

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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INTRODUCTION

TEXTUAL CRITICISM OF THE HEBREW BIBLE

There are many books written by Bible scholars about possible mistakes in Hebrew Bible quotes and how to analyze them to figure out what these quotes might have originally said. You can find these books under titles that say things like “textual criticism” and “Hebrew Bible.”

My book is different because I am not a Hebrew Bible scholar, but an amateur Hebrew Bible researcher, and I am not trying to teach you how to do textual criticism of the Hebrew Bible. Instead, I want to tell you about Hebrew Bible quotes that I think have mistakes in them that Bible scholars have not been able to figure out. I also have new explanations for many quotes that I think have been misunderstood by scholars for thousands of years.

THE IMPORTANCE OF VOWELS

In English, words are spelled with letters called consonants and vowels. The vowels, a, e, i, o, and u,

help people understand what words say. Without them, people would have to guess what words say by looking at the consonants and trying out different vowels to see what words would make sense next to each other. If the sentences are normal prose, which means regular writing, then people would have an easier time, but if the sentences are poetic and witty and can say almost anything, then guessing words becomes more difficult.

The Hebrew Bible was written in ancient Hebrew without all of the vowel sounds represented by letters. People had to guess what written words said by looking at the words around each word and guessing what those words said too. Reading the Hebrew Bible was probably like a very complicated guessing game because you had to guess almost every word. If quotes were poetic and witty, like many of them are, then you could guess more than one possible sentence that sounds right.

This whole book is a look at Hebrew Bible quotes that can say and mean more than one thing, if you guess the vowels differently, and if you divide the Hebrew letters into words differently. It is also about quotes that were read correctly, but that are just hard to understand.

PUNCTUATION

The Hebrew Bible was written without punctuation which makes some quotes harder to understand.

WORD ORDER

In ancient Hebrew, words were not always written in the same order. You can find quotes with the subject, verbs, and objects of verbs in different orders. You can have subject, verb, object, or verb, subject, object, or object, verb, subject, and possibly other word orders. Sometimes it is hard to tell which word is the subject of a verb and which is the object of a verb.

For example, subject, verb, object:

PSALM 68:12 says "My L-rd (subject) will give (verb) a saying (object of the verb)..."

Verb, subject, object:

PSALM 34:23 says "Redeems (verb) the L-rd (subject) the soul of His servants (object of the verb)..." which really means "The L-rd redeems the soul of His servants..."

Object, verb, subject:

PSALM 107:18 says "All food (object of the verb)

will hate (verb) their soul (subject)...” which really means “Their soul will hate all food...”

MEANINGS OF ANCIENT WORDS

Experts don't know every word of Biblical Hebrew and all of their possible meanings from thousands of years ago. Not every word was written down in the ancient documents they have, and not every possible meaning for every word was used in these ancient documents. Also, some words are used just once or a few times, so they have to make a lot of guesses about their possible meanings.

They can use ancient translations to figure out meanings of words, but then they have to know all of the possible meanings of words in that other language, and they have to decide if the translators were right five hundred to a thousand years or more after the books were originally written. They can also try to guess word meanings from similar words in similar ancient languages, but they might not have the same meanings.

SPACING BETWEEN WORDS

Biblical Hebrew did not have letters for every vowel sound. Because of this, a few Hebrew letters next

to each other could be read more than one way and could be easily grouped into words wrong. The second possibility is controversial because scribes used to put dots between the words which should have prevented mistakes in how the letters were grouped together into words¹. Later, spaces were put between the words instead of dots, so maybe that is when mistakes started to happen. I don't know when the mistakes happened or why, but I think they did happen.

Some ancient languages did not put spaces or dots between words, but wrote all of the words in long lines of letters called continuous writing. Experts don't know if the Hebrew Bible was originally written this way or not, but if it was, the letters might have been divided into words wrong later.

Since Hebrew does not have letters for every vowel sound, and without the vowel letters, words are hard to recognize, it would have been easy to divide the words wrong. Also, Hebrew words can be very hard to recognize anyway. For example, sometimes you add letters to the beginning, middle, or end of verbs, and sometimes you drop letters in the beginning, middle, or

¹ "Writing." *The International Standard Bible Encyclopedia*. 1995. Page 1148.

end of verbs, and sometimes you have to add and drop letters to the same verb.

There are also a few quotes in the Masoretic (traditional) Jewish text that have some words written without spaces between them. For example, JOB 38:1 and 40:6 have "from the storm" written as one word instead of two. Also, DEUTERONOMY 33:2 has "fire of a tradition" as one word instead of two. PSALM 23:4 says "the valley of the shadow of death" with the words "shadow of death" written as one word.

Since all of our manuscripts in Hebrew, Aramaic, and other languages were written hundreds of years to two thousand years after the original manuscripts, we can't know for sure if the letters originally were divided into words differently.

Some people say that you should not say the letters were divided differently if you can't prove it with an ancient manuscript. It is possible that thousands of years ago people did not understand certain quotes, so they had to guess what those quotes said. Maybe they guessed wrong and the mistakes became accepted and common, so that is why there are no manuscripts with the letters divided differently.

NUMBER OF WORDS

The whole Hebrew Bible (the Five Books of Moses plus all of the other prophets and writings) has around three hundred thousand words.² Since all of these were written down by hand for thousands of years, it is possible that mistakes might have happened and been passed down from generation to generation without people knowing it.

Also, thousands of years ago, Hebrew was written with a different alphabet. When the Jewish people went into exile in Babylon, they learned to speak Aramaic and they started to use the Aramaic alphabet. Some letters of the new alphabet had a different form if the letter was at the end of a word which makes it harder to accidentally group Hebrew letters into words wrong.³

The old Hebrew alphabet did not have these different end letters, so words written in the old letters might have been divided into words wrong already. Also, some of the people might have been better at

² Freedman, David Noel. *The Unity of the Hebrew Bible*. The University of Michigan Press. United States. 1991. Page 4.

³ "Writing." *The International Standard Bible Encyclopedia*. 1995. Page 1148.

Aramaic than Hebrew, so they might have made mistakes when the Hebrew Bible was rewritten with the new letters.

MASORETIC TEXT TODAY

Many commentators say that ancient Jewish scribes were extremely careful about copying the Hebrew Bible by hand and that they even counted the letters and words to make sure every word was copied correctly.

It might be true that they were very careful, but that does not mean they always did that. They might have started being extremely careful after mistakes already existed. Also, counting the letters and words does not prevent mistakes because you can write all of the letters and still have some of them divided into words wrong.

Also, ancient scholars could not pass down the vowels in writing because they did not have written symbols for all of the vowel sounds until thousands of years later when they invented them and added them to manuscripts. By then, they could have been wrong about what the correct vowels were in many words.

Some people say that the Masoretic (traditional) Jewish text is almost exactly the same all over the world

today, so that shows that everyone passed down the same text every where. The text is almost identical because the Masoretic scholars all over the world spent hundreds of years fixing the differences in Masoretic manuscripts and because they probably started with similar manuscripts that could have had the same mistakes in them already.

Not every ancient manuscript is the same as today's Masoretic text. If you compare the Dead Sea scrolls' text of ISAIAH called the Great Isaiah Scroll with the Masoretic text, you will find over two thousand six hundred differences⁴.

ORAL TRADITIONS

Some people say that ancient people were very good at passing down oral (unwritten) traditions, so the Hebrew Bible was probably passed down almost perfectly. First, the Hebrew Bible was passed down in writing and orally because the consonants were written down, but the vowel sounds were not, so they had to be memorized. Second, there is no proof that they could

⁴ According to the internet site of the Israel Museum in Jerusalem which has that scroll.

pass down an oral tradition almost perfectly unless you can show an original oral tradition and compare it to what they had thousands of years later. If you don't have the original version, how can you say the latest version is the same as the original? Thirdly, Jewish scribes and scholars would have had to memorize the written Hebrew Bible and a very large oral tradition that was later written down in the Talmud. I doubt most people could memorize that much information perfectly.

DID PEOPLE READ THE HEBREW BIBLE A LOT THOUSANDS OF YEARS AGO?

It is possible that Jewish people thousands of years ago might not have studied all of the Hebrew Bible all day every day like some people today think. They might have focused on the Five Books of Moses and barely studied the rest.

It is also possible that people did not have copies of most of the Hebrew Bible easily available to them even if they wanted to read it all day because they were handwritten and might have cost a lot for that time. Maybe the few people who had copies read them, but did not memorize everything they read.

PSALM 12:7-8

Some people say that PSALM 12:7-8 says that G-d will preserve His words, so the Hebrew Bible must have been passed down absolutely perfectly. They translate the quotes as "the sayings (feminine plural) of the L-rd are pure sayings..." and "You, L-rd, will keep them (masculine plural them). You will preserve them (it really says us, it, or him) from this generation forever."

The word "sayings" is a feminine plural noun, so this does not fit their belief that the psalm says that G-d will preserve His sayings. The quote says He will keep them (masculine plural.) The quote could mean that G-d will preserve the poor and righteous people mentioned in PSALM 12:2 and 6 because those words are masculine plural. The quote also does not say "You will preserve them (feminine plural)..." but "You will preserve us, it or him."

USUAL TRANSLATIONS

Most Bible translations are very similar, except for a few minor details, so I usually don't quote any particular Hebrew Bible translation, but I give what I call the "usual translation" of a quote which sounds like

what most of them say. I also don't cite many scholars or commentaries when I explain how quotes are usually explained because most scholars and commentaries say the same things.

When I quote the Jewish Publication Society of America's 1917 translation of the Hebrew Bible called *The Holy Scriptures According to the Masoretic Text, A New Translation*, I modernize the English, so that "thee", "thy", and "thou" become "you" and "your." I also make some other minor changes.

ALTERNATIVE TRANSLATIONS

The alternative translations in this book are my own translations. Usually, I just show that the quotes can say different things without changing any of the letters. And sometimes, I divide the Hebrew letters into words differently without changing any of the letters.

Although this book seems very difficult because it is about different ways to translate Hebrew quotes, you don't have to know Hebrew to understand it because I try to explain everything as easily as possible in English.

RARE DETAILS

Sometimes people say that the translations and explanations in my books are wrong because no other Hebrew Bible quotes say the same thing. They know that some words and phrases are only used once in the Hebrew Bible, and some verbs are used only once in some forms, and most prophecies are not repeated.

When something fits their beliefs, they don't consider if it is rare or common, but when something disagrees with their beliefs, they want to see more examples of the same thing to prove that it can be right. They ignore all of the rare word meanings, phrases, verbs, and prophecies that they accept as correct, but they want proof that does not exist for things they disagree with.

CONTRADICTIONS

There are many books that discuss possible contradictions in the Hebrew Bible and explanations for them. I don't discuss possible contradictions very much in this book because I am more interested in trying to understand what confusing Hebrew Bible quotes say.

I know that some quotes and stories in the Hebrew Bible are written in more than one place with minor differences in the quotes or stories. In my opinion, if there is more than one version of a quote or

a story, that does not mean every version is wrong and that the whole Hebrew Bible is false. One of the versions could be right, even if you don't know which one. Also, I think there could be reasonable explanations if you look carefully, but I don't do that very much in this book.

FOOTNOTES AND WORKS CITED

I am going to try to cite sources of some of the information that is in this book, but I am not going to follow the unnecessarily complicated rules that scholars follow. I am just going to try to give the information in what I consider a simpler way.

I am not going to cite a lot of sources because almost every translation and commentary says the same things. Also, you can easily look on the internet and find many books and articles on every Bible quote, so it doesn't really matter if you look at the same book or article that I mention.

BOOK, CHAPTER, LINE (VERSE)

In case you are new to reading the Hebrew Bible, you need to understand that quotes are cited by the book title, chapter number, and line or verse numbers.

For example, JEREMIAH 9: 22-23 means the book of JEREMIAH (which I like to capitalize), chapter 9, lines or verses 22-23.

Also, you need to know that the quotes in this book are from the Jewish version of the Hebrew Bible. Quotes from other versions of the Hebrew Bible are different some times.

ADDING TO THE HEBREW BIBLE

Many commentators explain Hebrew Bible quotes by saying things that are not written anywhere in the Hebrew Bible as if they were undeniable facts. It is hard to find written quotes to disprove these unwritten claims, so sometimes I just say that the Hebrew Bible does not say what these commentators are claiming and that is all I can do.

JEREMIAH 2:14-17

JEREMIAH 2:14

USUAL TRANSLATION (JPS 1917)

“Is Israel a servant?”

“Is he a home-born slave?”

“Why is he become a prey?”

JEREMIAH 2:15

USUAL TRANSLATION (JPS 1917)

“The young lions have roared upon him, and let their voice resound.”

“And they have made his land desolate. His cities are laid waste, without inhabitant.”

JEREMIAH 2:16

USUAL TRANSLATION (JPS 1917)

“The children also of Noph and Tahpanhes feed upon ך ק ד ק ד the crown of your head י ר ע ו ך .”

Literally, it says:

“Also, the children of Noph and Tahpanhes will feed you י ר ע ו ך a crown of a head (a top of a head) ך ק ד ק ד .”

The verb “to feed” has the root letters ר ע ה .

The quote is about two cities of Egypt.

JEREMIAH 2:17

USUAL TRANSLATION (JPS 1917)

“Is it not this that does cause unto you that you have forsaken the L-rd your G-d when He led you by the way?”

ALTERNATIVE TRANSLATIONS

JEREMIAH 2:16

ALTERNATIVE TRANSLATIONS

“Also, the children of Noph and Tahpanhes they (the lions) will break ו ע ר י like כ a crown of a head (a top of a head) $\text{ד ק ד ק}.$ ”

Or: “Also, the children of Noph and Tahpanhes will be broken ו ע ר י like כ a crown of a head (a top of a head) $\text{ד ק ד ק}.$ ”

The verb “they will break” or “they will be broken” could be the geminate verb ע ע ר ע as ע ר ע .

The quote could be saying that the lions that are destroying Israel will also destroy these two cities of Egypt. DEUTERONOMY 33:20 compares the tribe of Gad to a lion that tears a crown of a head.

JEREMIAH 2:17

ALTERNATIVE TRANSLATIONS

“Is it not this you will do to yourself?”

Or: "Will not (won't) you do this to yourself?"

"Your leaving (your abandoning) the L-rd your G-d is at the time He is causing you to go in (by) a path (a way)."

Or: "Your leaving (your abandoning) the L-rd your G-d is at the time one is causing you to go in (by) a path (a way)."

JEREMIAH 2:18 mentions the paths to Egypt and Assyria which G-d does not want them to take. JEREMIAH 20:4-5 says that G-d is sending them into exile in Babylon.

JEREMIAH 2:30-31

Usual translation (JPS 1917):
Jeremiah 2:30

"In vain have I smitten your children.
They received no correction.
Your sword has devoured your prophets like a
destroying לִיּוֹן lion."

Usual translation (JPS 1917):
Jeremiah 2:31

“O, generation ה ד ו ר, see א ו ר you א ת א the word of the L-rd...”

Actually, Jeremiah 2:31 says “the generation.”

Alternative translations:
Jeremiah 2:30-31

“...Your sword (feminine noun) has consumed (is consuming) (has eaten) (is eating) א ל ה your prophets like a lion.”

“The generation ה ד ו ר is destroying מ ש ח י ת with א ת it’s caused to see one (hophal verb) מ ר א ו the word of the L-rd...”

Or: “A generation ה ד ו ר is causing her (the sword) to destroy מ ש ח י ת א ת with א ת it’s caused to see one (hophal verb) מ ר א ו the word of the L-rd...”

The quote might mean that they were killing the prophets to destroy the word (the message) of the L-rd that was with them.

Prophets were also called “seers”, so “one caused to see” could refer to a prophet. For examples of the prophet Samuel called a “seer”, see 1 Samuel 9:9 and 1 Samuel 9:11. I am not sure if “it’s caused to see one” (hophal of the verb ראה) would be spelled מראו or מראהו.

Or: “The generation דור is destroying שחית with מ with את it’s vision מראו the word of the L-rd...”

Or: “A generation דור is causing her (the sword) to destroy שחית with מ with את it’s vision מראו the word of the L-rd...”

I divided the Hebrew letters differently. I moved the letter ה from the beginning of דור to the end of השחית. Also, the hiphil form of the verb שחית usually means “to destroy”, but it might also mean “to cause to destroy.”

JEREMIAH 3:1

JEREMIAH 3:1

USUAL TRANSLATION (JPS 1917)

"...Saying: If a man put away his wife,..."

ALTERNATIVE TRANSLATION

"For saying 'behold' הן a man will send away his wife..."

Maybe the quote means that a man will divorce his wife for a very minor reason sometimes, like for saying "behold" to him.

JEREMIAH 3 (DIVORCE)

JEREMIAH 3 says that G-d divorced Israel and sent them away, but this quote is probably symbolic. I think G-d is comparing Israel to a wife who has committed adultery (idolatry) and who He has then divorced and sent away (sent into exile). He says many times to repent and come back to Him. Also, He compares Himself to a father and Israel to His children (JEREMIAH 3:14, 19, 22), which I think is also meant symbolically.

JEREMIAH 8:8-9

Usual translation (JPS 1917):
Jeremiah 8:8

“How will you (plural) say "we are wise, and the Torah (instruction) of the L-rd is with us?"

“Lo, certainly in vain has wrought the vain pen of the scribes.”

Alternative translations:
Jeremiah 8:8

“Surely א כ ן, the ה lament ה נ for a lie ש ק ר a pen (stylus) made is a **lie of scribes.**”

The scribes are lying about being sorry for what they wrote.

Or: “Surely, the ה lament ה נ for a lie a pen (stylus) made **is a lie, scribes.**”

I think the prophet is speaking to the scribes who are pretending to be sad about something false they wrote.

Or: “Surely, behold ה נ ה to a lie is a maker, a pen (stylus) is a liar of scribes.”

Usual translation (JPS 1917):
Jeremiah 8:9

“The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the L-rd, and what wisdom is in them?”

Alternative translations:
Jeremiah 8:9

“They put to shame wise men.”

Or: “Wise men caused shame.”

“They seized ח ת ו (from the verb ח ת ה) and they captured the lament ה נ ה by the (in) the word of the L-rd they hated...”

Or: “They were afraid ח ת ו (from the verb ח ת ת) and they were captured, behold ה נ ה, by the (in) the word of the L-rd they hated...”

“...And wisdom ח כ מ ת is what מ ה to them ם ה ל?”

Moving one letter

Or: "...And being wise (infinitive) ח כ ם is integrity ל ה ם ת מ ה to them ם ה ם ל."

I moved the letter ת from the end of the word "wisdom" to the beginning of the word "integrity."

JEREMIAH 16:4

Usual translation (JPS 1917):

"They shall die of grievous deaths י מ ו ת ם..."

"Death" is usually י מ ו ת, but in this quote it is ת ם ם ם. I am not sure if it is another word for "death" or if it could mean something else in this quote.

Alternative translation:

"They will die from ם deaths י מ ו ת ם of diseases."

Or: "They will die more than ם deaths י מ ו ת ם of diseases."

Then it says they will also die from famine, the sword, and more things.

JEREMIAH 17:2-4

Usual translation (JPS 1917):

Jeremiah 17:2

“Like the symbols of their sons are their altars,
and their asherim are by the leafy trees upon the high
hills.”

Alternative translation:

Jeremiah 17:2

“Like a memorial of their children are their altars
and their asherim, above (against) a fresh (green) tree
on hills are the high places.”

Usual translation (JPS 1917):

Jeremiah 17:3

“O you that sits upon the mountain in the field,
I will give your substance and all your treasures for a
spoil, and your high places, because of sin, throughout
all your borders.”

Alternative translation:

Jeremiah 17:3

“A mountain רה of strife ב'ר is the field of your wealth. All of your treasures for a spoil I will give. Your high places in sins are in all of your borders.”

Maybe their fields are high in sins, not just actually high places physically.

Usual translation (JPS 1917):

Jeremiah 17:4

“And you, even of yourself, shall discontinue from your heritage that I gave you; And I will cause you to serve your enemies in the land which you know not.”

Alternative translation:

Jeremiah 17:4

“And you will forsake (drop) (verb טמש) alas ו among you more than your inheritance that I gave to you...”

They will also become servants to their enemies.

Or: “And years of rest ה טמש alas ו are among you (are by you) from your inheritance that I gave to you, and I will cause you to serve your enemies

in a land that you have not known."

Instead of the land getting rest every seventh year, they will get rest from the land.

JEREMIAH 17:9-10

Usual translation (JPS 1917):
Jeremiah 17:1

"The sin of Judah is written with a pen of iron, by a stylus of diamond it is engraved on the tablet of their heart...."

Usual translation (JPS 1917):
Jeremiah 17:9-10

"The heart is deceitful (is crooked) more than everything, and it is very sick (weak). Who will know it?"

"I the L-rd examine a heart, I try the reins (kidneys) **ת ו י ל כ**, (and) **ו** to give to a man like (according to) his way, like the fruit of his deeds."

The word "reins" is an old word for "kidneys" which was used like the word "heart" as a place in the

body to have feelings. I think the word "and" is not translated usually because the sentence does not sound right with it.

Alternative translation:

Jeremiah 17:10

"I the L-rd investigate a heart, examining (infinitive) a tool ם ל כ and a mark ן ת, to give to a man like (according to) his way, and like the fruit of his deeds."

The tool could be the pen or stylus used to write the mark, which could be the sin, on the tablet of the man's heart like Jeremiah 17:1 describes.

JEREMIAH 22:6-7

Usual translation (JPS 1917):

"...Yet surely I will make you a wilderness, cities which are not inhabited ן ן ש ב ן . And ן I will prepare destroyers against you..."

Alternative translation:

“...I will make you a wilderness of cities not inhabited נֹשֵׁב, alas הוּ, I have appointed against you destroyers (hiphil) (or ones caused to destroy) (hophal)...”

The written Hebrew says הֹשֵׁב, but the masoretic note on the side of the page says to read it as נֹשֵׁב.

JEREMIAH 22:7

USUAL TRANSLATION (JPS 1917)

“And I will prepare **destroyers** מִשְׁחָתִים against you. Every one with his weapons...”

“DESTROYERS” FROM THE PIEL FORM OF THE VERB

The verb with the root letters שְׁחָת can mean "to destroy" in the piel form of the verb. I think it is possible that the present tense of the piel form מִשְׁחָתִים might have been used as "destroyers" in JEREMIAH 22:7, but I can't prove it.

The hiphil form of the verb is used more often than the piel form to mean "to destroy", and the hiphil form of the verb is used for the word “destroyer.” I don't think there is enough proof to show that the

present tense of the piel form was also used as "destroyer", but it might be true.

"DESTROYERS" FROM THE HIPHIL FORM OF THE VERB

The verb with the root letters ת נ ש can also mean "to destroy" in the hiphil form. The word "destroyer" is written in the present tense hiphil form ת נ ש מ around eight times in the Hebrew Bible. Bible translators seem to consider JEREMIAH 22:7 to really be the hiphil form written without the נ because there are other examples of hiphil verbs being written without the extra נ in the Hebrew Bible.

JEREMIAH 22:7

ALTERNATIVE TRANSLATION

"And I will prepare **ones caused to destroy** ת נ ש מ against you. A man (every man) and his weapon..."

HOPHAL FORM

"ONE CAUSED TO DESTROY"

The hiphil form of the verb is usually translated as "to destroy", but the hiphil is often used to mean to cause to do something, so maybe it can also mean "to cause to destroy", and the hophal form could mean "to be caused to destroy" in this quote.

Maybe JEREMIAH 22:7 does not say that G-d has appointed "destroyers" (present tense hiphil) ש ח ת י ם without the ך, but that G-d has appointed "ones caused to destroy" (present tense hophal) מ ש ח ת י ם without the ך (which is normal for the hophal form).

I also discuss this verb in the chapter about ISAIAH 52:14 in volume 2.

JEREMIAH 22:23-30

Usual translation (JPS 1917):

Jeremiah 22:23

“O, inhabitant of Lebanon, that is nestled in the cedars.

How gracious will you be when pangs (pains) come upon you, the pain as of a woman in travail (in labor)!”

Usual translation:

Jeremiah 22:24

“As I live, says the L-rd, though Coniah (also called Jehoiachin) the son of Jehoiakim king of Judah were the signet upon My right hand, yet I would pluck you $\gamma \text{ נ } \text{ק } \text{ת } \text{א}$ thence (from) מ (there) $\text{א } \text{ש}$.”

The verb translated “I will pluck you (I will draw you away)” has the root letters $\text{ק } \text{ת } \text{נ}$. In the “I” future form, it should be $\text{ק } \text{ת } \text{א}$ without the נ . The “you” added at the end is the γ . I don’t know why an extra נ is in front of the γ in the quote, if it says “I will draw you away” from there.

Usual translation:
Jeremiah 22:25

“...And I will give you into the hand of them that seek your life...even into the hand of Nebuchadrezzar king of Babylon and into the hand of the Chaldeans.”

Then Jeremiah 22:26-27 says that Coniah and his mother and his seed will go into exile, and he will die in exile.

Usual translation:

Jeremiah 22:29

“O, land, land, land (feminine singular noun),
hear (singular feminine verb) the word of the L-rd.”

Usual translation:

Jeremiah 22:30

“Thus says the L-rd:”

“**Write** you (masculine plural verb) this man
childless, a man that shall not prosper in his days.

For no man of his seed shall prosper sitting upon
the throne of David and ruling anymore in Judah.”

The word “land” is a feminine singular noun, but
the command form of the verb “write” is masculine
plural.

Alternative translations:

Jeremiah 22:23

“I (G-d) dwelt in Lebanon.

My mourner (feminine singular noun), among
cedars (by cedars), how were you shown favor (how
were you pitied)?”

I think the mourner (Israel?) came to Lebanon which was known for its cedar trees.

“By a comer (by one coming) to you are pains, a pain (a writhing) (noun) is like a woman in labor.”

Maybe Coniah, (Jehoiachin), also went to Lebanon. Or maybe the one coming to Lebanon is the king of Babylon or the Babylonians (also called Chaldeans) who took the king of Judah into exile.

Or: “By a comer (by one coming) to you are pains.

Writhing (infinitive of verb) like a woman giving birth (in labor), as I live, says the L-rd, (ki eem) כִּי־יֵאָמֵר, Coniah the son of Jehoiakim will be the king of Judah.”

The word “mourner” (feminine singular) could be from the piel verb קוּן or קוּנָה which means “to lament.” The feminine singular present tense is קוּנָה or קוּנָה (I am not sure which one) and could be written without the וּ.

The people were told to mourn in Jeremiah 4:8 with masculine plural verbs, in Jeremiah 6:26 with feminine singular verbs, and in Jeremiah 9:16-19 with

feminine plural verbs.

Jeremiah 22:20-22 says to go up to Lebanon and cry out with a feminine singular verb. I think a mourner cries out, so this could fit the word “mourner.”

Sometimes a vow was made by saying the words “ki” כִּי “eem” אִם. For examples, see 2 Samuel 15:21, Jeremiah 51:14, and 2 Kings 5:20. In some quotes, these Hebrew words are translated as “but” or “except.”

Alternative translations:

Jeremiah 22:24-25

“A signet is upon My right hand, but כִּי more than מ a name אִשׁ is with אִתְּךָ **your possessor (your owner) (G-d)** אֶתְּךָ (from the word אֶתְּךָ), and I will give you into the hand of ...(your enemies, the king of Babylon and the Chaldeans).”

A signet was a device used to stamp a king’s name on official documents and to seal them.

“A signet is upon My right hand, but כִּי more than מ a name אִשׁ is with אִתְּךָ **your reed** אֶתְּךָ (from the noun אֶתְּךָ), and I will give you into the hand of ...(your enemies, the king of Babylon and the Chaldeans).”

Papyrus was a reed that was used as paper thousands of years ago.

Alternative translations:
Jeremiah 22:23-25

“...As I live, says the L-rd, Coniah the son of Jehoiakim, the king of Judah, will be a signet upon My right hand, but more than a name is **with your reed (your owner) (your possessor)...**”

Haggai 2:23 says another man, Zerubbabel, will be like a signet, so it could say this about Coniah.

Alternative translation:
Jeremiah 22:29

“Land, land, land (feminine singular noun), hear (feminine singular verb) the word of the L-rd.”

Alternative translations:
Jeremiah 22:30

“Thus says the L-rd is **His writing (infinitive)** with **א ב** this man:”

“Childless is a man (that) will not prosper in his days.”

Or: “Childless is a man. He will not prosper in his days.”

“Although $\text{ׁ} \text{׃}$ **he will not prosper from his seed (more than his seed)**, a man is sitting (present tense) on the throne of David and is ruling still in Judah.”

In this translation, Coniah could be the man still sitting on the throne of David, although he was childless at the time.

Or: “Thus says the L-rd is His writing (infinitive) with $\text{ׁ} \text{׃}$ this man:”

“Childless is a man (that) will not prosper in his days.”

Or: “Childless is a man. He will not prosper in his days.”

“...Because $\text{ׁ} \text{׃}$ **a man from his seed will not prosper** sitting on the throne of David and ruling again in Judah.”

Or: “Thus says the L-rd is **His writing**

(infinitive) with $\text{ן } \text{א}$ this man:"

"Childless is a man (that) will not prosper in his days."

Or: "Childless is a man. He will not prosper in his days."

"Although $\text{ׁ } \text{א}$ **he (the childless man or a future descendant) will not prosper, a man from his seed** will sit (future tense) on the throne of David and will rule again in Judah."

I think Coniah (Jehoiachin) the son of Jehoiakim might have been childless at that time, but later he had children. Jeremiah 22:28 mentions him and his seed (his descendants) being sent into exile. The genealogy in 1 Chronicles 3:16-18 mentions him and the names of his descendants.

Or: "Write this man is childless, a man (that) will not prosper in his days."

"Although $\text{ׁ } \text{א}$ **he will not prosper from his seed (more than his seed), a man** is sitting (present tense) on the throne of David and is ruling still in Judah."

Or: "...Because $\text{ׁ} \text{׃}$ a man from his seed will not prosper sitting on the throne of David and ruling again in Judah."

Or: "Although $\text{ׁ} \text{׃}$ he (the childless man or a future descendant) will not prosper, a man from his seed will sit (future tense) on the throne of David and will rule again in Judah."

JEREMIAH 23:5-6 AND 33:15-16

USUAL TRANSLATION

"...The L-rd is our righteousness."

ALTERNATIVE TRANSLATION

"...The L-rd has declared us righteous."

JEREMIAH 23:5-6 says that a future king of Israel will be called a name that includes G-d's four-letter name which is usually translated as "L-rd." JEREMIAH 33:16 says that Jerusalem will also be called the same

name which is usually translated "the L-rd is our righteousness", but I think it could mean "the L-rd has declared us righteous."

A religious or prophetic name does not have to be about the person or object that is called that name. It is usually about G-d in some way. Altars were called "the L-rd is my flag" (EXODUS 17:15) and "the L-rd is peace" (JUDGES 6:24). EZEKIEL 48:34 says Jerusalem will be called "the L-rd is there" All of these names also include G-d's four letter name.

JEREMIAH 23:33

USUAL TRANSLATION

"When (if) this people will ask or the prophet or a priest to say 'ת א what ה מ is the burden א ש מ of the L-rd?' and you will say to them, 'what ה מ burden א ש מ?' and I will cast you off (abandon you), says the L-rd."

Many scholars say that JEREMIAH 23:33 might be an example of the Hebrew letters being divided differently. In this translation of JEREMIAH 23:33, G-d says that the people will ask the prophet "what is the burden of the L-rd?", meaning "what is the word of

G-d?", and he should answer them "what burden?"

The Hebrew for the first "what is the burden of the L-rd?", does not have the letters ת נ in front of the word "what." The letters ת נ are in front of the second "what burden?" The second quote would say "with ת נ what ה נ is a burden?", but that does not make sense in the quote.

REGROUPING THE LETTERS

"When (if) this people will ask or the prophet or a priest to say 'what is the burden of the L-rd?' and you will say to them, 'you א ת נ are the burden נ ש נ ה ' and I will cast you off (abandon you), says the L-rd."

The quote in the Septuagint (an ancient Greek translation) is probably from a different Hebrew text that had the letters divided into words differently. Instead of having ת נ in front of the word "what" ה נ , it would say א ת נ which means "you" in masculine plural, and the letter ה becomes the word "the" in front of the word "burden." The Septuagint quote says to say to them "you are the burden."

JEREMIAH 31:22

Usual translation:

“Until when will you go back and forth, the wild daughter, because the L-rd has created a new thing in the earth, a woman will go around a man.”

Alternative translation:

“Until when is a giving (infinitive of ךַּתּוּת is תּוּת) of a father-in-law םח the spear ךַּיּק of the wild daughter? Because the L-rd has created a new thing in the earth, a woman goes around being strong (infinitive of גבר).”

Or: “Until when is a giving (infinitive of ךַּתּוּת is תּוּת) of a father-in-law םח the spear ךַּיּק of the wild daughter? Because the L-rd has created a new thing in the earth, a woman goes around a man.”

The woman might be attacking or defending the man by going around him.

The spear might be a dowry given by the father-in-law for his son's bride.

JEREMIAH 36:30

JEREMIAH 36:29-30
USUAL TRANSLATIONS

"And about Jehoiakim, king of Judah, you will say: Thus says the L-rd, you burned this scroll to say 'why have you written upon her (it) (the scroll) to say the king of Babylon will come and destroy this land...'"

"For thus, thus says the L-rd about Jehoiakim, king of Judah, there will not be to him a sitter on the throne of David, and his dead body will be cast out..."

Some commentators say that JEREMIAH 36:30 is a false prophecy because it says that a certain king would not have a descendant sitting on the throne of David, but he did have a son who ruled for three months (2 CHRONICLES 36:8). I think the quote might say something else.

JEREMIAH 36:30
ALTERNATIVE TRANSLATION

"For thus, thus says the L-rd about Jehoiakim, king of Judah, a sitter on the throne of David will not be for him (the king of Babylon), and his dead body will be cast out..."

Maybe the sitter on the throne is Jehoiakim, and

the king of Babylon will destroy the land because he rebelled against him, and was not for the king of Babylon in 2 KINGS 24:1 and 2 CHRONICLES 36:5-6.

I think JEREMIAH 36:30 answers the question from the line before about why the scroll says that the king of Babylon will come and destroy their land: the sinner on the throne of David will not be for him, the king of Babylon.

JEREMIAH 48:31

Usual translation:

Jeremiah 48:31

“Upon thus about Moab I will cry, and for Moab, all of her כ ל ה, I will cry out.”

Alternative translation:

Jeremiah 48:31

“Upon thus about Moab I will cry, and for Moab is destroyed (is a destruction) כ ל ה I will cry out.”

Jeremiah 48:31 is similar to Isaiah 16:7 which is discussed in it's own chapter.

JEREMIAH 50 AND 51

Some quotes in JEREMIAH 50 and 51 sound like the god of Babylon is alive, but it's idols also sound alive, depending on how you translate some of the words.

JEREMIAH 50:2

USUAL TRANSLATION (JPS 1917)

“Declare you among the nations and announce, and set up a standard.”

“Announce and conceal not.”

“Say: Babylon is taken. Bel is put to shame, Merodach is dismayed. Her images are put to shame. Her idols are dismayed.”

JEREMIAH 50:2

ALTERNATIVE TRANSLATIONS

“...Say: Babylon (feminine noun) is captured (was captured).

Bel caused shame (was put to shame). Merodach is afraid (was afraid) (is broken) (was broken) ת נ.

Her idols (Babylon's idols) caused shame (were put to shame).

Her idols were afraid (were broken) חתו.”

The same god of Babylon is called Bel and Merodach.

The kal form of the verb חתו, which can also be written as חת, is usually translated as “to be afraid” or “to be broken.”

JEREMIAH 50:2 says Babylon was captured, and Babylon's **god and idols** were ashamed or caused shame, and they were afraid or they were broken. You can't know for sure if the quote is saying that Babylon's god was alive or it was an idol because it could say that it was ashamed or caused shame and that it was afraid or it was broken. It also says that Babylon's idols caused shame or they were ashamed and that they were afraid or that they were broken.

I don't think it says that it's idols were ashamed because idols don't feel ashamed, and I don't think it says they were afraid because they don't feel fear. I think it makes more sense to say that the idols caused shame and were broken.

JEREMIAH 51:44 says that G-d will punish the god of Babylon. JEREMIAH 50:38 says that Babylon was

a land of idols, and JEREMIAH 51:47 says that G-d will punish the idols of Babylon, and the land will be ashamed. Then JEREMIAH 51:52 repeats that G-d will punish the idols. It is possible that the god and idols of Babylon were all idols and were all broken by G-d.

EZEKIEL 7:7

Usual translation (based on JPS 1917):

“The morning (the turn) is coming (has come) to you, inhabitant of the land. The time ת ע ה is coming (has come) א ב, near is the day, trouble and not a shout of joy ד ה, mountains.”

The usual translation is not as literal as this translation, so it sounds better, but literally it sounds more like this. "The time" is feminine, but "is coming" is masculine.

Alternative translations:

“The morning (the crown) (the turn) is coming (has come) to you, inhabitant of the land...”

“The coming of the time is near, the day trouble and not majesty has caused to rise up.”

Same translation with the explanations:

“The coming אב (infinitive אבו written as אב) of the time תעה is near, the day trouble and not majesty (הוד as הוה) has caused to rise up םרי.”

Or: “A time תעה (feminine) is coming אבה, near is the day trouble and not majesty has caused to rise up.”

Or: “The coming of the time is near, the day is trouble and not majesty, mountains.”

The same translation with the explanations:

“The coming (infinitive) (אבו as אב) of the time תעה is near, the day is trouble and not majesty (הוד as הוה), mountains םרי.”

The prophet could be speaking to the mountains like in Ezekiel 6:2-3.

There are different translations for the first word. Some say "morning", "crown", or "turn." The word

translated "sound of joy" is ט ה, but I think it could be the word ט ו ה written as ט ה. I don't think anyone knows for sure what every word in this quote meant in Hebrew.

EZEKIEL 18:1-4 AND 18:19-20

EZEKIEL 18:1-4 and 19-20 say that a son will not be punished for the sin of his father anymore. Maybe this means G-d won't do like He said in the ten commandments about punishing future generations for the sin of their ancestors. Or maybe it just means the person won't die for the ancestor's sin, although he might suffer for it. These are confusing quotes.

EZEKIEL 20:24-25

EZEKIEL 20:24-25 says that G-d gave Israel bad laws to keep as a punishment for worshiping their fathers' idols. Some commentators think the bad laws are the laws of the Hebrew Bible, but I think G-d meant the bad laws were the laws of their fathers mentioned in EZEKIEL 20:18. Maybe G-d let them follow these bad laws which might have included offering their children

as sacrifices (EZEKIEL 20:26 and 31) as a punishment for not following His good laws.

EZEKIEL 26: TYRE PROPHECY

Some commentators say that EZEKIEL 26 is a false prophecy about Tyre being destroyed by Babylon because Babylon did not destroy Tyre like the prophecy said. I think the prophecy did not come true because Tyre surrendered to Babylon. Some quotes in JEREMIAH say that they would not be destroyed if they surrendered. EZEKIEL never says that Tyre first resisted, but then they surrendered to Babylon, but there are some quotes that sound like Tyre resisted and then surrendered. For example, EZEKIEL 29:18-20 says that Babylon did not get paid for it's service against Tyre, so it will get to take over Egypt instead.

JEREMIAH 27:3 and 11 mention that Tyre and some other nations could avoid being destroyed by Babylon if they surrendered and served them. At first, Tyre tried to resist Babylon and they were under siege, but later they surrendered and were not destroyed. I think that EZEKIEL 26 was not a false prophecy, even

though they were not destroyed because of what Jeremiah said.

I think that EZEKIEL 29:18 might say that every head was bald and every shoulder was bare in Tyre, and not in Babylon's army like many commentators say. I think this was how Tyre mourned and repented for disobeying G-d's command to serve Babylon. In those days, many people mourned by shaving their heads. For examples, see JEREMIAH 16:6 and EZEKIEL 27:31.

CHANGED PROPHECIES

JEREMIAH 18:7-10 says that sometimes G-d says that He plans to destroy a nation or a kingdom, but they become good, so He does good to them instead. And sometimes, He says that He plans to do good to a nation or kingdom, but they become bad, so He does bad to them. It might sound like a prophecy did not come true, but maybe the situation changed, so G-d changed His plan. Maybe the prophecies we have today are not all of the prophecies the prophets made, so we don't have records of when some prophecies might have been changed.

EZEKIEL 28:8-10

In Ezekiel 28, G-d is telling the king of Tyre that he will be punished for saying he is a god. These quotes are important because they use the plural word "deaths" for one person's death, but I don't think this is true. The plural word "deaths" is also supposedly used in Isaiah 53:9 and in Jeremiah 16:4.

Usual translation (JPS 1917):

Ezekiel 28:8

"They shall bring you down to the pit, and you shall die המת the deaths ימותם of them that are slain ללח in the heart of seas."

Usual translation:

Ezekiel 28:9

"Will you yet say before him that slays you: I am G-d?

But you are man and not G-d in the hand of them that defile you."

Usual translation:

Ezekiel 28:10

“You will die the deaths of י ת ו מ the uncircumcised by the hand of strangers, for I have spoken, says the L-rd G-d...”

I don't think Ezekiel 28:8 says “and you will die” ה ת ו because I don't think it would have the letter ה at the end.

Alternative translations:
Ezekiel 28:8-10

“To the grave (pit) (feminine noun) they will bring you down, and it's man (it's corpse) from death (from dying) will be defiled in the heart of the seas.”

The same translation with the details:

“To the grave (pit) (feminine noun) they will bring you down, and it's man (her man) (it's corpse) (her corpse) ה ת ו from מ death (from dying) ת ו מ will be defiled ל ל ח י in the heart of the seas.”

The word “grave” or “pit” is feminine. Maybe the grave's man or corpse will be defiled by death or dying.

Alternative translations:
Ezekiel 28:9-10

“And will you say: I am G-d before your killer?”

“And (but) you are a man אָדָם and not G-d (a god), in the hand of your wounders (your defilers) בְּיַד לְמַחֲלֵי ”

“Deaths (plural) מֵתִים of uncircumcised ones you will die by (in) the hand of strangers because I have spoken, says my L-rd, the L-rd.”

Or: “And will you say: I am G-d before your killer?”

“And (but) you are a man אָדָם and not G-d (a god).”

“By the hand of your wounders (your defilers) בְּיַד לְמַחֲלֵי are deaths (plural) מֵתִים of uncircumcised ones.”

“You will die by (in) the hand of strangers because I have spoken, says my L-rd, the L-rd.”

Maybe the king of Tyre was circumcised, but was killed by G-d anyway.

EZEKIEL 36:27

USUAL TRANSLATION

"And I will put My spirit in you (in your midst), and I will cause you to walk in My statutes, and My judgments (My ordinances) you will keep and do."

This quote is unusual because it says "et asher" after "I will make" and this is usually translated as "I will cause."

ALTERNATIVE TRANSLATIONS

"And I will put My spirit in you (in your midst), and **I will make with (et) תא whom (what) (asher) ו** you will walk in My statutes, and My judgments (My ordinances) you will keep and do."

Or: "And I will put My spirit in you (in your midst), and **I will make whom (what) (asher)** you will walk in My statutes with (et), and My judgments (My ordinances) you will keep and do."

The second way is the same, but sounds better in English.

If it says "whom they will walk in (G-d's) statutes with", it could refer to the people G-d will make fill the land (EZEKIEL 36:37-38). If it says "what they will walk in (G-d's) statutes with", it could refer to G-d's judgments or ordinances they will keep and do.

GENESIS 31:32 also says "with whom", but with a different word for "with."

GENESIS 31:32:"With $\square \gamma$ whom you will find your gods, he will die (let him die)..."

I think this is another way of saying "whom you will find your gods with, will die (let him die)..."

EZEKIEL 44:3

EZEKIEL 44:3

USUAL TRANSLATION (JPS 1917)

"... $\eta \aleph$ the prince being a prince..."

ALTERNATIVE TRANSLATION

"With ת נ the prince is a prince..."

Maybe the second prince is the high priest.
EZEKIEL 44:15 mentions priests in the future Temple.

EZEKIEL 45:20

USUAL TRANSLATION (JPS 1917)

"And so you shall do on the seventh day of the month for every one that errs, and for him that is simple..."

EZEKIEL 45:20

ALTERNATIVE TRANSLATIONS

"And thus you will do in (with) ב satisfaction in the month (in a month) **more than** מ a man who ש heals (ה ה ג as ה ג) (geminate verb) and is miraculous."

Or: "And thus you will do in (with) ב satisfaction in the month (in a month) **from** מ a man who heals..."

HOSEA 1:4

In 2 Kings 9 and 10, G-d told Jehu to kill all of the house of Ahab, but in Hosea 1:4 it says G-d would punish Jehu's house for it. This could be like Isaiah 10:5 where Assyria punished Israel for G-d, but was later punished by G-d for doing it (Isaiah 10:12 and Isaiah 10:24-27). It is also possible that Jehu was punished because he killed many other people besides the house of Ahab (2 Kings 10:11-14).

HOSEA 1:6 AND 2:25

Some commentators say that G-d will make other nations His people, and that HOSEA 1 and 2 prove this, but I think that these quotes show that G-d will take back His people, Israel.

In HOSEA 1:6-9, Hosea is told to name his children "Not Pitied" and "Not My People" because Israel had sinned a lot, so G-d was rejecting Israel. In HOSEA 2:25 G-d says "and I will love (I will pity) Not Pitied (the child), and I will say to Not My People (the child), 'You are My People'." HOSEA 2:3 also says Israel will be accepted by G-d again.

Some commentators say that G-d will say to the other nations that are not His people, "You are My

people", but I think He will be talking to Israel. If He was talking to the nations, it could be like ZECHARIAH 2:15 that says that many nations will join Zion and become G-d's people.

HOSEA 5:2

Usual translation (JPS 1917):

Hosea 5:2

“And they that fall away are gone deep in making slaughter.

And I am rejected of them all.”

I don't think the quote really says these things.

More literally it says:

“And it's slaughtering (her slaughtering) (infinitive) turners (ones turning away) they have made deep.”

“And I (G-d) am caused to turn to all of them.”

The same translation with the details:

“And it's slaughtering (her slaughtering) (infinitive) ה ט ח ש ו turners (ones turning) ם י ט ש they have made deep.

And I (G-d) am caused to turn ך ט ו ם to all of them.”

Hosea 5:1 says that the priests, the house of Israel, and the house of the king have been a trap and a spread net. Hosea 5:2 might be about the spread net (feminine noun) somehow slaughtering people.

It would make more sense to say G-d is caused to turn "from all of them", instead of "to all of them." The verb ך ט ו is usually used to turn away from someone or something, but sometimes it is used to turn to someone or something. For examples, see Genesis 19:2, Genesis 19:3, Judges 4:18, and Judges 19:11-12.

The verb doesn't just mean to physically turn, but is used for people who are turning away or rebelling.

Alternative translations:

Hosea 5:2

"Slaughtering" quotes without detailed explanations:

“And the slaughtering of the turners (the ones

turning) they have made deep.”

Or: “And slaughtering the turners (the ones turning) they have made deep.”

Or: “And slaughtering the turners (the ones turning) have made deep.”

Or: “And it's slaughtering (her slaughtering) turners (ones turning) they have made deep.”

"Slaughtering" quotes with detailed explanations:

“And the slaughtering (infinitive) ט ח ש of the turners (the ones turning) ם י ט ש ה they have made deep.”

Or: “And slaughtering (infinitive) ט ח ש the turners (the ones turning) ם י ט ש ה they have made deep.”

Or: “And slaughtering (infinitive) ט ח ש the turners (the ones turning) ם י ט ש ה have made deep.”

Or: “And it's slaughtering (her slaughtering) (infinitive) ה ט ח ש turners (ones turning) ם י ט ש ה they

have made deep."

"And I am a punishment מוֹסֵר to all of them."

Or: "And I am a fetter (leg chain) מוֹסֵר to all of them."

Or: "And I (G-d) am caused to turn מוֹסֵר to all of them."

I moved the ה at the end of "her slaughtering" to the beginning of "the ones turning."

I don't know if G-d could be considered a punishment to them because Hosea 5:6 mentions G-d punishing the people by withdrawing from them, so they can't find Him.

The word "fetter (or leg chain)" מוֹסֵר is usually used in the plural form, but maybe G-d is called the singular form of the word "fetter."

I don't know if it says "they have made deep" or "turners (ones turning) have made deep." I don't think the quote makes sense either way.

"Pit" quotes:

Hosea 5:2 might not say "slaughtering" טחש or might be a mistake or a play on words because the word "pit" תחש sounds very similar. It would make more sense if it said they made a pit deeper because pits were used with traps.

“And the pit תחש of the ones turning הטים they made deep.”

“And I am a fetter (leg chain) to all of them.”

Or: “And I (G-d) am caused to turn מוסר to all of them.”

“And a pit תחש the ones turning הטים made deep.”

“And I am a fetter (leg chain) to all of them.”

Or: “And I (G-d) am caused to turn מוסר to all of them.”

“And her pit (it's pit) תחשה ones turning הטים made deep.”

“And I am a fetter (leg chain) to all of them.”

Or: "And I (G-d) am caused to turn מוֹסֵר to all of them."

"Her pit (or it's pit)" could refer to the net's pit because the word "net" is feminine.

HOSEA 5:8

Usual translation (JPS 1917):

Hosea 5:8

"Blow (plural verb) you the horn in Gibeah, and the trumpet in Ramah.

Sound an alarm (plural verb) (at) Beth-aven.

Behind you, O, Benjamin!"

The quote doesn't actually say "at Beth-aven."

Alternative translations:

Hosea 5:8

"Blow the horn in (against) Gibeah, and the trumpet in (against) Ramah.

Shout (sound an alarm): Beth-aven is after you, Benjamin."

Or: "Shout (sound an alarm): Beth-aven, after you is Benjamin."

Gibeah (Judges 20:4) and Ramah (Joshua 18:25) are places the tribe of Benjamin lived.

The warning could be to Beth-aven that Benjamin would be punished next, or it could be to Benjamin that Beth-aven is next.

HOSEA 6:2

HOSEA 6:2

USUAL TRANSLATION

"He will revive us from two days, in the third day, He will cause us to rise up, and we will live before Him."

HOSEA 5:13-6:2 says that G-d will wound Ephraim and Judah badly, so they should repent and G-d will heal them within a few days.

HOSEA 6:2

ALTERNATIVE TRANSLATIONS

“He will revive us (He will cause us to live), **He will raise us** more than ∞ the seas in the third day, and **we will live** before Him.”

Or: “He will revive us (He will cause us to live). **Let Him raise us** more than the seas in the third day, and **we will live** before Him”

Or: “He will revive us (He will cause us to live). **Let Him raise us** more than the seas in the third day, and **let us live** before Him.”

In HOSEA 13:14, G-d mentions redeeming Ephraim (Israel) from death and from Sheol (the pit) (the underworld), but HOSEA 13:14-14:10 says first they will be punished by Him, and when they repent, He will love them and He will help them.

HOSEA 13:14 could help explain HOSEA 6:2 because G-d will let them live and He will lift them up very high from Sheol which is believed to be deep under the earth's surface.

On the third day of creation (GENESIS 1:9-10), the water on the surface of the earth was gathered together into the seas. If the water covering the whole earth was gathered together, maybe the water in the

seas rose a lot.

The letter מ which means “from” is used to say “more than” in many quotes. For example, GENESIS 29:30 says “...and he loved Rachel more than (from) Leah.” GENESIS 37:3 “...and Israel loved Joseph more than (from) all of his sons.” EXODUS 36:5 says “...more than (from) enough...”

HOSEA 6:5

USUAL TRANSLATION

"Upon thus, I have hewed them by the prophets, I have killed them by the sayings of My mouth, and from מ Your judgments ך ם ן ף ץ light ך ן א will go forth."

REGROUPING THE LETTERS

"Upon thus, I have hewed them by the prophets, I have killed them by the sayings of My mouth, and My judgments (My judgment) ם ן ף ץ like כ light ך ן א will go forth..."

According to some scholars, the Hebrew letters were probably divided differently in HOSEA 6:5

because the Greek Septuagint translation is more like this translation. The Hebrew letter ן was written at the beginning of the word "light" in this version instead of at the end of the word "Your judgments."

HOSEA 7:14-16

Usual translation (JPS 1917):

Hosea 7:14

“And they have not cried unto Me with their heart, though they wail upon their beds.

They assemble themselves for corn and wine, they rebel against Me.”

Usual translation (JPS 1917):

Hosea 7:15

“Though I trained and I strengthened their arms, yet do they devise evil against Me.”

Usual translation (JPS 1917):

Hosea 7:16

“They return י ש ו ב ו, but not א ל upwards ל ע.

They are become יוה like a deceitful bow.
Their princes shall fall by the sword for the rage
of their tongue.
This shall be their derision in the land of Egypt.”

Alternative translations:
Hosea 7:14-15

“They will turn (will rebel) יסורו against Me,
and יניא scolded (and I punished) (and I will scold)
(and I will punish) יסרת.”

“I strengthened their arms, but ו to Me (against
Me) they will think (they will plan) evil.”

Alternative translations:
Hosea 7:16 first part

“They will return ושוב י not **upon** לע a
lamentation (a wailing) יה, but ו like a bow of deceit.”

I think it means they will return to G-d, but not
upon a lamentation (sadness) for what they have done.

When a bow is bent to shoot an arrow, the bow
is pulled toward you, but then it shoots by moving
away from you. Maybe a bow of deceit seems to be

moving toward G-d, but it is really feeling the urge to get away from G-d.

Hosea 7:13 says they lied about G-d, so maybe a bow of deceit would shoot out lies instead of arrows.

Or: “They will return וּבֹשֶׁט׃ not **against** לַעֲלֹמָה **a lamentation (a wailing)** וְהָיָה, but וְהָיָה like a bow of deceit.”

Maybe they will return, but they won't be against their earlier lamentation that was not from their heart. I don't think this translation makes sense.

The noun “lamentation” or “wailing” וְהָיָה is used in Ezekiel 2:10.

Alternative translations:
Hosea 7:16 second part

“Their princes will fall by the sword from the anger of their tongue.”

“This is their mocking (their mockery) וְהָיָה לָהֶם in (by) the land of Egypt.”

Or: “This is for לָהֶם their baking וְהָיָה (infinitive) in (by) the land of Egypt.”

Hosea 7:4-8 compares Ephraim to ovens and a cake and mentions baking. The verb בָּאֵץ that means "to bake" is also used in Ezekiel 4:12. I think the infinitive of the verb does not have to have the א written out.

HOSEA 8:1

Usual translation (JPS 1917):

Hosea 8:1

“Set the horn to your mouth.

As a vulture (he comes) אֵץ נֹשֵׂא against the house of the L-rd because they have transgressed My covenant and trespassed against My law.”

The quote doesn't actually say "he comes." The translator added that for some reason.

Alternative translation:

Hosea 8:1

“To the roof of your mouth is a horn.

Thus אֵץ, a leader אֵץ is against the house of the L-rd.”

Hosea 5:8 says that they should blow the horn in certain places to alert the people. Horns were blown on certain feast days and when the people had to go to war.

It is also possible that the leader of Israel ordered them to blow a horn to call the people to offer sacrifices to their idols at their own temples, so their leader was against the house of the L-rd.

Alternative translation:

Hosea 8:1

“To the roof of your mouth is a horn, like a vulture is against (upon) (above) the house of the L-rd because they have transgressed My covenant and trespassed against My law.”

According to the JPS 1917 translation of Hosea 7:11, Ephraim is called "a silly dove." Hosea 5:8 says they should blow the horn in or against certain places probably to warn them of danger that is coming. If Ephraim has a horn to it's mouth, as a bird, it would look more like a vulture than a dove because of it's large beak.

"They have transgressed My covenant" could refer to the princes who will die by the sword in Hosea

7:16.

Maybe Ephraim is calling the people to bring sacrifices to G-d in the Temple with a horn, but Ephraim is like a vulture calling them because G-d won't accept their sacrifices (Hosea 5:6, Hosea 8:13, and Hosea 9:4-5) because they broke the covenant and the laws.

HOSEA 8:2-3

Usual translation (JPS 1917):

Hosea 8:2

“Will they cry unto Me:
My G-d, we Israel ל א ר ש י know You?”

I don't think it can actually say "we Israel know you."

Literally, it says:

"My G-d, we have known you Israel."

Usual translation (JPS 1917):

Hosea 8:3

“Israel has cast off that which is good.

The enemy shall pursue him.”

Alternative translation:

Hosea 8:3

“Israel has rejected good (a good thing).
An enemy they will pursue.”

Hosea 5:13, Hosea 7:11, and Hosea 8:9 mention Israel calling on Assyria and going to Assyria for help. Later, Assyria takes Israel into exile, so they were pursuing their enemy.

Alternative translation:

Hosea 8:2

“They will cry unto Me:
My G-d, we have known you.”

Alternative translation:

Hosea 8:3

“The uprightness $\gamma \psi \delta$ of G-d ל-א , Israel has rejected.
An enemy's goodness they will pursue.”

I divided the word "Israel" into "the uprightness of G-d."

In Hosea 5:4, G-d says that Israel or Ephraim does not know Him, so this could be their answer to what G-d said about them.

HOSEA 9:7-9

Usual translation (JPS 1917):

Hosea 9:7

"The prophet is a fool.
The man of the spirit is mad!
For the multitude of your iniquity, the enmity is great."

Usual translation (JPS 1917):

Hosea 9:8

"Ephraim is a watchman ח פ צ with my G-d.
As for the prophet, a fowler's snare is in all of his ways, and enmity in the house of his G-d."

A fowler's snare is a trap used by bird hunters.

Usual translation (JPS 1917):

Hosea 9:9

“They have deeply corrupted וּפְסָדוּ themselves,
as in the days of Gibeah...”

I don't think the verb means "to corrupt oneself",
but it could mean they have destroyed.

Judges 19-20 tell how G-d helped Israel fight
against the tribe of Benjamin in Gibeah after some
people in the tribe of Benjamin raped and killed a
woman.

Hosea 9:9 doesn't really say “like in the days of
Gibeah”, but “like the days of Gibeah.”

Usual translation (JPS 1917):

Hosea 9:11

“As for Ephraim, their glory shall fly away like
a bird.”

Alternative translations:

Hosea 9:7

“A fool is the prophet.

Crazy (a crazy man) is the man of the spirit.

Upon (against) many is your sin, and hatred is increasing (is abundant)."

Maybe their sin is hatred which is increasing.

Alternative translations:

Hosea 9:8-9

"With" ם ץ

"Ephraim sees ה פ צ **with** ם ץ my G-d a prophet.

Or: "Ephraim is watching ה פ צ. **With** my G-d is a prophet."

Or: "Ephraim is a watcher ה פ צ. **With** my G-d is a prophet."

"A snare of a fowler (a bird hunter) ש ק ו י (noun) is upon all of his paths (Ephraim's paths or the prophet's paths)."

Or: "A snare he (Ephraim or the prophet) will set up ש ק ו י (verb) upon all of his paths (Ephraim's paths or the prophet's paths)."

Maybe Ephraim is a watcher, but the other person is a prophet.

The word שׂוֹקֵי can be from the verb שׂוֹק which means "to set a snare" or the word שׂוֹקֵי can be the noun which means "a fowler (a bird hunter)."

The verb "to set a snare" שׂוֹק is used in Isaiah 29:21.

I am not sure if Ephraim or the prophet is setting the trap.

Alternative translations:

Hosea 9:7-8

The "people" אָמָר

"...The prophet is a fool. The man of the spirit is crazy.

Upon (against) many (a multitude) is your sin, and hatred (feminine noun) is increasing."

"Ephraim is a watcher (a watchman) (a seer).
The **people** אָמָר of my G-d is a prophet."

"A trap אָרְבַּת of a fowler שׂוֹקֵי (a bird catcher's trap) is upon (above) all of his paths."

Or: "A trap חפ He (he) will set ש ק ו י upon all of his paths (the prophet's paths)."

The quote might mean that Ephraim is the foolish crazy prophet. Maybe G-d is setting the trap for Ephraim.

Alternative translations:

Hosea 9:8-9

"Hatred is in (is against) the house of his G-d."

Or: "Hatred in (against) the house of his G-d they have made deep ה ע מ י ק ו."

"They have corrupted (they have destroyed) ת ו ח ש like the days of Gibeah."

Or: "Hatred in (against) the house of his G-d he made deeper ה ע מ י ק ו, and ו..."

"His destroying ת ו ח ש is like the days of Gibeah.

He will remember their iniquity.

He will punish their sins."

I am not sure if “His destroying” refers to G-d destroying Ephraim or Ephraim’s destroying himself by setting up bird traps or by increasing hatred.

The first word of Hosea 9:9 “they have made deep” might actually be at the end of Hosea 9:8 instead.

Alternative translations:

Hosea 9:9

If “they have made deep” is at the beginning of Hosea 9:9:

“Hatred (feminine noun) is in (is against) the house of his G-d.

They have made deep **His destroying** ו ת ח ש like the days of Gibeah.

He will remember their iniquity.

He will punish their sins.”

Or: “Hatred is in (is against) the house of his G-d.”

“They have made deep **His destroying** ו ת ח ש.

Like the days of Gibeah, He will remember their iniquity.

He will punish their sins.”

Or: “Hatred (feminine noun) is in (is against) the house of his G-d.

They have made deep **it’s pit** (his pit) (the pit in the house of G-d) ו ח ת ו .

Like the days of Gibeah, He will remember their iniquity.

He will punish their sins.”

The pit could be a trap in the house of G-d.

The word “pit” ו ח ת is used as a kind of trap in Psalm 9:16, Psalm 35:7, and in Ezekiel 19:4.

The word “trap” or “snare” ח ו is used for people in Joshua 23:13, Job 22:10, Psalm 69:23, Psalm 91:3, and in Psalm 119:110.

“Hatred is in ב the house of his G-d.”

Or: “Hatred is against ב the house of his G-d.”

Or: “Hatred in (against) the house of his G-d they have made deep. They have destroyed (they have corrupted) ו ח ת ו .”

Maybe it means they have made their hatred a

deep hatred.

Or: "Hatred in (against) the house of his G-d they have made deep. They have been destroyed (they have been corrupted) וַיִּחַשְׁוּ."

Maybe the piel form of the verb וַיִּחַשְׁוּ "to destroy, corrupt" is in the pual form, if it existed and meant "to be destroyed, to be corrupted."

"His G-d"

Or: "Hatred is in (is against) the house of **his G-d**.

They have made deep a pit וַיִּחַשְׁוּ, and וַיִּחַשְׁוּ."

Or: "Hatred is in (is against) the house of **his G-d**.

They have made deep it's pit וַיִּחַשְׁוּ."

"My G-d"

Or: "Hatred is in (is against) the house of **my G-d**, and וַיִּחַשְׁוּ they have made deep (they will make deep) a pit, and וַיִּחַשְׁוּ."

Or: "Hatred is in (is against) the house of **my G-d**, and they have made deep (they will make deep) it's pit."

Alternative translation:

Hosea 9:11

"Ephraim is like a bird. Their glory will fly away."

Hosea 9:11 compares Ephraim or it's glory to a bird that flies away. Hosea 7:11-12 also compares Ephraim to a dove and says that he will be caught by a net like a bird.

HOSEA 11

HOSEA 11:1

USUAL TRANSLATION

"When Israel was a boy, and I loved him, and from Egypt I called (to) My son..."

Maybe it should say "when (because) Israel is a youth..." because it looks like the present tense to me.

ALTERNATIVE TRANSLATIONS

“Because (when) Israel is aroused (was aroused) (niph'al verb), and I loved him, and from Egypt I called (to) My son...”

Or: “Because (when) Israel brayed (shook) נ ע ר and I loved him, and from Egypt I called (to) My son...”

In EXODUS 4:22, Israel is called G-d's first born son, and in EXODUS 2:23-24, it says Israel cried out from their suffering, and G-d heard them. Maybe in this quote Israel is compared to an animal that cried out because Israel was compared to animals in HOSEA 10:11 and other quotes in HOSEA.

HOSEA 12:1

THE WORD "HOLY ONES"

Some commentators say that the plural word "holy ones" should be translated "the H-ly One" in HOSEA 12:1. The plural word in this quote might refer to G-d because sometimes plural words are used for G-d, or it could refer to the priests, the angels, or the

people who are holy, or maybe to holy things.

Part of HOSEA 12:1 might say Judah "...with the H-oly One (G-d) is faithful" or Judah "...with holy ones (holy things) is faithful."

The plural word "holy ones" could refer to the priests because the priests of Judah were real priests, but anybody could be a priest in Ephraim (1 KINGS 12:31 and 1 KINGS 13:33-34). HOSEA 4:6, HOSEA 5:1, and HOSEA 10:5 mention priests, so HOSEA 12:1 might also be about priests.

HOSEA 12:4-8

Hosea 12:4-5 is about the time that Jacob wrestled an angel in Genesis 32:25-30, and the angel asked Jacob to let go of him, and Jacob told the angel to bless him, which it did.

Usual translation (JPS 1917):

Hosea 12:4

"In the womb he took his brother by the heel, and by his strength he strove with a godlike being (with G-d or with gods)."

In Genesis 25:26, Jacob was born holding on to the heel of his brother who was born before him.

Some translations say he wrestled with a “godlike being” or “a god”, but, literally, it says he wrestled with G-d or gods. The word in Hebrew is plural, but it can be used for “G-d” or “gods.”

Some commentators say that an angel can be called a “god”, and some commentators say that G-d appeared as an angel. In my opinion, the angel was the angel of G-d’s presence that had G-d’s name in it, and that G-d could actually speak through it’s mouth to people like through a puppet or a telephone, so in a way the angel was G-d, but not really G-d. See Exodus 23:20-22 and Isaiah 63:9. (I explain this better in volume one of this series of books.)

The Hebrew Bible does not exactly explain if an angel can be called a god, or if G-d appears as an angel, or if G-d speaks through an angel with G-d’s name in it. All of these explanations are opinions of commentators based on different Hebrew Bible quotes.

Usual translation (JPS 1917):

Hosea 12:5

“So he strove with an angel and prevailed.
He wept and made supplication unto him.

At Bethel, he would find him וַיִּבְרַח, and there he would speak with us.”

I think it means that the angel cried to Jacob to free him.

Alternative translations:

Hosea 12:5

“At Bethel, He (he) will find **him**, and there He will speak with us.”

Or: “At Bethel, He (he) will find **us**, and there He will speak with us.”

I am not sure if it means G-d or the angel will find Jacob or the people in Bethel. Also, some translations say “He will find him”, but it could say “He will find us.”

Hosea 10 describes how Israel (also called Ephraim) is suffering, and Hosea 10:15 says it is because of Bethel, where a king of Israel set up an idol in 1 Kings 12:28-29.

Usual translation (JPS 1917):

Hosea 12:6

“But the L-rd, the G-d of hosts, the L-rd is His name.”

Actually, it does not say “His name.” The quote says זכרו which can mean “they remembered” or “his remembering (infinitive)” or “his remembrance” or “his memory.” I think the quote is about Israel (also called Ephraim) remembering G-d.

Alternative translation:
Hosea 12:6

“And (but) the L-rd, the G-d of hosts, is the L-rd they remembered.”

Or: “And (but) the L-rd, the G-d of hosts, is the L-rd of his remembering.”

Or: “And (but) the L-rd, the G-d of hosts, the L-rd is his remembrance.”

Hosea 13:4 says that G-d was Ephraim’s G-d from the land of Egypt, then Hosea 13:6 says that Ephraim forgot G-d when he became successful.

I think Hosea 12:6 says that the people will

remember G-d as the G-d of hosts (armies) in the future because, in my opinion, they will march behind G-d like an army in the future. Hosea 11:10 says that G-d will roar like a lion, and the people will come trembling to Him, and they will walk behind Him (or after Him).

Maybe G-d will roar like a lion to the people in Bethel, and there He will find them and speak with them, and they will remember Him like Hosea 12:5-6 say.

The people were called "hosts" or "armies" in Exodus 12:17 and 12:41 when G-d took them out of Egypt. Maybe the people will remember marching with G-d out of Egypt as hosts or armies of G-d.

Usual translation (JPS 1917):

Hosea 12:7

"Therefore, turn **ב ש ו ת** you **ה א ת א** to your G-d.
Keep mercy and justice and wait for your G-d continually."

I don't think it can say "turn" to your G-d because it is not the command form of the verb **ב ש ו ת**.

Alternative translations:

Hosea 12:7

“By your G-d”

“And **ו** you **ה את** **by ב** your G-d will return **ו ב** ש ת.”

Or: “And **ו** with it (with her) (with Bethel) **ה את** **by ב** your G-d you will return **ו ב** ש ת.”

“Against your G-d”

“But **ו** you **ה את** will turn **ו ב** ש ת **against ב** your G-d.”

Or: “But **ו** with it (with her) (with Bethel) **ה את** you will turn **ו ב** ש ת **against ב** your G-d.”

I am not sure if it can says that they will return by G-d or if they will turn against **ב** G-d. I am also not sure if it says “you” or “with it (with her) **ה את**.”

“Keep mercy (kindness) and justice and wait for your G-d always.”

Hosea 10:15 says that the bad things that are happening to Ephraim are because of Bethel. Usually, places are feminine nouns, so Hosea 12:7 could say that

Ephraim and Bethel will return to G-d or will turn against G-d.

Bethel is feminine in 1 Chronicles 7:28, 2 Chronicles 13:19, and Nehemiah 11:31. It is masculine in Amos 5:5.

In Hosea 10:15, Bethel could be masculine or feminine, depending on how you interpret the verb $\eta\psi\upsilon$. The verb could be masculine present tense or masculine past tense, or it could be feminine present tense like in Psalm 118:15-16 and Deuteronomy 20:20.

Usual translation (JPS 1917):

Hosea 12:8

“As for the trafficker, the balances of deceit are in his hand.

He loves to oppress.”

I think Hosea 12:8-9 is about Ephraim becoming rich by using a dishonest scale or weights in his business.

Then Hosea 12:9 says “and (but) Ephraim will say...” that he has become rich without doing anything wrong, which is not true.

Alternative translation:

Hosea 12:7-8

“But you א ת ה will turn ש ו ת **against** ב your G-d.”

“Keep mercy (kindness) and justice and wait for your G-d always, trader (merchant).”

“In his hand are scales of deceit. He (the merchant or trader) loves to oppress (to wrong).”

Or: “In his hand, scales of deceit for oppressing he (the merchant or trader) loves.”

Or: “In his hand are scales of deceit, for oppressing he (the merchant or trader) loves.”

Then Hosea 12:9 says “and (but) Ephraim will say...” that he has become rich without doing anything wrong, which is not true.

I think G-d is talking to Ephraim who He calls a trader or a merchant who has dishonest scales. He tells him to be honest in business, but Ephraim says he has become rich honestly.

Alternative translations:

Hosea 12:7-8

“Keep mercy (kindness) and justice and wait for your G-d always.”

“A trader (a merchant) is in His hand (in G-d’s hand).”

“Scales of deceit for oppressing (for wronging) he (the merchant) loves.”

Then Hosea 12:9 says “and (but) Ephraim will say...” that he has become rich without doing anything wrong, which is not true.

G-d could be speaking to the merchant or trader (Ephraim) at the end of Hosea 12:7 because it says to keep mercy (kindness) and justice which would include not oppressing (not wronging) people with dishonest scales.

HOSEA 12:11

HOSEA 12:11

USUAL TRANSLATION (JPS 1917)

“I have also spoken י ר ב ד unto ל ע the

prophets, and I have multiplied visions, and by the ministry of prophets have I used similitudes (similar looking people or things) (likenesses)."

ALTERNATIVE TRANSLATION

"And My word (My cause) י ב ר ת י is upon ל ע the prophets, and I have multiplied a vision, and by the hand of the prophets I will destroy א ד מ ה."

Or: "And My word (My cause) י ב ר ת י is upon ל ע the prophets, and I have multiplied a vision, and by the hand of the prophets I will destroy her א ד מ ה (the word)."

The verb could be the geminate verb א ד מ א as א ד מ or the verb א ד מ ה.

HOSEA 13

HOSEA 13:4

USUAL TRANSLATION (JPS 1917)

"Yet I am the L-rd your G-d from the land of Egypt, and you know no G-d but Me, and besides Me there is no savior."

HOSEA 13:5

USUAL TRANSLATION (JPS 1917)

“I did know you in the wilderness, in ב the land
י א ר of great drought ת ל א ב ו ת.”

The word translated as “drought” ת ל א ב ו ת is
used only in this quote.

HOSEA 13:6

USUAL TRANSLATION (JPS 1917)

“When they were fed כ מ ר ע י ת ם, they became
full י ש ב ע ו.”

“They were filled י ש ב ע ו, and their heart was
exalted.”

“Therefore, they have forgotten Me.”

More literally:

“...Like their flock (their pasture) כ מ ר ע י ת ם,
and they were satisfied (they were full) י ש ב ע ו.”

“They were satisfied (they were full) י ש ב ע ו, and
their heart was lifted up.”

“Upon thus, they forgot me.”

I don't think the translation makes sense.

HOSEA 13:4-6

REGROUPING THE LETTERS

A translation with all of the details:

“And I am the L-rd your G-d from the land of Egypt.”

“And a G-d besides Me you will not know.”

“And there is not a savior besides Me.”

“I knew you in the wilderness.”

“Being satisfied ר צ ת (the infinitive of ר צ ה without the ו) has come (is coming) א ב to **(for) your desiring** ל א ב ו ת ך (infinitive of א ב ה) their pasture (their flock) מ ר ע י ת ם.”

“And they were satisfied (they were full) ש ב ע ו ר י.”

“They were satisfied (they were full) ש ב ע ו, and their heart was lifted up.”

“Upon thus, they forgot me.”

The same translation without all of the details:

“And I am the L-rd your G-d from the land of Egypt.”

“And a G-d besides Me you will not know.”

“And there is not a savior besides Me.”

“I knew you in the wilderness.”

“Being satisfied רצת has come (is coming) אב to
(for) your desiring תבולת their pasture (their flock)
מרתם.”

“And they were satisfied (they were full) שבעו
ו.”

“They were satisfied (they were full) שבעו, and
their heart was lifted up.”

“Upon thus, they forgot me.”

Maybe it means that the people of Ephraim desired the pasture or flocks of Egypt, and now they will go back to Egypt. HOSEA 8:13 and HOSEA 9:3 say that Ephraim will return to Egypt.

Or a translation with all of the details:

“Being satisfied רצת (the infinitive of רצה without the ו) has come (is coming) אב for desiring תבולת (infinitive of תבול) is like כ their pasture (their

flock) מ ר ע י ת ם, and they were satisfied (they were full) ו ש ב ע ו ם.”

“They were satisfied (they were full) ו ש ב ע ו ם, and their heart was lifted up.”

“Upon thus, they forgot me.”

Or the same translation without all of the details:

“Being satisfied ר צ ת has come (is coming) א ב
for desiring ל א ב ו ת is like כ their pasture (their flock)
מ ר ע י ת ם, and they were satisfied (they were full) ו ש ב ע ו ם.”

“They were satisfied (they were full) ו ש ב ע ו ם, and their heart was lifted up.”

“Upon thus, they forgot me.”

I think that HOSEA 13:4-6 says that the people of Ephraim were satisfied “for desiring is like their pasture (their flock)”, which means that they were full from desiring things or full from getting the things they desired, and they became proud and forgot G-d. In HOSEA 10:11, Ephraim is called a young cow which could fit with “their pasture” in HOSEA 13:6.

HOSEA 13:9

USUAL TRANSLATION (JPS 1917)

“It is your destruction, O Israel, that you are against Me, against your help.”

HOSEA 13:9

ALTERNATIVE TRANSLATION

“Your destruction (your being destroyed) ך ת נ ψ (infinitive of the verb ת נ \psi), Israel, is a burn (a wound) ב כ by Me against your helper.”

The word ב כ which is translated as a “burn” is also used in ISAIAH 3:24, if that word really existed and is not just a mistake in that quote.

HOSEA 7:3-7 compares Ephraim (another name for the kingdom of Israel) to a hot oven and says that they made their king sick. (The kingdom of Judah had it's own king.) HOSEA 10:15 says that the king of Israel will die. If they were a hot oven, and he got sick and died, maybe they burned him, and he died.

HOSEA 13:10

USUAL TRANSLATION (JPS 1917)

“Ho יְהוָה, now, your king, that he may save you in all your cities!”

“And your judges, of whom you said: Give me a king and princes!”

Other translations often say:

“Where is your king now that he will save you in all of your cities?”

“And your judges that you said: Give to me a king and princes.”

HOSEA 13:10

ALTERNATIVE TRANSLATION

“Where יְהוָה is your king then (consequently) אֱלֹהֶיךָ, and he will save you (and let him save you) in all לְכָל of your cities יְעָרֶיךָ, and your judges that you said: Give to me a king and princes.”

Or: “Where יְהוָה is your king then (consequently) אֱלֹהֶיךָ, and he will save you (and let him save you) against all לְכָל of your enemies יְעָרֶיךָ, and your judges that you said: Give to me a king and princes.”

HOSEA 13:11

USUAL TRANSLATION (JPS 1917)

“I give you a king in My anger and take him away in My wrath.”

HOSEA 13:12

USUAL TRANSLATION (JPS 1917)

“The iniquity of Ephraim is bound up. His sin is laid up in store.”

Or: “The iniquity of Ephraim is bound up. His sin is hidden.”

HOSEA 13:13

USUAL TRANSLATION (JPS 1917)

“The throes (pains) of a travailing woman (woman giving birth) shall come upon him.”

“He is an unwise son.”

“For it is a time he should not tarry (should not delay) in the place of the breaking forth of children.”

HOSEA 13:14

USUAL TRANSLATION (JPS 1917)

“Shall I ransom them א פ ד א from the power of the nether-world?

Shall I redeem them א ל א ג א from death?

Ho י ה א, your plagues, O, death!

Ho י ה א, your destruction א ב ט ק, O, nether-world!

Repentance א ח נ be hid א ת ר י from My eyes י מ ע י נ.”

The word י ה א is usually translated as “I will be” ה י ה א or “where” ה י א, but both words are spelled slightly differently than they are normally spelled. The word י ה א is also used in HOSEA 13:10. The word א ב ט ק is only used in this quote. The word א ח נ is only translated as “repentance” in this quote.

HOSEA 13:14

OTHER USUAL TRANSLATIONS

“From the hand (power) of Sheol (the underworld) I will redeem them א פ ד א.”

“From death I will deliver them (I will redeem them) א ל א ג א.”

“...Where י ה א are your plagues, death?

Where י ה א is your destruction, Sheol (the

underworld)?..."

Or: "...I will be י ה א your plagues, death.

I will be י ה א your destruction ק ט ב ך,
netherworld (underworld) (Sheol)..."

"Repentance ם ח נ will be hidden ר ט י from
My eyes י נ י ם."

HOSEA 13:15

USUAL TRANSLATION (JPS 1917)

"For though he be fruitful א י פ ר י among the
reed-plants, an east wind ם י ק ד shall come א ב ו י, the
wind of the L-rd coming up from the wilderness, and
his spring shall become dry, and his fountain shall be
dried up."

"He shall spoil the treasure of all precious
vessels."

More literally:

"Although (because) he is a son ן ב of brothers ם
י ח א, he will be fruitful א י פ ר י...."

Also, HOSEA 13:15 could say "his spring (his

fountain) (Ephraim's spring) will be ashamed." It might say "His spring will be ashamed" because G-d is the owner of the spring.

The verb אִפְרָיִם is only used in this quote, so it might not actually exist.

Some books have the word אִפְרָיִם instead of אִפְרָיִם.

HOSEA 13:14-15

REGROUPING THE LETTERS

With all of the details:

"From the hand (power) of Sheol (the underworld) I will redeem them אִפְרָיִם."

"From death I will deliver them (I will redeem them) אִפְרָיִם."

"...Where אִפְרָיִם are your plagues, death?

Where אִפְרָיִם is hating (infinitive of verb אִפְרָיִם as אִפְרָיִם) against you אִפְרָיִם, Sheol?..."

"Their resting אִפְרָיִם (infinitive of the verb אִפְרָיִם as אִפְרָיִם) My fountain אִפְרָיִם (masculine noun) will hide אִפְרָיִם because it (the fountain) is a son אִפְרָיִם of a fireplace אִפְרָיִם."

“My sea י מ י is a fruit י ר פ (a product) of an island (a coast land) י א.”

“In it (by it) (against it) (in the island or coast land) י ב ו I will burn י ק א (from the verb י ק י) a sea א ג.”

The same translation without all of the details:

“From the hand (power) of Sheol (the underworld) I will redeem them.”

“From death I will deliver them (I will redeem them).”

“...Where are your plagues, death?
Where is hating against you, Sheol?...”

“Their resting My fountain will hide because it (the fountain) is a son of a fireplace.”

“My sea is a fruit (a product) of an island (a coast land).”

“In it (by it) (against it) I will burn a sea.”

I think that the fountain of water is called the “son” of the island or coast land because it comes from the land, and the sea which comes from the fountain is called the “fruit” or product of the land also. The island

or coast land might be called a “fireplace” because it will burn away the water in the sea that came from the fountain. Instead of people dying and going to Sheol, which is the underworld, G-d will dry up the sea someplace as a punishment for Ephraim’s sins.

I divided the word ך ב ט ק which is translated as “your destruction” and is used only in this one quote.

The word “fruit” is sometimes used to refer to children or descendants.

“Their resting” could mean the resting of death and Sheol (the underworld), or the resting of death’s plagues and the hating of Sheol, or the resting of the people of Israel who were redeemed from death and Sheol.

HOSEA 14

Usual translation:

Hosea 14:3

“...Say to Him, all You will forgive sin, and take goodness, and we will pay bulls our lips.”

It is supposed to mean that instead of offering bulls as sacrifices to atone for sins, we will pay with words from our lips by saying we are sorry.

Alternative translations:

Hosea 14:3

“...Say to Him, all You will forgive sin, and take goodness, and let us be at peace (we will be at peace) ל ש ו נ ר.”

Maybe ל ש ו נ ר is the verb ל ש ל ה as ו conversive "we" future or the jussive "let us be at peace."

Ephraim lied about G-d in Hosea 7:13, 7:16, 10:4, and 12:1, so now maybe they will be quiet instead.

In Hosea 7:1-2 Ephraim says that G-d will remember their sins. In Hosea 8:13, when they want to be forgiven, G-d says now He will remember their sins.

Alternative translations:

Hosea 14:3

Dividing the Hebrew letters differently

“What ה מ is their fruit ם י פ ר that ש we were

foolish (verb ה פ ת ה) (that we were enticed)? Asshur will not save us..."

Or: "What is their fruit that they are enticing us?"

Or: "What is their fruit that they are setting (verb ת פ ש) us?"

Usual translation (JPS 1917):

Hosea 14:8-9

"They that dwell under his shadow shall again make corn to grow and shall blossom as the vine; the scent thereof shall be as the wine of Lebanon."

"Ephraim (shall say): What have I to do any more with idols?"

"As for Me, I respond and look on him; I am like a leafy cypress tree. From Me is your fruit found."

Alternative translations:

Hosea 14:8-9

"My inhabitants will dwell in his shelter (his shade), (Ephraim as an olive tree?)."

Or: "My inhabitants will dwell in shade, (Ephraim as an olive tree?)."

Maybe they will dwell "in shade" or "in his shade."

"(And) they will revive grain, and it will blossom, and like the vine of his memorial, like the wine of Lebanon is Ephraim."

Or: "(And) they will revive grain and they will blossom...(they not "and")."

Or: "(And) they will blossom like the vine they remembered, like the wine of Lebanon is Ephraim."

Or: "(And) they will blossom. Like a vine is his memorial, like the wine of Lebanon is Ephraim."

Maybe Lebanon is the memorial of Ephraim that stands for how Ephraim used to be a luxuriant vine (Hosea 10:1 and 9:10). Hosea 9:13 says Ephraim and Tyre (in Lebanon?) were both planted in a pleasant place, but Ephraim is being punished. Maybe Hosea 14:7-8 describes how Ephraim will be like Lebanon again.

Alternative translation:

Hosea 14:9

“What is to Me (to G-d) still for vessels?”

“I (Hosea?) answered Him יוֹתֵיבָנוּ: Our cypress.”

“I (G-d) jam like a bushy cypress, from Me is your fruit found.”

See fruit in the alternative translations of Hosea 14:3.

יֹשֵׁב and יֹשֵׁבֵיבָנוּ can mean cypress.

Maybe "our cypress" means cypress that is not from Lebanon.

JOEL 1:8

JOEL 1:8

USUAL TRANSLATION

"Wail (feminine singular command form of the verb אָלַף like a virgin (betula) girded with sackcloth about the husband of her youth."

"Meal offering and drink offering is cut off כָּרַת הָהוּא from the house of the L-rd, (they) have mourned the

priests, the ministers of the L-rd..."

It doesn't really say "is cut off."

JOEL 1:8

ALTERNATIVE TRANSLATION

"Wail (feminine singular command form of the verb הָלַא) like a virgin (betula) is girding a sackcloth about the husband of her youth being cut off (niph'al infinitive)."

"Meal offering and drink offering from the house of the L-rd (they) have mourned, the priests, the ministers of the L-rd."

Or: "To Me (to me) (my G-d) like a virgin (betula) is girding a sackcloth about the husband of her youth being cut off (niph'al infinitive), meal offering and drink offering from the house of the L-rd (they) have mourned, the priests, the ministers of the L-rd."

JOEL 1:13 says the priests should mourn because the meal-offerings and the drink-offerings are being withheld from the house of G-d. JOEL 2:17 says the priests should mourn from near the altar in the house of the L-rd.

AMOS 6:11-12

Usual translation (JPS 1917):

Amos 6:11

“For, behold, the Lord commands and the great house shall be smitten into splinters **ס י ס י ס ר** and the little house into chips **ב ק ע י**.”

I don't think the quote literally says the big house will become splinters **ס י ס י ס ר** and the little house chips **ב ק ע י**.

Usual translation:

Amos 6:12

“Do horses run upon the rock?
Does one plow with **ב** oxen **ב ק ר י**?”

Some other translations:

“Will He (he) plow by **ב** cattle **ב ק ר** a sea **ב**?”

Alternative translations:

Amos 6:11

“...Because (but), behold, the L-rd is commanding and it (the sea?) will smite the house, the big one is fragments ם י ט י ט ך and the little house a sea ם י is breaking open ן ק ב.”

“...Because (but), behold, the L-rd is commanding and He (G-d) will smite the house, the big one is fragments ם י ט י ט ך and the little house a sea ם י is breaking open ן ק ב.”

“...Because (but), behold, the L-rd is commanding and the house will be smitten (hophal), the big one is fragments ם י ט י ט ך and the little house a sea ם י is breaking open ן ק ב.”

The translation “fragments” ם י ט י ט ך is only used in this quote. The word is translated “drops” in Song of Songs 5:2.

Alternative translation:

Amos 6:11

“...Because (but), behold, the L-rd is commanding and will smite the big house a drop ם י ט

ר of a sea ם י, and (but) the little house a sea ם י is breaking open ע ק ב.”

The quote could be saying that the big house will be hit by a drop of a sea, but the little house will be destroyed by it.

Alternative translations:
Amos 6:12

“Will horses be crushed against a rock if a sea will plow against cattle?”

The same quote with the details:

“Will be crushed ה י ר צ ו ן (niphil form of the verb צ צ ר as ר צ) against a rock horses if a sea ם י will plow against ב cattle ק ר ב?”

Or: “Will they (cattle) crush horses against a rock if a sea ם י will plow against ב cattle ק ר ב?”

Horses are taller than cattle like a big house compared to a small house. Also, if a sea hits cattle, it won't hurt horses. The sea has to hit the horses to hurt them.

Usual translation (JPS 1917):

Amos 6:12

“...That you have turned justice into gall and the fruit of righteousness into wormwood.”

Amos 5:7 mentions a similar thing “You who turn justice into wormwood.”

Gall and wormwood are bitter things.

In Amos 5:8, G-d says that He calls the waters of the sea and pours them upon the face of the earth, and then He mentions destruction coming against a fortress (Amos 5:9).

Amos 5:24 says to the people to let justice roll up like water and righteousness like a stream.

I think these quotes show that Amos 6:11-12 could be about the sea destroying a house. In Amos 6:11-12, G-d is talking to the people who have sinned, and in Amos 5:7-8, G-d is talking to the same people about a punishment from the sea.

Amos 3:15 mentions different houses being

destroyed. It says that G-d will smite the winter house against the summer house. Maybe one house was bigger than the other, and maybe one will be destroyed by a sea, but not the other one.

AMOS 8:8 AND 9:5

AMOS 8:8 and AMOS 9:5 are both about the land or a destruction rising and falling during an earthquake that is mentioned in AMOS 1:1 and 8:8.

AMOS 8:8

USUAL TRANSLATION

“LAND”

“...And **it** (the land) will rise up **ו ע ל ת ה** **all of her** **ה ל כ** like **כ** the River **א ר**, and it will be driven out **ה ו נ ג ר ש ה**, and it will be sunk (will be submerged) **ק ה ו נ ש**, like **כ** the River **א ו ר י** of Egypt.”

AMOS 8:8 is missing the letter **י** at the beginning of the first word “river” **א ר י**. The word “will be sunk” is missing the letter **ע** in the word **ה ו נ ש ק ע ה**.

The Nile River in Egypt overflows (rises) part of the year and then goes back down.

AMOS 8:8

ALTERNATIVE TRANSLATION

“DESTRUCTION”

“...And will rise up **a destruction** like the River, and it will be driven out, and it will be sunk (will be submerged), like the River of Egypt.”

AMOS 9:5

USUAL TRANSLATION

“LAND”

“...And **it** (the land) (feminine noun) will rise up **all of her** like the River, and it will sink (submerge) like the River of Egypt.”

AMOS 9:5

ALTERNATIVE TRANSLATION

“DESTRUCTION”

“...And will rise up **a destruction** (feminine noun) like the River, and it will sink (submerge) like the River of Egypt.”

AMOS 9:5 is similar to AMOS 8:8, but it has the

words "river" and "sink" spelled better. The Greek Septuagint translates both quotes a lot like the usual translations I have given here.

JONAH 2

SHEOL IN JONAH

In the book of JONAH, Jonah the prophet was swallowed by a giant fish, and he spent three days inside of it. Some commentators believe he was alive the whole time, and some commentators believe he died and then was brought back to life.

JONAH 2:3 says Jonah cried "from the belly of Sheol", but I think it really means he cried from the belly of the big fish. I think Jonah was just poetically comparing his experience in the fish to going to Sheol and back. In JONAH 2:7, Jonah said "and You lifted up my life from a pit (grave)..." I don't think this quote is literal, but some commentators think Jonah literally died, his soul went to Sheol, which is a pit, he cried out to G-d for help, and then he was brought back to life by G-d who had the fish spit him out onto land.

I don't think Jonah could have prayed to G-d from Sheol in JONAH 2:3 if he had actually died

because PSALM 115:17 and PSALM 6:6 say that the dead cannot praise G-d and that the dead are "descenders of silence." Also, JONAH 2:8 says that Jonah remembered G-d while he was in Sheol, but PSALM 6:6 says that the dead don't remember G-d.

I am assuming that the psalms are right about dead people not being able to praise G-d.

If Jonah had died and been brought back to life by G-d, it would not be that unusual. A few other people died and were brought back to life in the Hebrew Bible. See 2 KINGS 13:21, 1 KINGS 17:22, and 2 KINGS 4:32-35.

MICAH 5:1 AND MICAH 4:8

MICAH 5:1

USUAL TRANSLATION

"And you (masculine singular) הַתַּיִת, Bethlehem Ephrata, are little (masculine) גֵּרֵי יְעֻזְבֵּר 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) הַתֵּן, Bethlehem Ephrata, are little (masculine) רִיבֵי אֲלָפִים 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 הַתֵּן, Bethlehem Ephrata, a young man (a youth) (a shepherd's boy) רִיבֵי אֲלָפִים 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.

"And will come הַתֵּן to Bethlehem Ephrata a young man (a youth) (a shepherd's boy) רִיבֵי אֲלָפִים 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) יָוֹתָא
צִמּוֹ 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 יָוֹתָא צִמּוֹ 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 ו י ת א צ ו מ 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 ד ת ק 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) ד ת ק." 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 **מֵימֵי קִדְמוֹת** 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."

"...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 ׀.

Maybe this means from a time in exile.

"...And his origins (his goings forth) are from old (from before) (from the east) מ ק ד ׀,...from the days of their doing evil" (infinitive of the verb ׀ ו ל ׀).

"...And his origins (his goings forth) are from their bowing (ד ד ק as ׀ ד 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 ר מ ו, maybe MICAH 5:1 says "and his finders (feminine plural)" from the verb נ צ ר 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 יומוצאתיו are from the past, from days of old..."

Or: "And will come הנתה, 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 יומוצאתיו are from the past, from days of old..."

Or: "And will come הנתה to Bethlehem Ephrata a young man (a youth) (a shepherd's boy) ירעי 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 מלכות 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 ת כ ל מ to the daughter of Jerusalem."

"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.

"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.

"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 to the daughter of Jerusalem."

Maybe this is about G-d's rule.

"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)" י ת י ו צ ו מ ו" 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) יוֹצֵאֵיךָ are from the past, from days of old..."

Or: "And will come יוֹצֵאֵיךָ, 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)
מִן יוֹצְאֵי תְּיָוִן are from the past, from days of old..."

Or: "And will come הַתְּיָוִן to Bethlehem Ephrata
a young man (a youth) (a shepherd's boy) יוֹעֵץ 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" מִן יוֹצְאֵי תְּיָוִן
are from the past. This would be the hophal present
tense feminine plural of the verb "to go forth" יָצָא.

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.

HABAKKUK 1

Habakkuk 1:13 is usually translated to say that G-d's eyes are too pure to see evil. I think that this translation might be wrong. I think the prophet is saying that G-d sees evil, but He isn't doing anything about it (Habakkuk 1:2-4).

Jeremiah 16:17, Jeremiah 32:19, Proverbs 15:3, and Habakkuk 1:13 say that G-d sees evil acts.

Habakkuk 1:3 says that G-d's eyes see mischief, and Habakkuk 1:6-10 says that G-d is sending the Chaldeans to take captive many nations and that the Chaldeans (Babylon) laugh at the kings and their fortresses.

Usual translation (JPS 1917):
Habakkuk 1:6

“For, lo, I raise up the Chaldeans that bitter and impetuous nation that march through the breath of the earth (a land) to possess dwelling-places that are not theirs.”

Usual translation:

Habakkuk 1:10

“...And he (Babylon) piles up dust (soil) and he seizes her (it) (feminine).”

I think Babylon seizes the land (feminine noun) that he enters in Habakkuk 1:6. Armies would surround a stronghold (masculine noun) and pile up land to go over their walls.

Usual translation (JPS 1917):

Habakkuk 1:11

“Then their spirit does pass over and transgress, and they become guilty, even they who impute their might unto their god ל א ל ה ו.”

The last part of the quote is not translated very literally. I don't think anyone is sure what it says.

Alternative translation:

Habakkuk 1:11

“Then is the passing (the passing through or over?) of his spirit ר ו ח ו (wind) (feminine noun). He will pass over (he will transgress) and he will become

guilty.”

“This (feminine) is his strength, he (it) does not א ל become tired ל ה (from the verb ה ל ה), and (but) ו...”

He or his strength does not become tired. Maybe his spirit (feminine noun) is his strength.

Or: “This (feminine) is his strength to these (the nations?) ל א ל ה, and (but) ו...”

Usual translation (JPS 1917):
Habakkuk 1:12

“Are not You א ת ה from everlasting מ ק ד ׀, O, L-rd my G-d, my Holy One?”

“We shall not die.”

“O, L-rd, You have ordained them for judgment, and You, O, Rock, have established them for correction.”

Alternative translations:
Habakkuk 1:12

“Is not with her (with it) (feminine) א ת ה from the east מ ק ד ׀ the L-rd, my holy G-d? We will not

die.”

Maybe G-d is coming “with her” meaning with Babylon’s spirit (wind) which is a feminine noun from the east, and G-d will save them.

Or: “Is not coming ה ת א from the east מ ק ד ך the L-rd, my holy G-d? We will not die.”

Or: “Are You not from eternity, L-rd, my holy G-d? We will not die.”

“The L-rd for judgment made him (Babylon?), and the Rock for judging established him.”

Usual translation (JPS 1917):
Habakkuk 1:13

“You that are of eyes too pure ט ה ו ר to behold evil and that cannot look ט י ב ן ה on mischief...”

Alternative translations:
Habakkuk 1:13

“(Being pure) (infinitive) ט ה ו ר eyes are caused to see (hophal) א ו ת מ ר א evil, and looking ט י ב ן ה to ל

א mischief You will not א ל prevail (You will not be able) ל ת ו כ ל.”

Or: “(Being pure) ה ו ר ט eyes are caused to see (hophal) מ ר א ו ת evil, and looking (seeing) (infinitive) ל מ ל א ל mischief ל ו ה ב י ט You will not א ל be able ל ת ו כ ל.”

I am not sure if “being pure” is at the end of Habakkuk 1:12 or the beginning of Habakkuk 1:13.

I am not sure if the word says "pure (adjective)" or "being pure (infinitive)" or if the word is at the end of Habakkuk 1:12 or the beginning of Habakkuk 1:13. Maybe the prophet is saying that G-d can't prevail over evil just by looking at it.

Or: “(Being pure) ה ו ר ט eyes are caused to see (hophal) evil, and G-d ל -א will see ל ו ה ב י ט mischief ל מ ע, for ל with it ו ת א are all ל כ ל.”

Or: “(Being pure) ה ו ר ט eyes are caused to see (hophal) evil, and He will look ל ו ה ב י ט to ל א mischief ל מ ע, for ל with it ו ת א are all ל כ ל.”

Usual translation (based on JPS 1917):

Rest of Habakkuk 1:13

“...Wherefore (why) (for what) do You look when they do treacherously, and hold Your peace when the wicked swallows up the man that is more righteous than he?”

Alternative translation:
Rest of Habakkuk 1:13

“...For what will You see treacherous ones? You will be silent against a swallowing up. An evil man (wickedness) is righteous more than it (more than a swallowing up).”

Habakkuk 1:14-17 then describes man as fish being pulled up (swallowed up?) by the net of the Chaldeans.

HABAKKUK 3:3

HABAKKUK 3:3
USUAL TRANSLATION

“G-d will come from Teman, and the Holy One from Mount Paran.”

HABAKKUK 3:3 says that G-d, who is also called the Holy One, will come from Teman which is in the land of Edom (EZEKIEL 25:12-13). Then Habakkuk, the prophet, tells about G-d being angry and punishing the nations.

Some commentators say that the quote says that G-d will come from Teman, but “a holy one”, a holy man and not G-d, will come from Mount Paran. It could be understood that way, but there are many quotes in the Hebrew Bible that call G-d “the Holy One” and some of them are like Habakkuk because they say something about G-d twice, using “the Holy One” and another name for G-d each time.

For examples of G-d being called “the Holy One”, see: ISAIAH 12:6, 30:15, 41:14, 43:3, 43:14, 43:15, 45:11, 47:4, 48:17, 55:5, 60:9, and JEREMIAH 50:29.

For examples of quotes that say something about G-d twice, using “the Holy One” and another name for G-d each time, see: ISAIAH 29:19, 29:23, 31:1, 41:16, 41:20, and 60:14.

HABAKKUK 3:3 also sounds like some other quotes that mention G-d coming from different places.

JUDGES 5:4 says: “L-rd, when You did go forth out of Seir, When You did march out of the field of Edom, the earth trembled, the heavens also dropped,

yea, the clouds dropped water" (JPS 1917).

ISAIAH 63:1-3 talks about G-d coming from Bozrah, which is in Edom, covered with blood from trampling the nations.

DEUTERONOMY 33:2 says: "And he said: The L-rd came from Sinai and rose from Seir unto them. He shined forth from Mount Paran..."

DEUTERONOMY 33:2 mentions places that the children of Israel passed through with G-d after they left Egypt. For example, EXODUS 19:11 mentions Sinai. NUMBERS 10:12, 12:16, and 13:3 mention Paran, and DEUTERONOMY 1:2, DEUTERONOMY 1:44, and DEUTERONOMY 2:1 mention Seir which is in the land of Edom.

ZEPHANIAH 3:18-20

Usual translation (JPS 1917):

Zephaniah 3:18

"I will gather them that are far from the appointed season, who are of you, that have borne the burden ת א ש מ of reproach ה פ ה.""

Usual translation (JPS 1917):
Zephaniah 3:19

“Behold, at that time I will deal with all them that afflict you, and I will save her that is lame, and gather her that was driven away.

And I will make them to be a praise and a name, whose shame has been in all the earth.”

Usual translation (JPS 1917):
Zephaniah 3:20

“At that time I will bring you in, and at that time I will gather you for I will make you to be a name and a praise among all the peoples of the earth when I turn your captivity before your eyes, says the L-rd.”

Alternative translations:
Zephaniah 3:18-20

“My sad ones from an appointed time I gathered from you were a burden מ ש נ.

You will lift up (you will make go up) ת ע ל י the reproach ה פ ר ה I am making here **with ת נ all of your afflicted ones (with all of your afflictors)** in that

time.

And I will save the limper (the one limping) and I will gather the driven away, and I will make them (the afflicted ones) for a praise and for a name in all of the earth.

Being ashamed (shame) $\psi \text{ ב}$ is finished ד ת (the verb ד מ ת as ד ת).

In that time, I will bring you, and in the time of My gathering you, because I will give you for a name and for a praise among all of the peoples of the earth..."

I am not sure if it says "Being ashamed (shame) is finished in that time I will bring you, and in the time of My gathering you..." as one sentence.

Also, I don't know if G-d is saying "...the reproach I am making here ת א all of your afflicted ones (all of your afflictors)..." means that He is making the afflicted ones or the afflictors a reproach, or if G-d is saying "...the reproach I am making here with ת א all of your afflicted ones (all of your afflictors)." I am not sure if it means G-d is making them a reproach or He is making a reproach with them.

The word $\psi \text{ ו ב}$ can be a verb meaning "to be ashamed" or a noun meaning "shame." In this quote, the word could be either one written without the letter ו because that letter is not always written out.

Usual translation (JPS 1917):
Zephaniah 3:11

"In that day you shall not be ashamed for all your doings, wherein you have transgressed against Me..."

Alternative translation:
Zephaniah 3:18-19

"My sad ones from an appointed time I gathered from you were a burden נ ש מ.

You will lift up (you will make higher) י ע ל י the reproach ה פ ר ח ה I am making here with ת נ א all of your afflicted ones (with all of your afflictors) in that time.

And I will save the limper (the one limping) and I will gather the driven away, and I will make them (the afflicted ones) for a praise and for a name in all of the earth.'

This is a repeat from above.

Alternative translations:
Zephaniah 3:19-20

“Their shame $\square \tau \psi \beta$ is in that time, I will bring you $\square \kappa \tau \aleph$ (I will cause you to come), and in the time of My gathering you, because (although) I will give you for a name and for a praise among all of the peoples of the earth...”

Or: “Their shame $\square \tau \psi \beta$ in that time, I will bring (I will cause to come) with you $\square \kappa \tau \aleph$, and in the time of My gathering you, because (although) I will give you for a name and for a praise among all of the peoples of the earth...”

Or: “Being ashamed ($\psi \upsilon \beta$ as $\psi \beta$) of being perfect ($\square \mu \tau$ as $\square \tau$) in that time, I will bring you $\square \kappa \tau \aleph$ (I will cause you to come), and in the time of My gathering you, because (although) I will give you for a name and for a praise among all of the peoples of the earth...”

Or: “Being ashamed ($\psi \upsilon \beta$ as $\psi \beta$) of perfection $\square \tau$ in that time, I will bring you $\square \kappa \tau \aleph$ (I will cause you to come), and in the time of My gathering you, because (although) I will give you for a name and for a praise among all of the peoples of the earth...”

Or: “You were ashamed $\square \tau \psi \beta$ in that time I

will bring you אָנֹכִי (I will cause you to come), and in the time of My gathering you, because (although) אֲנִי I will give you for a name and for a praise among all of the peoples of the earth...”

I think this translation makes more sense than the other ones.

Alternative translations:

Zephaniah 3:18-19

“My sad ones from an appointed time I gathered from you were a burden אָשַׁמְתִּי.

You will lift up (you will make higher) אֲנִי תִלְעֵלְתֵנִי the reproach אֲנִי הִפְרַחְתִּי I am making here with אָנֹכִי all of your afflicted ones (with all of your afflictors) in that time.”

This is a repeat from above. I don't think the other alternative translations below make sense, but I am not sure.

Unlikely alternative translations:

“My sad ones from an appointed time I gathered from you were a burden אָשַׁמְתִּי you will lift up אֲנִי תִלְעֵלְתֵנִי.

The reproach החרפה I am making here is with תא all of your afflicted ones (with all of your afflictors) in that time."

Or: "My sad ones from an appointed time I gathered from you were a burden (feminine noun) תא שמ.

Upon her (upon it) (upon the burden) עליה is a reproach החרפה I am making here with תא all of your afflicted ones (with all of your afflictors) in that time."

Or: "My sad ones from an appointed time I gathered from you were a burden (feminine noun) תא שמ upon עליה the reproach החרפה I am making here with תא all of your afflicted ones (with all of your afflictors) in that time."

The word "upon" is usually spelled על, but sometimes it is spelled עלי in poetry. I doubt it is used in this quote.

I don't know if G-d is saying "...the reproach I am making here תא all of your afflicted ones (all of your afflictors)..." means that He is making the afflicted ones or the afflictors a reproach, or if G-d is saying "...the reproach I am making here with תא all of your afflicted ones (all of your afflictors)." I am not sure if it means

G-d is making them a reproach or He is making a reproach with them.

HAGGAI 2:7-8

Some commentators translate HAGGAI 2:7 as "the desired thing (singular) of all of the nations will come (plural verb)..." to the Temple.

I think the quote could say that "the desires (or desired things) (plural) of all of the nations will come (plural)...", and those things could be the gold and silver mentioned in Haggai 2:8. I think the translation makes more sense if the noun is translated as a plural because the verb is also plural.

ZECHARIAH 2

WHO IS TALKING IN ZECHARIAH 1?

ZECHARIAH is confusing because it is hard to know who is talking in some of the quotes.

In ZECHARIAH 1:14, an angel says to Zechariah, "...proclaim, saying (to say) לֵאמֹר: Thus says the L-rd

of hosts..."

In ZECHARIAH 1:17, an angel says, "...again, proclaim, saying (to say)..."

Zechariah was told by the angel twice to say what G-d said because it says "proclaim" and "again, proclaim" and then what he should say.

ZECHARIAH 2:7

USUAL TRANSLATION

"...And, behold, the angel who is speaking with me went forth and another angel went forth to meet him."

ZECHARIAH 2:8

USUAL TRANSLATION

"And he said to him: Run, speak ר ב ד to this youth, to say (saying) ל א מ ר..."

ZECHARIAH 2:8

ALTERNATIVE TRANSLATIONS

"And he said to him: Run, a word ר ב ד is to this youth, to say (saying) ל א מ ר..."

Or: "And he said to him: A word ב ר ך is running to this youth, to say (saying) ל א מ ר..."

JEREMIAH 23:21 says that false prophets are running and prophesying. PSALM 147:15 says "...His word will run fast." These quotes show that the words "word" and "run" are used about prophecies.

WHO IS TALKING TO ZION IN ZECHARIAH 2?

In ZECHARIAH 2:8, the angel might have brought a word for the other angel to tell Zechariah or for Zechariah to tell to Zion. If the angel was speaking to Zechariah in a vision, and said to Zion to flee, they would not hear the warning. Zechariah had to tell the message to Zion, unless the angel also appeared to the people somehow. Even if Zechariah said the message to Zion, it would still be possible that it could mean that the angel or Zechariah was sent to those nations.

THE REST OF ZECHARIAH 2:8

USUAL TRANSLATION

"...Open regions (unfortified areas or towns) Jerusalem will inhabit from a multitude of man and beast in her midst."

ZECHARIAH 2:9
USUAL TRANSLATION

"And I will be to it (to her) (to Jerusalem), says the L-rd, a wall of fire all around and for glory I will be in her midst."

ZECHARIAH 2:10
USUAL TRANSLATION

"Alas, alas, and flee from the land of the north, says the L-rd, because like the four winds of heaven I have spread you (plural "you") says the L-rd."

Or: "Alas, alas, and they will flee from the land of the north, says the L-rd, because like the four winds of heaven I have spread you (plural "you") says the L-rd."

ZECHARIAH 2:11
USUAL TRANSLATION

"Ho, Zion. Escape, inhabitant of the daughter of Babylon."

I don't think it makes sense to call Zion "inhabitant of the daughter of Babylon", but I am not sure about this.

ZECHARIAH 2:11
ALTERNATIVE TRANSLATION

"Ho (Alas), Zion, escape. An inhabitant is the daughter of Babylon..."

Maybe this means that they should escape from the land of the north where the daughter of Babylon lives.

ZECHARIAH 2:12-13
USUAL TRANSLATION

After Zechariah says that Zion should flee or will flee from the land of the north including Babylon, he says:

"Because thus said (says) the L-rd of hosts: After glory He is sending me (He has sent me) to the nations that are plundering you because who touches you touches the pupil of His eye..."

"...But (because) I am here (behold me) waving my hands (my hand) against them, and they will be a plunder to their servants, and you (plural) will know that the L-rd of hosts has sent me."

Some commentators think that "after glory He is sending me" means that the one who is sent is seeking glory, but it could mean that after G-d sends those nations glory, He will send someone to shake his hand or hands at those nations, and they will become a spoil to their servants.

ISAIAH 11:15 and ISAIAH 19:16 say that G-d will shake His hand at certain places, but in this quote, I think the prophet will shake his hand at the nations that are plundering Zion.

Some commentators say the quote was changed from "My eye" to "His eye." "My eye" has a ך at the end, and "His eye" has a ם at the end which looks, similar but is longer. It is possible for scribes to write one letter too long or the other too short.

It sounds unusual for the prophet to say "thus says the L-rd" and then "He is sending me" instead of "I (the L-rd) am sending you." In ZECHARIAH 2:7-8, an angel comes to another angel and says to speak to that young man "to say" a certain prophecy that follows. The confusing part of what the angel says is you can't tell if the angel is saying that G-d "sent me", the angel or Zechariah, to go to the nations that are plundering Israel. I think the prophecy is supposed to be spoken by Zechariah to Zion, so Zechariah is probably the one

who was sent by G-d, but it could be angel that was sent.

ZECHARIAH 2:12-13

ALTERNATIVE TRANSLATION

"Ho (Alas), Zion, flee. An inhabitant is the daughter of Babylon."

"...Because thus said (says) the L-rd of hosts after a Glory (G-d) sent me (is sending me) to the nations that are plundering you because who touches you touches the pupil of His (his) eye..."

Or: "Because thus said (says) the L-rd of hosts after a Glory (G-d) sent me (is sending me) to the nations that are plundering you because the one touching you is touching the pupil of His (his) eye..."

"...Because (but) I am here (behold me) waving my hands (my hand) against them, and (then?) they will be a plunder to their servants, and (then?) you (plural) will know that the L-rd of hosts has sent me."

I don't think the word "Glory" is used for G-d in any other quote, but G-d said in ZECHARIAH 2:9 that

He would be "...the glory in her midst (in the midst of Jerusalem)", so maybe that could explain why G-d would call Himself "a Glory."

Even if the quote calls G-d "a Glory", it could still be about G-d sending Zechariah or an angel. Also, the word "and" is sometimes translated as "then."

Then in Zechariah 12:14, G-d says, "Sing and rejoice, daughter of Zion..." because "I" (G-d) will come and dwell in your midst.

It might not say that the one who is touching Zion (Babylon) is touching the pupil of G-d's eye, but the toucher is touching the pupil of his own eye or poking himself in the eye by plundering Zion because the toucher will end up being plundered also.

Some commentators say the quote was changed from "My eye" to "His eye." "My eye" has a ך at the end, and "His eye" has a ך at the end which looks similar but is longer. It is possible for scribes to write one letter too long or the other too short.

G-d might have sent Zechariah or one of the two angels to shake his hand or hands against Babylon which might mean to touch Babylon, so that they would end up being plundered by their servants. Then it says they (Zion) will know that G-d sent Zechariah or one of

the angels to them.

I think Zechariah said "thus said the L-rd of hosts" after G-d already sent him to those nations, and the actual statement from G-d is for Zion to sing and rejoice because G-d will come and dwell in their midst.

Or: "Ho (Alas), Zion, flee. An inhabitant is the daughter of Babylon."

"Because thus said (says) the L-rd of hosts: After glory He is sending me (He has sent me) to the nations that are plundering you because who touches you touches the pupil of his (His) eye..."

Or: "Because thus said (says) the L-rd of hosts: After glory He is sending me (He has sent me) to the nations that are plundering you because the one touching you is touching the pupil of his (His) eye..."

"...Because I am here (behold me) waving my hands (my hand) against them, and they will be a plunder to their servants, and you (plural) will know that the L-rd of hosts has sent me."

ZECHARIAH 2:10 says to flee from the land of

the north. I think in those days, Babylonia and Media were ruling over Zion, and Babylon was the one that plundered Zion. I assume the people of Babylon were living in the area north of Babylon where Media was. Or this could be about the time when Persia and Media ruled over Zion after they took over Babylon. Maybe that is when Babylon was plundered by it's servants.

Maybe Zechariah was sent after glory meaning he was sent to Babylon after G-d sent glory to them, or he was sent after glory meaning to seek glory by punishing Babylon. Then it might not say that the one who is touching Zion (Babylon) is touching the pupil of G-d's eye, but the toucher is touching the pupil of his own eye or poking himself in the eye by plundering Zion because the toucher will end up being plundered also. G-d might have sent Zechariah or one of the angels to shake his hand or hands against Babylon which might mean to touch Babylon, so that they would end up being plundered by their servants. I don't think it makes a difference if the angel or Zechariah was sent to the nations.

WHO WAS SENT IN ZECHARIAH 2:15

In ZECHARIAH 2:14-15, G-d says more things to Zion, and then it says that "... and you (singular) will

know that the L-rd of hosts is sending me (has sent me) to you (singular).”

In this case, it could be the angel or Zechariah that was sent like in ZECHARIAH 2:13, but probably Zechariah because he is the one talking to the people.

WHO IS SENT IN ZECHARIAH 4:9?

ZECHARIAH 4:8 does not mention an angel speaking to Zechariah.

ZECHARIAH 4:8
USUAL TRANSLATION

“And the word of the L-rd was to me (Zechariah) saying (to say) לִמְנַחֵם: “The hands of Zerubabbel have established this house...”

ZECHARIAH 4:9
USUAL TRANSLATION

“...And you (singular) will know that the L-rd of hosts is sending me (has sent me) to you (plural).”

Since it doesn't mention the angel speaking to Zechariah, I think it means that Zechariah was sent to

the people.

WHO IS SENT IN ZECHARIAH 6:15?

ZECHARIAH 6:9

USUAL TRANSLATION

“And the word of the L-rd was to me, saying (to say) לֵאמֹר:...”

ZECHARIAH 6:12

USUAL TRANSLATION

“And you (Zechariah) will speak to him (Joshua the high priest) saying (to say) לֵאמֹר: Thus says the L-rd of hosts: Behold, a man, the Shoot is his name...”

Then it says a certain man will build the Temple and some more information.

ZECHARIAH 6:15

USUAL TRANSLATION

“...And you (plural) will know that the L-rd of hosts is sending me (has sent me) to you (plural)...”

In this case, G-d could be sending Zechariah to

tell the message to the people or to tell the high priest what he should tell the people, but I think Zechariah is supposed to tell the message. The one that is sent is either Zechariah or the high priest, but the angel is not mentioned in this section.

OTHER ANGELS AND PROPHET SENT BY G-D

G-d sends other angels to do things in ZECHARIAH 1:8-11, 2:3-6, 5:5-11, and 6:1-7.

In JEREMIAH 25:17, 26:12, 26:15, and 42:21, Jeremiah the prophet says that G-d sent him, so it is possible for a prophet to mention that he was sent by G-d.

ZECHARIAH 3:4

In ZECHARIAH 3, the prophet Zechariah sees a vision of Joshua, the high priest at that time, wearing dirty clothing. In the first part of ZECHARIAH 3:4, an angel tells ones standing around to take off the dirty clothing of Joshua the priest.

ZECHARIAH 3:4 SECOND PART

USUAL TRANSLATION

"...And he said to him, see, I have caused to pass away from upon you your iniquity, and I will dress you in robes, and he said..." to put a clean hat and clothing on Joshua the high priest.

I don't think the quote says "and I will dress you" at all. I think the quote might say something else.

ALTERNATIVE TRANSLATIONS

"See, I have caused to pass away **from upon you** **ך י ע ל ל** your sin, and dress (command form) **ו ה ל ב ש** yourself **ך א ת** in robes **ת צ ו ת**..."

Or: "See, I have caused to pass away **from upon you** **ך י ע ל ל** your sin, and the clothing **ו ה ל ב ש** with you **ך ת א** from widows (who pulled off their dead husband's brother's shoe) **ת צ ו ת**."

DEUTERONOMY 25:5-10 says that a man would marry his dead brother's wife, so she could have children in the dead brother's name. If the brother refused to do it, they had a ceremony where the widow would pull off his shoe and spit in his face. Maybe the priest in ZECHARIAH 3:4 actually wore some of these shoes, so that was his sin. Or maybe his sin was that he

had lent these widows money, and he took clothing from them as pledges for the loans. DEUTERONOMY 24:17 says not to take a widow's garment for a pledge.

Or: "See, I have caused to pass away your treacherous acts מַעַלְלֵיךָ , your sin, and the clothing שֶׁבַחְךָ with you אֶתְךָ from widows (who pulled off their dead husband's brother's shoe מִצַּחֲלָתוֹ .)"

Maybe instead of saying "from upon you", the quote says "your treacherous acts" which is spelled the same way.

ZECHARIAH 3:4

REGROUPING THE LETTERS

"...See, I have caused to pass away **your treacherous acts** מַעַלְלֵיךָ , your iniquity, and boasting (לִלְהַלֵּל as לְהַלֵּל), by your bearing (by your removing) (by your lifting up) אֶתְךָ fancy garments מִצַּחֲלָתְךָ ..."

I think the infinitive of the verb לִלְהַלֵּל can be לְהַלֵּל . The infinitive of the verb אֶתְךָ is אֶתְךָ for some reason.

Or "see, I have caused to pass away **from upon you** מַעַלְלֵיךָ your iniquity and boasting לְהַלֵּל by your lifting up (by your bearing) (by your removing) אֶתְךָ robes (fancy garments) מִצַּחֲלָתְךָ ..."

I am not sure if the quote means that he has caused to pass away three things: his treacherous acts, his iniquity, and boasting, or maybe he has caused to pass away his two treacherous acts: his iniquity and boasting.

Maybe Joshua the high priest sinned by lifting up and boasting about his fancy clothes. I don't think it means he literally lifted up fancy clothing, but maybe he made a big deal of his fancy clothing.

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 are you?** אַתָּה מִי, great mountain הַר גְּדוֹלָה? 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** ת 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.

"Not in power and not in might, but in My spirit, says the L-rd of hosts, **who (whoever)** י מ **is with** ת 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** ׁ 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** ׁ 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** ׁ מ **is coming** ה ת א **to a mountain** ה ר ה is great (is a great man) ל 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 ג ד ו ל to the end of the word "mountain" ה ר ה to mean he is coming "toward" the mountain ה ר 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) ׁ ן 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 4:10

In Zechariah 4:9, Zechariah the prophet says that the people will know that G-d sent him to them.

Usual translation:

Zechariah 4:10

"For who ׁ ן hates a day of small things ן ן ן ן
ק?

Even they shall see with joy the plummet in the hand of Zerubbabel, even these seven, which are the eyes of the L-rd, that run to and fro through the whole earth."

Alternative translations:

First part of Zechariah 4:10

"Because (when) who י מ hates a day hates ט ק (from verb ט ק ו dwelling (inhabiting) נ ו ת (infinitive of verb ה ו נ) and it's causing to be happy (infinitive of verb),..."

The verb ט ק should have the letter ב before the word "dwelling", so I don't think it says "hates." Maybe it can mean "a hater of dwelling."

Or: "Because (when) who י מ hates a day is a hater ט ק (from verb ט ק ו) of dwelling (inhabiting) נ ו ת (infinitive of verb ה ו נ) and it's causing to be happy (infinitive of verb),..."

Usual translation:

Next part of of Zechariah 4:10

"...And they will see the stone of the plummet (or

the tin stone?), in the hand of Zerubbabel.”

Alternative translation:

Next part of Zechariah 4:10

“...And they will see the stone dividing in the hand of Zerubbabel.”

Then Zechariah 4:10 says these seven are the eyes of G-d that look all over the earth (or the land). Maybe the stone in Zechariah's hand is the stone with seven eyes.

Maybe Zechariah 4:10 is about people who are not happy to see the Temple rebuilt and G-d dwelling in it.

Zechariah 3:9-10 describes a stone with seven eyes that G-d will use to remove the land's sin in one day. Maybe these eyes will search the land or the earth for people who commit certain sins and then destroy their houses (their dwellings) (Zechariah 5:1-4).

The word “who” (whoever) ׁן 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 6:13

ZECHARIAH 6:13 is usually translated one of two ways. Some translations say that there will be a king and a priest in the future, and some translations say that there will be a king who is also a priest in the future. The people who believe the quote is about one man doing both jobs use PSALM 110:4 to prove their beliefs. I discuss PSALM 110:4 in another book.

ZECHARIAH 6:9-10

In ZECHARIAH 6:9-10, G-d tells Zechariah the prophet to go with some men who returned from the exile in Babylon to another man's house. Then ZECHARIAH 6:11 says to make crowns (plural noun) **תַּרְטֵל** and to put one or more of the crowns on the head of the high priest. It doesn't say how many crowns they made or how many they put on the high priest Joshua's head. Some commentators say it could actually be one crown because ZECHARIAH 6:14 says "the crowns (plural noun) will be..." with a singular form of the verb "to be."

ZECHARIAH 6:11

USUAL TRANSLATION (JPS 1917)

“Yea, take silver and gold and make crowns and set the one upon the head of Joshua the son of Jehozadak, the high priest.”

More literally:

“And take silver and gold and make crowns and put on (in) (against) the head of Joshua the son of Jehozadak, the high priest.”

The quote does not actually say how many crowns to make and how many to put on his head. It just says to put upon his head, so it could mean all of them. I think there were probably two crowns, one for the future king and one for the future priest, but it could also make sense as one crown because priests didn't wear crowns like kings.

ZECHARIAH 6:12

USUAL TRANSLATION (JPS 1917)

“And speak unto him, saying: Thus speaks the L-rd of hosts, saying: Behold, a man whose name is the Shoot, and who shall shoot up out of his place and build

the Temple of the L-rd.”

In this translation, it sounds like the high priest is being called the Shoot who will build the Temple, but the quote is about another man who will build the Temple.

More literally:

“And you will say to him, to say (saying): Thus says the L-rd of hosts to say (saying): Behold, a man, Tzemakh (a shoot) (a sprout) is his name, and from his place he will shoot up (he will sprout), and he will build the Temple of the L-rd.”

ZECHARIAH 6:13

USUAL TRANSLATION (JPS 1917)

“Even he shall build the Temple of the L-rd, and he shall bear the glory and shall sit and rule upon his throne, and there shall be a priest before his throne, and the counsel of peace shall be between them both.”

More literally:

“And he will build the Temple of the L-rd, and

he will lift up (he will carry or bear) glory, and he will sit and he will rule upon his throne, **and a priest will be upon his throne (upon it's throne) (upon the priest's throne or upon the Temple's throne)**, and a counsel of peace will be between the two of them."

In this translation, there will be a future king and a future priest, and the "counsel of peace" will be between the king and the priest.

Or: "And he will build the Temple of the L-rd, and he will lift up (he will carry or bear) glory, and he will sit and he will rule upon his throne, **and he will be a priest upon his throne (upon it's throne) (upon the priest's throne or upon the Temple's throne)**, and a counsel of peace will be between the two of them."

Instead of saying a man will sit on his throne and rule and a priest will be on his throne about two men, some translations say a man will sit on his throne and rule and he will be a priest on his throne too. They believe a man will be a priest and king, and that the peace will be between the two offices of the man or between his two thrones. I don't think the quote says this.

The word "throne" נֹוֹן is used for the king

and for the priest. The word is usually used for kings, but it also used for a priest in 1 SAMUEL 1:9 and 1 SAMUEL 4:13 and 4:18.

Then ZECHARIAH 6:15 says that people from far away will come and build in the Temple of the L-rd in the future, and people will know that G-d sent Zechariah the prophet.

WAS ZECHARIAH PERFORMING A SIGN FOR THE PROPHECY ABOUT THE FUTURE KING?

Some commentators say that Zechariah was told to put the crown on the high priest's head to show that, in the future, there would be a king who is also a priest.

It is also possible that Zechariah was giving the people a sign by acting out the prophecy. He came with people from the exile in Babylon who could represent the people from far away who will build the Temple with the future king called "the Shoot" according to ZECHARIAH 6:15.

The high priest Joshua with a crown on his head could represent a future king who will build the Temple and have a peaceful relationship with a future priest. Or he could represent a future king who will build the Temple and who is also a priest in that Temple.

I think Zechariah also acts out a sign before telling a prophecy in ZECHARIAH 11:4-17 because Zechariah acts like a foolish shepherd who abandons the flock he is watching, and then he tells a prophecy about a future foolish shepherd or leader who abandons the flock which is really the people.

G-d often tells prophets to do certain things as part of telling a prophecy. For example, in EZEKIEL 37:15-22, Ezekiel combines two sticks with the names of Judah and Israel into one stick to represent that G-d will unite the two peoples into one nation again. In ZECHARIAH 11:7-14, Zechariah breaks two staffs to represent breaking a covenant with the people and breaking the unity of Judah and Israel. For more examples, see JEREMIAH 13:1-11, JEREMIAH 18:1-10, and JEREMIAH 19:1-11.

SACRIFICES IN THE FUTURE TEMPLE

It doesn't really matter if the future king will also be a priest or if another man will be the priest because there will still be a future Temple with priests and sacrifices, including sin-offerings according to the prophet Ezekiel. EZEKIEL 43:18-27 and EZEKIEL 44:15-31 say that the future priests, who will do sacrifices, will be descendants of Zadok, who was a priest for King

David in 2 SAMUEL 15:24. EZEKIEL 43:19-26, 44:25-29, 45:17-25, and 46:20 say that there will still be sin-offerings in the future Temple besides the other kinds of sacrifices.

ZECHARIAH 9:1

Usual translation (JPS 1917):

Zechariah 9:1

“The burden of the word of the L-rd. In ב the land ארץ of Hadrach ארדן and in Damascus shall be His resting-place.

For the L-rd's is the eye of man and all the tribes of Israel.”

More literally:

“The burden of the word of the L-rd. In the land of Hadrach and Damascus is His (it's) resting-place.”

It does not really say "in" Damascus or "shall be."

Alternative translation:

Zechariah 9:1

“The burden of the word of the L-rd.

The killer (the killing) ח צ ר of your generation ט
ט is coming א ב and Damascus is his (it's) resting-place
because (but) to the L-rd is the eye of mankind (a man)
and all of the tribes of Israel...”

ZECHARIAH 9:11-12

Zechariah 9:9-10 says in the future a king will come to Jerusalem riding on a donkey, and he will speak peace to the nations.

Then Zechariah 9:11 describes a pit without water where the people were kept as prisoners until G-d set them free.

Usual translation (JPS 1917):

Zechariah 9:11

“As for you also, because of the blood of your covenant, I send forth your prisoners out of the pit wherein is no water.”

A more literal translation:

“Also א ב you ט ז are in (with) (by) the blood of

your covenant, I have set free your prisoners from a pit,
there is no water in it.”

The blood of the covenant in Zechariah 9:11
could refer to circumcision, the animal sacrifices, or
Exodus 24:8 where Moses sprinkled the blood of the
covenant on the people.

Alternative translations:
Zechariah 9:11

“You swallowed ת א מ ג in (with) blood your
food, I have set free your prisoners from a pit, there is
no water in it.”

The verb that means “to swallow” א מ ג is also
used in Job 39:24. Genesis 9:4 has a similar sentence
about eating food in (with) blood. And the word
meaning “food” ב ר י ה is also used in 2 Samuel 13:5, 7,
and 10.

In Zechariah 9:7, G-d says He will clean the blood
out of the Philistines’ mouth. Maybe they are the ones
who ate food with blood.

Usual translation (based on the JPS 1917):
Zechariah 9:12

“Return (plural verb) to the stronghold, (the) prisoners of hope, also today I am saying ד ג מ double ה נ מ I will bring back to you (singular "you").”

It does not really say “I am saying...”

Alternative translations:

Zechariah 9:12

“Announcer of a second rank”

“Return ו ב ו ש to the stronghold of the prisoners of hope. Also today an announcer ד ג מ of a second rank (a lower announcer?) ה נ מ (Zechariah?) I will bring back to you.”

Or: “His returning ו ב ו ש is to the stronghold of the prisoners of hope. Also today an announcer of a second rank (a lower announcer?) I will bring back to you.”

Maybe the prophet Zechariah is a lower rank speaker compared to the king who speaks in Zechariah 9:10. The plural “you” could refer to the “prisoners” G-d set free already.

The word “announcer” ד ג מ is also translated

“messenger” in quotes like 2 Samuel 15:13 and Jeremiah 51:31.

The word “second in rank” הַנְּשִׂימָה is used in quotes like Genesis 41:43, 2 Chronicles 35:24, and 1 Chronicles 15:18.

Zechariah 9:5 says that Ekron (a Philistine city) will shake (will writhe) because her hope (her expectation) has caused shame. In Zechariah 9:12, G-d might be saying to the Philistines to return to the stronghold of hope.

Maybe in the future the king will return to Ekron which might be the stronghold of hope to tell them they were set free from the pit. Then it might say “Also today an announcer of a second rank (Zechariah)...” G-d will cause to return to Israel.

Or maybe the people are the stronghold of the prisoners of hope, so that is why Zechariah will be brought back to them just like the king will return to the stronghold of hope in the future.

“Announcer of a second one (a second stronghold of hope?)”

“Return (plural “you” command) וָשׁוּבָה to the stronghold of the prisoners of hope. Also today an announcer of a second one (a copy or duplicate of the stronghold of hope) I will bring back to you (singular “you”).”

Or: “His returning וָשׁוּבָה is to the stronghold of the prisoners of hope.

Also today an announcer of a second one (a copy or duplicate of the stronghold of hope) I will bring back to you.”

Maybe the king will return to a stronghold of hope, and that day Zechariah was brought back to them also.

“It’s returning (the pit’s returning)”

“It’s returning (the pit’s returning) is to the stronghold of the prisoners of hope.

Also today an announcer of a second rank I will cause to return to you.”

Or: “It’s returning (the pit’s returning) is to the stronghold of the prisoners of hope.

Also today an announcer of a copy (of a second

pit) I will cause to return to you.”

Maybe this time the pit is not for them, but for their enemies like Javan mentioned in Zechariah 9:13.

Or: “It's returning (the pit's returning) is to the stronghold of the prisoners of hope.

Also today an announcer from מ sleep ה נ ש I will cause to return to you.”

Zechariah 10:2 mentions false prophets telling people that the future will be good from their lying dreams. Maybe these people have false hope that the future will be good when instead they are going to end up in a pit without water again.

I doubt this translation is right.

ZECHARIAH 10

Usual translation (JPS 1917):

Zechariah 10:2

“For the teraphim (idols) have spoken vanity, and the diviners have seen a lie, and the dreams speak falsely, they comfort in vain.

Therefore, they go their way like sheep.
They are afflicted because there is no shepherd.”

Alternative translations:
Zechariah 10:2

“Because the teraphim (idols) have spoken wickedness, and the diviners (sorcerers) have seen a lie (falsehood), and the dreams of devastation will speak vanity (emptiness) (in vain), they will grieve (they will be sorry).

Upon thus, they have travelled like sheep.

They will be afflicted (they will be humbled) because there is not a shepherd.”

Or: “Because the teraphim (idols) have spoken wickedness, and the diviners (sorcerers) have seen a lie (falsehood), and the dreams of devastation will speak vanity (emptiness) (in vain), they will grieve (they will be sorry) upon thus they have travelled.

Like sheep they will be afflicted (they will be humbled) because there is not a shepherd.”

I think the quote means the people will be sorry they listened to false prophets.

Usual translation (JPS 1917):
Zechariah 10:6

“And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them back
וְהוֹשִׁיבָם לְבֵית יִשְׂרָאֵל for I have compassion upon them...”

Alternative translation:
Zechariah 10:6

“...And I will save the house of Joseph, and, alas,
וְהוֹשִׁיבָם לְבֵית יִשְׂרָאֵל two captivities (captivities) שְׁבִיבוֹת יִשְׂרָאֵל.”

Maybe the plural ending יִשְׂרָאֵל is the dual ending which is used sometimes for a pair of objects, or maybe it is the normal plural ending of the word “captivity.” (I don’t feel confident about this possible translation.)

Usual translation (JPS 1917):
Zechariah 10:9-10

“...And they shall live with their children and they shall return.

I will bring them back וְהוֹשִׁיבָם לְבֵית יִשְׂרָאֵל also out of (from) the land of Egypt, and (I will) gather them out of (from) Assyria.

And to the land of Gilead and to Lebanon I will bring them...”

Some books have the word **יְהוָה** (י) בּוֹתֵימָם with an extra ךְ.

Alternative translation:
Zechariah 10:9-10

“And they will live with their children, and they will return, and the two captivities (and the captivities) from the land of Egypt and from Assyria.

I will gather them, and to the land of Gilead and to Lebanon I will bring them.”

Instead of saying “I will bring them back”, it might say “the two captivities” or “the captivities.” (I don’t feel very confident about this alternative translation.)

ZECHARIAH 11:4-17

ZECHARIAH 11 is confusing because many commentators say that it is about a good shepherd who will watch a flock, which stands for the people of Israel,

and then it describes a bad shepherd will watch the same flock and then abandon it. I think ZECHARIAH 11 actually describes a shepherd who starts out watching the flock like a good shepherd and then abandons it. I also think the prophet Zechariah acts out the things the shepherd will do.

ZECHARIAH 11:4-5

USUAL TRANSLATION (JPS 1917)

“Thus said the L-rd my G-d:

‘Feed the flock of slaughter, whose buyers slay them, and hold themselves not guilty, and they that sell them say: Blessed be the L-rd, for I am rich; and their own shepherds pity them not.’”

ZECHARIAH 11:6

USUAL TRANSLATION (JPS 1917)

“For I will no more pity the inhabitants of the land, says the L-rd; but, lo, I will deliver the men, every one into his neighbor’s hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them.’ ”

ZECHARIAH 11:7

USUAL TRANSLATION (JPS 1917)

“So I fed the flock of slaughter, verily, the poor of the flock. And I took unto me two staves (two staffs); the one I called Graciousness, and the other I called Binders; and I fed the flock.”

ZECHARIAH 11:8

USUAL TRANSLATION (JPS 1917)

“And I cut off the three shepherds in one month; ‘for My soul became impatient of them, and their soul also loathed Me.’ “

Some commentators think G-d is speaking, and some think Zechariah is speaking. I think Zechariah is speaking as the shepherd in this quote.

ZECHARIAH 11:9

USUAL TRANSLATION (JPS 1917)

“Then said I: ‘I will not feed you; that which dies, let it die; and that which is to be cut off, let it be cut off; and let them that are left eat every one the flesh of another.’ “

I think Zechariah also said this.

ZECHARIAH 11:10

USUAL TRANSLATION (JPS 1917)

“And I took my staff Graciousness, and cut it asunder, ‘that I might break My covenant which I had made with all of the peoples.’ “

I think Zechariah also said this, but some commentators think G-d said this quote.

ZECHARIAH 11:11

USUAL TRANSLATION (JPS 1917)

“And it was broken in that day; and the poor of the flock that gave heed unto me knew of a truth that it was the word of the L-rd.”

ZECHARIAH 11:12

USUAL TRANSLATION (JPS 1917)

“And I said unto them : ‘If you think good, give me my hire; and if not, forbear.’

So they weighed for my hire thirty pieces of silver.”

ZECHARIAH 11:13

USUAL TRANSLATION (JPS 1917)

“And the L-rd said unto me: ‘Cast it into the treasury, the goodly price that I was prized at them.’

And I took the thirty pieces of silver and cast them into the treasury in the house of the L-rd.”

It actually says to give the money to the potter in the house of the L-rd. I also think it means the price that Zechariah as the shepherd was valued at.

ZECHARIAH 11:14

USUAL TRANSLATION (JPS 1917)

“Then I cut asunder my other staff, even Binders, that the brotherhood between Judah and Israel might be broken.”

I think Zechariah also said this.

ZECHARIAH 11:15-16

USUAL TRANSLATION (JPS 1917)

“And the L-rd said unto me: ‘Take unto you yet

the instruments of a foolish shepherd.

For, lo, I will raise up a shepherd in the land, who will not think of those that are cut off, neither will seek those that are young, nor heal that which is broken; neither will he feed that which stands still, but he will eat the flesh of the fat and will break their hoofs in pieces.' "

ZECHARIAH 11:17

USUAL TRANSLATION (JPS 1917)

"Woe to the worthless shepherd that leaves the flock!

The sword shall be upon his arm and upon his right eye.

His arm shall be clean dried up, and his right eye shall be utterly darkened."

ZECHARIAH 11:17

ALTERNATIVE TRANSLATION

"Alas, the shepherds (plural noun) of the worthless thing (of worthlessness) are the leavers (plural noun) of the flock (the ones leaving the flock)."

Most commentators say that ZECHARIAH 11:4-

17 is about two shepherds, a good one represented by Zechariah the prophet and a bad one who will lead the flock (the people) in the future. Some commentators also believe that the good shepherd will be a future good king of Israel, and the bad shepherd will be a future evil leader.

ZECHARIAH 11 does not specifically mention a good shepherd, and I don't think the shepherd in ZECHARIAH acts like a good shepherd because he feeds the flock and then he abandons them to die because he didn't have patience for the three shepherds or them, and they didn't like him either. Some people say that this was just a punishment of the flock by the good shepherd, but it could also describe the acts of a bad shepherd who does not care about the flock.

I think ZECHARIAH 11 is about one bad shepherd that Zechariah the prophet is playing as part of telling the prophecy of a future bad leader. At first, he feeds the flock, and he uses the two staffs to take care of them. Then he cuts off three shepherds and becomes tired of the shepherds or the flock, and the shepherds or the flock hate him too.

Some commentators say that G-d is saying that He was impatient with the three shepherds or the flock and they hated Him back, but other commentators think that Zechariah the prophet is speaking as the shepherd.

I think Zechariah is speaking about being impatient with the shepherds or the flock, and that he is the one who stops feeding the flock and abandons them to die and to eat each other. He then also breaks the two staffs. After that he asks for his pay, and the people give him thirty shekels of silver which is considered to be an insult because that is the value of a slave killed by an ox in EXODUS 21:32. I think the people knew that Zechariah was playing the part of a bad shepherd, so they paid him like someone they hated.

It is possible that Zechariah was behaving like a good shepherd that the people will mistreat, so he will punish them by abandoning them to die, but he could also be acting like a bad shepherd who starts off feeding and taking care of the flock, but then abandons them to die. ZECHARIAH 11:15-17 then mentions a bad shepherd with “the instruments of a foolish shepherd”, which could be the two broken staffs, who will rule over them in the future and not take care of them.

ZECHARIAH 11:17

USUAL TRANSLATION (JPS 1917)

“Woe to the worthless shepherd that leaves the flock!”

ZECHARIAH 11:17

ALTERNATIVE TRANSLATION

“Alas, the shepherds (plural noun) of the worthless thing (of worthlessness) are the leavers (plural noun) of the flock (the ones leaving the flock).”

The shepherds of the worthless thing could be the three shepherds mentioned in ZECHARIAH 11:8 and the foolish shepherd mentioned in ZECHARIAH 11:17. The worthless thing could be the flock of the slaughter (the poor people) who are going to die in ZECHARIAH 11:7-9.

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 אִשֶׁר what (asher) the L-rd has given to us." In this quote, אִשֶׁר 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** ל א whom they have pierced, and they will mourn about him..." instead of "and they will look **to Me** ל א whom they pierced..."

The word "to Me" is ל א, but it could also be translated as "to". Usually, the word "to" is ל א, but it was 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 א whom א 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 א whom

וְשָׂרָף 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 לָ -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 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 וַתִּבְכּוּ about him like כֹּל a lament תִּבְכּוּ 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" תִּבְכּוּ is used about dead people, but it also used to mourn other things in JOEL 1:13 and ISAIAH 32:12. The noun "mourning" תִּבְכּוּ 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 ה כ an evildoer ע ר מ to her ה ל 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) (ה ה כ as ה כ), 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 כ.

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 כ bitterness ר מ 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 כ an evil doer ע מ ר to her לה ל (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 כה כ an evil doer ע מ ר to her לה ל (the spirit of grace) is a first born son."

Some dictionaries say that the verb "to come" can be spelled א 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 ר ו ש א, but it is ר ש א in 1
CHRONICLES 5:6. I doubt the quote says this, but it
might be possible.

ZECHARIAH 13:5-7

In Zechariah 13:2-7, it says that in the future, G-d
will make prophets and a spirit of defilement pass away
from the land (the earth), and prophets will deny being
prophets because people, including their own parents,
will kill them for lying in the name of G-d.

Maybe in the future many people will think they
are Elijah the prophet who was hairy (2 Kings 1:8) and

wore a coat (1 Kings 19:19), so they will wear hairy coats (Zechariah 13:4) and act like prophets. In 2 Kings 2:11, Elijah went up to heaven alive in a chariot of fire. Malachi 3:23-24 says that G-d will send Elijah the prophet back in the future to reunite parents and their children. It's ironic that in Zechariah 13:3 parents might kill their false prophet son because he thinks he is Elijah the prophet or a prophet like him.

Usual translation (JPS 1917):
Zechariah 13:4

“And it shall come to pass in that day, that the prophets shall be brought to shame every one through his vision, when he prophesies; neither shall they wear a hairy mantle (coat) to deceive.”

Usual translations (JPS 1917):
Zechariah 13:5

“But he shall say: I am no prophet, I am a tiller of the ground. For I have been made a bondman from my youth.”

Usual translation:
Zechariah 13:6

“And one shall say unto him: What are these wounds between your hands?

Then he shall answer: Those with which I was wounded in the house of my friends.”

Usual translation:
Zechariah 13:7

“Awake, oh, sword, against My shepherd, and against the man that is near unto Me, says the L-rd of hosts.

Smite the shepherd and the sheep shall be scattered...”

Zechariah 13:6 does not actually say “in the house.” The word “in” has been added to the quote by the translator.

The word “sword” is a feminine noun, and the word “awake” is a feminine verb, but the word “smite” is a masculine verb, so something might be wrong with the quote.

Alternative translations:
Zechariah 13:4

“And will be in that day the prophets will be

ashamed, every man, from his vision מַחֲזִינֵוּ in (by) his prophesying בְּהִנָּבֵא תוֹ, and they will not wear a coat of hair for the purpose of lying.”

Or: “And will be in that day the prophets will be ashamed, every man, from a vision מַחֲזִינֵוּ and ו in (by) his prophesying בְּהִנָּבֵא תוֹ, and they will not wear a coat of hair for the purpose of lying.”

Or: “And will be in that day the prophets will be ashamed, every man, from his vision מַחֲזִינֵוּ.”

“By her (by the spirit of defilement) הַבָּה is the sprouting (the bringing forth) נִבֵּן (infinitive of בִּנְוֵן without the ו) of his sign (it’s sign) תוֹ.”

“And they will not wear a coat of hair for the purpose of lying.”

Or: “And will be in that day the prophets will be ashamed, every man, from a vision מַחֲזִינֵוּ.

And ו by her (by the spirit of defilement) הַבָּה is the sprouting (the bringing forth) נִבֵּן (infinitive of בִּנְוֵן without the ו) of his sign (it’s sign) תוֹ.

And they will not wear a coat of hair for the purpose of lying.”

Maybe they can give a sign to deceive people instead of wearing clothing that prophets might have worn at that time.

I am not sure if it says “from his vision” ח ז י נ ו מ or “from a vision” י נ ז ח מ and the word “and” ו after it. And it might say “his sign” (the prophet’s sign) or “it’s sign” (the vision’s sign). The word “sign” is usually spelled ת א ו, but it is spelled without the ו sometimes like in Exodus 4:8 and Exodus 12:3.

In Zechariah 13:3, the word “in (by) his prophesying” is spelled א ו א ב ה נ ב. Zechariah 13:4 has the word spelled א ת ו א ב ה נ ב which has the extra letter ת near the end, so I think it might say something else.

More alternative translations:

Zechariah 13:4

“...And they will not wear a coat of hair for the purpose of lying and saying: I am not a prophet. A man working a field am I because a man acquired me from my youth.”

Or: “...And they will not wear a coat of hair for the purpose of lying and saying: I am not a prophet. A man, a worker of a field am I because a man acquired me from my youth.”

They might not wear the coat of hair to pretend they are not prophets, instead of wearing it to pretend they are prophets, because they are ashamed of being prophets and probably don't want to get killed for being false prophets.

Alternative translations:
Zechariah 13:5

“But (and) will say a man: Not a prophet am I. A servant of a land am I because a man acquired me from my youth.”

Or: “But (and) he will say: Not a prophet am I. A man working a land am I because a man acquired me from my youth.”

Or: “But (and) he will say: Not a prophet am I. A man, a worker of a land, am I because a man acquired me from my youth.”

At first, the man says he is not a prophet, but then he speaks as a prophet or he quotes what the other man said as a prophet. One of them might say the next few lines that end with “says the L-rd of hosts”, so maybe one of them spoke as a prophet.

Alternative translations:
Zechariah 13:6

“And he (the worker) will say to him (to his boss): What are these wounds between your hands?”

Or: “And he (the boss) will say to him (to his worker): What are these wounds between your hands?”

“And he will say that I (G-d) smote the house (household) of My friend.”

Or: “And will say who I (G-d) caused to smite the house (household) of My friend...”

This could mean the worker or the boss who G-d caused to smite G-d’s friend will answer and say a prophecy.

The word "friend (or lover)" in this quote is **ב ה נ מ** and is usually used about unfaithful friends or lovers. If it was **ב ה נ**, it would have a positive meaning.

Normally, the hiphil form of the verb **נ כ ה** is translated as “to smite”, but it might mean “to cause to smite.” I think Malachi 3:24 also has the verb used to mean “to cause to smite.”

Usual translation (JPS 1917):
Malachi 3:24

“...Lest I will come and smite the land (the earth)
with utter destruction.”

It does not actually say “with.”

Alternative translation:
Malachi 3:24

“...Lest I will come and I will cause to smite the
earth a destruction.”

Alternative translations:
Zechariah 13:7

“Awake יָעוֹר, sword, against My shepherd (My
friend) and against a man גִּבּוֹר is My friend.”

Or: “Awake יָעוֹר, sword, against My shepherd
(My friend) and against the being strong גִּבּוֹר
(infinitive) of My friend.”

“The sword of My arousing יָעוֹר is against My
shepherd (My friend) יַעֲרֵךְ and against a man גִּבּוֹר is

My friend, says the L-rd of hosts.”

Or: “The sword of My arousing י ע ו ר is against My shepherd (My friend) and against the being strong of ג ב ר (infinitive) of My friend, says the L-rd of hosts.”

Or: “The sword of **My blinding** י ע ו ר is against My shepherd (My friend) and against the being strong ג ב ר of My friend, says the L-rd of hosts.”

Or: “The sword of **his blinding** י ע ו ר is against My shepherd (My friend) and against the being strong ג ב ר of My friend, says the L-rd of hosts.”

Zechariah 13:7 has the letter י at the end of the word י ע ו ר, but it could be a mistake. The letter ו looks like the י, but the letter ו is longer. The word “My blinding” has the letter י at the end, but the word “his blinding” has the ו at the end. I don’t usually change letters, but I am just saying that it is possible that this letter is wrong, although I doubt it.

“Smite ת א ה (masculine singular command) the shepherd ה ע ה and the sheep will scatter...”

Or: “Smite ת א ה with her (with it) (with the sword)

ה ת א a shepherd ה ע ר and the sheep will scatter...”

I divided the letters a little differently.

I don't think it says “with her (with the sword)...” because I think it would be ה ב.

I don't think the word “smite” (masculine command form of the verb) is said to the sword (feminine noun), but to the person with the injured hands who already smote some people.

The word ה ע ר could mean “friend” or “shepherd”, and the word ע ר could mean “friend”, so י ע ר could mean “My friend” or “My shepherd.”

Zechariah 13:7 has the letter י at the end of the word י ע ר, but it could be a mistake. The letter ו looks like the י, but the letter ו is longer. I don't usually change letters, but I am just saying that it is possible that this letter is wrong, although I doubt it.

The word ר ב ג is “to be strong” in some quotes like Exodus 17:11.

Zechariah 11:17 mentions a sword hurting a shepherd's eye and injuring his arm which would make the shepherd blind and weaker like in Zechariah 13:7.

Usual translation:
Zechariah 13:7

“Smite ה ה the א ת shepherd ה ר ע ה and the sheep will scatter...”

Or: “Smite ה ה with her (with it) (with the sword) ה א ת ה a shepherd ה ר ע ה and the sheep will scatter...”

More alternative translations:
Zechariah 13:4-7

“...And it will be in that day the prophets will be ashamed.”

Or: “...And it will be in that day the prophets will be ashamed.

A man from his vision נ ו י נ ו by her (by the spirit of defilement) ה ב ה spoke נ ב (from verb נ ו ב) with him א ת ו .”

Or: “A man from his vision נ ו י נ ו by her (by the spirit of defilement) ה ב ה sprouted נ ב (from verb נ ו ב) his sign (it’s sign) (the vision’s sign) א ת ו .”

Or: “Every man from his vision נ ו י נ ו by her (by the spirit of defilement) ה ב ה sprouted נ ב (from verb נ ו ב) his sign (it’s sign) (the vision’s sign) א ת ו .”

The word “man” is used sometimes to mean every man or each man in Biblical Hebrew. The sign might be hair that sprouted on a coat or something like that.

“And (but) they (the prophets) will not wear a coat of hair for the purpose of lying, and he (the man) will say:”

Or: “And (but) they (the prophets) will not wear a coat of hair for the sake of a lie.”

“And he will say: I am not a prophet. A man serving a land am I because a man acquired me from my youth.”

Or: “And he will say: I am not a prophet. A man, a servant of a land am I because a man acquired me from my youth.”

Or: “...And will say a man: I am not a prophet. A servant (a worker) of a land (a field) am I because a man acquired me from my youth.”

“And he (the son, the man, or the man who acquired him) will say to him (the son, the man, or the

man who acquired him): What are these wounds between your hands?"

"And will say who I (G-d) caused to smite the house (household) of My friend:"

Or: "And he (the one with the wounds) will say that I (G-d) smote the house (the household) of My friend."

"The sword of My arousing is **upon My friend** י ע ר and against a man ר ב ג is **My friend** י ת י מ ע, says the L-rd of hosts.

Smite the shepherd and the sheep will scatter."

Or: The sword of My arousing is **against My shepherd** י ע ר, and against a man ר ב ג is **My friend** י ת י מ ע, says the L-rd of hosts.

Smite the shepherd and the sheep will scatter."

The command to smite the shepherd could be to G-d's friend.

Zechariah 13:3 mentions a son being stabbed by his parents for being a false prophet. It does not say if the son lived or died.

Maybe the son saw a vision by the unclean spirit,

and a man spoke to him from the vision and lied to him, so the prophets were ashamed and did not wear a coat of hair because of the lie the man told.

It could also say a man or every man from his vision by the unclean spirit sprouted his sign (the man's sign) or it's sign (the vision's sign). The word "sign" is usually spelled ט ו נ, but it is spelled without the ו sometimes like in Exodus 4:8 and Exodus 12:3.

I am not sure if the man or the son had the vision or who had the wounds between his hands.

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 ו נ ש ו 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 י מ ש י one (a king)."

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

MALACHI 2:15-16

Malachi 2:15-16 is usually translated to say that G-d hates when men divorce the wives of their youth and send them away.

Usual translation (JPS 1917):

Malachi 2:15

"And not one has done so who had exuberance of spirit!

For what seeks the one? A seed given of G-d.

Therefore, take heed to your spirit, and let none deal treacherously against the wife of his youth."

Alternative translation:

Malachi 2:15:

“And no one is making it עֲשֵׂהוּ flesh (a physical body?) אֵשׁ. A spirit is to him and to what the one is seeking, a seed of G-d...”

“And (but) you will be careful נִשְׁמַרְתָּם of your soul, and the wife of your youth he (it) will not betray.”

Or: “And (but) will be kept נִשְׁמַרְתָּם innocence אֵת by your soul, and the wife of your youth he (it) will not betray.”

Or: “And (but) you will be kept נִשְׁמַרְתָּם by your soul, and the wife of your youth he (it) will not betray.”

If it says “he will not betray”, it could refer to the man who sends his wife away in Malachi 2:16.

Usual translation (JPS 1917):

Malachi 2:16

“For I hate putting away, says the L-rd, the G-d of Israel, and him that covers his garment with violence, says the L-rd of hosts.”

“Therefore, take heed to your spirit that you deal not treacherously.”

Alternative translation:
Malachi 2:16

“Although (because) a hater sends away, says the L-rd, the G-d of Israel, and is covering (is hiding) a wrong, a yoke לֵוֹץ is to his shame (to his being ashamed) (infinitive), says the L-rd of hosts...”

Or: “Although (because) a sender hates, says the L-rd, the G-d of Israel, and is covering (is hiding) a wrong, a yoke לֵוֹץ is to his shame (to his being ashamed) (infinitive), says the L-rd of hosts...”

People used to carry heavy things with yokes on their shoulders, so the person could be sending away the wife of his youth and covering his wrongdoing, but still carrying the heavy burden of his shame for what he has done.

Or: “Because He (G-d) hates sending away (one

sending away, says the L-rd, the G-d of Israel, and one who covers a wrong doing (a coverer of a wrong doing), a yoke is to his shame (to his being ashamed) (infinitive), says the L-rd of hosts..."

"And (but) you will be careful of your soul, and you will not betray."

Or: "And (but) you will be kept by your soul, and you will not betray."

Or: "And (but) innocence $\square \text{ ת}$ will be kept ר מ ש by your soul, and you will not betray."

MALACHI 3:1

MALACHI 3:1 says G-d and the messenger of the covenant will come to His Temple. MALACHI 3:23-24 says G-d will send Elijah the prophet in the future, and a prophet can also be called a messenger, so MALACHI 3:1 could refer to him, or it could be about a priest because MALACHI 2:4-8 says the priest is the messenger of the L-rd.

Some commentators say that MALACHI 2:7 and 3:1 mention an angel, but the word "angel" in Hebrew

means "messenger," so the word could be about a man.

MALACHI 3:23-24

Usual translation (JPS 1917):

“Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the L-rd.”

“And he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the land with utter destruction.”

I don't think it says "with utter destruction."

Alternative translation:

Malachi 3:24

“...Lest I will come and I will cause to smite (hiphil verb) the land destruction.”

The verb is usually translated as "smite", but the hiphil form of the verb could possibly mean "to cause to smite."

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I am not going to follow any particular rules for how to write footnotes or a "Works Cited" page because I think they all are unnecessarily complicated. I will just try to give the information in what I consider to be a simple way.

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