

A READER'S
HEBREW AND GREEK
BIBLE

THIRD EDITION

A READER'S
HEBREW BIBLE

תורה נביאים וכתובים

SECOND EDITION

A. Philip Brown II
Bryan W. Smith

 ZONDERVAN
ACADEMIC

ZONDERVAN ACADEMIC

A Reader's Hebrew and Greek Bible, Third Edition

A Reader's Hebrew Bible, Second Edition

Copyright © 2008, 2026 by A. Philip Brown II and Bryan W. Smith

Interior design: A. Philip Brown II

A Reader's Greek New Testament, Fourth Edition

Copyright © 2003, 2007, 2015, 2026 by Richard J. Goodrich and Albert L. Lukaszewski

Interior design: Richard J. Goodrich and Albert L. Lukaszewski

Index of the Bible's Use of the Bible

Copyright © 2025 by Gary Edward Schnittjer

Interior design: Kait Lamphere

Published by Zondervan, 3950 Sparks Drive SE, Suite 101, Grand Rapids, MI 49546, USA.
Zondervan is a registered trademark of The Zondervan Corporation, L.L.C., a wholly owned subsidiary of HarperCollins Christian Publishing, Inc.

Requests for information should be addressed to customer-care@harpercollins.com.

Zondervan titles may be purchased in bulk for educational, business, fundraising, or sales promotional use. For information, please email SpecialMarkets@Zondervan.com.

ISBN 978-0-310-18046-3

Paragraph breaks according to: *Biblia Hebraica Stuttgartensia*, edited by Karl Elliger and Wilhelm Rudolph. Fifth Revised Edition, edited by Adrian Schenker. © 1977 and 1997 Deutsche Bibelgesellschaft, Stuttgart. Used by permission.

Hebrew and Aramaic fonts used in this book are courtesy of BibleWorks, LLC, adapted with permission by A. Philip Brown II.

The Greek text used in this edition of the Greek New Testament was originally developed for the Portland Index Project by Edward W. Goodrick and John R. Kohlenberger III and subsequently reviewed and modified by Gordon D. Fee and Douglas J. Moo.

Any internet addresses (websites, blogs, etc.) and telephone numbers in this book are offered as a resource. They are not intended in any way to be or imply an endorsement by Zondervan, nor does Zondervan vouch for the content of these sites and numbers for the life of this book.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or any other—except for brief quotations in printed reviews, without the prior permission of the publisher.

Without limiting the exclusive rights of any author, contributor or the publisher of this publication, any unauthorized use of this publication to train generative artificial intelligence (AI) technologies is expressly prohibited. HarperCollins also exercise their rights under Article 4(3) of the Digital Single Market Directive 2019/790 and expressly reserve this publication from the text and data mining exception.

HarperCollins Publishers, Macken House, 39/40 Mayor Street Upper, Dublin 1, D01 C9W8, Ireland (<https://www.harpercollins.com>)

Cover design: Tammy Johnson

Printed in India

CONTENTS

<i>Authors' Prefaces</i>		vi	Habakkuk	חבקוק	1060
<i>Quick User's Guide</i>		xi	Zephaniah	צפניה	1066
<i>Introduction</i>		xii	Haggai	חגי	1072
<i>Abbreviations & Sigla</i>		xxvii	Zechariah	זכריה	1075
			Malachi	מלאכי	1093
Genesis	בראשית	1	Psalms	תהלים	1099
Exodus	שמות	89	Job	איוב	1260
Leviticus	ויקרא	168	Proverbs	משלי	1327
Numbers	במדבר	225	Ruth	רות	1385
Deuteronomy	דברים	296	Song of Songs	שיר השירים	1391
Joshua	יהושע	364	Ecclesiastes	קהלת	1402
Judges	שפטים	405	Lamentations	איכה	1421
1 Samuel	שמואל א	448	Esther	אסתר	1434
2 Samuel	שמואל ב	505	Daniel	דניאל	1449
1 Kings	מלכים א	553	Ezra	עזרא	1487
2 Kings	מלכים ב	608	Nehemiah	נחמיה	1507
Isaiah	ישעיה	659	1 Chronicles	דברי הימים א	1535
Jeremiah	ירמיה	783	2 Chronicles	דברי הימים ב	1582
Ezekiel	יחזקאל	902			
Hosea	הושע	999	<i>Appendix A: Glossary</i>		1644
Joel	יואל	1016	<i>Appendix B: WLC-BHS</i>		
Amos	עמוס	1024	<i>Differences</i>		1651
Obadiah	עבדיה	1038	<i>Maps</i>		1653
Jonah	יונה	1040			
Micah	מיכה	1044	<i>Index to the Bible's Use of</i>		
Nahum	נחום	1055	<i>the Bible</i>		A–BL

AUTHORS' PREFACES

Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὄστρακίνοις σκεύεσιν,
ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἧ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν.

2 Corinthians 4:7

The designs of Providence's weaving often seem confused, inscrutable, even irrational in prospect. When revealed to the retrospective gaze, their intricacy, precision, and complexity delight the soul and inspire its worship. Many and varied are the life strands by which God has woven *A Reader's Hebrew Bible*. Recounting a few of them, I hope, will serve to magnify God's loving sovereignty, which has guided this project to completion.

In 1992 Zondervan distributed proof copies of *Basics of Biblical Greek to Greek teachers* around the US with the request that any errors discovered be reported to Jack Kragt. My father received a copy, and since I had been granted a graduate assistantship in Greek at Bob Jones University for the fall semester of 1993, he gave me the proofs to examine. I submitted a few errors and became acquainted with Jack Kragt, Zondervan's Academic Marketing Manager.

In 1995 I received a screaming Pentium 90 from my parents as an advance graduation gift to help me complete my PhD in Old Testament Interpretation. On the computer was BibleWorks 3.5. As I worked with it, I found numerous bugs, which I submitted to the company. When BibleWorks 4.0 was being readied for the market, Michael Bushell, the lead programmer and owner of BibleWorks, asked me to be a beta tester in exchange for a free copy of the program.

In 1997 Bryan Smith, then a fellow Greek graduate assistant and best friend, and I coedited and revised the University's inhouse three-hundred-page "Handbook of New Testament Greek," giving me my first taste of largescale editorial work.

After I completed my PhD coursework in 1998, the Lord provided me a job grading tests and supervising degree completion records in Bob Jones University's Extended Education department. Six months later, my supervisor asked me to help the office make the transition from WordPerfect to MS Word by writing a program that would automate all the correspondence with the two thousand distance education students we had. In the process of writing that program, I learned a lot about programming in VBA, the language behind Microsoft Office, and about developing Access databases. I enjoyed "coding" but could see no relevance between God's calling on my life as a Bible college professor and programming VBA applications and Access databases.

In 2004, Zondervan published *A Reader's Greek New Testament*. When I saw the book, I emailed Jack Kragt and asked him if Zondervan planned to produce a companion Hebrew volume. He answered in the negative. I was disappointed!

Undeterred, I decided to have a try at making my own. One October afternoon, on what I thought was a whim, I emailed Jack Kragt a sample of Jonah that I had worked up. He passed it to Verlyn Verbrugge, Senior Academic Editor, who replied that what I had submitted was the third offer they had received, and he would file it with the others. I concluded there was no chance that a third offer would be accepted.

Two months later, Verlyn emailed me to inform me that Zondervan was interested in talking with me about my proposal. Prerequisite for producing *A Reader's Hebrew Bible* was the ability to compose and typeset the entire project. In order to accomplish this, it was necessary to develop a database and write a program to typeset the entire volume in MS Word and then programmatically transfer it to PageMaker for the final layout. What had appeared to me to be unrelated events were, in fact, the converging elements of God's plan to equip me for the present work.

Bryan Smith agreed to coauthor the volume with me, and in July 2005 the contract was signed. Bryan and I split the task of glossing. He handled 20 percent of the glosses; I did the rest. The responsibility for typesetting the volume was mine. The technical challenges involved in typesetting this Hebrew Bible were numerous. Over the past two and a half years, however, God has repeatedly enabled me to overcome these hurdles.

Along the way, God has used many people to help bring this project to completion. I am genuinely grateful for each one of them. Thanks to Michael Bushell for supplying the foundational data for the project's database, for upgrading BibleWorks 7.0 in numerous ways to support this project, for freely granting the right to use and adapt the Hebrew font he developed for BibleWorks, and for encouraging me repeatedly along the way. Thanks to my brother, Nathan Brown, whose programming expertise cut with ease and elegance what was for me the Gordian knot of how to generate this volume's footnotes. Thanks to Kirk Lowery and Stephen Salisbury of Westminster's J. Alan Groves Center for Advanced Biblical Studies for their help with various questions relating to the Hebrew text. To those who have sacrificially helped proof this volume, I deeply appreciate your labors: Harold Holmyard, Paul Sumner, Paul Kaufman, Rhett Dodson, Tim Berrey, Colin Smith, my father Allan Brown, Daniel Wagner, Josh Scherrer, Justin Singleton, and Jared Clark. To Bryan, my coauthor, thank you for your meticulous work in glossing, proofing, and editing. It has been, as always, a delight to work with a dear brother and friend in the Lord. Thanks to Verlyn Verbrugge and his team who have shepherded me skillfully through this entire process. Your input has improved this volume considerably.

Thank you, Marianne, for your gracious patience and constant support during this project that has occupied a third of our married life up to this point. I am especially grateful for your careful comparison of the hundreds of places in which the text of *RHB* was allegedly different from *BHS*. Thank you, Allan and Daniel, for putting up with Dad having to work on his "project" all the time.

To my Lord, Jesus Christ, I give thanks for his unerring hand that has superintended my life and this project. You are indeed the Good Shepherd. I want for nothing.

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד עַל־חַסְדֶּיךָ עַל־אַמְתֶּךָ:

Psalm 115:1

A. Philip Brown II

God's Bible School and College, Cincinnati

October 1, 2007

Recently, on a business trip, I was listening to a sermon by John Piper. He was preaching on the life and labors of Martin Luther. Toward the end of the sermon, he quoted some of Luther's statements regarding the importance of knowing the biblical text in the original languages. These statements were not surprising to me. I had used them myself to encourage students to take seriously their Greek and Hebrew studies. What did surprise me were Piper's frank concluding comments: "I find myself, by reading these kinds of things, pricked in my conscience and awakened to revive and renew my efforts with Hebrew. Greek is not a problem for me because I had a chance to teach it. . . . I never taught Hebrew. And so I've struggled with it ever since seminary days. . . . Knowing the languages can make any devoted preacher a better preacher. . . . I want to make my Hebrew better in 1996 so that I will be more faithful in my exposition of the Old Testament."

My situation is somewhat different from Piper's. I majored in Old Testament Interpretation, so I was required to develop an advanced proficiency in Hebrew before completing my degree. But my proficiency did not remain advanced. This sad fact was proved to me when Philip and I began working on this project. Verbs that I used to be able to parse and translate effortlessly now looked confusing. Proofreading the Hebrew text was painfully slow for me. When I began reading through Psalms, one page would take thirty minutes to finish. But somewhere in the middle of the Psalms, I became comfortable with a system for reading, and my old proficiency came back to me.

Directly before me I placed a page from *A Reader's Hebrew Bible*. To my left was an English Bible. With my left hand in the footnotes and my right hand in the main text, I moved through the Hebrew verses, looking down at each gloss in the footnotes. Whenever the Hebrew grammar would stump me, I would glance at the rendering in the English Bible. Once I was able to make sense of the Hebrew, I moved on to the next sentence. By the time I reached the end of the Psalter, I was reading the Hebrew almost as fast as I could read the English aloud. Because of this valuable experience, I can say with confidence to all those with pricked exegetical consciences, "If you want to make

your Hebrew better in the coming year, *A Reader's Hebrew Bible* is a tool that will not disappoint you."

At this point I want to thank several people who made my involvement in this project possible. First, I need to thank Philip Brown. His vision, industry, and prayer life have kept this effort moving forward despite many challenges and discouragements. He knew from the beginning that this would be a huge endeavor. Soon, however, he learned that it was gigantic. To his credit he remained on task, continued to meet his deadlines, and graciously reminded me that I needed to do the same. These days I cannot read Proverbs 28:20 without seeing his face: "A faithful man shall abound with blessings." May God bless you abundantly, Philip.

Second, my wife deserves praise. Over the past three years, Becky has kindly permitted me to excuse myself in the evenings to gloss Hebrew words, proofread, answer emails, and carry on esoteric phone conversations. My absence has meant no small sacrifice for her. When this book began, we had three children. Our sixth will soon be born. She is glad to see this project come to an end.

Finally, I must thank my God. Because he has spoken to us, our labors in the Hebrew language are richly rewarding. And because his grace is always sufficient, our strength remains equal to our tasks. Father, may your church thrive and conquer as your words conquer us.

בְּרוּךְ אַתָּה יְהוָה לְמַדְנִי תְּקִידָה:

Psalm 119:12

Bryan Smith
 BJU Press, Greenville, South Carolina
 October 1, 2007

QUICK USER'S GUIDE

The basic data necessary for an elementary use of this volume is given below. To make full use of this volume, please consult the introduction for detailed explanations of the nature, purpose, method, sources, and features of *A Reader's Hebrew Bible*.

What Hebrew text was used? The Westminster Leningrad Codex 4.10 which is virtually identical to the text of *BHS*. See Appendix B for a list of known differences.

What has been footnoted? For Hebrew, all words, excluding proper nouns, that occur fewer than 100 times were footnoted. All Hebrew words, excluding proper nouns, that occur 100 times or more are included in the Glossary (Appendix A). For Aramaic, all words, excluding proper nouns, that occur fewer than 25 times were footnoted. No Aramaic glossary has been included.

What has been screened in gray? For Hebrew, all proper nouns (e.g., names) that occur fewer than 100 times are screened in gray. Hebrew proper nouns that occur 100 times or more are not marked in any way. For Aramaic, all proper nouns that occur fewer than 25 times are screened in gray. Aramaic proper nouns that occur 25 times or more are not marked in any way.

What were the sources for the glosses? *HALOT* and *BDB* were the primary sources. Alternate glosses come from Holladay, *DCH*, other lexical sources, or the authors.

How are the glosses arranged? The following example illustrates the basic format in which lexical data is presented in the footnotes.

Pattern: ¹ HOMONYM# LEMMA STEM: <i>HALOT</i> ; <i>BDB</i> ; ALTERNATE
Example: ¹ II מוּשׁ QAL: cease; recede; <i>DCH</i> : depart

INTRODUCTION

As teachers of the biblical languages, it has been our observation that less than 20 percent of students who study Hebrew in college or seminary actually maintain a functional use of the language. The percentage that remains functional in Aramaic is, sadly, miniscule. Although Bible software has made tremendous strides in making the original languages accessible, we believe there is still great need for a tool to aid students in gaining and retaining knowledge of biblical Hebrew and Aramaic inductively. Apart from teaching the biblical languages, there is no better way to maintain a functional knowledge of Hebrew and Aramaic than to read the text of the Hebrew Bible regularly.

Purpose

A Reader's Hebrew Bible (RHB) is designed to facilitate the regular reading of the Scriptures in Hebrew and Aramaic.¹ This volume provides glosses for all Hebrew vocabulary occurring fewer than 100 times and all Aramaic vocabulary occurring fewer than 25 times.²

For students of biblical Hebrew and Aramaic, *RHB* provides many advantages. It eliminates the waste of precious study time occasioned by thumbing through a lexicon. It removes the inconvenience of using a second volume of glosses. It acquaints them with the glosses of the foremost Hebrew lexicons in English. It also allows students to focus on learning Hebrew and Aramaic vocabulary in its literary context rather than in isolated word lists. And *RHB* removes the biggest

1. Biblical Aramaic occurs only in the following locations: Gen. 31:47; Jer. 10:11; Dan. 2:4–7:28; and Ezra 4:8–6:18; 7:12–26.

2. See Appendix A for a short glossary of all Hebrew words that occur 100 times or more.

hindrance to reading the Hebrew Bible devotionally—unknown vocabulary.

For instructors of Hebrew and Aramaic, *RHB* removes the necessity of creating new gloss lists when one wants to have students read different sections of the Old Testament, and it increases the likelihood that students will be motivated to continue their Hebrew/Aramaic study through reading the Scriptures.

For those no longer in the classroom, *RHB* offers an accessible way to read the Hebrew Bible regularly. We especially hope that ministers and former seminarians whose ability in Hebrew and Aramaic has deteriorated will find that *RHB* helps them recover their skill.

The Hebrew Text

The text of *A Reader's Hebrew Bible* is the version of the Leningrad Codex (L) maintained by the J. Alan Groves Center for Advanced Biblical Research, formerly known as the Westminster Hebrew Institute.³ It is virtually identical to the text found in *Biblia Hebraica Stuttgartensia* (*BHS*) and *Biblia Hebraica Quinta* (*BHQ*) with a few minor differences where its editors read the Leningrad Codex differently than the editors of *BHS*.⁴ *RHB* does not attempt to make textual critical determinations. The Leningrad Codex is the oldest complete codex of the Hebrew Bible extant. The choice to use it as opposed to the Aleppo Codex (where extant) or other masoretic manuscripts was entirely pragmatic: it was the most readily available in electronic format, and it is the standard text used in seminaries and colleges the world over.

Text Format

RHB has been designed to make a student's shift to or from using *BHS* or *BHQ* relatively smooth. In prose sections the text is justified and runs continuously without line breaks between verses.

3. The text of *RHB* in this combined edition reflects version 4.10 of the Westminster Leningrad Codex. The first four printings of *RHB* were based on version 4.4 of the Westminster Leningrad Codex as found in BibleWorks 7.0.

4. For a list of the locations where the editors of the WLC read L differently than the editors of *BHS*, see Appendix B.

The editorial paragraph breaks added by *BHS*'s editors have, in the majority of cases, been followed with permission.⁵ As in *BHS* and *BHQ*, the Westminster Leningrad Codex identifies closed paragraphs in L with a ם and open paragraphs in L with a פ.⁶ In poetic sections each verse begins on a new line. If poetic text occurs within a prose section, the poetic text is indented from the right margin to distinguish it from the surrounding prose. *RHB* does not use editorial indentation and stichometric spacing such as found in *BHS* and *BHQ*.

Distinguishing prose from poetry, especially in the prophets, is difficult at times. As a general rule, *RHB* follows the majority agreement among *BHS* and modern English translations that mark poetic text.

Footnote Placement and Numbering

Every Hebrew word that is not a proper noun and occurs fewer than 100 times has a superscripted footnote placed at the end of the word. The same is true for every Aramaic word that is not a proper noun and occurs fewer than 25 times. Each footnote in the text has a corresponding footnote at the bottom of the page, after which is given the lexical and semantic information for the footnoted form.

As a general rule, footnotes occur before masoretic punctuation such as the *maqeph* and the *soph pasuq*, but after any postposition masoretic accents. Thus, for example, if two words are joined by a *maqeph* and the first word occurs fewer than 100 times, the footnote will precede the *maqeph* (e.g., מְמַכּוֹן־שְׁבִתּוֹ²⁸).

If the same lemmas⁷ occur with the same sense on the same page, the second and any following occurrences of the lemma on that page receive the same footnote number as the first. This policy

5. The few instances where *BHS* starts a new paragraph in the middle of a verse have been omitted (e.g., Ezra 2:2; Neh. 7:7; 11:4).

6. A "closed paragraph," or *setumah* (hence ם from סתם) as a marker, is a blank space of ¼ to ½ inch in length left between the end of one verse and the beginning of the next verse in L. An "open paragraph" or *petuḥah* (hence פ from פתח) as a marker, is the equivalent of a modern paragraph break. We made no attempt to proof or correct Westminster's placement of the *setumot* and *petuḥot*.

7. In a lexicon, a "lemma" is the form of a word that serves as the headword under which its meaning is discussed.

is not followed, however, when a chapter break occurs within a page. Footnote numbering restarts with each new chapter.⁸

Proper Nouns

There are over 3,000 Hebrew and Aramaic proper nouns that occur, respectively, fewer than 100 and 25 times each. Many a beginning student has puzzled long over an apparently inscrutable form in the Hebrew Bible only to discover with frustration that it was a proper noun. Since the total occurrences of such proper nouns number over 16,000, they have been excluded from the footnotes. Rather than ignore them entirely, *RHB* distinguishes such proper nouns from the normal text by screening them in gray. This helps the reader locate proper nouns, while requiring him or her to determine their identity through pronunciation. Genesis 2:8a provides an example:

וַיִּטֵּעַ⁶¹ יְהוָה אֱלֹהִים גֶּזֶז⁷¹ בְּעֵדֶן מִקְדָּם⁸¹

In this example, עֵדֶן is screened in gray because it occurs fewer than 100 times. The proper name יְהוָה, however, is not screened in gray because it occurs over 100 times.

When morphemes such as the conjunction and inseparable prepositions are prefixed to proper nouns that occur fewer than 100 times, they are not screened in gray. The adverbial suffix known alternately as the *hey* locative or the directional *hey* is not distinguished from the proper nouns to which it is suffixed and is, therefore, screened in gray.

Kethib-Qere Readings⁹

The J. Alan Groves Center for Advanced Biblical Research does not display *Kethib-Qere* readings in the same fashion as the Leningrad Codex. In L (and *BHS*) the *Kethib* consonants have the *Qere* vowels

8. The Aramaic section of Daniel is the one exception to footnote numbers restarting only at the beginning of a chapter. In this section, the footnote numbers restart on each page.

9. The Masoretes called the consonantal text of words that they considered incorrect *Kethib*, i.e., what is “written.” The corrected consonants and vowels which they believed should be read instead of the written form, they called *Qere*, i.e., what should be “read.” For alternate explanations of *Kethib-Qere* readings, see Emanuel Tov, *Textual Criticism of the Old Testament* (Minneapolis: Fortress, 2001), 58–63.

beneath them, creating a hybrid form of *Kethib* consonants with *Qere* vowels. The marginal masorah provides the *Qere* consonants.

The Groves Center's practice at the time of this writing is to include the consonants for both the *Kethib* and the *Qere* in the text. The *Kethib* consonants are vowelless, whereas the masoretic pointings for the *Qere* are included with the *Qere* consonants.

In *RHB*, *Kethib* readings are marked by a superscripted ^K before the *Kethib* form. *Qere* readings are marked by a superscripted ^Q before the *Qere* form. Psalm 24:6, for example, appears as follows:

זֶה דֹּרֶשׁוּ^K דְּרִשׁוּ^Q מִבְּקִשֵּׁי פְּנֵיךָ יַעֲקֹב סֵלָה¹¹:

Kethib-Qere Diversity

Often Hebrew students are unaware of the diversity of *Kethib-Qere* readings that exist in the Masoretic Text. In some places there are two *Kethib* forms and only one *Qere* (e.g., Judg. 16:25; Isa. 44:24). In other places there is one *Kethib* but two *Qere* forms (e.g., Gen. 30:11; Ezek. 8:6). And instances can be found of a *Kethib* with no *Qere* (Ruth 3:12; Jer. 51:3), or a *Qere* with no *Kethib* (Ruth 3:5, 17; Jer. 31:38).

In cases where there is a *Qere* reading with no *Kethib* (or vice versa), only the form that occurs in the text is preceded by the appropriate super scripted letter. For example, the *Kethib* with no *Qere* in Ruth 3:12 appears as follows:

וַעֲתָהּ בִּי אִמָּנוּם²⁵ בִּי אִם^K גֹּאֵל אֲנֹכִי וְגַם יֵשׁ גֹּאֵל קְרוּב²⁶ מִמֶּנִּי:

WLC-BHS Differences

The Westminster Leningrad Codex Morphology currently lists around 500 instances where the editors of WLC read L differently than the editors of *BHS* (1983). All these instances were checked against the latest edition of *BHS* (1997), and around only 100 instances of actual difference, most of which related to matters of accentuation, were found. All known instances in which the editors of WLC, and thus *RHB*, read the text (consonants and pointing) of L differently than the editors of *BHS* are marked with a raised black circle centered, where possible, above the letter or syllable in which the difference occurs.

For example, in Gen. 14:2 the *Qere* reading in *RHB* is צְבוּיִים. The raised black circle above the *yod* indicates that *RHB* differs from *BHS* with regard to this letter. The interested reader can check Appendix B at Gen. 14:2 to learn that the *Qere* form in *BHS* is צְבוּיִם.

Reading Hebrew with Glosses

Many students of Hebrew (and we were among them) are surprised to be told that they are not translating Hebrew; they are reading Hebrew. Translation, in its technical sense, is a complicated science as well as an art. In translating, one seeks to express the message of the original in a natural form that enables modern readers to achieve the same understanding as the original audience. Producing such a rendering requires great skill in both the original and receptor languages. Reading, on the other hand, as understood here, seeks to achieve a relatively literal understanding of the original without the translator's concern for naturalness of style and syntax.

A Reader's Hebrew Bible is not designed as a tool for the production of translations in the technical sense. It is meant to aid the user in reading the Hebrew Bible. Therefore, it provides glosses, not definitions. Definitions express with increasing specificity the classes to which a word belongs. A word's definition is often complicated because many words have multiple meanings or senses. A gloss, on the other hand, is a brief approximation or summary of a word's meaning. Because of their brevity, glosses cannot convey the full range of a word's senses. They offer a modern language equivalent for the particular sense that seems to be employed in a given context.

There are at least two benefits to reading with glosses. First, it forces the reader to think through the grammar of a passage. Second, by aiding the reader to produce a relatively literal rendering, *RHB* enables him or her to become familiar with and appreciate Hebrew and Aramaic manners of expression. This familiarity and appreciation become the foundation for sound exegesis as well as accurate and useful translations.

Caveat lector! Many users of *RHB* will be tempted to conclude that since they know how it glosses a word in one passage or book, they know what that word means. Such an assumption would be

false and, often, exegetically misleading. To understand a Hebrew word requires that one carefully read the context of each of its occurrences. It also requires that the reader become thoroughly familiar with the standard lexica. Although *RHB* seeks to facilitate reading by providing glosses, it cannot serve as a replacement for the standard lexica. Reading the text—even in its original languages—is not the same as exegetical study. *RHB* is designed to aid in the former. Examining entries in a standard lexicon is an important part of the latter. *RHB*'s glosses should be viewed as appetizers signaling the rich store of information contained in *HALOT*, *BDB*, and other major lexical resources.

The reader should also be aware *RHB* does not replace the need for critical editions of the Hebrew text such as *BHS*. In fact, we anticipate that *RHB* will heighten the reader's appreciation of the need for such resources. For example, in Deut. 2:9a the text of *RHB* reads, וַיֹּאמֶר יְהוָה אֵלַי אֶל-תָּצַר אֶת-מוֹאָב. The phrase אֶל-תָּצַר makes no sense in this verse. Upon consulting *BHS*'s critical apparatus the reader will find that the Leningrad Codex does indeed have the preposition אֶל, but many other manuscripts and editions have the negative particle אַל, which is what one would expect in this context. We recommend having a critical edition close at hand for access to its textual apparatus when textual difficulties are encountered in *RHB*.

The English Glosses

Sources

RHB's English glosses were determined primarily by consulting two lexical resources: *The Hebrew-Aramaic Lexicon of the Old Testament (HALOT)*¹⁰ and the Brown-Driver-Briggs *Hebrew-English Lexicon of the Old Testament (BDB)*.¹¹ *HALOT* is currently considered the most significant Hebrew and Aramaic lexicon in English; therefore, it is

10. Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, rev. Walter Baumgartner and Johann Jakob Stamm, trans. and ed. M. E. J. Richardson, vols. 1–2 (Leiden: Brill, 2001).

11. Francis Brown, S. R. Driver, and Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon, 1907).

the primary source for the glosses. Readers for whom Holladay's *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Holladay)¹² has been their most frequent lexical resource should be aware of the substantial differences that exist between *HALOT* and Holladay. Among the most prominent differences are differences in lemma spellings, homonym numbers, and glosses.

Despite BDB's age, it continues to be widely regarded as an authoritative lexical source and, accordingly, was given second place. If, on occasion, we felt that the glosses offered by *HALOT* and BDB were inadequate or of sufficient uncertainty, alternative lexical sources were consulted, including Holladay's *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, Clines's *The Dictionary of Classical Hebrew*,¹³ and other scholarly literature that addresses lexicographic difficulties.

Layout of the Glosses

Verb Lemmas

Pattern: ¹HOMONYM# LEMMA STEM: *HALOT*; BDB; ALTERNATE
 Example: ¹II מוּשׁ QAL: cease; recede; DCH: depart

The above example reflects the model used in footnote glosses for verbs. Following the footnote number, the Hebrew lemma occurs along with its homonym number, if the homonym number is II or greater. The homonym number precedes the lemma as in the standard lexica. Following *HALOT*, verb lemmas are listed without any pointing. Since the senses of Hebrew verbs are stem-dependent, the stem¹⁴ is listed immediately following the lemma. The stem abbreviations are those used in *HALOT*. If *HALOT* and BDB disagree on the stem of a

12. William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: Eerdmans, 1971).

13. David J. A. Clines, *The Dictionary of Classical Hebrew*, 5 vols. (Sheffield: Sheffield Academic Press, 2001).

14. The "stems" of the Hebrew verb (*qal*, *niphal*, *piel*, *pual*, *hiphil*, *hophal*, *hitpael*, etc.) are denoted, in various grammars, as *binyanim*, conjugations, themes, verbal patterns, modifications, stirpes, and so on.

particular form, *HALOT* has generally been followed.¹⁵ For example, we follow *HALOT*'s parsing of מָהַר as a *Piel* infinitive from מהר, rather than *BDB*'s view that it is an adverb. After the stem the glosses offered by *HALOT*, *BDB*, and alternate lexical sources are listed, separated by semicolons. *HALOT* is listed first, *BDB* second, and if an alternative gloss is offered, it follows *BDB*'s gloss. If no abbreviation or author name is listed before an alternate gloss, we supplied the gloss.

Non-verb Lemmas

Pattern: ¹HOMONYM# LEMMA: *HALOT*; *BDB*; ALTERNATE
 Example: ¹II שְׂבַלַת *uncert.*, flood of water; flowing stream;
 HOLL: torrent, undulation

The example above reflects the model used in footnote glosses for non-verbs. The pattern used is the same as that used for verbs except, of course, that there is no verb stem information for non-verbs. In this example, the alternate gloss was taken from Holladay's *A Concise Hebrew and Aramaic Lexicon of the Old Testament*.

Abbreviations in the Glosses

All the abbreviations in *RHB*'s glosses either reflect the exact text of the lexical entry or are implied by the lexical entry. *RHB* distinguishes abbreviations that are not part of a lemma's gloss from those that are. When an abbreviation is not part of the gloss, it is printed in italic type. If an abbreviation is part of the gloss, it is printed in regular, non-italic type along with the gloss and should be read as part of the gloss. For example, the footnote for סָלָה, reads, "*uncert., poss.* raising the voice to a higher pitch, *abbr. for* לְשִׁנוֹת הַקּוֹל sign to change the voice or סָב לְמַעַל הַשָּׁר 'da capo,' always, pause; indicates interruption or change in rendering." In this entry, the abbreviations "*uncert., poss.*" and "*abbr. for*" are in italic type, indicating that they are not part of the gloss for סָלָה.

15. Where *HALOT* exhibits some inconsistency in its stem abbreviations, we have sought to be consistent. For example, whereas *HALOT* uses both hitpo. and hitpol. for *hitpolel*, we consistently abbreviate *hitpolel* as hitpol.

Glossing Methodology

Each book of the Hebrew Bible was glossed verse-by-verse and lemma-by-lemma. If the lexica offered only one sense for a given lemma, that sense was written to every occurrence of the lemma in the database used for this project. Although this eliminated some redundancy of effort, the preponderance of the 60,600+ occurrences of lemmas were glossed individually.

Spelling of Lemmas

In a solid majority of instances, the lexica agree on the spelling of the lemmas. Where they disagree, *HALOT* has been followed. In the case of Aramaic, *HALOT* consistently spells lemmas with a final *hey*, which *BDB* spells with a final *aleph* (e.g., *המה* vs. *המא*). Following *HALOT*, *RHB* spells these with a final *hey*.

Context-Specific Glosses

RHB's glosses are context-specific. In other words, the glosses are the English words *HALOT* and *BDB* offer as a gloss or rendering for the specific text under consideration. BibleWorks 7.0, the workhorse for this project, provided immediate access to the exact location where each verse is cited in *HALOT* and *BDB*. This ease of access allowed us to list the precise gloss *HALOT* or *BDB* offers for each lemma in its context. Although *HALOT* and *BDB* do not cite every verse for lemmas that occur fewer than 100 times, they do cite the majority of them. As a result, *RHB* offers the reader the opportunity to read the Hebrew Bible with *HALOT* and *BDB*, seeing how these leading lexicographers understood the listed words in each of their specific contexts.

The reader should be aware that there are cases where the lexica do not offer a context-specific gloss and instead list a series of glosses under which they cite a set of references. All of the glosses listed do not necessarily apply to all of the references cited. *RHB* lists the glosses as they occur in the lexica, and the reader must discern which gloss is contextually appropriate. For example, *HALOT* glosses *חג* as "procession, round dance, festival." It should be apparent to the reader of Leviticus 23 that the *ḥag sukkot* was neither a procession nor a round dance.

Avoidance of Gloss Redundancy

In order to avoid redundancy in *RHB*'s glosses, we adhered to the following method for determining the glosses. *HALOT* was consulted first. If *HALOT*'s entry cited the current Scripture reference, then *HALOT*'s gloss for that specific reference was given. If *HALOT* did not cite the reference, then its sense(s) that fits the context was listed.

Second, *BDB* was consulted. If *BDB*'s entry contained the current Scripture reference and its gloss differed from *HALOT*'s, then its gloss was listed following a semicolon. If its gloss did not differ from *HALOT*'s, it was not repeated.¹⁶ The one exception to this rule was if *HALOT* indicated that it was uncertain about the gloss(es) it offered. In such cases, all of the glosses *BDB* lists were included, even if one or more of them were identical to *HALOT*'s glosses. If *BDB* did not cite the current Scripture reference in its entry, then its contextually relevant glosses were listed, provided that they differed from *HALOT*'s glosses.

In those relatively few instances where *HALOT* and *BDB* offer the same gloss, but we felt an alternate gloss should be considered, an em-dash (—) was placed in the *BDB* gloss-slot. For example, in Proverbs 1:8 לְאֵיִשׁוּ is glossed as “wasteland, void, underworld; —; grave.” *HALOT* and *BDB* both offer underworld as the gloss for לְאֵיִשׁוּ. We, however, regard grave as a legitimate gloss in this context.

The fact that we normally list *HALOT* and *BDB*'s glosses without an alternate gloss should not be construed to indicate our agreement with their glosses. On more than one occasion, we found reason to question the accuracy or adequacy of the glosses given by one or other of the lexicons. We did not, however, necessarily offer an alternate gloss in such instances. Long-time users of *BDB* and Holladay should expect to be surprised at times by the glosses offered by *HALOT*.

Phrase and Idiom Glosses

In glossing words that were part of phrases or idioms, we found that the lexica were inconsistent in their handling of these words.

16. One drawback to this method is that at times *BDB*'s gloss(es) is only a subset of the glosses given by *HALOT*. However, *RHB*'s purpose is not to provide the user with a comprehensive means of comparing *BDB* and *HALOT*.

Often, they would not gloss the word, only the entire phrase. *RHB*, however, attempts to provide a gloss only for the lemma that is footnoted. For example, *HALOT* glosses אָרְךָ, when it occurs in the phrase אִם אָרְךָ אֲפִים, as “indulgent.” A perusal of *HALOT*’s entry makes it clear that “indulgent” is a gloss for the idiom אִם אָרְךָ אֲפִים, and not a sense or gloss of אָרְךָ. Therefore, אָרְךָ is glossed simply as “long.” Making sense of biblical idioms, one of the enjoyable challenges of reading the Hebrew Bible, is left to the reader.

Parsing Differences in the Lexica

In addition to disagreeing regarding the parsing of verb stems, *HALOT* and *BDB* sometimes disagree regarding a word’s part of speech. In some instances, *HALOT* may parse a form as an adjective whereas *BDB* parses it as a noun. Or more severely, *BDB* may regard a word as a verb that *HALOT* regards as a noun. The glosses each lexicon gives are retained. Thus, the glosses will reflect the parsing of their respective lexicons. In cases where parsing differences result in grammatically divergent English glosses, we have generally listed separate lemmas for *HALOT* and *BDB*. For example, in Psalm 112:1 the form יִרָא occurs. *HALOT* parses it as a noun meaning “in fear of.” *BDB* parses it as a verb from יִרָא. The gloss entry for this form reads as follows: יִרָא in fear of; יִרָא QAL: fear, reverence, honor.

If *HALOT* and *BDB* disagree regarding the lemma of a verb but parse the verb’s stem identically, then the stem is listed only after the initial lemma. For example, since both *HALOT* and *BDB* parse the stem of וַיַּעַשׂ in 1 Sam. 14:32 as *Qal*, the footnote reads as follows: וַיַּעַשׂ QAL: turn towards; I עָשָׂה do, make.

If *HALOT* and *BDB* disagree regarding a verb’s lemma and stem parsing, then a separate lemma and stem are listed for *BDB*. For example, since *HALOT* and *BDB* disagree about both the lemma and the stem of יַעִיר in Deut. 32:11, the footnote reads as follows: יַעִיר QAL: protect, keep; עוֹר HIF: rouse, stir up.

Uncertainty in the Lexica

Occasionally the lexica will indicate that they are uncertain regarding the sense(s) they offer for a lemma. *HALOT* and *BDB* both

mark uncertainty in various ways, the most common being a question mark. *RHB* consistently reflects the lexica's uncertainty by prefixing such glosses with the abbreviation "uncert."

When *HALOT* or *BDB* are uncertain regarding the correct sense or contextual gloss of a term, they will often list a number of options and then indicate which of the options is preferred. In such instances, *RHB* lists all of the options cited and places the lexicon's stated preference, if it indicates one, at the head of the list.

Lexical Oddities and Indeterminacy

In a number of instances *HALOT* and *BDB* gloss the participial form of a verb with an English noun and list the nominal gloss as a distinct sense of the verb. In such cases, the verbal lemma and stem are given. However, no change has been made to the gloss. As a result, some verbs will appear to be glossed as nouns. This is, however, what readers would find in the lexica were they to look up the Scripture reference under the verb stem. For example, the footnote for סוֹחֵר in Proverbs 31:14 reads as follows: סוֹחֵר QAL: trader, dealer; trafficker.

At times the lexica gloss plural forms of a lemma with a separate sense. If the lexica listed the lemma as plural, the plural gloss was given. If, however, the lexica listed the lemma as singular, the plural glosses were made singular where possible. The reader is expected to recognize that the Hebrew form is plural and pluralize the gloss. For example, the footnote for the plural form יְאֹרֵיהֶם in Psalm 78:44 reads as follows: יְאֹר branch and canal of the Lower Nile; Nile-arm, Nile-canal. The reader should read יְאֹרֵיהֶם as "their branches and canals of the Lower Nile."

Where *HALOT* or *BDB* parse a verb as *Qal* passive and provide a passive gloss, we change the gloss to active since the passive form of the verb is not given in the footnotes. When the lexica cite a reference under multiple senses of a word, all senses where the reference is cited are listed.

Lexical Silence on *Hapax Legomena*

In cases of lexical or grammatical *hapax legomena* where *HALOT* or *BDB* or both do not offer a gloss for a lemma or form, we placed an

em-dash in the gloss-slot to indicate the lexicon's silence. For example, in Joshua 9:4 the form וַיִּצְטִיֶרֶוּ is parsed by all as the *Hitpael* of צִיר, but none of the lexica offers a gloss for this root, and there is no other occurrence of the root. All regard it as a copyist error for צִיד. In this case Marten H. Woudstra, in his NICOT commentary on Joshua, rejects the emendation (which occurs in several MSS and LXX) and offers the gloss "act as ambassadors."¹⁷ Trent C. Butler, in his WBC commentary on Joshua, proposes the gloss "disguise oneself as a messenger."¹⁸ The *RHB* footnote for this form reads as follows: צִיר HITP: —; —; NICOT: act as an ambassador; wbc: disguise oneself as a messenger. The two em-dashes indicate that neither *HALOT* nor *BDB* offer a gloss for this lemma, and the proposals by Woudstra and Butler are listed in the alternate gloss-slot following the abbreviations for the series in which their commentaries appear.

There are twenty instances in which the reader will encounter a lemma followed by two em-dashes and no alternative gloss. In each of these instances, all lexical sources consulted regarded the form as corrupt or misspelled.

Conjectural Emendations in the Lexica

For various reasons, all the consulted lexica offer conjectural emendations to the masoretic text at various points. In keeping with the purpose of this volume to be a *reader's* Hebrew Bible, no conjectural emendations have been made to the text or to the lemmas listed in the footnotes. In the case of lemmas for *Kethib* readings, the vowel pointing offered by *HALOT* has been used.

In cases where both *HALOT* and *BDB* list a form under a known lemma but regard the form as "impossible" or otherwise incoherent, *RHB* lists the senses of the lemma under which the form in question is cited. At times this yields a contextually nonsensical gloss. However, from a reader's standpoint it is precisely the nonsensical nature of the textual form that must be appreciated since that is (usually) what prompted the lexica to offer a conjectural emendation.

17. Marten H. Woudstra, *The Book of Joshua*, NICOT, 2nd rev. ed. (Grand Rapids: Eerdmans, 1994), 151.

18. Trent C. Butler, *Joshua*, WBC 7 (Waco, TX: Word, 1983), 97.

For example, in Proverbs 22:20 the form *שְׁלִישִׁים* occurs. Neither *HALOT* nor *BDB* offers a gloss for this word. Both suggest the form should be read as *שְׁלִישִׁים*. Both lexica, however, list this form under *שְׁלִישׁ*, which means “fighting charioteer,” or “adjutant.” Therefore, the gloss for this form reads: III *שְׁלִישׁ* fighting charioteer; adjutant.

Conclusion

God has given his Word in written form, not merely to be read, studied, and memorized. He gave it to us so that we might come to know and love him. Our prayer is that the Lord will use *A Reader's Hebrew Bible* to cause his people's love for him to increase and abound in knowledge and discernment so that their lives might overflow with the fruit of righteousness to the glory and praise of God.

ABBREVIATIONS AND SIGLA

General Abbreviations

abbr.	abbreviation
alt.	alternatively
appar.	apparently
archit.	architectural
BDB	Brown, Francis, S. R. Driver, and Charles A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i>
BHS	<i>Biblia Hebraica Stuttgartensia</i>
BHQ	<i>Biblia Hebraica Quinta</i>
c.	circa (= about)
DCH	<i>Dictionary of Classical Hebrew</i> . Edited by David J. A. Clines. 5 vols. Sheffield: Sheffield Phoenix Press, 1993–2001
exclam.	exclamation
HALOT	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Ludwig Koehler, Walter Baumgartner, and Johann J. Stamm. Translated and edited under the supervision of Mervyn E. J. Richardson. 4 vols. Leiden: Brill, 1994–1999
HOLL	Holladay, William Lee, and Ludwig Köhler. <i>A Concise Hebrew and Aramaic Lexicon of the Old Testament</i> . Leiden: Brill, 2000
inf.	infinitive
instr.	instrument
L	Leningrad Codex
n.	noun
n. loc.	noun of location or proper name
NICOT	New International Commentary on the Old Testament
NIDOTTE	<i>The New International Dictionary of Old Testament Theology and Exegesis</i> . Edited by Willem A. VanGemeren. Grand Rapids: Zondervan, 1997

perh.	perhaps	trad.	traditionally understood as
poss.	possibly	uncert.	uncertain
pr.	proper	usu.	usually
prob.	probably	WBC	Word Biblical Commentary
pron.	pronoun	WLC	Westminster Leningrad Codex
<i>RHB</i>	<i>A Reader's Hebrew Bible</i>		
rel.	relative		
t.t.	technical term		

Hebrew Verb Stem Abbreviations

hif	hifil	hotp	hotpaal	pilp	pilpel
hitp	hitpaal	nif	nifal	po	poel
hitpal	hitpalel	nitp	nitpaal	pol	polel
hitpalp	hitpalpel	pal	paal	pu	pual
hitpo	hitpoel	palp	palpel	pul	pulal
hitpol	hitpolel	pi	piel	pulp	pulpal
hof	hofal	pil	pilel		(=polpal)

Aramaic Verb Stem Abbreviations

af	afel	hitpo	hitpolel	pe	peal
haf	hafel	hof	hofal	po	poel
(h)af	afel or hafel	itpa	itpaal	pol	polel
hishtaf	hishtafel	itpe	itpeel	shaf	shafel
hitpa	hitpaal	itpo	itpoel		
hitpe	hitpeel	pa	paal		

Sigla

◊ marks words where WLC and *RHB* read L differently than *BHS*. See Appendix B for a list of all known instances of difference.

[] bracket text that does not occur in L but is included by WLC and *BHS*. Used only in Joshua 21.

חֲזוֹן יִשְׁעִיהוּ בֶן-אֲמוּן אֲשֶׁר תָּזַה² עַל-יְהוּדָה וּירוּשָׁלַם בְּיַמֵי עֲזִיהוּ
 יוֹתָם אָתּוּ יִחְזְקִיהוּ מַלְכֵי יְהוּדָה:
 2 שָׁמְעוּ שָׁמַיִם וְהָאָזְנִי³ אֶרֶץ כִּי יְהוּה דִבֶּר
 בָּנִים גִּדְּלֹתֵי וְרוֹמְמֹתַי וְהֵם פָּשְׁעוּ⁴ בִּי:
 3 יָדַע שׁוֹר⁵ קָנְהוּ⁶ וְחֲמוֹר⁷ אֲבוּס⁸ בְּעֲלִי⁹
 יִשְׂרָאֵל לֹא יָדַע עִמִּי לֹא הִתְבוּנָן:
 4 הִי¹⁰ גְּוֵי חֲטָא עִם כְּבֹד¹¹ עוֹן זָרַע מְרַעִים¹² בָּנִים מִשְׁחִיתִים
 עֲזְבוּ אֶת-יְהוּה נֹאצִי¹³ אֶת-קְדוֹשׁ יִשְׂרָאֵל נָזַר¹⁴ אָחֹר¹⁵:
 5 עַל מָה תִּכּוּ עוֹד תּוֹסִיפוּ סָרָה¹⁶ כָּל-רֹאשׁ לַחֲלִי¹⁷ וְכָל-לֵבב דְּהִי¹⁸:
 6 מִכְּרֵגֶל וְעַד-רֹאשׁ אֵין-בּוֹ מָתָם¹⁹ פָּצַע²⁰ וְחַבּוּרָה²¹ וּמִכָּה²²
 טְרִיָה²³ לֹא-זָרַר²⁴ וְלֹא חֲבַשׁ²⁵ וְלֹא רִכְכָה²⁶ בְּשִׁמּוֹן:
 7 אֲרָצְכֶם שְׁמָמָה²⁷ עָרִיכֶם שְׁרָפוֹת אִשׁ אֲדַמְתְּכֶם לְנַגְדְּכֶם זָרִים²⁸
 אֲכָלִים אֹתָהּ וּשְׁמָמָה²⁷ כְּמַה־פִּכֶת²⁹ זָרִים²⁸:
 8 וְנוֹתַרְהָ בַת-צִיּוֹן כְּסֻכָּה³⁰ כְּכָרֶם³¹
 כְּמַלּוֹנָה³² בְּמִקְשָׁה³³ כְּעִיר נְצוּרָה³⁴:
 9 לֹלִיא³⁵ יְהוּה צְבָאוֹת הוֹתִיר לָנוּ שָׂרִיד³⁶ כְּמַעַט
 כְּסָרֶם הִינּוּ לַעֲמָרָה דְּמִינוּ³⁷:
 ס

1 חֲזוֹן word of revelation; vision. 2 תָּזַה QAL: see; see as a seer in the ecstatic state.
 3 אָזְנִי HIF: use one's ears, listen; give ear. 4 פָּשַׁע QAL: break with; rebel, revolt. 5 שׁוֹר one single
 beast, bovid; bullock, ox. 6 קָנְהוּ QAL: buy, own. 7 חֲמוֹר ass. 8 אֲבוּס feeding trough.
 9 עֲלִי owner. 10 הִי ah! alas! 11 כְּבֹד laden; heavy. 12 רָעַע HIF: do evil. 13 נֹאצִי PF: treat disre-
 spectfully, discard; contemn, spurn. 14 זָרַר NIF: become estranged; be estranged.
 15 אָחֹר back; backwards. 16 סָרָה II obstinacy; apostasy. 17 חֲלִי sickness; disease.
 18 דְּהִי faint, sick. 19 מָתָם healthy part; soundness. 20 פָּצַע wound; bruise. 21 חַבּוּרָה wound,
 slash; strip, blow, stroke. 22 מִכָּה wound. 23 טְרִיָה fresh; raw. 24 זָרַר QAL: be pressed out.
 25 חֲבַשׁ PF: be bound up. 26 רִכְכָה PF: be made soft, softened, soothed; be mollified.
 27 שְׁמָמָה deserted, uninhabited region; devastation, waste. 28 זָר non-Israelite, stranger; for-
 eigner. 29 מַה־פִּכָה overthrow. 30 סֻכָּה hut; booth. 31 כָּרֶם vineyard. 32 מַלּוֹנָה framework of
 overnight huts; lodge, hut. 33 מִקְשָׁה II field of cucumbers. 34 נְצַר QAL: uncert., besiege; block-
 ade. 35 לֹלִיא if not, unless. 36 שָׂרִיד someone fleeing; survivor. 37 דְּמָה QAL: be like, resemble.

- 10 שְׁמַעוּ דְּבַר־יְהוָה קְצִינֵי³⁸ סֹדִם הָאֲזִינוּ³⁹ תּוֹרַת אֱלֹהֵינוּ עִם עֲמֻרָה:
- 11 לְמַה־לִּי רַב־זַבְחֵיכֶם יֹאמַר יְהוָה שְׁבַעְתִּי⁴⁰ עַל־לוֹת אֵילִים וְחֶלֶב⁴¹
מְרִיאִים⁴² וְדָם פָּרִים וְכַבָּשִׁים וְעִתּוּדִים⁴³ לֹא חָפַצְתִּי⁴⁴:
- 12 כִּי תִבְאוּ לַרְאוֹת פָּנַי מִי־בִקֵּשׁ זֹאת מִיַּדְכֶם רִמְסֵ⁴⁵ חֲצָרַי:
- 13 לֹא תוֹסִיפוּ הִבִּיא מִנְחַת־שָׁוְא⁴⁶ קְטֹרֶת⁴⁷ תּוֹעֵבָה הִיא לִי
חֲדָשׁ וְשֶׁבֶת קָרָא מִקְרָא⁴⁸ לֹא־אוּכַל אֲוֹן⁴⁹ וְעֲצָרָה⁵⁰:
- 14 חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שָׁנָאָה נִפְשֵׁי הָיוּ עָלַי לְטָרַח⁵¹ נְלֹאִיתִי⁵² נִשְׂאָ:
15 וּבְפָרְשְׁכֶם⁵³ כְּפִיכֶם אֲעֹלִים⁵⁴ עֵינַי מִכֶּם
גַּם כִּי־תִרְבוּ תַפְלָה⁵⁵ אֵינֶנִּי שָׁמַע יְדֵיכֶם דָּמִים מְלֹאוּ:
- 16 רַחֲצוּ⁵⁶ הַזְּכוּ⁵⁷ הַסִּירוּ רַע⁵⁸ מֵעַלְלֵיכֶם⁵⁹ מִנְגֵד עֵינַי חֲדַלְוּ⁶⁰ הֲרַע־⁶¹
17 לְמוֹד⁶² הֵיטֵב דַּרְשׁוּ מִשְׁפַּט אֲשֶׁרוֹ⁶³ חֲמוּץ⁶⁴
שֶׁפֶטוֹ יָתוֹם⁶⁵ רִיבוֹ⁶⁶ אֲלֻמְנָה⁶⁷: ׀
- 18 לְכוּ־נָא וּנְנַכְחָה⁶⁸ יֹאמַר יְהוָה אִם־יְהִיו חֲטָאִיכֶם⁶⁹ כְּשָׁנִים⁷⁰
כְּשֶׁלֶג⁷¹ יִלְבִּינּוּ⁷² אִם־יֹאדִימוּ⁷³ כְּתוֹלַע⁷⁴ כְּצֶמֶר⁷⁵ יְהִיו:
19 אִם־תֵּאבְדוּ⁷⁶ וּשְׁמַעְתֶּם טוֹב⁷⁷ הָאָרֶץ תֹּאכְלוּ:
20 וְאִם־תִּמָּאֲנוּ⁷⁸ וּמְרִיתֶם⁷⁹ חָרַב תֹּאכְלוּ כִּי פִי יְהוָה דְּבַר: ׀
21 אֵיכָה⁸⁰ הִיְתָה לְזוֹנָה⁸¹ קְרִיָה⁸² נְאֻמְנָה⁸³

38 קְצִין chief, chieftain, authority; ruler. 39 אָזַן HIF: heed something; give ear, listen. 40 שְׁבַע QAL: have enough of something; be weary of. 41 חֶלֶב fat. 42 מְרִיא fatting steers; fattening. 43 עִתּוּד male goat or sheep; he-goat. 44 חָפַץ QAL: take pleasure in, desire; delight in, have pleasure in. 45 רִמַּס QAL: trample with one's feet, crush to pieces. 46 שָׁוְא worthless; emptiness, nothingness, vanity. 47 קְטֹרֶת incense; sweet smoke of sacrifice. 48 מִקְרָא assembly; convocation, sacred assembly. 49 אֲוֹן false, idolatrous cult; iniquity. 50 עֲצָרָה celebration, festive assembly; assembly. 51 טָרַח burden. 52 לֹא־נִפְשָׁה NIF: be tired; weary oneself. 53 פָּרַשׁ PF: stretch out; spread out. 54 עָלַם HIF: shut, disregard. 55 תַּפְלָה prayer. 56 רָחַץ QAL: wash oneself; wash, bathe. 57 זָכָה HITP: clean oneself; make yourself clean. 58 רַע corruption, vice, evil; badness. 59 מַעַלְלָה deed; practice. 60 חֲדַל QAL: cease doing, refrain from doing; leave off. 61 רָעַע HIF: do evil, treat badly; do wickedly. 62 לָמוּד QAL: learn. 63 אֲשַׁר PF: lead, trad. reprove, keep within reasonable limits; set right, righten; correct. 64 חֲמוּץ oppressor; the ruthless. 65 יָתוֹם orphan, fatherless. 66 רִיב QAL: carry on, contest a lawsuit; plead. 67 אֲלֻמְנָה widow. 68 יָכַח NIF: argue; reason. 69 חַטָּא sin. 70 שָׁנִי crimson; scarlet. 71 שֶׁלֶג snow. 72 לָבִן HIF: become white; show whiteness, grow white. 73 אָדָם HIF: be, become red; emit (show) redness. 74 תוֹלַע crimson; scarlet stuff. 75 צֶמֶר wool. 76 אָבָה QAL: be willing, consent to. 77 טוֹב the best things; good things. 78 מָאֵן PF: refuse. 79 מָרָה QAL: be recalcitrant, rebellious; be disobedient. 80 אֵיכָה! alas! how! 81 זֹנָה prostitute, harlot. 82 קְרִיָה village, town; city. 83 אֲמוּן NIF: be trustworthy, faithful; be reliable, trusty.

מִלְאֲתַי⁸⁴ מִשְׁפֹּט צָדֵק יִלְוֶינִי⁸⁵ בָּהּ וְעַתָּה מִרְצָחִים⁸⁶:
22 כִּסְפָךָ הָיָה לְסִיגִים⁸⁷ סְבֵאָךָ⁸⁸ מְהוֹלֵל⁸⁹ בַּמַּיִם:
23 שְׂרִידֶיךָ סוֹרְרִים⁹⁰ וְחֻבְרֵי⁹¹ גַּנְבִים⁹² כְּלוֹ אֹהֵב שְׂחָד⁹³ וְרֹדֵף שְׁלֹמְנִים⁹⁴
יָתוֹם⁹⁵ לֹא יִשְׁפֹטוּ וְרִיב⁹⁶ אֶלְמָנָה⁹⁷ לֹא יִבּוֹא אֲלֵיהֶם:
24 לְכֵן נֶאֱמַר הָאָדוֹן יְהוָה צְבָאוֹת אֲבִיר⁹⁸ יִשְׂרָאֵל
הוֹי⁹⁹ אֲנַחֵם מִצְרֵי¹⁰⁰ וְאֲנַקְמָה¹⁰¹ מֵאוֹיְבֵי:
25 וְאֲשִׁיבָה יָדֵי עַלְיָךְ וְאַצְרֹךְ¹⁰² כְּבָר¹⁰³ סִיגֶיךָ⁸⁷
וְאֲסִירָה כָּל-בְּדִילֶיךָ¹⁰⁴:
26 וְאֲשִׁיבָה שְׁפִטֶיךָ כְּבָרְאֲשֹׁנָה וְיַעֲצִיךָ¹⁰⁵ כְּבִתְחִלָּה¹⁰⁶
אַחֲרֵי-כֵן יִקְרָא לְךָ עִיר הַצָּדֵק קְרִיָה¹⁰⁷ נְאֻמָּה¹⁰⁸:
27 צִיּוֹן בְּמִשְׁפֹּט תִפְדָּה¹⁰⁹ וְשָׁבִיָה בַצָּדָקָה:
28 וְשָׁבַר¹¹⁰ פְּשָׁעִים¹¹¹ וְחַטָּאִים¹¹² יַחְדוּ¹¹³ וְעֲזָבֵי יְהוָה יִכְלוּ:
29 כִּי יִבְשׁוּ מַאֲיָלִים¹¹⁴ אֲשֶׁר חִמְדָּתָם¹¹⁵
וְתַחֲפְרוּ¹¹⁶ מִהַגְּנוֹת¹¹⁷ אֲשֶׁר בַּחֲרָתָם:
30 כִּי תַהְיוּ כְּאֵלֶּה¹¹⁸ נִבְלָת¹¹⁹ עֲלֵהָ¹²⁰
וְכִגְנָה¹¹⁷ אֲשֶׁר-מִים אֵין לָהּ:
31 וְהָיָה הַחֶסֶן¹²¹ לְנַעֲרַת¹²² וּפְעֻלּוֹ¹²³ לְנִיצוּץ¹²⁴
וּבְעֶרְוָה¹²⁵ שְׁנֵיהֶם יַחְדוּ¹¹³ וְאֵין מְכַבֵּה¹²⁶:

84 מִלְאֲתַי full. 85 לִינִי QAL: stay, dwell; abide, remain. 86 רִצָּח PE: commit murder frequently or repeatedly; assassinate. 87 סִיגֵי galina, silver dross; dross. 88 סְבֵאָךָ uncert., a drink, wine, beer from grain; liquor. 89 מְהוֹלֵל QAL: dilute, water down; weaken. 90 סוֹרְרִים QAL: be stubborn; be rebellious. 91 חֻבְרֵי companion; associate, fellow. 92 גַּנְבִים thief. 93 שְׂחָד bribe. 94 שְׁלֹמְנִים bribes; rewards. 95 יָתוֹם orphan, fatherless. 96 רִיב lawsuit, legal case; dispute, strife. 97 אֶלְמָנָה widow. 98 אֲבִיר strong, powerful. 99 הוֹי ah! alas! 100 צֵר enemy; adversary, foe. 101 נִקְמָה NIF: take revenge; avenge oneself. 102 צָרָךְ QAL: smelt; refine. 103 בָּר potash, lye; alkali. 104 בְּדִיל slag; alloy. 105 יַעֲצִיךָ counselor; advise, counsel. 106 תְּחִלָּה beginning. 107 קְרִיָה village, town; city. 108 אֲמִין NIF: be trustworthy, faithful. 109 פְּדוּתָהּ NIF: be ransomed, be released. 110 שָׁבַר collapse; breaking, fracture. 111 פְּשָׁעִים QAL: be disloyal; transgress. 112 חַטָּא sinner. 113 יַחְדוּ together; all together. 114 אֵיל mighty tree; terebinth. 115 חִמְדָּה QAL: take pleasure. 116 חָפַר II QAL: be ashamed; be abashed. 117 גִּנְזָה garden. 118 אֵלֶּה massive tree; terebinth. 119 נִבְלָה QAL: wither, decay; fall, wither and fade. 120 עֲלֵהָ leaf, foliage; leafage. 121 חֶסֶן strong. 122 נַעֲרַת tow. 123 פְּעֻלָּה achievement; work, thing made. 124 נִיצוּץ spark. 125 בַּעַר QAL: burn; be burning. 126 כְּבֵה PE: quench; extinguish.

הַדָּבָר אֲשֶׁר חָזָה¹ יִשְׁעִיהוּ בֶן-אֲמוּץ עַל-יְהוּדָה וִירוּשָׁלַם:
2 וְהָיָה | בְּאַחֲרִית² הַיָּמִים נִכּוֹן יְהוָה הַר בֵּית-יְהוָה בְּרֹאשׁ הַהָרִים
וְנָשָׂא מִגְבְּעוֹת³ וְנִהְרָו⁴ אֵלָיו כָּל-הַגּוֹיִם:
3 וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָכוּ וְנַעֲלֶה אֶל-הַר-יְהוָה
אֶל-בֵּית אֱלֹהֵי יַעֲקֹב וִירְנֵנוּ⁵ מִדְּרָכָיו וְנִלְכֶה בְּאַרְחֻתָיו⁶
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלַם:
4 וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ⁷ לְעַמִּים רַבִּים
וְכַתְּתוּ⁸ חֲרֻבוֹתָם לְאֹתִים⁹ וְחִנִּיתוּתֵיהֶם¹⁰ לְמִזְמְרוֹת¹¹
לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חָרָב וְלֹא-יִלְמְדוּ¹² עוֹד מִלֶּחֶמָה:
5 בֵּית יַעֲקֹב לָכוּ וְנִלְכֶה בְּאוּר יְהוָה:
6 כִּי נִשְׁטַתָּה¹³ עִמָּךְ בֵּית יַעֲקֹב כִּי מָלְאוּ מִקְדָּם¹⁴
וְעִנְיָנִים¹⁵ כִּפְלִשְׁתִּים וּבִילְדֵי¹⁶ נְכָרִים¹⁷ יִשְׁפִּיקוּ¹⁸:
7 וְתִמְלֵא אֶרְצוֹ כֶּסֶף וְזָהָב וְאִין קֶצֶה¹⁹ לְאַצְרֹתָיו²⁰
וְתִמְלֵא אֶרְצוֹ סוּסִים וְאִין קֶצֶה¹⁹ לְמַרְכָּבָתָיו²¹:
8 וְתִמְלֵא אֶרְצוֹ אֱלִילִים²²
לְמַעַשֵׂה יָדָיו יִשְׁתַּחֲוּוּ לְאֲשֶׁר עָשׂוּ אֲצַבְעֹתָיו²³:
9 וַיִּשְׁחֹךְ²⁴ אָדָם וַיִּשְׁפַּל²⁵-אִישׁ וְאֶל-תְּשָׁא לָהֶם:
10 בּוֹא בְצוּר²⁶ וְהִטְמֵן²⁷ בְּעַפְרֵן מִפְּנֵי פַחַד²⁸ יְהוָה וּמַהֲרָר²⁹ גְּאוֹנוֹ³⁰:
11 עֵינָי גְּבוּהוֹת³¹ אָדָם שָׁפַל²⁵ וְשָׁח³² רֹגְם³³ אֲנָשִׁים
וְנִשְׁגַּב³⁴ יְהוָה לְבָדּוֹ בַיּוֹם הַהוּא:
12 כִּי יוֹם לִיהוָה צְבָאוֹת עַל כָּל-גְּאוֹה³⁵ וְרוֹם

¹חזָה QAL: see; see as a seer in the ecstatic state. ²אַחֲרִית end. ³גְּבֻעָה hill; height, elevation. ⁴נִהְרָו QAL: stream towards; flow. ⁵יִרְה HIF: teach someone something; direct, instruct. ⁶אַרְחָךְ way. ⁷יִכַח HIF: mediate, maintain justice; decide. ⁸כַּתַּח PI: crush to pieces; beat, hammer. ⁹אֹת III plowshare or mattock. ¹⁰חִנִּיתוּת spear. ¹¹מִזְמְרָה vine-dresser's knife; pruning-knife. ¹²לִמְדוּ QAL: learn. ¹³נִשְׁטַח QAL: forsake; abandon. ¹⁴מִקְדָּם east. ¹⁵עִנְיָן PO: soothsayer; practice soothsaying. ¹⁶יִלְדֵי boy, male child; descendant. ¹⁷נְכָרִי foreigner. ¹⁸שָׁפַק HIF: clap one's hands; cause to clap. ¹⁹קֶצֶה end. ²⁰אוֹצֵר treasure. ²¹מַרְכָּבָה war-chariot; chariot. ²²אֱלִיל pagan god, idol; worthless god. ²³אֲצַבְעֵי finger. ²⁴שָׁח NIF: be obliged to keep low, be obliged to cower; be prostrated, humbled. ²⁵שָׁפַל QAL: be (become) humiliated, abased. ²⁶צוּר rock, rocky ground, rock face; rocky wall, cliff. ²⁷שָׁחַן NIF: hide oneself. ²⁸פַּחַד fear; dread. ²⁹הִדְרָר majesty. ³⁰גְּאוֹן eminence; exaltation, majesty, excellence. ³¹גְּבוּהוֹת pride; haughtiness. ³²שָׁחַח QAL: be crushed; be bowed down, prostrated, humbled. ³³רוֹם pride; haughtiness. ³⁴שָׁנַב NIF: be exalted. ³⁵גְּאוֹה arrogant; proud.

- וְעַל כָּל-נֶשֶׂא וְשַׁפַּל³⁶:
 13 וְעַל כָּל-אַרְזֵי³⁷ הַלְּבָנוֹן הָרָמִים וְהַנְּשָׂאִים
 וְעַל כָּל-אֱלוֹנֵי³⁸ הַבָּשָׂן:
 14 וְעַל כָּל-הַהָרִים הָרָמִים וְעַל כָּל-הַגְּבוּעוֹת³⁹ הַנְּשָׂאוֹת:
 15 וְעַל כָּל-מִגְדָּל⁴⁰ גְּבֵהָ⁴¹ וְעַל כָּל-חוֹמָה בְּצוּרָה⁴²:
 16 וְעַל כָּל-אֲנִיּוֹת⁴³ תַּרְשִׁישׁ וְעַל כָּל-שִׁכְיֹת⁴⁴ הַחֲמֻדָּה⁴⁵:
 17 וְשַׁח⁴⁶ גְּבוּהוֹת⁴⁷ הָאָדָם וְשַׁפַּל⁴⁸ רִגְמוֹ⁴⁹ אֲנָשִׁים
 וְנִשְׁגְּבִי⁵⁰ יִהְיֶה לְבָדוֹ בַּיּוֹם הַהוּא:
 18 וְהָאֱלֹהִים⁵¹ כְּלִיל⁵² יַחְלֶף⁵³:
 19 וּבָאוּ בַּמְעֻרוֹת⁵⁴ צְרִים⁵⁵ וּבַמַּחְלוֹת⁵⁶ עָפָר
 מִפְּנֵי פַחַד⁵⁷ יְהוָה וּמִהֲדָר⁵⁸ גְּאוֹנוֹ⁵⁹ בְּקוֹמוֹ לְעַרְיָן⁶⁰ הָאָרֶץ:
 20 בַּיּוֹם הַהוּא יִשְׁלֹךְ הָאָדָם אֶת אֱלֹהֵי⁵¹ כִּסְפוֹ וְאֶת אֱלֹהֵי⁵¹ זָהָב
 אֲשֶׁר עָשׂוּ-לוֹ לַהֲשִׁתְחוֹת לַחֲפָר⁶¹ פְּרוֹת⁶² וְלַעֲטֹלָפִים⁶³:
 21 לָבוֹא בְּנִקְרוֹת⁶⁴ הַצְרִים⁵⁵ וּבְסַעֲפֵי⁶⁵ הַסְּלָעִים⁶⁶
 מִפְּנֵי פַחַד⁵⁷ יְהוָה וּמִהֲדָר⁵⁸ גְּאוֹנוֹ⁵⁹ בְּקוֹמוֹ לְעַרְיָן⁶⁰ הָאָרֶץ:
 22 חָדְלוּ⁶⁷ לָכֶם מִן-הָאָדָם אֲשֶׁר נִשְׁמָה⁶⁸ בְּאָפוֹ
 כִּי-בִמָּה נֶחְשָׁב הוּא: ב

כִּי הִנֵּה הָאָדוֹן יְהוָה צְבָאוֹת מִירוּשָׁלַם וּמִיהוּדָה
 מִשְׁעָן¹ וּמִשְׁעֵנָה² כָּל מִשְׁעָן³-לָחֶם וְכָל מִשְׁעָן³-מַיִם:

3

³⁶שַׁפַּל low; שַׁפַּל QAL: become low. ³⁷אַרְזֵי *uncert., trad.* cedar, *perh.* fir or tall-growing conifer; cedar. ³⁸אֱלוֹן any big tree; oak. ³⁹גְּבוּעָה hill; height, elevation. ⁴⁰מִגְדָּל tower.
⁴¹גְּבֵהָ high; lofty, tall. ⁴²בְּצוּרָה inaccessible, unassailable; בְּצָר QAL: cut off, make inaccessible, fortify. ⁴³אֲנִיּוֹת ship. ⁴⁴שִׁכְיָה *uncert.*, watchtower, standard, ship. ⁴⁵חֲמֻדָּה desirable things, precious things; desire, delight. ⁴⁶שַׁח QAL: be reduced; be bowed down, prostrated, humbled. ⁴⁷גְּבוּהוֹת pride; haughtiness. ⁴⁸שַׁפַּל QAL: be (become) humiliated, abased.
⁴⁹רִגְמוֹ pride; haughtiness. ⁵⁰שִׁנְבִי NIF: be exalted. ⁵¹אֱלֹהִים pagan god, idol; worthless god.
⁵²כְּלִיל completely; in entirety, wholly. ⁵³יַחְלֶף QAL: fly along, pass over; pass away.
⁵⁴מְעֻרָה cave. ⁵⁵צוּר rock, rocky ground, rock face; rocky wall, cliff. ⁵⁶מַחְלָה hole, cave.
⁵⁷פַּחַד fear; dread. ⁵⁸הֲדָר majesty. ⁵⁹גְּאוֹן eminence; exaltation, majesty, excellence.
⁶⁰עַרְיָן QAL: terrify; cause to tremble. ⁶¹חֲפָר QAL: paw, dig; search, look carefully. ⁶²פְּרוֹת —;
 —. ⁶³עֲטֹלָה bat. ⁶⁴נִקְרָה cleft; hole, crevice. ⁶⁵סַעֲפָה overhanging rock and space under it, cranny; cleft. ⁶⁶סַלְעַת rock; cliff, crag. ⁶⁷חָדַל QAL: desist; cease. ⁶⁸נִשְׁמָה breath.
¹מִשְׁעָן support. ²מִשְׁעֵנָה support; staff. ³מִשְׁעָן support; staff.

- 2 גְּבוּר וְאִישׁ מִלְחָמָה שׁוֹפֵט וְנָבִיא וְקַסָּם⁴ וְזָקֵן:
 3 שֶׁר־חַמְשִׁים וּנְשׂוֹא פָּנִים וְיֹעֵץ⁵ וְחַכֵּם חֲרָשִׁים⁶ וְנִבּוֹן לַחֹשׁ:
 4 וְנָתַתִּי נְעָרִים שָׂרִיָּהֶם וְתַעֲלִילִים⁸ יִמְשְׁלוּ⁹-בָּם:
 5 וְנִגְשׁוּ¹⁰ הָעַם אִישׁ בְּאִישׁ וְאִישׁ בְּרֵעֵהוּ
 יִרְהֹבוּ¹¹ הַנֶּעֱר בְּזָקֵן וְהַנְקֻלָּה¹² בְּנִכְבֵּד:
 6 כִּי־תִפְשֶׁ¹³ אִישׁ בְּאֶחָיו בֵּית אָבִיו שְׂמֹלָה¹⁴ לְכָה
 קָצִין¹⁵ תִּהְיֶה־לָּנוּ וְהַמְכַשְׁלָה¹⁶ הַזֹּאת תַּחַת יָדָךְ:
 7 וְיֵשָׂא בַיּוֹם הַהוּא לֵאמֹר לֹא־אֶהְיֶה חֲבֹשׁ¹⁷
 וּבְבֵיתִי אֵין לֶחֶם וְאֵין שְׂמֹלָה¹⁴ לֹא תִשְׁיַמְנִי קָצִין¹⁵ עִם:
 8 כִּי כִשְׁלָה¹⁸ יִרוּשָׁלַם וְיִהְיֶה נָפֶל
 כִּי־לְשׁוֹנָם וּמַעֲלִילֵיהֶם¹⁹ אֶל־יְהוָה לְמִרוֹת²⁰ עֲנִי כְבוֹדִי:
 9 הַכְּרַת²¹ פְּנֵיהֶם עֲנַתָּה בָם וְחָטְאתָם כִּסְדָם הִגִּידוּ לֹא כִחְרוּ²²
 אוֹיֵ²³ לְנַפְשָׁם כִּי־גִמְלוּ²⁴ לָהֶם רָעָה:
 10 אֲמָרוּ צְדִיק כִּי־טוֹב כִּי־פָרִי מַעֲלִילֵיהֶם¹⁹ יֹאכְלוּ:
 11 אוֹיֵ²³ לְרָשָׁע רַע כִּי־גִמּוּל²⁵ יָדָיו יַעֲשֶׂה לוֹ:
 12 עֲמִי נִגְשׂוּ²⁶ מַעוֹלָל²⁷ וְנָשִׁים מְשֻׁלוּ⁹ בּוֹ
 עֲמִי מְאֻשְׁרִיךְ²⁸ מִתְּעִים²⁹ וְרַךְ אֲרַחֲתִיךְ³⁰ בִּלְעוּ³¹:
 13 נִצַּב³² לְרִיב³³ יְהוָה וְעַמְד לְדִין³⁴ עִמָּם:
 14 יְהוָה בְּמִשְׁפָּט יָבֹא עִם־זָקְנֵי עַמּוֹ וְשִׁרְיוֹ

⁴קסם QAL: predict; practice divination. ⁵יעץ QAL: counselor; advise, counsel. ⁶חרשׁ magic; magic drug; HOLL: sorcery. ⁷לחשׁ whisper, incantation; serpent-charming. ⁸תעלילים acts of mischief, mischief-maker; caprice. ⁹ימשלו QAL: rule; have dominion over. ¹⁰נגשו NIF: press oneself; be hard pressed. ¹¹רהבו QAL: storm, assault, press; storm against. ¹²קלה NIF: be (become) contemptible; be lightly esteemed. ¹³תפשׁ QAL: lay hold of, seize. ¹⁴שמלה outer garment, cloak, mantle; wrapper. ¹⁵קצין chief, chieftain, authority. ¹⁶מכשלה heap of ruins; overthrown mass. ¹⁷חבשו QAL: uncert., bind up, hold the reins, govern; bind up. ¹⁸כשל QAL: stumble, stagger. ¹⁹מעלל deed; practice. ²⁰מרה HIF: behave rebelliously; show disobedience, rebelliousness. ²¹הכרה bias, partiality; look; DCH: recognition. ²²כחד PT: hide, conceal. ²³אוי ah! alas!; woe! ²⁴גמול QAL: do to, show; deal out to. ²⁵גמול accomplishment; dealing. ²⁶נגשו QAL: ruling body; ruler. ²⁷עלל PO: treat violently, injure; act or play the child. ²⁸אשר PT: lead; lead on. ²⁹תעה HIF: lead astray; cause to err, mislead. ³⁰ארח way, orders; path. ³¹בלע PT: confuse; swallow up, engulf. ³²נצב NIF: be in position, be ready; station oneself, take one's stand. ³³ריב QAL: carry on, contest a lawsuit; conduct a case, suit. ³⁴דין QAL: plead one's cause, execute judgment; act as a judge, minister judgment.

וְאַתֶּם בְּעֵרְתֶם³⁵ הַכָּרֶם³⁶ גִּזְלַת³⁷ הָעֲנִי³⁸ בְּבִתְיֹכֶם:
 15 מַלְכֶם מֵ-מַה־לְכֶם תִּדְכְּאוּ³⁹ עִמִּי וּפְנֵי עֲנִיִּים³⁸ תִּטְחַנוּ⁴⁰
 נְאֻם־אֲדֹנָי יְהוִה צְבָאוֹת:
 16 וַיֹּאמֶר יְהוָה יֵעָן⁴¹ כִּי גָבְהוּ⁴² בְּנוֹת צִיּוֹן
 וַתִּלְכְּנָה אֲנָשׁוֹת נְשׂוּיֹת גְּרוֹן⁴³ וּמִשְׁקְרוֹת⁴⁴ עֵינַיִם
 הַלֹּךְ וּטְפָף⁴⁵ תִּלְכְּנָה וּבְרַגְלֵיהֶם תַּעֲפֹכְנָה⁴⁶:
 17 וּשְׂפַח⁴⁷ אֲדֹנָי קִדְקֹד⁴⁸ בְּנוֹת צִיּוֹן וַיהוָה פָּתְחֵן⁴⁹ יַעֲרָה⁵⁰:
 18 בַּיּוֹם הַהוּא יִסֹּר אֲדֹנָי אֶת תְּפָאֶרֶת⁵¹ הָעֹכְסִים⁵² וְהַשְּׁבִיסִים⁵³
 וְהַשְּׁהֲרִינִים⁵⁴: 19 הַנְּטִיפּוֹת⁵⁵ וְהַשִּׁירוֹת⁵⁶ וְהַרְעֵלוֹת⁵⁷: 20 הַפְּאָרִים⁵⁸
 וְהַצְּעָרוֹת⁵⁹ וְהַקְּשָׁרִים⁶⁰ וּבִתֵּי הַנֶּפֶשׁ וְהַלְחָשִׁים⁶¹: 21 הַטְּבַעְוֹת⁶² וְנִזְמוֹ⁶³
 הָאָף: 22 הַמְחַלְצוֹת⁶⁴ וְהַמְעַטְפוֹת⁶⁵ וְהַמְטַפְחוֹת⁶⁶ וְהַחֲרִיטִים⁶⁷:
 23 וְהַגְּלִינִים⁶⁸ וְהַסְּדִינִים⁶⁹ וְהַצְּנִיפּוֹת⁷⁰ וְהַרְדִּידִים⁷¹:
 24 וְהָיָה תַחַת בְּשֵׁם⁷² מִקְּ⁷³ יְהוָה וְתַחַת חֲגוּרָה⁷⁴ נִקְפָּה⁷⁵ וְתַחַת מַעֲשֵׂה
 מִקְּשָׁה⁷⁶ קְרָחָה⁷⁷ וְתַחַת פְּתִינִיל⁷⁸ מַחְנֶרֶת⁷⁹ שֶׁקֶ⁸⁰ כִּי־תַחַת יִפִּי⁸²:

35 II בער *PI*: graze, set fire to; consume. 36 כרם *vineyard*. 37 גזלה *loot; thing, seized, spoil*.
 38 עני *without property; poor and weak*. 39 דכאו *PI*: crush. 40 טחנו *QAL*: crush; grind.
 41 יען *because; on account of*. 42 גבהו *QAL*: be haughty. 43 גרון *neck*. 44 שקרו *PI*: *uncert.*, make
 seductive glances, ogle, blink, wink, paint the eyes with a red color, use facial make up; ogle.
 45 טפף *QAL*: mince along, trip along. 46 עכס *PI*: walk with jingling anklets; shake bangles, rattle,
 tinkle. 47 שפח *PI*: *uncert.*, make scabby, bare, strip, lay bare; cause a scab upon, smite with scab.
 48 קדקד *skull; hairy crown, scalp*. 49 פת *brow, forehead; secret parts*. 50 ערה *PI*: expose; lay
 bare. 51 תפארת *beauty, ornament; finery*. 52 עכס *anklet; bangle*. 53 שביס *small sun disc;*
front-band; HOLL: head-band. 54 שְהֲרִינִים *little moons; crescent*. 55 נטיפה *ear pendants; drop,*
pendant. 56 שרה *arm clasp, bangle; bracelet*. 57 רעלה *veil*. 58 פאר *head wrap, turban;*
head-dress. 59 צערה *anklet; armllet, band clasping upper arm*. 60 קשרים *ribbons, breast-*
sashes; bands, sashes. 61 לחש *amulet; charm*. 62 טבעת *ring*. 63 נזם *nose-ring*.
 64 מחלצות *fine, white garments, festival dress; robe of state*. 65 מעטפת *outer garment;*
overtunic; DCH: appar. shawl or coat. 66 מטפחת *garment wrapped around the body, shawl;*
cloak. 67 חריט *bag, purse*. 68 גליון *fine, transparent garment, papyrus garment; tablet of*
polished metal, mirror. 69 סדין *uncert.*, *undergarment, vest; linen wrapper*.
 70 צניף *headband; turban*. 71 רדיד *shawl, headcloth; wide wrapper, large veil*.
 72 בשם *balsam oil; spice, perfume, sweet odor*. 73 מק *stench; decay, rottenness*.
 74 חגורה *girdle; loin-covering*. 75 נקפה *cord; encircling rope*. 76 מקשה *locks of hair; uncert.,*
artistic hair arrangement, turner's work. 77 קרחה *bald patch; bald spot*. 78 פתינל *trad. mag-*
nificent garment; uncert., rich robe. 79 מחנרת *robe; girding, cincture*. 80 שק *large woven*
cloth, usually woven from goat-hair; sackcloth. 81 כי *branding; burning*. 82 יפי *beauty*.

25 מִתִּידֶיךָ 83 בַּחֶרֶב יִפְּלוּ וּגְבוּרַתְךָ 84 בְּמִלְחָמָה:
26 וְאֲנִי 85 וְאֲבִלִי 86 פִּתְחִיהָ וְנִקְתָּהּ 87 לָאָרֶץ תִּשָּׁב:

4 וְהִחְזִיקוּ שִׁבַע נְשִׁים בְּאִישׁ אֶחָד בַּיּוֹם הַהוּא לֵאמֹר
לְחַמְנוּ נֹאכֵל וְשִׁמְלַתְנוּ 1 נִלְבַּשׁ רֶק יִקְרָא שְׂמֹךְ עָלֵינוּ אֶסֶף חֲרַפְתָּנוּ 2:
2 בַּיּוֹם הַהוּא יִהְיֶה צִמּוּחַ 3 יִהְיֶה לְצַבִּי 4 וּלְכְבוֹד וּפְרִי הָאָרֶץ לְגֵאוֹן 5
וּלְתַפְאֲרַת 6 לְפֹלִיטָה 7 יִשְׂרָאֵל:
3 וְהִנֵּה הַנְּשֹׂאֵר בְּצִיּוֹן וְהַנּוֹתֵר
בִּירוּשָׁלַם קָדוֹשׁ יֹאמֵר לוֹ כָּל-הַכְּתוּב לַחַיִּים בִּירוּשָׁלַם: 4 אִם רָחִץ 8
אֲדָנִי אֶת צִאתִי 9 בְּנוֹת-צִיּוֹן וְאֶת-דְּמֵי יְרוּשָׁלַם יְדִיחַ 10 מִקְרָבָהּ בְּרוּחַ מִשְׁפָּט
וּבְרוּחַ בְּעָרֵי 11: 5 וּבְרָא 12 יִהְיֶה עַל כָּל-מְכוּן 13 הַר-צִיּוֹן וְעַל-מִקְרָאָהּ 14
עָנָן 15 | יוֹמָם 16 וְעֶשֶׂן 17 וְנֹגַהּ 18 אֵשׁ לְהִבָּה 19 לְיִלָּה כִּי עַל-כָּל-כְּבוֹד חָפְהָ 20:
6 וְסִכָּה 21 תִּהְיֶה לְצֶלֶל 22-יוֹמָם 16 מִזָּהָרֵב 23 וּלְמַחְסֵהָ 24 וּלְמִסְתוֹר 25 מִזֶּרֶם 26
וּמִמְטָר 27: 2

5 אֲשִׁירָהּ 1 נָא לְיִדִידֵי 2 שִׁירַת 3 הַדּוּרִי 4 לְכַרְמֵי 5
כָּרֶם 5 הִיא לְיִדִידֵי 2 בְּקַרְוֵי 6 בֶן-שָׁמוֹן:
2 וַיַּעֲזָקוּהָ 7 וַיִּסְקְלוּהָ 8 וַיִּטְעוּהָ 9 שָׂרֵק 10 וַיִּבֶן מִגְדָּל 11 בְּתוֹכוֹ
וְגַם-יִקַּב 12 חֲצֵב 13 בּוֹ וַיִּקְוּ 14 לַעֲשׂוֹת עֲנָבִים 15 וַיַּעַשׂ בְּאִשִּׁים 16:

83 men; male. 84 strength; might, valor. 85 אנה QAL: lament; mourn. 86 אבל QAL: mourn; lament. 87 נקה NIF: be emptied; be cleaned out.

41 שְׂמֹלָה garments, clothing; wrapper, mantle. 2 חרפה disgrace, shame; reproach.
3 צמח sprouting; growth. 4 צבי ornament, splendor; beauty, decoration. 5 גאון pride; exaltation, majesty, excellence. 6 תפארת beauty, ornament. 7 פליטה survivor, survival, someone or something remaining; escaped remnant. 8 רחץ QAL: wash, rinse off; wash away.
9 צאה excrement; filth. 10 רוח HIF: rinse, cleanse. 11 בער II PI: destroy; consume. 12 ברא QAL: create; shape, fashion. 13 מכוון place, site; fixed place. 14 מקרא assembly; convocation, sacred assembly. 15 ענן clouds; cloud-mass, cloud. 16 יומם by day; daytime. 17 עשן smoke.
18 נגה gleam, bright light; brightness. 19 להבה flame. 20 חפה porch; canopy. 21 סכה hut; booth. 22 צל shadow. 23 חרב heat; parching heat. 24 מחסה place of refuge; shelter.
25 מסתור hiding-place, shelter; place of shelter. 26 זרם heavy rain, cloudburst; flood of rain, rain-storm, downpour. 27 מטר rain.

51 שירה QAL: sing. 2 ידיר beloved. 3 שירה song; ode. 4 דור beloved, lover; loved one.
5 כרם vineyard. 6 קרו mountain spur; hill. 7 עזק PI: uncert., dig over, hoe, weed; dig about.
8 סקל PI: clear of stones; free from stones. 9 נטע QAL: plant. 10 שרק II a valued, bright-red species of grape; choice species of vine. 11 מגדל tower. 12 יקב lower reservoir of winepress; vat. 13 חצב QAL: hew out; hew out, dig. 14 קוה PI: hope, await; wait, look eagerly. 15 ענב wine-berry; grapes. 16 באש sour, unripe berries; stinking or worthless things, wild grapes.

- 3 וְעַתָּה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שְׁפֹטוּ-נָא בֵּינִי וּבֵין כְּרָמִי¹⁷;
 4 מִה-לַעֲשׂוֹת עוֹד לְכַרְמִי¹⁷ וְלֹא עָשִׂיתִי בּוֹ
 מְדוּעָה¹⁸ קִוִּיתִי¹⁹ לַעֲשׂוֹת עֲנָבִים²⁰ וַיַּעַשׂ בְּאֲשִׁים²¹;
 5 וְעַתָּה אוֹדִיעָה-נָא אֶתְכֶם אֶת אֲשֶׁר-אַנִּי עֹשֶׂה לְכַרְמִי¹⁷
 הַסֵּר מִשׁוֹכְתוֹ²² וְהִיָּה לְבַעַר²³ פְּרִיץ²⁴ גְּדָרוֹ²⁵ וְהִיָּה לְמַרְמָס²⁶;
 6 וְאֲשִׁיתְהוּ²⁷ בְּתָה²⁸ לֹא יִזְמַר²⁹ וְלֹא יַעֲדֵר³⁰ וְעֵלָה שְׁמִיר³¹ וְשִׁית³²
 וְעַל הָעֵבִים³³ אֲצִוֶּה מִהַמְטִיר³⁴ עָלָיו מְטֵר³⁵;
 7 כִּי כָרַם¹⁷ יְהוָה צְבָאוֹת בַּיַּת יִשְׂרָאֵל וְאִישׁ יְהוּדָה נָטַע³⁶ שְׁעִשׂוּעִי³⁷
 וַיִּקְוֶה¹⁹ לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח³⁸ לְצַדִּיקָה וְהִנֵּה צַעֲקָה³⁹;
 8 הֲוִי⁴⁰ מְגִיעֵי בַיַּת בְּבֵית שָׂדֶה בְּשָׂדֶה יִקְרִיבוּ
 עַד אֶפְסֵי⁴¹ מְקוֹם וְהוֹשַׁבְתֶּם לְבַדְכֶם בְּקִרְבַּי הָאָרֶץ;
 9 בְּאֲזֵנֵי יְהוָה צְבָאוֹת אִם-לֹא בְּתַיִם רַבִּים לְשִׁמְהָ⁴² יְהִי
 גְדֹלִים וְטוֹבִים מְאִין יוֹשֵׁב;
 10 כִּי עֲשֵׂרֶת צְמֻדֵי⁴³ כָּרַם¹⁷ יַעֲשׂוּ בַת⁴⁴ אַחַת
 וְזָרַע חֲמֹר⁴⁵ יַעֲשֶׂה אֵיפָה⁴⁶;
 11 הֲוִי⁴⁰ מִשְׁפִּימִי⁴⁷ בְּבִקְרֵי שְׂכָר⁴⁸ יִרְדְּפוּ מֵאַחֲרָי⁴⁹ בְּנִשְׁפָּה⁵⁰ יִין יִדְלִיקֶם⁵¹;
 12 וְהִיָּה כְנֹר⁵² וְנָבֵל⁵³ תִּף⁵⁴ וְחִלְיֵל⁵⁵ וַיִּין מִשְׁתִּיהֶם⁵⁶

17 כָּרַם vineyard. 18 מְדוּעָה on what account? why?; wherefore? 19 קוה PE: hope, await; wait, look eagerly. 20 עֲנָב wine-berry; grapes. 21 בְּאֲשִׁים sour, unripe berries; stinking or worthless things, wild grapes. 22 מִשׁוֹכְתָה thorn-hedge; hedge. 23 בער II PE: graze, set fire to; consume, destroy. 24 פְּרִיץ QAL: break down; break through. 25 גְּדָר dry-stone wall; wall, fence. 26 מְרָמָס trampling, overtrodden land. 27 שִׁית QAL: make something as something else; constitute, make. 28 בְּתָה devastation, wasteland; end, destruction. 29 זמר II NIF: be pruned. 30 עֲדָר NIF: hoe; be hoed. 31 שְׁמִיר *uncert.*, Christ's thorn, wild carrot, thorn bush; thorns, thorn-bushes. 32 שִׁית *uncert.*, type of achillea, thorny undergrowth, weeds; thorn-bushes. 33 עב II clouds, cloud; dark cloud. 34 מְטֵר HIF: let rain fall upon; send rain, rain. 35 מְטֵר rain. 36 נָטַע plantation. 37 שְׁעִשׂוּעִים desire, delight. 38 מִשְׁפָּח legal infringement; outpouring, bloodshed. 39 צַעֲקָה yell, call for help; cry of distress. 40 הוִי ah! alas! 41 אֶפְסֵי end, nothing; cessation, no. 42 שִׁמְהָ horrific, atrocious event; a waste. 43 צְמֻדָה area of land which a team of oxen is able to plough in one day; acre, span. 44 בת II liquid measure = one אֵיפָה = 40-45 liters. 45 חֲמֹר III dry measure = 394 liters = ten אֵיפָה. 46 אֵיפָה grain-measure = c. 40 liters. 47 שְׂכָר HIF: get up early; rise early, make an early start. 48 שְׂכָר intoxicating drink, beer; strong drink. 49 אָחַר PE: delay, hesitate; tarry. 50 נִשְׁפָּה twilight. 51 דִּלְקָה HIF: inflame. 52 כְּנֹר zither; lyre. 53 נָבֵל harp; lute. 54 תִּף hand-drum, tambourine; timbrel. 55 חִלְיֵל flute; pipe. 56 מִשְׁתֵּה banquet; feast.

- וְאֵת פֶּעַל⁵⁷ יְהוָה לֹא יִבְיֹטוּ⁵⁸ וּמַעֲשֵׂה יָדָיו לֹא רָאוּ:
 13 לָכֵן גָּלָה עַמִּי מִבְּלִי⁵⁹־דַעַת⁶⁰ וּכְבוֹדוֹ מִתִּי⁶¹־רָעַב
 וְהַמוֹנוֹ⁶² צָחָה⁶³ צָמְאָה⁶⁴:
 14 לָכֵן הִרְחִיבָהּ⁶⁵ שְׂאוֹל⁶⁶ נִפְשָׁהּ וּפְעָרָהּ⁶⁷ פִּיהָ לִבְלִי⁶⁸־חֶק
 וַיִּרַד הַדָּרָה⁶⁹ וְהַמוֹנָה⁷⁰ וּשְׂאוֹנָהּ⁷¹ וְעִלְזָהּ⁷² בָּהּ:
 15 וַיִּשְׁחַח⁷³ אָדָם וַיִּשְׁפַּל⁷⁴־אִישׁ וְעֵינָיו גְּבוּהִים⁷⁵ תִּשְׁפַּלְנָהּ⁷⁴:
 16 וַיִּגְבַּהּ⁷⁶ יְהוָה צְבָאוֹת בְּמִשְׁפַּט וְהָאֵל הַקְדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָהּ:
 17 וְרָעוּ כְבָשִׁים כְּדָבָרָם⁷⁷ וְחֲרָבוֹת⁷⁸ מַחִים⁷⁹ גָּרִים⁸⁰ יֹאכְלוּ:
 18 הוֹי⁸¹ מִשְׁכָּבִי⁸² הָעוֹן בְּחַבְלֵי⁸³־הַשּׂוֹאֵא⁸⁴ וּכְעִבּוֹת⁸⁵ הַעֲגֹלָה⁸⁶ חַטָּאָה⁸⁷:
 19 הָאֲמָרִים יִמְהַרְרֵם⁸⁸ וַיִּחִשֶׁה⁸⁹ מַעֲשֵׂהוּ לְמַעַן נִרְאֶה
 וְתִקְרַב וְתִבְוָאָה עֲצַת⁹⁰־קְדוֹשׁ יִשְׂרָאֵל וְנִדְעָה:
 20 הוֹי⁸¹ הָאֲמָרִים לְרַע טוֹב וְלִטּוֹב רַע שְׁמִים חֹשֶׁךְ⁹¹ לְאוֹר
 וְאוֹר לְחֹשֶׁךְ⁹¹ שְׁמִים מָר⁹² לְמֵתוֹק⁹³ וּמֵתוֹק⁹³ לְמָר⁹²:
 21 הוֹי⁸¹ חֲכָמִים בְּעֵינֵיהֶם וְנִגְדּוּ פְנֵיהֶם נְבִנִים:
 22 הוֹי⁸¹ גְבוּרִים לְשִׁתּוֹת יַיִן וְאֲנָשֵׁי־חֵיל לְמִסְךְ⁹⁴־שִׁכְרָה⁹⁵:
 23 מַצְדִּיקִי⁹⁶ רָשָׁע עֵקֶב⁹⁷־שֹׁחַד⁹⁸ וְצַדִּיקַת צְדִיקִים יִסְרוּ מִמֶּנּוּ:
 24 לָכֵן כָּאֵלֶּל קִשׁ⁹⁹ לְשׁוֹן אֵשׁ וְחֹשֶׁשׁ¹⁰⁰ לְהִבָּהּ¹⁰¹ יִרְפָּה¹⁰²
 שְׂרָשָׁם¹⁰³ כַּמֶּקֶם¹⁰⁴ יִהְיֶה וּפְרָחָם¹⁰⁵ כַּאֲבָק¹⁰⁶ יַעֲלֶה כִּי מֵאֲסוּ¹⁰⁷

57 פֶּעַל activity; deed, thing. 58 נִבְטָה HIF: countenance, examine; consider. 59 בְּלִי without; lack.
 60 דַעַת discernment, understanding; knowledge, perception. 61 מֵת men, people. 62 הַמוֹן
 multitude, crowd. 63 צָחָה dried up, parched. 64 צָמְאָה thirst. 65 רָחַב HIF: open wide; enlarge.
 66 שְׂאוֹל wasteland, void, underworld; —; grave, death. 67 פֶּעַר QAL: open. 68 בְּלִי without.
 69 הַדָּרָה adornment, splendor, majesty. 70 הַמוֹן turmoil; murmur, roar. 71 שְׂאוֹן multitude;
 uproar. 72 עִלְזָה exulting, triumphing; exultant, jubilant. 73 שָׁחַח NIF: be obliged to keep low, be
 obliged to cower; be prostrated, humbled. 74 שָׁפַל QAL: be (become) humiliated, abased.
 75 גְּבוּהָ high; haughty. 76 גִּבְהִי QAL: be exalted. 77 דְּבָרָה pasture. 78 חֲרָבָה site of ruins; waste,
 desolation, ruin. 79 מָחָה fatling sheep; fatling. 80 גָּר QAL: dwell as alien and dependent; abide,
 stay. 81 הוֹי ah! alas! 82 מִשְׁכָּב QAL: draw along; draw, drag along. 83 חֶבֶל II snare; cord, rope.
 84 שְׂוֵאָה unreliable; worthlessness. 85 עֵבֶת rope; cord. 86 עֲגֹלָה wagon, cart. 87 חַטָּאָה sin;
 sinful thing. 88 מְהֵרָה PE: hastily; hasten, make haste. 89 הוֹשֵׁעַ HIF: come quickly; hasten.
 90 עֲצָה plan, decision; counsel. 91 חֹשֶׁךְ darkness; obscurity. 92 מָר bitter; injurious, hurtful.
 93 מֵתוֹק sweet, pleasant. 94 מִסְכָּה QAL: mix. 95 שִׁכְרָה intoxicating drink, beer; strong drink.
 96 צַדִּיק HIF: declare as in the right, as innocent; declare righteous, justify. 97 עֵקֶב result, wages;
 consequence. 98 שֹׁחַד bribe. 99 קִשׁ straw stubble; chaff. 100 חֹשֶׁשׁ dried grass, foliage; chaff,
 stubble. 101 לְהִבָּהּ flame. 102 רָפָה QAL: wither, collapse; sink down. 103 שְׂרָשׁ root. 104 מֶקֶם
 stench; decay, rottenness. 105 פְּרָחָה bud, blossom. 106 אֲבָק dust. 107 מֵאֲסוּ QAL: refuse, reject.

אֵת תּוֹרַת יְהוָה צְבָאוֹת וְאֵת אִמְרַת 108 קְדוֹשׁ־יִשְׂרָאֵל נֶאֱצוּ 109:
 25 עַל־כֵּן חָרָה 110 אַף־יְהוָה בְּעַמּוֹ וַיֵּט יָדוֹ עָלָיו וַיִּפְּהוּ
 וַיִּרְגְּזוּ 111 הַהָרִים וַתְּהִי נִבְלָתָם 112 כַּסּוּחָה 113 בְּקֶרֶב חוּצוֹת
 בְּכַל־זֹאת לֹא־שָׁב אָפוֹ וְעוֹד יָדוֹ נְטוּיָה:
 26 וְנִשְׂא־נֶסֶם 114 לַגּוֹיִם מִרְחוֹק 115 וְשָׂרַק 116 לוֹ מִקְצֵה 117 הָאָרֶץ
 וְהִנֵּה מְהֵרָה 118 קָל 119 יָבוֹא:
 27 אִין־עֵיף 120 וְאִין־כּוֹשֵׁל 121 בּוֹ לֹא יָנוּם 122 וְלֹא יִישָׁן 123
 וְלֹא נִפְתַּח אָזְנוֹ 124 חֲלָצָיו 125 וְלֹא נִתְקַ 126 שְׂרוֹךְ 127 נַעֲלָיו 128:
 28 אֲשֶׁר חֲצָיו 129 שְׁנוּנִים 130 וְכַל־קִשְׁתָּתָיו 131 הִרְכּוֹת 132
 פְּרָסוֹת 133 סוֹסָיו פְּצָר 134 נִחְשְׁבוּ וְנִלְגְּלוּ 135 כַּסּוּפָה 136:
 29 שְׂאֵנָה 137 לוֹ כַּלְבִּיא 138 וְשֹׁאֵן 139 וְיִשְׂאֵן 139 כַּפְּפִירִים 140
 וַיִּנְהֵם 141 וַיִּאֲחַז 142 מְרִקָה 143 וַיַּפְּלִיט 144 וְאִין מִצִּיל:
 30 וַיִּנְהֵם 145 עָלָיו בַּיּוֹם הַהוּא כְּנִתְמַת 146־יָם
 וְנִבְט 147 לָאָרֶץ וְהִנֵּה־חֹשֶׁךְ 148 צָר 149 וְאוֹר חֹשֶׁךְ 150 בְּעֵרִיפִיהָ 151:

בַּשְּׁנַת־מוֹת הַמֶּלֶךְ עֲזִיהוּ וְאֶרְאָה אֶת־אֲדֹנָי יֵשֵׁב עַל־כִּסֵּא רָם
 וְנִשְׂא וְשׁוּלָיו 1 וּמַלְאִים אֶת־הַיְכָלָא: 2 שְׂרָפִים 3 עֹמְדִים מִמַּעַל
 לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בְּשֵׁתַיִם | יְכֹסֶה פָּנָיו וּבְשֵׁתַיִם יְכֹסֶה רַגְלָיו

108 אִמְרָה word, saying; utterance, speech. 109 נֶאֱצוּ pt: treat disrespectfully, discard; contemn, spurn. 110 חָרָה QAL: be or become hot; burn, be kindled. 111 רָגַז QAL: tremble, be caught in restless motion; quake. 112 נִבְלָה corpse; carcass. 113 כַּסּוּחָה rubbish; offal. 114 נֶסֶם flag, standard. 115 רְחוֹק afar; distance. 116 שָׂרַק QAL: whistle, call by whistling; hiss. 117 קֵצֶה edge, end, extremity. 118 מְהֵרָה hurriedly; hastily, quickly. 119 קָל light, nimble, rapid; swiftly. 120 עֵיף tired, exhausted; faint, weary. 121 כָּשַׁל QAL: stumble, stagger. 122 נוּם QAL: fall asleep, slumber; be drowsy. 123 יָשָׁן QAL: fall asleep; sleep, go to sleep, be asleep. 124 אָזֶר under garment which is taken off last, loincloth; waistcloth. 125 חֲלָצִים loins. 126 נִתְקַ NIF: be torn in two; be torn apart, in two, snapped. 127 שְׂרוֹךְ sandal-thong. 128 נַעַל sandal. 129 חֵץ arrow. 130 שָׁנָן QAL: sharpen; whet. 131 קִשְׁתָּ bow. 132 דֶּרֶךְ QAL: bend. 133 פְּרָסָה hoof. 134 צֶר —; hard pebble, flint. 135 גִּלְגָּל wheel. 136 כַּסּוּפָה storm, gale; storm-wind. 137 שְׂאֵנָה roaring. 138 לְבִיא lioness; lion. 139 שֹׁאֵן QAL: roar. 140 כַּפִּיר young lion. 141 נָהַם QAL: growl. 142 אֲחָז QAL: seize, grasp, hold onto; take hold of. 143 מְרִיקָה prey. 144 פִּלְטִי HIF: bring to safety; bring into security. 145 נָהַם QAL: roar. 146 נִהְמָה roar; growling. 147 נִבְט pt: look across; look. 148 חֹשֶׁךְ darkness. 149 צָר narrow, stifling; straits, distress. 150 חֹשֶׁךְ QAL: be, grow dark. 151 עֵרִיפִים *uncert.*, falling drops, dripping, clouds; clouds. 61 שוּל seam; skirt. 62 הַיְכָל temple. 63 שְׂרָף seraph; majestic being with six wings, and human hands and voices, attendant upon יהוה.

וּבִשְׁתֵּי יְעוֹפֶקֶף: ³ וְקָרָא זֶה אֶל־זֶה וְאָמַר
 קָדוֹשׁ | קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת מְלֵא ⁵ כָּל־הָאָרֶץ כְּבוֹדוֹ:
⁴ וַיִּנְעוּ ⁶ אַמּוֹת הַסְּפִיִּים ⁷ מִקּוֹל הַקּוֹרָא וְהַבֵּית יִמְלֵא עָשָׁן: ⁸ ⁵ וְאָמַר
 אוֹיֹ-⁹ לִי כִי־נִדְמִיתִי ¹⁰ כִּי אִישׁ טָמֵא ¹¹־שִׁפְתַי אֲנִכִּי
 וּבַתּוֹךְ עִם־טָמֵא ¹¹ שִׁפְתַי אֲנִכִּי יוֹשֵׁב
 כִּי אֶת־הַמֶּלֶךְ יְהוָה צְבָאוֹת רָאוּ עֵינַי:
⁶ וַיַּעֲרֶף ¹² אֵלַי אַחַד מִן־הַשְּׂרָפִים ¹³ וּבִידוֹ רִצְפָה ¹⁴ בְּמִלְקָתַיִם ¹⁵ לָקַח מֵעַל
 הַמִּזְבֵּחַ: ⁷ וַיִּנְעַע עַל־פִּי וַיֹּאמֶר
 הִנֵּה נִנְעָה זֶה עַל־שִׁפְתֶיךָ וְסָר עוֹנֶךָ וְחָטְאתְךָ תִּכְפֹּר:
⁸ וְאִשְׁמַע אֶת־קוֹל אֲדֹנָי אָמַר
 אֶת־מִי אֲשַׁלַּח וּמִי יִלְדֶּךָ־לָנוּ וְאָמַר הִנְנִי שְׁלַחְנִי:
⁹ וַיֹּאמֶר
 לֵךְ וְאִמַּרְתָּ לָעָם הַזֶּה שִׁמְעוּ שְׁמוֹעַ וְאֶל־תִּבְנִיּוֹ
 וּרְאוּ רְאוּ וְאֶל־תִּדְעוּ:
¹⁰ הַשְּׂמֹן ¹⁶ לִב־הָעָם הַזֶּה וְאִזְנֵי הַכֶּבֶד וְעֵינָיו הִשְׁעוּ ¹⁷
 פְּנֵי־רְאֵה בְעֵינָיו וּבְאִזְנָיו יִשְׁמַע וּלְכַבְּדוּ יִבִּין וּשְׁבִי וּרְפֵא ¹⁸ לוֹ:
¹¹ וְאָמַר עַד־מַתִּי ¹⁹ אֲדֹנָי וַיֹּאמֶר עַד אֲשֶׁר אִם־שָׂאוּ ²⁰ עָרִים מֵאִין
 יוֹשֵׁב וּבְתַיִם מֵאִין אֲדָם וְהִאֲדָמָה תִּשְׂאָה ²¹ שְׂמֹמָה ²²:
¹² וְרַחֵק ²³ יְהוָה אֶת־הָאָדָם וְרַבָּה ²⁴ הָעֲזוּבָה בְּקֶרֶב הָאָרֶץ:
¹³ וְעוֹד בָּהּ עֲשִׂירֶיהָ ²⁵ וְשִׁבָּה וְהִיתָה לְבַעַר ²⁶ כְּאֵלֶּה ²⁷ וְכֵאלוֹן ²⁸
 אֲשֶׁר בְּשִׁלְכַת ²⁹ מִצְבַּת ³⁰ בָּם זָרַע קָדָשׁ מִצְבַּת ³⁰: פ

⁴ עוֹרֶף POL: fly; fly about, to and fro. ⁵ מְלֵא that which fills, makes full, fullness. ⁶ נִנְעָה QAL: tremble. ⁷ II סף threshold, stone under the door-frame; sill. ⁸ עָשָׁן smoke. ⁹ אוֹיֹ ah! alas!; woe!
¹⁰ רְמֵה NIF: be brought to silence, be obliged to be silent (II), be destroyed (III); be ruined, undone.
¹¹ טָמֵא unclean. ¹² עוֹרֶף QAL: fly. ¹³ שְׂרָף seraph; majestic being with six wings, and human hands and voices, attendant upon יהוה. ¹⁴ רִצְפָה glowing coal; glowing stone. ¹⁵ מִלְקָתַיִם tongs.
¹⁶ שְׂמֹן HIF: make fat, insensitive. ¹⁷ שִׁעַע HIF: seal over, paste over; besmear. ¹⁸ רְפֵא QAL: heal. ¹⁹ מַתִּי when? ²⁰ שָׂאוּ QAL: lie desolate; crash into ruins. ²¹ שָׂאוּ NIF: be left over; be ruined.
²² שְׂמֹמָה deserted, uninhabited region; devastation, waste. ²³ רַחֵק PE: remove completely, send away; send far away. ²⁴ רַבָּה QAL: be large; become great. ²⁵ עֲשִׂירִי one tenth; a tenth part. ²⁶ בַּעַר PE: be used for burning, serve as firewood; consume, destroy. ²⁷ אֵלֶּה massive tree; terebinth. ²⁸ אֵלֹן any big tree; oak. ²⁹ שִׁלְכַת state of having been felled; felling of tree.
³⁰ מִצְבַּת uncert., root-stock, bare stem, new growth; stock, stump.

7

וַיְהִי בַיּוֹם אֲחֻז בְּ-יְוֹתָם בֶּן-עֲזִיָּהוּ מֶלֶךְ יְהוּדָה עָלָה רִצְוֹן מֶלֶךְ-
 אָרָם וּפְקַח בֶּן-רַמְלִיָּהוּ מֶלֶךְ-יִשְׂרָאֵל יְרוּשָׁלַם לַמְּלַחְמָה עָלֶיהָ
 וְלֹא יָכַל לְהִלָּחֵם עָלֶיהָ: ² וַיֵּצֵד לְבַיִת דָּוִד לֵאמֹר נַחְהִי אָרָם עַל-
 אֶפְרַיִם וַיִּנְעַז לִבָּבוּ וּלְכַבֵּב עִמּוֹ כְּנוֹעַ עֲצֵי-יַעֲרֹב: ³ וַיֹּאמֶר
 יְהוָה אֱלֹהֵי-יִשְׂרָאֵל צֹא-נָא לְקַרְאֵת אֲחֻז אֶתְּהָ וּשְׂאֵר יְשׁוּב בְּנֵיךְ אֶל-קִצְּהָ ⁴
 תַּעֲלֶתְהָ ⁵ הַבְּרֵכָה ⁶ הָעֲלִיּוֹנָה ⁷ אֶל-מַסְלַתְּ ⁸ שְׂדֵה כּוֹבֵס: ⁹ ⁴ וְאִמְרַתְּ אֵלָיו
 הַשְׁמֵר וְהַשְׁקֵט ¹⁰ אֶל-תִּירָא וּלְכַבְּדֵךְ אֶל-יִרְדְּךָ ¹¹ מִשְׁנֵי זַנְבוֹת ¹² הָאוּדִים ¹³
 הָעֲשֻׁנִים ¹⁴ הָאֵלֶּה בַּחֲרֵי-¹⁵ אָפֶךְ רִצְוֹן וְאָרָם וּבֶן-רַמְלִיָּהוּ: ⁵ וַעֲנֵן ¹⁶ כִּי-יַעֲזִיב
 עָלֶיךָ אָרָם רָעָה אֶפְרַיִם וּבֶן-רַמְלִיָּהוּ לֵאמֹר: ⁶ נַעֲלֶה בֵּיתְהוּדָה
 וּנְקִיצְנָה ¹⁸ וּנְבַקְעֶנָה ¹⁹ אֵלָינוּ וְנִמְלִיךְ מֶלֶךְ בְּתוֹכָהּ אֶת בֶּן-טַבָּאֵל: ⁷
⁷ כֹּה אָמַר אֲדֹנָי יְהוִה לֹא תִקּוּם וְלֹא תִהְיֶה:
⁸ כִּי רֹאשׁ אָרָם דְּמֹשֶׁק וְרֹאשׁ דְּמֹשֶׁק רִצְוֹן
 וּבַעֲדוֹד שְׁשִׁים וְחֲמֵשׁ שָׁנָה יִחַת ²⁰ אֶפְרַיִם מֵעַם:
⁹ וְרֹאשׁ אֶפְרַיִם שְׁמֵרוֹן וְרֹאשׁ שְׁמֵרוֹן בֶּן-רַמְלִיָּהוּ
 אִם לֹא תֵאֱמִינּוּ ²¹ כִּי לֹא תֵאֱמַנּוּ: ¹⁰
¹⁰ וַיּוֹסֶף יְהוָה דְּבַר אֶל-אֲחֻז לֵאמֹר: ¹¹ שְׂאֵל-לֶךְ אוֹת ²³ מֵעַם יְהוָה
 אֱלֹהֶיךָ הַעֲמֵק ²⁴ שְׂאֵלָה אוֹ הַגְּבֵהָ ²⁵ לְמַעַלָּה: ¹² וַיֹּאמֶר אֲחֻז לֹא-אֶשְׂאֵל
 וְלֹא-אֲנַסֶּה ²⁶ אֶת-יְהוָה: ¹³ וַיֹּאמֶר שְׁמַע-נָא בַּיִת דָּוִד הַמַּעֲט מִכֶּם
 הַלְאוֹת ²⁷ אֲנֹשִׁים כִּי תִלְאוּ ²⁷ גַם אֶת-אֱלֹהֵי: ¹⁴ לָכֵן יִתֵּן אֲדֹנָי הוּא לְכֶם
 אוֹת ²³ הַנֵּה הָעֲלֵמָה ²⁸ הָרָה ²⁹ וּילִדְתָּ בֶן וּקְרִאתְהָ שְׁמוֹ עַמָּנוּ אֵל:

⁷II QAL: stand by, or נוח rest, await; נוח settle down and remain. ²נוע2 QAL: tremble; wave. ³יער3 thicket, undergrowth, wood; forest. ⁴קצה4 edge, end, extremity. ⁵תעלה5 man-made aqueduct, conduit, channel. ⁶ברכה6 pool; pond. ⁷עליון7 something that is higher, upper. ⁸מסלה8 track; raised way, highway, public road. ⁹כבס9 QAL: full, clean cloths by treading, kneading and beating them. ¹⁰רקב10 HIF: keep oneself quiet; show quietness. ¹¹רכב11 QAL: be tender, faint-hearted; be timid, fearful. ¹²זנב12 end, stump. ¹³אוד13 log; brand, fire-brand. ¹⁴עשין14 smoking. ¹⁵חרי15 heat; burning. ¹⁶יען16 because; on account of. ¹⁷יען17 QAL: plan, decide; advise, counsel. ¹⁸קוי18 HIF: frighten, horrify (I), demolish (II); cause a sickening dread. ¹⁹בקע19 HIF: take by assault; break into. ²⁰חתח20 NIF: be broken to pieces; be shattered, broken. ²¹אמן21 HIF: have trust in, believe in; trust, believe. ²²אמן22 NIF: be permanent, endure; be confirmed, established, sure. ²³אות23 sign; omen. ²⁴עמק24 HIF: make deep. ²⁵גבה25 HIF: make high; exalt. ²⁶נסה26 PI: put someone to the test, tempt; try. ²⁷לאה27 HIF: make weary; exhaust patience of. ²⁸עלמה28 young woman. ²⁹הרה29 pregnant.

15 חֲמָאָה³⁰ וּדְבַשׁ³¹ יֹאכַל לְדַעְתּוֹ מֵאֹסֶס³² בָּרַע וּבָחֹר בְּטוֹב: 16 כִּי
 בְּטָרִם³³ יֵדַע הַנֶּעֱר מֵאֹסֶס³² בָּרַע וּבָחֹר בְּטוֹב תַּעֲזֹב הָאֲדָמָה אֲשֶׁר אֶתְּהָ
 קָץ³⁴ מִפְּנֵי שְׁנֵי מַלְכֵיהָ: 17 יָבִיא יְהוָה עָלֶיךָ וְעַל-עַמֶּךָ וְעַל-בֵּית אָבִיךָ
 יָמִים אֲשֶׁר לֹא-יָבֹאוּ לְמִיּוֹם סוּר-אֶפְרַיִם מֵעַל יְהוּדָה אֵת מִלְחָה אֲשׁוּר:
 18 וְהָיָה בַיּוֹם הַהוּא יִשְׂרָק³⁵ יְהוָה לְזָבוּב³⁶ אֲשֶׁר בַּקֶּצֶה³⁷
 יֵאָרֵץ³⁸ מִצְרַיִם וּלְדַבּוּרָהּ³⁹ אֲשֶׁר בְּאֶרֶץ אֲשׁוּר: 19 וּבָאוּ וּנְחָוּ כָלֵם
 בְּנַחְלֵי הַבְּתוֹת⁴⁰ וּבְנִקְיָקִי⁴¹ הַסְּלַעִים⁴² וּבְכָל הַנְּעֻצּוּיִם⁴³ וּבְכָל
 הַנְּהַלְלִים⁴⁴: 20 בַּיּוֹם הַהוּא יִגְלַח⁴⁵ אֲדָנִי בַתְּעַר⁴⁶ הַשְּׂכִירָה⁴⁷ בְּעֵבֶר⁴⁸
 נָהַר בְּמִלְחָה אֲשׁוּר אֶת-הָרֹאשׁ וְשַׁעַר⁴⁹ הַרְגָלִים וְגַם אֶת-הַזָּקֵן⁵⁰ תִּסְפֶּה⁵¹:
 21 וְהָיָה בַיּוֹם הַהוּא יִחְיֶה-אִישׁ עִגְלַת⁵² בְּקָר וּשְׂתֵי-צֹאן:
 22 וְהָיָה מְרֹב עֲשׂוֹת חֶלֶב⁵³ יֹאכַל חֲמָאָה³⁰ כִּי-חֲמָאָה³⁰ וּדְבַשׁ³¹ יֹאכַל כָּל-
 הַנּוֹתָר בְּקֶרֶב הָאֶרֶץ: 23 וְהָיָה בַיּוֹם הַהוּא יִהְיֶה כָּל-מְקוֹם אֲשֶׁר יִהְיֶה-
 שָׁם אֵלֶף גִּפְּוֹן⁵⁴ בְּאֵלֶף כֶּסֶף לְשִׁמְיֹר⁵⁵ וּלְשִׁית⁵⁶ יִהְיֶה: 24 בַּחֲצִיִּים⁵⁷
 וּבִקְשֵׁת⁵⁸ יָבוֹא שְׂמֹה כִּי-שִׁמְיֹר⁵⁵ וּשִׁית⁵⁶ תִּהְיֶה כָּל-הָאֶרֶץ: 25 וְכָל
 הַהָרִים אֲשֶׁר בְּמַעְדֵּר⁵⁹ יַעֲדֹרוּן⁶⁰ לֹא-תִבּוֹא שְׂמֹה יִרְאֶת⁶¹ שִׁמְיֹר⁵⁵ וּשִׁית⁵⁶
 וְהָיָה לְמוֹשְׁלַח⁶² שׁוֹר⁶³ וּלְמַרְמָס⁶⁴ שֶׁה⁶⁵: ַ

וַיֹּאמֶר יְהוָה אֵלַי קַח-לְךָ גְּלוֹיוֹן¹ גָּדוֹל וּכְתַב עָלָיו בְּחֶרֶט² אֲנוֹשׁ³
 לְמַהר שָׁלַל חֶשׁ בִּז: 2 וְאֶעֱיֶדָה⁴ לִי עֵדִים⁵ נְאֻמָּנִים⁶ אֵת אוֹרֵיהָ

8

30 חֲמָאָה sour milk, cream; curd, curdled milk. 31 דְּבַשׁ honey. 32 מֵאֹסֶס QAL: refuse, reject.
 33 טָרִם before. 34 קוֹץ QAL: dread; feel a sickening dread. 35 שִׂרָק QAL: whistle, call by whistling;
 hiss. 36 זָבוּב flies. 37 קֶצֶה edge, end, extremity. 38 יֵאָרֵץ branch and canal of the Lower Nile;
 Nile-arm, Nile-canal. 39 דְּבּוּרָהּ bee. 40 בְּתָהּ precipice, cliff; steep. 41 נִקְיָקִי cleft, crack.
 42 סְלַעִים rock; cliff, crag. 43 נְעֻצּוּיִם camel-thorn; thorn-bush. 44 נְהַלְלִים drinking place, watering
 place; pasture. 45 גִּלַח PT: shave. 46 תְּעַר knife; razor. 47 שְׂכִירָה hiring, what has been hired;
 hired. 48 עֵבֶר edge, bank, other side; eastward. 49 שַׁעַר hairiness, body hair, hairy covering;
 hair. 50 זָקֵן side whiskers and (pointed) beard; beard. 51 סִפֵּה QAL: take away, carry away;
 sweep away. 52 עִגְלָה heifer, young cow. 53 חֶלֶב milk. 54 גִּפְּוֹן climbing plant; vine.
 55 שִׁמְיֹר uncert., Christ's thorn, wild carrot, thorn bush; thorns, thorn-bushes. 56 שִׁית uncert.,
 type of achillea, thorny undergrowth, weeds; thorn-bushes. 57 חֵץ arrow. 58 קֶשֶׁת bow.
 59 מַעְדֵּר plow; hoe. 60 עֲדָר NIF: hoe; be hoed. 61 יִרְאֶת fear; terror. 62 מוֹשְׁלַח pastureland;
 place of letting loose. 63 שׁוֹר one single beast, bovid; bullock, ox. 64 מַרְמָס trampling,
 overtrodden land; trampling place. 65 שֶׁה small livestock beast, a sheep or a goat.

1 גְּלוֹיוֹן tablet, papyrus; table. 2 חֶרֶט stylus. 3 אֲנוֹשׁ human being, man; men.
 4 II עוֹד HIF: require as witness; cause to testify, take as witness. 5 עֵד witness. 6 אֲמוֹן NIF: prove
 to be firm, faithful, reliable; be trusty.

הִפְתָּן וְאֵת־זִכְרֵיהֶן בֵּן וּבְרִכְיָהוּ׃³ וְאֶקְרַב אֶל־הַנְּבִיאָה⁷ וַתַּהַר⁸ וַתֵּלֶד
בֵּן וַיֹּאמֶר יְהוָה אֵלַי קְרָא שְׁמוֹ מִהַר שָׁלַל חֶשׁ בָּז׃⁴ כִּי בְּטָרְם⁹ יִדַע
הַנְּעַר קְרָא אָבִי וְאִמִּי יִשְׂאֵל אֶת־חֵיל דְּמִשְׁק וְאֵת שָׁלַל¹⁰ שְׁמִרוֹן לִפְנֵי מֶלֶךְ
אֲשׁוּר׃⁵

⁵ וַיִּסַּף יְהוָה דְּבַר אֵלַי עוֹד לֵאמֹר׃

⁶ וַעֲנֵן¹¹ כִּי מֵאִס¹² הָעַם הִזָּה אֵת מִי הַשְּׁלַח הַהֲלָכִים לְאִט¹³

וּמְשׁוֹשׁ¹⁴ אֶת־רִצְוִן וּבֶן־רַמְלִיָּהוּ׃

⁷ וְלָכֵן הִנֵּה אֲדַנִּי מֵעַלְהָ עֲלֵיהֶם אֶת־מִי הַנְּהַר

הַעֲצוּמִים¹⁵ וְהַרְבִּים אֶת־מֶלֶךְ אֲשׁוּר וְאֵת־כָּל־כְּבוֹדוֹ

וְעַלְהָ עַל־כָּל־אֶפִּיקָיו¹⁶ וְהִלֵּךְ עַל־כָּל־גְּדוֹתָיו¹⁷׃

⁸ וְחָלַף¹⁸ בִּיהוּדָה שְׁטַף¹⁹ וְעָבַר עַד־צְוֹאֵר²⁰ וַיִּגַע

וְהָיָה מְשׁוֹת²¹ כְּנִפְיוֹ מְלֵא²² רֶחֶב־אֶרֶץ עֲמֻנוֹ אֵל׃⁵

⁹ רַעוּנֵי²³ עַמִּים וְחַתְּנוֹ²⁴ וְהֶאֱזִינוּ²⁵ כָּל מְרַחֲקֵי־אָרֶץ

הַתְּאֻזְרוּ²⁷ וְחַתְּנוּ²⁴ הַתְּאֻזְרוּ²⁷ וְחַתְּנוּ²⁴׃

¹⁰ עֲצוּנֵי²⁸ עֲצָה²⁹ וַתִּפְרָר³⁰ דְּבַר דָּבָר וְלֹא יָקוּם כִּי עֲמֻנוֹ אֵל׃⁵

¹¹ כִּי כֹה אָמַר יְהוָה אֵלַי כְּחֹזְקַת³¹ תִּיד וַיִּסְרְנֵי³² מַלְכַת בְּדַרְךָ הָעַם־

הִזָּה לֵאמֹר׃

¹² לֹא־תִאֲמְרוּן קִשְׁר³³ לְכֹל אֲשֶׁר־יֹאמֶר הָעַם הִזָּה קִשְׁר³³

וְאֵת־מוֹרָאוֹ³⁴ לֹא־תִירָאוּ וְלֹא תַעֲרִיצוּ׃³⁵

¹³ אֶת־יְהוָה צְבָאוֹת אֲתוֹ תִקְדִּישׁוּ וְהוּא מוֹרָאכֶם³⁴ וְהוּא מַעֲרַצְכֶם׃³⁶

⁷ prophetess. ⁸ הררה QAL: conceive, be pregnant. ⁹ טרם before. ¹⁰ שלל booty, spoil, goods that have been plundered. ¹¹ וענן because; on account of. ¹² מאס QAL: refuse, reject. ¹³ אט gently. ¹⁴ מוסס QAL: despair; מושוש exultation. ¹⁵ עצום mighty. ¹⁶ אפיק deepest part of a valley flowing with water, stream-bed; channel. ¹⁷ גדיה bank. ¹⁸ חלף QAL: fly long, pass over; move, sweep on. ¹⁹ שטף QAL: overflow, plunge. ²⁰ צואר neck; back of neck. ²¹ משה spreading; outspreading. ²² מלא fullness, full amount, measure, extent; that which fills, entire contents. ²³ II רעה QAL: unite, close ranks or רוע raise the war cry or רעה rage. ²⁴ חתה QAL: be shattered, be filled with terror; be broken. ²⁵ אזן HIF: use one's ears, listen; give ear. ²⁶ מרחק distance, expanse, end; distant place, far country. ²⁷ אזר HITP: gird oneself. ²⁸ עויז QAL: make a plan; counsel. ²⁹ עצה plan; counsel, advice. ³⁰ פרר HOF: be broken, invalidated, frustrated. ³¹ חזקה strengthening; strength, force. ³² יסר QAL: instruct; admonish. ³³ קשר alliance, conspiracy. ³⁴ מורא fear; object of reverence. ³⁵ ערץ HIF: be terrified, show fear; regard or treat with awe, as awful. ³⁶ ערץ HIF: terrify; inspire with awe.

14 והיה למקדש³⁷ ולאבן נגף³⁸ ולצור³⁹ מכשול⁴⁰
 לשני בתי ישראל לפח⁴¹ ולמוקש⁴² ליושב ירושלים:
 15 וכשלו⁴³ בם רבים ונפלו ונשברו ונוקשו⁴⁴ ונלכדו:
 16 צור⁴⁵ תעודה⁴⁶ חתום⁴⁷ תורה בלמדי⁴⁸:
 17 וחקיתי⁴⁹ ליהנה המסתיר⁵⁰ פניו מבית יעקב וקנייתי⁵¹ לו:
 18 הנה אנכי והילדים⁵² אשר נתן לי יהנה לאתות⁵³ ולמופתים⁵⁴
 בישראל מעם יהנה צבאות השכן בחר ציון:
 19 וכי-אמרו אליכם דרשו אל-האבות⁵⁵ ואל-הידענים⁵⁶ המצפצפים⁵⁷
 והמהגים⁵⁸ הלוא-עם אל-אלהיו ידרש בעד החיים אל-המתים:
 20 לתורה ולתעודה⁴⁶ אם-לא יאמרו כדבר הזה אשר אין-לו שחר⁵⁹:
 21 ועבר בה נקשה⁶⁰ ורעב⁶¹ והיה כי-ירעב⁶² והתקצף⁶³ וקלל⁶⁴ במלכו
 ובאלהיו ופנה למעלה:²² ואל-ארץ יביט⁶⁵ והנה צרה⁶⁶ וחשכה⁶⁷
 מעורף⁶⁸ צוקה⁶⁹ ואפלה⁷⁰ מנדח⁷¹:²³ כי לא מועף⁷² לאשר מוצק⁷³ לה
 קעת הראשון הקל⁷⁴ ארצה זבלון וארצה נפתלי והאחרון⁷⁵ הכביד
 הרך הים עבר⁷⁶ הירדן גליל הגוים:
 העם ההלכים בחשך¹ ראו אור גדול ישבי בארץ צלמות² אור
 נגה³ עליהם:

9

³⁷ מקדש holy place, sanctuary; sacred place. ³⁸ נגף collision; striking. ³⁹ צור boulder, free standing rock; block of stone. ⁴⁰ מכשול hindrance, offence; stumbling. ⁴¹ פח trapping net; bird-trap. ⁴² מוקש snare. ⁴³ כשל QAL: stumble, stagger. ⁴⁴ יקש NIF: be caught, be ensnared; be caught by a bait. ⁴⁵ צור QAL: wrap (up), envelop; bind, tie up. ⁴⁶ תעודה attestation; testimony. ⁴⁷ חתום QAL: seal (up). ⁴⁸ למד pupil; taught. ⁴⁹ חכה PI: wait; long. ⁵⁰ סתר HIF: hide. ⁵¹ קוה PI: hope, await; look eagerly. ⁵² ילד boy, male child; son. ⁵³ אות sign; symbol. ⁵⁴ מופת wonder, sign; token. ⁵⁵ II אוב prophesying spirit of the dead; ghost. ⁵⁶ ידעני one in whom a spirit of divination dwells, soothsayer; familiar spirit. ⁵⁷ צפף PILP: cheep, whisper; chirp. ⁵⁸ הגה HIF: mutter. ⁵⁹ III שחר magic, power; *uncert.*, dawn. ⁶⁰ קשה NIF: be dejected; hardly bestead, hard-pressed. ⁶¹ רעב hungry. ⁶² רעב QAL: be hungry. ⁶³ קצף HITP: fallen into a rage; put oneself in a rage. ⁶⁴ קלל PI: designate as cursed; curse. ⁶⁵ נבט HIF: look. ⁶⁶ צרה need, distress, anxiety; straits. ⁶⁷ חשכה darkness. ⁶⁸ מעורף —; gloom; DCH: darkness. ⁶⁹ צוקה distress; pressure. ⁷⁰ אפלה darkness; calamity. ⁷¹ נדח PU: —; be thrust. ⁷² מועף gleam, luster; gloom; HOLL: glimmer. ⁷³ II מוצק distress. ⁷⁴ קלל HIF: belittle, treat with contempt; bring contempt, dishonor. ⁷⁵ II אחרון later, in the future; latter, last. ⁷⁶ עבר edge, bank, other side; region across or beyond.

¹ חשך darkness. ² צלמות an impenetrable gloom, pitch, darkness; death-shadow, deep shadow. ³ נגה QAL: gleam, shine.

- 2 הַרְבִּיתָ הַגּוֹי כִּי לֹא הָלֹךְ הַגְּדִלְתָּ הַשְּׂמֵחָה⁴
 שְׂמֵחוּ לַפְּנִיךָ כְּשִׂמְחַת⁴ בְּקִצִּיר⁵ כַּאֲשֶׁר וַיִּגְלוּ⁶ בְּחֶלְקֶם⁷ שְׁלָל:⁸
 3 כִּי אֶת־עֹל⁹ סִבְלָא¹⁰ וְאֵת מַטְהָ שְׂכָמוֹ¹¹ שָׁבַט הַנִּגְשׁ¹² בּוֹ
 הַחֲתַת¹³ כִּיּוֹם מִדְּרוֹן:
 4 כִּי כָל־סְאוֹן¹⁴ סֵאן¹⁵ בְּרַעַשׁ¹⁶ וְשִׂמְלָה¹⁷ מְגוֹלְלָה¹⁸ בְּדָמִים
 וְהִיתָה לְשֹׂרֶפֶת¹⁹ מֵאֲכָלֶת²⁰ אֵשׁ:
 5 כִּי־יֶלֶד²¹ יֶלֶד־לָנוּ בֶן נִתָּן־לָנוּ וְתִהְיֶה הַמְּשָׁרָה²² עַל־שְׂכָמוֹ²³
 וַיִּקְרָא שְׁמוֹ פְּלֵא²⁴ יוֹעֵץ²⁵ אֵל גְּבוּר אֲבִיעַד שֶׁר־שָׁלוֹם:
 6 כִּלְסַרְבָּה²⁶ לְמַרְבֵּה²⁶ הַמְּשָׁרָה²² וּלְשָׁלוֹם אֵין־קִיץ²⁷ עַל־כֶּסֶף דָּוָד
 וְעַל־מַמְלַכְתּוֹ לְהַכִּין אֶתְּהָ וּלְסַעְדָּהָ²⁸ בְּמִשְׁפָּט וּבְצַדִּיקָה
 מַעֲטָה וְעַד־עוֹלָם קִנְאָת²⁹ יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹאת:
 7 דָּבַר שָׁלַח אֲדָנִי בִיעֶקֶב וַנִּפֹל בְּיִשְׂרָאֵל:
 8 וַיִּדְעוּ הָעָם כִּלּוֹ אֲפָרִים וַיּוֹשֵׁב שְׁמֵרוֹן
 בְּגִאוּהָ³⁰ וּבְגִדְלָא³¹ לִבָּב לְאָמַר:
 9 לְבָנִים³² נִפְלוּ וְגִזִּית³³ נִבְנָה שְׂקָמִים³⁴ גִּדְעוּ³⁵ וְאַרְזִים³⁶ נִחְלוּ³⁷
 וַיִּשְׁנֹב³⁸ יְהוָה אֶת־צַרֵּי³⁹ רִצִּין עָלָיו וְאֶת־אֵיבָיו יִסְכֹּסֵךְ⁴⁰:
 11 אַרְם מִקְדָּם⁴¹ וּפְלִשְׁתִּים מֵאַחֲזֹר⁴² וַיֹּאכְלוּ אֶת־יִשְׂרָאֵל בְּכָל־פֶּה
 בְּכָל־זֹאת לֹא־שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָה:
 12 וְהָעָם לֹא־שָׁב עַד־הַמִּכָּהוּ וְאֶת־יְהוָה צְבָאוֹת לֹא דָרְשׁוּ:
 13 וַיִּכְרַת יְהוָה מִיִּשְׂרָאֵל רֹאשׁ וְזָנֵב⁴³ כִּפְהָ⁴⁴ וְאַנְמוֹן⁴⁵ יוֹם אֶחָד:

⁴jubilation, joy; mirth, gladness. ⁵קִצִּיר harvest; time of harvest. ⁶גִּילֹ QAL: shout in exultation, rejoice. ⁷חֶלֶק II PE: divide, apportion. ⁸שְׁלָל spoil. ⁹עֹל yoke. ¹⁰סִבְלָא burden. ¹¹שְׂכָם shoulder; back. ¹²נִגְשׁ QAL: force to work; oppressor, tyrant. ¹³חֲתַת HIF: shatter. ¹⁴סְאוֹן boot; sandal, boot of soldier. ¹⁵סֵאן QAL: march along; tread, tramp. ¹⁶רַעַשׁ roar, din; earthquake. ¹⁷שִׂמְלָה outer garment, cloak, mantle; wrapper, mantle. ¹⁸גִּלְלָה POAL: be rolled, trailed (I), be soiled (II). ¹⁹שֹׂרֶפֶת fire, incineration; burning. ²⁰מֵאֲכָלֶת feed, food; fuel. ²¹יֶלֶד boy, male child; son. ²²מְשָׁרָה domination; rule, dominion. ²³שְׂכָם shoulder. ²⁴פְּלֵא miracle, something unusual; marvel. ²⁵יֹעֵץ QAL: counselor. ²⁶מַרְבֵּה increase. ²⁷קִיץ end. ²⁸סַעַד QAL: support, sustain. ²⁹קִנְאָה zeal. ³⁰גִּאוּהָ arrogance; pride, haughtiness. ³¹גִּדְלָא arrogance; pride, insolence. ³²לְבָנָה sun-baked brick. ³³גִּזִּית ashlar; hewn stone. ³⁴שְׂקָמָה sycamore-fig tree; sycamore tree. ³⁵גִּדְעוּ PU: be felled; hew down. ³⁶אַרְזִים uncert., trad. cedar, perh. fir or tall-growing conifer; cedar. ³⁷חֶלֶף HIF: cause to succeed. ³⁸שִׁנְבָּה PE: increase enemies against someone; exalt. ³⁹צַר II enemy; adversary, foe. ⁴⁰סוּךְ PILF: provoke; prick, spur on. ⁴¹קְדָם in front; front. ⁴²אַחֲזֹר west; behind. ⁴³זָנֵב tail. ⁴⁴כִּפְהָ shoot; branch, frond. ⁴⁵אַנְמוֹן reed; rush, bulrush.

- 14 זָקַן וּנְשׂוּא־פָּנִים הוּא הָרֹאשׁ וּנְבִיא מוֹרָה⁴⁶ שֶׁקָּר הוּא הַזָּנֵב⁴⁷;
 15 וַיְהִיּוּ מְאֻשְׁרֵי⁴⁸ הָעַם־הַזֶּה מִתְּעִים⁴⁹ וּמְאֻשְׁרֵיו⁵⁰ מִבְּלָעִים⁵¹;
 16 עַל־כֵּן עַל־בְּחֹרְיוֹ⁵² לֹא־יִשְׁמַח אֲדֹנָי וְאֶת־תְּמִיּוֹ⁵³
 וְאֶת־אֲלֻמְנָתֵי⁵⁴ לֹא יִרְחַם⁵⁵ כִּי כָּל־חַנְּף⁵⁶ וּמְרַע⁵⁷
 וְכָל־פֶּה דֹבֵר נִבְלָה⁵⁸ בְּכָל־זֹאת לֹא־שָׁב אִפּוֹ וְעוֹד יָדוֹ נְטוּיָה;
 17 כִּי־בַעֲרָה⁵⁹ כָּאֵשׁ רִשְׁעָה⁶⁰ שָׁמִיר⁶¹ וְשִׁית⁶² תֹּאכֵל
 וְתִצַּת⁶³ בְּסִבְכֵי⁶⁴ הַיַּעַר⁶⁵ וַיִּתְאַבְּכוּ⁶⁶ גְּאוֹת⁶⁷ עֵשָׂן⁶⁸;
 18 בַּעֲבֹרֶת⁶⁹ יְהוָה צְבָאוֹת נִעַתְתָּ⁷⁰ אֶרֶץ
 וַיְהִי הָעַם כְּמֹאכְלֵת⁷¹ אִשׁ אִישׁ אֶל־אָחִיו לֹא יִחְמֹל⁷²;
 19 וַיִּגְזַר⁷³ עַל־זְמִין וְרַעֲב⁷⁴ וַיֹּאכֵל עַל־שְׂמֹאל⁷⁵ וְלֹא שָׁבַע⁷⁶
 אִישׁ בְּשֵׁר־זְרוּעוֹ⁷⁷ יֹאכְלוּ;
 20 מִנְּשֵׂה אֶת־אֶפְרַיִם וְאֶפְרַיִם אֶת־מְנַשֶּׁה יַחְדָּו⁷⁸ הָמָּה עַל־יְהוּדָה
 בְּכָל־זֹאת לֹא־שָׁב אִפּוֹ וְעוֹד יָדוֹ נְטוּיָה: ־

הוֹי הַחֲקָקִים² חֲקָקֵי־אוֹן³ וּמְכַתְּבִים עֲמָל⁴ כְּתָבוּ:
 2 לְהַטּוֹת מְדִינָיִם דְּלִים⁶ וְלִגְזֹל⁷ מִשְׁפָּט עֲנִיִּים⁸ עִמּוֹ
 לְהִיּוֹת אֲלֻמְנוֹת⁹ שְׁלָלָם¹⁰ וְאֶת־יְתוּמִים¹¹ יִבְזוּ¹²:

10

⁴⁶III ירה HIF: instruct, teach. ⁴⁷זנב tail. ⁴⁸אשר PI: lead; lead on. ⁴⁹תעה HIF: lead astray; cause to err, mislead. ⁵⁰אשר PU: be led on. ⁵¹III בלע PU: be confused; be swallowed up. ⁵²בחור young (fully-grown, vigorous, unmarried) man. ⁵³יתום orphan, fatherless. ⁵⁴אלמנה widow. ⁵⁵רחם PI: greet (meet) someone with love, take pity on someone; have compassion, compassionate. ⁵⁶חנף godless; profane. ⁵⁷רעע HIF: do evil. ⁵⁸נבלה willful sin, sacrilege; disgraceful folly. ⁵⁹בער QAL: burn. ⁶⁰רשעה offence; wickedness. ⁶¹שמיר *uncert.*, Christ's thorn, wild carrot, thorn bush; thorns, thorn-bushes. ⁶²שית *uncert.*, type of achillea, thorny undergrowth, weeds; thorn-bushes. ⁶³יצת QAL: kindle. ⁶⁴סבך thicket. ⁶⁵יער thicket, undergrowth, wood; forest, wooded height. ⁶⁶אבך HITP: swirl; roll, roll up. ⁶⁷גאות rise; lifting up. ⁶⁸עשן smoke. ⁶⁹עברה anger, rage; overflowing rage, fury. ⁷⁰עתם NIF: *uncert.*, become dark, be bent down; *uncert.*, be scorched. ⁷¹מאכלת feed, food; fuel. ⁷²חמל QAL: have compassion; spare. ⁷³II גזר QAL: devour; cut off. ⁷⁴רעב QAL: be hungry. ⁷⁵שמאל left side, left. ⁷⁶שבע QAL: eat one's fill; be sated. ⁷⁷זרוע arm, forearm. ⁷⁸יחדו altogether.

¹⁰הוי ah! alas! ²חקק QAL: enact, decree. ³און sin, injustice; trouble, sorrow. ⁴עמל need; trouble, mischief. ⁵דין legal claim; cause, plea. ⁶II דל helpless; reduced, weak. ⁷גזל QAL: rob; seize, plunder. ⁸עני without property; poor and weak. ⁹אלמנה widow. ¹⁰שלל booty, spoil, goods that have been plundered; plunder. ¹¹יתום orphan, fatherless. ¹²בזז QAL: plunder; spoil, despoil.

3 וּמָה־תַּעֲשֶׂה לַיּוֹם פְּקֻדָּהּ¹³ וּלְשׂוֹאָה¹⁴ מִמֶּרְחֶק¹⁵ תָּבוֹא
 עַל־מִי תִנּוּסוּ לְעִזְרָה¹⁶ וְאָנָּה¹⁷ תַּעֲזֹבוּ כְּבוֹדְכֶם:
 4 בְּלַתִּי כָרַע¹⁸ תַּחַת אֲסִיר¹⁹ וְתַחַת הַרוֹגְנִים יִפְּלוּ
 בְּכָל־זֹאת לֹא־שָׁב אָפוֹ וְעוֹד יָדוֹ נְטוּיָה: ׀
 5 הִי²⁰ אֲשׁוּר שָׁבַט אָפִי וּמִטָּה־הִיא בִידֵם זַעֲמִי²¹:
 6 בְּגוֹי חֲנָף²² אֲשַׁלְּחֵנּוּ וְעַל־עַם עֲבָרָתִי²³ אֲצַנְנֵנוּ לְשַׁלֵּל²⁴ שְׁלָל²⁵
 וּלְבַזֵּז²⁶ בְּזִז²⁷ כֹּל־שִׁמּוֹ וּלְשׁוּמוֹ מֵרֶמֶס²⁸ כְּחֹמֶר²⁹ חוֹצוֹת:
 7 וְהוּא לֹא־כֵן יִדְמָה³⁰ וּלְבָבוֹ לֹא־כֵן יִחְשֵׁב
 כִּי לְהַשְׁמִיד³¹ בְּלִבּוֹ וּלְהַכְרִית גּוֹיִם לֹא מַעֲט:
 8 כִּי יֹאמֶר הֲלֹא שָׂרִי יַחְדָּו³² מְלָכִים:
 9 הֲלֹא כְּכַרְכְּמִישׁ בְּלָנוּ
 אִם־לֹא כְּאַרְפֵּךְ חֲמַת אִם־לֹא כְּדַמְשֶׁק שִׁמְרוֹן:
 10 כַּאֲשֶׁר מִצָּאָה יָדִי לַמַּמְלַכֶת הָאֱלִילִי³³
 וּפְסִילֵיהֶם³⁴ מִירוּשָׁלַם וּמִשְׁמֶרוֹן:
 11 הֲלֹא כַּאֲשֶׁר עָשִׂיתִי לְשִׁמְרוֹן וּלְאֱלִילֵיהָ³³
 כֵּן אַעֲשֶׂה לִירוּשָׁלַם וְלַעֲצָבִיהָ³⁵: ׀
 12 וְהִזֵּה כִּי־יִבְצַע³⁶ אֲדַנִּי אֶת־כָּל־מַעֲשָׂהוּ בְּהַר צִיּוֹן וּבִירוּשָׁלַם אֶפְקֹד
 עַל־פְּרִי־גִדְלִי³⁷ לְבָב מְלֶךְ־אֲשׁוּר וְעַל־תַּפְאֶרֶת³⁸ רוּם³⁹ עֵינָיו: 13 כִּי אָמַר
 בְּכַח יָדִי עָשִׂיתִי וּבְחֻכְמָתִי כִּי נִבְנֹתִי וְאֲסִיר⁴⁰ גְּבוּלָתִי עַמִּים
 כֹּעֲתִירְתִּיהֶם⁴¹ וְעֲתוּדוֹתֵיהֶם⁴² שׁוֹשְׁתִּי⁴³ וְאוֹרִיד כַּאֲבִיר⁴⁴ יוֹשְׁבֵים:
 14 וְתַמְצָא כְּקֶן⁴⁵ יָדִי לְחֵיל הָעַמִּים וְכַאֲסֹף בִּיַצִּים⁴⁶ עֲזָבוֹת

13 פְּקֻדָּהּ vengeance, punishment; visitation. 14 שׂוֹאָה storm; devastation, ruin.
 15 מִרְחֶק afar; far. 16 עִזְרָה help, assistance; succor. 17 אֵן where to?; whither? 18 כָרַע QAL:
 break down; bow down. 19 אֲסִיר prisoner; prisoners. 20 הִי ah! alas! 21 זַעֲמִי cursed; indignation.
 22 חֲנָף godless; profane. 23 עֲבָרָה anger, rage; overflowing rage, fury. 24 שַׁלֵּל QAL:
 plunder, capture, rob; spoil. 25 שְׁלָל booty, spoil, goods that have been plundered. 26 בִּזְזֵז QAL:
 plunder; spoil, despoil. 27 בִּזִז plunder, spoil; booty. 28 מֵרֶמֶס trampling, overtrodden land.
 29 חֹמֶר II clay; mire. 30 רָמָה PE: feel inclined; think, intend. 31 שִׁמֹּד HIF: exterminate; annihilate.
 32 יַחְדָּו altogether. 33 אֱלִילִי pagan god, idol; worthless god. 34 פְּסִילִי divine image; idol.
 35 עֲצָבִי false god; idol. 36 בִּצַע PE: finish; complete. 37 גִּדְלִי arrogance; pride, insolence.
 38 תַּפְאֶרֶת pride; glorying, boasting. 39 רוּם a high entity, haughtiness. 40 גְּבוּלָה border;
 boundary. 41 עֲתִיד store, treasure. 42 עֲתוּד provision, store. 43 שָׁסָה PO: raid, plunder; spoil.
 44 אֲבִיר strong, powerful; mighty, valiant. 45 קֶן nest, bird's nest. 46 בִּיַצִּים egg.

כָּל־הָאָרֶץ אֲנִי אֶסְפְּתִי וְלֹא הָיָה נִדְרָד 47 כָּנָף וּפְצִיחָה 48 פֶּה וּמְצַפְצֵף 49
 15 הִתְפָּאֵר 50 הַגְּרִיז 51 עַל הַחֲצֵב 52 בּוֹ אִם־יִתְגַּדֵּל הַמְּשׁוֹר 53
 עַל־מְנִיפֵי 54 כְּהִנְיָף 54 שֶׁבֶט וְאֶת־מְרִימָיו כְּהָרִים מִטָּה לֹא־עֵץ:
 16 לָכֵן יִשְׁלַח הָאֱדוֹן יְהוָה צְבָאוֹת בְּמִשְׁמָנוֹ 55 רִזּוֹן 56
 וְתַחַת כְּבָדוֹ יִקְדּוּ 57 יִקְדּוּ 58 כִּי־קוֹדֵד 58 אֵשׁ:
 17 וְהָיָה אֹרֶז־יִשְׂרָאֵל לְאֵשׁ וּקְדוּשׁוֹ לְלֶהָבָה 59
 וּבְעֵרָה 60 וְאָכְלָה שִׁיתוֹ 61 וּשְׁמִירוֹ 62 בְּיוֹם אֶחָד:
 18 וּכְבוֹד יַעֲרֹ 63 וּכְרַמְלֵי 64 מִנְפֵשׁ וְעַד־בָּשָׂר יִכְלֶה
 וְהָיָה כַּמַּסֶּס 65 נֶסֶס 66:
 19 וּשְׂאֵר 67 עֵץ יַעֲרֹ 63 מִסִּפֵּר יִהְיוּ וְנַעַר יִכְתֹּבם׃ פ
 20 וְהָיָה בְּיוֹם הַהוּא לֹא־יוֹסִיף עוֹד שְׂאֵר 68 יִשְׂרָאֵל וּפְלִיטָת 69 בֵּית־יַעֲקֹב
 לְהִשְׁעוֹן 70 עַל־מִכְהוֹ וְנִשְׁעוֹן 70 עַל־יְהוָה קְדוֹשׁ יִשְׂרָאֵל בְּאַמֶּת׃ 21 שְׂאֵר 68
 יָשׁוּב שְׂאֵר 68 יַעֲקֹב אֶל־אֵל גְּבוּר׃ 22 כִּי אִם־יְהִי עִמָּךְ יִשְׂרָאֵל כְּחוֹל 71
 הַיָּם שְׂאֵר 68 יָשׁוּב בּוֹ כְּלִיּוֹן 72 חֲרוּץ 73 שׁוֹטֵף 74 צְדָקָה׃ 23 כִּי כֻלָּה 75
 וְנִחְרְצָה 76 אֲדָנִי יְהוָה צְבָאוֹת עֲשֵׂה בְקִרְבִּי כָּל־הָאָרֶץ׃ ס
 24 לָכֵן כֹּה־אָמַר אֲדָנִי יְהוָה צְבָאוֹת אֶל־תִּירָא עִמִּי יֵשֵׁב צִיּוֹן
 מֵאֲשׁוּר בְּשֶׁבֶט יִכְבֶּה וּמִטָּהוּ יִשְׂאֵ־עֲלֶיךָ בְּדֶרֶךְ מִצְרַיִם׃ 25 כִּי־עוֹד
 מְעַט מְזַעֵר 77 וְכֻלָּה זַעַם 78 וְאִפִּי עַל־תְּבִלִית 79׃ 26 וְעוֹרֵר 80 עָלָיו יְהוָה
 צְבָאוֹת שׁוֹט 81 כְּמַכַּת 82 מִדֶּן בְּצוּר 83 עוֹרֵב וּמִטָּהוּ עַל־הַיָּם וּנְשָׂאוּ בְּדֶרֶךְ
 מִצְרַיִם׃

47 נדרד QAL: shake, flap, flutter. 48 פצחה QAL: open wide, gape; utter. 49 צפף PILP: twitter, cheep; chirp, peep. 50 II פאר HITP: boast against; glorify oneself. 51 גרזן axe. 52 חצב QAL: dress; hew wood. 53 משור saw. 54 נוף HIF: move to and fro, brandish; wield. 55 משמן a fat, portly person; stout, vigorous one. 56 רזון emaciation, leanness. 57 יקד QAL: burn; be kindled. 58 יקד burning. 59 להבה flame. 60 בער QAL: burn. 61 שיתו uncert., type of achillea, thorny undergrowth, weeds; thorn-bushes. 62 שמיר uncert., Christ's thorn, wild carrot, thorn bush; thorns, thorn-bushes. 63 יער thickets, undergrowth, wood; forest, wooded height. 64 כרמל orchard; garden-land. 65 מסס QAL: despair; melt, waste away. 66 נסס QAL: uncert., stagger, despair; uncert., be sick. 67 שאר remnant, rest; residue, remainder. 68 שאר remnant. 69 פליטה survivor, survival, someone remaining; escaped remnant. 70 שען NIF: support oneself, depend on; lean. 71 חול mud, sand. 72 כליון annihilation. 73 חרוץ QAL: fix, determine. 74 שטף QAL: cascade; overflow. 75 כלה complete destruction, annihilation; complete consumption. 76 חרוץ NIF: be determined; be decisive. 77 מזער something small, trifling; a little. 78 זעם cursed; indignation. 79 תבלית destruction. 80 II עור POL: set in motion, swing; wield, brandish. 81 שוט whip; scourge. 82 מכה defeat; beating, scourging. 83 צור rock.

27 וְהָיָה בַיּוֹם הַהוּא יָסוּר סִבְלוֹ⁸⁴ מֵעַל שִׁכְמוֹךָ⁸⁵
וְעָלוּ⁸⁶ מֵעַל צְוֹאֲרֶךְךָ⁸⁷ וְחָבַל⁸⁸ עָלַי⁸⁶ מִפְּנֵי־שָׁמֹן:
28 בָּא עַל־עֵינַי עֶבֶר בְּמַגְרוֹן לְמַכְמֵשׁ יַפְקִיד כְּלָיו:
29 עֶבְרוּ מֵעֵבֶרָה⁸⁹ גִּבְעֵי מְלוֹן⁹⁰ לָנוּ חֲרָדָה⁹¹ הָרָמָה גִּבְעַת שְׂאוֹל נָסָה:
30 צָהַלְי⁹² קוֹלְךָ בַת־גְּלִים הַקְשִׁיבִי⁹³ לַיִשָּׁה עֲנִיָּה⁹⁴ עֲנֹתוֹת:
31 נִדְרָה⁹⁵ מִדְּמִנָּה יִשְׁבִי הַגְּבִים הַעִיזוּ⁹⁶:
32 עוֹד הַיּוֹם בְּנֹב לַעֲמֹד יִנְפֹף⁹⁷ יָדוֹ הַר אֲבִית⁹⁸ בַּת־צִיּוֹן
גִּבְעַת⁹⁸ יְרוּשָׁלַם: ׀
33 הִנֵּה הָאָדוֹן יְהוָה צָבָאוֹת מְסַעֵף⁹⁹ פְּאֲרָה¹⁰⁰ בְּמַעְרָצָה¹⁰¹
וְרָמִי הַקּוֹמָה¹⁰² גְּדוּעִים¹⁰³ וְהַגְּבִהִים¹⁰⁴ יִשְׁפֹּל¹⁰⁵:
34 וְנִקְףָה¹⁰⁶ סִבְכֵי¹⁰⁷ הַיַּעַר¹⁰⁸ בְּבְרִזָּל¹⁰⁹ וְהַלְבִּנוֹן בְּאֲדִיר¹¹⁰ יַפּוֹל: ׀

11
וַיֵּצֵא חֲטָר¹ מִגִּזְעֵי² יֵשִׁי וְנִצַּר³ מִשְׂרָשׁוּי⁴ יַפְרָה⁵:
2 וְנִחָה עָלָיו רוּחַ יְהוָה רוּחַ חֲכָמָה וּבִינָה⁶
רוּחַ עֲצָה⁷ וּגְבוּרָה⁸ רוּחַ דַּעַת⁹ וַיִּרְאֵת¹⁰ יְהוָה:
3 וַתְּרִיחַ¹¹ בִּירְאֵת¹⁰ יְהוָה וְלֹא לְמַרְאֵה עֵינָיו יִשְׁפּוֹט
וְלֹא לְמִשְׁמַע¹² אָזְנוֹ יוֹכִיחַ¹³:
4 וְשֹׁפֵט בְּצַדֵּק דְּלִים¹⁴ וְהוֹכִיחַ¹³ בְּמִישׁוֹר¹⁵ לְעֲנוּי־אָרֶץ
וְהַכְּהֵ אָרֶץ בְּשֹׁבֵט פִּיו וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע:

⁸⁴burden. ⁸⁵shoulder. ⁸⁶yoke. ⁸⁷neck; back of neck. ⁸⁸III חבל PU: be pulled down; be ruined, broken. ⁸⁹מעברה passage, gorge; pass. ⁹⁰מלון lodging for the night; lodging-place, inn, khan. ⁹¹חרדה QAL: tremble. ⁹²צהל QAL: cry, cry out; cry shrilly. ⁹³קשב HIF: listen attentively; give attention. ⁹⁴ענייה poor; needy. ⁹⁵נדרה QAL: flee, escape; retreat. ⁹⁶עוזו HIF: bring oneself into safety. ⁹⁷נוף POL: raise in a threatening way, shake; brandish. ⁹⁸גבעה hill; height, elevation. ⁹⁹II סעף PI: cut off branches, lop; lop off. ¹⁰⁰פארה leafy branches, foliage; boughs. ¹⁰¹מערצה terrifying power; awful shock, crash. ¹⁰²קומה great height; height. ¹⁰³גדוע QAL: cut off; hew down. ¹⁰⁴גבה high; haughty. ¹⁰⁵שפל QAL: be (become) low, fall. ¹⁰⁶נקה PI: collapse; be struck away. ¹⁰⁷סבך thicket. ¹⁰⁸יער thicket, undergrowth, wood; forest, wooded height. ¹⁰⁹ברזל iron. ¹¹⁰אדיר mighty, magnificent; majestic. ¹¹¹חטר rod, shoot; branch, twig. ²גזע stump, root-stock; stock, stem. ³ניצר sprout, offshoot; shoot. ⁴שרש root. ⁵פרה QAL: be fruitful; bear fruit. ⁶בינה understanding. ⁷עצה advice; counsel. ⁸גבורה strength; might, valor. ⁹דעת knowledge; discernment, understanding, wisdom. ¹⁰יראה fear; reverence, piety. ¹¹רוח HIF: smell; delight in. ¹²משמע rumor, hearsay; thing heard. ¹³יכה HIF: rebuke; decide, judge. ¹⁴II דל helpless; reduced, weak. ¹⁵מישור rectitude, fairness, justice; uprightness. ¹⁶ענוי bowed; poor and weak.

בין Q: discern; NIF: be discerning;
HIF: understand; HITPO: understand

בֵּין interval, space between, between

בַּיִת house, dwelling-place

בָּכָה Q: weep; PI: lament

בְּכוֹר first-born

בְּלֹאִי not, except

בְּמָה high place

בֵּן son, descendant

בָּנָה Q: build; NIF: be built

בְּעַד away from, behind, about, on behalf of

בְּקָר cattle, herd, an ox

בֶּקֶר morning

בִּקֵּשׁ PI: seek; PU: be sought

בְּרִית covenant

בָּרַךְ Q: kneel, bless; NIF: bless oneself;
PI: bless; PU: be blessed; HIF: cause to kneel; HITP: bless oneself

בָּשָׂר flesh

בַּת daughter

ג

גָּאֵל Q: redeem; NIF: be redeemed

גְּבוּל border, boundary, territory

גִּבּוֹר strong, mighty

גְּדוֹל great

גָּדַל Q: be great, grow; PI: cause to grow;
PU: brought up; HIF: make great;
HITP: magnify oneself

גּוֹי nation, people

גָּלָה Q: uncover, go into exile; NIF: un-
cover oneself; PI: uncover; PU: be
uncovered; HIF: lead into exile;
HOF: led into exile; HITP: be
uncovered; reveal oneself

גַּם also, moreover, yea

ד

דָּבַר Q: speak; NIF: speak with; PI: speak;
PU: spoken; HITP: speak; HIF: lead

דְּבָר word, matter, thing, speech

דּוֹר generation, dwelling, period

דָּם blood

דֶּרֶךְ way, road, distance, journey,
manner

דָּרַשׁ Q: resort to, seek; NIF: be sought out

ה

הַ the

הֵאָדָּה interrogative particle

הוּא he, it, himself, itself; that

הִיא she

הִיָּה Q: be, become; NIF: be done, occur

הֵלֵךְ Q: walk, go; NIF: be gone; PI: walk;
HIF: lead, bring; HITP: walk to and
fro

הִלַּל Q: be boastful; PI: praise; PU: be
praised; HITPO: act madly;
HITP: glory; PO: make fool;
POAL: befool

הֵמָּה they, these

הִנֵּה lo! behold!

הַר mountain, hill

הָרַג Q: kill; NIF: be killed

ו

וְ and, so, then, when, now, or, but,
that

ז

זָבַח Q: slaughter; PI: sacrifice

זִבְחַ sacrifice

זֶה this, these, such

זָהָב gold

זָכַר Q: remember; NIF: be remembered;
HIF: cause to remember

זָקֵן old

זָרַע sowing, seed, offspring

ח

חֲדָשׁ new moon, a month

חָוָה HISHT: bow down

חֲוֵץ the outside, a street

חוֹמָה wall

חָזַק Q: be strong; PI: make strong;
HIF: make firm, seize;
HITP: strengthen oneself

חָטָא Q: sin; PI: purify; HIF: cause to sin;
HITP: purify oneself

חַטָּאת sin, sin offering

חַי alive, living

חִיָּה Q: live; PI: preserve, revive;
HIF: preserve

חַיָּה living thing, animal

APPENDIX A: GLOSSARY

This glossary contains all Hebrew lemmas that occur over 100 times in the Hebrew Bible. The glosses were derived primarily from BDB. Only the most common senses were listed. Roman numerals indicate homonym numbers.*

א			
אב	father, forefather, ancestor	אַמָּה	cubit
אבד	Q: perish; PI: destroy; HIF: destroy	אמר	Q: say; NIF: be said, called; HIF: avow; HITP: boast
אבן	stone	אַמֻּת	firmness, faithfulness, truth
אדון	lord	אַנְחֵנוּ	we
אדם	man, mankind, Adam	אני	I (first person pronoun)
אדמה	ground, land	אנכי	I (first person pronoun)
אהב	Q: love; NIF: beloved; PI: lovers	אסף	Q: gather; NIF: assemble; PI: gather; PU: be gathered; HITP: gather oneself
אהל	tent	אף	I – a nostril, nose, face, anger II – also, yea
או	or	אַרְבַּע	four
אור	light	אַרְבַּעִים	forty
אז	at that time	אָרוֹן	chest, ark
אזן	ear	אָרֶץ	earth, land, ground
אח	brother	אש	fire
אחד	one, same, single, first, each	אשה	woman, wife, female
אחות	sister	אשר	who, which, that, because, when, since
אחר	after, behind	את	I – untranslatable mark of the accusative case II – with (denoting proximity)
אחר	another	אתה	you (masc. sing.)
איב	Q: be hostile to	אתם	you (masc. pl.)
אחרי	after, behind (of place); after, afterwards (of time)		
איל	ram	ב	
אין	nothing, nought	ב	in, at, by, with, among
איש	man, person, husband, mankind	בגד	a garment, covering
אך	surely, howbeit	בד	separation, a part
אכל	Q: eat, devour; NIF: be eaten; HIF: cause to eat	בהמה	beast, animal, cattle
אל	not, nothing	בוא	Q: come in; HIF: bring in; HOF: be brought
אל	God, gods (pl.)	בוש	Q: be ashamed; POL: delay; HIF: put to shame; HITPO: ashamed
אל	to, into, towards	בחר	Q: choose; NIF: be chosen; PU: chosen
אלה	these	בטח	Q: trust; HIF: cause to trust
אלהים	God, god(s), rulers, judges, divine ones		
אלף	thousand		
אם	if		
אם	mother		

*This appendix may be downloaded and printed as a booklet from apbrown2.net/rhbappendixa.pdf.

A READER'S
GREEK
NEW TESTAMENT

FOURTH EDITION

Richard J. Goodrich
Albert L. Lukaszewski

 ZONDERVAN
ACADEMIC

ZONDERVAN ACADEMIC

A Reader's Hebrew and Greek Bible, Third Edition

A Reader's Hebrew Bible, Second Edition

Copyright © 2008, 2026 by A. Philip Brown II and Bryan W. Smith

Interior design: A. Philip Brown II

A Reader's Greek New Testament, Fourth Edition

Copyright © 2003, 2007, 2015, 2026 by Richard J. Goodrich and Albert L. Lukaszewski

Interior design: Richard J. Goodrich and Albert L. Lukaszewski

Index of the Bible's Use of the Bible

Copyright © 2025 by Gary Edward Schnittjer

Interior design: Kait Lamphere

Published by Zondervan, 3950 Sparks Drive SE, Suite 101, Grand Rapids, MI 49546, USA.
Zondervan is a registered trademark of The Zondervan Corporation, L.L.C., a wholly owned subsidiary of HarperCollins Christian Publishing, Inc.

Requests for information should be addressed to customercare@harpercollins.com.

Zondervan titles may be purchased in bulk for educational, business, fundraising, or sales promotional use. For information, please email SpecialMarkets@Zondervan.com.

ISBN 978-0-310-18046-3

Paragraph breaks according to: *Biblia Hebraica Stuttgartensia*, edited by Karl Elliger and Wilhelm Rudolph. Fifth Revised Edition, edited by Adrian Schenker. © 1977 and 1997 Deutsche Bibelgesellschaft, Stuttgart. Used by permission.

Hebrew and Aramaic fonts used in this book are courtesy of BibleWorks, LLC, adapted with permission by A. Philip Brown II.

The Greek text used in this edition of the Greek New Testament was originally developed for the Portland Index Project by Edward W. Goodrick and John R. Kohlenberger III and subsequently reviewed and modified by Gordon D. Fee and Douglas J. Moo.

Any internet addresses (websites, blogs, etc.) and telephone numbers in this book are offered as a resource. They are not intended in any way to be or imply an endorsement by Zondervan, nor does Zondervan vouch for the content of these sites and numbers for the life of this book.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or any other—except for brief quotations in printed reviews, without the prior permission of the publisher.

Without limiting the exclusive rights of any author, contributor or the publisher of this publication, any unauthorized use of this publication to train generative artificial intelligence (AI) technologies is expressly prohibited. HarperCollins also exercise their rights under Article 4(3) of the Digital Single Market Directive 2019/790 and expressly reserve this publication from the text and data mining exception.

HarperCollins Publishers, Macken House, 39/40 Mayor Street Upper, Dublin 1, D01 C9W8, Ireland (<https://www.harpercollins.com>)

Cover design: Tammy Johnson

Printed in India

CONTENTS

<i>Introduction</i>	vii	Πρὸς Τιμόθεον Α	435
<i>Acknowledgments</i>	xvii	Πρὸς Τιμόθεον Β	445
<i>Bibliography</i>	xix	Πρὸς Τίτον	452
<i>Definition Tags</i>	xxi	Πρὸς Φιλήμονα	457
Κατὰ Ματθαῖον	1	Πρὸς Ἑβραίους	459
Κατὰ Μάρκον	69	Ἰακώβου	486
Κατὰ Λουκᾶν	112	Πέτρου Α	495
Κατὰ Ἰωάννην	187	Πέτρου Β	505
Πράξεις Ἀποστόλων	232	Ἰωάννου Α	512
Πρὸς Ῥωμαίους	309	Ἰωάννου Β	518
Πρὸς Κορινθίους Α	340	Ἰωάννου Γ	520
Πρὸς Κορινθίους Β	367	Ἰούδα	522
Πρὸς Γαλάτας	387	Ἀποκάλυψις Ἰωάννου	525
Πρὸς Ἐφεσίους	397	<i>Lexicon</i>	563
Πρὸς Φιλιππησίους	408	<i>Maps</i>	573
Πρὸς Κολοσσαεῖς	416	<i>Index of the Bible's Use of</i>	
Πρὸς Θεσσαλονικεῖς Α	435	<i>the Bible</i>	A–BL
Πρὸς Θεσσαλονικεῖς Β	431		

INTRODUCTION

In the first edition of the *Reader's Greek New Testament*, (published in 2003), we noted a growing interest in Koine Greek. Over the past twenty-two years, the demand for Greek resources has continued to expand: publishers of biblical Greek teaching materials enjoy strong sales, and every year we see additional resources introduced to support Greek learners. Seminaries and Bible colleges have found their Greek courses attracting more students. Beyond the walls of the academy, countless numbers of small groups of independent learners meet in homes and churches to learn the language of the New Testament. The pool of Greek readers in the early twenty-first century is flourishing.

This renaissance is especially amazing considering the difficulty of the task. For most, the acquisition of a second language requires a significant investment of time and effort. Moreover, Koine Greek is not one of the easier languages to learn. It may take years of study before a student is able to simply sit in an armchair and read the Greek New Testament. We are always inspired when we reflect upon all of the students who are dedicating themselves to this challenge.

One of the great barriers to reading is the problem of vocabulary acquisition. The student who enrolls in a seminary Greek course will spend a significant amount of time learning how Greek words change form depending on their role in a sentence (inflection) as well as how those words are arranged to express an idea (syntax). Vocabulary acquisition often emerges a distinct third among course objectives. The textbook and the emphasis placed on memorization by the instructor will determine the number of words a student will learn in a Greek course. A typical textbook, William Mounce's *Basics of Biblical Greek*, teaches all of the vocabulary words that occur fifty times

or more in the Greek New Testament.¹ There are approximately 5,437 different words found in the Greek New Testament, 313 of which occur fifty times or more. If we add up the total number of occurrences of these most common words, we discover that they account for 110,425 of the total words in a text that is approximately 138,162 words long.² The student who memorizes Mounce's selection of 319 words will know 79.92% of the words found in the Greek New Testament. In other words, the student will recognize 4 out of every 5 words.

Unfortunately, this is not as great an advantage as it might seem at first sight. Of the 110,425 memorized words, 29,023 are the Greek words for "the" (ὁ) and "and" (καί). More than 26% of the words a student will recognize in the text are the two most common words. In fact, by learning the words that occur fifty times or more, the student will have only learned six percent of all the lexical forms found in the Greek New Testament (319 out of 5,437). This leaves 5,118 words that the student will not know. These unfamiliar words occur 27,737 times in the New Testament text.

Although the odds still seem to be tilted in the student's favor, the advantage is dispelled when we consider the impact of these 27,737 words on someone who might want to read through the Greek New Testament. Simply dividing the number of unrecognized words by total verses (27,737 / 9,942) reveals that on average, each verse will contain 3.5 words that the reader will not recognize.

Let us assume that a student has decided to read through the Greek New Testament over the course of a year. In order to achieve this goal, the student will have to read about 22 verses each day. If each verse contains 3.5 unfamiliar words, then the student will have to consult a lexicon, on average, 77 times per day. If we assume this reader is very quick with a lexicon and can look up each word in 30 seconds (much faster than most people could), the reader will still spend more than 38 minutes every day looking up words. If we add this time to the

1. *Basics of Biblical Greek* includes the core 313 words plus an additional six words that occur less than fifty times but were important enough to be added to student's vocabulary list (see Mounce 1993, 17).

2. Mounce 1993, 17. The number of words will vary depending on which variants are selected.

time spent puzzling over verb forms or wrestling with the syntax of sentences, it quickly becomes evident that a daily reading of the Greek New Testament is going to require a significant investment of time. The simple joy of sitting and reading the Greek New Testament (as one would read an English translation) requires a much larger vocabulary base than the words that occur fifty times or more in the text.

How does one acquire this vocabulary base? The traditional approach is to press on learning vocabulary until all or nearly all of the vocabulary words that occur in the Greek New Testament have been memorized. A student who can memorize (and retain) 10 words per day should be able to master all of the vocabulary in slightly less than two years. For those who have the time and discipline to devote to this task, this is certainly the best path. Unfortunately, it requires a commitment that most people will not have the time or energy to make.

This text, *A Reader's Greek New Testament*, offers a second path to vocabulary acquisition. We have designed it to open the Greek New Testament to those readers who possess a limited vocabulary. This is achieved by defining (in footnotes) every word that occurs less than 30 times in the text (words occurring more than 30 times are listed in a short lexicon at the end of this volume). When the reader encounters an unfamiliar word in a verse, a simple consultation of the definitions at the bottom of the page will stand in for a trip to the lexicon. The reader with a limited vocabulary can now focus on understanding and reading the text, rather than spending valuable reading time looking up words.

It is also hoped that the use of *A Reader's Greek New Testament* will foster an inductive approach to vocabulary acquisition. The brute memorization of flashcard words is replaced by a more natural form of learning. By reading large sections of text, the student will be immersed in the language and absorb words as they unfold in the context of sentences.

The Text

The Greek text presented in *A Reader's Greek New Testament* is the eclectic text that underpins the New International Version. The Greek

text for its predecessor, the New International Version, was compiled by Edward Goodrick and John Kohlenberger III.³ Since this eclectic text does differ from the UBS text,⁴ a few words to clarify these differences are in order.

As any student of the New Testament will know, our evidence for the initial text of the Greek New Testament is found scattered among a great number of manuscripts, manuscript fragments, and pieces of papyri that have survived from antiquity. Employing these diverse witnesses, textual scholars have reconstructed the source texts that became the New Testament as we know it.

There are some points, however, where the manuscript traditions favor different readings. When these divergences were encountered, the UBS editorial committee decided which variant reading to include in the text. This selection of the “correct” variant did not always have the support of the entire committee, and at best represents a compromise solution.⁵ The critical apparatus included with modern versions of the Greek New Testament alerts the reader to the possibility of other readings.

One of the preliminary tasks of any translator is to review the variants found in a source text. The Committee on Bible Translation (the body responsible for the translation of the NIV) reviewed the UBS text, and, somewhat unsurprisingly, their independent scholarship led them to favor different readings in the case the Committee for Biblical Translation from the possibilities offered in the UBS text.

Since no accessible records were kept of these decisions, in the mid-eighties Edward Goodrick and John Kohlenberger III decided to compile the Hebrew and Greek texts that underlie the NIV translation. They created a text that deviates from the UBS text only at the points where the NIV translators favored a different variant. The eclectic text

3. An electronic version of the Goodrick-Kohlenberger text has been available since the mid-nineties as one of the modules in Zondervan's *The NIV Study Bible: Complete Library*.

4. The text presented in the various editions of Nestle-Aland's *Novum Testamentum Graece* and the United Bible Societies' *The Greek New Testament*. Aland and Aland 1987, 30–36, offers an excellent overview of the work that went into creating the Standard Text.

5. Aland and Aland 1987, 34. Metzger 1975 discusses each major variant in the UBS text, and explains the rationale behind the editorial committee's choices.

created by this process represents an alternate view of the original text of the New Testament, the consensus of a different team of New Testament scholars.

When the Committee on Bible Translation worked on the NIV in the 1990s, one of the members was Professor Gordon Fee, an expert on textual criticism. He carefully examined the text initially created by Goodrick and Kohlenberger and adjusted and authenticated the Greek textual decisions made by the NIV committee. This is the text used in *A Reader's Greek New Testament*. It should be noted that the translators of the New International Version adopted many of the UBS variants, and as a consequence of these decisions, this edition of the *Reader's Greek New Testament* has fewer points that vary from that text.

Since the publication of the Second Edition of the *Reader's Greek New Testament*, the Institute for New Testament Research has issued new editions of the UBS and Nestle-Aland text (UBS5 and NA28). This new edition of the *Reader's Greek New Testament* has been carefully revised to incorporate all of the changes found in these two critical editions. Those differences that remain are noted in the textual apparatus (see discussion p. xii).⁶ Consequently, this volume reflects the decisions of two streams of biblical scholarship (the Institute for New Testament Research and the Committee on Bible Translation). Comparison of the points where the two differ will deepen the appreciation for the complex issues facing modern textual critics.

Definitions

The definitions used in the text were based on the word lists found in Warren Trenchard's, *Complete Vocabulary Guide to the Greek New Testament*. These definitions were checked *in loco* to ensure that they provided accurate possibilities for the translation of any given word.

6. *A Reader's Greek New Testament* offers a different reading from the UBS5/NA28 text at 588 places. The vast majority of these differences (about 86%) occur because the UBS5/NA28 has placed a word or phrase in brackets [. . .], that the Committee on Bible Translation has accepted as part of the text.

In a number of cases, we felt that a revision of a definition was in order, and this process of emendation was carried out in consultation with the standard New Testament lexicons.⁷

The definitions are presented in three basic patterns:

Nouns — Lexical Form, Genitive Ending, Article, Definition
Adjectives — Lexical Form, Alternate Nominative Endings, Definition
All other forms — Lexical Form, Definition
Lexical Form, Genitive Ending, Article, Definition
ὑπόδημα, ατος, τό, <i>sandal, footwear.</i>

A handful of words do not fall easily into these neat patterns. They are signaled by the following special tags (ACC:, GEN:, and ALT:). We see this, for instance, in the definition for Zeus:

Ζεύς, Διός, ό, ACC: Δία, <i>Zeus.</i>

Since Ζεύς does not follow a regular declension pattern, the ACC: tag is employed to indicate the irregular accusative form.

The GEN: tag is used to indicate the genitive endings for adjectives that do not follow a regular pattern. An example of this may be seen in the definition for male:

ἄρσην, εν, GEN: ενος, <i>male.</i>

Since the genitive ending for this adjective is irregular, the GEN: tag is used to supply additional information.

The ALT: tag is used with words that have alternate forms. The lexical form for the word for zeal (ζήλος) has both a masculine and a neuter form. This is marked in the following manner:

7. Primarily Bauer, Danker, Arndt, and Gingrich 2000. We also consulted Louw and Nida 1989; Newman 1971; and Liddell, Scott, and Jones 1996. A complete list of consulted works may be found in the bibliography at the end of this introduction.

ζήλος, ου, ό, ALT: ους, τό, *zeal, ardor, jealousy.*

In addition to the lexical variations discussed above, some words change their meaning depending on their syntactic function. Verbs are the classic example of this; the definitions for the active and passive voice of a verb can be quite different. These shifts in meaning extend beyond verbs, however, and in order to express the complete range of possible nuances, we have incorporated a series of tags in the definitions that are designed to alert the reader to the possibility of definitions that shift based on word usage.

The definition for the word κύκλω offers an excellent illustration of the use of tags to provide a greater range of meaning:

κύκλω, ADJ: *nearby*, ADV: *around, all around*, IMP. PREP: *around.*

This definition indicates that κύκλω could be translated three different ways depending on the usage of the word in a verse. If κύκλω is serving as an adverb, then it should be rendered “around” or “all around”; likewise, if it is acting as an adjective, it could be translated “nearby”; and finally, if it is an improper preposition, then the use of “around” would be appropriate. A full list of the tags used to qualify definitions may be found in Table 1 (p. 16).

While checking the definitions in the text, we encountered a number of cases where the standard definition failed to capture the sense conveyed by the sentence. In these cases we chose to add another series of tags that are designed to offer alternate translation possibilities: (HERE:, POSS:, and NIV:).

The HERE: and POSS: tags are used to indicate our own editorial judgments about the meaning of the word in its immediate context. The HERE: tag is intended to suggest an alternative that should be strongly considered; the POSS: is a less dogmatic possibility, one that should be considered by the reader.

The NIV: tag is used to include the definition that was employed by the translators of the NIV text. It should be noted that *A Reader's Greek New Testament* does not attempt to mark every point where the

NIV translators selected a word that is not found in the standard definition; rather, we have only marked those places where the NIV selection offers a further interesting nuance, one that ought to be considered by the reader.

Apparatus

A second set of notes is reserved for an abbreviated textual apparatus. This apparatus is used to list variants and provide source citations for Old Testament and Apocryphal quotations. All variant notes are indicated by a dagger (†) in the Greek text.

Textual notes are presented using the following patterns:

Verse Number *RGNT* Text :: Variant Text (Variant Key).

28 τῆς διαθήκης :: τῆς καινῆς διαθήκης (Some Mss)

— or in the case of omitted verses —

Verse Number (Variant Key) Omitted Verse Number Omitted Text.

33 Some Mss Add: 34 ἔδοξε δὲ τῷ Σιλᾷ ἐπιμεῖναι αὐτοῦ.

In addition to marking the points where *A Reader's Greek New Testament* varies from the UBS5/NA28 (see discussion above, p. ix), we have also included the selection of variants presented in the footnotes of the NIV. An example of this may be found in Matthew 5:22: the NIV notes that some manuscripts add the phrase “without cause” to this verse. We have marked this variant at the appropriate point in the Greek Text, and, in the variant notes, have supplied the Greek text that underlies the NIV variant note:

22 αὐτοῦ ἔνοχος :: αὐτοῦ εἰκῆ ἔνοχος (Some Mss)

It should be noted that our apparatus does not extend beyond marking variations from the UBS5/NA28 and supplying the variants cited in the NIV. This work was designed to facilitate reading; it is not

a critical edition of the Greek New Testament. Those readers interested in the manuscript tradition behind the textual variants should consult the critical *apparati* found in the UBS5 or the NA28.

Single brackets ([. . .]) are used to set off words or phrases that were deemed doubtful by the editors of the UBS5/NA28 and included in the Goodrick-Kohlenberger text.

Quotations of the Old Testament and Apocrypha are presented in a boldface type in *A Reader's Greek New Testament*.

ACKNOWLEDGMENTS

*Quae enim pagina aut
qui sermo divinae auctoritatis veteris ac novi testamenti
non est rectissima norma vitae humanae?*

For what page,
what divinely-inspired utterance of the Old and New Testament
is not the truest of rules for human life?

The Rule of Saint Benedict, LXXIII.2

The previous three editions of *A Reader's Greek New Testament* far surpassed our expectations by enabling thousands of readers worldwide to study the New Testament in Greek. For this we are profoundly thankful.

For this fourth edition, we continue to remain thankful to Zondervan for believing in this work. Particularly noteworthy was the support and guidance of our editor, Verlyn Verbrugge. Thanks are also due to John Kohlenberger III, without whose assistance this project would not have been possible. We would also like to thank the rest of our team at Zondervan: Stan Gundry, Nancy Erickson, Joyce Ondersma, Jackie Aldridge, Jesse Hillman, Josh Kessler, Beth Shagene, and Nancy Wilson, who have each made important contributions to this work.

Richard would like to thank the two teachers who taught him Greek: David Diewert and Brad Eastman. He would also like to single out those who made the greatest sacrifice for this project: his wife, Mary, and daughters, Ann and Grace.

Albert would like to thank Paul Danove and Peter Spitaler for their camaraderie and support through the years in “the Way” through Hellenistic Greek. He dedicates his work in this volume to

Fr. Jerome Lukaszewski, the Walking Missionary of Amami Oshima, who entered into his reward the year before this book was published. Albert continues to delight in and thank God for his wife, Rachel, and daughter, Elisabeth. Lord knows where this book would be without them.

Now we once again leave this text with you, the reader, with the hope that you will benefit from our labors. May God richly bless your study of the Scriptures.

Richard J. Goodrich
Albert L. Lukaszewski
September 30, 2025

BIBLIOGRAPHY

- Aland, Kurt, and Barbara Aland. 1987. *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*. Translated by Erroll F. Rhodes. Grand Rapids: William B. Eerdmans; Leiden: Brill.
- Bauer, Walter, Frederick Danker, W. Arndt, and F. Gingrich. 2000. *A Greek-English Lexicon of the New Testament and other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press.
- Liddell, Henry, Robert Scott, and Henry Jones. 1996. *A Greek-English Lexicon*. 9th ed. with revised supplement. Oxford: Clarendon.
- Louw, Johannes, and Eugene Nida. 1989. *A Greek-English Lexicon of the New Testament Based on Semantic Domains*. 2 vols. New York: United Bible Societies.
- Metzger, Bruce. 1975. *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament*. London & New York: United Bible Societies.
- Mounce, William. 1993. *Basics of Biblical Greek*. Grand Rapids: Zondervan.
- Newman, Barclay. 1971. *A Concise Greek-English Dictionary of the New Testament*. London: United Bible Societies.
- Schmoller, Alfred. 1994. *Handkonkordanz zum griechischen Neuen Testament*. Münster: Deutsche Bibelgesellschaft.
- Trenchard, Warren. 1998. *Complete Vocabulary Guide to the New Testament*. Grand Rapids: Zondervan.

DEFINITION TAGS

ACC:	Accusative Ending
ADJ:	Adjectival Use
ADV:	Adverbial Use
ALT:	Alternate Lexical Form
ATTRIB:	Attributive Use
DAT:	Dative
FIG:	Figuratively
GEN:	Genitive Ending
HERE:	Definition Here
IDM:	Idiomatic Use
IMPERS:	Impersonal Use
IMP. PREP:	Improper Preposition
LXX	Septuagint
MID:	Middle Voice
NEUT AS ADV:	Neuter Form Used Adverbially
NEUT AS PREP:	Neuter Form Used as a Preposition
NEUT AS SUBST:	Neuter Form Used as a Substantive
NIV:	Translation Used in the NIV
PARTICIP:	Participially
PASS:	Passive Voice
PLUR:	Plural
POSS:	Possibly
PREP:	Preposition
SUBST:	Substantival Use
UNTRANS. PART:	An Untranslatable Particle

ΙΩΑΝΝΟΥ Α

1 Ὁ ἦν ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἐθεασάμεθα¹ καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν² περὶ τοῦ λόγου τῆς ζωῆς – **2** καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν – **3** ὁ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν³ ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία³ δὲ ἡ ἡμετέρα⁴ μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. **4** καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ χαρὰ ἡμῶν[†] ἢ πεπληρωμένη.

5 Καὶ ἔστιν αὕτη ἡ ἀγγελία⁵ ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν⁶ ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία⁷ ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. **6** Ἐὰν εἴπωμεν ὅτι κοινωνίαν³ ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδοῦμεθα⁸ καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. **7** ἐὰν δὲ ἐν[†] τῷ φωτὶ περιπατῶμεν ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν³ ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. **8** ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. **9** ἐὰν ὁμολογῶμεν⁹ τὰς ἁμαρτίας ἡμῶν, πιστὸς ἐστὶν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.¹⁰ **10** ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην¹¹ ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

2 Τεκνία¹ μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐὰν τις ἀμάρτη, παράκλητον² ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον. **2** καὶ αὐτὸς ἰλασμός³ ἐστὶν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων⁴ δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. **3** Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν,

¹θεάομαι, *I see, look at, behold, visit.* ²ψηλαφάω, *I feel (about for), touch, handle, grope after.* ³κοινωνία, *α, ἡ, fellowship, close relationship, participation, gift.* ⁴ἡμέτερος, *α, ον, our.* ⁵ἀγγελία, *α, ἡ, message, instruction, directive.* ⁶ἀναγγέλλω, *I report, disclose, announce, proclaim.* ⁷σκοτία, *α, ἡ, darkness, gloom.* ⁸ψεύδομαι, *I lie, deceive by lying.* ⁹ὁμολογέω, *I confess, promise, admit, declare, acknowledge, praise.* ¹⁰ἀδικία, *α, ἡ, wrongdoing, unrighteousness, wickedness, injustice.* ¹¹ψεύστης, *ου, ὁ, liar.*

¹τεκνίον, *ου, τό, little child.* ²παράκλητος, *ου, ὁ, Paraclete, mediator, helper, intercessor.* ³ἰλασμός, *ου, ὁ, expiation, propitiation, means of forgiveness.* ⁴ἡμέτερος, *α, ον, our.*

4 ἡμῶν :: ὑμῶν (Some Mss) **7** ἐὰν δὲ ἐν :: ἐὰν ἐν (UBS)

ἐὰν τὰς ἐντολάς αὐτοῦ τηρῶμεν. **4** ὁ λέγων ὅτι Ἔγνωνκα αὐτὸν καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν, ψεύστης⁵ ἐστὶν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. **5** ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς⁶ ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται,⁷ ἐν τούτῳ γινώσκωμεν ὅτι ἐν αὐτῷ ἔσμεν. **6** ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς οὕτως περιπατεῖν.

7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν ἀλλ' ἐντολὴν παλαιάν⁸ ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά⁸ ἐστὶν ὁ λόγος ὃν ἠκούσατε. **8** πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς⁹ ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία¹⁰ παράγεται¹¹ καὶ τὸ φῶς τὸ ἀληθινόν¹² ἤδη φαίνει. **9** ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ¹⁰ ἐστὶν ἕως ἄρτι. **10** ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει καὶ σκάνδαλον¹³ ἐν αὐτῷ οὐκ ἔστιν. **11** ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ¹⁰ ἐστὶν καὶ ἐν τῇ σκοτίᾳ¹⁰ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία¹⁰ ἐτύφλωσεν¹⁴ τοὺς ὀφθαλμοὺς αὐτοῦ.

12 Γράφω ὑμῖν, τεκνία,¹

ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

13 γράφω ὑμῖν, πατέρες,

ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

γράφω ὑμῖν, νεανίσκοι,¹⁵

ὅτι νενικήκατε¹⁶ τὸν πονηρόν.

14 ἔγραψα ὑμῖν, παιδιά,

ὅτι ἐγνώκατε τὸν πατέρα.

ἔγραψα ὑμῖν, πατέρες,

ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

ἔγραψα ὑμῖν, νεανίσκοι,¹⁵

ὅτι ἰσχυροί¹⁷ ἐστε

καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει

καὶ νενικήκατε¹⁶ τὸν πονηρόν.

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐὰν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. **16** ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία¹⁸ τοῦ βίου,¹⁹ οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν. **17** καὶ ὁ κόσμος παράγεται¹¹ καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

18 Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος²⁰ ἔρχεται, καὶ νῦν ἀντίχριστοι²⁰ πολλοὶ γεγόνασιν, ὅθεν²¹ γινώσκωμεν ὅτι ἐσχάτη ὥρα ἐστίν.

⁵ψεύστης, ου, ὁ, liar. ⁶ἀληθῶς, truly, in truth, really, actually. ⁷τελειόω, I complete, accomplish, make perfect, fulfill, initiate. ⁸παλαιός, ἄ, ὄν, old, former. ⁹ἀληθής, ἐς, true, righteous, honest, truthful, real, genuine. ¹⁰σκοτία, ας, ἡ, darkness, gloom. ¹¹παράγω, I pass by, go away, pass away, disappear. ¹²ἀληθινός, ἡ, ὄν, true, dependable, real, genuine. ¹³σκάνδαλον, ου, τό, trap, temptation, that which offends, stumbling block. ¹⁴τυφλώω, I blind, deprive of sight. ¹⁵νεανίσκος, ου, ὁ, youth, young man, servant. ¹⁶νικάω, I conquer, prevail, win (a verdict), overcome. ¹⁷ἰσχυρός, ἄ, ὄν, strong, mighty, powerful, loud, severe, weighty. ¹⁸ἀλαζονεία, ας, ἡ, pretension, arrogance, pride. ¹⁹βίος, ου, ὁ, life, conduct, property. ²⁰ἀντίχριστος, ου, ὁ, antichrist. ²¹ὅθεν, from where, where, whence, from which, therefore.

19 ἐξ ἡμῶν ἐξηλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς χρίσμα²² ἔχετε ἀπὸ τοῦ ἁγίου καὶ οἴδατε πάντες.† 21 οὐκ ἔγραφα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν ἀλλ' ὅτι οἴδατε αὐτὴν καὶ ὅτι πᾶν ψεῦδος²³ ἐκ τῆς ἀληθείας οὐκ ἔστιν. 22 Τίς ἐστὶν ὁ ψεῦστης⁵ εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος,²⁰ ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. 23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει, ὁ ὁμολογῶν²⁴ τὸν υἱὸν καὶ τὸν πατέρα ἔχει. 24 ὑμεῖς δὲ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. 25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο²⁵ ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

26 Ταῦτα ἔγραφα ὑμῖν περὶ τῶν πλανῶντων ὑμᾶς. 27 καὶ ὑμεῖς τὸ χρίσμα²² ὃ ἐλάβετε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς, ἀλλ' ὡς τὸ αὐτοῦ χρίσμα²² διδάσκει ὑμᾶς περὶ πάντων καὶ ἀληθές⁹ ἐστὶν καὶ οὐκ ἔστιν ψεῦδος,²³ καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.

28 Καὶ νῦν, τεκνία,¹ μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ αἰσχυρθῶμεν²⁶ ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ²⁷ αὐτοῦ. 29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

3 ἴδετε ποταπὴν¹ ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. 2 Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω² ἐφανερώθη τί ἐσόμεθα. οἴδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν καθὼς ἐστίν. 3 καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει³ ἑαυτόν, καθὼς ἐκεῖνος ἀγνός⁴ ἐστίν.

4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν⁵ ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.⁵ 5 καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν. 6 πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν οὐδὲ ἔγνωκεν αὐτόν.

7 Τεκνία,⁶ μηδεὶς πλανᾷτε ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν. 8 ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. 9 Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. 10 ἐν τούτῳ φανερά⁷ ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου·

²²χρίσμα, ατος, τό, *anointing, appointment*. ²³ψεῦδος, ους, τό, *lie, falsehood*. ²⁴ὁμολογέω, *I confess, promise, admit, declare, acknowledge, praise*. ²⁵ἐπαγγέλλομαι, *I announce, proclaim, promise, offer, profess*. ²⁶αἰσχύνομαι, *I am ashamed, disgraced*. ²⁷παρουσία, ας, ἡ, *presence, coming, advent, arrival*.

¹ποταπός, ἡ, ὄν, *of what sort, what kind, how great, how glorious*. ²οὐπω, *not yet*. ³ἀγνίζω, *I purify, cleanse*. ⁴ἀγνός, ἡ, ὄν, *pure, holy, innocent, chaste*. ⁵ἀνομία, ας, ἡ, *lawlessness, lawless deed*. ⁶τεκνίον, ου, τό, *little child*. ⁷φανερός, ἄ, ὄν, *visible, clear, plain, known*, SUBST: *open*.

πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.

11 Ὅτι αὕτη ἐστὶν ἡ ἀγγελία⁸ ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους, 12 οὐ καθὼς Κάιν⁹ ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν¹⁰ τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν¹¹ τίνος ἔσφαξεν¹⁰ αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. 13 μὴ[†] θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. 14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν¹² ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. 15 πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος¹³ ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος¹³ οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. 16 ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι. 17 ὃς δ' ἂν ἔχη τὸν βίον¹⁴ τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ¹⁵ τὰ σπλάγχνα¹⁶ αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; 18 Τεκνία,⁶ μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλῶσση ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ.

19 Ἐν[†] τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν, 20 ὅτι ἐὰν καταγινώσκῃ¹⁷ ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. 21 Ἀγαπητοί, ἐὰν ἡ καρδιά ἡμῶν μὴ καταγινώσκῃ,¹⁷ παρρησίαν ἔχομεν πρὸς τὸν θεὸν 22 καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ¹⁸ ἐνώπιον αὐτοῦ ποιοῦμεν. 23 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὐ ἡμῖν ἔδωκεν.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ δοκιμάζετε¹ τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφηταὶ² ἐξελήλυθασιν εἰς τὸν κόσμον. 2 ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ³ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν, 3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ³ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστίν τὸ τοῦ ἀντιχρίστου,⁴ ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. 4 ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία,⁵ καὶ νενικήκατε⁶ αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. 5 αὐτοὶ ἐκ τοῦ κόσμου εἰσίν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος

⁸ἀγγελία, ας, ἡ, message, instruction, directive. ⁹Κάιν, ὁ, Cain. ¹⁰σφάζω, I slaughter, murder.

¹¹χάριν, for the sake of, because of, by reason of. ¹²μεταβαίνω, I go (or pass) over, move.

¹³ἀνθρωποκτόνος, ου, ὁ, murderer. ¹⁴βίος, ου, ὁ, life, conduct, property. ¹⁵κλείω, I shut, lock, bar, close. ¹⁶σπλάγχχον, ου, τό, inward parts, entrails, heart, love, affection. ¹⁷καταγινώσκω, I condemn, convict. ¹⁸ἀρεστός, ἡ, ὄν, pleasing.

¹δοκιμάζω, I put to the test, examine, prove by testing, approve. ²ψευδοπροφήτης, ου, ὁ, false prophet. ³ὁμολογέω, I confess, promise, admit, declare, acknowledge, praise. ⁴ἀντίχριστος, ου, ὁ, antichrist. ⁵τεκνίον, ου, τό, little child. ⁶νικάω, I conquer, prevail, win (a verdict), overcome.

αὐτῶν ἀκούει. **6** ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.⁷

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν. **8** ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. **9** ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ⁸ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. **10** ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεὸν ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμόν⁹ περὶ τῶν ἁμαρτιῶν ἡμῶν. **11** Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. **12** θεὸν οὐδεὶς πώποτε¹⁰ θεάεται.¹¹ ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη¹² ἐστίν.

13 Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. **14** καὶ ἡμεῖς θεθάμεθα¹¹ καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτήρα¹³ τοῦ κόσμου. **15** ὃς ἐὰν ὁμολογήσῃ³ ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ. **16** καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν.

Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει. **17** ἐν τούτῳ τετελείωται¹² ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. **18** φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ ἀλλ' ἡ τελεία¹⁴ ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν¹⁵ ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται¹² ἐν τῇ ἀγάπῃ. **19** ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. **20** ἐὰν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεὸν καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης¹⁶ ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται ἀγαπᾶν. **21** καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾶ καὶ τὸν ἀδελφὸν αὐτοῦ.

5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ Χριστός, ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾶ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. **2** ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. **3** αὕτη γὰρ ἐστίν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι¹ οὐκ εἰσίν. **4** ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ² τὸν κόσμον· καὶ αὕτη ἐστίν ἡ νίκη³ ἡ νικήσασα²

⁷ πλάνη, ης, ἢ, wandering, error, delusion, deception. ⁸ μονογενής, ἐς, only, unique. ⁹ ἰλασμός, οὐ, ὁ, expiation, propitiation, means of forgiveness. ¹⁰ πώποτε, ever, at any time. ¹¹ θεάσμαι, I see, look at, behold, visit. ¹² τελειῶω, I complete, accomplish, make perfect, fulfill, initiate. ¹³ σωτήρ, ἦρος, ὁ, savior, deliverer, preserver, rescuer. ¹⁴ τέλειος, α, ον, perfect, complete, mature, adult, initiated. ¹⁵ κόλασις, εως, ἢ, punishment. ¹⁶ ψεύστης, ου, ὁ, liar.

¹ βαρύς, εἶα, ὑ, heavy, burdensome, severe, weighty, important, fierce. ² νικάω, I conquer, prevail, win (a verdict), overcome. ³ νίκη, ης, ἢ, victory.

τὸν κόσμον, ἢ πίστις ἡμῶν. **5** τίς δέ ἐστιν ὁ νικῶν² τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ;

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. **7** ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, **8** τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. **9** εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. **10** ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ,[†] ὁ μὴ πιστεύων τῷ θεῷ ψεύστην⁴ πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. **11** καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. **12** ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

13 Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. **14** καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν ὅτι ἐὰν τι αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν. **15** καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ ἐὰν αἰτῶμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα⁵ ἃ ἠτήκαμεν ἀπ' αὐτοῦ.

16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. **17** πᾶσα ἀδικία⁶ ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

18 Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν[†] καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. **19** οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.⁷ **20** οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει⁸ καὶ δέδωκεν ἡμῖν διάνοιαν⁹ ἵνα γινώσκωμεν τὸν ἀληθινόν,¹⁰ καὶ ἐσμέν ἐν τῷ ἀληθινῷ,¹⁰ ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινός¹⁰ θεὸς καὶ ζωὴ αἰώνιος.

21 Τεκνία,¹¹ φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.¹²

⁴ψεύστης, ου, ὁ, liar. ⁵αἴτημα, ατος, τό, request. ⁶ἀδικία, ας, ἡ, wrongdoing, unrighteousness, wickedness, injustice. ⁷κεῖμαι, I lie, recline, stand, am laid, am appointed, exist, am. ⁸ἦκω, I have come, am present, come. ⁹διάνοια, ας, ἡ, understanding, mind, insight, thought. ¹⁰ἀληθινός, ἡ, ὄν, true, dependable, real, genuine. ¹¹τεκνίον, ου, τό, little child. ¹²εἶδωλον, ου, τό, image, idol.

Lexicon

This mini-lexicon defines all of the words that occur more than thirty times in the Greek New Testament.

- Ἀβραάμ, ὁ (73) *Abraham*
ἀγαθός, ἡ, ὄν (102) *good*
ἀγαπάω (143) *I love*
ἀγάπη, ἡς, ἡ (117) *love*
ἀγαπητός, ἡ, ὄν (61) *beloved*
ἄγγελος, ου, ὁ (177) *angel, messenger*
ἅγιος, ἰαν, ον (234) *holy*
ἀγρος, οὔ, ὁ (37) *field*
ἄγω (68) *I lead*
ἀδελφός, οὔ, ὁ (343) *brother*
αἷμα, ατος, τό (98) *blood*
αἴρω (96) *I take away, take up*
αἰτέω (71) *I ask*
αἰών, ὦνος, ὁ (127) *age, eternity*
αἰώνιος, α, ον (71) *eternal, everlasting*
ἀκάθαρτος, ον (32) *unclean*
ἀκολουθέω (90) *I follow*
ἀκούω (430) *I hear*
ἀλήθεια, ας, ἡ (109) *truth*
ἀλλά (641) *but, except*
ἀλλήλων (100) *of one another*
ἄλλος, η, ο (155) *another, other*
ἁμαρτάνω (43) *I sin*
ἁμαρτία, ἰας, ἡ (174) *sin*
ἁμαρτωλός, ὄν (47) *sinful, sinner*
ἀμήν (134) *amen, truly, indeed*
ἄν (167) *an untranslatable particle used to denote contingency or uncertainty*
ἀναβαίνω (82) *I ascend, go up*
ἀναγινώσκω (32) *I read*
ἀνάστασις, εως, ἡ (42) *resurrection*
ἄνεμος, ου, ὁ (31) *wind*
ἀνὴρ, ἀνδρός, ὁ (216) *man*
ἄνθρωπος, ου, ὁ (553) *human, humankind*
ἀνίστημι (108) *I cause to rise, arise*
ἀνοίγω (77) *I open*
ἄξιος, ἰα, ον (41) *worthy, deserving*
ἀπαγγέλλω (45) *I report, announce, bring a report*
ἅπας, ασα, αν (34) *all, whole*
ἀπέρχομαι (119) *I go away from*
ἀπό (652) *from*
ἀποδίδωμι (48) *I give back, restore, return*
ἀποθνήσκω (112) *I die*
ἀποκρίνομαι (231) *I answer*
ἀποκτείνω (75) *I kill*
ἀπόλλυμι (92) *I destroy* MID: *I am perishing*
ἀπολύω (67) *I set free, release, divorce*
ἀποστέλλω (132) *I send, commission*
ἀπόστολος, ου, ὁ (82) *apostle, messenger, envoy*
ἄπτω (39) *I light, kindle* MID: *I cling to*
ἄρα (49) *then, therefore*
ἄρνεομαι (33) *I deny*
ἄρτι (36) *now*
ἄρτος, ου, ὁ (99) *bread*

- ἀρχή, ἡς, ἡ (56) *beginning, rule, ruler*
 ἀρχιερεύς, ἑως, ὁ (122) *high priest*
 ἄρχω (91) *I rule, begin*
 ἄρχων, οντος, ὁ (32) *ruler, leader, governor*
 ἀσθενέω (33) *I am weak, sick*
 ἀσπάζομαι (59) *I greet, welcome*
 αὐτός, ἡ, ὁ (4439) *he, she, it; self, the same*
 ἀφήμι (146) *I send away, forgive, permit*
 ἄχρι (49) *up to, until*
 βάλλω (123) *I throw, put, place*
 βαπτίζω (77) *I wash, baptize*
 βασιλεία, ας, ἡ (164) *kingship, royal power, kingdom*
 βασιλεύς, ἑως, ὁ (115) *king, emperor*
 βιβλίον, ου, τό (34) *document, scroll, book*
 βλασφημέω (31) *I slander, defame, blaspheme*
 βλέπω (132) *I see, look*
 βούλομαι (37) *I wish, want, intend, will*
 Γαλιλαία, ας, ἡ (61) *Galilee*
 γάρ (1046) *for*
 γενεά, ἄς, ἡ (43) *race, kind, generation*
 γεννάω (96) *I beget*
 γῆ, γῆς, ἡ (252) *earth, land*
 γίνομαι (671) *I become, am born*
 γινώσκω (224) *I know*
 γλῶσσα, ἡς, ἡ (50) *tongue, language*
 γραμματεὺς, ἑως, ὁ (64) *scribe*
 γραφή, ἡς, ἡ (51) *writing, scripture*
 γράφω (191) *I write*
 γυνή, γυναικός, ἡ (216) *woman, wife*
 δαιμόνιον, ου, τό (63) *demon*
 Δαβίδ, ὁ (59) *David*
 δέ (2804) *but, and*
 δεῖ (101) *it is necessary*
 δείκνυμι (33) *I point out, show*
 δεξιός, ἄ, ὄν (54) *right*
 δεύτερος, α, ον (43) *second*
 δέχομαι (56) *I receive*
 δέω (46) *I bind*
 διά (670) GEN: *through* ACC: *because of*
 διάβολος, ον (38) *the devil, slanderous*
 διαθήκη, ἡς, ἡ (33) *covenant, testament*
 διακονέω (37) *I serve*
 διακονία, ας, ἡ (34) *service, mediation*
 διδάσκαλος, ου, ὁ (59) *teacher*
 διδάσκω (97) *I teach*
 δίδωμι (415) *I give*
 διέρχομαι (43) *I go through*
 δίκαιος, αία, ον (80) *just, righteous*
 δικαιοσύνη, ἡς, ἡ (92) *righteousness, justice*
 δικαίωω (38) *I vindicate, acquit*
 διό (53) *therefore, for this reason*
 διώκω (45) *I pursue, persecute*
 δοκέω (64) *I think, seem*
 δόξα, ἡς, ἡ (167) *glory, splendor*
 δοξάζω (60) *I praise, honor, glorify*
 δούλος, ου, ὁ (126) *slave, servant*
 δύναμαι (210) *I can, am able*
 δύναμις, εως, ἡ (120) *power, force, miracle*
 δυνατός, ἡ, ὄν (32) *powerful, possible*
 δύο (137) *two*
 δώδεκα (75) *twelve*
 εἰάν (334) *if*
 ἑαυτοῦ, ἡς, οὔ (322) *of himself, herself, itself*
 ἐγγίζω (42) *I approach, come near*
 ἐγγύς (31) *near, close to*
 ἐγείρω (144) *I wake, arouse, raise*
 ἐγώ (2600) *I*
 ἔθνος, ους, τό (163) *people, nations, gentiles*
 εἰ (508) *if*
 εἰμί (2567) *I am, exist*
 εἰρήνη, ἡς, ἡ (92) *peace*

INDEX OF THE
BIBLE'S USE
OF THE BIBLE

GARY EDWARD SCHNITTJER

 ZONDERVAN
ACADEMIC

INTRODUCTION

This introduction defines the Bible's interpretive use of the Bible, explains leading features of this *Index* (hereafter *IBUB*), and suggests benefits of studying Scripture with it.

The Bible's interpretive use of the Bible. Interpretation of Scripture begins within the Christian Bible itself. Biblical interpretation within the Bible can be thought of as Old Testament use of Old Testament and New Testament use of Old Testament.

Biblical authors cherished and closely studied earlier Scriptures which they often used in their own scriptural writings. New Testament authors used the Old Testament to explain the gospel of Messiah and all that it means. Old Testament use of earlier Old Testament contexts provided models for the authors of the New Testament to use Scripture in their own writings.

Every biblical interpretive use of the Bible needs three things: an identifiable donor text (cited text); an identifiable receptor text (citing text); and an identifiable interpretive outcome. These will be illustrated below.

The Bible's interpretive use of the Bible provides a view of how the redemptive will of God begins in Genesis and progressively unfolds across the Scriptures. This advancement of revelation culminates in the teaching, death, and resurrection of Messiah.

Features. Here are several features of *IBUB*:

- Interpretive uses of the Old Testament in both Testaments
- Brief preview phrases of the parallel Scriptures—phrases focus on the receptor text
- Indication of allusions explicitly marked by citation formulas of any kind

Parallels are listed twice. The cases of Isaiah that use Genesis are listed in Genesis and Isaiah, and the cases of Matthew using Isaiah are listed in Isaiah and Matthew. It may help to look up both entries because, due

to space limitations, only one entry will include additional notes when applicable.

IBUB presents leading interpretive uses of Scripture. This is only a tiny subset of biblical parallels. *IBUB* does not list noninterpretive biblical parallels like cross references, broad noninterpretive allusions, or common sayings (stock phrases, refrains, figures of speech, and other coincidental parallels).

The Scriptures in entries of *IBUB* share verbal parallels in the original languages—content terms (the root forms of nouns, verbs, and the like). English Bible readers may sometimes need to use more than one modern version when the words in the original are translated by different English words. The only exceptions to verbal parallels may be the possible use of Gen 11:7 by Deut 32:8 based on the plural pronouns in the donor text corresponding to the mention of the sons of God in the receptor text (see NIV text note on Deut 32:8) and the people's possible allusion to Jeremiah's seventy years in Hag 1:2.

The Old Testament was originally written in Hebrew along with a few later parts in Aramaic. In late antiquity when the empire controlled the culture of much of the Near East, Hellenistic influences meant that many practicing Jews of the diaspora (those forcibly relocated from their homeland) needed to have Scripture translated into Greek so they could understand it. The ancient pre-Christian Greek translation of the Old Testament became known as the Septuagint or the Roman numeral LXX, meaning "seventy." This name comes from an ancient tradition that seventy-two translators (six from each tribe) working independently came to the same results in seventy-two days (Letter of Aristeas, vv. 39, 307; cf. Philo, *Moses II*, §37). The name stuck. Thus, the Old Testament circulated in both Hebrew and Greek in late antiquity. Meanwhile, the New Testament was originally written in Greek.

In *IBUB*, Old Testament uses of Old Testament are based on parallels in Hebrew even when the contexts get translated with different English words as noted above. When *IBUB* lists New Testament uses of the Old Testament with the designation LXX, it means the New Testament author may be alluding to a Greek translation rather than the Hebrew original when the two differ. When entries of New Testament uses of Old Testament do not say LXX, it means the potential allusion is based on the wording of the passage in the Hebrew. These distinctions should be taken as approximations because of many difficulties. Consider two entries.

Matt 1:23•//Isa 7:14 LXX (Immanuel)

Matt 2:15•//Hos 11:1 (out of Egypt)

Both entries include the symbol • which signifies that they include explicit marking of allusion (see second point in Suggestions below). The allusions of both Matt 1:23 and 2:15 are marked by: “what was spoken by the Lord through the prophet.” The first entry says “//Isa 7:14 LXX.” The symbol // refers to quotation. Isaiah 7:14 is qualified by LXX because Matt 1:23 uses the term “virgin” suggesting it is quoted from the LXX rather than the Hebrew original. Compare the respective passages (emphases added).

Behold, the *young woman* will conceive. (Isa 7:14b Hebrew)

Behold, the *virgin* will conceive. (Isa 7:14b LXX)

Behold, the *virgin* will conceive. (Matt 1:23a)

The second entry says “//Hos 11:1” because Matt 2:15 quotes the Hebrew text of Hos 11:1 using “my son,” unlike the LXX. Compare the respective passages (emphases added).

Out of Egypt I called *my son*. (Hos 11:1b Hebrew)

Out of Egypt I called *his children*. (Hos 11:1b LXX)

Out of Egypt I called *my son*. (Matt 2:15b)

IBUB uses English Bible references as its default. All versing differences in the Hebrew Bible are listed, and versing differences in the Septuagint are listed when a New Testament passage depends on it. Only English Bible references are used for Exod 20 and Deut 5.

Suggestions. Here are several things to consider when studying Scripture with *IBUB*. Each suggestion can lead to beneficial outcomes.

First, biblical authors often switch the order of words or phrases when they allude to earlier Scripture. The reason to switch word order in citations seems to be to cause readers to pause and consider it. Compare the revelation of God’s character and an angry quotation of it (underlining

signifies reversed verbal parallels and italics signify verbal parallels in the same word order).

Yahweh passed in front of him [Moses], and proclaimed, “Yahweh, Yahweh, a compassionate and gracious *God, slow to anger and abounding in covenantal loyalty* and truth.” (Exod 34:6)

He [Jonah] prayed to Yahweh, “O Yahweh! . . . I know that you are a gracious and compassionate *God, slow to anger and abounding in covenantal loyalty.*” (Jonah 4:2)

Second, it can help to notice when allusions are marked or unmarked. Marking refers to biblical authors making explicit their use of earlier Scriptures. Marking includes many varieties from simple indicators like “as it is written” and “as Yahweh had commanded” to elaborate such as “in order to fulfill what was spoken by the prophets.” *IBUB* indicates explicit marking of allusions (see Symbols below).

The purpose of marking uses of earlier Scriptures does not relate to verbatim citation versus paraphrase or allusion, but for the author to draw attention to the authority of the earlier Scripture. Unmarked allusions to earlier Scriptures do not diminish authority. It is simply not the biblical author’s focus.

Nehemiah 10 offers marked and unmarked allusions side by side that function identically within a solemn oath (underlining and bold signify key verbal parallels and the ‘ symbols enclose the marked allusion).

You shall bring choice firstfruits of your soil to the house of Yahweh your God. (Exod 23:19a; cf. Deut 26:2, 12)

The fire on the altar must be kept burning. It shall not go out. The priest shall burn **firewood** every morning and arrange the burnt offering on it and offer the fat of the well-being offerings on it. A continual fire shall be kept burning on the altar. It shall not go out. (Lev 6:12–13[5–6 H])

^{34[35 H]}We have cast lots among the priests, the Levites, and the people, for the offering of **firewood**, to bring it into the house of our God, by ancestral houses, at appointed times, year by year, to burn on the altar of Yahweh our God, ‘as it is written in the Torah’.

³⁵[³⁶ H] We place upon ourselves the obligation to bring the firstfruits of our soil and the firstfruits of all fruit of every tree, year by year, to the house of Yahweh. (Neh 10:34–35[35–36 H])

Third, it can help to consider interpretive outcomes in the receptor text's use of the donor text. Much confusion arises from imposing modern academic expectations for verbatim quotations upon the Bible's use of the Bible. The case of Neh 10:34[35 H] cited above demonstrates that “as it is written” refers to agreement and accord not verbatim quotation.

The Old Testament norm is interpretive paraphrase of earlier Scriptures. While New Testament authors use more verbatim quotations, they do not shy away from interpretive paraphrase. The purpose of reuse of earlier Scriptures is not to say the same thing again but to advance new revelation in relation to earlier revelation. Thus, interpretive paraphrase is plentiful in Scripture.

Interpretive outcomes in the Bible's use of the Bible vary widely including explaining, expanding, extending, enhancing, reapplying, and many kindred outcomes. For more interpretive outcomes, see *How to Study the Bible's Use of the Bible*, 69–72 (full details of this book in sixth point below). The human delegates of divine inspiration advance revelation with biblical interpretation by God's own authority. It takes careful comparison to identify and evaluate interpretive outcomes in the receptor text. Consider two examples including the switched word order in the first example (underlining signifies shared language and bold signifies interpretive enhancement).

Listen you heavens and I will speak. Hear you earth the words of my mouth. (Deut 32:1)

Hear you heavens. Listen you earth. **For Yahweh has spoken: “I raised and brought up children but they have rebelled against me.”** (Isa 1:2)

[Moses says] Love Yahweh your God with all your heart and with all your soul and with all your strength. (Deut 6:5)

[Messiah says] Love the Lord your God with all your heart and with all your soul **and with all your mind** and with all your strength. (Mark 12:30)

Isaiah and Messiah both present interpretive paraphrase rather than verbatim quotation. Since capital trials require two or three witnesses (Deut 17:6), Isaiah calls heaven and earth as two witnesses against Israel, the rebellious son of God (cf. Deut 21:18–21). Messiah adds “and with all your mind” demonstrating that loving God with heart, soul, and strength refers to complete commitment of the entire person. Messiah’s fourfold reading includes both “mind” and “heart” as opposed to LXX variants of Deut 6:5 with either one of these but only three terms total like the Hebrew (cf. Luke 10:27 which seems to follow Mark 12:30). These cases merely illustrate diverse interpretive outcomes in the Bible’s use of the Bible.

Fourth, study of the surrounding verses of donor texts can help make sense of interpretive outcomes in receptor texts. It also helps to note when the donor text itself alludes to a still earlier donor text—this too is part of its context. The evidence suggests that biblical authors interpret Scripture contextually.

Fifth, it can help to look for patterns and clusters in the entries of a biblical writing. For example, does a biblical book rely more heavily on Torah or prophets? Considering the earlier Scriptures that a biblical writing emphasizes is one way to begin to understand an author.

Sixth, difficult cases should motivate consulting reliable resources and seeking help from well-studied Christians. Here are resources that offer guidance—the two “parallel layout” resources present color-coded, word-by-word layout of the verbal parallels as well as indicating all words used to mark citations:

Commentary on the New Testament Use of the Old Testament. Edited by G. K. Beale and D. A. Carson. Grand Rapids: Baker Academic, 2007.

How to Study the Bible's Use of the Bible: Seven Hermeneutical Choices for the Old and New Testaments. Gary Edward Schnittjer and Matthew Harmon. Grand Rapids: Zondervan Academic, 2024.

New Testament Use of Old Testament. Edited by Gary Edward Schnittjer. Grand Rapids: Zondervan Academic, forthcoming.

New Testament Use of Old Testament in Parallel Layout. Edited by Gary Edward Schnittjer. Grand Rapids: Zondervan Academic, forthcoming.

Old Testament Use of Old Testament. Gary Edward Schnittjer. Grand Rapids: Zondervan Academic, 2021.

Old Testament Use of Old Testament in Parallel Layout. Gary Edward Schnittjer. Grand Rapids: Zondervan Academic, forthcoming.

Seventh, besides the interpretive allusions and quotations in the entries below, both Testaments include vast numbers of more subtle possible echoes

of Scripture. Those interested in tracking down these subtle possible echoes can consult the Filters at the end of the main chapters of *Old Testament Use of Old Testament*, *New Testament Use of Old Testament*, and the appendix (Loci Citati vel Allegati) in the 28th edition of *Nestle-Aland Novum Testamentum Graece*, ed. Holger Strutwolf et al. (Stuttgart: Deutsche Bibelgesellschaft, 2012).

These suggestions merely offer starting points for using *IBUB*. Every case of the Bible's use of the Bible requires patience and careful study. Thinking with biblical authors as they interpret Scripture offers much promise to identifying the redemptive shape of biblical revelation.

Credits. All biblical translations above are mine. The entries below, including most New Testament use of Old Testament, are derived, adapted, and modified from *Old Testament Use of Old Testament* (cf. esp. xviii–l) as well as *Old Testament Use of Old Testament in Parallel Layout* and *New Testament Use of Old Testament in Parallel Layout*. The lists of New Testament use of Old Testament have been mildly supplemented based on comparison with *The Greek New Testament*, United Bible Societies, 5th ed. corrected, ed. Barbara Aland, et al. (Stuttgart: Deutsche Bibelgesellschaft, 2019), 857–60, 864–83; Robert G. Bratcher, ed., *Old Testament Quotations in the New Testament*, 3rd rev. ed. (New York: United Bible Societies, 1987), 1–80; as well as Gleason L. Archer and Gregory Chirichingo, *Old Testament Quotations in the New Testament* (Chicago: Moody, 1983); *Commentary on the New Testament Use of the Old Testament*; Henry Gough, *The New Testament Quotations, Collated with the Scriptures of the Old Testament* (London: Walton and Maberly, 1855); David McCalman Turpie, *The Old Testament in the New: A Contribution in Biblical Criticism and Interpretation* (London: Williams & Norgate, 1868); Greg Lanier, *Old Made New: A Guide for the New Testament Use of the Old Testament* (Wheaton, IL: Crossway, 2022), 139–54. For many kinds of help with this project, I offer my gratitude to Matthew S. Harmon (New Testament), Barbara Arnold (looking up every reference to check for errors), Jess Belani (checking every marked allusion), and my research assistants sponsored by Cairn University, Cai Matthews (evaluating potential New Testament allusions of the LXX) and Matthew Wilson (repeatedly proofreading the list). Special thanks are owed to the editors at Zondervan Academic, Nancy Erickson and Lee Fields, for help launching this project as well as for their many improvements to it. I am grateful to Kait Lamphere for the attractive and functional interior design. Any errors are my responsibility.

SYMBOLS AND ABBREVIATIONS

//	Interpretive quotation or paraphrase with at least three parallel roots or words (not counting prepositions or other minor elements)
~	Interpretive allusion with less verbal repetition
/~/	<i>Synoptic narratives</i> offer interpretive variations of the same events (only Old Testament synoptic narratives are presented because the donor texts were ancient and authoritative when the receptor texts were written)
·	Explicit <i>marking</i> of an allusion in any way by a receptor text (e.g., “as it is written”)
+	<i>Interpretive blend</i> refers to a receptor text that reads one donor text in light of another
>/<	<i>More or less</i> similar and may be an allusion or a mere parallel
□	Brackets enclosed Hebrew and/or Greek verse differences
A	<i>Aramaic</i> verse differences marked in all cases
cf.	Compare
G	<i>Greek</i> (LXX) verse differences marked only when New Testament depends on it
H	<i>Hebrew</i> verse differences marked in all cases (except Exod 20 and Deut 5)
KJV	King James Version
LXX	New Testament apparently depends on the <i>Septuagint</i> versus the Hebrew text
MT	Masoretic Text
NIV	New International Version—“text notes” refers to the NIV’s notes on specific verses
NRSVue	New Revised Standard Version, Updated Edition

OLD TESTAMENT

Genesis

1:1~Isa 65:17–18 (new heavens and new earth)

1:1~Col 1:15–16 (creator of heaven and earth)

1:2~Deut 32:10–11 (hover like a mother eagle)

1:2~Ps 104:30 (Spirit of creation)

1:2, 8, 3, 27, 21, 12, 5~Jer 4:23–28 (v. 28 ironic) (anti-creation)

1:3~Ps 104:2 (light)

1:3~2 Cor 4:6* (let light shine)

1:4~Exod 2:2 (saw he was good)

1:7~Ps 104:3 (waters above)

1:14~Ps 104:19 (mark the seasons)

1:16, 26, 28~Ps 8:5–8[6–9 H] (What are humans?)

1:16~Ps 136:7–9 (maker of great lights)

1:21~Ps 104:25–26 (forming Leviathan)

1:26~Col 1:15–16; 3:10 (the image of God)

1:26~Jas 3:9 (not curse those in likeness of God)

1:26–28~5:1–3 (commentary on creation of humans)

1:26, 28–29~9:1–3, 7 (renewal of the human mandate)

1:26; 3:22; 11:7~Isa 6:8 (divine plural pronouns)

1:27~Isa 43:1 (creating Israel)

1:27//5:2//Matt 19:4*; Mark 10:6* (male and female)

1:28~Col 1:6 (bearing fruit and increasing)

1:28~Col 1:9–10 (fruitful)

1:31~1 Tim 4:4 (good things)

2:2~Exod 40:33 (tabernacle finished)

2:2//Heb 4:4*, 10 (God rested)

2:2, 3~Exod 16:30; 20:8–11 (Sabbath)

2:4~5:1 (commentary on creation of humans)

2:7~Isa 43:1 (creating Israel)

2:7~Zech 12:1 (creator)

2:7~Ps 103:14 (formed of dust)

2:7//1 Cor 15:45*, 47 (became a living being, made of earth)

2:7+3:19~Eccl 12:7 (return dust to the earth and spirit to God)

2:22~1 Tim 2:13 (Adam first, then Eve)

2:24//Matt 19:5*; Mark 10:7–8*; 1 Cor 6:16*; Eph 5:31 (one flesh)

3:1–5*~2:16, 17 (exegetical contest in the garden)

3:7~Luke 24:31 (eyes opened and recognized)

3:13~Rom 7:11; 2 Cor 11:3; 1 Tim 2:14 (deceived)

3:14–15~Isa 25:10b–12 (trampling Moab to the dust)

3:14~Isa 65:25 (curse removed except upon the serpent)

3:14~Mic 7:17 (lick dust like a snake)

3:15~Rom 16:20 (crush under feet)

3:17–18~Heb 6:8 (cursed with thorns)

4:1, 2~Zech 13:5 (denying prophetic vocation)

4:9–10~Matt 23:35; Luke 11:51 (blood of Abel)

5:1–3~1:26–28+2:4 (commentary on creation of humans)

5:3–32~1 Chr 1:1–4 (genealogies of Adam to Abraham)

5:3~1 Cor 15:49 (image of humans)

5:24 LXX~Heb 11:5 (Enoch taken)

6:4~Num 13:33 (Nephilim)

6:7~Zeph 1:2–3 (anti-creation)

6:14~Exod 2:3 (little ark in reeds)

6:18~Luke 17:27 (Noah entered the ark)

7:1~Heb 11:7 (righteous Noah)

9:1–3, 7~1:26, 28–29 (renewal of the human mandate)

- 9:3**~Rom 14:2 (eating everything or only vegetables)
9:8–17~Isa 54:9* (like the days of Noah)
9:16~Isa 24:5 (everlasting covenant)
10:1–26~1 Chr 1:5–23 (genealogies of Adam to Abraham)
10:2, 3, 6~Ezek 38:2, 6 (identity of Gog and his militia)
10:4, 7~Ps 72:10–11 (all kings bring tribute and serve)
10:5~Zeph 2:11 (islands of the nations)
11:7–8~Deut 32:8 (dividing the nations)
11:10–29~1 Chr 1:24–27 (genealogies of Adam to Abraham)
11:27~Josh 24:2 (nearly unmentioned idolatry of Hebrew ancestors)
11:31~Acts 7:4 (land of the Chaldeans)
12:1//Acts 7:3 (go to the land)
12:3~Acts 3:25* (Abraham's offspring)
12:3; 18:18; 22:18~Ps 72:17 (nations bless him)
12:3; 18:18; 22:18//Gal 3:8* (nations blessed through you)
12:3; 27:29//Num 24:9 (expected king)
12:3; 27:29~Neh 13:2 (turning cursing to blessing)
12:7; 13:15; 24:7//Gal 3:16* (to your offspring)
12:7//Heb 6:14* (many descendants)
12:10+18:18~Deut 26:5–10 (firstfruits liturgy)
13:17~Deut 19:8* (enlarging land as promised)
14:18–20~Ps 110:4*; Heb 7:1–2 (priest in the order of Melchizedek)
15:1~Matt 5:12; Luke 6:23, 25 (reward is great)
15:4~2 Sam 7:12 (your body)
15:5//Rom 4:18* (so shall offspring be)
15:6~Ps 106:31 (credited to Phinehas as righteousness)
15:6//Rom 4:3, 9, 22–23; Gal 3:6; Jas 2:23* (believing God)
15:6, 18~Neh 9:7–8* (covenant with Abraham)
15:7~Lev 25:38 (brought out to give land)
15:8~Luke 1:7, 18 (advanced in years)
15:13, 14//Acts 7:6–7* (will come out from slavery)
16:11~Luke 1:13 (bear a son)
17:5//Rom 4:17–18* (father of many nations)
17:7~2 Sam 7:12 (your seed)
17:8~Ps 105:11* (land promise)
17:8~Acts 7:5* (land as a promised possession)
17:11~Rom 4:11 (sign of circumcision)
17:13~Acts 7:8 (covenant of circumcision)
17:14~Lev 26:41 (humble uncircumcised hearts)
17:17 LXX~Rom 4:19 (a hundred years old)
17:19~Luke 1:13 (bear a son)
18:10, 14//Rom 9:9* (Sarah will have a son)
18:11~Luke 1:7, 18 (advanced in years)
18:12~1 Pet 3:6 (Abraham as Sarah's lord)
18:14~Matt 19:26; Mark 10:27; Luke 1:37; 18:27 (nothing is impossible)
19:5~Judg 19:22 (bring out the men)
19:24, 26~Luke 17:29–32 (looking back to Sodom)
19:26~Luke 17:31–32 (Lot's wife)
20:6–7~Ps 105:14–15* (protecting messiahs and prophets)
21:4~Acts 7:8 (circumcised Isaac)
21:10//Gal 4:30* (get rid of slave woman)
21:12//Rom 9:7; Heb 11:18* (through Isaac)
22:2~2 Chr 3:1 (temple on Mount Moriah)
22:2~Matt 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 2 Pet 1:17 (beloved son)
22:9~Jas 2:21 (offering Isaac on altar)
22:12, 16~Rom 8:32 (did not spare)
22:16–17~Deut 13:17*[18 H] (devoting spoils of worshipers of false gods)
22:16–17//Heb 6:13–14* (promise of blessing)
22:17~Heb 11:12 (like the sand)
22:18//Acts 3:25* (Abraham's offspring)
23:7~1 Chr 21:22 (threshing floor at full price)
23:19~Acts 7:16 (tomb in Shechem)
25:1–4~1 Chr 1:32–33 (Keturah's sons)
25:8; 35:29~2 Chr 24:15 (Jehoiada old and full of years)
25:12–15~1 Chr 1:28–31 (families of Ishmael)
25:22, 23, 26~Hos 12:3[4 H] (Jacob wrestles in womb)
25:23//Rom 9:12* (older will serve younger)
26:4//Acts 3:25* (Abraham's offspring)