

Zechariah 9 - 14

Whether one holds to one authorship for the entire book of Zechariah or accepts the thought that one or more prophet's work came to be attached to Zechariah 1 - 8 it is certainly clear to the reader that these chapters are very distinct and that there is a vast difference in the writing of Zechariah 9 - 14 as compared with the first eight chapters.

If one were to compare these oracles with the writings of Amos one would feel that these messages are more like the Psalms. Despite discontinuity with Zechariah 1 - 8 chapters 9 - 14 are best understood as prophetic literature. These are divine oracles and prophetic sayings.

There is general agreement among scholars that Zechariah 9 - 14 stems from the post-exilic period. It is felt, by some, to be a collection of divine oracles that became canonical only because of their following the words of Zechariah.

Some scholars feel that several prophets during the Persian period wrote oracles that became attached to Zechariah 1 - 8. Many of these also feel that a third oracle from that period, though not attached to Zechariah, was attributed to someone named Malachi. Often scholars speak of the three oracles of the Persian period: Zechariah 9:1 - 11:17; Zechariah 12:1 - 14:21 and Malachi 1 - 4:6 [H. 3:24]. Other scholars feel that Malachi comes from the Middle Persian period, though there is no complete agreement among scholars concerning this. It is generally agreed, however, that the two oracles of Zechariah stem from the same period in history. Fortunately it is not necessary for us as readers to know the exact date of the writing. The materials in these chapters are intelligible without specific comment about the date of their writing. General agreement has the time frame between 600 - 425 BCE.

In Zechariah 9 - 14 the first oracle, 9:1 - 11:17, deals with Judah and Jerusalem. The second oracle, 12:1 - 14:21, deals almost exclusively with Jerusalem.

Among the Dead Sea Scrolls a manuscript: 4QXIIa has major portions of Zechariah 9 - 14 and Malachi. It is supportive of the MT and does not bring any remarkable changes to the text as we have known it in the past. Its role therefore is that of reassurance of the correctness of the ancient text.

The division of the poems of chapters 9 - 14 and the suggested outline in this translation are one possible way of presenting the poetry. Consult commentaries for other possible divisions of the poetry and outlines of the chapters.

Zechariah

Part two

<CHAPTER 9>

*I Triumphant intervention of the Lord: His shepherd is rejected 9:1 - 11:17*¹

*A The Lord triumphs in the north 9:1 - 8*²

An oracle.³

¹ The word of the Lord is against the land of Hadrach,⁴
and will also rest heavily on the secure places of Damascus.⁵

It is also for the cities⁶ of Aram (*Syria*)⁷
[as well as all the tribes of Israel.]⁸

² Yes, and to you, Hamath⁹ for you border on it,¹⁰
and also Tyre and Sidon,¹¹
though they presume to be¹² very wise.¹³

³ Tyre has built fortifications for herself,¹⁴
She has amassed silver like dust
and gold like the mire of the streets.

⁴ In spite of that the Lord will impoverish her
and will defeat her forces¹⁵ at sea.
She will be consumed with fire.

⁵ Ashkelon will see this and become fearful;
Gaza also will tremble violently,
as will Ekron because her hopes will collapse.
The king of Gaza will be carried away (*or, perish*).
Ashkelon will be uninhabited.¹⁶

⁶ People of a mixed race¹⁷ will settle in Ashkelon.

1 There is no agreement among scholars as to the length of the first poem: 9:1 - 17 or 9:1 - 11:17.

2 Some scholars feel that verses 1 - 8 are prose. Most recent scholars translate these verses as poetry.

3 The Hebrew word *misha* can also mean "burden."

4 The most northern of the cities mentioned. It was reportedly Hatarikka in the neo-Assyrian texts during the reign of Tiglath Pileser III (745 - 727 BCE.)

5 The capital of Syria. Hebrew unclear. LXX: $\theta\iota\sigma\alpha$ reading the Hebrew as *mynxnm* MT: *wtxnm*.

6 Emended to from *aqz* to *airi*.

7 So: emended. Hebrew: *arm* literally: "the eye." MT: "for everyone's eye will turn to the Lord." It is often read as *adm*, Adam (man) thus "humanity." Thus translating: "The Lord has an eye for / on all humanity." So also: LXX.

8 Some scholars feel this is a later insertion.

9 A city on the Orantes, present day Hama, on the main route between Aleppo and Damascus.

10 I. e. the land of Hadrach and Damascus.

11 Phoenician cities which were city states during the Persian period. They are located along the Mediterranean.

12 Literally: "it / she is wise."

13 The Hebrew in verse 2 is extremely complex.

14 Possibly a breakwater. *miskr* We know that a fortification was built on an island off the coast of the city. The Hebrew words for "Tyre" and "fortification" form a pun.

15 The Hebrew word *aail* can mean "wealth" or "strength, power."

16 These are Philistine cities. Gath is not mentioned. Possibly it had already been destroyed. Note the chiasmic pattern: Ashkelon, Gaza, Ekron, Gaza, Ashkelon. Ashkelon means "holm oak." Gaza means "strong place." Ekron means "extermination." These cities were located in what is now called "The Gaza Strip."

17 A hapax legomenon. *mmzr* seems to mean people of a mixed ethnic background. Some scholars feel the word should be

"I will destroy the arrogance (*or, grandeur*) of Philistia.¹⁸

7 "I intend to halt the consumption of blood¹⁹
and the eating of detestable things,²⁰
for these will become survivors (*or, a remnant*)
who will also belong to our God.
They will become a clan²¹ in Judah,
and Ekronites will become like the Jebusites,²²
(*or, the Ekronites will be absorbed into Judah*).

8 "I will encamp in my house,²³
to guard²⁴ against the marauding forces,²⁵
so that no invading garrison can come or go
and no such oppressor will again overrun them.
I see this clearly with my own eyes."²⁶

B. Arrival of the king 9:9 - 10

9 "Rejoice greatly, O people²⁷ of Zion,
shout aloud, O people of Jerusalem.
Behold! Your king is coming to you.
He is righteous and victorious,²⁸
yet humbly riding on a donkey,²⁹
on a donkey, foaled by a female donkey.³⁰
10 I will banish (*or, remove*) the war chariots of Ephraim,³¹
and the war horses from Jerusalem;
and the warriors as well will be banished.
Peace will be established³² for the nations.

translated as "incestuous population."

18 Note the change from 3rd person to 1st person.

19 The Philistines, unlike the Jews, would eat meat with blood in it. Some scholars feel the reference in this and the next line is to sacrifices to their gods.

20 These two lines of verse 7 are ambiguous. Does the Lord act toward the Philistines beneficially or punitively?

21 The Hebrew word *chlp* pointed with an "e" would "clan." Pointed with an "a" would mean "clan chieftain."

22 Cf. Joshua 15:45 - 47. The Jebusites resided in Jerusalem prior to the Israelite invasion but were absorbed into Judah over the years.

23 Hebrew unclear.

24 LXX: ἀναστήμα.

25 LXX: "against a garrison."

26 Hebrew difficult. On whom will the Lord look? Does the Lord look directly or does the Lord use an intermediary? The NEB translates: ["This I have lived to see with my own eyes."] The brackets denote that some scholars feel this is a later insertion.

27 Literally: "daughter of."

28 A niphthal participle *nwshai*. LXX: σωζων.

29 Records show that kings in the 2nd Millennium BCE rode donkeys. Cf. Zephaniah 3:12.

30 Literally: "son of a female donkey."

31 LXX: "He the king will cut off the chariot from Ephraim." Ephraim means "doubly fruitful." Ephraim was Joseph's younger son. One of the tribes of Israel was comprised of descendants from Ephraim.

32 Hebrew: *dbbr shlwn* "he speaks peace."

His ruling power will extend from sea to sea,³³
and from the river³⁴ to the ends of the earth."

C. Hope revives 9:11 - 12

11 "As for you,³⁵ because of my blood covenant
I will free your leaders from the dungeons.³⁶
12 Return! Go to your stronghold!³⁷
Today I proclaim:
'I will compensate (*or, restore*) twofold (*or, a second time*).'"³⁸

II. Victorious war against the tyrants 9:13 - 17

13 "I have strung (*or, drawn*) my bow, O Judah,
and I have nocked my arrow, O Ephraim.³⁹
I have aroused your sons O Zion,
against the sons⁴⁰ of Yawan (*or, Ionia, Greece*),⁴¹
and I will use you like a warrior's sword."⁴²

14 Then the Lord will be manifest above them,⁴³
and his arrows will flash like lightning.
The Lord God will blow the ram's horn,⁴⁴
and will advance in a stormy tempest.⁴⁵
15 The Lord of Hosts will protect them;
they will devour⁴⁶ and crush the stone slingers.⁴⁷
and they will drink their blood⁴⁸
becoming filled (*with rage*), being like a bowl
that is poured out, drenching the corners of the altar.⁴⁹

33 What seas? The Mediterranean obviously but what other sea? The description is impressionistic no doubt.

34 "The river" usually is thought of as the Euphrates. Three times this verse deals with the complete disarmament. This is balanced by three lines dealing with the coming of the kingdom.

35 A feminine pronoun in Hebrew. Zion is being personified.

36 Hebrew uncertain in verse 11. The Hebrew word translated as "dungeons" is *wwar* which signifies a waterless pit, a dry cistern or a dungeon.

37 A hapax legomenon. MT: literally: "return to the fortress" which provides an alliterative play on words in Hebrew.

38 The language of verse 12 appears to be figurative.

39 Recent Hebrew scholars have translated the line as "I, myself, have drawn Judah, I have filled Ephraim, my bow."

40 So: emended. MT: "your sons, O Yawan." LXX: *επι τα τεκνα των Ελληνων*.

41 Yawan is generally thought of as Ionia or Greece. Some scholars feel it is a later gloss. a reference to Alexander the Great defeating the Persians.

42 The Persians engaged the Greeks in battle 3 times during the first half of the 5th Century BCE. 490 Marathon; 480 - 479 Thermopylae and Salamis; 460 the 2nd Egyptian revolt.

43 The language of a theophany.

44 Hebrew: *shpr* Shophar.

45 Hebrew unclear. "whirlwind" of "storm of Temen" seem to be the possible translations. LXX: "will proceed with the tumult of his threatening."

46 The Hebrew word *akl* usually means "to eat." They will eat a victory banquet is understood.

47 So: emended. MT: *hbni qlai* "the sling stones." Some scholars feel this is an attempt to conceal the name of the enemy.

48 So: LXX, Syriac, Ethiopic & Arabic. LXX: *και εκτιονται αυτους ως οινον*. MT: literally: "and they will drink and make noise like winds."

49 The condition of the text is questionable. The translation is one possible solution to the translation problem.

16 On that day the Lord will grant victory⁵⁰
 for his people who are like a flock;
 [like the jewels of a crown]⁵¹
 glistening⁵² on his land.⁵³
 17 Yes! How good and how beautiful they will be!
 [Grain will make the young men vigorous,
 and new wine will make the maidens flourish.]⁵⁴

<CHAPTER 10>

III *God alone gives the rain 10:1 - 2*

1 They ask the Lord for rain,⁵⁵
 in the season⁵⁶ of the spring⁵⁷ rain.
 It is the Lord who makes the thunder clouds,⁵⁸
 that yield⁵⁹ rain, for he⁶⁰ causes food to grow
 for all his created beings.
 2 But the teraphim⁶¹ spoke nonsense,
 and the sorcerers envisioned falsehood;
 the dreamers told about meaningless dreams⁶²
 and no one provided helpful consolation.
 As a result the people have strayed (*or, wandered about*)⁶³ like sheep;
 but they suffer because there is no shepherd.⁶⁴

IV *God's anger against his people's oppressors 10:3 - 11:3*

a *God's anger 10:3a*

3 "I am angry against those who rule,⁶⁵
 and I will punish⁶⁶ those leaders."⁶⁷

b. *Jubilation and restoration 10:3b - 11:3*⁶⁸

50 Literally: "will save them."

51 Some scholars feel this is a later insertion.

52 With a change of vowels from those inserted by the Masoretes the word would be "to flee."

53 The text of 9:15 - 17 is very corrupt. One can only present a plausible translation of the original meaning.

54 Some scholars feel this is a later insertion.

55 MT has an imperative.

56 LXX: "in its season! The early rain and the latter." Cf. Deuteronomy 11:14.

57 Hebrew: "latter." I. e. March - April.

58 Hebrew uncertain.

59 Hebrew uncertain. Literally: "that yields to you..." MT: *wtmr* which some emend to read *itmr*. LXX: *χειμερινον*.

60 Literally: "for he makes for everyone vegetation of the field." To whom does "everyone" refer? A possible emendation is: "producing food for people and grass for the cattle."

61 The name for household gods. In the earliest time a teraphim was the equivalent of a deed for the property since this was the god of that property. At times, in the Old Testament, people consulted teraphim for oracles.

62 Hebrew unclear. NEB supplies an alternative translation: "Dreaming women make empty promises."

63 Literally: "journeyed."

64 Hebrew uncertain.

65 Literally: "shepherds" with the concept of their being those who rule but do not accept the faith of the Hebrews.

66 Literally: "visit" with the idea of visiting judgment.

67 Literally: "he goats" meaning no doubt oppressive leaders.

68 For similar writing from the same time period cf. ANET p. 164.

The Lord of hosts really cares for⁶⁹ his flock,
the house of Judah,
and he will deploy them like royal steeds⁷⁰ in battle.
4 [From him will come the cornerstone (*or, leader*):⁷¹
from him the tent peg:⁷²
from him the warrior's bow:
from him every general (*or, ruler*).]⁷³
5 Unitedly they will be like mighty warriors.⁷⁴
They will be trampling their foes into the mire of the street.
They will fight because the Lord is with them,
and they will put the cavalry of their foe to shame (*or, rout the cavalry*).

6 ["I will provide greatness for the house of Judah
and I will save the house of Joseph.⁷⁵
I will restore them because of my compassion for them,
and they will be received as though I had never disowned them,
because I am the Lord God and I will respond to them.]⁷⁶
7 Then Ephraim⁷⁷ will become like a mighty warrior⁷⁸
and their hearts will rejoice as they would with wine.
Their children will see this and rejoice,
so that their hearts will exult in the Lord.

8 "I will whistle⁷⁹ (*or, call out*) for them
and they will increase, for I have ransomed them.
They will be increase in numbers attaining their population in the past^{80 81}
9 Even though I scattered them like seed among the nations,
yet, in distant lands they will remember me,

69 Hebrew *pqr* to take care of, look after with the thought of close observation and caring to the extent of intervening in history on their behalf.

70 The Hebrew word could possibly be singular.

71 The Targums understand this verse to refer to the Messiah. The Hebrew word *hnp* could mean "leader" since it is used elsewhere in that way in a military context.

72 Modern scholarship feels that "cornerstone and tent peg" signify the future leaders and governors. Zion is being compared to a tent. The believers of the Lord are the human resources or bases of support. One can hardly think of the word "tent peg" as a reference to Judges 5:26.

73 The Hebrew word *nwish* can also mean: "ruler, overseer, tax collector, taskmaster." Some scholars feel this verse is a later insertion. Note the many metaphors in verse 4. The Targums interpret this verse as a reference to the Messiah.

74 The Hebrew word *nbrmt* can mean "valiant fighters."

75 The Hebrew word order is arranged chiastically. "I will strengthen the house of Judah
and the house of Israel I will save."

The reference is to the Diaspora which began in 721 BCE.

76 Some scholars feel this verse is a later insertion.

77 The name means "doubly faithful." Ephraim was the younger son of Joseph. One of the 12 Tribes bore his name. Some scholars feel the wording should be emended to read: "and when Ephraim was vicarious, they..."

78 The Hebrew word *nshwr* describes warriors who delight in their strength.

79 The Hebrew word *shrq* "whistle" is more picturesque than the LXX word: "signal."

80 Hebrew uncertain. Literally: "They will increase as they have increased." Possibly: "So many will respond to God's summons that the population will be as great as ever."

81 Hebrew uncertain.

and once their children have been reared they will all return.⁸²
 10 I will restore them from the land of Egypt,
 and gather them from Assyria,⁸³
 and I will bring them to the land of Gilead and Lebanon,⁸⁴
 but these will not provide sufficient room for them."
 11 They will pass through dire distress⁸⁵
 and they will strike the waves.⁸⁶
 Then all the depths of the sea⁸⁷ will dry up.
 The pride of Assyria will be brought down,
 and the scepter of Egypt will have departed.⁸⁸

12 "I will make them great through the Lord,
 and they will glory⁸⁹ in his name."

<CHAPTER 11>

V *Fall of the tyrants* 11:1 - 3

(A call for communal lament)⁹⁰

1 Open your doors, O Lebanon,⁹¹
 that the fire may devour your cedars.⁹²
 2 Wail, O cypress (*or, juniper*)⁹³ because the cedars have fallen,
 [because the majestic⁹⁴ trees are devastated!]⁹⁵
 Wail, oaks of Bashan,⁹⁶
 for the stately (*or, impenetrable*)⁹⁷ forest has fallen!
 3 Listen! The wailing of the shepherds,
 for their splendor⁹⁸ has been devastated.

82 Despite the Diaspora the prophet gives hope for return to the promised land.

83 The nation of Assyria was ruled from Asshur and later from Nineveh. The area included much of present day Iraq and Iran.

84 Gilead means "rock or strong." It was the tableland found east of the Jordan between the Arnon and Jabbok rivers. Lebanon at that time roughly comprised the area of present day Lebanon.

85 So: MT. *mtslwt*. LXX: "seas of Egypt."

86 Hebrew uncertain. A number of emendations have been suggested. Possibly: "and he will reassure them."

87 Possibly: "Nile."

88 In Hebrew in the last 2 lines there is an assonance between the words for "Assyria" *rWVa* and "will depart" *rWsy*.

89 So: LXX. Hebrew: "walk." In Hebrew there is a chiasmic arrangement:

"I will strengthen them in the Lord;
 in his name they will march."

90 This call to lament is quite unique. Other calls to lament were directed to be made because of foreign nations.

91 Some scholars feel Lebanon is a symbol of the Jerusalem temple. Generally the entire area which comprised much of the Levant is no doubt included.

92 These were the mightiest trees known to the Hebrews. A forest fire is about to destroy them.

93 The Hebrew word is *bbawsh*. As with many plants in the Old Testament the precise species is not clear. Possibly cypress, juniper or fir.

94 The Hebrew word *addrim* can refer to human leaders but here seems to be describing cedar trees.

95 Some scholars feel this is a later insertion.

96 The name means "smooth soil." A famous cattle raising area, a table land, with clumps of trees and lush pasture, east of the Sea of Galilee.

97 The Hebrew word *hbtsid* often means a fortification of a city. A marginal note in a MT manuscript reads, "forest of vintage." Some scholars doubt the genuineness of verse 2. Cf. ICC.

98 Hebrew uncertain. Translators often emend to read "their pastures."

Listen! The roaring of the lions,⁹⁹
for the thickets¹⁰⁰ of the Jordan are ravaged!¹⁰¹

*VI The fate of the good shepherd 11:4 - 17*¹⁰²
(*Shepherding the flock*)

a. God's judgment upon the ungrateful people 11:4 - 13

4 The Lord, my God declares: "Become the shepherd of the flock that is marked for slaughter,¹⁰³ 5 whose owners¹⁰⁴ slaughter them and in doing so are not held guilty, and those who sell will say, 'Blessed be the Lord because we have become wealthy.' Their own shepherds show no compassion toward them. 6 [For I will no longer have compassion toward those who inhabit this land (*or, the earth*)," declares the Lord. "Beware: I will cause each group of persons to be under the authority of its shepherd;¹⁰⁵ each being under the authority of their rulers, and those in power will crush the earth,¹⁰⁶ and I will not rescue anyone from their power."]¹⁰⁷

7 Therefore I tended the flock¹⁰⁸ which was marked for slaughter, the flock that belonged to those who dealt¹⁰⁹ in sheep. I took two crooks (*or, staffs*), one named Favor.¹¹⁰ The other I named Unity.¹¹¹ So I tended the sheep.]¹¹² 8 [In one month I removed (*or, deposed*)¹¹³ three shepherds.]¹¹⁴ I was impatient with (*or, weary of*) them and they also loathed¹¹⁵ me. 9 So I declared, "I will not be your shepherd. Whatever is to die, will die. Whatever is to be destroyed, let it be destroyed. Let those who remain consume the flesh of one another."¹¹⁶

10 I took my crook (*or, staff*), named Favor and broke it, annulling the covenant with the Lord which he had made with the all the people. 11 So it was annulled on that day, and the dealers in sheep who were watching realized that it was the word of the Lord. 12 Then I said to them, "If you are satisfied, give me my wage; otherwise, keep it." They weighed out thirty shekels¹¹⁷ as my wage.

99 Why shepherds and lions? Humans and animals suffer from disturbances of the natural environment and habitat. Scholars have often turned to allegory to explain this passage. This is unnecessary for any destruction has far reaching effects. The poem seems to urge acceptance of the status quo.

100 The Hebrew word *qaiž hnrddz* is usually translated "jungle." More accurately it would be translated "majesty" but when used with the Jordan it refers to the foliage that lines the banks as cover for animals. Cf. Jeremiah 12:5; 49:19; 50:44.

101 The unique writing of this brief poem has prompted some scholars to feel the authorship is different from that of the other portions of Zechariah 9 - 11.

102 Scholars are not agreed as to the unity of the authorship of this portion of chapter 11.

103 NEB: "Fatten the flock for slaughter."

104 The Hebrew word *qnihz* is often translated "to purchase" but in reality it means "to own."

105 So: emended. MT: "neighbor, colleague." The emendation involves one vowel change in the MT.

106 #rah "earth" or possibly "the land." Is it a reference concerning all nations?

107 Some scholars feel this is a later insertion. These verses are a symbolic action report.

108 LXX: "O poor of the flock."

109 Hebrew: *lhz ainii*. LXX: εἰς τὸν Χαναναϊτικὸν. Literally: Canaanites. No doubt a class of merchants rather than a race of people.

110 Hebrew: *naim* Other translations could be "pleasant, pleasure, graciousness, beauty."

111 Hebrew: *hblim*. Literally: "to bind together." Other translations could be "union, agreement."

112 Some scholars feel that verses 6 & 7 are later insertions. Note: We have moved from divine speech in verses 4 - 6 to prophetic speech in verse 7.

113 The Hebrew word can mean "to destroy."

114 Some scholars feel this is a later insertion.

115 A hapax legomenon.

116 The gender in verse 9 is feminine. The reason for the feminine gender is unknown.

117 A shekel was a silver coin weighing slightly less than one half ounce. What the purchasing power might have been is unknown. TEV: "a measly thirty pieces of silver"

13 Then the Lord declared to me: "Throw it into the treasury,"¹¹⁸ --- the precious amount with which I had been honored by them.¹¹⁹ --- So I took the thirty shekels of silver and threw them into the temple treasury.¹²⁰ 14 Then I broke my second crook (*or, staff*) Unity, annulling the unity (*or, brotherhood*) between Judah and Israel.¹²¹

b. Doom of a wicked governor 11:15 - 17

15 Then the Lord again spoke to me, saying, "Take again the gear (*or, implements*) of an ineffectual (*or, worthless*) shepherd. 16 Be assured that I am about to raise up a shepherd in the land, a shepherd who has no interest in searching for the missing ones (*or, the perishing*) nor seeking for the wanderers¹²² or healing the injured ones or feeding those who are exhausted,¹²³ but consumes the flesh of the fat ones, even tearing open their hoofs.¹²⁴

17 "Woe to my worthless shepherd,
who abandons the flock!
May the sword attack his arm,
also his right eye,
so that his arm is paralyzed,
and his right eye completely blinded!"¹²⁵

<CHAPTER 12>

VIII Final intervention of the Lord and the suffering involved 12:1 - 14:21

a Victory for God's people 12:1 - 13:6

1 Prologue 12:1

An Oracle.

1 The word of the Lord concerning Israel: This is what the Lord declares, he who stretched out the heavens; who established the earth (*or, who made the earth firm*); who created the human spirit within humanity:¹²⁶

b Seven sayings 12:2 - 13:6

2 "Truly, I am about to make Jerusalem a shaking foundation

118 So: Syriac. Hebrew: "the potter." The emendation is: *iwtsr* for *awtsr*. The MT literally a shaper of metal or pottery.

119 Hebrew unclear. Literally "you had been honored." It could be translated "you had been valued." No doubt a sarcastic aside.

120 Hebrew: *hiwttr*. Syriac: *ha wair* Literally: "the potter." Perhaps a technical term for some kind of container in the temple that received contributions of money.

121 2 LXX manuscripts and 1 Ethiopic manuscript read "Jerusalem." In verse 10 the breaking of the crook 'Favor' deals with the people in a rather general covenant relationship. In verse 14 the act of breaking the crook 'Unity' involves two entities, Judah and Israel, who are the recipients of a special covenantal relationship.

122 Hebrew unclear. Hebrew: *hnair* "those who cry out, or lament." LXX & Vulgate are nearer the Syriac, i. e. "wanderers."

123 Hebrew: *hntskr*.

124 The text of verse 15 is unclear in Hebrew. Some scholars feel that verses 4 - 17 should be poetry. There are many evidences of the passage being poetry. Possibly additional studies of Hebrew poetry will clarify the question as to whether this is Hebrew poetry or not.

125 The semantics and syntax of this verse are complex. Is it one curse or are there two curses? Some scholars relocate 13:7a - 9 here, following this passage, for when read, it seems to be incomplete.

126 Peterson: "who formed the vital impulse within humanity." Verse 1 is an opening statement concerning the power of the Lord. The oracle begins with verse 2.