VOL 2

KEEP UP YOUR

Biblical Hebrew

IN TWO MINUTES A DAY

365 MORE SELECTIONS FOR EASY REVIEW

VOL 2

KEEP UP YOUR

Biblical Hebrew

IN TWO MINUTES A DAY

THE TWO MINUTES A DAY
BIBLICAL LANGUAGE SERIES
INCLUDES:

Keep Up Your Biblical Greek in Two Minutes a Day
Volume 1
365 Selections for Easy Review

Keep Up Your Biblical Greek in Two Minutes a Day
Volume 2
365 More Selections for Easy Review

Keep Up Your Biblical Hebrew in Two Minutes a Day
Volume 1
365 Selections for Easy Review

Keep Up Your Biblical Hebrew in Two Minutes a Day
Volume 2
365 More Selections for Easy Review

Keep Up Your Biblical Aramaic in Two Minutes a Day
365 Selections for Easy Review

VOL 2

KEEP UP YOUR

Biblical Hebrew

IN TWO MINUTES A DAY

365 MORE SELECTIONS FOR EASY REVIEW

Compiled and edited by
Jonathan G. Kline

HENDRICKSON PUBLISHERS

Keep Up Your Biblical Hebrew in Two Minutes a Day, Volume 2

© 2017 by Hendrickson Publishers Marketing, LLC
P. O. Box 3473
Peabody, Massachusetts 01961-3473
www.hendrickson.com

ISBN 978-1-68307-063-4

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the publisher.

Scripture quotations marked (NIV) are taken from the Holy Bible, New International Version®, NIV®. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved worldwide. www.zondervan.com. The "NIV" and "New International Version" are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.™

Scripture quotations marked (NRSV) are taken from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, and are used by permission.

Scripture quotations marked (ESV) are taken from the Holy Bible, English Standard Version (ESV®), copyright © 2001, by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Scripture quotations marked (NASB) are taken from the New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission. (www.lockman.org)

Scripture quotations marked CSB are taken from the Christian Standard Bible®, Copyright © 1999, 2000, 2002, 2003, 2009, 2017 by Holman Bible Publishers. Used by permission. CSB® is a federally registered trademark of Holman Bible Publishers.

Scripture quotations marked MLB are taken from the Modern Language Bible, Copyright © 1959 by Hendrickson Publishers. Used by permission.

Book cover and jacket design by Maria Poulopoulos

Printed in the United States of America

First Printing—November 2017

Library of Congress Cataloging-in-Publication Data

A catalog record for this title is available from the Library of Congress
Hendrickson Publishers Marketing, LLC ISBN 978-1-68307-063-4

Contents

Preface vii

Keep Up Your Biblical Hebrew in Two Minutes a Day 1

Index of Scripture References 367

Preface

Keep Up Your Biblical Hebrew in Two Minutes a Day: Volume 2 has been specially designed to help you build on your previous study of Hebrew by reading a small amount of the Hebrew Bible in its original language every day in an easy, manageable, and spiritually enriching way. This book does not do away with the need to consult traditional textbooks and to review paradigms and the fundamentals of Hebrew grammar, which are essential tasks for developing an enduring ability to read and understand Hebrew well. Rather, this book complements such grammatical study by enabling you to build a robust vocabulary base and by encouraging you to work with the biblical text and review morphology and syntax in a largely inductive manner.

In order to help you reconnect with Hebrew in a direct and efficient way, this book contains no grammatical jargon or extraneous material—only verses from the Hebrew Bible, in Hebrew and English, carefully selected and presented (along with brief vocabulary entries) in a manner intended to facilitate rapid and enjoyable learning. The book is designed to be used on a daily basis (ideally), or in any case with some measure of consistency. The page for each day includes the following:

- one new vocabulary word, with transliteration and meanings, and two review words from earlier in the book or from *Keep Up Your Biblical Hebrew in Two Minutes a Day: Volume 1*
- the English text of a verse from the Hebrew Bible, with these three Hebrew words embedded in it, as they appear in the verse
- the Hebrew text of the verse, in full and then divided into phrases or clauses, with the corresponding English phrases or clauses next to them

To encourage you to spend a little time with Hebrew on a regular basis, each page is labeled with a day number, a date, and a week number. The book is thus designed so that you can work through it in a calendar year, though of course you need not use it according to this scheme. What is important, in any event, is not perfection or following a rigid schedule, but regular practice. There is no reason to feel bad if you miss a day or two, for example; the next time you have a chance to use the book, you can simply pick up where you left off, or skip to the page for the current date.

As the title *Keep Up Your Biblical Hebrew in Two Minutes a Day* indicates, spending at least two minutes with each day's page is recommended. Yet glancing at the page for a given day for even ten or fifteen seconds can still provide real benefits; and in any case this is better than not opening the book at all. Here are some suggestions for different ways you might wish to use this book, depending on how much time you have on a particular day:

10 seconds to 1 minute. *Activity:* Read the daily Bible verse in English, noticing the Hebrew words in parentheses. *Benefit:* You have read a Bible verse in English and have been quickly reminded of what a few Hebrew words mean and perhaps of an aspect or two of Hebrew grammar. *Alternate activity:* Look at the Hebrew word for the day and read its definitions. *Benefit:* You have been reminded of the basic range of meaning of a Hebrew word that occurs with a relatively high frequency in the Hebrew Bible.

2 to 5 minutes. *Activity:* Read the daily Bible verse in English, noticing the Hebrew words in parentheses. Next, look at the Hebrew word for the day and its meanings. Finally, read the Hebrew text as best you can, perhaps only in the phrase/clause section on the lower half of the page, simply ignoring what you don't understand. *Benefit:* You have read a Bible verse in English and (as much as you are able) in Hebrew. You have been reminded of what at least a few, and perhaps many, Hebrew words mean, and perhaps also of certain principles of Hebrew morphology and syntax.

10 to 20 minutes. *Activity:* Every day of a given week, look at all seven pages for the present week, spending whatever amount of time you desire on each page. *Benefit:* After the week is over, you will likely have developed a deep familiarity with the week's biblical texts and a lasting knowledge of the week's vocabulary words. You will also have deepened your familiarity with various principles of Hebrew morphology and syntax.

As these suggestions indicate, although this book has been designed to provide substantial benefits if you use it for only two minutes a day, mulling over (and, as need be, puzzling through) its contents for longer periods of time can help you even further in achieving a lasting mastery of Hebrew.

Another interesting and helpful way to use this book—one that is especially suited for more advanced users—is to review vocabulary by means of a "chain" method. For example, pick a day in the book, perhaps at random and preferably toward the end (say, Day 355), and read the page. Then, pick one of the two review words for the day (e.g., חדל), go to the page on which that word is the new word for the day (Day 305), and read that page. Next, pick one of the review words on this new page (e.g., אֹרַח), go to the page on which it is the new word for the day (Day 270), and read that page. You can repeat this process as many times as you want, until you get as close as possible to the beginning of the book. (If you have a copy of *Keep Up Your Biblical Hebrew in Two Minutes a Day: Volume 1*, this process would lead you back to that book when you reached a page in the present volume whose two review words were from *Volume 1*.)

If the verse for a particular day is one that you would like to internalize or try to memorize in Hebrew, feel free to temporarily suspend your regular reading of a new page each day and instead spend several days, or perhaps

even a week, reading the same page every day. By doing so, you may notice new things about the grammar or syntax of the verse, and at least some, if not all, of the verse will likely remain in your mind and heart for a long time to come. Meditating on or memorizing even two or three Hebrew verses in this way over the course of a year can go a long way toward helping you internalize and become proficient in the language.

As the foregoing discussion indicates, the benefits you derive from using this book will obviously depend on how much time you spend with it and how often, the specific ways you choose to use it, your current level of Hebrew proficiency, and your ability to learn inductively. Nevertheless, I have done my best to design the book so that it can help you make substantial and enduring gains in learning even if you are able to use it for only short periods of time at most sittings and even if your Hebrew is at a rudimentary level when you begin.

The Vocabulary

This book's precursor, *Keep Up Your Biblical Hebrew in Two Minutes a Day: Volume 1*, presents, one day at a time and in order of descending frequency, the 365 most frequently occurring words in the Hebrew Bible. *Volume 2* presents the next 365 most frequently occurring words—that is, those that occur fewer than 120 and more than 49 times. If you master the 365 daily words presented in *Volume 1* and about the first half of the words presented in *Volume 2*, you will know the lexical form lying behind every Hebrew word that the *Biblia Hebraica Stuttgartensia: A Reader's Edition* assumes knowledge of (i.e., all the words that that volume does not gloss in its apparatus).

I created the initial list of 365 core review words for this book by comparing the main frequency list of vocabulary found in *The Vocabulary Guide to Biblical Hebrew*, by Miles V. Van Pelt and Gary D. Pratico (Zondervan) and a similar list generated using the computer program BibleWorks; I then made my own decisions regarding which words should be included in the list for this book and regarding each word's frequency. The frequency for a given word is found to the right of the gray box containing the word's gloss(es) and followed by an "x." For interested readers, I have also included the Strong's number for each daily vocabulary word (prefixed with an "S" and found below each day's frequency number).

The Glosses

I generated the initial list of glosses for the 365 core vocabulary words in this book by abridging the relevant entries in the public-domain Hebrew dictionary prepared by James Strong that accompanies the well-known concordances that go by his name. Although Strong produced his dictionary many years ago, his

glosses provided a helpful basic list to which I then made a large number of modifications on the basis of my years of experience studying and teaching Hebrew in seminary and university settings, and also on the basis of consulting standard modern lexicons, especially William Holladay's *Concise Hebrew and Aramaic Lexicon of the Old Testament* (Eerdmans).

I have intentionally kept the glosses basic and brief so that you can quickly grasp a word's essential or most common meaning(s). The glosses are not exhaustive. For more comprehensive and nuanced glosses or definitions, please consult a standard Hebrew lexicon.

Likewise, and again to facilitate rapid and easy review, I have kept grammatical information in the glosses to an absolute minimum. For example, for verbal roots I have not indicated which stems a verb occurs in, nor therefore have I stated which meanings of a given verb are attested in which stems. (As a small help to the reader in this regard, however, I have normally used a semicolon, as opposed to a comma, to separate meanings attested in different stems.) Grammatical information of this nature can readily be found in standard lexicons and vocabulary guides, and I encourage you to consult such resources as much as you are able. Again, my primary goal has been simply to provide the most common meanings of the new vocabulary word for each day in a way that can be quickly understood.

The Verses

In this book I have attempted to present an interesting variety of verses from the Hebrew Bible, in terms of both content and grammar. The process by which I chose the verses was an organic and creative one that was guided by grammatical, theological, aesthetic, and—above all—pedagogical concerns. I have included verses from nearly every book of the Hebrew Bible and of varying lengths and difficulties. The verses contain content that is inspiring, comforting, challenging, and thought provoking. This allows you, if you wish, to use the book as a kind of daily devotional. Whether you think of the book in this way or not, my goal in creating it has been not only to help you improve your knowledge of Hebrew for its own sake, but also—and more importantly—to help you engage closely with, meditate on, wrestle with, be challenged by, and find solace and hope in the words of the biblical writers.

The Phrases and Clauses

In breaking up each day's verse into phrases and/or clauses, I have done my best to help you see the correspondence between brief elements in the day's Hebrew text and English translation. Naturally, however, a one-to-one correspondence does not always exist (and in a technical sense never completely exists)

between a Hebrew word, phrase, or clause and its English translation. For this reason, you may occasionally find the way that I have matched up parts of the Hebrew and English verses to be slightly forced. It goes without saying that the correspondences shown are not meant to be completely scientific or precise in every case; rather, they are a pedagogical tool intended to help you work through each day's verse little by little and in a short amount of time, in order to arrive at a basic understanding of the grammar and syntax of the Hebrew.

Correlatively, in an attempt to be sensitive to the unique content of each day's verse and to help you understand it as well as possible, I have sometimes divided syntactically or grammatically identical structures found in different verses in different ways. Such inconsistencies are intentional and, again, are always the result of my trying to present the parts of a given day's verse in the way that I thought would be most helpful, as well as in a way that makes the most sense in light of the specific English translation used for the day in question. By breaking up the verses in different ways, in fact, I hope to have made the point that there is no rigid or single system that one ought to use for analyzing a Hebrew sentence's grammar in order to achieve understanding.

Highlighting and Bold Type

On each day's page there are three Hebrew words embedded in the full English verse at the top of the page, with the English equivalents marked in bold type. In keeping with the minimalist approach I have used for the glosses, I have kept the number of English words in bold type to a minimum, since this formatting is intended primarily to remind you of a word's basic meaning, not (as a rule) to convey syntactic information communicated by the word in question.

Because of the differences between the morphology and syntax of English (an Indo-European language) and of Hebrew (a Semitic language in which discrete lexical and syntactic information is often communicated by means of prefixes and suffixes), in certain cases there is no perfect way to use bold type and highlighting in order to show the correlation between words, phrases, or clauses in the two languages. Two of the most frequently occurring instances of this are when one of the day's three highlighted Hebrew words is either a construct form or a word with a pronominal suffix.

For example, the phrase קְצוֹת הַכַּפֹּרֶת, "ends of the mercy seat," appears in Exod 25:18, which is quoted on Day 86. The genitive relationship in this phrase is signaled most visibly in Hebrew by the fact that the first noun, קְצוֹת (the so-called *nomen regens*), is in the construct state; thus, this word conveys the idea "ends of," and the word הַכַּפֹּרֶת conveys the idea "the mercy seat." Because the point of this book is to help you focus on the essential *lexical* information communicated by a given day's three highlighted words, however, in the English verse at the top of the page I have put only the word "ends"

in bold type in this and similar cases and have embedded the word קְצוֹת in parentheses immediately after this word—the result being "**ends (קְצוֹת)** of the mercy seat." Although imperfect, this formatting seemed to me to be the best of the available alternatives, and I hope in any case that the main point is clear: namely, that the basic meaning of the word קְצוֹת is "ends."

On the other hand, because the section of phrases and clauses located at the bottom of the page is intended to highlight *syntax*, I have kept the "of" in such cases with the *nomen regens* when I have placed this word and the *nomen rectum* on different lines (e.g., "ends of" / קְצוֹת // "the mercy seat" / הַכַּפֹּרֶת). Such small inconsistencies between the way the text is presented in the full English verse at the top of the page and in the section of phrases and clauses at the bottom are therefore intentional, and once again, my goal in all of this has been to help you understand the Hebrew as easily and efficiently as possible.

More awkward are the many cases found in this book that involve pronominal suffixes. Unlike many prefixes (e.g., בְּ, כְּ, לְ, and וְ), which I normally removed before embedding the Hebrew forms in the English text (since this could often be done without altering the morphology of the words in question), suffixes cannot usually be detached from the bases to which they are joined without turning the latter into nonsense forms. For this reason and for the sake of consistency, I decided to retain all suffixes on the Hebrew words that I embedded in the English verses, even though in some cases this results in a slightly odd presentation of the parallel between the relevant English and Hebrew words. This is not so striking when a form like "his **sister (אֲחוֹתוֹ)**" occurs (e.g., on Day 9), in which case the English pronoun reflecting the Hebrew pronominal suffix *precedes* the English word in question. But the situation is more pronounced in cases when the English pronoun *follows*: for example, in such phrases as "**be gracious (חָנֵנוּ)** to us" (Day 139) and "**fell in love with (וַיֶּאֱהַבֶהָ)** her" (Day 32). Again, I hope that this presentation of the information, albeit imperfect, is clear enough and achieves its goal of helping you learn the meaning of the Hebrew words in question.

Rarely it happened that removing a prefix (such as the preposition לְ when spelled לְ, as in לִיהוֹשָׁפָט in 2 Chr 20:2, quoted on Day 111) would have resulted in a form that looked erroneous because of the absence of a vowel under the first consonant (e.g., יהוֹשָׁפָט, as opposed to יְהוֹשָׁפָט). In such cases, I therefore retained the prefix when embedding the word in the English verse text (thus, לִיהוֹשָׁפָט).

A few final clarifications on my method of highlighting: When a finite verb form appears as one of the three marked words for the day, I have normally put the relevant English pronoun (if one is present) in bold type as a reminder of the fact that this information is encoded in the verb form (though admittedly this practice is slightly at odds with not highlighting grammatical information in connection with non-verbs). An exception to this, however, is that if a Hebrew

personal pronoun accompanies a finite verbal form, I have not put the English pronoun in bold type—in order to draw your attention to the presence of the Hebrew pronoun. In addition, I have highlighted the conjunction *waw* on verb forms only when it functions "conversively" (i.e., in *wayyiqtol* and *weqatal* forms), though I have not put the corresponding "and" in English (if it is present) in bold type. In a similar vein, but slightly differently, I have not highlighted the preposition לְ when it is prefixed to an infinitive construct, but I have made the corresponding "to" in English (if one is present) bold.

Such details as the foregoing, which occasionally result in apparent inconsistencies in formatting, reflect the fact, again, that a one-to-one correspondence does not exist between Hebrew and English (or, of course, between any two languages). I have done my best to be as consistent as possible in how I have formatted the text, and I was always guided by what I thought would be most helpful to you, the reader. As with the way I have broken up the text into phrases and clauses, the bold type and highlighting are meant not to reflect a "scientific" analysis of the Hebrew text but simply to help you quickly understand what the words mean.

Sources Used

The Hebrew text quoted in this book is taken from the Michigan-Claremont-Westminster Electronic Hebrew Bible, a popular electronic version that is based on the BHS and that has been revised by its creators on the basis of comparison with the Leningrad Codex. This electronic text is in the public domain and has been made available courtesy of the J. Alan Groves Center for Advanced Biblical Research. For ease of reading, I have removed the Masoretic accents and—for the same reason—in cases of Ketiv/Qere I have omitted the Ketiv form and included only the Qere.

The following English translations are used in this book: NRSV, ESV, NASB, NIV, CSB, and MLB. I chose these six translations because most of them are widely used, and I wanted to help provide a sense of different ways in which Hebrew can be rendered in English. Another reason I chose these particular translations is because most of them—especially the NASB, ESV, and NRSV—tend to be rather "literal" renderings; one indication of this is that their syntax often corresponds closely to that of the Hebrew, making it relatively easy to show which parts of the English text parallel which parts of the Hebrew text (a key feature of this book). The other translations used here—the NIV, CSB, and MLB—are often relatively literal but, in contrast to the NASB, ESV, and NRSV, they usually lie further toward the "dynamic equivalence" end of the translation spectrum. I hope that by seeing how each of these translations deals with a sampling of verses, you will grow in your familiarity with and appreciation of the translation philosophies that underlie them.

In addition to embedding three Hebrew words in each day's English translation, I have made a number of minor modifications to the punctuation and formatting of the translations for the sake of clarity and consistency of presentation. The most common changes include the following: the change of a comma or semicolon at the end of a verse to a period; the insertion of an opening or closing quotation mark when a quotation is carried on from the previous verse or carries on into the next verse; and the capitalization of a lowercase letter at the beginning of a verse. When a verse constitutes a complete quotation, I have removed the quotation marks at the beginning and end of the verse. I have also removed the italics from words in the NASB that mark English words that do not explicitly correspond to a word in the Hebrew.

For the most part, I have cited entire verses. Occasionally, however, in order to make all the text fit on the page for the day, it was necessary to omit material. Material omitted from the middle of a verse is always marked with ellipses, but material omitted from the beginning or end of a verse is generally not marked. Occasionally I have used ellipses at the end or beginning of a verse not to indicate omitted material but to signal that the text that has been quoted constitutes an incomplete sentence.

In a few instances, I have inserted one or more words in brackets in the English Bible translation to indicate a word (or more than one) that is present in the Hebrew but not reflected in the translation. On a greater number of occasions, I have inserted a more literal rendering in brackets, prefixing it with "lit."

Because both the English and Hebrew verses quoted in this book are presented in isolation, I encourage you, as often as you are able, to look at them in their original contexts in order to gain a better understanding of their meaning and how they function in the passages from which they have been excerpted. Please note that when the Hebrew and English verse numbers differ, the former is listed first and the latter second, in square brackets.

* * * * *

I offer this book with empathy and in friendship to everyone who has spent countless hours studying Hebrew but who has experienced difficulty, principally on account of a lack of time, in keeping up with the language. May you receive encouragement, challenge, hope, joy, and peace from the time you spend with the biblical texts on these pages.

—Jonathan G. Kline, PhD

Some take pride in **chariots** (רֶכֶב), and others in **horses** (סוּסִים), but **we** (אֲנַחְנוּ) take pride in the name of the LORD our God. (CSB)

רֶכֶב	chariot	120x
rekev		S7393

סוּס ➤ 1:323 אֲנַחְנוּ ➤ 1:364

אֵלֶּה בָרֶכֶב וְאֵלֶּה בַסּוּסִים וַאֲנַחְנוּ בְּשֵׁם־יְהוָה אֱלֹהֵינוּ נַזְכִּיר׃

Some take pride in **chariots**	אֵלֶּה בָרֶכֶב
and others in **horses**	וְאֵלֶּה בַסּוּסִים
but **we** take pride	וַאֲנַחְנוּ . . . נַזְכִּיר
in the name of the LORD our God	בְּשֵׁם־יְהוָה אֱלֹהֵינוּ

So Abimelek summoned Isaac and said, "She is **really (אַךְ)** your wife! Why did you say, 'She is my **sister (אֲחֹתִי)**'?" Isaac answered him, "Because I thought I might lose my life [lit., **lest (פֶּן)** I die] on account of her." (NIV)

אָחוֹת	sister	119x
ʾāḥôt		S269

אַךְ ➤ 1:286 פֶּן ➤ 1:340

וַיִּקְרָא אֲבִימֶלֶךְ לְיִצְחָק וַיֹּאמֶר אַךְ הִנֵּה אִשְׁתְּךָ הוּא וְאֵיךְ אָמַרְתָּ אֲחֹתִי הִוא וַיֹּאמֶר אֵלָיו יִצְחָק כִּי אָמַרְתִּי פֶּן־אָמוּת עָלֶיהָ׃

So Abimelek summoned Isaac	וַיִּקְרָא אֲבִימֶלֶךְ לְיִצְחָק
and said	וַיֹּאמֶר
She is **really** your wife!	אַךְ הִנֵּה אִשְׁתְּךָ הוּא
Why did you say	וְאֵיךְ אָמַרְתָּ
She is my **sister**	אֲחֹתִי הִוא
Isaac answered him	וַיֹּאמֶר אֵלָיו יִצְחָק
Because I thought	כִּי אָמַרְתִּי
I might lose my life [lit., **lest** I die]	פֶּן־אָמוּת
on account of her	עָלֶיהָ

The righteousness of the **upright** (יְשָׁרִים) **rescues** (תַּצִּילֵם) them, but the treacherous are trapped by their own desires [lit., by the desire of the treacherous **they are trapped** (יִלָּכֵדוּ)]. (CSB)

יָשָׁר	straight, right, righteous	119x
yāšār		S3477

נצל ➤ 1:233 לכד ➤ 1:365

צִדְקַת יְשָׁרִים תַּצִּילֵם וּבְהַוַּת בֹּגְדִים יִלָּכֵדוּ׃

The righteousness of the **upright**	צִדְקַת יְשָׁרִים
rescues them	תַּצִּילֵם
but the treacherous are trapped by their own desires [lit., by the desire of the treacherous **they are trapped**]	וּבְהַוַּת בֹּגְדִים יִלָּכֵדוּ

I will cut off the **chariot** (רֶכֶב) from Ephraim and the horse from Jerusalem; the bow of war, too, shall be cut off. **He shall speak** (וְדִבֶּר) peace to the nations, and His dominion shall be from sea to sea and from the **River** (נָהָר) to the ends of the earth. (MLB)

וְהִכְרַתִּי־רֶכֶב מֵאֶפְרַיִם וְסוּס מִירוּשָׁלַ͏ִם וְנִכְרְתָה קֶשֶׁת מִלְחָמָה
וְדִבֶּר שָׁלוֹם לַגּוֹיִם וּמָשְׁלוֹ מִיָּם עַד־יָם וּמִנָּהָר עַד־אַפְסֵי־אָרֶץ׃

I will cut off	וְהִכְרַתִּי־
the **chariot** from Ephraim	רֶכֶב מֵאֶפְרַיִם
and the horse from Jerusalem	וְסוּס מִירוּשָׁלַ͏ִם
the bow of war	קֶשֶׁת מִלְחָמָה
too, shall be cut off	וְנִכְרְתָה
He shall speak peace to the nations	וְדִבֶּר שָׁלוֹם לַגּוֹיִם
and His dominion	וּמָשְׁלוֹ
shall be from sea to sea	מִיָּם עַד־יָם
and from the **River**	וּמִנָּהָר
to the ends of the earth	עַד־אַפְסֵי־אָרֶץ

He is like a **tree** (עֵץ) planted by streams of water, that yields its **fruit** (פִּרְיוֹ) in its **season** (עִתּוֹ), whose leaf does not wither; and everything he does shall prosper. (MLB)

פְּרִי	fruit	119x
pĕrî		S6529

עֵץ ➤ 1:155 עֵת ➤ 1:170

וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי מָיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעִתּוֹ וְעָלֵהוּ לֹא־יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ׃

He is like a **tree**	וְהָיָה כְּעֵץ
planted	שָׁתוּל
by streams of water	עַל־פַּלְגֵי מָיִם
that yields its **fruit**	אֲשֶׁר פִּרְיוֹ יִתֵּן
in its **season**	בְּעִתּוֹ
whose leaf does not wither	וְעָלֵהוּ לֹא־יִבּוֹל
and everything he does	וְכֹל אֲשֶׁר־יַעֲשֶׂה
shall prosper	יַצְלִיחַ

If you are pure and **upright** (יָשָׁר), even **now** (עַתָּה) he will rouse himself on your behalf and restore you to your prosperous state [lit., and restore the abode of your **rightness** (צִדְקֶךָ)]. (NIV)

צֶדֶק	justice, rightness, equity	119x
ṣedeq		S6664

עַתָּה ➤ 1:121 יָשָׁר ➤ DAY 3

אִם־זַךְ וְיָשָׁר אָתָּה כִּי־עַתָּה יָעִיר עָלֶיךָ וְשִׁלַּם נְוֵת צִדְקֶךָ׃

If you	אִם־ . . . אָתָּה
are pure and **upright**	זַךְ וְיָשָׁר
even **now**	כִּי־עַתָּה
he will rouse himself	יָעִיר
on your behalf	עָלֶיךָ
and restore you to your prosperous state [lit., and restore the abode of your **rightness**]	וְשִׁלַּם נְוֵת צִדְקֶךָ

You have plowed iniquity; you have reaped injustice; you have eaten the **fruit** (פְּרִי) of lies. Because **you have trusted** (בָּטַחְתָּ) in your own way and in the **multitude** (רֹב) of your warriors, . . . (ESV)

בטח	to trust, be confident	118x
bāṭaḥ		S982

רֹב ➤ 1:297 פְּרִי ➤ DAY 5

חָרַשְׁתֶּם־רֶשַׁע עַוְלָתָה קְצַרְתֶּם אֲכַלְתֶּם פְּרִי־כָחַשׁ כִּי־בָטַחְתָּ
בְּדַרְכֶּךָ בְּרֹב גִּבּוֹרֶיךָ׃

You have plowed iniquity	חָרַשְׁתֶּם־רֶשַׁע
you have reaped injustice	עַוְלָתָה קְצַרְתֶּם
you have eaten the **fruit** of lies	אֲכַלְתֶּם פְּרִי־כָחַשׁ
Because **you have trusted**	כִּי־בָטַחְתָּ
in your own way	בְּדַרְכֶּךָ
and in the **multitude** of your warriors	בְּרֹב גִּבּוֹרֶיךָ