</u> <u>and</u> <u>coo</u> like doves; We await justice, But <i>there is</i> none; <i>We await</i> salvation, <i>But</i> it is far from us.	coo and coo: infinitive absolute.
Isa 59:12	כִּי־רַבּוּ פְשָׁעֵינוּ נִגְדָּךְ וְחַטֹּאתֵינוּ עֲנִתָהּ בָנוּ כִּי־פְשָׁעֵינוּ אֲתָנוּ וְעוֹנֹתֵינוּ יִדְעוּם:	For our transgressions against you are many, And our sins testify against us, For our transgressions <i>are</i> with us, And <u>we know</u> our iniquities,	we know ← <i>we know</i> <i>them</i> .
Isa 59:13	פָּשַׁע וְכִחֹשׁ בִּיהוָה וְנִסּוֹג מֵאַחֲרֵי אֱלֹהֵינוּ דְּבַר־עֲשָׁק וְסָרָה הָרָז וְהִגּוּ מִלֵּב דְּבַר־שָׁקָר:	<u>In</u> <u>transgressing</u> and <u>acting deceitfully</u> with the LORD, And <u>in</u> <u>sliding away</u> <u>from</u> our God; <u>In</u> <u>speaking</u> extortion and apostasy, <i>And in</i> <u>conceiving</u> and <u>devising false words</u> From the heart.	<i>In</i> transgressing and acting deceitfully ... in sliding away from ... In speaking ... in conceiving and devising: all infinitive absolute. in sliding away from ← <i>in receding from after</i> . false words ← <i>words of</i> <i>falsehood</i> , a Hebraic genitive.

Isa 59:14	וְהַסֵּג אַחֲזֹר מִשְׁפָּט וְצִדְקָה מִרְחוֹק תִּעֲמָד כִּי־כִשְׁלָה בְּרָחוּב אֲמֶת וְנִכְחָה לֹא־תֻבֵּל לָבוֹא:	And justice has been driven back, And righteousness stands at a distance, For truth has stumbled in the street, And straightforwardness is unable to come.	
Isa 59:15	וְתִהְיֶה הָאֲמֶת נֶעְדָּרְתָּ וְסָר מִרְעֵ מִשְׁתּוֹלֵל וְיִרְא יְהוָה וַיֵּרַע בְּעֵינָיו כִּי־אֵין מִשְׁפָּט:	And truth has become lacking, And he <i>who</i> departs from evil becomes a prey, And the LORD has seen <i>it</i> , And it is evil in his eyes, For <i>there is</i> no justice.	
Isa 59:16	וַיֵּרֶא כִּי־אֵין אִישׁ וַיִּשְׁתּוֹמֵם כִּי אֵין מִפְּגִיעַ וַתֹּשַׁע לוֹ זִרְעוֹ וְצִדְקָתוֹ הִיא סִמְכָתָהוּ:	And he has seen that <i>there is</i> no man, And he is astonished that <i>there is</i> no-one pleading <i>the case</i> . But his arm has brought about salvation for him, And <i>it is</i> his righteousness which has supported him.	
Isa 59:17	וַיִּלְבֹּשׂ צִדְקָה כְּשָׂרָן וְכֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבֹּשׂ בְּגָדֵי נָקָם תִּלְבָּשֶׁת וַיַּעַט כַּמְעִיל קִנְיָה:	For he wore righteousness as armour, And <i>he had</i> a helmet of salvation on his head, And he wore garments of vengeance <i>as</i> his clothing, And he wrapped himself <i>in</i> zeal as a coat.	Eph 6:17.
Isa 59:18	כַּעַל גְּמֻלוֹת כַּעַל יִשְׁלָם חֲמָה לְצָרָיו גְּמוּל לְאִיְבָיו לְאֵיִים גְּמוּל יִשְׁלָם:	As <i>it is</i> with retribution, So he will repay fury to his adversaries – Retribution to his enemies. He will repay retribution to the <u>coastlands</u> .	retribution ← <i>retributions</i> . AV differs somewhat (<i>their deeds</i>). coastlands: or <i>islands</i> .

Isa 59:19	וַיִּירָאוּ מִמַּעַרְבֹת אֶת־שֵׁם יְהוָה וּמִמְזֹרַח־שָׁמֶשׁ אֶת־כְּבוֹדוֹ כִּי־יָבֹא כְנָהָר צָר רוּחַ יְהוָה נִסָּה בּוֹ:	And they will fear the name of the LORD in the west, And his glory in the east. When the adversary comes like a river, The spirit of the LORD will put him to flight.	east ← <i>rising of the sun</i> . put him to flight: <i>polet</i> of נוס. AV differs (lift up a standard, from root נָסַס).
Isa 59:20	וּבָא לְצִיּוֹן גּוֹאֵל וּלְשֵׁבִי פֶשַׁע בִּיעָקֵב נָאִם יְהוָה:	“And the redeemer will come to Zion And to those among Jacob <i>Who are to turn away from transgression,</i> Says the LORD.	Rom 11:26.
Isa 59:21	וְאֲנִי זֹאת בְּרִיתִי אוֹתָם אֲמַר יְהוָה רוּחִי אֲשֶׁר עָלִיד וּדְבָרִי אֲשֶׁר־שָׁמַתִּי בְּפִידָא לֹא־יִמּוּשׁוּ מִפִּידָא וּמִפִּי זִרְעָךָ וּמִפִּי זֶרַע זִרְעָךָ אֲמַר יְהוָה מֵעַתָּה וְעַד־עוֹלָם: ס	And <i>as for</i> me, This is my covenant with them, Says the LORD: My spirit which <i>is</i> upon you, And my words which I have put in your mouth Will not depart from your mouth, Or from the mouth of your seed, Or from the mouth of your seed's seed, Says the LORD, From now and age- abidingly.”	Rom 11:27.
Isa 60:1	קוּמִי אוֹרִי כִּי בָא אוֹרָךְ וּכְבוֹד יְהוָה עָלֶיךָ זָרַח:	“ Arise, shine, For your light has come, And the glory of the LORD has risen over you.	Alluded to in Eph 5:14.
Isa 60:2	כִּי־הִנֵּה הַחֹשֶׁךְ יִכְסֶה־אֶרֶץ וְעֶרְפֹּל לְאֻמִּים וְעָלֶיךָ יִזְרַח יְהוָה וּכְבוֹדוֹ עָלֶיךָ יֵרָאֶה:	For behold, Darkness will cover the earth, And thick clouds the <i>various</i> peoples, But over you the LORD will rise, And his glory will be seen upon you.	Alluded to in Eph 5:14. Darkness ← <i>The darkness</i> . An unexpected definite article. See Gen 22:9. But: adversative use of the vav.

Isa 60:3	וְהָלְכוּ גוֹיִם לְאוֹרְךָ וּמְלָכִים לְנֹגַהּ זֶרְחֶךָ:	And Gentiles will go to your light, And kings to your bright rising.	Rev 21:24. your bright rising ← <i>the brightness of your rising.</i> A reverse Hebraic genitive; compare Dan 11:20.
Isa 60:4	שְׂאִי-סְבִיב עֵינֶיךָ וּרְאִי כֻלָּם נִקְבְּצוּ בְּאוֹ-לְךָ בְּנִיךָ מִרְחוֹק יָבֹאוּ וּבְנֹתֶיךָ עַל-צֵד תֵּאֱמָנָה:	Lift up your eyes round about and see: They have all gathered And have come to you. Your sons will come from afar, And your daughters will be carried alongside.	gathered: or <i>been gathered.</i> alongside ← <i>on a side.</i>
Isa 60:5	אָז תִּרְאִי וְנִהְרֶתָּ וּפָתַחַד וּרְחֹב לִבְבֶּךָ כִּי־יִהְיֶה עָלֶיךָ הַמִּזֶּן יָם חֵיל גּוֹיִם יָבֹאוּ לְךָ:	Then you will see and be bright, And your heart will be moved and open wide, For the mass of seafarers will turn to you, And a host of Gentiles will come to you.	be bright: or <i>flow</i> , as in Isa 2:2 (<i>flock</i>). be moved: or <i>fear</i> , but also of <i>agitation with wonder and joy</i> , [AnLx].
Isa 60:6	שְׁפַעַת גְּמָלִים תִּכְסֶּךָ בְּכִרֵּי מִדְיָן וְעִיפָה כֻלָּם מִשְׁבָּא יָבֹאוּ זָהָב וּלְבוֹנָה יִשָּׂאוּ וּתְהִלַּת יְהוָה יִבְשְׂרוּ:	A great herd of camels will cover you – Young camels from Midian and Ephah. All of those from Sheba will come; They will bear gold and frankincense, And they will proclaim praises of the LORD.	great herd ← <i>abundance.</i>
Isa 60:7	כָּל-צֹאן קֶדָר יִקְבְּצוּ לְךָ אֵילֵי נִבְיֹת יִשְׂרָתוֹנָךְ יַעֲלוּ עַל-רָצוֹן מִזְבְּחִי וּבֵית תִּפְאָרְתִּי אֲפָאֵר:	All the small cattle of Kedar will be gathered to you; The rams of Nebaioth will serve you. They will go up in acceptance onto my altar, And I will adorn my magnificent house.	Nebaioth: see Gen 25:13. my magnificent house ← <i>the house of my magnificence</i> , a Hebraic genitive.
Isa 60:8	מִי־אֵלֶּה כָּעָב תְּעוֹפִינָה וּכְיוֹנִים אֶל-אַרְבְּתֵיהֶם:	Who are these who fly like a cloud, And are like doves flying to their dovecotes?	these who fly: feminine; [CB] interprets as <i>sailing ships</i> .

Isa 60:9	כִּי־לִי אֵיִים יִקְוּ וְאַנְיוֹת תְּרַשִׁישׁ בְּרֹאשָׁנָה לְהָבִיא בְּנִיךָ מֵרְחוֹק בְּסָפֶם וְזַהְבָם אִתָּם לְשֵׁם יְהוָה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל כִּי פֶאֶרְךָ:	For <i>it is me</i> whom the <u>coastlands</u> await, With the ships of Tarshish in the forefront, To bring your sons from far away, And their silver and their gold with them, For the <u>name</u> of the LORD your God, And for the holy <i>one</i> of Israel, For he will glorify you.	me: or, if the reader prefers, <i>I</i>. coastlands: or <i>islands</i>. name ← <i>fame</i>.
Isa 60:10	וּבָנוּ בְנֵי־נֹכַח חֻמֹּתֶיךָ וּמַלְכֵיהֶם יִשְׁתָּנוּגְדוּ כִּי בְקֶצֶפִי הִכִּיתִיךָ וּבְרִצּוֹנִי רַחֲמִתִּיךָ:	And foreigners will build your walls, And their kings will serve you, For I struck you in my anger, <u>But</u> I will have mercy on you in my goodwill.	But: adversative use of the <i>vav</i>.
Isa 60:11	וּפִתְחוּ שַׁעְרֶיךָ תָמִיד יוֹמָם וּלְיָלָה לֹא יִסָּגְרוּ לְהָבִיא אֵלֶיךָ חֵיל גּוֹיִם וּמַלְכֵיהֶם נְהוּגִים:	And your gates will always be open; They will not be closed by day or night, So as <i>to allow</i> a <u>host of Gentiles to be brought</u> to you, With their kings being led.	Rev 21:25. your gates will always be open ... a host of Gentiles to be brought ← <i>they</i> <i>always open your gates ... to bring a host of Gentiles.</i> Avoidance of the passive.
Isa 60:12	כִּי־הֶגְזִי וְהַמְּלָכָה אֲשֶׁר לֹא־יַעֲבֹדוךָ יֵאָבְדוּ וְהַגּוֹיִם חֶרֶב יַחֲרֹבוּ:	For the nation and the kingdom which will not serve you will perish, And <i>such</i> nations <u>will be utterly wasted</u>.	will be utterly wasted: infinitive absolute.
Isa 60:13	כְּבוֹד הַלְבָנוֹן אֵלֶיךָ יָבֹא בְרוֹשׁ תְּדָהָר וּתְאִשּׁוּר יַחֲדוּ לִפְאֵל מְקוֹם מִקְדָּשִׁי וּמְקוֹם רַגְלִי אֲכַבֵּד:	The glory of Lebanon will come to you – The cypress, the elm and the box tree together – To adorn the place of my sanctuary, And I will glorify the <u>place of my feet</u>.	place of my feet: i.e. <i>the temple</i> [CB].

Isa 60:14	וְהָלְכוּ אֵלַיךָ שְׁחוּחַ בְּנֵי מִעֲנִיךָ וְהִשְׁתַּחֲוּוּ עַל-כַּפֹּת רַגְלֶיךָ כָּל-מְנַאֲצֶיךָ וְקִרְאוּ לְךָ עִיר יְהוָה צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל:	And the sons of those who afflicted you Will go to you <i>in</i> submission, And all those who despised you Will bow down at the soles of your feet, And they will call you the City of the LORD, Zion, the Holy <i>Place</i> of Israel.	
Isa 60:15	תַּחַת הָיִיתָ עֲזוּבָה וּשְׁנוּאַה וְאֵין עוֹבֵר וְשִׁמְתִּיךָ לְגֹאֲזוֹן עוֹלָם מְשׁוֹשׁ דָּוָר וְדוֹר:	Instead of you being forsaken and hated, With no-one passing through, I will make you the magnificence of the age – A joy for generation upon generation.	age: or <i>world</i> .
Isa 60:16	וּנְקַתְּ חֵלֶב גּוֹיִם וְשֵׁד מַלְכִּים תִּינָקִי וַיִּדְעַתְּ כִּי אֲנִי יְהוָה מוֹשִׁיעֶךָ וְגֹאֲלֶךָ אֲבִיר יַעֲקֹב:	And you will suck the milk of the Gentiles, And you will <u>suck the</u> <u>breast</u> of kings, And you will know that I <i>am</i> the LORD your saviour, And your redeemer – The mighty <i>one</i> of Jacob.	suck the breast: the expression has obviously become a fixed idiom for <i>obtain riches from</i> , having lost its previous association with nourishment and female gender. This is comparable with words such as the English <i>consider</i> , which has lost its association with א
Isa 60:17	תַּחַת הִנָּחֶשֶׁת אֲבִיא זָהָב וְתַחַת הַבְּרִזָּל אֲבִיא כֶּסֶף וְתַחַת הָעֵצִים נָחֶשֶׁת וְתַחַת הָאֲבָנִים בְּרִזָּל וְשִׁמְתִּי פְקֻדָּתְךָ שְׁלוֹם וְנִגְשִׁיךָ צְדָקָה:	Instead of copper I will bring gold, And instead of iron, I will bring silver, And instead of wood, copper, And instead of stones, iron. And I will appoint you peaceable oversight, And your <u>tax gatherers</u> <i>in</i> righteousness.	א astrology (Latin <i>sidus</i> , a <i>constellation</i>), and NT ἐρμηνεύω, <i>to translate</i> , which has lost its connection with <i>Hermes</i> . tax gatherers: as [CB], with reference to Luke 3:13. The Hebrew commonly means <i>taskmaster</i> , <i>superintendent</i> .

Isa 60:18	לֹא־יִשְׁמַע עוֹד חֲמָס בְּאַרְצֶךָ שָׁד וְשָׁבֵר בְּגְבוּלֶיךָ וְקִרְאֵת יְשׁוּעָה חֻמֹּתֶיךָ וְשַׁעְרֶיךָ תְּהִלָּה:	Violence will no longer be heard in your land, Nor devastation or ruin within your borders, And you will call your walls, Salvation, And your gates, Praise.	ruin ← <i>breakage</i>.
Isa 60:19	לֹא־יְהִי־לָךְ עוֹד הַשֶּׁמֶשׁ לְאֹר יוֹמָם וּלְלַגְּה הַיָּרֵחַ לֹא־יֵאִיר לָךְ וְהָיָה־לָךְ יְהוָה לְאֹר עוֹלָם וְאֱלֹהֶיךָ לְתַפְאֲרָתְךָ:	You will no longer have the sun for light by day, And the moon will not illuminate you by shining, But the LORD will be your age-abiding light, And your God <i>will be</i> your majesty.	Rev 21:23, Rev 22:5.
Isa 60:20	לֹא־יָבוֹא עוֹד שֶׁמֶשְׁךָ וַיִּרְחֹךְ לֹא יֵאֲסֹף כִּי יְהוָה יְהִי־לָךְ לְאֹר עוֹלָם וְשָׁלְמוֹ יָמֵי אָבְלָךְ:	Your sun will no longer set, And your moon will not <u>wane</u>, For the LORD will be your age-abiding light, And the days of your mourning will have been fulfilled.	wane ← <i>be drawn back</i>.
Isa 60:21	וְעַמֶּךָ כָּל־צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ נָצֶר מִטְעוֹ *מִטְעֵי מַעֲשֵׂה * יְדֵי לְהַתְּפָאֵר:	And your people <i>will</i> all <i>be</i> righteous. They will inherit the land age-abidingly, As a shoot in {Q: my plantations} [K: his plantation] – The work of my hands for glorification.	The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue. for glorification ← <i>to be glorified</i>.
Isa 60:22	הַקָּטָן יִהְיֶה לְאַלֶּף וְהַצָּעִיר לְגוֹי עָצוּם אֲנִי יְהוָה בְּעֵתָהּ אֲחִישָׁנָה: ס	He who <i>is</i> small will become a thousand, And he who <i>is</i> little, a mighty nation. I, the LORD, will hasten it in its time.”	

Isa 61:1	רוּחַ אֲדֹנָי יְהוֹה עָלַי יֵעַן מָשַׁח יְהוֹה אֹתִי לְבַשֵּׁר עֲנֹוִים שְׁלַחֲנִי לַחֲבֹשׁ לְנִשְׁבְּרֵי-לֵב לְקַרֵּא לְשִׁבּוּיִם דְּרוֹר וְלֹאֲסוּרִים פֶּקֶח-קוֹחַ:	The spirit of my Lord the LORD <i>is</i> upon me, Because the LORD has anointed me To declare good news to the meek. He has sent me to bind up the brokenhearted, To proclaim freedom to captives, And <u>release</u> to prisoners,	Luke 4:18, Matt 11:5 (allusion). release ← <i>opening</i>, i.e. of prison. prisoners ← <i>bound ones</i>.
Isa 61:2	לְקַרֵּא שְׁנַת-רְצוֹן לַיהוָה וַיּוֹם נָקָם לֵאלֹהֵינוּ לְנַחֵם כָּל-אֲבֵלִים:	To proclaim the <u>acceptable year</u> of the LORD, And the day of vengeance of our God, To comfort all <i>who</i> mourn,	Luke 4:19, Luke 21:22. acceptable year ← <i>year</i> of acceptance, a Hebraic genitive.
Isa 61:3	לְשׁוֹם לְאַבְלֵי צִיּוֹן לְתֵת לָהֶם פָּאֵר תַּחַת אֲפֶר שָׁמֶן שְׂשׁוֹן תַּחַת אֲבֹל מַעֲטָה תַּהֲלֶה תַּחַת רוּחַ כִּהָה וְקִרְאָה לָהֶם אֵילֵי הַצֹּדֵק מִטֶּעַ יְהוָה לְהַתְּפָאֵר:	To re-appoint the mourners of Zion, To give them a turban instead of ashes, Oil of gladness instead of mourning – A mantle of praise instead of a melancholic spirit. And they will be called oaks of righteousness – The LORD's plantation for glorification.	re-appoint ← <i>appoint</i>, i.e. to appoint them to something joyful. For other re- words, see Isa 61:4. melancholic ← <i>dull</i>.
Isa 61:4	וּבְנֵי חֲרָבוֹת עוֹלָם שְׁמָמוֹת רִאשֹׁנִים יְקוֹמְמוּ וְחִדְשׁוּ עָרֵי חָרָב שְׁמָמוֹת דֹּר וָדוֹר:	And they will <u>rebuild</u> the age-old desolate places, And they will re- establish the first devastations And renew the <u>desolate</u> cities – The desolations which were of generation after generation.	rebuild ... re-establish ← <i>build ... establish</i>. desolate cities ← <i>cities of</i> desolation, a Hebraic genitive. generation after generation ← <i>generation</i> and generation.

Isa 61:5	וַעֲמָדוּ זָרִים וְרָעוּ צֹאנֵכֶם וּבְנֵי נֹכַר אֲכָרִיכֶם וְכֹרְמֵיכֶם:	And strangers will stand <i>in service</i> And tend your sheep, And foreigners <i>will be</i> your farmers And your vinedressers,	
Isa 61:6	וְאַתֶּם כֹּהֲנֵי יְהוָה תִּקְרְאוּ מִשְׁרָתִי אֱלֹהֵינוּ יֹאמַר לָכֶם חֵיל גּוֹיִם תֹּאכְלוּ וּבִכְבוֹדָם תִּתִּימְרוּ:	Whereas you will be called priests of the LORD – You will be spoken of as the servants of our God. You will eat from the <u>resources</u> of the Gentiles, And you will <u>obtain</u> <u>their glory by way of</u> <u>exchange</u> .	Rev 1:6, Rev 5:10, Rev 20:6. resources ← <i>forces</i> . obtain their glory by way of exchange: AV differs (<i>shall ye boast yourselves</i>), perhaps from the Vulgate (<i>superbietetis</i>).
Isa 61:7	תַּחַת בְּשַׁתְּכֶם מִשְׁנֶה וּכְלָמָה יִרְנוּ חֶלְקֶם לָבוֹן בְּאַרְצָם מִשְׁנֶה יִירָשׁוּ שְׂמֵחַת עוֹלָם תִּהְיֶה לָּהֶם:	Instead of your shame <i>will be</i> a double portion, And <i>instead of</i> ignominy, They will rejoice <i>over</i> their lot, Which <i>is</i> why they will inherit double in their land, And they will have age- abiding joy.	portion: [CB], <i>of honour</i> .
Isa 61:8	כִּי אֲנִי יְהוָה אֹהֵב מִשְׁפָּט שֹׂנֵא גָזֹל בְּעוֹלָה וְנִתַּתִּי פְּעֻלָּתָם בְּאַמֶּת וּבְרִית עוֹלָם אֲכַרֹּת לָהֶם:	For I, the LORD, love justice; I hate robbery at the burnt offering. But I will make their deeds <u>truthful</u> , And I will <u>make an</u> <u>age-abiding covenant</u> for them.	truthful ← <i>in truth</i> . make an age-abiding covenant ← <i>cut an age- abiding covenant</i> .
Isa 61:9	וְנוֹדַע בַּגּוֹיִם זֶרְעָם וְצִאצְאֵיהֶם בְּתוֹךְ הָעַמִּים כָּל־רְאִיֵּיהֶם יִכְרֹם כִּי הֵם זֶרַע בְּרֵךְ יְהוָה: ס	And their seed will be known among the Gentiles, And their descendants among the <i>various</i> peoples. All who see them will acknowledge them, For they <i>are</i> the seed <i>Which</i> the LORD has blessed.	

Isa 61:10	שׁוֹשׁ אֲשִׁישׁ בִּיהוָה תִּגַּל נִפְשִׁי בֵּאלֹהֵי כִי הִלְבִּישְׁנִי בְּגָדֵי־יֹשֶׁעַ מְעִיל צְדָקָה יַעֲטֵנִי כַּחַתָּן יִכְתֹּן פָּאֵר וּכְפֹלָה תַּעֲבֶדָה כְּלִיהָ:	I will greatly rejoice in the LORD; My being will be glad in my God, For he will have clothed me <i>in</i> garments of salvation. He will have wrapped me <i>in</i> a mantle of righteousness, As a bridegroom decks himself out <i>with</i> a turban, And the bride adorns <i>herself</i> with her ornaments.	greatly rejoice: infinitive absolute. being ← <i>soul</i> .
Isa 61:11	כִּי כְאֶרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה יִרְוַעֶיהָ תַצְמִיחַ כֵּן אֲדֹנָיִי יְהוָה יַצְמִיחַ צְדָקָה וְתִהְיֶה נִגְדָּה כָּל־הַגּוֹיִם:	For as the earth produces its vegetation, And as a garden gives growth to <i>what is</i> sown in it, So my Lord the LORD Will give growth to righteousness and praise Before all the nations.	what <i>is</i> sown in it ← <i>its</i> sowings.
Isa 62:1	לִמְעַן צִיּוֹן לֹא אֶחְשֶׁה וּלִמְעַן יְרוּשָׁלַם לֹא אֶשְׁקוֹט עַד־יֵצֵא כְנִגְהָ צְדָקָהּ וִישׁוּעָתָהּ כְּלָפִיד יִבְעַר:	For the sake of Zion, I will not be silent, And for the sake of Jerusalem I will not be quiet, Until its righteousness goes forth Like a brilliance, And its salvation Like a <u>blazing torch</u> .	a blazing torch ← <i>a torch</i> (which) <i>blazes</i> .
Isa 62:2	וּרְאוּ גוֹיִם צְדִקְתְּךָ וְכָל־מְלָכִים כְּבוֹדְךָ וְקָרָא לְךָ שֵׁם חָדָשׁ אֲשֶׁר פִּי יְהוָה יִקְבְּנוּ:	And the nations will see your righteousness, And all kings your glory, And you will be called <i>by</i> a new name Which the mouth of the LORD will specify.	

Isa 62:3	וְהִיִּיתַ עֲטֹרַת תְּפָאֶרֶת בְּיַד־יְהוָה *וְצִנּוֹף *וְצִנּוֹף מְלוּכָה בְּכַף־אֱלֹהִים:	And you will be a crown of splendour In the LORD's hand, And a royal turban In the hand of your God.	turban: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning (a <i>vav / yod</i> issue). royal turban ← <i>turban of</i> <i>royalty</i> , a Hebraic genitive.
Isa 62:4	לֹא־יֵאמָר לְךָ עֲזוּבָה וְלֹא־רֵצֶךָ לֹא־יֵאמָר עוֹד שְׁמָמָה כִּי לְךָ יִקְרָא חֶפְצִי־בָהּ וְלֹא־רֵצֶךָ בְּעוֹלָה כִּי־חֶפֶץ יְהוָה בָּךְ וְאַרְצֶךָ תִּבְעַל:	You will no longer be said <i>to be</i> forsaken, And your land will no longer be said <i>to be</i> a desolation, For you will be called Hephzi-Bah, And your land, Beulah, When the LORD delights in you, And <i>when</i> your land is married.	Hephzi-Bah: i.e. <i>my</i> <i>delight in it</i> . Beulah: i.e. <i>married</i> .
Isa 62:5	כִּי־יִבְעַל בָּחֹר בְּתוּלָה יִבְעְלוּךָ בָנֶיךָ וּמִשּׁוֹשׁ חֲתָן עַל־כִּלָּה יִשֵּׁשׁ עָלֶיךָ אֱלֹהֶיךָ:	For <i>as</i> a young man marries a virgin, <i>So</i> your sons will marry you, And <i>as is</i> the joy of the bridegroom over <i>his</i> bride, <i>So</i> your God will rejoice over you.	
Isa 62:6	עַל־חֻמְתֶּיךָ יְרוּשָׁלַם הַפְקִדְתִּי שָׁמָרִים כָּל־הַיּוֹם וְכָל־הַלַּיְלָה תָּמִיד לֹא יִחְשׂוּ הַמִּזְבָּרִים אֶת־יְהוָה אֶל־דָּמִי לָכֶם:	I will appoint watchmen on your walls All day and all night constantly, O Jerusalem; They will not be silent. <i>You</i> who make mention of the LORD, Do not keep silence.	Do not keep silence ← <i>Let (there) not (be)</i> <i>silence in you</i> .
Isa 62:7	וְאַל־תִּתֵּן דָּמִי לוֹ עַד־יִכּוֹנֵן וְעַד־יִשֵּׂים אֶת־יְרוּשָׁלַם תְּהִלָּה בְּאַרְצָהּ:	And do not present him with silence Until he has established and appointed Jerusalem a praise on the earth.	

Isa 62:8	נִשְׁבַּע יְהוָה בְּיָמִינוֹ וּבְזִרְעוֹ עֹזוֹ אִם־אֶתֶּן אֶת־דִּגְנֶךָ עוֹד מֵאֲכָלִי לְאִיבֵידָא וְאִם־יִשְׁתּוּ בְּנֵי־נֶכֶר תִּירוֹשֶׁךָ אֲשֶׁר יַגְעֶת בּוֹ:	The LORD has sworn by his right <i>hand</i>, And by his <i>strong arm</i>, “I will <u>certainly not</u> <u>give</u> your corn As food to your enemies any more, And foreigners <u>certainly will not</u> <u>drink</u> your new wine Which you have toiled over.	his strong arm ← <i>the arm of his strength</i>, a Hebraic genitive. I will certainly not give ... certainly will not drink: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Isa 62:9	כִּי מֵאֲסָפָיו יֵאָכְלוּ וְהִלְלוּ אֶת־יְהוָה וּמִקִּבְצָיו יִשְׁתּוּ בְּחֻצֹת קִדְשֵׁי: ס	For those who gather it in Will eat it, And they will praise the LORD, And those who collect it Will drink it, In <i>my holy</i> <i>courtyards</i>.”	my holy courtyards ← <i>the courtyards of my holiness</i>, a Hebraic genitive.
Isa 62:10	עֲבְרוּ עֲבְרוּ בַּשְּׁעָרִים פָּנוּ דֶּרֶךְ הָעָם סֹלוּ סֹלוּ הַמִּסְלָה סִקְלוּ מֵאֲבָן הֲרִימוּ נֵס עַל־הָעַמִּים:	Pass through, pass through the gates; Prepare a way for the people. Raise up, raise up a <i>highway</i>, Clear <i>it</i> of stones; Raise a banner For the sake of the <i>various</i> peoples.	a highway ← <i>the highway</i>.
Isa 62:11	הִנֵּה יְהוָה הַשְׁמִיעַ אֶל־קִצֵּה הָאָרֶץ אָמְרוּ לְבַת־צִיּוֹן הִנֵּה יִשְׁעֶךָ בָּא הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לִפְנֵינוּ:	Behold, the LORD has made a proclamation To the end of the earth: “Say to the daughter of Zion, ‘Behold, your salvation is coming; Behold, his reward <i>is</i> with him, And his <i>recompense</i> <i>for his work is</i> before him.’”	
Isa 62:12	וְקִרְאוּ לָהֶם עַם־הַקִּדֵּשׁ גְּאוּלֵּי יְהוָה וְלֹא יִקְרָא דְּרוֹשָׁה עִיר לֹא נֶעְזְבָה: ס	And they will call them <i>The holy people</i> – The LORD's redeemed. And you will be called Sought After – A city not forsaken.	The holy people ← <i>The people of holiness</i>, a Hebraic genitive.

Isa 63:1	מִי־זֶה בָּא מֵאֲדוֹם חֲמוֹץ בְּגָדִים מִבְּצֹרָה זֶה הַדּוֹר בְּלִבוֹשׁוֹ צֹעָה בְּרֹב כַּחוֹ אֲנִי מְדַבֵּר בְּצַדִּיקָה רֹב לְהוֹשִׁיעַ:	Who <i>is</i> this <i>Who</i> has come from Edom, In reddened clothes from Bozrah? – He who <i>is</i> adorned in his attire? He strides in his great might. “<i>It is I who</i> speak in righteousness, Powerful to save.”	Rev 19:13. In reddened clothes ← <i>Splendid (in scarlet) of clothes</i>, but the root meaning is <i>to be leavened</i>. The colour is explicitly <i>red</i> in Isa 63:2, with <i>juice</i> metaphorically referring to <i>blood</i>.
Isa 63:2	מִדּוּעַ אָדָם לְלִבוֹשֶׁךָ וּבְגָדֶיךָ כְּדֹרֶךְ בָּגָת:	Why <i>are</i> your clothes red, And <i>why are</i> your garments Like <i>those of one who</i> treads the wine press?	treads ← <i>treads in</i>.
Isa 63:3	פֹּרָה דְּרַכְתִּי לְבִדִּי וּמַעַמִּים אֵין־אִישׁ אִתִּי וְאֶדְרָכֶם בְּאַפִּי וְאַרְמָסִם בְּחִמְתִּי וְיִזְו נִצַּחֲם עַל־בְּגָדִי וְכָל־מְלִבוֹשִׁי אֶגְאָלֶתִּי:	“I have trodden the wine press on my own, And <i>there was</i> no man from the <i>various</i> peoples with me. And I trod them in my anger, And I trampled on them in my fury, And their juice was spattered on my garments, And I <u>stained</u> all my articles of clothing.	Rev 14:20, Rev 19:13, Rev 19:15. I have trodden (etc.): these verses are written from a future perspective, looking back. juice: AV differs (<i>blood</i>), which is the figurative meaning. I stained: in an Aramaic form.
Isa 63:4	כִּי יוֹם נָקָם בְּלִבִּי וּשְׁנֵת גְּאוּלִּי בָּאָה:	For the day of vengeance <i>is</i> in my heart, And the year of my redeemed has come.	Luke 21:22.
Isa 63:5	וְאֲבִיט וְאֵין עֹזֵר וְאֶשְׁתּוֹמֵם וְאֵין סוֹמֵךְ וְתוֹשַׁע לִי זִרְעִי וְחִמְתִּי הִיא סִמְכָתִּנִּי:	And I looked, And <i>there was</i> no helper, And I was astonished That <i>there was</i> no-one supporting. But my arm worked salvation for me, And <i>it was</i> my fury Which supported me.	

Isa 63:6	וְאָבוֹס עַמִּים בְּאַפִּי וְאֶשְׁכָּרֶם בְּחֶמְתִּי וְאוֹרִיד לְאָרֶץ נִצָּחִים: ס	And I will trample various peoples in my anger, And I will make them drunk in my fury, And I will bring their juice down to the ground.”	juice: standing for <i>blood</i> as in Isa 63:3. AV differs somewhat (<i>strength</i>).
Isa 63:7	חֲסֵדֵי יְהוָה אֶזְכִּיר תְּהִלַּת יְהוָה כְּעֹל כָּל אֲשֶׁר־גָּמְלָנוּ יְהוָה וְרַב־טוֹב לְבֵית יִשְׂרָאֵל אֲשֶׁר־גָּמְלָם כֶּרֶחֱמִיו וְכָרַב חֲסֵדָיו:	I will make mention of the LORD's kindnesses – The LORD's praiseworthy acts – According to everything that the LORD has recompensed us with, And the great goodness towards the house of Israel Which he recompensed them with, According to his mercy And according to his many kind deeds.	praiseworthy acts ← <i>praises</i>.
Isa 63:8	וַיֹּאמֶר אֶדְ-עַמִּי הִמָּה בָּנִים לֹא יִשְׁקְרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ:	For he said, “Indeed, they <i>are</i> my people, <u>Sons who will not act</u> <u>falsely.</u>” And he became their saviour.	Sons <i>who</i> will not act falsely: when Jer 33:33 takes place.
Isa 63:9	בְּכָל־צָרָתָם *לֹא** לֹו צָר וּמַלְאָךְ פָּנָיו הוֹשִׁיעָם בְּאַהֲבָתוֹ וּבְחֶמְלָתוֹ הוּא גֹּאֲלָם וַיִּנָּטְלֵם וַיִּנְשָׂאֵם כָּל־יְמֵי עוֹלָם:	In all their adversity {Q: He suffered adversity} [K: <i>He</i> did not suffer adversity], And the angel of his presence saved them, And in his love and in his compassion He redeemed them And took them up And raised them up, All the days of the age.	On the <i>ketiv</i>, see Ex 21:8. Our text ← <i>it was</i> {Q: - } [K: not] adverse to him.

Isa 63:10	וְהֵמָּה מָרּוּ וַעֲצָבוּ אֶת־רוּחַ קְדָשׁוֹ וַיִּהְיֶה לָהֶם לְאֹיֵב הוּא נִלְחַם־בָּם:	But they rebelled And grieved <u>his_holy</u> <u>spirit</u> , And he turned into their enemy, And he fought against them.	his holy spirit ← <i>the</i> <i>spirit of his holiness</i> .
Isa 63:11	וַיִּזְכֹּר יְמֵי־עוֹלָם מֹשֶׁה עָמּוֹ אֵינָהּ הַמַּעֲלֵם מֵיָם אֶת רֵעִי צֹאנֹו אֵינָהּ הַשֵּׁם בִּקְרָבוֹ אֶת־רוּחַ קְדָשׁוֹ:	But he remembered the age-old days – Moses <i>and</i> his people – <i>and said</i> , “Where <i>is</i> he Who brought them up out of the sea, With the shepherds of his flock? Where <i>is</i> he Who put <u>his_holy</u> <u>spirit</u> <u>inside them</u> ?	In this section, the LORD asks rhetorical questions. his holy spirit ← <i>the</i> <i>spirit of his holiness</i> , a Hebraic genitive. inside them ← <i>in his / its</i> <i>inside</i> , a reference to <i>the</i> <i>flock</i> .
Isa 63:12	מִזִּיָּדָה לְיָמִין מֹשֶׁה זְרוּעַ תִּפְאַרְתּוֹ בִּזְקַע מַיִם מִפְּנֵיהֶם לַעֲשׂוֹת לוֹ שֵׁם עוֹלָם:	Where <i>is</i> he Who led <i>them</i> by Moses' right <i>hand</i> , By <u>his magnificent</u> <u>arm</u> , Dividing water in front of them, So making for himself an age-abiding name,	his magnificent arm ← <i>the arm of his</i> <i>magnificence</i> , a Hebraic genitive. Reference <i>the</i> <i>LORD / the Messiah</i> .
Isa 63:13	מִזִּיָּדָה בְּתֵהֱמוֹת בְּסוֹם בַּמִּדְבָּר לֹא יִכָּשְׁלוּ:	As he led them through the depths, Like a horse through the desert, So that they should not flounder?”	
Isa 63:14	כִּבְהֵמָה בִּבְקָעָה תֵּרֵד רוּחַ יְהוָה תִּנְיֹחֵנוּ בֵּן נִהְגָתָ עִמָּךְ לַעֲשׂוֹת לָךְ שֵׁם תִּפְאָרֶת:	As cattle go down into the valley, So the spirit of the LORD settled <u>them</u> down; So you led your people To make for yourself a <u>magnificent name</u> .	them ← <i>him / it</i> ; see Isa 63:11. a magnificent name ← <i>a</i> <i>name of magnificence</i> , a Hebraic genitive.

Isa 63:15	הִבֵּט מִשָּׁמַיִם וּרְאָה מִזִּבְלִי קִדְשְׁךָ וְתִפְאַרְתְּךָ אֵינִי קִנְיָתְךָ וּגְבוּרַתְךָ הַמּוֹן מַעֲיֵיד וְרַחֲמֶיךָ אֵלַי הִתְאַפְּקוּ:	Look from heaven, And see from <u>your</u> <u>holy magnificent</u> <u>dwelling place</u>. Where <i>are</i> your zeal and your mighty deeds? Are your many <u>sympathies</u> And your compassion towards me Restrained?	your holy magnificent dwelling place ← <i>the</i> <i>dwelling place of your</i> <i>holiness and your</i> <i>magnificence</i>, a Hebraic genitive. sympathies ← <i>bowels</i>.
Isa 63:16	כִּי־אַתָּה אֲבִינוּ כִּי אֲבָרָהָם לֹא יָדָעֵנוּ וְיִשְׂרָאֵל לֹא יִכְיֶרְנוּ אֶתָּה יְהוָה אֲבִינוּ גָּאֻלֵּנוּ מֵעוֹלָם שִׁמְךָ:	For you <i>are</i> our father, For Abraham did not know us, And Israel did not acknowledge us. You, O LORD, <i>are</i> our father, Our redeemer; Your name <i>is</i> age-old.	
Isa 63:17	לָמָּה תַתְּעֵנוּ יְהוָה מִדְרָכֶיךָ תִקְשִׁיחַ לִבֵּנוּ מִיִּרְאָתְךָ שׁוּב לִמְעַן עֲבֹדֶיךָ שְׂבִטִי נַחֲלָתְךָ:	Why, O LORD, Are you leading us astray from your paths, <i>And why</i> are you hardening our heart from <u>fearing you</u>? Return for the sake of your servants – The tribes of your inheritance.	fearing you ← <i>fear of</i> <i>you</i>, an objective genitive.
Isa 63:18	לִמְצֹעֶר יְרֵשׁוּ עַם־קִדְשְׁךָ צָרֵינוּ בּוֹסְסוּ מִקְדָּשְׁךָ:	For a while they <u>took</u> <u>possession</u> of <u>your</u> <u>holy people</u> – Our adversaries <i>who</i> trod down your sanctuary.	took possession: the AV differs as to the subject of this verb. your holy people ← <i>the</i> <i>people of your holiness</i>, a Hebraic genitive.
Isa 63:19	הָיִינוּ מֵעוֹלָם לֹא־מִשְׁלָתָ בָּם לֹא־נִקְרָא שִׁמְךָ עֲלֵיהֶם לּוֹא־קִרְעַתָּ שָׁמַיִם יִרְדְּתָּ מִפְּנֵי הָרִים נָזְלוּ:	We have been from age-old time, <i>But</i> you have not had rule over them. <u>They have not been</u> <u>called after your</u> <u>name</u>.	¶ Verse division: part of Isa 63:19MT is in Isa 64:1AV. They have not been called after your name ← <i>your name has not been</i> <i>called over them</i>. Compare James 2:7.

Isa 64:1	<MT is in the previous verse>	¶ If only you would split the heavens open <i>And</i> come down, <i>And</i> that mountains would be shaken at your presence.	MT is in the previous verse.
Isa 64:2	בְּקִדְחַ אֵשׁ הַמָּסִים מִים תִּבְעָה-אֵשׁ לְהוֹדִיעַ שְׁמִךָ לְצִרְיֶיךָ מִפְּנֵיךָ גּוֹיִם יִרְגְּזוּ: נְזֻלֹ:	As fire burns brushwood, <i>And</i> fire boils water, <i>So it will be</i> In making your name known to your adversaries <i>When</i> the nations tremble at your presence,	brushwood: AV differs (<i>melting</i>). In making ... known: gerundial use of the infinitive. tremble: or <i>be overawed</i> .
Isa 64:3	בַּעֲשׂוֹתֶיךָ נֹרְאוֹת לֹא נִקְוָה יִרְדָּתָּ מִפְּנֵיךָ הָרִים נִזְלֹו:	When you do fearful things <i>Which</i> we do not expect, <i>Such as when</i> you came down, <i>And when</i> mountains were shaken at your presence.	
Isa 64:4	וּמַעֲזוֹלִים לֹא-שָׁמְעוּ לֹא הֶאֱזִינוּ עֵין לֹא-רָאָתָהּ אֱלֹהִים זֹולָתְךָ יַעֲשֶׂה לְמַחְבֵּה-לוֹ:	For they have never heard, Nor have they given ear, Nor has an eye seen, O God, except you, What he will do For him who awaits him.	1 Cor 2:9. never ← <i>not from an age</i> . he will do: standing for <i>you will do</i> . A change of grammatical person from the second person; compare Isa 44:23.
Isa 64:5	פָּגַעְתָּ אֶת-שֵׁשׁ וְעָשָׂה לְצֶדֶק בְּדַרְכֶּיךָ יִזְכְּרוּךָ הִנֵּנִי-אֵתָהּ קִצְפָּתָ וְנַחֲטָא בָּהֶם עוֹלָם וְנוֹשַׁע:	You met with him who rejoices <i>And</i> does righteousness; They will remember you by your ways. Look, you have been angry, <i>And</i> we have sinned against them <i>throughout the age</i> , But we will be saved.	They will remember you: perhaps to avoid the passive, <i>You will be remembered</i> .

Isa 64:6	וְנִהְיָ כְּטָמֵא כָּלֵנוּ וּכְבֻדָּה עֲדִים כָּל-צְדָקֹתֵינוּ וּנְבִלָה כַּעֲלֵה כָּלֵנוּ וְעֹנֵנוּ כְּרוּחַ יִשָּׁאֵנוּ:	And we have all been like an unclean <i>thing</i> ; All our righteous <i>deeds</i> are like a menstruous cloth, And we have all <i>faded</i> like a leaf, And our iniquities have carried us <i>away</i> like the wind.	faded: intransitive use of <i>hiphil</i> .
Isa 64:7	וְאִין-קוֹרֵא בְּשִׁמְךָ מִתְעוֹרֵר לְהַחְזִיק בְּךָ כִּי-הִסְתַּרְתָּ פָנֶיךָ מִמֶּנּוּ וּתְמוּנָנוּ בִּיד-עֹנֵנוּ:	And <i>there is</i> no-one calling on your name, Arousing himself to take hold of you, For you have hidden your face from us, And you have caused us to <i>melt</i> <i>On account of</i> our iniquities.	to melt: the metaphorical sense is <i>to despond</i> . On account of ← <i>By the hand of</i> .
Isa 64:8	וְעַתָּה יְהוָה אֲבִינוּ אַתָּה אֲנַחְנוּ הַחֹמֶר וְאַתָּה יֹצְרֵנוּ וּמַעֲשֵׂה יָדְךָ כָּלֵנוּ:	And now, O LORD, You <i>are</i> our father; We <i>are</i> the clay, And you <i>are</i> our potter, And we <i>are</i> all the work of your hand.	
Isa 64:9	אֲל־תִּקְצֹף יְהוָה עַד-מָאֵד וְאֲל־לֵעַד תִּזְכֹּר עֹן הָעָם הַבֹּטְנָא עִמָּךְ כָּלֵנוּ:	O LORD, Do not be <i>extremely</i> angry, And do not remember iniquity in perpetuity. Behold, do look, We <i>are</i> all your people.	extremely ← <i>as far as much</i> .
Isa 64:10	עָרֵי קֹדֶשְׁךָ הָיוּ מִדְבָּר צִיּוֹן מִדְבָּר הָיְתָה יְרוּשָׁלַם שְׁמָמָה:	Your <i>holy cities</i> have become a desert; Zion has become a desert, Jerusalem – a desolation.	Your holy cities ← <i>The cities of your holiness</i> , a Hebraic genitive.

Isa 64:11	בֵּית קִדְשֵׁנוּ וְתִפְאֲרֹתֵנוּ אֲשֶׁר הִלְלוּ אֲבֹתֵינוּ הִיא לְשֹׁרֶפֶת אֵשׁ וְכָל־מַחֲמִדֵּינוּ הִיא לְחִרְבָּה:	Our <u>holy and majestic</u> <u>house</u> , <i>In which our fathers</i> <i>praised you,</i> Has become a <u>burnt-out</u> <u>conflagration</u> , And all our delightful <i>objects</i> Have become a desolation.	Our holy and majestic house ← <i>The house of</i> <i>our holiness and our</i> <i>majesty.</i> a burnt-out conflagration ← <i>a burning of fire.</i>
Isa 64:12	הֲעֶל־אֱלֹהִים תִּתְאַפֵּק יְהוָה תַּחֲשֶׁה וְתִעַנְנִי עַד־מָאֹד: ס	Will you restrain yourself Concerning these <i>things,</i> O LORD? <i>Or will you be silent</i> And afflict us <u>in the</u> <u>extreme</u> ?	in the extreme ← <i>as far</i> <i>as much.</i>
Isa 65:1	נִדְרַשְׁתִּי לִלְוֹא שְׂאֵלוֹ נִמְצְאָתִי לִלְאָ בִקְשֵׁנִי אִמְרָתִי הִנְנִי הִנְנִי אֶל־גּוֹי לֹא־קָרָא בְּשִׁמִּי:	“I have been consulted By those <i>who</i> did not ask <i>for me</i>; I have been found By those <i>who</i> did not seek me. I said, ‘ <u>Here I am</u> , <u>here</u> <u>I am</u> ’ To a nation <i>Which</i> was not called by my name.	Rom 10:20. Here I <i>am</i> ... here I <i>am</i> ← <i>Behold me ... behold me.</i>
Isa 65:2	פִּרְשֵׁתִי יָדַי כָּל־הַיּוֹם אֶל־עַם סוֹרֵר הַהֹלְכִים הַדֶּרֶךְ לֹא־טוֹב אַחֲרֵי מַחֲשַׁבְתֵּיהֶם:	I have stretched out my hands all day <i>long</i> To a recalcitrant people Who walk <i>in</i> a way <i>which is</i> not good, After their <i>own</i> thoughts	Rom 10:21.
Isa 65:3	הָעָם הַמְּכַעֲסִים אוֹתִי עַל־פְּנֵי תָמִיד זִבְחִים בְּגִזְזוֹת וּמִקְטָרִים עַל־הַלְבָּנִים:	– A people who provoke me to anger to my face All the time, Sacrificing in the gardens And burning incense on the bricks,	

Isa 65:4	הַיֹּשְׁבִים בְּקִבְרִים וּבְנִצּוֹרִים יִלְנֹו הָאֲכָלִים בֶּשֶׂר הַחֲזִיר *וּפֶרֶק וּמֶרֶק פִּגְלִים כָּלֵיהֶם: **	Who live in sepulchres And dwell in <u>secret</u> <i>spaces</i>, Who eat pork, And whose pans <i>contain soup made</i> <i>from abominable</i> <i>things</i>,	soup: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. secret: other meanings of the word are <i>guarded</i>, <i>preserved</i>, <i>blockaded</i>. AV differs somewhat (<i>monuments</i>).
Isa 65:5	הָאֹמְרִים קִרְבִּי אֵלַיִךְ אַל־תִּגְשֵׁבִי כִי קִדְשְׁתִּיךְ אֵלֶּה עָשָׂן בְּאַפִּי אֵשׁ יִקְדֹת כָּל־הַיּוֹם:	Who say, ‘Keep <i>yourself</i> to yourself; Do not approach me, For I am holier than you.’ These <i>things</i> are smoke in my nose – A fire burning all day <i>long</i>.	Keep <i>yourself</i> to yourself ← Draw near to yourself.
Isa 65:6	הִנֵּה כְּתוּבָה לִפְנֵי לֹא אֶחָשָׁה כִּי אִם־שְׁלֹמֹתִי וְשְׁלֹמֹתִי עַל־חֵיקִם:	Behold, <i>it is</i> written before me; I will not be silent, But I will repay, And I will repay Into their bosom.	
Isa 65:7	עֲוֹנֹתֵיכֶם וְעֹנֹת אֲבוֹתֵיכֶם יִחָדּוּ אָמַר יְהוָה אֲשֶׁר קָטְרוּ עַל־הַהָרִים וְעַל־הַגְּבָעוֹת חֲרָפוּנִי וּמִדַּתִּי פָעַלְתֶּם רָאשָׁנָה עַל־**אֶל־חֵיקִם: ס*	<i>As for</i> your iniquities, And the iniquities of your fathers together, Says the LORD – <i>Your fathers</i> who burned incense on the mountains And showed me contempt on the hills – I will mete out their first undertaking Into their bosom.”	Into: the <i>ketiv</i> often has the sense of the <i>qeré</i>.
Isa 65:8	כֹּה אָמַר יְהוָה בְּאֶשֶׁר יִמְצָא הַתִּירוֹשׁ בְּאֶשְׁכּוֹל וְאָמַר אֶל־תִּשְׁחִיתֵהוּ כִּי בִרְכָּה בּוֹ כֵּן אֶעֱשֶׂה לְמַעַן עֲבֹדִי לְבִלְתִּי הַשְׁחִית הַכֹּל:	<u>This is</u> <u>what</u> the LORD says: “As the new wine is found in the bunch of grapes, And <i>someone</i> says, ‘Do not ruin it, For <i>there is</i> a blessing in it’, So I will do for the sake of my servants So as not to bring all to ruin.	This is <i>what</i> ← <i>Thus</i>.

Isa 65:9	וְהוֹצֵאתִי מִיַּעֲקֹב זֶרַע וּמִי־הַיְּהוּדָה יוֹרֵשׁ הָרִי וְיִרְשׁוּהָ בְּחִירֵי וַעֲבָדַי יִשְׁכְּנוּ-שָׁמָּה:	And I will bring a seed out of Jacob, And out of Judah an inheritor of my mountains, And my chosen <i>ones</i> will inherit <u>this</u> , And my servants will dwell there.	this ← <i>it</i> .
Isa 65:10	וְהָיָה הַשְּׂרֹון לְגֹוֹה-צֹאן וְעֵמֶק עֲכוֹר לְרֶבֶץ בָּקָר לְעַמִּי אֲשֶׁר דָּרְשׁוּנִי:	And <u>Sharon</u> will be a pasture for sheep, And the Valley of Achor a place for oxen to lie down – For my people who have sought me.	Sharon ← <i>the Sharon</i> . pasture: or <i>fold</i> .
Isa 65:11	וְאַתֶּם עֲזַבְי יְהוָה הַשְּׂכַחִים אֶת־הָהָר קִדְשִׁי הָעֹרְכִים לַגֹּד שְׁלֶחֶן וְהַמְמַלְאִים לִמְנִי מִמָּסָד:	But you are forsakers of the LORD, Who forget <u>my holy</u> <u>mountain</u> , Who prepare a table for <u>Gad</u> , And who fill <i>the vial</i> <i>with</i> spiced wine For <u>Meni</u> ,	my holy mountain ← <i>the</i> <i>mountain of my holiness</i> . Gad ... Meni ← <i>Fortune ... Destiny</i> (see next verse). AV differs somewhat (<i>number</i>).
Isa 65:12	וּמְנִיתִי אֶתְכֶם לַחֶרֶב וְכָלְכֶם לַטֶּבַח תִּכְרְעוּ יַעַן קָרָאתִי וְלֹא עֲנִיתֶם דִּבַּרְתִּי וְלֹא שָׁמַעְתֶּם וַתַּעֲשׂוּ הָרַע בְּעֵינַי וּבְאֲשֶׁר לֹא־חָפְצָתִי בַּחֲרָתֶם: פ	So I will <u>destine</u> you for the sword, And you will all stoop for slaughter, Because I called, But you did not answer; I spoke, But you did not listen, And you did what <i>is</i> evil in my sight, And you chose what I dislike.”	destine: a play on words with <i>Meni</i> (Isa 65:11).
Isa 65:13	לֵכֵן כֹּה־אָמַר אֲדֹנָי יְהוָה הִנֵּה עֲבָדַי יֹאכְלוּ וְאַתֶּם תִּרְעָבוּ הִנֵּה עֲבָדַי יִשְׁתּוּ וְאַתֶּם תִּצְמָאוּ הִנֵּה עֲבָדַי יִשְׁמְחוּ וְאַתֶּם תִּבְשּׁוּ:	Therefore <u>this is what</u> my Lord the LORD says: “Behold, my servants will eat, But you will hunger; Behold, my servants will drink, But you will thirst; Behold, my servants will rejoice, But you will be ashamed.	this <i>is what</i> ← <i>thus</i> . But (3x): adversative use of the <i>vav</i> .

Isa 65:14	הִנֵּה עֲבָדַי יִרְנּוּ מְטוֹב לֵב וְאַתֶּם תִּצְעַקוּ מִכָּאֵב לֵב וּמִשֹּׁבֵר רוּחַ תִּלְלִילוֹ:	Behold, my servants will be jubilant from a cheerful heart, But you will cry out from a painful heart, And you will wail from a broken spirit.	a cheerful heart ← <i>cheerfulness of heart.</i> a painful heart ← <i>painfulness of heart.</i> a broken spirit ← <i>breakage of spirit.</i>
Isa 65:15	וְהִנַּחְתָּם שְׁמֵכֶם לְשִׁבוּעָה לְבַחֲרִי וְהִמִּיתִךָ אֲדֹנָי יְהוָה וְלַעֲבָדָיו יִקְרָא שֵׁם אַחֵר:	And you will leave your name As a curse to my chosen ones, And my Lord the LORD will put you to death, And he will call his servants by another name,	
Isa 65:16	אֲשֶׁר הִמְתַּבָּרָךְ בָּאָרֶץ יִתְבָּרַךְ בְּאֱלֹהֵי אֱמֶן וְהַנִּשְׁבַּע בָּאָרֶץ יִשְׁבַּע בְּאֱלֹהֵי אֱמֶן כִּי נִשְׁכַּחוּ הַצָּרוֹת הָרֵאשֹׁנוֹת וְכִי נִסְתָּרוּ מֵעֵינַי:	So that he who is blessed on earth Will be blessed by the God of truth, And he who swears on earth Will swear by the God of truth, Because the former adversities will be forgotten, And because they will be hidden from my eyes.	on earth: or <i>by the earth.</i>
Isa 65:17	כִּי־הִנְנִי בּוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה וְלֹא תִזְכְּרָה הָרֵאשֹׁנוֹת וְלֹא תִעֲלֶינָה עַל־לֵב:	For I <u>am about to</u> create new heavens and a new earth, And the former <i>things</i> will not be remembered, And they will not arise in the heart.	2 Pet 3:13, Rev 21:1. I am about to ← <i>behold</i> <i>me.</i>
Isa 65:18	כִּי־אִם־שִׂישׁוּ וְגִלְלוּ עַד־עַד אֲשֶׁר אֲנִי בּוֹרֵא כִּי הִנְנִי בּוֹרֵא אֶת־יְרוּשָׁלַם גִּלְיָה וְעַמָּהּ מְשׁוֹשׁ:	But rejoice and exult <i>in</i> <i>all perpetuity</i> <i>In</i> what I am about to create, For I <u>am about to</u> create Jerusalem – A joy – And her people <i>will be</i> a delight.	<i>in all perpetuity</i> ← <i>perpetuities of perpetuity.</i> I am about to ← <i>behold</i> <i>me.</i>

Isa 65:19	וְגִלֹּתִי בִירוּשָׁלַם וְשִׁשְׁתִּי בְּעַמִּי וְלֹא־יִשְׁמַע בָּהּ עוֹד קוֹל בְּכִי וְקוֹל זַעֲקָה:	And I will rejoice in Jerusalem And exult in my people. And the sound of weeping And the sound of outcry Will no longer be heard in it.	
Isa 65:20	לֹא־יְהִי־לָהּ מָשָׁם עוֹד עוֹלָם יָמִים וְזָקֵן אֲשֶׁר לֹא־יִמְלֹא אֶת־יָמָיו כִּי הַנֶּעֱר בְּנ־מֵאָה שָׁנָה יָמוּת וְהַחוֹטֵא בְּנ־מֵאָה שָׁנָה יִקְלָל:	There will no longer be from there A child <i>a few days old</i> , Or an old <i>man</i> Whose days are not fulfilled. For a child will die <i>at</i> one hundred years old, And a sinner aged one hundred years will be accursed.	Or: disjunctive use of the vav. Whose days are not fulfilled ← <i>Who does not fill his days.</i>
Isa 65:21	וּבְנוּ בָתִּים וַיֵּשְׁבוּ וְנָטְעוּ כִרְמִים וְאָכְלוּ פְּרִים:	And they will build houses And live <i>in them</i> , And they will plant vineyards And eat their fruit.	
Isa 65:22	לֹא יִבְנוּ וְאַחֵר יֵשֵׁב לֹא יִטְעוּ וְאַחֵר יֹאכֵל כִּי־כִימִי הָעֵץ יָמִי עָמִי וּמַעֲשֵׂה יְדֵיהֶם יִבְלוּ בַחִירִי:	They will not build and another will live <i>there</i> ; They will not plant and another will eat, For the days of my people <i>Will be</i> like the days of a tree, And my chosen <i>ones</i> Will enjoy the work of their hands.	
Isa 65:23	לֹא יִיגְעוּ לָרִיק וְלֹא יִלְדּוּ לְבָהֳלָה כִּי זָרַע בְּרוּכִי יְהוָה הִמָּה וְצֶאֱצָאֵיהֶם אַתָּם:	They will not toil in vain, And they will not give birth in <i>prospect of</i> terror, For they <i>will be</i> a seed blessed by the LORD, <i>As will</i> their offspring with them.	

Isa 65:24	וְהָיָה טֶרֶם יִקְרְאוּ וְאֲנִי אֶעֱנֶה עוֹד הֵם מְדַבְּרִים וְאֲנִי אֶשְׁמַע:	And it will come to pass <i>That</i> before they call out, I will answer, And while they are still speaking, I will heed <i>them</i> .	
Isa 65:25	זֶאֱב וְטֹלָה יֵרְעוּ כֶּאֱחָד וְאַרְיֵה כְּבָקָר יֹאכַל-תֶּבֶן וְנָחֵשׁ עֵפֶר לַחֲמוֹ לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ בְּכָל-הָאָרֶץ קִדְשִׁי אָמַר יְהוָה: ס	The wolf and the lamb will feed together, And the lion like the ox will eat straw, But <i>as for</i> the serpent, His <u>food</u> will be dust. They will not do harm, And they will not cause damage <u>Anywhere in my holy mountain</u> ", Says the LORD.	Isa 11:6, Isa 11:9. together ← <i>as one</i> . food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. Anywhere in ← <i>In all of</i> . my holy mountain ← <i>the mountain of my holiness</i> , a Hebraic genitive.
Isa 66:1	כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֶדֶם רַגְלִי אֵי-יֵזָה בֵּית אֲשֶׁר תִּבְנוּ-לִי וְאֵי-יֵזָה מָקוֹם מְנוּחָתִי:	<u>This is what</u> the LORD says: “ Heaven is my throne, And the earth is my footstool. What house is it which you will build me, And what resting place of mine will you build?	Matt 5:34, Matt 5:35, Acts 7:49. This is what ← <i>Thus</i> .
Isa 66:2	וְאֶת-כָּל-אֱלֹהֵי יָדַי עֲשֵׂתָה וְיֵהְיוּ כָל-אֱלֹהֵי נְאֻם-יְהוָה וְאֶל-יֵזָה אֲבִיט אֶל-עֲנִי וְנִבְה-רוּחַ וְחָרָד עַל-דִּבְרִי:	For my hand made all these things, And all these <i>things</i> have come to pass, Says the LORD, But <u>here are those</u> whom I will watch over: The poor, and the <u>contrite</u> , And him <i>who</i> trembles at my word.	Acts 7:50. my hand: in a Hebrew “OSV” (object-subject- verb) sentence. <i>are those</i> ← (<i>is</i>) <i>this</i> . contrite ← <i>struck of spirit</i> .

Isa 66:3	שׁוֹחֵט הַשּׁוֹר מִבֶּה-אִישׁ זֹבֵחַ הַשֶּׁה עֵרָף כְּלָב מַעֲלֶה מִנְחָה דֶם-חֲזִיר מִזְבִּיר לְבָנָה מְבַרֵךְ אֹן גַּם-הֵמָּה בָּחֲרוּ בְּדַרְכֵיהֶם וּבִשְׁקוּצֵיהֶם נִפְשָׁם תִּפְצָּה:	<i>But</i> he who slaughters an ox <i>as if</i> he is striking a man, He <i>who</i> sacrifices a lamb <i>as if</i> he is breaking a dog's neck, He <i>who</i> makes a meal- offering <i>as if</i> it is the blood of a pig, He <i>who</i> makes a memorial with incense <i>as if</i> he is blessing an idol – These also have chosen their ways, And their being has delighted in their abominations.	an idol: or <i>iniquity</i>. being ← <i>soul</i>.
Isa 66:4	גַּם-אֲנִי אֲבַחֵר בְּתַעֲלֵלֵיהֶם וּמַגּוֹרָתָם אָבִיא לָהֶם יַעַן קָרָאתִי וְאִין עֲוֹנָה דְּבַרְתִּי וְלֹא שָׁמְעוּ וַיַּעֲשׂוּ הָרַע בְּעֵינַי וּבְאִשֶּׁר לֹא-חָפַצְתִּי בָּחֲרוּ: ס	I too will choose their depravity, And I will bring their fears upon them, Because I called, But <i>there was</i> no-one <i>who</i> answered; I spoke, But they did not listen; And they did what <i>is</i> wrong in my sight, And they chose what I dislike.	depravity ← <i>depravities</i>.
Isa 66:5	שָׁמְעוּ דְּבַר-יְהוָה הַחֲרָדִים אֶל-דִּבְרוֹ אָמְרוּ אֲחֵיכֶם שִׁנְאִיכֶם מִנְדִּיכֶם לְמַעַן שְׁמִי יִכְבֹּד יְהוָה וְנִרְאָה בְּשִׁמְחַתְכֶם וְהֵם יִבְשׁוּ:	Hear the word of the LORD, <i>You</i> who tremble at his word. Your brothers <i>who</i> hate you, And <i>who</i> thrust you out for my name's sake, said, ‘Let the LORD be glorified.’ When he appears, to your joy, They will be ashamed.	

Isa 66:6	קוֹל שֹׁאֹן מֵעִיר קוֹל מִהֵיכַל קוֹל יְהוָה מִשָּׁלֵם גָּמוּל לְאֹיְבָיו:	A sound of tumult from the city, A sound from the temple, The <u>voice</u> of the LORD <u>Giv</u>ing retribution to his enemies <i>Will be heard.</i>	voice: the same word as <i>sound</i>. Giving ← <i>Paying</i>.
Isa 66:7	בְּטֶרֶם תַּחֲלִי יִלְדָּה בְּטֶרֶם יָבוֹא חֶבֶל לָהּ וְהִמְלִיטָהּ זָכָר:	Before she was in labour, She gave birth. Before her throes of childbearing came upon her, She was delivered of a male <i>child</i>.	This section, up to Isa 66:14, is about the New Israel, not a Gentile nation. See note on Matt 21:43.
Isa 66:8	מִי־שָׁמַע כְּזֹאת מִי רָאָה כְּאֵלֶּה הַיּוֹחֵל אֶרֶץ בְּיוֹם אֶחָד אִם־יוֹלֵד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַּם־יִלְדָּהּ צִיּוֹן אֶת־בָּנֶיהָ:	Who has heard of <i>anything</i> like this? Who has seen <i>things</i> like these? <i>Can</i> the earth be given birth to in one day? Or <i>can</i> a nation be born <i>in</i> one moment? For Zion has been in labour And has given birth to her sons.	
Isa 66:9	הֲאֲנִי אֲשַׁבֵּיר וְלֹא אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי הַמוֹלִיד וְעַצְרְתִּי אֲמַר אֱלֹהִים: ס	Will I cause the breakthrough But not the childbirth? – Says the LORD. <i>Or</i> shall I, who cause the childbirth, Hold <i>it</i> back? – Says your God.	
Isa 66:10	שִׂמְחוּ אֶת־יְרוּשָׁלַם וְגִילוּ בָּהּ כָּל־אֲהָבֶיהָ שִׂישׁוּ אִתָּהּ מְשׁוֹשׁ כָּל־הַמֵּתְאֲבֵלִים עָלֶיהָ:	Be glad with Jerusalem, And exult in her, All <i>you</i> who love her. Rejoice with her <i>in</i> joy, All <i>you</i> who mourn over her,	

Isa 66:11	לְמַעַן תִּינָקוּ וְשִׂבַּעְתֶּם מִשָּׂד תַּנְחֶמְיָהּ לְמַעַן תִּמְצְאוּ וְהִתְעַנַּגְתֶּם מִזֵּיז כְּבוֹדָהּ: ס	In order that you may suck and be satisfied From <u>her</u> <u>comforting</u> <u>breast</u> , And in order that you may <u>imbibe</u> And delight yourself In the abundance of her glory.”	her comforting breast ← <i>the breast of her</i> <i>comfortings</i> , a Hebraic genitive. imbibe ← <i>suck</i> , but not the same word as the word translated <i>suck</i> above.
Isa 66:12	כִּי־כֹה אָמַר יְהוָה הִנְנִי נֹטֶה־אֵלַיָּהּ כְּנָהָר שָׁלוֹם וְכִנְחָל שׁוֹטֵף כְּבוֹד גּוֹיִם וְיִנְקָתָם עַל־צֵד תִּנְשְׂאוּ וְעַל־בְּרָכִים תִּשְׁעֲשְׂעוּ:	For <u>this</u> <i>is what</i> the LORD says: “I <u>am</u> <u>about</u> <u>to</u> extend peace to her Like a river, And the glory of the Gentiles Like an overflowing brook For you to suck. You will be carried alongside, And you will be indulged <u>in</u> <u>her</u> lap.	this <i>is what</i> ← <i>thus</i> . I am about to ← <i>Behold</i> <i>me</i> . in <i>her</i> lap ← <i>on (her)</i> <i>knees</i> .
Isa 66:13	כָּאִישׁ אֲשֶׁר אִמּוֹ תַנְחֶמֶנּוּ כֵּן אֲנֹכִי אֲנַחֲמָכֶם וּבִירוּשָׁלַם תַּנְחֶמֶנּוּ:	As a man whose mother comforts him, So I will comfort you, And you will be comforted In Jerusalem.	
Isa 66:14	וּרְאִיתֶם וְשִׂשׁ לְבָבְכֶם וְעֲצָמוֹתֵיכֶם כִּדְשָׁא תִּפְרָחְנָה וְנוֹדְעָה יַד־יְהוָה אֶת־עַבְדָּיו וְזַעַם אֶת־אֵיבָיו:	And when you see <i>it</i> , Your heart will rejoice, And your bones will thrive like grass, And the hand of the LORD will be known among his servants, But indignation among his enemies.	
Isa 66:15	כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא וְכִסּוּפָה מִרְכָּבָתוֹ לְהָשִׁיב בְּחֶמָה אָפוּ וְגַעַרְתּוֹ בְּלֶהֱבִיאֵשׁ:	For behold, the LORD will come with fire, And his chariots <i>will be</i> like a whirlwind, To satisfy his anger in fury, And <u>his</u> <u>rebukey</u> in <u>fiery</u> <u>flames</u> .	satisfy ← <i>repay</i> . his rebuke: either subjective (the LORD rebukes in vengeance), or objective (the LORD takes vengeance on those who rebuked him). fiery flames ← <i>flames of</i> <i>fire</i> , a Hebraic genitive.

Isa 66:16	כִּי בָאֵשׁ יְהוָה נִשְׂפָּט וּבְחָרְבוֹ אֶת־כָּל־בָּשָׂר וְרַבּוֹ חֲלָלִי יְהוָה:	For the LORD will contend with all flesh With fire and with his sword, And <u>those defeated by</u> <u>the LORD</u> Will be numerous.	those defeated by the LORD ← <i>the LORD's</i> <i>pierced</i> .
Isa 66:17	הַמְתַּקְדְּשִׁים וְהַמְטַהֲרִים אֶל־הַגְּנוֹת אַחֵר *אֶחָד אֶחָת בַּתְּוֹךְ אֲכָלִי בָשָׂר** הַחֲזִיר וְהַשֶּׁקֶץ וְהַעֲכָבֵר יַחְדָּו יִסְּפוּ נֶאֱסִי יְהוָה:	Those who sanctify themselves and purify themselves in the gardens, Behind <u>one thing</u> in the middle, And those who eat pork, And the <u>abomination</u> , and the mouse, Will come to an end together”, Says the LORD.	one: the <i>ketiv</i> is masculine, <i>qeré</i> feminine (the usual form for an abstraction). <i>thing</i> : [CB] App. 42, a <i>phallus</i> . abomination: [CB] refers this to <i>consuming blood</i> .
Isa 66:18	וְאַנְכִי מַעֲשִׂיהֶם וּמַחֲשַׁבְתֵּיהֶם בָּאָה לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְשָׁנוֹת וּבָאוּ וַיֵּרְאוּ אֶת־כְּבוֹדִי:	“And <i>as for</i> me, And their deeds and their thoughts, <u>The time will come</u> <u>To gather</u> all the nations and the languages, And they will come And see my glory.	<i>The time</i> will come ... To gather: AV differs somewhat (<i>I will gather</i>).
Isa 66:19	וְשַׂמְתִּי בָהֶם אוֹת וְשַׁלַּחְתִּי מֵהֶם פְּלִיטִים אֶל־הַגּוֹיִם תַּרְשִׁישׁ פּוּל וְלֹד מִשְׁכֵּי קֶשֶׁת תַּבַּל וַיֹּן הָאֵיִם הָרַחֲקִים אֲשֶׁר לֹא־שָׁמְעוּ אֶת־שִׁמְעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ אֶת־כְּבוֹדִי בְּגוֹיִם:	And I will place a sign among them, And I will send to the Gentiles those of them <i>who</i> escape, To Tarshish, Pul and Lud, To <i>those who</i> draw the bow, To Tubal and Javan, And to distant <u>maritime</u> <u>countries</u> Who have not heard my fame, And <i>who</i> have not seen my glory. And they will tell of my glory among the Gentiles.	maritime countries: or <i>islands</i> .

Isa 66:20	וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם מִכָּל־הַגּוֹיִם מִנְחָה לַיהוָה בַּסּוּסִים וּבָרֶכֶב וּבַעֲבִים וּבַפָּרָדִים וּבַכְרָכּוֹת עַל הַר קֹדֶשׁ יְרוּשָׁלַם אָמַר יְהוָה כֹּאֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בְּכֵלֵי טָהוֹר בֵּית יְהוָה:	And they shall bring all your brothers from all the nations <i>With</i> an offering to the LORD, By horse and by chariot And by <u>covered wagon</u> And by mule and by dromedary, To <u>my holy mountain</u> <i>in</i> Jerusalem, Says the LORD, When the sons of Israel bring the offering in clean equipment <i>To</i> the house of the LORD.	covered wagon: AV differs somewhat (litters). my holy mountain ← <i>the mountain of my holiness</i> , a Hebraic genitive.
Isa 66:21	וְגִסְמָהֶם אֶקַּח לַכֹּהֲנִים לְלוֹיִם אָמַר יְהוָה:	And I will take <i>a portion</i> from them For the Levite priests”, Says the LORD.	
Isa 66:22	כִּי כֹאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לִפְנֵי נְאֻם־יְהוָה כֵּן יַעֲמֹד זִרְעֲכֶם וּשְׁמֲכֶם:	“For as the new heavens and the new earth , Which I will make, Shall stand before me, Says the LORD, So your seed and your name will stand.	2 Pet 3:13, Rev 21:1.
Isa 66:23	וְהָיָה מִדֵּי־חֲדָשׁ בְּחֲדָשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבְּתוֹ יָבֹא כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אָמַר יְהוָה:	And it will come to pass <i>That at every new moon and every Sabbath</i> , All flesh will come to worship before me”, Says the LORD.	at every new moon and every Sabbath ← <i>as often as a new moon in its new moon and as often as a Sabbath in its Sabbath</i> .
Isa 66:24	וַיֵּצְאוּ וַרְאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעֲתָם לֹא תָמוּת וְאִשָּׁם לֹא תִכָּפֶה וְהָיוּ דְּרָאוֹן לְכָל־בָּשָׂר:	“And they will go out And see the carcasses of the men who have transgressed against me, For their worm will not die, And their fire will not be extinguished, And they will be an abhorrence To all flesh.”	Mark 9:44, Mark 9:46, Mark 9:48.

Jer 1:1	דְּבַרֵי יִרְמְיָהוּ בֶן־חִלְקִיָּהוּ מִן־הַכֹּהֲנִים אֲשֶׁר בְּעֲנָתוֹת בְּאֶרֶץ בְּנִימִן:	The words of Jeremiah the son of Hilkiah, <i>one</i> of the priests who <i>are</i> in Anathoth in the land of Benjamin,	
Jer 1:2	אֲשֶׁר הָיָה דְּבַר־יְהוָה אֵלָיו בִּימֵי יֹאשִׁיָּהוּ בֶן־אָמֹן מֶלֶךְ יְהוּדָה בְּשָׁלֹשׁ־עָשָׂרָה שָׁנָה לְמָלְכוֹ:	To whom the word of the LORD <u>came</u> in the days of Josiah the son of Amon, the king of Judah, in the thirteenth year of his reign.	came ← <i>became</i> . Josiah ← <i>Joshiahu</i> , but we retain the AV / traditional English name.
Jer 1:3	וַיְהִי בִימֵי יְהוֹיָכִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־תַּלְמַעַשְׁתִּי עֲשָׂרָה שָׁנָה לְצִדְקִיָּהוּ בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־גָּלוֹת יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי: ס	And <i>this</i> came to pass in the days of Jehoiakim the son of Josiah, the king of Judah, up to the end of the eleventh year of Zedekiah the son of Josiah, the king of Judah – up to the deportation of Jerusalem in the fifth month.	
Jer 1:4	וַיְהִי דְּבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Jer 1:5	בְּטֶרֶם *אֶצְרֹךְ *אֶצְרֹךְ בְּבֶטֶן יִדְעֹתִיךָ וּבֶטֶרֶם תֵּצֵא מִרְחֹם הַקֶּדֶשׁתִּיךָ נָבִיא לְגוֹיִם נִתְּתִיךָ:	“Before I <u>formed</u> you in the belly, I knew you, And before you came out of the womb, I sanctified you. I have appointed you <i>As</i> a prophet to the nations.”	I formed you: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word.
Jer 1:6	וָאָמַר אֶהְיֶה אֲדֹנָי יְהוִה הִנֵּה לֹא־יָדַעְתִּי דְּבַר כִּי־נָעַר אָנֹכִי: פ	Then I said, “Oh, my Lord the LORD, Look, I do not know how <u>to speak</u> , For I <i>am</i> just a lad.”	to speak: i.e. <i>as an orator</i> .

Jer 1:7	וַיֹּאמֶר יְהוָה אֵלַי אַל-תֹּאמַר גֶּנֶר אֲנִי כִי עַל-כָּל-אֲשֶׁר אֲשַׁלַּחְךָ תֵּלֶךְ וְאֵת כָּל-אֲשֶׁר אֲצַוְךָ תִּדְבֹר:	But the LORD said to me, “Do not say, ‘I <i>am just</i> a lad’, For you shall go everywhere I send you, And you shall speak everything I command you.	
Jer 1:8	אַל-תִּירָא מִפְּנֵיהֶם כִּי-אֲתֶךָ אֲנִי לְהַצִּלְךָ נְאֻם-יְהוָה:	Do not fear their presence; I <i>am</i> with you to deliver you”, Says the LORD.	
Jer 1:9	וַיִּשְׁלַח יְהוָה אֶת-יָדוֹ וַיַּגֵּעַ עַל-פִּי וַיֹּאמֶר יְהוָה אֵלַי הִנֵּה נָתַתִּי דְבָרִי בְּפִיךָ:	Then the LORD stretched out his hand and touched my mouth, at <u>which</u> the LORD said to me, “Look, I have put my words in your mouth.	at which ← <i>and</i> . Wider use of the <i>vav</i> .
Jer 1:10	רֹאֵה הִפְקַדְתִּיךָ הַיּוֹם הַזֶּה עַל-הַגּוֹיִם וְעַל-הַמְּמַלְכוֹת לְנָתוּשׁ וּלְנָתוּץ וּלְהַאֲבִיד וּלְהָרוֹס לְבָנוֹת וּלְנָטוּעַ: פ	See, I have appointed you today Over the nations and over the kingdoms, To <u>tear down</u> and to demolish And to destroy and to devastate, To build and to plant.”	tear down: the opposite of <i>planting</i> , as in Jer 24:6, Jer 45:4, so more literally <i>pluck up</i> , <i>deracinate</i> .
Jer 1:11	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר מַה-אַתָּה רֹאֶה יְרֻמִּיהוּ וְאֹמֶר מִקֵּל שָׁקֵד אֲנִי רֹאֶה:	Then the word of the LORD <u>came</u> to me and said, “What do you see, Jeremiah?” And I said, “I see a rod of almond tree <i>wood</i> .”	came ← <i>became</i> .
Jer 1:12	וַיֹּאמֶר יְהוָה אֵלַי הִיטַבְתָּ לְרְאוֹת כִּי-שָׁקֵד אֲנִי עַל-דְּבָרִי לַעֲשׂוֹתוֹ: פ	And the LORD said to me, “You have seen well, for I will <u>watch over</u> my word, to carry it out.”	watch over: the word has the same root as <i>almond</i> .
Jer 1:13	וַיְהִי דְבַר-יְהוָה אֵלַי שֵׁנִית לֵאמֹר מַה אַתָּה רֹאֶה וְאֹמֶר סִיר נִפְוֹחַ אֲנִי רֹאֶה וּפָנָיו מִפָּנַי צָפוֹנָה:	And the word of the LORD <u>came</u> to me a second time, and he said, “What do you see?” And I said, “I see a <u>boiling</u> pot, and <u>its face is turned from the north</u> .”	came ← <i>became</i> . boiling ← <i>blown on</i> , of the fire beneath the pot. its face is turned from the north ← <i>its face (is) from before northwards</i> .

Jer 1:14	וַיֹּאמֶר יְהוָה אֵלַי מִצָּפוֹן תִּפְתָּח הָרָעָה עַל כָּל־יֹשְׁבֵי הָאָרֶץ:	And the LORD said to me, “Evil will <u>break out</u> from the north Over all the inhabitants of the land.	break out ← <i>be opened on; be unleashed.</i>
Jer 1:15	כִּי הֲנִי קָרָא לְכָל־מְשֻׁפָּחוֹת מַמְלָכוֹת צָפוֹנָה נֹאֲס־יְהוָה וּבָאוּ וְנָתְנוּ אִישׁ בְּסֵאוֹ פֶתַח שַׁעְרֵי יְרוּשָׁלַם וְעַל כָּל־חֻמֹּתֶיהָ סָבִיב וְעַל כָּל־עָרֵי יְהוּדָה:	For I <u>am about to</u> call All the families of the kingdoms of the north, Says the LORD, And they will come, And each <i>king</i> will <u>direct</u> his throne To the entrance of the gates of Jerusalem, And against all its walls round about, And against all the cities of Judah.	I am about to ← <i>behold me.</i> direct ← <i>place; appoint.</i>
Jer 1:16	וּדְבַרְתִּי מִשְׁפָּטֵי אוֹתָם עַל כָּל־דַּרְעָתָם אֲשֶׁר עֲזָבוּנִי וַיִּקְטְרוּ לֵאלֹהִים אַחֲרַיִם וַיִּשְׁתַּחֲווּ לְמַעֲשֵׂי יְדֵיהֶם:	And I will pronounce my judgments <i>on</i> them, Concerning all their evil, In that they have forsaken me And burned incense to other gods And have worshipped the works of their hands.	
Jer 1:17	וְאַתָּה תֵּאָזֵר מִתְּנִיף וְקַמְתָּ וּדְבַרְתָּ אֲלֵיהֶם אֵת כָּל־אֲשֶׁר אֶנְכִּי אֲצִוְךָ אַל־תַּחַת מַפְיָהֶם כִּן־אֲחַתְּךָ לְפָנֵיהֶם:	But you gird up your loins and arise, And tell them everything that I command you. Do not be afraid of them, So that I do not cause <i>you</i> dismay in their presence.	

Jer 1:18	וְאֲנִי הִנֵּה נִתְּתִיד הַיּוֹם לְעִיר מְבֻצָּר וּלְעִמּוּד בְּרִזָּל וּלְחֻמּוֹת נְחֹשֶׁת עַל-כָּל-הָאָרֶץ לְמַלְכֵי יְהוּדָה לְשָׂרֶיהָ לְכֹהֲנֶיהָ וּלְעַם הָאָרֶץ:	And <i>as for my part</i> , Look, I have made you today A fortified city and an iron column, And copper walls, all over the land, To the kings of Judah, to its officers, to its priests, And to the people of the land.	And <i>as for my part</i> ← <i>And I (emphatic pronoun).</i>
Jer 1:19	וְנִלְחֲמוּ אֵלַיִךְ וְלֹא-יִנְכְּלוּ לָךְ כִּי-אֶתָּתֶךָ אֲנִי נֹאמֵר יְהוָה לְהַצִּילָךְ: פ	And they will fight against you, But they will not prevail over you, For I <i>am</i> with you, Says the LORD, To deliver you.”	But: adversative use of the vav.
Jer 2:1	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← <i>became</i> .
Jer 2:2	הֲלֹךְ וּקְרֵאתָ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר יְהוָה זְכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ אֲהַבֵּת כְּלוּלֶיךָ לְכֶתֶךָ אַחֲרֵי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה:	“Go and proclaim in Jerusalem's ears and say, ‘ <i>This is what</i> the LORD says: «I remember your <u>kindness in</u> your youth, <i>Your love in your bridal state</i> – <i>The fact that</i> you walked after me in the desert, In an <u>uncultivated</u> land.	Go: infinitive absolute in the role of an imperative. This <i>is what</i> ← <i>Thus</i> . kindness in ← <i>kindness of</i> . uncultivated ← <i>unsown</i> .
Jer 2:3	קֹדֶשׁ יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתָהּ כָּל-אֹכְלֵיוּ יִשְׁמְנוּ רָעָה תָּבֹא אֲלֵיהֶם נֹאמֵר יְהוָה: פ	Israel <i>is</i> <u>holy</u> to the LORD, <i>As are</i> the firstfruits of its produce. All who eat it will be guilty. Evil will come upon them, Says the LORD.» ’ ”	holy ← <i>holiness</i> .
Jer 2:4	שִׁמְעוּ דְבַר-יְהוָה בַּיֵּת יַעֲקֹב וְכָל-מִשְׁפְּחוֹת בַּיֵּת יִשְׂרָאֵל:	Hear the word of the LORD, O house of Jacob, And all <i>you</i> families Of the house of Israel.	

Jer 2:5	כֹּה אָמַר יְהוָה מִה־מַּצָּאוּ אֲבוֹתֵיכֶם בִּי עוֹל כִּי רָחֲקוּ מֵעָלַי וַיֵּלְכוּ אַחֲרֵי הַהֶבֶל וַיִּהְבְּלוּ:	This <i>is what</i> the LORD says: ‘‘What iniquity did your fathers find in me? For they have distanced themselves from me And have followed vanity And have acted vainly.	This is what ← Thus.
Jer 2:6	וְלֹא אָמְרוּ אֵינָהּ יְהוָה הַמַּעֲלָה אֶתָּנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיד אֶתָּנוּ בְּמִדְבָּר בְּאֶרֶץ עֲרֵבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצִלְמוֹת בְּאֶרֶץ לֹא־עֶבֶר כֹּה אִישׁ וְלֹא־יֹשֵׁב אָדָם שָׁם:	And they did not say, ‘Where <i>is</i> the LORD Who brought us up out of the land of Egypt? – Who led us in the desert, In an <u>arid</u> and <u>sunken</u> <u>land</u>, In a land of drought And a shadow of death, Through a land through which no man crosses And where no man dwells.’	an arid and sunken land ← <i>land of arid tract and sunkenness.</i>
Jer 2:7	וָאָבִיא אֶתְכֶם אֶל־אֶרֶץ הַכֶּרְמֶל לֶאֱכֹל פְּרִיָּהּ וְטוֹבָהּ וּתְבֹאוּ וּתְטַמְּאוּ אֶת־אֶרְצִי וְנִחַלְתִּי שְׁמָתִם לְתוֹעֵבָה:	And I brought you into a cultivable land, To eat its fruit and its <u>good produce</u>, But you came and defiled my land, And you made my <u>inheritance</u> an abomination.	good produce ← <i>goodness.</i> my inheritance: i.e. <i>the inheritance which I give</i>, clear from the context, but the usual English meaning would be <i>the inheritance which I receive</i>.
Jer 2:8	הַכֹּהֲנִים לֹא אָמְרוּ אֵינָהּ יְהוָה וְתַפְּשִׁי הַתּוֹרָה לֹא יִדְעוּנִי וְהַרְעִים פָּשְׁעוּ בִּי וְהַנְּבִיאִים נִבְּאוּ בַּבֶּעַל וְאַחֲרָי לֹא־יֹעִלוּ הֵלְכוּ:	The priests did not say, ‘Where <i>is</i> the LORD?’ Those who administered the law did not know me, And the <u>pastors</u> have transgressed against me, And the prophets have prophesied through Baal, And they have walked after <i>things</i> Which do not benefit <i>anyone</i>.	pastors ← <i>shepherds</i>, i.e. <i>guides.</i>

Jer 2:9	לָכֵן עַד אָרִיב אֶתְכֶם נֹאס־יְהוָה וְאֶת־בְּנֵי בְנֵיכֶם אָרִיב:	That <i>is</i> why I will still contend with you, Says the LORD, And I will contend with your sons' sons.	contend ... contend: otiose, but see Gen 12:5.
Jer 2:10	כִּי עֲבְרוּ אֵי כַתִּיִּים וּרְאוּ וְקִדְר שְׁלַחוּ וְהִתְבּוֹנְנוּ מֵאֵד וּרְאוּ הֵן הִיְתָה כְּזֹאת:	For pass through the coastlands of Chittim and see, And send men <i>to</i> Kedar to observe well, And see whether it is like this.	
Jer 2:11	הֲהִימִיר גּוֹי אֱלֹהִים וְהִמָּה לֹא אֱלֹהִים וְעַמִּי הִמִּיר כְּבוֹדוֹ בְּלוֹא יוֹעִיל:	Does a nation change its gods? But they <i>are</i> not gods. Yet my people have exchanged {P: my honour} [M: their honour] For <i>what</i> will not benefit <i>anyone</i> .	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= כְּבוֹדִי. AV differs.
Jer 2:12	שְׁמוֹ שָׁמַיִם עַל־זֹאת וְשֹׁעֲרוֹ חָרְבוּ מְאֹד נֹאס־יְהוָה:	O heavens, be astonished at this, And shudder <i>and</i> be very astounded, Says the LORD.	
Jer 2:13	כִּי־שְׁתֵּי־רַעוֹת עָשָׂה עַמִּי אֲתִי עֲזָבוּ מְקוֹר מִים חַיִּים לַחֲצֹב לָהֶם בְּאֵרוֹת בְּאֶרֶץ נִשְׁבָּרִים אֲשֶׁר לֹא־יִכָּלוּ הַמַּיִם:	For my people have committed two evil acts; They have forsaken me – The source of living water – For hewing cisterns out for themselves, Broken cisterns Which will not hold the water.	
Jer 2:14	הֲעֶבֶד יִשְׂרָאֵל אִם־יְלִיד בֵּית הוּא מִדּוֹעַ הִיָּה לְבָז:	Is Israel a servant? Or <i>is</i> he a homeborn <i>slave</i> ? Why has he become a <i>target of spoil</i> ?	
Jer 2:15	עָלִיו יִשְׁאַגּוּ כַפְרִים נָתְנוּ קוֹלָם וַיִּשְׁתִּיחוּ אֶרְצוֹ לְשִׁמָּה עָרָיו *נִצְתָה נִצְתָה מִבְּלִי יֹשֵׁב:**	Young lions roar at him; They made their sound, And they laid his land waste. His cities <u>were burned</u> <u>down</u> , <u>Leaving no inhabitant</u> .	were burned down: the <i>ketiv</i> reads <i>was burned</i> <i>down</i> , perhaps bringing out the concept of <i>each</i> <i>city</i> . Leaving no inhabitant ← <i>Without an inhabitant</i> .

Jer 2:16	גַּם־בְּנֵי־נֹף *וּתְחַפְּנֹס וּתְחַפְּנֹס יִרְעוּד** קִדְקֹד:	Also the sons of <u>Noph</u> and <u>Tahpanhes</u> <u>Have shaved your</u> <u>scalp</u>.	Tahpanhes: <i>ketiv</i>= <i>Tahpenes</i>; <i>qeré</i>= <i>Tahpanhes</i>, retaining the traditional English name, as in AV's Jer 43:8. Noph: i.e. <i>Memphis</i>. Have shaved your scalp: from רָעָה, <i>grazed</i>, or רָ
Jer 2:17	הֲלוֹא־זֹאת תַּעֲשֶׂה־לָּךְ עֲזַבְךָ אֶת־יְהוָה אֱלֹהֶיךָ בַּעַת מוֹלִיכְךָ בַּדֶּרֶךְ:	Are you not doing this to yourself By your <u>forsaking</u> the LORD your God, At the time <i>when</i> he is leading you on the way?	ל, alternatively <i>have</i> <i>cracked the crown of</i> <i>your head</i>, from רָעָה. By your forsaking: gerundial use of the infinitive.
Jer 2:18	וְעַתָּה מַה־לָּךְ לְדֶרֶךְ מִצְרַיִם לְשִׁתּוֹת מִי שְׁחֹר וּמַה־לָּךְ לְדֶרֶךְ אֲשׁוּר לְשִׁתּוֹת מִי נָהָר:	So now, what <i>do</i> you <i>have to do</i> with Egypt's way, <u>With drinking</u> the waters of <u>Shihor</u>? And what <i>do</i> you <i>have</i> <i>to do</i> with Assyria's way, <u>With drinking</u> the waters of <u>the river</u>?	With drinking (2x): gerundial use of the infinitive. Shihor: see Josh 13:3. [CB] interprets as <i>the</i> <i>Nile</i>, as in Isa 23:3. the river: [CB] interprets as <i>the Euphrates</i>.
Jer 2:19	תִּסְרֹךְ רַעֲתֶךָ וּמִשְׁבוֹתֶיךָ תּוֹכְחֶךָ וּדְעִי וְרֹאִי כִי־רָע וּמֹר עֲזַבְךָ אֶת־יְהוָה אֱלֹהֶיךָ וְלֹא פָחַדְתִּי אֵלֶיךָ נֶאֱס־אֲדָנִי יְהוָה צָבָאוֹת:	Your wickedness will discipline you, And your acts of apostasy will reprove you, So know and see that your <u>forsaking</u> the LORD your God <i>Is</i> evil and bitter, And <i>there is</i> no <u>fear of</u> <u>me</u> in you, Says the Lord, the LORD of hosts.	your forsaking: gerundial use of the infinitive. fear of me ← <i>my fear</i>, an objective genitive (they fear me, negated).

Jer 2:20	כִּי מַעֲוֹלִים שָׁבַרְתִּי עָלֶיךָ נִתְּקָתִי מִזֶּסֶרְתֶּיךָ וְתֹאמְרִי לֹא *אֶעֱבֹד *אֶעֱבֹר כִּי עַל-כָּל-גִּבְעָה גִבְהָה וְתַחַת כָּל-עֵץ רַעְנֹן אֶתֶּ צִעָה זֹנָה:	For I broke your yoke long ago, And I detached your fettters, {K: But you said, 'I will not serve <i>you</i>' }, [Q: And you said, 'I will not transgress'], {K: For} [Q: Yet] you wander around committing prostitution On every high hill And under every luxuriant tree.	long ago ← <i>from an age</i>. luxuriant tree: i.e. in a phallic park; see 1 Ki 14:23.
Jer 2:21	וְאֲנֹכִי נִטְעַתִּיךָ שֵׁרֶק כֹּלָה זֶרַע אֱמֶת וְאִידָךְ נִהְפַּכְתָּ לִי סוּרִי הִגַּפְנִי נִכְרִיָּה:	Yet I planted you as a choice vine, All of it <i>being</i> a true seed, But how you have turned against me, <u>You who turn aside to become a foreign vine.</u>	true seed ← <i>seed of truth</i>, a Hebraic genitive. <i>You who turn aside to become a foreign vine ← Turners aside of a foreign vine.</i>
Jer 2:22	כִּי אִם-תִּכְבֹּסִי בַּנָּתָר וְתִרְבִּי-לֶךְ בְּרִית נִכְתָּם עֹנֶגְךָ לִפְנֵי נֹאֵם אֲדֹנָי יְהוָה:	Even if you wash with soda ash, And you apply much soap to yourself, Your iniquity <i>is</i> a stain before me, Says the Lord, the LORD.	soda ash: <i>natron</i>, mainly sodium carbonate, serving as a detergent.
Jer 2:23	אִידָךְ תֹּאמַרְי לֹא נִטְמָאתִי אַחֲרֵי הַבְּעָלִים לֹא הִלַּכְתִּי רְאֵי דֶרֶכְךָ בְּגִיָּא דְּעֵי מָה עָשִׂית בְּכַרָּה קָלָה מְשַׁרְכֶּת דְּרָכֶיהָ:	How <i>can</i> you say, 'I am not defiled; I have not gone after the Baalim'? Look at your way in the valley, And know what you have done. <u>You are a swift young she-camel, Devious in her ways.</u>	Devious in ← <i>Twisting of.</i>

Jer 2:24	פֶּרָה לִמְד מִדְּבַר בָּאוֹת נִפְשׁוּ *נִפְשָׁהּ שְׂאֶפָה* רוּחַ תִּאֲנֶתָהּ מִי יִשְׁיבֶנָּה כָּל־מִבְקָשֶׁיהָ לֹא יִעֲפוּ בְּחֻדְשָׁהּ יִמְצְאוּנָהּ:	A wild donkey <i>is</i> accustomed to the desert; {Q: In her} [K: At his] <u>feeling of desire</u> She draws in breath. <i>As for her passion,</i> Who <i>can turn it back</i>? <u>None</u> who seek her become weary; In her <i>mating season</i> they find her.	feeling of desire ← <i>desire of the soul.</i> turn it back: AV differs in sense (<i>turn her back</i>), also possible. None ← <i>Not all.</i> <i>mating season</i> ← <i>month.</i>
Jer 2:25	מִנְעֵי רִגְלֶךָ מִיָּחֹף *וְגֹרֶנְךָ וְגֹרֶנְךָ מִצְמָאָה* וְתֹאמְרִי נֹאֵשׁ לוֹא כִּי־אֶהְבֹּתִי זָרִים וְאַחֲרֵיהֶם אֵלֶיךָ:	Keep your <u>feet</u> from <i>being</i> barefoot And your throat from thirst. But you said, '<i>It is</i> desperate. No, for I love foreigners, And I will go after them.'	throat: the <i>ketiv</i> can be regarded as a variant form of the <i>qere</i>. feet ← <i>foot.</i>
Jer 2:26	כְּבִשְׁתַּת גִּנְבִּי כִי יִמָּצֵא כֵן הֵבִישׁוּ בֵּית יִשְׂרָאֵל הֵמָּה מַלְכֵיהֶם שְׂרִיָּהֶם וְכֹהֲנֵיהֶם וְנְבִיאֵיהֶם:	Like the shame of a thief when he is <u>caught</u>, So will the house of Israel be ashamed – They, their kings, their officials, And their priests and their prophets,	caught ← <i>found,</i> <i>discovered.</i>
Jer 2:27	אֲמָרִים לָעֵץ אָבִי אֶתָּה וְלֶאֱבֹן אַתָּה *יִלְדַתְנִי יִלְדַתְנִי כִי־פָנּוּ אֵלַי* עָרַף וְלֹא פָנִים וּבִעַת רַעְתָּם יֹאמְרוּ קוֹמָה וְהוֹשִׁיעֵנוּ:	<i>Who</i> say to the wood, 'You <i>are</i> my father', And to the stone, 'You gave birth to {K: me} [Q: us].' For they have turned <u>their back</u> to me, And not <i>their</i> face, But in their time of trouble, they say, 'Arise and save us.'	<i>their back</i> ← <i>the back of</i> <i>the neck.</i>

Jer 2:28	וַאֲיֵה אֱלֹהֶיךָ אֲשֶׁר עָשִׂיתָ לְךָ יְקוֹמוּ אִם-יִשְׁעוּךָ בַּעֲת רָעָתְךָ בִּי מִסַּפֵּר עָרֶיךָ הֵיוּ אֱלֹהֶיךָ יְהוּדָה: ס	Now where <i>are</i> your gods Which you have made for yourself? Let them arise If they <i>can</i> save you in your time of trouble, For your gods are <i>as</i> the number of your cities, O Judah.	
Jer 2:29	לָמָּה תִּרְיְבוּ אֵלַי כָּלְכֶם פֶּשַׁעְתֶּם בִּי נְאֻם-יְהוָה: פ	Why do you contend with me? You have all transgressed against me, Says the LORD.	
Jer 2:30	לְשׁוֹא הִכֵּיתִי אֶת-בְּנֵיכֶם מוֹסֵר לֹא לָקָחוּ אֶכְלָה חֶרְבְּכֶם נִבִּיאֵיכֶם כָּאֲרִיָּה מִשְׁחִית: פ	I have struck your sons in vain; They do not take discipline. Your sword has devoured your prophets, Like a <u>rampaging</u> lion.	rampaging ← <i>ruining</i> .
Jer 2:31	הֲדוֹר אַתֶּם רְאוּ דְּבַר-יְהוָה הַמְדַּבֵּר הָיִיתִי לְיִשְׂרָאֵל אִם אֶרֶץ מִאֲפֶלְיָה מְדוּעַ אִמְרוּ עַמִּי רָדְנוּ לוֹא-נִבּוֹא עוֹד אֵלֶיךָ: פ	O generation, See the word of the LORD. Have I been a desert to Israel? Or a land of great darkness? Why do my people say, ‘We <u>rove around</u>; We will not come to you any more’?	We rove around: from root רוד. AV differs (<i>We are lords</i>), from root רדד, or possibly רדה.
Jer 2:32	הֲתִשְׁכַּח בְּתוּלָה עֲדִיָּה כָּלָה קִשְׁרֶיהָ וְעַמִּי שִׁכְחוּנִי יָמִים אֵין מִסְפָּר: פ	<i>Can</i> a virgin forget her ornaments? Or a bride her girdles? <u>But</u> my people have forgotten me For innumerable days.	But: adversative use of the vav.
Jer 2:33	מִה־תִּיטֵבִי דְרָכְךָ לְבַקֵּשׁ אֶהְבֶּה לְכֹל גַּם אֶת-הָרָעוֹת *לְמַדְתִּי לְמַדְתָּ אֶת-דְּרָכֶיךָ:** פ	How well you go your way <u>in seeking</u> love! That <i>is</i> why you have also <u>taught</u> bad <i>women</i> your ways.	you have ... taught: the <i>ketiv</i> is an Aramaism. The verse is ironic. in seeking: gerundial use of the infinitive.

Jer 2:34	גַּם בְּכַנְפֶיךָ נִמְצְאוּ דָם נִפְשׁוֹת אֲבוֹנוֹנִים נִקְיִים לֹא־בַמַּחְתֶּרֶת מִצְאָתִים כִּי עַל־כָּל־אֵלֶּה:	Also on your skirts is found The blood of the <u>lives</u> of the innocent poor. I did not <u>find it</u> by <i>dint</i> of an investigation, For <i>it is abundantly</i> <i>evident</i> on all these <i>skirts</i>.	lives ← <i>souls</i>. find it ← <i>find them</i>, referring to the transgressions or items of evidence.
Jer 2:35	וַתֹּאמְרִי כִּי נָקִיתִי אֲדָ שֶׁב אִפּוּ מִמֶּנִּי הַנְּגִי נִשְׁפָּט אוֹתְךָ עַל־אִמְרְךָ לֹא חָטָאתִי:	But you say, 'As I am innocent, Surely his anger will recede from me.' <i>But I am about to</i> contend with you about your saying, 'I have not sinned.'	I am about to ← <i>behold</i> <i>me</i>.
Jer 2:36	מִהֲתִזְלִי מְאֹד לְשִׁנּוֹת אֶת־דְּרֶכְךָ גַּם מִמִּצְרַיִם תִּבּוֹשִׁי כְּאֲשֶׁר־בָּשַׁת מִאֲשׁוּר:	How you exhaust yourself changing your way! You will also be put to shame by Egypt, As you were put to shame by Assyria.	
Jer 2:37	גַּם מֵאֵת זֶה תִּצְאִי וַיִּדְיךָ עַל־רֹאשְׁךָ כִּי־מָאֵס יְהוָה בְּמִבְטְחֶיךָ וְלֹא תִצְלַחֲךָ לָהֶם:	You will also come out of this With <u>your hands on</u> <u>your head</u>. For the LORD has rejected <u>your trusted</u> <u>allies</u>, And you will not succeed with them.	your hands on your head: [LHG], p 63, plate 184 has a picture of Semite captives to Rameses III with their hands tied above their heads. your trusted allies ← (<i>objects of</i>) <i>confidence</i>.
Jer 3:1	לֹא־מָר הֵן יִשְׁלַח אִישׁ אֶת־אִשְׁתּוֹ וְהִלְכָה מֵאִתּוֹ וְהִיְתָה לְאִישׁ־אַחֵר הַיָּשׁוּב אֵלֶיהָ עוֹד הֲלוֹא חֲנוּף תַּחֲנוּף הָאָרֶץ הִיא וְאַתָּה זֹנִית רַעִים רַבִּים וְשׁוֹב אֵלַי נָא־יְהוָה:	It is said, 'If a man sends his wife <i>away</i>, And she departs from him And becomes another man's, <i>Can</i> he return to her again? Would that land not be <i>badly defiled</i>?' But you have been promiscuous <i>with</i> many lovers. Yet return to me, Say the LORD.	be badly defiled: infinitive absolute.

Jer 3:2	שְׂאִי-עֵינֶיךָ עַל-שָׁפִים וְרְאִי אֵיפֹה לֹא *שְׁגֹלַת שָׁכַבְתָּ עַל-דְּרָכִים** יֹשְׁבַת לָהֶם בְּעָרָי בַּמִּדְבָּר וַתַּחֲנִיפִי אֶרֶץ בְּזִנּוּתֶיךָ וּבִרְעָתֶךָ:	Lift up your eyes to the heights and see: Where have you not had <u>someone</u> to lie with you? You have sat for them by the <u>roadside</u>, Like an Arabian in the desert, And you have defiled the land With your acts of prostitution And with your wickedness.	to lie: politely expressed in the <i>qeré</i>, less euphemistically in the <i>ketiv</i>. roadside ← <i>road</i>.
Jer 3:3	וַיִּמְנְעוּ רִבְבִּים וּמִלְקוֹשׁ לֹא הָיָה וַיִּמָּצֶחַ אִשָּׁה זֹנָה הָיָה לְךָ מֵאֲנָתָה הַכָּלָם:	So the showers of rain were withheld, And there was no latter rain, And you have had the <u>effrontery</u> Of a woman <i>who is</i> a prostitute; You have refused to feel ashamed.	effrontery ← <i>forehead</i>.
Jer 3:4	הֲלוֹא מֵעַתָּה *קִרְאתִי קִרְאת לִי אָבִי אֵלֹהִי** נַעֲרִי אֶתָּה:	Will you not from now on <u>call out</u> to me, ‘My father, You <i>are</i> the family head of my youth.’	call out: the <i>ketiv</i> is an Aramaism.
Jer 3:5	הֲיִנָּטֵר לְעוֹלָם אִם-יִשְׁמָר לְנֶצַח הִנֵּה *דִּבַּרְתִּי דְּבָרָתְךָ וַתַּעֲשִׂי הָרָעוֹת** וַתִּוְכַל: פ	Will he keep <i>his anger</i> age-abidingly? Or will he retain <i>it</i> in perpetuity? Look, <u>you have spoken</u> And done evil things, And you have <u>won</u> the day.”	you have spoken: the <i>ketiv</i> is an Aramaism. <i>his anger</i>: compare Lev 19:18, Ps 103:9. won ← <i>she won</i>. On the translation as second person (<i>you</i>), see [Ges-HG] §47k.

Jer 3:6	וַיֹּאמֶר יְהוָה אֵלַי בְּיָמַי יֵאשְׁיֵהוּ הַמֶּלֶךְ הָרָאִית אֲשֶׁר עָשִׂתָּה מְשֻׁבָּה יִשְׂרָאֵל הַלֵּכָה הִיא עַל-כָּל-הָר גְּבָה וְאֶל-תַּחַת כָּל-עֵץ רַעֲנָן וְתִזְנֶי-שָׁם:	And the LORD said to me in the days of Josiah the king, “Have you seen what apostate Israel has done, going to every high hill and under every <u>luxuriant</u> <u>tree</u>, committing sexual immorality there?	luxuriant tree: see Jer 2:20. committing ← <i>and you committed</i> (change of grammatical person).
Jer 3:7	וְאָמַר אַחֲרַי עֲשׂוּתָה אֶת-כָּל-אֱלֹהֵי אֲלֵי תָשׁוּב וְלֹא-שָׁבָה *וּתְרָאָה וְתִרְאֵ בְגֹדָה אֲחוֹתָה ** יְהוּדָה:	But after she had done all these <i>things</i>, I said, ‘Return to me.’ But she did not return. And her treacherous sister Judah <u>saw</u> <i>it</i>.	saw: the <i>ketiv</i> is an unapocopated form of the <i>qeré</i>.
Jer 3:8	וַיֹּרֶא כִּי עַל-כָּל-אֲדוֹת אֲשֶׁר נִאֲפָה מְשֻׁבָּה יִשְׂרָאֵל שְׁלַחְתִּיהָ וְאָתָן אֶת-סִפָּר כְּרִיתְתִּיהָ אֵלֶיהָ וְלֹא יִרְאָה בְּגִדָה יְהוּדָה אֲחוֹתָה וְתִלְךְ וְתָזֶן גַּם-הִיא:	And I saw <i>it</i>, then on all the grounds that apostate Israel had committed adultery, I sent her <i>away</i> and gave her bill of divorce to her, but treacherous Judah her sister did not fear, and she also went and committed sexual immorality.	
Jer 3:9	וְהָיָה מִקֵּל זְנוּתָהּ וְתַחֲנוּף אֶת-הָאָרֶץ וְתִנְאָף אֶת-הָאָבֶן וְאֶת-הָעֵץ:	And it came to pass, because of the frivolity of her sexual immorality, that she defiled the land and committed adultery with <u>stone</u> and <u>wood</u>.	stone and wood: i.e. <i>stone and wooden idols</i>.
Jer 3:10	וְגַם-בְּכָל-זֹאת לֹא-שָׁבָה אֵלַי בְּגֹדָה אֲחוֹתָה יְהוּדָה בְּכָל-לִבָּהּ כִּי אִם-בְּשֹׁקֶר נִאֲם-יְהוָה: פ	And even despite all this, neither did her treacherous sister Judah return to me with all her heart, but falsely <i>so</i>, says the LORD.”	
Jer 3:11	וַיֹּאמֶר יְהוָה אֵלַי צִדְקָה נִפְשָׁה מְשֻׁבָּה יִשְׂרָאֵל מִבְּגַדָה יְהוּדָה:	And the LORD said to me, “Apostate Israel has justified <u>herself</u> more than treacherous Judah.	herself ← <i>her soul</i>.

Jer 3:12	הָלֹךְ וְקִרְאתָ אֶת־הַדְּבָרִים הָאֵלֶּה צְפוֹנָה וְאַמְרַת שׁוּבָה מִשְׁבָּה יִשְׂרָאֵל נֹאֲם־יְהוָה לוֹא־אֶפִּיל פָּנַי בְּכֶם כִּי־חָסִיד אֲנִי נֹאֲם־יְהוָה לֹא אֶטּוֹר לְעוֹלָם:	Go and proclaim these things in the north, and say, ‘Return, apostate Israel, Says the LORD. I will not <u>rage</u> at <u>you</u>, For I <i>am</i> kind, Says the LORD; I will not keep <i>my anger</i> age-abidingly.	Go: infinitive absolute in the role of an imperative. rage at you ← <i>cause my face to fall on you.</i>
Jer 3:13	אֲדַעֵי עוֹנֶךָ כִּי בִיהוּה אֱלֹהֶיךָ פָּשַׁעְתָּ וּתְפֹזְרִי אֶת־דֶּרְכֶיךָ לְזָרִים תַּחַת כָּל־עֵץ רַעְנָן וּבְקוֹלִי לֹא־שָׁמַעְתָּם נֹאֲם־יְהוָה:	But <u>admit</u> your iniquity, For you have transgressed against the LORD your God, And you have <u>gone in</u> all <u>directions</u> to foreigners, Under every <u>luxuriant tree</u>, But you have not heeded my voice, Says the LORD.	admit ← <i>know.</i> gone in all directions ← <i>scattered your ways.</i> luxuriant tree: see Jer 2:20.
Jer 3:14	שׁוּבוּ בָנִים שׁוֹבָבִים נֹאֲם־יְהוָה כִּי אֲנֹכִי בָּעֵלְתִּי בְכֶם וְלִקַּחְתִּי אֶתְכֶם אֶחָד מֵעִיר וּשְׁנַיִם מִמִּשְׁפָּחָה וְהִבֵּאתִי אֶתְכֶם צִיּוֹן:	Return, <i>you</i> rebellious sons, says the LORD, for I have married you, and I have taken <i>hold of</i> you – one from a city, and two from a family – and I will bring you <i>to</i> Zion.	
Jer 3:15	וְנָתַתִּי לָכֶם רְעִים כָּל־בִּי וְרָעוּ אֶתְכֶם דַּעַה וְהִשְׁכִּיל:	And I will give you <u>shepherds</u> according to my heart, and they will feed you <i>with</i> knowledge and insight.	shepherds: or <i>pastors.</i>

Jer 3:16	וְהָיָה כִּי תִרְבוּ וּפִרִיתֶם בָּאָרֶץ בַּיָּמִים הָהֵמָּה נֹאמֶם-יְהוָה לֹא-יֵאמְרוּ עוֹד אֲרוֹן בְּרִית-יְהוָה וְלֹא יַעֲלֶה עַל-לֵב וְלֹא יִזְכְּרוּ-בּוֹ וְלֹא יִפְקְדוּ וְלֹא יַעֲשֶׂה עוֹד:	And it will come to pass, when you multiply and are fruitful on the earth in those days, says the LORD, <i>that</i> they will no longer say, «The ark of the covenant of the LORD.» It will no longer <u>come to</u> <u>mind</u> , nor will they mention it, nor will they go <u>to see it</u> , nor will <u>it be</u> <u>made</u> any more.	come to mind ← <i>rise on</i> <i>a heart</i> . go to see ← <i>visit</i> . it be made: or <i>that be</i> <i>done</i> .
Jer 3:17	בָּעֵת הַהִיא יִקְרָאוּ לִירוּשָׁלַם כְּסֵא יְהוָה וְנִקְווּ אֵלָיו כָּל-הַגּוֹיִם לְשֵׁם יְהוָה לִירוּשָׁלַם וְלֹא-יֵלְכוּ עוֹד אַחֲרָי שְׁרָרוֹת לִבָּם הָרַע: ס	At that time they will call Jerusalem the Throne of the LORD, and all the Gentiles will gather <u>in it</u> , to the name of the LORD, to Jerusalem, and they will not walk after the evil <u>obstinacy</u> of their heart any more.	in it ← <i>to it</i> . Pregnant use of the preposition. <u>obstinacy</u> ← <i>firmness</i> .
Jer 3:18	בַּיָּמִים הָהֵמָּה יֵלְכוּ בֵּית-יְהוּדָה עַל-בֵּית יִשְׂרָאֵל וּבָאוּ יַחְדָּו מֵאֶרֶץ צָפוֹן עַל-הָאָרֶץ אֲשֶׁר הִנַּחְלֹתִי אֶת-אֲבוֹתֵיכֶם:	In those days the house of Judah will go to the house of Israel, and they will come together out of the land of the north to the land which I have given to your fathers as an inheritance.	
Jer 3:19	וְאֲנֹכִי אֲמַרְתִּי אֵיךְ אֲשִׁיתֶךָ בְּבָנִים וְאֶתֶּן-לְךָ אֶרֶץ חֲמֻדָּה נַחֲלֹת צָבִי צִבְאוֹת גּוֹיִם וְאָמַר אָבִי תִּקְרָאוּ-**תִּקְרָאִי-לִי* וּמֵאַחֲרַי לֹא *תָּשׁוּבוּ תָּשׁוּבִי:**	But I said, «How shall I place you among the sons, And give you a pleasant land, An inheritance <i>which is</i> <u>the splendour of</u> <u>splendours</u> of the nations?» And I said, « <u>You will call me</u> , «My father», And <u>you will not turn</u> <u>back</u> from following me.»	You will call ... you will not turn back: the <i>ketiv</i> is plural; the <i>qere</i> feminine singular. The earlier references to <i>you</i> in this verse are feminine singular. the splendour of splendours: [AnLx] admits this sense; AV differs (<i>with a goodly ...</i> <i>of the hosts</i>), also possible.

Jer 3:20	אֲכֵן בַּגְדָה אִשָּׁה מִרְעָה כֵּן בַּגְדַתְּם בִּי בֵּית יִשְׂרָאֵל נֹאם־יְהוָה:	Surely, <i>as</i> a wife is unfaithful to her husband, So you have been unfaithful to me, O house of Israel, Says the LORD.	is unfaithful to ← <i>betrays</i> .
Jer 3:21	קוֹל עַל־שָׁפִיִּים נִשְׁמָע בְּכִי תַחֲנוּנֵי בְנֵי יִשְׂרָאֵל כִּי הָעָוּ אֶת־דֶּרֶכָם שָׁכְחוּ אֶת־יְהוָה אֱלֹהֵיהֶם:	A sound is heard on the heights, Weeping <i>and</i> supplications of the sons of Israel, For they have <u>taken</u> a <u>crooked path</u> ; They have forgotten the LORD their God.	taken a crooked path ← <i>perverted their way</i> .
Jer 3:22	שׁוּבוּ בָנִים שׁוֹבְבִים אֲרַפָּה מְשׁוֹבְתֵיכֶם הֲנֵנוּ אֲתָנוּ לֹד־כִּי אַתֶּם יְהוָה אֱלֹהֵינוּ:	Return, you rebellious sons. I will heal your apostatizings. ’ ” <u>Here we are</u> ; We have come to you, For you <i>are</i> the LORD our God.	Here we <i>are</i> ← <i>Behold</i> <i>us</i> .
Jer 3:23	אֲכֵן לִשְׁקָר מִגְבָּעוֹת הַמֶּזֶן הָרִים אֲכֵן בִּיהוָה אֱלֹהֵינוּ תִּשׁוּעַת יִשְׂרָאֵל:	Truly, <i>salvation</i> is in vain From hills <i>and</i> <u>many</u> mountains; Truly, the salvation of Israel <i>Is</i> in the LORD our God.	many ← <i>a multitude of</i> .
Jer 3:24	וְהַבִּשָּׁת אָכְלָה אֶת־יָגִיעַ אֲבוֹתֵינוּ מִנְּעוּרֵינוּ אֶת־צֹאֲנָם וְאֶת־בָּקָרָם אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם:	And shame has devoured The hard work of our fathers from our youth – Their sheep and their oxen, Their sons and their daughters.	

Jer 3:25	נִשְׁכָּבָה בְּבִשְׁתָּנוּ וְתַכְסֵּנוּ כְּלִמָּתֵנוּ כִּי לִיהוָה אֱלֹהֵינוּ חָטֵאנוּ אֲנַחְנוּ וְאֲבוֹתֵינוּ מִנְעוּרֵינוּ וְעַד־הַיּוֹם הַזֶּה וְלֹא שָׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ: ס	Let us lie in our shame, And let our ignominy cover us, For we have sinned against the LORD our God – We and our fathers From our youth up to this day. And we have not heeded The voice of the LORD our God.	
Jer 4:1	אִם־תָּשׁוּב יִשְׂרָאֵל נֹאמַ־יְהוָה אֵלַי תָּשׁוּב וְאִם־תִּסָּר שְׁקוּצִיךָ מִפָּנַי וְלֹא תִגֹּד: ס	“If you will return, O Israel, Says the LORD, Return to me, And if you will remove your abominations from my presence, And you will not be erratic,	be erratic ← <i>wander, be driven about.</i>
Jer 4:2	וְנִשְׁבַּעְתָּ חַי־יְהוָה בְּאֵמֶת בְּמִשְׁפָּט וּבִצְדָקָה וְהִתְבָּרְכוּ בּוֹ גּוֹיִם וּבּוֹ יִתְהַלָּלוּ: ס	And you swear <i>that</i> the LORD lives, In truth, in justice, in righteousness, Then the nations <u>will</u> <u>be blessed</u> through him And will boast in him.”	will be blessed: <i>hithpael</i> for passive; see [Ges- HG] §54g. Compare Job 5:4, Ps 119:52.
Jer 4:3	כִּי־כֹה אָמַר יְהוָה לְאִישׁ יְהוּדָה וְלִירוּשָׁלַם גִּירוֹ לָכֶם גִּיר וְאַל־תִּזְרְעוּ אֶל־קוֹצִים: ס	For <u>this is what</u> the LORD says To the men of Judah and to Jerusalem: “Till yourselves some fallow land, And do not sow in the thorns.	this <i>is what</i> ← <i>thus.</i>

Jer 4:4	הַמָּלֹךְ לַיהוָה וְהִסְרוּ עֲרֻלוֹת לְבַבְכֶּם אִישׁ יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם פֶּן־תֵּצֵא כָאֵשׁ חֲמָתִי וּבָעֲרָה וְאֵין מִכָּבֶּה מִפְּנֵי רָע מַעֲלֵלֵיכֶם:	Circumcise yourselves to the LORD, And remove the foreskin of your heart, You men of Judah and you inhabitants of Jerusalem, So that my fury does not go forth like fire, And burn, With no-one to quench <i>it</i>, For the evil of your actions.	
Jer 4:5	הַגִּידוּ בִיהוּדָה וּבִירוּשָׁלַם הַשְׁמִיעוּ וְאָמְרוּ *וּתְקַעוּ תְּקַעוּ שׁוֹפָר בְּאַרְץ * קְרְאוּ מִלְאוּ וְאָמְרוּ הֵאֱסָפוּ וְנִבְּאוּהָ אֶל־עָרֵי הַמְּבֻצָּר:	Tell <i>of it</i> in Judah, And announce <i>it</i> in Jerusalem, {Q: And say, ‘Sound the ramshorn in the land.’} [K: And declare <i>it</i>, and sound the ramshorn in the land.] <u>Proclaim <i>it</i> aloud</u> and say, ‘Assemble and let us go to the <u>fortified</u> <u>cities</u>.	Proclaim <i>it</i> aloud ← <i>Proclaim, fill.</i> fortified cities ← <i>cities of</i> <i>fortification</i>, a Hebraic genitive.
Jer 4:6	שָׂאוּ־נֹס צִיּוֹנָה הָעִיזוּ אֶל־תַּעֲמָדוֹ כִּי רָעָה אָנֹכִי מִבֵּיא מַצָּפוֹן וְשֹׁבֵר גְּדוֹל:	Raise a standard in <u>Zion</u>, Bring <i>your household</i> to safety; Do not stand <i>still</i>. For I will bring evil from the north, And great <u>destruction</u>.	in Zion ← <i>into Zion</i>, pregnant use of the locative of motion. destruction ← <i>breakage</i>.
Jer 4:7	עָלָה אַרְיֵה מִסִּבְכוֹ וּמִשְׁחִית גּוֹיִם נָסַע יָצָא מִמָּקוֹמוֹ לְשׁוֹם אֶרֶץ לְשָׂמָה עָרֶיךָ תִּצְיָנָה מֵאֵין יוֹשֵׁב:	A lion came up from its thicket, And the one who brings ruin in nations Has set off <i>and left</i> his place To make your land a desolation. Your cities will be laid waste Without an inhabitant.	left ← <i>gone out of</i>.

Jer 4:8	עַל־זֹאת חָגְרוּ שָׁקִים סָפְדוּ וְהִלְלוּ כִּי לֹא־שָׁב חֲרוֹן אַף־יְהוָה מִמֶּנּוּ: פ	Because of this, gird yourselves <i>with</i> sackcloth, Mourn and howl, For the <u>furious anger</u> of the LORD Has not receded from us.	furious anger ← <i>fury of anger.</i>
Jer 4:9	וְהָיָה בְיוֹם־הַהוּא נֹאֲס־יְהוָה יֶאֱבֹד לִב־הַמֶּלֶךְ וְלֵב הַשָּׂרִים וְנִשְׁמָו הַכֹּהֲנִים וְהַנְּבִיאִים יִתְמָהוּ:	And it will come to pass on that day, Says the LORD, That the <u>king will lose</u> <u>heart</u> , <u>As will the officials</u> , And the priests will be astonished, And the prophets will be astounded.”	the king will lose heart ← <i>the heart of the king</i> <i>will be lost.</i> As <i>will</i> the officials ← And the heart of the officials.
Jer 4:10	וְאָמַר אֵלֶּיהָ אֲדַנִּי יְהוָה אֲכֹן הֲשֵׂאתָ לְעַם הַזֶּה וְלִירוּשָׁלַם לֵאמֹר שָׁלוֹם יִהְיֶה לָכֶם וְנִגְעָה חֶרֶב עַד־הַנֶּפֶשׁ:	Then I said, “Alas, my Lord the LORD, You have truly <u>really</u> <u>deceived</u> this people and Jerusalem, Saying, ‘You will have peace’, But the sword has <u>struck to the quick.</u> ”	really deceived: infinitive absolute. struck to the quick ← <i>touched as far as the</i> <i>soul.</i>
Jer 4:11	בַּעֲת הַהִיא יֹאמַר לְעַם־הַזֶּה וְלִירוּשָׁלַם רוּחַ צָח שְׁפִיִים בַּמִּדְבָּר דֶּרֶךְ בִּתְעָמִי לֹא לזִרוֹת וְלֹא לְהָבֵר:	At that time, it will be said to this people and to Jerusalem, “ <i>There is a dry wind</i> <i>from the heights in</i> <i>the desert,</i> <i>On its way to the</i> <i>daughter of my</i> <i>people,</i> Not <u>for winnowing</u> And not <u>for purifying</u> .	for winnowing ... for purifying: gerundial use of the infinitive.
Jer 4:12	רוּחַ מָלֵא מֵאֵלֶּה יָבוֹא לִי עֵתָה גַם־אֲנִי אֲדַבֵּר מִשְׁפָּטִים אוֹתָם:	A full wind from these <i>places</i> will come for me, And now I too will pronounce judgment on them.”	

Jer 4:13	הִנֵּה בַּעֲנָנִים יֵעָלֶה וְכִסּוּפָהּ מִרֶכְבוֹתָיו קָלוּ מִנְּשָׁרִים סוֹסָיו אוֹי לָנוּ כִּי שָׂדֵדְנוּ:	Behold, he will come up as clouds, And his chariots <i>will be</i> like a whirlwind. His horses are swifter than eagles. Woe <i>is</i> us, For we are <i>to be</i> devastated.	
Jer 4:14	כַּבֵּסִי מִרְעָה לִבִּי יְרוּשָׁלַם לְמַעַן תּוֹשָׁעִי עַד־מָתִי תֵלִין בְּקִרְבִּי מַחֲשָׁבוֹת אוֹנֶה:	“Cleanse your heart from evil, Jerusalem, So that you may be saved. How long will <u>your</u> <u>vain thoughts</u> remain within you?	your vain thoughts ← <i>thoughts of your vanity</i> , a Hebraic genitive.
Jer 4:15	כִּי קוֹל מְגִיד מִדָּן וּמִשְׁמִיעַ אֶזְנֵן מִהָר אֶפְרַיִם:	For a voice is making an announcement from Dan And proclaiming <u>vanity</u> from Mount Ephraim.	vanity: or <i>calamity</i> .
Jer 4:16	הִזְכִּירוּ לַגּוֹיִם הִנֵּה הַשְׁמִיעוּ עַל־יְרוּשָׁלַם נֹצְרִים בָּאִים מֵאֶרֶץ הַמִּרְחָק וַיִּתְּנוּ עַל־עָרֵי יְהוּדָה קוֹלָם:	Remind the nations, Look, proclaim to Jerusalem, Watchmen are coming from a distant land, And they have raised their <u>voices</u> Against the cities of Judah.	voices ← <i>voice</i> . Singular in Hebrew because one item per person. Compare Ezek 33:26.
Jer 4:17	כְּשֹׁמְרֵי שְׂדֵי הָיוּ עָלֶיהָ מִסְבִּיב בִּי־אֶתִי מִרְתָּהּ נֹאם־יְהוָה:	They are against her like guards around a field, Because she has rebelled against me, Says the LORD.	
Jer 4:18	דְּרָכְךָ וּמַעַלְלֶיךָ עָשׂוּ אֵלֶּה לָךְ זֹאת רָעִיתְךָ כִּי מָר כִּי נִגַּע עַד־לִבֶּךָ: ס	Your way and your deeds have done these <i>things</i> to you – This wickedness of yours, For <i>it is</i> bitter, Because it strikes at your heart.”	

Jer 4:19	מַעֲי מַעֲי *אחולה אֹחֲלָה קִירוֹת לְבִי** הִמָּה-לִי לְבִי לֹא אַחֲרִישׁ כִּי קוֹל שׁוֹפָר *שְׁמַעְתִּי שְׁמַעְתָּ נִפְשִׁי תְרוּעַת** מִלְחָמָה:	My anguish, my anguish; I writhe <u>at the sides of</u> my heart. My heart is agitated in me; I <u>cannot</u> be quiet, For my <u>inner being</u> <u>has</u> <u>heard</u> the sound of the ramshorn – The sound of war.	I writhe: the <i>qeré</i> is either a variant form of the <i>ketiv</i> or it means <i>I wait</i>. has heard: the <i>ketiv</i> is an Aramaism. My anguish, my anguish ← <i>my bowels, my bowels</i>. my inner being ... has heard ← <i>my</i> ַ
Jer 4:20	שָׁבַר עַל-שָׁבַר נִקְרָא כִּי שִׁדְדָה כָּל-הָאָרֶץ פְּתָאם שִׁדְדוּ אֹהֲלֵי רָגַע יִרְעֻתִי:	Destruction upon destruction is <u>reported</u>, For all the land has been spoiled; My tents were suddenly spoiled – My <u>encampment</u> <u>in a</u> moment.	ַ <i>soul, you have heard</i>. reported: or <i>met with</i>. encampment ← <i>curtains</i>.
Jer 4:21	עַד-מָתִי אֶרְאֶה-נֹס אֶשְׁמָעָה קוֹל שׁוֹפָר: ס	How long will I see a standard? <i>How long</i> will I hear the sound of a ramshorn?	
Jer 4:22	כִּי אֲנִיל עַמִּי אוֹתִי לֹא יָדְעוּ בָנִים סְכָלִים הִמָּה וְלֹא נְבוֹנִים הִמָּה חֲכָמִים הִמָּה לְהָרַע וּלְהִיטִיב לֹא יָדְעוּ:	“For my people <u>are</u> <u>fools</u>; They do not know me. They <u>are</u> witless sons, And they <u>are</u> not sensible. They <u>are</u> wise <u>in doing</u> <u>wrong</u>, But they do not know <u>how</u> to do <u>what is</u> right.”	fools ← <i>a fool</i>. in doing wrong: gerundial use of the infinitive.
Jer 4:23	רָאִיתִי אֶת-הָאָרֶץ וְהִנֵּה-תָהוּ וְבָהוּ וְאֶל-הַשָּׁמַיִם וְאִין אוֹרָם:	I have seen the land And <u>seen that it is</u> desolate and deserted. And concerning the heavens, Their light <u>is</u> absent.	And seen that it <i>is</i> ← <i>And</i> <i>behold</i>.
Jer 4:24	רָאִיתִי הַהָרִים וְהִנֵּה רָעָשִׁים וְכָל-הַגְּבָעוֹת הִתְקַלְקְלוּ:	I have seen the hills And <u>seen that they</u> <u>were</u> trembling, And <i>that</i> all the hills have shaken.	And seen that they were ← <i>And behold</i>.

Jer 4:25	רָאִיתִי וְהִנֵּה אֵין הָאָדָם וְכָל-עוֹף הַשָּׁמַיִם נָדְדוּ: אֲפֹ: ס	I looked and saw that <i>there was</i> no man, And <i>that</i> all the birds of the sky Had flown away.	and saw that <i>there was</i> ← and behold.
Jer 4:26	רָאִיתִי וְהִנֵּה הַכְּרָמַל הַמְדִּבֵּר וְכָל-עָרָיו נִתְּצוּ מִפְּנֵי יְהוָה מִפְּנֵי חֲרוֹן אָפוֹ: ס	I looked and saw the well-cultivated plain <i>Looking like</i> the desert, And <i>that</i> all its cities had been demolished Because of the LORD – Because of the fury of his anger.	and saw ← and behold.
Jer 4:27	כִּי-כֹה אָמַר יְהוָה שְׁמָמָה תִּהְיֶה כָּל-הָאָרֶץ וְכֹלָהּ לֹא אֶעֱשֶׂה: אֲפֹ: ס	For <i>this is what</i> the LORD says: “All the land will be a desolation, But I will not bring <i>it</i> to a <i>complete end</i> .”	this is what ← thus. bring it to a <i>complete end</i> ← make an end.
Jer 4:28	עַל-זֹאת תֵּאָבֵל הָאָרֶץ וְקִדְּרוּ הַשָּׁמַיִם מִמַּעַל עַל כִּי-דִבַּרְתִּי זִמְתִּי וְלֹא נִחַמְתִּי וְלֹא-אָשׁוּב מִמִּנָּה: אֲפֹ: ס	On account of this the land will mourn, And the heavens above will be melancholic, For I have spoken; I have purposed <i>it</i> , And I do not repent, And I will not <i>revoke</i> <i>it</i> .	revoke it ← return from it.
Jer 4:29	מִקּוֹל פָּרָשׁ וְרֶמֶה קָשֶׁת בִּלְחַת כָּל-הָעִיר בָּאוּ בָּעֵבִים וּבִכְפֹּיִם עָלוּ כָּל-הָעִיר עֲזוּבָה וְאֵין-יוֹשֵׁב בָּהֶן אִישׁ: אֲפֹ: ס	At the sound of the horseman and the archer, All the city will flee; They will go to the thickets And go up into the rocks. The whole city <i>will be</i> abandoned, And <i>there will be</i> no man inhabiting <i>any</i> of them.	

Jer 4:30	*וְאֵתִי וְאֵת שְׂדוֹד מִה־תַּעֲשִׂי כִּי־תִלְבָּשִׁי שָׁנִי כִּי־תַעֲדִי עֲדִי־זָהָב כִּי־תִקְרָעִי בַּפּוֹךְ עֵינֶיךָ לְשׂוֹא תַתִּיפִי מֵאֲסוּבָךְ עֲגָבִים נַפְשֶׁךָ יִבְקָשׁוּ:	And <i>when you have been devastated</i>, What will you do? <i>Even if you dress in scarlet</i>, If you adorn yourself <i>with golden ornaments</i>, If you <u>make</u> your eyes <u>stand out</u> with eye shadow, You will beautify yourself in vain. <i>Your lovers will reject you</i>; They will seek your <u>life</u>.	you: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. make ... stand out ← <i>tear (open)</i>. life ← <i>soul</i>.
Jer 4:31	כִּי קוֹל כְּחוֹלָה שָׁמַעְתִּי צָרָה כְּמִבְכִּיָּה קוֹל בְּתַצִּיּוֹן תַּתִּיפָה תִּפְרָשׁ כַּפֶּיהָ אֹי־נָא לִי כִי־עִיפָה נַפְשִׁי לְהִרְגִים: פ	For I have heard a sound Like <i>a woman giving birth</i> – Distress like one bearing her firstborn – The sound of the daughter of Zion, Gasping and spreading her hands, <i>Saying, ‘Oh woe is me,</i> For my <u>being</u> is weary With those <i>who kill</i>.’	giving birth: [AnLx] derives from חָלָה, <i>to be sick / grieved</i>; [BDB] from חוּל, <i>to writhe, give birth</i>. We choose the latter, despite an irregular spelling, because it fits the context. being ← <i>soul</i>.
Jer 5:1	שׁוּטְטוּ בְּחוּצוֹת יְרוּשָׁלַם וְרֹאֲוִנָא וּדְעוּ וּבְקֻשׁוּ בְּרַחוּבוֹתֶיהָ אִם־תִּמְצְאוּ אִישׁ אִם־יֵשׁ עֹשֶׂה מִשְׁפָּט מִבְּקֵשׁ אֱמוּנָה וְאֶסְלַח לָהּ:	Traverse the open places of Jerusalem, And <u>take a look</u> and ascertain and <u>find out</u> Whether you <i>can</i> find a man in her streets, Whether there is <i>anyone</i> acting justly, Seeking faithfulness, And I will pardon <i>the city</i>.	take a look ← <i>look, please</i>. find out ← <i>seek</i>. <i>the city</i> ← <i>her</i>.
Jer 5:2	וְאִם חִי־יְהוָה יֹאמְרוּ לָכֵן לְשָׁקֵר יִשְׁבַּעוּ:	But if they say, ‘<i>As the LORD lives</i>,’ <i>It will be</i> <u>Because</u> they are swearing falsely.”	Because ← <i>Therefore</i>, giving the motive, not the consequence.

Jer 5:3	יְהוָה עֵינֶיךָ הֲלוֹא לְאַמוּנָה הִכִּיתָה אֹתָם וְלֹא-חָלּוּ כְּלִיָּתָם מֵאֲנִי קָחַת מוֹסֵר חֲזָקוֹ פְּנֵיהֶם מִסָּלַע מֵאֲנִי לָשׁוּב:	O LORD, <i>are</i> not your eyes for <i>seeing</i> faithfulness? You have struck them without them feeling pain. You have caused them to languish, <i>But</i> they have refused to accept correction. They have hardened <u>themselves</u> more than rock; They have refused to return.	themselves ← <i>their faces</i>.
Jer 5:4	וְאֲנִי אֲמַרְתִּי אֲדֹ-דָלִים הֵם נֹאֲלֹו כִּי לֹא יָדְעוּ דֶּרֶךְ יְהוָה מִשְׁפָּט אֱלֹהֵיהֶם:	So I said, “Certainly they <i>are</i> weak; They have acted foolishly, For they do not know the way of the LORD, <i>Or</i> the justice of their God.	
Jer 5:5	אֶלְכֶּה-לִּי אֶל-הַגְּדֹלִים וְאֶדְבַּרְהָ אוֹתָם כִּי הֵמָּה יָדְעוּ דֶּרֶךְ יְהוָה מִשְׁפָּט אֱלֹהֵיהֶם אֲדֹ הֵמָּה יַחֲדוּ שִׁבְרוּ עַל נִתְקֹו מוֹסְרוֹת:	I <u>will betake myself</u> to great <i>men</i>; I will speak to them, For they know the way of the LORD – The justice of their God. But they have altogether broken <u>the yoke</u>; They have unshackled the bonds.	I will betake myself ← <i>I will go for myself</i>. the yoke: Barnes' Notes (see biblehub.com) interprets as <i>the Mosaic law</i>.
Jer 5:6	עַל-כֵּן הִפָּס אֲרִיָּה מִיַּעַר זֶאֱב עֲרֵבוֹת יִשְׁדָּדִים נֶמֶר שִׁקְד עַל-עֲרִיָּהֶם כָּל-הַיּוֹצֵא מִהֶנָּה יִטְהַר כִּי רַבּוּ פִּשְׁעֵיהֶם עֲצָמוֹ מִשְׁבוֹתֵיהֶם* מִשְׁבוֹתֵיהֶם:**	That <i>is why</i> a lion from the forest will strike them, <i>And</i> a wolf from the arid tracts will prey on them. A leopard will lie in wait in their cities, <i>And</i> everyone who goes out from them will be torn to pieces, For their transgressions are many, <i>And</i> <u>their apostasies</u> are immense.”	their apostasies: the <i>ketiv</i> can be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>.

Jer 5:7	אִי לְזֹאת *אֶסְלוּחַ- אֶסְלַח-לָךְ בְּנֵי יָד עֲזֹבוֹנִי** וַיִּשָּׁבְעוּ בְּלֹא אֱלֹהִים וַאֲשָׁבַע אוֹתָם וַיִּנְאַפוּ וּבֵית זֹנָה יִתְגַּדְּדוּ:	“On <u>what account</u> <u>should I pardon</u> you? Your sons have forsaken me And have sworn by <u>what are</u> not gods. And when I <u>filled</u> them <u>with food</u>, They committed adultery And <u>converged on</u> the house of a prostitute.	should I pardon: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i>, although MT pointing indicates a difference in pronunciation. On what account ← <i>What</i> for this. filled ← <i>satiated</i>. converged on: or <i>lacerated themselves (in)</i>.
Jer 5:8	סוֹסִים מִיִּזְנִים מְשָׁכִים הָיוּ אִישׁ אֶל-אִשְׁתִּי רָעָהוּ יַעְהֹלוּ:	They were <i>like</i> <u>ruttish</u> horses, <u>Wandering about</u> <u>lusting</u>, Each <u>neighing</u> after his neighbour's wife.	ruttish: or, [AnLx], <i>heavy, stout</i>. [BDB]= <i>ruttish</i>. Wandering about lusting: from root שָׁכַח, plural. AV differs (<i>in the morning</i>), root שָׁכַח, singular. neighing: used of shouting for joy; see Isa 10:30, Isa 12:6, and compare Mark 1:43, John 11:38.
Jer 5:9	הֲעַל־אֵלֶּה לֹא-אֶפְקֹד נְאֻם־יְהוָה וְאִם בְּגוֹי אֲשֶׁר־כָּזָה לֹא תִתְנַקֵּם נַפְשִׁי: ס	Shall I not <u>visit</u> on account of these <u>things</u>? Says the LORD, And shall my <u>being</u> not be avenged On a nation such as this?	visit ← <i>punish</i>. being ← <i>soul</i>.
Jer 5:10	עָלוּ בְּשָׁרוֹתֶיהָ וְשִׁחֲתוּ וְכָלָה אֶל-תַּעֲשׂוֹ הַסִּירוּ נְטִישׁוֹתֶיהָ כִּי לֹא לִיהוָה הֵמָּה:	‘Go <u>up</u> onto her walls and demolish <i>it</i>, But do not bring <i>it</i> to a <u>complete</u> end. Remove its bulwarks For they <i>are</i> not for the LORD.	Go up: the direct speech here is as if to an attacker.
Jer 5:11	כִּי בָגָדוּ בְּבֵית יִשְׂרָאֵל וּבֵית יְהוּדָה נְאֻם־יְהוָה:	For the house of Israel and the house of Judah Have <u>treacherously</u> <u>betrayed</u> me’, Says the LORD.	treacherously betrayed: infinitive absolute.

Jer 5:12	כָּחֲשׁוּ בִיהוָה וַיֹּאמְרוּ לֹא־הוּא וְלֹא־תָבוֹא עָלֵינוּ רָעָה וְחָרֵב וְרָעָב לֹא נִרְאָה:	They have acted deceitfully with the LORD and said, 'He <i>is</i> not <i>concerned</i> . No harm will come over us, And we will not see sword or famine.'	
Jer 5:13	וְהַנְּבִיאִים יִהְיוּ לְרוּחַ וְהַדְּבָר אֵין בָּהֶם כֹּה יַעֲשֶׂה לָהֶם: ס	And the prophets are becoming wind, And the word <i>is</i> not <i>present</i> among them. So it shall be done to them."	
Jer 5:14	לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת יְעַן דְּבָרְכֶם אֶת־הַדְּבָר הַזֶּה הַנִּנִּי נִתֵּן דְּבָרִי בְּפִיךָ לֵאמֹר וְהָעַם הַזֶּה יַעֲצִים וְאֶכְלָתָם:	That <i>is</i> why <u>this is what</u> the LORD God of hosts says: "Because you have said <u>these words</u> , <u>I am about to</u> make my words in your mouth fire, And this people wood, And it will consume them.	this <i>is</i> what ← <i>thus</i> . these words ← <i>this</i> word / thing. I am about to ← <i>Behold</i> me.
Jer 5:15	הַנִּנִּי מִבֵּיא עֲלֵיכֶם גּוֹי מִמֶּרְחֹק בֵּית יִשְׂרָאֵל נֹאֵם־יְהוָה גּוֹי אֵיתָן הוּא גּוֹי מְעוֹלָם הוּא גּוֹי לֹא־תִדְעַ לְשׁוֹנוֹ וְלֹא תִשְׁמַע מִה־יְדִבֵּר:	<u>I am about to</u> bring a people over you from afar, O house of Israel, Says the LORD. It <i>is</i> a strong nation, It <i>is</i> an age-old nation – <u>A nation</u> whose tongue you do not know, And you will not <u>understand</u> what <u>they</u> <u>say</u> .	I am about to ← <i>Behold</i> me. A nation: i.e., [CB], <i>the</i> <i>Chaldeans</i> . understand ← <i>hear</i> . they say ← <i>it says</i> .
Jer 5:16	אֲשַׁפְתּוּ כְּקֶבֶר פְּתוּחַ כָּל־גִּבּוֹרִים:	Their quiver <i>is</i> like an open grave; They <i>are</i> all warriors.	

Jer 5:17	וְאָכַל קִצְיֶרְךָ וְלַחֲמֶךָ יאֲכָלוּ בְנֶיךָ וּבָנוֹתֶיךָ יאֲכָלוּ צִאֲנֶךָ וּבָקָרְךָ יֹאכֵל גִּפְנֶיךָ וּתְאֵנֶיךָ יִרְשֹׁשׁ עֲרֵי מִבְצָרֶיךָ אֲשֶׁר אַתָּה בוֹטָח בָּהֶנָּה בַּחֶרֶב:	And <u>they</u> will eat your harvest and your bread, <u>They</u> will eat your sons and your daughters, <u>They</u> will eat your sheep and your oxen, <u>They</u> will eat your vine and your fig tree; <u>They</u> will emaciate your fortified cities In which you trust, with the sword.	they ... They ... They ... They ... They: singular (<i>he / it</i>), plural, singular, singular, singular. AV differs (<i>which thy sons and thy daughters should eat</i>), applying the second case differently to the others, perhaps justifiably.
Jer 5:18	וְגַם בַּיָּמִים הָהֵמָּה נֹאמַיְהוָה לֹא־אֶעֱשֶׂה אֶתְכֶם כֹּל:	But neither in those days, Says the LORD, Will I bring you to a <i>complete</i> end.	
Jer 5:19	וְהָיָה כִּי תֹאמְרוּ תַחַת מָה עָשָׂה יְהוָה אֱלֹהֵינוּ לָנוּ אֶת־כָּל־אֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם כַּאֲשֶׁר עֲזַבְתֶּם אוֹתִי וַתַּעֲבֹדוּ אֱלֹהֵי נָכַר בְּאֶרֶצְכֶם כֵּן תַּעֲבֹדוּ זָרִים בְּאֶרֶץ לֹא לָכֶם: ס	And it will come to pass that you will say, ‘In return for what Has the LORD our God done all these <i>things</i> to us?’ And you will say to them, ‘<i>Just</i> as you forsook me And served foreign gods in your land, So you will serve foreigners in a land not yours.’	
Jer 5:20	הִגִּידוּ זֹאת בְּבֵית יַעֲקֹב וְהִשְׁמִיעוּהָ בִיהוּדָה לֵאמֹר:	Report this in the house of Jacob, And announce it in Judah, And say,	
Jer 5:21	שְׁמַעוּ־נָא זֹאת עַם סָכָל וְאֵין לֵב עֵינַיִם לָהֶם וְלֹא יִרְאוּ אֲזַנַיִם לָהֶם וְלֹא יִשְׁמְעוּ:	‘Now hear this, <i>you</i> foolish people, And without a heart, Who have eyes, But will not see; Who have ears, But will not hear,	Mark 8:18.

Jer 5:22	הַאֲזִיתִי לֹא־תִירָאוּ נְאֻם־יְהוָה אֲם מִפְּנֵי לֹא תַחֲלִילוּ אֲשֶׁר־שָׁמַתִּי חוֹלִי גְבוּל לַיָּם חֶק־עוֹלָם וְלֹא יַעֲבֹרְנָהּ וַיִּתְּגַעֲשׂוּ וְלֹא יִזְכְּלוּ וְהִמּוּ גִלְיוֹ וְלֹא יַעֲבֹרְנָהּ:	Do you not fear me? Says the LORD. Do you not tremble at the presence of me <u>Who have set</u> sand <i>as</i> a border to the sea – An age-abiding statute – So that it will not pass over it? And <u>although</u> its waves are turbulent, They do not prevail, And <u>although</u> they rage, They do not pass over it.	Who have set: verb in the first person. Or, if the reader prefers, <i>Who has set</i>. although (2x): concessive use of the vav.
Jer 5:23	וְלֵעַם הַזֶּה הִזָּה לֵב סוֹרֵר וּמִזֶּרֶה סָרוּ וַיִּלְכוּ:	But this people has a recalcitrant and rebellious heart. They turn aside And go <i>their way</i>.	
Jer 5:24	וְלֹא־אָמְרוּ בִלְבָבָם נִירָא נָא אֶת־יְהוָה אֱלֹהֵינוּ הַנֹּתֵן גֶּשֶׁם *וִיָּרָה *יְיָ וּמִלְקוֹשׁ בָּעֵתוֹ שְׁבַעוֹת חֻקּוֹת קָצִיר יִשְׁמַר־לָנוּ:	And they have not said in their heart, «Let us now fear the LORD our God Who gives rain – {K: Both early} [Q: Early] rain and latter rain in its time. He keeps <u>statutory weeks and harvest-time</u> for us.»	statutory weeks ← <i>weeks of statute</i>, a Hebraic genitive.
Jer 5:25	עוֹנוֹתֵיכֶם הִטּוּ־אֵלֶּה וַחֲטָאוֹתֵיכֶם מָנְעוּ הַטּוֹב מִכֶּם:	Your iniquities have caused these <i>things</i> to depart, And your sins have held goodness back from you.	
Jer 5:26	כִּי־נִמְצְאוּ בְּעַמִּי רָשָׁעִים יָשׁוּר כְּשֶׁךְ יְקוֹשִׁים הָצִיבוּ מִשְׁחִית אֲנָשִׁים יִלְכְּדוּ:	For among my people wicked <i>men</i> are found; They lie in wait like the crouching down Of those <i>who</i> trap birds. They set a trap; They catch men.	

Jer 5:27	כְּלֹב מֵלֵא עוֹף בֵּן בְּתֵיהֶם מְלֵאִים מְרָמָה עַל־כֵּן גָּדְלוּ וַיַּעֲשִׂירוּ:	Like a cage full of birds, So their houses <i>are</i> full of deceit, Which <i>is</i> how they become important And become rich.	
Jer 5:28	שָׁמְנוּ עֲשָׂתוּ גַם עֲבָרוּ דְּבַר־רָע דִּין לֹא־דָנוּ דִּין יָתוֹם וַיַּצְלִיחוּ וּמִשְׁפָּט אֲבִיוָנִים לֹא שִׁפְטוּ:	They become fat, They have a shining <i>complexion</i>; They have even transgressed in matters of the <u>wicked one</u>. They do not execute justice – Justice of the orphan – And they become prosperous. They do not do justice to the poor.	the wicked one: ≈ [CB] (the lawless one). do justice to ← judge justice of.
Jer 5:29	הֲעַל־אֵלֶּה לֹא־אֶפְקֹד נְאֻם־יְהוָה אִם בְּגוֹי אֲשֶׁר־כָּזָה לֹא תִתְנַקֵּם נַפְשִׁי: ס	Shall I not visit on account of these <i>things</i>? Says the LORD, And shall my being not be avenged On a nation such as this?	visit: i.e. <i>punish</i>. being ← <i>soul</i>.
Jer 5:30	שֹׁמָה וְשַׁעֲרוֹתָהּ נִהְיָתָה בְּאֶרֶץ:	An astonishing and horrendous <i>thing</i> Has taken place in the land.	
Jer 5:31	הַנְּבִיאִים נִבְּאוּ־בִשְׁקָר וְהַכֹּהֲנִים יָרְדּוּ עַל־יְדֵיהֶם וְעַמִּי אָהָבוּ בֵּן וּמִה־תַּעֲשׂוּ לְאַחֲרֵיתָהּ:	The prophets have prophesied falsely, And the priests <u>march</u> <u>hand in hand with</u> <u>them</u>, And my people love <i>it</i> like that. So what will you do at its conclusion? ”	march <i>hand in hand with</i> them ← <i>tread at their</i> <i>hands</i>. AV differs (<i>bear</i> <i>rule by their means</i>).

Jer 6:1	הָעִזּוּ בְּנֵי בִנְיָמִן מִקָּרֶב יְרוּשָׁלַם וּבִתְקוֹלֶ תִּקְעוּ שׁוֹפָר וְעַל־בֵּית הַכְּרֶם שָׂאוּ מִשְׁאֵת כִּי רָעָה נִשְׁקָפָה מִצָּפוֹן וְשֶׁבֶר גָּדוֹל:	“Bring <i>your household</i> to safety, <i>You</i> sons of Benjamin, From the <u>heart</u> of Jerusalem. And sound the ramshorn in Tekoa, And light a signal fire in Beth-Haccerem, For <u>trouble</u> is impending from the north, And a great catastrophe.	heart ← <i>midst</i>. trouble ← <i>evil</i>.
Jer 6:2	הִנֵּה וְהִמַּעֲנָה דָמִיתִי בֵּת־צִיּוֹן:	I have likened the daughter of Zion To a fair and delicate <i>woman</i>.	
Jer 6:3	אֵלֶיהָ יָבֹאוּ רָעִים וְעִדְרֵיהֶם תִּקְעוּ עָלֶיהָ אֲהֲלִים סָבִיב רָעוּ אִישׁ אֶת־יָדוֹ:	Shepherds will come to her with their flocks, They will pitch their tents <u>near</u> her round about; Each <i>one</i> will pasture <u>in his place</u>.”	near: or <i>against</i>. place ← <i>hand</i>, but many other meanings.
Jer 6:4	קִדְּשׁוּ עָלֶיהָ מִלְחָמָה קוּמוּ וְנַעֲלָה בְצַהָרִים אוֹי לָנוּ כִּי־פָנָה הַיּוֹם כִּי יִנָּטוּ צִלְלֵי־עָרָב:	“Sanctify a war against her; Arise, we will go up at midday.” “Woe to us, for the day has <u>advanced</u>, For the evening shadows <u>are lengthening</u>.”	The verse quotes the enemy's words against Zion. Then Jeremiah's lament. Then the enemy in Jer 6:5. advanced ← <i>turned</i>. are lengthening ← <i>are extended</i>.
Jer 6:5	קוּמוּ וְנַעֲלָה בַלַּיְלָה וְנִשְׁחִיתָה אֲרָמְנוֹתֶיהָ: ס	“Arise, and let us go up in the night, And destroy her palaces.”	
Jer 6:6	כִּי כֹה אָמַר יְהוָה צְבָאוֹת כָּרְתוּ עֵצָה וְשִׁפְכוּ עַל־יְרוּשָׁלַם סִלְלָה הִיא הָעִיר הַפְּקֹד בְּלֵה עֲשָׂק בְּקִרְבָּהּ:	For <u>this is what</u> the LORD of hosts says: “Cut down wood, And throw up a rampart against Jerusalem. She <i>is</i> the city <i>which</i> will be visited. <u>There is nothing but</u> oppression inside her.	this <i>is what</i> ← <i>thus</i>. <i>There is nothing but</i> ← <i>All of her (is)</i>.

Jer 6:7	כְּהֶקִיר *בוֹר **בֵּיר מִמֵּיהָ בֵּן הִקְרָה רַעְתָּהּ חֲמָס וְשָׂד יִשְׁמַע בָּהּ עַל־פָּנֶי תִמִּיד חֲלִי וּמַכָּה:	As a cistern keeps its water cool, So she has kept her wickedness cool. Violence and plundering are heard within her; Before me are sickness and wounding continually.	cistern: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. keeps ... cool ... kept ...cool: root קרר. AV differs (<i>casteth out</i>). [AnLx] has <i>let spring up</i>, root קור.
Jer 6:8	הוֹסֵרִי יְרוּשָׁלַם פֶּן־תִּקַּע נַפְשִׁי מִמֶּדֶד פֶּן־אֲשִׁימֶד שְׂמָמָה אֶרֶץ לֹא נוֹשְׁבָה: פ	Be chastised, Jerusalem, So that I myself do not become alienated from you, So that I do not make you a desolation – An uninhabited land.”	I myself do not ← <i>my soul does not</i>.
Jer 6:9	כֹּה אָמַר יְהוָה צִבְאוֹת עוֹלָל יַעֲזוּלוּ כִגְפֹן שְׂאִרֵית יִשְׂרָאֵל הַשֵּׁב יִדְּךָ כְּבוֹצֵר עַל־סִלְסוֹלוֹת:	This <i>is what</i> the LORD of hosts says: “‘They will certainly glean out the remnant of Israel, As <i>with</i> a vine. Saying, ‘Draw your hand back to the baskets, As a vine reaper <i>does</i>.’	This <i>is what</i> ← <i>Thus</i>. certainly glean out: infinitive absolute. AV differs, not having our nested direct speech.
Jer 6:10	עַל־מִי אֲדַבְּרָה וְאֶעֱיֹדָה וְיִשְׁמְעוּ הִנֵּה עֲרֵלָה אֲזִנָּם וְלֹא יוֹכְלוּ לְהִקְשִׁיב הִנֵּה דְּבַר־יְהוָה הִיא לָהֶם לְחִרְפָּה לֹא יַחְפְּצוּ־בּוֹ:	To whom <i>can</i> I speak and testify, And they will hear? Look, their ears are uncircumcised, And they are unable to listen. Look, the word of the LORD came to them as a reproach; They did not delight in it.	ears are ← <i>ear is</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26. came ← <i>became</i>.

Jer 6:11	וְאֵת חֲמַת יְהוָה מִלְאֲתִי נִלְאֵיתִי הַכִּיל שְׁפָדָה עַל-עוֹלָל בַּחוּץ וְעַל סוֹד בַּחוּרִים יַחֲדוּ בִּי-גַם-אִישׁ עִם-אִשָּׁה יִלְכְּדוּ זֶקֶן עִם-מִלֵּא יָמִים:	And I am full of the fury of the LORD; I am weary of <u>enduring</u> it. ‘<u>Heap it up</u> On a child out of doors, And on a secret <u>meeting</u> of young men together’, For even a man and wife will be taken And an old <i>man</i> with him <i>who is</i> full of days.	enduring ← <i>containing</i>. Heap ← <i>Pour / Cast up</i>. AV differs somewhat (<i>I will pour</i>). We introduce nested direct speech to indicate that these are the words of the attacking army.
Jer 6:12	וְנִסְבוּ בֵּיתֵיהֶם לְאַחֲרִים שְׂדוֹת וְנָשִׁים יַחֲדוּ כִּי-אַטָּה אֶת-יָדִי עַל-יֹשְׁבֵי הָאָרֶץ נֹאם-יְהוָה:	And their houses will be transferred to others – Fields and wives together – For I will stretch out my hand over the inhabitants of the land, Says the LORD.	
Jer 6:13	כִּי מִקְטָנָם וְעַד-גְּדֹלָם כָּלֹו בּוֹצֵעַ בָּצַע וּמִנְבִּיא וְעַד-כֹּהֵן כָּלֹו עָשָׂה שָׁקֶר:	For from the least of them to the greatest of them, Every one of them defrauds <i>for</i> unjust gain, And <i>among both</i> prophet <u>and</u> priest Every one acts falsely.	both ... and: see 1 Sam 15:3.
Jer 6:14	וַיִּרְפְּאוּ אֶת-שֹׁכֵר עַמִּי עַל-נִקְלָה לֵאמֹר שָׁלוֹם שָׁלוֹם וְאֵין שָׁלוֹם:	And they <u>had</u> an <u>easy</u> way Of healing the <u>demise</u> of my people, Saying, ‘Peace, peace’, When <i>there was</i> no peace.	The verse is ironic. And they <i>had</i> an easy way ← <i>Lightly</i>. demise ← <i>breakage</i>.

Jer 6:15	הָיִישׁוּ כִּי תֹעֲבָה עָשׂוּ גַם־בָּוֶשׁ לֹא־יָבוֹשׁוּ גַם־הַכְּלִים לֹא יִדְעוּ לָכֵן יִפְּלוּ בַּנִּפְלִים בְּעֵת־פִּקְדֹתַי יִכָּשְׁלוּ אָמַר יְהוָה: ס	Were they ashamed when they committed an abomination? They were not ashamed at all, Nor did they have a sense of ignominy, Which is why they will be among those who fall. At the time when I visit them, They will stumble, Says the LORD.”	at all: infinitive absolute. have a sense of ignominy ← <i>know causing</i> <i>ignominy</i>, but not causal here. be among those who fall ← <i>fall among the fallers</i>.
Jer 6:16	כֹּה אָמַר יְהוָה עַמְדוּ עַל־דַּרְכִּים וּרְאוּ וּשְׂאֲלוּ לְנִתְבוֹת עוֹלָם אִי־זֶה דֶּרֶךְ הַטּוֹב וּלְכוּ־כֹּה וּמָצְאוּ מִרְגּוּעַ לְנַפְשְׁכֶם וַיֹּאמְרוּ לֹא נִלְדָּ:	This <i>is what</i> the LORD says: “Stand on the ways and see, And ask for the age-old paths; Ask which way is the right one, And walk on it, And find rest for yourselves. But they said, ‘We will not walk there.’	This <i>is what</i> ← <i>Thus</i>. right ← <i>good</i>. selves ← <i>souls</i>.
Jer 6:17	וַהֲקִמְתִּי עֲלֵיכֶם צִפִּים הַקְשִׁיבוּ לְקוֹל שׁוֹפָר וַיֹּאמְרוּ לֹא נִקְשִׁיב:	And I set up watchmen over you, Who said, ‘Listen to the sound of the ramshorn’, But they said, ‘We will not listen.’	
Jer 6:18	לִכֵּן שִׁמְעוּ הַגּוֹיִם וּדְעוּ עֵדָה אֶת־אֲשֶׁר־בָּם:	Therefore hear, O nations, And know, O congregation, What <i>is to happen</i> among them.	
Jer 6:19	שִׁמְעִי הָאָרֶץ הִנֵּה אֲנֹכִי מֵבִיא רָעָה אֶל־הָעַם הַזֶּה פְּרִי מַחְשְׁבוֹתֶם כִּי עַל־דְּבָרִי לֹא הִקְשִׁיבוּ וְתוֹרָתִי וַיִּמָּאֲסוּ־בָהּ:	Hear O earth, I am about to bring trouble to this people – The fruit of their thoughts – For they have not listened to my words, And <i>as for</i> my law, They have rejected it.	I am about to ← <i>Behold</i> <i>me</i>.

Jer 6:20	לְמַה־זֶּה לִי לְבוֹנָה מִשְׁבָּא תָּבוֹא וְקִנְיַת הַטּוֹב מֵאֶרֶץ מֶרְחָק עֲלֹתֶיכֶם לֹא לְרִצּוֹן וְזִבְחֵיכֶם לֹא־עֲרְבוּ לִי: ס	What <i>is</i> this to me <i>that</i> frankincense should come from Sheba? And fine cinnamon from a <u>distant</u> <u>country</u>? Your burnt offerings <i>are</i> not a delight, And your sacrifices do not please me.”	a distant country ← <i>a</i> country of distance, a Hebraic genitive.
Jer 6:21	לָכֵן כֹּה אָמַר יְהוָה הֲנִי נֹתֵן אֶל־הָעָם הַזֶּה מְכַשְׁלִים וְכִשְׁלוֹ בָם אֲבוֹת וּבָנִים יַחְדָּו שָׁכֵן וְרֵעוֹ *יֵאבְדוּ *וְאֵבְדוּ: פ	That <i>is</i> why <u>this is what</u> the LORD says: “<u>I am about to</u> put stumbling blocks before this people, And fathers and sons will stumble at them {K: together;} [Q: together,] {K: A} [Q: And a] neighbour and his friend will perish.”	this <i>is</i> what ← <i>thus</i>. I am about to ← <i>Behold</i> <i>me</i>.
Jer 6:22	כֹּה אָמַר יְהוָה הִנֵּה עֹם בָּא מֵאֶרֶץ צָפוֹן וְגוֹי גָדוֹל יַעֲזֹר מִירֶכֶת־אֶרֶץ:	This <i>is what</i> the LORD says: “Look, a people is coming from the land of the north, And a great nation will be awakened From the remote parts of the earth.	This <i>is what</i> ← <i>Thus</i>.
Jer 6:23	קִשְׁת וְכִידּוֹן יַחֲזִיקוּ אֲכַזְרִי הוּא וְלֹא יִרְחֲמוּ קוֹלָם בִּימֵי יְהִמָּה וְעַל־סוֹסִים יִרְכָּבוּ עֲרוֹךְ כְּאִישׁ לְמַלְחָמָה עָלֶיךָ בַּת־צִיּוֹן:	They will wield bow and spear; They <i>are</i> cruel, And they will not show mercy. Their voice roars like the sea, And they ride on horses. They <i>are</i> mobilized as men <i>ready</i> for war against you, O daughter of Zion.”	They <i>are</i> ← <i>He is</i>.
Jer 6:24	שָׁמַעְנוּ אֶת־שִׁמְעוֹ רָפוּ יָדֵינוּ צָרָה הִחֲזִיקָתָנוּ חֵיל בִּיזְלָדָה:	We have heard of their fame, Our hands have become limp, And adversity has taken hold of us, As <i>has</i> writhing like <i>a</i> woman giving birth.	

Jer 6:25	אֶל-תֵּצְאִי **תֵּצְאוּ הַשָּׂדֶה וּבִדְרֹךְ אֶל-תֵּלְכִי תֵּלְכּוּ בִּי חֶרֶב לְאַיֵּב ** מְגֹר מִסְבִּיב:	Do not go out <i>into</i> the field, And do not <u>walk</u> on the road, For the enemy <i>has</i> a sword, <i>And there is fear all round.</i>	go out ... walk: the <i>ketiv</i> is feminine singular, the <i>qere</i> masculine plural.
Jer 6:26	בִּתְעֵמִי חֲגִר־שָׁק וְהִתְפַּלְשִׁי בְּאַפְרָא יְחִיד עָשִׂי לָךְ מִסָּפָד תִּמְרוּרִים בִּי פִתְאֹם יָבֹא הַשָּׂדֶד עָלֵינוּ:	O daughter of my people, Gird <i>yourself</i> with sackcloth, And roll in ashes. Occupy yourself with mourning <i>as for</i> an only son – With <u>bitter lamentation</u> – For the destroyer will come upon us suddenly.	bitter lamentation ← <i>lamentation of bitterness</i>, a Hebraic genitive.
Jer 6:27	בַּחוּז נִתְתִּיד בְּעֵמִי מְבַצֵּר וְתִדַּע וּבַחֲנֻת אֶת־דִּרְכָם:	“I have made you an <u>assayer</u> <i>And</i> a fortification among my people, So that you may know and examine their way.	assayer: i.e. <i>an analyzer of the composition of metals</i>, cognate with the word for <i>examine</i>. AV differs (<i>tower</i>).
Jer 6:28	כָּלֶם סָרִי סוֹרְרִים הֲלֵכִי רָכִיל נְחֹשֶׁת וּבְרָזֶל כָּלֶם מְשַׁחֲתִים הֵמָּה:	They <i>are</i> all inveterate rebels, <i>Who</i> go about slandering. <i>They are</i> copper and iron; They <i>are</i> all <u>ruinous</u> people.	ruinous people ← <i>ruiners</i>.
Jer 6:29	נִחַר מִפֶּחַ *מֵאֶשֶׁת מֵאֵשׁ **תִּם עֹפֶרֶת ** לְשׂוֹא צָרָף צָרוּף וְרָעִים לֹא נִתְקוּ:	There is <u>burning with bellows</u>; In the fire, lead is <u>consumed</u>. The refiner refines in vain, And the wicked are not drawn off.	In the fire ... consumed: in the <i>ketiv</i>, this is written as one word. There is burning <i>with bellows</i>: <i>niphal</i> of נִחַר, <i>to burn</i>; alternatively, <i>the bellows snort</i>, <i>qal</i> of נָחַר.
Jer 6:30	כֶּסֶף נִמְאָס קִרְאוּ לָהֶם כִּי־מֵאֵס יְהוָה בָּהֶם: פ	They will <u>be called</u> rejected silver, For the LORD has rejected them.”	be called ← <i>call them</i>. Avoidance of the passive.

Jer 7:1	הַדְּבַר אֲשֶׁר הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	The word which <u>came</u> to Jeremiah from the LORD, to say,	came ← <i>became</i> .
Jer 7:2	עֲמֹד בַּשַּׁעַל בֵּית יְהוָה וְקִרְאתָ שָׁם אֶת־הַדְּבַר הַזֶּה וְאָמַרְתָּ שְׁמִעוּ דְּבַר־יְהוָה כָּל־יְהוּדָה הַבָּאִים בַּשַּׁעֲרִים הָאֵלֶּה לְהִשְׁתַּחֲוֹת לַיהוָה: ס	“Stand at the gate of the house of the LORD and proclaim there <u>these</u> <u>words</u> , and say, ‘Hear the word of the LORD, all of Judah who enter at these gates to worship the LORD.	these words ← <i>this word</i> .
Jer 7:3	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הֵיטִיבוּ דַּרְכֵיכֶם וּמַעַלְלֵיכֶם וְאֶשְׁכְּנָה אִתְּכֶם בַּמָּקוֹם הַזֶּה:	This <u>is what</u> the LORD of hosts, the God of Israel, says: «Mend your ways and your deeds, and I will <u>install</u> you in this place.	This <u>is what</u> ← <i>Thus</i> . install ← <i>cause to dwell</i> .
Jer 7:4	אֶל־תִּבְטְחוּ לָכֶם אֶל־דְּבָרֵי הַשָּׁקֶר לֵאמֹר הֵיכַל יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה הִמָּה:	Do not put your trust in <u>lying words</u> , which say, «These <u>are</u> the temple of the LORD, the temple of the LORD, the temple of the LORD.»	lying words: perhaps translate <i>false things</i> , i.e. <i>idols</i> .
Jer 7:5	כִּי אִם־הֵיטִיב תִּיטִיבוּ אֶת־דַּרְכֵיכֶם וְאֶת־מַעַלְלֵיכֶם אִם־עָשׂוּ תַעֲשׂוּ מִשְׁפָּט בֵּין אִישׁ וּבֵין רֵעֵהוּ:	For if you <u>mend</u> your ways and your deeds <u>properly</u> , if you <u>conscientiously</u> <u>execute</u> justice between a man and his neighbour,	mend ... properly ... conscientiously execute: both verbs (<i>mend</i> <i>properly</i> is one verb) are an infinitive absolute.
Jer 7:6	גַּר יִתּוֹם וְאַלְמָנָה לֹא תַעֲשׂוּקוּ וְדָם נָקִי אֶל־תִּשְׁפְּכוּ בַּמָּקוֹם הַזֶּה וְאַחֲרֵי אֱלֹהִים אֲחֵרִים לֹא תִלְכוּ לְרַע לָכֶם:	<i>and</i> do not oppress the foreigner, the orphan or the widow, and do not shed innocent blood in this place, and do not go after other gods to your detriment,	

Jer 7:7	וּשְׁכַנְתִּי אִתְּכֶם בַּמָּקוֹם הַזֶּה בָּאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבוֹתֵיכֶם לְמִן־עוֹלָם וְעַד־עוֹלָם:	then I will <u>install</u> you in this place, in the land which I have given your fathers from age to age.	install ← <i>cause to dwell</i>.
Jer 7:8	הִנֵּה אַתֶּם בֹּטְחִים לָכֶם עַל־דְּבָרֵי הַשָּׁקָר לְבִלְתִּי הוּעִיל:	Look, you are putting your trust in lying words, <i>which</i> are to no avail.	
Jer 7:9	הַגָּב רָצַח וְנָאֹף וְהַשְׁבַּע לְשָׁקֶר וְקָטַר לְבַעַל וְהָלַךְ אַחֲרֵי אֱלֹהִים אַחֲרִים אֲשֶׁר לֹא־יָדַעְתֶּם:	Will <i>you</i> <u>steal</u> and <u>murder</u> and <u>commit adultery</u> and <u>swear</u> falsely and <u>burn</u> <u>incense</u> to Baal, and go after other gods which you have not known,	steal ... murder ... commit adultery ... swear ... burn incense ... go: all infinitive absolute in the role of finite verbs.
Jer 7:10	וּבֹאֲתֶם וְעַמַּדְתֶּם לִפְנֵי בֵּית הַזֶּה אֲשֶׁר נִקְרָא־שְׁמִי עָלָיו וְאִמַּרְתֶּם נִצַּלְנוּ לְמַעַן עֲשׂוֹת אֵת כָּל־הַתּוֹעֲבוֹת הָאֵלֶּה:	and <i>then</i> come and stand in my presence in this house at which my name is called on, and say, <We have been delivered in order to commit all these abominations>?	
Jer 7:11	הַמַּעֲרַת פְּרָצִים הִיא הַבַּיִת הַזֶּה אֲשֶׁר־נִקְרָא־שְׁמִי עָלָיו בְּעֵינֵיכֶם גַּם אֲנֹכִי הִנֵּה רֹאֵתִי נְאֻם־יְהוָה: ס	Has this house, at which my name is called on in your sight, become a den of thieves? Look, I for my part have seen <i>it</i>, says the LORD.	Matt 21:13, Mark 11:17, Luke 19:46. den of thieves ← <i>cave of burglars</i>.
Jer 7:12	כִּי לְכוּ־נָא אֶל־מְקוֹמִי אֲשֶׁר בְּשִׁילוֹ אֲשֶׁר שְׁכַנְתִּי שְׁמִי שָׁם בְּרֹאשׁוֹנָה וְרֹאֲוּ אֵת אֲשֶׁר־עָשִׂיתִי לוֹ מִפְּנֵי רָעַת עַמִּי יִשְׂרָאֵל:	For just go to my place which <i>is</i> in Shiloh, where I installed my name at first, and see what I did to it because of the wickedness of my people Israel.	Shiloh ← <i>Shilo</i> here.

Jer 7:13	וְעַתָּה יַעַן עֲשׂוֹתְכֶם אֶת־כָּל־הַמַּעֲשִׂים הָאֵלֶּה נֹאֲמִי־יְהוָה וְאֶדְבַּר אֲלֵיכֶם הַשָּׁכֶם וְדַבֵּר וְלֹא שָׁמַעְתֶּם וְאָקְרָא אֶתְכֶם וְלֹא עָנִיתֶם:	And now, on account of your <u>doing</u> all these deeds, says the LORD, I arose early to speak to you, but when <u>I spoke</u>, you did not listen, and when I called you, you did not respond.	your doing: gerundial use of the infinitive. <i>I spoke</i>: infinitive absolute in the role of a finite verb.
Jer 7:14	וְעָשִׂיתִי לְבַיִת אֲשֶׁר נִקְרָא־שְׁמִי עָלָיו אֲשֶׁר אַתֶּם בֹּטְחִים בּוֹ וְלִמְקוֹם אֲשֶׁר־נָתַתִּי לָכֶם וְלֹא־בֹתִיכֶם כְּאֲשֶׁר עָשִׂיתִי לְשִׁלּוֹ:	And I will do to the house at which my name is called on, which you trust in, and to the place which I gave to you and to your fathers, as I did to <u>Shiloh</u>.	Shiloh ← <i>Shilo</i> here.
Jer 7:15	וְהִשְׁלַכְתִּי אֶתְכֶם מֵעַל פְּנֵי כְּאֲשֶׁר הִשְׁלַכְתִּי אֶת־כָּל־אֲחֵיכֶם אֶת כָּל־זֶרַע אֶפְרַיִם: ס	And I will banish you from my presence, as I banished all your brothers – all the seed of Ephraim.» ’	
Jer 7:16	וְאַתָּה אֶל־תִּתְפַּלֵּל בְּעַד־הָעָם הַזֶּה וְאַל־תִּשָּׂא בַעֲדָם רִנָּה וְתִפְלֶה וְאַל־תִּפְגַּע־בִּי כִּי־אֵינֶנִּי שֹׁמֵעַ אֹתְךָ:	And <i>as for</i> you, do not pray for this people, and do not raise a cry <i>for help</i> or a prayer for them, and do not entreat me, for I will not hear you.	
Jer 7:17	הֲאֵינְךָ רֹאֶה מָה הֵמָּה עֹשִׂים בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם:	Do you not see what they are doing in the cities of Judah and in the open areas of Jerusalem?	

Jer 7:18	הַבָּנִים מְלַקְטִים עֵצִים וְהָאֲבוֹת מְבַעְרִים אֶת־הָאֵשׁ וְהַנָּשִׁים לְשׁוֹת בִּצֵּק לַעֲשׂוֹת כּוֹנִים לְמַלְכַּת הַשָּׁמַיִם וְהַסֵּד נֹסְכִים לֵאלֹהִים אֲחֵרִים לְמַעַן הַכְּעִסְנִי׃	The sons gather wood, and the fathers light the fire, and the women knead the dough to make <i>sacrificial</i> cakes for the <u>queen of heaven</u>, and <u>they pour</u> libations to other gods, so provoking me to anger.	queen of heaven: i.e. עֲשֵׁתָרָה, <i>Astarte, Venus</i>. they pour: infinitive absolute in the role of a finite verb.
Jer 7:19	הֲאֵתִי הֵם מְכַעְסִים נְאֻם־יְהוָה הֲלוֹא אַתֶּם לְמַעַן בָּשַׁת פְּנֵיהֶם׃ ס	<i>Is it me that they provoke to anger? says the LORD. Is it not themselves, with the consequence of them being shamefaced?</i>	with the consequence of them <i>being</i> shamefaced ← <i>on account of shame of their faces</i>.
Jer 7:20	לָכֵן כֹּה־אָמַר אֲדַנִּי יְהוָה הִנֵּה אֲפִי וְחִמְתִּי נִתְּכָת אֶל־הַמָּקוֹם הַזֶּה עַל־הָאָדָם וְעַל־הַבְּהֵמָה וְעַל־עֵץ הַשָּׂדֶה וְעַל־פְּרִי הָאֲדָמָה וּבַעֲרָה וְלֹא תִכְבֶּה׃ ס	That <i>is</i> why <u>this is what</u> the Lord, the LORD, says: ‘My anger and my fury <u>are</u> about to be poured out on this place, on man and on the cattle, and on the wood of the countryside and on the fruit of the ground, and it will burn and not be extinguished.’	this <i>is</i> what ← <i>thus</i>. <i>are</i> about to ← <i>behold</i>.
Jer 7:21	כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עֲלוֹתֵיכֶם סָפוּ עַל־זִבְחֵיכֶם וְאָכְלוּ בָּשָׂר׃	This <i>is what</i> the LORD of hosts, the God of Israel, says: ‘Add your burnt offerings to your sacrifices, and eat meat.	The verse is ironic, the sense being <i>add the holy offerings, which you have profaned anyway, to your secular meals</i>. This <i>is what</i> ← <i>Thus</i>.
Jer 7:22	כִּי לֹא־דִבַּרְתִּי אֶת־אֲבוֹתֵיכֶם וְלֹא צִוִּיתִים בַּיּוֹם *הוּצִיא הוּצִיאִי אוֹתָם מֵאֶרֶץ** מִצְרַיִם עַל־דִּבְרֵי עוֹלָה וּזְבַח׃	For I did not speak to your fathers and I did not command them <u>when</u> {K: /} [Q: I] brought them out of the land of Egypt concerning matters of burnt offering and sacrifice,	when ← <i>on the day of</i> (+ gerundial infinitive).

Jer 7:23	כִּי אִם־אֶת־הַדְּבָר הַזֶּה צִוִּיתִי אוֹתָם לֵאמֹר שְׁמָעוּ בְּקוֹלִי וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם וְהִלַּכְתֶּם בְּכָל־הַדֶּרֶךְ אֲשֶׁר אֶצְוֶה אֹתְכֶם לַמַּעַן יֵיטֵב לָכֶם:	except that I commanded them this thing and said, «Heed my voice, and I will be God to you, and you will be a people to me, and walk in all the way which I command you, in order that it shall go well with you.»	
Jer 7:24	וְלֹא שָׁמְעוּ וְלֹא־הָטוּ אֶת־אָזְנָם וַיִּלְכוּ בַּמַּעֲצוֹת בַּשָּׂרָרוֹת לִבָּם הָרַע וַיְהִיו לְאַחֹר וְלֹא לְפָנִים:	But they did not take heed, and they did not incline their ears, and they walked in <i>various</i> devices and the obstinacy of their evil heart, and they became backward <i>moving</i>, and not forward <i>moving</i>,	ears ← <i>ear</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Jer 7:25	לְמִן־הַיּוֹם אֲשֶׁר יֵצְאוּ אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם עַד הַיּוֹם הַזֶּה וְאֶשְׁלַח אֵלֵיכֶם אֶת־כָּל־עַבְדֵּי הַנְּבִיאִים יוֹם הַשָּׁכֶם וְשָׁלַח:	from the day when your fathers came out of the land of Egypt up to this day, yet I sent all my servants the prophets to them, <i>rising</i> early <i>daily</i> and <i>sending</i> them.	yet: adversative use of the <i>vav</i>. rising ... sending: both are infinitive absolute. daily ← <i>day</i>. Adverbial use of the noun.
Jer 7:26	וְלֹא שָׁמְעוּ אֵלַי וְלֹא הָטוּ אֶת־אָזְנָם וַיִּקְשׁוּ אֶת־עַרְפָּם הָרַעוּ מֵאֲבוֹתָם:	But they did not listen to me, and they did not incline their ears, but they stiffened their necks, and they acted more wickedly than their fathers.	ears ... necks ← <i>ear</i> ... <i>neck</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Jer 7:27	וּדְבַרְתָּ אֲלֵיהֶם אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה וְלֹא יִשְׁמָעוּ אֵלֶיךָ וְקִרְאתָ אֲלֵיהֶם וְלֹא יַעֲנוּכָה:	And when you speak all these things to them, they do not listen to you, and when you call out to them, they do not answer you.	

Jer 7:28	וַאֲמַרְתָּ אֲלֵיהֶם זֶה הַגּוֹי אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל יְהוָה אֱלֹהָיו וְלֹא לָקָחוּ מוֹסֵר אֲבֹדָה הָאֱמוּנָה וְנִכְרְתָה מִפִּיהֶם: ס	Now you will say to them, ‘This <i>is</i> the nation which did not heed the voice of the LORD their God, and <i>which</i> did not accept correction. Faithfulness has been lost, and it has been cast away from their mouth.	
Jer 7:29	גְּזִי נִזְרָךְ וְהִשְׁלִיכִי וּשְׂאִי עַל־שִׁפְיִים קִינָה בִּי מֵאִם יְהוָה וִיטֹשׂ אֶת־דֹּדֹר עֲבָרָתוֹ:	Shave off your <u>long hair</u> and cast <i>it</i> away, and take up a lamentation on <i>your</i> high places, for the LORD has rejected and abandoned the generation of his wrath.	long hair: of a Nazarite; see Num 6:2, Num 6:18 (concerning the hair), Judg 13:5, Judg 16:17 (Samson and his hair).
Jer 7:30	כִּי־עָשׂוּ בְנֵי־יְהוּדָה הָרַע בְּעֵינַי נָאֻם־יְהוָה שְׁמוֹ שְׁקוּצִיָּהֶם בַּבַּיִת אֲשֶׁר־נִקְרָא־שְׁמִי עָלָיו לְטִמְאוֹ:	For the sons of Judah have done what <i>is</i> wrong in my sight, says the LORD. They have put their abominations in the house at which my name is called on, so as to defile it.	
Jer 7:31	וּבָנוּ בְּמֹת הַתַּפֶּת אֲשֶׁר בְּגֵיא בֶן־הֲנֹם לְשַׁרְף אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם בָּאֵשׁ אֲשֶׁר לֹא צִוִּיתִי וְלֹא עָלְתָה עַל־לִבִּי: ס	And they have built the <i>idolatrous</i> raised sites to Topheth, which <i>is</i> in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command and <i>which</i> did not <u>enter my mind</u>.	Topheth: AV= <i>Tophet</i> here, but not in 2 Ki 23:10. the Valley of the Son of Hinnom: from which via Greek, <i>Gehenna</i>. enter my mind ← <i>arise in</i> <i>my heart</i>.
Jer 7:32	לָכֵן הִנֵּה־יָמִים בָּאִים נָאֻם־יְהוָה וְלֹא־יֵאמַר עוֹד הַתַּפֶּת וְגֵיא בֶן־הֲנֹם כִּי אִם־גֵּיא הַהֲרָגָה וְקָבְרוּ בַּתַּפֶּת מֵאִין מָקוֹם:	Therefore behold, the days are coming, says the LORD, when it will no longer be called Topheth and the Valley of the Son of Hinnom, but the Valley of Killing, and they will bury <i>people</i> in Topheth until <i>there is</i> no room.	Topheth ... the Valley of the Son of Hinnom ... Topheth: see Jer 7:31.
Jer 7:33	וְהָיְתָה נִבְלַת הָעָם הַזֶּה לְמֶאֱכָל לְעוֹף הַשָּׁמַיִם וּלְבֶהֱמַת הָאָרֶץ וְאִין מִחֲרִיד:	And the <u>corpses</u> of this people will be food for the birds of the sky and the animals of the land, and <i>there will be</i> no-one to frighten <i>them</i> away.	corpses ← <i>corpse</i>.

Jer 7:34	וְהִשְׁבֵּתִי מֵעָרֵי יְהוּדָה וּמִחֲצוֹת יְרוּשָׁלַם קוֹל שִׁשׁוֹן וְקוֹל שִׂמְחָה קוֹל חֲתָן וְקוֹל כֻּלָּה כִּי לַחֲרָבָה תִּהְיֶה הָאָרֶץ:	And in the cities of Judah and the open places of Jerusalem I will put a stop to the sound of rejoicing and the sound of happiness, the sound of a bridegroom and the sound of a bride , for the land will become a desolation.	Rev 18:23.
Jer 8:1	בַּעֲתָהּ הִיא נֹאֲמִיָּהוּ וַיֵּצֵאוּ **וַיֵּצֵאוּ* אֶת־עַצְמוֹת מַלְכֵי־יְהוּדָה וְאֶת־עַצְמוֹת־שָׂרָיו וְאֶת־עַצְמוֹת הַכֹּהֲנִים וְאֵת עַצְמוֹת הַנְּבִיאִים וְאֵת עַצְמוֹת יוֹשְׁבֵי־יְרוּשָׁלַם מִקְבְּרֵיהֶם:	At that time, says the LORD, <u>they will bring out</u> the bones of the kings of Judah and the bones of <u>their officials</u> , and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, from their graves.	they will bring out (<i>ketiv</i>) ← <i>then they will bring</i> <i>out.</i> their officials ← <i>his</i> <i>officials.</i>
Jer 8:2	וַיִּשְׁטְחוּם לְשֶׁמֶשׁ וּלְיָרֵחַ וּלְכָל צֶבֶא הַשָּׁמַיִם אֲשֶׁר אָהָבוּם וְאֲשֶׁר עֲבָדוּם וְאֲשֶׁר הִלְכוּ אֲחֵרֵיהֶם וְאֲשֶׁר דָּרְשׁוּם וְאֲשֶׁר הִשְׁתַּחֲוּ לָהֶם לֹא יֵאָסְפוּ וְלֹא יִקָּבְרוּ לְדָמֵן עַל־פְּנֵי הָאָדָמָה יִהְיוּ:	And they will spread them out to the sun and to the moon and to the whole host of the heavens which they loved and which they served, and after which they went, and which they inquired of, and which they worshipped. They will not be gathered, and they will not be buried, <i>but</i> they will be dung on the surface of the land.	
Jer 8:3	וַיִּבְחָר מוֹת מֵחַיִּים לְכָל הַנִּשְׁאָרִית הַנִּשְׁאָרִים מִן־הַמִּשְׁפָּחָה הַרְעָה הַזֹּאת בְּכָל־הַמְּקוֹמֹת הַנִּשְׁאָרִים אֲשֶׁר הִדְחֵתִים שֵׁם נֹאֲם יְהוָה צְבָאוֹת: ס	And death will be chosen rather than life, by all the remnant of this evil family who remain, in all the places which remain, to which I have driven them, says the LORD of hosts.'	

Jer 8:4	וַאֲמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְהוָה הִיפְּלוּ וְלֹא יָקוּמוּ אִם-יָשׁוּב וְלֹא יָשׁוּב:	And you will say to them, 'This <u>is what</u> the LORD says: «Will they fall, And not arise? Will one <u>turn away</u> <i>from me</i>, And not <u>turn back</u> to <i>me</i>?	This <i>is what</i> ← <i>Thus</i>. turn away ... turn back: the Hebrew uses exactly the same word twice. A play on words. [CB] differs.
Jer 8:5	מִדּוּעַ שׁוֹבְבָה הָעַם הַזֶּה יְרוּשָׁלַם מְשֻׁבָּה נִצָּחַת הֶחֱזִיקוּ בַּתְרָמִית מֵאָנוּ לָשׁוּב:	Why <i>is</i> this people – Apostate Jerusalem – Constantly rebellious? They have <u>persisted in</u> deceit; They have refused to return.	persisted in ← <i>held onto</i>.
Jer 8:6	הִקְשַׁבְתִּי וָאֲשָׁמַע לֹא-כֵן יִדְּבָרוּ אֵין אִישׁ נָחֵם עַל-רַעְתּוֹ לֵאמֹר מָה עָשִׂיתִי כֹלָה נָשָׁב בִּמְרִצּוֹתָם *בְּמָרוּצָתָם* כְּסוֹס שׁוֹטֵף בַּמִּלְחָמָה:	I listened and I heard, <i>But</i> they did not speak honestly. <i>There is</i> no man <i>Who</i> has repented of his evil, Who says, «What have I done?» They have all turned away in their <u>impetuoussness</u>, Like a horse charging into battle.	impetuoussness: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
Jer 8:7	גַּם-חֲסִידָה בַּשָּׁמַיִם יִדְּעָה מוֹעֲדֶיהָ וְתֹר *וּסּוֹס וְסִיס וְעִגּוֹר שָׁמְרוּ* אֶת-עֵת בֹּאֲנָהּ וְעַמִּי לֹא יִדְּעוּ אֵת מִשְׁפַּט יְהוָה:	Even the stork in the sky Knows its set times, And the turtle-dove and {Q: swallow} [K: horse] and the crane Keep the time of their arrival, But my people Do not know the justice of the LORD.	The <i>ketiv</i> has a <i>vav</i> where the <i>qeré</i> has a <i>yod</i>. Interchange of these (similar) letters is a common reason for a <i>qeré</i> reading.
Jer 8:8	אֵיכָה תֹאמְרוּ חֲכָמִים אֲנַחְנוּ וְתוֹרַת יְהוָה אֲתָנוּ אֲבָן הַנֶּה לְשֹׁקֵר עָשָׂה עַט שֹׁקֵר סִפְרִים:	How <i>can</i> you say, «We <i>are</i> wise, And the law of the LORD <i>is</i> with us?» Truly, look, he made it in vain; <u>The scribes' pen <i>is</i> in</u> <u>vain</u>.	The scribes' pen <i>is</i> in vain ← <i>The pen (is) vanity of</i> <i>the scribes</i>.

Jer 8:9	הַבִּישׁוּ חֲכָמִים חָתוּ וַיִּלְכְּדוּ הִנֵּה בְדִבְרֵי־יְהוָה מֵאָסוּ וְחֲכַמְתָּמָה לָהֶם: ס	The wise <i>men</i> have been put to shame. They are terrified, And they have been caught. Look, they have rejected the word of the LORD, And <u>what wisdom do</u> <u>they have</u>?	what wisdom ← <i>wisdom</i> <i>of what</i>.
Jer 8:10	לָכֵן אֶתֵּן אֶת־נִשְׁיָהֶם לְאַחֲרִים שְׂדוֹתֵיהֶם לְיֹזְשִׁים כִּי מִקָּטָן וְעַד־גָּדוֹל כֻּלָּה בִצְעַת בָּצַע מִנְבִּיא וְעַד־כֹּהֵן כֻּלָּה עֹשֶׂה שָׁקֶר:	That <i>is</i> why I will give their wives to others, And their fields to those <i>who</i> take possession of <i>them</i>, Because from small to great, They have all <u>relentlessly made</u> <u>unjust gain</u>; <i>Among both</i> prophet and priest They all deal falsely.	relentlessly made unjust gain: infinitive absolute. both ... and: see 1 Sam 15:3.
Jer 8:11	וַיִּרְפוּ אֶת־שֹׁבֵר בַּת־עַמִּי עַל־נִקְלָה לֵאמֹר שָׁלוֹם שָׁלוֹם וְאִין שָׁלוֹם:	And they had an easy way of healing the demise of my people, Saying, 'Peace, peace', When <i>there was</i> no peace.	Compare Jer 6:14.
Jer 8:12	הֲבִישׁוּ כִי תוֹעֲבָה עָשׂוּ גַם־בָּוֶשׁ לֹא־יִבְשׁוּ וְהַפְּלִים לֹא יִדְעוּ לָכֵן יִפְּלוּ בַּנְּפִלִים בָּעֵת פִּקְדֹתָם יִכָּשְׁלוּ אָמַר יְהוָה: ס	Were they ashamed when they <u>committed</u> an abomination? They were not ashamed <u>at all</u>, Nor did they <u>have</u> a <u>sense of ignominy</u>, Which <i>is</i> why they will <u>be among those</u> who fall. At the time of their visitation, They will stumble, Says the LORD.	committed: or <i>made</i>. at all: infinitive absolute. have a sense of ignominy ... be among those: see Jer 6:14.

Jer 8:13	אֶסְף אֲסִיפֶם נְאֻם־יְהוָה אִין עֲנָבִים בְּגֶפֶן וְאִין תְּאֵנִים בַּתְּאֵנָה וְהָעֵלָה נָבֵל וְאַתֶּן לָהֶם יַעֲבֹרוּם׃	I will <u>certainly make an</u> <u>end</u> of them, Says the LORD. <i>There</i> are no grapes on the vine, And no figs on the fig tree, And the foliage is withering. And what I have given them, <u>They transgress.</u> » ' ''	certainly make an end: from two cognate roots, with an infinitive absolute. They transgress: AV differs (<i>shall pass away</i>).
Jer 8:14	עַל־מָה אֲנַחְנוּ יֹשְׁבִים הָאֶסְפוּ וְנִבּוֹא אֶל־עָרֵי הַמְּבֻצָּר וְנִדְמָה־שָׁם כִּי יְהוָה אֱלֹהֵינוּ הִדְמָנוּ וַיִּשְׁקֵנוּ מִי־רֹאשׁ כִּי חֲטֵאנוּ לַיהוָה׃	Why are we sitting down? Gather yourselves, And let us go to the <u>fortified cities</u> And be silent there, For the LORD our God has silenced us, And he has given us hemlock water to drink, For we have sinned against the LORD.	fortified cities ← <i>cities of</i> <i>fortification</i> , a Hebraic genitive.
Jer 8:15	קָנָה לְשָׁלוֹם וְאִין טוֹב לָעֵת מִרְפָּה וְהִנֵּה בַעֲתָהּ׃	<u>We waited</u> for peace, But <i>there was</i> nothing good – For a time of healing, But <u>what came was</u> terror.	We waited: infinitive absolute in the role of a finite verb. what came <i>was</i> ← <i>behold</i> .
Jer 8:16	מִדָּן נִשְׁמַע נַחֲרַת סוּסָיו מִקוֹל מְצֻהֲלוֹת אַבְיָרָיו רָעִשָׁה כָּל־הָאָרֶץ וַיִּבּוֹאוּ וַיֹּאכְלוּ אֶרֶץ וּמְלוּאָהָ עִיר וַיִּשְׁבִּי בָּהּ׃ ס	From Dan the snorting of his horses was heard. At the sound of neighing of his mighty <i>animals</i> , All the earth trembled. And they came, And they devoured the land and its fulness, <i>And</i> the city and those living in it.	
Jer 8:17	כִּי הִנְנִי מְשַׁלַּח בְּכֶם נָחָשִׁים צְפַעְנִים אֲשֶׁר אִין־לָהֶם לַחַשׁ וְנִשְׁכוּ אֶתְכֶם נְאֻם־יְהוָה׃ ס	“For I <u>am about to</u> send serpents <i>and</i> vipers against you, <u>Which cannot be</u> <u>charmed</u> , And they will bite you, Says the LORD.”	I am about to ← <i>behold</i> <i>me</i> . Which <i>cannot be</i> charmed ← <i>Which (have)</i> <i>no charming</i> .

Jer 8:18	מְבִלְיָתִי עָלַי יִגּוֹן עָלַי לִבִּי דָוִי:	My cheerfulness <i>has</i> <i>turned</i> into sorrow; My heart <i>is</i> faint <u>within</u> <u>me</u> .	within me ← <i>upon me</i> .
Jer 8:19	הִנֵּה-קוֹל שׁוֹעֵת בַּת-עַמִּי מֵאֶרֶץ מְרַחֲקִים הִיהוּה אֵין בְּצִיּוֹן אִם-מִלִּבָּה אֵין בָּהּ מְדוּעַ הַכְּעִסוּנִי בַּפְּסִלִיָּהִם בַּהֲבִלִי נִכְרָ:	Just <u>hear</u> the sound of the crying out Of the daughter of my people, From a distant land. <i>Is</i> the LORD not at Zion? Or <i>is</i> her king not in her? “Why have they provoked me to anger with their carved images – With their foreign idols?”	Just hear ← <i>Behold</i> .
Jer 8:20	עֲבַר קָצִיר כָּלָה קִיץ וְאַנְחָנוּ לֹא נִשְׁעָנוּ:	The harvest has passed away; The summer has ended, <u>But</u> we have not been saved.	But: adversative use of the <i>vav</i> .
Jer 8:21	עַל-שֹׁכֵר בַּת-עַמִּי הַשְׁבַּרְתִּי קִדְרָתִי שָׁמָּה הַחֲזַקְתָּנִי:	I am <u>distressed</u> at the <u>distress</u> Of the daughter of my people. I am dejected; <u>Astonishment</u> has taken hold of me.	distressed ... distress ← <i>broken ... breakage</i> . Astonishment: or <i>Desolation</i> .
Jer 8:22	הֲצִרִי אֵין בְּגִלְעָד אִם-רֹפֵא אֵין שָׁם כִּי מְדוּעַ לֹא עֲלֹתָה אֶרֶבְתָּ בַּת-עַמִּי:	<i>Is there</i> no balsam in <u>Gilead</u> ? Or <i>is there</i> no doctor there? So why has the health of the daughter of my people not <u>blossomed</u> ?	Gilead: see Gen 31:21. blossomed ← <i>sprung up</i> .
Jer 9:1	מִי־יִתֵּן רֹאשִׁי מַיִם וְעֵינַי מִקּוֹר דְּמָעָה וְאַבְכָּהּ יוֹמָם וּלְלַיְלָה אֶת חֲלָלִי בַּת-עַמִּי:	<u>If only I had</u> a head <i>full</i> <i>of</i> water – For my eye <i>is</i> a source of <u>tears</u> – Then I would weep day and night For the casualties of the daughter of my people.	If only I had ← <i>Who will</i> <i>give?</i> tears ← <i>a tear</i> .

Jer 9:2	מִי־יִתְּנֵנִי בַּמִּדְבָּר מְלוֹן אֲרָחִים וְאֶעֱזֹבָה אֶת־עַמִּי וְאֵלֶכָה מֵאַתָּם כִּי כָלָם מִנְּאֻפִּים עֹצֵרֶת בַּגְּדִים:	If only I had in the desert a traveller's lodging place So that I <i>could</i> leave my people And go away from them, “For they <i>are</i> all adulterers – An assembly of traitors.	If only I had ← <i>Who will give me?</i> traveller's ← <i>travellers'.</i>
Jer 9:3	וַיִּדְּרֻכוּ אֶת־לְשׁוֹנָם קִשְׁתָּם שֶׁקֶר וְלֹא לְאַמוּנָה גִבְּרוּ בָאָרֶץ כִּי מִרְעָה אֶל־רֵעֵהָ יֵצְאוּ וְאֵתִי לֹא־יָדְעוּ נְאֻם־יְהוָה: ס	And they have spoken deceitfully; Their bow <i>is</i> false, And they have not become strong in the land In a faithful way, For they have gone from <i>one bad thing</i> to <i>another</i>, And they have not known me, Says the LORD.	spoken deceitfully ← <i>drawn their tongue</i>, an analogy with drawing a bow. In a faithful way: לְ serving as a periphrasis of the adverb. gone from <i>one bad thing</i> to another ← <i>gone out</i> from badness to badness.
Jer 9:4	אִישׁ מִרְעֵהוּ הִשְׁמִירוּ וְעַל־כָּל־אָח אֶל־תִּבְטְחוּ כִּי כָל־אָח עֶקֶב יַעֲקֹב וְכָל־רֵעַ רֵכִיל יִהְיֶה:	Let each <i>man</i> beware of his neighbour, And do not trust <i>any</i> brother, For every brother will defraud and defraud, And every neighbour will go about slandering.	any ← <i>every</i>. defraud and defraud: infinitive absolute.
Jer 9:5	וְאִישׁ בְּרֵעֵהוּ יִהְיֶה לֹו וְאַמֶּת לֹא יִדְבְּרוּ לְמִדָּו לְשׁוֹנָם דִּבְר־שֶׁקֶר הֵעִיָּה נִלְאוּ:	And each <i>man</i> will deceive his neighbour, And they will not speak the truth. They have taught their tongue to speak lies; They have exerted themselves in acting iniquitously.	in acting iniquitously: gerundial use of the infinitive absolute.
Jer 9:6	שִׁבְתֶּךָ בְּתוֹךְ מְרִמָּה בְּמְרִמָּה מֵאֲנוּ דַעַת־אוֹתִי נְאֻם־יְהוָה: ס	You <i>are</i> seated in the midst of deceit; <i>It is</i> through deceit That they refuse to know me, Says the LORD.”	You <i>are</i> seated ← <i>your seating</i>.

Jer 9:7	לֶכֶן כֹּה אָמַר יְהוָה צְבָאוֹת הַנְּגִי צוֹרֶפֶס וּבַחֲנִיתִים כִּי־אֵיךְ אַעֲשֶׂה מִפְנֵי בַת־עַמִּי:	That <i>is</i> why <u>this is what</u> the LORD of hosts says: “<u>I am about to refine</u> them, And I will test them, For how <i>else</i> should I act In view of the daughter of my people?	this is what ← <i>thus</i>. I am about to ← <i>Behold</i> <i>me</i>.
Jer 9:8	חֵץ *שׁוּחַט **שָׁחוֹט לְשׁוֹנָם מִרְמָה דִּבֶּר בִּפְיוֹ שָׁלוֹם אֶת־רֵעֵהוּ יְדַבֵּר וּבִקְרָבוֹ יֵשִׁים אָרְבוֹ:	Their tongue is {K: a <u>deadly</u>} [Q: a <u>hammered</u>] arrow; It speaks deceit. With his mouth a <i>man</i> speaks peaceably with his neighbour, But inwardly he plans his plot.	deadly (<i>ketiv</i>) / hammered (<i>qeré</i>): AV differs (<i>shot out</i>).
Jer 9:9	הֲעַל־אֱלֹהִים לֹא־אֶפְקֹד־בָּם נְאֻם־יְהוָה אִם בְּגוֹי אֲשֶׁר־כָּזָה לֹא תִתְנַקֵּם נַפְשִׁי: ס	Shall I not visit them on account of these <i>things</i>, Says the LORD, And shall my <u>being</u> not be avenged On a nation such as this?	being ← <i>soul</i>.
Jer 9:10	עַל־הָהָרִים אֲשָׂא בְכִי וְנָהִי וְעַל־נְאוֹת מִדְבָּר קִינָה כִּי נִצְתּוּ מִבְּלִי־אִישׁ עֵבֶר וְלֹא שָׁמְעוּ קוֹל מִקְנֵה מַעֲוֹף הַשָּׁמַיִם וְעַד־בְּהֵמָה נִדְּדוּ הָלְכוּ:	I will <u>bring forth</u> weeping and lamentation for the hills, And a dirge for the pastures in the desert, For they have been burned, So that no man passes through, And no sound of cattle <u>has been heard</u>. Both birds of the sky and cattle have migrated And have gone away.	bring forth ← <i>raise</i>. has been heard ← <i>they</i> <i>have heard</i>. Avoidance of the passive.

Jer 9:11	וְנִתַּתִּי אֶת־יְרוּשָׁלַם לְגִלִּים מִעוֹן תִּנְגִּים וְאֶת־עָרֵי יְהוּדָה אֶתֵּן שְׁמֵמָה מִבְּלִי יֹשֵׁב: ס	And I will turn Jerusalem into heaps of stones – An abode for jackals – And I will make the cities of Judah a desolation Without <i>any</i> inhabitant.	
Jer 9:12	מִי־הָאִישׁ הַחָכֵם וַיִּבֶן אֶת־זֹאת וְאֲשֶׁר דִּבֶּר פִּי־יְהוָה אֵלָיו וַיִּגְדֶּה עַל־מָה אֲבִדָה הָאָרֶץ נִצְתָה כַּמִּדְבָּר מִבְּלִי עֹבֵר: ס	Who <i>is</i> the wise <i>man</i> who understands this, and to whom the mouth of the LORD has spoken, <u>so that</u> he may proclaim it? Why should the land perish, being burned up like a desert, with no-one passing through?”	so that: purposive use of the <i>vav</i> .
Jer 9:13	וַיֹּאמֶר יְהוָה עַל־עֲזָבָם אֶת־תּוֹרָתִי אֲשֶׁר נָתַתִּי לְפָנֵיהֶם וְלֹא־שָׁמְעוּ בְּקוֹלִי וְלֹא־הָלְכוּ בָּהּ:	And the LORD said, “Because of <u>them</u> <u>deserting</u> my law, which I gave in their presence, but they did not heed my voice, and they did not <u>walk in it</u> ,	them deserting: gerundial use of the infinitive. walk in it: i.e. <i>walk in the law (of Moses)</i> , in grammatical agreement.
Jer 9:14	וַיֵּלְכוּ אַחֲרֵי שְׁרָרוֹת לִבָּם וְאַחֲרֵי הַבְּעָלִים אֲשֶׁר לְמִדּוֹם אֲבוֹתָם: ס	and they walked according to the obstinacy of their heart, and after the <u>Baalim</u> , which their fathers taught them	Baalim: i.e. <i>gods of the Phoenicians</i> .
Jer 9:15	לִכֹּן כֹּה־אָמַר יְהוָה עֲבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מֵאכִילִם אֶת־הָעֵם הַזֶּה לַעֲנָה וְהִשְׁקִיתִם מִי־רֹאשׁ:	– because of that – <u>this is</u> <u>what</u> the LORD of hosts, the God of Israel, says: ‘I <u>am about to</u> feed <u>wormwood</u> to this people and to give them hemlock water to drink.	this <i>is what</i> ← <i>thus</i> . I am about to ← <i>Behold me</i> . wormwood: metaphorically of <i>distress</i> [AnLx].
Jer 9:16	וְהִפְצוֹתִים בְּגוֹיִם אֲשֶׁר לֹא יָדְעוּ הֵמָּה וְאֲבוֹתָם וְשִׁלַּחְתִּי אַחֲרֵיהֶם אֶת־הַחֶרֶב עַד כְּלוֹתִי אוֹתָם: פ	And I will scatter them among nations which <i>neither</i> they nor their fathers knew, and I will send the sword after them until I have made an end of them.’ ”	

Jer 9:17	כֹּה אָמַר יְהוָה צְבָאוֹת הַתְּבוֹנְנוּ וְקִרְאוּ לְמִקְוֵנוֹת וּתְבוֹאֵנָה וְאֶל־הַחֲכָמוֹת שְׁלָחוּ וּתְבוֹאֵנָה:	This <i>is what</i> the LORD of hosts, says: “Take note And call for the <i>women</i> who lament, So that they come, And send for <i>women</i> skilled in the art, So that they come.	This is what ← Thus.
Jer 9:18	וּתְמַהֲרָנָה וּתְשֹׁנָה עָלֵינוּ נָהִי וְתִרְדָּנָה עֵינֵינוּ דְמָעָה וְעַפְעָפֵינוּ יָזְלוּ־מֵיָם:	And let them hasten to <u>recite</u> a lamentation on our account, So that our eyes run <i>with tears</i> And our eyelids flow with water.	recite ← <i>raise</i> . tears ← <i>a tear</i> .
Jer 9:19	כִּי קוֹל נָהִי נִשְׁמָע מִצִּיּוֹן אֵיד שִׁדְדָנוּ בְּשָׁנוּ מְאֹד כִּי־עֲזַבְנוּ אֶרֶץ כִּי הַשְׁלִיכוּ מִשְׁכְּנֹתֵינוּ: ס	For the sound of lamentation is heard, <i>Coming</i> from Zion, ‘How we have been plundered; <u>We have been</u> very much <u>put to shame</u> , For we have abandoned the land, For our tent sites <u>have</u> <u>been overthrown</u> .’ ”	We have been ... put to shame: <i>qal</i> for passive of <i>hiphil</i> . See Job 15:30. have been overthrown ← <i>they have overthrown</i> . Avoidance of the passive.
Jer 9:20	כִּי־שִׁמְעָנָה נָשִׁים דְּבַר־יְהוָה וּתְקַח אָזְנְכֶם דְּבַר־פִּי וּלְמַדְנָה בְּנוֹתֵיכֶם נָהִי וְאִשָּׁה רְעוּתָהּ קִינָה:	But, <i>you</i> women, Hear the word of the LORD, And let your <u>ears</u> accept the word of his mouth, And teach your daughters lamentation, And <i>let</i> each <i>teach</i> her neighbour a dirge.	ears ← <i>ear</i> . Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Jer 9:21	כִּי־עָלָה מָוֶת בְּחַלּוֹנֵינוּ בָּא בְּאַרְמְנוֹתֵינוּ לְהַכָּרִית עוֹלָל מִחוּץ בַּחוּרִים מִרְחֻבוֹת:	For death has come through our windows; It has entered our castles To cut down the infant outside <i>And the youth in the</i> <i>streets</i> .	youth ← <i>youths</i> . in the streets ← <i>from the</i> <i>streets</i> .

Jer 9:22	דִּבֶּר כֹּה נְאֻם־יְהוָה וְנָפְלָה נְבִלַת הָאָדָם כְּדָמָן עַל־פְּנֵי הַשָּׂדֶה וּכְעֶמֶר מֵאַחֲרֵי הַקֹּצֵר וְאֵין מֵאֶסֶף: ס	Say, “<u>This is what</u> the LORD says: ‘And a man’s dead body will fall Like dung on the surface of a field, And like sheaves behind the reaper, With no-one gathering <i>them</i> up.’	This is what ← Thus.
Jer 9:23	כֹּה אָמַר יְהוָה אַל־יִתְהַלֵּל חָכֵם בְּחָכְמָתוֹ וְאַל־יִתְהַלֵּל הַגִּבּוֹר בְּגִבּוֹרָתוֹ אַל־יִתְהַלֵּל עֲשִׁיר בְּעֲשָׁרוֹ:	<u>This is what</u> the LORD says: ‘Do not let the wise <i>man</i> boast of his wisdom, And do not let the valiant warrior boast of his valiance, And do not let the wealthy <i>man</i> boast of his wealth,	This is what ← Thus.
Jer 9:24	כִּי אִם־בִּזְאֵת יִתְהַלֵּל הַמִּתְהַלֵּל הַשֶּׁבֶל וַיֵּדַע אוֹתִי כִי אֲנִי יְהוָה עֹשֶׂה חֶסֶד מִשְׁפָּט וְצִדְקָה בָּאָרֶץ כִּי־בִאֵלָה חֲפָצָתִי נְאֻם־יְהוָה: ס	But rather let the boaster boast in this: <u>Being instructed and knowing me,</u> For I, the LORD, Act <i>with</i> kindness, justice and righteousness in the land, For <i>it is</i> in these <i>that</i> I delight, Says the LORD.	1 Cor 1:31, 2 Cor 10:17, where it is adapted a little. Being instructed ... knowing: gerundial infinitives, here the infinitive absolute.
Jer 9:25	הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וּפְקַדְתִּי עַל־כָּל־מוֹל בְּעָרְלָה:	Behold, the days are coming, says the LORD, when I will visit everyone <u>who is circumcised but in uncircumcision</u>	uncircumcision ← <i>foreskin</i>. The next verse suggests interpreting this verse as <i>circumcised according to the flesh, but not by a spiritual circumcision</i>. Compare Col 2:11.

Jer 9:26	עַל־מִצְרַיִם וְעַל־יְהוּדָה וְעַל־אֲדָמוֹם וְעַל־בְּנֵי עַמּוֹן וְעַל־מוֹאָב וְעַל כָּל־קְצוּצֵי פָּאָה הַיֹּשְׁבִים בַּמִּדְבָּר כִּי כָל־הַגּוֹיִם עֲרֻלִּים וְכָל־בֵּית יִשְׂרָאֵל עֲרֻל־לֵב: ס	– Egypt, and Judah, and Edom, and the sons of Ammon, and Moab, and all <i>who</i> have had <i>their</i> <u>sidelocks</u> cut, those who live in the desert – for all the Gentiles <i>are</i> uncircumcised, and all the house of Israel <i>are</i> <u>uncircumcised of heart</u>. ’ ’	sidelocks: compare Lev 19:27, Jer 49:32. AV differs (<i>utmost corners</i>). uncircumcised of heart: see Jer 9:25.
Jer 10:1	שִׁמְעוּ אֶת־הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה עֲלֵיכֶם בֵּית יִשְׂרָאֵל:	Hear the word which the LORD has spoken to you, O house of Israel.	
Jer 10:2	כֹּה אָמַר יְהוָה אֶל־דָּרֶךְ הַגּוֹיִם אֶל־תִּלְמְדוּ וּמֵאֲתוֹת הַשָּׁמַיִם אֶל־תִּתַּחַתוּ כִּי־יִתַּחַתוּ הַגּוֹיִם מִהֶמָּה:	“<u>This is what</u> the LORD says: ‘Do not learn the <u>ways</u> of the Gentiles, And do not be afraid of signs in the <u>sky</u>, For the Gentiles are afraid of them.	This is what ← <i>Thus</i>. ways ← <i>way</i>. sky: or <i>heavens</i>.
Jer 10:3	כִּי־חֻקֹּת הָעַמִּים הֵבֶל הוּא כִּי־עֵץ מִיַּעַר כָּרְתוּ מִעֵשֶׂה יַד־חָרָשׁ בַּמַּעַצָּד:	For the <u>customs</u> of the <i>various</i> peoples are <u>vain</u>, For <i>it is</i> a tree of the forest <i>which a person</i> cuts down, And <i>it becomes</i> the work of the hands of a craftsman with a chisel.	customs: or <i>statutes</i>. vain ← <i>vanity</i>. Adjectival use of the noun.
Jer 10:4	בְּכֶסֶף וּבַזָּהָב יִפְהֶוּ בְּמַסְמְרוֹת וּבַמַּקְבּוֹת יַחֲזִקוּם וְלֹא יִפִּיק:	He beautifies it with silver and with gold, And they strengthen it with nails and with hammers <u>So that</u> it is not <u>fragile</u>.	it ← <i>them</i>, as if understanding <i>by them</i>. So that: purposive use of the <i>vav</i>. fragile: or <i>unstable</i>.

Jer 10:5	כְּתֵמֶר מְקֻשָּׁה הֵמָּה וְלֹא יִדְבְּרוּ נִשּׁוּא יִנְשּׁוּא כִּי לֹא יַעֲדוּ אֶל־תִּירְאוֹ מֵהֶם כִּי־לֹא יֵרְעוּ וְגַם־הֵיטִיב אֵין אוֹתָם: ס	They <i>are</i> like a rigid post, And they do not speak. They <u>need to be carried</u> Because they <i>cannot</i> <u>walk</u>. Do not fear them, For they <i>cannot</i> do harm, And neither <i>can</i> they do <i>any</i> good.' ”	rigid post: [ST] offers <i>colonne massive (solid pillar)</i>. Others, <i>palm tree (in) a field of cucumbers</i>; see [BDB]'s root קשא. need to be carried: infinitive absolute. walk ← <i>step, march</i>.
Jer 10:6	מֵאֵין כְּמוֹדֶךָ יְהוָה גָּדוֹל אַתָּה וְגָדוֹל שְׁמֶךָ בְּגִבּוֹרָה:	Seeing that <i>there is</i> no- one like you, O LORD, You <i>are</i> great, And your name <i>is</i> great in might.	
Jer 10:7	מִי לֹא יִרְאֶךָ מֶלֶךְ הַגּוֹיִם כִּי לֶךָ יֵאָתָה כִּי בְכָל־חֲכָמֵי הַגּוֹיִם וּבְכָל־מַלְכוּתָם מֵאֵין כְּמוֹדֶךָ:	Who does not fear you, O king of the nations? For it is fitting for you, In that among all the wise <i>men</i> of the nations And in all their <u>kingdoms</u>, <i>There is no-one</i> like you.	Rev 15:4. kingdoms ← <i>kingdom</i>. <i>There is no-one</i> ← <i>From / Because no-one</i>.
Jer 10:8	וּבְאַחַת יַבְעֲרוּ וַיִּכְסְלוּ מוֹסֵר הַבָּלִים עֵץ הוּא:	They are at the same <i>time</i> vulgar and foolish; <i>For instruction in</i> vain things, <i>They have a piece of</i> wood.	instruction in ← <i>instruction of</i>. Wider use of the construct state.
Jer 10:9	בְּסֹף מְרֻקָּע מִתַּרְשִׁישׁ יֹזָבָב וְזָהָב מֵאוּפָז מַעֲשֵׂה חָרָשׁ וַיְדִי צוּרָף תְּכֵלֶת וְאַרְגָּמָן לְבוּשֵׁם מַעֲשֵׂה חֲכָמִים בָּלֵם:	Beaten silver is brought from Tarshish, And gold from Uphaz. The work of the craftsman and the hands of the refiner, The blue and the purple <i>material</i> for their clothing – They <i>are</i> all the work of skilled <i>men</i>.	

Jer 10:10	וַיְהִי הָאֱלֹהִים אֱמֶת הוּא־אֱלֹהִים חַיִּים וּמֹלֵךְ עוֹלָם מְקַצֵּפוֹ תִרְעַשׁ הָאָרֶץ וְלֹא־יִכְלוּ גוֹיִם זַעֲמוֹ: ס	But the LORD God <i>is</i> <u>truthful</u> ; He <i>is</i> the living God And the age-abiding king. At his anger, the earth trembles; The nations cannot endure his indignation.	truthful ← <i>truth</i> .
Jer 10:11	כִּדְנָה תֵּאמְרוּן לָהֶם אֱלֹהֵי־אֲשֶׁמַּיָּא וְאַרְקָא לֹא עֲבָדוּ יֵאבְדוּ מֵאַרְעָא וּמִן־תַּחְתּוֹת שָׁמַיָּא אֱלֹהֵ: ס	You shall say this to them: “The gods which did not make the heavens and the earth will perish from the earth and from below these heavens.	This verse is in Aramaic.
Jer 10:12	עָשָׂה אֶרֶץ בְּכחוֹ מִכִּין תִּבֵּל בְּחִכְמָתוֹ וּבְתִבּוּנָתוֹ נֹטָה שָׁמַיִם:	He <i>is</i> the maker of the earth by his power – The preparer of the world by his wisdom – <i>Who</i> stretched out the <u>heavens</u> With his understanding.	Jer 51:15. heavens: or <i>skies</i> .
Jer 10:13	לְקוֹל תִּתֹּן הַמֶּזֶן מִיָּם בְּשִׁמְיָם וַיַּעֲלֶה נְשָׂאִים מִקְצֵה *אָרֶץ **הָאָרֶץ בְּרָקִים לְמֹטֵל עָשָׂה וַיּוֹצֵא רוּחַ מֵאֲצֻרֹתָיו:	<u>When he sounds his</u> <u>voice</u> , <i>There is</i> <u>roaring</u> of water in the <u>sky</u> , And he makes vapours rise from the <u>ends</u> of {K: <i>the earth</i> } [Q: <i>the earth</i>]. He produces lightning with the rain, And he brings wind out of his storehouses.	Jer 51:16, Ps 135:7. When he sounds his voice ← <i>At the giving of</i> <i>his voice</i> . roaring: or <i>a large</i> <i>quantity</i> . sky: or <i>heavens</i> . ends ← <i>end</i> .
Jer 10:14	נִבְעַר כָּל־אָדָם מִדַּעַת הַבֵּישׁ כָּל־צוּרָהּ מִפֶּסֶל כִּי שָׁקֵר נִסְכּוֹ וְלֹא־רוּחַ בָּם:	Every man has become deficient in knowledge; Every metalsmith has become ashamed of the idol, For his cast figure <i>is</i> a false thing, And <i>there is</i> no spirit in them.	Jer 51:17.

Jer 10:15	הַבֵּל הֵמָּה מַעֲשֵׂה תַּעֲתָעִים בַּעַת פִּקְדֹתָם יֵאבְדוּ:	They <i>are</i> vanity – A work <i>based on</i> delusions. At the time of <i>their</i> <i>visitation</i> , They will perish.	Jer 51:18. <i>based on</i> ← <i>of</i> . Wider use of the construct state. their visitation: an objective genitive.
Jer 10:16	לֹא־כֵאלֹה חֶלֶק יַעֲקֹב כִּי־יוֹצֵר הַכֹּל הוּא וְיִשְׂרָאֵל שָׁבַט נִחְלָתוֹ יְהוָה צְבָאוֹת שְׁמוֹ: ס	<i>Such is</i> not the portion of Jacob; Rather, <i>it is</i> he who is the fashioner of everything, And of Israel, the sceptre of his inheritance – The LORD of hosts <i>is</i> his name.”	Jer 51:19. <i>Such</i> ← <i>As these</i> (<i>things</i>).
Jer 10:17	אִסְפִּי מֵאֶרֶץ כְּנַעַתָּךְ יֹשְׁבֵי יִשְׁשֹׁבֶת* בַּמְצֹר: ס	Collect up your belongings <i>And take them away</i> from the land, <i>You who dwell in the</i> <i>fortification</i> .	<i>You who dwell</i> : the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. Both are feminine singular. See [Ges-HG] §90n. the fortification: i.e. <i>Jerusalem</i> [CB].
Jer 10:18	כִּי־כֹה אָמַר יְהוָה הַנֶּנִּי קוֹלֵעַ אֶת־יוֹשְׁבֵי הָאָרֶץ בַּפֶּעַם הַזֹּאת וְהַצְרוֹתֵי לָהֶם לְמַעַן יִמָּצְאוּ: ס	For <i>this is what</i> the LORD says: “ <i>I am about to sling out</i> the inhabitants of the land at this time, And I will cause them distress In order that they may encounter <i>it</i> .”	<i>this is what</i> ← <i>thus</i> . <i>I am about to</i> ← <i>Behold</i> <i>me</i> . <i>sling out</i> : the same root word as in Judg 20:16, 1 Sam 17:49 (<i>sling, slung</i>).
Jer 10:19	אֹי לִי עַל־שִׁבְרִי נַחֲלָה מִכַּתִּי וְאָנִי אִמְרָתִי אֶדָּה חֲלִי וְאַשְׁאֲנוּ:	<i>Woe is me</i> for my <i>demise</i> ; My <i>wound</i> is morbid, And I have said, “This really <i>is</i> a calamity Which I shall bear.”	<i>Woe is me</i> ← <i>Woe to me</i> . <i>demise</i> ← <i>breakage</i> . <i>wound</i> ← <i>blow</i> . <i>calamity</i> : or <i>infirmity</i> .

Jer 10:20	אֶהְיֶה שָׁדָד וְכָל־מִיתְרֵי נִתְּקוּ בְנֵי יִצְאָנִי וְאִינָם אֵין־נֹטָה עוֹד אֶהְיֶה וּמִקִּים יִרְעוּתִי:	My tent has been plundered, And all my guylines have been detached. My sons have gone away from me, And they <i>are not to be found</i>, And <i>there is</i> no-one pitching my tent any more Or setting up my <u>encampment</u>.	encampment ← <i>curtains</i>.
Jer 10:21	כִּי נִבְעְרוּ הַרְעִים וְאֶת־יְהוָה לֹא דָרְשׁוּ עַל־כֵּן לֹא הִשְׁכִּילוּ וְכָל־מַרְעִיתָם נִפְּצָה: ס	For the shepherds have become callous, And they have not sought the LORD, Which <i>is</i> why they have not acted prudently, And all their <u>flock</u> has been scattered.	flock ← <i>pasture</i>, standing for what is pastured (metonymy of adjunct).
Jer 10:22	קוֹל שְׁמוּעָה הִנֵּה בָאָה וְרֹעַשׁ גָּדוֹל מֵאֶרֶץ צָפוֹן לְשׁוֹם אֶת־עָרֵי יְהוּדָה שְׂמָמָה מְעוֹן תַּנִּים: ס	You will find that a report of a rumour is <u>coming</u>, And a great tumult from the land of the north, To make the cities of Judah a desolation – A dwelling place for jackals.	You will find that ... is coming ← <i>Behold it is coming</i>.
Jer 10:23	יָדַעְתִּי יְהוָה כִּי לֹא לָאָדָם דֶּרֶכּוֹ לֹא־לְאִישׁ הַלֵּךְ וְהָכִין אֶת־צִעָדוֹ:	I know, O LORD, That <i>it is</i> not for man to <i>determine</i> his way; <i>It is</i> not for man when walking To direct his <i>own</i> steps.	steps ← <i>step</i>.
Jer 10:24	יִסְרְנֵי יְהוָה אֶדְבַּמְשָׁפֶט אֶל־בָּאֲפָךְ פֶּן־תִּמְעַטְנִי:	Discipline me, O LORD, But with justice; Not in your anger, So that you do not diminish me.	

Jer 10:25	שִׁפֹּךְ חֲמַתְךָ עַל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּךָ וְעַל מִשְׁפָּחוֹת אֲשֶׁר בִּשְׁמֶךָ לֹא קָרְאוּ בִּי־אֲכָלוּ אֶת־יַעֲקֹב וְאָכְלוּ וַיִּכְלֶהוּ וְאֶת־נֹוֹהוּ הַשָּׁמוֹ: פ	Pour out your wrath on the Gentiles Who have not known you, And on the families Who have not called on your name, For they have devoured Jacob And devoured him <i>more</i> , And they have made an end of him, And they have devastated his abode.	Ps 79:6, Ps 79:7.
Jer 11:1	הַדְּבַר אֲשֶׁר הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	The word which <u>came</u> to Jeremiah from the LORD and said,	came ← <i>became</i> .
Jer 11:2	שִׁמְעוּ אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת וּדְבַרְתֶּם אֶל־אִישׁ יְהוּדָה וְעַל־יֹשְׁבֵי יְרוּשָׁלַם:	“Hear the words of this covenant, and speak them to the men of Judah and to the inhabitants of Jerusalem,	
Jer 11:3	וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָרוּר הָאִישׁ אֲשֶׁר לֹא יִשְׁמַע אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת:	and say to them, ‘This <i>is</i> <i>what</i> the LORD God of Israel says: «Cursed <i>is</i> the man who will not hear the words of this covenant,	This <i>is what</i> ← <i>Thus</i> .
Jer 11:4	אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם בְּיוֹם הוֹצִיאִי־אוֹתָם מֵאֶרֶץ־מִצְרַיִם מִכּוּר הַבְּרָזָל לֵאמֹר שִׁמְעוּ בְּקוֹלִי וַעֲשִׂיתֶם אוֹתָם כְּכֹל אֲשֶׁר־אָצִוָּה אֶתְכֶם וְהָיִיתֶם לִי לְעָם וְאֲנִי אֶהְיֶה לָכֶם לֵאלֹהִים:	which I commanded your fathers on the day when I brought them out of the land of Egypt – from the iron furnace – when I said, ‘Heed my voice and do <u>these things</u> according to everything that I command you, and you will be a people to me, and I will be God to you,	these <i>things</i> ← <i>them</i> .

Jer 11:5	לִמְעַן הָקִים אֶת־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבוֹתֵיכֶם לֵאמֹר אֶרֶץ זֶבֶת חֶלֶב וְדָבָשׁ כִּי־הָיָה וְאָנֹכִי וְאָמַר אָמֵן יְהוָה: ס	in order to fulfil the oath which I swore to your fathers, <i>that I would</i> give them a land <u>flowing with</u> milk and honey, as <i>on</i> this day.» » ” And I answered and said, “Amen, O LORD.”	fulfil ← <i>set up</i>. flowing with ← <i>flowing of</i>. Wider use of the construct state.
Jer 11:6	וַיֹּאמֶר יְהוָה אֵלַי קְרֹא אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם לֵאמֹר שְׁמָעוּ אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אוֹתָם:	And the LORD said to me, “Proclaim all these words in the cities of Judah and in the open areas of Jerusalem, and say, ‘Hear the words of this covenant, and do them.	
Jer 11:7	כִּי הָיִד הַעֲדָתִי בְּאֲבוֹתֵיכֶם בְּיוֹם הַעֲלוֹתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם וְעַד־הַיּוֹם הַזֶּה הַשֶּׁכֶם וְהָעֵד לֵאמֹר שְׁמָעוּ בְּקוֹלִי:	For I have been giving a <u>solemn</u> testimony to your fathers, <i>both</i> on the day when I brought them up out of the land of Egypt, and up to this day, rising early and giving testimony, saying, «Heed my voice.»	solemn: from the infinitive absolute.
Jer 11:8	וְלֹא שָׁמְעוּ וְלֹא־הִטּוּ אֶת־אָזְנוֹם וַיִּלְכּוּ אִישׁ בְּשִׁרְיוֹת לִבָּם הָרַע וְאָבִיא עֲלֵיהֶם אֶת־כָּל־דְּבָרֵי הַבְּרִית־הַזֹּאת אֲשֶׁר־צִוִּיתִי לַעֲשׂוֹת וְלֹא עָשׂוּ: ס	But they did not heed, and they did not incline their ears. And each went in the obstinacy of <u>his evil</u> heart, and I brought on them all the words of this covenant which I commanded <i>them</i> to do, but they did not do <i>them</i>.’ ”	ears ← <i>ear</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26. his evil heart ← <i>their evil heart</i>.
Jer 11:9	וַיֹּאמֶר יְהוָה אֵלַי נִמְצָא־קִשְׁר בְּאִישׁ יְהוּדָה וּבִישָׁבֵי יְרוּשָׁלַם:	And the LORD said to me, “A conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem.	

Jer 11:10	שָׁבוּ עַל-עֲוֹנֹת אֲבוֹתָם הָרָאשִׁימִים אֲשֶׁר מָאֲנִי לְשִׁמוֹעַ אֶת-דְּבָרִי וְהָמָה הָלְכוּ אַחֲרֵי אֱלֹהִים אַחֲרִים לְעִבְדָם הִפְרוּ בֵּית-יִשְׂרָאֵל וּבֵית יְהוּדָה אֶת-בְּרִיתִי אֲשֶׁר כָּרַתִּי אֶת-אֲבוֹתָם: ס	They have returned to the former iniquities of their fathers who refused to hear my words, and they have walked after other gods, to serve them. The house of Israel and the house of Judah have broken my covenant which I made with their fathers.	former iniquities of their fathers: compare Ps 79:8, which militates against the equally grammatically possible <i>the iniquities of their first fathers</i>. made ← <i>cut</i>.
Jer 11:11	לָכֵן כֹּה אָמַר יְהוָה הַנְּנִי מִבִּיא אֵלֵיהֶם רָעָה אֲשֶׁר לֹא-יִוָּכְלוּ לְצֹאת מִמֶּנָּה וְזָעְקוּ אֵלַי וְלֹא אֶשְׁמַע אֲלֵיהֶם:	That <i>is</i> why <i>this is what</i> the LORD says: 'I am about to bring trouble on them, which they will not be able to get out of, and they will cry out to me, <i>but</i> I will not heed them.	this <i>is what</i> ← <i>thus</i>. I am about to ← <i>Behold me</i>. but: adversative use of the <i>vav</i>.
Jer 11:12	וְהָלְכוּ עָרֵי יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם וְזָעְקוּ אֶל-הָאֱלֹהִים אֲשֶׁר הֵם מְקַטְרִים לָהֶם וְהוֹשָׁע לֹא-יִוָּשִׁיעוּ לָהֶם בְּעֵת רַעְתָם:	And the cities of Judah and the inhabitants of Jerusalem will proceed to cry out to the gods to which they burn incense, but they will not save them in the slightest in the time of their trouble.	in the slightest: from the infinitive absolute.
Jer 11:13	כִּי מִסְפַּר עָרֶיךָ הֵיוּ אֱלֹהֶיךָ יְהוּדָה וּמִסְפַּר חֲצוֹת יְרוּשָׁלַם שְׁמָתָם מִזְבְּחוֹת לַבִּשָּׁת מִזְבְּחוֹת לְקַטֵּר לְבַעַל: ס	«For <i>the number of</i> your gods <i>was the number of</i> your cities, O Judah. And <i>to the tune of</i> the number of open spaces of Jerusalem, you have set up altars to <i>what is shameful</i> – altars to burn incense to Baal.»	<i>the number of</i> your gods was the number of your cities ← <i>the number of your cities was your gods</i>. shameful ← <i>shame</i>.

Jer 11:14	וְאַתָּה אֶל־תִּתְפַּלֵּל בְּעִדָּהֶם הַזֶּה וְאֶל־תִּשָּׂא בַעֲדָם רִנָּה וּתְפִלָּה כִּי אֲנִי שֹׁמֵעַ בְּעֵת קְרָאִים אֵלַי בְּעַד רַעְתָּם: ס	So don't you pray for this people, and do not raise a cry <i>for help</i> or a prayer for them, for I will not hear <i>them</i> at the time when they cry out to me because of their trouble.	or: disjunctive use of the vav.
Jer 11:15	מָה לִּידִידִי בְּבֵיתִי עֲשׂוֹתָהּ הַמְזַמֶּתָּה הַרְבֵּים וּבִשְׂר־קֹדֶשׁ יַעֲבְרוּ מֵעַלֶיךָ כִּי רַעַתְכִי אֲזַ תַּעֲלֹזִי:	What <i>entitlement</i> does my beloved <i>have to be</i> in my house, With <i>so</i> many making <u>the place</u> a place of intrigue? And they neglect the holy flesh <i>of the sacrifices which are due</i> to you. When <i>they neglect harming you</i>, O Jerusalem, Then you <i>will rejoice</i>.	the place ← it. neglect ← <i>made pass over, removed, violated + from</i>, [Ges-HCL]; <i>hiphil</i>, [Ges-HG] §53n. harming you ← <i>your harm</i>. The objective suffix is fem. sing. in an Aramaic form, [Ges-HG] §91e, so ref. Jerusalem. you will rejoice: fem. sing., so ref. Jerusalem. AV differs much.
Jer 11:16	זֵית רַעֲנֹן יִפָּה פְּרִי־תֹאֵר קָרָא יְהוָה שְׁמֹךְ לְקוֹל הַמּוֹלָה גְּדֻלָּה הַצִּית אֵשׁ עָלֶיהָ וְרָעוּ דְּלִיּוֹתֶיהָ:	The LORD has called you a flourishing olive tree – <u>The beauty of a fine fruit</u>. At the sound of a great tumult, He lit a fire in <i>her</i>, And <i>its</i> branches were broken.	you ← <i>your name</i>. The beauty of a fine fruit ← <i>Beautiful (in respect) of fruit of fine form</i>. her ... its: i.e. Jerusalem's ... <i>the tree's</i>.
Jer 11:17	וַיְהוֶה צְבָאוֹת הַנוֹטֵעַ אוֹתְךָ דְּבַר עָלֶיךָ רָעָה בְּגִלְל רָעַת בֵּית־יִשְׂרָאֵל וּבֵית יְהוּדָה אֲשֶׁר עָשׂוּ לָהֶם לְהַכְעִסְנִי לְקַטֹּר לְבַעַל: ס	And the LORD of hosts, who planted you, has pronounced evil on you, on account of the evil of the house of Israel, and the house of Judah, which they <u>undertook</u>, so as to provoke me to anger, by <u>burning incense</u> to Baal.’ ”	undertook ← <i>did for themselves</i>. by burning incense: gerundial use of the infinitive.

Jer 11:18	וַיְהוֹה הוֹדִיעָנִי וּאֲדַעְהָ אֲזִ הִרְאִיתָנִי מַעֲלָלֵיהֶם:	And the LORD made <i>it</i> known to me, and I came to know <i>it</i> . <i>It</i> was then <i>that</i> you showed me their works.	
Jer 11:19	וְאֲנִי כְּכֶבֶשׂ אֱלוֹף יוֹבֵל לְטִבּוֹחַ וְלֹא־יָדַעְתִּי כִּי־עָלִי חֲשָׁבוּ מַחְשְׁבוֹת נִשְׁחִיתָהּ עֵץ בְּלַחְמוֹ וְנִכְרְתָנוּ מֵאֶרֶץ חַיִּים וְשָׁמוֹ לֹא־יִזְכָּר עוֹד:	But I am like a <u>tame</u> <u>lamb</u> led to the slaughter, and I did not know that they had devised plots against me and <i>had said</i> , “Let us destroy the tree at its <u>nourishment</u> , And let us cut him off from the land of the living, So that his name is no longer remembered.”	a tame lamb: AV differs (a lamb or an ox). at its nourishment ← at its bread. Compare English <i>nip in the bud</i> or <i>destroy at source</i> .
Jer 11:20	וַיְהוֹה צְבָאוֹת שֹׁפֵט צֶדֶק בַּחֲזוֹן כְּלִיּוֹת וְלֵב אֲרָאָה נִקְמַתְךָ מִהֶם כִּי אֵלֶיךָ גָּלִיתִי אֶת־רִיבִי: ס	But, O LORD of hosts, <i>You who</i> judge righteously, <i>You who test kidneys and heart,</i> I will see your vengeance on them, For I have revealed my contention to you.	Rev 2:23. kidneys: i.e. <i>inward feelings</i> . Compare Ps 139:13, Prov 23:16.
Jer 11:21	לָכֵן כֹּה־אָמַר יְהוָה עַל־אֲנָשֵׁי עֲנָתוֹת הַמְּבַקְשִׁים אֶת־נַפְשִׁיךָ לֵאמֹר לֹא תָנִבָּא בְּשֵׁם יְהוָה וְלֹא תָמוּת בְּיַדְנוּ: ס	That <i>is</i> why <u>this is what</u> the LORD says to the men of Anathoth, who seek your <u>life</u> , who say, “You shall not prophesy in the name of the LORD, so that you do not die by our hand.”	this <i>is</i> what ← <i>thus</i> . life ← <i>soul</i> .
Jer 11:22	לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת הַנְּגִי פֶקֶד עֲלֵיהֶם הַבְּחוּרִים יָמָתוּ בַּחֶרֶב בָּנֵיהֶם וּבָנוֹתֵיהֶם יָמָתוּ בָּרָעַב:	That <i>is</i> why <u>this is what</u> the LORD of hosts says: “I <u>am about to</u> visit them. The young men will die by the sword; their sons and their daughters will die of hunger.	this <i>is</i> what ← <i>thus</i> . I am about to ← <i>Behold me</i> .
Jer 11:23	וּשְׂאִרִית לֹא תִהְיֶה לָהֶם כִּי־אָבִיא רָעָה אֶל־אֲנָשֵׁי עֲנָתוֹת שְׁנַת פֶּקֶדָתָם: ס	And there will be no remainder of them, for I will bring harm on the men of Anathoth, <i>in</i> the year of their visitation.”	

Jer 12:1	צַדִּיק אַתָּה יְהוָה כִּי אֲרִיב אֵלַיךְ אֶדְבֹּר מִשְׁפָּטִים אֲדַבֵּר אוֹתָךְ מִדּוּעַ דֶּרֶךְ רָשָׁעִים צִלְחָה שָׁלוֹם כָּל־בְּגְדֵי בָגָד:	You <i>are</i> righteous, O LORD, When I take issue with you, But I will <u>contend</u> a <u>legal issue</u> with you. Why does the way of the wicked prosper? All those <i>who</i> <u>act</u> <u>treacherously</u> are at ease.	contend a legal issue ← <i>speak judgments</i>. act treacherously ← <i>betray betrayal</i>.
Jer 12:2	נִטְעַתֶּם גַּם־שָׂרְשׁוֹ יִלְכוּ גַּם־עָשׂוּ פְּרִי קָרוֹב אַתָּה בְּפִיָּהֶם וּרְחוֹק מִכְּלִוְיֹתֵיהֶם:	You planted them, And they <u>for their part</u> have taken root; They <u>sprout up</u> <i>and</i> also produce fruit. You are near in their mouth But far away in their <u>inward feelings</u>.	for their part ← <i>also</i>, but with wider scope. sprout up ← <i>go</i>. inward feelings ← <i>kidneys</i>.
Jer 12:3	וְאַתָּה יְהוָה יִדְעֹתָנִי תִּרְאֵנִי וּבְחִנָּת לִבִּי אֲתָד הַתִּקֵּם כְּצֹאֵן לְטִבְחָהּ וְהַקְדֵּשׁם לְיוֹם הַרְגָּה: ס	But you, O LORD, know me; You see me, and you test my heart's <i>attitude to you</i>. Draw them off like sheep for the slaughter, And <u>devote</u> them to the day of killing.	to you ← <i>with you</i>. devote ← <i>sanctify</i>.
Jer 12:4	עַד־מָתַי תֵּאָבֵל הָאָרֶץ וְעֵשֶׂב כָּל־הַשָּׂדֶה יִיבֹשׁ מִרְעֵת יִשְׁבִּי־בָהּ סָפְתָהּ בְּהֵמוֹת וְעוֹף כִּי אָמְרוּ לֹא יִרְאֶה אֶת־אַחֲרֵיתָנוּ:	How long will the <u>land</u> <u>mourn</u>, And the herbaceous vegetation of the whole countryside dry up? On account of the evil of those <i>who</i> inhabit it, It is <u>causing</u> cattle and fowl <u>to die out</u>, Because they said, “‘He will not see our end <i>result</i>.”	land: or <i>earth</i>. causing ... to die out: AV differs, with discordant application of the verb. We take רָעָה, <i>evil</i>, as the subject of the verb.

Jer 12:5	כִּי אֶת־רִגְלִים רָצְתָה וּלְאוּדָּה וְאִידָּה תִּתְחַרְחַר אֶת־הַסּוֹסִים וּבְאַרְץ שְׁלוֹם אַתָּה בּוֹטָח וְאִידָּה תַּעֲשֶׂה בְּגֵאוֹן הַיַּרְדֵּן:	“If when you run with the foot soldiers, They tire you out, How <i>can</i> you compete with the horses? And if you were confident <i>only</i> in a land at peace, What will you do at the rising of the Jordan?	land at peace ← <i>land of peace</i>. Wider use of the construct state. rising: or <i>majesty</i>, with connotations of <i>defiance</i> and <i>danger</i>. [CB] interprets as <i>proud beasts</i>.
Jer 12:6	כִּי גַם־אֶחָיִךְ וּבֵית־אָבִיךָ גַם־הֵמָּה בָּגְדוּ בָּךְ גַם־הֵמָּה קָרְאוּ אַחֲרֶיךָ מִלֹּא אֶל־תֶּאֱמֹן בָּם כִּי־יִדְבְּרוּ אֵלֶיךָ טוֹבוֹת: ס	For even your brothers, And also <i>those of</i> your father's house, Have betrayed you. Even they called after you loudly; Do not believe them When they speak <i>of</i> good <i>things</i> to you.	loudly ← <i>full, fully</i>.
Jer 12:7	עָזַבְתִּי אֶת־בֵּיתִי נְטָשְׁתִּי אֶת־נַחְלָתִי נָתַתִּי אֶת־יְדֹדוֹת נַפְשִׁי בְּכַף אִיְבִיָּה:	I have forsaken my house, I have abandoned my inheritance; I have <u>delivered</u> my <u>dear love</u> Into the hand of her enemies.	delivered ← <i>given</i>. my dear love ← <i>the love of my soul</i>.
Jer 12:8	הִיתָה־לִּי נַחְלָתִי כְּאַרְיֵה בֵּיעַר נָתַנָּה עָלַי בְּקוֹלָהּ עַל־כֵּן שִׁנְאַתִּיהָ:	My inheritance has become like a lion in the forest. It has <u>decried</u> me, Which <i>is</i> why I have <i>come</i> to hate it.	decried ← <i>given by its voice against</i>.
Jer 12:9	הֲעֵיט צְבוּעַ נַחְלָתִי לִי הֲעֵיט סָבִיב עָלֶיהָ לָכֹן אֶסְפּוּ כָּל־חַיַּת הַשָּׂדֶה הֲתִיו לֶאֱכָלָהּ:	<i>Is</i> my inheritance a <u>coloured</u> bird of prey to me? <i>Is</i> the bird of prey <i>circling</i> round about it? Come <i>and</i> gather all the wild animals; <u>Bring</u> <i>them</i> to eat.	<i>Is</i> ... coloured: as [BDB], [ST]. [Ges-HCL], [MJ], [AnLx] have <i>hyena</i>. Bring: AV differs (<i>come</i>). AV also does not recognize the interrogative particles.
Jer 12:10	רָעִים רַבִּים שָׁחֲתוּ כְרָמִי בָּסְסוּ אֶת־חֻלְקָתִי נָתְנוּ אֶת־חֻלְקַת חֲמֻדָּתִי לְמִדְבָּר שְׁמָמָה:	Many shepherds have ruined my vineyard, They have trodden down <u>what I have</u> <u>apportioned</u>; They have made my pleasant apportionment into a desert of desolation.”	what I have apportioned ← <i>my portion</i>, a subjective genitive (a portion I give, not take).

Jer 12:11	שָׁמָּה לְשִׁמְמָה אֲבֵלָה עָלַי שִׁמְמָה נִשְׁמָה כָּל-הָאָרֶץ כִּי אֵין אִישׁ שֶׁם עַל-לֵב:	“He has made it a desolation; A desolate land mourns to me. The whole land has been made desolate, For <u>there is no-one</u> who gives his mind <u>to it</u> .	He has made: perhaps the impersonal <i>One</i> has <i>made</i> . Or Jeremiah speaks. no-one ← no man. gives his mind to it ← lays to heart.
Jer 12:12	עַל-כָּל-שָׁפִים בַּמִּדְבָּר בָּאוּ שִׁדְדִים כִּי חָרַב לִיהוָה אֲכָלָה מְקֵצָה-אָרֶץ וְעַד-קֵצָה הָאָרֶץ אֵין שָׁלוֹם לְכָל-בָּשָׂר: ס	The despoilers have come to all the high places in the desert, For the sword of the LORD has devoured From <i>one</i> end of the land To the <i>other</i> end of the land. <i>There is no peace for</i> <i>any</i> flesh.	any ← all.
Jer 12:13	זָרְעוּ חֲטִים וְקָצִים קָצְרוּ נָחֲלוּ לֹא יוֹעֵלוּ וּבָשׁוּ מִתְבוֹנְאֵתֵיכֶם מִחֶרֶן אַף-יְהוָה: ס	They have sown wheat, But they have reaped thorns; They have exhausted themselves <i>But</i> are not benefited <i>by it</i> . So be put to shame by <i>your</i> produce, Because of the furious anger of the LORD.”	But (<i>first occurrence in</i> <i>verse</i>): adversative use of the vav. your: plural.
Jer 12:14	כֹּה אָמַר יְהוָה עַל-כָּל-שֹׁכְנֵי הָרָעִים הַנִּגְעִים בְּנִחְלָה אֲשֶׁר-הִנְחַלְתִּי אֶת-עַמִּי אֶת-יִשְׂרָאֵל הִנְנִי נֹתֵשׂם מֵעַל אֲדָמָתָם וְאֶת-בֵּית יְהוּדָה אֶתּוֹשׁ מִתּוֹכָם:	This <i>is what</i> the LORD says to all my evil neighbours who touch the inheritance which I have given as an inheritance to my people Israel: “I <u>am about to</u> pluck them out of their land, and I will pluck the house of Judah up <u>from</u> <u>where they are</u> .	This <i>is what</i> ← Thus. I am about to ← Behold me. from where they are ← from their midst.
Jer 12:15	וְהָיָה אַחֲרַי נֹתֵשִׁי אוֹתָם אֲשׁוּב וְרַחֲמָתִים וְהִשְׁבַּתִּים אִישׁ לְנִחְלָתוֹ וְאִישׁ לְאֶרְצוֹ:	And it will come to pass, after I have plucked them up, <i>that</i> I will <u>relent</u> , and I will have compassion on them, and I will bring them back, each to his inheritance, and each to his land.	relent ← return; desist.

Jer 12:16	וְהָיָה אִם-לָמַד יִלְמְדוּ אֶת-דַּרְכֵי עַמִּי לְהִשָּׁבַע בְּשֵׁמִי חַי־יְהוָה כַּאֲשֶׁר לָמְדוּ אֶת-עַמִּי לְהִשָּׁבַע בַּבַּעַל וְנִבְנוּ בְּתוֹךְ עַמִּי:	And it will come to pass, if they will <u>diligently learn</u> the ways of my people, to swear by my name – <i>as</i> the LORD lives – <i>just</i> as they used to teach my people to swear by Baal, then they will be built up among my people.	diligently learn: infinitive absolute.
Jer 12:17	וְאִם לֹא יִשְׁמְעוּ וְנָתַשְׁתִּי אֶת-הַגּוֹי הַהוּא נִתּוֹשׁ וְאֲבַד נְאֻם-יְהוָה: ס	But if they will not heed <i>it</i> , I will eradicate that people, <u>eradicating</u> and <u>annihilating</u> , says the LORD.”	eradicating ... annihilating: both are infinitive absolute.
Jer 13:1	כֹּה-אָמַר יְהוָה אֱלֹהֵי הַלְוִי: וְקִנִּיתָ לָךְ אַזְזוֹר פְּשָׁתִים וּשְׂמַתָּו עַל-מִתְּנֶיךָ וּבְמִים לֹא תִבְאֶהוּ:	This <i>is what</i> the LORD said to me: “Go and get yourself a flax belt and put it around your waist, and do not <u>put</u> it in water.”	This <i>is what</i> ← <i>Thus</i> . Go: infinitive absolute in the role of an imperative. put ← <i>bring</i> .
Jer 13:2	וָאֶקַּנָּה אֶת-הָאֲזוֹר כַּדְּבַר יְהוָה וָאֲשַׁם עַל-מִתְּנֵי: ס	So I got the belt according to the word of the LORD, and I put <i>it</i> around my waist.	
Jer 13:3	וַיְהִי דְבַר-יְהוָה אֵלַי שֵׁנִית לֵאמֹר:	Then the word of the LORD <u>came</u> to me a second time and said,	came ← <i>became</i> .
Jer 13:4	קַח אֶת-הָאֲזוֹר אֲשֶׁר קִנִּיתָ אֲשֶׁר עַל-מִתְּנֶיךָ וְקוּם לֵךְ פְּרָתָהּ וְטַמְנָהּ שֵׁם בְּנִקְיָה הַסֵּלַע:	“Take the belt which you have got, which <i>is</i> around your waist, and get up <i>and</i> go to the Euphrates, and hide it there in a cleft in the rock.”	
Jer 13:5	וָאֵלַךְ וָאֲטַמְנָהּ בְּפֶרֶת כַּאֲשֶׁר צִוָּה יְהוָה אוֹתִי:	So I went and I hid it in the Euphrates <i>region</i> , as the LORD had commanded me.	
Jer 13:6	וַיְהִי מִקֵּץ יָמִים רַבִּים וַיֹּאמֶר יְהוָה אֵלַי קוּם לֵךְ פְּרָתָהּ וְקַח מִשָּׁם אֶת-הָאֲזוֹר אֲשֶׁר צִוִּיתִיךָ לְטַמְנוֹ-שָׁם:	And it came to pass <u>after</u> many days that the LORD said to me, “Get up <i>and</i> go to the Euphrates, and take from there the belt which I commanded you to hide there.”	after ← <i>at the end of</i> .

Jer 13:7	וְאֵלֶךְ פָּרְתָהּ וְאֶחְפֹּר וְאֶקַּח אֶת־הָאָזֹר מִן־הַמָּקוֹם אֲשֶׁר־טִמַּנְתִּיו שָׁמָּה וְהִנֵּה נִשְׁתַּת הָאָזֹר לֹא יִצְלַח לְכָל: פ	So I went to the Euphrates, and I dug <i>up</i> and took the belt <i>out</i> from the place where I had hidden it, and <i>I saw that</i> the belt was ruined; it was not fit for <i>anything</i>.	<i>I saw that</i> ← <i>behold</i>. anything ← <i>everything</i>.
Jer 13:8	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <i>came</i> to me and said,	came ← <i>became</i>.
Jer 13:9	כֹּה אָמַר יְהוָה כִּכָּה אֲשַׁחִית אֶת־גָּאוֹן יְהוּדָה וְאֶת־גָּאוֹן יְרוּשָׁלַם הָרֹב:	“<i>This is what</i> the LORD says: ‘Similarly, I will ruin the pride of Judah, and the great pride of Jerusalem.’	<i>This is what</i> ← <i>Thus</i>.
Jer 13:10	הָעָם הַזֶּה הָרַע הַמֵּאֲנִים לְשִׁמּוֹעַ אֶת־דִּבְרֵי הַהֲלָכִים בְּשָׂרָרוֹת לִבָּם וַיֵּלְכוּ אַחֲרַי אֱלֹהִים אַחֲרִים לְעַבְדָּם וְלִהְיוֹת חֲנוּת לָהֶם וַיְהִי כִּאֲזֹר הַזֶּה אֲשֶׁר לֹא־יִצְלַח לְכָל:	This evil people <i>which</i> <i>refuses</i> to heed my words, who walk in the obstinacy of their heart and <i>who</i> walk after other gods, to serve them and to worship them, will be like this belt, which is not fit for <i>anything</i>.	which refuses ← <i>who</i> <i>refuse</i>. anything ← <i>everything</i>.
Jer 13:11	כִּי כַּאֲשֶׁר יִדְבֵּק הָאָזֹר אֶל־מִתְנֵי־אִישׁ בֵּין הַדְּבָקָתִי אֵלַי אֶת־כָּל־בֵּית יִשְׂרָאֵל וְאֶת־כָּל־בֵּית יְהוּדָה נְאֻם־יְהוָה לְהִיוֹת לִי לְעָם וּלְשֵׁם וּלְתִהְלֵלָה וּלְתִפְאָרֶת וְלֹא שָׁמְעוּ:	For as a belt clings to a man's waist, so I have caused the whole house of Israel and the whole house of Judah to cling to me, says the LORD, to be a people to me, and for fame and <i>a reason</i> for praise and for splendour, but they did not pay heed.’	

Jer 13:12	וְאָמַרְתָּ אֲלֵיהֶם אֶת־הַדְּבָר הַזֶּה ס כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל כָּל־נֶבֶל יִמְלֵא יַיִן וְאָמְרוּ אֶלֶיךָ הִידֹעַ לֹא נִדְעָ כִּי כָל־נֶבֶל יִמְלֵא יַיִן:	Now you will say <u>these words</u> to them: ‘<u>This is what</u> the LORD God of Israel says: «Every skin-bottle will be filled <u>with wine</u>.»’ And they will say to you, ‘Do we not <u>know full well</u> that every skin-bottle will be filled <u>with wine</u>?’	these words ← <i>this word / utterance / thing</i>. This is what ← <i>Thus</i>. know full well: infinitive absolute.
Jer 13:13	וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה הִנְנִי מְמַלֵּא אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ הַזֹּאת וְאֶת־הַמְּלָכִים הַיֹּשְׁבִים לְדָוִד עַל־כִּסֵּאוֹ וְאֶת־הַכֹּהֲנִים וְאֶת־הַנְּבִיאִים וְאֶת כָּל־יֹשְׁבֵי יְרוּשָׁלַם שִׁכְרוֹן:	Then you will say to them, ‘<u>This is what</u> the LORD says: «<u>I am about to fill</u> all the inhabitants of this land, and the kings <i>in the line</i> of David who have sat on his throne, and the priests and the prophets and all the inhabitants of Jerusalem, <u>with intoxication</u>.	This is what ← <i>Thus</i>. I am about to ← <i>Behold me</i>.
Jer 13:14	וְנִפְצְתִים אִישׁ אֶל־אָחִיו וְהָאָבוֹת וְהַבְּנִים יַחְדָּו נֹאֵם־יְהוָה לֹא־אֲחַמּוּל וְלֹא־אֲחוּס וְלֹא אֲרַחֵם מִהַשְׁחִיתָם: ס	And I will dash them – a man against his brother, and fathers and sons together – says the LORD; I will not have compassion, and I will not spare, and I will not show mercy <u>in bringing them to ruin</u>.» ’ ”	in bringing them to ruin ← <i>from bringing them to ruin</i>. Gerundial use of the infinitive.
Jer 13:15	שִׁמְעוּ וְהִאֲזִינוּ אֶל־תִּגְבָּהוּ כִּי יְהוָה דִּבֶּר:	Hear and listen; Do not be high-minded, For the LORD has spoken.	
Jer 13:16	תָּנוּ לַיהוָה אֱלֹהֵיכֶם כְּבוֹד בְּטָרֶם יַחֲשֹׁךְ וּבְטָרֶם יִתְנַגְּפוּ רַגְלֵיכֶם עַל־הָרִי נֶשֶׁף וְקוֹיֹתֶם לְאוֹר וְשִׁמָּה לְצִלְמוֹת *יִשִּׁית *וְשִׁית לְעֶרְפֹּל:	Give the LORD your God honour Before he brings darkness, And before your feet strike the <u>mountains</u> in the darkness, And, when you await light, He makes it a shadow of death, {K: <i>And he turns</i>} [Q: <i>And he turns</i>] <i>it</i> into sombre gloom.	brings darkness ← <i>darkens</i>. mountains in ← <i>mountains of</i>, wider use of the construct state.

Jer 13:17	וְאִם לֹא תִשְׁמָעוּהָ בְּמִסְתָּרִים תִּבְכְּהוּ נַפְשֵׁי מִפְּנֵי גֹהַ וּדְמָעַ תִּדְמָע וְתִרְדַּ עֵינֵי דְמָעָה כִּי נִשְׁבָּה עֶדְרַ יְהוָה: ס	And if you do not heed it, My <u>inner being</u> will weep in <u>secret places</u> Because of <i>your</i> arrogance. My eye <u>will weep</u> <u>bitterly</u> And run with tears, For the LORD's flock will have been taken captive.	inner being ← <i>soul</i>. secret places: perhaps standing for <i>a most secret</i> <i>place</i>. will weep bitterly: infinitive absolute.
Jer 13:18	אָמַר לַמֶּלֶךְ וּלְגִבִּירָה הַשְׁפִּילוּ שִׁבּוֹ כִּי יֵרֵד מִרְאשׁוֹתֵיכֶם עֲטֹרַת תִּפְאֶרֶתְכֶם:	Say to the king and to the queen consort, “Take a <u>lower seat</u>, For your head-end has come down – The <u>crown of your</u> <u>splendour</u>.	Take a lower seat ← <i>Being low, sit</i>. Adverbial use of the first imperative; see [AnLx] p.736, although adjectival in our English. The crown of your splendour: or, as a Hebraic genitive, <i>Your</i> <i>splendid crown</i>.
Jer 13:19	עָרֵי הַנֶּגֶב סָגְרוּ וְאֵין פֶּתַח הַגָּלִיל יְהוּדָה כָּלָה הַגָּלִיל שְׁלֹמִים: ס	The cities of the south will be shut, And <i>there will be</i> no- one opening <i>them</i> up. All of Judah will be <u>exiled</u>; It will be completely <u>exiled</u>.	exiled ... exiled: otiose, but see Gen 12:5. The verbs are in an Aramaic form.
Jer 13:20	*שְׂאִי **שָׂאוּ עֵינֵיכֶם וּרְאִי **וְרֹאוּ הַבָּאִים* מִצֶּפֶן אֵיחָהּ הָעֶדְרַ נְתַן-לָךְ צֹאן תִּפְאֶרֶתְךָ:	Lift up your eyes And <u>see</u> those coming from the north. Where <i>is</i> the flock <i>which</i> was given to you? – <u>Your splendid sheep?</u>	Lift up ... see: the <i>ketiv</i> is feminine singular, the <i>qere</i> masculine plural. The second person verbs in the rest of this chapter are feminine singular. Your splendid sheep ← <i>the sheep of your</i> <i>splendour</i>, a Hebraic genitive.

Jer 13:21	מֵהֶתְאֲמַרְלִי כִּי־יִפְקֹד עָלֶיךָ וְאֵת לַמָּדֶת אֲתֶם עָלֶיךָ אֲלָפִים לְרֹאשׁ הֲלוֹא חֲבָלִים יֵאָחֲזוּךָ כִּמּוֹ אִשֶּׁת לֵדָה:	What will you say when he visits you? For you taught <u>them</u>, And <u>they</u> will be over you as masters, And <u>they</u> will become <u>your</u> head. Will not <i>birth</i> pangs seize you, As of a <u>woman in</u> <u>labour</u>?	them ... <i>they</i> ... <i>they</i>: i.e. <i>the invaders from the</i> <i>north</i>. a woman in labour ← <i>a</i> <i>woman of labour</i>. Wider use of the construct state.
Jer 13:22	וְכִי תֹאמַרְלִי בִלְבָבְךָ מִדּוֹעַ קָרָאֲנִי אֱלֹהִים בְּרַב עֲוֹנֶיךָ נִגְלּוּ שׁוּלְיֶיךָ נַחֲמָסוּ עַקְבֶּיךָ:	And if you say in your heart, ‘Why have these <i>things</i> happened to me?’ <i>It is</i> for your great iniquity <i>That</i> the train of your skirt is uncovered, And your heels are violated.	
Jer 13:23	הֲיִהְיֶה פֶּתַח בֹּשֶׁל עֹרֹו וְנִמָּר חֲבֵרְבֶרֶתוֹ גַּם־אֲתֶם תּוֹכְלוּ לְהִיטִיב לַמַּדִּי הָרַע:	<i>Can</i> an Ethiopian change his skin, Or a leopard his spots? <i>If so then</i> you too can do good, <i>You who are</i> accustomed to doing evil.	
Jer 13:24	וְאַפִּיצֶם כֶּקֶשׁ־עֹוֶבֶר לְרוּחַ מִדְבָּר:	And I will scatter them Like chaff passing by in a <u>wind from</u> the desert.	wind from ← <i>wind of</i>. Wider use of the construct state.
Jer 13:25	זֶה גּוֹרְלְךָ מִנֶּת־מִדֶּיךָ מֵאֵתִי נֹאס־יְהוָה אֲשֶׁר שָׁכַחְתָּ אוֹתִי וַתִּבְטַחַי בַּשָּׁקֶר:	This <i>is</i> your lot, A portion from me <u>to</u> <u>be meted out to you</u>, Says the LORD, Because you have forgotten me, And you have trusted in a <u>lie</u>.	to be meted out to you ← <i>of your measures</i>. lie: or <i>false thing</i>.
Jer 13:26	וְגַם־אֲנִי חֲשַׁפְתִּי שׁוּלְיֶיךָ עַל־פָּנֶיךָ וְנִרְאָה קִלְוֹנְךָ:	So I <u>for my part</u> Will uncover the train of your skirt <i>Up</i> to your face <u>So that</u> your shame is seen.	for my part ← <i>also</i>, but with wider scope. So that: purposive use of the <i>vav</i>.

Jer 13:27	נֶאֱפִיֵד וּמִצֵּה לוֹתֶיךָ זִמַּת זְנוּתְךָ עַל-גִּבְעוֹת בְּשׂוּדָה רְאִיתִי שְׁקוּצֶיךָ אוֹי לֶךְ יְרוּשָׁלַם לֹא תִטְהָרִי אַחֲרֵי מָתִי עַד: פ	I have seen your adulteries and your neighings And the depravity of your prostitution on hills in the countryside – Your abominations. Woe to you, Jerusalem! Will you not become clean? After how long, still?''	neighings: see Jer 5:8. After how long, still?: i.e. When will you finally do it?
Jer 14:1	אֲשֶׁר הָיָה דְּבַר-יְהוָה אֶל-יִרְמְיָהוּ עַל-דִּבְרֵי הַבָּצָרוֹת:	This is the word of the LORD which came to Jeremiah concerning the droughts:	came ← became.
Jer 14:2	אֲבֵלָה יְהוּדָה וּשְׁעָרֶיהָ אִמָּלְלוּ קִדְרוּ לְאָרֶץ וְצִוַּחַת יְרוּשָׁלַם עֲלָתָהּ:	“Judah is mourning, And her gates are languishing And lamenting for the land, While Jerusalem's cry has gone up.	lamenting ← being black, i.e. dressed for mourning.
Jer 14:3	וְאֲדָרִיָּהֶם שָׁלְחוּ צִעֲוֵרֵיהֶם *צִעֲוֵרֵיהֶם* לַמַּיִם בָּאוּ עַל-גִּבִּים לֹא-מָצְאוּ מַיִם שָׁבוּ כִלְיֵהֶם רִיקִם בָּשׁוּ וְהַכְלִמוּ וַחֲפוּ רֹאשָׁם:	And their nobles have sent their young children for water, And they came to the cisterns, But they did not find any water. They returned with their vessels empty; They were put to shame And were made ignominious, And they covered their heads.	their young: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> .
Jer 14:4	בַּעֲבוּר הָאָדָמָה חֲתָה כִּי לֹא-הָיָה גֶשֶׁם בְּאָרֶץ בָּשׁוּ אֲכָרִים חֲפוּ רֹאשָׁם:	For the land is cracked, For there has been no rain in the land. The farmers have been put to shame; They have covered their heads.	farmers: or <i>ploughmen</i> .
Jer 14:5	כִּי גַם-אֵילַת בְּשׂוּדָה יִלְדָה וְעִזּוֹב כִּי לֹא-הָיָה דָּשָׁא:	For even the hind in the field has given birth And abandoned the fawn, For there was no grass.	abandoned: infinitive absolute in the role of a finite verb.

Jer 14:6	וּפְרָאִים עֲמָדוּ עַל־שָׁפִילִם שָׁאֲפוּ רוּחַ בַּתָּנִים כָּלוּ עֵינֵיהֶם כִּי־אֵין עֵשֶׂב:	And wild donkeys stand on the heights And draw breath like jackals. Their eyes are wasted Because <i>there is</i> no herbaceous vegetation.”	
Jer 14:7	אִם־עֲוֹנֵינוּ עָנּוּ בָנוּ יְהוָה עֲשֵׂה לְמַעַן שְׁמֹךְ כִּי־רַבּוֹ מְשׁוּבָתֵינוּ לָךְ חֲטָאֵנוּ:	Although our iniquities testify against us, O LORD, Act for the sake of your name, For our apostasies are many; We have sinned against you.	
Jer 14:8	מִקְוֵה יִשְׂרָאֵל מוֹשִׁיעוֹ בַּעֲת צָרָה לְמָה תִּהְיֶה כַּגֵּר בָּאָרֶץ וּכְאֶרֶח נָטָה לָלוּן:	O hope of Israel, His saviour in a time of distress, Why are you like a foreigner in the land, And like a wayfarer <i>who</i> turns in To lodge for the night?	
Jer 14:9	לְמָה תִּהְיֶה כְּאִישׁ נִדְהָם כַּגִּבּוֹר לֹא־יֻכַּל לְהוֹשִׁיעַ וְאַתָּה בְּקִרְבָּנוּ יְהוָה וְשִׁמְךָ עָלֵינוּ נִקְרָא אֶל־תִּנְחֲנוּ: ס	Why should you be like a startled man? – Like a warrior unable to save? But you <i>are</i> in our midst, O LORD, And <u>we</u> <u>are</u> <u>called</u> <u>after</u> <u>your</u> <u>name</u>. Do not abandon us!	we are called after your name ← <i>your name is called on over us</i>. See 2 Sam 12:28, James 2:7.
Jer 14:10	כֹּה־אָמַר יְהוָה לָעַם הַזֶּה בֶּן אָהָב לָנוּעַ רִגְלֵיהֶם לֹא חֲשָׁכוּ וַיהוָה לֹא רָצָם עַתָּה יִזְכֹּר עֲוֹנָם וַיִּפְקֹד חֲטָאתָם: ס	This <i>is what</i> the LORD says to this people: “<u>This is how</u> they have loved to wander about: They have not restrained their feet, And the LORD has not had delight in them. Now he will remember their iniquity And <u>visit</u> their sins.”	This <i>is what</i> ← <i>Thus</i>. This <i>is how</i> ← <i>Thus</i>. visit: i.e. <i>punish</i>.
Jer 14:11	וַיֹּאמֶר יְהוָה אֵלַי אַל־תִּתְפַּלֵּל בְּעַד־הָעָם הַזֶּה לְטוֹבָה:	And the LORD said to me, “Do not pray for this people <u>favourably</u>.”	favourably ← <i>for good</i>.

Jer 14:12	כִּי יֵצְמוּ אִינְנִי שְׁמַעַ אֶל־רִנָּתָם וְכִי יַעֲלוּ עָלָה וּמִנְחָה אִינְנִי רָעַם כִּי בַחֶרֶב וּבִרְעָב וּבִדְבָר אֲנֹכִי מְכַלָּה אוֹתָם: ס	When they fast, I will not hear their cry, and when they offer a burnt offering and a meal-offering, I will not delight in them, for I will make an end of them with the sword and by famine, and by pestilence.”	
Jer 14:13	וַאֲמַר אֲהֵה אֲדַנִּי יְהוָה הִנֵּה הַנְּבָאִים אֹמְרִים לָהֶם לֹא־תֵרְאוּ חֶרֶב וְרָעַב לֹא־יִהְיֶה לָכֶם כִּי־שָׁלוֹם אָמַת אֶתֶּן לָכֶם בַּמָּקוֹם הַזֶּה: ס	Then I said, “Alas, my Lord the LORD, <u>what is happening is that</u> the prophets are saying to them, ‘You will not see the sword, and you will not have a famine, for I will give you <u>true peace</u> in this place.’”	what <i>is</i> happening <i>is</i> that ← <i>behold</i> . true peace ← <i>peace of truth</i> , a Hebraic genitive.
Jer 14:14	וַיֹּאמֶר יְהוָה אֵלַי שֹׁקֵר הַנְּבָאִים נְבָאִים בְּשִׁמִּי לֹא שְׁלַחְתִּים וְלֹא צִוִּיתִים וְלֹא דִבַּרְתִּי אֲלֵיהֶם חֲזוֹן שֹׁקֵר וְקָסָם *וְאֵלּוּ וְאֵלִיל *וְתִרְמוֹת ** וְתִרְמִית לָבָם הֵמָּה ** מִתְנַבְּאִים לָכֶם: ס	Then the LORD said to me, “The prophets are prophesying <u>lies</u> in my name. I did not send them, and I did not command them, and I did not speak to them. They are prophesying to you <u>a false vision</u> and divination – the <u>vanity</u> and <u>deceit</u> of their heart –	vanity ... deceit: the <i>ketiv / qeré</i> issues are <i>vav / yod</i> issues, but the meanings are essentially the same. lies ← <i>lie / falsity</i> . a false vision ← <i>a vision of a lie / falsity</i> , a Hebraic genitive.
Jer 14:15	לָכֵן כֹּה־אָמַר יְהוָה עַל־הַנְּבָאִים הַנְּבָאִים בְּשִׁמִּי וְאֲנִי לֹא־שְׁלַחְתִּים וְהֵמָּה אֹמְרִים חֶרֶב וְרָעַב לֹא יִהְיֶה בָּאָרֶץ הַזֹּאת בַּחֶרֶב וּבִרְעָב יִתָּמוּ הַנְּבָאִים הַהֵמָּה:	which <i>is</i> why <u>this is what</u> the LORD says to the prophets who prophesy in my name when I did not send them, and who say, ‘There will be no sword or famine in this land’ – those prophets will come to an end by the sword and famine.	this <i>is</i> what ← <i>thus</i> .

Jer 14:16	וְהָעָם אֲשֶׁר־הָמָה נְבָאִים לָהֶם יִהְיוּ מִשְׁלָכִים בַּחֲצוֹת יְרוּשָׁלַם מִפְּנֵי הָרָעָב וְהַחֲרָב וְאִין מִקְבֵּר לָהֶמָּה הָמָּה נְשִׁיהֶם וּבְנֵיהֶם וּבָנֹתֵיהֶם וְשִׁפְכֹתַי עֲלֵיהֶם אֶת־רָעָתָם:	And the people to whom they prophesy will be <u>consigned</u> to the outlying areas of Jerusalem on account of the famine and the sword. And <i>there will</i> <i>be</i> no-one to bury them – them, their wives, or their sons or their daughters. And I will pour their <i>own</i> evil on them.	consigned ← <i>cast out</i>.
Jer 14:17	וְאָמַרְתָּ אֲלֵיהֶם אֶת־הַדְּבָר הַזֶּה תִּרְדָּנָה עֵינַי דִּמְעָה לַיְלָה וַיּוֹמֵם וְאֶל־תִּדְמִינָה כִּי שֹׁבֵר גְּדוֹל נִשְׁבְּרָה בְּתוֹלָת בְּתַעֲמֵי מָכָה נַחֲלָה מָאֵד:	And you will say <u>these</u> <u>words</u> to them: ‘My eyes will <u>run</u> with <u>tears</u> night and day, And they will not <u>cease</u>, For the virgin daughter of my people Has been broken up <i>by</i> a great disaster – A very debilitating blow.	these words ← <i>this</i> <i>word / utterance / thing</i>. run ← <i>go down</i>. tears ← <i>a tear</i>. cease ← <i>be reduced to</i> <i>silence</i>.
Jer 14:18	אִם־יֵצְאֵתִי הַשָּׂדֶה וְהִנֵּה חֲלָלִי־חֶרֶב וְאִם בָּאתִי הָעִיר וְהִנֵּה תַחֲלוּאֵי רָעָב כִּי־גַם־נִבְיָא גַם־כֹּהֵן סָחֲרוּ אֶל־אַרְץ וְלֹא יָדְעוּ: ס	If I go out <i>into</i> the field, <u>What I see</u> <i>is</i> casualties of the sword, And if I go <i>into</i> the city, <u>What I see</u> <i>is</i> <u>people</u> <u>suffering from</u> famine, For both prophet and priest travel around in a country <i>Which</i> they do not <u>care</u> <u>for</u>.’ ”	What I see <i>is</i> (2x) ← <i>Behold</i>. suffering from ← <i>diseases of</i>. care for ← <i>know</i>, but also <i>care for</i>.

Jer 14:19	הַמָּאֵס מְאַסָּתָּ אֶת־יְהוּדָה אִם־בְּצִיּוֹן גָּעַלְתָּ נִפְשָׁךְ מִדּוּעַ הִכִּיתָנוּ וְאֵין לָנוּ מִרְפָּא קֹנָה לְשָׁלוֹם וְאֵין טוֹב וְלַעֲת מִרְפָּא וְהִנֵּה בַּעֲתָהּ:	Have you <u>really</u> <u>rejected</u> Judah? Or has your <u>inner self</u> loathed Zion? Why have you struck us <i>To the extent</i> that we are beyond healing? <i>We hoped</i> for peace, But <i>there is</i> nothing good, And for a time of healing, But <u>what came</u> <u>was</u> terror.	really rejected: infinitive absolute. inner self ← <i>soul</i> . <i>To the extent</i> that: consecutive (result) use of the <i>vav</i> . <i>We hoped</i> for: infinitive absolute in the role of a finite verb. But what came <i>was</i> ← <i>Behold</i> .
Jer 14:20	יָדַעְנוּ יְהוָה רְשָׁעֵנוּ עֹן אֲבוֹתֵינוּ כִּי חָטְאוּנוּ לָךְ:	We know, O LORD, Our wickedness <i>and</i> the iniquity of our fathers, For we have sinned against you.	
Jer 14:21	אַל־תִּנְאֹץ לִמְעַן שְׁמִי אַל־תִּנְבֹּל כְּסָא כְבוֹדְךָ זָכֹר אֶל־תִּפְרֹר בְּרִיתְךָ אֶתָּנוּ:	Do not despise <i>us</i> , For the sake of your name. Do not disdain <u>your</u> <u>glorious throne</u> . Remember, <i>and</i> do not break, Your covenant with us.	your glorious throne ← <i>the throne of your glory</i> , a Hebraic genitive.
Jer 14:22	הֲיֵשׁ בְּהַבְלֵי הַגּוֹיִם מְגַשְׁמִים וְאִם־הַשָּׁמַיִם יִתְּנוּ רִבְבִּים הֶלֶא אַתָּה־הוּא יְהוָה אֱלֹהֵינוּ וְנִקְוָה־לָּךְ כִּי־אַתָּה עָשִׂיתָ אֶת־כָּל־אֵלֶּה: פ	Are there any among the idols of the Gentiles <i>Who</i> cause rain? Or do the heavens produce showers? <i>Is it</i> not you who <i>do</i> , O LORD our God? And we put hope in you, Because <i>it is</i> you <i>Who</i> have made all these <i>things</i> .	
Jer 15:1	וַיֹּאמֶר יְהוָה אֵלַי אִם־יַעֲמֹד מֹשֶׁה וְשָׁמוּאֵל לִפְנֵי אֵין נִפְשִׁי אֶל־הָעָם הַזֶּה שְׁלַח מֵעַל־פָּנַי וַיֵּצְאוּ:	And the LORD said to me, “ <i>Even</i> if Moses and Samuel were to stand before me, my <u>inclination</u> would not be towards this people. Send <i>them</i> away from me and let them <u>depart</u> .	inclination ← <i>soul</i> . depart ← <i>go out</i> .

Jer 15:2	וְהָיָה כִּי־אָמְרוּ אֵלַיִךְ אָנָּה נֵצֵא וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה אֲשֶׁר לַמּוֹת לַמּוֹת וְאֲשֶׁר לַחֶרֶב לַחֶרֶב וְאֲשֶׁר לָרָעַב לָרָעַב וְאֲשֶׁר לַשָּׁבִי לַשָּׁבִי:	And it will come to pass, if they say to you, ‘Where are we to depart to?’ that you will say to them, ‘<u>This is what</u> the LORD says: «<i>He who is destined for death,</i> <i>To death;</i> <i>And he who is destined for the sword,</i> <i>To the sword;</i> <i>And he who is destined for famine,</i> <i>To famine;</i> <i>And he who is destined for captivity,</i> <i>To captivity.</i>»’	This <i>is what</i> ← <i>Thus</i>.
Jer 15:3	וּפָקַדְתִּי עֲלֵיהֶם אַרְבַּע מִשְׁפָּחוֹת נָאִם־יְהוָה אֶת־הַחֶרֶב לַהֲלָךְ וְאֶת־הַכְּלָבִים לִסְחֹב וְאֶת־עוֹף הַשָּׁמַיִם וְאֶת־בְּהֵמַת הָאָרֶץ לֶאֱכֹל וְלִהְשָׁחִית:	And I will visit them in four <u>ways</u>, says the LORD, with the sword to kill, and with dogs to drag <i>them away</i>, and with birds of the sky and with <u>wild animals</u> to devour and ravage.	ways ← <i>families, kinds</i>. wild animals ← <i>animals of the land</i>.
Jer 15:4	וְנָתַתִּים *לְזוּעָה *לְזוּעָה לְכָל מַמְלָכוֹת הָאָרֶץ בְּגִלְל מְנוּשָׁה בֶן־יְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה עַל אֲשֶׁר־עָשָׂה בִירוּשָׁלַם:	And I will make them a <u>target of terror</u> to all the kingdoms of the world, on account of Manasseh the son of Hezekiah, the king of Judah, for what he did in Jerusalem.	terror: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. Modern Hebrew is as the <i>ketiv</i>. Compare Deut 28:25, which has the <i>qeré</i> form. AV differs, taking the <i>ketiv</i> in a different sense (<i>to be removed</i>).
Jer 15:5	כִּי מִי־יַחְמֹל עָלַיִךְ יְרוּשָׁלַם וּמִי יִנּוּד לָךְ וּמִי יִסּוֹר לְשֹׂאֵל לְשָׁלֵם לָךְ:	For who will have compassion on you, Jerusalem, And who will console you, And who will turn aside To ask <u>how you are</u>?	how you <i>are</i> ← <i>about your peace</i>.

Jer 15:6	אֶת־נַטְשָׁתָּ אֲתִי נֹאֲמ־יְהוָה אַחֲזֹר תִּלְכֵּי וְאֵט אֶת־יָדַי עָלֶיךָ וְאֲשַׁחֲיֶתְךָ נְלֹאֲתִי הַנָּחִם:	You have forsaken me, Says the LORD, You are going backwards, And I will stretch my hand out over you, And I will ravage you. I am weary of <u>showing</u> <u>compassion</u>.	of showing compassion: gerundial use of the infinitive.
Jer 15:7	וְאֶזְרֶם בְּמִזְרָה בְּשַׁעְרֵי הָאָרֶץ שְׂכַלְתִּי אֲבֹדְתִי אֶת־עַמִּי מִדְּרֻכֵּיהֶם לֹא־שָׁבוּ:	And I will winnow them with a winnowing fan. At the gates of the land, I will bereave <i>them</i> of children; I will cause my people to perish. They have not turned back from their ways.	
Jer 15:8	עֲצֻמוֹתַי אֲלֻמְנָתוֹ מִחֹל יָמִים הִבֵּאתִי לָהֶם עַל־אֵם בְּחֹר שִׁדָּד בְּצַהָרִים הִפְלֵתִי עָלֶיהָ פֶּתָאֵם עִיר וּבִהְלוֹת:	Their widows are more numerous, <i>Let me tell you,</i> Than the sand of the seas. I have brought to them – Against the mother of a young man – A plunderer at noon. I have made <u>fear</u> and terrors descend on her suddenly.	<i>Let me tell you</i> ← <i>To me</i>, an ethic dative, simply showing the speaker's interest in the matter. fear: from root עיר [AnLx]. AV differs (<i>city</i>), from root עור [AnLx].
Jer 15:9	אִמְלֵלָה יִלְדֵּת הַשְּׁבֻעָה נִפְתָּחַה נִפְשָׁה *בָּאָה בָּא שְׁמֶשָׁה בְּעֵד יוֹמָם ** בּוֹשָׁה וְחִפְרָה וּשְׁאָרֵיתָם לִחְרֹב אָתָּן לִפְנֵי אִיְבֵיהֶם נֹאֲמ־יְהוָה: ס	One who has given birth to seven is languishing; <i>She</i> has breathed <i>her</i> <i>last</i>. Her sun <u>has set</u> While <i>it is</i> still day. She has been put to shame And has been put to the blush. And I will deliver the rest of them to the sword before their enemies, Says the LORD.”	has set: the <i>ketiv</i> and <i>qeré</i> are different genders of the same word, with the same meaning. She ← <i>Her soul</i>.

Jer 15:10	אֹי־לִי אִמִּי כִי יִלְדָתָנִי אִישׁ רִיב וְאִישׁ מָדוֹן לְכָל־הָאָרֶץ לְא־נַשְׁיָתִי וְלֹא־נָשׁוּבֵי כְלָה מִקְלָלוֹנִי: ס	Woe <i>is</i> me, my mother, Because you gave birth to me, A man of contention and a man of dispute with the whole of the land. I have not lent at interest, Nor have <i>others</i> lent at interest to me. <i>Yet</i> they all curse me.	Jeremiah speaks.
Jer 15:11	אָמַר יְהוָה אֱסֹלָא שְׂרוּתָךְ **שְׂרִיתִיךָ* לְטוֹב אֱסֹלָא הִפְגַּעְתִּי בְּךָ בַּעַת־רָעָה וּבַעַת צָרָה אֶת־הָאִיִּב:	The LORD said, “I <u>will</u> <u>certainly</u> <u>set</u> <u>you</u> <u>free</u> For <i>what is</i> right; I <u>will</u> <u>certainly</u> <u>make</u> the enemy plead with you In a time of trouble And in a time of distress.”	set you free: the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qerē</i> . AV differs (<i>thy</i> <i>remnant</i>), reading שְׂאֲרִיתִךָ. I will certainly (2x): standing for <i>If I do not ...</i> <i>may God do this to me</i> . Asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Jer 15:12	הִרְעַ בְּרִזָּל בְּרִזָּל מִצָּפוֹן וְנַחֲשֶׁת:	“Does iron break iron, From the north? Or <u>copper</u> ?”	Perhaps a change of person spoken to, from Jeremiah to Israel. copper: AV differs (<i>steel</i>), but only here for precisely this common Hebrew word.
Jer 15:13	חִלְקֶךָ וְאוֹצְרוֹתֶיךָ לְבוֹ אֶתָּן לֹא בְמַחִיר וּבְכָל־חַטָּאוֹתֶיךָ וּבְכָל־גְּבוּלֶיךָ:	I will make your wealth and your treasures spoil without a price, And <i>this</i> for all your sins And in all your <u>territories</u> .”	territories ← <i>borders</i> . All second person pronouns are masculine singular, with unclear antecedent (Israel. Standing for the people? Jeremiah ill-suited?).
Jer 15:14	וְהִעֲבַרְתִּי אֶת־אֲיִבֶיךָ בָּאָרֶץ לֹא יָדַעְתָּ כִּי־אֲשׁ קָדְחָהּ בְּאִפִּי עָלֵיכֶם תִּוקֶד: ס	“And I will cause your enemies to pass through a land <i>Which you</i> are not acquainted with.” “For a fire has been kindled in my anger; It will burn against <u>you</u> .”	you ... you: singular ... plural. Reference to Jeremiah, then to the people?

Jer 15:15	אַתָּה יָדַעְתָּ יְהוָה זְכַרְנִי וּפְקֻדָּנִי וְהִנָּקֶם לִי מִיָּדָיו אֶל־לְאָרֶץ אֶפְרָיִם תִּקְחֵנִי דָּע שְׂאֵתִי עָלֶיךָ חֲרָפָה:	You know, O LORD; Remember me and visit me and avenge me Of those who pursue me. Do not take me in persistence of your anger; Be aware that I have borne reproach for your sake.	in persistence of your anger: others, <i>forbearing</i>, <i>longsuffering</i>, but that is contrary to the context. Compare Prov 25:15. Be aware ← <i>Know</i>.
Jer 15:16	נִמְצְאוּ דְבָרַיִךְ וְאִכְלִים וַיְהִי *דְּבָרִיךְ *דְּבָרֶךָ לִי לְשִׁשׁוֹן וּלְשִׂמְחַת לִבִּי כִּי־נִקְרָא שְׁמִי עָלֶי יְהוָה אֱלֹהֵי צְבָאוֹת: ס	Your words were found, And I absorbed them, And your {Q: word was} [K: words were] a joy to me And gladness to my heart, For I am called after your name, O LORD God of hosts.	The singular verb militates for the <i>qeré</i>, but a discordant verb is not to be excluded. absorbed ← <i>ate</i>. I am called after your name ← <i>your name is called over me</i>. See Jer 14:9.
Jer 15:17	לֹא־יִשְׁבַּתִּי בְּסוֹד־מְשַׁחֲקִים וְאֶעֱלֹז מִפְּנֵי יָדְךָ בְּדָד יִשְׁבַּתִּי כִּי־זַעַם מְלֵאתָנִי: ס	I have not sat in the company of the merry-makers and exulted. I have sat alone because of your hand, For you have filled me with indignation.	company ← <i>secret assembly</i>.
Jer 15:18	לָמָּה הִיא כְּאֵבִי נֹצֵחַ וּמִכָּתִי אֲנוּשָׁה מְאֹנָה הֲרָפָא הִיוּ תְהִיָּה לִי כְמוֹ אֲכָזֵב מַיִם לֹא נֶאֱמְנוּ: ס	Why is my pain perpetual And my wound incurable? It refuses to heal. Will it really be a delusion of mine Like untrustworthy waters?	wound ← <i>blow</i>. to heal ← <i>to be healed</i>, but also intransitive. Will it really be: infinitive absolute.

Jer 15:19	לֵכֵן כֹּה־אָמַר יְהוָה אִם־תָּשׁוּב וְאִשְׁיבָךְ לִפְנֵי תַעֲמֹד וְאִם־תּוֹצִיא יָקָר מִזֹּלָל כִּפִּי תִהְיֶה יֹשֵׁב הַמָּה אֲלֶיךָ וְאַתָּה לֹא־תָשׁוּב אֲלֵיהֶם:	That is why <u>this is what</u> the LORD says: “If you return, I will restore you, And you will stand before me. And if you <u>utter</u> <u>honoured words</u> Rather than base ones, You will be like my mouth – They will return to you. But do not you go back on them.	this is what ← thus. utter ← bring out. honoured ← precious.
Jer 15:20	וְנָתַתִּיךָ לָעַם הַזֶּה לְחֹמַת נְחֹשֶׁת בְּצוּרָה וְנִלְחֲמוּ אֲלֶיךָ וְלֹא־יִוָּכְלוּ לָךְ כִּי־אַתָּה אָנִי לְהוֹשִׁיעֶךָ וּלְהַצִּילָךְ נְאֻם־יְהוָה:	And I will make you a reinforced wall of copper to this people, And when <i>men</i> fight against you, They will not prevail over you, For I <i>am</i> with you to save you And to deliver you, Says the LORD.	
Jer 15:21	וְהִצַּלְתִּיךָ מִיַּד רָעִים וּפְדֵתִיךָ מִכַּף עֲרָצִים: פ	And I will deliver you from the hand of the wicked, And I will redeem you from the grip of the violent.”	grip ← palm of the hand.
Jer 16:1	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD <u>came</u> to me and said,	came ← became.
Jer 16:2	לֹא־תִקַּח לָךְ אִשָּׁה וְלֹא־יִהְיוּ לָךְ בָּנִים וּבָנוֹת בַּמָּקוֹם הַזֶּה:	“You shall not <u>take</u> a wife, and you shall not have sons or daughters in this place.	take ← take to yourself.

Jer 16:3	כִּי־כֹה אָמַר יְהוָה עַל־הַבָּנִים וְעַל־הַבָּנוֹת הַיְּלֻדִים בַּמָּקוֹם הַזֶּה וְעַל־אִמֹּתָם הַיְּלֻדוֹת אוֹתָם וְעַל־אֲבוֹתָם הַמוֹלִידִים אוֹתָם בָּאָרֶץ הַזֹּאת:	For <u>this is what</u> the LORD says concerning the sons and concerning the daughters who <i>are</i> born in this place, and concerning their mothers who bore them, and concerning their fathers who begot them in this land:	this <i>is what</i> ← <i>thus</i>.
Jer 16:4	מָמוּתֵי תַחֲלָאִים יָמָתוּ לֹא יִסָּפְדוּ וְלֹא יִקָּבְרוּ לְדָמָן עַל־פְּנֵי הָאָדָמָה יִהְיוּ וּבַחֲרָב וּבִרְעָב יִכָּלוּ וְהִיתָה נִבְלָתָם לְמֶאֱכָל לְעוֹף הַשָּׁמַיִם וּלְבֵהֱמַת הָאָרֶץ: ס	‘They will die disease-ridden deaths. They will not be mourned for, and they will not be buried. They will be dung on the surface of the ground, and they will be consumed by the sword and by famine, and their <u>corpses</u> will be food for the birds of the sky and for the animals of the land.’	corpses ← <i>corpse</i>. Collective usage.
Jer 16:5	כִּי־כֹה אָמַר יְהוָה אַל־תָּבוֹא בֵּית מְרִיחַ וְאַל־תִּלְדָּ לְסִפּוֹד וְאַל־תִּגְדֹּ לָהֶם כִּי־אֶסְפְּתִי אֶת־שְׁלוֹמִי מֵאֵת הָעַם־הַזֶּה נְאֻם־יְהוָה אֶת־הַחֶסֶד וְאֶת־הַרְחָמִים:	For <u>this is what</u> the LORD says: ‘Do not go to the house of wailing, and do not go to lament, and do not bemoan them, for I have taken my peace away from this people – says the LORD – <i>both</i> kindness and mercy.	this <i>is what</i> ← <i>thus</i>.
Jer 16:6	וּמָתוּ גְדֻלִּים וְקִטְנִים בָּאָרֶץ הַזֹּאת לֹא יִקָּבְרוּ וְלֹא־יִסָּפְדוּ לָהֶם וְלֹא יִתְגַּדֵּד וְלֹא יִקְרַח לָהֶם:	And great and small in this land will die. They will not be buried and <u>they will not be lamented</u>, and no-one will make incisions on himself or be made bald for them.	they will not be lamented ← <i>they will not lament for them</i>. Avoidance of the passive.

Jer 16:7	וְלֹא־יִפְרֹסוּ לָהֶם עַל־אֶבֶל לְנַחֲמוֹ עַל־מָוֶת וְלֹא־יִשְׁקוּ אוֹתָם בְּכֹס תְּנַחוּמִים עַל־אָבִיו וְעַל־אִמּוֹ:	And <i>bread</i> will not be broken for them in mourning to comfort anyone for the dead, and they will not give them a cup of condolence to drink, for one's father or for one's mother.	<i>bread</i> will not be broken for them ← <i>they will not break (bread) for them.</i> Avoidance of the passive. AV differs (<i>neither shall men tear themselves for them</i>). anyone ← <i>him</i>.
Jer 16:8	וּבֵית־מִשְׁתֶּה לֹא־תָבוֹא לִשְׁבֹּת אוֹתָם לֶאֱכֹל וְלִשְׁתּוֹת: ס	And you will not go to the banqueting house to sit with them to eat and to drink.	
Jer 16:9	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מִשְׁבִּית מִן־הַמָּקוֹם הַזֶּה לְעֵינֵיכֶם וּבִימֵיכֶם קוֹל שִׁשׁוֹן וְקוֹל שְׂמִיחָה קוֹל חֲתָן וְקוֹל כַּלָּה:	For this <i>is what</i> the LORD of hosts, the God of Israel, says: «I am about to put an end to this place before your eyes and in your days – the sound of joy and the sound of happiness and the sound of the bridegroom and the sound of the bride.» ’	Rev 18:23. this <i>is what</i> ← <i>thus</i>. I am about to ← <i>Behold me</i>. an end to ← <i>an end from</i>.
Jer 16:10	וְהָיָה כִּי תִגִּיד לָעָם הַזֶּה אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וְאָמְרוּ אֵלֶיךָ עַל־מָה דָּבָר יְהוָה עָלֵינוּ אַתָּה כָּל־הָרָעָה הַגְּדוֹלָה הַזֹּאת וּמָה עֹנֵנֵנוּ וּמָה חָטָאתָנוּ אֲשֶׁר חָטָאנוּ לַיהוָה אֱלֹהֵינוּ:	And it will come to pass, when you tell this people all these things, that they will say to you, ‘Why did the LORD pronounce all this great trouble over us, and what <i>is</i> our iniquity, and what <i>is</i> our sin <i>by</i> which we have sinned against the LORD our God?’	
Jer 16:11	וְאָמַרְתָּ אֲלֵיהֶם עַל־ אֲשֶׁר־עָזְבוּ אֲבוֹתֵיכֶם אוֹתִי נָא־יְהוָה וַיֵּלְכוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וַיַּעֲבְדוּם וַיִּשְׁתַּחֲווּ לָהֶם וְאֵתִי עָזְבוּ וְאֶת־תּוֹרָתִי לֹא שָׁמְרוּ:	And you will say to them, ‘Because your fathers forsook me, says the LORD, and they walked after other gods and served them, and they forsook me, and they did not keep my law.	

Jer 16:12	וְאַתֶּם הִרְעַתֶּם לַעֲשׂוֹת מֵאֲבוֹתֵיכֶם וְהִנֵּכֶם הַלְכִים אִישׁ אַחֲרֵי שְׁרָרוֹת לְבוֹ-הָרָע לְבִלְתִּי שָׁמַע אֵלַי:	But you have acted worse than your fathers, and here you <u>are</u> each walking after the obstinacy of his evil heart, so as not to listen to me.	acted worse ← <i>been bad in doing</i>, with gerundial use of the infinitive. here you <i>are</i> ← <i>behold you</i>.
Jer 16:13	וְהִטַּלְתִּי אֶתְכֶם מֵעַל הָאָרֶץ הַזֹּאת עַל-הָאָרֶץ אֲשֶׁר לֹא יִדְעֶתֶם אֹתָם וְאֲבוֹתֵיכֶם וְעַבְדֵּתֶם-שָׁם אֶת-אֱלֹהִים אֲחֵרִים יוֹמָם וְלַיְלָה אֲשֶׁר לֹא-אֶתֶן לָכֶם חַנּוּנָה: ס	So I will cast you out of this land, to a land which you have not known – <i>neither</i> you nor your fathers. And there you will serve other gods day and night, for I will not <u>show</u> you grace.	show ← <i>give</i>.
Jer 16:14	לִכֵּן הִנֵּה-יָמִים בָּאִים נֹאֲמִי-יְהוָה וְלֹא-יֵאמָר עוֹד חַי־יְהוָה אֲשֶׁר הָעֵלָה אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם: מִצְרַיִם:	Therefore behold, the days are coming, says the LORD, when it will no longer be said, «<i>As</i> the LORD lives, who brought the sons of Israel up out of the land of Egypt»,	Jer 23:7.
Jer 16:15	כִּי אִם-חַי־יְהוָה אֲשֶׁר הָעֵלָה אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם צָפוֹן וּמִכָּל הָאֲרָצוֹת אֲשֶׁר הִדִּיחָם שָׁמָּה וְהִשְׁבַּתִּים עַל-אֲדָמָתָם אֲשֶׁר נָתַתִּי לְאֲבוֹתָם: ס	but rather, «<i>As</i> the LORD lives, who brought the sons of Israel up from the land of the north, and from all the lands into which he had driven them.» For I will bring them back to their land which I gave to their fathers.	Jer 23:8. For: causal use of the <i>vav</i>.

Jer 16:16	הֲנִי שֶׁלַח *לְדוֹגִים לְדֹיְגִים רַבִּים** נְאֻם־יְהוָה וְדֹיְגִים וְאַחֲרֵי־כֵן אֶשְׁלַח לְרַבִּים צִידִים וְצִדּוֹם מֵעַל כָּל־הָר וּמֵעַל כָּל־גִּבְעָה וּמִנְקִיקֵי הַסִּלְעִים:	I <u>am</u> about to send many <u>fishermen</u>, says the LORD, and they will fish them, and after that I will send many hunters, and they will hunt them <u>from</u> every mountain, and <u>from</u> every hill, and <u>from</u> the clefts in the rocks.	fishermen: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>. We take the ל as an object marker, common in Aramaic and later Hebrew. I am about to ← <i>Behold me.</i> from (2x) ← <i>from on.</i>
Jer 16:17	כִּי עֵינַי עַל־כָּל־דְּרֵכֵיהֶם לֹא נִסְתָּרוּ מִלְּפָנַי וְלֹא־נִצְפָן עֲוֹנָם מִנְּגִד עֵינַי:	For my eyes <i>are</i> on all their ways – they are not hidden <u>from me</u>, and their iniquity is not concealed <u>from my eyes</u>.	from me ← <i>from before me.</i> from my eyes ← <i>from opposite my eyes.</i>
Jer 16:18	וְשִׁלַּמְתִּי רִאשׁוֹנָה מְשָׁנָה עֲוֹנָם וַחֲטֹאתָם עַל חִלָּלִם אֶת־אֲרֶצִי בְּנִגְבַּלֹת שְׁקוּצִיָּהֶם וְתוֹעֲבוֹתֵיהֶם מִלְּאוֹ אֶת־נַחֲלָתִי: ס	And I will first requite their iniquity and their sin double for <u>their defiling</u> of my land with the corpses of their abominations and their abhorrences <i>which</i> have filled my inheritance.’ ”	their defiling: gerundial use of the infinitive. A subjective genitive (they defile).
Jer 16:19	יְהוָה עֲזִי וּמַעֲזִי וּמְנוּסִי בְּיוֹם צָרָה אֱלִיד גּוֹיִם יִבְאוּ מֵאֲפִסִּי־אֶרֶץ וַיֹּאמְרוּ אֲדָ־שֶׁקֶר נַחֲלוֹ אֲבוֹתֵינוּ הֵבֵל וְאֵין־בָּם מוֹעִיל:	The LORD <i>is</i> my strength and my stronghold, And my refuge on a day of distress. To you the Gentiles will come from the ends of the earth, And they will say, “Our fathers inherited nothing but <u>lies</u> – Vanity – And <i>there was</i> nothing profitable in them.”	lies ← <i>a lie.</i>
Jer 16:20	הִיעֲשֶׂה־לּוֹ אָדָם אֱלֹהִים וְהָמָּה לֹא אֱלֹהִים:	“Will a man make himself <i>some</i> gods? But they <i>are</i> not gods.	

Jer 16:21	לְכֹן הִנְנִי מוֹדִיעֵם בַּפֶּעַם הַזֹּאת אוֹדִיעֵם אֶת־יָדִי וְאֶת־גְּבוּרָתִי וְיָדְעוּ כִּי־שְׁמִי יְהוָה: ס	That <i>is</i> why I <u>am</u> about to reveal <i>something</i> to them. This time, I will reveal to them My hand and my might, And they will know That <i>my name is</i> the LORD.	I am about to ← <i>behold</i> <i>me</i>. my name <i>is</i> the LORD: as AV here, but compare Ex 6:3.
Jer 17:1	חַטָּאת יְהוּדָה כְּתוּבָה בַּעֵט בְּרָזָל בַּצֶּפֶרֶן שָׁמִיר חֲרוּשָׁה עַל־לֵיֹחַ לִפְסִם וּלְקַרְנֹת מִזְבְּחוֹתֵיכֶם:	Judah's sin has been written with an iron stylus, With a diamond point, Engraved on the tablet of their heart, And on the horns of your altars,	
Jer 17:2	כִּזְכֹּר בְּנֵיהֶם מִזְבְּחוֹתָם וְאֲשֵׁרֵיהֶם עַל־עֵץ רַעְנָן עַל גְּבַעוֹת הַגְּבוּהוֹת:	While their sons remember their <i>own</i> altars, And their phallic parks, With luxuriant trees on the high hills.	
Jer 17:3	הָרְרִי בַשָּׂדֶה חִילָךְ כֹּל־אוֹצְרוֹתֶיךָ לִבֹּז אֶתָּן בְּמַתְּיָךְ בַּחֲטָאֵת בְּכָל־גְּבוּלֶיךָ:	O mountain of mine in the countryside, I will make your riches – All your treasures – Spoil. Your <i>idolatrous</i> raised sites <i>are</i> in sin in all your <u>territories</u>.	territories ← <i>borders</i>.
Jer 17:4	וְשִׁמְטָתָהּ וּבָךְ מִנְּחֻלָּתָךְ אֲשֶׁר נָתַתִּי לָךְ וְהֶעֱבַדְתִּיךָ אֶת־אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר לֹא־יָדַעְתָּ כִּי־אֲשֶׁר קִדְחָתָם בְּאֶפִּי עַד־עוֹלָם תּוֹקֵד: ס	And you – And <i>this</i> because of you – Will be <u>removed</u> from your inheritance Which I have given you, And I will make you serve your enemies In a land which you have not known, For you <u>have</u> kindled a fire in my anger, <i>Which</i> will burn age- abidingly.”	be removed ← <i>let lie</i> <i>fallow</i>, but also <i>cease</i> <i>from</i>. you have kindled: the <i>you</i> here is plural; all 7 preceding occurrences of <i>you / your</i> are singular.

Jer 17:5	כֹּה אָמַר יְהוָה אֱלֹהֵי הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּאָדָם וְשֵׁם בְּשׂוֹר זְרָעוֹ וּמִן־יְהוָה יִסּוֹר לִבּוֹ:	This <i>is what</i> the LORD says: “Cursed <i>is</i> the <u>man</u> who trusts in <u>man</u>, Who <u>makes</u> flesh his <i>strong</i> arm, And whose heart departs from the LORD.	This <i>is what</i> ← <i>Thus</i>. man ... man ← (<i>strong</i>) man ... (<i>Adamic</i>) man. makes ← <i>sets</i>.
Jer 17:6	וְהָיָה כְּעֶרְעֵר בְּעֵרְבָה וְלֹא יִרְאֶה כִּי־יָבֹוא טוֹב וְשָׁכֵן חֲרָרִים בַּמִּדְבָּר אֶרֶץ מִלְחָה וְלֹא תִשָּׁב: ס	And he will be <u>most</u> <u>destitute</u> In an arid tract, And he will not see <i>it</i> when <u>prosperity</u> comes, And he will live <i>in</i> parched places in the desert, In a salty land, And not inhabited.	most destitute ← <i>as</i> <i>destitute</i>, but see [AnLx] ¶ II (c), noting intensity. AV differs (<i>like the</i> <i>heath</i>). prosperity ← <i>good</i>.
Jer 17:7	בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה יְהוָה מִבְטָחוֹ:	Blessed <i>is</i> the man who trusts in the LORD, Whose <u>reliance</u> is the LORD.	reliance ← <i>trusting</i>.
Jer 17:8	וְהָיָה כְּעֵץ שָׁתוּל עַל־מַיִם וְעַל־יּוֹבֵל יִשְׁלַח נִשְׂרָשׁוֹ וְלֹא *יִרָא יִרְאֶה כִּי־יָבֹא חֹם וְהָיָה ** עֲלֵהוּ רַעֲנָן וּבִשְׁנַת בִּצְרָת לֹא יִדָּאָג וְלֹא יִמָּשׁ מַעֲשׂוֹת פְּרִי:	And he will be like a tree planted by water, Which sends its roots into a river, Which will not {K: <u>fear</u>} [Q: see] when heat comes, Whose foliage will be luxuriant, Which will not be concerned in a year of drought, And <i>which</i> will not <u>fail</u> to <u>produce</u> fruit.	fear: AV differs (<i>see</i>), taking the <i>qeré</i>. Ps 1:3. fail to produce ← <i>recede</i> <i>from producing</i>.
Jer 17:9	עֵקֶב הַלֵּב מִכָּל וְאֵנֶשׁ הוּא מִי יִדְעֶנּוּ:	The heart <i>is</i> more deceitful than <u>anything</u>, And it <i>is</i> incurable – Who <i>can</i> <u>discern</u> it?	See note on James 4:5, where this verse may be alluded to. anything ← <i>everything</i>. discern ← <i>know</i>.

Jer 17:10	אֲנִי יְהוָה חֲקֹר לֵב בְּחֵן כְּלִיּוֹת וְלִתֵּת לְאִישׁ כִּדְרוֹ *כִּדְרָכָיו כְּפָרִי* מַעֲלָלָיו: ס	I, the LORD, search the heart <i>And examine the kidneys,</i> So as to give to a man according to his {K: way} [Q: ways], And according to the fruit of his works.	Rom 2:6, Rom 8:27, Rev 2:23, Rev 18:6, Rev 20:12, Rev 20:13, Rev 22:12. kidneys: i.e. <i>inward feelings</i> .
Jer 17:11	קָרָא דָגֵל וְלֹא יֵלֵד עֹשֶׂה עֹשֶׂר וְלֹא בְּמִשְׁפָּט בַּחֲצִי יָמוֹ *יָמָיו יַעֲזֹבֵנוּ* וּבְאַחֲרֵיתוֹ יִהְיֶה נָבֵל:	<i>Like a partridge brooding over what it has not begotten, So is he who gains wealth but not legitimately.</i> At half of his {Q: days} [K: day] it leaves him, And in his later <i>life</i> he becomes a fool.”	partridge ← (male) partridge. it leaves him: AV differs (he ... shall leave them), exchanging subject and predicate.
Jer 17:12	כִּסֵּא כְבוֹד מְרוֹם מֵרָאשׁוֹן מְקוֹם מְקֻדָּשָׁנוּ:	The place of our sanctuary <i>is a glorious throne</i> ; <i>It has been</i> an exalted place from the beginning.	a glorious throne ← <i>a throne of glory</i> , a Hebraic genitive.
Jer 17:13	מִקְוֵה יִשְׂרָאֵל יְהוָה כָּל-עֹזִיבֵיךָ יִבְשׁוּ *יִסּוּרֵי וְסוּרֵי בָאָרֶץ יִכְתְּבוּ בִּי* עֲזָבוּ מְקוֹר מִי־חַיִּים אֶת-יְהוָה: ס	The hope of Israel <i>is the LORD</i> ; All who desert you will be put to shame. “{K: <i>And</i> } [Q: <i>And</i>] those who depart from me Will be written on the ground, Because they have deserted the source of living water – The LORD.”	
Jer 17:14	רַפְּאֵנִי יְהוָה וְאַרְפָּא הוֹשִׁיעֵנִי וְאַוְשַׁעַה בִּי תְהַלֵּתִי אִתָּהּ:	Heal me, O LORD, <i>So that</i> I am healed. Save me <i>So that</i> I am saved, For you <i>are</i> my <i>focus of praise</i> .	So that (2x): purposive use of the vav.
Jer 17:15	הִנֵּה־הֵמָּה אֹמְרִים אֵלַי אֵיךְ דְּבַר-יְהוָה יָבוֹא נָא:	See <i>how</i> they say to me, “Where <i>is</i> the word of the LORD? Let it come, then.”	See <i>how</i> ← <i>Behold</i> .

Jer 17:16	וְאֲנִי לֹא־אֶצְטִי מִרָעָה אֲחֲרֶיךָ יוֹם אָנוּשׁ לֹא הִתְאַוֵּיתִי אֶתָּה יִדְעָתָּ מוֹצֵא שְׁפָתַי נִכַּח פִּנְיֶךָ הִיא:	But I have not hastened <i>away</i> From <i>being</i> a shepherd in following you, Nor have I longed for the sorrowful day. You know the utterance of my lips <i>Which</i> was in your presence.	the sorrowful day: with different pointing, אָנוּשׁ, <i>the day of (mortal) man.</i> in following you ← <i>after</i> you.
Jer 17:17	אֶל־תִּהְיֶה־לִּי לְמַחְתָּה מַחֲסִי־אָתָּה בְּיוֹם רָעָה:	Do not be a terror to me; You <i>are</i> my refuge on the <u>evil</u> day.	evil day ← <i>day of evil</i>, a Hebraic genitive.
Jer 17:18	יִבְשׁוּ רִדְפִי וְאֶל־אֲבָשָׁה אֲנִי יִחַתּוּ הֵמָּה וְאֶל־אֲחַתָּה אֲנִי הִבִּיא עֲלֵיהֶם יוֹם רָעָה וּמִשְׁנָה שִׁבְרוֹן שִׁבְרוֹן: ס	Let those who pursue me be put to shame, But do not let me be put to shame. Let them fear, But do not let me fear. Bring on them the <u>evil</u> day, And break them <i>in</i> <i>pieces</i>, With double breaking <i>force</i>.	evil day ← <i>day of evil</i>, a Hebraic genitive.
Jer 17:19	כֹּה־אָמַר יְהוָה אֱלֹהֵי הָלֶךְ וְעַמְדָּת בִּשְׁעַר בְּנֵי־*עַם הָעַם אֲשֶׁר יָבֹאוּ בּוֹ** מַלְכֵי יְהוּדָה וְאֲשֶׁר יֵצְאוּ בּוֹ וּבְכָל שַׁעְרֵי יְרוּשָׁלַם:	This <i>is what</i> the LORD said to me, “Go and stand at the gate of the sons of {K: <i>the</i>} [Q: the] people, by which the kings of Judah enter, and by which they exit, and at all the gates of Jerusalem.	This <i>is what</i> ← <i>Thus</i>.
Jer 17:20	וְאָמַרְתָּ אֲלֵיהֶם שְׁמְעוּ דְּבַר־יְהוָה מַלְכֵי יְהוּדָה וְכָל־יְהוּדָה וְכָל יֹשְׁבֵי יְרוּשָׁלַם הַבָּאִים בַּשַּׁעְרִים הָאֵלֶּה: ס	And you will say to them, ‘Hear the word of the LORD, <i>you</i> kings of Judah, and all Judah, and all <i>you</i> inhabitants of Jerusalem who enter by these gates.	

Jer 17:21	כֹּה אָמַר יְהוָה הִשָּׁמְרוּ בְּנַפְשׁוֹתֵיכֶם וְאַל־תִּשְׂאוּ מִשָּׂא בְיּוֹם הַשַּׁבָּת וְהִבֵּאתֶם בַּשַּׁעֲרֵי יְרוּשָׁלַם:	This <i>is what</i> the LORD says: «Watch out for your <i>lives</i> , and do not carry a burden on the Sabbath day, nor bring <i>anything</i> through the gates of Jerusalem.	This <i>is what</i> ← <i>Thus</i> . lives ← <i>souls</i> .
Jer 17:22	וְלֹא־תוֹצִיאוּ מִשָּׂא מִבֵּיתֵיכֶם בְּיּוֹם הַשַּׁבָּת וְכָל־מְלָאכָה לֹא תַעֲשׂוּ וְקִדַּשְׁתֶּם אֶת־יוֹם הַשַּׁבָּת כַּאֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם:	And you shall not take a burden out of your houses on the Sabbath day, and you shall not do <i>any</i> work, and you shall sanctify the Sabbath day, as I commanded your fathers.» ’ ”	any ← <i>every</i> .
Jer 17:23	וְלֹא שָׁמְעוּ וְלֹא הָטוּ אֶת־אָזְנָם וַיִּקְשׂוּ אֶת־עַרְפָּם לְבִלְתִּי *שׁוֹמַע שְׁמוֹעַ וּלְבִלְתִּי קַחַת ** מוֹסֵר:	But they did not hear, and they did not incline their ears, but they stiffened their <u>necks</u> so as not <u>to</u> <u>hear</u> , and so as not to accept discipline.	to hear: the <i>ketiv</i> is a participle; the <i>qeré</i> an infinitive. ears ... necks ← <i>ear ...</i> <i>neck</i> . Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Jer 17:24	וְהִיא אִם־שָׁמַעַתְּ שִׁמְעוֹן אֵלַי נֹאם־יְהוָה לְבִלְתִּי הִבֵּיָא מִשָּׂא בַּשַּׁעֲרֵי הָעִיר הַזֹּאת בְּיּוֹם הַשַּׁבָּת וּלְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת לְבִלְתִּי עֲשׂוֹת־*בָּה **בּוֹ כָּל־מְלָאכָה:	“But if you will <u>make a</u> <u>point of</u> heeding me, says the LORD, <u>by not bringing</u> a burden in through the gates of this city on the Sabbath day, and <u>by</u> sanctifying the Sabbath day, <u>by not doing any</u> work on it,	on it: the <i>ketiv</i> is feminine, agreeing with <i>Sabbath</i> ; the <i>qeré</i> is masculine, agreeing with <i>day</i> . But ← <i>And it will be</i> . make a point of heeding: infinitive absolute. by not bringing ... by sanctifying ... by not doing: gerundial use of the infinitive. any ← <i>every</i> .

Jer 17:25	וּבָאוּ בְשַׁעְרֵי הָעִיר הַזֹּאת מְלָכִים וְשָׂרִים יֹשְׁבִים עַל־כִּסֵּא דָוִד רֹכְבִים בָּרֶכֶב וּבַסּוּסִים הָמָה וְשָׂרֵיהֶם אִישׁ יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם וְיֹשְׁבֵה הָעִיר־הַזֹּאת לְעוֹלָם:	then there will enter by the gates of this city kings and princes sitting on the throne of David, riding in ch^{ar}iots, and on horses – they and their princes, <u>men</u> of <u>Judah</u> and the inhabitants of Jerusalem – and this city will be inhabited age-abidingly.	chariots ← <i>a chariot</i>. Collective usage; elsewhere often <i>a chariot</i> <i>fleet</i>. men of Judah ← <i>a man of</i> <i>Judah</i>. Collective usage.
Jer 17:26	וּבָאוּ מֵעֲרֵי־יְהוּדָה וּמִסְבִּיבוֹת יְרוּשָׁלַם וּמֵאֶרֶץ בִּנְיָמִן וּמִן־הַשְּׁפֵלָה וּמִן־הָהָר וּמִן־הַנֶּגֶב מְבֹאִים עֹלָה וּזְבַח וּמִנְחָה וּלְבֹנָה וּמִבְּאֵי תוֹדָה בֵּית יְהוָה:	And they will come from the cities of Judah and from the neighbouring areas of Jerusalem, and from the land of Benjamin and from the lowland, and from the <u>mountains</u>, and from the south, bringing a burnt offering and a sacrifice, and a meal- offering, and frankincense, and bringing a thank- offering <i>to</i> the house of the LORD.	mountains ← <i>mountain</i>. Collective usage, <i>a</i> <i>mountain range</i>.
Jer 17:27	וְאִם־לֹא תִשְׁמָעוּ אֵלַי לְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת וּלְבִלְתִּי שְׂאֵת מָשָׂא וּבֹא בְשַׁעְרֵי יְרוּשָׁלַם בְּיוֹם הַשַּׁבָּת וְהִצַּתִּי אֵשׁ בְּשַׁעְרֶיהָ וְאָכְלָה אֲרָמֹנוֹת יְרוּשָׁלַם וְלֹא תִכְבֶּה: פ	But if you will not heed me <i>concerning</i> sanctifying the Sabbath day, and not carrying a burden, or <u>coming in</u> through the gates of Jerusalem <i>laden</i> on the Sabbath day, then I will kindle a fire at its gates, and it will consume the palaces of Jerusalem, and it will not be extinguished.”	coming in ... <i>laden</i>: walking (unladen) in and out of Jerusalem was permitted in Acts 1:12.
Jer 18:1	הַדְּבַר אֲשֶׁר הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	The word which <u>came</u> to Jeremiah from the LORD and said,	came ← <i>became</i>.
Jer 18:2	קוּם וִירְדֹתָ בֵּית הַיֹּצֵר וְשָׁמָּה אֲשַׁמְיַעְךָ אֶת־דְּבָרִי:	“Get up and go down <i>to</i> the potter's house, and I will inform you of my words there.”	

Jer 18:3	וַאֲרָד בֵּית הַיּוֹצֵר *וְהִנֵּה וְהִנֵּה-**הוּא עֹשֶׂה** מְלָאכָה עַל-הָאֲבָנִים:	So I went down <i>to</i> the potter's house, and <u>there he</u> <u>was</u> , making artisanry at the turntable.	there he <i>was</i> ← <i>behold</i> <i>him</i> . One word in the <i>ketiv</i> ; two in the <i>qeré</i> , with a minor spelling difference.
Jer 18:4	וַנִּשְׁחַת הַכְּלִי אֲשֶׁר הוּא עֹשֶׂה בַּחֲמֶר בְּיַד הַיּוֹצֵר וַיָּשָׁב וַיַּעֲשֵׂהוּ כְּלִי אֲחֵר כַּאֲשֶׁר יֵשֶׁר בְּעֵינֵי הַיּוֹצֵר לַעֲשׂוֹת: פ	But the article which he was making from clay became spoiled in the hand of the potter, and he <u>started</u> <u>again</u> , and he made it into another article, as <i>was</i> the right <i>thing</i> to do in the eyes of the potter.	started again ← <i>returned</i> .
Jer 18:5	וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:	Then the word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Jer 18:6	הֲכִיוֹצֵר הִזֶּה לֹא-אוֹכֵל לַעֲשׂוֹת לָכֶם בֵּית יִשְׂרָאֵל נְאֻם-יְהוָה הִנֵּה כַּחֲמֶר בְּיַד הַיּוֹצֵר כִּן-אַתֶּם בְּיַדִּי בֵּית יִשְׂרָאֵל: ס	“Am I not able to do with you as this potter <i>has done</i> , O house of Israel? says the LORD. Look, as the clay <i>is</i> in the hand of the potter, so you <i>are</i> in my hand, O house of Israel.	
Jer 18:7	רָגַע אֲדַבֵּר עַל-גּוֹי וְעַל-מַמְלָכָה לְנָתוּשׁ וּלְנָתוּץ וְלִהְיֶאֱבִיד:	<i>Now for one</i> moment I will speak about a nation and about a kingdom, <i>about</i> <u>plucking up</u> and <u>tearing</u> <u>down</u> and <u>destroying</u> .	plucking up ... tearing down ... destroying: gerundial use of the infinitives.
Jer 18:8	וְשָׁב הַגּוֹי הַהוּא מִרַעְתּוֹ אֲשֶׁר דִּבַּרְתִּי עָלָיו וַנִּחַמְתִּי עַל-הָרָעָה אֲשֶׁר חֲשַׁבְתִּי לַעֲשׂוֹת לוֹ: ס	But <i>if</i> that <u>nation</u> turns away from its <u>evil</u> <u>which</u> I have spoken <i>about</i> concerning it, then I will repent of the evil which I had <u>intended</u> to do to it.	nation ... evil which: we, with the Vulgate, refer the relative pronoun to <i>evil</i> , without introducing a gender discordance. AV differs. intended ← <i>thought</i> , but also <i>intended</i> .
Jer 18:9	וּרָגַע אֲדַבֵּר עַל-גּוֹי וְעַל-מַמְלָכָה לְבָנֶת וּלְנִטֵּעַ:	And <i>for another</i> moment I will speak about a nation and about a kingdom, <i>about</i> <u>building</u> and <u>planting</u> .	building ... planting: gerundial use of the infinitives.

Jer 18:10	וַעֲשֵׂה *הַרְעָה *הָרַע בְּעֵינַי לְבַלְתִּי שְׁמַע בְּקוֹלִי וְנַחֲמָתִי עַל-הַטּוֹבָה אֲשֶׁר אִמַּרְתִּי לְהִיטִיב אוֹתוֹ: ס	But <i>if</i> it does <u>evil</u> in my eyes, by <u>not</u> <u>heeding</u> my voice, then I will repent of the <u>good</u> which I had said <u>that</u> I would <u>do</u> to it.	evil: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. by not heeding: gerundial use of the infinitive. good ... that I would do ← <i>good ... that I would do-good.</i>
Jer 18:11	וַעֲתָה אִמְרָנָא אֶל-אִישׁ-יְהוּדָה וְעַל-יוֹשְׁבֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר יְהוָה הִנֵּה אֲנֹכִי יוֹצֵר עֲלֵיכֶם רָעָה וְחָשַׁב עֲלֵיכֶם מַחֲשָׁבָה שׁוּבוּ נָא אִישׁ מִדְרָכּוֹ הָרָעָה וְהִיטִיבוּ דַּרְכֵיכֶם וּמַעַלְלֵיכֶם:	So now, kindly speak to the <u>men</u> of Judah and to the inhabitants of Jerusalem, and say, ‘ <u>This is what</u> the LORD says: «I <u>am about to</u> <u>craft</u> evil on you, and to <u>devise a design</u> against you. Do turn away – each from his <i>own</i> evil way – and make your ways and your deeds good.» ’”	men ← <i>man</i> . Collective usage. <i>This is what</i> ← <i>Thus</i> . I am about to ← <i>Behold me</i> . craft ← <i>form</i> , as with clay. devise a design ← <i>think a thought</i> .
Jer 18:12	וַאֲמָרוּ נוֹאֵשׁ כִּי-אַחֲרַי מַחֲשַׁבוֹתֵינוּ נִלְדָּ וְאִישׁ שְׂרָרוֹת לְבוֹ-הָרַע נַעֲשֶׂה: ס	But they said, “ <i>It is desperate</i> , for we will walk after our <i>own</i> thoughts, and we will each act <i>according to</i> the obstinacy of his evil heart.”	desperate: or <i>in vain</i> .
Jer 18:13	לָכֵן כֹּה אָמַר יְהוָה שְׂאֵלוּ-נָא בְּגוֹיִם מִי שָׁמַע כָּאֵלָה שֶׁעָרַרְתָּ עֲשֻׁתָּהּ מֵאֲד בְּתוֹלַת יִשְׂרָאֵל:	That <i>is</i> why <u>this is what</u> the LORD says: “Just ask among the nations Who has heard such <i>things</i> . The virgin of Israel has done A very horrible thing.	<i>this is what</i> ← <i>thus</i> .
Jer 18:14	הֲיֵעָזֵב מִצּוֹר שְׂדֵי שְׁלֹג לְבָגוֹן אִם-יִנָּתְשׁוּ מִים זָרִים קָרִים נוֹזְלִים:	Does the <u>snow of</u> <u>Lebanon</u> <u>Desert the rock</u> in the plain? Or will the flowing foreign cold water Be withdrawn?	Does the snow of Lebanon ... Desert the rock: AV differs (<i>Will a man leave the snow of Lebanon</i>). We interpret as <i>the snow feeds the brook in the plain</i> .

Jer 18:15	כִּי־שָׁכַחְנִי עַמִּי לְשׁוֹא יִקְטְרוּ וַיִּכְשְׁלוּם בְּדַרְכֵיהֶם שְׁבִילֵי עוֹלָם לִלְכֹת נְתִיבוֹת דֶּרֶךְ לֹא סְלוּלָה:	But my people have forgotten me; They burn incense in vain. And they have caused themselves to stumble in their ways. <i>They have forsaken</i> the age-old paths By walking in the tracks of a road not raised up,	By walking: gerundial use of the infinitive.
Jer 18:16	לְשׁוֹם אֶרֶץ לְשֹׁמָה שְׁרוּקֹת **שְׁרִיקוֹת* עוֹלָם כָּל עוֹבֵר עָלֶיהָ יֵשֶׁם וַיִּנֵּד בְּרֹאשׁוֹ:	So making their land a desolation – An age-long <i>object of</i> jeering. Everyone <i>who</i> passes over it is astonished And shakes his head.	<i>object of</i> jeering ← <i>hissing, whistling</i>. The <i>ketiv</i> is singular, the <i>qere</i> plural. Singular in Jer 19:8.
Jer 18:17	כְּרוּחַ־קָּדִים אֲפִיצֵם לִפְנֵי אוֹיֵב עָרְף וְלֹא־פָנִים אַרְאֶם בְּיוֹם אִידָם: ס	Like an east wind, I will scatter them before the enemy. I will <u>show</u> them the back of the neck And not the face On the day of their downfall.”	show ← <i>see</i>, but also <i>visit</i>. Re-pointing to אַרְאֶם, it reads <i>show</i> explicitly, as is read by eastern manuscripts, LXX, Vulgate, Syriac [BHS-CA].
Jer 18:18	וַיֹּאמְרוּ לָכֵן וְנַחֲשָׁבָה עַל־יִרְמְיָהוּ מַחֲשָׁבוֹת כִּי לֹא־תֵאבֹד תּוֹרָה מִכֹּהֵן וְעֵצָה מִחֲכָם וּדְבַר מִנְבִּיא לָכֵן וְנִכְהוּ בַלְשׁוֹן וְאֶל־נִקְשִׁיבָה אֶל־כָּל־דְּבָרָיו:	Then they said, “Come and let us <u>devise designs</u> against Jeremiah, for a <u>pronouncement</u> from a priest will not <u>fail</u>, nor counsel from a wise <i>man</i>, nor a word from a prophet. Come, and let us strike him with the tongue, and let us not heed <u>any</u> of his words.”	devise designs ← <i>think</i> <i>thoughts</i>. pronouncement ← <i>law</i>, but not the law of Moses; these priests and prophets deal falsely (Jer 8:10, Jer 13:13, Jer 14:18). fail ← <i>perish</i>. any ← <i>all</i>.
Jer 18:19	הַקְשִׁיבָה יְהוָה אֵלַי וּשְׁמַע לְקוֹל יְרִיבִי:	O LORD, heed me, And hear the voice Of those who take issue with me.	

Jer 18:20	הַיִּשְׁלֵם תַּחַת־טוֹבָה רָעָה כִּי־כָרוּ שׁוֹחָה לְנַפְשִׁי זָכָר עָמְדִי לִפְנֵיךָ לְדַבֵּר עֲלֵיהֶם טוֹבָה לְהָשִׁיב אֶת־חֲמָתְךָ מֵהֶם:	Will evil be recompensed for good? For they have dug a lethal pit for me. Remember me standing before you To speak a good <i>thing</i> concerning them, To turn your fury away from them.	lethal ... for me ← <i>for my</i> <i>soul / life.</i>
Jer 18:21	לָכֵן תֵּן אֶת־בְּנֵיהֶם לָרֶעִב וְהִגַּרְםָּ עַל־יְדֵי־חֶרֶב וְתִהְיֶנָּה נְשִׂיָּה שְׂכָלוֹת וְאַלְמָנוֹת וְאֲנָשֵׂיהֶם יִהְיוּ הֲרָגֵי מוֹת בַּחוּרֵיהֶם מִכִּי־חָרֵב בַּמִּלְחָמָה:	Therefore deliver their sons to famine, And give them over to the blade of the sword, And let their wives be bereaved of children And <i>be</i> widows, And let their men be put to death, And let their young men be struck by the sword in battle.	blade ← <i>hands; powers;</i> <i>sides.</i> put to death ← <i>killed of</i> <i>death.</i>
Jer 18:22	תִּשְׁמַע זַעֲקָה מִבֵּיתָהֶם כִּי־תָבִיא עֲלֵיהֶם גָּדוֹד פָּתְאִם כִּי־כָרוּ *שִׂיחָה שׁוֹחָה לְלַכְדָּנִי וּפְחִים** טָמְנוּ לְרַגְלִי:	Let <i>their</i> shout be heard from their houses When you suddenly bring a troop on them, For they have dug a pit to trap me, And they have hidden snares for my feet.	pit: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
Jer 18:23	וְאַתָּה יְהוָה יָדָעְתָּ אֶת־כָּל־עֲצָתָם עָלִי לַמָּוֶת אַל־תִּכַּפֵּר עַל־עוֹנָם וְחִטָּאתָם מִלִּפְנֵיךָ אַל־תִּמְחֶה *וְהֵיוּ **וַיִּהְיוּ מִכְשָׁלִים לִפְנֵיךָ בַּעֲת אֲפָךְ עֲשֵׂה בָהֶם: ס	But you, O LORD, Know all their deadly plans against me. Do not pardon their iniquity, And do not blot out their sin from your presence, And let them be made to stumble before you. At the time of your anger, Deal with them.	let them be: the <i>ketiv</i> and <i>qeré</i> are different conjugated forms of the same word, with the same meaning. blot out: in an unusual form.

Jer 19:1	כֹּה אָמַר יְהוָה הֵלֹךְ וְקִנִּיתָ בְּקֶבֶק יוֹצֵר חֶרֶשׁ וּמִזְקְנֵי הָעָם וּמִזְקְנֵי הַכֹּהֲנִים:	This <i>is what</i> the LORD says: “Go and get a potter’s earthenware pitcher, and <i>some</i> of the elders of the people, and <i>some</i> of the elders of the priests,	This is what ← Thus. Go: infinitive absolute in the role of a finite verb.
Jer 19:2	וַיֵּצֵאתָ אֶל־גִּיא בֶן־הֶנֶם אֲשֶׁר פֶּתַח שַׁעַר הַחֲרוֹסוֹת *הַחֲרָסִית* וְקִרְאתָ שָׁם אֶת־הַדְּבָרִים אֲשֶׁר־אֲדַבֵּר אֵלֶיךָ:	and go out to <u>the Valley of</u> <u>the Son of Hinnom</u> , which <i>is at</i> the entrance of the <u>Pottery Gate</u> , and proclaim there the words which I will speak to you.	Pottery Gate: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. AV differs (<i>east</i> <i>gate</i>). the Valley of the Son of Hinnom: from which via Greek, <i>Gehenna</i> .
Jer 19:3	וְאָמַרְתָּ שְׁמָעוּ דְּבַר־יְהוָה מִלְכֵי יְהוּדָה וַיֹּשְׁבֵי יְרוּשָׁלַם כֹּה־אָמַר יְהוָה צָבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מְבִיא רָעָה עַל־הַמָּקוֹם הַזֶּה אֲשֶׁר כָּל־שְׁמָעָה תִּצְלָנָה אָזְנוֹ:	And you will say, ‘Hear the word of the LORD, <i>you</i> kings of Judah, and <i>you</i> inhabitants of Jerusalem. This <i>is what</i> the LORD of hosts, the God of Israel, says: «I <u>am about to</u> bring trouble to this place, and the ears of everyone who hears it will tingle.	This is what ← Thus. I am about to ← Behold me.
Jer 19:4	יֵעַן אֲשֶׁר עָזַבְנִי וַיִּנְכְּרוּ אֶת־הַמָּקוֹם הַזֶּה וַיִּקְטְרוּ־בּוֹ לֵאלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדָעוּם הֵמָּה וְאַבֹּתֵיהֶם וּמִלְכֵי יְהוּדָה וּמָלְאוּ אֶת־הַמָּקוֹם הַזֶּה דָּם נָקִים:	For they have forsaken me and alienated this place, and they have burned incense in it to other gods whom they did not know, <i>neither</i> they, nor their fathers, nor the kings of Judah, and they have filled this place <i>with</i> the blood of the innocent.	
Jer 19:5	וּבָנוּ אֶת־בָּמֹת הַבַּעַל לְשָׂרְף אֶת־בְּנֵיהֶם בָּאֵשׁ עֹלֹת לְבָעַל אֲשֶׁר לֹא־צִוִּיתִי וְלֹא דִבַּרְתִּי וְלֹא עָלְתָה עַל־לִבִּי: פ	And they have built the <i>idolatrous</i> raised sites of Baal, to burn their sons in fire <i>as</i> burnt offerings to Baal, which I did not command and I did not speak <i>of</i> , and <i>which</i> did not <u>arise in my heart</u> .	arise in my heart: i.e. <i>come to mind</i> .

Jer 19:6	לֵכֵן הִנֵּה יָמִים בָּאִים נֹאמֶר־יְהוָה וְלֹא־יִקְרָא לַמָּקוֹם הַזֶּה עוֹד הַתֶּפֶת וְגִיא בֶן־הַנֶּם כִּי אִם־גִּיא הִהְרָגָה:	Therefore be aware that the days are coming, says the LORD, when this place will no longer be called Topheth, and the Valley of the Son of Hinnom, but the Valley of Killing.	be aware that ← <i>behold</i>. Topheth: see Jer 7:31, Jer 7:32.
Jer 19:7	וּבִקֵּיתִי אֶת־עֵצַת יְהוּדָה וִירוּשָׁלַם בַּמָּקוֹם הַזֶּה וְהַפְלֵתִים בַּחֶרֶב לִפְנֵי אֹיְבֵיהֶם וּבִיד מִבְקָשֵׁי נַפְשָׁם וְנָתַתִּי אֶת־נִבְלָתָם לְמֶאֱכָל לַעוֹף הַשָּׁמַיִם וּלְבִהֶמַת הָאָרֶץ:	And I will deprive Judah and Jerusalem of counsel in this place, and I will cause them to fall by the sword before their enemies, and by the hand of those who seek their <u>lives</u>, and I will make their <u>corpses</u> food for the birds of the sky and the animals of the land.	lives ← <i>soul</i>. corpses ← <i>corpse</i>. Singular in Hebrew because one per person.
Jer 19:8	וְשִׁמַּתִּי אֶת־הָעִיר הַזֹּאת לְשִׁמָּה וְלִשְׂרָקָה כָּל עֹבֵר עָלֶיהָ יִשֹּׁם וְיִשְׂרָק עַל־כָּל־מִכְתָּהָ:	And I will make this city a desolation and an <i>object of jeering</i>; everyone <i>who</i> passes over it will be astonished and will hiss at all its <u>wrecked places</u>.	<i>object of jeering</i> ← <i>hissing, whistling</i>. wrecked <i>places</i> ← <i>smittings</i>.
Jer 19:9	וְהֶאֱכַלְתִּים אֶת־בָּשָׂר בְּנֵיהֶם וְאֶת בָּשָׂר בְּנִתֵיהֶם וְאִישׁ בְּשַׁר־רֵעֵהוּ יֹאכְלוּ בַּמָּצוֹר וּבַמָּצוֹק אֲשֶׁר יֵצְקוּ לָהֶם אֹיְבֵיהֶם וּמִבְקָשֵׁי נַפְשָׁם:	And I will feed them with the flesh of their sons and with the flesh of their daughters, and a man will eat the flesh of his neighbour, in a siege and in distress <i>with</i> which their enemies and <i>those</i> who seek their <u>lives</u> will oppress them.»	lives ← <i>soul</i>.
Jer 19:10	וּשְׁבַרְתָּ הַבִּבְקָק לְעֵינַי הָאֲנָשִׁים הַהֹלְכִים אִתְּךָ:	And you will break the pitcher in the sight of the men who are walking with you.	

Jer 19:11	וַאֲמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה צְבָאוֹת בָּכָה אֲשַׁבֵּר אֶת־הָעָם הַזֶּה וְאֶת־הָעִיר הַזֹּאת כַּאֲשֶׁר יִשְׁבֹּר אֶת־כָּלִי הַיּוֹצֵר אֲשֶׁר לֹא־יֻכַּל לְהִרְפֶּה עוֹד וּבִתְּפֹת יִקְבְּרוּ מֵאִין מְקוֹם לְקַבּוֹר:	And you will say to them, '<u>This is what</u> the LORD of hosts says: «Likewise, I will break this people and this city, as <i>a man</i> breaks a potter's article which cannot be mended again, and they will bury <i>people</i> in Topheth for <u>lack of</u> <u>room</u> to bury <i>them</i> <i>elsewhere</i>.	This is what ← Thus. Topheth: see Jer 7:31. for lack of room: AV differs (<i>till there be no place</i>).
Jer 19:12	כֹּן־אֶעֱשֶׂה לְמָקוֹם הַזֶּה נֹאֲם־יְהוָה וּלְיוֹשְׁבָיו וּלְתֹת אֶת־הָעִיר הַזֹּאת כְּתֹפֶת:	<u>That is what</u> I will do to this place, says the LORD, and to its inhabitants, to make this city like Topheth.	That is what ← Thus. Topheth: see Jer 7:31.
Jer 19:13	וְהָיוּ בָתֵּי יְרוּשָׁלַם וּבְתֵי מַלְכֵי יְהוּדָה כַּמָּקוֹם הַתֹּפֶת הַטָּמְאִים לְכָל הַבָּתִּים אֲשֶׁר קִטְּרוּ עַל־גִּגְתֵיהֶם לְכָל צָבָא הַשָּׁמַיִם וְהַסֵּד נְסָכִים לְאֱלֹהִים אֲחֵרִים: פ	And the houses of Jerusalem and the houses of the kings of Judah will be unclean, like the place of Topheth, because of all the households which burned incense on their roofs to the whole array of the heavens, and <i>which</i> poured libations to other gods.» ”	Topheth: see Jer 7:31. poured: infinitive absolute in the role of a finite verb.
Jer 19:14	וַיָּבֹא יִרְמְיָהוּ מִהַתְּפֹת אֲשֶׁר שְׁלָחוּ יְהוָה שָׁם לְהִנָּבֵא וַיַּעֲמֵד בַּחֲצַר בֵּית־יְהוָה וַיֹּאמֶר אֶל־כָּל־הָעָם: ס	Then Jeremiah came <i>back</i> from Topheth where the LORD had sent him to prophecy, and he stood in the courtyard of the house of the LORD and said to all the people,	Topheth: see Jer 7:31.

Jer 19:15	כֹּה־אָמַר יְהוָה עֲבֹאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי *מִבִּי מִבִּיא אֶל־הָעִיר הַזֹּאת** וְעַל־כָּל־עַרְיָה אֶת כָּל־הָרֶעָה אֲשֶׁר דִּבַּרְתִּי עָלֶיהָ כִּי הִקְשׁוּ אֶת־עַרְפָּם לִבְלֹתִי שְׁמוֹעַ אֶת־דִּבְרִי:	“This <i>is what</i> the LORD of hosts, the God of Israel, says: ‘I <u>am about to bring</u> to this city and on all <i>the land’s</i> cities all the evil which I spoke against it, for they have stiffened their <u>necks</u>, so as not to hear my words.’ ”	bring: the <i>ketiv</i> is an apocopation of the <i>qeré</i>. This <i>is what</i> ← <i>Thus</i>. I am about to ← <i>Behold me</i>. <i>the land’s</i> ← <i>her</i>. necks ← <i>neck</i>. Singular in Hebrew because one item per person. Compare Ezek 33:26.
Jer 20:1	וַיִּשְׁמַע פִּשְׁחוּר בֶּן־אֹמֶר הַכֹּהֵן וְהוּא־פָקִיד נָגִיד בְּבֵית יְהוָה אֶת־יְרֵמְיָהוּ נִבֵּא אֶת־הַדְּבָרִים הָאֵלֶּה:	And Pashhur the son of Immer the priest, who <i>was</i> a leading superintendent in the house of the LORD, heard Jeremiah prophesying these things.	Pashhur: (<i>shin</i> + <i>heth</i>), AV= <i>Pashur</i>.
Jer 20:2	וַיַּכֵּה פִשְׁחוּר אֶת יְרֵמְיָהוּ הַנְּבִיא וַיִּתֵּן אֹתוֹ עַל־הַמֶּהפֶּכֶת אֲשֶׁר בְּשַׁעַר בְּנִימֵן הָעֶלְיוֹן אֲשֶׁר בְּבֵית יְהוָה:	And Pashhur struck Jeremiah the prophet and put him in the <u>prison</u> which <i>is</i> at the Upper Gate of Benjamin, which <i>is</i> at the house of the LORD.	Pashhur: see Jer 20:1. prison: or <i>stocks</i>.
Jer 20:3	וַיְהִי מִמָּחָרֹת וַיֵּצֵא פִּשְׁחוּר אֶת־יְרֵמְיָהוּ מִן־הַמֶּהפֶּכֶת וַיֹּאמֶר אֵלָיו יְרֵמְיָהוּ לֹא פִשְׁחוּר קָרָא יְהוָה שְׁמִי כִּי אִם־מָגוֹר מִסְבִּיב: פ	And it came to pass on the next day that Pashhur brought Jeremiah out of the <u>prison</u>, and Jeremiah said to him, “The LORD does not call you Pashhur, but <u>Magor-Missabib</u>.	Pashhur (2x): see Jer 20:1. prison: or <i>stocks</i>. Magor-Missabib: i.e. <i>fear round about</i>.

Jer 20:4	כִּי כֹה אָמַר יְהוָה הַנִּנִּי נִתְּנָה לְמַגּוֹר לָךְ וּלְכָל-אַהֲבֶיךָ וּנְפֹלֹו בַּחֶרֶב אִיְּבֵיהֶם וְעֵינֶיךָ רְאוּת וְאֶת-כָּל-יְהוּדָה אֶתֵּן בְּיַד מֶלֶךְ-בָּבֶל וְהִגְלִם בַּבֶּלָה וְהָכֵם בַּחֶרֶב:	For <u>this is what</u> the LORD says: 'I <u>am about to</u> deliver you to fear – you and all your friends – and they will fall by the sword of their enemies, and your eyes will see <i>it</i>. And I will deliver the whole of Judah into the hand of the king of Babylon, and he will deport them to Babylon and strike them with the sword.	this is what ← <i>thus</i>. I am about to ← <i>Behold me</i>.
Jer 20:5	וְנָתַתִּי אֶת-כָּל-חֶסֶן הָעִיר הַזֹּאת וְאֶת-כָּל-יִגְיֶעָהּ וְאֶת-כָּל-יִקְרָהּ וְאֶת כָּל-אוֹצְרוֹת מַלְכֵי יְהוּדָה אֶתֵּן בְּיַד אִיְּבֵיהֶם וּבְזֹזִים וְלִקְחוּם וְהֵבִיאוּם בַּבֶּלָה:	And I will deliver all the wealth of this city, and all its hard-earned substance, and all its precious <i>articles</i>, and I will deliver all the treasures of the kings of Judah, into the hand of their enemies, and they will plunder them, and they will take them and bring them to Babylon.	
Jer 20:6	וְאַתָּה פֶּשְׁחוֹר וְכָל יֹשְׁבֵי בֵּיתְךָ תֵּלְכוּ בַשָּׁבִי וּבָבֶל תָּבוֹא וְשָׁם תָּמוּת וְשָׁם תִּקְבְּרָ אֶתָּה וְכָל-אַהֲבֶיךָ אֲשֶׁר-נִבֵּאתָ לָהֶם בַּשָּׁקֶר: ס	And you, Pashhur, and all who live <i>in</i> your house, will go into captivity, and you will go <i>to</i> Babylon, and <i>it is</i> there <i>that</i> you will die, and <i>it is</i> there <i>that</i> you will be buried – you and all your friends to whom you prophesied falsely.’ ”	Pashhur: see Jer 20:1.
Jer 20:7	פָּתִיתָנִי יְהוָה וְאַפָּת חִזְקָתָנִי וַתּוֹכֵל הָיִיתִי לְשִׁחוּק כָּל-הַיּוֹם כֻּלָּה לֵעָג לִי:	O LORD, you have induced me <i>into this</i>, And I have been induced <i>into it</i>. You are stronger than I, And you have prevailed. I have become a laughing stock All day <i>long</i>. Everyone mocks me.	

Jer 20:8	בִּי־מִדִּי אֲדַבֵּר אֲזַעֵק חֲמָס וְשׂוֹד אֶקְרָא בִּי־הִיא דְּבַר־יְהוָה לִי לְחִרְפָּה וּלְקָלָס כָּל־הַיּוֹם:	For whenever I speak, I shout. I cry out, “Violence and oppression!” For the word of the LORD Was reproach and derision for me All day <i>long</i>.	
Jer 20:9	וְאָמַרְתִּי לֹא־אֶזְכְּרֶנּוּ וְלֹא־אֲדַבֵּר עוֹד בְּשִׁמּוֹ וְהִיא בְּלִבִּי כְּאֵשׁ בִּעֻרָּה עֶצֶר בְּעֻצְמֹתַי וְנִלְאַיתִי כָּל־כֶּל וְלֹא אוֹכֵל:	And I said, “I will not mention him, And I will not speak in his name any more.” But it was in my heart like burning fire, Shut up in my bones, And I became weary <i>enduring it</i>, And I was not able <i>to do so</i>.	enduring: i.e. <i>with enduring</i>, gerundial use of the infinitive.
Jer 20:10	כִּי שָׁמַעְתִּי דְּבַת רַבִּים מְגֹזֵר מִסְבִּיב הַגִּידוֹ וְנִגִּידְנוּ כָּל אֲנָשׁ שְׁלוֹמִי שׁוֹמְרֵי צִלְעֵי אוֹלֵי יַפְתָּה וְנוֹכְלָה לוֹ וְנִקְחָה נִקְמָתָנוּ מִמֶּנּוּ:	For I have heard <u>the slander of many</u>; <i>There is</i> fear <i>all</i> round. “Report <i>it</i>, and we will report him”, <i>they say</i>. Every man I <u>have been well-disposed towards</u>, <u>Who would stand by me</u>, <i>Says</i>, “Perhaps he will be enticed, And we will get <u>the better of him</u>, And take our revenge on him.”	the slander of many: a subjective genitive (many slander me). AV differs (<i>the defaming of many</i>), objective (?). I have been well-disposed towards ← <i>of my peace</i>. Who would stand by me ← <i>Guardians of my rib</i>. AV differs (<i>watching for my halting</i>). get the better of him ← <i>prevail over him</i>.

Jer 20:11	וַיְהוָה אוֹתִי כַגִּבּוֹר עָרִיץ עַל־כֵּן רָדַפְנִי יִכְשְׁלוּ וְלֹא יָכֻלוּ בָּשׁוּ מֵאֵל כִּי־לֹא הִשְׁפִּילוּ כְלֹמֶת עוֹלָם לֹא תִשְׁבַּח:	But the LORD <i>is</i> with me as a mighty warrior, Which <i>is</i> why those who pursue me will stumble And will not prevail. They will be very ashamed, Because they have not acted prudently. <i>They will have age-</i> <i>abiding ignominy</i> <i>Which</i> will not be forgotten.	
Jer 20:12	וַיְהוָה צְבֹאוֹת בָּחַן צִדִּיק רָאָה כְּלִיּוֹת וְלֵב אֲרָאָה נִקְמַתְךָ מֵהֶם כִּי אֵלֶיךָ גָּלִיתִי אֶת־רִיבִי: ס	But the LORD of hosts tests the righteous And sees the <u>kidneys</u> and the heart . I will see your vengeance on them, For I have disclosed my contention to you.	Rom 8:27, Rev 2:23. See also Jer 17:10. kidneys: i.e. <i>inward</i> <i>feelings</i> .
Jer 20:13	שִׁירוּ לַיהוָה הַלְלוּ אֶת־יְהוָה כִּי הִצִּיל אֶת־נַפְשׁ אֲבִיוֹן מִיָּד מִרְעִים: ס	Sing to the LORD; Praise the LORD, For he has delivered the <u>livelihood</u> of the poor From the <u>grip</u> of evildoers.	livelihood ← <i>soul</i> . grip ← <i>hand</i> .
Jer 20:14	אָרוּר הַיּוֹם אֲשֶׁר יִלְדָתִי בּוֹ יוֹם אֲשֶׁר־יִלְדָתִנִּי אִמִּי אֶל־יְהִי בְרוּךְ:	Cursed <i>be</i> the day on which I was born – The day when my mother bore me. Let it not be blessed.	Compare this verse and the following verses to Job 3:3.
Jer 20:15	אָרוּר הָאִישׁ אֲשֶׁר בָּשָׂר אֶת־אָבִי לֵאמֹר יִלְד־לִךָ בֶּן זָכָר שִׁמַּח שִׁמְחָהּ:	Cursed <i>be</i> the man who brought the news to my father And said, “A son, a male, has been born to you”, <u>Making him rejoice</u> <u>greatly</u> .	Making him rejoice greatly: infinitive absolute.

Jer 20:16	וְהָיָה הָאִישׁ הַהוּא כְּעָרִים אֲשֶׁר־הִפֵּךְ יְהוָה וְלֹא נָחַם וְשָׁמַע זַעֲקָהּ בִּבְקָר וּתְרוּעָה בַּעֲת צְהָרִים:	And let that man be like the cities which the LORD has overturned And did not show compassion <i>on</i> , And let him hear an outcry in the morning And shouting at noon time,	
Jer 20:17	אֲשֶׁר לֹא־מִוֹתַתִּי מִרְחֹם וְתִהְיֶיֱלִי אִמִּי קִבְרִי וְרִחְמָה הֶרֶת עוֹלָם:	Because he did not kill me <u>in the womb</u> , So that my mother would be my grave, And <u>her womb would</u> <u>be age-abidingly</u> <u>pregnant</u> .	in the womb ← <i>from the</i> <i>womb</i> , viewed as an ongoing state after the event. her womb <i>would be</i> age- abidingly pregnant: i.e. <i>pregnant mother and</i> <i>child die</i> . MT's <i>rafē</i> changes <i>her womb</i> to <i>a</i> <i>damsel</i> , a word ↵
Jer 20:18	לָמָּה זֶה מִרְחֹם יִצְאָתִי לִרְאוֹת עֲמָל וַיְגוֹן וַיִּכְלֹ בְּבִשֶׁת יָמַי: פ	<u>Why is it that</u> I came out of the womb To see toil and sorrow, And <i>that</i> my days should end in shame?	↳ otherwise unattested, except perhaps in Judg 5:30, of women as spoil. Why <i>is it</i> ← <i>Why (is)</i> <i>this</i> .
Jer 21:1	הַדְּבָר אֲשֶׁר־הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה בְּשִׁלַּח אֵלָיו הַמֶּלֶךְ צִדְקִיָּהוּ אֶת־פִּשְׁחוּר בֶּן־מִלְכִּיָּה וְאֶת־צַפְנִיָּה בֶּן־מַעֲשִׂיָּה הַכֹּהֵן לֵאמֹר:	The word which <u>came</u> to Jeremiah from the LORD when King Zedekiah sent him Pashhur the son of Malchijah and Zephaniah the son of Maaseiah the priest, who said,	came ← <i>became</i> . Pashhur: see Jer 20:1. Malchijah: AV= <i>Melchiah</i> here, but it is elsewhere evenly split between <i>Malchiah</i> and <i>Malchijah</i> .
Jer 21:2	דַּרְשֵׁנָּא בְּעֵדְנוּ אֶת־יְהוָה כִּי נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל נֹלַחַם עָלֵינוּ אוֹלִי יַעֲשֶׂה יְהוָה אוֹתָנוּ כְּכֹל־נִפְלְאוֹתָיו וַיַּעַל מֵעָלֵינוּ: ס	“Inquire of the LORD concerning us, for Nebuchadrezzar king of Babylon is fighting against us. It may be that the LORD will deal with us according to all his wonders, and he will <u>raise the siege</u> from us.”	Nebuchadrezzar: this spelling is frequently used in Jeremiah, and always in Ezekiel. raise <i>the siege</i> : taking the verb as <i>hiphil</i> . AV differs (<i>go up</i>), taking the verb as <i>qal</i> , which is ↵

Jer 21:3	וַיֹּאמֶר יִרְמְיָהוּ אֲלֵיהֶם כֹּה תֹאמְרוּן אֶל־צִדְקִיָּהוּ:	But Jeremiah said to them, “<i>This is what</i> you will say to Zedekiah:	↳ also possible. But Jerusalem is a high point, and <i>going away</i> from it is <i>going down</i>. <i>This is what</i> ← <i>Thus</i>.
Jer 21:4	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מִסֵּב אֶת־כְּלֵי הַמִּלְחָמָה אֲשֶׁר בְּיָדְכֶם אֲשֶׁר אַתֶּם נֹלְחָמִים בָּם אֶת־מֶלֶךְ בָּבֶל וְאֶת־הַכַּשְׂדִּים הַצָּרִים עֲלֵיכֶם מִחוּץ לְחוֹמָה וְאֶסְפְּתִי אוֹתָם אֶל־תּוֹךְ הָעִיר הַזֹּאת:	‘<i>This is what</i> the LORD God of Israel says: «I <u>am</u> <u>about to</u> overturn the weapons of war which <i>are</i> in your hand, with which you are fighting the king of Babylon and the Chaldeans who are besieging you outside the wall, and I will gather them <u>into</u> this city.	<i>This is what</i> ← <i>Thus</i>. I am about to ← <i>Behold</i> <i>me</i>. into ← <i>to inside</i>.
Jer 21:5	וְנִלְחַמְתִּי אֲנִי אֶתְכֶם בְּיָד נְטוּיָה וּבִזְרוֹעַ חֲזָקָה וּבְאַף וּבְחֵמָה וּבְקֶצֶף גָּדוֹל:	And I myself will fight you with an outstretched hand and with a strong arm, and with anger, and with fury, and with great wrath.	
Jer 21:6	וְהִכֵּיתִי אֶת־יוֹשְׁבֵי הָעִיר הַזֹּאת וְאֶת־הָאָדָם וְאֶת־הַבְּהֵמָה בְּדֶבֶר גָּדוֹל יָמָתוּ:	And I will strike the inhabitants of this city, both man and beast. They will die in a great plague.	

Jer 21:7	וְאַחֲרֵי־כֵן נֹאמ־יְהוָה אֶתֵּן אֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְאֶת־עַבְדָּיו וְאֶת־הָעָם וְאֶת־הַנְּשָׂאִים בְּעִיר הַזֹּאת מִן־הַדֶּבֶר מִן־הַחֲרֹב וּמִן־הָרָעָב בְּיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וּבְיַד אִיְבֵיהֶם וּבְיַד מִבְקְשֵׁי נַפְשָׁם וְהָכֵם לְפִי־חֶרֶב לֹא־יַחֲסוּ עֲלֵיהֶם וְלֹא יַחֲמֵל וְלֹא יִרְחָם:	And after that, says the LORD, I will deliver Zedekiah king of Judah and his servants, and the people, and those remaining in this city <u>after</u> the plague, <u>after</u> the sword, and <u>after</u> the famine, into the hand of Nebuchadrezzar king of Babylon, into the hand of their enemies and into the hand of those seeking their <u>life</u>, and he will strike them with the edge of the sword. He will not spare them, and he will not pity, and he will not show compassion.» ’	after (3x) ← <i>from</i>. life ← <i>soul</i>.
Jer 21:8	וְאֶל־הָעָם הָזֶה תֹּאמַר כֹּה אָמַר יְהוָה הִנְנִי נֹתֵן לְפָנֶיכֶם אֶת־דֶּרֶךְ הַחַיִּים וְאֶת־דֶּרֶךְ הַמָּוֶת:	And you will say to this people, ‘<u>This is what</u> the LORD says: «I <u>am about to</u> place before you the way of life and the way of death.	This <i>is what</i> ← <i>Thus</i>. I am about to ← <i>Behold</i> <i>me</i>.
Jer 21:9	הַיֹּשֵׁב בְּעִיר הַזֹּאת יָמוּת בַּחֲרֹב וּבָרָעָב וּבַדֶּבֶר וְהַיּוֹצֵא וְנָפַל עַל־הַכַּפְשָׁדִים הַצָּרִים עֲלֵיכֶם *יַחֲיָה *וְחַיָּה וְהִיתָה־לוֹ נַפְשׁוֹ לְשָׁלָל:	He who remains in this city will die by the sword and by famine and by the plague, but he who goes out and falls into <i>the hands</i> of the Chaldeans who are besieging you <u>will live</u>, and his <u>life</u> will be his spoil.	will live: the <i>ketiv</i> and <i>qeré</i> are different forms of the same word, with the same meaning. life ← <i>soul</i>.
Jer 21:10	כִּי שָׂמַתִּי פָנַי בְּעִיר הַזֹּאת לְרָעָה וְלֹא לְטוֹבָה נֹאמ־יְהוָה בְּיַד־מֶלֶךְ בָּבֶל תִּנְתֵּן וּשְׂרָפָהּ בָּאֵשׁ: ס	For I have set my face against this city <i>with a</i> view to <i>its</i> detriment and not to <i>its</i> benefit, says the LORD. It will be delivered into the hand of the king of Babylon, and he will burn it with fire.» ’	
Jer 21:11	וּלְבֵית מֶלֶךְ יְהוּדָה שְׁמָעוּ דְּבַר־יְהוָה:	And as for the house of the king of Judah, hear the word of the LORD.	

Jer 21:12	בֵּית דָּוִד כֹּה אָמַר יְהוָה דִּינוּ לַבֹּקֶר מִשְׁפָּט וְהָצִילוּ גָּזוּל מִיַּד עוֹשֶׁק פְּזִיזָא כָּאֵשׁ חֲמָתִי וּבְעֶרָה וְאִין מִכְבָּה מִפְּנֵי רַע מַעֲלֵיהֶם *מַעֲלֵיכֶם:	‘O house of David, <u>this is</u> <u>what</u> the LORD says: «Administer justice in the morning, And deliver him <i>who</i> <i>has been</i> plundered from the oppressor, So that my fury does not go forth like fire And burn with no-one to extinguish <i>it</i> , Because of the evil of {K: <u>their</u> } [Q: <u>your</u>] deeds.	their: AV differs, taking the <i>qeré</i> (<i>your</i>). this is what ← <i>thus</i> .
Jer 21:13	הֲנִי אֵלַיִךְ יִשְׁבֶּת הָעֵמֶק צוּר הַמִּישֹׁר נְאֻם־יְהוָה הָאֲמָרִים מִי־יִחַת עָלֵינוּ וּמִי יָבֹא בַמְּעוֹנוֹתֵינוּ:	I <u>am</u> <u>here</u> against you, <i>You</i> who inhabit the valley And the <u>rock</u> of the <u>plain</u> , Says the LORD – <i>Against you</i> who say, ‘Who <i>can</i> descend on us, And who will come to our dwelling places?’	I <i>am</i> here ← <i>Behold me</i> . the rock of the plain: i.e. Zion [CB].
Jer 21:14	וּפָקַדְתִּי עָלֵיכֶם כְּפָרִי מַעֲלֵיכֶם נְאֻם־יְהוָה וְהִצַּתִּי אֵשׁ בִּיעֶרָה וְאָכְלָה כָּל־סְבִיבֶיהָ: ס	But I will visit you according to the fruit of your deeds, Says the LORD, And I will light a fire in <u>her</u> forest, And it will consume all <u>her</u> surrounding area.» ’ ”	her ... her: i.e. <i>Judah's</i> (Jer 21:11), or perhaps <i>of</i> <i>the area around</i> <i>Jerusalem</i> .
Jer 22:1	כֹּה אָמַר יְהוָה רֵד בֵּית־מֶלֶךְ יְהוּדָה וּדְבַרְתָּ שָׁם אֶת־הַדָּבָר הַזֶּה:	<u>This is what</u> the LORD says: “Go down <i>to</i> the house of the king of Judah, and speak <u>these words</u> there,	<u>This is what</u> ← <i>Thus</i> . these words ← <i>this</i> <i>word / thing</i> .
Jer 22:2	וְאָמַרְתָּ שְׁמַע דְּבַר־יְהוָה מֶלֶךְ יְהוּדָה הַיֹּשֵׁב עַל־כִּסֵּא דָוִד אַתָּה וְעַבְדֶּיךָ וְעַמְּךָ הַבָּאִים בְּשַׁעְרֵי הָאֵלֶּה: ס	and say, ‘Hear the word of the LORD, O king of Judah, <i>you</i> who sit on the throne of David, you and your servants and your people who come through these gates.	

Jer 22:3	כֹּה אָמַר יְהוָה עֲשׂוּ מִשְׁפָּט וצְדָקָה וְהַצִּילוּ גְזוּל מִיַּד עֹשֶׂק וְגֵר יָתוֹם וְאַל־מָנָה אֶל־תִּנּוּ אֶל־תַּחֲמָסוּ וְדָם נָקִי אֶל־תִּשְׁפְּכוּ בַּמָּקוֹם הַזֶּה:	This <i>is what</i> the LORD says: «Administer justice and righteousness, and deliver him <i>who has been</i> plundered from the hand of the oppressor, and do not drive out <i>or</i> do violence to the foreigner, orphan, or widow. And do not shed innocent blood in this place.	This is what ← Thus.
Jer 22:4	כִּי אִם־עֲשׂוּ תַעֲשׂוּ אֶת־הַדְּבָר הַזֶּה וּבֹאוּ בַשַּׁעֲרֵי הַבַּיִת הַזֶּה מְלָכִים וְיָשָׁבִים לְדָוִד עַל־כִּסְאוֹ רֹכְבִים בָּרֶכֶב וּבַסּוּסִים הוּא *וְעַבְדּוֹ וְעַבְדָּיו וְעַמּוֹ:**	For if you <u>diligently</u> <u>do</u> this thing, then kings will enter through the gates of this house, sitting on the throne of David, riding in chariots and on horses, <u>each</u> and his {Q: servants} [K: servant], and his people.	diligently do: infinitive absolute. each ← <i>he</i>, standing for <i>each king</i>.
Jer 22:5	וְאִם לֹא תִשְׁמָעוּ אֶת־הַדְּבָרִים הָאֵלֶּה בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי־לַחֲרָבָה יִהְיֶה הַבַּיִת הַזֶּה: ס	But if you do not heed these things, I have sworn by myself, says the LORD, that this house will become a ruin.»	But: adversative use of the <i>vav</i>.
Jer 22:6	כִּי־כֹה אָמַר יְהוָה עַל־בַּיִת מֶלֶךְ יְהוּדָה גָּלַעַד אֶתָּה לִי רֹאשׁ הַלְּבָנוֹן אִם־לֹא אֲשִׁיתְךָ מִדְבָּר עָרִים לֹא *נוֹשְׁבָה נוֹשְׁבוֹ:**	For <u>this is what</u> the LORD says to the house of the king of Judah: «You <u>are</u> <u>Gilead</u> to me – The summit of Lebanon – <u>But I will certainly</u> make you a desert – Cities <u>which are not</u> <u>inhabited</u>.	are not inhabited: the <i>ketiv</i> is discordant (feminine singular), perhaps indicating <i>each</i>. this <i>is what</i> ← <i>thus</i>. Gilead: see Gen 31:21. I will certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.

Jer 22:7	וְקִדַּשְׁתִּי עָלֶיךָ מְשַׁחֲתִים אִישׁ וְכָלְיוּ וְכָרְתוּ מִבְּחָר אַרְזֶיךָ וְהַפִּילוּ עַל-הָאֵשׁ:	And I will consecrate destroyers against you – Each <i>one</i> and his weapons – And they will cut your choice cedars down And <u>consign</u> <i>them</i> to the fire.	cedars: standing for <i>houses</i> made from them [CB]. consign ← <i>fell</i>; <i>assign</i>.
Jer 22:8	וְעָבְרוּ גוֹיִם רַבִּים עַל הָעִיר הַזֹּאת וְאָמְרוּ אִישׁ אֶל-יָרֵעֵהוּ עַל-מָה עָשָׂה יְהוָה כִּכָּה לָעִיר הַגְּדוֹלָה הַזֹּאת:	Many nations will pass by this city, and they will say to one another, ‘Why has the LORD done <u>this</u> to this great city?’	this ← <i>thus</i>.
Jer 22:9	וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת-בְּרִית יְהוָה אֱלֹהֵיהֶם וַיִּשְׁתַּחֲווּ לֵאלֹהִים אֲחֵרִים וַיַּעֲבֹדוּם: ס	And they will say, ‘Because they forsook the covenant of the LORD their God, and they worshipped other gods and served them.’	
Jer 22:10	אַל-תִּבְכּוּ לְמַת וְאַל-תִּנְדּוּ לֹא בָכּוּ בָכּוּ לְהִלָּךְ כִּי לֹא יָשׁוּב עוֹד וְרָאָה אֶת-אֶרֶץ מִוְלַדְתּוֹ: ס	Do not weep for him <i>who</i> is dead, And do not bemoan him; <u>Weep profusely</u> <i>rather</i> For him who goes <i>away</i>, For he will not return again Or see his native land.»	Weep profusely: infinitive absolute.
Jer 22:11	כִּי כֹה אָמַר יְהוָה אֶל-שָׁלֹם בֶּן-יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הַמֶּלֶךְ תַּחַת יֹאשִׁיָּהוּ אָבִיו אֲשֶׁר יָצָא מִן-הַמָּקוֹם הַזֶּה לֹא-יָשׁוּב שָׁם עוֹד:	For <u>this</u> <i>is what</i> the LORD says to Shallum the son of Josiah, the king of Judah, who was reigning in place of Josiah his father, who went out of this place: ‘He will not return there any more.	this <i>is what</i> ← <i>thus</i>.

Jer 22:12	כִּי בַמָּקוֹם אֲשֶׁר־הִגְלוּ אֹתוֹ שָׁם יָמוּת וְאֶת־הָאָרֶץ הַזֹּאת לֹא־יִרְאֶה עוֹד: ס	For the place to which they deport him <i>is</i> where he will die, and he will no longer see this country.	
Jer 22:13	הוּא בָּנָה בֵּיתוֹ בְּלֹא־צֶדֶק וְעֲלִיּוֹתָיו בְּלֹא מִשְׁפָּט בָּרִיעָהוּ יַעֲבֹד חַטָּם וּפְעָלוֹ לֹא יִתֶּן־לוֹ:	Woe to him <i>who</i> builds his house on an unrighteous <i>basis</i> , And his upper rooms in an unjust <i>way</i> , With his neighbour working for nothing, And not giving him his wages,	
Jer 22:14	הָאָמַר אֲבָנָה־לִּי בֵּית מִדּוֹת וְעֲלִיּוֹת מְרוֹחִים וְקָרַע לוֹ חֲלוּנֵי וְסָפוֹן בְּאָרְזוֹ וּמִשׁוֹחַ בִּשְׁשָׁר׃	Who says, ‘I will build myself a <i>vast</i> house, And spacious upper rooms.’ And he cuts himself out windows, And <i>it is</i> panelled with cedar, And <i>it is</i> <u>painted</u> with red ochre.	a vast house ← <i>a house of measures</i> . painted ← <i>anointed</i> , expressed by an infinitive absolute.
Jer 22:15	הֲתִמְלֹךְ כִּי אַתָּה מִתְחַרָּה בְּאָרְזוֹ אָבִיךָ הֲלוֹא אָכַל וְשָׁתָה וְעָשָׂה מִשְׁפָּט וְצִדְקָה אִם טוֹב לוֹ:	Will you reign Because you are <u>zealous</u> about cedar? Did your father not eat and drink And administer justice and righteousness, And then <i>things went</i> well with him?	are zealous: <i>tiphel</i> stem- formation, but it could be re-pointed to <i>hithpael</i> . AV differs (<i>closest thymself</i>).
Jer 22:16	דָּן דִּין־עָנִי וְאַבְיוֹן אִם טוֹב הֲלוֹא־הִיא הַדַּעַת אֹתִי נְאֻם־יְהוָה:	He defended the interest of the poor and the needy, Then <i>it went</i> well with <i>him</i> . <i>Is this</i> not knowing me? Says the LORD.	

Jer 22:17	כִּי אֵין עֵינֶיךָ וּלְבָבְךָ כִּי אִם-עַל-בְּצָעֶךָ וְעַל דָּם-הַנָּקִי לְשִׁפּוֹךְ וְעַל-הָעֶשֶׂק וְעַל-הַמְּרוּצָה לַעֲשׂוֹת: ס	For your eyes and your heart <i>Are set</i> on nothing but personal profit And <u>on shedding</u> the blood of the innocent And on <u>oppression</u> and on <u>inflicting</u> ill-treatment.»	personal ← <i>your</i> . on shedding ... <u>inflicting</u> : gerundial use of the infinitive. inflicting ← <i>doing</i> .
Jer 22:18	לָכֵן כֹּה-אָמַר יְהוָה אֶל-יְהוֹיָקִים בֶּן-יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה לֹא-יִסְפְּדוּ לוֹ הוּא אָחִי וְהוּא אָחוֹת לֹא-יִסְפְּדוּ לוֹ הוּא אָדוֹן וְהוּא הָדָה:	That <i>is</i> why <u>this is what</u> the LORD says concerning Jehoiakim the son of Josiah, the king of Judah: «They shall not mourn for him, <i>saying</i> , «Alas, my brother», And, «Alas, sister.» They shall not mourn for him <i>saying</i> , «Alas, lord», Or, «Alas for his illustriousness.»	this <i>is what</i> ← <i>thus</i> .
Jer 22:19	קְבוֹרַת חֲמֹר יִקָּבֵר סָחוּב וְהִשְׁלֹךְ מֵהַלְאָה לְשַׁעְרֵי יְרוּשָׁלַם: ס	He will be buried <i>with</i> the burial of a donkey, <i>Which they drag and cast down</i> Beyond the gates of Jerusalem.	drag and cast down: both infinitive absolute in the role of finite verbs.
Jer 22:20	עֲלֵי הַלְבָנוֹן וְצַעֲקֵי וּבְבָשָׁן תִּנִּי קוֹלְךָ וְצַעֲקֵי מֵעֲבָרִים כִּי נִשְׁפְּרוּ כָל-מֵאֲהָבֶיךָ:	Go up <i>to</i> Lebanon and cry out, And <u>raise</u> your voice in <u>Bashan</u> , And cry out from <u>Abarim</u> , For all your lovers have been <u>routed</u> .	raise ← <i>give</i> . Bashan ← <i>the Bashan</i> . Abarim: as in Num 27:12, Num 33:47, Deut 32:49. AV differs (<i>passages</i>). routed ← <i>broken</i> . All the imperatives are ַ
Jer 22:21	דִּבַּרְתִּי אֵלֶיךָ בְּשִׁלוֹתֶיךָ אָמַרְתָּ לֹא אֶשְׁמָע זֶה דַּרְבֶּךָ מִנְעוּרֶיךָ כִּי לֹא-שָׁמַעַתָּ בְּקוֹלִי:	I spoke to you in your time at ease, <i>But</i> you said, «I will not hear.» This <i>has been</i> your way since your youth, For you have not heeded my voice.	ֻ feminine singular, referring to Jerusalem or Judah. This continues up to Jer 22:23.

Jer 22:22	כָּל־רֹעֵיךָ תִּרְעָה־רוּחַ וּמֵאֲהַבֶיךָ בְּשָׁבִי יֵלְכוּ כִּי אֲזַ תִּבְשִׁי וְנִכְלַמְתָּ מִכָּל רָעָתְךָ:	The wind will <u>consume</u> all your shepherds, And your lovers will go into captivity, For then you will be put to shame, And you will suffer ignominy Because of all your wickedness.	consume: or <i>feed</i> , <i>pasture</i> , the opposite sense, but with the same result. The word is in a Hebrew “OVS” (object- verb-subject) sentence.
Jer 22:23	*יֹשְׁבֵתִי **יֹשְׁבֵת בְּלִבְנוֹן מִקְנֵנִתִי **מִקְנֵנֵת * בְּאַרְזֵים מֵה־נִּחְנַת בְּבֹאֲלֶךָ חֲבָלִים חִיל כִּילְדָה:	<i>You who live in</i> <i>Lebanon,</i> <i>Who have had your</i> <i>nest built in the</i> <i>cedars,</i> How pitiable you are When the pangs come upon you – The throes as of <i>a</i> <i>woman</i> giving birth.	<i>You who live ... Who</i> have had your nest built: the <i>ketiv</i> forms have perhaps an early case ending; see [Ges-HG] §90n. Compare Jer 10:17. Lebanon: standing for the houses built of Lebanese timber.
Jer 22:24	חִי־אֲנִי נְאֻם־יְהוָה כִּי אִם־יְהִיָּה כָּנִיָּהוּ בְּיְהוֹיָקִים מֶלֶךְ יְהוּדָה חוֹתֶם עַל־יַד יְמִינִי כִּי מָשָׁם אֶתְקַנֶּךָ:	As I live, says the LORD, even if <u>Coniah</u> the son of Jehoiakim, the king of Judah, were a signet on my right hand, I would still pluck <u>you off it</u> .	Coniah: an abbreviated form of <i>Jeconiah</i> , another name of <i>Jehoiachin</i> . you: a change from third to second grammatical person. Compare Lev 1:3, Num 15:9, Isa 33:1 etc. off it ← <i>from there</i> .
Jer 22:25	וְנָתַתִּיךָ בְּיַד מְבַקְשֵׁי נַפְשְׁךָ וּבְיַד אֲשֶׁר־אַתָּה יָגוּר מִפְּנֵיהֶם וּבְיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וּבְיַד הַכַּשְׁדִּים:	And I will deliver you into the hand of those who seek your <u>life</u> , and into the hand of <i>those</i> whose presence you fear, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.	life ← <i>soul</i> .
Jer 22:26	וְהִטַּלְתִּי אֹתְךָ וְאֶת־אִמְךָ אֲשֶׁר יִלְדְתָךְ עַל הָאָרֶץ אַחֶרֶת אֲשֶׁר לֹא־יִלְדְתָם שָׁם וְשָׁם תָּמוּתוּ:	And I will cast you out, and your mother who gave birth to you, to another land where you were not born, and you will die there.	

Jer 22:27	וְעַל־הָאָרֶץ אֲשֶׁר־הֵם מִנְשָׁאִים אֶת־נַפְשָׁם לָשׁוּב שָׁם שָׁמָּה לֹא יָשׁוּבוּ: ס	And to a land where they will <u>set</u> their <u>heart</u> on returning, <i>but</i> they will not return <u>to it</u> .	set ← <i>lift</i> . heart ← <i>soul</i> . to it ← <i>to there</i> .
Jer 22:28	הֲעֶעֱב נִבְזָה נֶפֶשׁ הָאִישׁ הַזֶּה כְּנִיָּהּ אִם־כְּלִי אֵין חֶפֶץ בּוֹ מִדּוֹעַ הוּטְלוֹ הוּא וְזָרְעוֹ וְהִשְׁלָכוֹ עַל־הָאָרֶץ אֲשֶׁר לֹא־יָדְעוּ:	<i>Is</i> this man Coniah <i>not</i> a despicable smashed piece of earthenware? Or a vessel which <i>has</i> <u>nothing attractive</u> <u>about it</u> ? Why have he and his seed been cast out And ejected into a land Which they have not known?»	nothing attractive about it ← <i>no delight in it</i> .
Jer 22:29	אָרֶץ אָרֶץ אָרֶץ שִׁמְעִי דְּבַר־יְהוָה: ס	<i>O</i> earth, earth, earth, Hear the word of the LORD.	
Jer 22:30	כֹּה אָמַר יְהוָה כְּתֹבוּ אֶת־הָאִישׁ הַזֶּה עֲרִירִי גֵּבֶר לֹא־יִצְלַח בְּיָמָיו כִּי לֹא יִצְלַח מִזֶּרְעוֹ אִישׁ יָשֵׁב עַל־כִּסֵּא דָוִד וּמִשְׁלַ עוֹד בִּיהוּדָה:	<u>This <i>is what</i></u> the LORD says: « <u>Record</u> this man <i>as</i> childless – A man <i>who</i> will not prosper in his days – For none of his seed will prosper, <i>Neither as</i> a man sitting on the throne of David, Nor a ruler in Judah any more.» ’ ”	<u>This <i>is what</i></u> ← <i>Thus</i> . Record ← <i>Write</i> . Jeconiah had descendants, listed in Matt 1:12 - Matt 1:16, who all had a <i>legal</i> right to the throne, but they were barred from exercising it. Joseph (Matt 1:16) passed ↴
Jer 23:1	הִזִּי רֹעִים מְאַבְדִּים וּמִפְצִים אֶת־צֹאן מִרְעִיתִי נְאֻם־יְהוָה:	“Woe to the shepherds <i>who</i> are destroying and scattering the sheep of my <u>flock</u> , says the LORD.”	↳ the right to the throne to his legal, but not biological, son Jesus Christ, who, not being the biological descendant of Jeconiah, was not barred from ↴ flock ← <i>pasturing</i> .

Jer 23:2	לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עַל־הֶרְעִים הֶרְעִים אֶת־עַמִּי אֲתֶם הַפְּצַתֶם אֶת־צֹאֲנִי וַתִּדְחִינִי וְלֹא פָקַדְתֶּם אֶתֶם הַנְּנִי פָקַד עָלֵיכֶם אֶת־רָע מַעֲלֵיכֶם נְאֻם־יְהוָה:	That <i>is why this is what</i> the LORD God of Israel says against the shepherds who shepherd my people: “You have scattered my sheep and driven them out, and you have not <u>taken care</u> of them. I <u>am about to</u> appoint over you the evil of your deeds, says the LORD.	↳ the throne. Christ's biological genealogy from David comes through Mary. See Luke 3:23 - 31. this <i>is what</i> ← <i>thus</i>. taken care ... appoint: from the same verb in Hebrew. I am about to ← <i>Behold me</i>.
Jer 23:3	וְאֲנִי אֶקְבֹּץ אֶת־שְׂאֵרִית צֹאֲנֵי מְכַל הָאֲרָצוֹת אֲשֶׁר־הִדְחֵתִי אֲתֶם שָׁם וְהִשְׁבֵּתִי אֶתְהֶן עַל־נֹהֶן וּפְרוּ וּרְבוּ:	And I will gather the remainder of my sheep from all the countries into which I have driven them, and I will bring them back to their pasture, and they will be fruitful and multiply.	
Jer 23:4	וְהִקְמַתִּי עֲלֵיהֶם רֹעִים וְרָעוּם וְלֹא־יִירָאוּ עוֹד וְלֹא־יִחַתּוּ וְלֹא יִפְקְדוּ נְאֻם־יְהוָה: ס	And I will set up shepherds over them, and they will shepherd them. And they will no longer fear, and they will not be afraid, and they will not be missing, says the LORD.	
Jer 23:5	הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְהִקְמַתִּי לְדָוִד צֶמַח צְדִיק וּמֶלֶךְ מֶלֶךְ וְהִשְׁכִּיל וְעָשָׂה מִשְׁפָּט וַיִּצְדָּק בָּאָרֶץ:	Behold, the days are coming, Says the LORD, When I will raise a righteous branch to David, And he will reign <i>as</i> king, And he will act wisely And administer justice and righteousness in the land.	John 7:42. Jer 33:14, Jer 33:15.

Jer 23:6	בְּיָמָיו תִּשְׁעַת יְהוּדָה וְיִשְׂרָאֵל יִשְׁכֵּן לְבֶטֶחַ זֶה שְׁמוֹ אֲשֶׁר יִקְרָאוּ יְהוָה צְדִקְנוֹ: ס	In his days Judah will be saved, And Israel will dwell securely, And this <i>is</i> his name by which <u>he</u> <u>will</u> <u>be</u> <u>called</u>: The LORD our Righteousness.	Jer 33:16. he will be called ← <i>one</i> <i>will call him</i>. Note how both the speaker (see previous verse) and the branch are called <i>the LORD</i> (יהוה, <i>Jehovah / Yahveh</i>), showing ר
Jer 23:7	לִכֵּן הִנֵּה יָמִים בָּאִים נֹאֲמֵי יְהוָה וְלֹא יֹאמְרוּ עוֹד חַי־יְהוָה אֲשֶׁר הָעֵלָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם:	Therefore behold, the days are coming, says the LORD, when they will no longer say, ‘<i>As</i> the LORD lives, who brought the sons of Israel up out of the land of Egypt’,	ל, the Deity of the Messiah. Also, the fact that the branch provides righteousness is consistent with imputed righteousness (by faith) not by works. Jer 16:14.
Jer 23:8	כִּי אִם־חַי־יְהוָה אֲשֶׁר הָעֵלָה וְאֲשֶׁר הֵבִיא אֶת־זֶרַע בֵּית יִשְׂרָאֵל מֵאֶרֶץ צָפוֹנָה וּמִכָּל הָאֲרָצוֹת אֲשֶׁר הִדְחָתִים שָׁם וַיָּשְׁבוּ עַל־אֲדָמָתָם: ס	but rather, ‘<i>As</i> the LORD lives, who brought up and who brought in the seed of the house of Israel from the land of the north, and from all the lands into which I had driven them, and they will dwell on their own land.’”	Jer 16:15.
Jer 23:9	לִנְבִיאִים נִשְׁבַּר לִבִּי בְקִרְבִּי רָחַפוּ כָּל־עֲצָמוֹתַי הֵייתִי כְּאִישׁ שָׁכּוֹר וּכְגֹבֶר עֲבְרוּ יַיִן מִפְּנֵי יְהוָה וּמִפְּנֵי דְבַר־יְקֹדֶשׁ:	<i>As</i> for the prophets, my heart inside me is broken; All my bones tremble. I am like a drunkard And like a man <i>whom</i> wine has overcome, Because of the LORD And because of <u>his</u> <u>holy words</u>.	his holy words ← <i>the</i> <i>words of his holiness</i>.

Jer 23:10	כִּי מִנְאֲפִים מְלֵאָה הָאָרֶץ כִּי־מִפְּנֵי אֱלֹה אָבְלָה הָאָרֶץ יִבְשׁוּ נְאוֹת מִדְּבָר וְתֵהִי מְרוּצָתָם רָעָה וְגִבּוֹרָתָם לֹא־כֹן:	For the land is full of adulterers, For on account of a curse, The land is mourning. The places of pasturage in the desert have dried up. And <u>their oppression</u> is evil, And their boldness <u>is out of place</u>.	their oppression: i.e. <i>the oppression of the false prophets</i> [CB]. out of place ← <i>not right</i>.
Jer 23:11	כִּי־גַם־נְבִיא גַם־כֹּהֵן חֲנָפוּ גַם־בְּבֵיתִי מֵצְאֹתִי רַעְתָּם נֹאֵם־יְהוָה:	“For both prophet and priest have become profaned. Even in my house I have found their evil, Says the LORD,	
Jer 23:12	לִכֹּן יִהְיֶה דֶרֶכָם לָהֶם כַּחֲלָקִלְקוֹת בְּאֶפְלָה יִדְחוּ וְנִפְּלוּ בָּהּ כִּי־אֲבִיא עֲלֵיהֶם רָעָה שְׁנָת פֶּקֶדָתָם נֹאֵם־יְהוָה:	Which <i>is</i> why their way will be like slippery places for them in <i>pitch</i> dark. They will be pushed down And will fall in it. For I will bring trouble on them – The year of their visitation – Says the LORD.	<i>pitch</i> dark ← <i>thick darkness</i> [AnLx].
Jer 23:13	וּבְנְבִיאֵי שִׁמְרוֹן רָאִיתִי תַּפְלָה הִנְבְּאוּ בַּבַּעַל וַיִּתְּעוּ אֶת־עַמִּי אֶת־יִשְׂרָאֵל: ס	And among the prophets of Samaria, I have seen superstition. They have prophesied by Baal; They have misled my people Israel.	

Jer 23:14	וּבְנֵי יְרוּשָׁלַם רָאִיתִי שְׁעֵרוֹתָה נֶאֱזָף וְהִלָּךְ בְּשֹׁקֶר וְחִזְקוּ יְדֵי מְרֵעִים לְבַלְתִּי-שָׁבוּ אִישׁ מִרַעְתּוֹ הָיוּ-לִי כָלֵם כְּסֻדִּים וַיִּשְׁבִּיָה בַעֲמֹרָה: ס	And among the prophets of Jerusalem, I have seen a horrible thing. <u>They commit adultery</u> and <u>walk</u> in falsehood, And they strengthen the hands of those <i>who</i> do wrong, So that <u>no-one</u> turns away from his evil. They are all like Sodom, And its inhabitants <i>are</i> like Gomorrah to me.	<i>They</i> commit adultery ... walk: both infinitive absolute in the role of finite verbs. no-one ← <i>not a man</i>.
Jer 23:15	לָכֵן כֹּה-אָמַר יְהוָה צְבָאוֹת עַל-הַנְּבִאִים הַנִּנִּי מֵאֲכִיל אוֹתָם לַעֲנָה וְהַשְׁקֵתִים מִי־רֹאשׁ כִּי מֵאֵת נְבִיאֵי יְרוּשָׁלַם יֵצְאָה חֲנֻפָּה לְכָל-הָאָרֶץ: פ	That <i>is</i> why <u>this is what</u> the LORD of hosts says against the prophets: ‘<u>I am about to</u> feed them with wormwood And to give them hemlock water to drink, For profanity from the prophets of Jerusalem Has pervaded the whole of the land.’ ”	<i>this is what</i> ← <i>thus</i>. I am about to ← <i>Behold me</i>. pervaded ← <i>gone out into</i>.
Jer 23:16	כֹּה-אָמַר יְהוָה צְבָאוֹת אֶל-תִּשְׁמְעוּ עַל-דְּבָרֵי הַנְּבִאִים הַנְּבִאִים לָכֵם מִהַבְּלִים הֵמָּה אֶתְכֶם חֲזֹן לִבָּם יִדְבְּרוּ לֹא מִפִּי יְהוָה:	<u>This is what</u> the LORD of hosts says: “Do not listen to the words of the prophets who prophesy to you. They are causing you to act vainly; They speak the vision of their <i>own</i> heart, Not from the mouth of the LORD.	<i>This is what</i> ← <i>Thus</i>.

Jer 23:17	אִמְרִים אָמֹר לַמִּנְאֲצִי דְּבַר יְהוָה שָׁלוֹם יִהְיֶה לָכֶם וְכָל הָלֶךְ בְּשָׂרֹת לְבֹ אָמְרוּ לֹא-תָבֹא עֲלֵיכֶם רָעָה:	They <u>gravely</u> say to those who despise me, 'The LORD has said, «You will have peace.»' And <i>to everyone who</i> walks in the obstinacy of his heart, they say, 'No harm will come over you.' "	gravely say: infinitive absolute.
Jer 23:18	כִּי מִי עָמַד בְּסוּד יְהוָה וַיֵּרָא וַיִּשְׁמַע אֶת-דְּבָרוֹ מִי־הַקְּשִׁיב *דְּבָרִי דְּבָרוֹ וַיִּשְׁמַע: ס**	For who has stood in <u>consultation</u> with the LORD And seen and heard his word? Who has listened to {Q: his word} [K: my word] And heard <i>it</i> ?	The <i>ketiv</i> / <i>qeré</i> issue is a <i>yod</i> / <i>vav</i> issue. The <i>ketiv</i> reading would require placing the sentence in quotes, as then it is the LORD speaking. consultation with: see Jer 23:22.
Jer 23:19	הִנֵּה סַעֲרַת יְהוָה חֲמָה יֵצֵאָה וְסַעַר מִתְחַלֵּל עַל רֹאשׁ רְשָׁעִים יַחֲוֹל:	Behold the LORD's storm. Fury has gone out, And a storm is breaking out; It will rage on the head of the wicked.	
Jer 23:20	לֹא יָשׁוּב אֶף-יְהוָה עַד-עֲשֵׂתוֹ וְעַד-הִקְיָמוֹ מְזֻמוֹת לְבָבוֹ בְּאַחֲרִית הַיָּמִים תִּתְּבוֹנְנוּ בָּהּ בִּינָה:	The LORD's anger will not relent Until he has carried out and until he has set up The purposes of his heart. In the last days You will consider it <u>assiduously</u> .	assiduously: AV differs somewhat (<i>perfectly</i>).
Jer 23:21	לֹא-שָׁלַחְתִּי אֶת-הַנְּבִאִים וְהֵם רָצוּ לֹא-דַבְּרֹתִי אֵלֵיהֶם וְהֵם נִבְּאוּ:	"I did not send <i>these</i> prophets, <u>But</u> they ran. I did not speak to them, <u>But</u> they prophesied.	But (2x): adversative use of the <i>vav</i> .

Jer 23:22	וְאִם־עָמְדוּ בְּסוּדֵי וַיִּשְׁמְעוּ דְּבַרִּי אֶת־עַמִּי וַיָּשׁוּבוּ מִדְרָכָם הָרָע וַיִּמְרָע מֵעֲלִילֵיהֶם: ס	But if they had stood in <u>consultation with</u> me, Then <u>they would have</u> <u>proclaimed</u> my words to my people And turned them away from their evil way And from the wickedness of their deeds.	consultation with ← <i>consultation of</i> . Wider use of the construct state. they would have proclaimed: AV differs, placing this in the protasis of the condition.
Jer 23:23	הֲאֱלֹהִי מִקְרֵב אֲנִי נֹאמ־יְהוָה וְלֹא אֱלֹהִי מִרְחֹק:	<i>Am I a God who is</i> nearby, Says the LORD, And not a God <i>who is</i> far away?	
Jer 23:24	אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֲרַאנּוּ נֹאמ־יְהוָה הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נֹאמ־יְהוָה:	If a man hides in secret places, Will I not see him? Says the LORD. Do I not fill the heavens And the earth? Says the LORD.”	
Jer 23:25	שָׁמַעְתִּי אֶת אֲשֶׁר־אָמְרוּ הַנְּבִאִים הַנְּבִאִים בְּשִׁמִּי שֶׁקֶר לֵאמֹר חֲלַמְתִּי חֲלַמְתִּי:	“I have heard what the prophets have said, who prophesied falsely in my name and said, ‘I have had a dream, I have had a dream.’	
Jer 23:26	עַד־מָתִי הֵיטֵב בְּלִבִּי הַנְּבִאִים נְבִיאֵי הַשֶּׁקֶר וְנְבִיאֵי תַרְמִית לִבָּם:	How long will <i>this</i> be in the heart of the prophets who prophesy falsely, and <i>of</i> the prophets of the deceit of their heart?	
Jer 23:27	הַחֹשְׁבִים לְהַשְׁכִּיחַ אֶת־עַמִּי שְׁמִי בַחֲלוּמָתָם אֲשֶׁר יִסְפְּרוּ אִישׁ לְרֵעֵהוּ כְּאֲשֶׁר שָׁכְחוּ אֲבוֹתָם אֶת־שְׁמִי בַבַּעַל:	– who think to cause my people to forget my name, by their dreams which each relates to his neighbour, <i>just</i> as their fathers forgot my name in <i>favour of</i> Baal.	

Jer 23:28	הַנְּבִיא אֲשֶׁר־אָתּוֹ חֲלוֹם יִסְפֹּר חֲלוֹם וְאֲשֶׁר דִּבְרִי אָתּוֹ יִדְבֹּר דִּבְרֵי אֱמֶת מִה־לִּתְּבֹן אֶת־הֶבֶר נֹאֲם־יְהוָה:	Let the prophet who <i>has</i> a dream Relate the dream, And let him who <i>has</i> my word Relate my word faithfully. What <i>has</i> straw <i>Got to do</i> with the grain? Says the LORD.	faithfully ← <i>truth</i>. Adverbial use of a noun.
Jer 23:29	הֲלוֹא כֹה דִּבְרִי כָאֵשׁ נֹאֲם־יְהוָה וּכְכַפְּטִישׁ יַפְעֹץ סֵלַע: ס	<i>Is</i> my word not therefore like fire? Says the LORD, And like a hammer <i>Which</i> can shatter rock?	therefore ← <i>thus</i>.
Jer 23:30	לִכֵּן הִנְנִי עַל־הַנְּבִאִים נֹאֲם־יְהוָה מִגִּנְבֵי דִבְרֵי אִישׁ מֵאֵת רֵעֵהוּ:	That <i>is why</i> I <u>am</u> quite against the prophets, says the LORD, who <u>steal</u> my words, each <i>one</i> from his neighbour.	I am quite ← <i>behold me</i>. steal: the sense seems to be <i>oppose the true words</i> and <i>substitute false ones</i>. Perhaps translate <i>pervert</i> or <i>fabricate</i>.
Jer 23:31	הִנְנִי עַל־הַנְּבִאִים נֹאֲם־יְהוָה הַלִּקְחִים לְשׁוֹנָם וַיִּנְאֲמוּ נֹאֲם:	I <u>am</u> quite against the prophets, says the LORD, who <u>wrest</u> their tongue and declare, 'He says.'	I am quite ← <i>Behold me</i>. wrest ← <i>take, seize</i>.
Jer 23:32	הִנְנִי עַל־נְבִאֵי חֲלָמוֹת שֶׁקֶר נֹאֲם־יְהוָה וַיִּסְפְּרוּם וַיִּתְּעוּ אֶת־עַמִּי בְּשִׁקְרֵיהֶם וּבִפְחִזוֹתָם וְאֲנֹכִי לֹא־שַׁלַּחְתִּים וְלֹא צִוִּיתִים וְהוֹעִיל לֹא־יוֹעִילוֹ לְעַם־הָאָרֶץ נֹאֲם־יְהוָה:	I <u>am</u> quite against those <i>who</i> prophesy false dreams, says the LORD, and <i>who</i> relate them and mislead my people with their lies and their <u>pretension</u>, when I did not send them and did not command them, and they have not benefited this people <u>at all</u>, says the LORD.	I am quite ← <i>Behold me</i>. pretension: or <i>rashness</i>. benefited ... at all: infinitive absolute.

Jer 23:33	וְכִי־יִשְׁאַלְךָ הָעָם הַזֶּה אֹהֲנֵי־נְבִיא אֹזֶכְהֵן לֵאמֹר מַה־מֵּשָׂא יְהוָה וְאָמַרְתָּ אֲלֵיהֶם אֶת־מַה־מֵּשָׂא וְנִטְשֵׁתִי אֲתֹכֶם נְאֻם־יְהוָה:	And if this people, or the prophet, or a priest, should ask you, ‘What is the oracle of the LORD’, then you will say to them, ‘What oracle? That I will forsake you’, says the LORD.”	ask you ← ask you saying. you will say ... forsake you: the first <i>you</i> is singular (i.e. <i>Jeremiah</i>); the second is plural (i.e. <i>the false prophets or those who consult them</i>). AV differs from the scoping of our quotation marks. That: wider use of the vav.
Jer 23:34	וְהַנְּבִיא וְהַכֹּהֵן וְהָעָם אֲשֶׁר יֹאמַר מֵשָׂא יְהוָה וּפָקַדְתִּי עַל־הָאִישׁ הַהוּא וְעַל־בֵּיתוֹ:	“And as for the prophet and the priest and the people who say, ‘The oracle of the LORD’, I will visit that man and his household.	visit: i.e. <i>punish</i>.
Jer 23:35	כֹּה תֹאמְרוּ אִישׁ עַל־רֵעֵהוּ וְאִישׁ אֶל־אָחִיו מַה־עֲנָה יְהוָה וּמַה־דִּבֶּר יְהוָה:	This <i>is what</i> you will be saying one to another, and a man to his brother: ‘What has the LORD answered?’ and, ‘What has the LORD said?’	This <i>is what</i> ← <i>Thus</i>.
Jer 23:36	וּמֵשָׂא יְהוָה לֹא תִזְכְּרוּ־עוֹד כִּי הַמֵּשָׂא יְהִי לְאִישׁ דְּבָרוֹ וְהַפִּכְתֶּם אֶת־דְּבָרִי אֱלֹהִים חַיִּים יְהוָה צְבָאוֹת אֱלֹהֵינוּ:	And you will no longer call the oracle of the LORD to mind, for the oracle will be each <i>man's own</i> word, for you have overturned the words of the living God – the LORD of hosts our God.	for: causal use of the vav.
Jer 23:37	כֹּה תֹאמַר אֶל־הַנְּבִיא מַה־עֲנֶנְךָ יְהוָה וּמַה־דִּבֶּר יְהוָה:	This <i>is what</i> you will say to the prophet: ‘What has the LORD answered you?’, and, ‘What has the LORD said?’	This <i>is what</i> ← <i>Thus</i>.

Jer 23:38	וְאִם־מֵשָׂא יְהוָה תֹּאמְרוּ לָכֵן כֹּה אָמַר יְהוָה יֵעַן אֲמַרְכֶם אֶת־הַדְּבָר הַזֶּה מֵשָׂא יְהוָה וְאִשְׁלַח אֲלֵיכֶם לֵאמֹר לֹא תֹאמְרוּ מֵשָׂא יְהוָה:	And if you folk say, 'The oracle of the LORD', then <i>this is what</i> the LORD will say: 'Because of you saying <i>these words</i>: «The oracle of the LORD», when I had <i>word</i> sent to you and had said, «You shall not say, <The oracle of the LORD> »,	you folk: expressing the plural, referring to those addressed in Jer 23:33, applying up to the end of the chapter. <i>this is what</i> ← <i>thus</i>. <i>these words</i> ← <i>this word / thing</i>.
Jer 23:39	לָכֵן הִנְנִי וְנִשְׁיִיתִי אֶתְכֶם נִשָּׂא וְנִטְשֵׁתִי אֶתְכֶם וְאֶת־הָעִיר אֲשֶׁר נָתַתִּי לָכֶם וְלֹא־בֹתֵיכֶם מֵעַל פָּנַי:	because of that, look, I will utterly forget you, and I will forsake you and the city which I gave you and your fathers, <i>leaving you</i> out of my presence.	because of that, look ← <i>therefore behold me</i>. utterly forget: infinitive absolute.
Jer 23:40	וְנָתַתִּי עֲלֵיכֶם חֲרָפָה עוֹלָם וּכְלָמוֹת עוֹלָם אֲשֶׁר לֹא תִשְׁכַּח: ס	And I will set over you an age-abiding reproach, and age-abiding ignominy, which will not be forgotten.' ”	
Jer 24:1	הִרְאֵנִי יְהוָה וְהִנֵּה שְׁנֵי דוּדָאֵי תְּאֵנִים מוּעָדִים לִפְנֵי הֵיכַל יְהוָה אַחֲרֵי הַגְּלוּת נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֶת־יְחֹנָיָהוּ בֶן־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה וְאֶת־שָׂרֵי יְהוּדָה וְאֶת־הַחֲרָשׁ וְאֶת־הַמְּסֻגָּר מִירוּשָׁלַם וַיְבֵאֵם בָּבֶל:	The LORD showed me <i>a vision</i>, and <i>there were</i> two baskets of figs placed before the temple of the LORD after Nebuchadrezzar king of Babylon had deported Jeconiah the son of Jehoiakim, the king of Judah, and the officers of Judah and the <i>craftsmen</i> and the <i>blacksmiths</i>, from Jerusalem, and he had brought them <i>to</i> Babylon.	there were ← <i>behold</i>. placed ← <i>fixed</i>. craftsmen ... blacksmiths ← <i>craftsman ... blacksmith</i>.
Jer 24:2	הַדּוּד אֶחָד תְּאֵנִים טֹבוֹת מְאֹד כְּתֵאֵנֵי הַבְּכּוֹרוֹת וְהַדּוּד אֶחָד תְּאֵנִים רָעוֹת מְאֹד אֲשֶׁר לֹא־תֹאכְלֵנָה מִרָע: ס	One basket <i>was of</i> very good figs, like early figs, but the other basket <i>was of</i> very bad figs, which <i>could</i> not be eaten because of <i>their</i> putridity.	putridity ← <i>badness</i>.

Jer 24:3	וַיֹּאמֶר יְהוָה אֵלַי מִה־אַתָּה רֹאֵה יִרְמְיָהוּ וַאֲמַר תְּאֵנִים הַתְּאֵנִים הַטְּבֹתִים טְבֹתִים מְאֹד וְהָרְעוֹת רְעוֹת מְאֹד אֲשֶׁר לֹא־תֵאכְלָנָה מִרְעָ: פ	And the LORD said to me, “What do you see, Jeremiah?” And I said, “Figs. The good figs are very good, and the bad ones are very bad, and they cannot be eaten because of <i>their putridity</i>.”	putridity ← <i>badness</i>.
Jer 24:4	וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	And the word of the LORD came to me and said,	came ← <i>became</i>.
Jer 24:5	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל כְּתֹאנִים הַטְּבֹתִים הָאֵלֶּה בְּנ־אֶפְרַיִם אֶת־גְּלוֹת יְהוּדָה אֲשֶׁר שְׁלַחְתִּי מִן־הַמֶּקוֹם הַזֶּה אֶרֶץ כַּשְׂדִּים לְטוֹבָה:	“This <i>is what</i> the LORD God of Israel says: ‘As these good figs <i>are</i>, so I will take <u>ownership</u> of the deportation of Judah, whom I will have sent out from this place <i>to</i> the land of the Chaldeans, for <i>their</i> own good.	This <i>is what</i> ← <i>Thus</i>. take ownership ← <i>recognize, acknowledge,</i> <i>have respect to</i>.
Jer 24:6	וּשְׁמַתִּי עֵינַי עֲלֵיהֶם לְטוֹבָה וְהִשְׁבַּתִּים עַל־הָאָרֶץ הַזֹּאת וּבְנֵיהֶם וְלֹא אֶהָרֵס וּנְטַעְתִּים וְלֹא אֶתּוֹשׁ:	And I will direct my eye to them for <i>their own</i> good, and I will bring them back to this land, and I will build them up, and not break <i>them</i> down, and I will plant them and not pluck <i>them</i> up.	
Jer 24:7	וְנָתַתִּי לָהֶם לֵב לְדַעַת אֹתִי כִּי אֲנִי יְהוָה וְהָיוּ־לִי לְעָם וְאֲנֹכִי אֶהְיֶה לָהֶם לֵאלֹהִים כִּי־יָשׁוּבוּ אֵלַי בְּכָל־לֵבָם: ס	And I will give them a heart to know me, for I <i>am</i> the LORD, and they will be a people to me, and I will be God to them, when they return to me with all their heart.	

Jer 24:8	וּכְתָאֲנִים הָרְעוֹת אֲשֶׁר לֹא־תֹאכְלֶנָּה מִרַע כִּי־כֹה אָמַר יְהוָה בֶּן אֲפֹתָן אֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְאֶת־שָׂרָיו וְאֵת שְׂאֲרֵית יְרוּשָׁלַם הַנִּשְׁאָרִים בָּאָרֶץ הַזֹּאת וְהַיֹּשְׁבִים בָּאָרֶץ מִצֻּרִים:	And as the bad figs <i>are</i>, which <i>could</i> not be eaten because of <i>their</i> putridity, contrariwise <i>this is what</i> the LORD says: «So I will hand over Zedekiah king of Judah, and his officers and the remainder of Jerusalem, <i>and</i> those who remain in this land, and those who are living in the land of Egypt,	putridity ← <i>badness</i>. this <i>is what</i> ← <i>thus</i>.
Jer 24:9	וְנָתַתִּים *לְזוּעָה *לְזַעוּנָה לְרָעָה לְכָל מַמְלָכוֹת הָאָרֶץ לְחֹרֶפָה וּלְמָשָׁל לְשִׁנְיָנָה וּלְקָלָלָה בְּכָל־הַמְּקֹמֹת אֲשֶׁר־אֲדִיתֶם שֵׁם:	and I will make them <i>a</i> <i>target of</i> terror to <i>their</i> detriment, in all the kingdoms of the earth, <i>as a</i> reproach and a byword, and an <i>object of</i> taunting and of cursing, in all the places to which I will <i>drive</i> them.	terror: the <i>ketiv</i> / <i>qeré</i> issue is as in Jer 15:4. AV differs, taking the <i>ketiv</i> (<i>to be removed</i>). drive ← <i>expel</i>.
Jer 24:10	וְשִׁלַּחְתִּי בָם אֶת־הַחֶרֶב אֶת־הָרָעָב וְאֶת־הַדָּבָר עַד־תֵּמַם מֵעַל הָאֲדָמָה אֲשֶׁר־נָתַתִּי לָהֶם וְלֹא־בֹוֹתֵיהֶם: פ	And I will send against them the sword, famine, and a plague, until they are consumed off the land which I gave to them and to their fathers.» ’ ”	a plague ← <i>the plague</i>.
Jer 25:1	הַדָּבָר אֲשֶׁר־הָיָה עַל־יְרֵמְיָהוּ עַל־כָּל־עַם יְהוּדָה בְּשָׁנָה הָרְבִּיעִית לִיהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הִיא הַשָּׁנָה הָרִאשׁוֹנִית לְנְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל:	The word which <i>came</i> to Jeremiah concerning the whole people of Judah in the fourth year of Jehoiakim the son of Josiah, the king of Judah – that <i>is</i> the first year of Nebuchadrezzar king of Babylon –	came ← <i>became</i>.
Jer 25:2	אֲשֶׁר דִּבֶּר יְרֵמְיָהוּ הַנְּבִיא עַל־כָּל־עַם יְהוּדָה וְעַל כָּל־יֹשְׁבֵי יְרוּשָׁלַם לֵאמֹר:	which Jeremiah the prophet spoke to all the people of Judah, and to all the inhabitants of Jerusalem, when he said,	

Jer 25:3	מִן־שָׁלֹשׁ עָשָׂרָה שָׁנָה לַיֹּאשִׁיָּהוּ בֶן־אָמֹן מֶלֶךְ־ יְהוּדָה וְעַד הַיּוֹם הַזֶּה זֶה שָׁלֹשׁ וְעֶשְׂרִים שָׁנָה הָיָה דְּבַר־יְהוָה אֵלַי וְאָדַבֵּר אֵלֵיכֶם אֲשֶׁר־ לֹא שָׁמַעְתֶּם:	“From the thirteenth year of Josiah the son of Amon, the king of Judah, up to this day, this twenty-third year, the word of the LORD has been coming to me, and I have spoken to you, rising early to speak, but you have not listened.	coming ← <i>becoming</i>. rising early: infinitive absolute used adverbially. but: adversative use of the vav.
Jer 25:4	וְשָׁלַח יְהוָה אֵלֵיכֶם אֶת־כָּל־עֲבָדָיו הַנִּבְּאִים הַשִּׁבְיָה וְשָׁלַח וְלֹא שָׁמַעְתֶּם וְלֹא־הִטִּיתֶם אֶת־אָזְנוֹכֶם לִשְׁמָע:	And the LORD sent all his servants the prophets to you, rising early and sending them, but you did not listen, and you did not incline your ears to hear,	rising early: infinitive absolute used adverbially. ears ← <i>ear</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Jer 25:5	לֵאמֹר שׁוּבוּ־נָא אִישׁ מִדֶּרֶכוֹ הָרָעָה וּמִרָע מַעַלְלֵיכֶם וּשְׁבוּ עַל־הָאָדָמָה אֲשֶׁר נָתַן יְהוָה לָכֶם וְלֹא־בֹוֹתֵיכֶם לְמִן־עוֹלָם וְעַד־עוֹלָם:	while they said, ‘Do turn back, each <i>one</i> from his evil way, and from the evil of your deeds, and live on the land which the LORD gave to you and to your fathers, from age to age.	live ← <i>dwell</i>.
Jer 25:6	וְאַל־תֵּלְכוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעַבְדָּם וְלֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא־תִכְעִסוּ אוֹתִי בְּמַעֲשֵׂה יְדֵיכֶם וְלֹא אֶרְעֶה לָכֶם:	And do not walk after other gods, to serve them and to worship them, and do not provoke me to anger with the work of your hands, so that I do not bring trouble on you.	so that: purposive use of the vav.
Jer 25:7	וְלֹא־שָׁמַעְתֶּם אֵלַי נְאֻם־יְהוָה לְמַעַן הִכְעִסוּנִי *הַכְעִיסוּנִי בְּמַעֲשֵׂה יְדֵיכֶם לְרָע לָכֶם: ס	You did not listen to me, says the LORD, {Q: so provoking me} [K: so that they provoked me] to anger with the work of your hands, to your detriment.’ ”	

Jer 25:8	לֵכֶן כֹּה אָמַר יְהוָה צְבָאוֹת יֵעַן אֲשֶׁר לֹא־שָׁמַעְתֶּם אֶת־דְּבָרַי:	Therefore <u>this is what</u> the LORD of hosts says: "Since you did not heed my words,	this is what ← thus.
Jer 25:9	הֲנִי שְׁלַח וְלִקְחָתִי אֶת־כָּל־מִשְׁפָּחוֹת צָפוֹן נְאֻם־יְהוָה וְאֶל־נְבוּכַדְרֶצַּר מֶלֶךְ־בָּבֶל עַבְדִּי וְהַבָּאִתִּים עַל־הָאָרֶץ הַזֹּאת וְעַל־יֹשְׁבֶיהָ וְעַל כָּל־הַגּוֹיִם הָאֵלֶּה סְבִיב וְהַחֲרַמְתִּים וְשִׁמְתִּים לְשָׂמָה וּלְשִׂרְקָה וּלְחֲרָבוֹת עוֹלָם:	I <u>am about to</u> send <i>orders</i> and take all the families of the north, says the LORD, and <i>to send orders</i> to Nebuchadrezzar king of Babylon, my servant, and I will bring them against this land and against its inhabitants, and against all these peoples round about. And I will destroy them and make them a desolation and an <i>object of</i> jeering and age-abiding wastelands.	I am about to ← Behold me. <i>object of</i> jeering ← whistling, hissing.
Jer 25:10	וְהֶאֱבַדְתִּי מֵהֶם קוֹל שִׁשׁוֹן וְקוֹל שִׁמְחָה קוֹל חֲתָן וְקוֹל כִּלָּה קוֹל רִחִים וְאוֹר נֵר:	And I will remove from them the sound of joy and the sound of happiness, and the sound of a bridegroom and the sound of a bride, and the sound of millstones and the light of a <u>lamp</u>.	Rev 18:22. remove ← cause to perish. lamp: or candle.
Jer 25:11	וְהִיְתָה כָּל־הָאָרֶץ הַזֹּאת לְחָרְבָה לְשָׂמָה וְעַבְדּוֹ הַגּוֹיִם הָאֵלֶּה אֶת־מֶלֶךְ בָּבֶל שְׁבָעִים שָׁנָה:	And the whole of this land will be a ruin <i>and</i> a devastation, and those nations will serve the king of Babylon for seventy years.	See Dan 9:2.
Jer 25:12	וְהָיָה כִּמְלָאוֹת שְׁבָעִים שָׁנָה אֶפְקֹד עַל־מֶלֶךְ־בָּבֶל וְעַל־הַגּוֹי הַהוּא נְאֻם־יְהוָה אֶת־עוֹנָם וְעַל־אָרֶץ כְּשִׁדִּים וְשִׁמְתִּי אֹתוֹ לְשִׁמְמוֹת עוֹלָם:	And it will come to pass, when seventy years have been fulfilled, <i>that</i> I will visit the king of Babylon and that nation, says the LORD, <i>for</i> their iniquity, and the land of the Chaldeans, and I will make it age-abiding desolations.	

Jer 25:13	*והבאיתי **והבאתי על־הָאָרֶץ הַזֶּה אֶת־כָּל־דְּבָרִי אֲשֶׁר־דִּבַּרְתִּי עָלֶיךָ אֵת כָּל־הַכָּתוּב בַּסֵּפֶר הַזֶּה אֲשֶׁר־נָבֵא יְרֵמְיָהוּ עַל־כָּל־הַגּוֹיִם:	And I will bring on that land all my words which I spoke against it – everything written in this book which Jeremiah prophesied against all the nations.	I will bring: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>.
Jer 25:14	כִּי עֲבֹדוּבָם גַּם־הֵמָּה גּוֹיִם רַבִּים וּמְלָכִים גְּדֹלִים וְשִׁלְמַתִּי לָהֶם כַּפֶּעַלָם וּכְמַעֲשֵׂה יְדֵיהֶם: ס	For also many nations and great kings will themselves impose servitude on them, and I will requite them according to their deeds and according to the work of their hands.”	deeds ← <i>deed</i> / <i>work</i>.
Jer 25:15	כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵלַי קַח אֶת־כּוֹס הַיַּיִן הַחֲמָה הַזֹּאת מִיָּדִי וְהַשְׁקִיתָהּ אֵת אֶת־כָּל־הַגּוֹיִם אֲשֶׁר אֲנִי שֹׁלֵחַ אוֹתָךְ אֲלֵיהֶם:	For <u>this is what</u> the LORD God of Israel says to me: “Take this wine cup of fury from my hand, and give it to drink to all the nations to which I send you.	Rev 16:19. this <i>is what</i> ← <i>thus</i>.
Jer 25:16	וְשָׁתוּ וְהִתְגַּעְשׁוּ וְהִתְהַלְּלוּ מִפְּנֵי הַחֶרֶב אֲשֶׁר אֲנִי שֹׁלֵחַ בֵּינְתָם:	And they will drink it and reel <i>from it</i>, and they will be driven mad because of the sword which I am about to send among them.”	
Jer 25:17	וָאֶקַח אֶת־הַכּוֹס מִיַּד יְהוָה וְאַשְׁקָה אֶת־כָּל־הַגּוֹיִם אֲשֶׁר־שִׁלַּחְתִּי יְהוָה אֲלֵיהֶם:	Then I took the cup from the hand of the LORD, and I made all the nations to which the LORD had sent me drink <i>it</i> –	

Jer 25:18	אֶת־יְרוּשָׁלַם וְאֶת־עָרֵי יְהוּדָה וְאֶת־מְלָכֶיהָ אֶת־שָׂרֶיהָ לָתֵת אֹתָם לְחֶרֶבָה לְשָׂמָה לְשָׂרָקָה וּלְקָלִלָה בַּיּוֹם הַזֶּה׃	Jerusalem and the cities of Judah, and its kings and its officials, <u>in making</u> them a ruin, a desolation, an <u>object of jeering</u> and a curse, as <i>it is on</i> this day,	in making: gerundial use of the infinitive. <i>object of jeering</i> ← <i>hissing, whistling.</i>
Jer 25:19	אֶת־פַּרְעֹה מֶלֶךְ־מִצְרַיִם וְאֶת־עַבְדָּיו וְאֶת־שָׂרָיו וְאֶת־כָּל־עַמּוֹ׃	and Pharaoh king of Egypt, and his servants and his officials, and all his people,	
Jer 25:20	וְאֵת כָּל־הָעָרָב וְאֵת כָּל־מְלָכֵי אֶרֶץ הָעוּץ וְאֵת כָּל־מְלָכֵי אֶרֶץ פְּלִשְׁתִּים וְאֶת־אַשְׁקְלוֹן וְאֶת־עֶזְרָה וְאֶת־עֶקְרוֹן וְאֵת שְׂאֵרִית אַשְׁדּוֹד׃	and the whole mixed population, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Gaza and Ekron, and the remainder of Ashdod,	Gaza ← Azzah. AV= Azzah here, but Gaza elsewhere, except Deut 2:23, 1 Ki 4:24.
Jer 25:21	אֶת־אֱדוֹם וְאֶת־מוֹאָב וְאֶת־בְּנֵי עַמּוֹן׃	Edom and Moab and the sons of Ammon,	
Jer 25:22	וְאֵת כָּל־מְלָכֵי־צֹר וְאֵת כָּל־מְלָכֵי צִידוֹן וְאֵת מְלָכֵי הָאֵי אֲשֶׁר בְּעֵבֶר הַיָּם׃	and all the kings of Tyre, and all the kings of Sidon, and the kings of the <u>coastland</u> which <i>is</i> facing the sea,	Sidon: see Gen 10:15. <i>coastland: or island.</i>
Jer 25:23	וְאֶת־דָּדָן וְאֶת־תִּימָא וְאֶת־בּוּז וְאֵת כָּל־קְצוּצֵי פָּאָה׃	and Dedan and Tema and Buz, and all <u>who have had</u> <u>their sidelocks cut</u> ,	<i>who have had their</i> sidelocks cut: see Jer 9:26. AV differs (<i>in the</i> <i>utmost corners</i>).
Jer 25:24	וְאֵת כָּל־מְלָכֵי עֲרָב וְאֵת כָּל־מְלָכֵי הָעָרָב הַשְּׂכָנִים בַּמִּדְבָּר׃	and all the kings of Arabia, and all the kings of the mixed population who <u>live</u> in the desert,	live ← <i>dwell.</i>
Jer 25:25	וְאֵת כָּל־מְלָכֵי זִמְרִי וְאֵת כָּל־מְלָכֵי עִילָם וְאֵת כָּל־מְלָכֵי מִדְּיָה׃	and all the kings of Zimri, and all the kings of Elam, and all the kings of Media,	

Jer 25:26	וְאֵת כָּל־מַלְכֵי הָעָפוֹן הַקְּרֹבִים וְהַרְחֻקִּים אִישׁ אֶל־אָחִיו וְאֵת כָּל־הַמַּמְלָכוֹת הָאָרֶץ אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה וּמֶלֶךְ שִׁשְׁחַךְ יִשְׁתֶּה אֲחֵרֵיהֶם:	and all the kings of the north, those near and those far away, <u>one beside</u> <u>another</u>, and all the kingdoms of the earth which <i>are</i> on the face of the <u>land</u>. And the king of <u>Babylon</u> will drink it after them.	one beside another ← <i>each / a man beside his</i> <i>brother</i>. land ← <i>ground</i>. Babylon ← <i>Sheshach</i>, which is <i>Babel</i> (= <i>Babylon</i>) in atbash, i.e. reversing the Hebrew alphabet (<i>aleph</i> becomes <i>tav</i> etc.). AV differs (<i>Sheshach</i>).
Jer 25:27	וְאָמַרְתָּ אֲלֵיהֶם ס כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל שְׁתּוּ וְשָׁכְרוּ וְקִיּוּ וְנָפְלוּ וְלֹא תִקְוּמוּ מִפְּנֵי הַחֶרֶב אֲשֶׁר אֲנִי שֹׁלֵחַ בֵּינֵיכֶם:	“And you will say to them, ‘<i>This is what</i> the LORD of hosts, the God of Israel, says: «Drink and become intoxicated and vomit, and fall and do not get up, because of the sword which I am about to send among you.»’	<i>This is what</i> ← <i>Thus</i>.
Jer 25:28	וְהָיָה כִּי יִמָּאֲנוּ לִקְחַת־הַכּוֹס מִיָּדְךָ לִשְׁתּוֹת וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְהוָה צְבָאוֹת שְׁתּוּ תִשְׁתּוּ:	And it will come to pass, if they refuse to take the cup from your hand, to drink <i>it</i>, that you will say to them, ‘<i>This is what</i> the LORD of hosts says: «<u>You will</u> <u>certainly drink it</u>.’	<i>This is what</i> ← <i>Thus</i>. You will certainly drink: infinitive absolute.
Jer 25:29	כִּי הִנֵּה בָעִיר אֲשֶׁר נִקְרָא־שְׁמִי עָלֶיהָ אֲנִכִּי מִחַל לְהָרַע וְאַתֶּם הַנִּקְיָה תִּנָּקוּ לֹא תִנָּקוּ כִּי חֶרֶב אֲנִי קֹרֵא עַל־כָּל־יֹשְׁבֵי הָאָרֶץ נְאֻם יְהוָה צְבָאוֹת:	For in this city in which my name is called, I <u>am</u> <u>about to</u> start bringing harm. And will you <u>by any</u> <u>means be held</u> <u>guiltless</u>? You will not be held guiltless, for I am calling <i>for</i> a sword against all the inhabitants of the land, says the LORD of hosts.»’	I am about to ← <i>behold</i> <i>me</i>. by any means be held guiltless: infinitive absolute.

Jer 25:30	וְאַתָּה תִּנְבֵּא אֲלֵיהֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וְאַמַּרְתָּ אֲלֵיהֶם יְהוָה מִמְרוֹם יִשְׁאָג וּמִמַּעוֹן קִדְשׁוֹ יִתֵּן קוֹל׃ שֹׁאֵג יִשְׁאָג עַל־נֹהוּ הַיָּדָל בְּדַרְכֵּים יַעֲנֶה אֵל כָּל־יֹשְׁבֵי הָאָרֶץ:	And you will prophesy all these words to them, and you will say to them, ‘The LORD will roar from the heights, And from his holy dwelling place he will vociferate. He will roar loudly about his fold; He will utter a shout like those <i>who</i> tread grapes, To all the inhabitants of the land.	the heights ← <i>a height</i>. his holy dwelling place ← <i>the dwelling place of his holiness</i>. vociferate ← <i>give his voice</i>. roar loudly: infinitive absolute.
Jer 25:31	בָּא שָׂאוֹן עַד־קֶצֶה הָאָרֶץ כִּי רִיב לִיהוָה בַּגּוֹיִם נִשְׁפָּט הוּא לְכָל־בָּשָׂר הַרְשָׁעִים נִתְּנָם לַחֶרֶב נֶאֱמַר־יְהוָה: ס	A tumult is coming As far as the end of the earth, For the LORD has a dispute with the nations. He will contend with all flesh. <i>As for</i> the wicked, He will consign them to the sword, Says the LORD.’ ”	tumult: or <i>destruction</i>.
Jer 25:32	כֹּה אָמַר יְהוָה צְבָאוֹת הַנֶּה רָעָה יֵצֵאת מִגּוֹי אֶל־גּוֹי וְסַעַר גָּדוֹל יַעֲזוֹר מִיִּרְכַּת־אָרֶץ:	<i>This is what</i> the LORD of hosts says: “Behold, trouble is spreading from nation to nation, And a great storm will be stirred up From the uttermost parts of the earth,	<i>This is what</i> ← <i>Thus</i>. spreading ← <i>going out</i>.
Jer 25:33	וְהָיוּ חֲלָלִי יְהוָה בַּיּוֹם הַהוּא מִקֶּצֶה הָאָרֶץ וְעַד־קֶצֶה הָאָרֶץ לֹא יִסְפְּדוּ וְלֹא יֵאָסְפוּ וְלֹא יִקְבְּרוּ לְדָמֹן עַל־פָּנָי הָאֲדָמָה יִהְיוּ:	And there will be the LORD's fallen on that day, From <i>one</i> end of the earth To the <i>other</i> end of the earth. They will not be lamented, And they will not be gathered in, And they will not be buried. They will become dung on the face of the land.	fallen ← <i>pierced</i>.

Jer 25:34	הִלִּילוּ הָרָעִים וְזָעְקוּ וְהִתְפָּלְשׁוּ אֲדִירֵי הָעֶאֱזָן כִּי־מָלְאוּ יְמִיכָם לְטִבּוֹחַ וּתְפוּצוֹתֵיכֶם וּנְפִלְתֶּם בְּכָלִי חֲמֻדָּה:	Howl, <i>you</i> shepherds, and cry out. Roll <i>in the dust</i> , <i>you</i> dignitaries of the flock, For <i>your</i> days of slaughtering have been fulfilled, As <i>have</i> your <u>migratings of the</u> <u>flock</u> , And you will fall like a <u>precious article</u> .	migratings ← <i>dispersings, scatterings</i> . precious article ← <i>article</i> <i>of desire</i> .
Jer 25:35	וְאָבַד מָנוֹס מִן־הָרָעִים וּפְלִיטָה מֵאֲדִירֵי הָעֶאֱזָן:	And flight will <u>cease to</u> <u>be available to</u> the shepherds, As will escape to the dignitaries of the flock.	cease to be available to ← <i>perish from</i> .
Jer 25:36	קוֹל צַעֲקַת הָרָעִים וִילָלַת אֲדִירֵי הָעֶאֱזָן כִּי־שָׁדַד יְהוָה אֶת־מְרֻעֵיתָם:	<i>There will be</i> the sound of the outcry of the shepherds And the howling of the dignitaries of the flock, For the LORD will lay their feeding ground waste.	
Jer 25:37	וְנִדְּמוּ נְאוֹת הַשְּׁלוֹם מִפְּנֵי חֲרוֹן אַף־יְהוָה:	And the <u>peaceful</u> <u>pastures</u> will be cut off On account of the <u>furious anger</u> of the LORD.	peaceful pastures ← <i>pastures of peace</i> , a Hebraic genitive. furious anger ← <i>anger of</i> <i>fury</i> , a Hebraic genitive.
Jer 25:38	עֲזַב בְּכַפִּיר סֶכּוֹ כִּי־הִיתָה אֶרֶצָם לְשִׁמָּה מִפְּנֵי חֲרוֹן הַיּוֹנָה וּמִפְּנֵי חֲרוֹן אַפּוֹ: פ	He will abandon <i>them</i> as a young lion <i>does</i> its den, For their land will become a desolation, Because of the fury of the <u>oppressor</u> , And because of <u>his</u> <u>furious anger</u> .”	oppressor: MT vocalizes feminine, or as the word for <i>dove</i> . The consonantal text can be masculine. his furious anger ← <i>the</i> <i>fury of his anger</i> , a Hebraic genitive.
Jer 26:1	בִּרְאשִׁית מַמְלָכוֹת יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הָיָה הַדָּבָר הַזֶּה מֵאֵת יְהוָה לֵאמֹר:	At the start of the reign of Jehoiakim the son of Josiah, the king of Judah, this word <u>came</u> from the LORD <u>as follows</u> :	came ← <i>became</i> . as follows ← <i>to say</i> .

Jer 26:2	כֹּה אָמַר יְהוָה עֲמֹד בַּחֲצַר בֵּית־יְהוָה וְדַבֵּר עַל־כָּל־עָרֵי יְהוּדָה הַבָּאִים לְהִשְׁתַּחֲוֹת בֵּית־יְהוָה אֵת כָּל־הַדְּבָרִים אֲשֶׁר צִוִּיתִיךָ לְדַבֵּר אֲלֵיהֶם אֶל־תִּגְרַע דָּבָר:	“<i>This is what</i> the LORD says: ‘Stand in the courtyard of the house of the LORD and speak <u>against</u> all the cities of Judah which come to worship <i>in</i> the house of the LORD, <i>and speak</i> all the words which I have commanded you to speak to them. Do not withhold a word.	<i>This is what</i> ← <i>Thus</i>. against: or <i>to</i>. Similarly throughout the chapter.
Jer 26:3	אוּלִי יִשְׁמְעוּ וַיָּשֻׁבוּ אִישׁ מִדֶּרֶכוֹ הָרָעָה וְנִחַמְתִּי אֶל־הָרָעָה אֲשֶׁר אֲנִי חֹשֵׁב לַעֲשׂוֹת לָהֶם מִפְּנֵי רָעַ מַעֲלָלֵיהֶם:	Perhaps they will listen and will turn back, each from his evil way, and I will <u>renounce</u> the evil which I am considering to do to them because of the wickedness of their deeds.	renounce ← <i>repent of</i>.
Jer 26:4	וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְהוָה אֱמֹר לֹא תִשְׁמְעוּ אֵלַי לָלֶכֶת בְּתוֹרָתִי אֲשֶׁר נָתַתִּי לִפְנֵיכֶם:	And you will say to them, «<i>This is what</i> the LORD says: ‘If you do not heed me, <i>that you are</i> to walk in my law which I have set before you,	<i>This is what</i> ← <i>Thus</i>.
Jer 26:5	לִשְׁמָעַ עַל־דְּבָרֵי עֲבָדַי הַנִּבְּאִים אֲשֶׁר אֲנִי שֹׁלֵחַ אֲלֵיכֶם וְהִשְׁכַּם וְשָׁלַח וְלֹא שָׁמַעְתֶּם:	to heed the words of my servants the prophets whom I send to you, rising early and sending <i>them</i>, but you don't listen,	
Jer 26:6	וְנָתַתִּי אֶת־הַבַּיִת הַזֶּה כְּשִׁלּוֹה וְאֶת־הָעִיר הַזֹּאתָ *הַזֹּאתָ אֶתְּנִי* לְקָלָלָה לְכָל גּוֹי הָאָרֶץ: ס	then I will make this house like Shiloh, and I will make <u>this</u> city a curse to all the nations of the earth.» ’ »	this: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>.

Jer 26:7	וַיִּשְׁמְעוּ הַכֹּהֲנִים וְהַנְּבִיאִים וְכָל־הָעָם אֶת־יְרֵמְיָהוּ מִדְּבַר אֶת־הַדְּבָרִים הָאֵלֶּה בְּבֵית יְהוָה:	And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.	
Jer 26:8	וַיְהִי כְּכֹלֹת יְרֵמְיָהוּ לְדַבֵּר אֶת כָּל־אֲשֶׁר־צִוָּה יְהוָה לְדַבֵּר אֶל־כָּל־הָעָם וַיִּתְּפְּשׂוּ אֹתוֹ הַכֹּהֲנִים וְהַנְּבִיאִים וְכָל־הָעָם לֵאמֹר מוֹת תָּמוּת:	And it came to pass, when Jeremiah had finished speaking everything that the LORD had commanded <i>him</i> to speak to all the people, that the priests and the prophets and all the people seized him and said, “You <u>will</u> <u>certainly</u> <u>die</u>.”	You will certainly die: infinitive absolute.
Jer 26:9	מִדּוּעַ נְבִיִּית בְּשֵׁם־יְהוָה לֵאמֹר כְּשֶׁלוֹ יִהְיֶה הַבַּיִת הַזֶּה וְהָעִיר הַזֹּאת תִּחָרֵב מֵאִין יוֹשֵׁב וַיִּקְהֵל כָּל־הָעָם אֶל־יְרֵמְיָהוּ בְּבֵית יְהוָה:	Why have you prophesied in the name of the LORD, saying, ‘This house will be like <i>Shiloh</i>, and this city will be brought to ruin without <i>leaving</i> an inhabitant?’ ” And all the people were assembled against Jeremiah in the house of the LORD.	Shiloh: MT= <i>Shilo</i> here.
Jer 26:10	וַיִּשְׁמְעוּ שְׂרֵי יְהוּדָה אֶת הַדְּבָרִים הָאֵלֶּה וַיַּעֲלוּ מִבֵּית־הַמֶּלֶךְ בֵּית יְהוָה וַיֵּשְׁבוּ בַּפֶּתַח שַׁעַר־יְהוָה הַחֲדָשׁ: ס	And when the officials of Judah heard these words, they went up from the king's house <i>to</i> the house of the LORD, and they sat at the entrance of the New Gate of <i>the house of</i> the LORD.	
Jer 26:11	וַיֹּאמְרוּ הַכֹּהֲנִים וְהַנְּבִיאִים אֶל־הַשָּׂרִים וְאֶל־כָּל־הָעָם לֵאמֹר מִשְׁפַּט־מוֹת לֹאִישׁ הַזֶּה כִּי נִבֵּא אֶל־הָעִיר הַזֹּאת כְּאֲשֶׁר שָׁמַעְתֶּם בְּאָזְנֵיכֶם:	And the priests and the prophets spoke to the officials and to all the people and said, “<i>We pronounce a death penalty</i> on this man, because he has prophesied against this city, as you have heard <u>with your ears</u>.”	death penalty ← <i>judgment of death</i>. with your ears ← <i>in your ears</i>.

Jer 26:12	וַיֹּאמֶר יִרְמְיָהוּ אֶל-כָּל-הַשָּׂרִים וְאֶל-כָּל-הָעָם לֵאמֹר יְהוָה שְׁלַחְנִי לְהַנְבִּיא אֶל-הַבַּיִת הַזֶּה וְאֶל-הָעִיר הַזֹּאת אֵת כָּל-הַדְּבָרִים אֲשֶׁר שָׁמַעְתֶּם:	Then Jeremiah spoke to all the officials and to all the people and said, "The LORD has sent me to prophesy against this house and against this city all these words which you have heard.	
Jer 26:13	וְעַתָּה הִיטִיבוּ דְרָכֵיכֶם וּמַעַלְלֵיכֶם וּשְׁמָעוּ בְּקוֹל יְהוָה אֱלֹהֵיכֶם וַיִּנָּחַם יְהוָה אֶל-הָרָעָה אֲשֶׁר דִּבֶּר עֲלֵיכֶם:	So now, mend your ways and <i>correct</i> your deeds and heed the voice of the LORD your God, and the LORD will <i>renounce</i> the harm which he has spoken against you.	renounce ← <i>repent of</i>.
Jer 26:14	וְאֲנִי הִנְנִי בְיָדְכֶם עֹשׂוֹ-לִי כְּטוֹב וְכִישָׁר בְּעֵינֵיכֶם:	And <i>as for</i> me, <i>here I am</i> in your <i>hands</i>. Do to me what <i>is right and proper</i> in your eyes.	here I am ← <i>behold me</i>. hands ← <i>hand</i>. right and proper ← <i>good and straight</i>.
Jer 26:15	אָדָּ יָדַע תִּדְעוּ כִּי אִם-מִמָּתִים אַתֶּם אֹתִי כִּי-יָדֹם נָקִי אַתֶּם נֹתְנִים עֲלֵיכֶם וְאֶל-הָעִיר הַזֹּאת וְאֶל-יֹשְׁבֶיהָ כִּי בָאֹמֶת שְׁלַחְנִי יְהוָה עֲלֵיכֶם לְדַבֵּר בְּאָזְנֵיכֶם אֵת כָּל-הַדְּבָרִים הָאֵלֶּה: ס	But <i>be well aware</i> that if you put me to death, then you will be putting innocent blood on yourselves and on this city and on its inhabitants, because the LORD has truly sent me to you to speak all these words <i>in your hearing</i>."	be well aware: infinitive absolute. in your hearing ← <i>in your ears</i>.
Jer 26:16	וַיֹּאמְרוּ הַשָּׂרִים וְכָל-הָעָם אֶל-הַכֹּהֲנִים וְאֶל-הַנְּבִיאִים אֵין-לְאִישׁ הַזֶּה מִשְׁפַּט־מוֹת כִּי בִשְׁם יְהוָה אֱלֹהֵינוּ דִּבֶּר אֱלֵינוּ:	Then the officials and all the people said to the priests and to the prophets, "This man <i>is not deserving of a death penalty</i>, for he has spoken to us in the name of the LORD our God."	death penalty ← <i>judgment of death</i>.

Jer 26:17	וַיִּקְמוּ אַנְשֵׁים מִזְקְנֵי הָאָרֶץ וַיֹּאמְרוּ אֶל־כָּל־קְהֵל הָעָם לֵאמֹר:	And men from the elders of the land stood up and spoke to the whole convocation of the people and said,	
Jer 26:18	*מִיכָה **מִיכָה הַמְּוֹרֶשֶׁתִּי הִיָּה נִבֵּא בִּימֵי חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה וַיֹּאמֶר אֶל־כָּל־עַם יְהוּדָה לֵאמֹר כֹּה־אָמַר יְהוָה צְבָאוֹת צִיּוֹן שָׂדֶה תִּחְרֹשׁ וִירוּשָׁלַם עֵיִים תִּהְיֶה וְהָר הַבַּיִת לְבָמֹת יַעַר:	“{Q: Micah} [K: Micaiah] the <u>Morashtite</u> used to prophecy in the days of Hezekiah king of Judah, and he spoke to all the people of Judah and said, ' <u>This is what</u> the LORD of hosts says: «Zion will be ploughed like a field, And Jerusalem will become heaps of stones, And the mountain of the <u>house</u> <i>Will become</i> the heights of a forest.» ’	Morashtite: AV= <i>Morasthite</i> (-sht- ← -sth-), probably derived from <i>Moreseth</i> , but we retain the Hebraic form. This is what ← Thus. the house: i.e. <i>the house</i> of the LORD.
Jer 26:19	הֶהֱמַת הֶמְתָּהּ חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְכָל־יְהוּדָה הֲלֹא יִרָא אֶת־יְהוָה וַיַּחַל אֶת־פְּנֵי יְהוָה וַיִּנָּחַם יְהוָה אֶל־הָרָעָה אֲשֶׁר־דִּבֶּר עֲלֵיהֶם וַאֲנַחְנוּ עֹשִׂים רָעָה גְדוֹלָה עַל־נַפְשׁוֹתֵינוּ:	Did Hezekiah king of Judah and all of Judah go <u>ahead and put him to</u> <u>death</u> ? Did he not fear the LORD and <u>entreat</u> the LORD so that the LORD renounced the harm which he had spoken against them? Now <u>we are</u> <u>committing</u> a great evil against <u>ourselves</u> .	go ahead and put him to death: infinitive absolute. entreat ← <i>weaken the</i> <i>face of</i> . we are committing: AV differs (<i>might we</i> <i>procure</i>), apparently referring to what might happen to them. ourselves ← <i>our souls</i> .
Jer 26:20	וְגַם־אִישׁ הָיָה מִתְנַבֵּא בְּשֵׁם יְהוָה אֹרְיָהוּ בֶן־שִׁמְעִיָּהוּ מִקִּרְיַת הַיְעָרִים וַיִּנָּבֵא עַל־הָעִיר הַזֹּאת וְעַל־הָאָרֶץ הַזֹּאת כְּכָל דְּבָרֵי יִרְמְיָהוּ:	And there was also a man who prophesied in the name of the LORD: <u>Uriah</u> the son of Shemaiah from <u>Kiriath-Jearim</u> , and he prophesied against this city and against this land similarly to all the words of Jeremiah.	Uriah: AV= <i>Urijah</i> here. Kiriath-Jearim: see Josh 9:17.

Jer 26:21	וַיִּשְׁמַע הַמֶּלֶךְ יְהוֹיָקִים וְכָל־גִּבּוֹרָיו וְכָל־הַשָּׂרִים אֶת־דְּבָרָיו וַיִּבְקֹשׁ הַמֶּלֶךְ הַמִּיתוֹ וַיִּשְׁמַע אֲוִרְיָהוּ וַיָּרָא וַיִּבְרַח וַיָּבֹא מִצְרַיִם:	But when King Jehoiakim and all his warriors and all the officials heard his words, the king looked <i>for</i> <i>a way</i> to put him to death. But when <u>Uriah</u> heard <i>about</i> it, he was afraid, and he fled and went <i>to</i> Egypt.	Uriah: AV= <i>Urijah</i> here.
Jer 26:22	וַיִּשְׁלַח הַמֶּלֶךְ יְהוֹיָקִים אֲנָשִׁים מִצְרַיִם אֶת אֶלְנָתָן בֶּן־עֲכָבוֹר וְאֲנָשִׁים אִתּוֹ אֶל־מִצְרַיִם:	Then King Jehoiakim sent men <i>to</i> Egypt: Elnathan the son of Achbor, and men with him, <i>to</i> Egypt.	
Jer 26:23	וַיּוֹצִיאוּ אֶת־אֲוִרְיָהוּ מִמִּצְרַיִם וַיְבִאֵהוּ אֶל־הַמֶּלֶךְ יְהוֹיָקִים וַיַּכּוּהוּ בַחֶרֶב וַיִּשְׁלְךְ אֶת־גְּבֻלָּתוֹ אֶל־קִבְרֵי בְנֵי הָעָם:	And they brought <u>Uriah</u> out of Egypt, and they brought him to Jehoiakim the king, who struck him with the sword and cast his corpse into the graves of the <u>ordinary people</u> .”	Uriah: AV= <i>Urijah</i> here. See 2 Ki 16:10. ordinary people ← <i>sons</i> <i>of the people</i> .
Jer 26:24	אֲדָיִד אַחִיקָם בֶּן־שָׁפָן הִיטָה אֶת־יְרֵמְיָהוּ לְבִלְתִּי תֵּת־אֹתוֹ בְּיַד־הָעָם לְהָמִיתוֹ: פ	<i>And</i> the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not delivered into the hand of the people <i>for</i> <i>them</i> to put him to death.	
Jer 27:1	בְּרֵאשִׁית מַמְלַכַת יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הָיָה הַדְּבָר הַזֶּה אֶל־יְרֵמְיָה מֵאֵת יְהוָה לֵאמֹר:	At the start of the reign of Jehoiakim the son of Josiah, the king of Judah, this word <u>came</u> to Jeremiah from the LORD, <u>as follows</u>	came ← <i>became</i> . as follows ← <i>to say</i> .
Jer 27:2	כֹּה־אָמַר יְהוָה אֵלַי עֲשֵׂה לְךָ מִזְסָרוֹת וּמָטוֹת וּנְתַתָּם עַל־צוּרְאֲךָ:	– <i>this is what</i> the LORD said to me – : “Make yourself fetters and yoke beams, and put them on your neck.	<i>this is what</i> ← <i>thus</i> .

Jer 27:3	וּשְׁלַחְתֶּם אֶל-מֶלֶךְ אֲדוֹם וְאֶל-מֶלֶךְ מוֹאָב וְאֶל-מֶלֶךְ בְּנֵי עַמּוֹן וְאֶל-מֶלֶךְ צָר וְאֶל-מֶלֶךְ צִידוֹן בְּיַד מְלָאכִים הַבָּאִים יְרוּשָׁלַם אֶל-צִדְקִיָּהוּ מֶלֶךְ יְהוּדָה:	And send them to the king of Edom, and to the king of Moab, and to the king of the sons of Ammon, and to the king of Tyre, and to the king of Sidon, by the agency of the messengers who come to Jerusalem to Zedekiah king of Judah.	Tyre: AV= <i>Tyrus</i> here, elsewhere often <i>Tyre</i>. Sidon: see Gen 10:15. agency ← <i>hand</i>.
Jer 27:4	וְצִוִּיתָ אֹתָם אֶל-אֲדֹנֵיהֶם לֵאמֹר כֹּה-אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל כֹּה תֹאמְרוּ אֶל-אֲדֹנֵיכֶם:	And command them to say to their masters, 'This <i>is what</i> the LORD of hosts, the God of Israel, says.' This <i>is what</i> you shall say to your masters:	masters (2x): or <i>lords</i>. This <i>is what</i> (2x) ← <i>Thus</i>.
Jer 27:5	אֲנֹכִי עָשִׂיתִי אֶת-הָאָרֶץ אֶת-הָאָדָם וְאֶת-הַבְּהֵמָה אֲשֶׁר עַל-פְּנֵי הָאָרֶץ בְּכַחִּי הַגָּדוֹל וּבְזִרְעִי הַנְּטוּיָה וְנָתַתִּיהָ לְאִשָּׁר יֵשֶׁר בְּעֵינַי:	'I made the earth, man, and the fauna which are on the surface of the earth, by my great power and my outstretched arm, and I have given the <i>land</i> to him who <i>is</i> upright in my sight.	the <i>land</i> ← <i>it</i>, referring to the earth / land.
Jer 27:6	וְעַתָּה אֲנֹכִי נָתַתִּי אֶת-כָּל-הָאָרְצוֹת הָאֵלֶּה בְּיַד נְבוּכַדְנֶאצַּר מֶלֶךְ-בָּבֶל עַבְדִּי וְגַם אֶת-חַיַּת הַשָּׂדֶה נָתַתִּי לוֹ לְעַבְדּוֹ:	And now I have delivered all these lands into the hand of Nebuchadnezzar king of Babylon, my servant, and I have also given the <i>wildlife</i> to him, so as to serve him.	wildlife ← <i>life of the field</i>.
Jer 27:7	וְעַבְדּוּ אֹתוֹ כָּל-הַגּוֹיִם וְאֶת-בָּנָו וְאֶת-בְּנוֹ עַד בֹּא־עַת אָרְצוֹ גַּם-הוּא וְעַבְדּוּ בּוֹ גּוֹיִם רַבִּים וּמְלָכִים גְּדֹלִים:	And all the nations will serve him, and his son, and his grandson, until the time of his <i>own</i> country comes – even his – when many nations will impose servitude on him, including great kings.	including ← <i>and</i>.

Jer 27:8	וְהָיָה הַגּוֹי וְהַמְּלָכָה אֲשֶׁר לֹא־יַעֲבֹדוּ אֹתוֹ אֶת־נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל וְאֵת אֲשֶׁר לֹא־יִתֵּן אֶת־צוּאָרוֹ בְּעַל מֶלֶךְ בָּבֶל בַּחֶרֶב וּבָרָעַב וּבִדְבַר אֶפְקֹד עַל־הַגּוֹי הַהוּא נֶאֱמַר יְהוָה עַד־תִּמְּי אֹתָם בִּידּוֹ:	And it will come to pass <i>for</i> any nation or kingdom which will not serve him – Nebuchadnezzar king of Babylon – and for anyone who will not put his neck into the king of Babylon's yoke, <i>that</i> I will visit that nation with the sword and with famine and with a plague, says the LORD, until I have <u>annihilated</u> them by his hand.	annihilated ← <i>finished</i>.
Jer 27:9	וְאַתֶּם אֲל־תִּשְׁמְעוּ אֶל־נְבִיאֵיכֶם וְאֶל־קְסָמִיכֶם וְאֶל־ חִלְמֵיכֶם וְאֶל־עֲנֻנֵיכֶם וְאֶל־כְּשָׁפֵיכֶם אֲשֶׁר־הֵם אֹמְרִים אֵלֵיכֶם לֵאמֹר לֹא תַעֲבֹדוּ אֶת־מֶלֶךְ בָּבֶל:	So don't you listen to your prophets or to your diviners or to your dreams, or to your fortune-tellers from clouds, or your magicians, who speak to you and say, «You will not serve the king of Babylon.»	
Jer 27:10	כִּי שֶׁקֶר הֵם נִבְּאִים לָכֶם לְמַעַן הִרְחִיק אֶתְכֶם מֵעַל אֲדָמַתְכֶם וְהִדְחִיתִי אֶתְכֶם וְאִבְדֶּתֶם:	For they prophesy a lie to you, so as to remove you from your land, so that I should drive you out, and you should perish.	
Jer 27:11	וְהַגּוֹי אֲשֶׁר יָבִיא אֶת־צוּאָרוֹ בְּעַל מֶלֶךְ־בָּבֶל וַעֲבָדוֹ וְהִנָּחִיתוּ עַל־אֲדָמָתוֹ נֶאֱמַר יְהוָה וַעֲבָדָהּ וַיֵּשֶׁב בָּהּ:	But <i>as for</i> any nation which brings its neck into the king of Babylon's yoke and serves him, I will let it remain on its land, says the LORD, and <u>they will till</u> it and remain on it.”	they will till ← <i>it will till</i>, referring to <i>the nation</i>.

Jer 27:12	וְאֶל־צִדְקִיָּה מֶלֶךְ־יְהוּדָה דִּבַּרְתִּי כְּכֹל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר הִבִּיאוּ אֶת־עֲוָרֵיכֶם בְּעַל מֶלֶךְ־בָּבֶל וְעַבְדוּ אֹתוֹ וְעִמּוּ וְחִיּוּ:	And I spoke to Zedekiah king of Judah according to all these words and said, “Bring your necks to the king of Babylon's yoke, and serve him and his people, and live.	
Jer 27:13	לָמָּה תָּמוּתוּ אַתָּה וְעַמְּךָ בַּחֶרֶב בָּרָעַב וּבַדָּבָר כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־הַגּוֹי אֲשֶׁר לֹא־יַעֲבֹד אֶת־מֶלֶךְ בָּבֶל:	Why should you and your people die by the sword, by famine and by a plague, as the LORD has pronounced against any people which will not serve the king of Babylon?	
Jer 27:14	וְאֶל־תִּשְׁמְעוּ אֶל־דְּבָרֵי הַנְּבִאִים הָאֹמְרִים אֲלֵיכֶם לֵאמֹר לֹא תַעֲבֹדוּ אֶת־מֶלֶךְ בָּבֶל כִּי שָׁקֶר הֵם נְבִאִים לָכֶם:	And do not listen to the words of the prophets, who speak to you and say, ‘You will not serve the king of Babylon’, for they are prophesying a lie to you.	
Jer 27:15	כִּי לֹא שְׁלַחְתִּים נְאֻם־יְהוָה וְהֵם נְבִאִים בְּשִׁמִּי לִשְׁקֹר לְמַעַן הַדִּיחִי אֶתְכֶם וְאַבְדֶּתֶם אַתֶּם וְהַנְּבִאִים הַנְּבִאִים לָכֶם:	‘For I did not send them, says the LORD, and they are prophesying in my name falsely, so that I will drive you out, and you will perish – you and the prophets who are prophesying to you.’ ”	

Jer 27:16	וְאֶל־הַכֹּהֲנִים וְאֶל־כָּל־הָעָם הָזֶה דִּבַּרְתִּי לֵאמֹר כֹּה אָמַר יְהוָה אֱלֹהֵי־תַשְׁמְעוּ אֶל־דִּבְרֵי נְבִיאֵיכֶם הַנִּבְּאִים לָכֶם לֵאמֹר הִנֵּה כָּלִי בֵּית־יְהוָה מוֹשְׁבִים מִבְּבֶלָה עֲתָה מֵהֲרָה כִּי שָׁקֵר הֵמָּה נְבִאִים לָכֶם:	And I spoke to the priests and to the whole of this people and said, “<i>This is what</i> the LORD says: ‘Do not listen to the words of your prophets who are prophesying to you, saying, «Look, the articles of the house of the LORD will soon be quickly brought back from Babylon», for they are prophesying a lie to you.	This <i>is what</i> ← Thus.
Jer 27:17	אַל־תִּשְׁמְעוּ אֲלֵיהֶם עֲבָדוּ אֶת־מֶלֶךְ־בְּבֶל וְחִיו לָמָּה תִּהְיֶה הָעִיר הַזֹּאת חֲרָבָה:	Do not listen to them; serve the king of Babylon and live. Why should this city become a desolation?’	
Jer 27:18	וְאִם־נְבִאִים הֵם וְאִם־יֵישׁ דִּבְר־יְהוָה אַתֶּם יַפְגִּעוּ־נָא בִּיהוָה צְבָאוֹת לְבַלְתִּי־בָאוּ הַכְּלִים הַנוֹתְרִים בְּבֵית־יְהוָה וּבֵית מֶלֶךְ יְהוּדָה וּבִירוּשָׁלַם בְּבֶלָה: פ	And if they <i>are</i> prophets, and if the word of the LORD is with them, let them then entreat the LORD of hosts that the remaining articles in the house of the LORD and in the house of the king of Judah, and in Jerusalem, should not go to Babylon.	
Jer 27:19	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי־עַמּוּדִים וְעַל־הַיָּם וְעַל־הַמְּכָנּוֹת וְעַל־יְתֵר הַכְּלִים הַנוֹתְרִים בָּעִיר הַזֹּאת:	For <i>this is what</i> the LORD of hosts says concerning the columns and concerning the <i>artificial</i> sea and concerning the plinths and concerning the rest of the equipment which remains in this city,	this <i>is what</i> ← thus.

Jer 27:20	אֲשֶׁר לֹא־לָקַחם נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל בְּגִלוֹתוֹ אֶת־יְכוֹנִיָּה בֶּן־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה מִירוּשָׁלַם בְּבֵלָה וְאֵת כָּל־חֲרֵי יְהוּדָה וִירוּשָׁלַם: ס	which Nebuchadnezzar king of Babylon did not take when he deported Jeconiah the son of Jehoiakim, the king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem	
Jer 27:21	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עַל־הַכֵּלִים הַנּוֹתָרִים בֵּית יְהוָה וּבֵית מֶלֶךְ־יְהוּדָה וִירוּשָׁלַם: 	– indeed <i>this is what</i> the LORD of hosts, the God of Israel, says concerning the equipment which remains <i>in</i> the house of the LORD and <i>in</i> the house of the king of Judah and <i>in</i> Jerusalem – :	this is what ← thus.
Jer 27:22	בְּבֵלָה יֹבְאוּ וְשָׁמָּה יִהְיוּ עַד יוֹם פִּקְדֵי אֲתָם נְאֻם־יְהוָה וְהֵעֵלִיתִם וְהִשִּׁיבְתִּים אֶל־הַמָּקוֹם הַזֶּה: פ	‘They will be brought to Babylon, and there they will be until the day when I visit them, says the LORD, and I bring them up and bring them back to this place.’ ”	
Jer 28:1	וַיְהִי בַּשָּׁנָה הַהִיא בִּרְאשִׁית מַמְלַכַת צִדְקִיָּה מֶלֶךְ־יְהוּדָה *בִּשְׁנַת בַּשָּׁנָה הָרְבַעִית בַּחֹדֶשׁ ** הַחֲמִישִׁי אָמַר אֵלִי חֲנַנְיָה בֶּן־עֲזוּר הַנְּבִיא אֲשֶׁר מַגִּבְעוֹן בְּבֵית יְהוָה לְעֵינַי הַכֹּהֲנִים וְכָל־הָעָם לֵאמֹר: 	And it came to pass in that year, at the start of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, <i>that</i> Hananiah the son of Azzur, the prophet, who <i>is</i> from Gibeon, spoke to me in the house of the LORD in the sight of the priests and all the people and said,	year: the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qeré</i> . A similar issue in Jer 32:1. Azzur: AV= Azur. Gibeon: see Josh 9:3.
Jer 28:2	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר שִׁבְרֹתִי אֶת־עַל מֶלֶךְ בָּבֶל: 	‘This <i>is what</i> the LORD of hosts, the God of Israel, has spoken. He said, ‘I have broken the king of Babylon's yoke.	This is what ← Thus.

Jer 28:3	בְּעוֹד שְׁנַתִּים יָמִים אָנִי מְשִׁיב אֶל־הַמָּקוֹם הַזֶּה אֶת־כָּל־כְּלֵי בֵּית יְהוָה אֲשֶׁר לָקַח נְבוּכַדְנֶאצַּר מִלְּד־בָּבֶל מִן־הַמָּקוֹם הַזֶּה וַיָּבִיֵּאם בָּבֶל:	In another two years' <u>time</u> I will bring back to this place all the equipment of the house of the LORD which Nebuchadnezzar king of Babylon took from this place and <u>took to</u> Babylon.	time ← <i>days</i>. took (<i>second occurrence in verse</i>) ← <i>brought</i>.
Jer 28:4	וְאֶת־יְכֹנְיָה בֶן־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה וְאֶת־כָּל־גָּלוּת יְהוּדָה הַבָּאִים בָּבֶלָה אָנִי מְשִׁיב אֶל־הַמָּקוֹם הַזֶּה נְאֻם־יְהוָה כִּי אֲשַׁבֵּר אֶת־עַל מֶלֶךְ בָּבֶל:	And I will bring Jeconiah the son of Jehoiakim, the king of Judah, and all the deportees of Judah who went to Babylon, back to this place, says the LORD, for I will break the king of Babylon's yoke.’ ”	
Jer 28:5	וַיֹּאמֶר יִרְמְיָה הַנָּבִיא אֶל־חֲנַנְיָה הַנָּבִיא לְעֵינֵי הַכֹּהֲנִים וְלְעֵינֵי כָל־הָעָם הָעֹמְדִים בְּבֵית יְהוָה:	Then Jeremiah the prophet spoke to Hananiah the prophet in the sight of the priests and in the sight of all the people who were standing in the house of the LORD,	
Jer 28:6	וַיֹּאמֶר יִרְמְיָה הַנָּבִיא אֲמֵן כֵּן יַעֲשֶׂה יְהוָה יְקֻם יְהוָה אֶת־דְּבָרֶיךָ אֲשֶׁר נִבֵּאתָ לְהָשִׁיב כָּל־בֵּית־יְהוָה וְכָל־הַגּוֹלָה מִבָּבֶל אֶל־הַמָּקוֹם הַזֶּה:	and Jeremiah the prophet said, “Indeed the LORD will do <u>this</u> – the LORD will fulfil your words which you prophesied – <u>by bringing back</u> the equipment of the house of the LORD and all the deportees from Babylon to this place.	this ← <i>thus</i>. by bringing back: gerundial use of the infinitive.
Jer 28:7	אֲדַשְׁמַעֲנָא הַדָּבָר הַזֶּה אֲשֶׁר אֲנִי דֹבֵר בְּאָזְנֶיךָ וּבְאָזְנֵי כָל־הָעָם:	But do hear this <u>pronouncement</u> which I speak in your <u>hearing</u> and in the <u>hearing</u> of all the people.	pronouncement ← <i>word, thing</i>. hearing (2x) ← <i>ears</i>.

Jer 28:8	הַנְּבִיאִים אֲשֶׁר הָיוּ לִפְנֵי וּלְפָנַי מִזֶּה־הָעוֹלָם וַיִּנְבְּאוּ אֶל־אֲרָצוֹת רַבּוֹת וְעַל־מַמְלָכוֹת גְּדֹלוֹת לְמַלְחָמָה וּלְרָעָה וּלְדָבָר:	As for the prophets who were before me and before you from ancient times, they prophesied to many countries and against great kingdoms, of war and of trouble and of plagues.	from ancient times ← from the age. plagues ← a plague.
Jer 28:9	הַנְּבִיא אֲשֶׁר יִנְבֵּא לְשָׁלוֹם בְּבֹא דְבַר הַנְּבִיא יִוָּדַע הַנְּבִיא אֲשֶׁר־שָׁלְחוּ יְהוָה בָּאֱמֶת:	Regarding any prophet who prophesies peace, when the word of the prophet comes about, then the prophet can be acknowledged, in that the LORD truly sent him."	
Jer 28:10	וַיִּקַּח חֲנַנְיָה הַנְּבִיא אֶת־הַמוֹטָה מֵעַל צִוָּאר יִרְמְיָה הַנְּבִיא וַיִּשְׁבְּרֶהוּ:	Then Hananiah the prophet took the yoke beam off the neck of Jeremiah the prophet and broke it.	
Jer 28:11	וַיֹּאמֶר חֲנַנְיָה לְעֵינַי כָּל־הָעָם לֵאמֹר כֹּה אָמַר יְהוָה כִּכָּה אֲשַׁבֵּר אֶת־עַל נְבֻכַדְנֶאצַּר מֶלֶךְ־בָּבֶל בְּעוֹד שְׁנָתַיִם יָמִים מֵעַל צִוָּאר כָּל־הַגּוֹיִם וַיֵּלֶךְ יִרְמְיָה הַנְּבִיא לְדַרְכּוֹ: פ	And Hananiah spoke in the sight of all the people and said, "This is what the LORD says: 'In this way I will break the yoke of Nebuchadnezzar king of Babylon off the neck of all nations in another two years' time.'" And Jeremiah the prophet went his way.	This is what ← Thus. time ← days.
Jer 28:12	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָה אַחֲרֵי שָׁבוֹר חֲנַנְיָה הַנְּבִיא אֶת־הַמוֹטָה מֵעַל צִוָּאר יִרְמְיָה הַנְּבִיא לֵאמֹר:	Then the word of the LORD came to Jeremiah after Hananiah the prophet had broken the yoke beam off the neck of Jeremiah the prophet, and it said,	came ← became.
Jer 28:13	הֲלוֹךְ וְאָמַרְתָּ אֶל־חֲנַנְיָה לֵאמֹר כֹּה אָמַר יְהוָה מוֹטַת עֵץ שִׁבְרַתָּ וְעָשִׂיתָ תַּחְתִּיהֶן מוֹטוֹת בַּרְזֶל:	"Go and speak to Hananiah and say, 'This is what the LORD says: «You have broken yoke beams of wood, but you will make yoke beams of iron instead of them.	Go: infinitive absolute in the role of an imperative. This is what ← Thus.

Jer 28:14	כִּי כֹה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עַל בְּרֹזֶל נָתַתִּי עַל־צוּרָא כָּל־הַגּוֹיִם הָאֵלֶּה לְעֶבֶד אֶת־נְבֻכַדְנֶאצַּר מֶלֶךְ־בָּבֶל וְעִבְדוּהוּ וְגַם אֶת־חַיֵּית הַשָּׂדֶה נָתַתִּי לוֹ:	For <u>this is what</u> the LORD of hosts, the God of Israel, says: <I have put a yoke of iron on the neck of all these nations, to serve Nebuchadnezzar king of Babylon, and they will serve him, and I have also given him the <u>wild</u> <u>animals</u>.> ’ ’ ”	this <i>is what</i> ← <i>thus</i>. wild animals ← <i>animal of the field</i>.
Jer 28:15	וַיֹּאמֶר יִרְמְיָה הַנָּבִיא אֶל־חֲנַנְיָה הַנָּבִיא שָׁמַע־נָא חֲנַנְיָה לֹא־שָׁלַחְךָ יְהוָה וְאַתָּה הַבְטַחְתָּ אֶת־הָעָם הַזֶּה עַל־שָׁקֶר:	Then Jeremiah the prophet said to Hananiah the prophet, “Listen now, Hananiah. The LORD did not <u>send</u> you, and you have persuaded this people to trust a lie,	send: in a Hebrew “VOS” (verb-object-subject) sentence.
Jer 28:16	לָכֵן כֹּה אָמַר יְהוָה הַנָּבִי מְשַׁלַּחְךָ מֵעַל פְּנֵי הָאֲדָמָה הַשָּׁנָה אַתָּה מוֹת כִּי־סָרָה דְּבַרְתָּ אֶל־יְהוָה:	which <i>is why this is what</i> the LORD says: ‘I <u>am about</u> to cast you off the face of the earth. This year you will die, for you have spoken <u>deviously</u> concerning the LORD.’ ”	this <i>is what</i> ← <i>thus</i>. I am about to ← <i>Behold me</i>. deviously ← <i>deviousness</i>. Adverbial use of the noun.
Jer 28:17	וַיָּמָת חֲנַנְיָה הַנָּבִיא בַּשָּׁנָה הַהִיא בַּחֹדֶשׁ הַשְּׁבִיעִי: פ	And Hananiah the prophet died in that year in the seventh month.	
Jer 29:1	וְאַלֶּה דְּבָרֵי הַסֵּפֶר אֲשֶׁר שָׁלַח יִרְמְיָה הַנָּבִיא מִירוּשָׁלַם אֶל־יָתֵר וְקִנִּי הַגּוֹלָה וְאֶל־הַכֹּהֲנִים וְאֶל־הַנְּבִיאִים וְאֶל־כָּל־הָעָם אֲשֶׁר הִגְלָה נְבֻכַדְנֶאצַּר מִירוּשָׁלַם בְּבָבֶלָה:	And these <i>are</i> the words of the letter which Jeremiah the prophet sent from Jerusalem to the rest of the elders of the deportees, and to the priests and to the prophets and to all the people whom Nebuchadnezzar had deported from Jerusalem to Babylon,	

Jer 29:2	אַחֲרֵי צֵאת יְכֹנִיָּה הַמֶּלֶךְ וְהַגְבִּירָה וְהַסְרִיסִים שָׂרֵי יְהוּדָה וִירוּשָׁלַם וְהַחֲרָשׁ וְהַמַּסְגָּר מִירוּשָׁלַם:	after the departure of Jeconiah the king, and the queen consort and the eunuchs, <i>and</i> the officials of Judah and Jerusalem, and the <u>craftsmen</u> and the <u>blacksmiths</u> from Jerusalem,	craftsmen ... blacksmiths ← <i>craftsman</i> ... <i>blacksmith</i> .
Jer 29:3	בְּיַד אֶלְעָשָׁה בֶן־שַׁפָּן וְגִמְרִיָּה בֶן־חִלְקִיָּה אֲשֶׁר שָׁלַח צִדְקִיָּה מֶלֶךְ־יְהוּדָה אֶל־נְבוּכַדְנֶצַּצַּר מֶלֶךְ בָּבֶל בְּבִלְהָ לֵאמֹר: ס	<i>sent</i> by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon, to Nebuchadnezzar king of Babylon. <i>And</i> it said,	
Jer 29:4	כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לְכָל־הַגּוֹלָה אֲשֶׁר־הִגַּלְתִּי מִירוּשָׁלַם בְּבִלְהָ:	“ <u>This is what</u> the LORD of hosts, the God of Israel, says to all the deportees whom I deported from Jerusalem to Babylon:	This <i>is what</i> ← <i>Thus</i> .
Jer 29:5	בְּנוּ בָתִּים וְשִׁבּוּ וְנִטְעוּ גִּזְזֹת וְאָכְלוּ אֶת־פְּרִיָן:	‘Build houses and dwell <i>in</i> <i>them</i> , and plant gardens, and eat their fruit.	
Jer 29:6	קַחוּ נָשִׁים וְהוֹלִידוּ בָנִים וּבָנוֹת וְקַחוּ לְבָנֵיכֶם נָשִׁים וְאֶת־בָּנוֹתֵיכֶם תִּנּוּ לְאִנָּשִׁים וְתִלְדֶּנָּה בָנִים וּבָנוֹת וְרַבּוּ־שָׁם וְאַל־תִּמְעָטוּ:	Take wives and beget sons and daughters, and take wives for your sons, and give your daughters to men, and let them bear sons and daughters, and increase there, and do not decrease.	
Jer 29:7	וְדַרְשׁוּ אֶת־שְׁלוֹם הָעִיר אֲשֶׁר הִגַּלְתִּי אֶתְכֶם שָׁמָּה וְהִתְפַּלְּלוּ בַּעֲדָהּ אֶל־יְהוָה כִּי בְשָׁלוֹמָהּ יִהְיֶה לָכֶם שְׁלוֹם: פ	And strive for the <u>welfare</u> of the city to which I have deported you, and pray for it to the LORD. For in its <u>welfare</u> will be your <u>welfare</u> .’	welfare (3x) ← <i>peace</i> . Also elsewhere throughout this chapter.

Jer 29:8	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֶל־יִשְׂיָאוֹ לָכֶם נְבִיאֵיכֶם אֲשֶׁר־בְּקִרְבְּכֶם וְקִסְמֵיכֶם וְאֶל־תִּשְׁמְעוּ אֶל־חִלְמֵיכֶם אֲשֶׁר אֲתֶם מַחְלָמִים:	For this <i>is what</i> the LORD of hosts, the God of Israel, says: ‘Do not let your prophets <i>who are</i> in your midst or your diviners deceive you, and do not heed your <u>dreams which</u> <u>you have</u>.	this <i>is what</i> ← <i>thus</i>. dreams which you have ← <i>dreams which you</i> <i>cause to dream / dream</i> [BDB].
Jer 29:9	כִּי בִשְׁקֶר הֵם נְבִאִים לָכֶם בִּשְׁמִי לֹא שִׁלַּחְתִּים נְאֻם־יְהוָה: ס	For they prophesy in my name falsely to you. I did not send them, says the LORD.’	
Jer 29:10	כִּי־כֹה אָמַר יְהוָה כִּי לִפִּי מְלֵאת לְבַבְּךָ שְׁבָעִים שָׁנָה אֶפְקֹד אֲתָכֶם וְהִקְמַתִּי עֲלֵיכֶם אֶת־דְּבָרִי הַטּוֹב לְהָשִׁיב אֲתָכֶם אֶל־הַמָּקוֹם הַזֶּה:	For this <i>is what</i> the LORD says: ‘<i>It is</i> according to Babylon's fulfilment of seventy years <i>that</i> I will visit you and establish my good word with you, to bring you back to this place.	this <i>is what</i> ← <i>thus</i>.
Jer 29:11	כִּי אֲנֹכִי יֹדַעְתִּי אֶת־הַמַּחְשְׁבֹת אֲשֶׁר אֲנֹכִי חֹשֵׁב עֲלֵיכֶם נְאֻם־יְהוָה מַחְשְׁבוֹת שְׁלוֹם וְלֹא לְרָעָה לַתַּת לָכֶם אַחֲרִית וְתִקְוָה:	For I know the <u>thoughts</u> <u>which I have</u> concerning you, says the LORD, thoughts of welfare and not of trouble, to give you <u>posterity</u> and hope.	thoughts which I have ← <i>thoughts which I think</i>. posterity: as in Ps 109:13. AV differs (<i>an ...</i> <i>end</i>).
Jer 29:12	וְקִרְאתֶם אֵתִי וְהִלַּכְתֶּם וְהִתְפַּלַּלְתֶּם אֵלַי וְשִׁמַּעְתִּי אֲלֵיכֶם:	And you will call <i>on</i> me, and you will go and pray to me, and I will hear you,	
Jer 29:13	וּבִקְשֶׁתֶּם אֵתִי וּמָצֵאתֶם כִּי תִדְרֹשְׁנִי בְכָל־לִבְבְּכֶם:	and you will look for me and find <i>me</i>, for you will seek me with all your heart.	

Jer 29:14	וְנִמְצָאתִי לָכֶם נְאֻם־יְהוָה וְשִׁבֵּתִי אֶת־*שְׁבִיתְכֶם שְׁבוּתְכֶם וְקִבַּצְתִּי** אֶתְכֶם מִכָּל־הַגּוֹיִם וּמִכָּל־הַמְּקוֹמוֹת אֲשֶׁר הִדַּחְתִּי אֶתְכֶם שָׁם נְאֻם־יְהוָה וְהִשְׁבֵּתִי אֶתְכֶם אֶל־הַמָּקוֹם אֲשֶׁר־הִגַּלְתִּי אֶתְכֶם מִשָּׁם:	And I will be found by you, says the LORD, and I will reverse your captivity, and I will gather you from all the nations and from all the places to which I drove you out, says the LORD, and I will bring you back to the place from which I deported you.	captivity: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. A <i>vav</i> / <i>yod</i> issue. The same issue occurs in Jer 49:39, Ezek 16:53 (2x), Ezek 39:25, Job 42:10, Lam 2:14.
Jer 29:15	כִּי אָמַרְתֶּם הַקִּים לָנוּ יְהוָה נְבִאִים בַּבֶּלָה: ס	For you have said, «The LORD has raised up prophets for us in Babylon.» ’	We retain this verse linked neither to the previous nor the following verse, as it is unclear whether it ↵
Jer 29:16	כִּי־כֹה אָמַר יְהוָה אֶל־הַמֶּלֶךְ הַיּוֹשֵׁב אֶל־כִּסֵּא דָוִד וְאֶל־כָּל־הָעָם הַיּוֹשֵׁב בְּעִיר הַזֹּאת אֲחֵיכֶם אֲשֶׁר לֹא־יָצְאוּ אִתְּכֶם בְּגוֹלָה:	For this <i>is what</i> the LORD says to the king who sits on the throne of David, and to all the people who live in this city, your brothers who did not go out with you in the deportation	↳ refers to true (e.g. Daniel) or false (Jer 29:21) prophets in Babylon, or both. this <i>is what</i> ← <i>thus</i>.
Jer 29:17	כֹּה אָמַר יְהוָה צְבָאוֹת הַנְּגִל מִשְׁלַח בָּם אֶת־הַחֶרֶב אֶת־הָרָעָב וְאֶת־הַדָּבָר וְנָתַתִּי אוֹתָם כַּתְּאִנִּים הַשְּׁעָרִים אֲשֶׁר לֹא־תֵאכְלֶנָּה מִרָע:	– this <i>is what</i> the LORD of hosts says – : ‘I <u>am</u> about to send on them the sword, famine and a plague, and I will make them like blighted figs which <i>cannot</i> be eaten because of <i>their</i> putridity.	this <i>is what</i> ← <i>thus</i>. I am about to ← <i>Behold me</i>. putridity ← <i>badness</i>.

Jer 29:18	וּרְדַפְתִּי אַחֲרֵיהֶם בַּחֶרֶב בָּרָעַב וּבַדָּבָר וּנְתַתִּים לְזוּעָה * לְזַעֲזָה לְכָל * מִמְּלָכוֹת הָאָרֶץ לְאֵלָה וּלְשִׁמָּה וּלְשִׁרְקָה וּלְחִרְפָּה בְּכָל־הַגּוֹיִם אֲשֶׁר־הִדַּחְתִּים שָׁם:	And I will pursue them with the sword and with famine and with a plague, and I will make them a <i>target of terror</i> to all the kingdoms of the earth, a curse and a desolation, and a <u>laughing stock</u> and an <i>object of contempt</i> among all the nations where I drove them out,	terror: the <i>ketiv</i> / <i>qere</i> issue is as in Jer 15:4. laughing stock ← <i>whistling, hissing</i> .
Jer 29:19	תַּחַת אֲשֶׁר־לֹא־שָׁמְעוּ אֶל־דְּבָרֵי נְאֻם־יְהוָה אֲשֶׁר שָׁלַחְתִּי אֵלֵיהֶם אֶת־עֲבָדַי הַנְּבָאִים הַשֵּׁפִים וְשָׁלַח וְלֹא שָׁמְעֶתֶם נְאֻם־יְהוָה:	because they did not heed my words, says the LORD, <u>who</u> sent my servants to them – the prophets – <u>rising early and sending</u> <i>them</i> , but you did not heed <i>them</i> , says the LORD.	who: AV differs (<i>words ... which I sent unto them</i>), taking a different antecedent of the relative pronoun, but ↵ rising early and sending <i>them</i> : infinitive absolute.
Jer 29:20	וְאַתֶּם שָׁמְעוּ דְּבַר־יְהוָה כָּל־הַגּוֹלָה אֲשֶׁר־שָׁלַחְתִּי מִירוּשָׁלַם בְּבִלְהָ: ס	So hear the word of the LORD, you <i>people</i> , all you deportees whom I sent from Jerusalem to Babylon.	↳ against this is the fact that there is no prepositional support for AV's <i>by my servants</i> .
Jer 29:21	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֶל־אֲחָאֵב בֶּן־קוֹלָיָה וְאֶל־צִדְקִיָּהוּ בֶּן־מַעֲשִׂיָּה הַנְּבָאִים לָכֶם בְּשִׁמִּי שֶׁקֶר הִנֵּנִי נָתַן אַתֶּם בְּיַד נְבוּכַדְרֶצַּר מֶלֶךְ־בָּבֶל וְהֵכֶם לְעֵינֵיכֶם:	This <i>is what</i> the LORD of hosts, the God of Israel, says concerning Ahab the son of Kolaiah and concerning Zedekiah the son of Maaseiah, who prophesy falsely to you in my name: « <u>I am about to</u> deliver them into the hand of Nebuchadrezzar king of Babylon, and he will strike them down <u>in your sight</u> ».	This <i>is what</i> ← <i>Thus</i> . I am about to ← <i>Behold me</i> . in your sight ← <i>at your eyes</i> .
Jer 29:22	וְלָקַח מֵהֶם קָלָלָה לְכָל גְּלוֹת יְהוּדָה אֲשֶׁר בְּבָבֶל לֵאמֹר יִשְׁמַךְ יְהוָה כְּצִדְקִיָּהוּ וְכֶאֱחָב אֲשֶׁר־קָלַם מֶלֶךְ־בָּבֶל בְּאֵשׁ:	And a curse <i>formula</i> will be taken <u>from their</u> <i>example</i> by all the deportees of Judah who <i>are</i> in Babylon, when they say, «May the LORD make you like Zedekiah and like Ahab, whom the king of Babylon roasted on a <i>fire</i> » » ,	from their <i>example</i> ← <i>from them</i> . a fire ← <i>the fire</i> . An unexpected definite article. See Gen 22:9.

Jer 29:23	יַעַן אֲשֶׁר עָשׂוּ גְבֻלָּהּ בְּיִשְׂרָאֵל וַיִּנָּאֲפוּ אֶת־נִשְׁי רֵעֵיהֶם וַיְדַבְּרוּ דְבָר בְּשִׁמִּי שֶׁקֶר אֲשֶׁר לֹא צִוִּיתָם וְאַנְכִי *הוֹדַעַתִּי הַיּוֹדֵעַ וְעַד נֹאֵם יְהוָה: ** ס	because they committed impiety in Israel, and they committed adultery with the wives of their neighbours, and they spoke a false pronouncement in my name, which I did not command them. And I {Q: know} [K: <i>am</i> he who knows], and <i>I am</i> a witness, says the LORD.	pronouncement ← <i>word, thing</i>.
Jer 29:24	וְאַל־שִׁמְעִיָּהוּ הַנְּחֵלְמִי תֹאמַר לֵאמֹר:	And you shall speak to Shemaiah the Nehelamite and say,	
Jer 29:25	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר יַעַן אֲשֶׁר אָתָּה שְׁלַחְתָּ בְּשִׁמְכָה סִפְרִים אֶל־כָּל־הָעָם אֲשֶׁר בִּירוּשָׁלַם וְאַל־צַפְנִיָּה בֶּן־מַעֲשִׂיָּה הַכֹּהֵן וְאֵל כָּל־הַכֹּהֲנִים לֵאמֹר:	‘This <i>is what</i> the LORD of hosts, the God of Israel has spoken. He has said, «<i>I will be making an announcement</i> because you have sent letters in your name to all the people who <i>are</i> in Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,	Shemaiah's letters were an attempt to get Jeremiah arrested. This <i>is what</i> ← <i>Thus</i>.
Jer 29:26	יְהוָה נִתְּנָךְ כֹּהֵן תַּחַת יְהוֹיָדָע הַכֹּהֵן לְהִיזֹת פְּקָדִים בֵּית יְהוָה לְכָל־אִישׁ מְשַׁגֵּעַ וּמִתְנַבֵּא וְנִתְּתָה אֹתוֹ אֶל־הַמַּהְפֶּכֶת וְאֶל־הַצִּיּוֹק:	‹The LORD has appointed you a priest instead of Jehoiada the priest, so that you should be superintendents <i>in</i> the house of the LORD, <i>looking out</i> for everyone behaving like a madman or a <i>man</i> acting like a prophet, so that you put him in <u>prison</u> and in fetters.	prison: or <i>stocks</i>.
Jer 29:27	וְעַתָּה לָמָּה לֹא גַעַרְתָּ בִּירְמִיָּהוּ הָעֲנָתִיתִי הַמִּתְנַבֵּא לָכֶם:	Accordingly <i>now</i>, why have you not rebuked Jeremiah the <u>Anathothite</u>, who was acting like a prophet to you?	Accordingly now: this is the correlative of <i>because</i> in verse 25. Anathothite ← <i>Annethothite</i>, in an unmorphological form. See 2 Sam 23:27.

Jer 29:28	כִּי עַל־כֵּן שָׁלַח אֵלֵינוּ בְּבֶל לֵאמֹר אֲרַכָּה הִיא בָּנוּ בָתִּים וְשָׁבוּ וְנִטְעוּ גִּזְזֹת וְאָכְלוּ אֶת־פְּרִיָהֶן:	For this <i>is</i> how he sent word to us <i>in</i> Babylon, saying, "It <i>will be</i> long. Build houses and live <i>in</i> <i>them</i> , and plant gardens and eat their fruit." » ' »	
Jer 29:29	וַיִּקְרָא צְפַנְיָה הַכֹּהֵן אֶת־הַסֵּפֶר הַזֶּה בְּאָזְנֵי יִרְמְיָהוּ הַנָּבִיא: פ	And Zephaniah the priest read this letter in the hearing of Jeremiah the prophet.	
Jer 29:30	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר:	Then the word of the LORD came to Jeremiah and said,	came ← <i>became</i> .
Jer 29:31	שָׁלַח עַל־כָּל־הַגּוֹלָה לֵאמֹר כֹּה אָמַר יְהוָה אֱלֹהֵי־שֹׁמְעֵי הַנְּחֻלָּמִי יֵעַן אֲשֶׁר נָבֵא לָכֶם שְׁמַעְיָה וְאֲנִי לֹא שָׁלַחְתִּיו וַיִּבְטַח אֶתְכֶם עַל־שָׁקֶר:	"Send <i>word</i> to all the deportees and say, ' <i>This is</i> <i>what</i> the LORD says to Shemaiah the Nehelamite: «Since Shemaiah has prophesied to you <i>when</i> I did not send him, and he has caused you to trust in a lie,	This <i>is what</i> ← <i>Thus</i> . when ← <i>and</i> .
Jer 29:32	לֵכֵן כֹּה־אָמַר יְהוָה הַנְּנִי פֶקֶד עַל־שְׁמַעְיָה הַנְּחֻלָּמִי וְעַל־זֶרְעוֹ לֹא־יִהְיֶה לוֹ אִישׁ יוֹשֵׁב בְּתוֹדֵהֶעָם הַזֶּה וְלֹא־יִרְאֶה בְטוֹב אֲשֶׁר־אֲנִי עֹשֶׂה־לָעָמִי נֹאס־יְהוָה כִּי־סָרָה דְּבַר עַל־יְהוָה: ס	this <i>is what</i> the LORD says: «I <i>am about to</i> visit Shemaiah the Nehelamite and his seed. He will not have a man <i>left</i> dwelling among this people, and he will not see the good which I will be doing for my people, says the LORD, for he has spoken <i>deviously</i> against the LORD.» ' »	this <i>is what</i> ← <i>therefore</i> <i>thus</i> . The word <i>therefore</i> is the correlative to <i>since</i> in the previous verse, but it is not expressed in English. I am about to ← <i>Behold</i> <i>me</i> . deviously ← <i>deviousness</i> .
Jer 30:1	הַדָּבָר אֲשֶׁר הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	The word which came to Jeremiah from the LORD and said,	came ← <i>became</i> .

Jer 30:2	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר כְּתַב־לְךָ אֶת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבַּרְתִּי אֵלֶיךָ אֶל־סֵפֶר:	“This <i>is what</i> the LORD God of Israel has spoken. He says, ‘ <u>Write</u> all the words which I have spoken to you <u>in a book</u> .’	This <i>is what</i> ← Thus. Write ← Write for yourself. The sense is Get writing. in a book ← into a book. Pregnant use of the preposition.
Jer 30:3	כִּי הִנֵּה יָמִים בָּאִים נֹאֲמִי־יְהוָה וְשִׁבְתִּי אֶת־שְׁבוֹת עַמִּי יִשְׂרָאֵל וְיִהְיֶה אֲמַר יְהוָה וְהַשְׁבֹּתִים אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לָאֲבוֹתָם וְיִרְשׁוּהָ: פ	For behold, the days are coming, says the LORD, when I will reverse the captivity of my people Israel and Judah, says the LORD, and I will bring them back to the land which I gave to their fathers, and they will inherit it.’ ”	
Jer 30:4	וְאֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֶל־יִשְׂרָאֵל וְאֶל־יְהוּדָה:	And these <i>are</i> the words which the LORD spoke to Israel and to Judah,	
Jer 30:5	כִּי־כֹה אָמַר יְהוָה קוֹל חֲרָדָה שָׁמַעְנוּ פֶּחַד וְאִין שָׁלוֹם:	for <u>this is what</u> the LORD says: “We have heard the sound of trembling, Fear, and absence of peace.	this <i>is what</i> ← thus.
Jer 30:6	שֶׁאֲלוּ־נָא וְרָאוּ אִם־יִלֵּד זָכָר מִדּוֹעַ רֵאִיתִי כָל־גֶּבֶר יָדָיו עַל־חֻלְצָיו בִּיזְלָהָה וְנִהְפְּכוּ כָל־פָּנִים לִירְקוֹן:	Just ask and see – Does a male give birth? Why do I see every man with his hands on his waist, Like a woman giving birth, And every face turned pallid?	pallid ← pale yellow or green.
Jer 30:7	הוּא כִּי גָדוֹל הַיּוֹם הַהוּא מֵאֵין כְּמָהוּ וְעַתָּה צָרָה הִיא לִיעֲקֹב וּמִמָּנָה יוֹשָׁע:	Alas, for great <i>is that</i> day, With nothing like it, And it <i>is</i> a time of distress for Jacob, But he will be saved from it.	that day: a term used for the day of the LORD. No explicit ־ With ← From, i.e. Different from (anything like it).

Jer 30:8	וְהָיָה בַּיּוֹם הַהוּא נְאֻם יְהוָה צְבָאוֹת אֲשֶׁר עָלָיו מֵעַל צִוְּיָרָךְ וּמוֹסְרוֹתֶיךָ אֲנִי אֶפְתָּח וְלֹא יַעֲבֹדוּ-בּוֹ עוֹד זָרִים:	And it will come to pass on that day, Says the LORD of hosts, <i>That</i> I will break his yoke off your neck, And I will undo your fetters, And foreigners will no longer impose servitude on him.	↳ mention of Babylon or Nebuchadnezzar in this chapter, though seemingly a continuation of that theme.
Jer 30:9	וְעַבְדּוּ אֶת יְהוָה אֱלֹהֵיהֶם וְאֶת דָּוִד מֶלֶכָם אֲשֶׁר אֶקִּים לָהֶם: ס	And they will serve the LORD their God, And David their king, Whom I will raise up to them.	
Jer 30:10	וְאַתָּה אֶל-תִּירָא עַבְדִּי יַעֲקֹב נְאֻם-יְהוָה וְאֶל-תַּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעֶךָ מִרְחוֹק וְאֶת-זֶרְעֶךָ מֵאֶרֶץ שָׁבִים וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁנָן וְאֵין מַחְרִיד:	But don't you fear, Jacob my servant, Says the LORD, And do not be afraid, Israel, For <u>I am about to</u> save you from a distance, And your seed from the land of their captivity, And Jacob will return, And he will be quiet and undisturbed, With no-one causing fear.	Jer 46:27. I am about to ← <i>behold me</i> .
Jer 30:11	כִּי-אַתָּךְ אֲנִי נְאֻם-יְהוָה לְהוֹשִׁיעֶךָ כִּי אֶעֱשֶׂה כָלָה בְּכָל-הַגּוֹיִם אֲשֶׁר הִפְצֹתִיךָ שָׁם אֲךָ אֶתְּךָ לֹא-אֶעֱשֶׂה כָלָה וְיִסְרְתִיךָ לְמִשְׁפָּט וְנִקָּה לֹא אֶנְקֶדָּה: פ	For I <i>am</i> with you, Says the LORD, To save you, For I will make an end of all the nations <u>To which</u> I have scattered you, But I will not make an end of you, But I will discipline you <u>judicially</u> , And I will <u>certainly not</u> acquit you.	Jer 46:28. To which ← <i>Where</i> . judicially ← <i>to / for judgment</i> . certainly not acquit: infinitive absolute. AV differs somewhat (<i>not leave thee altogether unpunished</i>).
Jer 30:12	כִּי כֹה אָמַר יְהוָה אֱנוֹשׁ לְשִׁבְרֶךָ נִחְלָה מִכְתָּדָה:	For <u>this is what</u> the LORD says: 'Your <u>demise is</u> incurable; Your blow <i>is</i> grievous.	this <i>is what</i> ← <i>thus</i> . demise ← <i>to the breakage</i> . grievous ← <i>ill</i> .

Jer 30:13	אִין־דִּין דִּינָךְ לְמִזֹּר רְפָאוֹת תַּעֲלֶה אֵין לָךְ:	<i>There is no-one</i> pleading your case, <i>For you to be bandaged</i> up. <i>You do not have</i> medicines for recovery.	<i>For you to be bandaged</i> up ← <i>For bandaging.</i>
Jer 30:14	כָּל־מֵאֲהַבֶּיךָ שָׁכְחוּךָ אוֹתָךְ לֹא יִדְרָשׁוּ כִּי מַכַּת אוֹיֵב הַבִּיתִיךָ מוֹסֵר אֶבְזְרִי עַל רֹב עֲוֹנֶיךָ עֲצָמוֹ חֲטֹאתֶיךָ:	All your lovers have forgotten you; They do not seek you. For I have struck you with an enemy's blow – A cruel chastisement – For the great extent of your iniquity, <i>And for how</i> your sins have become immense.	A cruel chastisement ← <i>Chastisement of (a) cruel</i> (one), but re-pointed as מוֹסֵר, <i>A cruel</i> chastisement.
Jer 30:15	מִה־תִּזְעַק עַל־שִׁבְרֶךְ אֲנוּשׁ מִכְּאֲבֶךָ עַל רֹב עֲוֹנֶיךָ עֲצָמוֹ חֲטֹאתֶיךָ עָשִׂיתִי אֵלֶּה לָּךְ:	Why do you cry out about your demise? Your grievous situation is incurable. <i>It is</i> because of the great extent of your iniquity – <i>Because</i> your sins have become immense – <i>That</i> I have done these things to you.	demise ← <i>breakage.</i>
Jer 30:16	לָכֵן כָּל־אֹכְלֶיךָ יֵאָכְלוּ וְכָל־צָרֶיךָ כֻּלָּם בִּשְׂבִי יִלְכוּ וְהָיוּ שֹׂאֲסִיךָ לְמִשְׁפָּה וְכָל־בְּזִיךָ אֶתָּן לְבָז:	On this account all those who devour you Will <i>themselves</i> be devoured, And <i>as for</i> all your adversaries, They will all go into captivity, And those who plunder you Will become an <i>object</i> of plundering, And I will make all who spoil you An <i>object of</i> spoil.	

Jer 30:17	כִּי־אֶעֱלֶה אֲרֻכָּה לָךְ וּמִמְכוֹתֶיךָ אֲרַפֶּאֲךָ נְאֻם־יְהוָה כִּי נִדְחָה קִרְאוּ לָךְ צִיּוֹן הִיא דֹרֵשׁ אֲנִי לָהּ: ס	For I will <u>bring</u> restoration to you, And I <u>will</u> <u>heal</u> your <u>wounds</u>, Says the LORD, For they called you Cast Out, And they said, «This is Zion; She <i>has</i> no-one seeking <i>her</i>.» ’ ”	bring ← <i>bring up</i>. I will heal your wounds ← <i>I will heal you from your strokes</i>.
Jer 30:18	כֹּה אָמַר יְהוָה הִנְנִי־שׁוֹב שׁוֹבוֹת אֶהְיֶה יַעֲקֹב וּמִשְׁכְּנֵתוֹ אֲרַחֵם וְנִבְנְתָה עִיר עַל־תֵּלָהּ וְאַרְמוֹן עַל־מִשְׁפָּטוֹ יֵשֵׁב:	This <i>is</i> <u>what</u> the LORD says: “I am <u>about</u> <u>to</u> <u>reverse</u> the captivity of the tents of Jacob, And I will have mercy <i>on</i> his dwelling places, And a city will be built on its heap of ruins, And a citadel will <u>stand</u> <u>Where</u> it <i>has</i> <u>that</u> right.	This is what ← <i>Thus</i>. I am about to ← <i>Behold me</i>. stand ← <i>sit</i>. Where it <i>has that</i> right ← <i>On its justice</i>.
Jer 30:19	וַיֵּצֵא מֵהֶם תּוֹדָה וְקוֹל מִשְׁחָקִים וְהִרְבֵּיתִים וְלֹא יִמָּעְטוּ וְהִכְבֵּדְתִּים וְלֹא יִצְעָרוּ:	And from them, Thanksgiving and the sound of <i>people</i> rejoicing will go out, And I will increase them, And they will not be few, And I will glorify them, And they will not be belittled.	
Jer 30:20	וְהָיוּ בָנָיו כְּקֶדֶם וְעֵדָתוֹ לִפְנֵי תַבּוֹן וּפְקֻדָּתִי עַל־ כָּל־לֹחֲצִיו:	And <u>his</u> <u>sons</u> will be as in former time, And his congregation will be established before me, And I will visit all who oppress him.	his sons: standing for <i>Jacob's descendants</i>.

Jer 30:21	וְהָיָה אֲדִירוֹ מִמֶּנּוּ וּמִשְׁלוֹ מִקְרָבוֹ יֵצֵא וְהִקְרַבְתִּיו וְנִגַּשׁ אֵלַי כִּי מִי הוּא־זֶה עָרַב אֶת־לְבוֹ לַגֹּשֶׁת אֵלַי נֹאֲמִיָּהוּהָ:	And his illustrious one will <u>come</u> from his <i>own</i> self, And his ruler will issue from <u>his inward</u> parts, And I will have him come near, And he will approach me. For who <i>is</i> this <i>Who</i> has pledged his heart to approach me? Says the LORD.	come ← <i>become</i> . from his inward parts: AV differs (<i>from the midst of</i> <i>them</i>), not recognizing Jacob (Jer 30:18) as the antecedent.
Jer 30:22	וְהִייתֶם לִי לְעָם וְאֲנֹכִי אֱהִיָּה לָכֶם לֵאלֹהִים: ס	And you will be a people to me, And I will be God to you.	2 Cor 6:16.
Jer 30:23	הִנֵּה סַעֲרַת יְהוָה חֲמָה יֵצֵאָה סַעַר מִתְּגֹרֶר עַל רֹאשׁ רְשָׁעִים יִחוּל:	And behold, the LORD's storm – Fury – will go out; A sweeping storm. It will whirl on the head of the wicked.	
Jer 30:24	לֹא יֵשׁוּב חֲרוֹן אַף־יְהוָה עַד־עֲשֹׂתוֹ וְעַד־הִקְיָמוֹ מִזְמוֹת לִבּוֹ בְּאַחֲרִית הַיָּמִים תִּתְּבֹנְנוּ בָּהּ:	The fury of the LORD's anger will not <u>relent</u> Until he has carried out and established The purposes of his heart. In the last days, you will contemplate it.	relent ← <i>return; cease</i> .
Jer 31:1	בָּעֵת הַהִיא נֹאֲמִיָּהוּהָ אֱהִיָּה לְאֱלֹהִים לְכָל מִשְׁפָּחוֹת יִשְׂרָאֵל וְהִמָּה יְהִי־לִי לְעָם: ס	At that time, says the LORD, I will be God to all the families of Israel, and they will be a people to me.	2 Cor 6:16.
Jer 31:2	כֹּה אָמַר יְהוָה מֵצֵא חֵן בְּמִדְבָּר עִם שְׂרִידֵי חָרָב הַלֹּדֶד לְהַרְגִיעוֹ יִשְׂרָאֵל:	<u>This is what</u> the LORD says: “The people <i>who</i> escaped the sword Have found grace in the desert, <i>Through me taking</i> <i>steps</i> to give <i>them</i> rest – Israel, <i>that is.</i> ”	<i>This is what</i> ← <i>Thus</i> . taking steps ← <i>going</i> . Infinitive absolute. them ← <i>him</i> .

Jer 31:3	מִרְחֹק יְהוָה נִרְאָה לִי וְאַהֲבַת עוֹלָם אֶהְבֵּתִיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חֶסֶד:	Long ago, the LORD appeared to me <i>and said</i>, “With age-abiding love I have loved you, Which <i>is</i> why I have drawn you <i>close in</i> kindness.	
Jer 31:4	עוֹד אֶבְנֶנָּךְ וְנִבְנִית בְּתוֹלַת יִשְׂרָאֵל עוֹד תַּעֲדִי תִפְיֶךָ וַיֵּצֵאת בַּמַּחֹל מִשְׁחַקִּים:	I will build you up again, And you will be built up, O virgin of Israel; You will again adorn yourself <i>with</i> your timbrels, And go out into the dance of those <i>who</i> rejoice.	rejoice: or <i>play music</i>.
Jer 31:5	עוֹד תִּטְעִי כְרָמִים בְּהָרֵי שִׁמְרוֹן נָטְעוּ נֹטְעִים וְחָלְלוּ:	You will again plant vineyards In the mountains of Samaria. The planters will plant <i>them</i> And <u>gather the vintage</u>.	gather the vintage ← <i>treat as profane</i>. [BDB] interprets as <i>by beginning</i> <i>to use its fruit</i>. Other meanings are <i>dance</i> and <i>play the flute</i>.
Jer 31:6	כִּי יִשְׁ-יֹום קָרָאוּ נֹצְרִים בְּהָר אֶפְרַיִם קוֹמוּ וְנַעֲלָה צִיּוֹן אֶל־יְהוָה אֱלֹהֵינוּ: פ	For there is a day <i>When</i> watchmen will proclaim on Mount Ephraim, ‘Arise and let us go up <i>to</i> Zion, To the LORD our God.’ ”	
Jer 31:7	כִּי־כֹה אָמַר יְהוָה רִנּוּ לִיעֲקֹב שִׁמְחָה וְצִהְלוּ בְּרֹאשׁ הַגּוֹיִם הַשְׁמִיעוּ הַלְלוּ וְאָמְרוּ הוֹשַׁע יְהוָה אֶת־עַמּוֹךְ אֶת שְׂאֵרֵית יִשְׂרָאֵל:	For <u>this <i>is what</i></u> the LORD says: “Shout for joy to Jacob, And <u>burst out in</u> <u>exultation</u> at the head of the nations. Proclaim and praise and say, ‘O LORD save your people, The remnant of Israel.’	this <i>is what</i> ← <i>thus</i>. burst out in exultation ← <i>neigh</i>. See Jer 5:8.

Jer 31:8	הֲנִי מְבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקַבְּצָתִים מִרְכְּתֵי־אֶרֶץ בָּם עוֹר וּפֶסֶחַ הָרֶה וְיִלְדֵת יַחֲדוּ קָהָל גָּדוֹל יָשׁוּבוּ הִנֵּה:	I <u>am</u> about to bring them from the land of the north, And I will gather them from the remotest parts of the earth. Among them <i>will be</i> the blind and the lame, The pregnant and her <i>who</i> is giving birth together. A great convocation will return here.	I am about to ← <i>Behold</i> <i>me</i>.
Jer 31:9	בְּבִכִּי יָבֹאוּ וּבְתַחֲנוּנִים אֹבִילֶם אֲוִלִיכֶם אֶל־נַחְלֵי מַיִם בְּדֶרֶךְ יֵשֶׁר לֹא יִכְשְׁלוּ בָּהּ כִּי־הֵייתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכֹרִי הוּא: ס	They will come with weeping, And I will lead them with <i>their</i> supplications; I will conduct them to brooks of water By a straight way on which they will not stumble, For I will be a father to Israel, And Ephraim <i>is</i> my firstborn.	Rev 7:17.
Jer 31:10	שְׁמְעוּ דְּבַר־יְהוָה גּוֹיִם וְהַגִּידוּ בָּאֵיִם מִמֶּרְחֶק וְאָמְרוּ מִזֶּרֶה יִשְׂרָאֵל יִקְבְּצֵנוּ וְשִׁמְרוּ כְרִיעָה עֲדָרוֹ:	Hear the word of the LORD, <i>you</i> nations, And announce <i>it</i> among the <u>coastlands</u> far away, And say, 'He who scattered Israel Will gather him, And he will keep him, As a shepherd <i>does</i> his flock.'	coastlands: or <i>islands</i>.
Jer 31:11	כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב וַיִּגְאֹלוּ מִיַּד חֲזָק מִמֶּנּוּ:	For the LORD has ransomed Jacob And redeemed him from a hand stronger than he <i>was</i>.	

Jer 31:12	וּבֹאוּ וְרִנְנוּ בְּמִרוֹם-צִיּוֹן וְנִהְיוּ אֶל-טוֹב יְהוָה עַל-דָּגֶן וְעַל-תִּירֵשׁ וְעַל-יִצְהָר וְעַל-בְּנֵי-צֶאֱן וּבִקָּר וְהִיתָה נֶפֶשׁ כֶּגֶן רְוָה וְלֹא-יֹסִיפוּ לְדַאֲבָה עוֹד:	So they will come and shout for joy on the heights of Zion, And they will <u>flock</u> to the goodness of the LORD, To grain and to new wine and to fresh oil, And to young flock animals and oxen. And their <u>spiritual condition</u> will be like a <u>well-watered</u> garden, And they will no longer languish.	flock ← <i>flow</i>. spiritual condition ← <i>soul</i>. well-watered ← <i>soaked; saturated</i>.
Jer 31:13	אֲזַי תִּשְׂמַח בְּתוֹלָה בְּמַחֹל וּבַחֲרִים וּזְקֵנִים יַחֲדוּ וְהִפְכֵּתִי אֲבֵלִים לְשִׂשׂוֹן וְנִחַמְתִּים וְשִׂמְחָתִים מִיָּגוֹנָם:	Then the <u>virgin</u> will rejoice with a dance, As <i>will</i> both young men and old together, And I will change their mourning into joy, And I will show them compassion, And I will make them happy, <i>Released</i> from their grief.	virgin: a reference to Israel. See Jer 18:13, Jer 31:4.
Jer 31:14	וְרוֹיְתִי נֶפֶשׁ הַפְּהִינִים דָּשֵׁן וְעַמִּי אֶת-טוֹבִי יִשְׂבְּעוּ נְאֻם-יְהוָה: ס	And I will <u>saturate</u> the <u>sentiments</u> of the priests <i>with</i> fat, And my people will be satiated with my goodness, Says the LORD.”	saturate the sentiments ← <i>saturate the soul</i>. But perhaps translate <i>slake the appetite</i> here.
Jer 31:15	כֹּה אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תִּמְרוּרִים רַחֵל מִבְּכָה עַל-בָּנֶיהָ מֵאַנְהָה לְהִנָּחֵם עַל-בָּנֶיהָ כִּי אֵינָנִי: ס	This <i>is what</i> the LORD says: “A sound is heard in Ramah – Lamentation and very bitter weeping – Rach^{el} grieving for her sons. She refuses to be comforted for her sons, For <i>they are no more</i>.”	Matt 2:18. This <i>is what</i> ← <i>Thus</i>. very bitter weeping ← <i>weeping of bitternesses</i>. Rachel: AV= <i>Rahel</i> here. they ← <i>he / it</i>.

Jer 31:16	כֹּה אָמַר יְהוָה מִנְעִי קוֹלְךָ מִבְּכִי וְעֵינַיִךְ מִדְּמָעָה כִּי יֵשׁ שָׂכָר לַפְעֻלָּתְךָ נְאֻם־יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב:	This <i>is what</i> the LORD says: “Restrain your voice from weeping, And your eyes from tears, For there is recompense <i>in what</i> <i>is</i> performed for you, Says the LORD, And they will return from the land of the enemy.	This is what ← Thus. in what <i>is</i> performed for you ← <i>to your work</i>, an objective genitive (someone benefits-by- work you). AV differs (<i>for thy work shall be</i> <i>rewarded</i>).
Jer 31:17	וַיִּשְׁתַּקְוָה לְאַחֲרֵיתָךְ נְאֻם־יְהוָה וְשָׁבוּ בָנִים לְגְבוּלָם: ס	And there is hope for your posterity, Says the LORD, And the sons will return to their territory.	posterity: see Jer 29:11. AV differs (<i>end</i>), in the sense of <i>latter time</i>, which is also possible. territory ← border.
Jer 31:18	שָׁמוּעַ שָׁמַעְתִּי אֶפְרַיִם מִתְנוּדָד יִסְרָתְנִי וְאוֹסֵר כְּעֶגְלָ לֹא לָמַד הַשִּׁיבִנִי וְאֶשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי:	I have of course heard <i>how</i> Ephraim <i>is</i> becoming agitated, Saying, ‘He has chastised me, And I was chastised like an untrained calf. Bring me back so that I go back, For you <i>are</i> the LORD my God.	I have of course heard: infinitive absolute.
Jer 31:19	כִּי־אַחֲרֵי שׁוּבִי נִחַמְתִּי וְאַחֲרֵי הוֹדֵעִי סִפְקָתִי עַל־יֶרֶךְ בְּשִׁתִּי וְגַם־נִכְלַמְתִּי כִּי נִשְׁאַתִּי חֶרֶפַת נְעוּרַי:	For after my return, I was comforted, And after it was made known to me, I struck <i>my</i> thigh. I was ashamed and also suffered ignominy, For I bore the reproach of my youth.’	

Jer 31:20	הִבֵּן יִקָּר לִי אֶפְרַיִם אִם יֶלֶד שֶׁעָשִׂים כִּי־מִדֵּי דְּבַרִּי בּוֹ זָכָר אֶזְכְּרֵנוּ עוֹד עַל־כֵּן הָמוּ מֵעַל לֹו רַחֵם אֶרְחָמֵנוּ נְאֻם־יְהוָה: ס	Is Ephraim a dear son to me? Or a most delightful child? For whenever I speak concerning him, I intensely remember him still, Which is why my mind is disquieted for him. I will certainly show him mercy, Says the LORD.	a most delightful child ← <i>a child of delights.</i> intensely remember: infinitive absolute. mind is ← <i>bowels are.</i> certainly show him mercy: infinitive absolute.
Jer 31:21	הָצִיבִי לָךְ צִיָּנִים שְׁמִי לָךְ תִּמְרוּרִים שְׁתִּי לִבְךָ לְמַסָּלָה דֶּרֶךְ *הַלַּכְתִּי הַלַּכְתָּ שׁוּבִי בְּתוֹלַת ** יִשְׂרָאֵל שְׁבִי אֶל־עָרֶיךָ אֱלֹהִי:	Erect your waymarks, Set up your signposts; Set your heart on the highway – The road on which you have walked. Return, O virgin of Israel; Return to these cities of yours.	you have walked: the <i>ketiv</i> is an Aramaism (as Hebrew it would mean <i>I</i> <i>have walked</i>). Compare Jer 2:33, Jer 3:4, Jer 3:5. Erect your ... Set up your ← <i>Erect for yourself ...</i> <i>Set up for yourself.</i> Feminine singular.
Jer 31:22	עַד־מָתַי תִּתְּחַמֶּקִין הַבַּת הַשׁוֹבֵבָה כִּי־בִרְאָ יְהוָה חֲדָשָׁה בָּאָרֶץ נִקְבָּה תִּסּוּבֵב גִּבּוֹר: ס	How long will you keep being elusive, O rebellious daughter? For the LORD has created a new thing in the land: A woman will court a man.”	court ← <i>go round, orbit.</i> [CB] explains as Israel cleaving to the LORD.
Jer 31:23	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עוֹד יֹאמְרוּ אֶת־הַדָּבָר הַזֶּה בָּאָרֶץ יְהוּדָה וּבְעָרָיו בְּשׁוּבִי אֶת־שְׁבוּתָם יְבָרֵכֶךָ יְהוָה נֹה־צֶדֶק תֵּר הַקֹּדֶשׁ:	This is what the LORD of hosts, the God of Israel, says: “People will yet say these words in the land of Judah and in its cities, when I reverse their captivity: ‘May the LORD bless you, O dwelling place of righteousness, And mountain of holiness.’	This is what ← <i>Thus.</i> these words ← <i>this</i> <i>word / thing / utterance.</i>
Jer 31:24	וַיֵּשְׁבוּ בָּהּ יְהוּדָה וְכָל־עָרָיו יַחְדָּו אֶפְרַיִם וְנָסְעוּ בַּעֲדָר:	And farmers will live there – in Judah and all its cities together – and they will move around among the flock.	live there ← <i> dwell in it.</i>

Jer 31:25	כִּי הֲרִוִיתִי נֶפֶשׁ עֵיפָה וְכָל־נֶפֶשׁ דָּאָבָה מְלֹאֲתִי:	For I have refreshed the weary <u>person</u> , And I have <u>restored</u> every <u>grieving</u> <u>individual</u> .”	person ... individual ← <i>soul ... soul</i> . Otiose, but see Gen 12:5. restored ← <i>filled, refilled</i> .
Jer 31:26	עַל־זֹאת הִקִּיצְתִּי וְאַרְאֶה וְשִׁנְתִּי עֲרֵבָה לִי: ס	At this I awoke and looked, and my sleep had been sweet to me.	
Jer 31:27	הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה:	“Behold, the days are coming, says the LORD, when I will sow the house of Israel and the house of Judah <i>with</i> the seed of man and the seed of cattle.	
Jer 31:28	וְהָיָה כַּאֲשֶׁר שָׁקַדְתִּי עֲלֵיהֶם לְנָתוּשׁ וּלְנָתוּץ וּלְהָרִס׃ וּלְהָאֲבִיד וּלְהָרַע כֵּן אֲשָׁקֵד עֲלֵיהֶם לִבְנוֹת וּלְנָטוּעַ נְאֻם־יְהוָה:	And it will come to pass, <i>that just</i> as I watched over them to pluck up and to tear down and to demolish and to destroy and to do harm, so I will watch over them to build and to plant, says the LORD.	
Jer 31:29	בַּיָּמִים הָהֵם לֹא־יֹאמְרוּ עוֹד אָבוֹת אָכְלוּ בֶסֶר וְשֵׁנֵי בָנִים תִּקְהִינָה:	In those days they will no longer say, ‘The <u>fathers have eaten</u> <u>sour grapes</u> , And the sons’ teeth are <u>on edge</u> .’	The fathers have eaten sour grapes (etc.): compare Ezek 18:2. on edge ← <i>blunt</i> , but the sense in this expression is <i>giving an unpleasant</i> <i>taste</i> , or in a wider sense <i>making nervous</i> .
Jer 31:30	כִּי אִם־אִישׁ בַּעֲוֹנוֹ יָמוּת כָּל־הָאָדָם הָאֹכֵל הַבֶּסֶר תִּקְהִינָה שֵׁנָיו: ס	For rather, each <i>man</i> will die for his iniquity; every person who eats sour grapes <i>will have</i> his <i>own</i> teeth set on edge.	
Jer 31:31	הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית חֲדָשָׁה:	Behold, the days are coming, says the LORD, when I will <u>make</u> a new covenant with the house of Israel and with the house of Judah.	Heb 8:8. See also 1 John 3:6. make ← <i>cut</i> .

Jer 31:32	לֹא כְבֻרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בַּיּוֹם הַחֲזִיקִי בְּיָדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הָמָּה הַפְּרוּ אֶת־בְּרִיתִי וְאֲנֹכִי בָעַלְתִּי בָּם נְאֻם־יְהוָה:	Not like the covenant which I <u>made</u> with their fathers on the day when I held <i>them</i> by their hand to bring them out of the land of Egypt – my covenant which they broke, <u>altho<u>ugh</u></u> I had been a husband to them – says the LORD.	Heb 8:9. made ← <i>cut</i>. although: concessive use of the <i>vav</i>.
Jer 31:33	כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת־בֵּית יִשְׂרָאֵל אֲחֵרֵי הַיָּמִים הָהֵם נְאֻם־יְהוָה נִתְּתִי אֶת־תּוֹרָתִי בְּקֶרֶפֶס וְעַל־לִבָּם אֶכְתָּבָנָה וְהָיִיתִי לֵהֶם לֵאלֹהִים וְהָמָּה יְהִיוּ־לִי לְעָם:	For this <i>is</i> the covenant which I will <u>make</u> with the house of Israel after those days, says the LORD: ‘I will put my law in their inner parts, and I will write it on their heart, and I will be God to them, and they will be a people to me.	John 6:45, Heb 8:10, Heb 10:16. See also 1 John 2:20. make ← <i>cut</i>.
Jer 31:34	וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו לֵאמֹר דָּעוּ אֶת־יְהוָה כִּי־כֹלָם יֵדְעוּ אוֹתִי לְמִקְטָנָם וְעַד־גְּדֹלָם נְאֻם־יְהוָה כִּי אֶסְלַח לְעֹנָם וּלְחַטָּאתָם לֹא אֶזְכֹּר־עוֹד: ס	And no longer will each teach his neighbour, and each his brother, saying, «Know the LORD», for they will all know me, from the least of them to the greatest of them, says the LORD, for I will pardon their iniquity, and I will no longer remember their sins.’ ”	John 6:45, Heb 8:11, Heb 8:12, Heb 10:17. See also 1 John 2:10, 1 John 2:27.
Jer 31:35	כֹּה אָמַר יְהוָה נִתֵּן שֶׁמֶשׁ לְאֹר יוֹמָם חֻקַּת יָרֵחַ וְכּוֹכְבִּים לְאֹר לַיְלָה רִגַע הַיָּם וַיִּהְיוּ גִלְיוֹ יְהוָה צְבָאוֹת שְׁמוֹ:	This <i>is what</i> the LORD says: “<i>The LORD</i>, who gives the sun for light by day, And the <u>statutes</u> of the moon and stars for light by night, Stirring up the sea <u>So that</u> its waves rage – The LORD of hosts <i>is</i> his name – says,	This <i>is what</i> ← <i>Thus</i>. statutes: i.e. <i>regular</i> <i>behaviour</i>. Stirring up: AV differs (<i>divideth</i>). So that: purposive use of the <i>vav</i>.

Jer 31:36	אִם־יִמָּשׁוּ הַחֲקִים הָאֵלֶּה מִלִּפְנֵי נְאֻם־יְהוָה גַּם זָרַע יִשְׂרָאֵל יִשְׁבְּתוּ מִהֵינֹת גְּוִי לִפְנֵי כָל־הַיָּמִים: ס	‘If these <u>statutes</u> depart <u>from me</u> , Says the LORD, Then the seed of Israel will also cease to be a nation before me, For all days <i>to come</i> .’ ”	statutes: see Jer 31:35. The horn of Dan 7:25 attempts to change <i>times</i> and the law, perhaps these statutes. from me ← from before me.
Jer 31:37	כֹּה אָמַר יְהוָה אִם־יִמָּדוּ שָׁמַיִם מִלְמַעְלָה וַיַּחְקְרוּ מוֹסְדֵי־אָרֶץ לְמַטָּה גַּם־אֲנִי אֶמְאָס בְּכָל־זֶרַע יִשְׂרָאֵל עַל־כָּל־אֲשֶׁר עָשׂוּ נְאֻם־יְהוָה: ס	This <i>is what</i> the LORD says: “If heaven above <i>can</i> be measured, And the foundations of the earth below <i>can</i> be searched out, Then I too will reject all the seed of Israel, For everything they have done, Says the LORD.	This <i>is what</i> ← Thus.
Jer 31:38	הִנֵּה יָמִים *בָּאִים נְאֻם־יְהוָה וְנִבְנְתָה הָעִיר לִיהוָה מִמִּגְדַּל חֲנָנְאֵל שַׁעַר הַפִּנָּה:	Behold, the days {K: <i>are coming</i> } [Q: <i>are coming</i>], says the LORD, when the city will be built for the LORD, from the Tower of <u>Hananel</u> to the Corner Gate.	Hananel ← <i>Hanan'el</i> . AV= <i>Hananeel</i> , not recognizing that the second syllable is closed. See Gen 31:21.
Jer 31:39	וַיֵּצֵא עוֹד *קוֹה *קו הַמִּדָּה נִגְדּוּ עַל גְּבַעַת גָּרֵב וְנִסָּב גִּעְתָּה:	And the measuring <u>line</u> will yet go out opposite it at Gareb Hill and go round to Goath.	line: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
Jer 31:40	וְכָל־הָעֵמֶק הַפְּגָרִים וְהַדָּשָׁן וְכָל־*הַשְּׂרָמוֹת הַשְּׂדֵמוֹת עַד־נַחַל * קִדְרוֹן עַד־פְּנֵת שַׁעַר הַסּוֹסִים מִזְרָחָה קָדַשׁ לִיהוָה לֹא־יִנָּתָשׁ וְלֹא־יִהְיֶה עוֹד לְעוֹלָם: ס	And all the valley, <i>with</i> the corpses and the <u>ashes</u> , and all the <u>fields</u> up to the Kidron Brook, up to the corner of the Horse Gate to the east, <i>will be</i> holy to the LORD. It will not be plucked up, and it will <u>never</u> be pulled down again.”	fields: the <i>ketiv</i> has a <i>resh</i> for a <i>daleth</i> , giving an unrecognized root, but perhaps a dialectical equivalent to the <i>qeré</i> . ashes: i.e. <i>ashes of a</i> <i>burnt body</i> . never ← not for the age.

Jer 32:1	הַדְּבָר אֲשֶׁר־הָיָה אֶל־יְרֵמְיָהוּ מֵאֵת יְהוָה בשנת **בַּשָּׁנָה* הָעֲשָׂרִית לְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה הִיא הַשָּׁנָה שְׁמֹנֶה־עָשָׂר שָׁנָה לְנְבוּכַדְרֶאצַּר:	The word which came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah – that is the eighteenth year of Nebuchadnezzar.	tenth year: the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qeré</i>. A similar issue in Jer 28:1. came ← became. eighteenth year ← the year, eighteenth year.
Jer 32:2	וְאִזָּז חֵיל מֶלֶךְ בָּבֶל צָרִים עַל־יְרוּשָׁלַם וִירְמְיָהוּ הַנָּבִיא הָיָה כְּלוּא בַּחֲצַר הַמִּטְרָה אֲשֶׁר בֵּית־מֶלֶךְ יְהוּדָה:	It was then that the forces of the king of Babylon were besieging Jerusalem, and Jeremiah the prophet was confined in the courtyard of the prison which belonged to the king of Judah's house,	
Jer 32:3	אֲשֶׁר כָּלְאוּ צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר מְדוּעַ אַתָּה נָבִיא לֵאמֹר כֹּה אָמַר יְהוָה הַנִּנִּי נָתַן אֶת־הָעִיר הַזֹּאת בְּיַד מֶלֶךְ־בָּבֶל וּלְכָדָה:	because Zedekiah king of Judah had imprisoned him, saying, “Why do you prophesy, saying, ‘This is what the LORD says: «I am about to deliver this city into the hand of the king of Babylon, and he will capture it.	This is what ← Thus. I am about to ← Behold me.
Jer 32:4	וְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה לֹא יִמָּלֵט מִיַּד הַכַּשְׂדִּים כִּי הֵנָּתֵן יִנָּתֵן בְּיַד מֶלֶךְ־בָּבֶל וְדַבֵּר־פִּיו עִם־פִּיו וְעֵינָיו אֶת־*עֵינָיו** עֵינָיו תִּרְאֶינָה:	And Zedekiah king of Judah shall not escape from the hand of the Chaldeans, but he will certainly be delivered into the hand of the king of Babylon, and he will speak face to face, and they will see each other's eyes.	they will see each other's eyes ← his eyes will see his {Q: eyes} [K: eye]. certainly be delivered: infinitive absolute. face to face ← his mouth with his mouth.
Jer 32:5	וּבָבֶל יוֹלֵךְ אֶת־צִדְקִיָּהוּ וְשָׁם יִהְיֶה עַד־פָּקְדִי אֹתוֹ נְאֻם־יְהוָה כִּי תִלָּחֲמוּ אֶת־הַכַּשְׂדִּים לֹא תִצְלִיחוּ: פ	And he will lead Zedekiah to Babylon, and that is where he will be until I visit him, says the LORD. If you fight the Chaldeans, you will not succeed» ‘?’”	that is where ← there.

Jer 32:6	וַיֹּאמֶר יְרֵמְיָהוּ הִיא דְּבַר־יְהוָה אֵלַי לֵאמֹר:	Then Jeremiah said, “The word of the LORD <u>came</u> to me and said,	came ← <i>became</i> .
Jer 32:7	הִנֵּה חֲנַמְאֵל בֶּן־שָׁלֹם דֹּדְךָ בָּא אֵלֶיךָ לֵאמֹר קִנְיָה לְךָ אֶת־שְׂדֵי אֲשֶׁר בְּעִנְתוֹת כִּי לְךָ מִשְׁפָּט הַגָּאֵלָה לְקִנּוֹת:	‘Look, <u>Hanamel</u> the son of Shallum your uncle is coming to you to say, «Buy my field, which <i>is</i> in Anathoth, for you <i>have</i> the right of redemption to buy <i>it</i> .» ’”	Hanamel ← <i>Hanam'el</i> . AV= <i>Hanameel</i> not recognizing that the second syllable is closed. See Gen 31:21.
Jer 32:8	וַיָּבֹא אֵלַי חֲנַמְאֵל בֶּן־דָּדִי כַּדְבַּר יְהוָה אֶל־חֹצֵר הַמִּטְרָה וַיֹּאמֶר אֵלַי קִנְיָה נָא אֶת־שְׂדֵי אֲשֶׁר־בְּעִנְתוֹת אֲשֶׁר בְּאַרְץ בְּנִימִין כִּי־לְךָ מִשְׁפָּט הִירָשָׁה וְלְךָ הַגָּאֵלָה קִנְיָה־לְךָ וְאַדַּע כִּי דְבַר־יְהוָה הוּא:	And <u>Hanamel</u> my uncle's son came to me, according to the word of the LORD, to the prison courtyard, and he said to me, “Please buy my field which <i>is</i> in Anathoth, which <i>is</i> in the land of Benjamin, for you <i>have</i> the right of inheritance, and you <i>have</i> the right of redemption. Buy <i>it</i> for yourself.” And I knew that it <i>was</i> the word of the LORD.	Hanamel: see Jer 32:7.
Jer 32:9	וָאִקְנִיָה אֶת־הַשְּׂדֵה מֵאֵת חֲנַמְאֵל בֶּן־דָּדִי אֲשֶׁר בְּעִנְתוֹת וָאֲשַׁקְלָה־לוֹ אֶת־הַכֶּסֶף שִׁבְעָה שְׁקָלִים וַעֲשֵׂרָה הַכֶּסֶף:	So I bought the field from <u>Hanamel</u> , my uncle's son, who <i>was</i> in Anathoth, and I weighed the money out to him – seventeen shekels <i>was</i> the <i>weight</i> of silver.	Hanamel: see Jer 32:7.
Jer 32:10	וָאֲכַתֵּב בְּסֵפֶר וָאֶחַתֵּם וָאָעַד עֵדִים וָאֲשַׁקֵּל הַכֶּסֶף בַּמֶּאֱזָנִים:	And I <u>signed</u> the deeds and put <i>my</i> seal <i>on</i> them, and I had witnesses witness <i>it</i> , and I weighed <i>out</i> the silver in a balance.	signed the deeds ← <i>wrote in the book</i> .
Jer 32:11	וָאִקַּח אֶת־סֵפֶר הַמִּקְנָה אֶת־הַחֲתוּמִּים הַמְצוּה וְהַחֲקִים וְאֶת־הַגְּלוּי:	And I took the deeds of the purchase, those <i>which were</i> sealed <i>according to</i> the <u>regulation</u> and the statutes, and those <i>which were</i> <u>public</u> ,	regulation ← <i>commandment</i> . public ← <i>revealed</i> .

Jer 32:12	וָאֶתֵּן אֶת־הַסֵּפֶר הַמִּקְנָה אֶל־בָּרוּךְ בֶּן־נִרְיָה בֶּן־מַחְסִיָּה לְעֵינַי חֲנַמְאֵל דָּדִי וּלְעֵינַי הָעֲדִים הַכֹּתְבִים בְּסֵפֶר הַמִּקְנָה לְעֵינַי כָּל־הַיְּהוּדִים הַיֹּשְׁבִים בַּחֲצָר הַמִּטָּרָה:	and I gave the purchase deeds to Baruch, the son of Neriah, the son of Mahseiah, in the sight of Hanamel my cousin and in the sight of the witnesses who wrote in the purchase deed, in the sight of all the Jews who sat in the prison courtyard.	Mahseiah: AV= <i>Maaseiah</i>, a name used for a distinctly different Hebrew spelling. Hanamel: see Jer 32:7. cousin ← <i>uncle</i>, but apparently also including <i>cousin</i>.
Jer 32:13	וָאֶצְוָה אֶת בָּרוּךְ לְעֵינֵיהֶם לֵאמֹר:	And I gave instruction to Baruch in their sight and said,	
Jer 32:14	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לִקְוֹחַ אֶת־הַסִּפְרִים הָאֵלֶּה אֵת סֵפֶר הַמִּקְנָה הַזֶּה וְאֵת הַחֲתוּם וְאֵת סֵפֶר הַגְּלוּי הַזֶּה וּנְתַתֶּם בְּכִל־חֶרֶשׁ לְמַעַן יַעֲמְדוּ יָמִים רַבִּים: ס	“This <i>is what</i> the LORD of hosts, the God of Israel, says: ‘Take these deeds – the deeds of this purchase and <i>what is</i> sealed, and this public document, and put them in an earthenware container so that they will keep for many days.’	This <i>is what</i> ← <i>Thus</i>. Take: infinitive absolute in the role of an imperative. keep ← <i>stand, endure</i>. many days: standing for a long period of time.
Jer 32:15	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עוֹד יִקְנֶוּ בָתַּיִם וּשְׂדוֹת וְכַרְמִים בָּאָרֶץ הַזֹּאת: פ	For this <i>is what</i> the LORD of hosts, the God of Israel, says: ‘Houses and fields and vineyards will yet be acquired in this land.’ ”	this <i>is what</i> ← <i>thus</i>.
Jer 32:16	וְאֶתְפַּלֵּל אֶל־יְהוָה אַחֲרַי תָּתִי אֶת־סֵפֶר הַמִּקְנָה אֶל־בָּרוּךְ בֶּן־נִרְיָה לֵאמֹר:	Then I prayed to the LORD, after I had given the purchase deeds to Baruch the son of Neriah, and I said,	
Jer 32:17	אֲהֵהָ אֲדֹנָי יְהוִה הִנֵּה אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ בְּכַחַד הַגָּדוֹל וּבְזַרְעָךְ הַנְּטוּיָה לֹא־יִפְלֹא מִמֶּךָ כָּל־דָּבָר:	“Alas, my Lord the LORD, look, you made the heavens and the earth by your great power and by your outstretched arm. Nothing is too difficult for you,	Nothing ← <i>Not everything</i>. difficult ← <i>wonderful, extraordinary</i>.

Jer 32:18	עֲשֵׂה חֶסֶד לְאַלְפִים וּמְשָׁלִם עֲוֹן אָבוֹת אֶל־חֵיק בְּנֵיהֶם אַחֲרֵיהֶם הָאֵל הַגָּדוֹל הַגִּבּוֹר יְהוָה צְבָאוֹת שְׁמוֹ:	as you <u>show</u> kindness to thousands, and you requite the iniquity of the fathers into the bosom of their sons after them. The great mighty GOD – the LORD of hosts <i>is</i> his name.	show ← <i>do</i> .
Jer 32:19	גָּדֹל הָעֲצָה וְרַב הָעֲלִילָה אֲשֶׁר־עֵינֶיךָ פְּקֻחוֹת עַל־כָּל־דֶּרֶכַי בְּנֵי אָדָם לִתֵּת לְאִישׁ כְּדַרְכּוֹ וּכְפָרִי מֵעֲלִיוֹ:	<i>You are</i> great in counsel and mighty in deed, whose eyes <i>are</i> alert to all the ways of the sons of Adam, to render to a man according to his ways, and according to the fruit of his works,	Rom 2:6, Rev 2:23, Rev 18:6, Rev 20:12, Rev 20:13, Rev 22:12. alert ← <i>open</i> .
Jer 32:20	אֲשֶׁר־שִׁמַּתְתָּ אֲתוֹת וּמִפְתֵּי בְּאֶרֶץ־מִצְרַיִם עַד־הַיּוֹם הַזֶּה וּבִישְׂרָאֵל וּבָאָדָם וַתַּעֲשֵׂה־לְךָ שֵׁם כִּיּוֹם הַזֶּה:	you who have been performing signs and wonders in the land of Egypt up to this day, both in Israel and among mankind, and you make yourself a name as <i>it is on</i> this day.	
Jer 32:21	וַתֵּצֵא אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּאֲתוֹת וּבְמוֹפְתִים וּבְיָד חֲזָקָה וּבְאַזְרוֹעַ נְטוּיָה וּבְמוֹרָא גָּדוֹל:	And you brought your people Israel out of the land of Egypt, with signs and with miracles and with a strong hand and with an outstretched arm and with great awe.	
Jer 32:22	וַתֵּתֵן לָהֶם אֶת־הָאָרֶץ הַזֹּאת אֲשֶׁר־נִשְׁבַּעְתָּ לְאֲבוֹתָם לִתֵּת לָהֶם אֶרֶץ זֹבֶת חֶלֶב וְדִבְשׁ:	And you gave them this land which you promised their fathers that you would give <i>it</i> to them – a land flowing with milk and honey.	

Jer 32:23	וַיָּבֹאוּ וַיִּרְשׁוּ אֹתָהּ וְלֹא־שָׁמְעוּ בְּקוֹלִי וּבַתְּרוּתְךָ *וּבַתְּוֹרַתְךָ* לֹא־הִלְכוּ אֹתְךָ כְּל־אֲשֶׁר צִוִּיתָהּ לָהֶם לַעֲשׂוֹת לֹא עָשׂוּ וַתִּקְרָא אֹתָם אֵת כָּל־הָרָעָה הַזֹּאת:	And they came, and they inherited it, <u>but</u> they did not heed your voice, and they did not walk in your {K: laws} [Q: law]; they did not do everything which you commanded them to do, and you caused all this trouble to happen to them.	but: adversative use of the <i>vav</i>.
Jer 32:24	הִנֵּה הַסְּלָלוֹת בָּאוּ הָעִיר לְלִכְדָּהּ וְהָעִיר נִתְּנָה בְּיַד הַכַּשְׂדִּים הַנִּלְחָמִים עָלֶיהָ מִפְּנֵי הַחֶרֶב וְהָרָעָב וְהַדָּבָר וְאֲשֶׁר דִּבַּרְתָּ הָיָה וְהִנֵּךְ רֹאֶה:	Look, <u>ramparts</u> have come up <i>to</i> the city, to capture it, and the city is being delivered into the hand of the Chaldeans who are fighting against it, <i>as it contends</i> in the face of the sword and famine and disease. And what you said has come about. And look, <i>you see it</i>.	ramparts ← <i>the ramparts</i>. Offensive ramparts. An unexpected definite article. See Gen 22:9.
Jer 32:25	וְאַתָּה אָמַרְתָּ אֵלַי אֲדֹנָי יְהוָה קְנֵה־לִּי הַשָּׂדֶה בַּכֶּסֶף וְהָעֵד עֲדִים וְהָעִיר נִתְּנָה בְּיַד הַכַּשְׂדִּים:	And you have said to me, my Lord the LORD, ‘Buy yourself the field for silver, and have witnesses witness <i>it</i>’, and the city has been delivered into the <u>hands</u> of the Chaldeans.”	Matt 27:9. hands ← <i>hand</i>.
Jer 32:26	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר:	And the word of the LORD <u>came</u> to Jeremiah and said,	came ← <i>became</i>.
Jer 32:27	הִנֵּה אֲנִי יְהוָה אֱלֹהֵי כָּל־בָּשָׂר הַמִּמֶּנִּי יִפְלֹא כָּל־דְּבָרִי:	“Behold, I <i>am</i> the LORD God of all flesh. <i>Is anything</i> too <u>difficult</u> for me?	anything ← <i>everything</i>. difficult ← <i>wonderful, extraordinary</i>.
Jer 32:28	לֵכֵן כֹּה אָמַר יְהוָה הִנֵּנִי נֹתֵן אֶת־הָעִיר הַזֹּאת בְּיַד הַכַּשְׂדִּים וּבְיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וְלִכְדָּהּ:	So <u>this is what</u> the LORD says: ‘I <u>am about</u> to deliver this city into the hand of the Chaldeans and into the hand of Nebuchadrezzar king of Babylon, and he will capture it.	this <i>is what</i> ← <i>thus</i>. I am about to ← <i>behold me</i>.

Jer 32:29	וּבָאוּ הַכַּשְׂדִּים הַנִּלְחָמִים עַל־הָעִיר הַזֹּאת וְהָצִיתוּ אֶת־הָעִיר הַזֹּאת בָּאֵשׁ וּשְׂרָפוּהָ וְאֵת הַבָּתִּים אֲשֶׁר קָטְרוּ עַל־גִּזְוֹתֵיהֶם לַבַּעַל וְהִסְכוּ נִסְכִּים לְאֱלֹהִים אֲחֵרִים לְמַעַן הַכְּעִסְנִי:	And the Chaldeans who are fighting against this city will come, and they will <u>set this city on fire</u>, and they will burn it, including the houses on whose roofs they have burned incense to Baal, and <i>where</i> they have poured libations to other gods, so as to provoke me to anger.	set this city on fire ← <i>kindle this city with fire.</i>
Jer 32:30	כִּי־הָיוּ בְנֵי־יִשְׂרָאֵל וּבְנֵי יְהוּדָה אֲדָן עֲשִׂים הָרַע בְּעֵינַי מִנְעֲרֹתֵיהֶם כִּי בְנֵי־יִשְׂרָאֵל אֲדָן מִכְּעָסִים אֶתִּי בַמַּעֲשֵׂה יְדֵיהֶם נֹאֵם־יְהוָה:	For the sons of Israel and the sons of Judah would do <i>nothing</i> but what <i>is</i> wrong in my sight from their youth <i>on</i>, for the sons of Israel have only provoked me to anger with the work of their hands, says the LORD.	
Jer 32:31	כִּי עַל־אַפִּי וְעַל־חֲמָתִי הֵיטָה לִּי הָעִיר הַזֹּאת לְמִן־הַיּוֹם אֲשֶׁר בָּנוּ אוֹתָהּ וְעַד הַיּוֹם הַזֶּה לְהַסִּירָהּ מֵעַל פָּנָי:	For this city has been to me <u>a cause of</u> my anger and my fury, from the day when they built it, up to this day – <i>a cause</i> for me to remove it from <u>my sight</u>,	a cause of: the word is normally considered a preposition, which can mean <i>because of</i>, as in the next verse. But here <i>the city</i> is the originating agent, not <i>the anger</i>. my sight ← my face / before me.
Jer 32:32	עַל כָּל־רָעַת בְּנֵי־יִשְׂרָאֵל וּבְנֵי יְהוּדָה אֲשֶׁר עָשׂוּ לְהַכְעִסְנִי הֵמָּה מְלָכֵיהֶם שָׂרֵיהֶם כְּהֲנֵיהֶם וְנָבִיאֵיהֶם וְאִישׁ יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם:	because of all the evil of the sons of Israel, and the sons of Judah, who have acted to provoke me to anger – they, their kings, their officials, their priests and their prophets, and the men of Judah, and those living in Jerusalem.	

Jer 32:33	וַיִּפְּנוּ אֵלַי עֶרְף וְלֹא פָנִים וְלִמַּד אֶתֶם הַשֶּׁבֶם וְלִמַּד וַאֲנִינִם שְׁמָעִים לִקְחַת מוֹסֵר:	And they turned <u>their back</u> to me, and not the face, <u>although</u> I <u>taught</u> them, <u>rising early</u> and <u>teaching</u> , but they did not listen, to receive correction.	their back: see Jer 2:27. although: concessive use of the vav. taught ... rising early ... teaching: infinitive absolute.
Jer 32:34	וַיִּשְׁימוּ שְׁקוּצֵיהֶם בַּבַּיִת אֲשֶׁר-נִקְרָא-שְׁמִי עָלָיו לְטַמְאוֹ:	And they put their abominations in the house at which my name is called on, so as to profane it.	
Jer 32:35	וַיִּבְנוּ אֶת-בָּמֹת הַבַּעַל אֲשֶׁר בְּגִיא בֶן-הַנֶּחֱם לְהַעֲבִיר אֶת-בְּנֵיהֶם וְאֶת-בָּנוֹתֵיהֶם לַמֶּלֶךְ אֲשֶׁר לֹא-צִוִּיתִים וְלֹא עָלְתָה עַל-לִבִּי לַעֲשׂוֹת הַתּוֹעֵבָה הַזֹּאת לְמַעַן הַחֲטִי **הַחֲטִיא* אֶת-יְהוּדָה: ס	And they built the <i>idolatrous</i> raised sites to Baal, which <i>are</i> in the <u>Valley of the Son of</u> <u>Hinnom</u> , to make their sons and their daughters pass through <i>fire</i> to Molech, which I did not command them and which did not arise in my heart – to commit this abomination, so as to <u>cause Judah to sin</u> .	to cause ... to sin: the <i>ketiv</i> is an apocopated form of the <i>qeré</i> . the Valley of the Son of Hinnom: from which via Greek, <i>Gehenna</i> .
Jer 32:36	וַעֲתָה לָכֵן כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֶל-הָעִיר הַזֹּאת אֲשֶׁר אַתֶּם אֹמְרִים נִתְּנָה בְיַד מֶלֶךְ-בָּבֶל בַּחֶרֶב וּבָרָעַב וּבְדָבָר:	And now, therefore, <u>this is</u> <i>what</i> the LORD God of Israel says to this city which <u>you</u> are saying will be delivered into the hand of the king of Babylon by the sword and famine and disease:	this <i>is what</i> ← <i>thus</i> . you: plural, so presumably referring to the population, who now realize what is happening. The LXX (Jer 39:36LXX) translates as singular.
Jer 32:37	הֲנִי מְקַבֵּץ מִכָּל-הָאֲרָצוֹת אֲשֶׁר הִדְחִיתִים שָׁם בְּאַפִּי וּבְחִמָּתִי וּבְקֶצֶף גָּדוֹל וְהַשְׁבֵּתִים אֶל-הַמָּקוֹם הַזֶּה וְהַשְׁבֵּתִים לְבֶטַח:	«I <u>am going to</u> gather them out of all the countries to which I have driven them out in my anger and in my fury and in great wrath, and I will bring them back to this place, and I will settle them in security.	I am going to ← <i>Behold</i> <i>me</i> .

Jer 32:38	וְהָיוּ לִי לְעָם וְאֲנִי אֱהִיָּה לָהֶם לֵאלֹהִים:	And they will be my people, and I will be their God.	2 Cor 6:16.
Jer 32:39	וְנָתַתִּי לָהֶם לֵב אֶחָד וְדֶרֶךְ אֶחָד לִירְאָה אוֹתִי כָּל־הַיָּמִים לְטוֹב לָהֶם וּלְבָנֵיהֶם אַחֲרֵיהֶם:	And I will give them one heart and one way, to fear me <u>all the time</u> for their welfare and for <i>that of</i> their sons after them.	all the time ← <i>all the days</i> .
Jer 32:40	וְכָרַתִּי לָהֶם בְּרִית עוֹלָם אֲשֶׁר לֹא־אֲשׁוּב מֵאַחֲרֵיהֶם לְהִיטִיבִי אוֹתָם וְאֶת־יִרְאָתִי אֶתֵּן בְּלִבָּם לְבִלְתִּי סוּר מֵעָלַי:	And I will <u>make</u> an age-abiding covenant for them, whereby I will not turn away from <i>being</i> behind them, for me to do good to them, and I will put fear <u>of me</u> in their heart, so that <i>they</i> do not depart from me.	make ← <i>cut</i> . fear of me ← <i>my fear</i> . An objective genitive.
Jer 32:41	וּשְׂשַׁתִּי עֲלֵיהֶם לְהִטִּיב אוֹתָם וְנִטְעַתִּים בְּאֶרֶץ הַזֹּאת בְּאַמֶּת בְּכָל־לִבִּי וּבְכָל־נַפְשִׁי: ס	And I will rejoice over them <u>in doing them good</u> , and I will plant them in this land <u>firmly</u> with all my heart and with all my soul.»	in doing them good: gerundial use of the infinitive. firmly ← <i>in firmness / in truth</i> .
Jer 32:42	כִּי־כֹה אָמַר יְהוָה בְּאֶשֶׁר הֵבֵאתִי אֶל־הָעָם הַזֶּה אֶת כָּל־הָרָעָה הַגְּדוֹלָה הַזֹּאת כִּן אֲנֹכִי מֵבִיא עֲלֵיהֶם אֶת־כָּל־הַטּוֹבָה אֲשֶׁר אֲנֹכִי דֹבֵר עֲלֵיהֶם:	For this <u>is what</u> the LORD says: « <i>Just</i> as I brought all this great trouble on this people, so I am going to bring all <i>this</i> good on them, which I am declaring to them.	this <i>is what</i> ← <i>thus</i> .
Jer 32:43	וְנִקְנָה הַשָּׂדֶה בְּאֶרֶץ הַזֹּאת אֲשֶׁר אֶתֶם אֲמָרִים שְׂמֵמָה הִיא מֵאִן אָדָם וּבְהֵמָה נִתְּנָה בְּיַד הַכַּשְׂדִּים:	And a field will be bought in this land, <i>of</i> which you say, «It <i>is</i> a desolation, <u>without</u> man or beast; it has been delivered into the hand of the Chaldeans.»	without ← <i>from there not being</i> .

Jer 32:44	שְׁדוֹת בַּכֶּסֶף יִקְנוּ וְכָתוּב בַּכֶּסֶף וְחָתוּם וְהָעֵד עֵדִים בְּאֶרֶץ בִּנְיָמִן וּבְסָבִיבֵי יְרוּשָׁלַם וּבְעָרֵי יְהוּדָה וּבְעָרֵי הַהָר וּבְעָרֵי הַשְּׁפֵלָה וּבְעָרֵי הַנֶּגֶב כִּי־אָשִׁיב אֶת־שְׁבוּתָם נָא־יְהוָה: פ	They will buy fields for silver, and <u>write</u> in the deeds and <u>seal</u> <i>it</i>, and <u>have</u> <u>witnesses</u> <u>witness</u> <i>it</i>, in the land of Benjamin and in the surrounding areas of Jerusalem, and in the cities of Judah and in the cities in the mountain <i>range</i>, and in the cities of the lowlands, and in the cities of the south, for I will reverse their captivity, says the LORD.» ’ ”	Matt 27:9. write ... seal ... have witnesses witness: all infinitive absolute in the role of finite verbs.
Jer 33:1	וְיִהי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ שְׁנִית וְהוּא עוֹדְנֵנו עֶצוֹר בַּחֲצָר הַמִּטְרָה לֵאמֹר:	And the word of the LORD <u>came</u> to Jeremiah a second time while he was still confined in the prison courtyard, and it said,	came ← <i>became</i>.
Jer 33:2	כֹּה־אָמַר יְהוָה עֹשֶׂה יְהוָה יוֹצֵר אוֹתָהּ לַהֲכִינָהּ יְהוָה שְׁמוֹ:	“This <i>is what</i> the LORD, the maker of <i>it</i>, the LORD, the fashioner of <i>it</i> to prepare <i>it</i> – the LORD <i>is</i> his name – says:	This <i>is what</i> ← <i>Thus</i>. it ... it ... it: feminine, perhaps referring to <i>the earth</i>, or generalising, <i>all this</i>.
Jer 33:3	קְרָא אֵלַי וְאֶעֱנֶךָ וְאֶגִּידָה לְךָ גְּדֻלוֹת וּבִצְרוֹת לֹא יָדַעְתָּם: ס	‘Call out to me, and I will answer you, and I will tell you great <i>things</i> and recondite <i>matters</i> which you did not know.	
Jer 33:4	כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עַל־בֵּיתִי הָעִיר הַזֹּאת וְעַל־בְּתֵי מַלְכֵי יְהוּדָה הַנִּתְּצִים אֶל־הַסְּלָלוֹת וְאֶל־הַחֶרֶב:	For this <i>is what</i> the LORD God of Israel says concerning the houses of this city and concerning the houses of the kings of Judah which <i>have been</i> demolished, concerning the ramparts and concerning the sword:	this <i>is what</i> ← <i>thus</i>.

Jer 33:5	בָּאִים לְהִלָּחֵם אֶת־הַכַּשְׂדִּים וּלְמַלְאֵם אֶת־פְּגְרֵי הָאָדָם אֲשֶׁר־הִכִּיתִי בָאֶפִי וּבְחִמָּתִי וְאֲשֶׁר הִסְתַּרְתִּי פָנַי מִהָעִיר הַזֹּאת עַל כָּל־רַעְתָּם:	«They have been brought to combat the Chaldeans, but <i>it will be</i> to fill them with the corpses of men whom I will strike down in my anger and in my fury, and those <i>because of</i> whom I have hidden my face from this city, on account of all their wickedness.	They have been brought ← <i>They come</i> , referring to defence works. <i>Qal</i> for passive of <i>hiphil</i> . Compare 1 Chr 6:15, Prov 25:4, Mark 4:21.
Jer 33:6	הֲנִי מַעֲלֶה־לָּהּ אֲרָכָה וּמִרְפָּא וּרְפָאִים וְגִלְתִּי לָהֶם עֵתֶרֶת שְׁלוֹם וְאַמֶּת:	I am going to bring <i>the city</i> restoration and healing, and I will heal them, and I will reveal an abundance of <i>welfare</i> and truth to them,	I am going to ← <i>Behold me</i> . bring <i>the city</i> ← <i>bring up</i> to her. <i>welfare: or peace.</i>
Jer 33:7	וְהִשְׁבַּתִּי אֶת־שְׁבוֹת יְהוּדָה וְאֶת שְׁבוֹת יִשְׂרָאֵל וּבְנֵתִים כְּבִרְאשֹׁנָה:	and I will reverse the captivity of Judah and the captivity of Israel, and I will build them up as in the beginning.	
Jer 33:8	וְטִהַרְתִּים מִכָּל־עֲוֹנָם אֲשֶׁר חָטְאוּ־לִי וְסָלַחְתִּי לְכֹל־*לְכָל־עֲוֹנוֹתֵיהֶם* אֲשֶׁר חָטְאוּ־לִי וְאֲשֶׁר פָּשְׁעוּ בִּי:	And I will cleanse them from all their iniquity <i>with</i> which they have <i>sinned</i> against me, and I will pardon <i>all</i> their iniquities <i>with</i> which they have <i>sinned</i> against me, and <i>with</i> which they have transgressed against me.	all: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>geré</i> . sinned ... sinned: otiose, but see Gen 12:5.
Jer 33:9	וְהָיְתָה לִּי לִשְׂשׂוֹן לְתִהְלֶה וּלְתִפְאֶרֶת לְכֹל גּוֹיֵי הָאָרֶץ אֲשֶׁר יִשְׁמְעוּ אֶת־כָּל־הַטּוֹבָה אֲשֶׁר אֲנִי עֹשֶׂה אִתָּם וּפָחַדוּ וּרְגָזוּ עַל כָּל־הַטּוֹבָה וְעַל כָּל־הַשְׁלוֹם אֲשֶׁר אֲנִי עֹשֶׂה לָּהּ: ס	And <i>it will be</i> to me a name of rejoicing, <i>a cause</i> for praise, and <i>a show</i> of splendour to all the nations of the earth who will hear of all the good which I will be doing to them, and they will fear and stand in awe at all the good and at all the <i>welfare</i> which I will be doing to it.»	it will be: feminine, a reference to Jerusalem. <i>welfare: or peace.</i>

Jer 33:10	כֹּה אָמַר יְהוָה עוֹד יִשְׁמַע בַּמָּקוֹם הַזֶּה אֲשֶׁר אַתֶּם אֹמְרִים חָרֵב הוּא מֵאִין אָדָם וּמֵאִין בְּהֵמָה בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם הַנְּשֻׁמוֹת מֵאִין אָדָם וּמֵאִין יוֹשֵׁב וּמֵאִין בְּהֵמָה:	This <i>is what</i> the LORD says: «There will yet be heard in this place <i>of</i> which you say, «It <i>is</i> desolate <u>without leaving</u> a man and <u>without leaving</u> a beast, in the cities of Judah and in the outlying areas of Jerusalem which <i>have</i> <i>been</i> devastated <u>without</u> <u>leaving</u> a man and <u>without</u> <u>leaving</u> an inhabitant and <u>without leaving</u> a beast»,	This <i>is what</i> ← <i>Thus</i> . without <i>leaving</i> (5x) ← <i>from not</i> .
Jer 33:11	קוֹל שִׂשׂוֹן וְקוֹל שִׂמְחָה קוֹל חֲתָן וְקוֹל כַּלָּה קוֹל אֹמְרִים הוֹדוּ אֶת־יְהוָה צְבָאוֹת כִּי־טוֹב יְהוָה כִּי־לְעוֹלָם חֶסֶדוֹ מִבְּאִים תוֹדָה בֵּית יְהוָה כִּי־אֲשִׁיב אֶת־שְׁבוּת־הָאָרֶץ כִּבְרָאשְׁנָה אָמַר יְהוָה: ס	the sound of rejoicing and the sound of happiness, the sound of the bridegroom and the sound of the bride, the sound of those <i>who</i> say, «Praise the LORD of hosts, For the LORD <i>is</i> good, For his kindness <i>is</i> age- abiding», <i>who</i> bring a thank-offering <i>to</i> the house of the LORD, for I will reverse the captivity of the land <i>to</i> as <i>it</i> <i>was</i> at the beginning, says the LORD.»	
Jer 33:12	כֹּה־אָמַר יְהוָה צְבָאוֹת עוֹד יִהְיֶה בַּמָּקוֹם הַזֶּה הַחֲרֵב מֵאִין־אָדָם וְעַד־בְּהֵמָה וּבְכָל־עָרָיו נוֹה רְעִים מִרְבָּצִים צֹאן:	This <i>is what</i> the LORD of hosts says: «There will yet be in this desolate place <u>without</u> man or beast, and in all its cities, a pasture for shepherds, to allow the sheep to recline.	This <i>is what</i> ← <i>Thus</i> . without ← <i>from not</i> .
Jer 33:13	בְּעָרֵי הָהָר בְּעָרֵי הַשְּׁפֵלָה וּבְעָרֵי הַנָּגֶב וּבְאֶרֶץ בְּנִימִן וּבְסִבְיֵי יְרוּשָׁלַם וּבְעָרֵי יְהוּדָה עַד תַּעֲבֹרָנָה הָצֹאן עַל־יְדֵי מוֹנֶה אָמַר יְהוָה: ס	In the cities in the <u>mountains</u> , in the cities in the lowlands, and in the cities of the south, and in the land of Benjamin, and in the surrounding areas of Jerusalem, and in the cities of Judah, the sheep will yet pass through at the hands of <i>the one who</i> counts <i>them</i> , says the LORD.	mountains ← <i>mountain</i> . Collective usage; also a <i>mountain range</i> .

Jer 33:14	הִנֵּה יָמִים בָּאִים נֹאמַר־יְהוָה וְהִקְמַתִּי אֶת־הַדָּבָר הַטּוֹב אֲשֶׁר דִּבַּרְתִּי אֶל־בֵּית יִשְׂרָאֵל וְעַל־בֵּית יְהוּדָה:	Behold, the days are coming, Says the LORD, When I will establish the good thing Which I have spoken to the house of Israel And to the house of Judah.	Jer 23:5.
Jer 33:15	בַּיָּמִים הָהֵם וּבָעֵת הַהִיא אֶצְמִיחַ לְדָוִד צֶמַח צְדָקָה וְעָשָׂה מִשְׁפָּט וְצְדָקָה בְּאֶרֶץ:	In those days and at that time, I will cause a righteous branch to spring up to David, And he will execute justice and righteousness in the land.	John 7:42. Jer 23:5. righteous branch ← <i>a branch of righteousness,</i> a Hebraic genitive.
Jer 33:16	בַּיָּמִים הָהֵם תּוֹשַׁע יְהוּדָה וִירוּשָׁלַם תִּשְׁכּוֹן לְבֶטֶחַ וְזֶה אֲשֶׁר־יִקְרָאֶלָּהּ יְהוָה צְדָקְנוּ: ס	In those days Judah will be saved, And Jerusalem will dwell securely, And this <i>is what</i> one will call it: <u>The LORD our Righteousness.</u> »	Jer 23:6. it: feminine, referring to Jerusalem. The LORD our Righteousness: see Jer 23:6.
Jer 33:17	כִּי־כֵן אָמַר יְהוָה לֹא־יִכָּרֵת לְדָוִד אִישׁ יֹשֵׁב עַל־כִּסֵּא בֵּית־יִשְׂרָאֵל:	For <u>this is what</u> the LORD says: «Not a man will be cut off from David to sit on the throne of the house of Israel.	this <i>is what</i> ← <i>thus</i> . to sit ← <i>sitting</i> . For transmission of the right to the throne, see note to Jer 22:30.
Jer 33:18	וְלִכְהֻנֵּם הַלְוִיִּם לֹא־יִכָּרֵת אִישׁ מִלִּפְנֵי מַעֲלָה עוֹלָה וּמִקְטִיר מִנְחָה וְעָשָׂה־זֶבַח כָּל־הַיָּמִים: ס	And not a man will be cut off before me of the Levite priests to <u>make</u> the burnt offering and to <u>burn</u> the meal-offering and to <u>offer</u> <u>sacrifices all the time.</u> » ”	to make ← <i>raising</i> . to burn: implying burning incense. offer sacrifices ← <i>do a sacrifice</i> . all the time ← <i>all the days</i> .
Jer 33:19	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר:	And the word of the LORD <u>came</u> to Jeremiah and said,	came ← <i>became</i> .

Jer 33:20	כֹּה אָמַר יְהוָה אֱסֹתְפֹרוּ אֶת־בְּרִיתִי הַיּוֹם וְאֶת־בְּרִיתִי הַלַּיְלָה וּלְבִלְתִּי הָיוֹת יוֹמִם־וַלַּיְלָה בְּעַתָּם:	“This <i>is what</i> the LORD says: ‘If you <i>can</i> break my covenant of the day and my covenant of the night, so that there are not <u>day</u> and <u>night</u> in their time,	This <i>is what</i> ← Thus. day and night ← <i>by day</i> and <i>night</i> . See note to Jer 31:36.
Jer 33:21	גַּם־בְּרִיתִי תִפָּר אֶת־דָּוִד עַבְדִּי מִהָיוֹתָלוּ בֶן מֶלֶךְ עַל־כִּסְאוֹ וְאֶת־הַלְוִיִּם הַכֹּהֲנִים מִשְׁרָתִי:	then my covenant with David my servant <i>can</i> be broken, so that <u>he does not</u> have a son reigning on his throne, and <i>my covenant</i> with the priestly Levites my officiators.	he does not have: perhaps to be interpreted as <i>he</i> <i>does not have a prospect</i> <i>of</i> . God always had Christ in line; see note on Jer 22:30. Levites are present in the future ↵
Jer 33:22	אֲשֶׁר לֹא־יִסְפָּר צָבָא הַשָּׁמַיִם וְלֹא יִמָּד חוֹל הַיָּם כִּן אַרְבָּה אֶת־זֶרַע דָּוִד עַבְדִּי וְאֶת־הַלְוִיִּם מִשְׁרָתִי אִתִּי: ס	As the host of the heavens <i>cannot</i> be counted, and the sand of the sea <i>cannot</i> be measured, so will I increase the seed of David my servant and the Levites who officiate for me.’ ”	↳ temple of Ezekiel. Perhaps God himself changes the covenant regarding priests with the New Jerusalem; see Rev 21:23.
Jer 33:23	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר:	And the word of the LORD <u>came</u> to Jeremiah, saying,	came ← <i>became</i> .
Jer 33:24	הֲלוֹא רָאִיתָ מִהֲהָעַם הַזֶּה דִּבְּרוּ לֵאמֹר שְׁתֵּי הַמִּשְׁפָּחוֹת אֲשֶׁר בָּחַר יְהוָה בָּהֶם וַיִּמָּאָס וְאֶת־עַמִּי יִנְאַצֹּן מִהָיוֹת עוֹד גּוֹי לִפְנֵיהֶם: ס	“Have you not seen what this people has spoken, when they said, ‘ <i>There are</i> two families which the LORD chose, <u>but</u> he has rejected them’? And they have considered my people too contemptible to be a nation in their sight any longer.	but: adversative use of the <i>vav</i> .
Jer 33:25	כֹּה אָמַר יְהוָה אֱסֹלָא בְּרִיתִי יוֹמִם וַלַּיְלָה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא־שִׁמְתִּי:	This <i>is what</i> the LORD says: ‘If I have <u>not</u> set up my covenant of day and night – <u>not</u> the statutes of heaven and earth –	This <i>is what</i> ← Thus. not ... not: the two negatives in the Hebrew are loosely associated as <i>not my covenant and not</i> <i>set up</i> .

Jer 33:26	גַּם־זֶרַע יַעֲקֹב וְדָוִד עַבְדִּי אֲמַאֵס מִקַּחַת מִזֶּרְעוֹ מִשְׁלִים אֶל־זֶרַע אַבְרָהָם יִשְׁחַק וַיַּעֲקֹב כִּי־אָשׁוּב **אֲשִׁיב אֶת־שְׁבוּתָם וְרַחֲמָתִים: ס	then I will also reject the seed of Jacob and David my servant, not taking his seed <i>as</i> rulers over the seed of Abraham, Isaac and Jacob. For I will reverse their captivity, and I will have compassion on them.’ ”	I will reverse: the <i>ketiv / qeré</i> issue is a <i>vav / yod</i> issue. Isaac: not the usual spelling (<i>sin</i> for <i>tsadé</i>), but also used in the Psalms and Amos.
Jer 34:1	הַדָּבָר אֲשֶׁר־הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה וַנְּבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וְכָל־חֵילוֹ וְכָל־מַמְלָכוֹת אֶרֶץ מִמְּשָׁלַת יָדוֹ וְכָל־הָעַמִּים נִלְחָמִים עַל־יְרוּשָׁלַם וְעַל־כָּל־עָרֶיהָ לֵאמֹר:	The word which came to Jeremiah from the LORD when Nebuchadrezzar was king of Babylon, and all his forces and all the kingdoms of the land under the rule of his hand and all the various peoples were fighting against Jerusalem and against all its cities. It said,	came ← <i>became</i>. Nebuchadrezzar: AV usually distinguishes between <i>Nebuchadrezzar</i> and <i>Nebuchadnezzar</i>, but it imposes <i>Nebuchadnezzar</i> here and in Jer 39:5. under the rule ← <i>of the rule</i>. Wider use of the construct state.
Jer 34:2	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִלֵּךְ וְאָמַרְתָּ אֶל־צִדְקִיָּהוּ מֶלֶךְ יְהוּדָה וְאָמַרְתָּ אֵלָיו כֹּה אָמַר יְהוָה הִנְנִי נֹתֵן אֶת־הָעִיר הַזֹּאת בְּיַד מֶלֶךְ־בָּבֶל וְשָׂרְפָהּ בָּאֵשׁ:	“This <i>is what</i> the LORD God of Israel says: ‘Go and speak to Zedekiah king of Judah, and say to him, «This <i>is what</i> the LORD says: «I am about to deliver this city into the hand of the king of Babylon, and he will burn it with fire.	This <i>is what</i> (2x) ← <i>Thus</i>. Go: infinitive absolute in the role of an imperative. I am about to ← <i>Behold me</i>.
Jer 34:3	וְאַתָּה לֹא תִמָּלֵט מִיָּדוֹ כִּי תִפָּשׁ תִּתְּפָשׂ וּבִידוֹ תִּנָּתֵן וְעֵינֶיךָ אֶת־עֵינֵי מֶלֶךְ־בָּבֶל תִּרְאֶינָה וּפִיָּהּ אֶת־פִּיךָ יִדְבֹר וּבָבֶל תִּבּוֹא:	And you will not escape from his grip, for you will certainly be seized and delivered into his hand, and your eyes will see the king of Babylon, and he will speak to you face to face, and you will go to Babylon.	grip ← <i>hand</i>. certainly be seized: infinitive absolute. face to face ← <i>his mouth with your mouth</i>.

Jer 34:4	אֲדָ שְׁמַע דְּבַר־יְהוָה צִדְקִיָּהוּ מֶלֶךְ יְהוּדָה כֹּה־אָמַר יְהוָה עָלֶיךָ לֹא תָמוּת בַּחֶרֶב:	But hear the word of the LORD, Zedekiah, king of Judah. > <u>This is what</u> the LORD says to you: <You will not die by the sword.	This is what ← Thus.
Jer 34:5	בְּשָׁלוֹם תָּמוּת וּכְמִשְׂרָפוֹת אֲבוֹתֶיךָ הַמְּלָכִים הָרִאשׁוֹנִים אֲשֶׁר־הָיוּ לְפָנֶיךָ בֶּן יִשְׂרָפּוּ־לָךְ וְהָיוּ אֲדוֹן יִסְפְּדוּ־לָךְ בִּי־דָבָר אֲנִי־דִבַּרְתִּי נְאֻם־יְהוָה: ס	You will die in peace and according to the <i>aromatic burning</i> for your fathers – the former kings who were before you. That <i>is</i> how they will burn for you, and they will mourn for you <i>saying</i> , "Alas, lord." For I have spoken the word, says the LORD. > » ' ' ' '	burning for ← <i>burning of</i> . Wider use of the construct state. Followed by <i>burn for you</i> using a preposition.
Jer 34:6	וַיְדַבֵּר יֵרֵמְיָהוּ הַנָּבִיא אֶל־צִדְקִיָּהוּ מֶלֶךְ יְהוּדָה אֵת כָּל־הַדְּבָרִים הָאֵלֶּה בִּירוּשָׁלַם:	So Jeremiah the prophet spoke all these words in Jerusalem to Zedekiah king of Judah,	
Jer 34:7	וְחֵיל מֶלֶךְ־בָּבֶל נִלְחָמִים עַל־יְרוּשָׁלַם וְעַל כָּל־עָרֵי יְהוּדָה הַנּוֹתָרוֹת אֶל־לְכִישׁ וְאֶל־עֶזְקָה כִּי הָנָּה נִשְׁאַרוּ בְּעָרֵי יְהוּדָה עָרֵי מְבָצָר: פ	while the king of Babylon's forces were fighting against Jerusalem and against all the cities of Judah which remained – against Lachish and against Azekah, for they remained among the cities of Judah, <i>being</i> fortified cities.	
Jer 34:8	הַדְּבָר אֲשֶׁר־הָיָה אֶל־יֵרֵמְיָהוּ מֵאֵת יְהוָה אֲחֵרֵי כָּרַת הַמֶּלֶךְ צִדְקִיָּהוּ בְּרִית אֶת־כָּל־הָעָם אֲשֶׁר בִּירוּשָׁלַם לְקָרָא לָהֶם דְּרוֹר:	<u>This is</u> the word which came to Jeremiah from the LORD after King Zedekiah had <u>made</u> a covenant with all the people who <i>were</i> in Jerusalem, to proclaim liberty to them,	came ← <i>became</i> . made ← <i>cut</i> .

Jer 34:9	לְשַׁלַּח אִישׁ אֶת־עַבְדּוֹ וְאִישׁ אֶת־שִׁפְחָתוֹ הָעִבְרִי וְהָעִבְרִיָּה חֲפְשִׁים לְבִלְתִּי עֲבַדְכֶם בִּיהוּדֵי אֶחָיו אִישׁ:	that every <i>man</i> should set his manservant and his maidservant free – the Hebrew <i>man</i> and the Hebrew <i>woman</i> – so as not to impose servitude on them, on <u>any</u> Jew, his brother,	every ← <i>each</i>. any ← <i>a man</i>.
Jer 34:10	וַיִּשְׁמְעוּ כָּל־הַשָּׂרִים וְכָל־הָעָם אֲשֶׁר־בָּאוּ בְּבְרִית לְשַׁלַּח אִישׁ אֶת־עַבְדּוֹ וְאִישׁ אֶת־שִׁפְחָתוֹ חֲפְשִׁים לְבִלְתִּי עֲבַדְכֶם עוֹד וַיִּשְׁמְעוּ וַיִּשְׁלְחוּ:	a covenant which all the officials heard, as well as all the people who had entered into the covenant for each <i>man</i> to set his manservant free, and each his maidservant, so that they would not impose servitude on them any more. And they heeded <i>it</i> and set <i>them</i> free.	
Jer 34:11	וַיָּשׁוּבוּ אַחֲרֵי־כֵן וַיַּשְׁבוּ אֶת־הָעֲבָדִים וְאֶת־הַשִּׁפְחוֹת אֲשֶׁר שָׁלְחוּ חֲפְשִׁים *וַיַּכְבִּישׁוּם וַיַּכְבְּשׁוּם לַעֲבָדִים ** וְלַשִּׁפְחוֹת: ס	But after that they went back <i>on it</i>, and they made the menservants and the maidservants, whom they had set free, return, and <u>forcibly made them</u> menservants and maidservants <i>again</i>.	forcibly made them: the <i>ketiv</i> (<i>hiphil</i> stem-formation) is a variant of the <i>qeré</i> (<i>qal</i> stem-formation).
Jer 34:12	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	Then the word of the LORD <u>came</u> to Jeremiah, from the LORD, saying,	came ← <i>became</i>.
Jer 34:13	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי כָרַתִּי בְרִית אֶת־אֲבוֹתֵיכֶם בְּיוֹם הוֹצֵאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים לֵאמֹר:	“This <i>is what</i> the LORD God of Israel says: ‘I <u>made</u> a covenant with your fathers on the day when I brought them out of the land of Egypt, from a house of slaves, when I said,	This <i>is what</i> ← <i>Thus</i>. made ← <i>cut</i>.

Jer 34:14	מִקֵּץ שִׁבְעַת שָׁנִים תִּשְׁלַחַו אִישׁ אֶת־אָחִיו הָעֶבְרִי אֲשֶׁר־יָמַכְר לְךָ וְעַבְדְּךָ שֵׁשׁ שָׁנִים וְשִׁלַּחְתּוּ חֲפָשִׁי מֵעִמָּךְ וְלֹא־שָׁמְעוּ אֲבוֹתֶיכֶם אֵלַי וְלֹא הָטוּ אֶת־אָזְנוֹם:	«After seven years every man will release his Hebrew brother who was sold to you, and <i>who</i> has served you for six years, and you will let him go away from you free.» But your fathers did not heed me and did not incline their ears.	After ← <i>At the end of.</i> every ← <i>each.</i> from you ← <i>from with</i> <i>you.</i> ears ← <i>ear.</i> One ear per person inclined. Compare Ezek 33:26.
Jer 34:15	וּתָשָׁבוּ אַתֶּם הַיּוֹם וּתַעֲשׂוּ אֶת־הַיִּשָּׁר בְּעֵינַי לְקִרְאָ דָּרוֹר אִישׁ לְרֵעֵהוּ וּתַכְרְתּוּ בְרִית לִפְנֵי בִּבְתִּי אֲשֶׁר־נִקְרָא שְׁמִי עָלָיו:	Then you returned today, and you did what <i>is right</i> in my sight, by each <i>man</i> proclaiming liberty to his neighbour, and you made a covenant in my presence in the house at which my name is called on.	right ← <i>straight.</i> by ... proclaiming: gerundial use of the infinitive. made ← <i>cut.</i>
Jer 34:16	וּתָשָׁבוּ וּתַחַלְלוּ אֶת־שְׁמִי וּתָשָׁבוּ אִישׁ אֶת־עַבְדּוֹ וְאִישׁ אֶת־שִׁפְחָתוֹ אֲשֶׁר־שִׁלַּחְתֶּם חֲפָשִׁים לְנַפְשָׁם וּתַכְבְּשׁוּ אֹתָם לְהִיּוֹת לָכֶם לְעַבְדִּים וּלְשִׁפְחוֹת: ס	Then you turned away and profaned my name, and each <i>man</i> brought his manservant and his maidservant back, whom you had set free for their comfort, and you forced them to be your menservants and maidservants.	comfort ← <i>soul.</i>
Jer 34:17	לֵכֵן כֹּה־אָמַר יְהוָה אֱתֶם לֹא־שָׁמַעְתֶּם אֵלַי לְקִרְאָ דָּרוֹר אִישׁ לְאָחִיו וְאִישׁ לְרֵעֵהוּ הִנְנִי קֹרֵא לָכֶם דָּרוֹר נָא־יְהוָה אֶל־הַחֶרֶב אֶל־הַדָּבָר וְאֶל־הָרָעָב וְנָתַתִּי אֶתְכֶם לְזוּעָה *לְזוּעָה לְכָל* מַמְלָכוֹת הָאָרֶץ:	Therefore <u>this is what</u> the LORD says: «You have not heeded me <i>requiring you</i> to proclaim liberty, each <i>man</i> to his brother and each <i>man</i> to his neighbour. I am about to proclaim liberty to you, says the LORD, to the sword, to pestilence and to famine, and I will deliver you to <i>what will be horrific</i> – to all the kingdoms of the earth.	<i>what will be</i> horrific: as in Jer 15:4. AV differs (<i>to</i> <i>be removed</i>). this is what ← <i>thus.</i> I am about to ← <i>Behold</i> <i>me.</i> proclaim liberty: ironic.

Jer 34:18	וַנִּתֵּן אֶת־הָאֲנָשִׁים הָעֹבְרִים אֶת־בְּרִיתִי אֲשֶׁר לֹא־הִקִּימוּ אֶת־דְּבָרִי הַבְּרִית אֲשֶׁר כָּרְתוּ לִפְנֵי הָעֵגֶל אֲשֶׁר כָּרְתוּ לְשָׁנִים וַיַּעֲבְרוּ בֵּין בְּתָרָיו:	And I will deliver the men who transgressed my covenant – who did not <u>fulfil</u> the words of the covenant which they <u>made</u> in my presence, <i>at</i> the calf which they cut in two, and <i>at which</i> they passed between its parts	fulfil ← <i>raise; establish</i> . made ← <i>cut</i> .
Jer 34:19	שָׂרֵי יְהוּדָה וְשָׂרֵי יְרוּשָׁלַם הַסֵּרְסִיסִים וְהַכֹּהֲנִים וְכָל עַם הָאָרֶץ הָעֹבְרִים בֵּין בְּתָרֵי הָעֵגֶל:	– the officials of Judah and the officials of Jerusalem, the eunuchs and the priests and all the people of the land who passed through between the parts of the calf –	
Jer 34:20	וַנִּתֵּן אוֹתָם בְּיַד אֹיְבֵיהֶם וּבְיַד מְבַקְשֵׁי נַפְשָׁם וְהִיתָה נְבִלָתָם לְמֶאֱכָל לְעוֹף הַשָּׁמַיִם וּלְבֶהֱמַת הָאָרֶץ:	and I will deliver them into the hand of their enemies, and into the hand of those who seek their <u>life</u> . And their <u>corpses</u> will be food for the birds of the sky and the animals of the land.	life ← <i>soul</i> . corpses ← <i>corpse</i> . Collective usage.
Jer 34:21	וְאֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְאֶת־שָׂרָיו אֶתֵּן בְּיַד אֹיְבֵיהֶם וּבְיַד מְבַקְשֵׁי נַפְשָׁם וּבְיַד חֵיל מֶלֶךְ בָּבֶל הָעֹלִים מֵעֲלֵיכֶם:	And I will deliver Zedekiah king of Judah and his officials into the hand of their enemies, and into the hand of those who seek their <u>lives</u> and into the hand of the forces of the king of Babylon, which are <u>departing from you</u> .	lives ← <i>souls</i> . departing from you ← <i>going up from against</i> <i>you</i> . A temporary withdrawal; see [CB].
Jer 34:22	הֲנִי מְצֻה נְאֻם־יְהוָה וְהִשְׁבַּתִּים אֶל־הָעִיר הַזֹּאת וְנִלְחַמוּ עָלֶיהָ וּלְכֹדוּהָ וּשְׂרַפְּהָ בָאֵשׁ וְאֶת־עָרֵי יְהוּדָה אֶתֵּן שְׁמָמָה מֵאֵין יָשֹׁב: פ	I <u>am about to</u> give command, says the LORD, and I will bring them back to this city, and they will fight against it and capture it and burn it with fire, and I will make the cities of Judah a desolation <u>without</u> <u>leaving</u> an inhabitant.»”	I am about to ← <i>Behold</i> <i>me</i> . without leaving ← <i>from</i> <i>not</i> .

Jer 35:1	הַדְּבַר אֲשֶׁר־הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה בְּיָמֵי יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה לֵאמֹר:	The word which came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, the king of Judah, saying,	came ← <i>became</i> .
Jer 35:2	הֲלוֹךְ אֶל־בֵּית הַרְכָּבִים וְדַבַּרְתָּ אֹתָם וְהִבְאוֹתָם בֵּית יְהוָה אֶל־אַחַת הַלְשָׁכוֹת וְהִשְׁקִיתָ אוֹתָם יָיִן:	“Go to the house of the Rechabites and speak to them and bring them to the house of the LORD, to one of the reception rooms, and give them wine to drink.”	Go: infinitive absolute in the role of an imperative.
Jer 35:3	וָאָקַח אֶת־יֶאֱזַנְיָה בֶּן־יִרְמְיָהוּ בֶן־חֲבַצְנְיָה וְאֶת־אָחָיו וְאֶת־כָּל־בָּנָיו וְאֶת כָּל־בֵּית הַרְכָּבִים:	Then I took Jaazaniah, the son of Jeremiah, the son of Habazziniah, and his brothers and all his sons, and the whole house of the Rechabites,	Habazziniah: AV= <i>Habaziniah</i> , ignoring the <i>dagesh forte</i> in the <i>zayin</i> .
Jer 35:4	וָאָבֵא אֹתָם בֵּית יְהוָה אֶל־לְשַׁכַּת בָּנֵי חָנָן בֶּן־יִגְדָלְיָהוּ אִישׁ הָאֱלֹהִים אֲשֶׁר־אֶצֶּל לְשַׁכַּת הַשָּׂרִים אֲשֶׁר מִמַּעַל לְלְשַׁכַּת מַעֲשִׂיָהוּ בֶן־שָׁלֹם שֹׁמֵר הַסֶּף:	and I brought them to the house of the LORD, to the reception room of the sons of Hanan the son of Igdaliah, the man of God, to the room which was to the side of the office of the officials, which was above the office of Maaseiah the son of Shallum, the doorkeeper.	doorkeeper ← <i>threshold-keeper</i> .
Jer 35:5	וָאָתַן לִפְנֵי בָּנֵי בֵּית־הַרְכָּבִים גְּבַעִים מְלֵאִים יָיִן וְכִסּוֹת וָאָמַר אֲלֵיהֶם שְׁתוּ־יָיִן:	And I set before the sons of the house of the Rechabites pitchers full of wine, and cups, and I said to them, “Drink some wine.”	pitchers: usually <i>goblets</i> , but in view of the cups, presumably a larger item.
Jer 35:6	וַיֹּאמְרוּ לֹא נִשְׁתֶּה־יָיִן כִּי יֻנְדָּב בֶּן־רָכָב אָבִינוּ צִוָּה עָלֵינוּ לֵאמֹר לֹא תִשְׁתּוּ־יָיִן אַתֶּם וּבְנֵיכֶם עַד־עוֹלָם:	But they said, “We will not drink any wine, because Jonadab the son of Rechab our father commanded us and said, ‘You shall not drink wine, neither you, nor your sons, ever.’	ever ← <i>up to the age</i> .

Jer 35:7	וּבֵית לֹא־תִבְנוּ וְזֶרַע לֹא־תִזְרְעוּ וְכֶרֶם לֹא־תִטְעוּ וְלֹא יִהְיֶה לָכֶם כִּי בִּאֱהָלִים תֵּשְׁבוּ כָּל־יְמֵיכֶם לְמַעַן תַּחֲיוּ יָמִים רַבִּים עַל־פְּנֵי הָאֲדָמָה אֲשֶׁר אֲתֶם גָּרִים שָׁם:	And you will not build a house, and you will not sow seed, and you will not plant a vineyard, and you will not have <i>one</i>, for you will live in tents all your days, in order that you may live for <i>many days</i> on the face of the <i>land</i> where you take up residence.'	many days: showing that the expression can stand for <i>many years</i>. land ← <i>ground</i>.
Jer 35:8	וַנִּשְׁמָע בְּקוֹל יְהוֹנָדָב בֶּן־רֵכָב אֲבִינוּ לְכָל אֲשֶׁר צִוָּנוּ לִבְלֹתִי שְׁתּוֹת־לַיִן כָּל־יְמֵינוּ אֲנַחְנוּ וְנָשֵׁינוּ בָּנֵינוּ וּבָנוֹתֵינוּ:	And we have <i>obeyed</i> Jehonadab the son of Rechab our father in everything he commanded us, not to drink wine for all our days – us, our wives, our sons and our daughters –	obeyed ← <i>heard the voice of</i>. Jehonadab: a fuller form of <i>Jonadab</i>.
Jer 35:9	וּלְבִלְתִּי בָנוֹת בָּתִּים לְשִׁבְתָּנוּ וְכֶרֶם וְשָׂדֶה זֶרַע לֹא יִהְיֶה־לָּנוּ:	and not to build houses <i>for us to live in</i>, and <i>that</i> we should not have vineyard or field or <i>sown crops</i>.	for us to live in ← <i>for our dwelling</i>. sown crops ← <i>seed</i>.
Jer 35:10	וַנֵּשֶׁב בִּאֱהָלִים וַנִּשְׁמָע וַנַּעַשׂ כְּכֹל אֲשֶׁר־צִוָּנוּ יוֹנָדָב אֲבִינוּ:	And we have dwelt in tents, and we have obeyed, and we have done <i>everything</i> that Jonadab our father commanded us.	everything ← <i>according to everything</i>.
Jer 35:11	וַיְהִי בִּעְלוֹת נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֶל־הָאָרֶץ וַנֹּאמֶר בָּאוּ וְנָבֹא יְרוּשָׁלַם מִפְּנֵי חֵיל הַכַּשְׂדִּים וּמִפְּנֵי חֵיל אַרָם וַנֵּשֶׁב בִּירוּשָׁלַם: פ	And it came to pass, when Nebuchadrezzar king of Babylon came up to the land, that we said, 'Come, let us go <i>to</i> Jerusalem, <i>away from</i> the forces of the Chaldeans and <i>away from</i> the forces of Aramaea.' So we lived in Jerusalem."	away from (2x): or <i>because of</i> or <i>for fear of</i>, [BDB] p.818 №6.
Jer 35:12	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר:	Then the word of the LORD <i>came</i> to Jeremiah, saying,	came ← <i>became</i>.

Jer 35:13	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הֵלֶךְ וְאָמַרְתָּ לְאִישׁ יְהוּדָה וּלְיוֹשְׁבֵי יְרוּשָׁלַם הֲלוֹא תִּקְחוּ מוֹסֵר לְשֹׁמֵעַ אֶל־דְּבָרֵי נְאֻם־יְהוָה:	“This <i>is what</i> the LORD of hosts, the God of Israel, says: ‘Go and say to the men of Judah and to the inhabitants of Jerusalem, «Will you not take correction and <u>listen</u> to my words, says the LORD?	This <i>is what</i> ← Thus. Go: infinitive absolute in the role of an imperative. and listen ← <i>to listen</i>.
Jer 35:14	הוֹקֵם אֶת־דְּבָרֵי יְהוֹנָדָב בֶּן־רֵכָב אֲשֶׁר־צִוָּה אֶת־בָּנָיו לִבְלֹתִי שְׁתּוֹת־יַיִן וְלֹא שָׁתוּ עַד־הַיּוֹם הַזֶּה כִּי שָׁמְעוּ אֶת מִצְוַת אֲבִיהֶם וְאֲנֹכִי דִבַּרְתִּי אֲלֵיכֶם הַשָּׁמַע וְדִבַּר וְלֹא שָׁמַעְתֶּם אֵלַי:	The words of Jehonadab, the son of Rechab, have been fulfilled, which he commanded his sons, not to drink wine, and they have not drunk <i>it</i> up to this day, for they <u>obeyed</u> the commandment of their father. But I have spoken to you, rising early and speaking, but you have not <u>obeyed</u> me.	Jehonadab: a fuller form of <i>Jonadab</i>. obeyed (2x) ← <i>heard</i>.
Jer 35:15	וְאֶשְׁלַח אֲלֵיכֶם אֶת־כָּל־עֲבָדַי הַנְּבָאִים הַשְּׂפִימִים וְשִׁלַּח לֵאמֹר שְׁבוּ־נָא אִישׁ מִדֶּרֶכוֹ הַרְעָה וְהִיטִיבוּ מַעַלְלֵיכֶם וְאַל־תֵּלְכוּ אַחֲרֵי אֱלֹהִים אַחֲרִים לְעַבְדָּם וּשְׁבוּ אֶל־הָאָדָמָה אֲשֶׁר־נָתַתִּי לָכֶם וְלֹא־בַתִּיכֶם וְלֹא הִטִּיתֶם אֶת־אָזְנוֹכֶם וְלֹא שָׁמַעְתֶּם אֵלַי:	And I sent you all my servants, the prophets, <u>rising early and sending them</u>, to say, ‘Turn back, please, each <i>man</i> from his evil way, and see to it that your deeds are good, and do not go after other gods to serve them, and dwell on the <u>land</u> which I have given you and your fathers.’ But you have not inclined your <u>ears</u>, and you have not heeded me.	rising early and sending: infinitives absolute. land ← <i>ground</i>. ears ← <i>ear</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Jer 35:16	כִּי הִקִּימוּ בְנֵי יְהוֹנָדָב בֶּן־רֵכָב אֶת־מִצְוַת אֲבִיהֶם אֲשֶׁר צִוָּם וְהָעַם הַזֶּה לֹא שָׁמְעוּ אֵלַי: ס	For the sons of Jehonadab the son of Rechab fulfilled their father's commandment which he commanded them, but this people has not <u>obeyed</u> me,	Jehonadab: a fuller form of <i>Jonadab</i>. obeyed ← <i>heard</i> + <i>to</i>.

Jer 35:17	לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הֲנִי מְבִיא אֶל־יְהוּדָה וְאֵל כָּל־יוֹשְׁבֵי יְרוּשָׁלַם אֵת כָּל־הָרָעָה אֲשֶׁר דִּבַּרְתִּי עֲלֵיהֶם יַעַן דִּבַּרְתִּי אֲלֵיהֶם וְלֹא שָׁמְעוּ וְאָקְרָא לָהֶם וְלֹא עָנוּ:	which <i>is</i> why <u>this is what</u> the LORD God of hosts, the God of Israel, says: <I <u>am</u> <u>about</u> to bring on Judah and on all the inhabitants of Jerusalem all the trouble which I spoke to them, because I spoke to them, <u>but</u> they did not heed <i>it</i>, and I called to them, <u>but</u> they did not answer.> » ”	this <i>is</i> what ← <i>thus</i>. I am about to ← <i>Behold</i> <i>me</i>. but (2x): adversative use of the vav.
Jer 35:18	וּלְבֵית הָרֶכָבִים אָמַר יְרֵמְיָהוּ כֹה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יַעַן אֲשֶׁר שָׁמַעְתֶּם עַל־מִצְוֹת יְהוֹנָדָב אֲבִיכֶם וּתְשִׁמְרוּ אֶת־כָּל־מִצְוֹתָיו וְתַעֲשׂוּ כְכֹל אֲשֶׁר־צִוָּה אֶתְכֶם: ס	And Jeremiah said to the house of the Rechabites, “<u>This is what</u> the LORD of hosts, the God of Israel, says: ‘Because you have <u>obeyed</u> the commandment of Jehonadab your father, and you have kept all his commandments, and you have done <u>everything</u> that he commanded you,	This <i>is</i> what ← <i>Thus</i>. obeyed ← <i>heard</i> + <i>to</i>. Jehonadab: a fuller form of <i>Jonadab</i>. everything ← <i>according</i> <i>to everything</i>.
Jer 35:19	לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֹא־יִכָּרֵת אִישׁ לְיוֹנָדָב בֶּן־רֶכָב עַמֵּד לִפְנֵי כָל־הַיָּמִים: פ	because of that, <u>this is</u> <u>what</u> the LORD of hosts, the God of Israel, says: ‘There will not be a man cut off from Jonadab the son of Rechab to <u>stand</u> before me <u>at any time</u>.> » ’	because of that ← <i>therefore</i>. this <i>is</i> what ← <i>thus</i>. to stand ← <i>standing</i>. at any time ← <i>all the</i> <i>days</i>.
Jer 36:1	וַיְהִי בִשְׁנַת הָרִבְעִית לְיְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הָיָה הַדָּבָר הַזֶּה אֶל־יְרֵמְיָהוּ מֵאֵת יְהוָה לֵאמֹר:	Now it came to pass in the fourth year of Jehoiakim the son of Josiah, the king of Judah, <i>that</i> this word came to Jeremiah from the LORD, saying,	

Jer 36:2	קח־לְךָ מִגִּלְת־סֵפֶר וּכְתַבְתָּ אֵלֶיהָ אֵת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבַּרְתִּי אֵלֶיךָ עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה וְעַל־כָּל־הַגּוֹיִם מִיּוֹם דִּבַּרְתִּי אֵלֶיךָ מִיָּמִי יֵאשְׁיָהוּ וְעַד הַיּוֹם הַזֶּה׃	“Get yourself a book scroll and write in it all the words which I have spoken to you concerning Israel and concerning Judah, and concerning all the nations, from the day <i>when</i> I spoke to you, in the days of Josiah up to this day.	
Jer 36:3	אוּלִי יִשְׁמָעוּ בֵּית יְהוּדָה אֵת כָּל־הָרָעָה אֲשֶׁר אֲנִי חֹשֵׁב לַעֲשׂוֹת לָהֶם לְמַעַן יָשׁוּבוּ אִישׁ מִדֶּרֶכּוֹ הָרָעָה וְסָלַחְתִּי לְעֹנָם וּלְחַטָּאתָם׃ ס	Perhaps the house of Judah will pay heed to all the trouble which I am considering to do to them, in order that they turn back, each from his evil way, so that I pardon their iniquity and their sin.”	
Jer 36:4	וַיִּקְרָא יִרְמְיָהוּ אֶת־בָּרוּךְ בֶּן־נֶרְיָה וַיְכַתֵּב בָּרוּךְ מִפִּי יִרְמְיָהוּ אֵת כָּל־דִּבְרֵי יְהוָה אֲשֶׁר־דִּבֶּר אֵלָיו עַל־מִגְלַת־סֵפֶר׃	At <u>this</u> Jeremiah called for Baruch the son of Neriah, and Baruch wrote in the book scroll from Jeremiah's <u>dictation</u> all the words of the LORD which he had spoken to him.	At this: wider use of the <i>vav</i>. dictation ← <i>mouth</i>.
Jer 36:5	וַיִּצְוֵה יִרְמְיָהוּ אֶת־בָּרוּךְ לֵאמֹר אֲנִי עֹצֹר לֹא אוּכָל לָבוֹא בֵּית יְהוָה׃	And Jeremiah commanded Baruch and said, “I am <u>under arrest</u>; I cannot go <i>to</i> the house of the LORD.	under arrest ← <i>shut up</i>.
Jer 36:6	וּבָאתָ אִתָּהּ וּקְרֵאתָ בַּמִּגְלָה אֲשֶׁר־כָּתַבְתָּ מִפִּי אֶת־דִּבְרֵי יְהוָה בְּאָזְנִי הָעַם בֵּית יְהוָה בְּיוֹם צוֹם וְגַם בְּאָזְנִי כָל־יְהוּדָה הַבָּאִים מֵעָרֵיהֶם תִּקְרְאוּ׃	So you go, and read <u>from the scroll</u> which you have written from my <u>dictation</u>; <i>read</i> the words of the LORD in the <u>hearing</u> of the people <i>in</i> the house of the LORD, on a day of fasting, and also read them in the <u>hearing</u> of all of Judah who come from their cities.	from the scroll ← <i>in the scroll</i>. Similarly throughout the chapter. Compare Dan 5:3. dictation ← <i>mouth</i>. hearing (2x) ← <i>ears</i>.

Jer 36:7	אוֹלֵי תִפֹּל תִּחְנַתֶּם לִפְנֵי יְהוָה וַיָּשֻׁבוּ אִישׁ מִדֶּרְכּוֹ הָרָעָה כִּי־גָדוֹל הָאֵף וְהַחֲמָה אֲשֶׁר־דִּבֶּר יְהוָה אֶל־הָעָם הַזֶּה:	Perhaps their supplication will fall before the LORD, and they will turn back, each <i>man</i> from his evil way, for great <i>is</i> the anger and fury which the LORD has pronounced on this people.”	
Jer 36:8	וַיַּעַשׂ בָּרוּךְ בֶּן־נְרִיָּה כְּכֹל אֲשֶׁר־צִוָּהוּ יְרֵמְיָהוּ הַנָּבִיא לִקְרֹא בַסֵּפֶר דְּבָרֵי יְהוָה בֵּית יְהוָה: ס	And Baruch the son of Neriah did everything that Jeremiah the prophet commanded him – to read the words of the LORD from the book <i>in</i> the house of the LORD.	everything ← <i>according to everything</i>.
Jer 36:9	וַיְהִי בִשְׁנַת הַחֲמִשִּׁית לִיהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ־יְהוּדָה בַּחֹדֶשׁ הַתְּשַׁעִי קָרְאוּ צֹם לִפְנֵי יְהוָה כָּל־הָעָם בִּירוּשָׁלַם וְכָל־הָעָם הַבָּאִים מֵעָרֵי יְהוּדָה בִּירוּשָׁלַם:	And it came to pass in the fifth year of Jehoiakim the son of Josiah, the king of Judah, in the ninth month, <i>that</i> all the people in Jerusalem, and all the people who had come from the cities of Judah to Jerusalem, proclaimed a fast before the LORD.	
Jer 36:10	וַיִּקְרָא בָרוּךְ בַּסֵּפֶר אֶת־דְּבָרֵי יְרֵמְיָהוּ בֵּית יְהוָה בְּלִשְׁכַּת גְּמַרְיָהוּ בֶן־שַׁפָּן הַסֹּפֵר בְּחֻצְרֹת הָעֲלִיּוֹן פֶּתַח שַׁעַר בֵּית־יְהוָה הַחֹדֶשׁ בְּאָזְנֵי כָל־הָעָם:	And Baruch read from the book the words of Jeremiah, <i>in</i> the house of the LORD, in the office of Gemariah the son of Shaphan the scribe, in the upper courtyard <i>at</i> the entrance of the New Gate of the house of the LORD, in the <u>hearing</u> of all the people.	hearing ← <i>ears</i>.
Jer 36:11	וַיִּשְׁמַע מִכְיָהוּ בֶן־גְּמַרְיָהוּ בֶן־שַׁפָּן אֶת־כָּל־דְּבָרֵי יְהוָה מֵעַל הַסֵּפֶר:	And when Micaiah, the son of Gemariah, the son of Shaphan, heard all the words of the LORD from the book,	Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name.

Jer 36:12	וַיֵּרֶד בֵּית־הַמֶּלֶךְ עַל־לְשֹׁכֶת הַסֹּפֵר וְהָיָה־שָׁם כָּל־הַשָּׂרִים יּוֹשְׁבִים אֲלֵישָׁמַע הַסֹּפֵר וְדִלְיָהוּ בֶן־שִׁמְעִיָּהוּ וְאַלְנָתָן בֶּן־עֲכָבוֹר וְגִמְרִיָּהוּ בֶן־שָׁפָן וְצִדְקִיָּהוּ בְּכָל־הַשָּׂרִים:	he went down <i>to</i> the king's house, to the scribe's office, and <u>he found</u> all the officials sitting there – Elishama the scribe and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the officials.	and he found ← <i>and behold</i>.
Jer 36:13	וַיַּגֵּד לָהֶם מִכְיָהוּ אֵת כָּל־הַדְּבָרִים אֲשֶׁר שָׁמַע בְּקֹרֵא בְרוּךְ בַּסֵּפֶר בְּאָזְנֵי הָעָם:	And Micaiah told them all the words which he had heard when Baruch read from the book in the <u>hearing</u> of the people.	Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name. hearing ← <i>ears</i>.
Jer 36:14	וַיִּשְׁלְחוּ כָּל־הַשָּׂרִים אֶל־בְּרוּךְ אֶת־יְהוֹדִי בֶּן־נְתַנְיָהוּ בֶן־שַׁלּוּמִיָּהוּ בֶּן־כוּשִׁי לֵאמֹר הַמְּגִלָּה אֲשֶׁר קָרַאתָ בָּהּ בְּאָזְנֵי הָעָם קַחנָה בְּיָדְךָ וּלֵךְ וְיָקַח בְּרוּךְ בֶּן־נְרִיָּהוּ אֶת־הַמְּגִלָּה בְּיָדוֹ וַיָּבֵא אֲלֵיהֶם:	And all the officials sent Jehudi, the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch to say, “Take in your hand the scroll from which you read in the <u>hearing</u> of the people, and come <i>here with it</i>.” So Baruch the son of Neriah took the scroll in his hand and came to them.	hearing ← <i>ears</i>.
Jer 36:15	וַיֹּאמְרוּ אֵלָיו שֵׁב נָא וּקְרֵאנָה בְּאָזְנֵינוּ וַיִּקְרָא בְרוּךְ בְּאָזְנֵיהֶם:	And they said to him, “Please sit down and read it in our <u>hearing</u>.” So Baruch read <i>it</i> in their <u>hearing</u>.	hearing (2x) ← <i>ears</i>.

Jer 36:16	וַיְהִי כַּשֶּׁמַּעַם אֶת־כָּל־הַדְּבָרִים פָּחַדוּ אִישׁ אֶל־רֵעֵהוּ וַיֹּאמְרוּ אֶל־בָּרוּךְ הִגִּיד נְגִיד לְמֶלֶךְ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה:	And it came to pass, when they heard all the words, <i>that</i> each was afraid, <i>staring</i> at his neighbour, and they said to Baruch, “We will certainly tell the king all these words.”	We will certainly tell: infinitive absolute.
Jer 36:17	וְאֶת־בָּרוּךְ שָׁאֲלוּ לֵאמֹר הִגְדֵּנָּא לָנוּ אֵיךְ כָּתַבְתָּ אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה מִפִּיו:	And they inquired of Baruch and said, “Please tell us how <i>it was that</i> you <i>came to</i> write all these words at his <u>dictation</u> .”	dictation ← <i>mouth</i> .
Jer 36:18	וַיֹּאמֶר לָהֶם בָּרוּךְ מִפִּי יִקְרָא אֵלַי אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וְאֲנִי כָּתַב עַל־הַסֵּפֶר בְּדִיּוֹ: פ	And Baruch said to them, “He <u>dictated</u> all these words to me, while I wrote <i>them</i> in the book in ink.”	dictated ← <i>called from</i> <i>his mouth</i> .
Jer 36:19	וַיֹּאמְרוּ הַשָּׂרִים אֶל־בָּרוּךְ לֵךְ הַסֵּתֶר אֶתָּה וַיִּרְמִיָּהוּ וְאִישׁ אֶל־יָדַע אִיפָּה אַתֶּם:	Then the officials said to Baruch, “Go <i>and</i> hide yourself, you and Jeremiah, and let no man know where you <i>are</i> .”	
Jer 36:20	וַיָּבֹאוּ אֶל־הַמֶּלֶךְ חֲצֵרָה וְאֶת־הַמִּגִּלָּה הִפְקִדוּ בְּלִשְׁכַּת אֵלִישָׁמָע הַסֹּפֵר וַיִּגִּדוּ בְּאָזְנֵי הַמֶּלֶךְ אֵת כָּל־הַדְּבָרִים:	And they went to the king <u>in the courtyard</u> , but they deposited the scroll in the office of Elishama the scribe, and they related all the words in the king's <u>hearing</u> .	in the courtyard ← <i>to the</i> <i>courtyard</i> . hearing ← <i>ears</i> .

Jer 36:21	וַיִּשְׁלַח הַמֶּלֶךְ אֶת־יְהוּדִי לִקְחֹת אֶת־הַמִּגִּלָּה וַיִּקְרָאָהּ מִלִּשְׁכַּת אֵלִישָׁמַע הַסֹּפֵר וַיִּקְרָאָהּ יְהוּדִי בְּאָזְנֵי הַמֶּלֶךְ וּבְאָזְנֵי כָּל־הַשָּׂרִים הָעֹמְדִים מִעַל הַמֶּלֶךְ:	Then the king sent Jehudi to fetch the scroll, and he fetched it from the office of Elishama the scribe, and Jehudi read it in the king's hearing and in the hearing of all the officials who were standing around the king.	hearing (2x) ← ears. around ← over.
Jer 36:22	וְהַמֶּלֶךְ יוֹשֵׁב בֵּית הַחֹרֶף בַּחֹדֶשׁ הַתְּשִׁיעִי וְאֶת־הָאֵחַ לִפְנֵי מִבְעֶרֶת:	Now the king was sitting in the winter house in the ninth month, and the fire in the hearth in front of him was burning.	
Jer 36:23	וַיְהִי כִּקְרֹא יְהוּדִי שְׁלֹשׁ דָּלָתוֹת וְאַרְבָּעָה יִקְרָעָהּ בַּתֵּעַר הַסֹּפֵר וְהַשֶּׁלֶךְ אֶל־הָאֵשׁ אֲשֶׁר אֶל־הָאֵחַ עַד־תֵּם כָּל־הַמִּגִּלָּה עַל־הָאֵשׁ אֲשֶׁר עַל־הָאֵחַ:	And it came to pass, when Jehudi had read three or four columns, that the king cut it up with the scribe's penknife, and he threw it into the fire which was in the hearth, until the whole scroll was consumed in the fire which was in the hearth.	or: disjunctive use of the vav, here in an affirmative sentence. penknife: used for shaping the nib of a reed pen. threw: infinitive absolute in the role of a finite verb.
Jer 36:24	וְלֹא פָחַדּוּ וְלֹא קָרְעוּ אֶת־בְּגָדֵיהֶם הַמֶּלֶךְ וְכָל־עֲבָדָיו הַשְּׂמָעִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה:	And they were not afraid, and they did not tear their clothes – neither the king nor any of his servants who heard all these words.	any ← all.
Jer 36:25	וְגַם אֶלְנָתָן וּדְלִיָּהוּ וְגִמְרִיָּהוּ הִפְגְּעוּ בַּמֶּלֶךְ לְבַלְתִּי שָׂרֹף אֶת־הַמִּגִּלָּה וְלֹא שָׁמַע אֲלֵיהֶם:	But Elnathan, and Delaiah and Gemariah as well appealed to the king not to burn the scroll, but he did not heed them.	

Jer 36:26	וַיִּצְוֶה הַמֶּלֶךְ אֶת־יֶרְחֻמֶּלֶךְ בֶּן־הַמֶּלֶךְ וְאֶת־שָׂרְיָהוּ בֶן־עֲזַרְיָאֵל וְאֶת־שְׁלֵמְיָהוּ בֶן־עֲבַדְיָאֵל לִקְחֹת אֶת־בְּרוּךְ הַסֹּפֵר וְאֵת יֶרְמְיָהוּ הַנָּבִיא וַיְסַתְּרֵם יְהוָה: ס	And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to seize Baruch the scribe and Jeremiah the prophet. But the LORD had hidden them.	Jerahmeel: an accurate transliteration, unlike some other AV names ending in <i>-eel</i>. But: adversative use of the <i>vav</i>.
Jer 36:27	וַיְהִי דְבַר־יְהוָה אֶל־יֶרְמְיָהוּ אַחֲרֵי שָׂרָף הַמֶּלֶךְ אֶת־הַמְּגִלָּה וְאֶת־הַדְּבָרִים אֲשֶׁר כָּתַב בְּרוּךְ מִפִּי יֶרְמְיָהוּ לֵאמֹר:	And the word of the LORD came to Jeremiah after the king had burnt the scroll and the words which Baruch had written at Jeremiah's dictation, and it said,	came ← <i>became</i>. dictation ← <i>mouth</i>.
Jer 36:28	שׁוּב קַח־לָךְ מְגִלָּה אַחֶרֶת וּכְתֹב עָלֶיהָ אֵת כָּל־הַדְּבָרִים הָרִאשׁוֹנִים אֲשֶׁר הָיוּ עַל־הַמְּגִלָּה הָרִאשׁוֹנָה אֲשֶׁר שָׂרָף יְהוֹיָקִים מֶלֶךְ־יְהוּדָה:	“Act again, get yourself another scroll and write on it all the former words which were on the first scroll, which Jehoiakim king of Judah burnt.	
Jer 36:29	וְעַל־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה תֹּאמַר כֹּה אָמַר יְהוָה אֲתָה שָׂרַפְתָּ אֶת־הַמְּגִלָּה הַזֹּאת לֵאמֹר מָדוּעַ כָּתַבְתָּ עָלֶיהָ לֵאמֹר בְּאִיבֹא מֶלֶךְ־בָּבֶל וְהִשְׁחִית אֶת־הָאָרֶץ הַזֹּאת וְהִשְׁבִּית מִמֶּנָּה אָדָם וּבְהֵמָה: ס	And you will say to Jehoiakim king of Judah, ‘This <i>is what</i> the LORD says: «You burnt this scroll and said, ‘Why have you written on it, saying, “The king of Babylon <i>will certainly come</i> and bring this land to ruin, and he will remove man and beast from it”?’»	This <i>is what</i> ← <i>Thus</i>. will certainly come: infinitive absolute.

Jer 36:30	לֵכֶן כֹּה־אָמַר יְהוָה עַל־יְהוֹיָקִים מֶלֶךְ יְהוּדָה לֹא־יִהְיֶה־לּוֹ יוֹשֵׁב עַל־כִּסֵּא דָוִד וְנִבְלָתוֹ תִּהְיֶה מִשְׁלָכֶת לַחֲרֹב בַּיּוֹם וּלְקָרָח בַּלַּיְלָה:	Therefore <u>this is what</u> the LORD says concerning Jehoiakim king of Judah: «He will not have <i>anyone</i> sitting on the throne of David, and his corpse will be thrown to the heat by day, and to the <u>icy cold</u> by night.	this is what ← <i>thus</i>. icy cold ← <i>ice</i>.
Jer 36:31	וּפָקַדְתִּי עָלָיו וְעַל־זֶרְעוֹ וְעַל־עַבְדָּיו אֶת־עוֹנָם וְהִבֵּאתִי עֲלֵיהֶם וְעַל־יֹשְׁבֵי יְרוּשָׁלַם וְאֶל־אִישׁ יְהוּדָה אֵת כָּל־הָרָעָה אֲשֶׁר־דִּבַּרְתִּי אֲלֵיהֶם וְלֹא שָׁמְעוּ: ס	And I will visit him and his seed, and his servants, for their iniquity, and I will bring on them and on the inhabitants of Jerusalem and on the men of Judah all the trouble which I spoke to them but <i>which</i> they would not hear.» ’”	
Jer 36:32	וִירְמְיָהוּ לָקַח מִגִּלָּה אַחֲרֵת וַיִּתְּנָהּ אֶל־בָּרֻךְ בֶּן־נִרְיָהוּ הַסֹּפֵר וַיִּכְתֹּב עָלֶיהָ מִפִּי יִרְמְיָהוּ אֵת כָּל־דִּבְרֵי הַסֹּפֵר אֲשֶׁר שָׁרַף יְהוֹיָקִים מֶלֶךְ־יְהוּדָה בָּאֵשׁ וְעוֹד נוֹסֵף עֲלֵיהֶם דְּבָרִים רַבִּים כִּהְיָה: ס	So Jeremiah took another scroll and gave it to Baruch the son of Neriah, the scribe, and he wrote on it at Jeremiah's <u>dictation</u> all the words of the book which Jehoiakim king of Judah had burnt in the fire. And there were added to them many more words like those.	dictation ← <i>mouth</i>.
Jer 37:1	וַיִּמְלֹךְ־מֶלֶךְ צִדְקִיָּהוּ בֶן־יֹאשִׁיָּהוּ תַּחַת כְּנִיָּהוּ בֶן־יְהוֹיָקִים אֲשֶׁר הִמְלִיךְ נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל בְּאֶרֶץ יְהוּדָה:	And King Zedekiah, the son of Josiah, reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon had made king in the land of Judah.	

Jer 37:2	וְלֹא שָׁמַע הוּא וְעַבְדָּיו וְעַם הָאָרֶץ אֶל־דְּבָרַי יְהוָה אֲשֶׁר דִּבֶּר בְּיַד יְרֵמְיָהוּ הַנָּבִיא:	But neither he nor his servants nor the people of the land heeded the words of the LORD which he spoke through the intermediacy of Jeremiah the prophet.	intermediacy ← <i>hand</i> .
Jer 37:3	וַיִּשְׁלַח הַמֶּלֶךְ צִדְקִיָּהוּ אֶת־יְהוֹכָל בֶּן־שְׁלֵמְיָה וְאֶת־צַפְנְיָהוּ בֶן־מַעֲשִׂיָּה הַכֹּהֵן אֶל־יְרֵמְיָהוּ הַנָּבִיא לֵאמֹר הֲתִפְּלִל־נָא בַּעֲדָנוּ אֶל־יְהוָה אֱלֹהֵינוּ:	And King Zedekiah sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest to Jeremiah the prophet to say, "Please pray to the LORD our God for us."	
Jer 37:4	וַיְרֵמְיָהוּ בָּא וַיֵּצֵא בְּתוֹךְ הָעָם וְלֹא־נָתַנוּ אֹתוֹ בַּיִת הַכְּלִיא *הַכְּלִיא*:	Meanwhile Jeremiah was going in and out among the people, for they had not put him in prison.	prison: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. Meanwhile ... for: wider uses of the <i>vav</i> .
Jer 37:5	וַחִיל פָּרַעְהַ יֵצֵא מִמִּצְרַיִם וַיִּשְׁמְעוּ הַכַּשְׂדִּים הַצָּרִים עַל־יְרוּשָׁלַם אֶת־שִׁמְעָם וַיַּעֲלֻ מֵעַל יְרוּשָׁלַם: פ	And Pharaoh's forces came out from Egypt, and when the Chaldeans who were besieging Jerusalem heard the report about them, they raised the siege on Jerusalem.	the report about them ← <i>their report</i> , an objective genitive (subjective would be <i>the report they</i> <i>gave</i> , but there is no antecedent to <i>they</i>). raised ← <i>took themselves</i> <i>up (niphal) from at</i> . Compare Jer 21:2.
Jer 37:6	וַיְהִי דְבַר־יְהוָה אֶל־יְרֵמְיָהוּ הַנָּבִיא לֵאמֹר:	Then the word of the LORD came to Jeremiah the prophet, saying,	came ← <i>became</i> .
Jer 37:7	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל כֹּה תֹאמְרוּ אֶל־מֶלֶךְ יְהוּדָה הַשֹּׁלֵחַ אֶתְכֶם אֵלַי לְדָרְשְׁנִי הִנֵּה חִיל פָּרַעְהַ הֵיטֵא לָכֶם לְעִזְזָה שָׁב לְאֶרְצוֹ מִצְרַיִם:	"This <i>is what</i> the LORD God of Israel says: 'This <i>is</i> <i>what</i> you will say to the king of Judah who sent you to me to inquire of me: «Look, Pharaoh's forces which came out as help for you will return to their land, Egypt,	This <i>is what</i> (2x) ← <i>Thus</i> . sent you: the <i>you</i> is plural.

Jer 37:8	וּשְׁבוּ הַכַּשְׁדִּים וְנִלְחֲמוּ עַל־הָעִיר הַזֹּאת וְלָכְדָּהּ וּשְׂרָפָהּ בָּאֵשׁ: ס	and the Chaldeans will come back, and they will fight against this city, and they will capture it and burn it with fire.	
Jer 37:9	כֹּה אָמַר יְהוָה אַל־תִּשְׂאוּ נַפְשֵׁיכֶם לֵאמֹר הֲלֹךְ יִלְכוּ מֵעַלֵּינוּ הַכַּשְׁדִּים כִּי־לֹא יִלְכוּ:	This <i>is what</i> the LORD says: «Do not deceive yourselves, saying, "The Chaldeans <u>will</u> certainly go <u>away</u> from us", for they will not go.	This <i>is what</i> ← Thus. yourselves ← <i>your souls</i> . will certainly go away: infinitive absolute.
Jer 37:10	כִּי אִם־הִכִּיתֶם כָּל־חֵיל כַּשְׁדִּים הַנִּלְחָמִים אִתְּכֶם וְנִשְׁאַרוּ בָּם אַנְשִׁים מִדֹּקְרִים אִישׁ בְּאֹהֶלוֹ יִקְוֹמוּ וּשְׂרָפוּ אֶת־הָעִיר הַזֹּאת בָּאֵשׁ:	For <i>even</i> if you were to strike down all the forces of the Chaldeans who are fighting you, and there remained among them men thrust through, each <i>one</i> in his tent would arise and burn this city with fire.» ' »	
Jer 37:11	וְהָיָה בְּהֵעָלוֹת חֵיל הַכַּשְׁדִּים מֵעַל יְרוּשָׁלַם מִפְּנֵי חֵיל פְּרָעָה: ס	And it came to pass, when the Chaldeans raised <i>the</i> <i>siege</i> on Jerusalem, because of Pharaoh's forces,	raised <i>the siege</i> : see Jer 21:2, Jer 37:5. Here <i>niphal</i> , as in Jer 37:5.
Jer 37:12	וַיֵּצֵא יִרְמְיָהוּ מִירוּשָׁלַם לֵלְכֵת אֶרֶץ בְּנִימֵן לַחֲלֹק מִשָּׁם בְּתוֹךְ הָעָם:	that Jeremiah went out of Jerusalem to go <i>to</i> the land of Benjamin <i>to have land</i> <i>apportioned to him there</i> among the people.	to have ... apportioned <i>to</i> <i>him</i> : contracted <i>hiphil</i> . AV differs (<i>to separate</i> <i>himself</i>). there ← <i>from there</i> .
Jer 37:13	וַיְהִי־הוּא בְּשַׁעַר בְּנִימֵן וְשֵׁם בְּעַל פִּקְדֹת וְשֵׁמוֹ יִרְאִיָּה בֶן־שְׁלֵמְיָה בֶן־חֲנַנְיָה וַיִּתְּפֹשׂ אֶת־יִרְמְיָהוּ הַנְּבִיא לֵאמֹר אַל־הַכְּשָׁדִים אֶתְּהָ נָפֹל:	And it came to pass, <i>when</i> he <i>was</i> at Benjamin's Gate, that an officer of the guard <i>was</i> there, whose name <i>was</i> Irijah, the son of Shelemiah, the son of Hananiah, and he seized Jeremiah the prophet and said, "You are a defector to the Chaldeans."	

Jer 37:14	וַיֹּאמֶר יִרְמְיָהוּ שְׁקֵר אֵינְנִי נִפְלָ"עַל־הַכַּשְׂדִּים וְלֹא שָׁמַע אֵלָיו וַיִּתְּפֹשׂ יִרְאִיָּה בְּיִרְמְיָהוּ וַיְבֹאֵהוּ אֶל־הַשָּׂרִים:	And Jeremiah said, " <i>That is false. I am not a defector to the Chaldeans.</i> " But Irijah <u>did not take any notice of</u> him, and <u>he seized</u> Jeremiah and brought him to the officials.	Irijah did not ... he seized ← <i>he did not ... Irijah seized.</i> take any notice of ← <i>hear to.</i>
Jer 37:15	וַיִּקְצְפוּ הַשָּׂרִים עַל־יִרְמְיָהוּ וַהֲבֹוּ אֹתוֹ וַנִּתְּנוּ אוֹתוֹ בֵּית הָאֲסוּר בֵּית יְהוֹנָתָן הַסֹּפֵר כִּי־אֵתוּ עָשׂוּ לְבֵית הַכְּלָא:	And the officials were angry with Jeremiah, and they beat him and put him <i>in prison in</i> the house of Jonathan the scribe, for they had made <u>that</u> the prison.	that ← <i>it.</i>
Jer 37:16	כִּי בָא יִרְמְיָהוּ אֶל־בֵּית הַבּוֹר וְאֶל־הַחֲנִיּוֹת וַיֵּשֶׁב־שָׁם יִרְמְיָהוּ יָמִים רַבִּים: פ	So Jeremiah went into the <u>dungeon</u> , and into the vaults. And Jeremiah remained there for many days.	dungeon ← <i>house of the pit.</i>
Jer 37:17	וַיִּשְׁלַח הַמֶּלֶךְ צְדָקְיָהוּ וַיִּקְחֵהוּ וַיִּשְׁאַלְהוּ הַמֶּלֶךְ בְּבֵיתוֹ בִּסְתֵר וַיֹּאמֶר הִישׁ דָּבָר מֵאֵת יְהוָה וַיֹּאמֶר יִרְמְיָהוּ יֵשׁ וַיֹּאמֶר בְּיַד מֶלֶךְ־בָּבֶל תִּנָּתֵן: ס	Then King Zedekiah sent <i>for him</i> and took him <i>out</i> , and the king questioned him in his house in secret and asked, "Is there <i>any</i> word from the LORD?" And Jeremiah said, "There is." And he said, "You will be delivered into the hand of the king of Babylon."	
Jer 37:18	וַיֹּאמֶר יִרְמְיָהוּ אֶל־הַמֶּלֶךְ צְדָקְיָהוּ מָה חָטָאתִי לָךְ וְלַעֲבָדֶיךָ וְלָעָם הַזֶּה כִּי־נָתַתָּם אוֹתִי אֶל־בֵּית הַכְּלָא:	Then Jeremiah said to King Zedekiah, " <i>In what way</i> have I sinned <u>against you</u> , or against your servants, or against this people, that <u>you should have put</u> me in prison?"	against you: the <i>you</i> is singular. you should have put: the <i>you</i> is plural.

Jer 37:19	*וַאִיזוּ *וְאֵיָּהּ נְבִיאֵיכֶם אֲשֶׁר-נָבְאוּ לָכֶם לֵאמֹר לֹא-יָבֹא מֶלֶךְ-בָּבֶל עָלֵיכֶם וְעַל הָאָרֶץ הַזֹּאת:	And <u>where</u> <u>are</u> <u>your</u> prophets who prophesied to <u>you</u> and said, ‘The king of Babylon will not come against <u>you</u> or against this land’?	where: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. your ... you ... you: plural.
Jer 37:20	וַעֲתָה שְׁמַע־נָא אֲדֹנָי הַמֶּלֶךְ תִּפְלֶנָּא תַּחֲנֹנִתִּי לִפְנֵיךָ וְאַל-תִּשְׁבְּנִי בֵּית יְהוֹנָתָן הַסֹּפֵר וְלֹא אָמוּת נָשִׁים:	So now, my lord the king, please listen; do let my appeal <u>be welcomed</u>, and do not send me back <i>to</i> the house of Jonathan the scribe, <u>so that</u> I do not die there.”	be welcomed ← <i>fall to</i> <i>your face</i>. so that: purposive use of the <i>vav</i>.
Jer 37:21	וַיִּצְוָה הַמֶּלֶךְ צִדְקִיָּהוּ וַיִּפְקְדוּ אֶת-יִרְמְיָהוּ בַּחֲצַר הַמֶּטָרָה וַנִּתֵּן לוֹ כֶּבֶד-לֶחֶם לַיּוֹם מִחוּץ הָאֲפִים עַד-תָּם כָּל-הַלֶּחֶם מִן-הָעִיר וַיָּשָׁב יִרְמְיָהוּ בַּחֲצַר הַמֶּטָרָה:	But King Zedekiah gave command <u>that</u> they consign Jeremiah to the prison enclosure and give him a round loaf of bread per day from the bakers' street until all the bread in the city was used up. So Jeremiah remained in the prison enclosure.	that: purposive use of the <i>vav</i>. give: infinitive absolute in the role of a finite verb.
Jer 38:1	וַיִּשְׁמָע שַׁפְטִיָּה בֶן-מַתָּן וַגְּדַלְיָהוּ בֶן-פִּשְׁחוּר וַיּוּכַל בֶּן-שַׁלְמִיָּהוּ וּפִשְׁחוּר בֶּן-מִלְכִּיָּה אֶת-הַדְּבָרִים אֲשֶׁר יִרְמְיָהוּ מְדַבֵּר אֶל-כָּל-הָעָם לֵאמֹר: ס	Now Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchijah heard the words which Jeremiah spoke to all the people, when he said,	Pashhur (2x): see Jer 20:1. Malchijah: AV differs here (<i>Malchiah</i>). See Jer 21:1.
Jer 38:2	כֹּה אָמַר יְהוָה הַיֹּשֵׁב בָּעִיר הַזֹּאת יָמוּת בַּחֶרֶב בָּרָעַב וּבַדָּבָר וְהַיֹּצֵא אֶל-הַכַּשְׂדִּים *יַחִיָּה וְיָחִיָּה וְהִתְהַלְּלוּ נַפְשׁוֹ** לְשַׁלֵּל וְיָחִי: ס	“This <i>is what</i> the LORD says: ‘He who remains in this city will die by the sword, by famine, and by pestilence. But he who goes out to the Chaldeans <u>will live</u>, and his <u>life</u> will be his spoil, and he will live.’	will live: the <i>vav</i> in the <i>qere</i> acts as a correlative to <i>he who</i>. The <i>ketiv</i> is a plain future. This <i>is what</i> ← <i>Thus</i>. life ← <i>soul</i>.

Jer 38:3	כֹּה אָמַר יְהוָה הַנֶּתֶן תִּנָּתֶן הָעִיר הַזֹּאת בְּיַד חֵיל מֶלֶךְ-בָּבֶל וּלְכַדָּהּ:	This <i>is what</i> the LORD says: 'This city <u>will</u> <u>certainly</u> <u>be delivered</u> into the hand of the forces of the king of Babylon, and he will capture it.' "	This <i>is what</i> ← <i>Thus</i> . will certainly be delivered: infinitive absolute.
Jer 38:4	וַיֹּאמְרוּ הַשָּׂרִים אֶל-הַמֶּלֶךְ יוֹמֵת נָא אֶת-הָאִישׁ הַזֶּה בִּי-עַל-כֵּן הוּא-מִרְפָּא אֶת-יְדֵי אֲנָשִׁי הַמִּלְחָמָה הַנִּשְׁאָרִים בָּעִיר הַזֹּאת וְאֵת יְדֵי כָל-הָעָם לְדַבֵּר אֲלֵיהֶם כַּדְּבָרִים הָאֵלֶּה כִּי הָאִישׁ הַזֶּה אֵינָנוּ דֹרֵשׁ לְשָׁלוֹם לָעָם הַזֶּה כִּי אִם-לְרָעָה:	At this the officials said to the king, "Do have this man put to death, for <u>in this way</u> he is weakening the <u>resolve</u> of the warriors who remain in this city, and the <u>resolve</u> of all the people <u>by speaking</u> such words to them, for this man does not seek the <u>welfare</u> of this people, but <i>their</i> detriment."	in this way ← <i>therefore</i> , but with wider scope. resolve (2x) ← <i>hands</i> . by speaking: gerundial use of the infinitive. welfare ← <i>peace</i> .
Jer 38:5	וַיֹּאמֶר הַמֶּלֶךְ צִדְקִיָּהוּ הִנֵּה-הוּא בְּיַדְכֶם כִּי-אֵין הַמֶּלֶךְ יוֹכֵל אֶתְכֶם דַּבֵּר:	Then King Zedekiah said, "Look, he <i>is</i> in your <u>hands</u> , for the king will not <u>impose</u> anything on you."	hands ← <i>hand</i> . impose ← <i>prevail</i> .
Jer 38:6	וַיִּקְחוּ אֶת-יִרְמְיָהוּ וַיִּשְׁלְכוּ אֹתוֹ אֶל-הַבּוֹר מִלְכִּיָּהוּ בֶן-הַמֶּלֶךְ אֲשֶׁר בַּחֲצַר הַמִּטָּה וַיִּשְׁלְחוּ אֶת-יִרְמְיָהוּ בַחֲבָלִים וּבַבּוֹר אֵין-מַיִם כִּי אִם-טֵיט וַיִּטְבַּע יִרְמְיָהוּ בְּטֵיט: ס	And they took Jeremiah, and they threw him into the pit <i>of Malchijah the king's son</i> , which <i>is</i> in the prison courtyard, and they let Jeremiah down with ropes. Now <i>there wasn't</i> water in the pit, but mud, and Jeremiah sank in the mud.	Malchijah: AV differs here (<i>Malchiah</i>). See Jer 21:1. the king's son: AV differs (<i>Hammelech</i>), taking the word as a proper noun.

Jer 38:7	וַיִּשְׁמַע עֶבֶד־מֶלֶךְ הַכּוּשִׁי אִישׁ סָרִיס וְהוּא בְּבֵית הַמֶּלֶךְ כִּי־נָתַן אֶת־יִרְמְיָהוּ אֶל־הַבּוֹר וְהַמֶּלֶךְ יוֹשֵׁב בַּשַּׁעַר בְּנִימִן:	Then when Ebed-Melech the Ethiopian, a eunuch in the king's house, heard that they had put Jeremiah in the pit, while the king was sitting at Benjamin's Gate,	
Jer 38:8	וַיֵּצֵא עֶבֶד־מֶלֶךְ מִבֵּית הַמֶּלֶךְ וַיְדַבֵּר אֶל־הַמֶּלֶךְ לֵאמֹר:	Ebed-Melech went out of the king's house and spoke to the king and said,	
Jer 38:9	אֲדֹנָי הַמֶּלֶךְ הִרְעוּ הָאֲנָשִׁים הָאֵלֶּה אֶת כָּל־אֲשֶׁר עָשׂוּ לְיִרְמְיָהוּ הַנָּבִיא אֶת אֲשֶׁר־הִשְׁלִיכוּ אֶל־הַבּוֹר וַיָּמָת תַּחְתָּיו מִפְּנֵי הָרָעָב כִּי אֵין הַלֶּחֶם עוֹד בָּעִיר:	“My lord the king, these men have done wrong with everything they have done to Jeremiah the prophet, in that they have thrown <i>him</i> into the pit, and <u>he will die where he is</u> because of the famine, for <i>there is</i> no bread in the city any more.”	he will die ← <i>and he died</i>, but serving as an unreal condition. where he is ← <i>in his place / under himself</i>. bread ← <i>the bread</i>. An unexpected definite article. See Gen 22:9.
Jer 38:10	וַיִּצְוֶה הַמֶּלֶךְ אֶת עֶבֶד־מֶלֶךְ הַכּוּשִׁי לֵאמֹר קַח בְּיָדְךָ מִזֶּה שְׁלֹשִׁים אֲנָשִׁים וְהַעֲלִיתָ אֶת־יִרְמְיָהוּ הַנָּבִיא מִן־הַבּוֹר בְּטָרֶם יָמוּת:	Then the king commanded Ebed-Melech the Ethiopian and said, “Take <u>under your authority</u> from here thirty men, and lift Jeremiah the prophet out of the pit before he dies.”	under your authority ← <i>in your hand</i>.

Jer 38:11	וַיִּקַּח עֶבֶד-מֶלֶךְ אֶת־הָאֲנָשִׁים בְּיָדוֹ וַיָּבֹא בֵּית־הַמָּלָךְ אֶל־תַּחַת הָאוֹצָר וַיִּקַּח מִשָּׁם בְּלוּי הַסַּחְבוֹת *סָחָבוֹת* וּבְלוּי מִלְּחִים וַיִּשְׁלַחם אֶל־יִרְמְיָהוּ אֶל־הַבּוֹר בַּחֲבָלִים:	So Ebed-Melech took the men <u>under his authority</u> and went <i>to</i> the king's house, to <i>a cellar</i> under the treasury, and he took from there worn-out threadbare clothes and worn-out decayed garments, and he let them down by ropes into the pit to Jeremiah.	threadbare clothes: the <i>ketiv</i> has an unexpected definite article. See Gen 22:9. under his authority ← <i>in his hand</i>.
Jer 38:12	וַיֹּאמֶר עֶבֶד-מֶלֶךְ הַכּוּשִׁי אֶל־יִרְמְיָהוּ שֵׁים נָא בְּלוֹאֵי הַסָּחָבוֹת וְהַמִּלְּחִים תַּחַת אַצְלוֹת יָדָיךָ מִתַּחַת לַחֲבָלִים וַיַּעַשׂ יִרְמְיָהוּ כֵן:	And Ebed-Melech the Ethiopian said to Jeremiah, "Please put these worn-out threadbare and decayed clothes under your armpits, <u>under the ropes</u>." And Jeremiah did so.	under the ropes: perhaps the ropes had loops for the arms, and the old clothes were to protect the shoulders <i>under</i> the ropes there.
Jer 38:13	וַיִּמְשְׁכוּ אֶת־יִרְמְיָהוּ בַּחֲבָלִים וַיַּעֲלוּ אֹתוֹ מִן־הַבּוֹר וַיֵּשֶׁב יִרְמְיָהוּ בַּחֲצַר הַמַּטָּרָה: ס	And they pulled Jeremiah <i>up</i> by the cords and lifted him out of the pit. And Jeremiah remained in the prison courtyard.	
Jer 38:14	וַיִּשְׁלַח הַמֶּלֶךְ צִדְקִיָּהוּ וַיִּקַּח אֶת־יִרְמְיָהוּ הַנָּבִיא אֵלָיו אֶל־מְבוֹא הַשְּׁלִישִׁי אֲשֶׁר בְּבֵית יְהוָה וַיֹּאמֶר הַמֶּלֶךְ אֶל־יִרְמְיָהוּ שְׂאֵל אֲנִי אֶתְּךָ דָּבָר אֶל־תַּכְחִיד מִמֶּנִּי דְּבָר:	Then King Zedekiah sent <i>men</i> and <u>had</u> Jeremiah the prophet <u>come</u> to him, at the third entrance to the house of the LORD, and the king said to Jeremiah, "I am about to ask you something. Do not conceal anything from me."	had ... come ← <i>took</i>.
Jer 38:15	וַיֹּאמֶר יִרְמְיָהוּ אֶל־צִדְקִיָּהוּ כִּי אֲגִיד לָךְ הַלּוֹא הִמָּת תְּמִיתָנִי וְכִי אֵינֶנְךָ לֹא תִשְׁמַע אֵלַי:	And Jeremiah said to Zedekiah, "If I tell you, will you not <u>make a point of putting me to death</u>? And if I advise you, you won't heed me."	make a point of putting me to death: infinitive absolute.

Jer 38:16	וַיִּשָּׁבַע הַמֶּלֶךְ צְדָקְיָהוּ אֶל־יִרְמְיָהוּ בִּסְתֵּר לֵאמֹר חַי־יְהוָה * אֵת אֲשֶׁר עָשִׂיתָ־לָנוּ אֶת־הַנֶּפֶשׁ הַזֹּאת אִם־אֶמְיָתָךְ וְאִם־אֶתְּנֶךָ בְּיַד הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר מִבְקָשִׁים אֶת־נַפְשְׁךָ: ס	At this, King Zedekiah swore in secret to Jeremiah and said, “<i>As</i> the LORD lives, <u>who</u> <u>gave</u> this <u>life</u>, I <u>certainly</u> <u>will not</u> put you to death or deliver you into the hand of these men who seek your <u>life</u>.”	who: the <i>ketiv</i> has an extra particle, perhaps strengthening the oath. At this: wider use of the <i>vav</i>. gave ← <i>made</i>. life (2x) ← <i>soul</i>. I certainly will not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Jer 38:17	וַיֹּאמֶר יִרְמְיָהוּ אֶל־צְדָקְיָהוּ כֹה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אִם־יֵצֵא תֵצֵא אֶל־שָׂרֵי מֶלֶךְ־בָּבֶל וְחִיתָה נַפְשְׁךָ וְהָעִיר הַזֹּאת לֹא תִשְׂרָף בָּאֵשׁ וְחִיתָה אִתָּהּ וּבֵיתָךְ:	Then Jeremiah said to Zedekiah, “<i>This is what</i> the LORD God of hosts, the God of Israel, says: ‘If you <u>single-mindedly</u> <u>go out</u> to the officials of the king of Babylon, then <u>you yourself</u> will live, and this city will not be burned by fire, and you and your household will live.	<i>This is what</i> ← <i>Thus</i>. single-mindedly go out: infinitive absolute. you yourself ← <i>your soul</i>.
Jer 38:18	וְאִם לֹא־תֵצֵא אֶל־שָׂרֵי מֶלֶךְ בָּבֶל וְנִתְּנָה הָעִיר הַזֹּאת בְּיַד הַכַּשְׂדִּים וְשָׂרְפוּהָ בָאֵשׁ וְאַתָּה לֹא־תִמָּלֵט מִיָּדָם: ס	But if you do not go out to the officials of the king of Babylon, then this city will be delivered into the <u>hands</u> of the Chaldeans, and they will burn it with fire, and you will not escape from their <u>hands</u>.’ ”	hands (2x) ← <i>hand</i>.
Jer 38:19	וַיֹּאמֶר הַמֶּלֶךְ צְדָקְיָהוּ אֶל־יִרְמְיָהוּ אֲנִי דָאֵג אֶת־הַיְּהוּדִים אֲשֶׁר נָפְלוּ אֶל־הַכַּשְׂדִּים פְּנִיתָנוּ אֵתִי בְיָדָם וְהִתְעַלְלֻ-בִּי: פ	Then King Zedekiah said to Jeremiah, “I am uneasy about the Jews who have defected to the Chaldeans – that they will deliver me into their <u>hands</u>, and <i>that</i> they will maltreat me.”	hands ← <i>hand</i>.

Jer 38:20	וַיֹּאמֶר יִרְמְיָהוּ לֹא יִתְּנוּ שְׁמַע־נָא בְּקוֹל יְהוָה לֹאֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ וַיֵּיטֵב לְךָ וּתְחִי נַפְשְׁךָ:	And Jeremiah said, “They will not deliver <i>you</i> . Please listen to the voice of the LORD which I am speaking to you, <u>for things to go</u> <u>well</u> with you, and so that <u>you yourself</u> will live.	for things to go well ← <i>and it will be good.</i> you yourself ← <i>your</i> <i>soul</i> .
Jer 38:21	וְאִם־מֵאֵן אַתָּה לֵצֶאת זֶה הַדְּבָר אֲשֶׁר הִרְאֵנִי יְהוָה:	But if you refuse to go out, this <i>is</i> the <u>scenario</u> which the LORD has shown me,	scenario ← <i>word, thing</i> .
Jer 38:22	וְהִנֵּה כָּל־הַנָּשִׁים אֲשֶׁר נִשְׁאַרוּ בְּבֵית מֶלֶךְ־יְהוּדָה מוֹצְאוֹת אֶל־שָׂרֵי מֶלֶךְ בָּבֶל וְהִנֵּה אִמְרוֹת הַסִּיתוּדָה וַיִּכְלוּ לְךָ אֲנָשִׁי שְׁלֹמֹה הִטְבְּעוּ בַּבֶּץ רַגְלָךָ נִסְגּוּ אַחֲזֹר:	as follows: all the women who remained in the king of Judah's house were brought out to the officials of the king of Babylon, <u>and there the women were</u> , saying, ‘The men who <u>were</u> <u>well-disposed to you</u> Misled you and won you over, And your feet <u>have</u> <u>sunk</u> in the mire. They have slidden back.’	as follows ... and there <i>the women were</i> ← <i>and</i> <i>behold ... and behold</i> , followed by a feminine verb. well-disposed to you ← <i>of your peace</i> . have sunk ← <i>have been</i> <i>made to sink</i> . They: the reference could be to <i>feet</i> or <i>the men</i> .
Jer 38:23	וְאֶת־כָּל־נָשִׁיךָ וְאֶת־בָּנֶיךָ מוֹצְאִים אֶל־הַכַּשְׂדִּים וְאַתָּה לֹא־תִמָּלֵט מִיָּדָם כִּי בְּיַד מֶלֶךְ־בָּבֶל תִּתְּפֹשׂ וְאֶת־הָעִיר הַזֹּאת תִּשְׂרֹף בְּאֵשׁ: פ	And the <i>men</i> were bringing out all your wives and your sons to the Chaldeans. So you will not escape from their <u>hands</u> , for you will be seized by the hand of the king of Babylon, and you will, <u>in</u> <u>effect</u> , burn this city with fire.”	you will, <i>in effect</i> , burn: possibly it (<i>the hand of</i> <i>the king of Babylon</i>) will <i>burn</i> , or even, despite the אָת, re-pointing to תִּשְׂרֹף, <i>niphal</i> , <i>the city will be</i> <i>burnt</i> . hands ← <i>hand</i> .
Jer 38:24	וַיֹּאמֶר צִדְקִיָּהוּ אֶל־יִרְמְיָהוּ אִישׁ אֶל־יָדַע בְּדְבָרִים־הָאֵלֶּה וְלֹא תָמוּת:	Then Zedekiah said to Jeremiah, “Let no man know about these words, and you will not die.	

Jer 38:25	וְכִי־יִשְׁמְעוּ הַשָּׂרִים כִּי־דִבַּרְתִּי אִתְּךָ וּבָאוּ אֵלַיךָ וַאֲמָרוּ אֵלַיךָ הַגִּידָה־נָּא לָנוּ מֵהַדְּבָרָה אֲלֵה־מֶלֶךְ אֶל־תְּכַחַד מִמֶּנּוּ וְלֹא נִמִּיתָךְ וּמֵהַדְּבָר אֵלַיךָ הַמֶּלֶךְ:	But if the officials hear that I have spoken with you, or they come to you and say to you, ‘Please tell us what you have said to the king. Do not withhold <i>anything</i> from us, and we will not put you to death, and <i>tell us</i> what the king has said to you’,	
Jer 38:26	וַאֲמַרְתָּ אֲלֵיהֶם מִפִּיל־אֲנִי תַּחֲנַנְתִּי לִפְנֵי הַמֶּלֶךְ לְבַלְתִּי הִשְׁיבֵנִי בֵּית יְהוֹנָתָן לְמוֹת שָׁם: פ	then you will say to them, ‘I made supplication before the king that he should not send me back <i>to</i> Jonathan's house to die there.’ ”	
Jer 38:27	וַיָּבֹאוּ כָּל־הַשָּׂרִים אֶל־יִרְמְיָהוּ וַיִּשְׁאַלּוּ אוֹתוֹ וַיַּגֵּד לָהֶם כְּכָל־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּה הַמֶּלֶךְ וַיַּחֲרֹשׁוּ מִמֶּנּוּ כִּי לֹא־נִשְׁמַע הַדְּבָר: פ	And all the officials came to Jeremiah and questioned him, and he told them <u>all</u> these words which the king had commanded him, and they desisted from him, for the matter was not <u>adverted to</u>.	all ← <i>according to all</i>. <u>adverted to</u> ← <i>heard</i>.
Jer 38:28	וַיֵּשֶׁב יִרְמְיָהוּ בַּחֲצֵר הַמִּטָּה עַד־יּוֹם אֲשֶׁר־נִלְכְּדָה יְרוּשָׁלַם ס וְהָיָה בְּאֲשֶׁר נִלְכְּדָה יְרוּשָׁלַם: פ	And Jeremiah remained in the enclosure of the prison until the day when Jerusalem was captured, and he was <i>there</i> when Jerusalem was captured.	
Jer 39:1	בִּשְׁנָה הַתְּשַׁעִית לְצִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה בַּחֹדֶשׁ הָעֲשָׂרִי בָּא נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וְכָל־חֵילוֹ אֶל־יְרוּשָׁלַם וַיִּצְרוּ עָלֶיהָ: ס	In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadrezzar king of Babylon came with all his forces to Jerusalem, and they besieged it.	

Jer 39:2	בַּעֲשֵׁתֵי־עֶשְׂרֵה שָׁנָה לְצִדְקִיָּהוּ בַּחֹדֶשׁ הָרְבִיעִי בַּתְּשַׁעָה לַחֹדֶשׁ הַבִּקְעָה הָעִיר:	In the eleventh year of Zedekiah, in the fourth month, on the ninth <i>day</i> of the month, the city was breached.	
Jer 39:3	וַיָּבֹאוּ כָּל שָׂרֵי מֶלֶךְ־בָּבֶל וַיֵּשְׁבוּ בַשַּׁעַר הַתָּוֶךְ נִרְגַל שַׂר־אַצָּר סַמְגַר־נָבֹו שַׂר־סָכִים רַב־סָרִיס נִרְגַל שַׂר־אַצָּר רַב־מָג וְכָל־שְׂאֵרֵי שָׂרֵי מֶלֶךְ בָּבֶל:	And all the king of Babylon's officials came and sat at the Middle Gate: <u>Nergal-Sarezer</u>, <u>Samgar-Nebo</u>, <u>Sar-Sechim</u> the <u>chief eunuch</u>, <u>Nergal-Sarezer</u> the <u>chief magus</u> and all the rest of the king of Babylon's officials.	Nergal-Sarezer (2x): AV= <i>Nergal-sharezer</i>. the chief eunuch: AV differs (<i>Rab-saris</i>), taking this as a proper noun, throughout the chapter. the chief magus: AV differs (<i>Rab-mag</i>), taking ׀
Jer 39:4	וַיְהִי כַּאֲשֶׁר רָאִם צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְכָל ׀ אֲנָשֵׁי הַמְּלַחְמָה וַיִּבְרְחוּ וַיֵּצְאוּ לַיְלָה מִן־הָעִיר דֶּרֶךְ גִּז הַמֶּלֶךְ בַּשַּׁעַר בֵּין הַחֲמֹתַיִם וַיֵּצֵא דֶּרֶךְ הָעֲרֵבָה:	And it came to pass, when Zedekiah king of Judah and <u>all the warriors saw them</u>, that they fled and departed from the city <i>by</i> night, <i>by</i> the way through the king's garden at the gate between the pair of walls, and he went out <i>by</i> the way of the arid tract.	׀ this as a proper noun, throughout the chapter. and all the warriors saw them: AV differs (<i>saw them, and all the men of war</i>).
Jer 39:5	וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים אַחֲרֵיהֶם וַיִּשְׁגּוּ אֶת־צִדְקִיָּהוּ בְּעֲרֻבוֹת יֶרֶחוֹ וַיִּקְחוּ אֹתוֹ וַיַּעֲלֵהוּ אֶל־נְבוּכַדְרֶצַּר מֶלֶךְ־בָּבֶל רַבְלָתָה בְּאֶרֶץ חֲמַת וַיִּדְבֵּר אֵתוֹ מִשְׁפָּטִים:	But the forces of the Chaldeans pursued them, and they caught up with Zedekiah in the arid tracts of Jericho, and they captured him, and they brought him up to Nebuchadrezzar king of Babylon in <u>Riblah</u>, in the land of Hamath, and he pronounced judgment on him.	in Riblah ← <i>to Riblah</i>. Pregnant use. judgment ← <i>judgments</i>.

Jer 39:6	וַיִּשְׁחַט מֶלֶךְ בָּבֶל אֶת־בְּנֵי צִדְקִיָּהוּ בְּרִבְלָה לְעֵינָיו וְאֵת כָּל־חֲרֵי יְהוּדָה שָׁחַט מֶלֶךְ בָּבֶל:	And the king of Babylon slaughtered Zedekiah's sons in Riblah before his eyes, and the king of Babylon slaughtered all the nobles of Judah.	
Jer 39:7	וְאֶת־עֵינֵי צִדְקִיָּהוּ עָוָר וַיֹּאסְרֵהוּ בְּנַחֲשֹׁתַיִם לָבִיא אֹתוֹ בַּבֶּלָה:	And he blinded Zedekiah's eyes, and he bound him in fettters, to bring him to Babylon.	
Jer 39:8	וְאֶת־בֵּית הַמֶּלֶךְ וְאֶת־בֵּית הָעָם שָׂרְפוּ בַּשָּׁדִים בָּאֵשׁ וְאֶת־חֲמוֹת יְרוּשָׁלַם נָתְצוּ:	And the Chaldeans burnt the king's house and the houses of the people with fire, and they pulled down the walls of Jerusalem.	houses ← <i>house</i> . Collective usage, <i>housing</i> <i>stock</i> .
Jer 39:9	וְאֵת יֶתֶר הָעָם הַנִּשְׁאָרִים בָּעִיר וְאֶת־הַנִּפְלִים אֲשֶׁר נָפְלוּ עָלָיו וְאֵת יֶתֶר הָעָם הַנִּשְׁאָרִים הִגְלָה נְבוּזַרְאֲדָן רַב־טַבָּחִים בָּבֶל:	And Nebuzaradan the chief guard deported the rest of the people who remained in the city, and the defectors who had defected to him, and the rest of the people who remained, to Babylon.	Nebuzaradan ← <i>Nebuzar-Adan</i> here, but we write as one word for consistency. guard: or <i>executioner</i> .
Jer 39:10	וּמִן־הָעָם הַדְּלִים אֲשֶׁר אֵין־לָהֶם מְאֹמָה הִשְׁאִיר נְבוּזַרְאֲדָן רַב־טַבָּחִים בָּאָרֶץ יְהוּדָה וַיִּתֵּן לָהֶם כֶּרֶמִים וַיַּגִּבֵם בַּיּוֹם הַהוּא:	But Nebuzaradan the chief guard let the poor among the people, who <i>had</i> nothing, remain in the land of Judah, and he gave them vineyards and fields on that day.	
Jer 39:11	וַיֵּצֵא נְבוּכַדְרֶצְצַר מֶלֶךְ־בָּבֶל עַל־יְרֵמְיָהוּ בֶן־ נְבוּזַרְאֲדָן רַב־טַבָּחִים לֵאמֹר:	And Nebuchadrezzar king of Babylon gave commandment concerning Jeremiah through Nebuzaradan the chief guard, which said,	through ← <i>by the hand</i> <i>of</i> .

Jer 39:12	קָחֵנּוּ וְעֵינֶיךָ שִׁים עָלָיו וְאַל-תַּעַשׂ לוֹ מְאוּמָה רָע כִּי *אִם בְּאִשְׁרֵי יִדְבָּר אֵלֶיךָ בֵּן עֲשֵׂה עִמּוֹ:	“Take him and <u>look after</u> him, and do not do him any harm, {K: but rather} [Q: but] <u>deal</u> with him according to how he speaks to you.”	look after him ← <i>set your eyes on him</i> . deal ← <i>so deal</i> .
Jer 39:13	וַיִּשְׁלַח נְבוּזַרְאֲדָן רַב-טַבָּחִים וְנְבוּשֻׁזַּבְן רַב-סָרִיס וְנֶרְגַל-שַׂרְאָצֶּר רַב-מֶג וְכָל רַבֵּי מֶלֶךְ-בָּבֶל:	And Nebuzaradan the chief guard, and Nebushazban the chief eunuch, and Nergal-Sarezer the chief magus and all the dignitaries of the king of Babylon sent <i>orders</i> ,	Nebushazban: AV= <i>Nebushasban</i> . Nergal-Sarezer: see Jer 39:3.
Jer 39:14	וַיִּשְׁלְחוּ וַיִּקְחוּ אֶת-יִרְמְיָהוּ מִחֲצַר הַמִּטָּרָה וַיִּתְּנוּ אֹתוֹ אֶל-גְּדַלְיָהוּ בֶן-אֲחִיקָם בֶּן-שַׁפָּן לְהוֹצֵאֵהוּ אֶל-הַבַּיִת וַיָּשֶׁב בְּתוֹךְ הָעָם: ס	and they sent <i>men</i> , and they took Jeremiah from the prison courtyard, and they assigned him to Gedaliah, the son of Ahikam, the son of Shaphan, <i>for him</i> to bring him out <i>and to take him</i> home. And he dwelt among the people.	
Jer 39:15	וְאַל-יִרְמְיָהוּ הָיָה דְּבַר-יְהוָה בְּהִיתוֹ עָצוּר בְּחֲצַר הַמִּטָּרָה לֵאמֹר:	Now the word of the LORD <u>had come</u> to Jeremiah when he was imprisoned in the prison courtyard, saying,	had come ← <i>had become</i> .
Jer 39:16	הֲלוֹךְ וְאָמַרְתָּ לְעֶבֶד-מֶלֶךְ הַכּוּשִׁי לֵאמֹר כֹּה-אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי *מִבִּי מִבִּיא אֶת-דְּבָרֵי** אֶל-הָעִיר הַזֹּאת לְרָעָה וְלֹא לְטוֹבָה וְהָיוּ לְפָנֶיךָ בְּיוֹם הַהוּא:	“Go and speak to Ebed-Melech the Ethiopian and say, ‘ <u>This is what</u> the LORD of hosts, the God of Israel, says: « <u>I am about to bring</u> my words <i>to fulfilment</i> on this city, <i>to its</i> detriment and not to <i>its</i> benefit, and they will take place in front of you on that day.	bring: the <i>ketiv</i> is an apocopated form of the <i>qere</i> . Go: infinitive absolute in the role of an imperative. This is what ← <i>Thus</i> . I am about to ← <i>Behold me</i> .

Jer 39:17	וְהֵצֵלְתִּיךָ בַּיּוֹם־הַהוּא נְאֻם־יְהוָה וְלֹא תִנָּתֵן בְּיַד הָאֲנָשִׁים אֲשֶׁר־אַתָּה יָגוּר מִפְּנֵיהֶם:	But I will deliver you on that day, says the LORD, and you will not be delivered into the <u>hands</u> of the people of whom you <i>are</i> afraid,	hands ← <i>hand</i> .
Jer 39:18	כִּי מִלֵּט אֲמַלְטֶךָ וּבַחֲרֵב לֹא תִפֹּל וְהִיתָה לְךָ נַפְשֶׁךָ לְשָׁלָל כִּי־בִטַּחְתָּ בִּי נְאֻם־יְהוָה: ס	for I will <u>certainly have</u> you <u>escape</u> , and you will not fall by the sword, and your <i>own</i> life will be your spoil, for you have trusted me, says the LORD.» ’”	I will certainly have you escape: infinitive absolute. life ← <i>soul</i> .
Jer 40:1	הַדְּבָר אֲשֶׁר־הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה אַחֵר שָׁלַח אֹתוֹ נְבוּזַרְאֲדָן רַב־טַבָּחִים מִן־הָרַמָּה בְּקַחְתּוֹ אֹתוֹ וְהוּא־אָסוּר בְּאֲזָקִים בְּתוֹךְ כָּל־גָּלוּת יְרוּשָׁלַם וַיהוּדָה הַמְּגָלִים בְּבָלָה:	The word which <u>came</u> to Jeremiah from the LORD after Nebuzaradan the chief guard had released him from <u>Ramah</u> , having taken him when he <i>was</i> bound in fetters among the whole company of <u>deportees from Jerusalem</u> and Judah who <i>were being</i> deported to Babylon.	came ← <i>became</i> . Ramah ← <i>the Ramah</i> . deportees from ← <i>deportees of</i> .
Jer 40:2	וַיִּקַּח רַב־טַבָּחִים לְיִרְמְיָהוּ וַיֹּאמֶר אֵלָיו יְהוָה אֱלֹהֶיךָ דִּבֶּר אֶת־הָרָעָה הַזֹּאת אֶל־הַמָּקוֹם הַזֶּה:	And the chief guard took Jeremiah and said to him, “The LORD your God pronounced this trouble on this place.	
Jer 40:3	וַיָּבֹא וַיַּעַשׂ יְהוָה כַּאֲשֶׁר דִּבֶּר כִּי־חָטְאתֶם לַיהוָה וְלֹא־שָׁמַעְתֶּם בְּקוֹלוֹ וְהָיָה לָכֶם *דָּבָר *הַדְּבָר הַזֶּה:	And the LORD has brought <i>it about</i> , and he has done as he said, because you <u>have sinned</u> against the LORD and not <u>obeyed him</u> . So <u>this thing</u> has <u>come</u> on you.	this thing: the <i>ketiv</i> irregularly lacks a definite article. you have sinned: <i>you</i> plural. obeyed him ← <i>heard his</i> <i>voice</i> . come ← <i>become</i> .

Jer 40:4	וְעַתָּה הִנֵּה פִתַּחְתִּיךָ הַיּוֹם מִן־הָאֲזָקִים אֲשֶׁר עַל־יָדְךָ אִם־טוֹב בְּעֵינֶיךָ לָבוֹא אֵתִי בְּבֶל בָּא וְאֲשִׁים אֶת־עֵינִי עָלֶיךָ וְאִם־רָע בְּעֵינֶיךָ לָבוֹא־אֵתִי בְּבֶל חָדַל רְאֵה כָּל־הָאָרֶץ לִפְנֶיךָ אֶל־טוֹב וְאֶל־הַיֹּשֵׁר בְּעֵינֶיךָ לָלֶכֶת שְׁמָה לָךְ:	And now, look, I have unbound you today from the fetters on your <u>hands</u>. If <i>it is</i> right in your sight to come with me <i>to</i> Babylon, come and I will <u>look after</u> you, but if <i>it is</i> wrong in your sight to come with me <i>to</i> Babylon, <i>then</i> decline <i>the offer</i>. Look, all the land <i>is</i> before you. Go to wherever <i>it is</i> right and <u>proper</u> in your sight to go.”	hands ← <i>hand</i>. look after you ← <i>set my eye on you</i>. proper ← <i>upright</i>.
Jer 40:5	וְעוֹדְנוּ לֹא־יָשׁוּב וְשָׁבָה אֶל־גְּדַלְיָה בֶן־אֲחִיקָם בֶּן־שָׁפָן אֲשֶׁר הִפְקִיד מֶלֶךְ־בָּבֶל בְּעָרֵי יְהוּדָה וַיֵּשֶׁב אִתּוֹ בְּתוֹךְ הָעָם אֹ אֶל־כָּל־הַיֹּשֵׁר בְּעֵינֶיךָ לָלֶכֶת לָךְ וַיִּתֶּן־לוֹ רַב־טַבָּחִים אֶרְחָה וּמִשְׁאֵת וַיִּשְׁלַחְהוּ:	And while he still had not gone back, <i>the chief guard</i> said, “Or go <u>back</u> to Gedaliah, the son of Ahikam, the son of Shaphan, whom the king of Babylon has appointed in the cities of Judah, and remain with him among the people, or go to wherever <i>it is</i> <u>right</u> in your sight to go.” And the chief guard gave him <u>provisions</u> and a gift and released him.	Or go back: disjunctive use of the vav. right ← <i>upright</i>. provisions: or <i>a meal</i>.
Jer 40:6	וַיָּבֹא יִרְמְיָהוּ אֶל־גְּדַלְיָה בֶּן־אֲחִיקָם הַמַּצְפָּתָה וַיֵּשֶׁב אִתּוֹ בְּתוֹךְ הָעָם הַנִּשְׁאָרִים בָּאָרֶץ: ס	Then Jeremiah went to Gedaliah the son of Ahikam <u>in Mizpah</u>, and he stayed with him among the people who remained in the land.	in Mizpah ← <i>to the Mizpah</i>.

Jer 40:7	וַיִּשְׁמְעוּ כָּל־שָׂרֵי הַחֵילִים אֲשֶׁר בַּשָּׂדֶה הַמָּה וְאֲנָשֵׁיהֶם בִּיהֶפְקִיד מֶלֶךְ־בָּבֶל אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּאֱרֶץ וְכִי הֶפְקִיד אֹתוֹ אָנָּשִׁים וְנָשִׁים וְטָף וּמִדַּלַּת הָאָרֶץ מֵאֲשֶׁר לֹא־הִגְלוּ בָבֶלָה:	And when all the officers of the forces who <i>were</i> in the open country and their men heard that the king of Babylon had appointed Gedaliah the son of Ahikam in the land, and that he had appointed him over men and women and children and <i>some</i> of the poor of the land, from <i>those</i> who were not deported to Babylon,	appointed him over ← <i>appointed with him</i>, or, re-pointed as אֹתוֹ, <i>appointed him (over)</i>. 2 Ki 25:23.
Jer 40:8	וַיָּבֹאוּ אֶל־גְּדַלְיָה הַמַּצְפָּתָה וַיִּשְׁמָעֵאל בֶּן־נְתַנְיָהוּ וְיוֹחָנָן וְיוֹנָתָן בְּנֵי־קָרַח וּשְׂרָיָה בֶּן־תַּנְחֻמֶּת וּבְנֵי *עוֹפִי עֵיפִי הַנְּטָפָתִי וְיִזְנְיָהוּ** בֶּן־הַמַּעֲכָתִי הַמָּה וְאֲנָשֵׁיהֶם:	they went to Gedaliah in Mizpah, as <i>did</i> Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of {Q: Ephai} [K: Ophai] the Netophathite, and Jezaniah the son of the Maachathite – they and their men.	The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue. 2 Ki 25:23. in Mizpah ← <i>to the Mizpah</i>. as <i>did</i> ← <i>and</i>. We assume the people listed went to Gedaliah, rather than being people who were already ♪
Jer 40:9	וַיִּשָּׁבַע לָהֶם גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן וְלֹאֲנָשֵׁיהֶם לֵאמֹר אַל־תִּירָאוּ מֵעֲבֹד הַכַּשְׂדִּים שְׁבוּ בָאָרֶץ וְעַבְדוּ אֶת־מֶלֶךְ בָּבֶל וַיִּיטֹב לָכֶם:	And Gedaliah, the son of Ahikam, the son of Shaphan, swore to them and to their men, and he said, “Do not be afraid of serving the Chaldeans. Stay in the land and serve the king of Babylon, and <i>things will go well</i> for you.	♪, with Gedaliah, as would be suggested by translating by <i>and</i>. 2 Ki 25:24. Stay ← <i>Sit / Dwell</i>. <i>things</i> will go well ← <i>it will be well</i>.
Jer 40:10	וְאֲנִי הִנְנִי יֹשֵׁב בַּמַּצְפָּה לַעֲמֹל לִפְנֵי הַכַּשְׂדִּים אֲשֶׁר יָבֹאוּ אֵלֵינוּ וְאַתֶּם אִסְפוּ יַיִן וְקִיץ וְשֶׁמֶן וְשַׁמּוֹ בְּכֵלֵיכֶם וּשְׁבוּ בְּעָרֵיכֶם אֲשֶׁר־תִּפְשֹׁתֶם:	And <i>as for</i> me, you see that I am living in Mizpah, to stand <i>in service</i> before the Chaldeans who will come to us. And <i>as for</i> you, gather the wine harvest and the summer fruits and the olive oil, and put <i>it</i> in your containers, and dwell in your cities which you have laid hold of.”	you see that I ← <i>behold me</i>. Mizpah ← <i>the Mizpah</i>.

Jer 40:11	וְגַם כָּל־הַיְּהוּדִים אֲשֶׁר־בְּמוֹאָב וּבְבְנֵי־עַמּוֹן וּבְאֶדוֹם וְאֲשֶׁר בְּכָל־הָאֲרָצוֹת שָׁמְעוּ כִּי־נָתַן מֶלֶךְ־בָּבֶל שְׂאִרִית לַיהוּדָה וְכִי הִפְקִיד עָלֵיהֶם אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן:	And all the Jews who <i>were</i> in Moab and among the sons of Ammon and in Edom, and who <i>were</i> in all the countries, also heard that the king of Babylon had allowed <i>there to be</i> a remnant in <u>Judah</u>, and that he had appointed Gedaliah, the son of Ahikam, the son of Shaphan, over them.	in Judah ← <i>for Judah</i>.
Jer 40:12	וַיָּשְׁבוּ כָל־הַיְּהוּדִים מִכָּל־הַמְּקוֹמוֹת אֲשֶׁר נָדְחוּ־שָׁם וַיָּבֹאוּ אֶרֶץ־יְהוּדָה אֶל־גְּדַלְיָהוּ הַמַּצְפָּתָה וַיֹּאסֶפוּ יוֹן וְקִיץ הָרַבָּה מְאֹד: פ	And when all the Jews from all the places where they had been driven returned, they came to the land of Judah, to Gedaliah in <u>Mizpah</u>, and they gathered the wine <i>harvest</i> and the summer <i>fruits</i> – a <u>very large quantity</u>.	in Mizpah ← <i>to the Mizpah</i>. a very large quantity ← <i>very much</i>.
Jer 40:13	וַיּוֹחֲזֵנוּ בֶן־קָרֵחַ וְכָל־שָׂרֵי הַחֲיָלִים אֲשֶׁר בְּשָׂדֵה בָּאוּ אֶל־גְּדַלְיָהוּ הַמַּצְפָּתָה:	And Johanan the son of Kareah, and all the officers of the forces who <i>were</i> in the open country, came to Gedaliah in <u>Mizpah</u>.	in Mizpah ← <i>to the Mizpah</i>.
Jer 40:14	וַיֹּאמְרוּ אֵלָיו הֲיָדַעַתְדָּע כִּי בַעֲלִים מֶלֶךְ בְּנֵי־עַמּוֹן שָׁלַח אֶת־יִשְׁמָעֵאל בֶּן־נְתַנְיָה לְהַכְתּוֹךְ נָפֶשׁ וְלֹא־הָאֱמִין לָהֶם גְּדַלְיָהוּ בֶן־אֲחִיקָם:	And they said to him, “<u>Are you at all aware</u> that Baalis the king of the sons of Ammon has sent Ishmael the son of Nethaniah to <u>dispatch you</u>?” But Gedaliah the son of Ahikam did not believe them.	Are you at all aware: infinitive absolute. Perhaps alternatively <i>Are you fully aware</i>. dispatch you ← <i>strike you (with respect to) the soul</i>.

Jer 40:15	וַיֹּחֲנָן בֶּן־קָרֵחַ אָמַר אֶל־גְּדַלְיָהוּ בֶטֶתֶר בַּמִּצָּפָה לֵאמֹר אֵלֶכָה נָא וְאִכָּה אֶת־יִשְׁמַעֲאֵל בֶּן־נְתַנְיָה וְאִישׁ לֹא יָדַע לְמָה יִכְבֶּה נַפְשׁ וְנִפְצוּ כָּל־יְהוּדָה הַנִּקְבָּצִים אֵלָיִךְ וְאַבְדָּה שְׂאֵרִית יְהוּדָה:	Then Johanan the son of Kareah spoke to Gedaliah in secret in Mizpah and said, “Do let me go and strike Ishmael the son of Nethaniah, and no-one will know <i>about it</i>. Why should he <u>dispatch you</u>, and all Judah who have been gathered to you be scattered, and the remnant of Judah perish?”	Mizpah ← <i>the Mizpah</i>. dispatch you ← <i>strike you (with respect to) the soul</i>.
Jer 40:16	וַיֹּאמֶר גְּדַלְיָהוּ בֶן־אֲחִיקָם אֶל־יֹחֲנָן בֶּן־קָרֵחַ אֶל־*תַּעַשׂ *תַּעֲשֵׂה אֶת־הַדָּבָר הַזֶּה כִּי־שָׁקֶר אַתָּה דֹּבֵר אֶל־יִשְׁמַעֲאֵל: ס	But Gedaliah the son of Ahikam said to Johanan the son of Kareah, “Do not <u>do this thing</u>, for you are speaking an untruth concerning Ishmael.”	do (<i>second occurrence in verse</i>): the <i>ketiv</i> is an apocopated form of the <i>qeré</i>.
Jer 41:1	וַיְהִי בַּחֹדֶשׁ הַשְּׁבִיעִי בָּא יִשְׁמַעֲאֵל בֶּן־נְתַנְיָה בֶּן־אֵלִישָׁמָע מִזֶּרַע הַמְּלוּכָה וְרֵבִי הַמֶּלֶךְ וַעֲשָׂרָה אָנָשִׁים אִתּוֹ אֶל־גְּדַלְיָהוּ בֶן־אֲחִיקָם הַמִּצָּפָה וַיֹּאכְלוּ שָׁם לֶחֶם יַחְדָּו בַּמִּצָּפָה:	But it came to pass in the seventh month <i>that</i> Ishmael, the son of Nethaniah, the son of Elishama, of <u>royal seed</u>, came, <u>with the king's dignitaries</u> and <i>another</i> ten men accompanying him, to Gedaliah the son of Ahikam <u>in Mizpah</u>, and they ate a <u>meal</u> there together <u>in Mizpah</u>.	2 Ki 25:25. royal seed ← <i>seed of the kingship</i>. with the king's dignitaries ← <i>and the king's dignitaries</i>. accompanying ← <i>with</i>. in Mizpah ... in Mizpah ← <i>to the Mizpah ... in the Mizpah</i>. a meal ← <i>bread</i>.

Jer 41:2	וַיָּקָם יִשְׁמָעֵאל בֶּן־נְתַנְיָה וַעֲשֶׂרֶת הָאֲנָשִׁים אֲשֶׁר־הָיוּ אִתּוֹ וַיַּכּוּ אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן בַּחֶרֶב וַיָּמָת אֹתוֹ אֲשֶׁר־הִפְקִיד מֶלֶךְ־בָּבֶל בְּאֶרֶץ:	And Ishmael the son of Nethaniah, and the ten men who were with him arose, and they struck Gedaliah, the son of Ahikam, the son of Shaphan, with the sword, and he killed him whom the king of Babylon had appointed in the land.	2 Ki 25:25.
Jer 41:3	וְאֵת כָּל־הַיְּהוּדִים אֲשֶׁר־הָיוּ אִתּוֹ אֶת־גְּדַלְיָהוּ בַּמִּצְפָּה וְאֶת־הַכַּשְׂדִּים אֲשֶׁר נִמְצְאוּ־שָׁם אֶת אֲנָשֵׁי הַמִּלְחָמָה הֵכָּה יִשְׁמָעֵאל:	And Ishmael struck down all the Jews who were with him, with Gedaliah in <u>Mizpah</u>, and <i>also</i> the Chaldeans who were present there – the warriors.	2 Ki 25:25. Mizpah ← <i>the Mizpah</i>. present ← <i>found</i>.
Jer 41:4	וַיְהִי בַיּוֹם הַשֵּׁנִי לְהָמִית אֶת־גְּדַלְיָהוּ וְאִישׁ לֹא יָדָע:	And it came to pass on the second day of <u>the killing</u> of Gedaliah, while no-one knew <i>about it</i>,	the killing: gerundial use of the infinitive.
Jer 41:5	וַיָּבֹאוּ אֲנָשִׁים מִשְׁכֶּם מִשְׁלֹ וּמִשְׁמֶרֶז וּשְׁמָנִים אִישׁ מִגְלַחֵי זָקָן וּקְרָעֵי בָגָדִים וּמִתְגַּדְּדִים וּמִנְחָה וּלְבוֹנָה בְּיָדָם לְהָבִיא בֵּית יְהוָה:	that eighty men came, men from Shechem, from Shiloh and from Samaria, <i>with</i> their beards shaven off and their clothes torn, and having made incisions on themselves, and with a meal-offering and incense in their <u>hands</u>, to bring <i>to</i> the house of the LORD.	hands ← <i>hand</i>.
Jer 41:6	וַיֵּצֵא יִשְׁמָעֵאל בֶּן־נְתַנְיָה לִקְרֹאתָם מִן־הַמִּצְפָּה הַלֵּךְ הַלֵּךְ וּבִכְהָ וַיְהִי כַּפְגֹּשׁ אֹתָם וַיֹּאמֶר אֲלֵיהֶם בָּאוּ אֶל־גְּדַלְיָהוּ בֶן־אֲחִיקָם: ס	And Ishmael the son of Nethaniah went out from <u>Mizpah</u> to meet them, <u>weeping continuously as</u> <u>he went</u>, and it came to pass, when he met them, that he said to them, “Come to Gedaliah the son of Ahikam.”	Mizpah ← <i>the Mizpah</i>. weeping continuously as he went: with an infinitive absolute of <i>to</i> <i>go</i>.

Jer 41:7	וַיְהִי כְּבֹאֲם אֶל־תּוֹךְ הָעִיר וַיִּשְׁחָטֵם יִשְׁמָעֵאל בֶּן־נְתַנְיָה אֶל־תּוֹךְ הַבּוֹר הוא וְהָאֲנָשִׁים אֲשֶׁר־אִתּוֹ:	Then it came to pass, when they had come inside the city, that Ishmael the son of Nethaniah – he and the men who <i>were</i> with him – slaughtered them <i>and put them</i> in the pit.	
Jer 41:8	וְעֶשְׂרֵה אָנָשִׁים נִמְצְאוּ־בָם וַיֹּאמְרוּ אֶל־יִשְׁמָעֵאל ׀ אַל־תִּמְתְּנוּ כִּי־יִשְׁלָנוּ מִטְּמֵנִים בַּשָּׂדֶה חֲטִים וְשִׁעָרִים וְשֶׁמֶן וְדָבָשׁ וַיַּחְדֵּל וְלֹא הִמִּיתָם בְּתוֹךְ אֲחֵיהֶם:	But ten men <u>were present</u> among them who said to Ishmael, “Do not kill us, for we have hidden treasures in the field – wheat and barley and oil and honey.” And he <u>did not do it</u>, and he did not kill them among their brothers.	were present ← <i>were found</i>. did not do it ← <i>forbore</i>.
Jer 41:9	וְהַבּוֹר אֲשֶׁר הִשְׁלִיךְ שָׁם יִשְׁמָעֵאל ׀ אֶת ׀ כָּל־פְּגָרֵי הָאֲנָשִׁים אֲשֶׁר הִכָּה בְּיַד־גְּדַלְיָהוּ הוּא אֲשֶׁר עָשָׂה הַמֶּלֶךְ אָסָא מִפְּנֵי בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל אֹתוֹ מָלֵא יִשְׁמָעֵאל בֶּן־נְתַנְיָהוּ חֲלָלִים:	And the pit into which Ishmael threw all the corpses of the men whom he had struck down <u>with</u> Gedaliah <i>is the one</i> which King Asa had made <u>when confronting</u> Baasha king of Israel. <i>And</i> Ishmael the son of Nethaniah filled it <i>with those</i> killed.	with ← <i>at the hand of</i>, but also <i>by the side of</i>. when confronting ← <i>from the face of</i>. AV differs (<i>for fear of</i>). Compare Jer 41:15.

Jer 41:10	וַיִּשְׁבּוּ יִשְׁמַעֵאל אֶת־כָּל־שְׂאֲרֵית הָעָם אֲשֶׁר בַּמִּצְפָּה אֶת־בָּנוֹת הַמֶּלֶךְ וְאֶת־כָּל־הָעָם הַנִּשְׁאָרִים בַּמִּצְפָּה אֲשֶׁר הִפְקִיד נְבוּזַרְאֲדָן רַב־טַבָּחִים אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם וַיִּשְׁבֵם יִשְׁמַעֵאל בֶּן־נְתַנְיָה וַיֵּלֶךְ לָעֵבֶר אֶל־בְּנֵי עַמּוֹן: ס	Then Ishmael took captive all the remainder of the people who <i>were</i> in Mizpah – the king's daughters and all the people who remained in Mizpah – <i>over</i> whom Nebuzaradan the chief guard had appointed Gedaliah the son of Ahikam. And Ishmael the son of Nethaniah took them captive and set off to cross over to the sons of Ammon.	Mizpah (2x) ← <i>the</i> Mizpah.
Jer 41:11	וַיִּשְׁמַע יוֹחָנָן בֶּן־קָרַח וְכָל־שָׂרֵי הַחֲיָלִים אֲשֶׁר אִתּוֹ אֵת כָּל־הָרָעָה אֲשֶׁר עָשָׂה יִשְׁמַעֵאל בֶּן־נְתַנְיָה:	And when Johanan the son of Kareah and all the officers of the forces which <i>were</i> with him heard all the evil which Ishmael the son of Nethaniah had done,	
Jer 41:12	וַיִּקְחוּ אֶת־כָּל־הָאֲנָשִׁים וַיֵּלְכוּ לְהִלָּחֵם עִם־יִשְׁמַעֵאל בֶּן־נְתַנְיָה וַיִּמְצְאוּ אֹתוֹ אֶל־מַיִם רַבִּים אֲשֶׁר בַּגְּבֵעוֹן:	they took all the men and went to fight <u>against</u> Ishmael the son of Nethaniah, and they found him at the <u>water-rich area</u> which <i>is</i> in Gibeon.	against ← <i>with</i>. See Gen 14:8. water-rich <i>area</i> ← <i>great</i> waters. Gibeon: see Josh 9:3.
Jer 41:13	וַיְהִי כִּרְאוֹת כָּל־הָעָם אֲשֶׁר אֶת־יִשְׁמַעֵאל אֶת־יוֹחָנָן בֶּן־קָרַח וְאֵת כָּל־שָׂרֵי הַחֲיָלִים אֲשֶׁר אִתּוֹ וַיִּשְׂמְחוּ:	And it came to pass when all the people who <i>were</i> with Ishmael saw Johanan the son of Kareah and all the officers of the forces who <i>were</i> with him, they rejoiced,	
Jer 41:14	וַיֵּסְבוּ כָּל־הָעָם אֲשֶׁר־שָׁבָה יִשְׁמַעֵאל מִן־הַמִּצְפָּה וַיָּשֻׁבוּ וַיֵּלְכוּ אֶל־יוֹחָנָן בֶּן־קָרַח:	and all the people whom Ishmael had taken captive from Mizpah turned round and returned and went to Johanan the son of Kareah.	Mizpah ← <i>the</i> Mizpah.

Jer 41:15	וַיִּשְׁמָעֵאל בֶּן־נְתַנְיָה נִמְלֹט בְּשָׁמְנָה אָנָשִׁים מִפְּנֵי יוֹחָנָן וַיֵּלֶךְ אֶל־בְּנֵי עַמּוֹן: ס	And Ishmael the son of Nethaniah escaped with eight men from the encounter confronting Johanan, and he went to the sons of Ammon.	from the encounter confronting ← <i>from the face of</i>. Compare Jer 41:9.
Jer 41:16	וַיִּקַּח יוֹחָנָן בֶּן־קָרַח וְכָל־שָׂרֵי הַחִילִים אֲשֶׁר־אִתּוֹ אֵת כָּל־שְׂאֲרֵית הָעָם אֲשֶׁר הֵשִׁיב מֵאֵת יִשְׁמָעֵאל בֶּן־נְתַנְיָה מִן־הַמִּצְפָּה אַחֵר הָכָה אֶת־גְּדַלְיָה בֶּן־אֲחִיקָם גְּבָרִים אָנָשִׁי הַמְּלָחָמָה וְנָשִׁים וְטָף וְסֹרְסִים אֲשֶׁר הֵשִׁיב מִגִּבְעוֹן:	And Johanan the son of Kareah and all the officers of the forces which <i>were</i> with him, with all the remainder of the people whom he had recovered from Ishmael the son of Nethaniah from Mizpah after he had struck down Gedaliah the son of Ahikam, took men, warriors and women and children, and eunuchs, whom he had recovered from Gibeon,	2 Ki 25:26. Gibeon: see Josh 9:3.
Jer 41:17	וַיֵּלְכוּ וַיֵּשְׁבוּ בְּגִירוֹת כְּמוֹהֶם *כְּמָהֶם* אֲשֶׁר־אָצֵל בֵּית לָחֶם לָלֶכֶת לְבוֹא מִצְרַיִם:	and they set off, and they stayed in the lodging place {Q: of Chīmham} [K: as they <i>were</i>], which <i>is</i> beside Bethlehem, <i>on their way to go to Egypt</i>,	Chimham (<i>qeré</i>): see 2 Sam 19:37. 2 Ki 25:26. Bethlehem: see Gen 35:19. <i>on their way to go</i> ← <i>to go to come</i>.
Jer 41:18	מִפְּנֵי הַכַּשְׂדִּים כִּי יֵרָאוּ מִפְּנֵיהֶם כִּי־הָכָה יִשְׁמָעֵאל בֶּן־נְתַנְיָה אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם אֲשֶׁר־הִפְקִיד מֶלֶךְ־בָּבֶל בָּאָרֶץ: ס	because of the Chaldeans, because they were afraid of them, because Ishmael the son of Nethaniah had struck down Gedaliah the son of Ahikam, whom the king of Babylon had appointed in the land.	2 Ki 25:26.

Jer 42:1	וַיִּגְשׁוּ כָּל־שָׂרֵי הַחֲיָלִים וַיּוֹחֲנָן בֶּן־קָרַח וַיֹּזַנְיָה בֶּן־הוֹשֵׁעִיָּה וְכָל־הָעָם מִקָּטָן וְעַד־גָּדוֹל:	Then all the officers of the forces, and Johanan the son of Kareah and Jezaniah the son of Hoshaiiah, and all the people <u>both small and great</u>, approached,	both small and great ← <i>from small to great</i>. See note on 2 Ki 25:26.
Jer 42:2	וַיֹּאמְרוּ אֶל־יִרְמְיָהוּ הַנָּבִיא תִּפְלֶנָּא תַּחֲנִנְתָּנוּ לְפָנֶיךָ וְהַתְּפַלֵּל בְּעַדָּנוּ אֶל־יְהוָה אֱלֹהֶיךָ בְּעַד כָּל־הַשְּׂאֲרִית הַזֹּאת כִּי־נִשְׁאַרְנוּ מְעַט מִהֶרְבֶּה כַּאֲשֶׁר עֵינֶיךָ רְאוּת אֲתָנוּ:	and they said to Jeremiah the prophet, “May our plea <u>be admitted before you</u>, and pray to the LORD your God for us, for all this remnant, for we are left <i>with few</i>, from <i>being</i> many, as your eyes see us.	be admitted before you ← <i>fall at your place</i>.
Jer 42:3	וַיַּגֵּד־לָנוּ יְהוָה אֱלֹהֶיךָ אֶת־הַדֶּרֶךְ אֲשֶׁר נֵלְךָ־בָּהּ וְאֶת־הַדָּבָר אֲשֶׁר נַעֲשֶׂה:	And may the LORD your God tell us the way by which we should go and the <u>things</u> which we should do.”	things ← <i>thing, word</i>.
Jer 42:4	וַיֹּאמֶר אֲלֵיהֶם יִרְמְיָהוּ הַנָּבִיא שְׁמַעְתִּי הִנְנִי מִתְּפַלֵּל אֶל־יְהוָה אֱלֹהֵיכֶם כְּדַבְרֵיכֶם וְהָיָה כָּל־הַדָּבָר אֲשֶׁר־יַעֲנֶה יְהוָה אֶתְכֶם אֲגִיד לָכֶם לֹא־אֶמְנַע מִכֶּם דָּבָר:	And Jeremiah the prophet said to them, “I have heard <i>you</i>. I <u>am about to</u> pray to the LORD your God according to your words, and it will come to pass <i>that</i> I will tell you every word which the LORD answers you. I will not withhold anything from you.”	I am about to ← <i>Behold me</i>.
Jer 42:5	וְהָמָּה אָמְרוּ אֶל־יִרְמְיָהוּ יְהִי יְהוָה בָּנוּ לְעֵד אֱמֶת וְנֹאמָן אִם־לֹא כָּל־הַדָּבָר אֲשֶׁר יִשְׁלַחְךָ יְהוָה אֱלֹהֶיךָ אֵלֵינוּ בֵּן נַעֲשֶׂה:	Then they said to Jeremiah, “May the LORD be a true and faithful witness among us. <u>We will certainly do everything</u> that the LORD your God sends <i>word of</i> to you concerning us.	We will certainly do: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. AV differs (<i>if we do not even according to all things</i>), not recognizing the oath formula. everything ← <i>according to everything</i>.

Jer 42:6	אִם־טוֹב וְאִם־רָע בְּקוֹל ׀ יְהוָה אֱלֹהֵינוּ אֲשֶׁר *אֲנוּ אֲנַחְנוּ שְׁלָחִים אִתְּךָ** אֵלָיו נִשְׁמָע לִמְעַן אֲשֶׁר יִיטֹב־לָנוּ כִּי נִשְׁמָע בְּקוֹל יְהוָה אֱלֹהֵינוּ: ס	Whether <i>it is</i> good or bad <i>news</i> , we will <u>obey</u> the LORD our God to whom we <u>send</u> you, in order that it may go well with us, for we will <u>obey</u> the LORD our God.”	we (<i>second occurrence in verse</i>): the <i>ketiv</i> is an apocopated form of the <i>qeré</i> . obey (2x) ← <i>hear the voice of</i> .
Jer 42:7	וַיְהִי מִקֵּץ עֶשְׂרֵת יָמִים וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ:	And it came to pass <u>after</u> ten days that the word of the LORD <u>came</u> to Jeremiah,	after ← <i>at the end of</i> . came ← <i>became</i> .
Jer 42:8	וַיִּקְרָא אֶל־יוֹחָנָן בֶּן־קָרַח וְאֵל כָּל־שָׂרֵי הַחֲיִלִּים אֲשֶׁר אִתּוֹ וְלִכְל־הָעָם לְמִקְטָן וְעַד־גָּדוֹל:	and he summoneded Johanan the son of Kareah and all the officers of the forces which <i>were</i> with him, and all the people <u>both small and great</u> ,	both small and great: see Jer 42:1.
Jer 42:9	וַיֹּאמֶר אֲלֵיהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר שְׁלַחְתֶּם אֹתִי אֵלָיו לְהַפִּיל תַּחֲנִיתְכֶם לִפְנָיו:	and he said to them, “ <u>This is what</u> the LORD God of Israel, to whom you sent me, to <u>present</u> your plea before him, says:	This <i>is what</i> ← <i>Thus</i> . present ← <i>make fall</i> .
Jer 42:10	אִם־שׁוּב תִּשְׁבוּ בָאָרֶץ הַזֹּאת וּבִנִּיתִי אֶתְכֶם וְלֹא אֶהָרֵס וְנִטַּעְתִּי אֶתְכֶם וְלֹא אֶתּוֹשׁ כִּי נַחֲמֹתִי אֶל־הָרָעָה אֲשֶׁר עָשִׂיתִי לָכֶם:	‘If you <u>are resolved to live</u> in this land, I will build you up, and I will not pull <i>you</i> down, and I will plant you, and I will not pluck <i>you</i> up, for I will have a change of heart concerning the harm which I have done to you.	you are resolved to live: infinitive absolute.
Jer 42:11	אֶל־תִּירָאוּ מִפְּנֵי מֶלֶךְ בָּבֶל אֲשֶׁר־אַתֶּם יֹרְאִים מִפְּנֵי אֶל־תִּירָאוּ מִמֶּנּוּ נֹאם־יְהוָה כִּי־אַתֶּכֶם אֲנִי לְהוֹשִׁיעַ אֶתְכֶם וּלְהַצִּיל אֶתְכֶם מִיָּדוֹ:	Do not be afraid of the king of Babylon, of whose presence you are fearful. Do not fear him, says the LORD, for I <i>am</i> with you to save you and to deliver you from his hand.	

Jer 42:12	וְאַתָּן לָכֶם רַחֲמִים וְרַחֲם אֶתְכֶם וְהֵשִׁיב אֶתְכֶם אֶל־אֲדַמְתְּכֶם:	And I will <u>show</u> you compassion, <u>so that</u> he is compassionate towards you, and he brings you back to your land.	show ← <i>give</i> . so that: a <i>vav</i> introducing manner.
Jer 42:13	וְאִם־אֹמְרִים אַתֶּם לֹא נִשְׁבַּ בְּאֶרֶץ הַזֹּאת לְבִלְתִּי שְׁמַע בְּקוֹל יְהוָה אֱלֹהֵיכֶם:	But if you say, «We will not live in this land», so not <u>obeying</u> the LORD your God,	obeying ← <i>hearing the voice of</i> .
Jer 42:14	לֵאמֹר לֹא כִּי אֶרֶץ מִצְרַיִם נִבְּוָא אֲשֶׁר לֹא־נִרְאָה מְלַחְמָה וְקוֹל שׁוֹפָר לֹא נִשְׁמַע וְלִלְחָם לֹא־נִרְעַב וְשֵׁם נִשְׁבַּ:	saying, «No, <u>instead</u> we will go <i>to</i> the land of Egypt, where we will not see war, and we will not hear the sound of the ramshorn, and we will not have a famine of bread, and <i>it is there that</i> we will <u>live</u> »,	instead ← <i>for</i> . live ← <i>sit; dwell</i> .
Jer 42:15	וְעַתָּה לָכֵן שְׁמַעוּ דְּבַר־יְהוָה שְׂאֵרֵית יְהוּדָה כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אִם־אַתֶּם שׁוֹם תִּשְׁמָוּן פְּנִיכֶם לְבֹא מִצְרַיִם וּבְאַתֶּם לָגוּר שָׁם:	then hear now the word of the LORD, <i>you</i> remnant of Judah. <u>This is what</u> the LORD of hosts, the God of Israel, says: «If you are <u>determinedly resolved</u> to go <i>to</i> Egypt, and you go to take up residence there,	<i>This is what</i> ← <i>Thus</i> . are determinedly resolved ← <i>setting will set your faces</i> , with an infinitive absolute.
Jer 42:16	וְהִיטָה הַחֶרֶב אֲשֶׁר אַתֶּם יֹרְאִים מִמֶּנָּה שֵׁם תִּשְׁיַג אֶתְכֶם בְּאֶרֶץ מִצְרַיִם וְהִרְעַב אֲשֶׁר־אַתֶּם דְּאֻגִּים מִמֶּנּוּ שֵׁם יִדְבַּק אַחֲרֵיכֶם מִצְרַיִם וְשֵׁם תָּמֹתוּ:	then the sword will <u>come</u> , which you fear. It will catch up with you there in the land of Egypt, and the famine which you are concerned about will cling to you there <i>in</i> Egypt, and there you will die.	come ← <i>be</i> .

Jer 42:17	וַיְהִיו כָּל־הָאֲנָשִׁים אֲשֶׁר־שָׂמוּ אֶת־פְּנֵיהֶם לְבוֹא מִצָּרִים לְגֹר שָׁם יָמוּתוּ בַּחֶרֶב בָּרָעַב וּבַדָּבָר וְלֹא־יִהְיֶה לָהֶם שָׂרִיד וּפְלִיט מִפְּנֵי הָרָעָה אֲשֶׁר אֲנִי מְבִיא עֲלֵיהֶם: ס	And all the people who resolved to go <i>to</i> Egypt to take up residence there will be <i>the ones who</i> die by the sword and by famine and by a plague, and they will have no-one either escaped or delivered <i>from</i> the harm which I will bring on them.	from ← <i>from the face /</i> <i>presence of.</i>
Jer 42:18	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בְּאֲשֶׁר נָתַד אֲפִי וַחֲמָתִי עַל־יֹשְׁבֵי יְרוּשָׁלַם כֵּן תִּתַּד חֲמָתִי עֲלֵיכֶם בְּבֹאֲכֶם מִצָּרִים וְהִיִּיתֶם לְאֵלָה וּלְשִׁמָּה וּלְקִלְלָה וּלְחִרְפָּה וְלֹא־תֵרְאוּ עוֹד אֶת־הַמָּקוֹם הַזֶּה:	For <i>this is what</i> the LORD of hosts, the God of Israel, says: <When my anger and my fury are poured out on the inhabitants of Jerusalem, so will my fury be poured out on you, <i>if</i> <i>you go to</i> Egypt, and you will be <i>an object of</i> cursing and <i>astonishment</i> and vilification and reproach, and you will no longer see this place.> » '	this <i>is what</i> ← <i>thus.</i> if you go: conditional use of a preposition and infinitive. astonishment: or <i>desolation.</i>
Jer 42:19	דָּבָר יְהוָה עֲלֵיכֶם שְׂאֲרִית יְהוּדָה אַל־תָּבֹאוּ מִצָּרִים יִדְעוּ תִּדְעוּ כִּי־הָעִידֹתִי בְּכֶם הַיּוֹם:	The LORD has spoken to you, <i>you</i> remnant of Judah. Do not go <i>to</i> Egypt. <i>Know</i> <i>with certainty</i> that I have testified against you today.	Know with certainty: infinitive absolute.
Jer 42:20	כִּי *הַתַּעֲתִים *הַתַּעֲתִים בְּנַפְשׁוֹתֵיכֶם כִּי־אַתֶּם שָׁלַחְתֶּם אֹתִי אֶל־יְהוָה אֱלֹהֵיכֶם לֵאמֹר הִתְפַּלֵּל בְּעֲדָנוּ אֶל־יְהוָה אֱלֹהֵינוּ וּכְכֹל אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ כֵּן הַגִּדְלָנוּ וְעָשִׂינוּ:	For you have erred in your <i>sentiments</i>, for you sent me to the LORD your God saying, 'Pray to the LORD our God for us, and <i>whatever</i> the LORD our God says, tell us, and we will do <i>it.</i>'	you have erred: the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qere.</i> sentiments ← <i>souls.</i> <i>whatever</i> ← <i>according to</i> <i>everything.</i>

Jer 42:21	וַאֲנִי הֵיכָּן הַיּוֹם וְלֹא שָׁמַעְתֶּם בְּקוֹל יְהוָה אֱלֹהֵיכֶם וְלִכְּלֹ אֲשֶׁר-שָׁלַחְנִי אֵלֵיכֶם:	And I have told you today, but you did not <u>obey</u> the LORD your God, nor <u>anything</u> <i>with</i> which he sent me to you.	obey ← <i>hear the voice of</i>. <i>anything</i> ← <i>everything</i>.
Jer 42:22	וְעַתָּה יָדַעַתְּ תְּדַעוּ כִּי בַּחֶרֶב בְּרָעָב וּבַדָּבָר תָּמוּתוּ בַּמָּקוֹם אֲשֶׁר חָפְצְתֶם לָבוֹא לָגוֹר שָׁם: ס	So now, know with certainty that you will die by the sword <i>and</i> by a famine and by a plague in the place where you wish to go to take up residence.”	
Jer 43:1	וַיְהִי כְּכֹלֹת יִרְמְיָהוּ לְדַבֵּר אֶל-כָּל-הָעָם אֶת-כָּל-דִּבְרֵי יְהוָה אֱלֹהֵיהֶם אֲשֶׁר שָׁלַח יְהוָה אֱלֹהֵיהֶם אֵלֵיהֶם אֶת כָּל-הַדְּבָרִים הָאֵלֶּה: ס	And it came to pass, when Jeremiah, whom the LORD their God had sent to them, had finished speaking to all the people all the words of the LORD their God – all these words –	
Jer 43:2	וַיֹּאמֶר עֲזַרְיָה בֶן-הוֹשֵׁעִיָּה וַיּוֹחֲזֵן בֶּן-קֶרֶחַ וְכָל-הָאֲנָשִׁים הַזֵּהִים אֹמְרִים אֶל-יִרְמְיָהוּ שֶׁקֶר אַתָּה מְדַבֵּר לֹא שְׁלַחְךָ יְהוָה אֱלֹהֵינוּ לֵאמֹר לֹא-תָבֹאוּ מִצְרַיִם לָגוֹר שָׁם:	that Azariah the son of Hoshaiah and Johanan the son of Kareah, and all the impertinent men spoke <i>and</i> said to Jeremiah, “You are speaking <u>lies</u>. The LORD our God did not send you to say, ‘You shall not go <i>to</i> Egypt to take up residence there.’	lies ← <i>a lie, falsity</i>.
Jer 43:3	כִּי בָרוּךְ בֶּן-נְרִיָּה מְסִית אֶתְּךָ בְּנוֹ לְמַעַן תִּתֵּן אֶתְּנוּ בְּיַד-הַכַּשְׂדִּים לְהָמִית אֶתְּנוּ וּלְהַגְלוֹת אֶתְּנוּ בָּבֶל:	For Baruch the son of Neriah is inciting you against us, in order to deliver us into the <u>hands</u> of the Chaldeans, <i>for them</i> to kill us and to deport us <i>to</i> Babylon.”	hands ← <i>hand</i>.

Jer 43:4	וְלֹא־שָׁמַעַ יוֹחָנָן בֶּן־קָרַח וְכָל־שָׂרֵי הַחִילִים וְכָל־הָעָם בְּקוֹל יְהוָה לִשְׁבֹּת בְּאֶרֶץ יְהוּדָה:	And neither Johanan the son of Kareah nor any of the officers of the forces, nor any of the people obeyed the LORD, that <i>they</i> should remain in the land of Judah.	any (2x) ← <i>all</i> . obeyed ← <i>heard the voice of</i> .
Jer 43:5	וַיֵּקַח יוֹחָנָן בֶּן־קָרַח וְכָל־שָׂרֵי הַחִילִים אֶת כָּל־שְׂאֵרֵי יְהוּדָה אֲשֶׁר־שָׁבוּ מִכָּל־הַגּוֹיִם אֲשֶׁר נִדְּחוּ־שָׁם לְגוֹר בְּאֶרֶץ יְהוּדָה:	And Johanan the son of Kareah and all the officers of the forces took all the remainder of Judah which had returned to live in the land of Judah from all the nations into which they had been driven	
Jer 43:6	אֶת־הַגְּבָרִים וְאֶת־הַנָּשִׁים וְאֶת־הַטָּף וְאֶת־בָּנוֹת הַמֶּלֶךְ וְאֶת כָּל־הַנָּפֶשׁ אֲשֶׁר הָיָה נְבוּזַרְאֲדָן רַב־טַבָּחִים אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן וְאֶת יִרְמְיָהוּ הַנָּבִיא וְאֶת־בָּרוּךְ בֶּן־נֵרְיָהוּ:	– the men and the women and the children and the king's daughters and every person whom Nebuzaradan the chief guard had let remain with Gedaliah the son of Ahikam the son of Shaphan, and with Jeremiah the prophet, and with Baruch the son of Neriah –	person ← <i>soul</i> .
Jer 43:7	וַיָּבֹאוּ אֶרֶץ מִצְרַיִם כִּי לֹא שָׁמְעוּ בְּקוֹל יְהוָה וַיָּבֹאוּ עַד־תַּחֲפָנֶחַס: ס	and they went <i>to</i> the land of Egypt, for they did not obey the LORD, and they came to Tahpanhes.	
Jer 43:8	וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ בַתַּחֲפָנֶחַס לֵאמֹר:	And the word of the LORD came to Jeremiah in Tahpanhes and said,	
Jer 43:9	קַח בְּיָדְךָ אֲבָנִים גְּדֹלוֹת וּטְמֵנָתָם בַּמָּלֵט בַּמִּלְבֵּן אֲשֶׁר בַּפֶּתַח בֵּית־פַּרְעֹה בַּתַּחֲפָנֶחַס לְעֵינֵי אַנְשֵׁי יְהוּדִים:	“Take <i>some</i> large stones in your hand and conceal them in the mortar in the <u>mastaba</u> which <i>is</i> at the entrance to Pharaoh's house in Tahpanhes, in the sight of <i>some</i> Jewish men,	mastaba: a flat topped pyramid (right frustrum) structure serving as a tomb. See [CB]. AV differs (<i>brickkiln</i>), as [AnLx].

Jer 43:10	וַאֲמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי שֹׁלֵחַ וְלִקְחָתִי אֶת־נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל עַבְדִּי וְשִׁמְתִּי כִּסְאוֹ מִמַּעַל לָאֲבָנִים הָאֵלֶּה אֲשֶׁר טָמַנְתִּי וְנָטָה אֶת־שִׁפְרוֹרֹו* שִׁפְרִירוֹ עֲלֵיהֶם:	and say to them, ‘<u>This is</u> <u>what</u> the LORD of hosts, the God of Israel, says: «I <u>am about to</u> send <u>a</u> <u>spiritual force</u>, and I will take Nebuchadrezzar king of Babylon, my servant, and I will put his throne above these stones, which I have hidden, and he will stretch his <u>royal canopy</u> out over them.	royal canopy: the <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue, and the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>. This is what ← Thus. I am about to ← Behold me.
Jer 43:11	*וּבָאָה *וְבָא וְהָכָה אֶת־אֶרֶץ מִצְרַיִם אֲשֶׁר לָמוֹת לָמוֹת וְאֲשֶׁר לְשָׁבִי לְשָׁבִי וְאֲשֶׁר לַחֲרֹב לַחֲרֹב:	And {Q: he will come,} [K: it will come,] and he will attack the land of Egypt. <i>He who is destined</i> <i>for death will go to death,</i> and <i>he who is destined</i> for captivity <i>will go into</i> captivity, and <i>he who is</i> <i>destined for the sword will</i> <i>go to the sword.</i>	
Jer 43:12	וְהִצַּתִּי אֵשׁ בְּבֵתֵי אֱלֹהֵי מִצְרַיִם וּשְׂרָפָם וְשָׂבָם וְעָטָה אֶת־אֶרֶץ מִצְרַיִם כַּאֲשֶׁר־יַעֲטֶה הָרֹעֶה אֶת־בָּגְדוֹ וַיֵּצֵא מָשָׁם בְּשָׁלוֹם:	And I will kindle a fire in the houses of the gods of Egypt, and he will burn them and take them captive, and he will clothe himself <i>with the spoils of</i> the land of Egypt, as a shepherd clothes himself <i>in</i> his garment, and he will depart from there in peace.	
Jer 43:13	וְשָׁבַר אֶת־מַצְבּוֹת בֵּית שֵׁמֶשׁ אֲשֶׁר בְּאֶרֶץ מִצְרַיִם וְאֶת־בֵּתֵי אֱלֹהֵי־מִצְרַיִם יִשְׂרֹף בָּאֵשׁ: ס	And he will break down the <u>images in</u> Beth- Shemesh, which <i>is</i> in the land of Egypt, and he will burn the houses of the gods of Egypt with fire.» ’”	images in ← <i>images of</i>.

Jer 44:1	הַדְּבַר אֲשֶׁר הָיָה אֶל־יִרְמְיָהוּ אֶל כָּל־הַיְּהוּדִים הַיֹּשְׁבִים בְּאֶרֶץ מִצְרַיִם הַיֹּשְׁבִים בְּמִגְדּוֹל וּבְתַחְפָּנֶחַס וּבְנֶף וּבְאֶרֶץ פַּתְרוֹס לֵאמֹר: ס	<i>This is the word which came to Jeremiah concerning all the Jews who were living in the land of Egypt, who lived in Migdol and in Tahpanhes and in Noph and in the land of Pathros. And it said,</i>	came ← <i>became.</i>
Jer 44:2	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם אֵת כָּל־הָרָעָה אֲשֶׁר הֵבֵאתִי עַל־יְרוּשָׁלַם וְעַל כָּל־עִיר יְהוּדָה וְהֵנָּה חֲרָבָה הַיּוֹם הַזֶּה וְאֵין בָּהֶם יוֹשֵׁב:	“<i>This is what the LORD of hosts, the God of Israel, says: ‘You see all the harm which I have brought on Jerusalem and on all the cities of Judah, and there they are, a desolation on this day, and there is no inhabitant in them,</i>	<i>This is what ← Thus.</i> there they are ← <i>behold them.</i>
Jer 44:3	מִפְּנֵי רָעָתָם אֲשֶׁר עָשׂוּ לְהַכְעִסְנִי לְלַכֵּת לְקַטֹּר לְעַבְד לֵאלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדָעוּם הֵמָּה אַתֶּם וְאַבְתִּיכֶם:	because of their evil which they have done, <i>so as</i> to provoke me to anger, <i>by going</i> to burn incense, <i>and by serving</i> other gods whom they had not known, <i>neither they, nor you, nor your fathers.</i>	by going ... by serving: gerundial use of the infinitives.
Jer 44:4	וְאֶשְׁלַח אֵלֵיכֶם אֶת־כָּל־עַבְדֵי הַנְּבִיאִים הַשְּׂבִים וְשְׁלַח לֵאמֹר אֶל־נָא תַעֲשׂוּ אֵת דְּבַר־הַתַּעֲבָה הַזֹּאת אֲשֶׁר שָׁנֵאתִי:	Yet I sent to them all my servants the prophets, <i>rising early and sending them</i>, to say, «Please do not do this <i>abominable thing</i>, which I hate.»	rising early and sending: infinitives absolute. abominable thing ← <i>thing of abomination</i>, a Hebraic genitive.
Jer 44:5	וְלֹא שָׁמְעוּ וְלֹא־הָטוּ אֶת־אָזְנוֹם לָשׁוּב מִרְעֵתָם לְבַלְתִּי קַטֹּר לֵאלֹהִים אֲחֵרִים:	But they did not listen, and they did not incline their ears, <i>by turning away</i> from their evil – <i>by not burning</i> incense to other gods.	ears ← <i>ear.</i> by turning away ... by not burning: gerundial use of the infinitives.

Jer 44:6	וַתִּתֵּן חֲמָתִי וְאַפִּי וַתִּבְעַר בְּעָרֵי יְהוּדָה וּבְחָצוֹת יְרוּשָׁלַם וַתְּהִי־נָה לְחָרְבָה לְשִׁמְמָה בַּיּוֹם הַזֶּה: ס	So my fury with my anger was poured out, and it burned in the cities of Judah and in the streets of Jerusalem, which became a ruin <i>and</i> a desolation, as <i>on</i> this day.	
Jer 44:7	וַעֲתָה כֹּה-אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לָמָּה אַתֶּם עֹשִׂים רָעָה גְדוֹלָה אֶל-נַפְשֵׁיכֶם לְהַכְרִית לָכֶם אִישׁ-וְאִשָּׁה עוֹלֵל וְיוֹנֵק מִתּוֹךְ יְהוּדָה לְבַלְתִּי הוֹתִיר לָכֶם שְׂאֵרִית:	So now, <i>this is what</i> the LORD God of hosts, the God of Israel, says: «Why are you committing a great evil <u>against yourselves</u> , by going and cutting off from Judah man and woman, child and infant, not leaving yourselves a remnant,	this is what ← <i>thus</i> . against yourselves ← <i>against your souls</i> . by ... cutting off: gerundial use of the infinitive. going and: here לָכֶם is dative of disadvantage through ill-advised action. English uses a different idiom.
Jer 44:8	לְהַכְעִסְנִי בַּמַּעֲשֵׂי יְדֵיכֶם לְקַטֹּר לֵאלֹהִים אֲחֵרִים בְּאֶרֶץ מִצְרַיִם אֲשֶׁר-אַתֶּם בָּאִים לָגוּר שָׁם לְמַעַן הַכְרִית לָכֶם וּלְמַעַן הִיֹּתְכֶם לְקָלָלָה וּלְחָרְפָּה בְּכָל גּוֹיֵי הָאָרֶץ:	so as to provoke me to anger with the works of your hands, <u>by burning</u> <u>incense</u> to other gods in the land of Egypt, where you went to take up residence, cutting <u>yourselves</u> off, and so becoming an <i>object of</i> cursing and reproach among all the nations of the earth?	by burning incense: gerundial use of the infinitive. yourselves: here לָכֶם is a direct object; see [Ges- HG] §117n.
Jer 44:9	הֲשָׁכַחְתֶּם אֶת-רַעוֹת אֲבוֹתֵיכֶם וְאֶת-רַעוֹת מַלְכֵי יְהוּדָה וְאֶת רַעוֹת נָשָׁיו וְאֶת רַעֲתֵיכֶם וְאֶת רַעַת נְשֵׁיכֶם אֲשֶׁר עָשׂוּ בְּאֶרֶץ יְהוּדָה וּבְחָצוֹת יְרוּשָׁלַם:	Have you forgotten the evil <i>deeds</i> of your fathers, and the evil <i>deeds</i> of the kings of Judah, and the evil <i>deeds</i> of <u>their wives</u> , and your <i>own</i> evil <i>deeds</i> , and the evil <i>deeds</i> of <u>your</u> <u>wives</u> which they committed in the land of Judah and in the streets of Jerusalem?	their wives ← <i>his wives</i> , i.e. <i>the wives of each one</i> . your wives: plural <i>your</i> .

Jer 44:10	לֹא דָכְאוּ עַד הַיּוֹם הַזֶּה וְלֹא יֵרָאוּ וְלֹא הִלְכוּ בְּתוֹרָתִי וּבְחֻקֹּתַי אֲשֶׁר־נָתַתִּי לִפְנֵיכֶם וּלְפָנֵי אֲבוֹתֵיכֶם: ס	They have not been contrite up to this day, and they have not shown fear, and they have not walked in my law, nor in my statutes which I set before you and before your fathers.	
Jer 44:11	לָכֵן כֹּה־אָמַר יְהוָה עֲבֹאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי שֹׂם פָּנַי בָּכֶם לְרָעָה וּלְהַכְרִית אֶת־כָּל־יְהוּדָה:	That <i>is</i> why this <i>is what</i> the LORD of hosts, the God of Israel, says: <i>‘I am about</i> <i>to take a firm stand</i> against you, to <i>your</i> detriment, and to cut the whole of Judah off.	this <i>is what</i> ← <i>thus</i>. I am about to ← <i>Behold</i> <i>me</i>. take a firm stand ← <i>set</i> <i>my face</i>.
Jer 44:12	וּלְקַחְתִּי אֶת־שְׂאֵרִית יְהוּדָה אֲשֶׁר־שָׁמוּ פְּנֵיהֶם לְבוֹא אֶרֶץ־מִצְרַיִם לָגוֹר שָׁם וְתָמוּ כָל בְּאֶרֶץ מִצְרַיִם יָפְלוּ בַּחֶרֶב בִּרְעָב יָתְמוּ מִקָּטָן וְעַד־גָּדוֹל בַּחֶרֶב וּבִרְעָב יָמָתוּ וְהָיוּ לְאֵלָה לְשִׁמָּה וּלְקָלָלָה וּלְחִרְפָּה:	And I will take the residue of Judah who <u>took a firm</u> <u>stand</u> to go to the land of Egypt, to take up residence there. And all <i>of them</i> in the land of Egypt will come to an end. They will fall by the sword <i>and</i> by famine. They will come to an end, <u>both small and</u> <u>great</u>. They will die by the sword and by famine, and they will be <i>an object of</i> <i>cursing and</i> of <u>astonishment</u> and of vilification and of reproach.	took a firm stand ← <i>set</i> <i>their face</i>. both small and great: see Jer 42:1. astonishment: or <i>desolation</i>. AV differs in word association, as does MT (<i>and they shall all be</i> <i>consumed, and fall in the</i> <i>land of Egypt; they shall</i> <i>even be consumed by the</i> <i>sword and by the famine</i>).
Jer 44:13	וּפְקַדְתִּי עַל הַיּוֹשְׁבִים בְּאֶרֶץ מִצְרַיִם כַּאֲשֶׁר פְּקַדְתִּי עַל־יְרוּשָׁלַם בַּחֶרֶב בִּרְעָב וּבַדָּבָר:	And I will visit those who dwell in the land of Egypt, as I visited Jerusalem, with the sword, with famine and with a plague.	

Jer 44:14	וְלֹא יִהְיֶה פָּלִיט וְשָׂרִיד לְשֹׁאֲרֵי יְהוּדָה הַבָּאִים לְגֹר־שָׁם בְּאֶרֶץ מִצְרַיִם וּלְשׁוּב אֶרֶץ יְהוּדָה אֲשֶׁר־הֵמָּה מְנֻשָּׂאִים אֶת־נַפְשָׁם לְשׁוּב לַשַּׁבָּת שָׁם כִּי לֹא־יָשׁוּבוּ כִּי אִם־פְּלִיטִים: ס	And there will be no-one either escaped or surviving from the residue of Judah who go to take up residence there in the land of Egypt, and to return to the land of Judah which they have set their heart on to return to, and to dwell there, for they will not return, except for escapees. » ' »	from the residue ← <i>to / for / of the residue.</i> they have set their heart on ← <i>they lift their soul to.</i>
Jer 44:15	וַיַּעֲנוּ אֶת־יִרְמְיָהוּ כָּל־הָאֲנָשִׁים הַיִּדְעִים כִּי־מִקְטָרוֹת נָשִׂיָהֶם לֵאלֹהִים אֲחֵרִים וְכָל־הַנָּשִׁים הָעֹמְדוֹת קָהָל גָּדוֹל וְכָל־הָעַם הַיֹּשְׁבִים בְּאֶרֶץ־מִצְרַיִם בִּפְתָּרוֹס לֵאמֹר:	Then all the men who knew that their wives burned incense to other gods, and all the women who stood in a large convocation, and all the people who inhabited the land of Egypt in Pathros, answered Jeremiah and said,	
Jer 44:16	הַדָּבָר אֲשֶׁר־דִּבַּרְתָּ אֵלֵינוּ בְּשֵׁם יְהוָה אֵינָנוּ שֹׁמְעִים אֵלֶיךָ:	“As for the words which you have spoken to us in the name of the LORD, we are not going to heed you.	words ← <i>word, speech.</i>
Jer 44:17	כִּי עָשָׂה נַעֲשֶׂה אֶת־כָּל־הַדָּבָר אֲשֶׁר־יֵצֵא מִפִּינוּ לְקָטֹר לְמַלְכַּת הַשָּׁמַיִם וְהַסִּיד־לָהּ נִסְכִּים כַּאֲשֶׁר עָשִׂינוּ אֲנַחְנוּ וְאֲבֹתֵינוּ מִלְכֵינוּ וְשָׂרֵינוּ בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם וְנִשְׂבַּע־לָחֶם וְנִהְיָה טוֹבִים וְרַעָה לֹא רָאִינוּ:	For we insist on doing everything that left our mouth, to burn incense to the queen of heaven, and to pour out libations to her, as we and our fathers, our kings and our officials did in the cities of Judah and on the streets of Jerusalem. And we had plenty of food, and we were prosperous, and we did not see trouble.	we insist on doing: infinitive absolute. queen of heaven: i.e. עֲשֵׁתָרֶת, <i>Astarte, Venus.</i> Compare Jer 7:18. we had plenty of ← <i>we were satiated (with).</i> food ← <i>bread</i>, standing for <i>food</i> in general. See 1 Sam 28:22-24.

Jer 44:18	וּמִן־אֲזַחֲלָנוּ לְקֹטֵר לְמַלְכַּת הַשָּׁמַיִם וְהִסַּדְדָּהּ לָהּ נִסְכִּים חֲסָרִינוּ כָּל וּבַחֲרֹב וּבְרָעַב תָּמָנוּ:	But since we stopped burning incense to the queen of heaven, and pouring libations out to her, we have had a shortage of everything, and we have been perishing by the sword and by famine.	queen of heaven: see Jer 44:17.
Jer 44:19	וְכִי־אֲנַחְנוּ מִקְטָרִים לְמַלְכַּת הַשָּׁמַיִם וְלִהְסֹד לָהּ נִסְכִּים הַמִּבְלָעֲדִי אֲנָשֵׁינוּ עֹשִׂינוּ לָהּ כֹּנָנִים לְהַעֲצֹבָהּ וְהִסַּדְדָּהּ נִסְכִּים: פ	And when we were burning incense to the queen of heaven and pouring libations out to her, was it without our men that we made for her sacrificial cakes to worship her, and that we poured out libations to her?"	we were burning incense ... our men: masculine <i>we</i> . Perhaps the <i>men</i> refers to <i>warriors, officials</i> or <i>priests</i> . Others see women speaking (despite discordant gender) and referring to their <i>husbands</i> . queen of heaven: see Jer 44:17.
Jer 44:20	וַיֹּאמֶר יִרְמְיָהוּ אֶל־כָּל־הָעָם עַל־הַגָּבָרִים וְעַל־הַנָּשִׁים וְעַל־כָּל־הָעָם הָעֹנִים אֹתוֹ דָּבָר לֵאמֹר:	Then Jeremiah spoke to all the people, against the men and against the women and against all the people who had given him <i>that answer</i> , and he said,	given him <i>that answer</i> ← <i>answered him word</i> .
Jer 44:21	הֲלֹא אֶת־הַקֹּטֵר אֲשֶׁר קִטַּרְתֶּם בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם אַתֶּם וְאֲבֹתֵיכֶם מְלָכֵיכֶם וּשְׂרֵיכֶם וְעַם הָאָרֶץ אַתֶּם זָכַר יְהוָה וַתַּעֲלֶה עַל־לִבּוֹ:	"Has the LORD not remembered the burning of incense which you burned in the cities of Judah and in the streets of Jerusalem – you and your fathers, your kings and your officials, and the people of the land – and has it <i>not</i> come to his mind?	come to his mind ← <i>arisen in his heart</i> .

Jer 44:22	וְלֹא-יִכָּלֶה יְהוָה עוֹד לַשָּׂאת מִפְּנֵי רָע מַעַלְלֵיכֶם מִפְּנֵי הַתּוֹעֵבֹת אֲשֶׁר עָשִׂיתֶם וַתְּהִי אֶרֶצְכֶם לְחָרָבָה וּלְשִׁמָּה וּלְקָלָלָהּ מֵאִין יוֹשֵׁב בַּהֲיוֹם הַזֶּה:	And the LORD can no longer <u>endure</u> the evil of your deeds – the abominations which you have committed – so your land has become a ruin and a desolation and <i>an object of cursing</i>, without an inhabitant, as <i>it is</i> this day,	endure ← <i>bear from the face of.</i>
Jer 44:23	מִפְּנֵי אֲשֶׁר קִטְרַתֶּם וְאֲשֶׁר חָטֵאתֶם לַיהוָה וְלֹא שָׁמַעְתֶּם בְּקוֹל יְהוָה וּבַתְּרָתּוֹ וּבְחֻקָּתָיו וּבַעֲדוּתָיו לֹא הִלַּכְתֶּם עַל-פִּי קְרֹאת אֲתֶכֶם הֲרַעַה הַזֹּאת בַּיּוֹם הַזֶּה: ס	because you burned incense and because you sinned against the LORD, and you did not <u>obey</u> the LORD, and you did not walk in his law or in his statutes or in his testimonies, which <i>is</i> why this trouble has <u>befallen</u> you, as <i>it is</i> this day.”	obey ← <i>hear the voice.</i> befallen: in an Aramaic form.
Jer 44:24	וַיֹּאמֶר יִרְמְיָהוּ אֶל-כָּל-הָעָם וְאֵל כָּל-הַנָּשִׁים שֹׁמְעוֹ דְּבַר-יְהוָה כָּל-יְהוּדָה אֲשֶׁר בָּאָרֶץ מִצְרַיִם: ס	Then Jeremiah said to all the people <u>including</u> all the women, “Hear the word of the LORD, all <i>you of</i> Judah who <i>are</i> in the land of Egypt.	including ← <i>and</i>. Wider use of the vav.

Jer 44:25	כֹּה־אָמַר יְהוָה־עֲבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר אַתֶּם וְנִשְׁיֵיכֶם וַתִּדְבַּרְנָה בְּפִיכֶם וּבִידֵיכֶם מִלֵּאתֶם לֵאמֹר עֲשֵׂה נַעֲשֵׂה אֶת־נִדְרֵינוּ אֲשֶׁר נִדְרָנוּ לְקַטֹּר לַמֶּלֶכֶת הַשָּׁמַיִם וּלְהַסֵּד לָהּ נִסְכִּים הַקִּים תְּקִימָנָה אֶת־נִדְרֵיכֶם וְעֲשֵׂה תַעֲשִׂינָה אֶת־נִדְרֵיכֶם: פ	This <i>is what</i> the LORD of hosts, the God of Israel, says: ‘You and your wives have spoken <u>vociferously</u>, and you have confirmed <i>it</i> for your part, saying, «We will <u>certainly</u> fulfil our vows which we have made, to burn incense to the <u>queen of heaven</u> and to pour out libations to her.» You will <u>certainly</u> carry out your <u>vows</u>, and your <u>vows</u> you will <u>certainly</u> perform.	This <i>is what</i> ← <i>Thus</i>. vociferously ← <i>by your mouth</i>. for your part ← <i>by your hands</i>. Compare Isa 1:12. certainly ... certainly ... certainly: cases of infinitive absolute. queen of heaven: see Jer 7:18. your vows ... your vows: otiose, but see Gen 12:5.
Jer 44:26	לְכֹן שִׁמְעוּ דְּבַר־יְהוָה כָּל־יְהוּדָה הַיֹּשְׁבִים בְּאֶרֶץ מִצְרַיִם הַנִּגְזָרִים בְּשֵׁמִי הַגָּדוֹל אָמַר יְהוָה אִם־יְהִי־עוֹד שְׁמִי נִקְרָא בְּפִי כָּל־אִישׁ יְהוּדָה אֹמֵר חִי־אֲדֹנִי יְהוָה בְּכָל־אֶרֶץ מִצְרַיִם:	Therefore hear the word of the LORD, all <i>you of Judah</i> who are living in the land of Egypt. <u>Behold</u>, I have sworn by my great name, says the LORD, <i>that</i> my name <u>will certainly not</u> be called <i>on</i> in the mouth of <u>any</u> man of Judah, saying, «<i>As</i> my Lord the LORD lives», in all the land of Egypt.	Behold ← <i>Behold me</i>. will certainly not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. any ← <i>every</i>.
Jer 44:27	הַנִּגְזָרִים שֶׁקֵּד עָלֵיהֶם לְרָעָה וְלֹא לְטוֹבָה וְתָמוּ כָל־אִישׁ יְהוּדָה אֲשֶׁר בְּאֶרֶץ־מִצְרַיִם בַּחֶרֶב וּבָרָעַב עַד־כְּלוּתָם:	I <u>am about to</u> watch over them to <i>their</i> detriment and not to <i>their</i> benefit, and every man of Judah who <i>is</i> in the land of Egypt will come to an end by the sword and by famine until they have been annihilated.	I am about to ← <i>Behold me</i>.

Jer 44:28	וּפְלִיטֵי חֶרֶב יָשׁוּבוּ מִן־אֶרֶץ מִצְרַיִם אֶרֶץ יְהוּדָה מִתֵּי מִסְפָּר וַיֵּדְעוּ כָּל־שְׂאֵרֵי יְהוּדָה הַבָּאִים לְאֶרֶץ־מִצְרַיִם לִגְוֹר שָׁם דְּבַר־מִי יִקּוּם מִמֶּנִּי וּמֵהֶם:	But <i>some</i> who escape the sword will return from the land of Egypt <i>to</i> the land of Judah – <u>a few men</u> – and the whole residue of Judah who went to the land of Egypt to take up residence there will know whose word will be established, mine <u>or</u> theirs.	a few men ← <i>man of number</i>. or: disjunctive use of the <i>vav</i> in an affirmative context.
Jer 44:29	וְזֹאת־לָכֶם הָאוֹת נֹאֵם־יְהוָה כִּי־פָקַד אֲנִי עֲלֵיכֶם בַּמָּקוֹם הַזֶּה לְמַעַן תֵּדְעוּ כִּי קוֹם יִקּוּמוּ דְבָרַי עֲלֵיכֶם לְרָעָה: ס	And this <i>is</i> a sign to you, says the LORD, that I am going to visit you in this place, so that you will know that my words concerning you to your detriment will <u>certainly be established</u>.	certainly be established: infinitive absolute.
Jer 44:30	כֹּה אָמַר יְהוָה הֲנִי נָתַן אֶת־פַּרְעֹה חֲפָרַע מֶלֶךְ־מִצְרַיִם בְּיַד אֹיְבָיו וּבְיַד מְבַקְשֵׁי נַפְשׁוֹ כַּאֲשֶׁר נָתַתִּי אֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה בְּיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֹיְבוֹ וּמְבַקֵּשׁ נַפְשׁוֹ: ס	This <i>is what</i> the LORD says: «<u>I am about to</u> deliver Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of those who seek his <u>life</u>, as I delivered Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon – his enemy, and <i>one</i> who sought his <u>life</u>.» ”	This <i>is what</i> ← <i>Thus</i>. I am about to ← <i>Behold me</i>. life (2x) ← <i>soul</i>.
Jer 45:1	הַדָּבָר אֲשֶׁר דִּבֶּר יִרְמְיָהוּ הַנָּבִיא אֶל־בָּרוּךְ בֶּן־נְרִיָּה בְּכַתְּבוֹ אֶת־הַדְּבָרִים הָאֵלֶּה עַל־סֵפֶר מִפִּי יִרְמְיָהוּ בִּשְׁנַת הָרִבְעִית לִיהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה לֵאמֹר: ס	The words which Jeremiah the prophet spoke to Baruch the son of Neriah, when he wrote these words in a book <u>at Jeremiah's dictation</u> in the fourth year of Jehoiakim the son of Josiah, the king of Judah, and he said,	words ← <i>word, speech</i>. at Jeremiah's dictation ← <i>from Jeremiah's mouth</i>.
Jer 45:2	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עָלֶיךָ בָּרוּךְ:	“This <i>is what</i> the LORD God of Israel says <u>to you</u>, Baruch:	This <i>is what</i> ← <i>Thus</i>. to you: or <i>concerning you</i>.

Jer 45:3	אִמְרַתְּ אוֹיֵנָא לִי כִי־יִסֹף יְהוָה יִגֹּן עַל־מִכְאֲבִי יִגְעַתִּי בְּאַנְחָתִי וּמְנוּחָה לֹא מָצָאתִי: ס	‘You have said, «Oh woe is me, for the LORD has added grief to my sorrow. I have <u>toiled</u> in my sighing, and I have not found rest.» ’	toiled: AV differs somewhat (<i>fainted</i>).
Jer 45:4	כֹּה תֹּאמַר אֵלָיו כֹּה אָמַר יְהוָה הִנֵּה אֲשֶׁר־בָּנִיתִי אֲנִי הַיָּם וְאֵת אֲשֶׁר־נִטַּעְתִּי אֲנִי נִתֵּשׁ וְאֶת־כָּל־הָאָרֶץ הִיא:	This <i>is what</i> you will say to him: ‘This <i>is what</i> the LORD says: «Behold, what I have built, I will demolish, and what I have planted, I will pluck up, so <i>doing</i> to all that land.	This <i>is what</i> ← Thus.
Jer 45:5	וְאַתָּה תִּבְקֹשׁ־לָךְ גְּדֻלוֹת אֶל־תִּבְקֹשׁ כִּי הִנְנִי מֵבִיא רָעָה עַל־כָּל־בָּשָׂר נְאֻם־יְהוָה וְנָתַתִּי לָךְ אֶת־נַפְשְׁךָ לְשָׁלָל עַל כָּל־הַמְּקוֹמוֹת אֲשֶׁר תֵּלֵךְ־שָׁם: ס	Now will you <u>ask for</u> great <i>things</i> for yourself? Do not <u>ask for</u> <i>them</i> , for I <u>am</u> <u>about to</u> bring harm on all flesh, says the LORD, but I will give you your <u>life</u> as spoil in all the places you go <i>to</i> .» ’ ”	ask for (2x): or <i>seek</i> . I am about to ← <i>behold me</i> . life ← <i>soul</i> .
Jer 46:1	אֲשֶׁר הָיָה דְּבַר־יְהוָה אֶל־יִרְמְיָהוּ הַנָּבִיא עַל־הַגּוֹיִם:	The word of the LORD which <u>came</u> to Jeremiah the prophet concerning the nations,	came ← <i>became</i> .
Jer 46:2	לְמִצְרַיִם עַל־חֵיל פְּרָעָה נָכוֹ מֶלֶךְ מִצְרַיִם אֲשֶׁר־הָיָה עַל־נְהַר־פָּרָת בְּכַרְכַּמֶּשׁ אֲשֶׁר הָכָה נְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל בְּשָׁנַת הָרִבְעִית לִיהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה:	about Egypt, concerning the forces of Pharaoh Necho king of Egypt, which were at the River Euphrates in Carchemish, which Nebuchadrezzar king of Babylon attacked in the fourth year of Jehoiakim the son of Josiah, the king of Judah.	

Jer 46:3	עֲרֹכוּ מִגֶּן וְצִנָּה וּגְשׁוּ לְמַלְחָמָה:	“Take up the <u>buckler</u> and the <u>shield</u> , And <u>give</u> battle.	Take up ← <i>Arrange</i> . buckler ... shield: a buckler is a small round shield; the other shield is large and oblong, or rectangular and door-like. give ← <i>approach</i> .
Jer 46:4	אֶסְרוּ הַסּוּסִים וְעֲלוּ הַפָּרָשִׁים וְהִתְיַצְבוּ בְּכוֹבָעִים מִרְקוֹ הַרְמָחִים לְבָשׁוּ הַסְרִיגָת:	Harness the horses, And mount <i>them</i> , you horsemen, And take your stand in helmets. Polish the spears; Put the coat of mail on.	
Jer 46:5	מִדּוּעַ רָאִיתִי הֵמָּה חֲתִים נִסְגִּים אַחֲוֹל וְגִבּוֹרֵיהֶם יָכְתוּ וּמָנוֹס נָסוּ וְלֹא הִפְנוּ מִגֹּר מִסָּבִיב נֹאם־יְהוָה:	Why have I seen them in a state of fear, In retreat, <i>With</i> their warriors routed, And <u>fleeing</u> <u>hastily</u> , Not turning round, <i>With</i> fear <i>all</i> around? Says the LORD.	fleeing hastily ← <i>fleeing</i> <i>a flight</i> .
Jer 46:6	אַל־יָנוֹס הַקָּל וְאַל־יִמָּלֵט הַגִּבּוֹר צָפוֹנָה עַל־יַד נְהַר־פָּרָת כְּשֶׁלוּ וְנָפְלוּ:	Don't let the light <i>foot</i> <i>soldiers</i> flee, And don't let the warrior <u>take flight</u> ; They will falter and fall in the north By the side of the River Euphrates.	take flight ← <i>escape</i> .
Jer 46:7	מִי־זֶה בִּיְאֹר יַעֲלֶה כְּנֹהֲרוֹת יִתְגַּעֲשׁוּ מִיָּמִיו:	Who <i>is</i> this <i>who</i> is arising like the <u>Nile</u> , Whose water rages as <i>with fast-flowing</i> <u>rivers</u> ?	Nile: a word for <i>river</i> , typically used of <i>the Nile</i> . rivers: the word is especially used of the Tigris and the Euphrates, and it implies a good current of water.

Jer 46:8	מִצְרַיִם כִּי־אֵר יַעֲלֶה וּכְנַהֲרוֹת יִתְגַּעְשׂוּ מִיָּם וַיֹּאמֶר אֶעֱלֶה אֶכְסֶה־אֶרֶץ אֲבִידָה עִיר וְיֹשְׁבֵי בָּהּ:	Egypt is rising like the Nile, Whose water rages as with fast-flowing rivers, And it has said, ‘I will rise up and cover the land. I will destroy the city And the inhabitants in it.’	Nile: see Jer 46:7.
Jer 46:9	עֲלֹו הַסּוֹסִים וְהִתְהַלְלוּ הָרֹכֵב וַיֵּצְאוּ הַגְּבוּרִים כּוֹשׁ וּפּוֹטַי תִּפְשִׁי מִגֵּן וְלוּדִים תִּפְשִׁי דְרָכֵי קֶשֶׁת:	Rise up, you horses, And move madly, you chariots, And let the warriors set out – Ethiopians and Libyans Who wield the shield, And the Lydians Who wield and draw the bow.	chariots: collective usage, chariot fleet.
Jer 46:10	וְהַיּוֹם הַהוּא לֵאדֹנֵי יְהוָה צָבָאוֹת יוֹם נִקְמָה לְהִנָּקֵם מִצְרָיו וְאָכְלָה חֶרֶב וּשְׁבָעָה וְרוּתָהּ מִדָּמָם כִּי זָבַח לֵאדֹנֵי יְהוָה צָבָאוֹת בְּאֶרֶץ צָפוֹן אֶל־נְהַר־פָּרָת:	For that day <i>is</i> for the Lord – The LORD of hosts – A day of vengeance, For him to be avenged on his adversaries. And the sword will consume and be satiated And be bathed in their blood, For the Lord – the LORD of hosts – <i>will have</i> a sacrifice In the northern land at the River Euphrates.	
Jer 46:11	עֲלִי גִלְעָד וּקְחִי צִרִי בְּתוֹלַת בֵּת־מִצְרַיִם לְשׂוֹא הַרְבִּיתִי *הַרְבֵּיתִי* רַפְּאוֹת תַּעֲלֶה אֵין לָךְ:	O virgin daughter of Egypt, Go up to Gilead And fetch balsam resin. You have increased your medications in vain, And you shall not make a recovery.	You have increased: the <i>ketiv</i> is an Aramaic form. Gilead: see Gen 31:21.

Jer 46:12	שָׁמְעוּ גוֹיִם קְלוֹנֶיךָ וְצוּחַתְךָ מִלְאָה הָאָרֶץ כִּי־גִבּוֹר בְּגִבּוֹר כָּשְׁלוֹ יַחֲדָיו נָפְלוּ שְׁנֵיהֶם: פ	The nations have heard of your shame, And your outcry has filled the earth, For warrior has stumbled against warrior, And the two of them have fallen together.”	
Jer 46:13	הַדְּבַר אֲשֶׁר דִּבֶּר יְהוָה אֶל־יִרְמְיָהוּ הַנְּבִיא לְבֹא נְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל לְהַכּוֹת אֶת־אֶרֶץ מִצְרַיִם:	The word which the LORD spoke to Jeremiah the prophet, on <i>the occasion of</i> Nebuchadrezzar king of Babylon coming to attack the land of Egypt.	
Jer 46:14	הִגִּידוּ בְּמִצְרַיִם וְהִשְׁמִיעוּ בְּמִגְדּוֹל וְהִשְׁמִיעוּ בְּנֹף וּבְתַחֲפָנֶחֱס אָמְרוּ הַתִּיּאֵב וְהִכּוּ לָךְ כִּי־אָכְלָה חֶרֶב סְבִיבֶיךָ:	“Announce <i>it</i> in Egypt, And proclaim <i>it</i> in Migdol, And proclaim <i>it</i> in Noph and in Tahpanhes. Say, ‘Take your stand and prepare yourself, For the sword will consume around you.’	
Jer 46:15	מָדוּעַ נִסְתַּחַף אַבְיִרֶיךָ לֹא עָמְדוּ כִּי יְהוָה הִדָּפוֹ:	Why have your mighty <i>men</i> been swept away? They did not stand <i>firm</i> , For the LORD repulsed them.	The verse contains discordant associations, regularized in our English (<i>men ... swept away ... stand firm ... them</i>) – acceptable in Hebrew.
Jer 46:16	הִרְבָּה כּוֹשֵׁל גַּם־נָפַל אִישׁ אֶל־רֵעֵהוּ וַיֹּאמְרוּ קוּמָה וְנִשְׁבָּה אֶל־עַמָּנוּ וְאֶל־אֶרֶץ מוֹלֶדְתָּנוּ מִפְּנֵי חֶרֶב הַיּוֹנָה:	He made many stumble; Indeed, one fell on another, So that they said, ‘Get up and let us return to our people, And to our native land, Because of the ravaging sword.’	
Jer 46:17	קָרְאוּ שָׁם פַּרְעֹה מֶלֶךְ־מִצְרַיִם שָׂאוֹן הָעֶבֶר הַמוֹעֵד:	They called out there, ‘Pharaoh king of Egypt <i>is in</i> a tumult; He has let the set time pass by.’	

Jer 46:18	חִי־אֲנִי נְאֻם־הַמֶּלֶךְ יְהוָה צְבָאוֹת שְׁמוֹ בִּי כְתוּב בְּהָרִים וּבְכַרְמֶל בַּיָּם יָבוֹא:	As I live, says the king – The LORD of hosts <i>is</i> his name – As Tabor <i>is</i> among the mountains, And Carmel <i>is</i> by the sea, He will come.	
Jer 46:19	כְּלִי גֹזֶלָה עָשִׂי לָךְ יוֹשֶׁבֶת בְּתִמְצָרִים כִּי־נֹף לְשֹׁמֶה תִּהְיֶה וְנִצָּתָה מֵאֵין יוֹשֵׁב: ס	Make yourself articles for <i>your</i> deportation, O resident daughter of Egypt, For Noph will become a desolation, And it will be burned without <i>leaving</i> an inhabitant.	
Jer 46:20	עֲגֻלָּה יִפְה־פִּיָּה מִצָּרִים קָרַץ מִצָּפוֹן בָּא בָּא:	Egypt <i>is</i> a very beautiful calf, But <u>destruction</u> will come from the north – It will come.	destruction: [BDB]= <i>gadfly</i> .
Jer 46:21	גַּם־שֹׁכְרֵיהָ בְּקִרְבָּהּ כְּעֻגְלֵי מִרְבֵּק כִּי־גַם־הֶמָּה הִפְנוּ גִסּוֹ יַחֲדָיו לֹא עָמְדוּ כִּי יוֹם אִידָם בָּא עֲלֵיהֶם עַתָּה פְּקֻדָּתָם:	Her hired <i>soldiers</i> in her precincts <i>Are</i> also like fatted calves, For they too have turned back <i>And</i> fled together <i>and</i> did not stand, For the day of their downfall has come over them – The time of their visitation.	
Jer 46:22	קוֹלָהּ כְּנֹחַשׁ יִלְךְ כִּי־בַחֲלִיל יֵלְכוּ וּבְקִרְדָּמוֹת בָּאוּ לָהּ בְּחֻטְבֵּי עֵצִים:	Her voice will <u>give</u> <u>utterance</u> like a serpent, For they will <u>advance</u> with an army, And they will come against her with axes, Like hewers of wood.	give utterance ← <i>proceed</i> . advance ← <i>proceed</i> .

Jer 46:23	כָּרְתוּ יַעֲרָהּ נְאֻם־יְהוָה כִּי לֹא יִחָקֵר כִּי רַבּוֹ מֵאַרְבֵּה וְאֵין לָהֶם מִסְפָּר:	They will cut her forest down, Says the LORD, Although it <i>cannot</i> be searched out, For they are more numerous than locusts – Countless they <i>are</i> .	
Jer 46:24	הַבִּישָׁה בַּת־מִצְרַיִם נִתְּנָה בְּיַד עַם־צָפוֹן:	The daughter of Egypt will be ashamed; She will be delivered into the hand of the people of the north.”	
Jer 46:25	אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי פוֹקֵד אֶל־אַמּוֹן מִזָּא וְעַל־פְּרָעָה וְעַל־מִצְרַיִם וְעַל־אֱלֹהֵיהָ וְעַל־מַלְכֶיהָ וְעַל־פְּרָעָה וְעַל הַבְּטָחִים בּוֹ:	The LORD of hosts, the God of Israel, says, “I <u>am</u> <u>about</u> to visit <u>Amon</u> of No, and Pharaoh, and Egypt, and its gods, and its kings – both Pharaoh and those who put their trust in him.	I am about to ← <i>Behold</i> <i>me</i> . Amon: AV differs (<i>multitude</i>). [AnLx], [CB] (as an option) = <i>name of an Egyptian idol</i> .
Jer 46:26	וְנִתְּתִים בְּיַד מְבַקְשֵׁי נַפְשָׁם וּבְיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וּבְיַד־עַבְדָּיו וְאַחֲרֵי־כֵן תִּשְׁכֵּן כִּי־מִי־קֹדֶם נְאֻם־יְהוָה: ס	And I will deliver them into the hand of those who seek their <u>lives</u> , both into the hand of Nebuchadrezzar king of Babylon and into the hand of his servants. And after that it will be inhabited as in former days, says the LORD.	lives ← <i>soul</i> . One life per person.
Jer 46:27	וְאַתָּה אֶל־תִּירָא עַבְדִּי יַעֲקֹב וְאַל־תַּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשְׁעֶךָ מֵרְחוֹק וְאַת־זֶרְעֶךָ מֵאֶרֶץ שְׁבִים וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֵן וְאֵין מַחְרִיד: ס	But don't you fear, Jacob my servant, And do not be afraid, Israel, For I <u>am</u> <u>about</u> to save you from a distance, And your seed from the land of their captivity, And Jacob will return, And he will be quiet and undisturbed, With no-one causing fear.	Jer 30:10. I am about to ← <i>behold</i> <i>me</i> .

Jer 46:28	אֶתָּה אֶל־תִּירָא עַבְדִּי יַעֲקֹב נֹאמֶר־יְהוָה כִּי אֶתָּךְ אֲנִי כִי אַעֲשֶׂה כָלָה בְּכָל־הַגּוֹיִם אֲשֶׁר הִדְחַתִּיךָ שָׁמָּה וְאַתָּךְ לֹא־אֶעֱשֶׂה כָלָה וְיִסְרְתִיךָ לְמִשְׁפָּט וְנִקָּה לֹא אֲנַקֶּךָ: ס	Don't you fear, my servant Jacob, Says the LORD, For I <i>am</i> with you, For I will make an end of all the nations To <u>which</u> I have driven you, But I will not make an end of you, But I will discipline you <u>judicially</u> And I will <u>certainly not</u> <u>acquit you.</u>"	Jer 30:11. To which ← <i>To where.</i> judicially ← <i>to / for</i> <i>judgment.</i> certainly not acquit you: infinitive absolute. AV differs somewhat (<i>not</i> <i>leave thee wholly</i> <i>unpunished</i>).
Jer 47:1	אֲשֶׁר הָיָה דְּבַר־יְהוָה אֶל־יִרְמְיָהוּ הַנָּבִיא אֶל־פְּלִשְׁתִּים בְּטָרַם יָבֹה פָּרַעָה אֶת־עֲזָה: ס	The word of the LORD which <u>came</u> to Jeremiah the prophet concerning the Philistines, before Pharaoh attacked Gaza.	came ← <i>became.</i>
Jer 47:2	כֹּה אָמַר יְהוָה הִנֵּה־מַיִם עֹלִים מִצָּפוֹן וְהָיוּ לְנַחַל שׁוֹטֵף וְיִשְׁטְפוּ אֶרֶץ וּמְלוֹאָהּ עִיר וְיִשְׁבֵּי בָּהּ וְזָעְקוּ הָאָדָם וְהַיֵּלֶל כָּל יוֹשֵׁב הָאָרֶץ:	"This <u>is what</u> the LORD says: 'Behold water rising up from the north, Which will become an overflowing torrent, And which will inundate the land and its fulness, And the city and those inhabiting it. And the men will shout out, And every inhabitant of the land will howl.	This <u>is what</u> ← <i>Thus.</i>
Jer 47:3	מִקּוֹל שַׁעֲטַת פָּרָסוֹת אֲבִירָיו מִרְעַשׁ לְרִכְבּוֹ הַמּוֹן גִּלְגָּלָיו לֹא־הִפְנוּ אֲבוֹת אֶל־בָּנִים מִרְפִּיּוֹן יָדִים:	At the sound of the stamping of the hoofs of his <u>strong</u> <u>horses</u>, At the rattling of his chariot <u>fleet</u> – The clatter of its wheels – The fathers will not turn <i>their attention</i> to <i>their</i> sons, From <u>their lack of</u> <u>strength</u>,	strong <i>horses</i> ← <i>strong</i> (<i>ones</i>), bulls in Jer 50:11, Ps 22:12. <i>their</i> lack of strength ← <i>the weakness of hands.</i>

Jer 47:4	עַל־הַיּוֹם הַבָּא לְשָׂדוֹד אֶת־כָּל־פְּלִשְׁתִּים לְהַכְרִית לְעַר וּלְצִידוֹן כֹּל שְׂרִיד עֹזֵר בִּי־שָׂדָד יְהוָה אֶת־פְּלִשְׁתִּים שְׂאֲרִית אֵי כַּפְתּוֹר:	Because of the day which is coming, To plunder all the Philistines, To cut off every remnant <i>Who</i> assists Tyre and <u>Sidon</u>, For the LORD will plunder the Philistines, <i>And</i> the remnant of the island of <u>Caph^htor</u>.	Sidon: see Gen 10:15. Caphtor: perhaps <i>Crete</i>; see [CB], [ST].
Jer 47:5	בָּאָה קָרְחָה אֶל־עֵזָה נִדְמָתָה אֲשַׁקְלוֹן שְׂאֲרִית עַמָּקָם עַד־מַתִּי תִתְּגוֹדְדִי: ס	<u>Baldness</u> has come on Gaza; Ashkelon is reduced to silence, <i>As is</i> the rest of their valley. How long will you make incisions on yourself?	Baldness: the sign of mourning [CB].
Jer 47:6	הוּא חֶרֶב לִיהוָה עַד־אַנָּה לֹא תִשְׁקָטִי הָאֲסָפִי אֶל־תַּעֲרֹךְ הַרְגָּעִי וְדָמִי:	Alas! O sword of the LORD, How long will you not be at rest? Be put back in your sheath; Rest and be quiet.	
Jer 47:7	אֵיךְ תִּשְׁקָטִי וַיְהוָה צִוָּה־לָּהּ אֶל־אֲשַׁקְלוֹן וְאֶל־חוֹף הַיָּם שֵׁם יַעֲדָהּ: ס	How <i>can</i> you be at rest? Because the LORD has commanded it in Ashkelon And at the sea coast – He has appointed it there.’ ”	
Jer 48:1	לְמוֹאָב כֹּה־אָמַר יְהוָה צָבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הוּא אֶל־נָבוֹ כִּי שִׁדְדָהּ הַבִּישָׁה נִלְכְּדָה קִרְיָתַיִם הַבִּישָׁה הַמִּשְׁגָּב וַחֲתָהּ:	To Moab, <i>this is what</i> the LORD of hosts, the God of Israel, says: “Woe to Nebo, For it has been devastated. Kiriathaim has been put to shame, <i>And</i> it has been captured. <u>Misgab</u> has been put to shame, And it is in disarray.	<i>this is what</i> ← <i>thus</i>. Misgab ← <i>the Misgab</i>.

Jer 48:2	אֵין עוֹד תְּהַלֵּת מוֹאָב בַּחֲשָׁבוֹן חֲשָׁבוּ עָלֶיהָ רָעָה לָּכֵן וְנִכְרִיתָנָה מִגּוֹי גַּם־מִדְּמֵן תִּדְּמִי אַחֲרָיָךְ תִּלְדָּ חָרָב:	<i>There is no more</i> praising of Moab. In Heshbon they have plotted harm against it, <i>saying</i>, ‘Come, let us cut it off from <i>being</i> a nation.’ City of Madmen, you will also be reduced to silence; The sword will come after you.	Heshbon ... plotted: a play on words in Hebrew.
Jer 48:3	קוֹל צִעָקָה מִחֲרוֹנַיִם שָׁד וְשֹׁפָר גָּדוֹל:	<i>There is a sound of</i> shouting from Horonaim, Of violence and large scale wreckage.	
Jer 48:4	נִשְׁבְּרָה מוֹאָב הַשְּׁמִיעוּ זַעָקָה *צַעוּרִיָּה צַעֲרִיָּה: **	Moab has collapsed; Her young <i>ones</i> have uttered a shout.	young <i>ones</i>: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>. A vav / yod issue.
Jer 48:5	בִּי מַעֲלָה *הַלְחוֹת הַלְוִיחִית בְּבִכִּי ** יַעֲלֶה־בִּבִּי בִּי בְּמוֹרָד חוֹרָנַיִם צָרִי צַעֲקַת־שֹׁפָר שָׁמְעוּ:	For <i>in</i> the ascent of {Q: Luhith} [K: Luhoth], Weeping upon weeping will arise. For at the descent of Horonaim, The distressing shout of destruction was heard.	Luhith (<i>qeré</i>) ... Luhoth (<i>ketiv</i>) ← the Luhith (<i>qeré</i>) ... the Luhoth (<i>ketiv</i>). distressing shout ← distresses of a shout. AV differs (<i>cry of</i> destruction). was heard ← they have heard. Avoidance of the passive.
Jer 48:6	נָסוּ מִלְטוֹ נַפְשֵׁכֶם וְתִהְיֶינָה כַּעֲרוּעָר בַּמִּדְבָּר:	Take flight, Save your life, And be like a leafless tree in the desert.	life ← soul. leafless tree: AV differs somewhat (<i>heath</i>). A play on words with <i>Aroer</i> (Jer 48:19).
Jer 48:7	כִּי יֵעַן בְּטַחָךְ בְּמַעֲשֶׁיךָ וּבְאַצְרוֹתֶיךָ גַּם־אַתָּה תִּלְכְּדִי וְיֵצֵא *כַּמִּישׁ כְּמוֹשׁ בְּגוֹלָה כְּהִנּוּ ** וְשָׂרָיו *יַחַד **יַחַדְיוּ:	For since your trust <i>is</i> in your works and your treasures, You too will be captured, And {Q: Chemosh} [K: Chemish] will go into exile – Its priests and its officials together.	together: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.

Jer 48:8	וַיָּבֹא שׂוֹד אֶל-כָּל-עִיר וְעִיר לֹא תִמָּלֵט וְאָבֵד הָעֵמֶק וְנִשְׁמַד הַמִּישֹׁר אֲשֶׁר אָמַר יְהוָה:	The plunderer will go to every city, And no city will escape, And the valley will be lost, And the plain will be laid waste, <i>According to what the LORD says.</i>	
Jer 48:9	תִּנּוּ-צִיץ לְמוֹאָב כִּי נֹצֵא תֵּצֵא וְעָרֶיהָ לְשֹׁמֶה תִּהְיֶינָה מֵאִין יוֹשֵׁב בָּהֶן:	Give Moab plumage, For it <u>urgently needs to</u> <u>take flight</u> , And its cities will be a desolation, Without <i>any</i> inhabitant <i>left</i> in them.	urgently needs to take flight ← <i>will go out</i> , with an infinitive absolute of a similar (but not cognate?) verb for <i>to take flight</i> .
Jer 48:10	אָרוּר עֹשֶׂה מְלָאכֶת יְהוָה רְמִיָּה וְאָרוּר מְנַעַח חֶרְבּוֹ מִדָּם:	Cursed <i>is</i> he <i>who</i> does the LORD's work <u>remissly</u> , And cursed <i>is</i> he <i>who</i> withholds his sword from blood.	remissly ← <i>remissness</i> ; <i>deceit</i> , so perhaps <i>deceitfully</i> . Adverbial use of the noun.
Jer 48:11	שָׂאֵנָּה מוֹאָב מִנְעוּרָיו וְשָׁקֵט הוּא אֶל-שִׁמְרָיו וְלֹא-הוֹרֵק מִכָּלִי אֶל-כָּלִי וּבְגֻזָּלָהּ לֹא הִלָּךְ עַל-כֵּן עָמַד טַעֲמוֹ בּוֹ וְרִיחוֹ לֹא נִמְרָה: ס	Moab <i>has been</i> at ease since its youth, And it has been resting on its lees And has not been emptied from jar to jar And has not gone into exile, Which <i>is</i> why its <i>original</i> taste <u>remains</u> , And its smell is unchanged.	remains ← <i>stands</i> .
Jer 48:12	לֵכֵן הִנֵּה-יָמִים בָּאִים נֹאֵם-יְהוָה וְשִׁלַּחְתִּי-לָו צָעִים וַעֲגֵהוּ וּכְלִיו יִרְקוּ וְנִבְלִיָּהֶם יִנְפָּצוּ:	Therefore behold, the days are coming, Says the LORD, When I will send <u>tilters</u> who will <u>tilt</u> it And empty its jars And burst their wineskins.	tilters ... tilt: keeping up the symbol of a wine jar [CB], while maintaining the interpretation, since the words can mean <i>wanderers ... make wander</i> .

Jer 48:13	וּבֶשׂ מִזֹּאֵב מִכְמוֹשׁ כַּאֲשֶׁר־בְּשׁוּ בֵּית יִשְׂרָאֵל מִבֵּית אֵל מִבְּטָחָם:	And Moab will be ashamed of Chemosh, As the house of Israel was ashamed of Beth-El, Their <i>object of</i> confidence.	
Jer 48:14	אֵיךְ תֹּאמְרוּ גִבּוֹרִים אֲנַחְנוּ וְאֲנָשֵׁי־חֵיל לְמַלְחָמָה:	How <i>can</i> you say, 'We <i>are</i> valiant men And warriors <i>ready</i> for war'?	
Jer 48:15	שָׂדֶד מִזֹּאֵב וְעָרֶיהָ עָלָה וּמִבְּחָר בַּחֲוָרָיו יָרְדוּ לְטַבַּח נְאֻם־הַמֶּלֶךְ יְהוָה צְבָאוֹת שְׁמוֹ:	Moab <u>has been</u> <u>plundered</u> , And <u>its cities have</u> <u>gone up in flames</u> , And the elite of its youths have gone down to <i>face</i> slaughter, Says the king – The LORD of hosts <i>is</i> his name.	has been plundered: the chapter contains many <i>prophetic perfects</i> (future in sense). We retain the Hebrew tense. its cities have gone up <i>in</i> <i>flames</i> : discordant, but admissible and accepted by [CB]. AV differs (<i>and</i> [Moab has] gone up out of her cities).
Jer 48:16	קָרוֹב אִיד־מִזֹּאֵב לְבוֹא וְרַעְתּוֹ מִהֲרָה מְאֹד:	The downfall of Moab <i>is</i> close to coming, And its demise is hastening <u>fast</u> .	fast ← <i>much</i> .
Jer 48:17	גִּדּוּ לוֹ כָּל־סִבְיָיו וְכָל יָדְעֵי שְׁמוֹ אָמְרוּ אִיכָּה נִשְׁבַּר מִטֶּה־עֵז מִקָּל תִּפְאָרָה:	Bewail it, All who <i>are</i> around it, And all who know its name. Say, 'How the <u>strong</u> <u>sceptre</u> has been broken – The <u>magnificent</u> <u>staff</u> .'	strong sceptre ... magnificent staff ← <i>sceptre of strength ... staff</i> <i>of magnificence</i> , Hebraic genitives.
Jer 48:18	רְדִי מִכְבוֹד *יֹשְׁבֵי וּשְׁבִי בְצֻמָּא יִשְׁבֶּת** בְּתִדְיָבוֹן כִּי־שָׂדֶד מִזֹּאֵב עָלָה בְּךָ שַׁחַת מִבְּצָרֶיךָ:	Come down from glory, {Q: And dwell in thirst} [K: <i>you who</i> dwell in thirst], You daughter <i>who</i> <u>dwells in</u> Dibon, For the despoiler of Moab has come up against you <i>And</i> will sack your fortresses.	The <i>ketiv</i> / <i>qeré</i> issue is a <i>yod</i> / <i>vav</i> issue. On the <i>ketiv</i> construct state before a preposition, see [Ges-HG] §130a. dwells: or, if the reader prefers, <i>dwell</i> (second person).

Jer 48:19	אֶל-דֶּרֶךְ עַמִּדִּי וְצַפִּי יוֹשֶׁבֶת עָרוֹעַר שְׂאֵל־נָס וְנִמְלָטָה אִמְרִי מִה־נִּהְיָתָה:	Stand on the road and keep watch, <i>You</i> inhabitant of <u>Aroer</u> . Ask a fugitive and <i>one</i> <i>who has</i> escaped, And say, ‘What has happened?’	Aroer: see Jer 48:6.
Jer 48:20	הַבֵּישׁ מוֹאָב כִּי־חָתָה הִלִּילִי **הִלִּילִי* וּזְעִקִי **וְזַעֲקוּ הַגִּידוּ* בְּאַרְנוֹן כִּי שָׁדַד מוֹאָב:	Moab has been put to shame, For it is in disarray; <u>Wail</u> and <u>cry out</u> And report in Arnon That Moab has been despoiled.	Wail ... cry out: the <i>ketiv</i> is feminine singular; the <i>qeré</i> masculine plural.
Jer 48:21	וּמִשְׁפַּט בָּא אֶל-אֶרֶץ הַמִּישֹׁר אֶל-חִלּוֹן וְאֶל-יְהֻצָּה וְעַל-מוֹפֶעַת מִיַּפְעֶת:**	And judgment has come on the level country, On Holon, and on <u>Jahzrah</u> , And on {Q: <u>Mephaath</u> } [K: <u>Mophaath</u>],	Mephaath (<i>qeré</i>) ... Mophaath (<i>ketiv</i>): a <i>vav</i> / <i>yod</i> issue. Jahzrah: see Josh 13:8.
Jer 48:22	וְעַל-דִּיבּוֹן וְעַל-נָבֹ וְעַל-בֵּית דְּבִלְתַּיִם:	And on Dibon, and on Nebo, And on Beth- Diblathaim,	
Jer 48:23	וְעַל קִרְיַתַּיִם וְעַל-בֵּית גָּמוֹל וְעַל-בֵּית מְעוֹן:	And on Kiriathaim, and on Beth-Gamul, And on Beth-Meon,	
Jer 48:24	וְעַל-קִרְיֹת וְעַל-בְּצָרָה וְעַל כָּל-עָרֵי אֶרֶץ מוֹאָב הָרְחֻקוֹת וְהַקְּרִבּוֹת:	And on Keriath, and on Bozrah, And on all the cities of the land of Moab – Those far off And those nearby.	
Jer 48:25	נִגְדָּעָה קַרְן מוֹאָב וּזְרָעוֹ נִשְׁבְּרָה נֶאֱם יְהוָה:	The <u>horn</u> of Moab has been cut off, And its arm has been broken, Says the LORD.	horn: standing for <i>power</i> , <i>prestige</i> .
Jer 48:26	הַשְׁכִּירוּהוּ כִּי עַל-יְהוָה הִגְדִּיל וְסָפַק מוֹאָב בְּקִיאָו וְהָיָה לְשִׁחָק גִּם-הוּא:	Make it drunk, For it has exalted <i>itself</i> against the LORD. But Moab will wallow in its <i>own</i> vomit, And it too will become a laughing stock.	

Jer 48:27	וְאִם לֹא הַשְׂחָק הִיָּה לְךָ יִשְׂרָאֵל אִם-בְּגַנָּבִים נִמְצְאָה *נִמְצָא בִּי-מִדֵּי* דְּבָרֶיךָ בּוֹ תִתְנוּדָד:	And was not Israel a laughing stock to you? Was it <u>found</u> among thieves? For <u>every time</u> you speak against it, You <u>convulse with</u> <u>laughter</u> .	it found: the <i>ketiv</i> is feminine; the <i>qeré</i> masculine. every time ← <i>whenever</i> <i>your words (are)</i> . convulse with <i>laughter</i> ← <i>shake yourself</i> .
Jer 48:28	עֲזְבוּ עָרִים וְשִׁכְנוּ בְּסֹלֶעַ יֹשְׁבֵי מוֹאָב וְהָיוּ כִּיזְנָה תִּקְנֶן בְּעַבְרִי פִי-פֶּחַת:	Leave the cities and dwell in the rock, <i>You</i> inhabitants of Moab, And be like a dove; It builds its nest at the sides of the mouth of a pit.	
Jer 48:29	שָׁמַעְנוּ גְּאוֹן-מוֹאָב גָּאָה מֵאֵד גְּבָהּוּ וּגְאוֹנוֹ וּגְאֻתּוֹ וְרֵם לְבוֹ:	We have heard of the pride of Moab – <i>He is</i> very proud – His arrogance and his pride and his haughtiness, And the exaltation of his heart.	Isa 16:6.
Jer 48:30	אֲנִי יָדַעְתִּי נְאֻם-יְהוָה עֲבָרְתוֹ וְלֹא-כֵן בְּדָיו לֹא-כֵן עָשָׂו:	I know, Says the LORD, His presumptuousness, But <i>he is dishonest</i> ; His lies deal <u>dishonestly</u> .	Isa 16:6. dishonest ... dishonestly: AV differs (<i>it shall not be</i> <i>so</i>), which is also possible.
Jer 48:31	עַל-כֵּן עַל-מוֹאָב אֵילִיל וְלִמוֹאָב כָּלָה אֶזְעַק אֶל-אֲנָשֵׁי קִיר-חֶרֶשׁ יִהְיֶה:	Which <i>is</i> why I will wail for Moab, And for all Moab I will cry out, And for the men of Kir-Heres <u>he will</u> <u>lament</u> .	Isa 16:7. he will lament: understand <i>the LORD will</i> <i>lament</i> . A change of grammatical person is not uncommon in Hebrew. Some manuscripts read <i>I</i> <i>will lament</i> [BHS-CA].

Jer 48:32	מִבְּכִי יַעֲזֹר אֲבָכָה-לָךְ הַגִּפֶּן שְׂבָמָה נְטִישְׁתִּיךָ עֲבְרוּ יָם עַד יָם יַעֲזֹר נִגְעוּ עַל-קִיצֶךָ וְעַל-בְּצִירֶךָ שׂוֹד נָפַל:	O vine of Sibmah, I will weep for you <i>With</i> more than the weeping of Jazer. Your shoots have crossed the sea; They have reached the sea of Jazer. The plunderer has attacked your summer harvest and your grape harvest.	Isa 16:8. This and the following verses describe a future event at the time as if recounting a vision, so using the past tense. Jazer (2x): see Num 21:32. AV here = <i>Jazer</i>, but in Num 21:32, <i>Jaazer</i>.
Jer 48:33	וְנִאֲסָפָה שְׂמִיחָה וְגִיל מִכְרָמַל וּמֵאֶרֶץ מוֹאָב וְיִין מִיִּקְבִּים הַשְּׂבִתִּי לֹא-יִדְרֹךְ הַיָּד הַיָּדָד לֹא הַיָּדָד:	And joy and rejoicing have been <u>taken</u> <u>away</u> From the cultivated land and from the land of Moab. And I have put a stop to wine from the wine vats; They will not tread <i>wine with shouting</i> – The shouting <i>will be</i> <u>different shouting</u>.	Isa 16:10. taken away ← <i>gathered</i> <i>in</i>, an expression used of death, as in Gen 25:8. different shouting ← <i>no</i> <i>shouting</i>.
Jer 48:34	מִזַּעֲקַת חֶשְׁבֹּן עַד-אֶלְעֵלָה עַד-יֵהֶן נָתַנּוּ קוֹלָם מִצֹּר עַד-חֲרֹנַיִם עֲגֹלַת שְׁלֹשִׁיָּה בִּי גַם-מִי נִמְרִים לְמִשְׁמֹת יֵהִיו:	Because of the crying out in Heshbon to <u>Elealeh</u>, <i>And to Jahaz</i>, They have raised their voice, <i>And from Zoar to</i> Horonaim – <u>A heifer three years</u> <u>old</u> – For the waters of Nimrim will also become desolations.	Elealeh: see Num 32:3. Jahaz: AV= <i>Jahaz</i> here, but see Josh 13:18. A heifer three years old: the expression also occurs in Isa 15:5.
Jer 48:35	וְהִשְׁבִּתִּי לְמוֹאָב נֶאֱסִי-יְהוָה מַעֲלָה בָמָה וּמִקָּטִיר לְאֱלֹהָיו:	And I will put a stop, Says the LORD, To <i>anyone in Moab</i> going up to an <i>idolatrous</i> raised site, And burning incense to his gods.	

Jer 48:36	עַל־כֵּן לְבִי לְמוֹאָב בַּחֲלִילִים יְהִמָּה וְלִבִּי אֶל־אֲנָשֵׁי קִיר־חֶרֶשׁ בַּחֲלִילִים יְהִמָּה עַל־כֵּן יִתְּרַת עָשָׂה אָבְדוֹ:	This <i>is</i> why my heart is <u>humming</u> for Moab Like pipe <i>music</i> for a <i>dirge</i>, And my heart is <u>humming</u> for the <u>men</u> of Kir-Heres Like pipe <i>music</i>: Because the <u>wealth</u> which they <u>had</u> <u>accumulated</u> Has <u>gone to waste</u>.	Isa 16:11. humming (2x): or <i>disquieted</i>. The verb is used of emotion as well as physical motion and sounds. men ... wealth ... they had accumulated ... gone to waste: discordant, but acceptable in Hebrew.
Jer 48:37	כִּי כָל־רֹאשׁ קָרְחָה וְכָל־זָקֵן גָּרְעָה עַל כָּל־יָדַיִם גְּדָדָת וְעַל־מִתְנָיִם שָׁק:	For every head <i>will be</i> <u>bald</u>, And every beard removed. On all hands <i>will be</i> incisions, And around the waist, Sackcloth.	bald ← <i>baldness</i>, a sign of mourning. Adjectival use of the noun.
Jer 48:38	עַל כָּל־גִּגֹּת מוֹאָב וּבְרַחֲבֵתֶיהָ כָּלָה מִסִּפָּד כִּי־שִׁבְרָתִי אֶת־מוֹאָב כִּכְלִי אֵין־חֶפֶץ בּוֹ נֹאֵם־יְהוָה:	On all the roofs of Moab and in its streets <i>There will be</i> mourning <u>all around</u>, For I will have broken Moab Like an article in which <i>there is</i> no <u>satisfaction</u>, Says the LORD.	all around ← <i>all of it</i>. satisfaction ← <i>pleasure</i>.
Jer 48:39	אֵיךְ חֲתָהּ הִלְלִילוּ אֵיךְ הִפְנָה־עֶרְף מוֹאָב בּוֹשׁ וְהִיָּה מוֹאָב לְשִׁחֻק וּלְמַחֲתָה לְכָל־סְבִיבָיו: ס	‘How it is in disarray’, They will howl, ‘How Moab has turned its back <i>in</i> shame.’ And Moab will be a laughing stock And a <i>cause of</i> trepidation To all those around it.	
Jer 48:40	כִּי־כֹה אָמַר יְהוָה הִנֵּה כֹּנֶשֶׁר יִדְאָה וּפָרַשׁ כַּנְּפָיו אֶל־מוֹאָב:	For <i>this is what</i> the LORD says: ‘Look, <u>he</u> will swoop like an eagle And spread his wings over Moab.	this <i>is what</i> ← <i>thus</i>. he: i.e. <i>Nebuchadnezzar</i> [CB].

Jer 48:41	נִלְכְּדָה הַקְרִיּוֹת וְהַמְצָדוֹת נִתְפָּשָׁה וְהָיָה לֵב גְּבוּרֵי מוֹאָב בַּיּוֹם הַהוּא כִּלְב אִשָּׁה מְצָרָה:	Kerioth will be captured, And the strongholds will be taken, And the <u>hearts</u> of the warriors of Moab on that day Will be like the heart of a woman in <i>labour</i> pains.	Kerioth ← <i>the Kerioth</i>. hearts ← <i>heart</i>.
Jer 48:42	וְנִשְׁמַד מוֹאָב מֵעַם כִּי עַל־יְהוָה הִגְדִּיל:	And Moab will be cut off from <i>being</i> a people, For it has exalted <i>itself</i> against the LORD.	
Jer 48:43	פֶּחַד וּפִתָּח וּפֶחַ עֲלִיךְ יוֹשֵׁב מוֹאָב נֹאס־יְהוָה:	Fear and a pitfall and a snare <i>Are looming</i> over you, <i>You inhabitants</i> of Moab, Says the LORD.	Isa 24:17. inhabitants ← <i>inhabitant</i>.
Jer 48:44	*הַנִּס *הֵנֶס מִפְּנֵי הַפֶּחַח יִפֹּל אֶל־הַפִּתָּח וְהָעֹלֶה מִן־הַפִּתָּח יִלְכֹּד בַּפֶּחַח כִּי־אָבִיא אֵלָיָה אֶל־מוֹאָב שְׁנַת פְּקֻדָּתָם נֹאס־יְהוָה:	<i>And</i> {K: the fugitive} [Q: he who flees] from the fear Will fall into the pit, And he who comes up out of the pit Will be caught in the snare, For I will bring on it – On Moab – The year of their visitation, Says the LORD.	the fugitive: in the <i>ketiv</i>, the word נִס is of similar form to קִים, <i>adversary</i>, in Job 22:20, so a valid form of word-formation. Isa 24:18.
Jer 48:45	בָּצַל חֲשִׁבּוֹן עֲמָדוֹ מִכַּח נָסִים כִּי־אֵשׁ יֵצֵא מִחֲשִׁבּוֹן וְלֹהֶבָה מִבֵּין סִיחוֹן וְתֹאכֵל פָּאֵת מוֹאָב וְקִדְקֹד בְּנֵי שָׂאוֹן:	Those <i>who</i> flee from the <i>invading</i> force Will stand in the shadow of Heshbon, But a fire will come out of Heshbon, And a flame from the midst of Sihon, And it will consume the sideboards of Moab And the crown of the head of the tumultuous warriors.	Num 21:28. tumultuous warriors ← <i>sons of tumult</i>. [AnLx] gives <i>tumultuous</i> <i>warriors</i>.

Jer 48:46	אֹי־לֶךְ מוֹאָב אֶבֶד עַם־כְּמוֹשׁ כִּי־לִקְחוּ בְנֵיךְ בְּשָׁבִי וּבְנִתֶיךָ בַּשְּׁבִיָּה:	Woe to you, Moab. The people of Chemosh have been ruined, For your sons have been taken into captivity And your daughters into deportation.	Num 21:29. ruined: the usual meaning is <i>perished</i>, but the rest of the verse indicates individuals surviving.
Jer 48:47	וּשְׁבִתִּי שְׁבוֹת־מוֹאָב בְּאַחֲרִית הַיָּמִים נֹאמֶ־יְהוָה עַד־הֵנָּה מִשְׁפַּט מוֹאָב: ס	But I will reverse the captivity of Moab In the latter days, Says the LORD.’” That <u>was</u> the judgment on Moab.	That <i>was</i> ← <i>Up to here</i>; compare Dutch <i>tot zover</i> (<i>to so far</i>), as a signing off formula.
Jer 49:1	לְבָנֵי עַמּוֹן כֹּה אָמַר יְהוָה הַבָּנִים אֵין לְיִשְׂרָאֵל אִם־יִוֹרֵשׁ אֵין לוֹ מְדִינָה יֶרֶשׁ מִלִּפְסֵי אֶת־גָּד וְעַמּוֹ בְּעָרָיו יֵשֵׁב:	To the sons of Ammon, <u>this is what</u> the LORD says: “Does Israel not have sons? Does it not have an heir? Why has their king dispossessed Gad, So <u>that his people live</u> <u>in his cities</u>?”	To: or <i>Concerning</i>. this is what ← <i>thus</i>. So that his people live in his cities: i.e. <i>So that</i> <i>Ammon's people live in</i> <i>Gad's cities</i>. On the liberal use of the third person pronouns (<i>he</i>, <i>him</i>, <i>his</i>), see the note to Gen 41:13.
Jer 49:2	לֵכֵן הִנֵּה יָמִים בָּאִים נֹאמֶ־יְהוָה וְהִשְׁמַעְתִּי אֶל־רִבְתָּ בְנֵי־עַמּוֹן תְּרוֹעַת מִלְחָמָה וְהִיתָה לְתֵל שְׁמָמָה וּבְנִתֶיהָ בְּאֵשׁ תִּצְתָּנָה וְיִרֶשׁ יִשְׂרָאֵל אֶת־יִרְשָׁיו אָמַר יְהוָה:	Behold, that <i>is</i> why the days are coming, Says the LORD, When I will cause a battle-cry to be heard in Rabbah of the sons of Ammon, And it will become a desolate heap of ruins, And its satellite villages will be burned with fire, And Israel will inherit those who dispossessed it, Says the LORD.	a desolate heap of ruins ← <i>a mound of</i> <i>desolation</i>. satellite villages ← daughters.

Jer 49:3	הִלִּילִי חֶשְׁבֹּן בִּי שִׁדְדָה־עַי צַעֲקָנָהּ בְּנוֹת רַבָּה חֲגֹרְנָה שִׁלְקִים סִפְדָּנָה וְהִתְשׁוּטְטָנָה בַּגְּדֵרוֹת בִּי מִלְכָּם בַּגּוֹלָה יִלְךְ כַּהֲנָיו וְשָׂרָיו יַחְדָּיו:	Howl, Heshbon, For Ai has been sacked. Cry out, <i>you</i> <u>satellite</u> <u>villages</u> of Rabbah. Bind on sackcloth, mourn; Run to and fro in the fenced <i>places</i>, For their king will go into exile, Together <i>with</i> his priests and his officials.	satellite villages ← <i>daughters</i>.
Jer 49:4	מֵהִתְתַּהַלֵּלִי בַעֲמָקִים זָב עֲמָקֶיךָ הַבֵּת הַשׁוֹבֵבָה הַבִּטְחָה בְּאַצְרֹתֶיהָ מִי יָבֹוא אֵלַי:	Why do you boast of the valleys, O <u>flowing</u> valley of yours? – O rebellious daughter, Who trust in <u>your</u> treasures, <i>Thinking</i>, ‘Who <i>can</i> come against me?’	flowing: [CB], <i>with</i> <i>blood</i>. your ← <i>her</i>. The change of grammatical person is not unusual. See Jer 22:24. We regularize here.
Jer 49:5	הֲנִנִי מִבֵּיא עָלֶיךָ פֶּחַד נֹאֲם־אֲדֹנִי יְהוָה צְבָאוֹת מִכָּל־סְבִיבֶיךָ וְנִדְחָתָם אִישׁ לִפְנֵיו וְאִין מִקִּבֵּץ לִנְדָד:	I <u>am about to</u> bring fear on you, Says the Lord – The LORD of hosts – Of all those around you. And you will be driven out, Each at <u>his advance</u>, And there will be no- one gathering up him who <u>flees</u>.	I am about to ← <i>Behold</i> <i>me</i>. at his advance ← <i>before</i> <i>him</i>. Or <i>straight ahead</i>. flees: or <i>wanders</i>.
Jer 49:6	וְאַחֲרֵי־כֵן אָשִׁיב אֶת־שְׁבוֹת בְּנֵי־עַמּוֹן נֹאֲם־יְהוָה: ס	But afterwards I will reverse the captivity of the sons of Ammon, Says the LORD.”	
Jer 49:7	לְאֲדוֹם כֹּה אָמַר יְהוָה צְבָאוֹת הָאֵין עוֹד חֲכָמָה בְּתִימָן אֲבָדָה עֵצָה מִבְּנִים נִסְרָחָה חֲכָמָתָם:	To Edom, <u>this is what</u> the LORD of hosts says: “<i>Is there</i> no longer wisdom in Teman? Has counsel <u>deserted</u> those <i>who should</i> have understanding? Has their wisdom <u>been</u> <u>spilt</u>?	this <i>is what</i> ← <i>thus</i>. deserted ← <i>perished</i> <i>from</i>. been spilt: or <i>become</i> <i>putrid</i>.

Jer 49:8	נָסוּ הַפָּנוּ הָעַמִּיקוּ לְשֹׁבֶת יֹשְׁבֵי דֶדָן כִּי אִיד עֲשׂוּ הִבֵּאתִי עָלָיו עֵת פְּקֻדָּתוֹ:	Flee, <u>turn</u>; Make <i>where you</i> live deep down, <i>You</i> inhabitants of Dedan, For I will bring the downfall of Esau on it When I visit it.	turn: a rare <i>hophal</i> imperative. Only here and Ezek 32:19 according to [Ges-HG] §46 a2, but also Job 21:5.
Jer 49:9	אִם-בָּצִרִים בָּאוּ לָךְ לֹא יִשְׁאֲרוּ עוֹלָלוֹת אִם-גָּנְבִים בַּלַּיְלָה הִשְׁחִיתוּ דַּיִם:	If those <i>who</i> pick grapes come to you, They will not leave anything to glean. If thieves <i>come</i> in the night, They will plunder as much as they want.	Obad 1:5. anything to glean ← <i>gleanings</i>. as much as they want ← <i>their sufficiency</i>.
Jer 49:10	כִּי־אֲנִי חֲשַׁפְתִּי אֶת־עֲשׂוֹ גִלְתִּי אֶת־מִסְתָּרָיו וְנִחַבָּה לֹא יוּכַל שְׂדֵד זֶרְעוֹ וְאָחִיו וּשְׁכֵנָיו וְאֵינָנּוּ:	For I have <u>laid</u> Esau bare; I have revealed his secret places, And he cannot <u>hide</u>. His seed has been despoiled, As <i>have</i> his brothers and his neighbours, And he <i>is</i> not to be found.	Obad 1:6. laid ... bare: the same word as <i>investigated</i> in Obad 1:6, but we translate maintaining parallelism within the verse (laid bare ... revealed). hide: an anomalous ↴
Jer 49:11	עֲזַבָּה יִתְמִיךְ אֲנִי אֲחִיָּה וְאַלְמָנָתֶיךָ עָלַי תִּבְטָחוּ: ס	Leave your orphans; I will sustain <i>them</i>, And your widows will trust in me.	↳ infinitive absolute [AnLx], in the role of an infinitive construct.
Jer 49:12	כִּי־כֹה אָמַר יְהוָה הִנֵּה אֲשֶׁר־אֵין מְשַׁפְּטִים לְשִׁתּוֹת הַכּוֹס שְׁתּוֹ יִשְׁתּוּ וְאַתָּה הוּא נֹקֵה תִנָּקֶה לֹא תִנָּקֶה כִּי שְׁתָּה תִּשְׁתָּה:	For <u>this is what</u> the LORD says: ‘Behold, <i>those</i> whose judgment <i>was</i> not to drink the cup have <u>certainly</u> drunk <i>it</i>, so <i>will</i> you <i>be</i> the one <i>who</i> is <u>completely</u> absolved? You will not be absolved, but you will <u>certainly drink it</u>.	Obad 1:16. this <i>is what</i> ← <i>thus</i>. certainly drunk ... completely absolved ... certainly drink: all infinitive absolute.

Jer 49:13	כִּי בִי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי־לְשֹׁמֶה לְחֶרֶפָה לְחֶרֶב וְלִקְלָלָה תִּהְיֶה בָצָרָה וְכָל־עִירָהּ תִּהְיֶינָה לְחֶרְבוֹת עוֹלָם:	For I have sworn by myself, says the LORD, that Bozrah will be a desolation, an <i>object of</i> reproach, a desert and an <i>object of cursing</i> . And all its cities will become age- abiding desert places.’ ”	
Jer 49:14	שָׁמוּעָה שָׁמַעְתִּי מֵאֵת יְהוָה וְצִיר בַּגּוֹיִם שָׁלוּחַ הִתְקַבְּצוּ וּבָאוּ עָלֶיהָ וְקוּמוּ לַמִּלְחָמָה:	I have heard a report from the LORD, And an envoy sent among the nations, <i>Saying</i> , “Assemble and come <i>against it</i> , And rise up for war.	Obad 1:1. against it ← <i>against her</i> , i.e. <i>Bozrah</i> .
Jer 49:15	כִּי־הִנֵּה קָטָן נִתְתִּיד בַּגּוֹיִם בְּזוּי בָאָדָם:	For look, I will make you small among the nations – Despised among men.	Obad 1:2.
Jer 49:16	תִּפְלֹצְתָךְ הַשִּׂיא אֶתְךָ זִדּוֹן לִפְנֵי שֹׁכְנֵי בְּחִגּוֹנִי הַסֹּלַע תִּפְשֵׂי מְרוֹם גִּבְעָה כִּי־תִגְבֶּיָה כְּנֶשֶׁר קִנְיָךְ מִשָּׁם אֲזַרִּידְךָ נְאֻם־יְהוָה:	Your monstrous idol has deceived you <i>By the presumption of</i> your heart, <i>You who dwell in the</i> fissures of the rock – <i>You who hold the</i> <i>summit</i> of the hill. Even if you make your nest <i>as high as an</i> eagle, I will bring you down from there, Says the LORD.	Obad 1:3, Obad 1:4. summit ← <i>height</i> .
Jer 49:17	וְהִיְתָה אֶדְוֹם לְשֹׁמֶה כָּל עֹבֵר עָלֶיהָ יִשָּׁם וַיִּשְׁרַק עַל־כָּל־מְכוֹתָהּ:	And Edom will become a desolation. Everyone <i>who</i> passes through it Will be astonished And will <i>jeer</i> at all its <i>wrecked places</i> ,	jeer ← <i>hiss</i> . wrecked <i>places</i> ← <i>striking</i> s.
Jer 49:18	כַּמֶּה־פִּכָּת סֹדִם וְעִמְרָה וּשְׁכֻנֶּיהָ אָמַר יְהוָה לֹא־יֵשֵׁב שָׁם אִישׁ וְלֹא־יִגֹּר בָּהּ בֶּן־אָדָם:	As <i>at the overthrow of</i> Sodom and Gomorrah and its neighbours, Says the LORD. Not a man will dwell there, And not a son of Adam will reside in it.	

Jer 49:19	הִנֵּה בָּאֲרִיָּה יַעֲלֶה מִגְּאֹן הִירְדֵּן אֶל־נְוָה אִיתָן בִּי־אַרְגִּיעָה אֲרִיצָנוּ מִעֲלֶיהָ וּמִי בַּחֹר אֶלֶיהָ אֶפְקֹד בִּי מִי כְמוֹנִי וּמִי יַעֲיִדֵנִי וּמִי־זֶה רֹעֶה אֲשֶׁר יַעֲמֹד לִפְנָי: ס	Behold, <u>he</u> will come up like a lion From the splendour of the Jordan To the residence of the strong <i>one</i>, For I will act all of a sudden And make it run <u>from</u> <u>the place</u>. And who <i>is</i> chosen So that I may <u>appoint</u> <u>him over it</u>? For who <i>is</i> like me, And who <i>can</i> arraign me? And who <i>is</i> this shepherd Who will stand before me?	Jer 50:44. he: i.e. <i>Nebuchadnezzar</i> [CB]. it: i.e. <i>Edom</i> [CB]. from <i>the place</i> ← <i>from</i> <i>on her</i>, i.e. <i>Idumea</i> [CB]. appoint him: i.e. <i>Nebuchadnezzar</i> [CB]. over it ← <i>over her</i>, i.e. <i>Idumea</i> ([CB], <i>the</i> <i>pasturage</i>).
Jer 49:20	לִבֵּן שָׁמְעוּ עֲצַת־יְהוָה אֲשֶׁר יַעַן אֶל־אֲדֹם וּמַחֲשַׁבֹתָיו אֲשֶׁר חָשַׁב אֶל־יֹשְׁבֵי תִימָן אִם־לֹא יִסְחָבוּם צְעִירֵי הַצֹּאן אִם־לֹא יִשִּׁים עֲלֵיהֶם נֹהֵם:	So hear the counsel of the LORD With which he gave counsel concerning Edom, And his purposes which he has conceived Regarding the inhabitants of Teman. <i>Men will certainly drag</i> <i>away the young of</i> <i>the sheep</i>; He <u>will certainly</u> <u>devastate</u> their dwelling places, <u>To their cost</u>.	Jer 50:45. will certainly drag away ... will certainly devastate: asseverations using an abbreviation of the oath formula of 2 Sam 19:13. the young of the sheep: in apposition to the suffix (יִסְחָבוּם). AV differs (<i>surely the least of the</i> <i>flock shall draw them</i> <i>out</i>), possible, but the sense is unclear. To their cost ← <i>On them</i>.
Jer 49:21	מִקּוֹל נִפְלֹם רָעֵשָׁה הָאָרֶץ צַעֲקָה בֵּים־סוּף נִשְׁמַע קוֹלָהּ:	At the sound of their fall, The <u>earth</u> will shake. <i>As for</i> the outcry, The sound of it will be heard at the Red Sea.	Jer 50:46. earth: or <i>land</i>.

Jer 49:22	הִנֵּה כְנָשָׁר יַעֲלֶה וַיִּדְאֶה וַיִּפְרֹשׁ כְּנָפָיו עַל-בְּצָרָה וְהָיָה לִב גְּבוּרֵי אֲדוֹם בַּיּוֹם הַהוּא כְּלֵב אִשָּׁה מִצָּרָה: ס	Look, he will rise like an eagle And swoop and spread his wings over Bozrah, And the <u>hearts</u> of the warriors of Edom on that day Will be like the heart of a woman in <i>labour</i> pains.”	hearts ← <i>heart</i> . One heart per warrior.
Jer 49:23	לְדַמְשֶׁק בּוֹשָׁה חֶמֶת וְאַרְפָּד כִּי-שָׁמְעָה רָעָה שָׁמְעוּ נִמְגּוּ בַיָּם דְּאָגָה הַשֶּׁקֶט לֹא יוֹכֵל:	To Damascus: “Hamath has been put to shame, As <i>has</i> Arpad, For they have heard a calamitous report. They are melting away. In the sea <i>there is</i> anxiety; It cannot be at rest.	
Jer 49:24	רַפְּתָה דַּמְשֶׁק הַפְּנִתָה לָנוֹס וּרְטֹט הַחֲזִיקָה צָרָה וְחִבְלִים אַחֲזָתָה כִּי־לִדְדָה:	Damascus has become feeble; It has <u>taken to flight</u> , And trembling <u>has</u> <u>seized it</u> . Distress and pains have seized it, As <i>a woman</i> in childbirth.	taken to flight ← <i>turned</i> <i>to flee</i> . has seized it: we take the verb as a suffix form. No <i>mappiq</i> in the suffix required [Ges-HG]. רְטֹט marked as masculine in [AnLx].
Jer 49:25	אֵיךְ לֹא-עֲזָבָה עִיר תִּהְיֶה **תִּהְלֶת קִרְיָת* מְשׁוֹשִׁי:	How the <u>praised city</u> is <u>unrestored</u> – My <u>joyful town</u> !	praised: the <i>qeré</i> seems unnecessary. praised city ... My joyful town ← <i>city of praise</i> ... <i>Town of my joy</i> , Hebraic genitives. unrestored: see Ex 23:5 (here the verb is negated). AV differs (<i>not</i> <i>left</i>). See [CB] and עָזַב II in [BDB].
Jer 49:26	לָכֵן יִפְּלוּ בַּחוּרֵיהָ בְּרַחֲבֶיהָ וְכָל-אֲנָשֶׁי הַמִּלְחָמָה יִדְּמוּ בַּיּוֹם הַהוּא נֶאֱמַר יְהוָה צְבָאוֹת:	That <i>is</i> why its young men will fall in its streets, And all the warriors will be cut down, On that day, Says the LORD of hosts.	

Jer 49:27	והִצַּתִּי אֵשׁ בַּחוֹמַת דְּמֶשֶׁק וְאָכְלָה אֲרָמְנוֹת בְּנֵהֲדָד: ס	And I will light a fire at the wall of Damascus, And it will consume the palaces of Ben- Hadal.”	
Jer 49:28	לְקֶדָר וְלַמְּלָכוֹת חָצוֹר אֲשֶׁר הָכָה *נְבוּכַדְרֶאצַּר נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל ** כֹּה אָמַר יְהוָה קוּמוּ עָלוּ אֶל-קֶדָר וּשְׁדֹדוּ אֶת-בְּנֵי-קָדָם:	To Kedar and to the kingdoms of Hazor which {Q: Nebuchadrezzar} [K: Nebuchadrezzor] king of Babylon attacked. <u>This is</u> <u>what</u> the LORD says: “Arise, go up to Kedar, And plunder the easterners.	This is what ← Thus. easterners ← sons of the east.
Jer 49:29	אֲהַלֵּיהֶם וְצֹאֲנָם יִקְחוּ יִרְעוּתֵיהֶם וְכָל-כְּלֵיהֶם וּגְמֻלֵיהֶם יִשְׂאוּ לָהֶם וְקִרְאוּ עֲלֵיהֶם מִגֹּזֶר מִסָּבִיב:	Let them take their tents and their sheep; Let them transport their curtains and all their equipment and their camels, So that they shout to them, ‘There is terror all around.’	transport ← transport for themselves, an ethic dative.
Jer 49:30	נָסוּ נָדוּ מְאֹד הָעַמִּיקוּ לְשֹׁבֶת יֹשְׁבֵי חָצוֹר נֹאם-יְהוָה כִּי-יַעַץ עֲלֵיכֶם נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל עָצָה וַחֲשַׁב *עֲלֵיהֶם עֲלֵיכֶם מַחֲשָׁבָה: **	Flee, take flight urgently; Live in a deep place, You inhabitants of Hazor, Says the LORD, For Nebuchadrezzar king of Babylon has decided on a course of action against you, And he has devised a stratagem opposing {Q: you} [K: them].	The change of grammatical person in the <i>ketiv</i> is not uncommon in Hebrew – see Jer 22:24, Jer 49:4 – but needs adjusting in English here. urgently ← exceedingly. Live in a deep place ← Deepen to sit / remain. decided on a course of action ← counselled counsel.
Jer 49:31	קוּמוּ עָלוּ אֶל-גּוֹי שְׁלִי יֹשֵׁב לְבֶטַח נֹאם-יְהוָה לֹא-יִדְלָתִים וְלֹא-בָרִיחַ לוֹ בְּדָד יִשְׁכְּנוּ:	Arise, go up to a nation at ease And dwelling in confidence, Says the LORD, Without doors and not having a bolt. They each dwell in a solitary way.	each ← for himself.

Jer 49:32	וְהָיוּ גְמֻלָּיהֶם לְבֹז וְהָמוֹן מִקְנֵיהֶם לְשָׁלָל וְזִרְתֵּיהֶם לְכָל־רוּחַ קְצוּצֵי פֶּאֶה וּמִכָּל־עֲבָרֵיו אָבִיא אֶת־אִידָם נֹאס־יְהוָה:	And their camels will be a spoil, And the large quantity of their cattle <i>will be</i> plunder, And I will scatter them to every wind – Those <i>who</i> have had <i>their</i> sidelocks cut – And I will bring about their downfall From every side of it, Says the LORD.	Those <i>who</i> have had <i>their</i> sidelocks cut: AV differs, as in Jer 25:23.
Jer 49:33	וְהָיְתָה חָצוֹר לְמַעוֹן תַּנִּים שְׂמֵמָה עַד־עוֹלָם לֹא־יֵשֵׁב שָׁם אִישׁ וְלֹא־יִגֹּר בָּהּ בֶּן־אָדָם: ס	And Hazor will become a den of jackals – An age-abiding desolation. No man will live there, And no son of Adam will reside in it.”	
Jer 49:34	אֲשֶׁר הָיָה דְּבַר־יְהוָה אֶל־יִרְמְיָהוּ הַנְּבִיא אֶל־עִלָּם בְּרֵאשִׁית מַלְכוּת צִדְקִיָּה מֶלֶךְ־יְהוּדָה לֵאמֹר:	The word of the LORD which <i>came</i> to Jeremiah the prophet concerning Elam, at the start of the reign of Zedekiah king of Judah, which said,	came ← <i>became</i> . concerning: or <i>against</i> (both as אֶל for על). Or <i>to</i> .
Jer 49:35	כֹּה אָמַר יְהוָה צְבָאוֹת הַנְּנִי שֶׁבַר אֶת־קֶשֶׁת עִלָּם רֵאשִׁית גְּבוּרָתָם:	“This <i>is what</i> the LORD of hosts says: ‘I am <i>about to</i> break Elam's bow – The principal <i>source</i> of their strength.	This <i>is what</i> ← <i>Thus</i> . I am about to ← <i>Behold</i> <i>me</i> .
Jer 49:36	וְהֵבֵאתִי אֶל־עִלָּם אַרְבַּע רוּחוֹת מֵאַרְבַּע קְצוֹת הַשָּׁמַיִם וְזִרְתֵּיהֶם לְכָל הַרְחוֹת הָאָלֶה וְלֹא־יִהְיֶה הַגֹּזִי אֲשֶׁר לֹא־יָבֹא שָׁם נִדְחֵי *עוֹלָם **עִלָּם:	And I will bring the four winds From the four ends of the skies on Elam, And I will scatter them by all these winds, And there will be no nation Where those driven out of {Q: Elam} [K: the age] do not go.	The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue.

Jer 49:37	וְהִחַתֵּיתִי אֶת־עֵילָם לַפָּנִי אִיבֵיהֶם וְלַפָּנִי מִבִּקְשֵׁי נַפְשָׁם וְהִבֵּאתִי עֲלֵיהֶם רָעָה אֶת־חֲרוֹן אַפִּי נֶאֱס־יְהוָה וְשִׁלַּחֲתִי אֲחֲרֵיהֶם אֶת־הַחֶרֶב עַד כְּלוֹתִי אוֹתָם:	And I will terrify Elam <u>When they face</u> their enemies And <u>when they face</u> those who seek their life. And I will bring trouble on them – The fury of my wrath – Says the LORD, And I will send the sword after them Until I have finished them off.	When they face ... when they face ← <i>At the face of.</i> life ← <i>soul.</i>
Jer 49:38	וְשִׁמַּתִּי כִסֵּאי בְעֵילָם וְהֶאֱבַדְתִּי מִשָּׁם מֶלֶךְ וְשָׂרִים נֶאֱס־יְהוָה:	And I will place my throne in Elam, And I will eradicate the king and officials from there, Says the LORD.	
Jer 49:39	וְהִיָּה בְּאַחֲרִית הַיָּמִים אֲשׁוּב **אֲשִׁיב* אֶת־שְׁבִית **שְׁבוֹת עֵילָם נֶאֱס־יְהוָה: ס	But it will come to pass in the latter days That I will <u>reverse</u> the <u>captivity</u> of Elam, Says the LORD.’ ”	reverse: a <i>vav / yod</i> issue, as in Jer 33:26. captivity: a <i>yod / vav</i> issue is as in Jer 29:14.
Jer 50:1	הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה אֶל־בָּבֶל אֶל־אֶרֶץ כַּשְׁדִּים בְּיַד יְרֵמְיָהוּ הַנָּבִיא:	The word which the LORD spoke <u>concerning</u> Babylon – <u>concerning</u> the land of the Chaldeans – through the <u>intermediacy</u> of Jeremiah the prophet.	concerning (2x): or <i>against</i> (both as אֶל for עַל). Or <i>to</i> . As in Jer 49:34. intermediacy ← <i>hand.</i>
Jer 50:2	הֲגִידוּ בַּגּוֹיִם וְהִשְׁמִיעוּ וְשִׂאוּ־נֵס הַשְּׁמִיעוּ אֶל־תִּכְחַדוּ אִמְרוּ נִלְבְּדָה בְּכָל הַבָּיִשׁ בִּלְ חַת מְרֹדַךְ הַבִּישׁוּ עַצְבֵּיהָ חֲתוּ גִלּוּלֶיהָ:	“Tell it to the nations, And proclaim <i>it</i> , And raise a banner. Proclaim <i>it</i> ; Do not conceal <i>it</i> . Say, ‘Babylon has been captured, Bel has been put to shame; Merodach has been thrown into disarray. Its images have been put to shame; Its idols have been thrown into disarray.	

Jer 50:3	כִּי עָלָה עָלֶיהָ גּוֹי מִצָּפוֹן הוּא־יִשִּׁית אֶת־אַרְצָהּ לְשָׁמָה וְלֹא־יִהְיֶה יוֹשֵׁב בָּהּ מֵאָדָם וְעַד־בְּהֵמָה גִּדּוּ הִלְכוּ:	For a nation from the north has come up against it; It will make its land a desolation, And there will not be <i>anyone</i> inhabiting it. <u>Both man and beast</u> will flee <i>and</i> depart.'	Both man and beast ← <i>From man to beast.</i> See note on 2 Ki 25:26.
Jer 50:4	בַּיָּמִים הָהֵמָּה וּבָעֵת הַהִיא נֹאמַ־יְהוָה יָבֹאוּ בְנֵי־יִשְׂרָאֵל הֵמָּה וּבְנֵי־יְהוּדָה יַחְדָּו הִלְזוּ וּבְכוּ יִלְכוּ וְאֶת־יְהוָה אֱלֹהֵיהֶם יִבְקְשׁוּ:	In those days, and at that time, Says the LORD, The sons of Israel and the sons of Judah Will come together. They will go <u>about</u> <u>weeping</u> <u>profusely</u>, And they will seek the LORD their God.	go about weeping profusely: with two cases of the infinitive absolute.
Jer 50:5	צִיּוֹן יִשְׁאַלֹּךְ דֶּרֶךְ הַנֶּה פָּנִיהֶם בָּאוּ וְנָלְנוּ אֶל־יְהוָה בְּרִית עוֹלָם לֹא תִשְׁכַּח: ס	They will ask for Zion – <u>That destination is their goal</u> – <i>And say</i>, ‘Come, and let us be joined to the LORD In an age-abiding covenant <i>Which</i> will not be forgotten.’	That destination <i>is</i> their goal ← <i>The way to there (is) their face.</i>
Jer 50:6	צֹאן אֲבָדוֹת * הִיּהוּ ** עַמֵּי רְעִיָּהֶם הִתְעוּם הָרִים שׁוֹבְבִים ** שׁוֹבְבֹם * מִהָר אֶל־גִּבְעָה הִלְכוּ שָׁכְחוּ רְבָצָם:	My people <u>were</u> sheep going astray, <i>For</i> their shepherds caused them to stray. The mountains {Q: <u>have turned them aside</u>} [K: (are) rebellious], They have gone from mountain to hill; They have forgotten their resting place.	were: the <i>ketiv</i> is singular, <i>qeré</i> plural. The second <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue. have turned them aside (<i>qeré</i>): we take <i>the mountains</i> as the subject; AV differs (<i>they have turned them away on the mountains</i>).

Jer 50:7	כָּל־מוֹצְאֵיהֶם אֲכָלוּם וְצָרֵיהֶם אָמְרוּ לֹא נֶאֱשָׂם תַּחַת אֲשֶׁר חָטְאוּ לַיהוָה נוֹה־צֶדֶק וּמִקְוֵה אֲבוֹתֵיהֶם יְהוָה: ס	All who find them will devour them, And their adversaries will say, 'We will not incur guilt, Because they have sinned against the LORD – The home of righteousness, The hope of their fathers, The LORD.'	
Jer 50:8	נָדוּ מִתּוֹךְ בָּבֶל וּמֵאַרְץ כַּשְׂדִּים *יֵצְאוּ *צֵאוּ וְהָיוּ כְּעִתּוּדִים לִפְנֵי־צֹאן:	Flee from <u>Babylon</u> And from the Chaldeans. {Q: Depart} [K: <u>Let</u> <u>them depart</u>] And be like goats in the company of sheep.	Let them depart (<i>ketiv</i>): this could be regarded as an old unapocopated form of the imperative, <i>Depart</i>. from Babylon ← <i>from</i> <i>the midst of Babylon</i>.
Jer 50:9	כִּי הִנֵּה אֲנֹכִי מַעִיר וּמַעֲלָה עַל־בָּבֶל קְהַל־גּוֹיִם גְּדֹלִים מֵאַרְץ צָפוֹן וְעָרְכוּ לָהּ מִשָּׁם תִּלְכֹּד חֲצִיו כְּגִבּוֹר מִשְׁכִּיל לֹא יֵשׁוּב רִיקָם:	For I <u>am about to</u> arouse and bring up against Babylon A contingent of great nations from the land of the north, And they will draw up against it, And from there it will be captured. Its arrows <i>will be</i> like a warrior <u>causing</u> <u>bereavement</u>, <i>Who</i> does not return empty-handed.	I am about to ← <i>behold</i> <i>me</i>. causing bereavement: AV differs (<i>expert man</i>), following manuscripts which have a <i>sin</i> instead of a <i>shin</i>, so reading מִשְׁכִּיל, <i>skilled</i>.
Jer 50:10	וְהִיתָה כַּשְׂדִּים לְשָׁלַל כָּל־שָׁלָלֶיהָ יִשְׂבְּעוּ נְאֻם־יְהוָה:	And <u>Chaldea</u> will be a spoil, And all who despoil it will be satisfied, Says the LORD.	Chaldea ← <i>Chaldeans</i>, but with a feminine singular verb.

Jer 50:11	כִּי *תִּשְׂמַחַי **תִּשְׂמַחֲוּ כִּי *תַּעֲלוּי **תַּעֲלֹזוּ שְׂסִי נִחַלְתִּי כִּי *תִּפּוּשִׁי תִּפּוּשׁוּ כְּעֹגְלָה דָּשָׁה ** וּתְצַהֲלִי **וְתַצְהֲלוּ* כַּאֲבָרִים:	For you were glad, For you exulted, You plunderers of my inheritance, For you feasted yourselves like a threshing calf, And you bellowed like strong <u>bulls</u>.	you were glad ... you exulted ... you feasted yourselves ... you bellowed: the ִצ like a threshing calf: or, re-pointing and re-spelling as דָּשָׁה, as a calf (does on) fresh grass. strong <u>bulls</u> ← strong (ones), horses in Jer 47:3, bulls in Ps 22:12.
Jer 50:12	בּוֹשָׁה אִמְכֶם מֵאֵד חֲפָרָה יּוֹלְדֵתְכֶם הִנֵּה אַחֲרִית גּוֹלִים מִדְּבַר צִיָּה וְעָרְבָה:	Your mother will be put to great shame; She who gave birth to you will be put to the blush. Behold, the final state of the nations Will be desert, parched ground, And an arid land.	ִצ <i>ketiv</i> is feminine singular, i.e. collective usage of <i>Chaldea</i>; the <i>qeré</i> is plural, <i>Chaldeans</i>. All are <i>yod / vav</i> issues.
Jer 50:13	מִקְצָף יְהוָה לֹא תִשָּׁב וְהִיתָה שְׂמֵמָה כָּלָה כָּל עִבְרַ עַל-בָּבֶל יִשָּׁם וְיִשְׁרָק עַל-כָּל-מִבּוֹתֶיהָ:	Because of the LORD's wrath, It will not be inhabited, But all of it will become a desolation. Everyone who passes by Babylon will be <u>astonished</u> And will <u>jeer</u> at all its <u>wrecked places</u>.	astonished: the same word as <i>desolated</i>. jeer ← <i>hiss</i>. wrecked <i>places</i> ← <i>striking</i>s.
Jer 50:14	עֲרֹכוּ עַל-בָּבֶל סָבִיב כָּל-דָּרְכֵי קִשְׁת יְדוֹ אֵלֶיהָ אַל-תַּחֲמְלוּ אֶל-חֶץ כִּי לִיהוָה חֲטָאָה:	Draw up against Babylon around it, All you who draw the bow. Shoot at it; Do not spare an arrow, For it has sinned against the LORD.	
Jer 50:15	הֲרִיעוּ עָלֶיהָ סָבִיב נִתְּנָה יָדָהּ נָפְלוּ *אֲשׁוּתִיָּה אֲשִׁיּוֹתֶיהָ נִהָרְסוּ** חֲמוּתֶיהָ כִּי נִקְמַת יְהוָה הִיא הַנִּקְמוּ בָּהּ בְּאִשֶּׁר עָשָׂתָה עֲשׂוּ-לָהּ:	Shout at it <i>all</i> around. It has <u>surrendered</u>, Its <u>foundations</u> have fallen; Its walls have been demolished, For it <i>is</i> the LORD's vengeance. Take vengeance on it; Do to it as it has done.	foundations: or, [BDB], <i>buttresses</i>. The <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. surrendered ← <i>given its hand</i>.

Jer 50:16	כָּרְתוּ זֹרֵעַ מִבְּבֶל וְתַפֵּשׁ מִגֶּל בָּעֵת קָצִיר מִפְּנֵי חֶרֶב הַיּוֹנָה אִישׁ אֶל-עַמּוֹ יִפְּנוּ וְאִישׁ לְאֶרְצוֹ יִנְסוּ: ס	Cut off the sower from Babylon And him <i>who</i> wields the sickle in the harvest season. At the <u>presence</u> of the oppressing sword, Let each <i>man</i> turn to his people, And let each <i>man</i> flee to his <i>own</i> country.	presence ← <i>face</i> .
Jer 50:17	שֶׁה פְּזוּרָה יִשְׂרָאֵל אַרְנוֹת הַדִּיחוּ הָרֹאשִׁימִן אָכְלוּ מֶלֶךְ אַשּׁוּר וְזֶה הָאֲחֵרוֹן עֲצָמוֹ נְבוּכַדְרֶעֶצַר מֶלֶךְ בָּבֶל: ס	Israel <i>is</i> a scattered <i>flock</i> of sheep; Lions have driven <i>them</i> out. First the king of Assyria consumed them, And just recently Nebuchadnezzar king of Babylon has broken their bones,	
Jer 50:18	לָכֵן כֹּה-אָמַר יְהוָה עֲבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי פֹקֵד אֶל-מֶלֶךְ בָּבֶל וְאֶל-אֶרְצוֹ כְּאֲשֶׁר פִּקְדָתִי אֶל-מֶלֶךְ אַשּׁוּר:	Which <i>is</i> why <u>this is</u> <u>what</u> the LORD of hosts, the God of Israel, says: 'I <u>am about to</u> visit the king of Babylon and his land, As I visited the king of Assyria.	this <i>is</i> what ← <i>thus</i> . I am about to ← <i>Behold</i> <i>me</i> .
Jer 50:19	וּשְׁבַבְתִּי אֶת-יִשְׂרָאֵל אֶל-נִוְהוֹ וְרֵעָה הַכַּרְמֶל וְהַבָּשָׁן וּבְהָרֵי אֶפְרַיִם וְהַגִּלְעָד תִּשְׂבַּע נַפְשׁוֹ:	And I will bring Israel back to their home, And they will feed <i>on</i> Carmel and Bashan, And their <u>appetite</u> will be satisfied On Mount Ephraim and <i>in</i> Gilead.	Carmel ... Bashan ← <i>the</i> <i>Carmel ... the Bashan</i> . appetite ← <i>soul</i> , but with much wider scope. Gilead: see Gen 31:21.
Jer 50:20	בַּיָּמִים הָהֵם וּבָעֵת הַהִיא נֹאמַיְהוָה יִבְקֹשׁ אֶת-עַוְוֹן יִשְׂרָאֵל וְאִינָנוּ וְאֶת-חַטָּאת יְהוּדָה וְלֹא תִמְצָאֶנָּה כִּי אֶסְלַח לְאֲשֶׁר אֲשָׁאִיר:	In those days and at that time, Says the LORD, Israel's iniquity will be sought, But it <i>will not be there</i> , And Judah's sins, But they will not be found, For I will pardon those Whom I leave remaining.	

Jer 50:21	עַל־הָאָרֶץ מֵרְתִים עָלָה עָלֶיהָ וְאֶל־יוֹשְׁבֵי פְקוֹד חָרַב וְהַחֲרִם אַחֲרֵיהֶם נֶאֱס־יְהוָה וַעֲשֵׂה כָּכָל אֲשֶׁר צִוִּיתִיד: ס	Go up against it – Against the land of Merathaim And against the inhabitants of Pekod. Make <i>them</i> desolate and obliterate them, Says the LORD, And do <u>everything</u> I command you.	everything ← <i>according to everything</i> .
Jer 50:22	קוֹל מִלְחָמָה בָּאָרֶץ וְשֹׁבַר גָּדוֹל:	<i>There is</i> the sound of war in the land, And of <u>extensive</u> <u>destruction</u> .	extensive destruction ← <i>great breakage</i> .
Jer 50:23	אֵיךְ נִגְדַעַ וַיִּשָּׁבַר פְּטִישׁ כָּל־הָאָרֶץ אֵיךְ הִיתָה לְשִׁמָּה בָּבֶל בַּגּוֹיִם:	How the hammer of the whole earth is cut off and broken! How Babylon has become <i>an object of</i> <u>astonishment</u> Among the nations!	<i>an object of</i> astonishment: AV differs (<i>desolation</i>), also possible.
Jer 50:24	יִקְשְׁתִּי לָךְ וְגַם־נִלְכַּדְתָּ בָּבֶל וְאַתָּה לֹא יָדַעְתָּ נִמְצָאתָ וְגַם־נִתְפַּשְׁתָּ כִּי בִיהוָה הִתְגַּדְתָּ:	I set a trap for you, And you were <u>duly</u> caught, Babylon, And you were not aware <i>of it</i> . You were found and <u>duly</u> caught, For you contended with the LORD.	duly (2x) ← <i>also</i> .
Jer 50:25	פָּתַח יְהוָה אֶת־אוֹצָרוֹ וַיּוֹצֵא אֶת־כְּלֵי זַעֲמוֹ כִּי־מִלֹּאכָה הִיא לְאֹדְנִי יְהוָה עֲבָאוֹת בָּאָרֶץ כְּשָׂדִים:	The LORD opened his storehouse And brought out instruments of his indignation, For <i>this is</i> the work of the Lord – The LORD of hosts – In the land of the Chaldeans.	
Jer 50:26	בָּאוּ־לָהּ מִקֵּץ פִּתְחוּ מִאֲבָסֶיהָ סִלּוּהָ כְּמו־עֲרָמִים וְהַחֲרִימוּהָ אֶל־תְּהִי־לָהּ שְׂאֵרִית:	Go to it from the furthest point, Open its granaries; Cast it up <u>into</u> <u>heaps</u> , And obliterate it. Don't let it have <i>any</i> remnant.	into heaps ← <i>like heaps</i> .

Jer 50:27	חֲרְבוּ כָּל־פָּרִיָּה יִרְדּוּ לְטֶבַח הוּא עֲלֵיהֶם כִּי־בָא יוֹמָם עַתָּה פְּקֻדָּתָם: ס	Dispatch all its <u>bulls</u> ; Let them go to the slaughter. Woe to them, For their day has come – The time of their visitation.	bulls: probably figurative, as in Jer 50:11, but here with the explicit word for <i>bulls</i> .
Jer 50:28	קוֹל נָסִים וּפְלִטִים מֵאֶרֶץ בָּבֶל לְהַגִּיד בְּצִיּוֹן אֶת־נִקְמַת יְהוָה אֱלֹהֵינוּ נִקְמַת הַיְכָלֹ:	<i>There will be</i> the sound of those <i>who</i> flee, And those <i>who</i> escape from the land of Babylon, To report in Zion The vengeance of the LORD our God – The avenging of his temple.	
Jer 50:29	הַשְׁמִיעוּ אֶל־בָּבֶל רָבִים כָּל־דֹּרְכֵי קִשְׁת חֲנוּ עֲלֶיהָ סָבִיב אֶל־יְהִי־**לָהּ פְּלִטָה שְׁלֹמו־לָהּ כַּפְּעֻלָּהּ כָּל אֲשֶׁר עָשְׂתָה עֲשׂו־לָהּ כִּי אֶל־יְהוָה זָדָה אֶל־קִדּוֹשׁ יִשְׂרָאֵל:	Call up the archers <i>to</i> <i>go</i> to Babylon – All <i>who</i> draw the bow. Encamp against it <i>all</i> around; Do not let {K: <i>it</i> } [Q: <i>it</i>] have anyone <i>who</i> escapes. Requite it according to its <i>own course of</i> action; Do to it according to everything which it did, For it acted defiantly against the LORD – Against the holy <i>one</i> of Israel –	
Jer 50:30	לָכֵן יִפְּלוּ בַּחוּרֵיהָ בְּרַחֲבֶיהָ וְכָל־אֲנָשֵׁי מִלְחָמָתָה יִדְּמוּ בַּיּוֹם הַהוּא נֹאֵם־יְהוָה: ס	Which <i>is</i> why its youths will fall in its streets, And all its warriors will be cut down on that day, Says the LORD.	
Jer 50:31	הִנְנִי אֵלַיִךְ זֶדוֹן נֹאֵם־אֲדֹנָי יְהוָה עֲבָאוֹת כִּי בָא יוֹמֶךָ עַתָּה פְּקֻדָּתִיךָ:	I will soon <i>be</i> against you, Defiance, Says the Lord, the LORD of hosts, For your day is coming – The time <i>when</i> I will visit you.	I will soon <i>be</i> ← Behold <i>me</i> .

Jer 50:32	וְכָשַׁל זָדוֹן וְנָפַל וְאֵין לוֹ מְקוֹם וְהִצַּתִּי אֵשׁ בְּעָרָיו וְאָכְלָה כָּל-סְבִיבֹתָיו: ס	And Defiance will stumble and fall; It will <i>have</i> no-one to raise it up. And I will light a fire in its cities, Which will consume all its surrounding areas.’	
Jer 50:33	כֹּה אָמַר יְהוָה צְבָאוֹת עֹשׂוֹקִים בְּנֵי-יִשְׂרָאֵל וּבְנֵי-יְהוּדָה יַחְדוֹ וְכָל-שְׂבִיֵּיהֶם הִחֲזִיקוּ בָם מֵאֲנוּ שְׁלַחֵם:	<u>This is what</u> the LORD of hosts says: ‘The sons of Israel and the sons of Judah have been oppressed together, And all those who took them captive Have held on to them; They have refused to let them go.	This is what ← Thus.
Jer 50:34	גָּאֻלָּם חֲזָק יְהוָה צְבָאוֹת שִׁמּוֹ רִיב יָרִיב אֶת-רִיבָם לְמַעַן הִרְגִּיעַ אֶת-הָאָרֶץ וְהִרְגִּיז לְיֹשְׁבֵי בָבֶל:	Their redeemer <i>is</i> strong; The LORD of hosts is his name. He will <u>certainly</u> <u>defend</u> their cause So as to bring calm to the land And to bring disquiet To the inhabitants of Babylon.	certainly defend: infinitive absolute.
Jer 50:35	חֶרֶב עַל-כַּשְׂדִּים נֹאֵם-יְהוָה וְאֶל-יֹשְׁבֵי בָבֶל וְאֶל-שָׂרֶיהָ וְאֶל-חֲכָמֶיהָ:	The sword against the Chaldeans! Says the LORD, And against the inhabitants of Babylon, And against its officials, And against its wise <i>men</i>.	
Jer 50:36	חֶרֶב אֶל-הַבְּדִים וְנֹאֲלוּ חֶרֶב אֶל-גִּבּוֹרֶיהָ וַחֲתוּ:	The sword against those <i>who falsify</i>, And they will be <i>seen</i> <i>to have been</i> foolish. The sword against its valiant men, And they will be terrified.	falsify ← feign.

Jer 50:37	חָרֵב אֶל־סוּסָיו וְאֶל־רֶכֶבּוֹ וְאֶל־כָּל־הָעָרֵב אֲשֶׁר בְּתוֹכָהּ וְהָיוּ לְנָשִׁים חָרֵב אֶל־אוֹצְרוֹתֶיהָ וּבְזָזוּ:	The sword against his horses, And against his chariot <i>fleet</i>, And against all the <u>mixed foreigners</u> <i>who are in it</i>, So that they become women. The sword against its treasuries, So that they are plundered.	mixed foreigners: [AnLx]= <i>foreigners</i>. [BDB]= <i>mixed company</i>; [CB]= <i>rabble</i>. in it ← <i>inside it</i>.
Jer 50:38	חָרֵב אֶל־מִימֶיהָ וַיִּבְשּׁוּ כִי אֶרֶץ פִּסְלִים הִיא וּבְאֵימִים יִתְהַלְלוּ:	A drought on its waters, So that they dry up, For it <i>is</i> a land of carved images, And <i>so that</i> they are driven mad by <i>their</i> monstrosities.	
Jer 50:39	לִכֵּן יִשְׁבּוּ צִיִּים אֶת־אֲיִים וַיִּשְׁבּוּ בָּהּ בְּנוֹת יַעֲנָה וְלֹא־תֵשֵׁב עוֹד לְנִצָּח וְלֹא תִשְׁכֹּן עַד־דָּוָר וְדוֹר:	So the desert creatures will <u>live</u> With the <u>animals of</u> <u>the coastlands</u>, And ostriches will <u>live</u> in it. And it will <u>never</u> be inhabited any more, And it will not be dwelt in from generation to generation.	Rev 18:2, loosely. Isa 13:20, Isa 13:21. live (2x) ← <i>sit; dwell</i>. <i>animals of the coastlands:</i> or (<i>animals of</i>) <i>the</i> <i>islands</i>, or <i>jackals</i>. never ← <i>not in</i> <i>perpetuity</i>.
Jer 50:40	כְּמַהֲפֹכֶת אֱלֹהִים אֶת־סֹדֶם וְאֶת־עֲמֹרָה וְאֶת־שְׁכֵנֶיהָ נְאֻם־יְהוָה לֹא־יֵשֵׁב שָׁם אִישׁ וְלֹא־יִגֹּר בָּהּ בֶּן־אָדָם:	As in <u>God's overthrow</u> of Sodom and Gomorra^h and its neighbours, Says the LORD, No man will live there, And no son of Adam will reside there.	God's overthrow: or <i>the</i> <i>mighty overthrow</i>, using <i>Elohim</i>, God, for an extreme quality. See Gen 23:6.
Jer 50:41	הִנֵּה עַם בָּא מִצָּפוֹן וְגוֹי גָּדוֹל וּמַלְכִּים רַבִּים יַעֲרוּ מִיִּרְכַּת־אֶרֶץ:	Behold, a people is coming from the north, And a great nation and many kings. They will be stirred up From the remote parts of the earth.	

Jer 50:42	קִשְׁת וְכִידָן יַחֲזִיקוּ אֲבָזָרִי הָמָּה וְלֹא יִרְחֲמוּ קוֹלָם כִּים יִהְיֶה וְעַל־סוּסִים יִרְכָּבוּ עָרוֹךְ כְּאִישׁ לְמַלְחָמָה עָלֶיךָ בַּת־בָּבֶל:	They will wield bow and spear. They <i>are</i> cruel, And they will not show compassion. The sound of them <i>is</i> as when the sea rages, And they ride on horses. <i>Each will be drawn up</i> <i>as a man of war</i> <i>against you,</i> <i>O daughter of Babylon.</i>	
Jer 50:43	שָׁמַע מֶלֶךְ־בָּבֶל אֶת־שִׁמְעָם וּרְפוּ יָדָיו צָרָה הַחֲזִיקָתָהּ חֵיל כִּי־לֹדָה:	The king of Babylon has heard the <u>report</u> <u>about</u> them, And his hands have become limp. Anguish has seized him, <i>As has pain</i> <i>As of a woman</i> giving birth.	report about ← <i>report of.</i>
Jer 50:44	הִנֵּה כְּאַרְיֵה יַעֲלֶה מִגְּאֹן הִירֵדֵן אֶל־נָוֶה אֵיתָן כִּי־אַרְגָּעָה *אֲרוּצִים אַרְיִצִים מִעֲלֶיהָ וּמִי** בַּחֹר אֵלֶיהָ אֶפְקֹד כִּי מִי כְּמוֹנִי וּמִי יוֹעֲדֵנִי וּמִי־זֶה רָעָה אֲשֶׁר יַעֲמֹד לִפְנָי:	Behold, he will come up like a lion From the splendour of the Jordan To the residence of the strong <i>one</i>, For I will act all of a sudden <i>And make them run</i> <i>away from the place.</i> And who <i>is</i> chosen <i>So that</i> I may appoint <i>him</i> over it? For who <i>is</i> like me, And who <i>can</i> arraign me? And who <i>is</i> this shepherd Who will stand before me?	make them run away: the <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue, where the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qeré</i>. Jer 49:19. from <i>the place</i> ← <i>from</i> on her.

Jer 50:45	לִבֹּן שִׁמְעוּ עֲצַת־יְהוָה אֲשֶׁר יַעַן אֶל־בָּבֶל וּמַחֲשָׁבוֹתָיו אֲשֶׁר חָשַׁב אֶל־אֶרֶץ בְּשָׂדִים אִם־לֹא יִסְחָבוּם צְעִירֵי הָעֵצָאן אִם־לֹא יִשִּׁים עָלֵיהֶם נֹוֹה:	So hear the counsel of the LORD With which he gave counsel concerning Babylon, And his purposes which he has conceived Regarding the land of the Chaldeans. <i>Men will certainly drag away the young of the sheep,</i> And he will certainly <i>devastate their dwelling place To their cost.</i>	Jer 49:20. will certainly drag away ... will certainly devastate: both an asseveration using an abbreviation of the oath formula of 2 Sam 19:13. the young of the sheep: see Jer 49:20. To their cost ← <i>On them.</i>
Jer 50:46	מִקּוֹל נִתְפָּשָׂה בָּבֶל נִרְעָשָׂה הָאֶרֶץ וּזְעָקָה בְּגוֹיִם נִשְׁמָע: ס	At the sound <i>when</i> Babylon is captured, The earth will shake, And an outcry will be heard among the nations.’ ”	Jer 49:21. earth: or <i>land</i>.
Jer 51:1	כֹּה אָמַר יְהוָה הַנְּלִי מַעִיר עַל־בָּבֶל וְאֶל־יֹשְׁבֵי לֵב קָמִי רוּחַ מִשְׁחִית:	This <i>is what</i> the LORD says: “I <u>am about</u> to stir up a destructive wind against Babylon And against the inhabitants of the <u>Chaldees</u>.	This <i>is what</i> ← <i>Thus</i>. I am about to ← <i>Behold me</i>. Chaldees: in atbash; see Jer 25:26. AV differs (<i>in the midst of them that rise up against me</i>), treating it as normal Hebrew.
Jer 51:2	וְשִׁלַּחְתִּי לְבָבֶל זָרִים וְזָרוּהָ וַיִּבְקְקוּ אֶת־אֶרֶצָהּ כִּי־הָיוּ עָלֶיהָ מִסְבִּיב בְּיוֹם רָעָה:	And I will send <u>foreigners</u> to Babylon, Who will winnow it and empty its land, For they will be against it <i>all</i> around on <u>the baneful day</u>,	foreigners: AV differs (<i>fanners</i>), pointing as זָרִים, <i>winnowers</i>, which we regard as the natural consonantal reading, given the context, but we retain the MT pointing as a policy. But Jer 51:51 would naturally be read as <i>foreigners</i>. the baneful day ← <i>a day of evil</i>, a Hebraic genitive.

Jer 51:3	אֶל-יִדְרֹךְ *יִדְרֹךְ הַדֶּרֶךְ קִשְׁתּוֹ וְאֶל-יִתְעַל בְּסִרְיָו וְאֶל-תַּחֲמִלּוֹ אֶל-בַּחֲרִיהַ הַחֲרִימוּ כָּל-צָבָאָהּ:	{Q: Against the archer who draws his bow} [K: Against the archer (let him who draws the bow draw his bow)], And against him <i>who</i> exalts himself in his coat of mail. And do not spare its young men; Obliterate all of its army.	Re-pointing as אֶל, the <i>qeré</i> reads <i>Do not let the archer draw his bow.</i>
Jer 51:4	וְנָפְלוּ חַלְלִים בְּאַרֶץ בְּשָׂדִים וּמִדְּקָרִים בְּחֻצוֹתֶיהָ:	And casualties will fall in the land of the Chaldeans With <i>men</i> pierced through in its streets.	
Jer 51:5	כִּי לֹא-אֶלְמָן יִשְׂרָאֵל וַיהוּדָה מֵאַלְהִיו מִיְהוָה צָבָאוֹת כִּי אֶרֶץ מְלֵאָה אֲשֶׁם מִקְדּוֹשׁ יִשְׂרָאֵל:	For Israel <i>has not been</i> widowed, Nor Judah, from <u>their</u> God – From the LORD of hosts – <u>Although</u> their land is full of guilt Against the holy <i>one</i> of Israel.	their God ← <i>his</i> God. Although: concessive use of the vav.
Jer 51:6	גָּסוּ מִתּוֹךְ בָּבֶל וּמִלְטוֹ אִישׁ נִפְשׁוֹ אֶל-תִּדְמוּ בַּעֲוֹנָהּ כִּי עֵת נִקְמָה הִיא לִיהוָה גָּמוֹל הוּא מְשַׁלֵּם לָהּ:	Flee from Babylon, And let each <u>save</u> his life. Do not be cut down in its iniquity, For it <i>is</i> the time of the LORD's vengeance, <i>When</i> he requites it <i>with</i> retribution.	Rev 18:4. from ← <i>from the midst of.</i> save ← <i>let escape.</i> life ← <i>soul.</i>
Jer 51:7	כּוֹס-זָהָב בְּבֶל בִּיד-יְהוָה מִשְׁכֶּרֶת כָּל-הָאָרֶץ מִיַּנָּה שָׁתוּ גוֹיִם עַל-כֵּן יִתְהַלְלוּ גוֹיִם:	Babylon <i>was</i> a golden cup in the LORD's hand – <i>A cup which</i> made the whole earth drunk. Nations drank <u>its</u> wine, Which <i>is</i> why the nations are acting in a mad way.	golden cup ← <i>cup of gold</i> , a Hebraic genitive. its wine ← <i>from its wine.</i>

Jer 51:8	פִּתְאֻם נִפְלָה בָּבֶל וַתִּשָּׁבֶר הִלִּילוּ עָלֶיהָ קָחוּ צָרִי לְמִכְאוּבָּהּ אוּלִי תִּרְפָּא:	Babylon will fall suddenly, And it will collapse. Wait for it, Fetch balsam for its wounds; Maybe it <i>can</i> be healed.	Rev 14:8, Rev 18:2. collapse ← <i>be broken</i> . wounds ← <i>pain</i> , but with a root meaning also of <i>to mar, to destroy</i> .
Jer 51:9	*רפאנו *רפינו את־בָּבֶל וְלֹא נִרְפְּתָה עֲזֻבָּהּ וְנִלְדָּה אִישׁ לְאַרְצוֹ כִּי־נָגַע אֶל־הַשָּׁמַיִם מִשְׁפָּטָהּ וְנִשְׂא עַד־שָׁחֳקִים:	We applied healing to Babylon, But it did not become healed. Leave it and let each of us go to his <i>own</i> country, For its case in law has reached the heavens, And it has been raised to the skies.	We applied healing: the <i>ketiv</i> and <i>qere</i> are variants of the same word, with the same meaning. But the <i>qere</i> can also mean <i>We weakened</i> .
Jer 51:10	הוֹצִיא יְהוָה אֶת־צִדְקָתוֹ בָּאוּ וְנִסְפְּרָה בְּצִיּוֹן אֶת־מַעֲשֵׂה יְהוָה אֱלֹהֵינוּ:	The LORD has vindicated us. Come, let us report in Zion What the LORD our God <u>has done</u> .	vindicated us ← <i>brought out our righteousnesses</i> . What ... has done ← <i>The deed of</i>
Jer 51:11	הִבְרוּ הַחֲצִצִּים מִלְּאוּ הַשְּׁלֹטִים הָעִיר יְהוָה אֶת־רוּחַ מַלְכֵי מִדְיָ כִּי־עַל־בָּבֶל מִזְמָתוֹ לְהַשְׁחִיתָהּ כִּי־נִקְמָת יְהוָה הִיא נִקְמַת הַיֵּכָל:	Polish the arrows; Take up the shields. The LORD has stirred up the spirit of the kings of Media, For his purpose <i>is</i> against Babylon, To bring ruin on it, For it <i>is</i> the LORD's vengeance – The avenging of his temple.	Take up ← <i>Fill</i> .
Jer 51:12	אֶל־חֹמַת בָּבֶל שְׂאוּ־נֶס הַחֲזִיקוּ הַמִּשְׁמָר הַקִּימוּ שֹׁמְרִים הָכִינוּ הָאֲרָבִים כִּי גַם־זָמַם יְהוָה גַּם־עָשָׂה אֶת אֲשֶׁר־דִּבֶּר אֶל־יֹשְׁבֵי בָבֶל:	Raise a standard at Babylon's walls, Make the watch strong, Set up guards, Prepare ambushes, For the LORD has both purposed and will do What he has declared To the <u>inhabitants</u> of Babylon.	To the inhabitants: or <i>Against the inhabitants</i> .

Jer 51:13	שְׁכַנְתִּי **שְׁכַנְתָּ עַל־מַיִם רַבִּים רַבַּת אוֹצְרוֹת בַּא קֶצֶד אֶמֶת בְּצֶעֶד:	You dwell by much water, <i>You are rich in</i> treasures, <i>But</i> your end has come – The <i>just</i> deserts of your plundering.	You dwell: the <i>ketiv</i> is an Aramaic form. rich in ← <i>abundant of</i>. <i>just</i> deserts ← <i>cubit</i>, i.e. <i>measure</i>.
Jer 51:14	נִשְׁבַּע יְהוָה צְבָאוֹת בְּנַפְשׁוֹ כִּי אִם־מְלֹאֲתֶיךָ אָדָם כִּפְּלֶק וְעָנּוּ עָלֶיךָ הַיָּדָד: ס	The LORD of hosts has sworn <u>by himself</u> <i>and said</i>, 'I <u>will certainly fill</u> you <i>with</i> men, like devouring locusts, And they will <u>raise</u> a shout against you.'	by himself ← <i>by his soul</i>. I will certainly fill: an asseveration similar to the oath formula of 2 Sam 19:13, but with כִּי, not a negation. See [Ges- HG] §163d. raise ← <i>answer; testify</i>.
Jer 51:15	עָשָׂה אֶרֶץ בְּכחוֹ מְכִין תֵּבֵל בְּחִכְמָתוֹ וּבְתִבּוּנָתוֹ נָטָה שָׁמַיִם:	He <i>is</i> the maker of the earth by his power – The preparer of the world by his wisdom – Who stretched out the heavens with his understanding.	Jer 10:12.
Jer 51:16	לְקוֹל תִּתֹּן הַמּוֹן מַיִם בְּשָׁמַיִם וַיַּעַל נִשְׁאִים מִקְצֵה־אֶרֶץ בְּרָקִים לְמַטֵּר עָשָׂה וַיֵּצֵא רוּחַ מֵאֲצֻרְתָּיו:	<u>When he sounds his</u> <u>voice</u>, <i>There is roaring of</i> water in the sky, And he makes vapours rise from the end of the earth. He produces lightning with the rain, And he brings wind out of his storehouses.	Jer 10:13, Ps 135:7. When he sounds his voice ← <i>At the giving of</i> <i>his voice</i>. roaring: or <i>a large</i> <i>quantity</i>. sky: or <i>heavens</i>.
Jer 51:17	נִבְעַר כָּל־אָדָם מִדַּעַת הַבֵּישׁ כָּל־צֹרֵף מִפֶּסֶל כִּי שֶׁקֶר נִסְכּוּ וְלֹא־רוּחַ בָּם:	Every man has become deficient in knowledge; Every metalsmith has become ashamed of the idol, For his cast figure <i>is</i> a false thing, And <i>there is</i> no spirit in them.	Jer 10:14.

Jer 51:18	הָבֵל הֵמָּה מַעֲשֵׂה תַּעֲתָעִים בַּעַת פִּקְדֹתָם יֵאבְדוּ:	They <i>are</i> vanity – A work <i>based on</i> delusions. At the time of <i>their</i> <i>visitation</i> , They will perish.	Jer 10:15. <i>based on</i> ← <i>of</i> . Wider use of the construct state. their visitation: an objective genitive.
Jer 51:19	לֹא־כֵאלֹה חֲלֹק יַעֲקֹב כִּי־יוֹצֵר הַכֹּל הוּא וְשֹׁבֵט נִחְלָתוֹ יְהוָה צְבָאוֹת שְׁמוֹ: ס	<i>Such</i> is not the portion of Jacob; Rather, <i>it is</i> he who is the fashioner of everything, And of the sceptre of his inheritance – The LORD of hosts <i>is</i> his name.	Jer 10:16. <i>Such</i> ← <i>As these things</i> . AV differs mid verse, interpolating from Jer 10:16.
Jer 51:20	מִפִּץ־אַתָּה לִי כֶּלִי מִלְחָמָה וְנִפְצָתִי בְךָ גּוֹיִם וְהִשְׁחַתִּי בְךָ מַמְלָכוֹת:	You <i>are</i> my hammer – Instruments of war – And I will crush nations with you, And I will bring ruin on kingdoms with you.	
Jer 51:21	וְנִפְצָתִי בְךָ סוֹס וְרֹכֶבּוֹ וְנִפְצָתִי בְךָ רֶכֶב וְרֹכֶבּוֹ:	<i>And I will crush</i> a horse and its rider <i>with you</i> , <i>And I will crush</i> a chariot and its rider <i>with you</i> ,	And I will crush ... with you ... And I will crush ... with you: otiose, with good effect here, and see Gen 12:5.
Jer 51:22	וְנִפְצָתִי בְךָ אִישׁ וְאִשָּׁה וְנִפְצָתִי בְךָ זָקֵן וְנוֹעֵר וְנִפְצָתִי בְךָ בָחוּר וּבְתוּלָה:	And I will crush man and woman with you, And I will crush old and young with you, And I will crush the young man and the virgin girl with you,	
Jer 51:23	וְנִפְצָתִי בְךָ רֹעֶה וְעֶדְרֹו וְנִפְצָתִי בְךָ אֶכָר וְצֹמֶד וְנִפְצָתִי בְךָ פָחוֹת וְסֹגְגִים:	And I will crush shepherd and his flock with you, And I will crush farmer and his yoke of oxen with you, And I will crush governors and administrators with you.	

Jer 51:24	וְשַׁלַּמְתִּי לְבָבְלָא וּלְכָל יֹשְׁבֵי כְשָׁדִים אֶת כָּל־רַעְתָם אֲשֶׁר־עָשׂוּ בְּצִיּוֹן לְעֵינֶיכֶם נָאִים יְהוָה: ס	And I will requite Babylon And all the inhabitants of the Chaldees For all the harm they have done to Zion before your eyes, Says the LORD.	
Jer 51:25	הִנְנִי אֵלַיִךְ הָרַ הַמְּשָׁחִית נָאִים־יְהוָה הַמְּשָׁחִית אֶת־כָּל־הָאָרֶץ וְנָטִיתִי אֶת־יָדִי עָלֶיךָ וְגִלְגַּלְתִּיךָ מִן־הַסִּלְעִים וְנָתַתִּיךָ לָהָר שָׂרָפָה:	I <u>am</u> here against you, <u>You</u> mountain which bring ruin, Says the LORD, <u>You</u> who bring ruin on the whole earth, And I have stretched out my hand against you, And I will roll you down from the rocks, And I will make you a <u>blazing mountain</u>.	I <u>am</u> here ← <i>Behold me.</i> a blazing mountain ← <i>a mountain of blazing</i>, a Hebraic genitive. The mountain stands for the Chaldean kingdom.
Jer 51:26	וְלֹא־יִקְחוּ מִמֶּךָ אֶבֶן לְפִנֵּה וְאֶבֶן לְמוֹסְדוֹת כִּי־שִׁמְמוֹת עוֹלָם תִּהְיֶה נָאִים־יְהוָה:	And they will not take from you stone for a cornerstone, Or stone for foundations, For you will be an <u>age-</u> <u>abiding desolate</u> <u>area</u>, Says the LORD.	an age-abiding desolate area ← <i>desolations of an age</i>.
Jer 51:27	שִׂאוּ־נֹס בָּאָרֶץ תִּקְעוּ שׁוֹפָר בַּגּוֹיִם קְדָשׁוּ עָלֶיהָ גּוֹיִם הַשְׁמִיעוּ עָלֶיהָ מִמַּלְכוֹת אֲרָרַט מִנִּי וְאַשְׁכְּנַז פִּקְדּוּ עָלֶיהָ טַפְסָר הָעֵלּוּ־סוֹס בִּילָק סָמַר:	Raise a standard in the land, Sound the ramshorn among the nations, Consecrate nations against it; Summon against it the kingdoms of Ararat, Minni, and Ashkenaz. Appoint a general against it; Bring up horses like the bristly devouring locust.	

Jer 51:28	קִדְּשׁוּ עָלֶיהָ גּוֹיִם אֶת־מַלְכֵי מִדְּיָה אֶת־פְּחוּתֶיהָ וְאֶת־כָּל־סִגְיָהּ וְאֶת כָּל־אֶרֶץ מִמְּשָׁלָתָהּ:	Consecrate nations against it – The kings of Media, Their governors and all their administrators, And the whole land under its rule.	under its rule ← <i>of its rule</i>. Wider use of the construct state.
Jer 51:29	וְתִרְעַשׂ הָאָרֶץ וְתַחֲלִי כִי קָמָה עַל־בָּבֶל מִחִשְׁבוֹת יְהוָה לָשׂוּם אֶת־אֶרֶץ בָּבֶל לְשִׁמָּה מֵאִין יוֹשֵׁב:	And the land will shake and tremble, For the purposes of the LORD will be established against Babylon So as to make the land of Babylon a desolation Without an inhabitant.	
Jer 51:30	חֲדָלוּ גְבוּרֵי בָבֶל לְהִלָּחֵם יֵשְׁבוּ בַּמִּצְדֹּת נִשְׁתָּה גְּבוּרָתָם הָיוּ לְנָשִׁים הִצִּיתוּ מִשְׁכְּנֶיהָ נִשְׁבְּרוּ בְּרִיחֶיהָ:	The warriors of Babylon have stopped fighting; They have remained in the fortresses. Their valour has ebbed away, They have become women, <u>Its homes have been burned</u>; Its bolts have been broken.	Its homes have been burned ← <i>They have burned its (Babylon's) homes</i>. Avoidance of the passive.
Jer 51:31	רָץ לְקִרְאֵת־רֵץ יָרוּץ וּמַגִּיד לְקִרְאֵת מַגִּיד לְהַגִּיד לְמֶלֶךְ בָּבֶל כִּי־נִלְכְּדָה עִירוֹ מִקְצֶה:	One <u>runner</u> is running towards <u>another</u>, And one <u>messenger</u> towards <u>another</u>, To tell the king of Babylon That his city has been captured <u>From end to end</u>.	runner ... another ← <i>a runner ... a runner</i>. messenger ... another ← <i>a messenger ... a messenger</i>. From end to end ← <i>From its end</i>.
Jer 51:32	וְהַמַּעְבְּרוֹת נִתְּפְשׁוּ וְאֶת־הָאֲגָמִים שָׂרְפוּ בָּאֵשׁ וְאֲנָשֵׁי הַמִּלְחָמָה נִבְהָלוּ: ס	And the fords have been captured, And the reedy places <u>have been burned</u> with fire, And the combatants have become terrified.	have been burned ← <i>they have burned</i>. Avoidance of the passive.

Jer 51:33	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בֵּת-בָּבֶל כְּגֶרֶן עֵת הַדְרִיכָה עוֹד מֵעַט וּבָאָה עֵת-הַקָּצִיר לָהּ:	For this <i>is what</i> the LORD of hosts, the God of Israel, says: ‘The daughter of Babylon <i>is</i> like a threshing floor At the time for it to be trodden. In a little while, The time of harvesting it will come.’ ”	this is what ← thus.
Jer 51:34	*אֲכַלְנוּ *אֶכְלָנִי *הַמִּמְנוּ הַמִּמְנִי נְבוּכַדְרֶאצַּר * מֶלֶךְ בָּבֶל *הַצִּיגְנוּ הַצִּיגְנִי בְּלִי רִיק * בִּלְעָנוּ *בִּלְעָנִי כְּתִנְיָן * מִלֵּא כִרְשׁוֹ מִעֲדָנִי הַדִּיחְנוּ *הַדִּיחְנִי:	“Nebuchadrezzar the king of Babylon has devoured {Q: me} [K: us], He has routed {Q: me} [K: us], He has presented {Q: me} [K: us] as an empty vessel, He has swallowed {Q: me} [K: us] as a crocodile <i>does</i> , He has filled his belly with my <u>delightful</u> <i>things</i> ; He has driven {Q: me} [K: us] out.	The <i>ketiv</i> / <i>qeré</i> issue is a vav / yod issue throughout. The inhabitant of Zion (Jer 51:35) speaking. delightful <i>things</i> ← <i>delights</i> .
Jer 51:35	חֲמָסִי וּשְׂאֲרִי עַל-בָּבֶל תֹּאמַר יֹשֶׁבֶת צִיּוֹן וְדָמִי אֶל-יֹשְׁבֵי כְשָׁדִים תֹּאמַר יְרוּשָׁלַם: ס	The <u>violence</u> I have suffered And <i>that of</i> my kin Be on Babylon”, The inhabitant of Zion will say. “And may my blood <i>be</i> on the inhabitants of the Chaldees”, Jerusalem will say.	The violence I have suffered ← <i>My violence</i> , an objective genitive.
Jer 51:36	לָכֵן כֹּה אָמַר יְהוָה הַנְּגִידָרְבִּי אֶת-רִיבְךָ וְנִקְמָתִי אֶת-נִקְמַתְךָ וְהַחֲרַבְתִּי אֶת-יָמָהּ וְהִבִּשְׁתִּי אֶת-מְקוֹרָהּ:	Therefore this <i>is what</i> the LORD says: “I <u>am</u> about to plead your case, And I will <u>take</u> your <u>revenge</u> , And I will dry up its sea, And I will <u>cause failure</u> of its <u>water-source</u> .	this is what ← thus. I am about to ← <i>Behold</i> <i>me</i> . take your revenge ← <i>avenge your revenge</i> . cause failure of ← <i>put to</i> <i>shame</i> , or dry up.

Jer 51:37	וְהִיְתָה בָּבֶל לְגִלִּים מְעוֹן־תַּנִּינִים שָׁמָּה וּשְׂרָקָה מֵאִין יוֹשֵׁב:	And Babylon will become heaps <i>of</i> <i>stones</i> , A den of jackals, A desolation and a laughing stock, Without an inhabitant.	a laughing stock ← <i>whistling, hissing.</i>
Jer 51:38	יִחַדּוּ בְּכַפְּרִים יִשְׁאָגוּ נַעֲרוֹ בְּגוֹרֵי אֲרֻזֹּת:	They will roar together like lion cubs; They will growl like the whelp of lionesses.	
Jer 51:39	בְּחֶמֶם אֲשִׁית אֶת־מִשְׁתֵּיהֶם וְהִשְׁכַּרְתִּים לְמַעַן יֵעָלְזוּ וְיִשְׁגּוּ שְׁנַת־עוֹלָם וְלֹא יִקְיצוּ נֶאֱמַר יְהוָה:	When they are in a state of arousal, I will lay on a banquet for them, And I will make them drunk So that they exult And sleep an age- abiding sleep And do not wake up, Says the LORD.	When they are in a state of arousal ← <i>In their being hot.</i> a banquet for them ← <i>their banquet.</i>
Jer 51:40	אֲזִירִידֵם כְּכֹרִים לְטָבוֹחַ כְּאֵילִים עִם־עֲתוּדִים:	I will bring them down Like fatted lambs to the slaughter, Like rams with he- goats.	
Jer 51:41	אֵיךְ נִלְכְּדָה שִׁשִּׁד וַתִּתְּפֹשׂ תְּהִלַּת כָּל־הָאָרֶץ אֵיךְ הִיְתָה לְשִׁמָּה בָּבֶל בְּגוֹיִם:	How Babylon has been captured! And <i>how</i> the <i>object of</i> praise of the whole earth has been seized! How Babylon has become an <i>object of</i> <i>astonishment</i> among the nations.	Babylon: in atbash. See Jer 25:26. astonishment: or <i>desolation.</i>
Jer 51:42	עָלָה עַל־בָּבֶל הַיָּם בְּהֶמוֹן גָּלְיוֹ נִכְסְתָה:	The sea came up to Babylon; It was covered by the vast quantity of its waves.	

Jer 51:43	הָיוּ עָרֶיהָ לְשִׁמָּה אֶרֶץ צִיָּה וְעֵרְבָה אֶרֶץ לֹא־יֵשֵׁב בָּהֶן כָּל־אִישׁ וְלֹא־יַעֲבֹר בָּהֶן בֶּן־אָדָם:	Its towns became a desolation – A land of drought and aridity. A land in whose <i>towns</i> no man <i>can</i> live, And through which no son of Adam will pass.	no ← <i>not every</i> .
Jer 51:44	וּפָקַדְתִּי עַל־בָּל בְּבָבֶל וְהִצֵּאתִי אֶת־בִּלְעוּ מִפִּי וְלֹא־יִנְהָרוּ אֵלָיו עוֹד גּוֹיִם גַּם־חֹמֶת בָּבֶל נָפְלָה:	And I will visit Bel in Babylon, And I will eject from his mouth what he has swallowed, And the nations will no longer stream to him. Indeed, Babylon's wall will fall.	Indeed ← <i>Also</i> , but with wider scope.
Jer 51:45	צֵאוּ מִתּוֹכָה עַמִּי וּמִלְטוּ אִישׁ אֶת־נַפְשׁוֹ מִחֶרֶן אֶף־יְהוָה:	Come out of it, my people, And let each <i>man</i> save <u>himself</u> From the <u>furious anger</u> of the LORD.	out of it ← <i>out of her</i> <i>midst</i> . himself ← <i>his soul</i> . furious anger ← <i>fury of</i> <i>anger</i> , translated ַ
Jer 51:46	וּפִן־יִרְדָּ לְבַבְכֶּם וְתִירְאוּ בְשִׁמוּעָה הַנִּשְׁמָעַת בְּאֶרֶץ וּבֵא בַשָּׁנָה הַשְּׁמוּעָה וְאַחֲרָיו בַּשָּׁנָה הַשְּׁמוּעָה וְחָמַס בְּאֶרֶץ וּמִשַּׁל עַל־מִשַּׁל:	And so that your heart does not become faint, And you become afraid at the report heard in the land, When a report comes in <i>one</i> year, And after it a report in the <i>next</i> year, And <i>there is</i> violence in the land – With ruler against ruler –	ל as a reverse Hebraic genitive, with the <i>nomen</i> <i>regens</i> as the adjective.
Jer 51:47	לִכֵּן הִנֵּה יָמִים בָּאִים וּפָקַדְתִּי עַל־פְּסִילֵי בָבֶל וְכָל־אַרְצָהּ תִּבּוֹשׁ וְכָל־חֻלְלֶיהָ יִפְּלוּ בְּתוֹכָהּ:	Behold, the days are coming When I will visit the carved images of Babylon, And all its land will be put to shame, And all its casualties will fall within its <u>precincts</u> .	Behold ← <i>Therefore</i> <i>behold</i> , but English does not require a correlative to <i>so that</i> (in the previous verse). precincts ← <i>inside</i> .

Jer 51:48	וְרִנְנוּ עַל־בָּבֶל שָׁמַיִם וְאָרֶץ וְכָל אֲשֶׁר בָּהֶם כִּי מִצָּפוֹן יִבֹּא־לָהּ הַשׁוֹדְדִים נְאֻם־יְהוָה:	And heaven and earth and all who <i>are</i> in them will be jubilant about Babylon, For the plunderers will come against it from the north, Says the LORD.	
Jer 51:49	גַּם־בָּבֶל לִנְפֹל חָלְלִי יִשְׂרָאֵל גַּם־לִבְבֹל נָפְלוּ חָלְלִי כָּל־הָאָרֶץ:	Babylon <i>was</i> both <i>the</i> <i>cause of</i> Israel's casualties falling, And <i>it was because of</i> Babylon That the casualties of the whole earth fell.	because of Babylon: AV differs (<i>at Babylon</i>). See the preposition ל in [AnLx] № IX, and [BDB] № 5g.
Jer 51:50	פְּלִטִים מִחֶרֶב הִלְכוּ אֶל־תַּעֲמָדוֹ זָכְרוּ מִרְחוֹק אֶת־יְהוָה וִירוּשָׁלַם תִּזְכָּר עַל־לִבְבָכֶם:	<i>You who</i> have escaped the sword, Go away; do not stand <i>still</i> . Remember the LORD <u>when you are far</u> <u>away</u> , And let Jerusalem <u>come to mind</u> .	when you are far away ← from far away. come to mind ← rise on your heart.
Jer 51:51	בְּשָׁנוּ כִּי־שָׁמַעְנוּ חֲרָפָה כִּסְתָּהּ כְּלִמָּה פָּגִינוּ כִּי בָּאוּ זָרִים עַל־מִקְדָּשֵׁי בֵּית יְהוָה: ס	We were ashamed when we heard the reproach; Ignominy covered our faces, For foreigners had arrived at the sanctuaries of the house of the LORD.	
Jer 51:52	לָכֵן הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וּפְקֻדָּתִי עַל־פְּסִילֶיהָ וּבְכָל־אֶרֶצָהּ יֶאֱנָק חָלָל:	That <i>is</i> why, behold, the days are coming, Says the LORD, When I will visit its idols, And throughout all its land The wounded will groan.	
Jer 51:53	כִּי־תִעֲלֶה בָבֶל הַשָּׁמַיִם וְכִי תִבְצָר מִרוֹם עֲזָה מֵאֲתִי יִבָּאוּ שׁוֹדְדִים לָהּ נְאֻם־יְהוָה: ס	<i>Even</i> if Babylon rises <i>to</i> the skies, Or if it fortifies <i>itself</i> to the height of its strength, Plunderers will go to it <u>At my instigation</u> , Says the LORD.	At my <i>instigation</i> ← From me.

Jer 51:54	קוֹל זַעֲקָה מִבָּבֶל וְשֹׁבֵר גְּדוֹל מֵאֶרֶץ כַּשְׂדִּים:	Hear a sound of an outcry from Babylon, And of <u>widescale</u> destruction from the land of the Chaldeans.	widescale ← <i>great</i> .
Jer 51:55	כִּי־שִׁדָּד יְהוָה אֶת־בָּבֶל וְאֶבֶד מִמֶּנָּה קוֹל גְּדוֹל וְהָמוּ גִלְיָהֶם בְּמַיִם רַבִּים נָתַן שְׁאוֹן קוֹלָם:	For the LORD is ravaging Babylon, And he has <u>silenced</u> its loud voice, As their waves rage like mighty waters, As their <u>tumultuous</u> <u>sound rings out</u> .	silenced ← <i>caused to perish</i> . their tumultuous sound rings out ← <i>the tumult of their voice is given</i> . Translated as a reverse Hebraic genitive.
Jer 51:56	כִּי בָא עָלֶיהָ עַל־בָּבֶל שׁוֹדָד וְנִלְכְּדוּ גִבּוֹרֶיהָ חֲתָתָהּ קִשְׁתוֹתֶיהָ כִּי אֵל גְּמָלוֹת יְהוָה שָׁלֵם יְשָׁלֵם:	For the plunderer has come against it – Against Babylon – And its warriors will be captured, And their bows will each be broken in pieces, For the LORD <i>is</i> a GOD of retributions; He will <u>certainly</u> <u>requite them</u> .	certainly requite: infinitive absolute.
Jer 51:57	וְהַשְׁכַּרְתִּי שָׂרֶיהָ וְחֹכְמֶיהָ פְּחוּתֶיהָ וְסִגְנֶיהָ וְגִבּוֹרֶיהָ וַיִּשְׁנּוּ שְׁנַת־עוֹלָם וְלֹא יִקְיצוּ נְאֻם־הַמֶּלֶךְ יְהוָה צָבָאוֹת שְׁמוֹ: ס	And I will make its officers and its wise <i>men</i> , And its governors and its administrators and its warriors, Drunk, And they will sleep an age-abiding sleep, And they will not wake up, Says the king – The LORD of hosts <i>is</i> his name.”	

Jer 51:58	כֹּה־אָמַר יְהוָה צְבָאוֹת חֲמוֹת בָּבֶל הֶרְחֲבָה עָרָהּ תִּתְּעָרֶר וְשַׁעֲרֶיהָ הַגְּבִהִים בָּאֵשׁ יִצְתּוּ וַיִּגְעּוּ עַמִּים בְּדִירֵיק וּלְאֻמִּים בְּדִירֵאֵשׁ וַיַּעֲפוּ: ס	<i>This is what</i> the LORD of hosts says: “The <u>wide walls</u> of <u>Babylon</u> will certainly be demolished, And its tall gates will be burned with fire, And <i>various</i> peoples will toil quite in vain, And nations will become weary, <u>With so much fire.</u>”	<i>This is what</i> ← <i>Thus</i>. wide walls of Babylon ← <i>walls of wide Babylon</i>. will certainly be demolished: infinitive absolute. will be burned ← <i>they</i> <i>will burn</i>. Avoidance of the passive. With so much fire ← <i>In</i> <i>sufficiency of fire</i>.
Jer 51:59	הַדְּבָר אֲשֶׁר־צִוָּה יְרֵמְיָהוּ הַנָּבִיא אֶת־שָׂרְיָה בֶּן־נִרְיָה בֶּן־מַחְסִיָּה בְּלָכְתּוֹ אֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה בָּבֶל בְּשָׁנַת הָרַבְעִית לְמָלְכוֹ וּשְׂרָיָה שֹׂר מְנוּחָה:	The words <i>with</i> which Jeremiah the prophet commanded Seraiah, the son of Neriah, the son of Mahseiah, when he went with Zedekiah king of Judah to Babylon, in the fourth year of his reign, when Seraiah <i>was</i> the officer for security,	words ← <i>word, thing</i>. Mahseiah: AV= <i>Maaseiah</i>, a name used for a distinctly different spelling. security ← <i>resting</i>. See [BDB].
Jer 51:60	וַיִּכְתֹּב יְרֵמְיָהוּ אֶת כָּל־הָרָעָה אֲשֶׁר־תָּבוֹא אֶל־בָּבֶל אֶל־סֵפֶר אֶחָד אֶת כָּל־הַדְּבָרִים הָאֵלֶּה הַכְּתָבִים אֶל־בָּבֶל:	for Jeremiah wrote <i>in</i> a <u>book</u> all the trouble which would come over Babylon – all those things which <i>have been</i> written concerning Babylon.	in a book ← <i>into one</i> <i>book</i>. Pregnant use of the preposition.
Jer 51:61	וַיֹּאמֶר יְרֵמְיָהוּ אֶל־שָׂרְיָה כְּבֹאֲךָ בָּבֶל וּרְאִיתָ וּקְרָאתָ אֶת כָּל־הַדְּבָרִים הָאֵלֶּה:	And Jeremiah said to Seraiah, “When you arrive <i>in</i> Babylon, then look and read all these words.	This and the following verses are alluded to in Rev 18:21.
Jer 51:62	וַאֲמַרְתָּ יְהוָה אֵלֶּה דְּבַרְתָּ אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ לְבִלְתִּי הִיֹּזֵת־בּוֹ יֹשֵׁב לְמַאֲדָם וְעַד־בְּהֵמָה כִּי־שִׁמְמוֹת עוֹלָם תִּהְיֶה:	And say, ‘LORD, you have spoken against this place, that <i>you</i> will cut it off so that it has no inhabitant, <u>neither man nor beast</u>, for it will be an age-abiding desolation.’	The verse is alluded to in Rev 18:21. neither man nor beast: see Gen 6:7.

Jer 51:63	וְהָיָה כְּכֹל־תּוֹךְ לְקָרָא אֶת־הַסֵּפֶר הַזֶּה תִּקְשֹׁר עָלָיו אֶבֶן וְהִשְׁלַכְתּוּ אֶל־תּוֹךְ פָּרָת׃	And it will come to pass, when you have finished reading this book, <i>that</i> you will bind a stone to it, and you will cast it into the Euphrates.	The verse is alluded to in Rev 18:21 .
Jer 51:64	וְאָמַרְתָּ כֹכָה תִשְׁקַע בָּבֶל וְלֹא־תָקוּם מִפְּנֵי הָרָעָה אֲשֶׁר אָנֹכִי מֵבִיא עָלֶיהָ וַיֵּעָפוּ עַד־הֵנָּה דְּבָרֵי יִרְמְיָהוּ׃ ס	And you will say, ‘ <i>This is</i> <i>how</i> Babylon will sink and will not rise, because of the trouble which I am bringing on it, and they will become weary.’ ” <i>Those were</i> the words of Jeremiah.	The verse is alluded to in Rev 18:21 . <i>This is how</i> ← <i>Thus</i> . <i>Those were</i> ← <i>Up to</i> <i>here</i> . Compare Jer 48:47.
Jer 52:1	בֶּן־עֶשְׂרִים וְאַחַת שָׁנָה צָדִיקְיָהוּ בְּמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ חַמִּיטַל *חֲמוּטַל* בֶּת־יִרְמְיָהוּ מִלִּבְנָה׃	Zedekiah <i>was</i> twenty-one years old when he <i>started</i> <i>to</i> reign, and he reigned in Jerusalem for eleven years. And the name of his mother <i>was</i> {Q: Hamutal} [K: Hamital] the daughter of Jeremiah, from Libnah.	2 Ki 24:18, 2 Chr 36:11.
Jer 52:2	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כָּכָל אֲשֶׁר־עָשָׂה יְהוֹיָקִים׃	And he did what <i>was</i> wrong in the sight of the LORD, like everything that Jehoiakim did.	2 Ki 24:19, 2 Chr 36:12.
Jer 52:3	כִּי עַל־אִף יְהוָה הָיְתָה בִּירוּשָׁלַם וַיְהוּדָה עַד־הִשְׁלִיכוּ אוֹתָם מֵעַל פָּנָיו וַיִּמְרֹד צָדִיקְיָהוּ בְּמָלְךְ בָּבֶל׃	For <i>it was</i> on account of the wrath of the LORD <i>that</i> <i>this happened</i> in Jerusalem and Judah, until he had <i>banished</i> them from his presence. Now Zedekiah rebelled against the king of Babylon.	2 Ki 24:20, 2 Chr 36:13. <i>happened</i> ← <i>became</i> . <i>banished</i> ← <i>cast</i> .
Jer 52:4	וַיְהִי בְּשָׁנָה הַתְּשַׁעִּית לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר לַחֹדֶשׁ בָּא נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל הוּא וְכָל־חִילוֹ עַל־יְרוּשָׁלַם וַיִּחְנוּ עָלֶיהָ וַיִּבְנוּ עָלֶיהָ דֵּיק סָבִיב׃	And it came to pass in the ninth year of his reign, in the tenth month, on the tenth <i>day</i> of the month, <i>that</i> Nebuchadrezzar king of Babylon – he <i>himself</i> and all his army – came against Jerusalem, and they encamped against it, and they built a wall of circumvallation around it.	2 Ki 25:1.

Jer 52:5	וּתְבֹא הָעִיר בַּמָּצוֹר עַד עֲשֵׂתִי עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ צִדְקִיָּהוּ:	And the city came under siege until the eleventh year of King Zedekiah.	2 Ki 25:2.
Jer 52:6	בַּחֹדֶשׁ הָרְבִיעִי בְּתִשְׁעָה לַחֹדֶשׁ וַיְחֻזַּק הָרָעֵב בָּעִיר וְלֹא־הָיָה לָחֶם לָעָם הָאָרֶץ:	In the fourth month, on the ninth <i>day</i> of the month, the famine in the city became <i>severe</i> , and there was no bread for the people of the land.	2 Ki 25:3. severe ← <i>strong</i> .
Jer 52:7	וּתְבַקַּע הָעִיר וְכָל־אֲנָשֵׁי הַמִּלְחָמָה יִבְרָחוּ וַיֵּצְאוּ מִהָעִיר לַיְלָה דֶּרֶךְ שַׁעַר בֵּין־הַחֲמֹתַיִם אֲשֶׁל עַל־גִּן הַמֶּלֶךְ וְכַשְׂדִּים עַל־הָעִיר סָבִיב וַיֵּלְכוּ דֶּרֶךְ הָעֲרָבָה:	And the city was breached, and all the warriors fled and departed from the city <i>at night</i> , through the gate between the two walls which <i>were</i> alongside the king's garden, while the Chaldeans <i>were</i> alongside the city around <i>it</i> . And <i>the</i> warriors went <i>by</i> the <u>road</u> <u>through</u> the arid tract.	2 Ki 25:4. road through ← <i>road of</i> . Wider use of the construct state.
Jer 52:8	וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים אַחֲרֵי הַמֶּלֶךְ וַיִּשְׁיֹגּוּ אֶת־צִדְקִיָּהוּ בְּעֲרֵבַת יְרֵחוֹ וְכָל־חֵילוֹ נָפְצוּ מֵעָלָיו:	Then the Chaldean army pursued the king, and they caught up with Zedekiah in the arid tracts of Jericho, and all his army dispersed themselves away from him.	2 Ki 25:5.
Jer 52:9	וַיִּתְּפְשׂוּ אֶת־הַמֶּלֶךְ וַיַּעֲלוּ אֹתוֹ אֶל־מֶלֶךְ בָּבֶל רַב־לְתָה בְּאֶרֶץ חֲמַת וַיְדַבֵּר אֹתוֹ מִשְׁפָּטִים:	And they caught the king, and they brought him up to the king of Babylon in Riblah in the land of Hamath, and <u>sentence was</u> <u>passed on him</u> .	2 Ki 25:6. in Riblah ← <i>to Riblah</i> . sentence was passed on him ← <i>he / one spoke</i> <i>sentence on him</i> .
Jer 52:10	וַיִּשְׁחַט מֶלֶךְ־בָּבֶל אֶת־בְּנֵי צִדְקִיָּהוּ לְעֵינָיו וְגַם אֶת־כָּל־שָׂרֵי יְהוּדָה שָׁחַט בְּרַב־לְתָה:	And the king of Babylon slaughtered Zedekiah's sons in his sight, and he also slaughtered all the officials of Judah in Riblah.	2 Ki 25:7.

Jer 52:11	וְאֶת־עֵינֵי צִדְקִיָּהוּ עָוָר וַיֹּאסְרֵהוּ בַּנְּחֹשְׁתִּים וַיְבֵאֵהוּ מֶלֶךְ־בָּבֶל בְּבִלְהָ וַיִּתְּנֵהוּ בבית־**בֵּית־הַפְּקֻדֹת* עַד־יוֹם מוֹתוֹ:	He also blinded Zedekiah's eyes, and he bound him in fetters, and the king of Babylon brought him to Babylon, and he <u>kept</u> him {K: in} [Q: <i>in</i>] prison until the day of his death.	2 Ki 25:7. kept ← <i>put</i>.
Jer 52:12	וּבַחֹדֶשׁ הַחֲמִישִׁי בֶּעָשׂוֹר לַחֹדֶשׁ הִיא שְׁנַת תִּשְׁע־עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל בָּא נְבוּזַרְאֲדָן רַב־טַבָּחִים עָמַד לִפְנֵי מֶלֶךְ־בָּבֶל בִּירוּשָׁלַם:	And in the fifth month, on the tenth <i>day</i> of the month, that <i>is</i> the nineteenth year of King Nebuchadrezzar king of Babylon, Nebuzaradan the chief <u>guard</u> came, <i>who</i> stood before the king of Babylon in Jerusalem,	2 Ki 25:8. guard: see 2 Ki 25:8.
Jer 52:13	וַיִּשְׂרֹף אֶת־בֵּית־יְהוָה וְאֶת־בֵּית הַמֶּלֶךְ וְאֵת כָּל־בֵּתֵי יְרוּשָׁלַם וְאֶת־כָּל־בֵּית הַגָּדוֹל שָׂרָף בְּאֵשׁ:	and he burnt the house of the LORD and the king's house, and all the houses of Jerusalem, and he burnt every high-ranking <i>person's</i> house with fire.	2 Ki 25:9, 2 Chr 36:19.
Jer 52:14	וְאֶת־כָּל־חֲמוֹת יְרוּשָׁלַם סָבִיב נָתְצוּ כָל־חֵיל כְּשָׂדִים אֲשֶׁר אֶת־רַב־טַבָּחִים:	And the whole army of the Chaldeans, who <i>were</i> under the chief guard, <u>demolished</u> all the walls of Jerusalem surrounding <i>it</i>.	2 Ki 25:10. under ← <i>with</i>. demolished: in a Hebrew “OVS” (object-verb-subject) sentence. Similarly many verses following.
Jer 52:15	וּמַדְלֹות הָעָם וְאֶת־יֶתֶר הָעָם הַנִּשְׁאָרִים בָּעִיר וְאֶת־הַנִּפְלִים אֲשֶׁר נָפְלוּ אֶל־מֶלֶךְ בָּבֶל וְאֵת יֶתֶר הָאָמוֹן הַגָּלִיָּה נְבוּזַרְאֲדָן רַב־טַבָּחִים:	And Nebuzaradan the chief guard deported <i>some</i> of <u>the poor</u> among the people, and the rest of the people who remained in the city, and the defectors who had defected to the king of Babylon, and the rest of the <u>population</u>.	2 Ki 25:11. the poor: feminine plural, but probably not <i>poor women</i>, but rather abstract, (<i>those in</i>) <i>poverty</i>. population ← <i>multitude</i>.

Jer 52:16	וּמַדְלֹת הָאָרֶץ הַשָּׂאִיר נְבוּזַרְאֲדָן רַב־טַבָּחִים לְכַרְמִים וּלְיֹגְבִים:	But Nebuzaradan the chief guard left <i>some</i> of the poor of the land <i>to be</i> vine-growers and ploughmen.	2 Ki 25:12. But: adversative use of the vav.
Jer 52:17	וְאֶת־עַמּוּדֵי הַנְּחֹשֶׁת אֲשֶׁר לְבֵית־יְהוָה וְאֶת־הַמְּכָלֹת וְאֶת־ים הַנְּחֹשֶׁת אֲשֶׁר בְּבֵית־יְהוָה שָׁבְרוּ כְשָׁדִים וַיִּשְׂאוּ אֶת־כָּל־נְחֹשֶׁתָם בַּבֵּלָה:	And the Chaldeans broke up the copper columns of the house of the LORD, and the plinths, and the copper <i>artificial</i> sea which was in the house of the LORD, and they carried all the <i>copper taken from them</i> to Babylon.	2 Ki 25:13, 2 Chr 36:18. the copper <i>taken</i> from them ← <i>their copper</i> .
Jer 52:18	וְאֶת־הַסְּרוֹת וְאֶת־הַיָּעִים וְאֶת־הַמְּזִמְרוֹת וְאֶת־הַמְּזַרְקֹת וְאֶת־הַכַּפּוֹת וְאֶת־כָּל־כֵּלֵי הַנְּחֹשֶׁת אֲשֶׁר־יִשְׁרְתּוּ בָהֶם לִקְחוּ:	And they took the pans and the shovels and the snuffers and the sprinkling basins and the ladles and all the copper equipment with which they served.	2 Ki 25:14.
Jer 52:19	וְאֶת־הַסָּפִים וְאֶת־הַמַּחְתּוֹת וְאֶת־הַמְּזַרְקֹת וְאֶת־הַסִּירֹת וְאֶת־הַמְּנִירוֹת וְאֶת־הַכַּפּוֹת וְאֶת־הַמְּנִקּוֹת אֲשֶׁר זָהָב זָהָב וְאֲשֶׁר־כֶּסֶף בְּכֶסֶף לִקַּח רַב־טַבָּחִים:	And the chief guard took the <i>dishes</i> and the firepans and the sprinkling basins and the pans and the lampstands and the ladles and the vials, which <i>were</i> of <i>solid gold</i> and which <i>were</i> of <i>solid silver</i> .	2 Ki 25:15. dishes: or <i>thresholds</i> . solid gold ... solid silver ← <i>gold gold ... silver silver</i> .

Jer 52:20	הַעֲמוּדִים שְׁנֵי הַיָּם אֶחָד וְהַבָּקָר שְׁנֵים-עָשָׂר נִחֲשֶׁת אֲשֶׁר-תַּחַת הַמְּכֻנּוֹת אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה לְבֵית יְהוָה לֹא-הָיָה מִשְׁקָל לְנִחְשָׁתָם כָּל-הַכֵּלִים הָאֵלֶּה:	As for the two columns, the one <i>artificial</i> sea, and the twelve copper oxen which <i>were</i> beneath its bottom, which King Solomon had made for the house of the LORD, the copper of all this equipment <u>was of</u> <u>inestimable weight</u>.	2 Ki 25:16. bottom ← <i>bases</i>. was of inestimable weight ← <i>had no weight</i>, i.e. <i>had no bounds to its</i> <i>weight</i>.
Jer 52:21	וְהַעֲמוּדִים שְׁמֹנֶה עָשָׂרָה אֲמָה *קומה* *קומת* הַעֵמֹד הָאֶחָד וְחוּט שְׁתֵּים-עָשָׂרָה אֲמָה יִסְבְּנוּ וְעֵבְיוּ אַרְבַּע אַצְבָּעוֹת נָבוֹב:	And <i>regarding</i> the columns, eighteen cubits <i>was</i> the {K: height of} [Q: height of] <u>each</u> column, and a cord of twelve cubits went round it, and its thickness <i>was</i> four fingers, <i>and it was</i> hollow.	2 Ki 25:17. cubit (2x): about 18 inches or 45 cm. each ← <i>one</i>.
Jer 52:22	וּכְתֹרֶת עָלָיו נִחֲשֶׁת וְקוֹמַת הַכְּתֹרֶת הָאֶחָת חֲמֵשׁ אַמּוֹת וּשְׁבָכָהּ וְרִמּוֹנִים עַל-הַכּוֹתֶרֶת סָבִיב הַכֹּל נִחֲשֶׁת וְכָאֵלֶּה לַעֲמֹד הַשֵּׁנִי וְרִמּוֹנִים:	And the capital on it <i>was</i> of copper, and the height of the <u>first</u> capital <i>was</i> five cubits, and the trellis and the pomegranates on the capital around <i>it were</i> all of copper, and the second column <i>had</i> the <u>same</u> <i>features</i> and pomegranates.	2 Ki 25:17. the first ← <i>one</i>. cubit: about 18 inches or 45 cm. the same ← <i>like these</i>.
Jer 52:23	וַיְהִיו הָרִמּוֹנִים תִּשְׁעִים וּשְׁשֶׁה רוּחָה כָּל-הָרִמּוֹנִים מֵאָה עַל-הַשְּׁבָכָה סָבִיב:	And the pomegranates were ninety-six <i>in number</i> on the <u>exposed</u> sides. The total <i>number</i> of pomegranates on the trellis <i>was</i> one hundred around <i>it</i>.	on the <i>exposed</i> sides ← <i>to the wind</i>.
Jer 52:24	וַיִּקַּח רַב-טַבָּחִים אֶת-שֶׁרִיָּה כֹהֵן הָרֹאשׁ וְאֶת-צַפְנִיָּה כֹהֵן הַמִּשְׁנָה וְאֶת-שְׁלֹשֶׁת שֹׁמְרֵי הַסֶּף:	And the chief guard took Seraiah the head priest, and Zephaniah the second <i>most senior</i> priest, and the three <u>doorkeepers</u>,	2 Ki 25:18. doorkeepers ← <i>threshold</i> <i>keepers</i>.

Jer 52:25	וּמִן־הָעִיר לָקַח סָרִיס אֶחָד אֲשֶׁר־הָיָה פֶּקִיד עַל־אֲנָשֵׁי הַמִּלְחָמָה וְשִׁבְעָה אֲנָשִׁים מֵרָאִי פְּנֵי־הַמֶּלֶךְ אֲשֶׁר נִמְצְאוּ בָּעִיר וְאֵת סֹפֵר שָׂר הָעָבָא הַמַּצְבָּא אֶת־עַם הָאָרֶץ וְשֵׁשִׁים אִישׁ מֵעַם הָאָרֶץ הַנִּמְצָאִים בְּתוֹךְ הָעִיר:	and from the city he took one eunuch who was in charge of the warriors, and seven men from those who attended to the king, who were present in the city, and the scribe who was a commander of the army, who mobilized the people of the land, and sixty men from the people of the land who were present inside the city,	2 Ki 25:19. in charge of ← <i>the overseer over.</i> attended to ← <i>see the face of.</i> present (2x) ← <i>found.</i>
Jer 52:26	וַיִּקַּח אוֹתָם נְבוּזַרְאֲדָן רַב־טַבָּחִים וַיִּלְךְ אוֹתָם אֶל־מֶלֶךְ בָּבֶל רְבִלְתָּה:	and Nebuzaradan the chief guard took them and led them to the king of Babylon in Riblah.	2 Ki 25:20. in Riblah ← <i>to Riblah.</i>
Jer 52:27	וַיַּכּה אוֹתָם מֶלֶךְ בָּבֶל וַיַּמָּתֵם בְּרִבְלָה בְּאֶרֶץ חֲמַת וַיִּגַּל יְהוּדָה מֵעַל אֲדָמָתוֹ:	Then the king of Babylon struck them down and killed them in Riblah in the land of Hamath. And Judah was deported from its land.	2 Ki 25:21.
Jer 52:28	זֶה הָעָם אֲשֶׁר הִגְלָה נְבוּכַדְרֶאצַּר בְּשָׁנַת־שִׁבְעַ יְהוּדִים שְׁלֹשֶׁת אֲלָפִים וְעֶשְׂרִים וּשְׁלֹשָׁה:	This <i>is</i> the <i>number of</i> people whom Nebuchadrezzar deported. In the seventh year, three thousand and twenty-three Jews;	
Jer 52:29	בְּשָׁנַת שְׁמוֹנֶה עָשָׂר לְנְבוּכַדְרֶאצַּר מִירוּשָׁלַם נָפֶשׁ שְׁמוֹנֶה מֵאוֹת שְׁלֹשִׁים וּשְׁנָיִם:	in the eighteenth year of Nebuchadrezzar, eight hundred and thirty-two people from Jerusalem.	people ← <i>soul.</i>

Jer 52:30	בְּשָׁנַת שְׁלֹשׁ וָעֶשְׂרִים לְנְבוּכַדְרֶאצַּר הַגָּלָה נְבוּזַרְאֲדָן רַב־טַבָּחִים יְהוּדִים נָפֶשׁ שִׁבְעַת מֵאוֹת אַרְבַּעַת וַחֲמִשָּׁה כָּל־נָפֶשׁ אַרְבַּעַת אֲלָפִים וְשֵׁשׁ מֵאוֹת: פ	In the twenty-third year of Nebuchadrezzar, Nebuzaradan the chief guard deported seven hundred and forty-five Jewish persons. And the total <i>number of people</i> was four thousand and six hundred.	persons ... people ← <i>soul ... soul.</i>
Jer 52:31	וַיְהִי בְשָׁלְתֵּימִם וְשִׁבְעַת שָׁנָה לְגָלוּת יְהוֹיָכִן מֶלֶךְ־יְהוּדָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וַחֲמִשָּׁה לַחֹדֶשׁ נָשָׂא אֲוִיל מְרֹדַךְ מֶלֶךְ־ בָּבֶל בְּשָׁנַת מַלְכָּתוֹ אֶת־רֹאשׁ יְהוֹיָכִין מֶלֶךְ־יְהוּדָה וַיֵּצֵא אוֹתוֹ מִבַּיִת *הַכְּלִיא **הַכְּלוּא:	And it came to pass in the thirty-seventh year of the deportation of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth <i>day</i> of the month, <i>that</i> Evil-Merodach king of Babylon, in the year when he <i>started to</i> reign, gave Jehoiachin king of Judah his <u>liberty</u> , and he brought him out of the <u>prison</u> .	prison: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning, as in Jer 37:4. 2 Ki 25:27. gave ... liberty ← <i>raised</i> <i>the head of.</i>
Jer 52:32	וַיְדַבֵּר אִתּוֹ טָבוֹת וַיִּתֵּן אֶת־כִּסְאוֹ מִמַּעַל לְכִסֵּא מַלְכִּים *הַמְּלָכִים אֲשֶׁר* אִתּוֹ בְּבָבֶל:	And he spoke <u>welcome</u> <i>words to him</i> , and he appointed his throne above the <u>thrones</u> of {K: <i>the</i> } [Q: <i>the</i>] kings who <i>were</i> with him in Babylon.	2 Ki 25:28. welcome ← <i>good.</i> to him ← <i>with him.</i> thrones ← <i>throne.</i>
Jer 52:33	וַשָּׂנֵה אֶת בְּגָדֵי כְלָאוֹ וְאָכַל לֶחֶם לִפְנֵי תָמִיד כָּל־יְמֵי חַיָּו:	And he changed his prison clothes, and he ate <u>food</u> <u>regularly</u> in his presence all the days of his life.	2 Ki 25:29. food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. regularly ← <i>always.</i>
Jer 52:34	וְאַרְחָתוֹ אֲרָחַת תָּמִיד נִתְּנָה־לּוֹ מֵאֵת מֶלֶךְ־בָּבֶל דְּבַר־יוֹם בְּיוֹמוֹ עַד־יוֹם מוֹתוֹ כָּל יְמֵי חַיָּו:	And <i>as for</i> his <u>meals</u> , a regular meal was given to him by the king of Babylon <i>as</i> a day-to-day matter until the day of his death, all the days of his life.	2 Ki 25:30. meals ← <i>meal.</i>