

Chapter 1:1 - 6

1:1 The-words of-ãMauWS, which came-to-be-to-him, at-the-sheepmasters from-out-of THaQuWã* which he-did-perceive concerning YaHRa'AHSHaLauWM in the-Days of of-ãZYaH** the-king of YaHuWDaH***, and in the-Days of YaRaiYBa'ãM^, the-son of YaHuW'ASH*^, the-king of YaSHaRAL, two years before the earthquake.

2 And he-did-say, “YaHuWaH did-utter from-out-of TSiYuWN, and from-out-of YaHRa'AHSHaLauWM He-did-give His voice. The pastures of-the shepherds did-mourn, and the-top of-KaRaMaL* was-dried-up.”

3 And YaHuWaH did-say, “For the three profane-things of-DaMaSHaQ* even for the four, I-shall-not-turn-away from him, because they-did-saw-asunder with-iron saws those having a-child-in-the-womb in GaLa'ãD**.

4 And I-shall-send-forth a-fire unto the house of CHaZaL* and it-shall-devour the-foundations of-the-son of-HaDaD**”

5 YaHuWaH does-say, “And I-shall-break-to-shivers the-bars of DaMaSHaQ and I-shall-utterly-destroy the inhabitants from-out of the plain of ON, and I-shall-cut-down the-tribe from-out-of the-men of-CHaRaRaN*, and the-people-called-as-allies of-ARaM** I-shall-lead-captive.”

6 Thus YaHuWaH does-say, “For the three profanities of GHaZaH*, even for the four, I-shall-not-turn-away from them, because-of leading captives of-the captivity of SHaLauWMaH** to-coop-them-up in Idumea.”

* - The Hebrew 5986 **עִמּוֹ** means “His burden.” The original writing is circa 767 - 753 B.C. This seems to be a re-write sometime between 300 and 400 B.C because it uses the later term Idumea, see 1:6.

1:1 Zech 14:5

* - The Hebrew 8620 **עֵיֶת** meaning in M.T. a stockade, a fortification or pen made with posts and stakes; however, it is really derived from H8619 meaning to make a blast on a wind instrument.

** - The Hebrew 5818 **עִזּוֹ** meaning YaHuWaH is strong. KJV Uzziah.

*** - The Hebrew 3063 **יָדָע** meaning He intimately knows YaHuWaH; from the middle form of the great name **יָדָע** plus H3034 **יָדָע** meaning to know intimately.

^ - The Hebrew 3378 **עָרַב** is defective, it should be the nominative singular masculine of 7378 **עָרַב** as **עָרַב** meaning “he contends” and 5971 **עָרַב** meaning people. So **עָרַב** means “he contends with the people.” KJV Jeroboam.

^^ - The Hebrew 3060 **עָרַב** is defective and should be **עָרַב** which is 784 **עָרַב** plus 3068 **עָרַב** meaning YaHuWaH is fire. KJV Joash.

2

* - The Hebrew 3760 **עֵדֵן** meaning garden-land, plantation, or orchard. KJV Carmel.

3

* - The Hebrew 1834 **עֲבָרִים** meaning the sack makers; we would today most likely call these burlap sacks.

** - The Hebrew 1567 - 1568 **עֵד** meaning witness heap. KJV Gilead.

4

* - The Hebrew 2371 **עָרַב** meaning ALuWHiYM has seen. KJV Hazael

* - The Hebrew 1908 **עָרַב** from 1911 **עָרַב** to stretch out the hand. So this is the son of the outstretched hand. KJV Ben-hadad.

5

* - The Greek **Χαρράν** and indicates that there are two ‘**ר**’ and not one. The Hebrew 2771 **עָרַב** meaning a mountaineer, is incorrect. In Ancient Hebrew it is **עָרַב** meaning “The-tent-of-the-head-of-the-head-one’s seed.” This may also be part of the land of Job, as another part of the CHaRaRaN of the south and east of Damascus, Syria, and also went into part of what we call today Jordan.. The Son of SHaM, ARaM, lived in this area of Syria. So see Deuteronomy 26:5. In modern times this had been shortened to Harran, or Haran or Hauran. KJV Haran.

** - The Hebrew 758 **עָרַב** meaning the highland or exalted. We call this area today Syria.

6

* - The Hebrew 5804 **עָרַב** is defective. This uses a hard accent on the Ayin in the stead of the Ancient Hebrew letter Ghayin. This should be **עָרַב** meaning twisted of corrupt providers.

** - The Hebrew 8010 **עָרַב** is a defective; it should be **עָרַב** meaning peaceable. KJV Solomon.