

EXCERPTS FROM:

Hebrew Bible Quotes that
Have Been Misunderstood
for Thousands of Years

Volume 3: Quotes from
Jeremiah to Malachi

By Kenneth Greifer

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MICAH 5:1 AND MICAH 4:8

MICAH 5:1

USUAL TRANSLATION

"And you (masculine singular) אַתָּה, Bethlehem Ephrata, are little (masculine) זָעִיר to be among the thousands (the families) of Judah, from you to Me, he will go forth to be a ruler in (over) Israel..."

BIRTHPLACE OF THE FUTURE KING?

Some commentators believe that MICAH 5:1 predicts that a future king of Israel will be born in Bethlehem Ephrata, but the quote does not actually say that the person will be born there, but only that he will go forth to rule from there. Of course, it could mean the king will be born there.

PLACES ARE USUALLY FEMININE

One problem with the usual translation is that a place (city) should be "you" (feminine) and "little"

(feminine), and "little to be" does not make sense. It would make more sense as "and you (feminine), Bethlehem Ephrata, are little among the thousands (the families) of Judah..."

I think that some places might be treated as masculine nouns. AMOS 5:5 has Gilgal and the city called House of G-d each used with a masculine verb, but NEHEMIAH 11:31 say the House of G-d and her towns which sounds feminine.

POSSIBLE FAMILY CALLED BETHLEHEM

Some commentators say that a family that lived in Bethlehem might have been called by that place's name, so MICAH 5:1 could mean that a ruler will go forth from that family, and not necessarily from that place. I am not sure if a family can be called by a place's name without a special ending to the word in Hebrew that means "Bethlehemites." The quote does not say this, so it might not mean this.

The founder or founders of Bethlehem are mentioned in the genealogies. 1 CHRONICLES 2:11 mentions Salma as David's ancestor, and 1 CHRONICLES 2:51 and 2:54 call Salma the father (founder) of Bethlehem. I am not sure if there were two people with the same name, or if it is the same person.

1 CHRONICLES 4:4 says that Hur was the father (founder) of Bethlehem also.

THE NAME "DAVID"

HOSEA 3:5, EZEKIEL 34:23, EZEKIEL 37:24, and some other quotes say that the future king of Israel's name is David. Some commentators believe that this future king will be a descendant of King David who is also called David.

Some commentators believe that King David will live and rule again in the future, so MICAH 5 could really be about him coming from Bethlehem since he was born there. DANIEL 12:2 and EZEKIEL 37:13-14 mention people being revived from being dead in the future.

MICAH 5:1 FIRST PART OF QUOTE USUAL TRANSLATION

"And you (masculine singular) אַתָּה, Bethlehem Ephrata, are little (masculine) זָעִיר to be among the thousands (the families) of Judah, from you to Me, he will go forth to be a ruler in (over) Israel..."

MICAH 5:1 FIRST PART

ALTERNATIVE TRANSLATIONS

"And will come ה ת א, Bethlehem Ephrata, a young man (a youth) (a shepherd's boy) ר י ע צ to be among the thousands (the families) of Judah, from you to Me he will go forth to be a ruler in (over) Israel..."

In this translation, G-d could be speaking to Bethlehem Ephrata.

Or: "And will come ה ת א to Bethlehem Ephrata a young man (a youth) (a shepherd's boy) ר י ע צ to be among the thousands (the families) of Judah, from you to Me he will go forth to be a ruler in (over) Israel..."

In this translation, the youth could be coming to Bethlehem Ephrata.

MICAH 5:1 SECOND PART

USUAL TRANSLATION

"...And his goings forth (and his origins) א ת י ו צ מ ו are from the past, from days of old."

"HIS GOINGS FORTH"

The word in MICAH 5:1 translated as "his goings forth" in some books א ת י ו צ מ ו has a feminine plural

ending, but that word in every other quote has a masculine plural ending. For examples, see NUMBERS 33:2, PSALM 65:9, PSALM 107:33, PSALM 107:35, ISAIAH 41:18, EZEKIEL 12:4, EZEKIEL 43:11, and EZEKIEL 44:5.

It is possible that the word could also have a feminine plural ending, but it could also show that this word might be misunderstood.

The only other quote that I know of that uses the feminine plural of this word is 2 KINGS 10:27, but only in a note on the side or bottom of the page, and not in the actual quote.

“HIS ORIGINS”

The word in MICAH 5:1 translated as "his origins" in some books מו צ נ ת י is not used as “origins” in any other quote. There is no way to know for sure if the word was used to mean that.

It is also doesn't make sense for it to say that his origins are from days of old because everyone's origins are from days of old or the past.

"FROM THE PAST" OR "FROM ETERNITY"

Some commentators say that "from the past"

really says "from eternity" because the word "past" in Hebrew $\square \uparrow \uparrow$ is used about G-d in some quotes. For an example, see HABAKKUK 1:12 "are You not from eternity (the ancient past), L-rd..."

The word is also used about the past when referring to certain people. For example, NEHEMIAH 12:46 says "...because in the days of David and Asaph from old (from the past)..." PSALM 44:2 says "...our fathers told us the work You did in their days, in the days of old (the past) $\square \uparrow \uparrow$." Also, see MICAH 7:20, JEREMIAH 46:26, PSALM 77:6, and PSALM 77:12.

"FROM DAYS OF OLD" OR "FROM DAYS OF ETERNITY"

Some commentators say that "from days of old" should be translated as "from days of eternity" which is also a possible translation. The word $\square \uparrow \uparrow$ can be used for the distant past or for eternity. It is used in the phrase "from days of old" about people in ISAIAH 63:9 and 11, AMOS 9:11, MICAH 7:14, and MALACHI 3:4. The word is also used by itself in JOSHUA 24:2, ISAIAH 61:4, and JEREMIAH 2:20.

Some commentators say that the word "old" should be translated as "eternity" in these quotes because the word is being used as an exaggeration, and

that the quote does not really mean "days of old." If they are right, then it is possible that the word is used as an exaggeration in MICAH 5:1 too, and that the quote could mean "days of old" just like in these other quotes.

Some commentators say that there is a difference between saying "from days of old" and "from old" without saying "days". They believe that "from old" means "from eternity", but many quotes say this, and they are not about eternity. Some examples are GENESIS 6:4, JOSHUA 24:2, 1 SAMUEL 27:8, JEREMIAH 2:20, and JEREMIAH 28:8.

MICAH 5:1 SECOND PART OF QUOTE ALTERNATIVE TRANSLATIONS

"HIS ORIGINS" OR "HIS GOINGS FORTH"

"...And his origins (his goings forth) מו צ א ת יו
are from old (from before) (from the east) מ ק ד ׀,...
from days of old."

Or: "...And his origins (his goings forth) are from
old (from before) (from the east) מ ק ד ׀,...from the
days of their yoke" ׀ ל ו י ׀.

Maybe this means from a time in exile.

Or: "...And his origins (his goings forth) are from old (from before) (from the east) ם ן ק ם, ...from the days of their doing evil" (infinitive of the verb ל ו ל).

Or: "...And his origins (his goings forth) are from their bowing (ן ן ן as ם ן ק) from days of old" or "from the days of their yoke."

MICAH 2:3 mentions a punishment on their neck that won't let them walk upright. This sounds like a yoke will be on them.

Usually MICAH 5:1 is translated:

"And his goings forth (his origins) are from the past, from days of old (from days of eternity), for thus he will give them until a time a woman (in labor) is giving birth."

Maybe it says "until a time a girl is giving birth." Maybe it means nine months will be given or any length of time until a certain woman or girl gives birth.

MICAH 5:1 FIRST AND SECOND PART OF QUOTE
ALTERNATIVE TRANSLATIONS

"HIS FINDERS"

Instead of "his origins" or "his goings forth" ת י ו נ צ ו מ ו, maybe MICAH 5:1 says "and his finders (feminine plural)" from the verb נ צ מ are from the past, from days of old."

Maybe MICAH 5:1 says:

"And his finders are from the past, from days of old, for thus he will give them until a time..."

Maybe his finders are Babylon and Assyria from Micah 5:5. Specific nations are called he or she. Sometimes a nation is called she, but the people of the nation are called they (masculine).

"And you (masculine singular), Bethlehem Ephrata, are little (masculine) to be among the thousands (the families) of Judah, from you to Me, he will go forth to be a ruler in (over) Israel, and his finders י ו נ צ ו מ ו are from the past, from days of old..."

Or: "And will come ה ת א, Bethlehem Ephrata, a young man (a youth) (a shepherd's boy) to be among the thousands (the families) of Judah, from you to Me he will go forth to be a ruler in Israel, and his finders י ו נ צ ו מ ו are from the past, from days of old..."

Or: "And will come ה ת א to Bethlehem Ephrata
a young man (a youth) (a shepherd's boy) צ ע י ר to be
among the thousands (the families) of Judah, from you
to Me he will go forth to be a ruler in (over) Israel..."

MICAH 4:8

MICAH 4:8

USUAL TRANSLATION

"And you, Migdal Eder, hill of the daughter of
Zion, unto you it (she) will come, (even) the first
government, a kingdom מ ל כ ת for the daughter of
Jerusalem."

MICAH 4:8

ALTERNATIVE TRANSLATIONS

"And you, Migdal Eder, the hill of the daughter
of Zion, unto you she (the daughter of Zion) will come,
and will come the first government (first rule) (feminine
noun) from מ a kingdom מ ל כ ת to the daughter of
Jerusalem."

Or: "And you, Migdal Eder, the hill of the
daughter of Zion, unto you she (the daughter of Zion)

will come, and will come the earlier government (rule) (feminine noun) than מ a kingdom ת כ ל מ to the daughter of Jerusalem."

Maybe this means a judge will rule over Israel, because judges ruled over Israel before kings ruled over Israel.

Or: "And you, Migdal Eder, the hill of the daughter of Zion, unto you she (the daughter of Zion) will come, and will come the earlier rule from מ a kingdom ת כ ל מ to the daughter of Jerusalem."

Maybe this is about King David or another king who was from the kingdom at some time in the past.

Or: "And you, Migdal Eder, the hill of the daughter of Zion, unto you she (the daughter of Zion) will come, and will come the higher rule than מ a kingdom ת כ ל מ to the daughter of Jerusalem."

Maybe this is about G-d's rule.

Or: "And you, Migdal Eder, the hill of the daughter of Zion, unto you she (the daughter of Zion) will come, and will come the first (the earlier) government (rule) (feminine noun), a kingdom ת כ ל מ מ for (to) the daughter of Jerusalem."

MIGDAL EDER IS NEAR BETHLEHEM

Migdal Eder from MICAH 4:8 is near Bethlehem because GENESIS 35:16-21 mentions Bethlehem, Ephrath, and Migdal Eder. Maybe this quote means that a kingdom will start at Migdal Eder in or near Bethlehem.

HOW MICAH 4:8 EXPLAINS MICAH 5:1?

MICAH 5:1 could say "...and his brought forth ones (and his caused to go forth ones) (hophal)" יָבִיאוּ וְיָצְאוּ" are from the past, from days of old.

In MICAH 4:8, the daughter of Zion (a feminine noun) and the earlier or first kingdom or rule (a feminine noun) will come to Migdal Eder in or near Bethlehem, and they are from the past. Maybe they will go forth from Bethlehem with the youth or judge from MICAH 4:14 when he will become the ruler in MICAH 5:1.

The first kingdom from a kingdom could be a kingdom of a descendant of David, so the kingdom could be considered to be from days of old.

MICAH 5:1 FIRST AND SECOND PART ALTERNATIVE TRANSLATIONS

BASED ON MICAH 4:8 AND MICAH 5:1

"And you (masculine singular), Bethlehem Ephrata, are little (masculine) to be among the thousands (the families) of Judah, from you to Me, he will go forth to be a ruler in (over) Israel, and his brought forth ones (his caused to go forth ones) (or his finders) יו צא ת יו are from the past, from days of old..."

Or: "And will come תה, Bethlehem Ephrata, a young man (a youth) (a shepherd's boy) to be among the thousands (the families) of Judah, from you to Me he will go forth to be a ruler in Israel, and his brought forth ones (his caused to go forth ones) (or his finders) יו צא ת יו are from the past, from days of old..."

Or: "And will come תה **to** Bethlehem Ephrata a young man (a youth) (a shepherd's boy) ירע צ to be among the thousands (the families) of Judah, from you to Me he will go forth to be a ruler in (over) Israel..."

Maybe "from you" means from Bethlehem Ephrata or from Migdal Eder from MICAH 4:8 because G-d could still be speaking to Migdal Eder. I think Migdal Eder is in or near Bethlehem Ephrata.

“HIS CAUSED TO GO FORTH ONES”

MICAH 5:1 could say “...and his caused to go forth ones” or “and his brought forth ones” מו צ א ת י ם are from the past. This would be the hophal present tense feminine plural of the verb “to go forth” א צ ך .

YOUTH OR JUDGE WILL BECOME KING

MICAH 5:1 could be about a young man or youth who will become king or it could be about the judge from MICAH 4:14 becoming the king of Israel. Or maybe the judge is the youth who will become the king of Israel.

ZECHARIAH 4:6-7

ZECHARIAH 4:6-7
USUAL TRANSLATION

"Not by power and not by might, but by My spirit, says the L-rd of hosts. **Who** מ י **are you** א ת ה , great ה ג ד ו ל ה mountain ה ה ? Before Zerubbabel, (you will become) a plain..."

More literally:

"Not by power and not by might, but by My spirit, says the L-rd of hosts. **Who are you?** A great mountain, before Zerubbabel, is to a plain."

I haven't seen the quote translated this way, but it could be translated more literally this way because ZECHARIAH 4:7 doesn't say "you will become" before "a plain."

Also, no one knows what mountain the quote is referring to in this translation.

REGROUPING THE LETTERS

"Not in power and not in might, but in My spirit, says the L-rd of hosts, **who (whoever) י מ is with ה א** the great mountain ה ה ה **is before** (in front of) Zerubbabel to a plain."

I moved the ה at the end of "you" to the beginning of the word "mountain."

I think the quote is saying that in G-d's spirit, but not in strength, a person with a big mountain is to a flat land (a plain) compared to the amount of G-d's spirit that is with Zerubbabel. In other words, a person with a mountain of spirit has nothing (a flat land of spirit) when compared to the amount of spirit Zerubbabel has.

Or: "Not in power and not in might, but in My spirit, says the L-rd of hosts, **who (whoever) י מ is with ה א** the great mountain **before (in front of)** Zerubbabel **is** to a plain."

This is the basically the same translation, except I put

the word “is” after Zerubbabel.

Or: “Not in power and not in might, but in My spirit, says the L-rd of hosts, **who י מ is with ת א** the great mountain before Me, Zerubbabel, is to a plain.”

In this possible translation, Zerubbabel is being called a great mountain in spirit and anyone with him is a flat land or a plain in spirit. I don’t think this possible translation sounds good.

Or: “Not in power, and not in might, but in My spirit, **who י מ is with ת א** the mountain? The great man (the great one) before Zerubbabel is to a plain.”

I don’t think this translation makes much sense.

Or: “Not in power and not in might, but in My spirit, says the L-rd of hosts, **who י מ is coming ה ת א to a mountain ה ה** is great (is a great man) ג ד ו ל. Before Me, Zerubbabel is to a plain, and he will cause to go forth with the top stone shouts of grace, grace...”

I moved the letter ה from the beginning of the word that means "the big" ל ו ד ג ה to the end of the word "mountain" ה ה to mean he is coming "toward" the mountain ה ה. The letter ה is put at the end of words to show the direction of movement sometimes.

Maybe Zerubbabel is the one who is coming to the mountain where the Temple is and, in this case, the mountain and plain are really a mountain and a plain. I don’t think this translation sounds right.

NUMBERS 14:24 says another spirit is “with” Caleb. Maybe this shows that “with” can be used with the word “spirit” in ZECHARIAH 4:7.

Also, the word “who” (whoever) ׀ is usually used in questions, but not always. For example, "who" (whoever) is used in sentences that are not questions in EXODUS 24:14, EXODUS 32:24, EXODUS 32:26, EXODUS 32:33, DEUTERONOMY 21:1, PROVERBS 9:4, 16, ISAIAH 54:15, and PSALM 107:43.

ZECHARIAH 12:10

ZECHARIAH 12:10
USUAL TRANSLATION

"...And I (G-d) will pour upon the house of David and upon the inhabitant of Jerusalem a spirit of grace and humble prayers, and they will look to Me whom they pierced, and they will mourn about him like a lament is about the only one, and the bitterness against (about) him is like bitterness about (against) the first born son..."

I don't think the quote really says "...and they will look to Me whom they pierced." I think it can say "...and they will look to Me with whom they pierced."

PIERCING AND CUTTING QUOTES

ZECHARIAH has a few quotes that mention people or nations that will be pierced or cut by G-d or by Israel. ZECHARIAH 9:13 mentions Zion as G-d's sword or arrow against Javan. A sword or arrow can pierce, so maybe Javan is the individual or nation that is pierced by them. ZECHARIAH 9:14 then says that G-d (possibly in a vision) will be seen over Israel.

ZECHARIAH 12:3 also compares Israel to a stone that cuts nations, so nations might be pierced by them. ZECHARIAH 11:17 describes a foolish shepherd possibly pierced by a sword. ZECHARIAH 13:3 also mentions a false prophet being stabbed by his parents. Maybe in ZECHARIAH 13:7 G-d says "awake sword" against the shepherd (man) that is near to Him. Maybe this is the foolish shepherd from ZECHARIAH 11:15-17.

FIRST PART OF QUOTE

USUAL TRANSLATION

"...And I will pour upon the house of David and upon the inhabitant of Jerusalem a spirit of grace and humble prayers..."

SECOND PART OF QUOTE

USUAL TRANSLATION

"...And they will look to Me whom (et asher) they pierced, and they will mourn about him..."

Some commentators say that the quote means that Israel will pierce G-d at some time, and in the future they will mourn about it.

SECOND PART OF QUOTE

ALTERNATIVE TRANSLATION

"And they will look to Me who (et asher) pierced him..."

It might mean that they will look to G-d who pierced someone. I am not sure if it should say "et asher" or just "asher" for this translation to be right.

Or:"...And they will look to Me with (et) who (whom) (asher) they pierced..."

This translation could be connected to ZECHARIAH 9:1 which says "to the L-rd is the eye of man (the eye of mankind) and all of the tribes of Israel." Or maybe it says "to the L-rd is the eye of a man (an individual man) and all of the tribes of Israel." ZECHARIAH 9:14 says G-d (possibly in a vision) will be seen over Israel. Maybe a certain man will be pierced

and will look to G-d with Israel, or maybe a man who pierced someone else (the foolish shepherd?) might look to G-d with the tribes of Israel.

The word "adam" אָדָם is usually translated "man" meaning "mankind" in ZECHARIAH 9:1, but it can also be translated as "a man" referring to a single man. Some examples where it is used for a single man are LEVITICUS 1:2, NUMBERS 19:14, NEHEMIAH 2:10, ZECHARIAH 13:5, and ECCLESIASTES 11:8.

Even if the quote says all of the tribes of Israel will look to G-d with mankind, the person who they pierced is included in "mankind", so they could still look to G-d with whom they pierced, if the person is still alive.

In 1 SAMUEL 30:23, some soldiers did not want to divide the spoil of a battle with other soldiers who were too tired to fight, but King David said to them "...you will not do thus, my brothers, with אֲשֶׁר what (asher) the L-rd has given to us." In this quote, אֲשֶׁר might mean "with", which is what I think it might mean in ZECHARIAH 12:10. The word "asher" can mean "who", "what", "that" or "which."

SECOND PART OF QUOTE
MORE ALTERNATIVE TRANSLATIONS

"...And they will look **to** י ל א whom they have pierced, and they will mourn about him..." instead of "and they will look **to Me** י ל א whom they pierced..."

The word "to Me" is י ל א, but it could also be translated as "to". Usually, the word "to" is ל א, but it was י ל א in JOB 3:22, 5:26, 15:22, and 29:19. (I doubt it says "to" in this quote.)

Or: "...And they will look to Me with ת א whom א ש they pierced..."

This could mean that G-d and Israel together could have pierced a man, a nation, or several nations.

Or: "...And they will look to Me with whom they pierced..."

This could mean that Israel and a man, a nation, or several nations could have pierced a man, a nation, or several nations, and then Israel and the other piercer or piercers will look to G-d.

Or: "...And they will look to Me with ת א whom א ש they pierced."

This could mean that Israel will look to G-d with a man, a nation, or several nations that Israel pierced. I think that the quote would have to say "with" and then "et asher", but I am not sure about this.

Or: "...And will look (plural verb) to Me whom (et asher) they pierced."

Maybe "whom they pierced" might be the subject of the verb "will look."

Or: "...And they will look to Me with who pierced him."

Or: "...And they will look to Me with who is his piercer."

This could be about the man who stabbed the foolish shepherd in ZECHARIAH 11:15-17. Maybe the man who pierced the foolish shepherd will look to G-d with tribes of Israel like ZECHARIAH 9:1 describes.

Or: "...And they will look to Me with who they pierced."

This could mean the inhabitant of Jerusalem and the house of David will look to G-d with the rest of Judah and Israel. Maybe together they will pierce a nation or nations as a sharp stone that cuts from ZECHARIAH 12:3 or as a sword or arrow in ZECHARIAH 9:13.

TO OR TOWARD

"...And they will see to (toward) Me whom they have pierced, and they will mourn about him like a lament is about the only one..."

The word לֹ -א could mean "to" or "toward." 1 KINGS 8:29, 30, and 42 mention people praying "to" G-d's house, but really they would pray "toward" G-d's house.

ZECHARIAH 9:1 and 14 say that G-d will be seen fighting for Israel, so maybe they will see Javan (ZECHARIAH 9:13) or a man whom they pierced when they look toward G-d.

TO ME OR TO HIM

The letters ו (long letter) and ם (short letter) look similar, and are sometimes mixed up. Maybe the word "to Me" ם ל א was written wrong, and should be "to him" ו ל א. Usually, "to him" is ו ם ל א, but it is also ו ל א in some quotes, like 1 SAMUEL 22:13, ZECHARIAH 2:8, and EZEKIEL 9:4.

"...And they will look **to him** ו ל א with who pierced him, and they will mourn about him like a lament is about the only one..."

Or: "...And they will look **to him** ו ל א whom

they pierced, and they will mourn about him like a lament is about the only one,..."

I think that this is wrong because I don't think this quote would have "et" in front of "asher".

SECOND PART OF QUOTE REGROUPING THE LETTERS

"...And they will see to Me is coming א ת א (a variation of the verb ה ת א) a leader ר ש they have pierced..."

I don't think the verb "to come" can be spelled א ת א because it is usually spelled ה ת א, but some dictionaries say it can be spelled that way. (I think this translation is probably wrong.)

THIRD PART OF QUOTE USUAL TRANSLATION

"...And they will mourn ו ד פ ס ו about him like כ a lament ד פ ס מ is about the only one (only son), and the bitterness against (about) him is like bitterness about (against) the first born son..."

I don't think the quote actually says "only son." I think that it really says "only one."

ZECHARIAH 12:10 says they will mourn about someone who was pierced. I don't think the person being mourned has to be dead from the piercing. Some commentators say the verb "to mourn" $\text{ָ} \text{ַ} \text{ָ} \text{ָ}$ is used about dead people, but it also used to mourn other things in JOEL 1:13 and ISAIAH 32:12. The noun "mourning" $\text{ָ} \text{ַ} \text{ָ} \text{ָ} \text{ָ}$ is used about other subjects in JOEL 2:12, PSALM 30:12, and possibly in MICAH 1:8.

THIRD PART OF QUOTE
ALTERNATIVE TRANSLATIONS

"...And they will mourn about him (about it) (about the piercing) like a lament is about the only one (the lone one) and the bitterness against him is like the bitterness about the first born son..."

Maybe they won't mourn about the nations being destroyed (ZECHARIAH 12:9), but only about one person who will be pierced.

Or: "...And they will mourn about it (the piercing) like a lament is about the only one, and the bitterness about it (piercing) is like the bitterness about the first born son."

THIRD PART OF QUOTE
REGROUPING THE LETTERS

"...And they will mourn about him like a lament is

about the only one (lone one) and the bitterness against him, thus כה עמר to her לה is a first born son."

"To her" could refer to the spirit (feminine noun) of grace poured on them. (I think this translation makes more sense than the others.)

Or: "...And they will mourn about him like a lament is about the only one, and the bitterness against him is growing weak (is fading) (כה as כה), bitterness is against the first born son."

Or: "...And they will mourn about him like a lament is about the only one and the bitterness against him. Bitterness is growing weak against the first born son..."

The second bitterness could be the subject of the verb "is growing weak" כה.

Or: "...And they will look to Me with who (with whom) they pierced, and they will mourn about him (it) (the piercing) like a lament is about the only one (lone one) and the bitterness against him, thus כה bitterness עמר is against (about) a first born son."

Or: "...And they will look to Me with who (whom) they pierced, and they will mourn about him like a lament is about the only one and the bitterness against him, thus כה an evil doer עמר to her לה (the spirit of grace) is a first born son."

Or: "...And they will see to Me is coming א ת א a leader ר ש they have pierced, and they will mourn about him like a lament is about the only one and the bitterness against him, thus כ ה an evil doer ע מ ר to her ל ה (the spirit of grace) is a first born son."

Some dictionaries say that the verb "to come" can be spelled ה ת א or א ת א. I don't think the verb is really spelled the second way. (I think this translation is probably wrong.)

Or: "...And they will mourn about him like a lament is about the only one (lone one), and the bitterness against him is growing weak (ה כ ה as כ ה), an evildoer to her is a first born son."

LESS LIKELY ALTERNATIVE TRANSLATION

"And I will pour upon the house of David and the inhabitant of Jerusalem a spirit of grace... and they will look to Me. (Et) Assyria ר ש א they have pierced, and they will mourn about him like a lament is about the only one..."

Maybe the quote says that they have pierced Assyria, so (et) is before the definite direct object Assyria. Usually, Assyria is א ש ו ר, but it is א ש ר in 1 CHRONICLES 5:6. I doubt the quote says this, but it might be possible.

ZECHARIAH 14:9

USUAL TRANSLATION

"And the L-rd will be king over all of the earth. In that day, the L-rd will be one and His name $\nu \mu \psi \nu$ one."

Maybe this quote means that G-d will be one (which also can mean "alone") and that His name will be one (alone) because people will not believe in other gods, and the names of other gods will be cut off in that day. Maybe this is connected to ZECHARIAH 13:2 "In that day, the L-rd will cut off the names of the idols from the earth (from the land), and they will not be remembered anymore."

ALTERNATIVE TRANSLATION

"And the L-rd will be king over all of the earth. In that day, the L-rd will be one (a king), and they will set up $\nu \mu \psi \nu$ one (a king)."

The same verb is used for setting up a king in 1 SAMUEL 18:5. (I doubt this translation is right.)

